













K. B. Sanskrit  
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# A SANSKRIT-ENGLISH DICTIONARY

ETYMOLOGICALLY AND PHILOLOGICALLY ARRANGED

WITH SPECIAL REFERENCE TO

GREEK, LATIN, GOTHIC, GERMAN, ANGLO-SAXON,

AND OTHER COGNATE INDO-EUROPEAN LANGUAGES

BY

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## PREFACE.

A WORK of the kind here submitted to the students of Sanskrit must be left to prove its usefulness by actual experiment. Nevertheless the plan of the present Dictionary is so novel that I must crave permission to introduce it with a longer explanation than might otherwise be needed. To conduce to greater clearness I propose distributing my prefatory statements under the following separate heads :

1. Reasons for undertaking a New Sanskrit Dictionary.
2. Plan and Arrangement of the Present Work.
3. Extent of Sanskrit Literature comprehended.
4. Alphabet-and System of Transliteration employed.
5. Principal Sources drawn upon in the Process of Compilation.
6. Aids and Encouragements received.
7. Defects and Inconsistencies acknowledged.

### SECTION I.

#### *Reasons for undertaking a New Sanskrit Dictionary.*

In the forefront must be placed the growing importance assigned by philologists to the oldest branch of the great Indo-European speech-stem, of which English is a modern offshoot. An intricate language destined to occupy the foremost rank throughout Europe as an instrument of linguistic training needs greater facilities for its acquisition. Some may smile at the idea of any Oriental language acquiring greater weight as an instrument of training among Occidental peoples whose vigorous mental faculties require a more suitable discipline for their development. Be it remembered, however, that Sanskrit is, in one sense, the property of Europe as well as of India. Its relationship to some of our own languages is as close as to some of the Hindū dialects. It is a better guide than either Greek or Latin to the structure, historical connection, and correlation of the whole Indo-European family. It is a more trustworthy authority in the solution of recondite philological problems. Its study involves a mental discipline not to be surpassed.

Not even the most superficial observer can possibly be blind to the educational movement now spreading everywhere. Perhaps, however, some of us, trained under the old system, are scarcely yet alive to the forces which are at work for infusing new blood (if I may be allowed the phrase) into the whole body of our teaching. Not only must Greek and Latin be taught more thoroughly and scientifically, if they are to hold their own as the best trainers of thought and enforcers of accuracy\*, but modern languages and modern literature can no longer be thrust aside or only employed to fill up the gaps in our system of instruction. All the nations of the

\* Thoroughness in our teaching of Greek and Latin will never be effected until we lead our pupils to look more into the intimate internal constitution of these languages in their correlation to each other and to the other members of the Aryan family. To this end Sanskrit is indispensable. French again will never be taught as it ought to be till our boys are made to under-

stand its connection with Latin in every part of its grammatical structure. I hail such an excellent work as the 'Historical Grammar of the French Tongue by Auguste Brachet,' translated by the Rev. G. W. Kitchin, as an evidence that we are beginning to realize the defects in our present system of linguistic training.

civilized world are being drawn into closer intercommunion. The rapid advance of science in England, Germany, France, and Italy has forced natural science upon us as a necessary element of all mental culture, making also an interchange of thought between these countries indispensable. Eastern languages too, both Semitic and Āryan, are pressing peremptorily on the attention of our Universities\*. Hebrew and Aramaic must now be studied by all our younger clergy, if they are to hold their own in the conflict of theological parties or present a bold front towards sceptical assailants. A knowledge of Arabic is essential to a right understanding of the literature, religion, and social institutions of the millions of our Muslim fellow-subjects. Some of the dialects of India must be mastered by all who have communication with the tens of millions of our Hindū brethren. Lastly, all the branches of the two great stems of speech are now proved to be so closely interdependent, and the permutations of sounds in passing through the varying organs of varying types of the human family are shewn to obey such curiously definite laws, that a new science has been established †. This science has for its field of investigation not any one particular language, but the whole area of human speech, and as it inquires into the laws governing the living organs of utterance as well as the living organic growth of the actual sounds themselves, may be said to trench not only on Ethnology, but even on Biology. This 'science of language' might with more propriety be called 'Glossology' than Philology. In its method of investigation it has much in common with the natural sciences, and though its analogy to these ought not to be strained beyond a mere analogy, yet as a veritable science dealing with one of the grandest distinctive attributes of human nature, it can no more be left out of any modern educational programme than any of the natural sciences properly so called. With the 'Glossologist' every spoken word is like a plant or animal in the hands of a Biologist; its birth, growth, transformations, and decay must all be accounted for; its whole structure dissected limb by limb; every appendage traced to its appropriate use and function; its deepest internal constitution analyzed.

Will it be denied, then, that Sanskrit is destined to increasing cultivation, as the one typical scientific language whose structure is a master-key to the structure of all languages, whose very name implies 'Synthesis,' and whose literature, commencing with the Ṛig-veda about 1500 B.C., extends in a continuous line for nearly 3000 years, throwing a flood of light on the operation of linguistic laws?

In point of fact the Hindūs may be said to be the original inventors of the 'science of language.' Like the Greeks, they are the only nation who have worked out for themselves the laws of thought and of grammar independently. If their system of logic is inferior to that of Aristotle, they are unequalled in their examination into the constitution of speech. The name Vyākaraṇa, which they give to their grammar, implies 'decomposition' or 'resolution of a compound into its parts,' just as Saṅskaraṇa implies the re-composition or re-construction of the same decomposed elements. Every single word in their classical language is referred to a Dhātu or Root, which is also a name for any constituent elementary substance, whether of rocks or living organisms. In short, when we follow out their grammatical system in all the detail of its curious subtleties and technicalities, we seem to be engaged, like a Geologist, in splitting solid substances, or, like a Chemist, in some elaborate process of analysis.

\* See the notes on the Semitic and Āryan languages at pp. viii, ix of this Preface. Cambridge is at this moment engaged in establishing both a Semitic and Indian languages Tripos. Although our system of 'Schools' at Oxford is somewhat different, yet, I hope, we shall not be behind the Sister University in our encouragement of these languages.

† The debt which we English scholars owe to Professor Max Müller for having first introduced us to this science by his well-

known lectures, is too universally acknowledged to require notice here. I am not sure whether twelve lectures on the principles of linguistic science by William Dwight Whitney, Professor of Sanskrit in Yale College, are quite so well known in this country. If they are not, I here commend them to all interested in the study of language, merely remarking that their excellence is too obvious to require any praise from me.

Having said so much in support of an effort to facilitate and generalize the study of Sanskrit, I have now to state my reasons for having addressed myself to a task like the present.

It may not be generally known that the late Professor H. H. Wilson once intended the compilation of a Dictionary not wholly dissimilar in character and plan to that here offered to the students of Sanskrit and its cognate languages. This I have heard from himself was what he intended by the last words of the Preface to his second edition, in which he stated that it would be his wish as Boden Professor to offer to the cultivators of Sanskrit 'other and better assistance.'

It is perhaps also not known that he actually made some progress in carrying out this intention, though eventually debarred from its prosecution by his other numerous literary labours. He therefore, about the year 1852, when I had completed the printing of the English-Sanskrit Dictionary compiled by me for the East-India Company, made over a large manuscript volume, containing the commencement of his new work, to me, with a request that I would continue it on the plan sketched out by himself. At the same time he generously presented me with a copious selection of examples and quotations made by Pandits at Calcutta, under his direction, from a considerable range of Sanskrit literature. It has become necessary for me to state these circumstances at the risk of being charged with egotism, because the publication of the first part of Professor Goldstücker's Dictionary has made Orientalists aware that Professor Wilson entrusted the printing of a third edition of his Dictionary to that learned scholar, whose recent death is felt by all Sanskritists to be an irreparable loss \*. From what I have now notified, however, it will, I trust, be quite understood that the work committed to me by one who was first my master, and afterwards my wisest guide and truest friend, was not a new edition of his Dictionary, but an entire remodelling of his scheme of lexicography, consisting of a re-arrangement of all the words under Roots, according to native principles of etymology, with addition of the examples collected as above described. Having already completed the English-Sanskrit part of a Dictionary of my own, I naturally undertook as a sequel the work thus assigned me, especially as the plan commended itself to my own judgment and predilections. Moreover, I actually carried on the task for a considerable period between the intervals of other undertakings. Soon, however, it began to be manifest that the third edition of Professor Wilson's Dictionary was assuming, under Professor Goldstücker's editorship, almost interminable proportions, so as to become no longer a new edition of a previous Lexicon, but rather a many-volumed Encyclopædia of Sanskrit learning, which no one scholar, however persistent, could hope to carry beyond the letter A. At the same time the Sanskrit-German Wörterbuch of Professors Böhtlingk and Roth, though conducted by two of the most energetic scholars of the day, and put forth with singular perseverance, appeared to be expanding into vast dimensions, so as to be quite beyond the compass of ordinary English students. These circumstances having forced themselves upon my observation, I suddenly determined to abandon the design of a wholly Root-arranged Dictionary—which could only be useful, like the works above-named, to the highest class of scholars—and to commence a work on a more

\* It is stated in a notice of the late Professor Goldstücker's life, which appeared in a recent number of a well-known scientific periodical, that many thousands of notes and references for the new edition of Wilson's Sanskrit Dictionary and other works, the result of an unremitting study of the MSS. treasures at the India House &c., are left behind by Professor Goldstücker. With reference to this matter, I ought in justice to the present learned and courteous librarian of the India Office, as well as in justice to my own Dictionary, to put on record, that soon after his appointment, Dr. Rost offered to allow me also the use of any of these MSS. treasures if I would name any likely to be useful to myself. Knowing, however, that about eighty MSS., including those I

needed most, were doing good service at the house of Professor Goldstücker, aiding him day by day in the elaboration of his Dictionary, I did not feel justified in interrupting the prosecution of so large a work for the sake of any advantage that might have accrued to my own less weighty performance. Moreover, I felt that I could not in justice interrupt the continuity of Professor Goldstücker's labours, when I had the use of the Wilsonian Collection belonging to the Bodleian, which, however inferior to those at the India Office in the departments required by a lexicographer, were still freely placed at my command by our own learned and obliging librarian, the Rev. H. O. Coxe.

practical plan, which, although raised as far as my powers went, to the level of modern scholarship, so as to be a sufficiently trustworthy aid in studying the chief departments of literature, including the Veda, should yet be procurable at a moderate cost, and not extend beyond the limits of one compact volume. This leads me therefore to

## SECTION 2.

### *Plan and Arrangement of the Present Work.*

Those who appreciate the value of Sanskrit in its bearing on the philosophy of language will understand my motive in endeavouring so to arrange this lexicon as to exhibit most effectively that peculiarity of construction which distinguishes the highest type of the great Indo-European line of speech. Such persons will comprehend without much explanation the plan pursued by me throughout these pages in the collocation of words connected by mutual affinities. For the benefit, however, of younger students, I now proceed briefly to point out the one grand distinctive peculiarity of the Āryan dialects which the arrangement of the present Dictionary is intended to demonstrate—a peculiarity separating them by a sharp line of demarcation from the other great family of human speech usually called Semitic\*.

Happily it is now a familiar fact to most educated persons that the Indo-European or Āryan languages (of which Sanskrit is the eldest sister †, and English one of the youngest) proceeded from a common but nameless and unknown parent, whose very home in Asia cannot be absolutely fixed, though the locality may conjecturally be placed somewhere in the region of Bokhāra, near the river Oxus. From this centre radiated, as it were, eight principal lines of speech; first, the two Asiatic lines, 1. Indian, 2. Irānian, (the former eventually comprising Sanskrit, Pāli, Prakṛit, and the modern Prakṛits or spoken languages of the Hindūs, such as Hindī, Marāṭhī, Gujarātī, Bengālī, &c.; the latter comprising (a) Zand, old Persian, Pahlavī, modern Persian, and Pushtū; (b) Armenian); and then the six European lines, viz. 1. Keltic, 2. Hellenic, 3. Italic, 4. Teutonic, 5. Slavonic, 6. Lithuanian, each branching into various sub-lines or ramifications as exhibited in the present languages of Europe ‡. Now, if the question be asked, What most striking feature distinguishes all

\* I use the term 'Semitic' out of deference to established usage, though it leads to some confusion of ideas, because if 'Semitic,' or more properly 'Shemitic,' be used for the languages of the descendants of Shem, then 'Japhetic' (instead of 'Āryan') should be used for the descendants of Japhet. We cannot, however, give up the epithet Āryan (from the Sanskrit *ārya*, 'noble') for our own Indo-European languages, suited as it certainly is to that noblest of all families of speech. The Rev. F. W. Farrar suggests adopting the term 'Syro-Arabian' as well as Semitic for the other family. Still the name Semitic may well be applied to Hebrew, Aramaic [including perhaps one set of cuneiform inscriptions, Chaldee and Syriac], and Arabic, because in the tenth chapter of Genesis, Shem is represented as father of Elam (who peopled Elymais), Assur (Assyria), Lud (Lydia), Aram (Syria), and of Arphaxad, grandfather of Eber, from whom came the Hebrews—or Trans-Euphratian race, the name Hebrew really meaning 'one who lives beyond a river'—and Joktan, father of Sheba, father of Himyar, whence came the Arabians. Mr. Farrar states in his useful lectures that the Semitic nations may number about 40 millions, compared with about 400 millions of the Indo-Europeans. Among Semitic races come the people of Abyssinia. These have special languages of their own, viz. the Ethiopic or Geez, which is their sacred and literary language only, and the spoken dialects called Tigré, Tigrīna, for the north and north-east, and Amharic, for the centre and south; the former being nearer to Ethiopic than the latter, and all being

connected with the Semitic, as derived through the ancient Himyaritic Arabic of South Arabia (Yaman).

† Though the younger sisters sometimes preserve older forms.

‡ As this is the first Oriental Dictionary put forth by any English scholar which attempts to introduce abundant comparisons between the various members of the Indo-European family, I here append a brief account of the Āryan cognate languages beginning with the Indian. 1. By Pāli or Pāli is meant one of the oldest forms of the ancient provincial Hindū-ī language of which Sanskrit is the learned form, (see p. xiii of Preface.) It must have been spoken either in Magadha or in some district not far from Oude, where Buddha flourished, and being carried by the Buddhists into Ceylon became their sacred language, and is preserved in their canonical scriptures called Tri-piṭaka. Prakṛit is the name given to other and later provincial forms of Sanskrit, which were the precursors and parents of the present Hindū dialects, Hindī, Marāṭhī, &c., see note, p. xvii. These latter may be called modern Prakṛits. 2. Now as to the Irānian: (a) Zand or Zend (old Bactrian) is to old Persian and Pahlavī what Sanskrit is to Pāli and Prakṛit. It is that ancient language of Persia in which the sacred books are written, called Zand Avastā, belonging to the Parsīs (or fugitives from Persia scattered on the coast of India, and still believers in the religion founded by Zardusht or Zoroaster). Old Persian is a name given to the dialect preserved in one set of cuneiform inscriptions, about contemporaneous with Zand. Pahlavī (sometimes written

these languages from the Semitic? My answer is, that the main distinction lies in the character of their roots or radical sounds; for although both Āryan and Semitic forms of speech are called 'inflective\*,' it should be well understood that the inflectiveness of the root in the two cases implies two wholly different processes.

Let me first briefly advert to the Semitic form. A Semitic root then may be described as a kind of hard frame-work consisting generally of three consonants which resemble three sliding but inflexible upright limbs, moveable hither and thither to admit on either side the intervenient vowels and certain merely ancillary consonants, usually called 'servile.' These subservient letters are, it is true, of the utmost importance to the diverse colouring of the radical idea, and the perfect precision of their operation is noteworthy, but their presence within and without the rigid frame of the root is, so to speak, almost overpowered by the ever prominent consonantal skeleton. In illustration of this we may take the Arabic trilateral root KTB, using capitals for these radical consonants to indicate their prominence; the third pers. sing. past tense is KaTaBa, 'he wrote,' and from the same three consonants, by means of various vowels and servile letters, are developed a number of other forms, of which the following are specimens: KaTB, writing; KāTiB, a writer; maKTūB, written; taKTiB, causing to write; muKāTaBat, corresponding by letter; iKTāB, dictating; taKāTuB, writing to one another; mutaKāTiB, one who keeps up a correspondence; maKTaB, the place of writing, a writing-school; KiTāB, a book; KiTBat or KiTāBat, inscription †.

Pehlevi) is a later Irānian dialect, which once possessed an extensive literature. A more recent Irānian dialect is Pārsī or Pāzand, leading to the modern Persian which sprang up in Persia not long after the Muhammadan conquest (about A. D. 1000), the earliest form of which, as represented in the Shāh-nāmah of Firdausī, has little admixture of Arabic, while the later is flooded with it. Pushtū is the present language of Afghānistān. (b) Armenian is of course the language of Armenia; it has two forms, the old Armenian or literary language, which is dead, and the modern Armenian, said to be split into four dialects containing many Turkish words. Connected with these is the Ossetic of the Ossetes, a Caucasian tribe. We now come to the six European lines: 1. The Keltic or Celtic (of the *Κελτοί*, Herod. II. 33) is the oldest of the Āryan family in Europe, and as it has had the longest life, so it presents the greatest divergence from Sanskrit: it has been driven into a corner of the continent, viz. Brittany, by Romanic French, and into the extremities of Cornwall, Wales, Ireland, and the Highlands of Scotland by Germanic English: it has two lines, (a) the principal Keltic or Gaelic (of the Galli), comprising the Irish, Highland-Scotch, and Manx, of which the Irish is most interesting in relation to Sanskrit; (b) the Kymric form of Keltic, including Welsh, Cornish (now extinct), and Armorican, which last is the name given to the language of Brittany. 2. The Hellenic comprises ancient Greek with its dialects (most interesting in its close affinity to Sanskrit, and most important in its bearing on the original of the New Testament, though far less remarkable in its bearing on other European languages than Latin), and modern Greek, usually called Romaic (infinitely nearer to the ancient Greek than the Romanic languages are to Latin). 3. The Italic comprises, of course, Latin with its Romanic (or Romance) offspring, viz. Italian, French, Spanish, Portuguese, Wallachian, and Provençal; and includes some old Italian dialects, such as the Oscan of the Samnites in southern Italy, Umbrian spoken in north-eastern Italy and Sabine. 4. The Teutonic comprises (a) Gothic, which is the Sanskrit of the Teutonic languages, especially of Low German; it was spoken by the ancient Gothic peoples who belonged to the Germanic race, and were divided into eastern and western Goths; a part of the latter being allowed by the Romans to settle in the province of Mœsia, near the mouth of the Danube, became converts to Christianity, and happily their bishop Ulfilas

fixed their language by translating nearly all the Bible; a remnant of his translation has been preserved, otherwise this dialect, sometimes called Mæso-Gothic, would have been lost, and with it a most important key to Teutonic philology: (b) German, divided into two branches, viz. 1st, Low German, which is subdivided into four, viz. Saxon (sometimes called Old Saxon), leading to Anglo-Saxon and English; Frisian, once largely spoken by the Frisian tribes (Lat. *Frisii*) who dwelt on the north-west coast of Germany, and closely connected with English; Dutch, current of course in Holland; Flemish, spoken in that part of Belgium called Flanders; 2ndly, High German, subdivided into old, middle, and new, the last bringing us to modern German: (c) Scandinavian, divided into four, viz. Norse, i. e. old and new Icelandic (nearly alike and most valuable as preserving the original structure of the whole Scandinavian group), Swedish, Norwegian, and Danish, the two latter only differing in pronunciation. 5. The Slavonic comprises (a) old Slavonic or old Bulgarian, being to the Slavonic what Gothic is to the Teutonic, and similarly preserved in a translation of the Bible made by Cyril; (b) Russian, divided into Russian proper, Little Russian: (c) Polish, with other less noticeable Slavonic dialects, viz. Polabian, Bohemian, Sorbian, Servian, Kroatian, and Slovenian. 6. The Lithuanian is sometimes regarded as a branch of the Slavonic line, to which it is more nearly related than to the Teutonic; it is interesting as coming nearer to Sanskrit in some of its forms than any other member of the Āryan family, and as having a dual, like the Gothic, and seven cases; it is still spoken by a limited number in Russian and Prussian provinces on the coast of the Baltic, but is disappearing before Russian and German; a more modern form of it is Lettish, spoken in Livonia; another kindred dialect is Old Prussian, once spoken in north-eastern Prussia, but now extinct.

\* As distinguished from 'monosyllabic,' like the Chinese; and 'agglutinative,' like the Drāvidian, Turkish, and other members of an immense class of languages in which the termination is easily separable from the body of the word. These are still called by some Tūrānian (from Tūr, eldest son of Faridūn, to whom he assigned Turkistān, thence called Tūrān).

† For a further insight into these Arabic formations, the student is referred to a chapter on the use of Arabic words in my 'Practical Hindustāni Grammar,' published by Longman & Co.

An Āryan root on the other hand, as best typified by a Sanskrit radical, is generally a single monosyllable, which may be compared to a malleable substance capable of being drawn out to express every modification of an original conception. And this malleability, as it were, arises chiefly from the circumstance that the vowel is recognized as a constituent part of the radical; blending with its very substance, and even sometimes standing alone as itself the only root. Sanskrit exhibits better than any other member of the Āryan line of speech this characteristic root-expansibility. More than this, it exemplifies better than any other that excessive *root-accretiveness* (if I may use the term) by which not only terminations and prefixes are grafted upon or welded into the original monosyllabic stock, but affix is affixed to affix, prefix is prefixed to prefix, derivative is derived from derivative, compound is compounded with compound in an almost interminable chain. In illustration of this the student is referred to such roots as 1. *kṛi*, p. 245; 1. *bhū*, p. 714; 1. *śru*, p. 1026; 1. *sthā*, p. 1145 of this volume.

Hence it becomes evident that the original plan of Professor Wilson, by which every single word would have been represented in regular sequence, growing, as it were, from its own parent stem, would have realized the true conception of a perfect Sanskrit Dictionary. Verily if Greek lexicography has been occasionally so treated, much more has Sanskrit, the great type of linguistic constructiveness, a right so to be.

I have now to show how far the present work satisfies this ideal. It is sometimes calculated, that there are about two thousand distinct roots in this language. If it be supposed that there are about eighty thousand distinct words growing out of these two thousand roots, a Dictionary on the usual alphabetical plan must have consisted of a series of eighty thousand monographs, each independent of the other; and, indeed, such a Dictionary might have been thought most agreeable to the common notion of a really practical work. It seemed to me, however, that a Dictionary so planned would have afforded little effective aid to the study of Sanskrit, in its connection with comparative philology. On the other hand, it must be confessed that the idea of taking root by root, and writing, as it were, two thousand biographies, each giving a connected history of a distinct family allied together by a common pedigree was a philological dream too unpractical to be wholly realized. Some middle course, therefore, satisfying the requirements both of philology and of ordinary practice seemed most to be desired, and the following publication, though not answering the perfect philological ideal, is intended as an attempt at combining a partial root-arrangement with a convenient alphabetical order suited to ready reference.

In unison with this design, the roots of the language—always brought prominently before the eye by large Nāgarī type—will be found treated more exhaustively in the present work, both as regards the meanings given and the forms exhibited, than in any other Sanskrit-English Dictionary yet published\*. It is evident that a great many of these roots, or Dhātus, as they are called by native lexicographers, are not really elementary radicals, but compounds or developments of simpler elements. I have not always ventured to pronounce categorically as to which of two or more roots is the simplest form, but when roots are evidently allied, their connection is conspicuously indicated in the following pages. Thus I hope to have drawn attention to a point which English scholars have hitherto greatly overlooked †.

\* I cannot sufficiently acknowledge my debt to Westergaard's Radices. The copy I have had for about thirty years tells a tale of constant reference. Indeed we have to thank Danish, quite as much as German scholars, for what they have done towards promoting linguistic culture.

† The number of distinct radical forms in Wilkins' collection is 1750, but as many forms having the same sound have different meanings, and are conjugated differently, they are held to be

distinct roots, and the number is thereby swelled to 2490. Probably, the real number of elementary radicals in Sanskrit might be reduced to a comparatively small catalogue. Some roots containing dentals have been cerebralized or vice versa, and both forms are allowed to co-exist, as *bhan* and *bhaṇ*, *dhan* and *dhaṇ*; others whose initials are aspirated consonants have passed into other aspirated consonants or retained only the aspirate; and all forms co-exist in *bhṛi*, *dhṛi*, *dhvṛi*, *hvṛi*, &c. Again, such a

Furthermore, the plan now first carried out of arranging all verbs formed from roots by prefixing prepositions in their proper alphabetical order and at the head of their own derivatives, will be noted as a marked feature of originality and individuality. The labour entailed by the simple process of thus re-arranging the verbs in a language so rich in prepositions, can only be understood by other lexicographers\*. But even this re-arrangement has not caused so much difficulty as the attempt to exhibit what may be termed *the kinship of words*, by distributing the greater part of the vocabulary of the language in families, or rather, if I may so express myself, in family-groups †. These groups are, as far as possible, collected under roots or leading words, which stand, as it were, at the head of the family, and are always distinguished from the rest by Nāgarī type in the manner more fully explained in the table of directions at the end of the Preface. Such a re-distribution of the vocabulary has often necessitated the separation of roots and homonyms under two, three, or more heads, each with its train of derivatives, subderivatives, and associated words, which in other Dictionaries would be brought together under one article ‡. An abundant return, however, has been reaped, if philological precision has been thus promoted, and facility afforded for viewing synoptically and comparing together the etymological history of the words so collocated.

Besides the obvious advantage of this arrangement to the philologically-minded student, great saving of space has been thus effected; all necessity for repeating derivations under each head being thus avoided, and the power gained of leaving many meanings to be inferred from one or other member of a group, instead of constantly reiterating them. For it must be borne in mind that all the series included under the same heading in Nāgarī type are to be regarded as cohering; so that all derivatives, whether primary or secondary, and all compound words following in regular sequence, may be studied in their mutual bearing and correlation both as illustrating each other and as contributing to throw light on the modifications of meaning evolved from the radical idea. These meanings, too, have not been thrown together in a heap, as they have been hitherto in some Oriental Dictionaries, but an attempt has been made to set them forth according to their logical development. The further advantage gained in space by the free use of Roman type will be explained under Section 4.

Conspicuously, again, in an enumeration of the more noteworthy features of the present publication, should certainly be placed the introduction of abundant comparisons from cognate languages, which no other Lexicon published by English scholars has, I believe, hitherto attempted to the same extent. I must at once distinctly notify that for these comparisons I have not trusted to my own judgment, but have followed the authority of the eminent German scholars whose names will be mentioned subsequently.

Another distinctive characteristic of this Dictionary consists in the articles on mythology, literature, religion, and philosophy, which will be found scattered everywhere throughout its pages: By consulting Professor Aufrecht's catalogues, Dr. Ballantyne's works, Dr. Fitz-Edward Hall's writings, Dr. Muir's Sanskrit Texts, Professor M. Müller's Ancient Sanskrit Literature, Dr. Weber's Indische Studien, Wilson's Vishṇu-Purāṇa, some Oriental Articles in Chambers' Encyclopædia—written, I believe, by the late Professor Goldstücker,—and my own collection of notes, I have been able to furnish the student with much valuable information on many subjects not hitherto treated of in any

root as *svad* is probably nothing but a compound of *su* and root *ad*, and such roots as *stubbh*, *stumbh*, *stambh* are plainly mere modifications of each other.

\* Why should not Sanskrit lexicons have been brought into harmony with Greek in this respect long ere this? Greek is almost as free in its use of prepositions, e. g. *συμπαράβαλλον*, *συμπαράθεζομαι*.

† Even in English this might advantageously be done, as, for

example, it would be very instructive to see such words as *share*, *shire*, *shore*, *shears*, &c. arranged under 'shear,' to cut off, separate. Richardson in his great Dictionary has to a certain extent carried out this idea. See on this subject 'Archbishop Trench on the Study of Words.'

‡ See, for example, the roots 1. *su*, 2. *su*, 3. *su*, 4. *su*, at p. 1117, and 1. *kāla*, 2. *kāla*, at pp. 224, 225.

Dictionary. Let him observe, for instance, what is written under the words Vishṇu, Śiva, Veda, Manas, Sāman, Soma, Sāṅkhya, Sautika-parvan. It will be doubtless said that too many names of persons, places, and books are introduced. In excuse I have to plead that greater liberty ought to be allowed to a Sanskrit Dictionary in this respect than to Greek and Latin Lexicons, because Oriental alphabets have no capital letters. As to the names of books, it may often be useful to have attention drawn to works, still unprinted, ascertained to exist either in Europe or India.

It may perhaps be objected that there are too many compound words; but again it may be urged that a Sanskrit Dictionary must not be tried by ordinary laws in this respect, for here again Sanskrit stands eminently forth as the grand typical representative of the whole Āryan line of speech, which is throughout distinguished by its love of composition. To exclude compounds from a Sanskrit Lexicon, would be, so to speak, to 'Unsanskritize' it. Not only are there certain compounds quite peculiar to Sanskrit, but in the grammar composition almost takes the place of syntax, and the various kinds of compound words are classified and defined with greater subtlety and minuteness than would be possible in any other known language of the world. When a student is in doubt whether to translate compounds like *Indra-śatru* as Bahuvrīhis or Tatpurushas, the Dictionary is surely bound to aid in clearing up his perplexities. Moreover, as few examples are given or passages quoted in the present work, a limited admission of compounds, under certain restrictions, serves to illustrate the use of a leading word; for to such words, let it be observed, they have always been subordinated. After I had formulated my plan, and a large portion of the work was in type, the Sanskrit Dictionary of Professor Benfey appeared\*, and I was glad to find that, working independently, I had devised a system supported in some of these particulars by that philologist. All must agree that as Sanskrit exceeds every other language in its infinite capacity for composition, no Sanskrit Lexicon, if it admits compounds at all, ought to treat them as if they were independent entities entitled to a separate existence of their own.

Nevertheless I could never have followed Professor Benfey in placing compound words under their last member. This method, however philosophical, seems to sacrifice at the shrine of logical propriety what I have set before myself as a paramount consideration in arranging my own Dictionary—*facility of reference*. For a further explanation of points of detail the student is referred to the table of directions at the end of the Preface. I now therefore pass on to my third point.

### SECTION 3.

#### *Extent of Sanskrit Literature comprehended.*

I have sometimes been gravely asked by men learned in all the classical lore of Europe, Has Sanskrit any literature? Such a question proves the urgent need for a work like the present, which aims at facilitating and making more general the study of a language closely allied to our own, and still more closely connected with the spoken dialects of our great Indian Empire—a language, therefore, about whose history every well-educated Englishman ought surely to know something.

Conscious, then, as my present office has made me of the general ignorance prevalent on Indian subjects, I may be excused if I preface this part of my Introduction by stating precisely what I conceive to me implied by the words Sanskrit and Sanskrit literature. By Sanskrit, then, is not meant any really spoken language of India or even, I hold, any once generally spoken language. What the word Sanskrit properly represents is, I conceive, *a certain form* of the

\* The Sanskrit-French Dictionary of M. Emile Burnouf, which also appeared after much of my work was in type, is an independent working out of some ideas similar to my own.

language brought by the Indian branch of the great Āryan race into India, the ancient spoken language of the Hindūs being more suitably styled Hindū-ī, just as its principal later development is called Hindī\*. For in fact that happened in India which has come to pass in all civilized countries. The spoken vernacular of the people has separated into two lines, the one elaborated by the learned, the other popularized and variously provincialized by the unlearned †. In India, however, from the greater exclusiveness of the educated few, the greater ignorance of the masses and the desire of a bigoted priesthood to keep the key of knowledge in their own possession, this separation became more marked, more diversified, and progressively intensified. Hence, the very grammar which with other nations was regarded only as a means to an end, came to be treated by Indian Paṇḍits as the end itself, and was subtilized into an intricate science, fenced round by a bristling barrier of technicalities. The language, too, elaborated *pari passu* with the grammar, rejected the natural name of Hindū-ī, or 'the speech of the Hindūs,' and adopted an artificial designation, viz. Sanskrīta, or 'the perfectly constructed speech,' to denote its complete severance from the common tongue (called by contrast Prakṛīta), and its exclusive dedication to literary and religious purposes. This of itself is a remarkable circumstance; for although something similar has happened in Europe, yet we do not find that Latin and Greek ceased to be called Latin and Greek when they became the language of the learned, any more than we have at present two names for the common and literary languages of modern nations. These remarks will perhaps conduce to a right appreciation of the nature of a literature which, although elaborated by a learned caste, is still the only real literature of the Hindū race, the vernaculars having hitherto produced little worthy of consideration.

Sanskṛit literature, it should be remembered, embraces two distinct periods, Vedic and post-Vedic. The former, beginning with the Ṛig-veda, and extending through the other three Vedas (viz. the Yajur-veda, Sāma-veda, and Atharva-veda), with their Brāhmaṇas, Upanishads, and Sūtras, is most valuable to philologists as presenting them with the nearest approach to the original Āryan language, its earlier works being composed in an ancient form of Sanskrīta, which is to the later what Chaucer's writings are to modern English. The latter commencing with the Code of Manu, with its train of subsequent important law-books, and extending through the six systems of philosophy ‡, the vast grammatical literature, the immense epics ||, the lyric, erotic, and didactic poems, the Nīti-śāstras, moral tales and apothegms, the dramas, the various treatises on mathematics, rhetoric, prosody, music, medicine, &c., brings us at last to the eighteen Purāṇas with their succeeding Upa-Purāṇas, and the more recent Tantras, all of which are worthy of study as the great repositories of the modern mythologies and popular creeds of India. No one person, indeed, with limited powers of mind and body, can hope to master more than one or two departments of so vast a range, in which scarcely a subject can be named, with the single exception of Historiography, not furnishing a greater number of treatises than any other language of the ancient world. In some

\* I use the word Hindū-ī as a convenient term for the ancient Bhāshā of the Āryan settlers in the neighbourhood of the Sindhu or rather of the Hapta Hendu = *sapta sindhavas*. It may be thought that this Bhāshā was identical with the language of the Vedic hymns. But even Vedic Sanskrīta represents a considerable amount of elaboration scarcely compatible with the notion of a vernacular dialect (as, for example, in the use of complicated grammatical forms like Intensives). Pāṇini, in distinguishing between the common language and the Vedic, uses the terms Bhāshā and Loka.

† Of course the provincialized Prakṛītas, though not, as I conceive, derived directly from the learned language, borrowed largely from the Sanskrīta after it was thus elaborated.

‡ The systems of philosophy are properly only three: 1. the Nyāya by Gauṭama, which is the most practical, and contains

the Hindū system of logic; 2. the Sāṅkhya by Kapila, which is dualistic, asserting the separate existence of soul and matter; 3. the Vedānta by Vyāsa or Bādarāyaṇa, which asserts the unity of all being: but of each of these respectively there are branches, viz. (a) the Vaiśeshika by Kaṇāda; (b) the Yoga by Patañjali; (c) the Pūrva-mīmāṃsā by Jaimini.

|| Some idea of the extent of Sanskrīta literature may be gained by comparing the two great epic or heroic poems called the Mahā-bhārata and Rāmāyaṇa with the Iliad and Odyssey, as I have attempted to do in the small volume called 'Indian Epic Poetry,' published by Messrs. Williams and Norgate. The Mahā-bhārata, printed at Calcutta, contains 107,389 verses, each verse being supposed to consist of two lines. See also my edition of the 'Story of Nala,' published at the Clarendon Press.

subjects too, especially in poetical descriptions of nature and domestic affection, Indian works do not suffer by a comparison with the best specimens of Greece and Rome, while in the wisdom, depth, and shrewdness of their moral apothegms they are unrivalled. More than this, the learned Hindus had probably made great advances in astronomy, algebra, arithmetic, botany, and medicine, not to mention their admitted superiority in grammar, long before any of these sciences were cultivated by the most ancient nations of Europe. Hence it has happened that I have been painfully reminded during the progress of this Dictionary that a Sanskrit lexicographer ought to aim at a kind of quasi omniscience. Nor will any previous classical education, such at least as has been hitherto usual, enable him to explain correctly the scientific expressions which—not borrowed from the Greeks—are liable to be brought before him. To pretend therefore that the present work, although probably containing nearly three times as much matter as any other Sanskrit Dictionary yet published (excepting of course the great Thesaurus of Professors Böhtlingk and Roth, and that of Rādhākānta-deva), is competent to satisfy the student in every branch of Sanskrit literature, would manifestly display either ignorance or conceit. Perhaps the departments in which it must be admitted to be weakest are those of the Veda and philosophy with their respective native commentaries. Still an attempt has been made to supply what has hitherto been almost entirely neglected by English lexicographers.

In truth, I have felt that no modern Lexicon ought to exclude Vedic words, important as these are in their philological bearings. I must nevertheless plainly confess that the interpretation of these words is often so doubtful—often so purely tentative—that I have been sorely perplexed in my efforts to furnish the student with trustworthy renderings. Of course with the Veda, as with every other profoundly obscure subject, there is a natural craving for an infallible guide. At the same time no priestly infallibility is here thought to be attainable; for although the great Brāhman and Ācārya, Sāyaṇa, lived about five hundred years ago at Vijaya-nagara, an ancient Indian capital and seat of learning, yet this eminent authority has been altogether put out of court by modern philological critics. When, however, it is found that modern scholars themselves frequently differ as much from each other as they do from that once trusted and certainly most learned Brāhman, it seems hopeless to expect security from error in any particular sect or section of modern critics and philologists. Notwithstanding these perplexities, I cannot express too strongly my appreciation of what German scholars have effected in this difficult field of research, and my gratitude for the aid received from the interpretations of Professors Böhtlingk and Roth. The authority of these scholars has been generally followed by me, though I have been careful to give, in addition, the renderings of Sāyaṇa (according to Professor Max Müller's edition\*), feeling, as I do, rather enthusiastically that this great native commentator, even if he occasionally misleads, ought never to be ignored.

The foregoing sketch of the nature of Sanskrit literature will, I trust, explain the impossibility of covering its vast area by any Dictionary in one volume. It will also explain my non-admission into my pages of the ample store of examples made over to me by my predecessor, the late Professor H. H. Wilson. These would, at least, have swelled out my one compact volume to an inconvenient size, if they had not expanded it into two. For the same reason I have been obliged, as a rule, to forego authenticating my meanings by more than a few scattered references either to passages in

\* It should be mentioned however, that for the latter part of the Ṛig-veda I have not had the advantage of Professor Max Müller's editorial skill. The first volume of his edition of this work, with Sāyaṇa's commentary, was brought out under the patronage of the East India Company in 1849. Three other volumes have since appeared, completing as far as the end of the eighth Maṇḍala. For the remainder I have been obliged to

trust to an imperfect MS. of Sāyaṇa's commentary in the Wilsonian Collection belonging to the Bodleian Library. This is the only Ṛig-veda MS. of any value that I have had it in my power to employ, as I have not been able to consult the excellent MSS. belonging to the India Office Library, which others had a greater right to use than myself. I am informed that a fifth volume of the Ṛig-veda is about to appear.

the literature or to the modern authorities on which I have depended for guidance. In this I had better ground for abstention than my predecessor, seeing that the great work of Professors Böhrtlingk and Roth, the completion of which may be looked for in a few years, will provide advanced scholars with abundant examples and references to every department of the literature. I should add that as my main object has been to facilitate and generalize the study of a difficult language, I have of course abstained from complicating the typography of this volume by placing accents on Vedic words\*. For a knowledge of these the scholar must again apply to the great German Wörterbuch.

I come in the next place to a feature in the present publication which, as the four Governments of India have liberally patronized this work, demands an ample explanation.

#### SECTION 4.

##### *Alphabet and System of Transliteration employed.*

I fear the great Indian Paṇḍits, if they deem this Dictionary worthy of their notice, will be somewhat surprised that a work intended as an aid to the study of their literature should exhibit their venerable Sanskrit clothed in a modern European dress †. Let me then crave leave to remind them that the Romanized character employed in these pages will be found, if its history be investigated, to be neither modern nor European, and may possibly turn out to be even more ancient than their sacred Nāgarī, and even more suited to the expression of their sacred Sanskrit.

After all, we English are not only Eastern in our origin, but in many of our most important surroundings. First, we have received our religion and our Bible through an Eastern people; next, our language is certainly Asiatic in its affinities; thirdly, we are known to have derived our invaluable decimal notation, commonly called the ten Arabic numerals, from India through the Arabs; lastly, the written symbols which I am now employing, and by which this useful vernacular of ours is, as it were, materialized and sent to the ends of the earth, are certainly Asiatic too.

The East is, we must candidly own, the first source of all our light. We cannot, indeed, localize in Asia the precise spot whence issued the springs of that grand flow of speech which spread in successive waves—commencing with the Keltic—over the whole area of Europe; but the local source of the first alphabet, without which each of these waves of speech must have been in the end swallowed up and lost in its successor, is well known to have been Phœnicia. The great centre of the commerce of antiquity naturally gave birth to what was felt to be indispensable to the intercommunion of national as well as individual life. By the very necessities of trade Phœnicia invented the first, so to speak, locomotive power which enabled language, embodied in a kind of material form, to be in a manner exported to distant countries and bartered, like any other commodity, for language imported in return.

Probably the first Phœnician graphic signs were, like the Chinese, of an ideographic character, but of this there is said to be no certain evidence. However that may be, it is tolerably clear that the first Phœnician graphic system, about which we know anything, had not advanced beyond

\* See the note on Vedic accents, p. xix of this Preface.

† Though some Sanskrit books—such as Professor Aufrecht's R̥g-veda—printed in the Roman character are much used by European scholars, it is doubtful whether these have obtained even a limited circulation in India. I trust, therefore, that when this volume falls into the hands of any great Paṇḍit, to whom one of our Indian Governments may present it, he will not consider that I am degrading Sanskrit like the man who pollutes cow's milk by putting it into a dog's skin. *Nahi pūtaṇi syād go-kshiraṇi śva-dhītau dhītam*; cf. Muir's Sanskrit Texts, vol. ii. p. 53, note 97. Of course I know that many native books are printed in

which Sanskrit words are transliterated by Roman letters, but my desire is to see some standard texts accurately printed in this character and circulated throughout India. At present the loose and careless way in which the Roman alphabet is applied tends to bring the whole system into disrepute. This is exemplified in writing the names of places and persons as well as in books. A little work called the Durga-puja [sic] by Pratāpachandra Ghosha has just been received by me from Calcutta. It contains much useful information, but here we have Sanskrit words transliterated without any attempt at exactness, e. g. *Devi, Durga, puja, Purana, ashtami, Krshna, Savitri*, and numberless others.

the second stage of alphabetic progress. It was, in fact, essentially syllabic, and even to this day the Semitic alphabets coming immediately from it—viz. the Hebrew, Syriac, and Arabic—are very little better than syllabic systems. Such an alphabet then, though well suited to Eastern calligraphic tastes, was manifestly imperfect. It provided chiefly for consonants, as if they were the lords of sound, instead of its dependents, and often its impediments. The real want for civilized nations, eager for intercommunication, was a phonetic alphabet, by which neither ideas nor consonants, but rather *sounds* should be symbolized. As therefore vowels are the only real representatives of sound, and indeed the very life of the word which without them would be a mere hard and helpless skeleton, it was essential to an effective phonetic system of graphic symbols that vowels should have at least as prominent a position in a written word as their attendant consonants. This was very soon felt by the Greeks, who no sooner received a consonantal alphabet from Phœnicia than they began to remedy its defects, and forthwith invented a system by which the vowel sounds were properly symbolized and distributed side by side with their consonantal fellows—not as mere appendages, but as close companions. The Greek expansion of the Phœnician alphabet was still further developed by the more practical Romans, and by them spread everywhere throughout Europe\*.

Now, although the Semitic origin of Indian alphabets has not yet been satisfactorily proved, it is still probable that the Eastern branch of the Āryan stock which settled down in India, derived their first idea of symbolizing language by written marks indirectly from Phœnicia through some neighbouring country whose system was borrowed from Semitic models †. They appear also, like the Greeks, to have felt the defects of a syllabic or merely consonantal method, and just as they worked out for themselves their own theory of grammar, so they elaborated for themselves their own 'vowelized' system of writing. Note, however, how the subtle-minded Hindūs, working out their own ideas in their own philosophical way, have produced an alphabet, not only free from the defects of the Semitic, but so overdone in its abundance of vowel symbols and its theory of the mutual relationship of vowels and consonants, that this very elaboration becomes practically a serious hindrance.

Let me for the benefit of those who may use this Dictionary for philological purposes, without having acquired a complete familiarity with the Nāgarī letters, briefly point out the most conspicuous merits and demerits of the European and Indian systems.

From what I have before advanced, it will, I think, be clear that it ought to be a fixed rule in all good alphabets, 1st, That every vowel, short and long, should be properly symbolized and admitted to close companionship with its consonant, no vowel symbol being ever allowed to stand for any other vowel sound but its own. For example, the 'a' sound of 'ka' should be properly symbolized; it should not be supposed to inhere in 'k,' nor should it be represented by a mere dot or stroke, above or below the 'k,' as if it were a simple appendage to the consonant, as in Semitic alphabets. Nor should the symbol 'a' be allowed to stand for different vowel sounds short and long, as in 'tape,' 'tap,' 'tall,' 'tar,' 'mortar,' in every one of which the vowel ought to be variously symbolized. 2ndly, That every simple consonant should have one single fixed symbol, and never more than one. For example, the symbol 'k' should not be interchangeable with 'c' to express the same consonantal power as in 'cap' and 'keep.' 3rdly, That modifications of any particular simple

\* The Romans, however, having no proper aspirated consonantal sounds, rejected the Greek  $\theta$ ,  $\phi$ ,  $\chi$ , and to represent these unhappily originated the clumsy *th*, *ph*, *ch*, writing also *ps* for  $\psi$ .

† According to Mr. Edward Thomas (Prinsep's Indian Antiquities, vol. ii. p. 42), the theory by which Professor Weber has sought to establish a Phœnician origin for the Indian alphabets is untenable. There are, however, two sets of Buddhist inscrip-

tions, and that of Kapurdigiri is decidedly traceable to a Phœnician source. Those on the rock of Gimar (Giri-nagara) in Kattywar, Gujarāt, which are said to be most important in their relation to the present Indian alphabets, are not so clearly traceable. Mr. Thomas appears to have good ground for thinking that many of the Nāgarī letters were derived from the Drāviḍians of the South.

vowel or consonantal power should not be represented by two letters, but by some modification of a single symbol. For example, the long form of the vowels *a, i, u* should not be denoted by two letters, as in our word 'hoop,' but by some mark or stroke placed over these vowels (so that 'hoop' should be written 'hūp'). Similarly, the aspiration of *k, t, p*, ought not to be represented by two letters as in *kh, th, ph*, but by some mark attached to *k, t, p*; thus such a word as *phala* should be written *ph̄ala*, and *dhana, dana*; or perhaps according to the Anglo-Saxon method with a horizontal stroke above, as in *ð* for the *dh* sound of *the*.

Tried by these rules, the Nāgarī alphabet shows itself in many respects superior to the old Roman alphabet, and certainly to our use or *abuse* of the Roman symbols commonly called the English alphabet. But tried by the same rules, it will be found, I believe, inferior to the Indo-Romanic system, by which name I call the modification of Sir William Jones' method of applying the Roman alphabet to the languages of India, adopted in the present Dictionary.

The fact of the matter is, that Hindū grammarians have so overdone the true theory of the necessary vocalization of consonants, that they declare it impossible for any consonant to stand alone without its associated vowel, not only in a single word, but in a whole sentence, unless, indeed, the consonant come at the end of all, when the mark  $\_$ , called a Virāma or stop, must be employed. Moreover, the dependent position of a consonant is so insisted on that every simple consonant must perforce possess an inherent vowel by a necessary condition of its own existence, so that when it is written without vowel or stop the vowel 'a' must always be pronounced after it. Hence, such a word as 'bind,' would have to be pronounced 'binada,' unless a conjunct symbol be employed, compounding *u* and *d* into one letter, the use of the Virāma or stop, except at the end of a sentence, being an infraction of orthographic laws. Thus it arises that an immense assortment of conjunct consonants is needed. More than this, the excessive elaboration of their vowel-system by the Hindūs necessitates the introduction of two new vowels, *ṛi* and *ḷṛi*. Again, each of the fourteen vowels (except *ā*) has two symbols, according as it is initial or non-initial, and the form of some of these obliges them to be printed before the letter after which they are pronounced and in various awkward places, thereby exposing them to fracture, and increasing the general complication. So that with unusually numerous vowel-symbols, with thirty-five consonants and an almost indefinite number of intricate conjunct consonants, the number of distinct types necessary to equip a perfect Sanskrit fount amounts to about 500 (see the table opposite to page 1).

Now will any one maintain, that in these days of railroads, electric telegraphs, cheap printing, and the Suez canal, such an overstraining of alphabetical precision can be maintained much longer for the expression of any language belonging to the same family as our own, and in any country forming an integral part of the British Empire? Indeed Sanskrit ought to be made a potent instrument for uniting England more closely with India, and a powerful means for exciting more real sympathy and fellow-feeling between Englishmen and their Indian fellow-subjects; but on this very account it requires every facility to be conceded to its acquisition, and every contrivance to be adopted for harmonizing it with those kindred European tongues whose structure it is above all capable of illustrating.

Be it remembered that we are not expecting either absurdities or impossibilities. We are not so foolish as to suppose that the Hindūs will ever abandon their own national forms of speech. On the contrary, we expect that they will tenaciously adhere to them, even as their brethren of Wales hold to their own separate and distinct branch of the same speech-stem. But because we cannot change the organs of speech or fuse the twenty-two languages\* of India into one common

\* Viz. Sanskrit, with its kindred Hindī, Marāṭhī, Gujarāṭī, Bengālī, Uriya, Asamese, Panjābī, Gurumukhī, Sindhī, Nepalese, Kaśmīrī, the Singhalese of Ceylon; the Pushtū of Afghānistān; the five Drāviḍian languages, Tamil, Malayālam, Telugu, Kanarese, Tulu; the half Drāviḍian Brahūī; the composite Urdū or Hindūstānī current throughout India; and lastly Burmese.

tongue, are we therefore not to do what we really can to promote intercourse and communion between kindred races united under one government and descended from the same ancestors? If our great Indian Paṇḍits are made familiar with our graphic systems, will they not be more likely to study our language and literature, to benefit by our knowledge, and to use our numerous appliances for economizing time, labour, and money? In short, is it fatuous to expect our fellow-subjects to imitate us in adopting a common system of symbols for a common line of cognate languages?—a system, be it thoroughly understood, not to be confounded with our English 'free and easy' abandonment of all system in our treatment of the Roman alphabet—but a system capable of complete adjustment to the expression of Āryan sounds, whether Roman, Greek, Welsh, English, or Indian, and probably little more different in form from the present Nāgarī than that Nāgarī is from the characters prevalent in India when Sanskrit was first committed to writing\*. For since the fact is patent, that the further we go back, the more plainly do the Indian alphabets point to a foreign origin, the power of ancient and sacred association cannot certainly be pleaded for the maintenance of the present Nāgarī.

Nor can our Indian brethren shelter themselves under any plea of impossibility, when all the logic of historical facts is against them. Is any nation more tenacious of everything national than the Jews? and yet have they not abandoned their ancient character for a more modern form? Have not also the Arabs and Persians, not to mention the Keltic and Teutonic races, done the same? Have not the Hindūs themselves renounced many of their most ancient usages, and allowed the rigidity of caste to relax under the pressure of steam and other European forces. Even in the very matter of alphabets the facts of their own history are also against them, for if they deny the foreign origin of their venerated Nāgarī, they have confessedly adopted the modern Persianized Arabic alphabet—a consonantal, if not a purely syllabic system—to express Hindūstānī. Now, Hindūstānī, notwithstanding its flood of Arabic and Persian words, is as much a form of Hindī—the language of 'pakka' Hindūstān—as English with its flood of Norman French is of Anglo-Saxon. Surely then all must admit that Hindūstānī, at least, has a far better right to the Indo-Romanic alphabet derived from kindred British rulers, than it has to be saddled with the consonantal system of foreign Muslim invaders. For that system, be it noted, is wholly Semitic in its essential features, and therefore quite unsuited to the fundamental Āryan structure of a Persianized Āryan dialect.

If after what I have thus advanced, our great Indian Paṇḍits remain, as I fear some of them will, unconvinced, let any ordinary scholar who consults the pages of this work say whether they do not derive much of their typographical clearness from certain apparently trifling, but really important contrivances, possible in our Indo-Romanic, impossible in the usual Nāgarī type. One of these, of course, is the power of leaving spaces between the words of the Sanskrit examples given. Will any student say that such an example as *sādhu-mitrāny akuṣalād vārayanti* does not gain in clearness by being properly spaced †? Again, the power of using capitals and what are called italics (to say nothing of 'Egyptian' and other forms of European type) is manifestly an advantage to be placed to the credit of Indo-Romanic typography. Who will deny the gain in clearness by the ability to make a distinction between smith and Smith—brown and Brown—bath and Bath? And will any one examine the pages of this Dictionary, and then compare those of the Śabda-kalpadruma, without admitting the advantage gained in the power of employing italic type? Lastly, the

\* It is certainly remarkable that the whole Vyākaraṇa of Pāṇini, unlike the Greek grammar or *γράμμα*, appears to ignore written symbols, as if Sanskrit was never intended to have any peculiar graphic system of its own. In South India Sanskrit is written in different characters; and the first inscriptions found on rocks are in Pāli and Prākṛit, not in Sanskrit. They are referred to the Buddhist sovereigns who possessed political power in India about

three centuries B.C. The present form of Nāgarī is thought to be little older than the tenth or eleventh century of our era.

† What should we think of an English Dictionary which, disdaining to aid our overtried vision by any typographical contrivances at the supposed sacrifice of euphonic propriety, should insist on presenting the corresponding example in proper phonetic conjunction thus—'goodfriendsguardfromevil'?

power of applying the hyphen to separate long compounds in a language where compounds prevail more than simple words\*, will surely be appreciated by all. I can only say, that without that most useful little mark, the present volume must have lost much of its clearness, and probably half its compactness, for besides the obvious advantage of being able to indicate the difference between such compounds as *su-tapa* and *suta-pa*, which could not be done in Nāgarī type, it is manifest that even the simplest compounds, like *sad-asad-viveka*, *sv-alpa-keśin*, would have required without its use an extra line to explain their analysis †.

Notwithstanding all my advocacy of the Indo-Romanic graphic system, it is still my duty to point out that so long as the natives of India continue to use their own alphabets, so long is it incumbent upon us Englishmen who study Sanskrit in its bearing upon the Indian vernaculars, to master the Nāgarī character. Under any circumstances there must be a long transition period during which the Indian and Romanic systems will co-exist, and however the struggle between them may terminate, the end is not likely to be witnessed by the existing generation. For this reason the Nāgarī alphabet is by no means ignored in these pages. On the contrary, it is pressed into the service of the Romanic, and made to minister to a most useful purpose, being employed to distinguish the leading word of a group in a manner best calculated to strike the eye and arrest the attention.

Fairness, moreover, demands that a few of the obvious defects of the system of transliteration adopted in this volume should be specified. In certain cases it confessedly offends against philosophical exactness; nor does it always consistently observe the rules stated in a preceding paragraph. The vowels *ri* and *rī* ought to be represented by some one symbol—such as that used by many German scholars—though *r*, *r̄* seem to me somewhat unsuitable for vowel sounds. So again the aspirated consonants ought not to be represented by a second letter attached to them. In the case of *ch* employed by Sir W. Jones for च and *chh* for च्, the inconvenience appeared to me so great that in the third edition of my Sanskrit Grammar, I ventured to adopt *č* for च, the pronunciation, however, being the same as *ch* in *church*, which might therefore be written *čurb*. Had I dared to innovate further, I should have written *k̄* for *kh*, *t̄* for *th*, *p̄* for *ph*; and so with the other aspirated consonants, *c* being then employed for च. The fact, of course, is that an aspirated consonant is merely a consonant pronounced with an emphatic emission of the breath, much as an Irishman would pronounce *p* in *pcunny*, and to indicate this, a stroke placed on one side or over the letter seems more appropriate than the mark of the Greek hard breathing adopted by Bopp, which may well be used alone to utter a vowel, but is scarcely suitable to emphasize a consonant ‡.

I also prefer the symbol *ʃ* for the cerebral sibilant. Should a second edition of this Dictionary be ever called for, some of these improvements may possibly be adopted. With regard to the letter *w*, I have discarded it, and retained only *v*, because the Nāgarī only possesses one character for the labial semivowel, viz. व, and to transliterate this or any other single Oriental character by two Roman representatives must certainly lead to confusion. As to the German method of using

\* Forster gives an example of one compound word consisting of 152 syllables. I rather think this might be matched by even longer specimens from Campū composition.

† At any rate, it is to be hoped that the hyphen will not be denied to Sanskrit for the better understanding of the more complex words, such, for example, as *vaidika-manv-ādi-praṇīta-smṛiti-vīt*, *karma-phala-rūpa-sarīra-dhāri-jīva-nirmūtatvābhāva-mātreṇa*, taken at hap-hazard from Dr. Muir's Texts. We may even express a hope that German scholars and other Europeans, who speak forms of Aryan speech, all of them equally delighting in composition, may condescend more frequently to the employment of the hyphen for some of their own Sesquipedalia Verba, thereby imi-

tating the practical Englishman in his Parliamentary compounds, such, for example, as *habeas-corpus-suspension-act-continuance-Ireland-bill*.

‡ A hint might be taken from Anglo-Saxon *ð*, as before observed, especially if *ʰ* be used for long vowels. The mark *ʰ* is perhaps too much like that required for accentuation. I hope, however, that the system of accentuating classical Sanskrit will never be allowed. Why complicate a subject already sufficiently intricate by introducing another element of perplexity which native scholars themselves do not sanction? Let accentuation be kept for the Veda; and in Vedic words a more upright and conspicuous stroke might, in my opinion, be used with advantage.

*k*, *kh* for *t*, *th*, and *g*, *gh* for *j*, *jh*, the philological advantage gained by thus exhibiting the phonetic truth of the interchange of gutturals and palatals, appears to me outweighed by the disadvantage of representing sounds differing so greatly in actual pronunciation by similar symbols.

Notwithstanding the shortcomings and inconsistencies thus fairly acknowledged, I have no hesitation in asserting that the Romanic system expanded by the marks and signs now generally agreed upon and still further to be improved hereafter, may be adapted to the Āryan languages of India quite as completely and appropriately as to the Āryan languages of Europe.

Having felt obliged by the form in which this Dictionary is printed to dwell thus at length on a point of vast importance both to the general cultivation of Sanskrit and the diffusion of knowledge in our Eastern Empire, I must now beg permission to record my sense of the great assistance this cause has received from the energetic efforts of one who has ever been a true friend to the natives of India, Sir Charles E. Trevelyan. He was the first Indian officer of eminence who appreciated the real bearing of this matter upon native education, and the first writer who in his able minute, dated Calcutta, January 1834\*, cleared away the confusion of ideas with which the subject was then perplexed by many prejudiced persons and even by some scholars. He also was the first to awaken an interest in the question throughout England about thirteen years ago, aided as he was by the able advocacy of 'the Times' newspaper. To him and to 'the Times' I owe the first impressions which corrected my own prejudices. Since then, many Oriental books printed on a plan substantially agreeing with Sir W. Jones' Indo-Romanic system have been published, both by eminent scholars in Europe and by missionaries in India †, and the form in which the present Sanskrit Dictionary is now put forth affords, I trust, another evidence of the reality of the movement and of its gradual advance.

## SECTION 5.

### *Principal Sources drawn upon in the Process of Compilation.*

I have now to enumerate the various works consulted by me in compiling this Dictionary. My only reason for not indicating these authorities in the body of the various articles as they have been written, has been that the volume—which even now has outgrown the dimensions originally fixed—would have thereby lost much of its convenient compactness, and could not have been produced at a moderate cost. The eye, too, would have been confused in passing from one meaning to another. Justice, however, requires that before commencing my enumeration, I should specially record my debt to particular authorities most frequently consulted and relied upon. I do so with a deep consciousness that nothing I am about to state can add to the celebrity of any one of the eminent scholars to whom I owe most. Indeed, it is impossible for me to express adequately my sense of obligation to the great work of Professors Böhtlingk and Roth. Although I have referred to every other dictionary, glossary, and vocabulary, including those of Professor Benfey and Westergaard and the eight-volumed Encyclopædia of Rādhākānta-

\* This will be found at p. 3 of the 'Original Papers illustrating the History of the Application of the Roman Alphabet to the Languages of India,' edited by me at the request of Sir Charles Trevelyan in 1859, and published by Messrs. Longman. I commend this volume to every one interested in the diffusion of education among the natives of our Indian Empire.

† Amongst other publications the R̥g-veda itself, edited by Professor Aufrecht, has been printed and published in the Roman character; also part of the Kathā-sarit-sāgara by Dr. Hermann Brockhaus. Dr. Muir in his Sanskrit Texts has also extensively used the Indo-Romanic system, as well as Dr. Weber in the Indische Studien, where some of the Upanishads are so trans-

literated. Let any one compare Professor Aufrecht's one compact and cheap octavo volume with the six massive quartos to which the R̥g-veda will extend, now being edited in the native character. Even if the Romanized edition had the commentary, it would probably not extend beyond two moderate octavo volumes. With regard to the series of valuable Hindūstānī works printed in the Anglo-Hindūstānī character by missionaries in India, a full account of them will be found in Sir Charles Trevelyan's 'Original Papers' referred to in a previous note. The whole Bible has been beautifully printed in this form, and carried through the press by the Rev. R. Cotton Mather; also a glossary to part of the Bible by his son Mr. Cotton Mather.

deva, commonly called the Śabda-kalpa-druma\*, and although I have striven to weigh and verify for myself all the words and meanings given by my fellow lexicographers, yet I have always considered an appeal to the St. Petersburg Wörterbuch as the most satisfactory available means for deciding doubtful questions.

Naturally, I have kept Professor H. H. Wilson's Dictionary on my working-table, and have constantly had recourse to its pages. Indeed, I must own that I commenced by looking to my predecessor's labours as my chief authority. And let me here assert most emphatically, not only that, considering the condition of Sanskrit scholarship when it was compiled, Professor Wilson's was a wonderful production, but that, like many other scholars, I could never have learnt Sanskrit at all without its aid. Nevertheless, sincerity obliges me to confess, what other lexicographers may perhaps admit to be not without a parallel in their own mental history, that my mind has had to pass through a kind of painful discipline involving a gradual weakening of faith in the performances of my fellow men, not excepting those of my own venerated teacher. I began, indeed, with much confidence in the thought that one man existed on whom I could lean as an almost infallible guide; but as the work grew under my hands and my sensitiveness to error sharpened, I discovered to my surprise that I was compelled to reject much of his teaching as doubtful. Moreover, the truth must be told, that as I advanced further my trustfulness in others, besides my old master, began to experience occasional disagreeable and unexpected shocks; till now that I am arrived at the end of my work, I find myself left with my confidence in the accuracy of human beings generally—certainly not excepting myself—rather painfully disturbed. Nevertheless, I am bound thankfully to acknowledge that my faith in the general scholarlike exactness of the great German authorities already named has never been materially shaken. I ought also to make particular mention of Dr. John Muir's 'Sanskrit Texts,' which have been constantly referred to by me, and have been found by experience to be invaluable, both for their general accuracy and for the judgment the author has displayed in his interpretation of Vedic words.

To these acknowledgments of special obligations I now subjoin an alphabetical list of all the principal works (not including of course all the mere texts and manuscripts) consulted by me, or in any way drawn upon for information, during the progress of my labours.

Andrew's (E. A.) Latin-English Dictionary.	Banerjea's Kumāra-sambhava (with notes).	Brockhaus' (Hermann) Kathā-sarit-sāgara.
Asiatic Researches.	Benfey's Chrestomathie (with vocabulary).	Burgess' translation of the Sūrya-siddhānta.
Asiatic Society's (Royal) Journal.	— Sāma-veda (with vocabulary).	Burnouf's (Eugène) Bhāgavata-Purāṇa (books I-III, translated by Burnouf).
Anfrecht's (Th.) Catalogue of Sanskrit MSS. in the Bodleian Library, Oxford.	— Sanskrit-English Dictionary.	Burnouf's (Émile) Sanskrit-French Dictionary.
— Catalogue of Sanskrit MSS. in the Library of Trinity College, Cambridge.	— Sanskrit Grammar.	
— Halāyudha's Vocabulary.	Böhtlingk's (and Roth's) Sanskrit-Wörterbuch.	Chambers' Encyclopædia.
— Ṛig-veda-saṃhitā.	Böhtlingk's Indische Sprüche.	Colebrooke's Amara-kosha.
— Uṇādi-sūtras.	— edition of Pāṇini's Grammar.	— Indian Algebra.
	— edition of Vopa-deva's Grammar.	— Essays on the Religion and Philosophy of the Hindūs.
Ballantyne's (James) various lectures on Hindū Philosophy, and translations of some of the Aphorisms.	— (and Rieu's) Hemaçandra's Glossary.	— Dāya-bhāga.
— translation of the Sāhitya-darpaṇa.	Bombay edition of the Mahā-bhārata.	— Mitāksharā.
— Laghu-kaumudī.	— of the Rāmāyaṇa.	Cowell's (E. B.) Kusumāñjali (with translation).
Banerjea's (K. M.) Hindū Philosophy.	Bopp's Glossary (first and second editions).	
	— Comparative Grammar (Eastwick).	
	Bosworth's (Dr. J.) Anglo-Saxon Dictionary and Grammar.	

\* A fine copy of this valuable work, now very difficult to procure in its perfect state, was searched for, some years ago, at Calcutta and most kindly presented to me by my friend Mr. Walter Scott Seton-Karr, Foreign Secretary to the Governments of Lord Lawrence and Lord Mayo, and Vice-Chancellor of the Calcutta University.

Cowell's (E. B.) translation of the <i>Vikramorvaśi</i> .	Lassen's Sanskrit Anthology (with glossary).	Stenzler's edition of the <i>Raghu-vaṅśa</i> . — <i>Yājñavalkya</i> .
— edition of Elphinstone's <i>History of India</i> .	Liddell's and Scott's <i>Greek-English Lexicon</i> .	<i>Tāranātha Tarkavācaspati's Dhāturūpādarśa</i> .
Curtius' (Georg) <i>Grundzüge der Griechischen Etymologie</i> .	Ludvig's <i>Infinitiv im Veda</i> .	Thompson's (J. C.) <i>Bhagavad-gītā</i> (with translation).
Farrar's (F. W.) <i>Families of Speech</i> .	Molesworth's (James T.) <i>Murathee Dictionary</i> .	Thornton's <i>Gazetteer</i> .
Foucaux's (Ph. Ed.) <i>Episodes of the Mahā-bhārata</i> .	Moor's <i>Hindū Pantheon</i> .	Troyer's <i>Rāja-taraṅgiṇī</i> .
Goldstücker's (Theodor) <i>Sanskrit-English Dictionary</i> (parts I-VI).	Müller's (Max) <i>Ancient Sanskrit Literature</i> .	<i>Vigfusson's (G.) Cleasby's Icelandic Dictionary</i> .
Griffith's (Ralph T. H.) <i>Specimens of Old Indian Poetry</i> .	— <i>Chips from a German Workshop</i> .	Weber's (Albrecht) <i>Vājasaneyi-saṃhitā</i> .
Hall's (Fitz-Edward) edition of the <i>Sūrya-siddhānta</i> .	— <i>Hymns to the Maruts</i> .	— <i>Śatapatha-Brahmaṇa</i> .
— <i>Contribution towards an Index to the Bibliography of the Indian Philosophical Systems</i> .	— <i>Lectures on the Science of Language</i> .	— <i>Kātyāyana-śrauta-sūtra</i> .
— translation of <i>Nīlakaṇṭha's Rational Refutation of the Hindū Philosophical Systems</i> .	— <i>Rig-veda-saṃhitā</i> .	— <i>Indische Studien</i> .
— <i>Sāṅkhya-pravācāna-bhāṣya</i> .	— <i>Rig-veda-prātiśākhya</i> .	— <i>Indische Streifen</i> .
— edition of <i>Wilson's Vishṇu-Purāna</i> .	— <i>Sanskrit Grammar</i> .	<i>Westergaard's Radices Linguae Sanscritae</i> .
Haughton's (Graves C.) <i>Bengālī Dictionary</i> .	Muir's (John) <i>Original Sanskrit Texts</i> (five volumes).	Whitney's (W. D.) <i>Atharva-veda-prātiśākhya</i> .
Haug's (Martin) <i>Aitareya-Brahmaṇa</i> (with translation.)	Prinsep's (James) <i>Indian Antiquities</i> (edited with notes and addenda by Edward Thomas).	— (and Roth's) <i>Atharva-veda-saṃhitā</i> .
Hilpert's (J. D.) <i>German Dictionary</i> .	<i>Rādhākānta - deva's Śabda - kalpadruma</i> .	— <i>Language and the Study of Language</i> (twelve lectures).
Johnson's (Francis) <i>Hitopadeśa</i> (first and second editions, with translation and vocabulary).	<i>Rājendralāla-Mitra's notices of Sanskrit MSS</i> .	Wilson's (H. H.) <i>Glossary of Indian Terms</i> .
— <i>Selections from the Mahā-bhārata</i> (with vocabulary).	Regnier's <i>Étude sur l'idiome des Védas</i> .	— <i>Sanskrit-English Dictionary</i> .
— <i>Megha-dūta</i> (1st and 2nd editions, with vocabulary).	— <i>Rigveda-prātiśākhya</i> .	— <i>Sanskrit Grammar</i> .
Jones' (Sir William) translation of <i>Manu</i> .	Rieu's (and Böhlingk's) <i>Hemacandra</i> .	— <i>Sāṅkhya-kārikā</i> .
<i>Journal of the Royal Asiatic Society</i> .	Röer's (E.) <i>Upanishads</i> (with translations).	— <i>Theatre of the Hindūs</i> .
	— (and Montriou's) <i>Hindū Law</i> .	— translation of the <i>Rig-veda</i> (vols. I-IV).
	Roth's (and Böhlingk's) <i>Sanskrit-Wörterbuch</i> .	— translation of the <i>Vishṇu-Purāna</i> .
	Roth's <i>Nirukta</i> .	Yates' (W.) octavo edition of <i>Wilson's Sanskrit Dictionary</i> with addenda (partly edited by J. Wenger).
	— (and Whitney's) <i>Atharva-veda-saṃhitā</i> .	<i>Zeitschrift der Deutschen morgenländischen Gesellschaft</i> .
	Schlegel's (A. G.) <i>Rāmāyaṇa</i> .	
	Scott's and Liddell's <i>Greek-English Lexicon</i> .	

## SECTION 6.

*Aids and Encouragements received.*

My first acknowledgments are due to the Delegates of the Clarendon Press, without whose kind patronage this work could never have been published. It does not become me to commend the efforts these gentlemen are making for the furtherance of education, except so far as to say that they fitly represent the mind and wishes of the University of Oxford. Nor does the Clarendon Press itself need any monument of my rearing. Let those who desire proofs of its efficiency look around and note the series of valuable educational books constantly issuing from its founts, models of clear and accurate typography, in almost every department of science.

Perhaps, however, I may be permitted to mention specially the name of one who has recently left us, but who was a member of the Press-Delegacy when the publication of this

Dictionary was undertaken, the late Master of Balliol and now Dean of Rochester, Dr. Robert Scott. He has been one of my kindest friends and wisest counsellors ever since the day I went to him for advice during my first undergraduate days at Balliol, on receiving an appointment in the Indian Civil Service. It is not too much, I think, to aver that without his support, encouragement, and sympathy,—all the more prized as coming from an experienced fellow-labourer, able to estimate the difficulties of a less experienced disciple,—I could not have persevered in this work to its termination.

My next acknowledgments must be tendered to the Representatives of the Governments of Bengal, Madras, Bombay, and the North-West Provinces of India, as well as of the India Office, for the substantial aid received from them in the patronage they have accorded to this undertaking.

I have in the third place to express in the most cordial manner my thanks to each and all of the gentlemen who have aided me in the compilation of this Dictionary.

No one but those who have taken part in similar labours can at all realize the amount of tedious toil—I might almost say drudgery—involved in the daily routine of small details, such as verifying references and meanings, making indices and lists of words, sorting and sifting an ever-increasing store of materials, revising old work, arranging and re-arranging new, correcting and re-correcting proofs, writing and re-writing and interlineating 'copy,' till reams upon reams of paper have been filled, putting the eye-sight, patience, and temper of compilers, readers, and compositors to a severe trial. I mention these matters, not to magnify the labours undergone, but to show that I could not have prosecuted them persistently single-handed. This statement may also give an idea of what I owe to the persevering co-operation of my kind assistants, whose names in the chronological order of their services are as follow: the Rev. J. Wenger, who is now I believe engaged in valuable literary work connected with the Baptist Mission in Calcutta; Dr. Franz Kielhorn, who is now Superintendent of Sanskrit Studies in Deccan College, Poona; Dr. Hermann Brunnhofer (whose assistance was not of very long duration); Mr. A. E. Gough, M.A., of Lincoln College, Oxford, now Professor of Sanskrit at the Government College, Benares; lastly, Mr. E. L. Hogarth, M.A., of Brasenose College, and formerly Head Master of the Government Provincial School at Calicut, who has been my constant and painstaking assistant for about three years and a half, continuing with me to the termination of the work. I must also thank my old friend Professor Francis Johnson, who was one of my first instructors in Sanskrit when a student at Haileybury, and afterwards my colleague as Professor, for the kind interest he has shown in my labours, and the aid I have received from him at various times, including recently a list of words collected by himself in preparing a new volume of Selections from the Mahā-bhārata, shortly to be published.

Finally, I must express my gratitude for the extreme care with which the reading of my often intricate manuscript has been conducted by the Oriental Reader, and the printing of the whole book executed by the Managers of the Clarendon Press.

## SECTION 7.

### *Defects and Inconsistencies acknowledged.*

When some one pointed out to Dr. Johnson the imperfections of his great Dictionary, he is said to have retorted on his critics that mere fault-finding was often an indication of ignorance. His work was too large, he affirmed, not to take in errors, and the quicksightedness to these was a symptom of the dulness which could not comprehend the merit of the performance as a whole. Without imitating this convenient way of disposing of criticism in my own case,

I may yet request leave to inform any mere *Āhidrānveshin*, of whom it may be said *Āhidrāṇ nirūpya sahasā pravṛṣati*, that no one can be more keenly alive to the flaws and defects of this volume than I am myself. No one, indeed, can be more desirous to criticize it, with a view to its improvement in a future edition.

If any real scholars—always considerate and temperate even if severe—having had practical experience of lexicography, will aid me in my efforts to attain greater accuracy, I shall be thankful. From them I do not fear but rather court criticism. Such critics will quite understand how a compiler's sense of responsibility may grow with the growth of a work like this, putting him out of conceit with his own performance, and filling him with earnest cravings after an accuracy more than human. Such critics will appreciate the difficulties besetting the production of so many closely printed pages abounding with countless dots and diacritical marks. Nor will they be surprised at inequalities of execution and occasional inconsistencies in a work representing efforts spread over numerous years. Nor will they need to be reminded that occasional distractions, trials of health and weariness of spirit, are incident not only to a human compiler but to his human assistants. Indeed it is no disparagement to those who have contributed to the detail of this work to assume that a compilation which has passed through many different hands must reflect the infirmities of all. No other apology will here be attempted for its errors and inadvertencies; nor do I ask that the blame be laid at the door of any one but myself, who alone am responsible. Some explanation, however, of a few intentional inconsistencies and almost unavoidable defects is here appended.

In the first place, there has not been absolute consistency in the collocation of words connected by a common etymology. I have not bound myself in this respect by any fixed rules. Hence some words are given in the usual alphabetical order of the Nāgarī type which might be expected to fall under a previous classification in the Indo-Romanic order. Facility of reference has been my only guide in this matter.

Again, in the arranging of a whole chain of words etymologically allied, some formations have been placed under compounds which ought properly to have a separate line assigned to them. Others again have separate lines which ought more consistently to come under compounds. For example, abstract nouns formed with the affixes *tā* and *tva*, and possessive adjectives formed with *vat*, *mat*, &c. are placed in the order of the compounds, when they are really not compounds at all. Still it is plain that such a word as *svāmi-tā*, 'ownership,' is really equivalent to *svāmi-bhāva*, and such a word as *śrī-mat*, 'possessed of fortune,' to *śrī-yukta*. In these cases my motive for sacrificing absolute consistency has rather been to gain space. Other liberties indulged in with regard to the use of the hyphen are noticed in the table of directions following the Preface.

With regard to the nominative cases of adjectives and of a few participles—such as those of Parasmai-pada Intensives—and even of a few substantives, I fear this Dictionary cannot always be quite trusted; though it may perhaps be conceded that I have improved upon my predecessor in this respect. In point of fact it has not been possible to settle with certainty the nominative cases, especially in the feminine forms, of all adjectives. The German Wörterbuch avoids exhibiting the nominative cases of adjectives and participles, and rarely gives their feminines, leaving also the nominative cases of substantives to be inferred from their gender. Although I studied Pāṇini's chapter on feminine formations with great care, I was unable to discover either in his Grammar or in any other Grammar or Dictionary a solution of all my difficulties. My rule has been to give the nominative cases both of substantives and adjectives in all their genders wherever there was ground for certainty or for a reasonable inference,

and in other rare cases to exhibit only the crude base. Sometimes I have merely given the nominative case masculine of adjectives, omitting the feminine when that alone appeared doubtful, and leaving the neuter to be inferred; but throughout the Dictionary the omission of a nominative case has been quite an exception. Thus I have endeavoured to increase the usefulness of this publication even at the risk of occasionally misleading.

Another point requires a few words of explanation. I shall probably be told that meanings and synonyms are needlessly multiplied; but before the book is hastily censured on this score, let it be fairly tested by a repeated and extended application to various branches of the literature. I can with truth affirm that having myself constantly put these pages to a trial during their progress through the press, so far from having to regret any superfluity or surplusage, I have too often had to lament sins of omission, and have frequently discovered, when too late, that some one meaning has been rejected, because thought to be a mere synonym, when this very apparent synonym was really the precise word required to suit a particular passage.

With reference to the philological comparisons given throughout this work, I fear that occasional inconsistencies and violations of orthography will be found. For indeed I do not pretend to even a limited knowledge of some of the numerous languages compared, and my private library has not furnished the means of verifying all the words. It should be noted that I have not generally indicated the cognate English words with the Anglo-Saxon, because these are self-evident, and will generally be found among the meanings. As to other comparisons, I can only say that when I commenced my compilation, Bopp was considered the chief authority in comparative philology. I have not generally adopted what more modern scholars substitute for his teaching, because some of these later writers have themselves yet to undergo the full test of an extended criticism, which may not always support their opinions. Besides trusting to Bopp, I have generally followed Professors Benfey and Curtius, and I request that the comparisons given be accepted on the authority of these three scholars, subject to the understanding that more recent views have been propounded on many points.

Most of the errors and omissions hitherto discovered, whether typographical or caused by my own want of knowledge, have, I trust, been corrected and supplied in the supplementary matter at the end of the volume.

With these explanations I close my present labours, profoundly conscious of their imperfection, but full of thankfulness that my life has been spared to bring them, such as they are, to a completion.

MONIER WILLIAMS.

OXFORD, *May* 1872.

## DIRECTIONS TO BE STUDIED BEFORE USING THIS DICTIONARY.

THERE are two alphabetical orders: 1. that in the Nāgarī; 2. that in the Indo-Romanic type.

Roots are always in large Sanskrit type.

Verbs formed by prefixing prepositions to roots are arranged in the alphabetical order of the prepositions so affixed, e.g. *anu-kṛi* must *not* be looked for under the root *kṛi*, as in other Sanskrit Dictionaries, but in its own alphabetical order, as in Greek lexicons, and at the head of its own group of derivatives. See p. 32, col. 1.

All the Sanskrit words in Indo-Romanic type arranged in alphabetical order under a leading word—which leading word is always either a root in large Nāgarī type or some other word in small Nāgarī type—must be regarded as mutually connected. They must be supposed to form a family of words bound together by a common origin or dependent on each other by some tie of relationship. The derivation or etymology is generally given in a parenthesis after the leading word in Sanskrit type, and this etymology is supposed to apply to all the group which follows, until a new classification of words is introduced by a *new word in Nāgarī type*. Other derivations are sometimes noticed when authorities differ in explaining the etymology of particular words.

The Nāgarī type is thus employed to strike the eye and direct it to the leading word in each group. By this means also a repetition of the etymology is avoided.

All the meanings of a word belonging to a group are not always given in full, if they may be manifestly gathered from its other members; this applies especially to participles and participial formations, e.g. the meaning 'charged with,' which belongs to *ā-ropita*, p. 128, col. 3, may readily be inferred from *ā-roṣa*, which stands above it in the same classification.

Again, all the derivatives from a Radical or Verb at the head of a family are not always given when they may be readily supplied; this applies especially to participles, and occasionally to verbal nouns, e.g. under *vi-hiṅs* at the head of a group, p. 952, it is easy to supply *vi-hiṅsana*, *am*, n. the act of injuring.

Observe, that meanings which appear to be mere amplifications of preceding meanings are separated by a comma, whereas those which do not clearly run into each other are divided by a semicolon. All remarks upon meanings and all descriptive and explanatory statements are given between ( ); comparisons, between [ ].

Compound words are always arranged in alphabetical order *under the first word* in the compounds, a hyphen marking the division of each member of the compound, and when the final and initial vowel of two members of a compound blend, the separation of these vowels is denoted by a hyphen in brackets, (see, for example, *kṛitodaka* for *kṛita-udaka*, p. 248, col. 1, line 4.) For greater clearness, some words are thus treated, which are formed by Taddhita affixes, *supposed to be added to the whole word*, and which therefore ought not strictly to have a hyphen at all.

Compound words divided by a hyphen or hyphens have no etymology given because the employment of the hyphen makes their several elements manifest at once, so that it is always easy to refer to the separate members of the compound for the several etymologies, e.g. *an-oka-śāyin* is manifestly separable into *an + oka + śāyin*, to each of which it is easy to refer for an explanation of the several etymologies.

When no etymology of a simple word is exhibited its derivation is either unknown or too doubtful to deserve recording.

The nominative cases of all nouns, substantive and adjective, and of all participles, are given immediately after the crude base, except in the cases explained at the end of the preceding Preface. Thus *guru*, *us*, *vī*, *u*, means that the adjective *guru* makes in its nominative case masc. fem. and neut., *gurus*, *guruvī*, *guru*; similarly *vividvas*, *ān*, *ushī*, *at* (p. 919, col. 2), stands for nom. masc. fem. and neut., *vividvān*, *vividushī*, *vividvat*.

Under roots and verbs the 3rd pers. singular of the various tenses is given, other forms being noticed in parentheses. The names of the tenses are generally left to be inferred, except when an unusual tense, like the Precative, is given, and the form of the 1st Future can always be inferred from the Infinitive: thus the Infinitive being *veditum*, the 1st Future 3rd pers. sing. will be *veditā*; similarly from *dagdhum* will be inferred 1st Future 3rd pers. sing. *dagdhā*.

When words really dissimilar appear similar either in Roman or Nāgarī type, the figures 1, 2, 3, &c. are placed before them; see, for example, 1. *sa*, 2. *sa*, 3. *sa*, 4. *sa*, 5. *sa*; 1. *suta-pa*, 2. *su-tapa*; 1. *sam-āna*, 2. *samāna*; 1. *saha*, 2. *saha*; 1. *sv-ap*, 2. *svap*.

It is believed that few common words or meanings likely to be met with in the classical literature have been omitted in this work; nevertheless the Supplement at the end of the volume should occasionally be consulted: thus in the two pages, 623, 624, one or two words and the common meaning 'affix,' belonging to *praty-aya*, have accidentally dropped out, but are supplied in the supplementary pages.

## ABBREVIATIONS AND SYMBOLS USED IN THIS DICTIONARY.

[In the progress of a work extending over several years it has been found almost impossible to preserve uniformity in the use of symbols, but it is hoped that most of the inconsistencies are noticed in the following table.]

<p>A. = Ātmanē-pada; the long mark over the A. has been omitted for convenience in printing.</p> <p>abl. or abl. c. = ablative case.</p> <p>acc. or acc. c. = accusative case.</p> <p>accord. = according.</p> <p>Ādi-p. = Ādi-parvan of the Mahā-bhārata.</p> <p>adj. = adjective.</p> <p>Æol. = Æolic.</p> <p>alg. = algebra.</p> <p>Angl. Sax. = Anglo-Saxon.</p> <p>anom. = anomalous, irregular.</p> <p>Aor. = Aorist.</p> <p>Arab. = Arabic.</p> <p>arithm. = arithmetic.</p> <p>Arm. or Armor. = Armoric or the language of Brittany.</p> <p>Armen. = Armenian.</p> <p>astrol. = astrology.</p> <p>astron. = astronomy.</p> <p>Atharva-v. = Atharva-veda, edited by Roth and Whitney.</p> <p>Bhāgavata-P. = Bhāgavata-Purāṇa, Burnouf's edition, or Bombay edition for the later books.</p> <p>Bhaṭṭi-k. = Bhaṭṭi-kāvya, Calcutta edition.</p> <p>Boh. or Bohem. = Bohemian.</p> <p>B. R. = Böhlingk and Roth.</p> <p>Br. = Brāhmaṇa.</p> <p>Bret. = Breton.</p> <p>Buddh. = Buddhist.</p> <p>c. = case.</p> <p>Cambro-Brit. = the language of Wales.</p> <p>Caus. = Causal.</p> <p>cf. = confer, compare.</p> <p>chap. = chapter.</p>	<p>cl. = class.</p> <p>Class. = Classical.</p> <p>col., cols. = column, columns.</p> <p>comm. = commentator or commentary.</p> <p>comp., comps. = compound, compounds.</p> <p>compar. = comparative degree.</p> <p>Cond. or Condit. = Conditional.</p> <p>cons. = consonant.</p> <p>dat. or dat. c. = dative case.</p> <p>defect. = defective.</p> <p>Desid. = Desiderative.</p> <p>dimin. = diminutive.</p> <p>Dor. = Doric.</p> <p>du. = dual number.</p> <p>ed. or edit. = edition.</p> <p>e. g. = exempli gratiā.</p> <p>Eng. = English.</p> <p>Ep. or ep. = Epic, i. e. such works as the Mahā-bhārata, Rāmāyaṇa, &amp;c.</p> <p>epith. = epithet.</p> <p>esp. = especially.</p> <p>etym. = etymology.</p> <p>explet. = expletive.</p> <p>f. or fem. = feminine.</p> <p>fr. = from.</p> <p>Fut. = Future.</p> <p>Gaël. = Gaëlic.</p> <p>gen. or gen. c. = genitive case.</p> <p>gend. = gender.</p> <p>geom. = geometry.</p> <p>Germ. = German or High-German.</p> <p>Goth. = Gothic.</p> <p>Gr. = Greek.</p> <p>Gram. = A Practical Sanskrit Grammar by Monier Williams, third edition, published at the Clarendon Press.</p>	<p>gram. = grammar.</p> <p>Hib. = Hibernian or Irish.</p> <p>Hind. = Hindi.</p> <p>Icel. = Icelandic.</p> <p>i. c. = id est.</p> <p>impers. = impersonal, i. e. used impersonally.</p> <p>Impf. = Imperfect tense.</p> <p>Impv. = Imperative.</p> <p>ind. = indeclinable, either an indeclinable participle or an adverb or a case used adverbially.</p> <p>Inf. or infin. = Infinitive mood.</p> <p>inst. or inst. c. = instrumental case.</p> <p>Intens. = Intensive.</p> <p>Ion. = Ionic.</p> <p>Island. = the German form of Icelandic.</p> <p>Kirāt. or Kirātārj. = Kirātārjuniya.</p> <p>Kumāra-s. = Kumāra-sambhava.</p> <p>Lat. = Latin.</p> <p>lat. = latitude.</p> <p>Lett. = Lettish.</p> <p>lit. = literally.</p> <p>Lith. = Lithuanian.</p> <p>loc. or loc. c. = locative case.</p> <p>long. = longitude.</p> <p>m. or masc. = masculine gender.</p> <p>Mahā-bh. &amp;c. = Mahā-bhārata, Calcutta edition.</p> <p>mathem. = mathematics.</p> <p>medic. = medicine.</p> <p>Megh. = Megha-dūta, Johnson's second edition.</p> <p>Mod. = Modern.</p> <p>MS., MSS. = manuscript, manuscripts.</p> <p>N. = Name.</p>	<p>n. or neut. = neuter gender.</p> <p>Naigh. = Naighaṇṭuka.</p> <p>neg. = negative.</p> <p>Nir. = Nirukta.</p> <p>Nom. or nom. = Nominal verb.</p> <p>nom. or nom. c. = nominative case.</p> <p>num. or numb. = number.</p> <p>obs. = obsolete.</p> <p>occ. = occasionally.</p> <p>Osc. or Osk. = Oscan or Oskan.</p> <p>Osset. = Ossetic (see p. ix).</p> <p>P. = Parasmai-pada.</p> <p>p. = page.</p> <p>-p. = parvan or section of the Mahā-bhārata.</p> <p>Pāṇ. = Pāṇini.</p> <p>Part. or part. = Participle.</p> <p>Pass. = Passive voice.</p> <p>patron. = patronymic.</p> <p>Perf. = Perfect tense.</p> <p>Pers. = Persian.</p> <p>pers. = person.</p> <p>phil. = philosophy.</p> <p>pl. or plur. = plural number.</p> <p>poet. = poetry, poetic license.</p> <p>Pol. = Polish.</p> <p>Pot. = Potential.</p> <p>Pr. = proper.</p> <p>Prāk. = Prākṛit.</p> <p>Prep. = Preposition.</p> <p>Pres. = Present tense.</p> <p>priv. = privative.</p> <p>pronom. = pronominal.</p> <p>Pruss. = Prussian.</p> <p>q. v. = quod vide.</p> <p>Raghu-v. = Raghu-vaṇśa.</p> <p>Reflex. = Reflexive or used reflexively.</p> <p>Ṛig-v. = Ṛig-veda.</p> <p>rt., rts. = root, roots.</p> <p>Russ. = Russian.</p>	<p>Sabda-k. = Sabda-kalpa-druma.</p> <p>Sabin. = Sabine or Sabellian (old Italic dialect).</p> <p>Sāma-v. = Sāma-veda.</p> <p>Sans. = Sanskrit.</p> <p>Sax. = Saxon.</p> <p>Sāy. = Sāyaṇa or according to Sāyaṇa.</p> <p>Schol. = Scholiast or Commentator.</p> <p>scil. = scilicet.</p> <p>Scot. = Scotch or Highland-Scotch.</p> <p>sing. = singular number.</p> <p>Slav. = Slavonic or Slavonian.</p> <p>subst. = substantive.</p> <p>superl. = superlative degree.</p> <p>s. v. = sub voce.</p> <p>Them. = Thema or base.</p> <p>Umbr. = Umbrian.</p> <p>Unādi-s. = Unādi-sūtras (Auffrecht's edition).</p> <p>usu. = usually.</p> <p>Vājasaneyi-s. = Vājasaneyi-samhitā.</p> <p>Vārt. or Vārtt. = Vārttika.</p> <p>Ved. = Vedic or Veda.</p> <p>Vish.-Pur. = Vishṇu-Purāṇa.</p> <p>voc. or voc. c. = vocative case.</p> <p>=, equal, equivalent to, the same as, explained by.</p> <p>+ plus.</p> <p>&amp;c. = et cetera.</p> <p>◊ denotes that a vowel or syllable is to be noted as short.</p> <p>- that a vowel or syllable is long.</p> <p>◊ that the rest of a word is to be supplied, e. g. ◊ri-in◊ after kari-indra is for kari-indra.</p>
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अ 1. a, the first letter of the alphabet; the first short vowel inherent in consonants. — *A-kāra*, as, m. the letter or sound a.

अ 2. a, ind. an interjection of pity (Ah!).

अ 3. a (before a vowel *an*), a prefix corresponding to Gr. *ἀ*, *av*, Lat. *in*, Goth. and Germ. *un*, Eng. *in* or *un*, and having a negative or privative or depreciative sense; e. g. *eka* one, *an-eka* not one; *anta* end, *an-anta* endless; *paśyat* seeing, *a-paśyat* not seeing. Sometimes this prefix denotes comparison. It is occasionally an explicative.

अ 4. a, the base of some pronouns and pronom. forms; (substituted for *idam*, in *asya*, *atra*, &c.)

अ 5. a, the augment prefixed to the root in the formation of the imperfect, aorist, and conditional tenses, by some considered as connected with 3. a, and by others as connected with 4. a.

अ 6. a, as, m., N. of Viṣṇu (especially as the first of the three sounds in the sacred syllable *om*), also of Brahmā, Siva, and Vaiśvānara; (*am*), n. Brahma.

अक्षयिन् a-*akṣayin*, ī, *inī*, ī, free from debt.

अंश *aṅś*, cl. 10. P. *aṅśayati*, -*yitum*, to divide, distribute; also occasionally A. *aṅśayate*; also *aṅśāpayati*.

*Aṅśa*, as, m. a share, portion, part, party; partition, inheritance; a share of booty; earnest money; a fraction; the denominator of one; a degree of lat. or long.; N. of an Āditya; the shoulder or shoulder-blade, more usually spelt *aṅśa*, q. v. [cf. Old Germ. *aṅśala*; Mod. Germ. *achsel*; Lat. *axilla*]. — *Aṅśa-karaṇa*, am, n. act of dividing. — *Aṅśa-bhāj*, k, h, k, one who has a share, an heir, a co-heir. — *Aṅśa-vaṭ*, ān, m. a species of the Soma plant. — *Aṅśa-savarṇana*, am, n. reduction of fractions. — *Aṅśa-svara*, as, m. the key-note. — *Aṅśa-hara*, as, ā or ī, am, or *aṅśa-hārīn*, ī, *inī*, ī, one who takes a share, a sharer. — *Aṅśāśa* (*śā-an*), as, m. part of a portion (of a deity), a secondary incarnation. — *Aṅśāśī*, ind. share by share. — *Aṅśāvataraṇa* (*śā-av*), am, n. descent of parts of the deities; partial incarnation; title of sections 64-67 of the first book of the Mahā-bhārata.

*Aṅśaka*, as, ā or *ikā*, am, having a share; m. f. a co-heir, a relative; m. a share; n. a day.

*Aṅśana*, am, n. the act of sharing or dividing.

*Aṅśanīya* or *aṅśayitavya*, as, ā, am, divisible.

*Aṅśayitṛi*, tā, *tṛi*, *tṛi*, a divider, sharer.

*Aṅśala*. See *aṅśala* next col.

*Aṅśita*, as, ā, am, divided, shared.

*Aṅśin*, ī, *inī*, ī, a sharer, co-heir.

*Aṅśu*, us, m. a filament, especially of the Soma plant; end of a thread; a minute particle; a point or end; a garment, decoration; a ray, light, the sun; N. of a Rishi or of a prince. — *Aṅśu-jāla*, am, n. a collection of rays, a blaze of light. — *Aṅśu-dhara*, as, m. the bearer of rays, the sun. — *Aṅśu-paṭṭa*, am, n. a kind of cloth. — *Aṅśu-pālī*, is, or -*bhartṛi*, tā, m. the lord of rays, the sun. — *Aṅśu-mat*, ān, *atī*, *atī*, fibrous, rich in filaments; radiant, luminous; pointed; (*ān*), m. the sun, the moon; N. of various persons, especially of a prince of the solar race, son of A-samañjas, grandson of Sagara; (*tī*), f. the celestial river Yamunā; a plant, Hedysarum Gangeticum. — *Aṅśumat-phalā*, f. a plant, Musa Paradisiaca. — *Aṅśu-mālā*, f. a garland of light, halo. — *Aṅśu-mālin*, ī, m. the sun. — *Aṅśu-vāṇa*, as, m. having rays for arrows, the sun. — *Aṅśu-hasta*, as, m. having rays in his hand, the sun.

*Aṅśuka*, am, n. a leaf; cloth; fine or white cloth; muslin, an upper garment; a mantle.

*Aṅśula*, as, ā, am, radiant; (as), m., N. of the sage Cāṅgalya.

*Aṅśya*, as, ā, am, divisible.

अंस *aṅś*, cl. 10. P. *aṅśayati*, &c., = *aṅś*.

अंस *aṅśa*, as, m. (fr. rt. *am*), the shoulder, shoulder-blade; N. of a king; a share, see *aṅśa*; (*av*), m. du. the two shoulders or angles of an altar [cf. Goth. *amsa*; Gr. *ἄσιλλα*; Lat. *humerus*, *ansa*]. — *Aṅśa-kūṭa*, as, m. a bull's hump, the protuberance between the shoulders of the Indian ox. — *Aṅśa-tra*, am, n. armour to protect the shoulder; a bow. — *Aṅśa-dhri*, f. a cooking vessel (?). — *Aṅśa-phalaka*, as, m. upper part of the spine. — *Aṅśa-bhāra* or *aṅśe-bhāra*, as, m. a yoke or burden put upon the shoulder. — *Aṅśa-bhārika* or *aṅśe-bhārīka*, as, ī, am, or *aṅśa-bhārīn* or *aṅśe-bhārīn*, ī, *inī*, ī, bearing a yoke.

*Aṅśala*, as, ā, am, lusty, strong.

*Aṅśya*, as, ā, am, belonging to the shoulder.

अंह *aṅh* (allied to *aṅh*), cl. 1. A. *aṅhate*, -*hitum*, to go, set out, commence; to approach; cl. 10. P. *aṅhayati*, to send; to speak; to shine. [The rt. *aṅh* seems to have had originally another meaning, viz. to press together, strangle; = Gr. *ἄρχω*.]

*Aṅhati*, is, f. (probably fr. the preceding rt., said to be here a substitute for *han*), anxiety, distress, trouble, illness [cf. Lat. *ango*]; a gift, (in this sense also *aṅhati*, f.)

*Aṅhas*, n. (said to be connected with rt. *am*), anxiety, trouble; sin [cf. *aṅha*, *āgas*; Gr. *ἄχρημα*, *ἄχος*, *ἄγος*]. — *Aṅhasas-pati*, is, m., Ved. lord of the perplexity, i. e. an intercalary month. — *Aṅhas-vaṭ*, ān, *atī*, *atī*, distress. — *Aṅho-muḍ*, k, k, k, Ved. delivering from distress.

*Aṅhiti*, is, f. a gift, donation. See *aṅhati*.

*Aṅhu*, us, us, u, Ved. strait, narrow; (*us*), m., N. of an Asura; (*u*), n. anxiety, distress; Pudendum Muliebri [cf. Gr. *ἄγγυς*; Goth. *aggyus*; Lat. *angustus*, *anxius*, &c.]. — *Aṅhu-bhedī*, f. having a narrow slit, having the pudendum divided.

*Aṅhura*, as, ā, am, straitened, distressed; sinful.

*Aṅhūraṇa*, as, ā, am, distressing, sinful; (*am*), n. sin, distress.

*Aṅhoyu*, us, us, u, Ved. troublesome; freed from sin.

*Aṅhri*, is, n. a foot, the root of a tree [cf. *aṅhri*]. — *Aṅhri-pa*, as, m. a tree (foot-drinker). — *Aṅhri-stanḍha*, as, m. a part of the foot between the ankle and the heel.

अङ्क *aṅk*, cl. 1. P. *akati*, *akitum*, to move tortuously, like a snake [cf. Gr. *ἀγκή*, *ἀγκάλ*, *ἀγκών*; Lat. *angulus*]. Compare rt. *ag*.

*Aka*, as, ā, am, moving tortuously; (*am*), n. pain, trouble, sin (also derived from *a*, not + *ka*, happiness).

अकच a-*kaṭa*, as, ā, am, destitute of hair, bald; (*as*), m., N. of Ketu, the dragon's tail or descending node, the symbol of which is a headless trunk.

अकशदक a-*kaṅṭaka*, as, ā, am, free from thorns, troubles, difficulties, or enemies.

अकथन a-*katthana*, as, ā, am, not boastful.

अकथ्य a-*kathya*, as, ā, am, unspeakable; not to be uttered or mentioned.

अकनिष्ठ a-*kanishṭha*, as, ā, am, not the youngest; elder, superior; (*as*), m. a deified Buddhist saint, Buddha. — *Akanishṭha-ya*, as, m. Buddha.

अकन्या a-*kanyā*, f. no virgin.

अकवच - ind. [fr. ३ अङ्क] *kaṭhā*

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

अकम्पित a-*kampita*, as, ā, am, unshaken, firm; (*as*), m., N. of a Jaina saint, a pupil of the last Tirtha-kara.

*A-kampya*, as, ā, am, not to be shaken.

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

अकरण a-*kaṛaṇa*, am, n. absence of action. *A-kaṛaṇi*, is, f. non-accomplishment, failure, disappointment (used in imprecations, e. g. *tasyākaṛaṇi evāsti*, may he experience a failure!).

*A-kaṛaṇīya*, as, ā, am, not to be done.

अकरुण a-*karuṇa*, as, ā, am, merciless, relentless. — *Akaruṇa-tva*, am, n. harshness, cruelty.

अकर्कश a-*karkaśa*, as, ā, am, not hard, not rugged, soft, tender.

अकर्ण a-*kaṛṇa* or a-*kaṛṇaka*, as, ā, am, without ears, deaf.

*A-kaṛṇya*, as, ā, am, not fit for the ears; not in the ears.

अकर्णधार a-*kaṛṇadhāra*, as, ā, am, without a helmsman, destitute of a pilot.

अकर्तन a-*kartana*, as, m, a dwarf (?).

अकर्तृ a-*kartṛi*, tā, m. not an agent; an inferior agent. — *Akartṛi-tva*, am, n. condition of an inferior agent, a subordinate station.

अकर्मन् a-*karman*, ā, ā, a, without work, idle; inefficient; disqualified for performing essential rites, destitute of good works; (in grammar) intransitive; (*a*), n. absence of work; absence of essential observances; improper work, crime. — *Akarma-bhoga*, as, m. renunciation of self-righteousness; enjoyment of freedom from the fruits of action. — *A-karmānṛita* (*ma-an*), as, ā, am, unoccupied, disqualified; criminal.

*A-karmaka*, as, ā, am, (in grammar) intransitive. *A-karmanya*, as, ā, am, improper to be done; unfit for work; inefficient.

अकल a-*kala*, as, ā, am, not in parts, entire.

अकल्क a-*kalka*, as, ā, am, free from sediment; pure; sinless; (*ā*), f. moonlight. — *Akalka-tā*, f. honesty.

अकल्कन a-*kalkana* or a-*kalkala*, as, ā, am, free from pride, modest, honest.

अकल्प a-*kalpa*, as, ā, am, not subject to rules, uncontrolled; incomparable; unable, weak.

*A-kalpita*, as, ā, am, not manufactured, not artificial, not pretended; natural, genuine.

अकल्मष a-*kalmasha*, as, ā, am, sinless, faultless.

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

अकल्प a-*kalya*, as, ā, am, unwell, ill, sick. *A-kalyāṇa*, as, ā, am, not prosperous, inauspicious; (*am*), n. adversity.

अकव a-*kava*, as, ā, am (fr. 1. *ku*, q. v.), Ved. not contemptible, not bad. — *A-kavāri* (*va-ari*), is, is, ī, Ved. not contemptible as an enemy, or to his enemies, or in his enemies; not having weak enemies.

अकवच a-*kavāṭa*, as, ā, am, Ved. without a coat of mail.

अकवि a-kavi, is, is, i, Ved. unwise.

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

अकारण a-kāraṇa, as, ā, am, 'without a trunk,' causeless, unexpected. — Akāraṇa-pāta-jāta, as, ā, am, dying as soon as born. — Akāraṇa-sūta, am, n. sudden attack of colic.

A-kāraṇe, ind. causelessly, unexpectedly.

अकातरा a-kātara, as, ā, am, not down-hearted, cheerful, hearty.

अकाम a-kāma, as, ā, am, without desire or affection, without intention; unintentional, reluctant; (in grammar) the Sandhi which causes the dropping of a final r before a succeeding r; (as), m. absence of desire or affection. — A-kāma-karṣana, as, m., Ved. not disappointing desires. — Akāma-tas, ind. unintentionally, unwillingly. — Akāma-tā, f. freedom from desire or affection or intention. — A-kāma-hata, as, ā, am, not smitten with desire or affection; free from desire, calm.

A-kāmin, ī, inī, ī, the same as a-kāma.

अकाय a-kāya, as, ā, am, incorporeal.

अकारण a-kāraṇa, as, ā, am, causeless; (am), n. absence of a cause; ind. causelessly. — A-kāraṇoppanna (°pa-ut°), as, ā, am, produced spontaneously.

A-kārīn, ī, inī, ī, inactive, not performing.

अकारिण्यष्टिका a-kārīṇyashṭika, as, ī, am, not adapted for ear-rings. See karṇa-veṣṭika.

अकार्य a-kārya, as, ā, am, not to be done, impracticable, improper; (am), n. a criminal action. — Akārya-kārīn, ī, inī, ī, an evil-doer; one who neglects his duty.

अकारण्य a-kārṣṇya, am, n. absence of blackness.

अकाल a-kāla, as, m. a wrong or bad or inauspicious time; (as, ā, am), unseasonable. — Akāla-kushmāṇḍa, as, m. a pumpkin produced out of season; a useless birth. — Akāla-kusuma, am, n. a flower blossoming out of season. — Akāla-ja or akāla-jāta or a-kālotpanna (°la-ut°), as, ā, am, born or produced at a wrong time, unseasonable. — Akāla-jaludodaya (°da-ut°) or akāla-meghodaya (°gha-ut°), as, m. unseasonable rise of clouds; a mist. — Akāla-velā, f. unseasonable or unusual time. — Akāla-saha, as, ā, am, unable to bide one's time. — A-kātya, as, ā, am, unseasonable.

अकिञ्चन a-kiñcana, as, ā, am, without anything, utterly destitute, poor; disinterested; (am), n. that which is nothing, or worth nothing. — A-kiñcana-tā, f. voluntary poverty (as the duty of a Jaina ascetic).

A-kiñcanīman, ā, m. destitution, poverty.

अकितव a-kitava, as, m. no gambler.

अकित्विष्य a-kilvisha, as, ā, am, sinless, faultless.

अकीर्ति a-kīrtti, is, f. bad repute. — Akīrtti-kara, as, ā, am, disreputable.

अकुण्ठा a-kunṭha, as, ā, am, not blunted or worn out; fresh, vigorous, fixed. — A-kunṭha-dhishṇya, am, n. heaven.

A-kunṭhita, as, ā, am, = akunṭha above.

अकुतम् a-kutas, ind. (usually found in composition), not from anywhere or any cause. — A-kutaś-cala, as, m. not moveable from any cause; a title of Siva. — A-kuto-bhaya, as, ā, am, not afraid or threatened from any quarter, secure.

A-kutra or a-kutrā, ind., Ved. nowhere, i. e. astray.

अकुत्सित a-kutsita, as, ā, am, unreprieved.

अकुम्भच a-kudhryañc, an, dhriṭi, ak (ku-

dhri for kadha for kuha = kutra), Ved. going nowhere, coming to nothing; (Sāy.) fruitless, worthless.

अकुप्य a-kupya, am, n. 'not base metal,' gold or silver; any base metal, (see 3. a at end.)

अकुमार a-kumāra, as, m. not a boy; an epithet of Vishnu.

अकुल a-kula, as, ā, am, not of a good family, low; (as), m., N. of Siva; (ā), f., N. of Pārvatī. — Akula-tā, f. lowness of family. — A-kulīna, as, ā, am, not of a good family.

अकुशल a-kuśala, as, ā, am, inauspicious, evil; not clever; (am), n. evil, an inauspicious or evil word.

अकुसीद a-kuśīda, as, ā, am, not wishing for interest or gain; (also a-kuśīda.)

अकुसुम a-kusuma, as, ā, am, destitute of flowers or blossoms.

अकुह a-kuha, as, m. no deceiver.

अकुपार a-kū-pāra, as, ā, am (probably fr. akū for a-ku, not bad, not contemptible, and pāra, opposite shore or limit), having a good issue or effect; unbounded; (as), m. the sea; the sun; the king of tortoises, who upholds the world; any tortoise or turtle. — A-kūvāra = a-kū-pāra above.

अकूच a-kūrcā, as, ā, am, guileless; (as), m. Buddha.

अकृच्छ्र a-kṛcchra, as, am, m. n. absence of difficulty; facility.

A-kṛcchrin, ī, inī, ī, free from trouble.

अकृत a-kṛta, as, ā, am, undone, unperformed; not made, uncreated; not prepared, not ready, incomplete; one who has done no works; (am), n. an unperformed act; an unheard-of action or crime; (ā), f. a daughter not placed on a level with sons. — Akṛita-kāram, ind. as has not been done before. — Akṛita-jāta, as, ā, am, ungrateful. — Akṛita-jāta-tā, f. ingratitude. — Akṛita-buddhi, is, is, ī, having an unformed mind. — Akṛitabuddhi-tva, am, n. ignorance. — Akṛita-erāna, as, m., N. of an expounder of the Purāṇas. — Akṛitātman (°ta-āt°), ā, ā, a, having an unformed mind; not yet identified with the supreme spirit. — Akṛitārtha (°ta-ar°), as, ā, am, having one's object unaccomplished, unsuccessful. — Akṛitāstra (°ta-as°), as, ā, am, unpractised in arms. — Akṛitainas (°ta-en°), ās, ās, as, innocent. — Akṛitodvāha (°ta-ud°), as, ā, am, unmarried. — Akṛitīn, ī, inī, ī, unfit for work, clumsy. — Akṛitī-tva, am, n. unfitness for work. — Akṛitya, as, ā, am, not to be done, criminal; (am), n. crime. — Akṛitya-kārīn, ī, inī, ī, evil-doer.

अकृत्त a-kṛtta, as, ā, am, uncut, unimpaired. — Akṛitta-ruḥk, k, k, possessing unimpaired splendor.

अकृत्रिम a-kṛitrima, as, ā, am, inartificial, unfeigned, natural.

अकृत्स्न a-kṛitsna, as, ā, am, incomplete.

अकृप a-kṛipa, as, ā, am, merciless, unkind.

अकृपण a-kṛipāna, as, ā, am, not miserly.

अकृश a-kṛiśa, as, ā, am, not slender or emaciated; strong, full. — A-kṛiśa-lakṣmī, is, is, ī, enjoying full prosperity. — A-kṛiśāva (°śa-as°), as, m., N. of a king of Ayodhyā.

अकृषीवल a-kṛiśivāla, as, ā, am, not agricultural.

अकृष्ट a-kṛiṣṭa, as, ā, am, unploughed, untilled; not drawn. — A-kṛiṣṭa-pācya, as, ā, am, ripening in unploughed land, growing wild.

अकृष्णकर्मन् a-kṛiṣṇa-karman, ā, ā, a, free from black deeds, guiltless, virtuous.

अकेतन a-keṭana, as, ā, am, houseless.

अकेतु a-keṭu, us, us, u, Ved. shapeless, unrecognisable; (Sāy.) unconscious.

अकेश a-keśa, as, ā, am, destitute of hair.

अकोट a-kaṭa, as, m. the Areca or Betel-nut palm, ('without a bend.')

अकोपन a-kopana, as, ā, am, not irascible.

अकोविद a-kovida, as, ā, am, unwise, stupid, ignorant.

अकौशल a-kaśala, am, n. want of dexterity or skill; evil [cf. a-kuśala].

अक्का akkā, f. a mother. [Supposed to be a term of foreign origin; cf. Lat. *Acca*.]

अक्त 1. akta, as, ā, am (part. of rt. añc or añj) in the sense 'to go', gone.

अक्त 2. akta, as, ā, am (part. of rt. añj), smeared over; diffused; bedaubed, tinged, characterized. It is often the last part of a compound word; as, *raktākta*, tinged with red or blood; (am), n. oil, ointment. — Akta, f. Ved. night.

Aktu, us, f. (m.?), Ved. ointment; tinge, ray, light, star (?); dark night, darkness, night.

Aktoś, aktubhīś, ind., Ved. at night.

Aktrā (ind. part. of rt. añj), having besmeared.

अक्र akna, as, ā, am (fr. rt. añc), bent.

1. akra, as, ā, am, Ved. violent [Lat. *acer*?].

अक्र 2. a-kra, as, ā, am (fr. 3. a and rt. 1. kri?), Ved. inactive, bootless.

अक्रतु a-kratu, us, us, u, Ved. destitute of will or energy; powerless, foolish; (Sāy.) without sacrifices.

अक्रम a-krama, as, m. want of order, confusion.

अक्रविहस्त a-kravi-hasta, as, ā, am, Ved. not having bloody hands; (Sāy.) not having nigardly hands, not close-fisted.

अक्रव्याद a-kravāda, as, ā, am, or a-kravādyā, t, t, t, not carnivorous, not eating flesh.

अक्रान्त a-kṛānta, as, ā, am, unpassed, unsurpassed, unconquered; (ā), f. the Egg plant.

अक्रिय a-kriya, as, ā, am, without works; inactive, torpid; abstaining from religious rites; good for nothing; (ā), f. inactivity; neglect of duty.

अक्रोडन्त a-kṛōdat, an, antī, at, not playing.

अक्रूर a-kṛūra, as, ā, am, not cruel, gentle; (as), m., N. of Kṛiṣṇa's paternal uncle and friend.

अक्रोध a-krodha, as, m. suppression of anger, one of the chief virtues among Hindūs; (as, ā, am), free from anger.

A-krodhana, as, ā, am, free from anger; (as), m., N. of a prince, son of Ayutāyū.

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

अक्लिक्का a-klīkka, f. the Indigo plant.

अक्लिष्ट a-klīṣṭa, as, ā, am, untroubled; undisturbed; unwearied. — A-klīṣṭa-karman, ā, ā, a, or a-klīṣṭa-kārīn, ī, inī, ī, unwearied in action. — A-klīṣṭa-vrata, as, ā, am, unwearied in keeping religious vows.

A-klēśa, as, m. freedom from trouble.

अक्लेद्य a-klēdyā, as, ā, am, incapable of moisture, not to be wetted.

अक्ष aksh (probably not a simple rt., perhaps a kind of old Desid. form of rt. 1. aś), cl. 1. P. akshati, cl. 5. akshnoti, ānaksha, akshishyati, akshyati, ākshī, akshītum or akshīum, to reach; to pass through, penetrate, pervade, embrace; to accumulate (to form the cube?); Caus. akshayati,

-yitum, āśikshat, to cause to pervade: Desid. āśikshishati or āśikshati.

**अक्ष 1. aksha, as, m.** (fr. rt. 1. *aś* or *aj* ?), an axle, axis, pivot, (in this sense also *am, n.*); a wheel, car, cart; pole of a car; the beam of a balance or string which holds the pivot of the beam; a snake; terrestrial latitude; the lower part of the temples [cf. Lat. *axis*; Gr. *ἄξω*; Old Germ. *aksha*; Mod. Germ. *Achse*; Lith. *akšas*]. — *Aksha-karna, as, m.* the hypotenuse, especially of the triangle formed with the gnomon of a dial and its shadow; (in astronomy) argument of the latitude. — *Aksha-ja, as, m.* a diamond; a thunderbolt; a N. of Vishṇu. — *Aksha-dhruv, ūr, f.* the yoke attached to the fore part of the pole of a car. — *Aksha-dhūrtīla, as, m.* a bull, an ox, i. e. yoked to the pole of a cart. — *Aksha-pīḍā, f.* N. of a plant. — *Aksha-bhāga, as, m.* a degree of latitude. — *Aksha-bhāra, as, m.* cart-load, carriage-load. — *Akshāṅsa* (*śha-āṅ*), *as, m.* a degree of latitude. — *Akshāgra* (*śha-āg*), *am, n.* the end of an axle; the anterior end of the pole of a car; an axle. — *Akshāgra-kīla* or *kīlaka, as, m.* a linch-pin; the pin which fastens the yoke to the pole. — *Akshā-nah, t, t, t, Ved.* tied to a cart or its pole.

**अक्ष 2. aksha, as, m.** (said to be from rt. 1. *as*), a die for playing with; a cube; a seed of which rosaries are made (in compound words, like *Indrāksha, Rudrāksha*); a shrub producing that seed (Eleocarpus Ganitrus); a weight called *karksha*, equal to 16 māshas; Beleric Myrobalan (Terminalia Belerica), the seed of which is used as a die; (*am*), n. sochal salt; blue vitriol (from its crystallized shape). — *Aksha-kusāla, as, ā, am*, skilled in dice. — *Aksha-glaḥa, as, m.* gambling, playing at dice. — *Aksha-jña, as, ā, am*, skilled in gambling. — *Aksha-tattva, am, n.* science of dice. — *Akshatattva-vid, t, t, t*, skilled in the principles of gambling. — *Aksha-devana, am, n.* gambling, dice-playing. — *Aksha-devin, ī, m.* a gamester. — *Aksha-dyū, ūs, m.* a gambler, a dice-player. — *Aksha-dyūta, as, m.* a gambler, a dice-player; (*am*), n. gambling. — *Aksha-dyūtika, am, n.* dispute at play. — *Aksha-drugdhā, as, ā, am*, hated by, i. e. unlucky at dice. — *Aksha-dhāra, as, ā or ī, am*, one who has dice; (*as*), m. a plant, Tropiis Aspera; see *sākhota*. — *Aksha-dhūrta, as, m.* a gamester, a gambler, i. e. a dice-rogue. — *Aksha-naipūṇa* or *naipūṇya, am, n.* skill in gambling. — *Aksha-parājaya, as, m.* loss in gambling. — *Aksha-pāta, as, m.* cast of dice. — *Aksha-pātana, am, n.* act of casting dice. — *Aksha-priya, as, ā, am*, fond of dice, or (perhaps) favoured by the dice, lucky. — *Aksha-mada, as, m.* intoxicating passion for dice. — *Aksha-mātra, am, n.* dice, anything as big as dice; the twinkling of an eye, a moment of time. — *Aksha-mālā, f.* a rosary, a string or necklace of beads, especially of the seeds of the Eleocarpus; a N. of Arundhatī, wife of Vasishṭha, from her wearing a rosary; (*as, ā, am*), or *akshamālīn, ī, inī, ī*, wearing a rosary of seeds. — *Aksharāja, as, m.* the king of dice, the die called Kali. — *Aksha-vaṭ, ān, atī, at*, having dice, relating to dice, gambling; (*tī*), f. a game of dice. — *Aksharvāma, as, m.* an unfair gambler. — 1. *aksha-vid, t, t, t*, skillful in gambling. — *Aksha-vrīta, as, ā, am*, what has occurred in gambling. — *Aksha-sauṅḍya, as, ā, am*, fond of gambling. — *Aksha-sūtra, am, n.* a string or rosary of Eleocarpus seeds. — *Aksha-stusha, as, m.* Beleric Myrobalan. — *Aksha-hrīdaya, am, n.* innermost nature of dice, perfect skill in gambling. — *Akshahrīdaya-jña, as, ā, am*, perfectly skilled in gambling. — *Akshārapana* (*śha-āp*), *am, n.* a dice-board. — *Akshāvāpa* or *akshāvāpā* (*śha-āp*), *as, m.* the keeper of the dice, or of a gambling table.

*Akshaka* or *akshika, as, m.* the tree Dalbergia Oujeinensis.

**अक्ष 3. aksha, am, n.** (fr. rt. 1. *aś* ?), an organ of sense, an object of sense; (*ds*), m. the soul; knowledge, religious knowledge; the law; a lawsuit; a person born blind; N. of Garuḍa, of a son of Rāvaṇa, of a son of Nārā, &c. — *Aksha-darsaka, as, m.*

a judge, i. e. one who sees lawsuits; also *akshadris, k.* — *Aksha-pātala, am, n.* court of law; depository of legal document. — *Aksha-pāṭa, as, m.* an arena, a wrestling ground, place of contest. — *Aksha-pātaka* or *aksha-pātika, as, m.* a judge, i. e. arranger of a lawsuit. — *Aksha-pāda, as, m.* a follower of the Nyāya or logical system of philosophy; N. of the Rishi Gotama. — *Aksha-vāja, see aksha-pāta.* — 2. *aksha-vid, t, t, t*, versed in law.

**अक्ष 4. aksha, am, n.** the eye, especially substituted for *akshī* at the end of adjective compounds, the fem. being *akshī* [cf. Gr. *ὄσσο, ὄκκο*, for *ὄξο*; Lat. *oculus*; Germ. *Auge*; Russ. *oko*].

**अक्षया a-kshaya, as, ā, am**, inopportune.

**अक्षत a-kshata, as, ā, am**, not crushed; uninjured, unbroken, whole; (*as*), m. Siva; thrashed and winnowed rice which has been dried in the sun; barley; (*as, am*), m. an ennuh; (*ā*), f. a virgin; N. of a plant, Karkāṣaśringī or Kankāṣaśringī; (*am*), n. and (*ās*), m. pl. whole grain, fried grain. — *Akshatayoni, is, f.* a virgin, an unblemished maiden.

**अक्षत्र a-kshatra, as, ā, am**, destitute of the Kshatriya caste, apart from the Kshatriya caste.

**अक्षन् akshan, substituted for akshī, the eye**, in the weakest cases, see Gram. 1.22 [cf. Goth. *augan*]. *Akshay-vaṭ, ān, atī, at*, having eyes.

**अक्षम a-kshama, as, ā, am**, unable to endure, impatient; incompetent. — *A-kshamā* or *akshama-tā, is, f.* impatience, envy; incompetence.

**अक्षय a-kshaya, as, ā, am**, exempt from decay, undecaying; (*as*), m., N. of the twentieth year in the cycle of Jupiter; (*ā*), f. the seventh day of a lunar month, if it fall on Sunday or Monday; the fourth, if it fall on Wednesday. — *Akshaya-guṇa, as, ā, am*, possessing imperishable qualities; (*as*), m. Siva. — *Akshaya-tā, f.* or *akshaya-tva, am, n.* imperishableness. — *Akshaya-trītiyā, f.* a festival, the third day of the bright half of Vaiśākhā, which is the first day of the Satya-yuga, and secures permanency to actions then performed. — *Akshaya-purūhita, as, m.* Siva. — *Akshaya-mati, is, m.* N. of a Bodhi-sattva. — *Akshaya-loka, as, m.* the undecaying world, heaven. — *Akshayā-lalitā, f.* festival observed by women on the seventh day of the second half of Bhādra.

*A-kshayin, ī, inī, ī*, undecaying; (*inī*), f., N. of Siva's wife.

*A-kshayya, as, ā, am*, undecaying.

**अक्षर a-kshara, as, ā, am**, imperishable; unalterable; (*as*), m. a sword; Siva; Vishṇu; (*am*), n. a syllable; the syllable *om*; a letter; a vowel, a sound; a word; speech; Brahma; final beatitude; abiding merit, religious austerity; sacrifice; right, justice; the sky; water; a plant (Achyranthes Aspera). — *Akshara-śūci* or *akshara-śūciṣ, us*, or *akshara-śāpa* or *akshara-śama, as, m.* a writer, scribe. — *Akshara-śchandā, as, n.* metre regulated by the number and quantity of syllables. — *Akshara-janani, f.* a reed or pen. — *Akshara-jivaka* or *akshara-jivika, as*, or *akshara-jivin, ī, m.* a scribe. — *Akshara-jur, ūr, m.* a sage, one who knows and enjoys Brahma. — *Akshara-tūlīkā, f.* a reed or pen. — *Akshara-nyāsa* or *akshara-vinyāsa, as, m.* array of syllables or letters, writing; scripture; the alphabet. — *Akshara-pankti, is, is, ī*, containing five syllables; (*is*), f., N. of a metre of four lines, each containing one dactyl and one spondee; also called *pankti* or *haṅsa*. — *Akshara-bhāj, k, k, k*, Ved. entitled to a share in the syllables (of a prayer). — *Akshara-mukha, as, m.* having the mouth full of syllables, a student, scholar. — *Akshara-vinyāsa, see akshara-nyāsa.* — *Akshara-śas, ind.* syllable by syllable. — *Akshara-sūnya, as, ā, am*, inarticulate. — *Aksharasamsthāna, am, n.* scripture, writing. — *Aksharāṅga* (*ra-āṅga*), *am, n.* part of a syllable.

*Aksharaka, am, n.* a vowel.

*Aksharya, as, ā, am*, relating to syllables or letters.

**अक्षानि a-kshānti, is, f.** impatience, jealousy, intolerance.

**अक्षार a-kshāra, as, ā, am**, free from factitious salt; (*as*), m. natural salt. — *Akshāra-lavaṇa* or *akshārālavaṇa, am, n.* natural salt; food that may be eaten at a season unfit for performing religious duties.

**अक्षि akshī, n.** (fr. rt. 1. *aś* or *aij* ?) Instr. *akshnā*, Dat. *akshne* &c., fr. *akshan*, substituted for *akshī* in the weakest cases. At the end of comp. *aksha* is substituted, see 4. *aksha*, the eye; the number two; (*ī*), du., Ved. the sun and moon [cf. Lith. *aki-s*]. — *Akshī-kūṭa* or *akshī-kūṭaka, am, n.* the eyeball, the pupil of the eye. — *Akshī-gata, as, ā, am*, visibly present, seen; hated. — *Akshī-gola, as, m.* the eyeball. — *Akshī-jāha, am, n.* the root of the eye. — *Akshī-tārā, f.* the pupil of the eye. — *Akshī-pakshman, a, n.* the eyelash. — *Akshī-pātala, am, n.* a coat of the eye. — *Akshī-pat, t, t, t*, Ved. (falling into the eyes), hurtful; (*t*), ind. as much as could fall into the eyes, a little. — *Akshī-bhū, ūs, ūs, u*, visible, perceptible, manifest, present. — *Akshī-bheshaja, am, n.* a medicament for the eyes, collyrium, &c.; (*as*), m. a tree, Red Lodh. — *Akshī-bhruva, am, n.* the eyes and eyebrows together. — *Akshī-mat, ān, atī, at*, provided with eyes. — *Akshī-loman, a, n.* the eyelash. — *Akshī-vikūṇita, am, n.* a glance, a look with the eyelids partially closed. *Akshika* or *akshika, as, m.* the tree Dalbergia Oujeinensis. See *akshaka*.

**अक्षिणी akshīṇī, f.** (fr. 3. *aksha* ?), one of the eight conditions or privileges attached to landed property.

**अक्षित a-kshita, as, ā, am**, undecayed, uninjured; undecaying; (*am*), n. water. — *Akshītā-vasu, us, m.* Ved. epithet of Indra (possessed of undecaying wealth). — *Akshītati* (*ta-iti*), *is, m.* Ved. epithet of Indra (granting permanent help).

*A-kshiti, is, f.* imperishableness; (*is, is, ī*), imperishable.

**अक्षियत a-kshiyat, an, atī, at**, Ved. not inhabiting, destitute of a dwelling, unsettled; (Sāy.) not decreasing (in riches).

**अक्षिव akshiva or akshīva, as, m.** a plant, Guilandina or Hyperanthera Moringa; (*am*), n. sea salt.

**अक्षीक akshika, as, m.** See *akshika*.

**अक्षीव a-kshīva, as, ā, am**, not intoxicated, sober. See also *akshīva*.

**अक्षु akshu, us, m.** Ved. a kind of net.

**अक्षुणा a-kshuṇa, as, ā, am**, unbroken, uncuttailed, unconquered; inexperienced, inexpert. — *Akshuṇa-tā, f.* uncurtailed condition; inexperience.

**अक्षुद्र a-kshudra, as, ā, am**, not small.

**अक्षुध a-kshudh, t, f.** Ved. satiety.

*A-kshudhya, as, ā, am*, not liable to hunger.

**अक्षेत्र a-kshetra, as, ā, am**, destitute of fields, uncultivated; (*am*), n. not a proper field, a bad field; not a proper geometrical figure. — *Akshetra-jña, as, ā, am*, or *akshetra-vid, t, t, t*, destitute of spiritual knowledge.

*A-kshetrin, ī, inī, ī*, having no fields.

*Akshātrajñya, am, n.* spiritual ignorance.

**अक्षोट akshoṭa, as, m.** a walnut (Pistacio nut ?); N. of a tree, Filu; of another tree, Aleurites Triloba. Also spelt *akshoḍa*, *akshoḍaka*, *ākshoṭa*, *ākshoḍaka*, *ākhoṭa*.

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

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

**अक्षौहिणी akshauhiṇī, f.** an army consisting

of ten ankils, or 21,870 elephants, 21,870 chariots, 65,610 horse, and 109,350 foot. (The ankil consists of 27 vāhins; and 27 being the cube, *akṣha*, of 3, it is probable that *akṣhaukīṇī* is a compound from *akṣha* and *vāhīnī*.)

**अक्षुण्** *akṣṇa*, *am*, n. (fr. rt. 1. *aś*), Ved. time (= *a-khaṇḍa* Schol. to Up-sūtras).

**अक्षुण्य** *akṣṇayā* (probably the Instr. of an obs. word *akṣṇā*, fr. *añ*), ind., Ved. circuitously (like a wheel), in a tortuous way; wrongly. — *Akṣṇayā-druh*, -*druk*, *k*, *k*, Ved. seeking to injure in a tortuous manner. — *Akṣṇa-yāvan*, *ā*, *arī*, *a*, Ved. going across; (Sāy.) going through, penetrating.

**अक्षट्ट** *akṣaṭṭa*, *as*, m., N. of a tree, Buchanania Latifolia.

**अक्षट्टि** *akṣaṭṭi*, *is*, m. childish whim.

**अक्षरा** *a-kṣaṇḍa*, *as*, *ā*, *am*, not fragmentary, entire, whole; (*am*), n. time (?). — *A-kṣaṇḍā dvādaśī* is the twelfth day of the first half of the lunar month Mārgaśirsha.

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

*A-kṣaṇḍita*, *as*, *ā*, *am*, not reduced to pieces, unbroken, undivided, unimpaired; unrefuted. — *A-kṣaṇḍitartu* (*ta-ritu*), *us*, *us*, *u*, bearing fruit every season. — *A-kṣaṇḍitotsava* (*ta-ut*'), *as*, *ā*, *am*, ever festive.

**अक्षर** *a-khara*, *as*, *ā*, *am*, not hard, soft.

**अक्षर्व** *a-kharva*, *as*, *ā*, *am*, not short, not stunted, not small, not dwarfish.

**अखात** *a-khāta*, *as*, *ā*, *am*, not dug (by man); unburied; (*as*, *am*), m. n. a natural pond or lake, a pool before a temple.

**अखाद्य** *a-khādyā*, *as*, *ā*, *am*, uneatable.

**अखिद्र** *a-khidra*, *as*, *ā*, *am*, unwearied. — *A-khidra-yāman*, *ā*, *ā*, *a*, Ved. unwearied in course.

**अखिल** *a-khila*, *as*, *ā*, *am*, without a gap, complete, whole. — *Akhilātman* (*la-āl*'), *ā*, m. the universal spirit, Brahma.

*Akhilena*, ind. completely.

**अखेटिक** *akṣheṭika* or *ākṣheṭika*, *as*, m. a dog trained to the chase.

**अखेदिन्** *a-khedin*, *ī*, *inī*, *ī*, not wearisome; unwearied. — *Akhedi-tva*, *am*, n. continuous flow (of speech); one of the vāgguṇas of the Jains.

**अखल** *akṣhala*, ind., Ved. an exclamation of joy. — *Akhkhālī-kṛī*, cl. 8. P. -*karoti*, -*kar-tum*, Ved. to utter the exclamation *akṣhala*.

**अख्यात** *a-khyāta*, *as*, *ā*, *am*, not famous, unknown, obscure; infamous.

*A-khyāti*, *is*, f. want of fame; infamy, bad repute. — *Akhyātī-kara*, *as*, *ā*, *am*, disreputable.

**अग** *ag*, el. 1. P. *agati*, *āga*, *agitum*, to move tortuously, wind: Caus. *agayati*, -*yitum*, to cause to move tortuously [cf. rt. *ang*]. 1. *aga*, *as*, m. a snake; the sun; a water-jar.

**अग 2.** *a-ga*, *as*, *ā*, *am* (fr. rt. *gam*), unable to walk; unapproachable; (*as*), m. a mountain, a tree; (in arithm.) seven. — *Aga-jā*, *as*, *ā*, *am*, produced on a mountain, or from a tree; (*am*), n. bitumen. — *Agātma-jā* (*aga-āl*'), f., N. of Pārvaṭī, the daughter of Himālaya. — *Agāvaha* (*aga-āv*'), *as*, m., N. of a son of Kṛishṇa and of others. — *Agaukas* (*aga-ok*'), *ās*, m. a lion; a bird; the śarabha, a fabulous animal with eight legs.

*A-gacāta*, *as*, *ā*, *am*, not going; (*as*), m. a tree.

**अगणित** *a-gaṇita*, *as*, *ā*, *am*, uncounted. — *Aganīta-lajja*, *as*, *ā*, *am*, disregarding shame.

**अगत** *a-gata*, *as*, *ā*, *am*, not gone; unrequented; (*am*), n., Ved. not coming, non-return (?). — *A-gati*, *is*, f. want of resort or resource, necessity.

*A-gatka* or *a-gatika*, *as*, *ā*, *am*, destitute of resort or of resources. — *Agatika-gati*, *is*, f. the resort of one who has no resort, a last resource.

**अगद्** *a-gada*, *as*, *ā*, *am*, free from disease, healthy, salubrious; free from judicial affliction; (*as*), m. freedom from disease, health; a medicine, medicament, drug; the science of antidotes. — *Agadankūra*, *as*, *ī*, m. f. a physician, ('who makes well.')

*Agadya*, nom. P. *agadyati*, to have good health.

**अगदिता** *a-gadita*, *as*, *ā*, *am*, untold.

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

*A-gamya* or *a-gantavya*, *as*, *ā*, *am*, unfit to be walked in, or to be approached; inaccessible (physically or metaphorically), inapproachable; unattainable, incomprehensible, unsurpassable. — *Agamya-rūpa*, *as*, *ā*, *am*, of unsurpassed form, nature, or beauty. — *Agamyā-gamana*, *am*, n. illicit sexual intercourse. — *Agamyāgamanīya*, *as*, *ā*, *am*, relating to illicit intercourse. — *Agamyā-gāmin*, *ī*, *inī*, *ī*, practising illicit intercourse.

**अगरी** *a-garī*, f. a kind of grass, commonly called Deotar, *Andropogon Serratus* [cf. *garī*].

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

**अगर्व** *a-garva*, *as*, *ā*, *am*, free from pride.

**अगर्हित** *a-garhita*, *as*, *ā*, *am*, undespised, unreprieved, blameless.

**अगव्यूति** *a-gavyūti*, *is*, *is*, *ī*, Ved. without good pasturage for cattle, barren.

**अगस्ति** *agasti*, *is*, m. (said to be fr. 2. *a-ga*, a mountain, and *asti*, fr. rt. 2. *as*, thrower), N. of a Rishi, author of several Vedic hymns, (he is said to have been the son of both Mitra and Varuṇa by Urvasī; to have been born in a water-jar; to have been of short stature; to have swallowed the ocean, and compelled the Vindhya mountains to prostrate themselves before him; to have conquered and civilized the South; to have written on medicine, &c.); the star Canopus, of which Agastya is the regent; a plant, Sesbana (or *Æschynomene*) *Grandiflora*. — *Agasti-dru*, *us*, f. a plant, Sesbana *Grandiflora*. — *Agastayas*, m. pl. the descendants of Agastya. — *Agastī*, f. a female descendant of Agastya.

*Agastīya*, *as*, *ā*, *am*, relating to Agastī. — *Agastya*, *a*, m. = *agasti*, N. of Śiva. — *Agastya-gītā*, *ās*, f. pl. Agastya's hymns, forming part of the *Ādī-vārāha-Purāna*. — *Agastya-tāra*, *as*, m. the course of Canopus. — *Agastya-saṁhitā*, f. Agastya's collection (of law). — *Agastyodaya* (*ya-ud*'), *as*, m. the rise of Canopus; the seventh day of the second half of Bhādra.

**अगा** *a-gā*, *ās*, m. f., Ved. not going.

**अगाध** *a-gādha*, *as*, *ā*, *am* (see *gādha*), very deep, unfathomable, bottomless; (*as*, *am*), m. n. a hole, chasm; (*as*), m., N. of one of the five fires at the Svāhākāra [cf. Gr. *gāthōs* and Goth. *gōths*, fr. the crude form *gōda*]. — *Agādha-jala*, *as*, *ā*, *am*, having deep water; (*as*), m. a deep lake.

**अगार** *a-gāra*, *as*, *am*, m. n. the house, apartment [cf. *ā-gāra*].

**अगिन्** *agina*, *as*, m. the sun (?). See *agira*.

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

**अगितौकस्** *a-giraukas*, *ās*, *ās*, *as* (fr. *a* + *girā*, Instr. of *gir* and *okas*), Ved. not to be stopped by threatening shouts (lit. 'having no station by speech'), epithet of the Maruts.

**अगु** *a-gu*, *us*, *us*, *u* (fr. go with *a*), Ved. destitute of cows, or of rays; poor; destitute of hymns, wicked; (*us*), m., N. of Rāhu or the ascending node. — *A-go*, *aus*, *ous*, *u*, Ved. destitute of cows. — *Ago-tā*, f. want of cows.

**अगुण** *a-guṇa*, *as*, *ā*, *am*, destitute of qualities or attributes (sometimes said of the supreme being); destitute of good qualities; (*as*), m. a fault. — *Aguṇa-tā*, f. absence of good qualities. — *Aguṇa-vat*, *an*, *atī*, *at*, destitute of qualities, especially of good qualities. — *Aguṇa-vādin*, *ī*, *inī*, *ī*, fault-finding, censorious. — *Aguṇa-śila*, *as*, *ā*, *am*, of a worthless character.

**अगुप्त** *a-gupta*, *as*, *ā*, *am*, unhidden, unconcealed; unprotectd; not keeping a secret.

**अगुरु** *a-guru*, *us*, *ū* or *vī*, *u*, not heavy, light; (in prosody) short as a short vowel alone or before a single consonant; (*us*, *u*), m. n. the fragrant Aloe wood and tree, *Aquilaria Agallocha*; the Śiṣu tree; the tree which yields Bellium, *Amyris Agallocha*. — *Aguru-śiṣapā*, f. the Śiṣu tree, (probably distinct words, *śiṣapā* being added to explain *aguru*.)

**अगूढ** *a-gūḍha*, *as*, *ā*, *am*, unconcealed, manifest. — *Agūḍha-gandha*, *as*, *ā*, *am*, having an unconcealed smell; (*am*), n. *Asa Fœtida*. — *Agūḍha-bhāva*, *as*, *ā*, *am*, having a transparent disposition.

**अगृभोत** *a-gribhita*, *as*, *ā*, *am*, Ved. not seized or taken, unsubdued. — *Agribhīta-śobis*, *is*, *is*, *is*, Ved. having inconceivable splendor; (Sāy.) of unsubdued splendor.

**अग्रह** *a-griha* or *a-graha*, *as*, m. a houseless man, a Vānaprastha or Brāhman of the third order.

**अगोचर** *a-gocara*, *as*, *ā*, *am*, not obvious, imperceptible by the senses; (*am*), n. anything that is beyond the cognizance of the senses; Brahma; the not being seen, absence.

**अगोपा** *a-gopā*, *ās*, *ās*, *am*, Ved. without a cowherd, not tended by one.

**अगोरुध** *a-ga-rudha*, *as*, *ā*, *am*, Ved. not repulsing the cow; (Sāy.) not repelling or disdainng praise.

**अगोक्ष** *a-gohya*, *as*, *ā*, *am*, Ved. unconcealable, not to be covered, bright.

**अगौकस्** *agaukas*. See 2. *a-ga*, col. 1.

**अगनायी** *agnāyī*. See p. 6, eol. 1.

**अग्नि** *agni*, *is*, m. (fr. rt. *ang* or *ag* or *aij*?), fire; sacrificial fire of three kinds, *Gārhapatya*, *Āhavanīya*, and *Dakṣhiṇa*; the number three; the god of fire; the fire of the stomach, the digestive faculty; the gastric fluid; bile; gold; N. of various plants, *Semecarpus Anacardium*, *Plumbago Zeylanica* and *Rosea*, *Citrus Acidia*; mystical substitute for the letter *r* [cf. Lat. *igni-s*; Lith. *uigni-s*; Slav. *ognj*; Goth. *auhn's*; *αἴγλη* and *ἀγλαός* may be related to *agni*]. — *Agnā-marutau*, m. du. Agni and Marut. — *Agnā-vishpū*, m. du. Agni and Vishnu. — *Agni-kāra*, *as*, m. a spark. — *Agni-korman*, *am*, n. action of fire or of Agni; cauterization. — *Agni-kārikā*, f. and *agnī-kārya*, *am*, n. kindling or feeding the sacrificial fire with clarified butter, &c. — *Agnī-kāshītha*, *am*, n. Agallochum. — *Agnī-kukkuṭa*, *as*, m. a lighted wisp of straw, firebrand. — *Agnī-kūḍa*, *am*, n. a hole or enclosed space for the consecrated fire. — *Agnī-kumāra*, *as*, m. a particular preparation of various drugs. — *Agnī-kṛita*, *as*, *ā*, *am*, made by fire, offered by fire. — *Agnī-ketu*, *us*, m., N. of a Rākshas. — *Agnī-kouya*, *as*, m. the south-east quarter, ruled over by Agni. — *Agnī-kriyā*, f. obsequies or any other religious act performed by means of fire. — *Agnī-kṛidā*, f. firework, illumination, &c. — *Agnī-garbhā*, *as*, *ā*, *am*, pregnant with fire; (*as*), m. a gem supposed to contain and give out solar heat, *sūryakānta*; N. of a plant, *Agnijāra*; (*ā*), f., N. of a plant, *Mahājyotishmatī*. — *Agnī-grīha*, *am*, n. house or place for keeping the sacred fire. — *Agnī-grantha*, *as*, m., N. of a work. — *Agnī-śaya*, *as*, m. a heap of fire. — *Agnī-śayana*, *am*, n. or *agni-çiti*, *is*, f. or *agni-çityā*, f. arranging or preparing the sacred or sacrificial fire-place. — *Agnī-çit*, ind., Ved. like Agni;

(t), m. one who has arranged a sacred fire-place. — *Agnicit-vat, ān, atī, at*, having householders or inhabitants that have prepared a sacred fire-place. — *Agnija* or *agnijāta*, *as, ā, am*, produced by fire, born of or in fire; digestive; (*as*), m., N. of Vishnu; a medicinal plant, Agnijāra. — *Agnijannan, ā, m.* Skanda, the god of war. — *Agnijāra* or *agnijāla*, *as, m.* a medicinal plant. — *Agnijihva*, *as, ā, am*, having a fiery tongue; (*ā*), f. a tongue or flame of fire; a tongue of Agni (who is said to have seven tongues); a medicinal plant, Lāngali. — *Agnijvalita-tejana*, *as, ā, am*, having a point hardened in fire. — *Agnijvālā*, *f.* glow or flame of fire; a plant with red blossoms, used by dyers, Grislea Tomentosa; another plant with red blossoms, Jalapipali. — *Agnitap, p*, Ved. enjoying the warmth of a fire. — *Agnitapas, ās, ās, as*, hot as fire, glowing. — *Agnitapta, as, ā, am*, heated by fire, glowing. — *Agnitā, f.* the state of fire. — *Agnitejas, ās, ās, as*, having the power of fire or of Agni; (*ās*), m., N. of one of the seven Rishis of the eleventh Manvantara. — *Agnitraya, am, n.* or *agnitretā, f.* the three sacred fires, called respectively Gharpatya, Ahavaniya, and Dakshina. — *Agnitretās, ās, am, Ved.* protected by Agni. — *Agnida* or *agnidāyaka, as, ā, am*, supplying with fire, stomachic, tonic, incendiary. — *Agnidagda, as, ā, am*, burnt with fire; burnt on the funeral pile; burnt at once, without having fire put into the mouth, because destitute of issue; (*ās*), m. pl. a class of Pitris or those who on earth maintained the sacred fire. — *Agnidatta, as, m.* N. of a prince. — *Agnidamani, f.* a narcotic plant, Solanum Jacquinii. — *Agnidāyaka, see agnida.* — *Agnidāha, as, m.* N. of a disease. — *Agnidīs, k, f.* Agni's quarter, i. e. the south-east. — *Agnidīpana, as, ī, am*, stimulating digestion. — *Agnidīpta, as, ā, am*, blazing, glowing; (*ā*), f., N. of a plant, Mahājyotshmati. — *Agnidīpti, is, f.* active state of digestion. — *Agnidūta, as, ā, am, Ved.* having Agni for a messenger. — *Agnidūshita, as, ā, am*, branded. — *Agnideva, as, m.* Agni; a worshipper of Agni; (*ā*), f. the third lunar mansion, i. e. the Pleiades. — *Agnidevatā, f.* the deity Agni. — *Agnidevatya* or *agnidavata* or *agnidavata-tya, as, ā, am*, referring to Agni or to his divinity. — *Agnidh* or *agnidh, t, m.* (fr. *agnidh*), Ved. the priest who kindles the sacred fire. — *Agnidhāna, am, n.* the receptacle for keeping the sacred fire. — *Agnidnakshatra, am, n.* the third lunar mansion, the Pleiades. — *Agnidnāyana* or *agnidnāyana, am, n.* bringing out the sacrificial fire. — *Agnidnīryāsa, as, m.* a medicinal plant, Agnijāra. — *Agnidnuana, as, ā, am, Ved.* struck by Agni or lightning. — *Agnidnetra, as, ā, am, Ved.* having Agni for a guide. — *Agnidpakva, as, ā, am*, cooked with fire. — *Agnidpada, am, n.* N. of a plant or a man. — *Agnidparikriyā, f.* care of the sacred fire. — *Agnidparicclada, as, m.* the whole apparatus used in a sacrifice with fire. — *Agnidparidhāna, am, n.* enclosing the sacrificial fire with a kind of screen. — *Agnidparikshā, f.* ordeal by fire. — *Agnidparvata, as, m.* a volcano. — *Agnidpūthā, as, am, m. n.* end or extinction of the fire, lit. tail of the fire. — *Agnidpurāṇa, am, n.* N. of a Purāṇa. — *Agnidpurogama, as, ā, am*, having Agni for a leader. — *Agnidprāṇayana, am, n.* bringing out the sacrificial fire. — *Agnidprāṇayāniya, as, ā, am*, referring to the bringing out that fire. — *Agnidprātishthā, f.* consecration of fire, especially the nuptial fire. — *Agnidpraveśa, as, m.* or *agnidpraveśana, am, n.* entering the fire; self-immolation of a widow on the funeral pile of her husband. — *Agnidprastara, as, m.* stone producing fire; flint. — *Agnidbāhu* or *agnidvāhu, us, m.* smoke; N. of a son of the first Manu; N. of a son of Priyavrata and Kāmyā. — *Agnidbha, am, n.* (shining like fire), gold. — *Agnidbhu, u, n.* water. — *Agnidbhū, ās, m.* Skanda; N. of a teacher, Kāśyapa, who was taught by Agni; (in arithm.) six. — *Agnidbhūti, is, m.* N. of a pupil of the last Tirthakara, being one of the eleven chiefs of the Jaina Rishis. — *Agnidbhūrijas, ās, ās, as, Ved.* possessing fiery splendour. — *Agnidmanī,*

*is, m.* the sun-stone or sūryakānta. — *Agnidmat, ān, atī, at*, having a fire, enjoying it; maintaining a sacrificial fire, having a good digestion. — *Agnidmantha, as, ā, am*, producing fire by friction; (*as*), m., N. of a plant, Premna Spinosa. — *Agnidmanthana, am, n.* production of fire by friction. — *Agnidmanthaniya, as, ā, am*, referring to such friction. — *Agnidnoya, as, ī, am*, fiery. — *Agnidnāthara, as, m.* N. of an expounder of the Rig-veda. — *Agnidmāndya, am, n.* dyspepsia. — *Agnidmāruti, is, m.* N. of Agastya. — *Agnidmītra, as, m.* N. of a prince of the Sunga dynasty. — *Agnidindha, as, m.* the priest who kindles the sacrificial fire. — *Agnidmukha, as, m.* a deity; a Brāhmaṇa; a tonic medicine; N. of two plants, Semicarpus Anacardium and Plumbago Zeylanica. — *Agnidmukhī, f.* Semicarpus Anacardium; Gloriosa Superba. — *Agnidmūḍha, as, ā, am, Ved.* made insane by Agni or lightning. — *Agnidyuta, as, m.* N. of the author of a hymn in the Rig-veda. — *Agnidyojana, am, n.* causing the sacrificial fire to blaze up. — *Agnidrakshaṇa, am, n.* preservation of the sacred (especially the domestic) fire. — *Agnidraja, as, or agnidrajas, ās, m.* a scarlet insect. — *Agnidrahasya, am, n.* mystery of Agni, the title of the tenth book of the Satapatha Brāhmaṇa. — *Agnidrāśi, is, m.* a heap of fire, a burning pile. — *Agnidruhā, f.* a plant, Mānsarohiṇī. — *Agnidrūpa, as, ī, am*, fire-shaped. — *Agnidretasa, as, ā, am*, sprung from the seed of Agni. — *Agnidrohini, f.* a hard inflammatory swelling in the arm-pit. — *Agnidloka, as, m.* the world of Agni. — *Agnidvat, ān, atī, at*, having or enjoying a fire, maintaining a sacrificial fire, having a good digestion; (*vat*), ind. like Agni, fire. — *Agnidvarāśa, ās, m.* N. of a teacher of the Purāṇas. — *Agnidvarṇa, as, ā, am*, having the colour of fire; closely related to fire, hot, fiery; (*as*), m., N. of a prince, the son of Sudarśana; (*ā*), f. a kind of strong liquor. — *Agnidvardhaka, as, ā, or ī, am*, feeding or exciting fire; tonic; (*as*), m. a tonic, stomachic. — *Agnidvallabha, as, m.* a tree, Shorea Robusta; the resinous juice of it. — *Agnidvāhu, us, m.* a fiery arrow, a rocket. — *Agnidvāsas, ās, ās, as*, wearing a fiery or red garment. — *Agnidvāha, as, m.* the vehicle of fire, i. e. smoke. — *Agnidvāhu, us, m.* = preceding; N. of two men, see *agnidbāhu*. — *Agnidvimolāna, am, m.* the ceremony of lowering the sacrificial fire. — *Agnidvisarpa, as, m.* spread of inflammation, pain arising from an inflamed tumour. — *Agnidviharana, am, n.* removing the sacrificial fire from the Agnidhra to the Sadas Maṇḍapa. — *Agnidviṇa* or *agnidviryā, am, n.* gold. — *Agnidvridhī, is, f.* improved digestion. — *Agnidveśa, as, m.* N. of an early medical authority. — *Agnidveśiṇya, as, ā, am*, descended from Agni-veśa. — *Agnidśaraṇa* or *agnidśālu, am, n.* or *agnidśālā, f.* house or place for keeping the sacrificial fire. — *Agnidśikha, as, ā, am*, having a crest of fire, fiery; (*as*), m. a lamp; a fiery arrow, rocket; an arrow; the Safflower plant; saffron; N. of Vararuci's father; (*am*), n. saffron, gold. — *Agnidśikhā, f.* a flame; N. of two plants, Gloriosa Superba and Mesperrimum Cordifolium. — *Agnidśubrūshā, f.* careful attention to the sacrificial fire. — *Agnidśekhara, am, n.* saffron. — *Agnidśeṣha, as, m.* appendix to the chapter on Agni in the Taittirīya Saṁhitā. — *Agnidśrī, is, is, i, Ved.* visiting Agni or fire. — *Agnidśhūt, t, m.* (laudatory of Agni), the first day of the Agnishtoma sacrifice; one day of the Sattrā Pañcādaśarātra. — *Agnidśhūbh, p, m.* son of the sixth Manu, Cākshusha, by Nadvālā; see the next. — *Agnidśhōma, as, m.* (praise of Agni), N. of a protracted ceremony or sacrifice, extending over several days in spring, and forming an essential part of the Jyotishṭoma; a passage of the Sāma-veda chanted at the Agnishtoma; the first day of the Sattrā Pañcādaśarātra; a species of the Soma plant; N. of the son of the sixth Manu; see *agnidśhūbh*. — *Agnidśhōmayāyān, ī, inī, i, one* who has performed the Agnishtoma. — *Agnidśhōtha, as, ā, am*, placed in, or over, or near the fire; (*as*), m. an iron frying-pan; in the Aśvamedha sacrifice, the eleventh Yūpa or sacrificial prepost which, of all the twenty-one, is nearest the fire;

(*ā*), f. the corner of the sacrificial post which, of all the eight, is nearest the fire. — *Agnidśhvātta* or *agnidśvātta, as, ā, am*, tasted by the funeral fire; (*ās*), m. pl. Manes, especially of those who on earth neglected the sacrificial fire. — *Agnidśanskāra, as, m.* the consecration of fire; performance of any rite in which the application of fire is essential, as the burning of the dead body. — *Agnidśankāśa, as, ā, am*, resplendent like fire. — *Agnidśanicāya, as, m.* preparing the sacrificial fire-place, see *agnidāyana*. — *Agnidśakha, as, m.* the wind. — *Agnidśambhava, as, ā, am*, sprung from fire; (*as*), m. wild safflower; the result of digestion, lymph. — *Agnidśahāya, as, m.* the wind; a wild pigeon. — *Agnidśākshika, as, ā, am*, taking Agni, or the domestic or nuptial fire, for a witness. — *Agnidśākshika-maryāda, as, ā, am*, one who, taking Agni for a witness, gives a solemn promise of conjugal fidelity. — *Agnidśāra, am, n.* a medicine for the eyes, a collyrium. — *Agnidśāvarṇi, is, m.* N. of a Manu. — *Agnidśinha, as, m.* N. of the father of the seventh black Vāsudeva. — *Agnidśinhanandana, as, m.* the son of Agnishtoma. — *Agnidśūtra, am, n.* thread of fire; a girdle of sacrificial grass put upon a young Brāhmaṇa at his investiture. — *Agnidśtamha, as, m.* the (magical) quenching of fire. — *Agnidśtoka, as, m.* a spark. — *Agnidśvātta, see agnidśhvātta*. — *Agnidśhut, t, t, t, or agnidśhuta, as, ā, am*, sacrificed by fire. — *Agnidśhotyī, tā, m.* Ved. sacrificing to Agni, or having Agni for a priest; see *agnidśhotrin*. — *Agnidśhotra, as, m.* Ved. oblation to Agni; the sacred fire; (*am*), n. an oblation to Agni, chiefly of milk, oil, and sour gruel;—there are two kinds of Agnihotra, one is *nitya*, i. e. of constant obligation; the other *kāmya*, i. e. optional;—the sacred fire; the maintenance of it; the placing the sacrificial fire on the ground prepared for it, see *agny-ādihāna*; (*as, ī, am*), Ved. sacrificing to Agni; destined for the Agnihotra, or connected with it. — *Agnidśhotra-havaṇī, f.* a lade used for sacrificial libations. — *Agnidśhotra-hut, t, Ved.* offering the Agnihotra. — *Agnidśhotrahuti* ("tra-ūh"), *is, f.* invocation connected with the Agnihotra. — *Agnidśhotrin, ī, inī, ī, practising* the Agnihotra; maintaining the sacrificial fire; one who has prepared the sacred fire-place, or conveyed the sacrificial fire to it. — *Agnidśhotrośchikṣhā* ("tra-ud"), *am, n.* that which is left of the Agnihotra. — *Agnidśh* ("ni-īdh"), *t, m.* the priest who kindles the fire. — *Agnidśhra, as, m.* = the preceding; N. of two men, see *agnidbāhu*. — *Agnidśhri, f.* feeding the sacrificial fire. — *Agnidśhōma* ("ni-in"), *av, m. du.* Ved. Agni and Indra. — *Agnidśhōmanā* ("ni-indh"), *am, n.* kindling or feeding the fire. — *Agnidśhōmanya, av, m. du.* Ved. Agni and Parjanya. — *Agnidśhōmaru, av, m. du.* Ved. Agni and Varuṇa. — *Agnidśhōma, av, m. du.* Agni and Soma. — *Agnidśhōma-prāṇayana, am, n.* bringing out the fire and the Soma, a ceremony in the Jyotishṭoma sacrifice. — *Agnidśhōmiya* or *agnidśhōmiya, as, ā, am*, relating or sacred to Agni and Soma. — *Agnidśhōmiya-nivāpa, as, m.* making libations with the cake sacred to Agni and Soma, a ceremony in the Darśapūrṇamāsa sacrifice. — *Agnidśhōmiyapaśu, us, m.* a victim, generally a sheep or goat, sacred to Agni and Soma. — *Agnidśhōmiyapaśu-anuśhthāna, am, n.* the proceedings with that victim, at the Jyotishṭoma sacrifice. — *Agnidśhōmiya-puroḍāsa, as, m.* cake sacred to Agni and Soma, which must be baked in eleven bowls. — *Agnidśhōmiya-yāga, as, m.* one of the three sacrifices of the Pūrṇamāsa. — *Agnidśhōmiyāikādaśa-kaṇḍā* ("ya-ek"), *as, m.* cake sacred to Agni and Soma, see above. — *Agnidśhōmiya, see agnidśhōmiya*. — *Agnidśhōmiya* or *agnidśhōmiya, as, m.* house or place for keeping the sacred fire. — *Agnidśhōmiya, as, m.* lack or loss of the sacred fire; loss of appetite. — *Agnidśhōmiya, am, n.* fire serving as a weapon, a rocket, fire-arms (?). — *Agnidśhōmiya, see agnidśhōmiya*. — *Agnidśhōmiya, as, ā, am*; Ved. having Agni's nature. — *Agnidśhōmiya* or *agnidśhōmiya, am, n.* or *agnidśhōmiya, is, f.* placing the fire on the sacrificial fire-place or ground previously prepared. — *Agnidśhōmiya, as, m.* a house or place for

keeping the sacred fire; a cavity with several compartments, for the several sacred fires. — *Agny-āhita*, *as*, m. one who has performed the Agnyādāna. — *Agny-utpāta*, *as*, m. a fiery portent, meteor, a comet. — *Agny-uddharaya*, *am*, n. taking the sacred fire from its usual place, previous to a sacrifice. — *Agny-upasthāna*, *am*, n. worship of Agni, at the conclusion of the Agnihotra, &c. — *Agny-udha*, *as*, m. an incendiary.

*Agnyā*, *f*, the wife of Agni, and goddess of fire; the Tretā-yuga.

*Agnika*, *as*, m. an insect of scarlet colour, Coccinella.

*Agnisāt*, *ind.* to the state of fire, used in composition with *kṛi* and *bhu*, as *agnisāt kṛi*, to reduce to fire, to subject to fire.

*Agniya*, *as*, *ā*, *am*, referring to fire or to Agni, fiery.

**अग्नम्** *agman*, *a*, *n.* conflict, battle; see *ajman*, with which it is connected.

**अग्र** *agra*, *as*, *ā*, *am* (said to be fr. rt. *ang*, the nasal being dropped), foremost; anterior, first; chief; prominent, best; projecting, supernumerary, excessive; much; (*am*), n. foremost point or part; tip; front; uppermost part, top, summit, surface; point, and hence, figuratively, sharpness; the nearest end, the beginning; the climax or best part; goal, aim, resting-place; multitude, assemblage; a weight, equal to a pala; a measure of food given as alms; (in astronomy) the sun's amplitude; (*am*), *ind.* in front, before, ahead of, chiefly in answer to the question whither? [cf. Gr. *ἄκρον*] — *Agra-kara*, *as*, m. the fore part of the hand or arm; the right hand; the fore part of rays, the focal point. — *Agra-kāya*, *as*, m. the fore part of the body. — *Agra-ga*, *as*, m. a leader. — *Agra-ganya*, *as*, *ā*, *am*, that should be counted or regarded as the foremost, best, principal. — *Agra-gāmin*, *i*, *inī*, *i*, preceding, taking the lead. — *Agra-ja*, *as*, *ā*, *am*, or *agra-jā*, *ās*, *ām*, Ved. born first or earlier; (*as*), m. the first-born; an elder brother; a Brāhman; Vishnu; (*ā*), f. an elder sister. — *Agra-janghā*, *f*, the fore part of the thigh. — *Agra-jawman*, *ā*, m. the first-born; an elder brother; a Brāhman; a member of one of the three highest castes; Brahmā. — *Agra-jātaka*, *as*, or *agra-jāti*, *is*, m. a Brāhman. — *Agra-jihva*, *am*, n. the tip of the tongue. — *Agra-jiyā*, *f*, (in astron.) the sine of the amplitude. — *Agra-ñi*, *is*, *iñ*, *i*, taking the lead, foremost, first. — *Agra-ñiti*, *is*, *f*, Ved. the first offering. — *Agra-dāntā*, *i*, m. a degraded Brāhman who receives presents from Śūdras, or takes things previously offered to the dead. — *Agra-nakha*, *as*, m. the tip of the nail. — *Agra-nāsikā*, *f*, the tip of the nose. — *Agra-nirūpaṇa*, *am*, n. determining beforehand, predestination, prophecy. — *Agra-parñi*, *f*, cowage, Carpoogon Prieniens. — *Agra-pāñi*, *is*, or *agra-hasta*, *as*, m. the fore part of the hand or arm; the right hand. — *Agra-pūjā*, *f*, the first or highest mark or act of reverence. — *Agra-peya*, *am*, n. precedence in drinking. — *Agra-bhāga* or *agrāṅśa* (*ra-an°*), *as*, m. part of the top, &c., fore part; (in astron.) degree of amplitude. — *Agra-bhuj*, *k*, *k*, *k*, having the precedence in eating. — *Agra-bhūmi*, *is*, *f*, the place aimed at, goal, object. — *Agra-mahishī*, *f*, the principal queen. — *Agra-māṇsa*, *am*, n. the heart; morbid protuberance of the liver. — *Agra-yāna*, *am*, n. stepping in front to defy the enemy. — *Agra-yāyān*, *i*, *inī*, *i*, going before, taking the lead; (*i*), m. a leader. — *Agra-yāvan*, *ā*, *ā*, *a*, Ved. going before. — *Agra-yodhin*, *i*, m. the foremost man or leader in a fight; a champion. — *Agra-lohitā*, *f*, a kind of pot-herb, red pepper (?). — *Agra-rāja*, *as*, *ā*, *am*, (said of a plant) propagating itself by means of the top; (*as*), m. a viviparous plant, according to Hindū notions. — *Agra-rāra*, *us*, m. the principal hero. — *Agra-sandhāni*, *f*, the register of human actions, kept by Yama. — *Agra-sandhyā*, *f*, early dawn. — *Agra-sara*, *is*, *ā*, *am*, going in front, taking the lead; (in Bengāl), going ahead, advancing. — *Agra-sānu*, *us*, m. the front part of a table land.

— *Agra-sārā*, *f*, a compendious method of counting immense numbers. — *Agra-sena*, *as*, m., N. of Janamejaya's son. — *Agra-hasta*, *as*, m. = *agra-pāñi*, the tip of an elephant's trunk. — *Agra-hāyana*, *as*, m. commencement of the year; N. of a Hindū month, commencing about the 12th of November. — *Agra-hāra*, *as*, m. royal donation of land to Brāhmins; land thus given. — *Agrāṅśa*, see *agra-bhāga*. — *Agrāṅśu* (*ra-an°*), *us*, m. the end of a ray of light, the focal point. — *Agrākshan*, *a*, or *agrākshī* (*ra-ak°*), *i*, n. the fore part of the eye, sharpness of vision. — *Agrāṅguli* (*ra-an°*), *is*, m. the tip of the finger. — *Agrādhan* (*ra-ad°*), *ā*, *ā*, *a*, having precedence in eating. — *Agrāṅika* (*ra-an°*), *as*, *am*, m. n. the front of an army, vanguard. — *Agrāyāniya*, (*ra-ay°*), *am*, n. title of the second of the fourteen oldest Jaina books. — *Agropaharaya* (*ra-up°*), *am*, n. first or principal supply. — *Agropaharāniya*, *us*, *ā*, *am*, that which has to be first or principally supplied.

*Agratas*, *ind.* in front of, before, in the presence of; at the head, first. — *Agratah-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kurtum*, to place in front or at the head, to consider most important. — *Agratah-sara*, *as*, *i*, *am*, going in front, taking the lead; (*as*), m. a leader.

*Agrima*, *as*, *ā*, *am*, foremost; prior, preceding; elder, eldest; principal, best; furthest advanced, first ripe; further; (*ā*), *f*, a fruit, Annona Reticulata.

*Agriya*, *as*, *ā*, *am*, foremost, oldest, best; (*as*), m. elder brother; (*am*), n. the first fruits, the best part.

*Agriya*, *as*, *ā*, *am*, Ved. same as the preceding.

*Agre*, *ind.* (loc. of *agra*), in front; before; in the presence of; at the head; first; ahead, beyond, further on, i. e. subsequently to. — *Agre-ga*, *as*, *ā*, *am*, going in front or before; (*as*), m. a leader.

— *Agre-gā*, *ās*, or *agre-gū*, *ūs*, or *agre-ñi*, *is*, m. a leader. — *Agreivan* (*gra-it°*), *ā*, *ari*, *a*, Ved. going in front or before. — *Agre-didhishku*, *us*, m. a man belonging to one of the first three classes, who at his first marriage takes a wife that was married before;

(*us* or *ū*, *ūs*), *f*, a married woman whose elder sister is still unmarried. — *Agre-pā*, *ās*, *ās*, or *agre-pū*, *ūs*, *ūs*, *m*, *f*, having the precedence in drinking. — *Agre-bhrū*, *ūs*, m. roaming in front. — *Agre-vaṇa*, *am*, n. the border of a forest. — *Agre-vadha*, *as*, m. hitting or killing whatever is in front. — *Agre-sara*, *as*, *ā* or *i*, *am*, going in front, preceding, taking the lead. — *Agre-sara* or *agre-sarika*, *as*, m. a leader.

*Agrya*, *as*, *ā*, *am*, foremost, topmost, principal, best, proficient; pointed, i. e. intent, closely attentive; (*as*), m. an elder or eldest brother; (*am*), n. a roof.

**अग्रभण** *a-grabhana*, *as*, *ā*, *am* (fr. *grabh*, old form of *rt. grah*), Ved. having nothing which can be grasped.

*A-graha*, *as*, m. non-acceptance. — *A-graha* or *a-grīha*, *as*, m. a houseless man, i. e. a Vānaprastha, a Brāhman of the third class.

*A-grāhin*, *i*, *inī*, *i*, not taking, (said of a leech) not holding.

*A-grāhya*, *as*, *ā*, *am*, unfit or improper to be received, accepted, perceived, obtained, admitted, trusted; deserving to be rejected or refused.

**अग्राम्य** *a-grāmya*, *as*, *ā*, *am*, not rustic, town-made; not tame, wild.

**अग्रु** *agru*, *us*, m. unmarried; (*ū*), *f*, a finger; a river [cf. Zend *agru*].

**अग्र** *agh*, cl. 10. P. *aghayati*, -*yitum*, to go wrong, sin.

*Agha*, *am*, n. a going wrong; mishap, evil; misdeed, a fault; sin; passion; impurity; pain, suffering; miserable, unclean; (*as*), m., N. of an Asura, the general of Kaṅsa; (*ā*), *f*, the goddess of sin; (*ās*), *f*, pl. the constellation usually called Maghā. — *Agha-kṛit*, *i*, *t*, *i*, doing evil or harm, an evil-doer.

— *Agha-dvishṭa*, *as*, *ā*, *am*, Ved. hated by the wicked. — *Agha-nāśaka*, *as*, *ā*, *am*, sin-destroying, expiatory;

(*as*), m. an expiator; an epith. of Vishnu. — *Agha-nishkṛita*, *as*, *ā*, *am*, freed from guilt. — *Agha-maya*, *as*, *i*, *am*, sinful. — *Agha-marshaya*, *as*, *ā*, *am*, expiatory, usually applied to a particular prayer daily offered by Brāhmins; (*as*), m., N. of the author of that prayer, son of Madhucāhandas. — *Agha-malāpaha* (*la-ap°*), *as*, *ā*, *am*, removing the filth of sin. — *Agha-māra*, *as*, *ā*, *am*, Ved. fearfully fatal. — *Agha-rud*, *t*, *t*, *t*, fearfully howling. — *Agha-vat*, *ān*, *ati*, *at*, *sinful*; [voc. *aghavan* or *aghos*, see s. v.]

— *Agha-visa*, *as*, *ā*, *am*, Ved. fearfully venomous. — *Agha-sansa*, *as*, *ā*, *am*, wicked; sin-destroying; (*as*), m. a wicked man. — *Agha-sansa-han*, *ā*, m. slaying the wicked. — *Agha-sansin*, *i*, *inī*, *i*, Ved. reporting sin. — *Agha-karaya*, *am*, n. removal of guilt. — *Agha-hāra*, *as*, m., Ved. remover of guilt, pious (?); or, a wicked (notorious) robber (?). — *Aghāśva* (*gha-as°*), *as*, m. a bad or vicious horse; N. of a snake. — *Aghāsura* (*gha-as°*), *as*, m. Agha, Kaṅsa's general. — *Aghāha* (*gha-ah°*), *as*, m. an inauspicious day, time of impurity from the death of a relative, &c. — *Aghaughā-marshaya* (*gha-ogha-*), *as*, *ā*, *am*, destroying the mass or whole of sin.

*Aghala*, *as*, *ā*, *am*, Ved. evil, sinful.

*Aghāya*, *nom*. P. Ved. *aghāyatī*, -*yitum*, to be malicious, to sin, to threaten. — *Aghāyu*, *us*, *us*, *u*, malicious, wicked.

**अघटमान** *a-ghaṭamāna*, *as*, *ā*, *am*, incongruous, incoherent.

**अघन** *a-ghana*, *as*, *ā*, *am*, not dense or solid, liquid.

**अघमे** *a-gharma*, *as*, *ā*, *am*, not hot, cool. — *Agharma-dhāman*, *ā*, m. the moon, whose light is supposed to be cool.

**अघातिन** *a-ghātin*, *i*, *inī*, *i*, not fatal, not injurious, harmless.

**अघारिन्** *a-ghārin*, *i*, *inī*, *i*, not anointing.

**अघृया** *a-ghṛiya*, *as*, *ā*, *am*, destitute of compassion. — *A-ghṛiñi*, *i*, *inī*, *i*, not contemptuous, not disdainful.

**अघरा** *a-ghora*, *as*, *ā*, *am*, not terrific; (*as*), m. a ephemic title of Śiva; a worshipper of Śiva and Durgā; (*ā*), *f*, the fourteenth day of the dark half of Bhādra, which is sacred to Śiva. — *Aghora-ghora-rūpa*, *as*, m. a name of Śiva ('having a form or nature both not terrific and terrific'). — *Aghora-pathin*, -*nthās*, or *aghora-mārga*, *as*, m. a follower of Śiva. — *Aghora-pramāṇa*, *am*, n. a terrific oath.

**अघोष** *a-ghosha*, *as*, m. (in grammar) the hard sound of a consonant; (*as*, *ā*, *am*), hard-sounding; destitute of cowherds.

**अघोस्** *aghos*, *ind.* a vocative particle; properly another form for *aghavan*, voc. of *aghavat*, q. v.

**अग्नत्** *a-ghnat*, *an*, *antī*, *at* (fr. rt. *han*), not killing, not injurious.

*Aghnya*, *as*, *ā*, *am*, improper to be killed; (*as*), m. Brahmā; a bull; (*ā*), *f*, a cow; a cloud (?).

**अग्रय** *a-ghreya*, *as*, *ā*, *am* (fr. rt. *ghrā*), improper to be smelled at.

**अङ्क** *ank*, cl. 1. A. *ankate*, *ānanke*, *ankishyate*, *ankitum*, to move in a curve; to mark; cl. 10. P. *ankayati*, -*yitum*, to move in a curve; to mark, stamp, brand; (this rt. is related to *anīc*.)

**अङ्क** *anka*, *as*, m. (fr. rt. *anīc*, but connected with preceding rt. *ank*), a hook; a curve or bend; the curve in the human, especially the female, figure above the hip, where infants (sitting astride) are carried by Hindū mothers or nurses (hence often equivalent to the English breast or lap); the side or flank; the body; proximity, place; the bend in the arm; any hook or crooked instrument; a curved line; a nu-

merical figure, cipher; a figure or mark brooded on an animal, &c.; any mark, line, stroke, ornament, stigma; a number; the number nine; a coefficient; an act of a drama; a drama; a military show or sham-fight; a misdeed, a sin; moving in a curve [cf. Gr. *ὄγκος* and Lat. *uncus*].—*Anka-karaṇa*, *am*, n. the act of marking or stamping.—*Anka-tantra*, *am*, n. title of a book treating of magical marks or figures.—*Anka-dhāraṇā*, f. manner of holding the body, figure.—*Anka-parivartana*, *am*, n. turning the body, turning on the other side.—*Anka-pādarata*, *am*, n. title of a chapter in the Bhavishyotara Purāṇa.—*Anka-pāli*, *is*, f. or *anka-pālikā*, f. embracing, an embrace.—*Anka-pāli*, f. an embrace; a nurse; a plant, Piring or Medicago Esculenta.—*Anka-pāsa*, *as*, m. a peculiar concatenation of numerals or numbers.—*Ankapāsa-vyavahāra*, *as*, m. the use of that concatenation.—*Ankapāsa-dhīyāya* (*śa-adh°*), *as*, m. the study or use of that concatenation.—*Anka-bandha*, *as*, m. branding with a mark that resembles a headless body.—*Anka-bhāj*, *k*, *k*, *ā*, an infant carried on the hip; forced fruit, nearly ripe, early ripe.—*Anka-mukha*, *am*, n. the act of a drama which gives a clue to the whole plot.—*Anka-lōḍya*, *as*, m., N. of a plant or its root, ginger, Ciñcoḍa or Ciñcoḍaka.—*Anka-vidyā*, f. arithmetic.—*Ankāṅka* (*ka-an°*), *am*, n., Ved. water.—*Ankāvatāra* (*ka-av°*), *as*, m. the closing part of a dramatic scene.

*Ankāṭi*, *is*, m. wind; fire; Brāhmā; a Brāhman who maintains the sacred fire.

*Ankana*, *am*, n. the act of marking, stamping, branding, ciphering, writing; (*as*, *ā*, *am*), marking.  
*Ankas*, *as*, n. tortuous motion, a mark; the body.  
*Ankasa*, *am*, n. the flanks (?) or the trappings of a horse.

*Ankāta*, *as*, *ā*, *am*, marked, branded; numbered, counted, calculated.

*Ankin*, *ī*, *inī*, *i*, having an *anka*, q. v.; (*i*), m. a small drum; (*inī*), f. a number of marks, &c.

*Ankī*, f. a small drum.

*Ankūṭa*, *as*, m. a key.

*Ankupa*, *am*, n., Ved. water.

*Ankura* or *ankūra*, *as*, m. a sprout, shoot, blade; a hair; blood; water; a swelling, a tumour.

*Ankuraka*, *as*, m. a nest.

*Ankurita*, *as*, *ā*, *am*, sprouted.

*Ankuṣa*, *as*, *am*, m. n. a hook, especially an elephant-driver's hook; (*ā*) or (*i*), f. one of the twenty-four Jaina goddesses [cf. Gr. *ἄγκιστρον*; Germ. *Angel*].—*Ankuṣa-graha*, *as*, m. an elephant-driver.—*Ankuṣa-durdhara*, *as*, m. a restive elephant.

*Ankuṣita*, *as*, *ā*, *am*, urged on by the hook.

*Ankuṣīn*, *ī*, *inī*, *i*, having a hook, laying hold of with a hook.

*Ankūyat*, *an*, *anti*, *at*, Ved. (fr. a nom. *ankūya*, related to *anka*), moving tortuously (to escape).

*Ankūra*, *as*, m. a sprout. See *ankura*.

*Ankūsha*, *as*, *am*, m. n. a hook; an ichneumon.  
*Ankya*, *as*, *ā*, *am*, fit or proper to be marked or counted; (*as*), m. a small drum [cf. *ankī*].

**अङ्कार** *ankāra*, *as*, m. diminution in music.

**अङ्कोट** *ankōṭa* or *ankōṭha* or *ankōla* or *ankolaka*, *as*, m. a plant, Alangium Hexapetalum.  
*Ankōlla-sāra*, *as*, m. a poison, probably prepared from the plant called *Ankōla*, &c.

**अङ्गोलिका** *ankolīkā*, f. (a corruption of *anka-pālikā*, q. v.), an embrace.

**अङ्गुक्ता** *anktvā*, ind. (part. fr. rt. *añj*), having beamed.

**अङ्गु** *ankh*, cl. 10. P. *ankhayati*, -*yitum*, to move slowly, to crawl; to cling to, to hold back.

**अङ्ग** *ang*, cl. 1. P. *angati*, *ānanga*, *angitum*, to walk, go round (connected with rt. *ag*); cl. 10. P. *angayati*, -*yitum*, to walk, go round; to mark (in the last sense connected with rt. *ank*); [cf. Gr. *ἄγγος*, *ἄγγιζω*?].

*Angana*, *am*, n. walking; place to walk in, yard; see s. v.

**अङ्ग** 1. *anga*, ind. a particle implying attention, assent or desire, and sometimes impatience; it may be rendered by well; indeed, true; please; rather; quick. It is often used (changed to *angi*, q. v.) to form compound words, as *angi-kartum*, to assent, promise; see under *angi* [cf. *ἄγγι*].

**अङ्ग** 2. *anga*, *am*, n. (said to be fr. rt. *am*, but rather fr. rt. *ang*), a round limb; a member; the body; a division or department, especially of a science, as the six Vedāngas; science; a subdivision, a supplement; (in grammar) the base of a word; (in rhetoric) an illustration; (in the drama) the whole of the subordinate characters; an expedient; a mental organ, the mind; the number six; (*as*), m. sing. or (*ās*), m. pl., N. of Bengal proper, near Bhagalpur, or its inhabitants; in the sing. it may denote the name of a king of Anga; (*as*, *ā*, *am*), having members or divisions, contiguous.

—*Anga-kartana*, *am*, n. cutting off a limb.—*Anga-karman*, *a*, n. or *anga-kriyā*, f. a supplementary sacrificial act.—*Anga-graha*, *as*, m. seizure of a limb, i. e. spasm.—*Anga-ja*, *as*, *ā*, *am*, produced from or on the body; ornamental; produced by a supplementary ceremony; (*as*), m. a son; hair of the head; love personified; intoxicating passion; drunkenness; a disease; (*ā*), f. a daughter; (*am*), n. blood.—*Anga-janus*, *us*, m. a son.—*Anga-jāta*, *as*, *ā*, *am*, produced from or on the body, ornamental, produced by a supplementary ceremony.—*Anga-jvara*, *as*, *ā*, *am*, Ved. causing fever.—*Anga-dvipa*, *as*, m. one of the six minor Dvīpas.—*Anga-nyāsa*, *as*, m. ceremony of touching certain parts of the body.—*Anga-pāli*, *is*, f. an embrace.—*Anga-prāyaścitta*, *am*, n. expiation of bodily impurity, especially that arising from death in a family.—*Anga-bheda*, *as*, *ā*, *am*, Ved. causing rheumatism.—*Anga-marda* or *angamardaka*, *as*, m. or *anga-mardīn*, *ī*, m. a servant who has to shampoo his master's body.—*Anga-marṣha*, *as*, m. pain in the limbs, rheumatism.—*Angamarsha-prasamana*, *am*, n. alleviation of, or medicine for, rheumatism.—*Anga-yāga*, *as*, m. a subordinate sacrificial act.—*Anga-rakta*, *as*, m. a plant, Gundārocanī.—*Anga-rakṣaṇī* or *angarakṣiṇī*, f. a body-protector, i. e. a coat of mail, cloak, garment.—*Anga-rāga*, *as*, m. application of scented unguents or cosmetics to the body, especially after bathing; scented cosmetic.—*Anga-rāj*, *ī*, or *angarāja*, *as*, m., N. of Kama, the king of Anga.—*Anga-rāja*, *am*, n. the kingdom of Anga.—*Anga-ruha*, *as*, *ā*, *am*, what grows on the body, as hair, wool, down, &c.—*Anga-lipi*, *is*, f. written character of Anga.

—*Anga-loka*, *as*, m. the country called Anga.—*Anga-lōḍya*, *as*, m. a sort of grass, ginger, or its root, commonly centā.—*Anga-vāk-pāni-mat*, *ān*, *atī*, *at*, possessing mind (?), speech, and hands.—*Anga-vikṛiti*, *is*, f. change of bodily appearance, collapse; fainting, apoplexy.—*Anga-vikṣhepa*, *as*, m. gesticulation; a kind of dance with movement of the arms.—*Anga-vidyā*, f. knowledge of lucky or unlucky marks on the body.—*Anga-vaikṛita*, *am*, n. a wink, nod, sign.—*Anga-saṅskāra*, *as*, m. or *anga-saṅskriyā*, f. embellishment of person, doing what is needed to secure a fine personal appearance, as bathing, perfuming, and adorning the body.—*Anga-sambhāti*, *is*, f. compactness, symmetry or strength of the body.—*Anga-saṅga*, *as*, m. bodily contact, coition.—*Anga-skandha*, *as*, m. a subdivision of a science.—*Anga-sparśa*, *as*, m. bodily contact.—*Anga-hāra*, *as*, or *anga-hāri*, *is*, n. gesticulation.—*Anga-hīna*, *as*, *ā*, *am*, mutilated; incorporeal; (*as*), m. Kāmadeva.—*Angāṅgi* (*ga-an°*), ind. (lit. limb and limb), jointly or reciprocally, in consequence of being related, as one limb to another or to the body.—*Angāṅgi-tā*, f. intimate relation, as between the limbs, or a limb and the body, or the subordinate and the principal.—*Angāṅgi-bhāva*, *as*, m. existence or working of such intimate relation.—*Angādhipa* (*ga-adh°*), *as*, m. Kama, the king

of Anga.—*Angānulepana* (*ga-an°*), *am*, n. anointing the body.—*Angāpūrva* (*ga-ap°*), *am*, n. effect of a secondary sacrificial act.—*Angēsvara* (*ga-is°*), *as*, m. the king of Anga.—*Angē-shthā*, *ās*, *ās*, *am*, Ved. situated in a member or in the body.

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

*Angin*, *ī*, *inī*, *i*, having limbs, corporeal, having subordinate parts, principal; having expedients.

*Angīya*, *as*, *ā*, *am*, referring to the Anga country.—*Angya*, see s. v.

**अङ्गण** *angana*, *am*, n. (a place to walk in), a yard, court, area; see *angana* below.

**अङ्गति** *angati*, *is*, m. (fr. rt. *ag*), fire; a Brāhman who maintains a sacred fire; Brāhmā; Viṣṇu.

**अङ्गद** *anga-da*, *as*, m. (fr. *Anga* + *da*), N. of a brother of Rāma; of a son of Gada; of an ape son of Bālī; (*ā*), f. the female elephant of the south (or the north?); (*am*), n. a bracelet worn on the upper arm.

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

**अङ्गव** *angava*, *as*, m. (fr. *angu*?, a corruption of *agni*), dried or withered fruit.

**अङ्गस** *angas*, *as*, n. (fr. rt. *añj*?), a bird.

**अङ्गार** *angāra*, *as*, m.; (rarely *am*), n. (said to be fr. rt. *ag* or *ang*, cf. *agni*), charcoal, either heated or not heated; (*as*), m. the planet Mars; N. of a prince of the Maruts; a plant, *Hitāvalī*; (*ās*), m. pl., N. of a people and country [cf. Lith. *anglī-s*; Russ. *āgōl*; also Germ. *Kohle*; Old Germ. *col* and *colo*; Engl. *coal*].—*Angāra-kushthaka*, *as*, m. a plant, *Hitāvalī*.—*Angāra-dhānī* or *angāradhānikā*, f. a portable fire-place.—*Angāra-paripācīta*, *am*, n. roasted food.—*Angāra-parṇa*, *as*, m. an epith. of Citaratha, the chief of the Gandharvas.—*Angāra-pātri*, f. a portable fire-place.—*Angāra-pushpa*, *as*, m. a plant, *Ingudi*; Vulg. *Ingua*.—*Angāra-maṅjarī* or *angāra-maṅjī*, f. a shrub, *Cesalpinia Banduocella*.—*Angāra-vallārī* or *angāravallī*, f., N. of various plants; *Galedupa Arborea*; *Oviada Verticalata*; *Bhārgi*; *Guñjā*.—*Angāra-sakati*, f. a portable fire-place or wheels.—*Angāra-setu*, *us*, m., N. of a prince, father of Gāndhāra.—*Angāra-vakṣhayana* (*ra-av°*), *am*, n. vessel or receptacle for extinguishing coals.

*Angāraka*, *as*, m. charcoal; heated charcoal; the planet Mars; Tuesday; N. of a prince of Sanvira; also of a Rudra; N. of two plants, *Eclipta* (or *Verbesina*) *Prostrata*, and white or yellow *Amaranth*; (*am*), n. a medicated oil in which turmeric and other vegetable substances have been boiled.—*Angārakadīna*, *as*, *am*, m. n. a festival of Mars on the fourteenth of the latter half of Cāitra.—*Angāraka-maṇī*, *is*, m. coral (amber).—*Angāraka-vāra*, *as*, m. Tuesday.

*Angārakīta*, *as*, *ā*, *am*, charred, roasted, burnt.

*Angāri*, *is*, f. a portable fire-place.

*Angārikā*, f. the stalk of the sugar-cane; the bud of the *Kiṅśuka* or *Butea Frondosa*.

*Angāriṇī*, f. a small fire-place; the region heated by the sun, though no longer exposed to its rays; N. of a creeper.

*Angārita*, *as*, *ā*, *am*, charred, roasted, burnt; (*ā*), f. a portable fire-place; a bud; N. of a creeper; of a river; (*am*), n. the early blossom of the *Kiṅśuka*.  
*Angāriya*, *as*, *ā*, *am*, fit for making charcoal of.  
*Angāryā*, f. a heap of charcoal.

**अङ्गिका** *angikā*, f. a bodice, a jacket. See *angaka*.

**अङ्गिर** *angir*, *ir*, m. (fr. rt. *ang* ?), N. of a Rishi, who received the Brahma-vidyā from Atharvan, and imparted it to Satyavāha, the teacher of Angiras.

**Angira**, *as*, or usually *angiras*, *ās*, m. (related to *ἀγγεῖος* or *ἀγγεῖος*), a celebrated mythological name, usually ascribed to a Rishi, the author of a number of hymns in the Rig-veda, of a code of laws, and of a treatise on astronomy; he is said by some to have been born from Brahmā's mouth, and to have been the husband of Smṛitī, of Śradhdhā, of two daughters of Maitreya, of several daughters of Dakṣa, &c.; he is considered as one of the seven Rishis of the first Manvantara, as a Prajāpati, as a teacher of the Brahma-vidyā, which he had learnt from Satyavāha, a descendant of Bharadvāja, &c. Among his sons, the chief is Agni, others are Saṃvarta, Utathya, and Brihaspati; among his daughters are mentioned Sinivālī, Kūhū, Rākā, and Anumati; but the Rīcās (or Vedic hymns), the manes of Havishmat; and mankind itself are styled his offspring. In astronomy he is the planet Jupiter, and a star in Ursa Major. (*asās*), m. pl. descendants of Angiras or of Agni, mostly personifications of luminous objects; the hymns of the Atharva-veda; priests who, by using the magical formulas of those hymns, protect the sacrifice against the effects of inauspicious accidents. = *Angiras-tama*, *as*, *ā*, *am*, very rapid, especially (like Agni) in devouring food. = *Angiras-rat*, ind. like Angiras; (*ān*, *atī*, *at*), connected with or accompanied by the Angirasas.

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

**Angirasām-ayana**, *am*, n. a Sattrā sacrifice.

**अङ्गी** *angī* (substituted for *anga* in compound words) implies assent.

**Angī-kṛī**, cl. 8. P. A. -*karoti*, -*kurute*, -*karum*, to agree to, promise, confess.

**Angī-karaṇa**, *am*, n. act of assenting, agreeing, promising.

**Angī-kāra**, *as*, m. agreement, promise.

**Angī-kṛita**, *as*, *ā*, *am*, agreed to, promised.

**Angī-kṛitī**, *is*, f. agreement, promise.

**अङ्गुरि** *anguri*, *is*, or *angurī*, f. (for *anguli*, q. v.), a finger; a toe. = *Anguriya* or *anguriyaka*, *as*, *am*, m. n. a finger-ring; the ring-finger (?).

**अङ्गुल** *angula*, *as*, m. (for rt. *ag* or *ang*), a finger; the thumb; a finger's breadth, a measure equal to eight barley-corns, twelve *angulas* making a *vitastī* or span, and twenty-four a *hasta* or cubit; (in astron.) a digit, or twelfth part; N. of the sage Cānakya. = *Angula-pramāṇa* or *angula-māna*, *am*, n. the measure or length of an *angula*; (*as*, *ā*, *am*), having the length of an *angula*.

**Angulaka** at the end of compounds = *angula*, i. e. so many *angulas* or fingers long.

**Angulī**, *is*, or *angulī*, f. a finger; a toe; the thumb; the great toe; the finger-like tip of an elephant's trunk; the measure *angula*. = **Angulī-torāṇa**, *am*, n. a sectarian mark on the forehead consisting of three fingers or lines shaped like an arch or doorway (*torāṇa*), drawn with sandal or the ashes of cow-dung. = **Angulī-tra**, *am*, n. or **Angulī-trāṇa**, *as*, *am*, m. (?), n. a finger-protector, a contrivance like a thimble, used by archers to protect the thumb or finger from being injured by the bow-string. = **Angulītra-rat**, *ān*, *atī*, *at*, provided with such a finger-protector. = **Angulī-mukha** or **angulī-mukha**, *am*, n. the tip of the finger. = **Angulī-mudrā** or **angulī-mudrikā**, f. a seal-ring. = **Angulī-moṭana**, *am*, n. snapping or cracking the fingers. = **Angulī-śhanga**, *as*, m. contact of the fingers; act of finger-ing; (*as*, *ā*, *am*), sticking to the fingers. = **Angulī-samuleśa**, *as*, m. snapping or cracking the fingers as a sign. = **Angull-sphoṭana**, *am*, n. snapping or cracking the fingers. = **Angulī-paṇīcaka**, *am*, n. the

five fingers. = **Angulī-parvan**, *a*, n. a finger-joint. = **Angulī-sambhūta**, *as*, m. produced from or on the finger, i. e. a finger nail.

**Angulika** or **angulīya** or **angulīyaka**, *as*, *am*, m. n. a finger-ring.

**अङ्गुष्ठ** *angushṭha*, *as*, m. (the smallest *anga* or limb?), the thumb; the great toe; a thumb's breadth, usually regarded as equal to an *angula*. = **Angushṭha-mātra**, *as*, *ī*, *am*, or **angushṭha-mātraka**, *as*, *ikā*, *am*, having the length or size of a thumb.

**Angushṭhya**, *as*, m. the thumb nail.

**अङ्गुष्ठा** *angushṭha*, *as*, m. (rapid in motion, fr. rt. *ang* or *ag*), an ichneumon; an arrow.

**अङ्गोपिन्** *angoshin*, *ī*, *inī*, *ī*, Ved. resonant (?), praiseworthy (?).

**अङ्ग** *angya*, *as*, *ā*, *am* (fr. *anga*), belonging to or connected with the limbs of the body, corporeal, &c.

**अङ्घ** *angh*, cl. 1. A. **anghate**, *ānanghe*, *anghitum*, to go, set out, set about, commence; to hasten; to speak hastily, scold, blame.

**Angha** (not in use, but equivalent to *agha*), evil, sin. = **Anghas**, *as*, n. sin. = **Anghārī** (*gha-ari*), *is*, m. (an enemy to sin or evil), epith. of Soma, and of a particular altar.

**Anghi**, or better **anghri**, *is*, m. a foot; the root of a tree [cf. *ankrī*]. = **Anghri-nāmaka**, *as*, m. or **anghri-nāman**, *a*, n. a synonym of **anghri**, a root. = **Anghri-pa**, *as*, m. (drinking with the foot or root), a tree. = **Anghri-parṇī** or **anghri-vallī**, *is*, or **anghri-vallikā**, f. a plant, *Hedysarum Lagopodioides*. = **Anghri-pāna**, *as*, *ā*, *am*, sucking his foot or toes (as an infant). = **Anghri-skandha**, *as*, m. the ankle.

**अञ्च** *añc* (connected with *añc*, q. v.), cl. 1. P. A. *añcāti*, *añcāti*, -*te*, *ānāñca*, -*ē*, *añcītum*, to go, move, tend; to honour; to make round or carved; to request, ask; to speak indistinctly. See 2. *añca*, *añcīṣṭu*.

**अञ्चक्र** *a-ñcakra*, *as*, *ā*, *am*, having no wheels; immovable; not vacillating; automatous (?).

**अञ्चक्षुस्** *a-ñcakhush*, *us*, n. a bad or miserable eye, no eye; (*us*, *us*, *us*), blind. = **A-ñcakhush-vishaya**, *as*, *ā*, *am*, not or no longer within reach of the eyes, invisible. = **A-ñcakhush-tva**, *am*, n. blindness. = **A-ñcakhushka**, *as*, *ā*, *am*, destitute of eyes, blind.

**अञ्चरु** *a-ñcanda*, *as*, *ā* or *ī*, *am*, not of a hot temper, gentle, tractable; (*ī*), f. a tractable cow.

**अञ्चतुर** *a-ñcatura*, *as*, *ā*, *am*, destitute of four, having less than four; not cunning, not dexterous.

**अञ्चन्द्र** *a-ñcandra*, *as*, *ā*, *am*, moonless.

**अञ्चपल** *a-ñcapala*, *as*, *ā*, *am*, not oscillating or vibrating; unmoveable, steady.

**A-ñcapalya**, *am*, n. freedom from unsteadiness, firmness.

**अञ्चर** *a-ñcara*, *as*, *ā*, *am*, or **a-ñcarat**, *an*, *anti*, *at*, immoveable.

**अञ्चरम** *a-ñcharama*, *as*, *ā*, *am*, not last, not least.

**अञ्चल** *a-ñcala*, *as*, *ā*, *am*, not staggering or moving, immoveable; (*as*), m. a mountain or rock; a bolt or pin; the number seven; N. of Śiva and of the first of the nine deified persons, called 'white Balas' among the Jains; (*ā*), f. the earth; one of the ten earths of the Buddhists. = **A-ñcala-kilā**, f. the earth. = **A-ñcala-trish**, f. m. the Kokila or Indian cuckoo. = **A-ñcala-dhritī**, *is*, f. a metre of four lines, of sixteen short syllables each, also called *Gityāryā*. = **A-ñcala-bhrātṛī**, *tā*, m., N. of a Brāhman from Oude, who became one of the eleven heads of Gaṇas among the Jains. = **A-ñcala-matī**, *is*, m., N.

of a Rākshasa. = **A-ñcala-śreshṭha**, *as*, m. chief of mountains. = **A-ñcala-khīpa** (*ñca-adh*), *as*, m. (king of mountains), the Himālaya. = **A-ñcala-saptamī**, f. title of a book in the Bhavishyottara Purāṇa.

**अञ्चारु** *a-ñcāru*, *us*, *vī*, *u*, not pretty, inelegant.

**अञ्चिक्रूण** *a-ñcīkṛaṇa*, *as*, *ā*, *am*, not smooth, rough.

**अञ्चित** 1. *a-ñcit*, *t*, *t*, *t* (fr. rt. *ñcit*), without understanding.

**A-ñcītvās**, *ān*, *ushī*, *as*, Ved. not knowing, ignorant of.

**A-ñcīta**, *as*, *ā*, *am*, unnoticed, unexpected; not an object of thought; inconceivable; destitute of intellect or sense.

**A-ñcīti**, *is*, f., Ved. want of sense, infatuation; an infatuated man (?).

**अञ्चित** 2. *a-ñcit*, *t*, *t*, *t* (fr. *ñcit* or *ñcīti*, a pilc; rt. *ñcī*), neglecting the Agnicāyana, irreligious.

1. *a-ñcīta*, *as*, *ā*, *am*, not collected.

**अञ्चित** 2. *añcīta*, *as*, *ā*, *am* (fr. rt. *añc*), gone. = **Añcīṣṭu**, *us*, *us*, *u*, Ved. going everywhere.

**अञ्चित** *a-ñcītra*, *as*, *ā*, *am* (not variegated), undistinguishable, indistinct.

**अञ्चिन्ता** *a-ñcīntā*, f. thoughtlessness, disregard.

**A-ñcīntā**, *as*, *ā*, *am*, not thought of, unexpected, disregarded.

**A-ñcīntya**, *as*, *ā*, *am*, surpassing all thought or conception; (*as*), m., N. of Śiva. = **A-ñcīntya-kāri-man**, *ā*, *ā*, *a*, having or performing inconceivable actions. = **A-ñcīntya-rūpa**, *as*, *ā* or *ī*, *am*, possessing inconceivable beauty.

**अञ्चिर** *a-ñcīra*, *as*, *ā*, *am*, not of long duration, brief; not of long date, recent. = **A-ñcīra-dyuti**, *is*, f. or **a-ñcīra-prabhā**, f. lightning. = **A-ñcīra-prasūtā**, f. (having recently brought forth), a cow that has recently calved. = **A-ñcīra-bhās**, *ās*, f. lightning. = **A-ñcīra-mṛta**, *as*, *ā*, *am*, recently deceased. = **A-ñcīra-roḍis**, *is*, f. or **a-ñcīrāṇsu** (*ra-āñc*), *us*, f. or **a-ñcīrābhā** (*ra-ābhā*), f. lightning.

**A-ñcīram** or **a-ñcīrat** or **a-ñcīreṇa**, ind. not long, not for long; not long ago; soon, speedily.

**A-ñcīrā**, f. the mother of the Jaina-saint Śānti.

**अञ्चिष्टु** *añcīṣṭu*, Ved. See under 2. *añcīta*.

**अञ्चेतन** *a-ñcētana*, *as*, *ā*, *am*, or **a-ñcētas**, *ās*, *as*, destitute of consciousness, inanimate; (of men) unconscious, insensible, senseless, fainting, &c.

**A-ñcētāna**, *as*, *ā*, *am*, Ved. thoughtless, infatuated.

**A-ñcītanya**, *am*, n. unconsciousness; insensibility; senselessness, ignorance in spiritual things; that which is destitute of consciousness, i. e. the material world; matter.

**अञ्चेष्ट** *a-ñcēṣṭa*, *as*, *ā*, *am*, effortless, motionless. = **A-ñcēṣṭa-tā**, f. loss of motion from fainting, &c.

**अञ्चोद्ग** *a-ñcōdas*, *ās*, *ās*, *as*, Ved. free from compulsion or external stimulus, spontaneous.

**अञ्छ** 1. *a-ñccha*, *as*, *ā*, *am* (not shaded or covered, fr. *a* + *cha* for *chad* or *chāyā*, rt. *chad*), pellucid, transparent, clear; (*as*), m. a crystal. = **A-ñcchoda** (*añccha-uda*), *as*, *ā*, *am*, having clear water; (*ā*), f., N. of a river; a covering or garment of Vishṇu (?); (*am*), n., N. of a lake in the Himālaya formed by the river *A-ñcchoda*.

**A-ñcchāya**, *as*, *ā*, *am*, without shadow, casting no shadow.

**अञ्छ** 2. *añccha*, *as*, m. (corruption of *riksha*), a bear. = **A-ñccha-bhalla**, *as*, m. a bear; (*bhallu* itself means 'a bear.')

**अञ्छ** 3. *añccha* or usually *añcchā*, rarely *añccham*, ind., Ved. to, towards (governing the accusative and

rarely the locative). It is a kind of separable preposition or prefix to verbs and verbal derivatives, as in the following.

*Accā-i*, cl. 2. P. -*eti*, -*tum*, or *accā-gam*, cl. 1. P. -*gacchati*, -*gantum*, to attain, go towards.

*Accā-naksh*, cl. 1. P. A., Ved. -*nakshati*, -*te*, -*kshunt*, to go towards, approach.

*Accā-nas*, cl. 1. P., Ved. -*nasati*, -*sītum*, to come near.

*Accā-nī*, cl. 1. P., Ved. -*navati*, -*netum*, to lead towards or to.

*Accā-nu*, cl. 2. P., Ved. -*nauti*, -*navitum* or -*navitum*, to call out to, to cheer.

*Accā-pat*, cl. 1. P., Ved. -*patati*, -*ītum*, and Caus. P. -*patayati*, -*yitum*, to fly towards.

*Accā-rad*, cl. 1. P., Ved. -*radati*, -*ditum*, to salute.

*Accā-vaś*, cl. 2. P., Ved. -*vakti*, -*ktum*, to invite.

*Accā-vāka*, as, m., 'the inviter,' title of a particular priest or Ritiṅ, one of the sixteen required to perform the great sacrifices with the Soma juice.

*Accā-vākya*, as, ā, am, referring to the *Accā-vāka*; containing the word *accā-vāka*.

*Accāta* (°*cha-ita*), as, ā, am, Ved. approached, attained.

*Accāhokti* (°*cha-uk*), is, f., Ved. invitation.

**अच्छिद्र** *a-ccchidra*, as, ā, am (free from clefts or flaws), unbroken, uninterrupted, uninjured; (am), n. unbroken or uninjured condition, an action free from defect or flaw; (ena), ind. uninterruptedly, from first to last. — *Accchidra-kāṇḍa*, am, n. title of a chapter of the Taittiriya-Brahmana. — *Accchidroti* (°*dra-ūt*), is, is, i, affording perfect protection. — *Accchidrodhni* (°*ra-ūdh*), f., Ved. (a cow) having a faultless udder.

*A-ccchidyamāna*, as, ā, am, uncut, uncurtailed; not fragile.

*A-ccchinna*, as, ā, am, uncut, uncurtailed, uninjured; undivided, inseparable. — *Accchinna-pattra*, as, ā, am (of a bird, or, in the Vedas, of an altar shaped like a bird), having the wings uncurtailed, uninjured; having uninjured leaves. — *Accchinna-parṇa*, as, ī, am, having uninjured leaves.

*A-ccchidika* or *a-ccchaidika*, as, ā or ī, am, not fit or needing to be cut.

*A-ccchedya*, as, ā, am, improper or impossible to be cut, indivisible.

**अच्छुम्भा** *a-ccchuptā*, f. (not touched by sin), N. of one of the sixteen Vidyādevīs of the Jains.

**अच्छोदन** *accshoḍana*, am, n. hunting.

**अच्युत** *a-ccyuta*, as, ā, am, what has not given way or fallen; firm, solid; imperishable, permanent; not leaking or dripping; (as), m., N. of Vishṇu or Kṛishṇa; also of a physician; N. of a plant, Morinda Tinctoria; N. of a gift to Agni. — *Accyuta-kshīt*, t, m., Ved. having solid ground, an epithet of Soma. — *Accyuta-ccyut*, t, t, t, Ved. throwing down that which is fixed. — *Accyuta-ja*, ās, m. pl. a class of Jaina deities produced by Vishṇu. — *Accyuta-jallaktā*, ī, m., N. of a commentator of the Amara-Kosha. — *Accyuta-danta* or *accyutanta*, as, m., N. of the ancestor of a warrior tribe called *Accyutanti* or *Accyutanti*, though possibly the names refer to two distinct persons and tribes. — *Accyuta-mūrti*, is, m., N. of Vishṇu. — *Accyuta-rush*, t, f. inveterate hatred. — *Accyuta-vāsa*, as, m. the sacred fig-tree, Ficus Religiosa. — *Accyuta-sthala*, am, n., N. of a place in the Pañjab. — *Accyutāgraja* (°*ta-ag*), as, m. (Vishṇu's elder brother), Balarāma; Indra. — *Accyutopādhyāya* (°*ta-up*), as, m. = *accyuta-jallaktā*. q. v.

**अज** *aj*, cl. 1. P. (defect. verb, supplemented fr. rt. *vī*), *ajati*, *ājī*, *ajitum*, to go, to drive, propel, throw, cast : Desid. *ajījishati*, to be desirous of driving [cf. Gr. *ἄζω*; Lat. *ago*].

1. *aja*, as, m. a drove; a driver, mover, instigator, leader; epithet given in the Vedas to Indra, Rudra, one of the Maruts, Agni, and the sun; in later works to Brahmā, Vishṇu, Siva, and Kāma (see also 2 *a-ja*); the leader of a flock; a he-goat or ram [cf. Gr. *ἀξ*,

*αἰγός*; Lith. *oγys*]; the sign Aries; the vehicle of the sun; N. of a descendant of Viśvāmītra, and of Daśarathā's or Dirghabāhu's father; N. of a mineral substance; of a kind of rice; of the moon; (as), m. pl., N. of a class of Rishis; of a people mentioned in the Vedas; (ā), f., N. of Prakṛiti or Nature, of Māyā or Illusion; a she-goat; N. of a plant whose bulbs resemble the udder of a goat. — *Aja-karṇa*, as, m. a goat's ear; a plant or tree, Terminalia Alata Tomentosa. — *Aja-karṇaka*, as, m. the Sāl-tree, Shorea Robusta. — *Aja-kūlā*, f., N. of a town of the Bodhis. — *Aja-kshira*, am, n., Ved. goat's milk. — *Aja-gandha*, as, m. smell of a he-goat; (as, ā, am), smelling like a goat. — *Aja-gandhā* or *ajagandhikā*, f. shrubby basil, Ocimum Gratissimum. — *Aja-gandhinī*, f. a plant, also called *ajāsringī*, q. v. — *Aja-gara*, as, m. (that swallows a goat), a huge serpent, probably boa constrictor; (ī), f., N. of a plant. — *Aja-gallikā*, f. 'goat's cheek,' an infantile disease. — *Aja-jīva* or *aja-jīvika*, as, m. 'who lives by goats,' a goat-herd. — *Aja-tā*, f. a multitude of goats; the being a goat. — *Aja-tva* or *ajā-tva*, am, n. the being a goat. — *Aja-dandī*, f. a plant, also called *brahmadandī*. — *Aja-devatā*, ās, f. pl. the 25th lunar mansion. — *Aja-nānaka*, as, m. (named Aja or Vishṇu), a mineral substance. — *Aja-pa*, as, m. a goat-herd. — *Aja-patha*, as, m. 'goat's road,' probably synonymous with *aja-vīthī*, q. v. — *Aja-pada* or *aja-pāda*, as, ā, am, goat-footed. — *Aja-pād*, t, m., Ved. epithet of the divinity called Aja. — *Aja-pārśva*, as, m. (having black sides like a goat), epithet of Svetakarṇa's son Rājīvalocana. — *Aja-pāla*, as, m. a goat-herd; N. of Daśarathā's father. — *Aja-bhāksha*, as, m. 'goat's food,' N. of a plant, Varvūra. — *Aja-māyū*, us, m., Ved. bleating like a goat. — *Aja-māra*, as, m., N. of a tribe or a prince. — *Aja-mīdha* or *aja-mīlha*, as, m., N. of a son of Subotra, the author of some Vedic hymns; of a grandson of Subotra; surname of Yudhishtira. — *Aja-mukha*, as, ī, am, goat-faced; (ī), f., N. of a Rākshasi. — *Aja-meru*, N. of a place, Ajmir (?). — *Aja-modā*, as, m. or *aja-lomī*, f., N. of a plant, Cowage, Carpopogon Pruriens; (a), n. goat's hair. — *Aja-vasti*, is, m., N. of a tribe; (ayas), m. pl. the members of that tribe. — *Aja-vāha*, as, m., N. of a district. — *Aja-vīthī*, f. 'goat's road,' N. of one of the three divisions of the southern path, or one of the three paths in which the sun, moon, and planets move, comprehending the asterisms *mūlā*, *pūrvaśhāḍha*, and *uttarāśhāḍha*. — *Aja-sringī*, f. 'goat's horn,' N. of a shrub, Odina Wodier, used as a charm and as a remedy for sore eyes. — the fruit resembles a goat's horn. — *Aja-stunda*, am, n., N. of a town. — *Aja-hā*, f. Cowage, Carpopogon Pruriens. — *Aja-kṛipāniya*, as, ā, am, like the goat and shears in the fable. — *Aja-kshira*, am, n. goat's milk. — *Aja-gala*, as, m. goat's neck. — *Ajāgala-stana*, as, m. nipple or fleshy protuberance on the neck of some Indian goats, and an emblem of any useless or worthless object or person. — *Aja-jīva*, as, m. (who lives by goats), a goat-herd. — *Aja-taukālī*, is, m., N. of a Muni who lived on the milk of goats; (given by grammarians as an example of compounds in which the middle term is left out). — *Ajāda* (°*aja-ada*), as, m. 'goat-eater,' the ancestor of a warrior tribe. — *Ajādani* (°*ja-ad*), f. a species of prickly night-shade. — *Ajantrī* (°*jan-an*), f. a pot-herb, Convolvulus Argenteus. — *Ajā-payas*, as, m. goat's milk. — *Ajā-pālaka*, as, ā, am, tending goats; (as), m. a goat-herd. — *Ajāvika* (°*aja-av*), am, n. goats and sheep. small cattle. — *Ajāsra* (°*aja-as*), am, n. goats and horses; (as), m. Pūshan or the Sun who has goats for horses. — *Ajaitkapād* (°*aja-ek*), t, m. epithet of Vishṇu; of one of the eleven Rudras. — *Ajāitaka* (°*aja-ed*), am, n. goats and rams.

*Ajaka*, as, m., N. of a descendant of Purūravas; also of a king of Magadha; *ajakā* or *ajikā*, f. a young she-goat; a disease of the pupil of the eye, small reddish tumours (compared to kids), protruding through the transparent cornea and discharging pus. — *Ajakā-jāta*, am, n. the same disease of the eyes.

*Ajana*, *ajani*, *aji*, *ajma*, &c., see s. v.

**अज** 2. *a-ja*, as, ā, am, not born, existing from all eternity; (as), m. Brahmā, Vishṇu, Siva, Kāma; (ā), f. Prakṛiti or Nature, Māyā or Illusion (see also 1. *aja*, s. v. *aj* and 1. *ajana*).

**अजकव** *ajakava*, as, m. (etymology unknown), Siva's bow. — *Ajakāva*, as, am, m. n. Siva's bow; (as), m. a venomous kind of vermin, centipede or scorpion; (am), n. sacrificial vessel dedicated to Mitra and Varuna. — *Ajagava*, or *ajagāva*, am, n. Siva's bow; the southern portion of the path of the sun, moon, and planets; N. of a snake priest.

**अजघन्य** *a-jaghanya*, as, ā, am, not last; not least.

**अजघ्नवस्** *a-jaghñivas*, ān, ushī, at (perf. part. fr. rt. *han*), not having killed.

**अजटा** *a-jaṭā*, f. a plant, Flacourtia Cata-phracta; also *ajāṭā* and *ajjhaṭā*.

**अजड** *a-jaḍa*, as, ā, am, not torpid or stupid; (ā), f., N. of two plants; see *Ajaṭā* and *Kapikācchu*, Carpopogon Pruriens. — *Ajāḍā-dhī*, is, is, ī, of a vigorous mind, energetic, bold.

**अजथ्या** *ajathyā*, f. yellow jasmīn (fit for goats?).

**अजन** 1. *ajana*, as, m. (fr. rt. *aj*), Brahmā 'the agitator,' (am), n. act of instigating or moving. — *Ajana-yoni-ja*, as, m. (born fr. *Ajana*, i. e. Brahmā); N. of Daksha.

*Ajanī*, is, f. a path, road; see also *aji*.

**अजन** 2. *a-jana*, as, ā, am (rt. *jan*), destitute of living beings, especially of men; desert; (as), m. an insignificant person.

*A-janani*, is, f. privation of birth, cessation of existence; *ajanamir astu tasya*, 'may he cease to exist.' — *Ajanya*, as, ā, am, improper to be produced or born; unfit or unfavourable for mankind; (am), n. any portent or natural phenomenon unfavourable to mankind, as an earthquake.

**अजप** 1. *a-japa*, as, m. (rt. *jap*), one who does not repeat prayers; a reader of heterodox works; (ā), f. the mantra or formula called *haṣa*, which consists only of a number of inhalations and exhalations.

**अजप** 2. *aja-pa*, as, m. a goat-herd. See s. v. 1. *aja*.

**अजमीढ** *aja-mīdha*, as, m. See s. v. 1. *aja*.

**अजम्भ** *a-jambha*, as, m. (toothless), a frog.

**अजय** *a-jaya*, as, m. non-victory, defeat; (as, ā, am), unconquered, unsurpassed, invincible; (as), m., N. of Vishṇu; of a lexicographer; of a river; (ā), f. hemp; N. of a friend of Durgā; Māyā or Illusion. — *Ajanya*, as, ā, am, invincible, improper to be won at play.

**अजर** *a-jara*, as, ā, am (rt. *jī*), not subject to old age, undecaying, ever young; (ā), f., N. of two plants, Aloe Perfoliata and Jīnapanjhi. — *Ajarāmara-vat* (°*ra-am*), ind. as if undecaying and immortal.

*A-jarat*, an, anti, at, not suffering from old age, not decaying.

*A-jarayn*, us, us, v, not subject to old age or decay.

*A-jaras*, another form for *ajara*, used only in some cases.

*A-jarya*, as, ā, am, not friable, not digestible; not subject to old age or decay; (am), n. friendship.

**अजवस्** *a-javas*, ās, ās, as, Ved. not quick, inactive.

**अजस्र** a-jasra, as, ā, am (rt. jas, 'to injure' not to be killed or interrupted), perpetual. — *Ajasram* or *ajasreya*, ind. perpetually, for ever, ever.

**अजहत्** a-jahat (pres. part. fr. rt. hā with a), not dropping or losing (used in compounds). — *Ajahat-svārthā*, f., N. of a rhetorical figure, an elliptical use of words in which their original meaning is not dropped, as "white ones" for "white horses," "lances" for "men with lances." — *Ajahat-līngya*, as, m. (in grammar) said of a noun not dropping its original gender, when used like an adjective.

**अजा** ajā, f. a goat; Prakṛiti; Māyā. See s.v. i. aja, where the compounds of ajā will also be found.

**अजागर** a-jāgara, as, ā, am, not awake, not wakeful; (as), a plant, Eclipta or Verbesina Prostrata.

**अजाजि** ajā-jī, is, or ajā-jī, f. (ajā with rt. ji), that overcomes goats; Cumin seed, Cuminum Cyminum; Ficus Oppositifolia; Nigella Indica.

**अजात** a-jāta, as, ā, am, unborn, not yet born, not yet developed. — *Ajāta-kakud*, t, m. a young bull whose hump (*kakud*) is yet undeveloped. — *Ajāta-paksha*, as, ā or ī, am, having undeveloped wings. — *Ajāta-ṛjajāna*, as, ā, am, having an undeveloped beard. — *Ajāta-ṛyavahāra*, as, m. having his majority unattained, a minor, a youth under fifteen. — *Ajāta-satru*, us, us, u, having no enemy; having no adversary of equal standing; (us), m., N. of Śiva, of Yudhishtīra, of a king of Kāśī, of a son of Samīka, of a son of Vidmisāra or Bimbisāra, and contemporary of Sākyamuni. — *Ajātānuśaya* (°ta-anuś), as, ā, am, having no regret. — *Ajātāri* (°ta-ari), is, m. (having no enemy), Yudhishtīra.

**अजानत्** a-jānat, an, atī, at (pres. part. of rt. jñā with a), not knowing, unaware.

**अजानि** a-jāni, is, or a-jānika, as, m. having no wife.

**अजानेय** ajāneya, better ajāneya, as, ā, am (from ajāna, ajāni, birth, descent), of high breed; undaunted, fearless; (as), m. a horse of high breed.

**अजामि** a-jāmi, is, is, i, Ved. not of kin, not related; unfriendly; (in grammar) not corresponding. — *Ajāmi-tā*, f., Ved. absence of connection, friendliness, or similarity.

**अजायमान** a-jāyamāna, as, ā, am (rt. jan), not being born, not subject to birth.

**अजि** aji, f. (fr. aj, q. v.), a road.

**अजिका** ajikā, f. (fr. ajā), a young goat [cf. i. aja].

**अजित** a-jita, as, ā, am, not conquered, unsubdued, unsurpassed, invincible, irresistible; (as), m., N. of an antidote, a poisonous sort of rat; N. of various persons, viz. Viṣṇu; Śiva; one of the Saptarṣhis of the fourteenth Manvantara; Maitreya or a future Buddha; the second of the Arhats or saints of the present (Jaina) Avasarpinī, a descendant of Ikshvāku; the attendant of Suvīdhi, who is the ninth of those Arhats; (ās), m. pl. a class of deified beings in the first Manvantara. — *Ajita-keśa-kambala*, as, m., N. of a Brāhman. — *Ajita-balā*, f., N. of a Jaina deity, who acts under the direction of the Arhat Ajita. — *Ajita-rīkrama*, as, m. (having invincible power), epithet of king Candragupta the second. — *Ajitātman* (°ta-āt), ā, ā, a, having an unsubdued self or spirit. — *Ajitāpiṇḍa* (°ta-āpṇ), as, m. having an unsurpassed crown; N. of a king. — *Ajitendriya* (°ta-ind), as, ā, am, having an unsubdued sensuous nature, whose passions are not controlled.

**अजिन** ajina, am, n. (probably at first the skin of a goat, aja, with the hair on, then any skin which would answer the same purpose); the hairy skin of an antelope, especially a black antelope, which serves the religious student for a couch, seat,

covering, &c.; the hairy skin of a tiger, &c.; (as), m., N. of a descendant of Pṛithu. — *Ajina-patṛā* or *ajina-patṛi* or *ajina-patṛikā*, f. a bat. — *Ajina-phalā*, f., N. of a plant (?). — *Ajina-yont*, is, m. (origin of the skin), an antelope, deer. — *Ajina-vāsin*, ī, īni, ī, clad in a skin. — *Ajina-bandha*, as, m. (who joins or prepares skins), a furrier.

**अजिर** ajira, as, ā, am (fr. rt. aj), agile, quick, rapid; (as), m., N. of a snake priest; (ā), f., N. of Durgā, and of a river; (am), n. place to run or fight in, area, court [Lat. ager?]; the body; any object of sense, air, wind; a frog; (am), ind. quickly. — *Ajira-vatī*, f., N. of the river on which the town Srāvastī was situated. — *Ajira-śocīs*, is, m., Ved. having a quick light, glittering, epithet of Agni and Soma. — *Ajirādhrāja* (°ra-adh), as, m., Ved. an agile emperor, epithet of death.

*Ajirāya*, nom. A. *ajirāyate*, -yitum, Ved. to be agile or quick.

*Ajiriya*, as, ā, am, connected (by proximity or ownership &c.) with an ajira or court &c.

**अजिह्व** a-jihva, as, ā, am, not crooked, straight, straightforward, upright; (as), m. a frog, a fish; see a-jihva, of which this may be a corruption. — *Ajihma-ga*, as, ā, am, going straight on; (as), m. an arrow. — *Ajihmāgra* (°hma-ag), as, ā, am, having a straight point.

**अजिह्व** a-jihva, as, ā, am, tongueless; (as), m. a frog.

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

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

**अजीत** a-jīta, as, ā, am (rt. jyā usually makes jīna), not faded, not faint. — *Ajita-punarvānya*, am, n., Ved. (unfaded and recoverable), N. of a twofold rite to be performed by Kshatriyas.

*A-jit*, is, f., Ved. un fadingness; freedom from decay, prosperity.

**अजीर्ण** a-jīrṇa, as, ā, am (rt. jīri), not decomposed; unimpaired; undigested; (am), n. freedom from decay, indigestion.

*A-jirni*, is, f. indigestion.

*A-jirṇin*, ī, īni, ī, suffering from indigestion.

**अजीव** a-jīva, as, m. (non-life), non-existence, death; (as, ā, am), lifeless.

*A-jivat*, an, anti, at, not living, destitute of a livelihood.

*A-jivana*, am, n. non-existence, death; (as, ā, am), destitute of a livelihood.

*A-jivani*, is, f. non-existence, death; *ajivaniś tasya bhūyāt*, 'may death befall him!'

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

**अजुगुप्सित** a-jugupsita, as, ā, am, not blamed.

**अजुर** a-jura or a-jurya, as, ā, am (rt. jūr), Ved. not subject to old age or decay.

**अजुष्ट** a-juṣṭa, as, ā, am, Ved. not enjoyed, unsatisfactory.

*A-juṣṭi*, is, f., Ved. non-enjoyment, feeling of disappointment.

**अजेतव्य** a-jetavya, as, ā, am, invincible, insuperable, irresistible.

*A-jeya*, as, ā, am, invincible; (am), n., N. of an antidote.

**अजेकपाद्** ajaikapād (aja-eka), t, or ajai-kapāda, as, m. an epithet of Viṣṇu; N. of one of the eleven Rudras.

**अजेडक** ajaidaka (aja-eḍeka), am, n. goats and sheep.

**अजोष** a-josha, as, ā, am, Ved. not gratified, not yet satisfied. — *A-joshya*, as, ā, am, Ved. not easily gratified, never satisfied.

**अज्जुका** ajjukā, f. (in the drama) a court-tezan; (corruption of arjukā.)

**अज्जटा** ajjhaṭā, f. a plant, Flacourtia Cataphracta. (Also ajaṭā and ajaḍā.)

**अज्जल** ajjhala, as, m. (corruption of *ujjala*?), a burning coal; (am), n. a shield (?).

**अज्ञ** a-jñā, as, ā, am (fr. a and rt. jñā), not knowing; ignorant, inexperienced; unconscious; unwise, stupid. — *Ajña-tva*, am, n. or *ajña-tā*, f. ignorance.

*Ajñākā* or *ajñikā*, f. diminutive form for *ajñā*, an ignorant woman.

*A-jñāta*, as, ā, am, unknown; unexpected; unaware. — *A-jñāta-kula-sīla*, as, ā, am, whose lineage and character are unknown. — *A-jñāta-keta*, as, ā, am, Ved. having unknown or secret designs. — *A-jñāta-bhukta*, as, ā, am, eaten unawares. — *A-jñāta-yakṣma*, as, m., Ved. (insidious consumption?), N. of a disease. — *A-jñāta-vāsa*, as, ā, am, whose dwelling is unknown. — *A-jñāta-sīla*, as, ā, am, whose character is unknown.

*Ajñātaka*, as, ā, am, unknown, unaware.

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

*A-jñātva*, ind. not having known or ascertained.

**अज्ञान** a-jñāna, am, n. non-cognisance; ignorance, especially (in philosophy) spiritual ignorance; not merely a negative, but an active principle, which consisting of the three Guṇas (fettors or qualities) *satva*, *rajas*, and *tamas*, and preventing the soul from realizing its identity with Brahma, causes self to appear a distinct personality, and matter to appear a reality; hence equivalent to Prakṛiti or Nature, and termed a divine Śakti (power), synonymous with Māyā, Illusion; (as, ā, am), ignorant, unwise. — *A-jñāna-tas* or *ajñānāt*, ind. unawares, ignorantly, inadvertently. — *A-jñāna-kṛita*, as, ā, am, done inadvertently. — *A-jñāna-tva*, am, n. or *ajñāna-tā*, f. ignorance. — *A-jñāna-bandhana*, am, n. the bond of ignorance. — *A-jñāni*, ī, īni, ī, ignorant, unwise. — *A-jñās*, ās, m., Ved. not a kinsman. — *A-jñeya*, as, ā, am, baffling or passing knowledge, unfit to be known.

**अजम** ajma, as, m. (fr. rt. aj), Ved. career, march, battle [cf. ṛjmos].

*Ajman*, a, n., Ved. career, passage, battle; a house, a habitation [Lat. agmen].

**अज्यानि** a-jyāni, is, f., Ved. undecaying nature.

**अज्येष्ठ** a-jyeshṭha, as, ā, am, not the oldest or best; having no elder brother. — *A-jyeshṭha-ṛṛitti*, is, is, ī, not behaving as the eldest brother ought to behave, or (*ajyeshṭha-ṛṛitti*) behaving like one who has no elder brother.

**अज्रा** ajra, as, m., Ved. a field, a plain; (as, ā, am), Ved. agile, quick [Lat. ager; Gr. ἀγρός; cf. ajira].

*Ajrya*, as, ā, am, Ved. being in or connected with a field or plain.

**अज्विन** ajvin, ī, īni, ī (fr. rt. aj), Ved. active, agile.

**अञ्ज** 1. añc (connected with añc, q. v.), d. i. P. A. añcati, -te, añāñca, -e, añcīshyati, -te, añcītum, to bend, curve, incline, curl; to reverence (with inclined body), to honour; to tend, move, go, wander about; to request: cl. 10. or Caus. añcayati, -yitum, to unfold, make clear, produce: Desid. P. A. añcīśhati, -te, to be desirous of bending: Pass. añcayate or añcyate, to be bent.

2. añc (at the end of compounds), turned to, going or directed towards; see *akulhryani*, *avāñc*, *udāñc*, *devadryañc*, &c. It may also mean honouring, see *prāñc*.

*Añca*, as, m. (only used as the last part of compound words), curling, as in *romāñca*, sensation of the hairs of the body curling, thrill of rapture.

*Añcāt*, *is*, m. or *añcātī*, f. wind; fire.  
*Añcana*, *am*, n. act of bending or curving.  
*Añcala*, *as*, m. (perhaps also *am*), n. the border or corner of a garment, especially of a woman's garment, of a veil, shawl. (In Bengālī, a strip of country, district.)

*Añcīta*, *as*, *ā*, *am*, bent, curved, curled, arched, handsome; gone, walked in; revered, honoured, distinguished.—*Añcīta-pattra*, *as*, m. lotus with curved leaves.—*Añcītapatrāksha* (*ra-aksha*), *as*, *i*, *am*, having lotus eyes.—*Añcīta-bhrū*, *us*, f. woman with arched or handsome eyebrows.—*Añcīta-lāngūla*, *as*, *ā*, *am*, having a curved tail (as a monkey).

**अञ्ज** *añj*, cl. 7. P. A. *anakti*, *ankte*, *ānāja*, *añjishyati* or *ankshyati*, *añjī*, *añjīttum* or *anktum*, to apply an ointment or pigment, smear with, anoint; to decorate, prepare; to honour, celebrate; to cause to appear, to make clear, distinguish, represent; to be beautiful; to go: Caus. *añjayati*, *-yitum*, *añjayat*, to smear with; to speak, shine, to cause to go [cf. Lat. *ungo*].

*Añjaka*, *as*, m., N. of a son of Vipracitti; of a son of Yadu.

*Añjana*, *as*, m. a kind of domestic lizard; N. of a fabulous serpent; of a tree; of a mountain; of a king of Mithilā; of the elephant of the west or south-west quarter; (*am*), n. act of applying an ointment or pigment, embellishing, &c.; black pigment or collyrium applied to the eye-lashes or the inner coat of the eye-lids; special kind or material of this pigment, as lamp-black, Antimony, an extract of Ammonium, Xanthorrhiza, &c.; paint, especially as a cosmetic; magic ointment; ink; night; fire. (In rhetoric) suggesting the special meaning alluded to in an expression, as in a pun, &c.—*Añjana-keśi*, f., N. of a vegetable perfume.—*Añjana-nānikā*, f. a swelling of the eyelid, sty.—*Añjana-rat*, ind. like collyrium.—*Añjanādihikā* (*na-adh*), f. a species of lizard.—*Añjanāmbhas* (*na-am*), *as*, n. eye-water.

*Añjanaka*, *as*, m. portion of the Vedas containing the word *añjana*.—*Añjanakī*, f., N. of a medicinal plant.

*Añjanā*, f., N. of Hanumat's mother; of Pravarasena's mother.—*Añjanā-giri*, *is*, m., N. of a mountain.—*Añjanā-vatī*, f. the female elephant of the north-east (or the west?) quarter.

*Añjanika*, *as*, *ā*, *am*, connected with collyrium; (*ā*), f. a species of lizard; a small mouse.

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

*Añjala*, *añjali*, see s. v. below.

*Añjas*, *as*, n., Ved. ointment, preparation (?); smoothness, sliding, speed (?); a good fit, adaptation (?); (according to others, *ās*, *ās*, *as*), level, straight, right.—*Añjas-pā*, *ās*, *ās*, *am*, Ved. drinking the Soma preparation.—*Añjah-sava*, *as*, m. rapid preparation of Soma.

*Añjasa*, *as*, *ā*, *am*, straight, straightforward, honest; (*ī*), f., Ved., N. of a heavenly river.

*Añjasā* or *añjas*, ind. straight on, right, truly, justly; quickly, soon, instantly.

*Añjasāyana* (*śā-ay*), *as*, *i*, *am*, having a straight course, going straight on.

*Añjasna*, *as*, *ā*, *am*, Ved. going straight on, straightforward.

*Añjī*, *is*, *is*, *i*, applying an ointment or pigment; ointment, brilliancy, unctuous, slimy; shining, brilliant; (*is*, *i*), m. n. the sexual organ, i. e. distinguishing the sex; (*is*), m. a sender, commander.—*Añjī-mat*, *ān*, *atī*, *at*, Ved. coloured, bright, adorned.—*Añjī-saktha*, *as*, m. (a victim) that has coloured thighs.

*Añjin*, *i*, *inī*, *i*, Ved. making clear or manifest.

*Añjiva*, *as*, *ā*, *am*, Ved. slippery, smooth.

*Añjishtha*, *as*, m., Ved. (highly brilliant), the sun; also *añjishva*, *us*, m.

**अञ्जल** *añjala* (only at the end of compounds), another form for *añjali*, q. v.

**अञ्जलि** *añjali*, *is*, m. (fr. rt. *añj*), the open

hands placed side by side and slightly hollowed, as if by a beggar to receive food; hence when raised to the forehead, a mark of supplication, reverence, salutation or benediction; a libation; a measure of com, sufficient to fill both hands when placed side by side, equal to a kuḍava.—*Añjali-karman*, *a*, n. making the *añjali* or respectful salutation.—*Añjali-kārikā*, f. an earthen doll, making the *añjali*; N. of a plant, probably Mimosa Natans.—*Añjali-puṭa*, *as*, *am*, m. n. cavity produced in making the *añjali*.—*Añjali-banāhana*, *am*, n. salutation with the *añjali* raised to the forehead.—*Añjali-kṛita*, *as*, *ā*, *am*, (hands) placed together to form the *añjali*.

*Añjalika*, *as*, *am*, m. n., N. of one of Arjuna's arrows; see *Karṇa-parva*, 4788; (*ā*), a young mouse.

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

**अञ्जिहिमा** *añjihishā*, f. (fr. Desid. of rt. *añh*), desire of going.

**अञ्जी** *añjī*, f. a blessing (?).

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

**अञ्** *añ*, cl. 1. P. A. *aṭati*, *-te*, *āṭa*, *aṭishyati*, *āṭit*, *aṭittum*, to roam, wander about (sometimes with acc.), frequently used of religious mendicants: Intens. *aṭāyate*, to roam or wander about zealously or habitually, especially as a religious mendicant: Desid. *aṭīshhati*, to be desirous of roaming.

*Aṭa*, *as*, *ā*, *am*, roaming, wandering; (*ā*), f. the act or habit of roaming or wandering about, especially as a religious mendicant.

*Aṭaka*, *as*, *i*, *am*, roaming.

*Aṭana*, *as*, n. act or habit of wandering about.

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

*Aṭamāna*, *as*, *ā*, *am*, roaming about, vagabond.

*Aṭavi*, *is*, or *aṭavi*, f. (place to roam in), a forest.

*Aṭavi-sikhara*, *ās*, m. pl., N. of a people or country.

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

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

*Aṭāyamaṇa*, *as*, *ā*, *am*, roaming excessively.

*Aṭāyā*, f. (habit of) roaming.

*Aṭāya*, nom. A. *aṭāyate*, to enter upon a roaming life, to become a religious mendicant.

*Aṭyā*, f. act or habit of roaming about as a religious mendicant.

**अटनि**, **अटवि**, **अटाटा**, &c., see under *aṭ* above.

**अटरुम** *aṭarusha* or *aṭarūsha* or *aṭarūshaka*, *as*, m., N. of the shrub *Justicia Adhatoda*.

**अटल** *a-ṭala*, *as*, *ā*, *am*, not shaky, firm, solid.

**अट्ट** *aṭṭ*, cl. 1. A. *aṭṭate*, *ānaṭṭe*, *aṭṭitum*, to exceed, kill; cl. 10. P. *aṭṭayati*, *-yitum*, to contemn, lessen, diminish.

*Aṭṭa*, ind. high, lofty, loud; (*as*), m. top-heavy (?), exceeding; shaking; injuring; N. of a Yaksha; (*as*, *am*), m. n. addition to a building, apartment on the roof, upper story; tower, buttress, back of a building; (corruption of *hūṭṭa*), a market, a market-place; (*ā*), f. overbearing conduct?; (*am*), n. (corruption of *anna*?), boiled rice, food; (*as*, *ā*, *am*), dried, dry.

*Aṭṭa-pati-bhāgākhyā-griha-kṛitya* (*ga-ākḥ*), *am*, n. business of the house called the market-master's department (an office in Kashmir).—*Aṭṭa-sthālī*, f. (site of an *aṭṭa*), a name.—*Aṭṭa-hasita*, *am*, n. loud laughter, a horse-laugh.—*Aṭṭa-hāsa*, *as*, m. idem; a name of Śiva.—*Aṭṭa-hāsaka*, *as*, m., N. of a shrub, *Jasminum Multiflorum* or *Hirsutum*.

*Aṭṭa-hāsin*, *i*, m. epithet of Śiva.—*Aṭṭa-hāsya*, *am*, n. loud laughter; a horse-laugh.—*Aṭṭaṭṭa-hāsa* (*ṭṭa-aṭṭ*), *as*, m. very loud laughter.

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

*Aṭṭaṭṭa*, ind. very high; very loud.

*Aṭṭana*, *am*, n. a weapon shaped like a discus.  
*Aṭṭā*, f. overbearing conduct (?), excess (?).  
*Aṭṭāya* (nom. fr. *aṭṭā*), A. *aṭṭayate* (meaning doubtful), to be overbearing (?).

**अट्टाल** *aṭṭāla*, *as*, or *aṭṭālaka*, *as*, m. an apartment on the roof, an upper story; (*ikā*), f. a house of two or more stories, a lofty house, palace; N. of a country.—*Aṭṭālikā-kāra*, *as*, m. a bricklayer, mason.—*Aṭṭālikā-bandha*, *as*, m. (in architecture) a kind of base.

**अट्टिलिका** *aṭṭilikā*, f., N. of a town.

**अट्टार** *aṭṭāra*, *as*, m. a king of Kośala.

**अट्ट्या** *aṭṭyā*, f.; see under rt. *aṭ*.

**अट्** *aṭh*, cl. 1. P. A. *aṭhati*, *-te*, to go.

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

**अट्** 1. *aṭ*, cl. 1. P. *aṭati*, to endeavour.

**अट्** 2. *aṭ*, cl. 5. P., Ved. *aṭnoti*, to pervade, attain; various reading for *ah* (?).

**अटकवती** *aṭakavati*, N. of a fabulous palace on Meru; also of a city.

**अट्** *aṭṭ*, cl. 1. P. *aṭṭati*, *ānaṭṭa*, *aṭṭitum*, to join; to infer, argue, meditate, discern; to attack.

*Aṭṭana*, *am*, n. a shield.

**अण** 1. *aṇ*, cl. 1. P. *aṇati*, *āṇa*, *aṇitum*, to sound.

**अण** 2. *aṇ*, cl. 4. A. *aṇyate*, to breathe; another form of rt. *aṇ*, q. v.

*Aṇaka*, *as*, *ā*, *am*, insignificant, small, contemptible.  
*Aṇakīya*, *as*, *ā*, *am*, connected with what is insignificant, &c.

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

*Aṇī*, *is*, m. or *aṇī*, f. the point of a needle; the linch-pin; the pin or bolt at the end of the pole of a carriage; the corner or part of a house which serves for slaughtering; a bound, boundary, limit.—*Aṇī-māṇḍavya*, *as*, m., N. of a Rishi said to have been impaled on an *aṇī* or linch-pin.

*Aṇīman*, *ā*, m. (fr. *aṇu*, q. v.), minuteness, fineness, thinness; atmic nature; the superhuman power of becoming as small as an atom; (*a*), n., Ved. the smallest particle.

*Aṇīshtha*, *as*, *ā*, *am* (fr. *aṇu*, q. v.), most minute.  
*Aṇīyas*, *ān*, *asī*, *as* (fr. *aṇu*, q. v.), or *aṇīyaska*, *as*, *ā*, *am*, more minute than usual.

*Aṇu*, *us*, *us* or *vī*, *u*, fine, minute, atmic; (*us*), m. an atom of matter; an atom of time; the 54,675,000th part of a muhūrta (of 48 minutes); N. of a grain, *Panicum Miliaceum*; N. of Śiva; (*u*), n. (in prosody) the fourth part of a mātrā.

—*Aṇu-tara*, *as*, *ā*, *am*, very fine or minute, gentle.

—*Aṇu-taila*, *anu*, n., N. of a medicinal oil.—*Aṇu-tva*, *am*, n. or *aṇu-tā*, f. minuteness, atmic nature.

—*Aṇu-bhā*, f. lightning.—*Aṇu-madhya-vīja*, *am*, n. title of a hymn.—*Aṇu-mātra*, *as*, *i*, *am*, having the size of an atom.—*Aṇu-mātrika*, *as*, *ā*, *am*, having the size of an atom; containing the atmic elements (*mātrā*) of the body.—*Aṇu-reṇu*, *us*, m. f. atmic dust (as seen in sun-beams).—*Aṇu-reṇu-jāla*, *am*, n. an aggregate of such atmic dust.

—*Aṇu-revatī*, f., N. of a plant, *Croton Polyandrum*.

—*Aṇu-vedānta*, *am*, n. title of a book.—*Aṇu-vīrihi*, *is*, m., N. of a fine sort of rice.—*Aṇu-śas*, ind. into or in minute particles.—*Aṇu-bhū*, cl. 1. P.

—*bhavati*, *-vītum*, to become minute or atmic.

—*Aṇu-bhāva*, *as*, m. the becoming an atom.—*Aṇu-anta*, *as*, m. a hair-splitting question.

*Aṇuka*, *as*, *ā*, *am*, fine, minute, atmic; acute, clever, subtle.

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

*Aṇvī*, f., Ved. a finger.

अणुह णुहा, as, m., N. of a son of Vibhāra.

अणुह णुह or अणुह, cl. 1. A. अणुहते, ānaṅthe, aṅhītuṃ, to go, move, tend. अणुहित, as, ā, am, gone; pained.

अण्डा ṅḍa, as, am, m. n. (fr. rt. am), an egg, a testicle; the scrotum; the musk bag; Semen Virile; epithet of Śiva, from his being identified with the Brahmanḍa or mundane egg. — अण्डा-काशहा, as, m. the shell of the mundane egg. — अण्डा-कोफारा-पुष्पि, f., N. of a plant, Convolvulus Argenteus (?). — अण्डा-कोश or अण्डा-कोशा or अण्डा-कोशका, as, m. the scrotum. — अण्डा-जा, as, ā, am, born from an egg; (as), m. a bird; a fish; a snake; a lizard; (ā), f. musk. — अण्डाजेश्वरा (°जा-ई°), as, m. Garuda, the king of birds. — अण्डा-धारा, as, m. epithet of Śiva. — अण्डा-वर्धना, am, n. or अण्डा-वर्द्धि, is, f. swelling of the scrotum, hydrocele. — अण्डा-सु, ūs, f. oviparous. — अण्डाकरशणा (°दा-अक°), am, n. castration. — अण्डाकार (°दा-अक°), as, ā, am, egg-shaped, oval, elliptical; (as), m. an ellipsis. — अण्डाकृति (°दा-अक°), is, is, i, egg-shaped, oval, elliptical; (is), f. an ellipsis. अण्डका, as, m. the scrotum; (am), n. a small egg, an egg.

अण्डारा, as, ī, am, N. or epithet of a tribe. — अण्डारया, nom. A. अण्डारयते, -यितुम्, to behave like an Aṅḍara.

अण्डालु, us, m. a fish (full of eggs).

अण्डिरा, as, m. a full male, a man; strong.

अण् 1. at, ind. a prefix said to imply 'surprise,' probably a contraction of *ati*, meaning 'extraordinary.' — अण्-भुता, as, ā, am, extraordinary, mysterious, wonderful; see s. v.

अण् 2. at, cl. 1. P. atati, āta, atishyati, ātī, atitum, sometimes A. atate, &c., to go constantly, walk, run; to obtain.

Atana, as, m. a passer on; (am), n. act of passing on. — Atana-rat, ān, m. one who wanders.

Atasi, atka, see s. v.

अतज्ञ a-taj-jña (for a-tad-jña), as, ā, am, ignorant of (tat) that, i. e. Brahma and the soul's identity with it.

अतट a-taṭa, as, ā, am, having no beach or shore, precipitous; (as), m. a precipice; the third hell.

अतत्वविद् a-tattva-vid, t, t, i, ignorant of (tattva) the soul's identity with Brahma.

A-tattvārtha-vaṭ (°tva-av°), ān, atī, at, not conformable with the nature of truth.

अतथा a-tathā, ūs, m., Ved. not such, different; saying a-tathā, 'not so; 'no,' refusing; careless. — A-tathocīta (°thā-uc°), as, ā, am, not deserving of such (a fate), not thus deserving, not used to this (with gen.).

A-tathya, as, ā, am, untrue, unreal, not really so.

अतर्हे a-tad-arha, as, ā, am, not deserving that; (am), ind. undeservedly, unjustly.

A-tat-guṇa, as, m. (in rhetoric) the use of predicates not descriptive of the essential nature of the object.

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

अतन्द्र a-tandra, as, ā, am, or a-tandrīta, as, ā, am, or a-tandrī, ī, ī, i, free from lassitude, alert, unwearied.

अतप a-tapa, as, ā, am (rt. tap), not hot, not excited, not eager; cool; impassible, unostentatious; unemployed; (ās), m. pl. a class of deities among the Buddhists.

A-tapasa, ās, ās, as, or a-tapaska, as, ā, am, or a-tapasya, as, m. one who neglects tapas or the practice of ascetic austerities; an irreligious character.

A-tapta, as, ā, am, not heated, cool. — Atapta-tanū, ūs, m., Ved. whose body or mass is cool. — Atapta-tapas, ās, m. whose ascetic austerity has not been (fully or properly) endured.

A-tapyamāna, as, ā, am, not suffering.

अतमिस्र a-tamisra, as, ā, am, not dark, not benighted.

अतमेरु a-tameru, us, us, u, Ved. not languid.

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

A-tarkita, as, ā, am, unconsidered, unthought of; unexpected; (am), ind. unexpectedly.

A-tarkya, as, ā, am, baffling or surpassing thought or reasoning. — Atarkya-sahasra-śakti, is, m. incomprehensibly endowed with a thousand powers.

अतल a-tala, am, n. bottomless; N. of a hell beneath the earth; (as), m. Śiva. — Atala-sparśa, as, ā, am, or atala-sprīś, k, k, k, touching the atala; bottomless; (or it may be a-tala-sparśa, whose bottom cannot be touched or reached.)

अतव्यस्र a-tavyas, ān, asī, as, Ved. not stronger, not very strong.

अतस् atas, ind. (ablative of the pronom. base a, synonymous with amāt), from this, than this; hence; henceforth, from that time; from this (or from that) cause or reason. — Ata-ūrdhvam, ind. henceforth, afterwards. — Ata-eva, ind. for this very reason; therefore. — Atah-param, ind. henceforth, further on. — Ato-nimittam, ind. on this ground, for this reason. — Ato-nya (tas-an°), as, ā, at, differing from this. — Ato-rtham (tas-ar°), ind. for this object.

अतस atasa, as, m. (fr. rt. अत), wind, air; the soul; a (missile) weapon; a garment made of the fibre of (ataśī) flax; (am), n., Ved. shrubs.

Atasī, f. common flax, Linum Usitatissimum; Sapa, Bengal sun used as hemp, Crotonaria Juncea.

अतसि atasi, is, m. (fr. rt. अत), Ved. a wandering mendicant.

Atasāyga, as, ā, am, Ved. to be got by begging.

अति ati, ind. [probably neut. of an obsolete adj. atin, passing, going, beyond; see rt. at and cf. Old Germ. anti, anti, iati, unde, indī, &c.; Eng. and; Germ. und; Gr. ἄντι, ἄντι; Lat. ante; Lith. ant; Arm. ti; Zend anti]. As a prefix to verbs and nouns, expresses beyond, over; too far past; as atikramituna, to overstep. — Ati-krama, transgression.

When prefixed to nouns, not derived from verbs, it expresses beyond, surpassing; as atikaśa, past the whip; atimānusha, superhuman, &c.; see s. v.

As a separable adverb or preposition (with acc.), Ved. beyond.

Ati is often prefixed to nouns and adjectives, and rarely to verbs, in the sense excessive, extraordinary, intense; excessively, too; exceedingly, very. — Ati-kathora, as, ā, am, very hard, too hard. — Ati-kathā, f. an exaggerated tale; (as, ā, am), exaggerated; see also s. v. — Ati-karshana, am, n. excessive exertion. — Ati-kāyam, ind. very early, too early. — Ati-kānta, as, ā, am, excessively beloved. — Ati-kāya, as, ā, am, of extraordinary body or size, gigantic; (as), m., N. of a Rākshasa. — Ati-kulśita, as, ā, am, greatly despised. — Ati-kulva, as, ā, am, Ved. too bald. — Ati-kricchra, as, m. extraordinary pain or hardship; extraordinary penance. — Ati-kṛta, as, ā, am, overdone, exaggerated. — Ati-kṛśa, as, ā, am, very thin, emaciated. — Ati-kṛshya, as, ā, am, very or too dark, very or too deep blue. — Ati-krudhita, as, ā, am, excessively angry. — Ati-krusha, am, n. extraordinary cry or wailing. — Ati-khara, as, ā, am, very pungent or piercing. — Ati-gaṇḍa, as, ā, am, having large cheeks or temples; (as), m., N. of the yoga (or index) star of the 6th lunar mansion. — Ati-gandha, as, ā, am, having an overpowering smell; (as), m. sulphur; lemon-grass (Andropogon Schenunthos);

the Champac flower (Michelia Champaca); a kind of jasmīn. — Ati-gandhāhu, us, m., N. of a creeper, Purodātrī. — Ati-gariyā, as, n. (compar. of ati-guru), a higher price. — Ati-garvita, as, ā, am, very conceited. — Ati-gahana, as, ā, am, very impenetrable. — Ati-guṇa, as, ā, am, having extraordinary qualities. — Ati-guṇa, as, ā, am, closely concealed, very mysterious. — Ati-guru, us, us or vi, u, very heavy. — Ati-go, aus, f. an excellent cow. — Ati-grāhya, as, ā, am, very acceptable; (as), N. of three successive libations made (or cups filled) at the Jyotishṭoma sacrifice. — Ati-ṅaṇḍa, as, ā, am, very violent. — Ati-ṅaraṇa, am, n. excessive practice. — Ati-ṅāpalya, am, n. extraordinary mobility or unsteadiness. — Ati-ṅatra or ati-ṅatraka, as, m. (extraordinary parasol), a mushroom; (ā), f. Anise, principally Anisum or Anethum Sowa; another plant, Barleria Longifolia. — Ati-jara, as, ā, am, or (as a supplementary form) ati-jaras, ās, ās, as, very aged. — Ati-jala, as, ā, am, well watered. — Ati-java, as, m. extraordinary speed; (as, ā, am), very fleet. — Ati-jāgara, as, ā, am, very wakeful; (as), m. the black curlew. — Ati-jīrṇa, as, ā, am, very aged. — Ati-jīrṇa-tā, f. extreme old age. — Ati-jīva, as, ā, am, quite alive, very lively. — Ati-jīna, am, n. extraordinary flight (of birds). — Ati-jāpasvin, ī, inī, ī, very ascetic. — Ati-jikshna, us, ā, am, very sharp. — Ati-jīra, as, ā, am, very sharp, pungent or acid; (ā), f. dōb grass. — Ati-jīrṇa, as, ā, am, seriously hurt. — Ati-jīrṇi, is, f. too great satiety. — Ati-jīrṇyā, f. excessive thirst, rapacity; (as, ā, am), excessively thirsty, rapacious. — Ati-jrasmu, us, us, u, very timid, over timid. — Ati-jagha, as, ā, am, badly burnt; (am), n. (in medicine) N. of a bad kind of burn. — Ati-jarpa, as, m. excessive conceit; N. of a snake; (as, ā, am), excessively conceited. — Ati-darśī, ī, inī, ī, very far-sighted. — Ati-dātrī, tī, m. a very liberal man. — Ati-dāna, am, n. munificence. — Ati-dāruṇa, as, ā, am, very terrible. — Ati-dāha, as, m. great heat; violent inflammation. — Ati-dīrgha, as, ā, am, very long, too long. — Ati-duhkhita or ati-dushkhita, as, ā, am, greatly afflicted, very sad. — Ati-duḥsaha, as, ā, am, very hard to bear, quite unbearable. — Ati-durgata, as, ā, am, very badly off. — Ati-durdharsha, as, ā, am, very hard to approach, very haughty. — Ati-durlamba, as, ā, am, very hard to attain or obtain. — Ati-dushkara, as, ā, am, very difficult. — Ati-dūra, as, ā, am, very distant; (am), n. a great distance. — Ati-dosha, as, m. a great fault. — Ati-dhava, as, ā, am, very white. — Ati-dhenu, us, u, distinguished for his cows. — Ati-nidrā, f. excessive sleep; (as, ā, am), given to (or overpowered by) excessive sleep; (am), ind. past (or after) sleeping time. — Ati-nīpūna, as, ā, am, very able or skillful. — Ati-nīca, as, ā, am, excessively low. — Ati-pāthin, anthās, m. a better road than common. — Ati-pada, as, ā, am, (in prosody) too long by one pada or foot. — Ati-paroksha, as, ā, am, far out of sight, i. e. no longer discernible. — Ati-paroksha-vṛitti, is, is, i, (in grammar) having a nature that is no longer discernible, i. e. obsolete. — Ati-pātaka, am, n. a very heinous sin, incest. — Ati-purusha or ati-pūrusha, as, m. a first-rate man or hero. — Ati-pūta, as, ā, am, quite purified; refined to excess. — Ati-peśala, as, ā, am, very dexterous or clever. — Ati-prakāśa, as, ā, am, Ved. very manifest, notorious. — Ati-prage, ind. very early. — Ati-praṇaya, as, m. excessive kindness, partiality. — Ati-praṇudha, ind. having pushed far forward. — Ati-prabandha, as, m. complete continuity. — Ati-pravaraṇa, am, n. excess in choosing. — Ati-pravṛitti, is, f. issuing abundantly or too freely. — Ati-pravṛiddha, as, ā, am, enlarged to excess, overbearing. — Ati-praśna, as, m. an extravagant question, a question regarding transcendental objects. — Ati-praśnya, as, ā, am, fit to be asked such an extravagant question. — Ati-prasakti, is, f. or ati-prasarya, as, m. excessive attachment; unwarrantable stretch of a rule or principle. — Ati-prasiddha, as, ā, am, very famous, notorious.

- *Ati-prauḍha*, *as, ā, am*, full-grown. - *Ati-prauḍha-yuvana*, *as, ā, am*, being in the full enjoyment of youth. - *Ati-bala*, *as, ā, am*, very strong or powerful; (*as*), *m.* an active soldier; *N.* of a king; (*ā*), *f.*, *N.* of a medicinal plant (*Sidonia Cordifolia* and *Rhombifolia*, or *Annona Squamosa*); *N.* of a powerful charm; *N.* of one of Dakṣha's daughters. - *Ati-bāla*, *as, m.* an infant; (*as, ā, am*), childish. - *Ati-bāhu*, *us, m.* 'having extraordinary arms'; *N.* of a Rishi of the fourteenth Manvantara. - *Ati-bibhata*, *as, m.* excessive aversion. - *Ati-brahmacarya*, *am, n.* excessive abstinence or continence. - *Ati-bhara*, usually *ati-bhāra*, *as, m.* an excessive burden; excessive obscurity (of a sentence); *N.* of a king. - *Ati-bhāra-ga*, *as, m.* a mule. - *Ati-bhī*, *is, m.* (very terrific), lightning. - *Ati-bhīṣa*, *as, ā, am*, very terrific or formidable. - *Ati-bhrita*, *as, ā, am*, well filled. - *Ati-bhojana*, *am, n.* eating too much; morbid voracity. - *Ati-bhrū*, *ās, ūs, u*, having extraordinary eyebrows. - *Ati-mangalya*, *as, ā, am*, very auspicious; (*as*), *m.* a fruit, *Ægle* or *Crataeva Marmelos*. - *Ati-mati*, *is, f.* haughtiness. - *Ati-madhyandina*, *am, n.* the height of noon. - *Ati-marsa*, *as, m.* close contact. - *Ati-māna*, *am, n.* great haughtiness. - *Ati-mānin*, *i, inī, i*, very haughty. - *Ati-māni-tā*, *f.* great haughtiness. - *Ati-māruta*, *as, ā, am*, very windy; (*as*), *m.* a hurricane. - *Ati-mukta*, *as, ā, am*, entirely liberated; quite free from sensual or worldly desire; seedless, barren; (*as*), *m.*, *N.* of a tree, *Dalbergia Oujeinensis*; of a creeper, *Gærtneria Racemosa*. - *Ati-muktaka*, *as, m.* - the preceding; mountain ebony; a tree called *Harimantha*. - *Ati-mukti*, *is, f.* final liberation (from death). - *Ati-mūrti*, *is, f.* 'highest shape', *N.* of a ceremony. - *Ati-maithuna*, *am, n.* excess of sexual intercourse. - *Ati-moksha*, *as, m.* final liberation (from death). - *Ati-modā*, *f.* extraordinary fragrance; *N.* of a tree, *Jasminum Arboreum*. - *Ati-yava*, *as, m.* a sort of barley. - *Ati-yaśa*, *as, ā, am*, or *ati-yaśas*, *ās, ūs, as*, very celebrated or illustrious. - *Ati-yāja*, *as, m.* 'great sacrifice', *N.* of a Rishi. - *Ati-yuvan*, *vā, vati*, or *ūni, va*, very youthful. - *Ati-yoga*, *as, m.* (in medicine) excessive union, excess. - *Ati-rapḥas*, *ās, ūs, as*, extremely rapid. - *Ati-rakta*, *as, ā, am*, very red; (*ā*), *f.* one of Agni's seven tongues. - *Ati-ratha*, *as, m.* a very great warrior fighting from a car. - *Ati-rabhasa*, *as, m.* excessive or extraordinary speed. - *Ati-rasā*, *f.* (very succulent); *N.* of various plants, as *Mūrvā*, *Rāsna*, *Klītanaka*. - *Ati-rājan*, *ā, m.* an extraordinary or excellent king; one who surpasses a king [cf. also *s. v.*]. - *Ati-ruḍira*, *as, ā, am*, very lovely; (*ā*), *f.*, *N.* of two metres, one a variety of the *Ati-jagati*, the other also called *Cudikā* or *Culikā*. - *Ati-rush*, *ṭ, ṭ, i*, very angry. - *Ati-rūpa*, *as, ā* or *i, am*, very beautiful; (*am*), *n.* extraordinary beauty. - *Ati-roga*, *as, m.* consumption. - *Ati-romaśa*, *as, ā, am*, very hairy, too hairy; (*as*), *m.* a wild goat, or a kind of monkey. - *Ati-lakṣmī*, *is, is, i*, very prosperous; (*is*), *f.* extraordinary prosperity. - *Ati-langhana*, *am, n.* excessive fasting. - *Ati-lamba*, *as, ā, am*, very extensive. - *Ati-lubdhā* or *ati-lobha*, *as, ā, am*, very greedy or covetous. - *Ati-lulita*, *as, ā, am*, closely attached or adhering. - *Ati-lobha*, *as, m.* or *atilobha-tā*, *f.* excessive greediness or covetousness. - *Ati-loma* or *ati-lomaśa*, *as, ā, am*, very hairy, too hairy. - *Ati-lomaśā*, *f.* a pot-herb, *Convolvulus Argenteus*. - *Ati-lohita*, *as, ā, am*, very red. - *Ati-lanlya*, *am, n.* excessive eagerness or desire. - *Ati-vaktrī*, *ā, rī, rī*, very loquacious. - *Ati-vakra*, *as, ā, am*, very crooked or curved; (*ā*), *f.* one of the eight descriptions of planetary motion. - *Ati-vartula*, *as, ā, am*, very or quite round; (*as*), *m.*, *N.* of a grain or pot-herb. - *Ati-vāta*, *as, m.* high wind, a storm. - *Ati-vāda*, *as, m.* extraordinary, i. e. abusive language; (reproof); *N.* of a Vedic verse recited on certain occasions. - *Ati-vādin*, *i, inī, i*, talkative. - *Ati-vālaka*, *as, ā, am*, childish; (*as*), *m.* an infant. - *Ati-vāhana*, *am, n.* excessive toiling. - *Ati-vikāta*, *as, ā, am*, very fierce; (*as*), *m.* a vicious ele-

phant. - *Ati-vipna*, *as, ā, am*, having many forests. - *Ati-vilambin*, *i, inī, i*, very dilatory. - *Ati-vīrabhīha-navoḍhā* ('*va-ṛdhā*'), *f.* a fond but pert young wife. - *Ati-vīṣa*, *as, ā, am*, exceedingly poisonous; counteracting poison; (*ā*), *f.* a very poisonous yet medicinal plant, *Aconitum Ferox*. - *Ati-vyādhī*, *is, f.* extraordinary growth or increase. - *Ati-vriṣhī*, *is, f.* excessive rain. - *Ati-vriṣhī-hata*, *as, ā, am*, injured by heavy rain. - *Ati-vepatha*, *us, m.* excessive tremor; (*us, us, u*), or *ativepāthu-mat, ān, atī, at*, trembling excessively. - *Ati-caikakṣhānya*, *am, n.* great proficiency. - *Ati-vaiśasa*, *as, ā, am*, very adverse or destructive. - *Ati-vyathana*, *am, n.* infliction of (or giving) excessive pain. - *Ati-vyathā*, *f.* excessive pain. - *Ati-vyāya*, *as, m.* lavish expenditure. - *Ati-vyāpta*, *as, ā, am*, stretched too far (as a rule or principle). - *Ati-vyāpti*, *is, f.* unwarrantable stretch (of a rule or principle). - *Ati-sakta*, *as, ā, am*, or *ati-sakti*, *is, is, i*, very powerful; (*is*), *f.* or *atī-sakti-tā*, *f.* great power or valour. - *Atī-sakti-bhāj*, *k, k, k*, possessing great power. - *Ati-sankā*, *f.* excessive timidity. - *Ati-sūvara*, *am, n.*, *Ved.* the dead of night. - *Ati-sāsta*, *as, ā, am*, very excellent. - *Ati-sūkra*, *as, ā, am*, too bright. - *Ati-sūkla*, *as, ā, am*, very white, too white. - *Ati-sobhana*, *as, ā, am*, very handsome, distinguished. - *Ati-srī*, *is, is, i*, very prosperous. - *Ati-sanskṛita*, *as, ā, am*, highly finished or adorned or educated. - *Ati-sakti*, *is, f.* excessive attachment. - *Atī-sakti-mat, ān, atī, at*, excessively attached. - *Ati-saṅcaya*, *as, m.* excessive accumulation, a hoard. - *Ati-santapta*, *as, ā, am*, greatly afflicted. - *Ati-sandheya*, *as, ā, am*, easy to be settled or conciliated. - *Ati-samartha*, *as, ā, am*, very competent. - *Ati-samīpa*, *as, ā, am*, very near. - *Ati-samparka*, *as, m.* excessive sexual intercourse. - *Ati-sādhava*, *am, n.* excessive fear or alarm. - *Ati-sāntapanā*, *am, n.* a species of severe penance, inflicted especially for eating unclean animal food. - *Ati-sāyam*, *ind.* very late or in the dusk. - *Ati-siddhī*, *is, f.* great perfection or proficiency. - *Ati-sujana*, *as, ā, am*, very moral, very friendly, very respectable. - *Ati-sundara*, *as, ā* or *i, am*, very handsome, very beautiful; (*as, ā*), *m.* *f.* a metre belonging to the class *Aṣṭī*, also called *Citra* or *Caṅcalā*. - *Ati-sulabha*, *as, ā, am*, very easily obtainable. - *Ati-suhita*, *as, ā, am*, excessively kind, over-kind. - *Ati-sṛṣṭi*, *is, f.* an extraordinary or excellent creation. - *Ati-sevā*, *f.* excessive indulgence (of a habit). - *Ati-saurabha*, *as, ā, am*, very fragrant; (*am*), *n.* extraordinary fragrance. - *Ati-sauhitya*, *am, n.* excessive fondness, or the effect of it, e. g. being spoiled, stuffed with food, &c. - *Ati-stuti*, *is, f.* extraordinary praise. - *Ati-sthira*, *as, ā, am*, very stable or durable. - *Ati-sthūla*, *as, ā, am*, excessively thick, or stout, or big, or clumsy; excessively stupid. - *Ati-snygha*, *as, ā, am*, very smooth, very nice, very affectionate. - *Ati-sparśa*, *as, m.* too marked contact (of the tongue and palate) in pronunciation. - *Ati-sphira*, *as, ā, am*, very tremulous. - *Ati-svapna*, *as, m.* excessive sleep; (*am*), *n.* excessive tendency to dreaming. - *Ati-svatha*, *as, ā, am*, enjoying excellent health. - *Ati-hasita*, *am, n.* or *ati-hāsa*, *as, m.* excessive laughter. - *Ati-hrasva*, *as, ā, am*, excessively short. - *Aty-agni*, *is, m.* morbidly rapid digestion. - *Aty-aiubhuta*, *as, ā, am*, very wonderful. - *Aty-aiubhean*, *ā, m.* a long way or journey, excessive travelling. - *Aty-amarashin*, *i, iṅi, i*, quite out of temper. - *Aty-amla*, *as, ā, am*, very acid; (*as*), *m.* a tree, *Spondias Mangifera*; (*ā*), *f.* a tree, a species of citron. - *Atyamla-parvī*, *f.* having very acid leaves, *N.* of a medicinal plant or creeper. - *Aty-alpa*, *as, ā, am*, very little. - *Aty-asana*, *am, n.* immoderate eating. - *Aty-asnat*, *am, atī, at*, eating too much. - *Aty-asama*, *as, ā, am*, very uneven, very rough. - *Aty-ādara*, *as, m.* excessive deference. - *Aty-ādāna*, *am, n.* taking away too much. - *Aty-āpti*, *is, f.* complete attainment. - *Aty-ārūḍhi*, *is, f.* mounting too high. - *Aty-āsā*, *f.* extravagant hope. - *Aty-āhāra*, *as, m.* excess in eating. - *Aty-āhārin*, *i, iṅi, i*, eating immoderately, gluttonous. - *Aty-āhita*, *am, n.* great calamity; great danger; facing great danger; a daring

action. - *Aty-ukti*, *is, f.* excessive talking; exaggeration; hyperbole. - *Aty-ugra*, *as, ā, am*, very fierce; very pungent; (*am*), *n.* *Asa Foetida*. - *Aty-udāis*, *ind.* very loudly. - *Atyudāis-dheanī*, *is, m.* a very loud sound; a very high note. - *Aty-utkaṭa*, *as, ā, am*, very imposing, immense, extraordinary. - *Aty-utsāha*, *as, m.* (in medicine) excessive vigour or activity. - *Aty-udāra*, *as, ā, am*, very liberal. - *Aty-ulbāna* or *ati-ulbāna*, *as, ā, am*, very conspicuous, immense, excessive. - *Aty-ushṇa*, *as, ā, am*, very hot.

अतिकथ *ati-katha* or *iī-katha*, *as, ā, am*, past tradition or law, deviating from the rules of his caste, lawless; (see also under *ati*.)

अतिकन्दक *ati-kandaka*, *as, m.*, *N.* of a plant or tree, *Hastikanda*.

अतिकश *ati-kaśa*, *as, ā, am*, past the whip, i. e. unmanageable.

अतिकुप *ati-kup*, *cl. 4. P. -kupyati, -kopi-tum*, to become very angry.

अतिकूर्द *ati-kūrd*, *cl. 1. P. -kūrdati, -ditum*, to jump about.

अतिकृति *ati-kṛti* or *abhikṛti*, *is, f.*, *N.* of a metre of four lines, each containing twenty-five syllables.

अतिकृष् *ati-kṛṣh*, *cl. 1. P. -karshati, -karshṭum* or *-krashṭum*, to drag over or beyond.

अतिकेशर *ati-keśara*, *as, m.* an aquatic plant, *Trapa Bipinosa*.

अतिक्रम *ati-kram*, *cl. 1. P. A., 4. P. -krāmati, -te, -krāmyati, -kramitum*, to step or go or get beyond or over or across; to pass, cross; to surpass, excel, overcome; to pass by, neglect; to overstep, transgress, violate; to pass on or away; to step out; to part from, lose; *Caus. -krāmyati* or *-kramayati, -yitum*, to allow to pass, to leave unnoticed.

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

*Ati-kramaṇa*, *am, n.* passing, surpassing, overstepping; excess; spending (time).

*Ati-kramaṇiya*, *as, ā, am*, proper or practicable to be passed by or neglected or overcome.

*Ati-kramin*, *i, inī, i*, exceeding, violating, &c.

*Ati-kramya*, *ind.* having passed beyond, behind, &c.

*Ati-kṛānta*, *as, ā, am*, having passed or transgressed; exceeded, surpassed, overcome. - *Ati-kṛānta-nishedha*, *as, ā, am*, guilty of neglecting a prohibition.

*Ati-kṛāmaka*, *as, ā, am*, exceeding, transgressing, &c.

अतिकर्ष *ati-kṣhar*, *cl. 1. P., Ved. -ksharati, -rtum*, to overflow.

अतिकृष्प *ati-kṣhip*, *cl. 6. P. -kshipati, -kshiptum*, to throw beyond.

*Ati-kṣhīpta*, *as, ā, am*, thrown beyond; (*am*), *n.* (in medicine) sprain or dislocation of a particular kind.

अतिखटु *ati-khaṭva*, *as, ā, am*, past the bedstead, able to do without a bedstead.

अतिख्या *ati-khyā*, *cl. 2. P., Ved. -khyāti, -khyātum*, to survey, overlook, neglect, abandon, repudiate.

अतिगम् *ati-gam*, *cl. 1. P. -gacchati, -gantum*, or *ati-gā*, *cl. 3. P. -jigāṭi, -gātum*, to pass, overcome, succeed; to escape; to pass by, pass over, neglect; to pass away, die.

*Ati-ga*, *as, ā, am* (used at the close of compounds), exceeding, overcoming, surpassing; as *sokātiga* ('*ka-at*'), overcoming grief.

*Ati-gata*, *as, ā, am*, having passed; being past.

अतिगव *ati-gava*, *as, ā, am*, having passed or surpassed a cow.

**अतिगाह्** *ati-gāh*, cl. 1. A. -*gāhate*, -*hitum*, or -*gāḥḥum*, to emerge over; to rise upon.

**अतिगुर** *ati-gur*, cl. 6. P., Ved. -*gurati*, -*ritum*, to shout, exclaim (?).

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

**अतिग्रह्** *ati-grah*, cl. 9. P., Ved. -*grihṇāti* or -*grihṇāti*, -*grahitum*, to take beyond or over the usual measure; to overtake, surpass.

**Ati-grāha**, as, m. act of overtaking or surpassing; one who takes or seizes to an extraordinary extent; (in philosophy) the same as *atigrāha*.

**Ati-grāha**, as, m. object of a *grāha*, i. e. of an apprehensive organ; there are eight such *grahas*, viz. *prāṇa*, 'inhaling or nose'; *vāc*, 'speech'; *jīhvā*, 'tongue'; *śrotra*, 'ear'; *manas*, 'mind'; *hastā*, 'hand'; *tvac*, 'skin'; these have eight corresponding *ati-grāhas* or objects, viz. *apāna*, 'exhaling substance'; *nāman*, 'name'; *rasa*, 'sap or taste'; *rūpa*, 'form'; *śabda*, 'sound'; *kāma*, 'desire'; *karman*, 'action'; and *sparsa*, 'touch'.

**Ati-grāhya**, as, m., Ved., N. of three successive libations made (or cups filled) at the Jyotiṣṭoma sacrifice; (very acceptable; see under *ati*.)

**अतिघ्न** *ati-gha*, as, m. (fr. *ati* and rt. *han*, 'very destructive'), a weapon, a bludgeon; wrath.

**Ati-ghna**, as, i, am, Ved. very or utterly destructive; (i), f., Ved. a happy state of utter oblivion or profound sleep obliterating all that is disagreeable in the past.

**Ati-ghnya**, as, ā, am, Ved. overpowering, over-coming (?).

**अतिघ्नन्** *ati-ghnān*, ūs, ūs, u, victorious over armies.

**अतिघ्नन्** *ati-ghnān*, cl. 1. P. -*ghnati*, -*ritum*, to pass or pass by; to overtake, surpass; to transgress, offend, be unfaithful to.

**Ati-ghna**, as, ā, am, transient, changeable; (ā), f., N. of the shrub *Hibiscus Mutabilis*.

**Ati-ghnaṇa**. See s. v. *ati*.

**Ati-ghāra**, as, m. act of passing, overtaking, surpassing; accelerated motion, especially of planets.

**Ati-ghāra**, i, iṇi, i, surpassing, transgressing.

**अतिघृत्** *ati-ghṛt*, cl. 1. P. -*ghṛtati*, -*titum*, to stick on, fasten together.

**अतिघृत्** *ati-ghṛt*, cl. 1. A. -*ghṛtate*, -*titum*, to make extraordinary or excessive efforts.

**अतिच्छन्द** *ati-cchanda*, -as, ā, am, past worldly desires, free from them.

**Ati-cchandas**, ās, ās, as, Ved. past worldly desires, free from them; (ās, as), f. n., N. of two extensive classes of metres; (as), n., N. of a particular brick in the sacrificial fire-place.

**अतिजगती** *ati-jagati*, f., N. of a genus of metres (belonging to the class *Atiśchandās*), of four lines, each containing thirteen syllables.

**अतिजन** *ati-jana*, as, ā, am ('past men'), uninhabited.

**अतिजात** *ati-jāta*, as, ā, am, superior to his parentage.

**अतिजि** *ati-ji*, cl. 1. P. -*jayati*, -*jetum*, to conquer.

**अतिजीव्** *ati-jīv*, cl. 1. P. -*jīvati*, -*vitum*, to survive; to surpass in the mode of living.

**अतितत** *ati-tata*, as, ā, am (fr. *ati-tan*), far-stretched, making one's self very big, conceited.

**अतितप** *ati-tap*, cl. 1. P. -*tapati*, -*taptum*, to be very hot; to heat; to affect greatly; Caus. -*tāpayati*, -*yitum*, to heat much.

**अतितराम्** *ati-tarām*, ind. (compar. of *ati*),

above in rank (with acc.); better, higher, more (with abl.); very much, exceedingly, excessively.

**अतित्रि** *ati-trid*, cl. 7. P. -*trīṇati*, -*tarḍitum*, to pierce, penetrate.

**अतित्रि** *ati-trip*, cl. 4. P. -*trīpyati*, -*tarpitum* or -*traptum*, to be or become satisfied, satiated or glutted.

**अतित्रि** *ati-tri*, cl. 1. P. -*tarati*, -*taritum* or -*taritum*, to pass, cross, get over, overcome, escape; to attain; Desid. -*titīrṣhati*, to be desirous of crossing or overcoming.

**Ati-tārti**, i, iṇi, i, crossing.

**Ati-tārya**, as, ā, am, proper or practicable to be got over or overcome.

**अतित्यद्** *ati-tyad*, surpassing that; (a fictitious compound coined by grammarians.)

**अतित्वम्** *ati-tvam*, surpassing thee; (a grammatical compound, see the last); *atitvām*, *atitvān* (acc. sing. and pl.), him that surpasses thee, them that surpass thee.

**अतित्र** *ati-tvar*, cl. 1. A., occasionally P., -*tvarate*, -*ti*, -*ritum*, to hasten greatly.

**अतिथि** *atithi*, is, i, i, m. f. n. (etymology uncertain; if, according to native authorities, fr. rt. *at*, it would then first mean 'a traveller'; if fr. *a* and *tithi*, the first idea would be 'one who has no fixed time for coming or staying'; if from *ati* and *sthā*, 'one who has the pre-eminence over the members of the household'), a guest, entitled to hospitality; (is), m. wrath; N. of Agni or an attendant of Soma; N. of Suhotra, king of Ayodhya, and grandson of Rāma.

— **Atithi-kriyā**, f. hospitality, as (religiously) due to a guest. — **Atithi-gva**, as, m. (to whom guests should go), an epithet of Divodāsa. — **Atithi-tva**, am, n. condition of a guest, hospitality. — **Atithi-deva**, as, ā or i, am, treating the guest as a divinity. — **Atithi-dvesha**, as, m. inhospitality. — **Atithi-dharma**, as, m. title to hospitality. — **Atithi-dharmin**, i, iṇi, i, entitled to hospitality. — **Atithi-pati**, is, m. the host or entertainer of a guest. — **Atithi-pūjana**, am, n. or *atithi-pūjā*, f. honourable and religious reception of a guest. — **Atithi-va**, ind. like a guest. — **Atithi-satkāra**, as, m. honourable treatment of a guest.

— **Atithi-sevā**, f. attention paid to a guest.

**Atithin**, i, iṇi, i (fr. rt. *at*), Ved. travelling; (i), m., N. of a king, also called Suhotra and Atithi, q. v.

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

**अतिदह** *ati-dah*, cl. 1. P., poet. also A., -*dahati*, -*te*, -*dagdhum*, to burn or blaze across; to burn or distress greatly.

**अतिदा** *ati-dā*, cl. 3. P. -*dadāti*, -*dātum*, to surpass in giving; to pass over or neglect in giving.

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

**अतिदिव्** *ati-div*, cl. 4. P. -*divyati*, -*devitum*, to play high, lose at play.

**अतिदिश** *ati-diś*, cl. 6. P. -*diśati*, -*deshṭum*, to assign, make over, transfer: Pass. -*diśyate*, (in grammar) to be overruled or attracted or assimilated.

**Ati-diśṭa**, as, ā, am, overruled, attracted, influenced, inferred, substituted.

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

**अतिदीप्य** *ati-dīpya*, as, m. (very brilliant), a plant, *Plumbago Rosea*.

**अतिद्रिप्** *ati-drip*, cl. 4. P. -*dripyati*, -*darptum* or -*draptum*, to be excessively conceited.

**अतिद्रिष्** *ati-driś*, cl. 1. P., Ved. -*paśyati*, -*draśṭum*, to look beyond, look through.

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

**अतिधन्वन्** *ati-dhanvan*, ā, m., N. of a descendant of Sunaka.

**अतिधाव्** *ati-dhāv*, cl. 1. P. -*dhāvati*, -*vitum*, to run or rush over.

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

**अतिनम्** *ati-nam*, cl. 1. P. -*namati*, -*nantum*, to bend aside, keep on one side.

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

**अतिनाष्ट** *ati-nāṣṭra*, as, ā, am, past danger, out of danger.

**अतिनिवृत्** *ati-nivṛit* or *ati-nivṛit*, t, f., N. of a Vedic metre of three pādas, containing respectively seven, six and seven syllables.

**अतिनिद्रम्** *ati-nidram*, ind. past sleeping time. See s. v. *ati*.

**अतिनिघ्नन्** *ati-niś-ṭan* (-*nis-tan*), cl. 8. P., Ved. -*tanoti*, -*ritum*, to penetrate.

**अतिनी** *ati-ni*, cl. 1. P. -*nyati*, -*netum*, to lead over or beyond, to help a person over anything; to allow to pass away; Intens. A. -*nenīyate*, to bring forward.

**अतिनु** *ati-nu*, Caus. -*nāvayati*, -*yitum*, to turn away.

**अतिनुद्** *ati-nud*, cl. 6. P. A., Ved. -*nudati*, -*te*, -*notum*, to drive by.

**अतिनेद्** *ati-ned*, cl. 1. P., Ved. -*nedati*, -*ditum*, to stream or flow over, to foam over.

**अतिनौ** *ati-nau*, aus, aus, u, disembarked.

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

**अतिपटोक्षेप** *ati-paṭikshepa* or *a-paṭikshepa*, as, m. omission of removing the theatrical curtain.

**अतिपद्** *ati-paṭh*, Pass. -*paṭhyate*, to be proclaimed, named or celebrated.

**अतिपत्** *ati-pat*, cl. 1. P. -*patati*, -*titum*, to fall or fly by, past, beyond, over; to neglect: Caus. -*pātayati*, -*yitum*, to cause to fly by; to drag away; to make effortless.

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

**Ati-pātita**, as, ā, am, missed, transgressed, past.

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

**Ati-pātita**, as, ā, am, quite displaced or broken; (am), n. (in medicine) complete fracture of a bone.

**Ati-pātin**, i, iṇi, i, overtaking, excelling in speed; (in medicine) running a rapid course, acute.

**Ati-pātya**, as, ā, am, fit or proper to be neglected.

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

**अतिपद्** *ati-pad*, cl. 4. A. -*padayate*, -*pattum*, to go beyond (with acc.), jump over, neglect, transgress: Caus. -*pādāyati*, -*yitum*, to allow to pass by.

**Ati-patti**, is, f. going beyond, passing, lapse; *Kriyātipatti*, the passing by of an action unaccomplished.

**Ati-panna**, as, ā, am, gone beyond, transgressed, missed; past.

**अतिपर** *ati-para*, as, ā, am, having overcome his enemy or enemies; (as), m. a great enemy.

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

अतिपादनचूत् *ati-pādanicūṭ* or *ati-pādanirūṭ*, *t*, f., N. of a Vedic metre of three pādas, containing respectively six, eight and seven syllables.

अतिपितृ *ati-pitri*, *-tū*, m. surpassing his own father. — *Ati-pitāmaha*, *as*, m. surpassing his own paternal grandfather.

अतिपू *ati-pū*, cl. 9. P., Ved. *-punāti*, *-pavitum*, to purify by overflowing.

अतिपू *ati-pū*, P., Ved. *-pūnāti* (?), Caus. *-pārayati*, *-yitum*, to convey across.

अतिप्रकित *ati-pra-kit* or *-kit*, cl. 3. A., Ved. *-lekite*, to be distinct or distinguishable.

अतिप्रच्यु *ati-pra-cyū*, cl. 1. A. *-cyavate*, *-cyotum*, to pass by: Caus. *-cyāvayati*, *-yitum*, to cause or allow to pass by.

अतिप्रणश *ati-pra-naś* (rt. *naś*), cl. 4. P. *-naśyati*, *-naśtum* or *-naśhtum*, to be deprived of (with acc.).

अतिप्रणी *ati-pra-ṇī* (rt. *ṇī*), cl. 1. P. *-ṇayati*, *-ṇetum*, to lead past.

अतिप्रणुद *ati-pra-nud* (rt. *nud*), cl. 6. P. A. *-nudati*, *-te*, *-notum*, to press a person very strongly.

अतिप्रमाण *ati-pramāṇa*, *as*, *ā*, *am*, past measure, immense.

अतिप्रणम *ati-prāṇam*, ind. above life. — *Ati-prāṇa-prīya*, *as*, *ā*, *am*, dearer than life.

अतिप्रेषित *ati-preshita*, *am*, n. the time after the ceremony in which the Praisha Mantras are used.

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

अतिब्रू *ati-brū*, cl. 2. P. *-bravīti*, *-vaktum*, to insult, abuse.

अतिभू *ati-bhū*, cl. 1. P. *-bhavati*, *-vitum*, to excel, overcome. *Ati-bhāva*, *as*, m. superiority; overcoming.

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

अतिभूष् *ati-bhūsh*, cl. 10. A. *-bhūshayate*, *-yitum*, to precede in adorning oneself.

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

अतिमर्त्य *ati-martya*, *as*, *ā*, *am*, superhuman.

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

अतिमात्र *ati-mātra*, *as*, *ā*, *am*, exceeding the proper measure; (*am*), ind. or *atimātra-śas*, ind. beyond measure.

अतिमानुष *ati-mānusha*, *as*, *i*, *am*, superhuman, divine.

अतिमाम *ati-mām* (acc. of *aty-aham*, q. v.), him or her that surpasses me.

अतिमाय *ati-māya*, *as*, *ā*, *am*, emancipated from Māyā or Illusion; finally liberated.

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

अतिमित 1. *ati-mita*, *as*, *ā*, *am*, over measured, beyond measure, exceeding.

अतिमित 2. *a-timita*, *as*, *ā*, *am*, not moistened, not wet.

अतिमुक्त *ati-mukta* and *ati-muktaka*, *as*, m. (rt. *muś*), N. of certain shrubs or trees; see under *ati* (surpassing pearls in whiteness).

*Ati-mukti*, *is*, f. final liberation. See under *ati*. *Ati-mucya*, ind. part. having dismissed or given up.

अतिमृत्यु *ati-mṛtyu*, *us*, *us*, *u*, overcoming death.

अतिमाय *ati-yā*, cl. 2. P. *-yāti*, *-tum*, to pass by.

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

अतिराजन् *ati-rājan*, *ā*, m. an extraordinary king; superior to a king. — *Ati-rājakumārī*, *is*, *is* or *i*, *i*, superior to a princess.

*Atirājya*, nom. P. *atirājyati*, *-yitum*, to surpass a king. *Ati-rājñī*, *f* (a woman) superior to a king.

अतिरात्र *ati-rātra*, *as*, *ā*, *am*, Ved. prepared or performed over-night; (*as*), m. an optional part of the Jyotishōma sacrifice; commencement and conclusion of certain sacrificial acts; concluding Vedic verse chanted on such occasions; N. of a son of Cākshusha the sixth Manu. — *Atirātra-savaniya-paśu*, *us*, m. the victim sacrificed at the Atirātra.

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

अतिरिच *ati-riś*, Pass. *-riśyate*, to be left with a surplus, to surpass (in a good or bad sense with abl. or acc.).

*Ati-rikta*, *as*, *ā*, *am*, left with or as a surplus, left apart; redundant, unequalled. — *Atirikta-tā*, *f*. redundancy, &c. — *Atiriktaṅga* (*°ta-an°*), *as*, *ā*, *am*, having a redundant limb or finger or toe; (*am*), n. a redundant limb or finger or toe.

*Ati-reaka* or *ati-reaka*, *as*, m. surplus, excess; redundancy; difference; (*as*, *ā*, *am*), redundant.

*Ati-reakin*, *i*, *inī*, *i*, surpassing.

अतिरुच *ati-ruś*, cl. 1. P. *-rośati*, *-śitum*, to outshine. *Ati-ruś*, *k*, m. a horse's fetlock or knee.

अतिरै *ati-rai*, *ās*, *ā*, *i* ('exceeding one's income'), extravaгант.

अतिरिहा *atilihā* or *athillū*, *f*. (etymology uncertain), N. of a Prākṛit metre of four lines, each containing sixteen Mātras.

अतिवयम् *ati-vayam* (nom. pl. of *aty-aham*, q. v.), persons surpassing me.

अतिवर्तन *ati-vartana*. See under *ati-vṛit*.

अतिवलित *ati-valita*, *as*, *ā*, *am*, well surrounded or covered (?), full of folds (?), well supplied (?).

अतिवह *ati-vah*, cl. 1. P. *-vahati*, *-voḍhum*, to carry over or across: Caus. *-vāhayati*, *-yitum*, to let time pass, spend.

*Ati-vāhana*, *am*, n. excessive toiling or enduring. *Ati-vāhita*, *as*, *ā*, *am*, swifter than the wind; (according to Colebrooke) an epithet of the Sūkshma-śarīra, also (according to Carey) of the Preta-śarīra, or misery-enduring body, which is of the size of a thumb; (*as*), m. an inhabitant of the lower world.

*Ati-vāhya*, *as*, *ā*, *am*, practicable or proper to be passed (as time, &c.); (*am*), n. the passing of time.

*Ati-voḍhṛi*, *ḡhā*, m. one who carries over or across.

अतिवास *ati-vāsa*, *as*, m. fast on the day before performing the Sṛāddha.

अतिविद्ध *ati-viddha*, *as*, *ā*, *am* (rt. *vyadh*), transfixed, badly wounded. — *Atividdha-bheshaja*, *as*, *i*, *am*, curing deep wounds.

अतिविश्व *ati-viśva*, *as*, m. ('superior to all or to the universe'), N. of a Muni.

अतिवृत् *ati-vṛit*, cl. 1. A. *-vartate*, *-titum*, to pass, surpass, cross; to get over, overcome; to transgress, violate, offend, especially by unfaithfulness; to pass away; to delay.

*Ati-vartana*, *am*, n. a pardonable offence or misdemeanor.

*Ati-vartin*, *i*, *inī*, *i*, crossing, passing; guilty of a pardonable offence or of pardonable irregularity.

*Ati-vṛitti*, *is*, f. surpassing; hyperbolic meaning; (in medicine) excessive action.

अतिवेल *ati-vela*, *as*, *ā*, *am*, passing its proper boundary, excessive; (*am*), ind. excessively.

अतिव्याधिन् *ati-ryādhin*, *i*, *inī*, *i* (rt. *ryadh*), piercing, wounding. *Ati-ryādhyā*, *as*, *ā*, *am*, vulnerable.

अतिशक्त्री *ati-śakkari* or *ati-śakvari*, *f*. a class of metres of four lines, each containing fifteen syllables. It has eighteen varieties.

अतिशक्र *ati-śakra*, *as*, *ā*, *am*, superior to Indra.

अतिशङ्क *ati-śank*, cl. 1. A. *-śankate*, *-kitum*, to suspect; to be concerned about.

अतिशय *atiśaya*, &c. See under *ati-śi* below.

अतिशस्त्र *ati-śastra*, *as*, *ā*, *am*, superior to weapons or missiles.

अतिशाङ्कर *atiśakvara*, *as*, *ā*, *am*, written in or connected with the Ati-śakvari metre.

अतिशी *ati-śi*, cl. 2. A. *-śete*, *-śayitum*, to precede in lying down; to surpass, excel, exceed; to act as an incubus, annoy.

*Ati-śaya*, *as*, m. pre-eminence, eminence; superiority in quality or quantity or numbers; advantageous result; one of the superhuman qualities attributed to Jaina Arhats; (*as*, *ā*, *am*), pre-eminent, superior, abundant. — *Atiśayam* or *atiśayena*, ind. eminently, very. — *Atiśayoktī* (*°ya-uk°*), *is*, f. hyperbolic language; extreme assertion; verbosity.

*Ati-śayana*, *as*, *ā*, *am*, eminent, abundant; (*am*), ind. excessively. — *Ati-śayanī*, *f*, N. of a metre of four lines, also called *Citrakṛhā*.

*Ati-śayita*, *as*, *ā*, *am*, superior. *Ati-śayin*, *i*, *inī*, *i*, excelling, abounding.

*Ati-śāyana*, *am*, n. act of excelling; excessiveness. *Ati-śāyīn*, *i*, *inī*, *i*, excelling, abounding; excessive. *Ati-śeta*, *as*, *ā*, *am*, excelling, exceeding; superior.

अतिशीतम् *ati-śitam*, ind. past the cold, after the winter.

अतिशेष *ati-śeṣa*, *as*, m. remainder, remnant, especially of time.

अतिश्रेष्ठ *ati-śreṣṭha*, *as*, *ā*, *am*, superior to the best, best of all. — *Atiśreṣṭha-tva*, *am*, n. pre-eminence.

*Ati-śreyasi*, *is*, m. a man superior to the most excellent woman.

अतिश्लिष् *ati-ślish*, cl. 4. P. *-ślishyati*, *-śleshtum*, to fasten or tie over.

अतिश्व *ati-śva*, *as*, *i*, *am*, superior to, or worse than, a dog; (*ā*), m., N. of a tribe.

अतिश्ल *ati-śel* (rt. *sel* or *śel*), Caus. P. *-śelayati*, *-yitum*, to make one go to a great distance.

अतिश्लङ्करी *ati-śhkaḍvari*, *f*. (rt. *skand*), (transgressor), a dissolute woman.

अतिष्ठत् *a-tiṣṭhat*, *an*, *antī*, *at*, not standing, unstable.

अतिष्ठा *ati-śhṭhā* (rt. *sthā*), cl. 1. P. *-tiṣṭhāti*, *-śhṭhātum*, to excel.

*Ati-śhṭhā*, *f*. precedence, superiority; (*ās*), m. *f*, Ved. or *ati-śhṭhāvan*, *ā*, m. or *atiśhṭhāvat*, *ān*, *atī*, *at*, superior in standing, surpassing.

अतिसन्धा *ati-san-dhā* (*-sam-dhā*), cl. 3. P. A. *-dadhāti*, *-dhatte*, *-dhātum*, to overreach, deceive.

*Ati-sandham*, ind. in violation of an agreement or of the settled order.

*Ati-san-dhāna*, *am*, n. overreaching, cheating.  
*Ati-san-dhita*, *as*, *ā*, *m*, overreached, cheated.  
*Ati-san-dheya*, *as*, *ā*, *am*, easy to be conciliated or settled.

अतिसर्व *ati-sarva*, *as*, *ā*, *am*, superior to all; (*as*), *m*. the supreme.

अतिसावत्सर *ati-sāvatsara*, *as*, *i*, *am*, extending over more than a year.

अतिसाम्या *ati-sāmyā*, *f*. the sweet juice of the Bengal Madder, *Rubia Manjith*.

अतिसृ *ati-sri*, *Caus. P.* -*sārayati*, -*yitum*, to extend; to exert (?).

*Ati-sara*, *as*, *m*, Ved. effort, exertion.

*Ati-sāra* or *ati-sāra*, *as*, *m*. violent straining at stool, dysentery.

*Ati-sārakin* or *ati-sārakin* or *ati-sārīn* or *ati-sārīn*, *i*, *iṅī*, *i*, afflicted with dysentery.

अतिसृज् *ati-srij*, *cl. 6. P.* -*srijati*, -*srashṭum*, to dismiss, abandon; to leave as a remnant; to remit, forgive; to give away.

*Ati-sarga*, *as*, *m*. act of parting with, dismissal, giving away, granting permission.

*Ati-sarjana*, *am*, n. liberality, granting, engaging, a gift; sending out of the world, killing.

*Ati-sriṅya*, *ind. part.* having dismissed, &c.; excessively.

अतिसृप *ati-srip*, *cl. 1. P.* -*sarpati*, -*sarptum* or -*srapitum*, to glide over, get over.

अतिसेन *ati-sena*, *as*, *m*, N. of a prince, a son of *Sambara*.

अतिसौपर्ण *ati-sauparna*, *as*, *i*, *am*, superior to *Suparna's* or *Garuḍa's* (vision, &c.).

अतिस्त्रि *ati-stri*, *is*, *is* or *i*, *i*, surpassing a woman; *Gram. 123. b.* The feminine may end in *i*.

अतिहस्तय *ati-hastaya*, *Nom. (fr. ati-hasta)*, *P. atihastayati*, -*yitum*, to stretch out the hands; (*fr. atihastin*), to overtake on an elephant.

अतिहिमम् *ati-himam*, *ind.* after the cold or the frost.

अती *atī* (*ati-i*), *cl. 2. P.* *aty-eti*, -*tum*, to pass, elapse, pass over, overflow; to pass on; to get over; to defer; to enter; to overcome, overtake, outdo; to pass by, neglect; to overstep, violate; to be redundant; to die: *Intens. atiyate*, to overcome.

*Atīta*, *as*, *ā*, *am*, gone by, past, passed away, dead; having gone through, having got over or beyond, having passed by, having neglected; negligent; passed, left behind; excessive; (*as*), *m*. modern N. of a particular *Saiva* sect; (*am*), *n*. the past. — *Atīta-kāla*, *as*, *m*. the past time or tense. — *Atīta-nauka*, *as*, *ā*, *am*, landed.

*Atītvārī* (*tī-tī*), *f.*, Ved. (transgressor), a bad woman. — *Aty-aya*, *aty-āya*, see *s. v.*

अतीक्ष्ण *a-tīkṣhṇa*, *as*, *ā*, *am*, not sharp, blunt, dull.

अतीन्द्रिय *atindriya* (*ati-in°*), *as*, *ā*, *am*, beyond the cognisance of (*indriya*) the senses; (*as*), *m*. in the *Sāṅkhya* phil. the soul or *puruṣha*; (*am*), *n*. in the *Sāṅkhya* phil. nature or *pradhāna*; in the *Vedānta* phil. the mind or *manas*.

अतीरेक, अतीसार. See under *ati-riḥ*, *ati-sri*.

अतीव *atīva* (*ati-iva*), *ind.* exceedingly, very; excessively, too; quite; surpassing (with the acc.).

अतीव्र *a-tīvra*, *as*, *ā*, *am*, not sharp, blunt; not pungent.

अतुङ्ग *a-tuṅga*, *as*, *ā*, *am*, not tall, short, dwarfish.

अतुन्द *a-tunda*, *as*, *ā*, *am*, not stout, thin, lank.

अतुर *a-tura*, *as*, *ā*, *am*, Ved. not liberal, not rich.

अतुल *a-tula*, *as*, *ā*, *am*, unequalled; (*as*), *m*. (destitute of weight), the *Sesamum* seed and plant. — *A-tulya*, *as*, *ā*, *am*, unequalled.

अतुष *a-tuṣha*, *as*, *ā*, *am*, without husks.

अतुषारकर *a-tuṣāra-kara*, *as*, *m*. (having not cold rays), the sun.

अतुष्टि *a-tuṣṭi*, *is*, *f.* displeasure, discontent.

अतुहिन *a-tuhina*, Ved. not cold; used in compounds, thus *atuhina-dhāman*, *ā*, or *atuhina-raśmi*, *is*, or *atuhina-ruḥi*, *is*, *m*. the sun.

अतुत्ति *a-tūtṭi*, *is*, *is*, *i*, Ved. not quick, slow.

अतूर्ते *a-tūrta*, *as*, *ā*, *am*, Ved. not in a hurry; not outrun or outdone or obstructed; unhurt; (*am*), *n*. illimitable space. — *Atūrta-dakṣha*, *as*, *m*, Ved. having designs that cannot be obstructed (epithet of the *Asvins*). — *Atūrta-pathin*, *anthās*, *m*, Ved. having a path that cannot be obstructed.

अतृणाद *a-tṛṇāda* (*ṛṇa-ada*), *as*, *m*. (not an eater of grass), a newly-born calf.

अतृण्या *a-tṛṇyū*, *f.* a small quantity or short supply of grass.

अतृदिल *a-tṛdila*, *as*, *ā*, *am*, Ved. not fragile, solid, or 'having no holes.'

अतृप *a-tṛpa*, *as*, *ā*, *am*, Ved. not satisfied. *A-tṛipnavat*, *ān*, *atī*, *at*, Ved. insatiable.

*A-tṛipta*, *as*, *ā*, *am*, unsatisfied, insatiable, eager. — *A-tṛipta-driṣṭ*, *k*, *k*, *k*, looking with eagerness.

*A-tṛipti*, *is*, *f.* unsatisfied condition, insatiability.

अतृषित *a-tṛṣhita*, *as*, *ā*, *am*, Ved. not thirsty, not greedy.

*A-tṛṣhṇag*, *k*, *k*, *k*, Ved. not thirsty. *A-tṛṣhṇya*, *as*, *ā*, *am*, Ved. beyond the reach of thirst.

*A-tṛṣhyat*, *an*, *antī*, *at*, Ved. not thirsting after, not greedy, not eager.

अतेजस् *a-tejas*, *n*. absence of brightness or vigour; dimness, shade, shadow; feebleness, dullness, insignificance; (*ās*, *ās*, *as*), or *a-tejaska*, *as*, *ā*, *am*, or *a-tejasvin*, *i*, *inī*, *i*, not bright, dim, not vigorous.

अतोषणीय *a-toṣhaṇīya*, *as*, *ā*, *am*, impossible or improper to be pleased or appeased.

अत्क *atka*, *as*, *ū*, *am* (*fr. rt. at*), travelling; (*as*), *m*. a traveller; a limb or member; (Ved.) water, liquid; lightning; armour, mail; garment; N. of an *Asura*.

अत्कील *atkīla* or *utkīla*, *as*, *m*, N. of the author of some Vedic hymns, a descendant of *Viśvāmitra*.

अत्तलि *attali*, *is*, *m*, N. of a man.

अत्तव्य *attavya*, *as*, *ā*, *am* (*fr. rt. ad*), fit or proper to be eaten.

*Attī*, *is*, *m*, Ved. an eater; *f.*, see also *s. v. attā*. *Attri*, *tā*, *m*. an eater.

अत्ता *attā*, *f.* (etym. uncertain, probably a word borrowed from the Deccan, occurring chiefly in dramas); a mother; mother's sister; elder sister; (in *Prākṛit*) a mother-in-law. See *akkā*.

*Attī*, *is*, or *attikā*, *f.* elder sister.

अत्त, अत्ति, अत्तिन्, *attra*, &c. See अत्त, अत्ति, अत्तिन्.

अत्त *atna*, *as*, *or atnu*, *us*, *m*. (*fr. at*), the sun. *Atya*, *as*, *m*, Ved. a coursier, steed.

अत्यहम् *aty-aṅhas*, *ās*, *ās*, *as*, Ved. beyond the reach of (or emancipated from) sin or evil.

अत्यग्नि *aty-agni*, *is*, *m*. morbidly rapid digestion, see *s. v. ati*; (*is*, *is*, *i*), surpassing fire. — *Aty-agni-somārka* (*ma-ar°*), *as*, *ā*, *am*, brighter than fire or the moon or the sun.

अत्यग्निष्टोम *aty-agnishṭoma*, *as*, *m*, N. of the optional second part of the *Jyotiṣṭoma* sacrifice; the Vedic verse chanted at the close of that ceremony.

अत्यकुश *aty-arkuśa*, *as*, *ā*, *am*, past the (elephant-driver's) hook, unmanageable.

अत्यङ्गुल *aty-aṅgula*, *as*, *ā*, *am*, exceeding an *angula* (finger's breadth).

अत्यतिक्रम *aty-ati-kram*, *cl. 1. P.* -*krāmati*, -*kramitum*, to approach for sexual intercourse.

अत्यनिल *aty-anila*, *as*, *ā*, *am*, surpassing the wind.

अत्यन्त *aty-anta*, *as*, *ā*, *am*, past its proper end or limit; excessive, very great or strong, &c.; endless, unbroken, perpetual; absolute, perfect; (*am*), *ind.* excessively, exceedingly; in perpetuity; absolutely, completely; to the end. — *Atyanta-kopana*, *as*, *ā*, *am*, very passionate, outrageous. — *Atyanta-ga*, *as*, *ā*, *am*, going or walking very much or very fast. — *Atyanta-gata*, *as*, *ā*, *am*, completely pertinent; always applicable. — *Atyanta-gati*, *is*, *f.* complete accomplishment; (*iṅ* grammar) the sense of 'completely.'

— *Atyanta-gāmin*, *i*, *inī*, *i*, going or walking very much or very fast. — *Atyanta-guṇin*, *i*, *inī*, *i*, having extraordinary qualities. — *Atyanta-tiraskṛita-vācya-dhṛvat*, *is*, *f.* (in rhetoric) a metaphoric or hyperbolic use of depreciating language. — *Atyanta-piḍana*, *am*, n. act of giving excessive pain. — *Atyanta-vāsin*, *i*, *m*. a *Brahman* who perpetually lodges as a student with his teacher. — *Atyanta-samyoga*, *as*, *m*. (in grammar) immediate proximity. — *Atyanta-samparka*, *as*, *m*. excessive sexual intercourse. — *Atyanta-sukunāra*, *as*, *i*, *am*, very tender; (*as*), *m*. a kind of grain, *Panicum Italicum*. — *Atyantābhāva* (*ta-abh°*), *as*, *m*. absolute non-existence.

1. *atyantika* or *atyantīna*, *as*, *ā*, *am*, going much or fast or far.

अत्यन्तिक 2. *aty-antika*, *as*, *ā*, *am*, too close, too near, very close; (*am*), *n*. too great nearness.

अत्यय *aty-aya*, *as*, *m*. (*fr. rt. i* with *ati*, see *ati*), passing, lapse, passage; passing away, perishing, death; danger, risk, evil, suffering; transgression, guilt, vice; getting at, attacking; overcoming, mastering (mentally); a class.

*Atyayika*, better *ātyayika*, *as*, *ā*, *am*, temporary, occasional.

*Atyayin*, *i*, *inī*, *i*, passing, surpassing.

अत्यराति *aty-arāti*, *is*, *m*, N. of a son of *Janantapa*.

अत्यर्थ *aty-artha*, *as*, *ā*, *am* (beyond its proper worth), exorbitant, excessive. — *Atyartham*, *ind.* excessively, exceedingly.

अत्यर्द *aty-ard*, *cl. 1. P.* -*ardati*, -*ditum*, to press hard, to distress greatly.

अत्यर्ह *aty-arh*, *cl. 1. P.* -*arhati*, -*hitum*, to excel in worth.

अत्यवि *aty-avi*, *is*, *m*, Ved. passing over or through the strainer, which consisted of sheep's wool or a sheep's tail (an epithet of *Soma*).

अत्यश *aty-aś*, *cl. 9. P.* -*aśnāti*, -*aśitum*, to precede in eating.

अत्यष्टि *aty-aṣṭi*, *is*, *f.* a metre of four lines, each containing seventeen syllables; the number seventeen. — *Atyasṭi-sāmagrī*, *f.* title of a particular book.

अत्यस 1. *aty-as (ati-as)*, cl. 2. P. -*asti*, to excel, surpass.

अत्यस 2. *aty-as (ati-as)*, cl. 4. P. -*asyati*, -*sītum*, to shoot beyond or at, overpower (with arrows).

*Aty-asta*, *as*, *ā*, *am*, having shot beyond, having surpassed.

अत्यहम् *aty-aham*, surpassing me, (a fictitious word coined by grammarians.)

अत्यह् *aty-ahna*, *as*, *ā*, *am*, exceeding a day in duration.

अत्याकार *aty-ā-kāra*, *as*, m. (rt. *kṛi*), contempt, blame.

अत्याक्रम *aty-ā-kram* (*ati-ā*), cl. 1. P. -*krāmāti*, -*kramītum*, to walk past.

अत्याचार *aty-ācāra*, *as*, m. performance of works of supererogation; (*as*, *ā*, *am*), negligent of or departing from the established customs.

अत्यादित्य *aty-āditya*, *as*, *ā*, *am*, surpassing the sun.

अत्याधान *aty-ā-dhāna*, *am*, n. act of imposing or placing upon; imposition, deception.

अत्यानन्दा *aty-ānandā*, f. morbid indifference (of a wife) to the pleasure of sexual intercourse.

अत्याय *aty-āya*, *as*, m. (fr. rt. *i* with *ati*), transgression, excess; (*as*, *ā*, *am*), going beyond, transgressing.

अत्यायत् *aty-ā-yat* (*ati-ā*), cl. 1. A. -*yatate*, -*ttum*, to make extraordinary efforts.

अत्याल *aty-āla*, *as*, m., N. of a plant, Plumbago Rosea.

अत्याश्रमिन् *aty-āśramin*, ī, m. (superior to the four Āśramas), an ascetic of the highest degree.

अत्यास *aty-āsa*, *as*, m. act of allowing to elapse; only used in the acc. as the concluding part of compound words, thus *divyāhātīyāsam*, after an interval of two days.

अत्युक्ता *aty-uktā* or *aty-ukthā*, f., N. of a class of metres of four lines, each containing two syllables.

अत्युष् *aty-uksh* (*ati-uksh*), cl. 1. P. -*ukshati*, -*kshītum*, to surpass.

अत्युत्क्रम *aty-ut-kram* (*ati-ut*), cl. 1. P. -*krāmāti*, -*kramītum*, to surpass, excel.

अत्युपध *aty-upadha*, *as*, *ā*, *am*, superior to any test, tried, trustworthy.

अत्युह *aty-uh*. See *aty-ūh*.

अत्युमशा *aty-ūmaśā*, ind. (etym. unknown), particle of abuse, used in comp. with *as*, *bhū*, *kṛi*.

अत्युर्मि *aty-ūrmi*, *is*, *is*, *i*, Ved. overflowing, bubbling over.

अत्युह *aty-ūh* (*ati-ūh*), cl. 1. P. *ūhati*, -*hītum*, to convey across. Spelt *aty-uh* in some forms.

अत्युह *aty-ūha*, *as*, m. close meditation; a gallinule, a peacock; (*ā*), f. a plant, *Jasminum Vilosum* or *Nyctanthus Tristis*.

अत्युज्ज *aty-rij* (*ati-rij*), cl. 1. P. A. -*arjati*, -*te*, -*jitum*, to convey across, admit; to remove.

अत्येष *aty-esh*, cl. 1. P. -*eshati*, -*shitum*, to glide over.

अत्र 1. *a-tra* or Ved. *a-trā*, ind. (fr. pronominal base *a* substituted for *etad*; the word *atra*

being often used for the loc. case *etasmīn*), in this matter, in this respect; in this place, here; at this time; there; then. — *Atra-dagdhā*, *as*, ī, *am*, reaching so far up, having this (or that) stature. — *Atra-bhavat*, *ān*, *atī*, *at*, honourable (used chiefly in dramatic language, to indicate a person who is present).

*Atratyā*, *as*, *ā*, *am*, connected with this place, produced or found here.

अत्र 2. *a-tra*, *as*, *ā*, *am* (rt. *trai*), Ved. not enjoying (or not affording) protection.

अत्र 3. *atra*, *as*, m. (for *at-tra*, fr. rt. *ad*), Ved. a devourer, demon; a Rākshasa; (*am*), n., Ved. food.

*Atri*, *is*, m. (etymologically *at-tri*, fr. rt. *ad*), a devourer; N. of a great Rishi, author of a number of Vedic hymns; (in astronomy) one of the seven stars of the Great Bear. — *Atrayas*, pl. m. the descendants of Atri. — *Atri-śatvaha*, *as*, m. (the four days of Atri), N. of a sacrifice. — *Atri-jāta*, *as*, m. the moon, said to have been produced by Atri's look; for *a-tri-jāta*, see below. — *Atri-dṛṣṭy-ja*, *atri-netra-ja* or *atri-netra-prasūta* or *atri-netra-prabhava* or *atri-netra-sūta*, *as*, or *atri-netra-bhū*, *ūs*, m. the moon; (in arithm.) the number one. — *Atri-bhāradvājikā*, f. marriage of Atri and Bhāradvājī. — *Atri-vaṭ*, ind. like Atri. — *Atri-saṅghātā*, *ā*, or *atri-smṛiti*, *ts*, f. the code ascribed to Atri.

*Atriv*, ī, m. a devourer, demon; a Rākshasa.

अत्रप *a-trapa*, *as*, *ā*, *am*, destitute of shame.

अत्रवस् *atrasas*, ind. (a doubtful word), the year before last.

अत्रसु *a-trasnu*, *us*, *us*, *u*, or *a-trāsa*, *as*, *ā*, *am*, fearless.

अत्रिजात *a-tri-jāta*, *as*, *ā*, *am* (not born thrice, but twice); a man belonging to one of the first three classes [for *atri-jāta*, see s. v. *atri*].

अत्रैव *atraiva* (*atra-eva*), ind. on this very spot.

अत्रच *a-trac*, *k*, *k*, *k*, skinless.

अत्ररा *a-trarā*, f. freedom from or absence of haste.

अथ *atha* or Ved. *athā*, ind. (probably fr. procom. base *a*), an auspicious and inceptive particle, often not easily expressed in English; now; then; moreover; rather; certainly; but; else; what? how else? &c. — *Atha-kim*, ind. how else? what else? certainly, assuredly, sure enough. — *Atha-kimū*, ind. how much more; so much the more. — *Atha-ūa*, ind. moreover, and likewise. — *Atha-tu*, ind. but, on the contrary. — *Atha-vā*, ind. or; (when repeated) either or; or rather; or perhaps; what? is it not so? &c. — *Athavāpi* (*°vā-apī*), ind. or, rather. — *Athātus* (*°tha-at*), ind. now. — *Athāntarānu* (*°tha-an*), ind. now. — *Athāpi* (*°tha-apī*), ind. so much the more; moreover; therefore; thus.

*Atho*, ind. (has much the same meaning as *atha*, and probably the same etymology), now; likewise; next; therefore. — *Atho-vā*, ind. the same as *atha-vā*.

अथरि *athari*, *is*, or *atharī*, f. (generally in the plural; etymology doubtful; said to be fr. rt. *at*, to go, or fr. an obsolete rt. *ath*), meaning doubtful, probably spark or flame having a pointed shape; (according to others) the point of a lance; (according to others) a finger.

*Atharya*, *as*, m., Ved. lambent; moving constantly; or (according to some) pointed like a lance; or (according to some) shooting forth points like those of a lance.

*Atharya*, nom. P. *atharyati*, Ved. to move constantly.

*Atharyu*, *us*, m., Ved. = *atharya*, *as*.

अथर्वेन् *atharvan*, *ā*, m. (said to be fr. an obsolete word *athar*, fire), a priest who has to do with

fire and Soma; a Brāhman; N. of the priest who is said to have been the first to obtain fire and offer Soma and prayers: he is represented as a Prajāpati, as Brahmā's eldest son, as the first learner and earliest teacher of the Brahma-vidyā, as the author of the Atharva-veda, as identical with Angiras, as the father of Agni, &c.: epithet of Siva, Vaśiṣṭha, Soma, Prāṇa; (*ā*, *a*), m. n. the fourth or Atharva-veda, consisting chiefly of formulas intended to obviate the effects of any mistake or untoward incident attending the performance of a sacrifice. — *Atharvāyas*, pl. m. descendants of Atharvan, often coupled with those of Angiras and Bhṛgi; the hymns of the Atharva-veda. — *Atharva-bhūta*, *ūs*, m. pl. (who have become Atharvans), epithet of the twelve Mahārshis. — *Atharva-vaṭ*, ind. like Atharvan or his descendants. — *Atharva-vid*, *t*, m. one versed in the Atharva-veda (a qualification essential to the special class of priests called Brāhmanas). — *Atharva-veda*, *as*, m., N. of the fourth Veda, which strictly speaking is not a Veda at all, like the Ṛig, Yajur, and Sāma-vedas, but a collection of formulas to avert the consequences of mistakes or mishaps in sacrifices. — *Atharva-sikhā*, f. title of an Upanishad. — *Atharva-sīras*, n. = preceding; (*ās*), m. an epithet of Mahāpruṣha. — *Atharva-krīdaya*, *am*, n. title of a Pañśiṣṭa.

*Atharva*, *as*, m., N. of Brahmā's eldest son, to whom he revealed the Brahma-vidyā. See *atharvan*.

*Atharvāya*, *as*, m., N. of Siva.

*Atharvaṇi*, *is*, better *ātharvaṇi*, m. a Brāhman versed in the Atharva-veda; a family priest.

*Atharvāngiras* (*°va-an*), *ās*, m. a member of the sacerdotal race or class called *Atharvāngirāsa*, m. pl., i. e. the descendants of Atharvan and of Angiras; this latter word is also a name of the hymns of the Atharva-veda.

*Atharvāngirasa*, *as*, ī, *am* (fr. the preceding), connected with the sacerdotal class called *Atharvāngiras*; (*am*), n. the work or office of the *Atharvāngiras*; (*ās*), m. pl. the hymns of the Atharva-veda.

*Atharvāṇa*, *am*, n. the work, i. e. ritual of the Atharva-veda. — *Atharvāṇa-vid*, *t*, m. one versed in that ritual.

*Atharvī*, f., Ved. (doubtful) not moving (?); pierced by a lance (?); surrounded by fire (?).

अद् *ad*, cl. 2. P. *atti*, *āda*, *atsyati*, *attum*, to eat, devour; to destroy [cf. Lith. *edmi*; Slav. *jamj* for *jadmj*; Gr. *ēdo*; Lat. *edo*; Goth. rt. *AT*, pres. *ita*; Germ. *essen*; Eng. *to eat*; Arm. *utem*].

*Ad*, *t*, *t*, *t*, at the end of compounds, eating; as *matsyād*, *t*, *t*, *t*, eating fish.

*Ada* or *adaka*, *as*, *ā*, *am*, eating.

I. *adat*, *an*, *atī*, *at*, eating. (For *a-dat*, see below.)

*Adana*, *am*, n. act of eating; food.

*Adanīya*, *as*, *ā*, *am*, to be eaten, what may be eaten.

*Attavīya*, *atti*, *attri*, *adman*, *adya*, *advan*, &c., see s. v.

अदक्ष *a-daksha*, *as*, *ā*, *am*, not handy, unskillful, awkward.

अदक्षिण *a-dakṣiṇa*, *as*, *ā*, *am*, not handy; not right, left; not giving or bringing in a dakṣiṇā or present to the priest. — *Adakṣiṇa-va*, *am*, n. awkwardness; peculiarity of not bringing in a dakṣiṇā. — *Adakṣiṇīya* or *adakṣiṇīya*, *as*, *ā*, *am*, not entitled to a dakṣiṇā.

अदग्ध *a-dagdha*, *as*, *ā*, *am*, not burnt, not scorched.

अदण्ड *a-daṇḍa*, *as*, *ā*, *am*, free from punishment; (*am*), n. impunity.

*A-daṇḍya* or *a-daṇḍanīya*, *as*, *ā*, *am*, not deserving punishment; exempt from it.

अदत्त 2. *a-dat*, *an*, *atī*, *at*, or *adatkan*, *as*, *ā*, *am*, toothless. (For *adat*, see above.)

अदत्त *a-datta*, *as*, *ā*, *am*, not given; given unjustly; not given in marriage; having given nothing;

(ā), f. an unmarried girl; (*am*), n. a donation which is null and void.

*A-dattvā*, ind. not having given, without having given.

*A-datrayā*, ind., Ved. not through a present.

अदद्याच्च *adadya-āñc*, *an*, *īcī*, *ak* (a word coined by grammarians, fr. *adas* + *āñc*), inclining or going to that.

अदान *adana*, *adaniya*. See under *ad*.

अदान 1. *a-danta* or *a-dantaka*, *as*, *ā*, *am*, toothless; (*as*), m. a leech.

*A-dantya*, *as*, *ā*, *am*, not suitable for the teeth; not dental; injurious to the teeth; (*am*), n. toothlessness.

अदान 2. *ad-anta*, *as*, *ā*, *am*, (in gram.) ending in *at*, i. e. in the short inherent vowel *a*.

अदम्ब *a-dambha*, *as*, *ā*, *am* (rt. *dambh* or *clabh*), Ved. not deceived or tampered with, unimpaired, unbroken, pure. — *Adabdhā-dhūti*, *is*, *is*, *i*, Ved. whose works are unimpaired. — *Adabdhā-vrata*, *as*, *m*, Ved. whose devotions or religious observances are unbroken. — *Adabdhā-vrata-prumati*, *is*, *m*, Ved. of unbroken observances and superior mind; of superior mind from having unbroken observances. — *Adabdhāyū* (°*dha-āyū*), *us*, *m*, Ved. having unimpaired vigour or pure food; leaving uninjured the man who sacrifices. — *Adabdhāsu* (°*dha-asu*), *us*, *us*, *u*, Ved. having a pure life.

*A-dabha*, *as*, *ā*, *am*, Ved. free from deceit, unimpaired.

*A-dabhra*, *as*, *ā*, *am*, not scanty, plentiful.

*A-dambha*, *as*, *ā*, *am*, free from deceit, straightforward; (*as*), m. an epithet of Śiva; freedom from or absence of deceit; straightforwardness.

*A-dambhī-tva*, *am*, n. sincerity.

अदम्यच्च *adamudry-āñc*, *an*, *īcī*, *ak*, inclining or going to that. (Like *Adadrya-ñc*, coined by grammarians from *adas* + *āñc*.)

*Adamuy-āñc* or *adamūy-āñc* = the preceding.

अदम्य *a-damyā*, *as*, *ā*, *am*, untameable.

अदम्य *a-daya*, *as*, *ā*, *am* (rt. *day*), merciless, unkind; (*am*), ind. ardently.

*A-dāyālu*, *us*, *us*, *u*, unkind.

अदर *a-dara*, *as*, *ā*, *am*, not little, much. — *Adaraka*, *as*, *m*, N. of a man.

अदर्श 1. *a-darśa* (for *ā-darśa*), *as*, *m*, a mirror.

अदर्श 2. *a-darśa*, *as*, *m*, day of new moon.

*A-darśana*, *am*, n. non-vision, not seeing; disregard, neglect; non-appearance, latent condition, disappearance; (*as*, *ā*, *am*), invisible, latent. — *Adarśana-patha*, *am*, n. a path beyond the reach of vision.

*A-darśaniya*, *as*, *ā*, *am*, invisible; (*am*), n. invisible condition.

अदल *a-dala*, *as*, *ā*, *am*, leafless; (*as*), m. a plant, Eugenia (or Barringtonia) *Acutangula*; (*ā*), f. *Scotolinea* Aloe, a *Perfoliata* or *Indica*.

अदशन् *a-daśan*, *a*, not ten. — *A-daśa-māsyā*, *as*, *ā*, *am*, not ten months old.

अदस 1. *adas*, *m*, *asau*, f. *asau*, n. *adas*, pron. that; a certain. — *Adas*, ind. thus, so; ever. — *Adah-kṛitya*, having done that. — *Ado-bharati*, he becomes that. — *Ado-māya*, *as*, *ī*, *am*, made of that, containing that. — *Ado-mūta*, *as*, *ā*, *am*, rooted in that. *Adasya*, nom. P. *adasyati*, to become that.

अदस 2. *adas*, eating, (only at the close of compound words.)

अदाक्षिण्य *a-dākṣhiṇya*, *am*, n. unkindness, rudeness.

अदातु *a-dātri*, *tū*, *tri*, *tri*, not giving; not liberal, miserly; not giving (a daughter) in marriage; not paying, not liable to payment.

अदादि *ad-ādī*, *is*, *is*, *i*, having *ad* at the head, i. e. belonging to the second class of roots headed by *ad*.

अदान *a-dāna*, *am*, n. (rt. *dā*), not giving, act of withholding; (*as*, *ā*, *am*), not giving.

*A-dānya*, *as*, *ā*, *am*, not giving, miserly.

*A-dāna*, *ā*, *a*, *a*, Ved. not liberal, miserly.

*A-dāyān*, *i*, *īnī*, *ī*, not giving.

*A-dāsu*, *us*, *us*, *u*, Ved. or *a-dāsuri*, *is*, *m*, or *a-dāsvas*, *ān*, *m*, not giving, not sacrificing, impious.

1. *a-dīti*, *is*, f., Ved. having nothing to give, destitution; for 2. *adīti*, 3. *a-dīti*, see below.

अदान *a-dānta*, *as*, *ā*, *am*, unsubdued.

अदाम्य *a-dābhyā*, *as*, *ā*, *am*, Ved. free from deceit, trusty; not to be trifled with; (*as*), *m*, N. of a libation (*graha*) in the Jyotiṣṭoma sacrifice.

अदायाद *a-dāyāda*, *as*, *ā*, *am*, not entitled to be an heir; destitute of heirs.

*A-dāyika*, *as*, *i*, *am*, unclaimed from want of persons entitled to inherit; not relating to inheritance.

अदार 1. *a-dāra*, *as*, *m*, having no wife.

अदार 2. *a-dāra*, *as*, *m*, (rt. *dārī*), non-injuring. — *Adāra-ṣṛit*, *t*, *t*, *t*, Ved. escaping unhurt.

अदास *a-dāsa*, *as*, *m*, (not a slave), a free man.

अदास्य *a-dāhya*, *as*, *ā*, *am*, incombustible.

अदिक *a-dikka*, *as*, *ā*, *am*, Ved. having no share in the horizon, banished from beneath the sky.

अदिति 2. *aditi*, *is*, *m*, (fr. rt. *ad*), Ved. devourer, i. e. death; for 1. *a-dīti*, see above.

अदिति 3. *a-dīti*, *is*, *is*, *i* (rt. 4. *dā* or *do*, *dyati*; for 1. *a-dīti*, see above), not tied, free; boundless; unbroken, entire, unimpaired; happy; pious; (*is*), f. freedom, security, safety; boundlessness, immensity; inexhaustible abundance; unimpaired condition, perfection; creative power; *Adīti*, the mother of the *Ādityas*, or of the gods; a cow; a wife; milk; the earth; speech (as symbols of the above ideas). — *Adīti*, *du*, Ved. heaven and earth. — *Adīti-ja* or *adīti-nandana*, *as*, *m*, a son of *Aditi*, an *Āditya*, a divine being. — *Adīti-tva*, *am*, n. the condition of *Aditi*, or of freedom, unbrokenness, &c.

अदिसत् *a-ditsat*, *an*, *antī*, *at*, or *a-ditsu*, *us*, *us*, *u* (Desid. fr. rt. *dā*), not inclined to give.

अदिप्रभृति *adi-prabhṛiti*, *is*, *m*, *ad* &c., i. e. belonging to the second class of roots [cf. *ad-ādī*].

अदीक्षित *a-dikṣhita*, *as*, *ā*, *am*, one who has not performed the consecrating ceremony (*dikṣhā*) connected with the Soma sacrifice; one who is not concerned in that ceremony; one who has not received Brāhmanical consecration.

अदीन *a-dīna*, *as*, *ā*, *am*, not depressed; not low; noble-minded; rich, happy; (*as*), *m*, N. of a prince, also called *Ahīna*. — *Adīna-satva*, *as*, *ā*, *am*, possessing undepressed (or unimpaired) goodness or mettle. — *Adīnātman* (°*na-āt*), *ā*, *ā*, *a*, undepressed in spirit; high-spirited.

अदीपित *a-dīpita*, *as*, *ā*, *am*, not illuminated.

अदीर्घ *a-dīrgha*, *as*, *ā*, *am*, not long. — *Adīrgha-sūtra*, *as*, *ā*, *am*, not dilatory, not tedious, prompt.

अदुःख *a-duḥkha*, *as*, *ā*, *am* (free from evil or trouble), propitious. — *Aduḥkha-navamī*, f. the propitious ninth day in the first fortnight of Bhādra-pada, when the women worship *Devī* to avert evil for the ensuing year.

अदुग्ध *a-dugdha*, *as*, *ā*, *am*, not milked out, not sucked out.

अदुल्लुन *a-dulbhuna*, *as*, *ā*, *am*, Ved. free from evil, propitious.

अदुर्ग *a-durga*, *as*, *ā*, *am*, not difficult of access; destitute of a strong hold or fort. — *Adurga-viśhaya*, *as*, *m*, an unfortified country.

अदुर्मेख *a-durmakha*, *as*, *ā*, *am*, Ved. not reluctant, unremitting, cheerful.

अदुर्मङ्गल *a-durmangala*, *as*, *ā*, *am*, Ved. not inauspicious.

अदुर्वृत्त *a-durvṛtta*, *as*, *ā*, *am*, not of a bad character or disposition.

अदुष्ट *a-duṣṭa*, *as*, *ā*, *am*, not vitiated, not bad, not guilty; innocent. — *Aduṣṭa-tva*, *am*, n. the being not vitiated; innocence.

अदु *a-dū*, *ūs*, *ūs*, *u*, Ved. dilatory, without zeal, not worshipping.

अदून *a-dūna*, *as*, *ā*, *am* (rt. *du*), uninjured, unimpaired.

अदूर *a-dūra*, *as*, *ā*, *am*, not distant, near; (*am*), n. vicinity. — *Adūre* or *adūrāt* or *adūratas*, ind. (with abl. or gen.) not far, near; soon. — *Adūra-bhava*, *as*, *ā*, *am*, situated at no great distance.

अदूषित *a-dūṣhita*, *as*, *ā*, *am*, unvitiated; unspotted, irreproachable. — *Adūṣhita-dhī*, *is*, *m*, possessing an uncorrupted mind.

अदृढ *a-dṛiḥa*, *as*, *ā*, *am*, not firm; not decided, irresolute.

अदृषित *a-dṛipita*, *as*, *ā*, *am* (rt. *dṛip*), Ved. not treated haughtily (?), not thoughtless.

*Adṛipta*, *as*, *a*, *am*, Ved. not conceited, not vain. — *Adṛipta-kratu*, *us*, *us*, *u*, having not vain designs; sober-minded.

*Adṛipyat*, *an*, *antī*, *at*, Ved. not conceited.

अदृग् *a-dṛiṣ*, *k*, *k*, *k* (rt. *dṛiṣ*), sightless, blind.

*A-dṛiṣya*, *as*, *ā*, *am*, invisible, latent; not fit to be seen. — *Adṛiṣya-karana*, *am*, n. act of rendering invisible; title of a part of a treatise on magic.

*A-dṛiṣyat*, *an*, *antī*, *at*, invisible; (ṛ), f., N. of *Vasiṣṭha*'s daughter-in-law.

*A-dṛiṣṭa*, *as*, *ā*, *am*, unseen, unforeseen; invisible; not experienced; unobserved, unknown; unactioned; (*as*), *m*, Ved., N. of some venomous substance or vermin; (*am*), n. unforeseen danger or calamity; that which is beyond the reach of observation or consciousness; especially the merit or demerit attaching to a man's conduct in one state of existence (such as a former birth), and the corresponding (apparently arbitrary) reward or punishment with which he is visited in another (which may be either the present life or a future birth); destiny, fate; luck, bad luck. — *Adṛiṣṭa-karman*, *ā*, *ā*, *a*, one who has not seen practice.

— *Adṛiṣṭa-kāma*, *ās*, *m*, passionate attachment to an object that has never been seen. — *Adṛiṣṭa-ja*, *as*, *ā*, *am*, produced or resulting from fate. — *Adṛiṣṭa-nara* or *adrishṭa-purusha*, *as*, *m*, (no third person or mediator being seen), a treaty concluded by the parties personally. — *Adṛiṣṭa-para-sāmarthya*, *as*, *m*, one who has not experienced the power of an enemy. — *Adṛiṣṭa-pūra*, *as*, *ā*, *am*, never seen before. — *Adṛiṣṭa-phala*, *as*, *ā*, *am*, having consequences that are not yet visible; (*am*), n. result or consequence which is not yet visible, i. e. hidden in the future. — *Adṛiṣṭa-rūpa*, *as*, *ā*, *am*, having an invisible shape. — *Adṛiṣṭa-vat*, *ān*, *atī*, *at*, connected with or coming from destiny; lucky or unlucky; fortunate. — *Adṛiṣṭa-han*, *ā*, *m*, Ved. destroyer of venomous vermin. — *Adṛiṣṭārtha* (°*ta-ar*), *as*, *ā*, *am*, having a transcendental object, metaphysical, having an object not evident to the senses (a science). — *Adṛiṣṭāsruta-pūrvatva* (°*ta-as*), *am*, n. quality of never having been seen or heard before.

A-drishṭi, is, or a-drishṭikā, f. a displeased or malicious look, an evil eye.

अदेय a-deya, as, ā, am, improper or unfit to be given; (am), n. an object which, in law, it is either not right or not necessary to give or surrender. — A-deya-dāna, am, n. an illegal gift.

अदेव a-deva, as, ā, am (rt. div), not divine, not of divine origin, not referring to any deity; godless, impious; (as), m. one who is not a god. — Adeva-mātrika, as, ā, am, not having the gods as mothers, not suckled by any deity, i. e. not rained upon.

A-devaka, as, ā, am, not referring to or intended for any deity.

A-devatā, f. one who is not a deity.

A-devatra or a-devatrā, ind., Ved. not towards the gods.

A-devayat, an, anti, at, or adevayu, us, us, u, Ved. indifferent to the gods, irreligious.

A-dūva, as, ā, am, not referring to or connected with the gods or with their action; not predetermined by them or by fate.

अदेवृष्णी a-devrī-ghnī, f., Ved. not destructive to her brother-in-law.

अदेश a-deśa, as, m. (rt. diś), a wrong place, an improper place. — A-deśa-kāla, am, n. wrong place and time. — A-deśa-ja, as, ā, am, grown in a wrong place. — A-deśa-stha, as, ā, am, out of place, in the wrong place, one absent from his country, an absentee.

A-deśya, as, ā, am, improper or unfit to be ordered or advised or indicated; not on the spot, not present on the occasion referred to.

अदोमद a-doma-da or a-doma-dha, as, ā, am, Ved. not occasioning inconvenience.

अदोमय ado-maya, &c. See adas.

अदोह a-doha, as, m. (rt. duh), season when milking is impracticable.

A-dogdhri, dhā, dhri, dhri (not milking), not exacting; considerate.

अद्ग adga, as, m. (fr. rt. ad), a sacrificial cake, also called puroḍāsa; (according to others) an oblation of clarified butter.

अद्द adṭ or अद्द add. See s. v. aṭṭ.

अद्दा ad-dhā, ind. (fr. ad or a, this), Ved. in this way; manifestly; certainly, truly. — Ad-dhā-tamām, ind., Ved. most certainly. — Ad-dhā-purusha, as, m., Ved. a veritable or true man. — Ad-dhā-bodheya, ās, m. pl. adherents of a particular Sākhā or recension of the white Yajur-veda.

Ad-dhāti, is, m., Ved. a wise man, a seer.

अद्वालोहकणी addhyā-loha-karṇa, as, ā or ī, am, Ved. having ears quite red (?).

अद्भुत adbhuta, as, ā, am (perhaps corrupted from ati-bhūta, 'exceeding that which is'; see I. at), transcendental, supernatural, prodigious, wonderful, marvellous; (as), m. the marvellous (in style); surprise; N. of the Indra of the ninth Manvantara; (am), n. a marvel, a wonder, a prodigy. — Adbhuta-karma, ā, ā, a, performing wonderful works; exhibiting wonderful workmanship. — Adbhuta-kratu, us, us, u, Ved. possessing wonderful intelligence. — Adbhuta-gandha, as, ā, am, having a wonderful smell. — Adbhuta-tama, am, n. an extraordinary wonder. — Adbhuta-tva, am, n. wonderfulness. — Adbhuta-darśana, as, ā, am, having a wonderful aspect. — Adbhuta-dharma, as, m. a system or series of marvels or prodigies. — Adbhuta-brāhmaṇa, am, title of a portion of a Brāhmaṇa belonging to the Sāma-veda. — Adbhuta-bhima-karma, ā, ā, a, performing wonderful and fearful works. — Adbhuta-rasa, as, m. the marvellous style (of poetry). — Adbhuta-rāmāyana, am, n. title of a work ascribed to Vālmīki. — Adbhuta-rūpa, as, ā

or ī, am, having a wonderful shape. — Adbhuta-sānti, is, m. or f. (?), N. of the sixty-seventh Parīśiṣṭa of the Atharva-veda. — Adbhuta-sankāsa, as, ā, am, resembling a wonder. — Adbhuta-sāra, as, m. the wonderful resin (of the Khadira tree, Mimosa Catechu); title of a book on the "Essence of Prodigies." — Adbhuta-svana, as, m. (having a wonderful sound or voice), a N. of Siva. — Adbhutainas ('ta-en'), ās, ās, as, Ved. one in whom no fault is visible. — Adbhutottarakāṇḍa ('ta-utt'), am, n., N. of a work, an appendix to or rather an imitation of the Rāmāyana. — Adbhutopama ('ta-up'), as, ā, am, resembling a wonder.

अद्भन् adman, a, n. (fr. rt. ad), Ved. eating; a meal; a house. — Adma-sad, t, m., Ved. seated (with others) at a meal (?); seated at or busy in the preparation of a meal (?); a cook (?); a mother (?). — Admasadya, am, n., Ved. the condition of an admasad. — Admasadvan, ā, ā, a, Ved. fit to be a companion at a meal.

Admani, is, m. fire.

Admana, as, ā, am, gluttonous.

1. adya, as, ā, am, fit or proper to be eaten; (am), n. food, anything eatable.

अद्य 2. a-dya or Ved. adyā, ind. (fr. pronom. base a, this, with dya for dyu, Lat. ho-die), to-day; now-a-days; now. — Adya-dina or adya-dīvasa, as, am, m. n. the present day. — Adya-pūrvam, ind. before now. — Adya-prabhriti, ind. from and after to-day. — Adya-svīna, as, ā, am, likely to happen to-day or (svas) to-morrow; (ā), f. a female near delivery. — Adya-sutyā, f. preparation and consecration of the Soma on the same day. — Adyāpi ('ya-api), ind. even now, just now; to this day; down to the present time; henceforth. — Adyāvadhī ('ya-av'), is, is, ī, beginning or ending to-day; from or till to-day. — Adyatva (adya-eva), ind. this very day.

Adyatana, as, ī, am, extending over or referring to to-day; occurring or current to-day or now-a-days, modern; (as), m. the period of a current day, either from midnight to midnight, or from dawn to dark; (ī), f. (in gram.) the aorist tense from its relating what has occurred on the same day. — Adyatana-bhūta, as, m. the aorist.

Adyataniya, as, ā, am, extending over or referring to to-day; current now-a-days.

अद्यु a-dyu, us, us, u, Ved. blunt.

अद्युत a-dyut, t, t, t, Ved. destitute of brightness.

अद्युत्य a-dyūtya, am, n., Ved. unlucky gambling; (according to others) the watch just before the dawn; (as, ā, am), not derived from gambling, honestly obtained.

अद्रव a-drava, as, ā, am, not liquid.

अद्रव्य a-dravya, am, n. a nothing, a worthless thing.

अद्रि adri, is, m. (said to be fr. rt. ad, but perhaps from a, not, and dri, to split, not liable to be split), a stone, a rock, a mountain; a stone for pounding Soma with or grinding it on; a stone for a sling, a thunderbolt; a mountain-shaped mass of clouds; a cloud (the mountains are the clouds personified, and regarded as the enemies of Indra); a tree; the sun; N. of a measure; the number seven; N. of a grandson of Pṛithu. — Adri-karṇī, f. a plant, Clitoria Ternata Lin. — Adri-kilā, f. the earth. — Adri-krīta-shtatī, f., N. of an Apsaras. — Adri-ja, as, ā, am, produced from or found among rocks or mountains; (ā), f., N. of a plant, Saighalī; N. of Pārvatī or Durgā; (am), n. red chalk. — Adri-jā, ās, m., Ved. produced from (the friction of) stones. — Adri-jūta, as, ā, am, Ved. excited by (the friction of) stones. — Adri-tanayā, f. the mountain-daughter, i. e. Pārvatī; N. of a metre of four lines, each containing twenty-three syllables. — Adri-dugdha, as, ā, am, Ved. milked,

i. e. expressed with stones. — Adri-drish, t, m. the enemy of mountains or clouds, i. e. Indra. — Adri-nandinī, f., N. of Pārvatī. — Adri-pati, is, m. the Himalāya as the lord of mountains. — Adri-barhas, ās, ās, as, Ved. mountain-high. — Adri-budha, as, ā, am, Ved. rooted in or produced on a rock or mountain. — Adri-bhīd, t, t, t, Ved. splitting mountains or clouds; (t), m., N. of Indra. — Adri-bhū, ūs, ās, u, mountain-bom, found or living among mountains; (ūs), f. a plant, probably Salvinia Cucullata. — Adri-mātrī, tā, trī, trī, Ved. having a rock or mountain for a mother. — Adri-mūrdhan, ā, m. the head or summit of a mountain. — Adri-rāj, t, or adri-rāja, as, m. Himalāya as the king of mountains. — Adri-vat, ān, voc. as, m., Ved. armed with stones or thunderbolts. — Adri-vahni, is, m. fire on or in a mountain or rock. — Adri-sayya, as, m. having the mountain for his couch, i. e. Siva. — Adri-sringa, am, n. a mountain-peak. — Adri-shuta, as, ā, am, Ved. prepared with stones. — Adri-samhata, as, ā, am, Ved. expressed with stones. — Adri-sānu, us, us, u, Ved. lingering on the mountains. — Adri-sāra, as, m. essence of stones, i. e. iron. — Adri-sāra-maya, as, ī, am, made of iron. — Adriṅdra ('dri-in') or adriśa ('dri-iś'), as, m. the lord of mountains, i. e. Himalāya.

Adrikā, f., N. of an Apsaras.

अद्रुह a-druh, dhruk, k, k, or adruhvan, ā, ā, a (rt. druh), Ved. free from malice or treachery. — Adrogha, as, ā, am, Ved. free from falsehood, true; (am), ind. without falsehood. — Adrogha-vāc, k, k, k, Ved. free from malice or treachery in speech. — Adroghāvita ('gha-av'), as, ā, am, Ved. loving freedom from malice or treachery.

A-droha, as, m. freedom from malice or treachery. — Adroha-vṛitti, is, f. conduct free from malice or treachery.

A-drohīn, ī, inī, ī, free from malice or treachery.

अद्रन् adran, ā, ā, a (fr. rt. ad), eating; (used at the end of compound words.)

अद्रव्य a-dvaya, as, ā, am, not two, without a second, only, unique; (as), m., N. of Buddha; (am), n. non-duality, unity; identity, especially the identity of Brahma with the universe or with the soul, or of spirit and matter; the ultimate truth. — Advaya-vādin or advaita-vādin, ī, m. Buddha; a Jaina; one who teaches advaya or identity. — Advayānanda ('ya-ān'), as, m., N. of an author, and of a founder of the Vaiṣṇava sect in Bengal, who lived at the close of the fifteenth century. — Advayat, an, or a-dvayas, ās, m., Ved. free from duplicity.

A-dvayāvin, ī, or a-dvayu, us, m., Ved. free from double dealing or duplicity.

अद्वार a-dvāra, am, n. a place without a door; an entrance which is not the proper door.

अद्विज a-dvija, as, ā, am, destitute of Brāhmins.

अद्वितीय a-dvītiya, as, ā, am, without a second, sole, unique; matchless.

अद्विष्य a-dviṣhya, as, ā, am (rt. dviṣ), Ved. not to be disliked; not malevolent.

A-dvesha, as, ā, am, Ved. not malevolent. — A-dvesha-rāgin, ī, inī, ī, free from malevolence and passionate desire.

Adveshas, ind., Ved. without malevolence, without opposition.

Adveshīn, ī, inī, ī, free from malevolence.

Adveshṭrī, ā, m. not an enemy; a friend.

अद्वैत a-dvāita, as, ā, am, destitute of duality, having no duplicate; peerless; sole, unique; epithet of Viṣṇu; (am), n. non-duality; identity, especially the identity of Brahma with the universe or with the soul, or of spirit and matter; the ultimate truth; title of an Upanishad. — Advaitena, ind. solely. — Advaitānanda ('ta-ān'), as, m. =

*advayānanda*, q. v. — *Advaitopaniṣad* ("ta-up"), t, f, N. of an Upanishad.

**अध** *adha* or *adhā*, ind., Ved. (much the same as *atha*, used chiefly as an inceptive particle), now; then, therefore; moreover, so much the more; and, partly. — *Adha-adha*, as well as, partly-partly. — *Adha-priya*, as, ā, am, or *adha-pri*, is, is, i, Ved. pleased or glad then.

**अधः** *adhah*, &c. See **अधसम्**.

**अधन** *a-dhana*, as, ā, am, destitute of wealth or property.

*A-dhanya*, as, ā, am, not richly supplied with corn or other produce; not prosperous; unhappy, wretched.

**अधम** *adhama*, as, ā, am (see etymology of *adhara*), lowest, vilest, worst; very low or vile or bad; often used at the close of comp., as in *narā-dhama*, the vilest or worst of men; (*as*), an unblushing paramour; (*ā*), a low or bad mistress [cf. Lat. *infimus*]. — *Adhama-bhṛita* or *adhama-bhṛitaka*, as, m, a servant of the lowest class, a porter. — *Adhamarna* ("ma-rī"), as, or *adhamarṇika*, as, m, one reduced to inferiority by debt, a debtor. — *Adhama-sākha*, as or am (?), m. or n. (?), N. of a region. — *Adhamārga* ("ma-ar"), am, n. (the lowest member), the foot. — *Adhamācāra* ("ma-ac"), as, ā, am, guilty of vile conduct. — *Adhamārdha* ("ma-ar"), am, n. the lower half, the lower part. — *Adhamārdhya*, as, ā, am, connected with or referring to the lower part.

**अधमर्या**, **अधमर्याक**, &c. See above, under *adhama*.

**अधर** *adhara*, as, ā, am (said to come from *adhas* or from a base *adh*, whence *adhas* may be derived), lower, inferior; tending downwards; low, vile; worsted, silenced; prior; (*as*), m. the lower lip, the lip; (*ā*), f. the lower region, nadir; (*am*), n. the lower part; a reply; Pundendum Muliebre [Ossetic, *dalag*; Goth. *dalahrō*; Lat. *inferus*]. — *Adhara-tas* or *adhara-stāt* or *adharaśnāt* or *adharaśt* or *adhareṇa*, ind. below, beneath; in the lower region. — *Adhara-kaṇṭha*, as, am, m. n. the lower neck. — *Adhara-kāya*, as, m. the lower part of the body. — *Adhara-pāna*, am, n. drinking the lower lip, kissing. — *Adhara-madhu*, u, n. the moisture of the lips. — *Adhara-svastika*, am, n. the nadir. — *Adhara-mṛita* ("ra-am"), am, n. the nectar of the lips. — *Adharāraṇi* ("ra-ar"), is, f., Ved. the lower of the two pieces of wood used in producing fire by friction. — *Adharāvalopa* ("ra-av"), as, m. biting the lip. — *Adharottara* ("ra-ut"), as, ā, am, lower and higher; worse and better; question and answer; nearer and further; sooner and later; upside down, topsy-turvy. — *Adharośṭha* or *adharaośṭha* ("ra-ośh"), as, m. the lower lip; (*am*), n. the lower and upper lip.

*Adharāk*, ind. beneath, in the lower region.

*Adharācina* or *adharaśya*, as, ā, am, or *adharaśc*, ān, ācī, āk, Ved. tending downwards, to the nadir or the lower region, tending towards the south (or west?).

*Adharātīt*, ind., Ved. below, beneath.

*Adhari-kṛita*, as, ā, am, worsted; invalidated.

*Adhariṇa*, as, ā, am, vilified.

*Adhari-bhūta*, as, ā, am, worsted; invalidated.

*Adhare-dlyas*, ind. the day before yesterday; on a previous day.

*Adhareya*, as, ā, am, inferior in quality or worth.

**अधर्म** *a-dharma*, as, m. unrighteousness, injustice, irreligion, wickedness; demerit, guilt; N. of a Prajāpati, son of Brahmā, husband of Hṛiṣā or Mṛishā; N. of an attendant of the suā; (*ā*), f. unrighteousness personified and represented as the bride of death. — *Adharma-cārin*, ī, īnī, ī, practising wickedness. — *Adharma-tas*, ind. unrighteously, unjustly. — *Adharma-daṇḍana*, am, n. unjust punish-

ment. — *Adharma-maya*, as, ī, am, made up of wickedness; downright wicked. — *Adharmātman* ("ma-āt"), ā, ā, a, having a wicked spirit or disposition. — *Adharmāstikāya* ("ma-as"), as, m. the category (*astikāya*) of *adharma*.

*Adharmīn*, ī, īnī, ī, unrighteous, wicked, impious.

*Adharmīṣṭha*, as, ā, am, most wicked, impious.

*Adharmya*, as, ā, am, unlawful, contrary to law or religion, wicked.

**अधवा** *a-dhavā*, f. a widow (usually *vidhavā*, without a husband).

**अधसम्** *adhas*, ind. (said to come from *adh*, see *adhara*), below, down; in the lower region; beneath, under; from under (with acc., gen., and abl.); also applied to the lower region and to the Pundendum Muliebre [cf. Lat. *infra*]. — *Adhas-taram*, ind. very far down. — *Adha-upāsana*, am, n. sexual intercourse. — *Adha-kara*, as, m. the lower part of the body. — *Adha-kāya*, as, m. the lower part of the body. — *Adha-kṛita*, as, ā, am, put down, cast down. — *Adha-kṛiṣṭajīnam* ("ya-aj"), ind. under the black skin. — *Adha-khanana*, am, n. undermining. — *Adha-padma*, am, n. (in architecture) a certain part of the cupola. — *Adha-pāta*, as, m. a downfall. — *Adha-pushpī*, f. (having flowers looking downwards), N. of two plants, *Pimpinella Anisum* and *Elephantopus Scaber* (or *Hieracium*?). — *Adha-pravāha*, as, m. a downward current. — *Adha-prastara*, as, m. seat or bed of turf or grass for persons in a state of impurity. — *Adha-prān-sāyin*, ī, īnī, ī, sleeping on the ground, towards the east. — *Adhaś-cara*, as, m. a thief ('creeping on the ground'). — *Adhaś-śaya*, as, ā, am, sleeping on the ground. — *Adhaś-śayya*, as, ā, am, having a peculiar couch on the ground; (*ā*), f. act of sleeping on the ground and on a peculiar couch. — *Adhaś-śiras*, ās, ās, as, holding the head downward; head foremost; (*as*), n., N. of a bell. — *Adhas-tala*, am, n. the room below anything. — *Adhas-pada*, am, n. the place under the feet. — *Adhas-padam*, ind. under foot. — *Adhaś-śtha*, as, ā, am, placed low or below; inferior. — *Adhaś-śthita*, as, ā, am, standing below; situated below. — *Adhaś-svastika*, am, n. the nadir. — *Adho-ṅśuka*, am, n. a lower garment. — *Adho-ksha* or *adho-aksha*, as, ā, am, Ved. (situated) below the axle or under a car; (*am*), ind. under the axle. — *Adho-ksha-ja*, as, m. an epithet of Viṣṇu or Kṛiṣṇa; the sign Śravaṇa. — *Adho-gaṇṭā*, f. a plant, *Achyranthes Aspera*. — *Adho-gata*, as, ā, am, gone down, descended. — *Adho-gati*, is, f. or *adho-gama*, as, m. or *adho-gamana*, am, n. descent, downward movement, degradation. — *Adho-gati*, is, is, i, going downwards, descending. — *Adho-gāmin*, ī, īnī, ī = preceding. — *Adho-glaṇṭā*, f. a plant, *Achyranthes Aspera*. — *Adho-ṅga*, am, n. the anus, Pundendum Muliebre. — *Adho-jānu*, ind. below the knee. — *Adho-jihvikā*, f. the nula. — *Adho-dāru*, u, n. the under timber. — *Adho-dīś*, k, f. the lower region, the nadir. — *Adho-dṛiṣṭi*, is, f. a downcast look; (*is*, *is*, *i*), having a downcast look. — *Adho-deśa*, as, m. the lower or lowest part, especially of the body. — *Adho-dvāra*, am, n. the anus, Pundendum Muliebre. — *Adho-nābham*, ind. below the navel. — *Adho-para*, am, n. the anus. — *Adhopahāsa* ("dhas-up"), as, m., Ved. sexual intercourse. — *Adho-bandhana*, am, n. an under girth. — *Adho-bhakta*, am, n. a dose of medicine to be taken after eating. — *Adho-bhava*, as, ā, am, lower. — *Adho-bhāga*, as, m. the lower or lowest part, especially of the body. — *Adho-bhāga-dōsha-hara*, as, ā, am, curing or strengthening the lower part of the body. — *Adho-bhuvana*, am, n. the lower world. — *Adho-bhānā*, is, f. lower ground; land at the foot of a hill. — *Adho-marman*, a, n. the anus. — *Adho-mukha*, as, ā or ī, am, having the face downwards; headlong; upside down; (*as*), m. Viṣṇu; (*ā*), f. a plant, *Premna Esculenta*; (*am*), n. a division of hell. — *Adho-gantra*, am, n. the lower part of an apparatus; a still. — *Adho-raktapitta*, am, n. discharge of blood from the anus and the urethra. — *Adho-rāna*, as, m., Ved. (a goat) having

peculiar white or black marks on the lower part of the body. — *Adho-lāmba*, as, m. a plummet; the perpendicular; (*as*), m. the lower world. — *Adho-vadana*, as, ā, am, the same as *adho-mukha*. — *Adho-varāas*, ās, ās, as, powerful in the lower regions. — *Adho-vaśa*, as, m. the bottom, Pundendum Muliebre. — *Adho-vāyu*, us, m. vital air passing downwards; flatulency. — *Adho-veekṣī* (*adhas + ava + ikṣin*), looking down. — *Adho-śra-pitta*, see *adho-raktapitta*. — *Adho-śvam*, ind. under the horse.

*Adhastana*, as, ī, am, lower, being underneath.

*Adhastāt*, ind. the same as *adhas*, q. v.

*Adhastād-dīś*, k, f. the lower region, the nadir.

**अधा** *adhā*, Ved. See *adha*.

**अधामार्गव** *adhāmārgava*, as, m. a plant, *Achyranthes Aspera*.

**अधारयक** *a-dhāraṇaka*, as, ā, am, unable to support, unremunerative.

**अधार्मिक** *a-dhārmika*, as, ī, am, unjust, unrighteous, wicked.

**अधार्थ** *a-dhārya*, as, ā, am, unfit or improper to be held or carried or kept up.

**अधि** I. *adhi*, is, m. (better **अधि**, q. v.), anxiety, perplexity; f. a woman in her courses.

**अधि** 2. *adhi*, ind., as a prefix to verbs and nouns, expresses above, over and above, besides.

As a separable adverb or preposition; (with abl.) Ved. over; from above; from; from the presence of; for; (with gen.) Ved. among; (with loc.) Ved. over; on; at; subject to; (with acc.) over, upon, concerning. — *Adhy-adhi*, ind. on high, just above.

*Adhika*, as, ā, am, additional; subsequent, later; surpassing (in number or quantity or quality), superior, more numerous; abundant; excellent; supernumerary, redundant; secondary, inferior; intercalated; (*am*), n. surplus; abundance; redundancy; hyperbole; ind. exceedingly; too much; more. — *Adhikaṅ-tu*, more-over. — *Adhika-kṣaya-kārin*, ī, īnī, ī, causing excessive waste. — *Adhika-tā*, f. acc. or *adhika-tva*, am, n. addition, excess, redundancy, preponderance. — *Adhika-tithi*, is, m. f. an intercalary lunar day. — *Adhika-danta* or *adhi-danta*, as, m. a redundant tooth which grows over another. — *Adhika-dina* or *adhi-dina*, am, n. an intercalated day. — *Adhika-mānsāras* ("sa-ar"), a, n. proud flesh in the eye; see *adhimānsa*. — *Adhika-māsa*, as, m. an intercalated month. — *Adhikarādhi* ("ka-rād"), is, is, i, abundantly prosperous. — *Adhika-vākyokṭi* ("kya-uk"), is, f. exaggeration, hyperbole. — *Adhika-śū-śhṭika*, as, ī, am, (containing or costing) more than sixty. — *Adhika-samvatsara*, as, m. an intercalated month. — *Adhika-sāptatika*, as, ī, am (containing or costing) more than seventy. — *Adhikāṅga* ("ka-an"), as, ā or ī, am, having some redundant member or members; (*am*), n. belt worn over the coat of mail. — *Adhikādṛitka* ("kha-adh"), as, ā, am, following one another. — *Adhikārtha* ("ka-ar"), as, ā, am, exaggerated. — *Adhikārtha-caṇana*, am, n. exaggeration, hyperbole.

**अधिकर्मकर** *adhi-karmakara*, as, m. or *adhi-karmakṛit*, t, m. an overseer of workmen.

**अधिकल्पिन्** *adhi-kalpin*, ī, m., Ved. a sharp gambler.

**अधिकर्म** *adhi-kārma*, am, n., N. of some place unknown.

**अधिकृ** *adhi-kṛi*, cl. 8. P. -*karoti*, -*kartum*, to place at the head, appoint; to aim at, regard; to refer or allude to; to superintend, be at the head of; A. -*kurute*, to be or become entitled to; to be or become superior to.

*Adhi-karāna*, am, n. the act of placing at the head or of subordinating government, supremacy, magistracy, court of justice; a receptacle, support; a claim; a topic, subject; (in philosophy) a

substratum; a subject (e. g. *ātmā* is the *adhi-karaṇa* of knowledge); a category; a relation; (in grammar) regimen, government, comprehension, location, the sense of the locative case; relationship of words in a sentence, which agree together, either as adjective and substantive, or as subject and predicate, or as two substantives in apposition; (in rhetoric) a topic; a paragraph or minor section; (*as, ī*), m. f. one who has to superintend. — *Adhikaraṇa-bhojaka, as, m.* a judge. — *Adhikaraṇa-maṇḍapa, as, am, m. n.* the hall of justice. — *Adhikaraṇa-siddhānta, as, m.* a syllogism or conclusion which involves others. — *Adhikaraṇaitāvattu (°na-el°), am, n.* fixed quantity of a substratum.

*Adhi-karaṇika* or better *ādhi-karaṇika, as, m.* a government official; a judge or magistrate.

*Adhi-karaṇya, am, n.* authority, power.

*Adhi-karman, a, n.* superintendence. — *Adhi-karmakṛit* or *adhi-karmakara, see s. v.* — *Adhi-karma-kṛita, as, m.* person appointed to superintend an establishment.

*Adhikarmika, as, m.* the overseer of a market.

*Adhi-kāra, as, m.* authority; office; government, rule, administration, jurisdiction; royalty, prerogative; title; rank; claim, right, especially to perform sacrifices with benefit; privilege; ownership; possession; property; reference, relation; exertion, effort; a topic, subject; a paragraph or minor section; (in grammar) government; a heading-rule; (*as, ī*), m. f. having much to superintend. — *Adhikāra-stha, as, ā, am, established* in an office. — *Adhikāraḍhya (°ra-adh°), as, ā, am, invested* with authority.

*Adhi-kārin, ī, inī, t,* possessing authority; entitled to; fit for; (*ī*), m. a superintendent, governor; an official; a rightful claimant; a proprietor, master; one possessing the right of sacrificing; a man proficient in the Vedānta; man as the lord of creation. — *Adhikārt-tva, am, n.* or *adhikārti-tā, f.* authority; rightful claim; ownership, &c.

*Adhi-kṛita, as, ā, am, placed* at the head of; appointed; ruled, administered; claimed; (*as*), m. a superintendent, especially a comptroller of public accounts. — *Adhikṛita-tva, am, n.* the being engaged in or occupied with.

*Adhi-kṛitī, is, f.* a right, privilege; possession.

*Adhi-kṛitya, ind.* having placed at the head, having made the chief subject; regarding; concerning; with reference to.

*अधिक्रमम् adhi-kram, cl. 1. P. -krāmati, -kramitum,* to ascend, mount up to; to attack, scale.

*Adhi-krama, as, m.* an invasion, attack.

*Adhi-kramaṇa, am, n.* act of invading or scaling.

*अधिक्श् अधि-kshi, cl. 6. or cl. 2. P., Ved. -kshiyati* or *-ksheti, -kshetum,* to be settled in or over, rest upon; to inhabit, to obtain; (occasionally *adhi-kship* occurs for this rt. by mistake.)

*अधिक्श्त अधि-kshit, t, m., Ved.* a lord, ruler (fr. rt. 2. *kshi* and not fr. *adhī-kshī* above).

*अधिक्श्प अधि-kship, cl. 6. P. -kshipati, -kshiptum,* to lay upon; to bespatter; to insult, abuse, scold; to superinduce (disease); (occasionally this rt. appears to be used by mistake for *adhi-kshī*, q. v.)

*Adhikshipad-ubja-netra, as, ā or ī, am, having* eyes which eclipse the lotus.

*Adhi-kshipta, as, ā, am, insulted;* scolded; thrown down; placed, fixed; despached.

*Adhi-kshēpa, as, m.* abuse, contempt; dismissal.

*अधिगण अधि-gaṇ, cl. 10. P. -gaṇayati, -yitum,* to enumerate, to value highly.

*अधिगम् अधि-gam, cl. 1. P. -gaśēhati, -gantum,* to go up to, approach, overtake; to have sexual intercourse with; to fall in with; to meet, find, discover, obtain; to accomplish; to study, read.

Desid. P. *adhi-jigamishati*, to seek; A. *adhi-jigāmsate*, to be desirous of studying or reading.

*Adhi-gata, as, ā, am, found, obtained, acquired;* gone over, studied, learnt.

*Adhi-gantavya, as, ā, am, attainable.*

*Adhi-gantṛi, t, ā, m.* one who attains or acquires.

*Adhi-gama, as, m.* the act of attaining, acquisition; acquirement, mastery, study, knowledge; mercantile return, profit, &c.

*Adhi-gamana, am, n.* acquisition; finding; acquirement, reading, study; marriage, copulation.

*Adhi-gamanyā* or *adhī-gamyā, as, ā, am, attainable, practicable* to be learnt.

*अधिगत्य अधि-gartya, as, ā, am, Ved. (found)* on the driver's seat.

*अधिगव अधि-gava, as, ī, am, Ved. (found)* on or in a cow, derived from a cow.

*अधिगा अधि-gā, cl. 2. P. A. or cl. 3. P. -gāti, -te, jigāti, -gātum,* to fall in with, obtain; to notice, to go over, learn, read, study, remember;

to attempt, resolve: Caus. P. *adhi-gāpayati, -yitum,* to cause to go over or teach: Desid. of the Caus. *adhi-jigāpayishati*, to be desirous of teaching.

*अधिगुण अधि-guṇa, as, ā, am, possessing* superior qualities.

*अधिगुप्त अधि-gupta, as, ā, am, protected,* guarded.

*अधिचक्रम् अधि-čankrama, as, ā, am, Ved.* walking or creeping over something.

*अधिचर् अधि-čar, cl. 1. P. -čarati, -ritum,* to walk or move on or over something.

*Adhi-čaraṇa, am, n.* the act of walking or moving or being on or over something.

*अधिचि अधि-či, cl. 5. P. -činoti, -četum,* to pile or build upon.

*अधिजन् अधि-jan, cl. 4. A. -jāyate, -janitum,* to be born.

*Adhi-ja, as, ā, am, born, superior* by birth.

*Adhi-janana, am, n.* birth.

*अधिजानु अधि-jānu, ind.* on the knees.

*अधिजि अधि-ji, cl. 1. P. -jayati, -jetum,* to win in addition, conquer.

*अधिजिह्व अधि-jihva, as, m.* or *adhi-jihvikā, f.* a peculiar swelling of the tongue or epiglottis.

*अधिज्य अधि-jya, as, ā, am, having* the bowstring (*jyā*) up or stretched, i. e. strung.

*अधिज्योतिषम् अधि-jyotiṣam, ind.* on the subject of light or the mundane luminaries (a chapter in the Upanishads).

*अधितिष्ठति अधि-tiṣṭhati.* See अधिष्ठा.

*अधित्य अधित्या, as, ā, am (fr. adhi), being* above.

*Adhityakā, f.* land on the upper part of a mountain, tall land.

*अधिदण्डनेतृ अधि-daṇḍa-netṛi, tā, m.* (ruler appointed to punish), epithet of Yama.

*अधिदन्त अधि-danta, as, m.* a redundant tooth which grows over another.

*अधिदर्व अधि-dārva, as, ī, am (fr. dāru), wooden.*

*अधिदिन अधि-dina, am, n.* an intercalated day.

*अधिदेव अधि-deva, as, m.* or *adhi-devatā, f.* a presiding or tutelary deity. — *Adhi-devam* or *adhi-devatam, ind.* concerning the gods or the deity.

*अधिदेवन अधि-devana, am, n., Ved.* part of the house allotted to gambling; the table or board for gambling.

*अधिदैव अधि-daiva* or *adhi-daivata, am, n.* a presiding or tutelary deity; the supreme deity; the

divine agent operating in material objects. — *Adhi-daivam* or *adhidāivatam, ind.* on the subject of the deity or the divine agent.

*Adhi-daivika, as, ī, am, spiritual.*

*अधिधा अधि-dhā, cl. 3. P. -dadhāti, -dhātum,* to give, present; A. *-dhatte*, to acquire additionally.

*अधिधृ अधि-dhṛi, Caus. P. -dhārayati, -yitum,* to carry over or across.

*अधिनाथ अधि-nātha, as, m., N.* of the author of the Kālayoga-śāstra.

*अधिनिधा अधि-ni-dhā, cl. 3. P. -dadhāti, -dhātum,* to deposit, impart.

*अधिनिरीञ् अधि-nirij, k, k, Ved.* veiled.

*अधिनिवस् अधि-ni-vas, cl. 1. P. -vasati, -vastum,* to dwell.

*अधिनी अधि-nī, cl. 1. P. -nayati, -netum,* to lead away from (with abl.); to raise above the ordinary measure, enhance.

*अधिनुत् अधि-nṛit, cl. 4. P. -nṛityati, -nartitum,* to dance upon (with acc.).

*अधिप अधि-pa, as, m.* a ruler, commander, regent, king.

*Adhi-pati, is, m.* same as *adhi-pa*, (in medic.) a particular part of the head, where a wound proves instantly fatal. — *Adhipati-vati, f., Ved., N.* given to certain female divinities.

*Adhi-patnī, f.* a female sovereign or ruler.

*Adhi-pā, ās, m., Ved.* a ruler, king, sovereign.

*अधिपथम् अधि-patham, ind.* over or across a road.

*अधिपांगुल अधि-pāṅsula, as, ā, am, become* dusty from above; dusty. Also *adhi-pāṅsula*.

*अधिपुरुष अधि-purusha, as, m.* the supreme spirit.

*अधिपू अधि-pū, cl. 9. P., Ved. -punāti, -paritum,* to besprinkle, to sprinkle.

*अधिपूतभृत् अधि-pūta-bhṛitam, ind., Ved.* over the (vessel) full of purified Soma.

*अधिपेषण अधि-pēṣaṇa, as, ā, am, serving* to pound or grind upon.

*अधिप्रजन् अधि-prajam, ind.* on the subject of procreation as a means of preserving the world (a chapter in the Upanishads).

*अधिप्रश्टियुग अधि-praṣṭi-yugu, am, n.* yoke laid upon the *praṣṭi* or foremost of three horses, used on certain sacrificial occasions, to which a fourth horse could be attached; (*as*), m. the fourth horse thus attached (?).

*अधिबाध अधि-bādhi, cl. 1. A. -bādhatte, -dhitum,* to vex, annoy.

*अधिब्रू अधि-brū, cl. 2. P. -bravīti, -vaktum,* to give orders to.

*अधिभुञ् अधि-bhuj, cl. 7. A. -bhunkte, -bhoktum,* to enjoy.

*अधिभू अधि-bhū, ūs, m.* (rt. *bhū* with *adhi*), a master, a superior.

*Adhi-bhūta, am, n.* the spiritual or fine substratum of material or gross objects; the all-penetrating influence of the supreme spirit; the supreme spirit himself; nature. — *Adhi-bhūtam, ind.* on the subject of material objects (a chapter in the Upanishads).

*Adhi-bhautika* (better *ādhibhāutika, q. v.*), *as, ī, am, natural* (?).

*अधिभोजन अधि-bhojana, am, n.* an additional gift.

*अधिमन्य अधि-mantha* or *adhī-mantha, as, m.* (churning of the eyes), severe ophthalmia.

*Adhi-manthana*, *am*, n., Ved. friction for producing fire; (*as*, *ā*, *am*), suitable for such friction (as wood).

*Adhi-manthita*, *as*, *ā*, *am*, suffering from ophthalmia.

**अधिमांस** *adhi-māṅsa* or *adhi-māṅsaka*, *as*, m. proud flesh or cancer, especially in the eyes or the back part of the gums. — *Adhimāṅsarman* ('*sar*'), *a*, n. ophthalmic disease produced by proud flesh or cancer.

**अधिमात्र** *adhi-mātra*, *as*, *ā*, *am*, past or above measure, excessive; (*am*), ind. on the subject of prosody. — *Adhimātra-kāruṅika*, *as*, m. (exceedingly merciful), N. of a Mahā-brāhmaṇa among the Buddhists.

**अधिमास** *adhi-māsa*, *as*, m. an intercalary month.

**अधिमुक्ति** *adhi-mukti*, *is*, f. (with Buddhists) intuition (?); implicit faith (?). — *Adhimukti-sāra*, *as*, *ā*, *am*, wholly given to intuition or to implicit faith (?).

**अधिमुक्ति** *adhi-muktika*, *as*, m. (with Buddhists) an epithet of Mahā-kāla.

**अधिमुह्य** *adhi-muhyā*, *as*, m., N. of Śākya-muni in one of his thirty-four former births.

**अधियज्ञ** *adhi-yajña*, *as*, m. the chief or principal sacrifice; influence or agency affecting a sacrifice; (*as*, *ā*, *am*), relating to a sacrifice; (*am*), ind. on the subject of sacrifices.

**अधियत्** *adhi-yat*, cl. 1. A., Ved. -*yatate*, -*titum*, to fasten, fix, stick.

**अधियम्** *adhi-yam*, cl. 1. P. -*yatthati*, -*yantum*, to give, present.

**अधिया** *adhi-yā*, cl. 2. P. -*yāti*, -*tum*, to escape.

**अधियाङ्ग** *adhiyāṅga*, *am*, n. a redundant limb; (better *adhikāṅga*.)

**अधियोध** *adhi-yodha*, *as*, m. a warrior who fights in the first lines (?).

**अधिरज्जु** *adhi-rajju*, *us*, *us*, *u*, Ved. carrying a rope, fastening, fettering.

**अधिरथ** *adhi-ratha*, *as*, *ā*, *am*, being upon or over a car; (*as*), m. a charioteer; N. of a charioteer who was a prince of Anga and Karṇa's foster-father; (*am*), n. a cart-load.

**अधिरथि** *adhi-rathi*, *is*, m. (various reading for *uda-rathi*), the sun (?); the sea (?).

**अधिरथ्यम्** *adhi-rathyam*, ind. on the high road.

**अधिराज** *adhi-rāj*, *t*, m. a supreme king, emperor.

**अधिराजा** *adhi-rāja*, *as*, or *adhi-rājan*, *ā*, m. an emperor. *Adhi-rājya* or *adhi-rāshtra*, *am*, n. supremacy, imperial dignity; an empire; N. of a country. — *Adhirājya-bhāj*, *k*, m. possessor of imperial dignity.

**अधिरुक्म** *adhi-rukma*, *as*, *ā*, *am*, wearing gold.

**अधिरुह** *adhi-ruh*, cl. 1. P. or poet. A. *adhi-rohatt*, -*te*, -*roḥtum*, to rise above, to ascend, mount; Caus. -*ropayati*, -*yitum*, to raise, place above. *Adhi-rūḥa*, *as*, *ā*, *am*, ascended, mounted. — *Adhirūḥa-samādhi-yoga*, *as*, *ā*, *am*, engaged in profound meditation.

**अधिरोपा** *adhi-ropana*, *am*, n. the act of raising or causing to mount.

**अधिरोपा** *adhi-ropita*, *as*, *ā*, *am*, raised, placed above. *Adhi-roha*, *as*, m. ascent, mounting, overtopping. *Adhi-rohana*, *am*, n. act of ascending or mounting or rising above; (*t*), f. a ladder, flight of steps.

**अधिरोहि** *adhi-rohita*, *t*, *iṅi*, *t*, rising above, ascending, &c.; (*iṅi*), f. a ladder, flight of steps.

**अधिरोकम्** *adhi-lakam*, ind. on the subject

of the universe (a chapter in the Upanishads). — *Adhilo-ka-nātha*, *as*, m. lord of the universe.

**अधिवच** *adhi-vaś*, cl. 2. P., Ved. -*vakti*, -*vaktum*, to speak in favour of; to advocate; to side with. *Adhi-vaktri*, *tā*, m., Ved. an advocate; a comforter; an orator.

**अधिवचना** *adhi-vaśana*, *am*, n. advocacy; speaking in favour of; an appellation, epithet.

**अधिवक्ता** *adhi-vaśa*, *as*, m., Ved. advocacy, protection.

**अधिवप** *adhi-vap*, cl. 1. A., Ved. -*vapate*, -*vaptum*, to put on; to shatter.

**अधिवस** 1. *adhi-vas*, cl. 1. P. -*vasati*, -*vastum*, to inhabit; to settle or perch upon.

1. *adhi-vāsa*, *as*, m. an inhabitant, a neighbour; one who dwells above; a habitation, abode, settlement, site; sitting before a person's house without taking food till he ceases to oppose or refuse a demand, commonly called 'sitting in dharmā'; pertinacity; (for 2. 3. *adhi-vāsa*, see below.) — *Adhivāsa-bhūmi*, *is*, f. a dwelling-place, settlement.

1. *adhi-vāsana*, *am*, n. act of causing the divinity to take up its abode in an image; sitting in dharmā [cf. s. v. *adhi-vāsa* above]. (For 2. *adhi-vāsana*, see below.)

**अधिवसि** *adhi-vāsita*, *t*, *iṅi*, *t*, inhabiting, settled in.

— *Adhivāsi-tā*, f. settled residence.

**अधिवसिता** *adhi-vaśita*, see s. v.

**अधिवस** 2. *adhi-vas*, cl. 2. A. -*vaste*, -*vasitum*, to put on or over (as clothes &c.).

**अधिवस्त्रा** *adhi-vaśtra*, *as*, *ā*, *am*, clothed.

2. *adhi-vāsa* or *adhi-vāsa*, *as*, m. an upper garment, mantle.

1. *adhi-vāsita*, *as*, *ā*, *am*, invested with, clothed with; see also s. v. *adhi-vās* below.

**अधिवान्य** *adhi-vānya*, *am*, n., N. of a country; correctly *adhi-rājya*.

**अधिवाम** *adhi-vās*, cl. 10. P. -*vāsayati*, -*yitum*, to scent, perfume.

3. *adhi-vāsa*, *as*, m. application of perfumes or fragrant cosmetics. (For 1. 2. *adhi-vāsa*, see above.)

2. *adhi-vāsana*, *am*, n. application of perfumes, &c.; touching a vessel containing fragrant objects, that have been presented to an idol, as a ceremony; preliminary purification of the image.

2. *adhi-vāsita*, *as*, *ā*, *am*, scented.

**अधिवाहन** *adhi-vāhana*, *as*, m., N. of a man, said to be a son of Anga.

**अधिविकर्तन** *adhi-vi-kartana*, *am*, n. the act of cutting off.

**अधिविक्रम** *adhi-vi-kram*, cl. 1. A. -*kramate*, -*mitum*, to step forth towards or for some one.

**अधिविद्** *adhi-vid*, cl. 6. P. -*vindati*, -*veditum*, to obtain; to marry in addition to.

**अधिविद्वा** *adhi-vi-dvā*, f. a wife whose husband has married again; a neglected or superseded wife.

**अधिविद्यु** *adhi-vidyā* or *adhi-vedanyā* or *adhi-vedyā*, f. a wife in addition to whom it is proper to marry another.

**अधिविद्वि** *adhi-vidvī*, *tā*, m. a husband who marries an additional wife.

**अधिविद्वाना** *adhi-vidvāna*, *am*, n. marrying an additional wife.

**अधिविद्यम्** *adhi-vidyam*, ind. on the subject of science (a chapter in the Upanishads).

**अधिवेदम्** *adhi-vedam*, ind. concerning the Veda.

**अधिशि** *adhi-śi*, cl. 2. A. -*śete*, -*śayitum*, to lie down upon, to lie upon, to sleep upon.

**अधिशयाना** *adhi-śayana*, *as*, *ā*, *am*, lying on, sleeping on.

**अधिशयिता** *adhi-śayita*, *as*, *ā*, *am*, recumbent upon; used for lying or sleeping upon.

**अधिश्रि** *adhi-śri*, cl. 1. P. -*śrayati*, -*yitum*, Ved. -*śrayitavati*, to ascend; to put on fire, make hot.

**अधिश्रया** *adhi-śraya*, *as*, m. a receptacle.

**अधिश्रयाना** *adhi-śrayana*, *am*, n. act or ceremony of putting (a kettle) on the fire; (*t*), f. a fire-place, oven.

— *Adhi-śrayanyā*, *as*, *ā*, *am*, relating to or connected with the *Adhi-śrayana*.

**अधिश्रिता** *adhi-śrita*, *as*, *ā*, *am*, put on the fire (as a pot).

**अधिषवरा** *adhi-shavaṇa*, *am*, n. (fr. rt. *su* with *adhī*), Ved. hand-press for extracting and straining the Soma juice; (*as*, *ā*, *am*), used for extracting and straining the Soma juice.

**अधिष्ठा** *adhi-śthā* (*adhi-śthā*), cl. 1. P. or poet. A. -*tishthati*, -*te*, -*śthātum*, to stand upon, depend; to inhabit, abide; to be, stand; to superintend, govern; to step over or across; to overcome; to ascend, mount.

**अधिष्ठात्री** *adhi-śthātrī*, *tā*, *trī*, *trī*, superintending, presiding, governing, tutelary; (*ā*), m. a ruler; especially the supreme ruler, or Providence personified and identified with one or another of the Hindū gods; a chief; a protector.

**अधिष्ठातृ** *adhi-śthātā*, *am*, n. standing by, being at hand, approach; standing or resting upon; a basis, base; a wheel (as the basis of a car); a position, site, residence, abode, seat; a settlement, town; government, authority, power, dominion; a precedent, rule; a benediction. — *Adhiśthāna-śarīra*, *am*, n. (in Sāṅkhya phil.) a body which forms the medium between the subtle and the gross body.

**अधिष्ठायाका** *adhi-śthāyaka*, *as*, *ā*, *am*, governing, superintending, guarding.

**अधिष्ठाता** *adhi-śthāta*, *as*, *ā*, *am*, settled; inhabited; superintended; regulated; appointed; superintending.

**अधिस्त्रि** *adhi-śtri*, ind. concerning a woman or a wife. — *Adhi-śtri*, f. a superior or distinguished woman.

**अधिहरि** *adhi-hari*, ind. concerning Hari.

**अधी** *adhī* (*adhi-i*), cl. 2. P. *adhy-eti*, -*tum*, to meet with, attain, notice, observe, understand; to mind, remember, care for, long for; to know, know by heart; to go over; study, learn, read, recite, declare; A. *adhīte*, to study, learn by heart, read, recite, declare; Caus. P. *adhy-āpayati*, -*yitum*, to make one read or study, teach, instruct; Desid. of the Caus. *adhy-āpāyishati*, to be desirous of teaching; Desid. *adhīshishati*, to be desirous of teaching.

**अधिता** *adhīta*, *as*, *ā*, *am*, attained; studied, read; well read, learned. — *Adhīta-veda*, *as*, m. one who has studied the Vedas or whose studies are finished.

**अधिति** *adhīti*, *is*, f. perusal, study; Ved. desire, recollection.

**अधित्वि** *adhītvī*, *t*, *iṅi*, *t*, well read, proficient.

**अधित्या** *adhītya*, ind. having gone over, having studied. † *Adhīyat*, *an*, *at*, *at*, remembering, proficient in study.

**अधियाना** *adhīyāna*, *as*, m. a student; one who goes over the Veda either as a student or a teacher.

**अधियाना** *adhī-ayana*, *adhī-āpaka*, *adhī-āpana*, *adhī-ctarya*, *adhī-ctri*, &c., see s. v.

**अधीकार** *adhī-kāra* = *adhi-kāra*, q. v.

**अधीक्ष** *adhīksh* (*adhi-iksh*), cl. 1. A. *adhī-kshate*, -*kshatum*, to discover.

**अधीन** *adhīna*, *as*, *ā*, *am* (fr. *adhī*), subject, subservient (generally forming the last member of a compound). — *Adhīna-tā*, f. or *adhīna-tra*, *am*, n. subjection, dependence.

**अधीमन्थ** *adhī-mantha* = *adhi-mantha*, q. v.

**अधीर** *a-dhīra*, *as*, *ā*, *am*, not fixed, moveable; confused; deficient in calm self-command; excited, excitable; fitful, capricious; querulous; weak-minded, foolish; (*ā*), f. lightning; a capricious or bellicose mistress. — *Adhīra-tā*, f. want of confidence.

**अधीवाम** *adhī-vāsa* = *adhi-vāsa*, q. v.

**अधीवस** *adhī-vāsas*, ind. over the garment.

**अधीश** *adhīśa* (*adhi-īśa*), *as*, m. a lord, a master over (others).

**अधीश्वरा** (*adhi-īś*), *as*, m. a supreme lord or king, an emperor; (among the Jains) an Arhat.

**अधीष्ट** *adhīṣṭa* (*adhi-īṣṭa*), *as, ā, am*, solicited, honorary; (*am*), *n.* solicitation; honorary office.

**अधुना** *a-dhunā*, ind. (fr. the pronom. base *a*, substituted for *idam*), at this time, now.

**Adhunātana**, *as, ī, am*, belonging to or extending over the present time.

**अधुर** *a-dhura*, *as, ā, am*, not laden.

**अधूनक** *a-dhūmaka*, *as, ā, am*, smokeless.

**अधृत** *a-dhṛita*, *as, ā, am*, not held, unrestrained, uncontrolled; (*as*), *m.* an epithet of Vishṇu.

**A-dhṛiti**, *is, f.* want of firmness or fortitude; laxity, absence of control or restraint; incontinence; (*is, is, ī*), unsteady.

**अधृष्ट** *a-dhṛiṣṭa*, *as, ā, am* (rt. *dhrish*), not bold, modest; not put down, invincible, irresistible.

**A-dhṛiṣhya**, *as, ā, am*, unassailable, invincible; unapproachable; proud; (*ā*), *f.*, *N.* of a river.

**अधेनु** *a-dhenu*, *us, us, u*, Ved. yielding no milk or advantage; not nourishing.

**अधैय** *a-dhairya*, *am, n.* want or loss of calm self-command; paroxysm of excitement; excitability; (*as, ā, am*), deficient in self-command; swayed by excitement or violent feeling.

**अधो** *adho*. See under *adhas*.

**अधंस** *adhy-anṣa*, *as, ā, am*, (placed) on the shoulder.

**अध्यक्त** *adhy-akta*, *as, ā, am* (rt. *añj*), equipped, prepared.

**अध्यक्ष** *adhy-akṣha*, *as, ā, am*, observable; exercising supervision; (*as*), *m.* an eye-witness; an inspector, superintendent; *N.* of a plant, *Minusops Kauki* (*Kāshirīkā*).

**अध्यक्षरम्** *adhy-akṣharam*, ind. on the subject of syllables; above all syllables (as the mystic om).

**अध्यग्नि** *adhy-agni*, ind. over or by the nuptial fire, property given to the bride. — *Adhyagnī-kṛita*, *am, n.* property given to the wife at the wedding. — *Adhyagny-upāgata*, *am, n.* property received by a wife at the wedding.

**अध्यक्ष** *adhy-ānē, an, ī, uk*, tending upwards, eminent, superior.

**अध्यराडा** *adhyarādā*, *f.*, *N.* of two plants, Cowage (*Carpopogon Pruriens*) and *Flacourtia Cataphracta*.

**अध्यधिषेय** *adhy-adhikṣhepa*, *as, m.* excessive censure; gross abuse.

**अध्यधीन** *adhy-adhīna*, *as, ā, am*, completely subject or dependent, as a slave.

**अध्यय** *adhy-aya* or better *adhy-āya*, *as, m.* (fr. *adhī-i*, see *adhī*), a lesson, lecture, chapter.

**Adhy-ayana**, *am, n.* reading, studying, especially the Vedas (one of the six duties of a Brāhman). — *Adhyayana-tapasī*, *n.* nom. du. study and penance. — *Adhyayana-puṅya*, *am, n.* religious merit acquired by studying.

**Adhy-ayanīya**, *as, ā, am*, fit or proper to be read or studied.

**अध्यर्ध** *adhy-ardha*, *as, ā, am*, having an additional half, i. e. one and a half; (in compounds synonymous with) *adhy-ardhaka*, *as, ikā, am*, amounting to or worth one and a half. — *Adhyardha-kāṣa*, *as, am, m.* *n.* one and a half *kaṣa*; (*as, ī, am*), amounting to or worth one and a half *kaṣa*. — *Adhyardha-kākiṅka*, *as, ā, am*, amounting to or worth one and a half *kākiṅ*. — *Adhyardha-kārshāpaṇa* or *adhyardha-kārshāpaṇika*, *as, ī, am*, amounting to or worth one and a half *kārshāpaṇa*. — *Adhyardha-khārika*, *as, ā, am*, amounting to or worth one and a half *khāri*. — *Adhyardha-*

*paṇya*, *as, ā, am*, amounting to or worth one and a half *paṇa*. — *Adhyardha-pādya*, *as, ā, am*, amounting to one foot and a half. — *Adhyardha-pratika*, *as, ī, am*, amounting to one and a half *kārshāpaṇa*. — *Adhyardha-māshya*, *as, ā, am*, amounting to or worth one and a half *māsha*. — *Adhyardha-rinśatikina*, *as, ā, am*, amounting to or worth one and a half score or thirty. — *Adhyardha-śata* or *adhyardha-śatya*, *as, ā, am*, amounting to or bought with one hundred and fifty. — *Adhyardha-śatamāna* or *adhyardha-śatamāna*, *as, ī, am*, amounting to or worth one and a half *śatamāna*. — *Adhyardha-śāṇa* or *adhyardha-śāṇya*, *as, ā, am*, amounting to or worth one and a half *śāṇa*. — *Adhyardha-śārpa*, *as, ī, am*, amounting to or worth one and a half *śarpa*. — *Adhyardha-sahasra* or *adhyardha-sahasra*, *as, ī, am*, amounting to or worth one thousand five hundred. — *Adhyardha-suvarṇa* or *adhyardha-sauvarṇika*, *as, ī, am*, amounting to or worth one and a half *suvarṇa*.

**अध्यर्चुद** *adhy-archuda* or *adhy-arcuda*, *am, n.* a tumour, goitre (dating from the time of birth).

**अध्यवसो** *adhy-ava-so*, cl. 4. P. *-syati, -sātum*, to undertake, grapple with, attempt; to determine, consider.

**Adhy-ava-sāna**, *am, n.* determining; attempt, effort, exertion; energy, perseverance; (in rhetoric) concise and forcible language.

**Adhy-ava-sāya**, *as, m.* = the preceding; (in philosophy) mental effort, apprehension. — **Adhyavasāya-yukta**, *as, ā, am*, or *adhyavasāyin*, *ī, inī, ī*, resolute.

**Adhy-ava-sāyita**, *as, ā, am*, attempted.

**Adhy-ava-sita**, *as, ā, am*, mentally apprehended, ascertained, determined.

**अध्यवहनन** *adhy-avahanana*, *as, ā, am*, Ved. serving as an implement on which anything is peeled.

**अध्यशन** *adhy-aśana*, *am, n.* eating too soon after a meal, before the last meal is digested.

**अध्यस** *adhy-as*, cl. 4. P. *-asyati, -situm*, to throw or place over or upon.

**Adhy-asta**, *as, ā, am*, placed over; disguised; supposed.

**अध्यस्थि** *adhy-asthi*, *i, n.* a bone growing over another.

**अध्यह** *adhy-ah*, Defect. Perf. *-āha*, to address; to bless.

**अध्याक्रम** *adhy-ā-kram*, cl. 1. P. *-krāmati, -kramātum*, to attack; to fix upon, occupy.

**अध्यागम** *adhy-ā-gam*, cl. 1. P. *-gacchéti, -gantum*, to fall in with, meet with.

**अध्याचर** *adhy-ā-car*, cl. 1. P. *-cāriti, -ritam*, to bestride, occupy as a seat.

**अध्याराडा** *adhy-ārādā*, *f.*, *N.* of a plant. See *Adhyarādā*.

**अध्यात्म** *adhy-ātma*, *am, n.* the supreme spirit; (*as, ā, am*), own, belonging to self; (*am*), ind. concerning self or individual personality. — **Adhyātma-śeta**, *as, m.* one who meditates on the supreme spirit. — **Adhy-ātma-jñāna**, *am, n.* or **adhy-ātma-vidyā**, *f.* knowledge of the supreme spirit or of **ātman**. — **Adhy-ātma-trīti**, *k, or adhyātma-vid, t, m.* a sage proficient in that knowledge. — **Adhy-ātma-rati**, *is, m.* a man delighting in the contemplation of the supreme spirits or of **ātman**. — **Adhy-ātma-rāmāyana**, *am, n.* a *Rāmāyana*, in which everything is referred to the universal spirit; it forms part of the *Brahmāṇḍa-Purāṇa*. — **Adhyātma-sāstra**, *am, n.*, *N.* of a work. — **Adhyātma-mottara-kāṇḍa** ('*ma-ut*'), *am, n.*, *N.* of the last book of the *Adhyātmarāmāyana*. — **Adhy-ātmika** or better **ādhyātmiika**, *as, ī, am*, connected with or relating to the soul or the supreme spirit.

**अध्यापक** *adhy-āpaka*, *as, m.* (fr. *adhī-i*, see

*adhī*), a teacher or professor, especially of sacred knowledge; *N.* of a priest (?). — **Adhyāpakodita** ('*ka-ud*'), *as, m.* entitled an *adhyāpaka*, styled a professor.

**Adhy-āpana**, *am, n.* instruction or lecturing, especially on sacred knowledge.

**Adhy-āpayitri**, *t, ā, m.* a teacher.

**Adhy-āpita**, *as, ā, am*, instructed.

**Adhy-āpya**, *as, ā, am*, fit or proper to be instructed.

**Adhy-āya**, *as, m.* a lesson, lecture, chapter; reading; proper time for reading or for a lesson; (at the close of comp. words) a reader, student, as *Vedādhyaṇya*, a reader or student of the Vedas. — **Adhyāya-śatā-pāṭha**, *as, m.* an index of the One Hundred Chapters, *N.* of a work.

**Adhyāyin**, *i, inī, ī*, studious, engaged in reading or study.

**अध्याह** *adhy-ā-ruh*, cl. 1. P., poet. A. *-rohati, -te, -rodhum*, to ascend, mount; Caus. *-ropayati, -yitum*, to cause or order to mount.

**Adhy-ārūḍha**, *as, ā, am*, mounted, ascended; (with the instr.) above, superior; (with the abl.) below, inferior.

**Adhy-āropa**, *as, m.* or **adhy-āropaṇa**, *am, n.* act of making one mount or of raising; act of attributing, especially through mistake.

**Adhy-āropita**, *as, ā, am*, falsely attributed; hyperbolic.

**अध्यावस** *adhy-ā-vas*, cl. 1. P. *-vasati, -vastum*, to inhabit, dwell in (with acc. or loc.).

**अध्यावाप** *adhy-ā-vāpa*, *as, m.* (rt. *vap*), the act of sowing or scattering upon.

**अध्यावाहिनिक** *adhy-ā-vāhanika*, *am, n.* that part of a wife's property which she receives when on a visit to her parents.

**अध्यास** *adhy-ās*, cl. 2. A. *-āste, -situm*, to sit down or (of beasts) lie down upon, to settle upon; to occupy as one's seat or habitation; to get into, enter upon; to be directed to or upon; to affect, concern; to influence, rule; to cohabit with; Caus. P. *adhy-āsayati, -yitum*, to make (one) sit down; Des. *adhy-āstīshate*, to be about to get upon (a seat &c.).

**Adhy-āsana**, *am, n.* act of sitting down upon; presiding over, a seat, settlement.

**Adhy-āsā-yoga**, *as, m.* (with Buddhists) a kind of meditation (?).

**Adhy-āsita**, *as, ā, am*, seated on; seated in the presidential chair; settled, inhabited.

**Adhy-āsīn**, *ī, inī, ī*, sitting down or seated upon.

**Adhy-āsīna**, *as, ā, am*, seated upon.

**अध्यास** *adhy-āsa*, *as, m.* (rt. 2. *as*), imposing; erroneously attributing; an appendage.

**अध्याहारण** *adhy-ā-haraṇa*, *am, n.* or **adhy-ā-hāra**, *as, m.* (rt. *hri*), act of supplying (elliptical language); supplement; act of inferring or arguing. — **Adhy-āharaṇīya** or **adhy-āhartavya** or **adhy-āhārya**, *as, ā, am*, proper to be supplied; proper to be argued.

**Adhy-āhṛita**, *as, ā, am*, supplied, argued.

**अधुपित** *adhy-ushita*, *as, ā, am* (rt. *vas*, see 1. *adhī-vas*), inhabited; obtained (?). — **Adhy-ushitāśra** or **adhyushitāśra** ('*ta-ut*'), *as, m.*, *N.* of a prince descended from *Dāsāratha*.

**अधुष्ट** *adhy-ushṭa*, *as, ā, am* (rt. *ush* = *uśh*?), coiled up three and a half times. — **Adhy-ushita-valaya**, *as, m.* (snake) forming a ring coiled up three and a half times.

**अधुष्ट** *adhy-ushtra*, *as, m.* conveyance borne or drawn by camels.

**अधुष्ट** *adhy-ūḍha*, *as, ā, am* (past pass. part. fr. rt. *vah* with *adhī*), raised, exalted; affluent; abundant; (*as*), *m.* *Siva*; (*ā*), *f.* a wife whose husband has married an additional wife.

**अधुमी** *adhy-ūdhmī*, *f.* (fr. *ūdhan* or *ūdhas*,



**अनदत्** *an-adat, an, atī, at*, not eating, not consuming.

**अनद्धा** *an-addhā* or (with part. *u*) *an-addho*, ind., Ved. not truly, not really; not clearly. — *An-addhā-purusha, as, m.*, Ved. one who is not a true man, one who is of no use either to gods or men or the manes.

**अनद्य** *an-adya, as, ā, am*, not fit to be eaten; (*as*), *m.* white mustard.

**अनद्यतन** *an-adyatana, as, m.* tense which is not applicable to the current day.

**अनधिक** *an-adhika, as, ā, am*, incapable of being enlarged or excelled; boundless; perfect.

**अनधिकार** *an-adhikāra, as, m.* absence of authority or right or claim. — *Anadhikāra-carā, f.* intermeddling, officiousness.

**अनधिकारिन**, *i, inī, i*, not entitled to. **अनधिकृता**, *as, ā, am*, not placed at the head of, not appointed.

**अनधिगत** *an-adhigata, as, ā, am*, not obtained, not acquired; not studied. — *Anadhigatamanoratha, as, ā, am*, disappointed. — *Anadhigatāsāstra, as, ā, am*, unacquainted with the Sāstras. **अनधिगम्या**, *as, ā, am*, unattainable.

**अनधिष्ठान** *an-adhishṭhāna, am, n.* want of superintendence.

**अनधिष्ठिता**, *as, ā, am*, not appointed; not present.

**अनधीन** *an-adhīna* or *an-adhīnaka, as, ā, am*, independent; (*as*), *m.* an independent carpenter who works on his own account, see *kaufa-taksha*.

**अनध्यक्ष** *an-adhyaksha, as, ā, am*, not observable; destitute of a superintendent.

**अनध्ययन** *an-adhyayana, am, n.* not studying; intermission of study.

**अनध्यया**, *as, m.* = the preceding; time when there is or ought to be an intermission of study. — *Anadhyāya-divasa, as, m.* a vacation day.

**अनन** *anana, am, n.* (fr. rt. *an*), breathing, living.

**अननङ्गमेजय** *an-ananṅgamejaya, as, ā, am*, not leaving the body unshaken; see under *an-anga*.

**अननुज्ञात** *an-anujñāta, as, ā, am*, not agreed to, not permitted, denied.

**अननुभावक** *an-anubhāvaka, as, i, am*, unable to comprehend. — *Ananubhāvaka-tā, f.* non-comprehension; unintelligibility.

**अननुभावय** *an-anubhāshana, am, n.* not repeating (for the sake of challenging) a proposition; tacit assent.

**अननुभूत** *an-anubhūta, as, ā, am*, not perceived, not experienced, unknown.

**अननुमत** *an-anumata, as, ā, am*, not honoured, not liked, disagreeable, unfit.

**अननुपिङ्गु** *an-anushangin, i, inī, i*, not attached to, indifferent to.

**अननुष्ठान** *an-anushṭhāna, am, n.* non-observance, neglect; impropriety.

**अननुक्त** *an-anukta, as, ā, am*, not recited or studied; not responded to.

**अनन्त** *an-anta, as, ā, am*, endless, boundless, eternal, infinite; (*as*), *m.*, *N.* of many persons, particularly of Vishṇu; of Vishṇu's couch, the snake king Sesha; of Sesha's brother Vāsuki; of Kṛishṇa; of his brother Baladeva; of Siva, Rudra, one of the Viśva-devas, the 14th Arhat, &c.; a plant, Sinduvāra, Vitex Trifolia; Talc; the 23rd lunar asterism, Sravaṇa; a silken cord tied round the right arm at a particular

festival; the letter *ā*; a periodic decimal fraction?; (*ā*), *f.* the earth; the number one; *N.* of various females, especially of Pārvatī; *N.* of various (perennial?) plants, particularly one also called Sārivā, Periploca Indica or Asclepias Pseudosarsa (or Asthmatica), the root of which supplies a valuable medicine; (*am*), *n.* the sky, atmosphere; Talc. — *Ananta-kara, as, i, am*, rendering endless, magnifying indefinitely. — *Ananta-ga, as, ā, am*, going or moving for ever or indefinitely. — *Ananta-guṇa, as, ā, am*, having boundless excellencies. — *Ananta-čaturdaśi, f.* the fourteenth lunar day (or full moon) of Bhādra, when Ananta is worshipped. — *Ananta-čāritra, as, m., N.* of a Bodhisattva. — *Ananta-jit, i, m., N.* of the fourteenth Jaina Arhat of the present Avasarpinī.

— *Ananta-tā, f.* or *ananta-tva, am, n.* eternity, infinity. — *Ananta-tāna, as, ā, am*, extensive. — *Ananta-tīrtha, as, m., N.* of an author. — *Ananta-tīrtha-kṛit, t, m.* the same as Anantajit. — *Ananta-trīṭiyā, f.* the third day of Bhādra, said to be sacred to Vishṇu. — *Ananta-trīṭiyā-vrata, the* twenty-fourth Adhyāya of the Bhavishyottara-Purāṇa. — *Ananta-dṛishṭi, is, m.* epithet of Siva. — *Ananta-deva, as, m., N.* of various persons, especially of a king of Kashmir. — *Ananta-nemi, is, m., N.* of a king of Mālava, a contemporary of Śākyamuni. — *Ananta-pāra, as, ā, am*, of boundless width. — *Ananta-pāla, as, m., N.* of a warrior chief in Kashmir. — *Ananta-bhaṭṭa, as, m., N.* of a man. — *Ananta-mat, is, m., N.* of a Bodhisattva. — *Ananta-māyīn, i, inī, i*, endlessly illusory or delusive or deceitful. — *Ananta-mūla, as, m.* a medicinal plant, also called Sārivā.

— *Ananta-rāma, as, m., N.* of a man. — *Ananta-rāsi, is, m.* (in arithm.) an infinite quantity; a periodic decimal fraction (?). — *Ananta-rūpa, as, ā* or *i, am*, having innumerable forms or shapes. — *Ananta-vat, ān, atī, at*, eternal, infinite; (*ān*), *m.* (in the Upanishads) one of Brahmā's four feet, earth, intermediate space, heaven, and ocean. — *Ananta-varman, ā, m., N.* of a king. — *Ananta-vāta, as, m.* a disease of the head, somewhat like tetanus. — *Ananta-vikramin, i, m., N.* of a Bodhisattva. — *Ananta-vijaya, as, m., N.* of Yudhishṭhira's conchshell. — *Ananta-vīrya, as, m., N.* of the twenty-third Jaina Arhat of a future age. — *Ananta-vrata, am, n.* ceremony or festival in honour of Ananta or Vishṇu on the day of the full moon in Bhādra; title of the 102nd Adhyāya of the Bhavishyottara-Purāṇa. — *Ananta-sakti, is, is, i*, omnipotent; (*is*), *m., N.* of a king. — *Ananta-śayana, am, n.* Travancore. — *Ananta-sirshā, f., N.* of the snake king Vāsuki's wife. — *Ananta-sushma, as, ā, am*, Ved. possessing boundless strength (?); endlessly blowing (?). — *Anantātman* (*°ta-āt*), *ā, m.* the infinite spirit. — *Anantāśrama, anantēśvara, &c.*, names of persons unknown.

*Anantaka, as, ā, am*, endless, boundless, eternal, infinite; (*am*), *n.* (among the Jains) the eternal (i. e. the aggregate of spirit and matter); the infinite (i. e. infinite space).

*Anantya, as, ā, am*, infinite, eternal; (*am*), *n.* infinity, eternity.

**अनन्तर** *an-antara, as, ā, am*, having no interior; having (or leaving) no interstice or interval or pause; uninterrupted, unbroken; continuous; immediately adjoining, contiguous; next of kin, &c.; compact, close; (*am*), *n.* contiguity; Brahma, the supreme soul, as being of one entire essence; (*am*), ind. immediately after; after; afterwards.

*Anantura-ja, as, m.* (next-born), the son of a Kshatriya or Vaiśya mother by a father belonging to the caste immediately above the mother's. — *Anantara-jāta, as, m.* = preceding; also the son of a Sudrā mother by a Vaiśya father.

*An-antarāgām, ind.* without a break.

*An-antarita, as, ā, am*, not separated by any interstice; unbroken.

*An-antariya, as, ā, am*, concerning (or belonging to) the next of kin, &c.

**अनन्तहित** *an-antar-hita, as, ā, am* (past

part. Pass. of *antar-dhā, q. v.*, with *an*), not concealed, manifest; not separated by a break.

**अनन्द** *a-nanda, as, ā, am*, joyless, cheerless; (*ās*), *m. pl.*, Ved., *N.* of a purgatory.

**अन्न** *an-anna, am, n.* rice or food undeserving of its name.

**अनन्य** *an-anya, as, ā, am*, no other, not another, not different, identical; self; not having a second, unique; not more than one, sole; having no other (object), undistracted. — *Ananya-gati, is, f.* sole resort or resource. — *Ananya-gati, is, is, i*, or *ananya-gatika, as, ā, am*, having only one (or no other) resort or resource left. — *Ananya-gāmin, i, inī, i*, going to no other. — *Ananya-činta, as, ā, am*, or *ananya-četas, ās, ās, as*, giving one's undivided thought to, (with loc.). — *Ananya-čodita, as, ā, am*, self-impelled. — *Ananya-ja, as, m.* epithet of Kāma or Love. — *Ananya-tā, f.* or *ananyatva, am, n.* identity. — *Ananya-dīkṣhī, is, is, i*, gazing intently. — *An-anya-deva, as, ā, am*, having no other god. — *Ananya-nīshpātya, as, ā, am*, (requiring) to be accomplished by no other. — *An-anya-pārvā, f.* a female who never belonged to another, a virgin. — *Ananya-pratīkriya, as, ā, am*, having no other means of resistance or redress. — *Ananya-bhava, as, ā, am*, originating in or with no other. — *Ananya-bhāva, as, ā, am*, thinking of the only one, i. e. of the supreme spirit. — *Ananya-manas, ās, ās, as*, or *ananya-manaska, as, ā, am*, or *ananya-mānasa, as, i, am*, exercising undivided attention. — *Ananya-yoga, as, m.* not suitable to any others. — *Ananya-vishaya, as, ā, am*, exclusively applicable. — *Ananya-rishayātman* (*°ya-āt*), *ā, ā, a*, having the mind fixed upon one (or the sole) object. — *Ananya-vṛitti, is, is, i*, closely attentive. — *An-anya-hṛita, as, ā, am*, not carried off by another, safe. — *Ananyānubhava* (*°ya-an*), *as, m., N.* of the teacher of Prakāśātman. — *Ananyārtha* (*°ya-ar*), *as, ā, am*, not subservient to another object; principal. — *Ananyāśrita* (*°ya-ās*), *as, ā, am*, not having resorted to another; independent; (*am*), *n.* (in law) unencumbered property.

*An-anyāśrita, as, i, am*, not like others, singular.

**अनन्वय** *an-anvaya, as, m.* want of connexion; (in rhetoric) comparison of an object with its own ideal, (as) a lady-like lady.

*An-anvita, as, ā, am*, unconnected, inconsequent, desultory, incoherent, irrelevant, irregular; not attended with, destitute of.

**अनप** *an-apa, as, ā, am*, destitute of water.

**अनपकरण** *an-apakaraṇa, am, n.* (rt. *kṛi*), not injuring; (in law) non-payment, non-delivery.

*An-apakarman, a, n.* or *anapakṛiyā, f.* = preceding.

*An-apakāra, as, m.* harmless.

*An-apakārin, i, inī, i*, innocuous.

*An-apakṛita, as, ā, am*, unharmed.

**अनपकर्ष** *an-apakarsha, as, m.* (rt. *kṛish*), *m.* non-degradation, superiority.

**अनपग** *an-apaga, as, ā, am*, not departing from.

**अनपच्युत** *an-apacyuta, as, ā, am*, Ved. not fallen off, not declined; not displaced.

**अनपजय** *an-apajayya, as, ā, am* (rt. *ji*), Ved. impossible to have its victorious character reversed or neutralized.

**अनपत्य** *an-apatya, as, ā, am*, childless; Ved. causing childlessness, unpropitious; (*am*), *n.* childlessness. — *Anapatya-tā, f.* childlessness. — *Anapatya-vat, ān, atī, at*, Ved. childless.

*Anapatyaka, as, ā* or *i, am*, childless.

**अनपत्त्रप** *an-apatrapa, as, ā, am*, shamless,

अनपनिहित an-apanihita, as, ā, am, Ved. not curtailed or mutilated.

अनपयति an-apayati, ind., Ved. (before the sun makes a start); very early. (Apayati is said to be fr. rt. i with apa, perhaps the loc. of the pres. part.)

अनपर an-apara, as, ā, am, without another; having no follower; sole (as an epithet of Brahma).

अनपराद्ध an-aparāddha, as, ā, am, having sustained no injury; (am), ind. without injury.

An-aparāddha, as, m. innocence, innocuousness; (as, ā, am), innocent, faultless; free from defects. — Anaparāddha-tra, am, n. freedom from fault.

Anaparādhiṁ, i, īnī, i, innocent.

अनपलापुक an-apalāshuka, as, ā, am, not thirsty.

अनपवाचन an-apavācana, as, ā, am, Ved. impossible to be talked away or wished away.

अनपवृज्य an-apavṛjya, as, ā, am, Ved. clear of objects that should be shunned as impure.

अनपव्ययत an-apavyayat (apa-vy-ayat), an, anti, at, Ved. unremitting, not letting go, able.

अनपसर an-apasara, as, ā, am (having no hole to creep out of), inexcusable, unjustifiable; (as), m. an usurper.

An-apasaraṇa, am, n. absence of an outlet.

अनपस्पृश an-apasprīś, k, k, k, Ved. not refusing, not obstinate.

अनपस्फुर an-apasphur, ūs, or an-apasphura, as, ā, am, or an-apasphurat, an, anti, at, Ved. (a cow) not withdrawing, i. e. not refusing to be milked.

अनपहतपाप्मन an-apahata-pāpman, ā, ā, a, Ved. not freed from evil (epithet of the Pitṛis).

अनपहृत an-apahṛita, as, ā, am, not carried off, not stolen.

अनपाकरण an-apākaraṇa, am, n. or an-apākarmaṇ, a, n. (in law) non-payment, non-delivery.

अनपाय an-apāya, as, ā, am, free from loss, undiminished; not passing away, imperishable; (as), m. freedom from loss or from wear and tear; permanence, imperishable nature; epithet of Śiva.

Anapāya, i, īnī, i, not transient, imperishable; unailing.

अनपावृत्त an-apāvṛtit, ind., Ved. not turned away, unremittingly.

अनपाश्रय an-apāśraya, as, ā, am, not dependent.

अनपुंसक a-napūnsaka, am, n. (in gram.) not a neuter.

अनपूपीय an-apūpiya or an-apūpya, as, ā, am, unfit for (apūpa) cakes. See apūpa.

अनपेक्ष an-apeksha, as, ā, am, regardless, careless; indifferent; impartial; irrespective; irrelevant; (ā), f. disregard, carelessness, indifference; (am), ind. without regard to; regardlessly, carelessly, accidentally. — Anapeksha-tra, am, n. disregard; irrelevance; irrespectiveness; (-trāt), from having no reference to, since (it) has no reference to.

An-apekshita, as, ā, am, disregarded; unheeded; unexpected.

An-apekshita, i, īnī, i, regardless, careless; indifferent, &c.

An-apekshya, ind. disregarding, irrespective of.

अनपेत an-apeta, as, ā, am, not gone off, not past; not separated, faithful to, possessed of,

अनप्त an-apta, as, ā, am, Ved. not watery.

अनप्तम् an-apnas, ās, ūs, as, Ved. destitute of means (?), merit (?), shape (?), [cf. Lat. inops.]

अनप्सरस् an-apsaras, ās, f. unlike an Apsaras, unworthy of an Apsaras.

अनप्ता anapthā, f. a particular configuration of the planets. [Gr. ἀναφθ.]

अनभिज्ञ an-abhijña, as, ā, am, unacquainted with, ignorant.

अनभिद्रुह an-abhidruh, dhruk, k, k, Ved. not malicious.

अनभिप्रेत an-abhipreta, am, n. something different from (or the reverse of) what was intended.

अनभिभूत an-abhibhūta, as, ā, am, not overcome, unsurpassed; not beset, unobstructed.

अनभिमत an-abhimata, as, ā, am, not to one's mind, disliked.

अनभिज्ञात an-abhimlāta, as, ā, am, unfaded. — Anabhimlāta-varṇa, as, ā, am, Ved. of unfaded colour or brightness.

An-abhimlāna, as, m. (non-fading), N. of the chief of a Gotra.

अनभिरूप an-abhirūpa, as, ā or ī, am, not handsome, not pleasing.

अनभिलक्षित an-abhilakshita, as, m. destitute of (masonic?) marks or symbols, an impostor.

अनभिलाष an-abhilāsha, as, m. non-relish; want of appetite; want of desire.

An-abhilāshin, i, īnī, i, not desirous.

अनभिव्यक्त an-abhivyakta, as, ā, am, indistinct.

अनभिज्ञस्त an-abhisasta, as, ā, am, or an-abhisasti, is, is, i, or an-abhisastya, as, ā, am, Ved. blameless, faultless. — Anabhisaste-nī, is, is, i, Ved. leading to perfection or to heaven.

अनभिषङ्ग an-abhishanga or an-abhishvanga, as, m. absence of connection or attachment.

अनभिसन्धान an-abhisandhāna, am, n. or an-abhisandhi, is, m. absence of a (latent) design; disinterestedness. — Anabhisandhi-kṛita, as, ā, am, done undesignedly.

अनभिसम्बन्ध an-abhisambandha, as, ā, am, unconnected.

अनभिचेह an-abhisneha, as, ā, am, not affectionate, impassible.

अनभिहित an-abhikita, as, ā, am, not named; (Ved.) not fastened; (as), m., N. of the chief of a Gotra.

अनभीगु an-abhiśu, us, us, u, Ved. unbridled; epithet of the sun.

अनभ्यनुज्ञा an-abhyanuñjā (abhy-anu-jñā), f. non-permission.

अनभ्यारूढ an-abhyārūḍha, as, ā, am, not ascended, not mounted.

अनभ्याश an-abhyāśa or an-abhyāsa, as, ā, am, not near, distant. — Anabhyāsam-itya, as, ā, am, improper to be approached.

अनभ्यास an-abhyāsa, as, m. want of practice or skill.

अनभ्रक an-abhraka, as, m. 'cloudless'; N. of a class of Bauddha divinities (generally in m. pl.).

अनधि an-abhri, is, is, i, Ved. (requiring) no shovel or scraper; epithet of rain-water.

अनम a-nama, as, m. one who needs not make a salutation to others; a Brāhman.

A-namasya, as, ā, am, unworthy of a salutation.

अनमितम्पच an-amitam-pāca, as, ā, am, (the same as mitam-pāca), not cooking what has not first been weighed, niggardly, miserly.

अनमित्त an-amitta, as, ā, am, having no enemies; (am), n. condition of having no enemies; (as), m., N. of various persons, particularly a king of Ayodhyā.

अनमीव an-amīva, as, ā, am, Ved. free from disease, well, comfortable; salubrious, salutary; sinless; (am), n. good health, happy state, comfort, prosperity.

अनम्वर an-ambara, as, ā, am, wearing no clothing, naked; (as), m. a Buddhist mendicant.

अनय 1. a-naya, as, m. bad management; bad conduct (gambling, &c.).

अनय 2. an-aya, as, m. evil course, ill luck; misfortune, adversity. — Anayan-gata, as, ā, am, unfortunate.

अनरथ्य an-aranya, as, m., N. of a king of Ayodhyā, said by some to have been Pṛithu's father.

अनरुस an-arus, us, us, us, Ved. not sore or wounded, healed, well, sound.

अनर्गल an-argala, as, ā, am, free from bars, free, licentious.

अनर्घ an-argha, as, ā, am, priceless, invaluable; (as), m. wrong value. — Anargha-rāghava, am, n. title of a drama by Murāri, treating of Rāma.

An-arghya, as, ā, am, priceless, not to be had at any price; anything but valuable. — Anarghya-tva, am, n. priceless.

अनर्थ an-artha, as, m. non-value; a worthless or useless object; disappointing occurrence, reverse, evil; nonsense; (as, ā, am), worthless, useless; unfortunate; having no meaning; having not that (but another) meaning; nonsensical. — Anartha-kāra, as, i, am, doing what is useless or worthless; unprofitable; producing evil or misfortune. — Anartha-tva, am, n. uselessness, &c. — Anartha-darśin, i, īnī, i, minding useless or worthless things. — Anartha-buddhi, is, is, i, having a nonsensical intellect. — Anartha-bhāva, as, ā, am, malicious. — Anartha-lupta, as, ā, am, freed from all that is worthless. — Anartha-saṁśaya, as, m. not a risk of one's money; safety of one's money or wealth.

An-arthaka, as, ā, am, useless, vain, worthless; meaningless, nonsensical.

An-arthya, as, ā, am, worthless, useless.

अनर्पण an-arpaṇa, am, n., Ved. non-surrendering, not giving up.

अनर्च an-arca, as, ā, am, or an-arcan, ā, ā, a, Ved. not liable to be stayed or limited; unobstructed; irresistible; permanent.

अनर्विश 1. an-ar-viś, i, m., Ved. seated on the car (anas) or cart; a driver.

अनर्विश 2. an-ar-viś, i, m. (ar for aram, rt. ṛi), one who fails to reach his destination.

अनर्शनि an-arśani, is, m., Ved., N. of a demon slain by Indra; (etym. doubtful.)

अनर्शरति an-arśa-rāti, is, is, i, Ved. giving of uninjurious things, one whose gifts do not hurt.

अनर्ह an-arha, as, ā, am, or an-arhat, an, anti, at, undeserving of punishment or of reward; unworthy; inadequate, unsuitable.

Anarhya-tā, f. condition of not being properly estimated; inadequacy, unsuitableness.

अनल anala, as, m. (fr. rt. an, q. v.), fire;

Agni, the god of fire; digestive power, gastric juice, bile; wind; N. or epithet of Vasudeva; of a certain Muni; of one of the eight Vasus; of a certain monkey; N. of various plants, as *Plumbago Zeylanica* and *Rosea*, and *Semicarpus Anacardium*; the letter *r*; the number three; (in astron.) the fiftieth year of Brīhaspati's cycle; the third lunar mansion or *Kṛittikā* (?). — *Anala-dīpana*, *as, ā, am*, stomachic. — *Anala-prabhā*, f. a plant, *Halicaeabum Cardiospermum*. — *Anala-priyā*, f. Agni's wife. — *Anala-vāṭa*, *as, m.*, N. of ancient Pattana. — *Anala-sāda*, *as, m.*, dyspepsia. — *Analānanda* ("la-ān"), *as, m.*, N. of a Vedantic writer, author of the *Vedāntakalpataru*.

**अनलङ्करीया** *an-alankarishṇu*, *us, us, u*, not given to the use of ornaments; not ornamented.

**अनलम्** *an-alam*, ind. not enough; insufficiently.

**अनलस** *an-alasa*, *as, ā, am*, not lazy, active.

**अनलि** *anali*, *is, m.*, a tree, *Sesbana Grandiflora*.

**अनल्प** *an-alpa*, *as, ā, am*, not a little, much, numerous. — *Analpa-ghoṣha*, *as, ā, am*, very clamorous, very noisy. — *Analpa-manyu*, *us, us, u*, greatly enraged.

**अनव** *anava*, *as, m.*, N. of a man or a tribe, = *anu*.

**अनवकाश** *an-avakāsa*, *as, ā, am*, having no opportunity; uncalled for (there being no "occasion" for it), inapplicable.

**अनवगाहिन्** *an-avagāhin*, *ī, inī, ī* (rt. *gāh*), not dipping into, not studying.

*An-avagāhya*, *as, ā, am*, unfathomable.

**अनवगीत** *an-avagīta*, *as, ā, am*, not made an object of a contemptuous soog, not blamed.

**अनवग्रह** *an-avagraha*, *as, ā, am*, resistless; not to be intercepted.

**अनवगायत्** *an-avaglāyat*, *an, antī, at*, Ved. not growing remis.

**अनवच्छिन्न** *an-avacchinna*, *as, ā, am*, not intersected, uninterrupted; not marked off, unbounded, unlimited, immoderate; undefined, indiscriminated. — *Anavacchinna-hāsa*, *as, m.* continuous or immoderate laughter.

**अनवत्** *ana-vat*, *ān, atī, at* (fr. *ana*, see under rt. *an*), endowed with breath or life. — *Anavat-tva*, *am, n.* condition of being endowed with life.

**अनवतप्त** *an-avatapta*, *as, m.* (among Buddhists) N. of a serpent king; N. of a lake, = *Rāvaṇa-hrada*.

**अनवद्य** *an-avadya*, *as, ā, am*, irreproachable, faultless; unobjectionable; (*ā*), f., N. of an Apsaras. — *Anavadya-tā*, f. or *anavadya-tva*, *am, n.* faultlessness. — *Anavadya-rūpa*, *as, ā* or *ī, am*, of faultless form or beauty. — *Anavadyāṅga* ("ya-an"), *as, ā* or *ī, am*, having faultless body or limbs.

**अनवद्राण** *an-avadrāṇa*, *as, ā, am* (rt. *drā*), Ved. not going to sleep, not sleepy.

**अनवधर्म्य** *an-avadharshya*, *as, ā, am*, Ved. not to be defied.

**अनवधान** *an-avadhāna*, *am, n.* inattention, inadvertence; (*as, ā, am*), inattentive, careless. — *Anavadhāna-tā*, f. inadvertency.

**अनवधि** *an-avadhi*, *is, is, ī*, unlimited.

**अनवधृष्य** *an-avadhrishya*, *as, ā, am*, impossible to be put down or injured.

**अनवन** *an-avana*, *as, ā, am*, affording no help or protection.

**अनवनामितवैजयन्त** *an-avanāmīta-vaijayan-*

*ta, as, m.* (having victorious banners unlowered, ever prosperous; Buddhist term for) a future universe.

**अनवपृग्णा** *an-avapriṅga*, *as, ā, am* (rt. *priṅ*), Ved. not closely united, but spreading all around.

**अनवबुध्यमान** *an-avabudhyamāna*, *as, ā, am*, deranged.

**अनवब्रव** *an-avabrava*, *as, ā, am*, Ved. not speaking without effect; speaking authoritatively; or irrefragable (?).

**अनवब्रह्म** *an-avabhra*, *as, ā, am*, Ved. not carried off (?); undiminished (?); enduring (?). — *An-avabhra-rādhās*, *ās, ās, as*, Ved. having undiminished (or durable) wealth; able to give a lasting reward.

**अनवम** *an-avama*, *as, ā, am*, not low; exalted.

**अनवमर्शम्** *an-avamarsam*, ind. without touching.

**अनवर** *an-avara*, *as, ā, am*, 'not inferior; excellent.

**अनवरत** *an-avarata*, *as, ā, am*, incessant; (*am*), ind. incessantly.

**अनवरथ** *an-avaratha*, *as, m.*, N. of a son of Madhu and father of Kurvatsa.

**अनवरार्थ** *an-avarārthya*, *as, ā, am*, chief, principal.

**अनवलम्ब** *an-avalamba*, *as, ā, am*, having no prop or support.

*An-avalambana*, *am, n.* independence.

*An-avalambita*, *as, ā, am*, not propped up, not supported, not dependent.

**अनवलेप** *an-avalepa*, *as, ā, am*, free from (moral) veneer, unvarnished, unassuming.

**अनवलोभिन** *an-avalobhana*, *am, n.* ('non-longing'), N. of a ceremony to be observed by a pregnant woman; title of a particular treatise in an Upanishad.

**अनवस** *an-avasa*, *as, ā, am*, Ved. not stopping to eat by the way.

**अनवसर** *an-avasara*, *as, ā, am*, having no interval of leisure, busy; coming when there is no such interval, inopportune; (*as*), m. absence of leisure; unseasonableness.

**अनवसाद्य** *an-avasadya*, ind. (part. of Caus. of *ava-sad* with 3. a), without annoying.

**अनवसान** *an-avasāna*, *as, ā, am* (rt. *so*), having no setting, free from death; endless.

*An-avasita*, *as, ā, am*, not set, not terminated; (*ā*), f., N. of a species of the Trishtubh metre, consisting of four lines with eleven feet in each.

*An-avasyat*, *an, antī, at*, unceasing.

**अनवस्कर** *an-avaskara*, *as, ā, am*, free from dirt, clean, cleansed.

**अनवस्थ** *an-avastha*, *as, ā, am*, unsettled, unstable; (*ā*), f. unsettled condition or character; instability, unsteady or loose conduct; (in phil.) non-finality (of a proposition), endless series of statements, *An-avasthāna* *as, ā, am*, unstable, fickle; (*as*), m. wind; (*am*), n. instability; unsteadiness or looseness of conduct.

*An-avasthāyin*, *ī, inī, ī*, transient.

*An-avasthita*, *as, ā, am*, unsettled, unsteady, loose in conduct. — *Anavasthita-citta*, *as, ā, am*, or *an-avasthitātman* ("ta-āt"), *ā, ā, a*, unsteady-minded.

— *Anavasthita-citta-tva*, *am, n.* unsteadiness of mind. — *Anavasthita-tva*, *am, n.* unsteadiness, instability.

*An-avasthiti*, *is, f.* instability; unsteadiness; looseness of character.

**अनवस्यत्** *an-ava-syat*. See *an-avasāna*.

**अनवहित** *an-avahita*, *as, ā, am*, heedless, inattentive.

**अनवह्वर** *an-avahvara*, *as, ā, am*, Ved. not crooked, straightforward.

**अनवाच्** *an-avāc*, *k, k, k*, not speechless, the reverse of speechless.

**अनवाञ्च** *an-avāñc*, *ān, ācī, āk*, not inclining downwards, looking up or straightforward.

**अनवानम्** *an-avānam*, ind. without breathing (between), in one breath, without interruption, *uno tenore*. — *Anavāna-tā*, f. uninterruptedness, continuity.

**अनवाप्त** *an-avāpta*, *as, ā, am*, not obtained. *An-avāpti*, *is, f.* non-attainment.

**अनवायम्** *an-avāyam*, ind., Ved. uninterruptedly, unyieldingly.

**अनविव्य** *an-avithya*, *as, ā, am* (fr. *avi*, q. v.), not suited to sheep.

**अनवेक्ष** *an-aveksha*, *as, ā, am*, regardless; (*am*), ind. irrespectively; without regard to; (*ā*), f. or *an-avekshaṇa*, *am, n.* regardlessness.

**अनव्रत** *an-avrata*, *as, ā, am*, not (wholly) destitute of ascetic performances; (*as*), m. a Jaina devotee of that description.

**अनशन** *an-aśana*, *am, n.* abstinence from food, fasting, especially as a form of suicide adopted from vindictive motives; (*as, ā, am*), fasting. — *Anaśana-tā*, f. not eating.

*An-aśanāya*, *as, ā, am*, Ved. not hungry.

*An-aśita*, *am, n.* condition of not having eaten, fasting.

*An-aśnat*, *an, atī, at*, not eating, not enjoying.

— *Anaśnant-sāngamana*, *as, m.*, Ved. the sacrificial fire in the Sabhā (which is approached before breakfast).

*An-aśnāna*, *as, ā, am*, not eating.

**अनश्रु** *an-aśru*, *us, us, u*, tearless.

**अनश्व** *an-aśva*, *as, ā, am*, having no horse or horses; (*as*), m. something that is not a horse.

— *An-aśva-dā*, *ās, ās, am*, Ved. one who does not give horses.

**अनश्वन्** *an-aśvan*, *ā, m.*, N. of Parikshit's father.

**अनश्वर** *a-naśvara*, *as, ī, am*, imperishable.

*A-nashṭa*, *as, ā, am*, undestroyed, unimpaired.

— *Anashṭa-paśu*, *us, us, u*, Ved. having his cattle unimpaired. — *Anashṭa-vedas*, *ās, ās, as*, Ved. having his property unimpaired.

**अनस** *anas*, *as, n.* (said to be fr. rt. *an*), a cart; a mother; birth; offspring, living creature; boiled rice. — *Anas-vat*, *ān, atī, at*, Ved. yoked to a cart.

*Anaḍ-uh*, *anar-viś*, see s. v. (*s* changed to *ḍ* and *r*).

**अनस्य** *an-asūya*, *as, ā, am*, not spiteful, not envious; (*ā*), f. freedom from spite; absence of ill-will or envy; N. of a daughter of Daksha, and of one of Sakuntalā's friends.

*An-asūyaka*, *as, ā, am*, or *an-asūyu*, *us, us, u*, not spiteful or envious.

**अनसूरि** *an-a-sūri*, *is, is, ī*, Ved. not unwise, wise.

**अनस्तमित** *an-astam-ita*, *as, ā, am*, not gone down; not subject to setting or declining.

**अनस्थ** *an-astha*, *as, ā, am*, or *an-asthi*, *is, is, ī*, or *anasthika*, *as, ā, am*, or *anasthi-mat*, *ān, atī, at*, boneless.

**अनहङ्कार** *an-ahankāra*, *as, m.* (non-ego-tism), absence of or freedom from self-conceit, or the tendency to regard self as something distinct from

the supreme spirit; freedom from pride; (*as, ā, am*), free from self-conceit or pride.

*An-ahankṛita, as, ā, am*, or *an-aham-vādin, ī, inī, ī*, free from self-conceit or pride.

*An-ahankṛiti, is, f.* = *an-ahankāra*; (*is, is, ī*), free from self-conceit or pride.

*अनहन* *an-ahan, as, n.* a day which is no day, an evil or unlucky day.

*अना* *anā, ind., Ved.* (inst. of pronom. base *a*), hereby, thus, indeed; also said to be a substitute for *an* or *ana*, 'not', in one or two words.

*अनाकार* *an-ākāra, as, ā, am*, shapeless.

*अनाकारित* *an-ākārīta, as, ā, am*, not claimed, not exacted.

*अनाकाल* *an-ākāla, as, m.* unseasonable time; famine. — *Anākāla-bhṛita, as, m.* a slave who became one voluntarily to avoid starvation in a time of scarcity; also spelt *annākāla-bhṛita*.

*अनाकाश* *an-ākāśa, as, ā, am*, having no transparent atmosphere, differing from it; opaque, dark; (*as, am*), m. n. air or atmosphere undeserving of its name.

*अनाकुल* *an-ākula, as, ā, am*, not beset; not confused; unperplexed, calm, consistent, regular.

*अनाकृत* *an-ākṛita, as, ā, am, Ved.* unclaimed, unreclaimable.

*अनाक्रान्त* *an-ākṛānta, as, ā, am*, unassailed, unassailable; (*ā*), f. a plant, Prickly Nightshade, *Solanum Jacquinii*.

*अनाक्षरित* *an-ākshūrīta, as, ā, am*, unapproached.

*अनाक्षित* *an-ākshīt, t, t, t, Ved.* not siding or resting.

*अनाग* *an-āga, as, ā, am, Ved.* sinless; see *an-āgas*; (*ā*), f., N. of a river.

*अनागत* *an-āgata, as, ā, am* (rt. *gam*), not come, not arrived; future; not attained, not learnt; unknown; (*am*), n. the future. — *Anāgata-vat, ān, atī, at*, connected with or relating to the future. — *Anāgata-vihātrī, ā, m.* (disposer of the future), provident; N. of a fish. — *Anāgatābādha* (*ta-ab*), *as, m.* future trouble. — *Anāgatārtavā* (*ta-ar*), f. a girl who has not yet attained to puberty. — *An-āgatāvekshāṇa* (*ta-av*), *am, n.* act of looking at that which is to come next.

*An-āgati, is, f.* non-arrival; non-attainment, non-accession.

*An-āgama, as, m.* non-arrival, non-attainment; (*as, ā, am*), not come, not present; (in law) not constituting an accession to previous property, but possessed from time immemorial, and therefore without documentary proof. — *Anāgamopabhoga* (*na-up*), *as, m.* enjoyment of such property.

*An-āgamīshyat, an, antī, at*, one who will not approach.

*An-āgamya, as, ā, am*, unapproachable, unattainable.

*An-āgamin, ī, inī, ī*, not coming, not arriving; not future, not subject to returning; (*ī*), m. epithet of the third among the four Buddhist orders.

*An-āgānuka, as, ā, am*, in the habit of coming, not likely to come.

*अनागम* *an-āgas, ās, ās, as*, sinless, blameless; conferring sinlessness or bliss. — *Anāgās-tra, am, n.*, Ved. sinlessness. — *Anāgo-hatyā, f.* murder of an innocent person.

*अनाचरण* *an-ācāraṇa, am, n.* or better *an-ācāra, as, n.* improper behaviour; departure from that which is customary or right.

*An-ācāra, as, ā, am*, or *anācārīn, ī, inī, ī*, improper in behaviour; regardless of custom or propriety or law; unprincipled.

*अनाचार्यभोगीन* *an-ācārya-bhogīna, as, ā, am*, unfit or improper for a spiritual teacher to eat or enjoy.

*अनाज्ञप्त* *an-ājñapta, as, ā, am* (rt. *jñā*), not commanded. — *Anājñapta-kārīn, ī, inī, ī*, doing what has not been commanded.

*अनाज्ञात* *an-ājñāta, as, ā, am*, unknown, surpassing all that has ever been known.

*अनाद्य* *an-ādya, as, ā, am*, not wealthy, poor. — *An-ādhyam-bharishyu, us, us, u*, not becoming wealthy; becoming poor (?).

*अनातत* *an-ātata, as, ā, am*, not stretched or strung (as a bow).

*अनातप* *an-ātapa, as, m.* freedom from the blaze of the sun; shade; coolness.

*अनातुर* *an-ātura, as, ā, am, Ved.* free from suffering or weariness; well.

*अनात्मन्* *an-ātman, ā, m.* not self, another; something different from spirit or soul; (*ā, ā, ā, a*), not spiritual, corporeal; destitute of spirit or mind. — *An-ātma-jīa, as, ā, am*, destitute of spiritual knowledge or true wisdom. — *An-ātma-pratyarekshā, f.* (with Buddhists) reflection that there is no spirit or self. — *An-ātma-vat, ān, atī, at*, not self-possessed; (*vat*), ind. unlike one's self.

*An-ātmaka, as, ā, am*, (with Buddhists) unreal. — *An-ātmanīna, ās, ā, am*, not adapted to self; disinterested.

*An-ātmya, as, ā, am*, impersonal; (*am*), n. want of affection for one's own family.

*अनात्मनिक* *an-ātmantika, as, ī, am*, not perpetual, not final; intermittent, recurrent.

*अनाथ* *a-nātha, as, ā, am*, having no master or natural protector; widowed; fatherless; helpless, poor; (*am*), n., Ved. want of a protector, helplessness. — *Anātha-piṇḍa-da* or *a-nātha-piṇḍika, as, m.* ('giver of cakes or food to the poor'), N. of a merchant, in whose garden Śākyamuni used to instruct his disciples. — *Anātha-sabhā, f.* a poor-house.

*अनाद* *a-nāda, as, m.* absence of sound (in pronouncing aspirated letters).

*A-nādīn, ī, inī, ī*, not sounding.

*अनाददान* *an-ādadāna, as, ā, am*, not accepting.

*अनादर* *an-ādara, as, m.* disrespect, contemptuous neglect; (*as, ā, am*), Ved. not awestruck, calm; indifferent.

*An-ādaraṇa, am, n.* disrespectful behaviour, neglect.

*An-ādarin, ī, inī, ī*, disrespectful, irreverent.

*अनादि* *an-ādi, is, is, ī*, having no beginning, existing from eternity. — *An-ādi-tva, am, n.* state of having no beginning. — *An-ādi-nūdhana, as, ā, am*, having neither beginning nor end, eternal. — *An-ādi-mat, ān, atī, at*, having no beginning. — *An-ādi-madhyānta* (*dhyā-an*), *as, ā, am*, having no beginning, middle or end. — *An-ādyananta, as, ā, am*, without beginning and without end. — *An-ādyaṅta, as, ā, am*, without beginning and end; (*as*), m., N. of Śiva.

*अनादिष्ट* *an-ādīshṭa, as, ā, am*, not indicated; not commanded or instructed; not allowed.

*अनादीनव* *an-ādīnava, as, ā, am*, faultless.

*अनादृत* *an-ādṛita, as, ā, am*, not respected, disrespected, despised.

*An-ādṛitya, ind.* without respecting, regardless of.

*अनादेय* *an-ādeya, as, ā, am*, unfit or improper to be received, unacceptable, inadmissible.

*अनादेशकर* *an-ādeśa-kara, as, ā, am*, doing what is not commanded or not allowed.

*अनाद्य* 1. *an-ādya, as, ā, am*, = *an-ādi*, having no beginning.

*अनाद्य* 2. *an-ādya, as, ā, am*, = *an-ādya*, not eatable.

*अनाद्यृष* *an-ādhyrīsh, k, k, k* (rt. *dhyrīsh*), Ved. not checking.

*An-ādhyrīshṭa, as, ā, am*, Ved. unchecked, unimpaird, invincible, perfect.

*An-ādhyrīshṭī, is, m.* ('superior to any check'), N. of a son of Śūra; also of a son of Ugrasena and general of the Yādava.

*An-ādhyrīshya, as, ā, am*, Ved. invincible, not to be meddled with.

*अनानत* *an-ānata, as, ā, am*, Ved. unbent, not humbled; (*as*), m., N. of a Rishi.

*अनानुकृत* *an-ānukṛitya, as, ā, am* (rt. *kṛi* with *ānu* for *anu*), Ved. inimitable, unparalleled.

*अनानुद* *an-ānuda, as, ā, am* (rt. *dā* with *ānu* for *anu*), Ved. not giving way, unyielding, obstinate; unaided (?), unsurpassed in giving (?).

*अनानुदिष्ट* *an-ānūdishṭa, as, ā, am* (rt. *diṣ* with *ānu* for *anu*), Ved. unsolicited.

*अनानुपूर्व्य* *an-ānupūrvya, am, n.* separation of the different parts of a compound word by the intervention of others; the not coming in regular order, tmesis. — *An-ānupūrvya-saṅghitā, f.* the manner of constructing a sentence with the above tmesis.

*अनानुभूति* *an-ānubhūti, is, f.*, Ved. inattention, neglect; (*tayas*), pl. neglectful or irreligious people.

*अनापद्* *an-āpad, t, f.* absence of misfortune or calamity.

*अनापन्न* *an-āpanna, as, ā, am*, not realized, unattained.

*अनापान* *an-āpāna, as, m.*, N. of a prince, son of Anga.

*अनापि* *an-āpi, is, is, ī*, Ved. having no kindred or friends (epithet of Indra).

*अनापूयित* *an-āpūyita, as, ā, am*, Ved. not stinking.

*अनाप्त* *an-āpta, as, ā, am*, unattained, unobtained; unsuccessful in the effort to attain or obtain; not apt, unfit; (*as*), m. a stranger.

*An-āptī, is, f.* non-attainment.

*An-āpya, as, ā, am*, unattainable, unobtainable.

*अनाप्लुत* *an-āpluta, as, ā, am*, unbathed, unwashed. — *An-āplutāṅga* (*ta-an*), *as, ā* or *ī, am*, having an unwashed body.

*अनावाप* *an-āvādha, as, ā, am*, free from obstacles or troubles.

*अनाभयिन्* *an-ābhayin, ī, inī, ī*, Ved. fearless (epithet of Indra).

*अनाभू* *an-ābhū, ūs, ūs, u*, Ved. neglectful, disobliging, irreligious.

*अनाभ्युदयिक* *an-ābhyudayika, as, ī, am*, inauspicious, ill-omened, unlucky.

*अनामन्* *a-nāman, ā, ā, a*, nameless; infamous; (*ā*), m. the ring-finger. — *Anāma-tva, am, n.* namelessness.

*A-nāmaka, as, ā, am*, nameless, infamous; (*as*), m. the intercalary month; (*am*), n. piles, haemorrhoids. — *A-nāmikā, f.* the ring-finger.

*अनामय* *an-āmayā, as, ā, am*, free from disease, healthy, salubrious; (*as*), m. Śiva; (*am*), n. health.

*An-āmayat, an, antī, at*, Ved. not causing pain, not hurting; (*t*), n., Ved. health.

*An-āmayitnu, us, us, u, Ved. salubrious, curative.*

**अनामिन्** *a-nāmin, ī, imī, ī, Ved. unbending. A-nāmya, as, ā, am, impossible to be bent.*

**अनामिष** *an-āmisha, as, ā, am, without flesh; bootless, profitless.*

**अनामृण** *an-āmṛiṇa, as, ā, am, Ved. having no enemy that can injure.*

**अनामृत** *an-āmṛita, as, ā, am, immortal.*

**अनायक** *a-nāyaka, as, ā, am, having no leader or ruler, disorderly.*

**अनायत** *an-āyata, as, ā, am, uncheeked, unrestrained; not propped or supported; close, continuous, unseparated; unextended, having no length.*

**अनायतन** *an-āyatana, am, n. that which is not really a resting-place or an altar; (as, ā, am), having no resting-place or altar. — Anāyatana-vaṭ, ān, atī, ut, = the last.*

**अनायसाय** *an-āyasa, as, ā, am, independent, uncontrolled. — Anāyatta-vṛitti, is, is, ī, having an independent livelihood. — Anāyattavṛitti-tā, f. independence.*

**अनायसाय** *an-āyasāgra (°sa-ag°), as, ā, am, having no iron point.*

**अनायास** *an-āyāsa, as, m. absence of exertion, facility, ease, idleness, neglect; (as, ā, am), easy, ready; (ena), ind. easily. — Anāyāsa-kṛita, as, ā, am, done readily or easily; (am), n. an infusion prepared extemporaneously (in medicine).*

**अनायुध** *an-āyudha, as, ā, am, Ved. weaponless; having no implements (for sacrifice).*

**अनायुषा** *an-āyushā, f. or an-āyus, f., N. of the mother of Bala and Vjitra. An-āyushya, as, ā, am, not imparting long life, fatal to long life.*

**अनारत** *an-ārata, as, ā, am, eternal; (am), ind. eternally.*

**अनारभ्य** 1. *an-ārabhya, as, ā, am, improper or impracticable to be commenced or undertaken. — Anārabhya-tva, am, n. impossibility of being commenced.*

2. *an-ārabhya, ind. without commencing: this is used in compounds in the sense 'detached'; thus, an-ārabhya-vāda, as, m. a detached remark (upon sacrifices, &c.); anārabhya-dhīta (°ya-adh°), as, ā, am, taught or studied or read as a detached subject (not as part of a regular or authoritative treatise).*

**अनारम्भा** *an-ārambha, as, m. absence of beginning, non-commencement, not attempting or undertaking; (as, ā, am), having no commencement.*

**अनारम्भण** *an-ārambhaṇa, as, ā, am, Ved. (for anālabhana) having no support.*

**अनारम्भण** *an-ārambhaṇa, as, ā, am, Ved. without support (?), or intangible (?).*

**अनारुह्य** *an-āruhya, ind. not having surmounted.*

**अनारोग्य** *an-ārogya, am, n. sickness; (as, ā, am), unhealthy. — Anārogya-kara, as, ā or ī, am, unwholesome, unhealthy, causing sickness.*

**अनार्य** *an-ārya, am, n. crookedness, moral or physical; disease.*

**अनार्यव** *an-āryava, as, ī, am, unseasonable.*

**अनार्यविज्ञान** *an-āryavijñāna, as, ā, am, unfit or unsuitable for a priest.*

**अनार्य** *an-ārya, as, ā, am, not respectable, vulgar, unworthy, inferior, bad, vile; destitute of Āryas; (as), m. not an Ārya. — Anārya-karṇin, ī, m. doing work unbecoming an Ārya or becoming only a non-Ārya. — Anārya-ja, as, ā, am, of vile or unworthy origin; (am), n. Agallochum, being a pro-*

duce of the country of Mlecchas or barbarians. — *An-ārya-jushṭa, as, ā, am, practised, observed, or possessed by men who are not Āryas. — Anārya-tā, f. or anārya-tva, am, n. vileness, unworthiness, baseness. — Anārya-tikta, as, m. a medicinal plant, a kind of Gentian (Gentiana Cherayta Rox).*

*An-āryaka, am, n. Agallochum or Aloe wood (Aquila Agallocha Rox).*

**अनार्ष** *an-ārsha, as, ī, am, not referring or belonging to a Rishi or to the genuine text of a Vedic hymn; e. g. the word itī, added for grammatical purposes in the Pada-pāṭha to certain words, which in the Saṃhitā-pāṭha are not followed by itī, not applied to a Rishi, not added to his name, as an affix. An-ārsheya, as, ī, am, the same as the last.*

**अनारलम्ब** *an-ālamba, as, ā, am, unsupported, without stay or support; (as), m. want of support; dependency.*

*An-ālambana, as, ā, am, unsupported; depending. An-ālambī, f. Siva's lute.*

*An-ālambukā or an-ālambhukā, f. a woman during menstruation.*

**अनारलय** *an-ālāpa, as, ā, am, reserved, taciturn; (as), m. reserve, taciturnity.*

**अनारलोचित** *an-ālocita, as, ā, am, unseen, unheald; unweighed, unconsidered, rash, imprudent. An-ālocyā, ind. not having considered.*

**अनारव्या** *an-āvayā, ās, ās, am, Ved. unyielding, not desisting.*

**अनारवति** *an-āvartī, is, f. non-return, i. e. final emancipation. See an-āvṛit below.*

**अनारविद्ध** *an-āviddha, as, ā, am, not wounded, unhurt, unmoved by.*

**अनारविल** *an-āvīla, as, ā, am, not turbid, clear, pure, not marshy.*

**अनारवृत** *an-āvṛit, t, t, t, Ved. not returning. An-āvṛita, as, ā, am, not turned about or round; not retreating; not frequented or approached; not chosen.*

*An-āvṛitti, is, f. non-return; final emancipation.*

**अनारवृत** *an-āvṛita, as, ā, am, uncovered, undressed, uninclosed, open.*

**अनारवृष्टि** *an-āvṛiṣṭī, is, f. want of rain, drought.*

**अनारवेदित** *an-āvedita, as, ā, am, not notified, not made known.*

**अनारव्याध** *an-āvyaḍha, as, ā, am, Ved. impossible to be broken or forced open.*

**अनारव्रस्क** *an-āvṛaska, as, m. (rt. vṛaś), uninjured condition; (as, ā, am), not injurious.*

**अनाश** 1. *an-āśa, as, ā, am (fr. āśā), hopeless, despairing.*

**अनाश** 2. *a-nāśa, as, ā, am (rt. naś), undestroyed, living.*

*A-nāśin, ī, inī, ī, imperishable. A-nāśya, as, ā, am, indestructible.*

**अनाशक** *an-āsaka, am, n. fasting, abstaining from food even to death. — Anāsaka-nvṛita, as, m. one who has abandoned the practice of fasting. — Anāsakāyana (°ka-ay°), am, n. a course of fasting (as a penance).*

**अनाशस्त** *an-āsasta, as, ā, am, not praised; not commendable (?), inglorious (?), hopeless (?).*

**अनाशीदी** *an-āśīdī, ās, m. not giving a blessing; ungrateful.*

**अनाशु** 1. *an-āśu, us, us, u, not quick, slow.*

**अनाशु** 2. *an-āśu, us, us, u (rt. aś), not diffusive, not pervading.*

**अनाशु** 3. *a-nāśu, us, us, u, Ved. indestruc-*

**अनाश्रय** *an-āścārya, as, ā, am, not wonderful.*

**अनाश्रमिन्** *an-āśramin, ī, m. one who does not belong to or follow any of the four Āśramas or religious orders to which Brāhmins at different periods of life are bound to attach themselves.*

*An-āśrama-vāsa or an-āśrame-vāsa, as, m. one who does not belong to the Āśramas; non-residence in a religious retreat.*

**अनाश्रय** *an-āśraya, as, m. absence or want of any person or thing to depend upon; defencelessness, self-dependence, isolation; (as, ā, am), defenceless; unprotected; isolated.*

*An-āśrita, as, ā, am, detached; disengaged; unconnected with, independent; non-inherent.*

**अनाश्रव** *an-āśvas, vān, ushī, vat, not having eaten, fasting.*

**अनाश्र** *a-nāshtra, as, ā, am, free from dangers or dangerous opponents.*

**अनाश** *an-ās, ās, m. f. having no mouth or face.*

**अनाश** *a-nāsa, as, ā, am, Ved. without a nose (epithet of demons).*

*A-nāśika, as, ā, am, noseless.*

**अनासादित** *an-āsādita, as, ā, am, not met with, not found or obtained, not encountered or attacked; not occurred; not having happened; non-existent.*

*— Anāsādita-vigraha, as, ā, am, unused to war.*

**अनास्था** *an-āsthā, f. unfixedness, want of confidence; disrespect; want of consideration; want of faith or devotedness; unconcern, indifference.*

*An-āsthāna, as, ā, am, having or yielding no basis or fulcrum; without a fixed seat or site.*

**अनास्वाद** *an-āsvāda, as, m. want of taste, insipidity; (as, ā, am), without taste, insipid.*

*An-āsvādita, as, ā, am, untasted.*

**अनाहत** *an-āhata, as, ā, am, unbeaten, unwounded, intact; new and unbleached (as cloth); produced otherwise than by beating; not multiplied; (as), m. the fourth of the mystical cakras or circles of the body. — Anāhata-nāda, as, m. a sound produced otherwise than by beating; the sound om.*

**अनाहार** *an-āhāra, as, m. abstinence, not taking food; non-seizure; non-production; (as, ā, am), one who abstains from food.*

*An-āhārin, ī, inī, ī, not taking (food); fasting. An-āhārya, as, ā, am, not to be seized or taken, not producible; not to be eaten.*

**अनाहिताग्नि** *an-āhitāgni (°ta-ag°), is, m. a householder who has neglected to perform the Agnyadhāna.*

**अनाहुति** *an-āhuti, is, f. non-sacrificing; a sacrifice unworthy of its name.*

**अनाहूत** *an-āhūta, as, ā, am, uncalled, uninvited. — Anāhūtopajalptn (°ta-up°), ī, m. an uncalled-for boaster. — Anāhūtopariśhṭa (°ta-up°), as, ā, am, seated as an uninvited guest.*

**अनाह्लाद** *an-āhlāda, as, m. absence of joy; (as, ā, am), gloomy, not cheerful.*

*An-āhlādīta, as, ā, am, not exhilarated.*

**अनिकेत** *a-nikēta, as, ā, am, unpraised.*

**अनिकामतस्** *a-nikāmatas, ind. involuntarily, unintentionally.*

**अनिकेत** *a-niketa or a-niketana, as, ā, am, houseless.*

**अनिक्षिपधूर** *a-nikshipta-dhūra, as, m., N. of a Bodhisattva or deified Buddhist saint.*

**अनिक्षु** *an-ikshu, us, m. not (true) Sparganecane; a sort of long grass or reed, Saccharum Sparganeum. (Ān may here denote 'comparison,' see 3. a.)*

**अनिगीर्ये** a-nigīrṇa, as, ā, am, not swallowed, not supplied (as an ellipsis).

**अनिग्रह** a-nigraha, as, ā, am, unrestrained; (as), m. non-restraint; non-refutation; not owning one's self refuted. — *Anigraha-sthāna*, am, n. (in philosophy) occasion of non-refutation.

**अनिघातेषु** a-nighāteshu ('ta-ishu), us, m., N. of a man (having arrows that strike no one).

**अनिङ्ग्य** an-ingya, as, ā, am, not divisible; a word not divisible.

**अनिच्छ** an-icchā or an-icchaka, as, ā, am, or an-icchāt, an, anī or atī, at, or an-icchū, us, us, u, or an-icchuka, as, ā, am, undesirous, averse, unwilling; not intending.

*An-icchā*, f. absence of wish or design, indifference.

**अनिजक** a-nijaka, as, ā, am, not one's own, belonging to another.

**अनिता** anita, as, ā, am (etym. doubtful), destitute of. — *Anita-bhā*, f., Ved. not endowed with splendor, N. of a river (?).

**अनित्य** a-nitya, as, ā, am, not everlasting, transient; occasional, incidental; irregular, unusual; unstable; uncertain; (am), ind. occasionally. — *Anitya-karman*, a, n. or *anitya-kriyā*, f. an occasional act of worship, sacrifice for a special purpose. — *Anitya-tā*, f. or *anitya-tra*, am, n. transient or limited existence. — *Anitya-datta* or *anitya-dattaka* or *anitya-datrima*, as, m. a son surrendered by his parents to another for temporary or preliminary adoption. — *Anitya-pratyavekshā*, f. (Buddhist) consciousness that all is passing away. — *Anitya-bhāva*, as, m. transitoriness. — *Anitya-sama*, as, ā, m. f. sophism, consisting in generalizing what is exceptional (as perishableness). — *Anitya-sama-prakarana*, am, n. a section in the Nyāya discussing that sophism. — *Anitya-samāna*, as, m. a compound, the sense of which may be equally expressed by resolving it into its constituent parts.

**अनिदान** a-nidāna, as, ā, am, causeless, groundless.

**अनिद्र** a-nidra, as, ā, am, sleepless, awake; (ā), f. sleeplessness.

*Anidrita*, as, ā, am, not asleep, awake.

**अनिष्ट** a-niṣṭha, as, ā, am, unchecked, unsubdued.

**अनिध** an-idhma, as, ā, am, having or requiring no fuel.

**अनिन** an-ina, as, ā, am, Ved. having no master.

**अनिन्दित** a-nindita, as, ā, am, irreproachable, not despised, pious, virtuous, free.

*Anindya* or *a-nindanīya*, as, ā, am, unblamable, faultless.

**अनिन्द्र** an-indra, as, ā, am, deprived of Indra; dispensing with or disregarding Indra.

**अनिन्द्रिय** an-inḍriya, am, n. that which is not the senses, the soul, the reason.

\* **अनिपद्यमान** a-nipadyamāna, as, ā, am, not falling down (to sleep), untiring.

**अनिपात** a-nipāta, as, in. (not a fall), continuance of life.

**अनिपुण** a-nipuṇa, as, ā, am, unskilled, not clever or conversant.

**अनिबद्ध** a-nibaddha, as, ā, am, not tied down, not bound, unattached, incoherent, unconnected. — *Anibaddha-pralāpīn*, i, inī, i, chattering incoherently, talking at random.

**अनिबाध** a-nibādha, as, ā, am, unobstructed, unlimited; (as), m. liberty.

**अनिभूत** a-nibhūta, as, ā, am, not private, not reserved, immodest, bold, public.

**अनिभृष्ट** a-nibhrīṣṭa, as, ā, am, Ved. unabated; unimpaired; undefeated. — *Anibhrīṣṭa-tarī-hi*, is, m., Ved. having unabated power.

**अनिभ्य** an-ibhya, as, ā, am, not wealthy.

**अनिमन्** animan, ā, m. a mote. See *aṣiman*.

**अनिमन्त्रित** a-nimantrita, as, ā, am, uninvited. — *A-nimantrita-bhojin*, i, inī, i, eating without being invited.

**अनिमान** a-nimāna, as, ā, am, Ved. unbounded, immense.

**अनिमित्त** a-nimitta, as, ā, am, having no adequate occasion, causeless, groundless; (am), n. absence of an adequate cause or occasion, groundlessness. — *Animitta-tas*, ind. groundlessly. — *A-nimitta-nirākṛita*, as, ā, am, groundlessly rejected. — *Animitta-linga-nāśa*, as, m. (unaccountable loss of distinct vision); N. of an ophthalmic disease, ending in total blindness, perhaps amaurosis.

**अनिमिष** a-nimish, f., Ved. absence of winking (only used in acc. and inst. cases). — *Animisham* or *animishā* or *animesham*, ind., Ved. without winking, i. e. vigilantly or incessantly.

*A-nimisha* or *a-nimesha*, as, ā, am, not winking, looking steadily, vigilant; open as eyes or flowers; (as), m. not winking; a god; a fish. — *Animishāksha* ('sha-ak'), as, i, m. f. one whose eyes are fixed. — *Animishācārya* ('sha-āc'), as, m., N. of Vṛihaspati.

*Animishīya*, as, ā, am, relating to those who do not wick (i. e. to the gods).

**अनियत** a-niyata, as, ā, am, not regulated, uncontrolled, not fixed, uncertain, unrestricted, irregular, casual. — *A-niyata-puṅskā*, f. a woman irregular or unchaste in conduct. — *Aniyata-vṛitti*, is, is, i, having no fixed or regular employment or income. — *Aniyatānka* ('ta-ān'), as, m. (in arithm.) an indeterminate digit. — *A-niyatātman* ('ta-āt'), ā, m. one whose self or spirit is not regulated or under proper control.

*A-niyama*, as, m. absence of control or rule or fixed order or obligation, unsettledness; indecorous or improper conduct; uncertainty, doubt; (as, ā, am), having no rule, irregular.

*A-niyamita*, as, ā, am, having no rule or law; irregular.

**अनियुक्त** a-niyukta, as, ā, am, not appointed, not authoritative; (as), m. an assessor at a court who has not been formally appointed and is not entitled to vote.

*A-niyogin*, i, inī, i, not attached or clinging to.

**अनिर** an-ira, as, ā, am, Ved. destitute of food (or vigour?), or of a sacrificial offering; (ā), f. want of food (languor?).

**अनिराकरिष्णु** a-nirākarishṇu, us, us, u, not obstructive, not censorious.

*A-nirākṛita*, as, ā, am, unobstructed.

**अनिरुक्त** a-nirukta, as, ā, am, unuttered, not articulated, not clearly explained, unspeakable, not plain, vague. — *Anirukta-gāna*, am, n. indistinct singing; humming (of hymns), a particular mode of chanting the Sāma-veda.

**अनिरुद्ध** a-niruddha, as, ā, am, unobstructed, unguernable, self-willed; (as), m. a spy, a secret emissary (?), the son of Pradyumna, a form of Kāma, and husband of Ushā; Siva; N. of an Arhat contemporary of Śākyamuni; N. of a descendant of Vṛiṣṇi; (am), n. the rope for fastening cattle. — *A-niruddha-patha*, am, n. an unobstructed path; the atmosphere, ether. — *A-niruddha-bhāvinī*, f. Aniruddha's wife.

**अनिरूपित** a-nirūpita, as, ā, am, not determined, undefined.

**अनिरिजित** a-nirjita, as, ā, am, unconquered, unvanquished.

**अनिरिचय** a-nirīchaya, as, m. uncertainty, want of decision.

*A-nirīchita*, as, ā, am, unascertained, undetermined.

*A-nirīchaya*, as, ā, am, not to be decided.

**अनिर्देश** a-nirdāśa or a-nir-dāśaha ('śa-ak'), as, ā, am, within the ten days of impurity after childbirth or a death; (am), ind. = preceding, used adverbially.

**अनिर्दिष्ट** a-nirdiṣṭa, as, ā, am (rt. diṣ'), unexplained, undefined.

*A-nirdiṣṭa*, as, m. absence or unsatisfactoriness of rule or direction.

*A-nir-dēśya* or *a-nirdiśya*, as, ā, am, undefinable, inexplicable, incomparable.

**अनिर्धारित** a-nirdhārita, as, ā, am, undetermined, unascertained, undefined.

*A-nirdhārya*, as, ā, am, undeterminable, not to be agreed upon.

**अनिर्भर** a-nirbhara, as, ā, am, little, slight, light.

**अनिर्भेद** a-nirbheda, as, m. (the act of not blurring out), not revealing.

**अनिर्मल** a-nirmala, as, ā, am, dirty, foul, turbid.

*A-nirmālyā*, f. a plant (Medicago Esculenta, Rox).

**अनिलोचित** a-nirlocita, as, ā, am, not carefully looked at, not considered.

**अनिर्वचनीय** a-nirvacanīya or a-nirvācya, as, ā, am, unutterable, indescribable; improper to be mentioned.

**अनिर्वर्तमान** a-nirvartyamāna, as, ā, am, not being brought to a close.

**अनिर्वाण** a-nirvāṇa, as, ā, am, unextinguished.

**अनिर्वाह** a-nirvāha, as, m. non-accomplishment, non-completion; inconclusiveness; insufficiency of income, the state of being straitened in means.

*A-nirvāhya*, as, ā, am, difficult to be managed.

**अनिर्विण** a-nirvinṇa, as, ā, am, not down-cast.

*A-nirvid*, t, t, i, free from causes of depression.

*A-nirveda*, as, m. non-depression, self-reliance.

**अनिर्वृत** a-nirvṛita or a-nirvṛita, as, ā, am, unaccomplished, unfulfilled; discontented; unhappy, ill at ease, unquiet, discomposed.

*A-nirvṛiti* or *a-nirvṛitti*, is, f. incompleteness, discontent, misery.

**अनिर्वेश** a-nirveśa, as, ā, am, destitute of employment, wretched.

**अनिल** anila, as, m. (fr. rt. an, cf. Irish *anal*), air or wind, considered also as a deity; one of the subordinate deities, forty-nine of whom form the class of Anilas or winds; one of the eight demi-gods, called Vasus; wind, as one of the humors or *rasas* of the body; rheumatism, paralysis, or any affection referred to disorder of the wind; N. of a Rishi and other persons; the letter y; the number forty-nine; (i), f. the fifteenth Nakshatra (?). — *Anila-kumāra*, ās, m. pl. among the Jains, a class of deities. — *Anila-ghna*, as, i, am, or *anila-han*, hā, -ghnī, ha, or *anila-hrit*, t, t, t, or *anilāpaha* ('la-ap'), as, ā, am, curing disorders arising from wind. — *Anila-ghnaka*, as, m. a large tree (Terminalia Belerica). — *Anila-parvaya* or *anila-parvāya*, as, m. pain and swelling of the eyelids and outer parts of the eye. — *Anila-prakṛiti*, is, is, i, having an airy or windy nature. — *Anila-ryādhi*,

is, m. derangement of the (internal) friend. — *Anila-sakha*, as, m., N. of fire (the friend of wind). — *Anilāmaja* ('la-āt'), as, m. the son of the wind, Hanumat or Bhīma. — *Anilāntaka* ('la-an'), as, m., N. of a plant, Ingudi or Angāra-pushpa (wind-destroying). — *Anilāmaya* ('la-ām'), as, m. morbid affection of the wind, flatulence, rheumatism. — *Anilāyana* ('la-ay'), am, n. way or course of the wind. — *Anilāsin* ('la-ās'), i, inī, i, fasting, lit. feeding on the wind.

**अनिलम्भसमाधि** *a-nilambha-samādhi*, is, m. (i. e. unpropped meditation), N. of a peculiar kind of meditation among Buddhists.

**अनिलयन** *a-nilayana*, as, ā, am, having no (fixed) home.

**अनिलोचित** *a-nilōcīta*. See *anirōcīta*.

**अनिलोडित** *a-nilōḍita*, as, ā, am, inexperienced.

**अनिवर्तन** *a-nivartana*, as, ā, am, not turning away, firm, steadfast; improper to be abandoned, right. — *Anivartin*, i, inī, i, not turning back, brave, not returning. — *Anivarti-tva*, am, n. not turning back, brave resistance.

**अनिवारित** *a-nivārita*, as, ā, am, unchecked, unimpeded, unopposed, unforbidden.

*Anivārya*, as, ā, am, not to be warded off, inavertible, unavoidable, irresistible.

**अनिविशमान** *a-nivīśamāna*, as, ā, am, Ved. not retiring to rest, restless.

**अनिवृत** *a-nivṛita*, as, ā, am, unchecked, not impeded.

**अनिवेदित** *a-nivedita*, as, ā, am, untold, unmentioned. — *Anivedita-vijñāta*, as, ā, am, known without being told.

*Anivedya*, ind. not having announced.

**अनिवेशन** *a-niveśana*, as, ā, am, Ved. having no place of rest.

**अनिश** *a-niśa*, as, ā, um, Ved. nightless, i. e. sleepless, uninterrupted, incessant. — *Aniśam*, ind. incessantly.

*Aniśita*, as, ā, am, Ved. incessant. — *Aniśita-sarga*, as, ā, am, Ved. having an incessant flow.

**अनिश्चित** *a-niścīta*, as, ā, am, unascertained, not certain.

*Aniścītya*, ind. not having ascertained.

**अनिश्चिन्त** *a-niścīntya*, as, ā, am, not to be comprehended (by thought), inconceivable.

**अनिशङ्ग** *a-niśhanga*, as, ā, am, Ved. having no quiver, unarmed.

**अनिशय** *a-niśhavya*, as, ā, am, Ved. not to be killed.

**अनिषिद्ध** *a-niśiddha*, as, ā, am, unprohibited, unforbidden.

*Aniśiddhra*, as, ā, am, Ved. unimpeded, unchecked.

**अनिषु** *an-īshu*, us, us, u, having no arrows, having bad arrows.

**अनिष्कृत** *a-niśkṛita*, as, ā, am, not done with, unfinished, not settled. — *Aniśkṛitainas* ('ta-en'), ās, ās, as, having one's guilt not settled, i. e. unexpiated.

**अनिष्ट** 1. *an-īshṭa*, as, ā, am (rt. *ish*), unwished, undesirable, disadvantageous, disagreeable, unfavourable; bad, wrong, evil, unlucky, ominous; (ā), f. a plant, Sida Alba; (am), n. evil, detriment, disadvantage, calamity, crime. — *Aniśṭa-graha*, as, m. an evil planet. — *Aniśṭa-dushṭa-dhī*, i, i, i, having an evil and corrupt mind. — *Aniśṭa-prasarga*, as, m. connection with a wrong object or a wrong argument or a wrong rule. — *Aniśṭa-phala*, am, n. evil result.

— *Aniśṭa-sankā*, f. foreboding or fear of evil or misfortune. — *Aniśṭa-sūcaka*, as, ikā, am, foreboding evil, ominous. — *Aniśṭa-hetu*, us, m. an evil omen. — *An-īshṭāpādāna* ('ṭa-āp'), am, n. not obtaining what is desired or (fr. *aniśṭa* and *āpādāna*) obtaining what is not desired. — *An-īshṭāpti* ('ṭa-āp'), is, f. = preceding. — *Aniśṭāśānsin* ('ṭa-ās'), i, inī, i, indicating or boding evil. — *Aniśṭotprekshana* ('ṭa-ut'), am, n. expectation of evil.

**अनिष्ट** 2. *an-īshṭa*, as, ā, am (rt. *yaj*), not offered in sacrifice, not honoured with a sacrifice.

*An-īshṭin*, i, m. one who does not sacrifice or has not sacrificed.

**अनिष्टृत** *a-niśṭṛita*, as, ā, am, Ved. unhurt, unchecked.

**अनिष्टा** *a-niśṭhā*, f. unsteadfastness, unsteadiness.

**अनिष्टुर** *a-niśṭhura*, as, ā, am, not harsh, not scurrilous.

**अनिष्णात** *a-niśṭhāta*, as, ā, am, unskilled.

**अनिष्पत्ति** *a-niśhpatti*, is, f. non-accomplishment, incompleteness.

*Aniśhpanna*, as, ā, am, imperfect, incomplete.

**अनिष्पन्नम्** *a-niśhpattam*, ind. so that the arrow does not come out (on the other side), i. e. not with excessive force.

**अनिर्गम** *a-nisarga*, as, ā, am, unnatural, unnaturally affected.

**अनिर्गम्य** *a-nisṭabha*, as, ā, am, not rendered immovable or stiff; not paralysed; not fixed.

**अनिर्गम्य** *a-nisṭirṇa*, as, ā, am, not crossed over; not set aside; not rid of; unanswered, unrefuted. — *Anisṭirṇābhīyoga* ('ṇa-abh'), as, m. (a defendant) who has not yet (by refutation) got rid of a charge.

**अनीक** *anīka*, as, am, m. n. (fr. rt. *an*), face; appearance, splendor; edge, point; front, row, array, march; army, forces; war, combat. — *Anīka-vat*, ān, m., Ved. having a face, or constituting the face, or occupying the front or foremost rank (epithet of Agni). — *Anīka-vidāraṇa*, as, m. (shatterer of armies), N. of a man. — *Anīka-śas*, ind. in rows or marching columns. — *Anīka-sṭha*, as, m. a warrior or combatant; an armed or royal guard, a sentinel; the trainer of an elephant, an elephant-driver; a mark, a sign, signal; a military drum.

*Anīkīn*, f. an army, a host, forces; a certain force; three Cāmūs or one-tenth of an Akshauhīnī, i. e. a complete army; 2187 elephants and as many cars, 6561 horses, and 10935 foot; a lotus.

**अनीक्ष्य** *an-īkshya*, am, n. not seeing or looking at.

**अनीच** *a-nīca*, as, ā, am, not low, decent, respectable; not pronounced with the Anudatta accent.

— *Anīcānūvartin* ('ca-an'), i, inī, i, not keeping low company; (i), m. a faithful lover or husband.

*Anīcī-darśin*, i, m., N. of a Buddha saint (?).

*Anīcats*, ind. not in a low voice, loudly.

**अनीड** *a-nīḍa*, as, ā, am, having no nest or settled abode, i. e. incorporeal; (as), m. an epithet of Agni or fire.

**अनीति** 1. *a-nīti*, is, f. impropriety, immorality, injustice; impolicy, foolish conduct, indiscretion. — *Anīti-jña*, as, ā, am, or *anīti-rīd*, t, t, t, clever in immoral conduct or (fr. *a* and *nīti-jña*) ignorant of morality or policy, not politic or discreet.

**अनीति** 2. *an-īti*, is, f. freedom from a calamitous season.

**अनीदृश** *an-īdṛśa*, as, i, am, unlike, dissimilar.

**अनीप्सित** *an-īpsita*, as, ā, am, undesired.

**अनीरसन** *a-nīrasana* (*a-nīr-rasana*), as, ā, am, not destitute of a waistband.

**अनीश** *an-īśa*, as, ā, am, one who has not a lord or superior, paramount; powerless, unable; (as), m. Vishnu; (ā), f. powerlessness, helplessness. — *Anīśa-tva*, am, n. powerlessness.

*Anīśvara*, as, ā, am, without a superior; unchecked, uncontrolled, paramount; without power, powerless, unable; not belonging to the deity; atheistical. — *Anīśvara-tā*, f. or *anīśvara-tva*, am, n. absence of a supreme ruler. — *Anīśvara-vādin*, i, m. an atheist, one who denies a supreme ruler of the universe.

**अनीह** *an-īha*, as, ā, am, listless, indifferent; (as), m., N. of a king of Ayodhya.

*An-īhā*, f. indifference, apathy, disinclination. — *An-īhita*, as, ā, am, disagreeable, displeasing, unwished; (am), n. displeasure.

**अनीळ** *a-nīḷa*, Ved. See *a-nīḷa*.

**अनु** 1. *anu*, us, vī, u. See *anu*.

**अनु** 2. *anu*, us, m., Ved. man; N. of a king, one of Yayāti's sons; (possibly) N. of a non-Aryan tribe.

**अनु** 3. *anu*, ind. as a prefix to verbs and nouns, expresses after, along, alongside, lengthwise, near to, under, subordinate to, with.

(When prefixed to nouns, especially in adverbial compounds) it implies repetition, according to, severally, each by each, orderly, methodically.

(As a separable preposition, with accusative) after, along, over, near to, through, to, towards, at, according to, in order, agreeably to, in regard to.

(As a separable adverb) after, afterwards, thereupon, again, further, then, next.

**अनुक** *anu-ka*, as, ā, am, lustful (fr. *anukam*, q. v.; or, according to others, fr. 3. *anu* with affix *ka*).

**अनुकथ** *anu-kath*, cl. 10. P. -*kathayati*, -*yitum*, to relate after (some one else); to repeat (what has been heard).

*Anu-kathana*, am, n. orderly narration, discourse, conversation.

*Anu-kathita*, as, ā, am, related, repeated.

**अनुकनीयस्** *anu-kanīyas*, ān, asī, as, the next youngest.

**अनुकम्** *anu-kam*, Caus. P. -*kāmayati*, -*yitum*, to desire.

*Anu-ka*, as, ā, am, libidinous; see s. v. above.

*Anu-kāma*, as, m., Ved. desire; (as, ā, am), according to one's desire, agreeable; (am), ind. as desired, at pleasure; wish after wish (?), after one's wish (?). — *Anukāma-kṛit*, t, t, t, Ved. fulfilling one's desire.

*Anukāmīna*, as, m. one who acts as he pleases.

**अनुकम्प** *anu-kamp*, cl. 1. Ā. -*kampate*, -*pītum*, to sympathize with, compassionate: Caus. -*kampayati*, -*yitum*, = the same.

*Anu-kampaka*, as, m. (sympathizer), N. of a king; (as, ā, am), (at the close of compounds) sympathizing with, compassionating.

*Anu-kampāna*, am, n. or *anu-kampā*, f. sympathy, compassion.

*Anu-kampāyīn*, i, inī, i, condoling.

*Anu-kampita*, as, ā, am, compassionate. — *Anu-kampitāman* ('ta-āt'), ā, ā, a, having a compassionate spirit.

*Anu-kampin*, i, inī, i, sympathizing with, compassionating.

*Anu-kampya* or *anu-kampāyīna*, as, ā, am, pitiable, worthy of sympathy; (as), m. an ascetic; a courier.

**अनुकर्म** *anu-karma*. See under *anu-kṛish*.

**अनुकल्प** *anu-kalpa*. See under *अनुकल्प*.

**अनुकाङ्क्ष** *anu-kāṅksh*, cl. 1. P. A. -*kāṅkshati*, -*te*, -*kshītum*, to long for, desire, seek. *Anu-kāṅkshā*, f. desire after. *Anu-kāṅkshin*, ī, īṇī, ī, longing for.

**अनुकाल** *anu-kāla*, as, ā, am, opportune, occasional; (am), ind. opportunely, occasionally, on a proper occasion.

**अनुकीर्तन** *anu-kīrtana*. See *anu-kīrti*.

**अनुकुञ्चित** *anu-kuiçita*, as, ā, am, bent, made crooked.

**अनुकुम्भ** *anu-kush*, cl. 9. P. -*kushṇōti*, -*kushitum*, to pull or drag along (to lift?).

**अनुकूज** *anu-kūj*, cl. 1. P. -*kūjati*, -*jitum*, to follow in cooing or singing or groaning.

**अनुकूल** *anu-kūla*, as, ā, am, following the bank (*kūla*), slope or declivity, according to the current, favourable, agreeable; conformable to; friendly, kind, well-disposed; (as), m. a faithful or kind and obliging husband; (ā), f. Croton Polyandrum; N. of a metre; (am), n. favour, kindness (often in an ironical sense). - *Anukūla-tā*, f. concord, good-will, favour, conformity, consent; prosperity. - *Anukūla-nāyaka*, as, m. a kind husband or lover. - *Anukūla-vāyu*, us, m. a favourable wind.

*Anukūlaya*, nom. P. *anukūlayati*, -*yitum*, to act in a friendly way.

**अनुकृ** *anu-kṛi*, cl. 8. P. or poet. A. -*karoti*, -*kurute*, -*kartum*, to do afterwards, to follow in doing, imitate, equal, requite, adopt: Caus. -*kārayati*, -*yitum*, to cause one to imitate.

*Anu-kara*, as, ā, am, imitating; (as), m. an assistant.

*Anu-karaṇa*, am, n. imitation, following an example; resemblance, similarity.

*Anu-kartri*, tā, trī, trī, an imitator, imitating; (tā), m. a mimic, actor, performer.

*Anu-karman*, a, n. imitation; a subsequent rite or ceremony.

*Anu-kāra*, as, m. imitation, resemblance.

*Anu-kārin*, ī, īṇī, ī, imitating, an imitator, acting, mimicing.

*Anu-kārya*, as, ā, am, fit to be imitated or (dramatically) acted; (am), n. subsequent business; subsequent day (?).

*Anu-kṛita*, as, ā, am, copied, imitated, made or done like.

*Anu-kṛīti*, is, f. imitation, a copy, compliance.

*Anu-kṛīya*, as, ā, am, fit to be imitated or represented.

*Anu-kṛiyā*, f. imitation, doing anything subsequently or in like manner; a subsequent rite.

*Anu-kṛī*, f. a subsequent rite or ceremony.

**अनुकृत्** *anu-kṛit*, cl. 6. P. -*kṛintati*, -*kartitum*, to go on shattering or destroying.

**अनुकृप्** *anu-kṛip*, cl. 6. A., Ved. -*kṛipate*, to mourn; nom. A. -*kṛipāyate*, -*yitum*, to compassionate, condole with.

**अनुकृष्** *anu-kṛish*, cl. 1. P. -*karshati*, -*karshitum* or -*krashitum*, to drag after one's self, attract: Caus. -*karshayati*, -*yitum*, = the same; to subject.

*Anu-karsha*, as, m. or *anu-karshana*, am, n. attraction, drawing; invoking, summoning by incantation; the bottom or the axle-tree of a carriage; grammatical attraction; including a subsequent in a preceding rule; lagging behind in a ceremony; delayed performance of a duty.

*Anu-karshan*, ā, m. the bottom of a carriage.

*Anu-kṛishṭa*, as, ā, am, attracted; included or implied in a subsequent rule.

**अनुकृ** *anu-kṛi*, cl. 6. P. -*kirati*, -*karitum*, -*ritum*, to scatter along, to crowd: Pass. -*kiryate*, to become crowded or filled.

*Anu-kirṇa*, as, ā, am, crowded.

**अनुकृत्** *anu-kṛit*, cl. 10. P. -*kīrtayati*, -*yitum*, to relate after (or in order), to narrate.

*Anu-kīrtana*, am, n. act of proclaiming or publishing.

**अनुकृप्** *anu-kṛip*, cl. 1. A. -*kalpate*, -*kalptum*, -*kalptum*, to follow duly: Caus. -*kalpayati*, -*yitum*, to get (others) to follow or imitate duly.

*Anu-kalpa*, as, m. permission to adopt an alternative or substitute, as "instead of Kuśa grass you may use Dūrbā."

*Anu-kalpita*, as, ā, am, followed, attended.

**अनुक्त** *an-ukta*, as, ā, am (rt. *vac*), unuttered, unsaid, unheard of, extraordinary. - *Anukta-ntrmitta*, am, n. a reason which is unuttered or unheard of or extraordinary; (as, ā, am), having such a reason.

*An-ukti*, is, f. the not speaking, improper speech.

**अनुकथ्य** *an-uktha*, as, ā, am, Ved. hymnless, not singing hymns.

**अनुक्रकच** *anu-krakaca*, as, ā, am, serrated, dented like a saw.

**अनुक्रन्द** *anu-krand*, cl. 1. A. -*krandate*, -*ditum*, to shout or cry after one.

**अनुक्रम** *anu-kram*, cl. 1. P. -*krāmati*, -*kramitum*, to go on, go after, follow; to go through in order, enumerate, supply with an abstract or index.

*Anu-krama*, as, m. succession, arrangement, order, method; an index showing the successive contents of a book; (am), ind. in due order.

*Anu-kramaṇa*, am, n. proceeding methodically or in order; following.

*Anu-kramanīkā* or *anu-kramanī*, f. a table or chapter of contents, especially of the collection of hymns &c. in Vedic books.

*Anu-krānta*, as, ā, am, gone over, read, or done in due order.

**अनुक्रीड** *anu-kṛiḍ*, cl. 1. A. -*kṛiḍate*, -*ḍitum*, to play.

**अनुक्रुग्** *anu-kṛuḥ*, cl. 1. P. -*kroṣati*, -*kroṣitum*, to shout at: Caus. -*kroṣayati*, -*yitum*, to join in lamenting, show sympathy.

*Anu-kroṣa*, as, m. tenderness, compassion.

**अनुक्षणम्** *anu-kṣhaṇam*, ind. momentarily, perpetually, every instant.

**अनुक्षन्** *anu-kṣhatṛi*, tā, m. the door-keeper's or charioteer's mate or attendant.

**अनुक्षपम्** *anu-kṣhapam*, ind. night after night.

**अनुक्षर्** *anu-kṣhar*, cl. 1. P. -*kṣharati*, -*ritum*, to flow into or upon.

**अनुक्षि** *anu-kṣhi*, cl. 6. P., Ved. -*kṣhiyati*, -*kṣhetum*, to overspread, reach: Pass. -*kṣhiyate*, to decay or vanish gradually.

**अनुक्षेत्र** *anu-kṣhetra*, am, n. stipend (in commutation probably of the proceeds of an endowment) given to temple-servants in Orissa.

**अनुखञ्ज** *anu-khañja*, as, m., N. of a country.

**अनुख्या** *anu-khyā*, cl. 2. P., Ved. -*khyāti*, -*tum*, to decry.

*Anu-khyāti*, is, f. act of decrying or revealing or reporting.

*Anu-khyātrī*, tā, m. a discoverer, revealer, reporter.

**अनुगङ्गम्** *anu-gaṅgam*, ind. along the Ganges.

**अनुगण** *anu-gaṇ*, cl. 10. P. -*gaṇayati*, -*yitum*, to count over.

*Anu-gaṇita*, as, ā, am, counted over.

*Anu-gaṇitā*, ī, inī, ī, one who has counted over.

**अनुगम्** *anu-gam*, cl. 1. P. -*gaçhati*, -*gantum*, to go after, follow, seek, approach, visit, arrive; to practise, observe, obey, imitate; to enter into; to die out, be extinguished: Caus. -*gamayati*, -*yitum*, to imitate, cause to die out.

*Anu-ga*, as, ā, am, going after, following, corresponding with, adapted to; a companion; a follower, a servant; (at the close of compounds) having followers, as *balānuga*, having a force following him, i. e. leader of a force or army; (ā), f., N. of an Apsaras.

*Anu-gata*, as, ā, am, followed (lit. or fig.), as by a dependant; covered (as by a dress hanging behind); following; a follower; acquired; extinguished; tallying with; (am), n. moderate time in music. - *Anu-gatārtha* ('*ta-ar*'), as, ā, am, having a corresponding (easily discoverable) meaning.

*Anu-gatika*, as, m. a follower, an imitator.

*Anu-gantavya* or *anu-gamya*, as, ā, am, proper to be followed (especially in death); worthy of being imitated.

*Anu-gama*, as, m. or *anu-gamana*, am, n. following, going after in life or death; postcremation of a widow; imitating, approaching.

*Anu-gamya*, as, ā, am, to be followed or imitated.

*Anu-gāmin*, ī, inī, ī, following, a follower, a companion.

*Anu-gāmuka*, as, ā, am, habitually or constantly following or attending.

**अनुगर्ज** *anu-garj*, cl. 1. P. *anu-garjati*, -*jitum*, to shout or roar after.

*Anu-garjita*, am, n. roaring echo.

**अनुगवम्** *anu-gavam*, ind. so as to suit the oxen.

**अनुगवीन** *anu-gavīna*, as, m. a cowherd.

**अनुगा** *anu-gā*, cl. 3. P. -*jigāti*, -*gātum*, to go after, follow, seek, be guided by.

**अनुगादिन्** *anu-gādin*, ī, inī, ī, following in speaking, echoing.

**अनुगाह** *anu-gāh*, cl. 1. A. -*gāhate*, -*gāhitum*, -*gāḍhūm*, to plunge after, be immersed in.

*Anu-gāḍha*, as, ā, am, plunged, immersed.

**अनुगिरम्** *anu-giram*, ind. on the mountain.

**अनुगु** *anu-gu*, ind. behind the oxen or cows.

**अनुगुण** *anu-guṇa*, as, ā, am, having similar qualities, congenial with; according or suitable to; (am), ind. naturally; (as), m. natural peculiarity.

**अनुगुप्** *anu-gup*, cl. 1. P. -*gopayati*, -*goptum*, to protect.

*Anu-gupta*, as, ā, am, protected, sheltered, concealed.

**अनुगृप्** *anu-grīdh*, cl. 4. P. -*grīdhyati*, -*garīhitum*, to be greedy after.

**अनुगृ** *anu-grī*, cl. 9. P. -*grīṇāti*, -*garitum*, -*ritum*, Ved. to join in praising; to rejoin, answer, repeat.

**अनुगै** *anu-gai*, cl. 1. P. -*gāyati*, -*gātum*, to sing after or to (a person or a tune); to celebrate in song: Caus. -*gāpayati*, -*yitum*, to make one sing after or to.

*Anu-gītī*, is, ī, N. of a metre of two verses, the first containing twenty-seven, the second thirty-two mātrās.

अनुग्रह an-ugra, as, ā, am, not harsh or violent, mild, gentle.

अनुग्रह an-ugra, cl. 9. P. -grihṇāti or Ved. -grihṇāti, or cl. 9. A. -grihṇite, -grahitum, to follow in taking or plundering; to support; uphold; to receive, welcome; treat with kindness, favour, oblige; foster.

Anu-grihāta, as, ā, am, favoured, obliged.  
Anu-graha, as, m. or anu-grahana, am, n. favour, kindness, showing favour, conferring benefits, promoting or furthering a good object; assistance; facilitating by incantations; rear-guard; (in the Purāṇas) N. of the eighth or fifth creation. - Anugraha-kātara, as, ā, am, anxious to please or for favour. - Anugraha-sarga, as, m. (in Sāṅkhya phil.) creation of the feelings or mental conditions.

Anu-grahin, ī, m., Ved. proficient in magic skill.  
Anu-grāhaka, as, ikā, am, favouring, furthering, facilitating; favourable, kind, gracious.  
Anu-grāhita or anu-grahita (?), as, ā, am, favoured.

Anu-grāhin, ī, tñī, t, gracious, favourable.  
Anu-grāhya, as, ā, am, fit or deserving to be favoured or furthered.  
Anu-jigṛhīkshā, f. desire to show favour or kindness.

अनुग्रामम् anu-grāmam, ind. village after village.

अनुग्रामिक anu-grāsaka, as, m. a mouthful (of boiled rice), the equivalent of a mouthful.

अनुघट्ट anu-ghaṭṭ, cl. 10. P. -ghaṭṭayati, -yitum, to stroke, rub lengthwise.

अनुघुम् anu-ghuṣ, cl. 1. P., Ved. -ghoshati, -shitum, to name aloud.

अनुचक्ष anu-śakṣ, cl. 2. A., Ved. -śakṣte, -śakṣtum, to look at or up to.

अनुचर anu-śar, cl. 1. P. -śarati, -ritum, to walk or move after or along, to follow, pursue, traverse, seek after; to follow out, adhere to, attend, to behave: Caus. -śarayati, -yitum, to let or cause to traverse.

Anu-śara, as, ī, am, following, attending; (as), m. companion, follower, servant; (ā or ī), f. a female attendant.

Anu-śaraka, as, m. a follower, attendant; (ā), f. a female follower or attendant.  
Anu-śarin, ī, inī, i, following, attending.

अनुचर्चि anu-śarči, is, is, i, Ved. reciting or repeating (in a chorus).

अनुचि 1. anu-śi, cl. 5. P. -śinoti, -śetum, to set or place along or in regular order.

1. anu-śita, as, ā, am, set or placed along or lengthwise or in rows.

अनुचि 2. anu-śi, cl. 3. P., Ved. -śiketi, to remember.

अनुचित 2. an-ucīta, as, ā, am, improper, wrong, unusual, strange. - Anucītartha ("ta-ar"), as, m. an unusual meaning.

अनुचिन्त anu-śint, cl. 10. P. -śintayati, -yitum, to meditate, consider, recall to mind: Caus. to make to consider.

Anu-śintā, f. or anu-śintana, am, n. thinking of, meditating upon, recalling, recollecting; anxiety.  
Anu-śantita, as, ā, am, recollected, recalled, thought of.

अनुच an-uccā, as, ā, am, not high, low, humble.

An-uccāis, ind. not aloud, in a low voice.

अनुच्चार an-uccāra, non-pronunciation, skipping words. See uc-śar.

अनुच्छाद anu-śchāda, as, m. (fr. rt. śhad with anu), a garment which hangs down, or probably

that part of the lower garment which hangs down in front from the waist to the feet.

अनुच्छिन्ति an-uc-śchitti, is, f. or an-uc-ścheda, as, m. (rt. śhid with ud), not cutting off, non-extirpation, non-destruction, indestructibility. - Anuc-śchitti-dharman, ā, ā, a, possessing the virtue (or law) of being indestructible.

1. an-uc-śchindat, an, atī, at, not destroying.  
An-uc-śchima, as, ā, am, not cut off, unextirpated, undestroyed.

An-uc-śchedya, as, ā, am, indestructible, not severable.

अनुच्छिद् anu-śchid (anu-śchid), cl. 7. P. -śchinnati, -śchetum, to cut along or lengthwise.

2. anu-śchindat, an, atī, at, cutting lengthwise.

अनुच्छिष्ट an-uc-śchishta, as, ā, am (rt. śish with ud), not rejected, pure (by austerity and devotion).

अनुच्छो anu-ścho (anu-śho), cl. 4. P. -śchyati, -śchātum, to cut open or cut up.

अनुजन anu-jan, cl. 4. A. -jāyate, -janitum, to follow in being born or produced or arising; to take after (one's parents).

Anu-ja, as, ā, am, born after, later, younger; (as), m. a younger brother, a cadet; N. of a plant, also called Trāyamāna; (am), n., N. of a plant, also called Prapaṅdarika; (ā), f. a younger sister.

Anu-janman, ā, a, a younger brother, younger.  
Anu-jāta, as, ā, am, after-born, later, younger; taking after (the parents); after teething (?); born again, i. e. invested with the sacred cord; (as), m. a younger brother; (ā), f. a younger sister.

अनुजनम् anu-janam, ind. according to people, popularly.

अनुजप anu-jap, cl. 1. P. -japati, -pitum, to follow or imitate in muttering.

अनुजल्प anu-jalp, cl. 1. P. -jalpati, -pitum, to follow in talking; A. -jalpate, to entertain by conversation.

अनुजागृ anu-jāgri, cl. 2. P. -jāgarti, -jāgaritum, to watch as an attendant.

अनुजि anu-ji, cl. 1. P. -jayati, -jetum, to subdue: Desid. -jigishate, to be desirous of subduing.

अनुजिघृक्षा anu-jigṛhīkshā. See under anu-grah.

अनुजीव anu-jiv, cl. 1. P. -jivati, -vitum, to follow or imitate in living; to live for any one; to live by or upon something; to live submissively under: Caus. -jivayati, -yitum, to restore to life.

Anu-jivim, ī, inī, i, living by or upon; dependent; (ī), m. a dependent, follower. - Anujivi-sāt-kṛita, as, ā, am, made wholly subservient.

Anu-jivya, as, ā, am, to be followed in living.

अनुजुम् anu-jush, cl. 6. A., Ved. -jushate, -joshitum, to seek.

अनुजृम् anu-jṛi, cl. 4. P. -jiryati, or cl. 1. P., Ved. -jaratī, -jaritum, -ritum, to follow in getting old or decaying.

Anu-jirṇa, as, ā, am, grown old or decayed after or in consequence of.

अनुभ्रत an-ujjhat, an, anti or atī, at, not quitting, not leaving.

An-ujjhita, as, ā, am, undiminished, unimpaired, not left or lost.

अनुज्ञा 1. anu-jñā, cl. 9. P. rarely A. -jānāti, -jānīte, -jñātum, to permit, grant, allow, consent; to excuse, forgive; to authorize; to allow one to take leave, dismiss, bid farewell; to entreat; to behave kindly: Caus. -jñāpāyati, -yitum, to request, ask permission, ask for leave, to take leave: Desid. -jijñāsatī or -te, to be willing to grant.

2. anu-jñā, f. or anu-jñāna, am, n. assent, assenting, permission; leave to depart; allowance made for faults; an order or command. - Anujñā-prārthanā or anujñācishanā ("jñā-śch"), f. asking permission, taking leave.

Anu-jñāta, as, ā, am, assented to, permitted, allowed; ordered, directed, instructed; accepted; authorized, honoured; allowed to depart, dismissed.

Anu-jñāpaka, as, m. one who commands or enjoins.

Anu-jñāpana, am, n. or anu-jñāpti, īs, f. authorization; issuing an order or permission.

अनुज्येष्ठ anu-jyeshtha, as, ā, am, next eldest; (am), ind. after the eldest, according to seniority.

अनुतक्ष anu-takṣ, cl. 1. P., Ved. -takshati, -kshītum, -tashṭum, to sharpen or stimulate by offerings.

अनुतन् anu-tan, cl. 8. P. -tanoti, -tanitum, to extend along, to carry on, continue, develop.

अनुतप anu-tap, cl. 1. P. -tapati, -taptum, to heat, to vex, annoy: Pass. -tapyate or poet. -tapyati, to suffer afterwards, repent; to desiccate, miss: Caus. -tāpayati, -yitum, to distress.

Anu-tapta, as, ā, am, heated; filled with regret.  
Anu-tāpa, as, m. repentance, heat.

Anu-tāpana, as, ī, am, occasioning remorse, repentance or sorrow.

Anu-tāpin, ī, inī, i, penitent, regretting.

अनुतर anu-tara. See anu-trī below.

अनुतर्क anu-tark, cl. 10. P. or poet. A. -tarkayati, -te, -yitum, to follow in thought, to regard as or take for.

अनुतर्ष anu-tarsha, as, m. thirst, wish, desire; a drinking vessel, one used for drinking spirituous liquors.

Anu-tarshana, am, n. a vessel from which spirituous liquor is drunk; distributing liquor.

अनुतिलम् anu-tilam, ind. grain after grain (of Sesamum), i. e. very minutely or by grains.

अनुतिष्ठमान anu-tiṣṭhamāna. See anu-śthā.

अनुतुन्न anu-tunna, as, ā, am (rt. tud), Ved. depressed or repressed (in sound), muffled.

अनुतूल्य anu-tūlaya, nom. P. -tūlayati, -yitum, to rub lengthwise (with a brush or cotton?).

अनुतृद् anu-trid, cl. 7. P. -trinatti, -tarditum, to let go, let out; split, sever, open.

अनुतृप् anu-trip, cl. 4. A. -tripyate, -tarpitum, -tarpitum, -traptum, to take one's fill (or refreshment) after or later than another.

अनुतृ anu-trī, cl. 1. P. -tarati, -ritum or -ritum, to follow across or to the end; to stretch lengthwise or prostrate: Pass. -tiriyate, to be laid or lay one's self lengthwise.

Anu-tara, am, n. fare, freight.

अनुत्क an-utka, as, ā, am, free from regret, not regretting, self-complacent, not repenting of.

अनुत्कर्ष an-utkarsha, as, m. inferiority, non-elevation.

अनुत्त a-nutta, as, ā, am, Ved. not cast down, invincible; (or, not moistened, = an-utta?). - Anutta-manyu, us, m. of invincible wrath, i. e. Indra.

अनुत्तम an-uttama, as, ā, am, unsurpassed, incomparably the best or chief, excellent; not the best; (in gram.) not used in the uttama or first person. - Anuttamāmbhas ("ma-am"), as, n. (in Sāṅkhya phil.) indifference to and consequent abusi-

ence from sensual enjoyment, as fatiguing. — *Anuttamāmbhasika*, *am*, n. indifference to and abstinence from sensual enjoyment as involving injury to external objects.

**अनुत्तर** *an-uttara*, *as, ā, am*, chief, principal; best, excellent; without a reply, unable to answer, silent; fixed, firm; low, inferior, base; south, southern; (*am*), n. a reply which is coherent or evasive and therefore held to be no answer; (*as*), m. a class of gods among the Jains. — *Anuttara-yoga-tantra*, *am*, n. title of the last of the four Bauddhāntaras. — *An-uttaropapātika* (*°ra-up°*), *ās*, m. pl. the same class of gods. — *Anuttaropapātika-dasā*, *ās*, f. pl. title of a book treating of those gods.

**अनुत्तान** *an-utlāna*, *as, ā, am*, lying with the face towards the ground; not supine.

**अनुत्थान** *an-utthāna*, *am*, n. (rt. *sthā*), the not rising, want of exertion.

**अनुत्थिता**, *as, ā, am*, not risen, not grown up (as grain).

**अनुत्पत्ति** *an-utpatti*, *is, f.* failure, non-production; (*is, is, i*), or *an-utpattika*, *as, ī, am*, not (yet) produced. — *Anutpattika-dharma-kshānti*, *is, f.* (with Buddhists) acquiescence in the state (and moral condition) which is still future, preparation for a future state. — *Anutpatti-sama*, *as, ā, m. f.* (in Nyāya phil.) arguing against a thing by trying to show that nothing exists from which it could spring.

**अनुत्पान्ना**, *as, ā, am*, unborn, unproduced; uneffected, unaccomplished.

**अनुत्पदा**, *as, m.* the not coming into existence; the not taking effect. — *Anutpāda-kshānti*, *is, f.* acquiescence in not having to undergo another birth.

**अनुत्पदाना**, *am*, n. not producing, non-production.

**अनुत्पद्या**, *as, ā, am*, not to be produced or created, i. e. eternal.

**अनुत्साह** *an-utsāha*, *as, m.* want of adequate effort; want of energy or determination; listlessness; (*as, ā, am*), deficient in determination. — *Anutsāhātā*, *f.* want of determination.

**अनुत्सुक** *an-utsuka*, *as, ā, am*, not eager, calm, retiring; moderate. — *Anutsuka-tā*, *f.* moderateness.

**अनुत्सूल** *an-utsūtra*, *as, ā, am*, not anomalous.

**अनुत्सेक** *an-utseka*, *as, m.* absence of arrogance or highmindedness.

**अनुत्सेक्ता**, *ī, inī, i*, not arrogant or puffed up.

**अनुदक** *an-udaka*, *as, ā, am*, waterless.

**अनुदग्र** *an-udagra*, *as, ā, am*, not lofty, low; not projecting.

**अनुदय** *an-udaya*, *as, m.* non-rising, the not rising (of a luminary).

1. *an-udīta*, *as, ā, am*, not risen, not appeared. (For 2. *an-udīta*, see next column.)

**अनुदर** *an-udara*, *as, ā, am*, thin, lank.

**अनुदह** *anu-dah*, cl. 1. P. -*dahati*, -*dagdhum*, to burn over again, to burn up.

**अनुदा** *anu-dā*, cl. 3. P. -*dadāti*, -*dātum*, to give back, restore, give way, yield, grant, remit; to pay one out (?).

**अनुदा**, *as, ā, am*, Ved. yielding, emulating others in giving, a follower.

**अनुदत्ता**, *as, ā, am*, granted, remitted, given back.

**अनुदेया**, *as, ā, am*, to be given back or restored. **अनुदेयि**, *f.*, Ved. restitution; a female follower or companion.

**अनुदात्त** *an-udātta*, *as, ā, am*, not raised,

not elevated, not pronounced with the Udātta accent, grave; accentless, having the neutral general tone neither high nor low: the term *Anudātta* is used by Pāṇini both for the grave or non-elevated accent (explained by him as *śannatara*, q. v.) which immediately precedes the Udātta, and also for the general accentless, neutral tone, neither high nor low, explained as *eka-śruti*, i. e. the one monotonous ordinary intonation which belongs to the generality of syllables in a sentence; (*as*), m. one of the three accents to be observed in reading the Vedas, the grave accent. — *Anudātta-tara*, *as, m.* more than *Anudātta*, still lower in sound than *Anudātta*, i. e. the very *Anudātta* accent (or a syllable having this accent) which immediately precedes a syllable having the Udātta or Svarita accent, and is therefore more depressed than the ordinary *Anudātta*. — *Anudātādī* (*°ta-ād°*), *n.* (in gram.) a nominal base of which the first syllable is *Anudātta*. — *Anudātēt* (*°ta-it°*), *l, m.* a verbal root having for its Anubandha the *Anudātta* accent to indicate that it takes the Ātmane-pada terminations only; also *anudāttopadesa*. — *Anudātodaya* (*°ta-ud°*), *am, n.* a syllable immediately preceding the *Anudātta* accent.

**अनुदार** 1. *an-udāra*, *as, ā, am*, niggardly, mean; liberal, munificent.

**अनुदार** 2. *an-dāra*, *as, ā, am*, adhered to or followed by a wife.

**अनुदित** 2. *an-udīta*, *as, ā, am*, unsaid, unuttered, interdicted (see 1. *an-udīta* under *an-udaya*).

**अनुदिनम्** *anu-dīnam* or *anu-dīvasam*, ind. daily, every day.

**अनुदिश** *anu-diś*, cl. 6. P. -*diśati*, -*deshtum*, to point out, to assign.

**अनुदिशाम**, ind. in every quarter.

**अनुदेसा**, *as, m.* a rule or injunction, especially one that points back to a previous rule; reference to something prior.

**अनुदेशिन**, *ī, inī, i*, pointing back, referring back; being the object of an *Anudēsa*.

**अनुदृम्** *anu-dṛibh*, cl. 6. P., Ved. -*dṛibhati*, -*dārbbhātum*, to make into bundles or chains.

**अनुदृश** *anu-dṛiś*, cl. 1. P. -*paśyati*, -*draśhtum*, to survey, behold; to keep in view or in mind, to foresee: Caus. P. -*darśayati*, -*yitum*, to show, tell, teach: Pass. -*dṛiśyate*, to become or be visible.

**अनुदरशाना**, *am, n.* consideration, regard, reference.

**अनुदरशिन**, *ī, inī, i*, considering, foreseeing.

**अनुदृशित्**, *is, f.*, N. of the ancestors of Ānū-dṛiśhtineya.

**अनुदरशतुर्या**, *as, ā, am*, capable of being observed, visible.

**अनुदृ** *anu-dṛī*, Pass. -*dīryate*, to break through after (another); to be scattered or confused (in consequence of the confusion of others).

**अनुदेहम्** *anu-deham*, ind. behind the body.

**अनुदेर्घ्य** *anu-dairghya*, *as, ā, am*, longitudinal.

**अनुदीर्ण** *an-udgīrṇa*, *as, ā, am*, not vomited forth, not disdained; not spumed.

**अनुद्धत** *an-uddhata*, *as, ā, am* (rt. *han*), not lifted up, humble, unsurpassed, unequalled, unopposed.

**अनुद्धरण** *an-uddharaṇa*, *am, n.* (rt. *hṛī*), non-removal; not offering, not establishing or proving.

**अनुद्धारा**, *as, m.* non-partition, not taking a share; non-removal.

**अनुद्धृता**, *as, ā, am*, non-removed, not taken away; uninjured, undestroyed; unoffered; undivided, unpartitioned; unestablished, unproved. — *An-udhṛitābhastamaya* (*°ta-abh°*), *as, m.* sunset (*abhy-*

*astamaya*), taking place whilst the Āhavanīya fire continues (*an-udhṛita*) unremoved from the Gārhapatya.

**अनुद्ध** *an-udbhaṭa*, *as, ā, am*, not exalted, unassuming.

**अनुद्य** *an-udya*, *as, ā, am*, unutterable.

**अनुद्यत** *an-udyata*, *as, ā, am* (rt. *yam*), inactive, idle, destitute of perseverance.

**अनुद्योग** *an-udyoga*, *as, m.* absence of exertion or effort, inactivity, laziness.

**अनुद्योगिन**, *ī, inī, i*, inactive, lazy, indifferent.

**अनुद्र** *an-udra*, *as, ā, am*, waterless.

**अनुद्रु** *anu-dru*, cl. 1. P. -*dravati*, -*dratum*, to run after, follow; accompany; to pursue.

**अनुद्रुता**, *as, ā, am*, followed, pursued; (*am*), n. a measure of time in music, half a *Druta*, or one-fourth of a *Mātrā* or of the time taken to articulate a short vowel.

**अनुद्राह** *an-udvāha*, *as, m.* non-marriage, celibacy.

**अनुद्विग्न** *an-udvigna*, *as, ā, am*, free from apprehension or perplexity, easy in mind.

**अनुद्वेगा**, *as, ā, am*, free from anxiety; (*as*), m. freedom from uneasiness. — *An-udvega-kara*, *as, ī, am*, not causing apprehension, not overawing.

**अनुधा** *anu-dhā*, cl. 3. P. -*dadhāti*, -*dhātum*, to welcome, receive kindly.

**अनुधाव्** 1. *anu-dhāv*, cl. 1. P. -*dhāvati*, -*vitum*, to run after, to run up to.

**अनुध्वाव**, *an, anti, at*, running after.

1. *anu-dhāvana*, *am, n.* chasing, pursuing, running after; close pursuit of any object, going after a mistress.

**अनुध्वृता**, *as, ā, am*, pursued, run after, literally or figuratively.

**अनुध्व** 2. *anu-dhāv*, cl. 1. P. A. -*dhanati*, -*le*, -*vitum*, to cleanse.

2. *anu-dhāvana*, *am, n.* cleansing, purification.

**अनुध्यै** *anu-dhyai*, cl. 1. P. -*dhyāyati*, -*dhyātum*, to consider attentively, to think of, to muse, to be anxious.

**अनुध्याना**, *am, n.* meditation, religious contemplation, solicitude.

**अनुध्ययिन**, *ī, inī, i*, contemplating, meditating.

**अनुनद्** *anu-nad*, cl. 1. P. -*nadati*, -*ditum*, to sound towards, (with acc.): Caus. P. -*nādayati*, -*yitum*, to make resonant or musical.

**अनुनदा**, *as, m.* sound, vibration, reverberation, echo.

**अनुनदिता**, *as, ā, am*, made to resound.

**अनुनदिन**, *ī, inī, i*, resounding, echoing, resonant.

**अनुनम्** *anu-nam*, cl. 1. P. -*namati*, -*nantum*, to incline to.

**अनुनय** *anu-naya*, *anu-nayin*, &c. See *anu-nī*.

**अनुनासिक** *anu-nāsika*, *as, ā, am*, nasal, uttered through the nose (as one of the five nasal consonants, or a vowel, or the three semivowels *y, v, l*, under certain circumstances; in the case of vowels and semivowels, the mark ° is used to denote this nasalization); the nasal mark °; (*anu*), n. a nasal twang. — *Anunāsika-tva*, *am, n.* nasality. — *Anunāsika-lopa*, *as, m.* dropping of a nasal sound or letter. — *Anunāsikātra* (*°ka-āt°*), *am, n.* nasal pronunciation of ā. — *Anunāsikādi* (*°ka-ādī*), *is, m.* a compound letter commencing with a nasal. — *Anunāsikānta* (*°ka-an°*), *as, n.* a radical ending in a nasal. — *Anunāsikopadha* (*°ka-up°*), *as, ā, am*, having a nasal penultimate; succeeding a syllable with a nasal sound.

अनुनिक्रम anu-ni-kram, cl. 1. P. -krāmati, -kramitum, to follow in the steps.

अनुनिक्श anu-niksh, cl. 1. P., Ved. -nikshati, -kshītum, to pierce along.

अनुनितुद् anu-ni-tud, cl. 6. P. -tudati, -tottum, to wound with a stab, to goad.

अनुनियद् anu-ni-pad, cl. 4. A. -padyate, -pattum, to lie down by the side of.

अनुनिर्जहान anu-nir-jahāna, as, ā, am (rt. hā), proceeding out of (?).

अनुनिर्दह anu-nir-dah, cl. 1. P. -dahati, -dagdhum, to burn down in succession.

अनुनिर्देश anu-nirdeśa, as, m. description or relation following a previous model.

अनुनिरवप anu-nirvāpa, as, m. subsequent libation (with clarified butter).

Anu-nirvāpā, f. ceremony connected with this subsequent libation.

अनुनी anu-nī, cl. 1. P. -nayati, -netum, to bring near, to lead after; to persuade, induce, win over, conciliate, to coax, pacify, supplicate.

Anu-nāya, as, m. conciliation, salutation, courtesy, civility, showing respect or adoration to a guest or a deity; humble entreaty or supplication, reverential deportment; regulation of conduct, discipline, tuition; (as, ā, am), conciliatory, kind; (am), ind. fitly, becomingly. — Anunāya-pratigha-prahāna, am, n. (with Buddhists) abandoning the obstacles to conciliatory behaviour. — Anunāyamantraṇa (°yā-ām°), am, n. conciliatory address.

Anu-nāyamāna, as, ā, am, conciliating, honouring, showing respect.

Anu-nāyin, ī, īnī, ī, courteous, humble, supplicating.

Anu-nāyaka, as, ikā, am, submissive, humble. Anu-nāyikā, f. a female character, subordinate to a nāyikā or leading female character in a drama.

Anu-nānīshu, us, us, u, desirous of conciliating or gratifying.

Anu-nīta, as, ā, am, trained, disciplined, obtained, acquired, taught, respected; pleased, pacified, appeased, humbly entreated.

Anu-nīti, is, f. conciliation, courtesy, supplication. Anu-nēya, as, ā, am, easily conciliated.

अनुनु anu-nu or -nū, cl. 6. and cl. 2. P., Ved. -nūvati or -nūvati, -navitum or -nūvitum, to praise again and again; Intens. -nonavīti, to cheer after.

अनुनृत anu-nṛit, cl. 4. P. -nṛityati, -nartitum, to dance after (with acc.); to dance before (with acc.).

अनुन्नत an-unnata, as, ā, am, not elevated, not lifted up. — Anunnata-gātra, as, ā, am, (with Buddhists) having limbs that are not too stout, prominent or protuberant. — Anunnatānata (°ta-ān°), as, ā, am, not raised nor lowered, level.

अनुन्मत्त an-unnmatta or an-unnmadita or an-unnmāda, as, ā, am, sane, sober, not wild, not mad.

अनुप anupa, as, ā, am, watery, marshy; see anūpa. — Anupa-ja or better anūpa-ja, am, n. ginger (in its undried state).

अनुपकारिन् an-upakārin, ī, īnī, ī, not assisting, disobliging, ungrateful, not making a return for benefits received; unserviceable, useless.

An-upakārita, as, ā, am, unassisted.

अनुपक्षित an-upakshita, as, ā, am, uninjured, undestroyed.

अनुपगीत an-upagīta, as, ā, am, not praised or celebrated (?); not accompanied in singing (?); (am), ind. so that no other person accompanies in singing.

अनुपघातार्जित an-upaghātārjita (°ta-arj°), as, ā, am, acquired without detriment (to the paternal estate).

An-upaghat, an, atī, at, not detrimental (to the paternal estate).

अनुपच् anu-pac, cl. 1. P. -pacati, -paktum, to make ripe by degrees: Pass. -pacyate, to become ripe by degrees.

अनुपजीवनीय an-upajīvanīya, as, ā, am, yielding (or granting) no livelihood; having no livelihood.

अनुपद् anu-paḥ, cl. 1. P. -paḥati, -ḥitum, to say after, repeat.

Anu-paḥita, as, ā, am, read through (aloud), recited.

Anu-paḥitīn, ī, m. (one who has read through or recited), proficient.

अनुपत् anu-pat, cl. 1. P. -patati, -titum, to fly to (with acc.); fly after, run after, go after, follow: Caus. -patayati, -yitum, to fly to; to throw a person down together with oneself.

Anu-patana, am, n. falling on or upon; following; (in mathem.) proportion.

Anu-pāta, as, ā, am, fallen, descended; followed.

Anu-pāta, see s. v.

अनुपति anu-pati, ind. after the husband.

अनुपथ anu-patha, as, ā, am, following the road; having favourable roads?; (as), m. a road; (am), ind. along the road.

अनुपद् 1. anu-pad, cl. 4. A. -padyate, -pattum, to follow, attend, be fond of; to enter; to enter upon; to notice, understand; to handle.

2. anu-pad, t, t, t, Ved. coming to pass; or (t), f. food (?).

Anu-pada, as, ā, am, following closely; (as), m., N. of a man or tribe; (am), n. a chorus, burden of a song or words sung again after regular intervals; (am), ind. step by step, word for word; on the heels of, dose behind or after. — Anupada-sūtra, am, n. title of a commentary explaining the text (of a Brāhmaṇa) word for word.

Anu-padavi, f. a way.

Anu-padin, ī, m. a searcher, an inquirer, one who follows or seeks for.

Anupadīna, f. a boot, a buskin.

अनुपदस्वत् an-upadasvat, ān, atī, at, Ved. not drying up, not decaying (?).

अनुपदिष्ट an-upadiṣṭa, as, ā, am, untaught, uninstructed.

An-upadeshtṛ, ṭā, m. one who does not point out or teach.

अनुपध an-upadha, as, m. (having no penultimate), a letter or syllable (as a sibilant or h) when not preceded by another.

अनुपधिषेप an-upadhi-śeṣa, as, m. that in which there is no longer a condition of individuality (?).

अनुपनाह an-upanāha, as, m. (with Buddhists) want of close attachment or adherence (?).

अनुपयस्त an-upanyasta, as, ā, am, not laid down clearly, not established.

An-upanyāsa, as, m. failure of proof or determination, uncertainty, doubt.

अनुपयति an-upapatti, is, f. non-accomplishment, failure, inconclusive argumentation; irrelevancy, inapplicability, impossibility, insufficiency of means, penury, adversity.

An-upapanna, as, ā, am, not done, unaccomplished, uneffected; unproved, undemonstrated; irrelevant, inconclusive, inapplicable, impossible, inadequately supported.

An-upapādaka, ās, m. pl. (having no material parent), N. of a class of Buddhas, called Dhyāni-buddhas.

अनुपप्लव an-upaplava, as, ā, am, free from any overwhelming calamity.

An-upaphuta, as, ā, am, not overwhelmed (with calamity).

अनुपबाध an-upabādhā, as, ā, am, Ved. unobstructed, unimpaired.

अनुपभुक्त्वा an-upabhukta, as, ā, am, unenjoyed, unpossessed.

An-upabhujyamāna, as, ā, am, not being enjoyed.

अनुपम an-upama, as, ā, am, incomparable, matchless; excellent, best; (ā), f. the female elephant of the south-east or of the north-east. — Anupamamā, is, m., N. of a contemporary of Śākya-muni. An-upamita, as, ā, am, uncompered, matchless. An-upameya, as, ā, am, incomparable.

अनुपमर्दन an-upamardana, am, n. non-demolition or refutation of a charge.

अनुपयुक्त an-upayukta, as, ā, am, unsuited, unsuitable, improper; useless, unserviceable.

An-upayoga, as, m. unserviceableness, uselessness. An-upayogin, ī, īnī, ī, unsuitable, useless.

अनुपरात an-uparata, as, ā, am, uninterupted, not stopped.

अनुपरापत् anu-parā-pat, cl. 1. P. -patati, -titum, to fly or hasten by the side of another.

अनुपरिकृ anu-pari-kṛī, cl. 6. P. -kirati, -karitum, to scatter alongside, to bestrew.

अनुपरिक्रम anu-pari-kram, cl. 1. P. -krāmī, -krāmītum, to walk round in order, to make the circuit of, visit in a regular round.

अनुपरिगा anu-pari-gā, cl. 3. P. -jigāti, -gātum, to make the round of, traverse.

अनुपरिणी anu-pari-ṇī (-nī), cl. 1. P. -ṇayati, -ṇetum, to lead or carry about.

अनुपरिधि anu-paridhi, ind. along or at the three Paridhis of the sacrificial fire.

अनुपरिश्रित anu-pariśrit, ind. along or at the surrounding fence.

अनुपरी anu-parī (-parī-i), cl. 2. P. -paryeti, -tum, to follow in going round, to make the round of.

अनुपरे anu-pare (-parā-i), cl. 2. P. -paraiti, -tum, to follow in walking off.

अनुपर्यगा anu-pary-ā-gā, cl. 3. P. -jigāti, -gātum, to revolve, accomplish a revolution.

अनुपर्ये anu-parye (-parī-ā-i), cl. 2. P. -paryaiti, -tum, to make the whole round of.

अनुपलक्षित an-upalakshita, as, ā, am, untraced, unperceived, unmarked, undiscriminated.

An-upalakshya, as, ā, am, not to be traced. — Anupalakshya-varṭman, ā, ā, a, having ways (or a way) that cannot be traced.

अनुपलब्ध an-upalabdha, as, ā, am, unobtained, unperceived, unascertained.

An-upalabdhī, is, f. non-perception, non-recognition. — Anupalabhi-sama, as, ā, m. f. sophism, trying to establish a fact (e. g. the reality and eternity of sound) from the impossibility of perceiving the non-perception of it.

An-upalabhyamāna, as, ā, am, not being perceived.

An-upalambha, as, m. non-perception. An-upalambhana, am, n. want of apprehension or knowledge.

**अनुपवीतिन्** *an-upavitin*, ī, m. one who does not wear the sacred cord, uninvested with the sacrificial thread.

**अनुपशय** *an-upasaya*, as, m. any aggravating thing or circumstance that increases a disease.

**अनुपशान्त** *an-upasānta*, as, ā, am, not calm; (as), m., N. of a Buddhist mendicant.

**अनुपश्य** *an-upāsya*, as, ā, am, following with his looks, keeping in view or in mind.

**अनुपसर्ग** *an-upasarga*, as, m. a word that is not an Upasarga, that has not the force of one, that is destitute of one; that which needs no additions or supplements (as a divine being).

**अनुपसेचन** *an-upasecana*, as, ā, am, having nothing (e. g. no sauce) for moistening.

**अनुपस्कृत** *an-upaskṛita*, as, ā, am, unfinished, unpolished; not cooked, i. e. genuine, blameless; unrequited.

**अनुपस्थान** *an-upasthāna*, am, n. absence, the not being at hand.

*An-upasthāpana*, am, n. not producing, not offering, not placing; not having ready or at hand.

*An-upasthāpayat*, am, anti, at, not presenting, not having at hand.

*An-upasthāpita*, as, ā, am, not ready, not at hand, not offered or produced.

*An-upasthāyin*, ī, inī, i, absent, distant.

*An-upasthita*, as, ā, am, not come near, not present, not at hand, not current; (am), n. a word not *upasthita* (q. v.) in the grammatical sense of that term.

*An-upasthiti*, te, f. absence, not being at hand.

**अनुपहत** *an-upahata*, as, ā, am, unimpaired, unvitiated; not rendered impure. — *An-upahata-krushita*, as, ā, am, (with Buddhists) neither affected by injury nor by anger.

**अनुपहृत** *an-upahṛta*, as, ā, am, not called upon or invited; not called upon aloud; not accompanied with invitations.

**अनुपा** 1. *anu-pā*, cl. 1. P. -*pibati*, -*pātum*, to drink after or thereupon, follow in drinking, drink at; Caus. -*pāyayati*, -*yitum*, to cause to drink afterwards.

*Anu-pāna*, am, n. a fluid vehicle in medicine; drink taken with or after medicine; drink close at hand.

*Anu-pānīya*, am, n. drink close at hand; (as, ā, am), fit to be drunk after; serving as a liquid vehicle of medicine.

**अनुपा** 2. *anu-pā*, Caus. P. A. -*pālayati*, -*te*, -*yitum*, to preserve, keep.

*Anu-pālana*, am, n. preserving, keeping up.

*Anu-pālayat*, am, anti, at, keeping, maintaining.

*Anu-pālin*, ī, inī, i, preserving, keeping up.

*Anu-pātu*, n., N. of a plant, wild Calladium (?).

**अनुपाकृत** *an-upākṛita*, as, ā, am, not rendered fit for sacrificial purposes. — *Anupākṛita-mānsa*, am, n. flesh of an animal not prepared for sacrifice.

**अनुपाख्य** *an-upākhyā*, as, ā, am, not clearly discernible.

**अनुपात** *an-upāta*, as, m. falling subsequently upon, alighting or descending upon in succession; following; going, proceeding in order, or as a consequence; a degree of latitude opposite to one given, the Antæci (?); proportion (in arithmetic.); arithmetical progression, rule of three.

*Anu-pātaka*, am, n. a heinous crime, as falsehood, fraud, theft, adultery.

*Anu-pātam*, ind. in succession.

*Anu-pātin*, ī, inī, i, following as a consequence or result.

**अनुपान** *anu-pāna*. See s. v. 1. *anu-pā*.

**अनुपानक** *an-upānaka*, as, ā, am, shoeless.

**अनुपायिन्** *an-upāyin*, ī, inī, i, not using means or expedients.

**अनुपार्श्व** *anu-pārśva*, as, ā, am, lateral; along or by the side.

**अनुपावृत्त** *an-upāvṛitta*, ās, m. pl., N. of a people.

**अनुपासन** *an-upāsana*, am, n. want of attention to.

*An-upāsita*, as, ā, am, not attended to, neglected.

**अनुपुरुष** *anu-purusha*, as, m. the before-mentioned man, a follower.

**अनुपुष्प** *anu-pushpa*, as, m. a kind of reed (Saccharum Sara Roxb.).

**अनुपूर्व** *anu-pūrva*, as, ā, am, regular, orderly, successive, from the preceding. *Anupūrveṇa* or *anupūrva-śas*, ind. in regular order or succession, from the first, from the beginning, from above downwards. — *Anupūrva-keśa*, as, m. one who has regular hair. — *Anupūrva-gātra*, as, m. one who has regularly shaped limbs. — *Anupūrva-ja*, as, ā, am, descended in a regular line. — *Anupūrva-dānśhṛta*, as, ā, am, having regular teeth. — *Anupūrva-nābhi*, is, m. having a regularly shaped navel. — *Anupūrva-pāṇi-lekha*, as, ā, am, having regular lines in the hands. — *Anupūrva-vatsā*, f. a cow which calves regularly.

*Anupūrva*, as, ā, am, regular, orderly, successive.

**अनुपूक्त** *anu-prikta*, as, ā, am, mixed with.

**अनुपृष्य** *anu-prishṭhya*, as, ā, am (held or extended), lengthwise.

**अनुपृ** *anu-pṛi*, Caus. P. -*pūrayati*, -*yitum*, to fill, to fulfill.

**अनुपेत** *an-upeta*, as, ā, am, not endowed with, not invested with (the sacred cord).

**अनुपोषण** *an-upoṣhaṇa*, am, n. not fasting.

**अनुम** *an-upta*, as, ā, am (rt. vap), unsown (as seed). — *Anupta-śasya*, as, ā, am, fallow, meadow (ground, &c.).

*An-uptama*, as, ā, am, grown without being sown.

**अनुमकम्प** *anu-pra-kamp*, Caus. A. -*kampayate*, -*yitum*, to follow in swinging or agitating.

**अनुमृच्छ** *anu-prach*, cl. 6. P. -*pričchati*, -*prashṭum* (with two acc. cases of the person and thing), to ask, to inquire after.

*Anuprasna*, see s. v.

**अनुमज्जन्** *anu-pra-jañ*, cl. 4. A. -*jāyate*, -*janitum*, to be born after; to procreate again and again; Caus. -*janayati*, -*yitum*, to cause to be born subsequently.

**अनुमज्ञा** *anu-pra-jñā*, cl. 9. P. -*jñāti*, -*jiātum*, to track, trace, discover.

*Anu-prajñāna*, am, n. tracking, tracing.

**अनुमृद्** *anu-pra-ṛud* (-*rud*), cl. 6. P. A. -*ṛudati*, -*te*, -*notum*, to push away from one's self; to frighten away, pl. to flight.

**अनुमृत्तिक्रम** *anu-prati-kram*, cl. 1. P. -*krām-ati*, -*kramitum*, to return.

**अनुमृष्य** *anu-prath*, cl. 1. A. -*prathate*, -*thitum*, to praise, celebrate.

**अनुमृदा** *anu-pra-dā*, cl. 3. P. -*dadāti*, -*dātum*, to surrender, make over.

*Anu-pradāna*, am, n. a gift, donation.

**अनुप्रधाव्** *anu-pra-dhāv*, cl. 1. P. -*dhāvati*, -*ritum*, to rush after.

*Anu-pradhāvita*, as, ā, am, hurried, eager.

**अनुप्रपत्** *anu-pra-pat*, cl. 1. P. -*patati*, -*titum*, to fly towards.

*Anu-prapātam*, ind. going in succession.

**अनुप्रपद्** *anu-pra-pad*, cl. 4. A. -*padyate*, -*patum*, to follow.

*Anu-prapanna*, as, ā, am, following after, conformed to.

*Anu-prapādām*, ind. going in succession.

**अनुप्रपि** *anu-pra-pi*, cl. 1. P. A. -*pibati*, -*te*, -*pātum*; P. to drink one after the other; A. to drink after another (with acc.).

**अनुप्रमाण** *anu-pramāṇa*, as, ā, am, having a suitable size or length.

**अनुप्रयुज्** *anu-pra-yuj*, cl. 7. A. -*yunkte*, -*yoaktum*, to employ, apply.

*Anu-prayujyamāna*, as, ā, am, employed in addition.

*Anu-prayoktavya*, as, ā, am, proper to be joined or employed in addition.

*Anu-prayoga*, as, m. additional use.

**अनुप्ररोह** *anu-praroha*, as, ā, am, coming up or growing in accordance with.

**अनुप्रवह्** *anu-pra-vah*, cl. 1. P. -*vahati*, -*voḥum*, to drag (or carry) about.

**अनुप्रविश** *anu-pra-viś*, cl. 6. P. -*viśati*, -*veshṭum*, to follow in entering, to attack, enter; to sleep with.

*Anu-praviśya*, ind. having entered.

*Anu-praveśa*, as, m. or *anu-praveśana*, am, n. return, entrance; imitation.

*Anu-praveśanīya*, as, ā, am, connected with returning or with entering.

**अनुप्रशुच्** *anu-pra-śuc*, cl. 1. P. -*śoçati*, -*çitum*, to regret or mourn deeply.

**अनुप्रश्न** *anu-praśna*, as, m. (fr. *anu-prach*), a subsequent question having reference to what has been previously said by the teacher.

**अनुप्रसक्त** *anu-prasakta*, as, ā, am, strongly attached, closely connected.

*Anu-prasakti*, is, f. close connection with.

**अनुप्रस्थ** *anu-prastha*, as, ā, am, latitudinal; according to width, following the breadth or latitude.

**अनुप्रहरण** *anu-praharaṇa*, am, n. knocking into or throwing into.

**अनुप्राण** *anu-prāṇ* (-*pra-an*), cl. 2. P. -*prāṇti*, -*ṇitum*, to breathe after.

**अनुप्राप** *anu-prāp* (-*pra-ōp*), cl. 5. P. -*āpnoti*, -*āptum*, to come or go up to, reach, attain, overtake (?); to arrive, to get, obtain; to get back; to imitate.

*Anu-prāpta*, as, ā, am, arrived, returned; obtained; having reached, having got.

**अनुप्रास** *anu-prās* (-*pra-as*), cl. 4. P. -*asyati*, -*asitum*, to throw or shoot after.

*Anu-prāsa*, as, m. alliteration, repetition of similar letters, syllables, and words.

**अनुप्रे** *anu-pre* (-*pra-i*), cl. 2. P. -*praiti*, -*tum*, to follow; to follow in death; to seek after.

**अनुप्रेक्ष** *anu-preksh* (-*pra-iksh*), cl. 1. A. -*prekshate*, -*kshitum*, to follow with the eyes.

**अनुप्रेष** *anu-presh* (-*pra-ish*), Caus. P. -*preshayati*, -*yitum*, to send forth after.

**अनुप्रव** *anu-plava*, as, m. (rt. *plu*), a companion or follower.

**अनुबन्ध** *anu-bandh*, cl. 9. P. *-badhnāti*, *-bandhām*, to attach, tie; to bind (by an obligation); to stick, adhere, follow, endure.

*Anu-baddha*, *as, ā, am*, bound to, obliged to, connected with, related to, belonging to.

*Anu-bandha*, *as, m*, binding, connection, attachment, the encumbrance or clog of a family; uninterrupted succession; sequence, consequence, result; intention, design, motive or cause of an action; obstacle; the inseparable adjunct or sign of anything, secondary or symptomatic affection, supervening on the principal disease; an indicatory letter or syllable, marking some peculiarity in the inflection of the word to which it is attached (for instance, an *ḥ* attached to roots, denotes the insertion of a nasal before their final consonant); a child or pupil, who imitates an example set by the parent or preceptor; commencement, beginning; anything small or little, a part, a small part; (in arithm.) the junction of fractions; (in phil.) an indispensable element of the Vedānta; (*i*), *f*. hiccup; thirst.

*Anu-bandhaka*, *as, ikā, am*, connected, allied; related.

*Anu-bandhana*, *am, n*, binding, connection, succession, unbroken series.

*Anu-bandhin*, *i, inī, i*, connected with, attached; having in its train or as a consequence, resulting. — *Anubandhitva*, *am, n*, the state of being accompanied.

*Anu-bandhya*, *as, ā, am*, principal, primary, what may receive an adjunct, as a root, a disease; (*as*), *m*, one of the three principal sacrificial animals at the Jyotishṭoma sacrifice.

**अनुबल** *anu-bala*, *am, n*, rear-guard, or an auxiliary army following another.

**अनुबाध** *anu-bādḥ*, cl. 1. A. *-bādḥate*, *-dhitum*, to press closely, pursue.

**अनुबुध** *anu-budh*, cl. 4. A. *-budhyate*, *-bodhitum*, to awake, to recollect, to learn (by information).

*Anu-bodha*, *as, m*, reviving the scent of a faded perfume, replacing perfumes removed by bathing; an after-thought.

*Anu-bodhana*, *am, n*, recollecting.

*Anu-bodhita*, *as, ā, am*, informed or convinced by recollection.

**अनुब्राह्मण** *anu-brāhmaṇa*, *am, n*, a work resembling a Brāhmaṇa.

*Anu-brāhmaṇika* (or perhaps more correctly *ānu-brāhmaṇika*), *as, or anu-brāhmaṇin, i, m*, a knower of an *anu-brāhmaṇa*.

**अनुब्रू** *anu-brū*, cl. 2. P. *-bravīti*, *-vaktum*, to pronounce, utter, vow.

**अनुभाष** *anu-bhāsh*, cl. 1. A. *-bhāshate*, *-shītum*, to announce clearly, to confess.

*Anu-bhāshana*, *am, n*, repeating what has been said; repeating a proposition in order to refute it.

**अनुभास** *anu-bhāsa*, *as, m*, a species of crowd.

**अनुभिद्** *anu-bhid*, cl. 7. P. *-bhinatti*, *-bhettum*, to split, break.

*Anu-bhīti*, *ind.* along a cleft.

**अनुभुज** *anu-bhuj*, cl. 7. A. *-bhunkte*, *-bhoktum*, to suffer the due consequence of one's actions.

*Anu-bhoga*, *as, m*, (in law) enjoyment, a grant of hereditary land in return for service.

**अनुभू** *anu-bhū*, cl. 1. P. *-bhavati*, *-vitum*, to be after, to notice, perceive, understand; to experience, to attempt.

*Anu-bhava*, *as, m*, perception, apprehension, fruition; understanding; impression on the mind not derived from memory; experience, knowledge derived from personal observation or experiment; result, consequence. — *Anubhava-siddha*, *as, ā, am*, established

by experience or perception. — *Anubhavarūḍha* (*°va-ār*), *as, ā, am*, subjected to trial or experiment.

*Anu-bhāva*, *as, m*, a sign or indication of a feeling (*bhāva*) by look or gesture; dignity, authority, consequence; firm opinion, ascertainment, good resolution, belief.

*Anu-bhāvaka*, *as, ikā, am*, causing to apprehend, making to understand. — *Anubhāvaka-tā*, *f*, understanding.

*Anu-bhāvana*, *am, n*, the act of indicating feelings by sign or gesture.

*Anu-bhāvin*, *i, inī, i*, perceiving, knowing, an eye-witness; showing signs of feeling.

*Anu-bhū*, *ūs, ās, u*, perceiving, understanding.

*Anu-bhūta*, *as, ā, am*, perceived, understood, judged, experienced, apprehended; resulted, followed as a consequence; that has experienced, tasted, tried or enjoyed.

*Anu-bhūti*, *is, f*, perception, apprehension; knowledge from any source but memory; (in phil.) knowledge from four sources, viz. perception by the senses, inference, comparison, and verbal knowledge; dignity, consequence. — *Anubhūti-prakāśa*, *as, m*, title of a metric paraphrase of the twelve principal Upanishads, by Vidyāranya-muni. — *Anubhūti-svarūpācārya* (*°pa-āc*), *as, m*, N. of the author of the grammar *Sārasvatī-prakīyā*.

*Anu-bhūya*, *ind.* having perceived, having experienced.

*Anu-bhūyamāna*, *as, ā, am*, under trial, under enjoyment.

**अनुभृ** *anu-bhṛi*, cl. 1. P., Ved. *-bharati*, *-bhartum*, to praise conformably (?), to commit to, throw into.

*Anu-bhartri*, *tā, trī, trī*, Ved. praising conformably, imitating.

**अनुभ्राज** *anu-bhrāj*, cl. 1. P. *-bhrājati*, *-jītum*, to illuminate.

**अनुभ्रातृ** *anu-bhrātrī*, *tā, m*, a younger brother.

**अनुमद्** *anu-mad*, cl. 1. P., Ved. *-madati*, *-ditum*, to rejoice over, to gladden, to praise.

*Anu-matta*, *as, ā, am*, intoxicated (with joy, &c.); recovered from intoxication (?).

*Anu-mādyā*, *as, ā, am*, to be praised in succession, to be granted with acclamation or praise.

**अनुमध्यम** *anu-madhyamam*, *ind.* next oldest to the middle.

**अनुमन्** *anu-man*, cl. 4. A. *-manyate*, *-mantum*, to approve, assent to, permit, grant: Caus. P. *-mānayati*, *-yītum*, to ask for permission, to honour.

*Anu-mata*, *as, ā, am*, approved, assented to, permitted, allowed; agreeable, pleasant; loved, beloved; concurred with, being of one opinion; (*am*), *n*, consent, permission, approbation. *Anumate*, *loc. c.* with consent of. — *Anumata-karma-kārin*, *i, inī, i*, doing what is allowed, acting according to an agreement.

*Anu-matī*, *is, f*, assent, permission, approbation; the fifteenth day of the moon's age, on which it rises one digit less than full, when the gods or manes receive oblations with favour; the former personified as a goddess and worshipped especially in the Rājasthya sacrifice; oblation made to this goddess. — *Anumati-patra*, *am, n*, (in law) a deed expressing assent.

*Anu-manana*, *am, n*, assenting; independence. *Anu-mantri*, *tā, trī, trī*, consenting to, permitting. *Anu-manyamāna*, *as, ā, am*, minding, assenting.

**अनुमन्त्र** *anu-mantr*, cl. 10. A. (P.?) *-mantrayate*, *-ti*, *-yītum*, to accompany with or consecrate by magic formulas; to dismiss with a blessing.

*Anu-mantraṇa*, *am, n*, consecration by hymns and prayers. — *Anumantraṇa-mantra*, *as, m*, a hymn used in consecrating.

*Anu-mantrita*, *as, ā, am*, so consecrated.

**अनुमरण** *anu-marāṇa*. See *anu-mṛi*.

**अनुमरु** *anu-maru*, *us, m*, a country next to a desert.

**अनुमा** 1. *anu-mā*, cl. 3. A. *-mimite*, *-mātum*, to infer, conclude, guess, conjecture; to reconcile, to equal: Pass. *-mīyate*, to be inferred or supposed.

2. *anu-mā*, *f*, inference, a conclusion from given premises.

*Anu-māna*, *um, n*, the act of inferring or drawing a conclusion from given premises; inference, consideration, reflection; guess, conjecture; one of the means of obtaining knowledge (*pramāṇa*) according to the Sāṅkhya or Nyāya systems, but not according to the Vedānta. — *Anumāna-khaṇḍa*, *am, n*, N. of a work on inference, by Cīntāmaṇi. — *Anumāna-prakāśa*, *as, m*, a similar work by Ruḍidatta. — *Anumāna-maṇi-dīdhiti*, *is, f*, a similar work by Raghunātha. — *Anumānōkti* (*°na-uk*), *is, f*, reasoning, logic.

*Anu-māpaka*, *as, ikā, am*, causing an inference, as an effect.

*Anu-māta*, *as, ā, am*, inferred, conjectured.

*Anu-mīti*, *is, f*, inference, conclusion from given premises.

*Anu-mimāna*, *as, ā, am*, concluding, inferring.

*Anu-mīyamāna*, *as, ā, am*, being inferred.

*Anu-meya*, *as, ā, am*, inferable, to be inferred, proved or conjectured.

**अनुमाद्य** *anu-mādyā*. See under *anu-mad*.

**अनुमाषम्** *anu-māsham*, *ind.* like a kidney bean.

**अनुमास** *anu-māsa*, *as, m*, the following month.

**अनुमुद्** *anu-mud*, cl. 1. A. *-modate*, *-ditum*, to join in rejoicing, to sympathize with, to rejoice; to allow with pleasure, to express approval, applaud, permit. *Anu-moda*, *as, m*, a subsequent pleasure, the feeling of pleasure from sympathy.

*Anu-modaka*, *as, ikā, am*, assenting, showing sympathetic joy.

*Anu-modana*, *am, n*, pleasing, causing pleasure, applauding; assent, acceptance; sympathetic joy.

*Anu-modita*, *as, ā, am*, pleased, delighted, applauded; agreeable, acceptable.

**अनुमुह** *anu-muh*, cl. 4. P. *-muhyati*, *-mogdhum* or *-moḍhum*, to feel distressed at, to be troubled about.

**अनुमृ** *anu-mṛi*, cl. 6. A. *-mriyate*, *-martum*, to follow in death.

*Anu-marāṇa*, *am, n*, following in death; post-cremation of a widow whose husband's corpse is not on the spot, and with part of whose dress she therefore ascends the pile; this is prohibited to Brāhmaṇ women: it is often synonymous with the opposite term *saha-marāṇa*, con-cremation or burning with the body.

*Anu-marishyat*, *am, atī* or *anti*, *at*, about to follow in death.

*Anu-mṛtā*, *f*, the woman who burns with a part of her husband's dress.

**अनुमृगदाशु** *anumṛigya-dāśu*, *us, m*, (rt. *mṛig* and *dā*), granting all that is sought.

**अनुमृज्** *anu-mṛij*, cl. 2. P. *-mārshṭi*, *-mṛjītum* or *-mārshṭum*, to purify.

**अनुमृश** *anu-mṛiś*, cl. 6. P. *-mṛiśati*, *-mārshṭum* or *-mārshṭum*, to consider, think of, reflect.

*Anu-mṛśam*, *ind.* having repeatedly considered.

**अनुम्लोचा** *anu-mločā* or *anu-mločanti*, *f*, N. of an Apsaras.

**अनुयजुस्** *anu-yajus*, *ind.* (rt. *yaj*), according to the Yajur-veda.

*Anu-yāga*, *as, m*, a subsequent or after-sacrifice.

*Anu-yāja*, *as, m*, a secondary or final sacrifice or offering. — *Anuyāja-prasava*, *as, m*, permission to

perform an Anoyāja. — *Anuyāja-praishā*, *ās*, m. pl. the formulas belonging to the Anuyāja. — *Anuyāja-rat*, *ān*, *atī*, *at*, having secondary sacrifices. — *Anuyājānumantraya* ('*ja-an*'), *am*, n. reciting those formulas. — *Anuyājārtha* ('*ja-ar*'), *as*, *ā*, *am*, belonging to or used at an Anoyāja.

**अनुयम्** *anu-yam*, cl. 1. P., Ved. -*yacchati*, -*yantum*, to covet.

**अनुयवम्** *anu-yavam*, ind. like barley.

**अनुया १.** *anu-yā*, cl. 2. P. -*yāti*, -*tum*, to follow, attend; to take (off) seriatim.

2. *anu-yā*, *ās*, *am*, following; (*ās*), f., Ved. food. *Anu-yata*, *as*, *ā*, *am*, followed, pursued, practised. *Anu-yātarya*, *as*, *ā*, *am*, to be followed. *Anu-yātri*, *tā*, m. a follower, companion. *Anu-yātra*, *am*, *ā*, n. f. retinue, attendance, that which is required for a journey.

*Anu-yātrika*, *as*, *ā*, *am*, following as attendant. *Anu-yāna*, *am*, n. going after, following. *Anu-yāyin*, *i*, *inī*, *i*, going after; a follower, a dependant or attendant; following, consequent upon. — *Anuyāyi-tā*, f. or *anuyāyi-tva*, *am*, n. the state of being a follower, succession.

**अनुयुज्** *anu-yuj*, cl. 7. A. -*yunkte*, -*yoktum*, to examine, question, put upon trial; to order; enjoin; to select (a husband).

*Anu-yukta*, *as*, *ā*, *am*, ordered, enjoined; asked, inquired; examined, questioned, reprehended, censured.

*Anu-yuktin*, *i*, m. one who has enjoined, examined.

**अनुयुगम्** *anu-yugam*, ind. according to the Yugas or four ages.

*Anu-yoktrī*, *tā*, m. an examiner, inquirer, teacher. *Anu-yoga*, *as*, m. a question, examination, asking, solicitation; censure, reproof; religious meditation, spiritual union. — *Anuyoga-kṛt*, *t*, m. an Ācārya or spiritual teacher.

*Anu-yogin*, *i*, *inī*, *i*, what combines or unites; connected or combined with, situated in or on, questioning, examining.

*Anu-yojana*, *am*, n. question, questioning, examining.

*Anu-yojya*, *as*, *ā*, *am*, to be examined or questioned; to be enjoined or ordered; censurable; a servant, agent, delegate.

**अनुयूपम्** *anu-yūpam*, ind. along the Yūpa or sacrificial post.

**अनुरक्ष्** *anu-raksh*, cl. 1. P. -*rakshati*, -*śhitum*, to preserve.

*Anu-rakshana*, *am*, n. the act of preserving.

**अनुरज्जु** *anu-rajju*, ind. along the rope.

**अनुरञ्ज्** *anu-rajñ*, cl. 4. A. -*rajyate*, -*ranktum*, to be attached or devoted; P. -*rajyati*, to blush, be deeply affected; Caus. P. -*rañjayati*, -*yitum*, to win, conciliate, gratify.

*Anu-rakta*, *as*, *ā*, *am*, fond of, attached or devoted to, pleased; beloved. — *Anurakta-praja*, *as*, *ā*, *am*, beloved by his subjects. — *Anurakta-loka*, *as*, m. a person to whom every one is attached.

*Anu-rakti*, *śs*, f. affection, attachment, love, devotion.

*Anu-rajyaka*, *as*, *ikā*, *am*, attaching, conciliating, causing affection, gratifying, pleasing.

*Anu-rajyana*, *am*, n. attachment, the act of attaching or conciliating affection, love; pleasing, giving delight to.

*Anu-rajyita*, *as*, *ā*, *am*, conciliated, inspired with affection, pleased, delighted.

*Anu-rāga*, *as*, m. attachment, affection, love, passion, goodwill. — *Anurāga-rat*, *ān*, *atī*, *at*, affectionate, attached, in love with. — *Anurāyengīta* ('*ga-ing*'), *am*, n. gesture expressive of passion.

*Anu-rāgin*, *i*, *inī*, *i*, impassioned, attached, enamoured, causing love; (*inī*), f. personification of a

musical note. — *Anurāgi-tā*, f. the state of being in love with.

**अनुराणम्** *anu-ṛaṇam*, *am*, n. sounding conformably to.

**अनुरत्** *anu-rata*, *as*, *ā*, *am*, fond of, attached, devoted to.

*Anu-rati*, *śs*, f. love, affection; attachment, goodwill.

**अनुरथ** *anu-ratha*, *as*, m., N. of a son of Kuruvatsa and father of Puruhotra.

*Anu-rathyā*, f. a path along the margin of a road; a side road, the margin of a street.

**अनुरसम्** *anu-rasa*, *as*, m. (in poetry) a subordinate feeling or passion; (in medic.) a secondary flavour, as a little sweetness in a sour fruit, &c.

**अनुरहसम्** *anu-rahasa*, *as*, *ā*, *am*, solitary, private; (*am*), ind. in secret, apart.

**अनुरात्रम्** *anu-rātram*, ind. every night.

**अनुराद्धम्** *anu-rāddha*, *as*, *ā*, *am* (rt. *rādh*), effected, accomplished.

*Anu-rādha*, *as*, *ā*, *am*, causing welfare; see *anūrādha*; born under the asterism Anurādha; (*ā*), f. the seventeenth of the twenty-eight Nakshatras or lunar mansions, a constellation described as a row of oblations. — *Anurādha-grāma*, *as*, m. or *anurādha-pura*, *am*, n. the ancient capital of Ceylon founded by a man named Anurādha.

**अनुरी** *anu-rī*, cl. 4. A. -*riyate*, -*retum*, to flow after.

**अनुरु** *an-uru*, *us*, *us* or *vī*, *u*, not great, not large.

**अनुरुच्** *anu-ruç*, Caus. P. -*roçayati*, -*yitum*, to choose, prefer.

**अनुरुद्** *anu-rud*, cl. 2. P. -*roditi*, -*tum*, to lament.

**अनुरुध्** १. *anu-rudh*, cl. 7. P. -*runadhi*, -*rodhum*, to retain, keep back; cl. 4. A. -*rudhyate* or poet. P. -*rudhyati*, to love, to be fond of or to spare; to coax, soothe, entreat (especially in Bengālī).

*Anu-ruddha*, *as*, *ā*, *am*, checked, restrained, opposed; soothed, coaxed, pacified; (*as*), m., N. of a cousin of Sākya-muni.

2. *anu-rudh*, *t*, *t*, *t*, Ved. loving, adhering to, favouring.

*Anu-rodha*, *as*, m. or *anu-rodhana*, *am*, n. obliging another or fulfilling his wishes; obligingness, compliance, gratification, satisfaction, conformity, consideration, respect; reference or bearing of a rule.

*Anu-rodhaka*, *as*, *ikā*, *am*, or *anu-rodhin*, *i*, *inī*, *i*, complying with, compliant, obliging, conforming to, having respect or regard to. — *Anurodhi-tā*, f. the state of being so.

**अनुरुहा** *anu-ruhā*, f., N. of a grass (Cyperus Pertenius).

**अनुरूपम्** *anu-rūpa*, *as*, *ā*, *am*, following the form, conformable, corresponding, like, resembling; fit, suitable; adapted to, agreeable to, according to; (*as*), m. the Antistrophe which has the same metre as the Stotriya or Strophe (understand *pragātha* or *trīca*); the second of three verses recited together; (*am*), n. conformity, suitability. *Anurūpam* or *anurūpena* or *anurūpatas*, ind. conformably, agreeably to, according. — *Anurūpa-śeṣṭa*, *as*, *ā*, *am*, endeavouring to act becomingly.

**अनुरेवती** *anu-revatī*, f., N. of a plant.

**अनुरलग्नम्** *anu-lagna*, *as*, *ā*, *am*, attached to; followed; intent on, pursuing after.

**अनुरला** *anulā*, f., N. of a female Arhat or Buddhist saint; also of a queen of Ceylon.

**अनुरलापम्** *anu-lāpa*, *as*, m. (rt. *lap*), repetition of what has been said, tautology.

**अनुरासम्** *anu-lāsa*, *as*, m. or *anu-lāsyā*, *as*, m. a peacock.

**अनुरलिपम्** *anu-lip*, cl. 6. P. -*limpati*, -*leptum*, to anoint, besmear; cl. 6. A. -*limpate*, to anoint one's self (previous to or after bathing); to bathe: Caus. -*lepayati*, -*yitum*, to get one anointed.

*Anu-lipta*, *as*, *ā*, *am*, smeared, anointed. — *Anu-liptānga* ('*ta-an*'), *as*, *ā*, *am*, having the limbs anointed.

*Anu-lepa*, *as*, m. unction, anointing, smearing, bedaubing.

*Anu-lepaka*, *as*, *ikā*, *am*, or *anu-lepin*, *i*, *inī*, *i*, anointing the body with unguents, who or what anoints.

*Anu-lepana*, *am*, n. anointing the body; unguent so used; oily or emollient application.

**अनुरुलुम्** *anu-lubh*, Caus. -*lobhayati*, -*yitum*, to entice; to go astray (?).

**अनुरलोमम्** *anu-lōma*, *as*, *ā*, *am*, in a natural direction, in regular order, regular, successive, with the hair (*lōman*) or grain (opposed to *prati-lōma*); (*ā*), f. a woman of a lower caste than that of the man's with whom she is connected; (*ās*), pl. mixed castes. — *Anuloma-kalpa*, *as*, m. the thirty-fourth of the Parīśiṣṭas belonging to the Atharva-veda. — *Anuloma-kriṣṭa*, *as*, *ā*, *am*, ploughed in the regular direction (with the grain). — *Anuloma-ja*, *as*, *ā*, *am*, produced or born in due gradation; applied especially to the mixed tribes; or offspring of a mother inferior in caste to the father, as the Mūrdhāvasikta of a Brāhman father and Kshatriyā mother, and so on with the Ambashṭha, Nishāda or Pāraśava, Mābishya, Ugra, Karaṇa. — *Anuloma-parinītā*, f. married in regular gradation. — *Anulomāyā* ('*ma-aya*'), *as*, *ā*, *am*, having fortune favourable.

*Anu-lomana*, *am*, n. due regulation, sending or putting in the right direction; (in medicine) carrying off by the right channels, purging.

*Anu-lomaya*, nom. P. *anu-lomayati*, -*yitum*, to stroke or rub with the hair or the grain, to go with the grain, to send in the right direction or carrying off by the right channels.

**अनुलवणम्** *an-ulbaṇa* or *an-ulvaṇa*, *as*, *ā*, *am*, not excessive, not prominent, smooth (?), free from disturbing circumstances.

**अनुवंशम्** *anu-vaṇśa*, *as*, m. a genealogical list or table; (*am*), ind. according to race or family, a new family.

*Anuvaṇśya*, *as*, *ā*, *am*, relating to a genealogical list or table.

**अनुवक्रम्** *anu-vakra*, *as*, *ā*, *am*, somewhat crooked or oblique. — *Anuvakra-ga*, *as*, *ā*, *am*, having a somewhat oblique course (as a planet, &c.).

**अनुवच्** *anu-vaç*, cl. 2. P. -*vakti*, -*tum*, to repeat, reiterate, recite, speak after, reply.

*Anu-vaktavya*, *as*, *ā*, *am*, to be repeated.

*Anu-vaktrī*, *tā*, *trī*, *trī*, speaking after, repeating, replying.

*Anu-vaçana*, *am*, n. or *anu-vāç*, k, f. speaking after, repetition, reciting, reading; lecture; a chapter, a section; recitation of certain texts (*mantra*) in consequence of and in connection or conformity with injunctions (*praishā*) spoken by other priests.

*Anu-vaçantiya*, *as*, *ā*, *am*, referring to the *anu-vaçana*.

*Anu-vāka*, *as*, m. saying after, reciting, repeating, reading; a chapter of the Vedas, a subdivision or section; a compilation from the Rīg or Yajur-vedas. — *Anuvāka-sankhyā*, the fourth of the eighteen Parīśiṣṭas of the Yajur-veda. — *Anuvākānukramanī* ('*ka-an*'), f. a work referring to the Rīg-veda, attributed to Saunaka.

*Anu-vākya*, f. the verse to be recited by the Hotṛī priest, in which the god is invoked to partake of the

offering intended for him. — *Anuvākya-vat* or *anuvākya-vat*, *an*, *ati*, *at*, furnished or accompanied with an *Anuvākya*.

*Anu-vācana*, *am*, n. the act of causing to recite; the recitation of mantras or passages of the Rīg-veda by the Hotṛi in obedience to the injunction (*praisha*) of the Adhvaryu priest. — *Anuvācana-praisha*, *as*, m. an injunction to recite as above.

*Anu-vācīta*, *as*, *ā*, *am*, before-mentioned, before-named.

*Anūkta*, &c. See s. v., p. 42.

*अनुवत्सर* *anu-vatsara*, *as*, m. a year; (in astronomy) the fifth of five cycles of twelve years in the Vṛihaspati cycle. — *Anu-vatsaram*, ind. every year, yearly.

*अनुवद्* *anu-vad*, cl. 1. P. *-vadati* (with acc.), or A. *-vadate*, *-ditum* (with gen.), to imitate in speaking, to mock, to repeat.

*Anu-vāda*, *as*, m. saying after or again, repeating by way of explanation, explanatory repetition or reiteration with corroboration or illustration, explanatory reference to anything already said, translation; any portion of the Brāhmaṇas which comments on, explains or illustrates an injunction (*vidhi*) previously propounded, and which does not itself propound rules (such a passage is sometimes called *anuvāda-vācāna*); confirmation; report, rumour, on *dit*; slander, reviling.

*Anu-vādaka*, *as*, *ikā*, *am*, or *anu-vādin*, *i*, *inī*, *i*, repeating with comment and explanation, corroborative, concurrent, conformable, in harmony with. The masculine of the last is also the name of any one of the three notes of the gamut.

*Anu-vādya*, *as*, *ā*, *am*, to be explained by an *Anuvāda*, to be made the subject of one; (*am*), n. the subject of a predicate. — *Anuvādya-tva*, *am*, n. the state of requiring to be explained by an *Anuvāda*.

*Anūdīta*. See s. v., p. 42.

*अनुवनम्* *anu-vanam*, ind. along side of the wood.

*अनुवर्ण* *anu-varṇ*, cl. 10. P. *-varṇayati*, *-yitum*, to mention, describe, recount.

*अनुवर्तन*, *अनुवर्तित्*, &c. See *anu-vṛit*.

*अनुवश* *anu-vaśa*, *as*, m. obedience to the will of another; (*as*, *ā*, *am*), obedient to the will of another.

*अनुवषट्कार* *anu-vaṣaṭkāra*, *as*, m. or *anu-vaṣaṭkāritā*, *am*, n. a secondary exclamation of *vaṣaṭ*, on making an oblation to a deity.

*अनुवस्* *anu-vas*, cl. 1. P. *-vasati*, *-vastum*, to dwell near to; to inhabit along with.

*Anu-vāsin*, *i*, *inī*, *i*, residing, resident.

*अनुवसित* 1. *anu-vasita*, *as*, *ā*, *am* (fr. rt. *vas*, to put on), dressed up, wrapped.

*अनुवसित* 2. *anu-va-sita*, *as*, *ā*, *am* (for *anuvā-sita*, rt. *si*), fastened to, bound to, attached.

*अनुवह* *anu-vaha*, *as*, m. (rt. *vah*), one of the seven tongues of fire; ('bearing after.')

*अनुवा* *anu-vā*, cl. 2. P. *-vāti*, *-tum*, to blow upon, fan.

*Anu-vāte*, ind. with the wind blowing in the same direction, with the wind from behind, to windward.

*अनुवाक* *anu-vāka*. See under *anu-vaś*.

*अनुवारम्* *anu-vāram*, ind. time after time, repeatedly.

*अनुवास* *anu-vāsa*, *as*, m. or *anu-vāsana*, *am*, n. (rt. *vās*), perfuming the clothes, especially dipping the ends of the clothes in perfumes; perfuming, scenting in general; an oily enema; administering oily enemata.

*Anu-vāsita*, *as*, *ā*, *am*, scented, perfumed, fumigated; prepared or administered as an enema.

*Anu-vāsya*, *as*, *ā*, *am*, or *anu-vāsaniya*, *as*, *ā*, *am*, to be scented or fumigated, requiring an enema.

*अनुविकस्* *anu-vi-kaś*, cl. 1. P. *-kaśati*, *-situm*, to blow, expand, as a flower.

*अनुविकृ* *anu-vi-krī*, cl. 8. P. *-karoti*, *-karitum*, to follow in shaping.

*अनुविकृ* *anu-vi-krī*, cl. 6. P. *-kirati*, *-karitum*, *-ritum*, to bestrew.

*अनुविक्रम्* *anu-vi-kram*, cl. 1. A., Ved. *-kramate*, *-mitum*, to walk after, follow.

*अनुविचर* *anu-vi-čar*, cl. 1. P. *-čarati*, *-ritum*, to walk or pass through, to walk up to.

*अनुविचल* *anu-vi-čal*, cl. 1. P. *-čalati*, *-litum*, to follow in changing place.

*अनुविचाकृ* *anu-vi-čākaś*, Intens., Ved. *-čākaśiti*, to penetrate with one's vision.

*अनुविचिन्* *anu-vi-čint*, cl. 10. P. *-čintayati*, *-yitum*, to recal to mind.

*अनुवितन्* *anu-vi-tan*, cl. 8. A. *-tanute*, *-nitum*, to extend all along or all over.

*अनुविद्* 1. *anu-vid*, cl. 2. P., Ved. *-veti*, *-veditum*, to know thoroughly.

*अनुविद्* 2. *anu-vid*, cl. 6. P. A. *-vindati*, *-te*, *-veditum*, to find, discover; to deem; to marry.

*Anu-vitta*, *as*, *ā*, *am*, found.

*Anu-vitti*, *is*, f. finding, obtaining.

*अनुविदृश* *anu-vi-dṛś*, cl. 1. P. *-paśyati*, *-drashṭum*, to perceive, view.

*अनुविधा* *anu-vi-dhā*, cl. 3. P. *-dadhāti*, *-dhātum*, to regulate, lay down a rule: Pass. *-dhīyate*, to be trained to follow rules; to obey.

*Anu-vidhātavya*, *as*, *ā*, *am*, to be performed according to an order.

*Anu-vidhāna*, *am*, n. obedience, acting conformably to order.

*Anu-vidhāytn*, *i*, *inī*, *i*, conforming to, compliant, obedient.

*अनुविन्द* *anu-vi-nad*, Caus. P. *-nūdayati*, *-yitum*, to make resonant or musical.

*अनुविन्द* *anu-vi-nard*, cl. 1. P. *-nardati*, *-ditum*, to answer with roars.

*अनुविनश* *anu-vi-naś*, cl. 4. P. *-naśyati*, *-naśitum* or *-naśhṭum*, to disappear, perish, vanish after or with another.

*Anu-vi-nāśa*, *as*, m. perishing after.

*अनुविन्द* *anu-vinda*, *as*, m., N. of a king of Oujein.

*अनुविपत्* *anu-vi-pat*, cl. 1. P. *-patati*, *-titum*, to fly away towards (with acc.).

*अनुविमृश* *anu-vi-mṛś*, cl. 6. P. *-mṛśati*, *-marshṭum*, *-mrashṭum*, to consider, think over.

*अनुविश* *anu-viś*, cl. 6. P. *-viśati*, *-veśhṭum*, to follow.

*Anu-veśa*, *as*, m. or *anu-veśana*, *am*, n. entering after, following.

*अनुविश्व* *anu-viśva*, *ās*, m. pl., N. of a people in the north-east.

*अनुविष्टम्भ* *anu-viśṭambha*, *as*, m. the being impeded in consequence of.

*अनुविष्णु* *anu-viṣṇu*, ind. after Viṣṇu.

*अनुवी* *anu-vī* (*-vi*), cl. 2. P. *-vyeti*, *-tum*, to follow or join in going off or separating.

*अनुवीक्ष* *anu-viksh* (*-vi-iksh*), cl. 1. A. *-vikshate*, *-kshītum*, to survey, examine.

*अनुवीज* *anu-vīj*, cl. 10. P. *-vijayati*, *-yitum*, to fan.

*अनुवृत्* *anu-vṛit*, cl. 1. A. *-vartate*, poet. P. *-vartati*, *-titum*, to go after; to follow, pursue; to attend; obey, respect, imitate; to resemble; to assent, to expect: Caus. P. *-vartayati*, *-yitum*, to roll after or forward; to follow up, carry out.

*Anu-vartana*, *am*, n. obliging, serving or gratifying another; compliance, obedience; following, attending; concurring; consequence, result; continuance; supplying from a previous rule.

*Anu-vartaniya*, *as*, *ā*, *am*, to be supplied from a previous rule.

*Anu-vartin*, *i*, *inī*, *i*, following, compliant, obedient, resembling. — *Anuvarti-tva*, *am*, n. the state of being so.

*Anu-vartman*, *ā*, *ā*, *a*, following, attending. *Anu-vṛtta*, *as*, *ā*, *am*, following, obeying, complying; rounded off; (*am*), n. obedience, conformity, compliance.

*Anu-vṛitti*, *is*, f. following, acting suitably to, having regard or respect to, complying with, the act of continuance, continued course or influence of a preceding rule or assertion on what follows; reverting to; imitating, doing or acting in like manner.

*अनुवृध* *anu-vṛidh*, cl. 1. A. *-vardhate*, *-dhitum*, to grow, increase.

*Anu-vṛiddhi*, *is*, *is*, *i*, Ved. increasing (as in clearness or emphasis) in regular ratio.

*अनुवेदि* *anu-vedi*, ind. along the ground prepared for sacrifice. — *Anu-vedy-antam*, ind. along the edge of this sacrificial ground.

*अनुवेलम्* *anu-velam*, ind. constantly.

*अनुवेलित* *anu-vellita*, *am*, n. (rt. *vel* or *vehl*), bandaging, securing with bandages (in surgery); a kind of bandage applied to the extremities; (*as*, *ā*, *am*), bent in conformity with, bent under.

*अनुवैनेय* *anuvaineya*, N. of a country.

*अनुव्यञ्जन* *anu-vyanjana*, *am*, n. a secondary mark or token.

*अनुव्यध* *anu-vyadh*, cl. 4. P. *-vidhyati*, *-vyadhūm*, to follow in striking; to hit again and again; to wound.

*Anu-viddha*, *as*, *ā*, *am*, pierced; obstructed, checked, variegated; full of, abounding in; set (as a jewel).

*Anu-vedha* or *anu-vyādha*, *as*, m. piercing; obstructing; blending.

*अनुव्यम्* *anu-vyam*, ind. (rt. *vī* with *anu*), Ved. behind, after, following.

*अनुव्यवगा* *anu-vy-ava-gā* (*-vi-ava-gā*), cl. 3. P. *-jigāti*, *-gātum*, to come between successively or in succession to another.

*अनुव्यवे* *anu-vy-ave* (*-vi-ava-i*), cl. 2. P. *-avāti*, *-tum*, to follow in intervening or coming between.

*अनुव्यश* *anu-vy-aś* (*-vi-aś*), cl. 3. A. *-vyasānute*, *-situm*, to overtake, reach.

*अनुव्याख्या* *anu-vy-ā-khyā* (*-vi-ā-khyā*), cl. 2. P. *-khyāti*, *-tum*, to explain further.

*Anu-vyākhyāna*, *am*, n. that portion of a Brāhmaṇa which explains or illustrates difficult Sūtras, texts, or obscure statements occurring in another position.

*अनुव्याहरण* *anu-vyāharaṇa* (*-vi-ā-haraṇa*), *am*, n. or *anu-vyāhāra*, *as*, m. cursing, execration; repeating, repeated utterance.

*Anu-vyāhārīn*, ī, īnī, ī, execrating, cursing.

**अनुव्युच्चर** *anu-vy-uc̄-car* (-*vi-ud-car*), cl. 1. P. -*carati*, -*ritum*, to follow in going forth or stepping forward.

**अनुव्यूह** *anu-vy-ūh* (-*vi-ūh*), cl. 1. P. -*ry-ūhati*, -*hitum*, to distribute.

**अनुव्रजन्** *anu-vraja*, cl. 1. P. -*vrajati* or poet. A. -*vrajate*, -*jitum*, to follow, especially a departing guest, as a mark of respect; to visit sciatim; to obey, do homage.

*Anu-vrajana*, *am*, n. or *anu-vrajā*, f. following as above.

*Anu-vrajāya*, *as*, ā, *am*, to be followed, as by the relatives of a dead person to the cemetery.

**अनुव्रत** *anu-vrata*, *as*, ā, *am*, devoted to, faithful to, ardently attached to; (*as*), m. a particular kind of Jaina devotee.

**अनुशक्** *anu-śak*, Desid. Caus. P. -*śikshayati*, -*yitum*, to teach, instruct.

*Anu-śikshān*, ī, īnī, ī, exercising one's self in, practising.

**अनुशक्तिक** *anu-śatika*, *as*, ā, *am*, accompanied with or bought for a hundred (the derivative *ānuśatika* has Vṛiddhi in both members).

**अनुशय** *anu-śaya*, &c. See under *anu-śi*.

**अनुशर** *anu-śara*, *as*, m. (rt. *śrī* with *anu*), a Rakshasa, a sort of demon.

**अनुशस्त्र** *anu-śastra*, *am*, n. anything used in place of a regular surgical instrument, as a fingernail or bambu; any subsidiary weapon or instrument.

**अनुशास** *anu-śās*, cl. 2. P. or poet. A. -*śāsti*, -*te*, -*situm*, to rule, govern; to order; to teach, direct, advise, address; to punish, chastise, correct.

*Anu-śāsa*, *as*, ikā, *am*, or *anu-śāstān*, ī, īnī, ī, or *anu-śāstri*, tā, trī, trī, one who governs, instructs, directs or punishes.

*Anu-śāsat*, t, tī, t, instructing, ruling.

*Anu-śāsana*, *am*, n. instruction, direction, command, giving rules, order, precept, law. = *Anuśāsana-para*, *as*, ā, *am*, obedient.

*Anu-śāsaniya* or *anu-śāśya*, *as*, ā, *am*, to be instructed.

*Anu-śāśita*, *as*, ā, *am*, directed, governed, defined by rule.

*Anu-śāśitri*, tā, trī, trī, ruling, governing, commanding, directing, a ruler.

*Anu-śāśita*, *as*, ā, *am*, taught, revealed; adjudged, done conformably to law.

*Anu-śāśhī*, ī, f. instruction, teaching, ordering.

*Anu-śāśhya*, ind. part. having ruled or ordered.

**अनुशिक्षिन्** *anu-śikshin*. See *anu-śak*.

**अनुशिक्ष** *anu-śikha*, *as*, m., N. of a serpent which at a certain sacrifice officiated as Potṛi priest.

**अनुशिवम्** *anu-śivam*, ind. after Siva.

**अनुशिशु** *anu-śiśu*, *us*, f. (an animal) followed by its young (as by a foal, &c.).

**अनुशी** *anu-śi*, cl. 2. A. -*śete*, -*śayitum*, to sleep or spend the night with, to lie along or close, to adhere closely to.

*Anu-śaya*, *us*, m. close connection as with a consequence, close attachment to any object; (in phil.) the consequence itself, the evil result of an act which clings to it and causes the soul after enjoying the temporary freedom from transmigrating, which is the reward of its good deeds, to enter other bodies; repentance, regret; hatred; ancient or intense enmity; (ī), f. a disease of the feet, a boil or abscess on the upper part; also one on the head. = *Anuśaya-vat*, ān, atī, at; see *anu-śayin*.

*Anu-śayāna*, *us*, ā, *am*, repenting, regretting;

(ā), f. a particular kind of heroine or female character.

*Anu-śayitvāya*, *as*, ā, *am*, to be regretted.

*Anu-śayin*, ī, īnī, ī, having the consequence of an act, connected as with a consequence; devotedly attached to, faithful; repentant, penitent, regretful, sorry for; hating deeply.

*Anu-śayān*, ī, īnī, ī, adhering to, lying along or upon.

**अनुशीलन** *anu-śilana*, *am*, n. constant study or pursuit (of a science, &c.), repeated and devoted service.

*Anu-śilāna*, *as*, ā, *am*, studied carefully, attended to.

**अनुशुच** *anu-śuc̄*, cl. 1. P. -*śocati*, -*citum*, to mnrn over, regret, bewail: Caus. P. -*śocayati*, -*yitum*, to mourn over.

*Anu-śuc̄ikā*, f. any ceremony enjoined by the Vedas? (This word, given by Wilson, is very doubtful.)

*Anu-śoka*, *as*, m. sorrow, repentance, regret.

*Anu-śocaka*, *as*, ikā, *am*, grieving, one who repents; occasioning repentance.

*Anu-śocana*, *am*, n. sorrow, repentance.

*Anu-śocita*, *as*, ā, *am*, regretted, repented of.

*Anu-śocin*, ī, īnī, ī, penitent, regretful, sorrowful.

**अनुशोभिन्** *anu-śobhin*, ī, īnī, ī, shining.

**अनुश्रु** *anu-śru*, cl. 5. P. -*śṛinoti*, -*śrotum*, to hear repeatedly, especially from a sacred authority: Desid. A. -*śuśrūshate*, to obey.

*Anu-śrava*, *as*, m., Vedic tradition (acquired by repeated hearing).

*Anu-śruta*, *as*, ā, *am*, handed down by Vedic tradition.

**अनुश्रम** *anu-śhajj* (-*śajj*), cl. 1. A. or Pass. -*śhajjate*, -*śhajyate*, -*śhanktum*, to cling to, adhere, be attached to.

*Anu-śhak* or *anu-śhat*, ind. in continuous or close order; one after the other [cf. *ānu-śhak*].

*Anu-śhakta*, *as*, ā, *am*, closely connected with, supplied from something preceding.

*Anu-śhanga*, *as*, m. close adherence, connection, association, conjunction, coalition, commixture; connection of word with word, or effect with causes; necessary consequence, the connection of a subsequent with a previous act; the nasals connected with certain roots ending in consonants (such as *trīṃph*); tenderness, compassion.

*Anu-śhangika*, *as*, ī, *am*, consequent, following as a necessary result; connected with, adhering to, inherent, concomitant.

*Anu-śhangin*, ī, īnī, ī, addicted or attached to; connected with; common, prevailing.

*Anu-śhajjana*, *am*, n. connection with what follows, concord; grammatical relation.

*Anu-śhajjaniya*, *as*, ā, *am*, to be connected, supplied.

**अनुश्रम** *anushaṇḍa*, *as* or *am* (?), m. or n. (?), N. of a place or country (?).

**अनुशिविच** *anu-śhic̄*. See *anu-śic̄*.

*Anu-śhikta*, *as*, ā, *am*, re-watered or sprinkled.

*Anu-śhaka*, *as*, m. or *anu-śhecana*, *am*, n. re-watering or sprinkling over again.

**अनुशिविध** *anu-śhidh* (-*śidh*), Ved., Intens. -*śeshidhiti*, to bring back.

**अनुश्रुति** *anu-śhṛuti*, *is*, f. (rt. *stu*), praise.

**अनुश्रुभ** 1. *anu-śhṛubh* (-*stubh*), cl. 1. P., Ved. -*śhṛubhati*, -*bhitum*, to praise after, to follow in praising.

2. *anu-śhṛubh*, p. f. following in praise or invocation; speech; Sarasvatī; a kind of metre consisting of four Pādas or quarter-verses of eight syllables each (so called because it *anushṛubhati* follows with its praise the Gāyatri, which consists of three Pādas); in later metrical systems, the *Anushṛubh* constitutes a whole class of metres, consisting of four times eight syllables.

— *Anushṛub-garbhā*, f. a metre in the Vedas of the class Ushṇih.

*Anu-śhṛobhana*, *am*, n. praising after.

**अनुष्ट** *anu-ushṭra*, *as*, m. no camel, i. e. a bad camel.

**अनुष्ठा** *anu-śhṭhā* (-*sthā*), cl. 1. P. -*tishṭhati*, -*śhṭhōtum*, to stand near or by, to follow out, to carry out, attend to, perform, do, practise; to govern, rule, superintend; to appoint: Pass. -*śhṭhiyate*, to be done, to be followed: Desid. -*tishṭhōsati*, to be desirous of doing, &c.

*Anu-tishṭhamāna*, *as*, ā, *am*, following, performing, attending to.

*Anu-śhṭha*, *as*, ā, *am*, standing after, i. e. in succession.

*Anu-śhṭhātavya*, *as*, ā, *am*, to be done or accomplished.

*Anu-śhṭhātri*, tā, m. the undertaker of any work.

*Anu-śhṭhāna*, *am*, n. commencing, undertaking; doing or engaging in any work, performance, religious practice; acting in conformity to; (ī), f. performance, action. — *Anushṭhāna-krama*, *as*, m. the order of performing religious ceremonies. — *Anushṭhāna-sarīra*, *am*, n. (in Sāṅkhyā phil.) a body presumed to be intermediate between the *linga-sarīra* or *sūkshma-sarīra* and the *sthūla-sarīra*. — *Anushṭhāna-sārāka*, *as*, ikā, *am*, reminding of religious ceremonies.

*Anu-śhṭhōpaka*, *as*, ikā, *am*, causing to perform.

*Anu-śhṭhōpana*, *am*, n. the causing to perform an act.

*Anu-śhṭhāyīn*, ī, īnī, ī, doing, performing an act.

*Anu-śhṭhi*, ī, f., Ved. proper order, succession; only used in inst. *anu-śhṭhiyā*.

*Anu-śhṭhita*, *as*, ā, *am*, done, practised; effected, executed, accomplished; followed, observed; done conformably.

*Anu-śhṭhu*, *us*, f., Ved. proper order, succession; only used in inst. *anu-śhṭhiyā*; (u), ind. in proper order, in regular succession, properly.

*Anu-śhṭheya*, *as*, ā, *am*, to be effected, done or accomplished; to be observed; to be proved or established.

**अनुष्ण** *an-ushṇa*, *as*, ā, *am*, not hot, cold, chilly, apathetic; lazy, sluggish; (*am*), n. a blue lotus, *Nymphæa Cærulea*; (ā), f., N. of a river. — *Anushṇa-yu*, *us*, m. (having cold rays), the moon. — *Anushṇa-vallikā*, f., N. of a plant, *Nila-dūrbā*. — *Anushṇāsita* (°*ṇa-as*), *as*, ā, *am*, neither hot nor cold.

*Anu-ushṇaka*, *as*, ā, *am*, not hot, cold, chilly, &c.

**अनुश्रयन्** *anu-shyanda*, *as*, m. (rt. *syand*), a hind-wheel.

**अनुश्रव** *anu-shvadha*, *as*, ā, *am*, accompanied by food; (*am*), ind. according to food, through food; after food; after every sacrifice; according to one's will, voluntary.

**अनुसंया** *anu-saṃ-yā*, cl. 2. P. -*yāti*, -*tum*, to advance against sciatim, attack one after the other.

**अनुसंरक्त** *anu-saṃ-rakta*, *as*, ā, *am*, attached or devoted to.

**अनुसंवत्सरन्** *anu-saṃvatsaram*, ind. year after year.

**अनुसंविचर** *anu-saṃ-vi-car*, cl. 1. P. -*carati*, -*ritum*, or Ved. -*radhyai*, -*ritave*, -*rāse*, to visit successively, make the round of.

**अनुसंविश** *anu-saṃ-viś*, cl. 6. P. -*viśati*, -*reshṭum*, to follow in retiring for sleep.

**अनुसंसर्पम्** *anu-saṃsarpam*, ind. at each occasion of approaching.

**अनुसंसृ** *anu-saṃ-sṛi*, Caus. P. -*sārayati*, -*yitum*, to dismiss.

**अनुसंस्मृ** *anu-sam-smṛi*, cl. 1. P. *-smarati*, *-smartum*, to remember, to long for (the dead or absent).

**अनुसंहितम्** *anu-samhitam*, ind. according to the Saphitā text.

**अनुसङ्गले** *anu-san-kal (-sam-kal)*, cl. 10. P. *-kālayati*, *-yitum*, to follow in driving.

**अनुसङ्गम्** *anu-san-kram (-sam-kram)*, cl. 1. P. *-krāmati*, *-kramitum*, to walk or go up to, to reach.

**अनुसङ्ख्या** *anu-san-khyā (-sam-khyā)*, Caus. P., Ved. *-khyāpayati*, *-yitum*, to show, to cause one to observe.

**अनुसङ्गह** *anu-san-grah (-sam-grah)*, cl. 9. P. *-grīhṣati*, *-grahitum*, to oblige, favour; to salute one by laying hold of the feet.

**अनुसञ्चर** *anu-san-śar (-sam-śar)*, cl. 1. P. *-śarati*, *-ritum*, Ved. *-radhyai*, *-ritave*, *-rase*, to walk along side, to follow, join; to visit; to pursue, seek after; to penetrate, traverse, cross; to become assimilated: Caus. P. *-śarayati*, *-yitum*, to join, become identified or assimilated with.

*Anu-saṅcāraṇam*, ind. at each occasion of coming.

**अनुसञ्चिन्** *anu-san-śint (-sam-śint)*, cl. 10. P. *-śintayati*, *-yitum*, to meditate.

**अनुसञ्ज्वर** *anu-san-śvar (-sam-śvar)*, cl. 1. P. *-śvarati*, *-ritum*, to take after (another) in feeling distressed, to be troubled, become envious.

**अनुसन्तान्** *anu-san-tan (-sam-tan)*, cl. 8. P. *-tanoti*, *-nitum*, to overspread, diffuse, extend everywhere, to join on, continue.

**अनुसन्त** *anu-san-tṛi (-sam-tṛi)*, cl. 1. P. *-tarati*, *-ritum*, Ved. *-taradhyai*, to follow to the end.

**अनुसन्दह** *anu-san-dah (-sam-dah)*, cl. 1. P. *-dahati*, *-dagdhum*, to burn up along the whole length.

**अनुसन्दिश** *anu-san-diś (-sam-diś)*, cl. 6. P. *-diśati*, *-deshṭum*, to assign, to make over.

**अनुसन्दृश** *anu-san-dṛiś (-sam-dṛiś)*, cl. 1. P. *-paśyati*, *-draśṭum*, to consider successively.

**अनुसन्धा** *anu-san-dhā (-sam-dhā)*, cl. 3. P. A. *-ādāhāti*, *-dhatte*, *-dhātum*, to explore, ascertain, inspect, plan, arrange, calm, compose, set in order, aim at.

*Anu-sandhātavya*, as, ā, am, to be explored, to be investigated, to be looked after, &c.

*Anu-sandhāna*, am, n. investigation, inquiry, searching into, close inspection, setting in order, arranging, planning, aiming at, plan, scheme, congruous or suitable connection; (in the Vaiśeṣhika phil.) the fourth step in a syllogism, i. e. the application.

*Anu-sandhānīn* or *anu-sandhāyīn*, ī, īnī, ī, investigating, searching, skillful at concerting plans or continuing schemes.

*Anu-sandheya*, as, ā, am, to be investigated, worthy of inquiry or scrutiny, &c.

**अनुसन्ध्यम्** *anu-sandhyam*, ind. evening after evening, every twilight.

**अनुसमय** *anu-sumaya*. See under *anu-sam-i* next col.

**अनुसमग** *anu-sam-aś*, cl. 5. A. *-aśnute*, *-aśtum* or *-aśhum*, to overtake, reach.

**अनुसमम्** *anu-sam-as*, cl. 4. P. *-asyati*, *-situm*, to add further.

**अनुसमाचर** *anu-sam-ā-śar*, cl. 1. P. *-śarati*, *-ritum*, Ved. *-radhyai*, *-ritave*, *-rase*, to carry out, accomplish.

**अनुसमाधा** *anu-sam-ā-dhā*, cl. 3. P. A. *-dadhāti*, *-dhatte*, *-dhātum*, to calm, compose.

**अनुसमाप्** *anu-sam-āp*, Caus. P. *-āpayati*, *-yitum*, to complete or accomplish further or subsequently.

*Anu-samāpana*, am, n. regular completion.

**अनुसमि** *anu-sam-i*, cl. 2. P. *-eti*, *-tum*, to visit conjointly or successively; to join in following or being guided by; to join, become assimilated with.

*Anu-samaya*, as, m. regular connection (as of words).

**अनुसमीक्ष** *anu-sam-īksh*, cl. 1. A. *-īkshate*, *-kshītum*, to keep in view, have in view.

**अनुसमुद्रम्** *anu-samudram*, ind. along the sea.

**अनुसम्प्राप्** *anu-sam-prāp (-pra-āp)*, cl. 5. P. *-prāpnoti*, *-prāptum*, to arrive, reach, get.

*Anu-samprāpta*, as, ā, am, arrived, come.

**अनुसम्बद्ध** *anu-sambaddha*, as, ā, am (rt. *bandh*), connected with, accompanied by.

**अनुसवनम्** *anu-savanam*, ind., Ved. at every sacrifice.

**अनुसातम्** *anu-sātam*, ind. according to delight.

**अनुसाम** *anu-sāma*, as, ā, am, conciliated, appeased, friendly.

**अनुसायम्** *anu-sāyam*, ind. evening after evening, every evening.

**अनुसार** *anu-sāra*, *anu-sārin*, &c. See under *anu-sri* below.

**अनुसिञ्च** *anu-siś*, cl. 6. P. *-siñcati*, *-sektum*, to water or sprinkle consecutively; (better spelt *anusikīś*, q. v.)

**अनुसीतम्** *anu-sītam*, ind. along the furrow.

**अनुसीरम्** *anu-sīram*, ind. along the plough.

**अनुसू** *anu-sū*, *ūs*, m., N. of a work.

**अनुसूचक** *anu-sūcaka*, as, ikā, am (rt. *sūś*), indicative of, pointing out.

*Anu-sūcāna*, am, n. pointing out, indication.

**अनुसूपम्** *anu-sūpam*, ind. in every condiment.

**अनुसृ** *anu-sṛi*, cl. 1. P. *-sarati*, *-sartum*, to follow: Caus. P. *-sārayati*, *-yitum*, to pursue.

*Anu-sara*, as, m. a companion.

*Anu-saraṇa*, am, n. following, going after; conformity to, consequence of; custom, habit, usage.

*Anu-sāra*, as, m. going after, following; custom, usage; nature, natural state or condition of anything; prevalence, currency; received or established authority, especially of codes of law; conformity to usage; consequence, result. — *Anusāra-tas* or *anusāreṇa*, ind. conformably to.

*Anu-sāraka*, as, ā, am, or *anu-sārin*, ī, īnī, ī, following, attendant on, according or conformable to; penetrating, scrutinizing, investigating.

*Anu-sāryaka*, am, n. a fragrant substance.

*Anu-sṛita*, as, ā, am, followed, conformed to.

*Anu-sṛiti*, is, f. going after, following, conforming to; N. of a woman (?).

**अनुसृप** *anu-sṛip*, cl. 1. P. *-sarpati*, *-sarp-tum* or *-sraptum*, to glide after or towards, to approach.

*Anu-sarpa*, as, m. a serpent-like being.

**अनुसृष्ट** *anu-sṛiṣṭa*, as, ā, am (rt. *sṛiṣ*), Ved. created in succession.

**अनुसेव** *anu-sev*, cl. 1. A. *-sevate*, *-vitum*, to practise, observe.

*Anu-sevīn*, ī, īnī, ī, practising, observing, habitually addicted.

**अनुसैन्य** *anu-sainya*, am, n. the rear of an army.

**अनुसोमम्** *anu-somam*, ind. near the Soma, as with the Soma.

**अनुस्कन्दम्** *anu-skandam*, ind. having gone into in succession.

**अनुस्तरण** *anu-staraṇa*, as, ī, am (rt. *strī*), strewing round; (ī), f. the cow sacrificed at the funeral ceremony.

**अनुस्तोत्र** *anu-stotra*, am, n. praising after; N. of a treatise relating to the Sāma-veda.

**अनुस्रेहम्** *anu-sneham*, ind. after (adding) oil.

**अनुस्पष्ट** *anu-spashṭa*, as, ā, am, plain, manifest.

**अनुस्फुर** *anu-sphura*, as, ā, am, Ved. whizzing (as an arrow).

**अनुस्मृ** *anu-smṛi*, cl. 1. P. *-smarati*, *-smartum*, to remember, recollect: Caus. P. *-smārayati* or *-smarayati*, *-yitum*, to remind (painfully).

*Anu-smaraṇa*, am, n. remembering, repeated recollection.

*Anu-smṛita*, as, ā, am, remembered.

*Anu-smṛiti*, is, f. cherished recollection, recalling some idea to the exclusion of all others.

**अनुस्यूत** *anu-syūta* or *anu-shyūta*, as, ā, am (rt. *siv*), sewed consecutively, strung together or connected regularly and uninterruptedly.

**अनुस्रयामन्** *an-usra-yāman*, ā, m., Ved. not going (in a waggon drawn) by oxen.

**अनुस्वान** *anu-svāna*, as, m. sounding conformably.

**अनुस्वार** *anu-svāra*, as, m. (rt. *svṛi*), after-sound, the nasal sound which is marked by a dot above the line, and which always belongs to a preceding vowel. — *Anusvāra-vat*, ān, atī, at, having the Anusvāra. — *Anusvāra-ryavāya*, as, m. separation of two sounds caused by an Anusvāra. — *Anusvārāgama* (*\*ra-āg*), as, m. an augment consisting in the addition of an Anusvāra.

**अनुह** *anuha*, as, m., N. of a son of Vibhrātra and father of Brahma-datta.

**अनुहव** *anu-hava*, as, m. (rt. *hvā* for *hve*), Ved. inviting, stirring up.

**अनुहा** *anu-hā*, cl. 3. A., Ved. *-jihīte*, *-hātum*, to grant.

**अनुहुङ्क** *anu-hun-kṛi*, cl. 8. A. *-kurute*, *-kartum*, to roar in imitation of.

**अनुहृ** *anu-hṛi*, cl. 1. P. *-harati*, *-hartum*, to imitate, to exhibit; A. *-harate*, to take after (one's parents).

*Anu-haraṇa*, am, n. or *anu-hāra*, as, m. imitation; resemblance.

*Anu-harat*, an, antī, at, imitating; (am), m., N. of a man (?); (the deriv. *ānuhārati* takes Vṛiddhi in both members.)

*Anu-haramāna*, as, ā, am, imitating.

*Anu-hāraka*, as, ikā, am, imitating.

*Anu-hārya*, as, ā, am, to be imitated; (as), m. monthly obsequies on the day of the new moon.

**अनुहोड** *anu-hoda*, as, m. a cart (?); (the deriv. *ānuhauḍika* takes Vṛiddhi in both members.)

**अनुह्राद** *anu-hṛāda* or *anu-hlāda*, as, m., N. of a son of Hiranya-kaśipu.

**अनुक** *anūka*, *as*, *am*, m. n. (fr. *anūc* with *anu*), the backbone, spine; the back part of the altar; a former state of existence; (*am*), n. race, family; peculiarity of race, disposition, character; (*ā*), f., N. of an Apsaras.

*Anūka*, *am*, n. backbone; flesh on the skull.

**अनूकाश** *anū-kāśa*, *as*, m. (rt. *kāś*), reflection (of light), clearness; regard, reference.

**अनूक्ष** *anūksh* (*anu-uksh*), cl. 1. A. *anū-kshate*, *-kshītum*, to sprinkle, bedew.

**अनूचीन** *anūcīna*, *as*, *ā*, *am* (fr. *anv-anūc*), coming after, successive; *anūcīnāham*, on the following day. — *Anūcīna-garbha*, *as*, *ā*, *am*, born in successive order.

1. *anūcya*, *am*, n., Ved. the board on the side of a couch. (For 2. *anūcya*, see below.)

**अनूच्यते** *anūcyate* (\**nu-uc*\*), Pass. of *anuvac*, q. v., p. 38.

*Anūcta*, *as*, *ā*, *am*, spoken after, recited after; occurring in the (sacred) text; studied; (*am*), n. = the next.

*Anūkti*, *is*, f. mentioning after, repeated mention, repetition by way of explanation; study of the Veda. — *Anūkti-tva*, *am*, n. state of requiring repetition or explanation.

*Anūcīna*, *as*, *ā*, *am*, devoted to study; one so well versed in the Vedas and Vedāngas as to be able to repeat them; one who repeats his lesson after his master; well-behaved.

2. *anūcya*, *as*, *ā*, *am*, to be studied.

**अनूजि** *anū-ji* (*anu-ud-ji*), cl. 1. P. *-jayati*, *-jētum*, to follow in being victorious.

**अनूढ** *an-ūḍha*, *as*, *ā*, *am* (rt. *vah*), not borne, not carried; unmarried; (*ā*), f. an unmarried woman. — *Anūḍha-māna*, *as*, *ā*, *am*, bashful. — *Anūḍha-gamana*, *am*, n. fornication. — *Anūḍhā-bhrātṛi*, *tā*, m. the brother of an unmarried woman; the brother of the concubine of a king.

**अनूति** *an-ūti*, *is*, f., Ved. not helping, not coming to aid.

**अनूक्रम** *anūt-kram* (*anu-ud-kram*), cl. 1. P. *-krāmati*, *-krāmītum*, to follow in going up or out.

**अनूत्त** *anūtta*, *as*, *ā*, *am* (for *anu-datta*, rt. *dā*), given back.

**अनूत्या** *anūttā* (*anu-ud-sthā*), cl. 1. P. *anūttīkshati*, *anūttātum*, to follow in rising; Ved. to approach.

**अनूपत** *anūt-pat* (*anu-ud-pat*), cl. 1. P. *-patati*, *-tītum*, to fly up after another (with acc.), raise one's self into the air, jump up afterwards.

**अनूपा** *anūt-pū* (*anu-ud-pā*), cl. 1. P., Ved. *-pībati*, *-pātum*, to empty by drinking after another.

**अनूदक** *an-ūdaka*, *am*, n. (for *an-udaka*), want of water, aridity.

**अनूदस्** *anūd-as* (*anu-ud-as*), cl. 4. P. *-asyati*, *-sītum*, to toss up behind or after.

**अनूदि** *anūd-i* (*anu-ud-i*), cl. 2. P. *-eti*, *-tum*, to follow in going up or out.

**अनूदित** *anūdita* (\**nu-ud*\*), *as*, *ā*, *am* (rt. *vac*), spoken after, spoken according to.

1. *anūdya*, *as*, *ā*, *am*, to be spoken to afterwards or in reply to.

2. *anūdya*, ind. having said in reply. *Anūdyamāna*, *as*, *ā*, *am*, spoken in reply to, according to.

**अनूदे** *anūd-e* (*anu-ud-ā-i*), cl. 2. P. *anūd-aiti*, *-tum*, to follow in coming up or rising.

**अनुदेश** *anūdeśa* (*anu-ud*\*), *as*, m. (rt. *dis*), describing, mentioning according to or conformably with.

**अनूधस्** *an-ūdhās*, *ās*, f., Ved. udderless.

**अनून** *an-ūna* or *an-ūnaka*, *as*, *ā*, *am*, whole, entire; having full power; not less, not inferior; (*ā*), f., N. of an Apsaras. — *Anūna-guru*, *us*, *us* or *rī*, *u*, of undiminished weight, very heavy. — *Anūna-varcās*, *ās*, m., Ved. having full splendor.

**अनूनी** *anūn-ī* (*anu-ud-ī*), cl. 1. P. *-nayati*, *-netum*, to take out and fill after another.

**अनूप** 1. *anūpa*, *as*, *ā*, *am* (fr. *ap*, q. v., with *anu*), situated near the water, watery, wet, a watery country; (*as*), m. pond, bank of a river; a buffalo; N. of a king. — *Anūpa-ja*, *am*, n. moist ginger. — *Anūpa-deśa*, *as*, m. a marshy country. — *Anūpa-prāya*, *as*, *ā*, *am*, marshy. — *Anūpa-vilāsa*, *as*, m. title of a work.

*Anūpya*, *as*, *ā*, *am*, being in ponds or bogs (as water).

**अनूप** 2. *anūpa*, *as*, *ā*, *am* (fr. *anu-vap*), Ved. bestowing in order. (For 1. *anūpa*, see above.)

**अनूपदस्** *anūpa-das* (*anu-upa-das*), cl. 4. P. *-dasyati*, *-sītum*, to fail (or become extinct) in consequence.

**अनूपसदम्** *anūpasadam* (*anu-up*\*), ind. at every Upasad (a kind of religious ceremony).

**अनूबन्ध** *anū-bandhya*, *as*, *ā*, *am* (rt. *bandh*), Ved. to be fastened (as a sacrificial animal); see also *anu-bandhya*, p. 37.

**अनूयज्ञ** *anū-yāja*. See *anu-yāja*, p. 37.

**अनूराध** *anū-rādha*, *as*, *ā*, *am*, Ved. causing welfare, happiness; (*ā*), f. = *anu-rādha*, q. v., p. 38.

**अनूरु** *an-ūru*, *us*, *us*, *u*, thighless; (*us*), m. the charioteer of the sun, the dawa. — *Anūru-sārathi*, *śs*, m. whose charioteer is Anūru, i. e. the sun.

**अनूजित** *an-ūrjita*, *as*, *ā*, *am*, not strong, weak; not proud.

**अनूर्ध्व** *an-ūrdhva*, *as*, *ā*, *am*, not high, low. — *Anūrdhva-bhās*, *ās*, m., Ved. one whose splendor does not rise, who lights no sacred fires.

**अनूर्मि** *an-ūrmi*, *is*, *is*, *i*, Ved. not waving, not fluctuating; inviolable.

**अनूला** *anūla*, f., N. of a river in Kāśmīra.

**अनूवृञ्** *anū-vriṅ*, *ṭ*, m. f. (?), Ved. a part of the body near the ribs.

**अनूपर** 1. *an-ūshara*, *as*, *ā*, *am* (fr. *ūshara* with 3. *a* as an expletive or denoting comparison), saline.

**अनूपर** 2. *an-ūshara*, *as*, *ā*, *am*, not saline.

**अनूपित** *anūshita*, *as*, *ā*, *am* (rt. *vas* with *anū*), living near another.

**अनूष्मपर** *an-ūshma-para*, *as*, *ā*, *am*, (in gram.) not followed by a sibilant.

**अनूह** *an-ūha*, *as*, *ā*, *am*, thoughtless, careless.

**अनूक्क** *an-riikka*. See *an-rić* below.

**अनूत्तर** *an-rikkhara*, *as*, *ā*, *am*, Ved. thornless (as a path or a couch).

**अनूच** *an-rić*, *k*, *k*, *k*, or *an-rića*, *as*, *ā*, *am*, not containing a verse from the Rig-veda, hymnless, not conversant with the Rig-veda.

*An-riikka* or *an-rićka*, *as*, *ā*, *am*, containing no Rić.

**अनृजु** *an-riju*, *us*, *us*, *u*, not straight, crooked, perverse, wicked.

**अनृण** *an-riṇa*, *as*, *ā*, *am*, free from debt. — *An-riṇa-tā*, f. or *an-riṇa-tva*, *am*, n. freedom from debt.

*An-riṇin*, *ī*, *inī*, *i*, unindebted, free from debt.

**अनृत** *an-rita*, *as*, *ā*, *am*, not true, false; (*am*), n. falsehood, lying, cheating; agriculture.

— *An-rita-deva*, *as*, m., Ved. one whose gods are not true; playing unfairly (?). — *An-rita-dvish*, *ṭ*, *ṭ*, *ṭ*, Ved. persecuting untruth. — *An-rita-maya*, *as*, *ī*, *am*, full of untruth, false. — *An-rita-vādānu*, *am*, n. or *an-rita-bhāṣaṇa*, *am*, n. or *an-ritākhyāna* ('*ta-ākḥ*'), *am*, n. speaking falsehood, lying. — *An-rita-vādīn*, *ī*, *inī*, *i*, or *an-rita-vāc*, *k*, *k*, *k*, speaking untruth. — *An-rita-vrata*, *as*, *ā*, *am*, false to vows or engagements.

*An-ritin*, *ī*, *inī*, *i*, one who tells untruths, lying, a liar.

**अनृतु** *an-ritu*, *us*, m. unfit season. — *An-ritu-kanyā*, f. a girl before menstruation.

**अनृशंस** *an-nriśaṅsa*, *as*, *ā*, *am*, not cruel, mild. — *An-riśaṅsa-tā*, f. mildness, kindness.

**अनेक** *an-eka*, *as*, *ā*, *am*, not one, many, much; separated. — *Aneka-kālam*, ind. a long time, for a long time. — *Anekakālāvadhī* ('*la-av*'), ind. long since. — *Aneka-kṛti*, *t*, m. doing much, epithet of Śiva. — *Aneka-gotra*, *as*, m. having more families than one, i. e. two, belonging to two families (or to one as an adopted son). — *Aneka-śara*, *as*, *ā*, *am*, gregarious. — *Aneka-śitta-mantra*, *as*, m. one whose counsels are many-minded. — *Aneka-ja*, *as*, *ā*, *am*, born more than once; (*as*), m. a bird. — *Aneka-tā*, f. or *aneka-tva*, *am*, n. muchness, manifold condition.

— *Aneka-tra*, ind. in many places. — *Aneka-dharma-kathā*, f. different exposition of the law.

— *Aneka-dhā*, ind. in various ways, often. — *Aneka-dhā-prayoga*, *as*, m. using several times. — *Aneka-ya*, *as*, *ā*, *am*, drinking oftener than once; (*as*, *ā*), m. f. an elephant, because he drinks with his trunk and with his mouth. — *Aneka-bhārya*, *as*, *ā*, *am*, having more wives than one. — *Aneka-mukha*, *as*, *ā*, *am*, having several faces, having different ways.

— *Aneka-yuddha-vijayin*, *ī*, m. victorious in many battles. — *Aneka-randhra*, *as*, *ā*, *am*, having many holes, weaknesses or troubles. — *Aneka-rūpa*, *as*, *ā*, *am*, multiform; of various kinds or sorts; fickle, of variable mind. — *Aneka-locana*, *as*, m. having several (three) eyes, N. of Śiva. — *Aneka-vācana*, *am*, n. the plural number. — *Aneka-varṇa*, (in arithmetic compounded with various words to denote) many unknown quantities (colours representing *x*, *y*, *z*, &c.), e. g. *aneka-varṇa-guṇana*, multiplication of many unknown quantities.

(Similarly, if for *guṇana* be substituted *bhājana* 'division', *madyamāharaṇa* 'taking away the middle term', *ryavakalana* 'subtraction', *sankalana* 'addition', other algebraical processes may be expressed). — *Aneka-vāram*, ind. many times, repeatedly. — *Aneka-vāha*, *as*, *ā*, *am*, of many kinds, in different ways, various. — *Aneka-śapha*, *as*, *ā*, *am*, cloven-hoofed. — *Aneka-śabda*, *as*, *ā*, *am*, expressed by several words, synonymous.

— *Aneka-śas*, ind. in great numbers, several times, repeatedly, by large numbers or quantities. — *Anekākāra* ('*ka-āk*\*'), *as*, *ā*, *am*, multiform. — *Anekākshara* ('*ka-ak*\*'), *as*, *ā*, *am*, polysyllabic, having more than one syllable. — *Anekāgra* ('*ka-ag*\*'), *as*, *ā*, *am*, engaged in various pursuits. — *Anekāl* ('*ka-āl*\*'), having more than one vowel or syllable (*āl* in gram. being the technical term for vowel). — *Anekārtha* ('*ka-ar*\*'), *as*, *ā*, *am*, having more than one meaning (as a word). — *Anekārtha-dhvanī-mau-jari*, f. and *anekārtha-sangraha*, *as*, m. titles of two works on such words. — *Anekāl* ('*ka-āl*\*'), consisting of more than one *āl* or letter (in the technical phras. of gram.). — *Anekāśraya* ('*ka-āś*\*'), *as*, m. or

*anekāsrita* (°ka-ās'), *as, ā, am*, (in Vaiśeṣika phil.) dwelling, abiding in more than one.

*An-ekākin, ī, inī, i*, not alone, accompanied by.  
*An-ekānta, as, ā, am*, not alone and excluding every other, uncertain.—*Anekānta-tva, am, n.* uncertainty.—*Anekānta-vāda, as, m.* scepticism.—*Anekānta-vādin, ī, m.* a sceptic; a Jaina, an Arhat of the Jains.

*Aneki-karaṇa, am, n.* making manifold.  
*Aneki-bhavat, an, antī, at*, being manifold, i. e. divided in two.

*Anekiya, as, ā, am*, having several.  
*अनेजत् an-ajat, an, antī, at* (rt. *ej* with *an*), not moving, immovable.

*अनेड an-eḍa, as, m.* (an being an expletive or denoting comparison), stupid, foolish.  
*An-eḍa-mūka, as, ā, am*, deaf and dumb; blind; wicked, fraudulent.

*अनेद्य 1. a-nedyā, as, ā, am* (rt. *nid*), Ved. not to be blamed.

*अनेद्य 2. a-nedyā, as, ā, am* (fr. *a* and *nedyas*, a contraction of *nediyas* ?), Ved. not near, infinite.

*अनेन 1. an-ena, as, ā, am*, Ved. (according to native authorities) sinless, faultless; (according to German scholars) without a variegated set (of horses). See *eta*.

*An-enas, ās, ās, as*, blameless, sinless, not liable to error; N. of various personages.  
*An-enasya, am, n.* freedom from fault, sin.

*अनेन 2. anena, as, m.* (fr. *ina* and *ana* for *an*); this doubtful word may signify one who has no superior, 'a sovereign or paramount lord'; see *ina* and *ana* for *an*.

*अनेमन् a-neman, ā, ā, a*, Ved. to be praised.

*अनेय an-eva, ind.* otherwise (?), or (?).

*अनेहम् an-ehas, ā, ā, as* (fr. rt. *ih* with *an*), Ved. without a rival, incomparable, unattainable; unmenaced, unobstructed; (*ā*), m. time.

*अनेकान्त an-aikānta, as, ā, am* (fr. *ekānta*), variable, unsteady; (in logic) occasional, as a cause not invariably attended by the same effects.

*An-aikāntika, as, ī, am*, unsteady, variable, having many objects or purposes.—*Anaikāntika-tva, am, n.* unsteadiness, uncertainty.

*अनेक्य an-aikya, am, n.* (*eka*), want of oneness, plurality, the existence of many; want of union, anarchy.

*अनैपुण्य a-naipūṇya or a-naipūṇya, am, n.* unskillfulness. See *ānaipūṇya*.

*अनैश्वर्य an-aiśvarya, am, n.* weakness. See *ānaishvarya*.

*अनो ano, ind.* no, not. (An unusual form of *no*).

*अनोकशायिन् an-oka-śāyin, ī, m.* not sleeping in a house (as a beggar).  
*An-oka-ha, as, m.* not quitting the house, a tree; (*oka* is for *okas*, q. v.)

*अनोद्गत an-on-kṛta, as, ā, am*, not accompanied by the holy syllable *om*.

*अनोदित anodita (ana-ud'), as, ā, am*, unaddressed (?).

*अनोवाह an-ovāha, as, ā, am*, to be carried on a carriage.

*अनौचित्य an-aucitya, am, n.* unfitness.

*अनौजस्य an-aujasya, am, n.* want of vigour.

*अनौद्धत्य an-auddhatya, am, n.* freedom from haughtiness.

*अनौपम्य an-aupamya, as, ā, am*, unparalleled.

*अनौरस an-aurasa, as, m.* not one's own son, adopted.

*अन् ant, cl. 1. P. antati, -titum, to bind* [cf. *and, int*].

*अन्त anta, as, m.* (fr. *rt. am* ?), end, limit, boundary, term; end of a texture; end, conclusion; end of life, death, destruction (in these latter senses sometimes neut.); a final syllable, termination; last word of a compound; pause, settlement, definite ascertainment, certainty; whole amount; border; nearness, proximity, presence (e. g. *grāmānte*, in the neighbourhood of the village); inner part, inside; condition, nature; *ante*, loc. c. in the end, at last; in the inside; *antam* at the end of a compound means 'as far as'; thus *udakāntam*, as far as the water; (*as, ā, am*), near, handsome, agreeable [cf. Goth. *anleis*, Theme *andja*; Germ. *Ende*; Eng. *end*]; with *anta* are also compared the Greek *ἄντα, ἄντι*; Lat. *ante*; the Goth. *anda* in *anda-vaurd*, &c.; and the Germ. *ent*, e. g. in *entsagen*].—*Anta-kara, as, ī, am*, or *anta-karaṇa, as, ī, am*, or *anta-kārin, ī, inī, i*, causing death, mortal, destructive.—*Anta-kāla, as, m.* time of death, death.—*Anta-kṛit, t, t, t*, making an end; (*t*), m. death.—*Antakṛid-daśā, ās, f. pl.* a sacred book of the Jains, containing ten chapters.—*Anta-ga, as, ā, am*, going to the end, thoroughly conversant with.—*Anta-gati, is, ī, i*, or *anta-gāmin, ī, inī, i*, going to the end, perishing.—*Anta-gamana, am, n.* the going to the end of something, finishing; the going to the end, dying.—*Anta-āra, as, ī, am*, going to the frontiers, walking about the frontiers.—*Anta-ja, as, ā, am*, last born.—*Anta-jātī, see antya-jātī*.—*Anta-tas, ind.* from the end, from the term; lastly, finally; in the lowest way; in part; within.—*Anta-dipaka, am, n.* a figure in rhetoric.—*Anta-pāla, as, m.* a frontier-guard.—*Anta-bhava, as, ā, am*, being at the end, last.—*Anta-bhāj, k, k, k*, standing at the end (of a word).—*Anta-rata, as, ā, am*, delighting in destruction.—*Anta-lina, as, ā, am*, hidden, concealed.—*Anta-lopa, as, m.* the dropping of the final of a word (in grammar).—*Anta-vat, ān, atī, at*, having an end or term, limited, perishable; (*-vat*), ind. like the end.—*Antavat-tva, am, n.* limited existence, perishableness.—*Anta-cukni, is, m.* the fire of the end, by which the world is to be burnt.—*Anta-vāsin or ante-vāsin, ī, inī, i*, dwelling near the boundaries, dwelling close by; (*ī*), m. a pupil who dwells near or in the house of his teacher; a Cāṇḍāla (who lives at the end of the town).—*Anta-velā, f.* hour of death.—*Anta-śayyā, f.* a bed or mat on the ground; death; the place for burial or burning; bier.—*Anta-sakṛiyā, f.* the funeral ceremonies.—*Anta-sad, t, m.* a pupil (who dwells near his teacher).—*Anta-stha, as, ā, am*, standing at the end; see also *antah-stha*.—*Anta-svarita, as, m.* the Svarita accent on the last syllable of a word; (*am*), n. a word thus accented.—*Antādi* (°ta-ādī), *ī, du, m.* end and beginning.—*Antavasāyin or antavasāyin* (°ta-av'), *ī, m.* a barber; a Cāṇḍāla; N. of a Muni or saint; see *antya-vasāyin*.—*Ante-pāsa, as, m.* a neighbour, a companion, a pupil.—*Ante-vāsi, ind.* in statu pupillari; see *anta-vāsin* above.—*Antodātta* (°ta-ud'), *as, m.* the acute accent on the last syllable; (*as, ā, am*), having the acute accent on the last syllable.

*Antaka, as, m.* border, boundary; (*as, ā, am*), making an end, causing death; (*as*), m. death; Yama, king or lord of death.—*Antaka-druh, -dhruk, k, k*, Ved. offending or provoking destructive demons, or death, or Yama.

*Antaki, ḥs, m.* wind (?).  
*Antama, as, ā, am*, next, nearest, intimate (as a friend); Ved. last.

*Antaya, nom. P. antayati, -yitum*, to make an end of.

*Antika, antima, antya, &c.* See *antika*, p. 45.

*अनः antah*. See *r*.  
*अनःस्या antah-kt* *as, m.* worms in the intestines.

*अनःस्य antah-kt* *as, m.* worms in the intestines. Ved. -*khyāti, -tum, † I. P. andati, -ditum*, to *अन्तमा antama*.

*अन्तर antar, ind.*  
*andā, ūs, f.* or *anduka* or *an-* in the middle or chain for an elephant's feet; a ring (As a prep. with the acc. to); (with acc.) be-  
(When used at the end of a word, as in *antikā*, q. v.), fire in the middle of, between, out.

Zend *antarē*; Lat. *inter*; Goth. *v. andolayati*, Sometimes *antar* is compounded with a word like an adjective, meaning interior, intermediate.—*Antah-karaṇa, am, n.* the inner and spiritual part of man, the seat of thought and feeling, the mind, the thinking faculty, the heart, the conscience, the soul.—*Antah-kalpa, as, m.* a certain number of years (in Buddhism).—*Antah-kuṭīla, as, ā, am*, internally crooked; fraudulent; (*as*), m. a couch.—*Antah-kṛimī, is, m.* a disease caused by worms in the body.—*Antah-koṭara-puṣh-pī, a*, various reading for *anḍa-koṭara-puṣh-pī, q. v.*

—*Antah-kopa, as, m.* the inner corner.—*Antah-kopa, as, m.* inward wrath.—*Antah-koṣa, am, n.*, Ved. the interior of a store-room.—*Antah-paṭa, as, am, m.* n. a cloth held between two persons who are to be united (as bride and bridegroom, or pupil and teacher) until the right moment of union is arrived.—*Antah-padam, ind.* in the middle of an inflected word.—*Antah-paridhāna, am, n.* the innermost garment.—*Antah-paridhī, ind.* in the inside of an enclosure.—*Antah-parāvya or antah-pār-śvya, as, ā, am*, being between the ribs (as flesh).

—*Antah-pavitra, the Soma* when in the straining-vessel (?).—*Antah-paśu, ind.* from evening till morning (while the cattle is in the stables).—*Antah-pāta or antah-pātya, as, m.* (in gram.) insertion of a letter; a post fixed in the middle of the place of sacrifice.—*Antah-pāṭita, as, ā, am*, or *antah-pāṭin, ī, inī, i*, inserted, included in.—*Antah-pātra, am, n.*, Ved. the interior of a vessel.—*Antah-pādama, ind.* within the Pāda of a verse.—*Antah-pāla, as, m.* one who watches the inner apartments of a palace.

—*Antah-pura, am, n.* the king's palace, the female apartments, gynæceum; those who live in the female apartments; a queen.—*Antah-pura-āra, as, m.* guardian of the women's apartments.—*Antah-pura-jana, as, m.* the women of the palace.—*Antah-pura-pracāra, as, m.* the gossip of the women's apartments.—*Antah-pura-rakshaka, as, m.* or *antah-pura-varin, ī, m.* or *antah-purādhyaksha* (°radh'), *as, m.* superintendent of the gynæceum, chamberlain.—*Antah-pura-sahāya, as, m.* belonging to the gynæceum (as an eunuch, &c.).—*Antah-purika, as, m.* superintendent of the gynæceum; (*ā*), *f.* a woman in the gynæceum.—*Antah-pūya, as, ā, am*, ulcerous.—*Antah-peya, am, n.*, Ved. supping up, drinking.—*Antah-prakṛiti, is, f.* the heart, the soul, the internal nature or constitution of a man.

—*Antah-prajña, as, ā, am*, internally wise, knowing one's self.—*Antah-pratishṭhāna, am, n.* residence in the interior.—*Antah-pratishṭhita, as, ā, am*, residing inside.—*Antah-śara, as, m.* an internal arrow or disease.—*Antah-śarīra, am, n.* the internal and spiritual part of man.—*Antah-śalya, as, ā, am*, having a pin or extraneous body sticking inside.—*Antah-silā, f.* N. of a river.—*Antah-sleshā, as, m.* or *antah-sleshapaṇa, am, n.*, Ved. internal support.—*Antah-saijya, as, ā, am*, internally conscious.—*Antah-cattvā, f.* a pregnant woman; the marking nut (Semecarpus Anacardium L.).—*Antah-sada-sam, ind.* in the middle of the assembly.—*Antah-sāra, as, ā, am*, having internal essence; (*as*), m. internal treasure, inner store or contents.—*Antah-sukha, as, ā, am*, internally happy.—*Antah-senam, ind.* into the midst of the armies.—*Antah-stha, as, ā, am*, being in the midst or between; a term applied to the semivowels, as standing between the consonants and vowels; (*ā*), *f.* the god of the vital

**अनुक** *anūka*, *as*, *am*, of the Rig-veda mantras. *anu*, the backbone, spine; *m*. (in anatomy) the altar; a former state of existence, *as*, *m*. an element; peculiarity of race, disposition (*ra-an*), *as*, *f*. N. of an Apsaras.

**अनुकाश** *anū-kāśa*, *as*, *m*, or having reflection (of light), clearness; *regaror* or base of a

**अनुक्ष** *anūksh* (*anu-uksh*), *am*, not essential beyond or external to it.

**अनुचीन** *anūcīna*, *as*, *m*, an inner coming part. — **Antar-ākāśa**, *as*, *m*, the sacred ether within the interior part or soul of man.

— **Antar-ākūta**, *am*, n. hidden intention. — **Antar-āgama**, *as*, *m*, an additional augment between two letters (in gram.). — **Antar-āgāra**, *as*, *m*, the interior of a house.

— **Antar-ātman**, *ā*, *m*, the soul, the inherent supreme spirit; the internal feelings, the heart or mind. — **Antar-ātmeshṭakam** (*man-ish*), *ind*.

in the space between one's self and the (sacrificial) bricks. — **Antar-āpaṇa**, *as*, *m*, a market inside (a town). — **Antarāya**, see **antar-ī**. — **Antar-ārāma**, *as*, *ā*, *am*, rejoicing in one's self (not in the exterior world).

— **Antar-āla** or **antar-ālaka**, *am*, *n*. intermediate space; **antarāla**, in the midst, in midway; (*āla* is probably for *ālaya*). — **Antar-āndriya**, *am*, *n*.

an internal organ, of which there are four, viz. *manas*, *buddhi*, *ahankāra*, and *chitta*. — **Antar-āpa**, *as*, *am*, *m*. n. (fr. *ap*), an island, a promontory.

— **Antar-ushya**, *am*, *n*. (fr. *vas*), Ved. a secret abode. — **Antar-gangā**, *f*, the Ganges, as supposed to communicate under-ground with a sacred spring in Mysore.

— **Antar-gadu**, *us*, *us*, *u*, unprofitable, useless (filled with worms). — **Antar-gata**, &c.; see under **antar-gam**. — **Antar-garbha**, *as*, *ā*, *am*, inclosing young; pregnant. — **Antar-giram** or **antar-giri**, *ind*.

among the mountains. — **Antar-guda-vālaya**, *as*, *m*. (in medicine) the sphincter muscle. — **Antar-gūḍha-viśha**, *as*, *ā*, *am*, having hidden poison within.

— **Antar-griha**, *am*, *n*. an inner apartment of the house; **antar-griham** or **antar-gehūm**, *ind*.

in the interior of a house. — **Antar-gṛaha**, *as*, or **antar-gṛaha**, *as*, *m*, a place between the entrance-door and the house; N. of a village. — **Antar-ghāta**, *as*, *m*.

striking in the middle. — **Antar-ja**, *as*, *ā*, *am*, bred in the interior (of the body, as a worm). — **Antar-jāhara**, *am*, *n*.

the stomach. — **Antar-janman**, *a*, *n*. inward birth. — **Antar-jambha**, *as*, *m*. the inner part of the jaws. — **Antar-jala-āra**, *as*, *ī*, *am*, going in the water. — **Antar-jāta**, *as*, *ā*, *am*, inborn, inbred, innate. — **Antar-jānu**, *ind*.

between the knees; (*us*, *us*, *u*), being between the knees. — **Antar-jñāna**, *am*, *n*.

inward knowledge. — **Antar-ṛjyotis**, *is*, *is*, *is*, having the soul enlightened, illuminated. — **Antar-jrālana**, *am*, *n*.

internal heat, inflammation. — **Antar-dagḍha**, *as*, *ā*, *am*, burnt inwardly. — **Antar-ladhana**, *am*, *n*.

the distillation of spirituous liquor, or a substance used to cause fermentation. — **Antar-dadhāna**, *as*, *ā*, *am*, vanishing, disappearing, hiding one's self [cf. **antar-dhā**]. — **Antar-dāśā**, *f*.

a technical term in astrology. — **Antar-dasāha**, *am*, *n*. an interval of ten days; *so antar-dasāhāt*, before the end of ten days. — **Antar-lāva**, *as*, *ā*, *am*, Ved. containing fire. — **Antar-dāha**, *as*, *m*.

internal heat, or fever. — **Antar-dukḥha**, *as*, *ā*, *am*, afflicted in mind, sad. — **Antar-dushṭa**, *as*, *ā*, *am*, internally bad, wicked, vile. — **Antar-dṛishṭi**, *is*, *is*, *ī*, looking into one's own soul. — **Antar-dēsa**, *as*, *m*.

Ved. an intermediate region of the compass. — **Antar-dvāra**, *am*, *n*. a private or secret door within the house. — **Antar-dhā**, &c.; see s.v. **antar-dhā**, p. 45. — **Antar-dhyāna**, *am*, *n*.

profound inward meditation. — **Antar-nagara**, *am*, *n*. the palace of a king. — **Antar-nivṛishṭa**, *as*, *ā*, *am*, gone within, being within. — **Antar-nishṭha**, *as*, *ā*, *am*, engaged in internal reflection. — **Antar-bhāra**, *am*, *n*.

the interior of a house. — **Antar-bhāva**, &c.; see **antar-bhū**, p. 45. — **Antar-bhāvanā**, *f*.

inward meditation or anxiety; a technical term in arithmetic; rectification of numbers by the differences

of the products. — **Antar-bhūmi**, *is*, *f*. the inner part of the earth. — **Antar-bhāuma**, *as*, *ā*, *am*, being in the interior of the earth; subterranean. — **Antar-manas**, *ās*, *āe*, *as*, sad, perplexed. — **Antar-mukha**, *as*, *ā*, *am*, going into the mouth; (*am*), *n*.

a kind of scissors used in surgery. — **Antar-mudra** (?), sealed inside; N. of a certain form of devotion. — **Antar-myūta**, *as*, *ā*, *am*, still-born. — **Antar-yāna**, *as*, *m*.

the suppression of the breath and voice; a Soma libation during this act. — **Antar-yāma-graha**, *as*, *m*.

the Soma libation **Antar-yāma**; the performing of such a libation. — **Antar-yāmin**, *ī*, *m*.

checking or regulating the internal feelings; the soul; providence; the supreme spirit as regulating and guiding mankind; Brahman. — **Antar-yoga**, *as*, *m*.

deep thought, abstraction. — **Antar-lamba**, *as*, *ā*, *am*, acute-angular; (*as*), *m*.

a triangle in which the perpendicular falls within, an acute-angled triangle. — **Antar-līna**, *as*, *ā*, *am*, inherent. — **Antar-loma**, *as*, *ā*, *am*, covered with hair on the inner side. — **Antar-vaṅśa**, *as*, *m*.

the gynaeceum; see **antah-pura**. — **Antar-vaṅśika**, *as*, *m*.

superintendent of the women's apartments. — **Antar-vaṇa**, *as*, *ā*, *am*, situated in a forest; (*am*), *ind*.

within a forest. — **Antar-vat**, *ān*, *atī*, *at*, being in the interior. — **Antar-vatī**, Ved. or **antar-vatni**, *f*.

a pregnant woman. — **Antar-vamī**, *is*, *m*. flatulence, indigestion. — **Antar-vartin**, *ī*, *ini*, *ī*, or **antar-vasat**, *an*, *antī*, *at*.

internal, included, dwelling in. — **Antar-vasu**, *us*, *m*. N. of a Soma sacrifice. — **Antar-vastra**, *am*, *n*.

an under garment. — **Antar-rāpi**, *is*, *is*, *ī*, skilled in sacred sciences. — **Antar-vāvat**, *ān*, *antī* or *atī*, *at*, Ved. abounding internally with precious things, hidden; (*vat*), *ind*.

inwardly. — **Antar-vāshpa**, *as*, *m*. suppressed tears; (*as*, *ā*, *am*), containing tears. — **Antar-vāśas**, *as*, *n*.

an inner or under garment. — **Antar-vigāhana**, *am*, *n*.

entering within. — **Antar-vidvas**, *vān*, *ushī*, *vas*, Ved. knowing (the paths) between (earth and heaven); knowing exactly. — **Antar-vega**, *as*, *m*.

internal uneasiness or anxiety; inward fever. — **Antar-vedī**, *is*, *is*, *ī*, belonging to the inside of the sacrificial ground; (*ī*), *ind*.

within this ground; (*is* or *ī*), *f*. the Doab or district between the Gangā and Yamunā rivers. — **Antar-veśman**, *a*, *n*.

the inner apartments, the interior of a building. — **Antar-veśmika**, *as*, *m*.

superintendent of the women's apartments. — **Antar-haṇana**, *am*, *n*.

striking in the middle. — **Antar-hāna**, *as*, *m*. N. of a village. — **Antar-hastam**, *ind*.

in the hand, within reach of the hand. — **Antar-hastina**, *as*, *ā*, *am*, being in the hand or within reach. — **Antar-hāsa**, *as*, *m*.

laughing inwardly; suppressed laughter; (*am*), *ind*.

with suppressed laugh. — **Antar-hita**, see **antar-dhā**, p. 45. — **Antar-hṛīdaya**, *am*, *n*.

the interior of the heart. — **Antas-tāpta**, *as*, *ā*, *am*, internally heated or harassed. — **Antas-lāpa**, *as*, *m*.

inward heat; (*as*, *ā*, *am*), burning inwardly, burning with passion. — **Antas-tushāra**, *as*, *ā*, *am*, having dew in the interior. — **Antas-toya**, *as*, *ā*, *am*, containing water. — **Antas-patha**, *as*, *ā*, *am*, Ved. going within the clefts or hollows (of mountains), being on the way.

**Antastya**, *am*, *n*. intestines, bowels, entrails.

**अन्तर** *antara*, *as*, *ā*, *am*, being in the interior, interior; near, proximate, related, intimate; lying adjacent to; distant; different from; exterior; (*am*), *n*.

the interior; a hole, opening; the interior part of a thing, the contents; soul, heart, supreme soul; interval, intermediate space or time; period; term; opportunity, occasion; distance, absence; difference, remainder; property, peculiarity; weakness, weak side; representation; surety, guaranty; respect, regard; (at the end of compounds) different, other, another, e.g. *deśāntaram*, another country [cf. Goth. *antar*, Theme *anthara*; Lith. *antra-s*, 'the second'; Lat. *alter*]. **Antaram** or **antara-tas**, *ind*.

in the interior, within. — **Antara-ākra**, *am*, *n*. a technical term in augury. — **Antara-jña**, *as*, *ā*, *am*, knowing the interior, prudent, provident, foreseeing. — **Antara-tat**, *t*, *t*, *t* (*rt. tan*), spreading death or destruction. — **Antara-tama**, *as*, *ā*, *am*, nearest;

immediate, intimate, internal; like, analogous; (*as*), *m*. a congenial letter, one of the same class. — **Antara-tara**, *as*, *ā*, *am*, nearer, more intimate. — **Antara-dā**, *as*, *ā*, *am* (fr. *dā* for *do*), cutting or hurting the interior or heart. — **Antara-dīśā**, *f*.

or **antarā-dīś**, *k*, *f* or **antar-dēśa**, *as*, *m*. an intermediate region or quarter of the compass. — **Antara-pūruṣha**, *as*, *m*.

the internal man, the soul. — **Antara-prabhava**, *as*, *ā*, *am*, of mixed origin or caste. — **Antara-prasna**, *as*, *m*.

an inner question; a question which is contained in and arises from what has been previously stated. — **Antara-stha**, *as*, *ā*, *am*, or **antara-sthāyin**, *ī*, *inī*, *ī*, or **antara-sthita**, *as*, *ā*, *am*, interposed, internal, situated inside, inward; separate, apart. — **Antarāpatyā** (*ra-ap*), *f*.

a pregnant woman. — **Antar-rābhara**, *as*, *m*. Ved. (if fr. **antara** and **ābhara**) taking away intervals; (if fr. **antarā** and **bhara**) bringing into the midst or near; procuring.

**Antarā**, *ind*. in the middle, in the interior, inside, within, among, between; on the way, by the way; in the neighbourhood, near, nearly, almost; in the meantime, now and then; for some time; (with acc. and loc.) between, during, without. — **Antarānsa**, see under **antar**. — **Antarā-bhava-deha**, *as*, *m*.

or **antarā-bhava-sattva**, *am*, *n*. the soul in its middle existence between death and regeneration. — **Antarā-vedī**, *is* or *ī*, *f*.

a veranda resting on columns. — **Antarā-sṛngam**, *ind*. between the horns. — **Antariya**, *am*, *n*.

an under or lower garment. — **Antare**, *ind*. amidst, among, between.

**Antareṇa**, *ind*. amidst, between; (with acc.) within, between, amidst, during; except, without, with regard, with reference to, on account of.

**Antarya**, *as*, *ā*, *am*, interior.

**अन्तर** *antar-anj*, cl. 7. P., Ved. -*anakti*, -*anktum*, -*anjitum*, to assume, take upon one's self.

**अन्तरप**, **अन्तराय**, &c. See **antar-ī**.

**अन्तराल** *antar-āla*. See under **antar**.

**अन्तरि** *antar-i*, cl. 1. P. -*ayati*, -*etum*, to come between; cl. 2. P. -*eti*, -*tum*, to stand in any one's way, to separate; to exclude from (with abl.); to pass over, omit; to disappear: Ved., Intens. or Pass. -*iyate*, to walk to and fro between (as a mediator).

**Antar-aya**, *as*, *m*. impeding, hindrance. — **Antar-ayana**, *am*, *n*.

going under, disappearing. — **Antar-āya**, *as*, *ā*, *am*, going between; (*as*), *m*.

intervention, obstacle, impediment. — **Antar-ita**, *as*, *ā*, *am*, gone within, interior, hidden, concealed, screened, shielded; departed, retired, withdrawn, disappeared, vanished, perished, dead; separated, detached; impeded, hindered; (*am*), *n*. (?) remainder (in arithmetic); a technical term in architecture.

**अन्तरिक्ष** *antariksha* or *antariksha*, *am*, *n*. (either fr. **antar**, 'within,' and *iksh*, 'to see,' or fr. **antari**, loc., and *ksha*, 'dwelling within bodies;' *ksha* being fr. *rt. kshī*), the intermediate space between heaven and earth; (in the Veda) the middle of the three spheres or regions of life; the atmosphere or sky; the air; talc. — **Antariksha-kshīt**, *t*, *t*, *t*, dwelling in the atmosphere. — **Antariksha-ga** or **antariksha-āra**, *as*, *m*.

a bird. — **Antariksha-prā**, *ās*, *ās*, *m*. I., Ved. filling the sky, irradiating the firmament; travelling through the atmosphere (?). — **Antariksha-prut**, *t*, *t*, *t* (*rt. prū for plū*), Ved. floating over the atmosphere. — **Antariksha-loka**, *as*, *m*.

the intermediate region or sky as a peculiar world. — **Antariksha-saṁśita**, *as*, *ā*, *am*, sharpened in the atmosphere. — **Antariksha-sul**, *t*, *t*, *t*, Ved. dwelling in the atmosphere. — **Antariksha-sadya**, *am*, *n*.

Ved. residence in the atmosphere. — **Antariksholara** (*kshu-ul*), *as*, *ā*, *am*, having an interior as comprehensive as the atmosphere. — **Antariksha-ga**, *as*, *ā*, *am*, going in the atmosphere; (*as*), *m*.

a bird. — **Antariksha-āra**, *as*, *ī*, *am*, moving through the atmosphere. — **Antariksha-jala** or **antariksha-jala**, *am*, *n*.

the water of the atmosphere. — **Antarikshya**, *as*, *ā*, *am*, atmospheric, aerial.

**अन्तरुपाती** *antar-upāti* (-upa-ati-i), cl. 2. P. -upātyeti, -tum, to enter over a threshold or boundary.

**अन्तर्गम** *antar-gam*, cl. 1. P. -gacchati, -gantum, to go between (so as to exclude from, with abl.); to disappear.

*Antar-gata*, as, ā, am, or *antar-gāmin*, ī, inī, i, gone between or into, being in, included in; being in the interior, internal, hidden, secret; disappeared, perished; slipped out of the memory, forgotten. — *Antargata-manas*, ās, ās, as, whose mind is turned inwards, engaged in deep thought, sad, perplexed. — *Antargatopamā* ('ta-up'), f. a concealed simile (the particle of comparison being omitted).

**अन्तर्गा** *antar-gā*, cl. 3. P. -jigāti, -gātum, to go between, separate (so as to exclude from; with abl.).

**अन्तर्दृश** *antar-drīś*, cl. 1. P., Ved. -paśyati, -drāshatum, to look between or into.

**अन्तर्धा** 1. *antar-dhā*, cl. 3. A. -dhatte, -lthātum, to place within, deposit; to receive within; to hide, conceal, obscure; to hide one's self: Pass. -lthiyate, to be received within, to be absorbed; to be rendered invisible; to disappear, vanish; to cease: Caus. -dhāpayati, -yitum, to render invisible, to cause to disappear.

2. *antar-dhā*, f. concealment, covering, disappearing. *Antar-dhāna*, am, n. disappearance, invisibility; *antar-dhānam* i or gam, to disappear; (as); m., N. of a son of Pṛithu. — *Antar-dhāna-gata*, as, ā, am, disappeared. — *Antar-dhāna-cāra*, as; ī, am, going invisibly.

*Antar-dhāpita*, as, ā, am, rendered invisible. *Antar-dhāyaka*, as, ikā, am, rendering invisible, concealing.

*Antar-dhī*, is, m. concealment, covering, disappearance.

*Antar-hita*, as, ā, am, placed between, separated; covered, concealed, hidden, made invisible, vanished, invisible; hidden from (with abl.). — *Antar-hitāman* ('ta-āl'), ā, m. epithet of Śiva ('of concealed mind').

**अन्तर्भू** *antar-bhū*, cl. 1. P. -bhavati, -vitum, to be (contained or inherent or implied) in.

*Antar-bhava*, as, ā, am, being within, inward, internal, generated internally.

*Antar-bhavana*, *antar-bhāvanā*. See s. v. *antar*. *Antar-bhāva*, as, m. the being included by, internal or inherent nature or disposition.

*Antar-bhāvita*, as, ā, am, included, involved, implied.

*Antar-bhūta*, as, ā, am, being within, internal, inner. — *Antarbhūta-tva*, am, n.; see *antar-bhāva*.

*Antar-bhūmi*. See under *antar*.

**अन्तर्य** *antaryā* (-āntar-āntar-), cl. 1. P. A. -carati, -te, -ritum, Ved. -radhyati, to move between, to move within.

**अन्तरिक्ष** *antarikṣ* (-āntar-āntar-), cl. 7. P. -chinnati, -chettum, to cut off, to intercept.

**अन्तस** *antas*. See *antar*.

**अन्ति** 1. *anti*, ind. before, in the presence of, near; (with gen.) within the proximity of, to [cf. Lat. *ante*, Gr. *ἄντι*]. — *Anti-griha*, am, n., Ved. a house near one's own dwelling; a place before the house, the neighbourhood of the house. — *Anti-tama*, as, ā, am, very near. — *Anti-tas*, ind., Ved. from near. — *Anti-deva*, as, ā, am, Ved. being in the presence of the gods, near the gods; playing against another, an adversary (at dice). — *Anti-mitra*, as, ā, am, Ved. near or at hand with friendship. — *Anti-rāma*, as, ā, am, Ved. near with wealth or loveliness. — *Anti-shal*, t, t, t, Ved. sitting near. — *Anti-shumna*, as, ā, am, Ved. near with happiness or kindness. — *Anty-ūti*, is, is, i, Ved. near with help.

1. *antika*, as, ā, am, (with gen. or abl.) near, proximate; compar. *nedīyas*, superl. *nedīshṭha*; (am), n. vicinity, proximity, near, e.g. *antika-stha*, remaining near; (am), ind. (with abl., gen., or as last member of a compound) until, near to, into the presence of; (āl), ind. from the proximity; near, close by; within the presence of; (e), ind. (with gen. or as last member of a compound) near, close by, in the proximity or presence of; (ena), ind. (with gen.) near. — *Antika-gati*, is, f. going near. — *Antika-tā*, f. nearness, vicinity, contiguity. — *Antikāśraya* ('ka-ās'), as, m. contiguous support (as that given by a tree to a creeper).

1. *antima*, as, ā, am, immediately following (in this sense as the last member of a compound, e.g. *dasāntima*, 'the eleventh'); very near.

*Antiya*, as, ā, am, Ved. near; (am), n. a proximate place.

**अन्ति** 2. *anti*, is, f. an elder sister (in theatrical language). For 1. *anti*, see last col.

*Antikā*, f. an elder sister (in theatrical language; perhaps a corruption of *attikā*); a fire-place; a plant, Echites Scholaris.

*Antī*, f. an oven.

**अन्तिक** 2. *antika*, as, ā, am (fr. *anta*), reaching to the end of, reaching to (e.g. *nāsāntika*, reaching to the nose), lasting till, until.

2. *antima*, as, ā, am, final, ultimate, last. — *Antimānka* ('ma-an'), as, m. the last unit, nine.

*Antya*, as, ā, am, last in place, in time, or in order; immediately following (used as the last member of a compound, e.g. *ashāmāntya*, 'the ninth'); lowest in place or condition, undermost, inferior, belonging to the lowest caste; (as), m., N. of the plant *Cyperus Hexastachyus Communis*; (am), n. the number 1000 billions; the twelfth sign of the zodiac; the last member of a mathematical series. — *Antyākarma*, a, n. or *antya-kriyā*, f. funeral rites. — *Antya-ja*, as, ā, am, younger, latest born; of the lowest caste; (as), m. a Śūdra; a man of one of seven inferior tribes; a washerman, currier, mimic, Varuṇa, fisherman, Meda or attendant on women, and mountaineer or forester. — *Antyaja-gamana*, am, n. intercourse (between a woman of the higher caste) with a man of the lowest caste. — *Antya-janman*, ā, ā, a, or *antya-jāti*, is, is, i, or *antya-jātiya*, as, ā, am, of the lowest caste. — *Antyaja-gamana*, am, n. intercourse (between a man of the higher caste) with a woman of the lowest caste. — *Antyadhana*, am, n. last member of an arithmetical series. — *Antya-pada* or *antya-mūla*, am, n. (in arithm.) the last or greatest root (in the square). — *Antya-bha*, am, n. the last Nakshatra (Revati); the last sign of the zodiac, the sign Pisces. — *Antya-yuga*, as, m. the last or Kali age. — *Antya-yoni*, is, f. the lowest source; (is, is, i), of the lowest origin. — *Antyavarna*, as, ā, m. f. a man or woman of the last tribe, a Śūdra. — *Antya-vipulā*, f, N. of a metre. — *Antyavasāyīn* ('ya-av'), ī, inī, m. f. a man or woman of low caste, the son of a Cāṇḍāla by a Niśādi, especially one of the following classes: Cāṇḍāla, Svapāca or executioner, Kshattrī, Sūta, Vaidehaka, Māgadha or bard, and Ayogava. — *Antyāhuti* ('ya-āh'), is, f. funeral oblation or sacrifice. — *Antyeshṭi* ('ya-āh'), is, f. funeral sacrifice. — *Antyeshṭi-kriyā*, f. funeral ceremonies.

*Antyaka*, as, m. a man of the lowest tribe.

**अन्त्र** *antra*, am, n. (contraction of *antara*; or fr. rt. am?; Gr. *ἔντρον*), entrail, intestine; (ī), f., N. of a plant, either *Convolvulus Argenteus* or *Ipomoea Pes Caprae* Roth (?). — *Antra-kūja*, as, m. or *antra-kūjana*, am, n. or *antra-vikūjana*, am, n. rumbling of the bowels. — *Antran-dhāmī*, is, f. indigestion, inflation of the bowels from wind. — *Antra-pācaka*, as, m., N. of a plant, *Æschynomene Grandiflora*. — *Antra-maya*, as, ī, am, consisting of entrails. — *Antra-vriddhī*, is, f. inguinal hernia, rupture. — *Antra-silā*, f, N. of a river. — *Antra-sraj*, k, f. a kind of garland worn by Nara-siṅha.

— *Antrāda* ('ra-ād'), as, m. worms in the intestines.

**अन्द्** *and*, cl. 1. P. *andati*, -ditum, to bind.

*Anda*, as, m. binding.

*Andu*, as, f. or *andukā*, ūs, f. or *anduka* or *andukā*, as, m. the chain for an elephant's feet; a ring or chain worn on the ankle.

**अन्दिका** *andikā*, f. (for *antikā*, q. v.), fire-place.

**अन्दोलय** *andolaya*, nom. P. *andolayati*, -yitum, to agitate, to swing.

*Andolana*, am, n. swinging, oscillating.

*Andolita*, as, ā, am, agitated, swung.

**अन्द्रक** *andraka*, as, m., N. of a king.

**अन्ध** *andha*, cl. 10. P. *andhayati*, -yitum, to be or become blind.

*Andha*, as, ā, am, blind; making blind, preventing the sight, dark; (am), n. darkness; turbid water, water; (ās), m. pl. N. of a people. — *Andhākāra*, as, am, m. n. darkness. — *Andhākāra-maya*, as, ī, am, dark. — *Andhākāra-saṅcaya*, as, m. intensity of darkness. — *Andhā-karita*, as, ā, am, made dark, dark. — *Andhā-kūpa*, as, m. a well of which the mouth is hidden; a well over-grown with plants, &c.; a particular hell. — *Andhan-karāna*, as, ī, am, making blind. — *Andha-tamasa* or *andhātāmasa* or *andhā-tāmasa*, am, n. great darkness. — *Andha-tā*, f. or *andha-tva*, am, n. blindness. — *Andha-tāmsira*, as, m. complete darkness of the soul; (am), n. a division of Tartarus, the second or eighteenth of the twenty-one hells; doctrine of annihilation after death. — *Andha-dhī*, is, is, i, mentally blind. — *Andha-pātana*, f. a female demon causing diseases in children. — *Andha-mūshā*, f. a small covered crucible with a hole in the side. — *Andha-mūshikā*, f, N. of a grass, *Lepeocercis Serrata*. — *Andham-bhāvika*, as, ā, am, or *andhabharishṭu*, us, u, becoming blind. — *Andharātri*, f, Ved. dark night. — *Andhātājī* ('dha-āl'), f. a blind boil, one that does not suppurate. — *Andhāhi* ('dha-ah'), is, or *andhāhika*, as, m. a blind snake, not poisonous; (is, is), m. f, N. of a fish, commonly called *kučikā*.

*Andhaka*, as, ā, am, blind, (as), m., N. of an Asura, a son of Kaśyapa and Diti; N. of a descendant of Yadu and ancestor of Kṛishṇa and his descendants; N. of a Muni. — *Andhaka-ghātīn*, ī, m. or *andhaka-rīpu*, us, m. or *andhakāri* ('ka-ari'), is, m. or *andhakāsuhrid* ('ka-as'), m. epithet of Śiva, the slayer or enemy of the Asura Andhaka. — *Andhaka-varta*, as, m., N. of a mountain. — *Andhaka-vrīshṇī*, ayas, pl. m. descendants of Andhaka and Vrīshṇī.

1. *Andhas*, as, n., Ved. darkness, obscurity.

*Andhikā*, f. night; a kind of game, blindman's buff; a woman of a particular character; one of the classes of women; a disease of the eye; another disease; see *śarshapī*.

*Andhī-kṛī*, cl. 8. P. -karoti, -kartum, to make blind, to blind. — *Andhī-kṛta*, as, ā, am, made or become blind. — *Andhīkṛitātman* ('ta-āl'), ā, ā, a, blinded in mind.

*Andhī-qu*, us, m., N. of a Rishi.

*Andhī-bhū*, cl. 1. P. -bhavati, -vitum, to become blind. — *Andhī-bhūta*, as, ā, am, become blind.

**अन्धस** 2. *andhas*, as, n. (fr. rt. *ad*, to eat?; Gr. *ἄνθος*), food, Soma, ghee, boiled rice; herb in general, herb of the Soma plant, Soma juice, juice; grassy ground. (For 1. *andhas*, see above.)

**अन्धु** *andhu*, us, m. (fr. rt. *am* or *andh*?), a well.

**अन्धुल** *andhula*, as, m., N. of a tree, *Acacia Sirissa*.

**अन्ध्रा** *andhra*, as, m., N. of a people, probably modern Telingana; N. of a dynasty; a man of

a low caste, the offspring of a Vaideha father and Kārāvra mother, who lives by killing game. — *Andhra-jāti*, *is*, f. the Andhra tribe. — *Andhra-jātiya*, *as*, *ā*, *am*, belonging to this tribe. — *Andhra-bhṛītya*, *ās*, m. pl. a dynasty of the Andhras.

अन्न 1. *anna*, *as*, m. (fr. rt. *at* or *am*?), the sun.

अन्न 2. *anna*, *as*, *ā*, *am* (fr. rt. *ad*), eaten; (*am*), n. food or victuals in general; food in a mystical sense, or the lowest form in which the supreme soul is manifested, the coarsest envelope of the supreme spirit; boiled rice; bread corn; Ved. water; Vishnu; earth. — *Anna-kāma*, *as*, *ā*, *am*, desirous of food. — *Anna-kāla*, *as*, m. meal-time, proper hour for eating. — *Anna-koshika*, *as*, m. cupboard, granary; Vishnu; the sun. — *Anna-gati*, *is*, f. the oesophagus, gullet. — *Anna-gandhi*, *is*, m. dysentery, diarrhoea. — *Anna-ja* or *anna-jāta*, *as*, *ā*, *am*, springing from or occasioned by food as the primitive substance. — *Anna-jala*, *am*, n. food and water, bare subsistence. — *Anna-jit*, *t*, *i*, *t*, Ved. obtaining food by conquest. — *Anna-jivana*, *as*, *i* (?), *am*, living by food. — *Anna-tejas*, *ās*, *ās*, *am*, Ved. having the vigour of food. — *Anna-da*, *as*, *ā*, *am*, or *anna-dātṛi*, *tā*, *tṛi*, *tṛi*, or *anna-dāyin*, *i*, *inī*, *i*, or *anna-prāda*, *as*, *ā*, *am*, giving food; epithet of Śiva and Durgā. — *Anna-dāna*, *am*, n. the giving of food. — *Anna-devatā*, *f*, the divinity supposed to preside over articles of food. — *Anna-doshā*, *as*, m. a fault committed by eating prohibited food. — *Anna-dvesha*, *as*, m. want of appetite, dislike of food. — *Anna-pati*, *is*, m. possessor of food, an epithet of Savitṛi, Agni, Śiva. — *Anna-pū*, *ās*, m., Ved. purifying food, epithet of the sun. — *Anna-pūrṇa*, *as*, *ā*, *am*, filled with or possessed of food; (*ā*), *f*, a goddess, a form of Durgā. — *Anna-pūrvā* (?), *f*, N. of Durgā. — *Anna-peya*, *am*, n., Ved. another name for the Vāja-peya sacrifice. — *Anna-pralaya*, *as*, *ā*, *am*, being resolved into food or the primitive substance after death. — *Anna-prāśa*, *as*, m. or *anna-prāśana*, *am*, n. putting rice into a child's mouth for the first time, after oblations to fire, a ceremony performed between the fifth and eighth month; it is one of the sixteen Saṅskāras mentioned in the second book of Manu. — *Anna-bubhukshu*, *us*, *us*, u, desirous of eating food. — *Anna-brahman*, *a*, n. or *annātman* ('*na-āt*'), *ā*, m. Brahma as represented by food. — *Anna-bhāksha*, *as*, m. or *anna-bhākshaya*, *am*, n. or *anna-bhuktī*, *is*, *f*, eating of food. — *Anna-bhāga*, *as*, m., Ved. a share of food. — *Anna-bhuj*, *k*, *k*, *k*, eating food; (*k*), m. an epithet of Śiva. — *Anna-maya*, *as*, *i*, *am*, made from food, composed of food or of boiled rice; (*am*), n. plenty of food. — *Annamaya-kośa* or *annamaya-kośha*, *as*, m. the gross material body, that which is sustained by food (the *sihūla-śarīra*). — *Anna-mala*, *am*, n. excrement; spirituous liquor. — *Anna-rakṣā*, *f*, caution in eating food. — *Anna-rasa*, *as*, m. essence of food, chyle; meat and drink, nutriment, taste in distinguishing food. — *Anna-lipsā*, *f*, desire for food, appetite. — *Anna-rat*, *ān*, *ālī*, *at*, possessed of food. — *Anna-rastra*, *am*, n. food and clothing, the necessities of life. — *Anna-vāhi-srotas*, *as*, n. the oesophagus, gullet. — *Anna-rikāra*, *as*, m. transformation of food; disorder of the stomach from indigestion; the seminal secretion. — *Anna-vid*, *t*, *i*, *t*, Ved. knowing food; possessed of food. — *Anna-śeṣa*, *as*, m. leavings, offal. — *Anna-saṅskāra*, *as*, m. consecrating of food. — *Anna-hartṛi*, *tā*, *tṛi*, *tṛi*, taking away food. — *Anna-homa*, *as*, m. a sacrifice connected with the Śiva-medha. — *Annākāla*, see *annākāla*. — *Annācchādana* ('*na-ācch*'), *am*, n. food and clothing. — *Annātṛi* ('*na-āt*'), *tā*, m. or *annōdṛi* ('*na-ād*'), *i*, *inī*, *i*, eating food. — *Annāda* ('*na-ād*'), *as*, *ā*, *am*, eating food; (*as*), m. N. of Vishnu. — *Annātana* ('*na-ād*'), *am*, n. eating of food. — *Annādyā* ('*na-ād*'), *am*, n. food in general, proper food. — *Annātya-kāma*, *as*, m. desirous of food. — *Annāyu* or *annāyus* ('*na-āy*'), *us*, m. living by food, desirous of food. — *Annārthīn*

('*na-ar*'), *i*, *inī*, *i*, asking for food. — *Annā-vidh* (final *a* lengthened), *t*, *t*, *t*, Ved. increasing food. — *Annāhṛīn* ('*na-āh*'), *i*, *inī*, *i*, eating food.

अन्नम्भट्ट *annambhaṭṭa*, *as*, m., N. of the author of the Tarka-sangraha, or compendium of the Nyāya philosophy, especially the Vaiśeṣika branch.

अन्य *anya*, *as*, *ā*, *at* (according to native authorities fr. rt. *an*, but more probably from a pronom. base *a* or *an*), other, different; (with abl. or as the last member of a compound) other than, different from, opposed to; another; another person; one of a number; *anya anya* or *eka anya*, the one, the other [cf. Zend *anya*; Armen. *ail*; Lat. *alius*; Goth. *aljis*, Them. *alja*; Gr. ἄλλος for ἄλγος; cf. also ἔνιοι]. — *Anyā-kāma*, *as*, *ā*, *am*, loving another. — *Anyā-kārukā*, *f*, a worm bred in excrement. — *Anyā-kṛita*, *as*, *ā*, *am*, or *anya-kārita*, *as*, *ā*, *am*, done by another. — *Anyā-kṣetra*, *am*, n. another territory or sphere. — *Anyā-ga*, *as*, *ā*, *am*, or *anya-gāmin*, *i*, *inī*, *i*, going to another, adulterous. — *Anyā-gotra*, *as*, *ā*, *am*, of a different family. — *Anyā-ditta*, *as*, *ā*, *am*, whose mind is fixed on some one or something else. — *Anyā-śodita*, *as*, *ā*, *am*, moved by another. — *Anyā-śā* ('*ya-śā*'), ind. and another, besides, moreover, on the contrary. — *Anyā-ja* or *anya-jāta*, *as*, *ā*, *am*, born of another (family, &c.), of a different origin. — *Anyā-janman*, *a*, n. another birth, being born again, metempsychosis. — *Anyā-tā*, *f*, difference. — *Anyā-kāma*, *as*, *ā*, *am*, desirous of something else. — *Anyā-kṛi*, to make a mistake in reading, &c. — *Anyā-artha* or *anyārtha* ('*ya-ar*'), *as*, *ā*, *am*, having another meaning, purpose, sense. — *Anyā-dūraha*, *as*, *ā*, *am*, difficult to be borne by another. — *Anyā-devatā* or *anya-devatya* or *anya-daivata*, *as*, *ā*, *am*, having another divinity, i. e. addressed to another divinity. — *Anyā-dharma*, *as*, m. different characteristic; characteristic of another; (*as*, *ā*, *am*), having different characteristics. — *Anyā-dhī*, *is*, *i*, *t*, one whose mind is alienated (from God). — *Anyā-nābhī*, *is*, *i*, *t*, of another family. — *Anyā-pāra*, *as*, *ā*, *am*, devoted to something else, zealous in something else. — *Anyā-puṣṭa* or *anya-bhṛita*, *as*, *ā*, m. f. the kokila or Indian cuckoo, supposed to be reared by the crow. — *Anyā-pūrvā*, *f*, a woman previously promised or betrothed to one and married to another. — *Anyā-bhṛit*, *t*, m. a crow ('nourishing another; the crow being supposed to sit upon the eggs of the kokila). — *Anyā-manas*, *ās*, *ās*, *as*, or *anya-manaska* or *anya-mānasa*, *as*, *ā*, *am*, one whose mind is fixed on something else, absent, fickle, versatile; having another mind in one's self, possessed by a demon. — *Anyā-mātṛi-ja*, *as*, m. a half-brother, who has the same father but another mother. — *Anyā-rājan*, *ā*, *ā*, *a*, having another for king, subject to another. — *Anyā-rāshṭriya*, *as*, *ā*, *am*, from another kingdom, belonging to another kingdom. — *Anyā-rūpa*, *am*, n. another form; (*epa*), in another form, disguised; (*as*, *ā*, *am*), changed, altered. — *Anyā-rūpin*, *i*, *inī*, *i*, having another shape. — *Anyā-linga* or *anya-lingaka*, *as*, *ā*, *am*, having the gender of another (word, viz. of the substantive), an adjective. — *Anyā-rarūpa*, *as*, *ā*, *am*, having another colour. — *Anyā-vāpa*, *as*, m. the kokila or Indian cuckoo ('sowing for others; i. e. leaving his eggs in the nests of other birds). — *Anyā-vīja-ja* or *anya-vīja-samudbhava* or *anya-vījotpanna* ('*ja-ut*'), *as*, m. ('born from the seed of another'), an adopted son. — *Anyā-vrata*, *as*, m., Ved. following other (than Vedic) observances; devoted to other (gods), infidel, unbelieving. — *Anyā-sākhaka*, *as*, m. a Brahman who has left his school; an apostate. — *Anyā-saṅgama*, *as*, m. intercourse with another, adulterous intercourse. — *Anyā-sādharma*, *as*, *ā*, *am*, common to others. — *Anyā-stṛi-ga*, *as*, m. going to another's wife, an adulterer. — *Anyā-dṛikṣa*, *as*, *ā*, *am*, or *anya-dṛis*, *k*, *k*, *k*, or *anya-dṛisā*, *as*, *i*, *am*, of another kind, like another. — *Anyādhina* ('*ya-adh*'), *as*, *ā*, *am*, subject to others, dependent. — *Anyāśrayaṇa* ('*ya-ś*'), *am*,

n. going to another (as an inheritance). — *Anyā-śrīta* ('*ya-ś*'), *as*, *ā*, *am*, gone to another. — *Anyāsakta* ('*ya-ās*'), *as*, *ā*, *am*, intent on something else. — *Anyāsādharmaṇa* ('*ya-ās*'), *as*, *i*, *am*, not common to another, peculiar. — *Anyoḥā* ('*ya-āḥ*'), *f*, married to another, another's wife. — *Anyotpanna* ('*ya-ut*'), *as*, *ā*, *am*, begotten by another. — *Anyodarya* ('*ya-ud*'), *as*, *ā*, *am*, born from another womb; (*as*), m. a step-mother's son.

*Anyaka*, *as*, m. another, other. — *Anyā-tama*, *as*, *ā*, *am*, any one of many, either, any.

*Anyā-tara*, *as*, *ā*, *at*, either of two, other, different; *anyatara anyatara*, the one, the other; *anyatarasyām*, loc. f. either way. — *Anyatara-tas*, ind. on one of two sides. — *Anyataratā-danta*, *as*, *ā*, *am*, having teeth on one side (only). — *Anyatāre-dyus*, ind. on either of two days.

*Anyā-tas*, ind. from another; from another motive; on one side (*anyatāḥ anyatāḥ*, on the one, on the other side); elsewhere; on the other side, on the contrary, in one direction; towards some other place. — *Anyāta-eta*, *etas*, *ent*, m. f., Ved. variegated on one side. — *Anyatāḥ-kṣuṭ*, *t*, *t*, *t*, Ved. sharp on one side. — *Anyatāḥ-plakṣā*, *f*, N. of a Lotus pond in Kurukṣetra. — *Anyatā-ghātin*, *i*, m., Ved. striking in one direction. — *Anyatā-rāya* ('*tas-ar*'), *am*, n., Ved. a land which is woody here and there, or only on one side (?). — *Anyatā-rāta*, *as*, m. a certain disease of the eye.

*Anyatasya*, *as*, m. opponent, adversary. — *Anyā-tra*, ind. (equivalent to *anyasmin*, loc. of *anya*), elsewhere, in another place (with abl.); on another occasion; (as last member of a comp.) at another time than; otherwise, in another manner; to another place; except, without [cf. Goth. *aljathro*]. — *Anyātra-manas*, *ās*, *ās*, *as*, whose mind is directed to something else, inattentive.

*Anyā-thā*, ind. otherwise, in a different manner (with *atas*, *itas* or *tatas* = in a manner different from that); *anyathā anyathā*, in one way, in another way; inaccurately, untruly, falsely, erroneously; from another motive; in the contrary case, otherwise [cf. Lat. *aliuta*]. — *Anyathā-kāra*, *as*, m. doing otherwise, changing; (*am*), ind. otherwise, in a different manner. — *Anyathā-kṛi*, to act otherwise, alter, violate (a law), destroy (a hope), &c. — *Anyathā-kṛita*, *as*, *ā*, *am*, changed. — *Anyathā-khyāti*, *is*, *f*, erroneous conception of spirit; title of a philosophical work. — *Anyathā-iva*, *am*, n. an opposite state of the case, difference. — *Anyathā-bhāva*, *as*, m. alteration, difference. — *Anyathā-bhūta*, *as*, *ā*, *am*, changed. — *Anyathā-vādīn* or *anya-vādīn*, *i*, *inī*, *i*, speaking differently; (*i*), m. speaking inconsistently; (*in*) prevaricating or a prevaricator. — *Anyathā-vṛttī*, *is*, *is*, *i*, altered, disturbed by strong emotion. — *Anyathā-siddha*, *as*, *ā*, *am*, wrongly defined, wrongly proved or established; effected otherwise, unessential. — *Anyathā-siddha-iva*, *am*, n. or *anyathā-siddhi*, *is*, *f*, wrong arguing, wrong demonstration; that demonstration in which arguments are referred to which are not the true causes. — *Anyathā-stotra*, *am*, n. irony. — (From *anyathā* comes the nom. verb *anyathaya*, P. *anyathayati*, -*yitum*, to alter.)

*Anyā-dā*, ind. at another time; sometimes; one day, once; in another case [cf. Old Slav. *inogda*, *inūda*].

*Anyādīya*, *as*, *ā*, *am*, belonging to another. — *Anyārhi*, ind. at another time.

*Anye-dyus*, ind. on the other day on the following day; the other day, once. — *Anyediyushka*, *as*, *ā*, *am*, occurring every other day, daily, diurnal; (*as*), m. a quotidian fever.

*Anyonya* or *anyo-nya*, *as*, *ā*, *am*, one another, mutual [this word is said to be fr. *anyas*, nom. sing. m., and *anya*; cf. *paraspara*. In most cases, accordingly, it will be found that the first *anya* may be regarded as the subject of the sentence, while the latter assumes the acc., inst., gen., or loc. cases as required by the verb; there are many instances, however, in which the first *anya*, originally a nominative, must

be regarded as equivalent to an oblique case]; *anyonyam* or *anyonya-tas*, ind. mutually. — *Anyonya-kalaha*, *as*, m. mutual quarrel. — *Anyonya-ghāta*, *as*, m. mutual conflict, killing one another. — *Anyonya-pakṣha-nayana*, *am*, n. transposing (of numbers) from one side to another. — *Anyonya-bheda*, *as*, m. mutual division or enmity. — *Anyonya-mithuna*, *am*, n. mutual union; (*as*), m. united mutually. — *Anyonya-vibhāga*, *as*, m. mutual partition (of an inheritance). — *Anyonya-vṛitti*, *is*, m. mutual effect of one upon another. — *Anyonya-vyatikāra*, *as*, m. reciprocal action, relation or influence. — *Anyonya-saṁśraya*, *as*, m. reciprocal relation (of cause and effect). — *Anyonya-sāpekṣha*, *as*, *ā*, *am*, mutually relating. — *Anyonya-hārābhīta* (*ra-abhī*), *as*, *ā*, *am*, (two quantities) mutually multiplied by their denominators. — *Anyonyāpāhṛita* (*ya-ap*), *as*, *ā*, *am*, taken or secreted from one another, taken secretly. — *Anyonyābhāva* (*ya-abh*), *as*, m. mutual non-existence, mutual negation, relative difference. — *Anyonyāśraya* (*ya-āś*), *as*, m. mutual or reciprocal support, connection or dependance; mutually depending. — *Anyonyāśrita* (*ya-āś*), *as*, *ā*, *am*, mutually supported or depending. — *Anyonyokti* (*ya-uk*), *is*, f. conversation.

**अन्यङ्ग** *a-nyāṅga*, *as*, *ā*, *am*, Ved. spotless. — *A-nyāṅga-śrēta*, *as*, *ā*, *am*, Ved. white and without spot (as a sacrificial animal).

**अन्यच्च**, **अन्यत्स**, **अन्यथा**, **अन्यदा**, **अन्योन्य**. See under *anya*.

**अन्या** *a-nyā*, f., Ved. (*nyā* contracted fr. *niyā*?) and not drying up (as the milk of a cow?); or *anyā*, f. of *anya*, other (the accent being altered?).

**अन्याय** *a-nyāya*, *as*, m. unjust or unlawful action; impropriety, indecorum; irregularity, disorder. — *Anyāya-vartin*, *i*, *inī*, *i*, or *anyāya-vṛitta*, *as*, *ā*, *am*, acting unjustly; following evil courses.

*A-nyāyin*, *i*, *inī*, *i*, or *a-nyāyīya*, *as*, *ā*, *am*, unjust, improper, indecorous, unbecoming.

**अन्यून** *a-nyūna*, *as*, *ā*, *am*, not defective, entire, complete. — *A-nyūnādṛhika* (*na-adh*), *as*, *ā*, *am*, not too little and not too much; neither deficient nor excessive.

**अन्योक्त** *a-ny-okta*, *ās*, *ās*, *as*, not remaining in one's own (*okas*) habitation.

**अन्यक्ष** *anv-akṣha*, *as*, *ā*, *am* (fr. *akṣha*, the eye, with *anu*), following; (*am*), ind. afterwards; immediately after; directly.

**अन्यक्षरसन्धि** *anv-akṣhara-sandhi*, *is*, m. a kind of Sandhi in the Vedas, euphonic conjunction of a vowel and consonant.

**अन्यङ्गम्** *anv-angam*, ind. after every member or part.

**अन्यञ्च** *anvañc*, *an*, *ūcī*, *ak* (fr. rt. *añc* with *anu*), following the direction of another, going after, following; lying lengthwise; *anūcī*, loc. c. in the rear, behind; (*ak*), ind. afterwards. — *Anvag-bhāvam*, ind. afterwards; friendly disposed. — *Anvag-bhūya*, ind. becoming friendly disposed.

**अन्यती** *anv-atī* (*anu-ati-i*), cl. 2. P. -*atyati*-*tum*, to follow in crossing or passing.

**अन्यथायम्** *anv-adhyāyam*, ind. according to the chapters (especially of the Veda), according to the sacred texts.

**अन्यथा** *anv-āya*, *as*, *am*, m. n. (fr. rt. *i* with *anu*, see *anv-i*), following, succession; (*as*), m. connection, association, being linked to or concerned with; the natural order or connection of words in a sentence, syntax, construing; logical connection, of words; logical connection of cause and effect, or proposition and conclusion; drift, tenor, purport; descendants, race, lineage, family. — *Anvaya-jña*, *as*, m. a genealogist. — *Anvaya-vat*, *ān*, *atī*, *at*, having

a connection (as a consequence), following, agreeing with; belonging to race or family. — *Anvaya-vat*, ind. in connection with, in the sight of. — *Anvaya-vyatīreka*, *am*, n. a positive and negative proposition; agreement and contrariety; species and difference; rule and exception; logical connection and disconnection. — *Anvaya-vyatīrekin*, *i*, *inī*, *i*, (in phil.) affirmative and negative. — *Anvaya-vyāpti*, *is*, f. an affirmative argument.

*Anvayin*, *i*, *inī*, *i*, connected (as a consequence). — *Anvayi-tva*, *am*, n. the state of being a necessary consequence.

**अन्यच्** *anv-arc* (*anu-arc*), cl. 1. P. -*arcati*, -*ḥitum*, to honour with shouts or songs of jubilee.

**अन्यर्ज** *anv-arj* (*anu-arj*), cl. 1. P. -*arjati*, -*jñtum*, to let go.

**अन्यर्तितु** *anv-artitri*, *tā*, m. (fr. *anu-art* for *anu-arti*), Ved. an inviter, one who allows to take.

**अन्यर्थ** *anv-artha*, *as*, *ā*, *am*, having the meaning obvious, intelligible, clear. — *Anvārtha-grahāya*, *am*, n. the literal acceptance of the meaning of a word (as opposed to the conventional). — *Anvārtha-sañjñā*, f. a term whose meaning is intelligible in itself (opposed to such technical terms as *bha*, *ghu*, &c.).

**अन्यव्** *anv-av* (*anu-av*), cl. 1. P. -*avati*, -*ritum*, to encourage.

**अन्यवक्** *anv-ava-kṛī* (*anu-ava°*), cl. 6. P. -*kīrati*, -*karitum* or -*rītum*, to scatter or strew about; Caus. P. -*kīrayati*, -*yītum*, to make one scatter about.

*Anv-avakīraṇa*, *am*, n. scattering about successively.

**अन्यवक्रम्** *anv-ava-kram* (*anu-ava°*), cl. 1. P. -*krāmati*, -*kramitum*, to descend or enter in succession.

**अन्यवगा** *anv-ava-gā* (*anu-ava°*), cl. 3. P. -*jigāti*, -*gātum*, to go and join another.

**अन्यवच्** *anv-ava-ḥar* (*anu-ava°*), cl. 1. P. -*ḥarati*, -*ritum*, to insinuate one's self into, enter stealthily.

*Anv-avaḥāra*, *as*, m., Ved. descending and going after.

**अन्यवपा** *anv-ava-pā*, cl. 1. P. -*pibati*, -*pātum*, to drink after others.

**अन्यवसर्ग** *anv-avasarga*, *as*, m. (fr. rt. *srj* with *anu* and *ava*), letting down, slackening; friendly invitation; permission to do as one likes.

**अन्यवसित** *anv-avasita*, *as*, *ā*, *am* (fr. rt. *si* with *anu* and *ava*), fastened to, bound to, attached; see *anvasita*.

**अन्यवार्ज** *anv-avārj* (*anu-ava-arj*), cl. 1. P. -*avārjati*, -*jñtum*, to cause to go after or in a particular direction; to visit with anything.

**अन्यवे** *anv-ave* (*anu-ava-i*), cl. 2. P. -*avāiti*, -*tum*, to follow, walk up to or get into.

*Anv-avāya*, *as*, m. race, lineage.

*Anv-avāyana*, *am*, n., Ved. descending and going after.

**अन्यवेक्ष** *anv-avekṣh* (*anu-ava-īkṣh*), cl. 1. A. -*avekṣhate*, -*kṣhitum*, to look at, inspect.

*Anv-avekṣhā*, f. regard, consideration.

**अन्यवश्** *anv-aś* (*anu-aś*), cl. 5. P. A. -*aśnoti*, -*nutc*, -*aśitum* or -*aśñtum*, to reach, come up to, equal.

**अन्यष्टका** *anv-aśṭakā*, f. the ninth day in the latter half of the three months following the full moon in Āgrahāyana, Pausa, Māgha, Phālguna. *Anv-aśṭakya*, *am*, n. a Śrāddha or funeral ceremony performed on the Anvashṭakās.

**अन्यस्** *anv-as* (*anu-as*), cl. 2. P., Ved. -*asti*, to be at hand, to reach.

**अन्यस्त** *anv-asta*, *as*, *ā*, *am* (fr. rt. 2. *as*, *asyati*), shot along, shot; interwoven (as in silk), chequered.

**अन्यह्** *anv-ah* (*anu-ah*), perf. -*āha*, to pronounce, especially a ceremonial formula (Gram. 3.84.b).

**अन्यहम्** *anv-aham* (*anu-aham*), ind. day after day, every day.

**अन्याक्रम्** *anv-ā-kram* (*anu-ā°*), cl. 1. A. -*kramate*, -*mitum*, to ascend towards or to; P. -*krāmati*, to visit in succession.

**अन्याख्या** *anv-ā-khyā* (*anu-ā°*), cl. 2. P. -*khyāti*, -*tum*, to enumerate.

*Anv-ākhyāna*, *am*, n. enumeration; section; chapter.

**अन्यागम्** *anv-ā-gam* (*anu-ā°*), cl. 1. P. -*gacchati*, -*gantum*, to follow, come after; Desid. -*jigānsati*, to wish or intend to follow.

**अन्यागा** *anv-ā-gā* (*anu-ā°*), cl. 3. P., Ved. -*jigāti*, -*gātum*, to follow.

**अन्याचक्ष्** *anv-ā-ḥakṣh* (*anu-ā°*), cl. 2. A. -*ḥakṣhe*, Ved. Inf. -*ḥakṣhase*, to name after.

**अन्याचम्** *anv-ā-ḥam* (*anu-ā°*), cl. 1. P. -*ḥamati*, -*ḥamitum*, to follow in rinsing the mouth.

**अन्याचय** *anv-ā-ḥaya*, *as*, m. (rt. *ḥi*), laying down a rule of secondary importance after that which is *pradhāna* or primary; connecting of a secondary action with the main action (e. g. the conjunction *ḥa* is sometimes used *anvāḥaye*). — *Anvāḥaya-śiṣha*, *as*, *ā*, *am*, propounded as a rule or matter of secondary importance.

*Anv-āḥita*, *as*, *ā*, *am*, secondary, inferior.

**अन्याचर्** *anv-ā-ḥar* (*anu-ā°*), cl. 1. P. -*ḥarati*, -*ritum*, to follow or imitate in doing.

**अन्याजे** *anvāje* (fr. *anu* and *aj*?), only used in connection with rt. *kṛi*, e. g. *anvāje kṛi*, to support, aid, assist.

**अन्यातन्** *anv-ā-tan* (*anu-ā°*), cl. 8. P. -*tanoti*, -*nitum*, to extend, spread; to overspread, extend over.

**अन्यादा** *anv-ā-dā* (*anu-ā°*), cl. 3. A. -*datte*, -*dātum*, to resume.

**अन्यादिश्** *anv-ā-diś* (*anu-ā°*), cl. 6. P. -*diśati*, -*deshñtum*, to name or mention afresh; to employ again.

*Anv-ādīśṭa*, *as*, *ā*, *am*, mentioned after or according to, employed again; inferior.

*Anv-ādēsu*, *as*, m. mentioning after, a repeated mention, referring to what has been stated previously, re-employment of the same word in a subsequent part of a sentence, the employment again of the same thing to perform a subsequent operation.

**अन्याधान** *anv-ādḥāna*, *am*, n. (fr. rt. *dhā* with *anu* and *ā*), putting fuel (on the three sacred fires), depositing.

*I. anv-ādhi*, *is*, m. a bail or deposit delivered to a third person, see *anv-āhita* below; a second deposit.

*Anv-ādheya* or *anv-ādheyaka*, *am*, n. property presented after marriage to the wife by her husband's family.

*Anv-āhita*, *as*, *ā*, *am*, deposited with a person to be delivered ultimately to the right owner.

**अन्याधि** 2. *anv-ādhi*, *is*, m. (rt. *dhyai*), repentance, remorse, melancholy reflection after (the commission of a bad act).

*Anv-ādhyā*, *as*, m. a kind of divinity.

**अन्यानी** *anv-ā-nī*, cl. 1. P. -*nayati*, -*netum*, to lead to, to lead along.

**अन्वानु** *anv-ā-nu*, Intens., Ved. -*nonaviti*, to sound through.

**अन्वान्त्र्य** *anv-āntrya*, as, ā, am, Ved. being in the entrails.

**अन्वायतन** *anv-āyatana*, as, ā, am, latitudinal.

**अन्वायत्त** *anv-āyatta*, as, ā, am (fr. rt. *yat* with ā and *anu*), Ved. following after, in accordance with.

**अन्वायाता** *anv-āyātā*, f. a deity invoked by the verb *anv-ā-yā*.

**अन्वारभ** *anv-ā-rabh* (*anu-ā°*), cl. 1. A. -*rabhate*, -*rabdhum*, to commence; to receive; to touch.

**अन्व-ārabdha**, as, ā, am, in contact with. **अन्व-ārabhya**, as, ā, am, to be touched, tangible. **अन्व-ārambha**, as, m. or *anv-ārambhāṇa*, am, n. touching, contact. **अन्व-ārambhāṇiyā**, f. an initiatory ceremony.

**अन्वारुह** *anv-ā-ruh* (*anu-ā°*), cl. 1. P. -*rohati*, -*roḍhum*, to follow or join by ascending. **अन्व-ārohaṇa**, am, n. (a widow's) ascending the funeral pile after or with the body of a husband. **अन्व-ārohaṇīya**, as, ā, am, belonging to the *Anvārohaṇa*, or rite of cremation.

**अन्वाविश** *anv-ā-viś* (*anu-ā°*), cl. 6. P. -*viśati*, -*reṣṭum*, to enter, occupy, possess, engross.

**अन्वाप्ति** *anv-ā-śrī* (*anu-ā°*), cl. 1. P. -*śrayati*, -*yitum*, to resort to, repair, to go (or come) up to.

**अन्वास** *anv-ās* (*anu-ās*), cl. 2. A. -*āste*, -*situm*, to follow in taking a seat; to be seated at or near or round; to be engaged in (especially in a religious act).

**अन्व-āsana**, am, n. sitting down after (another), service; regret, affliction; a place where work is done, a manufactory, a house of industry; an unctuous or cooling enema.

**अन्व-āsita**, as, ā, am, made to sit down after or alongside.

**अन्व-āsina**, as, ā, am, sitting down after, seated alongside of.

**अन्व-āṣyamāna**, as, ā, am, being accompanied by, attended by.

**अन्वास्था** *anv-ā-sthā* (*anu-ā°*), cl. 1. P. -*tiśṭhāti*, -*sthitum*, to go towards, to meet.

**अन्वाहाय** *anv-āhārya*, as, am, m. n. or *anv-āhāryaka*, am, n. (rt. *hrī*), a certain gift presented to the priests; (*am* or *akam*), n. the monthly Śrāddha or funeral repast in honour of the manes, held on the day of new moon; according to Manu, it should be of meat eaten after the presentation of a Piṇḍa or ball of rice. — **अन्व-āhārya-ṣaḍana**, as, m. the southern sacrificial fire, used in the *Anv-āhārya* sacrifice.

**अन्वाहिक** *anv-āhika*, as, ī, am, daily, diurnal.

**अन्वाहित** *anv-āhita*. See *anv-ādhāna*, p. 47.

**अन्वि** *anv-i* (*anu-i*), cl. 2. P., Ved. -*eti*, -*tum*, -*tave*, -*tavai*, to go after or alongside, to follow; to seek; to be guided by; to fall to one's share. **अन्व-aya**. See s. v., p. 47, col. 1.

**अन्व-īta** or *anv-īta*, as, ā, am, joined, attended, connected with, linked to; having as an essential or inherent part, endowed with, possessed of, possessing; acquired, reached by the mind, understood; following; connected as in grammar or construction. — **अन्व-ītartha** (*°ta-ar°*), as, ā, am, having a clear meaning understood from the context, perspicuous. **अन्व-īti**, is, f. following after; food (as the companion of the body?).

**अन्व-īyamāna**, as, ā, am, being followed.

**अन्विष्य** *anv-iḥ* or *anv-iṅh* (*anu-iṅh*), cl. 7. or cl. 1. A. -*īṅdhre* or -*iṅdhate*, -*dhitum*, to kindle.

**अन्विष्य** 1. *anv-ish* (*anu-ish*), cl. 1. P. -*iṅṭhati*, -*eshitum*, -*eshitum*, to desire, seek, seek after, search, aim at.

**अन्विष्य** 2. *anv-ish* (*anu-ish*), cl. 4. P. -*ishyati*, -*eshitum*, to go after, seek, search: Caus. -*eshayati*, -*yitum*, to seek.

**अन्व-īṣṭa** or *anv-īṣyamāna*, as, ā, am, sought, required.

**अन्व-ēsha**, as, m. or *anv-ēshaṇa*, am, ā, n. f. seeking for, searching, investigating.

**अन्व-ēshaka**, as, ikā, am, or *anv-ēshin*, ī, īṅī, ī, or *anv-ēshṭri*, tā, trī, trī, searching, enquiring.

**अन्व-ēṣṭarya** or *anv-ēshya*, as, ā, am, to be searched, to be investigated.

**अन्वीक्ष** *anv-īksh* (*anu-īksh*), cl. 1. A. -*īkshate*, -*shitum*, to follow with one's looks, to keep looking or gazing, to keep in view.

**अन्व-īkshāṇa**, am, n. or *anv-īkshā*, f. reflection, meditation, searching.

**अन्वीप** *anv-īpa*, as, ā, am (fr. *ap*, q. v., with *anu*), near the water; or (fr. rt. *āp* with *anu*), attainable; friendly (?).

**अन्वृ** *anv-ri* (*anu-ri*), cl. 3. P. -*iyarti*, -*artum* or -*aritum* or -*aritum* (?), to follow; to follow in rising.

**अन्वृचम्** *anv-ričam*, ind. verse after verse.

**अन्वृथ** *anv-riḥ* (*anu-riḥ*), cl. 6. P., Ved. -*riḥati*, -*ardhitum*, to carry out, accomplish.

**अन्वे** *anv-e* (*anu-ā-i*), cl. 2. P. -*aiti*, -*tum*, to come after, to follow as an adherent or attendant.

**अप** *ap* (in the Vedas used in sing. and plur., but in the classical language only in plur.), *apas*, f. water; air, the intermediate region; the star δ Virginis. Sometimes, particularly in the Vedas, the *Āpaḥ* are considered as divinities. As the last member of a compound, *ap* may become *apa*, *īpa*, *ūpa*. [Cf. Lat. *apua*; Goth. *ahva*, 'a river'; Old Germ. *aha*, and *ajfa* at the end of compounds; Lith. *upplē*, 'a river'; perhaps Lat. *amnis*, 'a river'; for *apnīs*; cf. also *āppōs*]. — **अपा-vat**, ān, ati, at, Ved. watery. — **अपाह-śaṅkṛta**, as, m. (Buddh.) destruction (of the world) by water. — **अप-āṃ-vatsa**, as, m., N. of a star ('calf of the waters'). — **अप-āṃ-napāt**, t, or *ap-āṃ-napṭri*, tā, or *ap-āṃ-garbha*, as, or *ap-āṃ-napāt*, or *apo-napāt*, t, &c., m., Ved., N. of Agni or fire as sprung from water. — **अप-āṃ-napṭriya** or *ap-āṃ-napṭriya* or *ap-āṃ-napṭriya* or *ap-āṃ-napṭriya*, as, ā, am, Ved. relating to Agni. — **अप-āṃ-nātha**, as, m. the ocean. — **अप-āṃ-nidhī**, is, m. the ocean. — **अप-āṃ-pati** or *ap-pati*, is, m. the ocean; N. of Varuṇa. — **अप-āṃ-pitta** or *ap-pitta*, am, o. fire; a plant. — **अप-āṃ-kṛtsna**, am, n. deep meditation performed by means of water. — **अप-āra**, as, m. an aquatic animal. — **अप-āras**, see s. v.

**अप-tya**, *apya*. See s. v.

**अप-ava**, *apsavya*, *apsā*. See s. v.

**अप-ṣu**, for words beginning thus. See *ap-ṣu*.

**अ-**, for words beginning thus. See *ab-indhana*, &c.

**अप** *apa*, ind. (as a prefix to nouns and verbs, expresses) away, off, back (opposed to *upa*, *anu*, *sam*, *pra*), down (opposed to *ud*).

When prefixed to nouns, it may sometimes = the neg. particle *a*, e. g. *apa-bhī*, fearless; or may express deterioration, inferiority, &c., e. g. *apa-pāṭha*, q. v.

(As a separable preposition or adverb, with abl.) away from, on the outside of, without, with the exception of. It is separated only in the Vedas [cf. Gr. *ἀπό*; Lat. *ab*; Goth. *af*; Eng. *of*].

**अप-करुण** *apa-karuṇa*, as, ā, am, cruel.

**अप-कलङ्क** *apa-kalanka*, as, m. an indebbible disgrace, a deep stain.

**अप-कल्मष** *apa-kalmasha*, as, ā, am, stainless.

**अप-कम्** *apa-kash*, cl. 1. P. -*kashati*, -*shitum*, to scrape off.

**अप-काम** *apa-kāma*, as, m., Ved. aversion, abhorrence; abominableness; deprivation of what is dear; (*am*), ind. against one's liking, unwillingly.

**अप-कीर्ति** *apa-kīrti*, is, f. infamy, disgrace.

**अप-कुक्षि** *apa-kukshi*, is, m. a bad or ill-shaped belly (?). This word may also be used as a *Bahuvrīhi* and as an *Aavyayībhāva*.

**अप-कुञ्ज** *apa-kunja*, as, m., N. of a younger brother of the serpent king *Sesha*.

**अप-कृ** *apa-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to carry away, remove, drag away; (with gen. or acc.) to hurt, wrong, injure (any one): Caus. -*kārayati*, -*yitum*, to hurt, wrong.

**अप-काराṇa**, am, n. acting improperly; doing wrong; ill-treating, offending, injuring.

**अप-कार्त्रि**, tā, trī, trī, injurious, offensive, hostile, inimical, an enemy.

**अप-कारman**, a, n. discharge (of a debt); evil doing, improper conduct, wickedness; oppression, violence; laziness, incompetence; any impure or degrading act or rite.

**अप-kāra**, as, ā, am, acting wrong, offending; (*as*), m. wrong, offence, injury, hurt; wickedness; oppression, enmity. — **अप-kāra-gīr**, is, f. or *apa-kāra-śabda*, as, m. an offending or menacing speech. — **अप-kāra-tā**, f. wrong, offence. — **अप-kāra-rāthīn** (*°ra-ar°*), ī, īṅī, ī, malicious, malevolent.

**अप-kāra-ka**, as, ikā, am, or *apa-kārīn*, ī, īṅī, ī, (with gen.) acting wrong, doing ill (to any one), offending, injuring.

**अप-कृता**, as, ā, am, done wrong, maliciously, offensively or wickedly committed; observed or practised as a degrading or impure act, as servile duties, funeral rites, &c.; (*am*), n. injury, offence.

**अप-कृत्**, is, f. oppression, wrong, injury; enmity, opposition; any degrading or impure act or rite.

**अप-कृतिya**, am, n. damage, injury, hurt.

**अप-कृतिya**, f. delivery, clearing off (debts); offence; any impure act or rite.

**अप-कृत** *apa-kṛit*, cl. 6. P. -*kṛintati*, -*kar-titum*, to cut off.

**अप-कृष** *apa-kṛiṣh*, cl. 1. and 6. P. A. -*karshati*, -*te*, -*kṛiṣhati*, -*te*, -*karṣṭum* or -*krashṭum*, to draw off or aside, drag down, carry away, take away, remove; to omit, diminish; to put away; to anticipate something which occurs later (as a word of a sentence); to bend (a bow); to detract, debase, dishonour: Caus. -*karshayati*, -*yitum*, to remove, diminish, detract.

**अप-karsha**, as, m. drawing off or dragging off or down, detraction, deficiency, diminution, decay; lowering, deterioration, depression; decline, degradation, inferiority, infamy; anticipated performance of a duty; (in poetry) anticipation of a word occurring later. — **अप-karsha-sama**, as, ā, m. f. a sophism in the *Nyāya*, e. g. 'sound has not the quality of shape as a jar has, therefore sound and a jar have no qualities in common.'

**अप-karshaka**, as, ikā, am, drawing down, detracting (with gen.).

**अप-karshaṇa**, as, ī, am, taking away, forcing away, removing, diminishing; (*am*), n. taking away, depriving of; drawing down; abolishing, denying.

**अप-krishṭa**, as, ā, am, drawn away, taken away, removed, lost; dragged down, brought down, depressed; low, vile, inferior; (*as*), m. a crow. — **अप-krishṭa-śatana**, as, ā, am, mentally debased. — **अप-krishṭa-jāti**, is, is, ī, of a low tribe. — **अप-krishṭa-tā**, f. or *apakṛiṣṭa-tva*, am, n. inferiority, vileness.

**अपक्** *apa-kṛī*, cl. 6. P. -*kirati*, -*karitum*, -*ritum*, to spout out, spurt, scatter; to throw down; to scrape with the feet.

**अपकौशली** *apa-kauśalī*, f. news, information.

**अपक्ति** *a-pakti*, is, f. (rt. *pac*), immaturity; indigestion.

**अपक्वा**, *as, ā, am*, unripe, immature; undigested. — **अपक्वा-ता**, f. immaturity; incompleteness. — **अपक्वा-बुद्धि**, *is, is, ī*, of immature understanding. — **अपक्वांसि** (*\*va-ās*), *ī, inī, ī*, eating raw, uncooked food.

**अपक्रम** *apa-kram*, cl. 1. P. -*krāmati*, poet. A. -*kramate*, -*mitum*, to go away, fly, retreat, retire from; to glide away; to measure off by steps.

**अपक्रामा**, *as, m.* going away; passing off or away; flight, retreat.

**अपक्रामा**, *am, n.* or **अपक्रामा**, *as, m.* passing off or away, retiring.

**अपक्रामि**, *ī, inī, ī*, going away, retiring.

**अपक्री** *apa-kṛī*, cl. 9. P. A. -*kṛīṅati*, -*ṅīte*, -*kretum*, to buy, purchase.

**अपक्रुश** *apa-kruś*, cl. 1. P. -*krośati*, -*krosh-tum*, to revile.

**अपक्रुशा**, *as, m.* reviling, abusing.

**अपक्शा** *a-paksha*, *as, ā, am*, without wings; not on the same side or party; adverse, opposed to. — **अपक्शा-ता**, f. opposition, hostility. — **अपक्शा-पाता**, *as, m.* impartiality.

**अपक्षि** *apa-kshi*, cl. 5. 9. or 1. P. -*kshīṅoti*, -*kshīṅati*, -*kshayati*, -*kshetum*, to destroy, annihilate; bring to an end: Pass. -*kshīyate*, to decline, wane (as the moon).

**अपक्षया**, *as, m.* decline, decay, wane.

**अपक्षिता**, *as, ā, am*, waned.

**अपक्षिणा**, *as, ā, am*, declined, decayed, diminished.

**अपक्षिप्** *apa-kship*, cl. 6. P. A. -*kshipati*, -*te*, -*ksheptum*, to throw away or down, take away, remove.

**अपक्षिप्ता**, *as, ā, am*, thrown or cast down or away.

**अपक्षेपा**, *am, n.* casting away, throwing down.

**अपगम्** *apa-gam*, cl. 1. P. -*gačhati*, -*gan-tum*, to go away, depart; to give way, vanish.

**अपा-या**, *as, ā, am*, going away, turning away; (*ā*), f. a river.

**अपा-गता**, *as, ā, am*, gone, departed, remote, gone off; dead, diseased. — **अपागता-व्यद्धि**, *is, is, ī*, one who has recovered from a disease.

**अपा-गमा**, *as, m.* or **अपा-गमना**, *am, n.* going away; giving way; separation, departure, death.

**अपगर** *apa-gara*, *as, m.* (rt. *grī*), reviler.

**अपगजित** *apa-garjita*, *as, ā, am*, thunderless (as a cloud).

**अपगल्भ** *apa-galbha*, *as, m.*, Ved. failing in boldness; abortive; being on the side (not in the middle?); separated from the oldest by one.

**अपगा** *apa-gā*, cl. 3. P. -*jiṅāti*, -*gātum*, to go away, vanish, retire.

**अपगुर** *apa-gur*, cl. 6. A. -*gurate*, sometimes P. -*gurati*, -*ritum*, to reject, disapprove, threaten; to inveigh against any one; to deprive of (?): part. of the Intens. **अपा-जर्गुरा**, *as, ā, am*, Ved. rejecting, &c.

**अपा-गारम** or **अपा-गोरम**, ind. having raised.

**अपगुह** *apa-guh*, cl. 1. P. A. -*gūhati*, -*te*, -*gūhitum*, -*godhvum*, to conceal, hide.

**अपा-गोहा**, *as, m.*, Ved. hiding place; secret.

**अपगोपुर** *apa-gopura*, *as, ā, am*, without gates (as a town).

**अपग्रह** *apa-grah*, cl. 9. P. A. -*grihṅāti*, -*ṅīte*, -*grahitum*, to take away, disjoin, tear off.

**अपघन** *apa-ghana*, *as, m.* (fr. rt. *han* with *apa*), a limb or member, as a hand or foot.

**अपा-घाता**, *as, m.* striking or cutting off; warding off; killing; a violent death.

**अपा-घातका**, *as, tkā, am*, warding off.

**अपा-घाति**, *ī, inī, ī*, murderous, killing. See **apa-han**.

**अपङ्क्य** *apanktya*. See **apānktya**.

**अपच** *a-pača* or *a-pačamūna*, *as, m.* not cooking; not being able to cook; a bad cook.

**अपचर** *apa-čar*, cl. 1. P. -*čarati*, -*ritum*, to depart; to act wrongly.

**अपा-चरिता**, *as, ā, am*, gone away, departed, dead; (*am*), n. fault, offence.

**अपा-चारा**, *as, m.* want, absence; defect; fault; improper conduct, offence; unwholesome or improper regimen.

**अपा-चार्ता**, *ī, inī, ī*, doing wrong, wicked, bad.

**अपचाय** *apa-čāy*, cl. 1. P. A. -*čāyati*, -*te*, -*yitum*, to fear; to respect, honour.

**अपा-चायिता**, *as, ā, am*, honoured, respected.

**अपचि** 1. **अपा-चि**, cl. 3. P., Ved. -*čiketi*, -*čelum*, to pay attention to, to respect; to invite respectfully.

1. **अपा-चिता**, *as, ā, am*, honoured, respected, saluted; (*am*), n. honouring, esteeming.

1. **अपा-चिती**, *is, f.* honouring, worship, reverence. — **अपा-चिती-मत**, *ān, atī, at*, honoured.

**अपचि** 2. **अपा-चि**, cl. 5. P. A. -*čīnoti*, -*nute*, -*čelum*, to gather, collect: Pass. -*čīyate*, to be injured in health or prosperity; to grow less; to wane; (with abl.) to lose anything.

**अपा-चाया**, *as, m.* diminution, decay, decrease, loss, privation, decline; N. of several planetary mansions.

2. **अपा-चिता**, *as, ā, am*, diminished, expended, wasted; emaciated, thin.

2. **अपा-चिती**, *is, f.* loss; expense; exclusion; compensation; punishing; N. of a daughter of Marīci.

**अपा-चि**, f. a disease consisting in an enlargement of the glands of the neck.

**अपा-चेत्रि**, *tā, m.* a spendthrift.

**अपचिकीर्षा** *apa-čikīrṣā*, f. (rt. *kṛi* in Desid.), desire of hurting any one.

**अपचित्** 1. **अपा-चित्**, Caus. P. A. -*čīyati*, -*te*, or Ved. -*čīyati*, -*te*, -*yitum*, to become faithless: Desid. -*čīkīṣati*, -*te*, to wish to leave or to abandon any one.

2. **अपा-चित्**, *t, f.*, Ved. a noxious flying insect.

**अपच्छत्र** *apa-čchatra*, *as, ā, am*, not having a parasol.

**अपच्छाय** *apa-čchāya*, *as, ā, am*, shadowless, having no shadow, as a deity or celestial being; having a bad or unlucky shadow; (*ā*), f. an unlucky shadow, a phantom, apparition.

**अपच्छेद** *apa-čcheda*, *as, m.* or **अपा-čchedana**, *am, n.* (rt. *chid*), cutting off or away; loss; interruption.

**अपच्यु** *apa-čyu*, cl. 1. A. -*čyavate*, poet. P. -*čyavati*, -*čyotum*, to fall off, to perish, to go off, desert, withdraw: Caus. -*čyāvayati*, to expel.

**अपा-चया**, *as, m.*, Ved. going or coming out; moving down (as a pestle?).

**अपा-च्युता**, *as, ā, am*, fallen off, departed, gone away, perished.

**अपजात** *apa-jāta*, *as, m.* a bad son who has turned out ill.

**अपजि** *apa-ji*, cl. 1. P. -*jayati*, -*jetum*, to defeat, conquer, to ward off, keep off or out.

**अपा-जया**, *as, m.* defeat, discomfiture, overthrow.

**अपा-जय्या**, *as, ā, am*, conquerable, to be defeated.

**अपजिघांसु** *apa-jighānsu*, *us, us, u* (fr. *apa-han* in Desid.), desirous of keeping off, wishing to avert.

**अपजिहीषु** *apa-jihīrshu*, *us, us, u* (fr. *apa-hṛi*, q. v., in Desid.), wishing to carry off or take away.

**अपज्जा** *apa-jñā*, cl. 9. A. -*jānīte*, -*jñātum*, to deny, repudiate; to dissemble, conceal; to cause not to be recognized.

**अपा-जानाना**, *as, ā, am*, denying, concealing.

**अपञ्चीकृत** *a-pañcī-kṛita*, *am, n.* simple elementary substance, not compounded of the five (*pañcan*) gross elements; the five subtle elements.

**अपटानर** *a-paṭantara* (*\*ṭa-ant*), *as, ā, am*, not separated by a curtain; adjoining, contiguous.

**अपटी** *apaṭī*, f. a screen or wall of cloth, especially the *kanāt* or screen surrounding a tent. — **अपाṭi-kshepa** or **अपाṭi-kshepa**, *as, m.* tossing aside the curtain; **अपाṭi-kshepeya**, with a toss of the curtain, precipitate entrance on the stage, indicating hurry and agitation.

**अपटु** *a-paṭu*, *us, us* or *vī, u*, not clever, awkward, uncouth; ineloquent; sick, diseased. — **अपाṭu-tā**, f. or **अपाṭu-tva**, *am, n.* awkwardness; sickness.

**अपठ** *a-paṭha*, *as, m.* unable to read, not reading.

**अपठित** *a-paṭṭita*, *as, ā, am*, unlearned, illiterate.

**अपथ्य** *a-panya*, *as, ā, am*, unsaleable, unfit for sale.

**अपतक्ष** *apa-takṣ*, cl. 1. P., Ved. -*takshati*, -*shitum* or -*tashṭum*, to chip off.

**अपतन्त्रक** *apa-tantraka*, *as, m.* spasmodic contraction of the body or stomach, emprosthotonos.

**अपतानक** *apa-tānaka*, *as, m.* spasmodic contraction.

**अपा-तानकि**, *ī, inī, ī*, affected with spasmodic contraction.

**अपति** *a-pati*, *is, m.*, Ved. not a husband or master; (*is, is, ī*), without a husband or master, unmarried. — **अपाṭi-ghnā**, f. not killing the husband. — **अपाṭi-tā**, f. state of being without a husband.

— **अपाṭi-patra**, *as, ā, am*, without a husband and children. — **अपाṭi-vratā**, f. an unfaithful or unchaste wife.

**अपाṭka**, *as, ā, am*, without a husband.

**अपतीर्थ** *apa-tīrtha*, *as, am, m. n.* a bad or improper Tīrtha, q. v.

**अपतृप** *apa-trip*, Caus. P. -*tarpayati*, -*yitum*, to starve, cause to fast.

**अपा-तृपा**, *am, n.* fasting (in sickness).

**अपत्र** *a-patra*, *as, ā, am*, leafless; (*ā*), f., N. of a plant.

**अपत्नीक** *a-patnīka*, *as, ā, am*, without a wife.

**अपत्य** *apatya*, *am, n.* (fr. *apa* or according to native etym. fr. rt. *pat* with *a*, because a family is by offspring prevented from falling into decay); offspring, child, descendant; a patronymical affix. — **अपात्या-कामा**, *as, ā, am*, desirous of offspring. — **अपात्या-ज्या**, *as, m., N.* of a plant. — **अपात्या-ता**, f. state of childhood. — **अपात्या-दा**, *as, ā, am*, giving offspring; (*ā*), f., N. of various plants. — **अपात्या-पाथा**, *as, m.* the vulva. — **अपात्या-प्रतया**, *as, m.* a patronymical affix. — **अपात्या-वत्**, *ān, atī, at*, possessed of offspring. — **अपात्या-विक्रयि**, *ī, m.* a seller of his offspring; a father who receives a gratuity from his son-in-law. — **अपात्या-शत्रु**, *us, m.* 'having his de-

scendants for enemies, a crab (said to perish in producing young).—*Apatya-sāc*, *k, k, k*, Ved. accompanied with offspring.—*Apatyārtha-śabda* (°*ya-ar*°), *as, m.*, a patronymic.

**अपत्रप** *apa-trap*, cl. 1. A. or poct. P. -*trapate*, -*ti*, -*trapitum*, -*traptum*, to be ashamed or bashful, turn away the face.

*Apa-trapaṇa*, *am, n.* or *apa-trapā*, f. bashfulness; embarrassment.

*Apa-trapihṇu*, *us, us, u*, bashful.

**अपत्रस्** *apa-tras*, cl. 1. 4. P. -*trasati*, -*syati*, -*situm*, to be deterred, to be afraid of, to flee from in terror.

*Apa-trasta*, *as, ā, am*, (with abl.) afraid of, fleeing or retiring from in terror.

**अपथ** *a-patha*, *am, n.* not a way, absence of a road, pathless state, irregularity, deviation; heresy, heterodoxy; the vulva; (*as, ā, am*), pathless, roadless; (*ā*), f., N. of various plants.—*Apatha-gāmin*, *i, inī, i*, going by a wrong road, pursuing bad practices, heretical.—*Apatha-prapanna*, *as, ā, am*, out of place, in the wrong place, misapplied.

*A-pathin*, -*nthās*, *m.* absence of road, pathless state.

*A-pathya*, *as, ā, am*, unfit; unsuitable; inconsistent; (in medic.) unwholesome as food or drink in particular complaints.—*Apathya-nimitta*, *as, ā, an*, caused by unfit food or drink.—*Apathya-bhuj*, *k, k, k*, eating what is forbidden.

**अपद्** *a-pad*, *t, t, t*, or *āt, āṭ* or *adi, āṭ*, Ved. footless, having no feet; going on a road which does not exist or is unknown (?).

*A-pada*, *as, ā, am*, footless; having no office; (*as*), *m.* a reptile; (*am*), *n.* no place, no abode; the wrong place or time; ether.—*A-pada-rukā* or *a-pada-rohini*, f., N. of a parasitical plant, Epidendron Tesselloides.—*A-pada-stha*, *as, ā, am*, out of office.—*A-padāntara* (°*da-an*°), *as, ā, am*, not separated by a foot, adjoining, contiguous; (*am*), *n.* proximity.

**अपदक्षिणम्** *apa-dakṣiṇam*, ind. away from the right, to the left side.

**अपदम** *apa-dama*, *as, ā, am*, without self-restraint; of wavering fortune.

**अपदव** *apa-dava*, *as, ā, am*, free from forest-fire.—*Apadavāpad* (°*ra-āp*°), *t, t, t*, free from the calamity of fire.

**अपदश** *apa-daśa*, *as, ā, am*, (any number) off ten.

**अपदस्** *apa-das*, cl. 4. P., Ved. -*dasyati*, -*situm*, to fail, i. e. become dry.

**अपदह** *apa-dah*, cl. 1. P. -*dahati*, -*dagdhum*, to burn up, to burn out so as to drive out.

**अपदान** *apa-dāna* or *apa-dānaka*, *am, n.* (rt. *daṅ*), correct or pure conduct, approved occupation; a great or noble work; work well or completely done (for *avadāna*, q. v.).

**अपदार्थे** *a-padārtha* (°*da-ar*°), *as, m.* non-entirety, nothing.

**अपदिश** *apa-diś*, cl. 6. P. -*diśati*, -*deshtum*, to assign, to point out, indicate, betray, to pretend, hold out as a pretext or disguise.

*Apa-diśam*, ind. in an intermediate region (of the compass), half a point.

*Apa-diśta*, *as, ā, am*, assigned as a reason or pretext.

*Apa-deśa*, *as, m.* turning away, refusal; pretence, feint, pretext, disguise, contrivance; the second step in a syllogism, according to the Vaiśeṣikas, i. e. the statement of the reason, adducing a reason or cause; a butt or mark; place, quarter; fame, reputation.

*Apa-deśin*, *i, inī, i*, assuming the appearance or semblance of.

*Apa-deśya*, *as, ā, am*, to be shown, to be stated.

**अपद्** *apa-dṛi*, used in part. of Intens., Ved. *apa-dārdrat*, *at, atī, at*, tearing open.

**अपदेवता** *apa-devatā*, f. an evil spirit, a goblin.

**अपदोष** *apa-dosha*, *as, ā, am*, free from blame.

**अपद्रव्य** *apa-dravya*, *am, n.* any bad thing.

**अपद्द्वार** *apa-dvāra*, *am, n.* a side-entrance (not the regular door).

**अपधा** *apa-dhā*, f., Ved. hiding, shutting up.

**अपधाव्** *apa-dhāv*, cl. 1. P. -*dhāvati*, -*vitum*, to depart (from a previous statement), prevaricate.

**अपधूम** *apa-dhūma*, *as, ā, am*, free from smoke.

**अपधृ** *apa-dhṛi*, Caus. P. -*dhārayati*, -*yitum*, to carry off.

**अपध्मा** *apa-dhmā*, cl. 1. P. -*dhamati*, -*dhmātum*, to blow away or off.

**अपध्ये** *apa-dhyai*, cl. 1. P. -*dhyāyati*, -*dhyātum*, to have a bad opinion of, to curse mentally. *Apa-dhyāna*, *am, n.* evil thoughts, wickedness.

**अपध्वंस** *apa-dhvans*, cl. 1. P., better A., -*dhvansati*, -*te*, -*situm*, to scold, revile, repel; to fall away, be degraded.

*Apa-dhvansa*, *as, m.* falling away, degradation, disgrace; concealment.—*Apadhvansa-ja*, *as, m.* a man of a mixed or impure caste (whose father belongs to a lower caste than his mother's).

*Apa-dhvansin*, *i, inī, i*, causing to fall, destroying, abolishing.

*Apa-dhvasta*, *as, ā, am*, reviled, cursed; abandoned, pounded or pounded badly; (*as*), *m.* a vile wretch lost to all sense of right.

**अपध्वान्त** *apa-dhvānta*, *as, ā, am* (rt. *dhvan*), sounding wrong.

**अपनत** *apa-nata*, *as, ā, am*, bulging out.

**अपनग** *apa-naś*, cl. 4. P. -*naśyati*, -*naśitum* and -*naśtum*, to disappear, go away.

**अपनस** *apa-nasa*, *as, ā, am*, without a nose.

**अपनह** *apa-nah*, cl. 4. P. A. -*nahyati*, -*te*, -*nadhūm*, to unbind; to loosen.

**अपनामन्** *apa-nāman*, *a, n.* a bad name; (*ā, ā, a*), having a bad name.

**अपनिद्र** *apa-nidra*, *as, ā, am*, sleepless.

**अपनिवीण** *apa-nirvāṇa*, *as, ā, am*, not yet extinct.

**अपनी** *apa-nī*, cl. 1. P. -*nayati*, -*netum*, to lead away or off; to rob, steal, take or drag away; to remove, frighten away; to put off or away (as garments, ornaments, or fetters); to extract, take from; to deny; to except, exclude from a rule: Desid. -*ninīshatī*, to wish to remove.

*Apa-naya*, *as, m.* leading away, taking away; bad policy.

*Apa-nayana*, *am, n.* taking away, withdrawing, removing; destroying, healing; acquittance of a debt or obligation.

*Apa-nīta*, *as, ā, am*, taken away, removed; paid, discharged; led away from, contradictory; badly executed, spoiled; (*am*), *n.* imprudent or bad behaviour.

*Apa-netri*, *tā, m.* a remover, taking away.

**अपनुद्** *apa-nud*, cl. 6. P. A. -*nudati*, -*te*, -*notum*, to remove.

*Apa-nutti*, *is, f.* or *apa-noda* or *apa-nolaka*, *as, m.* removing, taking or sending away; expiation.

*Apa-nuda*, *as, ā, am*, removing, driving away. *Apa-nunutsu*, *us, us, u*, desirous of removing, expiating.

*Apa-nodana*, *as, i, am*, removing, driving away; (*am*), *n.* removing, destroying.

*Apa-nodya*, *as, ā, am*, to be removed.

**अपन्नगृह** *a-panna-griha*, *as, ā, am*, Ved. having an indestructible house.

**अपपद्** *apa-pad*, cl. 4. A. -*padyate*, -*pattum*, to escape, run away.

**अपपाठ** *apa-pāṭha*, *as, m.* a mistake in reading; a wrong reading in a text.

**अपपात्र** *apa-pātra*, *as, ā, am*, using separate vessels (from which no one else will eat); of low caste.

*Apa-pātrita*, *as, m.* a person not allowed by his kindred to eat or drink from a common vessel; a person who has lost his caste.

**अपपादत** *apa-pādatra*, *as, ā, am*, having no protection for the feet, shoeless.

**अपपान** *apa-pāna*, *am, n.* a bad or improper drink.

**अपपित्त** *apa-pitva*, *am, n.* (for *apa-apitva*, fr. rt. *āp* or *ap* with *apa*), Ved. severance; turning away, separation.

**अपपूत** *apa-pūta*, *au, m.* du. badly formed buttocks; (*as, ā, am*), having badly formed buttocks.

**अपपृ** *apa-pṛi*, cl. 3. P., Ved. -*piparti*, to take away, remove.

**अपप्रजाता** *apa-prajātā*, f. a female that has had a miscarriage.

**अपप्रदान** *apa-pradāna*, *am, n.* a bribe.

**अपप्रे** *apa-pre* (-*pra-i*), cl. 2. P. -*praiti*, -*tum*, to go away, to withdraw.

**अपप्रोपित** *apa-proshita* (-*pra-ush*°, rt. *vas*), *am, n.*, Ved. the having departed, a wrong departure or evil caused thereby.

**अपवध्** *apa-badh* or *apa-vadh* (defect. verb), to repel, avert.

**अपवर्हिस्** *apa-barhis*, *is, is, is*, not having the portion constituting the Barhis.

**अपवाध्** *apa-bādh*, cl. 1. A. -*bādhatē*, -*dhitum*, to drive away, repel, remove.

**अपवाहुक्** *apa-bāhuka*, *as, m.* a bad arm, stiffness in the arm.

**अपभय** *apa-bhaya*, *as, ā, am*, or *apa-bhī*, *is, is, i*, fearless, undaunted.

**अपभरणी** *apa-bharaṇī*, f. (fr. rt. *bhṛi* with *apa*), the last lunar mansion.

*Apa-bhartṛi*, *tā, trī, trī*, Ved. taking away, destroying.

**अपभाष्** *apa-bhāsh*, cl. 1. A. -*bhāshate*, -*shitum*, to revile.

*Apa-bhāshana*, *am, n.* abuse, bad words, vituperation.

**अपभू** *apa-bhū*, cl. 1. P. -*bhavati*, -*vitum*, to be absent.

*Apa-bhūti*, *is, f.*, Ved. defect, damage.

**अपभ्रंश** *apa-bhraṅśa* or *apa-bhraṅsa*, *as, m.* falling down or away; a bad fall; a corrupted word, a corruption; ungrammatical language, the most corrupt of the Prākṛit dialects. (The spelling *apa-bhraṅsa* is incorrect according to some grammarians.)

*Apa-bhraṅṣta*, *as, ā, am*, fallen away, corrupted (as a Prākṛit dialect).

**अपम** *apama*, *as, ā, am* (fr. *apa*), Ved. the

most distant, the last; (*as*), m. the declination in astronomy; the ecliptic. — *Apama-kshetra*, see *krānti-kshetra*. — *Apama-jyā*, f. the sine of the ecliptic. — *Apama-maṇḍala* or *apa-maṇḍala* or *apama-vṛtta*, *am*, n. the ecliptic.

**अपमन्यु** *apa-manyu*, *us*, *us*, *u*, free from grief.

**अपमर्द** *apa-marda*, *as*, m. (rt. *mṛid*), what is swept away, dirt.

**अपमर्श** *apa-marśa*, *as*, m. (rt. *mṛś*), touching, grazing.

**अपमान** *apa-māna*, *as*, *am*, m. n. (rt. *man*), disrespect, contempt, disgrace.

*Apamānita*, *as*, *ā*, *am*, dishonoured, disgraced. *Apamānin*, *i*, *inī*, *t*, dishonouring, despising. *Apamānya*, *as*, *ā*, *am*, disreputable, dishonourable.

**अपमार्ग** *apa-mārga*, *as*, m. a by-way.

**अपमित्य** I. *apa-mitya*, *as*, *ā*, *am* (rt. *mi* ?), Ved. to be thrown away; see under *apa-me* below.

**अपमुख** *apa-mukha*, *as*, *ā*, *am*, having the face averted; having an ill-formed face or mouth; (*am*), ind. except or without the face, &c.

**अपमूर्धन** *apa-mūrdhan*, *ā*, *ā*, *a*, headless.

**अपमृज्** *apa-mṛj*, cl. 2. P. *-mārṣṭi*, *-mārjītum*, *-mārṣṭum*, to wipe off, remove.

*Apamānjana*, *am*, n. cleansing; shaving, paring, chips.

*Apamrīṣṭa*, *as*, *ā*, *am*, cleansed.

**अपमृत्यु** *apa-mṛtyu*, *us*, m. sudden death, dying by some accident, not of sickness or decay; a great danger or illness, from which a person, contrary to expectation, recovers.

**अपमृषित** *apa-mrīṣita*, *as*, *ā*, *am*, unintelligible (as a speech).

**अपमे** *apa-me*, cl. I. A. *-mayate*, *-mātum*, to change.

2. *apa-mitya* or *apa-mityaka*, *am*, n. debf.

**अपयशास** *apa-yaśas*, *as*, n. disgrace, infamy. — *Apayaśas-kara*, *as*, *i*, *am*, occasioning infamy, disgraceful.

**अपया** *apa-yā*, cl. 2. P. *-yāti*, *-tum*, to go away, to depart, fall off, go over to.

*Apayāta*, *as*, *ā*, *am*, gone away, having retired. *Apayātavya*, *am*, n. to be gone away (used impersonally).

*Apayāna*, *am*, n. retreat, flight.

**अपयु** *apa-yu*, cl. 3. P., Ved. *-yuyoti*, to repel, disjoin.

**अपर** I. *a-para*, *as*, *ā*, *am*, having nothing beyond or after, having no rival or superior. — *Apara-val*, *ān*, *ātī*, *at*, having nothing following.

**अपर** 2. *apara*, *as*, *ā*, *am* (fr. *apa*), posterior, hinder, later, latter (opposed to *pūva* and often occurring as the first member of a comp.); following; western; inferior, lower (opposed to *para*); other, another (opposed to *sva*); different (with *abl.*); distant, opposite. Sometimes *apara* is used as a conjunction to connect words or sentences, e. g. *aparañca*, moreover. (*as*), m. the hind foot of an elephant; (*ā*), f. the west; the hind quarter of an elephant; the womb; (*i*), f., Ved. the future times, future; (*am*), n. the future; the hind quarter of an elephant; (*am*), ind. in future, for the future; again, moreover; (*ena*), ind. (with *acc.*) behind, west, to the west of [cf. Goth. and Old Germ. *afar*; and the Mod. Germ. *aber*, in such words as *Aber-mal*, *Aber-witz*]. — *Apara-kānyakubja*, *as*, *i*, *am*, situated in the western part of Kānyakubja. — *Apara-kāya*, *as*, m. the hind part of the body. — *Apara-kāla*, *as*, m. another or later period. — *Apara-godāna*, *am*, n. (in Buddhist cosmogony) a country west of

the Mahā-meru. — *Apara-ja*, *as*, m., Ved. born later, or at the end of the world (the destroying fire). — *Apara-jana*, *as*, m. an inhabitant of the west. — *Apara-tā*, f. or *apara-iva*, *am*, n. distance; posteriority (in place or time); opposition, contrariety, relativeness; nearness. — *Apara-iva*, ind. in another place; *ekutra*, *aparatra*, in one place, in the other place. — *Apara-dakṣiṇam*, ind. south-west. — *Apara-nidāgha*, *as*, m. the latter part of the summer. — *Apārī-pakṣa*, *as*, m. the latter half of the month, the other or opposing side, the defendant. — *Apara-pakṣīya*, *as*, *ā*, *am*, belonging to the latter half of the month. — *Apara-pañcāla*, *ās*, m. pl. the western Pañcālas. — *Apara-para*, *ās* or *e*, *ās*, *āpī*, pl. one and the other, various. — *Apara-praṇeya*, *as*, *ā*, *am*, easily led by others, tractable. — *Apara-bhāva*, *as*, m. existing after, succession, continuation. — *Apara-rātra*, *as*, m. the latter half of the night, the end of the night, the last watch. — *Apara-loka*, *am*, n. another world, paradise. — *Apara-vaktrā*, f. a kind of metre of four lines, having every two lines the same.

— *Apara-vaṭ*, ind. like what comes after. — *Apara-varṣā*, *ās*, f. pl. the latter part of the rains. — *Apara-śarad*, *t*, f. the latter part of the autumn. — *Apara-saktha*, *am*, n. the hind thigh. — I. *aparas-para*, *as*, *ā*, *am*, one after another; continued, uninterrupted. — *Apara-svastika*, *am*, n. the western point in the horizon. — *Apara-hemanta*, *as*, *am*, m. n. the latter part of winter. — *Apara-haimana*, *as*, *i*, *am*, belonging to the latter half of the winter season. — *Aparāgnī* (*ra-ag*), *i*, m. du. the *dakṣiṇa*, i. e. southern, and *gārhapatya*, i. e. western fire (of a sacrifice). — *Aparānta* (*ra-an*), *as*, *ā*, *am*, living at the western border; (*as*), m. the western extremity, the country or the inhabitants of the western border; the extreme end or term; death. — *Aparāntaka*, *as*, m. the same as *aparānta*; N. of a song; (*ikā*), f. a metre consisting of four times sixteen mātrās. — *Aparānta-jñāna*, *am*, n. prescience of one's latter end. — *Aparāpara* (*ra-ap*), *ās* or *e*, *ās*, *āpī*, pl. another and another, various. — *Aparārka* (*ra-ar*), *as*, m. the oldest known commentator of Yājñavalkya's law-book. — *Aparārka-śandrikā*, f. the name of his comment. — *Aparār-dha* (*ra-ar*), *as*, m. the latter, the second half.

*Aparāhna* (*ra-ah*), *as*, m. afternoon, the last watch of the day. — *Aparāhṇatana* or *aparāh-ṇetana*, *as*, *i*, *am*, belonging to or produced in the close of the day.

*Aparetarā* (*ra-it*), f. opposite to or other than the west, the east.

*Apare-dyus*, ind. on the following day.

**अपरक्त** *apa-rakta*, *as*, *ā*, *am*, colourless, bloodless, pale.

**अपरति** *apa-rati*, *is*, f. (rt. *ram*), stopping, ceasing.

**अपरव** *apa-rava*, *as*, m. contest, dispute; discord. — *Aparavajjhita* (*ra-uj*), *as*, *ā*, *am*, free from dispute, undisturbed, undisputed.

**अपरस्पर** 2. *a-paraspara*, *as*, *ā*, *am*, not reciprocal, not one (by) the other. — *Aparaspara-sambhūta*, *as*, *ā*, *am*, not produced one by the other; or (fr. I. *aparas-para* above), produced by an uninterrupted series (?).

**अपराग** *apa-rāga*, *as*, m. (rt. *rañj*), aversion, antipathy, enmity.

**अपराच्** *a-parāc*, *ān*, *ācī*, *āk*, not averted, i. e. fronting, in front. — *Aparān-mukha*, *as*, *ā* or *i*, *am*, with unaverted face, not turned away; presenting a firm front.

**अपराजित** *a-parājita*, *as*, *ā*, *am* (rt. *jī*), unconquered, unsurpassed; (*as*), m. a poisonous insect; Vishṇu; Siva; one of the eleven Rudras; a class of divinities, constituting one portion of the so-called Anuttara divinities of the Jains; N. of a sage; (*ā*), f. Durgā; a name applied to several plants, *Clitoria Ternatea*, *Marsilea Quadrifolia*, Ses-

bania Ægyptiaca; a species of the Sārkārī metre of four lines, each containing fourteen syllables. — *Aparā-jitā-dīś*, *k*, f. the north-east quarter.

*Aparājīṣṭhu*, *us*, *us*, *u*, or *a-parājeja*, *as*, *ā*, *am*, unconquerable, invincible.

**अपराध** *apa-rādh*, cl. 4. or 5. P. *-rādhyati*, *-rādhnōti*, *-rādhdum*, to wrong (with *gen.*), to offend, sin; to annoy, prohibit.

*Apā-rādha*, *as*, *ā*, *am*, sinned; criminal, guilty; erring. — *Aparāddha-prīṣhatka*, *as*, or *aparād-dheshu* (*dha-ish*), *us*, m. an archer whose arrows always miss the mark.

*Apā-rādhi*, *is*, f. wrong, mistake.

*Apā-rādhrī*, *dhā*, *dhrī*, *dhrī*, offending, an offender.

*Apā-rādha*, *as*, m. offence, transgression, fault; mistake; e. g. *aparādham kṛt*, (with *gen.*) to offend any one. — *Aparādha-bhāñjana*, *as*, m. the destroyer of sin, epithet of Siva. — *Aparādhabhāñjana-stotra*, *am*, n. a poem of Sankarācārya, in praise of Siva.

*Apā-rādhin*, *i*, *inī*, *i*, offending; criminal; guilty. — *Aparādhi-tā*, f. or *aparādhi-tva*, *am*, n. criminality, guilt.

**अपरापरण** *a-parāparaṇa*, *as*, m. not having descendants or offspring.

**अपरामृष्ट** *a-parāmṛṣṭa*, *as*, *ā*, *am*, not touched.

**अपरिकलित** *a-parikalita*, *as*, *ā*, *am*, unknown, unseen.

**अपरिक्रम** *a-parīkrama*, *as*, *ā*, *am*, unable to walk round.

*Aparīkrāmam*, ind. without going about, standing still.

**अपरिक्लिन्न** *a-parīkliṇna*, *as*, *ā*, *um*, not moist, not liquid, dry.

**अपरिगण्य** *a-pariganya*, *as*, *ā*, *am*, incalculable.

**अपरिगत** *a-parigata*, *as*, *ā*, *am*, unobtained, unknown.

**अपरिग्रह** *a-parigraha*, *as*, m. non-acceptance, renouncing; deprivation, destitution, poverty; (*as*, *ā*, *am*), destitute of or without attendants.

*Aparigrāhya*, *as*, *ā*, *am*, unfit or improper to be accepted, not to be taken.

**अपरिचयिन्** *a-parīcayin*, *i*, *inī*, *i* (rt. *ci*), having no acquaintances, misanthropic.

*Aparīcīta*, *as*, *ā*, *am*, unacquainted with, unknown to.

*Aparīcēya*, *as*, *ā*, *am*, unsociable.

**अपरिच्छद** *a-parīcchada*, *as*, *ā*, *am* (rt. *chad*), without retinue, not wealthy, poor.

*Aparīcchanna* or *aparīcchādīta*, *as*, *ā*, *am*, uncovered, unclothed.

**अपरिच्छिन्न** *a-parīcchinna*, *as*, *ā*, *am*, without interval or division, continuous, connected, undistinguished.

*Aparīcchēda*, *as*, m. want of distinction or division; want of arrangement or order; want of discrimination or discernment; want of judgment; continuance.

**अपरिज्यानि** *a-parijyāni*, *is*, f. not growing old; not losing; *iṣkṭāpārtasyāparijyāni* (*ya-ap*), *is*, f., N. of a sacrificial ceremony.

**अपरिणयन** *a-pariṇayana*, *am*, n. (rt. *nī*), celibacy.

*Apariṇītā*, f. an unmarried woman.

**अपरिणाम** *a-pariṇāma*, *as*, m. (rt. *nam*), unchangeableness. — *Apariṇāma-darsin*, *i*, *inī*, *i*, not providing for a change, improvident.

*Apariṇāmin*, *i*, *inī*, *i*, unchanging.

**अपरितोष** *a-paritoshā*, *as*, *ā*, *am*, unsatisfied, discontented.

अपरिपक्व *a-paripakva*, *as, ā, am*, not quite mature.

अपरिपर *a-paripara*, *as, ā, am*, Ved. not going by a tortuous course.

अपरिमाद्य *a-parimāṇa*, *as, ā, am*, without measure, immeasurable, immense.

*A-parimāṇa*, *as, ā, am*, unmeasured, unlimited, unbounded. — *Aparimāṇa-guṇa-gaṇa*, *as, ā, am*, of unbounded excellences.

*A-parimeya*, *as, ā, am*, immeasurable, illimitable.

अपरिम्लान *a-parimlāna*, *as, ā, am*, not withering, not decaying; (*as*), *m.*, *N.* of a plant, *Gomphrena Globosa*.

अपरियाणि *a-pariyāṇi*, *is, f.* not walking about (used in excretions only); a various reading has *a-paripāṇi*.

अपरिलोप *a-parilopa*, *as, m.* non-violation.

अपरिवर्तनीय *a-parivartaniya*, *as, ā, am*, not to be exchanged.

अपरिवाद्य *a-parivādyā*, *as, ā, am* (rt. *vad*), not to be reprimanded.

अपरिविष्ट *a-parivishṭa*, *as, ā, am*, Ved. not enclosed, unbounded.

अपरिवृत *a-parivṛita*, *as, ā, am*, uninclosed, unsurrounded.

अपरिशेष *a-pariśeṣa*, *as, ā, am*, not leaving a remainder, all-surrounding, all-enclosing.

अपरिष्कार *a-pariṣkāra*, *as, m.* want of polish or finish, moral or physical; coarseness, rudeness.

*A-pariṣkṛita*, *as, ā, am*, unpolished, unadorned, coarse, rude, morally or physically.

अपरिसमाप्तिक *a-parisamāptika*, *as, ā, am* (rt. *āp* with *pari* and *sam*), not ending, endless.

अपरिसर *a-parisara*, *as, ā, am*, non-contiguous, distant.

अपरिस्कन्द *a-pariskanda*, *as, ā, am*, not moving, motionless.

अपरिहृणीय *a-pariharaṇīya* or *a-parihārya*, *as, ā, am*, not to be avoided, inevitable; not to be abandoned or lost; not to be degraded.

अपरिहृत *a-parihvṛita*, *as, ā, am*, Ved. unafflicted, not endangered; going straightforward.

अपरोक्षित *a-parikṣhita*, *as, ā, am* (rt. *ikṣh*), inconsiderate; untried, unproved.

अपरोत *a-parīta*, *as, ā, am* (rt. *i*), Ved. unobstructed, irresistible; (*as*), *m.*, *N.* of a nation.

अपरुप *a-paruṣa*, *as, ā, am*, not rough, not harsh.

अपरूप *apa-rūpa*, *as, ā* or *i, am*, deformed, ugly, ill-looking, ill-made, strange, odd-shaped; (*am*), *n.* monstrosity, deformity.

अपरेद्युस *āparedyus*. See under *apara*.

अपरोक्ष *a-parokṣha*, *as, ā, am*, not invisible; perceptible; (*am*), *ind.* (with *gen.*) in the sight of; (*āt*), *ind.* perceptibly, manifestly.

*Aparokṣhaya*, *nom. P.* *aparokṣhayati, -yitum*, to make perceptible.

अपरोध *apa-rodha*, *as, m.* (rt. *rudh*), exclusion, prohibition.

अपर्या *a-parṇa*, *as, ā, am*, leafless; (*ā*), *f.* *N.* of Durgā or Pārvatī; (the goddess not having even leaves for food during her performance of religious austerities.)

अपरुतु *apartu* (*apa-ritu*), *us, us, u*, Ved. untimely, unseasonable.

अपर्यन्त *a-paryanta*, *as, ā, am*, unbounded, unlimited.

अपर्याप्त *a-paryāpta*, *as, ā, am* (rt. *āp*), incomplete, unable, insufficient; not enough; unlimited, unbounded.

अपर्याय *a-paryāya*, *as, m.* want of order or method.

अपर्यन्त *a-parvan*, *a, n.* no joint or point of junction; a day which is not a *parvan*, i. e. a certain day in the lunar month, as the full and change of the moon, and the eighth and fourteenth of each half month; (*ā, ā, a*), without a joint. — *Aparvadaṇḍa*, *as, m.* a kind of sugar-cane.

*A-parvaka*, *as, ikā, am*, jointless.

अपल 1. *apala*, *am, n.* a pin or bolt.

अपल 2. *a-pala*, *as, ā, am*, fleshless.

अपलप् *apa-lap*, *cl. I. P.* or poet. *A. -lapati, -te, -pitum*, to explain away, to deny, refuse, conceal; to detract from slander; Caus. *A. -lāpayate, -yitum*, to outwit.

*Apa-lapana*, *am, n.* or *apa-lāpa*, *as, m.* denial or concealment of knowledge, evasion, turning off the truth, detraction; concealing, hiding; affection, regard; (in medic.) the part between the shoulder and the ribs. — *Apalāpa-dāṇḍa*, *as, m.* (in law) a fine laid on one who denies his conviction.

*Apa-lapita*, *as, ā, am*, denied, concealed.

*Apa-lāpīn, ī, inī, i*, one who denies, evades; concealing (with the object in the gen. case).

अपालाल *a-palāla*, *as, m.*, *N.* of a Rakshas or of a Nāga ('not fond of flesh?').

अपालाश *a-palāśa*, *as, ā, am*, Ved. leafless.

अपालापिका *apa-lāshikā* or *apa-lāsikā*, *f.* thirt.

*Apa-lāshin, ī, inī, i*, or *apa-lāshuka*, *as, ā, am*, thirsty; free from desire.

अपालित *a-palita*, *as, ā, am*, not grey.

अपलुप *apa-lup*, used in the acc. case *apa-lupam* as Ved. inf. of the verb *apa-lup*, to cut off.

अपलूलनकृत *a-palyūlana-kṛita*, *as, ā, am*, not cleaned by cleansing substances. Some read *palpūlana*.

अपवक्तृ *apa-vakṛi*, *tā, m.*, Ved. speaking away, i. e. warning off, averting.

*Apa-vācāna*, *am, n.* the act of speaking away or warning off, removing.

अपवद् *apa-vad*, *cl. I. P. A. -vadati, -te, -ditum*, to revile, abuse; (*A.* only) to disown, deny, contradict; Caus. *-vādayati, -yitum*, to oppose as unadvisable.

*Apa-vadamāna*, *as, ā, am*, (with *dat.*) reviling.

*Apa-vaditri*. See *apa-vakṛi*.

*Apa-vāda*, *as, m.* evil speaking, reviling, blaming (with the *gen.*); denial, refutation, contradiction; a special rule setting aside a general one; exception (opposed to *utsarga*); order, command. — *Apavāda-pratyaya*, *as, m.* an exceptional affix. — *Apavādashala*, *am, n.* case for a special rule or exception.

*Apa-vādaka*, *as, ikā, am*, or *apa-vādin, ī, inī, i*, reviling, blaming, defaming; opposing, objecting to; excepting, excluding.

*Apa-vādita*, *as, ā, am*, blamed, censured; opposed, objected to.

*Apa-vādya*, *as, ā, am*, to be censured, to be excepted.

अपवध् *apa-vadh* (defective in most of its tenses, see *vadh*), to repel, avert.

अपवन 1. *a-pavana*, *as, ā, am*, without air, sheltered from wind.

अपवन 2. *apa-vana*, *am, n.* a grove.

अपवरक *apa-varaka*, *apa-varaṇa*, *apa-vāraṇa*. See *apa-vri* below.

अपवर्ग *apa-varga*, *apa-varjita*. See *apa-vrij* below.

अपवर्ते *apa-varta*, &c. See under *apa-vrit*.

अपवह् *apa-vah*, *cl. I. P. -vahati, -vadhum*, to carry off; to deduct; Caus. *P. -vāhayati, -yitum*, to have (something) carried off or taken away.

*Apa-vāha*, *as, m.* or *apa-vāhana*, *am, n.* deduction, subtraction (of fractions); *N.* of a metre; *N.* of a people.

*Apa-vāhya*, *as, ā, um*, to be carried away.

*Apoḍha*. See *s. v.*, p. 56.

अपवाद *apa-vāda*, &c. See *apa-vad* above.

अपवास *apa-vāsa*, *as, m.* (rt. *vas*), Ved. disappearance, going away, vanishing; *N.* of a plant.

अपविद्यत *apa-vikṣhata*, *as, ā, am*, unwounded; unviolated.

अपविघ्न *apa-vighna*, *as, ā, am*, unobstructed, unimpeded; (*am*), *ind.* free from obstruction.

अपवित्त *a-pavitra*, *as, ā, am*, impure, unclean.

अपविद्ध *apa-viddha* and *apa-vedha*. See *apa-ryadh*, p. 53.

अपविष *apa-visha*, *as, ā, am*, free from poison; (*ā*), *f.* a species of grass, *Kyllingia Monoccephala*.

अपविष्णु *apa-viṣṇu*, *ind.* except or without *Viṣṇu*.

अपवीण *apa-viṇa*, *as, ā, am*, having a bad or no lute; (*ā*), *f.* a bad lute; (*am*), *ind.* without a lute.

अपवीरवत् *a-pavira-vat*, *ōn, atī, at*, Ved. not armed with a lance.

अपवृ *apa-vri*, *cl. 5. P. -vriṇoti, -varitum, -ritum*, to open, uncover, exhibit.

*Apa-varaka*, *as, m.* an inner apartment, the lying-in chamber.

*Apa-varaṇa*, *um, n.* covering, screening; garment.

*Apa-vāraṇa*, *am, n.* covering, concealment, disappearance.

*Apa-vārīta*, *as, ā, um*, covered, concealed, disappeared.

*Apa-vāritaka*, *um, n.* concealed, secret manner; *apavāritakena*, (in theatrical language) apart, aside (speaking so that only the addressed person may hear; opposed to *prakāśam*).

*Apa-vārya*, *ind.* apart, aside; having concealed.

*Apa-vṛita*, *as, ā, am*, uncovered, opened.

*Apa-vṛiti*, *is, f.* uncovering; concealing (?).

अपवृञ्ज *apa-vrij*, Caus. *P. -varjayati, -yitum*, to quit, get rid of, to pay, to fulfil.

*Apa-varga*, *as, m.* completion, end (e. g. *pañcāpavarga*, coming to an end in five days); exception (to a rule); gift, donation; the emancipation of the soul from the body and exemption from further transmigration; final beatitude. — *Apavarga-da*, *as, ā, am*, conferring final beatitude.

*Apa-varjana*, *am, n.* abandoning, abandonment; gift or donation, making good a promise, discharging a debt or obligation; final emancipation or beatitude.

*Apa-varjanīya* or *apa-vrijya*, *as, ā, um*, to be abandoned, to be avoided.

*Apa-varjita*, *as, ā, am*, abandoned, quitted, got rid of, given or cast away; made good as a promise, discharged as a debt.

*Apa-varjya*, ind. excepting, except.  
*Apa-ṛikta*, *as, ā, am*, finished, completed.  
*Apa-ṛikti*, *is, f.* fulfilment, completion.

**अपवृत्** *apa-vṛit*, cl. 1. A. -*varṭate*, -*titum*, to turn away, depart; to turn back, to come to an end.

*Apa-varṭa*, *as, m.* taking away; (in arithmetic or algebra) reduction to a common measure; the divisor, which is applied to both or either of the quantities of an equation.

*Apa-varṭaka*, *as, m.* a common measure.

*Apa-varṭana*, *am, n.* taking away; removal; transferring from one place to another; abbreviation, abridging; reduction of a fraction to its lowest terms; division without remainder; divisor.

*Apa-varṭita*, *as, ā, am*, taken away; removed; divided by a common measure without remainder.

*Apa-ṛitta*, *as, ā, am*, reversed, inverted, overturned; ended; (*am*), n. ecliptic (in astronomy).

*Apa-ṛitti*, *is, f.* end.

**अपव्यध** *apa-vyadh*, cl. 4. P. -*vidhyati*, -*vyāddhum*, to pierce badly, to throw away, to neglect.

*Apa-viddha*, *as, ā, am*, pierced; thrown away, rejected, dismissed, removed. = *Apaviddha-putra*, *as, m.* a son rejected by his natural parents and adopted by a stranger; one of the twelve objects of filiation in law. = *Apaviddha-loka*, *as, ā, am*, dead.

*Apa-vedha*, *as, m.* piercing anything in the wrong direction or manner (spoiling a jewel by so piercing it).

**अपव्यय** *apa-vyaya*, *as, m.* (rt. *i* with *apa* and *vi*), prodigality.

*Apa-vyayat*, *an, anti, at*, going away.

*Apa-vyayamāna*, *as, ā, am*, squandering; denying a debt.

*Apa-vyayān*, *i, īnī, ī*, squandering, wasting, prodigal.

**अपव्यादा** *apa-vyā-dā* (-*vi-ā-dā*), cl. 3. P. -*dadāti*, -*dātum*, to open.

**अपव्रत** *apa-vrata*, *as, ā, am*, Ved. disobedient, unfaithful; not performing holy acts, irreligious; perverse.

**अपशकुन** *apa-śakuna*, *am, n.* a bad omen.

**अपशङ्क** *apa-śanka*, *as, ā, am*, fearless, having no fear or hesitation; (*am*), ind. fearlessly.

**अपशद** *apa-śada* or *apa-sada*, *as, m.* a low man.

**अपशब्द** *apa-śabda*, *as, m.* common or vulgar speech; a bad word; any form of language not Sanskrit; ungrammatical language. See *apabhrāṣa*.

**अपशम** *apa-śama*, *as, m.* cessation.

**अपशिरस** *apa-śiras*, *ās, ās, as*, or *apa-śirsha*, *as, ā, am*, or *apa-śirshan*, *ā, ā, a*, headless.

**अपशु** *a-paśu*, *us, m.* not cattle; (*us, us, u*), deprived of cattle, poor. = *A-paśu-han*, *hā, ghnī, ha*, not killing cattle.

**अपशुक्** 1. *apa-śuk*, Intens. P., Ved. -*śokti*, to disappear, vanish.

2. *apa-śuk*, *k, m.* (without sorrow), the soul.

*Apa-śoka*, *as, ā, am*, sorrowless; (*as*), *m.* a tree, *Jonesia Aśoka*.

**अपश्चादगुन्** *a-paścād-guṇ* or *a-paścād-daghuṇ*, *ā, m.*, Ved. not staying behind; not coming short of, not being a loser.

**अपश्चिम** *a-paścīma*, *as, ā, am*, not having another in the rear, last; having no end.

**अपश्य** *a-paśya*, *as, ā, am* Ved., or *a-paśyat*, *an, anti, ut*, ind. not seeing.

*A-paśyanā*, *f.* not seeing (?).

**अपश्रय** *apa-śraya*, *as, m.*, Ved. a bolster; see *apa-śraya*.

**अपश्री** *apa-śrī*, *īs, is, i*, deprived of beauty.

**अपश्रास** *apa-śrāsa*, *as, m.* one of the five vital airs; see *apāna*.

**अपशृ** *apa-śhṭhā*, *am, n.* (rt. *sthā*), the end or point of the hook for driving an elephant.

*Apa-śhṭhu*, *us, us, u*, contrary, opposite; perverse; left; (*u*), ind. contrary, perversely, badly; well, properly; handsomely; (*us*), *m.* time.

*Apa-śhṭhura* or *apa-śhṭhula*, *as, ā, am*, opposite, contrary.

**अपस** *apas*, *as, n.* (fr. obs. rt. *ap*), Ved. work, action; sacred act, sacrificial act; water; (*ās*), *m. f.* (*apas*), *m. f. pl.*, Ved. active, skilful in any art; *apasas*, *f. pl.*, is a name of the hands and fingers which are busy in kindling the sacred fire and in performing the sacrifices; also a name of the three goddesses of sacred speech, or of the three divinities, fire, wind, and sun; also of the active or running waters [cf. Lat. *opus*].

*Apas-tama*, *as, ā, am* (superl.), Ved. most active or rapid.

1. *apasya*, *as, ā, am*, active, fit for an act, running away; watery; (*ā*), *f.* a kind of brick (twenty are used in building the sacrificial altar); activity; water.

2. *apasya*, nom. P. *apasyati*, to be active.

*Apasyu*, *us, us, u*, Ved. active.

**अपसद** *apa-sada*, *as, m.* the children of six degrading connections, viz. of a Brāhman with the women of the three lower classes, of a Kshatriya with women of the two lower, and of a Vaiśya with one of the Sūdra; a low man; an outcast (in this sense generally as last member of a comp., e. g. *brāhmanāpasada*).

**अपसमम्** *apa-samam*, ind. last year (?).

**अपसर्जन** *apa-sarjana*, *am, n.* (rt. *srjī*), abandonment; gift or donation; final emancipation of the soul [cf. *apa-ṛjī*].

**अपसलवि** *apa-salavi*, ind., Ved. to the left (opposed to *pra-salavi*); the space between the thumb and the forefinger (sacred to the Manes).

**अपसव्य** *apa-savya*, *as, ā, am*, or *apa-savyaka*, *as, ikā, ām*, not on the left side, right; opposite, contrary; (*am*), ind. to the right; the same as *apa-salavi*. = *Apasavyaṇ kṛi* = *pradak-ṣhīṇaṇ kṛi*, to circumambulate a person keeping the right side towards him; to put the sacred cord on the right shoulder. = *Apasavya-vaṭ*, *ān, atī, at*, having the sacred thread worn on the right shoulder, (as during a Śrāddha, &c.)

**अपसिद्धान्त** *apa-siddhānta*, *as, m.* (rt. 1. *sidh*), an erroneous conclusion.

**अपसिध्** *apa-sidh*, cl. 1. P. -*sedhati*, -*seddhum*, -*sedhitum*, to ward off, remove, drive away.

**अपसृ** *apa-sṛi*, cl. 1. P. -*sarati*, -*sartum*, to walk off, go away; Caus. -*sārayati*, -*yitum*, to make or let one go away, to remove.

*Apa-sara*, *as, m.* excuse, apology.

*Apa-sarāṇa*, *am, n.* going away, retreating; egress.

*Apa-sāra*, *as, m.* going out; egress, passage for going forth; escape.

*Apa-sāraṇa*, *am, n.* removing to a distance.

*Apa-sārīta*, *as, ā, am*, removed, put away, thrown aside.

**अपसृप** *apa-srip*, cl. 1. P. -*sarpati*, -*sarptum*, -*sraptum*, to glide or move off.

*Apa-sarpa* or *apa-sarpaka*, *as, m.* a secret emissary or agent, spy.

*Apa-sarpāṇa*, *am, n.* going back, retreating.

*Apa-sṛṭpti*, *is, f.* going away.

**अपस्कम्भ** *apa-skambha*, *as, m.*, Ved. fastening, making firm.

**अपस्कर** *apa-skara*, *as, m.* any part of a carriage, a wheel, &c.; faeces; anus; vulva.

*Apa-skāra*, *as, m.* the root or under part of the knee.

**अपस्खल** *apa-skhalā*, *as, m.* leaping off, jumping off; outside of a threshing floor (?).

**अपस्तम** *apas-tama*. See under *apas*.

**अपस्तम्भ** *apa-stambha*, *as, m.* a vessel in the side of the breast containing vital air.

*Apa-stambhāni*, *f.*, N. of a plant.

**अपस्नात** *apa-snāta*, *as, ā, am*, bathed or bathing after death or mourning, or upon the death of a connection, preparatory to other ceremonies.

*Apa-snāna*, *am, n.* funeral bathing, upon the death of a connection, after mourning, &c.; impure bathing, or bathing in water in which a person has previously washed.

**अपस्पति** *apas-pati*, *is, m.*, N. of a son of Uttānapāda.

**अपस्पृश** 1. *apa-sprīś*, cl. 6. P. -*sprīśati*, -*sparśhṭum*, -*sparśhṭum*, to touch.

*Apa-sparśa*, *as, ā, am*, having no touch, insensible.

2. *apa-sprīś*, *k, k, k*, Ved. not letting one's self be touched.

**अपस्पृश** 3. *a-pasprīś*, *k, k, k*, Ved. not touching, not hurting.

**अपस्फिगा** *apa-sphiga*, *as, ā, am*, one who has badly formed buttocks; (*am*), ind. except the buttocks.

**अपस्फुर** *apa-sphur*, *ūs, ūs, ūs*, or *apa-sphura*, *as, ā, am*, or *apa-sphurat*, *an, anti, at*, Ved. bounding or bursting forth, swelling, increasing. According to native authorities, both *apa-sphura* and *apa-sphurat* may mean 'injured.'

**अपस्मार** *apa-smāra*, *as, m.* or *apa-smṛiti*, *is, f.* forgetfulness; epilepsy, falling sickness.

*Apa-smārin*, *i, īnī, ī*, epileptic, convulsed.

*Apa-smṛti*, *is, is, f.* forgetful.

**अपस्य** *apasya*, *apasyu*. See under *apas*.

**अपस्वर** *apa-svara*, *as, m.* an unmusical note or sound.

**अपहन** *apa-han*, cl. 2. P. -*hanti*, -*tum*, to beat off, ward off, repel, destroy.

*Apa-ha*, *as, ā, am*, keeping back, repelling, removing, destroying (e. g. *śokāpaha*, *as, ā, am*, removing sorrow).

*Apa-hata*, *as, ā, am*, destroyed, warded off, killed.

*Apa-hati*, *is, f.* removing, destroying.

*Apa-hanana*, *am, n.* or *apa-ghāta* (q. v.), warding off.

*Apa-hanti*, *tā, m.* beating off, destroying.

*Apa-ghātin*, *apa-jighāṇsu*. See s. v.

**अपहल** *apa-hala*, *as, ā, am*, having a bad plough.

**अपहस** *apa-has*, cl. 1. P. -*hasati*, -*situm*, to deride; Caus. P. -*hāsayati*, -*yitum*, to deride, ridicule.

*Apa-hasita*, *am, n.* or *apa-hāsa*, *as, m.* silly or causeless laughter.

*Apa-hāśya*, *as, ā, am*, to be laughed at.

**अपहस्त** *apa-hasta*, *am, n.* taking or throwing away or off; stealing, plundering.

*Apa-hastaya*, nom. P. *apa-hastayati*, -*yitum*, to throw away, lose.

*Apa-hastita*, *as, ā, am*, thrown away, lost, parted with.

**अपहा** 1. *apa-hā*, cl. 3. A. -*jihīte*, -*hātum*, to go off, come to an end.

**अपहा** 2. *apa-hā*, cl. 3. P. -*jahāti*, -*hātum*, to leave, abandon.

*Apā-hāna*, as, ā, am (or fr. 1. *apa-hā*!), leaving, abandoning; also written *apa-hāyana*.

*Apā-hāni*, is, f. leaving; leaving off, abandonment, stopping, vanishing; exception, exclusion.

*Apā-hāya*, ind. leaving out of view, excepting, except, besides.

**अपहिङ्कार** *apa-hin-kāra*, as, ā, am, without the syllable *him*, which is pronounced in singing the Sāma verses.

**अपह** *apa-hri*, cl. 1. P. A. (?) -*harati*, -*te*, -*hartum*, to snatch away, carry off, plunder; to remove, to throw away; Caus. -*hārayati*, -*yitum*, to have (anything) carried off.

*Apā-harāṇa*, am, n. taking away, carrying off; stealing.

*Apā-harāṇīya* or *apa-hartavya* or *apa-hārya*, as, ā, am, to be taken away, carried off, stolen, &c.; to be taken back or resumed.

*Apā-hartrī*, tā, m. (with gen. or acc.) taking away; expiating.

*Apā-hāra*, as, m. taking away, stealing; spending another person's property; secreting, concealment; e. g. *ātmāpahāraṃ kṛi*, to conceal one's real character.

*Apā-hāraka*, as, ikā, am, or *apa-hārīn*, ī, inī, ī, one who takes away, seizes, steals, &c.; a plunderer, a thief.

*Apā-hāraṇa*, am, n. causing to take away, spoiling. *Apā-hṛita*, as, ā, am, taken away, carried off, stolen, &c.; taken back, resumed. — *Apāhṛita-vjñāna*, as, ā, am, bereft of sense.

**अपहेला** *apa-helā*, f. disrespect, contempt.

**अपह्नु** *apa-hnu*, cl. 2. A. -*hnute*, -*hnotum*, to conceal, disguise; to refuse, deny, disown.

*Apā-hnava*, as, m. concealment of knowledge; denial of or turning off of the truth; dissimulation; appeasing, satisfying; affection, love.

*Apā-hnuta*, as, ā, am, concealed, denied. *Apā-hnuti*, is, f. denial, concealment of knowledge; a figure of rhetoric, applying a description or simile to other than its obvious application.

*Apā-hnuvāna*, as, ā, am, concealing, denying. *Apā-hnotrī*, tā, trī, trī, one who conceals or denies or disowns.

**अपह्रास** *apa-hrāsa*, as, m. diminishing, reducing.

**अपाक्** *apāk*, ind. westward, southward; see *apāc* next col.

**अपाक** 1. *apāka*, as, ā, am (fr. *apa*), situated aside or behind; distant; coming from a distant place; incomparable. — *Apāka-śakshas*, ās, m., Ved. looking or shining far; of incomparable brightness.

*Apākā* or *apākāt*, ind., Ved. aside, distant. — *Apāke-stha*, as, ā, am, Ved. standing behind.

*Apāktāt*, ind., Ved. from behind, from the west.

**अपाक** 2. *a-pāka*, as, ā, am (rt. *pać*), immature, raw, unripe, undigested; (as), m. immaturity, indigestion. — *A-pāka-ja*, as, ā, am, not produced by cooking or ripening; original; natural. — *Apāka-śāka*, am, n. ginger.

*A-pākin*, ī, inī, ī, unripe, undigested.

**अपाकृ** *apā-kṛi* (*apa-ā*), cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, or Ved. -*kartos*, to remove, drive away, keep away; to take away; to reject (an opinion); to cast off, reject; to desist from, to drop; to free one's self from; to pay.

*Apā-karaṇa*, am, n. driving away, removal; payment, liquidation.

*Apā-karshṇu*, us, us, u, driving away; excelling.

*Apā-karman*, a, n. payment, liquidation.

*Apā-kṛita*, as, ā, am, taken away, removed, destroyed, void of; paid.

*Apā-kṛiti*, is, f. taking away, removal.

**अपाकृष्** *apā-kṛish* (*apa-ā*), cl. 1. 6. P. A. -*karshati*, -*te*, -*kṛishati*, -*te*, -*karshṭum*, -*kraśṭum*, to turn off or away, to avert.

**अपाकृ** *apā-kṛi* (*apa-ā*), cl. 6. P. -*kirati*, -*karitum*, -*ritum*, to throw any one off; to abandon, to contemn.

**अपाक्रम** *apā-kram* (*apa-ā*), cl. 1. P. poet. A. -*krāmati*, -*kramate*, -*kramitum*, to retire from.

**अपाक्ष** *apāksha* (*apa-ak*), as, ā, am, present, perceptible; (as, ī, am), eyeless, having bad eyes.

**अपाङ्क** *a-pānkta* or *a-pānkteya* or *a-pānktya*, as, ā, am, not in a line or row; not in the same degree or class, unworthy, inadmissible into society, ejected from caste, excluded, outcast. — *A-pānktyopahata* (*ya-up*), as, ā, am, defiled or contaminated by the presence of impure or improper persons.

**अपाङ्ग** *apāṅga* (*apa-an*) or *apāṅgaṅka*, as, ā, am, maimed, crippled; wanting or deformed in some limb; (as), m. the outer corner of the eye (sometimes as last member of a feminine comp. ending in ā or ī); a sectarian mark or circlet on the forehead; N. of Kāma, the god of love; a plant, Achyranthes Aspera. — *Apāṅga-darśana*, am, n. a side glance, a leer, a wink. — *Apāṅga-deśa*, as, m. the place round the outer corner of the eye. — *Apāṅga-netra*, as, ā, am, having eyes with beautiful outer angles.

**अपाच्** *apāc* or *apāñc*, n, cī, k (fr. *añc* with *apa*), going or situated backwards, behind; western (opposed to *prāñc*); southern (opposed to *udāñc*); (k), ind. behind, westward, southward.

*Apācī*, f. the south. — *Apācītarā* (*ci-ī*), f. the north, i. e. other than the south.

*Apācīna*, as, ā, am, situated backwards, behind; western; turned back; southern.

*Apācīya*, as, ā, am, western, southern.

**अपाज्** *apāj* (*apa-aj*), cl. 1. P. *apājati*, -*jitum*, to drive away.

**अपाञ्च** *apāñc* (*apa-añc*), cl. 1. P. A. *apāñcāti*, -*te*, -*ñcītum*, to push away, to drive away.

**अपाटव** *a-pāṭava*, am, n. awkwardness, inelegance; sickness, disease.

**अपाठ्य** *a-pāṭhya*, as, ā, am, illegible.

**अपाणियग्रहण** *a-pāṇigrahaṇa*, am, n. celibacy.

*A-pāṇi-pāda*, as, ā, am, without hands and feet.

**अपात्र** *a-pātra*, am, n. a worthless or common utensil; an inferior, undeserving or worthless person, unfit as a recipient, unworthy to receive gifts.

— *A-pātra-kṛtyā*, f. or *a-pātrī-karaṇa*, am, n. acting unbecomingly, doing degrading offices (as for a Brāhman to receive wealth improperly acquired, to trade, to serve a Sūdra, and to utter an untruth); excommunication, disqualification. — *Apātra-dāyin*, ī, inī, ī, giving to the undeserving. — *Apātra-bhṛi*, t, t, t, supporting the unworthy, cherishing the undeserving.

**अपाद्** *a-pād*, footless. See *apad*, p. 50.

*A-pādya*, as, ā, am, anything (as water) unfit for the feet.

**अपादा** *apā-dā* (*apa-ā*), cl. 3. A. -*datte*, -*dātum*, to take off or away, to remove.

*Apā-dāna*, am, n. taking away, removal, ablation; a thing from which another thing is removed; the sense of the fifth or ablative case.

**अपादादिभाज्** *a-pādādi-bhāj* (*da-ād*), k, k, k, not standing at the beginning of a Pāda.

*A-pādāntīya*, as, ā, am, not standing at the end of a Pāda.

**अपाध्वन्** *apādhwan* (*apa-adh*), ā, m. a bad road.

**अपान्** *apān* (*apa-an*), cl. 2. A. *apāniti*, -*ñtum*, to breathe out or away, to expire, respire.

*Apāna*, as, m. expiration, breathing out (opposed to *prāṇa*); that of the five vital airs which goes downwards and out at the anus; (am), n. the anus; ventris crepitus. — *Apāna-dā*, ās, m., Ved. giving the vital air Apāna. — *Apāna-dvāra*, am, n. the anus. — *Apāna-pavana*, as, m. the vital air Apāna. — *Apāna-pā*, ās, m., Ved. protecting the Apāna. — *Apāna-bhṛi*, t, f. cherishing the vital air, a sacrificial brick. — *Apāna-vāyu*, us, m. the air Apāna; ventris crepitus.

**अपानुद्** *apā-nud* (*apa-ā*), cl. 6. P. A. -*nudati*, -*te*, -*noṭtum*, to remove, repel, repudiate.

**अपानृत** *apānṛita* (*pa-an*), as, ā, am, free from falsehood, true.

**अपान्नपात** *apān-napāt* or *apañ-napāt*, &c. See under *ap*, p. 48.

**अपाप** *a-pāpa*, as, ā, am, or *a-pōpin*, ī, inī, ī, sinless, virtuous, pure. — *A-pāpa-kāśin*, ī, inī, ī, not ill-looking; not revealing evil. — *A-pāpa-kṛi*, t, t, t, not committing sin. — *A-pāpa-vasyasa*, am, n., Ved. non-increase of evil; health, prosperity. — *A-pāpa-viddha*, as, ā, am, not afflicted with evil.

**अपाम्** *apām*. See under *ap*, p. 48.

**अपामागि** *apā-mārga*, as, m. (rt. *mṛij*), N. of a plant (Achyranthes Aspera), employed very often in incantations, in medicine, in washing linen, and in sacrifices.

*Apā-mārjana*, am, n. cleansing, keeping back, removing (of diseases and other evils).

**अपामृत्यु** *apā-mṛityu*, us, m. sudden death; see *apa-mṛityu*.

**अपाय** *apāya*. See under *ape*.

**अपार** *apār* (*apa-ri*), cl. 5. P. *apārñoti*, *apārṭum*, -*ritum* or -*ritum* (?), to remove; to open.

**अपार** 1. *apāra*, am, n. the opposite bank of a river; the same as *pāra*, q. v.

**अपार** 2. *a-pāra*, am, n. (in the Sān-khya) a bad shore, i. e. a kind of mental indifference or acquiescence (*tushṭi*); it may also mean the reverse of *pāra* or of *pārapāra*, i. e. the reverse of mental acquiescence; (as, ā, am), shoreless, unbounded, boundless, interminable; an epithet of heaven and earth; out of reach; inexhaustible. — *A-pārapāra*, am, n. non-acquiescence.

*A-pāraka*, as, ikā, am, or *a-pārayat*, am, antī, at, incompetent, impotent.

*A-pāraṇīya*, as, ā, am, out of reach.

**अपारमार्थिक** *a-pāramārthika*, as, ī, am, not concerned about the highest truth.

**अपार्छ** *apārçh* (*apa-riçh*), cl. 6. P. *apārçhati*, -*çhitum*, to go away, retire.

**अपार्जित** *apārjita*, as, ā, am (rt. *rij* with *apa*), flung away.

**अपार्थ** *apārṭha*, as, ā, am (rt. *ard*), distant, far.

**अपार्थ** *apārṭha* (*apa-ar*), as, ā, am, or *apārṭhaka*, as, ikā, am, without any object, useless, unprofitable; unmeaning; (am), n. incoherent argument. — *Apārṭha-karaṇa*, am, n. a false plea in a lawsuit.

**अपाल** *a-pāla* or *a-pālana* or *a-pālita*, as, ā, am, unguarded, unprotected, undefended.

**अपालम्ब** *apālanka*, as, m., N. of a plant, Cassia Fistula.

**अपालम्ब** *apā-lamba*, as, m., Ved. the

hinder part of a carriage; mechanism to stop a carriage (?).

**अपालि** *apāli* (*apa-ali*), *is, is, i*, free from *ali* or bees, &c.

**अपावृ** *apāvri* (*apa-ā*), cl. 5. P., Ved. *-vriṇoti, -varitum, -ritum*, to open; to cover; (in the first sense *apāvri* is said to be for *apa-vri*, the final of *apa* being lengthened.)

*Apā-vṛita, as, ā, am*, open, laid open; covered, concealed, enclosed; unrestrained, self-willed.

*Apā-vṛitī, is, f.* or *apā-varaṇa, am, n.* laying open, enclosing, surrounding; covering, concealing, screening.

**अपावृत्** *apāvṛit* (*apa-ā*), cl. 1. A. *-vartate, -titum*, to turn away, to return, to abstain from, to come to nought.

*Apā-vartana, am, n.* turning away or from; retreat, returning; repulse.

*Apā-vṛit, i, t, i*, Ved. returning.

*Apā-vṛitā, as, ā, am*, (with abl.) turned away from; averted; abstaining from, rejecting, despising; reversed, repelled; (*am*), n. the rolling on the ground (of a horse).

*Apā-vṛitī, is, f.* retreat, returning; repulse.

**अपाश्या** *a-pāśyā*, f. no great number of nooses or fetters (i. e. a few).

**अपाश्रय** 1. *apāśraya* (*apa-ās*), *as, ā, am*, helpless, destitute.

**अपाश्रि** 1. *apā-śri* (*apa-ā*), cl. 1. P. *-śrayati, -yitum*, to resort to; to use, practice.

2. *apā-śraya, as, m.* refuge, recourse, the person or thing to which recourse is had for refuge; an awning spread over a court or yard.

*Apā-śrita, as, ā, am*, resting on; resorting to.

**अपाश्रि** *apāśhṛi, is, f.*, Ved. the heel.

**अपाश्र** *apā-shṛha, as, m.*, Ved. barb of an arrow; (*am*), n. what remains of the Soma plant after it has been pressed out.—*Apāśhṛha-vaṭ, ān, atī, at*, Ved. having barbs; (*vaṭ*), ind. like the remainder of the Soma plant (?).

**अपास** *apās* (*apa-as*), cl. 4. P. *apāsyati, -sttum*, to fling away, throw away or off, to discard; to scare, drive away; leave behind, leave in a deserted condition; to desert, to take no notice of, disregard; reject.

*Apāsana, am, n.* throwing away; quitting, foregoing, discarding; killing, slaughter.

*Apāsita, as, ā, am*, thrown or cut down, injured, destroyed.

*Apāsta, as, ā, am*, thrown off, set aside; driven away, expelled; abandoned, discarded; disregarded, contemned.

*Apāsya, ind.* having thrown away or discarded, having left, having disregarded, having excepted.

*Apāsyaṭ, an, antī, at*, discarding, throwing off, &c.

**अपासङ्ग** *apā-saṅga, as, m.* (rt. *saṅj*), a quiver; also *upāsanga*.

**अपासरण** *apā-saraṇa, am, n.* (rt. *sri*), departing, departure, removal.

*Apā-sṛita, as, ā, am*, gone, departed, gone away.

**अपासि** *apāsi* (*apa-asi*), *is, is, i*, having a bad or no sword.

**अपासु** *apāsu* (*apa-asu*), *us, us, u*, lifeless.

**अपाहा** *apā-hā* (*apa-ā*), cl. 3. P. *-jahāti, -hātum*, to leave, omit, reject.

*Apā-hāya, ind.* excepting; except.

**अपि** *api*, or sometimes *pi* (as a particle or preposition prefixed to verbs and nouns), expresses placing near or over, uniting to, annexing, reaching to, proximity, &c. [cf. Gr. *ἐπί*; Zend *api*; Germ. and Eng. prefix *be*]; in later Sanskrit its place seems frequently supplied by *abhī*.

(As a separable adv.) and also, moreover, besides, assuredly, surely; *api api* or *api-ā*, as well as; *na vāpi* or *na apivā* or *na načāpi*, neither, nor; *čāpi*, (and at the beginning of a sentence) *api-ā*, moreover.

*Api* is often used to express emphasis, in the sense of even, also, very; e. g. *anyad api*, also another, something more; *adyapi*, this very day, even now; *tathāpi*, even thus, notwithstanding; *yady api*, even if, although; *yadyapi tathāpi*, although, nevertheless; *na kadācid api*, never at any time; sometimes in the sense of but, only, at least, e. g. *muhūrtam api*, only a moment.

*Api* may be affixed to an interrogative to make it indefinite, e. g. *ko 'pi*, any one; *kuṛāpi*, anywhere.

*Api* imparts to numerals the notion of totality, e. g. *čaturṇām api varṇānām*, of all the four castes.

*Api* may be interrogative at the beginning of a sentence.

*Api* may strengthen the original force of the potential, or may soften the imperative, like the English 'be pleased to'; sometimes it is a mere expletive.

*Api tu*, but, but yet.

*Api-tva, am, n.*, Ved. having part, share.—*Apitvin, i, iṅi, i*, Ved. having part, sharing.

*Api-nāma*, perhaps, in all probability.

**अपिकक्ष** *api-kaksha, as, m.*, Ved. the region of the arm-pits and shoulder-blades, especially in animals; N. of a man; (*ās*), m. pl. the descendants of this man.

*Api-kakshya, as, ā, am*, Ved. connected with the region of the arm-pits, or that which binds to the *kaksha*.

**अपिकर्ण** *api-karṇa, as, m.*, Ved. the region of the ears.

**अपिकृत्** *api-kṛit*, cl. 6. P. *-kṛintati, -kṛittum*, to cut off.

**अपिकृषि** *api-kṛi, Caus. -kṛhāpayati, -yitum*, to annihilate, to make away with.

**अपिगम्** *api-gam*, cl. 1. P. *-gačchati, -gantum*, to go into, enter, approach, join; to approach a woman.

*Api-gata, as, ā, am*, gone into, entered, come near, approached, joined.

**अपिगा** *api-gā*, cl. 3. P. *-jigāti, -gātum*, to enter, get into, mingle with.

**अपिगीर्ण** *api-girṇa, as, ā, am*, praised, celebrated.

**अपिग्रह** *api-grah, cl. 9. P. A. -grihṇāti, -vīte, -grahitum*, to receive; to stop; to close (the mouth, nose, &c.).

*Api-grihya Ved., or api-grāhya, as, ā, am*, to be received.

**अपिघस्** *api-ghas, cl. 1. P. -ghasati, -ghastum*, to eat off or away.

**अपिञ्जल** *a-pičchila, as, ā, am*, clear, free from sediment or soil.

**अपिज** *api-ja, as, m.* born after, born again; epithet of several divinities.

**अपिपद** *a-piṇḍa, as, ā, am*, without funeral cakes.

**अपित्** 1. *a-pit, t, t, t* (rt. *pi*), Ved. not swelling, dry; waterless.

**अपित्** 2. *a-pit, t, t, t*, (in gram.) not having the *it* or Anu-bandha *p*.

**अपितृ** *a-pitṛi, tū, m.* not a father.

*A-pitṛika, as, ā, am*, not ancestral or paternal, uninherited; fatherless.

*A-pitṛya, as, ā, am*, uninherited, not ancestral or paternal.

**अपिदह** *api-dah, cl. 1. P.*, Ved. *-dahati, -dagdhum*, to singe.

**अपिद्रुम्** *api-driḥ, cl. 6. P.*, Ved. *-driḥbhati* or *-driḥbhati, -darbhitum*, to rely upon.

**अपिदो** *api-do, cl. 4. P.*, Ved. *-dyati, -dātum*, to cut off.

**अपिधा** *api-dhā, cl. 3. P. A. -dadhāti, -dhatte, -dhātum*, to put to, shut, close, cover, conceal.

*Api-dhāna* or *pi-dhāna, am, n.* covering, concealment; a cover, a lid, a cloth for covering.—*Api-dhāna-vaṭ, ān, atī, at*, Ved. having a cover; concealed.

*Api-dhi, is, m.* concealment.

*Api-hita* or *pi-hita, as, ā, am*, shut, covered, concealed.

**अपिनह** *api-nah* or *pi-nah, cl. 4. P. -nahyati, -naddhum*, to tie on, fasten.

*Api-naddha* or *pi-naddha, as, ā, am*, tied on; clothed, accoutred.

**अपिनी** *api-nī, cl. 1. P. -nayati, -netum*, to lead towards or to, bring to a state or condition.

**अपिपद्** *api-pad, cl. 4. A. -padyate, -pattum*, to go in, enter.

**अपिपास** *a-pipāsa, as, ā, am*, free from thirst; satisfied.

**अपिपृच** *api-prič, cl. 7. P. A.*, Ved. *-priṇakti, -pṛiṅkte, -parčitum*, to mix with.

**अपिप्राण** *api-pṛāṇa, as, i, am*, Ved. breathing upon, vivifying, animating (?).

**अपिपद्** *api-paddha, as, ā, am*, fastened; connected with.

**अपिभाग** *api-bhāga, as, ā, am*, Ved. having part in, sharing in.

**अपिमृष** *api-mṛiḥ, cl. 4. P. A. -mṛiḥyati, -te, -marṣhitum*, to forget, neglect.

**अपिवृ** *api-vri, cl. 5. P. -vriṇoti, -varitum, -ritum*, to conceal.

*Api-vṛita, as, ā, am*, concealed, covered.

**अपिव्रत** *api-vrata, as, m.* sharing in the same religious acts, related by blood.

**अपिशर्वर** *api-śarvara, as, ā, am*, Ved. contiguous to the night; being at the beginning or end of the night; (*am*), n. evening-time or morning-time.

**अपिशल** *apiśala, as, m.*, N. of a man; (*ās*), m. pl. the descendants of *Apiśala*.

**अपिशस्** *api-śas, f.* (only used in abl.), Ved. slitting, ripping up.

**अपिशुन** *a-piśuna, as, ā, am*, unmalicious, upright, honest.

**अपिशुत** *api-shṭuta, as, ā, am* (rt. *stu*), praised.

**अपिसिच** *api-sič, cl. 6. P. -sičati, -sektum*, to sprinkle with.

**अपिहित** *api-hita*. See *api-dhā*.

**अपि** *apī* (*api-i*), cl. 2. P. *apy-eti, -tum*, to go in or near, to enter into or upon; to come near, approach; to partake, have a share in; to suffer; to join; to pour out (as a river); to dissolve; to enter the other world, to die.

*Api-yat, an, atī, at*, coming near.

1. *apīta, as, ā, am*, gone into, entered, approached.

*Api, iḥ, f.*, Ved. entering into, encountering, joining battle, junction; dissolving.

*Apy-aya*, coming near, union. See *s. v.*

**अपीच** *apīcya, as, ā, am* (fr. *api-ānč*), Ved. secret, hidden (incorrectly for *apīcya*, q. v.).

**अपीजू** *apī-jū*, *ūs*, *ūs*, *u*, Ved. stirring up, impelling.

**अपीडन** *a-pīḍana*, *am*, n. or *a-pīḍā*, f. not giving pain, gentleness, kindness.

*A-pīḍayat*, *am*, *antī*, *at*, without distressing, not paining.

**अपीत** 2. *a-pīta*, *as*, *ā*, *am*, not drunk.

*A-pītvā*, ind. not having drunk, without drinking.

**अपीनस** *apī-nasa* or *pī-nasa*, *as*, m. (*apī* for *apī* and *nasa* for *nāsikā*), dryness of the nose, want of the pituitary secretion and loss of smell, cold.

**अपीवृत** *apī-ṛita* = *apī-ṛita*, *as*, *ā*, *am*, covered.

**अपीव्य** *apīvya*, *as*, *ā*, *am*, very handsome, most excellent (?).

**अपुंस** *a-puṅs*, *-pumān*, m. not a man, a eunuch. — *Apuṅs-tva*, *am*, n. the state of a eunuch.

*A-puṅskā*, f. without a husband.

**अपुच्छ** *a-puṣṭha*, *as*, *ā*, *am*, tailless; (*ā*), f. the tree *Dalbergia Sisiū*.

**अपुण्य** *a-puṇya*, *as*, *ā*, *am*, unclean, impure, wicked, bad. — *Apuṇya-kṛit*, *t*, *t*, *t*, acting wickedly, wicked, bad.

**अपुत्र** *a-putra*, *as*, m. not a son; (*as*, *ā*, *am*), or *a-putraka*, *as*, *ikā*, *am*, having no son, sonless. — *Aputra-tā*, f. sonlessness.

*A-putrikā*, f. the daughter of a sonless father, who herself has no male offspring; (*as*), m. the father of such a daughter.

**अपुनर** *a-punar*, ind. not again, once for ever. — *A-punah-prāpya*, *as*, *ā*, *am*, irrecoverable. — *A-punar-anvaya*, *as*, *ā*, *am*, not returning, dead. — *A-punar-āṅṛitī*, *is*, f. final exemption from life or transmigration. — *A-punar-dīyamāna*, *as*, *ā*, *am*, not being given back. — *A-punar-bhava*, *as*, m. not being again; exemption of the soul from further transmigration, final beatitude. — *A-punar-bhāva*, *as*, m. not being born again.

**अपुराण** *a-purāṇa*, *as*, *ā*, *am*, or *a-purātana*, *as*, *ī*, *am*, not old, modern, new.

**अपुरुष** *a-puruṣha*, *as*, *ā*, *am*, unmanly. — *A-puruṣārtha* (*°sha-ar°*), *as*, m. a rite which is not for the benefit of the sacrificer; not the chief object of the soul.

**अपुरोऽनुवाक्यक** *a-puro-’nuvākya*, *as*, *akā* or *ikā*, *am*, without a Puroṇvākya.

*A-purorukka*, *as*, *ā*, *am*, without a Puroṇvākya.

**अपुष्कल** *a-puṣṭkala*, *as*, *ā*, *am*, not eminent; mean, low.

**अपुष्ट** *a-puṣṭa*, *as*, *ā*, *am*, un nourished, lean; soft.

**अपुष्प** *a-puṣṭpa*, *as*, *ā*, *am*, not flowering; (*as*), m. the glomerous fig tree. — *A-puṣṭpa-phala* or *a-puṣṭpa-phala-da*, *as*, *ā*, *am*, bearing fruits without flowering; having neither flowers nor fruits; (*as*), m. the jack tree, *Artocarpus Integrifolia*, the glomerous fig tree.

**अपुस** *apus*, *us*, n., Ved. shape; the same as *rapus*, q. v.

**अपूजक** *a-pūjaka*, *as*, *ikā*, *am*, irreverent, irreligious.

*A-pūjā*, f. irreverence, disrespect.

*A-pūjita*, *as*, *ā*, *am*, not revered or worshipped, contemned, disregarded.

*A-pūjya*, *as*, *ā*, *am*, not to be worshipped or revered.

**अपृत** *a-pūta*, *as*, *ā*, *am*, impure; not having received the invocatory rite.

**अपूप** *apūpa*, *as*, m. cake of flour, meal, &c.; a sort of bread; wheat; honey-comb (?). — *Apūpa-nābhi*, *is*, m., Ved. having a navel which consists of or is decorated with cake. — *Apūpa-maya*, *as*, *ī*, *am*, consisting of cake. — *Apūpa-rat*, *ān*, *atī*, *at*, accompanied with cake. — *Apūpāpīhita* (*°pa-ap°*), *as*, *ā*, *am*, covered with cake.

*Apūpīya*, *as*, *ā*, *am*, belonging to cake.

*Apūpya*, *am*, n. flour, meal.

**अपूरणी** *apūrāṇī*, f. the silk cotton tree, *Bombax Heptaphyllum*.

**अपूरुष** *a-pūruṣha*, *as*, *ā*, *am*, lifeless, inanimate; soulless; unpeopled. — *A-pūruṣha-ghna*, *as*, m., Ved. not killing men.

**अपूर्णा** *a-pūrṇa*, *as*, *ā*, *am*, not full or entire, imperfect, incomplete, deficient; (*am*), n. an incomplete number, a fraction. — *Apūrṇa-kāla*, *as*, *ā*, *am*, premature; (*as*), m. incomplete time. — *Apūrṇa-kāla-ja*, *as*, *ā*, *am*, born before the proper time, abortive. — *Apūrṇa-tā*, f. incompleteness.

*A-pūrṇamāṇa*, *as*, *ā*, *am*, not being full, incomplete.

**अपूर्व** *a-pūrva*, *as*, *ā*, *am*, unprecedented, unprecedented; not having existed before, quite new; unparalleled, incomparable, wonderful, extraordinary; not first; (in Pāṇini) preceded by *a* or *ā*; (*am*), n. the remote or unforeseen consequence of an act, as heaven of religious rites; a consequence not immediately preceded by its cause. — *Apūrva-karman*, *a*, n. a religious rite or sacrifice, the power of which on the future is not before seen. — *Apūrva-tā*, f. or *apūrva-tva*, *am*, n. the being unprecedented, not having existed before, incomparableness, &c. — *A-pūrva-pati*, *is*, f. one who has had no husband before. — *Apūrva-rat*, ind. singularly, unlike anything else. — *A-pūrveṇa*, ind. never before.

*A-pūrviya*, *as*, *ā*, *am*, referring to the remote or unforeseen consequence of an act.

*A-pūrviya*, *as*, *ā*, *am*, Ved. unprecedented, first; having nothing similar before one's self, incomparable, unheard of.

**अप्रिक्त** *a-prikta*, *as*, *ā*, *am*, unmixed, uncombined; (*as*), m. (in Pāṇini) a word or an affix consisting of a single letter, i. e. of one not combined with another; (in the Prāśākyas) the preposition *ā* and the particle *u*.

**अप्रिणत** *a-priṇat*, *an*, *atī*, *at*, Ved. not filling, not propitiating by gifts; stingy.

**अप्रिथक** *a-prithak*, ind. not separately, with, together with, collectively. — *Aprithag-dharmasīla*, *as*, *ā*, *am*, of the same religion. — *Aprithag-dhī*, *is*, *is*, *t*, regarding God in all things.

**अप्रिष्ट** *a-prisṭha*, *as*, *ā*, *am*, unasked, undressed, not spoken to.

**अपे** *ape* (*apa-i*), cl. 2. P., cl. 1. A. *apaiti*, *apāyate*, *apaitum*, to go away, withdraw, retire, run away, escape, vanish; to be wanting, to be omitted; to start.

*Apāya*, *as*, m. going away, departure; destruction, death, annihilation; injury, detriment, loss; misfortune, evil, ill, calamity, danger; end (of a word).

*Apāyin*, *ī*, *inī*, *t*, going away, departing, vanishing, perishable.

*Apeta*, *as*, *ā*, *am*, escaped, departed, gone; having retired from, free from (with abl. or as last member of a comp.). — *Apeta-bhī*, *is*, *is*, *t*, one whose fear is gone. — *Apeta-rākshasī*, f., N. of a plant, *Ocimum Sanctum*.

*Apeya*, *as*, *ā*, *am*, removed (?).

*Apehī*. See s. v. next col.

**अपेक्ष** *apeksh* (*apa-iksh*), cl. 1. A. *apekshate*, *-shitum*, to look away, to look round, to look about for something; to have some design; to have regard to, to respect; to look for, wait for,

expect, hope; to require, to have an eye to; with *na*, not to like.

*Apekshāṇa*, *am*, n. or *apekshā*, f. looking round or about; (with the object either in loc. or as the preceding member of a compound) consideration, reference, regard; connection of cause with effect or of individual with species; expectation, hope, desire, need, requirement. — *Apekshayā*, with reference to. — *Apekshā-buddhi*, *is*, f. a mental process in the Vaiśeṣhika philosophy, the faculty of arranging and methodising; clearness of understanding.

*Apekshāṇiya* or *apekshītavya* or *apekshya*, *as*, *ā*, *am*, to be considered or regarded, to be looked for or expected, to be wished, desired, or required; desirable.

*Apekshita*, *as*, *ā*, *am*, considered, regarded, referred to, looked for, expected; wished, hoped, required; (*am*), n. consideration, reference, regard.

*Apekshin*, *ī*, *inī*, *t*, (with the object in gen. or as the preceding member of a compound) considering, respecting, regarding, looking to; looking for, expecting, hoping, requiring.

*Apekshya*, ind. having considered, having regard to, with regard or reference to.

**अपेज्** *apej* (*apa-aj*), cl. 1. A. *apejate*, *-jitum*, to remove, drive away. (See Gram. 784. a.)

**अपेन्द्र** *apendra* (*°pa-in°*), *as*, *ā*, *am*, without Indra.

**अपेय** *a-peya*, *as*, *ā*, *am*, unfit for drinking, undrinkable.

**अपेशल** *a-peśala*, *as*, *ā*, *am*, not clever, inexperienced.

**अपेसस्** *a-peśas*, *ūs*, *ās*, *as*, Ved. formless, shapeless.

**अपेष् १.** *apesh* (*apa-ish*), cl. 4. A. *apeshyate*, *-shitum*, to strive after, aspire to.

**अपेष् २.** *apesh* (*apa-ish*), cl. 1. A. *apeshate*, *-shitum*, to withdraw from, to retire.

**अपेहि** *apehi* (imperative of rt. *is* with *apa*), at the beginning of several compounds, means excluding, expelling, denying admission; e. g. *apehi-prakāśā*, f. a ceremony where people are not admitted. — *Apehī-bāñṭjā*, f. a ceremony from which merchants are excluded. — *Apehī-vātā*, f., N. of a plant useful in expelling wind (*Poderia*).

**अपैशुन** *a-paiśuna*, *am*, n. integrity, honesty, uprightness.

**अपोगण्ड** *a-pogaṇḍa*, *as*, *ā*, *am*, not under sixteen years of age; a child or infant; timid, fearful; flaccid; having a limb too many or too few.

**अपोच्छद्** *apocchad* (*apa-ud-chad*), cl. 10. P. A. *-chādayati*, *-te*, *-yitum*, to uncover.

**अपोद्ध** *apodha*, *as*, *ā*, *am* (fr. rt. *vah* with *apa*), carried off, removed, taken away.

**अपोक्लृप्** *apot-kṛish* (*apa-ud-kṛish*), cl. 1. 6. P. A. *-karshātī*, *-te*, *-kṛishati*, *-te*, *-karshñtum*, *-krashñtum*, to separate, disjoin.

**अपोदक** *apodaka* (*°pa-ud°*), *as*, *ā*, *am*, waterless, water-tight; not watery, not fluid; (*ikā*), f. a pot-herb, *Basella Rubra* or *Lucida*.

**अपोदि** *apod-i* (*apa-ud-i*), cl. 2. P. *-eti*, *-tum*, to go away altogether, to give way, to withdraw.

*Apod-itya*, *as*, *ā*, *am*, to be completely gone away from or left.

**अपोद्धार्य** *apod-dhārya*, *as*, *ā*, *am* (fr. rt. *hri* with *apa* and *ud*), liable to have something taken away.

**अपोनपात्** *apo-napāt*, &c. See under *ap*.

**अपोभ्** *apobh* (*apa-ubh*), cl. 6. P., Ved. *apobhati*, *-ombhati*, *-bhitum*, to bind, fetter.

**अपोरुं** *apornu* (*apa-ūrnu*), cl. 2. P. A. *apornauti*, -*ṇoti*, -*ṇute*, -*ṇavitum*, -*ṇavitum*, to uncover, to unveil, to open; A. to uncover one's self.

**अपोम्** *aposh* (*apa-ush*), cl. 1. P., Ved. *aposhati*, *apocēhati*, to dispel darkness (said of the dawn).

**अपोह** *apoh* (*apa-ūh*), cl. 1. P. A. *apohati*, -*te*, -*hitum*, to strip off, to push away, to frighten away; to remove, to heal (sickness); A. to keep away from one's self, to avoid, to give up; (in disputation) to object, to deny, to reason, argue.

*Apoha*, as, m. or *apohana*, am, n. pushing away, removing; removal of doubt by the exercise of the reasoning faculty; reasoning, arguing.

*Apohaniya* or *apohya*, as, ā, am, to be taken away, or removed, or expiated.

*Apohita*, as, ā, am, taken away, removed; established by reason.

**अपोरुप** *a-paurusha*, am, n. unmanliness, cowardice; superhuman power; (as, ā, am), unmanly, cowardly; superhuman.

**अपोकृत्य** *a-paushkala*, am, n. immaturity.

**अप्र** *apta*, as, ā, am (fr. obs. rt. *ap* for later *āp*), Ved. obtained; watery (?).

*Aptas*, as, n. a sacrificial act.

*Aptu*, us, m., Ved. busy, active, diligent; the body; Soma; a sacrificial animal.

*Aptur*, us, m., Ved. active, busy; giving water; running as water.

*Aptūrya*, am, n., Ved. zeal, activity; the giving of water.

*Aptor-yāma*, as, or *aptor-yāman*, ā, m., Ved., N. of a sacrificial ceremony, and of a verse in the Sāma-veda closing that ceremony [cf. *vairāja*].

*Aptya*, as, ā, am, active, spacious; watery (?).

*Apna*, as, m. or *apnas*, as, n., Ved. possession, property; work, sacrificial act; progeny; shape [cf. Lat. *ops*]. — *Apna-etha*, as, m., Ved. superintending work. — *Apna-rāj*, t, m., Ved. possessing property; illustrious through work. — *Apnas-rat*, ān, atī, at, Ved. productive, having sacrificial acts or work.

*Apnavāna*, as, m., Ved. having progeny; the arm; N. of a Rishi; poor (?).

*Apya*, as, ā, am, obtainable, to be reached; active, belonging to or connected with work or sacrificial acts, watery.

**अप्य** *appa*, as, m., N. of an author of a book on prosody.

**अप्यति** *appati*, is, m. See under *ap*.

**अप्यदीक्षित** *appadikshita* or *apyadikshita* or *apyayadikshita*, as, m., N. of an author of the sixteenth century.

**अप्यिन्न** *ap-pitta*, am, n. fire; see under *ap*.

**अप्यच्** *apy-ac*, yan, icī, yak (rt. *añc*), reaching, gone into, hidden.

**अप्यत्यन्** *apy-aty-arj* (*api-ati*), cl. 1. P., Ved. -*arjati*, -*jitum*, to add over and above.

**अप्यय** *apy-aya*, as, m. (fr. rt. *i* with *api*, see *api*), approach, meeting, joining; pouring out; entering, vanishing; junction; (e. g. *svāpyaya*, entering into one's self, absorption). — *Apyaya-dākshta*, as, m., N. of a Drāviḍa saint and writer, the author of various works, celebrated as a Śaiva, and thought to be an incarnation of Śiva; (also *apyāya* or *apyai*, &c.) *Apy-ayana*, am, n. union, joining; copulating.

**अप्यर्थम्** *apy-ardham*, ind., Ved. within proximity, near.

**अप्यस्** *apy-as* (*api-as*), cl. 2. P. -*asti*, (with loc. or with an adv. of place) to be in anything; to be closely connected with, to belong to.

**अप्युत** *apy-uta* = *api* and *uta*, q. v.

**अप्रकट** *a-prakaṭa*, as, ā, am, unmanifested, unapparent, obscure.

**अप्रकम्प** *a-prakampa*, as, ā, am, unshaken, literally and metaphorically; firm, steady; unanswered, unrefuted. — *Aprakampa-tā*, f. firmness, stability, unanswerableness.

**अप्रकर** *a-prakara*, as, ā, am, not acting excellently.

*A-prakarana*, am, n. not the principal topic, not relevant to the main subject.

*A-prakṛita*, as, ā, am, not principal, not relevant to the main topic under discussion, not chief; occasional or incidental, not natural.

*A-prakṛiti*, is, f. not the inherent or inseparable property, accidental property or nature; spiritual being.

**अप्रकथित** *a-prakarshita*, as, ā, am, not exceeded, not more than; unsurpassed.

*A-prakṛishṭa*, as, ā, am, low, vile; (as), m. a crow.

**अप्रकल्पक** *a-prakalpaka*, as, ikā, am, not prescribing as obligatory.

*A-prakṛipta*, as, ā, am, not explicitly enjoined.

**अप्रकाण्ड** *a-prakāṇḍa*, as, ā, am, stemless; (as), m. a bush, a shrub.

**अप्रकाश** *a-prakāśa*, as, ā, am, not shining, dark; self-illuminated; not visible, hidden, secret; not manifest or evident; (am), ind. in secret; (as), m. indistinctness, secrecy, a secret.

*A-prakāśaka*, as, ikā, am, not rendering bright; making dark.

*A-prakāśamāna* or *a-prakāśita*, as, ā, am, not manifested, undivulged, unrevealed, not evident or public.

*A-prakāśya*, as, ā, am, not to be manifested or divulged.

**अप्रकृत** *a-praketa*, as, ā, am, Ved. indiscriminate, unrecognizable.

**अप्रक्षित** *a-prakshita*, as, ā, am, Ved. undiminished, undecayed.

**अप्रखर** *a-prakhara*, as, ā, am, dull, obtuse; bland, mild.

**अप्रगम** *a-pragama*, as, ā, am, going too fast for others to follow, not to be surpassed.

**अप्रगल्भ** *a-pragalbha*, as, ā, am, not arrogant, modest.

**अप्रगीत** *a-pragīta*, as, ā, am, not chaunted aloud.

**अप्रगुण** *a-praguna*, as, ā, am, confounded, perplexed.

**अप्रग्राह** *a-pragrāha*, as, ā, am, unrestrained, unbridled.

**अप्रचक्षुश** *a-pracankaśa*, as, ā, am, Ved. without power of seeing; not beautiful (?).

**अप्रचुर** *a-pracura*, as, ā, am, little, few.

**अप्रचेतस्** *a-pracetas*, ās, ās, as, Ved. deficient in understanding, foolish.

*A-pracetita*, as, ā, am, unknown.

**अप्रचोदित** *a-pracōdita*, as, ā, am, undesired, not bidden or commanded; undeclared, not said; unasked.

**अप्रच्छेद्य** *a-pracchedya*, as, ā, am, inscrutable.

**अप्रच्युत** *a-pracyuta*, as, ā, am, unmoved; (with abl.) not fallen or deviating from, observing, following.

**अप्रज** *a-praja*, as, ā, am (rt. *jan*), without progeny, childless; unborn; unpeopled; (ā), f. not bearing, unprolific, having no child.

1. *a-prajajñi*, is, is, t (rt. *jan*), without progeny.

*A-prajas*, ās, ās, as, without progeny, childless. — *Aprajas-tā*, f. or *aprajas-tva* or *aprajās-tva*, am, n. childlessness.

*A-prajāta*, as, ā, am, childless, having no progeny.

**अप्रजज्ञि** *a-prajajñi*, is, is, i (rt. *jñā*), Ved. inexperienced, inexpert.

**अप्रणीत** *a-praṇīta*, as, ā, am (rt. *nī*), unconsecrated, profane, common; (am), n. the act of frying clarified butter without consecrated water.

**अप्रणोद्य** *a-praṇodya*, as, ā, am (rt. *nud*), not to be turned away.

**अप्रत्** *a-prat*, n, tī, t (rt. *prā*), Ved. not affluent; *apratā*, inst. c. without wealth.

**अप्रतर्क्य** *a-pratarkya*, as, ā, am, not to be discussed; incomprehensible by reason, undefinable.

**अप्रताप** *a-pratāpa*, as, m. want of brilliancy, dulness; meanness, want of dignity.

**अप्रति** *a-prati*, is, is, i, Ved. without opponents, irresistible; unequalled; (i), ind. irresistibly. — 1. *apрати-rāpa*, as, ā, am, of unequalled form, incomparable [cf. 2. *a-pratirāpa*, p. 58]. — *Apratirāpa-kathā*, f. incomparable or unanswerable discourse. — *Aprati-vīrya*, as, ā, am, of irresistible power.

**अप्रतिकर** *a-pratikara*, as, ā, am, trusted, trusting, confidential.

*A-pratikarman*, ā, ā, a, of unparalleled deeds. *A-pratikāra* or *a-pratikāra*, as, m. not remedying, non-requital, non-retaliation; (as, ā, am), irremediable, helpless, defenceless.

*A-pratikārin*, ī, īṇī, t, not remedying, not counteracting.

**अप्रतिगृह्य** *a-pratigrihya*, as, ā, am, one from whom one must not accept anything.

*A-pratigrāhaka*, as, ikā, am, not accepting. *A-pratigrāhya*, as, ā, am, not to be taken, unacceptable.

**अप्रतिघ** *a-pratigha*, as, ā, am (rt. *han*), not to be kept off, not to be vanquished.

**अप्रतिद्वन्द्व** *a-pratidvanda*, as, ā, am, not having an adversary in battle; not to be vanquished; irresistible. — *Apratidvanda-tā*, f. unrivalledness.

**अप्रतिधुर** *a-pratidhura*, as, ā, am, Ved. without a match in carrying burdens or the yoke (said of a horse).

**अप्रतिधृष्ट** *a-pratidhrishṭa*, as, ā, am, not to be opposed, irresistible. — *Apratidhrishṭa-śavas*, ās, ās, as, Ved. of irresistible power. *A-pratidhrishya*, as, ā, am, Ved. irresistible.

**अप्रतिपक्ष** *a-pratipaksha*, as, ā, am, without a rival or opponent.

**अप्रतिपण्य** *a-pratipaṇya*, as, ā, am, not to be bartered or exchanged.

**अप्रतिपत्ति** *a-pratipatti*, is, f. non-ascertainment; non-performance, failure; neglect, disregard. *A-pratipad*, t, t, t, not stopping; not to be depended on.

*A-pratipanna*, as, ā, am, unascertained, unaccomplished, neglected.

**अप्रतिबन्ध** *a-pratibandha*, as, m. absence of obstruction; (as, ā, am), unimpeded, undisputed, direct (inheritance), not collateral or presumptive.

**अप्रतिबल** *a-pratibala*, as, ā, am, of unequalled power.

**अप्रतिबोधवत्** *a-pratibodhavat*, ān, atī, at, without the sense of personal consciousness.

**अप्रतिवृत्त** *a-pratibruvat*, an, atī, at, Ved. not speaking against, not contradicting.

**अप्रतिभ** *a-pratibha*, as, ā, am, modest, bashful; (ā), f. shyness, timidity.

**अप्रतिम** a-pratima, as, ā, am, unequalled, incomparable, without a match.

**अप्रतिमन्यमान** a-pratimanyūyamāna, as, ā, am, Ved. being unable to show one's resentment to another, or to retaliate anger for anger.

**अप्रतियत्न** a-pratīyatna, as, m. natural or spontaneous state or condition.

**अप्रतियोगिन्** a-pratīyogin, ī, inī, i, without adversary; not opposed (to one another), having no opposite.

**अप्रतिरथ** a-pratīratha, as, m. having no antagonist, an invincible warrior; N. of a Rishi; (am), n., N. of a hymn composed by Apratīratha.

**अप्रतिरव** a-pratīrava, as, ā, am, uncontented, undisputed.

**अप्रतिरूप** 2. a-pratīrūpa, as, ā, am, not corresponding with, unfit. (For 1. see under a-prati.)

**अप्रतिलब्धकाम** a-pratīlabdhā-kāma, as, ā, am, unsatiated in one's desires.

**अप्रतिषिद्ध** a-pratīshiddha, as, ā, am (rt. 2. śiddh), unprohibited, unforbidden.

**अप्रतिषेध** a-pratīśedha, as, m. non-prohibition, non-negation.

**अप्रतिष्कृत** a-pratīshkuta, as, ā, am, Ved. not to be kept off, not to be resisted, not contradicted, not refused.

**अप्रतिष्ठ** a-pratīsthā, as, ā, am, having no solid ground, fluctuating; thrown away, unprofitable; infamous, disreputable; (as), m., N. of a hell; (ā), f. instability, absence of reputation, ill-fame, dishonour.

**अप्रतिष्ठाना**, as, ā, am, Ved. without solid or firm ground; (am), n. instability.

**अप्रतिष्ठिता**, as, ā, am, unsettled, unfixed; unconsecrated; uncelebrated, obscure.

**अप्रतिसङ्गम** a-pratīsaṅkrama, as, ā, am, having no intermixture.

**अप्रतिसङ्ख्या** a-pratīsaṅkhyā, as, ā, am, unobserved. = *Apratīsaṅkhyā-nīrodha*, as, m. the unobserved nullity or annihilation of an object.

**अप्रतिहत** a-pratīhata, as, ā, am, uninterrupted, unobstructed, irresistible; unaffected, unimpaired, indestructible, uninjured; not disappointed. = *Apratīhata-netra*, as, m., N. of a Buddhist deity (whose eyes are unimpeded).

**अप्रतीकार** a-pratīkāra. See under a-pratikāra, p. 57.

**अप्रतीक्षाम्** a-pratīksham, ind. without looking backward.

**अप्रतीत** a-pratīta, as, ā, am (rt. i with prati), unapproached, unattackable; unopposed; unintelligible, not understood. = *Apratīta-tā*, f. unintelligibility.

**अप्रतीति**, is, f. the state of not being understood; mistrust, want of confidence.

**अप्रतीत** a-pratīta, as, ā, am (for a-pratīdatta, fr. rt. dā with prati), Ved. not given back.

**अप्रतीप** a-pratīpa, as, m., N. of a king of Magadha.

**अप्रतुल** a-pratūla, as, m. want of weight, want, necessity.

**अप्रत** a-pratta, as, ā, am (for a-pradatta, fr. rt. dā with pra), not given away; (ā), f. not given away in marriage, a girl.

**अप्रत्यक्ष** a-pratyaksha, as, ā, am, not present to the sight, invisible, imperceptible; unknown. = *Apratyaksha-tā*, f. imperceptibility. = *Apratyaksha-śiṣṭa*, as, ā, am, not distinctly taught.

**अप्रत्यय** a-pratyaya, as, m. distrust, disbelief, doubt; not an affix; (as, ā, am), distrustful (with loc.); having no affix. = *Apratyaya-śtha*, as, ā, am, (in gram.) not pertaining to an affix.

**अप्रत्याख्यात** a-pratyākhyāta, as, ā, am, uncontradicted, unrefuted, assented to.

**अप्रत्याख्यान**, am, n. non-refutation.

**अप्रत्याख्येय**, as, ā, am, not to be contradicted, undeniable.

**अप्रत्यृत** a-pratyūrta, as, ā, am, not attacked.

**अप्रयित** a-prathita, as, ā, am, unpublished; unnoted, unknown, not celebrated.

**अप्रदीप्तगिन्** a-prādīptāgni (°ta-ag°), is, is, i, dyspeptic.

**अप्रदुग्ध** a-pradugdha, as, ā, am, Ved. not milked to the end.

**अप्रदृषित** a-pradṛṣita, as, ā, am, Ved. not proud, not arrogant; not humbled, not careless (?).

**अप्रधान** a-pradhāna, as, ā, am, not principal, subordinate, secondary. = *Apradhāna-tā*, f. or *apradhāna-tva*, am, n. subordination, inferiority.

**अप्रधृष्य** a-pradhṛṣhya, as, ā, am, not to be vanquished, invincible.

**अप्रपदन** a-prapadana, am, n., Ved. a bad place of refuge.

**अप्रबल** a-prabala, as, ā, am, inefficacious, weak.

**अप्रभ** a-prabha, as, ā, am, without radiance, obscure; dull; mean.

**अप्रभु** a-prabhu, us, us, u, wanting power, unable, incompetent (with loc.). = *Aprabhu-tva*, am, n. want of power, insufficiency.

**अप्रभृता**, as, ā, am, insufficient, inadequate.

**अप्रभृति**, is, f. little effort.

**अप्रमत्त** a-pramatta, as, ā, am, not careless, careful, attentive, vigilant, sober.

**अप्रमदा**, as, m. care, vigilance; (as, ā, am), careful, cautious, steady; (am), ind. attentively, carefully; without interruption.

**अप्रमदिन्**, ī, inī, i, careful, attentive.

**अप्रमद** a-pramada, as, ā, am, without pleasure, joyless.

**अप्रमय** a-pramaya, as, ā, am, Ved. unlimited, imperishable.

**अप्रमा** a-pramā, f. a rule which is no authority (see a-pramāna); incorrect knowledge.

**अप्रमाण** a-pramāna, as, ā, am, immeasurable, unlimited; without weight or proof, without authority; (am), n. a rule which is no standard of action.

— *Apramāna-vid*, t, t, incapable of weighing evidence. = *Apramāna-śubha*, ās, m. pl. of immeasurable virtue; N. of a class of Buddhist divinities.

— *Apramānābha* (°na-ābha), ās, m. pl. of unlimited splendor; N. of a class of divinities in Buddhism.

**अप्रमणिका**, as, ā, am, unauthorized; properly a-pramāṅika, q. v.

**अप्रमिता**, as, ā, am, unbounded, unmeasured; not proved, not established by authority.

**अप्रमेया**, as, ā, am, immeasurable; unfathomable, inscrutable; not to be proved. = *Aprameyātman* (°ya-āt°), ā, m. of inscrutable spirit, an epithet of Siva. = *Aprameyānubhāva* (°ya-an°), as, ā, am, of unlimited energy.

**अप्रमायुक** a-pramāyuka, as, ā, am, Ved. not dying suddenly (?), immeasurably long (?).

**अप्रमीय** a-pramīya, as, ā, am, Ved. not to be killed.

**अप्रमूर** a-pramūra, Ved. or a-pramūrābhita, as, ā, am, not foolish, prudent.

**अप्रमृष्य** a-pramṛṣhya, as, ā, am, not to be destroyed, indestructible.

**अप्रमोद** a-pramoda, am, n. inability to remove pain.

**अप्रयत्न** a-prayatna, as, m. absence of effort, indifference, laziness; (as, ā, am), not energetic, indifferent, apathetic, not devoted to (with loc.).

**अप्रयाणि** a-prayāṇi, is, f. not going, not moving.

*Aprayāpani* or *a-prayāpani*, is, f. not causing to go on; not allowing to progress.

**अप्रयाचम्** a-prayāvam, ind. (rt. yu), Ved. without interruption, attentively.

*Aprayācchat*, an, anti, at, Ved. unceasing, careful, attentive.

*Aprayuta*, as, ā, am, Ved. unaltered, continual.

*Aprayutvan*, ā, ā, a, Ved. not separate, combined, careful.

**अप्रयास** a-prayāsa, as, m. ease, absence of trouble.

**अप्रयोग** a-prayoga, as, m. non-applicability, bad application.

*Aprayojaka*, as, ikā or akā, am, inapplicable, causeless, irrelevant.

**अप्रलम्ब** a-pralamba, as, ā, am, not slow, quick, expeditious.

**अप्रवर्तक** a-pravartaka, as, ikā, am, abstaining from action, inert; not exciting to action.

*Apravartana*, am, n. the act of refraining from, not engaging in; not exciting to any action.

*Apravṛtta*, as, ā, am, not acting, not engaged in, not commenced, not instigated.

*Apravṛitti*, is, f. not proceeding; abstaining from action, inaction; non-excitement; (in medic.) suppression of the natural evacuations, constipation, ischury, &c.

**अप्रवीण** a-pravīṇa, as, ā, am, unskilful.

**अप्रवीत** a-pravīta, as, ā, am, Ved. unapproached; not approaching (to impregnate); not impregnated.

**अप्रवृद्ध** a-pravṛddha, as, ā, am, not excessively grown.

**अप्रवेद** a-praveda, as, ā, am, Ved. difficult to be found or obtained; silent (?).

**अप्रसक्त** a-prasakta, a-prasakti, probably for a-prasakta, a-prasakti, q. v. below.

**अप्रशस्त** 1. a-prasasta, as, ā, am (rt. śas), not praised, worthless, contemptible; not approved, forbidden.

*Aprasasya*, as, ā, am, not praiseworthy, not good.

**अप्रशस्त** 2. a-prasasta, as, ā, am (rt. śās), Ved. indocile, disobedient.

**अप्रसक्त** a-prasakta, as, ā, am (rt. sañ), not addicted, not attached to; moderate, temperate.

*Aprasakti*, is, f. or *a-prasanga*, as, m. non-addiction, non-attachment, moderation.

**अप्रसन्न** a-prasanna, as, ā, am (rt. sad), not quiet, not clear, turbid, muddy; displeased, dissatisfied, unfavourable.

*Aprasāda*, as, m. disfavour, disapprobation.

*Aprasādyā*, as, ā, am, not to be propitiated; unappeasable, implacable.

**अप्रसव** a-prasava, as, ā, am (rt. su or sū), not being prolific; (as), m. the not being born.

*Aprasūta*, as, ā, am, not having offspring, barren, childless.

**अप्रसह्य** a-prasahya, as, ā, am, intolerable, insufferable.

**अप्रसिद्ध** *a-prasiddha*, *as, ā, am*, not settled or established; unknown, uncelebrated; unusual, uncommon, of no real existence, not current or generally known. — *Aprasiddha-pada*, *am*, n. an obsolete word.

**अप्रस्तुत** *a-prastuta*, *as, ā, am*, unconnected with, irrelevant, unsuitable to the time or subject; not principal, not being the chief subject-matter; accidental or extraneous; not ready.

*A-prastāvika*, *as, ī, am*, irrelevant to the subject-matter.

**अप्रहत** *a-prahata*, *as, ā, am*, unhurt, intact; unfilled, waste; uncultivated.

*A-prahan*, *ā, ā, a*, or *a-prahantri*, *tā, trī, trī*, not hurting.

**अप्रहित** *a-prahita*, *as, ā, am*, Ved. not stirred up, not sent out, unassailed (by foes).

**अप्रकृत** *a-prākṛita*, *as, ā, am*, not principal; not original; special, particular; not vulgar.

**अप्रारम्भ** *a-prāṛm̐bha*, *as, ā, am*, secondary, subordinate.

**अप्राचीन** *a-prācīna*, *as, ā, am*, modern, recent; not eastern, western.

**अप्राज्ञ** *a-prājña*, *as, ā, am*, unlearned, ignorant; unconscious. — *Aprājña-tā*, *f.* ignorance, unconsciousness.

**अप्राण** *a-prāṇa*, *as, ā, am*, or *a-prāṇin*, *ī, inī, ī*, inanimate, lifeless.

**अप्राधान्य** *a-prādhānya*, *am*, n. inferiority, subordination.

**अप्राप्त** *a-prāpta*, *as, ā, am* (rt. *āp* with *pra*), unobtained; unarrived; unproved. — *Aprāpta-kāla*, *as, ā, am*, out of season, inopportune, ill-timed; under age; (*am*), n. an irregular debate. — *Aprāpta-yauvana*, *as, ā, am*, not arrived at puberty. — *Aprāpta-vyavahāra* or *aprāpta-vyāsa*, *ās, ās, as*, a minor in law; under age, not of years to engage in law or public business. — *Aprāptāvasara* (*ta-av*), *as, ā, am*, unseasonable, inopportune.

*A-prāpti*, *is, f.* non-attainment, non-acquisition, scarcity.

*A-prāpya*, *i*, *od.* not having found; (*us, ā, am*), unobtainable, unattainable, scarce.

**अप्रामाणिक** *a-prāmāṇika*, *as, ī, am*, unauthentic, unwarranted, unauthoritative, unworthy of being trusted or believed.

*A-prāmānya*, *am*, n. absence or insufficiency of proof or authority.

**अप्रामिसत्य** *a-prāmi-satya*, *as, ā, am* (rt. *mī* with *pra*), Ved. of unimpaired truthfulness; unalterably true.

**अप्रायस** *a-prāyasya*, *am*, n. impurity, un-governableness.

**अप्रायु** *a-prāyu*, *us, us, u*, Ved. assiduous, unceasing, not going forth (?).

*A-prāyus*, *us, m.*, Ved. not ceasing; with undeparted life, with unimpaired or ever brilliant vigour.

**अप्रिय** *a-priya*, *as, ā, am*, disagreeable, disliked; unkind, unfriendly; (*as*), m. a foe, an enemy; N. of a Yaksha; (*ā*), *f.* a sort of skate fish, *Silurus Pungentissimus*. — *Aprīya-kara*, *as, ā* or *ī, am*, or *apriya-kārin*, *ī, inī, ī*, doing an unkindness; unfriendly, ill-disposed. — *Aprīya-bhāgin*, *ī, inī, ī*, unfortunate. — *Aprīya-vādīn*, *ī, inī, ī*, or *apriyam-vada*, *as, ā, am*, speaking unkindly or harshly.

*A-prīti*, *is, f.* dislike, aversion, unfriendliness, enmity; pain. — *Aprīti-kara*, *as, ī, am*, unkind, adverse; disagreeable, offensive. — *Aprīty-ātma*, *as, ikā, am*, consisting of pain.

**अप्रेतराक्षसी** *apreta-rākshasī*, *f.*, N. of a plant, *Ocimum Sanctum*; see *apeta-rākshasī*, p. 56.

**अप्रेमन्** *a-preman*, *a, n.* dislike, aversion; (*ā, ā, a*), unfriendly.

**अप्रेय** *a-praisha*, *as, ā, am*, not invoked with a *praisha* (q. v.) mantra.

**अप्रोषिवस्** *a-proshivas*, *-vān, -shushī, -vat* (rt. *vas*, perf. part.), Ved. not gone away, staying.

**अप्रौढ** *a-praudha*, *as, ā, am*, not arrogant, timid, gentle; (*ā*), *f.* an unmarried girl, or one very recently married and not come to womanhood.

**अप्रव** *a-plava*, *as, ā, am*, without a ship; not swimming. — *A-plaveśa* (*va-iśa*), *as, ā, am*, unable to swim.

**अषा** *apvā*, *f.* (fr. *apa* or fr. obs. rt. *ap* ?), disease; danger; the region of the throat or neck.

**अप्स** 1. *ap-sa*, *as, m.*, Ved. giving or yielding (*ap*) water [cf. *ap-sā* below].

**अप्स** 2. *a-psa*, *as, m.*, Ved. not destroying.

**अप्सर** *ap-sara*, *as, m.* water-goer, any aquatic animal (see etym. of next).

**अप्सरस्** *apsaras, ās*, or *apsarā*, *f.* (fr. *ap*, q. v., and rt. *sri*, 'going in the waters or between the waters of the clouds'); certain female divinities, who reside in the sky and are the wives of the Gandharvas; they have the faculty of changing their shapes, are very fond of bathing, and are said to have been produced at the churning of the ocean. — *Apsara-h-pati*, *is, m.* Indra, lord of the Apsarasas. — *Apsaras-tīrtha*, *am, n.* a pool in which the Apsarasas bathe. — *Apsarā-pati*, *is, m.* lord of the Apsarasas; N. of the Gandharva Śikhaṇḍin.

*Apsarāya*, *nom. A. apsarāyate, -yitum*, to behave like an Apsaras.

**अप्सव** *apsava*, *as, ā, am*, Ved. (if from *apsas*) possessed of form or shape; (if from *ap*) giving water.

*Apsavya*, *as, ā, am*, fit for water, being in the water.

**अप्सस्** *apsas*, *as, n.* (fr. obs. rt. *ap*), Ved. cheek; shape, beauty (?).

**अप्सा** *ap-sā, ās, m.* (fr. *ap* and rt. *sa*), Ved. giving water.

**अप्सु** 1. *a-psu*, *us, us, u*, Ved. without food; not beautiful (?).

**अप्सु** 2. *apsu* (loc. pl. of *ap*, q. v.), in the water or waters. This word forms the first member of various compounds, thus:—*apsu-kshīt*, *t, m.*, Ved. dwelling within the clouds, in the region between heaven and earth. — *Apsu-cāra*, *as, ī, am*, Ved. going in the waters. — *Apsu-ja*, *as, ā, am*, or *apsu-jā, ās, ās, m. f.*, Ved. born in the waters. — *Apsu-jit*, *t, t, t, Ved.* vanquishing between the waters or in the region of the clouds. — *Apsu-mat*, *ān, atī, at*, possessed of what is in the waters; not losing one's nature in the water (e. g. the lightning does not lose his fiery nature in the clouds); containing the word *apsu*. — *Apsu-yoga*, *as, m.* the connecting power in water. — *Apsu-yoni*, *is, m.*, Ved. born from the waters. — *Apsu-vāh*, *t, m.*, Ved. driving in water. — *Apsu-shad*, *t, t, t, Ved.* dwelling in the waters. — *Apsu-shoma*, *as, m.* Soma in water; a cup filled with water. — *Apsu-saṁśīta*, *as, ā, am*, Ved. raised or excited in the waters.

**अफल** *a-phala*, *as, ā, am*, unfruitful, barren; vain, unproductive; deprived of virility; (*as*), m., N. of a plant, Tamarix Indica; (*ā*), *f.* the Aloe plant, *Aloes Perfoliata*; another plant, *Flacourtia Catephracta*. — *A-phala-kāṅkshīn*, *ī, tuī, ī*, disinterested, not looking to beneficial consequences. — *Aphala-tā*, *f.* or *aphala-tva*, *ān, n.* barrenness, unprofitableness. — *A-phala-prepsu*, *us, us, u*, one who desires no recompense.

**अफल्गु** *a-phalgu*, *us, us, u*, not vain, productive, profitable.

**अफुल्ल** *a-phulla*, *as, ā, am*, unblown.

**अफेन** 1. *a-phena*, *as, ā, am*, frothless, without scum or foam.

**अफेन** 2. *a-phena*, *am, n.* (corruption of *ahi-phena*, foam of a snake?), opium.

**अबद्ध** *a-baddha*, *as, ā, am*, or *a-baddhaka*, *as, ikā, am* (rt. *bandh*), unbound, at liberty; unmeaning, nonsensical. — *Abaddha-mukha*, *as, ā, am*, foul-mouthed, scurrilous; mendacious.

1. *a-badhya*, *as, ā, am*, unmeaning, nonsensical. *A-bandhaka*, *as, ikā, am*, not binding; (*as*), m., N. of a man; (*ās*), m. pl. the descendants of this man.

*A-bandhana*, *as, ā, am*, without fetters, free.

*A-bandhya*. See s. v. below.

*A-bandhva*, *as, ā, am*, Ved. without bonds or ligatures, falling asunder.

**अबध** *a-badha*, *as, m.* (rt. *badh*), not killing; (*ā*), *f.* a segment of the base of a triangle, see *a-vadha*. — *Abadhārha* (*dha-ar*), *as, ā, am*, not worthy of death.

2. *a-badhya*, *as, ā, am*, not to be killed, inviolable; see also *a-vadhya*. — *Abadhya-bhāva*, *as, m.* immunity, sacredness of character, as that of an ambassador.

**अबन्धु** *a-bandhu*, *us, us, u*, without kindred, without companions, friendless. — *Abandhu-kṛit*, *t, t, t*, Ved. causing want of companions.

*A-bandhava*, *as, ā, am*, having no relation or kindred, lone, unacknowledged, unowned.

**अबन्ध्य** *a-bandhya*, *as, ā, am*, not barren, not unfruitful, fruitful, productive.

**अबल** *a-bala*, *as, ā, am*, weak, feeble, inferior; (*as*), m., N. of a plant, *Tapia Crateva*; N. of a king of Magadha; (*ā*), *f.* a woman; one of the ten Buddhist earths; (*am*), n. want of strength, weakness [with *abala* have been compared, Goth. *ubils*, Them. *ubila*; Mod. Germ. *ubel*; Eng. 'evil']. — *Abala-dhanvan*, *ā, ā, a*, possessing a weak bow. — *Abalābala* (*la-ab*), *as, m.* 'neither powerful nor powerless'; an epithet of Śiva.

*A-balāsa*, *as, ā, am*, not consumptive.

*Abalīyas*, *ān, ās, as*, weaker.

*Abalīya*, *am, n.* weakness, sickness.

**अबहु** *a-bahu*, *us, us*, or *vī, u*, not many, few. — *Abahv-akshara*, *as, ā, am*, or *abahv-āc, ē, ē, ē*, having not more than two syllables.

**अबाध** *a-bādha*, *as, ā, am*, unobstructed, unrestrained; free from pain; (*ā*), *f.* segment of the base of a triangle [cf. *a-badhā* under *a-badhā* above].

*A-bādha*, *as, ikā, am*, or *a-bādhitā*, *as, ā, am*, unimpeded, unobstructed; unrefuted.

*A-bādhya*, *as, ā, am*, improper to be opposed or pained.

**अबान्धव** *a-bāndhava*. See *a-bandhu*.

**अबालिश** *a-bālīśa*, *as, ā, am*, not childish.

**अबालेन्दु** *a-bāleṇḍu* (*la-in*), *us, m.* full-moon.

**अबाह्य** *a-bāhya*, *as, ā, am*, not exterior, internal; without an exterior.

**अबिन्ध्य** *ab-inḍhana*, *as, m.* 'having (*ap*) water for fuel,' submarine fire.

**अबिभ्वस्** *a-bibhvas*, *ān, bhyushī, at*, or *a-bibhyat*, *at, atī, at*, Ved. fearless, confident.

**अबुद्ध** *a-buddha*, *as, ā, am*, unwise, foolish. — *A-buddha-tva*, *am, n.* foolishness.

*A-buddhi*, *is, f.* want of understanding; ignorance; stupidity; (*is, is, ī*), ignorant, stupid. — *A-buddhi-pūrva* or *a-buddhi-pūrvaka*, *as, ā, am*, not

preceded by intelligence; beginning with non-intelligence; (*am*), ind. ignorantly. — *Abuddhi-mat*, *ān, atī, at*, unwise, ignorant, foolish.

*A-budh*, *bhūt, t, t, or a-budha*, *as, ā, am*, stupid, foolish; (*as*), *m.* a fool.

*A-budhya*, *as, ā, am*, Ved. not to be perceived; not to be awakened.

*A-budhyamāna*, *as, ā, am*, not being awake.

*A-bodha*, *as*, *m.* ignorance, stupidity; (*as, ā, am*), ignorant, stupid; puzzled, perplexed. — *A-bodha-gamya*, *as, ā, am*, incomprehensible.

*A-bodhaniya*, *as, ā, am*, unintelligible; not to be awakened or aroused.

**अबुध्म** *a-budhna*, *am, n.*, Ved. 'having no bottom or root,' the air or intermediate region.

**अब्ज** *ab-ja*, *as, ā, am* (fr. *ap* and *rt. jan*), born in water; (*as*), *m.* the conch; the moon; the tree *Barringtonia Acutangula*; *Dhanvantari*, physician of the gods, produced at the churning of the ocean; *N.* of a son of *Viśala*; (*am*), *n.* a lotus; a large number of millions. — *Abja-ja*, *as, m.* an epithet of *Brahmā* (sprung at the creation from the lotus, which arose from the navel of *Vishṇu*). — *Abja-dris*, *k, k, k, or abja-nayana*, *as, ā, am, or abja-netra*, *as, ā, am*, lotus-eyed, having large fine eyes. — *Abja-bāndhava*, *as, m.* the sun (friend of the lotus). — *Abja-bhava*, *as, m.* *Brahmā*, a *Brāhman*. — *Abja-bhoga*, *as, m.* the root of a lotus. — *Abja-yoni*, *is, m.* epithet of *Brahmā* [cf. *abja-ja*]. — *Abja-vāhana*, *as, m.* epithet of *Siva*, 'carrying the moon' on his forehead. — *Abja-hasta*, *as, m.* the sun (represented as holding a lotus in one hand).

*Ab-jā*, *as, m.*, Ved. born in water.

*Abjīni*, *f.* a multitude of lotus flowers. — *Abjīni-patī*, *is, m.* the sun.

**अब्जस्** *abjas*, *as, n.* shape, beauty [cf. *apsas*].

**अब्जित्** *ab-jit*, *t, t; t* (fr. *ap* and *rt. ji*), Ved. conquering waters.

**अब्द** *ab-da*, *as, ā, am* (fr. *ap* and *rt. dā*), giving water; (*as*), *m.* a cloud; a year; the grass *Cyperus Rotundus*; *N.* of a mountain. — *Abda-tantra*, *am, n.*, *N.* of an astronomical work. — *Abda-vāhana*, *as, m.*, *N.* of *Siva* (? borne on a cloud or bearing the clouds). — *Abda-sata*, *am, n.* a century. — *Abda-sahasra*, *am, n.* a thousand years. — *Abda-sāra*, *as, m.* a kind of camphor. — *Abdārtha* (*da-ar*), *am, n.* a half year.

*Abdayā*, ind., Ved. out of desire of giving water.

*Ab-dī*, *is, m.*, Ved. a cloud. — *Abdi-mat*, *ān, atī, at*, Ved. possessed of clouds, giving water, impregnating (?).

**अदुर्ग** *ab-durga*, *am, n.* (see *ap*), a fortress surrounded by a moat or lake.

**अदेवताक** *ab-devatāka* or *ab-daivata*, *as, ā, am* (see *ap*), having the waters as divinities, praising the waters.

**अब्धि** *ab-dhi*, *is, m.* (fr. *ap* and *rt. dhā*), a pond, lake; the ocean; sometimes used to denote the numerals 4 or (?) 7. — *Abdhi-kapha*, *as, m.* cuttle fish bone, being considered as the froth of the sea. — *Abdhi-ja*, *us, ā, am*, born in the ocean; (*au*), *m.* the *Asvins*; (*ā*), *f.* spirituous liquor. — *Abdhi-jhasha*, *as, m.* a sea-fish. — *Abdhi-dvīpā*, *f.* earth; an island surrounded by the ocean. — *Abdhi-nagari*, *f.*, *N.* of *Dvārakā*, the capital of *Krishna*. — *Abdhi-navanītanaka*, *as, m.* the moon. — *Abdhi-phena*, *as, m.* cuttle fish bone. — *Abdhi-maṇḍūki*, *f.* the pearl oyster. — *Abdhi-suyana*, *as, m.*, *N.* of *Vishṇu*, sleeping on the ocean at the periods of the destruction and renovation of the world. — *Abdhi-sāra*, *as, m.* a gem. — *Abdhy-agni*, *is, m.* submarine fire.

**अब्धक्ष** *ab-bhaksha*, *as, ā, am* (fr. *ap* and *rt. bhaksh*), living upon water; (*as*), *m.* a snake. — *Abbhakshaṇa*, *am, n.* living upon water, a kind of fasting.

**अब्रह्म** *ab-bhra*. See *abhra*, &c.

**अब्रह्मचर्य** *a-brahmacārya*, *as, ā, am*, unchaste.

*A-brahma-cāryaka*, *am, n.* incontinence, coition.

**अब्रह्मण्य** *a-brahmaṇya*, *am, n.* act not proper for a *Brāhman*; an unbrahmanical or sacrilegious act; in theatrical language an exclamation, meaning 'help' 'to the rescue' 'a disgraceful deed is perpetrated'.

*A-brahman*, *ā, ā, a*, Ved. unaccompanied by devotion or devotional hymns, wanting in knowledge or divine wisdom; separated from the *Brāhmans*. — *Abrahma-tā*, *f.*, Ved. want of devotion or true divine knowledge. — *A-brahma-vid*, *t, t, t*, not knowing *Brahma* or the supreme spirit.

*A-brāhmaṇa*, *as, m.* not a *Brāhman*; (*as, ā, am*), without *Brāhmans*.

*A-brāhmaṇya*, *am, n.* violation of sanctity, or of the duty of a *Brāhman*.

**अब्रुवत्** *a-bruvāt*, *an, atī, at*, not speaking, silent.

**अब्रूकृत** *abrū-kṛta*, *am, n.* making (*abrū*) a growling; indistinctness of speech caused by shutting the lips.

**अब्रिङ्ग** *ab-linga*, *am, n.* (see *ap*), a *Sūkta* or verse addressed to the waters.

**अब्रिन्दु** *ab-vindu*, *us, m.* (see *ap*), a tear.

**अम्भ** *abh*. See *ambh*.

**अभक्त** 1. *a-bhakta*, *as, ā, am*, unbelieving, not devoted, not worshipping; not attached to, detached, unconnected with; not accepted.

*A-bhakti*, *is, f.* want of devotion to, want of faith, unbelief, incredulity. — *Abhakti-mat*, *ān, atī, at*, undevoted to, unbelieving.

**अभक्त** 2. *a-bhakta*, *as, ā, am*, not eaten. — *A-bhakta-cchandas*, *as, n.* or *a-bhakta-ruć*, *k, f.* want of appetite.

**अभक्ष्य** *a-bhaksha*, *as, m.* or *a-bhakshaṇa*, *am, n.* not eating anything, fasting.

*A-bhakshya*, *as, ā, am*, not to be eaten. — *A-bhakshya-bhakshaṇa*, *am, n.* eating of prohibited food. — *Abhakshya-bhakshin*, *ī, īni, ī*, eating forbidden food.

**अभग** *a-bhaga*, *as, ā, am*, without enjoyment, unfortunate.

**अभग्न** *a-bhagna*, *as, ā, am*, unbroken, entire; uninterrupted.

*A-bhanguṛa*, *as, ā, am*, unbroken; firm; undisturbed.

*A-bhajyamāna*, *as, ā, am*, not being detached, associated, attended with.

**अभद्र** *a-bhadra*, *as, ā, am*, not good, bad, wicked; (*am*), *n.* badness, sin, wickedness.

**अभय** *a-bhaya*, *as, ā, am*, unfeared, not dangerous, secure; fearless, undaunted; (*as*), *m.*, *N.* of *Siva*; a son of *Dharma*; (*ā*), *f.* a plant, *Terminalia Citrina*; (*am*), *n.* absence or removal of fear, peace, safety, security; *N.* of a sacrificial hymn; the root of a fragrant grass, *Andropogon Muricatum*. — *Abhaya-gīri-vāsin*, *ī, m.* dwelling on the mountain of safety; *N.* of a division of *Kātyāyana*'s pupils. — *Abhaya-gīri-vihāra*, *as, m.* Buddhist monastery on the *Abhayagiri*. — *Abhayan-kara*, *as, ā, am*, or *abhayan-kṛt*, *t, t, t*, causing peace or safety. — *Abhaya-jāta*, *as, m.*, *N.* of a man. — *Abhaya-dīpā*, *as, m.* a war-drum. — *A-bhaya-da* or *abhayan-dāta* or *abhayam-prada*, *as, ā, am*, giving fearlessness or safety; (*as*), *m.* an *Arhat* of the *Jainas*; *N.* of a king, the son of *Manasyu* and father of *Su-dhanvan*. — *Abhaya-dakṣiṇā*, *f.* promise or present of protection from danger; a gift to a *Brāhman*, which he may receive even from a *Sūdra*.

— *Abhaya-lāna* or *abhaya-pradāna*, *am, n.* giving assurance of safety or protection. — *Abhaya-patra*, *am, n.* (a modern term), a written document or paper granting assurance of safety, a safe conduct. — *Abhaya-vācāna*, *am, n.* or *abhaya-vāć*, *k, f.* assurance of safety, encouragement. — *Abhaya-sani*, *is, is, ī*, Ved. giving safety. — *Abhayānanda* (*ān*), *as, m.*, *N.* of a man.

**अभर्तुका** *a-bhartṛikā*, *f.* an unmarried woman; a widow.

**अभव** *a-bhava*, *as, m.* non-existence; destruction, end of the world.

*A-bhavanīya* or *a-bharitavya*, *as, ā, am*, what is not to be, what will not be.

*A-bhavan-mata-yoga* or *a-bhavan-mata-sambandha*, *as, m.* (in rhetoric) a defect in composition; want of harmony between the ideas, which are to be expressed, and the words by which they are expressed.

*A-bhavya*, *as, ā, am*, not to be, not predestined; what ought not to be, improper, inauspicious.

**अभस्त्र** *a-bhastra*, *as, ā, am*, without bellows.

*A-bhastrakā* or *a-bhastrikā* or *a-bhastrākā*, *f.* a badly made or inferior pair of bellows. The former two are said to mean also, 'a small woman who has no bellows.'

**अभाग** *a-bhāga*, *as, ā, am*, or *a-bhāgin*, *ī, īni, ī*, not sharing or dividing.

*A-bhāgya*, *as, ā, am*, unfortunate, wretched.

**अभाव** *a-bhāva*, *as, m.* non-existence, absence; non-entity, negation, nullity, the seventh category in *Kaṇāda*'s system; annihilation, death.

*A-bhāvanā*, *am, f.* *n.* absence of judgment or right perception; absence of religious meditation or contemplation.

*A-bhāvanīya*, *as, ā, am*, not to be inferred or contemplated, inconceivable.

*A-bhāvayitṛi*, *tā, trī, trī*, not perceiving, not inferring, not comprehending.

*A-bhāvin*, *ī, īni, ī*, or *a-bhāvya*, *as, ā, am*, what is not to be or will not be, not destined to be.

**अभाषण** *a-bhāṣaṇa*, *am, n.* not speaking, silence.

**अभि** *abhi*, ind. (a prefix to verbs and nouns, expressing) to, towards, into, over, upon.

(As a prefix to verbs of motion) it expresses the notion of moving or going towards, approaching, &c. (As a prefix to nouns not derived from verbs) it expresses superiority, intensity, &c.; e. g. *abhi-tāmra*, *abhi-nava*, *q. v.*

(As a separable adverb or preposition) it expresses (with acc.) to, towards, in the direction of, against; in, into, to; for, for the sake of; on account of; on, upon, with regard to; by, before, in front of; over. It may even express one after the other, severally; e. g. *vrīkṣham vrīkṣham abhi*, tree after tree [cf. *Gr. ἀμφί*; Lat. *ob*; Zend *abhi*; Goth. *bi*; Old High Germ. *bi*].

*Abhika*, *as, ā, am*, lustful, libidinous; (*as*), *m.* a lover, a husband. Some regard this as derived from *abhi-kam* [cf. *anika*].

*Abhi-tarām*, *abhi-tas*. See *s. v.*

**अभिकम्** *abhi-kam*, perf. -*ćakame*, -*kamitum*, to desire, love.

*Abhi-kāma*, *as, m.* affection, desire; (*as, ā, am*), affectionate, loving, desirous, with obj. in acc. or gen.; (*am*), ind. with desire.

*Abhi-kāmika*, *as, ā, am*, voluntary.

**अभिकम्प** *abhi-kamp*, cl. 1. *A. -kampate*, -*pitum*, to tremble vehemently, to shake; Caus. -*kampayati*, -*yitum*, to stir, allure.

**अभिकाङ्क्ष** *abhi-kāṅksh*, cl. 1. *P. -kāṅkshati*, -*śttum*, to ask, request, long for, desire; to strive.

*Abhi-kāṅkshā*, *f.* longing, wish, desire.

*Abhi-kāṅkshīta*, *as, ā, am*, longed for, wished, desired.

*Abhi-kāṅkshin, ī, inī, ī,* longing for, wishing, desiring.

**अभिकाल** *abhi-kāla, as, m., N.* of a town; see Rāmāyaṇa II. 68.

**अभिकाश** *abhi-kāś, Intens., Ved. -čākaśiti, -čākaśyate,* to illuminate, irradiate; to look on, to perceive.

**अभिकुत्स** *abhi-kuts, cl. 10. P. A. -kutsayati, -te, -yitum,* to revile, to inveigh against.

**अभिकुप** *abhi-kush, cl. 9. P. -kushṇāti, -koshitum,* to pull, to tear.

**अभिकूज** *abhi-kūj, cl. 1. P. -kūjati, -jitum,* to twitter, warble, coo.

**अभिकृ** *abhi-kṛi, cl. 8. P. -karoti, -kartum,* to do with reference to or in behalf of; to procure, effect; to render, make: Desid. *-čikriśhati,* to wish to do; to long for.

*Abhi-karaṇa, am, n.* effecting; incantation.  
*Abhi-kṛiti, is, f., N.* of a metre, containing one hundred syllables.

*Abhi-kṛitvan, vā, varī, m. f., Ved.* magical; a magician, a spirit (producing diseases?).

**अभिकृष** *abhi-kṛiṣh, cl. 1. 6. P. A. -karshati, -te, -kriśhātī, -te, -karshṭum or -krashṭum,* to overpower, to pull down.

**अभिकृ** *abhi-kṛi, cl. 6. P. -kirati, -karitum or -ritum,* to pour over, throw over, cover; to fill.

**अभिकृप** *abhi-kṛip, cl. 1. A. -kalpate, -pitum or -ptum,* to be adequate to, to answer; to have the same meaning: Caus. *-kalpayati, -yitum,* to put in order.

*Abhi-kṛipta, as, ā, am,* prepared, produced.

**अभिकृप** *abhi-kṛūy, cl. 1. A. -knūyate, -yitum,* to bemoisten, bedew.

**अभिक्रतु** *abhi-kṛatu, us, m., Ved.* insolent, haughty (as an enemy).

**अभिक्रन्द** *abhi-kṛand, cl. 1. P. -krandati, -dttum,* to shout at, roar at, to neigh or whinny at.  
*Abhi-kṛanda, as, m.* a shout.

**अभिक्रम** *abhi-kṛam, cl. 1. P. A., cl. 4. P. -krāmāti, -kramate, -krāmyāti, -kramitum,* to step or go near to, approach; to fly at, attack; to step upon; to undertake, begin: Caus. *-kramayati, -yitum,* to bring near.

*Abhi-krama, as, m.* assault, attack; ascending, mounting; undertaking, attempt, beginning. — *Abhi-krama-nāśa, as, m.* unsuccessful effort.

*Abhi-kramaṇa, am, n.* or *abhi-kṛānti, is, f.* stepping near, approaching.

*Abhi-kṛānta, as, ā, am,* approached; attacked, begun.

*Abhi-kṛāntin, ī, inī, ī,* one who has undertaken; conversant with (with loc.).

*Abhi-kṛāmam, ind.* having stepped near.

**अभिक्री** *abhi-kṛi, cl. 9. P. A. -kriṇāti, -ṇīte, -kretum,* to buy for a certain purpose.

**अभिकृष** *abhi-kṛudh, cl. 4. P. -kṛudhyati, -kṛoddhum,* to be angry with (with acc.).

**अभिकृश** *abhi-kṛuś, cl. 1. P. -krośati, -krośṭum,* to cry out at, call out to; to call to any one in a scolding manner; to lament with tears, to bemoan.

*Abhi-krośaka, as, m.* a reviler, one who calls out; a herald (?).

**अभिकृष** *abhi-kṛiṣhatṛi, tā, m., Ved.* murderer, destroyer.

**अभिकृष** *abhi-kṛiṣhad, f., Ved.* (according to native interpretation) destroying, a destroyer. It is better, perhaps, to divide thus, *a-bhikṛiṣha-ād, ās, m.* giving without having been asked.

**अभिकृष** *abhi-kṣham, cl. 1. A. -kṣhamate, -kṣhamtum,* to be gracious, propitious, to allow, to pardon.

**अभिकृष** *abhi-kṣhar, cl. 1. P. A. -kṣharati, -te, -ritum, Ved. -radhyai,* to flow near or round, to pour on.

**अभिकृष** *abhi-kṣhip, cl. 6. P. -kṣhipati, -kṣheptum,* to fling at (as the lash of a whip at a horse); to insult; to excel.

*Abhi-kṣhipat, an, atī or antī, at,* surpassing.

**अभिकृष** *abhi-kṣhan, cl. 1. P. A. -kṣhanati, -te, -nitum,* to dig up, to turn up (the soil).

**अभिकृष** 1. *abhi-kṣhyā, cl. 2. P., Ved. -kṣhyāti, -tum,* to see, view, perceive; to cast a kind or gracious look upon any one, to be gracious: in later Sanskrit the rt. *kṣhyā* conveys the idea of telling, making known: Caus. *-kṣhyāpayati, -yitum,* to make known.  
2. *abhi-kṣhyā, f.* look, view; splendor; beauty; fame, glory; notoriety; telling; calling, addressing; a name, appellation.

*Abhi-kṣhyāta, as, ā, am,* become known, manifested.  
*Abhi-kṣhyātrī, tā, trī, trī, Ved.* looking, supervising, superintending.  
*Abhi-kṣhyāna, am, n.* fame, glory.

**अभिकृष** *abhi-gam, cl. 1. P. -gacchati, -gantum,* to go near to, approach (with acc.); to follow; to meet with, to find; to cohabit, have intercourse with a woman; to undertake; to get, gain, obtain: Caus. *-gamayati, -yitum,* to cause to obtain, to cause to apprehend, to explain.

*Abhi-gacchat, an, antī, at,* approaching, &c.

*Abhi-gata, as, ā, am,* approached, &c.

*Abhi-gantṛi, tā, m.* one who approaches, one who has intercourse with a woman; one who understands.

*Abhi-gama, as, m.* or *abhi-gamana, am, n.* approaching, visiting; sexual intercourse.

1. *abhi-gamya, as, ā, am,* to be visited; accessible; inviting.

2. *abhi-gamya, ind.* having approached.

*Abhi-gāmin, ī, inī, ī,* having intercourse with.

**अभिकृष** *abhi-gara. See Abhi-gṛi below.*

**अभिकृष** *abhi-garj, cl. 1. P. -garjati, -jitum,* to roar at, to bawl at; to raise savage or ferocious cries.

*Abhi-garjana, am, n.* ferocious roaring, uproar.

*Abhi-garjita, am, n.* a savage cry, uproar.

**अभिकृष** *abhi-gā, cl. 3. P. -jigūti, -gātum,* to go near to, to approach, arrive at; to get, gain.

**अभिकृष** *abhi-gāh, cl. 1. A. -gāhate, -hitum, -gādhum,* to penetrate into.

**अभिकृष** *abhi-gup, cl. 1. P. -gopāyati, -gop-tum,* or Caus. *-gopayati, -yitum,* to guard, protect.

*Abhi-gupta, as, ā, am,* guarded, protected, hidden, concealed.

*Abhi-gupti, is, f.* guarding, protecting.

*Abhi-goptrī, tā, trī, trī,* guarding, protecting.

**अभिकृष** *abhi-gur, cl. 6. P. A. -gurati, -te, -ritum,* to assent, agree, approve of.

*Abhi-gūrta, as, ā, am,* approved of, destined for (an offering, &c.), accompanied with applause (?).

*Abhi-gūrta, is, f., Ved.* making resolution or effort, song of praise, hymn (?).

**अभिकृष** *abhi-gṛi, cl. 9. P. A., Ved. -gṛiṇāti, -ṇīte, -gṛitum or -ritum,* to call to or address with approbation; to join in; to welcome, praise; to approve of, to accept propitiously, to allow.

*Abhi-gara, as, m., Ved.* song of praise; praising.

**अभिकृष** *abhi-gai, cl. 1. P. -gāyati, -gātum,* to call to, to sing to; to fill with song; to enchant; to sing, celebrate in song.

**अभिकृष** *abhi-gras, cl. 1. A. -grasate, -situm,* to overcome.

*Abhi-grasta, as, ā, am,* subdued, overcome.

**अभिकृष** *abhi-grah, Ved. -grabh, cl. 9. P. A. -gṛiṇāti, -ṇīte, Ved. -gṛiḥṇāti, -ṇīte, -gṛahitum,* to seize, catch, take hold of; accept; to set (as a blossom); to lay together, to fold; to receive (as a guest): Caus. *-grāhayati, -yitum,* to catch, surprise in the act; to let one's self be caught; e. g. *rūpābhī-grāhita, as, ā, am,* taken in the very act.

*Abhi-gṛihita, as, ā, am,* seized, taken hold of. — *Abhi-gṛihita-pānī, is, is, i,* having the hands joined.

*Abhi-graha, as, m.* attack, onset; defiance, challenge; seizing, robbing, plundering; authority, weight.

*Abhi-grahaṇa, am, n.* robbing, seizing anything in presence of the owner.

**अभिकृष** *abhi-gṛiṣhaṇa, am, n. (rt. gṛiṣh),* rubbing, friction; possession by an evil spirit.

**अभिकृष** *abhi-ghāta, as, m. (rt. han),* striking, attack, infliction of injury, damage; striking back, driving away, warding off; abrupt or vehement articulation of Vedic texts; (*am*), n. the combination of the fourth letter of any class with the first or third letter; of the second with the first letter; and of the third with the second letter of any class.

*Abhi-ghātaka, as, ikā, am,* keeping back, removing.

*Abhi-ghātin, ī, inī, ī,* striking, attacking, hurting; inflicting injury; (*ī*), m. an assailant, enemy.

**अभिकृष** *abhi-ghṛi, Caus. P. -ghārayati, -yitum,* to cause to trickle down; to sprinkle with.

*Abhi-ghāra, as, m.* ghee or clarified butter, dropping it on the oblation.

*Abhi-ghāraṇa, am, n.* the act of sprinkling ghee, besprinkling.

*Abhi-ghārita, as, ā, am,* sprinkled (as ghee), dropped upon.

*Abhi-ghārya, as, ā, am,* to be sprinkled.

**अभिकृष** *abhi-ghrā, cl. 1. P. -jighrati, -ghrātum,* to snuffle, smell at; to bring the nose close to another's forehead in caressing, or as a token of affection.

**अभिकृष** *abhi-čaksh, cl. 2. A. -čashte, -aṣtum,* to look at, view, perceive; to oversee; to cast a kind or gracious look upon any one; to address, to assail with harsh language; to call.

*Abhi-čakshaṇa, am, n., Ved.* caution, means of defence; magic remedy; (*ā*), f., Ved. viewing, indicating (?).

*Abhi-čakshya, as, ā, am,* to be spoken of everywhere.

**अभिकृष** *abhi-čar, cl. 1. P. -čarati, -ritum, Ved. -ritave, -vai, -rase, -radhyai,* to act wrongly towards any one; to be faithless (as a wife); to charm, enchant, exorcise; to possess.

*Abhi-čara, as, m.* a servant.

*Abhi-čaraṇa, am, n.* enchanting, exorcising.

*Abhi-čaraṇi, as, ā, am,* fit for enchanting or exorcising.

*Abhi-čarat, an, antī, at,* employing spells or enchantments.

*Abhi-čaritu, us, f., Ved.* enchanting. — *Abhi-čaritos,* to enchant.

*Abhi-čāra, as, m.* exorcising, incantation, employment of spells for a malevolent purpose; magic, one of the Upapātakas or minor crimes. — *Abhičāra-kalpa, as, m.* title of a work on incantations, belonging to the Atharva-veda. — *Abhičāra-ṣvara, as, m.* a fever caused by magical spells. — *Abhičāra-mantra, as, m.* a formula or prayer for working a charm, an incantation. — *Abhičāra-yujia* or *abhičāra-homa, as, m.* a sacrifice for the same purpose.

*Abhi-čāraka, as, ikā, am,* or *abhi-čārin, ī, inī, ī,* enchanting, exorcising, conjuring; a conjurer, a magician.

*Abhi-čāraṇi, as, ā, am,* enchanted, charmed.

*Abhi-čārta, as, ā, am,* enchanted, charmed.

अभिचाकशीति *abhi-čakašiti*. See *abhi-čākāś*, p. 61, col. 1.

अभिचिन्त *abhi-čint*, cl. 10. P. *-čintayati*, *-yitum*, to reflect on.

अभिचिह्नय *abhi-čihnaya*, nom. P. *-čihnayati*, *-yitum*, to mark, characterize.

अभिचुद *abhi-čud*, Caus. P. *-čodayati*, *-yitum*, to impel, drive; to inflame, animate, embolden; to invite; to fix, settle; to announce, inquire for.

अभिचैद्य *abhi-čaidya*, as, m., N. of Śiśupāla.

अभिच्छद *abhi-čhad* (*-čhad*), cl. 10. P. *-čhādāyati* or *-čhadāyati*, *-yitum*, to cover over.

अभिच्छायम् *abhi-čchāyam*, ind., Ved. in darkness.

अभिजग्मिवस् *abhi-jagmivas*, *vān*, *mushī*, *vat*, perf. part. of *abhi-gam*, q. v., p. 61, col. 2.

अभिजन् *abhi-jan*, cl. 4. A. *-jāyate*, *-janitum*, to be born for or to; to claim as one's birth-right; to be born or produced; to be reproduced or born again; to become.

*Abhi-ja*, as, ā, am, produced all around. *Abhi-jana*, as, m. family, race; descendants; ancestors; noble descent; the bead or ornament of a family; native country; fame, notoriety. = *Abhijana-vat*, ā, ati, ab, of noble descent.

*Abhi-janitu*, us, f., Ved. the being born or produced. = *Abhi-jantus*, to produce.

*Abhi-jāta*, as, ā, am, produced all around; born in consequence of; born, produced; noble, well-born; obtained by birth, inbred; fit, proper; wise, learned; handsome; (am), n. nativity. = *Abhijāta-tā*, f. high birth, nobility.

*Abhi-jāti*, is, f. descent, birth.

अभिजप *abhi-jap*, cl. 1. P. *-japati*, *-pitum*, to mutter over or whisper to.

अभिजम् *abhi-jabh*, Intens., Ved. *-jajabh-yate*, to try to swallow, open the mouth to do so.

अभिजल्प *abhi-jalp*, cl. 1. P. *-jalpati*, *-pitum*, to address, to accompany with remarks; to advocate, to settle by conversation.

अभिजि *abhi-ji*, cl. 1. P. *-jayati*, *-jetum*, to conquer completely, to acquire by conquest: Desid. *jigīshati*, to try to win, to attack.

*Abhi-jaya*, as, m. conquest, complete victory.

*Abhi-jit*, t, t, t, victorious; born under the constellation Abhijit; (t), m., N. of Vishnu; of a Soma sacrifice, part of the great sacrifice Gavām-ayana; N. of a son of Punarvasu, or of his father; (t), f., N. of a star (α Lyrae); one of the Nakshatras or lunar mansions; (t), n. the eighth Muhūrta of the day; midday. = *Abhijin-muhūrta*, as, m. the eighth Muhūrta, or period comprising twenty-four minutes before and twenty-four after midday.

*Abhi-jita*, as, m., N. of an asterism.

*Abhi-jiti*, is, f., Ved. victory, conquest.

अभिजिघ्रण *abhi-jighraṇa*, am, n. the act of smelling at or touching the forehead of another with the nose. See *abhi-ghrā*, p. 61, col. 3.

अभिजुष् *abhi-jush*, cl. 6. A., or Ved. P. *-jushate*, *-ti*, *-joshitum*, to visit, to frequent, to be pleased with, to be contented with, to like.

*Abht-jushṭa*, as, ā, am, visited, frequented, surrounded by, possessed of.

अभिजृम्भ *abhi-jṛimbh*, cl. 1. A. *-jṛimbhate*, *-bhītum*, to open the mouth wide (for swallowing).

अभिज्ञा *abhi-jñā*, cl. 9. P. A. *-jñāti*, *-nīte*, *-jñātum*, to recognize, perceive, know, be or become aware of; to acknowledge, agree to, own.

*Abhi-jña*, as, ā, am, knowing, skilful, clever; (with gen.) one who understands or is conversant with;

(ā), f. remembrance, recollection, recognition; supernatural science or faculty, of which five are enumerated, viz. 1. taking any form at will; 2. hearing to any distance; 3. seeing to any distance; 4. penetrating men's thoughts; 5. knowing their state and antecedents.

*Abhi-jñāna*, am, n. remembrance, recollection; knowledge; ascertainment; a sign or token of remembrance. = *Abhijñāna-patra*, am, n. certificate. = *Abhijñāna-sakuntala*, am, n. title of a play of Kālidāsa, i. e. (the *nāṭaka* or play) on the subject of 'token-(recognized)-Sakuntalā.'

*Abhi-jñāpaka*, as, ikā, am, making known, informing.

*Abhi-jñāya*, ind. having recognized.

अभिजु *abhi-jñu*, ind., Ved. on the knees, up to the knees.

अभिज्वल *abhi-jval*, cl. 1. P. *-jvalati*, *-litum*, to blaze forth, burst into flame.

अभिडीन *abhi-ḍina*, am, n. (rt. *ḍi*), act of flying towards.

अभितंस *abhi-tans*, cl. 1.10. P., Ved. *-tansati*, *-situm*, *-sayati*, *-yitum*, to shake out of, to rob.

अभितड् *abhi-taḍ*, cl. 10. P. *-tādayati*, *-yitum*, to thump, hit, knock, beat, wound, bruise; (in astron.) to eclipse the greater part of a disk.

*Abhi-tāḍita*, as, ā, am, knocked, struck.

अभितान् *abhi-tan*, cl. 8. P. *-tanoti*, *-nitum*, to stretch or spread in front of or across or over; to place in front of.

अभितप *abhi-tap*, cl. 1. P. *-tapati*, *-ptum*, to irradiate with heat, to heat; to pain, distress: Pass. *-tapyate*, to suffer intensely: Caus. *-tāpayati*, *-yitum*, to distress.

*Abhi-tapta*, as, ā, am, scorched, burnt, afflicted.

*Abhi-tāpa*, as, m. extreme heat; agitation, affliction, emotion; great pain.

अभितराम् *abhi-tarām*, ind. (compar. fr. *abhi*), nearer to.

अभितर्ज *abhi-tarj*, cl. 1. P. or poet. A. *-tarjati*, *-te*, *-jitum*; cl. 10. P. or poet. A. *-tarjayati*, *-te*, *-yitum*, to scold, abuse.

अभितस् *abhi-tas*, ind. (Lat. *apud*, Eng. *about*), near to, towards; near, in the proximity or presence; (with acc.) on both sides; before and after; on all sides, everywhere, about, round; quickly; entirely. = *Abhito-bhāva*, as, m. the state of being on both sides. = *Abhito-rātram*, ind., Ved. near the night, i. e. either just at the beginning or end. = *Abhito-sthi* ('*tas-as*'), is, is, i, surrounded by bones.

अभितास *abhi-tāma*, as, ā, am, dark-red, very red, murky-coloured.

अभित्गमरश्मि *abhi-tigmarāśmi*, ind. towards the sun.

अभितृद् *abhi-trid*, cl. 7. P., Ved. *-trīṇatti*, *-tarditum*, to burst open; to let out; get at, procure.

अभितृप् *abhi-trip*, Caus. P. *-tarpayati*, *-yitum*, to satiate, refresh.

*Abht-tripta*, as, ā, am, satiated, refreshed.

अभितृ *abhi-tri*, cl. 1. P. *-tarati*, *-ritum* or *-ritum*, to overtake, get up to.

अभित्ति *a-bhitti*, is, f. not splintering or breaking.

अभित्त्वर *abhi-tvar*, cl. 1. A. *-tvarate*, *-ritum*, to be in haste.

अभित्त्स *abhi-tsar*, cl. 1. P., Ved. *-tsarati*, *-ritum*, to catch, entrap.

अभिदक्षिणम् *abhi-dakṣiṇam*, ind. to or towards the right.

अभिदधत् *abhi-dadhat*, at, ati, at, address-ing. See I. *abhi-dhā* below.

अभिदर्शन *abhi-daršana*. See *abhi-driś* below.

अभिदष्ट *abhi-dashṭa*, as, ā, an (rt. *daṣṭ*), bitten.

अभिदह *abhi-dah*, cl. 1. P. *-dahati*, *-dag-dhum*, to singe, burn.

अभिदा *abhi-dā*, cl. 3. P. *-dadāti*, *-dātum*, to give, bestow (for a purpose).

*Abhi-dāpana*, am, n. the being trampled on by elephants as a punishment (?).

अभिदास *abhi-dās*, cl. 1. P., Ved. *-dāsati*, *-situm*, to consider and treat as an enemy.

अभिदिग्ध *abhi-digdha*, as, ā, am (rt. *dih*), besmeared, especially with poison.

अभिदिप्सु *abhi-dipsu*, us, us, u (*dips*, Desid. of rt. *dambh*), Ved. wishing to deceive, inimical, cunning.

अभिदिश *abhi-diś*, cl. 6. P. *-diśati*, *-deshtum*, to point out.

*Abhi-diśṭa*, as, ā, am, pointed out.

अभिदुष् *abhi-dush*, cl. 10. or Caus. P. *-dūshayati*, *-yitum*, to contaminate, to wound.

*Abhi-dushṭa*, as, ā, am, contaminated, polluted. = *Abhi-dūshita*, as, ā, am, wounded, injured.

अभिदूति *abhi-dūti*, ind. to or towards a female messenger.

अभिदृश *abhi-driś*, cl. 1. P. *-paśyati*, *-dra-shṭum*, to look at: Caus. P. *-darsayati*, *-yitum*, to show, point out; to show one's self, i. e. appear: Pass. *-driśyate*, to be visible, be in view, appear; to be considered or thought.

*Abhi-daršana*, am, n. seeing; becoming visible, appearance.

अभिद्यु *abhi-dyu*, us, us, u, Ved. directed to heaven, tending or going to heaven; heavenly, bright; (us), m. a half month.

अभिद्युत् *abhi-dyut*, cl. 1. A. *-dyotate*, *-titum*, to burn.

अभिद्रु *abhi-dru*, cl. 1. P. and poet. A. *-dravati*, *-te*, *-drotum*, to run up to or near; to attack, overrun, infest.

*Abhi-druta*, as, ā, am, run towards, attacked.

*Abhi-drutya*, ind. having attacked.

अभिद्रुह 1. *abhi-druh*, cl. 4. P. *-druhyati*, *-drogdhum*, *-droḍhum*, to hate, seek to injure or maliciously assail.

*Abhi-druyḍha*, as, ā, am, injured, oppressed.

2. *abhi-druh*, *-dhruk*, k, k, Ved. seeking to injure, inimical, cunning.

*Abhi-druhyamāna*, as, ā, am, being injured or oppressed.

*Abht-droha*, as, m. injuring, hurting, oppression, cruelty.

अभिधन्व *abhi-dhanv*, cl. 1. P. A., Ved. *-dhanvati*, *-te*, *-vitum*, to come up in haste.

अभिधर्म *abhi-dharma*, as, m. the supreme truth according to the Buddhists, the dogmas of Buddhist philosophy or metaphysics. = *Abhidharma-kośa*, as, m. title of a work on the preceding. = *Abhidharma-pitaka*, as, m. 'basket of metaphysics,' title of that section of Buddhist writings which contains the *abhi-dhārma*.

अभिधरषण *abhi-dharṣana*, am, n. (rt. *dhrīṣh*), possession by demonic spirits.

*Abht-dhrīṣṭu*, us, us, u, Ved. overpowering, subduing (with acc.).

अभिधा 1. *abhi-dhā*, cl. 3. P. A. *-dadhāti*,

*-dhatte, -dhātum*, to set forth, explain, tell, speak to, address, say, name; A. Ved. to receive; P. (corruption of *abhi-dhāvati*!), to assail: Pass. *-dhīyate*, to be named or called.

2. *abhi-dhā*, f. name, appellation; the literal power or sense of a word; a word, sound; (*ās, ās*), m. f., Ved. naming; praised; invoked (?). — *Abhidhā-dhvaṣṭin, ī, inī, ī*, losing one's name. — *Abhidhā-mūla, as, ā, am*, founded on the literal meaning of a word.

*Abhi-dhātavya, as, ā, am*, to be told or named, to be manifested.

*Abhi-dhāna, am, n.* telling, naming, speaking, speech, manifesting; (*as, am*), m. n. a name, title, appellation, expression, word; a vocabulary, a dictionary. — *Abhidhāna-śintāmaṇi, is, m.* title of Hema-çandra's vocabulary of synonyms (the jewel that gives every word that can be imagined). — *Abhidhāna-tva, am, n.* the state of being used as a name or expression. — *Abhidhāna-mālā, f.* a dictionary. — *Abhi-dhāna-ratnamālā, f.* title of Halāyudha's vocabulary.

*Abhi-dhānaka, am, n.* a sound, a noise.

*Abhi-dhāni, f., Ved.* a halter, a rope.

*Abhi-dhāniya, as, ā, am*, to be named.

*Abhi-dhāya, ind.* having said, having called.

*Abhi-dhāyaka, as, ikā, am, or abhi-dhāyin, ī, inī, ī*, naming, expressing, expressive of, denominating; telling, speaking. — *Abhidhāyaka-tva, am, n.* the state of being expressive.

*Abhi-dhāyam, ind.* expressing.

*Abhi-dhātā, f.* desire of expressing or naming.

*Abhi-dhēya, as, ā, am*, to be named or mentioned; to be expressed, to be spoken of; (*am*), n. signification, meaning. — *Abhidhēya-rahita, as, ā, am*, having no sense or meaning, unmeaning, nonsensical.

*Abhi-dhita, abhi-dhiti.* See s. v. below.

**अभिधाव्** *abhi-dhāv*, cl. 1. P. A. *-dhāvati, -te, -vitum*, to run up towards, to rush upon, attack.

*Abhi-dhāvaka, as, ikā, am*, running up, hastening towards, assailing; an assailant.

*Abhi-dhāvana, am, n.* running up, pursuit, chase, attack.

**अभिध्** *abhi-dhri*, Caus. P. *-dhārayati, -yitum*, to uphold, maintain.

**अभिध्यै** *abhi-dhyai*, cl. 1. P. *-dhyāyati, -dhyātum*, to consider, reflect, meditate upon.

*Abhi-dhyā, f.* coveting another's property; desire, wish, longing for in general.

*Abhi-dhyāna, am, n.* desiring, longing for; wish; meditation, profound thought.

*Abhi-dhyāyā, an, anī, at*, coveting, desiring.

*Abhi-dhyāyamāna, as, ā, am*, being meditated on.

**अभिध्वन्** *abhi-dhvan*, cl. 1. P. *-dhvanati, -nitum*, to resound, shout.

**अभिध्वा** *abhi-naksh*, cl. 1. P. *-nakshati, -kshatum*, to encompass; Ved. to bring, to approach, come to, arrive at.

**अभिध्वाद्** *abhi-nad*, cl. 1. P. *-nadati, -ditum*, to sound towards a person (with acc.); to sound, raise a noise: Caus. *-nādayati, -yitum*, to cause to sound, fill with noise: Pass. to resound.

**अभिध्वाद्** *abhi-naddha, as, ā, am* (rt. *nah*), bound, tied round, fastened on or upon. — *Abhi-naddhāksha* (*°dha-ak°*), *as, ī, am*, blindfold.

**अभिध्वाद्** *abhi-nand*, cl. 1. P. A. *-nandati, -te, -ditum*, to rejoice at, salute, welcome, address, congratulate; to praise, applaud, approve, respect, care for; to acknowledge: Caus. *-nandayati, -yitum*, to gladden.

*Abhi-nanda, as, m.* rejoicing, delighting; applauding; wish, desire; N. of a commentator or commentary on the Amara-kosha; N. of another author; (*ā*), f. delight, wish.

*Abhi-nandana, am, n.* delighting, rejoicing; praising, applauding, approving; wish, desire; (*as*), m. the fourth Jaina Arhat of the present Avastarpiṇī.

*Abhi-nandaniya* or *1. abhi-nandya, as, ā, am*, to be acknowledged or applauded.

*Abhi-nandita, as, ā, am*, delighted, made happy, saluted, applauded, &c.

*Abhi-nandin, ī, inī, ī*, rejoicing at, wishing, desiring, &c.

2. *abhi-nandya, ind.* having rejoiced at, having gladdened.

**अभिध्वाद्** *abhi-nabhyam*, ind., Ved. towards the clouds or heaven.

**अभिध्वाद्** *abhi-nam*, cl. 1. P. *-namati, -nantum*, to bow, bend, curve; to turn towards a person.

*Abhi-nata, as, ā, am*, bent, inclined.

*Abhi-namra, as, ā, am*, bent, deeply bowed or curved.

**अभिध्वाद्** *abhi-naya*. See 1. *abhi-nī*, p. 64.

**अभिध्वाद्** *abhi-nard*, cl. 1. P., ep. also A. *-nardati, -te, -ditum*, to roar towards.

**अभिध्वाद्** *abhi-nava, as, ā, am*, quite new or young, very young, fresh; not having experience.

— *Abhinava-çandrārgha-vidhī* (*°ra-ar°*), *is, m.* a ceremony performed at the time of the new moon.

— *Abhinava-yawana, as, ā, am*, youthful. — *Abhinava-vaityākaraṇa, as, m.* one who has just begun grammar. — *Abhinavodbhīd* (*°ra-ud°*), *t, m.* a new bud.

*Abhinavi-bhū, cl. 1. P.* *-bhavati, -vitum*, to become new. — *Abhinavi-bhūta, as, ā, am*, renewed.

**अभिध्वाद्** *abhi-naś*, cl. 1. P. A., Ved. *-naśati, -te, -situm*, to attain, seize; to assail.

**अभिध्वाद्** *abhi-nah*, cl. 4. P. A. *-nahyati, -te, -naddhum*, to bind up (as the eyes).

*Abhi-nahana, am, n.* a bandage (especially over the eyes.)

**अभिध्वाद्** *abhi-nāsikāvivaram*, ind. to the opening of the nose.

**अभिध्वाद्** *abhi-niṣ-ṣtan* (*-nir-ṣtan*), cl. 1. P. *-ṣtanati, -nitum*, to sound.

*Abhi-niṣṭhāna, as, m.* a sound which dies away; the Visarga; a letter of the alphabet.

**अभिध्वाद्** *abhi-ni-kram*, cl. 1. P. A., cl. 4. P. *-krāmati, -kramate, -krāmyati, -kramitum*, to tread down.

**अभिध्वाद्** *abhi-ni-gad*, cl. 1. P. *-gadati, -ditum*, to speak to.

**अभिध्वाद्** *abhi-nidhana, am, n.*, N. of certain verses of the Sāma-veda.

**अभिध्वाद्** *abhi-nidhāna, am, n.* putting on; an euphonic suppression or weakening (in the pronunciation of words), especially the suppression of an initial *a* after *e, o*.

*Abhi-nidhāyamāna, as, ā, am*, being suppressed.

**अभिध्वाद्** *abhi-ni-dhyai*, cl. 1. P. *-dhyāyati, -dhyātum*, to investigate.

**अभिध्वाद्** *abhi-ni-nī*, cl. 1. P. A. *-nayati, -te, -netum*, to pour out (water &c.) upon.

**अभिध्वाद्** *abhi-ni-nṛit*, cl. 4. P., Ved. *-nṛityati, -nṛitum*, to accomplish step by step, repeat separately.

**अभिध्वाद्** *abhi-ni-pat*, Caus. P. *-pātayati, -yitum*, to throw down.

**अभिध्वाद्** *abhi-ni-pīd*, cl. 10. P. *-pīdayati, -yitum*, to press, squeeze, trouble.

*Abhi-nipīdita, as, ā, am*, exceedingly pained, tormented.

**अभिध्वाद्** *abhi-ni-mloc*, cl. 1. P. *-mlocati, -citum*, to set (as the sun) upon a person (while some act is being done by him).

**अभिध्वाद्** *abhi-niyukta, as, ā, am* (rt. *yuj*), occupied in.

**अभिनिर्गम** *abhi-nir-gam*, cl. 1. P. *-gacchati, -gantum*, to go out, go away from.

**अभिनिर्जित** *abhi-nirjita, as, ā, am* (rt. *jī*), conquered.

**अभिनिर्मुक्त** *abhi-nir-mud* (*-nir-mud*), cl. 6. P. A. *-ṇudati, -te, -ṇottum*, to drive out, frighten away, remove.

**अभिनिर्दिश** *abhi-nir-diś*, cl. 6. P. *-diśati, -deshṭum*, to point out, indicate, appoint, characterize.

**अभिनिर्भर्त्से** *abhi-nir-bharts*, cl. 10. A. or P. *-bhartsayate, -ti, -yitum*, to scold, threaten.

**अभिनिर्मित** *abhi-nirmita, as, ā, am* (rt. *mā*), made, created.

**अभिनिर्मुक्त** *abhi-nirmukta, as, ā, am* (rt. *muç*), left, quitted (by the sun when it sets), i. e. one asleep at sunset.

**अभिनिर्गम** *abhi-nir-yā*, cl. 2. P. *-yāti, -tum*, to march on.

*Abhi-niryāṇa, am, n.* march of an assailant, invasion.

**अभिनिर्वृत्त** *abhi-nirvṛtta, as, ā, am*, accomplished.

*Abhi-nirvṛttī, ts, f.* accomplishment.

**अभिनिर्वर्त** *abhi-nivarta, as, m.* turning towards; (*am*), ind. having turned towards.

**अभिनिर्विष** *abhi-ni-viś*, cl. 1. A. *-viśate, -veshṭum*, to enter into possession of; to sit down in or be settled in, to occupy: Caus. *-veśayati, -yitum*, to make one enter into or sit down, apply, &c.

*Abhi-nivishṭa, as, ā, am*, well versed or proficient in, conversant or familiar with; intent on; attentive, engrossed; endowed with; determined; (*am*), n. persevering. — *Abhinivishṭa-tā, f.* state of being so.

*Abhi-niveśa, as, m.* application, perseverance, intentness, study, affection, devotion; determination to effect a purpose or attain an object; tenacity, adherence; ignorant fear causing death (?).

*Abhi-niveśita, as, ā, am*, made to enter into, plunged into.

*Abhi-niveśin, ī, inī, ī*, intent upon, devoted to, determined.

**अभिनिश्चिन्त** *abhi-niśṭita, as, ā, am* (rt. *ṭi*), quite convinced of.

**अभिनिष्कारिन्** *abhi-niś-kārin, ī, inī, ī* (rt. *kṛi*), Ved. intending anything evil against, injuring.

*Abhi-niśkṛita, as, ā, am*, directed against (as an evil action).

**अभिनिष्काम** *abhi-niś-kram* (*-niś-kram*), cl. 1. P. A., cl. 4. P. *-krāmati, -kramate, -krāmyati, -kramitum*, to go out or forth, to lead towards.

*Abhi-niśkramāṇa, am, n.* going forth; (with Buddhists) leaving the house in order to become an anchorite.

*Abhi-niśkṛānta, as, ā, am*, gone out or forth.

**अभिनिष्पत्ति** *abhi-niś-pat* (*-niś-pat*), cl. 1. P. *-patati, -titum*, to fly away, rush out; to spring forth, shoot forth.

*Abhi-niśpatana, am, n.* issuing, sallying.

**अभिनिष्पद्** *abhi-niś-pad* (*-niś-pad*), cl. 4. A. *-padate, -pattum*, to come to; to enter into, become (with acc.); to appear: Caus. *-pādayati, -yitum*, to bring to, help to.

*Abhi-niśpatti, is, f.* completion, end, termination; appearance (?).

*Abhi-nishpanna*, as, ā, am, finished, completed.  
अभिनिहव *abhi-nihava*, as, m. (rt. *hnu*), denial.

अभिनी 1. *abhi-nī*, cl. 1. P. *-nayati*, *-netum*, to bring near, conduct towards, adduce, introduce, quote; represent dramatically, act.

*Abhi-naya*, as, m. indication of a passion or purpose by look, gesture, &c.; acting, dramatic action expressive of sentiment, dramatic personification.

*Abhi-nīta*, as, ā, am, brought near, adduced; performed; highly finished or ornamented; fit, proper; friendly, kind, patient; impatient, passionate (?).

*Abhi-nīti*, is, f. gesture, expressive gesticulation; friendship, civility, kindness.

*Abhi-nīyamāna*, as, ā, am, being brought near, &c.

*Abhi-netarya* or *abhi-neya*, as, ā, am, to be represented dramatically.

*Abhi-netri*, tā, trī, m. f. an actor, an actress.

अभिनी 2. *abhi-nī* (*abhi-nī-i*), cl. 2. P. *-nyeti*, *-tum*, to go in to, to approach a woman.

अभिनील *abhi-nīla*, as, ā, am, very black, very dark.

अभिनु 1. *abhi-nu*, cl. 2. 6. P. *-nauti*, *-nawati*, *-nawitum* or *-nawitum*, to extol, praise.

अभिनु 2. *abhi-nu*, cl. 1. A., Ved. *-navate*, to turn one's self towards.

अभिनुद् *abhi-nud*, cl. 6. P. A. *-nudati*, *-te*, *-notum*, to push, press: Caus. *-nodayati*, *-yitum*, to excite, to spur or urge on.

अभिन्न *a-bhinna*, as, ā, am (rt. *bhid*), uncut, unbroken; unchanged, unaltered, not different; undivided, one; same, identical; (*as*), m. an integer, a whole number (in arithmetic).—*Abhinna-tā*, f. wholeness, identity.—*Abhinna-parikarmāṣṭaka* ("ma-ash"), am, a. eight processes in working integers or whole numbers.—*Abhinna-man* ("na-āt"), ā, ā, a, of undaunted spirit, firm.

अभिन्वस *abhi-ny-as* (*-ni-as*), cl. 4. P. *-asyati*, *-situm*, to depress.

*Abhi-nyāsa*, as, m. a kind of fever.

अभिन्वज् *abhi-ny-ubj* (*-ni-ubj*), cl. 6. P. *-ubjati*, *-jitum*, to press down, to hold down.

अभिपच *abhi-pac*, cl. 1. P. A. *-pacati*, *-te*, *-paktum*, to boil up (as milk).

अभिपठित *abhi-pāṭhita*, as, ā, am; denominated, named.

अभिपत् 1. *abhi-pat*, cl. 1. P. *-patati*, *-titum*, to fly near, hasten near; to assail; to fall down, fall; to fall into, come into; to overtake in flying: Caus. *-pātayati*, *-yitum*, to throw on or down.

*Abhi-pātana*, am, n. approaching, assailing, seizing; falling into.

अभिपत् 2. *abhi-pat*, cl. 4. A., Ved. *-patyate*, to be master or lord over, to possess.

अभिपद् *abhi-pad*, cl. 4. A. *-padyate*, *-patum*, to draw near, approach; to come up (as an auxiliary), assist; to honour; to seize, catch, overpower, master; to take possession of; to accept; to undertake, devote one's self to anything.

*Abhi-patti*, is, f. drawing near, approaching.

*Abhi-panna*, as, ā, am, gone near; approached, obtained; flown, fugitive; seeking refuge; subdued; unfortunate, calamitous; guilty; removed to a distance, dead.

अभिपद् *abhi-padma*, as, ā, am, exceedingly handsome (lit. superior to the lotus).

अभिपरिलान *abhi-pariglāna*, as, ā, am (rt. *glai*), tired, exhausted.

अभिपरिष्णु *abhi-pari-plu*, cl. 1. A. *-plavate*,

*-plotum*, to stream or flow so as to inundate, to overflow.

*Abhi-pariplutā*, as, ā, am, overwhelmed, overflowed, filled with; shaken; attacked, affected by.

अभिपरिवृञ्ज *abhi-pari-shvañj* (*-svañj*), cl. 1. A. *-shvajate*, *-shvanktum*, to embrace.

अभिपरीत *abhi-parīta*, as, ā, am (rt. *i* with *abhi-pari*), surrounded, overpowered by, overwhelmed with.

अभिपरे *abhi-pare* (*-parā-i*), cl. 2. P. *-paraiti*, *-tum*, to go away towards.

अभिपर्ये *abhi-parye* (*-pari-ā-i*), cl. 2. P. *-paryaiti*, *-tum*, to go about; glide away, pass away.

अभिपा 1. *abhi-pā*, cl. 1. P. *-pibati*, *-pātum*, to drink of.

*Abhi-pīta*, as, ā, am, watered (as cattle), filled with drink.

अभिपा 2. *abhi-pā*, cl. 2. P. *-pāti*, *-tum*, to protect: Caus. P. *-pālayati*, *-yitum*, to protect, to assist.

अभिपित्त *abhi-pitva*, am, n. (for *abhi-apitva*, fr. obs. rt. *ap*; see *apa-pitva*), Ved. approaching, visiting, putting up (for the night at an inn), close or departure of day, evening; dawn; sacrifice.

अभिपीड *abhi-pīd*, cl. 10. P. *-pīdayati*, *-yitum*, to oppress, torment, afflict.

*Abhi-pīḍita*, as, ā, am, harassed.

अभिपुष् *abhi-puṣh*, Caus. P. *-pothayati*, *-yitum*, to throw with violence; dash against.

अभिपुष्प *abhi-puṣpa*, as, ā, am, covered with flowers; (*am*), n. an excellent flower.

अभिपू *abhi-pū*, cl. 1. A., Ved. *-pavate*, *-vitum*, to be cleared, to flow purified towards or for; to blow against; to make bright, glorify.

अभिपूज् *abhi-pūj*, cl. 10. P. *-pūjayati*, *-yitum*, to honour, approve, assent to.

*Abhi-pūjita*, as, ā, am, honoured; approved.

*Abhi-pūjyamāna*, as, ā, am, being greatly revered.

अभिपूर्वम् *abhi-pūrvam*, ind. one after the other.

अभिपृण् *abhi-priṇ*, cl. 6. P. *-priṇati*, *-partum*, to be filled; to be glad.

अभिपृ *abhi-pri*, cl. 3. 9. P. *-piparti*, *-priṇāti*, *-paritum* or *-ritum*, to fill: Pass. *-pūryate*, to fill one's self, become full: Caus. *-pūrayati*, *-yitum*, to fill, make full; to load with, cover with; to present with; to master completely.

*Abhi-pūraṇa*, am, n. filling.

*Abhi-pūrṇa*, as, ā, am, full of (with inst. or gen.); filled; fraught; laden.

अभिप्यै *abhi-pyayai*, cl. 1. A., Ved. *-pyāyate*, *-pyāyātum* or *-pyāyitum*, to swell, to abound with.

अभिप्रकम्प *abhi-pra-kamp*, Caus. P. *-kampayati*, *-yitum*, to stir, allure.

अभिप्रकाश *abhi-pra-kāś*, cl. 1. 4. A. *-kāśate*, *-kāśyate*, *-situm*, to become visible, to show one's self.

अभिप्रक्रम् *abhi-pra-kram*, cl. 1. P. A., cl. 4. A. *-krāmāti*, *-kramate*, *-krāmyati*, *-krāmitum*, to go up to, approach.

अभिप्रक्षर *abhi-pra-kshar*, cl. 1. P. A. *-ksharati*, *-te*, *-ritum*, Ved. *-radhyai*, to stream towards a place.

अभिप्रक्षल् *abhi-pra-kshal*, cl. 10. P. *-kshālayati*, *-yitum*, to clean thoroughly, polish up.

अभिप्रगाह *abhi-pra-gāh*, cl. 1. A. *-gāhate*,

*-hītum*, *-gādhum*, to penetrate, dip or plunge into, join: Caus. *-gāhayati*, *-yitum*, to immerse, dip.

अभिप्रगै *abhi-pra-gai*, cl. 1. P. *-gāyati*, *-gātum*, to begin to praise.

अभिप्रचक्ष *abhi-pra-śaksh*, cl. 2. A., Ved. *-śakṣte*, *-śkṣtum*, to throw light upon; to see (?).

अभिप्रचुद् *abhi-pra-śud*, Caus. P. *-śodayati*, *-yitum*, to impel, induce, persuade.

अभिप्रच्यु *abhi-pra-śyu*, cl. 1. A. *-śyavate*, *-śyotum*, to move towards, arrive at.

अभिप्रश् *abhi-praśh*, cl. 6. P. *-priśhchati*, *-prashṣtum*, to ask or inquire after.

अभिप्रजन् *abhi-pra-jan*, Caus. P. *-janayati*, *-yitum*, to beget for (a purpose).

अभिप्रज्वल् *abhi-pra-jval*, cl. 1. P. *-jvalati*, *-litum*, to flare up.

अभिप्रणक्ष *abhi-pra-ṇaksh* (*-naksh*), cl. 1. P., Ved. *-ṇakshati*, *-shṣtum*, to overpower.

अभिप्रणद् *abhi-pra-ṇad* (*-nad*), cl. 1. P. A. *-ṇadati*, *-te*, *-ditum*, to shout at, to scream; to begin to roar or sound.

अभिप्रणम् *abhi-pra-ṇam* (*-nam*), cl. 1. P. A. *-ṇamati*, *-te*, *-ṇantum*, to bow before (with dat. or acc.).

*Abhi-praṇata*, as, ā, am, bent, bowing before.

अभिप्रणो *abhi-pra-ṇi* (*-ṇi*), cl. 1. P. *-ṇayati*, *-ṇetum*, to lead forth; bring towards.

*Abhi-praṇaya*, as, m. propitiation; affection, favour.

*Abhi-praṇīta*, as, ā, am, brought, attracted; consecrated; invoked, propitiated.

अभिप्रणु *abhi-pra-ṇu* (*-nu*), cl. 2. 6. P., Ved. *-ṇauti*, *-ṇawati*, *-ṇawitum* or *-ṇawitum*, to praise highly, extol.

अभिप्रतप्त *abhi-pratapta*, as, ā, am (rt. *tap*), intensely heated; dried up; exhausted with pain or fever.

अभिप्रतारिन् *abhi-pratārin*, ī, m., N. of a descendant of Kaksha-sena.

अभिप्रतिगृ *abhi-prati-grī*, cl. 9. P. A. *-grīṇāti*, *-ṇīte*, *-garitum* or *-ritum*, to call out to; to welcome; to answer in singing; to assent.

अभिप्रतिपद् *abhi-prati-pad*, cl. 4. A. *-padayate*, *-pattum*, to begin with or at.

अभिप्रतिपिष् *abhi-prati-piṣh*, cl. 7. P., Ved. *-piṣhāṣṭi*, *-peṣṣtum*, to dash or crush out.

अभिप्रत्यवे *abhi-praty-ave* (*-prati-ava-i*), cl. 2. P. *-pratyaraiti*, *-tum*, to step down towards.

अभिप्रत्ये *abhi-praty-e* (*-prati-ā-i*), cl. 2. P. *-pratyaiti*, *-tum*, to come back towards, return.

अभिप्रथन *abhi-prathana*, am, n. (rt. *prath*), spreading or extending over.

अभिप्रदक्षिणम् *abhi-pra-dakṣiṇam*, ind. to the right; (e. g. with *krī*, to circumambulate keeping the object on the right.)

अभिप्रदिश *abhi-pra-diś*, Caus. P. *-deśayati*, *-yitum*, to urge on.

अभिप्रदृग् *abhi-pra-driś*, cl. 1. P., Ved. *-pāsyati*, *-drasṣtum*, to look at, look out for.

अभिप्रदृ *abhi-pra-dri*, Pass. *-dīryate*, to be scattered or divided asunder.

अभिप्रपच *abhi-pra-pac*, cl. 1. P. A. *-pacati*, *-te*, *-paktum*, to cause to cook, ripen; to develop.

अभिप्रपद् *abhi-pra-pad*, cl. 4. A. *-padyate*,

-*pattum*, to come towards, enter, hasten towards, resort to (with acc.); to undertake.

*Abhi-prapanna*, *as, ā, am*, approached, attained.

**अभिप्रपीड** *abhi-pra-pīḍ*, Caus. P. -*pīḍayati*, -*yitum*, to cause pain, torture.

**अभिप्रपू** *abhi-pra-prī*, Pass. -*pūryate*, to be filled, fill one's self completely.

**अभिप्रभङ्गन्** *abhi-pra-bhaṅgin*, *ī, inī, i* (rt. *bhaṅj*), Ved. breaking completely.

**अभिप्रमन्द** *abhi-pra-mand*, cl. I. P., Ved. -*mandati*, -*ditum*, to gladden.

**अभिप्रमुर** *abhi-pra-mur*, *ūr, ūr, ūr*, Ved. (if fr. rt. *murch* or *mur*) completely raised, surrounded; (if fr. rt. *mṛṣ*) destroying (?).

**अभिप्रमृश** *abhi-pra-mṛś*, cl. 6. P., Ved. -*mṛśati*, -*marshṭum*, -*mraśṭum*, to offer, grant.

**अभिप्रया** *abhi-pra-yā*, cl. 2. P. -*yāti*, -*tum*, to march against.

*Abhi-prayāyam*, ind. by approaching, having approached.

**अभिप्रवृत्** *abhi-pra-vrit*, cl. I. A. -*vartate*, -*titum*, to advance up to; to flow or fall into; to become conversant with.

*Abhi-pravartana*, *am*, n. coming forth, flowing; advancing up to.

*Abhi-pravṛtta*, *as, ā, am*, advancing; occurring; occupied or engaged in.

**अभिप्रवृष** *abhi-pra-ṛiḥ*, Caus. P. -*vardh-ayati*, -*yitum*, to enlarge, render prosperous.

**अभिप्रवृष** *abhi-pra-ṛiḥ*, cl. I. P. -*varshati*, -*śhitum*, to pour down rain.

**अभिप्रशंस** *abhi-pra-śaṅs*, cl. I. P. -*śaṅsati*, -*śitum*, to praise highly.

**अभिप्रश्नन्** *abhi-praśnin*, *ī, inī, i* (rt. *praśh*), desirous of asking many questions.

**अभिप्रसद्** *abhi-pra-sad*, cl. I. P., Ved. -*sīdati*, -*sattum*, to come near, approach; Caus. P. -*sād-ayati*, -*yitum*, to propitiate, make happy, console.

**अभिप्रस्था** *abhi-pra-sthā*, cl. I. P. -*tishṭhati*, -*sthātum*, to step up towards.

**अभिप्रहत** *abhi-prahata*, *as, ā, am* (rt. *han*), struck at, hurt.

**अभिप्राण** *abhi-prāṇ* (-*pra-an*), cl. 2. P. -*prāṇīti*, -*ṇitum*, to exhale, breathe forth. *Abhi-prāṇana*, *am*, n. exhaling (opposed to *apānana*, q. v.).

**अभिप्रातर** *abhi-prātar*, ind., Ved. towards morning, early.

**अभिप्राप्** *abhi-prāp* (-*pra-āp*), cl. 5. P. -*prāpnoti*, -*ptum*, to reach, obtain, arrive at.

*Abhi-prāpta*, *as, ā, am*, reached, obtained, arrived. *Abhi-prāpti*, *is, f.* teaching, obtaining, arrival. *Abhi-prepsu*, *us, us, u*, desirous of gaining, &c.

**अभिप्राय** *abhi-prāya*. See *abhi-pre*.

**अभिप्रार्च** *abhi-prārc* (-*pra-arc*), cl. I. P. -*prārcati*, -*rcitum*, to celebrate in song.

**अभिप्रार्थ** *abhi-prārth* (-*pra-arth*), cl. 10. A. -*prārthayate*, -*yitum*, to long for, desire.

**अभिप्रास** *abhi-prās* (-*pra-as*), cl. 4. P. -*prāsyati*, -*prāsītum*, to throw on or upon.

**अभिप्रि** *abhi-prī*, *is, is, i*, Ved. gladdening, pleasing, gaining.

*Abhi-prīti*, *is, f.* rejoicing in; wish, desire.

**अभिप्रुष** *abhi-pruḥ*, cl. 5. A., I. P., Ved. -*pru-ṣhṇute*, -*pruṣhayati*, -*proshītum*, to sprinkle with.

**अभिप्रे** *abhi-pre* (-*pra-i*), cl. 2. P. -*praiti*,

-*tum*, to go near to, approach; to approach with one's mind, to think of, aim at, intend.

*Abhi-prāya*, *as, ā, am*, going near, approaching; aiming at; (*as*), m. aim, purpose, intention, wish, desire; goal; meaning, sense, reference.

*Abhi-preta*, *as, ā, am*, meant, intended; wished; accepted, approved; wishing, desirous.

*Abhi-pretya*, ind. aiming at, intending, meaning by.

**अभिप्रेक्ष** *abhi-preksh* (-*pra-iksh*), cl. I. A. -*prekshate*, -*śhitum*, to look at, to see, view.

*Abhi-prekshya*, ind. having looked at or towards.

**अभिप्रेप्सु** *abhi-prepsu*. See *abhi-prāp* above.

**अभिप्रेर** *abhi-prer* (-*pra-ir*), Caus. -*prerayati*, -*yitum*, to drive forward, impel towards; Pass. -*preryate*, to be impelled towards.

*Abhi-preryamāna*, *as, ā, am*, being driven towards.

**अभिप्रेष्** *abhi-presh* (-*pra-ish*), cl. 4. P. -*preshyati*, -*śhitum*, to summon, command.

**अभिप्रोक्ष** *abhi-prokshana*, *am*, n. (rt. *uksh*), sprinkling upon, affusion.

**अभिप्लु** *abhi-plu*, cl. I. A. -*plavate*, -*plotum*, to overflow, to overwhelm.

*Abhi-plava*, *as, m., N.* of a religious ceremony, performed as part of the sacrifice *Gavām-ayana*.

*Abhi-pluta*, *as, ā, am*, overflowed, overrun; filled with; overwhelmed, affected by, labouring under.

**अभिवल** *abhi-bala*, *am*, n. an agreement to meet at some place of rendezvous in disguise (the technical name of a dramatic scene in rhetoric).

**अभिवुद्धि** *abhi-buddhi*, *is, f.* a Buddhindriya or organ of apprehension.

**अभिमङ्ग** *abhi-bhaṅga*, *as, m.* (rt. *bhaṅj*), Ved. breaking down, one who destroys.

*Abhi-bhañjat*, *am, ati, at*, breaking down, &c.

**अभिमर्तु** *abhi-bhartṛi*, ind. to a lover, before a husband.

**अभिमर्त्स** *abhi-bharts*, cl. 10. A. P. -*bharts-ayate*, -*ti*, -*yitum*, to scold at, threaten so as to terrify.

**अभिभव** *abhi-bhava*. See *abhi-bhū* below.

**अभिभा** I. *abhi-bhā*, cl. 2. P. -*bhāti*, -*tum*, to glitter (around).

2. *abhi-bhā*, *f.*, Ved. apparition, phenomenon, inauspicious omen; state of being overpowered, calamity; act of overpowering, superiority. — *Abhibhāyatana* (*ḥbhā-āy*), *am*, n. abode of superiority; N. of the eight sources of superiority with Buddhists.

**अभिभार** *abhi-bhāra*, *as, ā, am*, very heavy.

**अभिभाष** *abhi-bhāsh*, cl. I. A. -*bhāshate*, -*śhitum*, to address, converse with, speak to, confess.

*Abhi-bhāshana*, *am*, n. the act of addressing or speaking to.

*Abhi-bhāshanāna*, *as, ā, am*, speaking to.

*Abhi-bhāshita*, *as, ā, am*, addressed, spoken to.

*Abhi-bhāshin*, *ī, inī, i*, addressing, speaking to.

*Abhi-bhāshya*, *as, ā, am*, to be addressed.

*Abhi-bhāshyamāna*, *as, ā, am*, being addressed.

**अभिभू** I. *abhi-bhū*, cl. I. P. -*bhavati*, -*vitum*, to overcome, overpower, predominate, conquer, surpass, overspread; to attack, defeat, humiliate.

*Abhi-bhava*, *as, ā, am*, overpowering; (*as*), m. addition; prevailing, overpowering, excessive power, predominance; defeat, subjugation; disregard, disrespect; humiliation, mortification, disgrace.

*Abhi-bhavana*, *am*, n. overpowering, overcoming.

*Abhi-bhavanīya*, *as, ā, am*, to be overcome or surpassed.

*Abhi-bhāvaka*, *as, ikā, am*, or *abhi-bhāvin*, *ī, inī, i*, or *abhi-bhāvuka*, *as, ā, am*, overpowering, surpassing, overspreading.

*Abhi-bhāvana*, *am*, n. causing to overcome, making victorious.

*Abhi-bhu*, *us*, or 2. *abhi-bhū*, *ūs, m.*, Ved. one who surpasses, a superior.

*Abhi-bhūta*, *as, ā, am*, surpassed, defeated, subdued, humbled; overcome, aggrieved, injured.

*Abhi-bhūti*, *is, f.* superior power, overpowering, defeating; disrespect, disgrace, humiliation; (*is, is, i*), Ved. overpowering, superior. — *Abhibhūty-ogas*, *as, n.*, Ved. superior power; (*ās, ās, as*), having superior power.

*Abhi-bhūya*, *am, n.*, Ved. superiority.

*Abhi-bhūvan*, *vā, varī, m. f.*, Ved. superior, victorious over.

**अभिमद्** *abhi-mad*, cl. I. P., Ved. -*madati*, -*ditum*, to gladden, inebriate.

*Abhi-māda*, *as, m.* intoxication, inebriety.

*Abhi-mādyat*, *an, anti, at*, being inebriated.

*Abhi-mādyatka*, *as, ā, am*, partially intoxicated, half-drunk, stammering.

**अभिमान** *abhi-man*, cl. 8. A. -*manute*, -*ntum*, to think one's self equal to, to think of self; cl. 4. A. and poet. P. -*manyate*, -*ti*, to assent to, approve of; to covet, desire; to consider, imagine, fancy, think.

*Abhi-mata*, *as, ā, am*, admitted, assented to; agreed, accepted; wished, desired; honoured, respected; (*am*), n. desire, wish. — *Abhimata-tā*, *f.* agreeableness, desirableness; desire, love.

*Abhi-manas*, *ās, ās, as*, having the mind directed towards; desirous of, longing for.

*Abhi-manāya*, nom. A. -*nāyate*, -*yitum*, to be desirous of, to long for.

*Abhi-mantarya*, *as, ā, am*, to be considered; to be desired.

*Abhi-mantu*, *us, f.* injuring, destroying. — *Abhimantos*, ind., Ved. to injure.

*Abhi-mantri*, *tā, tri, trī*, admonishing, longing for, referring all objects to self, self-conceited.

*Abhi-manyamāna*, *as, ā, am*, conceiving, imagining, regarding.

*Abhi-māna*, *as, m.* high opinion of one's self, self-conceit, pride, haughtiness, honourable feeling; consciousness; referring all objects to self (as the act of Ahankāra or personality); conception, conceit; affection, love, desire; laying claim to; injury, hurting. — *Abhimāna-tā*, *f.* pride, arrogance. — *Abhi-māna-vat*, *an, ati, at*, conceiving or having ideas about self; proud, arrogant. — *Abhimāna-sūnya*, *as, ā, am*, void of conceit, humble.

*Abhi-mānita*, *am, n.* the condition of an egotist; copulation, sexual intercourse.

*Abhi-mānin*, *ī, inī, i*, thinking of one's self, proud, self-conceited, arrogant; imagining; (*i*), *m., N.* of a deity. — *Abhimāni-tā*, *f.* or *abhimāni-tva*, *am, n.* the state of self-conceitedness.

*Abhi-mānuka*, *as, ā, am*, Ved. striving to hurt.

**अभिमन्त्र** *abhi-mantr*, cl. 10. A. -*mantr-ayate*, -*yitum*, to consecrate or accompany with Mantras or magic formulas; to address, invite.

*Abhi-mantrana*, *am, n.* calling out to, addressing, inviting; counselling; charming, consecrating; making anything sacred by a special formula, called *abhi-mantrana-mantra*.

*Abhi-mantrita*, *as, ā, am*, consecrated, charmed; made sacred by a certain formula.

**अभिमन्थ** *abhi-mantha*, *as, m.* ophthalmia, disease of the eyes.

**अभिमन्यु** *abhi-manyu*, *us, m.* N. of a son of Manu Cakshusha; of a son of Arjuna by Subhadra; of two kings. — *Abhimanyu-pura*, *am, n., N.* of a town. — *Abhimanyu-svāmīn*, *ī, m., N.* of a temple.

**अभिमर** *abhi-mara*, *as, m.* (rt. *mṛi*), killing, slaughter; war, combat; treachery, danger from one's own party or friends; binding, confinement.

**अभिमर्द** *abhi-marda*. See *abhi-mṛid*, p. 66.

**अभिमर्शन**. See *abhi-mṛś* next col.

**अभिमाति** *abhi-māti*, *is, is, i* (rt. *mā=man*),

Ved. striving to injure, hurting, inimical; (*is*, *īs*), m. f. striving to injure, hurting, plotting against; an enemy, foe. — *Abhimāti-jit*, *t*, *l*, *t*, Ved. subduing enemies. — *Abhimāti-shāh*, *t*, *l*, *t*, Ved. conquering enemies. — *Abhimāti-han*, *ā*, m., Ved. striking, destroying one's enemies.

*Abhī-mātin*, *i*, m., Ved. injuring; an enemy.

**अभिमाद्** *abhi-māda*. See *abhi-mad* above.

**अभिमान** *abhi-māna*. See *abhi-man* above.

**अभिमाय** *abhi-māya*, *as*, *ā*, *am*, perplexed, bewildered, stupid, ignorant.

**अभिमिह्य** *abhi-mihya*, *as*, *ā*, *am* (rt. *mih*), Ved. to be wetted (by urining upon).

**अभिमीलित** *abhi-mīlita*, *as*, *ā*, *am*, closed (as the eyes).

**अभिमुख** *abhi-mukha*, *as*, *ā* or *i*, *am*, with the face directed towards; turned towards, facing; going near, approaching; disposed to, intending to, ready for; taking one's part; nearly related to; friendly disposed; (*i*), f. one of the ten earths of Buddhists; (*am*), ind. towards, in the direction of, in front or presence of, near to. — *Abhimukha-tā*, *i*, presence, proximity.

*Abhīnukhī-karaṇa*, *am*, n. causing to turn the face towards, addressing.

*Abhīnukhī-bhūta*, *as*, *ā*, *am*, being in presence of or facing.

**अभिमूर्च्छित** *abhi-mūrccḥita*, *as*, *ā*, *am*, distracted, utterly confused.

**अभिमृद्** *abhi-mṛid*, cl. 1. P. -*mardati*, -*ditum*, to oppress, to devastate.

*Abhi-marda*, *as*, m. rubbing, friction; oppression, devastation of a country &c. by an enemy; war, battle; spirituous liquor.

*Abhi-mardana*, *as*, *ā*, *am*, oppressing; (*am*), n. oppression.

*Abhī-mardān*, *i*, *īnī*, *t*, oppressing, one who devastates.

**अभिमृश** *abhi-mṛś*, cl. 6. P. -*mṛśati*, -*marshṭum* or -*mrashṭum*, to touch, stroke, come in contact with.

*Abhī-marśa*, *as*, m. or *abhi-marśana*, *am*, n. (less correctly) *abhi-marśa*, *as*, m. or *abhi-marśana*, *am*, n. touching, contact; (*as*, *ā*, *am*), rubbing, destroying.

*Abhī-marśaka* or (less correctly) *abhi-marśaka*, *as*, *īkā*, *am*, touching, coming in contact with.

*Abhī-mṛśiṣṭa*, *as*, *ā*, *am*, touched, rubbed, brought close to, grazing.

**अभिमेषिका** *abhi-methikā*, f. (rt. *meth*), Ved. insulting or injurious speech; obscene expression; imprecation.

**अभिम्नात** *abhi-mṛta* or *abhi-mṛāna*, *as*, *ā*, *am* (rt. *mṛat*), Ved. altogether withered, faded; decayed.

**अभियज्ञगाया** *abhi-yajña-gāthā*, f. a sacrificial verse.

**अभिया** 1. *abhi-yā*, cl. 2. P. -*yāti*, -*tum*, to go up to, approach, encounter, attack, assail.

2. *abhi-yā*, *ās*, *ās*, m. f. going up to, approaching, assailing.

*Abhī-yāt*, *ān*, *ātī* or *āntī*, *āt*, assailing, an assailant.

*Abhī-yāta*, *as*, *ā*, *am*, approached, attacked.

*Abhī-yāti*, *īs*, m. or *abhi-yātin*, *i*, m. or *abhi-yātrī*, *tā*, m. an assailant, foe, enemy.

*Abhī-yāna*, *am*, n. coming near, approaching, attacking.

*Abhī-yāyin*, *i*, *īnī*, *i*, coming near, approaching, attacking.

**अभियाच्** *abhi-yāc*, cl. 1. A. or ep. P. -*yācate*, -*tī*, -*ctum*, to ask for, solicit, request.

*Abhī-yācāna*, *am*, n. or *abhi-yācīnā*, f. asking for, entreaty, request.

*Abhī-yācīta*, *as*, *ā*, *am*, asked for, requested.

**अभियुज्** 1. *abhi-yuj*, cl. 7. A. -*yunkte*, -*yoktum*, to apply to, exert effort, make one's self ready; to encounter, attack, assail; to accuse; to hurt: Pass. -*yujyate*, to be accused, &c.

*Abhī-yukta*, *as*, *ā*, *am*, applied, intent on, diligent, absorbed in meditation, versed in; appointed; said, spoken; attacked by an enemy, assaulted, assailed; blamed, rebuked; (in law) charged, prosecuted, a defendant.

*Abhī-yugvan*, *ā*, m., Ved. hurting, attacking; an enemy.

2. *abhi-yuj*, *k*, f. attacking; an enemy.

*Abhī-yujyamāna*, *as*, *ā*, *am*, being prosecuted (as a defendant).

*Abhī-yoktavya* or *abhi-yojya*, *as*, *ā*, *am*, to be reproved or rebuked; to be prosecuted, indictable; assailable.

*Abhī-yoktrī*, *tā*, *trī*, *trī*, assailing, attacking; (*tā*), m. an enemy; a plaintiff, a claimant, a pretender, an accuser; a stronger party.

*Abhī-yoga*, *as*, m. application; energetic effort, exertion, perseverance, learning; attack, assault, challenging to fight, war, battle; (in law) a plaint, a charge, an accusation. — *Abhīyoga-pattra*, *am*, n. a petition or writing of complaint.

*Abhī-yogin*, *i*, *īnī*, *t*, intent upon, absorbed (in meditation); attacking; (*i*), m. a plaintiff, a prosecutor.

*Abhī-yogyā*, *as*, *ā*, *am*, assailable.

*Abhī-yojana*, *am*, n., Ved. harnessing (one horse) on to another.

**अभियुध्** *abhi-yudh*, cl. 4. A. P. -*yudhyate*, -*ti*, -*yoddhum*, to fight against, to acquire by fighting, to conquer for (another).

**अभिरक्ष** *abhi-raksh*, cl. 1. P. or ep. A. -*rakshati*, -*te*, -*shitum*, to succour, to protect, to preserve; to govern or command.

*Abhī-rakshā*, f. universal protection, wide benevolence.

*Abhī-rakshita*, *as*, *ā*, *am*, protected, preserved, guarded; governed.

*Abhī-rakshitrī*, *tā*, *trī*, *trī*, preserving, protecting, guarding.

*Abhī-rakshya*, *as*, *ā*, *am*, to be protected or governed.

**अभिरञ्ज** *abhi-rañj*, cl. 4. A. or Pass. -*rañyate*, -*rāntum*, to be coloured, to be flushed with pleasure: Caus. P. -*rañjayati*, -*yntum*, to colour.

*Abhī-rañjita*, *as*, *ā*, *am*, tinted, flushed, kindly affected.

**अभिरम्** *abhi-ram*, cl. 1. A. -*ramate*, -*rantum*, to delight in, to be delighted.

*Abhī-rata*, *as*, *ā*, *am*, pleased or contented with, satisfied; engaged in; attentive to; performing, practising.

*Abhī-rati*, *īs*, f. pleasure, delighting in; occupation, practice.

*Abhī-ramaṇa*, *am*, n. delighting in, delighting.

*Abhī-ramaṇīya*, *as*, *ā*, *am*, to be delighted in, delightful.

*Abhī-rāma*, *as*, *ā*, *am*, pleasing, delightful, agreeable, beautiful; an epithet of Śiva; (*am*), ind., see s. v. next col. — *Abhī-rāma-tā*, f. or *abhī-rāma-tea*, *am*, n. loveliness, beauty, splendour.

**अभिरम्भित** *abhi-rambhita*, *as*, *ā*, *am*, obtained (?).

**अभिराज्** 1. *abhi-rāj*, cl. 1. A. -*rājate*, -*jītum*, to shine, be brilliant.

2. *abhi-rāj*, *t*, *l*, *t*, reigning everywhere.

*Abhī-rāja*, *as*, m., N. of a Burmese king.

*Abhī-rāshṭra*, *as*, *ā*, *am*, Ved. one who has gained dominion.

**अभिराप्** *abhi-rādh*, Pass. -*rādhyate*, to be rendered propitious.

**अभिरामम्** *abhi-rāmam*, ind. referring to Rāma (see also under *abhi-ram* last col.).

**अभिरुच्** *abhi-ruc*, Caus. P. -*rocyati*, -*yitum*, to long for, desire, be inclined to, have a taste for, to like.

*Abhī-ruci*, *īs*, f. desire, delight, taste, relish, pleasure; desire of fame, ambition; splendour.

*Abhī-rucīta*, *as*, *ā*, *am*, pleased, delighted, delighting in.

*Abhī-rucīra*, *as*, *ā*, *am*, very pleasant, desirable or pretty.

**अभिरुत** *abhi-ruta*, *as*, *ā*, *am* (rt. *ru*), sounded; cooed, vocal (as the voices of birds, &c.).

**अभिरुह्** *abhi-ruh*, cl. 1. P. -*rohati*, -*roḥum*, to ascend, mount.

*Abhī-ruhya*, ind. having ascended.

**अभिरूप** *abhi-rūpa*, *as*, *ā*, *am*, corresponding with; conformable to, congruous; in accordance with; pleasing, handsome, desirable, well formed, beautiful; wise, learned; (*as*), m. the moon; Śiva; Viṣṇu; Kāmadeva. — *Abhī-rūpa-patī*, *īs*, m. having an agreeable master (a rite) to secure such a master in the next world.

*Abhī-rūpaka*, *as*, *ā*, *am*, corresponding; pleasing, handsome; learned.

**अभिरुद्** *abhi-ruruda*, *as*, *ā*, *am* (Intens. of rt. *rud*), Ved. causing tears (of earnest desire).

**अभिलक्षित** *abhi-lakshita*, *as*, *ā*, *am*, marked with signs, bearing marks.

*Abhī-lakshya*, *as*, *ā*, *am*, to be marked or noted; (*am*), ind. towards a mark or aim.

**अभिलङ्घ्** *abhi-langh*, cl. 10. P. -*langhayati*, -*yntum*, to jump across or over.

*Abhī-langhana*, *am*, n. jumping across or over.

**अभिलभ्** *abhi-labh*, Desid. A. or poet. P. -*lipsate*, -*ti*, to desire to obtain, covet.

*Abhī-lambhana*, *am*, n. obtaining transition (?).

*Abhī-līpā*, f. desire of obtaining.

**अभिलप्** *abhi-lash*, cl. 1. 4. P. -*lashati*, -*lashyati*, -*shitum*, to desire or wish for, covet, crave.

*Abhī-lashana*, *am*, n. craving after, desiring.

*Abhī-lashanīya*, *as*, *ā*, *am*, desirable, to be coveted.

*Abhī-lashita*, *as*, *ā*, *am*, desired, wished; (*am*), n. desire, wish, will, pleasure.

*Abhī-lāsha* or (less correctly) *abhi-lāsa*, *as*, m. desire, wish, covetousness, affection, love.

*Abhī-lāshaka*, *as*, *īkā*, *am*, or *abhi-lāshin*, *i*, *īnī*, *t*, or *abhi-lāshuka*, *as*, *ā*, *am*, or (less correctly) *abhi-lāsin*, *i*, *īnī*, *i*, wishing, desiring, desirous, covetous, greedy.

**अभिलाप** *abhi-lāpa*, *as*, m. (rt. *lap*), expression, word, speech; declaration of the object of a vow or religious obligation.

**अभिलाव** *abhi-lāva*, *as*, m. (rt. *lū*), cutting, reaping, mowing.

**अभिलिखित** *abhi-likhita*, *as*, *ā*, *am*, inscribed, inserted in writing.

*Abhī-lekhana*, *am*, n. writing upon, inscribing.

**अभिलीन** *abhi-līna*, *as*, *ā*, *am* (rt. *lī*), adhering to, shrouding; embraced; embracing.

**अभिलुप्त** *abhi-lupta*, *as*, *ā*, *am*, disturbed, injured.

**अभिलुलित** *abhi-lulita*, *as*, *ā*, *am*, playful, unsteady; agitated, disturbed, injured.

**अभिलूता** *abhi-lūtā*, f. an insect, a kind of spider.

**अभिवच्** *abhi-vaç*, cl. 2. P. -*vakti*, -*ktum*, to speak to, address; to tell.

**अभिवञ्चित** *abhi-vañcita*, *as*, *ā*, *am* (rt. *vañc*), cheated, deceived.

अभिवत् *abhi-vat, ān, atī, at,* containing the word *abhi.*

अभिवद् *abhi-vad,* cl. 1. P. A. *-vadati, -te, -ditum,* to address or salute with reverence: Caus. *-vādāyati, -te, -yitum,* to address or salute reverently; to salute through another person; to play on an instrument.

*Abhi-vādana, am, n.* addressing, salutation.  
*Abhi-vāda, as, m.* reverential salutation; (for *atī-vāda*), opprobrious or unfriendly speech, abuse.

*Abhi-vādaka, as, ikā, am,* a saluter, saluting, offering salutation; civil, polite.

*Abhi-vādāna, am, n.* respectful salutation, including sometimes the name or title of the person so addressed and followed by the mention of the person's own name; salutation of a superior or elder by a junior or inferior, and especially of a teacher by his disciple; (in general it is merely lifting the joined hands to the forehead and saying *aham abhivādāye*, I salute).  
— *Abhivādāna-sīla, as, ā, am,* one who habitually salutes, respectful.

*Abhi-vādāyitrī, tā, trī, m. f.* a respectful saluter.  
*Abhi-vādita, as, ā, am,* saluted respectfully.

*Abhi-vādīn, ī, inī, ī,* telling, enunciating, describing.  
*Abhi-vādya* or *abhi-vādāniya, as, ā, am,* to be respectfully saluted.

अभिवन्द् *abhi-vand,* cl. 1. A. *-vandate, -ditum,* to salute respectfully.

*Abhi-vandana, am, n.* saluting respectfully.

अभिवप् *abhi-vap,* cl. 1. P., Ved. *-vapati, -ptum,* to join, come together.

अभिवयस् *abhi-vayas, ās, ās, as,* Ved. very youthful, fresh; possessed of food.

अभिवर्त्त *abhi-varṭta, &c.* See *abhi-vṛit.*

अभिवर्षण *abhi-varṣaṇa, &c.* See *abhi-vṛish.*

अभिवस् *abhi-vas,* Caus. P. *-vāsayati, -yitum,* to clothe, cover.

*Abhi-vāsa, as, m.* or *abhi-vāsana, am, n.* covering.  
*Abhi-vāsas, ind.* over the cloth or covering.

अभिवह *abhi-vaha, as, ā, am,* conveying near or towards, driving near.

*Abhi-vahana, am, n.* conveying towards or near  
*Abhi-vāhya, as, ā, am,* to be carried near; (*am*), n. conveyance, transmission; presentation, offering.

अभिवा *abhi-vā,* cl. 2. P. *-vāti, -tum,* to blow upon or towards.

*Abhi-vātām, ind.* towards the wind, windwards.

अभिवान्छ् *abhi-vāñch,* cl. 1. P. *-vāñchati, -chitum,* to long for, desire.

अभिवान्या *abhi-vānyā* or *abhivānya-vatsā,* f. (fr. *abhvā*, obtained?, and *anya*), Ved. a cow who suckles an adopted calf.

अभिविख्या *abhi-vi-khyā,* cl. 2. P. *-khyāti, -tum,* Ved. to look at, view. In later Sanskrit, to tell, to call.

*Abhi-vikhyāta, as, ā, am,* universally known, renowned, known as, called.

अभिविचक्ष् *abhi-vi-śakṣh,* cl. 2. A. *-śakṣte,* Ved. to look towards. In later Sanskrit the idea of speaking is usually inherent in *śakṣh.*

अभिविचर् *abhi-vi-śar,* cl. 1. A. *-śarate, -ritum,* Ved. *-tave, -taraī, -rase, -radhyai,* to approach; cl. 10. P. *-śarāyati, -yitum,* to discuss.

अभिविजह् *abhi-vi-jah* Ved., Intens. 3rd sing. *-jangahe,* to twitch convulsively.

अभिविज्ञा *abhi-vi-jñā,* cl. 9. P. *-jñāti, -jñātum,* to be aware, to know, perceive.

*Abhi-vijñāpta, as, ā, am,* notified, made known.

अभिविज्जल् *abhi-vi-jval,* cl. 1. P. *-jvalati, -litum,* to flame or blaze against or opposite to.

अभिवितन् *abhi-vi-tan,* cl. 8. P. A., Ved. *-tanoti, -nute, -nitum,* to stretch (the string) over or across (the bow); to stretch over, cover.

अभिविद् *abhi-vid,* cl. 6. P. A. *-vindati, -te, -veditum,* to find, obtain; to seek.

अभिविदृश् *abhi-vi-driś,* cl. 1. P., Ved. *-paśyati, -drashtum,* to look at, behold.

अभिविधि *abhi-vidhi, is, m.* complete coincidence, complete comprehension or inclusion.

अभिविन्द् *abhi-vi-nad,* cl. 1. P. *-nadati, -ditum,* to raise a loud noise.

अभिविनी *abhi-vi-nī,* cl. 1. P. A. *-nayati, -te, -netum,* to inform, instruct.

*Abhi-vinita, as, ā, am,* well-behaved; well-disciplined; pious, pure, devout.

अभिविनुद् *abhi-vi-nud,* Caus. P. *-nodayati, -yitum,* to gladden, cause to rejoice.

अभिविभा *abhi-vi-bhā,* cl. 2. P., Ved. *-bhāti, -tum,* to illuminate.

अभिविमान *abhi-vimāna, as, ā, am,* of unlimited dimensions.

अभिविया *abhi-vi-yā,* cl. 2. P., Ved. *-yāti, -tum,* to approach, visit.

अभिविराज् *abhi-vi-rāj,* cl. 1. A. *-rājate, -jitum,* to shine, be radiant.

अभिविशङ्किन् *abhi-vi-śankin, ī, inī, ī,* afraid.

अभिविश्रुत् *abhi-viśruta, as, ā, am,* widely celebrated.

अभिविश्रस् *abhi-vi-śvas,* Caus. P. *-śvāsāyati, -yitum,* to render confident or secure.

अभिवी *abhi-vī (-vi-i),* cl. 2. P. *-vyeti, -tum,* to come together towards, meet together in.

अभिवीक्ष् *abhi-vi-kṣh (-vi-ikṣh),* cl. 1. A. *-vīkṣhate, -kṣhitum,* to look at, view, perceive; to aim at, to examine; to be affected towards.

*Abhi-vīkṣhita, as, ā, am,* seen, perceived.  
*Abhi-vīkṣhya, ind.* having seen or observed.

अभिवीर *abhi-vīra, as, m.,* Ved. surrounded by men or heroes.

अभिवृत् *abhi-vṛit,* cl. 1. A. *-vartate, -titum,* to go towards, to face, to approach, come up, attack, to turn up, arise.

*Abhi-vartin, ī, inī, ī,* going towards, approaching, attacking.

*Abhi-vṛitta, as, ā, am,* gone towards; turning towards.

अभिवृत् *abhi-vṛita, as, ā, am* (rt. *vṛi*), chosen, selected.

अभिवृष् *abhi-vṛidh,* cl. 1. A. *-vardhate, -dhitum,* to increase, prosper.

*Abhi-vṛiddha, as, ā, am,* increased, augmented.  
*Abhi-vṛiddhi, is, f.* increase, addition, success.

अभिवृष् *abhi-vṛish,* cl. 1. P. *-varshati, -shitum,* to rain upon, water, bedew, cover with a shower (e. g. of blossoms); to shower down; to cause to rain.

*Abhi-varshaṇa, am, n.* watering, bedewing; raining upon.

*Abhi-varshin, ī, inī, ī,* bedewing; raining upon.  
*Abhi-vṛishṭa, as, ā, am,* bedewed; rained upon.

अभिवेग *abhi-vega, as, m.* (rt. *vij*), consideration, determination.

अभिव्यञ्ज् *abhi-vy-anj (-vi-anj),* cl. 7. P. *-anakti, -anjitum* or *-anktum,* to manifest, reveal.

*Abhi-vyakta, as, ā, am,* manifest, evident, distinct,

plain; declared, revealed; (*am*), ind. manifestly, plainly.

*Abhi-vyakti, is, f.* manifestation, distinction; declaration, revelation.

*Abhi-vyāngya, as, ā, am,* to be manifested or made clear.

*Abhi-vyūjyamāna, as, ā, am,* being manifested.  
*Abhi-vyānjaka, as, ikā, am,* revealing, manifesting; indicative, showing.

*Abhi-vyanjana, am, n.* making manifest, act of revealing.

अभिव्यन् *abhi-vy-an (-vi-an),* cl. 2. P. *-aniti, -nitum,* breathe through, to fill with breath.

अभिव्यादा *abhi-vy-ā-dā (-vi-ā-dā),* cl. 3. P. A. *-dadāti, -datte, -dātum,* to open one's mouth (for swallowing).

*Abhi-vyādāna, am, n.* suppressed sound; repetition of the same sound.

अभिव्याधिन् *abhi-vyādhin, ī, inī, ī* (rt. *vyadh*), striking at, hurting much, injuring greatly.

अभिव्याप् *abhi-vy-āp (-vi-āp),* cl. 5. P. *-āpnoti, -āptum,* to extend to, to comprehend, include, pervade, surround.

*Abhi-vyāpaka, as, ikā, am,* or *abhi-vyāpin, ī, inī, ī,* including, comprehending.

*Abhi-vyāpta, as, ā, am,* included, comprehended, co-extended, &c.

*Abhi-vyāpti, is, f.* co-extending, universal pervasion, inclusion, comprehension.

1. *abhi-vyāpya, ind.* up to a certain point inclusive.  
2. *abhi-vyāpya, as, ā, am,* to be included; (*am*), n. validity of a rule (?).

अभिव्याह् *abhi-vy-ā-hri (-vi-ā-hri),* Caus. P. *-hārayati, -yitum,* to utter, pronounce, tell, explain.

*Abhi-vyāharaṇa, am, n.* or *abhi-vyāhāra, as, m.* pronunciation, utterance; an articulate significant word or phrase.

*Abhi-vyāhārin, ī, inī, ī,* pronouncing, telling.  
*Abhi-vyāhṛita, as, ā, am,* pronounced, spoken, told.

अभिव्युक्ष् *abhi-vy-ukṣh (-vi-ukṣh),* cl. 1. P. *-ukṣhātī, -śhitum,* to sprinkle towards.

अभिवृल् *abhi-vṛlanga, as, m.* (rt. *vṛlang*), Ved. assault, shaking off.

अभिविज्ञप् *abhi-śaṅs,* cl. 1. P. *-śaṅsati, -situm,* to accuse, blame, calumniate, abuse.

*Abhi-śaṅsaka, as, ikā, am,* or *abhi-śaṅsīn, ī, inī, ī,* accusing; insulting; abusive.

*Abhi-śaṅsana, am, n.* accusation; insult.  
1. *abhi-śas, as, f.* Ved. accusation, imprecation, solicitation (?). For 2. see next col.

1. *abhi-śasta, as, ā, am,* falsely accused, calumniated; defamed, infamous; sinful, wicked. See next col.

*Abhi-śastaka, as, ikā, am,* falsely accused, cursed; caused by imprecation.

*Abhi-śasti, is, f.* imprecation; curse, damnation; effect of imprecation, misfortune, evil; one who curses or injures; calumny, defamation, scandal; asking, begging. — *Abhiśasti-śātana, as, m.,* Ved. keeping off imprecation. — *Abhiśasti-pā, ās,* or *abhiśasti-pāvan, ā, m.,* Ved. defending from insults or imprecations.

अभिशक् *abhi-śak,* Desid. Caus. *-śikṣhayati, -yitum,* to teach.

अभिशङ्क् *abhi-śank,* cl. 1. A. *-śankate, -kitum,* to doubt, suspect, be suspicious.

*Abhi-śankā, f.* doubt, alarm, suspicion.  
*Abhi-śankita, as, ā, am,* doubtful, frightened, alarmed.

अभिशप् *abhi-śap,* cl. 1. P. A. *-śapati, -te, -śaptum,* to execrate, curse.

*Abhi-śapana, am, n.* or *abhi-śāpa, as, m.* curse,

imprecation; charge, accusation; false accusation, calumny. — *Abhiśāpa-jvara*, *as*, m. fever caused by a curse.

*Abhi-śapta*, *as*, *ā*, *am*, cursed, accursed; falsely accused, calumniated; reviled.

*Abhi-śāpana*, *am*, n. pronouncing a curse or malediction.

**अभिश्चित** *abhi-śabdita*, *as*, *ā*, *am*, declared, announced.

**अभिश्चस्** 2. *abhi-śas*, cl. 1. P. *-śasati*, *-situm*, to hurt, injure, attack. (See under *abhi-śans*.)

3. *abhi-śas*, f., Ved. injuring (?). For 1. *abhi-śas*, see under *abhi-śans*, p. 67, col. 3.

2. *abhi-śasta*, *as*, *ā*, *am*, injured, hurt, attacked.

*Abhi-śastri*, *tā*, *trī*, *tri*, an injurer, an enemy.

**अभिश्चस्त**, **अभिश्चस्ति**. See *abhi-śans* and *abhi-śas*.

**अभिश्चान्त** *abhi-śāntv*, cl. 10. P. *-śāntayati*, *-yitum*, to pacify, appease, reconcile, comfort. See *abhi-śāntv*.

*Abhi-śāntva*, *am*, n. graciousness, complaisance.

**अभिशीत** *abhi-śīta* or *abhi-śyāta*, *as*, *ā*, *am* (rt. *śyāi*), cold, chilly.

*Abhi-śīna* or *abhi-śyāna*, *as*, *ā*, *am*, coagulated, congealed.

**अभिशोक** 1. *abhi-śoka*, *as*, m. (rt. 1. *śuc*), Ved. intense grief.

1. *abhi-śoca*, *as*, *ā*, *am*, Ved. causing great grief. *Abhi-śocana*, *am*, n. great grief, pain; a tormenting spirit or demon.

1. *abhi-śocayishnu*, *us*, *us*, *u*, tormenting.

**अभिशोक** 2. *abhi-śoka*, *as*, m. (rt. 2. *śuc*), Ved. ardour.

2. *abhi-śoca*, *as*, *ā*, *am*, shining, glowing with heat.

2. *abhi-śocayishnu*, *us*, *us*, *u*, glowing with heat.

**अभिशीरि** *abhi-śauri*, ind. towards Sauri or Kṛishṇa.

**अभिश्चवण** *abhi-śravaṇa*, *am*, n. (rt. *śru*), repeating Vedic texts, sitting down to a Śrāddha.

*Abhi-śrāva*, *as*, m. hearing, becoming renowned.

**अभिश्चि** *abhi-śri*, cl. 1. P. *-śrayati*, *-yitum*, to resort to.

*Abhi-śri*, *īś*, *īś*, m. f. (from *śri* connected with *śri*), Ved. joining, connecting one's self with, mixing; combining, holding together, arranging, putting in order, united, approaching; having recourse to, worthy to be had recourse to; respected; shining; powerful.

**अभिश्चिम्** *abhi-śrish* or *abhi-ślish*, *ṭ* (rt. *ślish*), Ved. a ligature.

*Abhi-śleshana*, *am*, n. a bandage, ligature.

**अभिश्चस्** *abhi-śvas*, *as*, m., Ved. one who breathes upon or towards.

*Abhi-śvasa*, *as*, m., Ved. breathing forth or on, eructation.

*Abhi-śvāsa*, *as*, m. breathing upon or towards, blowing into a flame.

**अभिश्चन्** *abhi-śanj* (-*sanj*), cl. 1. P. *-śhajati*, *-shanktum*, to be in contact with; to revile, curse.

*Abhi-śhanta*, *as*, *ā*, *am*, possessed by evil spirits, humiliated, defeated, reviled, cursed.

*Abhi-śhanga*, *as*, m. or *abhi-śhanjana*, *am*, n. complete contact, union; connection, copulation, association, company; embracing; possession by evil spirits; oath; curse or imprecation; false accusation, calumny; defeat, blow, shock, sudden affliction. — *Abhiśhanga-jvara*, *as*, m. a fever supposed to be caused by evil spirits.

**अभिश्चव** *abhi-śhava*. See *abhi-shu*.

**अभिश्चह** *abhi-śhak* (-*sak*), cl. 1. A. *-śhahate*, *-hitum* or *-shodhum*, to attack.

*Abhi-śhahya*, ind. violently, by force, insolently.

**अभिष्वाच्** *abhi-śhāc*, *k*, *k*, *k* (rt. *śac*), Ved.

following; honouring, paying attention to, devoted; defeating.

**अभिष्पिच्** *abhi-śhiṭ* (-*śiṭ*), cl. 6. P. A.

*-śhiṭati*, *-te*, *-śhektum*, to sprinkle; to water, wet; to consecrate, anoint, appoint by consecration; A. to be consecrated or inaugurated: Desid. *-śhishikshati*, to be desirous of watering, &c.: Caus. *-śheṭayati*, *-yitum*, to have (another) consecrated.

*Abhi-śhikta*, *as*, *ā*, *am*, sprinkled; anointed, installed, inaugurated, enthroned.

*Abhi-śhishikshat*, *an*, *anti*, *at*, desiring to inaugurate.

*Abhi-śheka*, *as*, m. sprinkling, anointing; inaugurating or consecrating by sprinkling water; inauguration of a king, royal unction; the water or liquid used at an inauguration; religious bathing; ablution; bathing of the divinity to whom worship is offered.

— *Abhiśheka-sālā*, f. the hall of coronation. — *Abhi-śhekāndra-śiras* ('*ka-ār*'), *ās*, *ās*, *as*, wet on the head with the royal unction. — *Abhi-śhekāha* ('*ka-ah*'), *as*, m. day of inauguration.

*Abhi-śhekti*, *tā*, m. an anointer, one who inaugurates.

*Abhi-śheṭana*, *am*, n. sprinkling; initiation, inauguration.

*Abhi-śheṭanīya* or *abhi-śheṭya* or *abhi-śhekyā*, *as*, *ā*, *am*, worthy of inauguration; belonging to inauguration; (-*nīyas*), m., N. of a sacrificial ceremony performed at the inauguration of a king.

*Abhi-śheṭita*, *as*, *ā*, *am*, caused to be sprinkled, inaugurated.

**अभिष्णु** *abhi-shu* (-*su*), cl. 5. P. *-shuṇoti*,

*-shotum*, to express the Soma juice or any other juice; to moisten.

*Abhi-śhava*, *as*, m. or *abhi-śhavaṇa*, *am*, n. pressing out the juice of the Soma plant; distillation; religious bathing, ablution preparatory to religious rites; drinking Soma juice, sacrifice; ferment, yeast, any substance producing vinous fermentation; (*am*), n. sour gruel.

*Abhi-śhavaṇi*, f. an apparatus for pressing the Soma.

*Abhi-śhavaṇīya*, *as*, *ā*, *am*, to be expressed as Soma juice.

*Abhi-śhāvaka*, *as*, or *abhi-śhotri*, *tā*, m. the priest or any one who expresses the Soma juice.

*Abhi-śhāvakiya*, nom. P. *-yati*, *-yitum*, to long for such a priest.

*Abhi-śhuta*, *as*, *ā*, *am*, expressed as Soma juice; (*am*), n. sour gruel.

**अभिष्णुक्** *abhi-shuka*, *as*, m., N. of a plant.

**अभिष्णु** *abhi-śheṇa*, *as*, m., Ved. approaching as an enemy with an army; directing arrows against.

*Abhi-śheṇana*, *am*, n. march to attack or repel an enemy.

*Abhi-śheṇaya*, nom. P. *-sheṇayati*, *-yitum*, to approach with an army, to march with an army against the enemy. — *Abhi-śhishenayishu*, *us*, *us*, *u*, desirous of approaching with an army.

**अभिष्णो** *abhi-sho* (-*so*), cl. 4. P. *-shyati*, *-shātum*, to put an end to, to destroy.

*Abhi-śhyat*, *an*, *anti*, *at*, destroying, killing.

**अभिष्णन्** *abhi-śhāna*, *as*, m. (rt. *stan*), Ved. roaring, bawling, a shout.

**अभिष्णि** *abhi-śhi*, *is*, m. (fr. 1. *abhy-as*; according to other authorities fr. *abhiśh* or fr. *abhi-śhā*, q. v.), Ved. an assistant, a protector; one who is to be praised or worshipped (as a protector); one who approaches in order to assist, one who approaches to attack; one who assails an enemy, one who overpowers an enemy, one who approaches in order to obtain; desiring, desire; (*īś*), f. assistance, protection; favour, help, worshipping, praising; a sacrifice, a hymn; approach-

ing in order to assist, approaching in general, access. — *Abhiśhī-krī*, *t*, *t*, *t*, Ved. assisting; granting desires. — *Abhiśhī-dyumna*, *as*, *ā*, *am*, Ved. giving happiness. — *Abhiśhī-pā*, *ās*, m., Ved. guarding from enemies, keeping off enemies. — *Abhiśhī-mat*, *ān*, *ati*, *at*, Ved. desirable, favourable. — *Abhiśhī-śavas*, *ās*, m., Ved. rendering assistance, able to overcome enemies.

**अभिष्णु** *abhi-śhṭu* (-*śtu*), cl. 2. P. *-śhṭauti*,

*-śhṭotum*, to praise, extol.

*Abhi-śhṭava*, *as*, m. praise, eulogy.

*Abhi-śhṭva*, *as*, *ā*, *am*, praised.

*Abhi-śhṭvata*, *am*, *ati*, *at*, praising.

**अभिष्णु** *abhi-śhṭā* (-*śhṭā*), cl. 1. P. *-tishṭhati*,

*-śhṭhātum*, to trample upon, destroy.

**अभिष्णत** *abhi-śhyat*. See under *abhi-sho*.

**अभिष्णन्** *abhi-śhyanda* or *abhi-śyanda*, *as*, m. (rt. *śyand*), oozing or flowing; weakness of or running at the eyes; great increase or enlargement.

*Abhi-śhyandin* or *abhi-śyandin*, *i*, *ini*, *i*, oozing, trickling; laxative; causing defluxions or serous effusion. — *Abhiśhyandi-ramaṇa* or *abhiśhyandi-ramaṇa*, *am*, n. a suburb, a smaller city appended to a larger one.

**अभिष्णन्** *abhi-śhvanga*, *as*, m. (rt. *svāṅj*), intense attachment or affection.

**अभिष्णयोग** *abhi-śamyoga*, *as*, m. intimate union, close contact.

**अभिष्णरभ** *abhi-śam-rabh*, cl. 1. A., Ved. *-rabhate*, *-rabdhum*, to support one's self on.

**अभिष्णरुध** *abhi-śam-rudh*, cl. 7. P. *-runadhi*, *-roddhum*, to ward off.

**अभिष्णवृत्** *abhi-śamvṛita*, *as*, *ā*, *am* (rt. *vṛi*), covered, clad, clothed.

**अभिष्णोन्** *abhi-śamśina* or *abhi-śamśyāna*, *as*, *ā*, *am* (rt. *śyāi*), coagulated, congealed.

**अभिष्णय** *abhi-śamśraya*, *as*, m. (rt. *śri*), refuge.

**अभिष्णसार** *abhi-śamsāra*, *as*, m. (rt. *sri*), approaching together or in multitudes; (*am*), ind. having approached together.

**अभिष्णस्कृ** *abhi-śans-kri* (-*sam-kri*), cl. 8. P. *-karoti*, *-kartum*, to shape, form; to make, render; to consecrate.

*Abhi-śanskāra*, *as*, m. imagination; vain or profitless performance.

**अभिष्णस्तम्भ** *abhi-śam-stambh*, cl. 5. P. *-stabhnoti*, *-stambhitum*, to support, render firm.

**अभिष्णस्तव** *abhi-śamstava*, *as*, m. (rt. *stu*), praise, praising highly.

*Abhi-śamstuta*, *as*, *ā*, *am*, highly praised.

**अभिष्णस्पृश** *abhi-śam-sprīś*, cl. 6. P. *-sprīśati*, *-sprāshṭum*, *-sparshṭum*, to wash one's self.

**अभिष्णस्मृ** *abhi-śam-smri*, cl. 1. P. *-smarati*, *-smartum*, to recollect.

**अभिष्णहन्** *abhi-śam-han*, cl. 2. P. *-hanti*, *-tum*, to surround, enclose.

*Abhi-śamhata*, *as*, *ā*, *am*, joined, united.

**अभिष्णहित**. See under *abhi-sandhā*.

**अभिष्णक्रुध** *abhi-śam-krudh* (-*sam-krudh*), cl. 4. P. *-krudhyati*, *-kroddhum*, to be angry with. *Abhi-śankruddha*, *as*, *ā*, *am*, angry with (with gen.).

*Abhi-śankrudhyat*, *an*, *anti*, *at*, being angry with (with acc.).

**अभिष्णक्रुश** *abhi-śan-krus* (-*sam-krus*), cl. 1. P. *-krosati*, *-kroshṭum*, to call out to.

अभिसङ्घिष् अभि-sar-kship (-sam-kship), cl. 1. P. -kshipati, -kshiptum, to compress, to crowd together in a small space.

Abhi-sankshipta, as, ā, am, thrown together or at; casting, throwing, shooting, aiming or aimed at. Abhi-sankshepa, as, m. compressing, comprehending.

अभिसङ्ख्या अभि-sar-khyā (-sam-khyā), cl. 2. P. -khyāti, -tum, to enumerate; infer.

Abhi-sankhya, as, ā, am, inferable, clearly ascertainable.

Abhi-sankhyeya, as, ā, am, to be enumerated.

अभिसङ्गम् अभि-sar-gam (-sam-gam), cl. 1. P. -gacchati, -gantum, to approach together; to join in welcoming; to meet with.

अभिसङ्गम् अभि-sar-gupta, as, ā, am, guarded, protected.

अभिसङ्ग अभि-sar-grī (-sam-grī), cl. 9. P. A. -grīṇāti, -ṇite, -garitum, -ritum, to promise.

अभिसङ्गह अभि-sar-grah (-sam-grah), cl. 9. P. A. -grīhṇāti, -ṇite, -grahitum, to grasp at once with all the fingers.

अभिसञ्च अभि-saś, cl. 1. A., Ved. -saśate, -śitum, to follow; to revere, favour.

अभिसञ्चर अभि-saś-car (-sam-car), cl. 1. P. -carati, -ritum, Ved. -ritave, -rase, -radhyati, to go up to, to seek for, to move or wander about.

Abhi-saścarin, ī, iṇī, ī, moving in every direction, inconstant, changeable.

अभिसञ्चि अभि-saś-śi (-sam-śi), cl. 5. P. A. -śinoti, -nute, -śetum, to arrange with reference to (anything).

अभिसञ्चिन्त अभि-saś-śint (-sam-śint), cl. 10. P. -śintayati, -yitum, to remember.

अभिसञ्जात अभि-saś-jāta, as, ā, am (rt. jan), produced, coming into existence.

अभिसञ्जा अभि-saś-jñā (-sam-jñā), cl. 9. A. -jñāte, -jñātum, to allow, acquiesce in.

अभिसञ्जर अभि-saś-jvar (-sam-jvar), cl. 1. P. -jvarati, -ritum, to envy, regard with spite.

अभिसञ्जवन् अभि-saś-tvān, ā, m., Ved. surrounded by brave beings or heroes.

अभिसन्त अभि-san-tan (-sam-tan), cl. 8. P., Ved. -tanoti, -nitum, to spread or stretch across, to use for bridging over or stretching across.

Abhi-santata, as, ā, am, stretched across, spread over, covering.

अभिसन्तप अभि-san-tap (-sam-tap), cl. 1. P. -tapati, -ptum, to press hard on all sides.

Abhi-santapta, as, ā, am, tormented. Abhi-santāpa, as, m. war, battle.

अभिसन्त अभि-san-tṛī (-sam-tṛī), cl. 1. P. -tarati, -ritum, -ritum, to cross over towards.

अभिसन्त्य अभि-san-tyaj (-sam-tyaj), cl. 1. P. -tyajati, -tyaktum, to abandon, give up, desist from.

अभिसन्तस्त अभि-santrasta, as, ā, am (rt. tras), terrified, much alarmed.

अभिसन्दष्ट अभि-sandashṭa, as, ā, am (rt. dāns), compressed, tightened.

अभिसन्देह अभि-sandeha, as, m. (rt. diḥ), exchange; organ of generation. In the last sense also written abhi-sandoha.

अभिसन्धा I. अभि-san-dhā (-sam-dhā), cl. 3. P. -dadhāti, -dhātum, to aim at; overcome; deceive; calumniate; declare; add; prefer.

Abhi-sandhita, as, ā, am, agreed, contracted; attached to, interested, following any object eagerly.

Abhi-sandha or abhi-sandhaka, as, m. a deceiver, a calumniator.

2. abhi-sandhā, f. speech, declaration, promise.

Abhi-sandhāna, am, n. speech, deliberate declaration; attachment or interest in any object; special agreement; cheating, deceiving; making peace or alliance.

Abhi-sandhāya, ind. having aimed at, shooting at. Abhi-sandhi, īs, m. speaking or declaring deliberately, purpose, intention, object, meaning; special agreement; cheating, deceiving; making peace or alliance; joint, junction. — Abhisandhi-kṛta, as, ā, am, done intentionally or on purpose.

अभिसन्तम् अभि-san-nam (-sam-nam), cl. 1. P. -namati, -nantum, to infect.

अभिसन्तह अभि-san-nah (-sam-nah), cl. 4. P. A. -nahyati, -te, -naddhum, to bind or string together; to arm one's self against (?).

अभिसन्तवो अभि-san-nī (-sam-nī), cl. 1. P. A. -nayati, -te, -netum, to lead to or upon.

अभिसन्तु अभि-san-nu (-sam-nu), cl. 2. P., Ved. -navati, -navitum, -navitum, to rejoice or cheer together at or towards.

अभिसन्तवाय अभि-samavāya, as, m. (rt. ī), union, association.

अभिसन्तगम् अभि-sam-ā-gam, cl. 1. P. -gacchati, -gantum, to approach together, come to.

अभिसन्तपद् अभि-sam-ā-pad, cl. 4. A. -pad-yate, -pattum, to approach, enter upon.

अभिसन्ति अभि-sam-i, cl. 2. P. -eti, -tum, to come together or meet at (a particular place); to invade.

अभिसन्ती अभि-sam-iksh, cl. 1. A. -ikshate, -shītum, to see, look at, have in view; to comprehend, examine.

अभिसन्तीर अभि-sam-ir, Caus. P. -irayati, -yitum, to put in motion.

अभिसन्तमूह अभि-sam-ūh, cl. 1. P. A. -ūhati, -te, -hitum, to cover by bringing together.

अभिसन्तम् अभि-sam-ri, cl. 5. A., Ved. -riṇate, -artum, -ritum, -ritum, to reach, seize.

अभिसन्तम् अभि-sam-e (-ā-i), cl. 2. P. -aiti, -tum, to join in coming near or approaching, to go in quest of.

अभिसन्म्यच् अभि-sam-paś, Pass. -paśyate, to become ripe at a certain time (with acc.).

अभिसन्म्यत् अभि-sam-pat, cl. 1. P. -patati, -titum, to fly to, hasten to, jump upon; to fly along. Abhi-sampāta, as, m. concourse, war, battle.

अभिसन्म्यद् I. अभि-sam-pad, cl. 4. A. -pad-yate, -pattum, to become anything, become similar to, be changed to; to come to, arrive at; to obtain: Caus. -pādyaati, -yitum, to make equal, change into.

Abhi-sampatti, īs, f. becoming or being effected completely; transition.

2. abhi-sampad, t, f. becoming complete, complete number.

Abhi-sampanna, as, ā, am, complete, completely effected.

अभिसम्पराय अभि-sam-parāya, as, m. (rt. ī with parā and sam), futurity.

अभिसम्पूज अभि-sam-pūj, cl. 10. P. -pūj-yati, -yitum, to honour, revere greatly.

अभिसम्पृपद् अभि-sam-pra-pad, cl. 4. A. -padyate, -pattum, to come towards, share in.

अभिसम्प्राप् अभि-sam-prāp (-pra-āp), cl. 5. P. -āpnoti, -āptum, to reach, come to, arrive at, get, obtain.

अभिसम्प्रेक्ष अभि-sam-preksh (-pra-iksh), cl. 1. A. -prekshate, -shītum, to look at, perceive.

अभिसम्बन्ध अभि-sam-bandh, Pass. -bandh-yate, to be connected with, to relate or refer to.

Abhi-sambaddha, as, ā, am, connected with, referring to.

Abhi-sambandha, as, m. connection; contact, conjunction, relation; sexual connection.

अभिसम्बाध अभि-sambādha, as, ā, am, very confined or contracted.

अभिसम्भू अभि-sam-bhū, cl. 1. P., Ved. -bhavati, -vitum, to be near to, to enjoy.

अभिसम्मुख अभि-sammukha, as, ā or ī, am, fronting, facing; looking respectfully towards.

अभिसर अभि-sara, abhi-sarga, &c. See abhi-sri, abhi-srij.

अभिसर्पण अभि-sarpaṇa, am, n. (rt. sṛip), coming near.

अभिसान्त्व अभि-sāntv or better abhi-sāntv, cl. 10. P. -sāntvayati, -yitum, to conciliate, pacify, comfort.

Abhi-sāntva or abhi-sāntva, as, m. consolation, conciliation.

अभिसायम् अभि-sāyam, ind. about evening, at sunset.

अभिसावक अभि-sāvaka, &c. See abhi-shu.

अभिसुम्षु अभि-susūsh, ūs, ūs, ūs, or abhi-soshyat, am, atī or antī, at, desirous of expressing Soma juice. See abhi-shu.

अभिसूच् अभि-sūc, cl. 10. P. -sūcayati, -yitum, to point out, show.

Abhi-sūcita, as, ā, am, pointed out.

अभिसूद् अभि-sūd, cl. 10. P. -sūdayati, -yitum, to kill outright, destroy utterly.

अभिसृ अभि-sri, cl. 1. P. -sarati, -sartum, to approach, go towards, advance in order to meet, to attack: Caus. P. -sārayati, -yitum, to visit, approach. Abhi-sara, as, m. a companion, a follower; N. of a people.

Abhi-sarāṇa, am, n. approaching, meeting, rendezvous, going to meet.

Abhi-sarati, an, antī, at, going to meet, attacking.

Abhi-sartri, tā, tri, tri, attacking, assailant.

Abhi-sāra, as, m. attack, assault; meeting, rendezvous; companion, follower; war, battle; a purificatory rite; going to meet a lover, an assignation, appointment; (ās), m. pl., N. of a people; (ī), f, N. of a town.

Abhi-sārīkā, f. a woman who goes to meet her lover or keeps an assignation.

Abhi-sārīn, ī, iṇī, ī, going to meet, visiting, attacking; (iṇī), f. a woman who keeps an assignation or goes to meet her lover; N. of a species of the Trishubh metre, in which two Pādas contain twelve instead of eleven syllables, and which therefore is said to approach another metre called Jagatī.

Abhi-sāryamāna, as, ā, am, being approached.

Abhi-sārītya, ind. having gone near.

अभिसृज् अभि-srij, cl. 6. P. -srijati, -sro-shitum, to pour forth, to give.

Abhi-sarga, as, m. creation.

Abhi-sarjana, am, n. gift, donation; killing (?).

Abhi-srīshṭa, as, ā, am, given.

अभिसेवन अभि-sevana, am, n. practising, cultivating.

अभिसन्द अभि-skanda, as, m., Ved. assault; an assailant; (am), ind. by assailing.

अभिस्येत् अभि-sthiram, ind. very firmly.

अभिसेह अभि-sneha, as, m. attachment, affection, desire.

अभिस्फुरित *abhi-sphurita*, *as*, *ā*, *am*, expanded to the full (as a blossom).

अभिस्मि *abhi-smi*, cl. 1. A., poet. P. *-sma-yate*, *-ti*, *-smetum*, to smile upon.

अभिस्यन्द *abhi-syanda*, &c. See *abhi-syanda*, &c.

अभिस्ययमानुष्मन् *abhi-svayamānūṣmān*, ind., Ved. on the brick (used in sacrifices and called) *svayam-ānūṣmān* (perforated in itself, i. e. full of holes).

अभिसृ *abhi-sṛi*, cl. 1. P., Ved. *-svarati*, *-svartum*, *-ritum*, to approve, praise, invoke. *Abhi-svar*, *ar*, *f*, Ved. invocation; calling into (one's) presence; a hymn or song of praise. *Abhi-svartri*, *tā*, *m*, Ved. invoking, praising, an invoker.

अभिहन *abhi-han*, cl. 2. P. *-hanti*, *-tum*, to thump at, strike, kill; to beat off, drive off. *Abhi-hata*, *as*, *ā*, *am*, struck; beaten; smitten; killed; humbled, subdued, broken down; obstructed; multiplied.

*Abhi-hanti*, *is*, *f*, striking; (in arithm.) multiplication. *Abhi-hanyamāna*, *as*, *ā*, *am*, being smitten, killed, &c.

*Abhi-ghāta*. See *s. v.*

अभिहव *1. abhi-hata*, *as*, *m*, (rt. *hve*), invocation; (for 2. see under *abhi-hu* below.) *Abhi-hūti*, *is*, *f*, invocation, worshipping.

अभिहस्य *abhi-hasya*, *as*, *ā*, *am* (rt. *has*), Ved. ridiculous, laughable. *Abhi-hāsa*, *as*, *m*, jest, joke, mirth.

अभिहित *abhi-hita*, *as*, *ā*, *am* (fr. *abhi-dhā*, *q. v.*), held forth, said, declared, spoken; determined; spoken to, addressed, accosted; whispered, prompted to say; placed upon; (*as*), *m*, N. of a chief; (*am*), *n*, a name, expression, word. — *Abhikṛita-tva*, *am*, *n*, the state of being said or spoken; a holding forth, declaration; authority, test.

*Abhi-hiti*, *is*, *f*, telling, manifesting, title. See *abhi-dhāna*.

अभिहु *abhi-hu*, cl. 3. P. *-juhoti*, *-hotum*, Ved. *-hotavai*, to make an oblation, sacrifice.

2. *Abhi-hava*, *as*, *m*, oblation, sacrifice. See above. *Abhi-homa*, *as*, *m*, making the oblation of clarified butter.

अभिहृ *abhi-hri*, cl. 1. P. *-harati*, *-hartum*, to snatch away, carry off; to bring: Caus. P. *-hārayati*, *-yitum*, to make a sudden attack.

*Abhi-hara*, *as*, *ā*, *am*, carrying off, removing. *Abhi-haraya*, *am*, *n*, bringing near, conveying, robbing.

*Abhi-haraṇīya* or *abhi-hartavya* or *abhi-hārya*, *as*, *ā*, *am*, to be brought near.

*Abhi-hartri*, *tā*, *tri*, *tri*, one who snatches away, seizes, takes by violence; a ravisher.

*Abhi-hāra*, *as*, *m*, robbing, seizing anything in the owner's presence; a brisk attack; effort; arming, taking up arms; mingling together.

अभिहृत् *abhi-hrut*, *t*, *t*, *t* (rt. *hṛi*), Ved. bending, causing crookedness, acting injuriously; (*t*), *f*, fall, defeat, damage.

*Abhi-hrutī*, *is*, *f*, causing to lall; defeat, damage, offence; offensive, injurious.

*Abhi-hvara* or *abhi-hvāra*, *as*, *ā*, *am*, falling off; crookedness, sin.

अभो *1. a-bhi*, *is*, *i*, *i*, without fear, fearless.

अभो *2. abhi* (*abhi-i*), cl. 2. P. *abhy-eti*, *-tum*, to come near, approach; to go up to or towards (with acc.); to go along, go after; to go into, enter; to join; to go over to; to reach; to come to, to fall to one's share (with acc.); to get; to fall into: Ved. Intens. or Pass. *-iyate*, to ask, request; *akāśam* or *sanāpam* *abhi*, to go near.

1. *abhiti*, *is*, *f*, Ved. approach, assault. See next col.

*Abhivran*, *vā*, *vāri*, *m*, *f*, Ved. approaching, attacking; also written *abhivra*, *as*, *i*, *am*. *Abhy-aya*. See *s. v.*, p. 71, col. 2.

अभोक *1. abhika*, *as*, *ā*, *um* (= *abhika*, *q. v.*, fr. *abhi*), longing after; lustful, libidinous; anxious, desirous; (*as*), *m*, a lover, a husband, a master.

अभोक *2. abhika*, *am*, *n*, (fr. *abhi-ac*; cf. *anūka*, *apāka*, *pratīka*), Ved. meeting together, closeness, nearness; collision, combat, opposition; *abhike*, ind. in the neighbourhood, at the same place or time, at the right time, just in time; in a moment, instantaneously; (with abl.) from, out of; on account of, with regard to; from (in connection with verbs expressing defending from, &c.).

अभोक *3. a-bhika*, *as*, *ā*, *am* (fr. *bhi*), fearless; (*as*), *m*, a poet; a master.

अभोद्य *abhiksh* (*abhi-iksh*), cl. 1. A. *-ikshate*, *-shitum*, to look towards.

अभोक्ष्य *abhikshya*, *as*, *ā*, *am* (contraction of *abhi-kshaya*), repeated, frequent; constant, perpetual; (*am*), ind. repeatedly, again and again; perpetually, constantly; very, exceedingly; quickly. — *Abhikshya-sas*, ind. repeatedly.

अभोघात *abhi-ghāta*. See *abhi-ghāta*.

अभोज्य *abhijya*, *as*, *ā*, *am* (rt. *yaj*), to be sacrificed to, one to whom sacrifice is offered; (*as*), *m*, a god.

अभीत *a-bhīta*, *as*, *ā*, *am*, not terrified, fearless. — *Abhīta-vat*, ind. as one not afraid, fearlessly.

2. *a-bhīti*, *is*, *f*, fearlessness. See last line first col.

अभीच्य *abhindh* (*abhi-indh*), cl. 7. A. *-inddhe*, *-indhitum*, to surround with flames, to inflame.

*Abhiddha*, *as*, *ā*, *am*, inflamed, shining.

अभीपत् *abhipat*, *m*, (fr. *abhi* and *ap*; cf. *anūpa*), Ved. a pond or any spot in which water collects; favour (?).

अभीपत्स *abhipatas*, ind. (fr. rt. *āp* with *abhi*), Ved. according to the event, at the right time (?).

अभीप्सित *abhīpsita*, *as*, *ā*, *am* (*ips*, Desid. of rt. *āp*; see *abhy-āp*), desired, wished.

*Abhīpsin*, *i*, *īni*, *i*, or *abhīpsu*, *us*, *us*, *u*, desirous of obtaining, wishing.

अभीम *a-bhīma*, *as*, *ā*, *am*, unterrific, causing no fear; (*as*), *m*, N. of Vishṇu.

अभीमान *abhi-māna*, *as*, *m*, (rt. *man*), pride, &c. See *abhi-māna* under *abhi-man*.

अभीमोद *abhi-moda*, *as*, *m*, (rt. *mud*), joy. — *Abhīmōda-mul* (only used in pl.). Ved. intense joy and pleasure; or *abhi-modamud*, excessively joyful (fr. irreg. intens. of rt. *mud*).

अभीर *abhira*, *as*, *m*, a cowherd; N. of a people; (*i*), *f*, the language of this people; (*am*), *n*, N. of a metre, containing four Pādas with eleven Mātrās in each Pāda.

अभीरणी *abhiraṇī*, *f*, (rt. *ir*?), a kind of serpent.

अभीराजी *abhirāji*, *f*, a kind of poisonous insect.

अभीरु *a-bhīru*, *us*, *us* or *ūs*, *u*, unterrific; fearless, undaunted; (*us*), *m*, N. of Bhairava or Siva; (*us* or *ūs*), *f*, N. of a plant, Asparagus Racemosus.

— *Abhīru-pattri*, *f*, a plant, the leaves of which are like those of the plant *Abhiru* (see above); the plant *Abhiru*.

*A-bhīruna*, *as*, *ā*, *am*, unterrific, fearless, innocent. *A-bhīlu*, *us*, *us*, *u* (for *a-bhīru*), or *abhiluka*, *as*, *ā*, *am*, fearless.

अभीरुच *abhi-ruç*. See *abhi-ruçī*.

अभीलापलप *abhilāpa-lap* (only used in pl.), Ved. discourse and talk; or *abhi-lāpalap*, talking excessively, whimpering (fr. irreg. intens. of rt. *lap*, cf. *abhi-modamud* last col.).

अभीवर्ग *abhi-varga*, *as*, *m*, (rt. *vṛij*), circuit, compass.

अभीवर्ति *abhi-varta*, *as*, *m*, (fr. *abhi-vṛit*, *q. v.*), Ved. existing everywhere, going towards, approaching, attacking successfully; successful assault, victory; a hymn recited in attacking the enemy.

*Abhi-vṛit*, *t*, *t*, *t*, Ved. abiding everywhere.

अभीवृत *abhi-vṛita*, *as*, *ā*, *am* (rt. *vṛi*), covered, surrounded.

अभीशाप *abhi-śāpa*, *as*, *m*, (rt. *śap*), curse, imprecation. See *abhi-śāpana*.

अभीशु *abhiśu* or less correctly *abhīshu*, *us*, *m*, (rt. *is* or *i. as* with *abhi*?), Ved. rein, bridle; arm, finger; ray of light. — *i. abhīshu-mat*, *ān*, *atī*, *at*, splendid, brilliant.

अभीष् *abhiṣ* (*abhi-ṣh*), cl. 6. P. *abhiṣṭhati*, *abhy-ṣhitum*, *-ṣhitum*, to seek for, long for, endeavour to gain.

*Abhiṣṭhat*, *an*, *atī* or *antī*, *at*, wishing, desiring. *Abhiśhu*, *us*, *m*, attachment, love, lust, passion [cf. *abhīshu* above]. — *2. abhiśhu-mat*, *ān*, *atī*, *at*, attached, enamoured.

*Abhiśhta*, *as*, *ā*, *am*, wished, desired; acceptable, dear, favourite, darling; optional; (*ā*), *f*, a mistress; betel. — *Abhiśhta-tā*, *f*, state of being desired. — *Abhiśhta-devatā*, *f*, beloved goddess, favourite deity. — *Abhiśhta-lābha*, *as*, *m*, or *abhīśhta-siddhi*, *is*, *f*, the gaining a desired object.

अभीशङ्ग *abhi-shanga*, *as*, *m*, curse, imprecation. See *abhi-shaṅg*.

अभीशया *a-bhīshayā*, ind. (inst. case of *abhīshā*), fearlessly.

अभीपाह *abhi-shāh*, *t*, *t*, *t*, Ved. overpowering; (*t*), *f*, immense power.

अभुक्त *a-bhukta*, *as*, *ā*, *am* (rt. *bhuj*), uneaten; unenjoyed, unused, unexpended; one who has not eaten, enjoyed or expended. — *Abhukta-ivat*, *ān*, *atī*, *at*, one who has not eaten.

*Abhuj*, *k*, *k*, *k*, Ved. one who has not experienced or enjoyed, one who does not keep (a promise). *Abhujat*, *an*, *atī*, *at*, not eating; Ved. not allowing to enjoy; not protecting.

अभुग्न *a-bhugna*, *as*, *ā*, *am*, not bent, straight; well, free from disease.

अभुज *a-bhujā*, *as*, *ā*, *am*, armless, maimed.

अभुजिय *a-bhujishya*, *as*, *ā*, *m*, *f*, not a slave, not a servant.

अभू *a-bhū*, *ūs*, *m*, unborn; an epithet of Vishṇu.

*A-bhūta*, *as*, *ā*, *am*, non-existent, whatever is not or has not been. — *Abhūta-tadbhāva*, *as*, *m*, the coming into being of that which has not existed before.

— *A-bhūta-pūrva*, *as*, *ā*, *am*, unprecedented. — *A-bhūta-prādurbhāva*, *as*, *ā*, *m*, the becoming manifest of what has not been before. — *Abhūta-rajas*, *asas*, *m*, *pl.*, N. of some deities supposed to have existed in the fifth Manvantara. — *A-bhūta-śatru*, *us*, *us*, *u*, having no enemy.

*A-bhūti*, *is*, *f*, non-existence; want of power; poverty.

अभूमि *a-bhūmi*, *is*, *f*, non-earth, anything but earth; no proper object, unfit place or object. — *Abhūmi-ja*, *as*, *ā*, *am*, produced in unfit or unsuitable ground.

अभूयिष्ठ *a-bhūyishṭha*, *as*, *ā*, *am*, few, scanty.

अभूरि *a-bhūri*, *is*, *is*, *i*, few, some, several.

सम्भूय a-bhūsha or a-bhūshita, as, ā, am, unadorned.

सम्भूत a-bhṛita or a-bhṛitrima, as, ā, am, not receiving hire, not hired, not paid.

सम्भृश a-bhṛīśa, as, ā, am, not much, little, few.

सम्भेद a-bheda, as, m. absence of difference or distinction; identity; not breaking, compactness, closeness of array; (as, ā, am), undivided, identical, alike.

A-bhedaka, as, ikā, am, not dividing, not distinguishing. *abhedā - ut distinguat?*

A-bhedyā, as, ā, am, or a-bhaidika, as, ī, am, not to be divided or broken or pierced; indivisible; (-yam), n. a diamond. = *Abhedya-tā*, f. indivisibility, impenetrability.

सम्भोक्तृ a-bhoktrī, tā, trī, tri, or a-bhogin, ī, inī, ī, not enjoying, not using, abstemious.

A-bhoktavya, as, ā, am, not to be enjoyed or used.

A-bhoga, as, m. non-enjoyment, not making use of. A-bhogyā, as, ā, am, not to be enjoyed.

A-bhoj, k, m., Ved. not affording enjoyment (to the gods, i. e. refusing to sacrifice). = *Abhog-ghan*, ā, m., Ved. killing the stinging (who will not sacrifice).

A-bhojana, am, n. not eating, fasting, abstinence.

A-bhojita, as, ā, am, not fed, not fasted.

A-bhojin, ī, inī, ī, not eating, fasting.

A-bhojya, as, ā, am, not to be eaten, prohibited as food, impure. = *A-bhojyāna* ('ya-an'), as, ā, am, one whose food is not allowed to be eaten.

सम्भौतिक a-bhautika, as, ī, am, not elemental, not relating to or produced by the gross elements, mental.

सम्भ्रिन्त abhy-agni, is, m., N. of a son of Eताśa or Aitaśa; (ī), ind. towards the fire.

सम्भ्रय abhy-agra, as, ā, am, near; fresh, new; (am), n. proximity.

सम्भ्रङ्ग abhy-anka, as, ā, am, recently marked.

सम्भ्रज्ज abhy-aj (abhi-aj), cl. 1. P. -ajati, -jītum, to unite, join.

सम्भ्रञ्ज abhy-anj (abhi-anj), cl. 7. P. -anakti, -anjītum, -anaktum, to smear, anoint; to decorate.

Abhy-akta, as, ā, am, oiled, anointed.

Abhy-anga, as, m. rubbing with unctuous substances, smearing the body with oil, inunction; unguent, liniment.

Abhy-anjana, am, n. smearing the body with oil, inunction; oil; applying collyrium to the eyelashes; ornament; embellishment.

सम्भ्रत् abhy-at (abhi-at), cl. 1. P. -atati, -titum, to visit.

सम्भ्रतिक्रम abhy-ati-kram (abhi-ati°), cl. 1. P. A., cl. 4. P. -krāmāti, -krāmate, -krāmyati, -krāmītum, to step over, to walk through; to overpower; to transgress; to violate.

सम्भ्रतिक्षर abhy-ati-kshar (abhi-ati°), cl. 1. P. A. -ksharati, -te, -ritum, Ved. -radhyai, to flow over to.

सम्भ्रतिनी abhy-ati-nī (abhi-ati°), cl. 1. P. A. -nayati, -te, -netum, to mix with (?).

सम्भ्रती abhy-ati (abhi-ati-ī), cl. 2. P. abhy-ati-eti, -tum, to go past, glide away; to pass over; to get through.

Abhy-atiśa, as, ā, am, dead, passed away.

सम्भ्रधिक abhy-adhika, as, ā, am, surpassing (in number, power, kind); exceeding the common measure, excellent; pre-eminent, extraordinary; superior, more excellent, having more authority or power; (am), ind. exceedingly.

सम्भ्रध्वम् abhy-adhvam, ind. towards the way, on the way; (e), ind. on the way, near.

सम्भ्रनुज्ञा I. abhy-anu-jñā (abhi-anu°), cl. 9. P. -jñānti, -jñāntum, to allow, permit; to authorize, direct; to allow one to depart, dismiss; to take leave; Caus. -jñāpayaṭi, -yītum, to ask for leave to depart, to take leave.

2. abhy-anujñā, f. or abhy-anujñāna, am, n. assent, permission; granting leave of absence, dismissing; order, command.

Abhy-anujñāta, as, ā, am, allowed, permitted, assented to, dismissed; ordered, commanded.

सम्भ्रनुप्रश्न abhy-anu-praśh (abhi-anu°), cl. 6. P. -praśhchati, -praśhṭum, to inquire after, ask for.

सम्भ्रनुमुद् abhy-anu-mud (abhi-anu°), Caus. P. -modayaṭi, -yītum, to permit one to leave, to dismiss.

सम्भ्रनुक्त abhy-anukta (-anu-uk°), as, ā, am (rt. vač), said conformably to what was declared before.

सम्भ्रन्तर abhy-antara, as, ā, am, interior, being inside; initiated in, conversant with; next, nearly related, intimate; (am), n. inner part, interior, inside, middle; included space; (am or atas), ind. in the interior, inwards. = *Abhyantara-karaṇa*, see *antahkaraṇa*. = *Abhyantara-kalā*, f. the secret art or the art of coquetry. = *Abhyantarāyāma* ('ra-āy°'), as, m. curvature of the spine by spasm; emprosthothos.

Abhy-antaraka, as, m. an intimate friend.

Abhyantari-kṛi, cl. 8. P. -karoti, -kartum, to initiate, inaugurate; to make a near friend (of a person); to familiarize. = *Abhyantari-karaṇa*, am, n. initiating in, inaugurating; making a near friend (of a person). = *Abhyantari-kṛita*, as, ā, am, put between, made interior; initiated; made intimate or familiar with.

सम्भ्रपक्रम abhy-apa-kram (abhi-apa°), cl. 1. P. A., cl. 4. P. -krāmāti, -krāmate, -krāmyati, -krāmītum, to go away to, to go up to.

सम्भ्रपान् abhy-apān (abhi-apa-an), cl. 2. P., Ved. -apānti, -nitum, to breathe on.

सम्भ्रम् abhy-am (abhi-am), cl. 1. P., Ved. -amati, -nitum, to advance violently against, to attack, to pain, hurt; to be angry with; to overcome.

Abhy-anana, am, n. attacking, assault, disease. = *Abhyamana-vat*, ān, ati, at, with assaults or attacks, with diseases.

Abhy-amita, as, ā, am, diseased, sick.

Abhy-amīn, ī, inī, ī, attacking, inclined to attack.

Abhy-ānta. See s. v.

सम्भ्रमित abhy-amitra, am, n. assault on an enemy; (am), ind. towards or against the enemy.

Abhy-amītrīṇa or abhy-amītrīya or abhy-amītrya, as, m. a soldier who faces the enemy valiantly.

सम्भ्रय abhy-aya, as, m. (fr. abhi-i, see *abhi*), going near, approaching, arriving; entering; setting (of the sun).

सम्भ्रयि abhy-ari, ind. towards or against the enemy.

सम्भ्रकंबिन्नुम् abhy-arkabimbam, ind. towards the disk of the sun.

सम्भ्रचै abhy-aré (abhi-aré), cl. 1. P. -arécāti, -cītum, to praise, celebrate in song; to worship, reverence: Pass. -arécyate, to be honoured.

Abhy-aréat, an, anti, at, worshipping, reverencing.

Abhy-aréana, am, n. or abhy-aréā, f. worship, reverence.

Abhy-aréaniya or abhy-arécya, as, ā, am, to be worshipped, to be revered.

Abhy-aréita, as, ā, am, praised, worshipped.

सम्भ्रणी abhy-arṇa, as, ā, am (fr. rt. ṛi or ard with *abhi*?), near, proximate; (am), n. nearness, proximity.

सम्भ्रर्थे abhy-arth (abhi-arth), cl. 10. A. -arthayate, -yītum, to ask, request.

Abhy-arthana, am, ā, n. f. petition, request.

Abhy-arthaniya or abhy-arthya, as, ā, am, to be requested or asked. = *Abhy-arthayamāna*, as, ā, am, asking, one who asks.

Abhy-arthita, as, ā, am, asked, invited.

Abhy-arthin, ī, inī, ī, asking.

सम्भ्रर्त्ते abhy-ard (abhi-ard), cl. 1. P. -ardati, -ditum, to oppress, afflict, pain.

Abhy-ardita, as, ā, am, distressed, oppressed.

सम्भ्रर्त्ते abhy-ardha, as, ā, am (fr. ardh for ard with *abhi*, cf. *abhy-arṇa*), Ved. being on this side; proximate, near; increasing; (am), n. the being situated on this side, near. = *Abhyarādhayajvan*, ā, m., Ved. granting gifts; increasing the worshipper's prosperity.

सम्भ्रर्त्ते abhy-arsh (abhi-arsh), cl. 1. P. -arshati, -shītum, to flow near, to run near (with acc.); to cause to flow near.

सम्भ्रर्त्ते abhy-arhaṇiya, as, ā, am (rt. arh), to be greatly honoured, venerable. = *Abhy-arhaṇiya-tā*, f. honourableness, honour.

Abhy-arhita, as, ā, am, greatly honoured, venerable; fit, proper, becoming.

सम्भ्रर्त्ते abhy-alankṛi (abhi-alam-kṛi), cl. 8. P. -karoti, -kartum, to decorate.

Abhy-alankṛita, as, ā, am, decorated.

सम्भ्रवकर्षण abhy-avakarshaṇa, am, n. (rt. kṛiśh), extraction, drawing out.

सम्भ्रवकाश abhy-avakāśa, as, m. (rt. kāś), an open space.

सम्भ्रवकृ abhy-ava-kṛi (abhi-ava°), cl. 6. P. -kirati, -karitum, -ritum, to throw or cast on, to pour on, to cover.

सम्भ्रवचर abhy-ava-car (abhi-ava°), cl. 1. P. -carati, -ritum, Ved. -tare, -tarai, -rase, -radhyai, to press on, penetrate: Caus. -cārayati, -yītum, to send away.

सम्भ्रवतन् abhy-ava-tan (abhi-ava°), cl. 8. P., Ved. -tanoti, -nitum, to extend along or to.

सम्भ्रवदान्य abhy-avadānya, as, ā, am, Ved. withholding gifts, not liberal.

सम्भ्रवदो abhy-ava-do (abhi-ava°), cl. 4. P. -dyati, -dātum, to divide into pieces for any purpose.

सम्भ्रवधा abhy-ava-dhā (abhi-ava°), cl. 3. P. A. -dadhāti, -dhatte, -dhātum, to lay down on all sides, overlay.

Abhy-avahita, as, ā, am, allayed, laid, e. g. dust.

सम्भ्रवनम् abhy-ava-nam (abhi-ava°), Caus. P. -nāmayati, -yītum, to bow, incline.

सम्भ्रवनिज्ज abhy-ava-nij (abhi-ava°), cl. 3. P. A. -nenēkti, -nenēkte, -nektum, to wipe or wash off, clean: Caus. -nejayati, -yītum, to cause to wash off.

सम्भ्रवनी abhy-ava-nī (abhi-ava°), cl. 1. P. A. -nayati, -te, -netum, to lead down, pour into.

सम्भ्रवपत् abhy-ava-pat (abhi-ava°), cl. 1. P. -patati, -titum, to fly or fall down.

सम्भ्रवमन् abhy-ava-man (abhi-ava°), cl. 4. A. -manyate, -mantum, to despise, scorn, reject.

सम्भ्रवस्कन्द abhy-ava-skand (abhi-ava°), cl. 1. P. -skandati, -skantum, to jump up (or out?).

Abhy-avaskandā, as, m. or abhy-avaskandana, am, n. impetuous assault, facing an enemy; striking so as to disable an enemy.

सम्भ्रवह abhy-ava-hri (abhi-ava°), Caus.

-hārayati, -yitum, to get one to oppose another; to cause one to take or eat.

*Abhy-avaharāṇa*, *am*, n. throwing away or down; taking food, eating.

*Abhy-avahāra*, *as*, m. taking food, eating, enjoying; food.

*Abhy-avahārya*, *as*, *ā*, *am*, eatable, fit for eating; (*am*), n. food, eating.

*Abhy-avahṛita*, *as*, *ā*, *am*, taken (as food), devoured.

**अभ्यवास** *abhy-avās* (*abhi-ava-as*), cl. 4. P. -*asyati*, -*situm*, to throw upon.

**अभ्यवे** *abhy-ave* (*abhi-ava-i*), cl. 2. P. -*avāti*, -*tum*, to go down; to descend; to get an insight, to condescend; to perceive.

*Abhy-avāyana*, *am*, n. going down, descending.

*Abhy-aveta*, *as*, *ā*, *am*, descended, immersed.

**अभ्यवेक्ष** *abhy-aveksh* (*abhi-ava-iksh*), cl. 1. A. -*avekshate*, -*śhūm*, to look at or upon.

**अभ्यग** *abhy-as* (*abhi-as*), cl. 5. P. A. -*as-noti*, -*nute*, -*asitum*, -*ashṭum*, to pervade, reach to, gain; to make one's self master of.

*Abhy-āsana*, *am*, u. reaching to, pervading, gaining.

*Abhy-āsa*, *as*, m. reaching to, pervading; proximity, neighbourhood, result, consequence, prospect, hope of gaining; (*as*, *ā*, *am*), near, proximate (also written *abhy-āsa*). *Abhy-āsam* or *abhy-āse*, ind. near (also written *abhy-āse*). *Abhyāsād-āgata*, *as*, *ā*, *am*, arrived from near at hand.

**अभ्यस 1.** *abhy-as* (*abhi-as*), cl. 2. P. -*asti*, to fall to one's share; to be over; to excel; to reign over, tyrannize over.

**अभ्यस 2.** *abhy-as* (*abhi-as*), cl. 4. P. -*asyati*, -*asitum*, to throw down, throw to, heap one on the other, accumulate, to shoot off at, to concentrate one's attention in one direction; to repeat, practice, exercise; to study, read, recite; to learn by heart.

*Abhy-asana*, *am*, n. concentrating of the faculties of the mind in one direction; practice, exercise; repetition, study.

*Abhy-asaniya* or *abhy-asitavya* or *abhy-asya*, *as*, *ā*, *am*, to be studied, to be repeated or reduplicated.

*Abhy-asta*, *as*, *ā*, *am*, accumulated, practised, exercised; learnt by heart, repeated, studied; multiplied; reduplicated in grammar; (*am*), n. the reduplicated base of a root.

*Abhy-asyat*, *an*, *anti*, *at*, studying, practising.

*Abhy-āsa*, *as*, m. repetition; practice, military practice, permanent or repeated exercise, discipline, use, habit, custom; repeated reading, reciting, study; learning by heart; education; practising archery; (in grammar) repeating twice, reduplication; the first syllable of a reduplicated radical; (in poetry) repetition of the last verses of a stanza; (in arithmetic) multiplication; see also under *abhy-as*. = *Abhyāsā-gata*, *as*, *ā*, *am*, approached, gone near (see *abhy-āsa* above). = *Abhyāsā-tā*, f. constant practice, use, habit. = *Abhyāsā-nimitta*, *am*, n. the cause of the reduplication in grammar. = *Abhyāsā-parivartin*, *i*, *ini*, *i*, wandering about or near, for *abhyāsā*. = *Abhyāsā-yoga*, *as*, m. the practice of frequent and repeated meditation on any deity or on abstract spirit, repeated recollection. = *Abhyāsā-ryavāya*, *as*, m. interval caused by the reduplication-syllable.

*Abhyāsini*, *i*, *ini*, *i*, practising, repeating.

*Abhyāse*, ind. near; more correctly written *abhyāse*.

**अभ्यसूय** *abhy-asūya*, nom. P. A. -*asūyati*, -*te*, -*yitum*, to show indignation, to detract.

*Abhy-asūya*, *as*, *ā*, *am*, angry, vexed, impatient.

*Abhy-asūyaka*, *as*, *ikā*, *am*, detracting, a detractor, calumniator; envious.

*Abhy-asūyā*, f. detraction, envy, calumny.

**अभ्यस्तमि** *abhy-astam-i*, cl. 2. P. -*eti*, -*tum*,

or *abhy-astan-gā*, cl. 3. P. -*jigāti*, -*gātam*, to go down or set (as the sun) during or with reference to (some act).

*Abhy-astamaya*, *as*, m. setting of the sun during or with reference to.

*Abhy-astamita*, *as*, *ā*, *am*, one on whom the sun has gone down while asleep.

**अभ्याकर्ष** *abhy-ākārsha*, *as*, m. (rt. *kṛish*), a striking of the flat of the hand upon the breast in defiance (a practice common to wrestlers and pugilists).

**अभ्याकाङ्क्षित** *abhy-ākāṅkshita*, *am*, n. a groundless complaint, a false accusation.

**अभ्याकु** *abhy-ākṛi* (*abhi-ā*), cl. 8. P. -*karoti*, -*kartum*, to draw near to one's self, attract.

*Abhy-ākāram*, ind. by or in drawing near to one's self.

**अभ्याक्रम** *abhy-ākram* (*abhi-ā*), cl. 1. P. A., cl. 4. P. -*krāmati*, -*kramate*, -*krāmyati*, -*kramitum*, to step near.

*Abhy-ākramam*, ind. by or in stepping near or mutually, in stepping rapidly.

**अभ्याक्रुश** *abhy-ākruś* (*abhi-ā*), cl. 1. P. -*krośati*, -*krośyati*, to assail with harsh language, to revile.

**अभ्याख्यात** *abhy-ākhyāta*, *as*, *ā*, *am*, accused falsely, calumniated.

*Abhy-ākhyāna*, *am*, n. a false or groundless accusation, calumny.

**अभ्यागम** *abhy-āgam* (*abhi-ā*), cl. 1. P. -*gacchati*, -*gantum*, to come near to, approach, visit; to come to, fall into.

*Abhy-āgata*, *as*, *ā*, *am*, come, arrived; (*as*), m. a guest, a visitor.

*Abhy-āgama*, *as*, m. or *abhy-āgamana*, *am*, n. approaching, arrival, visit, visitation; neighbourhood; arriving at or enjoying a result; rising, getting up; war, battle; encountering, striking, killing; enmity.

**अभ्यागा** *abhy-ā-gā* (*abhi-ā*), cl. 3. P. -*jigāti*, -*gātam*, to come to, approach, arrive.

**अभ्यागारिक** *abhy-āgarika*, *as*, *ā*, *am* (fr. *āgāra*, q. v., with *abhi*), diligent in supporting a family.

**अभ्याघात** *abhy-āghāta*, *as*, m. (rt. *han*), assault, attack.

*Abhy-āghātīn*, *i*, *ini*, *i*, attacking, assailing.

**अभ्याचक्ष** *abhy-ācaksh* (*abhi-ā*), cl. 2. A. -*cashṭe*, -*śhṭum*, to look at; to speak.

**अभ्याचर** *abhy-ācar* (*abhi-ā*), cl. 1. P. A. -*carati*, -*te*, -*ritum*, Ved. -*itave*, -*itavai*, -*rase*, -*radhyati*, to approach, practice.

*Abhy-ācāra*, *as*, m., Ved. approaching (as an enemy), disturbing.

**अभ्याज** *abhy-āj* (*abhi-ā-aj*), cl. 1. P. -*ājati*, -*jītum*, to drive near.

**अभ्याज्ञाय** *abhy-ājñāya*, *as*, m. (rt. *jñā*), Ved. order, command.

**अभ्यातन्** *abhy-ātan* (*abhi-ā*), cl. 8. A., Ved. -*tanute*, -*nitum*, to take aim at, shoot.

*Abhy-ātāna*, *as*, m. spreading over; expansion.

**अभ्यातप** *abhy-ātap* (*abhi-ā*), cl. 1. P. -*tapati*, -*ptum*, to distress, torment.

**अभ्यातृ** *abhy-ātṛi* (*abhi-ā*), cl. 1. P. -*tarati*, -*rtum*, -*ritum*, to come up.

**अभ्यात्म** *abhy-ātma*, *as*, *ā*, *am*, Ved. directed towards one's self; (*am*), ind. towards one's self. = *Abhyātma-taram*, ind. more towards one's self.

**अभ्यादा** *abhy-ādā* (*abhi-ā*), cl. 3. A. -*datte*, -*dātum*, to seize, snatch away; to put on; to take up the conversation, or commence speaking after another.

*Abhy-ātta*, *as*, *ā*, *am* (for *abhy-ādatta*), obtained; having gained, encompassing.

*Abhy-ādāna*, *am*, n. beginning, commencement; first beginning.

**अभ्यादिश** *abhy-ā-diś* (*abhi-ā*), cl. 6. P. -*śisati*, -*deshtum*, to aim at (in talk), to have in view.

**अभ्याधा** *abhy-ād-dhā* (*abhi-ā*), cl. 3. P. -*dadhāti*, -*dhātum*, to lay on (fuel, &c.), to add, apply.

*Abhy-ādāna*, *am*, n. laying or placing on, adding.

*Abhy-ādita*, *as*, *ā*, *am*, laid on, put on. = *Abhyādita-paśu*, *as*, m. a present usual in some districts of India.

**अभ्यानी** *abhy-ā-nī* (*abhi-ā*), cl. 1. P. A. -*nyayati*, -*te*, -*netum*, to pour into, mix with.

**अभ्यानृत** *abhy-ā-nṛit* (*abhi-ā*), cl. 4. P., Ved. -*nṛityati*, -*nartitum*, to dance towards, to hasten near.

**अभ्यान्त** *abhy-ānta*, *as*, *ā*, *am* (fr. rt. *am* with *abhi*, see *abhy-am*), sick, diseased.

**अभ्याप** *abhy-āp* (*abhi-āp*), cl. 5. P. -*āpnati*, -*ptum*, to reach to, to get, to obtain; Caus. -*āpāyati*, -*yitum*, to bring to an end; Desid. -*īpsati*, to strive to reach, to ask for, to desire.

*Abhīpsita*, *as*, *ā*, *am*, desired, acceptable, dear.

**अभ्यापत** *abhy-ā-pat* (*abhi-ā*), cl. 1. P. -*patati*, -*titum*, to jump on, to hasten near to, rush towards.

*Abhy-āpāta*, *as*, m. calamity, misfortune.

**अभ्यापद्** *abhy-ā-pad*, cl. 4. A. -*padyate*, -*pattum*, to come to, to approach.

**अभ्यामदे** *abhy-āmarda*, *as*, m. or *abhy-āmardana*, *am*, n. (rt. *mṛid*), war, battle, fighting.

**अभ्यायम्** *abhy-āyam* (*abhi-ā*), cl. 1. P. -*yačhati*, -*yantum*, to restrain.

*Abhy-āyansenya*, *as*, m., Ved. to be restrained; to be made subject.

**अभ्याया** *abhy-ā-yā* (*abhi-ā*), cl. 2. P. -*yāti*, -*tum*, to come up to, attain.

**अभ्यारम्** *abhy-ā-rabh* (*abhi-ā*), cl. 1. A. or P. -*rabhate*, -*ti*, -*rabdhum*, to commence.

*Abhy-ārambha*, *as*, m. beginning, commencement.

**अभ्याराम** *abhy-āram*, ind. (rt. *ṛi*), near, at hand, by coming near.

**अभ्यारूढ** *abhy-ārūḍha*, *as*, *ā*, *am* (rt. *ruh*), ascended; gone up to; surpassed.

*Abhy-āroha*, *as*, m. or *abhy-ārohaṇa*, *am*, n. going up to, ascending; transition from one place to another; progress; ascending in devotion, praying.

*Abhy-ārohaṇīya*, *as*, m., N. of a sacrificial ceremony.

*Abhy-ā-rohya*, *as*, *ā*, *am*, to be ascended, to be gained.

**अभ्यावृत्** *abhy-āvṛit* (*abhi-ā*), cl. 1. A., Ved. P. -*vrartate*, -*ti*, -*titum*, to come up to, come towards, approach.

*Abhy-āvarta*, *as*, m. repetition; a hymn, the verses of which are repeated in singing; (*am*), ind. repeatedly, by repeating.

*Abhy-āvartin*, *i*, *ini*, *i*, repeatedly coming; (*i*), m., N. of a king.

*Abhy-āvṛitta*, *as*, *ā*, *am*, come near to, approached, repeated.

*Abhy-āvṛitti*, *is*, f. repetition.

**अभ्याश** *abhy-āśa*, *as*, m. See *abhy-ās*.

**अभ्यास** *abhy-āsa*. See 2. *abhy-as*.

**अभ्यासद्** *abhy-āsad* (*abhi-ā*), cl. 1. P. -*śidati*, -*sattum*, to attain, obtain.

*Abhy-āsādana*, *am*, n. striking so as to disable an enemy, facing an enemy.

**अभ्याहन** *abhy-ā-han* (*abhi-ā°*), cl. 2. P. *-hanti, -tum*, to strike, wound, smite, impede.  
*Abhy-āhata, as, ā, am*, struck, wounded, impeded.  
*Abhy-āhanana, am, n.* striking, hurting, killing, impeding.  
**अभ्याहित** *abhy-āhita*. See under *abhy-ā-dhā*, p. 72, col. 3.  
**अभ्याहृ** *abhy-ā-hri* (*abhi-ā°*), cl. 1. P. *-harati, -hartum*, to bring towards, bring near; to give, hand over.  
*Abhy-āhāra, as, m.* bringing near; robbery.  
*Abhy-āhārya, as, ā, am*, to be eaten.  
**अभ्युक्त** *abhy-ukta, as, ā, am* (rt. *vac*), declared with reference to (some particular point).  
**अभ्युक्ष** *abhy-uksh* (*abhi-uksh*), cl. 6. I. P. A. *-ukshati, -te, -shitum*, to sprinkle over, besprinkle.  
*Abhy-ukshana, am, n.* sprinkling over, wetting.  
*Abhy-ukshita, as, ā, am*, besprinkled.  
*Abhy-ukshya, ind.* having sprinkled over.  
**अभ्युच** *abhy-uc* (*abhi-uc*), cl. 4. P. *-ucyati, -cītum*, to like, to take pleasure in visiting.  
**अभ्युचित** *abhy-ucīta, as, ā, am*, usual, customary.  
**अभ्युच्चगामिन** *abhy-uccā-gāmin, ī, imī, ī*, going exceedingly high; (ī), m., N. of a Buddha.  
**अभ्युच्चय** *abhy-uccāyaya, as, m.* (rt. *ti*), increase, augmentation.  
*Abhy-uccīta, as, ā, am*, increased, augmented.  
**अभ्युच्चर** *abhy-uc-car* (*abhi-ud-car*), cl. 1. P. *-carati, -ritum*, Ved. *-tave, -tavai, -rase, -radhyai*, to rise over.  
**अभ्युच्छ्रित** *abhy-ucchrīta, as, ā, am* (fr. rt. *śri* with *abhi* and *ud*), raised aloft, elevated. = *Abhy-ucchrīta-kara, as, ā, am*, with uplifted proboscis.  
**अभ्युज्जीव** *abhy-uj-jīv* (*abhi-ud°*), cl. 1. P. *-jivati, -vītum*, to live for others.  
**अभ्युक्रम** *abhy-ut-kram* (*abhi-ud°*), cl. 1. P. A., cl. 4. P. *-krāmati, -kramate, -krāmyati, -kramitum*, to go up to; Caus. P. *-kramayati, -yitum*, to cause to go up to, to cause to ascend.  
**अभ्युक्रुश** *abhy-ut-krus* (*abhi-ud°*), cl. 1. P. *-krośati, -krośitum*, to raise loud acclamations.  
*Abhy-utkrushā, as, ā, am*, applauded with loud acclamations.  
*Abhy-utkrośana, am, n.* loud acclamation. = *Abhy-utkrośana-mantra, as, m.* a hymn of applause.  
**अभ्युत्तर** *abhy-ut-trī* (*abhi-ud°*), cl. 1. P., Ved. *-tarati, -ritum, -ritum*, to cross over towards, penetrate to.  
**अभ्युत्था** *abhy-ut-thā* (*abhi-ud-sthā*), cl. 1. P. *-tīshthati, -thātum*, to rise, rise from a seat to do any one honour.  
*Abhy-utthāna, am, n.* rising from a seat through politeness; rising, elevation, obtaining a high position, gaining authority, dignity, respectability; sunrise.  
*Abhy-utthāyina, ī, imī, ī*, rising from a seat to do any one honour.  
*Abhy-utthīta, as, ā, am*, risen, arisen, elevated, exalted. = *Abhyutthītasva* (*ta-as°*), *as, m., N.* of a prince descended from Daśaratha.  
*Abhy-utthēya, as, ā, am*, to be greeted reverentially, i. e. by rising from one's seat.  
**अभ्युत्पत** *abhy-ut-pat* (*abhi-ud°*), cl. 1. P. *-patati, -tītum*, to fly up to, jump up to; Caus. *-pātayati, -yitum*, to cause to fly up to (with acc.).  
*Abhy-utpatana, am, n.* springing or leaping against any one.

**अभ्युत्सह** *abhy-ut-sad* (*abhi-ud°*), Caus. P., Ved. *-sādāyati, -yitum*, to destroy (?).  
**अभ्युत्सह** *abhy-ut-sah* (*abhi-ud°*), cl. 1. A. *-sahate, -sahitum, -soḍhum*, to feel competent, to venture, to dare.  
**अभ्युत्सि** *abhy-ut-smi* (*abhi-ud°*), cl. 1. A. or poet. P. *-smayate, -ti, -smetum*, to smile.  
**अभ्युद्गन्** *abhy-ud-gan* (*abhi-ud°*), cl. 2. P. *-aniti, -anati, -anitum*, to breathe on or upon.  
**अभ्युदाहरण** *abhy-udāharaṇa, am, n.* (rt. *hri*), an example or illustration of a thing by its reverse.  
**अभ्युदि** *abhy-ud-i* (*abhi-ud°*), cl. 2. P. *-etī, -tum*, to go up; to rise over; to happen; to engage in combat with.  
*Abhy-udaya, as, ā, am*, rising; (*as*), m. the rise of luminaries (especially with reference to some other occurrence), sunrise; beginning, commencing; elevation, increase, prosperity; happiness; good result; a festival, any religious celebration; accident, occurrence. = *Abhyudāyeshṭī* (*ya-ish°*), *is, f., N.* of a particular expiatory sacrifice.  
*Abhy-udāyina, ī, imī, ī*, rising, arising.  
**1. अभ्युदिता** *as, ā, am*, risen (as the sun); arisen, happened; elevated, exalted; asleep at sunrise; celebrated as a festival; (*ā*), *f., N.* of a religious ceremony; (*am*), *n.* rising, sunrise.  
**अभ्युदित 2.** *abhy-udīta, as, ā, am* (rt. *vad*), mentioned, referred to.  
**अभ्युदीक्ष** *abhy-ud-iksh* (*abhi-ud°*), cl. 1. A. *-ikshate, -shītum*, to look towards.  
**अभ्युदीर** *abhy-ud-ir* (*abhi-ud°*), Caus. P. *-irayati, -yitum*, to raise (one's voice); to speak aloud; to incite, stir up.  
*Abhy-udīrita, as, ā, am*, thrown over or upon.  
**अभ्युदूह** *abhy-ud-ūh* (*abhi-ud°*), cl. 1. P. A. *-ūhāti, -te, -hitum*, to move or push farther out.  
**अभ्युदे** *abhy-ude* (*abhi-ud-ā-i*), cl. 2. P. *-aiti, -tum*, to go up to, approach.  
**अभ्युद्गम्** *abhy-ud-gam* (*abhi-ud°*), cl. 1. P. *-gacchati, -gantum*, to extend; to go out to meet.  
*Abhy-udga, as, ā, am*, rising, uprisen.  
*Abhy-udgata, as, ā, am*, extended; gone out in order to meet (another); risen, elevated. = *Abhy-udgata-rāja, as, m., N.* of a Buddhist Kalpa.  
*Abhy-udgama, as, m.* or *abhy-udgamaṇa, am, n.* rising from a seat to honour any one; setting out to pay a visit.  
**अभ्युद्गा** *abhy-ud-gā* (*abhi-ud°*), cl. 3. P. *-jigāti, -gātum*, to rise over or before.  
**अभ्युद्दिष्ट** *abhy-uddriṣṭa, am, n.* (rt. *driś*), the becoming visible (of a star); (*ā*), *f., N.* of a ceremony.  
**अभ्युद्दृ** *abhy-ud-dhri* (*abhi-ud-hri*), cl. 1. P. *-uddharati, -rtum*, to take up, take out; to destine, set apart; Caus. *-uddharayati, -yitum*, to snatch away.  
*Abhy-uddhrita, as, ā, am*, taken out, taken up, delivered.  
**अभ्युद्गम्** *abhy-ud-yam* (*abhi-ud°*), cl. 1. P. *-yacchati, -yantum*, to bring, offer; to lift up.  
*Abhy-udyatu, as, ā, am*, brought or given unsolicited; prepared, exerting one's self, lifted up.  
**अभ्युन्द** *abhy-und* (*abhi-und*), cl. 7. P. *-unatī, -unditum*, to wet, bedew; flow over.  
*Abhy-undat, an, atī, at*, bedewing, wetting; flowing over.  
**अभ्युन्नत** *abhy-unnata, as, ā, am* (rt. *nam*), raised, elevated; projecting upwards, very high or full.  
*Abhy-unnati, is, f.* great elevation or prosperity.  
**अभ्युन्नी** *abhy-un-nī* (*abhi-und-nī*), cl. 1. P. A. *-nayati, -te, -netum*, to pour upon, scoop towards.

**अभ्युपगम्** *abhy-upa-gam* (*abhi-upa°*), cl. 1. P. *-gacchati, -gantum*, to go near to, approach, arrive at; to obtain; to assent, agree to, promise, believe; Caus. *-gamayati, -yitum*, to prevail on any one to assent.  
*Abhy-upagata, as, ā, am*, gone near to, approached, arrived at; promised, agreed, assented to; admitted, implied; inferred, probable; similar, analogous.  
*Abhy-upagantavya, as, ā, am*, to be approached or assented to, to be admitted.  
**Abhy-upagantri, tā, trī, trī**, one who approaches or assents, &c.  
*Abhy-upagama, as, m.* going near to, approaching, arriving at; a promise, an agreement, contract; granting, allowing, admitting, believing; probable ascertainment; supposition, inference, analogy, affinity. = *Abhyupagama-siddhānta, as, m.* an admitted axiom.  
*Abhy-upagamita, as, ā, am*, made to consent, obtained by assent or free consent; (*as*), *m.* a slave for a fixed term.  
**अभ्युपपद्** *abhy-upa-pad* (*abhi-upa°*), cl. 4. A. *-padyate, -pattum*, to approach in order to help; to deliver; to honour, to comfort; to ask for help; to furnish with.  
*Abhy-upapatti, is, f.* approaching in order to assist, protection, defence; favour, the conferring of a benefit or kindness, affection; agreement, assent; impregnation of a woman (especially of a brother's widow, as an act of duty).  
*Abhy-upapanna, as, ā, am*, protected, rescued, delivered, agreed to, agreeing to, proved, admitted.  
**अभ्युपयुक्त** *abhy-upayukta, as, ā, am* (rt. *yuj*), employed, used.  
**अभ्युपशान्त** *abhy-upasānta, as, ā, am* (rt. *śam*), allayed, calmed.  
**अभ्युपसेव** *abhy-upa-sev* (*abhi-upa°*), cl. 1. A. *-sevate, -vītum*, to observe religiously.  
**अभ्युपस्था** *abhy-upa-sthā* (*abhi-upa°*), cl. 1. P. *-tīshthati, -sthātum*, to accompany, attend, assist.  
*Abhy-upasthita, as, ā, am*, accompanied, attended, assisted by.  
**अभ्युपाकृत** *abhy-upākṛita, as, ā, am*, summoned to take part (in a ceremony?).  
**अभ्युपागम्** *abhy-upāgam* (*abhi-upa-ā-gam*), cl. 1. P. *-gacchati, -gantum*, to come to.  
**अभ्युपादा** *abhy-upādā* (*abhi-upa-ā-dā*), cl. 3. A. *-datte, -dātum*, to pick up.  
**अभ्युपावृत्त** *abhy-upāvṛita, as, ā, am* (rt. *vṛit*), approached, come to.  
**अभ्युपे** **1.** *abhy-upe* (*abhi-upa-i*), cl. 2. P. *-upaiti, -tum*, to go near, approach, arrive at, enter; to enter a state or condition; to agree with, approve of; to be faithful, obey, submit.  
*Abhy-upāya, as, m.* an agreement, a promise, an engagement; a means, an expedient.  
*Abhy-upāyana, am, n.* a bribe, douceur, complimentary gift, an inducement.  
*Abhy-upeta, as, ā, am*, approached; promised, assented or agreed to (as by contract, &c.), admitted. = *Abhyupeṭārthakṛitya* (*ta-ar°*), *as, ā, am*, pledged to the performance of a required act.  
*Abhy-upctavya* or *abhy-upeya, as, ā, am*, to be admitted or assented to.  
*Abhy-upetya, ind.* having arrived at, having assented or agreed to. = *Abhyupetyāśusrūshā* (*tya-as°*), *f.* a head or title of law, breach of engagement or contract between master and servant.  
*Abhy-upeyivas, vān, yushī, vat*, (having) arrived at.

**अभ्युपे** 2. *abhy-upe* (*abhi-upa-ā-i*), cl. 2. P. *-upaṭṭi*, *-tum*, to go towards, approach.

**अभ्युपेक्ष** *abhy-upeksh* (*abhi-upa-iksh*), cl. 1. A. *-upekshate*, *-shitum*, to leave, abandon.

**अभ्युष** *abhy-usha* or *abhy-ūsha* or *abhy-oshā*, *as*, m. (rt. *ush*), a kind of cake of grain &c. half dressed, slightly scorched, or parched so as to be eaten from the hand; bread.

*Abhyushīya* or *abhyūshīya* or *abhyushya* or *abhyūshya* or *abhy-oshīya* or *abhy-oshya*, *as*, *ā*, *am*, consisting of, or belonging to, or fit for the above cake or preparation of parched grain.

**अभ्युपित** *abhy-ushita*, *as*, *ā*, *am* (rt. 1. *vas*), dwelling near to, dwelling within.

**अभ्युट** 1. *abhy-ūḍha*, *as*, *ā*, *am* (fr. rt. *vah* with *abhi*), brought near.

**अभ्युर्णु** *abhy-ūrṇu* (*abhi-ūrṇu*), cl. 2. P. A. *-ūrṇoti*, *-nute*, *-ūrṇantum* or *-ūrṇvitum*, to cover, hide, conceal; to cover one's self (?).

**अभ्युह** *abhy-ūh* (*abhi-ūh*), cl. 1. P. A. *-ūh-ati*, *-te*, *-ūhītum*, to cover over, to clothe; A. *-ūhate*, Ved. *-ohate*, to watch for, to form a plot against; to infer, to guess.

2. *abhy-ūḍha*, *as*, *ā*, *am*, reasoned upon, concluded, inferred.

*Abhy-ūha*, *as*, m. discussion, reasoning, deduction, inference; supplying an ellipsis; understanding.

*Abhy-ūhītarva* or *abhy-ūhīya*, *as*, *ā*, *am*, to be inferred or guessed.

*Abhy-ūhya* (the *u* being shortened after *abhi* before the *ya* of the ind. part., but sometimes wrongly written with long *ū*), ind. having concluded or inferred, having reasoned; having supplied an ellipsis.

**अभ्यु** *abhy-ri* (*abhi-ri*), cl. 3. 5. P. *abhiyarti*, *-riṇoti*, *-artum*, *-ritum*, *-ritum*, to go to, to pervade. *Abhy-arṇa*. See s. v., p. 71, col. 2.

**अभ्युक्ष** *abhy-riḥ* (*abhi-riḥ*), cl. 6. P. *-riḥchati*, *-chītum*, to come to, to visit or afflict with; to strive against, to strive to overpower.

**अभ्युञ्ज** *abhy-riñj* (*abhi-riñj*), cl. 6. P. A. *-riñjati*, *-te*, *-jītum*, to stretch out the hand for, to hasten to or towards.

**अभ्युप** *abhy-riṣh* (*abhi-riṣh*), cl. 1. P. *-arsh-ati*, *-shitum*, to flow or run towards a place; to let flow or run towards a place.

**अभ्ये** *abhye* (*abhi-ā-i*), cl. 2. P. *-aiti*, *-tum*, to go near, to come to.

*Abhy-etya*, iod. having approached, having come to.

**अभ्येषा** 1. *abhy-eshāṇa*, *am*, n. (rt. 3: *iṣh*), desiring, wishing for.

*Abhy-eshāṇīya*, *as*, *ā*, *am*, to be desired.

**अभ्येषा** 2. *abhy-eshāṇa*, *am*, n. (rt. 1. *iṣh*), going towards, attacking.

**अभ्र** *abhr*, cl. 1. P. *abhrati*, *abhrītum*, to go; to err or wander about.

**अभ्र** *abhra* (sometimes spelt *abūhra*, according to the derivation *ab-bhra*, 'water-bearer'), *am*, n. cloud; sky, atmosphere, ether, heaven; dust (?); talc, mica; gold; camphor; the ratan (Calamus Rotang); Cyperus Rotundus; (in arithmetic) a cypher; [cf. Gr. *ὄμβρος* and Lat. *imber*.] — *Abhrawālika*, *as*, *ā*, *am*, cloud-licking; what touches or sweeps the clouds; sky-scraper; (*as*), m. wind. — *Abhra-gāna*, *as*, *ā*, *am*, thickly covered with clouds. — *Abhran-kasha*, *as*, *ā*, *am*, grazing (hooting) the clouds, very high; (*as*), m. air, wind, a mountain. — *Abhra-jā*, *ās*, *ās*, *am*, Ved. born from clouds, caused by vapours. — *Abhra-nāga*, *as*, m. one of the elephants supporting the globe. — *Abhra-pīśāca* or *abhra-pīśācaka*, *as*, m. sky-demon, N. of Rāhu, the descending node personified. — *Abhra-pushpa*, *as*, m.,

N. of a cane, Calamus Rotang; (*am*), n. water; a flower in the clouds, castle in the air, anything impossible. — *Abhra-prush*, *f*, f., Ved. the sprinkling of the clouds, rain. — *Abhra-māṅsi*, *f*, N. of a plant, Valeriana Jaṭāmāṅsi. — *Abhra-mātāṅga*, *as*, m. Airāvata, Indra's elephant. — *Abhra-mālā*, *f*, a line or succession of clouds. — *Abhra-roha*, *am*, n. Lapis Lazuli. — *Abhra-līpta*, *as*, *ā*, *am*, overspread with clouds. — *Abhra-varsha*, *as*, *ā*, *am*, Ved. pouring water from the clouds. — *Abhra-rāṭika*, *as*, m., N. of a plant, Spondias Magnifera. — *Abhra-sīras*, *as*, n. a head formed of the sky. — *Abhrāvākāsa* (*ra-av*), *as*, m. fall of rain, clouds as the only shelter. — *Abhrāvākāśika*, *as*, *ā*, *am*, or *abhrāvākāśin*, *ī*, *inī*, *i*, exposed to the rain (and so doing penance), not seeking shelter from the rain, having the clouds for shelter, open to the sky. — *Abhrottha* (*ra-ut*), *as*, m. sky-bomb, i. e. Indra's thunderbolt.

*Abhraka*, *am*, n. talc, mica; the same as *abhra*, q. v. — *Abhraka-bhasman*, *a*, n. calx of talc. — *Abhraka-sattva*, *am*, n. steel.

*Abhrāya*, nom. A. *abhrāyate*, *-yītum*, to create clouds, make cloudy.

*Abhrita*, *as*, *ā*, *am*, clouded, covered with clouds. *Abhriya*, *as*, *ā*, *am*, belonging to or produced from clouds; (*as*), m. lightning; (*am*), n. a collection of thunder-clouds.

*Abhrya*, *as*, m. a naked ascetic, who is clothed only by the air.

**अभ्रम** *a-bhrama*, *as*, *ā*, *am*, not blundering; steady, clear; (*as*), m. steadiness, composure.

*A-bhramu*, *us*, *f*, the female elephant of the east, the mate of Airāvata. — *Abhramu-priya* or *abhranuvallabha*, *as*, m. the male elephant of the east or Airāvata.

**अभ्रानु** *a-bhrāṅri*, *tā*, *tri*, Ved. or *a-bhrāṅrika*, *as*, *ā*, or *a-bhrāṅri-mat*, *ān*, *atī*, m. f. brotherless. — *A-bhrāṅri-han*, *hā*, *ghnī*, m. f., Ved. not killing a brother.

**अभ्रानुव्य** *a-bhrāṅriṇya*, *as*, *ā*, *am*, having no rival, without an enemy.

**अभ्रान्त** *a-bhrānta*, *as*, *ā*, *am*, unperplexed, not mistaken or in error, clear, composed.

*A-bhrāntī*, *is*, *f*, absence of perplexity or error.

**अभ्रि** *abhri* or *abhri*, *is*, or *abhri*, *f*. (fr. rt. *abhr*), a wooden scraper or shovel for cleaning a boat, a spatula, a spade, a pointed stick. — *Abhri-khāta*, *am*, n., Ved. dug up with the above instrument, as a ploughed field.

**अभ्रेश** *a-bhresha*, *as*, m. non-deviation, fitness, propriety.

**अभ्र** *a-bhra*, *as*, *ā*, *am* (etymology doubtful, *bhra* = *bhava* or *bhuva*?), Ved. huge, immense, mighty; monstrous, terrible; (*as*), m. a powerful man, applied to an enemy; (*am*), n. immense power, monstrosity, the great pervading principle of the universe; embarrassed state, great calamity; sultriness (?); a monster; offspring; water, a cloud.

**अम्** 1. *am*, ind. quickly, a little.

**अम्** 2. *am*, cl. 1. P. *amati*, *-mitum*, Ved. *amīti* or *amīti*, to go; to go to or towards; to serve or honour; to sound; Caus. *āmayati*, *-yītum*, to afflict with sickness or pain from disease; to be afflicted of sick.

1. *ama*, *as*, m., Ved. going, pressure, heavy weight, violence, strength, power, depriving of sensation, fright, terror; disease, sickness; a servant; companion; (*as*, *ā*, *am*), unripe; unfortunate (?). — *Ama-vaṭ*, *ān*, *atī*, *at*, Ved. impetuous, violent, strong; powerful, bold, persevering, constant; attended by ministers, attended by diseases, possessed of self; (*vaṭ*), ind. impetuously. — *Ama-hata*, *as*, *ā*, *am*, injured by disease, &c. — *Ama-han*, *hā*, *ghnī*, *ha*, destroying diseases, &c.

1. *amata*, *as*, m. sickness; disease; death; time. 1. *amati*, *is*, m. moon, time; (*is*), *f*, Ved. form,

shape, a splendid shape; splendor, glitter; (*is*, *is*, *i*), Ved. poor, indigent; (*is*), *f*, want, indigence.

1. *amati-van*, *ā*, m., Ved. poor, indigent. *Amatra*, *amanī*, *amavishṇu*. See s. v.

**अम** 2. *ama*, *as*, m. (connected with *amu*), this; self; (*ā*), *f*, soul.

*Amā*, ind., Ved. at home, in the house; with; together with; near: see also p. 75, col. 3. — *Amā kṛi*, to take or carry with one's self.

1. *amāt*, ind., Ved. from near at hand, from the neighbourhood. (For 2. see p. 75, col. 3.)

**अम** 3. *a-ma*, *as*, m. or *a-mā*, *f*. (rt. *mā*), unmeasured state.

2. *a-mati*, *is*, *is*, *i*, Ved. of unmeasured lustre (the sun).

**अमङ्गल** *a-maṅgala* or *a-maṅgalya*, *as*, *ā*, *am*, inauspicious, unlucky, evil; (*las*), m. the castor oil tree, Ricinus Communis; (*am*), n. inauspiciousness, ill-luck.

**अमण्ड** *amaṅḍa*, *as*, m. the castor oil tree, Ricinus Communis.

**अमण्डित** *a-maṅḍita*, *as*, *ā*, *am*, unadorned.

**अमत** 2. *a-mata*, *as*, *ā*, *am* (rt. *man*), not felt, not perceptible by the mind; (for 1. *amata*, see under 2. *am*). — *Amata-parārtha*, *as*, *ā*, *am*, incompatible with the principal subject or subject-matter.

**अमति** 3. *a-mati*, *is*, *f*, unconsciousness, ignorance, feebleness of intellect, absence of forethought, knowledge or intention; (*is*, *is*, *i*), evil-minded, unworthy of credit, depraved. — *Amatī-pūrva*, *as*, *ā*, *am*, unconscious, unintentional, without forethought.

2. *amati-van*, *ā*, m., Ved. evil-minded, weak-minded.

**अमत्र** *amatra*, *as*, *ā*, *am* (rt. *am*), Ved. overpowering, overcoming, strong, violent, impetuous; (*am*), n., Ved. strength, power; a vessel, a utensil. *Amatrin*, *i*, *iqi*, *i*, Ved. strong, powerful; having a drinking-vessel.

**अमत्सर** *a-matsara*, *as*, *ā*, *am*, unenvious, charitable.

**अमद** *a-mada*, *as*, *ā*, *am* (rt. *mad*), cheerless, grave, sorrowful.

*A-matta*, *as*, *ā*, *am*, not inebriated, sober, sane, not mad.

**अमधव्य** *a-madhavya*, *as*, *ā*, *am*, not worthy of the sweetness (of the Soma).

**अमधुपर्क्य** *a-madhuparkya*, *as*, *ā*, *am*, not worthy of the *madhu-parka*, q. v.

**अमध्यम** *a-madhyama*, *as*, *ā*, *am*, non-central, not being in the middle.

**अमध्यस्थ** *a-madhyastha*, *as*, *ā*, *am*, not indifferent.

**अमनस्** *a-manas*, *as*, n. not the organ of desire, non-perception, want of perception; (*ās*, *ās*, *as*), = the next.

*A-manaska*, *as*, *ā*, *am*, without the organ of desire, without perception; without intellect, unconscious. *A-manasvin*, *i*, *inī*, *i*, unintelligent, inhuman (as a Rākshasa).

**अमनाक्** *a-manāk*, ind. not little, much, greatly.

**अमनि** *amani*, *is*, *f*. (fr. rt. *am*), a road, a way.

**अमनुष्य** *a-manushya*, *as*, *ā*, *am*, not human, unfrequented by men; (*as*), m. not a man, a demon. — *Amanushya-tā*, *f*, unmanliness. — *Amanushya-nishevita*, *as*, *ā*, *am*, not inhabited by men.

**अमनोगत** *a-manogata*, *as*, *ā*, *am*, unthought of, unknown.

**अमनोज्ञ** *a-manojña*, *as*, *ā*, *am*, unwelcome to the mind, disagreeable, disliked.

**अमनोनीत** a-manonīta, as, ā, am, disapproved; reprobate.

**अमनोयोग** a-manoyoga, as, m. inattention. *A-manoyogin, ī, inī, i*, inattentive.

**अमनोहर** a-manohara or a-manorāmya, as, ā, am, or a-manohārīn, ī, inī, ī, disagreeable, displeasing, unattractive.

**अमन्तव्य** a-mantavya or a-manāñīya, as, ā, am (rt. man), not to be regarded, inadmissible.

*A-mantu, us, us, u*, Ved. unwise, foolish, indocile; (for *ava-mantu*), despising.

**अमन्त्र** a-mantra, as, m. not a Vedic verse or text; (as, ā, am), or a-mantraka, as, ikā, am, unaccompanied by Vedic verses or texts; unentitled to or not knowing Vedic texts, as a Sūdra, a female, &c. — *A-mantra-vid, t, t, t*, not knowing the formulas or texts of the Veda; (*t*), m., N. of a man.

**अमन्द** a-manda, as, ā, am, not slow, active, violent; not stupid; not little, important; (as), m., N. of a tree.

**अमन्यमान** a-manyamāna, as, ā, am, Ved. not understanding, offering no homage; not expecting, not being aware of.

**अमन्युत** a-manyuta, as, ā, am, Ved. not affected with secret anger, not bearing ill-will against a person.

**अमम** a-mama, as, ā, am, without egotism, devoid of all selfish or worldly attachment or desire; (as), m. the twelfth Jaina saint of a future Utsarpiñi. — *Amama-tā, f.* or *amama-tva, am*, n. disinterestedness, indifference.

**अमम्रि** a-mamri, is, is, i (rt. mṛi), Ved. immortal, undying.

**अमर** a-mara, as, ā, am (rt. mṛi), undying, immortal, imperishable; (as), m. a god, a deity; N. of a Marut; a plant, Euphorbia Tirucalli; another plant, Tiardium Indicum; a species of pine; quicksilver, gold; N. of Amara-siṅha; of a mountain; mystical signification of the letter *u*; the number 33, such being the number of gods according to the later mythology; (*ā*), f. the residence of Indra; the umbilical cord; the womb; a house-post; N. of several plants, Panicum Dactylo, Cocculus Cordifolius, &c.; (*ī*), f. the same as *amarā* in many of its senses. — *A-mara-kapṭaka, am*, n. 'peak of the immortals,' N. of part of the Vindhya range near the source of the Soṇā and Narmadā. — *Amara-koṣa, as*, m. the fortress of immortals; N. of the capital of a Rājput state. — *Amara-koṣha, as*, m., N. of the Sanskrit dictionary of Amara or Amara-siṅha. — *Amara-koṣha-kaumudī, f.* title of a commentary on Amara-siṅha's dictionary. — *Amara-gaṇa, as*, m. the assemblage of immortals. — *Amara-candra, us*, m., N. of the author of the Bāla-bhārata. — *Amara-ja, as*, m., N. of a plant. — *Amara-tatīnī, f.* river of the gods; an epithet of the Ganges. — *Amara-tā, f.* or *amara-tva, am*, n. immortality; the condition of the gods. — *Amara-datta, as*, m., N. of a lexicographer. — *Amara-dāru, us*, m., N. of a tree (Pinus Deodaru Roxb.). — *Amara-deva, as*, m. a N. of Amara-siṅha. — *Amara-dvija, as*, m. a Brāhman who lives by attending a temple or idol; superintending a temple. — *Amara-pati, is*, m. the lord of the gods; an epithet of Indra. — *Amara-pura, am*, n. the residence of the immortals, paradise; N. of various towns. — *Amara-pushpa* or *amara-pushpaka, as*, m., N. of several plants; a kind of grass, Saccharum Spontaneum, Pandanus Odoratissimus, Magnifera Indica. — *Amara-pushpikā, f.* a kind of anise, Anethum Sowa Roxb. — *Amara-prakhyā* or *amara-prabha, as, ā, am*, like an immortal. — *Amara-prabhu, us*, m. 'lord of the immortals,' one of the thousand names of Viṣṇu. — *Amara-bhārtri, tā*, m. lord of the gods; an epithet of Indra. — *Amara-māla, f.* title of a dictionary, said to be by the same

author as the Amara-koṣha. — *Amara-ratna, am*, n. crystal. — *Amara-rāja, as*, m. king of the gods; an epithet of Indra. — *Amara-rāja-satru, us*, m. an enemy of the king of the gods; an epithet of Rāvaṇa. — *Amara-loka, as*, m. the abode of the gods, heaven. — *Amara-loka-tā, f.* the bliss of heaven. — *Amara-vaṭ, ind.* like an immortal. — *Amara-vallārī, f.*, N. of a plant, Cassya Filiformis Lin. — *Amara-sakti, is*, m., N. of a king. — *Amara-sarīt, t, f.* the river of the gods; epithet of the Ganges. — *Amara-siṅha, as*, m. 'god-lion,' N. of a renowned lexicographer; he was a Buddhist, and is supposed to have adorned the court of Vikramāditya, being included among the nine gems. — *Amara-strī, f.* an Apsara or nymph of heaven. — *Amarācārya (°ra-āc°), as*, m. Vṛihaspati, teacher of the gods. — *Amarārgaṇā (°ra-arg°), f.* a nymph of Indra's heaven. — *Amarādri (°ra-ad°), is*, m. the mountain of the gods; an epithet of the mount Sumeru or Meru. — *Amarādhipa (°ra-adh°), as*, m. lord of the gods; an epithet of Indra. — *Amarāpagā (°ra-ap°), f.* the river of the gods; an epithet of the Ganges. — *Amarēja (°ra-ij°), as, m.*, N. of Vṛihaspati. — *Amareṣa (°ra-iṣ°), as*, m. lord of the gods; an epithet of Siva or Indra. — *Amareṣvara (°ra-iṣ°), as*, m. an epithet of Viṣṇu, Siva, or Indra. — *Amarottama (°ra-ut°), as, ā, am*, best of the immortals. — *Amaropama (°ra-up°), as, ā, am*, like an immortal. — *Amaraṇa, am*, n. the not dying, immortality.

*A-marañīya, as, ā, am*, immortal. — *Amarañīya-tā, f.* immortality.

*Amarā-vatī, f.* the abode of the immortals, residence of Indra; N. of a town in Berar.

*A-marishṇu, us, us, u*, Ved. immortal.

*A-marta, as, ā, am*, Ved. immortal.

*A-martya, as, ā, am*, immortal, imperishable, divine; (as), m. god. — *Amartya-tā* or *amartya-tva, am*, n. immortality. — *Amartya-bhuvana, am*, n. the world of the immortals, heaven.

**अमरु** amaru, us, m., N. of a king, the author of the *Amaru-sataka, am*, n. or the hundred verses of Amaru.

**अमरुत** a-maruta, as, ā, am, without wind, calm.

**अमर्दित** a-mardita, as, ā, am (rt. mṛid), unthreshed, unsubdued, not trodden down.

**अमर्धत** a-mardhat, an, anti, at, Ved. not injuring; indefatigable (?).

**अमर्मन** a-marman, ā, m., Ved. not a vital part of the body, without a joint, having no joint, having no vital part. — *A-marma-jāta, as, ā, am*, not produced in a vital organ. — *A-marma-vedhin, ī, inī, i*, not injuring vital organs, mild.

**अमर्याद** a-maryāda, as, ā, am, having no limits, transgressing every bound; (*ā*), f. the transgressing or overstepping due bounds; disrespect, impropriety of conduct; violation of decorum or due reverence; forwardness or pertness.

**अमर्य** a-marsha, as, m. (rt. mṛish), non-endurance; impatience; impetuosity, determination of purpose; anger, passion; (as, ā, am), unenduring, not bearing; (as), m., N. of a prince. — *Amarsaha-ja, as, ā, am*, springing from impatience or indignation. — *Amarsaha-hāsa, as*, m. an angry laugh, a sarcastic sneer.

*A-marshaya, as, ā, am*, or *amarsha-vaṭ, ān, atī, at*, or *a-marshita, as, ā, am*, or *a-marshīn, ī, inī, i*, not suffering, not bearing; impatient, intolerant; passionate, wrathful, angry, impetuous, determined.

**अमल** a-mala, as, ā, am, spotless, stainless, clean, pure, shining, white; (*ā*), f., N. of the goddess Lakshmi; the umbilical cord; N. of a tree, Emblica Officialis Gærtn.; N. of a plant; (am), n. purity; the supreme spirit; talc. — *A-mala-garbha, as*, m., N. of a Bodhi-sattva. — *Amala-patātrīn, ī, inī, m.*

f. the wild goose. — *Amala-ratna, am*, n. or *amalamāñi, ḥs, m. f.* crystal. — *Amalātman (°la-āt°), ā, ā, a*, of undefiled mind.

*Amalaya, nom. P. anālayati, -yitum*, to make spotless.

*A-malina, as, ā, am*, stainless, free from dirt, clean.

**अमलानक** amalānaka, am, n. globe-amaranth (Gomphrena Globosa). See *amīlātaka*.

**अमवत्** ama-vaṭ, ān, atī, at. See under *I. ama*.

**अमविष्णु** amaviṣṇu, us, us, u (fr. rt. am), going in different directions, up and down.

*Amasa, as*, m. disease; stupidity, a fool, time.

**अमसृष्ट** a-masṛiṣṭa, as, ā, am, not soft, harsh, hard; violent, intense.

**अमस्तक** a-mastaka, as, ā, am, headless.

**अमस्तु** a-mastu, n. curds. See *mastu*.

**अमा** 1. *amā, f.* day of conjunction of sun and moon or new moon; see *amā-vasī, p. 76, col. 1*. — *Amānta (amā-anta), as*, m. the end of the day of new moon.

**अमा** 2. *amā, ind.* at home, in the house; see also under 2. *ama, p. 74*. — *Amāḍta (amā-akta), as, ā, am*, Ved. met, come together. — *Amā-jur, ūr, f.*, Ved. living at home during life, growing old at home; being without husband in the same dwelling with her parents (as a maiden).

**अमांस** a-māṅsa, am, n. not flesh, anything but flesh; (as, ā, am), without flesh, feeble, thin. — *A-māṅsaudanika (°sa-od°), as, ī, am*, not relating to a preparation of rice with meat.

**अमात्** 2. *a-māt, ān, atī* or *āntī, āt*, not measuring. (For *I*. see p. 74, col. 3.)

**अमातृक** a-mātrika, as, ā, am, without a mother, motherless.

*A-mātā-putra, as*, m. having neither mother nor son.

*A-mātrībhogaṇa, as, ā, am*, not fit for the use of a mother.

**अमात्य** amātya, as, m. (fr. 2. *amā* above), inmate of the same house, belonging to the same house or family; a companion, follower, counsellor, minister.

**अमात्र** a-mātra, am, n. non-measure, not a measure or quantity (said of the universal spirit); (as, ā, am), boundless; not whole or entire; not elementary; having the measure or quantity of the letter *a*. — *Amātravat-tva, am*, n. deficiency, defect; spirit, spiritual essence.

**अमानन** a-mānana, am, n. disrespect, contempt, disobedience.

**अमानव** a-mānava, as, ā, am, not human, animal; superhuman.

**अमानस्य** a-mānasya, am, n. pain.

**अमानिता** a-māñīta, f. or a-māñītva, am, n. (rt. man), modesty, humility.

*A-māñin, ī, inī, i*, humble, modest. *A-māñya* or *a-māñītavya* or *a-māñīñīya, as, ā, am*, to be disrespected.

**अमानुष** a-māñuṣa, as, ī, am, not human, anything but man; supernatural, inhuman, a monster; not well disposed towards man.

*A-māñuṣhya, as, ā, am*, not human, superhuman, &c.

**अमामसी** amā-masī or amā-māsī for *amā-vasī, p. 76, col. 1*.

**अमाय** a-māya, as, ā, am, not cunning, not sagacious; free from error or deceit, guileless,

sincere; (ā), f. absence of delusion, deceit, or guile; knowledge of the truth; sincerity, honesty.

A-māyika, as, ā, am, or a-māyīn, ī, inī, ī, without illusion or deceit, void of trick or guile; true, honest; real.

अमार a-māra, as, m. not dying.

अमार्ग a-mārga, as, m. want of a road; (as, ā, am), pathless, without a road.

अमार्गित a-mārgita, as, ā, am, unsought, not hunted after.

अमार्जित a-mārjita, as, ā, am, uncleansed, unwashed, unadorned.

अमावसु amā-vasu, us, m., N. of a son of Purūravas, of a son of Kūśa and others.

अमावास्या amā-vāsyā, f. (fr. rt. vas, 'to dwell,' with amā, 'together,' i. e. rātri, night of new moon), the first day of the first quarter on which the moon is invisible; a sacrifice offered at that time; the sacrificial cake?; (as, ā, am), or amā-vāsyaka, as, ā, am, produced in a night of new moon.

Amā-vasī or amā-vasyā or amā-vāsī, f. the night of new moon; that night during which the moon dwells together with or in the same quarter as the sun.

अमाष a-māsha, as, ā, am, or a-māshaka, as, ikā, am, having no kidney-beans.

अमित 1. amita, as, ā, am (fr. rt. am), gone, served, honoured, sounded.

अमित 2. a-mita, as, ā, am (rt. mā), unmeasured, boundless, infinite; without a certain measure; neglected; unpolished, unclean. — Amīta-kṛatu, us, m., Ved. of unbanded wisdom; of unbounded energy. — Amīta-gaṇi, is, m., N. of a Jaina author. — Amīta-tejas, ās, ās, as, of boundless glory. — Amīta-dyuti, is, is, ī, of infinite splendor. — Amīta-dhvaṅga, as, m., N. of a son of Dharmadhvaṅga. — Amīta-vikrama, as, m. of unbounded valour, a N. of Vishṇu. — Amīta-vīrya, as, m. of immense strength. — Amīta-kshara ('ta-ak'), as, ā, am, not containing a fixed number of syllables, unbound, prosaic. — Amītabha ('ta-ābh'), as, ā, am, of unmeasured splendor; (as), m. a kind of deity; N. of a Dhyanī-buddha. — Amītayus ('ta-āy'), us, m., N. of a Dhyanī-buddha. — Amītauṅga ('ta-ō'), ās, ās, as, of unbounded energy, all-powerful, almighty.

अमित्त a-mitra, as, ā, m. f. not a friend, an enemy, adversary, foe. (According to some authorities this is not derived from a and mitra, a friend, but fr. rt. am, 'to attack.') — Amītra-khāda, as, m., Ved. swallowing or devouring his enemies; an epithet of Indra. — Amītra-gaṇa-sūdana, as, ā, am, destroying the hosts of one's enemies. — Amītra-ghāta, as, ā, am, Ved. killing enemies; (as), m. a N. of Vindusāra, the son of Candragupta. — Amītra-ghātin, ī, inī, ī, or amītra-ghna, as, ā or ī, am, the same as the preceding. — Amītra-jit, t, m. conquering one's enemies; a son of Suvarṇa. — Amītra-tā, f. enmity. — Amītra-dambhana, as, ā, am, Ved. hurting enemies. — Amītra-sāha, as, m., Ved. enduring or overcoming enemies; epithet of Indra. — Amītra-senā, f. hostile arrow. — Amītra-han, ā, m., Ved. killing enemies. — Amītrā-yudh, t, t, Ved. subduing one's enemies.

Amītraya or amītrāya, nom. amītrayati, -trāyate, -yitum, to act like an enemy, have hostile intentions, to hate.

A-mītrin, ī, inī, ī, hostile, an adversary, enemy. — Amītrīya, as, ā, am, or a-mītrīya, as, ā, am, hostile; inimical.

अमिथित a-mithita, as, ā, am, Ved. not revealed; unprovoked.

अमिथ्या a-mithyā, ind. not falsely, truthfully.

अमिन् amin, ī, inī, ī (fr. āma, see am), sick, diseased.

I. amīna, as, ā, am (fr. rt. am), Ved. going everywhere, violent, tempestuous (?); loved by all (?).

अमिन 2. a-mina, as, ā, am, Ved. unmeasured, unparalleled, inviolable.

अमिनत् a-minat, an, atī, at (rt. mī), Ved. not hurting; unhurt.

अमिलतक amilātaka, am, n. globe-amaranth.

अमिश्र a-mīśra, as, ā, am, unmixed, unmixing; without participation of others.

A-mīśraṇīya, as, ā, am, immiscible. — A-mīśrita, as, ā, am, unmixed, unblended.

अमिष I. amisha, am, n. luxury, object of enjoyment, flesh. See āmisha.

अमिष 2. a-misha, am, n. honesty, simplicity, absence of fraud; dishonesty (?).

अमीतवर्ण a-mīta-varṇa, as, ā, am (mīta fr. rt. mī), Ved. of infinite hue; of unhurt or unextinguishable colour.

अमीमांसा a-mīmāṅsā, f. (rt. man), absence of reasoning or investigation.

A-mīmāṅsya, as, ā, am, not to be reasoned about or discussed, not to be demonstrated by reason.

अनीवा amivā, f. (fr. rt. am), pain, distress, terror, fright; tormenting spirit, demon; affliction, disease; (as), m. an enemy, one who afflicts; (am), n. affliction, pain, grief. — Amīva-cātana, as, ī, am, Ved. driving away pains, diseases, enemies, or tormenting spirits. — Amīva-han, ā, m., Ved. killing evil spirits, destroying pains.

अमु amu, a pronominal base, used in the declension of the pronom. adas.

Amuka, as, ā, am, a certain person or thing, anything or person referred to without a name.

Amutas, ind. from there, there; from that place, from above, i. e. from the other world, from heaven; hereupon, upon this; henceforth.

Amutra, ind. there; there, i. e. in what precedes or has been said; there above, i. e. in the other world, in the life to come; here. — Amūtra-bhūya, am, n., Ved. being there above or in the other world; dying.

Amūtraya, as, ā, am, belonging to a future state, being of the next world.

Amūthā, ind. thus, in that manner, like that; amūthā as, to be thus, a euphemistic expression used in the sense of, to fare very ill.

Amuyā, ind. Ved. in that manner, thus or thus; (with rt. as or bhū) to be thus; to be gone, to be lost.

Amurhi, ind. at that time, then.

Anu-vat, ind. like a person or thing referred to without a name.

Amuṣhmin (loc. sing. of adas), in the other world. — Amuṣhya (gen. sing. of adas), of such a one. — Amuṣhya-kula, as, ā, am, belonging to the family of such a one. — Amuṣhya-putra, as, ī, m. f. the son or daughter of such a one; of a good family, of known origin. — Amuṣhyāyana ('ya-ay'), as, ā, m. f. offspring of such a one; of respectable birth, of known origin.

Amū-driś, k, k, k, or amū-driśa, or amū-driśha, as, ā, am, like that, such like, such a one, of such form or kind.

अमुक्त a-mukta, as, ā, am, not loosed, not let go; not liberated from birth and death; (am), n. a weapon that is always grasped and not thrown, as a knife, a sword, &c. — Amukta-hasta, as, ā, am, one whose hand is not open (to give); sparing; stingy; frugal, prudent.

A-mukti, is, f. non-liberation; want of freedom or liberty.

A-muś, k, f., Ved. non-liberation.

A-muśī, f., Ved. not unbinding, not setting at liberty (epithet of an evil spirit).

अमुख a-mukha, as, ā, am, having no mouth.

A-mukhya, as, ā, am, not chief, inferior, ordinary.

अमुग्ध a-mugha, as, ā, am, not confounded, not perplexed, not foolish.

अमूढ a-mūḍha, as, ā, am (rt. muh), not infatuated, wise; not perplexed.

अमूर a-mūra, as, ā, am (for a-mūḍha, q. v.), Ved. without error or mistake, infallible, not ignorant, not bewildered.

अमूर्त a-mūrta, as, ā, am, formless, shapeless, incorporeal, unembodied; (as), m., N. of Śiva. — Amūrta-rajās, ās, or amūrta-rajasa, as, m. a son of Kūśa by Vaidarbhi.

A-mūrta, is, f. shapelessness, absence of shape or form; (is, is, ī), formless; (is), m., N. of Vishṇu; (-ayas), m. pl. a class of Manes, who have no definite form. — Amūrta-mat, ān, atī, at, formless.

अमूल a-mūla or a-mūlaka, as, ā, am, rootless, baseless; without support; without authority; without material cause or origin; not fixed in the earth; having locomotive powers; (ā), f., N. of a plant, Methonica Superba Lam.

अमूल्य a-mūlya, as, ā, am, invaluable, not to be purchased, priceless.

अमृक्त a-mṛikta, as, ā, am, Ved. unburnt, unharmed, safe.

अमृणाल a-mṛiṇāla, am, n. the root of a fragrant grass, used for tatics or screens, &c., commonly called Kaskas, Andropogon Muricatus.

अमृत a-mṛita, as, ā, am, not dead; immortal, imperishable, causing immortality; beautiful, beloved, desired; (as), m. a god, an immortal; N. of Indra, of the sun, of Prajāpati, of the soul, of Vishṇu, of Śiva, of Dhanvantari as physician of the gods, &c.; N. of a plant, Phaseolus Trilobus Ait.; N. of the root of a plant; (ā), f. spirituous liquor; N. of several plants, Emblica Officialis, Terminalia Citrina Roxb., Cocculus Cordifolius, Piper Longum, Ocimum Sanctum, &c.; N. of the mother of Parikshit; (am), n. immortality; the collective body of immortals; the world of immortality, heaven, paradise, eternity; the immortal light; the nectar conferring immortality, ambrosia; the Soma juice; antidote against poison; a drug; the residue of a sacrifice; unsolicited alms; water; clarified butter; milk; food; boiled rice; anything sweet, a sweetmeat; property; gold, quicksilver; poison; splendor; final emancipation; N. of a sacred place; N. of various conjunctions of planets supposed to confer long life; the number 'four.' — Amṛita-kunḍa, am, n. the vessel containing the Amṛita or nectar. — Amṛita-keśava, as, m., N. of a temple, built by Amṛita-prabhā. — Amṛita-kshāra, am, n. sal ammoniac. — Amṛita-gaṇi, is, f., N. of a metre consisting of four times ten syllables. — Amṛita-garbha, as, m., Ved. the immortal fetus, i. e. sleep; (as, ā, am), filled with nectar. — Amṛita-ṭī, is, f. the accumulation or arrangement of sacrificial bricks conferring immortality. — Amṛita-ja, as, ā, am, produced by the Amṛita; (ā), f., N. of a plant, Yellow Myrobalan. — Amṛita-jaṭā, f., N. of a plant, Valeriana Jaṭāmaṅsi. — Amṛita-taravṛiṇī, f. moonlight. — Amṛita-tā, f. or amṛita-tva, am, n. immortality. — Amṛita-didhi or amṛita-dyuti, is, m. the moon. — Amṛita-drava, as, ā, am, shedding ambrosia. — Amṛita-dhāra, as, ā, am, shedding or distilling ambrosia; (ā), f., N. of a metre. — Amṛita-nāḍopanishad ('da-up'), t, f., N. of an Upanishad, lit. 'the sound of immortality.' — Amṛita-pa, as, ā, am, drinking nectar; (as), m. a deity.

— *Amṛita-paksha*, as, m. the immortal or golden wing (of sacrificial fire); having immortal or golden wings. — *Amṛita-prabhā*, f, N. of several women. — *Amṛita-phala*, as, am, m. n., N. of a plant, *Trichosanthes Dioca*, Roxb.; (*ā*), f. a bunch of grapes; the plant *Emblica Officialis* Gaertn. — *Amṛita-bandhu*, us, m., Ved. friend of immortality, keeper of immortality; a horse (so called because a horse was produced in the ocean along with the Amṛita). — *Amṛita-bhavana*, am, n., N. of a monastery. — *Amṛita-bhuj*, k, m. an immortal, a deity. — *Amṛita-bhū*, ūs, ūs, u, free from birth and death. — *Amṛita-mati*, is, f, N. of the metre Amṛitagati. — *Amṛita-manthana*, am, n. the churning for the Amṛita. — *Amṛita-maya*, as, ī, am, immortal; consisting of or full of Amṛita. — *Amṛitamālinī*, f, N. of Durgā. — *Amṛita-rasa*, as, m. nectar, ambrosia; (*ā*), f. dark-coloured grapes. — *Amṛita-latā* or *amṛita-latikā*, f. a nectar-giving creeping plant. — *Amṛita-rapus*, us, m. of immortal form, Siva. — *Amṛita-varsha*, as, m. a shower of nectar. — *Amṛita-callari* or *amṛita-valli*, f. a creeping plant, *Cocculus Cordifolius*. — *Amṛita-vākā*, f. a kind of bird. — *Amṛita-vindūpanishad* ('du-up'), t, f, N. of an Upanishad of the Atharva-veda, lit. 'drop of nectar.' — *Amṛita-sambhavā*, f. a creeping plant, *Cocculus Cordifolius*. — *Amṛita-sāra*, as, m. essence of ambrosia. — *Amṛitasāra-jā*, as, m. raw sugar, molasses. — *Amṛita-sū*, ūs, m. the moon (as distilling nectar). — *Amṛita-sodara*, as, m. a horse, lit. 'brother of nectar,' born together with the Amṛita at the churning of the ocean. — *Amṛita-sravā*, f, N. of a plant and tree. — *Amṛita-srut*, t, i, t, shedding nectar. — *Amṛitākara* ('ta-āk'), as, m. 'a mine of nectar,' N. of a man. — *Amṛitākshara* ('ta-āk'), as, ā, am, immortal and imperishable. — *Amṛitānanda* ('ta-ān'), as, m., N. of a man. — *Amṛitāndhus* ('ta-an'), ās, m. a deity, whose food is ambrosia. — *Amṛitā-phala*, am, n. the fruit of the *Trichosanthes*. — *Amṛitāśa* ('ta-āśa), as, m., N. of Vishṇu. — *Amṛitāśana* ('ta-aś'), as, or *amṛitāśin* ('ta-ās'), ī, m. eating ambrosia; a deity. — *Amṛitāśanga* ('ta-ās'), am, n. a collyrium, extracted from the *Amomum Anthoriza*. — *Amṛitāsu* ('ta-asu), us, us, u, whose soul is immortal. — *Amṛitāharaṇa* ('ta-āh'), as, m., N. of Garuda, the bird of Vishṇu, who upon one occasion stole the Amṛita. — *Amṛitāhva* ('ta-āh'), am, n. a kind of fruit. — *Amṛitāśa* or *amṛitāśvara* ('ta-īś'), as, m. epithet of Siva. — *Amṛitāśaya*, as, m. sleeping on the Amṛita, epithet of Vishṇu. — *Amṛitāśhaktā* ('ta-ish'), f. a kind of sacrificial brick, shaped like golden heads (of men, animals, &c.). — *Amṛitotpati* ('ta-u'), is, f. the production of the Amṛita. — *Amṛitotpannā* ('ta-u'), f. a fly; (am), n. a kind of collyrium. — *Amṛitodana* ('ta-od'), as, m. N. of a son of Siphahanu. — *Amṛitodbhava* ('ta-ud'), am, n. a kind of collyrium. — *Amṛitaka*, am, n. the nectar of immortality. — *Amṛitāya*, nom. A. *amṛitāyate*, -yitum, to be like nectar.

**अमृत्यु** *a-mṛityu*, us, m. not death, immortality; (us, us, u), immortal, causing immortality. — **अमृध** *a-mṛidhra*, as, ā, am, Ved. uninjured, not to be impaired, invulnerable; unremitting, unceasing, indefatigable (?). — **अमृषा** *a-mṛishā*, ind. not falsely, certainly, surely; rightly. — *Amṛishā-bāshin*, ī, inī, i, speaking truly. — **अमृष्ट** *a-mṛishṭa*, as, ā, am (rt. *mṛī*), not rubbed. — *Amṛishṭa-mṛija*, as, ā, am, of unimpaired purity. — **अमृष्य** *a-mṛishya*, as, ā, am, unbearable, insufferable. — *A-mṛishyamāna*, as, ā, am, not enduring, not bearing or tolerating. — **अमृक्षणा** *a-mekshāṇa*, as, ā, am, having no *mekshāṇa* or mixing-instrument. — **अमृघ** *a-megha*, as, ā, am, cloudless.

**अमेदस्क** *a-medaska*, as, ā, am, without fat, lean. — **अमेधस्** *a-medhas*, ās, ās, as, foolish; an idiot. — **अमेध्य** *a-medhya*, as, ā, am, not able or not allowed to sacrifice, not fit for sacrifice, impure, unholy, nefarious, foul; (am), n. *fæces*, excrement; an unlucky omen. — *Amedhya-kuṇapāsin* ('pa-ās'), ī, inī, i, feeding on carrion. — *Amedhya-tā*, f. or *amedhya-tra*, am, n. impurity, foulness, filthiness. — *A-medhya-yukta*, as, ā, am, filthy, foul. — *A-medhya-tīpa*, as, ā, am, smeared with ordure, foul, defiled. — *Amedhya-lepa*, as, m. smearing with ordure. — *Amedhyākta* ('ya-āk'), as, ā, am, soiled by ordure. — **अमेन** *a-mena*, as, m., Ved. having no wife, a widower. — **अमेनि** *a-meni*, is, is, i, Ved. not shooting, not able to shoot, not injuring. — **अमेय** *a-meeya*, as, ā, am, immeasurable. — *Amejātman* ('ya-āt'), ā, ā, a, possessing extraordinary powers of mind, magnanimous; (*ā*), m. a N. of Vishṇu. — **अमेष्ट** *ameshṭa* ('mā-ish'), as, ā, am, Ved. sacrificed at home. See 2. *amā*, p. 75. — **अमोक्य** *a-mokya*, as, ā, am (rt. *muć*), Ved. that cannot be unloosed. — *A-moćana*, am, n. not loosening or letting go; non-liberation. — *A-moćaniya*, as, ā, am, not to be liberated, not to be let go. — *A-moćita*, as, ā, am, not liberated, confined. — **अमोक्ष** *a-moksha*, as, ā, am (rt. *moksh*), unliberated, unloosed; (as), m. want of freedom, bondage, confinement; non-liberation from mundane existence. — **अमोघ** *a-mogha*, as, ā, am, unerring, un-failing, not vain, efficacious, succeeding, reaching the mark; productive, fruitful; (as), m. the not erring, the not failing; unerringness; N. of Siva and Vishṇu; N. of a river; (*ā*), f. trumpet flower, *Bignonia Suaveolens*, Roxb.; a plant of which the seed is used as a vermifuge, *Erycibe Paniculata*, Roxb.; *Terminalia Citrina*, Roxb.; N. of a spear; N. of Siva's wife; mystical name of the double consonant *ksh*. — *Amogha-danḍa*, as, m. (unerring in punishment), N. of Siva. — *Amogha-darśin*, ī, m., N. of a Bodhi-sattva. — *Amogha-dṛishṭi*, is, is, i, of unerring view or mind. — *Amogha-bala*, as, ā, am, of never-failing strength. — *Amogha-bhūtt*, is, m., N. of a king of the Pañjāb. — *Amogha-rāja*, as, m., N. of a Bhikshu. — *Amogha-vāc*, k, f. words that are not vain or idle. — *Amogha-vāñchita*, as, ā, am, never disappointed. — *Amogha-vikrama*, as, m. of unerring valour; N. of Siva. — *Amogha-siddha*, as, m., N. of the fifth Dhyāni-buddha. — *Amoghācārya* ('gha-āc'), as, m., N. of an author. — **अमोत** *amota* (*amā-uta*), as, ā, am, Ved. woven at home, taken care of at home; see 2. *amā*. — *Amota-putrakā*, f, Ved. a maiden protected at home. — *Amotaka*, as, m., Ved. protected at home (a child); a weaver (?). — **अमोतथीत** *a-mautra-dhauta*, as, ā, am, not washed by a washerman. — **अमौन** *a-mauna*, am, n. non-silence; knowledge of soul. — **अमस** *amnas* (liable to become *amnar*), Ved. unawares, quickly; at present; a little. (The etymology is doubtful, but cf. *I. am*.) — **अम्ब** *amb*, cl. I. P. *ambati*, -bitum, to go; cl. I. A. *ambate*, to sound. — *Amba*, as, m. a father; sound, the Veda, one who

sounds; (*ā*), f. a mother, see *ambā*; (am), n. the eye; water?; (*a*), ind. a particle of affirmation, well! well now! — *Amba-sthala*, am, n., N. of a mountain peak. — *Ambaka*, am, n. a father (?), an eye [cf. *try-ambaka*]; copper?; (*ikā*, f.), see under *ambā*. — *Ambayā*, f, Ved. mother, good woman (as a respectful title?), conveying water (?). — **अम्बरा** *ambara*, am, n. (fr. rt. *amb*? or rt. *vṛi*, to surround, with am prefixed), circumference, compass; surrounding country, neighbourhood; clothes, apparel; cotton; sky, atmosphere, ether; saffron; tale; a perfume (*Ambergris*); N. of a people. — *Ambara-ga*, as, ā, am, sky-going. — *Ambarda*, am, n. cotton. — *Ambara-yuga*, am, n. the two principal female garments, or upper and lower cloths or mantles. — *Ambara-saila*, as, m. a high mountain touching the sky. — *Ambara-sthātī*, f, the earth. — *Ambarānta* ('ra-an'), as, m. the end of a garment; the horizon. — *Ambaraukas* ('ra-ok'), ās, m. dwelling in heaven; a god. — *Ambaryā*, nom. P. *ambaryati*, -yitum, to bring together. — **अम्बरीष** *ambarisha*, as, am, m. n. (fr. rt. *amb*?), a frying-pan (in this sense also written with short *i*, *ambarisha*); one of the bells; remorse, war, battle; (as); m. a young animal, a colt; the sun; the hog-plum plant, *Spondias Magnifera*; N. of Vishṇu; of Siva; of a king of the solar race, celebrated as a worshipper of Vishṇu. — *Ambarisha-putra*, as, m. son of Ambarisha, whence the N. of a country. — **अम्बश** *amba-shṭha*, as, m. (fr. *amba* and *shṭha*?), N. of a country and of its inhabitants; the offspring of a man of the Brāhman and a woman of the Vaiśya tribe, a man of the medical caste; (*ā*), f, N. of several plants, *Jasminum Auriculatum*, *Clypea Hernandifolia*, *Oxalis Corniculata*; (*ā*) or (*ī*), f. an Ambashṭha woman. — *Ambashṭhākī*, f. the plant *Clypea Hernandifolia*. — *Ambashṭhikā*, f. the plant *Clerodendrum Siphonanthus*. — **अम्बा** *ambā*, f. (fr. rt. *amb*? the voc. case in the Veda is *ambe* or *amba*; in later Sanskrit *amba* only), a mother, good woman (as a title of respect); N. of a plant; N. of Durgā, the wife of Siva; N. of an Apsaras; N. of a daughter of a king of Kāśi; a sister of Pāṇḍu's mother; a term in astrology to denote the fourth condition (?). In the South-Indian languages, *ambā* is corrupted into *ammā*, and is often affixed to the names of goddesses, and females in general [with *ambā* has been compared the Germ. *Amme*, 'a nurse'; Old Germ. *amma*, Them. *ammōn*, *ammān*]. — *Ambā-gangā*, f. a river in Ceylon. — *Ambājanman*, a; n., N. of a Tīrtha. — *Ambādā* or *ambālā* or *ambāyu*, us, f. mother. — *Ambālikā*, f. mother, good woman (as a term of respect); N. of a plant; N. of a daughter of a king of Kāśi, wife of Viçitra-vīrya, and mother of Pāṇḍu. — *Ambī*, is, f, Ved. water; woman, mother, nurse. — *Ambī-tamā*, f, Ved. the best of waters or mothers. — *Ambikā*, f. mother, good woman (as a term of respect); N. of the plant *Wrightia Antidysenterica*; a sister of Rudra; N. of Pārvatī, the wife of Siva; the wife of Rudra Ugraretas; one of the female domestic deities of the Jainas; daughter of a king of Kāśi, wife of Viçitra-vīrya, and mother of Dhṛita-rāshṭra; N. of a place in Bengal. — *Ambikā-pati*, is, m., N. of Siva. — *Ambikā-putra*, as, m., N. of Dhṛita-rāshṭra. — *Ambikeya* or *ambikeyaka*, as, m., N. of Gaṇeśa, Kārtikeya, and Dhṛita-rāshṭra. See *āmbikeya*. — **अम्बु** *ambu*, n. (fr. rt. *amb*?), water; the watery element of the blood [cf. *ἄμβρος*, *imber*]; the plant *Andropogon Schoenanthus*; N. of a metre; a term in astrology = *ambā*. — *Ambu-kaṇṭaka*, as, m. a drop of water. — *Ambu-kaṇṭaka*, as, m. the short-

nosed alligator. — *Ambu-kirāta*, *as*, m. an alligator. — *Ambu-kisū* or *ambu-kūrma*, *as*, m. a porpoise, especially the Gangetic, Delphinus Gangeticus. — *Ambu-keśūra*, *as*, m. lemon tree. — *Anba-kriyā*, f. a funeral rite = *jala-kriyā*. — *Ambu-ga*, *as*, ā, am, water-goer, living in water. — *Ambu-ghana*, *as*, m. hail, frozen rain. — *Ambu-āra*, *as*, ī, am, moving in the water, aquatic. — *Ambu-āmāra*, *am*, n. water-chowri, an aquatic plant, Valisneria. — *Ambu-ārin*, ī, inī, ī, moving in water, as a fish, &c. — *Ambu-ja*, *as*, ā, am, produced in water, water-born, aquatic; (*as*), m., N. of a plant, Barringtonia Acutangula Gærtu.; a lotus, Nymphaea Nelumbo; the thunderbolt of Indra. — *Ambu-janman*, *a*, n. a lotus, Nymphaea Nelumbo. — *Ambuja-bhū*, *us*, m. the god Brahmā. — *Ambuja-sthā*, *as*, ā, am, sitting on a lotus. — *Ambu-taekara*, *as*, m. water-thief, the sun. — *Ambu-tāla*, *as*, m. the plant Valisneria. — *Ambu-āta*, *as*, ā, am, shedding or giving water; (*as*), m. a cloud; the plant Cyperus Hexastychius Communis. — *Ambu-dhara*, *as*, m. a cloud. — *Ambu-dhī*, *is*, m. (receptacle of waters), the ocean; the number 'four'. — *Ambudhī-sravā*, f., N. of a plant, Aloys Perfoliata. — *Ambu-nidhi*, *is*, m. (treasury of waters), the ocean. — *Ambu-pa*, *as*, ā, am, drinking or imbibing water; (*as*), m. a plant, Cassia Torā or Alata. — *Ambu-patṛā*, f., N. of a plant, Cyperus Hexastychius Communis Nees. — *Ambu-paddhati*, *is*, f. or *ambu-pāta*, *as*, m. current, stream, flow of water. — *Ambu-prasāda*, *as*, m. or *ambu-prasādāna*, *am*, n. the clearing nut tree, Strychnos Potatorum; the nuts of this plant are generally used in India for purifying water; they are rubbed upon the inner surface of a vessel, and so precipitate the impurities of the fluid it contains. — *Ambu-bhrīt*, *t*, m. a cloud; the ocean (?); a grass, Cyperus Perennis; tale. — *Ambu-mat*, *ān*, *atī*, *at*, water, having or containing water; (*tī*), f., N. of a river. — *Ambu-mātraja*, *as*, ā, am, produced only in water; (*as*), m. a bivalve shell. — *Ambu-muc*, *k*, m. a cloud. — *Ambu-rāja*, *as*, m. the ocean; N. of Varuṇa. — *Ambu-rāsi*, *is*, m. (heap of waters), the ocean. — *Ambu-ruha*, *am*, n. the lotus; (*ā*), f. Hibiscus Mutabilis. — *Ambu-rohīṇī*, f. the lotus. — *Ambu-vāci*, f. four days in Āshāḍha, the tenth to the thirteenth of the dark half of the month, when the earth is supposed to be unclean, and agriculture is prohibited. — *Ambu-rāci-tyāga*, the thirteenth of the same. — *Ambu-rāci-prada*, *am*, n. the tenth in the second half of the month Āshāḍha. — *Ambu-vāstī* or *ambu-vāsi*, f. the trumpet flower, Bignonia Suaveolens. — *Ambu-rāha*, *as*, m. a cloud; the grass Cyperus Perennis; a water-carrier; tale; the number 'seventeen'. — *Ambu-rāhin*, ī, inī, ī, carrying or conveying water; (*inī*), f. a wooden baling vessel; N. of a river. — *Ambu-velasa*, *as*, m. a kind of cane or reed growing in water. — *Ambu-sirīshikā*, f., N. of a plant. — *Ambu-sītā*, f., N. of a river. — *Ambu-sarjīṇī*, f. a leech. — *Ambu-secanī*, f. a wooden baling vessel. — *Ambū-kṛita*, *as*, ā, am, pronounced indistinctly, so that the words remain too much in the mouth; sputtered (*as* speech, accompanied with emission of saliva).

**अभ्य** *ambya*, *as*, m., Ved. a chanter.

**अम्भ** *ambh*, cl. 1. A. *ambhate*, -*bhitum*, to sound.

**अम्भस्** 1. *ambhas*, n. also ind., power, splendor, fruitfulness; a philos. term = *tushī*: (the etymology is doubtful; perhaps connected with obs. rt. *ap*, or fr. *bhā*, 'to shine,' with prefix *am*.)

**अम्भस्** 2. *ambhas*, n. (said to be fr. rt. *āp*; perhaps connected with 1. *ambhas* or with *ap*, *abhlra*, *ambu*), water; the sky; the fourth sign of the zodiac; collective N. for gods, men, manes, and Asuras; mystical name of the letter *v* [cf. *ūspōs*, *umber*]. — *Ambhaḥ-sāra*, *am*, n. a pearl. — *Ambhaḥ-sū*, *ūs*, m. smoke; cloudiness. — *Ambhaḥ-stha*, *as*, ā, am, what holds or contains water; abiding in water. — *Ambhasā-kṛita*, *as*, ā, am, done by water. — *Ambho-ja*, *as*, ā, am, produced in water, water-

born, aquatic; (*as*), m. the moon; the sārasa or Indian crane; (*am*), n. the lotus. — *Ambho-ja-khaṇḍa*, *am*, n. a group of lotus flowers. — *Ambho-ja-janman*, *ā*, m. or *ambho-ja-janī*, *is*, m. or *ambho-ja-yonī*, *is*, m. an epithet of Brahmā, being born secondarily from a lotus. — *Ambhojīnī*, f. an assemblage of lotus flowers or a place where they abound. — *Ambho-da*, *as*, m. a cloud; the plant Cyperus Hexastychius Communis Nees. — *Ambho-dhara*, *as*, m. a cloud. — *Ambho-dhī*, *is*, m. (receptacle of waters), the ocean. — *Ambhodhī-vallabha*, *as*, m. coral. — *Ambho-nidhi* or *ambho-rāsi*, *is*, m. a pool, the ocean. — *Ambho-ruh*, *t*, n. or *ambho-ruha*, *am*, n. the lotus; (*as*), m. the Indian crane.

**अम्भिणी** *ambhinī*, f., Ved., N. of an instructress, who transmitted the white Yajur-veda to Vāc (speech).

**अम्भ्या** 1. *ambhryā*, *as*, ā, am (connected with 1. *ambhas*), Ved. powerful, great, violent [cf. *ḍḥpōmos*, *ḍḥpōmos*].

**अम्भ्या** 2. *ambhryā*, *as*, ā, am (fr. rt. *bhṛaṇ*), crying violently, roaring terribly.

**अम्भ्या** 3. *ambhryā*, *as*, m. (rt. *bhṛi* with *am*), Ved. a vessel used in preparing the Soma juice; N. of a Rishi, the father of Vāc. See *āmbhryī*.

**अमय** *am-maya*, *as*, ī, am (for *ap-maya*), formed from or consisting of water, watery.

**अम्यक्** *amyak*, ind., Ved. (rt. *aé* with *am*, *é* being inserted), towards, here (?).

**अम्रा** *amra*, *as*, m. (fr. rt. *am*), the mango tree. See *āmra*.

**अम्राता** or **अम्राताका**, *as*, m. a species of Spondias or hog-plum, Spondias Magnifera. See *āmra*.

**अम्ल** *amla*, *as*, ā, am (fr. rt. *am*, to make sick), sour, acid; (*as*), m. sourness; acidity; vinegar; wood sorrel, Oxalis Corniculata; (*ī*), f. Oxalis Corniculata; (*am*), n. sour curds. — *Amla-kāṇḍa*, *am*, n., N. of a plant. — *Amla-keśara*, *as*, m. citron tree. — *Amla-ékrikā*, f. or *amla-śūḍa*, *as*, m. a kind of sorrel. — *Amla-jaṅbira*, *as*, m. lime tree. — *Amla-tā*, f. sourness. — *Amla-nāyaka*, *as*, m. sorrel. — *Amla-nāmbūka*, *as*, m. the lime. — *Amla-nāśā*, f., N. of a plant, Curcuma Zerumbet, Roxb. — *Amla-pañcaka* or *amla-pañca-phala*, *am*, n. a collection of five kinds of sour vegetables and fruits. — *Amla-patṛa*, *as*, m., N. of the plant Oxalis, and other plants. — *Amla-panasa*, *as*, m. a tree, Artocarpus Lacucha, Roxb. — *Amla-pitta*, *am*, n. acidity of stomach. — *Amla-phala*, *as*, m. the tamarind tree, Magnifera Indica; (*am*), n. the fruit of this tree. — *Amla-phādana*, *as*, m. sorrel. — *Amla-meha*, *as*, m. a urinary disease. — *Amla-rasa*, *as*, ā, am, sour, having a sour taste; (*as*), m. sourness, acidity. — *Amla-ruhā*, f. a kind of betel. — *Amla-loṇikā* or *amla-loṇī* or *amla-lolīkā*, f. wood sorrel, Oxalis Corniculata. — *Amla-varga*, *as*, m. a class of plants with acid leaves or fruits, as the lime, orange, pomegranate, tamarind, sorrel, and others. — *Amla-vallī*, f., N. of a plant, Pythonium Bulbiferum Schott. — *Amla-vāṭaka*, *as*, m. hog-plum, Spondias Magnifera. — *Amla-vāṭkā*, f. a sort of betel. — *Amla-vāstūka*, *am*, n. sorrel. — *Amla-vṛiksha*, *as*, m. the tamarind tree. — *Amla-velasa*, *as*, m. a kind of dock or sorrel, Rumex Vesicarius. — *Amla-śāka*, *as*, m. a sort of sorrel, commonly used as a pot-herb. — *Amla-sāra*, *as*, m. the lime; a sort of sorrel; (*am*), n. rice water after fermentation. — *Amla-haridrā*, f. the plant Curcuma Zerumbet, Roxb. — *Amlākta* ('*la-ak*'), *as*, ā, am, acidulated. — *Amlānkuśa* ('*la-an*'), *as*, m. a kind of sorrel. — *Amlādhyushita* ('*la-adh*'), *am*, n. a disease of the eyes. — *Amlodyāra* ('*la-ud*'), *as*, m. sour eruption.

**Amlaka**, *as*, m. the plant Artocarpus Lacucha.

**Amlīkā** or **amlikā**, f. a sour taste in the mouth, acidity of stomach; the tamarind tree; wood sorrel,

Oxalis Corniculata. — **Amlīkā-vaṭaka**, *as*, m. a sort of cake.

**Amlīman**, *ā*, m. sourness.

**Amlī-bhūta**, *as*, ā, am, become sour.

**Amvta**, *as*, m. sourness.

**अम्लान** *a-māna*, *as*, ā, am (rt. *mlai*), not withered, clean, clear; bright, unclouded; (*as*), m. globe-amaranth, Gomphrena Globosa L.

**A-mlānī**, *is*, f. vigour, freshness, verdure; (*is*, *is*, *ī*), vigorous, unfolding.

**A-mlānīnī**, *ī*, inī, ī, clean, clear; (*inī*), f. an assemblage of globe-amaranths.

**अय** *ay* (connected with rt. *i*, q. v.), cl. 1. A. *ayate*, -*yitum*, to go.

**Aya**, *as*, m. (fr. rt. *i*), going; a move towards the right at chess; good luck, favourable fortune; a die; N. of a Prajāpati; (*as*, ā, am), going, moving. — **Ayatā**, f. good luck. — **Aya-vaṭ**, *ān*, *atī*, *at*, happy. — **Aya-sobhin**, *ī*, inī, ī, bright with good fortune. — **Ayānvīta** (*aya-an*'), *as*, ā, am, fortunate, lucky.

**Ayatha**, *am*, n., Ved. a leg, foot (?).

**Ayana**, *as*, ā, am (fr. rt. *i*), going; especially at the end of a compound, e. g. *samudrāyana*, going to the ocean; (*am*), n. going, walking, walk; a road, a path; a place, a site (?); course, circulation, period; final emancipation; a commentary, treatise; N. of certain sacrificial performances; the sun's road north and south of the equator, the half year; the equinoctial and solstitial points; way, progress, manner; a Śāstra or inspired writing. — **Ayana-kāla**, *as*, m. the interval between the equinoxes. — **Ayana-devatā**, f. a deity or an idol placed near a road (?). — **Ayana-bhāga**, *as*, m. or **ayanaṅsa** ('*na-an*'), *as*, m. the arc between the vernal equinoctial point and the beginning of the fixed zodiac or first point in Aries. — **Ayana-valana**, *am*, n. deviation of the ecliptic. — **Ayana-vṛitta**, *am*, n. the ecliptic.

**अयक्ष्म** *a-yakshma*, *as*, ā, am, Ved. not consumptive; not sick, healthy; causing health; (*am*), n. health. — **Ayakshma-karaṇa**, *as*, ī, am, Ved. producing health. — **Ayakshma-tāti**, *is*, f. or **ayakshma-tva**, *am*, n., Ved. freedom from consumption; health.

**अयक्ष्यमाण** *a-yakshyamāṇa*, *as*, m. not wishing or not about to sacrifice.

**अयजुष्क** *a-yajushka*, *as*, ā, am, Ved. without a sacrificial formula or verse.

**अयज्ञ** *a-yajña*, *as*, m. no sacrifice; a bad sacrifice; (*as*, ā, am), not offering sacrifice. — **Ayajña-sād**, *k*, k, k, Ved. not performing a sacrifice, performing worthless sacrifices.

**Ayajñaka**, *as*, ā, am, unfit for sacrifice.

**Ayajñīya**, *as*, ā, am, not fit for sacrifice; not worthy of sacrifice, profane, common.

**Ayajyu**, *us*, *us*, u, Ved. not sacrificing, impious, profane, wicked.

**Ayajvan**, *ā*, ā, a, Ved. not offering sacrifice, profane.

**अयज्ञदत्त** *a-yajñadatta*, *as*, m. not Yajñadatta, i. e. the vile Yajñadatta.

**अयत्** *a-yat*, *t*, *t*, *t* (rt. *yam*), not making efforts.

**A-yata**, *as*, ā, am, unrestrained, uncontrolled, unchecked.

**A-yatn**, *ī*, inī, ī, of unsubdued appetite; incontinent.

**Ayatna**, *as*, m. absence of effort or exertion; *ayātṇena* or *ayātṇāt* or *ayātṇatas*, without effort or exertion. — **Ayatna-kārin**, *ī*, inī, ī, making no exertion, indifferent, idle. — **Ayatna-kṛita** or **ayātṇa-ja**, *as*, ā, am, easily or readily produced, spontaneous. — **Ayatna-vaṭ**, *ān*, *atī*, *at*, inactive, indifferent, idle.

**अथया a-yathā**, ind. not as it should be, unfitly, unsuitably. — **A-yatham**, Ved. without effort. — **A-yathā-tatha**, *as*, ā, am, not so as it should be,

unfit, unsuitable; useless, unprofitable, vain; (*am*), ind. unfitly, unsuitably. — *A-yathā-tathya*, *am*, n. unsuitableness, unprofitableness, incompatibility. — *A-yathā-dyotana*, *am*, n. intimation of something unexpected. — *A-yathā-pūrva* or *a-yathā-pura*, *as*, *ā*, *am*, unprecedented. — *A-yathā-balam*, ind. not according to one's power. — *A-yathā-mātra*, *as*, *ā*, *am*, not according to measure. — *A-yathā-mukhina*, *as*, *ā*, *am*, having the face turned away. — *A-yathārtha* (*°thā-ā*), *as*, *ā*, *am*, not according to the sense or object, incongruous, unmeaning, nonsensical; improper, unfitting. — *A-yathā-val*, ind. inaccurately, erroneously. — *A-yathāśāstra-kārin*, *i*, *inī*, *i*, not acting in accordance with the scripture. — *A-yatheshita* (*°thā-ish*), *as*, *ā*, *am*, not as wished; disliked, disapproved of; insufficient, not enough. — *A-yathocita* (*°thā-uc*), *as*, *ā*, *am*, unworthily, unsuitably.

**अथदीक्षित** *aya-dīkshita*, *as*, *m.*, N. of an author.

**अथन** *ayana*, &c. See under *ay*, p. 78.

**अथन्त्र** *a-yantra*, *am*, n., Ved. non-restraint, not a means of restraining; having no restraint; a powerful weapon for restraining enemies.

*A-yantrita*, *as*, *ā*, *am*, unhindered, unrestrained, self-willed.

**अथमित** *a-yamita*, *as*, *ā*, *am*, unchecked, untrimmed, unpaired, unclipped.

**अथव** 1. *ayava*, *as*, *ā*, *am*, deficient; (*as*), *m.*, N. of a worm bred in the intestines.

**अथव** 2. *a-yava*, *as*, *m.* or *a-yavan*, *ā*, *m.* or *a-yaras*, *as*, *m.* the dark half of the month.

**अथव** 3. *a-yava*, *as*, *ā*, *am*, or *a-yavaka*, *as*, *ikā*, *am*, having worthless or no barley. *A-yavya*, *as*, *ā*, *am*, unfit for barley.

**अथश** *a-yasas*, *as*, n. infamy; (*ās*, *ās*, *as*), infamous, disagreeable. — *Ayasas-kara*, *as*, *ā* or *i*, *am*, disgraceful, degrading. *A-yasasya*, *as*, *ā*, *am*, infamous.

**अथस** *ayas*, *ās*, *ās*, *as* (fr. rt. *i*), going, nimble; (*as*), n. iron, steel, gold, metal [cf. Lat. *es*, *er*-*is* for *es*-*is*; Goth. *eisarn*; Them. *atsa*; Old Germ. *ēr*, 'iron'; Goth. *eisarn*; Mod. Germ. *Eisen*]; (*ās*), m. fire. — *Ayah-pāna*, *am*, n. a particular hell. — *Ayah-pratimā*, f. iron image. — *Ayah-sanku*, *us*, m., N. of an Asura. — *Ayah-saya*, *as*, *ā*, *am*, Ved. lying in iron, made of iron (said of fire). — *Ayah-sīpra*, *as*, *ā*, *am*, Ved. having jaws or a nose of iron. — *Ayah-sīras*, *ās*, *m.*, N. of an Asura. — *Ayah-sīrshan*, *ā*, *ā*, *a*, Ved. having a head of iron. — *Ayah-śūla*, *am*, n. an iron lance; fraudulent or cunning artifice. — *Ayah-sthūna* or *ayas-sthūna* or *aya-sthūna*, *as*, *i*, *am*, Ved. having iron pillars or spikes; (*as*), *m.*, N. of a Rishi. — *Ayas-śūra*, *am*, n. iron filings. — *Ayas-kansa*, *as*, *am*, *m.* n. an iron goblet. — *Ayas-kāṇḍa*, *as*, *am*, *m.* n. an iron arrow. — *Ayas-kānta*, *as*, *m.* a precious stone, the loadstone. — *Ayas-kāra*, *as*, *m.* a blacksmith; the upper part of the thigh (?). — *Ayas-kīṭa*, *am*, n. rust of iron. — *Ayas-kumbha*, *as*, *i*, *m.* f. an iron pot or boiler. — *Ayas-kuśā*, f. a rope partly consisting of iron. — *Ayas-kṛtī*, *i*, f. preparation of iron. — *Ayas-tāpa*, *as*, *ā*, *am*, making iron red-hot. — *Ayas-pātra*, *am*, n. an iron vessel. — *Ayas-maya*, *as*, *i*, *am*, Ved. made of iron or of metal; (*as*), *m.*, N. of a son of Manu Svārociṣha; (*i*), f., N. of one of the three residences of the Asuras.

For compounds beginning *ayo*, see s. v. *ayo-guḍa*. *Ayasa* may be used for *ayas* at the end of compounds, as *kṛishnāyasa*, q. v.

**अथा** *ayā*, ind. (fr. pronominal base *a* = *anayā*), Ved. in this manner, thus.

**अथाचक** *a-yācaka*, *as*, *ikā*, *am* (rt. *yāc*), one who does not ask or solicit.

*A-yācīta*, *as*, *ā*, *am*; unasked, unsolicited; *ayā-*

*citam*, ind. without being asked; (*as*), *m.*, N. of the Rishi Upavarsha. — *Ayācīta-vṛtti*, *i*, f. or *ayācīta-vrata*, *am*, n. subsisting on alms without begging.

*A-yācīn*, *i*, *inī*, *i*, not soliciting.

**अथाज्य** *a-yājya*, *as*, *ā*, *am* (rt. *yaj*), a person or thing for whom or for which one must not offer sacrifices; outcast, degraded; not competent to offer sacrifice; incapable of or inadmissible to religious ceremonies. — *Ayājya-tva*, *am*, n. the state of an outcast. — *Ayājya-yājana* or *ayājya-samyājya*, *am*, n. sacrificing for an outcast.

**अथातपूव** *a-yāta-pūrva*, *as*, *ā*, *am*, following, subsequent to, succeeding.

**अथातयाम** *a-yātayāma*, *as*, *ā*, *am*, Ved. not weak; not worn out by use; fresh; (*am*), *n.*, N. of certain texts of the Yajur-veda, revealed to Yājñavalkya. — *Ayātayāna-tā*, f., Ved. unweakened strength, freshness.

*A-yātayāman*, *ā*, *mni*, *a*, Ved. not weak, fresh.

**अथातु** *a-yātu*, *us*, *us*, *u*, Ved. not demoniacal; free from evil spirits; (*us*), *m.* not a demon, the opposite of an evil spirit.

**अथाथार्थिक** *a-yāthārthika*, *as*, *i*, *am*, improper, unjust; not genuine, not real, incongruous, absurd. — *A-yāthārthya*, *am*, n. impropriety, unfitness, absurdity, nonsense.

**अथान** *a-yāna*, *am*, n. not moving, halting, stopping; natural disposition or temperament: (in the last sense the etymology is doubtful.)

**अथानय** *ayānaya* (*°ya-an*), *am*, n. good and bad luck; (*as*), *m.* a particular position of the pieces on a chess or backgammon board.

*Ayānayāna*, *as*, *m.* a piece at chess or backgammon so moved.

**अथायक** *a-yāvaka*, *as*, *ā*, *am*, unstained with lac-dye, naturally red.

**अथायवन** *a-yāvana*, *am*, n. not causing to unite.

**अथायु** *a-yāsu*, *us*, *us*, *u*, Ved. unfit for copulation.

**अथायस** *a-yās* (?), *ās*, *m.* (rt. *yas*), Ved. agile (without effort), dexterous, nimble; (*ās*), ind. fire (?). — *A-yāsya*, *as*, *ā*, *am*, Ved. not to be obtained by effort, indefatigable; valiant; enterprising; (*as*), *m.*, N. of an Angiras; mystical name of the chief vital air.

**अथासोमीय** *ayāsamiya*, *am*, n., N. of some verses of the Sāma-veda.

**अथि** *ayi*, ind. a vocative particle; a particle of encouragement or introducing a kind enquiry.

**अथिन** *ayin*, *i*, *inī*, *i* (rt. *i*), at the end of compounds, going, e. g. *atyayin*, q. v.

**अथुक्त** *a-yukta*, *as*, *ā*, *am* (rt. *yuj*), not yoked, not joined, not united, not married; not harnessed; not connected; not suited, unfit, unsuitable; not attentive, not devout; negligent, not dexterous, unpractised, untrue, wrong; indecent. — *A-yukta-kṛt*, *t*, *t*, committing wrong acts. — *A-yukta-cāra*, *as*, *m.* (a king &c.) who does not appoint spies. — *A-yukta-tā*, f. or *ayukta-tva*, *am*, n. the not being used. — *A-yukta-padartha*, *as*, *m.* the sense of a word to be supplied. — *A-yukta-rūpa*, *as*, *ā*, *am*, unfit, unsuitable.

*A-yukti*, *i*, f. disunion, separation; unreasonable-ness, want of conformity to correct principles or to analogy; impropriety, unfitness.

*A-yuga* or *a-yugala*, *as*, *ā*, *am*, separate, single, odd. — *Ayugārśis* (*°ga-ar*), *i*, *m.* fire.

*A-yugapad*, ind. not at once, gradually, seriatim. — *Ayugapad-grahana*, *am*, n. apprehending gradually and not simultaneously. — *Ayugapad-bhava*, *as*, *m.* successive-ness.

*A-yugma*, *as*, *ā*, *am*, not in couples, separate, single; odd, uneven. — *Ayugma-śhāda*, *as*, *m.*, N. of the plant *Alstonia Scholaris*. — *Ayugma-netra*, *as*, *m.*, N. of Siva. — *Ayugma-sara*, *as*, *m.*, N. of the god of love ('having an odd number of arrows').

*A-yuj*, *k*, *k*, *k*, not existing in couples; odd, uneven. — *Ayuk-śhāda*, *as*, *m.*, N. of a plant, *Alstonia Scholaris*. — *Ayuk-palāsa*, *as*, *m.*, N. of a tree. — *Ayuk-pāda-yamaka*, *am*, n. a kind of alliteration, viz. the same syllables in the first and third Pāda of a word in a different sense. — *Ayuk-sakti*, *i*, *m.*, N. of Siva. — *Ayug-ishu*, *us*, *m.*, N. of Kāma, from his having five arrows; see *pañcēshu*. — *Ayug-dhātu*, *us*, *us*, *u*, having an odd number of elements. — *Ayug-vāna*, *as*, *m.*, N. of Kāma. — *Ayur-netra* or *ayug-aksha*, *as*, *m.*, N. of Siva, from his having three eyes; see *tri-netra*.

*A-yuja*, *as*, *ā*, *am*, Ved. without a companion, not having an equal; not existing by pairs, separate, odd.

*A-yoga*, *as*, *m.* separation, disjunction; interval; unfitness, unsuitableness, unconformity; inefficacy of a remedy; medical treatment counter to the symptoms; non-application or mis-application of remedies; vigorous effort, exertion; a widower, an absent lover or husband; inauspicious conjunction of the planets; a conjunction of two planets; (*as*, *ā*, *am*), unconnected with; indistinctly connected with; making vigorous efforts. — *Ayoga-vāha*, *as*, *m.* a term for *Anusvāra*, *Visarjanīya*, *Upadhānīya*, and *Jihvāmūliya*, as standing between vowels and consonants. (For *ayo-ga*, hammer, see *ayo-gra* below.)

*A-yogyā*, *as*, *ā*, *am*, unfit, unsuitable, useless; immaterial; (in phil.) not ascertainable &c. by the senses. — *Ayogyā-tā*, f. or *ayogyā-tva*, *am*, n. unfitness, unsuitableness.

*A-yojana*, *am*, n. disunion, separation.

*A-yuktika*, *as*, *i*, *am*, not conformable to, inconsistent with.

*A-yugapadya*, *am*, n. unctemporaneous existence, unsimultaneousness.

*A-yugika*, *as*, *i*, *am*, having no regular derivation.

**अयुक्त** *a-yungta*, *as*, *ā*, *am*, Ved. not existing in couples; odd, uneven.

**अयुत** 1. *a-yuta*, *as*, *ā*, *am* (rt. 2. *yu*), Ved. not disturbed or interrupted; (*as*), *m.*, N. of a son of Rādika. — *Ayuta-siddha*, *as*, *ā*, *am*, proved to be not separated or interrupted, proved to be inherent. — *Ayuta-siddhi*, *i*, f. proof that certain things or notions are not separable.

*A-yuva*, *as*, *ā*, *am*, Ved. undisturbed, unshaken.

**अयुत** 2. *a-yuta*, *as*, *ā*, *am* (rt. 1. *yu*, to mix), disjointed, detached, not counted; (*am*), n. ten thousand, a myriad. — *Ayuta-jit*, *t*, *m.*, N. of a son of Bhajamāna. — *Ayuta-nāyīn*, *i*, *m.*, N. of a king. — *Ayuta-sas*, ind. by myriads. — *Ayuta-homa*, *as*, *m.* a kind of sacrifice. — *Ayutādhyāpaka* (*°ta-adh*), *as*, *m.* a good teacher. — *Ayutāyus* (*°ta-āy*), *as*, *m.*, N. of a son of Jayasena Ārāvin; of a son of Srutavat. — *Ayutāsra* (*°ta-as*), *as*, *m.*, N. of a son of Sindhu-dvīpa.

**अयुद्ध** *a-yuddha*, *as*, *ā*, *am* (rt. *yudh*), Ved. unconquered; not fighting; (*am*), n. not war, absence of war, peace. — *A-yuddha-sena*, *as*, *m.*, Ved. whose arrows or armies are unconquered, irresistible.

*A-yuddhvī*, ind., Ved. without fighting.

*A-yudha*, *as*, *m.* a non-fighter.

*A-yudhya*, *as*, *ā*, *am*, unconquerable.

*A-yudhvin*, *i*, *m.*, Ved. not conquering, not a valiant warrior.

*A-yoddhri*, *dhā*, *m.* no warrior, a bad fighter; unmatchd by other warriors.

*A-yodhya*, *as*, *ā*, *am*, Ved. not to be warred against, irresistible; (*ā*), f. the capital of Rāma, the modern Oude, on the river Sarayu. — *Ayodhyādhipati* (*°yā-adh*), *i*, *m.* the sovereign of Ayodhyā. — *Ayodhyā-vāsin*, *i*, *inī*, *i*, inhabiting Ayodhyā. — *A-yaudhika*, *as*, *m.* not a warrior.

अयूप a-yūpa, as, m. no sacrificial post.

अये aye, ind. a vocative particle, an interjection of surprize, recollection, fatigue, fear, passion; used also in the same meanings as aya.

अयोगव ayogava, as, ā or ī, m. f. or ayogū? (etymology uncertain; perhaps connected with ayas, iron, or fr. a-yoga), the offspring of a Śūdra man and Vaiśya woman, whose business is carpentry. See ayogava.

अयोगुड ayo-guḍa, as, m. (ayo for ayas, iron), a chalybeate pill, one made of some preparation of iron; an iron ball.

Ayo-gru or ayo-graka (ayas-ag°), am, n. a hammer, a forge hammer; a mace or club tipped with iron; a pestle for cleaning grain. (A form ayo-ga, as, m., is also given in the sense 'iron hammer'.)

Ayo-ghana, as, m. a hammer, a forge hammer. Ayośhīshī (ayas-uf°), am, n. rust of iron. Ayo-jāla, as, ā, am, furnished with iron nets; (am), n. iron net-work.

Ayo-danshtra, as, ā, am, Ved., or ayo-dat, at, atī, at, iron-toothed, having iron weapons.

Ayo-dāha, as, m. the burning quality of iron. Ayo-pāshī (ayas-ap°), is, is, ī, Ved. furnished with iron claws or heels.

Ayo-maya, as, ī, am, made of iron. See also s. v. ayas.

Ayo-mala, am, n. rust of iron. Ayo-mukha, as, ā, am, having an iron mouth, face, or beak; tipped or pointed with iron; (as), m. an arrow; N. of a Dānava; N. of a mountain.

Ayo-raja, am, n. or ayo-rajas, as, n. rust of iron. Ayo-rasa, as, m. iron rust or filings.

Ayo-ratsa, as, m., N. of a man. Ayo-tīkāra, as, m. iron-work, any iron fabric. Ayo-hata, as, ā, am, Ved. embossed in iron-work; made or performed by a priest &c. who wears a golden ring on his finger.

Ayo-hani, us, us, u, Ved. iron-jawed. Ayo-hridaya, as, ā, am, iron-hearted, stern, unrelenting.

अयोद्ध, अयोध्य. See a-yuddha, p. 79, last col.

अयोनि a-yoni, is, f. not the womb; anything but the womb; not a particular verse of the Śāma-veda; (is, is, ī), without origin; not born from the womb, born in a manner not approved by law or religion; (is), m., N. of Brahmā and Siva; a pestle (for ayo-gra above?). — A-yoni-ja, as, ā, am, not born from the womb, not produced in the ordinary course of generation, generated equivocally; (am), n., N. of a Tirtha. — A-yoni-ja-tva, am, n. the state of not being born from a womb. — A-yonijesa (ja-isa), as, m., N. of Siva. — A-yonijēsvara (ja-is°) or a-yonijēsvara-tīrtha, am, n., N. of a Tirtha. — A-yoni-sambhava, as, ā, am = a-yoni-ja, q. v.

A-yonika, as, ā, am, without the verse containing the word yoni.

अर ara, as, ā, am (fr. rt. ri), swift, speedy; little; (at end of comp.) going; (as, am), m. n. the spoke or radius of a wheel, see also aram, col. 3; (as), m. a spoke of the time-wheel, viz. a Jaina division of time, the sixth of an Avasarpiṇī or Utsarpiṇī; the eighteenth Jaina saint of the present Avasarpiṇī; N. of an ocean in Brahmā's world. — A-ra-ghaṭṭa or ara-ghaṭṭaka, as, m. a wheel or machine for raising water from a well (Hind.  $\text{ارون}$ ); a deep well. — A-ra-nemi, is, m., N. of Brahma-datta, king of Kosala. — Arāntareshu (ra-an°), loc. pl. in the intervals of the spokes.

Araka, as, m. the spoke of a wheel; a Jaina division of time [cf. ara]; the plant Blyxa Octandra; another plant, Gardenia Enneandra.

अरक्षम् a-rakshas, ās, ās, as, Ved. harmless, honest; not disturbed &c. by evil spirits.

अरक्षित a-rakshita, as, ā, am, unprotected, undefended; not preserved, not kept.

अरगराट aragarāṭa, as, m., Ved. a valley (?).

अरङ्क aran-kṛi, cl. 8. P., Ved. -karoti, -kartum, to prepare, make ready; serve. See aram, col. 3. Aran-kṛit, t, t, t, Ved. acting satisfactorily; preparing, serving as a worshipper.

Aran-kṛita, as, ā, am, Ved. prepared, ready; gratified.

Aran-kṛiti, is, f., Ved. service, gratification.

अरङ्गम् aran-gam, cl. 1. P., Ved. -gacchati, -gantum, to be present, come near (in order to help), become visible, appear. See aram, col. 3.

Aran-gama, as, ā, am, Ved. coming near or into the presence, appearing (in order to help), becoming visible.

अरङ्गरान-gara, as, m., Ved. praising readily (?); factitious or made up poison. See aram.

अरङ्गिन् a-rangin, ī, inī, i, passionless. — Arangi-sattva, as, m. a passionless being, a class of gods with Buddhists.

अरङ्गुम् aran-ghusha, as, ā, am, Ved. praising readily, sounding aloud. See aram, col. 3.

अरजम् a-rajas, ās, ās, as, or a-raja or a-rajaska, as, ā, am, dustless; free from passion or desire; clean, pure; not having the monthly courses; (ās), f. a young girl.

Arajāya, nom. A. arajāyate, -yitum, to become dustless; to lose the monthly courses.

अरज्जु a-rajju, us, us, u, Ved. not consisting of cords; not furnished with cords.

अरटु aratu or aradu, us, m., N. of the tree Calosanthus Indica Bl.

Araṭva, as, ā, am, made of the wood of the above tree; (as), m., N. of a man.

अरण्य I. arāṇa, as, ī, am (rt. ri), Ved. departed, gone away; strange, foreign; distant; (am), n. moving, entering; being inserted; a refuge.

I. arañī, is, ī, m. f. the wood of the Ficus Religiosa used for kindling fire by attrition; the lower one (adhārāraṇī) of the two Araṇis; (ī), du. the two pieces of wood used in kindling the sacred fire; (is), m., N. of several plants, especially Premna Integrifolia; the sun; fire; a flint?; (is), f. a way, a path. — Araṇi-mat, ān, atī, at, related to the two Araṇis; to be produced by the Araṇis. — Araṇi-ketu, us, m. the Premna Integrifolia.

अरण्य 2. a-raṇa, as, ā, am, not fighting, without fighting.

अरणि 2. a-raṇi, is, f., Ved. stinginess.

अरण्य aranya, as, am, m. n. (fr. rt. ri), land neither cultivated nor grazed; a wilderness, desert, forest; N. of a plant; N. of a Śādhyā. — Aranya-kaṇā, f. wild cumin seed. — Aranya-kadali, f. the wood or wild plantain. — Aranya-kāṇḍa (?), am, n. title of the third book of the Rāmāyaṇa. — Aranya-kārpāsī, f. the wild cotton. — Aranya-kulathikā, f., N. of the plant Glycine Labialis Lin. — Aranya-kusumba, as, m., N. of the plant Carthamus Tinctorius. — Aranya-gaja, as, m. a wild elephant. — Aranya-gatu, as, ā, am, gone into a forest. — Aranya-gāna (?), am, n. one of the four Gānas or hymn-books of the Śāma-veda. — Aranya-ghoṭī, f., N. of a plant. — Aranya-kaṭaka, as, m. a wild pigeon. — Aranya-carā, as, ī, am, living in forests, wūd. — Aranya-ja, as, ā, am, produced or born in a forest. — Aranya-jādrakā (ja-ārd°), f. wild ginger. — Aranya-jira, as, m. wild cumin. — Aranya-jiva, as, ā, am, living in a forest. — Aranya-damana, as, m. a wild plant, called Dona. — Aranya-dvādasi, f. or aranyadvādasī-erata, am, n., N. of a ceremony performed on the twelfth day of the month Mārgāśīrsha. — Aranya-

dharma, as, m. forest usage, wild or savage state. — Aranya-dhānya, am, n. wild rice. — Aranya-nripatī, is, m. king of the forest. — Aranya-bhava, as, ā, am, growing in a forest, wild. — Aranya-makshikā, f. the gad-fly. — Aranya-mārjāra, as, m. wild cat. — Aranya-mudga, as, m. a kind of bean. — Aranya-yāna, am, n. going into a forest. — Aranya-rakshaka, as, m. forest-keeper, superintendent of a forest district. — Aranya-rāj, ī, m. king of the forest; epithet of a lion or tiger. — Aranya-rājya, am, n. the sovereignty of the forest. — Aranya-rudita, am, n. weeping in a forest, i. e. weeping in vain, with no one to help. — Aranya-vaṭ, ind. like a wilderness. — Aranya-vāyasa, as, m. a raven. — Aranya-vāsa, as, m. a hermitage. — Aranya-vāsīn, ī, inī, i, living in a forest, wild; (ī), m. forest-dweller, a hermit, anchorite; (nī), f., N. of a plant. — Aranya-vāstuka or aranya-vāstuka, as, m., N. of a plant. — Aranya-sāli, is, m. wild rice. — Aranya-śūkara, as, m. a wild hog. — Aranya-śūraṇa, as, m., N. of a plant. — Aranya-śvan, ā, m. a wolf. — Aranya-shashthi, f., N. of a festival celebrated by females in the month Jyāishtha. — Aranya-sabhā, f. a forest court. — Aranyādhyaksha (ya-adh°), as, m. forest-keeper or ranger, a head-man or superintendent of a forest district. — Aranyāyana (ya-ay°), am, n. going into the forest, becoming a hermit. — Aranye-tilaka, as, m. wild sesamum growing in a forest and containing no oil; hence, anything which disappoints expectation. — Aranye-nūtya (ye-an°), as, m., Ved. a kind of oblation. — Aranyaukas (ya-ok°), ās, m. living in a forest, a Brāhman who has left his family and become an anchorite.

Aranyaka, am, n. a forest, a desert; N. of a plant. Aranyāni, is, or aranyāni, f. a wilderness, desert, large forest; the goddess of the wilderness and desert, and mother of wild animals.

Aranyiya, as, ā, am, containing a forest, near to one.

अरत a-rata, as, ā, am (rt. ram), dull, languid, apathetic; disgusted, discontented; (am), n. non-copulation. — A-rata-trapa, as, ā, am, not ashamed of copulation; (as), m. a dog.

I. a-rati, is, f. dissatisfaction, discontent; absence of pleasure, pain; dullness, languor; anxiety, distress, regret; a bilious disease; (is, is, ī), discontented, unhappy; dull, languid, restless. — Arati-jīna, as, ā, am, dull, spiritless.

अरति 2. arati, is, m. (fr. rt. ri, cf. ara, aram), Ved. going, approaching; moving quickly; moving flame; occupying; attacking; a servant, assistant, manager, administrator; a master; an intelligent being of all-piercing intellect; anger, passion; anxiety.

अरति aratni, is, m. (said to be fr. rt. ri), the elbow, a corner; a cubit of the middle length, from the elbow to the tip of the little finger, a fist. — Aratni-mātra, as, ī, am, one ell in length. Aratnika, as, m. the elbow.

अरथ a-ratha, as, ā, am, having no carriage. A-rathin, ī, m. a warrior who does not fight in a car, or owns no car. A-rathī, is, m., Ved. not a charioteer.

अरध a-radhra, as, ā, am, Ved. not lazy; not to be subdued; unprosperous.

अरनुक arantuka, as, m., N. of a Tirtha.

अरप a-rapa, as, ā, am, Ved. unhurt; sinless, pure. A-rapas, ās, ās, as, Ved. unhurt, safe; not hurting, beneficial, charitable; sinless, pure.

अरपचन arapačana, as, m. a mystical collective N. of the five Buddhas, each being represented by a letter.

अरम् aram, ind. (fr. rt. ri, see ara), Ved. swiftly, at hand, near, present; readily, fitly, suitably, so as to answer a purpose; enough, sufficient [cf. alan]

and Gr. āpa]. — *Aran-kri* and *aran-gam*, see p. 80, col. 2. — *Aramaṇas, ās, ās, as* (for *aram-m*), Ved. ready to serve, obedient, devoted to the worship of God; (according to native interpretation) having hostile intentions. — *Aramati, is, f.* (for *aram-m*), Ved. readiness to serve, obedience, devotion; a goddess, described in the Vedas as protecting the worshippers of the gods and pious works in general; (according to others) not resting, active, going everywhere; splendor. — *Aram-ish, ī, ī, ī, Ved.* hastening near (?).

**अरामय** *a-ramaṇa, as, ā, am* (rt. *ram*), not gratifying, not pleasing.

*A-ramaṇiya, as, ā, am*, unpleasant, disagreeable. — *Aramaṇiya-tā, f.* disagreeableness.

*A-ramamāṇa, as, ā, am*, not gratifying; Ved. unremitting, unceasing.

*A-ramayitri, tā, trī, trī*, not causing gratification.

**अरामुडि** *aramuḍi, is, m.* a king of Nepāl.

**अरार** *arara, am, n.* a covering, a sheath; (*as, ī, am*), m. f. n. the leaf of a door, a door; the sheath of the shoot of a bamboo; (*as*), m. an awl; a part of a sacrifice; fighting, war.

*Arari, is, ī, m.* n. a door; a door-leaf.

**अरारका** *ararakā, f.* N. of the ancestress of a celebrated Hindū family.

*Ararakya, as, m.* a descendant of Ararakā.

**अरारिन्द** *ararinda, am, n.*, Ved. water; a vessel used in preparing the Soma juice (?).

**अरारिवस** *a-arivas, vān, ushī, m. f.* (rt. *rā*), Ved. not offering; envious, hard, cruel, unfriendly; an epithet of evil spirits, who strive to disturb the happiness of man; an enemy.

*I. a-raru, us, m.* = the preceding; N. of an Asura; (*us*), m. f. (?) a weapon.

**अररु** 2. *araru, us, us, u* (rt. *ri*), Ved. moving.

**अररे** *arare, ind.* a vocative particle, expressing haste.

**अरर्ये** *ararya, nom. P. araryati, -yitum*; to work with an awl; to try, put to the proof (?).

**अररु** *aralu, us, or araluka, as, m.* a plant, Bignonia Indica.

**अररव** *a-rava, as, ā, am* (rt. *ru*), noiseless.

**अररिन्द** *aravinda, am, n.* (fr. *a*, 'like,' and *ravinda, q. v.*, for *ravi-da*?), a lotus, Nelumbium Speciosum or Nymphaea Nelumbo; (*as*), m. the Indian crane; copper. — *Aravinda-dala-prabha, am, n.* copper. — *Aravinda-nābhi, is, m.* Vishṇu, from whose navel sprung the lotus that bore Brahmā at the creation. — *Aravinda-saḍ, ī, m.* N. of Brahmā, 'sitting on a lotus.'

*Aravindini, f.* an assemblage of lotus flowers.

**अररमन्** *a-raśman, ā, ā, a*, Ved. having no ropes or reins.

**अररस** *a-rasa, as, ā, am*, sapless, tasteless; weak, effectless, having no strength; dull, flat; insipid; (*as*), m. no juice, absence of juice. — *Arasāsa* ('*sa-āsa*'), *as, m.* the eating of sapless food; maceration of the body. — *Arasāsin* ('*sa-ās*'), *ī, inī, ī, ī*, eating sapless food; macerating the body.

*A-rasika, as, ā, am*, devoid of taste, unfeeling, dull; insipid, flavourless.

**अररहस** *a-rahās, as, n.* absence of secrecy. — *Arāhāyu, nom. A. -yate, -yitum*, to become public.

**अररहित** *a-rahita, as, ā, am*, not deprived of, possessed of, having.

**अररग** *a-rāga, as, ā, am*, or *a-rāgin, ī, inī, ī*, unimpassioned, cool.

**अररजक** *a-rājaka, as, ā, am*, having no king or governor, anarchical.

*A-rājan, ā, m.*, Ved. not a king.

*A-rājabhogīna, as, ā, am*, not fit for the enjoyment or use of a king.

*A-rājasthāpita, as, ā, am*, not allowed or licensed by government.

*A-rājīn, ī, inī, ī*, Ved. having no splendor; unchecked, uncontrolled.

**अररटकी** *arātaki, f.*, Ved., N. or epithet of the plant Ajaśringī.

**अररति** *a-rāti, is, f.* (rt. *rā*), Ved. the non-offering (of sacrifices); stinginess, hardness, disfavour, severity; malignity, malevolence; failure; adversity; malignity personified; particular evil spirits, who frustrate the good intentions and disturb the happiness of man; (*is*), m. an enemy; the number 'six'. — *Arāti-dūshana, as, ī, am*, or *arāti-dūshī, is, is, ī, ī*, or *arāti-ha, as, ā, am*, Ved. destroying enemies or adversity. — *Arāti-bhanga, as, m.* defeat of a foe.

*Arātiya* or *arātiya, nom. P.*, Ved. *-yati, -yitum*, to desire not to offer; to act like an enemy.

— *Arātiyat, an, anti, at*, Ved. envious, unfriendly, not offering; behaving like an enemy, striving to cause adversity.

*Arātiyu, us, us, u*, Ved. not in the habit of offering.

*Arāti-vaṇ, ā, m.*, Ved. not offering, not giving; unfriendly, malicious.

**अररद्धि** *a-rādhi, is, f.*, Ved. transgression, sin, envy.

**अररधस** *a-rādhas, ās, ās, as*, Ved. too poor to perform sacrifices, not making oblations, unkind, hard, stingy, selfish.

**अररय** *a-rāya, as, m.*, Ved. too poor to make oblations, obstructing a sacrifice; niggard, stingy; (*as, ī*), m. f. any evil spirit. — *Arāya-kshayaṇa, as, ī, am*, Ved. overpowering malignant spirits; (*am*), n. destruction of malignant spirits. — *Arāya-bātana, as, ī, am*, Ved. destroying evil spirits; (*am*), n. destruction of evil spirits.

**अरराल** *arāla, as, ā, am* (connected with *ara*, fr. rt. *ri*; Intens. for *arāra*!), crooked, curved; spreading like the spokes of a wheel; (*as*), m. a bent or crooked arm; the resin of the plant Shorea Robusta; an elephant in rut; (*ā*), f. a disloyal or unchaste woman; a modest woman. — *Arāla-pakshmanayana, as, ā, am*, whose eyelashes are curved.

**अररवन्** *a-rāvan, ā, vṇī, a*, Ved. not offering, envious, inimical, odious; an epithet of evil spirits.

**अररष्ट** *a-rāshṭra, am, n.*, Ved. loss of royal power or of a kingdom.

**अररि** 1. *ari, is, is, ī* (fr. rt. *ri*), Ved. going, moving; reaching, obtaining, making an effort to get; aspiring after; desiring, sacrificing, devoted to; (*is*), m. the wind; a lord, a master; a pious man. — *Ari-gūrta, as, m.*, Ved. praised by devoted men or by worshippers; (according to others) ready for the destruction of enemies. — *Ari-dhāyas, ās, ās, as*, Ved. willingly yielding milk (as a cow); (according to others) to be held by lords only, very precious. — *Ari-śhṭata, as, ā, am*, Ved. praised with zeal.

**अररि** 2. *a-ri, is, m.* (rt. *rā*); but by some written *ari*, and identified with 1. *ari*), Ved. ungenerous, malicious; not worshipping; inimical, hostile; an enemy; a species of Khadira or Mimosa; N. of the numeral 'six'; N. of a condition in astronomy. — *Ari-karshaṇa, as, m.* tamer of enemies. — *Ari-kula, am, n.* family of an enemy. — *Ari-kshīpa, as, m.* N. of a son of Svaphalka. — *Ari-gṇa, as, m.* a destroyer of enemies. — *Ari-śintana, am, n.* or *ari-śintā, f.* a plot directed against an enemy, administration of foreign affairs. — *Ari-tā, f.* or *ari-tva, am, n.* enmity. — 1. *ari-tva, as, ā, am*, protecting from enemies (for 2. see next col.). — *Ari-dānta, as, m.* enemy-subdued; N. of a man. — *Ari-nandana, as, ā, am*, gratifying an enemy, affording triumph to an enemy; an enemy's joy. — *Ari-nipāta, as, m.* an invasion made by enemies. — *Ari-nuta,*

*as, ā, am*, praised even by enemies. — *Ari-n-dama, as, ā, am*, conquering, victorious; (*as*), m. a conqueror of enemies; N. of a man; N. of a Muni. — *Ari-pura, am, n.* an enemy's town or country. — *Ari-marḍa, as, m.*, N. of a plant. — *Ari-mardana, as, ā, am*, foe-trampling, enemy-destroying; (*as*), m., N. of a son of Svaphalka. — *Ari-mitra, as, m.* an ally or friend of an enemy. — *Ari-m-ajaya, as, m.*, N. of a son of Kuru, or of Svaphalka. — *Ari-medā, as, m.* a fetid Mimosa, Vachellia Farnesiana; N. of a country. — *Ari-medaka, as, m.*, N. of an insect. — *Ari-rāshṭra, am, n.* an enemy's country. — *Ari-loka, as, m.* a hostile tribe or an enemy's country. — *Ari-śhṭhānaka, am, n.* consternation, defeat. — *Ari-sūdāna* or *ari-kṇsaka, as, m.* destroyer of foes. — *Ari-ha, as, m.* a son of Avācīna, a son of Devātīthi.

**अररिक्त** *a-rikta, as, ā, am*, not empty.

**अररिक्थभाज** *a-riktha-bhāj, k, k, k*, not entitled to a share of property, not an heir.

*A-rikthīya, as, ā, am* = the preceding.

**अररिणिन्** *ariṇin, ī, m.* a cock.

**अररितृ** *aritrī, tā, m.* (fr. rt. *ri*), Ved. a rower; a helmsman [cf. Gr. ἑρῆρς, ἑρῆρῶν, &c.; Lat. *ratis, remex, &c.*].

2. *aritra, as, ā, am*, Ved. propelling, driving; (*am*), n. an oar; a rudder, helm; a ship, a boat; a part of a carriage; a Soma vessel; (*as*), m. a Soma vessel; N. of a person. [For 1. see under 2. *a-ri*; also cf. Lat. *aratum*.] — *Aritra-gādha, as, ā, am*, oar-deep, shallow. — *Aritra-paraṇa, as, ī, am*, Ved. passing over by means of oars.

**अररिन्** *arin, ī, n.* a wheel, a discus.

**अररिपु** *a-ripu, us, m.* the father of Nala.

**अररिप्र** *a-ripṛa, as, ā, am*, Ved. spotless, clean, clear; faultless, blameless.

**अररिफित** *a-riphita, as, ā, am*, not changed to *r*, said of Visarga.

*A-repha, as, ā, am*, without the letter *r*.

**अररिषय** *a-rishaṇya, as, ā, am* (rt. *rish*), Ved. not hurting, defending from injury.

*A-rishaṇyat, an, anti, at*, Ved. not being hurt.

*A-rishṭa, as, ā, am*, unhurt; unharmed; perfect; secure, safe; (*as*), m. a heron; a crow; N. of several plants, the soap-berry tree, Sapindus Detergens Roxb.; Azadirachta Indica; garlic; a distilled mixture; N. of an Asura, son of Bali, slain by Kṛishṇa (Vishṇu); N. of a son of Manu Vaivasvata; (*ā*), f. a bandage; a medical plant; N. of a daughter of Dakṣha and one of the wives of Kaśyapa; (*am*), n. bad or ill-luck, misfortune; a natural phenomenon boding misfortune; sign or symptom of approaching death; good fortune, happiness; buttermilk; vinous spirit; a woman's apartment, the lying-in chamber. — *A-rishṭa-karman, ā, m.*, N. of a king of the Andhra dynasty. — *A-rishṭa-gātu, us, us, u*, Ved. having a secure residence. — *A-rishṭa-gu, us, us, u*, Ved. whose cattle are unhurt. — *A-rishṭa-griha, am, n.* a lying-in chamber. — *A-rishṭa-grāma, as, m.*, Ved. whose troop is complete in number (said of the Maruts). — *A-rishṭa-tāti, is, f.*, Ved. safety, security; (*is, is, ī*), auspicious, making fortunate or happy. — *A-rishṭa-dushā-dhi, is, is, ī*, apprehensive of death, alarmed at its approach. — *A-rishṭa-nemi, is, is, ī*, Ved. the felly of whose wheel is unhurt; an epithet of Tārکشya; the twenty-second of the twenty-four Jaina Tīrthakāras of the present Avasarpinī. — *A-rishṭa-pura, am, n.*, N. of a town. — *A-rishṭa-bharman, ā, m.*, Ved. yielding security. — *A-rishṭa-mathana, as, m.* Vishṇu (Śiva) as killer of the Asura. — *A-rishṭa-ratha, as, m.*, Ved. whose carriage is unhurt. — *A-rishṭa-vīra, as, m.*, Ved. whose heroes are unhurt. — *A-rishṭa-sayyā, f.* a lying-in couch. — *A-rishṭa-sūdana, as, m.* or *arishṭa-han, ā, m.* Vishṇu as killer of the Asura. — *A-rishṭā-sṛita-puru* ('*sa-ās*'), *am, n.*, N. of a town. — *A-rishṭāsu* ('*sa-asu*'), *us, us, u*, Ved. whose vital power is unhurt.

*A-rishṭaka*, as, m. the same as *arishṭa*, m. above.  
*A-rishṭi*, is, f., Ved. safeness, security.

*A-rishyat*, an, *anti*, at, Ved. not being hurt.

**अरोहिह** *a-rīḥa*, as, ā, am (for *a-rīḥa*,  
rt. *rīh* = *lih*), Ved. not licked.

**अरु** *aru*, us, m. the sun; N. of a plant.

**अरुषिका** *aruṣikā*, f. scab on the head.

**अरुच** *a-ruç*, k, k, k, Ved. having no light,  
lightless.

**अरुचि** *a-ruçi*, is, f. aversion, dislike; want  
of appetite, disrelish, disgust.

*A-ruçira*, as, ā, am, disagreeable, disgusting.

*A-ruçya*, as, ā, am, disagreeable.

**अरुज** *a-ruj*, k, k, k, not breaking, not sup-  
purating, not festering; free from disease, sound,  
healthy.

*A-ruḡa*, as, ā, am, not broken, not diseased.

*A-ruḡa*, as, ā, am, not breaking; not suppurating;  
sound; (*as*), m., N. of a plant, Cassia Fistula; N. of  
a *Dānava*.

**अरुण** *aruṇa*, as, ā or ī, am (said to be fr.  
rt. *ri*), reddish-brown, tawny, red; ruddy; the colour of  
the morning opposed to the darkness of night; per-  
plexed; dumb; (*as*), m. red colour, the colour of the  
dawn; dawn; the dawn personified as the charioteer  
of the sun; a kind of leprosy, with red  
spots and insensibility of the skin; a little poisonous  
animal; N. of a plant, *Rottleria Tinctoria*; molasses;  
N. of several persons; (*ā*), f., N. of several plants; a  
plant *Betula*; madder, *Rubia Manjith*; another plant,  
commonly *Téori*; a black kind of the same; Colo-  
cynth or bitter apple; the plant that yields the red  
and black berry used for the jewellers' weight,  
called *Retti*; N. of a river; (*i*), f. a red cow;  
the dawn; (*am*), n. red colour; gold. — *Arūṇa-*  
*kamala*, am, n. the red lotus. — *Arūṇa-jyotis*, is,  
m. an epithet of *Siva*. — *Arūṇa-tā*, f. red colour.  
— *Arūṇa-datta*, as, m., N. of an author. — *Arūṇa-*  
*dūrva*, f. reddish fennel. — *Arūṇa-prīyā*, f., N. of  
an *Apsaras*. — *Arūṇa-pu*, us, us, u, Ved. having a  
red shape. — *Arūṇa-bāhru*, us, us, u, Ved. red-  
dish-yellow. — *Arūṇa-yuj*, k, k, k, Ved. furnished  
with red (rays of light), an epithet of the dawn.  
— *Arūṇa-lōcana*, as, ā, am, red-eyed; (*as*), m.  
a pigeon. — *Arūṇa-sārathi*, is, m. whose charioteer  
is *Arūṇa*; epithet of the sun. — *Arūṇa-ḡa-ja* (*ḡa-*  
*ag*), as, m. *Garuḍa*, the bird of *Vishṇu*. — *Arūṇa-*  
*maja* (*ḡa-āt*), as, m., N. of *Jaṭāyū*, a fabulous  
bird, said by some to be the son of *Arūṇa*, but more  
generally of *Garuḍa*. — *Arūṇārṇis* (*ḡa-ar*), is, m.  
the sun. — *Arūṇāvāra-ja* (*ḡa-ar*), as, m. the  
younger brother of *Arūṇa*, a N. of *Garuḍa*. — *Arū-*  
*nāśva* (*ḡa-aś*), as, m., Ved. driving with red  
horses, an epithet of the *Maruts*. — *Arūṇekshaṇa*  
(*ḡa-ik*), as, ā, am, red-eyed. — *Arunoda* (*ḡa-*  
*ud*), as, am, m. n., N. of a lake. — *Arunodaya*  
(*ḡa-ud*), as, m. break of day, dawn, the period  
preceding sunset. — *Arunopala* (*ḡa-up*), as, m.  
a ruby.

*Arunīta*, as, ā, am, reddened, dyed red, im-  
purpled.

*Arunīman*, ā, m. redness, ruddiness.

*Arunī-kṛita*, as, ā, am, reddened, turned or be-  
come red.

*Arunīya* or *arunīya-yoga*, as, m. the twenty-fifth  
Upanishad of the *Atharva-veda*.

**अरुतहनु** *a-ruta-hanu*, us, us, u, Ved. whose  
cheeks or jaws cannot be broken.

**अरुद्ध** *a-ruddha*, as, ā, am (rt. *rudh*), not  
obstructed, not hindered.

**अरुनुद** *arun-tuda*, as, ā, am, inflicting  
wounds, causing torments; sharp, corrosive; acri-  
monious, sour (as disposition). — *Arunudata-iva*, am,  
n. infliction of pain; acrimoniousness, causticity.

**अरुन्थी** *a-rundhati*, f. (rt. *rudh*), a medi-

cal climbing plant; the wife of *Vasishṭha*; the wife  
of *Dharma*; the morning star, personified as the wife  
of *Vasishṭha* or of the seven *Rishis*; also one of the  
*Pleiades*. At marriage ceremonies *Arundhati* is in-  
voked as a pattern of conjugal excellence by the bride-  
groom. — *Arundhati-jāni*, is, or *arundhati-nātha*,  
as, m. *Vasishṭha*, one of the seven *Rishis* or saints,  
and stars in the great bear.

**अरुर्मेघ** *arur-magha*, as, m., Ved., N. of  
certain miserly evil spirits (as the *Paṇis*, &c.).

**अरुशहन्** *aruśa-han*, ā, m. (*aruśa* = *aru-*  
*sha* ?), Ved. striking the red (clouds), an epithet of  
*Indra*.

**अरुष** *a-rush*, ṭ, ṭ, ṭ, not angry, good-  
tempered.

*A-rushṭa*, as, ā, am, not angry, calm.

**अरुष्य** *aruṣya*, as, ī, am (said to be fr. rt.  
*ri* and connected with *aruṇa*), Ved. red, reddish; the  
colour of *Agni* and his horses; (*as*), m. the red horse of  
*Agni*, flame; the sun; the day; the red storm-cloud;  
(*i*), f. the dawn; a red horse; flame; N. of the wife  
of *Bhṛigu* and the mother of *Arva*. — *Arusha-stūpa*,  
as, ā, am, Ved. having brilliant masses of flame.

*Arusha* or *arushya*, nom. P. *arushati* or *aru-*  
*shyati*, -*shītum*, -*yitum*, to go.

**अरुस्** *arus*, us, us, us (fr. rt. *ri*), wounded,  
sore; (*us*), n. a sore or wound; ind. a joint. — *Arush-*  
*kara*, as, ā, am, causing wounds, wounding; (*us*),  
m. the plant *Semecarpus Anacardium*; the nut of  
this tree. — *Arush-kṛita*, as, ā, am, wounded. — *A-*  
*ruṣ-erāṇa*, am, n., Ved. a kind of medical prepara-  
tion for wounds.

*Arushka*, as, m., N. of a tree, *Semecarpus Ana-*  
*cardium*.

*Arusikā*, f. eruptions on the scalp with acute pain (?).  
*Arū-kṛi*, cl. 8. P. -*karoti*, -*kartum*, to wound.

**अरुहा** *a-ruhā*, f., N. of a plant.

**अरुक्ष** *a-rūksha*, as, ā, am, Ved. soft.  
— *Aruksha-tā*, f., Ved. softness.

*A-rūkshita*, as, ā, am, Ved. soft, supple.

*A-rūkshya*, as, ā, am, Ved. soft, tender.

**अरुप** *a-rūpa*, as, ā, am, formless, shape-  
less; ugly, ill-formed; dissimilar, unlike. — *Arupa-*  
*tā*, f. shapelessness, ugliness; dissimilarity. — *Arupa-*  
*vat*, ān, atī, at, shapeless, ugly.

*A-rūpaka*, as, ā, am, without figure or metaphor,  
not figurative, literal.

*A-rūpīn*, ī, iṇī, ī, shapeless.

**अरुष्य** *aruṣya*, as, m. (fr. rt. *ri*), the sun, a  
kind of snake.

**अरे** *are*, ind. interjection of calling.

**अरेणु** *a-reṇu*, us, us, u, Ved. not dusty,  
not touching the dust (of the earth); (*u*), n. what is  
not dusty, the ether.

**अरेतस्** *a-retas*, ās, ās, as, or *a-retaska*, as,  
ā, am, seedless, not receiving seed.

**अरेपस्** *a-repas*, ās, ās, as, Ved. spotless,  
clear, clean, shining.

**अरेरे** *arere*, ind. interjection of calling to  
inferiors or of calling angrily.

**अरोक** *a-roka*, as, ā, am (rt. *ruç*), darkened,  
obscured, dimmed. — *Aroka-dat*, at, atī, at, or  
*aroka-danta*, as, ā, am, having black or dis-  
coloured teeth, having bad teeth.

**अरोग** *a-roga*, as, ā, am, free from disease,  
healthy, well; (*as*), m. health.

*A-rogaṇa*, as, ā, am, Ved. not rendering sick,  
freeing from disease.

*A-roḡin*, ī, iṇī, ī, or *a-roḡya*, as, ā, am, healthy.  
— *Aroḡi-tā* or *arogya-tā*, f. healthiness, health.

**अरोचक** *a-roçaka*, as, ikā, am (rt. *ruç*), not  
shining; causing want of appetite or disgust; (*as*), m.  
want or loss of appetite, disgust, indigestion.

*A-roçakin*, ī, inī, ī, suffering from want of appe-  
tite or indigestion.

*A-roçamāna*, as, ā, am, not shining.

*A-roçishyu*, us, us, u, dark, disagreeable, ugly.

**अरोदन** *a-rodana*, am, n. (rt. *rud*), not  
weeping.

**अरोध** *a-rodhya*, as, ā, am (rt. *rudh*), not  
to be hindered or obstructed, unobstructed.

**अरोपण** *a-ropaṇa*, am, n. (rt. *ruh*), not  
planting or fixing.

**अरोप** *a-rosha*, as, m. calmness, gentleness.

**अरोद्र** *a-raudra*, as, ī, am, not formidable  
or fierce.

**अर्क** *ark*, cl. 10. P. *arkayati*, -*yitum*, to  
heat or warm; to praise.

**अर्के** *arka*, as, m. (fr. rt. *arç*), a ray, flash of  
lightning; the sun; fire; crystal; copper; a N. of  
*Indra*; Sunday; membrum virile; N. of the plant  
*Calotropis Gigantea*; a religious ceremony; praise,  
hymn; praising; a singer; a learned man; an elder  
brother; food. — *Arka-kāntā*, f., N. of the plant  
*Polanisia Icosandra W.* — *Arka-kshetra*, am, n. 'the  
field of the sun,' N. of a sacred place in *Orissa*.  
— *Arka-cikitsā*, f. 'the medical art of the sun,' title  
of a work on medicine. — *Arka-ja*, au, m. du. the  
two sons of *Sūrya* or the sun and *Āsvini*, and physi-  
cians of *Svarga* or heaven. — *Arka-tanaya*, as, m.  
offspring of the sun, an epithet of *Karṇa*, *Manu*  
*Vaivasvata*, *Manu Sāvarni*, and *Sani*; (*ā*), f. an epithet  
of the rivers *Yamunā* and *Tapatī*. — *Arka-tva*, am,  
n. brightness, &c. — *Arka-tvish*, ṭ, f. a ray of light,  
the light of the sun. — *Arka-dīna*, am, n. a solar  
day. — *Arka-nandana*, as, m. a son of the sun; a  
N. of the planet *Saturn*; an epithet of *Karṇa*. — *Arka-*  
*nayana*, as, m., N. of an *Asura*. — *Arka-pattra*,  
as, m., N. of the plant *Calotropis Gigantea*; (*ā*), f.  
a kind of birth-wort, *Aristolochia Indica*; (*am*), n.  
the leaf of the plant *Calotropis Gigantea*. — *Arka-*  
*parṇa*, as, m. the plant *Calotropis Gigantea*; (*am*),  
n. the leaf of this plant. — *Arka-pādapa*, as, m.,  
N. of the tree *Melia Azadirachta* *Lin.* — *Arka-putra*,  
as, m. the child of the sun, i. e. *Karṇa*. — *Arka-*  
*pushpikā*, f., N. of the plant *Gynandropsis Penta-*  
*phylla*. — *Arka-pushpi*, f., N. of the plant *Kuṭumbinī*.  
— *Arka-prakāśa*, as, m. 'the revelation of the  
sun,' title of a work on medicine and jurisprudence.  
— *Arka-priyā*, f., N. of the plant *Hibiscus Rosa*  
*Sinensis L.* — *Arka-bāndhu*, us, or *arka-bāndhava*,  
as, m. a N. of *Buddha Śākya-muni*. — *Arka-bhaktā*,  
f., N. of the plant *Polanisia Icosandra W.* and *A.*  
— *Arka-māṇḍala*, am, n. the disc of the sun.  
— *Arka-mūlā*, f. a kind of birth-wort, *Aristolochia*  
*Indica*. — *Arka-reto-ja*, as, m. *Revanta*, the son of  
*Sūrya*. — *Arka-lūsha*, as, m., N. of a man. — *Arka-*  
*vat*, ān, atī, at, containing flashes of lightning.  
— *Arka-varsha*, as, m. a solar year. — *Arka-valla-*  
*bha*, as, m., N. of the plant *Pentapetes Phoenicea*  
*Lin.* — *Arka-vedha*, as, m., N. of a plant. — *Arka-*  
*vrata*, as, m. the rule or law of the sun; i. e. levy-  
ing taxes, subjecting the people to imposts, or drawing  
their wealth as imperceptibly as the sun evaporates  
water. — *Arka-śoka*, as, m., Ved. brilliancy of rays.  
— *Arka-sāti*, is, f., Ved. invention of hymns, poetical  
inspiration. — *Arka-sūnu*, us, m. son of the sun, an  
epithet of *Yama*. — *Arka-sodara*, as, m. *Airāvata*,  
the elephant of *Indra*. — *Arka-hitā*, f., N. of the  
plant *Polanisia Icosandra W.* — *Arkāṅśa* (*ka-an*),  
as, m. a digit or the twelfth part of the sun's disc.  
— *Arkāśman* (*ku-aś*), ā, m. heliotrope, girasol,  
crystal. — *Arkāhva* (*ka-āh*), as, m. swallow wort.  
— *Arkendu-sangama* (*ka-in*), as, m. the instant  
of conjunction of the sun and moon. — *Arkopala*  
(*ka-up*), as, m. the sun-stone, a ruby.  
*Arkin*, ī, iṇī, ī, Ved. shining; praising.

*Arkīya* or *arkya*, *as*, *ā*, *am*, belonging to *arka*.

**अर्गड** *argada*, *as*, *ā*, *m. f.* (for *argala*), an impediment.

**अर्गल** *argala*, *as*, *ā* or *i*, *am*, *m. f. n.* (said to be fr. *rt. arj*), a wooden bolt or pin for fastening a door or the cover of a vessel; a bar; a wave or billow. *Argalikā*, *f.* a small door pin, a bolt.

*Argalita*, *as*, *ā*, *am*, fastened by a bolt or pin.

*Argaliya* or *argalya*, *as*, *ā*, *am*, belonging to a bolt or pin.

**अर्घ** *argh*, *cl. i. P. arghati*, *-ghitum*, to be worth, to cost; to hurt? [cf. Germ. *arg*, *argern*; Old Germ. *arg*, *ark*, and with a inserted, *arg*, *arak*, miserly, wicked, impious; *arg*, evil].

**अर्घ** *argha*, *as*, *m.* (fr. *rt. arh*), worth, value, price; a respectful offering of various ingredients to a god or Brāhman. — *Argha-dāna*, *am*, *n.* presentation of a respectful offering. — *Argha-balābala* (*°la-ab*), *am*, *n.* rate of price, proper price, the cheapness or dearness of commodities. — *Argha-sankhyāpana*, *am*, *n.* fixing the price of commodities, appraising, assize: it is the act of the king or ruler, in concert with the traders, and should be done once a week or once a fortnight. — *Arghārka* (*°gha-ar*), *as*, *ā*, *am*, worthy of or requiring a respectful offering, a superior. — *Arghāshṭa-puraka* (*°gha-ash*), *am*, *n.* N. of a town. — *Arghīsa* (*°gha-īsa* ?), *as*, *m.* a N. of Śiva.

*Arghya*, *as*, *ā*, *am*, valuable; venerable; deserving a respectful oblation; (*am*), *n.* a respectful oblation to gods or venerable men, of rice, dūtra-grass, flowers, &c., with water; or of water only in a small boat-shaped vessel; a kind of honey. — *Arghya-tas*, *ind.* of true value.

**अर्घट** *arghaṭa*, *am*, *n.* ashes. See *pārghaṭa*.

**अर्च** *arc*, *cl. i. P. arcāti*, *ānarca*, *arcīsh-yati*, *ārcīt*, *arcītum*, to shine; to praise; to honour or treat with respect, to worship; to salute: Caus. *arcayati*, *-te*, *-yitum*, to cause to shine; to praise; to honour; worship, salute: Desid. *arcīśhīshati*, to wish to honour: Ved. Pass. *ricyate*.

*Arcā*, *as*, *ā*, *am*, Ved. shining. See also *arcā* below. *Arcāka*, *as*, *ā*, *am*, worshipping; (*as*), *m.* a worshipper.

*Arcātri*, *is*, *is*, *i*, Ved. sounding, neighing, roaring. *Arcātrya*, *as*, *ā*, *am*, Ved. to be praised.

*Arcād-dhūma*, *as*, *ā*, *am*, Ved. whose smoke is shining.

*Arcāna*, *as*, *i*, *am*, praising, celebrating with praise; (*ā* or *am*), *f. n.* worship, the homage paid to deities and to superiors. — *Arcānānas* (*°na-an*), *ās*, *m.*, Ved., N. of a Rishi ('he who has a sounding carriage').

*Arcūniya*, *as*, *ā*, *am*, to be worshipped, respectable, venerable, adorable.

*Arcā*, *f.* worship, adoration; an image or idol destined to be worshipped. — *Arcā-vat*, *ān*, *atī*, *at*, worshipped. — *Arcā-vidāmbana*, *am*, *n.* false or feigned worship.

*Arcī*, *is*, *m.* ray, flame (of fire or of the dawn, &c.). — *Arcī-keṭu*, *us*, *m.*, N. of a man. — *Arcī-netrā-dhīpati* (*°ra-adhī*), *is*, *m.*, N. of a Yaksha. — *Arcī-mat*, *ām*, *atī*, *at*, shining, blazing; (*ām*), *m.*, N. of a man. — *Arcī-vat*, *ān*, *atī*, *at*, Ved. blazing.

*Arcīta*, *as*, *ā*, *am*, honoured, worshipped, respected, saluted; offered with reverence.

*Arcītm*, *i*, *inī*, *i*, honouring.

*Arcītri*, *tā*, *m.* a worshipper.

*Arcīn*, *i*, *inī*, *i*, Ved. praising, honouring; shining (as a ray of light), radiating; (*i*), *m.*, N. of a man; a ray of light.

*Arcīs*, *is*, *f. n.* ray of light, flame; light, lustre; (*is*), *f. n.* N. of the wife of Kṛiśāśva and mother of Dhūmaketu. — *Arcīsh-mat*, *ān*, *atī*, *at*, brilliant, resplendent; (*ān*), *m.* fire, the god of fire; (*atī*), *f.* one of the ten earths with Buddhists.

1. *arcya*, *us*, *ā*, *am*, to be honoured or worshipped.  
2. *arcya*, *ind.* having honoured or worshipped.

**अर्ज** *arj*, *cl. i. P. arjati*, *ānarja*, *arjish-yati*, *-jītum*, to procure; to acquire, reach, gain, earn: Caus. *arjayati*, *-yitum*, to procure, acquire; to work or manufacture; to make or prepare.

*Arjaka*, *as*, *ikā*, *am*, procuring, acquiring; (*as*), *m.*, N. of several plants, *Ocimum Gratissimum* L., &c.

*Arjana*, *am*, *n.* procuring; acquiring; gaining, earning; gathering.

*Arjita*, *as*, *ā*, *am*, acquired, gained, earned.

**अर्ज** 2. *arj* (a doubtful root, probably distinct from the last, and connected with *raj*, *rāj*, and *arc*), to shine, to be white (?).

*Arjuna*, *as*, *ā* or *i*, *am*, white, clear, the colour of day; of silver; (*as*), *m.* the white colour; a peacock; cutaneous disease; the tree *Terminalia Arjuna* W. and A.; a N. of Indra; N. of the third of the Pāṇḍava princes, who was a son of Indra and Kuntī; N. of a son of Kṛitavīrya, who was slain by Paraśurāma; N. of a Sākyā; N. of a country; the only son of his mother; (*i*), *f.* a procuress, a bawd; cow; a kind of serpent; Ushā, wife of Aniruddha; N. of a river, more commonly called Bāhūdā or Karatoyā; (*nyau* or *nyas*), *du.* or *pl.*, N. of the constellation Phalgunī; (*am*), *n.* silver; gold; slight inflammation of the conjunctiva or white of the eye; grass; (*ās*), *m.* pl. the descendants of Arjuna. — *Arjuna-kāṇḍa*, *as*, *ā*, *am*, Ved. having a white appendage. — *Arjuna-dhava*, *is*, *is*, *i*, of a white colour, white. — *Arjunatas*, *ind.* on the side or party of Arjuna. — *Arjuna-dhvaja*, *as*, *m.* having a white banner, an epithet of Haumata. — *Arjuna-pāki*, *f.*, N. of a plant and its fruits. — *Arjunāriśhīa-saichanna* (*°na-ar*), *as*, *ā*, *am*, covered with Arjuna and Nimb trees. — *Arjunopama* (*°na-up*), *as*, *m.* the teak tree, *Tectona Grandis* L.

*Arjunaka*, *as*, *ā*, *am*, belonging to Arjuna; (*as*), *m.* a worshipper of Arjuna.

*Arjunasa*, *as*, *ā*, *am*, overgrown with Arjuna plants.

**अर्ण** *arṇa*, *as*, *ā*, *am* (fr. *rt. ri*), being in motion, agitated; foaming, effervescing; restless; (*as*), *m.* a wave, flood, stream; the teak tree, *Tectona Grandis* L.; a letter; N. of a metre, comprising ten feet, and belonging to the class called *Daṇḍaka*; N. of a man; (*am*), *n.* tumult or din of battle. — *Arṇa-sāti*, *is*, *f.*, Ved. tumult of battle.

*Arṇava*, *as*, *ā*, *am*, being agitated; foaming; restless; (*as*), *m.* a wave, flood, stream; the foaming sea, high water; the ocean of air; N. of a metre; title of a work on jurisprudence. — *Arṇava-ja*, *as*, *ā*, *am*, sea-born, marine; (*as*, *am*), *m. n.* cuttle fish. — *Arṇava-pota*, *as*, *m.* a boat or ship. — *Arṇava-mandira*, *us*, *m.* an epithet of Varuṇa, regent of the waters. — *Arṇava-yāna*, *am*, *n.* a boat or ship. — *Arṇavānta* (*°va-an*), *as*, *m.* the extremity of the ocean. — *Arṇavodbhava* (*°va-ud*), *as*, *m.*, N. of a plant.

*Arṇas*, *us*, *n.* a wave, flood, stream; the sea, ocean; the ocean of air; river, water. — *Arṇas-vat*, *ān*, *atī*, *at*, Ved. containing many waves. — *Arṇo-dā*, *as*, *m.* a cloud; N. of the plant *Cyperus Rotundus*. — *Arṇobhava*, *as*, *m.* a shell. — *Arṇo-ṛit*, *t*, *t*, *t*, Ved. including the waters.

**अर्तगल** *arta-gala*, *as*, *m.*, N. of a plant, *Barleria Cærulea* Roxb.

**अर्तन** *artana*, *as*, *ā*, *am* (*rt. rit*), blaming, reviling; (*am*), *n.* censure, approach, abuse.

*Artuka*, *as*, *ā*, *am*, Ved. provoking, contentious, quarrelsome.

**अर्ति** *arti*, *is*, *f.* (a weakened form of *ārti*, fr. *rt. ri* with *ā*), pain; the end of a bow.

**अर्तिक** *artikā*, *f.* an elder sister (in theatrical language), [cf. *attikā* and *antikā*].

**अर्थ** *arth*, *cl. 10. A. arthayate*, *-yitum*, Aor. *ārthīhata*, *ep. cl. I. A. arthate*,

*-thitum*, to strive to obtain, to desire, wish, request; to supplicate or entreat any one, to sue.

*Artha*, *as*, *am*, *m. n.*, in Rig-veda generally *n.*, but in later Sanskrit only *m.* (said to be fr. *rt. ri*, but connected with *rt. arth*), object; purpose; cause, motive, reason; advantage, use, utility; thing; substance, wealth, property, opulence; affair, concern; request, suit, petition; asking, begging, want, need; sense, meaning, notion; manner, sort, kind; prohibition, prevention, abolition; price; N. of a son of Dharma. (*Artha* in some of its first senses may govern an inst. case; e. g. *ko me jīvitena arthah*, 'what concern have I with life?'). — *Arthakara*, *as*, *ā* or *i*, *am*, producing or yielding advantage or wealth; useful; enriching. — *Arthakarman*, *a*, *n.* a principal or main action. — *Arthakāma*, *au*, *m. du.* utility and desire, wealth and pleasure; (*as*, *ā*, *am*), desirous of wealth. — *Arthakriśchra*, *am*, *n.* a difficult matter. — *Arthakrit*, *t*, *t*, *t*, causing profit, useful. — *Arthakṛityā*, *am*, *f. n.* an action aiming at profit. — *Artha-gata*, *as*, *ā*, *am* (= *gatārtha*), without an object, useless. — *Arthagariyas*, *ān*, *asī*, *as*, highly significant. — *Arthaghna*, *as*, *i*, *am*, wasteful, extravagant. — *Arthajāta*, *as*, *ā*, *am*, significant, full of meaning; worth the money. — *Arthajña*, *as*, *ā*, *am*, understanding the meaning of anything. — *Arthattva*, *am*, *n.* truth, the real object, nature or cause of anything; the true state of the case, the fact of the matter. — *Arthatas*, *ind.* towards a particular object; with reference to the meaning; in fact, really, truly; namely, that is to say; on account of, (at the end of a compound). — *Arthadu*, *as*, *ā*, *am*, conferring advantage; profitable, useful, compliant, favourable; liberal, munificent. — *Arthadishāṇa*, *am*, *n.* spoiling of another's property; unjust seizure of property, or a withholding of what is due; waste, prodigality, extravagance; finding fault with the meaning of a passage. — *Arthanibandhana*, *as*, *ā*, *am*, having its cause in wealth, contingent on affluence and respectability. — *Arthaniśāya*, *as*, *m.* determination, decision. — *Arthapati*, *is*, *m.* the lord of riches; a king; an epithet of Kuvēra; N. of a man. — *Arthapara*, *as*, *ā*, *am*, intent on gaining wealth; parsimonious, niggardly. — *Arthaprayoga*, *as*, *m.* application of wealth, as to trade, usury, &c.; the profession of usury. — *Arthapṛāpti*, *is*, *f.* acquisition of wealth; attainment of an object. — *Arthabandha*, *as*, *m.* that which binds together the sense; the text. — *Arthabuddhi*, *is*, *is*, *i*, selfish. — *Arthabodha*, *as*, *m.* indication of the real import. — *Artha-bhāj*, *k*, *k*, *k*, entitled to a share in the division of property. — *Arthabhṛita*, *as*, *ā*, *am*, having high wages (as a servant). — *Arthabheda*, *as*, *m.* distinction, difference of meaning. — *Arthamātra*, *ā*, *am*, *f. n.* property, money. — *Arthalābha*, *as*, *m.* acquisition of wealth. — *Arthalubdha*, *as*, *ā*, *am*, greedy of wealth, covetous, niggardly. — *Arthaleśa*, *as*, *m.* a little wealth. — *Arthalobha*, *as*, *m.* desire of wealth, avarice. — *Arthavān*, *ātī*, *at*, wealthy, rich; significant, full of sense or meaning; (*ān*), *m.* a man; (*-vat*), *ind.* according to a purpose. — *Arthavat-tva*, *am*, *n.* significance, importance. — *Arthavarjya*, *as*, *ā*, *am*, concerning the category of objects. — *Arthavāda*, *as*, *m.* explanation of an affair, explanatory remark, exegesis; affirmation or narrative; declaration of purpose or object; speech or expression having a certain object; sentence; praise, eulogium. — *Arthavijñāna*, *am*, *n.* comprehension of meaning, one of the six exercises of the understanding. — *Arthavid*, *t*, *t*, *t*, sagacious, sensible, wise. — *Arthaviniśāya*, *as*, *m.* title of a Buddhist Sūtra work. — *Arthaviddhi*, *is*, *f.* accumulation of wealth. — *Arthavaikalpa*, *am*, *n.* deviation from truth, perversion or disguise of fact; prevarication. — *Arthavyaya*, *as*, *m.* expenditure. — *Arthavyaya-jña*, *as*, *ā*, *am*, liberal in giving and using. — *Arthavyaya-saha*, *as*, *ā*, *am*, prodigal. — *Arthasāstra*, *am*, *n.* institutes of the science of what is useful in life; science of policy or moral and political government. — *Arthasauca*, *am*, *n.* purity, honesty in money matters. — *Arthasau-*

sthāna, am, n. accumulation of wealth; treasury. — Artha-saṅgraha, as, m. accumulation of wealth; treasury. — Artha-saichāya, as, m. acquisition of wealth; wealth, property. — Artha-sambandha, as, m. connection of the sense with the word or sentence. — Artha-sādhaka, as, m. bringing any matter to a conclusion; N. of a minister of king Daśaratha. — Artha-sāra, as, m. a considerable property. — Artha-siddhaka, as, m., N. of the plant Vitex Negundo L. — Artha-siddhi, is, f. success. — Arthahara, as, ā, am, inheriting or taking wealth. — Artha-hina, as, ā, am, unmeaning, nonsensical; poor, deprived of wealth; failing. — Arthāgama (‘tha-āg’), as, m. receipt or collection of property; income, acquisition of wealth. — Arthādhikāra (‘tha-adh’), as, m. office of treasurer, charge of money or property. — Arthādhikārin (‘tha-adh’), ī, m. a treasurer, a paymaster. — Arthāntara (‘tha-an’), am, n. another matter, a different or new circumstance, a new affair; a different meaning; opposite or antithetical meaning, difference of meaning or purport. — Arthāntara-nyāsa, as, m. antithesis. — Arthānvita (‘tha-an’), as, ā, am, possessed of wealth, rich; significant. — Arthāpatti (‘tha-āp’), is, f. an inference from circumstances; one of the five arguments of the Mīmāṃsākas; presumption, supposition. — Arthārthin (‘tha-ar’), ī, inī, ī, one who solicits wealth, or endeavours to gain any object. — Arthet (‘tha-it’), t, ī, t, Ved. active, industrious; hasty. — Arthepsu (‘tha-ēp’), us, us, u, desirous of wealth. — Arthepsu-tā, f. desire of wealth. — Arthēhā (‘tha-ihā’), f. desire of wealth. — Arthopama (‘tha-up’), am, n. a simile in which the object of comparison is stated without any particle of comparison, e. g. ‘he is a dog.’ — Arthopārijana (‘tha-up’), am, n. acquisition of wealth or property. — Arthoshman (‘tha-ush’), a, n. wealth, the glow or pride of wealth, the condition of being wealthy; (so, Anglice, ‘a warm man’). — Arthaugha (‘tha-ogh’), as, m. a treasure.

Arthanā, f. request, begging, asking, entreaty. — Arthanīya, as, ā, am, to be requested, asked, &c. — Artham or arthe, ind. (generally at the end of compounds) on account of, in behalf of, for the sake of.

Arthāt, ind. according to the state of the case, according to the circumstances, as a matter of fact; in fact; that is to say.

Arthāpaya, nom. P. arthāpayati, -yitum. See rt. arth.

Arthāya, ind. on account of, for the sake of. — Arthāka, as, m. a crier, a watchman, a minstrel, a servant, whose duty it is to announce, by song or music, fixed periods of the day, such as the hours of rising and going to rest.

Arthita, as, ā, am, asked, desired, requested; (am), n. wish, desire, supplication, petition.

Arthitāya, as, ā, am, to be asked, requested.

Arthin, ī, inī, ī, one who seeks to effect or gain a purpose or object; one who asks or begs for anything (with inst.); desirous of (with inst.); supplicating or entreating any one (with gen.); a beggar, a petitioner, suitor; a plaintiff, a prosecutor; a servant; a follower, a companion or partizan. — Arthi-tā, f. the condition of a beggar, asking, wishing; begging. — Arthi-tva, am, n. the condition of a suppliant. — Arthi-sāt, ind. with kṛī, to dispose of anything in favour of one who asks or begs for it.

Arthīya, as, ā, am, (as last member of a compound) destined for; relating to.

Arthe, ind. on account of; see artham. — Arthekṛī, to act on behalf of (?).

Arthya, as, ā, am, proper, fit; rich; to be asked or sought for; intelligent, wise; (am), n. red chalk.

अर्द ar d cl. 1. P. ardati, anarda, ardi-shyati, ardit, arditum, Ved. 3 pl. impv. ridantu and cl. 7. P. rīnatti, to move; to be moved; to be scattered as dust; to dissolve; to go; to ask, beg; to torment, hurt, kill: Caus. ardayati, -yitum, to make agitated or restless; to stir up, shake vehemently; to distort; to torment, distress; to strike, hurt, kill: Desid. ardidishati [cf. Lat. ardeo].

Ardana, as, ā, am, moving restlessly; disturbing, distressing; (ā), f. going; asking, begging, giving pain, killing; (am), n. pain, trouble, excitement, disturbance.

Ardani, is, m. sickness, disease; asking, begging; fire.

Ardita, as, ā, am, gone; asked, requested, begged; killed, injured, pained, afflicted; (am), n. a disease, spasm of the jaw-bones; trismus, tetanus; or hemiplegia, i. e. paralysis of the muscles on one side of the face and neck.

Arditin, ī, inī, ī, having spasms of the jaw-bones. — Ardyamāna, as, ā, am, being distressed.

अथे 1. ar dha, as, m. (said to be fr. rt. rīdh), Ved. side, part; place, region, country [cf. Lat. ordo, Germ. ort]. The accent is on the first syllable.

2. ar dha, as, ā, am, half, halved, forming a half [cf. Osset. ardag]; ar dha ar dha, one part, the other part; (as, am), m. n. the half; one part of two, a part, a party; half a short syllable. The accent is on the last syllable. (Ar dha may be compounded in a peculiar way with an ordinal, e. g. ar dha-trītiya, containing two and the third (only) half, i. e. two and a half; ar dha-čaturtha, three and a half, &c.) — Ar dha-kāla or ar dha-kūla, as, m. an epithet of Siva. — Ar dha-kṛita, as, ā, am, half-done, half-performed. — Ar dha-ketu, us, m., N. of a Rudra. — Ar dha-koṭi, f. half a crore, five millions. — Ar dha-kosha, as, m. a moiety of one’s treasure. — Ar dha-krośa, as, m. half a league. — Ar dha-khāra, am, ī, n. f. a measure, half a khāri. — Ar dha-gaṅgā, f., N. of the river Kāverī. — Ar dha-garbha, as, ā, am, Ved. in the middle of the womb. — Ar dha-guēcha, as, m. a necklace of twenty-four strings. — Ar dha-gola, as, m. a hemisphere. — Ar dha-čakravartin or ar dha-čakrin, ī, m. half a čakravartin; N. of the nine black Vāsudevas and the nine enemies of Viṣṇu. — Ar dha-čandra, as, m. half-moon; the semicircular marks on a peacock’s tail; the semicircular scratch of the finger nail; an arrow, the head of which is like a half-moon; the hand bent into a semicircle or the shape of a claw, as for the purpose of seizing or clutching anything; (ā), f., N. of the plant Convolvulus Torpethum; (as, ā, am), crescent-shaped, of a semilunar form. — Ar dha-čandrākāra (‘ra-āk’), as, ā, am, or ar dha-čandrākṛiti, is, is, ī, half-moon-shaped, crescent-shaped; (as), m. or (is), f. a meniscus. — Ar dha-čandrikā, f., N. of a climbing plant. — Ar dha-čolaka, as, m. a short bodice. — Ar dha-jāhnavi, f., N. of the river Kāverī. — Ar dha-tanu, us, f. half a body. — Ar dha-tikta, as, m., N. of a plant. — Ar dha-tūra, as, m. a particular kind of musical instrument. — Ar dha-dagdha, as, ā, am, half-burnt. — Ar dha-dīvaśa, as, m. half a day, midday; a day containing one half of a whole day, a day of twelve hours. — Ar dha-deva, as, m., Ved. demi-god. — Ar dha-dhāra, am, n. a knife or lancet with a single edge, the blade two inches long, the handle six. — Ar dha-nārāyaṇa, as, m. a form of Viṣṇu. — Ar dha-nārīśa (‘rī-īśa’), as, m. one of the forms of Siva (half male and half female). — Ar dha-nāra, am, n. half a boat. — Ar dha-nīśā, f. midnight. — Ar dha-paičāsāt, f. twenty-five. — Ar dha-paṇa, am, n. a measure containing half a paṇa. — Ar dha-patha, am, n. half-way; (e), ind. midway. — Ar dha-pādika, as, ā, am, having only half a foot. — Ar dha-pārāvata, as, m. a kind of pigeon. — Ar dha-pulāyita, am, n. a half-gallop, canter. — Ar dha-pūṛya, as, ā, am, half-full. — Ar dha-prahara, as, m. half a watch, one hour and a half. — Ar dha-brihātī, f., Ved. half the usual breadth. — Ar dha-bhāga, as, m. a half; a part. — Ar dha-bhāgika, as, ī, am, or ar dha-bhāgīn, ī, inī, ī, taking or sharing half. — Ar dha-bhāj, k, k, k, taking or sharing half; (k), m. a sharer, companion. — Ar dha-bhāskara, as, m. midday. — Ar dha-bhoṭikā, t. a kind of cake. — Ar dha-māgadhī, f. a variety of the Māgadhī dialect. — Ar dha-māyava or ar dha-māyavaka, as, m. a necklace of twelve strings. — Ar dha-mātrā, f. half a short syllable.

ble. — Ar dha-mārge, ind. half-way, midway. — Ar dha-māśa, as, m. half a month; ar dhamāśa-śas, ind. every half month, or fortnight. — Ar dhamāśa-tama, as, ā, am, or ar dhamāśika, as, ā, am, done or happening every half month; lasting half a month, or a fortnight. — Ar dha-muṣṭi, is, m. f. a half-clenched hand. — Ar dha-yāma, as, m. half a watch, an hour and a half. — Ar dha-ratha, as, m. a warrior who fights on a car along with another. — Ar dha-rātra, as, m. midnight; a night containing half a whole day of twenty-four hours. — Ar dha-rātra-samaya, as, m. the time of midnight. — Ar dharātrārādhādivāsa (‘rātra-ardha’), am, n. the equinox. — Ar dhara (‘dha-rīca’), as, am, m. n. half a verse or hemistich. — Ar dharcū-śas, ind. in every hemistich. — Ar dha-vastra-saṃvīta, as, ā, am, clothed or enveloped in half-garments. — Ar dha-visarga, as, m. the sound Visarga before k, kh, p, ph, so called because its sign (◌) is the half of that of Visarga (◌ḥ). — Ar dha-vikṣaya, am, n. a side-look, a glance, a leer. — Ar dha-vyūddha, as, ā, am, middle-aged. — Ar dha-vaṇāśika, as, m., N. of the followers of Kaṇvāda (‘arguing half-perishableness’). — Ar dha-ryāśa, as, m. the radius of a circle. — Ar dha-sata, am, n. fifty; one hundred and fifty. — Ar dhāsana, am, for ar dhāsana (‘dha-as’), am, n. half a meal. — Ar dha-saphara, as, m. a kind of fish. — Ar dha-sadda, as, ā, am, having a low voice. — Ar dha-śeśa or ar dhāvāśeśa (‘dha-av’), as, ā, am, having only half left. — Ar dha-syāma, as, ā, am, half-clouded. — Ar dha-śloka, as, m. half a Sloka. — Ar dha-sañjāta-śasya, as, ā, am, having its crops half-grown. — Ar dha-sirīn, ī, m. a cultivator, a ploughman, who takes half the crop for his labour. — Ar dha-hāra, as, m. a necklace of sixty-four or of forty strings. — Ar dha-hraśva, am, n. half a short syllable. — Ar dhānsa (‘dha-an’), as, m. a half, the half. — Ar dhānsīn (‘dha-an’), ī, inī, ī, sharing a half. — Ar dhā-kāra (‘dha-a’), as, m. half the letter a; another name for avagraha, q. v. — Ar dhāṅga (‘dha-an’), am, n. half the body. — Ar dhārdha (‘dha-ar’), as, m. half of a half, a quarter; half and half. — Ar dhāvāśeśaka (‘dha-av’), as, m. pain in half the head, hemicrania; (am), n. dividing in equal parts. — Ar dhāvāśeśa (‘dha-av’), as, ā, am, having only one half left. — Ar dhāsana (‘dha-as’), am, n. half a meal. — Ar dhāsana (‘dha-ās’), am, n. half a seat (it is considered a mark of high respect to make room for a guest on the same seat with one’s self); greeting kindly or with respect; exemption from censure. — Ar dhendu (‘dha-in’), us, m. a half-moon or crescent; the semicircular impression of a finger nail; an arrow with a crescent-shaped head; the hand expanded in a semicircular form like a claw. — Ar dhendu-mauli (‘dha-in’), is, m. Siva, whose diadem is a half-moon. — Ar dhendra (‘dha-in’), as, ā, am, that of which a half belongs to Indra. — Ar dhokta (‘dha-uk’), as, ā, am, half-uttered, said imperfectly or indistinctly. — Ar dhokti (‘dha-uk’), is, f. speaking indistinctly or incompletely, broken or interrupted speech. — Ar dhodaya (‘dha-ud’), as, m. the rising of the half-moon. — Ar dhohita (‘dhu-ud’), as, ā, am (rt. ī with ud), half-risen; (rt. vad), half-uttered. — Ar dhoruka (‘dha-uru’), as, ā, am, reaching to the middle of the thighs; (am), n. a short petticoat.

Ar dhaka, as, am, m. n. the same as ar dha. — Ar dhaka-ghātin, ī, m., N. of Rudra.

Ar dhan-kṛi, cl. 8. P., Ved. -karoti, -kartum, to prefer, to favour.

Ar dhika, as, ī, am, measuring a half, relating to a half.

Ar dhin, ī, inī, ī, entitled to half or sharing a half.

अथुक ar dhuka, as, ā, am (fr. rt. rīdh), Ved. succeeding, prospering.

Ar dhya, as, ā, am, to be accomplished; to be obtained.

अथय ar paya, Caus. of rt. rī; ar payati,

-yitum, to throw, cast; insert, fix; pierce, place in or upon; offer, deliver, consign, entrust, give back.

**Arpana**, *am*, n. throwing, casting; inserting, fixing; piercing; placing in or upon; offering, delivering, consigning, entrusting; giving back.

**Arpaniya**, *as, ā, am*, to be delivered, to be placed. **Arpita**, *as, ā, am*, delivered, consigned; placed in or upon. — **Arpita-kara**, *as, ī, am*, extending or giving the hand; married.

**Arpisa**, *as, m*, the heart.

**Arpya**, *as, ā, am*, to be delivered, consignable.

**अर्ष** *arb*, cl. i. P. *arbatī, ānarba, arbitum*, to go, to go to or towards; to hurt or kill.

**अर्बुद** *arbuda*, *as, am*, m. n. (said to be fr. the preceding *rt.*), a serpent; a serpent-like demon conquered by Indra; a long round mass; a swelling, a tumour, a polypus; a hundred millions; N. of a mountain in the west of India, commonly called Abū, a place of pilgrimage, especially of the Jains; N. of a people; N. of a hell.

**Arbudi**, *is, m.*, Ved. a serpent-like demon conquered by Indra.

**Arbudin**, *ī, inī, ī*, afflicted with swelling or tumour.

**अर्भ** *arbha*, *as, ā, am* (said to be fr. *rt. rī*), little, small, unimportant; (*as*), m. child, pupil [cf. Lat. *orbis*; Gr. *ὀφθαλμός*].

**Arbhaka**, *as, ā, am*, small, minute; weak, little; emaciated; young, childish; like, similar; (*as*), m. a boy, a child, the young of any animal; a fool, an idiot.

**Arbhaga**, *as, ā, am*, Ved. youthful.

**अर्भे** *arma*, *as, am*, m. n. (said to be fr. *rt. rī*), a disease of the eyes.

**Arnaka**, *as, ā, am*, narrow, thin; (*am*), n. narrowness.

**Armana**, *as, m*, a measure of one droṣa.

**Arman**, *a, n*, a disease of the eyes.

**अर्य** *arya*, *as, ā, am* (fr. *rt. rī*), attached to, true, devoted, dear; kind; excellent; (*as*), m. a master, lord; an Āryan; a man of the third tribe, a Vaiśya; (*ā*), f. a woman of the third tribe, the wife of a Vaiśya. — **Arya-jārā**, *f.*, Ved. the mistress of an Āryan. — **Arya-patnī**, *f.*, Ved. wife of a true, legitimate husband. — **Arya-varya**, *as, m*, a Vaiśya of rank. — **Arya-śveta**, *as, m.*, N. of a man.

**Aryaman**, *ā, m.*, Ved. a bosom friend, play-fellow, companion, especially a friend who asks a woman in marriage for another; N. of an Āditya, who is commonly invoked together with Varuṇa and Mitra; N. of the chief of the manes; the sun; the Asclepias plant. — **Aryama-datta**, *as, m.*, N. of a man. — **Aryama-devā**, *f.*, N. of the twelfth lunar mansion.

**Aryamiya**, *as, ā, am*, Ved. intimate, very friendly; (*as*), m. bosom friend, companion.

**Aryāṇī**, *f.*, a multitude of women of the Vaiśya tribe (?).

**Aryāṇī**, *f.*, a mistress; a woman of the third or Vaiśya tribe.

**अर्ष** *arv*, cl. i. P. *arvati, ānarva, arvitum*, to hurt, kill.

**अर्ष** *arva*, (in comp.) hither, towards, near to. — **Arva-vasu**, *us, m.* one of the seven principal rays of the sun.

**अर्षट** *arvaṭa*, *am, n.* (said to be fr. *rt. arv*), ashes.

**अर्षन्** *arvan*, *ā, m.* (fr. *rt. rī*), going, running; epithet of a horse or its driver; a horse; one of the ten horses of the moon; epithet of Indra; a short span; (*tī*), f. a mare; a bawd, a procurer; (*ā, atī, at*), low, contemptible, inferior, vile. — **Arvanas**, *ās, ās, am*, whose nose is like that of a horse.

**Arvaśa**, *as, ā, am*, Ved. possessed of coursers, quick.

**अर्षाच्** *arvāc, vān, vācī, vāk* (fr. *rt. arv* with *arva*; cf. *arvan*), coming hitherward; turned towards, coming to meet any one; being on this side

(as the bank of a river); being below or behind, turned down or downwards; following, subsequent.

**Arvāk**, ind. (with abl.) hitherward; on this side; from a certain point; before, after; on the lower side of, behind, downwards; (with loc.) within; near. — **Arvākkālika**, *as, ā, am*, belonging to proximate time, modern. — **Arvākkālika-tā**, *f.* modernness, posteriority of time. — **Arvāk-kūla**, *am, n.* the near bank of a river. — **Arvāk-sāman**, *ā, ā, a*, Ved. epithet of three days, during which a Soma sacrifice is performed. — **Arvāk-srotas**, *ās, ās, as, N.* of a creation of beings in which the current of nutriment tends downwards. — **Arvāk-bīla**, *as, ā, am*, Ved. having the mouth hitherward. — **Arvāk-vasu**, *us, us, u*, Ved. offering riches.

**Arvāke**, ind., Ved. in the proximity of, near to.

**Arvācīna**, *as, ā, am*, turned towards; favouring; being on this side or below (with abl.); born afterwards, posterior, recent, modern; reverse, contrary. — **Arvācīna-tā**, *f.* or **arvācīna-tva**, *am, n.* state of being posterior, recent or contrary.

**Arvācīnam**, ind. (with abl.) on this side of; thenceforward, thence onward; less than.

**अर्षावत्** *arvāvat, t, f.*, Ved. proximity [cf. *parāvāt*]; being near.

**अर्षावसु** *arvāvasu, us, m.*, Ved., N. of the Hotṛi; N. of the Brahman of the gods.

**अर्षुक** *arvuka*, *as, m.*, N. of a tribe or people in the Mahābhārata.

**अर्ष** *arśa*, *as, m.* (fr. *rt. rīś*), damage, hurt; hemorrhoids, piles.

**Arśas**, *as, n.* piles, hemorrhoids. — **Arśo-ghna**, *as, ī, am*, destroying the hemorrhoids; (*as*), m., N. of the plant *Amorphophallus Campanulatus* Blume; one part of buttermilk with three parts of water; (*ī*), f., N. of the plant *Curculigo Archioides* Lin. — **Arśo-yujī**, *k, k, k*, afflicted with hemorrhoids. — **Arśo-roga**, *as, m.* the hemorrhoids. — **Arśorogayuta**, *as, ā, am*, or **arśorogin**, *ī, inī, ī*, afflicted with hemorrhoids, having hemorrhoids. — **Arśo-hīta**, *as, m.* the marking nut plant, *Semecarpus Anacardium*.

**Arśasa**, *as, ā, am*, afflicted with hemorrhoids. **Arśasāna**, *as, ā, am*, Ved. striving to hurt, malicious; (*as*), m. fire.

**Arśin**, *ī, inī, ī*, afflicted with hemorrhoids.

**अर्षाण** *arshaṇa*, *as, ā, am* (fr. *rt. rīśh*), flowing, movable.

**Arshaṇī**, *f.*, Ved. a pricking or piercing pain.

**अर्षस** *arsas*, *as, n.* hemorrhoids. See *arśas* above.

**अर्ह** *arh*, cl. i. P., ep. A. *arhati, -te, ānarha, arhishyati, ārhit, arhitum*, Ved. *arhase*, to deserve, merit, be worthy; to have a claim to anything, to be entitled to (with acc.); to be allowed to do anything (with inf.); to be obliged or required to do anything (with acc.); to be worthy; to be worth; to counterbalance; to be able; (the 2nd pers. pres. of *arh* with an infinitive is often used as a softened form of imperative; e.g. *dātum arhasi*, 'be pleased to give'; *śrotum arhasi*, 'deign to listen,' for *śṛiṇu*); Caus. *arhayati* (aor. *ārjihat*), -yitum, to honour: Desid. *arjīhishati* [cf. Gr. *ἄρχω*]. **Arha**, *as, ā, am*, meriting, deserving, worthy of, having a claim or being entitled to (with acc. or inf.); being required, obliged, or allowed (with inf.); becoming, proper, fit; worth (in money), costing; (*as*), m. a N. of Indra; (*ā*), f. worship; (*āni*), Ved. n. pl. worship.

**Arhaṇa**, *am, ā, n.* f. worship, adoration, honour, treating with veneration or respect; (*ā*), ind., Ved. according to what is due; according to one's means. **Arhat**, *an, anti, at*, deserving, entitled to; able, allowed to; worthy; venerable, respectable; praised, celebrated; (*an*), m. a Buddha; the highest rank in the Buddhist hierarchy; an Arhat or superior divinity with the Jains. — **Arhat-tama**, *as, ā, am*, most worthy, best, most venerable.

**Arhanta**, *as, ā, am*, worthy; (*as*), m. a Buddha; a Buddhist mendicant; N. of Siva.

**Arhita**, *as, ā, am*, honoured, worshipped, saluted.

**Arhya**, *as, ā, am*, worthy; respectable; right, fit.

**अर्हिरिष्यणि** *arhari-shvaṇi, is, is, ī*, Ved. making enemies (*arhari*) cry aloud; (if formed by redupl. of *hrīśh* with affix *van*) exultant.

**अल्** *al*, cl. i. P. *alati, alitum*, to adorn; to be competent or able; to prevent.

See *alam*.

**अल** *ala*, *am, n.* (said to be fr. *rt. al*), the sting in the tail of a scorpion; yellow orpiment. See *āla*.

**अलक** *alaka*, *as, am*, m. n. (said to be fr. *rt. al*), a curl, lock; (*as*), m. a mad dog [cf. *alarka*]; (*ā*), f. a girl from eight to ten years of age; N. of the capital of Kuvera, situated on a peak of the Himālaya inhabited also by Siva. — **Alaka-tva**, *am, n.* the state of a curl or tress. — **Alaka-nandā**, *f.* a young girl from eight to ten years old; N. of the Gaṅgā river; N. of a river that runs from the Himālaya mountains and falls into the Gaṅgā. — **Alaka-prabhā**, *f.* the capital of Kuvera. — **Alaka-priya**, *as, m.*, N. of the plant *Terminalia Tomentosa* W. and A. — **Alaka-samhati**, *is, f.* rows of curls. — **Alakādhipa** (*ka-adh*), *as, m.* or **alakādhipati** (*ka-adh*), *is, m.* a N. of Kuvera. — **Alakānta** (*ka-an*), *as, m.* the end of a curl, a ringlet. — **Alakesvara** (*ka-īś*), *as, m.* a N. of Kuvera.

**अलकम्** *alakam*, ind., Ved. in vain, for nothing.

**अलक्त** *alakta* or *alaktaka*, *as, m.* (said to be for *a-akta*), the red resin of certain trees; or perhaps the cochineal or its red sap. — **Alakta-rasa**, *as, m.* the Alakta juice [cf. the preceding].

**अलक्ष** *a-lakṣha*, *am, n.* (rt. *lakṣh*), a bad, inauspicious sign; (*as, ā, am*), having no signs or marks; without characteristic, having no good marks, inauspicious, unfortunate.

**A-lakṣhita**, *as, ā, am*, unseen, unperceived, unobserved, unlooked for; uncharacterized, having no particular mark. — **Alakṣhitāntaka** (*ta-an*), *as, ā, am*, suddenly dead. — **Alakṣhitopasthita** (*ta-up*), *as, ā, am*, one who has approached unobserved.

**A-lakṣhya** or **a-lakṣhāṇya**, *as, ā, am*, invisible; unmarked, not indicated; having no particular marks, insignificant in appearance; (*as*), m., N. of a certain weapon. — **Alakṣhya-gati**, *is, īs, ī*, moving invisibly. — **Alakṣhya-linga**, *as, ā, am*, disguised, incognito.

**अलक्ष्मी** *a-lakṣmī, is, f.* evil fortune, bad luck, distress, poverty.

**अलखान** *alakhāna*, *as, m.*, N. of a king of Gurjara.

**अलगर्द** *alagarda* or *alagardha*, *as, m.* a water-serpent, the black variety of the Cobra de Capello (Coluber Nāga); (*ā*), f. a large poisonous leech: (etymology doubtful.)

**अलग्न** *a-lagna*, *as, ā, am* (rt. *lag*), not joined or connected.

**अलग्ग** *a-lagla*, *as, ā, am*, speaking unconnectedly; stammering.

**अलग्गु** *a-laghu, us, vī, u*, not light, heavy; not short, long; weighty; serious, solemn; intense, violent. — **Alaghu-pratiṣṭā**, *as, ā, am*, solemnly pledged or promised. — **Alaghūpala** (*ghu-up*), *as, m.* a rock. — **Alaghūshman** (*ghu-ush*), *ā, m.* intense heat.

**अलङ्करण** *alankaraṇa, alankāra*. See under *alam*, p. 86, col. i.

**अलङ्गन** *a-langhana, am, n.* (rt. *langh*), not surmounting, not transgressing, not passing over or beyond.

**A-langhāṇya** or **a-langhya**, *as, ā, am*, insurmountable, impassable, not to be crossed; not to be

transgressed, inviolable, venerable. — *Alanganīya-tā* or *alanganīya-tā*, f. impassableness, insurmountableness, inaccessibility; inviolability; respectability; authoritative or absolute rule; superiority.

**अलज** *alaja*, as, m. a kind of bird.

**अलजी** *alajā*, f. inflammation of the eye, at the edge of the cornea.

**अलज्ज** *a-lajja*, as, ā, am, shameless.

**अलज्जर** *alājara*, as, m. an earthen water-jar. See *alinjara*.

**अलति** *alati*, is, m. a kind of song.

**अलपत्** *a-lapat*, an, anti, at, not speaking.

**अलभ्य** *a-labdhya*, as, ā, am (rt. *labh*), unobtainable. — *Alabdha-nātha*, as, ā, am, friendless, without a patron. — *Alabdhabhīṣita* (°*dha-abh*), as, ā, am, disappointed in one's desire.

*A-labhamāna*, as, ā, am, not gaining, &c.

*A-labhya*, as, ā, am, unobtainable, unattainable.

**अलम्** *alam*, ind. (said to be fr. rt. *al*), enough, sufficient, adequate, equal to, competent, able. (*Alam* may govern a dat., e. g. *alam jīvanāya*, sufficient for living; also a loc. or inf., e. g. *alam vijñāne* or *vijñātum*, able to conceive; also instr., e. g. *alam saṅkayā*, enough, i. e. away with fear! It may be used with the future tense, e. g. *alam hanishyati*, he will be able to kill; or with an indecl. part., e. g. *alam bhuktvā*, enough of eating, i. e. do not eat more; *alam vicārya*, enough of consideration.)

**Alan-krt**, cl. 8. P. -*karoti*, -*kartum*, to prepare, make ready; to ornament, decorate; to prevent from, impede (with gen.).

*Alan-karāṇa*, am, n. preparation, the act of decorating, decoration; ornament.

*Alan-karishnu*, us, us, u, fond of ornament; decorating, skilled in decorating; ornamented; (us), m. an epithet of Śiva.

*Alan-kartrī*, tā, trī, trī, decorating, skilled in decoration, a decorator.

*Alan-karmīṇa*, as, ā, am, competent to any act, skillful, clever.

*Alan-kāra*, as, m. the act of decorating; ornament, decoration; a figure or rhetorical expression. — *Alan-kāra-candrikā*, f. title of a commentary on Kuvālyānanda. — *Alan-kāra-vaṭ*, ān, ati, at, decorated, ornamented; (ti), f. title of the ninth Lambaka in the Kathāsarit-sāgara; (vaṭ), ind. like an ornament. — *Alan-kāra-sāstra*, am, n. a manual or text-book of rhetoric. — *Alan-kāra-svarāṇa*, am, n. gold used for ornaments. — *Alan-kāra-sūra*, as, m., N. of a kind of meditation in Buddhism. — *Alan-kāra-hīna*, as, ā, am, unadorned.

*Alan-kāraka*, as, m. ornament, decoration.

*Alan-kṛita*, as, ā, am, prepared, made ready; ornamented, adorned.

*Alan-kṛiti*, is, f. ornament; rhetorical ornament, figure or rhetorical expression.

*Alan-kriyā*, f. adorning, ornamenting.

*Alan-gāmnī*, ī, inī, ī, going after or following in due or proper manner.

*Alan-jñika*, as, ā, am, sufficient for livelihood.

*Alan-jusha*, as, ā, am, sufficient, adequate to.

*Alan-tama*, as, ā, am, able, sufficient, having power.

*Alan-dhana*, as, ā, am, possessing sufficient wealth.

*Alan-dhūma*, as, m. thick smoke, smoke enough.

1. *alam-paṭa*, as, m. the interior of a house; woman's apartment.

*Alam-paṣu*, us, us, u, able to keep cattle.

*Alampurushīna*, as, ā, am, fit for a man, becoming a man; sufficient for a man.

*Alam-bala*, as, m. strong enough, having sufficient power; an epithet of Śiva.

*Alam-bhūshṇu*, us, us, u, able, competent.

**अलम्पट** 2. *a-lampaṭa*, as, ū, am, not libidinous, chaste.

**अलम्बुष** *alambusha*, as, m. (etymology doubtful, though connected with *alam* above), the palm of the hand with the fingers extended; vomiting; N. of a Rākshasa or evil spirit; (ā), f. a barrier, a line or anything not to be crossed; a sort of sensitive plant; N. of an Apsaras.

**अलय** *a-laya*, as, m. (rt. *li*, to be dissolved, or to rest, cling to), non-dissolution, permanence; (as, ā; am), houseless, homeless; vagrant.

**अलर्क** *alarka*, as, m. (etymology doubtful), a mad dog or one rendered furious; a fabulous animal, like a hog with eight legs; N. of the plant *Calatropis Gigantea* Alba; N. of a prince.

**अलर्षि** *alarshi*. See s. v. *ṛi*.

*Alarshi-rāti*, is, is, i, Ved. eager to bestow, ready to grant gifts, one whose gifts are granted quickly.

**अललाभवत्** *alalā-bhavat*, an, anti, at, Ved. becoming active or lively.

**अलले** *alale*, ind. a word of no import occurring in the dialect or gibberish of the Piśācas, a class of imps or goblins, introduced in plays, &c.

**अलवाल** *alavāla* or *alavāka*, am, n. a basin for water at the root of a tree.

**अलस्** *a-las*, as, as, as (rt. *las*, to shine), not shining.

**अलस** *a-lasa*, as, ā, am (rt. *las*, to labour), inactive, without energy, lazy, idle, indolent, tired, faint; (as), m. sore or ulcer between the toes; N. of a small poisonous animal; N. of a plant; (ā), f., N. of the climbing plant *Vitis Pedata* Wall. — *Alasa-tā*, f. or *alasa-tva*, am, n. idleness. — *Alasekshanā* (°*sa-ik*), f. a woman with languishing looks.

*A-lasaku*, as, ā, am, indolent; (as), m. tympanitis, flatulence, intumescence of the abdomen, with constipation and wind.

*A-lāsyā*, as, ā, am, idle, lazy.

**अलारु** *alāru*, us, m., N. of a small noxious insect or other animal.

**अलार** *alāra*, am, n. a fire-brand, coal.

**अलारुण** *a-lāriṇa*, as, m. (rt. *lā* = *rā*?), Ved. not granting anything; a cloud.

**अलारु** *a-lāru*, us or ū, ūs, f. (fr. a, 'not,' and *lab*, 'to sink?'), the bottle-gourd, *Lagenaria Vulgaris* Ser; (us, u), m. n. a vessel made of the preceding. — *Alāru-pātra*, am, n. a jar made of the bottle-gourd. — *Alāru-maya*, as, ī, am, made of a bottle-gourd. — *Alāru-kaṭa*, am, n. the down of the bottle-gourd.

**अलारु** *a-lāru*, as, m. (rt. *labh*), non-acquirement; loss.

**अलारु** *alāru*, as, m. (fr. rt. *ṛi*?), Ved. epithet of Indra or N. of a man; an assailant.

**अलार** *alāra*, am, n. (said to be fr. rt. *ṛi*?), a door.

**अलार** *a-lāsa*, as, m. (said to be fr. a + *lāsa*, saliva), inflammation and abscess at the root of the tongue.

**अलारु** *a-lāsyā*. See *a-lasa* above.

**अलि** *ali*, is, m. (fr. rt. *al*?), a crow; the Indian cuckoo; a scorpion; a large black bee; spirituous liquor. — *Ali-kula*, am, n. a flight or number of bees. — *Ali-kula-sankula*, as, m. the water plant *Trapa Bispinosa*. — *Ali-jihvā* or *ali-jihvikā*, f. the uvula or soft palate. — *Ali-dūrvā*, f., N. of a plant. — *Ali-patirikā*, f., N. of a shrub. — *Ali-parṇī*, f., N. of the plant *Tragia Involucrata* Lin. — *Ali-priya*, am, n. the red lotus, *Nymphaea Rubra*; (ā), f. the trumpet flower, *Bignonia Suaveolens*. — *Ali-mālā*, f. a flight of bees. — *Ali-modā*, f., N. of a plant, *Premna*

*Spinosa*. — *Ali-virāva*, as, m. or *ali-viruta*, am, n. song or hum of the bee.

*Alin*, ī, m. a scorpion; a large black bee.

*Alinī*, f. a swarm of bees.

**अलिश** *alinśa*, as, m., Ved. a kind of demon.

**अलिक** *alika*, am, n. (fr. rt. *al*?), the forehead.

**अलिक्क** *alikkava*, as, m., Ved. a kind of carrion bird.

**अलिगर्द** *aligarda*, as, m. a snake. See *alagarda*.

**अलिङ्ग** *a-linga*, am, n. absence of marks; (as, ā, am), having no marks; (in gram.) having no gender.

*A-lingin*, ī, inī, ī, an impostor, a pretended ascetic or student, one wearing the usual frontal marks, skin, staff, &c., without belonging to a religious order.

**अलिज्जर** *alinjara*, as, m. a small earthen water-jar.

**अलिन** *alina*, as, m., Ved., N. of a tribe (?).

**अलिनन्द** *alinda* or *alindaka*, as, m. (fr. rt. *al*?), a terrace before a house-door; (ās), pl., N. of a people.

**अलिपक** *alipaka*, as, m. a dog; the Indian cuckoo; a bee.

**अलिप्सा** *a-līpsā*, f. (Desid. of rt. *labh*), freedom from desire or cupidity.

**अलिमक** *alimaka* or *alimpaka* or *alimbaka*, as, m. the Indian cuckoo; a frog; a bee; N. of the plant *Bassia Latifolia*; the filaments of the lotus.

**अलीक** *ālika*, as, ā, am (said to be fr. rt. *al*, 'to adorn,' i. e. dress out in false colour; perhaps fr. *a*, 'not,' and *lika*, but the latter does not occur), unpleasing, disagreeable; untrue, false; small, little; (am), n. anything displeasing; falsehood, untruth; the forehead; heaven. — *Ālika-tā*, f. falsehood, vanity. — *Ālika-matsya*, as, m. a kind of dish resembling the taste of fish ('mock-fish'), made of the flour of a sort of bread fried with Sesamum oil.

*Ālikayū*, us, m., N. of a Brāhman.

*Ālikāya*, nom. A. *ālikāyate*, -*yitum*, to be deceived.

*Ālikin*, ī, inī, ī, disagreeable; false, deceiving.

*Ālikiya*, as, ā, am, belonging to falsehood, false.

**अलीगर्द** *aligarda*, as, m. a snake. See *aligarda*.

**अलु** *alu*, us, f. a small water-pot. See *ūlu*.

**अलुप्त** *a-lupta*, as, ā, am (rt. *lup*), not cut off, undiminished. — *Alupta-mahiman*, ā, ā, a, of undiminished glory.

**अलुभ** *a-lubdhya*, as, ā, am, or *a-lubhyat*, an, anti, at (rt. *lubh*), Ved. moderate, content, not covetous. — *Alubdhya-tva*, am, n. freedom from covetousness, moderation, contentment.

*A-lobha*, as, m. non-confusion; right process (?); absence of cupidity, moderation.

*A-lobhin*, ī, inī, ī, not waiting or desiring anything.

**अलुक्ष** *a-lūksha*, as, ū, am, soft. See *a-rūksha*.

**अलून** *a-lūna*, as, ā, am (rt. *lū*), uncut, unshorn.

**अले** *ale* or *alele*, ind. unmeaning words in the dialect of the demons or Piśācas, introduced in plays, &c.

**अलेपक** *a-lepaka*, as, ikā, am, stainless.

**अलेशैज** *a-leśa*, as, ā, am, not little, much, large; (am), ind. not at all. — *A-leśaija* (°*śa-ēj*?), as, ā, am, firm, steady.



-ritum, to pour out or down, to spread, to scatter; to shake off, throw off, leave; to bestrew, pour upon, cover with, fill: A. -*kirate*, to extend; to fall asunder; to pass away, fall off, become faithless.

*Ava-kara*, as, m. dust or sweepings.

*Ava-kirya*, as, ā, am, thrown off, left; scattered, disregarded, violated, coarsely pounded.

*Ava-kirpin*, ī, īni, ī, violating a vow or engagement of chastity, continence, temperance, &c.; (ī), m. a religious student who has committed an act of incontinency. — *Avakirpi-vrata*, am, n. penance for an act of incontinency.

*Ava-kiryamāna*, as, ā, am, being scattered or strewed.

**अवक्लृप्** *ava-klrip*, cl. 1. A. -*kalpate*, -*pitum*, -*ptum*, to correspond with, to answer; to be right; to be fit; to help to, to serve: Caus. -*kalpayati*, -*yitum*, to put in order; to prepare, make ready; to employ becomingly; to consider as possible: Desid. of Caus. -*Ākalpayishat*, to wish to prepare or to make ready.

*Ava-kalpita*, as, ā, am, corresponding with, right, fit.

*Ava-klripti*, īs, f. considering as possible; possibility, suitability.

**अवकेश** *ava-keśa*, as, ā, am, Ved. having the hair hanging down.

*Ava-keśin*, ī, īni, ī, unfruitful, barren; (ī), m. a tree without fruit.

**अवकोकिल** *ava-kokila*, as, ā, am, called down to by the koil (singing in a tree above?).

**अवकोल्ब** *avakolba*. See s. v. *avakā*.

**अवक्तव्य** *a-vaktavya*, as, ā, am (rt. *vac*), not to be said, improper; indescribable.

**अवक्त्र** *a-vaktra*, as, ā, am, having no mouth (as a vessel).

**अवक्र** *a-vakra*, as, ā, am, not crooked, straight, upright, honest.

**अवक्रक्षिन्** *ava-krakshin*, ī, īni, ī (rt. *kraksh* connected with *krish*?), Ved. dashing down, overcom- ing.

**अवक्रन्द** *ava-krand*, cl. 1. P. A. -*krandati*, -*te*, -*ditum*, or Caus. P. -*krandayati*, -*yitum*, to cry out, roar.

*Ava-kranda*, as, m., Ved. roaring, neighing.

*Ava-krandana*, am, n. crying out, weeping aloud.

**अवक्रम** *ava-krām*, cl. 1. 4. P. -*krāmāti*, -*krāmyati*, -*kramitum*, to step down or away, run away, escape; to tread down, overcome; to descend: Caus. P. -*kramayati*, -*yitum*, to cause to go down.

*Ava-krānti*, īs, f. descending, descent; approach.

*Ava-krāmin*, ī, īni, ī, Ved. running away, escaping.

**अवक्रिया** *ava-kriyā*, f. neglect, omission, non-performance of prescribed acts.

**अवक्री** *ava-kri*, cl. 9. P. A. -*krīṇāti*, -*nīte*, -*kretum*, to purchase; to let out to hire; to bribe.

*Ava-kraya*, as, m. letting out to hire; rent; revenue; price.

**अवक्रीड** *ava-krīḍ*, cl. 1. P. A. -*krīḍati*, -*te*, -*ḍitum*, to play (?).

**अवक्रुश** *ava-krūś*, cl. 1. P. -*krāśati*, -*krōsh- tum*, to call down to; to revile.

*Ava-krūśha*, as, ā, am, sounded ill or badly; re- viled, abused.

*Ava-krośa*, as, m. a discordant noise; a curse, an imprecation; abuse.

**अवक्लम** *ava-klam*, ? Caus. P. -*klamayati*, -*yitum*, to bring water for washing; (this word, given by Westergaard, is doubtful.)

**अवक्लेद** *ava-kleda*, as, m. (rt. *klid*), trick- ling, descent of moisture; ichor, malignant or fetid discharge.

*Ava-kledana*, am, n. trickling, falling as dew or moisture.

**अवक्लप** *ava-kvaṇa*, as, m. a discordant or false note.

**अवक्लप** *ava-kvātha*, as, m. imperfect di- gestion or decoction.

**अवक्षर** *ava-kshar*, Caus. P. -*kshārayati*, -*yitum*, to cause to flow down upon.

**अवक्षल्** *ava-kshal*, cl. 10. P. -*kshālayati*, -*yitum*, to wash by dipping in.

**अवक्षाम** *ava-kshāma*, as, m., Ved. pro- pitatory offering, satisfaction of claims, compensation.

**अवक्षि** *ava-kshi*, cl. 9. 5. 1. P. -*kshināti*, -*noti*, -*kshayati*, -*kshetum*, to remove: Pass. -*kshī- yate*, to waste away.

*Ava-kshaya*, as, m. destruction, waste, loss. *Ava-kshayana*, am, n. a means for extinguishing (a fire, &c.).

*Ava-kshīna*, as, ā, am, wasted, emaciated.

**अवक्षिप्** *ava-kship*, cl. 6. P. A. -*kshipati*, -*te*, -*ksheptum*, to throw down; to cause to fly down or away; to hurl; to reprimand, revile any one; to grant, yield: Caus. P. -*kshēpayati*, -*yitum*, to cause to fall down.

*Ava-kshipta*, as, ā, am, thrown down, badly thrown; said sarcastically, imputed, insinuated; blamed, reviled.

*Ava-kshēpa*, as, m. blaming, reviling, scolding. *Ava-kshēpana*, am, n. throwing down, overcom- ing; censure, blame; despising; (nī), f. rein, bridle.

**अवक्षु** *ava-kshu*, cl. 2. P. -*kshauti*, -*kshavi- tum*, to sneeze upon.

*Ava-kshuta*, as, ā, am, sneezed upon.

**अवक्षुद्** *ava-kshud*, cl. 1. P. -*kshadati*, -*di- tum*, to stamp or pound; to rub to pieces.

**अवक्षै** *ava-kshai*, cl. 1. P. -*kshāyati*, -*kshā- tum*, to burn down or to the end.

*Ava-kshāna*, as, ā, am, burnt down.

**अवक्षुण्** *ava-kshṇu*, cl. 2. P. -*kshṇauti*, -*kshṇavitum*, to rub to pieces.

**अवखण्ड** *ava-khaṇḍ*, cl. 10. P. -*khaṇḍayati*, -*yitum*, to divide, annihilate, destroy.

*Ava-khaṇḍana*, am, n. dividing, destroying.

**अवखाद** *ava-khāda*, as, m., Ved. a bad or contemptible meal, eating to no purpose, an unworthy oblation.

**अवख्या** *ava-khyā*, cl. 2. P., Ved. -*khyāti*, -*khyātum*, to look down, perceive: Caus. P. -*khyā- payati*, -*yitum*, to cause to look at.

**अवगण** *ava-gaṇ*, cl. 10. P. -*gaṇayati*, -*yi- tum*, to disregard, disrespect, pay no attention; to despise.

*Ava-ganana*, am, n. contempt, disregard.

*Ava-gaṇita*, as, ā, am, disregarded, despised.

**अवगण** *ava-gaṇa*, as, ā, am, separated from one's companions, isolated, alone.

**अवगण्ड** *ava-gaṇḍa*, as, m. a boil or pimple upon the face.

**अवगथ** *ava-gatha*, as, ā, am (rt. *gā*, to go), bathing or batted early in the morning.

**अवगदि** *ava-gadita*, as, ā, am (rt. *gad*), unsaid, unuttered.

**अवगम्** *ava-gam*, cl. 1. P. -*gacchati*, -*gaṇ- tum*, to go down, descend; to come to, visit; to go near, undertake; to reach, obtain; to hit upon, think of, conceive; to learn, understand, assure one's self, be convinced; to recognize, consider: Caus. P. -*gamayati*, -*yitum*, to bring near, procure; to cause to know, teach.

*Ava-gata*, as, ā, am, gone, gone away; obtained,

conceived, known, learnt, understood, comprehended; assented, promised.

*Ava-gati*, īs, f. perception, knowledge, compre- hension.

*Ava-gantavya* or *ava-gamya*, as, ā, am, to be known or understood, to be judged, intended to be understood, meant.

*Ava-gama*, as, m. or *ava-gamana*, am, n. going near, descending, understanding, comprehension, in- telligence; knowledge, getting acquainted with.

**अवगर्हित** *ava-garhita*, as, ā, am, despised.

**अवगल्** *ava-gal*, cl. 1. P. -*galati*, -*litum*, to fall down, slip down.

**अवगल्भ** *ava-galbha*, cl. 1. A. -*galbhatē*, -*bhitum*, to be brave, valiant.

**अवगाद्** *avagāda*, as, m. a small wooden bason for baling water out of a boat; (etym. doubtful.)

**अवगाह** *ava-gāh*, cl. 1. A. -*gāhate*, -*gāhi- tum*, -*gāḍhum*, to plunge into; to go deep into, to be absorbed in (with loc. or acc.).

*Ava-gāḍha*, as, ā, am, immersed, bathed, plunged into; that in which one bathes; deepened, low; concealed, curdling (as blood). — *Avagāḍha-vat*, ān, atī, at, bathing, plunging, diving.

*Ava-gāha*, as, m. plunging, bathing; a bucket (?). *Ava-gāhana*, am, n. immersion, plunging, diving, bathing.

*Ava-gāhita*, as, ā, am, bathed, immersed.

**अवगुण्** *ava-guṇṭh*, cl. 10. P. -*guṇṭhayati*, -*yitum*, to cover with; to draw over, conceal.

*Ava-guṇṭhana*, am, n. hiding, veiling, a veil; a peculiar joining of the fingers in certain religious ceremonies; sweeping. — *Avaguṇṭhana-vat*, ān, atī, at, covered with a veil.

*Ava-guṇṭhikā*, f. a veil.

*Ava-guṇṭhita*, as, ā, am, covered, concealed, veiled, screened. — *Avaguṇṭhita-mukha*, as, ī, am, having the face veiled.

**अवगुण्डित** *ava-guṇḍita*, as, ā, am, pounded, ground, pulverulent.

**अवगुर्** *ava-gur*, cl. 6. A. -*gurate*, -*ritum*, to assail with threats, to attack, to raise a weapon for the purpose of striking a blow.

*Ava-goraṇa*, am, n. menacing, assaulting with in- tent to kill, assailing with weapons.

**अवगुह** *ava-guh*, cl. 1. P. A. -*gūhati*, -*te*, -*gūhitum*, -*godhum*, to cover; to hide, conceal; to put into or inside; to embrace.

*Ava-gūhana*, am, n. hiding, concealing, embracing.

**अवगृ** *ava-gṛī*, cl. 6. A. -*girate* or -*gilate*, -*garitum* or -*galitum*, -*garitum* or -*galitum*, to swallow up.

*Ava-gīrṇa*, as, ā, am, swallowed up.

**अवगै** *ava-gai*, cl. 1. P. -*gāyati*, -*gūtum*, to sing in a discordant tone, sing depreciatingly, satirize in song, reproach, revile.

*Ava-gīta*, as, ā, am, sung in a discordant tone, sung badly; sung depreciatingly, satirized in song, destroyed by incantation; reproached, abused, censured; wicked, vile; seen frequently (= *muhur- dīśhita*), sung of frequently, well known, 'decantatus'; (am), n. satire in song; reproach, blame, bad or discordant singing.

**अवग्रह** *ava-grah*, cl. 9. P. A. -*grīhṇāti*, -*nīte*, or Ved. -*grābhṇāti*, -*nīte*, -*grahitum*, to let loose, to let go; to divide; (in gram.) to break off, separate, discontinue; to distinguish: Caus. P. -*grā- hayati*, -*yitum*, to knead, make dough.

*Ava-grīhita*, as, ā, am, obstructed, impeded, re- strained.

1. *ava-grīhya*, as, ā, am, (in gram.) separable.  
2. *ava-grihya*, ind. having separated, laying hold with the feet, leaning against with force or violence.

*Ava-graha*, *as*, m. separation of the component parts of a compound, or of other grammatical forms, occurring in some Pāṭhas, e. g. in the Pada-text of the Vedas; the mark or the interval of such a separation; the syllable or letter after which the separation occurs; the chief member of a word so separated; obstacle, impediment, restraint; drought; nature, original temperament; a sort of knowledge, a false idea (?); an imprecation or term of abuse; an elephant's forehead; a herd of elephants; an iron hook with which elephants are driven.

*Ava-grahaṇa*, *am*, n. obstacle, impediment, restraint, disrespect.

*Ava-grāha*, *as*, m. breaking off, discontinuing; obstacle, impediment, imprecation; drought; the forehead of an elephant.

*Ava-grāham*, *ind.* in breaking off or discontinuing.

**अवघट्ट** *ava-gḥaṭṭ*, cl. 1. A. -*gḥaṭṭate*, -*ṭṭitum*, cl. 10. P. -*gḥaṭṭayati*, -*yitum*, to push or brush away or off; to touch, feel, rub; to stir up.

*Ava-gḥaṭṭa*, *as*, m. a hole in the ground, a cave, a cavern.

*Ava-gḥaṭṭana*, *am*, n. rubbing away or off.

*Ava-gḥaṭṭita*, *am*, n. pushing or rubbing together; rubbing off.

**अवघात** *ava-gḥāta*, *as*, m. (rt. *han*), striking, hurting, killing; a violent or fatal blow; threshing corn by bruising it with a wooden pestle in a mortar of the same material.

*Ava-gḥātin*, *i*, *inī*, *i*, striking, killing.

**अवघुम्** *ava-gḥush*, cl. 1. P. -*ghoshati*, -*shitum*, to proclaim aloud; to convoke, send for, summon; to fill with cries or clamour.

*Ava-gḥushṭa*, *as*, *ā*, *am*, proclaimed, summoned.

*Ava-gḥoshana*, *am*, n. crying, proclaiming, denouncing.

**अवघूर्ण** *ava-gḥūrṇ*, cl. 1. P. A. -*ghūrṇati*, -*te*, -*ṇitum*, to whirl round, brandish, move to and fro. *Ava-gḥūrṇa*, *as*, m. a whirling round; a whirlpool. *Ava-gḥūrṇana*, *am*, n. rolling or whirling round. *Ava-gḥūrṇita*, *as*, *ā*, *am*, whirled round.

**अवघृष** *ava-gḥrīsh*, cl. 1. P. A. -*gharshati*, -*te*, -*ṣhitum*, to rub off, rub to pieces; Caus. -*gharshayati*, -*yitum*, to rub off, scratch off.

*Ava-gḥarshana*, *am*, n. rubbing off, scrubbing.

*Ava-gḥarshita*, *as*, *ā*, *am*, rubbed off, scrubbed.

**अवघोषित** *ava-gḥoṣita*, *as*, *ā*, *am* (rt. *ghuṣ*, cf. rt. *guhṣ* with *ava*), covered, concealed.

**अवघ्रा** *ava-gḥrā*, cl. 1. P. -*jighrati*, -*ghrātum*, to smell at, to touch with the mouth; to kiss; Caus. -*ghrāpayati*, -*yitum*, to cause to smell at.

*Ava-gḥrāṇa*, *am*, n. the act of smelling at.

*Ava-gḥrāta*, *as*, *ā*, *am*, smelled, smelled at; kissed.

**अवच** *avaca*, lower. This word is connected with *ava* as *uāca* is with *ud*, but only found in *uācānāca*, q. v.

**अवचक्ष** *ava-śaksh*, cl. 2. A. -*śakṣte*, -*śakṣtum*, to look down upon, to perceive.

*Ava-śakṣana*, *am*, n. looking down upon? (Gaṇa to Pāṇini VIII. 1. 27, 57).

**अवचन** *a-vačana*, *am*, n. absence of assertion, silence, taciturnity; (*as*, *ā*, *am*), not speaking, silent. — *A-vačana-kara*, *as*, *ā*, *am*, not doing what one is bid, disobedient.

*A-vačaniya*, *as*, *ā*, *am*, not to be spoken, improper. — *A-vačaniya-tā*, *f.* or *avačaniya-tva*, *am*, n. impropriety of speech.

*A-vačas-kara*, *as*, *ā* or *i*, *am*, silent, not speaking, taciturn.

**अवचन्द्रमस** *ava-čandramasa*, *am*, n., Ved. the looking down of the moon.

**अवचर** *ava-čar*, cl. 1. P. A. -*čarati*, -*te*, -*ritum*, Ved. -*ritave* or -*vai*, -*rāse*, -*radhyai*, to move or come down; to go down towards; Caus.

-*čārayati*, -*yitum*, to cause to move or descend upon; to employ.

*Ava-čara*, *as*, *ā*, *am*, going or moving down or in or upon; (*as*), m. place of descent, road, field of action.

*Ava-čāraṇa*, *am*, n. employing, application, mode of proceeding.

*Ava-čārya*, *as*, *ā*, *am*, to be cast down, to be given, to be put on or applied.

**अवचि** 1. *ava-či*, cl. 3. P., Ved. -*čiketi*, -*četum*, to worship, honour, respect.

**अवचि** 2. *ava-či*, cl. 5. P. A. -*činoti*, -*nute*, -*četum*, to gather, pick off; to take off; to let down (one's cloak) behind, to open (one's cloak).

*Ava-čaya*, *as*, m. gathering, especially flowers, fruits, &c.

*Ava-čāyin*, *i*, *inī*, *i*, gathering, picking off.

*Ava-čīta*, *as*, *ā*, *am*, gathered; filled, inhabited.

**अवचूड** *ava-čūda*, *as*, m. the pendent crest or streamer of a standard. See *ava-čūla*.

**अवचूर्ण** *ava-čūrṇ*, cl. 10. P. -*čūrṇayati*, -*yitum*, to sprinkle with meal, dust, &c.; to cover.

*Ava-čūrṇana*, *am*, n. sprinkling with powder; pounding, reducing to powder.

*Ava-čūrṇita*, *as*, *ā*, *am*, sprinkled with powder; coarsely pounded, ground, crushed.

**अवचूल** *ava-čūla*, *as*, m. (fr. *čūla* for *čūḍa*), an ornament hanging downwards from the top of a banner, the top ornaments (such as streamers, peacocks' tails, &c.) of a standard hanging downward; a chawl.

*Ava-čūlaka*, *as*, m. a chawl or brush, formed of a cow's tail, peacock's feathers, &c., for fanning off flies.

**अवचृत्** *ava-črīt*, cl. 6. P. -*črītati*, -*čartitum*, to let loose.

**अवच्छद्** *ava-čchad* (-*čhad*), cl. 10. P. -*čchādayati*, -*yitum*, to cover over, overspread; to conceal, to obscure, leave in darkness.

*Ava-čchada*, *as*, m. a cover, covering.

*Ava-čchanna*, *as*, *ā*, *am*, covered over, overspread, filled.

*Ava-čchādya*, *ind.* having covered over; having obscured.

**अवच्छिद्** *ava-čchid* (-*čhid*), cl. 7. P. A. -*čchinatti*, -*čchintc*, -*čchettum*, to cut off, detach, separate, to tear in pieces, break asunder; to excerpt, distinguish, discriminate; to interrupt.

*Ava-čchinnā*, *as*, *ā*, *am*, cut off, separated, divided, detached, excerpted; broken; (in logic) predicated, i. e. separated from everything else by the properties predicated; bounded.

*Ava-čcheda*, *as*, m. anything cut off; part, portion; separation, distinction; discrimination; distinguishing; boundary, limit; a predicate, the property of a thing by which it is distinguished from everything else. — *Ava-čchedāvā-čcheda* (-*āv*), *as*, m. generalising, removing distinctions.

*Ava-čchedaka*, *as*, *ikā*, *am*, separating, distinguishing, particularising, determining; bounding, separating one thing from another; peculiar; (*as*), m. that which distinguishes, &c.; a predicate, characteristic, property; boundary, limit.

*Ava-čchedana*, *am*, n. cutting off; separating, dividing; discriminating, distinguishing.

*Ava-čchedyā*, *as*, *ā*, *am*, to be cut off, separated, &c.

**अवच्युत** *ava-čchurita* or *ava-čchuritaka*, *am*, n. (fr. rt. *čhur*, 'to split', with *ava*, 'that which splits one's sides?'), a horse-laugh.

**अवच्यो** *ava-čcho* (-*čho*), cl. 4. P. -*čchayati*, -*čchātum*, to cut off or away, to flay, to skin, to reape.

*Ava-čchōta*, *as*, *ā*, *am*, cut off, flayed, emaciated by abstinence; reaped.

**अवजनि** *ava-jaṇita*, *as*, *ā*, *am* (rt. *jan*), born, brought forth.

**अवजि** *ava-ji*, cl. 1. P. -*jayati*, -*jetum*, to spoil (i. e. deprive by conquest), to win; recover; to ward off; conquer; Desid. -*jiḡishati*, to wish to win or recover.

*Ava-jiya*, *as*, m. the act of overcoming, victory. *Ava-jīta*, *as*, *ā*, *am*, conquered; contemned, disregarded.

**अवजुष्ट** *ava-juṣṭa*, *as*, *ā*, *am* (rt. *jush*), visited.

**अवज्ञा** 1. *ava-jñā*, cl. 9. P. -*jñānāti*, -*jñāntum*, to disesteem, have a low opinion of, despise, treat with contempt.

2. *ava-jñā*, *f.* or *ava-jñāna*, *am*, n. contempt, disesteem, disrespect (with obj. in loc. or gen.). — *Ava-jiṇopahata* (-*jiṇ-up*), *as*, *ā*, *am*, treated with contempt, humiliated, degraded.

*Ava-jñāta*, *as*, *ā*, *am*, despised, disrespected.

*Ava-jñeya*, *as*, *ā*, *am*, contemptible, to be treated with disrespect, disreputable.

**अवज्युत्** *ava-jiyut* (rt. *jiyut* for *dyut*), Caus. -*jiyotayati*, -*yitum*, to light up or bring a light to bear upon, to illumine.

*Ava-jiyotyā*, *ind.* having lighted (a lamp).

**अवज्वल्** *ava-jval*, Caus. -*jbūlayati*, -*yitum*, to set on fire.

**अवट** *avata*, *as*, m. (fr. 2. *ava*, q. v.), a hole, a vacancy; a hole in the ground, a chasm, a pit; any depressed part of the body, a cavity, a fosse, a sinus; a well; a juggler; N. of a man. — *Avata-kāčchapa*, *as*, m. a tortoise in a hole (said of an inexperienced man, who has seen nothing of the world). — *Avata-virodhana*, *am*, n. a particular hell.

*Avatī*, *i*, m. a hole in the ground; a sinus; a hollow, a cavity.

*Avatīta*, *as*, *ā*, *am*, flat-nosed.

*Avatu*, *us*, m. f. the back or nape of the neck; a hole in the ground; a well; N. of a tree; (*u*), n. a hole, a rent. — *Avatu-ja*, *as*, m. a hind curl, the hair on the back of the head.

*Avatya*, *as*, *ā*, *am*, Ved. being in a hole.

*Avata*, *as*, m., Ved. a well, a cistern.

**अवडङ्ग** *avaḍanga* or *avaḍranga* or *avaṭanka* (?) or *avaṭanga* (?), *as*, m. a market, a mart.

**अवडीन** *ava-ḍīna*, *am*, n. (rt. *ḍī*), the flight of a bird, flying downwards.

**अवण्ड** *a-vaṇḍa*, *as*, *ā*, *am*, Ved. not without a tail.

**अवतंस** *ava-taṇsa* or *ava-taṇsaka*, *as*, *am*, m. n. (rt. *taṇs*), a garland; a ring-shaped ornament, ear-ring, crest.

*Ava-taṇsita*, *as*, *ā*, *am*, having a garland or ear-ring, crested.

**अवतक्ष** *ava-takṣana*, *am*, n. (rt. *takṣ*), anything cut in pieces; chopped straw.

**अवतड्** *ava-taḍ*, Caus. P. -*tāḍayati*, -*yitum*, to strike downwards.

**अवतन्** *ava-tan*, cl. 8. P. -*tanoti*, -*nitum*, to stretch or extend downwards; to overspread, cover; to loosen, undo, especially a bowstring.

*Ava-tata*, *as*, *ā*, *am*, overspread, canopied, covered; loosened. — *Avatata-dhanvan*, *ā*, m., Ved. whose bow is unbent.

*Ava-tati*, *i*, *f.* stretching, extending,

*Ava-tāna*, *as*, m. stretching, extending; unbending of a bow; cover; awning.

**अवतप** *ava-tap*, cl. 1. P. -*topati*, -*taptum*, to radiate heat (or light) downwards; Caus. -*tāpayati*, -*yitum*, to irradiate; to heat; to illuminate.

*Ava-tapta*, *as*, *ā*, *am*, heated. — *Avatapte-nakula-sthita*, *am*, n. an ichneumon's standing on hot ground (metaphorically said of the inconstancy of man).

*Ava-tāpin*, *i*, *inī*, *i*, a place where the sun strikes vertically down.

**अवतमस** *ava-tamasa*, *am*, *n*. slight darkness, obscurity.

**अवतरम्** *ava-taram*, *ind.* (fr. *ava* with compar. affix), Ved. farther away, more distantly.

*Ava-tas*, *ind.* below, in the lower world.

**अवतपेय** *ava-tarpaṇa*, *am*, *n.* (rt. *trip*), soothing remedy.

**अवतृद्** *ava-trid*, *cl. 7. P.*, Ved. *-trīṇatti*, *-tarḍitum*, to chip off, sever; to silence.

**अवतृ** *ava-tri*, *cl. 1. P.* *-tarati*, *-taritum* or *-ritum*, to descend (especially as a deity in becoming incarnate); to alight; to betake one's self to; to make one's appearance; to undertake, overcome; Caus. *-tārayati*, *-yitum*, to make or let one descend, to bring or fetch down; to pour down, take down, take off, remove; to bring down towards; to introduce, set a-going, render current; to descend (?).

*Ava-taraṇa*, *am*, *n.* descending, alighting; rushing along, sudden disappearance; crossing; translating.

*Ava-taraṇikā*, *f.* the short prayer (e.g. *ganeśāya namaḥ*) at the beginning of a work, which causes the divinity so addressed to descend from heaven.

*Ava-tarīṭarya*, *as*, *ā*, *am*, to be descended.

*Ava-tāra*, *as*, *m.* descent (especially of a deity from heaven), the appearance of any deity upon earth, but more particularly the incarnations of Viṣṇu in ten principal forms, viz. the fish, tortoise, boar, man-lion, dwarf, the two Rāmas, Kṛishṇa, Buddha, and Kalki; any new and unexpected appearance; (any distinguished person in the language of respect is called an *Avatār* or incarnation of a deity); aiming at an object (with gen.); a lauding-place, a Tīrtha or sacred place; a pond; translation, translating, crossing; *ava-tāraṃ labh*, to gain one's aim or object with regard to anything (with gen.).—*Avatāra-kathā*, *f.* account of an *Avatāra*; *N.* of a chapter in the work entitled 'Sankara-vijaya,' supposed to have been composed by Anaotānanda-giri.—*Avatāra-dvādaśa-kīrtana*, *am*, *n.* title of a chapter of the work 'Ūrdhvāmnāya-saṃhitā'.—*Avatāra-mantra*, *as*, *m.* a prayer causing the descent of a deity.—*Avatāra-vādāvalī*, *f.* *N.* of a controversial work by Puruṣottama.

*Ava-tāraka*, *as*, *ikā*, *am*, making one's appearance; making a descent.

*Ava-tāraṇa*, *am*, *n.* causing to descend; translation; worship, adoration; possession by an evil spirit; the ends or border of a garment.

*Ava-tārīta*, *as*, *ā*, *am*, taken off or out, laid down or aside; descended; translated.

*Ava-tārīn*, *i*, *inī*, *i*, making one's appearance; making a descent.

*Ava-tārya*, *ind.* having caused to alight.

*Ava-tārīṇa*, *as*, *ā*, *am*, descended, alighted; crossed, passed over; translated.—*Avatārīṇaṇa* ('*va-riṇa*'), *as*, *ā*, *am*, freed from debt.

*Ava-tārya*, *ind.* having alighted or descended.

**अवतोका** *ava-takā*, *f.* a woman or a cow miscarrying from accident.

**अवतक** *avatka*, *am*, *n.* (fr. *avata*, *q. v.*), Ved. a small well.

**अवन्न**, **अवन्निन्**. See under *ava-do*.

**अवतस्त** *ava-trasta*, *as*, *ā*, *am* (rt. *tras*), tenified.

**अवत्तिप्** *ava-trish*, *cl. 1. P.* *-tveshati*, *-tvesh-tum*, to glitter, shine; to move (?); to take (?).

**अवत्सर** *ava-tsar*, *cl. 1. P.* *-tsarati*, *-ritum*, to fly away.

*Ava-tsāra*, *as*, *m.*, *N.* of a descendant of Kaśyapa.

**अवत्सीय** *a-vatsiya*, *as*, *ā*, *am*, not suitable for a calf.

**अवदंश** *ava-daṅśa*, *as*, *m.* any pungent food which excites thirst; a stimulant.

**अवदत्त** *ava-datta*, *as*, *ā*, *am* (fr. rt. *dā* with *ava*), given away; finished, accomplished.

**अवदय** *ava-day*, *cl. 1. A.* *-dayate*, *-yitum*, to give or pay an instalment (for the purpose of silencing or keeping one off).

**अवदल** *ava-dal*, *cl. 1. P.* *-dalati*, *-litum*, to burst, to crack asunder.

*Ava-dalita*, *as*, *ā*, *am*, burst, cracked, destroyed.

**अवदह** *ava-dah*, *cl. 1. P.* *-dahati*, *-dagdhum*, to burn down, destroy.

*Ava-dāgha*, *as*, *m.* (Gaṇa to Pāṇini VII. 1. 3, 53.)

*Ava-dāha*, *as*, *m.* burning down, the root of the fragrant grass *Andropogon Muricatus*.—*Avadā-heshṭa* ('*ha-ish*'), *am*, *n.* = the last.

**अवदात** *ava-dāta*, *as*, *ā*, *am*, or *ava-dātaka*, *as*, *ā*, *am* (fr. rt. *dā* with *ava*), clean, clear; white; yellow; beautiful; (*as*), *m.* white colour.

*v. ava-dāna*, *am*, *n.* a pure or approved occupation; an act accomplished; a great or glorious act, achievement; object of a legend.

**अवदान** 2. *ava-dāna*, *am*, *n.* See under *ava-do*.

**अवदान्य** *a-vadānya*, *as*, *ā*, *am*, niggardly, stingy [cf. *abhy-avadānya*].

**अवदावद** *a-vadāvada*, *as*, *ā*, *am*, Ved. having no bad reputation.

**अवदिश** *ava-diś*, *cl. 6. P.* *-diśati*, *-deshtum*, to show or practice (kindness &c.): Caus. *-deśayati*, *-yitum*, to inform.

**अवदिह** *ava-dih*, *cl. 2. P.* *-degdhi*, *-dhum*, to besmear.

**अवद्रुश** *ava-driś*, *cl. 1. P. A.* *-paśyati*, *-te*, *-drashṭum*, *P.* to look at, observe; *A.* to see, live to see: Pass. *-driśyate*, to be inferred or inferrible.

**अवद्रु** *ava-drū*, *cl. 9. P.* *-driṇāti*, *-daritum* or *-ritum*, to split or force open, to rend or tear asunder: Caus. *-dārayati*, *-yitum*, to cause to burst, to rend or split: Pass. *-dāryate*, to be split, to burst.

*Ava-daraṇa*, *am*, *n.* breaking (as a boil &c.), bursting, separating.

*Ava-dāraṇa*, *am*, *n.* tearing, dividing; a spade or hoe.

*Ava-dārīta*, *as*, *ā*, *am*, torn off or away, rent.

*Ava-dārīṇa*, *as*, *ā*, *am*, torn, rent; melted, fused, liquefied; bewildered.

**अवदो** *ava-do*, *cl. 4. P.* *-dyati*, *-dātum*, to cut off, divide; Ved. *A.* to take away (anger), pacify.

*Ava-tta*, *as*, *ā*, *am*, cut off, divided.

*Avattin*, *i*, *inī*, *i*, (after a cardinal num.) dividing into so many parts; e.g. *pañcāvattin*, dividing into five parts.

2. *ava-dāna*, *am*, *n.* cutting or dividing into pieces, a part, portion; the root of a fragrant grass, see *ava-dāha*. (For 1. *ava-dāna*, see under *ava-dāta*.)

**अवदोह** *ava-doha*, *as*, *m.* (fr. rt. *duh* with *ava*), milk.

**अवद्य** *a-vadya*, *as*, *ā*, *am* (rt. *vad*), not to be praised; low, inferior; disagreeable, blamable, disliked; (*am*), *n.* anything blamable, or not to be spoken of with praise; want, imperfection, vice, sin; blame, censure; shame, reproach.—*Avadya-gohana*, *as*, *ā*, *am*, Ved. concealing or keeping off want.—*Avadya-bhī*, *is*, *f.*, Ved. fear of vices or sin.—*Avadya-val*, *ān*, *atī*, *at*, Ved. disgraceful, lamentable.

**अवद्योतिन्** *ava-dyotin*, *i*, *inī*, *i* (rt. *dyut*), shining down upon, illuminating [cf. *ava-yyut*].

**अवद्रङ्ग** *avadraṅga*, *as*, *m.* a market. See *avaḍaṅga*.

**अवध** *a-vadha*, *as*, *m.* (rt. *vadh* or *badh*), no murder; (*as*, *ā*, *am*), Ved. inviolable, invulnerable; see *a-badha*.—*Ava-dadhāra* ('*dha-ar*'), *as*, *ā*, *am*, not worthy of death.

*Ava-dhya*, *as*, *ā*, *am*, not to be killed, inviolable.—*Avadhya-tā*, *f.* or *avadhya-tva*, *am*, *n.* inviolability.

**अवधष्ये** *ava-dharshya*, *as*, *ā*, *am* (rt. *dhrish*), to be defied.

**अवधा** *ava-dhā*, *cl. 3. A.* *-dhatte*, *-dhātum*, to place down, deposit, apply (as the mind &c.); to be attentive: Pass. *-dhīyate*, to be placed, applied or directed (as the mind).

*Ava-dhātavya* or *ava-dhāniya* or *ava-dheya*, *as*, *ā*, *am*, to be attended to, demanding attention and care. *Ava-dhāna*, *am*, *n.* attention, attentiveness, intentness; care, carefulness, devotion.—*Avadhāna-tā*, *f.* or *avadhāna-tva*, *am*, *n.* attentiveness.

*Ava-dhānin*, *i*, *inī*, *i*, attentive.

*Ava-dhi*, *is*, *m.* application, attention, care; a term, a limit, conclusion, termination; a district, division, department; period, time; agreement, engagement; a hole, a pit.—*Avadhi-tā*, *f.* or *avadhi-tva*, *am*, *n.* limit, limitation.—*Avadhī-mat*, *ān*, *atī*, *at*, limited, bounded.

*Ava-dhīyamāna*, *as*, *ā*, *am*, being placed down or in, deposited.

*Ava-hīta*, *as*, *ā*, *am*, deposited, applied; attentive, careful, done with care; celebrated, known.—*Avahīta-karaṇa-kalāpa*, *as*, *ā*, *am*, having all the senses at rest, imperturbable.—*Avahīta-tā*, *f.* application, attention.—*Avahītānjali* ('*ta-anj*'), *is*, *is*, *i*, with joined hands.

**अवधाव** *ava-dhāv*, *cl. 1. P. A.* *-dhāvati*, *-te*, *-ritum*, to run down, drop down; to run after.

1. *ava-dhāvana*, *am*, *n.* running after, pursuing; seizure.

*Ava-dhāvaniya*, *as*, *ā*, *am*, to be run after.

1. *ava-dhāvita*, *as*, *ā*, *am*, chased, pursued.

**अवधावन** 2. *ava-dhāvana*, *am*, *n.* (rt. 2. *dhāv*), cleaning, washing.

2. *ava-dhāvita*, *as*, *ā*, *am*, cleaned, cleansed.

**अवधौर** *avadhīr*, *cl. 10. P.* *-dhirayati*, *-yitum*, to disregard, disrespect; to despise, repudiate.

*Avadhīraṇa*, *am*, *n.* treating with disrespect, despising, repudiating.

*Avadhīrita*, *as*, *ā*, *am*, disrespected, disregarded, despised.

*Avadhīrin*, *i*, *inī*, *i*, despising, scolding, excelling.

**अवधु** *ava-dhū*, *cl. 5. P. A.* *-dhūnoti*, *-dhūnute*, *-dhāvītum* or *-dhotum*, to shake off or out, shake, toss; to discard; to lie down (?): Caus. *-dhūnyati*, *-yitum*, to shake.

*Ava-dhūta*, *as*, *ā*, *am*, shaken off, removed, shaken, tossed, compelled; discarded, rejected, spurned; trodden upon; separated from worldly feeling and obligation.—*Avadhūta-praṇīpāta*, *as*, *ā*, *am*, rejecting an act of homage.—*Avadhūta-veśa*, *as*, *ā*, *am*, undressed, naked.

*Ava-dhūnana*, *am*, *n.* shaking, causing to shake; expelling; agitation, trembling; trampling on, treading on.

**अवधूक** *a-vadhūka*, *as*, *m.* having no wife.

**अवधूपित** *ava-dhūpita*, *as*, *ā*, *am*, perfumed with incense.

**अवधृ** *ava-dhri*, Caus. *P.* *-dhārayati*, *-yitum*, to consider, ascertain, determine accurately, make out, limit, restrict.

*Ava-dhāra*, *as*, *m.* accurate determination, limitation.

*Ava-dhāraka*, *as*, *ikā*, *am*, determining accurately, restricting one's self to anything.

*Ava-dhāraṇa*, *am*, n. ascertainment, affirmation, emphasis; stating or holding with positiveness or assurance, accurate determination, limitation (of the sense of words); restriction to a certain instance or instances with exclusion of any other; (*as*, *ā*, *am*), restrictive.

*Ava-dhāraṇiṇya* or *ava-dhārya*, *as*, *ā*, *am*, to be ascertained, determined or known.

*Ava-dhārīta*, *as*, *ā*, *am*, ascertained, known, certain.

**अवध** *a-vadhya*. See *a-vadha*.

**अवधे** *ava-dhyai*, cl. 1. P. (A. ?) *-dhyāyati*, *-te*, *-dhyāta*, to think ill of, despise.

*Ava-dhyāta*, *as*, *ā*, *am*, spurned, disdained.

**अवध** *a-vadhra*, *as*, *ā*, *am*, Ved. innoxious, beneficent.

**अवधंस** *ava-dhvans*, Caus. P. *-dhvansayati*, *-yitum*, to cast down.

*Ava-dhvansa*, *as*, m. falling off or from; sprinkling; meal, dust; abandoning, quitting; disrespect, censure, blame.

*Ava-dhvasta*, *as*, *ā*, *am*, sprinkled; pounded coarsely; abandoned, quitted; censured; scattered.

**अवन** *avana*, *am*, n. (rt. *av*), satisfaction; joy, happiness; desire; favour, preserving, protection, defence; speed; going, obtaining, asking; seizing, killing; power; increase; existence; adorning; embracing; bearing; entrance.

*Avanī*, *is*, f. (said to be fr. rt. *av*, but rather connected with ? *ava*, down), course, bed of a river; stream, river; the earth; a finger. — *Avanin-gata*, *as*, *ā*, *am*, prostrate on the ground. — *Avanī-čara*, *as*, *ā*, *am*, roving over the earth, vagabond. — *Avanī-pati*, *is*, m. lord of the earth, a king; Vishṇu; Yudhishtira. — *Avanī-pāla*, *as*, m. protector of the earth, a king. — *Avanī-maṇḍala*, *am*, n. the globe. — *Avanī-ruh*, *f*, m. a tree.

1. *avanī*, f. the earth; N. of a plant. — *Avanī-pati*, *is*, m. or *avanīśa* or *avanīśvara* (°*nī-īś*°), *as*, m. lord of the earth, a king. (For 2. see next col.)

**अवनक्ष** *ava-naksh*, cl. 1. P., Ved. *-nakshati*, *-shitum*, (with gen.) to overtake (a person). *Ava-nakshatra*, *am*, n. the disappearance of the stars.

**अवनम्** *ava-nam*, cl. 1. P. *-namati*, *-nantum*, to bow down, to bend down, bend: Caus. *-nāmayati*, *-yitum*, to bend down, bend.

*Ava-nata*, *as*, *ā*, *am*, bowed; bent down, downcast; bending, stooping, deepened, not projecting. — *Avanata-kāya*, *as*, *ā*, *am*, bending the body, crouching down. — *Avanata-mukha*, *as*, *ī*, *am*, with downcast countenance. — *Avanata-srīṣhan*, *ā*, *ā*, *a*, bowing the head.

*Ava-nati*, *is*, f. bowing down, stooping; setting.

*Ava-namra*, *as*, *ā*, *am*, bowed, bent.

*Ava-nāma*, *as*, m. causing to bend down, bending, bowing.

*Ava-nāmaka*, *as*, *ikā*, *am*, what depresses or causes to bow or bend.

*Ava-nāmin*, *ī*, *inī*, *ī*, bending or bowing down.

**अवनर्द** *ava-nard*, cl. 1. P. *-nardati*, *-ditum* (a technical term applicable to chanting in the Hindu ritual), to slur or trill, &c.

**अवनग** *ava-naś*, cl. 4. P. *-naśyati*, *-naśitum* and *-nanshtum*, to disappear, perish.

**अवनह** *ava-nah*, cl. 4. P. A. *-nahyati*, *-te*, *-naddhum*, to bind on, tie on, put over, cover with.

*Ava-naddha*, *as*, *ā*, *am*, bound on, tied, covered; (*am*), n. a drum.

*Ava-nāha*, *as*, m. binding, girding, putting on.

**अवनट** *ava-nāṭa*, *as*, *ā*, *am*, flat-nosed; (*am*), n. the condition of having a flat nose.

**अवनि** *avani*. See *avana*.

**अवनिञ्** *ava-niñ*, cl. 3. P. A. *-nenekti*,

*-nenikte*, *-nektum*, to wipe or wash off, purify, clean; A. to wash one's self: Caus. *-nejayati*, *-yitum*, to cause to wash off.

*Ava-negya*, *as*, *ā*, *am*, used for washing off.

*Ava-nejana*, *am*, n. washing, washing off, ablation; water for washing, foot-bath.

**अवनिनी** *ava-ni-nī*, cl. 1. P. A. *-nayati*, *-te*, *-netum*, to put or bring into (water); to pour down.

**अवनिश्रय** *ava-niścaya*, *as*, m. deduction, ascertainment.

**अवनिश्रिव** *ava-ni-shīhiv* (or *-shīhiv*), cl. 1. P. *-shīhivati*, *-shīhivitum*, to spit upon.

*Ava-niśhīvāna*, *am*, n. spitting upon.

**अवनी 2.** *ava-nī*, cl. 1. P. *-nayati*, *-netum*,

to lead or bring down, to push into, to cause to descend or to flow; to lead away; to pour down or over.

*Ava-naya* or *ava-nāya*, *as*, m. causing to descend; throwing down, precipitating.

*Ava-nayana*, *am*, n. leading down, pouring down.

*Ava-nāyaka*, *as*, *ikā*, *am*, causing to descend.

**अवनु** *ava-nu*, cl. 1. A., Ved. *-navate*, to move or go towards.

**अवनुद्** *ava-nud*, Caus. *-nodayati*, *-yitum*, (with two acc.) to cause a person to drive away another.

**अवन्ति** *avanti*, *is*, m., N. of a country and its inhabitants; N. of a city, the modern Oujein (one of the seven sacred cities of the Hindūs, to die at which secures eternal happiness); N. of a river.

— *Avanti-khaṇḍa*, *am*, n. a portion of the Skandapurāṇa. — *Avanti-deva*, *as*, m. = *avanti-varman*,

q. v. — *Avanti-pura*, *am*, n. the city of the Avantis, Oujein; N. of a town in Kāśmīra, built by Avanti-varman; (ī), f. Oujein. — *Avanti-brahma*, *as*, m., N. of a district inhabited by Brāhmins. — *Avanti-bhūpāla*, *as*, m. the king of Avanti, i. e. Bhoja.

— *Avanti-varman*, *ā*, m., N. of a king; also of a poet. — *Avanti-soma*, *as*, m. sour gruel, prepared from the fermentation of rice-water.

*Avantikā*, f. the modern Oujein.

*Avanti*, f. Oujein; the queen of Oujein; N. of a river. — *Avanti-deśa*, *as*, m. the region of Avanti.

— *Avantiśvara* (°*tī-īś*°), *as*, m., N. of a sanctuary built by Avanti-varman.

**अवन्य** *avandhya*, *as* (?) or (*ā*), m. f., N. of a place.

**अवपद्** *ava-paṭ*, cl. 10. P. *-pāṭayati*, *-yitum*,

to split: Pass. *-pāṭyate*, to split one's self; to be split.

*Ava-pāṭikā*, f. laceration of the prepuce.

**अवपत्** *ava-pat*, cl. 1. P. *-patati*, *-titum*, to fly down, jump down, fall down, alight: Caus. *-pātayati*, *-yitum*, to throw down.

*Ava-pātana*, *am*, n. alighting, descending.

*Ava-pāta*, *as*, m. falling down; descent, descending; flying down; a hole or pit for catching game in.

*Ava-pātana*, *am*, n. felling, knocking or throwing down.

**अवपद्** *ava-pad*, cl. 4. A. *-padyate*, *-pattum*,

to go down, glide down, descend; to be deprived of (with abl.); to fall, meet with an accident: Caus. *-pādayati*, *-yitum*, to cause to glide or go down.

*Ava-panna*, *as*, *ā*, *am*, fallen on or into; descended, alighted; thrown down.

**अवपाक** *a-vapāka*, *as*, *ā*, *am*, without a net.

**अवपात्रि** *ava-pātrīta*, *as*, *ā*, *am*, a person not allowed by his kindred to eat or drink from a common vessel; one who has lost his caste [cf. *apa-pātrīta*].

**अवपान** *ava-pāna*, *am*, n., Ved. drinking, giving to drink; a pond or pool for watering.

**अवपालित** *ava-pālita*, *as*, *ā*, *am* (fr. *pāl*, Caus. of rt. 3. *pā* with *ava*), unprotected, neglected.

**अवपाशित** *ava-pāśita*, *as*, *ā*, *am*, snared, having a snare laid over.

**अवपीड** *ava-pīḍ*, cl. 10. P. *-pīḍayati*, *-yitum*,

to press down, compress.

*Ava-pīḍa*, *as*, m. pressing down; a sternutatory; any drug producing sneezing.

*Ava-pīḍana*, *am*, n. the act of pressing down; a sternutatory; (*ā*), f. damage, violation.

**अवपू** *ava-pūrṇa*, *as*, *ā*, *am* (rt. *pri*), full of, filled.

**अवप्रज्जन** *ava-prajjana*, *as*, m. (rt. *prij*), the end of the warp of a web.

**अवप्लु** *ava-plu*, cl. 1. A. *-plavate*, *-plotum*,

to jump down or off.

*Ava-plutya*, ind. having jumped down.

**अवफ** *ava-pha*, *as*, m. flatulence, wind from the bowels.

**अववधा** *ava-badhā*, f. segment of the base of a triangle [cf. *a-badhā* and *ā-badhā*].

**अववन्ध** *ava-bandha*, *as*, m. falling or palsy of the eyelids, Blepharoptosis.

**अववाहुक** *ava-bāhuka*, *as*, m. spasm in the arm.

**अवबुध** *ava-budh*, cl. 4. A. *-budhyate*,

*-boddhum*, to awake, become sensible or aware of, perceive, know: Caus. *-bodhayati*, *-yitum*, to make one aware of, inform, explain.

*Ava-bodha*, *as*, m. waking, being awake; perception, knowledge; discrimination, judgment; teaching.

*Ava-bodhaka*, *as*, m. an awakener, a teacher.

— *Avabodhaka-tva*, *am*, n. instruction, guidance, explanation.

*Ava-bodhana*, *am*, n. perception, knowledge, &c.

**अवब्रव** *ava-brava*, *as*, m. (rt. *brū* with *ava*), ill report, defamation.

**अवभञ्ज** *ava-bhañj*, cl. 7. P. *-bhanakti*,

*-bhanaktum*, to break off, smash.

*Ava-bhajya*, ind. having broken off.

*Ava-bhanjana*, *am*, n. breaking off, tearing.

**अवभर्त्स** *ava-bharts*, cl. 10. P. (or A. ?) *-bhartsayati*,

*-yitum*, to detest by scolding or threatening, to menace.

**अवभा** *ava-bhā*, cl. 2. P. *-bhāti*, *-tum*, to shine downwards.

**अवभाषण** *ava-bhāṣaṇa*, *am*, n. speaking.

**अवभास्** *ava-bhās*, cl. 1. A. *-bhāsate*,

*-situm*, to shine forth, become manifest: Caus. *-bhāsayati*,

*-yitum*, to illuminate.

*Ava-bhāsa*, *as*, m. splendor, lustre, light; appearance, manifestation; space, reach, compass. — *Ava-bhāsa-kara*,

*as*, m., N. of a divinity. — *Avabhāsa-prabha*,

*ās*, m. pl., N. of a whole class of deities. — *Avabhāsa-prāpta*, N. of a world.

*Ava-bhāsaka*, *as*, *ikā*, *am*, irradiating, luminous. — *Avabhāsaka-tva*,

*am*, n. luminousness. *Ava-bhāsta*, *as*, *ā*, *am*, illumined, lighted, radiant; evident, manifest.

*Ava-bhāsin*, *ī*, *inī*, *ī*, shining, bright; (*nī*), f. the outer skin or cuticle.

**अवभिद्** *ava-bhīd*, cl. 7. P. *-bhīnatti*,

*-bhetum*, to break off, shatter.

*Ava-bhīna*, *as*, *ā*, *am*, broken off, pierced, divided.

*Ava-bhēdin*, *ī*, *inī*, *ī*, breaking off, shattering, dividing.

**अवभुज** *ava-bhuj*, cl. 6. P. *-bhujati*,

*-bhoktum*, to bend down, curve.

*Ava-bhujna*, *as*, *ā*, *am*, contracted, bent.

**अवभृय** *ava-bhṛitha*, *as*, m. (fr. rt. *bhṛi* with

*ava*), carrying off, removing; purification by bathing of the sacrificer and the sacrificial vessels after a sacrifice; the water of purification; a supplementary sacrifice to atone for defects in a principal and preceding one. — *Avabhṛitha-snāna*, *am*, n. bathing or ablution after a sacrificial ceremony.

*Ava-bhṛa*, *as*, m. abduction, carrying off.

**अवध्रट** *ava-bhṛaṭa*, *as*, *ā*, *am*, flat-nosed; (*am*), n. state of having a flat nose.

**अवम** *avama*, *as*, *ā*, *am* (fr. 2. *ava*), undermost, inferior, lowest, base; next, intimate; last, youngest; growing less, decreasing; (*am*), n. a lunar day exactly coinciding with a solar one.

**अवमन्** *ava-man*, cl. 4. A. or poet. P. *-manyate*, *-ti*, *-mantum*, to despise, treat contemptuously; Caus. *-mānayati*, *-yitum*, to despise, &c.

*Ava-mata*, *as*, *ā*, *am*, despised, disregarded, contemned. — *Avamatānkuśa* ("la-ar"), *as*, m. a restive elephant that disdains the hook, one in rut.

*Ava-mati*, *is*, m. a master, an owner; (*is*), f. aversion, dislike; disregard, contempt.

*Ava-matya*, ind. having scorned, despising.

*Ava-mantavya* or *ava-manyā*, *as*, *ā*, *am*, contemptible, to be treated with disrespect.

*Ava-mantri*, *tā*, *trī*, *trī*, despising; contemptuous, disrespectful; arrogant.

*Ava-māna*, *as*, m. disrespect, contempt. — *Avamāna-tā*, f. or *avamāna-tva*, *am*, n. dishonour-ability, contempt.

*Ava-mānana*, *am*, *ā*, n. f. disrespect.

*Ava-mānānīya* or *ava-mānya*, *as*, *ā*, *am*, to be disrespected, contemptible, despicable.

*Ava-mānīta*, *as*, *ā*, *am*, disrespected, despised.

*Ava-mānī*, *ī*, *inī*, *ī*, contemning, despising, behaving disrespectfully. — *Avamānī-tā*, f. or *avamānī-tva*, *am*, n. disrespectfulness.

**अवमन्थ** *ava-manthā* or *ava-manthaka*, *as*, m. (rt. *manth*), swellings caused by boils or contusions.

**अवमर्श** *ava-marśa*, *as*, m. See *ava-mṛśi*.

**अवमर्षण** *ava-marśaṇa*, *am*, n. (rt. *mṛśi*), intolerance, impatience; effacing, obliterating, banishing from recollection.

**अवमुच** *ava-muc*, cl. 6. P. *-muñcati*, *-moktum*, to loosen; to let go; to take off (a garment, &c.); to unbarness.

*Ava-mucya*, ind. having unloosed or unharnessed.

*Ava-moçana*, *am*, n. letting go, loosening; setting at liberty.

**अवमूत्र** *ava-mūtr*, cl. 10. P. *-mūtrayati*, *-yitum*, to urinate upon.

*Ava-mūtrayati*, *an*, *antī*, *at*, urinating upon.

**अवमूर्धशय** *ava-mūrdha-śaya*, *as*, *ā*, *am*, lying with the head hanging down.

**अवमृज** *ava-mṛj*, cl. 2. P. *-mārshṭi*, *-mārjītum* or *-mārshṭum*, to wipe or rub off, to strip off, remove; to efface.

*Ava-mārjana*, *am*, n., Ved. what is stripped or rubbed off.

*Ava-mṛjya*, ind. having stripped, having pulled off; having wiped away.

**अवमृद** *ava-mṛd*, cl. 9. P. *-mṛdnāti*, *-mardītum*, to grind down, to reduce by friction (or otherwise); to crush, to tread down; to rub.

*Ava-mardā*, *as*, m. trampling, oppression, driving one into straits; giving pain; devastation, inflicting pain or punishment on an enemy by laying his country waste, &c.

*Ava-mardana*, *as*, *ā*, *am*, treading down, grinding, crushing, oppressing; (*am*), n. rubbing, washing; oppression.

*Ava-mardita*, *as*, *ā*, *am*, ground, rubbed, crushed, oppressed.

**अवमृश** *ava-mṛśi*, cl. 6. P. *-mṛśīti*, *-marsh-ṭum*, *-mrashṭum*, to touch.

*Ava-marśa*, *as*, m. touch, contact.

*Ava-mṛśya*, *as*, *ā*, *am*, to be touched.

**अवय** *avaya*. See *śatāvaya*.

**अवयज्** *ava-yaj*, cl. 1. A. *-yajate*, *-yasṭum*, to expiate; not to worship, to abandon.

*Ava-yajana*, *am*, n., Ved. expiating; purification.

*Ava-yāj*, *ās*, f., Ved. a particular portion of a sacrifice; m. a kind of priest. Gram. 176. f.

**अवयव** *ava-yava*, *as*, m. (fr. rt. 1. *yu* with *ava*), a limb, a member; a part, a portion; a member or component part of a logical argument or syllogism. — *Avayava-śas*, ind. part by part, severally. — *Avayavārtha* ("va-ar"), *as*, m. the meaning of the component parts of a word.

*Avayavin*, *ī*, *inī*, *ī*, limbed, having limbs; having portions or subdivisions; a whole; (*ī*), m. a syllogism, a logical argument.

**अवया** 1. *ava-yā*, cl. 2. P. A. *-yāti*, *-te*, *-yātum*, to go down, to give way, desist; to remove.

2. *ava-yā*, *ās*, *ā*, *am*, Ved. giving way, desisting, ceasing.

*Avayāta-heḷas*, *ās*, m., Ved. one whose anger is appeased.

*Ava-yātrī*, *tā*, m., Ved. turning away; appeasing, one who appeases.

*Ava-yāna*, *am*, n. going down, retreat; appeasing, expiation.

**अवयुन** *a-vayuna*, *as*, *ā*, *am*, Ved. not to be recognized; indistinct, confused.

**अवर** *avara*, *as*, *ā*, *am* (fr. 2. *ava*), below, inferior; low, mean, unimportant, of small value; posterior, hinder, later, last, younger; western; nearer; (at the end of a compound signifying quantity) the least, the lowest degree, lowest value; (*ā*), f. the hind thigh of an elephant; a N. of Durgā; (*am*), n. the hind thigh of an elephant; [with *avara* have been compared Gr. *ὀψά*, *ōpos*, *ὀπρον*, *ōpos*, *ōppos*; Lat. *eurus*; also the Lat. *aver-nus*]. — *Avara-ja*, *as*, *ā*, *am*, of low birth, inferior; younger, junior; (*as*), m. a Sūdra; a younger brother; (*ā*), f. a younger sister. — *Avara-tas*, ind. behind, afterwards, hinder, posterior, downwards. — *Avara-param*, ind., Ved. one after another. — *Avara-purusha*, *ās*, m. pl. the descendants. — *Avara-varṇa*, *as*, m. a low or despised tribe; (*as*), *ā*, *am*, belonging to a low caste or tribe; a Sūdra. a man or woman of the fourth tribe. — *Avara-varṇaka* or *avara-varṇa-ja*, *as*, *ā*, *am*, belonging to or born in a low tribe. — *Avara-vrata*, *as*, m. the sun [cf. *arka-vrata*]. — *Avara-sīlā*, f., N. of a Buddhist monastery. — *Avara-sāila*, *ās*, m. pl., N. of a Buddhist school. — *Avaras-para*, *as*, *ā*, *am*, Ved. having the last first, or the hindermost foremost; inverted, confused. — *Avarārḍha* ("ra-ar"), *as*, m. the least part, the minimum; the last half; (*am*), ind. in a certain succession of parts; successively. — *Avarārḍha-tas*, ind. from below. — *Avarārḍhya*, *as*, *ā*, *am*, being on the lower or nearer side; beginning from below; belonging to the last half; (*am*), n. the least or smallest part, the minimum. — *Avarāvāra* ("ra-av"), *as*, *ā*, *am*, lowest, most inferior of all. — *Avarokta* ("ra-uk"), *as*, *ā*, *am*, named last.

*Avarastāt*, ind. behind, hinder, posterior; below, downwards.

*Avarīṇa*, *as*, *ā*, *am*, degraded, debased; censured, blamed.

*Avareṇa*, ind. (with acc.) below.

*Avarya*, nom. P. *avaryati*, *-yitum*, to become lower.

**अवरङ्गसाह** *avaranga-sāha*, the Sanskrit form of the Muhammadan name Aurungzeb. (*Sāha* = the Persian *شاه*).

**अवरम्** *ava-rām*, cl. 1. A. *-ramate*, *-rantum*, to leave off, cease.

*Ava-rata*, *as*, *ā*, *am*, stopped, ceased, desisted from. *Ava-rati*, *is*, f. stopping, ceasing, cessation, relaxation, repose, end.

**अवरीयस्** *a-variyas*, *ān*, m., N. of a son of Manu Sāvarna.

**अवरुज्** *ava-ruj*, cl. 6. P. *-rujati*, *-roktum*, to break off, to break.

*Ava-ruṅga*, *as*, *ā*, *am*, broken off, torn; diseased. *Ava-rujya*, ind. having broken off.

**अवरुद्** *ava-rudh*, cl. 7. P. A. *-ruṇaddhi*, *-rundhe*, *-roddhum*, to obstruct, restrain, binder, shut up, besiege; to keep back; Pass. *-rudhyate*: Intens. P. *-roroḍdhi*, to injure, hurt.

*Ava-rudhā*, *as*, *ā*, *am*, checked, stopped, hindered; shut up or in, enclosed; imprisoned, secluded, as in the inner apartments. — *Avaruddha-deha*, *as*, *ā*, *am*, incarcerated.

*Ava-rudhī*, *is*, f. restraint, besieging; gaining. *Ava-rudhyamāna*, *as*, *ā*, *am*, being enclosed or surrounded.

1. *ava-rodha*, *as*, m. hindrance, obstruction; restraint; an enclosure, confinement, besieging, a siege; a covering, lid; a fence, a pen; a watchman; the inner apartments of a palace, the queen's or women's apartments; a palace; pl. the wives of a king. (For 2. *ava-rodha*, see below under *ava-ruh*.) — *Ava-rodhāyana* ("lha-ay"), *am*, n. a seraglio.

*Ava-rodhaka*, *as*, *ikā*, *am*, obstructive, hindering, impeding; (*as*), m. a guard; (*ikā*), f. a female of the inner apartments; (*am*), n. a barrier, a fence.

1. *ava-rodhana*, *am*, n. siege, blockade; hindering, obstructing; obstacle, impediment; a closed or private place, the innermost part of anything; the inner or women's apartments in a royal palace. (For 2. *ava-rodhana*, see below under *ava-ruh*.)

*Ava-rodhika*, *as*, *ī*, *am*, obstructive, impeding; (*as*), m. a guard of the queen's apartments.

*Ava-rodhin*, *ī*, *inī*, *ī*, obstructing, hindering.

**अवरुह** *ava-ruh*, cl. 1. P. *-rohati*, *-roḍhum*, to descend, alight, dismount; Caus. *-ropayati* or *-rohayati*, *-yitum*, to cause to descend; to bring down; to lower, lessen.

*Ava-rūḍha*, *as*, *ā*, *am*, descended, dismounted, alighted.

2. *ava-rodha*, *as*, m. (rt. *rudh* for *ruh*), Ved. moving down, descending; a shoot sent out by the root of a plant, a slip (for planting), the pendent shoots of the Indian fig tree.

2. *ava-rodhana*, *am*, u. (rt. *rudh* for *ruh*), Ved. descending motion, descending.

*Ava-roṇa*, *am*, n. causing to descend; uprooting; taking away, depriving, diminishing; descending; setting (as of the sun).

*Ava-roṇita*, *as*, *ā*, *am*, caused to descend; uprooted, deprived of, curtailed, diminished, lost.

*Ava-roṇya*, ind. having made to descend; rooting up.

*Ava-roha*, *as*, m. descent, passing from or over; mounting, ascending (?); a shoot sent out by a plant; a pendent branch, one that strikes fresh root into the earth, as those of the Indian fig tree; the growth of a creeping plant or vine; a creeping plant climbing up to the top of a tree; heaven or Svarga. — *Avarohavat*, *ān*, or *avaroha-sāyin*, *ī*, m. the Indian fig tree.

*Ava-rohaṇa*, *am*, n. alighting, descending, dismounting; ascending.

*Ava-rohikā*, f., N. of the plant *Physalis Flexuosa* L.

*Ava-rohin*, *ī*, *inī*, *ī*, descending, what descends, what ascends; (*ī*), m. the Indian fig tree.

**अवरूप** *ava-rūpa*, *as*, *ā*, *am*, mis-shapen, deformed; degenerated.

**अवरोकिन्** *ava-rokin*, *ī*, *inī*, *ī* (fr. rt. *ruç* with *ava*), Ved. shining, brilliant.

*Ava-roçaka*, *as*, m. want of appetite.

**अवर्चम्** *a-varcās*, *ās*, *ās*, *am*, Ved. without splendor, insignificant in form, mean-looking.

अवजिबस् *a-varjivas*, *ān*, *jushī*, *at*, Ved. not hindering, not being able to prevent.

अवर्ण *a-varṇa*, *as*, *ā* or *ī*, *am*, colourless; having no marks; bad, low, destitute of good qualities; (*as*), m. blame, censure. — *Avarṇa-vāda*, *as*, m. censure, blame, reproach.

अवर्तन *avartana*, N. of an *upa-dvīpa* or island, mentioned in the Purāṇic descriptions of the earth.

अवर्तमान *a-vartamāna*, *as*, *ā*, *am*, non-existent, not present, absent.

अवर्ति *avarti*, *is*, f. (*ava-riti*, fr. rt. *ṛi* with *ava*), Ved. bad fortune, poverty, distress, want.

अवर्त्त *a-varṭa*, *as*, *ā*, *am*, Ved. (rt. *vṛti*), not turning back; (if fr. rt. *vṛi*) not to be kept back.

अवर्धमान *a-vardhamāna*, *as*, *ā*, *am*, not increasing, not growing, not thriving.

अवर्मन् *a-varman*, *ā*, *ā*, *a*, Ved. having no armour.

अवर्ष *a-varsha*, *as*, m. or *a-varshaṇa*, *am*, n. want of rain, drought.

*A-varshuka*, *as*, *ā*, *am*, Ved. not raining. *Avarshya*, *as*, *ā*, *am*, Ved. being active in rainless bright weather.

अवलक्ष *avalaksha* or *valaksha*, *as*, *ā*, *am*, white; (*as*), m. the white colour.

अवलग्न *ava-lagna*, *as*, *ā*, *am* (rt. *lag*), hanging down; placed contiguously, impressed, attached, &c.; (*as*, *am*), m. n. the waist.

अवलङ्घ *ava-lanḡh*, cl. 10. P. A. *-lanḡha-yati*, *-te*, *-yitum*, to pass (time), spend.

अवलम्ब *ava-lamb*, cl. 1. A. or poet. P. *-lambate*, *-ti*, *-bitum*, to hang, glide or slip down, descend; to catch hold of, cling to, hang to, hold on or support one's self by; rest upon as a support, to depend upon; Caus. *-lambayati*, *-yitum*, to make one rest upon or catch hold of.

*Ava-lamba*, *as*, m. hanging down; hanging on or from; depending; resting upon; asylum, dependence, support; a prop, a stay; suspender; an appendage; a perpendicular.

*Ava-lambaka*, *as*, m., N. of a metre.

*Ava-lambana*, *am*, n. depending upon, dependence; hanging on or from; a prop.

*Ava-lambita*, *as*, *ā*, *am*, hanging on or upon, suspended from, clinging to; depending upon, trusting to, supported by, protected, cherished; alighting, descending; expeditious (?).

*Ava-lambitavya*, *as*, *ā*, *am*, to be caught hold of or grasped, to be clung to; expeditious, quick.

*Ava-lambin*, *ī*, *īnī*, *ī*, hanging down so as to rest upon, hanging on or from, depending on; clinging to, reclining, resting upon.

*Ava-lambya*, ind. leaning on, having depended or relied on, supporting one's self; trusting to; waiting.

अवलिप्त *ava-lipta*, *as*, *ā*, *am* (rt. *lip*), anointed, plastered, smeared; proud, arrogant, vain. — *Avalipta-tā*, f. or *avalipta-tva*, *am*, n. unction; pride, arrogance, vanity.

*Ava-lepa*, *as*, m. smearing, anointing; ornament; union, association; pride, haughtiness.

*Ava-lepana*, *am*, n. anointing; proud behaviour; daring, proud or arrogant purpose.

अवलिह *ava-lih*, cl. 2. P. A. *-lehi*, *-liḡhe*, *-leḡhum*, to lick off, to lick, to lap; Intens. *-leḡhi*, to lick again and again.

*Ava-liḡha*, *as*, *ā*, *am*, licked, lapped; devoured, destroyed; (*ā*), f. disregard, contempt.

*Ava-leha*, *as*, m. or *ava-lehikā*, f. licking, lapping; an extract, an electuary, confection.

*Ava-lehana*, *am*, n. licking with the tongue, lapping.

*Ava-lehya*, *as*, *ā*, *am*, to be licked; thick, viscid.

अवली *ava-lī*, cl. 4. A. *-līyate*, *-letum* or *-lātum*, to stick to, haug to.

*Ava-līna*, *as*, *ā*, *am*, sticking to, cleaving to.

अवलीलो *ava-līlā*, f. sport, play, mirth.

अवलुञ्च *ava-luñc*, cl. 1. P. *-luñcati*, *-cītum*, to pull down or out.

*Ava-luñcana*, *am*, n. tearing or cutting off, pulling out.

अवलुण्ठन *ava-luñṭhana*, *am*, n. (rt. *luñṭh*), robbing; rolling or wallowing on the ground.

*Ava-luñṭhita*, *as*, *ā*, *am*, robbed; rolled on the ground.

अवलुप् *ava-lup*, cl. 6. A. ḍr P. *-lumpate*, *-ti*, *-loptum*, to rush or dash upon as a wild beast on its prey, to burst or break in upon.

*Ava-lumpana*, *am*, n. leaping on suddenly.

*Ava-lopya*, *as*, *ā*, *am*, that can be broken in upon or assailed with a sudden rush.

अवलून *ava-lūna*, *as*, *ā*, *am*, cut off.

अवल्लेख *ava-lekha*, *as*, m. (rt. *likh*), anything scraped off.

*Ava-lekhana*, *am*, *ī*, n. f. scraping off.

*Ava-lekhā*, f. rubbing; adorning the person.

अवल्लेप *ava-lepa*. See under *ava-lipta* last col.

अवलोक *ava-lok*, cl. 1. A. *-lokate*, *-kitum*, or cl. 10. P. *-lokeyati*, *-yitum*, to look down upon, look at, view, behold, see, consider.

*Ava-loka*, *as*, m. sight, seeing; looking down upon with compassion.

*Ava-lokaka*, *as*, *ikā*, *am*, looking at, wishing to see.

*Ava-lokana*, *am*, n. act of looking at; beholding; sight; seeing; review.

*Ava-lokayitri*, *tā*, *trī*, *tri*, looking upon, considering.

*Ava-lokita*, *as*, *ā*, *am*, seen; (*as*), m., N. of a Bodhi-sattva; (*am*), n. a look, a glance. — *Avalokiteśvara* (*\*ta-iś\**), *as*, m., N. of a Bodhi-sattva, worshipped by the northern Buddhists.

*Ava-lokin*, *ī*, *īnī*, *ī*, looking at, beholding; considering.

अवलोभन *ava-lobhana*, *am*, n. (rt. *lubh*), sensual desire.

अवलगुज *a-valgu-ja*, *as*, m., N. of the plant *Vernonia Anthelmintica*.

अवलगुली *avalgūlī*, f., N. of a poisonous insect.

अववद *ava-vada*, *as*, m. or *ava-vadana*, *am*, n. (rt. *vad*), evil report or reputation.

*Ava-vaditri*, *tā*, m., Ved. one who speaks finally or decisively (?), an adjudicator.

*Ava-vāda*, *as*, m. evil report or reputation; censure, reproach; a command, an order; trust, confidence; information.

अववर्षण *ava-varshaṇa*, *am*, n. raining upon.

अववा *ava-vā*, cl. 2. P., Ved. *-vāti*, *-tum*, to radiate (?), to prevail (?), to rage (as fire ?).

अवविद्ध *ava-viddha*, *as*, *ā*, *am* (rt. *vyadh*), cast down.

अवव्रश् *ava-vraśc*, cl. 6. P. *-vriścati*, *-vraścītum*, *-vraśhum*, to splinter, cut off.

*Ava-vraśca*, *as*, m. splinter, chip.

अवशा *a-vaśa*, *as*, *ā*, *am* (rt. *vaś*), unsubmitive to another's will; independent, unrestrained, free; not having one's own free will; doing something against one's liking or unwillingly; necessary, certain. — *Avaśan-gama*, *as*, *ā*, *am*, not submitting to another's will. — *Avaśandriya-śitta* (*\*śa-in\**), *as*,

*ā*, *am*, whose mind and senses are not held in subjection.

*A-vaśi-bhūta*, *as*, *ā*, *am*, unrestrained, independent, uninfluenced by magic.

*A-vaśya*, *as*, *ā*, *am*, untameable, ungovernable, inevitable; (*am*), ind. necessarily, inevitably, certainly, at all events, by all means; *avaśyam eva*, most surely. If compounded with a fut. pass. part. the final nasal is dropped; e. g. *avaśya-pācya*, to be necessarily cooked; *avaśya-kārya*, to be necessarily done: but retained in *avaśyan-kārin*, doing what is necessary; *avaśyam-bhāvin*, necessarily being.

*A-vaśyaka*, *as*, *ā*, *am*, necessary, inevitable, indispensable. — *Avaśyaka-tā*, f. or *avaśyaka-tva*, *am*, n. necessity, obligation, certainty.

अवशक्तिका *ava-śakṭikā*, f. a cloth tied round the legs and knees of a person sitting on his hams [cf. *ava-śakṭikā*].

अवशास् *ava-śas*, *as*, f. (rt. *śays*), Ved. wrong desire.

अवशा *a-vaśā*, f., Ved. not a cow, a bad cow.

अवशातन *ava-śātana*, *am*, n. (Caus. of rt. *śad*), withering, drying up.

अवशिरस् *ava-śiras*, *ās*, *ās*, *as*, or *ava-śirshaka*, *as*, *ā*, *am*, having the head turned down.

अवशिष् *ava-śiśh*, Pass. *-śiśhyate*, to be left last or as a remnant, to remain over.

*Ava-śiśhta*, *as*, *ā*, *am*, left, remaining; (*am*), n. or *ava-śiśhṭaka*, *am*, n. rest, remainder.

*Ava-śeṣa*, *as* (*am* ?), m. (n. ?) leavings, remainder; end, close, termination. Frequently as the last member of a compound; thus, *ardhāvaśeṣa*, having only one half left; *kathāvaśeṣa-tā*, the condition of one who survives only in narrations.

*Ava-śeṣita*, *as*, *ā*, *am*, left remaining.

अवशृ *ava-śri*, Pass. *-śiryate*, to be shattered.

अवश्या *ava-śyā*, f. (rt. *śyai* with *ava*), hoar-frost; a fog or mist.

*Ava-śina*, *as*, m. a scorpion.

*Ava-śyāya*, *as*, m. hoar-frost; white dew; pride.

अवश्रयण *ava-śrayaṇa*, *am*, n. (rt. *śri*), taking (anything) from off the fire (opposed to *adhī-śrayaṇa*, q. v.).

अवश्वसम् *ava-śvasam*, ind. (rt. *śvas*), Ved. as if blown away.

अवश्वक्याणी *avashkayāṇī*, f. (= *vashkayāṇī*), a cow that bears a calf after a long interval.

अवशृम्भ *ava-śṛmbh* (*-stambh*), cl. 5. 9. P. *-śṛtambhōti* or *-nāti*, *-śṛtambhītum*, to lean or rest upon; to be contiguous or near; to be astounded or bewildered.

*Ava-śṛtabdha*, *as*, *ā*, *am*, supported, rested on, protected; hanging from or upon; stopped, obstructed, stayed; paralysed; bound, tied, attached; wrapped up, enfolded; opposed; surpassed, overcome; near.

*Ava-śṛtabhya*, ind. leaning upon, resting on, holding; stopping, arresting.

*Ava-śṛtambha*, *as*, m. leaning or resting upon, having recourse to any one; stopping, standing still, staying; self-confidence, resoluteness; commencement, beginning; excellence; obstruction, impediment; support, stay; paralysis; a post or pillar; gold. — *Ava-śṛtambha-māya*, *as*, *ī*, *am*, golden, made of gold.

*Ava-śṛtambhana*, *am*, n. resting upon, having recourse to; supporting, protecting; stopping, staying; paralysing; a pillar or post.

अवश्वन् *ava-śvan* (*-svan*), cl. 1. P. *-śvayati*, *-ṇitum*, to smack (one's lips) or otherwise make a noise in eating.

*Ava-śhvāṇa*, *as*, m. noisy eating, smacking.

अवस् I. *avas*, n. (fr. rt. *av*), Ved. satisfac-

tion, pleasure, enjoyment; wish, desire, aspiring; favour, furtherance, protection, assistance. — *Avas-vat*, *ān*, *atī*, *at*, Ved. striving, desirous.

*Avasa*, *am*, n., Ved. refreshment, food, provisions, viaticum; preserving, protecting; (*as*), *m*, a king; the sun.

**अवस** 2. *avas*, ind. (fr. 2. *ava*), Ved. adv. below, downwards, hitherward.

(As a prep. with inst. or abl. it expresses) below, at the lowest place of; without, on the outside.

*Avastāt*. See *s. v.*

**अवसन्धिका** *ava-sandhikā* or *ava-santikā*, *f*, a cloth tied round the legs and knees of a person sitting on his hams; a wrapper; a girth or band [cf. *ava-sandhikā*].

**अवसन्न** *ava-sann*, cl. 1. P. *-sajati*, *-sanktum*, to finish, accomplish, to destroy; to cause to be completed.

*Ava-sakta*, *as*, *ā*, *am*, suspended from, attached to or by, in contact with, bound round, begirt; engaged in, intent on, eager, placed upon.

*Ava-sanjana* or *ava-sajjana*, *am*, n. embracing, clinging.

**अवसन्धीन** *ava-sandhina*, *am*, n. (rt. *ḍi*), the united downward flight of birds.

**अवसथ** *a-vasatha*, *as*, *m*. (for *ā-vasatha*, *q. v.*), habitation; a village; a college, a school; (*am*), *n*, a house. See *ā-vasatha*.

*Avasathya*, *as*, *m*, a college, a school.

**अवसद्** *ava-sad*, cl. 1. P. *-sidati*, *-sattum*, to sink down, to faint; to become disheartened, be exhausted, perish, come to an end; Caus. *-sadayati*, *-yitum*, to cause to sink, dispirit, render downhearted, to ruin.

*Ava-sanna*, *as*, *ā*, *am*, sunk down, bowed, bent; languid, enervated; melancholy, dispirited, unhappy; ended, terminated, separated; non-suited. — *Ava-sanna-tā*, *f*, or *avasanna-tva*, *am*, n. affliction, low spirits; dejection; termination, completion.

*Ava-sāda*, *as*, *m*, sitting down; sinking, fainting; exhaustion, fatigue, lassitude, want of energy or spirit, especially as proceeding from doubtful or unsuccessful love; (in law) badness of a cause; end, termination.

*Ava-sādaka*, *as*, *ikā*, *am*, causing to sink, frustrating; exhausting, tiresome, wearisome; ending, finishing.

*Ava-sādāna*, *am*, n. oppressing, disheartening; finishing; an escharotic; removing proud flesh by escharotic applications.

*Ava-sādita*, *as*, *ā*, *am*, made to sink, exhausted, faint, languid.

**अवसभ** *ava-sabha*, *as*, *ā*, *am*, Ved. excluded from society.

**अवसर** *ava-sara*, *as*, *m*. (fr. rt. *sri* with *ava*), descent, place of descent; descent of water; rain, raining; occasion, moment, favourable opportunity; leisure, advantageous situation; consultation in private; a year. — *Avasara-kāle*, at a favourable opportunity, at a time of leisure.

*Ava-sāraṇa*, *am*, n. removing, causing to move.

**अवसर्ग** *ava-sarga*. See *ava-srij*.

**अवसर्प** *ava-sarpa*, *as*, *m*. (rt. *srip*), a spy, a secret emissary.

*Ava-sarpana*, *am*, n. stepping down.

*Ava-sarpin*, *ī*, *inī*, *i*, stepping down; (*inī*), *f*, a long period of time with the Jains.

**अवसव्य** *ava-savya*, *as*, *ā*, *am*, not left, right.

**अवसान** 1. *a-vasāna*, *as*, *ā*, *am* (rt. 2. *vas*), Ved. not dressing. (For 2. *ava-sāna*, see under *ava-so* next col.)

**अवसिच** *ava-sic*, cl. 6. P. *-sincati*, *-sektum*, to sprinkle, bedew, bespatter.

*Ava-sikta*, *as*, *ā*, *am*, sprinkled. — *Avastiktāṅga* (*ī-ta-an*), *as*, *ī*, *am*, having the limbs sprinkled.

*Ava-seka*, *as*, *m*, sprinkling, irrigating, bedewing. *Avasekima*, *as*, *m*, a kind of cake, pulse ground and fried with oil or butter.

*Ava-secana*, *am*, n. sprinkling, water used for sprinkling; bleeding.

**अवसुप्त** *ava-supta*, *as*, *ā*, *am* (rt. *svap*), asleep.

**अवसृज्** *ava-srij*, cl. 6. P. *-srijati*, *-srash-ṭum*, to let off, to let loose, let go, fling down, pour out, dismiss, remit, liberate.

*Ava-sarga*, *as*, *m*, letting off, letting go, emission, remission, laxity, relaxation, following one's own inclinations, independence.

*Ava-sarjana*, *am*, n., Ved. liberation.

*Ava-sriṣṭa*, *as*, *ā*, *am*, dismissed, let go.

**अवसो** *ava-so*, cl. 4. P. *-syati*, *-sātum*, to finish, accomplish; to destroy; Caus. *-sāyayati*, *-yitum*, to destroy; to cause to be completed.

*Ava-sā*, *f*, Ved. liberation, setting free, deliverance.

*Ava-sārī*, *tā*, *m*, Ved. a deliverer, liberator.

2. *ava-sāna*, *am*, n. place of dismounting from a horse or alighting from a carriage, stopping, resting-place, residence; conclusion, termination, cessation; death; boundary, limit; (in gram.) the last part of a word or period, disjunction of letters; a pause; the end of a verse or the verse itself: (for 1. *a-vasāna*, see last col.) — *Avasāna-darśa*, *as*, *ā*, *am*, Ved. looking at one's place of destination or residence.

*Ava-sānaka*, *as*, *ikā*, *am*, coming to an end, perishing.

*Avasānya*, *as*, *ā*, *am*, Ved. belonging to the end of a verse.

1. *ava-sāya*, *as*, *m*, conclusion, end; termination, completion; remainder; determination, ascertainment, certainty.

2. *ava-sāya*, ind. having finished; having loosened, having set free.

*Ava-sāyin*, *ī*, *inī*, *i*, residing, dwelling in.

*Ava-sāya*, ind. having caused to be completed.

*Ava-sāta*, *as*, *ā*, *am*, having settled in a place, residing; ended, terminated; finished, completed; standing in a pause; known, understood; stored (as grain, &c.); gone; (*am*), *n*, a dwelling-place. — *Avasita-mati*, *is*, *is*, *i*, frustrated, disappointed.

*Ava-sāya*, *as*, *ā*, *am*, to be destroyed, destructible, perishable.

**अवस्कन्द** *ava-skand*, cl. 1. P. *-skandati*, *-skantum*, to storm, to assault.

*Ava-skandā*, *as*, *m*, assault, attack, storm; a camp; descending, bathing.

*Ava-skandana*, *am*, n. attacking, assailing, storm; refutation; descending; bathing.

*Ava-skandita*, *as*, *ā*, *am*, attacked; gone down; refuted; bathed, bathing.

*Ava-skandin*, *ī*, *inī*, *i*, leaping upon, covering; attacking, assaulting.

**अवस्कर** *avas-kara*, *as*, *m*. (fr. rt. *kṛi* with *avas*), something to be concealed or swept away; a privy; ordure, faeces; dirt; sweepings; the privities; a place for faeces, &c. — *Avaskara-mandira*, *am*, *n*, a privy, water-closet.

*Avas-karaka*, *as*, *m*, existing in the faeces, an insect; a sweeper; a brush, broom, &c.

**अवस्क्व** *ava-skava*, *as*, *m*, a kind of worm.

**अवस्तात्** *avastāt*, ind. (fr. 2. *avas*, *q. v.*), below, from below, downwards, hitherwards; (with gen.) below. — *Avastāt-prapadana*, *as*, *ā*, *am*, (anything) attained from below (as heaven, &c.).

**अवस्तु** *a-vastu*, *u*, *n*, a worthless thing; nothing; insubstantiality, the unreality of matter. — *Avastu-tā*, *f*, or *avastu-tva*, *am*, n. insubstantiality, unreality.

**अवस्तु** *ava-stri*, cl. 9. P., Ved. *-strināti*, *-startum*, *-startum* or *-ritum*, to cover; to spread or lay down a covering.

*Ava-starāna*, *am*, n. spreading out or laying down a covering.

*Ava-stāra*, *as*, *m*, a screen or wall of cloth surrounding a tent.

**अवस्त्र** *a-vastra*, *as*, *ā*, *am*, without clothes, garmentless, naked. — *Avastra-tā*, *f*, nakedness.

**अवस्था** *ava-sthū*, cl. 1. A. *-tishṭhate*, *-sthātum*, to take one's stand, remain standing; to stay, abide, stop, stand apart, stand by or near; Ved. to place: Caus. *-sthāpayati* or *-te*, *-yitum*, to cause to stand or stop, to place, fix, settle, set, array.

*Ava-stha*, *as*, *m*, membrum virile, see *upa-stha*; (*ā*), *f*, appearance (in a court of justice); stability, consistence; state, condition, situation, circumstance of age or position; degree, proportion; the female organ of generation. — *Avasthā-śatusṭhaya*, *am*, n. the four periods or states of human life, viz. childhood, youth, manhood, and old age. — *Avasthā-traya*, *am*, n. the three states, or waking, dreaming, and sound sleep. — *Avasthā-draya*, *am*, n. the two states of life, viz. happiness and misery.

*Ava-sthāna*, *am*, n. standing on or placing one's self on (anything), residing, abiding, dwelling; residence, abode; place or period of abiding or staying; situation, station.

*Ava-sthāpana*, *am*, n. fixing, settling.

*Ava-sthāpita*, *as*, *ā*, *am*, fixed.

*Ava-sthāpya*, ind. having fixed, placed, set or put.

*Ava-sthāya*, ind. having stayed or remained.

*Ava-sthāyin*, *ī*, *inī*, *i*, staying, residing in; placed.

*Ava-sthita*, *as*, *ā*, *am*, standing on or in, remaining, staying, abiding, residing, lasting, remaining firm or fixed, &c.; firm of purpose, steady; engaged in, prosecuting, following. — *Avasthita-mati*, *is*, *is*, *i*, of fixed mind.

*Ava-sthiti*, *is*, *f*, abiding; residence; following, practising.

**अवस्पृ** *ava-spri*, cl. 5. P., Ved. *-sprīṇoti*, *-spartum*, to defend, preserve from.

*Ava-sparī*, *tā*, *m*, Ved. a preserver, saviour.

**अवस्य** *avasya* (fr. 1. *avas*), nom. P. *avasyati*, Ved. to seek favour or assistance.

*Avasyu*, *us*, *us*, *u*, Ved. desiring favour or assistance.

**अवस्रंसन** *ava-sraṅsana*, *am*, n. falling off or down.

**अवस्वन** *ava-svan*, cl. 1. P. *-svanati*, *-nitum*, to sound, to smack (the lips) or otherwise make a noise in eating. See *ava-shvan*.

*Ava-svanya*, *as*, *ā*, *am*, Ved. roaring, boisterous.

**अवहन्** *ava-han*, cl. 2. P. *-hanti*, *-tum*, to strike, hit, beat off.

*Ava-hata*, *as*, *ā*, *am*, beaten, bruised; threshed, winnowed.

*Ava-hanana*, *am*, n. threshing, pounding of rice, winnowing; the lungs.

**अवहस्** *ava-has*, cl. 1. P. *-hasati*, *-situm*, to smile at, laugh at, deride.

*Ava-hāsa*, *as*, *m*, jest, joke.

*Ava-hāsyas*, *as*, *ā*, *am*, to be derided, exposed to jest, ridiculous.

**अवहस्त** *ava-hasta*, *as*, *m*, the back of the hand.

**अवहा** *ava-hā*, Pass. *-hiyate*, to be left remaining.

**अवहालिका** *avahālikā*, *f*. (rt. *hal*), a wall, a bound hedge.

**अवहित** *ava-hita*. See under *ava-dhū*.

**अवहित्या** *a-vahi-tthā*, *f*, *am*, n. (corrupted fr. *a-vahī-sthā*), dissimulation.

**अवहृ** *ava-hri*, cl. 1. P. *-hurati*, *-hartum*, to lay aside, throw away, take away; Ved. to throw or knock down (?).

*Ava-haraṇa*, *am*, n. throwing away; taking away; stealing, plundering; taking back, redeeming; fining, mulcting.

*Ava-hāra*, *as*, m. truce, suspension of arms, cessation of gambling, fighting, &c.; a thief; a shark; a water elephant; summoning, inviting; any object fit or able to be brought near; apostacy, abandoning a sect or cast; re-delivery.

*Ava-hāraka*, *as*, *ikā*, *am*, one who stops fighting, &c.; (*as*), m. a shark, a marine monster.

*Ava-hārya*, *as*, *ā*, *am*, to be made to restore or compensate; finable, punishable; recoverable, redeemable; (anything) which one is compelled to restore.

*Ava-hṛita*, *as*, *ā*, *am*, taken off, back, or away; seized; stolen; fined.

**अवहेल** *ava-hela*, *am*, *ā*, n. f. or *ava-helana*, *am*, n. (fr. rt. *hel* for *hed* with *ava*), disrespect.

*Ava-helita*, *as*, *ā*, *am*, disrespected; (*am*), n. disrespect.

**अवहर** *ava-hvara*, *as*, m. (rt. *hvrī*), a crooked way; trick; deceit.

**अवकिन्** *a-vākīn*, *ī*, *inī*, *i* (rt. *vaś*), not speaking.

1. *a-vākka*, *as*, *ā*, *am*, Ved. speechless.

1. *a-vāc*, *k*, *k*, *k*, speechless, dumb. — *Avāk-śruti*, *īś*, *īś*, *ī*, deaf and dumb.

1. *a-vācya*, *as*, *ā*, *am*, not to be addressed; improper to be uttered; vile, bad; not distinctly expressed. — *Avācya-tā*, *f*, or *avācya-iva*, *am*, n. impropriety; reproach, calumny. — *Avācya-deśa*, *as*, m. unmentionable region, the vulva.

**अवाकृ** *avā-kṛi* (*ava-ā-kṛi*), cl. 8. 5. P. *-karoti*, *-kṛi*, *-kartum*, to remove.

**अवाकृ** *avā-kṛi* (*ava-ā-kṛi*), cl. 6. P. *-kirati*, *-karitum*, *-ritum*, to strew, pour upon.

*Avā-kara*, *as*, m. a mint (?).

**अवाक्ष** *avāksha*, *as*, *ī*, *am* (fr. 2. *aksha* for *akshi* with *ava*), who or what looks down upon or defends, a guardian, a keeper.

**अवाग्र** *avāgra* (*ava-āg*), *as*, *ā*, *am*, having a bent top; stooping, bending, bowed.

**अवाच** 2. *avāc*, *ān*, *ācī*, *āk* (fr. 2. *ava* and *aiś*), turned downwards, being or situated below, lower than (with abl.); looking downwards, headlong; south; (*ī*), f. the south quarter, the lower regions [with *avāc* has been compared the Lat. *au-ster* for *ava-ster*].

*Avāk*, ind. downwards; south, southward, southern.

— *Avāk-pushpī*, *f*, N. of the plant Anethum Sowa Roxb. — *Avāk-sākha*, *as*, *ā*, *am*, having the branches turned downwards; epithet of the Ficus Religiosa. — *Avāk-sīras*, *ās*, *ās*, *as*, having the head downwards, headlong. — *Avāg-bhāga*, *as*, m. the part below. — *Avān-mukha*, *as*, *ī*, *am*, looking down or away, having the face turned downwards, headlong; (*as*), m., N. of a weapon. — *Avān-jñāna*, *am*, n. disrespect.

2. *avākka*, *as*, *ā*, *am*, Ved. a word formed for the etymology of *avākā*.

*Avācīna*, *us*, *ā*, *am*, down-looked, headlong; south, southern; descended, gone down; (*as*), m., N. of a king.

2. *avācya*, *as*, *ā*, *am*, southern, southerly.

**अवाचि** *avā-či* (*ava-ā-či*), cl. 5. P. A. *-cīnoti*, *-nute*, *-cētum*, to heap up, accumulate, gather.

**अवाच्छिद्** *avā-čchid* (*ava-ā-čhid*), cl. 7. P. A. *-čchinnati*, *-čchinte*, *-čchettum*, to tear or snatch away.

*Avā-čchidya*, ind. having snatched away.

**अवान्** *avāj* (*ava-aj*), cl. 1. P. *avājati*, *-jī-tum*, to drive down, to throw down.

**अवाजिन्** *a-vājīn*, *ī*, m., Ved. a bad horse.

**अवात** *avāt* (*avā-at*), cl. 1. P., Ved. *avātati*, *-titum*, to go down; (formed for the etym. of *avata*, q. v.)

*Avātita* (*ava-at*), *as*, *ā*, *am*, gone down.

**अवात** 1. *a-vāta*, *as*, *ā*, *am*, Ved. windless, not moved by wind, calm.

**अवात** 2. *a-vāta*, *as*, *ā*, *am* (rt. *van*, whence the part. pass. *vāta*), Ved. unattacked, not troubled, not touched; unconquered.

**अवानुल** *a-vātula*, *as*, *ā*, *am*, not flatulent.

**अवाद** *avād* (*ava-ad*), cl. 2. P., Ved. *avātī*, *-ttum*, to cause to eat food.

**अवादिन्** *a-vādin*, *ī*, *inī*, *i*, no speaker, no disputer, one who does not prosecute or bring an action, peaceable.

**अवान्** *avān* (*ava-an*), cl. 2. P. *avāniti*, *-nitum*, to breathe or inhale.

1. *avāna*, *as*, m. breathing, inhaling.

**अवान** 2. *a-vāna*, *as*, *ā*, *am* (for *an-avāna*?), dried, dry. See *vāna*.

**अवान्तर** *avāntara* (*ava-an*), *as*, *ā*, *am*, situated between; included, involved. — *Avāntara-dīś*, *k*, or *avāntara-dīśā*, *f*, an intermediate region of the compass. — *Avāntara-deśa*, *as*, m. a place situated in an intermediate region.

*Avāntarām*, ind., Ved. between.

**अवाप** *avap* (*ava-āp*), cl. 5. P. A. *-āpnoti*, *-nute*, *-āptum*, to reach, enter; to receive; to attain, obtain, gain; to get, suffer.

*Avāpta*, *as*, *ā*, *am*, reached, received, obtained, got. — *Avāpta-vat*, *ān*, *atī*, *at*, reaching, obtaining, receiving, taking; entertaining (as a belief).

*Avāptavya*, *as*, *ā*, *am*, to be obtained or gained.

*Avāpti*, *īś*, *f*, obtaining, getting, receiving.

1. *avāpya*, ind. having obtained.

2. *avāpya*, *as*, *ā*, *am*, to be obtained or gained; unattainable, unobtainable (?).

**अवापित** *a-vāpita*, *as*, *ā*, *am* (rt. *vap*), not sown (as grain) but planted.

**अवापोह** *avāpoh* (*ava-apa-ūh*), cl. 1. P. A. *avāpohati*, *-te*, *-hittum*, to remove.

**अवाय** *avāya*, *as*, *ā*, *am* (fr. rt. *i* with *ava*), giving way, yielding, complying.

**अवार** *avāra*, *as*, *am*, m. n. (fr. 2. *ava* or 2. *avas*, as *pāra* fr. *para* or *paras*, q. v.), this side, the near bank of a river. — *Avāra-tas*, ind., Ved. to this side. — *Avāra-pāra*, *as*, m. the ocean. — *Avāra-pāriṇa*, *as*, *ā*, *am*, belonging to the ocean; crossing a river.

*Avārīṇa*, *as*, *ā*, *am*, crossing a river.

1. *avārya*, *as*, *ā*, *am*, being on the near side of a river.

**अवारण** *a-vāraṇa*, *as*, *ā*, *am* (rt. *vṛi*), incurable, not to be remedied.

1. *avāraṇīya*, *as*, *ā*, *am*, treating of incurable sicknesses.

2. *a-vāraṇīya*, *as*, *ā*, *am*, not to be warded off.

*Avārīkā*, *f*, N. of the plant Coriandrum Sativum.

*A-vārta*, *as*, *ā*, *am*, unimpeded, unobstructed; innumerable. — *Avārta-avāra*, *as*, *ā*, *am*, having open doors.

*A-vārītavya*, *us*, *ā*, *am*, not to be impeded or hindered, not to be kept off.

2. *a-vārya*, *as*, *ā*, *am*, unrestrainable, irresistible; not to be warded off; incurable. — *A-vārya-kratu*, *us*, *us*, *u*, Ved. of irresistible courage. — *Avārya-tā*, *f*, incurableness.

**अवार्छि** *avārčh* (*ava-ričh*), cl. 6. P., Ved. *avārčhatti*, *-čchittum*, to unharness, to fall down.

**अवार्जि** *avārj* (*ava-arj*), cl. 1. P., Ved. *avār-jati*, *-jītum*, to dismiss.

**अवालोच** *avā-loc* (*ava-ā-loc*), cl. 1. A. *-locate*, *-cītum*, to consider.

**अवावट** *avāvāṭa*, *as*, m. the son of a woman by any other man than her first husband.

**अवावन्** *avāvan*, *ā*, m. (fr. rt. *av*), a thief.

**अवाश्य** *a-vāśya*, *as*, *ā*, *am* (rt. *vaś*), undesirable.

**अवास** *avās* (*ava-as*), cl. 4. P. *avāsyati*, *-situm*, to throw down.

**अवासस्** *a-vāsas*, *ās*, *ās*, *as*, unclothed, naked.

**अवास्तव** *a-vāstava* or *a-vāstavika*, *as*, *ī*, *am*, unsubstantial, unreal; fictitious; unfounded, irrational (as an argument).

**अवास्तु** *a-vāstu*, *us*, *us*, *u*, Ved. having no dwelling, homeless.

**अवाहन** *a-vāhana*, *as*, *ā*, *am*, Ved. having no team or carriage, not driving in a carriage.

**अवि** *avi*, *is*, *is*, *i* (fr. rt. *av*), Ved. favourable, attached to, kindly disposed; (*īś*), m. f. a sheep; the woollen Soma strainer; (*īś*), m. a master; the sun; air, wind; a mountain; a wall or enclosure; a cover made of the skin of mice; a rat; a blanket; the shawl goat; (*īś*), f. an ewe; a woman in her courses [cf. Lith. *avi-s*; Slav. *vojza*; Lat. *ovi-s*; Gr. *ōis*; Goth. *avistr*]. — *Avi-kaṭoraṇa*, *as*, m. a kind of tribute (perhaps consisting of sheep). — *Avi-gandhikā*, *f*, N. of a plant = *Aja-gandhā*. — *Avi-dugdha* or *avi-dūsa* or *avi-marīsa* or *avi-soḍha*, *am*, n. the milk of an ewe. — *Avi-pāṭa*, *as*, m. sheep's skin, woollen cloth. — *Avi-pāla*, *as*, m. a shepherd. — *Avi-priya*, *as*, m. 'liked by sheep,' N. of the grass *Oplismenus Frumentacea*; (*ā*), *f*, N. of another plant. — *Avi-mat*, *ān*, *atī*, *at*, Ved. possessing sheep. — *Avi-sthala*, *am*, n. 'sheep-place,' N. of a town.

*Avika*, *as*, m. a sheep; (*ā*), *f*, an ewe; (*am*), n. a diamond.

*Avikaṭa*, *as*, m. a flock of sheep.

*Avitā*, *f*, an ewe, a sheep.

*Avikhya*. See below, s. v.

**अविकच** *a-vikāca*, *as*, *ā*, *am*, closed, shut (as a flower).

*A-vikācīta*, *as*, *ā*, *am*, unblown.

**अविकथ** *a-vikatha*, *as*, *ā*, *am*, not boasting, not talking vainly or idly.

*A-vikathana*, *as*, *ā*, *am*, one who does not boast; (*am*), n. not boasting.

**अविकर्ष** *a-vikarsha*, *as*, m. absence of separation.

*A-vikriṣṭa*, *as*, *ā*, *am*, not drawn apart, not separated.

**अविकल** *a-vikala*, *as*, *ā*, *am*, unimpaired, perfect, entire; regular, orderly, consistent.

**अविकल्प** *a-vikalpa*, *as*, m. absence of doubt or alternative, positive act or precept; (*as*, *ā*, *am*), unchangeable; (*am*), ind. without any doubt.

**अविकार** *a-vikāra*, *as*, *ā*, *am*, or *a-vikārya*, *as*, *ā*, *am*, immutable, unchangeable; permanent; (*am*), n. unchangeableness.

*A-vikrīta*, *as*, *ā*, *am*, unchanged, permanent.

*A-vikṛtya*, *as*, *ā*, *am*, showing no alteration or difference, unchangeable, always alike.

**अविक्रम** *a-vikrama*, *as*, *ā*, *am*, powerless, feeble, without courage; (*as*), m. cowardice.

*A-vikrānta*, *as*, *ā*, *am*, unsurpassed; feeble, powerless.

**अविक्रय** *a-vikraya*, *as*, m. (rt. *krī*), non-sale. *A-vikrīta*, *as*, *ā*, *am*, unsold; one who has not sold.

*A-vikreya, as, ā, am, unsaleable, not to be sold.*

**अविक्रम** *a-rikrama, as, m. vigour, freshness, absence of fatigue.*

*A-viklānta, as, ā, am, unwearied, vigorous.*

**अविक्रव** *a-riklava, as, ā, am, calm, composed, firm.*

**अविकशत** *a-rikshata, as, ā, am, undiminished, entire; unhurt.*

**अविकशित** *a-rikshit, t, m., N. of a king.*

*A-rikshita, as, ā, am, Ved. undiminished, unhurt.*

**अविकशिप** *a-rikshipa, as, m. unable to distribute, dispense, &c.; distributing badly; different from one who distributes; one who is no distributor.*

*A-rikshipta, as, ā, am, not thrown away, retained; attentive, composed.*

**अविकशोभ** *a-rikshobha, as, m. (rt. kshubh), quiet, quiescence.*

*A-rikshobhita, as, ā, am, undisturbed, tranquil.*

**अविकण्डित** *a-rikhaṇḍita, as, ā, am, undisturbed. - Avikhaṇḍita-manas, ās, ās, as, imperturbable.*

**अविकत** *a-rikata, as, ā, am, unseparated, retained, present.*

*A-rikama, as, ā, am, unseparated, unremoved; (as), m. non-separation, association, inherence, presence.*

**अविकर्हित** *a-rikarhita, as, ā, am, unreproached.*

**अविकीत** *a-rikita, as, ā, am, uncensured, unreproached.*

**अविकुण** *a-rikuna, as, ā, am, compatible, consistent with, not contrary to.*

**अविग्न** *a-rikna, as, m., N. of the fruit tree Carissa Carandas L.*

**अविग्रह** *a-rikraha, as, ā, am, bodiless, incorporeal.*

**अविघात** *a-rikhata, as, ā, am (rt. han), unimpeded, having no obstacle. - Avighata-gati, is, is, i, unimpeded or unobstructed in (its) course.*

*A-rikhna, as, ā, am, uninterrupted, unimpeded; (am), n. undisturbedness, want of obstacle; avighna, ind. without obstacle, uninterruptedly.*

**अविचक्षण** *a-rikakshana, as, ā, am, unlearned, ignorant.*

**अविचल** *a-rikala, as, ā, am, immovable.*

**अविचाल** *a-rikācala, as, ā, am, or a-rikācalat, at, atī, at, or a-rikācali, is, is, i, Ved. not staggering or fluctuating, standing firmly.*

**अविचार** *a-rikāra, as, ā, am, undiscriminating, ill-judging, unwise; unhesitating, prompt; (as), m. want of judgment or discrimination, error, folly; promptitude.*

*A-rikārta, as, ā, am, ill-judged, badly investigated, unconsidered; determined, certain, clear, not requiring deliberation. - Avicārta-nṛnaya, as, m. prejudice.*

*A-rikārin, ī, inī, ī, n. thinking, inconsiderate.*

*A-rikārya, ind. without considering, inconsiderately, unreflectingly.*

**अविचालित** *a-rikūlita, as, ā, am, unmoved; unshaken; victorious.*

**अविचृत** *a-rikṛita, as, ā, am, Ved. not to be loosened.*

**अविकेतन** *a-riketana, as, ā, am, Ved. unintelligible.*

**अविकिन्न** *a-rikhinna, as, ā, am, unseparated, undivided, uninterrupted. - Avikhinna-pātam, ind. fallen on one's knees.*

*A-rikcheda, as, ā, am, uninterrupted; undivided, entire, whole; (as), m. the not being separated, entireness; connection, continuity. - Avikchedana, ind. uninterruptedly.*

**अविच्युत** *a-rikcyuta, as, ā, am, not deviated from, observed, followed; eternal, permanent.*

**अविजात** *a-rikjāta, as, ā, am (rt. jan), Ved. not having brought forth, not having offspring.*

*A-rikjātiya, as, ā, am, of the same species.*

**अविजानत** *a-rikjanat, an, atī, at (rt. jāñ), Ved. not understanding.*

*A-rikjāna, as, ā, am, ignorant, untaught; clumsy, stupid. - Avikjā-tā, f. or avikjā-tra, am, n. ignorance, folly.*

*A-rikjāta, as, ā, am, unknown; undistinguished, unintelligible, indistinct, doubtful. - Avikjāta-gatī, is, m., N. of a son of Anila and Sivā. - Avikjāta-gada, as, ā, am, Ved. speaking in an unintelligible manner.*

*A-rikjāyā, ind. not having understood, without distinguishing.*

*A-rikjāya, as, ā, am, undistinguishable, undiscernible, unintelligible, not to be recognized or known.*

**अविजित** *a-rikjitya, ind. not having conquered.*

**अविडीन** *a-rikidina, am, n. a direct flight, protected.*

*Avitri, tā, trī, m. f., Ved. a favourer, patron, protector.*

**अवितथ** *a-rikitha, as, ā, am, not untrue, true; not vain, not false or futile; effective; (am), n. truth; a species of the Atyashṭi metre; (am), ind. not falsely, according to truth.*

**अवितारिन्** *a-rikitarin, i, inī, i (rt. trī), Ved. not passing away, not departing, remaining.*

**अवितृप्त** *a-rikitṛipta, as, ā, am, unsatisfied. - Avitṛipta-kāma, as, ā, am, having the desires unsatisfied.*

**अवित्त** *a-rikitta, as, ā, am (rt. vid, to find), not found; unknown, poor.*

*A-rikitti, is, f., Ved. the not finding, the not possessing, poverty.*

**अवित्यज** *a-rikityaja, as, am, m. n. quicksilver.*

**अविपुर** *a-rikithura, as, ā, am, Ved. not staggering; not fragile.*

**अविष्य** *avithya, as, ā, am (fr. avi), fit or suited to a sheep.*

**अविदग्ध** *a-rikidagha, as, ā, am (rt. dah), unlearned, inexperienced, stupid; undigested.*

*A-rikidāhin, ī, inī, ī, imperfectly digested, producing heartburn.*

**अविदस्य** *a-rikidasya, as, ā, am (rt. das), Ved. not ceasing, inexhaustible.*

*A-rikidāsin, ī, inī, ī, perennial, perpetual.*

**अविदित** *a-rikidita, as, ā, am, unknown.*

*A-rikidivā, ind. not knowing, without having ascertained.*

**अविदीधु** *a-rikididhayu, us, us, u (rt. dhī), Ved. not deliberating, not delaying; shining, resplendent.*

**अविदूर** *a-rikidūra, as, ā, am, not very distant, near, contiguous; (am), n. proximity; (am), ind. near to. - Avidūrāt or avidūra-tas or avidūre, ind. near, not far off (with abl.).*

**अविद्ध** *a-rikiddha, as, ā, am, unpierced. - Aviddha-karṇā or aviddha-karṇī (also viddha-karṇī), f., N. of the plant Cissampelos Hexandra.*

*- Aviddha-dṛiś, k, k, k, all-seeing. - Aviddha-varcas, ās, ās, as, of unimpaired glory.*

**अविद्य** *a-rikidya, as, ā, am (rt. i. vid, to know), unlearned, unwise, foolish; not relating to knowledge; (ā), f. ignorance, spiritual ignorance, illusion, personified illusion or Māyā; (with Buddhists) ignorance together with non-existence. - Avidyā-māya, as, ī, am, caused by ignorance or illusion.*

*A-rikidvas, ān, uśhī, as, unwise, unlearned.*

**अविद्यमान** *a-rikidyamāna, as, ā, am (rt. 2. vid, to find), not present, absent; non-existent.*

**अविद्रिय** *a-rikidriya, as, ā, am (rt. dṛi), Ved. without a rent; impenetrable, solid, dense.*

**अविद्विष** *a-rikidviśh, ṭ, ṭ, ṭ (rt. dvish), not hating, not an enemy.*

*A-rikidvesha, as, m., Ved. absence of hatred or hostility.*

**अविधवा** *a-rikidhavā, f. not a widow.*

**अविधा** *avidhā, ind. an interjection corresponding to the Prakṛit avihā or aviha, used in calling for help in danger.*

**अविधान** *a-rikidhāna, am, n. (rt. dhā), deviation from or absence of fixed rule, irregularity. - Avidhāna-tas, ind. irregularly.*

*A-rikidhi, is, is, i, void of or contrary to rule; (is), f. irregularity. - A-rikidhi-pārvaka, as, ā, am, not according to rule.*

**अविन** *avina, as, m. (rt. av), a sacrificer, one who performs a sacrifice or causes it to be performed; an officiating priest at a sacrifice.*

**अविनय** *a-rikinaya, as, ā, am (rt. ni), without proper training, ill-behaved, indecorous; (as), m. want of good manners or modesty; bad training; rude behaviour; indecorum, impropriety, fault; incivility, disrespect; offence, crime.*

*A-rikināta, as, ā, am, badly trained, badly brought up, ill-mannered, misbehaving, acting ill or improperly, wicked, vile; (ā), f. an immodest, unchaste, or disloyal woman.*

**अविनश्य** *a-rikināśvara, as, ī, am, or a-rikināśya, as, ā, am, indestructible.*

*A-rikināśyat, an, anti, at, not perishing.*

*A-rikināśa, as, m. non-destruction, preservation.*

*A-rikināśin, ī, inī, ī, indestructible.*

**अविनाभाव** *a-rikinābhāva, as, m. inherent and essential character.*

**अविनिगम** *a-rikinigama, as, m. an illogical conclusion.*

**अविनिर्मोक** *a-rikinirmoka, as, ā, am, without an exception.*

**अविनिवर्तिन्** *a-rikinivartin, ī, inī, ī, not turning back, holding on, advancing.*

**अविन्ध्य** *avindhya, as, m., N. of a minister of Rāvaṇa; (ā), f., N. of a river.*

**अविपक्व** *a-rikivakva, as, ā, am (rt. paś), not ripe, immature, undigested. - Avipakva-buddhi, is, is, ī, inexperienced.*

*A-rikivāka, as, m. indigestion; immaturity; not suffering the consequence of actions in a former life; (as, ā, am), suffering from indigestion.*

**अविपक्ष** *a-rikivaksha, as, ā, am, having no adversary, unopposed.*

**अविपद्** *a-rikivad, t, f. (rt. pad), prosperity, ease.*

*A-rikivanna, as, ā, am, uninjured, unhurt; not soiled or contaminated, pure, clean.*

**अविपश्यत्** *a-rikivapśit, t, t, t, unwise, ignorant.*

**अविपुल** *a-rikivipula, as, ā, am, small, insignificant, slender.*

अविप्र a-vipra, as, ā, am, Ved. not spiritually excited, not inspired; not a worshipper, not a praiser.

अविप्रकृष्ट a-viprakriṣṭa, as, ā, am, not remote, near.

अविप्रिय avi-priya. See under avi.

अविप्लुत a-vipluta, as, ā, am, undeviating, steadily observing; unviolated, observed without deviation.

अविफल a-viphala, as, ā, am, fruitful, productive.

अविफुल्ल a-viphulla, as, ā, am, unblown.

अविभक्त a-vibhakta, as, ā, am (rt. bhaj), undivided, unpartitioned; unseparated, joint, not sharing (applied to co-heirs who have not divided their inheritance).

A-vibhāga, as, ā, am, unpartitioned, unportioned; (as), m. undivided inheritance.

A-vibhāgin, ī, inī, ī, one who does not share; not sharing, not dividing.

A-vibhāya, as, ā, am, not to be divided, not to be partitioned. — Avibhāya-tā, f. or avibhāya-tva, am, n. indivisibility, unfitnes for partition.

अविभावना a-vibhāvanā, f. or a-vibhāvana, am, n. (rt. bhū), non-perception, non-discrimination, imperceptibility, disappearance.

A-vibhāvanīya, as, ā, am, imperceptible, undistinguishable.

A-vibhāvita, as, ā, am, unperceived, unobserved. A-vibhāva, as, ā, am, undistinguishable, imperceptible.

अविधान्त a-vibhānta, as, ā, am, uninterrupted.

अविमत्त a-vimatta, as, m., N. of a man (?).

अविमल a-vimala, as, ā, am, not clear, foul, turbid.

अविमुक्त a-vimukta, as, ā, am (rt. muc), unloosed, not quitted; (as), m., N. of a Tirtha near Benares. — Avimuktāpīḍa (ṭa-āp), as, m., N. of a king. — Avimuktesvara (ṭa-iś), as, m. a celebrated Śiva-linga at Benares.

A-vimokya, as, ā, am, Ved. not to be loosened.

अवियुक्त a-viyukta, as, ā, am (rt. yuj), undivided, conjoined; not separated or absent.

A-viyoga, as, m. conjunction, association; the not being parted or absent, presence. — Aviyoga-īritiyā, f., N. of a certain festival or holiday. — Aviyogai-īritiyā-vrata, N. of the sixteenth Adhyāya of the Bhaviṣyottara-Purāṇa.

अविरक्त a-virakta, as, ā, am, not indifferent or estranged; attached to, interested in.

अविरण a-viraṇa, as, m., Ved. continuation.

अविरत a-virata, as, ā, am (rt. ram), not desisting from (with abl.); uninterrupted, continual, eternal; abandoned; (am), ind. eternally, continually. A-virati, īs, f. incontinence, intemperance.

A-virāma, as, ā, am, uninterrupted, continuous; (as), m. uninterrupted succession, continuance; (am), ind. uninterruptedly.

अविरल a-virala, as, ā, am, contiguous, close; coarse, gross, substantial; uninterrupted; (am), ind. contiguously, closely. — Avirula-dhārāsāra, as, m. incessant down-pour of heavy rain.

अविरहित a-virahita, as, ā, am, not separated from, abounding in.

अविराधयत a-virādhayat, an, anti, at, Ved. not withdrawing one's self, not avoiding; not desisting.

अविरुद्ध a-viruddha, as, ā, am (rt. rudh), unobstructed, unimpeded; allowed, permitted, proper; compatible, consistent with.

A-virodha, as, m. absence of impediment; assent, concurrence, non-opposition; consistency, compatibility.

A-virodhita, as, ā, am, unimpeded, unobstructed.

अविरचना a-virecana, am, n. anything which conspicates or stops the passage of the food.

A-virecya, as, ā, am, not to be purged.

अविलक्षित a-vilakṣhita, as, ā, am, concealed, veiled.

अविलङ्घन a-vilanghana, am, n. non-transgression, not exceeding, not trespassing.

A-vilanghaniya, as, ā, am, not to be exceeded or transgressed; prescribed, fixed.

अविलम्ब a-vilamba or a-vilambana, as, ā, am, not delaying, prompt, quick, expeditious; (bas), m. non-delay. — A-vilambam or a-vilambena, ind. without delay, quickly.

A-vilambita, as, ā, am, not delaying, not slow, quick, expeditious; (am), ind. going quickly, a swift pace.

अविला avilā, f. an ewe. See under avi.

अविलास a-vilāsa, as, ā, am, free from caprice, faithful, constant.

अविलिख a-vilikha, as, m. unable to write or paint, writing or painting badly; different from one who writes or paints; one who is not a writer or painter.

अविलुप्त a-vilupta, as, ā, am, uninterrupted.

अविवक्षित a-vivakṣhita, as, ā, am (rt. vac), not intended to be said, unasserted, undeclared.

A-vivākya, as, ā, am, not admitting censure or correction; N. of the tenth day of a certain Soma sacrifice.

अविवाद a-vivāda, as, m. non-disagreement, concurrence, consent.

A-vivādīn, ī, inī, ī, uncontentious, quiet, peaceable.

अविवाहित a-vivāhita, as, ā, am (rt. vah), unmarried.

A-vivāhin, ī, inī, ī, not marrying, single; not relating to marriage; interdicted as to marriage.

अविविक्त a-vivikta, as, ā, am (rt. vic), undiscriminated, uninvestigated; indiscriminate, confounded; common, public. — A-vivikta-drīś, k, k, k, viewing all as one with God.

A-viveka, as, ā, am, without judgment or discrimination; (as), m. absence of discrimination or judgment, ignorance. — Aviveka-kṛita, as, ā, am, done thoughtlessly. — Aviveka-tā, f. or aviveka-tva, am, n. want of judgment, inconsiderateness, imprudence.

A-vivekin, ī, inī, ī, or a-vivecaka, as, ikā, am, undiscriminating, ignorant, having no judgment, superficial, short-sighted.

A-vivecānā, f. want of judgment or discrimination.

अविचेन a-vivena, as, ā, am, Ved. not disaffected; (am), ind., Ved. not disaffectedly, favourably.

अविशङ्क a-viśanka, as, ā, am (rt. śank), having no fears or doubts, fearless; (ā), f. unapprehensiveness, confidence, certainty. — A-viśankena, ind. undoubtingly, without hesitation.

A-viśankita, as, ā, am, unapprehensive, confiding, trusting.

अविशस्तृ a-viśastri, tā, m., Ved. an unskillful cutter up or killer (of animals at a sacrifice).

अविशुद्ध a-viśuddha, as, ā, am, pure, clear, free from fault or defect; valid, perfect, unimpeached.

अविशेष a-viśeṣa, as, ā, am, uniform, alike, without any difference; (am), n. equality, uniformity. — A-viśeṣa-jña, as, ā, am, not perceiving the difference in things, undiscriminating.

अविश्रान्त a-viśrānta, as, ā, am, unwearied.

अविश्रमिन्व a-viśvam-inva, as, ā, am, Ved. not all-embracing, not pervading everything.

अविश्रविन्न a-viśva-vinna, as, ā, am, Ved. not perceived everywhere.

अविश्र्वास a-viśvāsa, as, ā, am (rt. śvas), not causing confidence, mistrusted; (as), m. mistrust, suspicion; (ā), f. a cow calving after long intervals.

A-viśvasta, as, ā, am, not trusted, suspected, doubted.

A-viśvāstin, ī, inī, ī, mistrustful, unbelieving.

अविष a-viṣa, as, ā, am, not poisonous, anti-venomous, antidote; (as), m. the ocean; sky; (ā), f., N. of the plant Curcuma Zedoaria; (ī), f. a river; the earth; heaven.

अविषक्त a-viṣakta, as, ā, am, unimpeded, unrestrained, unchecked.

अविषय a-viṣaya, as, ā, am, unperceived, invisible; insensible; disregarding objects of sense; (as), m. disappearance; absence; disregard of objects of sense. — A-viṣhayī-karṇa, am, n. the not making anything an object.

अविषाद a-viṣāda, as, ā, am, not dejected, unwearied, persevering; (as), m. cheerfulness.

अविष्ट a-viṣṭha, as, ā, am (superl. of rt. av), Ved. gladly accepting; very attentive.

अविष्ठा a-viṣṭhā, f. (fr. avi), Ved. wish, desire, ardour; wish to go. Aviṣhyu, us, us, u, Ved. assailing; desirous, vehement, violent; wishing to eat; wishing to protect.

अविस् avis, is, m. an extender, enlarger(?).

अविस्वादिन् a-viṣavādin, ī, inī, ī, not contradictory.

अविस्वर्गिन् a-viṣargin, ī, inī, ī, not quitting, retaining, adhering to; (ī), m. an unintermittent fever.

अविषोढ avi-ṣoḍha. See under avi.

अविस्तर a-viṣtara, as, ā, am (rt. strī), of small extent or circuit.

A-viṣtāra, as, m. absence of amplification.

A-viṣṭrṇa, as, ā, am, not extended, not amplified, contracted.

A-viṣṭrita, as, ā, am, compact, compressed, close.

अविस्पष्ट a-viṣpashṭa, as, ā, am, not clear or plain, indistinct, obscure; (am), n. indistinct speech.

अविस्मरण a-viṣmaraṇa, am, n. or a-viṣmṛiti, īs, f. not forgetting, remembering, recollection.

अविहत a-vihata, as, ā, am, unobstructed, unimpeded. — Avihata-gati, īs, īs, ī, one whose course is unobstructed.

अविहयत क्रतु a-viharyata-kratu, us, us, u, Ved. whose will cannot be averted; (Sāy.) doer of acts undesired (by his foes).

अविहित a-vihita, as, ā, am, undone, uneffected; unprescribed, not directed or ruled.

अविहृत a-vihruta, as, ā, am (rt. hvri), Ved. unben, unbroken; not curved.

A-viharat, an, anti, at, Ved. not slipping, not falling; undeviating.

अविहल a-vihvala, as, ā, am, unagitated, composed, calm.

अवी 1. avī, wrong reading for ambya, q. v.

अवी 2. a-vī, īs, f. (fr. rt. vī with a), a woman in her courses.

अवीक्षण a-vikṣaṇa, am, n. (rt. īkṣh), not looking at, not regarding.

*A-vikshita*, as, ā, am, unseen, unbeheld.

**अवीचि** *a-vīcī*, is, is, i, waveless; (is), m. a particular hell. — *A-vīcī-maya*, as, m. a hell, the place of punishment for liars.

**अवीज** *a-vīja*, as, ā, am, seedless, impotent; (am), n. bad seed, bad grain; absence of seed.

**अवीजा** *a-vījaka*, as, ā, am, seedless; unson.

**अवीर** *a-vīra*, as, ā, am, unmanly, effeminate, weak; helpless; having no sons; destitute of men; (ā), f. a woman who has neither husband nor son. — *Avīra-tā*, f., Ved. want of sons. — *A-vīra-han*, ā, ghnī, a, Ved. not killing men, not pernicious to men.

**अवीर्या** *a-vīrya*, as, ā, am, Ved. weak, ineffective.

**अवृक** *a-vṛika*, as, ā, am, Ved. not hurting, inoffensive, true; unendangered, safe; free from one who obscures; (am), n. safety, peace; quiet.

**अवृक्ष** *a-vṛiksha* or *a-vṛikshaka*, as, ā, am, treeless; destitute of trees.

**अवृजिन** *a-vṛjina*, as, ā, am, Ved. not intriguing, straightforward, sincere, not deserting (friends), an epithet of the Ādityas.

**अवृत्** *a-vṛita*, as, ā, am, Ved. unchecked, unimpeded; unsubdued; unselected; uncovered, unprotected.

**अवृत्ति** *a-vṛitti*, is, f. inadequate support, absence of subsistence or allowance; want; (is, is, i), not existing, not present. — *Avṛitti-tva*, am, n. non-existence.

**अवृथा** *a-vṛithā*, ind. not in vain, successfully, profitably. — *Avṛthārtha* ('*thā-ar*'), as, ā, am, successful, gaining one's object.

**अवृद्धि** *a-vṛiddhika*, as, ī, am (rt. *vṛidh*), not augmentative; not bearing interest.

**अवृल्ला** *a-vṛilka*, as, ā, am, Ved. not promoting, not honouring.

**अवृष्टि** *a-vṛishṭi*, is, f. want of rain, drought; famine.

**अवृह** *a-vṛiha* or *a-bṛiha*, ās, m. pl. (rt. *vṛih*), a class of Buddhist divinities.

**अवृहता** *a-vṛihata*, as, ā, am, few, not much or large.

**अवे** *ave* (*ava-i*), cl. 2. P. *avāiti*, -*tum*, to go away, to move away; to go to (with acc.); to come down upon, rush upon; to look upon, consider; perceive, conceive, understand, learn, know: Intens. or Pass. *aveyate*, to beg pardon for, conciliate.

**Aveta**, as, ā, am, elapsed, past; one who has gained, obtained, attained; joined with.

**अवेक्ष** *aveksh* (*ava-iksh*), cl. 1. A. *avekshate*, -*shitum*, to look towards, look at, consider; to perceive, observe, experience; to have in view, aim at; to have regard to, respect; to expect, hope for: Caus. *avekshayati*, -*yitum*, to cause to look at.

**Avekshana**, am, n. looking towards or at; the act of considering, attention, observation.

**Avekshaniya**, as, ā, am, to be looked at, to be respected.

**Avekshamāna**, as, ā, am, looking at, inspecting, examining.

**Avekshā**, f. seeing, looking at; observation, care, regard, attention to (with loc.); agreement, engagement.

**Avekshita**, as, ā, am, looked at, perceived, regarded.

**Avekshin**, ī, inī, i, observing, seeing, looking at.

1. **avekshya**, as, ā, am, to be regarded, to be respected.

2. **avekshya**, ind. having beheld, having regarded.

**अवेणि** *a-veṇi*, is, is, i, not braided, having no braid of hair; not commingled (as the waters of rivers).

**अवेद्यान** *a-vedayāna*, as, ā, am (rt. 1. *vid*), not knowing, not ascertaining.

**A-veda-vid**, t, m. a Brāhman who has not studied the Vedas.

**A-veda-vihita**, as, ā, am, not enjoined in the Vedas, unscriptural.

1. **a-vedya**, as, ā, am, not to be known; unascertainable, secret.

**अवेद्य** 2. *a-vedya*, as, ā, am (rt. 2. *vid*), not to be married; (as), m. a calf.

**अवेनत्** *a-venat*, an, anti, at, Ved. unconscious, not perceiving.

**अवेन्व** *avenv* (*ava-ino*), cl. 1. P., Ved. *avenvati*, -*ritum*, to send away.

**अवेल्** *avela* (*ava-iṭā?*), as, m. denial or concealment of knowledge; (ā), f. chewed betel.

**अवेष्टि** *aveshti*, is, f. (fr. rt. *yaj* with *ava*), Ved. appeasing or expiation by sacrifices.

**अवेदिक** *a-voidika*, as, ī, am, not Vedic, not belonging to the Veda.

**अवेध** *a-voidha*, as, ī, am, irregular, heterodox, contrary or not conformable to rule.

**अवेधय** *a-voidhaya*, as, ā, am, free from widowhood.

**अवेरह्य** *a-vairahatya*, am, n., Ved. the non-destruction of men, security from slaughter.

**अवोक्ष्य** *avokshya*, am, n. (fr. rt. *uksh* with *ava*), Ved. besprinkling, bedewing.

**अवोद** *avoda*, as, m. (fr. rt. *ud* with *ava*), dripping down, sprinkling, moistening; (as, ā, am), wet, moist.

**अवोदेव** *avo-deva*, as, ā, am (fr. 2. *avas*, q. v.), Ved. bringing down the gods.

**अवोह** *avoh* (*ava-ūh*), cl. 1. P. A. *avohati*, -*te*, -*hitum*, to push down.

**अव्द** *avda*, as, m. (= *abda*), a cloud; a year.

**अव्य** *avya*, as, ā, am (fr. *avi*), Ved. coming from or belonging to sheep.

**अव्यक्त** *a-vyakta*, as, ā, am (rt. *añj*), unapparent, indistinct, not manifest, not to be discerned, invisible, imperceptible, unperceived, undetermined; (in algebra) unknown as quantity or number; (as), m. a fool; primary matter which has not yet entered into real existence; N. of Vishnu; of Śiva; of Kāma or Kāndarpa; (am), n. the supreme being or universal spirit; (in Sāṅkhya phil.) 'the undiscrete', the primary germ of nature, the primordial element or productive principle whence all the phenomena of the material world are developed; the soul; nature, temperament; (am), ind. imperceptibly, indistinctly, secretly. — *Aryakta-kriyā*, f. algebraic calculation; any act of an indistinct character or aim. — *Aryakta-gati*, is, is, i, going imperceptibly. — *Aryakta-pada*, as, ā, am, inarticulate. — *Aryakta-mūrti*, is, is, i, whose form is incomprehensible. — *Aryakta-rāga*, as, m. dark-red, the colour of the dawn. — *Aryakta-rāsi*, is, f. an unknown number or indistinct quantity (in algebra). — *Aryakta-lukshana* or *avyakta-vyakta*, as, m. epithet of Śiva, whose qualities are not perceptible. — *Aryakta-vartman*, ā, ā, a, or *aryakta-mārga*, as, ā, am, mysterious in his ways. — *Aryakta-vāc*, k, k, k, speaking indistinctly. — *Aryakta-sāmya*, am, n. equation of unknown quantities. — *Aryaktādi* ('*tā-ādi*'), is, is, i, whose beginning is inscrutable. — *Aryaktānukaraṇa* ('*tā-an*'), am, n. the imitating of unarticulated or unmeaning sound.

**Aryajijana**, as, ā, am, indistinct; plain, not figurative; (as), m. an animal without horns, though of an age to have them.

**अव्यग्र** *a-vyagra*, as, ā, am, steady, cool, deliberate; indifferent, undisturbed; attentive.

**अव्यङ्ग** *a-vyanga*, as, ā, am, not mutilated, sound, perfect; not figurative, plain; (ā), f., N. of the plant *Carpogon Pruriens* Roxb. [cf. *Zend avyānhanem*]. — *Avyāngāga* ('*ga-anga*'), as, ī, am, well made, symmetrical, perfect, entire.

**अव्यचस्** *a-vyacas*, ās, ās, us, Ved. not spacious.

**अव्यरुडा** *avyarudā*, f. (for *adhy-āṇḍā?*), N. of the plant *Carpogon Pruriens* Roxb.

**अव्यति** *avyati*, is, f. (fr. rt. *av*), Ved. the act of satiating, satisfaction; desire.

**अव्यतिकरी** *avyatikrīna*, as, ā, am, unmixed, unblended, distinct, specific, separate.

**अव्यथ** *a-vyatha*, as, ā, am (rt. *vyath*), free from pain; not inflicting pain, merciful; (as), m. a snake; (ā), f., N. of the plant *Terminalia Citrina* Roxb., and of the plant *Hibiscus Mutabilis* L.; Ved. firmness, steadiness, absence of tremor.

**A-vyathamāna**, as, ā, am, Ved. not moving unsteadily, not trembling.

**A-vyathi**, is, is, i, Ved. not tremulous, not tottering; not unsteady, stepping firmly and safely, sure-footed, undaunted; epithet of the horses of the Āsvins; (is), f. a firm step, sure-footedness; undauntedness. — *A-vyathi-dhī*, is, f. the earth; night.

**A-vyathin**, ī, inī, i, free from pain, not inflicting pain.

**A-vyathisha**, as, m. the ocean; the sun; (ī), f. the earth; midnight.

**A-vyathya**, as, ā, am, free from pain, not giving pain, not paining.

**अव्यनत्** *a-vyanat*, an, atī, at (rt. *an*), Ved. not breathing, lifeless.

**अव्यपदेश्य** *a-vyapadeśya*, as, ā, am, not to be defined.

**अव्यभिचार** *a-vyabhicāra*, as, m. steadiness, consistency, constancy.

**A-vyabhicārin**, ī, inī, i, not going astray, constant; virtuous, moral; steady, steadfast, permanent, faithful.

**अव्यय** 1. *avyaya*, as, ī, am (fr. *avi*, q. v.), Ved. coming from sheep, made of sheep's skin.

**अव्यय** 2. *a-vyaya*, as, ā, am (rt. i with *a* and *vi*), not liable to change, imperishable, undecaying, immutable, eternal; unexpended, unwasted; economical, parsimonious; (as), m. a N. of Vishnu or of Śiva; N. of a son of Manu Raivata; (as, am), m. n. an indeclinable word, a particle; (am), n. (in the Vedānta) a member or corporeal part of an organized body. — *Aryaya-tva*, am, n. imperishableness. — *Aryaya-raga*, as, m. the class of indeclinables. — *Aryayatman* ('*ya-āt*'), ā, ā, a, imperishable, eternal; (ā), m. soul, spirit.

**Aryayi-bhāva**, as, m. unchangeable state, imperishableness; an indeclinable compound.

**अव्यय** *a-vyartha*, as, ā, am, not useless, profitable, fruitful; effectual, efficacious.

**अव्यलीक** *a-vyalika*, as, ā, am, not false, true, veracious, not disagreeable.

**अव्यवधान** *a-vyavadhāna*, as, ā, am (rt. *dhā*), close, contiguous, immediate; not screened, not concealed, open, careless. — *Avyavadhāna-tā*, f. or *avyavadhāna-tva*, am, n. contiguity, carelessness.

**A-vyavahita**, as, ā, am, adjoining, contiguous.

**अव्यवसाय** *a-vyavasāya*, as, m. (rt. *so*), negligence, inactivity. — *Aryavasāya-rat*, ān, atī, at, negligent, inactive, remiss.

**A-vyavasāyin**, ī, inī, i, negligent, inactive, remiss.

**अव्यवस्था** *a-vyavasthā*, f. (rt. *sthā*), irre-

gularity, deviation from established rule; incorrect legal opinion.

*A-vyavasthita, as, ā, am*, not conformable to law or practice; unacquainted with the law or custom; ill-regulated; displaced, disordered, not in due order, unmethodical.

*अव्यवहारीय a-vyavahārya, as, ā, am* (rt. *hri*), unactionable, not to be discussed in law.

*A-vyavahārita, as, ā, am*, not determined or investigated by law; not spoken.

*अव्यवयय a-vyavāyā, as, m.* absence of interval, non-separation.

*अव्यसन a-vyasana, as, ā, am*, or *a-vyasanin, ī, inī, ī*, free from evil practices, not vicious, moral, correct, steady.

*अव्यस्त a-vyasta, as, ā, am*, undecomposed, simple; not separated, undispersed, collected.

*अव्याकुल a-vyākula, as, ā, am*, not disturbed, composed, calm, firm.

*अव्याकृत a-vyākṛita, as, ā, am*, undecomposed, simple; (*am*), n. elementary substance from which all things were created, considered as one with the substance of Brahma.

*अव्याख्या a-vyākhyā, f.* (rt. *khyā*), want of clearness of explanation, obscurity.

*A-vyākhyāta, as, ā, am*, unexplained, obscure.

*A-vyākhyāna, am, n.* non-explanation, absence of explicitness.

*A-vyākhyeya, as, ā, am*, inexplicable, unintelligible; not requiring to be explained, easy.

*अव्याज a-vyāja, as, m.* absence of fraud, simplicity, honesty.

*अव्यापक a-vyāpaka, as, ā, am* (rt. *āp*), not spread over or pervading the whole, not an invariable concomitant, special, individual, peculiar. — *Aryāpaka-tā, f.* or *avyāpaka-tva, am, n.* non-comprehensiveness or generalization, speciality, individuality.

*A-vyāpin, ī, inī, ī*, not pervading, not comprehensive, not invariably concomitant, special, individual; partial, limited. — *Aryāpi-tā, f.* or *avyāpi-tva, am, n.* non-generalization, speciality.

*A-vyāpta, as, ā, am*, not pervaded with, peculiar, individual, limited.

*A-vyāpti, is, f.* inadequate pervasion or extent (of a definition); e. g. 'man is a cooking animal,' which does not extend to savages who eat raw food.

*A-vyāpya, as, ā, am*, not to be pervaded generally, not extending to the whole circumstances, peculiar; (*a*), ind. not pervading. — *A-vyāpya-vṛttī, is, is, ī*, (in logic) a category of limited application, partial inheritance, with reference to place and time, as pain, pleasure, love, hatred, virtue, vice, &c.

*अव्यापन्न a-vyāpanna, as, ā, am*, not dead, not quite extinct, just alive.

*अव्यापार a-vyāpāra, as, m.* vacation from work, state of being unemployed; a business not practised or understood, not one's own business.

*अव्यायाम a-vyāyāma, as, m.* (rt. *yam*), non-exertion, absence of lassitude or of fatigue from exertion.

*A-vyāyāta, as, ā, am*, not occupied, not detached, holding firm (?).

*अव्यावर्तन a-vyāvartana, am, n.* not returning, not coming back, not circulating.

*अव्याहत a-vyāhata, as, ā, am*, unresisted, unimpeded; not disappointed.

*अव्याहारिन् a-vyāhārin, ī, inī, ī*, not uttering (?).

*अव्याहित a-vyāhita, as, ā, am*, undisputed.

*अव्युच्छिन्न a-vy-ucchinna, as, ā, am*, not interrupted.

*अव्युत्पन्न a-vyutpanna, as, ā, am*, not accomplished, not proficient, inexperienced.

*अव्युष्ट a-vyushta, as, ā, am*, Ved. not yet shining (as the dawn).

*अव्युद्धि a-vyuddhi, is, f.*, Ved. not failing.

*अव्येष्यत् a-vyeshyat, an, atī or antī, at* (rt. *ī*), Ved. not disappearing, not vanishing.

*अव्रण a-vraṇa, as, ā, am*, without rents or scars, without splinters; unhurt, unscarred, sound; *avraṇaṃ śukram*, a peculiar disease of the eyes.

*अव्रत a-vrata or a-vratika, as, ā, am*, lawless, disobedient, wicked; not observing religious rites or obligations, uninitiated.

*Avratya, am, n.*, Ved. offence against the rule of an ascetic, violation of a religious obligation.

*A-vratya, as, m.*, Ved. one who is not a Vratya.

*अव्रजिन् a-vrajin, ī, inī, ī*, not wandering or travelling as a mendicant (?).

**अश** 1. *aś, cl. 5. P. A.* (in classical Sanskrit A. only), *āsnōti, -nute, āśa, ānaśa, ānaśe, aśishyate or akshyate, āśishṭa and āśhṭa, aśitum*, to reach, come to, arrive at; to get, gain, obtain; to become master of, to master, to be able; to pervade, penetrate, pierce through, fill; to heap, accumulate: Caus. *āśayati, āśīsat*: Desid. *aśīśishate*: Intens. *aśāśyate*.

*Aśan, ā, m.*, Ved. a missile-stone, or stone for slinging, stone, rock; a cloud.

1. *aśana, as, ā, am*, reaching, reaching across.

*Aśani, is, m. f.* a missile, especially the thunderbolt and flash of lightning; the tip of a missile; N. of a warrior-tribe. — *Aśani-prabha, as, m.*, N. of a Rākshasa. — *Aśani-mat, ān, atī, at*, Ved. throwing the thunderbolt, endowed with it.

1. *aśitra, as, m.* a thief.

*Aśin, ī, inī, ī*, reaching far, enduring; Vedic superlative *aśitama* and *aśishṭha*.

**अश** 2. *aś, cl. 9. P. aśnāti, āśa, aśishyati, āśit, aśitum*, to eat, consume; to taste, enjoy: Caus. *āśayati, -yitum*, to cause to eat, to give to eat, to feed: Desid. *aśīśishati*, to wish to eat: Intens. *aśāśyate*.

2. *aśana, am, n.* eating, feeding; food (often at the end of compounds, e. g. *mūla-phalāśana, as, ā, am*, having roots and fruit for food). — *Aśana-kṛit, t, t, ī*, Ved. preparing food. — *Aśana-pati, is, m.*, Ved. lord of food. — *Aśana-vat, ān, atī, at*, Ved. possessed of food.

*Aśanāya, nom. P. -yati, -yitum*, to desire food, to be hungry.

*Aśanāya, f.* hunger.

*Aśanāyita or aśanāyuka, as, ā, am*, Ved. hungry.

*Aśita, as, ā, am*, eaten, satisfied. — *Aśitan-gavīna* or *aśitan-gavīna, as, ā, am*, formerly grazed by cattle.

*Aśitavya, as, ā, am*, to be eaten.

*Aśitri, tā, m.* eating, an eater.

2. *aśitra, am, n.* an oblation of rice, &c.

*Aśita, as, ā, am*, fed, satiated, satiate; given to eat; (*am*), n. food.

**अशकुन् a-śakuna, am, n. an inauspicious omen.**

**अशकुम्भी aśa-kumbhī, f., N. of the aquatic plant *Pistia Stratiotes* Lin.**

**अशक्त a-śakta, as, ā, am** (rt. *śak*), unable, incompetent. — *Aśakta-tā, f.* or *aśakta-tva, am, n.* weakness, inability.

*A-śakti, is, f.* inability, incapability, weakness, impotence.

*A-śakya, as, ā, am*, impossible, impracticable; not to be done. — *Aśakyārtha* (*ya-ar°*), *as, ā, am*, unavailing.

**अशग aśaga, as, m., N. of the author of the *Sāntipurāna*.**

**अशङ्क a-śanka, as, ā, am** (rt. *śank*), fearless, undaunted; secure, certain.

*A-śankita, as, ā, am*, certain, undoubted; fearless.

**अशठ a-śaṭha, as, ā, am**, virtuous, sincere.

**अशत्रु a-śatru, us, us, u**, Ved. one who has no adversary; one whom no enemy defies; without opposition from enemies; (*us*), m. the moon; (*u*), n. condition of having no enemy.

**अशन 3. aśana, as, m.** = *asana*, N. of the tree *Terminalia Tomentosa* W. and A. — *Aśana-parṇī* or *asana-parṇī, f.*, N. of a plant.

**अशन, अशनि**. See under 1. *aś*, 2. *aś*.

**अशपत् a-śapat, an, antī, at**, Ved. not cursing, not imprecating.

**अशम a-śam, ind.** (rt. *śam*), Ved. non-welfare, harm, mischief.

*A-śama, as, m.* disquietude, uneasiness.

*A-śanta, as, ā, am*, unappeased, indomitable, violent, wild; restless, anxious, unresigned; unconsecrated, not sacred, irreligious, profane. — *Aśāntatā, f.* want of tranquillity, passionateness.

*A-śanti, is, f.* restlessness, anxiety. — *Aśānti-kara, as, ī, am*, causing anxiety.

*A-śāmya, as, ā, am*, unappeasable.

**अशरण a-śaraṇa, as, ā, am**, destitute of refuge, defenceless.

**अशरीर a-śarīra, as, ā, am**, bodiless, incorporeal; (*as*), m. a N. of Kāma, the god of love.

*A-śarīrin, ī, inī, ī*, incorporeal.

**अशर्मन् a-śarman, a, n.** unhappiness, pain, affliction; (*ā, ā, a*), unhappy, afflicted.

**अशस a-śas, as, as, as** (rt. *śas* for *saṅs*), Ved. not blessing, not wishing well, not praising, cursing, hating.

*A-śasta, as, ā, am*, Ved. inexpressible, ineffable, not esteemed, hated, ill-starred. — *Aśasta-vāra, as, ā, am*, Ved. having indescribable treasures; (*Sāy.*) who is not asked for wealth, i. e. who grants it of his own accord.

*A-śasti, is, f.*, Ved. not wishing well, imprecation, evil design, curse; a curser, hater. — *Aśasti-han, ā, ghnī, u*, Ved. averting imprecations or curses.

**अशस्त्र a-śastra, as, ā, am** (rt. *śas*, to hurt), weaponless, unarmed.

**अशाखा a-śakhā, f., N. of a grass.**

**अशारीरिक् a-śārīrika, as, ī, am**, not relating to or endowed with body, incorporeal.

**अशाश्वत् a-śāśvata, as, ī, am**, perishable, transient, temporary.

**अशासन a-śāsana, am, n.** (rt. *śās*), want of government, anarchy, disorder.

*A-śāsaniya* or *a-śāśya, as, ā, am*, unmanageable.

*A-śāśta, as, ā, am*, unmanageable, undisciplined.

*A-śāstra, as, ā, am*, unscriptural, not conformable to sacred authority, heterodox. — *A-śāstra-vihita* or *a-śāstra-siddha, as, ā, am*, not enjoined by the Śāstras.

*A-śāstriya, as, ā, am*, unscriptural, heterodox, illegal, immoral, irreligious.

**अशिक्षित a-śikshita, as, ā, am**, untaught.

**अशित aśita, aśitavya, &c.** See under 2. *aś*.

**अशित aśitra**. See under 1. *aś*, 2. *aś*.

**अशितिल a-śithila, as, ā, am**, not loose, firm, tight, hard.

**अशिन aśin**. See under 1. *aś*.

**अशिपद् a-śipada, as, ā, am**, Ved. not causing the sickness called śipada.

**अशिमिद a-śimida, as, ā, am**, Ved. not destructive like a Śimida.

**अशिमिविद्विष्** *asimi-vidvish*, *t*, *t*, *t*, Ved. epithet of the seven Parjanya or rain-clouds (perhaps the true reading may be *Simi-vidvish*, 'hater of the Simis').

**अशिर** *asira*, *as*, *m*. (fr. rt. 2. *as*), fire; a N. of the sun, 'consumer or devourer'; N. of a Rākshasa or goblin; (*ā*), *f*., N. of the wife of this Rākshasa; (*am*), *n*. a diamond.

**अशिरस** *a-siras*, *ās*, *ās*, *as*, or *a-siraska*, *as*, *ā*, *am*, headless [cf. *ākāpṇos*]. — *A-siraḥ-snāna*, *am*, *n*. bathing the whole body except the head.

**अशिव** *a-siva*, *as*, *ā*, *am*, unfriendly, unkind, envious; pernicious, dangerous; causing or threatening mischief; unlucky, unfortunate; (*as*), *m*., N. of a certain divine being; (*i*), *f*. a female demon or goblin; (*am*), *n*. ill-luck, evil fortune, mischief.

**अशिशिर** *a-śishira*, *as*, *ā*, *am*, not cold, warm. — *Aśishira-tā*, *f*. heat, warmth.

**अशिशु** *aśishu*, *us*, *us*, *u* (fr. rt. 2. *as*), in Desid.), hungry.

**अशिशु** *a-śisu*, *us*, *vī*, *u*, childless, without young ones. — *Aśisvī* or *aśisvīkā*, *f*. a childless woman.

**अशिशु** *a-śishu*, *as*, *ā*, *am* (rt. *sās*), untrained, badly trained, ill-regulated, ill-behaved, rude, barbarous, profligate. — *Aśishu-tā*, *f*. or *aśishu-tva*, *am*, *n*. rudeness. — *Aśishūcāra* (°*tā-āc*), *as*, *m*. bad behaviour, rudeness, profligacy.

*A-śishya*, *as*, *ā*, *am*, not to be taught, not to be informed.

**अशिशु** *aśishu*, *as*, *ā*, *am* (superl. of *aśin*, see I. *as*), Ved. reaching very far.

**अशीत** 1. *aśita*, *as*, *i*, *am*, the eightieth. *Aśiti*, *is*, *f*. eighty. — *Aśiti-bhāga*, *as*, *m*. the eightieth part, one part out of eighty.

*Aśitka*, *as*, *ā*, *am*, an octogenarian, one eighty years of age.

**अशीत** 2. *a-śita*, *as*, *ā*, *am*, not cold, warm, hot. — *Aśita-kara*, *as*, or *aśita-ruć*, *k*, *m*. the sun, 'having hot rays.'

*A-śitala*, *as*, *ā*, *am*, hot.

**अशीर्य** *a-śirya*, *as*, *ā*, *am*, undecayed, unimpaired.

**अशीर्य** *a-śirshan*, *ā*, *ā*, *a*, Ved. or *a-śirshika*, *as*, *ā*, *am*, headless.

**अशील** *a-śila*, *as*, *ā*, *am*, ill-behaved, vulgar, offensive; indifferent; (*am*), *n*. bad manners, bad conduct, depravity.

**अशुचि** *a-śuci*, *is*, *is*, *i* (rt. 2. *śuc*), foul, impure; (*is*), *f*. impurity, disgrace, degradation. — *Aśuci-tā*, *f*. or *aśuci-tva*, *am*, *n*. impurity.

*A-śauca*, *am*, *n*. impurity, foulness; legal impurity, contamination, defilement contracted by the death of a relation, or by the commission of prohibited acts, &c. — *Aśauca-tva*, *am*, *n*. impure or abandoned nature or disposition; defilement, contamination.

**अशुद्ध** *a-śuddha*, *as*, *ā*, *am* (rt. *śudh*), impure; inaccurate; unknown, unascertained. — *Aśudha-vāsaka*, *as*, *m*. a vagrant, a suspicious character.

*A-śuddhi*, *is*, *is*, *i*, impure; (*is*), *f*. impurity.

*A-śodhana*, *am*, *n*. uncleanness; inaccuracy.

*A-śodhita*, *as*, *ā*, *am*, uncleaned, unclean; inaccurate, uncorrected, unrevived.

**अशुभ** *a-śubha*, *as*, *ā*, *am*, unlucky, inauspicious; (*am*), *n*. sin, a shameful deed, misfortune. — *Aśubhodaya* (°*bha-ud*), *as*, *m*. inauspicious omen.

**अशुभ्र** *a-śubrūshā*, *f*. inattention, neglect of service or respect.

**अशुष** *aśusha*, *as*, *ā*, *am* (fr. rt. 2. *as*), Ved. eating, consuming, voracious; (Sāy.) not causing to dry up, not extinguished (as if fr. rt. *śush*).

**अशुष्क** *a-śushka*, *as*, *ā*, *am* (rt. *śush*), not dry, moist, fresh, green.

*A-śoshapīya* or *a-śoshya*, *as*, *ā*, *am*, not to be dried up.

**अशुद्र** *a-śudra*, *as*, *m*. one who is not a Śūdra.

**अशून्य** *a-śūnya*, *as*, *ā*, *am*, not empty. — *Aśūnya-śayana*, *am*, *n*. *aśūnyaśayana-dvīṭiyā*, *f*. *aśūnyaśayana-vrata*, *am*, *n*. N. of certain ceremonies.

**अशूल** *a-śūla*, *f*. the tree Vitex Alata.

**अशृङ्ग** *a-śringa*, *as*, *ā*, *am*, having no horn or top.

**अशृण्य** *a-śrīnya*, *as*, *ā*, *am*, untameable, unbridled.

**अशृत** *a-śrita*, *as*, *ā*, *am*, not cooked, unripe.

**अश्रुयित** *a-śrithita*, *as*, *ā*, *am* (rt. *śrath*), Ved. not loosened.

**अश्वेव** *a-śeva*, *as*, *ā*, *am*, Ved. pernicious, dangerous, not causing pleasure.

**अशेष** *a-śeṣa*, *as*, *ā*, *am*, without remainder, entire, perfect, all, whole, every; infinite, endless; (*as*), *m*. non-remainder; *aśeṣam* or *aśeṣeṇa* or *aśeṣataḥ*, *ind*. entirely, wholly. — *Aśeṣa-tā*, *f*. totality. — *Aśeṣa-sāmrājya*, *as*, *m*. an epithet of Śiva. *Aśeṣhaya*, *nom*. P. *aśeṣhayati*, -*yitum*, to finish entirely.

*A-śeṣas*, *ās*, *ās*, *as*, Ved. without offspring or descendants.

**अशौक्ष** *a-śaiksha*, *as*, *m*. an Arhat (lit. 'no longer a pupil').

**अशोक** 1. *a-śoka*, *as*, *ā*, *am* (rt. 2. *śuc*), Ved. without heat.

**अशोक** 2. *a-śoka*, *as*, *ā*, *am* (rt. 1. *śuc*), without sorrow, not feeling or not causing sorrow; (*as*), *m*., N. of the tree *Jonesia Aśoka* Roxb. (it is a tree of moderate size, belonging to the leguminous class, with magnificent red flowers); N. of a minister of king Daśaratha; N. of a king in Pātāliputra; (*ā*), *f*., N. of a medicinal plant; one of the female domestic deities of the Jains; (*am*), *n*. the blossom of the *Aśoka* plant; quicksilver. — *Aśoka-taru*, *us*, *m*. or *aśoka-naga*, *as*, *m*. or *aśoka-vriksha*, *as*, *m*. an *Aśoka* tree. — *Aśoka-trivātra*, *as*, *m*., N. of a feast which lasts during three nights. — *Aśoka-datta* or *aśoka-vega*, *as*, *m*., N. of a man. — *Aśoka-pūṅṅimā*, *f*., N. of a certain holiday. — *Aśoka-mañjarī*, *f*., N. of a metre. — *Aśoka-rohīṇī*, *f*., N. of a medicinal plant. — *Aśoka-varadhana*, *as*, *m*., N. of a king. — *Aśoka-shashihā*, *f*., N. of a certain holiday. — *Aśokāri* (°*ka-ari*), *is*, *m*., N. of the plant *Naucllea Kadamba* Roxb. — *Aśokāshṭamī* (°*ka-ash*), *f*. the eighth day in the first half of the month Caitra.

*A-śoca*, *as*, *m*. absence of care or vanity; content, tranquillity, modesty.

*A-śocya*, *as*, *ā*, *am*, not to be sorrowed for.

**अशोधन** *a-śodhana*. See under *a-śuddha*.

**अशोमणीय**, **अशोष्य**. See under *a-śushka*.

**अशौच** *a-śauca*. See under *a-śuci*.

**अशौर्य** *a-śaurya*, *am*, *n*. want of heroism, cowardice.

**अश्र** 1. *aśra*, *as*, *ā*, *am* (fr. rt. 2. *as*), Ved. voracious; (*as*), *m*., N. of a demon.

*Aśnaya*, *f*., Ved. hunger.

*Aśnāta-pibatū*, *f*. invitation to eat and to drink. — *Aśnitapibatīyati*, *nom*. he invites to eat and drink.

1. *aśman*, *ā*, *m*., Ved. eating.

**अश्र** 2. *aśna*, *as*, *m*. (fr. rt. 1. *aś*), Ved. a stone; a cloud.

*Aśma*, *us*, *m*. a mountain, a rock; Ved. a cloud. *Aśmaka*, *as*, *i*, *m*. *f*., N. of several persons.

2. *aśman*, *ā*, *m*. a stone, especially one fit for slinging; flint; hard stone, rock; a cloud; thunderbolt; sky (?); N. of a Brāhman [cf. Zend *aśman*; Pers. *aemān*; Lith. *akmū*, Them. *akmen*; Slav. *kamy*, Them. *kamen*]. — *Aśma-kadalī*, *f*., N. of a plant. — *Aśma-kuṭṭa* or *aśma-kuṭṭaka*, *as*, *ā*, *am*, breaking or bruising anything with a stone, bruised or broken by stones. — *Aśma-keta*, *us*, *m*., N. of a plant. — *Aśma-gandhā*, *f*., N. of a plant. — *Aśma-garbhā*, *am*, *n*. or *aśmagarbhā-ja*, *am*, *n*. an emerald. — *Aśma-ghna*, *as*, *m*., N. of a plant. — *Aśma-śakra*, *as*, *ā*, *am*, Ved. furnished with a disk of stone. — *Aśma-ja*, *am*, *n*. red chalk; iron. — *Aśma-jatuka*, *am*, *n*. bitumen. — *Aśma-dāraya*, *as*, *m*. an axe or crow for breaking stones; (*am*), *n*. splitting stones or rocks. — *Aśma-dūlyu*, *us*, *us*, *u*, Ved. throwing rocks or thunderbolts; (Sāy.) one who has obtained a weapon, having adamant weapons.

— *Aśman-maya*, *as*, *i*, *am*, Ved. made of stone.

— *Aśman-vaṭ*, *ān*, *atī*, *at*, Ved. of stone, stony.

— *Aśma-pushpa*, *am*, *n*. benzoin (styrax). — *Aśma-bhāla*, *am*, *n*. a mortar of stone or iron. — *Aśma-bhīd*, *t*, *m*. the plant *Coleus Scutellarioides*, supposed to dissolve stone in the bladder. — *Aśma-bheda* or *aśma-bhedaka*, *as*, *m*. the same. — *Aśma-maya*, *as*, *i*, *am*, made or consisting of stone, stony. — *Aśma-yoni*, *is*, *m*. an emerald. — *Aśma-vaṭ*, *ān*, *atī*, *at*, stony, of stone. — *Aśma-varman*, *a*, *n*., Ved. a wall or shield of stone. — *Aśma-eraja*, *as*, *ā*, *am*, Ved. included in rocks. — *Aśma-sāra*, *as*, *am*, *m*. *n*. iron; sapphire. — *Aśmasāra-maya*, *as*, *i*, *am*, made or consisting of iron. — *Aśma-hanman*, *a*, *n*., Ved. a stroke of the thunderbolt. — *Aśmāśya* (°*man-ās*), *as*, *ā*, *am*, Ved. having a stone-whom or stone-source, i. e. flowing from a rock. — *Aśmottha* (°*man-ut*), *am*, *n*. asphalt, bitumen.

*Aśmara*, *as*, *ā*, *am*, stony, rocky, appertaining to stone or rock; (*i*), *f*. strangury, stone or gravel (the disease). — *Aśmarī-ghna*, *as*, *m*., N. of the tree *Crateva Roxburghii* R. Br., used as a lithontriptic. — *Aśmarī-bhedana*, *am*, *n*. a lithontriptic. — *Aśmarī-hara*, *as*, *m*., N. of the tree *Pentaptera Arjuna*, used as a lithontriptic.

*Aśmīra*, *as*, *am*, *m*. *n*. stone or gravel (the disease).

**अश्रमन्त** *aśmanta*, *am*, *n*. (fr. 2. *aśman* ?), a fire-place; a field, a plain; death; (*as*, *ā*, *am*), un- auspicious, unlucky; unbounded, unlimited; (*as*), *m*., N. of a Marut; [with this word compare Gr. *καμινος* and Lat. *camīnus*.]

*Aśmanteka*, *am*, *n*. a fire-place; a shade for a lamp; (*as*), *m*., N. of a plant, from the fibres of which a Brāhman's girdle may be made.

**अश्र** 1. *aśra*, *as*, *m*. (fr. rt. 1. *aś*, wrongly spelt *asra*), a corner [cf. *aśri*].

**अश्र** 2. *aśra*, *am*, *n*. = *aśru*, a tear, *q*. *v*. *Aśrāya*, *nom*. A. *aśrāyate*, -*yitum*, to shed tears. *Aśrin*, *i*, *iṇi*, *i*, having tears, in tears.

**अश्र** 3. *aśra*, *am*, *n*. = *asra*, blood, *q*. *v*. — *Aśra-pa*, *as*, *m*. fiend, a cannibal, 'a blood-drinker.'

**अश्रद्ध** *a-śraddha*, *as*, *ā*, *am* (rt. *dhā* with *śrad*), not trusting in (with loc. *c*.); unbelieving; (*ā*), *f*. want of trust, unbelief.

*A-śraddadhāna*, *as*, *ā*, *am*, unbelieving, incredulous, having no faith.

*A-śraddheya*, *as*, *ā*, *am*, not to be believed, incredible.

*A-śrāddha*, *as*, *ā*, *am*, not performing funeral rites, not entitled to them, not belonging or relating to them; (*as*), *m*. non-performance of funeral rites.

— *A-śrāddha-bhojin*, *i*, *inī*, *i*, one who has taken the vow not to eat during the performance of the Śrāddha ceremonies.

**अथम a-śrama, as, m.** (rt. śram), freed from fatigue, freshness; absence of toil, laziness; (*as, ā, am*), Ved. indefatigable.

*A-śramaṇa, as, ā, am*, Ved. indefatigable; (*as*), m. one who is not an ascetic or Buddhist mendicant.

*A-śrānta, as, ā, am*, untired, unwearied, eternal, continual; (*am*), ind. unweariedly, continually, uninterruptedly.

**अश्रवण a-śravaṇa, am, n.** (rt. śru), loss of hearing, deafness.

*A-śrāvya, as, ā, am*, not to be heard, unfit to be heard, not to be spoken of.

**अश्रातस् a-śrātas, ind.** (rt. śrā), Ved. in an uncooked manner, raw.

**अश्रि aśri, is, or aśri, f.** (fr. rt. i. aś?), the sharp side of anything, a corner, angle of a room or house; the edge of a sword [cf. Lat. *acies, acer*; Lith. *asamū*]. — *Aśri-mat, ān, atī, at*; comered.

**अश्रित a-śrita, as, ā, am**, Ved. unapproached, difficult of access; not stopping (?).

**अश्रिन् aśrin.** See under 2. *aśra*.

**अश्रीक a-śrika, as, ā, am** (fr. śrī, q. v.), unlucky, unpropitious.

*A-śrīmat, ān, atī, at*, unfortunate, inglorious.

*A-śrīra, as, ā, am*, Ved. unpleasant, ugly.

*A-śrīla, as, ā, am*, unprosperous, unlucky.

*A-śrīka, as, ā, am* (*śrī* substituted for *śri*), unlucky, unpropitious.

*A-śrīla, as, ā, am*, unpleasant, ugly; coarse, vulgar; abusive, blackguard; (*am*), n. rustic language, untruth, low abuse.

**अश्रु aśru, u, n.** a tear [supposed to stand for *daśru* fr. rt. *daś*: cf. Gr. *δάκρυ*; Lat. *lacryma* for *dacryma*; Goth. *tagra*, Them. *tagra*; Eng. *tear*; Mod. Germ. *Zähre*; Lith. *aszara*]. — *Aśru-kalā, f.* a tear-drop. — *Aśru-nālī, f.* Fistula Lachrymalis. — *Aśru-paripūrṇākṣa* (°*na-ak*°), *as, ī, am*, whose eyes are filled with tears. — *Aśru-paripluta, as, ā, am*, bathed in tears. — *Aśru-pāta, as, m.* flow of tears. — *Aśru-pūrṇa, as, ā, am*, filled with tears. — *Aśru-pūrṇākūla* (°*na-ak*°), *as, ā, am*, troubled and filled with tears. — *Aśru-pūrṇākṣa* (°*na-ak*°), *as, ī, am*, whose eyes are filled with tears. — *Aśru-mukha, as, ī, am*, having tears on the face. — *Aśru-locana, as, ā, am*, having tears in the eyes. — *Aśrū-pahata* (°*ru-up*°), *as, ā, am*, affected by tears.

**अश्रुत a-śruta, as, ā, am** (rt. śru), unheard, inaudible; contrary to the Vedas; (*as*), m., N. of a son of Krishna, also of Dyuimat. — *Aśruta-val, ind.* as if it were not heard. — *Aśruta-vraṇa, as, m., N.* of a man.

*A-śrutī, is, f.* not hearing, forgetfulness; not being directed by the Vedas. — *A-śrutī-dhara, as, ā, am*, not striking the hearing; not knowing the Veda.

**अश्रेयस् a-śreyas, ān, asī, as**, not the better, inferior, worse; worthless, useless, unprofitable, bad; (*as*), n. mischief, unhappiness.

*A-śreshṭha, as, ā, am*, not the best, inferior, worse; bad, vile.

**अश्रेमन् a-śreshman, ā, ā, a, Ved.** without bands (?).

**अश्रोत्रिय a-śrotriya, as, m.** a Brāhmaṇ who has not read the Vedas; not a theologian.

**अश्राया a-ślāghā, f.** (rt. ślāgh), absence of self-applause, modesty, reserve.

*A-ślāghya or a-ślāghanīya, as, ā, am*, undeserving of honour or praise, worthless; base, mean.

**अश्लेषा a-śleshā, f.** (rt. ślish), the ninth Nakshatra or lunar mansion, containing five stars; disunion, disjunction. — *Aśleshā-bhava, as*, or *aśleshā-bhā, ās, m.* a N. of Ketu, i. e. the descending

node or dragon's tail; (as formed of the lower extremities of the Daitya Saighika, who was cut in two by Vishṇu at the churning of the ocean.)

**अश्लोत a-ślōta, as, ā, am**, Ved. not lame, not crippled.

**अश्व i. aśva, as, m.** (rt. i. aś?), a horse, especially a stallion; the number 'seven' (that being the number of the horses of the sun); a race of men horse-like in strength; N. of a son of Citraka, also of a Dānava; (*ā*), f. a mare; (*au*), du. a horse and a mare [cf. Zend *aspa*; Lat. *equus*; Gr. ἵππος; Lith. *aszwa*; Old Sax. *ehuscalc*]. — *Aśva-kandikā, f.*, N. of the plant *Physalis Flexuosa*. — *Aśva-karṇa, as, m.* the ear of a horse; N. of the tree *Vatica Robusta* W. and A., so called from the shape of its leaves; a term in surgery for a particular fracture of the bones; N. of a mountain. — *Aśva-karṇaka, as, m.* = the preceding in all but its last sense. — *Aśva-kuṭī, f.* a stable for horses. — *Aśva-kuṣala or aśva-kovidā, as, ā, am*, skilled in horses. — *Aśva-kranda, as, m.*, N. of a bird. — *Aśva-khura, as, m.* a horse's hoof; a perfume, apparently a dried shell-fish; (*ā* or *ī*), f. the plant *Clitoria Ternata* Lin. — *Aśva-gatī, is, f.* the pace of a horse; N. of a metre containing four verses of sixteen syllables each. — *Aśva-gandhā, f.* the plant *Physalis Flexuosa* Lin. — *Aśva-goyuga, am, n.* a pair of horses. — *Aśva-goshṭha, am, n.* a stable. — *Aśva-grīva, as, m.* 'horse-neck,' N. of a demon, a foe of Vishṇu, more commonly called *Haya-grīva*. — *Aśva-ghāma, as, m.*, N. of a place. — *Aśva-ghāsa, as, m.* pasture for horses. — *Aśva-ghoṣha, as, m.*, N. of a Buddhist. — *Aśva-ghna, as, m.* 'horse-bane,' N. of a kind of Oleander, *Nerium Odorum* Ait. — *Aśva-śalana-sālā, f.* a riding-house. — *Aśva-śikṭsaka, as, m.* a farrier, a veterinary surgeon. — *Aśva-śikṭsā, f.* farriery. — *Aśva-jaghana, as, m.* a kind of centaur, a being with lower limbs like those of a horse. — *Aśva-jit, t, t, t, Ved.* gaining horses by conquest; (*ī*), m., N. of a Buddhist Bhikshu. — *Aśva-tirtha, am, n.*, N. of a place of pilgrimage near Kānyakubja on the Gangā. — *Aśva-da, as, ā, am*, giving horses. — *Aśva-dānshīrā, f.* the plant *Tribulus Lanuginosus* Lin. — *Aśva-dā, ās, m.*, Ved. or *aśva-dāvan, ā, m.*, Ved. giving horses. — *Aśva-dūta, as, m.* a riding messenger. — *Aśva-nadī, f.*, N. of a river. — *Aśva-nāya, as, m.* a horse-herd, i. e. one who has the charge of a drove of grazing horses. — *Aśva-nibandhika, as, m.* lit. 'a horse-fastener,' a groom. — *Aśva-nīrjī, k, k, k, Ved.* decorated or embellished with horses. — *Aśva-pa, as, m.*, Ved. a groom. — *Aśva-patī, is, m.*, Ved. lord of horses; N. of several persons, of a king of Madra and father of Sāvitrī; and of an Asura. — *Aśva-parṇa, as, ā, am*, Ved. having horses for wings. — *Aśva-pastya, as, ā, am*, Ved. having horses for (its) home or seat or source, consisting in horses (?), depending on horses (?). — *Aśva-pāda, as, ā, am*, horse-footed. — *Aśva-pāla, as, m.* a groom. — *Aśva-pūcchī, f.* the plant *Glycine Debilis* Ait. — *Aśva-prishṭha, am, n.* horseback. — *Aśva-peśas, ās, ās, as, Ved.* decorated or embellished with horses. — *Aśva-badava or aśva-vaḍava, am, n.* horses and mares; (*au*), m. du. a horse and a mare. — *Aśva-bandha, as, m.* lit. 'a horse-fastener,' a groom, an ostler. — *Aśva-bandhana, am, n.* fastening of horses; (*as, ī, am*), used for fastening horses. — *Aśva-balā, f.*, N. of a vegetable. — *Aśva-bāla or aśva-rāla, as, m.* tail or hair of a horse; a kind of reed, *Saccharum Spontaneum* Lin. — *Aśva-bāhu, as, m.*, N. of a son of Citraka. — *Aśva-budhna, as, ā, am*, Ved. based on horses, having its origin in horses, standing on horses, i. e. on a carriage drawn by horses. — *Aśva-budhīya, as, ā, am*, Ved. based on horses, having its origin in horses (as wealth), distinguished by horses. — *Aśva-bhā, f.* lightning. — *Aśva-mahāshikā, f.* the natural enmity of a horse and a buffalo. — *Aśva-māra or aśva-māraka, as, or aśva-hantṛī, tā, m.* 'horse-destroying,' a kind of Oleander, *Nerium Odorum*. — *Aśva-nāla, as, m.* a kind of serpent. — *Aśvam-ishi, is, is, ī,*

Ved. seeking or wishing for horses; procuring horses, an epithet of Agni; (Sāy.) whose rites are pervasive, or who desires quick worship. — *Aśva-mukha, as, ī, am*, having the head or countenance of a horse; (*as*), m. a Kinnara or celestial chorister (so represented); according to others, a kind of demi-god distinct from the preceding; N. of a peculiar race of people. — *Aśva-muḥ, k, m.* a horse-stealer. — *Aśva-medha, as, m.* the horse-sacrifice; (a celebrated ceremony, the antiquity of which reaches back to the Vedic period. For example, hymns 162 and 163 in the first Maṇḍala of the Rīg-veda were used at this sacrifice. In later times its efficacy was so exaggerated, that a hundred such sacrifices entitled the sacrificer to displace Indra from the dominion of Svarga; kings who engaged in it spent enormous sums in gifts to the Brāhmaṇs. It is said that the horse was sometimes not immolated, but kept bound during the ceremony); N. of a son of Bharata. — *Aśvamedha-kāṇḍa, am, n.*, N. of the thirteenth book of the Satapatha-Brāhmaṇa. — *Aśva-medha-datta, as, m.*, N. of a king. — *Aśvamedhika or aśvamedhiya, as, ā, am*, relating to the horse-sacrifice; (*as*), m. a horse fit for the sacrifice, called *Aśva-medha*. — *Aśva-yuj, k, k, k, Ved.* harnessing horses; having horses put to (as a carriage); (*k*), f., N. of a constellation, the head of Aries; the first lunar mansion; m. the month Āśvina (Sept.-Oct.); (*k, k, k*), born under the constellation Āśvayuj. — *Aśva-yuja, as, m.* the month Āśvina. — *Aśva-yūpa, as, m.*, Ved. the post to which the sacrificial horse was bound. — *Aśva-yoga, as, ā, am*, Ved. causing the yoking of horses, joining or reaching as quickly as horses. — *Aśva-rakṣa, as, m.* the keeper or rider of a horse, a groom. — *Aśva-ratha, as, m.* a carriage drawn by horses; (*ā*), f., N. of a river. — *Aśva-rādhas, ās, ās, as, Ved.* furnishing horses. — *Aśva-rōdhaka, as, m.*, N. of the plant *Nerium Odorum* Ait. — *Aśva-lalita, N.* of a species of the *Vikṛiti* metre. — *Aśva-lālā, f.* a kind of snake. — *Aśva-loman, ā, m.* horse-hair; a kind of snake. — *Aśva-vaktra, as, m.* a Kinnara or Gandharba. — *Aśva-vaḍava, am, n.* a stud of horses and mares; (*au*), m. du. a horse and a mare; (*ās*), m. horses and mares, see *aśva-baḍava*. — 1. *aśva-val, ind.* like a horse. — 2. *aśva-val, or Ved. aśva-val, ān, atī, at*, possessed of horses, consisting of horses. — *Aśva-vadana, as, m.*, N. of a people. — *Aśva-vaḥa, as, m.* a horseman. — *Aśva-vāra or aśva-vāla, as, m.* a horseman, a groom. — *Aśva-vāraka, as, m.* a horseman, a groom. — *Aśva-vāraṇa, as, m.*, N. of the Bos *Gavæus*. — *Aśva-vāha or aśva-vāhaka, as, m.* a horseman. — *Aśva-vikrayin, ī, m.* a horse-dealer. — *Aśva-vil, t, t, t*, skilled in taming horses, an epithet of Nala; a jockey; Ved. procuring horses. — *Aśva-ṛṣha, as, m.*, Ved. a stallion. — *Aśva-vaidyā, as, m.* a farrier, a veterinary surgeon. — *Aśva-saka, am, n.*, Ved. excrements of a horse. — *Aśva-sukrit, t, n.* excrements of a horse, horse-dung; N. of a river. — *Aśva-sanku, us, m.*, N. of a Dānava. — *Aśva-sālā, f.* a stable. — *Aśva-sāva, as, m.* a foal, a colt. — *Aśva-sāstra, am, n.* a manual or text-book of veterinary science. — *Aśva-śraś, as, n.* a horse's head; (*ās, ās, as*), having the head of a horse, an epithet of Nārāyaṇa; (*ās*), m., N. of a Dānava. — *Aśva-śrīgālikā, f.* the natural enmity between the horse and the jackal. — *Aśva-scāndra, as, ā, am*, Ved. causing joy (by means of) horses; brilliant with horses. — *Aśva-shargava, am, n.* a set or team of six horses. — *Aśva-sanī, is, is, ī, Ved.* or *aśva-sā or aśva-shā, ās, ās, am*, Ved. gaining or procuring horses. — *Aśva-sāda, as, or aśva-sādīn, ī, m.* a horseman, a rider, a horse-soldier. — *Aśva-sārathya, am, n.* management of horses and cars, horsemanship and driving, coachmanship, charioteership. — *Aśva-sūkti, is, m.*, N. of an author of Vedic hymns. — *Aśva-sūrita, as, ā, am*, Ved. praised sincerely for (the gift of) horses; whose praise for (giving) horses is agreeable and true. — *Aśva-sena, as, m.*, N. of a Nāga. — *Aśvasena-nṛipa-nandana, as, m.*, N. of a king and saint, also Sanat Kumāra.

— *Aśvastomīya*, *as*, *ā*, *am*, Ved. relating to the praise of the sacrificial horse. — *Aśva-sthāna*, *am*, n. a stable or stall for horses; (*as*, *ā*, *am*), born in a stable. — *Aśva-haya*, *as*, *ā*, *am*, Ved. driving or spurring a horse. — *Aśva-hāraka*, *as*, *m*, a horse-stealer. — *Aśva-hrīdaya*, *am*, n. horsemanship. — *Aśvākṣa* (*va-akṣ*), *as*, *m*, N. of a plant. — *Aśvājani* (*va-aj*), *f*, a whip. — *Aśvādika* (*va-adhika*), *as*, *ā*, *am*, strong in cavalry, superior in horses. — *Aśvādhyakṣa* (*va-adh*), *as*, *m*, a guardian of horses. — *Aśvā-magha*, *as*, *ī*, *am*, Ved. rich in horses. — *Aśvāyur-veda* (*va-ay*), *as*, *m*, veterinary science. — *Aśvārī* (*va-ari*), *is*, *m*, a buffalo. — *Aśvārūḍha* (*va-ar*), *as*, *ā*, *am*, mounted, sitting on horseback. — *Aśvāroha* (*va-ro*), *as*, *ā*, *am*, riding or mounted on a horse; (*as*), *m*, a horseman; (*ā*), *f*, N. of the plant *Aśvagandhā*. — *Aśvārohaka* (*va-ar*), *as*, *m*, N. of the plant *Aśvagandhā*. — *Aśvārohit* (*va-ar*), *ī*, *īpi*, *i*, mounted or riding on horseback. — *Aśvā-val*, *ān*, *ātī*, *at*, furnished with horses. — *Aśvāvarohaka* (*va-av*), *as*, *m*, N. of the plant *Aśvagandhā*. — *Aśveṣhita* (*va-esh*), *as*, *ā*, *am*, hurried along by horses. — *Aśvorasa* (*va-ur*), *as*, *ī*, *am*, broad-chested like a horse.

2. *aśva*, *nom*. P. *aśvati*, to behave like a horse.

*Aśvaka*, *as*, *ā*, *am*, horse-like, acting like a horse, &c.; (*as*), *m*, a small horse; a bad horse, a hack; a stray horse, one whose owner is not known; any horse.

*Aśvakini*, *f*, the first Nakshatra or lunar mansion.

*Aśvātara*, *as*, *ā*, *am*, swift, speedy; (*as*, *ī*), *m*, *f*, a mule; (*as*), *m*, a male calf; N. of a Gandharva; one of the chiefs of the Nāgas or serpent-race, inhabiting the regions under the earth.

*Aśvattha*, *as*, *m*, the holy fig tree, *Ficus Religiosa* L. (under which horses stand; *ittha=stha*); Ved. a vessel made of its wood; N. of another tree (= *gardābhāṇḍa*); the fruit of the *Ficus Religiosa*; the time at which it bears; an epithet of the sun; N. of a man; N. of a people; (*ā*), *f*, day of full moon in the month *Aśvina*, in which month the fruits of the *Ficus Religiosa* generally become ripe; day of full moon; (*ī*), *f*, N. of a plant. — *Aśvattha-kuṇḍa*, *as*, *m*, the fruit season of the holy fig tree. — *Aśvattha-bheda*, *as*, *m*, N. of a tree, *Bignonia Suaveolens*.

*Aśvatthaka*, *as*, *ā*, *am*, to be given or to be done &c. when the *Aśvattha* tree bears; (*am*), *n*, the petals of the Arabian jasmine.

*Aśvatthāman*, *ā*, *m*, (*tthāman* for *sthāman* ?), N. of a saint and warrior, the son of *Droṇa* and one of the chiefs of the *Kurus*.

*Aśvatthikā*, *f*, N. of a plant.

*Aśvāya*, *nom*. P. *aśvāyati*, *-yitum*, to wish for horses.

*Aśvāyā*, *f*, Ved. desire to get horses.

*Aśvāya*, *us*, *u*, Ved. desiring horses.

*Aśvala*, *as*, *m*, N. of the Hotri-priest of *Janaka*, king of *Videha*.

*Aśvārya*, *nom*. P. *aśvāryati*, *-yitum*, to wish for the stallion.

*Aśvāya*, *nom*. P. *aśvāyati*, *-yitum*, Ved. to wish for horses.

*Aśvika*, *as*, *ī*, *am*, drawn by horses, carried by horses.

*Aśvin*, *ī*, *īni*, *i*, Ved. possessed of horses, consisting of horses; (*ī*), *m*, a cavalier, a horse-tamer; (*īni*), *m*, *du*, the two charioteers; N. of two divinities, who appear in the sky before the dawn in a golden carriage drawn by horses or birds; they bring treasures to men and avert misfortune and sickness; in later times they are considered as the physicians of *Svarga* or heaven; (in astronomy) they are the twins of the zodiac; (*īni*), *f*, a nymph, considered in later times as the mother of the *Aśvins*; she was the wife of *Sūrya* or the sun, who concealed herself in the form of a mare; (in astronomy) the head of *Aries* or the first of the twenty-eight Nakshatras or lunar mansions; (*ī*), *n*, Ved. richness in horses. — *Aśvi-devatāka*, *as*, *ā*, *am*, whose divinities are the *Aśvins*. — *Aśvinī-kumārā* or *aśvinī-putrā* or *aśvinī-suta*, *au*, *m*, *du*, the twin sons of *Saṅjñā*, the sun's wife, in the form of *Aśvint*, commonly called the *Aśvins*. — *Aśvi-mat*,

*ān*, *ātī*, *at*, (any Mantra &c.) containing the word *Aśvin*. — *Aśvi-sālokya*, *am*, n. the heaven or station of the *Aśvins*, to which the giver of a horse is raised.

*Aśvīya*, *as*, *ā*, *am*, Ved. referring to horses; (*ā*), Ved. neut. pl. a troop of horses.

*Aśvīna*, *as*, *ā*, *am*, distant a day's journey for a horse; more usually *Aśvīna*.

*Aśvīya*, *as*, *ā*, *am*, belonging or relating to a horse, conducive to horses; (*am*), *n*, a number of horses.

*Aśvya*, *as*, *ā*, *am*, Ved. belonging to or coming from horses; consisting of horses; (*am*), *n*, Ved. a number of horses, possession of horses; (*as*), *m*, N. of *Vaśa*, the son of *Aśva*.

अश्वन्त *aśvanta*, *am*, *n*, (connected with *aśmanta*, *q. v.*), death; a field; a fire-place; termination, limit; (*as*, *ā*, *am*), unlucky, inauspicious, unbounded, unlimited. [In the first sense *aśvanta* may be for *asu-anta*, 'end of life.']

अश्वस्तन *aśvastana*, *as*, *ī*, *am*, or *aśvastanika*, *as*, *ā*, *am*, of to-day, not of or not for to-morrow; one who makes no provision for to-morrow. — *Aśvastana-vid*, *t*, *t*, *i*, ignorant of the future.

अश *ash*, *cl*. 1. P. A. *ashati*, *-te*, *-shitum*, to go or move; to take or receive; to shine.

अषडक्षीय *ashadakṣhīya*, *am*, *n*, (fr. *a*, *shash*, *akṣhī*), anything not seen by six eyes, i. e. known or determined by two persons to the exclusion of a third; a secret.

अषतर *ashatara*, *as*, *ā*, *am*, Ved. (fr. *a* positive, which is not preserved, but may be referred to *rt*. 1. *aś*), more accessible or acceptable.

अषाढ *a-shāḍha*, or Ved. *a-shālha*, *as*, *ā*, *am*, not to be overcome, invincible; born under the constellation *Aśhāḍhā*; (*as*), *m*, the month *Aśhāḍha* (or *Āshāḍha*), commencing with the sun's entrance into *Gemini* (June-July); a staff made of the wood of *Palāśa*, carried by a student during the performance of certain vows; N. of a teacher; N. of the *Malaya* mountain; (*ā*), *f*, N. of a sacred brick; N. of a constellation; pl. the eighteenth and nineteenth or twentieth and twenty-first lunar mansions.

*Aśhāḍhaka*, *as*, *m*, the month *Aśhāḍha* (or *Āshāḍha*).

अष्टन *aṣṭan*, *a* or *au* (but *aṣṭau* is more common for *nom*, *acc*, and *voc* cases), pl. eight [cf. Lat. *octo*; Gr. *ὀκτώ*; Goth. *ahtau*; Mod. Germ. *acht*; Eng. *eight*; Lith. *astūni*; Slav. *osmj*]; in comp. with other numerals often *aṣṭā*, e. g. *aṣṭā-daśan*, eighteen; *aṣṭādaśa*, *as*, *ī*, *am*, the eighteenth, divided into eighteen parts; *aṣṭādaśā-dhā*, eighteen-fold; *aṣṭā-viṅśati*, twenty-eight; *aṣṭā-viṅśa*, *as*, *ī*, *am*, the twenty-eighth, divided into twenty-eight parts; *aṣṭātriṅśa*, *as*, *ī*, *am*, the thirty-eighth, containing thirty-eight; *aṣṭā-catvāriṅśa*, *as*, *ī*, *am*, the forty-eighth. — *Aṣṭā-karṇa*, *as*, *ā*, *am*, one who has the number eight as a mark burnt in his ear; (*as*), *m*, eight-eared, an epithet of *Brahmā*, who is supposed to have four heads; (*ī*), *m*, N. of a man. — *Aṣṭā-kṛtvas*, *ind*, eight times. — *Aṣṭā-koṇa*, *as*, *m*, an octagon. — *Aṣṭā-khaṇḍa*, *as*, *m*, title of a collection of several sections of the *Rig-veda*. — *Aṣṭā-gava*, *am*, *n*, a flock of eight cows. — *Aṣṭā-gādh* (?), *t*, *m*, a fabulous animal (called *Sarabha*), supposed to have eight legs; a spider (?). — *Aṣṭā-guṇa*, *as*, *ā*, *am*, eight-fold; (*am*), *n*, the eight qualities. — *Aṣṭā-guṇāśraya* (*ṣa-ōś*), *as*, *ā*, *am*, endowed with the eight qualities, epithet of a king. — *Aṣṭā-tva*, *am*, *n*, condition of eight. — *Aṣṭā-danṣhtra*, *as*, *m*, N. of a son of *Virūpa*, author of a hymn of the *Rig-veda*; N. of a *Dānava*. — *Aṣṭā-dāla*, *an*, *octagon*. — *Aṣṭā-dik-pāla*, *ās*, *m*, pl. the regents of the cardinal points, as *Indra* of the East; *Agni* or *Vahni* of the S. E., *Yama* of the South, *Nairṛita* of the S. W., *Vaṇṇa* of the West, *Marut* of the N. W.,

*Kuvera* of the North, and *Īśa* or *Siva* of the N. E. — *Aṣṭa-diś*, *k*, *f*, the eight cardinal points of the compass collectively. — *Aṣṭa-dhā*, *ind*, eight-fold, eight times, in eight parts or sections. — *Aṣṭa-dhātu*, *u*, *n*, the eight metals collectively, as gold, silver, copper, tin, lead, brass, iron, and steel. — *Aṣṭā-pada*, *as*, *m*, a *Medic* metre of eight *Padas*. — *Aṣṭā-pād*, *t*, *t*, *t*, having eight legs; (*t*), *m*, a spider; a fabulous animal with eight legs. — *Aṣṭā-pāda*, *as*, *ā*, *am*, having eight legs; (*as*), *m*, a kind of spider with a small body and long legs. — *Aṣṭā-pādikā*, *f*, *N*, of the plant *Vallañs Dichotomus* Wall. — *Aṣṭā-mangala*, *as*, *m*, a horse with a white face, tail, mane, breast, and hoofs; (*am*), *n*, a collection of eight lucky things to be assembled on certain occasions (such as a coronation &c.), e. g. a lion, a bull, an elephant, a water-jar, a fan, a flag, a trumpet, and a lamp; or, according to others, a *Brahman*, a cow, fire, gold, ghee, the sun, water, and a king. — *Aṣṭā-māna*, *am*, *n*, a measure, one *kuḍava*. — *Aṣṭā-māsiṅka*, *as*, *ā*, *am*, occurring once in eight months. — *Aṣṭā-mūrti*, *is*, *m*, eight-formed, an epithet of *Siva* (as identified with the five elements, mind, egotism, and matter; or, according to the opening of the *Sakuntalā*, with the five elements, the sun and moon and the sacrificing priest). — *Aṣṭāmūrti-dhara*, *as*, *m*, possessing eight forms, an epithet of *Siva*. — *Aṣṭā-ratna*, *am*, *n*, the eight jewels, title of a collection of eight *Slokas* on ethics. — *Aṣṭā-rasāśraya* (*ṣa-ās*), *as*, *ā*, *am*, endowed or furnished with the eight rasas or sentiments of poetry. — *Aṣṭā-rāca* (*tan-ric*), *as*, *m*, a psalm or hymn consisting of eight verses. — *Aṣṭā-lohaka*, *am*, *n*, a class of eight metals, gold, silver, copper, tin, lead, the magnet, *muṇḍaloha* (?), and *tikṣṇaloha* or steel (?). — *Aṣṭā-varga*, *as*, *m*, a class of three principal medicaments (mostly the roots of plants from the hills), named *Rishabha*, *Jivaka*, *Medā*, *Mahāmedā*, *Riddhī*, *Vṛiddhī*, *Kākoli*, and *Kṣhīrakākoli*. — *Aṣṭā-vīdha*, *as*, *ā*, *am*, eight-fold, of eight kinds. — *Aṣṭā-sata*, *am*, *n*, eight hundred. — *Aṣṭā-śravaṇa*, *as*, or *aṣṭā-śravaṇa*, *ās*, *m*, N. of *Brahmā* (eight-eared, see *aṣṭā-karṇa*). — *Aṣṭasahasrika*, *as*, *ā*, *am*, consisting of eight thousand. — *Aṣṭā-kapāla*, *as*, *ī*, *am*, (an oblation) prepared or offered in eight pans; (*as*), *m*, a sacrifice in which ghee or clarified butter is offered in eight pans. — *Aṣṭākṣhara* (*ṣan-akṣ*), *as*, *ā*, *am*, containing eight syllables; (*as*), *m*, N. of an author. — *Aṣṭā-gava*, *am*, *n*, a car or wain, one drawn by eight oxen. — *Aṣṭāṅga* (*tan-an*), *am*, *n*, eight parts of the body with which very profound obeisance is performed (*viz*. the hands, breast, forehead, eyes, throat, and middle of the back; or the first four, with the knees and feet; or these six, with the speech and mind); the eight parts of a court, or the law, the judge, assessors, scribe, and astrologer, gold, fire, and water; any whole consisting of eight parts or members; a die, dice; (*as*, *ā*, *am*), consisting of eight parts or members. — *Aṣṭāṅga-nāya*, *as*, *m*, = *aṣṭāṅga*. — *Aṣṭāṅga-pāta* or *aṣṭāṅga-praṇāma*, *as*, *m*, prostration of the eight parts of the body as in reverence. — *Aṣṭāṅga-hrīdaya*, *am*, *n*, title of a medicinal work. — *Aṣṭāṅgarghya* (*ga-ar*), *as*, *m*, an offering of eight articles, water, milk, *kuśa* grass, curds, ghee, rice, barley, and mustard; or honey, red oleander flowers, and sandal are substituted for the last three. — *Aṣṭā-danṣhtra* = *aṣṭā-danṣhtra*, *q. v.* — *Aṣṭādaśa-bhujā*, *f*, N. of the wife of *Siva*. — *Aṣṭā-dasāṅga* (*san-an*), *as*, *m*, a decoction of eighteen ingredients. — *Aṣṭādhyāyī* (*tan-adh*), *f*, title of the eleventh *Kāṇḍa* of the *Satapatha-Brahmaṇya*, consisting of eight lectures. — *Aṣṭānavata*, *as*, *ī*, *am*, the ninety-eighth. — *Aṣṭā-pāda*, *as*, *m*, a spider; a worm; a fabulous animal with eight legs, the *Sarabha*; a wild sort of jasmine; a pin or bolt; the mountain *Kailāsa* or abode of *Kuvera*; (*as*, *am*), *m*, *n*, a kind of chequered cloth or board for draughts, dice, &c.; gold. — *Aṣṭā-pada-pattra*, *am*, *n*, gold-leaf; a sheet of gold. — *Aṣṭā-pād*, *t*, *-padī*, *m*, *f*, Ved. having eight legs, consisting of eight members; (in

ritual language) a term for a pregnant animal; (*paḍi*), f. a wild sort of jasmīn. — *Aṣṭā-pāda*, *as, ā, am*, quartered by eight, having eight for the root. — *Aṣṭā-pādyā*, *as, ā, am*, eight-fold. — *Aṣṭāra-śakra-val* (*ṣan-ar*), *ān, m*. having a wheel with eight spokes, an epithet of Mañju-śrī, a Jaina saint and ruler. — *Aṣṭā-raiha*, *as, m, N.* of a son of Bhīma-ratha. — *Aṣṭā-vakra*, *as, m, N.* of a Brāhman, a son of Kahodā. — *Aṣṭāra* (*ṣan-as*), *am, n.* an octagon. — *Aṣṭāraya* (*ṣan-as*), *as, ā, am*, octangular. — *Aṣṭāha* (*ṣan-ah*), *as, ā, am*, lasting eight days.

*Aṣṭaka*, *as, ā, am*, consisting of eight parts, eight-fold; one who studies or is acquainted with the eight books of Pāṇini's grammar or the formulas of the Veda; (*as*), m. the eighth part, e. g. of the Rīg-veda; N. of a son of Viśvāmītra; (*ā*), f. the eighth day after full moon; especially the eighth day of three months, on which the progenitors or manes are worshipped; worship of the progenitors or manes on certain days, vegetables, flesh, and cake being severally offered upon these occasions, and the Brāhmins feasted; (*am*), n. a whole consisting of eight parts, e. g. the eight sections of Pāṇini's grammar. — *Aṣṭakāṅga* (*ṣka-an*), *am, n.* a kind of board or cloth for playing with dice on, having eight divisions.

*Aṣṭakān*, *i, m.* one who performs an Aṣṭakā.

*Aṣṭatāya*, *am, n.* a conjunction or aggregate of eight.

*Aṣṭama*, *as, ī, am*, the eighth; (*as*), m. the eighth part; (*ī*), f. (scil. *rātri*), the eighth day (night) in a half-month; N. of the medicinal plant Kṣhīrakākolli, the last of a class of eight medicinal plants. — *Aṣṭama-kāṅka*, *as, ā, am*, one who omitting seven meals partakes only of the eighth.

— *Aṣṭamānsa* (*ṣma-an*), an eighth part.

*Aṣṭamaka*, *as, ā, am*, the eighth.

*Aṣṭamīkā*, f. a sukṭi or weight of four tolas.

*Aṣṭātāya*, *as, ī, am*, consisting of eight parts; (*am*), n. collection of eight things.

I. *aṣṭī*, *iṣ, f.*, N. of a metre consisting of sixty-four syllables.

*Aṣṭīn*, *i, īnī, i*, consisting of eight members or syllables.

**अष्टि** 2. *aṣṭi*, *iṣ, f.* (fr. rt. 1. *as*), Ved. reaching.

**अष्ट्र** *aṣṭrā*, f. (fr. rt. 1. *as*?), Ved. a prick or goad for driving cattle; (sometimes regarded as the badge of the agriculturist, as the staff is of the Brāhman); [cf. Zeod *aṣṭrā*; Lith. *akstīnas*.] — *Aṣṭrā-vin*, *i, inī, i*, Ved. obeying the goad.

**अष्टि** *aṣṭhi*, *iṣ, f.* (fr. rt. 1. *as*?) connected with *aśan* and *aśman*), seed; a kernel, a stone.

*Aṣṭhīlā*, f. a globular body; a round pebble or stone; kernel; seed-corn; a globular swelling below the navel, produced by wind; contusion.

*Aṣṭhīlikā*, f. a kind of abscess; a pebble.

*Aṣṭhī-vat*, *vān, vat, m, n.* the knee, knee-bone; (by native grammarians derived fr. *aṣṭhi*.)

**अस्** 1. *as*, cl. 2. P. *astī*, (2nd sing. *asi*, Impf. *āsīt*, Pot. *syāt*, Impv. *astu*, 2nd sing. *edhi*, Perf. *āsa*), to be, live, exist, be present; to take place, happen; to belong to, be in the possession of (e. g. *tasya na kinēti svam asti*, there is no property belonging to him); to fall to the share of, to happen to any one (with gen.); to abide, dwell, stay; to turn out, tend towards any result, prove (with dat.); to be sufficient for (with dat.); to become: *na as*, to be lost, to perish; [cf. Gr. *es-ti*; Lat. *es-t*; Goth. *is-t*; Lith. *es-ti*; Slav. *jes-tj*.]

**अस्** 2. *as*, cl. 4. P. *asyati*, *āsa*, *asishyati*, *āśhat*, *astum*, to throw, cast, shoot at (with dat., loc., or gen. of the mark); to drive or frighten away; to throw away, take away, let go, leave.

*Asana*, *am, n.* the act of throwing, &c. See s.v.

**अस्** 3. *as*, cl. 1. P. *Asati*, *-te*, *-situm*, to go; to shine; to take.

**असंयत्** *a-saṅyat*, *an, atī, at* (rt. *i*), Ved. not entering, not pleasing.

**असंयत्त** *a-saṅyatta*, *as, ā, am* (rt. *yat*), Ved. undisturbed, (various reading for *a-saṅyata*.)

**असंयम** *a-saṅyama*, *as, m.* (rt. *yam*), absence of check or restraint, especially of the senses.

*A-saṅyata*, *as, ā, am*, unrestrained, unassailed. — *A-saṅyatātman* (*ṣa-āt*), *ā, ā, a*, having the soul uncontrolled.

**असंयुक्त** *a-saṅyukta*, *am, n.* (rt. *yuj*), non-combination, hiatus (in Vedic grammar).

*A-saṅyoga*, *as, m.* absence of union or connection.

**असंयुत** *a-saṅyuta*, *as, m.* unmixed, unblended; an epithet of Viṣṇu.

**असंरुद्ध** *a-saṅruddha*, *as, ā, am*, unobstructed.

**असंलग्न** *a-saṅlagna*, *as, ā, am*, disjoined, detached, separate.

**असंवत्सरभृत** *a-saṅvatsara-bhṛita*, *as, ā, am*, Ved. not supported a whole year (as a sacred fire).

*A-saṅvatsarabhṛitīn*, *i, inī, i*, Ved. one who does not support (a fire) a whole year.

**असंविदान** *a-saṅvidāna*, *as, ā, am*, ignorant, unwise; not promising or covenanting.

**असंवृत** *a-saṅvṛita*, *as, ā, am*, uncovered, exposed; imperfectly or scarcely covered.

**असंयव्यहितम्** *a-saṅvyavahitam*, ind. immediately, without interval.

**असंशय** *a-saṅśaya*, *as, m.* absence of doubt; (*as, ā, am*), free from doubt, certain. — *A-saṅśayam*, ind. without doubt, certainly, verily.

**असंश्रव** *a-saṅśrava*, *as, m.* (rt. *śru*), the being out of hearing; (*e*), ind. out of the hearing of; (*as, ā, am*), out of hearing, inaudible.

*A-saṅśrāvam*, ind. inaudibly, out of the hearing of (with gen. of the person).

**असंश्लिष्ट** *a-saṅśliṣṭa*, *as, m.* not joined, not in contact, an epithet of Siva.

**असंसक्त** *a-saṅsakta*, *as, ā, am*, not attached to, not joined together, disunited, indifferent to.

**असंसिद्ध** *a-saṅsiddha*, *as, ā, am*, unaccomplished, incomplete.

**असंसृज्जगिल** *a-saṅsūkta-gila*, *as, ā, am*, Ved. swallowing whole or without chewing (said of Rudra's dogs).

**असंसृति** *a-saṅsṛiti*, *iṣ, f.* not returning to a new course of existence, absorption into the supreme spirit.

**असंसृष्ट** *a-saṅsṛiṣṭa*, *as, ā, am*, unmixed with, separate, not living in common.

**असंस्कृत** *a-saṅskṛita*, *as, ā, am*, not perfect, unpolished, rude, common; uninitiated, not having gone through the proper rites of caste, state, sex, or age.

**असंस्तुत** *a-saṅstuta*, *as, ā, am*, unknown, unacquainted, not known as acquaintances; not on terms of friendship.

**असंस्थान** *a-saṅsthāna*, *am, n.* (rt. *sthā*), absence of cohesion or configuration; disorder, confusion; want, destitution.

*A-saṅsthāta*, *as, ā, am*, not arranged or arrayed, disordered, irregular; not collected; not finished, not accomplished; not ceasing, not stopping; destitute.

*A-saṅsthāti*, *iṣ, f.* disorder, confusion; want, destitution.

**असंहत** *a-saṅhata*, *as, ā, am*, not joined;

scattered, loose, straggling, uncompressed; (*am*), n. a form of array, loose or open order of troops.

**असंहार्य** *a-saṅhārya*, *as, ā, am*, irresistible, insuperable.

**असंहित** *a-saṅhita*, *as, ā, am*, not included in the *Saṅhītā* of the Veda.

**असकल** *a-sakala*, *as, ā, am*, not all, not entire, a part.

**असकृत** *a-sakṛit*, ind. not once, oftener than once, again and again, repeatedly. — *Asakṛit-samādhi*, *iṣ, m.* repeated meditation. — *Asakṛit-garba-vāsa*, *as, m.* repeated birth.

**असक्त** *a-sakta*, *as, ā, am*, detached, disunited; detached from worldly feelings or passions; not interested in, unattached to, indifferent to.

**असक्य** *a-saktha*, *as, ā, am*, without thighs, thighless.

**असक्र** *a-sakra*, *as, ā, am* (rt. *saś*), Ved. not ceasing to flow, not drying up; not going elsewhere.

**असखि** *a-sakhi*, *ā, m.* an untrustworthy friend.

*A-sakhin*, *ā, m.* an enemy, an adversary.

**असगोत्र** *a-sagotra*, *as, ā, am*, of a different family.

**असङ्कल्प** *a-saṅkalpa*, *as, am, m. n.* absence of predetermination, absence of interested purpose, sincerity.

*A-saṅkalpita*, *as, ā, am*, not purposed, not resolved or determined on.

**असङ्कसुक** *a-saṅkasuka*, *as, ā, am*, not fickle, unfluctuating, firm, steady.

**असङ्कीर्ण** *a-saṅkīrṇa*, *as, ā, am*, unmixed, uncompounded, uncollected.

**असङ्कुल** *a-saṅkula*, *as, ā, am*, not crowded, open, clear, broad; (*as*), m. a broad road.

**असङ्केत** *a-saṅketa*, *as, ā, am*, not appointed, not agreed upon.

*A-saṅketita*, *as, ā, am*, uninvited.

**असङ्ख्या** *a-saṅkhyā*, *as, ā, am* (rt. *khyā*), without number, innumerable, exceedingly numerous. — *A-saṅkhyā-tā*, f. or *asāṅkhyā-tva*, *am, n.* innumerableness, immensity, infinity.

*A-saṅkhyāta*, *as, ā, am*, uncounted, innumerable.

*A-saṅkhyeya*, *as, ā, am*, innumerable; (*as*), m. an epithet of Siva; (*am*), n. Ved. an innumerable multitude; an exceedingly large number. — *A-saṅkhyeya-guṇa*, *as, ā, am*, innumerable, unnumbered.

— *A-saṅkhyeya-tā*, f. innumerableness.

**असङ्ग** 1. *a-saṅga*, *as, m.* (rt. *saṅj*), non-attachment; (*as, ā, am*), not attached, having no attachment or inclination for or interest in, independent, free from ties, not hindered, moving without hindrance. — *A-saṅga-vat*, *ān, atī, at*, not attached to.

*A-saṅgin*, *i, inī, i*, not attached to the world.

*A-saṅjīātman* (*ṣa-āt*), *ā, ā, a*, having a soul free from attachments.

**असङ्ग** 2. *a-saṅga*, *as, ā, am* (rt. *gam* with *saṅ* and a prefixed), not united, unassociated, solitary; (*as*), m., N. of a son of Yuyudhāna.

*A-saṅgata*, *as, ā, am*, ununited, unaccompanied, unassociated with; uneven, unequal; improbable, inconsistent; unpreferred, disesteemed; unbecoming, unseemly; rude, ill-mannered, unpolished, downish.

— *A-saṅgatācāraṇa* (*ṣa-āc*), *am, n.* inconsistent conduct.

*A-saṅgati*, *iṣ, f.* not associating; incongruity, improbability.

*A-saṅgaṇa*, *as, m.* not associating with; separation, disunion; incongruity; inequality.

**असचद्विप** *a-saca-dvish*, *t, t, t*, Ved. persecuting those who are not (bis) worshippers; having no enemies.

**असच्छाखा** *asad-śhākhā*, *asaj-jana*, &c. See under *asat*.

**असजात** *a-sajāta*, *as, ā, am*, Ved. not related by blood.

*A-sajātya*, *as, ā, am*, Ved. without consanguinity.

**असज्ञ** *a-sañña*, *as, ā, am*, insensible; (*ā*), f., Ved. disunion, disagreement, discord.

*A-saññi-sattva*, *ās, m*, pl. a class of Buddhist divinities (otherwise *a-rangi-sattva*).

**असत** *a-sat*, *an, atī, at*, not being, not existing, unreal; not as it should be, not answering its purpose, untrue, wrong, wicked, bad, vile; (*ī*), f. an unfaithful or unchaste wife; (*n*), m. Indra; (*t*), n. non-existence, non-entirety; untruth, falsehood, a lie; evil. — *Asat-śhākhā* (*asat-śākhā*), f., Ved. an unreal branch, a seeming member (?). — *Asat-śhāstra* (*asat-śāstra*), *am*, n. heretical or heterodox doctrine. — *Asaj-jana*, *as, m*, a bad, wicked, or contemptible man. — *Asaj-jāti-mītra*, *as, m*, N. of a person. — *Asat-kalpanā*, f. an untrue action, or one which never took place; fabrication of falsehood. — *Asat-tā*, f. non-existence; untruth; wickedness.

1. *Asat-tva*, *am, n*, non-existence; untruth; wickedness. — *Asat-patha*, *as, m*, a bad road; evil practice or doctrine. — *Asat-parigraha*, *as, m*, receiving unlit presents, or from improper persons. — *Asat-putra*, *as, m*, a childless man; a wicked or disreputable son. — *Asat-samsarga*, *as, m*, evil company.

— *Asat-sarga*, *as, ā, am*, attached to evil; (*as*), m., N. of a doorkeeper or porter in the Prabodha-śāndrodaya. — *Asad-adhyakṣi*, *tā, m*, a Brāhman who reads heterodox works; a heterodox student.

— *Asad-ācāra*, *as, ā, am*, following evil practices, wicked; (*as*), m. evil practice. — *Asad-ācārīn*, *ī, inī, i*, one who follows bad or heterodox practices, wicked, vile. — *Asad-graha* or *asad-grāha*, *as, m*, mischievous or wicked trick; caprice, idle or childish desire. — *Asadgrahn*, *ī, inī, i*, performing mischievous or malicious tricks. — *Asad-dṛṣṭi*, *k, k, k*, evil-eyed. — *Asad-bhāva*, *as, m*, non-existence, absence; an evil temperament or disposition. — *Asad-vṛtti*, *is, f*, low or degrading occupation or profession; wickedness. — *Asad-vyavahāra*, *as, ā, am*, following evil practices; (*as*), m. evil practices. — *Asadvyavahārin*, *ī, inī, i*, following evil courses. — *Asan-mantra*, *as, m*, Ved. untrue or false counsel or speech.

*A-satāyī*, f. wickedness.

*A-satī*, f. an unfaithful or unchaste wife. See above.

— *Asatī-suta*, *as, m*, the son of an unchaste wife, a bastard.

*Asat-kṛi*, cl. 8. P. — *-karoti*, — *-kartum*, to do no good, to harm, injure, dishonour.

*Asat-karman*, *ā, ā, a*, wicked; (*a*), n. wickedness.

*Asat-kāra*, *as, m*, offence, doing injury; (*a-sat-kāra*), not honouring.

*Asat-kṛita*, *as, ā, am*, ill-done, done from improper motives or in an unbecoming manner; (*a-sat-kṛita*), not honoured; (*am*), n. wicked deed.

*Asat-kṛitya*, *as, ā, am*, one who has done evil or wicked actions.

2. *a-sattva*, *as, ā, am*, strengthless, without energy; (for 1. *asat-tva*, see under *a-sat* above.)

*A-satya*, *as, ā, am*, false, untrue; lying, a liar; (*am*), n. untruth, falsehood. — *Asatya-vādin*, *ī, inī, i*, speaking falsely, giving false evidence, a liar.

— *Asatya-sandha*, *as, ā, am*, treacherous, base, wicked. — *A-satya-sannibha*, *as, ā, am*, improbable, unlikely.

**असदृश** *a-sadṛśa*, *as, ī, am*, unlike, dissimilar. — *Asadṛśa-vyavahārin*, *ī, inī, i*, behaving improperly.

**असद्यम्** *a-sadyas*, ind. not on the same day, not immediately.

**असन** *asan*, the base of some of the cases of *asṛj*, blood, q.v.; thus, inst. *asnā*, gen. *asnas*, &c.

**असन** *asana*, *am, n*, (fr. rt. 2. *as*), throwing, sending; a shot; (*as*), m., N. of the tree Terminalia Tomentosa, see *āsana*. — *Asana-parṇi*, f., N. of the plant Marsilea Quadrifolia, see *āsana-parṇi*. — *Asanā*, f., Ved. a missile, an arrow.

**असन्ति** *a-santati*, *is, is, i* (rt. *tan*), childless, having no posterity; (*is*), f. want of posterity.

*A-santāna*, *as, ā, am*, childless; (*as*), m. want of posterity.

**असनाप** *a-santāpa*, *as, ā, am* (rt. *tap*), Ved. not suffering pain or sorrow; not causing pain or sorrow.

**असनुष्ट** *a-santushṭa*, *as, ā, am* (rt. *tush*), discontented, displeased.

*A-santoshā*, *as, m*, displeasure.

**असन्दिग्ध** *a-sandigdha*, *as, ā, am* (rt. *dih*), not indistinct; not vanished; certain, confident; undoubted, unsuspected; (*am*), ind. without any doubt, certainly.

**असन्दि** *a-sandita* or *a-sandina*, *as, ā, am* (rt. 4. *dā*, to bind), Ved. unbound, unrestrained.

**असन्दिष्ट** *a-sandishṭa*, *as, ā, am* (rt. *dis*), unapprised, uncommunicated.

**असन्धान** *a-sandhāna*, *am, n*, (rt. *dhā*), want of aim or object, disjunction.

*A-sandhi*, *is, m*, want of union or connection.

*A-sandhīta*, *as, ā, am*, untied, unbound, at liberty, loose.

*A-sandheya*, *as, ā, am*, not to be made peace with.

**असन्न** *a-sanna*, *as, ā, am*, Ved. restless, without rest or repose.

**असन्नद्ध** *a-sannaddha*, *as, ā, am* (rt. *nah*), unarmed; born, produced; pretending to knowledge, conceited as a Paṇḍit or teacher; proud.

**असन्निकर्ष** *a-sannikarsha*, *as, m*, (rt. *kṛish*), non-perception of objects, not bringing them to the mind, remoteness.

*A-sannikṛishṭa*, *as, ā, am*, unperceived, undistinguished; not near, remoté.

**असन्निधि** *a-sannidhi*, *is, m*, or *a-sannidhāna*, *am, n*, (rt. *dhā*), absence, distance; confidence, absence of doubt.

*A-sannidhīta*, *as, ā, am*, not near, far.

**असन्न्यस्त** *a-sannyasta*, *as, ā, am*, one who has not renounced the world.

**असन्मान** *a-sanmāna*, *am, n*, disrespect, impropriety.

**असपत्न** *a-sapatna*, *as, ī, am*, Ved. without another wife, without a rival; not attacked; without an adversary; not rivaling; (*am*), n. undisturbed condition, peace.

**असपिण्ड** *a-sapiṇḍa*, *as, ā, am*, unconnected by funeral offerings.

**असवन्धु** *a-sabandhu*, *us, us, u*, Ved. not related.

**असभ्य** *a-sabhya*, *as, ā, am*, unfit for an assembly, vulgar, low.

**असम** *a-sama*, *as, ā, am*, uneven, unequal either in surface or number; odd; unequalled, individual, without a fellow or equal; (*as*), m. a N. of Buddha or a Buddha. — *Asama-ratha*, *as, ā, am*, Ved. possessed of an unequalled chariot. — *Asama-vāna* or *asama-sāyaka*, *as, m*, or *asameshu* ("ma-ish"), *us, m*, having an odd number of arrows, i. e.

the five-arrowed, an epithet of Kāma. — *Asama-ujas* ("ma-uj"), *ās, m*, N. of a person.

*A-samāna*, *as, ā, am*, going asunder or in different directions; uneven, unequal; (if, according to Śāy., derived fr. *manas*), of different minds, of different colours.

*A-samāna*, *as, ā, am*, not the same, not homogeneous, not of equal birth; unlike, unequal, different. — *Asamāna-kāraṇa*, *as, ā, am*, not having the same cause.

**असंमद्य** *a-samaksha*, *as, ā, am*, not visible, not present, absent.

**असमग्र** *a-samagra*, *as, ā, am*, incomplete, unentire, partial, part.

**असमञ्ज** *a-samañja*, *as, or a-samañjas, ās, m*, N. of a descendant of Ikshvāku, a son of Sagara by Keśini and father of Aṅsumat.

*A-samañjasa*, *as, ā, am*, unequal, unlike; (*am*), n. nonconformity, disparity, difference; (*am*), ind. unfitly, unbecomingly; in a fluctuating or confused manner.

**असमद्** *a-samad*, *t, f*, Ved. non-conflict, harmony, concord.

**असमय** *a-samaya*, *as, m*, unseasonableness; unfit or unfavourable time.

**असमर्थ** *a-samartha*, *as, ā, am*, unable, incompetent; feeble, weak.

**असमर्पण** *a-samarpaṇa*, *am, n*, non-delivery, not committing or intrusting anything to another.

*A-samarpita*, *as, ā, am*, unassigned, unintrusted, undelivered.

**असमवायिन्** *a-samavāyin*, *ī, inī, i* (rt. *i* with *sam* and *ava*), accidental, not inherent, not intimate and inseparable. — *Asamavāyī-kāraṇa*, *am, n*, (in logic) accidental cause, not intimate or inherent relation (e. g. the separable conjunction of two different objects). — *Asamavāyī-tva*, *am, n*, the condition of something that is not inherent and inseparable.

*A-samaveta*, *as, ā, am*, not classed together, not connected, incoherent. — *Asamaveta-rūpam*, ind. incoherently.

**असमष्टकाय** *a-samasṭha-kāvya*, *as, ā, am*, Ved. of unattainable wisdom.

**असमस्त** *a-samasta*, *as, ā, am*, uncom-pounded, separate, several; uncollected; incomplete, imperfect.

**असमाति** *a-samāti*, *is, is, i*, Ved. having nothing equal, unparalleled; (*is*), m., N. of a king. — *Asamātyojas*, *ās, ās, as*, Ved. of unequalled strength.

**असमान** *a-samāna*. See *a-sama* above.

**असमापित** *a-samāpita* or *a-samāpta*, *as, ā, am*, unfinished, unaccomplished, incomplete.

*A-samāpti*, *is, f*, incompleteness.

**असमावर्तक** *a-samāvartaka*, *as, or a-samāvṛttika*, *as, m*, a religious student who has not completed the period of his residence with his teacher.

**असमाहार** *a-samāhāra*, *as, m*, non-recovery of anything; disjunction, disconnection.

*A-samāhārya*, *as, ā, am*, irrecoverable, not to be combined or united.

**असमीक्ष्य** *a-samīkshya*, ind. not having considered. — *Asamīkshya-kārin*, *ī, inī, i*, acting inconsiderately.

**असमीचीन** *a-samīcīna*, *as, ā, am*, improper, incorrect.

**असमृद्ध** *a-samṛiddha*, *as, ā, am*, Ved. not increased, not prosperous; one whose wishes are frustrated.

*A-samṛiddhi*, *is*, f. non-increase; failing, perishing; (*is*, *is*, *i*), unfortunate.

*असम्पत्ति* *a-sampatti*, *is*, f. (rt. *pad*), ill-luck, want of success; non-accomplishment, failure. *A-sampanna*, *as*, *ā*, *am*, uneffected, unaccomplished.

*असम्पर्क* *a-samparka*, *as*, *ā*, *am* (rt. *prīc*), destitute of contact, without connection or relation.

*A-samparkīya*, *as*, *ā*, *am*, unconnected with, not belonging to.

*असम्पूर्ण* *a-sampūrṇa*, *as*, *ā*, *am*, incomplete, not entire.

*असम्प्रति* *a-samprati*, ind., Ved. not according to the moment or to present circumstances.

*असम्प्राप्य* *a-sampṛāpya*, ind. without reaching.

*असम्बद्ध* *a-sambaddha*, *as*, *ā*, *am* (rt. *bandh*), not closely associated, distant, not related; unconnected, incoherent, unmeaning; improper, wrong; speaking unconnectedly or unmeaningly.

*A-sambandha*, *as*, *ā*, *am*, unconnected, not relating or belonging to; (*as*), m. non-connection.

*असम्बाध* *a-sambādha*, *as*, *ā*, *am* (rt. *bād*), unconfined, spacious, wide, large; open, accessible; (*ā*), f. a species of the Sārkārī metre, consisting of fifty-six syllables; (*am*), n., Ved. non-confinement, open space.

*असम्भव* *a-sambhava*, *as*, *ā*, *am* (rt. *bhū*), inconsistent, improbable, unlikely; non-existent; (*am*, *ā*), n. f. any extraordinary event; non-existence.

*A-sambhavyam*, ind., Ved. in an incomprehensible or extraordinary manner.

*A-sambhāvanā*, f. difficulty or impossibility of conceiving or comprehending.

*A-sambhāvanīya* or *a-sambhāvya*, *as*, *ā*, *am*, inconceivable, incomprehensible, impossible. — *Asambhāvya*, ind. in an incomprehensible or impossible manner.

*A-sambhūta*, *as*, *ā*, *am*, unproduced.

*A-sambhūti*, *is*, f., Ved. non-existence, the not being born again.

*असम्भोग* *a-sambhoga*, *as*, m. non-enjoyment, not using or enjoying.

*असम्भ्रम* *a-sambhrama*, *as*, *ā*, *am*, free from flurry, composed, cool; (*as*), m. calmness, steadiness.

*असम्मत* *a-sammata*, *as*, *ā*, *am* (rt. *man*), disapproved, despised; dissentient, differing from; averse, contrary. — *Asammataḍāyita* ("ta-ād"), *i*, *ini*, *i*, taking without the consent of the possessor; a thief.

*A-sammati*, *is*, f. dissent, difference of opinion; dislike, aversion.

*A-sammāna*, *am*, n. disrespect, disgrace.

*असम्मित* *a-sammita*, *as*, *ā*, *am*, Ved. not measured, immeasurable.

*असम्मूढ* *a-sammūḍha*, *as*, *ā*, *am* (rt. *muh*), calm, deliberate, cool, clear seeing, judging well.

*A-sammoha*, *as*, m. steadiness, calmness, composure.

*असम्मृष्ट* *a-sammṛiṣṭa*, *as*, *ā*, *am*, Ved. unpurified, uncleaned.

*असम्मोष* *a-sammōsha*, *as*, m. the allowing nothing to escape (one's cognizance?).

*असम्यक्* *a-samyak*, *myan*, *nīci*, *myak*, improper, incorrect; imperfect, incomplete. — *Asamyak-kārin*, *i*, *ini*, *i*, acting unskillfully, inexpert, incompetent; acting improperly, ill-conducted, profligate.

*असरु* *asaru*, *us*, m. (rt. 2. *as*), the medicinal plant *Blumea Lacera*.

*असर्वज्ञ* *a-sarva-jña*, *as*, *ā*, *am*, not knowing everything.

*असर्ववीर* *a-sarva-vīra*, *as*, *ā*, *am*, Ved. not having all one's men collected round.

*असल* *asala*, *am*, n. iron; arms; a mantra.

*असवर्ण* *a-savarṇa*, *as*, *ā*, *am*, of a different caste, of a different colour.

*असवस्* *asavas*, m. pl. (of *asu*, q. v.), the vital airs or breath.

*असञ्चत* *a-saścat*, *an*, *anti*, *at* (rt. *saśc*), Ved. not ceasing, not sticking, not closed up, not drying up, untouched (as by any one attempting to enter a door). — *Asaścatas*, f. pl. (i. e. *dhārās*), inexhaustible streams. — *Asaścatā*, ind. in an inexhaustible manner.

*A-saścīvas*, *ān*, *śushī*, *as*, Ved. not ceasing, not drying up.

*अससत्* *a-sasat*, *an*, *ati*, *at*, Ved. not sleeping.

*असह* *a-saha*, *as*, *ā*, *am* (rt. *sah*), not bearing, not enduring, intolerant, impatient; (*am*), n. the middle of the breast.

*A-sahana*, *as*, *ā*, *am*, unenduring, envious, jealous; (*as*), m. an enemy; (*am*), n. intolerance, impatience.

*A-sahanīya* or *a-sahitvya* or *a-sahya*, *as*, *ā*, *am*, unbearable, insufferable, insuperable. — *Asahya-pīya*, *as*, *ā*, *am*, causing intolerable pain.

*A-sahamāna*, *as*, *ā*, *am*, impatient, not bearing, not enduring.

*A-sahishṇu*, *us*, *us*, *u*, impatient, unenduring, envious; quarrelsome. — *Asahishṇu-tā*, f. impatience, envy.

*असहाय* *a-sahāya*, *as*, *ā*, *am*, without companions, friendless, lonely, solitary. — *Asahāya-tā*, f. or *asahāya-tva*, *am*, n. loneliness, solitude, the life of a hermit; friendlessness, being without a friend or patron. — *A-sahāya-vat*, *ān*, *ati*, *at*, without companions, friendless.

*A-sahita*, *as*, *ā*, *am*, unassociated, unaccompanied.

*असाक्षात्* *a-sākṣhāt*, ind. [cf. 2. *akṣha* and *akṣhi*, the eye], not before the eyes, invisible, imperceptible; not present.

*A-sākṣhika*, *as*, *i*, *am*, unattested, unwitnessed.

*A-sākṣhin*, *i*, *ini*, *i*, incompetent as a witness, not an eye-witness.

*A-sākṣhya*, *am*, n. want of evidence.

*असाह्य* *a-sātmya*, *as*, *ā*, *am*, unwholesome, disagreeing (as food?).

*असाद* *a-sāda*, *as*, *ā*, *am*, Ved. seatless, not sitting.

*असाधन* *a-sādhanā*, *as*, *ā*, *am* (rt. *sād*), without means, destitute of means, resources, materials, instruments or implements; (*am*), n. non-accomplishment, not proving or establishing.

*A-sādhanīya* or *a-sādhyā*, *as*, *ā*, *am*, not to be effected or completed, not proper or able to be accomplished; incurable, irremediable, not susceptible of proof.

*A-sādhitā*, *as*, *ā*, *am*, unaccomplished.

*असाधारण* *a-sādharāṇa*, *as*, *ā*, *am*, not common, special, specific; (*am*), n. speciality, species, special property.

*असाधु* *a-sādhu*, *us*, *us* or *vī*, *u*, not good, wicked, bad; (*vī*), f. an unchaste wife. — *Asādhu-tā*, f. or *asādhu-tva*, *am*, n. wickedness. — *Asādhu-ṛittā*, f. an unchaste woman.

*असान्द्र* *a-sāndra*, *as*, *ā*, *am*, not close, fine, delicate but with interstices, transparent.

*असान्निध्य* *a-sānnidhya*, *am*, n. non-proximity, distance.

*असामयिक* *a-sāmāyika*, *as*, *i*, *am*, unseasonable.

*असामर्थ्य* *a-sāmarthya*, *am*, n. weakness.

*असानान्य* *a-sāmānyā*, *as*, *ā*, *am*, peculiar, not common; (*am*), n. peculiar or special property.

*असामि* *a-sāmi*, *is*, *is*, *i*, Ved. not half, entire, whole, complete; (*i*), ind. completely. — *Asāmiśavas*, *ās*, *ās*, *as*, Ved. having complete strength.

*असाम्प्रत* *a-sāmprata*, *as*, *i*, *am*, not fit, not becoming, improper. — *A-sāmpratam*, ind. unfitly, improperly, inopportunistly.

*असाम्य* *a-sāmya*, *am*, n. (fr. *a-sama*), difference, dissimilarity; unsuitableness (in medicine or diet), unwholesomeness; disagreeableness.

*असार* *a-sāra*, *as*, *ā*, *am*, sapless; without genuine strength and value; without vigour, spoiled, unfit, vain, unprofitable; weak, feeble, infirm, fragile; (*as*), m. N. of the plant *Ricinus Communis* or castor-oil tree; (*am*), n. *Agallochum*. — *Asāra-tā*, f. saplessness; unfitness, fragility.

*असावधान* *a-sāvadhāna*, *as*, *ā*, *am*, careless, inadvertent. — *Asāvadhāna-tā*, f. or *asāvadhānā-tva*, *am*, n. carelessness.

*असाहस* *a-sāhasa*, *am*, n. absence of violence, gentleness.

*A-sāhasika*, *as*, *i*, *am*, not violent, peaceable, gentle.

*असाहाय्य* *a-sāhāyya*, *am*, n. want of assistance or co-operation.

*असि* *asi*, *is*, m. (fr. rt. 2. *as*), a sword, a cimeter, a knife used for killing animals. — *Asi-gaṇḍa*, *as*, m. a small pillow for the cheek. — *Asi-danṣh-trā* or *asi-danṣh-traka*, *as*, m. the marine monster Makara, painted on the banner of Kāmadeva. — *Asi-danta*, *as*, m. a crocodile. — *Asi-dhārā*, f. the edge of a sword. — *Asidhārā-vrata*, *am*, n. a vow of standing on the edge of a sword, used figuratively for any hopelessly difficult task. — *Asi-dhāva* or *asi-dhāvaka*, *as*, m. an armorer, a furbisher, a sword or tool cleaner. — *Asi-dhenu*, *us* or *asi-dhenukā*, f. a knife. — *Asi-pattra*, *as*, *am*, m. n. the blade of a sword; a sheath, a scabbard; (*as*, *ā*, *am*), whose leaves are swords, having sword-shaped leaves; (*as*), m. the sugar-cane, *Scirpus Kysoor* Roxb.; a kind of tree which grows in the lower world; a bell paved with swords. — *Asi-patṛaka*, *as*, m. sugar-cane. — *Asipatṛa-vana*, *am*, n. a hell where the trees have leaves as sharp as swords. — *Asi-patha*, *am*, n., Ved. the course of a sword. — *Asi-mat*, *ān*, *ati*, *at*, Ved. furnished with knives or daggers. — *Asi-meda*, *as*, m. the fetid *Mimosa Vachellia Farnesiana* W. and A. — *Asi-loman*, *ā*, m. N. of a Dānava. — *Asi-hatya*, *am*, n. fighting with knives or swords. — *Asi-heti*, *is*, m. a swordsman or soldier armed with a sword. — *Asy-asī*, ind. sword to sword, sword against sword.

*Asika*, *am*, n. (fr. *asi*?), the part of the face between the underlip and the chin.

*असिक्नी* *asiknī*. See 2. *asita*.

*असित* 1. *a-sita*, *as*, *ā*, *am* (rt. *si*), Ved. unbound.

*असित* 2. *asita*, *as*, f. *asitā* or Ved. f. *asiknī*, *am*, (*sita*, 'white,' appears to have been formed from this word, which is probably original, and not a compound of *a* and *sita*; cf. the formation of *sura* fr. *asura*), dark-coloured, black, dark-blue; (*as*), m. the black colour; N. of the planet Saturn; the dark fortnight of a lunar month; N. of a being presiding over darkness and magic; N. of a descendant of Kāśyapa and several other persons; N. of a mountain; a black snake; (*tā*), f. the indigo plant; N. of an Apsaras; (*asiknī*), f., Ved. 'the dark one, the night; a girl attending upon the inner or women's apartments (whose hair is not whitened by age); N. of a

daughter of Virāṇa and wife of Dakṣha; N. of the river Akesines (afterwards Candra-bhāga) in the Pañjāb. — *Asita-keśānta*, *as, ā, am*, having black locks. — *Asita-grīva*, *as, ā, am*, Ved. having a black neck. — *Asita-jñu*, *us, ūs, u*, Ved. having black knees. — *Asita-nayana*, *as, ā, am*, black-eyed. — *Asita-bhrū*, *ūs, ūs, u*, having black eyelids. — *Asita-mṛiga*, *as, m.*, N. of a family. — *Asitābhra-śekhara* (*ta-abh*), *as, m.*, N. of a Buddha. — *Asitāmburuha* (*ta-am*), *as, m.* the blue lotus. — *Asitārcis* (*ta-ar*), *is, m.* fire. — *Asitālu* (*ta-āl*), *us, m.*, N. of a plant. — *Asitāsman* (*ta-as*), *ā, m.* the lapis lazuli; any black or dark-blue stone. — *Asitopalā* (*ta-ul*), *am, n.* the blue lotus, *Nymphaea Cærulea*. — *Asitopala* (*ta-up*), *am, n.* lapis lazuli.

*Astnikā*, *f.* a woman-servant [cf. *astikā*].

*Astitākī*, *f.*, N. of a plant.

**असिद्ध** *a-siddha*, *as, ā, am*, imperfect, incomplete; unaccomplished, uneffected; unproved; unripe.

*Asiddhī*, *is, f.* imperfect or incomplete accomplishment, failure; (in logic) want of proof, conclusion not warranted by the premises.

**असिन्व** *a-sinva*, *as, ā, am*, or *a-sinvat*, *an, atī, at*, Ved. insatiable.

**असिर** *asira*, *as, m.* (fr. rt. 2. *as*, to throw), Ved. a beam, a ray; an arrow, a bolt. — *Asishtha*, *as, ā, am*, (superl.) Ved. most skilful in shooting (arrows &c.).

**असी** *asī*, *f.*, N. of a river, = *asi*.

**असीमकृष्ण** *asīma-kṛishṇa*, *as, m.*, N. of a prince.

**असु** *asu*, *us, m.* (fr. rt. 1. *as*, to be), breath, life, spiritual life; life of the spiritual world or departed spirits; water?; [cf. *ἀσζω, ἄσθμα*]; (*asavas*), nom. pl. the five vital breaths or airs of the body; animal life; (*u*), n. reflection, thought or the heart as the seat of it; grief. — *Asu-dhāraṇa*, *am, n.* life, existence. — *Asu-nīta*, *am, n.*, Ved. the world of spirits, or (*as*), m. the lord of the spirits. — *Asu-nīti*, *is, f.*, Ved. the life or the world of spirits; that life personified as a female deity invoked for the preservation of life, or as Yama, lord of the dead. — *Asu-bhanga*, *as, m.* breaking of life; fear about life; danger of life. — *Asu-bhṛit*, *t, m.* breathing, living, a creature. — *Asu-mat*, *ān, atī, at*, living, breathing; (*mān*), *m.* life, the principle of vitality, the portion of spirit connected with the attributes of existence. — *Asu-sama*, *as, ā, am*, dearly loved, as dear as life; (*as*), *m.* a husband, a lover.

*Asura*, *as, ā, am*, Ved. living, alive, spiritual; an epithet of the supreme spirit; Varuṇa; incorporeal, superhuman, divine; (*as*), *m.* spirit; an incorporeal being of an evil kind; an evil spirit, a demon; a ghost or spectre; a general name for the chief of the Asuras [these Asuras are often regarded as the children of Diti by Kaśyapa, see *daitya*]; as such they are demons of the first order in perpetual hostility with the gods, and must not be confounded with the Rākshasas or imps who animate dead bodies and disturb sacrifices]; the sun; Rāhu; an elephant; N. of a warrior-tribe; (according to Śāy.) a cloud?; (*ā*), *f.* night; a zodiacal sign; a prostitute; (*i*), *f.* a female demon, the wife of an Asura; N. of the plant *Sinapis Racemosa* Roxb. [Observe, in later Sanskrit, *sura* has been formed from *asura*, as *sita* from *asita*, q. v.] — *Asura-kumāra*, *ās, m.* pl. a class of deities belonging to the Bhavanādhitās. — *Asura-kshayaṇa*, *as, ā, am*, or *asura-kshiti*, *is, is, i*, Ved. destroying the Asuras. — *Asura-tva*, *am, n.*, Ved. spirituality, supernatural or divine dignity. — *Asura-māyā*, *f.*, Ved. demoniacal magic. — *Asura-rakshasa*, *āni, n.* pl., Ved. the Asuras and Rākshasas; (*am*), *n.* sing. a demoniacal being, partaking of the qualities of both the classes of evil spirits. — *Asura-rāj*, *t, m.* king of the Asuras,

epithet of the Asura Baka. — *Asura-rīpu*, *us, m.* enemy of the Asuras, epithet of Vishṇu. — *Asura-sūdana*, *as, m.* destroyer of the Asuras, epithet of Vishṇu. — *Asura-han*, *ā, ghnī, a*, Ved. destroying the Asuras, epithet of Agni, Indra, &c. — *Asurā-cārya* (*ra-āc*), *as, m.* teacher of the Asuras; epithet of the regent of the planet Venus. — *Asurā-dhṛpa* (*ra-adh*), *as, m.* lord of the Asuras; N. of Bali Vairocana and of Māyadhara. — *Asurāhva* (*ra-āh*), *am, n.* bell-metal, named after an Asura.

*Asurya*, *as, ā, am*, Ved. incorporeal, spiritual, divine; demoniacal, belonging to the Asuras; (*am*), *n.* spirituality, divine nature; the incorporeal, the collective body of spiritual beings; (according to Śāy.) the water of the clouds.

**असुकर** *a-sukara*, *as, ā, am*, not easy to be done, difficult, arduous.

**असुख्य** *asukshya*, a various reading for *asūkshya*, q. v.

**असुख** *a-sukha*, *as, ā, am*, unhappy, sorrowful, melancholic; (*am*), *n.* sorrow, pain, affliction. — *Asukha-jivikā*, *f.* a joyless life. — *Asukha-piḍita*, *as, ā, am*, pained with grief. — *Asukhāvaha* (*kha-āv*), *as, ā, am*, producing unhappiness. — *Asukhā-vishṭa* (*kha-āv*), *as, ā, am*, afflicted with grief, pain, or unhappiness. — *Asukhodaya* (*kha-ud*), *as, ā, am*, causing or ending in unhappiness. — *Asukhodarka* (*kha-ud*), *as, ā, am*, productive of or ending in unhappiness.

*A-sukhīn*, *i, inī, i*, unhappy, sorrowful, afflicted.

**असुगम** *a-sugama*, *as, ā, am*, difficult of attainment or accomplishment, hard, unattainable; difficult to be understood.

**असुत** 1. *a-suta*, *as, ā, am* (rt. 2. *su*), Ved. not pressed out, not cleared or purified, not ready (as the Soma juice).

*A-suvva*, *us, ā, am*, or *a-suvvat*, *an, atī, at*, or *a-sushvi*, *is, is, i*, Ved. not pressing out the Soma juice, not worshipping the gods, wicked.

**असुत** 2. *a-suta*, *as, ā, am* (rt. 1. *su*), childless. See *a-sū*.

**असुतर** *a-sutara*, *as, ā, am* (rt. *ṭri*), not to be easily passed.

**असुतृप** *a-sutrip*, *p, p, p*, Ved. insatiable, not easily satiated.

**असुनिरस** *a-sunirasa*, *as, ā, am*, disagreeable, unpleasant, offensive.

**असुन्दर** *a-sundara*, *as, ā* or *i, am*, plain, ugly; improper, unbecoming.

**असुप्त** *a-supta*, *as, ā, am*, not asleep. — *A-supta-dṛis*, *k, k, k*, never closing the eyes in sleep, ever-seeing.

**असुप्त** *a-sumna*, *as, ā, am*, Ved. contrary, adverse.

**असुर** *asura*. See under *asu*.

**असुरक्ष** *a-suraksha*, *as, ā, am*, perishable, volatile, transitory.

*A-surakshya*, *as, ā, am*, difficult of retention or preservation.

**असुरसा** *a-surasā*, *f.* the plant *Basilicum Pilosum* Benth.

**असुलभ** *a-sulabha*, *as, ā, am*, difficult of attainment.

**असुष्वि** *a-sushvi*. See under 1. *a-suta*.

**असुस्थ** *a-sustha*, *as, ā, am*, unwell, indisposed, not well placed, uncomfortable. — *Asustha-tā*, *f.* indisposition, sickness.

**असुहृद्** *a-suhṛid*, *t, m.* not a friend, an enemy.

**असू** *a-sū, ūs, ūs, m. f.* (rt. 1. *su*, to bring forth), Ved. not bringing forth, barren.

*A-sūta* or *a-sūtika*, *as, ā, am*, Ved. one who has not brought forth, barren.

*A-sūtī*, *is, f.* non-production; obstruction, removal; barrenness.

*A-sūsū*, *us, us, u*, Ved. not bringing forth, barren.

**असूक्ष्ण** *asūkshya* or *asukshya* or *asur-kshya* or *asūrkshya* or *astarkshya*, *am, n.* (etymology doubtful), disrespect.

**असूक्ष्म** *a-sūkshma*, *as, ā, am*, not fine, not minute, large, thick, gross.

**असूय** *asūya* (fr. *asu*), nom. P. A. *asūyati*, *-te, -yitum*, to murmur at, to detract from, depreciate; to envy, scorn, be displeased or discontented with, or grumble at (with dat. or acc.): Caus. *asūyayati*, *-yitum*, to cause to murmur or be displeased or discontented.

*Asūyaka*, *as, ikā, am*, detracting, envious, calumnious, discontented, displeased; (by some written *asūka*?).

*Asūyana*, *am, n.* calumny, detraction.

*Asūyayitvā*, *ind.* having scorned, having cursed.

*Asūyā*, *f.* displeasure, indignation, especially at the merits or the happiness of another, envy, jealousy; calumny, detraction; aversion; N. of the wife of Atri.

*Asūyitri*, *tā, trī, tri*, murmuring, detracting, displeased.

*Asūyu*, *us, us, u*, envious, displeased; (*us*), *m.* calumny.

**असूर** *a-sūra*, *am, n.*, Ved. absence of a person to press out the Soma juice; (Śāy.) a place or country devoid of praise or worship.

**असूक्ष्ण** *asūrkshya*, *am, n.* disrespect. See *asūkshya*.

**असूर्त** *a-sūrta*, *as, ā, am*, Ved. not moving, remote (?).

**असूर्य** *a-sūrya*, *as, ā, am*, Ved. sunless.

*A-sūryam-paśyā*, *f.* the wife of a king who being shut up in the inner apartments never sees the sun; a chaste and loyal wife.

**असृज** *asrij*, *k, n.* (said to be fr. rt. *srij* with *a*, which may stand for *ava* or *ā*), blood; saffron; (*k*), *m.* a kind of religious abstraction; [cf. Lat. *sanguis*.] — *Asrik-kara*, *as, m.* the essence of the body, lymph, serum, &c. — *Asrik-pa*, *as, m.* a Rākshasa or imp of malicious propensities, who drinks blood.

— *Asrik-pāta*, *as, m.* the falling of blood; (*ās*), *m.* pl. drops of blood, as from a wound. — *Asrik-pāvan*, *ā, ā, a*, Ved. drinking blood. — *Asrik-srāva*, *as, m.* bleeding, letting blood. — *Asrik-srāvin*, *i, inī, i*, bleeding, who or what takes away blood. — *Asrig-dara*, *as, m.* irregular or excessive menstruation, menorrhagia. — *Asrig-doha*, *as, ā, am*, shedding blood, bleeding. — *Asrig-dharā*, *f.* the skin. — *Asrig-lhārā*, *f.* a stream of blood; the skin. — *Asrig-vahā*, *f.* a blood-vessel. — *Asrig-rimokshya*, *am, n.* blood-letting, bleeding. — *Asrin-misra*, *as, ā, am*, mixed or covered with blood. — *Asrin-mukha*, *as, i, am*, Ved. whose face is bloody. — *Asri-pāta*, *as, i, m. f.* (for *asrik-pāta*), a stream of blood.

**असृष्टि** *a-sṛiṣṭi*, *is, is, i*, unrestrained.

**असृष्ट** *a-sṛiṣṭa*, *as, ā, am* (rt. *sṛiṣ*), uncreated; undistributed, not presented; continued.

— *Asriṣṭāna* (*ta-en*), *as, ā, am*, one who does not distribute food.

**असेचन** *a-secana* or *a-secanaka*, *as, ā, am*, that on which one cannot look enough; charming, lovely [cf. *ā-secanaka*].

**असेन्य** *a-senya*, *as, ā, am*, Ved. not worthy of an army; not striking, not wounding (?).

**असेवन** *a-sevana*, *am, n.* or *a-sevā*, *f.* (rt.

sev), disregarding, neglecting; not following or practising, shunning; disregard, inattention, disobedience.

**A-sevita**, *as, ā, am*, neglected, unattended to, disobeyed; abstained from, disused. — **A-seviteśvara-dvāra** ('*ta-is*'), *as, ā, am*, not waiting at the doors of the great.

**A-sevya**, *as, ā, am*, not to be served or attended to; not to be used or practised, not to be eaten, drank, &c.

**असौकृ** *asau-kṛi*, cl. 8. P. -*karoti*, -*kartum*, to do such and such a thing.

**Asau-nāman**, *ā, ā, a*, Ved. having such and such a name.

**असौन्दर्य** *a-saundarya*, *am*, n. ugliness.

**असौम्य** *a-saumya*, *as, ā, am*, ugly, unlovely; disagreeable, displeasing. — **Asaumya-svara**, *as, ā, am*, having a bad or croaking voice.

**असौष्ठव** *a-sauṣṭhava*, *am*, n. ugliness, deformity; demerit, worthlessness.

**अस्कन्न** *a-skanna*, *as, ā, am* (rt. *skand*), Ved. not spilt, not effused, not fallen; not sprinkled, not covered; permanent, durable.

**A-skandita**, *as, ā, am*, not spilt, not fallen, not gone, not attacked. — **Askandita-vrata**, *as, ā, am*, true to vows.

**अस्कम्भन** *a-skambhana*, *am*, n., Ved. want of a pillar or support.

**अस्क्रुद्योयु** *a-skrūdyoyu*, *us, us, u*, Ved. not narrow or deficient, abundant.

**अस्खलित** *a-skhalita*, *as, ā, am*, unshaken, unyielding, firm, permanent; not stumbling or slipping, undeviating. — **A-skhalita-prayāna**, *as, ā, am*, not stumbling in progress, with unfaltering step.

**अस्त** 1. *asta*, *as, ā, am* (fr. rt. 2. *as*), thrown, cast; expelled, sent away; sent, despatched; removed, laid or set aside; finished; (*ā*), f., Ved. a missile, an arrow. — **Asta-kopa**, *as, ā, am*, whose anger is laid aside. — **Asta-dhī**, *is, is, i*, foolish. — **Asta-vat**, *ān, atī, at*, obstructed (?). — **Asta-vyasta**, *as, ā, am*, scattered hither and thither, confused, disordered, irrelevant. — **Asta-sankhya**, *as, ā, am*, innumerable. — **Astṛt**, *tā, m.*, Ved. throwing, a shooter.

**अस्त** 2. *asta*, *am*, n. (fr. rt. 1. *as* ?), Ved. home; death, end; (*as*), m. the western mountain, behind which the sun is supposed to set; sunset; (in astronomy) the seventh lunar mansion. — **Astam**, ind. at home, home. — **Astam t** or **gam** or **yā**, to go home; to go down, to set; **astam nē** or **vah**, to conduct or lead home; to lead to setting, to cease to set; **astam gam** or **t** or **prāp**, to go to one's eternal home, to cease, to vanish, to die. — **Asta-gata**, *as, ā, am*, set (as the sun). — **Asta-gamana**, *am*, n. setting. — **Asta-giri**, *is, m.* the western mountain. — **Astam-aya**, *as, m.* or **astam-ayana**, *am*, n. disappearance, setting. — **Astam-ita**, *as, ā, am*, set (as the sun). — **Astācala** ('*ta-ad*'), *as, m.* the western mountain. — **Astācalavalambin** ('*ta-av*'), *ī, inī, i*, reclining on the western mountain, about to set. — **Astādri** ('*ta-ad*'), *is, m.* the western mountain. — **Astāvalambana** ('*ta-av*'), *am*, n. the resting of a heavenly body on the western part of the horizon. — **Astāvalambin**, *ī, inī, i*, setting as the sun, on the point of setting.

**Astaka**, *am, n.*, Ved. home; (*as*), m. going to one's eternal home, beatitude, eternal felicity.

**Astatāti**, *is, f.*, Ved. home.

**Astamati**, f. (perhaps a corruption of **anśu-mati**), the plant *Desmodium Gangeticum*.

**Astamana**, *am*, n. corruption of (**astam-ayana**), setting.

**Astamīke**, ind., Ved. at home, near.

**Astā**, ind., Ved. at home.

**अस्तभ** *a-stabha*, *as, ā, am*, not firm or self-possessed, confounded. — **Astabha-tva**, *am, n.* being confused or confounded, want of self-possession.

**अस्तर्क्ष** *astarkshana*, *am*, n. disrespect. See **asūkshana**.

**अस्ताग** *astāga*, *as, m.*, N. of the fifteenth Arhat of the past Utsarpiṇ.

**अस्ताय** *astāgha*, *as, ā, am*, very deep. See **asthāgha**.

**अस्ति** *asti*, ind. (3rd sing. pres. of rt. 1. *as*), being, existent, present; (*is*), f., N. of a sister of Prāpi, daughter of Jarāsandhas and wife of Kaṣa. — **Asti-kāya**, *as, m.* a category or predicament. — **Asti-kshira**, *as, ā, am*, having milk. — **Asti-tva**, *am, n.* existence. — **Asti-pravāda**, *am, n.* title of the fourth of the fourteen Pūrvas or older writings of the Jains. — **Asti-mat**, *ān, atī, at*, possessed of property, wealthy, opulent.

**Astu** (3rd sing. impv. of rt. 1. *as*), let it be, be it so, implying assent, also reluctance and pain. — **Astum-kāra**, *as, ā, am*, efficacious, as a medication; (**astum** is here the acc. of **astu**, 'producing that which the physician promises shall be.') — **Astr-evam**, ind. be it so.

**अस्तुत** *a-stuta*, *as, ā, am* (rt. *stu*), Ved. not praised, not deserving praise; not recited in prayer.

**A-stuti**, *is, m.* the absence of praise.

**अस्तुत** *a-strita*, *as, ā, am*, Ved. not overcome, invincible, indestructible. — **Astrita-yojvan**, *ā, ā, a*, Ved. sacrificing indefatigably or invincibly.

**अस्तेन** *a-stena*, *am*, or **a-steya**, *am*, n. absence of theft, honesty.

**अस्त्य** *astya*, *am, n.*, Ved. a house. See 2. *asta*.

**अस्त्यान** *a-styāna*, *am*, n. reproach, blame.

**अस्त्र** *astra*, *am*, n. (fr. rt. 2. *as*), a missile weapon, bolt, arrow; bow; a weapon in general, a sword; [with *astra* cf. Gr. ἄστρον and ἀστρά, perhaps that which throws out or emits rays of light.] — **Astra-kaṇṭaka**, *as, m.* an arrow. — **Astra-kāra** or **astra-kāra**, *as, or astra-kārin*, *ī, m.* an armourer, maker of weapons. — **Astra-kshepaka**, *as, ā, am*, shooting arrows. — **Astra-kṛtsaka**, *as, m.* a surgeon. — **Astra-kṛtsā**, f. surgery. — **Astra-jit**, *t, n.*, N. of a plant. — **Astra-jiva**, *as, m.* a soldier, a warrior. — **Astra-dhāraṇa**, *am*, n. the bearing of arms. — **Astra-dhārin**, *ī, m.* one who bears arms, a soldier. — **Astra-nivāraṇa**, *am*, n. warding off a blow. — **Astra-mārja** or **astramārjaka**, *as, m.* an armourer, a sword-polisher or tool-cleaner, furbisher. — **Astra-yuddha**, *as, m.* fighting with weapons. — **Astra-lāghava**, *am, n.* dexterity in arms. — **Astravid**, *t, t, t*, skilled in the science of arms or war. — **Astra-vidyā**, f. the military science. — **Astravidvas**, *ān, ushī, as*, skilled in the use of arms. — **Astra-vrīṣṭi**, *is, f.* shower of arrows. — **Astraveda**, *as, m.* the science of arms and war. — **Astra-sastra**, *am, n.* all sorts of arms (as arrows and swords). — **Astra-sikshā**, f. military exercise, passage of arms. — **Astra-sāyaka**, *as, m.* an iron arrow. — **Astra-hīna**, *as, ā, am*, unarmed, defenceless. — **Astrāgāra** ('*tra-āg*'), *as, m.* an arsenal, an armoury. — **Astrāghāta** ('*tra-āgh*'), *as, m.* a wound, a cut. — **Astrākata** ('*tra-āk*'), *as, ā, am*, struck, wounded, killed.

**Astrin**, *ī, inī, i*, fighting with a missile weapon, an archer.

**अस्त्री** *a-strī*, f. not a woman; (in gram.) the masculine and neuter genders.

**A-strika**, *as, ā, am*, having no wife, without a woman.

**A-straiṇa**, *as, ī, am*, Ved. without a wife.

**अस्थन्** *asthan*, the base of some of the cases of *asthi*, 'a bone,' q.v.; thus, inst. *asthnā*, &c.

**Astha** = *asthi* at the end of some compounds.

**अस्थला** *a-sthalā*, f., N. of an Apsaras.

**अस्थ्या** *asthā*, f. (ṛ), Ved. a thunderbolt.

**अस्थ्याग** *asthāga*, *as, ā, am* (rt. *sthā* with a ?), very deep; also written **astāga**, **asthāgha**, **asthāna**, **asthāra**.

**अस्थ्यान** *a-sthāna*, *as, ā, am* (rt. *sthā*), very deep; (*am*), n. no place, a place where there is no firm footing, a bad or wrong place; (*am*), ind. unsuitably, unseasonably; **a-sthāne**, ind. unseasonably, inopportunistly.

**A-sthāyin**, *ī, inī, i*, not permanent, perishable, transient.

**A-sthāvāra**, *as, ā, am*, moveable, moving, not fixed; (in law) personal, as property, money, cattle, &c., opposed to land.

**A-sthāta**, *as, ā, am*, not standing still, not fixed. **A-sthīti**, *is, f.* want of place or condition, want of firm continuance.

**अस्थि** *asthi*, *i*, Ved. **asthan**, *a, n.* (said to be fr. rt. 2. *as*; perhaps fr. *a-sthā* for *ā-sthā*), a bone; the kernel or stone of a fruit. At end of compounds *astha* is found, e.g. **an-astha**, q.v. The weakest cases of *asthi* are derived from **asthan**, q.v.; the Veda has also **asthāni**, **asthabhis**, &c. [cf. Lat. *os*, *ossis*, assimilated fr. *ostis*; Gr. ὀστέον; Slav. *košti*, with *k* prefixed]. — **Asthan-vat**, *ān, atī, at*, Ved. having bones, bony. — **Asthi-kṛit**, *t, t, t, m. f. n.* marrow. — **Asthi-śchallita**, *am*, n. a particular fracture of the bones. — **Asthi-ja**, *as, ā, am*, Ved. produced in the bones; (*as*), m. marrow; the thunderbolt; in the last sense a various reading for **aksha-ja**. — **Asthi-jna**, *as, m.* marrow. — **Asthi-buṇḍa**, *as, ā, m. f.* a bird (whose mouth or beak consists of bone). — **Asthi-tējas**, *as, n.* marrow. — **Asthi-toda**, *as, m.* pain in the bones. — **Asthi-tvaḍ**, *k, f.* the periosteum. — **Asthi-dhawan**, *ā, m.* a N. of Siva. — **Asthi-panjara**, *as, m.* a skeleton; lit. a cage of bones. — **Asthi-bhaksha**, *as, m.* a dog (eating bones). — **Asthi-bhanga**, *as, m.* fracture of the bones; N. of the plant *Vitis Quadrangularis*. — **Asthi-bhuj**, *k, m.* a bone-eater, a dog. — **Asthi-bhūyas**, *ān, asi*, *as*, Ved. consisting chiefly of bones, dried up. — **Asthi-bheda**, *as, m.* fracturing, breaking or wounding a bone; a sort of bone, a bone. — **Asthi-bhedaka**, *as, ā, am*, a bone-breaker, who or what breaks bones. — **Asthi-mat**, *ān, atī, at*, having bones, vertebrated. — **Asthi-maya**, *as, ī, am*, bony, consisting of bones. — **Asthi-māla**, f. a necklace of bones. — **Asthi-mālin**, *ī, m.* an epithet of Siva (this deity being commonly represented with a necklace of skulls). — **Asthi-yoga**, *as, m.* the joining of a broken bone. — **Asthi-vat**, *ān, atī, at*, bony, osseous. — **Asthi-vigraha**, *as, m.* a N. of Bhṛingīn, one of Siva's attendants. — **Asthi-sṛnkhālā**, f. or **asthi-samhāra**, *as, ī, m. f.* N. of the plant *Heliotropium Indicum*. — **Asthi-sosha**, *as, m.* dryness and decay of the bones. — **Asthi-samhāra**, *as, m.* 'bone-seizer,' the adjutant bird. — **Asthi-saṅcāya**, *as, m.* collecting the bones or their ashes after burning a corpse. — **Asthi-sandhi**, *is, m.* a joint, an articulation; uniting of a broken bone. — **Asthi-samarpaṇa**, *am*, n. throwing the bones of a dead body into the Ganges. — **Asthi-sāra**, *as, m.* marrow. — **Asthi-sthāna**, *as, m.* the body, 'having the bones for its pillars.' — **Asthi-smeha**, *as, m.* marrow. — **Asthi-sraṇya**, *as, ī, am*, Ved. causing the bones to fall asunder.

**Asthika**, *am*, n. a bone; used at the end of compounds, e.g. **an-asthika**, *as, ā, am*, boneless.

**अस्थिर** *a-sthira*, *as, ā, am*, unsteady; trembling, shaking; uncertain, unascertained; unworthy of confidence. — **Asthira-tā**, f. or **asthira-tva**, *am, n.* unsteadiness, fickleness, mutability.

**A-sthāyas**, *ān, asi, as*, unsteady, not firm.

**A-sthāyā**, *am, n.* instability, unsteadiness.

**अस्थूरि** *a-sthūri*, *is, is, i*, Ved. furnished with more than one horse; not one-sided.

अस्थूल a-sthūla, as, ā, am, not bulky, delicate.

अस्नातृ a-snātri, tā, tri, tri, Ved. not fond of bathing, not a bather.

अस्नाविर a-snāvira, as, ā, am, Ved. without sinews, without bands.

अस्निग्ध a-sniḡdha, as, ā, am (rt. snih), not smooth, harsh, hard, dry; unkind. = *Asniḡdha-dāru*, u, n. a kind of pine tree.

*A-sneha*, as, ā, am, unkind; harsh, hard, dry; (as), m. unkindness, want of affection; absence of illness.

अस्पन्द a-spanda, as, ā, am, not trembling, not moving, fixed, unchangeable.

अस्पर्श a-sparśa, as, ā, am (rt. sprīś), not touching, not in contact; (as), m. not touching, non-contact.

*A-sparśana*, am, n. non-contact, avoiding the contact of anything, especially of one who is impure.

*A-sparśanīya*, as, ā, am, not to be touched, impure.

*A-sparśita*, as, ā, am, untouched.

*A-sprīśya*, as, ā, am, not to be touched, intangible.

*A-sprīśhā*, as, ā, am, untouched. = *Asprīśhā-rajasa-tamaska*, as, ā, am, perfectly pure. = *Asprīśhā-vahni*, ts, ts, i, unscathed by fire.

*A-sprīśhā*, ts, ts, i, not touching, avoiding contact.

अस्पष्ट a-spashṭa, as, ā, am, indistinct.

अस्पृता a-sprīta, as, ā, am, Ved. unacquainted, irresistible.

अस्पृह a-sprīha, as, ā, am, undesirous, content; indifferent.

*A-sprīhanīya*, as, ā, am, undesirable.

अस्पृष्ट a-sphuṭa, am, n. indistinct speech; (as, ā, am), indistinct, obscure, invisible, unblown. = *A-sphuṭa-phala*, am, n. indistinct result; (in geom.) gross area of a triangle, &c. = *A-sphuṭa-vāc*, k, k, k, lispings, speaking indistinctly.

अस्मा a-sma, a pronominal base (supposed to be compounded fr. a and sma) from which several cases of the pronoun of the 1st person plur. and of the 3rd sing. are derived. See also the next.

अस्मद् *asmad*, the plural base of the 1st personal pronoun (said to be fr. 2. as, 'to throw', Uṇ-sūt. I. 138; or fr. 1. as, 'to be'), nom. sing. *aham*, 'I', du. *āvām*, 'we two', pl. *vayam*, 'we'; acc. pl. *asmān*, inst. *asmābhis*, dat. *asmābhyam*, abl. *asmāt* or *asmattas*, gen. *asmākam*, loc. *asmāsu*. Native grammarians derive the sing. as well as plur. from the base, *asmad*. The form *asme*, common to all oblique cases of the plur., is confined to the Vedas; and sometimes a form *asmāka* is used for the gen. *asmākam*. The form *nas* for acc., dat., and gen. is enclitic. The form *asma* is met with in the Vedas as well as the *asmad* of the classical language, especially at the beginning of compounds [cf. Gr. *ἔμπε* fr. *ἔμπε*; Goth. *unsa* for *usna*; Mod. Germ. *unser*]. = *Asma-trā*, ind., Ved. to us, with us, among us. = *Asmatrāñc*, ān, āñ, āk, Ved. turned towards us. = *Asmad-rāta*, as, ā, am, Ved. given by us. = *Asma-druh*, -dhruk, k, k, Ved. forming a plot against us or me, inimical. = *Asmad-vīdha*, as, ā, am, or *asmādvīdha*, as, ā, am, or *asmādvīdha*, k, k, k, similar, or like us or me; one of us. = *Asme-hiti*, is, f., Ved. errand or message for us.

*Asmadīya*, as, ā, am, our, ours.

*Asmadryañc*, ān, drīñ, āk, Ved. turned towards us; (k), ind. towards us.

*Asmayu*, us, us, u, Ved. endeavouring to attain us, desiring us, favourable to us.

*Asmāka*, as, ā, am, Ved. our, ours.

अस्मन् *asmanta*, am, n. a furnace or fireplace. See *asmanta*.

अस्मरण a-smaraṇa, am, n. (rt. smri), forgetfulness, forgetting.

*A-smaraṇīya*, as, ā, am, not to be recollected.

*A-smārta*, as, ā, am, immemorial, not within memory; illegal, not according to law; not belonging to the Hindū institutes.

*A-smṛita*, as, ā, am, not remembered, forgotten.

*A-smṛiti*, ts, f. want of memory, forgetfulness; the not being part of the institutes of law; (i), ind., Ved. inattentively.

अस्मिन् *asmi-tā*, f. (abstract noun formed fr. *asmi*, 1st pers. sing. pres. of 1. as, 'I am'), egotism.

अस्मेर a-smera, as, ā, am (rt. smi), Ved. not sullen, confiding.

अस्यन्दमान a-syandamāna, as, ā, am, Ved. not gliding away.

अस्यवामीय *asyavāmīya*, am, n. the hymn beginning with the words *asya vām* (Rig-veda I. 164).

अस्यहय *asya-hatya*, अस्यहेति *asya-heti*. See Gaṇa Anuśatikādi to Pāṇini VII. 3, 20.

अस्युद्यत *asy-udyata*, as, ā, am (for *udya-tāsi*), having the sword raised.

अस्र *asra*, as, m. (said to be fr. 2. as), hair of the head; a corner, an angle, see *asra*; (am), n. blood; a tear, see *asrj* and *asam*. = *Asra-kaṇṭha*, as, m. an arrow; (perhaps a variation from *asra-kaṇṭha*?). = *Asra-khadīra*, as, m. a red Mimosa. = *Asra-ja*, am, n. flesh. = *Asra-jit*, t, m. a plant; see *asra-jit*. = *Asra-pa*, as, m. a Rakshasa or goblin; (ā), f. a leech; a Dākini or female imp. = *Asra-patṛaka*, as, m., N. of a plant, *Rubia Cordifolia* L. (?). = *Asra-pitta*, am, n. plethora, hemorrhage, epistaxis, involuntary discharge of blood from the mouth, nostrils, anus, &c. = *Asra-phalā*, f. the plant *Boswellia Thurifera* Roxb. = *Asra-mātrikā*, f. chyle, chyme. = *Asra-rodhīni*, f. the plant *Mimosa Pudica*. = *Asra-rindū-śhadā*, f., N. of a tuberous plant. = *Asrārjaka* ('*ra-ar*'), as, m. the white Tulasi plant.

*Asrāya*, nom. A. *asrāyate*, -*yitum*, to shed tears.

अस्रवत् a-srvat, am, antī, at (rt. sru), not flowing; Ved. not leaky (as a ship).

*A-sruva*, as, m. granulation (of a running sore).

अस्राम a-srāma, as, ā, am, Ved. not stiff, not lame.

अस्रि *asri*, is, f. an angle; ten millions. See *asri*.

अस्रिध् a-sridh, t, t, t, or a-sridhāna, as, ā, am, or a-sredhat, am, antī, at, Ved. not doing harm; uninjured, unfatigued; pious, peaceable.

अस्रीवयस् *asrīvayas*, Ved. having food which falls or drops down (?).

अस्रु *asru*, n. a tear, &c. See *asru*.

अस्रेमन् *asreman*, ā, m., Ved. praiseworthy, to be praised; (if fr. rt. *sri*) undecaying, immortal.

अस्व a-sva, as, ā, am, or a-svaka, as, akā or ikā, am, or a-svakiya, as, ā, am, not one's own, belonging to another. = *A-sva-ga*, as, ā, am, Ved. not going to one's own home, homeless. = *A-svaga-tā*, f., Ved. homelessness. = *A-sva-jātī*, is, ts, i, of a different caste, of a different species. = *Asratva*, am, n. or *asva-tā*, f. want of claim or right to anything, having no indefeasible property in it, absence of ownership.

*A-svachanda*, as, ā, am, docile; not self-willed, dependant.

*A-svatantra*, as, ā, am, not self-willed, dependant, subject; docile, humble.

*A-svabhāva*, as, m. unnatural or unusual character or temperament; (as, ā, am), of a different nature.

*A-svarūpa*, as, ā, am, essentially different or unlike.

*A-svaveśa*, as, ā, am, Ved. having no home of one's own, expelled from home.

*A-svādhyāya* ('*sva-adh*'), as, m. a Brāhman who has not performed his studies, who has not the Vedas previously to his investiture; interruption or interval of study, prohibited on certain days of the moon, at eclipses, &c.

*A-svārtha* ('*sva-ar*'), as, ā, am, not for one's self; not for a proper object; having a different meaning.

*A-svikāra*, as, m. non-acquiescence, dissent.

*A-svikṛita*, as, ā, am, dissented from, refused, not promised.

अस्वच्छ a-svaccha, as, ā, am, not clear, opaque.

अस्वन्त a-svanta (a-su-anta), as, ā, am, ending ill, leading to or having an unfavourable issue; (fr. *asu-anta*?) approaching the end of life; a fireplace, see *āsvanta*.

अस्वप्न a-svapna, as, ā, am, Ved. sleepless, awake; (as), m. sleeplessness, the being awake; a god, a deity [cf. *ἄπνως*].

*A-svapnaj*, k, k, k, Ved. not sleepy, sleepless.

अस्वर a-svara, as, ā, am, not aloud, speaking in an under tone, indistinct; having a bad or croaking voice; (am), ind. not aloud, in a low tone, indistinctly.

अस्वर्ग्य a-svargya, as, ā, am, not leading to heaven, unheavenly.

अस्वस्थ a-sva-stha, as, ā, am, not in good health, not one's self, sick. = *A-svasta-tā*, f. want of firmness; weakness, illness.

*A-svāsthya*, am, n. indisposition, sickness, discomfort, indigence.

अस्वादु a-svādu, us, us, u, tasteless, insipid.

अस्वामिक a-svāmika, as, ā or ī, am, unowned, unsworn.

*A-svāmin*, ī, inī, i, having no right or title to anything, not being master of it; that which has no master or owner. = *A-svāmī-vikraya*, as, m. sale without ownership.

*A-svāmya*, am, n. absence of right or title to property.

अस्वार्थि a-svārtha, as, ā, am, unselfish, disinterested.

अस्वेद a-sveda, as, m. suppressed perspiration; (as, ā, am), not perspiring.

अह 1. ah (connected with rt. nah), cl. 1. P., Ved. *ahati*, 2nd pl. perf. *anāha*, to string together (?), to compose, to celebrate, to prepare, to increase.

अह 2. ah, cl. 5. P., Ved. *ahnoti* or *admoti*, to pervade or occupy; to go or move; cl. 10 (?) to cause to shine (?).

*Ahana*, as, ā, am, illuminating, spreading light (epithet of the dawn).

अह 3. ah (defect. verb, preserved only in five persons of the perfect, viz. *āthā*, *āha*, *āhathus*, *āhatuḥ*, *āhuḥ*, which may have a present signification), to say, speak; to acknowledge, accept, state; to declare, express, signify; to call; to attribute; to call (with two acc.); to hold, consider, regard; to adjudge anything (acc.) to any one (gen.). [To this rt. are referred, Hib. *ag-all*, 'speech'; *ag-aill*, 'to speak'; *eiġh-tm*, 'I call'; Goth. *af-aika*, 'I deny'; Lat. *nego* for *n-ēgo*, 'to say no'; also *ajo*.]

अह *aha*, ind. (as a particle implying ascertainment, affirmation, certainty, &c.) surely, certainly, yes, well; (as explaining, defining, admitting, limiting, &c.) namely; I grant you, granted, indeed, of course; at least. This particle is also said to imply rejecting, sending; deviation from custom, impropriety.

अहंयाति, अहंयु, &c. See under *aham*.

अहत *a-hata*, *as*, *ā*, *am* (rt. *han*), unhurt, uninjured, not struck, not killed; unbeaten (as clothes in washing); unwashed, new; unblemished, unsoiled; not disappointed; (*am*), n. unwashed or new clothes.

*A-hati* or *a-hanti*, *is*, *f*, Ved. safeness.

*A-hatvā*, ind. not having killed.

*A-hananiya* or *a-hantavya*, *as*, *ā*, *am*, not to be killed.

*A-hantya* or *a-hantra* or *a-hanya*, *as*, *ā*, *am*, Ved. indestructible, invincible.

अहन *ahan* and *ahas*, n. (said to be fr. 2. *hā* with *a*, 'not;' according to others, who compare the Goth. *daga*, Germ. *tag*, Eng. *day*, a corruption of *dahan* fr. rt. *dah*; the nom. acc. voc. sing. and the middle cases come fr. *ahas*, the others fr. *ahan*; in the Vedas the middle cases also are sometimes formed fr. *ahan*, e. g. *ahabhyas*, *ahabhīs*); a day; a sacrificial or festival day; a day's work; a portion of a book appointed for one day's reading; day personified as one of the eight Vasus; N. of a Tirtha; *ahany-ahant* or *ahar-ahaḥ*, day by day, daily; *ahani*, du. day and night; *taḍ ahas*, on that very day; *yad ahas*, on which day. (As the last member of a compound *ahan* generally appears in the form *aha*, m., rarely n., but sometimes also in the form *ahan*, e. g. *punyāha*, *ekāhan*, q. v. As the first member of a compound *ahas* and *ahar* are the usual forms; as in the following examples.)—*Ahah-pati*, *is*, m. lord of the day, the sun; see *ahar-pati*.—*Ahah-śeṣa*, *am*, n. evening.—*Ahar-āgama*, *as*, m. the approach of day.—*Ahar-gaṇa*, *as*, m. a series of sacrificial days; a month; any calculated term.—*Ahar-jara*, *as*, m., Ved. the year (as making days become old).—*Ahar-jāta*, *as*, *ā*, *am*, Ved. born in the day or from day, not belonging to night or to the spirits of darkness.—*Ahar-dīva*, *as*, *ā*, *am*, Ved. existing every day; (*am*), ind. daily, day by day.—*Ahar-dvī*, ind., Ved. day by day, every day, constantly.—*Ahar-dvīś*, *k*, *k*, Ved. beholding the day, living.—*Ahar-nīśa*, *am*, n. day and night, a whole day; (*am*), ind. day and night, during the whole day, continually.—*Ahar-pati*, *is*, m., Ved. lord of the day; the sun; epithet of Śiva; also written *ahah-pati*.—*Ahar-bāndhava*, *as*, m. the sun.—*Ahar-bhāj*, *k*, *k*, *k*, Ved. partaking of the day.—*Ahar-muṣi*, *is*, m. the sun.—*Ahar-mukha*, *am*, n. commencement of the day, morning, dawn.—*Ahar-loka*, *as*, *ā*, *am*, Ved. taking the place of day.—*Ahar-vid*, *t*, *t*, Ved. existing (many) days; known long ago; knowing the (fit) time or season.—*Ahas-śas*, ind., Ved. every day.—*Ahas-kara*, *as*, m. the sun.—*Ahas-pati*, *is*, m. the sun; swallow wort.

*Aho-rātra*, &c. See s. v.

अहन *ahana*. See 2. *ah*.

अहम् *aham*, nōm. sing. 'I.' The supposed base of this 1st personal pronoun is *asmad*, q. v. [cf. *Zēd azem*; Gr. *ἐγών*, *ἐγώ*, *ἰών*; Lat. *ego*; Goth. *ik*; Mod. Germ. *ich*; Lith. *asz*; Slav. *az*; Cambro-brit. *ym*; Bret. *am*, *em*].

*Aham-yāti*, *is*, m., N. of a son of Saṃyāti.

*Ahamya*, *us*, *us*, *u*, selfish, proud, haughty; (*us*), m. a warrior.

*Aham-vādīn*, *i*, *inī*, *i*, speaking only of one's self, presumptuous, haughty.

*Aham-sreyas*, *as*, or *aham-sreyasa*, *am*, n. claiming superiority for one's self.

*Aham-sana*, *as*, *ā*, *am*, Ved. gaining for one's self, obtaining for one's self.

*Ahan-kartavya*, *as*, *ā*, *am*, to be referred to self; (*am*), n. the object of *Ahan-kāra*.

*Ahan-kāra*, *as*, m. the making of self, sense of self, thinking of self, egotism, individuality; self-consciousness, pride, haughtiness; (in the Sāṅkhya phil.) the third of the eight producers or elements of creation, viz. the conceit or conception of individuality, individualization.—*Ahan-kāra-vat*, *ān*, *atī*, *at*, conscious, selfish, proud.

*Ahan-kārin*, *i*, *inī*, *i*, self-important, proud.

*Ahan-kārya*, *am*, n. that which is to be done by one's self, any personal object, business or matter.

*Ahan-kṛta*, *as*, *ā*, *am*, egotistic; proud, haughty; conscious.

*Ahan-kṛti*, *is*, *f*. egotism, high opinion of one's self, pride.

*Aham-agrikā*, *f*. or *aham-uttara*, *am*, n. a contest for superiority, rivalry.

*Aham-ahamkā*, *f*. assertion or conceit of superiority, boasting, egotism; military vaunting.

*Aham-pūrva*, *as*, *ā*, *am*, Ved. desirous of being first.

*Aham-pūrvikā*, *f*. or *aham-prathamikā*, *f*. emulative onset, the running forward of soldiers with emulation; conceit, vaunting.

*Aham-bhadra*, *am*, n. self-conceit, a high notion of one's own superiority.

*Aham-matī*, *is*, *f*. or *aham-māna*, *am*, n. self-illusion, spiritual ignorance, conceit, self-love.

अहर *a-hara*, *as*, *m*. (rt. *hri*), N. of the twelfth Manu; a Dānava.

*A-haraṇīya*, *as*, *ā*, *am*, not to be taken away.

*A-hārin*, *i*, *inī*, *i*, not taking (?).

*A-hārya*, *as*, *ā*, *am*, not to be stolen, not to be removed; (*as*), m. a mountain.—*Ahārya-tā*, *f*. or *ahārya-tva*, *am*, n. the state of not being liable to be taken away, security.

अहरित *a-harita*, *as*, *ā*, *am*, Ved. not yellow.

अहर्षे *a-harsha*, *as*, *ā*, *am* (rt. *hṛish*), unhappy, gloomy, sorrowful.

*A-harshīta*, *as*, *ā*, *am*, unhappy, sorrowful.

अहल *a-hala*, *as*, *ā*, *am*, or *a-hali*, *is*, *is*, *i*, unploughed, unfurrowed.

*A-halya*, *as*, *ā*, *am*, not arable, unploughed; (*ā*), *f*, N. of an Apsaras; N. of the wife of Gautama or Śaradvat; N. of a sea.

अहल्लिक *ahallika*, *as*, *m*, Ved. a talker, tattler (?).

अहवनीय *a-havanīya*, *as*, *ā*, *am* (rt. *hu*), not to be offered as an oblation, not fit or proper to be sacrificed.

*A-havis*, *is*, *is*, *is*, Ved. without oblations, sacrificeless.

अहस्त *a-hasta*, *as*, *ā*, *am*, handless.

अहह *ahaha* or *ahahā*, ind. a particle or interjection, as *Ah! Ah!* &c., implying surprise, fatigue, pain, sorrow, pleasure, calling.

अहार्ये *a-hārya*, &c. See under *a-hara*.

अहावस् *ahāvas*, Ved., said to be a sound like a flourish at the end of a hymn.

अहि *ahi*, *is*, *m*. (fr. rt. *aḥ*); according to Sāy. fr. rt. *han* with *ā* prefixed and shortened, 'one that destroys on all sides'), a snake; the serpent of the sky, the demon *Vṛitra*; a cloud; water; lead; a traveller; the sun; a N. of Rāhn, the ascending node; the navel; [cf. *aḥa* and *aṅhu*, pp. 1, 6; Lat. *anguis*; Gr. *ἔχιδνα*, *ἔχιδνα*, *ἔχιδνα*, and *ὄφις*; Lith. *ungury-s*; Russ. *ūgorj*; Armen. *ōz*; Germ. *unc*; Mod. Gr. *ἀχελύς*].—*Ahi-kānta*, *as*, *m*. air, wind; (snakes being supposed to feed upon air).—*Ahi-kōsha*, *as*, *m*. the slough or cast skin of a snake.—*Ahi-kshatra* and *ahi-kshetra*, *as*, *m*, N. of a country.—*Ahi-gopa*, *as*, *ā*, *am*, Ved. guarded by a serpent.—*Ahi-ghna*, *am*, n., Ved. the slaying of the serpent or demon (*Vṛitra*) who ob-

structs the heavenly waters.—*Ahi-ghnī*, *is*, *m*, Ved. killing snakes.—*Ahi-ēchatra*, *as*, *m*. a kind of vegetable poison; the plant *Gymnema Sylvestre* (?); N. of a country; (*ā*), *f*. sugar; the city of *Ahi-ēchatra*.—*Ahi-ēchatraka*, *am*, n. a mushroom.—*Ahi-jit*, *t*, *m*, N. of *Kṛishpa*, also of *Indra*.—*Ahi-tuṅḍika*, *as*, *m*. a snake-catcher or exhibitor; see *ahitūṅḍika*.—*Ahi-dat*, *an*, *atī*, *at*, or *ahi-danta*, *as*, *i*, *m*, having the teeth of a serpent.—*Ahi-dvīś*, *t*, *t*, *t*, enemy of the serpents or of *Vṛitra*; (*t*), *m*. an ichneumon; a peacock; *Garuḍa*, the bird of *Vishpu*; *Indra*.—*Ahi-nakullkā*, *f*. the natural enmity between a snake and an ichneumon.—*Ahi-nāma-bhrīt*, *t*, *m*, N. of *Baladeva* (as identified with *Sesha*).—*Ahi-nīrmoka*, *as*, *m*. or *ahī-nīrvṛayanī*, *f*. the cast off skin of a snake.—*Ahi-patāka*, *as*, *m*. a kind of snake, not venomous.—*Ahi-patī*, *is*, *m*, N. of *Sesha*, sovereign of the snakes, also of *Vāsuki* and others; any large serpent.—*Ahi-putraka*, *as*, *m*. a kind of boat.—*Ahi-pūtana*, *as*, *ā*, *m*. *f*. sores on the hinder part of the body (of children).—*Ahi-phena*, *am*, n. opium, the saliva or venom of a snake [cf. 2. *a-phena*].—*Ahi-bradhna*, *as*, *m*, N. of *Siva*; one of the *Rudras*; corrupted fr. *ahir-budhnyas*.—*Ahi-bradhna-devatā*, *f*. the twenty-sixth lunar mansion.

*Ahi-bhaya*, *as*, *m*. fear of a lurking snake; apprehension of treachery.—*Ahibhaya-dā*, *f*, N. of the plant *Flacourtia Cataptracta* Roxb.—*Ahi-bhānu*, *us*, *us*, *u*, Ved. shining like serpents; epithet of the *Maruts*.—*Ahi-bhuj*, *k*, *m*. *Garuḍa*, the bird of *Vishpu*; a peacock; N. of a plant.—*Ahi-bhrīt*, *t*, *m*. 'carrying serpents'; N. of *Siva*.—*Ahi-manyu*, *us*, *us*, *u*, Ved. enraged like serpents, epithet of the *Maruts*; (*Sāy*.) 'endowed with destructive anger,' or 'with unimpaired knowledge.'—*Ahi-mardamī*, *f*, N. of a plant.—*Ahi-māya*, *as*, *ā*, *am*, Ved. multiform or versatile like a snake, showing the same variety of colour and shape.—*Ahi-māra* or *ahim-medaka*, *as*, *m*, N. of a plant.—*Ahi-ripu*, *us*, *m*. a peacock.—*Ahir-budhnyas*, *as*, *m*, N. of *Siva*; corrupted fr. *ahir-budhnyas*.—*Ahirbudhna-devatā*, *ās*, *f*. pl. the twenty-sixth lunar mansion.—*Ahir-bradhna*, *as*, *m*, N. of a *Rudra*.—*Ahi-latā*, *f*, the plant *Betel*; another plant.—*Ahi-locana*, *as*, *m*, N. of a servant of *Siva*.—*Ahi-vidashta*, *as*, *ā*, *am*, snake-bitten.—*Ahi-vīś*, *t*, *m*. *Garuḍa*; *Indra*.—*Ahi-sushmasattra*, *ā*, *m*, Ved. one whose men (the *Maruts*) hiss like serpents; epithet of *Indra*; (according to *Sāy*. *ahi-sushmas* means 'of all-pervading strength,' and is to be separated from *sattra*).—*Ahi-hatya*, *am*, n. the slaying of the serpent or demon (*Vṛitra*) who obstructs the heavenly waters.—*Ahi-han*, *ā*, *m*, Ved. killing serpents or *Vṛitra*.—*Ahy-arshu*, *us*, *us*, *u*, Ved. gliding like a snake.

1. *ahika*, *as*, *m*. a blind snake, not venomous, see *andhāhika*; (*ā*), *f*, N. of the silk-cotton tree, *Bombax Heptaphyllum Salmalia Malabarica*. (For 2. *ahika*, see below.)

अहिसक *a-hinsaka*, *as*, *ā*, *am*, or *a-hinsat*, *an*, *antī*, *at*, or *a-hinsāna*, *as*, *ā*, *am* (rt. *hins*), Ved. not hurting, harmless, innocuous.

*A-hinsā*, *f*. harmlessness, not injuring anything, one of the cardinal virtues of most Hindū sects, but particularly of the Buddhists and Jainas; security, safeness.—*Ahinsā-nirata*, *as*, *ā*, *am*, devoted to harmlessness or gentleness.

*A-hinsita* or *a-hinsyamāna*, *as*, *ā*, *am*, Ved. uninjured, being unharmed.

*A-hinsra*, *as*, *ā*, *am*, innocuous, innocent, harmless; (*am*), n. harmless behaviour; (*ā*), *f*, N. of the plant *Mormordica Cochinchinensis*, Spreng, (commonly called *Kūrkavāli*).

अहिक 2. *ahika*, *as*, *ā*, *am* (fr. *ahan*, q. v.), is found at the end of a few compounds in the sense of lasting a certain number of days, e. g. *dasāhika*, lasting for ten days. See 1. *ahika* above.

अहिरणुका *ahirṇukā*, *f*. a kind of small poisonous animal.

**अहित** a-hita, *as, ā, am* (rt. dhā), not placed, not put, not fixed; unfit, improper; unadvantageous, noxious; hurtful, prejudicial; hostile, inimical; (*as*), m. an enemy; (*am*), n. damage; food &c. contra-indicated in a disease. — *Ahita-kārin*, ī, īpi, ī, adverse, inimical, acting unkindly. — *A-hita-nāman*, ā, ā, a, Ved. having as yet no name. — *A-hita-manas*, ās, ās, as, not friendly-minded, hating, adverse, inimical. — *Ahita-hita-vicāra-sūnya-buddhi*, īs, īs, ī, whose intellect is incapable of discriminating between good and evil. — *Ahiteśhu* ('ta-ic'), us, us, u, not wishing well, malevolent.

**अहिमकर** a-hima-kara, *as*, or *a-hima-tejas*, ās, or *a-hima-ruśi*, īs, or *a-himānsu* ('ma-an'), us, m. the sun.

**अही** ahī, īs, m., Ved., N. of a demon conquered by Indra and his companions; a serpent (see *ahi*); a cow; (ṛ), du. heaven and earth.

**अहीन** 1. ahīna, *as, ā, am* (fr. *ahan*), lasting several days; (*as*), m. a sacrifice lasting several days; ooe lasting twelve days (i. e. *stoma* or *yajña*).

**अहीन** 2. ahīna, *as*, m. (fr. *ahi*, q. v.), a large snake (?).

**अहीन** 3. a-hīna, *as, ā, am* (rt. 2. hā), unimpaired, whole, entire; full, luxurious; not deprived of, not withdrawing; possessed of; not outcast or vile. — *A-hīna-gu*, us, m., N. of a prince, son of Devānīka. — *A-hīna-vādin*, ī, m. a witness capable of giving evidence.

**अहीर** ahīra, *as*, m. a cowherd. See *abhīra*.

**अहीरणि** ahīraṇi, *is*, or *ahīraṇin*, ī, m. a kind of snake, said to be two-headed.

**अहीरुव** ahīruva, *as*, m., Ved., N. of a demon conquered by Indra.

**अहु** ahu, *us, vī, u*, (in compounds) narrow. See *anhu*.

**अहुत** a-huta, *as, ā, am* (rt. hu), unsacrificed, unoffered, not yet sacrificed; one who has not received any sacrifice; not gained or obtained by sacrifice; (*as*), m. religious meditation, prayer, and study of the Veda, considered as one of the five great sacraments, otherwise called Brahma-yajña. — *A-hutād* ('ta-ad'), t, t, t, Ved. not eating of a sacrifice; not allowed to partake of a sacrifice.

**अहूत** a-hūta, *as, ā, am* (rt. hve), uncalled, unsummoned, unchallenged. (The form a-huta with the sense 'uncalled,' given by Wilson, is very questionable.)

**अहृयान** a-hṛīyāna, *as, ā, am*, Ved. not being angry, friendly.

*A-hṛīyamāna*, *as, ā, am*, Ved. not being angry, jealous, or envious; not discontented, willing; that which is bestowed willingly.

**अहृद्य** a-hṛīdya, *as, ā, am*, not desired, not agreeable. — *Ahṛīdya-kṛt*, t, t, t, disagreeable, causing disgust.

**अहे** ahe, ind. a particle implying reproach, rejection, separation.

**अहेतु** a-hetu, *us, m*, absence of cause or reason. — *Ahetu-tā*, f. or *ahetu-tva*, *am*, n. absence of cause, reason, or necessity.

*A-hetuka*, *as, ā, am*, causeless, groundless. — *A-haituka*, *as, ī, am*, having no reason or foundation; causeless, having no motive, disinterested.

**अहेरु** aheru, *us, f*, the plant *Asparagus Racemosus*.

**अहेळत** a-helat, *an, anti, at*, or *a-helamāna*, *as, ā, am*, or *a-helajyat*, *an, anti, at* (rt. *hed*, Ved. *hel* with *a*), Ved. not angry, not displeased, favourable.

**अहो** aho, ind. (as a particle and inter-

jection of joyful or painful surprise) Ah! (of enjoyment or satisfaction) Oh! (of fatigue, discontent, compassion, sorrow, regret) Alas! Ah! (of praise) Bravo! (of reproach) Fie! (of calling) Ho! Halo! (of doubt, deliberation) either, or; (of contempt) Pshaw! It is also sometimes an expletive.

*Aho-purushikā*, f. self-confidence; boasting.

**अहोतृ** a-hotṛi, *tā, m.*, Ved. not sacrificing; not competent to sacrifice.

**अहोरात्र** aho-rātra, *as, am*, m. n. (fr. *ahan*, q. v. + *rātri*, q. v.), a day and night, *व्युत्थामेव*; a day of twenty-four hours or thirty Muhūrtas, from sunrise to sunrise; a day and night of the Pitṛis = a month of the gods = a year of Brahmā = 2000 Yugas of the gods; (*am*), ind. day and night, continually, always.

*Aho-rūpa*, *um*, n. the appearance of day.

**अहोवत** ahovata, ind. a particle of calling, of compassion, of fatigue.

**अहोही** ahohī, ind. in a variegated or wonderful manner (?).

**अह्ना** ahna, *as*, m. as last member of a compound = *ahan*, a day, q. v.; e. g. *madhyāhna*, midday; *aparāhṇya*, afternoon.

*Ahnāya*, ind. formerly; instantly; soon, speedily. *Ahnika*, *as, ā, am*, as last member of a compound = *ahan*; e. g. *dvya-ahnika*, *as, ā, am*, lasting two days.

*Ahnī*, f. and *ahnīya*, *as, ā, am*, or *ahnīya*, *as, ā, am* (all fr. *ahan*), used at the end of compounds; e. g. *rathāhnyā*, *am*, n. the daily journey of a chariot.

**अह्नुवाय** a-hnavāyā, *as, ā, am* (rt. *hnu*), Ved. not to be denied or set aside; (*as*), m. according to Śāy. the N. of a king.

**अह्नुषु** ahnuṣu. See under *ahi*.

**अह्रय** a-hṛīya or a-hrayāna, *as, ā, am* (fr. *hri*, shame, q. v.), Ved. luxurious, proud, bold, conscious of one's own power.

*A-hri*, *is, is, ī*, Ved. luxurious, fat.

*A-hri*, *is, is, ī*, Ved. shameless, importunate.

*A-hrika*, *as, ā, am*, shameless; (*as*), m. a Buddhist mendicant.

**अह्रुत** a-hruta, *as, ā, am* (rt. *hṛi*), Ved. not fluctuating, not stumbling; going in a straight line; not crooked, straight. — *Ahruta-psu*, *us, us*, u, Ved. of straight or upright appearance.

**अह्रुला** a-hvalā, f., Ved. not fluctuating, not stumbling, firmness; the plant *Semecarpus Anacardium*.

## आ

**आ** 1. ā, the second letter of the alphabet, corresponding to a long, as in *far*.

**आ** 2. ā, (as a particle or interjection of assent) yes, verily; (of compassion or pain) Ah! Alas! in the latter sense it is more correctly written *ās*; (of reminiscence) Ah! Oh! (a conjunction disjunctive) but; (a conjunction copulative) and. This particle remains unaltered in orthography even before vowels.

**आ** 3. ā, a prefix to verbs and nouns, (expressing) near, near to, towards, from all sides, all around; and sometimes redundant. As a prefix to verbs of motion it expresses the notion of moving or going towards; e. g. *ā-kṛmāti*, he goes towards. When prefixed to roots like *gam*, *yā*, and *ī*, to go, and *dā*, to give, it reverses the action; e. g. *ā-gacchati*, he comes; *ā-datte*, he takes.

As unconnected with verbs and prefixed to nouns it forms with them either compound adverbs or adjectives, implying the limit conclusive (until, unto, as far as),

or the limit inceptive (from, from thence or that time); e. g. *ā-maraṇam*, till death; *ā-kumāram*, from childhood [cf. a *puero*]; *ā-gopālā dvijātayaḥ*, the twice-born including the cowherds.

(Prefixed to adjectives &c. it implies) diminution; e. g. *ā-pāṇḍu*, a little pale; *ā-pakva*, half-cooked.

(As a separable adverb ā implies) near, near to, towards; thereto, further, also, and; especially, even. In many places in the Vedas ā gives force to the word which precedes it (e. g. *mahimā vām Indrāgnī panishṭha ā*, 'your greatness, O Indra and Agni, is praiseworthy indeed!'); and in a similar manner we find it in the Veda placed after prepositions, the sense of which is strengthened by it.

(As a separable preposition with acc. or abl.) near to, up to, to, as far as; e. g. *śatam ā jātis*, as far as a hundred births; *ā samudrāt*, as far as the ocean; (with abl.) away from, from; out of, of, from among; e. g. *ā mūlāt*, from the beginning; *bahubhya ā*, from among many; (with loc.) in, at; e. g. *dama ā*, in a house.

**आ** 4. ā, ās, m., N. of Śiva; (ā), f., N. of Lakshmi.

**आ-इ** ā-i. See *e*.

**आ-इन्ध** ā-indh. See *endh*.

**आ-इन्व** ā-inv. See *env*.

**आ-इष** ā-ish. See *esh*.

**आ-इक्ष** ā-iksh. See *eksh*.

**आ-इर** ā-ir. See *er*.

**आ-इष्** ā-iṣh. See *esh*.

**आ-उ** ā-u. See *o*.

**आ-उक्श** ā-uksh. See *oksh*.

**आ-उर्णु** ā-urṇu. See *orṇu*.

**आ-ऊह** ā-ūh. See *oh*.

**आ-ऊरि** ā-ūri. See *ār*.

**आ-ऊरिह** ā-ūrih. See *ārḥ*.

**आ-ऊरिज** ā-ūrij. See *ārīj*.

**आ-ऊरिध** ā-ūridh. See *ārḥd*.

**आकच** ā-kaś, cl. 1. A. -*kaśate*, -*śitum*, to tie on, to fasten on.

**आकाथन** ā-kathana, *as, ā, am*, boasting, swaggering.

**आकन्** ā-kan, cl. 1. P. -*kanati*, -*nitum*, or Intens. -*cākanti*, to be pleased with (with loc.); to endeavour to obtain; to love, to desire, solicit, praise.

**आकम्प** ā-kamp, cl. 1. A. -*kampate*, -*pitum*, to tremble; Caus. -*kampayati*, -*yitum*, to cause to tremble.

*Ā-kampa*, *as*, m. or *ā-kampana*, *am*, n. trembling motion, shaking, trembling.

*Ā-kampita* or *ā-kampra*, *as, ā, am*, shaken, trembling; moved, agitated.

**आकर** ā-kara, *ākarin*, &c. See under *ā-kṛi*.

**आकरण** ā-karaṇa. See under *ā-kṛi*.

**आकर्ण** ā-karṇ, cl. 10. P. -*karṇayati*, -*yitum*, to give ear to, listen to, hear.

*Ā-karṇa*, *as*, up to the ear, (occurs at the commencement of several compounds to denote the end of an arrow reaching to the ear in drawing a bow.)

*Ā-karṇana*, *am*, n. hearing, listening.

*Ā-karṇita*, *as, ā, am*, heard, listened to; overheard.

*Ā-karṇya*, ind. having heard or listened to.

**आकर्ष** ā-karṣa, *ā-karṣin*, &c. See under *ā-kṛiṣh*.

**आकल** ā-kal, cl. 10. P. -kalayati, -yitum, to shake, agitate, throw, cast; to lay hold of, seize; to tie, fasten; to surrender, transfer; to observe, take into consideration; to consider [cf. Gr. ἀέλω].

**Ā-kalana**, am, n. binding, confinement; counting, reckoning; laying hold of; wish, desire.

**Ā-kalita**, as, ā, am, bound; counted, reckoned; seized, held.

**आकल्प** ā-kalpa, as, m. (rt. *klīp* with *ā*), adding to, improving, increasing; ornament, decoration; sickness, disease.

**Ā-kalpaka**, as, m. remembering with regret, missing; joy; fainting, loss of sense or perception; darkness; a knot or joint.

**Ā-kalpam**, ind. till the end of a kalpa.

**आकल्प** ākalya, am, n. (fr. *a-kalya*), sickness, disease.

**आकम्प** ā-kasha, as, m. (fr. rt. *kash*, 'to rub,' with *ā*), a touchstone.

**Ā-kashaka**, as, ikā, am, cutting, rubbing, or testing with a touchstone, touching, assaying.

**Ā-kashika**, as, ī, am, touching, testing.

**आकस्मिक** ākasmika, as, ī, am (fr. *a-kasmāt*), causeless, unforeseen, unexpected, sudden. — *Ākasmika-tva*, am, n. suddenness, &c.

**आकाङ्क्ष** ā-kāṅksh, cl. 1. P. A. -kāṅkshati, -te, -śhitum, to desire, long for, hope for, endeavour to gain, expect (with acc.); to endeavour to reach a place, turn to; (in gram.) to require some word or words to be supplied for the completion of the sense.

**Ā-kāṅksha**, as, ā, am, desiring, wishing; (in gram.) requiring a word or words to complete the sense; (*ā*), f. desire, wish; (in gram.) the requiring of a word or period for the completion of the sense; looking at or towards; purpose, intention; enquiry, asking; the significance of a word.

**Ā-kāṅkshāṅgīya** or **ā-kāṅkshītavya**, as, ā, am, to be desired or expected, desirable.

**Ā-kāṅkshat**, an, antī, at, wishing, expecting; looking at, looking to or towards.

**Ā-kāṅkshīta**, as, ā, am, wished, desired; asked, enquired; regarded, looked at; wanted, necessary.

**Ā-kāṅkshīn**, ī, inī, ī, wishing, desirous, wishful, hopeful; asking, enquiring, expectant.

**Ā-kāṅkshya**, as, ā, am, desirable; (am), n. need of supplying a word or words for the completion of the sense.

**आकाय** ā-kāya, as, m. (fr. rt. *ā* with *ā*), a funeral pile; abode, residence.

**आकाय्य** ā-kāyya, as, ā, am (fr. rt. *ki* with *ā*), Ved. desirable; in every way praiseworthy or commendable.

**आकार** ā-kāra. See under *ā-kṛi*.

**आकाल** ā-kāla, as, m. the right time; (for *a-kāla*) wrong or inauspicious time.

**Ākālaka**, as, ā or ī, am, not filling a space of time, momentary, instantaneous; unseasonable; (*ī*), f. lightning. — **Ākālaka-tva**, am, n. unseasonableness, suddenness.

**आकाश** ā-kāś, cl. 1. A. -kāśate, -śitum, to shine, be bright; to view, recognize.

**Ā-kāśa**, as, am, n. n. (in Ved. m.) light, clearness; a free space, vacuity; the ether, the sky or atmosphere considered as the fifth element; Brahma as identical with ether. **Ākāśa** is the subtle and ethereal fluid, supposed to fill and pervade the universe and to be the peculiar vehicle of life and of sound. **Ākāśe**, ind. in the air; a stage direction implying something said by or to a person out of sight. — **Ākāśa-kakshā**, f. the horizon, 'girdle of the sky.' — **Ākāśa-ga**, as, ā, am, going through the atmosphere. — **Ākāśa-garbha**, as, m., N. of a Bodhisattva. — **Ākāśa-śamasa**, as, m. the moon, ('a cup

or vessel with ether.) — **Ākāśa-ja**, as, ā, am, produced in the sky. — **Ākāśa-janamīn**, ī, m. a loophole, a casement, an embrasure. — **Ākāśa-dīpa** or **ākāśa-pradīpa**, as, m. a lamp or torch lighted in honour of Lakshmi or Vishnu and elevated on a pole in the air at the Divāli (Dīpālī) festival, in the month Kārtika; a beacon, a lantern on a pole. — **Ākāśa-pratishthita**, as, m., N. of a Buddha. — **Ākāśa-buddha-lakṣha**, as, m. (in theatrical language) fixing the gaze on some object out of sight of the audience. — **Ākāśa-bhāshita**, am, n. (in dramatic language) speaking outside or off the stage; a supposed speech, which is replied to as if it had been spoken; a voice or sound in the air. — **Ākāśa-maṇḍala**, am, n. the celestial sphere; the atmosphere. — **Ākāśa-maya**, as, ī, am, consisting of ether. — **Ākāśa-mānsī**, f. the plant *Nardostachys Jaṭāmāṅsi*. — **Ākāśa-mūli**, f. the aquatic plant *Pistia Stratiotes*. — **Ākāśa-yāna**, am, n. a heavenly car, one moving through the air. — **Ākāśa-rakshin**, ī, m. a warder, a watchman on the outer battlements. — **Ākāśa-val**, ān, atī, at, filling a certain place, spacious, extensive. — **Ākāśa-vartman**, a, n. the atmosphere, the firmament, the air. — **Ākāśa-vallī**, f. a sort of creeper, a parasite, *Cassyta Filiformis*. — **Ākāśa-vāṇī**, f. a voice from heaven; m., N. of the author of a *Hanumat-stotra*. — **Ākāśa-satila**, am, n. rain. — **Ākāśa-śha**, as, ā, am, abiding in the sky, aerial. — **Ākāśa-sphaṭika**, as, m. a kind of crystal supposed to be formed in the atmosphere. It is of two kinds, *Sūrya-kānta* and *Candra-kānta*, q. v. — **Ākāśānantyāyātana** ('*śā-anantya-āy*'), am, n. abode of infinity or of infinite space; N. of a world with Buddhists. — **Ākāśeśa** ('*śā-īś*'), as, m. epithet of Indra, as ruler of the firmament; (in law) any helpless person, as a child, a woman, a pauper or invalid (who has no other possession than the air).

**Ākāśīya**, as, ā, am, or **ākāśīn**, ī, inī, ī, atmospheric.

**Ākāśya**, as, ā, am, being in the atmosphere.

**आकिञ्चन** ākiñcana or **ākiñcanya**, am, n. (fr. *a-kiñcāna*), want of any possession, poverty.

**आकिदन्ति** ākidanti, is, and **ākidantiya**, as, m., N. of a warrior-tribe and its chief.

**आकीम्** ā-kīm, ind., Ved. (with abl.) from.

**आकुञ्च** ā-kuñc, cl. 6. P., 1. A. -kuñcati, -kuñcate, -cītum, to bend; Caus. -*kuñcayati*, -yitum, to draw together, contort, contract; to bend inwards, shorten.

**Ā-kuñcana**, am, n. compression, contraction, shrinking; collecting, heaping; curving, flexure; contortion.

**Ā-kuñcita**, as, ā, am, bent, contorted, contracted; twisted, crooked.

**आकुण्ठित** ā-kuṇṭhita, as, ā, am, confounded, abashed.

**आकुर्वती** ā-kurvati. See under *ā-kṛi*.

**आकुल** ā-kula, as, ā, am (rt. *kul*, to compact or compress together), filled, full, overburdened with (with inst.); confounded, confused, agitated, flurried; confused (in order), disordered; taken out of one's natural condition; incoherent, contradictory; (am), n. an inhabited place. — **Ākula-tā**, f. or **ākula-tva**, am, n. accumulation, multitude; perplexity, confusion, bewilderment. — **Ākulendriya** ('*ta-in*'), as, ā, am, confused in mind.

**Ākulaya**, nom. P. *ākulayati*, -yitum, to confound, make disordered.

**Ākuli**, is, m., N. of an Asura priest.

**Ākulita**, as, ā, am, confounded; bewildered, flurried, agitated; distressed.

**Ākuli-kṛi**, cl. 8. P. -*karoti*, -kartum, to fill with; to confound. — **Ākuli-karāṇa**, am, n. confounding. — **Ākuli-kṛita**, as, ā, am, confounded; perplexed, bewildered.

**Ākuli-bhū**, cl. 1. P. -*bhavati*, -vritum, to become

perplexed. — **Ākuli-bhūta**, as, ā, am, perplexed, confounded.

**आकुष्ट** ā-kuṣṭha, as, ā, am, expelled, extracted.

**आकुञ्ज** ā-kūj, cl. 1. P. -*kūjati*, -jitum, to twitter, warble, coo.

**आकृत** ā-kūta, am, n. (rt. *kū* or *ku*, to sound), meaning, intention, purpose; wish, desire.

**Ā-kūti**, is, f. intention, wish, desire; N. of a daughter of Manu Svāyambhuva and of Satarūpā. — **Ākūt-pra**, as, ā, am, Ved. accomplishing one's intentions.

**आकृवार** ākūvāra, as, m. = *a-kū-pāra*, q. v.

**आकृ** ā-kṛi, cl. 8. 5. P. -*karoti*, -*kṛiṇoti*, -*kartum*, to bring near or towards, to bring down, to make or form wholly; to drive near to or together; Caus. P. -*kārayati*, -yitum, to ask any one (acc.) for anything (acc.); to invite to a place, to call into existence, to cause to appear; Desid. -*čikīrshati*, to intend to accomplish; Intens. -*karikṛati*, 3rd pl., Ved. to attract repeatedly towards one's self.

**Ā-kāra**, as, m. form, figure, shape, stature, appearance, aspect, behaviour, external gesture or aspect of the body, the expression of the face, as furnishing a clue to the disposition of mind; hint, sign, token; the letter *ā*. — **Ākāra-guṇṭī**, is, f. or **ākāra-gopana**, am, n. dissimulation, suppressing all sign or inclination of the feelings. — **Ākāra-val**, ān, atī, at, having a shape, embodied, symmetrical, handsome, well-formed. — **Ākāra-varṇa-suslakṣṇa**, as, ā, am, delicate in shape and colour.

**Ā-kāraṇa** or **ā-karāṇa**, am, ā, n. f. calling, inviting, a call or summons; challenging, a challenge.

**Ā-kāraṅgīya**, as, ā, am, to be called.

**Ā-kārta**, as, ā, am, called, summoned; stipulated, agreed; demanded, exacted.

**Ā-kurvati**, f., N. of a certain rocky hill. (Rām. II. 71. 3.)

**Ā-kṛita**, as, ā, am, Ved. brought near to; being near.

**Ā-kṛiti**, is, f., Ved. a constituent part; form, figure, shape, appearance, aspect; character, specimen; the body; tribe, species; a metre consisting of four lines with twenty-two syllables to each line. — **Ākṛiti-gaṇa**, as, m. a list of specimens, a collection of words belonging to a certain grammatical rule, which does not exhibit every word belonging to that rule, but only specimens; whereas a simple Gaṇa exhibits every word; (explained by native authorities to mean a list of words, the fact of a word belonging to which can only be determined by observing the forms used by classical authors.) — **Ākṛiti-dhātṛa**, f. the plant *Achyranthes Aspera*. — **Ākṛiti-mat**, ān, atī, at, having shape, embodied.

**आकृष्** ā-kṛish, cl. 1. P., 6. P. A. -*karshati*, -*kṛishati*, -te, -*karshṭum* or -*krashṭum*, to draw towards, attract, put on, draw away; to bend (e.g. *śūpa*, a bow); to draw or tear off, draw out of; to withdraw, deprive of, take away; to borrow; Caus. -*karshayati*, -yitum, to draw near to one's self.

**Ā-karsha**, as, m. drawing or attracting towards one's self, pulling to or towards, dragging, attracting, hawling; drawing the bow; attraction, fascination; spasm; playing with dice; a die or dice; a board for such a game; an organ of sense; magnetic attraction; a magnet, a loadstone; N. of a prince.

**Ā-karshaka**, as, ikā, am, attractive, what draws or attracts; (as), m. a magnet or loadstone; (*ikā*), f., N. of a town.

**Ā-karshaṇa**, am, n. pulling, drawing, attracting; (*ī*), f. a crooked stick for pulling down fruit, &c.; any instrument for pulling.

**Ā-karshika**, as, ī, am, magnetic, attractive.

**Ā-karshita**, as, ā, am, drawn, attracted.

**Ā-karshin**, ī, inī, ī, attractive; (*ī*), f. a rod with a hook at the end for pulling down boughs in order to gather fruit.

Ā-kṛiṣṭha, as, ā, am, drawn, pulled, attracted.  
 -Ākṛiṣṭha-mānasa, as, ā, am, distracted in mind.  
 -Ākṛiṣṭha-vat, ān, ati, at, pulling, dragging, pulling up or out; pulling to, attracting; charming, fascinating.

Ā-kṛiṣṭhī, is, f. attracting, drawing near, bending of a bow. -Ākṛiṣṭhī-mantra, as, m. an incantation by which another person is attracted.

Ā-kṛiṣṭhya, ind. having drawn, extracted, pulled or dragged.

Ā-kṛiṣyamāṇa, as, ā, am, being drawn or attracted.

आकृ ā-kṛī, cl. 6. P. -kṛati, -kṛitum or -rītum, to scatter or sprinkle over, fill, fill up, give abundantly, cover, replenish, heap up, accumulate.

Ā-kara, as, m. one who scatters over or fills; accumulation, collection, plenty, multitude; a mine, a rich source of anything; best, excellent; N. of a country; N. of the Mahā-bhāṣya.

Ākarin, ī, īnī, ī, produced in a mine, mineral.  
 Ā-kirna, as, ā, am, scattered, spread; overspread, filled; crowded, impervious; covered, surrounded. -Ākīrṇa-tā, f. or ākīrṇa-tva, am, n. fulness, crowd, multitude.

आके āke, ind. (fr. rt. añé with ā), Ved. hitherward, near, in the neighbourhood. -Āke-nīpa, as, ā, am, Ved. considering or regarding from a near place; wise; (Sāy.) falling down near at hand, advancing near (as rays of light).

आकै ā-kai, cl. 1. P. A., Ved. -kāyati, -te, -kātum, to implore, appeal to, solicit; praise.

आकोकेर ākakerā, as, m. the constellation Capricornus (Αἰγόκερως).

आकोशल ākaśala, am, n. (fr. a-kuśala), inexperience, want of skill or practice.

आक्रन् ākna, as, ā, am (rt. ac or añé), bent, curved.

आक्रन्द ā-krand, cl. 1. P. A. -krandati, -te, -ditum, to shout at, roar at; to invoke; to cry with sorrow, lament, weep; Caus. P. -krandayati, -yitum, to cause to weep or cry; inspire courage by its sound (as a drum?); to shout at, roar at; to cry without interruption.

Ā-kṛanda, as, m. calling, crying, crying out; shouting; weeping, sobbing; sound; war-cry; furious or violent combat; war, battle; violence; a friend; a brother; a king; a lord; usurper; a king who prevents an ally from aiding another; (as, ā, am), one who checks or restrains.

Ā-kṛandana, am, n. lamentation, weeping.  
 Ākṛandika, as, ī, am, going to where cries of distress are heard.

Ā-kṛandīta, as, ā, am, roaring, crying wofully; invoked; (am), n. a cry, a roar; lamentation.

Ā-kṛandin, ī, īnī, ī, shouting at; invoking in a weeping tone, weeping.

आक्रम ā-kram, cl. 1. P. A., cl. 4. P. -krāmati, -kramate, -krāmyati, -krāmitum, to step near to; to come towards, approach; to enter; to visit; arrive at; to step or tread upon, to lie heavily on, to press; to hold fast with the hands, seize; to attack, invade, take possession of, become master of, conquer, overcome; to undertake, begin; to rise, mount, ascend; to cover; Caus. P. -kramayati, -yitum, to cause to come or step near; Desid. -ākrāmyate, to wish to ascend.

Ā-krama, as, m. coming near, approaching, arriving, attaining; overcoming; obtaining; invading, attacking, falling upon, an attack; spreading or going over or upon, surpassing, overloading; might, valour.

Ā-kramaṇa, as, ā, am, Ved. coming near, approaching, stepping upon; (am), n. attacking, marching against, invading; overpowering, subduing; spreading or extending over or upon; going over or beyond; attacking.

1. ā-kramya or ā-kramaṇīya, as, ā, am, to be

approached; to be attacked; to be ascended or surpassed or overcome, to be seized.

2. ā-kramya, ind. having attacked, invaded, seized upon, overrun or encroached.

Ā-kṛānta, as, ā, am, come near; obtained; possessed; overspread; overcome, overrun; attacked; surpassed, surmounted; accompanied, attended; agitated or overcome by (any feeling); pained, distressed. -Ākṛānta-mati, is, is, ī, mentally overcome or overpowered; having the mind engrossed or deeply impressed.

Ā-kṛāntī, is, f. ascending, rising; stepping upon; going over or beyond; overpowering; might, valour.

Ā-kṛāmaka, as, ikā, am, an invader, attacker.

आक्रो ā-kṛī, cl. 9. P. A. -kṛīṇāti, -ṇīte, -kṛetum, to purchase.

Ā-kṛaya, as, m., Ved. a dealer, small trader, pedlar.

आक्रोइ ā-kṛīḍ, cl. 1. P. A. -kṛīḍati, -te, -ḍitum, to play, sport, take one's pleasure.

Ā-kṛīḍa, as, m. a play, sport, pleasure; (as, am), m. o. a playing-place, pleasure-grove, garden, royal garden; (as), m., N. of a son of Karutthāma.

Ā-kṛīḍana, am, n. sporting, taking pleasure.

Ā-kṛīḍin, ī, īnī, ī, sporting, playing.

आक्रुश ā-kṛuś, cl. 1. P. -kṛuśati, -kṛuśtum, to cry out at, call out aloud to; to call to any one in an abusive manner, to assail with angry and menacing words; to scold at any one; to curse, revile, express displeasure.

Ā-kṛuśta, as, ā, am, scolded, reviled; vociferated; abused, calumniated, accused; cursed; (am), n. calling out.

Ā-kṛośa, as, m. calling or crying out, vociferation; scolding, reviling, blaming, censuring, abuse; a curse or oath.

Ā-kṛośaka, as, ī, am, vociferous, abusing, abusive.

Ā-kṛośana, am, n. assailing with harsh language, scolding, censuring; imprecation, curse.

Ā-kṛośanīya or ā-kṛośitavya or ā-kṛośya, as, ā, am, censurable, to be reviled or cursed.

Ā-kṛośita, as, ā, am, cursed, abused.

Ā-kṛośitṛī, tṛī, m. a reviler; one who vociferates.

आक्ली ā-kṛī, an undeclinable word joined to the roots as, kṛī, and bhū. See Gaṇa to Pāṇini I. 4, 61.

आक्लेद ā-kṛleda, as, m. moistening, sprinkling.

आक्षद्युतिक ākshadyūtika, as, ī, am, effected or completed by gambling. See aksha-dyūta under 3. aksha.

आक्षपण ā-kshapaṇa, am, n. (rt. 1. kshap), fasting, purification by fasting, abstinence.

आक्षपाटिक ākshapātika, as, m. a judge. See aksha-pātaka under 2. aksha.

आक्षपाद ākshapāda, as, m. a follower of the Nyāya doctrine; a logician. See under 2. aksha.

आक्षभारिका ākshabhārika. See Gaṇa to Pāṇini V. 1, 50.

आक्षार ā-kshar, cl. 10. P. -kshārayati, -yitum, to abuse, revile, accuse, punish. (Sometimes regarded as a nom. fr. the next.)

Ā-kshāra, as, m. calumny, accusation.

Ā-kshāraṇa, am, ā, n. f. abuse; calumnious accusation (especially of adultery).

Ā-kshārīta, as, ā, am, calumniated, falsely accused; accused of adultery or fornication; guilty, criminal; reviled, abused.

आक्षि ā-kshi, cl. 2. G. P. -ksheti, -kshiyati, -kshetum, to abide, dwell in, stay at (with acc.); to inhabit; to exist; to possess, take possession of (with acc.).

Ā-kshīt, t, t, Ved. abiding, dwelling in, staying at.

आक्षिक ākshika, as, ī, am (fr. 3. aksha), relating or belonging to a die or to gambling, &c.; won at dice; (am), n. a gambling debt, money lost at play; (as), m., N. of the tree Morinda Tinctoria. -Ākshika-pāna, as, m. a stake, a wager, a bet.

आक्षिप ā-kship, cl. 6. P. A. -kshipati, -te, -kshiptum, to cast or throw at or down; to strike with a bolt; to draw near or together, to contract, convulse, cause to tremble; to draw or take off or away, withdraw; to chase or drive out of a place; to hang out or expose to view; put into; point to, apply to, refer to, hint, indicate; to refuse, not to have regard to, refuse as wrong; to insult, deride; to say or state ironically; Caus. P. -kshipayati, -yitum, to cause to throw down.

Ā-kshipat, an, atī or anī, at, casting, striking, tossing, sending; reviling, abusing; excelling so as to reproach or put to shame.

Ā-kshipta, as, ā, am, cast, thrown, tossed; thrown down or away; taken away; borne, carried; insulted, reviled, abused, blamed, ridiculed; equal or equivalent to.

Ā-kshiptikā, f. a particular air or song which is sung by a person approaching the stage.

Ā-kshīpya, ind. having spurned, having insulted.

Ā-kshēpa, as, m. throw, toss, drawing together or near to one's self, attraction, convulsion, palpitation; hinting; applying, laying on (as a colour); throwing away, giving up; sustaining (as a sound); reviling, abuse, censure, blame, reproach; objection; doubt, irony (as a figure in rhetoric).

Ā-kshēpaka, as, ikā, am, blaming, censuring, reviling; (as), m. a thrower, a detractor, a calumniator or accuser; sickness, disease; convulsion, spasm.

Ā-kshēpaṇa, am, n. throwing, tossing.

Ā-kshēpīn, ī, īnī, ī, applying to, concerning; (also = ā-kshēpaka.)

आक्षिव ākshiva, as, m., N. of the plant Morunga Guilandina and Hyperanthera. See akshiva.

आक्षैत्रय ākshaitrajnya, am, n. (fr. a-kshētrajña, q. v.), spiritual ignorance.

आक्षोट ākshoṭa or ākshoḍa, as or am (?), m. or n. (?) a walnut (Pistacio nut?); N. of a tree, Plū; also of another tree, Aleurites Triloba. See akshoṭa.

आक्षोदन ākshodana, am, n. hunting (also ācchodana).

आक्षु ā-kshu, cl. 2. P. -kshṇanti, -kshṇatvum, to rub, polish up; sharpen.

आक्ष्यत ākshyat, an, anti, at (fut. part. fr. aksh or as with ā ?); ākshyanti ahāntī, days leading to completion, complementary days; the N. of certain days on which the ceremony Ayana, performed for the Ādityās and Angirasas, is finished.

आखण ākhaṇa, as, ā, am, hard.

आखण्डयित् ā-khaṇḍoyitṛi, tā, m. (rt. khaṇḍ), a breaker, a destroyer.

Ā-khaṇḍala, as, ā, am, breaking, destroying; destroying enemies; (as), m. a N. of Indra.

आखन ā-khan, cl. 1. P. -khanati, -nitum, to dig. (It is doubtful whether ā-khan is used as a verb, but the nouns which follow are all derived from it.)

Ā-kha, as, m. a spade, a hoe.

Ā-khana, as, m. a digger, a spade.

Ā-khanika, as, m. a digger, a ditcher, a miner; a thief; a hog; a rat; a mouse; a spade. -Ākhanika-baka or ākhanika-vaka, as, m. a stork in relation to a mouse; (metaphorically) a man who behaves as an hero towards a weak person; a digger, a spade.

Ā-khara, as, m., Ved. the hole or cover of any animal; a stable; a spade, a digger. — Ākhare-shūha, as, ā, am, Ved. abiding or dwelling in a hole.

Ā-khāta, as, am, m. n. a natural pond. See a-khāta.

Ā-khāna, as, m. a spade, a digger.

Ā-khu, us, m. a mouse, a rat, a mole; the grass *Lipocercis Serrata*; a thief; a hog; a digger, a spade. — Ākhu-karīsha, am, n., Ved. a mole-hill. — Ākhu-karṇī, f, N. of the plant *Salvinia Cucullata*. — Ākhu-ga, us, m. (riding on a rat), an epithet of Gaṇeśa and of Kārtikeya. — Ākhu-ghāta, as, m. a Śūdra or man of low caste and profession, lit. 'a rat-catcher.' — Ākhu-parṇikā or ākhu-parṇī, f., N. of the plant *Salvinia Cucullata* Roxb. (?). — Ākhu-pāshāna, as, m. a kind of mineral, a loadstone. — Ākhu-bhuj, k, m. 'a mouse-eater,' a cat. — Ākhu-ratha, as, m. a N. of Gaṇeśa, 'having a rat for his vehicle.' — Ākhu-vīsha-hā, f. a kind of grass, *Andropogon Serratium*, considered as a remedy for a rat's bite. — Ākhūtaka (khu-ut), as, m. a mole-hill. — Ākhūttha (khu-ut), as, m. the rising up or appearance of rats or moles, a swarm of rats or moles.

आखाद् ā-khād, cl. 1. P. -khādāti, -ditum, to chew, to bite into pieces; to eat, consume.

आखिद् ā-khid, cl. 6. P., Ved. -khidati, Class. -khidati, -khetum, to take away and appropriate to one's self, to draw to one's self.

आखिल्य ākhilya, am, n. (fr. a-khila), the whole.

आखेट ā-kheṭa, as, m. (rt. khit?), chase, hunting; terror, fright. — Ākheṭa-sūrshaka, am, n. a cavern, a mine.

Ā-khetaka, as, ā, am, hunting, a hunter; frightening, frightful; (am), n. hunting, chase.

Ā-kheṭika, as, ī, am, who or what hunts; terrible, frightful; (as), m. a hound; a hunter.

आखोट ākhoṭa, as, m. the walnut tree. See akshota.

आख्या 1. ā-khyā, cl. 2. P. -khyāti, -tum, Ved. to look at; to count, number; to recite; to tell, notify; inform, communicate, declare, make known; to announce; to call, signify (with two acc.); Caus. P. -khyāpayati, -yitum, to make known, declare; A. to cause to tell.

Ā-khyas, ās, m., N. of Prajāpati, the lord of creation. 2. ā-khyā, f. appellation, name; (as, ā, am), often at the end of a compound in the sense of 'named,' 'called.'

Ā-khyāta, as, ā, am, counted, recited; said, spoken; called; declared, made known; inflected, declined, conjugated; (am), n. a verb.

Ā-khyātavya, as, ā, am, to be told; to be declared, to be made known.

Ā-khyāti, is, f. telling, communication, publication of a report; fame; name, appellation.

Ākhyātka, ad. fr. ā-khyāta. Pāṇini IV. 3, 72.

Ā-khyātrī, tā, m. one who tells or speaks.

Ā-khyāna, am, n. saying, declaring; speech; a tale, story, legend.

Ākhyānaka, am, n. a tale, a short narrative; (ī), f., N. of a metre, being a combination of the *Indravajrā* and *Upendravajrā*.

Ā-khyāpana, am, n. causing one to tell, making known.

Ā-khyāyaka, as, m. a messenger, a teller, an announcer or relater; (ikā), f. a tale or short narrative; a true or probable story.

Ā-khyāyin, ī, inī, ī, telling, declaring, informing.

Ā-khyeya, as, ā, am, to be told or related; fit or proper to be said.

आग 1. āga = āgas in an-āga, q. v.

आगम् ā-gam, cl. 1. P. -gacchati, -gantum, to come; to make one's appearance; to come near, go towards or to into; to arrive at, attain, reach,

strike; to return; to fall into (any state of mind); have recourse to: Caus. P. -gamayati, -yitum, to cause to come near; to lead towards; to convey; to announce the arrival (of any one); to obtain information about anything, ascertain (with acc.); A. to wait for, to have patience: Intens. Ved. -ganiganti, to approach repeatedly: Desid. -jigamishati, to be about to come.

2. ā-ga, as, ā, am, accidental; happening accidentally. — Āga-iva, am, n. accident, chance.

Ā-gata, as, ā, am, come, arrived; occurred, happened; living or residing in; returned; fallen to one's share; fallen into; received, obtained; passed; (am), n. occurrence, event [cf. an-āgata, sv-āgata]. — Āgata-kshobha, as, ā, am, confounded, perplexed. — Āgata-sādhwasa, as, ā, am, terrified, afraid.

Ā-gati, is, f. arrival, coming; return; origin; accident, chance.

Ā-gatya, ind. having come, having arrived.

Ā-gantavya, as, ā, am, to be arrived, what is likely to arrive; to be come to (with acc. or loc. of the place); obliged to come.

Ā-gantu, us, us, u, coming, arriving; what is added, adhering; coming from the outside, external; adventitious, incidental; (us), m. a new comer, a stranger, a guest; an accident, any accidental hurt or wound — Āgantu-ja, as, ā, am, arising accidentally.

Āgantuka, as, ā or ī, am, coming, arriving; arriving of one's own accord; stray; incidental, accidental, adventitious (as pleasure, pain, ornament, &c.); (as), m. a new comer, a stranger, a guest; an interpolated pātha or various reading (which has crept in without authority).

Ā-gama, as, ā, am, coming near, approaching, supplying; (as), m. arrival, appearance; coming, approach; addition; course; the mouth of a river; supply of money, income, revenue; increase of property (especially in the compound *arthāgama*), lawful acquisition of anything; increase of knowledge (especially in the compound *vidyāgama*); knowledge, science, intelligence; a traditional doctrine or precept, a collection of such doctrines or precepts, a sacred work, scripture; a manual; an affix; the interpolation of a letter in grammar, a grammatical augment, a meaningless syllable or letter inserted in any part of the radical word; record, title-deed, legal title, a voucher or written testimony; (am), n. a Tantra or any work inculcating the mystical worship of Siva and Sakti. — Āgama-nīrapeksha, as, ā, am, independent of a written voucher or title. — Āgama-nīta, as, ā, am, studied, read, examined. — Āgama-rahita, as, ā, am, devoid of a written title or a voucher; without a Śāstra. — Āgama-vaś, ān, atī, at, having an augment or addition of any kind; having approached for sexual intercourse. — Āgama-sāpeksha, as, ā, am, with or supported by legal vouchers. — Āgamā-pāyin ('ma-up'), ī, inī, ī, transient, of short duration. — Āgamāvartā ('ma-āv'), f., N. of the plant *Tragia Involucrata* Lin.

Ā-gamana, am, n. coming, approaching, arriving; returning; arising; approaching a woman for sexual intercourse. — Āgamana-kāraṇa, am, n. reason of one's coming. — Āgamana-tas, ind. on account of an arrival.

Ā-gamayya, ind. having explored or discovered.

Ā-gamīta, as, ā, am, read over, perused, studied; understood, ascertained.

Ā-gamin, ī, inī, ī, (in gram.) receiving an augment.

Ā-gamishṭha, as, ā, am (superl.), Ved. coming with pleasure or very quickly.

1. ā-gamya, as, ā, am, to be approached, accessible; to be acquired.

2. ā-gamya, ind. having arrived or come.

Ā-gantu, us, m. a guest. See ā-gantu.

Ā-gāmika, as, ā, am, relating or belonging to the future.

Ā-gāmin, ī, inī, ī, coming, about to come, arriving, impending; future. — Āgāmi-kāla, as, m. future time.

Ā-gānuka, as, ā, am, coming, arriving; future.

आगर āgara, Ved. = ā-gāra (?).

आगलित ā-galita, as, ā, am, drooping, languishing, dejected.

आगविष् ā-gaviṣṭha, as, ā, am (either a false reading for ā-gamishṭha or fr. an adj. ā-gu), Ved. coming near (?).

आगवीन ā-gavīna, as, ā, am, occupied with any business till the return of the cows.

आगस् āgas, as, n. (said to be fr. rt. i with āga substituted), transgression, offence, sin, fault [cf. Gr. ἄγος]. — Āgas-kṛita, as, ā, am, offending; offended.

आगस्य āgastya, as, ā, am, referring to the sage Agastī, q. v.; originating from the plant *Agastī Grandiflorum*.

Āgastīya, as, ā, am, relating to or tending to the advantage of Agastī.

आगा 1. ā-gā, cl. 2. P. -gāti, -tum, to come towards or into; to approach, make one's appearance; to meet with; to visit.

2. ā-gā, ās, ās, am, coming towards, &c.

आगाथ āgādha = a-gādha, q. v.

आगार ā-gāra, am, n. (probably fr. ā-grī, 'to swallow down,' and denoting first any inner receptacle, room, covered place, dwelling, house, receptacle [cf. a-gāra]. — Āgāra-godhikā, f. a lizard (?). — Āgāra-dāha, as, m. arson, setting a house on fire. — Āgāra-dāhin, ī, m. an incendiary. — Āgāra-dhūma, as, m., N. of a plant.

आगुर 1. ā-gur, cl. 6. A. -gurate, -ritum (gur = rt. grī, see ā-grī), to approve, to agree or assent to, to promise, to pronounce the Āgura.

2. ā-gur, ūr, f., Ved., N. of a class of laudatory or approving exclamations or formulae used by the priests in sacrificial rites; assent, an agreement.

Ā-gurāṇa or ā-gūrāṇa or ā-gūrṇa, am, n. recitation of the Āgura.

Ā-gū, ūs, f. an agreement (?).

Ā-gūrtin, ī, inī, ī, Ved. performing or pronouncing the Āgura.

आगुक् āgurava, as, ī, am (fr. a-guru), originating from or formed of *Agallochum*. See a-guru.

आगु ā-gurī, cl. 9. P. A., Ved. -griṇāti, -ṇāte, -garitum or -ritum, to approve, to praise.

आगी ā-gai, cl. 1. P., Ved. -gāyati, -gātum, to sing to, to obtain by singing.

Ā-gātrī, tā, trī, trī, obtaining by singing.

Ā-gāna, am, n. the act of obtaining by song.

आगनापोष्ण āgnīpauṣhṇa, as, ī, am, Ved. belonging or referring to Agni and Pūshan.

Āgnāvaiṣhṇava, as, ī, am, Ved. belonging or referring to Agni and Viṣhpu.

आग्निक āgnika, as, ī, am (fr. agni), fiery, belonging to fire or to a sacrifice performed with fire.

Āgnīmāruta, as, ī, am, belonging or referring to Agni and the Maruts; (as), m. an epithet of Agastya; (am), n. a hymn praising Agni and the Maruts [cf. Pāṇini VII. 3, 21; VI. 3, 28].

Āgnīvārṇava, as, ī, am, belonging or referring to Agni and Varuṇa.

Āgnīveśya and āgnīveśyāyana, as, m., N. of two teachers.

Āgnīśomika, as, ī, am, belonging to the Agniśōma; one who recites or is conversant with the Agniśōma.

Āgnīhotra, as, ī, am, fit for the Agnihotra.

Āgnīdhra, as, ā, am, Ved. originating from or belonging to the Agnīdh, i. e. to the priest who kindles the fire; (as), m. the priest who kindles the fire; (ā), f. care of the sacred fire; (am), n. the place

where a sacrificial fire is kindled; the function of the priest who kindles the sacred fire.

**Āgnīdhriya**, *as, ā, am*, being within the Āgnīdhra or the place where a sacrificial fire is kindled; (*as*), m. the fire (*agnī*) within the Āgnīdhra; the fire-place (*āhīshya*) within the Āgnīdhra.

**Āgnīdhrya**, *as, ā, am*, belonging to the Āgnīdhra or the priest who kindles the sacred fire.

**Āgnendra**, *as, ī, am*, Ved. consecrated to Agni and Indra.

**Āgneya**, *as, ī, am*, fiery, belonging or relating or consecrated to fire or its deity Agni; similar to fire or Agni; belonging to Agnāyī, wife of Agni; (*as*), m. epithet of Skanda; of Agastya; (*ās*), m. pl., N. of a people; (*ī*), f., N. of Agnāyī, wife of Agni; the wife of Ūru and daughter of Agni (?); the south-east quarter, of which Agni is the regent; (*am*), n. blood; ghee or boiled butter; gold; N. of a region. — **Āgneya-kīṭa**, *as, m*, an insect (*kīṭa*) which flies into the fire (applied to a thief who breaks into a room and extinguishes the lamp). — **Āgneya-purāṇa**, *am, n*, the same as the *agnī-purāṇa*, q. v.

**Āgnyādheya**, *as, ā, am*, belonging to the Agnyādheya. See under *agnī*.

**आग्रन्थ** *ā-granth*, cl. 9. 1. P. -*grathnāti*, -*granthati*, -*thitum*, to wind round, to intertwine.

**आग्रभोजनिक** *āgrabhojanika*, *as, ī, am* (fr. *agra-bhojana*), one to whom food is first offered.

**आग्रयण** *āgrayaṇa*, *as, m*, (fr. *agra*), the first Soma libation at the Agnishtoma sacrifice (see *graha*); a form of Agni; (*ī*), f. an oblation consisting of first-fruits or firstlings; (*am*), n. oblation consisting of first-fruits at the end of the rainy season.

**आग्रस्त** *ā-grasta*, *as, ā, am*, bored, perforated.

**आग्रह** *ā-grah*, Ved. -*grabh*, cl. 9. P. A. -*grībhāti*, -*ṛite*, Ved. -*grībhāti*, -*ṛite*, -*grahītum*, to seize, take hold of; to draw tight (as reins).

**Ā-graha**, *as, m*, seizing, taking; attack; surpassing, surmounting; favour; patronage; power, ability; moral power, courage.

**Āgrahikā**, f. favour, patronage, help.

**आग्रहयण** *āgrahayāṇa*, *as, ī, am*, belonging to the month Agra-hayāṇa (= *agra-hāyāṇa*, q. v.).

**Āgrahāyāṇa**, *as, m*, 'commencement of the year', N. of a Hindū month commencing about the 12th of November, see *agra-hāyāṇa*; (*ī*), f. the day of full moon (*purnamāsī*) in the month Agra-hāyāṇa; a particular kind of Pāka-yajña, q. v.; N. of a constellation consisting of three stars, one of which is  $\lambda$  Orionis, figured by an antelope's head, hence also called *Mṛiga-śiras*.

**Āgrahāyāṇaka**, *as, ī, am*, to be paid (as a debt &c.) on the day of full moon in the month Agra-hāyāṇa.

**Āgrahāyāṇika**, *as, m*, the month Agra-hāyāṇa; (*as, ī, am*), to be paid on the day of full moon in the month Agra-hāyāṇa.

**आग्रहारिक** *āgrahārika*, *as, ī, am*, one who appropriates to himself an Agra-hāra, viz. an endowment of lands or villages conferred upon Brāhmins.

**आग्रयण** *āgrayaṇa*, *as, m*, N. of a grammarian; a sacrifice offered when the new rice or wheat ripens; (see *āgrayaṇa*, which is the correct reading.) — **Āgrayaṇeshṭī** (*ṇa-ishṭī*), *is, f*, the ceremony Āgrayaṇa.

**आघट्टक** *ā-ghaṭṭaka*, *as, m*, (rt. *ghaṭṭ* or *ghat*), a rubber; anything which causes friction; the plant *Desmochæta Atropurpurea*.

**Ā-ghaṭṭana**, *am, n*, friction, rubbing, contact, shaking.

**Ā-ghaṭṭa**, *as, ā, am*, rubbed, touched, shaken.

**Ā-ghāṭa**, *as, m*, Ved. a musical instrument used for accompanying a dance; a cymbal or rattle; boundary, limit; the plant *Achyranthes Aspera*; (at the end of some compounds) = *ā-ghāta*, see next col.

**Ā-ghāṭi**, *is, is, m, f*, Ved. a musical instrument which sounds on being shaken, a cymbal or rattle.

**आघर्ष** *ā-gharsha*, *as, m*, (rt. *ghrīsh*), rubbing, friction.

**Ā-gharshana**, *as, ī, am*, scratching, rubbing; (*am*), n. rubbing, friction; (*ī*), f. a brush, a rubber.

**Ā-gharshita**, *as, ā, am*, rubbed, brushed.

**आघात** *ā-ghāta*, *as, m*, (fr. rt. *han* with *ā*), striking, a blow, a wound; killing; a beater, striker; retention of urine; misfortune, pain; a slaughter-house, a place for killing animals or victims.

**Ā-ghātana**, *am, n*, striking, killing; a slaughter-house.

**Ā-ghnat**, *an, atī, at*, striking, beating.

**आघार** *ā-ghāra*. See under *ā-ghrī*.

**आघुष** *ā-ghush*, cl. 1. P. -*ghoshati*, -*ghoshitum*, to make one's self audible; to cry aloud, to proclaim; to praise; to listen to: Caus. -*ghoshayati*, -*yitum*, to make a noise, to cause to sound; to proclaim or cause to proclaim aloud; to complain continually.

**Ā-ghosha**, *as, m*, calling out to, invocation.

**Ā-ghoshaya**, *am, ā, n, f*, a crying or proclaiming, public announcement.

**आघूर्ण** *ā-ghūrṇ*, cl. 6. P., 1. A. -*ghūrṇati*, -*ghūrṇate*, -*ṇitum*, to fluctuate, stagger; to roll, whirl.

**Ā-ghūrṇana**, *am, n*, rolling, tossing; fluctuating, whirling round.

**Ā-ghūrṇita**, *as, ā, am*, rolled, rolling; whirled round, fluctuating.

**आघृ** *ā-ghrī*, cl. 1., and Ved. cl. 3. P. -*gharati*, -*jigharti*, -*ghartum*, to sprinkle towards or upon: Caus. -*ghārayati*, -*yitum*, to sprinkle.

**Ā-ghāra**, *as, m*, sprinkling, sprinkling clarified butter upon the fire at certain sacrifices; ghee or clarified butter.

**आघृणि** *ā-ghṛiṇi*, *is, is, i*, Ved. glowing with heat; endowed with splendor; epithet of the god Pūshan. — **Āghṛiṇi-rasu**, *us, us, u*, Ved. rich with heat, epithet of Agni; (Sāy.) having splendid wealth.

**आघ्रा** *ā-ghrā*, cl. 1. P. -*jighrati*, -*ghrātum*, to smell, smell at; to kiss: Caus. -*ghrāpayati*, -*yitum*, to cause to smell at.

**Ā-ghrāṇa**, *am, n*, smelling; satisfaction, satiety; (*as, ā, am*), satisfied, satiated.

**Ā-ghrāta**, *as, ā, am*, smelled, scented; satisfied, satiated; surmounted, surpassed.

**Ā-ghreya**, *as, ā, am*, to be smelled at.

**आङ्कशयन** *āṅkuśayana*, adj. formed fr. *āṅkuśa*. See Gaṇa to Pāṇini IV. 2, 80.

**आङ्कित** *āṅkṛiti*, *is, m*, N. of a prince.

**आङ्गी** *āṅkṣī*, f. a musical instrument, a tabor.

**आङ्ग** *āṅga*, *as, ī, am* (fr. 2. *āṅga*), relating to the base (*āṅga*) of a word in grammar; bodily, corporeal; having limbs or parts or relating to them; relating to the inferior persons of a drama, to a portion of the Vedas, &c.; (*am*), n. a soft delicate form or body; (*as, ī, am*, pl. *āṅgās*), produced or born in the country *Āṅga*; a prince of that country.

**Āṅgaka**, *as, m*, the ruler of the country *Āṅga*; an inhabitant of the same.

**Āṅgarīḍya**, *as, ī, am*, occurring in or being familiar with chiromancy or the knowledge of lucky and unlucky marks on the body. See *āṅga-vidyā*.

**Āṅgika**, *as, ī, am*, bodily, corporeal; gesticulated, expressed by bodily action (dramatic sentiment, passion &c., exhibited by attitude, gesture &c.); (*as*), m. a player on a tabor or drum.

**आङ्गदी** *āṅgādī*, f., N. of the capital of *Āṅgada*'s kingdom.

**आङ्गार** *āṅgāra*, *am, n*, (fr. *āṅgāra*), a multitude of firebrands.

**आङ्गिरस** *āṅgirasa*, *as, ī, am* (fr. *āṅgīras*), descended from or belonging to or referring to the *Āṅgīrasas* or to *Āṅgīras*; (*as*), m. a descendant of *Āṅgīras*; especially a N. of *Vṛihaspati*, the preceptor of the gods; a Kshatriya by will of *Brahmā* and by profession.

**आङ्गुलिक** *āṅgulika*, *as, ī, am* (fr. *āṅguli*, q. v.), like a finger.

**आङ्गुष** *āṅgūsha*, *as, m*, Ved. praising aloud, a hymn [cf. *āṅgūsha*, *āṅgūshin*].

**Āṅgūshya**, *as, ā, am*, Ved. praising aloud, sounding; fit for praise.

**आङ्गेयी** *āṅgeyī* probably = *āṅgī*. See *āṅga*.

**Āṅgya**, adj. fr. *āṅga*, q. v.

**आच** 1. *āca*, *as, m*, N. of a man.

**आच** 2. *āca*, in the words *āca-parāca* and *ācōpača*, 'turned towards and away from' (?).

**आचक्ष** *ā-čaksh*, cl. 2. A. -*čakṣite*, -*ṣitum*, to look at, inspect; to tell, relate, make a communication about anything (with acc.); to announce, declare; to make known, confess; to acquaint, introduce to; to address any one (with acc.); to call, name.

**Ā-čakshamāṇa**, *as, ā, am*, saying, declaring.

**Ā-čakshus**, *us, m*, a learned man, a Paṇḍit.

**आचतुर्म्** *ā-čaturam*, ind. till the fourth generation.

**आचतुर्य** *āčaturya*, *am, n*, (fr. *a-čatura*), clumsiness, stupidity.

**आचम्** *ā-čam*, cl. 1. P. -*čāmati*, -*čāmitum*, to sip; to rinse the mouth (with inst. of the thing); to lap up, lick up, to cause to disappear (as the wind licks up moisture): Caus. -*čāmayati*, -*yitum*, to cause to sip water.

**Ā-čama**, *as, m*, rinsing the mouth.

**Ā-čamana**, *am, n*, rinsing the mouth, sipping water (before religious ceremonies, before meals &c., from the palm of the hand. It is usual to spit the water out again; the ceremony also includes touching the body in various parts); gargling the throat; the water used for rinsing the mouth.

**Ā-čamanaka**, *as, m*, a spitting pot.

**Āčamanūya**, *as, ā, am*, used for rinsing the mouth; (*am*), n. water for rinsing the mouth, a gargle.

**Ā-čāmya**, ind. having rinsed the mouth, having sipped and ejected a little water.

**Ā-čānta**, *as, ā, am*, sipped and ejected (as water); one who has rinsed his mouth.

**Ā-čāma**, *as, m*, sipping water, rinsing the mouth; the water or foam of boiled rice.

**Ā-čāmaka**, *as, ā, am*, rinsing the mouth.

**Ā-čāmanaka**, *as, m*, a spitting pot.

**Ā-čāmya**, *am, n*, rinsing the mouth, water so used, a gargle; (*as, ā, am*), to be rinsed.

**आचय** *ā-čaya*, *as, m*, (fr. rt. *či* with *ā*), collection, plenty.

**Āčayaka**, *as, ā, am*, collecting, skilful in collecting.

**आचर** *ā-čar*, cl. 1. P. ep. A. -*čarati*, -*te*, -*ritum*, Ved. -*radhyai*, -*ritave*, -*rāse*, to come near to, approach; to step upon, pass through; to proceed, manage, behave one's self towards (with loc.); to treat; to have intercourse with, frequent; to act, undertake, do, exercise, practice, perform; to devour, eat into; to help forward, put into.

**Ā-čaraṇa**, *am, n*, approaching, arrival; following, observing, conduct, usage, practice; an institute, rite or rule of conduct; a cart, carriage.

Ā-carāṇīya, as, ā, am, to be done or performed; to be done or observed, right, proper.

Ā-carat, an, anti, at, following, practising, observing.

Ā-carita, as, ā, am, observed, practised, as a rite or usage; ritual, customary; enjoined, fixed by rule.

Ā-caritavya, as, ā, am, to be performed in a customary manner; to be done or performed.

Ā-cārya, as, ā, am, to be gone to or approached; to be done or performed.

Ā-cāra, as, m. conduct, manner of action; behaviour; good conduct, good behaviour; custom, practice, usage; an established rule of conduct, an ordinance, an institute, a precept; manner of conducting one's self, diet; rule; [cf. Hib. *acara*, 'convenience, convenience, use.'].—Ācāra-āndrikā, f. title of a work on the religious customs of the Sūtras.—Ācāra-tantra, am, n. one of the four classes of Tantras with Buddhists.—Ācāra-dīpa, as, m. 'lamp of religious customs,' title of a work.—Ācāra-bhrashta, as, ā, am, fallen from established usage, apostate.

—Ācāra-mayūkha, as, m. 'ray of religious customs,' title of a work.—Ācāra-vaṭ, ān, atī, at, well-conducted, virtuous.—Ācāra-varjita, as, ā, am, irregular, out of rule; outcast.—Ācāra-viruddha, as, ā, am, contrary to custom.—Ācāra-vedi, f. 'altar of religious customs,' a N. of Āryāvarta.—Ācāra-hīna, as, ā, am, deprived of established ordinances, outcast.—Ācārāṅga (°ra-āṅg), am, n. title of the first of the twelve sacred books of the Jains.—Ācārādarśa (°ra-ād'), as, m. 'looking-glass of religious customs,' title of a work.—Ācārārka (°ra-ār'), as, m. 'sun of religious customs,' title of a work.—Ācārōllāsa (°ra-ull'), as, m. 'light of religious customs,' title of a work.

Ācārīka, as, ī, am, conformable to rule or practice, prescriptive, authorized; (am), n. rules for the preservation of health, habit of life, regimen, diet.

Ācārīn, ī, iṅī, ī, following established rites or practice.

Ā-cārī, f. the plant Hingsha Repens, also called Hilamōcīkā.

Ā-cārya, as, m. lit. 'one to whom one must have recourse' or 'one who is to be attended to or waited on' or 'one whose precepts are to be followed' or 'one who knows the ācāra or rules'; a spiritual guide or teacher, especially one who invests the student with the sacrificial thread, and instructs him in the Vedas, in the law of sacrifice and religious mysteries (Manu 2. 140, 171); an epithet of Droṇa the teacher of the Pāṇḍus; (ā), f. a spiritual preceptor. The title ācārya affixed to names of learned men is rather like our Dr.; e. g. Rāghavācārya, &c.—Ācārya-karaṇa, am, n. acting as teacher.—Ācārya-tā, f. or ācārya-tva, am, n. the office or proficiency of a holy teacher.—Ācārya-deva, as, m. one whose preceptor is his god.—Ācārya-bhōgīna, as, ā, am, delighting the holy teacher.—Ācārya-mīśra, as, ā, am, venerable, honourable.—Ācārya-vaṭ, ān, atī, at, one who has a teacher.—Ācāryopāsana (°ya-up'), am, n. waiting upon or serving the spiritual preceptor.

Ācāryuka, as, ā, am, originating from a spiritual teacher; (am), n. the proficiency of a holy teacher.

Ācāryānī, f. (with dental *n*, Pāṇini IV. 1, 49. Vārt. 6) the wife of an Ācārya or holy teacher.

Ā-cīrṇa, as, ā, am (anom. past pass. part.), devoured, eaten into.

शाचरणीय ā-carāṇīya (nom. fr. *carāṇa*), P. -carāṇyati, -yitum, to move one's self, to move or extend towards.

शाचल ā-cal, Caus. P. -cālayati, -yitum, to move, draw away from one's place, stir up.

शाचान, आचाम. See under ā-cām.

शाचि ā-či, cl. 5. P. A. -cīnoti, -nute, -cetum, to accumulate; to collect; to heap up, load with; to cover.

Ā-čīta, as, ā, am, collected, accumulated, heaped; filled, loaded with, covered; spread, diffused; inlaid, set (e. g. *ardhācīta vasunā*, a girdle half set with gems); larded; (as, am), m. n. a cart-load; a measure of ten bhāras or cart-loads.

Ācītika, as, ī, am, or ācīṭina, as, ā, am, holding or being equal to or cooking a quantity equal to the preceding measure; (a numeral may be placed before these forms, e. g. *dvyačītika*, &c.).

शाचिख्यासा ā-čikhyāsā, f. (fr. Desid. of *rt. khyā* with *ā*), desire or intention of expressing or denoting something.

शाचित् 1. ā-čit, cl. 1. 3. P. -četati, -čiketti, A. -čikite, -čettum, to attend to, to keep in mind; to comprehend, understand, know; to invent; to appear, become visible, distinguish one's self; Desid. -čikītsati, -te, to wait for, watch clandestinely, lurk.

2. ā-čit, t, f, Ved. taking notice or cognizance, attention to; (according to Śāy. the form *ā-čitā* may stand for *ā-čite* fr. *ā-čita* above.)

शाचीणी ā-čīrṇa, as, ā, am. See under ā-car last col.

शाचूपण ā-čūshaṇa, am, n. suction; sucking out; application of cupping-glasses to the skin.

शाचूत् ā-čūt, cl. 6. P. -čritati, -čartitum, to fasten, tie, affix.

शाचेष्टर ā-čēṣṭara (°ča-iṣ'), as, m., N. of a sanctuary built by Āca.

शाचेष्ट ā-čēṣṭ, cl. 1. P. A. -čēṣṭati, -te, -fitum, to undertake; to do.

शाचोपच ācōpaca. See 2. āca.

शाच्छद् 1. ā-čhad (-čhad), cl. 10. P. -čhadayati or -čhādāyati, -yitum, to cover, hide; to clothe, to dress, put on clothes; to conceal.

2. ā-čhad, t, f, Ved. a cover, covering; a sheath.—Ā-čhad-vidhāna, am, n., Ved. an arrangement made for defence, a means of covering; or (as, ā, am), one who has such means.

Ā-čhanna, as, ā, am, covered, concealed, clothed.

Ā-čhāda, as, m. cloth, clothes.

Ā-čhādaka, as, ā, am, concealing, hiding.

Ā-čhādāna, am, n. covering, concealing, hiding; disappearance; a covering, a sheath; cloth, clothes; mantle, cloak, &c.; the wooden frame of a roof.

Ā-čhādīta, as, ā, am, covered, clothed.

Ā-čhādīn, ī, inī, ī, covering, concealing.

1. ā-čhādya, ind. having clothed or put on.

2. ā-čhādya, as, ā, am, to be covered or clothed.

शाच्छाक ācchāka, as, m., N. of the tree Morinda Tinctoria; (better *ācchuka*, q. v.)

शाच्छिद् ā-čhid (-čhid), cl. 7. P. A. -čhinatti, -čhinte, -čhettum, to tear or cut off; to cut or break in pieces; to take out of; to draw off; to remove; to cut off, exclude; to snatch away, to tear from, to rob; to disregard, not to take notice of.

Ā-čhīdya, ind. cutting off; cutting, excluding, disregarding; setting aside, in spite of, notwithstanding.

Ā-čhīna, as, ā, am, cut, cut off.

Ā-čhēda, as, m. cutting, cutting off, excision.

Ā-čhēdana, am, n. excision, cutting off, exclusion.

शाच्छुक ācchuka, as, m., N. of the plant Morinda Tinctoria. See *ākshika* and *ācchāka*.

शाच्छुरित ā-čhurita, as, ā, am (fr. *rt. čhur* with *ā*), scratched; irritated; (am), n. making a noise with the finger-nails by rubbing them on one another; a horse-laugh.

Ā-čhuritaka, am, n. a scratch with a finger-naid; a horse-laugh.

शाच्छ्रिद् ā-čhrid (-čhrid), cl. 7. P. A. -čhri-natti, -čhrinte, -čhriditum, to pour upon, to fill.

शाच्छो ā-čho (-čho), cl. 4. P. -čhryati, -čhātum, to skin, to fly.

शाच्छोदन ā-čhodana, am, n. (rt. *čhud* for *čud*), hunting, the chase. See *ācchōjana*, *ākshodana*.

शाच्यु ā-čyu, Caus. P. A. -čyāvayati, -te, -yitum, to cause to flow over, pour out; to draw or bring near; to induce (any one) to come near.

शाच्युतदन्ति ācyutadanti (fr. *acyutadanta*) or *ācyutanti* (fr. *acyutanta*), ayas, m. pl., N. of a warrior-tribe.

शाज् āj (ā-aj), cl. 1. P. A. ājati, -te, -jitum, to drive or bring towards; to procure; to drive near, i. e. to come near in a carriage.

Ājani, is, f, Ved. a stick for driving.

1. āji, is, m. f. (Ved. m.), a running-match; (*ājim* *aj* or *i* or *dhāv* or *sṛi*, to run with or against any one for the prize); a fighting-match, fighting, combat, battle, war; place for running, course, level ground; abuse, invective; 'an instant; [cf. Scot. *agh*, 'fight'; Hib. *agh*.]—Āji-kṛit, t, t, t, Ved. running or fighting for a prize; making war.—Āji-kṛiyā, f. fighting, making war.—Āji-tur, ūr, ūr, ūr, Ved. victorious in battles.—Āji-pati, is, m., Ved. lord of the battle.—Ājy-anta, as, m. the goal in a race-course.

शाज् āja, as, ī, am (fr. 1. *aja*), coming from goats, belonging to goats, produced by goats; (as), m. a vulture; (am), n. boiled or clarified butter; ghee.

Ājaka, am, n. a flock of goats.

शाजकार ājakāra, as, m. Śiva's bull.

शाजगर ājagara, as, ī, am (fr. *aja-gara*), treating of the boa or large serpent; (a chapter in the Mahā-bhārata.)

शाजगव ājagava, as, m. the bow of Śiva [cf. *ajakāra*].

शाजन् ā-jan, cl. 4. A., Ved. -jāyate, -janitum, to be born or come into existence, to be produced or born from; to beget, cause to be born, render prolific.

Ā-janana, am, n. birth, origin.

Ā-janna, ind. from birth, since birth.—Ājanma-surabhi-pattra, as, m., N. of a plant (the leaves of which are fragrant from their first appearance).

Ā-jāti, is, f. birth, origin.

Ā-jāna, am, n. birth, descent, species; birth-place.

Ā-jāni, is, f, Ved. birth, descent; noble birth; (Śāy.) a mother.

Ājāneya, as, ī, am, of noble origin, of good breed (as a horse), fearless, undaunted; (as), m. a well-bred horse.

Ājāneyya, as, ā, am, Ved. of good breed, well-bred.

शाजप् ā-jap, cl. 1. P. -japati, -pitum, to mutter or whisper to.

शाजमिद् ājamīdha, as, m., N. of a king in the Mahā-bhārata.

शाजारसम् ā-jarasam or ā-jarasāya, ind., Ved. till old age.

शाजवन ā-javana, am, n. (fr. *rt. ju* with *ā*), rushing at, attacking, fighting.

शाजवस्तेय ājavasteya (patronymic fr. *ajavasti* Pāṇini IV. 1, 136).

शाजवाह ājavāha or ājavāhaka fr. *aja-vāhu* Pāṇini IV. 2, 133.

शाजातशत्रव ājātasatrava, as, m. (fr. *ajāta-satru*), epithet of Bhadrāsena in the Śatapatha-Brahmaṇa V. 5. 5, 14.

शाजाद्य ājādyā, as, ā, am, originating from the warrior-tribe called Ajādas or a chief of that tribe.

शाजान ā-jāna, ājāneya. See under ājan.

शाजि 1. āji. See under āj above.

**आजि** 2. *ā-ji*, cl. 1. P. *-jayati*, *-jetum*, to conquer, win, acquire: Desid. *-jigishati*, to try or desire to conquer or win.

*Ā-jayana*, *am*, n. conquering.  
*Ā-jigishu*, *us*, *us*, *u*, ambitious, wishing to excel or overcome.

**आजिग्रह** *ā-jigraha*, *as*, *ā*, *am* (rt. *grah*), who or what takes or seizes.

**आजिज्ञासेन्य** *ā-jijñāsenya*, *as*, *ā*, *am* (fr. Desid. of rt. *jñā* with *ā*), Ved. liable to investigation; (*ās*), f. pl., N. of a short section of the Kuntāpa hymns in the Aitareya-Brāhmaṇa; (the word *riśas* must be supplied.)

**आजिहीषु** *ā-jihirshu*, *us*, *us*, *u* (fr. Desid. of rt. *hṛt* with *ā*), about to bring towards (with acc.); wishing to take.

**आजीकूल** *ājikūla*, N. of a region.

**आजीगति** *ājigarti*, a patronymic fr. *ājigarta*.

**आजीव** *ā-jiv*, cl. 1. P. *-jivati*, *-vitum*, to live by; to have the use or enjoyment of; to subsist.  
*Ā-jīva*, *as*, m. livelihood, subsistence; a Jaina beggar.

*Ā-jīvaka*, *as*, m. a beggar, one who obtains his livelihood everywhere.

*Ā-jīvana*, *am*, n. livelihood, subsistence. — *Ājīva-nārtha* (*°na-ar°*), *as*, m. (*am*, n.?) means of livelihood or subsistence, business, profession.

*Ā-jīvin*, *i*, m. having a livelihood; a peculiar kind of beggar.

*Ā-jīrya*, *as*, *ā*, *am*, to be practised as a means of living; fit for (or affording) a livelihood; habitable, fertile; fruitful; (*am*), n. means of living.

**आजुर** *ā-jur*, *ūr*, f. or *ā-jū*, *ūs*, f. (fr. rt. *jṛt* with *ā*), unpaid labour, working without wages; consigning to hell; infirm age (?).

**आज्ञा** 1. *ā-jñā*, cl. 9. P. *-jñāti*, *-jñātum*, to know, understand, learn, obtain information, ascertain, notice, perceive: Caus. *-jñāpayati*, *-yitum*, to publish, order, command, direct; to assure.

*Ā-jñāpta*, *as*, *ā*, *am*, ordered, commanded.

*Ā-jñāpti*, *is*, f. order, injunction, command.

2. *ā-jñā*, f. an order, a command; allowance, permission; [cf. Hib. *agna*, 'wisdom'] — *Ājñā-kara*, *as*, *i*, *am*, executing an order, obeying, obedient; (*as*), m. a servant. — *Ājñā-karaṇa*, *am*, n. execution of orders, obedience. — *Ājñā-kara-tva*, *am*, n. the office of a servant. — *Ājñā-kārin*, *i*, *inī*, *i*, one who obeys or executes orders, obedient, ministrant. — *Ājñā-śakra*, *am*, n. a mystical circle or diagram, one of six described by the Tantras. — *Ājñā-nuyāyitr* or *ājñānavartin* (*°jñā-an°*), *i*, *inī*, *i*, obeying or executing orders, obedient. — *Ājñānu-sārin* (*°jñā-an°*), *i*, *inī*, *i*, executing orders, obedient. — *Ājñā-pātra*, *am*, n. an edict, written order. — *Ājñā-pratighāta*, *as*, m. disobedience, rebellion. — *Ājñā-bhanga*, *as*, m. disobedience, insubordination, disloyalty. — *Ājñā-rāha*, *as*, *ā*, *am*, obedient, subject, ministrant. — *Ājñā-sampādīn*, *i*, *inī*, *i*, executing an order, obedient, submissive.

*Ā-jñāta*, *as*, *ā*, *am*, ordered, commanded: (*as*), m., N. of one of the first five pupils of Śākyamuṇi.

*Ā-jñātrī*, *tā*, m., Ved. one who orders or directs.

*Ā-jñāna*, *am*, n. the act of noticing, perceiving.

*Ā-jñāpaka*, *as*, *ā*, *am*, giving orders, commanding, a commander.

*Ā-jñāpana*, *am*, n. ordering, commanding, making known.

*Ā-jñāpita*, *as*, *ā*, *am*, ordered, commanded.

*Ā-jñāpya*, *as*, *ā*, *am*, to be directed or commanded.

*Ā-jñāyitr*, *i*, *inī*, *i*, perceiving, understanding.

**आज्य** *ājya*, *am*, n. (fr. rt. *anj* with *ā*), melted or clarified butter used for oblations, or for pouring into the holy fire at the sacrifice, or for anointing anything sacrificed or offered; (in a wider

sense) oil and milk used instead of clarified butter at a sacrifice; N. of a sort of chant or religious service; turpentine. — *Ājya-pa*, *as*, *ā*, *am*, Ved. drinking the clarified butter; (*ās*), m. pl. a class of Manes who are the sons of Pulastya and the ancestors of the Vaiśya order. — *Ājya-pātra*, *am*, n. a vessel or dish to hold clarified butter. — *Ājya-bhāga*, *as*, m. a portion of clarified butter; (*au*), m. du. the two portions of clarified butter belonging to Agni and Soma; (*as*, *ā*, *am*), partaking of the clarified butter; offering clarified butter at certain ceremonies. — *Ājya-bhuj*, *k*, m. 'consumer of clarified butter,' epithet of Agni. — *Ājya-vārī*, *is*, m. 'sea of clarified butter,' one of the seven seas. — *Ājya-sthālī*, *f*, see *ājya-pātra*.

**आञ्च** *āñc* (*ā-āñc*), cl. 1. P. A. *āñcati*, *-te*, *-tītum*, to bend, crook, curve.

*Āñcana*, *am*, n. partial extraction of thorns or arrows and the like from the body.

**आञ्च** *āñch*, cl. 1. P. *āñchati*, *āñcha* or *āñāñcha*, *āñchitum*, to make straight; to lengthen or stretch; to regulate, draw into the right position; to set (a bone or leg).

*Āñchana*, *am*, n. setting (a bone or leg), bringing back into the right place by stretching, bending, or drawing.

**आञ्ज** *āñj* (*ā-āñj*), cl. 7. P. *āñakti*, *āñjī-tum* or *āñktum*, to anoint; to smooth, polish, prepare; to honour, receive respectfully.

*Āñjana*, *am*, *i*, n. f. ointment, especially for the eyes; fat. — *Āñjanābhyanāñjana* (*°na-abhy°*), *am*, *ā*, n. f., N. of a certain ceremony. — *Āñjani-kārī*, *f*, a woman who anoints or makes ointments.

**आञ्जनेय** *āñjaneya*, *as*, m. (fr. *āñjanā*, his mother), N. of the monkey Hanumat.

**आञ्जलिका** *āñjalika* (fr. *āñjalika*). See Gaṇa to Pāṇini V. 1, 128.

**आञ्जिका** *āñjika*, *as*, m., N. of a Dānava.

**आञ्जिनेय** *āñjineya*, *as*, m. an insect, a kind of lizard, *Lacerta Unjinensis*. See *āñjana* and *āñjanikā*.

**आत** *āta*, *as*, m., N. of a serpent.

**आतरुष** *ātaruṣa*, *as*, m., N. of the tree *Justicia Adhenatota*. See *ātaruṣa* or *ātaruṣhaka*.

**आतविका** *ātavika*, *as*, m. (fr. *ātavī*), the inhabitant of a forest; a woodman, a pioneer.

*Ātavī*, *f*, N. of a town in the Mahā-bhārata (2. 1175).

**आतव्य** *ātavya*, *as*, m., N. of a teacher in the Vāyu-Purāṇa.

**आति** *āti*, *is*, f. (rt. *at*, to wander), N. of the bird *Turdus Ginginianus* [cf. *āḍi* and *āti*]. — *Ātī-mukha*, *as* or *am*?, m. or n.? a surgical instrument employed in blood-letting, the top of which is like the beak of the bird *āti*.

*Ātika*, *as*, *i*, *am*, able to wander; (*i*), *f*, N. of the wife of Ushasti.

*Ātikya*, *as*, *ā*, *am*, being on a voyage.

**आतिकन** *ā-tikana* or *ā-tilaka*, *am*, n. (fr. rt. *fik* with *ā*), the leaping motion of a calf [cf. *ādihlaka* and *ādihlaka*].

*Āfikara*, *as*, m. a bull (etym. probably the same as the last).

**आतोप** *ātōpa*, *as*, m. (said to be fr. a Sautra rt. *ṛup* with *ā*), puffing, swelling; flatulence, borborygmi; pride, self-conceit.

**आतस्थलक** *ātasthalaka* (fr. *ātta-sthalī*) Gaṇa to Pāṇini IV. 2, 127.

**आतनार** *ātānāra*, *as*, m. (fr. *ātānāra*), Ved., N. of Para in the Satapatha-Brāhmaṇa; (*as*, *ā*, *am*), fond of wandering (?).

**आडम्बर** *ādambara*, *as*, m. (etym. doubtful, probably rt. *āmb* with *ā*), a drum used in battle; charge sounded by musical instruments; the sounding of a trumpet as a sign of attack; the roaring of elephants; pride, arrogance (in this sense perhaps connected with *saṅrambha*?); commencement (in this sense perhaps connected with *ārambha*?); anger, passion; happiness, pleasure; the eyelid; (*am*), n. rubbing and kneading the body; (sometimes this word is written *ādampara*). — *Ādambārāghāta* (*°ra-agh°*), *as*, m., Ved. one who beats a drum.

*Ādambartīn*, *i*, *inī*, *i*, arrogant, proud.

**आडि** *āḍi*, *is*, f. a bird, the Śārālī (*Turdus Ginginianus*); a kind of fish. See *āti*.

**आडु** *ādu*, *us*, *us*, *u* (fr. rt. *ad*), striving to obtain anything.

**आडू** *ādū*, *ūs*, m. (or f.?) a raft, a float. See *ātu*.

**आढक** *ādḥaka*, *as*, *am*, m. n. (etym. doubtful), a measure of grain, the 4th of a droṇa and equal to 4 prasthas = 16 kuḍavas = 64 palas = 256 karshas = 4096 māshas; or containing nearly 7 lbs. 11 ozs. avoirdupois. In Bengal an *ādḥaka* is equal to two mans or 164 lbs. avds.; (*i*), f. a kind of pulse, *Cajanus Indicus* Spreng.; a kind of fragrant earth. — *Āḍhaka-jambu*, N. of a country. — *Āḍhaka-jambuka*, *as*, *i*, *am*, relating to that country.

*Āḍhaka*, *as*, *i*, *am*, or *ādḥakina*, *as*, *ā*, *am*, holding or containing an *ādḥaka*; sown with an *ādḥaka* of seed, as a field &c.

**आढीलक** *ādḥilaka*, a various reading for *ā-tilaka*. See *ā-tilaka*.

**आढ्य** *ādḥya*, *as*, *ā*, *am* (etym. doubtful, perhaps for *ārdhya* fr. *ridh*), opulent, wealthy, rich; (with an inst. or as last member of a comp.) rich in, abounding in, productive; possessing abundantly; mixed with, watered with; abundant, existing in abundance. — *Āḍhyakulīna*, *as*, *ā*, *am*, descended from a rich family. — *Āḍhyān-karaṇa*, *as*, *i*, *am*, enriching; (*am*), n. the means of enriching, wealth, prosperity. — *Āḍhya-cara*, *as*, *i*, *am*, once opulent (?). — *Āḍhyatā*, *f*, opulence, wealth. — *Āḍhyam-bhaviṣhyu*, *us*, *us*, *u*, or *ādḥyam-bhāvuka*, *as*, *i*, *am*, becoming rich or eminent. — *Āḍhya-vāta*, *as*, m. (abundant wind), a convulsive or rheumatic palsy of the loins. — *Āḍhyāḍu* (*°ḍhya-āḍu*), *us*, *us*, *u*, striving to get wealth.

*Āḍhyaka*, *am*, n. wealth, opulence, abundance.

**आणक** *āṇaka*, *as*, *ā*, *am* (fr. *āṇu*, q. v.), low, inferior. See *ānaka*.

*Āṇava*, *am*, n. exceeding smallness; (*as*, *i*, *am*), very small, fine (?).

*Āṇavīna*, *as*, *ā*, *am*, bearing or fit to bear *Panicum Miliceum*.

**आणि** *āṇi*, *is*, m. f. [cf. *āṇi*], the pin of the axle of a cart, the lynch-pin; the part of the leg just above the knee; the corner of a house; a limit, a boundary; the edge of a sword.

**आण्ड** *āṇḍa*, *am*, n. (fr. *āṇḍa*, q. v.), an egg; a multitude of eggs, a brood; (*au*), m. du., Ved. the testicles [cf. *āṇḍa*]. — *Āṇḍa-ja*, *as*, *ā*, *am*, born from an egg. — *Āṇḍa-reat*, *ān*, *atī*, *at*, possessed of eggs or testicles. — *Āṇḍād* (*°āṇḍ-ad*), *t*, m., Ved. one who eats eggs, N. of a demon.

*Āṇḍī*, *f*, Ved. a testicle.

*Āṇḍika*, *as*, *ā*, *am*, Ved. bearing eggs, as a plant with egg-shaped fruits or bulbs.

*Āṇḍīra*, *as*, *ā*, *am*, having many eggs.

**आत** *āt*, ind. (fr. 4. a), Ved. afterwards, then; (in which senses it is often used in a concluding paragraph antithetically to *yad*, *yadā*, *yadī*, being then sometimes strengthened by the particles *aha*, *id*, *in*, *u*; e. g. *yadēd ayukta haritāḥ sadhasthād ād rātri vāsas tanute stmasmai*, 'at the very time when he has unyoked his coursers from his car, then

night extends the veiling darkness over all; *Vṛitram yad Indra savasāvākir ahim ād it sūryam divy ārohayo dṛiṣe*, 'when, O Indra, thou didst slay with thy power the dragon Vṛitra, then indeed thou didst raise the sun in the sky, that it might be seen.' In other passages *āt* is simply used like a conjunction, equivalent to 'then, further, also, and.' Sometimes it only serves to strengthen the meaning of another word, or to give emphasis to an interrogative pronoun, in the same way as *u, nu, anga, &c.*; e. g. *ya eka id apratir manyamāna ād asmād anyo ajaniṣṭa taryān*, 'he who considered himself alone irresistible, another was born mightier even than he'; *Kim āt pra bravāma*, 'How can we at all proclaim?'

**आत āta, as, ā, m. f.** (fr. *ā-tan* below?), Ved. a scaffold; the frame of a door; (Sāy.) a quarter of the sky.

**आतंस ā-taṅs, Caus. A., Ved. -tansayate, -yitum**, to shake out; (Sāy) to decorate from all sides.

**आतक ātaka, as, m., N. of a Nāga.**

**आतक्ष ā-taksh, cl. 1. P. A., Ved. -takshati, -te, -kshītum, -tashṭum**, to bring from all sides, to procure.

**आतञ्ज ā-tañc, cl. 7. P. -tanakti, -tanktum** or *-tanctitum*, to cause to shrink or contract, to coagulate.

**Ā-tanka, as, m.** (this word may also be connected with rt. *tank*, q. v.), disease or sickness of the body; pain or affliction of mind, disquietude, apprehension, fear; fever; the sound of a drum or tabor.

**Ā-tañcana, am, n.** casting one thing into another to effect some change, as butter-milk into fresh milk to turn it; the act of causing to contract; that which causes coagulation; runnet; curdled milk; a sort of whey; calcining, adding a powder or flux to metals in fusion; the flux so used; casting away, destroying; danger, calamity (as a pestilence or epidemic); speed, velocity; gratifying, satisfying; making fat.

**आतड् ā-taḍ, cl. 10. P. -tāḍayati, -yitum**, to thump, strike.

**आतन् ā-tan, cl. 8. P. -tanoti, -nitum**, to extend over, stretch over, penetrate, to spread, over-spread; to illuminate; to take hold of, seek to attain, assume a (hostile) attitude; to stretch (as a bow for shooting); to diffuse; to bring to pass, effect: Caus. *-tānayati, -yitum*, to stretch (a bow); [cf. rt. *tāy*, with which some of the following forms are connected.]

**Ā-tata, as, ā, am**, spread, extended, stretched (as a bow), &c.

**Ātatāyīn, ī, imī, ī, one** whose bow is stretched to take another's life; endeavouring to kill some one; a felon, a thief, a murderer, incendiary, ravisher. — *Ātatāyī-tā, f.* or *ātatāyī-tva, am, n.* persecuting, murdering, destroying, stealing.

**Ātatā-vin, ī, tui, ī, Ved.** one whose bow is stretched. See *ātatāyīn*.

**Ā-tana, am, n.** spreading, expanding; 'sight, view.

**Ā-tanī, is, is, ī, Ved.** spreading, penetrating.

**Ā-tāna, as, m., Ved.** an extended cord, string, &c.

**Ā-tāyīn, ī, m.** a falcon, a kite. See *ātāpīn*.

**आतप् 1. ā-tap, cl. 1. P. -tapati, -taptum**, to radiate heat; to blaze, to heat; to cause to glow: Pass. *-tapyate*, to suffer pain, be afflicted; to inflict (ansterities) upon one's self.

**2. ā-tap, p, f., Ved.** heat.

**Ā-tapa, as, ā, am, Ved.** causing pain or affliction; (as), m. heat of the sun, sunshine. — *Ātapa-tra, am, n.* a large umbrella of silk or leaves used in the East as a parasol. — *Ātapatraka, am, n.* a small umbrella, a mat or basket carried on the head as one. — *Ātapa-vat, an, atī, atī*, irradiated by the sun. — *Ātapa-varshya, as, ā, am, Ved.* (water &c.) produced by rain during sunshine. — *Ātapa-vāraṇa, um, n.* a parasol. — *Ātapa-śushka, as, ā, am*, dried in

the sun, evaporated by the solar heat. — *Ātapābhāva* (*pa-abh°*), *as, m.* non-existence of sunshine, shadow. — *Ā-tapana, as, m.* causing heat, an epithet of Siva.

**Ātapīya, as, ā, am** (adj. fr. *ā-tapa*), sunshiny (?). **Ātapyā, as, ā, am, Ved.** being in the sunshine.

**आतम् ā-tam, cl. 4. P. -tāmyati, -tamitum**, to faint, to swoon, to become senseless; to despond, to languish, fade away.

**आतमाम् ā-tamām?** (a superlative form fr. 3. ā ?).

**आतर ā-tara.** See under *ā-tṛi*.

**आतर्ज्ज् ā-tarj, cl. 10. P. -tarjayati, -yitum**, to scold, abuse.

**आतर्दान ā-tardana.** See under *ā-tṛid*.

**आतर्पण ā-tarpaṇa.** See under *ā-tṛip*.

**आतव ātava,** a proper N. (whence the patron. *ātavāyana* Pāṇini IV. 1, 110. Gapa.)

**आतान ā-tāna.** See under *ā-tan*.

**आतापिन् ātāpin** or *ātāyīn, ī, m., N.* of the bird Falco Chela. See under *ā-tan*.

**आतार ā-tāra, ā-tārya.** See under *ā-tṛi*.

**आताली ātālī,** an indeclinable word compounded with *as, bhū,* and *kṛi* (see Pāṇini I. 4, 61).

**आति āti, is, m. f.** (fr. rt. *at*), Ved. a kind of water-bird; the bird *Turdus* Gedinianus (see *ātī*); going.

**आतिथ्येय ātithyeya, as, ī, am** (fr. *atithi*, q. v.), proper for a guest, hospitable, attentive to a guest; (*ī* or *am*), f. n. hospitality.

**Ātithya, as, ā, am**, proper for a guest, hospitable, attentive to a guest; (*as*), m. a guest; (*am*), n. hospitable reception; hospitality; a particular rite, the reception of the Soma when it is brought to the place of sacrifice, also called *ātithyeshṭi*. — *Ātithyārāpa, as, ā, am, Ved.* being in the place of the Ātithya rite. — *Ātithya-satkāra, as, m.* the rites of hospitality.

**आतिदेशिक ātideshika, as, ī, am** (in gram.) connected with an *ati-deśa*, q. v.; having reference to substitution or putting one thing for another.

**आतिरश्चिन् ā-tiraścīna, as, ā, am**, a little transverse or across.

**आतिरैक्य ātiraikeya, am, n.** (fr. *ati-reka*), superfluity, excess.

**आतिविज्ञान्य ātivyijñānya, as, ī, am** (fr. *ativyijñāna*), surpassing the perception or understanding.

**आतिशय्य ātisayya, am, n.** (fr. *ati-saya*), excess, quantity.

**आतिष्ठ ātiṣṭha, am, n.** (fr. *ati-shṭha*), Ved. the being placed at the head of something, being a universal ruler.

**आतु ātu, us, m.** (said to come fr. *ā-tṛi* next col.; but probably fr. rt. *at*), a raft, a float. See *āḍu*.

**आतुच् ā-tuḥ, k, f., Ved.** growing dusk, evening.

**आतुज् 1. ā-tuj, cl. 1. 6. P., Ved. -tojati, -tujati, -tojitum**, to bring near, to procure.

**2. ā-tuj, m.** (Sāy.) destroyer of enemies, or giver of wealth.

**Ā-taji, is, is, ī, Ved.** rushing on, hastening towards; carrying off (as booty), injuring.

**आतुद् ā-tud, cl. 6. P. A. -tudati, -te, -totum**, to strike, to push, spur on, stir up.

**Ā-todin, ī, imī, ī, Ved.** striking, pushing, pricking.

**Ā-todya, am, n.** 'to be struck,' a musical instrument.

**आतुर ā-tura, as, ā, am** (fr. rt. *turv* with *ā*), hurt, injured; suffering; sick in body or mind, disabled, diseased; feeble, weak, incapable of doing anything (with inf.).

**आतुल् ā-tul, cl. 10. P. -tolayati, -yitum**, to lift up, raise, elevate.

**आतृद् ā-tṛid, cl. 7. P. -tṛiṇatti, -tarditum**, to split, sever, pierce; to push open, open; A. *-tṛinte*, to become split or severed, to sever one's self.

**Ā-tardana, am, n.** pushing open, opening.

**Ā-tṛiṇa, am, n.** an opening, hole; an open wound.

**आतृप् ā-tṛip, cl. 4. 5. 6. P. -tṛipyati, -tṛipnoti, -tṛipati, -tarplum** or *-traptum*, to be satisfied: Caus. *-tarpayati, -yitum*, to satisfy.

**Ā-tarpaṇa, am, n.** satisfying, gratification, satisfaction; whitening the wall, floor or seat on festive occasions; the pigment used for that purpose.

**Ā-tṛipya, as, ā, am**, satisfiable, to be satisfied; (*as*), m. the custard apple tree *Annona Reticulata*; (*am*), n. the fruit of this tree.

**आतृ ā-tṛī, cl. 1. P., Ved. -tarati, -taritum** or *-ritum*, to pass through or over; to cross over; to overcome; to enlarge, increase.

**Ā-tara, as, m.** fare for being ferried over a river, passage money, freight.

**Ā-tāra, as, m.** landing, coming to shore, fare, freight.

**Ā-tārya, as, ā, am**, to be crossed; (Ved.) landing, coming to shore, relating to landing.

**आत ā-tta, as, ā, am** (contracted fr. *ā-datta*, part. pass. of *ā-dā*, q. v.), taken, accepted; assumed; attracted. — *Ātta-gandha, as, ā, am*, one whose smell is taken away, one who is throttled; hence one whose pride is humbled, insulted. — *Ātta-garca, as, ā, am*, whose pride has been taken down, humiliated, degraded. — *Ātta-manaska, as, ā, am*, whose mind is transported or carried away (with joy). — *Āttalakṣmī, is, is, ī*, stripped of wealth. — *Ātta-vaśas, as, as, as, Ved.* destitute of speech.

**आत्य āttha, thou saidst.** See under rt. 3. *ah*.

**आत्मन् ātman, ā, m.** (fr. rt. *an*, to breathe, or *at*, to go; or, according to some, fr. rt. *ah* and connected with *aham*, 1; or, according to others, a contraction of *avatman* fr. rt. *av=vā*; but the existence of the old Vedic form *tman* makes all these etymologies doubtful); the breath, soul, the principle of life and sensation, the individual soul, the self, the abstract individual (e. g. *ātman* Ved. loc. *dhatte*, 'he places in himself, he makes his own'; *ātmanā vi-yuj*, 'to lose one's life'; *ātmanā septamas*, 'made the seventh by one's self', i. e. 'being one's self the seventh with six others'); self, one's self, used as a reflexive pronoun for all three persons (e. g. *ātmānaṃ sā hanti*, 'she strikes herself'); and used in the singular even when it refers to a dual or plural (e. g. *putram ātmanah sprishṭvā nipetatuh*, 'they two having touched their son fell down'); the natural temperament or disposition; essence, nature, character, peculiarity; the person or whole body considered as one and opposed to the separate members of the body; the body; the understanding, intellect, the mind, the faculty of thought or reason, the thinking faculty; the highest personal principle of life, Brahma, the supreme deity and soul of the universe (but *paramātman* is more usual in this latter sense); care, effort, pains; firmness; the sun; fire; wind; air; a son; [cf. Goth. *ahmā*; Old Germ. *ātum*, Them. *ātuma*; Angl. Sax. *adhm*; Mod. Germ. *Athem, Odem*; Hib. *adhm*, 'knowledge,' and *adhma*, 'knowing'; Gr. *ἀνρμην, ἀνρμῆ* (?); *ἀρμῆς, ἀρμῆ* (?): cf. also rt. *āv* &c. = rt. *vā*.] — *Ātma* is used at the end of

some compounds for *ātman*; e. g. *pratyayātma*, *as, ā, am*, whose natural disposition is confidence. — *Ātma-karman*, *a*, n. one's own act. — *Ātma-kāma*, *as, ā, am*, loving one's self, possessed of self-conceit; loving Brahma, the supreme spirit. — *Ātma-kāmeya*, *as, m. pl., N. of a people.* — *Ātma-kāmeyaka*, *as, ā, am*, inhabited by the *Ātmakāmeya*. — *Ātma-kārya*, *am*, n. one's own business, private affairs. — *Ātma-kṛita*, *as, ā, am*, self-executed, done of one's self; done against one's self. — *Ātma-gatam*, ind. lit. 'gone to one's self,' aside (used in theatrical language, like the English 'aside,' to denote that the words which follow are supposed to be spoken privately, as if to the speaker's self and not in the hearing of any one but the audience). — *Ātma-gati*, *is, f.* course of the soul's existence, life of the spirit; one's own course. — *Ātma-gatyā*, ind. by one's own act (without the intervention of another). — *Ātma-guptā*, *f., N. of the plant Mucuna Pruritus Hook.*; (according to others) Cowach or Cowhage. — *Ātma-guptā*, *is, f.* a cave, the hiding-place of an animal. — *Ātma-grāhita*, *ī, inī, i*, selfish, greedy, taking care of one's self, appropriating, taking for one's self. — *Ātma-ghāta*, *as, m.* suicide; heresy, schism. — *Ātma-ghātin*, *ī, inī, i*, a suicide, a heretic, a schismatic, one who disregards moral or religious institutions. — *Ātma-ghoṣa*, *as, m.* a crow; a cock ('one who calls out to himself'). — *Ātma-ja*, *as, m.* a son; (*ā*), *f.* a daughter; a descendant; the reasoning faculty, understanding. — *Ātma-janman*, *a, n.* the birth of one's self, i. e. the birth of a son; (*ā*), *m.* a son. — *Ātma-jaya*, *as, m.* one's own victory; victory over one's self. — *Ātma-jīa*, *as, m.* a sage, one who knows his own nature and that of spirit, self-knowing. — *Ātma-jñāna*, *am, n.* knowledge of the soul or supreme spirit, spiritual knowledge, philosophical knowledge of the spiritual principle in creation; self-knowledge, true wisdom. — *Ātma-tattva*, *am, n.* the true nature of the soul or of the supreme spirit. — *Ātmatattva-jīa*, *as, m.* a sage versed in the Vedānta doctrines. — *Ātma-tā*, *f.* or *ātma-tva*, *am, n.* identity with self, spirituality. — *Ātma-tyāga*, *as, m.* self-sacrifice, giving up one's own life, suicide. — *Ātma-tyāgin*, *ī, m.* one who gives up his own life, a suicide: a heretic, an unbeliever. — *Ātma-trāṇa*, *am, n.* self-preservation, a body-guard. — *Ātma-darśa*, *as, m.* 'self-shower,' a mirror. — *Ātma-darśana*, *am, n.* seeing one's self; knowledge of man's real nature, spiritual knowledge. — *Ātma-dā*, *ās, ās, am, Ved.* granting personal existence or life. — *Ātma-dāna*, *am, n.* gift of self, self-sacrifice, resignation. — *Ātma-dūṣhi*, *is, is, i*, Ved. corrupting the soul, soul-destroying. — *Ātma-devatā*, *f.* a tutelary deity. — *Ātma-drohin*, *ī, inī, i*, self-tormenting, fretful, miserable. — *Ātma-nitya*, *as, ā, am*, constantly in the heart, greatly endeared to one's self. — *Ātma-nindā*, *f.* self-reproach. — *Ātma-nivedana*, *am, n.* offering one's self as a living sacrifice to the deity. — *Ātmanvat*, *ān, atī, at*, Ved. having a soul, animated, a live, personal. — *Ātman-vin*, *ī, inī, i*, Ved. animated, having a soul. — *Ātma-parāṅgita*, *as, ā, am, Ved.* one who has lost himself. — *Ātma-parityāga*, *as, m.* self-sacrifice. — *Ātma-prabodha*, *as, m.* cognition of soul or supreme spirit; title of an Upanishad. — *Ātma-prabha*, *as, ā, am*, shining by one's own light, self-illuminated. — *Ātma-pravāḥa*, *as, m.* conversation about the soul or supreme spirit; N. of the seventh of the fourteen Pūrvas or most ancient sacred writings of the Jains. — *Ātma-prasūsa*, *f.* self-applause. — *Ātma-pṛiti*, *is, f.* self-enjoyment, self-indulgence. — *Ātma-badha*, see *ātma-vadha*. — *Ātma-bandhu*, *us, m.* one's own kinsman, a first cousin or father's sister's son, mother's brother's son, mother's sister's son. — *Ātma-budhi*, *is, f.* self-knowledge. — *Ātma-bolha*, *as, m.* knowledge of soul or supreme spirit; self-knowledge; N. of a work of Sankarācārya; N. of one of the Upanishads of the Atharva-veda; (*as, ā, am*), possessed of a knowledge of soul or the supreme spirit. — *Ātma-bhava*, *as, m.* becoming or existing of one's self; (*as, ā, am*), produced in one's self, caused by one's self. — *Ātma-*

*bhāva*, *as, m.* existence of the soul; the self, proper or peculiar nature; the body. — *Ātma-bhū*, *ūs, m.* self-born, self-existent; an epithet of Brahmā, Viṣṇu, Śiva, and Kāmadeva, the god of love. — *Ātma-bhūta*, *as, ā, am*, self-produced, become one's self, own, peculiar, belonging to; attached to, faithful. — *Ātma-bhūya*, *am, n.* peculiarity, own nature. — *Ātma-māya*, *as, ī, am*, spiritual. — *Ātma-mātrā*, *f.* a particle of the supreme spirit. — *Ātma-mānin*, *ī, inī, i*, self-honouring, self-respecting, decorous, respectable. — *Ātma-mūla*, *as, ā, am*, self-existent; (*ī*), *f.*, the plant *Alhagi Maurorum* ('striking root in self'). — *Ātmambhari*, *is, is, i*, self-nourishing, one who takes care only of his own person, selfish, greedy. — *Ātma-yājīn*, *ī, inī, i*, sacrificing for one's self; one who sacrifices himself; (*ī*), *m.* a wise or learned man, one who studies his own nature and that of the soul. — *Ātma-yoni*, *is, m.* one whose birth-place is self; an epithet of Brahmā, Viṣṇu, Śiva, and Kāmadeva, the god of love. — *Ātma-rakṣā*, *f.* the plant *Cucumis Colocynthis* or *Trichosanthes Bracteata* (a creeper with a poisonous fruit). — *Ātma-rāma-yogendra* (*ga-in°*), *as, m.*, N. of a man. — *Ātma-loman*, *a, n.* the hair of the body; the beard. — *Ātma-vañchaka*, *as, ā, am*, self-deceiver. — *Ātma-vañcānā*, *f.* self-delusion. — *Ātma-vaṭ*, *ān, atī, at*, self-possessed, composed, prudent; knowing spirit; (*t*), ind. like one's self. — *Ātma-vaṭ-tā*, *f.* self-possession, self-regard, prudence; self-resemblance, proportion, analogy. — *Ātma-vadha*, *as, m.* or *ātma-vadhya*, *f.* suicide. — *Ātma-vaśa*, *as, m.* subjection of the mind, self-control, self-government; (*as, ā, am*), depending on one's own will. — *Ātma-vikraya*, *as, m.* sale of one's self, sale of one's liberty. — *Ātma-vid*, *t, m.* a wise man, a sage, one who knows the nature of the soul or spirit; a sensible man, one who knows himself; a N. of Śiva. — *Ātma-vidyā*, *f.* knowledge of soul or the supreme spirit; spiritual knowledge. — *Ātma-vivṛiddhi* or *ātma-viddhi*, *is, f.* self-advantage. — *Ātma-vīra*, *as, ā, am*, existent, sentient; appropriate, good for one's self, suitable as diet &c.; (*as*), *m.* a mighty man; a son; a wife's brother; the jester or Vidūshaka in a play. — *Ātma-vṛttānta*, *as, m.* one's own story, account of one's self, autobiography. — *Ātma-vṛitti*, *is, f.* one's own circumstances; practising one's own duties or occupation. — *Ātma-sakti*, *is, f.* inherent or own power or effort. — *Ātma-salyā*, *f.* the plant *Asparagus Racemosus Willd.* — *Ātma-siddhi*, *is, f.* self-purification. — *Ātma-sāghā*, *f.* self-praise, boasting. — *Ātma-sanyama*, *as, m.* self-restraint, stoicism. — *Ātma-saṅg*, *t, t, t*, Ved. dwelling in self. — *Ātma-sani*, *is, is, i*, Ved. venting the breath of life. — *Ātma-sandeha*, *as, m.* internal doubt, personal risk. — *Ātma-sambhava*, *as, m.* a son; (*ā*), *f.* a daughter. — *Ātma-sāt*, ind. one's own; (used in connection with *rt. kṛt*, see *ātmasāt-kṛi* next col.). — *Ātma-siddhi*, *is, f.* personal aggrandizement, self-advantage. — *Ātma-sukha*, *as, m.*, N. of a man. — *Ātma-stuti*, *is, f.* self-praise. — *Ātma-hatyā*, *f.* self-destruction, suicide. — *Ātma-han*, *ā, m.* one who kills his soul, or does not concern himself about the welfare of his soul; a heretic, an unbeliever; a self-murderer, a suicide; a priest in a temple, a servant or attendant upon an idol; (the priest subsisting by appropriating to himself offerings to deities, for which future punishment is assigned) — *Ātma-hanana*, *am, n.* suicide. — *Ātma-hita*, *as, ā, am*, beneficial to one's self; (*am*), *n.* one's own profit or advantage. — *Ātmā-dīkṣta* (*ma-ād°*), *as, ā, am*, self-counselled; (*as*), *m.* a treaty dictated by the party wishing it himself. — *Ātmādhīna* (*ma-udh°*), *as, ā, am*, depending on self, independent; sentient, existent; (*as*), *m.* a son; a wife's brother; the jester or Vidūshaka in a play, see *ātmanīna* and *ātma-vīra*. — *Ātmāparādha* (*ma-ap°*), *as, m.* one's own offence, personal transgression. — *Ātmāpāhāraka* (*ma-ap°*), *as, m.* an impostor, one who pretends to belong to a higher class than his own. — *Ātmābhīlīṣha* (*ma-abh°*), *as, m.* the soul's desire. — *Ātmārtha* (*ma-ar°*), *as, ā, am*, for one's own sake, for the sake of one's self. — *Ātmāsīn* (*ma-ās°*), *ī, m.* a fish, supposed to eat its young.

— *Ātmāśraya* (*ma-ās°*), *as, m.* self-dependance; innate idea, abstract knowledge which is independent of the thing to be known. — *Ātmāśvara* (*ma-ās°*), *as, m.* master of one's self, self-possessed; God. — *Ātmāmodaya* (*ma-ud°*), *as, m.* self-advantage or elevation. — *Ātmāmodbhava* (*ma-ud°*), *as, ā, am*, born or produced from one's self; (*as*), *m.* a son; (*ā*), *f.* a daughter; N. of the plant *Glycine Debilis Roxb.* — *Ātmopajivin* (*ma-up°*), *ī, inī, i*, one who lives by his own labour; one who lives by his wife; a public performer, actor, singer, dancer, &c.; a day-labourer. — *Ātmopaniṣad* (*ma-up°*), *t, f.* title of an Upanishad which treats of the supreme spirit. — *Ātmopama* (*ma-up°*), *as, ā, am*, like one's self. — *Ātmāupama* (*ma-aup°*), *am, n.* likeness to self, analogy to one's own self.

*Ātmaka*, *as, ikā, m. f.* = *ātman*, essence, nature, character, property, peculiarity; (*as, ā, am*), belonging to the nature or essence of a thing, of the same nature as. *Ātmaka* often occurs as the last member of a compound; e. g. *saukālpatmaka*, whose characteristic is *saukālpa*; *pañcātma*, five-fold, composed of five; *vishātma*, poisonous; *Rig-ātmaka*, belonging to the Rig-veda.

*Ātmakiya* or *ātmiya*, *as, ā, am*, belonging to one's self, one's own, own; cognate, related of kin. Used reflexively for all three persons.

*Ātmanīna*, *as, ā, am*, belonging to self, own; appropriate, good for, fit for, suitable (as diet &c.), existent, sentient; (*as*), *m.* a son; any living being; a wife's brother; the jester or Vidūshaka (q. v.) in a drama.

*Ātmanepada*, *am, n.* 'word to one's self,' form for one's self; that form of the verb which implies an action belonging or reverting to self; that voice which corresponds to the Greek middle; the terminations of that voice.

*Ātmanepādīn*, *ī, inī, i*, taking the terminations of the middle voice, inflected in this voice.

*Ātmanebhāshā*, *f.* the Sanskrit middle voice.

*Ātmasāt-kṛi*, to make one's own, to acquire or gain for one's self, to place upon one's self.

*Ātmasāt-kṛita*, *as, ā, am*, made one's own, appropriated.

*Ātmībhāva*, *as, m.* becoming part of the supreme spirit.

*Ātmya*, *as, ā, am*, belonging to self, personal; (at the end of a comp.) having the nature of.

**आत्यन्तिक** *ātyantika*, *as, ī, am* (fr. *aty-anta*), continual, uninterrupted, infinite, endless; excessive, superlative, abundant; supreme. — *Ātyantika-pralaya*, *as, m.* the grand or universal destruction of the world.

**आत्ययिक** *ātyayika*, *as, ī, am* (fr. *aty-aya*), having a rapid course, rushing quickly to a termination, not suffering delay, pressing, urgent; destructive, disastrous, distressing, painful, ill-omened, unpropitious.

**आत्युह** *ātyūha*, *as, m.* a gallinule. See *dātyūha*.

**आत्रेय** *ātreya*, *as, ī, am* (fr. *atri*), originating from Atri; (*as*), *m.* a descendant of Atri; a priest who is closely related to the Sadasya (perhaps because this office was generally held by a descendant of Atri); an epithet of Śiva; an essential humor or juice of the body; (*ī*), *f.* a female descendant of Atri; a woman in her courses; any woman of the Brāhmanical order; N. of a river in the north of Bengal, otherwise called *Tistā*. — *Ātreya-putra*, *as, m.*, N. of a teacher.

*Ātreyikā*, *f.* a woman in her courses.

**आथर्वण** *ātharvaṇa*, *as, ī, am* (fr. *ātharvan*), originating from, or belonging or relating to Atharvan or the Atharvans; (*as*), *m.* a descendant of Atharvan; a priest whose ritual is comprised in the Atharva-veda; a Brāhman versed in the Atharva-veda; a house-priest; the Atharva-veda; (*am*), *n.* a private apartment in which, after a sacrifice, the sacrificer is informed of the happy event of the sacrifice by the officiating Brāhman.

Ātharvanika, as, m. a Brāhman who has studied the Atharva-veda.  
 Ātharvaṇīya-rudropanishad (°ra-up°), t, f, N. of an Upanishad.

आद् ād (ā-ad), cl. 2. P., Ved. ātti, āttam, to eat.

आदंश ā-danś, cl. 1. P. -danśati, -danśtum, to nibble, bite or peck at.

Ā-danśa, as, m. a bite, a wound caused by biting.

Ā-danśta, as, ā, am, nibbled, pecked at.

आदम् ā-daghna, as, ī, am (fr. ās-d°), Ved. reaching up to the mouth (as water).

आदम्भ् ā-dambh, cl. 5. P., Ved. -dabhnoti, -dambhitum, to harm, hurt, injure, treat injuriously.

आदर ā-dara. See under ā-dri.

आदरी ā-darśa. See under ā-driś.

आदह ā-dah, cl. 1. P. -dahati, -dagdhum, to burn, burn up: Caus. -dahayati, -yitum, to cause to burn: Caus. Pass. -dahyate, to be burnt.

Ā-dahana, am, n., Ved. a place where anything is burnt.

आदा I. ā-dā, cl. 3. A. (Ved. sometimes P.) -dāte, -dadāti, -dātum, to give to one's self, appropriate to one's self, take, receive, accept, seize, take away, separate; to carry off, to put on (as clothes), to perceive, comprehend; to agree to; to undertake, begin; to begin to speak; to repeat (with punar): Caus. -dāpayati, -yitum, to cause one to take: Desid. A. -dātsate, to desire to take, to be on the point of taking or seizing.

Ā-da, as, ā, am, (at the end of some compounds) taking, receiving.

Ā-datta, as, ā, am (sometimes contracted to ātta, q. v.), taken, seized, put on; agreed to, undertaken, begun.

Ā-dadāna, as, ā, am, taking, accepting, undertaking, beginning.

Ā-dadī, īs, īs, ī, Ved. procuring, gaining; taking or carrying away or off.

Ā-dātavya, as, ā, am, to be taken or received.

Ā-dātrī, tā, m, a receiver.

1. ā-dāna, am, n. taking, seizing; receipt, acceptance; taking for one's self, drawing near to one's self; receiving; taking away or off; a symptom: (for 2. ā-dāna see below under 2. ā-dā.)  
 2. ā-dāna, rat, ān, atī, at, one who receives something.

Ā-dānī, f, N. of a plant, commonly called hasti-goshā.

Ā-dāpana, am, n. inviting or causing another to accept something.

1. ā-dāya, as, ā, am, receiving, taking.  
 2. ā-dāya, ind. having taken. — Ā-dāya-ara, as, ā, am, one who goes away after having taken anything.

Ā-dāyamāna, as, ā, am (epic form for ā-dadāna), taking, seizing.

Ā-dāyin, ī, īnī, ī, receiving, inclined to receive (gifts), taking gifts for one's self.

Ā-dāya, as, ā, am, to be taken or received, receiveable, leviabie.

आदा 2. ā-dā, cl. 2. 4. P. -dāti, -dyati, -dātum, to bind, fasten.

2. ā-dāna, am, n., Ved. binding, fettering; a horse's trappings. (For 1. ā-dāna see under 1. ā-dā.)

आदादिक ādādika, as, ī, am (fr. ad-ādi), belonging to that class of roots of which the first is ad, i. e. to the second class.

आदि ādi, is, m. (fr. 1. ā-dā?), beginning, commencement; a firstling, first-fruits; first, prior, prime, pre-eminent; (very often at the end or in the middle of a compound in the sense) beginning with, et cætera, and so on (e. g. Indrādīyāh surāh, the gods beginning with Indra, i. e. Indra &c.; grihādī-yukta, possessed of houses, &c.; evam-ādini vas-

tāni, such and similar things; sayyā khatvādih, the word sayyā means a bed &c.); ādau, ind. in the commencement or beginning, at first; [with this word has been compared the Slav. jedin, 'one.']

— Ādi-kara, as, m. the creator; an epithet of Brahmā.

— Ādi-kartri, tā, m. the creator; an epithet of Brahmā, Kṛishna or Vishṇu.

— Ādi-karman, a, n. (in gram.) the beginning or commencement of an action (as in the example sūryah pradīyotitah, 'the sun has begun to shine; see Gram. 895. a.)

— Ādi-kavi, is, m. the first poet; an epithet of Brahmā, or of Vālmiki.

— Ādi-kānda, am, n. first part or chapter; title of the first book of the Rāmāyana.

— Ādi-kāra, am, n. a primary cause; analysis, algebra.

— Ādi-kāla, as, m. primitive time, remote antiquity.

— Ādi-kārya, am, n. the first poem, an epithet of the Rāmāyana.

— Ādi-kṛit, t, m. the creator; see ādi-kartri above.

— Ādi-keśava, as, m. the first keśava, an epithet of Vishṇu.

— Ādi-tas, ind. from the beginning, from the first, in the beginning, at first, at the head of (with gen.).

— Ādi-tā, f. or ādi-tva, am, n. priority, precedence.

— Ādi-deva, as, m. the first god, the creator; N. of Brahmā, Vishṇu or Kṛishna, or Nārāyaṇa; the sun.

— Ādi-dāitya, as, m. epithet of Hiranyakāśipu.

— Ādi-nātha, as, m., N. of Ādi-buddha; N. of an author.

— Ādi-parvan, a, n. first section or chapter, title of the first book of the Mahā-bhārata.

— Ādi-purāna, am, n. the primitive Purāna, N. of the Brahma-Purāna.

— Ādi-purusha, or ādi-pūrusha, as, m. the first male or progenitor, usually applied to Vishṇu; the primeval spirit.

— Ādi-bala, am, n. generative power (first vigour).

— Ādi-buddha, as, ā, am, perceived in the beginning; (as), m. the primitive Buddha, the chief deity of the northern Buddhists.

— Ādi-bhava, as, ā, am, produced at first; (as), m. epithet of Brahmā.

— Ādi-bhūta, as, ā, am, first-born or existent; (as), m., a N. of Brahmā.

— Ādi-mat, ān, atī, at, having a beginning.

— Ādi-mūla, am, n. primitive foundation, primeval cause.

— Ādi-yogācārya (°ga-āc°), as, m. primitive teacher of devotion; an epithet of Śiva.

— Ādi-rasa, as, m. the first or chief of the eight rasas, the principal sentiment or emotion, i. e. spingāra or love.

— Ādi-rasa-stoka, as, m., N. of a poem supposed to be written by Kālidāsa.

— Ādi-rāja, as, m. the first king; an epithet of Manu; of a son of Kuru; of Pṛithu.

— Ādi-vaṇśa, as, m. primeval race, primitive family.

— Ādi-varāha, as, m. the first boar; N. of Vishṇu, alluding to his incarnation in that form.

— Ādi-vārāha, as, ī, am, relating to the first boar.

— Ādi-vipulā, f, N. of a metre.

— Ādi-śarira, am, n. the primitive body.

— Ādi-sarga, as, m. primitive creation.

— Ādi-sūra, as, m., N. of a prince.

— Ādi-svara (°dī-śv°), as, m., N. of a prince.

— Ādy-anta, as, ā, am, having beginning and end; from the beginning to the end; (am), n. beginning and end, first and last.

— Ādy-antāntara-vartin, ī, inī, ī, containing beginning, end, and middle; being all in all.

— Ādy-udāita, as, ā, am, having the acute accent on the first syllable.

— Ādyudāt-tva, am, n. the condition of having the acute accent on the first syllable.

— Ādyopāntam (°dyu-up°), ind. from first to last.

Ādika, as, ā, am, (used like ādi, q. v., at the end of compounds) beginning with, et cætera, and so on.

Ādima, as, ā, am, first, prior, primitive, original.

1. ādya, as, ā, am, being at the beginning, first, primitive; beginning with (used in this sense like ādi; e. g. Indrādīyāh surāh, the gods beginning with Indra, i. e. Indra &c.); immediately preceding (e. g. ekādśādya, immediately before the eleventh, i. e. the tenth; samyuktādya, immediately preceding a double consonant); being at the head, unparalleled, unprecedented, excellent; (am), n. the beginning; ātye, in the beginning; (ās), m. pl., N. of a class of deities; (ā), f. an epithet of Durgā.

— Ādya-kavi, is, m. the first poet, a N. of Vālmiki, the author of the Rāmāyana.

— Ādya-māshaka, as, m. a māsha, a weight equal to five guṇja or retti

seeds, about 17½ grains troy. — Ādya-vīja, am, n. a primary cause.

आदिग्ध ā-digdha, as, ā, am (rt. dih), be-mieared.

आदितेय āditeya, as, m. (fr. aditi), a son of Aditi; a god, a deity, a divinity.

Āditya, as, ā, am, belonging or devoted to, or originating from Aditi; belonging or relating to, or originating from the Ādityas; (as), m. a son of Aditi.

In the earliest times this is the N. of seven deities of the heavenly sphere, of whom Varuṇa is the chief and to whom therefore especially belongs the title Āditya.

The names of six of the seven are Varuṇa, Mitra, Aryamaṇa, Bhaga, Dakṣha, and Aṅśa; that of the seventh is not clearly ascertained.

Sometimes their number is supposed to be eight; and in the period of the Brāhmanas twelve, as representing the sun in the twelve months of the year.

The name Āditya was afterwards applied to any god, though especially applicable to Śārya, the sun; N. of Vishṇu in his Vāmana or dwarf avatār, as son of Kāśyapa and Aditi and younger brother of Indra; the plant Calotropis Gigantea; N. of a man; (au), m, du., N. of a constellation, the seventh lunar mansion.

— Āditya-keṭu, us, m., N. of a son of Dhṛita-rāshṭra.

— Āditya-garbha, as, m., N. of a Bodhi-sattva.

— Āditya-candruv, m, du. sun and moon.

— Āditya-dāsa, as, m., N. of a man.

— Āditya-pattra, as, m. a plant = arka-pattra.

— Āditya-parvīnī, f. a creeping plant with gold-coloured flowers, growing near the banks of water.

— Āditya-purāna, am, n., N. of an Upanishad.

— Āditya-pushpkā, f. red swallow wort.

— Āditya-prabha, as, m., N. of a king.

— Āditya-bhaktā, f. = arka-bhaktā, q. v.

— Āditya-manḍala, am, n. the disc or orb of the sun.

— Āditya-vat, ān, atī, at, surrounded by the Ādityas.

— Āditya-vanī, īs, īs, ī, Ved. winning (the favour of the) Ādityas.

— Āditya-varṇa, as, ā, am, having the colour of the sun; (as), m., N. of a man.

— Āditya-varman, ā, m., N. of a king.

— Āditya-vrata, am, n. = arka-vrata, q. v.

— Āditya-sadriśa, as, ī, am, like the sun.

— Āditya-sūnu, us, m., son of the sun; N. of Sughṛīva, the monkey-king; of Yama, Saturn, Śavarni Manu, and Vaivasvata Manu.

— Āditya-sena, as, m., N. of a king of Ujjayini.

— Ādityācārya (°tya-āc°), as, m., N. of an author.

आदित्सा ā-ditsā, f. (fr. Desid. of 1. ā-dā), desire to seize or take.

Ā-ditsu, us, us, u, wishing to take or have (with acc.).

आदिन् ādin, ī, inī, i (rt. ad), eating (used at the end of compounds; cf. annādin &c.).

आदिनव ādinava, am, n. (?), Ved. misfortune, hindrance, want of luck (in dice); see ādinava.

— Ādinava-darśa, as, ā, am, Ved. having evil designs towards a fellow-player at dice.

आदिश I. ā-diś, cl. 6. P. A. -diśati, -te, -deshṭum, to aim at, to assign; to point out, indicate, report, announce, teach, determine, specify, foretell; to order, direct, command; to provoke, challenge; to undertake, try; to profess as one's purpose or duty: Caus. -desayati, -yitum, to indicate, announce.

2. ā-diś, k, f., Ved. aiming at, design, intention; project, proposition; proposal, declaration; region, quarter; (Sāy.) a sacrifice offered or assigned (to a particular deity).

Ā-diśya, ind. announcing, apprising, aiming at.

Ā-diśṭa, as, ā, am, advised, enjoined; directed, commanded; said; (am), n. command, order; fragments or leavings of a meal.

Ā-diśṭin, ī, inī, ī, or (ī), m. one who receives instruction, a pupil, a student, a Brāhman in the first order or quarter of his life; a penitent, one engaged in any expiatory rite.

Ā-deśa, as, m. account, information; advice, instruction, precept, rule; an order, command; foretelling; (in gram.) a substitute, substituted form or

letter, &c.; (in astrology) event, result, consequence of stellar conjunctions. — *Ādeśa-kārin*, *ī*, *īpi*, *ī*, obedient.

*Ā-deśana*, *am*, n. the act of instructing, commanding or prescribing.

*Ā-deśin*, *ī*, *īni*, *ī*, ordering, commanding, instigating, exciting (e.g. *kapola-pāṭalādeśin*, exciting a glow on the cheek); (*ī*), m. a commander, a director; an astrologer, a fortune-teller.

*Ā-deśya*, *as*, *ā*, *am*, to be ordered or commanded. *Ā-deśhri*, *fā*, m. an adviser, a director, a commander; an employer of priests.

*आदीनव* *ādīnava*, *as*, m. distress, pain, uneasiness; fault, transgression; an afflictor of distress.

*आदीप्* *ādīp*, Caus. P. *-dīpayati*, *-yitum*, to cause to blaze, kindle, set on fire, illuminate.

*Ā-dīpana*, *am*, n. setting on fire, inflaming, exciting, embellishing; whitening the wall, floor or seat &c. upon festival occasions.

*Ā-dīpita*, *as*, *ā*, *am*, illuminated, inflamed. *Ā-dīpta*, *as*, *ā*, *am*, set on fire, blazing up.

*आदु* *ādū*, cl. 5. P. A. *-danoti*, *-te*, *-dotum*, to feel pain.

*आदु* *ādū*, cl. 6. A. or poet. P. *-dryate*, *-ti*, *-dārtum*, to feel timid from veneration; to respect, mind; to honour, reverence; to enjoy honour, be honoured.

*Ā-dara*, *as*, m. respect shown to a person or thing, notice, care; reverence; commencement, beginning; [cf. Hib. *adharadh*, 'adoration'; *adharach*, 'one who adores'.]

*Ā-darāya*, *am*, n. notice, respect. *Ā-darāyīya*, *as*, *ā*, *am*, venerable, respectable; to be attended to.

*Ā-dartarya*, *as*, *ā*, *am*, to be respected or regarded. *Ā-darya*, *as*, *ā*, *am*, venerable, respectable.

*Ā-dāra*, *as*, m., Ved. allurements, attraction; (Sāy.) an instigator; N. of a plant used instead of the Soma plant, if this cannot be had. — *Ā-dāra-bimbī*, *f.*, N. of a plant.

1. *ā-dārin*, *ī*, *īni*, *ī*, Ved. attracting, alluring; (Sāy.) destroying (as if fr. *ā-dri*).

1. *ā-duri*, *is*, *is*, *ī*, Ved. careful, attentive. (For 2. *ā-duri* see under *ā-dri* below.)

*Ā-drīta*, *as*, *ā*, *am*, respected, honoured, worshipped; zealous, diligent; respectful.

1. *ā-drītya*, *as*, *ā*, *am*, venerable, respectable. 2. *ā-drītya*, ind. having respected, having honoured.

*आद्रुश* *ādruś*, cl. 1. P., Ved. *-paśyati*, *-drashtum*, to look at; Caus. P. *-darśayati*, *-yitum*, to show, exhibit.

*Ā-darsā*, *as*, m. a looking-glass, a mirror; copy of a work; the original manuscript from which a copy is taken; a commentary; N. of a son of the eleventh Manu; N. of a country. — *Ā-darsā-manḍala*, having mirror-like spots; N. of a snake.

*Ā-darsaka*, *as*, m. a mirror. *Ā-darsana*, *am*, n. showing, making apparent or seen; a mirror.

*Ā-darśita*, *as*, *ā*, *am*, shown, made apparent. *Ā-darśiti*, *is*, f. looking at, power of looking.

*आदु* *ādū*, cl. 9. P. A. *-driṣāti*, *-ṇāte*, *-daritum* or *-ritum*, to crush, to force or split open, make accessible, bring to light; Intens. *-dardarīti*, to crush.

*Ā-dardart*, *is*, *is*, *ī*, Ved. crushing, splitting. 2. *ā-dārin*, *ī*, *īni*, *ī*, crushing, destroying.

*Ā-driya*, ind. having split, showing fissures. 2. *ā-duri*, *is*, *is*, *ī*, Ved. crushing, bruising.

*आदेय* *ā-deya*. See under 1. *ā-dā* last page.

*आदेवक* *ā-devaka*, *as*, *ī*, *am* (fr. rt. *div* with *ā*), one who sports or plays.

*Ā-devana*, *am*, n. a place for playing. 1. *ā-dyūna*, *as*, *ā*, *am*, shamelessly voracious (said to come fr. *ā-dv*, but the connection of this meaning with rt. *dv* is not very apparent). For 2. *ādyūna* see next col.

*आदो* *ā-do*, cl. 4. P. *-dyati*, *-dātum*, to reduce to pieces or fragments; to tie, fetter. (In this last sense, the rt. is better written *dā*; see 2. *ā-dā*.)

*आद्य* 2. *ādya*, *as*, *ā*, *am* (fr. rt. *ad*), to be eaten, edible; (*am*), n. grain, food. (For 1. *ādya* see s. v. *ādī* last page, col. 2.)

*आद्यून* 2. *ādyūna*, *as*, *ā*, *am*, without beginning. (For 1. *ā-dyūna* see last col.)

*आद्योत* *ā-dyota*, *as*, m. (rt. *dyut*), light, brilliance.

*आद्रिसार* *ādrisāra*, *as*, *ī*, *am* (fr. *adri-sāra*), made of iron, iron.

*आद्रु* *ādru*, cl. 1. P., Ved. A. *-dravati*, *-te*, *-drotum*, to run towards, to hasten towards, to approach running; to bring running.

*आद्वादशम्* *ā-dvādaśam*, ind., Ved. up to twelve.

*आधमन* *ā-dhamana*, *am*, n. (fr. *ā-dhā* below or fr. *ā-dham* for *ā-dhmā* ?), a deposit, pledge; fraudulent puffing of goods at a sale (?).

*आधमर्या* *ādhamarṇya*, *am*, n. (fr. *adhamarṇa*), the state of being indebted.

*आधर्मिक* *ādharmaika*, *as*, *ī*, *am* (fr. *a-dharma*), unjust, unrighteous.

*आधर्षण* *ādharṣaṇa*. See *ā-dhr̥ṣh*.

*आधा* *ā-dhā*, cl. 3. P. A. *-dadhāti*, *-dhatte*, *-dhātum*, to place, deposit, apply, appoint, direct, propose, supply, give, make, constitute; (only A.) to appropriate to one's self, hold, possess, take.

*Ā-dadhāna*, *as*, *ā*, *am*, having, possessing. *Ā-dhāna*, *am*, n. putting near or upon, placing; taking, having; receiving, recovering; the containing anything, the being in possession of a thing; a ceremony performed with consecrated fire (see *agnyā-dhāna*); a ceremony performed previous to conception (see *garbhādhāna*); a pledge, a deposit; a surety; assigning, attributing, employing; the place in which anything is deposited or rests; a receptacle; enclosure, circuit.

*Ādhānika*, *am*, n. a ceremony performed after cohabitation to procure or favour conception.

*Ā-dhāya*, ind. having deposited or placed. *Ā-dhāyaka*, *as*, *ikā*, *am*, placing, assigning, attributing, applying.

1. *ā-dhi*, *is*, m. (for 2. *ā-dhi* see under *ā-dhiya*), place, situation; a pledge, deposit; a pawn, a mortgage; location fixing, site; definition, epithet. — *Ā-dhi-tva*, *am*, n. the nature or circumstance of a pledge. — *Ādhivopādhi* (*tva-up*), *is*, m. the object or purpose with which a pledge is given, the conditions or terms of a mortgage. — *Ādhi-bhoga*, *as*, m. enjoyment or use of a deposit, use of a horse, cow, &c., when pledged.

*Ādhi-kṛt*, cl. 8. P. *-karoti*, *-kartum*, to pledge, mortgage, pawn, make a deposit.

*Ādhi-karāya*, *am*, n. pledging, mortgaging, a pledge. *Ādhi-kṛita*, *as*, *ā*, *am*, pledged, pawned, mortgaged.

*Ādhi-kṛīya*, ind. having pledged, mortgaged, &c. *Ādhiyamāna*, *as*, *ā*, *am*, being placed, being deposited. — *Ādhiyamāna-ṭīta*, *as*, *ā*, *am*, having the heart applied or intent on.

*Ā-dheya*, *as*, *ā*, *am*, to be deposited or placed; to be pledged or mortgaged; what is put down or has a place assigned to it; to be assigned, attributed or given; to be received, held or supported; (*am*), n. — *ā-dhāna*, q. v.

*आधार* *ā-dhāra*. See under *ā-dhri*.

*आधाव* *ā-dhāv*, cl. 1. P. *-dhāvati*, *-vitum*, to come running, to run towards.

*Ā-dhāvamāna*, *as*, *ā*, *am*, running, rushing onwards or at.

*आधि* *ādhi*. See under *ā-dhā* above for 1. *ā-dhī*, and under *ā-dhiya* for 2. *ā-dhi*.

*आधिकारण्य* *ādhikāraṇya*, *am*, n. (fr. *adhikāraṇya*), possession, location.

*Ādhikārika*, *as*, *ī*, *am* (fr. *adhikāra*), supreme, superior, relating or belonging to anything or person in authority; official, relating to any office or duty.

*आधिक्य* *ādhikya*, *am*, n. (fr. *adhika*), excess, abundance, superabundance, high degree, overweight, preponderance; superiority.

*आधिदैविक* *ādhidāivika*, *as*, *ī*, *am* (fr. *adhidēva*), relating to a tutelary or presiding deity.

*आधिपत्य* *āधिpatya*, *am*, n. (fr. *adhi-pati*), supremacy, sovereignty, power.

*आधिभौतिक* *ādhibhautika*, *as*, *ī*, *am* (fr. *adhi-bhūta*), relating to beings; elementary, derived or produced from the primitive elements, material.

*आधिराज्य* *ādhirājya*, *am*, n. (fr. *adhi-rājan*), royalty, royal government, supreme sway.

*आधिवेदनिक* *ādhivedanika*, *am*, n. (fr. *adhivedana*), property, gifts &c. given to a first wife upon marrying a second.

*आधु* *ādhu* or *-dhū*, cl. 5. 9. P. *-dhunoti*, *-dhunāti* or *-dhūnati*, *-nāti*, *-dhavitum* or *-dhotum*, to stir, agitate.

*Ā-dhava*, *as*, m., Ved. one who stirs up or agitates; that which is agitated, mixture; throwing; also = *ā-dhavanīya* (?).

*Ā-dhavana*, *am*, n. agitating, moving.

*Ā-dhavanīya*, *as*, m. a vessel in which the Soma plant is shaken and cleansed.

*Ā-dhāra*, *as*, m., Ved. that which is shaken or cleansed by shaking.

*Ā-dhuta* or *ā-dhūta*, *as*, *ā*, *am*, shaken, agitated, trembling.

*आधुनिक* *ādhunika*, *as*, *ī*, *am* (fr. *adhunā*), new, recent, of the present moment.

*आधूर्य* *ādhūrya*, *am*, n. weakness (?).

*आधु* *ādhu*, cl. 1. P. *-dharati*, *-dhartum*, to hold, keep, support; Caus. P. *-dhārayati*, *-yitum*, to bring, supply; Pass. *-dhriyate*, to be brought.

*Ā-dhāra*, *as*, m. support, prop, stay; the power of sustaining, or the support given, aid, patronage, assistance; that which contains; a vessel or receptacle; a dike, dam; a canal; a basin round the foot of a tree; comprehension, location, the sense of the locative case; relation. — *Ādhārādheya-bhāva* (*ra-ādh*), *as*, m. the influence or action of the support or recipient upon the thing received or supported.

*Ā-dhāraka*, *as*, m. foundation.

*Ā-dhāraṇa*, *am*, n. bearing, holding, supporting.

*Ā-dhārya*, *as*, *ā*, *am*, to be located, that to which a location is to be assigned. — *Ādhāryādhāra-sambandha*, *as*, m. the relation of the recipient or receptacle and the thing to be received or located.

*Ā-dhṛita*, *as*, *ā*, *am*, Ved. contained, supported.

*आधृष* *ādhr̥ṣh*, cl. 5. P., Ved. *-dhr̥ṣhṇoti*, *-dharṣhitum*, to assail, defy, injure, overcome; cl. 10. P. *-dharṣhayati*, *-yitum*, to injure, hurt, overcome, defy; refute, convict; Intens. Ved. *-dadharṣhuti* or *Leṭ* of Caus. to overcome.

*Ā-dharṣhaṇa*, *am*, n. conviction of crime or error; sentence, refutation; injuring, annoying.

*Ā-dharṣhita*, *as*, *ā*, *am*, convicted, sentenced; refuted in argument, disproved, injured, aggrieved.

*Ā-dhr̥ṣhita*, *as*, *ā*, *am*, checked, overcome. *Ā-dhr̥ṣhīti*, *is*, f. assailing, attacking.

*आधिनव* *ādhenava*, *am*, n. (fr. *a-dhenu*), want of cows.

*आधोरण* *ādhoraṇa*, *as*, m. the rider or driver of an elephant.

*आध्या* *ā-dhmā*, cl. 1. P. *-dhamati*, *-dhmātum*, to inflate, puff up; to sound.

Ā-dhmāta, as, ā, am, sounded, sounding; inflated, burnt; (as), m. flatulence, borborygmi, swelling of the abdomen with noise, war, battle.

Ā-dhmāna, am, n. blowing, inflation; boasting; a bellows; intumescence, swelling of the body, dropsy.

Ā-dhmāpana, am, n. a means of inflating.

आध्यक्ष्य ādhyakṣya, am, n. (fr. adhy-akṣha), Ved. superintendence.

आध्यक्षि ādhyakṣi, N. of a place.

आध्यात्मिक ādhyātmika, as, ī, am (fr. adhy-ātman), relating to self (as ādhyātmikī rīc, a hymn sung by any deity or other personage in praise of himself); relating to the supreme spirit; spiritual, holy.

आध्यातन ā-dhyāna. See under ā-dhyai.

आध्यापक ādhyāpaka, as, m. a teacher, a scriptural preceptor; = adhy-āpaka, q. v.

आध्यायिक ādhyāyika, as, ī, am (fr. adhy-āya, q. v.), occupied or employed with reading or studying.

आध्याये ā-dhyai, cl. I. P. -dhyāyati, -dhyātum, to think on, meditate on, remember.

2. ā-dhī, is, m. (for I. see under ā-dhā), thought, care, anxious reflection, mental agony, anxiety, pain; misfortune; reflection on religion or duty; hope, expectation; a man solicitous for his family's livelihood. — Adhī-ja, as, ā, am, produced by pain, &c. — Adhī-jña, as, ā, am, suffering pain, distressed; crooked. — Adhī-manyu, avas, m. pl. feverish heat or burning. — Adhī-māna, as, ā, am, withered with anxiety.

Ā-dhī, f., Ved. thinking, longing, care. — Adhī-parṇa, as, ā, am, Ved. winged with longing or hope.

Ā-dhīta, as, ā, am, Ved. reflected or meditated upon; (am), n. the object or subject of one's thoughts, anything intended or hoped for.

Ā-dhyā, f. recollection, remembering especially with regret.

Ā-dhyāna, am, n. remembering with regret, pensive or sorrowful recollection, dwelling or meditating upon, &c.

आध्र ādhra, as, ā, am (rt. dhrai?), Ved. poor, destitute, indigent, weak.

आध्वनिक ādhvanika, as, ī, am (fr. adhvān), being on a journey.

आध्वरिक ādhvarika, as, ī, am (fr. a-dhvara), belonging to a soma sacrifice.

आध्वर्यव ādhvaryava, as, ī, am (fr. adhvaryu), belonging to the Adhvaryu or to the Yajurveda; (am), n. service at a sacrifice, especially the office of an Adhvaryu priest.

आन āna, as, m. (fr. rt. an), inhalation, breath inspired; Ved. mouth, nose; breathing, blowing.

Anana, am, n. the mouth, the face. — Ananābja (°na-ab°), am, n. face-lotus (i. e. lotus-like face).

आनक ānaka, as, m. (fr. rt. an?), a large military drum beaten at one end, a double drum, a small drum or tabor; the thunder-cloud or a cloud to which the noise of the thunder is ascribed. — Ānaka-dvundubhī, is, m. (a patronymic fr. ānaka-dvundubha, q. v.), an epithet of Vasudeva the father of Kṛishṇa; (is, ī), m. f. a large drum beaten at one end, a large dhol, a kettle-drum. — Ānaka-sthālī, f., N. of a country.

आनक्य ānaka, as, m. (?), N. of a sage (for Cāṅkya?).

आनक्ष ā-nakṣh, cl. I. P. -nakṣhati, -shitum, to approach, obtain, reach, present.

आनक्षुह ānaḍuḥa, as, ī, am (fr. anaḍ-uh), originating from a bull; (am), n., N. of a Tirtha.

आनद् ā-nad, Caus. P. -nādayati, -yitum, to make resonant, cause to sound.

Ā-nādayat, an, anti, at, causing to sound, making to ring.

आनद्ध ā-naddha. See under ā-nah.

आनन ānana. See s. v. āna above.

आनन्तर्य ānantarya, am, n. (fr. an-antara), immediate consequence or succession; proximity, absence of interval.

आनन्त्य ānanta, am, n. (fr. an-anta), infinity; immortality, future happiness.

आनन्द ā-nand, cl. I. P. -nandati, -ditum, to rejoice: Caus. P. -nandayati, -yitum, to gladden; A. to amuse one's self.

Ā-nanda, as, m. happiness, joy, enjoyment, sensual pleasure; N. of the forty-eighth year of the cycle of Jupiter; an epithet of Śiva; N. of a Bala-rāma according to the Jaina doctrine of many Kṛishṇas and many Bala-rāmas; N. of a cousin and a zealous follower and favourite disciple of Buddha Śākya-muni, compiler of the Sūtras; (ā and ī), f., N. of two plants; (am), n. God, the supreme spirit according to the Vedānta.

— Ānanda-giri, is, or ānanda-jñāna, as, or ānanda-jñāna-giri, is, m., N. of an annotator on Sankarācārya. — Ānanda-tā, f. joyfulness, joy. — Ānanda-tīrtha, as, m., N. of a scholiast. — Ānanda-da or ānanda-kara, as, ā, am, exhilarating, delighting.

— Ānanda-datta, as, m. membrum virile. — Ānanda-paṭa, am, n. a bridal garment. — Ānanda-pūrṇa, as, m., N. of a man. — Ānanda-probhava, am, n. the seminal fluid. — Ānanda-bodhendra (°dha-tre°), as, m., N. of a scholiast. — Ānanda-bhairava, as, ā, am, causing both enjoyment and fear. — Ānanda-maya, as, ī, am, blissful, made up or consisting of happiness; (am), n. the supreme spirit. — Ānandamaya-kosha, as, m. the innermost case of the body, or causal frame enshrining the soul.

— Ānanda-rāma, as, m., N. of a man. — Ānanda-lahari, is or ī, f. 'wave of enjoyment,' title of a hymn by Sankarācārya, addressed to Pārvatī. — Ānanda-vana, as, m., N. of a scholiast. — Ānanda-varḍhana, as, ā, am, enhancing enjoyment; (as), m., N. of a poet. — Ānanda-vallī, f. title of the second part of the Taittirīya-Upanishad. — Ānanda-veda, as, m., N. of a man. — Ānandānandana (°da-ān°), as, m. a king. — Ānandāśrama (°da-ās°), as, m., N. of a scholiast.

Ā-nandaka, as, ā, am, gladdening, rejoicing.

Ā-nandathu, us, us, u, happy, joyful; (us), m. happiness, joy.

Ā-nandana, am, n. delighting, making happy; civility, courtesy, courteous treatment of a friend or guest at meeting and parting; what gives or occasions delight.

Ā-nandayitavya, am, n. the object of enjoyment or sensual pleasure.

Ā-nandayitrī, tā, m. one who gladdens or makes joyful.

Ā-nandi, is, ī, m. f. happiness, enjoyment, pleasure.

Ā-nandita, as, ā, am, rejoiced, delighted, happy; (us), m., N. of a man.

Ā-nandin, ī, inī, ī, happy, joyful.

आनपत्य ānapatya, am, n. (fr. an-apatya), childlessness.

आनभिम्लत ānabhīmīlāta, as, m. a descendant of An-abhimlāta.

आनम् ā-nam, cl. I. P. -namati, -nantum, to bend, bend down, bow, incline; to humble; to salute reverently: Caus. P. -nāmayati, -yitum, to cause to bend.

Ā-nata, as, ā, am, bending, stooping, bowed; pacified, conciliated; humbled; submissive, obedient; saluted reverently. — Ānata-ja, ās, m. pl. a class of divine beings.

Ā-nati, is, f. bending, bowing, stooping; saluting.

Ā-nama, as, m. bending, stretching (a bow).

Ā-namāta, as, ā, am, bent, bowed down.

1. ā-namya or ā-nāmya, as, ā, am, to be bent.

2. ā-namya or ā-natya, ind. having bent.

Ā-namra, as, ā, am (3. ā prefixed in the sense of diminution), a little bent, bowing, stooping, bowed down.

आनय ā-naya, &c. See under ā-nī.

आनर्त ā-narta, as, m. (fr. ā-nṛit, q. v.), a stage, a theatre; war; N. of a country and its inhabitants in the peninsula Gujarat with its capital Dvārakā or Kuśasthali. — Ānarta-nagarī, f. the capital of Ānarta.

Ānartiya, as, ā, am, belonging to or coming from Ānarta; (as), m., N. of a man.

आनर्थक्य ānarthakya, am, n. (fr. an-arthaka), unfitness, impropriety; uselessness, unprofitableness.

आनलवि ānalavi, is, m., N. of a man.

आनव ānava, as, ī, am (fr. anu), Ved. kind to men, benevolent (?); human; (us), m. men, people; foreign men or people.

आनस ānasa, as, ī, am (fr. anas), Ved. belonging to a waggon.

आनह ā-nah, cl. 4. P. A. -nahyati, -te, -naddhum, to bind to; A. to be stopped up.

Ā-naddha, as, ā, am, bound, tied, costive; (am), n. a drum in general, dressing, putting on clothes or ornaments. — Ānaddha-rasti-tā, f. retention of urine.

Ā-nāha, as, m. epistaxis, suppression of urine, or constipation; length, especially of cloth.

Ānāhika, as, ī, am, to be used in cases of epistaxis.

आनाथ्य ānāthya, am, n. (fr. a-nātha), state of being unprotected or without a guardian, orphanism.

आनिर्हत ānirhata, as, ī, am (fr. a-nirhata), Ved. indestructible nature; (according to Mahī-dhara) wholly gone out of the world.

आनिल ānila, as, ī, am (fr. anila), proceeding from or produced by wind, windy; (as), m., N. of Hanumat and Bhīma; (ī), f., N. of the fifteenth lunar mansion.

Ānilī, is, m., N. of Hanumat and Bhīma.

आनी ā-nī, cl. I. P. -nayati, -netum, to lead towards or near; to bring, fetch, bring back or take back: Caus. P. -nāyayati, -yitum, to have anything brought, to cause to be fetched: Pass. -nāyate, to be brought or fetched.

Ā-naya, as, m. bringing, investiture with the sacred thread.

Ā-nayana, am, n. bringing or leading near to; investiture with the sacred thread.

Ā-nayitavya, as, ā, am, to be brought or led near.

1. ā-nāya, as, m. a net.

2. ānāya, nom. A. ānāyate, -yitum, to form or represent a net.

Ānāyīn, ī, m. a fisherman, a fisher.

1. ā-nāyya, as, ā, am, to be brought near; (as), m. consecrated fire, taken from the Gārhapatya or household fire, and placed on the south side, whence it is called Dakṣiṇāgni.

2. ā-nāyya, ind. having caused to be brought, having caused to be introduced, having brought together, having convened.

Ā-nīta, as, ā, am, taken, brought, obtained.

Ā-nīti, is, f. leading near.

Ā-nīya, ind. having taken, having brought.

Ā-netavya or ā-nēya, as, ā, am, to be brought, to be fetched.

Ā-netri, tā, m. a bringer, bringing.

आनील ā-nīla, as, ā, am, darkish; slightly black or blue; (as), m. a black horse.

आनु ā-nu, cl. 2. P. -naviti, -navitum or -navitum, Ved. 1. A. -navate, to sound, scream, warble: Intens. Ved. -navinoti, to sound through.

आनुकल्पिक ānukalpika, as, m. one who knows the anu-kalpa, q. v.

**अनुकूलिक** ānukūlika, as, ī, am (fr. *anukūla*), favourable, conformable.

**अनुकूल्या** am, n. conformity, suitability; favour, kindness.

**अनुकृष्ट** ānukṛiṣṭa = *anu-kṛiṣṭa*, q. v.

**अनुगत्य** ānugatyā, am, n. (fr. *anu-gata*), acquaintance, familiarity.

**अनुगतिका**, as, ī, am, relating to a follower.

**अनुगादिक** ānugādika = *anu-gādin*, q. v.

**अनुग्रामिक** ānugrāmika, as, ī, am (fr. *anugrāma*), about or belonging to a village, rustic, rural.

**अनुजावर** ānujāvāra, as, ī, am (fr. *anujāvāra*, rt. *jan*), Ved. posthumous.

**अनुदृष्टिनेय** ānudṛiṣṭineya, as, m. a patronymic from *anu-dṛiṣṭi*, q. v.

**अनुनासिक्य** ānunāsikyā, am, n. (fr. *anunāśika*), nasality (of a sound).

**अनुपदिक** ānupadika, as, ī, am (fr. *anupada*), following, pursuing, tracking.

**अनुपूर्व** ānupūrvā, am, ī, n. f. (fr. *anupūrvā*), order, series, succession; (in law) direct order of the castes; (in logic) a conclusion, regularly or syllogistically deduced. — *Anupūrveṇa* or *ānupūrvyā*, ind. one after the other, in due order.

**अनुपूर्व्या**, am, n. order, series, succession.

**अनुमत** ānumata, as, ī, am (fr. *anu-mata*, rt. *man*), relating to the consent or favour (of another).

**अनुमानिक** ānumānika, as, ī, am (fr. *anumāna*, rt. *mā*), relating to a conclusion; derived from inference, subject to inference, inferable, inferred. — *Anumānika-tva*, am, n. the state of being inferable.

**अनुरक्ति** ānurakti, is, f. passion, affection; the same as *anu-rakti*, q. v.

**अनुलोम्य** ānulomyā, as, ī, am (fr. *anuloma*), in the direction of the hair, produced in natural or direct order; (*am*), n. a direction similar to that of the hairs, natural or direct order; favourable direction, fit disposition, favourableness; regular series or succession; bringing to one's right place.

**आनुलोम्य**, as, ī, am, regular, orderly, in due course or series; favourable.

**अनुविधित्सा** ānuvidhitsu, f. (corrupted fr. *an-anvidhitsu* fr. rt. *dhā*?), ingratitude.

**अनुवेश्य** ānuveṣya, as, m. (fr. *anu-veśa*), a neighbour who lives in the same house.

**अनुशासनिक** ānuśāsānika, as, ī, am (fr. *anu-śāsana*), relating to or treating of instruction.

**अनुशूक** ānuśūka, as, ī, am (fr. *anu-śūka*), being with or within the awns (as rice).

**अनुश्रविक** ānuśravika or ānuśrāvika, as, ī, am (fr. *anu-śrava*), according to hearing, resting on tradition.

**अनुशक** ānushak, ind. (fr. *anu-śanj*, q. v.), Ved. in continuous order, uninterruptedly, one after the other.

**अनुशङ्गिका**, as, ī, am, connected with, concomitant, necessarily following, adherent, inherent, implied; proportionate, like, analogous, relative; necessary as a result or consequence, inevitable; (in gram.) elliptical, including or agreeing with words not comprised in the sentence.

**अनुशण्ड** ānushaṇḍa or ānushaṇḍaka, as, ī, am. See *Gaṇa* to *Pāṇini* IV. 2, 133, 134.

**अनुशुक** ānushūka, as, ī, am (either = *ānushūka* or fr. rt. *sū*?), promoting, driving forward.

**अनुशुभ** ānushubha, as, ī, am (fr. *anushubh*), consisting of Anushubhs, formed like the Anushubh metre (e.g. composed of four divisions).

**अनुसूय** ānusūya, as, ī, am, coming from Anusūyā.

**अनुकम्** ānūkam, ind. (fr. *ā-anūkam*?), Ved. in abundance.

**अनूप** ānūpa, as, ī, am (fr. *anūpa*), wet, watery, marshy; (*as*), m. any animal frequenting watery or marshy places, as a buffalo, &c. — *Anūpamānsa*, as, m. the flesh or meat of animals frequenting marshes.

**अनूपका**, as, ī, am, living or happening in marshy places.

**अनृण्य** ānṛiṇya, am, n. (fr. *an-ṛiṇa*), acquittance of debt or obligation, the not being indebted to (with gen.).

**अनृत** ā-nṛit, cl. 4. P. -*nṛityati*, -*nṛititum*, to dance towards, hasten near, dance: Caus. P. -*nṛitayati*, -*ṇitum*, to agitate gently.

**अनृता**, as, m. a stage, theatre; war. See s. v.

**अनृता** ānṛita, as, ī, am (fr. *an-ṛita*), untruthful; (*as*), m., N. of a people (?).

**अनृताका**, as, ī, am, inhabited by the Ānṛitas.

**अनृशंस** ānṛiśaṅsa or ānṛiśaṅsya, am, n. (fr. *a-nṛiśaṅsa*), mildness, kindness, mercy, compassion; cruelty (?).

**अनेतव्य** ā-netavyā, ā-neya. See under *ā-nī*.

**अनैपुण्य** ānāipuṇya, am, n. (fr. *a-nipuṇa*), clumsiness, stupidity; = *a-nāipuṇa*, q. v.

**अनैश्वर्य** ānaiśvarya, am, n. (fr. *an-īśvara*), absence of power or supremacy. See *an-aiśvarya*.

**अन्त** 1. ānta, as, ā, am (fr. rt. *am*), gone.

**अन्त** 2. ānta, as, ī, am (fr. *anta*), final, terminal, relating to the end.

**अन्त्या**, as, m., Ved. one who finishes; personified as Bhāuvana.

**अन्तम्** āntam, ind. (fr. *ā + antam*), to the end, completely, from head to foot.

**अन्तरतम्य** āntaratamyā, am, n. (fr. *antaratama*), nearest or closest relationship (as of two letters).

**अन्तर्या**, am, n. (fr. *antara*), near relationship (of two letters).

**अन्तरिक्ष** āntariksha or āntariksha, as, ī, am (fr. *antariksha*), belonging to the intermediate space between earth and heaven, atmospheric, heavenly, celestial, produced in the atmosphere; (*am*), n. the firmament, the intermediate region between earth and sky.

**अन्तर्गणिक** āntargānika, as, ī, am (fr. *antargāna*), included, comprehended (as in a class or troop).

**अन्तर्गहिक** āntargehika, as, ī, am (fr. *antargeha*), being inside a house.

**अन्तर्वेश्मिक** āntarveśmika, as, ī, am (fr. *antar-veśman*), produced or occurring within a house.

**अन्तिका** āntikā, f. an elder sister. See *antikā*.

**अन्त** ānta, am, n., Ved. the bowels, entrails.

**अन्तिका**, as, ī, am, visceral, within, or relating to the bowels.

**अन्त** ānda, as, m., N. of a despised class of men.

**अन्दोल्य** āndolay, cl. 10. P. *āndolayati*, -*ṇitum*, to swing. See *āndolay*.

**आन्दोला**, as, m. swinging.

**आन्दोलाना**, am, n. swinging, a swing; trembling, oscillation.

**आन्दोलिता**, as, ā, am, swung, shaken.

**आन्धस** āndhasā, as, m. (fr. *andhas*, q. v.), the scum of boiled rice.

**आन्धसिका**, as, m. a cook.

**आन्ध्य** āndhya, am, n. (fr. *andha*), blindness.

**आन्ध्र** āndhra, ās, m. pl. the Telugu country, Telingana, see *andhra*; (*as*, ā, am), anything relating to this country (as the Telugu language).

**आन्न** ānna, as, ī, am (fr. *anna*), fed, having food; relating to food, derived from it, &c.

**आन्वतरेय** ānyatareya, as, m., N. of a grammarian.

**आन्वयिक** ānvayika, as, ī, am (fr. *anv-aya*), of a good family, well born; orderly, according to order or arrangement.

**आन्वाहिक** ānvāhika, as, ī, am (fr. *anv-aham*), daily.

**आन्वीक्षिकी** ānvīkshikī, f. (fr. *anv-ikshā*), logic, logical philosophy, metaphysics.

**आप्** āp, cl. 5. 1. P. *āpnoti* or *āpati*, *āpa*, *āpsyati*, *āpat*, *āptum*, to reach, overtake, meet with, fall upon; to obtain, gain, take possession of, undergo, suffer; to enter, pervade, occupy, to equal: Pass. *āpyate*, to be reached, found, met with, obtained; to arrive at one's aim or end, become filled: Caus. P. *āpayati*, -*ṇitum*, aor. *āpipat*, to cause to reach or obtain or gain; to cause any one to feel; to hit: Desid. P. *āpsati*, to strive to reach or obtain: [cf. of the Caus. *āpipayishati*, to strive to reach; [Sed. Lat. *apio*, *aptus*; *adipiscor*: Old Germ. *woban*: Mod. Germ. *üben*.]

1. *āpa*, as, ā, am, at the end of compounds; e. g. *dur-āpa*, difficult to be obtained.

**आपाना**, am, n. reaching, obtaining; pepper.

**आपानेया**, as, ā, am, to be reached or obtained.

**आपयित्री**, tā, trī, trī, one who procures, procuring.

**आपी**, is, m., Ved. an ally, a friend, an acquaintance.

— **आपी-त्वा**, am, n., Ved. confederation, friendship.

**आप्ता**, as, ā, am, reached, overtaken, equalled; got, gained, obtained; reaching to, extending; abundant, full; apt, fit, true, exact, clever, trusted, trustworthy, confidential; intimate, related, acquainted;

appointed; generally received; commonly used; authentic; accused, prosecuted; (*as*), m. a fit person, a credible person, a warranter, guarantee; a friend;

an Arbat; N. of a Nāga; (*ā*), f. a twisted band or lock of hair; (*am*), n. a quotient; equation of a degree. — **आप्ता-कामा**, as, ā, am, one who has gained his wish, satisfied. — **आप्ता-करिन्**, ī, inī, ī, managing things in a fit or confidential manner; (*ī*), m. a trusty agent, a confidential servant. — **आप्ता-गर्भहा**, f. a pregnant woman. — **आप्ता-गर्वा**, as, ā, am, proud, arrogant. — **आप्ता-लक्षिणा**, as, ā, am, having proper gifts, or furnished with gifts. — **आप्ता-वाचाना**, am, n. received text, revelation, authority.

— **आप्ता-वज्रा-सूदी**, is, f., N. of an Upanishad. — **आप्ता-वक्या**, am, n. a correct sentence. — **आप्ता-वच**, k, f. the evidence of a credible person; (*k*), m. one whose evidence is credible. — **आप्तोक्ति** (*'ta-uk'*), is, f. augment or affix; a word of received acceptance and established by usage only.

**आप्तव्या**, as, ā, am, to be reached, obtainable.

**आप्ति**, is, f. reaching, meeting with; obtaining, gain, acquisition; binding, connection, relation, fitness, aptitude; (*ayas*), f. pl., N. of twelve sacrificial verses beginning with *āpaye* (dat. case of *āpi*).

1. *āpya*, as, ā, am, obtainable. See *āptavya*.

2. *āpya*, am, n., Ved. confederation, alliance, relationship, friendship.

**आप** 2. *āpa*, as, m. (probably connected with *ap*, *āpas*, q. v.), N. of one of the eight demigods called Vasus. (For 1. *āpa* see above.)

**आपकर** āpakara, as, ī, am (fr. apa-kara), offensive, mischievous, unfriendly.

**आपक्री** āpakrī, as, ā, am (rt. paś with 3. ā, implying diminution), half-baked, crude, raw; nearly ripe, not quite ripe; undressed, what is eaten without further preparation (as bread &c.).

**आपगा** āpaga, f. (fr. rt. gā with apa?), a river, a stream; N. of a stream.

**Apageya**, as, m. the son of a river; an epithet of Kṛishṇa or Bhīma.

**आपट्** ā-paṭ, cl. 10. P. -pāṭayati, -yitum, to split; to sever.

**आपण** ā-paṇa, as, m. (rt. paṇ with ā), a market, a shop.

**Āpaṇika**, as, ī, am, mercantile, relating to traffic, to a market &c.; (as), m. a merchant, a dealer, a shop-keeper; tax on markets or shops; assize, market-rate.

**आपत्** ā-pat, cl. 1. P. -patati, -titum, to fly towards, to come flying, to come in haste, to rush in or on; to assail; to approach; to fall to one's share, to befall, happen: Caus. P. -pātayati, -yitum, to throw down, let fall, shed; -patayati, -yitum, to go towards, approach.

**Ā-patāt**, an, anti, at, approaching, preparing to assail.

**Ā-pātana**, am, n. coming, approaching; descending, alighting, happening.

**Ā-pāti**, is, īs, ī, Ved. coming in haste, rushing on.

**Ā-patika**, as, ī, am, accidental, unforeseen, sent from heaven; (as), m. a hawk, a falcon.

**Ā-patita**, as, ā, am, happened, befallen; alighted, descended.

**Ā-pāta**, as, ā, am, rushing upon, attacking, approaching; (as), m. rushing upon, pressing against, falling, descending; throwing down; causing to descend; happening, becoming apparent, appearance; the instant, the current moment; (ātas), ind. at the first attack, instantly, immediately.

**Ā-pātān**, ī, inī, i, falling on, descending, happening.

**आपतालिका** āpatālikā, f. (fr. apa-tāla?), N. of a metre.

**आपत्य** āpatya, as, ī, am (fr. apatya), relating to offspring; (in gram.) relating to the formation of patronymic nouns.

**आपथि** ā-pathi, is, īs, i (fr. pathin with ā), Ved. being on the way or on a voyage.

**Ā-pathī**, is, or ā-pathya, as, m., Ved. a traveller, wanderer.

**आपद्** 1. ā-pad, cl. 4. A. -padyate, -pattum, to come, walk towards; to enter into, attain; to get into trouble, fall into misfortune; to happen: Caus. P. -pādayati, -yitum, to bring on, bring to pass.

**Ā-patti**, īs, f. entering into a state or condition, entering into relationship with anything, changing into; obtaining, procuring; misfortune, calamity, fault, transgression; remonstrance, expostulation.

2. **ā-pad**, t, f. misfortune, calamity; [cf. Hib. āpadh, 'death'; āphach, 'mortal'.] -**Āpat-kāla**, as, m. season of distress. -**Āpatkālīka**, as, ā, or ī, am, occurring in a time of calamity, belonging to such a time. -**Āpat-prāpta**, as, ā, am, unfortunate, unhappy, afflicted. -**Āpad-gata**, as, ā, am, fallen into misfortune. -**Āpad-grasta**, as, ā, am, seized by misfortune, unfortunate, unhappy, in misfortune. -**Āpad-dharma**, as, m. practice or profession other than that proper to caste, but allowable in time of distress.

**Ā-padā**, f. misfortune, calamity.

**Ā-panna**, as, ā, am, gained, obtained, acquired; afflicted, unfortunate. -**Āpanna-sattva**, as, ā, am, impregnated, pregnant; (ā), f. a pregnant woman. -**Āpanmūrti-prasamana-phala** ('na-ār-'), as, ā, am, fruitful in the relieving of the pains of the afflicted.

**Ā-pāda**, as, m. reward, remuneration.

**Ā-pādāna**, am, n. causing to arrive at, leading to.

**आपान** āpana, āpaneya. See under rt. āp.

**आपानिक** āpanika, as, m. an emerald; a kirāta or barbarian.

**आपानित्यक** āpamityaka, as, ī, am (fr. apamitya, rt. mā with apa; cf. apa-mityaka), received by barter; (am), n. property &c. obtained by barter.

**आपया** āpayā, f., Ved., N. of a river near the Sarasvatī.

**आपयित्** āpayitri. See under rt. āp.

**आपराह्निक** āparāhṇika, as, ī, am (fr. aparāhṇa), occurring in the afternoon.

**आपर्तुक** āpartuka, as, ī, am (fr. apa-ritu), not bound to fixed times, not restricted to particular seasons.

**आपव** āpava, as, m. an epithet of Vasiṣṭha.

**आपवर्ग्य** āpavargya, as, ī, am (fr. apavarga), conferring final beatitude.

**आपस्** āpas, n. a religious ceremony; water (see ap); sin [cf. āpas].

**आपस्कार** āpaskāra, am, n. (fr. apa-skara), the root or extremity of the trunk or body.

**आपस्तम्ब** āpastamba, as, m., N. of a renowned sage and writer on ritual.

**Āpastambī**, is, m. a patronymic from the preceding.

**आपस्तम्बिनी** āpastambhinī, f., N. of a plant, perhaps Eriocaulon Quinquangulare Lin.

**आपा** ā-pā, cl. 1. P. -pibati or -pivati, -pātum, to drink up, to drink out of or at; to drink with the ears or eyes, hear, see: Caus. -pāyayati, -yitum, to cause to drink.

**Ā-pāna**, am, n. a drinking-party, a banquet; a tavern, a liquor shop, a place for drinking in company. **Āpānta-manyu**, us, us, u, Ved. giving zeal or courage when drunk (said of the Soma juice).

**Ā-pāyin**, ī, īnī, ī, fond of drinking.

1. **ā-pīta**, as, ā, am, drunk up, exhausted.

**आपाक** ā-pāka, as, m. (fr. rt. paś with ā), a baking oven, a potter's kiln. -**Āpāke-stha**, as, ā, am, Ved. standing in an oven.

**आपाङ्ग** āpāṅgya, am, n. (fr. apāṅga), anointing the corners of the eyes.

**आपाण्डुर** ā-pāṇḍura, as, ā, am, slightly pale, palish.

**आपात** ā-pāta. See under ā-pat.

**आपाद्** ā-pāda, ā-pādāna. See under ā-pad.

**आपालि** ā-pāli, is, m. a louse.

**आपि** āpi. See under rt. āp.

**आपिञ्जर** ā-piñjara, as, ā, am, somewhat red, reddish.

**आपिष** ā-piś, cl. 6. P., Ved. -piñśati, -peśitum, to shape, configurate; to decorate, ornament.

**आपिशलि** āpiśali, is, m., N. of an old grammarian.

**Āpiśala**, as, ī, am, originating from Āpiśali; (as), m. a pupil of Āpiśali.

**आपिष्** ā-piś, cl. 7. P., Ved. -pinashtī, -peshṭum, to press, touch.

**आपी** āpi, **आपीन** ā-pīna. See ā-pyai.

**आपीड** ā-pīḍ, cl. 10. P. -pīḍayati, -yitum, to press, weigh down; to press hard, give pain, perplex.

**Ā-pīḍa**, as, m. compressing, squeezing; giving

pain, hurting; a chaplet tied on the crown of the head; (ā), f., N. of a metre.

**Ā-pīḍana**, am, n. compressing, squeezing, tying or drawing tightly; embracing, clasping; giving pain, hurting.

**Ā-pīḍita**, as, ā, am, compressed, squeezed; bound tightly, embraced; hurt; decorated with chaplets.

**आपीत** 2. ā-pīta, as, ā, am, yellowish; (am), n. a pyritic mineral. (For 1. ā-pīta see under ā-pā.)

**आपू** ā-pū, cl. 1. A. -pavate, -vitum, to be pure; to flow towards after purification; to carry towards in its course (said of a stream).

**आपूपिक** āpūpika, as, ī, am (fr. apūpa), selling cakes; accustomed to eat cakes; fond of cakes, eating cakes (with benefit); a good maker of cake; (as), m. a baker; a confectioner; (am), n. a multitude of cakes.

**Āpūpya**, am, n. flour, meal.

**आपूय** ā-pūy, cl. 1. P. -pūyati, -yitum, to be putrescent, putrify.

**आपूप** āpūsha, am, n. tin.

**आपृच्** ā-priś, cl. 7. P. A. -priṅakti, -priṅkte, -parśitum, to fill, pervade; A. to satiate one's self; to mix with.

**Ā-priś**, ind., Ved. in a mixed manner, confusedly.

**आपृच्छा** ā-priśchā, &c. See under ā-prachā.

**आपू** ā-pri, Caus. P. -pūrayati, -yitum, to fill, fulfil: Pass. -pūryate, to be filled, become full.

**Ā-pūra**, as, ā, am, becoming full.

**Ā-pūraṇa**, as, ā, am, becoming full; (as), m., N. of a Nāga; (am), n. filling, making full.

**Ā-pūrtī**, is, f. filling; fullness, satisfaction.

**Ā-pūrya**, ind. filling, having filled.

**Ā-pūryamāna**, as, ā, am, becoming full, being filled. -**Āpūryamāna-pakṣha**, as, m. the crescent or waxing moon.

**आपेक्षक** āpekshika, as, ī, am (fr. apekshā), raising expectations.

**आपोक्लिम** āpoklima, as, m., in astronomy = Gr. ἀποκλιμα.

**आपोमय** āpo-maya, as, ī, am (fr. āpas, nom. pl. of ap, q. v.), consisting of water. -**Āpo-mātrā**, f. the subtle elementary principle of water. -**Āpo-mūrti**, is, m., N. of a deity under Manu Svārośiṣha, one of the seven Ṛishis of the tenth Manvantara.

**आपोशान** āpośāna, as, m., N. of a kind of prayer spoken before and after eating; perhaps contracted from āpo śāna, 'drink the water,' with which words the prayer began.

**आम**, **आमि**, **आमोक्ति**, &c. See under rt. āp.

**आमोयामन्** āptor-yāman. See aptor-yāma.

**आप्त्य** āptya, as, m., Ved., N. of a class of deities, and especially of the deity Trita, as one of that class.

**आप्य** 3. āpya, as, ā, am (fr. ap), belonging or relating to water; watery; consisting of water; living in water. (For 1. 2. āpya see under rt. āp.)

**आप्य** 4. āpya, as, m. (for āptya); N. of a class of deities in the sixth Manvantara.

**आप्य** 5. āpya, am, n., N. of a plant, a kind of Costus. See vāpya.

**आप्यै** ā-pyai, cl. 1. A. -pyāyate, -pyātum, to grow fat or comfortable, to increase, become full, enlarge: Caus. P. -pyāyayati, -yitum, to make fat or comfortable; to enlarge.

**Āpi**, is, f. the twentieth Nakshatra or lunar mansion.

**Ā-pīna**, as, ā, am, stout, fat; (as), m. a well;

(am), n. an udder. — *Āpīna-vat*, *ān*, *atī*, *at*, Ved. containing the rt. *pyat* with *ā* (said of a *ric* or verse).

*Ā-pyāna*, *as*, *ā*, *am*, stout, robust.

*Ā-pyāya*, *as*, *m*, becoming full or fat.

*Āpyāyana*, *as*, *ā*, *am*, causing fullness or stoutness, increasing welfare; (*am*), n. the act of making full or fat; satisfying, refreshing, pleasing; satiety, satisfaction; advancing; anything which causes corpulency or good condition; strengthening medicine; corpulency, growing or being fat or stout; (in certain ceremonies) the act of pouring water &c. on the Soma and so causing it to swell. — *Āpyāyana-sīla*, *as*, *ā*, *am*, satisfying.

*Ā-pyāyita*, *as*, *ā*, *am*, satisfied, increased, improved, pleased, gratified; stout, fat.

**आम** *āpra*, *as*, *ā*, *am* (fr. rt. *prī* with *ā* ?), Ved. busy, zealous; (Sāy.) able to reach.

**आमरु** *ā-prath*, cl. 6. A. or poet. P. — *prīchate*, *ti*, *-prashṭum*, to bid farewell; to salute on receiving or parting with a visitor; to extol.

*Ā-prīchā*, f. conversation, speaking to or with; bidding farewell.

1. *ā-prīchya*, *as*, *ā*, *am*, Ved. to be saluted, to be welcomed, to be honoured; laudable, commendable, beautiful.

2. *ā-prīchya*, ind. having saluted, having bid adieu. (In *Rāmāyana* I. 72, 20, a form *ā-prīshṭvā* occurs.)

*Ā-prācchāna*, *am*, n. expressions of civility on receiving or parting with a visitor, welcome, bidding adieu, &c.

**आप्रतिनिवृत्त** *ā-pratinivṛtta*, *as*, *ā*, *am*, prevented, turned back (?).

**आप्रदिवम्** *ā-pradivam*, ind., Ved. for ever.

**आप्रपद** *ā-prapada*, *am*, n. a dress reaching to the feet; (*am*), ind. to the end of the foot, reaching to the feet.

*Āprapadīna*, *as*, *ā*, *am*, reaching from the shoulders to the feet (as a dress).

*Āprapadinaka*, *am*, n. a dress reaching to the feet.

**आप्रवृषम्** *ā-prāvṛṣham*, ind. until the rainy season.

**आप्री** *ā-prī*, f. (fr. rt. *prī* with *ā*), Ved. gaining one's favour, conciliation, propitiation; (*ā-prīyas*), propitiatory verses; N. of certain invocations addressed to a series of deified objects in order, and said to be introductory to the animal sacrifice. According to others, the objects propitiated by these hymns are the real *āpīs* or *āpṛīyas*; whence the hymns themselves are called *āpṛī* hymns. The objects invoked are in a series of twelve verses, as follows: 1. *Su-samidha* (or the fuel); 2. and 3. *Tanūnāpāt* and *Narāśaṅsa* (these are sometimes invoked in one verse as mystic names of fire); 4. The divine being who bears the invocations to the gods (see under *id*); 5. *Barhis* (or the sacred grass); 6. The doors of the chambers in which the sacrifice is offered; 7. Night and dawn; 8. The two divine beings, sometimes called *Pracetasas*, who preside over and protect the sacrificial rite; 9. The three goddesses, *Ilā* (see under *idā*), *Sarasvatī* (goddess of eloquence), and *Mahl* (a form of *Bhārati* or speech); 10. *Tvasṭṛi* (the maker or creator); 11. *Vanas-pati* (the tree or wooden column to which the victim is tied); 12. *Svāhā* (the exclamation used in inviting the gods to the sacrifice when finally offered in the fire). All these are by *Sāy.* regarded as forms of *Agni*. See *Rig-veda* I. 13.

*Ā-prīta-pā*, *ās*, *m*, Ved. epithet of *Vishṇu*, 'guarding those who have appeased his anger.'

**आप्लु** *ā-plu*, cl. 1. A. — *plavate*, *-plotum*, to bathe, wash, immerse one's self; to jump up, dance: Caus. P. — *plāvayati*, *-yitum*, to cause to be bathed or washed; to wash or wet; to overflow, overwhelm; to set in commotion; A. — *plāvayate*, to bathe.

*Ā-plava*, *as*, *m*, bathing, sprinkling with water. — *Āplava-vratin*, *ī*, *m*, an initiated householder,

who has passed through the first order (*Brahma-čārin*), and is admitted into the second. See *snātaka*.

*Ā-plavana*, *am*, n. immersing, bathing, sprinkling with water.

*Ā-plāva*, *as*, *m*, bathing, sprinkling, wetting; a submerging; a flood, an inundation.

*Ā-plāvita*, *as*, *ā*, *am*, inundated, overflowed.

*Ā-plāvya*, ind. having wetted or sprinkled.

*Ā-pluta*, *as*, *ā*, *am*, bathed; wetted, sprinkled.

In comp. sometimes used figuratively (e. g. *snehā-pluta*, overflowing with affection); (*as*), *m*, an initiated householder, see *āplava-vratin*; (*am*), n. bathing. — *Āpluta-vratin*, *ī*, *m*, an initiated householder; see *āplava-vratin*. — *Āplutāṅga* ('*ta-an*'), *as*, *ī*, *m*, bathed all over.

*Ā-plutya*, ind. having bathed, having washed; having jumped up.

**आवन्** *āvvan*, *ā*, *m*. (fr. rt. *āv*), air, wind.

*Āvā*, f. the neck.

**आप्सव** *āpsava*, *as*, *m*. (fr. *apsu*, loc. pl. of *ap*), epithet of a *Maṇu*.

**आपूक** *āphūka*, *am*, n. opium. See 2. *a-phena*.

**आबन्ध** *ā-bandh*, cl. 9. P. — *badhnāti*, *-bandhum*, to bind or tie on.

*Ā-bādha*, *as*, *ā*, *am*, tied, bound, joined; (*as*), *m*, a binding, a yoke; ornament; affection. — *Ābadha-māla*, *as*, *ā*, *am*, forming a wreath.

*Ā-badha*, *as*, *m*, Ved. binding.

*Ā-bandha*, *as*, *m*, a tie or bond; the tie of a yoke, that which fastens the ox to the yoke, or the latter to the plough; ornament, decoration; affection.

*Ā-bandhana*, *am*, n. tying, binding on or round.

**आबयु** *ābayu*, *us*, Ved., perhaps the N. of a plant.

**आवर्ह** *ā-barha*, *as*, *ā*, *am* (rt. *vrih* or *brih* with *ā*), having the property or power of tearing or pulling out; (*as*), *m*, tearing out.

*Ā-barhaṇa*, *am*, n. the act of tearing out.

*Ā-barhin*, *ī*, *īṇī*, *ī*, fit for tearing out.

**आबल्य** *ābalya*, *am*, n. (fr. *a-bala*), weakness.

**आबाध** *ā-bād*, cl. 1. A. — *bādhatē*, *-dhitum*, to check, rein in, restrain; to interrupt, molest, attack. *Ā-bādha*, *as*, *m*, Ved. attack; molestation, trouble, interruption, damage; (*ā*), f. pain, distress, segment of the base of a triangle.

**आबाल्य** *ā-bālya*, *am*, n. age ending with infancy.

**आबिलम्** *ā-bilam*, ind., Ved. to the hole or aperture [cf. *vila*].

**आवुत्त** *āvutta*, *as*, *m*. (perhaps corrupted fr. *ārya-putra*), a sister's husband (in theatrical language).

**आवुध्** *ā-budh*, cl. 1. P., Ved. — *badhati*, *-boddhum*, to perceive, notice, understand.

*Ā-bōdhana*, *am*, n. knowledge, understanding; instructing, informing.

**आब्दिक** *ābdika*, *as*, *ī*, *am* (fr. *abda*), annual, yearly.

**आभञ्** *ā-bhaj*, cl. 1. P., Ved. — *bhajati*, *-bhaktum*, to make one share, cause one to partake.

*Ā-bhaga*, *as*, *m*, Ved. a partaker of (with loc.); (*Sāy.*) to be shared in.

**आभरण** *ā-bharaṇa*, *am*, n. See under *ā-bhṛī*.

**आभा** 1. *ā-bhā*, cl. 2. P. — *bhāti*, *-tum*, to shine, blaze; to irradiate; to outshine; to appear, to look like.

2. *ā-bhā*, f. splendor, light; a flash; colour, appearance, beauty; a reflected image, shade; likeness, resemblance: (*as*, *ā*, *am*, at the end of compounds)

like, resembling, appearing; e. g. *hemābha*, *as*, *ā*, *am*, shining like gold; [cf. Hib. *aoibh*, 'likeness, similitude; *aoibe*, 'neatness, elegance; *aoibheal*, 'a spark of fire.']

*Ā-bhātī*, *ī*, f. splendor, light; shade.

**आभाम्** *ā-bhāsh*, cl. 1. A. — *bhāshate*, *-shitum*, to address, speak to; to talk, shout.

*Ā-bhāsha*, *as*, *m*, addressing; introduction, preface.

*Ā-bhāshana*, *am*, n. addressing, speaking to.

1. *ā-bhāshya*, *as*, *ā*, *am*, to be addressed, worthy of being spoken to.

2. *ā-bhāshya*, ind. having addressed, having spoken to.

**आभास** 1. *ā-bhās*, cl. 1. A. — *bhāsate*, *-situm*, to shine, blaze; to be bright: Caus. — *bhāsayati*, *-yitum*, to illuminate.

2. *ā-bhās*, f. splendor, lustre, light.

*Ā-bhāsa*, *as*, *m*, splendor, light, colour, appearance; semblance, phantom; mere appearance; fallacious appearance; reflection; intention, purpose; (in logic) fallacy, semblance of a reason, sophism, an error though plausible argument (regarded by logicians as of various kinds).

*Ā-bhāsana*, *am*, n. illuminating, making apparent or clear.

*Ā-bhāsura*, *as*, *m*, N. of a class of deities or demi-gods, sixty in number.

*Ā-bhāsvara*, *as*, *m*, a demi-god, of a class consisting of sixty-four.

**आभिचारणिक** *ābhičaraṇika*, *as*, *ī*, *am* (fr. *abhi-čaraṇa*), maledictory, imprecatory, serving for malediction or cursing.

*Ābhičārīka*, *as*, *ī*, *am* (fr. *abhi-čāra*), magical, relating to magic; (*am*), n. incantation, magic.

**आभिजन** *ābhijana*, *as*, *ī*, *am* (fr. *abhi-jana*, rt. *jan*), relating to descent; (*am*), n. loftiness of birth.

*Ābhijātya*, *am*, n. (fr. *abhi-jāta*, rt. *jan*), the nature or state of a man of noble birth, nobility; birth, family, rank, learning.

**आभिजित** *ābhijita*, *as*, *ī*, *am* (fr. *abhi-jit*), born under the constellation *Abhijit*.

**आभिधा** *ābhidhā*, f. or *ābhidhātaka*, *am*, n. a sound, a word, a name. See *abhi-dhā*.

*Ābhidhānika*, *as*, *ī*, *am*, contained in a dictionary, lexicographical; (*as*), *m*, a lexicographer.

*Ābhidhāniyaka*, *as*, *ī*, *am* (fr. *abhi-dhāna*), relating or belonging to a name or word; (*am*), n. the property of a name.

**आभिप्लविक** *ābhiplavika*, *as*, *ī*, *am* (fr. *abhi-plava*), relating to the religious ceremony called *Abhi-plava*.

**आभिमुख्य** *ābhimukhya*, *am*, n. (fr. *abhi-mukha*), direction towards anything; wish or desire directed towards anything; presence, being in front of or face to face.

**आभिषेचनिक** *ābhishecanika*, *as*, *ī*, *am* (fr. *abhi-shecana*), relating to the inauguration of a king; serving for it.

**आभिहारिक** *ābhihārika*, *as*, *ī*, *am* (fr. *abhi-hāra*), taken by force or fraud; (*am*), n. a room.

**आभीक** *ābhika*, *am*, n., N. of a *Sāma* melody.

**आभीक्ष्ण** *ābhikṣhṇa*, *as*, *ī*, *am* (fr. *ābhikṣhṇa*), much, exceeding, eternal; (*am*), ind. exceedingly, eternally.

*Ābhikṣhṇya*, *am*, n. continued repetition.

**आभीय** *ābhīya*, *as*, *ā*, *am* (fr. *ā-bhāt*, 'up to *bha*'), contained in a chapter of *Pāpini* which ends with *bha*.

**आभीर** *ābhīra*, *as*, *m*, N. of a people; a cowherd sprung from a *Brāhman* and female of the

Ambashtha or medical tribe; N. of a metre; (ī), f. a cowherd's wife or woman of the Ābhira tribe; the language of the Ābhira. — *Ābhira-palli*, is or ī or ikā, f. a station of herdsmen, a village inhabited by cowherds only, an abode of cowherds &c.

**आभील** ā-bhīla, as, ā, am (fr. rt. bhī with ā), formidable, fearful; suffering pain; (am), n. bodily pain; [cf. Hib. *abhēil*, 'terrible, dreadful.']

**आभु** ābhū, us, us, u, Ved. empty; one whose hands are empty; stingy; (Sāy.) pervading, reaching.

*Ābhūka*, as, ā, am, Ved. empty, having no contents, powerless.

**आभुग्न** ā-bhugna, as, ā, am (rt. 1. bhuj with 3, ā implying diminution), a little curved or bent.

**आभू** 1. ā-bhū, cl. 1. P. -bhavati, -vitum, to be present, continue one's existence.

2. ā-bhū, ūs, ūs, u, Ved. strong, sufficient, efficacious; (Sāy.) approaching (as a praiser); a prison, a place of confinement; applied according to rule (as a hymn); very prosperous.

*Ā-bhūti*, is, f., Ved. capability, efficiency; (Sāy.) overpowering strength; (ī), m., N. of a man.

*Ā-bhūshanya*, as, ā, am, Ved. to be obeyed; (Sāy.) praiseworthy.

**आभूष** ā-bhūsh, cl. 1. P., Ved. -bhūshati, -shītum, to adorn, to adorn with one's presence, i. e. to come.

**आभृ** ā-bhri, cl. 1. P., Ved. -bharati, -bharitum, to bring; to carry; to bear; to support.

*Ā-bharaṇa*, am, n. ornament, decoration (as jewels &c.); act of nourishing; title of several works.

*Ā-bharat*, an, anti, dt, bringing. — *Ābharad-vasu*, us, us, u, Ved. bringing property, goods, &c.; (us), m., N. of a man.

**आभेरी** ābherī, f. one of the Rāgīṇīs or modes of music, personified as a female.

**आभोग** 1. ā-bhoga, as, m. (fr. rt. 1. bhuj, to curve, bend, with prep. ā), winding, curving, curve, crease; crumpling; circuit, circumference, environs, extension, fulness, expanse; a serpent; the expanded hood of the Cobra Capella (used by Varuṇa as his umbrella); effort, pains.

**आभोग** 2. ā-bhoga, as, m. (fr. rt. 2. bhuj, to eat, enjoy), enjoyment, satiety, fulness, completion.

*Ā-bhogaya*, am, n., Ved. means of supporting life, livelihood; (Sāy.) to be enjoyed (as Soma juice).

*Ā-bhogi*, is, f., Ved. living, supporting life; (Sāy.) enjoyment.

**आभ्यन्तर** ābhyantara, as, ī, am (fr. *abhy-antara*), being inside, interior, inner.

**आभ्यवकाशिक** ābhyavakāśika, as, ī, am (fr. *abhy-avakāśa*), living in the open air.

**आभ्याशिक** ābhyāśika, as, ī, am (fr. *abhy-āśa*), being near to each other, neighbouring; (less correctly in this sense written *ābhyāsika*.)

**आभ्यासिक** ābhyāsika, as, ī, um (fr. *abhy-āsa*), resulting from practice, practising, repeating.

**आभ्युदयिक** ābhyudayika, as, ī, am (fr. *abhy-udaya*), connected with the rising or beginning of anything; relating to or granting prosperity; high, exalted, important; (am), n. a Śrāddha or offering to ancestors on occasions of rejoicing.

**आधिक** ābhrika, as, ī, am (fr. *abhri*), one who digs with a spade or a hoe.

**आम्** am, ind. an interjection of assent or recollection, (a vocative following this particle is *anu-ḍāta*.)

**आम** 1. āma, as, ā, am (fr. rt. 2. am?), raw, uncooked (the opposite to *pakva*, q. v.; in the Veda

often an epithet of the cow considered as the raw material which produces the milk); unbaked, unannealed; undressed; unripe, immature; undigested; (am), n. condition of being raw; constipation, passing hard and unhealthy excretions; grain freed from chaff; [cf. Gr. *ἀμύς*; Hib. *amh*, 'raw, unsodden, crude, unripe.']. — *Āma-kumbha*, as, m. a water-jar of unbaked clay. — *Āma-gandhi*, n. smell of raw meat or of a burning corpse. — *Āma-gandhika*, am, n. the smell of raw meat. — *Āma-tā*, f. rawness, unreadiness. — *Āma-tvaç*, k, k, k, tender-skinned. — *Āma-pātra*, am, n. an unannealed vessel. — *Āma-pīnasa*, am, n. running at the nose, defluxion. — *Āma-mānsa*, as, m. raw flesh. — *Āmamānsāsin* ('*śa-ās*'), ī, m. a cannibal, eater of raw flesh. — *Āma-rakta*, as, m. dysentery. — *Āma-rasa*, as, m. imperfect chyme. — *Āma-vāta*, as, m. constipation or torpor of the bowels with flatulence and intumescence. — *Āma-śūla*, as, m. the cholice, pain arising from indigestion. — *Āmātisāra* ('*ma-at*'), as, m. dysentery or diarrhoea produced by vitiated mucus in the abdomen; the excretion being mixed with hard and fetid matter. — *Āmād* ('*ma-ad*'), t, t, t, eating raw flesh or food. — *Āmānna* ('*ma-an*'), am, n. undressed rice. — *Āmāśaya* ('*ma-ās*'), as, m. the receptacle of the undigested food, the upper part of the belly to the navel, the stomach.

*Āmaka*, as, ā, am, raw, uncooked, &c. See 1. āma.

*Āmisha*, am, n. flesh. See s. v. next col.

**आम** 2. āma, as, m. or āmana, am, n. (fr. rt. 2. am), sickness, disease.

*Āmaya*, as, m. damage, hurt; disease, sickness; indigestion; (am), n., N. of the medical plant *Cos-tus Speciosus*.

*Āmayāvin*, ī, inī, ī, sick, diseased, affected with indigestion, dyspeptic. — *Āmayāvi-tva*, am, n. indigestion, dyspepsia.

**आमराड** āmaṇḍa, as, m. the castor-oil plant [cf. *amaṇḍa* and *maṇḍa*].

**आमन** ā-mana, am, n. (rt. man), Ved. friendly disposition, inclination, affection.

*Ā-manas*, ās, ās, as, friendly disposed, kind, favourable.

**आमनस्य** āmanasya or āmānasya, am, n. (fr. *a-manas*), pain.

**आमन्त्र** ā-mantr, cl. 10. A. -mantrayate, -yitum, to address, especially in saluting and in bidding farewell; to ask, invite.

*Ā-mantraṇa*, am, ā, n. f. addressing, speaking to, calling or calling to; greeting, courtesy, welcome, bidding adieu, taking leave; inviting, invitation; deliberation, interrogation; the vocative case.

*Ā-mantraṇīya*, as, ā, am, Ved. to be addressed or asked, to be asked for advice or consulted.

*Ā-mantrayitri*, tā, trī, trī, asking, inviting, calling; (tā), m. an inviter, entertainer, especially of Brāhmins.

*Ā-mantrita*, as, ā, am, invited, summoned, called; (am), n. addressing; the vocative case.

1. *ā-mantrīya*, as, ā, am, to be addressed or called to; to be invited; (am), n. a word standing in the vocative case.

2. *ā-mantrīya*, ind. having taken leave, bidding farewell.

**आमन्थ** ā-manth or ā-math, cl. 1. P. -manthati, -thitum, to agitate.

**आमन्द्र** ā-mandra, as, ā, am, having a slightly deep tone, making a low muttering sound (like thunder).

**आमारणांत** ā-maraṇānta, as, ā, am, or ā-maraṇāntika ('*na-ant*'), as, ī, am, having death as the limit, continuing till death, lasting for life.

**आमारितृ** ā-maritri, lū, m. (rt. *mri* or *mriṇ* with ā), Ved. one who hurts or destroys; a destroyer.

**आमर्दे**, आमर्दिन्. See under *ā-mṛid*.

**आमर्ष** ā-marsha, as, m. (for *a-marsha*, q. v.), impatience, anger, wrath. (For *ā-marśa* see under *ā-mṛś*.)

*Ā-marshaṇa*, am, n. anger.

**आमलक** āmalaka, as, ī, am, m. f. n. the plant Emblic Myrobalan, *Embolica Officialis* Gaertn.; (as), m. another plant, *Gendarussa Adhatoda*; (am), n. the fruit of the Emblic Myrobalan.

**आमहीया** āmahīyā, f. designation of a particular (*ṛic*) verse of the Ṛig-veda (viz. Ṛig-veda VIII. 48, 3).

*Āmahīyava*, as, m., N. of a Ṛishi.

**आमा** ā-mā, cl. 3. A. -mimite, -mātum, to effect, accomplish.

**आमात्य** āmātya, as, m. a minister, a counsellor, an adviser; a general. See *amātya*.

**आमालक** āmalaka, as, am, m. n. land near a mountain (?).

**आमावास्य** āmāvāsya, as, ī, am (fr. *amāvāsya*), belonging to the new moon or its festival; born at the time of new moon; occurring on the day of conjunction; (am), n. the new moon oblation.

**आमिक्षा** āmikshā, f. curd of two-milk whey, a mixture of boiled and coagulated milk.

*Āmikshya* or *āmikshīya*, as, ā, am, suitable for the preparation of *Āmikshā*; made of curds.

**आमित** āmitra, as, ī, am (fr. *a-mitra*), produced by an enemy, inimical, odious.

**आमिष** ā-miṣa, as, ā, am, Ved. having a tendency to mix, readily mixing.

**आमिष** āmisha, am, n. (connected with 1. āma), flesh, enjoyment; an object of enjoyment, a pleasing or beautiful object &c.; a bribe; coveting, longing for; lust, desire; food; form. — *Āmishapriya*, as, ā, am, fond of flesh-meat, carnivorous; (as), m. a heron. — *Āmisha-bhuj*, k, k, k, carnivorous. — *Āmishāsin* ('*śha-ās*'), ī, inī, ī, carnivorous, eating flesh and fish.

*Āmiś*, m. (occurring in loc. c. *āmīśhī*), Ved. raw flesh, meat; a dead body.

**आमी** ā-mī, cl. 9. P., Ved. -mināti, -mātum, to destroy, neutralize, curtail; A. -minite, to destroy or neutralize mutually.

**आमीक्षा** āmikshā, f. = *āmikshā*, q. v.

**आमील** ā-mil, cl. 1. P. -mīlati, -lītum, to close the eyes.

*Ā-milana*, am, n. closing of the eyes.

**आमीवत** ā-mīvāt, an, anti, at, or āmīvataka, as, ā, am, Ved. attacking, pressing.

**आमुख** ā-mukha, am, n. commencement; prelude, prologue; (am), ind. to the face.

**आमुच** ā-muç, cl. 6. P. -muñçati, -muktum, to loosen, let go; to put on a garment.

*Ā-mukta*, as, ā, am, loosed, let go; liberated; discharged, cast, shot off; put on as clothes or armour; dressed, accoutred.

*Ā-mukti*, is, f. liberation, the being let loose; final liberation; (ī), ind. to the end of existence.

*Ā-moçana*, am, n. the act of loosing, liberating; emitting, shedding, letting forth, putting or tying on.

**आमुप** āmupa, as, m. the cane *Bambusa Spinosa* Hamilt. Roxb.

**आमुर** ā-mur, ūr, or ā-muri, is, m. (fr. rt. *mri* with ā), Ved. destroying, hurting.

**आमुष्मिक** āmushmika, as, ī, am (fr. *amushmin*, loc. of 1. adās), of that state, being there, belonging to the other world.

Āmushyakulaka, am, n., āmushyaputraka, am, n., Gaṇa to Pāṇini V. 1, 133.

Āmushyāyana, as, m. (fr. amushya, gen. of 1. adas), son or descendant of such a one, son or descendant of an illustrious person; (as, ī, am), well-born, well descended.

आमूलम् ā-mūlam, ind. to the root, by the root, entirely, radically.

आमृज् ā-mṛij, cl. 1. 2. P. -mārjati, -mārshṭi, -mārjītam, -mārshṭam, to wipe, rub.

Ā-mṛijya, ind. having wiped or rubbed.

Ā-mṛishṭa, as, ā, am, wiped, rubbed.

आमृण् ā-mṛiṇa, as, ā, am, vulnerable. See an-āmṛiṇa.

आमृत ā-mṛita, as, ā, am (fr. rt. mṛi with ā), mortal.

आमृत्योस् ā-mṛityas, ind. until death.

आमृद् ā-mṛid, cl. 9. P. -mṛidnāti, -marditum, to crush by rubbing; to crumple; to press, to squeeze.

Ā-marda, as, m. crushing, handling roughly; pressing, squeezing; N. of a town.

Ā-mardān, ī, īnī, ī, crushing; pressing.

आमृश् ā-mṛiś, cl. 6. P. -mṛiśati, -marshṭum or -mraśṭum, to touch, handle roughly, rub, injure.

Ā-marśa, as, m. advice, counsel.

Ā-marśana, or less correctly ā-marśaṇa, am, n. rubbing, wiping.

आमेन्य ā-menya, as, ā, am (fr. meni with ā), Ved. to be reached with an arrow or bolt; (Sāy.) to be measured from all sides.

आमोक्ष्य ā-mokṣha, am, n. the act of fixing or tying on or to.

आमोचन ā-moçana. See under ā-muç.

आमोद ā-moda, as, ā, am (fr. rt. mud with ā), gladdening, cheering up; (as), m. joy, serenity, pleasure; fragrant, a diffusive perfume; strong smell.

Ā-modana, am, n. rejoicing, delighting.

Ā-modita, as, ā, am, pleased, delighted, fragrant.

Ā-modin, ī, īnī, ī, fragrant; happy, delighted; (at the end of compounds) fragrant or perfumed with, e. g. kadambāmodin, perfumed with kadambas; (ī), m. a perfume for the mouth made up in the form of a pill or bolus of camphor &c.

आमोष ā-moṣa, as, m. (fr. rt. muṣ with ā), robbing, stealing.

Ā-moṣin, ī, īnī, ī, who or what steals, a thief.

आमोहनिक्ता ā-mohanikā, f. (fr. rt. muh with ā), a particular fragrant odour.

आम्रा ā-mnā, cl. 1. P., Ved. -manati, -mnātum, to keep in mind, to repeat, commit to memory, band down in sacred texts; to celebrate, to hail.

Ā-mnāta, as, ā, am, kept in mind, remembered, committed to memory, learnt by heart, repeated, handed down in sacred texts, celebrated.

Ā-mnāna, am, n. mention, repetition, handing down by sacred texts.

Ā-mnāya, as, m. sacred tradition, sacred texts handed down by repetition; that which is to be remembered, studied or learnt by heart; a Veda or the Vedas in the aggregate; received doctrine; traditional usage, family or national customs; advice, instruction in past and present usage; a Tantra; an element of being, a property of substance (?); a family, series of families. - Āmnāya-sārīn, ī, īnī, ī, observing the Vedas and traditional customs, pious; containing the essence of the Veda.

आम्यत्य ām-pratyaya, as, ā, am, having ām for its affix (e. g. a root like īś).

आम्वरीषपुत्रक āmbariṣhaputraka, as, m. a country inhabited by the Ambariṣha-putras.

आम्बश्थ āmbashṭha, as, m. an inhabitant of Ambashṭha.

आम्बिकेय āmbikeya, as, m. (fr. ambikā), an epithet of Dhṛita-rāshṭra; also of Kārtikeya.

आम्भस āmbhasa, as, ī, am (fr. 2. ambhas), watery, fluid.

Āmbhasika, as, ī, am, living in water, aquatic; (as), m. a fish.

आम्भृणी āmbhṛiṇī, f. a N. of Vāc, the daughter of the Rishi Ambhṛiṇa. See 3. ambhṛiṇa.

आम्र āmra, as, m. (said to be fr. rt. 2. am), the mango tree, Mangifera Indica; (am), n. the fruit of the mango tree. - Āmra-kūṭa, as, m., N. of a mountain. - Āmra-gandhaka, as, m., N. of a plant. - Āmra-gupta, as, m., N. of a man. - Āmra-pāli, f., N. of a woman. - Āmra-peṣī, f. a portion of dried mango fruit. - Āmra-maya, as, ī, am, made of mangoes (as sauce). - Āmra-raṇa, am, n. a mango forest. - Āmrāvarta (°ra-āv°), as, m. inspissated mango juice.

Āmrāta, as, m. the hog-plum, Spondias Mangifera.

Āmrātaka, as, m. the hog-plum, Spondias Mangifera; inspissated mango juice; N. of a mountain.

Āmrāvātī, f., N. of a town.

Āmrīman, ā, m., Gaṇa to Pāṇini V. 1, 123.

आम्रैदन ā-mrēḍana, am, n. tautology, reiteration of words or sounds.

Ā-mrēḍita, as, ā, am, reiterated, repeated; (am), n. repetition of a sound or word; (in gram.) reduplication, the second word in reduplications.

आम्रं āmra, as, ā, m. f. (fr. amla), the tamarind tree, Tamarindus Indica; (amla), n. sourness, acidity. - Āmra-velasa, as, m. the plant Rumex Vesicatorius.

Āmlikā, f. the tamarind tree; sourness in the mouth, acidity of stomach.

Āmlikā, f. the tamarind tree.

आय āya, as, m. (fr. rt. ī with ā), arrival, approach; income, revenue; gain, profit; the guard of the women's apartments; the eleventh lunar mansion. - Āya-nyaya, am or au, n. or m. du. receipt and disbursement, income and expenditure. - Āyasthāna, am, n. a place where revenues are collected.

1. ā-ya, an, atī, at, coming, approaching. - Āyati-gavam, ind. at the time when the cows come home.

- Āyad-vasu, us, us, u, Ved. one to whom goods come.

Āyana, am, n., Ved. coming.

Āytn, ī, īnī, ī, Ved. driving near.

आयःशूलिक āyaḥśūlika, as, ī, am (fr. ayaḥśūla), active, diligent, indefatigable; (as), m. a man who, in order to obtain an object, uses forcible instead of gentle means; as, for instance, a beggar who holds a lance to your breast in asking for alms.

आयज् ā-yaj, cl. 1. A. -yajate, -yasṭum, to honour (the gods); to give, present.

Ā-yaji, īś, īś, ī, Ved. procuring, granting; (Sāy.) accomplishing sacrifices from all sides.

Ā-yajishṭha, as, ā, am, Ved. procuring most or best; (Sāy.) sacrificing best.

Ā-yajyu, us, us, u, Ved. endeavouring to gain; inclined to sacrifice.

Ā-yāga, as, m. a gift given at a sacrifice. - Āyāga-bhūta, as, ā, am, obtained by sacrifice.

आयत् 2. ā-yat, cl. 1. A. -yatate, -titum, to make effort; to rest on, to depend on, to have the upper hand (?).

Ā-yatana, am, n. resting-place, support, seat, place, home, house, abode; the place of the sacred fire, an altar, a shed for sacrifices; a sanctuary; a ground-plot, the site of a house; a barn; (with Buddhists) an inner seat (the five senses and Manas are considered as the six inner seats or āyatanas); the

cause of disease. - Āyatana-tra, am, n. state of being an altar or seat. - Āyatana-rat, ān, atī, at, Ved. having a certain seat or home; (ān), m., N. of the fourth foot of Brahmā.

Ā-yatta, as, ā, am, dependant, tractable, docile. - Āyatta-iā, f. or āyatta-tra, am, n. dependence, humility, tractableness, docility.

Ā-yatti, īś, f. dependence, subjection, subjecting; affection; power, strength; day; boundary, limit; sleeping; length (? for ā-yati below); majesty, dignity; future time (? for ā-yati); continuance in the right way, steadiness of conduct.

आयथातथ्य āyathātathya, am, n. (fr. a-yathātatha), unsuitableness, unfitness, incompatibility.

आयम् ā-yam, cl. 1. P. -yacchati, -yantum, to stretch, lengthen out, extend, restrain; A. -yacchate, to stretch one's self or be stretched, to grow long; to grasp, possess; Caus. -yāmyati, -te, -yitum, to lengthen, &c.

Ā-yata, as, ā, am, long; diffuse, prolix; (as), m. an oblong figure (in geometry). - Āyata-śhāḍā, f. the plantain tree Musa Paradisiaca Lin. - Āyata-stū, us, m. a panegyrist. - Āyatākṣha (°ta-ak°), as, ī, am, having large eyes or long eyelids. - Āyatā-pānga (°ta-ap°), as, ī, am, having a long-cornered eye. - Āyatāyati (°ta-āy°), īś, f. long continuance, remote futurity. - Āyatārḍha (°ta-ardh°), as, m. (in geometry) half an oblong. - Āyatekṣhaṇa (°ta-ik°), as, ā, am, long-eyed, having long or large eyes.

Ā-yati, īś, f. extension, length; stretching the hand, accepting, obtaining; connection, junction; meeting; following or future time; the future, 'the long run'; majesty, dignity; restraint of mind; N. of a daughter of Meru. - Āyati-mat, ān, atī, at, long, extended; stately, dignified; self-restrained.

Ā-yantṛī, tā, m., Ved. one who fastens or raises; (Sāy.) one who approaches.

Ā-yamana, am, n. stretching (as a bow).

1. ā-yāmya, as, ā, am, to be stretched; to be restrained.

2. ā-yāmya or ā-yatyā, ind. having restrained, suppressed or stretched.

Ā-yāma, as, m. stretching, extending; restraining, restraint, stopping; expansion, length (either in space or time), breadth (in mensuration). - Āyāma-rat, ān, atī, at, extended, long.

Ā-yāmita, as, ā, am, lengthened out, extended.

Ā-yāmin, ī, īnī, ī, one who restrains, long in space or time.

आयल्लक āyallaka, am, n. impatience, longing for, missing, regretting (etym. doubtful).

आयवन ā-yavana, am, n. (fr. rt. yu with ā), Ved. a spoon for stirring, any similar implement.

आयवस ā-yavasa, as or am (?), m. n., Ved. pasture-ground, place for feeding; (as), m., N. of a man (?).

आयस ā-yas, cl. 4. P. -yasyati, -situm, to exert one's self, to weary one's self, become exhausted; Caus. -yāsayati, -te, -yitum, to weary, worry.

Ā-yasta, as, ā, am, pained, distressed; vexed, angry; hurt, killed; managed or effected with difficulty; labouring, toiling, making effort or exertion; sharpened, whetted; thrown, cast, sent.

Ā-yāsa, as, m. effort, exertion (of bodily or mental power), trouble, labour; fatigue, weariness.

Ā-yāsaka, as, ī, am, causing effort, fatigue or weariness.

Ā-yāstn, ī, īnī, ī, making exertion, active, laborious; exhausted by labour, wearied.

आयस āyasa, as, ī, am (fr. ayaś), of iron, made of iron or metal, metallic; armed with an iron weapon; zealous (?); (ī), f. armour for the body, a breastplate, a coat of mail; (am), n. iron; anything made of iron; a weapon; a wind-instrument.

**आयस्कार āyaskāra**, as, m. the upper part of the thigh of an elephant. See *ayas-kāra*.

**आया ā-yā**, cl. 2. P. -yāti, -tum, to come, arrive, approach, reach, attain; Ved. to bring.

**Ā-yāta**, as, ā, am, come; (am), n. excess, superabundance.

**Ā-yāti**, is, f. coming near, arrival; (is), m., N. of a son of Nahusha.

**Ā-yāna**, am, n. coming, arrival; the natural temperament or disposition.

**Ā-yāpana**, am, n. causing to come, inviting.

**आयाचित ā-yācīta**, as, ā, am (rt. yāc), urgently requested or desired.

**आयु āyu**, us, us, u (perhaps fr. rt. an, but said to be fr. rt. ay, to go), Ved. living, movable; (us), m. a living being, man; living beings collectively; mankind; the human race; the first man; life, duration of life; wind; a son, descendant, offspring; the son of Purūras and Urvaśī; N. of a man persecuted by Indra, also of one protected by him; N. of a Rishi; of a son of Hrada; of a king of frogs. — **Āyur-shak**, ind. (shak fr. rt. sac), Ved. joined with men, with the co-operation of men; (Sāy.) attached to.

**Āyus**, n. life, vital power, health, duration of life, long life, vital power; N. of a ceremony, commonly called *Āyushṭoma*, performed to obtain longevity and forming part together with the Go and Jyotis of the Abhi-plava ceremony; food; [cf. Dor. aīēs; perhaps also aīōv]; (us), m. the son of Purūras and Urvaśī. — **Āyush-śeṣa**, as, m. end of life, death. — **Āyush-śeṣa-tā**, f. the state of having nothing left but life. — **Āyur-dad**, t, t, t, or **āyur-dā**, ās, ās, am, or **āyur-dāvan**, ā, ā, a, Ved. giving life. — **Āyur-dravya**, am, n. a medicament. — **Āyur-veda**, as, m. the science of health or medicine; it is classed among sacred sciences, and considered as a supplement of the Atharva-veda; it contains eight departments: 1. Salya, surgery; 2. Sālākya, inquiry into diseases of the head and its organs; 3. Kāya-śikitsā, treatment of diseases affecting the whole body; 4. Bhūta-vidyā, treatment of diseases of the mind supposed to be produced by demoniacal influence; 5. Kāumāra-bhṛtiya, treatment of children; 6. Agada-tantra, doctrine of antidotes; 7. Rāsāyana-tantra, doctrine of elixirs; 8. Vājīkaraṇa-tantra, rules for increasing generative power. — **Āyurveda-drīś**, k, m. a physician. — **Āyurveda-māya**, as, ī, am, acquainted with medical science. — **Āyurvedhka**, as, m. acquainted or familiar with medical science, a physician. — **Āyurvedin**, ī, inī, ī, belonging to medicine, of the medical profession, medical, medicinal, &c.; (ī), m. a practiser of physic, a physician or surgeon. — **Āyush-kāma**, as, ā, am, wishing for life or health. — **Āyush-kṛit**, t, t, t, Ved. producing or creating life. — **Āyushṭoma**, as, m. (fr. āyus-stoma), a sacrifice to obtain longevity. — **Āyush-pā**, ās, ās, am, Ved. preserving life. — **Āyush-pratarāṇa**, as, ī, am, Ved. prolonging life. — **Āyush-mat**, ān, atī, at, possessed of vital power, healthy, long-lived; alive, living; lasting; old; (ān), m. the third of the twenty-seven Yogas or divisions of the ecliptic; the Yoga star in the third lunar mansion; N. of a son of Uttānapāda, also of Saṃhṛāda. — **Āyus-kāra**, as, ā or ī, am, promoting longevity, supporting life. — **Āyus-tejas**, ās, m., N. of a Buddha.

**Āyusha**, am, n. (at the end of some compounds) = *āyus*, life.

**Āyushka**, (with Jains) union or connection with the body or person; that which proclaims (*kāyate*) age (*āyus*) or duration of life.

**Āyushya**, as, ā, am, giving long life, vital, preservative of life, for the sake of life, relating or belonging to it; (am), n. vital power, abundance of life; 'vivifying', N. of a ceremony performed after a child's birth.

**आयुञ्ज** 1. **ā-yuj**, cl. 7. P. A. -yunakti, -yunkte, -yuktum, to yoke to (anything); to join; to appoint.

**Ā-yukta**, as, ā, am, appointed, charged with; united, joined, obtained; (as), m. a minister, an agent or deputy.

2. **ā-yuj**, k, k, k, Ved. uniting, joining.

**Ā-yoga**, as, m. appointment; action, the performance of an act; presenting or offering flowers, perfumes, &c.; a shore or bank, a quay to which boats are attached.

**Ā-yojana**, am, n. effort, exertion; taking, seizing; collecting.

**Ā-yojita**, as, ā, am, collected together.

**आयुत ā-yuta**, as, ā, am (rt. yu), melted, mixed, mingled; (am), n. (with ā implying diminution), half-melted butter.

**Ā-yuvamāna**, as, ā, am, Ved. mixing, mingling.

**आयुध ā-yudh**, cl. 4. P. A. -yudhyati, -te, -yoddhum, to war against, attack, oppose: Caus. -yodhayati, -te, -yitum, to attack, oppose.

**Ā-yudha**, as, am, m. n. a weapon; Ved. a vessel; (ānī), n. pl., Ved. water; (am), n. gold used for ornaments. — **Āyudha-jīvin**, ī, inī, ī, living by one's weapon; (ī), m. a warrior. — **Āyudha-dharmīṇī**, f. the plant *Sesbania Ægypitiaca*, commonly called *Jayanti*. — **Āyudhāgāra** (°dha-āg°), am, n. an armoury, arsenal.

**Āyudhika**, as, ī, am, relating to arms; (as), m. a soldier, warrior.

**Āyudhin**, ī, inī, ī, bearing weapons; (ī), m. a warrior.

**Āyudhiya**, as, ā, am, relating to or connected with arms; (as), m. a warrior.

**Ā-yodhana**, am, n. war, battle; slaughter, killing; battle-field.

**आये āye**, ind. an interjection of calling, expressive of affection.

**आयोग्य āyogava**, as, m. a man belonging to the tribe of Ayogu; a man of a mixed tribe sprung from a Sūdra man and Vaiśya woman; his business is carpentry &c.; (ī), f. a woman of this tribe.

**आयोद āyoda**, as, m., N. of a Rishi.

**आर् 1. ār, āryati** Ved. to praise; (Sāy.) to approach or to make master of.

**आर् 2. ār (ā-ri)**, cl. 3. P. *eyarti*, or cl. 5. P. *ārnoti*, *ārtum*, *āritum* or *āritum*, to come; to reach, obtain, fall into; to inflict; to insert, place in: Caus. *ārpayati*, -yitum, to cause to partake of; to fix, settle, annex; to ordain.

1. **āra**, as, am, m. n. (? fr. rt. rī), an angle, a corner; N. of a tree; N. of a lake; brass; oxide of iron; (as), m. the planet Mars, *♃* *Aṃs*; the planet Saturn; (ā), f. a shoemaker's awl or knife, a bore, a probe, a spoke. — **Āra-kūta**, as, am, m. n. brass. — **Ārāgra** (°rā-ag°), am, n. the point of an awl; the iron thong at the end of a whip; the edge of a semicircular arrow-head; (as, ā, am), sharpened, sharp at the top and broad at the bottom like an awl. — **Ārāvālī** (°rā-āv°), f., N. of a chain of mountains, a spur of the Vindhya.

**Ārta**, as, ā, am, afflicted, pained. See s. v.

**Ārptā**, as, ā, am, fastened to, annexed; depending on.

**आर् 2. āra** (contained in *ārāt*, *āre*, q. v.), distance; proximity (?).

**Ārakāt**, ind., Ved. (with abl.) far from.

**आर् 3. āra**, probably a wrong reading for *ara*, a spoke, q. v.

**आरक्त ā-rakta**, as, ā, am (see 3. ā), reddish.

**आरक्ष ā-raksha**, as, ā, am (rt. raksh), preserved, defended, proper or worthy to be preserved; (as), m. protection, guard, preservation; the junction of the frontal sinuses of an elephant; the part of the forehead below this junction.

**Ā-rakshaka**, as, ā, am, who or what guards or protects; (as), m. a watchman; see the next.

**Ā-rakshka**, as, m. a watchman, a patrol; a village or police magistrature.

**Ā-rakshya**, as, ā, am, to be preserved or guarded.

**आरग्वध ārag-badha**, as, m. the tree *Carthartocarpus* (Cassia) *Fistula*; (am), n. its fruit.

**आरङ्गर ārangara**, as, m., Ved. epithet of a bee.

**आरचित ā-racīta**, as, ā, am (rt. rac), arranged, prepared.

**आरट āraṭa**, am, n. flesh. (This word is also one of the Gaṇa *gaurādi* Pāṇini IV. 1, 41.)

**आरट्ट āraṭṭa**, ās, m. pl., N. of a people and country in Pañca-nada or the Pañjāb. — **Āraṭṭa-ja**, as, ā, am, born in Araṭṭa; (as), m. an inhabitant of this country; a horse from it.

**आरडव āraḍava**, as, ī, am (fr. *araḍu*), Pāṇini IV. 2, 71.

**आरण्य āraṇya**, am, n. (probably related to 1. *araṇa*), Ved. depth, abyss, precipice.

**आरण्य āraṇya**, ās, m. pl., N. of a class of deities forming part of the *Kalpa-bhavas*.

**आरणि āraṇi**, is, m. an eddy.

**आरण्ये āraṇya**, as, ī, am (fr. *araṇi*, q. v.), relating to the Arapis or two pieces of wood by the attrition of which sacred fire is kindled; (am), n. or *āraṇya-parvan*, a, n. title of the last section of the third book of the *Mahā-bhārata*.

**आरण्य āraṇya**, as, ā, am (fr. *araṇya*), forest, relating to a forest, forest-born, wild; (ās), m. pl. wild animals. — **Āraṇya-gāna**, am, n. one of the four Gānas or psalm-books of the *Sāma-veda*. — **Āraṇya-parvan**, a, n., N. of the third book of the *Mahā-bhārata*, more usually called *vana-parvan*. — **Āraṇya-paśu**, us, m. a wild or forest animal (as a buffalo, monkey, &c.). — **Āraṇya-mudgā**, f. a kind of bean, *Phaseolus Trilobus* Ait. — **Āraṇya-rāśi**, īs, m. (in the zodiac) the sign Leo; Aries and Taurus; the former half of Capricorn.

**Āraṇyaka**, as, ā, am, forest, wild, forest-born, produced in a forest, relating to a forest; the *āraṇyakan parva* of the *Mahā-bhārata* is either the whole third book or only the first section of it; (as), m. a forester, an inhabitant of the woods; (am), n. an *āraṇyaka*, i. e. one of a class of religious and philosophical writings (closely connected with the *Brāhmaṇas*) which are either composed in forests or must be studied there; the *Upanishads* are considered to be attached to them. — **Āraṇyaka-kāṇḍa**, am, n. title of the third book of the *Rāmāyana* and of the fourteenth book of the *Satapatha-Brāhmaṇa*.

**आरद्ध āradḍha**, as, or *āradvat*, ān, m., N. of a son of Setu.

**आरनाल āranāla** or *āranālaka*, am, n. sour gruel made from the fermentation of boiled rice.

**आरम्भ ā-rabh**, cl. 1. A. -rabhate, -rabdhum, to commence, begin, undertake; to be active or energetic; to rely, obtain.

**Ā-rabḍha**, as, ā, am, begun, commenced.

**Ā-rabḍhi**, is, f. beginning, commencement.

**Ā-rabhāṭa**, as, m. an enterprising, courageous man; (as, ī), m. f. boldness, confidence; (ī), f. a branch of the dramatic art, the machinery of the drama, the representation of supernatural and horrible events on the stage.

**Ā-rabhamaṇa**, as, ā, am, beginning, commencing resolutely with a determination to finish.

**Ā-rabhya**, ind. having begun, beginning from.

**Ā-rabhyaṃāna**, as, ā, am, being commenced.

**Ā-rabhā**, as, m. undertaking, beginning; a thing begun; commencement; haste, speed; effort, exertion; pride; killing, slaughter; an introduction, a prologue, &c. — **Ārumbhu-tā**, f. beginning.

**Ā-rabhaka**, as, ī, am, undertaking, beginning.

Ā-rambhaṇa, am, n. taking hold of, seizing, using; the place of seizing, a handle. — Ārambhaṇa-*vat, ān, atī, at*, seizeable.

Ā-rambhaṇīya, as, ā, am, that with which one must begin, forming the commencement.

Ā-rambhān, ī, īnī, ī, enterprising, one who makes many new projects.

आरम् ā-ram, cl. 1. P. -ramati, -rantum, to delight in; to rest; to leave off.

Ā-rata, as, ā, am, quiet, gentle.

Ā-rati, is, f. stopping, ceasing; waving lights before an image.

Ā-ramaṇa, am, n. taking delight; cessation, pause; resting-place.

Ā-rāma, as, m. delight, pleasure; place of pleasure, a garden, a grove; [with this word cf. ἄρμα and ἔρμος.] — Ā-rāma-*śītalā, f.*, N. of a fragrant plant.

Ā-rāmika, as, m. a gardener.

आरम्भण ā-rambhaṇa, am, n. (= ā-lambhaṇa), support.

आरव, आराव. See under 1. ā-ru.

आरस् ā-ras, cl. 1. P. -rasati, -situm, to bewail, to lament.

आरस्य ā-rasya, am, n. (fr. a-rasa), insidious, want of flavour or spirit.

आरा ā-rā, f. a probe, an awl. See under 2. ār.

आराग ā-rāga, as, m. (fr. rt. rāṅj with ā), one of the seven suns at the end of a period of the world.

आराज्ञी ā-rājñī, f. (fr. rājan with 3. a), N. of a region.

आराड ā-rāḍa, as, m. with the epithet *kālāpa*, N. of a teacher of Śākya-muni.

आराढि ā-rāḍhi, is, m. a patronymic of a teacher named Saugata in the Aitareya-Brāhmaṇa.

आरात् ā-rāt, ind. (see 2. āra), from a distant place; distant; to a distant place; far from (with abl.); near; directly, immediately.

Ā-rāṭīya, as, ā, am, remote; near, proximate.

Ā-rāṭāt, ind., Ved. from a distant place.

आराति ā-rāti, is, m. an enemy. See a-rāti.

आरात्रिक ā-rātrika, am, n. the light or the vessel containing it which is waved at night before an idol; N. of this ceremony; N. of another ceremony.

आराध ā-rādḥ, cl. 5. P. -rādḥmoti, -rādḥdhum, or Caus. P. -rādḥayati, -yitum, to conciliate, propitiate; strive to obtain the favour of; to honour, worship; to deserve, merit: Pass. -rādḥyate, to be effected or accomplished.

Ā-rādḥaka, as, ā, am, who or what worships, a worshipper.

Ā-rādḥana, am, n. propitiating, rendering favourable to one's self; (am), n. accomplishment, undertaking; cooking; acquirement, attainment; gratifying, propitiating, worshipping; (ā), f. service; (ī), f. worship, adoration, propitiation of the deities.

Ā-rādḥanīya or ā-rādḥitārya, as, ā, am, to be worshipped or adored, to be conciliated or propitiated.

Ā-rādḥayātri, tā, trī, trī, endeavouring to conciliate or propitiate.

Ā-rādḥayishnu, us, us, u, propitiatory; = the preceding.

Ā-rādḥita, as, ā, am, accomplished, effected; propitiated, pleased; worshipped, honoured, revered.

Ā-rādḥya, as, ā, am, to be made favourable, to be worshipped.

Ā-rādḥyamāna, as, ā, am, being in course of fulfilment, being accomplished; being worshipped, receiving worship.

Ā-rīrādḥayishu, us, us, u, endeavouring to gain one's favour, desirous of worshipping.

आरालिक ā-rālika, as, ī, m. f. a cook, (etymology doubtful, said to be fr. *arāla*, i. e. bending over dishes.)

आरावली ā-rāvālī, f. See under 2. ār.

आरिच् ā-rič, cl. 7. P. A. -riṅakti, -riṅkte, -rektum, to empty.

Ā-reka, as, m. emptying, doubt.

Ā-rečita, as, ā, am, emptied, contracted, mixed.

आरित्रिक ā-ritrika, adj. fr. *aritra*. Pāṇini IV. 2, 116.

आरिन्दम् ā-riṇdama, as, m. patronymic of the prince Sana-śruta.

आरो ā-rī, cl. 4. A. -riyate, -retum, to trickle or flow upon, to flow over, water.

आरु 1. ā-ru, cl. 2. P. -rauti or -raviti, -ravitum, to shout, to cry out; to praise.

Ā-rava, as, m. cry, crying, howling, crash, sound; N. of a people.

Ā-rāva, as, m. cry, crying; humming (of bees &c.); sound.

Ā-rāvīn, ī, m. epithet of Jayasena.

आरु 2. āru, us, m. a hog; a crab; the tree *Lagerstroemia Regina*; (us), f. a pitcher.

आरुक āruka, am, n. a medicinal plant of cooling properties growing on the Himalaya mountains.

आरुच् ā-ruč, Caus. -ročayati, -yitum, to regard as pleasant, to choose.

Ā-roka, as, m. shining through; small points of light between the threads of a web.

Ā-ročana, as, ā, am, shining.

आरुज् ā-ruj, k, k, k (rt. ruj), breaking.

Ā-ruja, as, ā, am, Ved. breaking, destroying; (as), m., N. of a Rakshas attendant on Rāvaṇa.

Ā-rujatnu, us, us, u, Ved. breaking.

Ā-roga, as, m., N. of a sun [cf. ā-rāga].

आरुणपराजिन āruṇaparājīn, ī, m., N. of an ancient Kalpa work on the ritual of the Brāhmaṇas.

आरुणि āruṇi, is, m. (fr. *aruṇa*), N. of Uddālaka, a renowned Brāhmaṇa teacher, son of Aruṇa Aupaveśi and father of Svetaketu; N. of Uddālaki, i. e. of Svetaketu; of Suparṇeya, son of Prajāpati; of Vainateya, son of Vinatā.

Āruṇeya, as, m. epithet of Svetaketu.

आरुणिन् āruṇin, inas, m. pl., N. of a school derived from Vaiśāmpayana Āruṇi.

आरुणी āruṇī, f., Ved. 'the red one,' a N. given to the horses of the Maruts, which are females. See *aruṇa*.

आरुध् ā-rudḥ, cl. 7. P. -ruṇaddhi, -roddhum, to keep off: Caus. -rodḥayati, -yitum, to obstruct, impede.

Ā-rodhana, am, n., Ved. secret place, innermost part.

आरुषी āruṣhī, f. (fr. *arusha*), N. of a daughter of Manu and mother of Aruṣa.

आरुष्कर āruṣh-kara, am, n. the fruit of the Semecarpus Anacardium.

आरुह् 1. ā-ruh, cl. 1. P. -rohati, -rodḥum, to ascend, mount, bestride; to venture upon, undertake; to attain, gain: Caus. -rohayati or -ropayati, -yitum, to cause to mount or ascend, raise; to cause to grow; to plant; to place, fasten; to attribute.

Ā-rurukshamāna, as, ā, am (Desid.), wishing to ascend.

Ā-rurukshu, us, us, u, desirous to rise or ascend or advance, &c.

2. ā-ruh, k, k, k, Ved. ascending; (k), f. excrecence, shoot (of a plant).

Ā-ruha, as, ā, am, leaping up, mounting, ascending; (as), m. ascent.

Ā-rūhya, ind. having mounted, having ascended.

Ā-rūḍha, as, ā, am, mounted, ascended, risen; raised up, elevated on high: often used in compounds, e. g. *indrīyārūḍha*, brought under the cognizance of the senses, perceived. — Ā-rūḍha-*vat, ān, atī, at*, mounting, rising.

Ā-rūḍhi, is, f. ascent, mounting, ascending.

Ā-rodḥarya, as, ā, am, to be ascended or mounted.

Ā-rodḥri, dhā, dhri, dhri, who or what mounts or rides, &c.

Ā-ropa, as, m. imposing (as a burden), burdening with, charging with; placing in or on; assigning or attributing to; relating to; superior position.

Ā-ropaka, as, ā, am, planting, fixing, causing to ascend.

Ā-ropana, am, n. the act of placing or fixing in or on; causing to mount or ascend, raising to heaven; planting; trusting, delivering; the stringing of a bow.

Ā-ropanīya, as, ā, am, to be made to ascend; to be raised, placed, &c.

Ā-ropita, as, ā, am, raised, elevated; fixed, placed, made; strung (as a bow); deposited, intrusted; consecrated; accidental, adventitious.

1. ā-ropya, as, ā, am, to be placed or fixed on or in.

2. ā-ropya, ind. having made to ascend, having caused to mount, having placed upon.

Ā-ropyamāna, as, ā, am, being strung, being tried to be strung.

Ā-roha, as, m. one who mounts or ascends, a rider (on a horse &c.), one who is seated in a carriage; ascent, rising, creeping up, mounting, riding; haughtiness, pride; elevation, elevated place, altitude; a heap, mountain; a woman's waist, the buttocks; length; measure; descending (= *ava-roha* ?); a mine.

Ā-rohaka, as, ā, am, ascending; rising; raising up; (as), m. a rider; a tree.

Ā-rohaṇa, am, n. the act of rising, ascending; the rising or growing of new shoots, growing (of plants); Ved. a carriage; an elevated stage for dancing; a ladder, a staircase; riding on (a horse &c.).

Arohanika, as, ī, am, relating to ascent or mounting.

Ā-rohin, ī, īnī, ī, ascending, mounting; one who mounts or rides.

आरु ā-rū, ūs, ūs, u, of a tawny colour; (ūs), m. tawny (the colour).

आरे āre, ind. (see 2. āra), Ved. far, far from (with abl.); near. — Āre-*agha, as, ā, am*, Ved. having evil far removed. — Āre-*avadya, as, ā, am*, Ved. one from whom blame or insult is far removed. — Āre-*satru, ūs, u*, Ved. one whose enemies are driven far away.

आरेवत ārevata, as, m. a tree, = *ārag-badha*, q. v.; (am), n. the fruit of this tree.

आरेह्य ā-rehaya, am, n. (fr. rt. *rih* for *lih* with ā), Ved. licking, kissing.

आरोग्य ārogya, am, n. (fr. a-roga), freedom from disease, health.

आर्कि ārki, is, m. a son of Arka or the sun; epithet of the planet Saturn.

आर्क्षी ārksha, as, ī, am (fr. *riksha*), stellar, regulated by the stars or constellations; (as), m. a son or descendant of Riksha; epithet of Āśvamedha, of Srutarvan, of Samvaraṇa. — *Ārksha-varsha, as, m.* a stellar year or revolution of a constellation.

Ārkshya, patronymic of *riksha* Pāṇini IV. 1, 105.

आर्क्षोद् ārkshoda, as, ī, am, inhabiting the mountain Rikshoda.

आर्गल ārgala, as, ī, m. f. a bolt or bar. See *argala*.

आर्गव्य ārgbadha, as, m. = *ārag-badha*, q. v.

साधी ārgḥā, f. a sort of yellow bee.

Ārghya, as, ā, am, relating to this bee; (am), n. its honey.

आर्चि arcā, as, ī, am (fr. arcā or fr. rić), devout, worshipping; relating to the Rić or Rig-veda.

Ārīka, as, ī, am, relating to the Rīg-veda; (am), n. an epithet of the Sāma-veda.

आर्चक arcaka, as, m. a patronymic of Sara.

आर्चाभिन् arcābhīn, inas, m. pl., N. of a school, founded by a pupil of Vaiśampāyana.

आर्छे ārch (ā-rićh), cl. 6. P. ārchhati, -chitum, to fall into (mischief); to obtain; to partake of.

आर्जव ārjava, am, n. (fr. rīju), straightness, straight direction; rectitude, propriety of act or observance; honesty, open behaviour; sincerity.

आर्जिक ārjika, as, m. (cf. rījika), Ved. originally perhaps a milk-vessel. - This word probably denotes a celestial vessel, in which the heavenly Soma is purified, or one of the rivers which it forms in the sky; (Sāy.) a lake in the country Rījikā.

Ārjīkya, as, m. = the preceding; (ā), f. a terrestrial river; N. of the river Vipāśā.

आर्जुनायन ārjunāyana, ās, m. pl. (fr. arjuna), N. of a people.

Ārjunāyana, as, ī, am, inhabited by the Ārjunāyanas.

आर्जुनि ārjuni, is, m. a patronymic from Arjuna.

Ārjuneya, as, m. a patronymic of Kutsa.

आर्ञ्जे ārñj (ā-rñj), cl. 1. A. ārñjate, -jītum, to strive after, to endeavour to obtain, to wish to possess.

आर्ति ārta, as, ā, am (probably past pass. part. of rt. ri with prep. ā, but according to some fr. rt. rić, and according to others an irreg. formation fr. rt. ard, which ought to form arna with prep. sam, ni and vi, and ardita in other cases), struck by calamity, afflicted, pained, disturbed; injured; oppressed, suffering, sick, unhappy. - Ārta-gala, as, m., N. of the plant Barleria Cærulea. - Ārta-tara, as, ā, am, extremely pained, disturbed, confounded. - Ārta-tā, f. state of affliction, pain. - Ārta-nāda or ārta-svara, as, m. a cry of pain. - Ārta-bandhu, us, m. friend of the distressed.

Ārti, is, f. painful occurrence, pain, injury, mischief, evil; sickness; the end of a bow [cf. arti and ārti]. - Ārti-mat, ān, atī, at, having or suffering pain; (ān), m., N. of a serpent. - Ārti-han, ā, ā, a, or ārti-hara, as, ā, am, destroying pain. - Ārty-apaharaṇa, am, n. the relieving of distress, pain, &c.

आर्ताना ārtanā, f. (according to Sāy. derived fr. ārta above), Ved. a destructive combat; (as an adj.?) uncultivated, wild ground (? connected with āra, arana, aranya, &c.).

आर्तपति ārtapari, is, m. the son of Rītapara, a patronymic of Sudāsa.

आर्तभाग ārtabhāga, as, m. son of Rītabhāga, a patronymic of Jarat-kārava.

आर्तव ārtava, as, ā or ī, am (fr. rītu), belonging or conforming to the seasons or periods of time, seasonable; menstrual, relating to or produced by this discharge; (as), m. a section of the year, a combination of several seasons; (ī), f. a mare; (am), n. the menstrual discharge, certain days after the menstrual discharge fit for generation; fluid discharged by the female of an animal at the time of rut; a flower.

Ārtveyī, f. a woman during her courses.

आर्त्वि ārtvi, f., Ved. the end of a bow, the place where the string or sinew is fastened; (kopóρν.)

आर्त्विजीन ārtvijīna, as, ī, am (fr. rīvij), fit for the office of a priest.

Ārtvijya, am, n. the office or business of a sacrificing priest, his rank or order.

आर्त्विर् ārtvya, as, m. a patronymic of Dvi-mūrdhan, a kind of Asura.

आर्त्थे ārtha, as, ī, am (fr. artha), relating to a thing or object; material, significant (opposed to śābda, q. v.).

Ārthapatya, am, n. (fr. artha-pati), power over or possession of a thing.

Ārthika, as, ī, am, significant, wise, rich; substantial, real, pertaining to the true substance of a thing.

आर्द्रे ārdra, as, ā, am (said to be fr. rt. ard), wet, moist, damp; fresh, not dry, succulent, green (as a plant), living; fresh, new; soft, tender, full of feeling, warm; loose, flaccid; (as), m., N. of a grandson of Pṛithu; (ā), f. the fourth or sixth Nakshatra or lunar mansion. - Ārdra-kāshṭha, am, n. green wood, timber not dry. - Ārdra-tā, f. or ārdra-tva, am, n. wetness, moisture; freshness, greenness; softness, tenderness. - Ārdra-dānu, us, us, u, Ved. granting moisture. - Ārdra-nayana, as, ā, am, moist-eyed, weeping, suffused with tears. - Ārdra-pavī, is, is, ī, Ved. having moist or dripping fellies (said of a carriage). - Ārdra-pavitra, as, ā, am, Ved. having a wet strainer; epithet of the Soma. - Ārdra-māshā, f. a leguminous shrub, Glycine Debilis. - Ārdra-sāka, am, n. fresh ginger. - Ārdra-hasta, as, ā, am, Ved. moist-handed. - Ārdra-tubdhaku, as, m. the dragon's tail or descending node.

Ārdra, am, n. ginger in its undried state; (as, ī, am), bom under the constellation Ārdra; (as), m., N. of a son of Vasumitra.

Ārdraya, nom. P. ārdrayati, -yitum, to make wet, moisten.

आर्धे ārdh (ā-rićh), Desid. A. ertsate, to wish to obtain or to collect.

आर्धे ārdha (fr. ardha), used at the beginning of compounds to express 'half'.

Ārdhadraumika, as, ī, am, bought with half a drona, containing it, &c.

Ārdhadhātuka, as, ī, am, applicable to half the root or to the shorter form of the verbal base; this is the name of those terminations and affixes which belong to the six non-conjugational or general tenses. These terminations are supposed to be affixed immediately to the root or with the interposition only of an augment, such as the inserted *ī*.

Ārdhaprasthika, as, ī, am, bought &c. with half a prastha.

Ārdhamāsika, as, ī, am, lasting &c. for half a month; observing or practising (continence &c.) for a fortnight.

Ārdharātrika, ās, m. pl. (fr. ārdha-rātra), N. of an astronomical school who reckoned the beginning of the motions of the planets from midnight.

Ārdhika, as, ī, am, sharing half, an equal partner; relating to half; (as), m. one who ploughs the ground for half the crop.

आर्धुक ārdhuka, as, ī, am (fr. rt. rićh), Ved. conducive to success, useful, beneficial.

आर्ष्ये ārpya, Caus. fr. rt. ri with ā: See 2. ār. Ārpyātrī, tā, m., Ved. one who injures or hurts.

आर्षव ārshva, as, ī, am (fr. rībhū), belonging or sacred to the Rībhus.

आर्ष्ये ārsha, as, ā, m. f. (fr. arya, rt. ri), a loyal or faithful man, a man of one's own race; one who is faithful to the deities of his country; N. of the Hindū and Iranian people (opposed to an-ārya, dasyu, dāsa); in later times N. of the first three castes (opposed to śūdra); a man highly esteemed, a respectable, honourable man; a master, an owner; a friend; a Vaiśya; Buddha; (with Buddhists) a man who has thought on the four chief principles of Buddhism and lives according to them; a son of Mann Sāvartya;

(as, ā or ī, am), Āryan, favourable to the Āryan people; behaving like an Āryan, worthy of one, honourable, respectable, noble; of a good family; excellent; wise; suitable; (ā), f. a name of Pārvati; a kind of metre of two lines, each line consisting of seven and a half feet; each foot containing four instants, except the sixth of the second line, which contains only one, and is therefore a single short syllable; hence there are thirty instants in the first line and twenty-seven in the second; [with ārya cf. the Old Germ. *ēra* and Mod. Germ. *Ehre*.] - Ārya-grīhya, as, ā, am, easily to be got by honourable men, to be received with honour by noble men; decorous, respectable, right. - Ārya-tā, f. or ārya-tva, am, n. honourable behaviour. - Ārya-deva, as, m., N. of a pupil of Nāgārjuna. - Ārya-deśa, as, m. a region inhabited by Āryans or followers of the Āryan laws. - Āryadeśya, as, ā, am, originating from such a region. - Ārya-putra, as, m. son of an Āryan or honourable man; the son of a spiritual preceptor; honorific designation of the son of an elder brother; of a husband by his wife; of a prince by a general; a husband (in theatrical language). - Ārya-prāya, as, ā, am, inhabited by Āryan people; abounding with respectable persons. - Ārya-bhaṭṭa, as, m., N. of a renowned astronomer, the inventor of algebra, among the Hindūs. - Ārya-bhāva, as, m. honourable character or behaviour. - Ārya-mārga, as, m. the way of the honourable, the respectable way. - Ārya-miśra, ās, m. pl. an assembly of respectable or honourable men; (as, ā, am), distinguished, respectable; (as), m. a gentleman, a man of consequence. - Ārya-yuvan, ā, m. an Āryan youth. - Ārya-rāja, as, m., N. of a king. - Ārya-rūpa, as, ā, am, one who has only the form of an Āryan; a hypocrite, an impostor. - Āryalingin, ī, nī, ī, one who bears the external semblance of an Āryan or honourable man, an impostor. - Ārya-varman, ā, m., N. of a king. - Ārya-vṛtta, am, n. the behaviour of an Āryan or noble man; (as, ā, am), behaving like an Āryan; virtuous, good, pious. - Ārya-veśa, as, ā, am, dressed like an Āryan, well clothed, fine. - Ārya-vrata, as, ā, am, one who observes the laws and ordinances of the Āryans or honourable men. - Ārya-sangha, as, m. the whole body of the Āryans, the collective body of noblemen; N. of a renowned philosopher, founder of the school of the Yogākāras. - Ārya-satya, am, n. a noble or sublime truth; four such truths form the four chief principles of Buddhism. - Ārya-siṅha, as, m., N. of a Buddhist patriarch. - Ārya-kṛīdya, as, ā, am, beloved by the noble. - Ārya-gītī, is, f. a variety of the Ārya metre, containing eight equal feet or thirty-two syllabic instants in each verse of the couplet. - Āryāvarta (‘ya-āv’), as, m. abode of the noble or excellent; the sacred land or place of residence of the Āryans; N. of the land extending from the eastern to the western sea, and bounded on the north and south by the Himālaya and Vindhya mountains. - Ārya-vilāsa, as, m. title of a work. - Āryāshṭasata (‘ya-ashtā-śa’), am, n. title of a work of Ārya-bhaṭṭa's, consisting of eight hundred distichs.

Āryaka, as, m. an honourable, respectable man; a grandfather; N. of a country who became king; of a Nāga. - Āryakā or āryikā, f. a respectable woman; (īkā), f., N. of a Nakshatra; (akam), n. a ceremony performed to the manes, the vessel &c. used in sacrifices made to the manes.

Āryānaka, N. of a country.

आर्षक ārṣak, ind. after, afterwards, behind. See ārśk.

आर्शि ārśa, as, ī, am (fr. rīśya), Ved. belonging to the antelope.

आर्षे ārsha, as, ī, am (fr. rīshi), relating or belonging to or derived from Rīshis, i. e. the poets of the Vedic and other old hymns, archaic; (as), m. a form of marriage derived from the Rīshis, the father of the bride receiving one or two pairs of kine from the bridegroom; (am), n. the speech of a

Rishi, the holy text, the Vedas; sacred descent; the derivation (of a poem) from a Rishi author; (*ā*), f. a class of Vedic metres. — *Ārshodhā* (<sup>°</sup>*śha-ādh*°), f. a wife married according to the *Ārsha* form.

*Ārshēya*, *as*, *ā*, *am*, relating or belonging to or derived from a Rishi, of sacred descent; venerable, respectable; (*am*), n. sacred descent. — *Ārshēya-vaṭ*, *ān*, *atī*, *at*, Ved. connected with sacred descent.

**आर्षभ** *ārshabha*, *as*, *ī*, *am* (fr. *ṛishabha*), derived from a bull, produced by one.

*Ārshabhā*, *is*, *m*, N. of the first *Cakravartin* in *Bhārata*; a son of the first *Tirthakṛit* *Ṛishabha*.

*Ārshabhya*, *as*, *ā*, *am*, a steer sufficiently full-grown to be used or one fit to be castrated.

**आर्षिषेण** *ārshīṣeṇa*, *as*, *m*, a patronymic of *Devāpi*.

**आर्हत** *ārhatā*, *as*, *ī*, *am* (fr. *arhat*), belonging to the doctrine of *Jina* or the *Jains*; (*as*), *m*, a *Jaina*, a follower of the doctrines of the *Jinas*.

*Ārhatya*, *am*, n. the quality or practice of an *Arhat* or *Jain* saint.

**आला** *āla*, *am*, n. spawn, any discharge of venomous matter from poisonous animals; yellow arsenic, orpiment; (*as*, *ā*, *am*), not small, large, extensive. — *Ālākta* (<sup>°</sup>*la-ak*°), *ās*, *ā*, *am*, Ved. anointed with poison (as an arrow).

**आलक्ष** *ā-laksh*, cl. 10. P. A. *-lakshayati*, *-te*, *-yitum*, to descry, behold.

1. *ā-lakshya*, *as*, *ā*, *am*, to be observed, visible, apparent.

**आलक्षय** *ālakshaya*, *am*, n. (fr. *a-lakshaya*), misfortune, crime.

**आलक्ष्य** 2. *ā-lakshya*, *as*, *ā*, *am* (3. *ā* prefixed in the sense of diminution), scarcely visible.

**आलगर्द** *alagarda*, *as*, *m*, a species of *Cobra*. See *alagarda*.

**आलप** *ā-lap*, cl. 1. P. *-lapati*, *-pitum*, to address, speak to, converse: Caus. *-lāpayati*, *-yitum*, to engage (another) in conversation, to question.

*Ā-lāpa*, *as*, *m*, speaking to, addressing, speech, conversation, communication; statement of the question in an arithmetical or algebraic sum; a question. — *Ā-lāpa-vaṭ*, *ān*, *atī*, *at*, speaking, addressing.

*Ā-lāpana*, *as*, *ā*, *am*, causing to speak or converse about; (*am*), n. speaking to, conversing with.

*Ā-lāpanīya* or *ā-lāpya*, *as*, *ā*, *am*, to be said or spoken, to be spoken to or addressed.

*Ā-lāpin*, *ī*, *inī*, *ī*, speaking or conversing with; (*inī*), f. a lute made of a gourd.

**आलभ** *ā-labh*, cl. 1. A. *-labhate*, *-labdhum*, to take hold of, touch, handle.

*Ā-labhana*, *am*, n. taking hold of, bringing (?). 1. *ā-labhya*, *as*, *ā*, *am*, Ved. fit to be killed or sacrificed.

2. *ā-labhya*, ind. having received or obtained.

*Ā-lambha*, *as*, *m*, taking hold of, seizing, touching; tearing off, rooting out (of plants); the killing of the animal at a sacrifice.

*Ā-lambhana*, *am*, n. taking hold of, touching; killing.

*Ā-lambhanīya*, *as*, *ā*, *am*, to be taken hold of or handled, to be touched.

*Ā-lambhin*, *ī*, *inī*, *ī*, touching, taking hold of.

*Ā-lambhya*, *as*, *ā*, *am*, obtainable, to be obtained; fit or proper to be killed.

**आलम्ब** *ā-lamb*, cl. 1. A. *-lambate*, *-bitum*, to rest or lean upon; to hang from; to depend; to lay hold of, support, seize; to strike up (a tune or note).

*Ā-lamba*, *as*, *ā*, *am*, hanging down; (*as*), *m*, that on which one rests or leans; support; receptacle; a prop; an asylum; depending on or from; a perpendicular; (*ā*), f., N. of a plant with poisonous leaves.

*Ā-lambana*, *am*, n. depending on or resting upon,

hanging from; supporting, sustaining; fundament, base; reason, cause; (in rhetoric) the natural and necessary connection of feeling with the cause which excites it; the mental exercise practised by the *Yogin* in endeavouring to realize the gross form of the eternal; silent repetition of a prayer; (with *Buddhists*) the five attributes of things corresponding to the five senses, viz. form, sound, smell, taste, and touch; also *dharma* or law corresponding to *manas*.

*Ālambāyana* or *ālambāyani-putra*, *as*, *m*, N. of a teacher.

*Ā-lambī*, *īs*, *m*, N. of a pupil of *Vaiśampāyana*.

*Ā-lambīta*, *as*, *ā*, *am*, pendent, suspended, hanging from or on; supported, upheld; protected.

*Ā-lambin*, *ī*, *inī*, *ī*, hanging from, resting or leaning upon; depending on or from; laying hold of, supporting, maintaining; wearing; (*inas*), *m*, pl. N. of a school.

*Ā-lambya*, ind. having supported; supporting, sustaining; taking by the hand.

**आलार्य** *ā-lārya*. See under 2. *ā-lī*.

**आलार्क** *ālarka*, *as*, *ī*, *am* (fr. *alarka*), caused by or relating to a mad dog.

**आलार्यय** *ālavyaya*, *am*, n. (fr. *a-lavya*), ugliness, insipidity.

**आलवाल** *ālāvāla*, *am*, n. a basin for water round the root of a tree. See *alavāla*, *āvāla*.

**आलस** *ālasa*, *as*, *ī*, *am* (fr. *a-lasa*), idle, slothful, lazy.

*Ālasya*, *as*, *ī*, *am*, idle, slothful, apathetic; (*am*), n. idleness, sloth, want of energy. — *Ālasya-nibandhana*, *as*, *ā*, *am*, originating in indolence.

**आलार्क** *ālākta*. See under *āla*.

**आलार्क** *ālāṭya*, *as*, *ā*, *am* (rt. *laṭ* for *raṭ*), Ved. being amongst the breakers of the sea (?).

**आलार्क** *ālāta*, *am*, n. a firebrand; a coal burning or extinguished. See *ālāta*.

**आलार्क** *ālāna*, *am*, n. (etym. doubtful), the post to which an elephant is tied; the rope that ties him; a fetter, a tie; a rope or string; tying, binding; (*as*), *m*, N. of a minister of *Śiva*.

*Ālānka*, *as*, *ā*, *am*, serving as a post to which an elephant is tied.

**आलार्क** *ā-lāpa*, &c. See under *ā-lap*.

**आलार्क** *ālābu*, *us*, or *ālābū*, *ūs*, f. a pumpkin gourd. See *ā-lābu*.

**आलार्क** *ālāvarta* (<sup>°</sup>*la-āv*°?), *am*, n. a fan made of cloth.

**आलार्क** *ālāśya* (<sup>°</sup>*la-ās*°), *as*, *m*, a crocodile ('poison-mouthed'; see *āla*).

**आलि** *ālī*, *is*, *m*, (see *ālī*), a scorpion; a bee; (*is*), f. a woman's female friend; a row, range, continuous line [cf. *āvālī*]; a ridge or mound of earth crossing ditches, dividing fields, &c.; a dike; a line, a race, family; (*is*, *īs*, *ī*), useless, idle, unmeaning; pure, honest, sincere.

*Ālin*, *ī*, *m*, a scorpion [cf. *alin*].

*Ālī*, f. a female friend, row, range, line, &c.

**आलिख** *ā-likh*, cl. 6. P. *-likhati*, *-lekhitum*, to write, delineate.

*Ā-likhat*, *an*, *m*, scratching; N. of an evil spirit.

*Ā-likhya*, ind. portraying, delineating, sketching.

*Ā-lekhana*, *as*, *ā*, *am*, scratching, painting; (*as*), *m*, N. of a teacher; (*ī*), f. a brush, a pencil; (*am*), n. scratching, writing, painting.

*Ā-lekhya*, *as*, *ā*, *am*, to be written, to be delineated or painted; (*am*), n. a painting, writing. — *Ā-lekhya-lekhā*, f. painting. — *Ā-lekhya-sesha*, *as*, *ā*, *am*, having nothing left but a painting, deceased.

**आलिगी** *āligī*, f., Ved., N. of a serpent.

**आलिङ्ग** *ā-ling*, cl. 1. P. A. *-lingati*, *-te*,

*-yitum*, or cl. 10. P. *-lingayati*, *-yitum*, to clasp, join the limbs closely; to encircle, embrace.

*Ā-linga*, *as*, *m*, embracing; a kind of drum.

*Ā-lingana*, *am*, n. clasp, embracing, an embrace.

*Ā-lingita*, *as*, *ā*, *am*, embraced; (*am*), n. an embrace. — *Ā-lingita-vaṭ*, *ān*, *atī*, *at*, one who has embraced.

*Ā-lingin*, *ī*, *inī*, *ī*, embracing; (*ī*), *m*, a small drum, shaped like a barley corn and carried upon the breast.

1. *ā-lingya*, *as*, *ā*, *am*, to be embraced; (*as*), *m*, a small drum.

2. *ā-lingya*, ind. having embraced.

**आलिङ्गर** *ālīnjara*, *as*, *m*, a large clay water-jar.

**आलिङ्ग** *ālinda* or *ālindaka*, *as*, *m*, a terrace before a house, a raised place or terrace for sleeping upon. See *ālinda*.

**आलिप** *ā-lip*, cl. 6. P. *-limpati*, *-leptum*, to anoint, besmear.

*Ā-lipta*, *as*, *ā*, *am*, anointed, smeared, plastered.

*Ā-līpana*, *am*, n. whitening or painting the floor, wall, &c., on festival occasions.

*Ā-lepa*, *as*, *m*, smearing, plastering, anointing; liniment.

*Ā-lepana*, *am*, n. smearing, plastering; liniment.

**आली** 1. *ālī*, f. See under *ālī* last col.

**आली** 2. *ā-lī*, cl. 4. A. *-liyate*, *-letum* or *-lātum*, to settle down upon; to melt; faint.

*Ā-lāya*, *as*, *am*, *m*, n. a house, a dwelling, a receptacle, an asylum; (frequently at the end of a compound, e. g. *himālaya*, the abode of snow.)

*Ā-līna*, *as*, *ā*, *am*, melted, fused.

*Ā-līnaka*, *am*, n. tin; lead (from its melting easily).

**आलीढ** *ā-līḍha*, *as*, *ā*, *am* (rt. *liḥ*), eaten, licked, lapped by the tongue, scraped; (*as*), *m*, N. of a man; (*am*), n. an attitude in shooting, the right knee advanced, the left leg retracted.

**आलीढक** *ālīḍhaka*, *am*, n. the frolic of a calf; (etym. doubtful, perhaps for *āḍhīlaka*.)

**आलु** *ālu*, *us*, *m*, (said to be for *āru* fr. *rt.*

*ṛī*), an owl; an esculent root, *Arum Campanulatum*; in the modern dialects this name is applied to the yam, potatoe, &c.; ebony, black ebony; (*us* or *ūs*), f. a pitcher, a small water-jar; (*u*), n. a raft, a float.

*Āluka*, *as*, *m*, a kind of ebony; an epithet of *Seśha*, the chief of the *Nāgas* or serpent race; (*am*), n. the esculent root of *Amorphophallus Campanulatus*.

**आलुञ्चन** *ā-luñcana*, *am*, n. (rt. *luñc*), tearing in pieces, rending.

**आलुङ्** *ā-luḍ*, cl. 1. P. *-loḍati*, *-loḍitum*, to stir up, mix, agitate.

*Ā-loḍana*, *am*, n. mixing, blending; stirring, shaking, agitating.

*Ā-loḍita*, *as*, *ā*, *am*, mixed, blended, shaken, agitated.

**आलून** *ā-lūna*, *as*, *ā*, *am* (rt. *lū*), cut, cut off.

**आलिखन** *ā-lekhana*, &c. See under *ā-likh*.

**आलोक्** *ā-lak*, cl. 1. A., 10. P. *-lokate*, *-kitum*, *-lokayati*, *-yitum*, to look forth; to behold; to consider, contemplate, regard.

*Ā-loka*, *as*, *m*, looking, seeing, beholding, sight, aspect; light, lustre, splendor; flattery, praise, complimentary language, panegyric; section, chapter.

*Ā-lokana*, *am*, n. seeing, looking, sight, beholding.

*Ā-lokaniya*, *as*, *ā*, *am*, visible; to be considered, regarded. — *Ālokaniya-tā*, f. the being visible.

*Ā-lokita*, *as*, *ā*, *am*, seen, beheld.

*Ā-lokīn*, *ī*, *inī*, *ī*, seeing, beholding.

*Ā-lokyā*, ind. having seen or looked at, beholding.

**आलोक्** *ā-loṭ*, cl. 1. A. *-loṭate*, *-ḷitum*, to behold, view, perceive, consider, reflect.

Ā-ločaka, as, ā, am, beholding; causing to see; (am), n. the faculty of vision or the cause of sight.

Ā-ločana, am, ā, n. f. seeing, perceiving; considering, reflecting.

Ā-ločita, as, ā, am, seen, beheld, considered.  
1. ā-ločya or ā-ločaniya, as, ā, am, to be seen, thought of or considered.  
2. ā-ločya, ind. having considered, having reflected.

आलोल ā-lola, as, ā, am, trembling slightly, rolling (as an eye); shaken, agitated; (as), m. trembling, agitation.

Ā-lohita, as, ā, am, shaken, agitated.

आव āva, the base of the dual cases of the pronoun of the 1st person; Nom. Acc. āvam (Ved. āvam); Inst. Dat. Abl. āvābhyām; Gen. Loc. āvayoḥ.

आवच् ā-vač, cl. 3. P., Ved. -vivakti, -vak-tum, to invoke.

आवत् ā-vaṭ, t, f. (fr. 3. ā), Ved. proximity, (opposed to parā-vaṭ.)

आवद् ā-vad, cl. 1. P., Ved. -vadati, -ditum, to shout at, invoke, celebrate.

आवनेय āvaneya, as, m. (fr. avani), son of the earth; epithet of the planet Mars.

आवन्तिक āvantika, as, ī, am (fr. avanti), coming from or belonging to Avanti or the district of Oujein; (ās), m. pl., N. of a Buddhist school; (ā), f., N. of the daughter of a Brāhman.

Āvantya, as, ā, am, coming from or being in the country Avanti; (as), m. a prince or an inhabitant of Avanti or of Oujein; the offspring of a degraded Brāhman.

आवप् ā-vap, cl. 1. P. A. -vapati, -te, -vap-tum, to sow, scatter; to pour out; to offer; Caus. P. -vāpayati, -yitum, to shave, cut off, trim.

Ā-vapana, am, n. the act of sowing, throwing, scattering, placing upon; instilling, inserting; capacity, a vessel, a jar, a ewer; sowing seed, weaving; (ī), f., Ved. a vessel, a jar.

Ā-vapantika, as, ā, am, Ved. scattering.

Ā-vāpa, as, ā, am, scattering, throwing; (as), m. scattering, throwing; sowing seed; casting, directing; (in pharmacy) throwing additional ingredients into any compound in course of preparation; mixing, inserting; setting out or arranging vessels, jars, &c.; a kind of drink; a bracelet; a basin for water round the root of a tree; uneven ground; hostile purpose, intention of going to war; a vessel; principal oblation to fire.

Āvāpaka, as, m. a bracelet of gold, &c.

Ā-vāpana, am, n. a loom, an implement for weaving; a reel or frame for winding thread.

Āvāpika, as, ā, am, additional, inserted, supplementary.

आवय 1. āvaya, am, n. (fr. 2. a-vī), Ved. non-conception, barrenness.

आवय 2. āvaya, as, ā, m. f. water.

आवयान् āvayāṅ, s, m. (fr. ava-yāṅ), Ved. one who expiates or averts by means of sacrifice; (Sāy. as if from rt. vī with ā) one who causes the sacrifice to go to the gods.

आवरसमक āvarasamaka, as, ī, am (fr. avara-sama), to be paid in the following year.

आवर्जित ā-varjita. See under ā-vrjī.

आवर्त ā-varta, &c. See under ā-vṛit.

आवर्हित ā-varhita, as, ā, am, eradicated, plucked up by the roots.

आवलि āvali, is or ī, f. (fr. rt. val with ā?), a row, a range, a continuous line; a series, dynasty, a lineage.

आवल्ग ā-valg, cl. 1. P. A. -valgati, -te, -gītum, to spring, to jump, to leap up.

आवल्गुज āvalguja, as, ī, am (fr. a-valgu-ja), produced from the plant Vernonia Anthelminthica.

आवशीर āvaśira, ās, m. pl., N. of a people.

आवश्य āvaśya, am, n. (fr. avāśya), necessity, inevitable act or conclusion.

Āvaśyaka, as, ī, am, necessary, inevitable; (am), n. necessity, inevitable act or conclusion; (āvaśyaka-kṛi, to do what nature makes necessary.) - Ā-vaśyaka-tva, am, n. or āvaśyaka-tā, f. necessity, inevitability.

आवस् ā-vas, cl. 1. P. -vasati, -vastum, to inhabit, be occupied or engaged in (with acc.): Caus. P. -vāsyati, -yitum, to cause or allow one to dwell, receive hospitably; to inhabit, settle in a place.

Ā-vasati, is, f. the night, i. e. the time during which one rests.

Ā-vasatha, as, m. a dwelling-place, habitation; a house; a fire-temple or place where sacrificial fire is preserved; a dwelling for pupils and ascetics; a particular religious observance; a treatise on the Āryā metre.

Āvasathika, as, ī, am, inhabiting a house, household, domestic; keeping a sacred fire in one's house.

Āvasathya, as, ā, am, being in a house; (as), m. the sacred fire kept in a house; (as, am), m. n. a dwelling for pupils and ascetics; (am), n. placing a sacred fire within a house.

Ā-vāsa, as, m. abode, residence, dwelling, house.

आवसायिन् āvasāyin, ī, inī, ī (fr. avasa-āyin), Ved. going after a livelihood or provisions.]

आवसित āvasita, as, ā, am, stored (as grain), winnowed; ripe, full-grown. See ava-sita.

आवस्थिक āvasthika, as, ī, am (fr. 2. avasthā), founded on circumstances, suitable, adapted to.

आवह ā-vah, cl. 1. P. -vahati, -voḥtum, to bring, to bring to pass; Caus. P. -vāhayati, -yitum, to have brought, cause to be brought, send for; to make one bring.

Ā-vaha, as, ā, am, bringing, bringing to pass, producing; what bears or conveys; (as), m., N. of one of the seven winds or bands of air, that which is usually assigned to the bhūvar-loka or atmospheric region between the bhūr-loka and svar-loka; one of the seven tongues of fire.

Ā-vahat, an, anti, at, bringing, receiving.

Ā-vahana, am, n. bringing near.

Ā-vahamāna, as, ā, am, bearing along, bringing near, followed by, succeeded, bringing in succession.

Ā-vāha, as, m. marrying; N. of a son of Svaphalka.

Ā-vāhana, am, n. sending for, inviting, calling; offering oblations with fire; (ī), f. a particular position of the hands, the palms being placed together, and the thumbs turned towards the root of the ring-finger.

Ā-vāhita, as, ā, am, invoked, invited.

आवा ā-vā, cl. 2. P. -vāti, -tum, to blow from all quarters, to blow upon; Desid. P. A. -vāvāsati, -te, to care for, be attentive to, favour.

Ā-vāt, ān, āti or anti, at, blowing.

आवाधा ā-vādā, f. (see ā-bādā), pain, distress; segment of the base of a triangle.

आवाप āvāpa, &c. See under ā-vap.

आवाल āvāla, am, n. a basin of water round the foot of a tree. See ālavāla.

आवास ā-vāsa. See under ā-vas.

आविक āvika, as, ī, am (fr. avi), relating to or derived from sheep; woollen; (am), n. a woollen cloth, blanket. - Āvika-sautrika, as, ī, am, made of woollen thread.

आविक्षित āvikshita, as, m. (fr. a-vikshī), a patronymic of Marutta.

आविग्न āvigna, as, m. the fruit tree Carissa Carandas L. See a-vigna.

आविज्ञान āvijñāna, as, ī, am (fr. a-vijñāna), Ved. undistinguishable.

आवितन ā-vi-tan, cl. 8. A. -tanute, -nitum, to diffuse light over, illuminate.

आविद् 1. ā-vid, Caus. P. -vedayati, -yitum, to make known, report, declare, announce.

2. ā-vīd, t, f., Ved. knowledge, the being or becoming known; technical designation of the Vedic formulas beginning with āvis and āvītta.

Ā-vidvas, ān, uśhī, as, Ved. acquainted with, knowing thoroughly, skilled in.

Ā-vedaka, as, ā, am, making known, reporting, announcing; (as), m. an appellant, a suitor; one who makes known, an informer.

Ā-vedana, am, n. representation, stating a complaint, addressing or apprising respectfully.

Ā-vedaniya, as, ā, am, to be declared or reported or announced.

Ā-vedtā, as, ā, am, made known, communicated, represented.

Ā-vedin, ī, inī, ī, announcing, declaring.

1. ā-vedya, ind. having made known.

2. ā-vedya, as, ā, am, to be represented or made known.

Ā-vedyamāna, as, ā, am, being made known, stated or represented.

आविदूय āvidūrya, am, n. (fr. a-vidūra), proximity.

आविभा ā-vi-bhā, cl. 2. P., Ved. -bhāti, -tum, to kindle on all sides (with dat. of the thing kindled, Rīg-veda I. 71, 6).

आविभव āvir-bhāva. See under āvis.

आविल āvila, as, ā, am (said to be fr. rt. vil with ā), turbid (as a fluid), foul, not clear. - Āvilakanda, as, m., N. of a root.

Āvilaya, nom. P. āvilayati, -yitum, to make turbid, to blot.

आविश ā-viṣ, cl. 6. P. -viṣati, -veshṭum, to go towards, approach; to enter; to take possession of; to arise; Caus. -vesayati, -yitum, to cause to enter.

Ā-viṣat, an, ati or anti, at, approaching, entering.

Ā-viṣṭa, as, ā, am, entered; possessed (by a demon &c.); possessed, engrossed, filled (by any sentiment or feeling), intent. - Āviṣṭa-linga, as, ā, am, (a noun) which possesses or has the force of all three genders (or which in every relationship preserves its own gender, e. g. pradhānam, upasarjanam, &c.).

Ā-veśa, as, m. joining one's self; entering, entrance, taking possession of; absorption of the faculties in one wish or idea, intentness, devotedness to an object; demoniacal frenzy, possession, &c.; pride, arrogance; indistinctness of idea, apopleptic or epileptic giddiness.

Ā-veśana, am, n. entering, entrance; possession by devils, &c.; passion, anger, fury; a house in which work is carried on, a workshop, a manufactory, &c.; the disk of the sun or moon.

Āveśika, as, ī, am, own, peculiar; inherent; (as, ī, am), m. f. n. a guest, a visitor; (am), n. entering into; hospitable reception, hospitality.

आविष् ā-viṣh, cl. 3. P. A., Ved. -veveshṭi, -veviṣṭe, -veshṭum, to pervade, penetrate, visit, go through.

आविस् āvis, ind. (said to be connected with vahis and ava; or, according to others, fr. ā-vid: cf. Gr. εἶ; Lat. exī), before the eyes, openly, manifestly, evidently; (very often joined to the roots as, bhā, and kṛi.)

Āvir-bhū, cl. 1. P. -bhavati, -vitum, to be or become apparent or visible, to appear, become manifest, be present before the eyes. - Āvir-bhāva, as, m. manifestation, becoming visible, presence. - Āvir-bhūta, as, ā, am, manifest, become visible, appeared.

Āviṣh-kṛi, cl. 8. P. -karoti, -kartum, to make

apparent, reveal, uncover, show. — *Āvish-karaṇa*, *am*, n. or *āvish-kāra*, *as*, m. making visible, manifestation. — *Āvish-kṛta*, *as*, *ā*, *am*, made visible, revealed, uncovered, evident, manifest, known.

*Āvishṭya*, *as*, *ā*, *am*, Ved. apparent, manifest.  
*Āvis-tarām*, ind., Ved. in a more manifest way.

**आवी** 1. *ā-vī*, cl. 2. P., Ved. -*veti*, -*tum*, to go towards, approach, enter.

2. *ā-vī*, f. the pangs of child-birth. (For *āvi*, f. of *āvya*, see *āvya* next col.)

*Ā-vīta*, *as*, *ā*, *am*, entered, passed, gone; placed, hung; (*as*), m. the sacrificial cord worn in a particular manner.

*Āvītā*, *i*, m. a Brāhman who wears the sacrificial cord in a particular manner, especially on the right shoulder.

**आवुक** *āvuka*, *as*, m. a father (in theatrical language).

**आवृ** *ā-vṛi*, cl. 5. 9. P. A. -*vṛinoti*, -*vṛinute*, -*vṛināti*, -*vṛite*, -*varitum* or -*ritum*, to choose, desire; to cover, hide, conceal; fill, surround; to enclose, comprehend, shut, hem in; to keep off: Caus. P. -*vāryati*, -*yitum*, to cover, enclose, ward off, keep off.

*Ā-varaka*, *as*, *ā*, *am*, what covers or conceals, a cover, a veil.

*Ā-varaṇa*, *as*, *ā*, *am*, covering, hiding, concealing; (*am*), n. covering, concealing, hiding; shutting, enclosing; an obstruction, interruption; a covering, a garment, cloth; anything that protects, an outer bar or a fence, a wall; a shield; a bolt, lock; mental blindness. — *Āvarana-sakti*, *is*, f. the power of illusion, that which veils the real nature of things.

*Ā-vāra*, enclosing, keeping off, in the words *dur-āvāra*, *skandhāvāra*, q. q. v. v.

*Ā-vāri*, *is*, m. a shop, a stall.

*Ā-vārya*, ind. having enclosed, having covered; concealing; warding off.

*Ā-vṛita*, *as*, *ā*, *am*, enclosed, encompassed, surrounded (by a ditch, wall, &c.); covered, screened, concealed; invested, involved; spread, overspread, overcast; filled with, abounding with; (*as*), m. a man of mixed origin, the son of a Brāhman by a woman of the Ugra caste.

*Ā-vṛiti*, *is*, f. covering, enclosing, hiding.

**आवृज** *ā-vṛij*, cl. 1. A. -*varjate*, -*yitum*, to bestow, give: Caus. P. -*varjayati*, -*yitum*, to turn over, incline, bend, pour out, to cause to yield, overcome.

*Ā-varjita*, *as*, *ā*, *am*, inclined, poured down, made to flow downwards.

*Ā-varjya*, ind. turning down slantwise, inclining, pouring out.

**आवृत्** 1. *ā-vṛit*, cl. 1. A. -*vartate*, -*titum*, to turn or go towards, to turn round, turn back, revolve, return: Caus. P. -*vartayati*, -*yitum*, to cause to turn; to roll; to cause to roll down, shed; to attract; A. -*vartayate*, to turn round or back.

*Ā-varta*, *as*, m. turning, winding, turning round, revolving; whirl, gulf, whirlpool; deliberation, revolving (in the mind); a lock of hair that curls backwards, especially on a horse; the two depressions of the forehead above the eyebrows; a crowded place where many men live close together; a kind of jewel; N. of a form of cloud personified; (*ā*), f., N. of a river; (*am*), n. a mineral substance, pyrites, marcasite.

*Ā-vartaka*, *as*, m. a kind of poisonous insect; N. of a form of cloud personified; depression above the frontal ridge or over the eyebrows; whirlpool; revolution; revolution of the mind from the influence of the senses; a curl of hair; (*i*), f., N. of a creeping plant.

*Ā-vartana*, *as*, *ā*, *am*, Ved. turning round or towards; revolving; (*am*), n. turning, turning round, returning; circular motion, gyration, churning, stirring anything in fusion; melting metals together, alligation; the time when the sun begins to cast shadows towards the east or when shadows are cast in an

opposite direction; repeating; doing over again; study, practising; (*i*), f. a crucible. — *Āvartana-maṇi*, *is*, m. a gem of secondary order, generally known as *Rājāvarta*.

*Ā-vartanīya*, *as*, *ā*, *am*, to be turned round or whirled; to be reversed; to be repeated.

*Ā-vartamāna*, *as*, *ā*, *am*, going round, revolving; advancing, proceeding.

*Ā-vartita*, *as*, *ā*, *am*, turned round, stirred round.

*Ā-vartita*, *i*, *inī*, *i*, what whirls or turns upon itself; returning; (*i*), m. a horse having curls of hair on various parts of his body, considered as a lucky mark; (*inī*), f. a whirlpool; N. of the plant *Odina Pinnata*.

2. *ā-vṛit*, *i*, f. turning towards or round, entering; (*Sāy*.) causing to turn towards; turn of a path or way, course, process, direction; progress of an action, occurrence, a series of actions, order, method. — *Āvrit-va*, *ān*, *atī*, *at*, Ved. turned or turning towards.

*Ā-vṛitta*, *as*, *ā*, *am*, turned round, stirred, whirled; reverted, averted; retreated, fled.

*Ā-vṛitti*, *is*, f. turning towards, entering, turning back or from, reversion, retreat, flight; recurrence to the same point; repetition; turn of a way, course, direction; occurrence; revolving, going round; worldly existence, the revolution of births; use, employment, application. — *Āvṛitti-dīpaka*, *am*, n. (in rhetoric) laying stress upon a word by repeating it.

*Ā-vṛitya*, ind. having turned, turning towards.

**आवृध** *ā-vṛidh*, cl. 1. A. -*vardhate*, -*dhitum*, to increase.

**आवृष** *ā-vṛish*, cl. 1. P. A., Ved. -*varshati*, -*te*, -*shītum*, to rain, to pour out (a libation).

*Ā-vṛiṣṭi*, *is*, f. raining, pouring.

**आवेग** *ā-vega*, *as*, m. (rt. *vij*), hurry, haste produced by excitement; flurry, agitation; (*i*), f. the plant *Convolvulus Argenteus*.

**आवेणिक** *āveṇika*, *as*, *i*, *am* (fr. *a-veṇi*), not connected with anything else; independant.

**आवेदक**, **आवेदन**, &c. See under 1. *ā-vīd*.

**आवेश** *ā-veśa*, &c. See under *ā-viś*.

**आवेश** *ā-veṣṭa*, *as*, m. (rt. *veṣṭ*), surrounding, covering with.

*Ā-veṣṭaka*, *as*, m. a wall, a fence, an enclosure.

*Ā-veṣṭana*, *am*, n. wrapping round, binding, tying; a wrapper, an envelope, a bandage; an enclosure.

*Ā-veṣṭita*, *as*, *ā*, *am*, surrounded, enveloped, inclosed, bound or tied.

**आव्य** *āvya*, *as*, f. *āvī*, *am*, Ved. belonging to sheep; woollen.

**आव्यध** *ā-vyadh*, cl. 4. P. -*vidhyati*, -*vyad-dhum*, poet. -*veddhum*, to shoot at, to throw; to hit, pierce, wound; to pin on.

*Ā-viddha*, *as*, *ā*, *am*, cast, thrown, sent; pierced, wounded; disappointed; crooked; false, fallacious; stupid, foolish. — *Āviddha-karṇi* or *āviddha-karṇikā*, f., N. of a plant.

*Ā-vidha*, *as*, m. an awl, a drill, a kind of gimlet worked by a string.

*Ā-vedhya*, *as*, *ā*, *am*, to be pierced, pinned on, put on.

*Ā-vyāhin*, *i*, *inī*, *i*, Ved. wounding, attacking; (*inī*), f. a band of robbers.

**आवुषम्** *ā-vuṣam* Ved., ind. till the dawn.

**आव्रज** *ā-vraj*, cl. 1. P. A. -*vrajati*, -*te*, -*jitam*, to walk towards or np to; to return.

**आव्रश्** *ā-vraś*, cl. 6. P., Ved. -*vriścati*, -*vraśtī* or -*vraśtum*, to tear off, cut off, tear in pieces, interrupt.

*Ā-vraśāna*, *am*, n., Ved. the stump of a tree.

*Ā-vraśka*, *as*, m., Ved. the being torn off or tearing itself off.

**आश** 1. *āś* (*ā-āś*), cl. 5. P. A. (Class. only A.) *āśnoti*, -*nute*, *āśitum*, to reach to; to obtain, gain; to add one's self to.

**आश** 2. *ās* (*ā-āś*), cl. 9. P. *āśnāti*, *āśitum*, to eat: Caus. *āśayati*, -*yitum*, to give to eat.

**आश** *āśa*, *as*, *ā*, *am* (fr. rt. 2. *āś*), an eater, eating; often in this sense at the end of compounds; (*as*), m. eating.

*Āśaka*, *am*, n. eating.

*Āśayitri*, *tā*, *trī*, *tri*, feeding, a feeder, one who gives food; protecting, a protector.

1. *āśi*, *is*, f. the act of eating food.

*Āśita*, *as*, *ā*, *am*, eaten; given to eat; voracious. — *Āśitar-gavina*, *as*, *ā*, *am*, formerly grazed by cattle. — *Āśitam-bhava*, *as*, *ā*, *am*, satiating; (*am*), n. food, victuals; (*as* or *am*), m. n. satisfaction, satiety.

*Āśitri*, *tā*, *trī*, *tri*, voracious, gluttonous, eating excessively.

*Āśin*, *i*, *inī*, *i*, eating.

1. *āśtra*, *as*, *ā*, *am*, voracious; (*as*), m. fire; a *Rakshas*. (For 2. *āśtra* see under *āśir*.)

**आशंस** *ā-śaṅs*, cl. 1. P. -*śaysati*, -*situm*, to tell; A. or ep. P. -*śansate*, to hope for, desire, believe: Caus. P. Ved. -*śansayati*, -*yitum*, to render famous or celebrated.

*Ā-śansana*, *am*, n. expecting, wishing; declaring, asserting.

*Ā-śansā*, f. wish, desire, hope; speech, declaration. *Ā-śansita*, *as*, *ā*, *am*, wished, hoped, expected; declared, said.

*Ā-śansitri*, *tā*, *trī*, *tri*, wishing, desiring; asserting.

*Ā-śansin*, *i*, *inī*, *i*, declaring, announcing.

*Ā-śansu*, *us*, *us*, *u*, wishing, hoping, desiring.

*Ā-śas*, *as*, f., Ved. wish, desire, hope; (*Say*.) praise.

1. *ā-śā*, f. wish, desire, hope, expectation, prospect; hope personified as the wife of a *Vasu*: (for 2. *āśā* see next page.) — *Āśā-kṛta*, *as*, *ā*, *am*, lit. 'made expectation,' attended with the expectation (of being gratified) or hope of success. — *Āśā-vita* (*śā-an*), *as*, *ā*, *am*, having hope. — *Āśā-piśācika*, f. fallacious hopes. — *Āśā-prāpta*, *as*, *ā*, *am*, successful, possessing the object hoped for. — *Āśā-bandha*, *as*, m. band of hope, confidence, trust, expectation; a spider's web. — *Āśā-bhanga*, *as*, m. disappointment. — *Āśā-vat*, *ān*, *atī*, *at*, hoping, having hope, trusting. — *Āśā-vaha*, *as*, m. bringing hope; N. of a son of heaven; of a *Vṛiṣṇi*. — *Āśā-vibhinna*, *as*, *ā*, *am*, disappointed in expectation. — *Āśā-hīna*, *as*, *ā*, *am*, one who has lost all hope, despairing, despairing.

**आशक** *ā-śak*, cl. 5. P., Ved. -*śaknoti*, -*śaktum*, to render one capable, to make one master or possessor of: Desid. Ved. -*śikshati*, to render one master of, impart.

*Ā-śakta*, *as*, *ā*, *am*, able, powerful, capable.

*Ā-śakti*, *is*, f. power, ability, might.

*Ā-śikshā*, f., Ved. desire of learning.

**आशङ्क** *ā-śaṅk*, cl. 1. A. -*śaṅkate*, -*kitum*, to fear, suspect, doubt, hesitate.

*Ā-śaṅkaniya*, *as*, *ā*, *am*, to be doubted; to be apprehended; questionable.

*Ā-śaṅkamāna*, *as*, *ā*, *am*, fearing, apprehending.

*Ā-śaṅkā*, f. fear, apprehension; doubt, uncertainty; distrust, suspicion. — *Āśaṅkānvita* (*śā-an*), *as*, *ā*, *am*, apprehensive, doubting, uncertain; afraid.

*Ā-śaṅkita*, *as*, *ā*, *am*, feared, dreaded; doubted.

*Ā-śaṅkin*, *i*, *inī*, *i*, fearing, doubting, hesitating.

*Ā-śaṅkya*, ind. having suspected, fearing, apprehending, doubting.

**आशद्** *ā-śad*, cl. 6. A. -*śiyate*, -*śattum*, to go.

**आशान** *āśana*, *as*, m., N. of the tree *Pentaptera Tomentosa*. See 3. *āśana*.

**आशय** *āśaya*. See under 3. *ā-śi*.

आशयाश āśayāśa. See under ā-śaya below.

आशर ā-sara, as, m. (rt. śrī), fire; a Rakshas, a goblin; the wind? [cf. 1. āśira].

Ā-śarika, as, m., Ved., N. of a disease, violent and acute pain in the limbs.

आशल āśala, as, m. a tree. See jivaka.

आशान āśava, am, n. (fr. āśu), speed, quickness; (for ā-sava, q. v.) a spirit distilled from molasses.

आशसन ā-śasana, am, n. (rt. śas), Ved. cutting up an animal when killed.

आशा 2. āśā, f. (fr. rt. 1. āś; for 1. ā-śā see last page under ā-śans), space, region, quarter of the compass, an intermediate region. — Āśā-gaja, as, m. an elephant of a quarter or point of the compass, supporting one division of the globe. — Āśā-dāman, ā, m., N. of a king. — Āśāditya (°śā-ād) or āśārka (°śā-ar°), as, m., N. of a commentator. — Āśā-pāla, as, m., Ved. a defender or guardian of the regions or quarters. — Āśā-pura, am, n., N. of a town. — Āśā-pura-guggulu, us, or āśāpura-sambhava, as, m. a kind of Bdellium.

आशाढ āśāḍha for āśhāḍha, q. v.

आशार ā-sāra, as, m. (fr. rt. śrī with ā), shelter. — Āśāraśikh (°ra-esh°), ī, inī, ī, Ved. seeking shelter.

आशास ā-śās, cl. 2. P. -śāsti, -śāsitum, to order, command, relate; A. -śāste, to wish well towards, pray for; to praise; to desire.

Ā-śāya, as, ā, am, to be wished, desirable; (am), n. wish, benediction.

1. ā-śis, īs, f. asking for, prayer, wish; blessing, benediction; bestowing or praying for a blessing upon others; one of the eight chief medicaments. — Āśir-vāda or āśir-vāda, as, m. expression of a prayer or wish, benediction. — Āśir-geya, am, n. a song accompanied with benedictions. — Āśir-dā, f., Ved. the offering of a prayer. — Āśir-vačana, am, n. a blessing, a benediction.

1. ā-śi, f. wishing or bestowing a blessing.

आशि 2. ā-śi, cl. 3. P., Ved. -śīseti, -śētum, to incite. (For 1. āśi see under āśu last page.)

आशिष्ठा ā-śikshā. See under ā-śak.

आशिश्रित ā-śinjhita, as, ā, am, tinkling (as of the ornaments worn on the hands and feet).

आशित, आशिन, आशिर. See under āśa last page.

आशिन āśina, as, ā, am (fr. 1. āś), Ved. aged; (reaching to many years.)

आशिमन् āśiman. See under āśu next col.

आशिर āśir, īs, f. (fr. rt. śrī for śrī with ā), Ved. the milk which is mixed with the Soma juice to purify it (e.g. dadhyāstrah Somāśah = Soma offerings purified by mixture with thickened milk). — Āśir-vaī, ān, atī, at, Ved. mixed with milk (as Soma).

2. āśira, a form sometimes used for āśir. See also under āśa.

आशिरःपादम् ā-śiraḥ-pādām, ind. from head to foot.

आशिस 2. āśis, īs, f. (fr. rt. 1. āś), a serpent's fang; (for 1. ā-śis see above.) — Āśir-visha, as, m. a snake (having venom in its fang).

2. āśi, f. a serpent's fang; a kind of venom, the venom of a snake. — Āśi-visha, see āśir-visha.

आशी 3. ā-śī, cl. 2. A. -śete, -śayitum, to lie or sleep on, pass (the night) in sleep; to inhabit, have for one's home.

Ā-śaya, as, m. bed-chamber, resting-place, seat, place, an asylum, an abode or retreat; a receptacle; any recipient, any vessel or viscus of the body (e.g. raktāśaya, the heart; amāśaya, the stomach, &c.);

the stomach in particular; the seat of feelings and thoughts, the mind, heart; the thought lying in the mind, meaning, intention; disposition of mind, mode of thinking; will or pleasure; virtue, vice; fate, fortune; property, possessions; a miser, a niggard; N. of the plant Artocarpus Integrifolia. — Āśayāśa (°ya-āśa), as, m. fire; [cf. āśrayāśa under 1. ā-śrī.]

आशु āśu, us, us, u (said to be fr. 1. āś), fast, quick, going quickly; (u), ind. quickly, quick, immediately, directly; (us), m., Ved. the quick one, a horse; (us or u), m. n. rice ripening quickly in the rainy season; [cf. Gr. ὀκός, ὀκιστος; Lat. acu in acupedeus, ὀκισσimus: of the same origin may be the Lat. aquila and accipiter.] — Āśu-kārtin, ī, inī, ī, doing anything quickly, smart, active; (in medic.) operating speedily. — Āśu-kopin, ī, inī, ī, easily provoked, irritable. — Āśu-kriyā, f. quick procedure. — Āśu-ga, as, ā, am, going or moving quickly, swift, fleet; (as), m. the wind; the sun; an arrow; N. of one of the first five followers of Śākya-muni. — Āśu-gāmin, ī, inī, ī, going or moving quickly; (ī), m. an epithet of the sun. — Āśu-ga, as, m., Ved. N. of an animal, perhaps a bird; going to the horse (?). — Āśu-tosha, as, ā, am, easily pleased or appeased; (as), m., N. of Śiva. — Āśu-tva, am, n. quickness. — Āśu-patnī, f. a tree which yields frankincense, Boswellia Seratta. — Āśu-patvan, ā, m., Ved. flying quickly. — Āśu-phala, as, m. a kind of weapon. — Āśu-bodha, 'easily understood,' 'teaching quickly,' title of a grammar. — Āśu-mat, ān, atī, at, Ved. quick; (at), ind. quickly. — 1. āśu-yā, ās, ās, am, Ved. (Śāy.) going quickly. — Āśu-ratha, as, ā, am, Ved. possessing a fast chariot. — Āśu-vrihi, īs, m. rice ripening quickly in the rainy season. — Āśu-shena, as, ā, am, Ved. having swift arrows. — Āśu-herman, ā, m., Ved. urged to fast course, running on quickly; inciting his horses (as an epithet of Agni, especially when regarded as Apān-napāt). — Āśu-heshas, ās, ās, as, Ved. having neighing horses; (Śāy.) having quick horses or quickly praised; epithet of the Āśvins. — Āśv-apas, ās, ās, as, Ved. acting quickly. — Āśv-aśva, as, ā, am, Ved. possessed of quick horses; an epithet of the Maruts. — Āśvaśya, am, n., Ved. possession of quick horses.

Āśiman, ā, m. quickness, rapidity; = āśava, q. v.

2. āśuyā, ind., Ved. quickly, rapidly.

आशुशुक्षणि ā-śuśukshani, is, is, ī (fr. rt. śuś with ā), Ved. shining forth; (Śāy.) 'being worshipped on account of shining very quickly' or 'causing sorrow (to one's enemies)'; (is), m. fire, wind; air.

आशुकुटिन् āśekutiṅ, ī, m. a mountain (etymology doubtful).

आशीपण्य ā-śoshāṇya, am, n. the act of drying.

आशीच āśauca, am, n. (fr. a-śuti), impurity.

आश्रय 1. āścarya, as, ā, am (fr. rt. śar with ā, with a sibilant inserted), appearing rarely, curious, marvellous, astonishing, wonderful, extraordinary; (am), ind. rarely, wonderfully; (am), n. strange appearance; a wonder, miracle, marvel, prodigy; wonder, surprise, astonishment. — Āścarya-tā, f. or āścarya-tva, am, n. wonderfulness, wonder, astonishment. — Āścarya-bhūta, as, ā, am, having a marvellous appearance, wonderful. — Āścarya-maya, as, ī, am, wonderful, marvellous, miraculous.

2. āścarya, nom. P. (?) -yati, -yitum, to be wonderful.

आश्रोतन ā-śrotana or ā-śeyotana, am, n. (fr. rt. śrut or śeyut with ā), aspersion, sprinkling; applying ghee &c. to the eyelids.

आश्म āśma, as, ī, am (fr. āśman), stony, made of stone. — Āśmabhārta, as, ī, am (fr. āśmabhāra), having a mass of stones. — Āśmarathya, as, m., N. of a teacher of ritual.

Āśmana, as, ī, am, stony, made of stone; (as), m., N. of Aruṇa, the charioteer of the sun.

Āśmarika, as, ī, am, suffering from stone in the bladder.

Āśmika, as, ī, am, made of stone, consisting of stone, &c.

आश्ये ā-śyai, cl. 1. A. -śyāyate, -śyātum, to become coagulated or congealed, to congeal, to become dry.

1. ā-śyāna, as, ā, am, consolidated, coagulated, congealed.

2. ā-śyāna, as, ā, am (ā implying diminution), partially dried.

आश्रपण ā-śrapaṇa, am, n. (rt. śrī with ā), the act of cooking slightly.

आश्रम ā-śrama, as, am, m. n. (fr. rt. śram with ā), a hermitage, the abode of ascetics, the cell of a hermit or of retired saints or sages; a period in the religious life of a Brāhman, of which there are four referable to the different periods of life (viz. 1st, that of the Brahma-čārin or student; 2nd, that of the Griha-stha or householder; 3rd, that of the Vānaprastha or anchorite; and 4th, that of the Bhikshu or beggar; in some places the law-givers mention only three such periods of religious life, the first period being then omitted); a college, a school; a wood or thicket. — Āśrama-guru, us, m. the head of a religious order, a preceptor, a principal. — Āśrama-dharma, as, m. the special duty or duties of each order or period of life. — Āśrama-pada, am, n. a hermitage; a period in the religious life of a Brāhman. — Āśrama-parvan, a, n. the first section of the fifteenth book of the Mahā-bhārata. — Āśrama-bhraśṭa, as, ā, am, fallen or apostatising from an āśrama or religious order. — Āśrama-maṅḍala, am, n. the circle of a hermitage, a hermitage. — Āśramavāsika, as, ī, am, relating to residence in a hermitage; āśramavāsikam parva, title of the fifteenth book of the Mahā-bhārata. — Āśrama-vāsin, ī, or āśrama-sad, t, m. an inhabitant of a hermitage, an ascetic. — Āśrama-sthāna, am, n. the abode of hermits, a hermitage. — Āśramālaya (°ma-āl°), as, m. an inhabitant of a hermitage, an ascetic. — Āśramopaniśhad (°ma-up°), t, f. title of an Upanishad.

Āśramika, as, ī, am, or āśramin, ī, inī, ī, belonging to one of the four orders or periods of religious life; belonging to a hermitage, a hermit, an anchorite, &c.

आश्रव 1. ā-śrava, as, m. (more correctly written ā-srava, q. v.), stream, flow, river; distress, fatigue; fault, transgression. (For 2. ā-śrava see under ā-sru next page.)

आश्रि 1. ā-śri, cl. 1. P. A. -śrayati, -te, -yitum, to resort to, betake one's self to; seek refuge in, enter, inhabit; depend on, choose, prefer; to assist, adhere to, be subject to, keep in mind.

Ā-śraya, as, m. that to which anything is annexed, or with which anything is closely connected, or on which anything depends or rests; a recipient, the person or thing in which any quality or article is inherent or retained or received; seat, resting-place; dwelling, asylum, place of refuge, shelter; depending on, having recourse to; help, assistance, protection; authority, sanction, warrant; a plea, an excuse; being inclined or addicted to, following, practising; attaching to, choosing, taking; joining, union, attachment; dependence, contiguity, vicinity; relation; connection; appropriate act or one consistent with the character of the agent; (in gram.) the subject, that to which the predicate is annexed; (with Buddhists) the five organs of sense with manas or mind (the six together being the recipients of the āśrita or objects which enter them by way of their ālambana or qualities); source, origin. Āśraya may occur at the end of compounds in the sense of 'depending on, resting on, endowed or furnished with' (e.g. ashṭa-guṇāśraya, see under ashṭa). — Āśraya-tas, ind. in consequence of the proximity. — Āśraya-tva, am, n. the state of ā-śraya above. — Āśraya-bhuj, k, m. fire; see āśrayāśa. — Āśraya-bhūta, as, ā, am, one who is the refuge.

or support of another person, protecting, supporting. — *Āśraya-linga*, *as*, *ā*, *am*, a word the gender of which must agree with the gender of the word to which it is referred, an adjective. — *Āśraya-vat*, *ān*, *atī*, *at*, having help or support. — *Āśrayāśa* (*°ya-āśa*), *as*, *ā*, *am*, consuming everything with which (it) comes in contact; (*as*), m. fire; a forfeiter of an asylum, one who by misconduct &c. loses patronage or protection.

*Āśrayāṇa*, *as*, *ī*, *am*, resorting to, seeking refuge in; relating to; (*am*), n. betaking one's self to; joining, accepting, choosing; refuge, asylum, means of protection or security.

*Āśrayāṇīya*, *as*, *ā*, *am*, to be had recourse to, to be practised or followed.

*Āśrita*, *as*, *ā*, *am*, inhabiting, dwelling in, resorting to as a retreat or asylum; having recourse to; following, practising, observing; using, employing; receiving anything as an inherent or integral part; taking one's station at a window or seat &c.; dependant on, a dependant; (*āni*), n. pl. the objects perceived by the senses and *manas* or mind. — *Āśrita-tva*, *am*, n. dependance.

*Āśritya*, ind. having sought or obtained an asylum; having recourse to, employing, practising.

**आश्रि** 2. *āśri*, *is*, f. the edge of a sword. See *āśri*.

**आश्रु** *ā-śru*, cl. 5. P. -*śrinoti*, -*śrotum*, to listen to, to hear; to accept, promise: Caus. -*śrāvayati*, -*yitum*, to cause to hear, to call, to tell: Desid. -*śrūṣhātī*, to wish to hear; to listen.

2. *ā-śrava*, *as*, *ā*, *am*, obedient, compliant; (*as*), m. a promise, an engagement. (For 1. *ā-śrava* see last page.)

*Āśrāvāṇa*, *am*, n. calling out so as to make one listen; designation of certain short words uttered at ceremonies.

*Āśrāvya*, *as*, m., N. of a man.

*Āśruta*, *as*, *ā*, *am*, heard, promised, agreed; (*am*), n. calling so as to make one listen.

*Āśruti*, *is*, f., Ved. hearing; range of hearing.

*Āśru-karna*, *as*, *ī*, *am*, Ved. one whose ears listen all around.

**आश्रिय** *ā-ślish*, cl. 4. P. A. -*ślishyati*, -*te*, -*śleshum*, to embrace.

*Ā-śresha*, *as*, m. (for *ā-ślesha*), Ved. one who embraces; N. of an evil spirit or goblin; (*ās*), f. pl., N. of the seventh Nakshatra or lunar mansion.

*Ā-ślishā*, *as*, *ā*, *am*, embraced; embracing, who or what embraces; connected, interwoven, blended; attaching to, joining, who or what adheres to; invested, spread; connected as a consequence, deduced, concluded.

*Ā-ślesha*, *as*, m. embracing, embrace, intertwining; intimate connection, contact; site of any act; (*ās*), f. pl., N. of the seventh Nakshatra.

**आश्व** *āśva*, *as*, *ī*, *am* (fr. *āśva*), relating or belonging to a horse, equestrian, coming from a horse (e. g. *āśvam mūtram*, 'the urine of a horse'); drawn by horses (e. g. *āśvo rathaḥ*, 'a chariot drawn by horses'); (*am*), n. a number of horses, a chariot drawn by horses; the name or action of a horse. — *Āśva-ghna*, *as*, m., Ved., N. of a man.

*Āśvatara*, *as*, m. (fr. *āśva-tara*), patronymic of Būḍila (Bullī); a descendant of Āśvatara, son of Āśva.

*Āśvattha*, *as*, *ī*, *am* (fr. *āśvattha*), taken from or made of the tree *Ficus Religiosa*; relating to the fruit-bearing season of this tree; (*am*), n. the fruit of the holy fig tree.

*Āśvatthika*, *as*, *ī*, *am*, relating to or produced by the Āśvattha tree; relating to its fruit-bearing season.

*Āścapejin*, *inas*, m. pl. (fr. *āśva-peja*), the pupils or followers of Āśva-peja.

*Āśvabala*, *as*, *ī*, *am* (fr. *āśva-balā*), produced by the plant *Āśva-balā*.

*Āśvābala* or *āśravāla*, *as*, *ī*, *am* (fr. *āśva-bāla*), made of the cane *Āśva-bāla*.

*Āśvamedhika*, *as*, *ī*, *am* (fr. *āśva-medha*), belonging to the horse-sacrifice; (*āśvamedhikam parva*) is the N. of the fourteenth book of the *Mahābhārata*.)

*Āśvayuja*, *as*, *ī*, *am* (fr. *āśva-yuj*), born under the constellation Āśvayuj, belonging to or occurring in the month Āśvina; (*as*), m. the month Āśvina; (*ī*), f. the day of full moon in Āśvina.

*Āśvayujaka*, *as*, *ī*, *am*, sown at the day of full moon in the month Āśvina.

*Āśvaratha*, *as*, *ī*, *am* (fr. *āśva-ratha*), belonging to a chariot drawn by horses.

*Āśvalakṣaṇika*, *as*, *ī*, *am* (fr. *āśva-lakṣaṇa*), knowing the marks of horses; (*as*), m. a farrier, a groom.

*Āśvāyana*, *as*, m. (fr. *āśva + ayana*), a descendant of Āśva.

*Āśvika*, *as*, *ī*, *am*, equestrian, cavalier, relating to a horse, drawn by horses.

*Āśvina*, *as*, *ī*, *am*, (if fr. 1. *āśvin*) Ved. like riders; belonging to or devoted to the Āśvins; (if fr. rt. 1. *as*, to pervade), pervading, penetrating; (*as*), m., N. of a month of the rainy season, during which the moon is near to the constellation Āśvini; (*ī*), f., N. of certain (*śhṭakā*) bricks; (*am*), n. a day's journey for a horse or rider.

*Āśvīneya*, *as*, m. (a patronymic fr. *āśvīnau*, the fathers of the twins Nakula and Sahadeva), N. of Sahadeva, the youngest of the Pāṇḍava princes; (fr. their mother *Āśvini*), an epithet of either of the two Āśvins.

*Āśvina*, *as*, *ī*, *am*, passed over by a horse in one day; (*am*), n. a day's journey for a horse.

*Āśvīya*, *am*, n. a number of horses.

*Āśveya*, *as*, m. a patronymic from Āśva.

**आश्वपस** *āśv-apas*, &c. See under *āśu*.

**आश्वलायन** *āśvalāyana*, *as*, m. (patronymic fr. *āśvala*), N. of the author of a ritual work, called the *Āśvalāyana Sūtras*; he was a disciple of Śaunaka; (*as*, *ī*, *am*), belonging to *Āśvalāyana*.

**आश्वस** *ā-śvas*, cl. 2. P. -*śvasiti*, -*situm*, to breathe, breathe again, breathe freely, take breath, recover breath, take heart or courage; to revive: Caus. P. -*śvasayati*, -*yitum*, to cause one to take breath; to encourage, comfort, cheer up; to conciliate.

*Ā-śvasat*, *an*, *atī*, *at*, taking breath, breathing anew; reviving; recovering.

*Ā-śvasita*, *as*, *ā*, *am*, encouraged, cheered, consoled.

*Ā-śvāsa*, *as*, m. breathing again, taking breath, breathing freely, recovery; cheering up, consolation; a chapter or section, the division of a book; a probable story; cessation, completion.

*Ā-śvāsaka*, *as*, *īkā*, *am*, consolatory, consoling, comforting; (*as*), m. clothing.

*Ā-śvāsana*, *am*, n. making or letting one take breath, consoling, encouraging, reviving; cheering up.

*Ā-śvāsayat*, *an*, *antī*, *at*, encouraging, animating.

*Ā-śvāsita*, *as*, *ā*, *am*, encouraged, animated, comforted, consoled.

*Ā-śvāsini*, *ī*, *inī*, *ī*, breathing freely, reviving, becoming cheerful; consoling.

*Ā-śvāsya*, ind. having consoled, having cherished; having recovered or revived.

**आषाढ** *āshāḍha*, *as*, m. (fr. *a-shāḍhā*), N. of a month, corresponding to part of June and July, in which the full moon is near the constellation *Ashāḍhā*; a staff of the wood of the *Palāśa*, carried by an ascetic during certain vows in the month *Ashāḍhā*; N. of a prince; the Malaya mountain; (*ā*), f. the twenty-first and twenty-second lunar mansions, commonly compounded with *pūrva* and *uttara*; (*ī*), f. the day of full moon in the month *Ashāḍhā*. — *Āshāḍha-bhava*, *as*, *ā*, *am*, produced in the month *Ashāḍhā*; (*as*), m. the planet Mars. — *Āshāḍha-bhūti*, *is*, m., N. of a man. — *Āshāḍhā-*

*bhū*, *ūs*, m. produced in the month *Ashāḍhā*; the planet Mars.

*Āshāḍhaka*, *as*, m. the month *Ashāḍhā*; N. of a man.

*Āshāḍhikā*, f., N. of a Rākshasī.

*Āshāḍhīya*, *as*, *ā*, *am*, born under the constellation *Ashāḍhā*.

**आश्टक** *āshṭaka*, N. of a region.

**आश्टम** *āshṭama*, *as*, m. (fr. *ashṭama*), the eighth part.

**आश्रु** *āshṭra*, *am*, n. (fr. rt. 1. *as*), ether, sky, atmosphere.

**आश्री** *āshṭrī*, f., Ved. kitchen, fire-place; (if fr. rt. 1. *as*, according to Sāy.) an extensive forest.

**आश्टा** *āshṭhā*, f. [cf. 2. *āsā*], region, quarter.

**आस** 1. *ās*, ind. (an interjection implying joy, anger, menace, pain, affliction, recollection) *Ah!* *Oh!* &c.

**आस** 2. *ās* (*ā-as*), cl. 4. P., Ved. *āsyati*, -*situm*, to enclose, border; to admit (as water) into.

3. *ās* (fr. 2. *ās* above? or fr. rt. 2. *as*; cf. Lat. *os*), mouth, face; only used in two forms, as follows: *āsas*, abl., Ved. from mouth to mouth, in close proximity; *āsā*, inst., Ved. before one's eyes; by word of mouth, personally; present; in one's own person; immediately. — *Ās-pātra*, *am*, n., Ved. a vessel which is as it were the mouth of the gods. *āsān to one's face?*

**आस** 4. *ās*, cl. 2. A. *āste* (Ved. and poet. also cl. 1. A. *āste*), *āsān-ākre*, *āshishyate*,

*āshishṭa*, -*situm*, to sit, sit down, rest, lie; to be present, to exist, to inhabit, dwell in; to make one's abode in; to sit quietly, abide, remain, continue; to cease, have an end; to solemnize, celebrate; to do anything without interruption, to continue doing anything, to continue in any situation, to last. It is used in the sense of 'continuing,' with a participle, adj., or subst. (e. g. *etat sāma gāyann āste*, 'he continues singing this verse'); with an indeclinable participle in *tvā*, *ya*, or *am* (e. g. *uparudhya arim āsita*, 'he should continue blockading the foe'); with an adverb (e. g. *tūshyīm āste*, 'he continues quiet'; *sukham āsya*, 'continue well'); with an inst. case (e. g. *sukhena āste*, 'he continues well'); with a dat. case (e. g. *āstāmy tushṭaye*, 'may it be to your satisfaction'); Caus. *āsayati*, -*yitum*, to cause any one to sit down: Desid. *āsīshate*; [cf. Gr. *ἵ(σ)-μαι*, *ἵσται*: Lat. *asa* changed to *ara*; *ā-nus* for *ās-nus*.]

1. *āsa*, seat (e. g. in the compound *svāsa-sṭha*, 'staying in one's own seat'); (*am*), n. the seat or lower part of the body; proximity.

1. *āsana*, *am*, n. sitting, sitting down; sitting in peculiar postures, according to the custom of devotees, (five or, in other places, even eighty-four postures are enumerated; see *padmāsana*, *bhadrāsana*, *vajrāsana*, *vīrāsana*, *svastikāsana*: the manner of sitting forming part of the eight-fold observances of ascetics); halting, stopping, encamping; abiding, dwelling; seat, place, stool; the withers of an elephant, the part where the driver sits; maintaining a post against an enemy; (*ā*), f. stay, abiding; (*ī*), f. stay, abiding, sitting; a shop, a stall; a small seat, a stool.

*āsita*, *as*, *ā*, *am*, seated, at rest, one who has sat down, one who is seated or dwells; (*am*), n. sitting, sitting down; a seat; place where one has lived, place of abode, a city; *dur-āsitam*, an improper way of sitting.

*āsina*, *as*, *ā*, *am*, sitting, seated. — *āsina-pracalāyita*, *am*, n. nodding, nodding when seated, falling asleep.

*Āsyā*, f. sitting, abiding, abode, state of rest.

**आस** 5. *ās* (*ā-ās*), cl. 2. P., Ved. *āste*, -*situm*, to sit down upon.

**आस** 2. *āsa*, *as*, m. (fr. rt. 2. *as*, to throw),

Ved. ashes, dust which easily flies away; (*as, am*), m. n. a bow. (For 1. *āsa* see under 4. *ās*.)

2. *āsana, am, n.* throwing; (*as*), m., N. of a tree. See *āsana*.

**आसंसार** *ā-saṃsāra, as, ā, am* (rt. *sri*), liable to continuous flow, progress or alteration; (*am*), ind. as long as the world goes on, till the end of the world.

**आसङ्ग्य** *āsaṅgya, am, n.* (fr. *a-saṅgata*), detachment, disunion.

**आसन्न** *ā-sañj, cl. 1. P. -sajati, -sanktum*, to fasten on, attach, fix; to fasten on one's self, put on (as dress, armour, &c.); to take up: Caus. *-sañjyati, -yitum*, to cause to attach, have (anything) fastened or put on: Pass. *-sajyate*, to adhere, cohere, to be attached.

*Ā-akta, as, ā, am*, attached strongly to or intent on; zealously following or pursuing; trusting to, confiding in, eternal; (*am*), ind. eternally. — *Ākta-citta, as, ā, am*, having the mind deeply engaged in, intent on, devoted to, absorbed in. — *Ākta-betas, ās, ās, as*, having the mind fixed or intent on any object. — *Ākta-manas, ās, ās, as*, having the mind fixed upon any object.

*Ā-akti, is, f.* devotedness or attachment (as to one object or pursuit), diligence, application; Ved. lying wait for, way-laying; (*i*), ind., Ved. purposely, intentionally.

*Ā-sarga, as, m.* fastening to, fixing; association, connection; attachment to any object; proximity, contact; Ved. way-laying; N. of a man; (*am*), n. a kind of fragrant earth; (*as, ā, am*), uninterrupted, eternal; (*am*), ind. without interruption; eternally.

*Ā-saṅginī, f.* a whirlwind.

*Ā-saṅgīma, as, m.* (in surgery) a kind of bandage.

*Ā-sañjana, am, n.*, Ved. putting on (dress, armour, ornaments, &c.); fastening to, fixing; a handle, a hook. — *Āsañjana-rat, ān, atī, at*, having a handle, hook, loop, &c.

**आसद्** *ā-sad, cl. 1. P. -sīdati, -sattum*, to sit down, sit near; to place; to approach, meet with, find; encounter, attack, commence, undertake; cl. 10. P. *-sādāyati, -yitum*, to approach, meet with, find; encounter, attack; commence, undertake; Ved. to make one sit down.

*Ā-satti, is, f.* intimate union, meeting, junction; gain, profit, acquirement; (in logic) connection or relation between two or more proximate terms and the sense they convey.

*Ā-sādana, am, n.* the act of sitting down; a seat.

*Ā-sanna, as, ā, am*, near, proximate; (*as*), m. the setting sun. — *Āsanna-kāla, as, m.* the hour of death; one whose last hour is at hand. — *Āsannatara, as, ā, am*, nearer. — *Āsannatara-tā, f.* greater nearness. — *Āsanna-prasava, as, ā, am*, near parturition, about to bring forth or to lay eggs.

*Ā-sāda, as, m.*, Ved. a cushion.

*Ā-sādāna, am, n.* putting or laying down; attacking, making war upon; going to or towards; meeting with; obtaining, attaining; accomplishing.

*Ā-sādāyitavya, as, ā, am*, to be attacked, to be encountered; attainable.

*Ā-sādāta, as, ā, am*, obtained, acquired, gained, reached, gone to; spread, extended, overspread; effected, completed; met with, attacked.

1. *ā-sādya, as, ā, am*, attainable, obtainable.

2. *ā-sādya, ind.* having attained or reached; having obtained, according to.

*Ā-sāsādāyishu, us, us, u*, about to attack; wishing to attack.

**आसन** *āsana, n.* [cf. 2. *ās* and *āsiya*], Ved. the mouth, the jaws; (this word occurs in inst. dat., abl., loc. sing., and inst. plur.) — *Āsana-īshu, us, us, u*, Ved. one who has arrows in his mouth.

*Āsanya, as, ā, am*, Ved. being in the mouth.

**आसन** *āsana*. See under 4. *ās* and 2. *āsa*.

**आसन्द** *āsanda, as, m.* (fr. rt. *sad* with *ā*?),

an epithet of Vishnu; (*i*), f. a small couch or oblong chair, the seat of which is made of basket work; a chair, arm-chair. — *Āsandī-rat, ān, m.*, N. of a country.

**आसन्यत्** *āsanvat, ān, atī, at* (fr. rt. 1. *as*?), Ved. what exists or is present (?).

**आसमुद्रात्** *ā-samudrāt, ind.* as far as the ocean.

**आसम्बाध** *ā-sambādha, as, ā, am*, blocked up, obstructed, confined.

**आसया** *āsayā, ind.* (irreg. inst. case fr. 3. *ās, q. v.*), Ved. together with, from mouth to mouth, near to, in the presence of.

**आसव** *ā-sava*. See under *ā-su*.

**आसात्** *āsāt, ind.* (fr. 1. *āsa*), Ved. from or in the proximity, near.

**आसाधन** *ā-sādhana, am, n.* (rt. 1. *sidh*), accomplishment, attainment.

1. *ā-siddha, as, ā, am*, accomplished, effected. (For 2. *ā-siddha* see below.)

**आसार** *ā-sāra, as, m.* (rt. *sri*), surrounding an enemy; incursion; attack; a hard shower; the army of an ally or of a king, whose dominions are separated by other intervening states; provision, food.

**आसाय** *ā-sāvya*. See under 2. *ā-su*.

**आसिक** *āsika, as, m.* (fr. *asi*), a swordsman.

**आसिका** *āsikā, f.* (fr. rt. 4. *ās*), turn or order of sitting; sitting; (*as, ā, am*), one who sits.

**आसिच्** 1. *ā-sic, cl. 6. P. -siñcati, -sektum*, to pour in or on, besprinkle, wet, water: Caus. *-seciyati, -yitum*, to have (anything) poured in.

*Ā-sikta, as, ā, am*, poured in or on; sprinkled.

2. *ā-sic, k, f.*, Ved. a dish, vessel; (Say.) an oblation which is poured out.

*Ā-seka, as, m.* wetting, sprinkling, pouring in.

*Ā-secana, am, n.* the act of pouring into, wetting, sprinkling; Ved. a reservoir or vessel for fluids; (*as, i, am*), charming, lovely, beloved [cf. *a-secana*, for which it may be a substitute]. — *Āsecana-rat, ān, atī, at*, containing a reservoir or cavity, hollow, concave.

*Āsecanaka, as, ā, am* (?), beloved, desired, charming [cf. *a-secana*].

**आसिद्ध** 2. *ā-siddha, as, ā, am* (rt. 2. *sidh*), put under restraint, imprisoned. (For 1. see above.)

*Ā-sedhri, dhā, m.* one who confines or arrests another.

*Ā-sedha, as, m.* arrest, custody, legal restraint of four kinds, viz. *kālāsedha*, limitation of time; *sthānāsedha*, confinement to a place; *pravāśāsedha*, prohibition against removal or departure; *karmāsedha*, restriction from employment.

*Ā-sedhaka, as, ā, am*, restraining, confining.

*Ā-sedhaniya* or *ā-sedhya, as, ā, am*, to be placed in custody, restrained; confined, prohibited, interrupted.

**आसु** 1. *ā-su, cl. 5. P.*, Ved. *-sunoti, -sotum*, to press out Soma juice, to distil.

1. *ā-sava, as, m.* distilling, distillation; decoction; mm, spirit distilled from sugar or molasses, spirituous liquor in general; (for 2. *ā-sava* see next col.) — *Āsava-dru, us, m.*, N. of the Palmyra tree, *Borassus Flabelliformis*; (its juice on fermenting affording a spirituous liquor.)

*Ā-sāva, as, m.*, Ved. one who presses out the Soma juice; (Sāy.) a praiser (?).

1. *ā-suti, is, f.* distilling; decoction; a draught so prepared; distillation; (for 2. *ā-suti* see next col.) — *Āsuti-rata, as, m.* a sacrificing priest; a sacrificer at the full and change of the moon; one who prepares or sells spirituous liquors, a distiller; one who sells female slaves (?).

**आसु** 2. *ā-su, cl. 2. P.*, Ved. *-sauti, -sotum*, to bring forth, excite.

2. *ā-suva, as, m.*, Ved. exciting, enlivening.

*Ā-savitrī, tā, trī, trī*, Ved. exciting, an exciter.

*Ā-sāvya, as, ā, am*, to be bom.

2. *ā-suti, is, f.*, Ved. exciting, enlivening.

**आसुर** *āsura, as, i, am* (fr. *asura*), spiritual, divine; belonging to or devoted to evil spirits; belonging or relating to the Asuras; infernal, demoniacal; (*as*), m. an Asura or demon; a form of marriage in which the bridegroom purchases the bride from her father and paternal kinsmen; (*ās*), m. pl. the stars of the southern hemisphere; a prince of the warrior-tribe Asura; (*i*), f. a division of medicine, surgery, curing by cutting with instruments, applying the actual cautery; N. of the plant *Sinapis Ramosa*; (*am*), n. blood; black salt.

*Āsurāyana, as, m.*, N. of a teacher.

*Āsuri, is, m.* (patron. fr. *asura*), N. of a teacher.

— *Āsuri-vāsīn, i, m.* an epithet of Prāśnīputra.

*Āsuriya, as, ā, am*, belonging to or coming from Āsuri.

**आसू** *ā-sū, cl. 6. P.*, Ved. *-suvati, -savitum*, to bring or send quickly, yield, grant.

**आसूत्रित** *ā-sūtrita, as, ā, am*, tied on or round, forming or wearing a garland.

**आसृज्** *ā-srij, cl. 6. P.*, Ved. *-srijati, -srash-tum*, to pour out upon, pour in.

**आसिध** *ā-sedha*. See 2. *ā-siddha* last col.

**आसिष्व** *ā-sev, cl. 1. A. or poet. P. -sevate, -ti, -vitum*, to attend to, accomplish; carry out, practice, perform assiduously; to indulge in, enjoy.

*Ā-sevana, am, n.* assiduous practice or performance of any action.

*Ā-sevā, f.* zealous cultivation of any pursuit; commerce, intercourse.

*Ā-sevīn, i, inī, i*, performing assiduously, acting.

**आस्कन्द** *ā-skand, cl. 1. P. -skandati, -skantum*, to invade, attack.

*Ā-skanda, as, m.* ascending, mounting; assault, attack; an assailant.

*Ā-skandana, am, n.* going towards, assailing, attack; battle, war; reproach, abuse; effacing, destroying; drying (?).

*Ā-skandita* or *ā-skanditaka, am, n.* the walk of an horse.

*Ā-skandin, i, inī, i*, jumping upon, assailing; causing to flow; granting.

**आसु** *ā-sku, cl. 5. P.*, Ved. *-skunoti, -skotum*, to snatch up.

**आस्क्र** *ā-skra, as, ā, am* (fr. *skri* = rt. *kri* ?), Ved. joined, united; (Sāy.) attacking, assailing enemies, approaching.

**आस्तर**, **आस्तरण**, &c. See under *ā-ṣṭri*.

**आस्ताव** *ā-stāva, as, m.* (rt. *stu*), Ved. the place of reciting a particular hymn.

**आस्तिक** *āstika, as, i, am* (fr. *asti*, 3rd pers. sing. of rt. 1. *as*), a believer in sacred tradition; one who believes in God and another world; believing, pious, faithful; (*as*), m., N. of a Muni or saint, more correctly written *āstika*, q. v. — *Āstika-tā, f.* or *āstika-tea, am, n.* belief in God.

*Āstikārthada* or *āstikārthada* (*ka-artha-da*), *as, m.* an epithet of king Janam-ejaya (who granted the request of the sage Āstika, and spared the Nāga Takshaka from the destruction to which he had doomed the serpent-race).

*Āstikya, am, n.* belief in God, piety, faithfulness, a believing nature or disposition.

*Āstika, as, m.*, N. of an old saint, the son of Jarat-kām; (*as, i, am*), relating to or treating of that saint; *āstikam parva*, a section of the first

book of the Mahā-bhārata. — *Āstika-janani*, f. the wife of Jarat-kāru and mother of Āstika.

*Āstikya*, am, n. (? error for *āstikya*), belief.

*आस्तु ā-stri* or *ā-stri*, cl. 5. 9. P. A. -*stri-noti*, -*nute*, -*pāti*, -*nāte*, -*startum*, -*ritum*, -*ritum*, to spread (as a carpet &c.), deck, bestrew, scatter over, cover.

*Ā-stāra*, as, m. a covering, coverlet, blanket thrown over the back of a horse or elephant; a carpet, bed; spreading (clothes &c.); N. of a man.

*Ā-staraṇa*, am, ī, n. f. the act of spreading; a carpet, a rug, a cushion, a quilt, bed-clothes; a bed; a layer of sacred grass spread out at a sacrifice; an elephant's housings, a painted cloth or blanket worn on his back. — *Āstaraṇa-vat*, ān, atī, at, covered with a cloth or carpet.

*Āstaraṇika*, as, ā, am, resting on a cloth or carpet.

*Ā-stāra*, as, m. spreading, strewing, scattering. — *Āstāra-parkṭi*, is, f., N. of a metre, the first verse of which consists of two Pādas of eight syllables each, the second of two Pādas of twelve syllables each.

*Ā-stīrṇa*, as, ā, am, spread, strewed, scattered.

*Ā-stṛita*, as, ā, am, spread, covered, strewed.

*आस्तबुध् āstrabudhna*, as, m., Ved., N. of a man.

*आस्था* 1. *ā-sthā*, cl. 1. P. or poct. A. -*stḥati*, -*te*, -*stḥātum*, to stand or remain on or by; to stay near, go towards, resort to; to ascend, mount; to undertake, perform, do, carry out, practise, use; to behave; to exhibit, aim at; to undertake, i. e. promise.

2. *ā-sthā*, f. consideration, regard, care, care for (with loc., e. g. *mayi āsthā*, care for me); assent, promise; confidence, hope; prop, stay, support; place or means of abiding; an assembly; state, condition.

*Ā-sthātri*, tā, trī, trī, Ved. standing on, mounting on.

*Ā-sthāna*, am, n. place, site, ground, base; an assembly; a hall of audience; (ī), f. an assembly. — *Ā-sthāna-griha*, am, n. an assembly-room.

*Ā-sthāpana*, am, n. placing, fixing, causing to stay or remain; a strengthening remedy; an enema of oil, ghee, &c.

*Ā-sthāpita*, as, ā, am, placed, fixed, &c.

*Ā-sthāya*, ind. having recourse to, using, employing; having ascended; standing, standing by.

*Ā-sthāyikā*, f. audience; (e. g. *āsthāyikāṃ dā*, to give an audience.)

*Ā-sthita*, as, ā, am, stayed, dwelt, abiding, abode; having recourse to; applied to; occupied, engrossed by, engaged in; spread, overspread; obtained; observing, adhering to, following, practising.

*Ā-stheya*, as, ā, am, to be approached, to be seized, to be applied or practised.

*आस्नान ā-snāna*, am, n. (rt. *snā*), Ved. water for washing, a bath.

*आस्नेय āsneya*, as, ā, am (fr. *asan*), Ved. bloody, being in blood.

*आस्पद āspada*, am, n. (fr. *pada* with *ā* prefixed, s being inserted), place, site, seat, office; rank, station; dignity, authority; business, affair. Often used in comp.; e. g. *ahankārāspadam*, the seat of consciousness.

*आस्पन्दन ā-spandana*, am, n. trembling, throbbing.

*आस्पद्यो ā-spardhā*, f. emulation, rivalry, endeavour after.

*Ā-spardhān*, ī, inī, ī, emulous, striving after.

*आस्पृशो ā-sparśa*, as, m. (rt. *sprś*), contact; *ā-sparśa-tas*, by the contact.

*आस्पृत्र ās-pātra*. See 3. ās.

*आस्फल ā-sphal* or *ā-sphul*, Caus. -*sphālayati*, -*yitum*, to cause to flap, rock or shake.

*Ā-sphāla*, as, m. striking, rubbing, causing to move gently; flapping, clapping; the flapping motion of an elephant's ear.

*Ā-sphālama*, am, n. rubbing, stirring, flapping, moving gently; striking; pride, arrogance.

*Ā-sphālita*, as, ā, am, struck gently, rubbed, touched, stirred; flapped, clapped, struck together.

*आस्फाय ā-sphāy*, cl. 1. A. -*sphāyate*, -*yitum*, to grow, increase.

*आस्फुजित āsphujit* = Ἀσφροδίτη, N. of the planet Venus.

*आस्फुल ā-sphul*. See *ā-sphal* above.

*आस्फोट ā-sphoṭa*, as, m. (rt. *sphuṭ*), moving or flapping to and fro, quivering, trembling, shaking, the sound of clapping or striking on the arms as made by combatants, wrestlers, &c.; a plant, see *ā-sphoṭa*; (ā), f. a wild variety of Jasmin.

*Ā-sphoṭaka*, as, m., the plant *Careya Arborea*.

*Ā-sphoṭana*, am, n. moving to and fro, flapping, trembling; shaking; blowing, expanding; contracting, closing, sealing; slapping or clapping the arms, or the noise made by it; (ī), f. a gimlet or auger.

*Ā-sphoṭa* or *ā-sphoṭaka*, as, m. (probably an incorrect form of *ā-sphoṭa*), N. of several plants, *Calotropis Gigantea*, *Bahinia Variegata* L., *Echites Dichotoma* Roxb.; (ā), f., N. of several plants, *Jasminum Sambac*, *Clitoria Ternata*, *Echites Frutescens* or *Echites Dichotoma*.

*आस्माक āsmāka*, as, ī, am, or *āsmākina*, as, ā, am (fr. *asmākam*), our, ours.

*आस्य āsya*, am, n. (see 3. *ās*), mouth, jaws; face; a part of the mouth as the organ of pronouncing letters; mouth, opening; (as, ā, am), belonging or relating to the mouth or face. — *Āsyan-dhaya*, as, ī, am, drinking the mouth, kissing. — *Āsya-pattra*, am, n. a lotus. — *Āsya-lāngala*, as, m. 'whose face is a plough'; a hog, a boar. — *Āsya-loman*, a, n. the hair of the face, the beard. — *Āsyaśara* ('*ya-ās*'), as, m. spittle, saliva.

*आस्यन्दन ā-syandana*, am, n. flowing near. — *Āsyandana-vat*, ān, atī, at, flowing near.

*आस्यहात āsyahātya*, as, ā, am, containing the word *asyahatyā* (a chapter).

*आस्या āsyā*, f. See under 4. *ās*.

*आस्रप āsrapa*, as, m. (fr. *asra-pa*), the nineteenth lunar mansion.

*आस्रव ā-srava*, as, m. (fr. rt. *sru* with prep. *ā*), the foam on boiling rice; flowing, running, discharge; distress, pain, affliction; (with Jains) that which directs the embodied spirit towards eternal objects, (viz. the occupation or employment of the senses or organs on sensible objects; or the association or connection of body with right and wrong deeds.)

*Ā-srāva*, as, m. flow, issue, running, discharge; pain, affliction; a disease of the body. — *Āsṛava-bheshaja*, am, n., Ved. a medicament, medicine.

*Āsṛavin*, ī, inī, ī, flowing, emitting fluid, discharging humor; an epithet of the elephant (a fluid issuing from its temples during the rutting-time).

*आस्रस्त ā-srasta*, as, ā, am, fallen off, loose.

*आस्रद् ā-svad* or *-svād*, cl. 1. A. -*svadate* or *-svādāte*, -*ḍitum*, to taste, eat.

*Ā-svāda*, as, ā, am, tasting, eating; (as), m. tasting, enjoying, eating; flavour. — *Āsvāda-vat*, ān, atī, at, having a good taste, palatable; delicious in flavour.

*Ā-svādaka*, as, ikā, am, tasting, enjoying.

*Ā-svādāna*, am, n. tasting, enjoying, eating.

*Ā-svādīta*, as, ā, am, tasted, enjoyed, possessed; eaten.

*Ā-svādya*, as, ā, am, to be tasted or enjoyed, to be eaten; having a good taste, palatable, delicious. — *Āsvādya-toya*, as, ā, am, having sweet or palatable water.

*आसन् ā-svan*, cl. 1. P. -*svanati*, -*nitum*, to sound.

*Ā-svanīta* or *ā-svānta*, as, ā, am, sounded.

*आह* 1. *āha*, ind. (an interjection implying reproof, severity, command, casting, sending) Ah! Aha! &c.

*आह* 2. *āha*. See rt. 3. *ah*.

*आहक āhaka*, as, m. a peculiar disease of the nose, inflammation of the Schneiderian membrane.

*आहङ्कार्ये āhankārya*, am, n. (fr. *ahan-kāra*), conceitedness.

*आहन् ā-han*, cl. 2. P. A. -*hanti*, -*hate*, -*hantum*, to strike at, hit, beat, kill; commit slaughter.

*Ā-hata*, as, ā, am, struck, beaten; injured, killed; multiplied; known, understood; uttered falsely; (as), m. a drum; (am), n. old cloth or raiment; new cloth or clothes; assertion of an impossibility. — *Āhata-lakshaya*, as, ā, am, noted for good qualities.

*Ā-hati*, is, f. hitting, striking, a blow, a hit; killing.

*Ā-hanana*, am, n. the act of striking at, beating; killing of an animal.

*Āhananya*, as, ā, am, Ved. making one's self known by beating (a drum &c.).

*आहनम् āhanas*, ās, ās, as (fr. rt. *han*?), Ved. swelling, tumid, crammed full; fat, luxuriant, lascivious; (Sāy.) to be beaten or pressed out (as Soma).

*Āhanasya*, am, n., Ved. luxuriance, lasciviousness; (ās), f. pl. verses (*ṛitas*) of a lascivious character. — *Āhanasya-vādin*, ī, inī, ī, Ved. uttering lascivious words.

*आहलक् āhalak*, ind., Ved. a smacking sound.

*आहव*, *आहवन*, *आह्व*, &c. See under *ā-hu* and *ā-hve*.

*आहिक āhika*, as, m. (fr. *ahi*), the descending node; an epithet of the grammarian Pāṇini.

*आहिकम् āhikam*, a particle = *ā hi kam* (?).

*आहिरद् ā-hiṇḍ*, cl. 1. A. -*hiṇḍate*, -*ḍitum*, to roam about.

*आहिरिडक् āhiṇḍika*, as, m. a man of mixed origin, the son of a Nishāda father and a Vaidēhi mother, employed as a watchman on the outside of gaols &c.

*आहित ā-hita*, as, ā, am (fr. rt. *dhū* with prep. *ā*), placed, deposited; entertained, felt; comprising, containing; performed, done. — *Āhita-klama*, as, ā, am, exhausted. — *Āhita-lakshana*, as, ā, am, noted or known for good qualities; [cf. *āhata-lakshana*]. — *Āhita-vyatha*, as, ā, am, pained, grieved. — *Āhita-svana*, as, ā, am, uttering or making a sound, noisy. — *Āhitaṅṅi* ('*ta-ag*'), is, is, ī, one who has placed the sacred fire upon the altar, a sacrificer; a Brāhman who has kept alive a sacred fire perpetually in a family &c. — *Āhitānka* ('*ta-an*'), as, ā, am, marked, spotted, stained.

*Ā-hiti*, is, f., Ved. placing on; anything placed on.

*आहितुडिक् āhituṇḍika* or *ahituṇḍika*, as, m. (fr. *ahi-tuṇḍa*), a snake-catcher, a juggler.

*आहोरिण्णि āhiraṇin*, ī, m. a two-headed snake.

*आहु ā-hu*, cl. 3. P. A. -*juhote*, -*juhute*, -*hantum*, to sacrifice, to offer an oblation, to worship.

1. *ā-hava*, as, m. sacrificing, sacrifice. (For 2. *ā-hava* see under *ā-hve*.)

*Ā-havana*, *am*, *n.*, Ved. offering an oblation, offering sacrifice, sacrifice.

*Ā-havanīya*, *as*, *ā*, *am*, to be offered as an oblation; (*as*), *m.* a consecrated fire taken from the householder's perpetual fire and prepared for receiving oblations; the eastern of the three fires burning at a sacrifice.

*Āhavanīyaka*, *as*, *ā*, *am*, fit for a burnt offering; (*as*), *m.* a consecrated fire.

1. *ā-hava*, *as*, *m.*, Ved. a trough, a pail, a vessel; a trough near a well for watering cattle.

*Ā-huta*, *am*, *n.* an offering made to men, hospitality; the nourishment of all created beings considered as one of the five sacraments or principal sacrifices of the Hindus.

1. *ā-huti*, *is*, *f.* offering oblations with fire to the deities; any solemn rite accompanied with oblations: (for 2. *ā-huti* see under *ā-hve*).—*Āhuti-vrīdh*, *t*, *t*, *i*, Ved. delighting in sacrifices.

**आहुक āhuka**, *as*, *m.*, *N.* of a prince, great-grandfather of Krishna, a son or grandson of Abhijit; (*i*), *f.* a sister of this prince; (*ās*), *m. pl.*, *N.* of a people.

**आहुल्य āhulya**, *am*, *n.*, *N.* of the leguminous shrub *Tabernaemontana Coronaria*.

**आह् ā-hri**, *cl. 1. P. A.* -*harati*, -*ṛe*, -*hartum*, to fetch, bring, bring near, give; to recover, bring back; to get, take; to offer in sacrifice: Caus. *P.* -*hārayati*, -*yitum*, to make one pay or give or fetch or bring; to exact; to exert, exhibit: Desid. *A.* -*jihīrshate*, to seek to recover or get back.

*Ā-hara*, *as*, *ā*, *am*, (at the end of compounds) bringing, fetching; (*as*), *m.* taking, seizing; accomplishing, offering of a sacrifice; drawing in breath, inhaling, inhaled air; breath inspired, inspiration.

*Ā-haraṇa*, *as*, *ā*, *am*, taking away, robbing; (*am*), *n.* taking, seizing, bringing near; extracting, removing; accomplishing, offering at a sacrifice; causing, inducing.

*Āharanī-kṛi*, *cl. 8. P.* -*karoti*, -*kartum*, to give as a present.

*Ā-hartṛi*, *tā*, *tṛi*, *tri*, one who takes, seizes, brings or procures; inducing, causing; offering; (*tā*), *m.* a copy holder (in law).

*Ā-hāra*, *as*, *ā* or *i*, *am*, bringing near, procuring; going to fetch; (*as*), *m.* taking, fetching, bringing near; employing; taking food, food (e.g. *āhāraṇa kṛi*, to take food, eat).—*Āhāra-viraha*, *as*, *m.* want of food.—*Āhāra-sambhava*, *as*, *m.* the juice of the body, chyle, lymph, serum.—*Āhārārthān* ('*ra-ar*'), *i*, *inī*, *i*, begging or seeking for food.

*Ā-hāraka*, *as*, *ā*, *am*, going to fetch.

*Ā-hārika*, (with Jains) one of the five bodies belonging to the soul; described by Colebrooke as a minute form, issuing from the head of a meditative sage to consult an omniscient saint and returning with the desired information.

*Ā-hārya*, *as*, *ā*, *am*, to be taken or seized; to be fetched or brought near; to be extracted or removed; what may be removed, adventitious, accessory, incidental; to be eaten; (*as*), *m.* a kind of bandage; (*am*), *n.* any disease to be treated by the operation of extracting; extraction; a vessel; the ornamental part of the drama, the dress, decorations, &c.—*Āhārya-śobhā*, *f.* adventitious beauty, beauty not natural but the effect of paints, ornaments, &c.

*Ā-hṛita*, *as*, *ā*, *am*, brought, taken, collected.—*Āhṛita-yajña-kṛatu*, *us*, *us*, *v.* Ved. intending (to offer) a prepared sacrifice; preparing a sacrificial act (?).

*Ā-hṛitya*, *ind.* having taken or received, having brought.

**आहेय āheya**, *as*, *i*, *am* (fr. *ahi*), belonging or relating to a snake.

**आहो āho**, *ind.* (an interjection of doubt and of asking) or, perhaps.—*Āho-purushkā*, *f.* great self-conceit, boasting, military vaunting; a vain determination to accomplish an object, vaunting of

one's power.—*Āho-svit*, *ind.* a particle implying doubt.

**आह् āhna**, *as*, *am*, *m. n.* (fr. *ahan*), a series of days, many days.

*Āhnikā*, *as*, *i*, *am*, daily, diurnal, performed on a day, performed every day; (*am*), *n.* a religious ceremony to be performed every day at a fixed hour; a day's work, what may be read on one day, the division or section of a book; constant occupation, daily work; daily food, &c.—*Āhnikācāra* ('*ka-āc*'), *as*, *m.* daily observance, the prayers and practices necessary for bodily and mental purification.

*Āhneya*, *as*, *m.* a patronymic of Sautā.

**आह्लाद् ā-hlād**, *Caus. P.* -*hlādayati*, -*yitum*, to gladden.

*Ā-hlāda*, *as*, *m.* joy, delight.—*Āhlāda-dugha*, *as*, *ā*, *am*, conferring delight.

*Ā-hlādāna*, *am*, *n.* gladdening.

*Ā-hlādāt*, *ts*, *m.* *N.* of a son of Babhru.

*Ā-hlādita*, *as*, *ā*, *am*, delighted, rejoiced.

**आह् ā-hvri**, *cl. 1. P.*, Ved. -*hvarati*, -*hvar-tum*, to make crooked, to injure.

*Ā-hūrya*, *as*, *ā*, *am*, Ved. to be bent down or brought near; to be made favourable, one towards whom one must bow; (Sāy.) to be invoked (fr. *rt. hve*).

*Ā-hruta*, *as*, *ā*, *am*, injured.—*Āhruta-bheshaja*, *as*, *ā*, *am*, Ved. curing what is bent or injured.

*Ā-hvara*, *as*, *m.*, *N.* of a fortress of the Uśīnaras.

*Ā-hvaraka*, *as*, *m.* a low or expelled man who, after having offered a sacrifice to the manes, takes the sacrificial food for himself.

*Āhvāraka*, *ās*, *m. pl.* the *Āhvārakas*, a recension of the black Yajur-veda (distinct from the Taittirīya) named from *Āhvāra* or *Āhvāra*.

*Ā-hvriti*, *ts*, *m.*, *N.* of a prince.

**आह् ā-hve**, *cl. 1. P.* or poet. *A.* -*hvayati*, -*te*, -*hvātum*, to call near; to summon; to invite, ask; *A.* to provoke, challenge, emulate: Caus. -*hvāyayati*, -*yitum*, to send for; to cause to invite or summon or challenge; provoked: Desid. -*juhūshati*, to wish to call near or invite: Intens. -*johavitī*, to call.

2. *ā-hava*, *as*, *m.* challenge, provoking, calling; war, battle.—*Āhava-kāmya*, *f.* desire of war: (for 1. *ā-hava* see under *ā-hu*, page 136, col. 3.)

2. *ā-hāva*, *as*, *m.* calling, invoking; battle, war.

2. *ā-huti*, calling, invoking. (This word may sometimes have this sense in the oldest Vedic texts, but see the more correct form *ā-hūti*. For 1. *ā-huti* see under *ā-hu* last col.)

*Ā-huva*, *as*, *ā*, *am*, Ved. (Sāy.) to be invoked.

*Ā-hū*, *f.* Ved. calling, invoking.

2. *ā-hūta*, *as*, *ā*, *am*, called, summoned, invoked, invited.—*Āhūta-prapatāytn*, *i*, *m.* a defendant or witness absconding or not appearing when summoned.

*Ā-hūti*, *i*, *f.* calling, invoking.

*Ā-hūya*, *ind.* having invited.

*Ā-hva*, *as*, *ā*, *am*, who or what calls, a crier; named, called; (*ā*), *f.* a name, appellation.

*Ā-hvaya*, *as*, *m.* a lawsuit arising from a dispute about games with animals, as cock-fighting &c.; appellation, name (generally as last member of a compound, the first member of which, though commonly an appellative noun, is used as a proper name).

*Ā-hvayat*, *an*, *anti*, *at*, calling, challenging.

*Ā-hvayana*, *am*, *n.* appellation, name.

*Ā-hvāyitavya*, *as*, *ā*, *am*, to be summoned or invited.

*Ā-hvāna*, *am*, *n.* calling, invitation, a call or summons; invocation of a deity; challenge; legal summons; an appellation, a name; designation of a liturgical formula.—*Āhvāna-darśana*, *am*, *n.* day of trial.

*Āhvānaya*, (*nom. P.* *āhvānāyati*, -*yitum*, (in law) to summon.

*Ā-hvāya*, *as*, *m.* a summons, a name.

*Ā-hvāyaka*, *as*, *m.* a messenger, a courier.

*Ā-hvāyitavya*, *as*, *ā*, *am*, to be called before a tribunal.

इ

इ 1. *i*, the third vowel of the alphabet, corresponding to *i* short, and pronounced as that letter in *kūl* &c.—*1-kāra*, *as*, *m.* the letter or sound *i*.

इ 2. *i*, *ind.* an interjection of anger, calling, sorrow, distress, compassion, &c.

इ 3. *i*, pronominal base of the 3rd person; [cf. *itara*, *itas*, *iti*, *id*, *idam*, *idā*, *iyat*, *ira*, *iha*: cf. also Lat. *id*; Goth. *ita*; Eng. *it*; Old Germ. *iz*; Mod. Germ. *es*.]

इ 4. *i*, *is*, *m.* a *N.* of Kāmadeva.

इ 5. *i*, *cl. 2. P.*, *1. P. A.* *eti*, *ayati*, -*te*, *iyāya*, *eshyati*, *etum*, Ved. *ctave*, *ctavai*, *ctos*, to go; to go to or towards (with acc.); to come; to go away, escape, pass, retire; to return; to arrive at, reach, obtain; to fall into; to arise from, come from; to approach with prayers, ask; to undertake anything (with acc.); to appear, to be; to go on well, to prosper (e.g. *tasmin yuktasya eti pretakṛitā*, 'the funeral ceremony of one engaged in that goes on well or prospers'); to be employed in, go on with, be in any condition or relation (with a part. or inst., e.g. *Asura-rakshasāni mṛidyamanānti yanti*, 'the Asuras and Rakshas are being trampled upon'; *Gavāmayanena iyuh*, 'they were engaged in the Gavāmayana'): Intens. or *cl. 4. A.* *iyate*, *inf.*, Ved. *iyūdhyaṭi*, to go quickly or repeatedly; to come, wander, run; to appear, make one's appearance; to approach any one with requests (with two acc.), ask, request; to be asked or requested: Caus. *āyayati*, -*yitum*, to cause to come; [cf. Gr. *ē-mi*, *ē-mev*; Lat. *eo*, *imus*; Lith. *ei-mi*, 'I go'; Slav. *i-dā*, 'I go'; *i-ti*, 'to go'; Goth. *i-dīja*.]

*It*, (at the end of a few compounds) going; cf. *arhēd*.

*Ita*, *as*, *ā*, *am*, gone; returned; obtained; remembered; (*am*), *n.* way.—*Itāsu* ('*ā-as*'), *us*, *us*, *v.* Ved. whose vital spirits have departed.

1. *iti*, *ts*, *f.* Ved. going, moving.

*Itya*, *as*, *ā*, *am*, to be gone to or towards.

*Ityā*, *f.* Ved. going, a way; a litter, a palanquin.

*Itvan*, *ā*, *ā*, *a*, going.

*Itvara*, *as*, *i*, *am*, going, travelling, a traveller; cruel, harsh; poor, indigent; low, vile; contemned; (*i*), *f.* a disloyal or unchaste woman.

**इकट ikkaṭa**, *as*, *m.* a kind of reed. See *itkaṭa*.

**इकवाल ikkavāla** in astrology = **اقبال** *iqbāl*, good fortune, prosperity.

**इक्षु ikshu**, *us*, *m.* (fr. *rt. 3. ish*?), the sugarcane (twelve species of it are enumerated); *N.* of a river.—*Ikshu-kāṇḍa*, *as*, *am*, *m. n.* the stem or cane of the Saccharum Officinale, the sugar-cane; (*as*), *m.*, *N.* of two different species of sugar-cane, viz. Saccharum Munja Roxb. and Saccharum Spontaneum L.—*Ikshu-kuttaka*, *as*, *m.* a gatherer or reaper of sugar-cane.—*Ikshu-gandha*, *as*, *m.* Saccharum Spontaneum; a kind of Asteracantha Longifolia; (*ā*), *f.* Saccharum Spontaneum, Asteracantha Longifolia, Capparis Spinosa, Batatas Paniculata.—*Ikshu-gandhikā*, *f.* Batatas Paniculata.—*Ikshu-ja*, *as*, *ā*, *am*, coming from sugar-cane.—*Ikshu-tulyā*, *f.* Saccharum Spontaneum.—*Ikshu-danḍa*, *am*, *n.* the stem or cane of the Saccharum Officinale.—*Ikshu-darbhā*, *f.* a kind of grass or sugar-cane.—*Ikshu-dā*, *f.*, *N.* of a river; see *ikshulā*, *ikshu-māṭni*, *ikshu-mālavī*.—*Ikshu-netra*, *am*, *n.* a kind of sugar-cane.—*Ikshu-pattra*, *as*, *m.* the grain Penicillaria Spicata.—*Ikshu-pāka*, *as*, *m.* molasses.—*Ikshu-pra*, *as*, *m.* the plant Saccharum Sara.—*Ikshu-bālikā*, *f.* Saccharum Spontaneum, = *ikshu-tulyā*.—*Ikshu-bhakhikā*, *f.* a meal of sugar or

molasses. — *Ikshu-matī*, f., N. of a river in Kurukshetra. — *Ikshu-mālavī* or *ikshu-mālinī*, f., N. of a river; see *ikshu-dā*. — *Ikshu-mūla*, am, n. a kind of sugar-cane; the root of sugar-cane. — *Ikshu-meha*, as, m. diabetes or diabetes mellitus; see *madhu-meha*. — *Ikshumehin*, ī, īnī, ī, diabetic. — *Ikshu-yantra*, am, n. a sugar-mill. — *Ikshu-yonī*, īs, m. Saccharum Officinatum. — *Ikshu-rasa*, as, m. the juice of the sugar-cane; molasses, unrefined sugar; the cane Saccharum Spontanum. — *Ikshurasa-kvātha*, as, m. raw or unrefined sugar, molasses. — *Ikshurasoda* ('*sa-ud*'), as, m. the sea of syrup. — *Ikshu-vaṇa*, am, n. a sugar-cane wood. — *Ikshu-vallārī* and *ikshu-vallī*, f. Batatas Paniculata. — *Ikshu-vāṭikā* or *ikshu-vāṭī*, f. Saccharum Officinatum, the common yellow cane. — *Ikshu-vārī*, n. the sea of syrup, one of the seven seas. — *Ikshu-vikāra*, as, m. sugar, molasses; any sweetmeat. — *Ikshu-veshṭana*, as, m. a kind of sugar-cane. — *Ikshu-sākāta* or *ikshu-sākina*, am, n. a kind of sugar-cane. — *Ikshu-samudra*, as, m. the sea of syrup, one of the seven seas. — *Ikshu-sāra*, as, m. molasses, raw or unrefined sugar. — *Ikshu-vārī*, īs, m. (for *ikshu-vārī*?), Saccharum Spontanum. — *Ikshu-vāṭika*, as, m. (for *ikshu-bāṭika*), Saccharum Spontanum; (ā), f. another sort, Saccharum Fuscum, (native reed-pens are made from its stem.)

*Ikshaka*, as, m. sugar-cane.  
*Ikshukīyā*, f. a region abounding in sugar-cane.  
*Ikshura*, as, m. Capparis Spinosa; Asteracantha Longifolia; Saccharum Spontanum.  
*Ikshuraka*, as, m. Capparis Spinosa; Saccharum Spontanum.  
*Ikshulā*, f., N. of a river. See *ikshu-dā*.

**इक्ष्वाकु** *ikshvāku*, us, m., N. of a son of Manu Vaivasvata, father of Kukshi and first king of the solar dynasty in Ayodhyā; a descendant of Ikshvāku; the Jains derive their Cakravartins and many of their Arhats from Ikshvāku; (ās), m., N. of a warrior-tribe derived from Ikshvāku; (us), f. a bitter gourd; according to some, the Coloquintida (Citrullus Colocynthis), the fruit of a wild species of Lagenaria Vulgaris. — *Ikshvāku-kula-ja*, as, ā, am, bom in the family of Ikshvāku.

**इक्ष्** *ikh*, cl. I. P. *ekhati*, *iyekha*, *ekhishyati*, *ekhitum*, to go, move; [cf. Gr. *έικω*, *οίχομαι*?].

**इक्ष्वा** *in-kāra* and *in-kṛita* = *hin-kāra*, *hin-kṛita*, q. v.

**इक्ष्** *inkh*, cl. I. P. *inkhati*, *inkhān-śakāra*, *inkhishyati*, *inkhitum*, to go, move; [cf. Hib. *inchim*, 'I go on, proceed, march.']

**इक्ष्** *ing*, cl. I. P., ep. A. *ingati*, -*te*, *ingān-śakāra*, *ingishyati*, *ingtum*, to go, go to or towards; to move or agitate; Caus. P. *ingayati*, -*yitum*, to move, agitate, shake; (in gram.) to divide or separate the members of a compound word, to use a word or bring it into such a grammatical relation that it is considered *ingya*; see below; [cf. Hib. *ing*, 'a stir, a move.']

*Ingā*, as, ā, am, movable, locomotive; surprising, wonderful; (as), m. a hint or sign, an indication of sentiment by gesture, knowledge; (ā), f. a kind of counting.

*Ingana*, am, n. shaking; (in gram.) the operation by which one member of a compound is separated from another, as by the *ava-graha* or mark of tmesis.

*Ingita*, am, n. palpitation, change of the voice, internal motion, motion of various parts of the body as indicating the intentions; hint, sign, gesture; aim, intention, real but covert purpose. — *Ingita-kovidā* or *ingita-jña*, as, ā, am, understanding signs, acquainted with the gesture of another, skilled in the expression or interpretation of the internal sentiments by the external gesture.

*Ingya*, as, ā, am, movable from its place; in the Prāśūākyas a term for those words or rather parts of a compound word which in certain grammatical

operations may be separated from the preceding parts, a word which in the Pada-pāṭha is divided by the *ava-graha* or mark of tmesis.

**इङ्गिड** *ingida*, N. of a plant, = *inguda* (?).

**इङ्गुद** *inguda*, as, ī, m. f., N. of a medicinal tree, Terminalia Catappa; in Bengal confounded with Putrajīva Roxburghii Wall.; (am), n. the nut of the tree Terminalia Catappa.

*Ingula*, as, ī, m. f., N. of the tree Terminalia Catappa.

**इचिकिल** *icikila*, as, m. a pond, mud, mire.

**इच्छक** 1. *icchaka*, as, m. the citron, Citrus Medica L.

**इच्छक** 2. *icchaka*, **इच्छा** *icchā*, &c. See under 3. *ish* at page 142.

**इञ्जल** *ujjala*, as, m. a small tree growing in wet and saline soil, or on low grounds near the sea, Barringtonia Acutangula Gaertn.

**इज्य** *ijya*, as, m. (fr. rt. *yaj*), a teacher; an epithet of Brihaspati the teacher or Guru of the gods; (ā), f. a sacrifice, making offerings to the gods or manes; a gift, a donation; worship, reverence; meeting, union; a cow; a bawd or procuress. — *Ijyā-sīla*, as, m. a frequent sacrificer.

**इञ्चाक** *inčaka*, as, m. a shrimp or prawn.

**इट्** *iṭ*, cl. I. P. *eṭati*, *eṭitum*, to go, to go to or towards; Ved. to make haste, to err.

**इट** *iṭa*, as, m., Ved. cane or grass; a web made of it, a mat. — *Iṭa-sūna*, am, n., Ved. a texture of reed, a mat.

**इत** *iṭata*, as, m., N. of a Bhārgava, author of a hymn of the Rīg-veda.

**इट्चर** *iṭ-čara*, as, m. (fr. 4. *ish* and *čara*), a bull or steer allowed to go at liberty.

**इटिमिका** *iṭhimikā*, f. title of a section of the Kāṭhaka recension of the Yajur-veda.

**इड** *iḍ*, Ved. (only in inst., gen., abl. sing., and acc. pl. *iḍā* and *iḍas*; or, according to the spelling of the Rīg-veda, *iḍā* and *iḍas*), a refreshing draught, refreshment, libation offered to the gods; the flow of speech, the stream of sacred words and worship, prayer; (Sāy.) the earth, food; (*iḍas* or *iḷas*), pl. the object of devotion, addressed in the third or fourth verses of the Āpṛī hymns, (so used only in Rīg-veda 3, 4. 3; but also erroneously referred to in the Brāhmaṇas &c. as if etymologically connected with the words *iḍya*, *iḍita*, *iḷita*, 'the praiseworthy,' 'the praised,' which are used in the third or fourth verses of the other Āpṛīs as the designation of the same object of worship.) — *Iḍas-pati*, īs, m., N. of Vishṇu. — *Iḍ-devatā*, f. deity of the libation. — *Iḷas-pati*, īs, m., Ved. a N. of Pūshan. — *Iḷas-pade*, in the place of sacred libation, i. e. at the altar or place of offering.

**इडा**, as, m., Ved. This word occurs only in one sacred formula as an epithet of Agni, who is to be addressed with prayers, or invoked with the stream or flow of praise.

**इदā**, f. or (in Rīg-veda) *iḍā*, (not to be confounded with the inst. case of *iḍ* above), refreshing draught, refreshment, animation, recreation, comfort, vital spirit; food; offering, libation, especially a holy libation, coming between the Prayāga and Anuyāga, and consisting of four preparations of milk, poured into a vessel containing water, and then partially drunk by the priest and sacrificers; (metaphorically cf. *iḍ*) stream or flow of praise and worship, personified as the goddess of sacred speech and action, invoked together with Aditi and other deities, but especially in the Āpṛī hymns together with Sarasvatī and Mahī or Bhāratī; (Sāy.) the earth, food; (*iḍā*, as the libation and offering of milk is personified in the cow, the symbol of feeding and giving, whence the word *iḍā* is given as a synonym of 'cow.' The goddess *Iḍā* or

*Ilā* is the daughter of Manu or of man thinking on and worshipping the gods; she is the wife of Budha and mother of Purū-ravas; in another aspect she is called Maitrāvrapu as daughter of Mitra-Vanupa, two gods who were objects of the highest and most spiritual devotion. *Ilā* is also a N. of Durgā, of a daughter of Dakṣa and wife of Kāśyapa, of a wife of Vasudeva and of the Rudra, Rīta-dhvaja; heaven; a tubular vessel, one of the principal channels of the vital spirit, that which is on the right side of the body. *Ilāyās-pade*, at the place of Idā, i. e. of worship and libation, earth. — *Iḍā-val*, ān, atī, at, Ved. refreshing, granting fresh vital spirits; possessed of refreshment, refreshed; (Sāy.) possessed of sacrificial food.

**इदācīkā**, f. (fr. *iḍā*?), a wasp.

**इदिकā**, f. the earth.

**इदिकक** *iḍikka*, as, m. a wild goat.

**इदुर** *iḍura*, as, m. a bull fit to be set at liberty. See *iṭ-čara*.

**इदडीन्य** *iḍānthā*, as, m. a knife (?).

**इदु** *iḍu*, am, n., Ved. (used in du.) two round small plates made of Muñja reed, used as coverings for the hands in taking the fire-pans from the fire.

**इरवीन्दु** *iṛvīndu*, us, m. the tree Trochis Aspera (?).

**इरवेरिका** *iṛverikā*, f. a kind of cake.

**इतर** *i-tara*, as, ā, at, Ved. am (comparative form of pronom. base 3. *i*; cf. Lat. *iterum*; Hib. *iter*), the other (of two), another; (pl.) the rest; (with abl.) different from; low, vile; expelled, rejected; *ī tara ī tara*, the one—the other, this—that. (*Itara* connected antithetically with a preceding word often signifies the contrary idea, e. g. *vijayāya itarāya vā*, to victory or defeat; so in Dvandva compounds, *sukhetareṣhu*, in happiness and distress. It sometimes, however, forms a Tat-purusha compound with another word to express the one idea implied in the contrary of that word, e. g. *dakṣiṇetarā*, the left hand.) — *Itara-jana*, ās, n. pl. other men; a euphemistic title of certain beings who appear to be considered as spirits of darkness; Kavera belongs to them. — *Itara-tas*, ind. otherwise than, different from; *ītasśetarataśśa*, hither and thither. — *Itara-thā*, ind. in another manner, in a contrary manner; per- versely; on the other hand, else.

**Itarā**, f., N. of the mother of Aitareya.

**Itartara**, as, ā, am (occurring chiefly in oblique cases of sing. and in comp.; fr. *itara-ī tara*, which may be for *ī taras-ī tara*, cf. *anyo'nya*, *paraspara*), one another, one with another, mutual, respective, several; (am), n. or adv. mutually, &c. — *Itaretara-kāmyā*, f. respective or several fancies or inclinations. — *Itaretarāśraya* ('*ra-ās*'), as, ā, am, affecting or concerning mutually.

**Itare-dyas**, ind. at another or different day.

**I-tama**, as, ā, at (superlative form of 3. *i*), another (of many?).

**इतस्** *i-tas*, ind. (fr. 3. *i* with affix *tas*, used like the abl. case of the pronoun *iḍam*), from hence, hence, here (opposed to *amu-tas* and *amu-tra*); from this point; from this world, in this world; *ītas ītas*, here—there; *ītasśetarataśśa*, hence and thence, hither and thither, here and there, to and fro; from this time, now; therefore. — *Ita-ūti*, īs, īs, ī, Ved. extending or reaching from hence; existing or lasting longer than the present time, future; (Sāy.) one who has obtained help. — *Itas-tatas*, ind. here and there, hither and thither.

**इति** 2. *iti*, ind. (fr. pronominal base 3. *i*), in this manner, thus. In its original signification *iti* refers to something that has been said or thought, or lays stress on what precedes. In the Brāhmaṇas it is often equivalent to 'as you know,' reminding the hearer or reader of certain customs, conditions, &c., supposed to be known to him.

In quotations of every kind *iti* means that the preceding words are the very words which some person has or might have spoken, and placed thus at the end of a speech it serves the purpose of inverted commas (e.g. *ity uktvā*, having so said; *iti kṛtvā*, having so considered, having so decided). It may often have reference merely to what is passing in the mind, e.g. *bālo 'pi nāvamantaryo manushya iti bhūmipah*, a king, though a child, is not to be despised, saying to one's self, 'he is a mortal,' (Gram. 928.) In theatrical language *iti tathā karoti* = after these words he acts so.

Sometimes *iti* is used to include under one head a number of separate objects aggregated together (e.g. *tyjāhlyayanadānāni tapah satyaṃ kṣamā damah alobha iti mārgo 'yam*, 'sacrificing, studying, liberality, penance, truth, patience, self-restraint, absence of desire,' this course of conduct, &c.).

*Iti* is sometimes followed by *evam*, *iva*, or a demonstrative pronoun pleonastically (e.g. *tām brūyād bhavātīty evam*, her he may call 'lady,' thus).

*Iti* may form an adverbial compound with the name of an author (e.g. *itipāṇini*, thus according to Pāṇini). It may also express manifestation (to behold), something additional (as in *ity-ādī*, et cetera), order, arrangement specific or distinctive, and identity. It is used by native commentators after quoting a rule to express 'according to such a rule' (e.g. *amudātānā ity Āmanepadam bhavati*, according to the rule of Pāṇini I. 3, 12, the Āmanepada takes place). *Kim iti* = *kim*, wherefore, why? (In the Sātapatha-Brahmaṇa *ti* occurs for *iti*; cf. Prakṛit *ti* and *iti*.) — *Iti-katha*, *as, ā, am*, unworthy of trust, not fit to be credited; wicked, lost; (*ā*), *f.* unmeaning or nonsensical discourse; (? for *ati-katha*, *q. v.*) — *Iti-karaṇa*, *am, n.* or *iti-kāra*, *as, m.* the word *iti*. — *Iti-kartavya*, *as, ā, am*, proper or necessary to be done according to certain conditions; (*am*), *n.* duty, obligation. — *Itikartavyatā*, *f.* or *itikārya-tā* or *itikṛtya-tā*, *f.* any proper or necessary measure, obligation. — *Itikartavyatā-mūḍha*, *as, ā, am*, embarrassed, dumfounded, wholly at a loss what to do. — *Iti-tha*, *as, ī, am*, Ved. such a one, such, e.g. *pureti-thyāi* (? *rātryāi* dat. sing.) *marishyasi*, before such a day thou wilt die. — *Iti-mātra*, *as, ā, am*, of such extent or quality. — *Iti-va*, *ind.* in the same manner. — *Iti-vṛtta*, *am, n.* occurrence, event. — *Ity-artham*, *ind.* for this purpose. — *Ity-ādī*, *is, is, i*, having such (thing or things) at the beginning, thus beginning, and so forth, et cetera. — *Ity-ukta*, *am, n.* information, report, narrative.

*Iti-ha*, *ind.* thus indeed, (according to tradition.)

*Iti-hāsa*, *as, m.* (*iti-ha-āsa*, 'so indeed it was'), talk, legend, tradition, history, traditional accounts of former events, heroic history, as the Mahā-bhārata.

**इतिहास** *iti-hāsa*. See under 2. *iti* above.

**इतीक** *itika*, *as, m.*, *N.* of a people.

**इक्कटा** *ikṛta*, *as, m.* a kind of reed or grass. See *ikṛta*.

**इत्किला** *itkilā*, *f.*, *N.* of a perfume. See *rocānā*.

**इत्था** *ittha*, *am, n.* in astronomy = *ixθūs*.

**इत्थम्** *ittham*, *ind.* (fr. *id*, *q. v.*), thus, in this manner; [cf. Lat. *item*.] — *Ittham-vidha*, *as, ā, am*, of such a kind, endowed with such qualities. — *Ittham-kāram*, *ind.* in this manner. — *Ittham-bhāva*, *as, m.* the being thus endowed. — *Ittham-bhūta*, *as, ā, am*, become thus, being thus or in such manner; so circumstanced.

**इत्थशाल** *itthasāla*, (in astrology) *N.* of the third Yoga, = Arabic **إتصال**.

**इत्था** *itthā*, *ind.*, Ved. thus; (often used in the R̥g-veda, and sometimes only to lay stress on a following word; therefore by native etymologists

considered as a particle of affirmation.) *Itthā* is often connected with words expressing devotion to the gods &c. in the sense of thus, truly, really; especially with *dhī* as an adjective. Hence *itthā-dhī* = such, i. e. true (*satyā*) or real worship. Similarly, *itthā-dhī*, *is, is, i*, so devout, so pious, i. e. very devout; (*Sāy.*) performing such or true works.

**इत्थात्** *itthāt*, *ind.* (= *ittham*), Ved. thus, in this way.

**इत्** *id*, *ind.*, Ved. (probably the neut. form of the pronom. base *i*, see 3. *i*; a particle of affirmation), even, just, only; (especially in strengthening an antithesis, e.g. *yathā vāsanti devās tathā id asat*, as the gods wish it, thus indeed it will be; *dīp-santa id ripavo nāha dēbhuh*, the enemies wishing indeed to hurt were in nowise able to hurt.)

*Id* is often added to words expressing excess or exclusion (e.g. *viśva it*, everyone indeed; *śasvad it*, constantly indeed; *eka it*, one only). At the beginning of sentences it often adds emphasis to pronouns, prepositions, particles (e.g. *tvam it*, thou indeed; *yaū it*, if indeed, &c.).

*Id* occurs often in the R̥g-veda, seldom in the Brāhmaṇas, and its place is taken in classical Sanskrit by *eva* and other particles.

**इदम्** *idam*, *ayam*, *iyam*, *idam* (fr. *id*, a kind of neut. of the pronom. base 3. *i* with *am*; cf. Lat. *is, ea, id*, and *idem*: the regular forms are partly derived from the pronom. base *a*; see Gram. 224). The Veda exhibits various irregular formations, e.g. fr. pronom. base *a*, an inst. *enā*, *ayā*, and gen. loc. *du. ayos*; fr. the base *ima*, a gen. sing. *īmasya*, &c.: the forms derived fr. *a* are used enclitically if they take the place of the third personal pronoun, do not stand at the beginning of a verse or period, and have no peculiar stress laid upon them), this, this here, referring to something near the speaker; known, present; (opposed to *adas*, e.g. *ayam lokah* or *idam viśvam* or *idam sarvam*, this earthly world, this universe; *ayam agnīh*, this fire which burns on the earth; but *asāv agnīh*, that fire in the sky, i. e. the lightning; so also *idam* or *iyam* alone signifies 'this earth'; *īme smaḥ*, here we are.)

*Idam* often refers to something immediately following, whereas *etad* points to what precedes (e.g. *śrutvā etad idam ūcuh*, having heard that they said this).

*Idam* occurs connected with *yad*, *tad*, *etad*, *kim*, and a personal pronoun, partly to point out anything more distinctly and emphatically, partly pleonastically (e.g. *tad idam vākyaṃ*, this speech here following; so *yaṃ Vidūshakah*, this Vidūshaka here).

*Idam*, *ind.*, Ved. here, to this place; now, even, just; there; with these words. — *Idam-rūpa*, *as, ā, am*, Ved. having this shape. — *Idam-vid*, *t, t, t*, knowing this or conversant with this. — *Idam-kāryā*, *f.* the plant *Hydysarum* Alhagi. — *Idam-vasu*, *us, us, u*, Ved. rich in this and that. — *Idam-tā*, *f.* identity. — *Idam-prakāram*, *ind.* in this manner. — *Idam-prathamā*, *as, ā, am*, doing anything for the first time. — *Idam-maya*, *as, ī, am*, Ved. made or consisting of this.

*Idamyu*, *us, us, u*, wishing this.

**इदा** *i-dā*, *ind.* (fr. pronom. base 3. *i*), Ved. now, at this moment; (often connected with a gen. of *ahan*, e.g. *idā ahnah* or *ahna idā*, this present day, 'now-a-days'; and with *hyas*, e.g. *idā hyah*, only yesterday.) — *Idā-vatsara*, *as, m.* originally perhaps 'the present or current year'; then one of the names given to the single years of a period of five years; one of the five years in which gifts of clothes and food are productive of great rewards. — *Idā-vatsariya*, *as, i, am*, belonging to such a year. — *Idū-vatsara* and *id-vatsara* = *idā-vatsara* above. — *Idū-vatsariya* = *idāvatsariya* above.

*I-dānim*, *ind.* now, at this moment, in this case, just, even; (with gen. of *ahan*, e.g. *idānim ahnah*,

this present day, 'now-a-days'; *idānim eva*, just now; immediately; *idānim api*, in this case too; *tata idānim*, thereupon, then.) In rare cases it is an expletive, affecting but slightly the sense. *Idānim* as a measure of time is the fifteenth part of an *etarhi*, and is then declinable (e.g. *yāvanti Etarhiṇi tāvanti pañcadasakṛtva Idānini*, as many *Etarhi*, so many *Idānims* fifteen times repeated). — *Idānim-tana*, *as, ī, am*, present, momentary, of the present moment.

**इद्, इध्, &c.** See under *indh*.

**इन्** *in*, cl. 8. P., Ved. *inoti*, *ainot*, 2nd sing. impv. *inūhi* or *inu*, cl. 9. P., 1st pl. *inimasi*, cl. 6. P. (fr. *inv*) *invati*, perf. 3rd pl. *invre*, to advance upon, press upon, drive; to infuse strength, invigorate; to use force, to force; drive away, keep back, remove; to have in one's power, to take possession of, pervade; to dispose; to be lord or master of a thing or an art. See *inv*.

*Ina*, *as, ā, am*, Ved. able, strong, energetic, determined, bold; powerful, mighty, wild; glorious; (*as*), *m.* a lord, a master; a king; the sun; the lunar mansion *Hasta*. — *Ina-sabha*, *am, n.* a royal court or assembly.

**इनाक्ष्** *inaksh*, *inakshati* (a Ved. Desid. of *naksh*), to endeavour to reach, strive to obtain.

**इनानी** *ināni*, *f.*, *N.* of a plant (= *Vaṭapattri*).

**इनु** *inu*, *us, m.*, *N.* of a Gandharva.

**इन्धिहा** *inthihā*, *f.*, an astrological term taken from the Arabic.

**इन्द** *ind*, cl. 1. P. *indati*; *aindat*, *indām-babhūva*, *inditum*, to be powerful; (this root seems to be formed merely for the etymology of the word *indra*, *q. v.*)

**इन्दम्वर** *indambara*, *am, n.* the blue lotus, *Nymphaea Cærulea*. See *indī-vara*.

**इन्दिर** *indira*, *as, m.* a large bee.

**इन्दिरा** *indirā*, *f.* epithet of Lakshmi, wife of Vishnu. — *Indirā-mandira*, *as, m.* epithet of Vishnu. — *Indirālaya* (*Ṛā-āl*), *am, n.* (lit. 'the abode of *Indirā* or Lakshmi'), the blue lotus, *Nymphaea Stellata* and *Cyanea*. (The goddess *Indirā* issued at the creation from the petals of the flower.) — *Indirā-vara*, *am, n.* = preceding.

**इन्दीवर** *indī-vara* or *indī-vara* or *indī-vara*, *am, m.* (contracted fr. *indīrā-vara*), the blue lotus, *Nymphaea Stellata* and *Cyanea*, see *indirā*; (*ī*), *f.* the plant *Asparagus Racemosus*; (*ā*), *f., n.* of another plant.

*Indīvarīṇi*, *f.* a group of blue lotuses.

**इन्दु** *indu*, *us, m.* (said to be fr. rt. *und*: perhaps connected with *vindu*, which last is unknown in the R̥g-veda), Ved. a drop, especially of *Soma*, *Soma*; a bright drop, a spark; the moon; (*avas*), *m. pl.* the moons, i. e. the periodic changes of the moon; time of moonlight, night; (*us*), *m.* camphor. (In the Brāhmaṇas *indu* is used only for the moon; but the connection between the senses 'Soma juice' and 'moon' in the word *indu* has led to the same two ideas being transferred in classical Sanskrit to the word *Soma*, although the latter has properly only the sense 'Soma juice'.) — *Indu-kamala*, *am, n.* the white lotus. — *Indu-kalā*, *f.* a digit of the moon; *N.* of several plants, *Cocculus Cordifolius*, *Sarcostema Viminalis*, *Ligusticum Ajowan*. — *Indu-kalikā*, *f.* the plant *Pandanus Odoratissimus*. — *Indu-kānta*, *as, m.* the lunar gem, the moon-stone; (*ā*), *f. night*. — *Indu-ja*, *as, m.* epithet of the planet mercury, 'son of the moon'; (*ā*), *f., n.* of the river *Revā* or *Narmadā* in the Dekhan. — *Indu-janaka*, *as, m.* the ocean, lit. 'father of the moon,' (the moon being produced amongst other things at the churning of the ocean.) — *Indu-dala*, *as, m.* a portion of the moon, a digit, crescent. — *Indu-putra*, *as, m.* epithet

of the planet Mercury. — *Indu-pushpikā*, f. the plant *Methonica Superba*. — *Indu-bhṛit*, t, m. epithet of Siva, 'bearing the crescent on his forehead.' — *Indu-maṇi*, t, m. the moon-stone. — *Indu-maṇḍala*, am, n. the orb or disc of the moon. — *Indu-mat*, am, m., Ved. (in liturgical language) an epithet of Agni, because in the verses in which he is addressed the word *indu* occurs; (ti), f. day of full moon; N. of the sister of Bhoja and wife of Aja; N. of a river. — *Indu-mauli*, is, m. epithet of Siva; see *indu-bhṛit*. — *Indu-ratna*, am, n. a pearl. — *Indu-rāj*, t, m. the moon, king of the stars. — *Indu-rekhā*, f. a digit of the moon. — *Indu-lekhā*, f. a digit of the moon; the plant *Menispermum Glabrum*; the moon-plant *Asclepias Acida*; a kind of lovenge. Ligusticum Ajwān. — *Indu-lohaka*, am, n. silver. — *Indu-vadānā*, f. a metre of four verses of which each contains fourteen syllables. — *Indu-vallī*, f. the plant *Sarcostemma Viminalis*. — *Indu-vāra* in astrology, = the Arabic *إندبا*. — *Indu-erata*, am, n. a religious observance depending on the age of the moon; diminishing the quantity of food by a certain portion daily, for a fortnight or a month, &c. — *Indu-sēkhara*, as, m. 'moon-crested,' an epithet of Siva.

*Induka*, as, m., N. of a plant, = *āsmantaka*.

*इन्दूर indūra*, as, m. a rat, a mouse [cf. *undura*, *unduru*].

**इन्द्र indra**, as, m. (fr. rt. in or *ind* or obsolete rt. *id*), the god who in Vedic mythology reigns over the deities of the intermediate region or atmosphere; he fights against and conquers with his thunderbolt (*vajra*) the demons of darkness, and is in general a symbol of generous heroism; (*Indra* was not originally lord of the gods of the sky, but his deeds were most useful to mankind, and he was therefore addressed in prayers and hymns more than any other deity, and ultimately superseded the more lofty and spiritual Varuṇa. In the later mythology *Indra* is subordinated to the triad *Brahmā*, *Vishṇu*, and *Siva*, but remained the chief of all other deities in the popular mind; he is also regent of the east quarter, and considered one of the twelve *Ādityas*: in the *Vedānta* he is identified with the supreme being); the first, the chief (of any class of objects); a prince; the pupil of the right eye (that of the left being called *Indrāṅgī* or *Indra's wife*); N. of the plant *Wrightia Antidyenterica*, &c. (see *Kutaja*); a vegetable poison; N. of the twenty-sixth Yoga or division of a circle on the plane of the ecliptic; the Yoga star in the twenty-sixth *Nakshatra*,  $\gamma$  Pegasi; the human or animal soul, the portion of spirit residing in the body; night; one of the nine divisions of *Jambu-dvīpa* or the known continent; best, excellent (in compounds); (*ā*), f. the wife of *Indra*, see *indrāṇi*; N. of a plant, *Marjoram* (?), see *phaṅgijhava*. — *Indra-rishabha*, as, ā, am, Ved. having *Indra* as a bull, or impregnated by *Indra*, epithet of the earth. — *Indra-karman*, ā, m. epithet of *Vishṇu*, 'performing *Indra's* deeds.' — *Indra-kīla*, as, m., N. of a mountain; a rock. — *Indra-kujjara*, as, m. *Indra's* elephant; see *airāvata*. — *Indra-kūta*, as, m., N. of a mountain. — *Indra-kṛishṭa*, as, ā, am, worshipped by *Indra*, growing in a wild state. — *Indra-sentiment* by *Indra's* banner; N. of a man. — *Indra-canting*.

*Ingana*, am, n. shadow or projection of the roof of a by which one member of balcony or terrace; a pin or from another, as by the *ava-t*. wall. — *Indra-gṛi*, is, internal motion, motion of various parts; (as), m., N. of as indicating the intentions; his teacher of *Indra*; aim, intention, real but covert purpose, as, ā, ās, *kovīla* or *ingīta-jña*, as, ā, am, 'tor'; (as), m. signs, acquainted with the gesture of *am* in this sense in the expression or interpretation of it, m., Ved. sentiments by the external gesture.

*Ingya*, as, ā, am, movable from its place. — *Indra-Pratiśākhya* a term for those words or roots. — *Indra-* of a compound word which in certain granthas, n. a

necklace consisting of 1008 strings. — *Indra-janana*, am, n. *Indra's* birth. — *Indrajananiya*, as, ā, am, treating of *Indra's* birth. — *Indra-jā*, ās, ās, am, Ved. originating from *Indra*. — *Indra-jānu*, us, m., N. of a monkey. — *Indra-jāla*, am, n., Ved. the net of *Indra*; a weapon employed by *Arjuna*, stratagem or trick in war; deception, cheating; conjuring, jugglery. — *Indra-jāhika*, as, ī, am, a juggler, a conjurer; deceptive, unreal. — *Indra-jālin*, ī, m., N. of a *Bodhi-sattva*. — *Indra-jit*, t, m. 'conqueror of *Indra*,' N. of the son of *Rāvana*; of a *Dānava*; of the father of *Rāvana* and king of *Kāśmīra*; an author of the seventeenth century. — *Indrajit-vijayin*, ī, m. 'conqueror of *Indrajit*,' an epithet of *Lakshmana*. — *Indra-jūta*, as, ā, am, Ved. promoted, excited, or procured by *Indra*. — *Indra-jyeshtha*, as, ā, am, Ved. whose chief is *Indra*, led by *Indra*. — *Indra-tama*, as, ā, am, Ved. most *Indra-like*, mighty, powerful. — *Indra-tā*, f. power and dignity of *Indra*. — *Indra-tāpana*, as, m., N. of a *Dānava*. — *Indra-tūla* or *indrātūlaka*, am, n. a flock of cotton, a flocculent seed &c. blown about in the air. — *Indra-toyā*, f., N. of a river. — *Indra-tva*, am, n. *Indra's* power and dignity; kingship. — *Indra-tvota*, as, ā, am (fr. *indra-tvā-ūta*), Ved. favoured or protected by thee, O *Indra*. — *Indra-datta*, as, m., N. of a *Brahman*. — *Indra-dāru*, us, m., the tree *Pinus Devadāru*. — *Indra-devī*, f., N. of the wife of king *Meghavahana*, who built a monastery called *Indradevī-bhavana*. — *Indra-dyumna*, as, m., N. of a man with the patronymic *Bhāllaveya*; (am), n., N. of a lake. — *Indra-dru*, us, m. the plants *Terminalia Arjuna* and *Wrightia Antidyenterica*. — *Indra-druma*, as, m. the plant *Terminalia Arjuna*. — *Indra-dvīpa*, as, am, m. n. one of the nine *dvīpas* or divisions of the known continent. — *Indra-dhanus*, us, m. *Indra's* bow, the rainbow. — *Indra-dhvaja*, as, m., N. of a *Tathāgata* or of a *Nāga*. — *Indra-nakshatra*, am, n., Ved., *Indra's* lunar mansion; an epithet of *Phalgunī*. — *Indra-nīla*, as, m. a sapphire. — *Indranīlaka*, as, m. an emerald. — *Indra-patnī*, f., Ved. the wife of *Indra*. — *Indra-parjī*, t, N. of a plant, perhaps *Methonica Superba*. — *Indra-parvata*, as, m., N. of a mountain. — *Indra-pātama*, as, ā, am, Ved. drunk by *Indra* with more pleasure than by any one else. — *Indra-pāna*, as, ā, am, Ved. drunk by *Indra* (anything which serves as his drink). — *Indra-pātita*, as, m. 'protected by *Indra*,' N. of a king; also of a *Vaiśya*. — *Indra-pīta*, as, ā, am, Ved. drunk by *Indra*. — *Indra-putrā*, f., Ved. daughter of *Indra*. — *Indra-purogama*, as, ā, am, preceded or led on by *Indra*, having *Indra* as leader. — *Indra-purohītā*, f. the asterism *Pushya*. — *Indra-pushpā* or *indra-pushpikā* or *indra-pushpi*, f. the medicinal plant *Methonica Superba*. — *Indra-pramati*, is, m. a descendant of *Vasishṭha*, author of some verses of the *Rig-veda*. — *Indra-pramada*, as, m., N. of a man. — *Indra-prasūta*, as, ā, am, Ved. caused or impelled by *Indra*. — *Indra-prashta*, as, am, m. n., N. of a city on the *Yamunā* (now *Delhi*), the residence of the *Pāṇḍavas*. — *Indra-praharaṇa*, am, n. *Indra's* weapon, the thunderbolt. — *Indra-brāhmaṇa*, as, m., N. of a man. — *Indra-bhagini*, f. 'Indra's sister,' epithet of the wife of *Siva*. — *Indra-bhūti*, is, m., N. of one of the eleven *Gaṇādhīpas* of the *Jains*. — *Indra-bheshaja*, am, n. dried ginger. — *Indra-maha*, am, n., N. of a ceremony beginning with the words *indram aham*. — *Indramaha-kāmuka*, as, m. a dog. — *Indra-mādāna*, as, ā, am, Ved. animating or delighting *Indra*. — *Indra-mārga*, as, m., N. of a *Tirtha*. — *Indra-medhā*, ī, inī, ī, Ved. whose friend or ally is *Indra*. — *Indra-yava*, am, n. *Indra-grain*; the seed of the *Wrightia Antidyenterica*. — *Indra-yoga*, as, m., Ved., *Indra's* union or uniting power. — *Indra-lypta*, as, am, m. n. or *indra-lyptaka*, am, n. morbid baldness of the head; loss of beard. — *Indra-loka*, as, am, *Indra's* world; *Svarga* or paradise. — *Indralokāgamaṇa* ('ka-āy'), am, n. (*Arjuna's*) approach to *Indra's* world. — *Indralokeśa* ('ka-īś'), as, m. the lord of *Indra's* world, i. e. *Indra*; a guest (as conferring paradise on his

host). — *Indra-vaṁsā*, f. a metre of four lines, each of which contains twelve syllables. — *Indra-vajrā*, f., a metre of four lines occurring frequently in epic poetry; each line contains eleven syllables. — *Indra-vat*, or in some cases *indrā-vat*, ān, atī, at, Ved. associated with or accompanied by *Indra*. — *Indra-varman*, ā, m., N. of a warrior. — *Indra-vallari* or *indra-vallī*, f. the plant *Cucumis Colocynthis* (?). — *Indra-vasti*, is, m. f. (?) the calf (of the leg). — *Indra-vātama*, as, ā, am, Ved. much desired by *Indra*. — *Indra-vāyu*, ū, m. du. *Indra* and *Vāyu*. — *Indra-vāruṇikā* or *indra-vāruṇī*, f. *Colocynthis*, a wild bitter gourd, *Cucumis Colocynthis*; the favourite plant of *Indra* and *Varuṇa*. — *Indra-vāh*, t, m., Ved. carrying *Indra*. — *Indra-vija*, am, n. the seed of the *Wrightia Antidyenterica*. — *Indra-vikēsha*, as, m. = *indra-dāru*. — *Indra-viddhā*, f. a kind of absciss. — *Indra-viddhika*, as, m. a kind of horse. — *Indra-vaidūrya*, am, n. a kind of precious stone. — *Indra-vrata*, am, n. 'Indra's rule of conduct,' one of the duties of a king, viz. to distribute benefits, as *Indra* pours down rain. — *Indra-śakti*, is, f. *Indrāṅgī* the wife or personified energy of *Indra*. — *Indra-śatru*, us, us, u, Ved. whose enemy or conquerer is *Indra*, conquered by *Indra* (with the *Udatta* on the first syllable; differently accented the word might mean 'an enemy of *Indra*'); (us), m. 'Indra's enemy,' epithet of *Prahlāda*. — *Indra-śalabha*, as, m., N. of a man. — *Indra-salla*, as, m., N. of a mountain. — *Indra-śreshṭha*, as, ā, am, Ved. having *Indra* as chief, led by *Indra*; see *indra-jyeshṭha*. — *Indra-sakti*, ā, m., Ved. one whose ally or companion is *Indra*. — *Indra-sandhā*, f. connection or alliance with *Indra*. — *Indra-sārathi*, is, is, t, Ved. driving in the same carriage with *Indra*, an epithet of *Vāyu*. — *Indra-sāvartī*, is, m., N. of the fourteenth *Manu*. — *Indra-suta*, as, m. 'son of *Indra*,' N. of the monkey-king *Bali*; also an epithet of *Arjuna* and *Jayanta*. — *Indra-surasa*, as, m. a shrub, the leaves of which are used in discutient applications, *Vitex Negundo*. — *Indra-surā*, f. or *indra-surisa*, as, m., N. of the same plant (?). — *Indra-sānu*, us, m. 'the son of *Indra*,' epithet of the monkey-king *Bali*. — *Indra-sena*, as, m., N. of several men; N. of a *Nāga*; (*ā*), f., N. of several women. — *Indrasena-dvītiya*, as, ā, am, attended by *Indrasena*. — *Indrasena*, f., Ved., *Indra's* missile. — *Indra-stut*, t, m. or *indra-stoma*, as, m. 'praise of *Indra*,' N. of particular hymns to *Indra* in certain ceremonies. — *Indras-val*, ān, atī, at, Ved. similar to *Indra*; (*Sāy.*) accompanied by *Indra*, possessed of power (?). — *Indra-hava*, as, m., Ved. invocation of *Indra*. — *Indra-hasta*, as, m. a kind of medicament. — *Indrāgni-devatā* ('ra-āg'), f. the sixteenth lunar mansion. — *Indrāgni-dhātma*, as, m. frost, snow. — *Indrānuja* ('ra-an'), as, m. 'the younger brother of *Indra*,' an epithet of *Vishṇu* or *Kṛishṇa*. — *Indrābha* ('ra-ābh'), as, m., N. of a grandson (? of *Dhṛita-rāshṭra*. — *Indrāyudha* ('ra-āy'), am, n. *Indra's* weapon, the rainbow; (as), m., N. of a horse; a horse marked with black about the eyes; (*ā*), f. a kind of leech having rainbow tints on the back. — *Indrāyudha-sikṭhā*, ī, m., N. of a *Nāga*. — *Indrārī* ('ra-ar'), is, m. *Indra's* enemy, an *Asura* or demon. — *Indrāvaraja* ('ra-av'), as, m. 'the younger brother of *Indra*,' an epithet of *Vishṇu* or *Kṛishṇa*. — *Indrāsana* ('ra-as'), as, m. hemp, dried and chewed; the shrub which bears the seed used as a jeweller's weight, *Albus Precatorius*. — *Indrāsana* ('ra-ās'), am, n. the throne of *Indra*, any throne; a foot of five short syllables. — *Indrejiya* ('ra-ī'), as, m., N. of *Vṛihaspati*, the preceptor of the gods. — *Indreshita* ('ra-īsh'), as, ā, am, Ved. sent or driven or instigated by *Indra*. — *Indrota* ('ra-ūta'), as, m., N. of a son of *Riksha* and of *Devāpi*. — *Indrotaava* ('ra-ū'), as, m. a festival honouring *Indra*.

*Indraka*, am, n. an assembly-room, a hall.

*Indraya*, nom. A., Ved. *indrāyate*, -yitum, to behave like *Indra*.

*Indrayu*, us, us, u, Ved. longing for or wishing to approach *Indra*.

*Indrāṇikā*, f. the plant *Vitex Negundo*.

*Indrāṇi*, f. the wife of Indra; N. of Durgā, reckoned as one of the eight mothers (*mātṛkā*) or divine energies; a kind of coitus; the plant *Vitex Negundo*.

*Indriya*, *as*, *ā*, *am*, fit for or belonging to or agreeable to Indra; (*as*), m. a companion of Indra; (*am*), n. power, force, the quality which belongs especially to the mighty Indra; exhibition of power, powerful act; bodily power, power of the senses; virtue power; semen virile; faculty of sense, sense, organ of sense; the number five as symbolical of the five senses. (In addition to the five organs of perception, *buddhīndriyāṇi* or *jñānendriyāṇi*, i. e. eye, ear, nose, tongue, and skin, the Hindus enumerate five organs of action, *karmendriyāṇi*, i. e. larynx, hand, foot, anus, and parts of generation; between these ten organs and the soul or *ātman* stands *manas* or mind, considered as an eleventh organ. In the Vedānta, *manas*, *buddhī*, *ahankāra*, and *śitta* form the four inner or internal organs, *antar-indriyāṇi*, so that according to this reckoning the organs are fourteen in number, each being presided over by its own ruler or *nyānarī*; thus, the eye by the Sun, the ear by the Quarters of the world, the nose by the two Aśvins, the tongue by Praçetas, the skin by the Wind, the voice by Fire, the hand by Indra, the foot by Vishṇu, the anus by Mitra, the parts of generation by Prajāpati, *manas* by the Moon, *buddhī* by Brahman, *ahankāra* by Siva, *śitta* by Vishṇu as Açyuta. In the Nyāya philosophy each organ is connected with its own peculiar element, the nose with the Earth, the tongue with Water, the eye with Light or Fire, the skin with Air, the ear with Ether. The Jains divide the whole creation into five sections, according to the number of organs attributed to each being.)—*Indriya-kāma*, *as*, *ā*, *am*, Ved. desiring or endeavouring to obtain power.—*Indri-yagocāra*, *as*, *ā*, *am*, perceptible, capable of being ascertained by the senses.—*Indriya-grāma*, *as*, m. the assemblage of the organs, the senses or organs of sense collectively.—*Indriya-jñāna*, *am*, n. the faculty of perception, sense, consciousness.—*Indriya-nigraha*, *as*, m. restraint of the organs of sense.—*Indriya-buddhī*, *is*, f. perception by the senses, the exercise of any sense, the faculty of any organ.—*Indriya-bodhana*, *as*, *ā*, *am*, exciting power, arousing or sharpening the senses; (*am*), n. any excitement of sense, an object of perception, a stimulus, &c.—*Indriya-varga*, *as*, m. the assemblage of organs, the organs of sense collectively.—*Indriya-vipratipatti*, *is*, f. perversion of the organs, erroneous or perverted perception.—*Indriya-svāpa*, *as*, m. sleep of the senses, unconsciousness, insensibility; the end of the world.—*Indriyagocāra* (*ya-a-goç*), *as*, *ā*, *am*, imperceptible.—*Indriyatman* (*ya-āt*), *ā*, m. an epithet of Vishṇu.—*Indriyātana* (*ya-āy*), *am*, n. the residence of the senses; the body.—*Indriyārtha* (*ya-ar*), *as*, m. an object of sense (as sound, smell, &c.), anything exciting the senses.—*Indriyāvat*, *ān*, *atī*, *at*, or *indriyā-vin*, *i*, *inī*, *i*, Ved. powerful, mighty; sometimes also *indriya-vat*.—*Indriyā-saṅga* (*ya-a-s*), *as*, m. non-attachment to sensual objects, stoicism, philosophy.

इन्द्रिय *indriya*. See above.

**इन्ध** *indh*, cl. 7. A. *inddhe*, *indhān-çakre* or *idhe*, *indhishyate*, *aindhishā*, *indhī-*  
*tum*, to kindle, light, set on fire: Pass. *indhate*, to be lighted; to blaze, flame; [with *indh* cf. Gr. *αἶθω*, *idapōs*; *αἶθρῶ*, *Aitron*; \**Hφ-αισ-τας*: Lat. *as-tus*, *as-tas*: Old Germ. *ett*, 'fire.']

*Idha*, *as*, *ā*, *am*, kindled, lighted, alight; shining, glowing, blazing; clean, clear, bright; wonderful; obeyed, unresisted? (*am*), n. sunshine, light, heat; a wonder.—*Idha-manyu*, *us*, *us*, *u*, having the anger excited or kindled.—*Iddhāgni* (*dha-ag*), *is*, *is*, *i*, Ved. one whose fire burns.

*Idh*, (at the end of compounds) lighting; [cf. *agnīdh*.]

*Iahma*, *as*, *am*, m. n. fuel, especially that which

is used for the sacred fire; [cf. Hib. *adhmad*; Zend *aīma*.]—*Iahma-jihva*, *as*, m., N. of a son of Priya-vrata.—*Iahma-pravastāna*, *as*, m. a hatchet, an axe.—*Iahma-bhrīti*, *is*, *is*, *i*, Ved. bringing fuel.—*Iahma-vāha*, *as*, m. epithet of Driçhasyu or Driçhadasyu.

*Idhyā*, f. kindling, lighting. See *vājedyā*.

*Idha*, *as*, *ā*, *am*, lighting, kindling.

*Indhana*, *am*, n. lighting, lighting; [cf. *agnīndhana*]; fuel; wood, grass &c. used for this purpose.

—*Indhana-vat*, *ān*, *atī*, *at*, possessed of fuel.  
—*Indhana-van*, *ā*, *ā*, *a*, Ved. possessed of fuel; flaming.

**इन्व** *inv*, cl. 6. P. *invati*, *invān-çakāra*, *invishyati*, *ainvī*, *invitum*, to pervade, surround, embrace, seize, take possession of; to invigorate, gladden. See *in*.

*Inva*, *as*, *ā*, *am*, pervading (in *viçvam-inva*).

इन्वका *invakā*, *ās*, f. pl. stars in the head of Orion.

**इभ** *ibha*, *as* or *am*?, m. or n.? (said to be fr. rt. *i*, to go), Ved. servants, dependants, domestics, household, family; (Sāy.) fearless power; (*as*, *ā*, *am*), followed by attendants; (*as*), m. an elephant; (*i*), f. a female elephant; [with this word cf. the Gr. *ἐ-έφας* and the Lat. *ebur*.]—*Ibha-kaṇṇā*, f. a plant with an aromatic seed, *Scindapsus Officinalis*.—*Ibha-keçara*, *as*, m. the tree *Mesua Roxburghii*.—*Ibhaganadhā*, f. N. of a poisonous fruit.—*Ibha-dantā*, f. the plant *Tiaridium Indicum*.—*Ibha-ntmīlikā*, f. smartness, shrewdness, sagacity (like that of an elephant).—*Ibha-pālaka*, *as*, m. the driver or keeper of an elephant.—*Ibha-poṭā*, f. a young elephant, a cub.—*Ibham-ācala*, *as*, m. a lion.—*Ibha-yuvati*, *is*, f. an elephant's cub.—*Ibhākhyā* (*bha-ākh*), *as*, m. the plant *Mesua Roxburghii*.—*Ibhāri* (*bha-ar*), *is*, m. a lion ('enemy of the elephant').—*Ibhoshanā* (*bha-ush*), f. a kind of aromatic plant.

*Ibhya*, *as*, *ā*, *am*, Ved. belonging to one's servants or attendants; wealthy, opulent, having many attendants; (Sāy.) (*as*), m. an enemy; (*ā*), f. a female elephant; N. of the Olibanum tree, *Boswellia Serrata*.—*Ibhya-tilvala*, *as*, *ā*, *am*, Ved. abundantly possessed of household requisites.

इम *ima*, a pronominal base. See *idam*.

*Imaka*, *as*, *ā*, *am*, diminutive of *ima*.

*Imathā*, ind., Ved. as in this place, as here, as now.

इयक्ष *iyaksh* (Anomalous Desid. of rt. *yaj*), Ved. occurring only in the part. pres. *iyakshat* and *iyakshamāna*, and io impf. subj. *iyakshān*, to go towards, approach; to request, endeavour to gain; to long for, seek.

*Iyakshu*, *us*, *us*, *u*, Ved. longing for, seeking to gain.

इयत् *iyat*, *ān*, *atī*, *at* (fr. pronominal base 3. *i*), so large, only so large; so much, only so much; [with *iyat* cf. the syllable *iens* or *ies* in such Lat. words as *tollens*, *toties*, *quotiens*, *quoties*, and in numeral adverbs as *quinquies*.]—*Iyat-tā*, f. or *iyat-tva*, *am*, n. quantity, fixed measure or quantity, so much.

*Iyattaka*, *as*, *ikā*, *am*, Ved. so small, very small, wee.

इयस्य *iyasya* (Anomalous Intens. of rt. *yas*), A., Ved. *iyasyate*, to relax, weaken; to vanish. *Iyasā*, f., Ved. lassitude, dejection, low spirits.

**इर** *ir*, cl. 6. P. *irati*, to go; [cf. *il*.]

इरज्य *irajya* (Anomalous Intens. of *raj*, *rāj*), P. rarely A., Ved. *irajyati*, *-te*, to order, prepare, arrange; to lead; to dispose, be master of; (Sāy.) to grow.

*Irāju*, *us*, *us*, *u*, Ved. busy with preparations for the sacrificial rite.

इरण *irāṇa*, desert; salt or barren (soil); = *irāṇa*, q. v.

इरध *iradh* (Anomalous Intens. of *rād*h), *iradhate* and *iradhayati*, Ved. to endeavour to gain; (Sāy.) to worship. The inf. *iradhya* is by some referred to this form, and regarded as a shortened form of *iradhadyai*; but Sāy. refers it to rt. *ir*.

इरमद *iram-mada*, *as*, m., Ved. delighting in drink; an epithet of Agni, in the form of lightning and Apām-napāt; a flash of lightning or the fire attending the fall of a thunderbolt; submanne fite.

इरस्य *irasya*, P., Ved. *irasyati*, to behave insolently, be angry; (with dat.) to be ill-affected towards; [cf. Lat. *ira*, *irasci*.]

*Irasyā*, f., Ved. ill-will, malevolence; (Sāy.) wish for food.

इरा *irā*, f. (closely allied to *idā* and *ilā*), Ved. any drinkable fluid; a draught (especially of milk); refreshment, comfort, enjoyment; N. of an Apsaras, a daughter of Daksha and wife of Kaśyapa; water; ardent spirits; the earth; speech; the goddess of speech, Sarasvatī; [cf. *idā*.]—*Irā-koḥira*, *as*, *ā*, *am*, Ved. whose milk is a refreshment or enjoyment.—*Irā-çāra*, *am*, n. hail; (*as*, *ā* or *i*, *am*), earth-born, terrestrial, aquatic.—*Irā-ja*, *as*, m. a N. of Kāma, god of love, 'born from water'.—*Irā-mukha*, *am*, n., N. of an Asura-town near Meru.—*Irā-vat*, *ān*, *atī*, *at*, Ved. granting drink or refreshment, satiating, giving enjoyment; endowed with provisions; comfortable; (*ām*), m., N. of a son of Arjuna; the ocean, a cloud; a king; (*i*), f., N. of a plant; N. of Durgā, the wife of Rudra, daughter of the Nāga Suśravas; N. of a river in the Panjāb, now called Rāvi.—*Irā-vellikā*, f. pimples or pustules on the head.—*Ireça* (*rā-īs*), *as*, m. a N. of Vishṇu; a king, a sovereign; Varuṇa.

इरिका *irikā*, f., N. of a plant or tree.—*Irīkāvana*, *am*, n. a grove of such trees.

इरण *irīna*, *am*, n. (said to be fr. rt. *ri*, to go; connected with *irā*), Ved. a water-course, a rivulet, a well; any incision in the ground, a hollow, hole; a desert, an inhospitable region; a bare plain, barren soil; salt soil.

*Irīnya*, *as*, *ā*, *am*, Ved. belonging or relating to a desert &c.

इरिन् *irin*, *i*, *inī*, *i* (connected with *ina* ?), Ved. powerful, violent; an overbearing fellow; (Sāy.) an instigator; [cf. *irasya* &c.]

इरिमेद *irimeda*, *as*, m., N. of a plant, = *ari-meda*.

इरिन्निठि *irimbīṭhi*, *is*, m., N. of a man of the family of Kāṇva, author of several hymns of the Rīg-veda.

इरिविह्वा *irivillā* or *irivellikā*, f. pimples or pustules on the head.

इयै *irya*, *as*, *ā*, *am*, Ved. active, powerful, energetic; epithet of Pūshan and of the Aśvins; (Sāy.) instigating; destroying enemies; a lord.

इवोरु *irvāru*, *us*, m. f., N. of an eatable cucumber, *Cucumis Utilissimus*; of another kind, *Cucumis Colocynthis*; see *irvālu*, *irvāru*, *urvāru*, *ervāru*.—*Irāvāru-çuktikā*, f. a kind of melon, commonly Sphuti or Sphut, *Cucumis Momordica*.

*Irāvāruka*, *as*, m. an animal living in caves.

*Irvalū*, *us*, m. f. *Cucumis Utilissimus* Roxb. or *Cucumis Colocynthis*.

**इल** *il*, cl. 6. P. *ilati*, *iyela*, *elishyati*, *ailit*, *elitum*, or cl. 10. P. *ilayati* or *clayati*, *-yitum*, aor. *aililat* or *ailayit*, to keep still, not to move; to become quiet; to send, to cast; to sleep; to move, to go; [a various reading has the form *il*: cf. Old Germ. *illu*, *illo*, for *ilju*; Mod. Germ. *Eile*; Cambro-Brit. *il*, 'progress, motion'; Gr. *ἐλδω*.]

*Ilaya*, as, ā, am, Ved. resting, motionless.

**इलव** *ilava*, as, ā, am, Ved. sounding, noisy, loud; [cf. *ailaba*.]

**इलविल** *ilavila*, as, m., N. of a son of Daśaratha; (*ā*), f., N. of a daughter of Triṇavindu, wife of Viśravas and mother of Kuvera.

**इला** *ilā*, f. flow, speech, the earth, &c.; see *idā*.—*Ilā-gola*, am, n. the earth, the globe.—*Ilā-tala*, am, n. the fourth place in the circle of the zodiac; the surface of the earth.—*Ilā-dadha*, as, m., N. of a certain sacrifice.—*Ilā-da*, am, n. 'granting refreshment or food,' N. of a ceremony or of a verse; N. of a Sāman.—*Ilā-vṛita*, as, m., N. of a son of Agnīdhra, who received the Varsha *ilā-vṛita* as his kingdom; (*am*), n. one of the nine Varshas or divisions of the known world, comprehending the highest and most central part of the old continent.

*Itikā*, f. the earth.

**इलिनी** *ilīni*, f., N. of a daughter of Medhātithi.

**इली** *ilī*, f. a cudgel, a stick shaped like a sword or a short sword. See *ilī*.

**इलीविश** *ilīviśa*, as, m., Ved., N. of a demon conquered by Indra.

**इलीश** *ilīśa*, as, m. (said to be fr. *il*, to go), a fish, commonly the hilsa or sable, *Clupea Alosa*; the fish being one of high flavour, and very abundant at certain seasons, is generally eaten both by the natives of Bengal and by Europeans residing there; [cf. *illīśa*.]

**इलूम** *ilūsha*, as, m., N. of the father of Kavasha. See *ailūsha*.

**इल्प** *ilpa*, as, m., N. of a wonderful tree in the other world.

**इलक** *illaka*, as, m., N. of a merchant's son.

**इलल** *illala*, as, m., N. of a bird.

**इलिशा** *illīśa*, as, m. the fish *Clupea Alosa*; [cf. *illīśa*.]

**इलका** *ilvakā*, ās, f. pl. the five stars in Orion's head. See *ilvala*.

**इवल** *ilvala*, as, m. a kind of fish; N. of a Daitya, the brother of Vātāpi; (*ās*), f. pl., N. of the five stars in Orion's head.

**इव** *iva*, ind. (fr. pronominal base 3, *i*), like, in the same manner as (in this sense = *yathā*, and used correlatively to *tathā*); as it were (after a metaphorical expression, e. g. *pathā iva yantav*, on a path going as it were); in a certain manner, in some measure, a little, perhaps (in qualification or mitigation of a strong assertion); nearly, almost, about (e. g. *muhūrtam iva*, almost an hour); so, just so, just, exactly, indeed, very (especially after words which involve some restriction, e. g. *īśhad iva*, just a little; *kiñcid iva*, just a little bit; and after a negation, e. g. *načīrād iva*, very soon). *Iva* is connected vaguely, and somewhat pleonastically, with an interrogative pronoun or adverb (e. g. *kim iva*, what? *katham iva*, how could that possibly be? *kveva*, where, I should like to know?). In the Pada texts of the Ṛg, Yajur, and Atharva-veda, and by native grammarians, *iva* is considered to be compounded with the word after which it stands, and is therefore enclitic.

**इवीलक** *ivilaka*, as, m., N. of a son of Lambodara.

**इशीका** *īśikā*, f. an elephant's eyeball. See *īśikā*.

**इष** I. *ish*, cl. 4. P. *ishyati*, *iyēsha*, *eshishyati*, *aishit*, *eshitum*, to move, to cause to move; to let fly, to throw, cast; to raise (as one's voice); to sprinkle; cl. 9. P. *īshṇāti*, to cause to

move quickly, to cast, let fly, swing; to strike; to fly off, escape; to impel, incite, animate, promote: Caus. P. *eshayati*, *-yitum*, to bring, offer: Desid. *eshishishati*.

2. *ish*, (at the end of some compounds) moving quickly, speedy. See *aram-ish*.  
*Ishanya*, nom. (from the next) A., Ved. *ishanayate*, *-yitum*, to move, excite.

1. *ishāṇi*, *is*, f., Ved. impulse, desire. (For 2. see under 3. *ish*.)

*Ishanya*, nom. P., Ved. *ishanyati*, *-yitum*, to cause to make haste, to excite, drive.

*Ishanyā*, f., Ved. impulse, desire.

*Isharya*, as, ā, am (fr. *īshu* below), Ved. skilled in archery.

*īshikā* = *īshikā* and *īshikā*, q. v.

*Ishita*, as, ā, am, moved, driven, tossed, sent; caused, excited, animated; quick: *Ishita-vratā*, ind., Ved. by impulse or excitement.

*Ishika*, as, m., N. of a people, = *atshika*; (*ā*), f. reed, rush, stem or stalk of grasses; an arrow; a sort of sugar-cane, Saccharum Spontaneum; a brush; a small stick of wood or iron used for trying whether or not the gold in a crucible is melted; the eyeball of an elephant; see *īshikā*, *īshikā*, *īshikā*, *īshikā*.—*Ishika-tūla*, am, n. the point or upper part of a reed.

*Ishu*, us, m. f. an arrow; (in mathematics) a versed sine; N. of a Soma ceremony.—*Ishu-kāra*, as, or *ishu-kṛtī*, t, m., Ved. an arrow-maker.—*Ishu-dhara*, as, m. an archer.—*Ishu-dhī*, see s. v. below.—*Ishu-pa*, as, m., N. of an Asura, who appeared on earth as king Magna-jit.—*Ishu-patha*, as, m. the range of an arrow.—*Ishu-pushpā*, f., N. of a plant.—*Ishu-bala*, as, ā, am, Ved. powerful by arrows.—*Ishu-bhrīt*, t, t, t, carrying arrows, an archer.—*Ishu-mat*, ān, atī, at, Ved. possessed of arrows.—*Ishu-mātra*, as, ī, am, having the length of an arrow, i. e. about five short spans or three feet; (*am*), ind. as far as the range of an arrow.—*Ishu-trikāṇḍā*, f. the threefold arrow, N. of a constellation, perhaps the girdle of Orion.—*Ishu-hasta*, as, ā, am, 'arrow-handed,' carrying arrows in the hand.—*Ishu-agra*, am, n. the point of an arrow.—*Ishv-anika*, am, n. the point of an arrow.—*Ishvarga*, as, m. (for *ishu-varga*), Ved. one who averts arrows, a shield-bearer.—*Ishv-asana* or *ishv-astra*, am, n. a bow ('arrow-thrower').—*Ishv-āyudha*, am, n., Ved. arrow and weapons.—*Ishv-āsa*, as, ā, am, throwing arrows; (*as*), m. a bow; an archer, a warrior.

*Ishuka*, as, ī, am, arrow-like; (*ā*), f., Ved. an arrow.

*Ishu-dhī*, is, m. f. (rt. *dhā*), a quiver.—*Ishudhī-mat*, ān, atī, at, Ved. possessed of a quiver.

*Ishudhya*, nom. P., Ved. *-dhayati*, *-yitum*, to be a quiver, to contain arrows; to implore, request; (Sāy.) to desire oblations.

*Ishudhyā*, f., Ved. imploring, request.

*Ishudhyu*, us, us, u, Ved. imploring, requesting; (Sāy.) going.

I. *īshī*, *is*, f. impulse, acceleration, hurry; invitation, order, despatch.

*Ishmin*, ī, *īṣi*, ī, Ved. going quickly, speedy, impetuous; an epithet of the winds.

**इष** 3. *ish*, cl. 6. P., ep. also A. *īcchati*, *-te*, *iyēsha*, *eshishyati*, *aishit*, *eshitum* or *eshitum*, to endeavour to obtain, strive, seek for; to endeavour to make favourable; desire, wish, long for; to request; to be willing, to be about to do anything, to intend; to strive to obtain anything (acc.) from any one (abl. or loc.); to expect anything from any one; to assent; to be favourable; to ask anything (acc.) from any one (loc.); to acknowledge, to regard: Pass. *ishyate*, to be wished or liked; to be asked, requested, prescribed; to be approved, acknowledged, accepted, regarded as; to be worth; to be wanted as a desideratum, see 2. *īshī*: Caus. P. *eshayati*, *-yitum*, *aishishat*: Desid. *eshishishati*; [with *ish* cf. Old Germ. *eiseōm*, 'I ask'; Mod. Germ. *heische*: cf.

also Gr. *πρωτασμαι*, *προ-ιτης*, *προ-ιξ*; and perhaps Gr. *ιδ-της* and *ι-μεπος*.]

*īcchaka*, as, *ikā*, am, wishing, desirous of; (*as*), m. demand, the *smn* sought (in arithmetic).

*īcchat*, an, atī or antī, at, wishing, wishful, desirous.

*īccha-tā*, f. or *īccha-tva*, am, n. desire, wishfulness.

*īcchā*, f. wish, desire, inclination; (in mathematics) a question or problem; (in gram.) the desiderative form; *īcchayā*, according to one's wish or desire; *īcchān ni-grah*, to suppress one's desire.—*īcchā-dāna*, am, n. the granting or gratification of a wish.—*īcchā-nivṛitti*, is, f. suppression of desire.—*īcchānṛita* ('*chā-n*'), as, ā, am, having a desire, wishing, wishful.—*īcchā-phala*, as, m. (in mathematics) the solution of a question or problem.—*īcchā-vat*, ān, atī, at, wishing, wishful, desirous; (*tī*), f. a woman desirous of anything.—*īcchā-vasu*, us, m. an epithet of Kuvera ('possessing wealth according to wish').—*īcchā-sampad*, t, f. fulfilment or attainment of wishes.

*īcchu*, us, us, u, wishing, desiring (with acc. or inf.).

*īcchuka*, as, ā or ī, am, wishing, desirous.

4. *ish*, t, f. wish; [cf. *ī-cara*.]

2. *īshāṇi*, *is*, f., Ved. wish, desire. (For 1. see under 1. *ish*.)

*Ishūya*, P., Ved. *īshūyati*, *-yitum*, to request, ask; (Sāy.) to wish for food, wish to approach.

1. *īshā*, as, ā, am (for 2. see next page), sought; wished, desired; liked, beloved; agreeable; cherished; worshipped, revered, respected; regarded as good, approved; valid; (*as*), m. a lover, a husband; the plant *Ricinus Communis*; (*ā*), f., N. of a plant; (*am*), n. wish, desire; (*am*), ind. voluntarily.—*Ishā-karman*, a, n. (in arithmetic) rule of supposition, operation with an assumed number.—*Ishā-kāpātha*, as, m. the root of the fragrant grass *Andropogon Muricatus*.—*Ishā-kāma-duh*, dhuk, f. 'granting the wished-for desires,' epithet of the cow of plenty.—*Ishā-gandha*, as, ā, am, fragrant; (*as*), m. any fragrant substance; (*am*), n. sand.—*Ishā-jana*, as, m. a beloved person, man or woman; a loved one.—*Ishā-tama*, as, ā, am, most desired, best beloved, beloved, dearest.—*Ishā-tara*, as, ā, am, more desired, more dear, dearer.—*Ishā-tas*, ind. according to one's wish or desire.—*Ishā-tā*, f. or *īshā-tva*, am, n. desirableness, the state of being beloved or revered.—*Ishā-deva*, as, m. or *īshā-devatā*, f. a chosen or tutelary deity, a favourite god, one particularly worshipped.—*Ishā-yāman*, ā, ā, a, Ved. going according to one's desire.—*Ishā-rasmi*, is, is, ī, Ved. having desired or best reins or bridles.—*Ishā-vrata*, as, ā, am, Ved. obeying one's wish; (Sāy.) that by which good works succeed.—*Ishā-kṛtā*, am, n., Ved. wish and deed, i. e. accomplishment of a wish (?); N. of a certain sacrificial ceremony.—*Ishā-pūrta*, am, n., Ved. wish and fulfilment, i. e. fulfilment of one's wishes; any religious duty or pious act, as oblation, sacrifice, penance, holy study, digging a well, planting a tree, &c.—*Ishārtha* ('*īa-ar*'), as, m. anything desired or agreeable.—*Ishārthodyukta* ('*īa-ud*'), as, ā, am, zealously active, diligent for a desired object.—*Ishāśva* ('*īa-asv*'), as, ā, am, Ved. having desired or best horses.

2. *īshī*, *is*, f. seeking, endeavouring to obtain; wish, request, desire; any desired object, a desired rule, a desideratum (a term applied to Patañjali's additions to Pāṇini's rules); (*is*), m., Ved. seeking, going after, guarding.

*Ishū*, us, f. wish, desire.

*Ishma*, as, m. the spring; love or the deity Kāma.

*Ishya*, as, am, m. n. the spring season.

*Ishva*, as, m. a spiritual teacher. See *īshva*.

**इष** 5. *ish*, t, f., Ved. that which is drunk, a draught, refreshment, enjoyment; libation; the refreshing waters of the sky; sap, strength, freshness, comfort, increase; good condition, affluence.

*Isha*, as, m. one who possesses sap and strength;

the month Āsṛina (September–October); strength, vigour (?). — *Isha-vaṭ*, *ān*, *atī*, *at*, Ved. vigorous. — *Isha-stut*, *t*, m., Ved. a praiser of the desired (Sun); (*t*), f. praise of comfort.

*Ishaya*, nom. P. A., Ved. *ishayati*, *-te*, *-yitum*, to be succulent, swell; to be fresh, active, powerful; to refresh, strengthen, animate.

*Ishira*, *as*, *ā*, *am*, Ved. succulent, refreshing, fresh, flourishing; vigorous, active, quick; [cf. Gr. *iepos*]; (*as*), m. fire?; (*am*), ind. quick.

*Ishetvāka*, *as*, *ā*, *am* (an Adhyāya or Anuvāka), containing the words *ishe tvā*, 'for rain thee.'

इषु *ishu*, *ishu-dhi*, &c. See *i. ish* last page.

इष्क *ish-kri*, cl. 8. P., Ved. *-karoti*, *-kartum*, to arrange, set in order, prepare.

*Ish-kartri*, *tā*, *trī*, *tri*, Ved. arranging, preparing, setting in order.

*Ish-kṛita*, *as*, *ā*, *am*, Ved. arranged. — *Ishkṛitā-hāva* (*ta-āh*), *as*, *ā*, *am*, Ved. whose Soma vessel is prepared or ready.

इष्ट 2. *ishṭa*, *as*, *ā*, *am* (fr. rt. *yaj*; for *i. ishṭa* see last page), sacrificed, worshipped with sacrifices; (*as*), m. sacrifice; (*am*), n. sacrificing; sacred rite, sacrament. — *Ishṭa-yajus*, *us*, *us*, Ved. one to whom sacrificial verses have been offered or addressed. — *Ishṭā-vaṭ*, *ān*, *atī*, *at*, possessed of sacrifices.

*Ishṭakā*, f. a brick, especially one used in building the altar of a sacrifice. — *Ishṭakā-grīha*, *am*, n. a brick house. — *Ishṭakā-ṭita*, *as*, *ā*, *am*, built of bricks. — *Ishṭakā-nyāsa*, *as*, m. laying the foundation of a house. — *Ishṭakā-rāśi*, *is*, m. a pile of bricks.

3. *ishṭi*, *is*, f. sacrificing, sacrifice; oblation consisting of butter, fruits, &c., opposed to the sacrifice of an animal or of Soma. — *Ishṭi-pāca*, *as*, or *ishṭi-mush*, *t*, m. an Asura, a demon. — *Ishṭy-ayana*, *am*, n. a series of oblations, a sacrifice lasting a long time.

*Ishṭikā*, f. a brick, especially one used in building the sacrificial altar. See *ishṭakā* above.

*Ishṭin*, *ī*, *inā*, *ī*, one who has sacrificed.

*Ishṭvā*, ind. having sacrificed or worshipped.

इष्टनि *ishṭani*, *is*, *is*, *i*, Ved. (if fr. rt. *yaj*), to be worshipped; (if instead of *ni-ishṭani*, fr. rt. *stan*), rustling, rushing.

इस् *is*, ind. an interjection of anger, pain, or sorrow.

इह *iha*, ind. (fr. pronom. base 3. *i*), in this place, here; in this place; in this world; in this book or system; in this case (e.g. *tena iha na*, 'therefore not in this case,' i.e. the rule does not apply here); now, at this time; [cf. Zend *iha*, 'here;'] Gr. *iθa* or *iθai* in *iθa-γevḥs* and *iθai-γevḥs*; Goth. *iθ*; perhaps Lat. *igt-tur*.] — *Iha-kāla*, *as*, m. this life. — *Iha-kṛatu*, *us*, *us*, *u*, or *iha-ṭitta*, *as*, *ā*, *am*, Ved. whose intentions or thoughts are in this world or place. — *Iha-tra*, ind. here, in this world. — *Iha-bhojana*, *as*, *ā*, *am*, Ved. whose goods and gifts come hither. — *Iha-loka*, *as*, m. this world, this life; (*e*), ind. in this world. — *Iha-samayē*, ind. here, now, on the present occasion, at such a time as this. — *Iha-stha*, *as*, *ā*, *am*, standing here. — *Iha-sthāna*, *as*, *ā*, *am*, whose place or residence is on the earth; (*e*), ind. in this place. — *Ihagata* (*ha-āg*), *as*, *ā*, *am*, come or arrived hither. — *Ihāmutra* (*ha-am*), ind. here and there, in this world and in the next. — *Iheha* (*tha-iha*), ind. here and there, now and then, repeatedly. — *Iheha-mātrī*, *tā*, m., Ved. of whose mothers one is here and one there; (Sāy.) whose mother is here and there, i.e. everywhere.

*Ihatya*, *as*, *ā*, *am*, or *ihatyaka*, *as*, *ikā*, *am*, being here.

ई 2. *ī*, *is*, m., N. of Kandarpa, the god of love; *ī* or *is*, f., N. of Lakshmi.

ई 3. *ī*, ind. an interjection of pain, anger, consciousness or perception, consideration, compassion.

इ 4. *ī* for rt. *i*. See under 5. *i*.

इक्ष *iksh*, cl. 1. A. *ikshate*, *ikshān-ṅakre*, *ikshishyate*, *aiکشishṭa*, *ikshītum*, to see, look, view, behold, look at, gaze at (with acc. or rarely loc.); to see in one's mind, think, have a thought, regard, consider; to look to the welfare of any one (with dat.): Caus. *ikshayati*, *-yitum*, to make one look at (with acc.). (This root is perhaps connected with *akshi*, q. v.)

*Ikshaka*, *as*, m. a spectator, a beholder.

*Ikshana*, *am*, n. a look, view, aspect, sight; regarding, looking after, caring for; an eye.

*Ikshanika*, *as*, *ā*, m. f. a looker into the future, a fortune-teller.

*Ikshamāna*, *as*, *ā*, *am*, looking at, surveying.

*Ikshā*, f. sight, viewing, considering.

*Ikshāta*, *as*, *ā*, *am*, seen, beheld, regarded.

*Ikshātri*, *tā*, *trī*, *tri*, seeing, beholding, a beholder.

*Ikshēya*, *as*, *ā*, *am*, Ved. deserving to be seen, curious.

*Ikshyamāna*, *as*, *ā*, *am*, being beheld, being viewed.

इक्ष् *ikh* or *ikh*, cl. 1. P. *ekhāti*, *iyekha*, or *ikhāti*, *ikhān-ṅakāra*, *ekhītum* or *ikhītum*, to go, move.

इक्ष् *inkh* or *inkh*, cl. 1. P. *inkhāti*, *inkhān-ṅakāra*, or *inkhāti*, *inkhān-ṅakāra*, *inkhītum* or *inkhītum*, to go, move: Caus. *inkhayati*, *-yitum*, to move backwards and forwards, to move up and down, to swing.

इज् *ij* or *inj*, cl. 1. P. *ijati*, *ijān-ṅakāra*, *ijitum* or *inijati*, &c., to go; to blame or censure.

इजिक *ijika*, *ās*, m. pl., N. of a people.

इड् *iḍ*, cl. 2. A. *iḍte* (2nd sing. pres. *iḍiḥe*, Ved. *iḍiḥe*), *iḍān-ṅakre*, *iḍishyate*, *iḍishṭa*, *iḍitum*, Ved. *iḍe*, &c., to implore, request, ask for (with two acc.); to praise: Caus. P. *iḍayati*, *-yitum*, to ask; to praise.

*Iḍana*, *am*, n. the act of praising.

*Iḍā*, f. praise, commendation.

*Iḍita* or *iḍita*, *as*, *ā*, *am*, praised, commended.

*Iḍenya* or *iḍenya* or *iḍya*, *as*, *ā*, *am*, Ved. to be invoked or implored, to be praised or glorified, praiseworthy, laudable.

*Iḍyamāna*, *as*, *ā*, *am*, being praised.

इड् 2. *iḍ*, *iḍ*, f., Ved. = *iḍ*, refreshment, libation.

इड् *iḍha*, *as*, *ā*, *am* (fr. *ih*), sought (?).

इति *iti*, *is*, f. (fr. 4. *i*?), plague, distress, any calamity of the season (as drought, excessive rain, swarm of rats, foreign invasion, &c.); infectious disease; an affray; travelling in foreign countries, sojourning.

इद्रिक् *idriksha*, *as*, *i*, *am* (fr. *id*, neut. of pronom. base 3. *i*, and *driksha*, rt. *driś*, dropping one *d* and lengthening the preceding *i*, as in *tādrīksha* from *taḍ*, &c.), of this aspect, of such a kind, endowed with such qualities, such like.

*I-driś*, k, Ved. n., endowed with such qualities, such; (k), n., Ved. such a condition, such occasion. — *Idrik-tā*, f. quality.

*Idriśa*, *as*, *i*, *am*, or *idriśaka*, *as*, *ikā*, *am*, endowed with such qualities, such; [with the final syllables *driś* and *driśa* of these words cf. the Gr. *λυκ* in *δουλιξ*, *λυκο* in *τηλικο-ς*, &c.]; Goth. *leika* in *helleik*, 'welcher,' *svaleik-s*, 'such;'] Mod. Germ. *solcher*; Slav. *liko*, nom. *lik*, c. g. *tolik*, 'such;'] Lat. *li* in *tālis*, *quālis*.]

इन्त *int*, cl. 1. P. *intati*, *-titum*, to bind; [cf. *ant* and *and*.]

इप्स् *ips* (Desid. of rt. *āp*, q. v.), to wish to obtain.

*Ipsana*, *am*, n. desiring, wishing to obtain.

*Ipsā*, f. asking, desire, wish to obtain.

*Ipsita*, *as*, *ā*, *am*, wished, desired.

*Ipsu*, *us*, *us*, *u*, striving to obtain; wishing to get or obtain, desirous of (with acc.). — *Ipsu-yajña*, *as*, m. a particular Soma sacrifice.

इम् *im*, ind. (fr. pronominal base 3. *i*), Ved. a particle of affirmation and restriction, generally after short words at the beginning of a period, or after the relative pronouns, the conjunction *yad*, prepositions and particles such as *ūt*, *uta*, *atha*, &c. *Im* has also the sense 'now' (= *idānim*), and is by Sāy. sometimes considered as an acc. case for *enam*.

इयक्श्स् *iya-ṅakshas*, *ās*, *ās*, *as* (*iya* fr. rt. *i*), Ved. one whose eyes go or look about everywhere; (Sāy.) of pervading sight.

*Iyivas*, *ān*, *-yushṭ*, *as*, gone, having gone, having obtained.

इर् *ir*, cl. 2. A. *irte*, *irān-ṅakre*, *irishyati*, *airishṭa*, *iritum*, Ved. inf. *irādhyai*, to go, move, rise, arise from; to go away, retire; to agitate, elevate, raise (one's voice): Caus. P. *irayati*, *-yitum*, to agitate, throw, cast; to excite; to cause to rise; to bring to life; to raise one's voice, utter, pronounce, proclaim, cite; to elevate; A. to raise one's self.

*Iraya*, *as*, *ā*, *am*, agitating, driving; (*as*), m. the wind.

*Irita*, *as*, *ā*, *am*, sent, despatched; said, uttered. — *Iritākūta* (*ta-āk*), *am*, n. declared purpose or intention.

*Irya*, *as*, *ā*, *am*, to be excited. — *Irya-tā*, f., Ved. the condition of one who is to be excited.

*Iryā*, f. wandering about as a religious mendicant. — *Iryā-patha*, *as*, m. the observances of a religious mendicant; the four positions of the body, viz. going, standing upright, sitting and lying down.

इरामा *iramā*, f., N. of a river.

इरिण *irīṇa*, *as*, *ā*, *am* (fr. rt. *ir*?), desert; (*am*), n. salt and barren soil. See *irīṇa*.

इरिन *irin*, *ī*, m., N. of a man; (*inas*), m. pl. the descendants of this man.

इर्क्ष् *irkshy*. See *irshy*.

इर्म *irma*, ind., Ved. in this place, here, to this place; (Sāy.) going constantly, or instigating everything.

इर्म 2. *irma*, *as*, m., Ved. the arm, the fore-quarter of an animal; (*am*), n. a sore or wound.

इर्मन्त *irmānta*, *as*, *ā*, *am*, Ved. epithet of a team of horses or of the horses of the sun's car; full-haunched (lit. full-ended); thin-haunched; (perhaps) having the biggest horses on both sides of the team.

इर्वारु *irvāru*, *us*, m. a cucumber, Cucumis Utilissimus. See *irvāru*.

इर्ष *irshy* or *irkshy*, cl. 1. P. *irshyati*, *irshyān-ṅakāra*, *irshyītum* or *irkshyati*, &c., to envy, to feel impatient at another's prosperity (with dat.): Desid. *irshyīshishati* or *irshyiyīshati*.

*Irshā*, f. impatience, envy of another's success; more properly read *irshyā*.

*Irshālu*, *us*, *us*, *u*, impatient of another's success, envious.

*Irshita*, *as*, *ā*, *am*, envied; (*am*), n. envied.

*Irshitavya*, *as*, *ā*, *am*, to be envied.

*Irshu*, *us*, *us*, *u*, envious, jealous.

*Irshya*, *as*, *ā*, *am*, envious, envying; (*ā*), f. envy or impatience of another's success; spite, malice. — *Irshyā-vaṭ*, *ān*, *atī*, *at*, or *irshyā-maya*, *as*, *ī*, *am*, envious, spiteful. — *Irshyā-vaśa*, *as*, *ā*, *am*, overcome with envy.

इ 1. *ī*, the fourth letter of the alphabet, corresponding to *i* long, and having the sound of *ee* in *feel*.

*Irshyaka*, *as, ā, am*, envious, envying.  
*Irshyamāna*, *as, ā, am*, envying, envious.  
*Irshyānu*, *us, us, u*, envious, jealous.  
*Irshyān*, *i, ī, ī, ī*, envious, spiteful.  
*Irshyu*, *us, us, u*, Ved. zealous.

ईलिन *ilina*, *as, m.*, N. of a son of Tansu and father of Dushyanta.

ईली *ilī* or *ilī*, *is, f.* a weapon, sometimes considered as a cudgel and sometimes as a short sword or stick shaped like a sword.

ईळ *il, ilā, &c.* See under *īl*.

ईवत् *i-vat, ūn, atī, at* (fr. pronominal base 3. *i*), Ved. so large, so stately, so magnificent, so much.

ईश 1. *īś*, cl. 2. A. *īshṭe*, or Ved. *īse, īśan-*  
*ḍakre, īśishyati, īśitum*, to own, possess; to belong to; to dispose of, be valid or powerful, to be master of (with gen., or Ved. with gen. of an inf., or with a common inf., or the loc. of an abstract noun); to command; to rule, reign; to behave like a master, allow; [with this word are perhaps connected Goth. *aigan*, 'to have'; Old Germ. *eigan*, adj. *eigan*, 'own'; Mod. Germ. *eigen*.]

2. *īś, ī, m.*, Ved. master, lord, the supreme spirit. — *Īśā-vāsyā*, *am, n.* 'to be clothed or pervaded by the supreme,' a title of the Īśa-upanishad, which commences with that expression.

*Īśa*, *as, ā, am*, owning, possessing, sharing; one who is completely master of anything; capable of (with gen.); powerful, supreme; a ruler, a master, a lord; (*as*), *m.* a husband; a Rudra; the number 'eleven' (as there are eleven Rudras); N. of Śiva as regent of the north-east quarter; (*ā*), *f.* faculty, power, dominion. — *Īśā-tva*, *am, n.* supremacy, superiority. — *Īśa-sakhī*, *ā, m.* Śiva's friend, an epithet of Kūvera. — *Īśādhyāya* (*śā-adh*), *as, m.*, N. of the Īśa-upanishad. — *Īśopanishad* (*śa-up*), *t, f.*, N. of an Upanishad.

*Īśāna*, *am, n.* commanding, reigning.  
*Īśāna*, *as, ā, am*, owning, possessing, wealthy; reigning; (*as*), *m.* a ruler, master, one of the older names of Śiva-Rudra; one of the Rudras; the sun as a form of Śiva; a Sādhyā; epithet of Viṣṇu; N. of a man; (*ī*), *f.* an epithet of Durgā; (*as* or *ī*), *m.* or *f.* the silk-cotton tree, Bombax Heptaphyllum; (*am*), *n.* light, splendor. — *Īśāna-krīṭ, t, f.*, Ved. acting like a competent person, making use of one's possessions or faculties; (*Śāy*) rendering one a master or able. — *Īśāna-candira*, *as, m.*, N. of a physician. — *Īśāna-ja*, *ās, m.* pl. a class of deities forming a section of the Kalpa-bhavas. — *Īśāna-devī*, *f.*, N. of a woman.

*Īśtri, tā, m.* a master, an owner or proprietor; a king.

*Īśn, ī, īnī, ī*, commanding, reigning; (*īnī*), *f.* supremacy. — *Īś-tā, f.* or *īśi-tva, am, n.* superiority, supremacy, one of the eight attributes of Śiva.

*Īśvara*, *as, ā, am*, able to do, capable of (with gen. of Vedic inf., or with common inf.), liable, exposed to; (*as, ī*), *m. f.* master, lord, prince, king, mistress, queen; (*as*), *m.* a husband; god, the supreme, especially Śiva, one of the Rudras, the god of love, the soul or supreme soul (*ātman*); N. of a prince; (*ā* or *ī*), *f.*, N. of Durgā; of Lakṣmī or of any other of the Saktis or female energies of the deities. — *Īśvara-krīṣṇa*, *as, m.*, N. of the author of the Sāṅkhya-śāstra. — *Īśvara-gītā*, *f.* pl. a section of the Kūrma-Purāna. — *Īśvara-tā, f.* or *īśvara-tva, am, n.* superiority, supremacy. — *Īśvara-datta*, *as, m.*, N. of a prince. — *Īśvara-nishedha*, *as, m.* atheism. — *Īśvara-nishtha*, *as, ā, am*, trusting in God. — *Īśvara-pūjaka*, *as, ā, am*, pious. — *Īśvara-pūjā*, *f.* worship of God. — *Īśvara-prasāda*, *as, m.* divine grace. — *Īśvara-bhāva*, *as, m.* royal or imperial state. — *Īśvara-sadman, a, n.* a temple. — *Īśvara-sabha*, *am, n.* a royal court or assembly. — *Īśvara-sevā, f.* the worship of God. — *Īśvarādhipa* (*śa-adh*), *as, ā, am*, subject to a king, dependant on a master or on God. — *Īśvarādhipa-tā, f.* or *īśvarādhipa-tva,*

*am, n.* dependance upon God, subjection to a ruler. — *Īśvarānanda* (*śa-an*), *as, m.*, N. of a scholiast.

ईष *īsh*, cl. 1. A. (with prep. also P.)  
*īshate, -tī, īshān-ḍakre* or *-ḍakōra*, and Ved. *īshe, īshītum*, to go, to fly away, escape; to attack, to hurt; to glean, to collect a few grains; to look.

*Īshāva*, *as, ā, am*, hastening; (*ā*), *f.* haste.  
*Īshāpin, ī, īnī, ī*, hastening.

ईष *īsha*, *as, m.* the month Āśvina; see *īsha*; a son of the third Manu; a servant of Śiva.

ईषत् *īshat*, ind. (said to be a pres. part. fr. rt. *īsh*), little, a little, slightly. — *Īshāḍ-ḥvōsa*, *as, ā, am*, slightly resounding. — *Īshaj-jala*, *am, n.* shallow water, a little water. — *Īshat-kara*, *as, ī, am*, doing little; easy to be accomplished. — *Īshat-kārya*, *as, ā, am*, connected with slight effort. — *Īshat-pāṇḍu*, *us, m.* a pale or light brown colour. — *Īshat-pāna*, *as, ā, am*, that of which a little is drunk; (*am*), *n.* a little draught. — *Īshat-purusha*, *as, m.* a mean man. — *Īshat-pralambha*, *as, ā, am*, to be gained for little. — *Īshat-sprīṣṭa*, *as, ā, am*, slightly touched (applied to the semivowels). — *Īshad-uṣṇa*, *as, ā, am*, tepid, slightly warm. — *Īshad-ūna*, *as, ā, am*, not quite complete or entire. — *Īshad-guṇa*, *as, ā, am*, of little merit. — *Īshad-darśana*, *am, n.* a glance, a slight inspection. — *Īshad-dhōsa* (*īshat-hāsa*), *as, m.* slight laughter, a smile. — *Īshad-ṛakta*, *as, ā, am*, pale red. — *Īshad-vīṛita*, *as, ā, am*, slightly open. — *Īshan-nāda*, *as, ā, am*, slightly sounding (applied to unspaced soft consonants). — *Īshan-nimaya*, *as, ā, am*, exchanged for a little. — *Īshal-labha*, *as, ā, am*, to be obtained for a little.

ईषा *īshā*, *f.* (said to be fr. *īsh*), the pole or the shafts of a carriage or plough; (*e*), *du.* the double or fork-shaped pole. — *Īshā-danḍa*, *as, m.* the handle of a plough. — *Īshā-danta*, *as, m.* an elephant with a large tusk or tooth, the tusk of an elephant. — *Īshādharma* (*śhā-adh*), *as, m.*, N. of a Nāga.

ईषिका *īshikā*, *f.* an elephant's eyeball; a painter's brush, &c.; a weapon, a dart or arrow. See *īshikā* and *īshikā*.

ईषिर *īshira*, *as, m.* fire. See *īshira*.

ईषीका *īshikā*, *f.* a painter's brush, a fibrous stick used as one; an ingot-mould; a dipping rod or something cast into a crucible to examine if the metal it contains is in fusion. See *īshikā*.

ईष्म *īshma* and *īshva*, *as, m.* Kāmadeva; spriog. See *īshma* and *īshva*.

ईष्य *īshva*, *as, m.* a spiritual teacher.

ईष्य *īh*, cl. 1. A. *īhate, īhān-ḍakre, īhish-*  
*yate, īhītum*, rarely P. *īhati, &c.*, to endeavour to obtain; to aim at or attempt; to long for, desire; to take care of; to have in mind, think of (with acc.): Caus. *īhayati, -yitum*, to impel.

*Īha*, *as, m.* attempt (e.g. *ūrdhveha*, attempt to rise).  
*Thamāna*, *as, ā, am*, attempting, undertaking, performing.

*Īhā*, *f.* effort, exertion, activity; request, desire, wish. — *Īhā-tas*, ind. diligently, energetically, by or with labour or exertion. — *Īhā-mṛiga*, *as, m.* a wolf; a division of the drama. — *Īhārthīn* (*īhā-ar*), *ī, īnī, ī*, aiming at any object, seeking wealth. — *Īhā-erika*, *as, m.* a wolf.

*Īhita*, *as, ā, am*, sought, attempted, striven for; wished, desired; (*am*), *n.* desire, request, wish, effort.

## उ

उ 1. *u*, the fifth letter and third short vowel of the alphabet, pronounced as the *u* in full. — *U-kāra*, *as, m.* the letter or sound *u*.

उ 2. *u*, ind. an interjection of assent, calling, compassion, anger, and command.

उ 3. *u*, ind. an enclitic copula, used frequently in the Vedas; (as a particle implying restriction and antithesis, generally after pronominals, prepositions, particles, and before *nu* and *su*, equivalent to) and, also, further; on the other hand (especially in connection with a relative, e.g. *ya u*, he on the contrary who &c.).

This particle may serve to give emphasis, like *id* and *eva*, especially after prepositions or demonstrative pronouns, in conjunction with *nu, va, hi, tād, &c.* (e.g. *ayam u vām puruṣamo jōhavīmī*, I this very person invoke you constantly). It is especially used in the figure of speech called Anaphora, and particularly when the pronouns are repeated (e.g. *tam u stusha Indram tam grīṣīshe*, him I praise, Indra, him I sing). It may be used in drawing a conclusion, like the English 'now' (e.g. *tad u tathā na kuryāt*, that now he should not do in such a manner), and is frequently found in interrogative sentences (e.g. *ka u tac cīketa*, who, I ask, should know that?).

Pāṇini calls this particle *ui* to distinguish it from the interrogative *u*. In the Pada-pāṭha it is written *ūm*.

In the classical language *u* occurs only after *atha, na*, and *kim*, with a slight modification of the sense, and often only as an expletive (see *kim*); *u-u* or *u-uta*, on the one hand—on the other hand; partly—partly; as well—as.

उ 4. *u*, cl. 1. A. *avate, ūve, oshyate, aushṭa, otum*, to sound, to make a noise; to roar, below: Caus. P. *āvayati, -yitum*, to cause to sound.

उ 5. *u*, cl. 5. P. Ved. *uṇoti, otum*, to animate, ask, demand.

उ 6. *u, us, m.*, N. of Śiva; also of Brahmā.

उकनाह *ukanāha*, *as, m.* a horse of a red and yellow or red and black colour, a bay or chestnut horse.

उकुण *ukūṇa*, *as, m.* a bug; also *utkūṇa*.

उक्त *ukta*, *as, ā, am* (past pass. part. of rt. *vaḍ*), uttered, said, spoken; (*am*), *n.* word, sentence; (*am, ā*), *n. f.* a stanza of four lines with one syllabic instant, one long or two short syllables in each; [cf. Zend *ukta*.] — *Ukta-tva*, *am, n.* the being spoken or uttered. — *Ukta-nirovāha*, *as, m.* maintaining an assertion. — *Ukta-puṅska*, a (feminine or neuter) word, of which also a masculine is mentioned or exists, and whose meaning only differs from that of the masculine by the notion of gender (e.g. the word *Gangā* is not *ukta-puṅska*, whereas the word *sobhanā* is so; cf. *bhāshita-puṅska*). — *Ukta-pratyukta*, *am, n.* speech and reply, discourse, conversation. — *Ukta-vat, ān, atī, at*, one who has spoken. — *Ukta-varjama*, ind. except the cases mentioned. — *Ukta-vākya*, *as, ā, am*, one who has given an opinion; (*am*), *n.* a dictum, a decree. — *Uktānukta* (*ta-an*), *as, ā, am*, spoken and not spoken. — *Uktopasamhāra* (*ta-up*), *as, m.* any brief or compendious phrase or description.

*Ukti, is, f.* sentence, proclamation, speech, expression, word.

*Uktvā*, ind. having spoken or said.

*Uktha, am, n.* a saying, sentence, verse, eulogy, praise; (in the ritual) a kind of recitation or certain recited verses forming a subdivision of the Śāstras. They generally form a series, and are spoken or recited in opposition to those verses which are sung (*Sāman*) and to the muttered sacrificial formulas (*Yajus*). The great *Uktha* (*Mahad-uktham* or *Bṛihad-uktham*) forms a series of verses, in three sections, each containing eighty threefold verses (*Trīṣa*), recited at the end of the Agnicāyana; a N. of the Sāma-veda; (*ā*), *f.* a kind of metre, a stanza of four lines having one long or two short syllables in each; (*as*), *m.* a form of Agni; N. of a prince. — *Uktha-pattra*, *as, ā, am*, Ved. having verses as wings. — *Uktha-pātra*, *am, n.* vessels or libations offered during the recitation of an *uktha*. — *Uktha-bhṛt, t, t, t*, Ved. offering

ukthas. — *Uktha-vat*, *ān*, *atī*, *at*, Ved. connected with an *uktha*. — *Uktha-vardhana*, *as*, *ā*, *am*, Ved. strengthening one's self by or delighting in praise; (Sāy.) to be celebrated in praise. — *Uktha-vāhas*, *ās*, *ās*, *as*, Ved. offering verses; one to whom verses are offered. — *Uktha-sansin*, *i*, *inī*, *i*, Ved. praising; uttering the ukthas. — *Uktha-sās*, *as*, *as*, or *ukthā-sās*, *ās*, *ās*, m. f. or *ukthā-sāsa*, *as*, *ā*, *am*, Ved. uttering a verse, praising. — *Uktha-śushma*, *as*, *ā*, *am*, Ved. loudly resonant with verses, moving on with the sound of verses (as with the roaring of waters), accompanied by sounding verses; (Sāy.) whose strength is praise. — *Ukthā-mada*, *am*, n., Ved. praise and rejoicing. — *Ukthārka* (*tha-ar*), *am*, n., Ved. recitation and hymn. — *Ukthā-vi*, *is*, *īs*, *i*, Ved. fond of verses. — *Ukthā-sastra*, *am*, n., Ved. recitation and praise.

*Ukthm*, *i*, *inī*, *i*, Ved. uttering verses, praising, lauding; accompanied by praise, or (in ritual) by ukthas.

*Ukthya*, *as*, *ā*, *am*, Ved. accompanied by verse or praise, consisting of praise, deserving praise, skilled in praising; accompanied by ukthas; (*as*), m. a libation (*graha*) at the morning and midday sacrifice; (scil. *kratu*) N. of a liturgical ceremony, forming part e. g. of the *Jyotiṣṭoma*; a *Soma-yaṅjā*.

**उक्ष** *uksh*, cl. 1. P. A. *ukshati*, -*te*, *ukshāi-cakāra* (Ved. *vavaksha*, -*she*), *ukshītum*, to sprinkle, moisten, wet; to sprinkle or scatter in small drops, to emit; to throw out, scatter (as sparks); to clean; [cf. Lith. *ūkana*: Hib. *uisge*, *uisge*, 'water, a river'; *uisgeach*, 'aquatic, watery, fluid, moist, pluvial.']

1. *uksha*, *as*, m. (at the end of some compounds) = *ukshan* below; (*as*, *ā*, *am*), clean (?).

*Ukshāṇa*, *am*, n. sprinkling, consecrating. *Ukshāṇya*, nom. P., Ved. *ukshāṇya*, to do or behave like *Ukshan*; (Sāy.) to desire one who pours down riches &c.

*Ukshāṅyāna*, *as*, m., Ved. a patronymic from *Ukshāṇya*.

*Ukshāṅy*, *us*, *u*, Ved. behaving or doing like *Ukshan*; (Sāy.) desirous of one who pours down riches &c.

*Ukshan*, *ā*, m. an ox or bull (especially as drawing the chariot of *Ushas* or dawn); epithet of the *Soma* (as sprinkling or scattering small drops); of the *Maruts*; of the sun and *Agni*; one of the eight chief medicaments (*riṣhabha*); N. of a man; (*ā*, *ā*, *a*), large (?); [cf. *zend ukshān*; Goth. *auhsa* and *auhsu*; Armen. *esn*.] — *Uksha-tara*, *as*, m. a small bull or ox; a large bull. — *Uksha-vaśa*, *as*, m., Ved. a bull-calf, male calf. — *Uksha-vehat*, *at*, m., Ved. an impotent bull (?). — *Ukshāṇna* (*ksha-an*), *as*, *ā*, *am*, Ved. one whose food is oxen.

1. *ukshita*, *as*, *ā*, *am*, sprinkled, moistened, cleansed, perfumed.

**उक्ष** *uksh*, cl. 1. P., Ved. *ukshati*, *vavaksha*, and A. *vavaksha*, *ukshītum*, to grow up, to grow strong; A. to strengthen one's self; become strong; Caus. *ukshayate*, -*yitum*, to strengthen.

2. *uksha*, *as*, *ā*, *am*, large. *Ukshāla*, *as*, *ā*, *am* (?), swift, excellent, terrible, high, much; (*as*), m. a monkey (?).

2. *ukshita*, *as*, *ā*, *am*, adult, of full growth, strong; old.

**उक्** *ukh*, cl. 1. P. *okhati*, *wokha*, *okhītum*, to go, move.

**उक्** *ukha*, *as*, m. (fr. rt. *khan* with *ud* ?), Ved. a boiler, a pot, a vessel; N. of a pupil of *Tittiri*; (*ā*), f. a boiler, any saucpan, a pot or vessel which can be put on the fire; a part of the body. — *Ukha-śhāt*, *t*, *t*, Ved. breaking the pot.

*Ukhya*, *as*, *ā*, *am*, Ved. being in a dish; boiled, dressed in a pot (flesh, &c.).

**उक्खल** *ukharvala* or *ukhala*, *as*, m. a kind of grass, a sort of *Andropogon*.

**उखुली** *ukhulī*, f., N. of a deity.

**उगण** *ugāṇa*, *as*, *ā*, *am* (corrupted fr. *ud-gaṇa* or *uru-gaṇa* ?), Ved. consisting of extended troops (used as an epithet of *senā*, an army).

**उग्र** *ugra*, *as*, *ā*, *am* (said to be fr. rt. *uś*, but probably fr. a rt. *uj* or *vaj*, fr. which also *ośas*, *vāja*, *vajra*, may be derived; comparative *ugratarā* and *ojīyas*; superl. *ugratama* and *ojishīra*), powerful, violent, mighty, strong beyond measure, huge, formidable, terrible; high, noble; cruel, fierce, ferocious, savage; angry, passionate, wrathful; hot, sharp, pungent, acrid; (*as*), m., N. of *Rudra* or *Siva*; N. of a mixed tribe, from a *Kshatriya* father and *Sūdra* mother, (the employment of this caste, according to *Manu*, is the killing or catching of animals that live in holes, as of snakes &c.); but according to the *Tantras* the *Ugra* is an encmiast or bard; the tree *Hyperanthera Moringa*; N. of a *Dānava*; a son of *Dhīta-rāshtra*; the *Guru* of *Narendrāditya*, who built a temple called *Ugrēśa*; a group of asterisms (viz. *pūrvaphālgunī*, *pūrvāshādhā*, *pūrvabhādrapada*, *maghā*, *bharanī*); N. of the Malabar country; (*ā*), N. of different plants, *Artemisia Sternutatoria*, *Coriandrum Sativum*, &c.; (*i*), f. a being belonging to the class of demons; (*am*), n. a certain poison, the root of *Aconitum Ferox*; wrath, anger; [cf. *Zend ughra*.] — *Ugra-karman*, *ā*, *ā*, a, fierce in action, violent, cruel. — *Ugra-kāṇḍa*, *as*, m. a sort of gourd, *Momordica Charantia*. — *Ugra-gandha*, *as*, *ā*, *am*, strong-smelling; (*as*), m. the plant *Michelia Champaca*; garlic; (*ā*), f. orris root; a medicinal plant; *Artemisia Sternutatoria*; *Pimpinella Involucrata* the common caraway (*Carum Carui*, &c.); *Ligusticum Ajowan*; (*am*), n. *Asa Foetida*. — *Ugragandhin*, *i*, *inī*, *i*, strong-smelling. — *Ugrācāya*, *as*, m. strong desire. — *Ugra-cāriṇī*, f., N. of *Durgā*. — *Ugra-jātī*, *is*, *īs*, *i*, base-born. — *Ugra-jit*, *t*, f., Ved., N. of an *Apsaras*. — *Ugra-tā*, f. or *ugrata*, *am*, n. violence, passion, anger; pungency, acrimony. — *Ugra-tejas*, *ās*, *ās*, *as*, endowed with great or terrible energy; (*ās*), m., N. of a *Nāga*; of a *Buddha*; of another divine being. — *Ugra-dānshtra*, *as*, *ā*, *am*, having terrific teeth. — *Ugra-dāṇḍa*, *as*, *ā*, *am*, lit. 'stern-scepter' or holding a terrible rod; relentless, remorseless. — *Ugra-darsana*, *as*, *ā*, *am*, of a frightful appearance, frightful, terrible. — *Ugra-duhitri*, *tā*, f. daughter of a powerful man. — *Ugradharvan*, *ā*, *ā*, a, Ved. having a powerful bow, epithet of *Indra*. — *Ugra-nāsika*, *as*, *ā*, *am*, large-nosed. — *Ugra-putra*, *as*, m. son of a powerful man; (*as*, *ā*, *am*), having mighty sons. — *Ugra-bāhu*, *us*, *us*, *u*, Ved. whose arms are large or powerful. — *Ugram-pāśya*, *as*, *ā*, *am*, frightful, hideous, fierce looking; malignant, wicked; (*ā*), f., N. of an *Apsaras*. — *Ugra-reśas*, *ās*, m. a form of *Rudra*. — *Ugra-vīra*, *as*, *ā*, *am*, Ved. having powerful men. — *Ugra-vīrya*, *as*, *ā*, *am*, terrible in might. — *Ugraveja*, *as*, *ā*, *am*, of terrible velocity. — *Ugra-vyagra*, *as*, m., N. of a *Dānava*. — *Ugra-śakti*, *is*, m., N. of a son of king *Amara-śakti*. — *Ugra-sāna*, *as*, *ā*, *am*, severe in command, strict in orders. — *Ugra-śekharā*, f. 'crest of *Siva*,' N. of the *Gangā*. — *Ugra-śoka*, *as*, *ā*, *am*, sorely grieving. — *Ugra-sravaṇa-darsana*, *as*, *ā*, *am*, terrible to hear and see. — *Ugra-sravas*, *ās*, m., N. of a man. — *Ugrasena*, *as*, m., N. of several princes, e. g. of a brother of *Janam-ējaya*; (*ā*), f., N. of the wife of *Akrūra*. — *Ugrasena-ja*, *as*, m. a N. of *Kaṇṣa*, the uncle and enemy of *Kṛiṣṇa*. — *Ugrācārya* (*gra-āc*), *as*, m., N. of an author. — *Ugrā-deva*, *as*, m., Ved. having mighty deities, N. of a *Rishi*. — *Ugrāyudha* (*gra-āy*), *as*, *ā*, *am*, Ved. having powerful weapons; (*as*), m., N. of a prince. — *Ugrēśa* (*gra-īś*), *as*, m. the mighty or terrible lord, an epithet of *Siva*; N. of a sanctuary built by *Ugra*.

*Ugraka*, *as*, m., N. of a *Nāga*.

**उक्कर** *un-kāra*, *as*, m., N. of a companion of *Viṣṇu*.

**उकुण** *unkuṇa*, *as*, m. a bug. See *ut-kuṇa*.

**उच** *uś*, cl. 4. P. *uśyati*, *uśoca*, *uśishyati*, *uśītum*, to take pleasure in; to delight in, to be fond of; to be accustomed, to be suitable, to suit, to fit.

*Uśita*, *as*, *ā*, *am*, delightful, pleasurable, agreeable; customary, usual; proper, suitable, convenient; acceptable, fit or right to be taken; known, understood; intrusted, deposited; measured, adjusted, accurate; delighting in, used to.

**उचथ** *uśatha*, *am*, n. (fr. rt. *vaś*), Ved. verse, praise.

*Uśathya*, *as*, *ā*, *am*, Ved. deserving praise; (*as*), m., N. of an *Angirasa*, author of some hymns of the *Ṛig-veda*.

**उच्चा** *uccā*, *as*, *ā*, *am* (said to be fr. 1. *ud* with *ca* fr. rt. *ānc*), high, lofty, elevated; tall; deep; high-sounding, loud, pronounced with the *Udatta* accent; intense, violent; (*as*), m. the apex of the orbit of a planet; [cf. Hib. *uchdan*, 'a hillock'; *Cambro-Brit. uched*, 'cleve.']. — *Uccā-tama*, *as*, *ā*, *am*, highest. — *Uccā-tara*, *as*, *ā*, *am*, higher, more lofty. — *Uccā-taru*, *us*, m. the cocoa-nut tree; any lofty tree. — *Uccā-tā*, f. or *uccā-tva*, *am*, n. height, superiority. — *Uccā-tāla*, *am*, n. music and dancing at feasts, drinking parties, &c. — *Uccā-deva*, *as*, m. an epithet of *Viṣṇu* or *Kṛiṣṇa*. — *Uccā-devatā*, f. time personified, chronos. — *Uccā-dhvaja*, *as*, m., N. of *Sākya-muni* as teacher of the gods among the *Tushitas*, q. v. — *Uccā-nīca*, *as*, *ā*, *am*, high and low, variegated, heterogeneous; (*am*), n. the upper and lower station of the planets; change of accent. — *Uccā-pada*, *am*, n. a high situation, a high office. — *Uccā-bhāṣhāna*, *am*, n. speaking aloud. — *Uccā-bhāshin*, *i*, *inī*, *i*, speaking with a loud voice, shouting, bawling. — *Uccā-lalāṭā* or *-ikā*, f. a woman with a high or projecting forehead. — *Uccā-vāda*, *as*, *ā*, *am* (fr. *uccā = ud + ca* and *ava + ca* ?), high and low, great and small, variegated, heterogeneous; various, multimform; uneven, irregular, undulating. *more v. loc.*

*Uccākais*, ind. excessively lofty; tall; loud.

*Uccā*, ind., Ved. above (in heaven), from above, upwards; *uccā kṛi*, to carry upwards. — *Uccā-ākra*, *as*, *ā*, *am*, Ved. having a wheel above (epithet of a well). — *Uccā-budhna*, *as*, *ā*, *am*, Ved. having the bottom upwards.

*Uccāis*, ind. (used adjectively in comp.) aloft, high, above, upwards, from above; loud, accentuated; intensely, much, powerfully. — *Uccāih-kara*, *as*, *ā*, *am*, making acutely accented. — *Uccāih-kula*, *am*, n. a high family; (*as*, *ā*, *am*), of high family. — *Uccāih-ghuṣhta*, *am*, n. making a loud noise, clamour. — *Uccāih-ghosha*, *as*, *ā*, *am*, Ved. sounding aloud, crying, neighing, roaring, rattling. — *Uccāih-bhujataru*, *us*, *us*, *u*, having trees like outstretched arms. — *Uccāih-sīras*, *ās*, *ās*, *as*, carrying one's head high, a man of high rank. — *Uccāih-sravas*, *ās*, m. long-eared or neighing aloud; epithet of the horse of *Indra*, produced at the churning of the ocean, (regarded as the prototype and king of horses). — *Uccāih-srāvāsa*, *as*, m. = the same. — *Uccāih-svara*, *as*, m. a loud sound or voice; (*as*, *ā*, *am*), making a loud sound. — *Uccāis-tama*, *as*, *ā*, *am*, very high, tall or lofty; very loud. — *Uccāis-tamām*, ind. exceedingly high; on high; loudly, aloud. — *Uccāis-tara*, *as*, *ā*, *am*, higher, very high, loftier, louder; pronounced with a higher accent. — *Uccāistara-tva*, *am*, n. state of being too high. — *Uccāis-tva*, *am*, n. height. — *Uccāih-sthāna*, *am*, n. a high place; (*as*, *ā*, *am*), of high rank or family. — *Uccāih-stheya*, *am*, n. lofty, firmness (of character).

**उक्क** *uś-śak* (*ud-śak*), cl. 1. P. A. *śakati*, -*te*, -*kitum*, to look up at, behold.

**उच्चक्षु** *uś-cakshus* (*ud-ca*), *us*, *us*, *u*, *us*, whose eyes are directed upwards.

**उच्चयन** *uccaghana*, *am*, n. laughter in the mind not expressed in the countenance.

**उच्चर** *ut-chaḥ* (*ud-chaḥ*), cl. 1. P. -*chaḥati*, -*ṭi-tum*, to go away, disappear: Caus. P. -*chāyati*, -*yitum*, to drive away, expel, scare.

*Uc-chāṭana*, am, n. eradicating (as a plant), expulsion; ruining (an adversary), causing a person to quit his occupation by means of magical incantations, exciting disgust for one's profession.

*Uc-chāṭanīya*, as, ā, am, to be driven away.

*Uc-chāṭita*, as, ā, am, driven away.

**उच्चटा** *uccāṭa*, f. (perhaps connected with *uccā* or in some senses fr. *uc-chaḥ* above), pride, arrogance; habit, usage; N. of different plants, a species of cyperus, a kind of garlic, *Abrus Precatorius*, *Flacourtia Cataphracta*.

**उच्चण्ड** *uc-chaṇḍa* (*ud-chaṇḍa*), as, ā, am, quick, expeditious; passionate, violent; hanging down.

**उच्चन्द** *uc-chaṇḍa* (*ud-chaṇḍa*), as, m. the moonless period of the night, the last watch of the night.

**उच्चर** *uc-bar* (*ud-bar*), cl. 1. P. -*barati*, -*ritum* (ep. sometimes -*cartum*), Ved. -*ritave* or -*vai*, -*rāse*, -*radhyai*, to go upwards, ascend, rise (as the sun), issue forth, go forth; to rise (as the voice); to let the contents (of anything) issue out, to empty the body by evacuations; to emit (sounds), utter, pronounce; to quit, leave; to sin against, to be unfaithful to a husband; to transgress against: Caus. -*chāyati*, -*yitum*, to cause to go forth, to evacuate the body by excretion, to discharge feces, to emit, to cause to sound, utter, pronounce, declare.

*Uc-chaṇḍa*, am, n. going up or out, uttering, articulating.

*Uc-chaṇḍya*, nom. P. -*chāyati*, -*yitum*, to move out, stretch out to.

*Uc-chaṛita*, as, ā, am, gone up or out, risen; uttered, articulated; (am), n. excrement, dung.

*Uc-chaṛa*, as, m. feces, excrement; discharge; pronunciation, utterance.

*Uc-chaṛaka*, as, ā, am, pronouncing, making audible.

*Uc-chaṛāṇa*, am, n. pronunciation, articulation, enunciation; making audible. - *Uc-chaṛāṇa-jña*, as, m. a linguist, one skilled in utterances or sounds. - *Uc-chaṛāṇa-sthāna*, am, n. the part of the throat whence certain sounds such as nasals, gutturals &c. proceed.

- *Uc-chaṛāṇārtha* (°*ṇa-ar*°), as, ā, am, useful for pronunciation; necessary for pronunciation, a redundant letter &c. only used to make pronunciation easy.

*Uc-chaṛāṇīya*, as, ā, am, to be pronounced.

*Uc-chaṛita*, as, ā, am, pronounced, uttered, articulated; having excrements.

1. *uc-chaṛya*, ind. having spoken, uttered.

2. *uc-chaṛya*, as, ā, am, to be spoken, to be pronounced.

*Uc-chaṛyamāna*, as, ā, am, being uttered or pronounced.

**उच्चरल** *uc-bal* (*ud-bal*), cl. 1. P. -*balati*, -*litum*, to go or move away from; to free one's self from, loosen one's self from.

*Uc-bala*, am, n. the mind, the understanding.

*Uc-balana*, am, n. going off or out, moving away.

*Uc-balita*, as, ā, am, gone up or out, winnowed.

**उच्चरि** *uc-ṛi* (*ud-ṛi*), cl. 5. P. A. -*ṛinoti*, -*nute*, -*ṛetum*, to gather, collect.

*Uc-ṛāya*, as, m. gathering, picking up from the ground; adding to, annumeration; collection, heap, plenty, multitude; the knot of the string or cloth which fastens the lower garments round the loins tied in front; the opposite side of a triangle. - *Uc-ṛāya-pacāya* (°*ya-ap*°), au, m. du. prosperity and decline, rise and fall.

**उच्चरिङ्ग** *ucciriga*, as, m. a passionate or angry man; a kind of crab; a sort of cricket. See *ucciriga*, *cinga*, *ciciriga*.

**उच्चरिङ्ग** *ucciriga*, as, m. a small poisonous animal living in water, a crab; [cf. the last.]

**उच्चुड** *uc-būḍa* or *uc-būḍa*, as, m. (fr. *ud* +

*būḍā*), the flag or pennon of a banner; an ornament tied on the top of a banner.

**उच्चयु** *uc-ḥyu* (*ud-ḥyu*), Caus. P. -*ḥyāyati*, -*yitum*, to loosen, make free from, emancipate.

**उच्चद** *uc-ḥad* (*ud-ḥad*), cl. 10. P. -*ḥādāyati*, -*yitum*, to uncover (one's body), undress.

*Uc-ḥādya*, ind. having undressed.

**उच्चन्न** *uc-ḥanna*, as, ā, am (for *ut-sanna* by a Prakṛit corruption?), destroyed.

*Uc-ḥādana*, am, n. (for *ut-sādana*), cleaning or rubbing the body with perfumes.

**उच्चल** *uc-ḥal* (*ud-ḥal*), cl. 1. P. A. -*ḥalati*, -*te*, -*ḥitum*, to fly upwards or away, to move onwards.

*Uc-ḥalāt*, an, anti, at, flying up or away; going or moving on or against.

*Uc-ḥalana*, am, n. moving upwards, going on or against.

*Uc-ḥālita*, as, ā, am, moved, waved, waved above; gone; shaken.

**उच्चस** *uc-ḥās* (*ud-ḥās*), cl. 2. P., Ved. -*ḥāsti*, -*situm*, to clean or purify thoroughly.

**उच्चस्रवर्तिन** *uc-ḥāstra-vartin* (*ud-ḥāstra-ra*°), ī, inī, ī, deviating from the law-books, transgressing the ritual-books.

**उच्चिख** *uc-ḥikha*, as, ā, am (fr. *ud* + *ṣikhā*), having the flame pointed upwards; flaming, blazing up; radiant; high-crested; (as), m., N. of a Nāga ('with erected crest').

**उच्चिङ्गन** *uc-ḥinghana*, am, n. (fr. *ud-ṣingh*), breathing through the nostrils, snuffing, snoring; (the word is also written *uc-ḥinhana*.)

**उच्चिद** *uc-ḥid* (*ud-ḥid*), cl. 7. P. A. -*ḥinatti*, -*chinte*, -*chettum*, to cut out or off, extirpate, destroy; to interfere, interrupt, stop: Caus. P. -*ḥedāyati*, -*yitum*, to cause to extirpate or destroy: Pass. -*ḥidyate*, to be cut off, stopped, or interrupted; to cease, be deficient, fail.

*Uc-ḥitti*, is, f. extirpation, destroying, destruction.

*Uc-ḥidya*, ind. having cut off, destroyed, killed, &c.

*Uc-ḥinna*, as, ā, am, cut out or off; destroyed, killed; abject, vile; (as), m. peace obtained by ceding valuable lands.

*Uc-ḥettri*, tā, m. an extirpator, a destroyer.

*Uc-ḥeda*, as, m. cutting off or out; extirpation; destruction; cutting short, putting an end to; excision.

*Uc-ḥedana*, am, n. cutting off, extirpating, destroying, destruction.

*Uc-ḥedanīya*, as, ā, am, to be cut off.

*Uc-ḥedin*, ī, inī, ī, destroying.

*Uc-ḥedya*, as, ā, am, to be cut off, to be destroyed.

**उच्चिरस्** *uc-ḥiras* (*ud-ḥi*°), ās, ās, as, having the head elevated, with upraised head, N. of a mountain also called *Urumuḍa*.

**उच्चिलिन्द्र** *uc-ḥilindra* (*ud-ḥi*°), am, n. a mushroom.

**उच्चिष** *uc-ḥish* (*ud-ḥish*), cl. 7. P. -*ḥinashṭi*, -*ḥeshṭum*, to leave (as a remainder), to reject: Pass. -*ḥishyate*, to be left remaining.

*Uc-ḥishṭa*, as, ā, am, left, rejected, stale; having the remains of food on the mouth or hands, one who has not washed his hands and mouth and therefore is considered impure; (am), n. leavings, fragments, remainder (especially of a sacrifice or of food).

- *Uc-ḥishṭa-kalpanā*, f. a stale invention. - *Uc-ḥishṭa-ganapati*, ī, m. (opposed to *śuddha-ganapati*), Gaṇeśa as worshipped by the *Uc-ḥishṭas* or men who leave the remains of food in their mouth during prayer. - *Uc-ḥishṭa-tā*, f. the being left, state of being a remnant or remainder. - *Uc-ḥishṭa-bhojana*, am, n. eating the leavings of another man; (as), m. one who eats another's leavings; the attendant upon an idol, whose food is the leavings of offerings. - *Uc-ḥishṭa-bhojin*, ī, inī, ī, or *uc-ḥishṭa-*

*bhoktri*, tā, trī, trī, an eater of leavings, a mean person. - *Uc-ḥishṭa-modana*, am, n. wax. - *Uc-ḥishṭāna* (°*ṭa-an*°), as, ā, am, leavings, offal.

*Uc-ḥesha*, as, m. or *uc-ḥeshana*, am, n. rest, remainder; leavings.

**उच्चिषिक** *uc-ḥirshika* (*ud-ḥi*°), as, ā, am, having the head raised; (am), n. a pillow ('that which raises the head').

**उच्चुष** *uc-ḥush* (*ud-ḥush*), Caus. -*ḥoshayati*, -*yitum*, to dry up, make dry.

*Uc-ḥushka*, as, ā, am, dry, dried up, withered.

*Uc-ḥoshana*, as, ā, am, drying up, making dry; (am), n. drying up, parching.

*Uc-ḥoshuka*, as, ā, am, drying up, making dry.

**उच्चुषम** *uc-ḥushma*, am, n. or *uc-ḥushman*, a, n. (fr. rt. *śvas* with *ud* ?), confusion.

**उच्चुडा** *uc-ḥūḍā*, f. (see the more correct *uc-būḍa*), the head of a banner or part above the flag.

**उच्चून** *uc-ḥūna*, as, ā, am (fr. rt. *śvi* with *ud*), swollen, turgid; lofty, high; fat, bulky.

**उच्चुङ्गल** *uc-ḥṛinkhala* (*ud-ḥṛi*°), as, ā, am, unbridled, uncurbed, unrestrained, perverse, self-willed; irregular, desultory, unmethodical.

**उच्चोचन** *uc-ḥocana*, as, ā, am (fr. *ud-śut*), Ved. burning.

**उच्चोपण** *uc-ḥoṣhaṇa*. See *uc-ḥush* above.

**उच्चि** *uc-ḥri* (*ud-ḥri*), cl. 1. P. A. -*ḥrayati*, -*te*, -*chrayati*, P. to raise, erect, extol; A. to rise, be erected.

*Uc-ḥraya*, as, m. rising, raising, erecting; elevation of a tree, mountain, &c.; rising of a planet, &c.; height; rising, increase, intensity; the upright side of a triangle. - *Uc-ḥrayopeta* (°*ya-up*°), as, ā, am, possessing height, high, lofty, elevated.

*Uc-ḥrayāṇa*, am, n. raising, erecting.

*Uc-ḥrāya*, as, m. rising upwards, elevation, height; growth, increase, intensity; (ī), f. an upraised piece of wood, plank.

*Uc-ḥrāyin*, ī, inī, ī, high, raised, lofty.

*Uc-ḥrita*, as, ā, am, raised, lifted up; high, tall; advancing, increasing, prosperous; born, produced; increased in size or bulk, grown. - *Uc-ḥritu-pāpi*, is, is, ī, with outstretched hand.

*Uc-ḥriti*, is, f. rising upwards, elevation, increase; the upright side of a triangle; the upright elevation or height of a figure.

*Uc-ḥreya*, as, ā, am, high, lofty.

**उच्चक** *uc-ḥlaka*, as, m., Ved. a part of the human body, (used only in du.)

**उच्चङ्क** *uc-ḥvanka*, as, m. (fr. rt. *śvaṅc* with *ud*), Ved. gaping, cleaving open, forming a fissure.

**उच्चस्** *uc-ḥvas* (*ud-ḥvas*), cl. 2. P. -*ḥvasiti*, -*situm*, to breathe, take a deep breath, sigh, pant, respire.

*Uc-ḥvasat*, an, ati, at, breathing hard, panting.

*Uc-ḥvasana*, am, n. breathing, sighing; taking a deep breath.

*Uc-ḥvasita*, as, ā, am, heaving, beating, breathed, inspired, blown, expanded; blooming, enlivened, gladdened; (am), n. sighing.

*Uc-ḥvāsa*, as, m. breath, breathing, deep inspiration; sigh; breathing out, expiring, dying; consolation, encouragement; division of a book, pause in a narration, an air-hole.

*Uc-ḥvāsita*, as, ā, am, breathless, out of breath, much, excessive, loosened, released, desisted from, disjointed, divided.

*Uc-ḥvāsīn*, ī, inī, ī, breathing, inhaling air; sighing, breathing out, expiring; pausing; rising, coming forward.

**उच्च** *uc*, cl. 1. 6. P. *ucchati*, *ucchān-*

*chakāra*, *ucchitum*, to finish; to bind; to abandon, transgress.

**उज्जन्** *uj-jan* (*ud-jan*), cl. 3. P. *-jajanti*, *-janitum*, to beget, produce; cl. 4. A. *-jāyate*, to be born, originate.

**उज्जयन्** *uj-jayana*, &c. See s.v. *uj-ji* below.

**उज्जस** *uj-jas* (*ud-jas*), Caus. *-jāsāyati*, *-yitum*, to destroy, extirpate (with gen.).

*Uj-jāsana*, *am*, n. killing, slaughter.

**उज्जानक** *ujjānaka*, *as*, m., N. of a Tirtha; also spelt *ujjālaka*.

**उज्जि** *uj-ji* (*ud-ji*), cl. 1. P. *-jayati*, *-jetum*, to win, conquer, acquire by conquest; to be victorious; Caus. *-jāpāyati*, *-yitum*, to assist any one to win; to cause to conquer (with two acc.): Desid. *-jigīshati*, to wish to conquer.

*Uj-jayana*, *as*, m., N. of a man; (ā), f. Ujjayinī or Ujjein, the Gr. Ούजेϊν, a city so called in Avanti (Mālava), formerly the capital of Vikramāditya; it is one of the seven sacred cities of the Hindūs, and the first meridian of their geographers, from which they calculate longitude; the modern Ujjein is about a mile south of the ancient city.

*Uj-jayanta*, *as*, m., N. of a mountain in Surāshtra in the west of India, part of the Vindhya range. See *raivata*.

*Uj-jayantī*, f. the city Ujjein. See *uj-jayantī*.

*Uj-jitī*, *is*, f., Ved. victory; N. of certain verses in the Vājasaneyī-Samhitā, so called because the words *udajayat tam vijesham* occurs in them.

*Uj-jesha*, *as*, ā, *am*, Ved. victorious. = *Uj-jesha-vat*, ān, ātī, at, Ved. containing the word *ujjeshā*.

**उज्जिहान** *ujjīhāna*, N. of a region.

**उज्जिहीवी** *uj-jihīrshā*, f. (fr. Desid. of rt. *hrī* with *ud*), wishing to take or seize.

**उज्जीव** *uj-jiv* (*ud-jiv*), cl. 1. P. *-jivati*, *-vītum*, to revive, return to life; Caus. P. *-jīvayati*, *-yitum*, to restore to life, animate.

*Uj-jivin*, ī, m., N. of a counsellor of Meghavarma, the king of the crows.

**उज्जिम्भ** *uj-jimbh* (*ud-jimbh*), cl. 1. A., poet. P. *-jimbhate*, *-ti*, *-bhītum*, to gape, to open; to part asunder; to show one's self, become visible, come forth, break forth, expand, arise.

*Uj-jimbha*, *as*, ā, *am*, gaping, parting asunder, open, apart; blown, expanded.

*Uj-jimbhāna*, *am*, n. the act of gaping, opening the mouth.

*Uj-jimbhīta*, *as*, ā, *am*, opened, stretched; expanded, blown; (*am*), n. effort, exertion.

**उज्ज्य** *uj-jya*, *as*, ā, *am* (fr. *ud* + *gyā*), having the bow-sinew loosened.

**उज्ज्वल** *uj-jval* (*ud-jval*), cl. 1. P., ep. A. *-jvalati*, *-te*, *-lītum*, to blaze up, flame, shine; Caus. P. *-jvalayati*, *-yitum*, to light up, cause to shine, illuminate.

*Uj-jvala*, *as*, ā, *am*, blazing up, luminous, splendid, light; burning; clean, clear; lovely, beautiful; blown, expanded; (*as*), m. love, passion; (*am*), n. gold; (ā), f. splendor, clearness, brightness; a form of the Jagatī metre. = *Uj-jvala-tā*, f. or *ujjvala-tva*, *am*, n. splendor, radiance; beauty. = *Uj-jvala-datta*, *as*, m., N. of the author of a commentary on the *Upādi-sūtras*.

*Uj-jvalana*, *am*, n. burning, shining; fire, gold (?). *Uj-jvalīta*, *as*, ā, *am*, lighted, shining, flaming, &c.

**उज्ज्** *ujj*, cl. 6. P. *ujjhati*, *ujjhan-ka-kāra*, *ujjhitum*, &c., to leave, abandon, quit; to avoid, escape.

*Ujjha*, *as*, ā, *am*, quitting, forgetting.

*Ujjhaka*, *as*, m. a cloud, a devotee.

*Ujjhana*, *am*, n. abandoning, removing.

*Ujjhīta*, *as*, ā, *am*, left, abandoned; left off, discontinued.

*Ujjhītri*, *tā*, *trī*, *trī*, who or what leaves.

**उज्जटित** *uj-jhaṭita*, *as*, ā, *am* (rt. *jhaṭ*), perplexed, bewildered.

**उज्ज** *ujj*, cl. 1. 6. P. *ujjhati* (cl. 1. and 6. differing only in the accent), *ujjhitum*, to gather, glean.

*Ujja*, *am*, n. gleaning, gathering grains. = *Ujja-vṛitti*, *is*, *is*, *ī*, one who lives by gleaning, a gleaner.

= *Ujja-sīla*, *am*, n. gleaning corn or grains.

= *Ujja-sīla*, *as*, ā, *am*, one who lives by gleaning &c.

*Ujjhana*, *am*, n. gleaning, gathering grains of corn in market-places &c.

**उट** *uṭa*, *as*, m. leaves, grass, &c., used in making huts, thatches, &c. = *Uṭa-ja*, *as*, *am*, m. n. a hut made of leaves, the residence of hermits or saints; a house in general.

**उठ** *uṭh* or *ūṭh*, cl. 1. P. *oṭhati* or *ūṭhati*, *-ṭhitum*, to strike or knock down.

**उडु** *uḍu*, *us*, *u*, f. n. a lunar mansion or constellation in the moon's path; (*u*), n. water. = *Uḍu-pa*, *as*, *am*, m. n. a raft or float; (*as*), m. the moon, (the half-moon being formed like a boat).

= *Uḍu-pati*, *is*, m. or *uḍu-rāj*, *ī*, m. the moon; the Soma. = *Uḍu-patha*, *as*, m. the ether, firmament (the path of the stars). = *Uḍu-rāj*, *ī*, m. the moon. = *Uḍu-loman*, *ā*, m., N. of a man. = *Uḍu-pa*, *as*, *am*, m. n. a raft, a float; (*as*), m. the moon.

**उडुम्बर** *uḍumbara*, *as*, m. (in Ved. written with *ḍ*, in Class. generally with *ḍ*), the tree Ficus Glomerata; a species of leprosy with coppery spots; the threshold of a house; a eunuch; a kind of worm supposed to be generated in the blood and to produce leprosy; (*am*), n. the fruit of the tree Ficus Glomerata; copper; a karsha, a measure of two tolas.

= *Uḍumbara-dalā* or *uḍumbara-parṇī*, f. the plant Croton Polyandra. = *Uḍumbarā-vatī*, f., N. of a river; see also *uḍumbara*.

**उड्डामर** *uḍḍāmara*, *as*, ā, *am* (fr. *ud-ḍā* °?), excellent, respectable, of high rank or consequence.

**उडुडि** *uḍ-ḍī* (*ud-ḍī*), cl. 1. 4. A. *-ḍayate* or *-ḍīyate*, *-ḍayitum*, to fly up; Caus. *-ḍapayati* (*-ḍāpayati*), to scare.

*Uḍ-ḍayana*, *am*, n. flying up, flying, soaring.

*Uḍ-ḍīna*, *as*, ā, *am*, flown up, flying up; (*am*), n. flying as a bird; flying up, soaring.

*Uḍ-ḍīyana*, *am*, n. flying up, soaring.

*Uḍ-ḍīyamāna*, *as*, ā, *am*, flying up, soaring, one who flies or soars.

**उडुडिश** *uḍḍīśa*, *as*, m. a work so called, containing charms and incantations; a N. of Śiva.

**उडु** *uḍra*, ās, m. pl., N. of a people.

**उडुका** *uḍuka*, *as*, m. a texture, a net; a part of the body, the peritoneum?; (this word is perhaps connected with *uḍupa*.)

**उडुकर** *uḍeraka*, *as*, m. a ball of flour, a roll, a loaf. = *Uḍeraka-sraj*, *k*, f. a string of rolls, balls of meal or flour upon a string.

**उत्** *ut*, ind. a particle of doubt or deliberation = how, what (?), either, or; see 2. *uta*. (For the prep. *ud* see 1. *ud*, page 153.)

**उत** 1. *uta*, *as*, ā, *am* (fr. rt. *ve*), sewn, woven.

**उत** 2. *uta*, ind. (as a particle of doubt or deliberation) and, also, even, or. Often used for the sake of emphasis, especially at the end of a line after *iti* or a verb (e.g. *sarva-bhūtāni tam pārtha sadā parbhavanti uta*, all creatures, O king, certainly always despise him).

(As an interrogative particle, generally at the beginning of the second or following part of a double interrogation) or, utrum-an (e.g. *katham nirṇīyate kim syān nishkāraṇo bandhur uta viśvāsa-ghā-*

*takaḥ*, how can it be decided whether he be a friend without a motive or a violator of confidence?). In this sense it may be strengthened by *āho* (e.g. *kaḥḥit tvam asi mānushī utāho surānganā*, art thou a mortal woman or divine?), or by *āho-svīt* (e.g. *Sālihotraḥ kim nu syād utāho-svīt rājā Nalāḥ*, can it be Śālihotra or king Nala?). Rarely *kim* is repeated before *uta* used in this sense (e.g. *kiṇ nu svargāt prāptā tasyā rūpeṇa kimuta anyā āgatā*, has she arrived from heaven or has another come in her form?).

(As a particle of wishing, especially at the beginning of a sentence followed by a potential) would that I utinam I (e.g. *uta adhīyita*, would that he would read I).

(*Uta* preceded by *kim*) on the contrary, how much more, how much less (e.g. *samartho 'bi sahasram api jetaṃ kimuta ekam*, thus art thou to conquer even a thousand, how much more one?).

(*Uta* preceded by *prati*) on the contrary, rather (e.g. *esha priṣṭho 'smābhīr na jalpati Nalāḥ pratyuta pāshānaih*, this one questioned by us does not speak, but rather throws stones at us). *Uta vā*, or else, and (e.g. *samudrād uta vā purīṣāt*, from the sea or from the moisture in the air); *vā-uta vā* or *utāho vāpi-vā*, either—or; *uta-uta*, both—and (e.g. *uta balavān uta abalāḥ*, both the strong and the weak); *kim-uta vā*, whether—or else.

**उतङ्क** *utanka*, *as*, m., N. of a Rishi.

= *Uṭanka-megha*, *as*, m. a kind of cloud named after that Rishi.

**उतथ्य** *utathya*, *as*, m., N. of a son of Angiras and elder brother of Bṛihaspati. = *Utathya-tanaya*, *as*, m. an epithet of Gautama. = *Utathyā-nuja*, *as*, m. or *utathyānujannan* (°*anu-ja*), ā, m. a N. of Bṛihaspati, regent of the planet Jupiter (younger brother of *Utathya*).

**उताहो** *utāho*, ind. (fr. 2. *uta* + *āho*), a particle of doubt or deliberation = either, or; see under 2. *uta* above. = *Utāho-svīt*, see under 2. *uta*.

**उतूल** *utūla*, ās, m. pl., N. of a people; also *kulūṭa* or *ulūṭa*.

**उतका** *utka*, *as*, ā, *am* (fr. 1. *ud*), excited by the desire of obtaining anything; wishing for (with inf.), desirous of, longing for; regretting, sad, sorrowful; absent, thinking of something else; (*as*), m. desire; opportunity, occasion. = *Utka-tā*, f. a state of longing or regret; the plant *Pothos Officialis* having aromatic seeds.

*Utkāya*, nom. A. *-yate*, *-yitum*, to long for.

**उतकच** *ut-kaḥa*, *as*, ā, *am*, having the hairs erect.

**उतकच्छा** *ut-kaḥḥā*, f. a metre of six verses, each verse containing eleven syllabic instants.

**उतकचुक** *ut-kaṅcuka*, *as*, ā, *am*, having no coat of mail, without bodice or jacket.

**उतकट** *ut-kaṭa*, *as*, ā, *am* (fr. 1. *ud*), exceeding the usual measure, important; richly endowed with, abounding in; drunk, mad, furious; excessive, much; superior, high, proud, haughty; uneven; difficult; (*as*), m. fluid dropping from the temples of an elephant in rut; the plant *Saccharum Sara*, or a similar kind of grass; intoxication, pride; (ā), f. the plant *Laurus Cassia*; N. of a town; (*am*), n. the fragrant bark of *Laurus Cassia*.

**उतकटकासन** *utkaṭkāšana*, *am*, n. sitting on the hams, squatting.

**उतकणिका** *ut-kaṇikā*, f. a raised particle.

**उतकराट** 1. *ut-kaṅṭha*, *as*, ā, *am*, having the neck uplifted, on the point of doing anything; (*as* or *ā*), m. f. longing for a beloved person or thing; regretting, missing anything or person.

2. *utkaṅṭha*, nom. A. *utkaṅṭhate*, *-ṭhitum*, to long

for, regret, sorrow for: Caus. *utkaṅṭhayati*, *-yitum*, to excite longing, inspire with tender emotions.

*Utkaṅṭhita*, as, ā, am, regretting, wishing or sorrowing for, distressed, sorrowful; (ā), f. a woman longing after her absent lover or husband.

**उत्कन्द** *ut-kand* (*ud-skand*), cl. 1. P. *-kandati*, *-kantum*, to leap, jump over.

*Ut-kandaka*, as, m. a kind of disease.

**उत्कन्धर** *ut-kandhara*, as, ā, am, having the neck erect or uplifted; (am), n. bending back the neck.

**उत्कम्प** *ut-kamp* (*ud-k<sup>o</sup>*), cl. 1. A. *-kampate*, *-pitum*, to tremble; Caus. P. *-kampayati*, *-yitum*, to cause to tremble; to cause to swing upwards, agitate, shake.

*Ut-kampa*, as, ā, am, trembling, tremor, agitation; (as), m. trembling.

*Ut-kampana*, am, n. the act of trembling, agitation. *Ut-kampin*, ī, inī, ī, trembling, agitating, causing to tremble.

**उत्कर** *ut-kara*. See under *ut-krī*.

**उत्कर्कर** *ut-karkara*, as, m. a kind of musical instrument.

**उत्कर्ण** *ut-karṇa*, as, ā, am, having the ears erect; (as), m. an erect ear.

**उत्कर्ष** *ut-karsha*, &c. See under *ut-krī*.

**उत्कल** 1. *ut-kal* (*ud-k<sup>o</sup>*), cl. 10. P. *-kalahati*, *-yitum*, to unbind, loosen.

*Ut-kalita*, as, ā, am, unbound, loosened; opened, blossoming; prosperous, rising, increasing; regretting, grieving for.

**उत्कल** 2. *ut-kal* (*ud-k<sup>o</sup>*), cl. 10. P. *-kalahati*, *-yitum*, to drive out, expel.

**उत्कला** *utkala*, ās, m. pl., N. of the inhabitants of Orissa, in the south of India; a subdivision of Brāhmins, derived from *Utkala*, a son of Sudyumna; (as, ā, am), m. f. n. a porter, one who travels with a burden or load; (as), m. a fowler, a bird-catcher.

**उत्कलाप** *ut-kalāpa*, as, ā, am, having the tail erect and expanded.

*Utkalāpaya*, nom. P. *-payati*, *-yitum*, to cause the peacock to spread its tail, to cause any one to be proud; to inspire conceit by an acknowledgment of merit; to return thanks (?).

**उत्कलि** *utkali*, is, m., N. of a deity; (a various reading has *utkharin*.)

**उत्कलिका** *utkalikā*, f. (fr. 1. *ut-kal* ?), longing for, regretting, missing anything or person; wanton sportfulness, dalliance; a bud, an unblown flower; a wave. — *Utkalikā-prāya*, (prose) abounding in compound words.

**उत्कषण** *ut-kashaṇa*, am, n. (rt. *kash*), tearing or pulling up, drawing through (as a plough).

**उत्कस** *ut-kas* (*ud-k<sup>o</sup>*), cl. 1. P., Ved. *-kāsati*, *-situm*, to gape, to open.

**उत्काका** *ut-kākā*, f. a cow calving every year.

**उत्काश** *ut-kāś* (*ud-k<sup>o</sup>*), cl. 1. A. *-kāśate*, *-situm*, to flash upwards, shine.

*Utkāśana*, am, n. giving orders, commanding.

**उत्कास** *utkāsa*, as, m., N. of a man.

**उत्कासन** *ut-kāsana*, am, n. (rt. *kās*), hemming, clearing the throat of mucus.

**उत्कीर्ण** *ut-kīrṇa*. See under *ut-krī* 3rd col.

**उत्कीर्त्त** *ut-kīrt*. See *ut-krī* 3rd col.

**उत्कीर्तन** *ut-kīrtana*, &c. See *ut-krī*.

**उत्कील** *utkīla*, as, m., N. of a man.

**उत्कुच** *ut-kuč* or *ut-kuñc* (*ud-k<sup>o</sup>*), cl. 6. P.,

1. A. *-kučati*, *-kuñcate*, *-kuñcītum*, to bend upwards; to bend aside, to bend from the right course, to go or lead any one astray, to corrupt.

*Ut-kuñcīkā* or *ut-kuñcītā*, f. the plant *Nigella Indica*.

*Ut-koča*, as, m. a bribe.

*Utkočaka*, as, ikā, am, corrupted with bribes; (as), m. the receiver of a bribe, a bribe; N. of a Tirtha.

**उत्कुट** *ut-kuṭ* (*ud-k<sup>o</sup>*), Caus. *-koṭayati*, *-yitum*, to bend upwards.

*Ut-kuṭa*, am, n. lying stretched out on the back, lying with the face upwards, sleeping with the head erect.

*Ut-kuṭaka*, as, ā, am, stretched out on the back with the face upwards, erect. — *Utkuṭaka-prahāna*, am, n. avoiding the above position. — *Utkuṭakāsana* ("ka-ās"), am, n. a position like that just described.

**उत्कुण** *ut-kuṇa*, as, m. a bug; a louse.

**उत्कुल** *ut-kula*, as, ā, am, degenerating, dishonouring one's family.

**उत्कुञ्ज** *ut-kuj* (*ud-k<sup>o</sup>*), cl. 1. P. *-kujati*, *-jitum*, to utter monotonous sounds.

*Ut-kūja*, as, m. the singing of the kokila.

**उत्कुट** *ut-kūṭa*, as, m. an umbrella or parasol.

**उत्कुर्द** *ut-kūrd* (*ud-k<sup>o</sup>*), cl. 1. P. A. *-kūrdati*, *-te*, *-ditum*, to jump up, spring upwards.

*Ut-kūrdana*, am, n. jumping up, springing upwards.

**उत्कुल** *ut-kūla*, as, ā, am, Ved. being on an elevation, going up-hill; (am), ind. up-hill.

*Ut-kūlita*, as, ā, am, brought to the bank or shore.

**उत्कृ** *ut-krī* (*ud-k<sup>o</sup>*), cl. 8. A. *-kurute*, *-kartum*, to inform against.

*Ut-krīti*, is, f. a metre of four times twenty-six syllables.

**उत्कृत्** *ut-krī* (*ud-k<sup>o</sup>*), cl. 6. P. *-krīntati*, *-kartitum*, to cut out or off, to tear out or off; to cut up, cut in pieces, carve, butcher.

*Ut-krātana*, am, n. cutting up, cutting to pieces, cutting off.

*Ut-krītya*, ind. having cut off or up, having cut out.

*Ut-krītyamāna*, as, ā, am, being cut to pieces, being cut up.

**उत्कृष** *ut-krī* (*ud-k<sup>o</sup>*), cl. 1. P. sometimes

A. *-karshati*, *-te*, *-karshṭum* or *-krashṭum*, to draw or drag or pull up; to raise; to draw or take out, to extract; to pull or put off; to bend (as a bow); to tear asunder: Caus. *-karshayati*, *-yitum*, to elevate, raise, increase: Pass. *-krīshyate*, to be lifted or drawn up, to be raised, to rise, become powerful, become eminent.

*Ut-karsha*, as, ā, am, superior, eminent; much, excessive; exaggerated, boastful; attractive; (as), m. pulling upwards, drawing, pulling; elevation, increase, rising to something better, prosperity; excellence, eminence; excess, abundance; self-conceit; boasting; joy, pleasure (?).

*Ut-karshaka*, as, ikā, am, drawing upwards, raising.

*Ut-karshaṇa*, am, n. drawing upwards, taking off.

*Ut-karshita*, as, ā, am, drawn upwards, elevated.

*Ut-krīshṭa*, as, ā, am (opposed to *apa-krīshṭa* and *ava-krīshṭa*), drawn up or out; attracted; extracted; taking a high position; excellent, eminent; superior, best; much, most, excessive; *jñānotkrīshṭa* ("na-ut"), as, ā, am, eminent through knowledge. — *Ut-krīshṭa-tā*, f. or *utkrīshṭa-tva*, am, n. excellence, superiority, eminence. — *Ut-krīshṭa-bhūma*, as, m. a good soil. — *Ut-krīshṭa-vedana*, am, n. marrying a man of a higher caste; the best or most respectable form of marriage (?). — *Ut-krīshṭopādhitā* ("ṭa-up"), f. state of high illusion.

**उत्कृ** *ut-krī* (*ud-k<sup>o</sup>*), cl. 6. P. A. *-kirati*, *-te*, *-karitum* or *-ritum*, to scatter upwards, pile up, heap up; to dig up or out, excavate; to engrave.

*Ut-kara*, as, ā or ī, am, what piles or heaps, what makes up or raises; (as), m. what is dug out, rubbish; heap, multitude; a pile, a stack.

*Ut-karikā*, f. a sort of sweetmeat made with milk, treacle, and ghee.

*Ut-kariya*, as, ā, am, relating or belonging to a heap &c.

*Ut-kāra*, as, m. winnowing corn; piling it up.

*Ut-kārikā*, f. a poultice.

*Ut-kīrṇa*, as, ā, am, heaped up, scattered, dug out, perforated.

**उत्कृत्** *ut-krī* (*ud-k<sup>o</sup>*), cl. 10. P. *-kīrtayati*, *-yitum*, to proclaim, celebrate, praise, promulgate.

*Ut-kīrtana*, am, n. crying out, proclaiming; praising, celebrating.

*Ut-kīrtita*, as, ā, am, proclaimed, promulgated; praised, celebrated, renowned.

**उत्कृप** *ut-klrip* (*ud-k<sup>o</sup>*), Caus. P. *-kalpayati*, *-yitum*, to form, fashion, create.

**उत्कोच** *ut-koča*. See under *ut-kuč*.

**उत्क्रम** *ut-kram* (*ud-k<sup>o</sup>*), cl. 1. P. A., 4. P.

*-krāmati*, *-kramate*, *-krāmyati*, *-kramitum*, to step up, go up, ascend; to step out, go out or away; to pass away, die; to go over; pass over; omit; not to notice; to neglect, transgress: Caus. P. *-kramayati*, *-yitum*, to cause to go up or ascend: Desid. Ved. *-cikrāmīshati* or *-cikramīshyati*, to wish to go up or out.

*Ut-krama*, as, m. going up or out; progressive increase; going astray, acting improperly, deviation, transgression.

*Ut-kramaṇa*, am, n. going up or out, soaring aloft, stepping out; surpassing, exceeding; (*prānot-kramaṇa*, am, n. the flight of the soul.)

*Ut-kramāṇiya*, as, ā, am, to be abandoned, to be given up.

*Ut-krānta*, as, ā, am, gone forth or out, gone over or beyond, passed, surpassed; trespassing, exceeding.

*Ut-krānti*, is, f. stepping up to, going out.

*Utkrāntin*, ī, inī, ī, passing, passing away, gone, departed.

*Ut-krāma*, as, m. going from or out, going above, surpassing, deviating from propriety, transgression; opposition, contrariety.

*Ut-krāmat*, an, anti, at, going out, going over or above, surpassing.

**उत्क्रुश** *ut-krush* (*ud-k<sup>o</sup>*), cl. 1. P. *-krośati*, *-krośitum*, to cry out, to call to (with acc.), exclaim; proclaim.

*Ut-krushṭa*, as, ā, am, crying, speaking out or aloud; (am), n. crying out, calling, exclaiming, conversation.

*Ut-krośa*, as, m. clamour, outcry, proclamation; an osprey.

**उत्क्रोद** *ut-krōda*, as, m. (fr. *krud* = *kurd* with *ud* ?), Ved. exultation (?); cf. *ut-kūrd*.

**उत्क्लिष** *ut-klī* (*ud-k<sup>o</sup>*), cl. 9. P. *-klišnati*, *-klesitum* or *-kleshtum*, to feel uneasy, to be uncomfortable or distressed: Caus. P. *-klesayati*, *-yitum*, to excite, stir up, expel.

*Ut-kleśa*, as, m. excitement, disquietude; disorder or corruption of the humors (of the body); sickness, nausea.

*Ut-kleśaka*, as, m. a kind of poisonous insect.

*Ut-kleśana*, as, ā, am, or *ut-kleśin*, ī, inī, ī, exciting, stirring up, causing disorder (e. g. *kaphot-kleśin*, exciting phlegm).

**उत्क्लेद** *ut-kleḍa*, as, m. (fr. rt. *klid* with *ud*), the becoming wet or moist.

*Ut-kleḍin*, ī, inī, ī, wet, becoming moist.

**उत्क्वथ** *ut-kvath* (*ud-k<sup>o</sup>*), cl. 1. P. *-kvathati*, *-thitum*, to boil out, extract by boiling &c.

**उत्तिष्प ut-kship** (*ud-k<sup>o</sup>*), cl. 6. P. A. -*kshipati*, -*te*, -*ksheptum*, to throw up, raise, set up, erect; to throw away, reject, get rid of, vomit up.

*Ut-kshipta*, *as, ā, am*, thrown upwards, tossed, raised; thrown out, ejected; vomited; rejected, dismissed; (*as*), *m.* the thorn apple (*Datura Metel* and *Fastuosa*).

*Ut-kshiptikā*, *f.* an ornament in the shape of a crescent worn in the upper part of the ear.

*Ut-kshēpa*, *as, m.* throwing or tossing up; throwing away; sending, despatching; bringing up, vomiting; the region above the temples; *N.* of a country; also of a man.

*Ut-kshēpaka*, *as, ā, am*, throwing, a thrower, who or what elevates or raises; one who sends or orders; (*as*), *m.* a stealer of clothes &c.

*Ut-kshēpana*, *am, n.* throwing upwards, tossing; sending, sending away; vomiting, taking up; a kind of basket or bowl used for cleaning corn; a fan; a measure of sixteen panas.

**उत्खचित ut-khacita**, *as, ā, am*, intermixed with.

**उत्खन ut-khan** (*ud-kh<sup>o</sup>*), cl. 1. P. A. -*khanati*, -*te*, -*nitum*, to dig up or out, to excavate; to tear out by the roots, root up; to draw or tear out; to destroy entirely.

*Ut-khāta*, *as, ā, am*, dug up; excavated, eradicated, pulled up by the roots; destroyed, annihilated; (*am*), *n.* a hole, a cavity, a deepening, uneven ground.

*Utkhātīn*, *ī, inī, ī, i*, having cavities or holes, uneven; destructive.

**उत्खरिन् ut-kharin**, *ī, m.*, *N.* of a deity; (a various reading has *utkali*.)

**उत्खला utkhalā**, *f.* (fr. *ud* and *khala* ?), a kind of perfume.

**उत्खिद् ut-khid** (*ud-kh<sup>o</sup>*), cl. 6. P. -*khindati* (*Ved.* -*khidati*), -*khettum*, to draw out, extract.

**उत्त utta**, *as, ā, am*, wet, moistened. See 2. *ud*, page 153.

**उत्तंस ut-tansa**, *as, am, m. n.* (rt. *tans*), an earring; a crest, a chaplet, a wreath worn on the crown of the head.

*Uttansaika*, *as, m.*, *N.* of a Nāga.

*Uttansita*, *as, ā, am*, having earrings, crested.

**उत्तश्च ut-taksh** (*ud-t<sup>o</sup>*), cl. 1. 5. P., *Ved.* -*takshati*, -*kshnoti*, -*kshitum* or -*takshum*, to form (anything) out of any other thing; (*Sāy.*) to take (anything) out of any other thing.

**उत्तङ्ग uttanga**, *as, m.*, *N.* of a servant of Siva.

**उत्तट ut-taṭa**, *as, ā, am*, overflowing its banks (as a river).

**उत्तन् ut-tan** (*ud-t<sup>o</sup>*), cl. 8. P. A. -*tanoti*, -*nute*, -*ntum*, to stretch upwards, stretch out; endeavour to rise.

*Ut-tāna*, *as, ā, am*, stretched out, spread out, lying on the back, sleeping supinely or with the face upwards; upright; turned so that the mouth or opening is uppermost (as a vessel), concave; spreading out over the surface; shallow; open. — *Uttāna-kūrmaka*, *am, n.* a particular posture in sitting. — *Uttāna-patiraka*, *as, m.* a species of Ricinus. — *Uttāna-pad*, *f.* *Ved.* one whose legs are extended (in parturition or creation); epithet of a peculiar creative agency described in *Rig-veda X. 72*; (*Sāy.*) vegetation, the whole creation of upward-germinating plants. — *Uttāna-parṇa*, *as, ā, am, Ved.* having extended leaves. — *Uttāna-pāda*, *as, m.* the star β in the little bear, personified as son of Vira or Manu Svāyambhuva and father of Dhruva, the polar-star. — *Uttāna-pāda-ja*, *as, m.* a *N.* of Dhruva or the polar-star. — *Uttāna-barhis*, *ī, m.*, *N.* of a prince. — *Uttāna-sāya*, *as,*

*ā, am*, lying on the back, sleeping with the face upwards; (*as, ā*), *m. f.* a little child. — *Uttāna-sīvan*, *ā, arī, a, Ved.* lying extended, slantant. — *Uttāna-hasta*, *as, ā, am, Ved.* having the hands extended, extending them in prayer; (*au*), *m. du.* the two hands with the fingers stretched out, but with the backs towards the ground.

*Uttānaka*, *as, m.* a species of Cyperus grass.

*Uttānikā*, *f.*, *N.* of a river.

**उत्तप ut-tap** (*ud-t<sup>o</sup>*), cl. 1. P. rarely A. -*tapati*, -*te*, -*pitum*, to make warm or hot, to heat thoroughly; to pain, torment; to excite, urge on, press hard; *Caus. P.* -*tāpayati*, -*yitum*, to warm up, heat.

*Ut-tapta*, *as, ā, am*, burnt, seared; bathed, washed; anxious, excited; (*am*), *n.* dried flesh.

*Ut-tāpa*, *as, m.* great heat, affliction, distress, anxiety, excitement, ardour, effort, energy.

*Ut-tāpita*, *as, ā, am*, heated, made hot, pained, distressed, roused, excited.

**उत्तम ut-tam** (*ud-t<sup>o</sup>*), cl. 4. P. -*tāmyati*, -*tamitum*, to be distressed, to lose heart, to faint.

**उत्तम ut-tama**, *as, ā, am* (superlative fr. *I. ud*; opposed to *avama*, *adhama*, &c.; cf. *an-uttama*), uppermost, highest, chief; most elevated, principal; best, excellent (often at the end of compounds, e. g. *dvijottamas*, best of the twice-born); first, greatest; the highest (tone); the most removed or last in place, order, or time; (*am*), *ind. m.* in the highest degree; (*as*), *m.* the last person (= in European grammars the first person); *N.* of a brother of Dhruva, son of Uttāna-pāda and nephew of Priya-vrata; a son of Priya-vrata and third Manu; the twenty-first Vyāsa; (*ās*), *m. pl.*, *N.* of a people; (*ā*), *f.* a kind of pidakā or pustule; the plant *Oxystelma Esculentum* (*Asclepias Rosea* Roxb.); an excellent woman, one who is handsome, healthy, and affectionate. — *Uttama-gandhādhyā* (*‘dha-ādhi*), *as, ā, am*, possessing abundantly the most delicate scent or delicious fragrance. — *Uttama-tā, f.* or *uttama-tva, am, n.* excellence, superiority; goodness, good quality. — *Uttama-pada, am, n.* a high office. — *Uttama-puruṣa* or *uttama-puruṣa, as, m.* the last person in verbal conjugation, i. e. I, we two, we (= in European grammars the first person, our third person being regarded in Hindū grammars as the *prathama-puruṣa*, q. v.; cf. also *madhyama-puruṣa*); the supreme spirit; an excellent man. — *Uttama-phalīnī, f.* the plant *Oxystelma Esculentum* (*Asclepias Rosea* Roxb.). — *Uttamarṇa* (*‘ma-rīṇa*), *as, m.* a creditor; (*ās*), *m. pl.*, *N.* of a people. — *Uttamarṇika, as, m.* a creditor. — *Uttamarṇin, ī, m.* a creditor. — *Uttama-lābha, as, m.* great profit, a double return. — *Uttama-veśa, as, m.* ‘having the most excellent dress,’ *N.* of Siva. — *Uttama-sākha, as, m.*, *N.* of a region. — *Uttama-sangraha, as, m.* intriguing with another man’s wife, addressing her privately, casting amorous looks &c. — *Uttama-sāhasa, am, n.* the highest of the three fixed mulcts or fines; a fine of 1000 or of 80,000 panas; capital punishment, branding, banishment, confiscation, mutilation, and death. — *Uttama-sukha, as, m.*, *N.* of a man. — *Uttamārga* (*‘ma-ar<sup>o</sup>*), *am, n.* the highest or chief part of the body, the head. — *Uttamādharma* (*‘ma-udh<sup>o</sup>*), *as, ā, am*, high and low. — *Uttamādharma-madhyama, as, ā, am*, good, bad, and indifferent; high, low, and middling. — *Uttamārānī* (*‘ma-ar<sup>o</sup>*), *f.* the plant *Asparagus Racemosus*. — *Uttamārāha* (*‘ma-ar<sup>o</sup>*), *as, m.* the last half or part; the best half. — *Uttamārkhya, as, ā, am*, relating to or connected with the last part or the best half. — *Uttamāna* (*‘ma-ah<sup>o</sup>*), *as, m.* the last or latest day, a fine day (?), a lucky day (?). — *Uttamopapada* (*‘ma-up<sup>o</sup>*), *as, ā, am*, one to whom the best term is applicable, best, good. — *Uttamavjas* (*‘ma-aj<sup>o</sup>*), *ās, m.* ‘of excellent valour,’ *N.* of one of the warriors of the Mahā-bhārata.

*Uttamāyya, as, ā, am* (fit. pass. part. fr. a nom. *uttamāya* ?), *Ved.* to be raised or celebrated.

*Uttamīya, as, ā, am*, uppermost, highest, chief, best.

*I. ut-tara, as, ā, am* (comparative fr. *I. ud*; opposed to *adhara*; declined Gram. 238. a), upper, higher, superior (e. g. *uttare dantās*, the upper teeth); northern (because the northern part of India is high); left (opposed to *dakṣhiṇa* or right, because in praying the face being turned to the east the north would be on the left-hand); later, following, subsequent, latter, concluding, posterior, future (opposed to *pūrva*, &c., e. g. *uttarah kālah*, future time; *uttaraṇ vākyaṃ*, a following speech, answer, reply; *phalam uttaram*, subsequent result, future consequence; *varshottareṣu*, in future years); superior, chief, excellent, dominant, predominant, more powerful; better, more excellent; (*as*), *m.*, *N.* of a son of Virāṭa; a king of the Nāgas; *N.* of a mountain; (*ā*), *f.* the north (i. e. the northern *diś* or quarter); *N.* of a daughter of Virāṭa and daughter-in-law of Arjuna; (*am*), *a.* upper surface or cover; the north; the following member, the last part of a compound; answer, reply; (in law) a defence, a rejoinder; (in the Mīmāṃsā philosophy) the answer, the fourth member of an *adhikaraṇa* or case; superiority, excellence, competency; result, the chief or prevalent result or characteristic, what remains or is left, conclusion, remainder, excess, over and above, (often at the end of a compound, e. g. *śaśhyuttaram sahasraṃ*, one thousand with an excess of sixty, i. e. 1060; *saptottaram śatam*, 107; *bhayottara*, attended with danger, having danger as the result; *dharmottara*, chiefly characterized by virtue); remainder, difference (in arithmetic); *N.* of a song; (*am*), *ind.* at the conclusion, at the end, e. g. *bhavadv uttaram*, with the word ‘bhavad’ at the end; *asrot-taram ikṣhātā*, looked at with tears at the end, i. e. with a glance ending in tears; [cf. Gr. *ἄστροπος*]. — *Uttara-kāṇḍa, am, n.* following or concluding book; the seventh book of the Rāmāyaṇa. — *Uttara-kāya, as, m.* the upper part of the body. — *Uttara-kāla, as, m.* future time; time reckoned from full moon to full moon. — *Uttara-kuru, us or v, m. n.* one of the nine divisions of the world, the country of the northern Kums, situated in the north of India, and described as the country of eternal beatitude. — *Uttara-kosalā, f.* the city Ayodhya, the modern Oude. — *Uttara-kriyā, f.* the last sacred action, funeral rites, obsequies. — *Uttara-khaṇḍa, am, n.* last section; the concluding book of the Padma-purāṇa, also of the Siva-purāṇa. — *Uttara-khaṇḍana, am, n.* cutting off a reply, refutation. — *Uttara-grantha, as, m.* title of a supplement of the Yoni-grantha. — *I. uttaran-ga, am, n.* a wooden arch surmounting the door frame. — *Uttara-śhāda, as, m.* a cover, what is thrown over anything. — *Uttara-ja, as, ā, am*, born in the latter (or last-mentioned kind of wedlock); born subsequently or afterwards, posterity. — *Uttara-jyā, f.* the versed sine of an arc, or rather the second half of the chord halved by the versed sine. — *Uttara-jyotiṣa, am, n.*, *N.* of a country. — *Uttara-tantra, am, n.* ‘concluding doctrine,’ *N.* of a supplementary section in the medical manual of Sūśruta. — *Uttara-tara, as, ā, am* (compar. fr. *uttara*), still further removed, still more distant, still higher. — *Uttara-tas, ind.* at the top, above, from the north, northward, to the left (opposed to *dakṣhiṇa-tas*); afterwards; behind. — *Uttaratah-pasāḍ, ind.* north-westward (with gen.). — *Uttara-tāpaniya, title* of the second part of the Nṛsiṅha-tāpaniyojanishad. — *Uttara-tra, ind.* in what follows, after, subsequently, later, further on, beyond, below (in a work), northward; (*pūrva-tra uttaratra*, in the first case or place—in the second.) — *Uttara-dāyaka, as, ā, am*, replying, giving an answer, impertinent. — *Uttaradikṣha, as, ā, am*, situated in the north, northern. — *Uttara-diś, k, f.* the north quarter. — *Uttara-dēsa, as, m.* the country towards the north, the up-country. — *Uttara-dheya, as, ā, am*, to be done subsequently. — *Uttara-paksha, as, m.* the northern or left wing (side); second or following part of an argument, the reason *pro*, the reply, refutation;

the answer to the first or objectionable argument, the right argument, demonstrated truth, or conclusion; the minor proposition in a syllogism. — *Uttarapaksha-tā*, f. or *uttarapaksha-tya*, am, n. conclusion, demonstration, reply. — *Uttara-paṭa*, as, m. an upper garment. — *Uttara-paṭa*, as, m. the northern way, the way leading to the north. — *Uttara-paṭhika*, as, f, am, inhabiting the northern country. — *Uttara-pada*, am, n. the last member of a compound word. — *Uttara-pāṭhika*, as, f, am, or *uttara-padakiya*, as, ā, am, relating to or studying the last word or term. — *Uttara-parvata*, as, m. the northern mountain. — *Uttara-pasārdha* (°*ra-ar*°), as, m. the north-western half. — *Uttara-pasārdha*, as, ā, am, north-western; (ā), f. the north-west (scil. diś). — *Uttara-pāda*, as, m. a division of legal practice, that part which relates to the reply or defence, four divisions being admitted in every suite. — *Uttara-purastāt*, ind. north-eastward (with gen.). — *Uttara-purusha*, as, m. = *uttama-purusha* (?). — *Uttara-pūre*, as, ā, am, north-eastward; one who takes the north for the east. — *Uttara-pracchada*, as, m. a coverlid, a quilt. — *Uttara-pratyutara*, am, n. a dispute, an altercation, a discussion; the pleadings in a law-suit. — *Uttara-phalgunī* or *uttara-phālgunī*, f. the twelfth lunar mansion, containing two stars, figured by a bed. — *Uttara-bhādrapad*, f. or *uttara-bhādrapadā*, f. the twenty-sixth lunar mansion, figured by a couch, and comprehending two stars, of which one is a Andromedæ. — *Uttara-matī*, īs, m., N. of a man. — *Uttara-mandrā*, f. a loud but slow manner of singing. — *Uttara-mātra*, am, n. a mere reply, even a reply. — *Uttara-mānasa*, am, n., N. of a Tirtha. — *Uttara-mīmāṃsā*, f. the Vedānta philosophy, an inquiry into the Jñāna-kāṇḍa or second portion of the Veda (opposed to *pūrva-mīmāṃsā*; see *mīmāṃsā*). — *Uttara-rahita*, as, ā, am, devoid of reply, having no answer. — *Uttara-rāma-carita* or *-carita*, am, n. the further or later deeds of Rāma; title of a drama of Bhavabhūti. — *Uttara-lakṣhaṇa*, am, n. the indication of an actual reply; (as, ā, am), marked on the left side. — *Uttara-toman*, ā, ā, a, having the hairs turned upwards or on wards. — *Uttara-vayasa*, am, n. the latter or declining years of life. — *Uttara-vāllī*, f. title of the second section of the Kāthakopaniṣad when divided into two Adhyāyas. — *Uttara-vasī*, īs, f. a small syringe, a urethra injection pipe. — *Uttara-vastra*, am, n. an upper garment. — *Uttara-vādīn*, ī, m. a replicant; a defendant; one whose claims are of later date than another's. — *Uttara-vasas*, as, n. an upper garment. — *Uttara-vedī*, īs or ī, f., Ved. the northern altar made for the sacred fire. — *Uttara-saktha*, am, n. the left thigh. — *Uttara-saṅgīta*, as, ā, am, designated in the reply (a witness &c.); hear-say evidence, see the next. — *Uttara-sākṣin*, ī, m. witness for the defence; a witness testifying from the report of others. — *Uttara-sādhaka*, as, ā, am, finishing what remains or follows, assisting at a ceremony, befriending; an assistant, a helper, a friend; who or what establishes a reply. — *Uttara-hanu*, us, m., Ved. the upper jawbone. — *Uttarādhara* (°*ra-adh*°), as, ā, am, superior and inferior, higher and lower; (am), n. the upper and under lip; the lips; see *adhrotara*. — *Uttarādīkāra* (°*ra-adh*°), as, m. right to property &c. in succession to another person, heirship, inheritance. — *Uttarādīkāri-tā*, f. or *uttarādīkāri-tva*, am, n. right of succession. — *Uttarādīkārin*, ī, īnī, ī, an heir or claimant subsequent to the death of the original owner, an heir who claims as the second in succession. — *Uttarānvita* (°*rā-an*°), as, ā, am, accompanied by Uttarā. — *Uttarā-patha*, am, n. the northern road or direction, the northern country, north. — *Uttarābhāsa* (°*ra-abh*°), as, m. a false, indirect or prevaricating reply. — *Uttarābhāsa-tā*, f. or *uttarābhāsa-tva*, am, n. inadequacy of a reply, the semblance without the reality. — *Uttarāyana* (°*ra-ay*°), am, n. the progress (of the sun) to the north; the period of the sun's progress to the north of the equator, the summer solstice. — *Uttarāraṇī* (°*ra-ar*°), īs or ī, m. f. the upper *arāṇī* (q. v.) which

by cutting becomes the *pramantha* or churner. — *Uttarārtha* (°*ra-ar*°), as, ā, am, for the sake of what follows. — *Uttarārtha* (°*ra-ar*°), am, n. the upper part (of the body); the northern part; the latter half; the further end. — *Uttarārthya*, as, ā, am, Ved. being on the northern side. — *Uttara-vaṭ*, ān, atī, at, Ved. victorious, overpowering. — *Uttarāsā* (°*ra-āsā*°), f. the northern quarter, the north. — *Uttarāsādhīpati* (°*sā-adh*°) or *uttarāsā-pati*, īs, m. the regent of the northern quarter, an epithet of Kuvera. — *Uttarāsman* (°*ra-as*°), ā, m., N. of a rocky river in the north. — *Uttarāśādhā* (°*ra-ash*°), f. the twenty-first of the lunar mansions, figured by an elephant's tooth or a bed, and containing two stars, one of which is β in Sagittarius. — *Uttarāsanga* (°*ra-ās*°), as, m. an upper or outer garment. — *Uttarāha* (°*ra-ah*°), as, m. the following day. — *Uttarētara* (°*ra-it*°), f. the southern quarter. — *Uttarōtara* (°*ra-ut*°), as, ā, am, more and more, higher and higher, further and further; always increasing, always following; (am), ind. higher and higher, more and more, in constant continuation, one on the other; (am), n. reply to an answer, reply on reply; conversation; a rejoinder; excess, exceeding quantity or degree; succession, gradation; descending. — *Uttarōtarin*, ī, īnī, ī, constantly increasing; one following the other. — *Uttarōṣṭha* or *uttarōṣṭha* (°*ra-osh*°), as, m. the upper lip.

*Uttaram*, ind. further on, forward; hereafter, in the future (of a book).  
*Uttarā*, ind. north, northerly, northward (with gen. or abl.). — *Uttarā-saḥ*, t, t, t, Ved. seated northward or on the left.

*Uttarāt*, ind. from the left, from the north, northward.

*Uttarāntāt*, ind., Ved. from the north.

*Uttarāhi*, ind. northerly, from the north (with abl.).

*Uttarin*, ī, īnī, ī, superior.

*Uttariya* or *uttariyaka*, am, n. an upper or outer garment.

*Uttareṇa*, ind. (with gen., abl., acc., or at the end of a compound) northward, on the left side of; posterior, subsequent.

*Uttare-dyas*, ind. a subsequent day, a day following, to-morrow.

**उत्तमर्ण** *uttamarna*. See under *ut-tama*.

**उत्तम्भ** *ut-tambh* (*ud-stambh*), cl. 5. 9. P. *-tabhnoti*, -*nāti*, -*tambhītum*, to stay, prop, support.

*Ut-tambhana*, am, n. upholding, staying, supporting; stopping, arresting; a prop, a stay.

*Ut-tambhita*, as, ā, am, upheld, supported; stopped, arrested; erect (as the hair of the head), standing on end.

*Ut-tambhitavya*, as, ā, am, to be upheld.

**उत्तर** *ut-tara*. See above and under *ut-tṛi*.

**उत्तरङ्ग** 2. *ut-taranga*, as, ā, am (for 1. see under 1. *ut-tara*, p. 149), flooded, inundated, washed over by waves.

**उत्तरज** *ut-tarjana*, am, n. violent threatening.

**उत्तान** *ut-tāna*. See under *ut-tan*, p. 149.

**उत्ताप** *ut-tāpa*. See under *ut-tap*, p. 149.

**उत्तार** *ut-tāra*. See under *ut-tṛi* next col.

**उत्ताल** *ut-tāla*, as, ā, am (fr. *ud* and *tāla*?), great, strong; formidable; arduous, difficult; speedy, swift, best, excellent; elevated, lofty, tall, loud; (as), m. an ape; (am), n. a particular number.

**उत्तिज** *ut-tij* (*ud-t*°), Caus. P. *-tejayati*, -*yitum*, to excite, stimulate, incite, instigate, urge on, stir up, animate.

*Ut-tejaka*, as, ā, am, instigating, stimulating.

*Ut-tejana*, am, ā, n. f. incitement, instigation, exciting, animating; sending, despatching; urging, driving; whetting, sharpening, refurbishing, polishing; an inspiring or exciting speech; an incentive, inducement, stimulant.

*Ut-tejita*, as, ā, am, incited, animated, excited, urged; sent, despatched; whetted, sharpened, refurbished, polished; (am), n. an incentive, inducement; sidling, one of a horse's five paces; moderate velocity in a horse's pace.

**उत्तु** *ut-tu* (*ud-tu*), cl. 2. P., Ved. *-taviti* or *-tauṭi*, -*totum* or *-tavitum*, to effect, bring about; (Sāy.) to increase, prosper.

**उत्तुङ्ग** *ut-tunga*, as, ā, am, lofty, high, tall, swollen (as a stream). — *Uttunga-tā*, f. or *uttungatva*, am, n. height, loftiness, elevation.

**उत्तुङ्गित** *ut-tuṅḡita*, am, n. the head of a thorn &c. which has entered the skin.

**उत्तुद्** *ut-tud* (*ud-t*°), cl. 6. P. A., Ved. *-tutati*, -*te*, -*tottum*, to push up, tear up, stir up, push open.

*Ut-tuda*, as, m., Ved. one who stirs up.

**उत्तुल** *ut-tul* (*ud-t*°), cl. 10. P. *-tolayati* or *-tulayati*, -*yitum*, to raise up (by means of a counterpoise), to erect, set up; to weigh.

*Ut-tolana*, am, n. lifting up, raising, elevating (by means of a counterpoise or balance).

*Ut-tolita*, as, ā, am, raised, lifted up.

**उत्तुप** *ut-tusha*, as, m. fried grain; (freed from the husks.)

**उत्तृद्** *ut-tṛid* (*ud-t*°), cl. 7. P. A. *-tṛiyati*, -*tṛinte*, -*tṛiditum*, to split, cut through.

**उत्तृ** *ut-tṛi* (*ud-t*°), cl. 1. 6. P. *-tarati*, -*tirati*, -*taritum* or *-ritum*, to pass out of (especially *jalāt*, the water &c., with abl. c.), to disembark, to come out of; to escape from (a misfortune, affliction, &c.); to come down, descend, alight, put up at; to pass over; to cross (as a river, with acc.), to vanish; to give up, leave; to elevate, strengthen, increase: Caus. *-tārayati*, -*yitum*, to cause to come out, to deliver, assist, rescue; to make any one alight, take down, take off; to cause to pass over, to convey or transport across, land, disembark; to vomit up: Desid. *-tīrshati*, to wish to cross.

2. *ut-tara*, as, ā, am (for 1. see p. 149, col. 3), crossing over; to be crossed (in the word *dur-uttara*, difficult to be come out of or escaped from).

*Ut-tarāna*, as, ā, am, coming out of, crossing over; (am), n. coming forth or out of (especially out of water), landing, disembarking; crossing rivers &c.

*Ut-tarat*, am, anti, ut, coming out of (with water &c.), crossing, going over.

*Ut-tartkā*, f., N. of a river.

*Ut-tāra*, as, m. transporting over; landing; delivering, rescuing; ejecting, getting rid of; vomiting; passing away, instability; (as, ā, am), surpassing others, excellent, pre-eminent. — *Uttāra-locana*, as, ā, am, having the eyes turned up.

*Ut-tāraka*, as, m. a deliverer, epithet of Śiva.

*Ut-tarāna*, as, ā, am, transporting over, bringing over, rescuing; (am), n. the act of landing, delivering, rescuing, helping to cross over or escape, transportation.

*Ut-tārin*, ī, īnī, ī, transporting across; unsteady; inconstant, changeable, tremulous, sick.

*Ut-tārya*, as, ā, am, to be made to land, to be ejected, to be thrown up by vomiting.

*Ut-tīrshu*, us, us, u, about to pass out of (water), wishing to land.

*Ut-tīram*, ind. on the bank, on land, ashore.

*Ut-tīrna*, as, ā, am, landed, crossed, traversed; rescued, liberated, escaped; released from obligation; thrown off; one who has completed his studies, experienced, clever.

*Ut-tīrya*, ind. having crossed, having landed.

**उत्तेरित** *utterita*, am, n. (said to be fr. *ut-tṛi*, but perhaps connected with *ṛ. ṛ*), one of the five paces of a horse in Hindū jockeyship.

**उत्तोरण** *ut-torana*, as, ā, am, decorated with raised or upright arches.

उत्तोलन ut-tolana. See under ut-tul.

उत्त्यक्त ut-tyakta, as, ā, am (fr. rt. tyaj with ud), abandoned, left; thrown, tossed; free from passion or affection.

Ut-tyāga, as, m. abandonment, quitting; throwing, throwing up; secession from worldly attachments.

उत्त्रस ut-tras (ud-t°), Caus. P. -trāsāyati, -yitum, to frighten, alarm.

Ut-trasta, as, ā, am, frightened.

Ut-trāsa, as, m. fear, terror.

उत्त्रिपद ut-tripada, am, n. an upright tripod.

उत्था ut-thā (ud-sthā), cl. I. P. A. -tishthati, -te, -thātum, to stand up, rise, raise one's self; come forth, arise, originate from; to rise (from the dead); to become animated; to be active or brave; to make efforts, take pains with, to excel: Caus. -thāpayati, -yitum, to cause to stand up, raise, set up, erect; to lift up; to arouse, awaken, raise to life, make alive.

Ut-tishthamāna, as, ā, am, standing up, rising; increasing, augmenting.

Ut-tha, as, ā, am, (generally at the end of a compound) rising, arising; coming forth, originating, derived from; standing up; (as), m. arising, coming forth; [cf. Zend usta.]

Ut-thātri, tā, m., Ved. one who rises; resolving.

Ut-thāna, am, n. the act of standing up or rising; rising (of the moon &c.); resurrection; rising up to depart; leaving off; starting on a warlike expedition; rise, origin; effort, exertion; manly exertion, manhood; evacuating (by stool &c.); an army; joy, pleasure; a book; a court-yard; a shed where sacrifices are offered; a term, a limit; business of a family or realm, the care of subjects or dependants; reflection; proximate cause of disease; (as, ā, am), causing to arise or originate. — Utthāna-vat, ān, atī, at, ready for action. — Utthānaikādasi (na-ek°), f. the eleventh day in the light or former half of the month Kārtikā, when Vishnu rises from his sleep.

Ut-thāpaka, as, ā, am, lifting up, causing to get up, who or what raises &c.; exciting, animating.

Ut-thāpana, am, n. causing to rise or get up; raising, elevating; causing to leave (a house &c., with acc. of the person made to leave); causing to come forth, bringing forth; exciting, instigating; bringing about; causing to cease, finishing; (in mathem.) the finding of the quantity sought, answer to the question, substitution of a value; (ī), f. a concluding verse (ric).

Ut-thāpita, as, ā, am, raised, lifted up, elevated; made to get up (from a seat, bed, &c.); aroused, instigated.

1. ut-thāpya, ind. having raised or caused to rise, having roused or instigated.

2. ut-thāpya, as, ā, am, to be raised; Ved. to be sent away.

Ut-thāya, ind. having risen (from a seat &c.); having risen (in rank &c.). — Utthāyothāya (°ya-ut°), every time one rises (from one's bed).

Ut-thāyīn, ī, inī, ī, rising, coming forth, becoming visible.

Ut-thīta, as, ā, am, risen or rising (as from a seat &c.); arisen, born, produced; happened, occurring; endeavouring, striving; advancing, increasing; high, lofty, eminent; extended; N. of a Pragātha consisting of ten Pādas. — Utthīta-tā, f. state of activity or of readiness to serve others. — Utthītānguli (°ta-an°), is, m. the palm of the hand with the fingers extended.

Ut-thīti, is, f. elevation, rising up.

उत्पक्ष्मन ut-pakshman, ā, ā, a, or ut-pakshmana, as, ā, am, with upraised eyelids.

उत्पचिणु ut-pachishnu, us, us, u, apt to ripen or cook.

उत्पट ut-pat (ud-p°), Caus. -pātayati, -yitum, to tear up or out, root up, eradicate, extirpate.

Ut-paṭa, as, m. sap issuing from the cleft of a tree.

Ut-pāṭa, as, m. pulling up by the roots, destroying; a disease of the external ear.

Ut-pātaka, as, m. the above disease; (ikā), f. the external bark of a tree.

Ut-pātana, am, n. pulling up by the roots, eradicating; destroying, destruction.

Ut-pātita, as, ā, am, pulled up by the roots, eradicated, torn out.

Ut-pāṭin, ī, inī, ī, (often at the end of compounds) eradicating, extirpating.

Ut-pāṭya, ind. having plucked up.

उत्पत् ut-pat (ud-p°), cl. I. P. -patati, -titum, to fly or jump up, to rise, to be produced, originate: Caus. -pātayati, -yitum, to cause to fly up.

Ut-pata, as, m. a bird; going upwards or up. — Ut-pata-nipatā, f. flying up and down.

Ut-patat, an, anti, at, flying upwards or onwards.

Ut-pātana, am, n. rising, ascending, going up; birth, production.

Ut-patita, as, ā, am, springing up, risen, ascended.

Ut-patitavya, as, ā, am, to be flown upwards.

Ut-patitri, tā, tri, tri, rising, jumping up, going upwards.

Ut-patishnu, us, us, u, rising, jumping up.

Ut-pāta, as, m. flying up, a spring, jump; an unusual or startling event boding calamity, a portent, prodigy, phenomenon; any public calamity, as an eclipse, meteor, earthquake. — Ut-pāta-vāta, as, m. a whirlwind, a hurricane.

Ut-pātaka, as, m. a fabulous animal with eight legs, (written also ut-pādaka, q. v.); N. of a Tirtha.

उत्पताक ut-patāka, as, ā, am, with raised flags; with uplifted banners; (ā), f. a raised banner or flag. — Ut-patāka-dhvaṅga, as, ā, am, with raised banners and flags.

उत्पथ ut-patha, as, m. wrong road, bad way, error, evil; (am), ind. astray, on the wrong road.

उत्पद् ut-pad (ud-p°), cl. 4. A. -padyate, -pattum, to arise, rise, originate, be produced: Caus. -pādāyati, -yitum, to produce, beget, generate, cause, effect; to cause to issue or come forth, bring forward.

Ut-patti, is, f. arising, birth, production, origin; becoming visible, coming into existence; production in general, profit, productiveness; producing as an effect or result, giving rise to or generating as a consequence; resurrection. — Ut-patti-kālina, as, ā, am, taking place at the time of birth. — Ut-patti-prayoga, as, m. production by the joint operation of cause and effect; purport, meaning. — Ut-patti-mat, ān, atī, at, produced, born. — Ut-patti-vyāyika, as, m. a type of birth (as investiture); a mark of the twice-born.

Ut-panna, as, ā, am, risen, gone up; arisen, born, produced; produced unexpectedly; acquired, gained; occurred, happened; effected, accomplished; known, ascertained. — Ut-panna-tantu, us, us, u, having a line of descendants. — Ut-panna-tva, am, n. origin, production. — Ut-panna-bhakhshin, ī, inī, ī, living from hand to mouth. — Ut-panna-vināstin, ī, inī, ī, perishing as soon as produced.

Ut-pāda, as, m. coming forth, birth, production. — Ut-pāda-pūrva, am, n. title of the first of the fourteen Pūrvas or older sacred writings of the Jains. — Ut-pāda-sāyana, see s. v. next col.

Ut-pādaka, as, ā, am, bringing forth, producing, productive, effective; (as), m. a producer, a generator; a fabulous animal, called Sarabha, with eight legs; written also ut-pātaka; (ikā), f. a certain insect, perhaps the white ant (termes); N. of the pot-herb Enhydra Hingtsa, also of Basilla Rubra or Lucida; (am), n. origin, cause.

Ut-pādana, as, ā, am, bringing forth, producing, productive; (am), n. producing, generating, begetting, causing.

Ut-pādita, as, ā, am, produced, effected; generated, begotten.

Ut-pādin, ī, inī, ī, produced, born; (at the end of compounds) bringing forth, producing.

Ut-pādya, ind. having produced; having begotten; having inspired.

Ut-pādya-māna, as, ā, am, being produced or generated.

उत्पल 1. ut-pala, am, n. (fr. rt. pal for pat with ud, to burst upwards as a blossom?), the blue lotus, Nymphaea Cærulea, a seed of the Nymphaea; the plant Costus Speciosus; any water-lily; a plant in general; (as), m., N. of a man who built a sanctuary, of an astronomer; N. of a lexicographer; (ā), f., N. of a river; (ī), f. a kind of cake made with unwinnowed corn. — Ut-pala-gandhika, am, n. a species of sandal of the colour of brass and very fragrant. — Ut-pala-śakshus, us, us, us, lotus-eyed, fine-eyed. — Ut-pala-pattra, am, n. the leaf of a Nymphaea; a wound caused by the finger-nail of a woman; a Tilaka or mark on the forehead, made with sandal &c. by the Hindūs; a broad-bladed knife or lancet. — Ut-pala-patrraka, am, n. a broad-bladed knife or lancet used by surgeons. — Ut-pala-pura, am, n., N. of a town built by Ut-pala. — Ut-pala-bhediyaka, as, m. a kind of bandage. — Ut-pala-māla, f., N. of a lexicon. — Ut-pala-rāja, as, m., N. of a poet. — Ut-pala-rati, f., N. of a river. — Ut-pala-varṇā, f., N. of a woman. — Ut-pala-sāka, as, m., N. of a plant. — Ut-pala-sārtvā, f. the plant Ichnocarpus Frutescens. — Ut-palāksha (°la-ak°), as, m., and ut-palāpīḍa (°la-āp°), as, m., N. of two princes. — Ut-palābha (°la-ābh°), as, ā, am, lotus-like, resembling a lotus. — Ut-palā-rana, am, n., N. of a region in Pañcāla.

Ut-palaka, as, m., N. of a man; of a king of the Nāgas.

Ut-pālin, ī, inī, ī, abounding in lotus flowers; (īnī), f. an assemblage of lotus flowers; a species of the Atijāgat metre, the same as Candrikā; N. of a river; title of a dictionary.

उत्पल 2. ut-pala, as, ā, am (fr. ud and pala, flesh), fleshless, emaciated; (am), n., N. of a hell.

उत्पवन ut-pavana. See under ut-pū.

उत्पश्य ut-pāśya, as, ā, am, looking up or upwards.

उत्पादशयन ut-pāda-śayana, as, m. a kind of partridge, Parra Jacana or Gænsis, (sleeping with legs erect.)

उत्पारण ut-pāraṅga, am, n., Ved. transporting over, transportation.

उत्पाली ut-pālī, f. health (etym. doubtful).

उत्पिञ्जर ut-piñjara, as, ā, am, uncaged, unconfined.

Ut-piñjara, as, ā, am (l substituted for r), out of order, disordered, excessively confused; uncaged.

उत्पित्सु ut-pitsu, us, us, u (Desid. of ut-pat, q. v.), desirous of rising or flying away or proceeding.

उत्पिष्य ut-pish (ud-p°), cl. 7. P. -pinashṭi, -peshṭum, to rub together; to crush, grind.

Ut-pishṭa, as, ā, am, rubbed, ground; (am), n. a disease, a grating of the bones or of the joints upon each other.

उत्पीड ut-pīḍ (ud-p°), cl. 10. P. -pīḍayati, -yitum, to press upwards, to press out of.

Ut-pīḍa, as, m. pressing out, pressure; foam, froth, a gush.

Ut-pīḍana, am, n. the act of pressing out.

उत्पुच्छय ut-pucchaya, nom. (fr. ud-pucchā) A. ut-pucchayate, to raise or cock the tail; P. -yati, to make one raise the tail.

उत्पुटक ut-putaka, as, m. a disease of the external ear; [cf. ut-pāṭa.]

**उत्पलक** ut-pulaka, as, ā, am, joyful, delighted.

**उपू** ut-pū (ud-pū), cl. 9. P. A. -punāti, -punīte, -pavitum, to cleanse, purify; to extract anything that has been purified.

**Ut-pavana**, am, n. cleaning, cleansing; straining liquids for domestic or religious uses; any implement for cleaning; the act of sprinkling clarified butter or other fluids on the sacrificial fire with two blades of Kuśa grass, the ends of which are held in either hand and the centre dipped into the liquid.

**Ut-pavītri**, tā, trī, trī, purifying; a purifier.

**Ut-pāva**, as, m. purifying ghee &c.

**उपोषथ** ut-poshadha, as, m., N. of an old king.

**उज्ज्वल** ut-prabha, as, ā, am, flashing forth or diffusing light, shining.

**उज्ज्वल** ut-prasava, as, m. abortion.

**उज्ज्वल** ut-prāsa, as, m. (fr. rt. 2. as with pra and ud), hurling, throwing afar; violent burst of laughter; ridicule, derision; excess.

**Ut-prāsana**, am, n. = the preceding.

**उज्ज्वल** ut-prush, ṭ, f., Ved. that which bubbles up, a bubble.

**उज्ज्वल** ut-preksh (ud-pra-iksh), cl. 1. A. -prekshate, -shktum, to look up to with attention (as a pupil to his teacher); to perceive; to transfer (with loc.); to compare one thing with another, illustrate by a simile.

**Ut-prekshaya**, am, n. looking into, perceiving, foreseeing, comparing.

**Ut-prekshā**, f. overlooking, disregarding, carelessness, indifference; (in rhetoric) comparison in general, simile, illustration, metaphor; a parable; an ironical comparison. = **Ut-prekshā-vallabha**, as, m., N. of a poet.

**Ut-prekshita**, as, ā, am, compared (as in a simile).

**Ut-prekshya**, as, ā, am, that with which anything is compared.

**उज्ज्वल** ut-plu (ud-p°), cl. 1. A. -plavate, -plotum, to jump up, leap up; to bound; to spring or jump upon; to float upon.

**Ut-plava**, as, m. a jump, leap, bound; (ā), f. a boat.

**Ut-plavana**, am, n. jumping or leaping up, springing upon; skimming off impure oil or ghee, or any dirt floating on a fluid, by passing a blade of Kuśa grass over it.

**Ut-pluta**, as, ā, am, jumped up or upon, sprung upon suddenly.

**Ut-plutya**, ind. having sprung up or jumped upon.

**उत्फल** ut-phal (ud-ph°), cl. 1. P. -phalati, -litum, to spring; to part asunder, to expand (as a flower); Caus. P. -phalayati, -yitum, to open, open wide, cause to expand.

**Ut-phāla**, as, m. a jump, a spring, leaping up or out of, moving or shuffling of feet.

**Ut-phulla**, as, ā, am (phulla pass. part. of rt. phal), widely opened (as the eyes); blown as a flower; swollen, increased in bulk; sleeping supinely; (am), n. a kind of coitus.

**उत्फल** ut-phala, am, n. excellent fruit.

**उत्स** utsa, as, m. (fr. 2. ud), Ved. a spring, a fountain (metaphorically applied to the clouds). = **Utsa-dhi**, is, m., Ved. the receptacle of a spring, a well.

**उत्सक्य** ut-saktha, as, ī, am, Ved. opening the thighs.

**उत्सङ्ग** ut-sanga, as, m. (fr. rt. sañj with ud), embrace, association, union; slope, side; the haunch or part above the hip; the lap; the acclivity or edge of a hill; the roof of a house; the bottom or deep part of an ulcer; a high number = 100 Vivāhas.

**Ut-saṅgita**, as, ā, am, associated, combined, joined.

**Ut-saṅgin**, ī, īni, ī, associating or combining with, an associate, a partner; deep-seated, as an ulcer; (ī), m. an ulcer, a deep sore; (īni), f. pimples on the inner edge of the eyelids.

**Ut-saṅjana**, am, n. leading upwards.

**उत्सद** ut-sad (ud-s°), cl. 1. P. -sīdati, -satum, to sink, settle down, fall into ruin or decay; to leave off; to rise up; Caus. P. -sādayati, -yitum, to destroy, overturn.

**Ut-sanna**, as, ā, am, decayed, in ruins; destroyed, overturned; disused, fallen into disuse; risen, increased. = **Utsanna-dharma**, as, or **utsanna-yajña**, as, m. an interrupted or suspended sacrifice.

**Ut-sāda**, as, m., Ved. a particular part of the sacrificial animal.

**Ut-sādaka**, as, ā, am, destroying, overturning.

**Ut-sādana**, am, n. destroying, overturning; suspending, interrupting, omitting; cleaning the person with perfumes, rubbing or chafing the limbs; healing a sore, causing it to fill up; going up, ascending, rising; raising, elevating; ploughing a field twice or thoroughly.

**Ut-sādānīya**, as, ā, am, to be destroyed; to be effected; to be gone up or ascended; (am), n. any application to a sore producing granulations.

**Ut-sādita**, as, ā, am, destroyed, overturned; cleansed, purified with oil, perfumes, &c.; risen, ascended; raised, elevated.

**Ut-sādītavya** or **ut-sādya**, as, ā, am, to be destroyed.

**उत्सर**, **उत्सारक**, &c. See under **ut-sri**.

**उत्सर्ग** ut-sarga. See under **ut-srij**.

**उत्सव** utsava, as, m. (fr. rt. 2. su with ud?), enterprise, beginning; a festival, a jubilee; joy, gladness; merry-making; height, elevation, insolence; passion, wrath; wish; rising of a wish; a section of a book. = **Utsava-sanketa**, ās, m. pl., N. of a people.

**उत्सह** ut-sah (ud-s°), cl. 1. A. -sahate, -sahitum or -soḍhum, to be able, to be adequate, to have power (with inf., or with dat. of an abstract noun); to act with courage or energy; Caus. -sāhayati, -yitum, to animate, encourage, excite; Desid. of the Caus. -sāhayīshati, to wish to excite.

**Ut-sāha**, as, m. power, strength, strength of will, resolution; effort, perseverance, strenuous and continued exertion, energy; firmness, fortitude; happiness; a thread. = **Utsāha-rat**, ān, atī, at, active, energetic, persevering. = **Utsāha-vardhana**, as, m. the heroic rasa or feeling; (am), n. increase of energy, heroism. = **Utsāha-sampanna**, as, ā, am, active, persevering.

**Ut-sāhana**, am, n. effort, perseverance.

**Utsāhin**, ī, īni, ī, active, persevering.

**उत्सिच** ut-sic (ud-s°), cl. 6. P. A. -sīcāti, -te, -sektum, to sprinkle, pour, to spread; to make proud; Pass. -sīcyate, to spout or foam up or over; to be puffed up; to overflow, increase.

**Ut-sikta**, as, ā, am, sprinkled; flooded, abundantly furnished; elevated, raised, haughty, proud, rude; enlarged, increased; disordered, disturbed in mind &c.

**Ut-sīcyamāna**, as, ā, am, foaming or spouting up, showering; increasing, overflowing, growing.

**Ut-seka**, as, m. sprinkling, pouring; foaming upwards, spouting out or over, showering; overflow, increase, enlargement; haughtiness, pride.

**Utsēkin**, ī, īni, ī, overflowing; proud, haughty, puffed up.

**Ut-secana**, am, n. the act of showering or spouting upwards, boiling or foaming over.

**उत्सुक** utsuka, as, ā, am (fr. 1. ud and suka; the latter does not exist separately, but may be derived from the particle su, as anuka fr. anu, abhika fr. abhi; cf. also utka), restless, uneasy, unquiet, anxious; anxiously desirous, zealously active, striving

or making exertions for any object (e. g. **jayotsuka**, anxiously striving for victory); eager for, fond of, attached to; regretting, repining, missing, sorrowing for; (as), m. (?) longing for. = **Utsuka-tā**, f. or **utsuka-tva**, am, n. restlessness, uneasiness, unquietness, zeal; attachment, affection; sorrow, regret.

**Utsukāya**, nom. A. **utsukāyate**, to become unquiet &c.

**उत्सूल** ut-sūtra, as, ā, am, unstrung; irregular, out of rule, loose, detached.

**उत्सूर** ut-sūra, as, m. evening, twilight (when the sun sets).

**Utsūrya**. See under **otsūryam**.

**उत्सृ** ut-sri (ud-sri), Caus. P. -sārayati, -yitum, to expel, turn out, drive away.

**Ut-sara**, as; m. a species of the Ati-śakvari metre, consisting of four verses of fifteen syllables each.

**Ut-saryā**, f. a cow when grown up and fit to take the bull.

**Ut-sāraka**, as, m. one who drives away the mob from a person of rank, a policeman; a guard, a guardian.

**Ut-sāraṇa**, am, n. moving, causing to move, removing, keeping at a distance, driving out of the way; assisting any one to step out (of a palanquin &c.); reception of a guest.

**उत्सृज** ut-srij (ud-s°), cl. 6. P. -srijati, -srashktum, to pour out, emit, send forth; to let loose; to cast forth or away; to lay aside, quit, leave, abandon, avoid, eschew; to abolish (a rule &c.).

**Ut-sarga**, as, m. pouring out, pouring forth, emission, dejection, excretion, voiding by stool &c.; laying aside, abandoning, resigning, quitting, retiring from, suspending; loosening, delivering; oblation, libation; presentation of anything promised to a god or Brāhman with suitable ceremonies; giving, donation; a particular ceremony on suspending a Vedic lecture; (in gram.) any general precept or rule (opposed to **apavāda**, special rule or exception, and so called because only abolished in express cases by a substitute). = **Utsarga-tas**, ind. generally, i. e. without any special limitation.

**Utsargin**, ī, īni, ī, leaving out or off; omitting, abandoning, quitting.

**Ut-sarjana**, am, n. letting loose, abandoning, leaving, &c.; gift, donation, oblation; suspending (a lecture in the Veda), a ceremony connected with it.

**Ut-sārīkshu**, us, us, u, wishing to create.

**Ut-srijya**, ind. having abandoned, having quitted.

**Ut-sriṣṭa**, as, ā, am, left, abandoned; given up, given, presented; poured forth, cast into or upon. = **Utsriṣṭa-paṣu**, us, m. a bull set at liberty upon particular occasions, as on a marriage &c., and allowed to go about at will. = **Utsriṣṭa-vat**, ān, atī, at, one who has let fall, who has shed (a tear &c.).

**Ut-sriṣṭī**, is, f. abandonment, letting go, emission. **Utsraṣṭu-kāma**, as, ā, am, wishing to let go or put down.

**उत्सृप** ut-srip (ud-s°), cl. 1. P. -sarpati, -sarptum or -sraptum, to go, glide or soar upwards, to spread out.

**Ut-sarpa**, as, m. going or gliding upwards; swelling, heaving.

**Ut-sarpaṇa**, am, n. gliding upwards; swelling, heaving.

**Ut-sarpita**, as, ā, am, gliding or going upwards; heaving, heaved, undulating.

**Ut-sarpin**, ī, īni, ī, moving or gliding upwards; rising; soaring; (īni), f. a Jaina division of time, a long period described as ten crores of crores of oceans of years; this period alternates with one of similar duration. See **ava-sarpinī**.

**उत्सेध** ut-sedha, as, m. (fr. rt. 1. sidh with ud), height, elevation; thickness, fatness, obesity; iutumescence; excelling, sublimity; the body; (am), n. killing, slaughter.

उत्थल ut-sthala, am, n., N. of an island.

उत्सि ut-smi (ud-s<sup>o</sup>), cl. 1. A. -smayate, -smetum, to smile at, deride: Caus. P. -smāyayati, -yitum, to make a fool of one.

Ut-smaya, as, m. a smile.

Ut-smayat, an, anti, at, smiling.

उत्स ut-sya, as, ā, am (fr. utsa), Ved. coming from a well or fountain (as water).

उत्सप्राय ut-svapnāya, nom. (fr. ud-svapna) A. ut-svapnāyate, to talk in one's sleep; to dream uneasily.

उद् 1. ud, a particle and prefix to verbs and nouns. (As implying superiority in place, rank, station, or power) up, upwards; upon, on; over, above. (As implying separation and disjunction) out, out of, from, off, away from, apart. (According to native authorities ud may also imply publicity, pride, indisposition, weakness, helplessness, binding, losing, existence, acquisition.)

Ud is not used as a separable adverb or preposition; in those rare cases, in which it appears in the Veda uncompounded with a verb, the latter has to be supplied from the context (e.g. ud utsam satadhāram, out (pour) a fountain of a hundred streams).

Ud is sometimes repeated in the Veda to fill out the verse (e.g. kim na ud ud u harshase).

[Cf. Zend us; Hib. uas and in composition us, ois, e.g. os-car, 'a leap, bound,' &c. See also ut-tama, 1. ut-tara, &c.]

उद् 2. ud or und, cl. 7. P. unatti, undān-śākāra, undishyati, aundī, unditum, to flow or issue out to spring (said of water); to wet, bathe: Caus. undāyati, aor. aundīdat: Desid. undī-dīshati; [cf. Gr. ὑδω; Lat. unda; Goth. vato; Lit. vandū.]

Uda, am, n. (only at the beginning or end of a compound) water.—Uda-kirpa or uda-kirya, as, m. the tree Galeudupa Piscidia, the bark of which is rubbed and scattered into water to stun the fishes.—Uda-kumbha, as, m. a water-jar, a jar with water.—Uda-grābha, as, m., Ved. holding water.—Uda-camasa, as, m. a cup containing water.—I. u-da-ya, as, ā, am (for 2. see ud-aj 3rd col.), aquatic, watery, produced in or by water.—Uda-jña, as, m., N. of a man.—Uda-dhāna, as, ā, am, containing water.—Udha-dhi, is, is, i, Ved. containing water; (is), m. a water-jar, a reservoir for water; a cloud; a lake; the ocean.—Udadhi-kumāra, ās, m. pl. a class of divinities, belonging to the Bhavanādhisās.—Udadhi-krama, as, m. or udadhi-krā, ās, m., Ved. a voyager, a mariner.—Udadhi-mala, as, m. cattle-fish bone.—Udadhi-mekhalā, f. the earth (girdled by the ocean).—Udadhi-rāja, as, m. the king of the waters, the ocean.—Udadhi-sutā, f. the daughter of the ocean; an epithet of Lakshmi; and of Dvārakā, the capital of Kṛishṇa.—Uda-pa, as, ā, am, crossing the water, as a boat.—Uda-pātra, am, ī, n. f. a water-jug, a ewer.—Uda-pāna, as, am, m. n. a well.—Udapāna-manjūka, as, m. a frog in a well; (metaphorically) an inexperienced man of limited ideas who knows only his own neighbourhood.—Uda-pi, ās, ās, u, Ved. cleansing one's self with water, purified with water.—Uda-pesha, am, n. a paste, anything ground with water; (am), ind. by grinding in water.—Uda-prut, t, t, t, Ved. swimming or splashing in water; (Say.) causing water to flow.—Uda-phuta, as, ā, am, Ved. swimming in water.—Uda-bhāra, as, m. a water-carrier, a cloud.—Uda-bhrija and uda-majja, as, m., N. of two men.—Uda-mantha, as, m. barley-water.—Uda-megha, as, m. a watery cloud; a shower of rain.—Uda-lāvanika, as, ī, am, salted, prepared with brine.—Uda-voja, as, m. a thunder-shower, a water-spout.—Uda-vāpa, as, m., N. of a man.—Uda-vāsa, as, m. residence in water; (am), n. a house on the margin of a stream or pond, a marine grotto &c.—Uda-vāha, as, ā, am, Ved. bringing water; epithet of the Maruts.—Uda-vāhana, am, n. any

water-vessel; a cloud.—Uda-vindu, us, m. a drop of water.—Uda-vivadhā, as, m. a yoke for carrying water.—Uda-eraja, as, m., N. of a man.—Uda-śarāva, as, m. a jar filled with water.—Uda-suddha, as, m. a water-jar.—Uda-srit, t, n. two portions of buttermilk and one portion of water.—Uda-shtāli, f. a caldron, a kettle.—Uda-harāya, as, m. a vessel for drawing water.—Uda-hāra, as, ī, am, Ved. fetching or carrying water; (as), m. a water-carrier, a cloud.—Udaudana, see udakaudana.

Udaka, am, n. water; udakam dā or pradā or kṛt, to offer a libation of water to a dead person (with gen. or dat. of the person); udakam upa-sprīś, to touch certain parts of the body with water, as prescribed by law; (the word udaka may be used alone to express this ceremony, e.g. udakārtham, for the sake of the udaka ceremony.)—Udaka-karman, a, n. or udaka-kriyā, f. presentation of water to dead ancestors as far as the fourteenth degree.—Udaka-kārya, am, n. a religious ceremony performed with water; ablution of the body; oblations to the dead.—Udaka-kumbha, as, m. a water-jar.—Udaka-kṛidana, am, n. sporting about in water.—Udaka-gāha or u-da-gāha, as, m. entering the water.—Udaka-giri, is, m. a mountain abounding in streams of water.—Udaka-śāndra, a kind of magic.—Udaka-da, as, ā, am, a giver of water, yielding water, offering water to the manes; (as), m. an heir, a near kinsman.—Udaka-dātrī, tā, or udaka-dāyīn, ī, m. one who presents libations of water to the manes, an heir or kinsman.—Udaka-dāna, am, n. gift of water, especially to the manes, as a religious or obsequial rite.—Udaka-dānika, as, ā, am, referring to the above obsequial rite.—Udaka-dhara, as, m. 'water-holder,' a cloud.—Udaka-parvata, as, m.; see udaka-giri.—Udaka-pūrvakam, ind. preceded by the water-rite, i. e. by pouring water on the hand as preparatory to or confirmatory of a gift or promise.—Udaka-pratikāśa, as, ā, am, like water, watery, fluid.—Udaka-bhāra, as, m. a yoke for carrying water.—Udaka-bhūma, as, m. humid soil.—Udaka-manjari, f. title of a work on medicine.—Udaka-maṇḍala, us, m., Ved. a water-pitcher.—Udaka-mantha or u-da-mantha, as, m. a kind of peeled grain.—Udaka-meha, as, m. a sort of diabetes, passing watery urine.—Udakamehin, ī, inī, i, suffering from this disease.—Udaka-voja, as, m. a thunder-shower, a thunderstorm with rain; [cf. u-da-voja.]—Udaka-vat, ān, atī, at, furnished with water.—Udaka-vindu, us, m. a drop of water.—Udaka-vivadhā, as, m. a yoke for carrying water; [cf. u-da-vivadhā.]—Udaka-sāka, am, n. any aquatic herb.—Udaka-sāntī, is, f. sprinkling consecrated water over a sick person to allay fever.—Udaka-saktu, us, m. ground rice moistened with water.—Udaka-sparsa, as, ā, am, touching different parts of the body with water; touching water in confirmation of a promise.—Udaka-hāra, as, m. a water-carrier.—Udakātman ('ka-āt'), ā, ā, a, chiefly consisting of water, whose chief substance is water.—Udakadhāra ('ka-ādh'), as, m. a reservoir, a cistern, a well.—Udakānta ('ka-an'), as, m. margin of water, bank, shore.—Udakārthīn ('ka-ar'), ī, inī, ī, desirous of water, thirsty.—Udakāhāra ('ka-āh'), as, m. the drawing up of water.—Udake-śara, as, ā, am, moving or living in or inhabiting water.—Udake-viśiṣṭa, as, ā, am, dried in water, (a metaphorical expression for anything unheard of or impossible.)—Udakodānjana ('ka-ud'), as, m. a water-jar.—Udakodara ('ka-ud'), am, n. dropsy.—Udakodarīn, ī, inī, ī, dropsical.—Udakaudana ('ka-od'), as, m. rice boiled with water.

Udakala, as, ā, am, watery, containing water.—Udakila, as, ā, am, watery, containing water.—Udakyā, as, ā, am, being in water; (ā), f. a woman in her courses (requiring water for purification).

1. udan, n. (not used in the nom. sing. du. plur. and the acc. sing. and du.), Ved. a wave, water.—Udan-rat, ān, atī, at, Ved. wavy, watery, abounding in water; (ān), m. the ocean; N. of a Rishi.

Udani-mat, ān, atī, at, Ved. abounding in waves or water.

1. udanya, nom. P., Ved. udanyati, to irrigate; to thirst, be thirsty.

2. udanya, as, ā, am, Ved. watery; (ā), f. thirst.—Udanya-ja, as, ā, am, Ved. born in or living in water.

Udangni, us, us, u, Ved. liking or seeking water, walking in water.

Udana, unna, &c. See under und, p. 159.

उदक् udak. See under 2. ud-ant.

उदग्र ud-agra, as, ā, am, with elevated top, having the top upwards, over-topping, towering or pointing upwards; projecting; high, tall, long; advanced (in age); increased, large, vast, fierce, intense; excited, enraptured.—Udagra-dat, am, atī, at, having projecting teeth, large-toothed; (an), m. an elephant with a large tusk.

उदञ्ज ud-aj, cl. 1. P. A. -ajati, -te, -ajitum, to drive out, expel, pull off.

2. ud-aja, as, m. (for 1. see under u-da 1st col.), the driving out or forth (of cattle &c.).

Ud-aja, as, m. leading up or out.

उदञ्जलक udajalaka, as, m., N. of a wheel-wright in the Pañca-tantra.

उदञ्ज 1. ud-ant or ud-ae, cl. 1. P. A. -añ-ñati, -te, -ñitum, to elevate, raise up, lift up, throw up; to send forth, utter, cause to resound.

Ud-akta, as, ā, am, gone up, raised up, risen, ascended; sent forth; uttered.

Ud-anka, as, m. a vessel or bucket (for oil &c., but not for water); Pāpini III. 3, 123, N. of a man.

2. ud-ant or ud-ae, an, īcī, ak, turned or going upwards; upper, upwards; turned to the north, northern (opposed to adharānē and dakṣhiṇa); subsequent, posterior; (k), ind. above; northward; subsequently; udīcī, the northern diś or quarter, the north.—Udakāt, ind., Ved. towards the north, northward.—Udak-pātha, as, m. the northern country.—Udak-pravāna, as, ā, am, sloping towards the north; proceeding well (as a sacrifice?).—Udak-sena, as, m., N. of a prince.—Udag-adri, is, m. the northern mountain; the Hīmalāya mountain to the north of Hindūstan.—Udag-ayana, am, n. the sun's progress north of the equator, the half-year from the winter to the summer solstice.—Udag-dāsa, as, ā, am, having the border turned upwards or to the north.—Udag-bhūma, as, m. fertile soil (turned upwards or towards the north).—Udag-bhūmī, is, m. good or fertile soil.—Udan-mukha, as, ī, am, facing the north.

Ud-āncana, am, n. a bucket, a pail for drawing water out of a well; (am), n. directing or throwing upwards; rising, ascending; a cover or lid.

Ud-āncita, as, ā, am, raised up, thrown up, tossed; worshipped.

Ud-āncu, us, m., N. of a man.

उदञ्जलि ud-anjali, is, is, i, hollowing the palms and then raising them.

उदञ्जपाल ud-ajḍa-pāla, as, m. a kind of fish; a sort of snake.

उदधि uda-dhi. See under u-da.

उदन् 2. ud-an, cl. 2. P. -aniti, -nitum, to breathe upwards, emit the breath in an upward direction; to breathe.

Ud-āna, as, m. breathing upwards, breathing, breath; one of the three or five vital airs, that which rises up the throat and passes into the head; (with Buddhists) an expression of joy or praise; the navel; an eyelash; a kind of snake.

उदन्त ud-anta, as, ā, am, reaching to the end or border of anything; (as), m. 'telling to the end,' full tidings, intelligence; news; a pure and virtuous man; supporting one's self by sacrificing for others; one who gets a livelihood by a trade &c.

*Udantaka*, as, m. news, tidings, intelligence.

*Ud-antkâ*, f. satisfaction, satiety.

*Udantya*, as, â, am, living beyond a limit or boundary.

**उदन्य udanya.** See under 2. *ud*.

**उदय ud-aya, &c.** See under *ud-i* 3rd col.

**उदर udara**, am, n. (fr. rt. *ri* with *ud*?), the belly; a cavity, the interior or inside of anything (e. g. *udare*, inside, in the interior); enlargement of the abdomen from dropsy or flatulence, any morbid abdominal affection, as liver, spleen, &c., a class of eight different diseases; the thick, inner side of the *angushtha* or thumb; slaughter; [cf. Lat. *uterus*.]

— *Udara-granthî*, is, m. disease of the spleen, lit. 'knot of the belly' (a chronic affection of this organ not uncommon in India). — *Udara-trâṇa*, am, n. a cuirass, armour covering the front of the body; a girth, a belly-band. — *Udara-dâra*, as, m., Ved. a particular disease of the belly. — *Udara-pisâca*, as, m. a glutton, voracious, one who devours everything, flesh, fish, &c. — *Udara-pûram*, ind. till the belly is full. — *Udara-poshana*, am, n. feeding the belly, supporting life. — *Udara-bharaṇa-mâtra-kevalêçhu* ('*la-ic*'), us, us, u, desirous only of the mere filling of the belly. — *Udaram-bhari*, is, is, i, nourishing only one's own belly, selfishly voracious, gluttonous. — *Udara-vat*, ân, ati, at, having a large belly, corpulent. — *Udara-saya*, as, â, am, sleeping on the face or belly. — *Udara-sânḍṭhya*, as, m., N. of a sage. — *Udara-sarvasva*, as, m. an epicure, a glutton. — *Udarâdhmâna* ('*ra-âdh*'), am, n. flatulence of the body. — *Udarâmayâ* ('*ra-âm*'), as, m. disease of the belly, dysentery, diarrhoea. — *Udarâmayin*, i, inî, t, suffering from dysentery or diarrhoea. — *Udarâvarta* ('*ra-âv*'), as, m. the navel. — *Udarâveshṭa* ('*ra-âv*'), as, m. tape worm.

*Udaraka*, as, i, am, abdominal.

*Udarika*, as, â, am, having a large belly.

*Udarin*, i, inî, t, having a large belly, fat, corpulent; abdominal; (*inî*), f. a pregnant woman.

*Udarila*, as, â, am, fat, corpulent.

*Udarya*, as, â, am, belonging to the belly; (*am*), n., Ved. contents of the belly or what forms the belly.

*Udaraka*, as, i, am, abdominal.

*Udarika*, as, â, am, having a large belly.

*Udarin*, i, inî, t, having a large belly, fat, corpulent; abdominal; (*inî*), f. a pregnant woman.

*Udarila*, as, â, am, fat, corpulent.

*Udarya*, as, â, am, belonging to the belly; (*am*), n., Ved. contents of the belly or what forms the belly.

**उदारपि ud-arathi**, is, m. (fr. rt. *ri* with *ud*?), the sun; the ocean.

**उदके ud-arka.** See under *ud-ric* at p. 155.

**उदचिस् ud-arcis**, is, is, is, shining or blazing upwards, luminous; (*is*), m. a N. of fire; of Siva, of Kandarpa.

**उदर्ज ud-arj**, cl. 1. P. Ved. -*arjati*, -*jitum*, to drive out, remove.

**उदहे ud-ard**, cl. 1. P. -*ardati*, -*ditum*, to strike or beat upon.

*Ud-arda*, as, m. (in medic.) erysipelas.

**उदहे ud-ardha**, as, m. (fr. rt. *ridh* with *ud*), scarlet fever.

**उदल udala**, as, m., N. of a man.

**उदव् ud-av**, cl. 1. P. -*avati*, -*vitum*, to regard, attend to; to wait for; to promote, impel.

**उदवग्रह ud-avagraha**, as, m. a Svarita accent depending on an Udâtta which stands in the *ava-graha* (q. v.). See *tairovâra*.

**उदवसानिय ud-avasâniya**, as, â, am (fr. rt. *so* with *ava* and *ud*), Ved. concluding, final.

*Ud-avasita*, am, n. a house, dwelling.

**उदग् ud-as**, cl. 5. P. A. -*asṇati*, -*nute*, -*asitum* or -*ashtum*, to reach to the top of, reach, attain; to be able, be master of.

**उदश्रु ud-asru**, us, us, u, one whose tears gush forth, weeping.

**उदस् ud-as**, cl. 4. P. -*asyati*, -*situm*, to cast

or throw up; to raise, erect, elevate; to throw out, expel.

*Ud-asana*, am, n. throwing up, raising, erecting.

*Ud-asla*, as, â, am, thrown or cast up, raised, thrown; cast out, expelled; removed, scattered, humbled, shamed.

*Ud-asya*, ind. having cast up, having tossed upwards, having thrown; having expelled, having scattered; having made efforts, having taken pains.

1. *ud-âsa*, as, m. throwing or directing upwards, elevation.

**उदाकृ ud-â-kṛi**, cl. 8. 5. P. A. -*kṛinoti*, -*nute*, -*karoti*, -*kurute*, -*kartum*, to expel; to fetch out of; to select; A. to overpower.

**उदास्या ud-â-khyâ**, cl. 2. P. -*khyâti*, -*tum*, to relate aloud; enunciate.

**उदागा ud-â-gâ**, cl. 3. P. -*jigâti*, -*gâtum*, to come up or out towards.

**उदाबस् ud-â-baksh**, cl. 2. A. -*âshṭe*, to declare aloud.

**उदाचर ud-â-car**, cl. 1. P., Ved. -*âçarati*, -*ritum*, -*ritum*, Ved. -*ritave*, -*tavai*, -*rase*, -*radhyai*, to rise from or out of.

**उदाजन ud-â-jan**, cl. 4. A., Ved. -*jâyate*, -*janitum*, to arise from; to become visible above.

**उदातन् ud-â-tan**, cl. 8. P. A. -*tanoti*, -*nute*, -*nitum*, to erect one's self, to rise.

**उदादा ud-â-dâ**, cl. 3. P., Ved. -*dadâti*, -*dâtum*, to lift up, elevate.

*Ud-âtta*, as, â, am (for *ud-â-datta*), elevated, high, upraised, lofty; highly or acutely accented; great, illustrious; generous, gentle, and bountiful; giving; a donor; dear, beloved; (*as*), m. the acute accent, a high or sharp tone; a gift, donation; a kind of musical instrument, a large drum; an ornament or figure of speech in rhetoric; work, business; (*am*), n. an ornament or figure in rhetoric. — *Udâtta-tara*, as, â, am, more elevated, more acute. — *Udâtta-tva*, am, n. the state of having the acute accent. — *Udâtta-maya*, as, i, am, similar to the high tone or accent. — *Udâtta-râghava*, am, n. title of a drama. — *Udâtta-val*, ân, ati, at, pronounced with the acute accent. — *Udâtta-śrutî*, is, is, i, pronounced with the Udâtta accent. — *Udâttaśrutî-tâ*, f. the state of being pronounced with the acute accent.

**उदाद्यन् ud-âdy-anta**, as, â, am, preceded and followed by an Udâtta.

**उदान ud-âna**. See under 2. *ud-an*, p. 153.

**उदानी ud-â-ni**, cl. 1. P. A. -*nayati*, -*te*, -*netum*, to lead up (out of water); to elevate.

**उदाप ud-âp**, cl. 5. P., Ved. -*âpnati*, -*âptum*, to reach up to, reach, attain.

**उदापि ud-âpi**, is, m., N. of a son of Sahadeva.

**उदाप्यम् ud-âpyam**, ind., Ved. up the stream, against stream.

**उदायम् ud-â-yam**, cl. 1. P. -*yaçchati*, -*yan-tum*, to show, to make known.

**उदायम् ud-âyasa**, as, m., N. of a prince.

**उदायुध ud-âyudha**, as, â, am, with uplifted weapon, upraising weapons.

**उदार ud-âra**, as, â or i, am (fr. rt. *ri* with *ud*), high, lofty, exalted, noble, illustrious, generous, liberal, gentle, munificent, great, best; upright, honest, sincere; proper, right; eloquent; unperplexed; Ved. causing to rise, exciting, driving forth; (*am*), ind. aloud; (*as*), n., Ved. a rising fog or vapour; a sort of grain with long stalks; a figure in rhetoric, attributing nobleness to an inanimate object; (*âs*), pl. nebulous forms, spirits (?). — *Udâra-âçarita*, as, â, am, of a generous disposition, noble-minded. — *Udâra-*

*âçeta*, âs, âs, as, high-minded, magnanimous. — *Udâra-tâ*, f. liberality, generosity. — *Udâra-âhi*, is, is, i, highly intelligent, wise, sagacious, noble-minded. — *Udâra-vîrya*, as, â, am, of great power. — *Udâra-sattva*, as, â, am, generous-minded.

*Udâra*, as, m., N. of a man.

**उदारपि ud-ârathi**, is, is, i (fr. rt. *ri* with *ud*), Ved. steaming (as a hot dish); (Say.) rising, or enlightening the organs of sense; (*is*), m. an epithet of Viṣṇu.

**उदावत्सर udâvatsara**, as, m. a year, one of the five years forming a period. See *idâvatsara*.

**उदावते ud-âvarta**, as, m. a class of diseases, marked by the retention of the excrements; disease of the bowels, iliac passion; (*â*), f. painful menstruation with foamy blood.

*Udâvartin*, i, inî, i, suffering from such diseases.

**उदावसु udâvasu**, us, m., N. of a king of Videha, a son of Janaka; [cf. *upâvasu*.]

**उदावह ud-â-vah**, cl. 1. P. A. -*vahati*, -*te*, -*vodhum*, to extol, to praise; to draw, lead along; to marry.

**उदास् ud-âs**, cl. 2. A. -*âste*, -*âsitum*, to sit separate or away from, to sit on one side or apart, not to share in, not to show interest in; to be unconcerned about, to be indifferent or passive.

2. *ud-âsa*, as, â, am (for I. see under *ud-as*), indifferent, unconcerned, apathetic; (*as*), m. a stoic, a philosopher; indifference, apathy, stoicism.

*Ud-âsitri*, tã, tri, tri, indifferent, disregarding, stoical, one void of concern or affection.

*Ud-âsin*, i, inî, i, indifferent, disregarding; (*i*), m. a stoic, a philosopher; one who has no passion nor affection for anything; in popular acceptance, a religious mendicant in general, or one of a particular order.

*Ud-âsina*, as, â, am, sitting apart, indifferent, free from affection; (in law) not involved in the dispute; (*as*), m. a stranger, a neutral, a common acquaintance, a person neither a friend nor a foe. — *Udâsina-tã*, f. indifference, apathy.

**उदास्थित ud-âsthita**, as, m. (fr. rt. *sthû* with *â* and *ud*), a superintendent, a doorkeeper; a spy, an emissary; an ascetic who has given up his vow; (*as*, â, am), set over.

**उदाहित ud-âhita**, as, â, am (fr. rt. *dhâ* with *â* and *ud*), elevated, raised.

**उदाह ud-â-hri**, cl. 1. P. A. -*harati*, -*te*, -*hartum*, to relate, declare, announce; illustrate.

*Ud-âharaṇa*, am, n. relating, saying, declaring, declaration; referring a general rule to a special case, an example or illustration; an apposite argument, the third of the five premises of rhetorical reasoning; the example or third member in a fivefold syllogism.

*Ud-âhâra*, as, m. an example or illustration; the beginning of a speech.

*Ud-âhârya*, as, â, am, to be referred as a general rule to a special case.

*Ud-âhrita*, as, â, am, said, illustrated, called, named, entitled.

*Ud-â-hrti*, is, f. an example, an illustration.

**उदि ud-i**, cl. 2. P. -*eti*, -*etum*, to go up or proceed; to rise (e. g. as a star), to come up (as a cloud); to go out of; to come out or arise from; to escape; to start up; to rise up against.

*Ud-aya*, as, â, am, (in gram.) following, coming after or upon (as one letter, accent &c. upon another); (*as*), m. going upwards; rising (of the sun or planets or of a cloud); the eastern mountain behind which the sun is supposed to rise; coming forth, creation, production, becoming visible, appearance, development; light, splendor; conclusion, result, consequence; rising, reaching one's aim, elevation; profit, advantage, income, revenue, interest; outlet, exit; N. of the seventh Arhat of the future Utsarpiṇi, = Udayâ-

śva; a son of Yājñika; a follower of Śākya-muni. — *Udaya-gupta*, as, m., N. of a man. — *Udaya-jit*, t, m., N. of a son of Guṇala. — *Udaya-dhavalā*, as, m., N. of a prince. — *Udaya-parvata*, as, m. or *Udaya-gīrī*, is, m. or *Udaya-sāila*, as, m. or *Udayācala* (°ya-āc°), as, m. or *Udayādri* (°ya-ād°), is, m. the eastern mountain behind which the sun rises. — *Udaya-pura*, am, n., N. of the capital of Marva. — *Udaya-prastha*, as, m. the plateau of the mountain behind which the sun rises. — *Udaya-rāja*, as, m., N. of a man. — *Udaya-val*, ān, atī, at, risen. — *Udaya-sūha*, as, m., N. of a king. — *Udayāditya* (°ya-ād°), as, m., N. of a man. — *Udayāśva* (°ya-āś°), as, m., N. of a grandson of Ajāta-satru. — *Udayātī*, an, anī, at, going upwards, rising. — *Udayāna*, am, n. rising, ascending (of the sun); exit, result; conclusion, end; (as), m. an epithet of Agastya; N. of a king of Vatsa; N. of a Purohita of king Suddhodana. — *Udayana* or *Udayanācārya*, as, m. a philosopher and violent persecutor of the Buddhists. — *Udayana-śārīta*, am, n. title of a play. — *Udayaniya*, as, ā, am, belonging to an end or conclusion, finishing (as a ceremony). — *Udayān*, ī, imī, ī, rising, ascending, prosperous, flourishing; (ī), m., N. of a man. — *Udayī-bhadra*, as, m., N. of a son of Ajāta-satru. — *Udayā*. See s. v. *try-udāya*.  
1. *ud-ita*, as, ā, am, risen, ascended, being above; high, tall, lofty; grown, augmented, born, produced; incurred, experienced. — *Uditā-homīn*, ī, imī, ī, Ved. sacrificing after sunrise.  
I. *ud-iti*, ts, f., Ved. ascending, rising (of the sun); going away or down, setting (of the sun). — *Udiyamāna*, as, ā, am, rising.  
**उदिङ्ग** *ud-ing*, Caus. P. *-ingayati*, -*yitum*, to impart a tremulous motion, to vibrate; to utter with a whirling or vibratory sound; to cause to whirl (said of the pronunciation of certain letters).  
**उदिता** 2. *udīta*, as, ā, am (fr. rt. *vād*), said, spoken. — *Uditodīta*, as, ā, am (fr. 2. *udīta* with r. *ud-ita*), well-grounded in the Śāstras.  
2. *udīti*, is, f., Ved. speech.  
**उदिता** 3. *udīta*, as, ā, am (incorrectly spelt for *ud-dīta*, see 4. *dā*), bound, tied.  
**उदिनक्ष** *ud-inaksh* (irreg. Desid. of rt. *naksh*), Ved. *-inakshati*, to attain, obtain, reach; to wish to gain, to pretend to.  
**उदीक्ष** *ud-iksh*, cl. I. A. *-ikshate*, -*shitum*, to look up to; to look at, regard, view, behold; to wait, to delay, to expect: Caus. *-ikshayati*, -*yitum*, to cause to look up.  
*Udīkshāṇa*, am, n. looking up, seeing, beholding. — *Udīkshya*, ind. having looked up at, having seen.  
**उदीचीन** *udīcīna*, as, ā, am (fr. 2. *ud-ānē*), turned towards the north, northern.  
*Udīcya*, as, ā, am, being or living in the north; (as), m. the country to the north and west of the river Sarasvatī, the northern region; (*ās*), m. the inhabitants of this country; (*am*), n. a kind of perfume. — *Udīcya-vṛitta*, am, n. the metre of the inhabitants of the northern country, a species of the Vaitālyā metre.  
**उदीप** *ud-īpa*, as, m. (fr. I. *ud* and *ap*, water), high water, an inundation; (*as*, ā, am), flooded.  
**उदीर्** *ud-īr*, cl. 2. A. *-īrte*, -*īritum*, to rise; to start (in order to go or to come); to move upwards, ascend; to arise, originate: Caus. *-īrayati*, -*yitum*, to cause to rise or move; to throw or cast upwards, to cast, throw, discharge, to drive forward; to rouse up, excite; to raise one's voice; to utter, speak; to effect; to make visible: Pass. *-īryate*, to be cast or thrown upwards; to be excited; to be uttered, announced, enunciated; to sound; to issue forth. — *Udīraṇa*, am, n. throwing, casting, discharging (a missile); speaking, saying.  
*Udīrita*, as, ā, am, said, uttered; excited, ani-

mated. — *Udīrita-dhī*, is, is, ī, whose mind is active, acute-minded.  
*Ud-īrṇa*, as, ā, am, issued out, excited, increased, intense; generous, great, excellent. — *Udīrṇa-tā*, f. excitement, activity, agility. — *Udīrṇa-dīdhīti*, is, is, ī, intensely bright. — *Udīrṇa-vega*, as, ā, am, impetuous in its course (as a torrent), violent.  
I. *ud-īrya*, as, ā, am, to be raised, uttered, spoken.  
2. *ud-īrya*, ind. having uttered, having spoken. — *Ud-īryamāna*, as, ā, am, being cast or discharged; being spoken or uttered.  
**उदीष** *ud-īsh*, cl. I. A. *-īshate*, -*īshitum*, to rise.  
*Ud-īshita*, as, ā, am, risen, elevated.  
**उदुष्** *ud-uksh*, cl. I. P., Ved. *-ukshati*, -*shitum*, to sprinkle upwards or outwards.  
**उदुब्ज** *ud-ubj*, cl. 6. P. *-ubjati*, -*jitum*, to cleave asunder (?); to set up, erect.  
**उदुम्बर** *udumbara*, as, m. (Ved. written with *d*, in later books generally with *ḍ*), the glomerous fig tree, Ficus Glomerata; a kind of leprosy; a threshold; a eunuch; (*am*), n. the fruit of the glomerous fig tree; copper; the weight karsha. — *Udumbara-parṇī* or *udumbara-dalā*, f., N. of the plant Croton Polyandra. — *Udumbarā-valī*, f., N. of a river. — *Udumbala*, as, ā, am, Ved. copper-coloured?; (Say.) of extended power (for *uru-bala*; said of the two dogs, the messengers of Yama). — *Udumbhara*, a word coined for the etymological explanation of *udumbara*.  
**उदुष्** *ud-ush*, cl. I. P. *-oshati*, -*shitum*, to expel by heat. — *Uduṣhṭa-mukha*, as, ā, am, Ved. having a red mouth (as a horse).  
**उदुखल** *udūkhala*, as, am, m. n. a wooden mortar used for pounding rice and separating the husk; any mortar; bdellium; a mortar-shaped joint.  
**उदुह** *ud-ūha*, as, ā, am (fr. rt. *vah* with *ud*), married; coarse, gross, heavy, fat; material, substantial; much, exceeding.  
**उदुह** *ud-ūh*, cl. I. P. A. *-ūhāti*, -*te*, -*hitum*, to push or press upwards, move or bear upwards.  
**उदु** *ud-ri*, cl. 3. P. *-iyarti* (Ved. aor. A. *-ārta*), -*artum*, -*aritum* or -*ritum*, to start up, rise; to move up, raise, excite: Caus. *-arpayati*, -*yitum*, to cause to rise.  
**उदुच्** *ud-rić*, k, f. (fr. rt. *rić* with *ud*), Ved. that which reaches beyond (the present time) or what follows, future time; remainder, conclusion, end, aim; concluding part or hymn (?).  
*Ud-arka*, as, m. reaching or extending beyond, surpassing; the future result of actions; consequence, futurity, future time; a remote consequence, reward; conclusion, end; elevation of a building, a tower, look-out place; the plant Vanguiera Spinosa.  
**उदृष्** *ud-rish*, cl. 6. P., Ved. *-rīshati*, -*arshitum*, to split, pierce through.  
**उदे** *ud-e* (*ud-ā-i*), -*aiti*, -*tum*, to come up, come out of, arise from; to step up (to an altar), to go out.  
**उदेज्** *ud-ej*, cl. I. P. *-ejati*, -*ejitum*, to move, rise, shake, tremble.  
*Udejaya*, as, ā, am, shaking, making tremble.  
**उदीजस** *ud-ojas*, ās, ās, Ved. exceedingly powerful or violent.  
**उद्गन्धि** *ud-gandhi*, is, is, ī, fragrant.  
**उद्गम्** *ud-gam*, cl. I. P. *-gaćhāti*, -*gantum*, to go up, rise, ascend; to shoot up; to go out, come from, break out, depart; to spread.  
*Udgata*, as, ā, am, gone up, risen, ascended;

gone, departed; proceeded forth or from; vomited, cast up; (*ā*), f. a stanza of four lines, with ten syllables in the first three and thirteen in the last. — *Udgata-sṛṅga*, as, ā, am, (a calf) whose horns are just appearing. — *Udgatāsu* (°ta-asu), us, us, u, deceased, dead.  
*Ud-gatī*, is, f. going up, rising, ascent; coming forth; bringing up, vomiting.  
*Ud-gama*, as, m. going up, rising, ascending, elevation (as of a mountain); rising (of the stars); going out or away; coming forth, becoming visible, production, creation; shoot (of a plant); bringing up, vomiting.  
*Ud-gamana*, am, n. rising, ascending; coming forth, becoming visible.  
*Ud-gamaniya*, as, ā, am, to be gone up or ascended; (*am*), n. a pair of bleached cloths or sheets.  
**उद्गल्** *ud-gal*, cl. I. P. *-galati*, -*litum*, to trickle out, ooze out; issue in drops.  
**उद्गा** *ud-gā*, cl. 3. P. *-jigāti*, -*gātum*, to rise (as the sun &c.); to come forward, to begin.  
**उद्गातृ** *ud-gātrī*, &c. See *ud-gai* below.  
**उद्गार** *ud-gāra*, &c. See *ud-grī* below.  
**उद्गाह** *ud-gāh*, cl. I. A. *-gāhate*, -*gāhitum* or -*gāḥum*, to emerge.  
*Ud-gāḥa*, as, ā, am, excessive, violent, much; (*am*), ind. excessively, much.  
**उद्गुर** *ud-gur*, cl. 6. A. *-gurate*, -*ritum*, to raise the voice in a threatening manner.  
*Ud-gūrṇa*, as, ā, am, raised, lifted, held up; erected, excited.  
**उद्गुह** *ud-guh*, cl. I. P. A. *-gūhāti*, -*te*, -*gūhitum* or -*godhum*, to pierce through and through, to twist through.  
**उद्गृ** *ud-grī*, cl. 6. P. *-girati* or -*gilati*, -*garitum* or -*litum*, or -*garitum* or -*litum*, to eject (from the mouth), spit out, vomit out or up, belch out, pour out, discharge; breathe out; to, rise from: Caus. P. *-gīrayati*, -*yitum*, to cause to pour forth, to raise (a sound), to cause to utter sounds.  
*Ud-gāra*, as, m. spitting out, ejecting anything from the mouth, vomiting; belching, eructation; relating repeatedly; spittle, saliva; speaking in the throat, sound, roaring, hissing.  
*Ud-gārin*, ī, imī, ī, ejecting, spitting, vomiting.  
*Ud-gīraṇa*, am, n. vomiting; ejecting anything (as saliva &c.) from the mouth, spitting.  
*Ud-gīrṇa*, as, ā, am, vomited forth, ejected, cast forth, breathed out, exhaled, disdained.  
**उद्गै** *ud-gai*, cl. I. P. *-gāyati*, -*gātum*, to begin to sing; to sing or chant (applied especially to the singing or chanting of the Sāma-veda, from which one order of priests take the name of Udgātrī); to announce, to celebrate in song; to sing before any one (with acc.); to fill with song.  
*Udgātu-kāma*, as, ā, am, wishing to sing.  
*Ud-gātrī*, tā, m. one of the four chief-priests, viz. the one who chants the hymns of the Sāma-veda; a chanter.  
*Ud-gāhā*, f. a variety of the Āryā measure, the same as the Gīti, a stanza of four half-lines, containing alternately twelve and eighteen instants.  
*Ud-gīti*, is, f. singing; chanting of the Sāma-veda; a variety of the Āryā metre, a verse of four half-lines, containing twelve, fifteen, twelve, eighteen instants.  
*Ud-gītha*, as, m. chanting of the Sāma-veda, the office of the Udgātrī; the second part of the Sāma-veda; N. of a son of Bhava; N. of a commentator of Vedic texts; designation of *Om* or the trilateral name of God.  
**उद्गुण्य** *ud-granth*, cl. 9. I. P. A. *-grathnūti*, -*nīte*, or -*granthati*, -*te*, -*granthitum*, to bind up, tie into bundles; to tie up, truss; to fasten, wind; to unbind, loosen.

*Ud-grathita*, as, ā, am, interlaced; unbound, loosened.

*Ud-grantha*, as, m. a section, chapter.

*Ud-granthī*, īs, īs, ī, untied, free from worldly ties.

**उद्धृ** *ud-grah*, cl. 9. P. A. *-grihñāti* or *Ved.-grībhñāti*, *-ñite*, *-grahitum*, to take or lift up; to set up, erect, elevate; to take out, draw out, take away; to take away from, to preserve; to cease, especially to cease to rain; to break off, discontinue (speaking); A. to raise one's self: Caus. *-grāhāyati*, *-yitum*, to cause to take up or out, to cause to pay; to extol, extol with praise.

*Ud-grāhita*, as, ā, am, taken up, turned up, up-raised.

*Ud-grāhāna*, am, n., Ved. taking up, raising.

*Ud-grāha*, as, m. taking up; any object that may be accomplished by religious or other acts.

*Ud-grāhāna*, am, n. taking up, lifting up, taking away or out.

*Ud-grābha*, as, m., Ved. raising, elevating.

*Ud-grāha*, as, m. taking up or away; (in the Prātiśākhya) the rule of Sandhi which causes the change of the terminations *ah, e,* and *o*, to *a* before a following vowel; replying in argument; objection. — *Ud-grāha-padavrittī*, īs, f. the Sandhi called *Udgrāha* before a long vowel. — *Udgrāha-vat*, ind. (in the Prātiśākhya) 'like the *Udgrāha*, a term applied to that kind of Sandhi by which final *a* and *ā* appear as *ā* before *ri*.

*Udgrāhanikā*, f. replying in argument.

*Ud-grāhita*, as, ā, am, taken away, lifted up; deposited, delivered; seized; bound, tied; excellent, exalted; recalled, remembered.

**उद्धृव** *ud-grīva*, as, ā, am, or *ud-grīvin*, ī, īnī, ī, one who lifts up or raises the neck (in trying to see anything).

**उद्धृ** *ud-gha*, as, m. (fr. rt. *han* with *ud*), excellence, happiness; the hollow hand; fire; a model, a pattern; organic air in the body.

*Ud-ghana*, as, m. a carpenter's bench, a plank on which he works.

*Ud-ghāta*, as, m. striking, wounding, inflicting a hurt; a wound, a blow; slipping, tripping; raising, elevation; a beginning, a thing begun; breathing through the nostrils as a religious exercise; a club, a mallet, a weapon; the division of a book, a chapter, a section.

*Udghātin*, ī, īnī, ī, uneven, having elevations, rough.

**उद्धृट्** *ud-ghat*, Caus. *-ghātayati*, *-yitum*, to open, unlock, unfasten; to peel, shell; to reveal, expose; to undertake, commence; to rub over, stroke, tickle.

*Ud-ghāṭa*, as, m. a watch or guard-house.

*Ud-ghāṭaka*, as, m. an opener, the instrument or implement for opening anything, a key; (am), n. the rope and bucket of a well, a leather bucket used for drawing water.

*Ud-ghāṭana*, am, n. opening, unlocking; an opener, the instrument or means of opening, a key, &c.; the rope and bucket of a well, a leather bucket used for drawing water; hoisting, raising, lifting up.

*Ud-ghāṭāniya*, as, ā, am, to be opened.

*Ud-ghāṭita*, as, ā, am, opened, manifested; undertaken, commenced; raised, hoisted or lifted up; done with effort, exerted. — *Udghāṭita-jña*, as, ā, am, wise, intelligent. — *Udghāṭitānga* ('*ta-an*'), as, ā, am, naked; intelligent, wise.

*Ud-ghāṭin*, ī, īnī, ī, opening, commencing.

**उद्धृट्क** *ud-ghaṭṭaka*, as, m. (fr. rt. *ghaṭṭ* with *ud*), a kind of time (in music).

*Ud-ghaṭṭana*, am, n. kicking of a horse (?); friction; opening, opening upwards as a lid.

*Ud-ghaṭṭita*, as, ā, am, opened, unlocked.

**उद्धृस** *ud-ghasa*, as, m. (fr. rt. *ghas*), flesh.

**उद्धृष** *ud-ghush*, cl. 1. P. *-ghoshati*, *-shitum*, to sound, cry out, fill with cries: Caus. *-ghoshayati*,

*-yitum*, to cause to sound aloud, to declare aloud; proclaim, noise abroad.

*Ud-ghushṭa*, as, ā, am, sounded out; proclaimed; (am), n. sound, noise.

*Ud-ghosha*, as, m. announcing or proclaiming aloud; popular talk, general report.

**उद्धृष** *ud-ghrish*, cl. 1. P. *-gharshati*, *-shitum*, to rub, comminute by rubbing; to rub over, strike against.

*Ud-gharshāna*, am, n. rubbing, rubbing up; rubbing the skin with hard substances, as vitrified brick &c.; a cudgel.

*Ud-ghrishṭa*, am, n. a peculiar fault in pronunciation.

**उद्धृश** *ud-danśa*, as, m. (rt. *danś*), a bug; a mosquito, a gadfly.

**उद्धृश** *ud-danḍa*, as, ā, am, whose staff is raised, whose stalk is erect; raised on a staff or pole. — *Uddanḍa-pāta*, as, m. a punisher, whether king or magistrate; a sort of snake, a kind of fish; [cf. *ud-anḍa-pāta*.]

**उद्धृश** *ud-dantura*, as, ā, am, large-toothed, having projecting teeth; high, tall; terrific, formidable.

**उद्धृम** *ud-dam*, cl. 4. P. *-dāmyati*, *-damitum*, cl. 10. P. *-damaṣyati*, *-yitum*, to subdue, to overpower, become master of.

*Ud-dāma*, as, m. subduing, overpowering.

*Ud-dānta*, as, ā, am, energetic, humble, elevated; (? for *ud-vānta*), vomited by an elephant.

**उद्धृ** *ud-dā*, cl. 3. P. *-dadāti*, *-dātum*, to take away, snatch away.

**उद्धृ** *ud-dāna*, am, n. (fr. rt. 4. *dā*, to bind, with *ud*), binding, confinement; taming, subduing; the middle, the waist; a fire-place; submarine fire; entrance of the sun into a sign of the zodiac.

*Ud-dāna*, as, ā, am (fr. *ud* and *dāman*, a bond), unrestrained, unbound, set free; self-willed; unlimited, extraordinary; proud, haughty; large, great; (as); m. an epithet of Yama ('whose noose is raised'); an epithet of Varuṇa; (am), ind. in an unrestrained manner, without any limits.

*Ud-dāta*, as, ā, am, bound, tied.

**उद्धृ** *ud-dāla*, as, m. (fr. *dṛi* with *ud*?), the plant *Cordia Myxa* or *Latifolia*; also *Paspalum Frumentaceum*. — *Uddāla-vat*, ān, m., N. of a Gandharba.

*Uddālaka*, as, m., N. of the above plants; N. of a teacher; (am), n. a kind of honey. — *Uddālaka-pushpa-bhanjikā*, f. 'breaking of *Uddālaka* flowers', a sort of game played by people in the eastern districts.

*Uddālin*, ī, m., N. of a teacher.

**उद्धृषीषो** *ud-didhrishā*. See under 1. *ud-dhri*.

**उद्धृ** *ud-dina*, am, n. midday.

**उद्धृश** 1. *ud-diś*, cl. 6. P. A., 3. P. *-diśati*, *-te*, *-dideshṭi*, *-deshtum*, to show or direct towards; to point out, signify, declare, determine; to enunciate, prophesy; to mean; to aim at, intend, destine; to explain, instruct, teach.

2. *ud-diś*, k, f., Ved. a particular direction or quarter of the sky.

*Ud-diśya*, ind. having shown or explained; stipulating for, demanding; aiming at, in the direction of, with reference to; towards; with regard to, for, for the sake of, in the name of.

*Ud-diśhṭa*, as, ā, am, mentioned, particularized, described, promised.

*Ud-deśa*, as, m. pointing to or at, direction; ascertainment; brief statement; exemplification, illustration, explanation; mentioning a thing by name; assignment, prescription; stipulation, bargain; quarter, spot, region, place; an object, a motive; upper region, high situation; (in Nyāya phil.) the enunciation of a thing that is to be further discussed and elucidated;

(at the end of compounds) relative to. — *Uddeśa-tas*, ind. pointedly, distinctly; by way of explanation.

*Ud-deśaka*, as, ā, am, illustrative, explanatory; (as), m. an illustration, an example; an illustrator; a guide; (in mathematics) a question, problem.

*Ud-deśya*, as, ā, am, to be illustrated or explained; anything to which one refers or which one has in view; (am), n. the end in view, an incentive.

*Ud-deśhṛt*, tā, trī, trī, pointing out &c.; one who acts with a certain scope or design.

**उद्धृ** *ud-dih*, cl. 2. P. A., Ved. *-degdhi*, *-digdhe*, *-degdhum*, to throw or heap up.

*Ud-dehika*, as, m., N. of a people; (ā), f. the white ant.

**उद्धृप** *ud-dīp*, cl. 4. A. *-dīpyate*, *-dīpitum*, to flame, blaze up, be kindled: Caus. *-dīpayati*, *-yitum*, to light up, inflame, illuminate, excite, animate.

*Ud-dīpa*, as, m. inflaming, lighting; an inflamer; animating, who or what animates; (am), n. a gummy and resinous substance, bellium.

*Ud-dīpaka*, as, ā, am, inflaming, exciting, rendering more intense; lighting, setting alight.

*Ud-dīpana*, am, n. inflaming (as passion), exciting, animating; illuminating; burning of a body &c.; any aggravating thing or circumstance, giving poignancy to feeling or passion.

*Ud-dīpamāna*, as, ā, am, lighting up, brightening, becoming light.

*Ud-dīpta*, as, ā, am, lighted, set on fire or alight; shining; inflamed, aggravated (as passion).

*Ud-dīpra*, am, n. bellium.

**उद्धृश** *ud-dṛiś*, cl. 1. P. *-paśyati*, *-drashtum*, to see above (in the sky), to look upwards; to look into the future, expect; to become aware of; to doubt: Caus. *-darsayati*, *-yitum*, to make visible, cause to appear.

*Ud-darsana*, as, m., N. of a king of the Nāgas.

**उद्धृ** *ud-dṛi*, cl. 9. P. *-dṛiñāti*, *-daritum* or *-ritum*, to tear out.

**उद्धृत्** *ud-dyut*, cl. 1. A. *-dyotate*, *-titum*, to blaze up, shine: Caus. *-dyotayati*, *-yitum*, to cause to shine: Intens. Ved. *-davidyutī*, to shine intensely.

*Ud-dyota*, as, ā, am, flashing up, shining; (as), m. light, lustre; revelation.

*Ud-dyotita*, as, ā, am, lighted up, emblazoned.

**उद्धृव** *ud-drāva*, as, m. (rt. *dru*), flight, retreat, going upwards; (as, ā, am), running away.

*Ud-druta*, as, ā, am, fled, retreated, run away; ascended; gone up or upwards.

**उद्धृ** *ud-dhan* (*ud-han*), cl. 2. P. *-dhanti* (Ved. cl. 1. P. *-dhanati*), *-dhantum*, to raise up, elevate.

*Ud-dhata*, as, ā, am, raised, elevated; exceeding, excessive; haughty, vain, puffed up; excited, intense; rude, ill-behaved; (as), m. a king's wrestler. — *Ud-dhata-manas*, ās, ās, as, or *uddhata-manaska*, as, ā, am, high-minded, haughty, proud. — *Uddhata-manaska-tva*, am, n. pride, arrogance. — *Uddhatārṇava-misvana* ('*ta-ar*'), as, ā, am, raising a noise like the ocean.

*Ud-dhati*, īs, f. elevation; pride, haughtiness; a stroke, shaking.

**उद्धृम** *ud-dhama*. See under *ud-dhmā*.

**उद्धृप** *ud-dhaya*, as, ā, am (fr. rt. *dhe* with *ud*), who or what drinks.

**उद्धृ** *ud-dhara*, &c. See 2. *ud-dhri*.

**उद्धृषे** 1. *ud-dharsha*, as, m. (fr. rt. *dhriśh* with *ud*), courage to undertake a thing.

1. *ud-dharshāna*, as, ā, am (or fr. next?), animating, encouraging; (am), n. animating, encouraging.

**उद्धृषे** 2. *ud-dharsha*, as, m. (fr. rt. *hrish* with *ud*), great joy; a festival (especially a religious one).

2. *ud-dharṣaṇa*, *am*, n. erection of the hair of the body, occasioned by great pleasure.

*Ud-dharṣin*, *ī*, *inī*, *ī*, Ved. whose hair is erected; (*inī*), f., N. of a metre of four verses, of fourteen syllables each.

**उद्धव** *ud-dhava*, *as*, m. (fr. rt. *hu* with *ud*), a sacrificial fire; a festival, a holiday; N. of a Yādava, the friend and counsellor of Kṛiṣṇa. — *Uddhava-dūta* and *udbhava-sandēsa*, *as*, m. title of two poems. — *Uddhava-brāhmaṇa*, *as*, m., N. of a copyist.

**उद्धस्त** *ud-dhastā*, *as*, *ā*, *am* (fr. *hastā* and *ud*), extending the hands, raising the hands.

**उद्धा** 1. *ud-dhā*, cl. 3. P., Ved. — *-dadhātī*, *-dhātum*, to abandon or expose (an infant); to set up, erect, build up.

*Ud-dhī*, *is*, m., Ved. a particular part of a carriage, perhaps the part which rests on the axles; an earthen stand on which the Ukhā rests.

*Ud-dhīta*, *as*, *ā*, *am*, set up, erected.

**उद्धा** 2. *ud-dhā* (*ud-hā*), cl. 3. A. *uj-jihūte*, *ud-dhātum*, to go upwards, move upwards; to raise; to go away from.

1. *ud-dhāna*, *as*, *ā*, *am*, gone up, ascended.

**उद्धान** 2. *uddhāna*, *as*, *ā*, *am* (for *ud-vānta*, *ud-dhmāta*, and *ud-dhmāna* ?), ejected, vomited; inflated, corpulent; (*am*), n. ejecting, vomiting; a fire-place.

**उद्धान्त** *uddhānta*, *as*, *ā*, *am* (for *ud-vānta* ?), ejected, vomited; (*as*), m. an elephant out of rut (from whose temples the juice ceases to flow).

**उद्धुर** *ud-dhura*, *as*, *ā*, *am* (fr. *ud* and *dhur*), freed from a yoke or burden; ceasing from, leaving off; unrestrained, lively, cheerful; heavy, thick, gross, firm; high.

**उद्धुषण** *uddhushaṇa*, a corruption of 2. *ud-dharṣaṇa*, q. v.

**उद्धु** *ud-dhū*, cl. 5. P. A. — *-dhūnoti* or *-dhūnoti*, *-nute*, *-dharitum* or *-dhobum*, to rouse up, shake up, move; to disturb, excite; to shake off, throw off; to expel.

*Ud-dhūta*, *as*, *ā*, *am*, shaken off, fallen from or off; tossed up, scattered above; exalted; high, loud. — *Uddhūta-pāpa*, *as*, *ā*, *am*, one who has shaken off (his) sins.

**उद्धूपन** *ud-dhūpana*, *am*, n. fumigating.

**उद्धूलय** *uddhūlaya*, nom. P. *-dhūlayati*, *-yitum*, to powder, sprinkle with dust or powder.

**उद्धुषण** *uddhushaṇa*, *am*, n. horripilation; also *uddhushaṇa*. See 2. *ud-dharṣaṇa*.

*Uddhūshita*, *as*, *ā*, *am*, having the hairs erected.

**उद्ध** 1. *ud-dhri*, cl. 1. P. A. — *-dharati*, *-te*, *-dhartum*, to draw out, raise up, make honoured.

*Ud-dihārshā*, f. wish to remove.

**उद्ध** 2. *ud-dhri* (*ud-hri*), cl. 1. P. A. — *-dharati*, *-te*, *-dhartum*, to draw out, take out, to extricate, deliver; to tear out, pull out, eradicate; to extend, elevate, raise; Caus. *-dhārayati*, *-yitum*, to cause to draw out; to raise; Desid. *uj-jihirshati*, to wish to elevate or draw out, to elevate.

*Ud-dhara*, *as*, m., N. of a Rakshas; (*as*, *ā*, *am*) = *ud-dhura* (?).

*Ud-dharaṇa*, *am*, n. the act of drawing out, taking out, tearing out; taking off (clothes); extricating, delivering, rescuing; raising, lifting; eradication; extermination; act of destroying; taking a part or share; taking from the Gārhapatya fire to supply the other sacred fires; vomiting, bringing up; vomited food; final emancipation; (*as*), m., N. of the father of king Santanu, the author of a commentary on a portion of the Mārkaṇḍeya-Purāṇa.

*Ud-dharaṇiya*, *as*, *ā*, *am*, to be raised or taken up, to be extracted.

*Ud-dhartavya*, *as*, *ā*, *am*, to be drawn out.

*Ud-dhartṛi*, *tā*, *tri*, *tri*, one who raises or lifts up; a sharer, a coheir; one who recovers property; (*tā*), m. a destroyer, exterminator; redeemer, deliverer.

*Ud-dhāra*, *as*, m. raising, elevating, lifting up; drawing out, extraction, deliverance, redemption, extrication; taking away; deduction, a part to be set aside, selected part; a portion, share, a surplus given by the Hindū law to the eldest son beyond the shares of the younger ones; the first division of a patrimony; the sixth part of booty taken in war which belongs to the prince; debt, especially a debt not bearing interest, obligation; recovering property; selecting (a passage), quoting; (*ā*), f. the plant *Cocculus Cordifolius*; (*am*), n. a fire-place. — *Uddhāra-ribhāga*, *as*, m. division of shares, partition.

*Ud-dhāra*, *as*, *ā*, *am*, who or what raises or lifts, drawing out.

*Ud-dhāraṇa*, *am*, n. raising, elevating; drawing out (of a danger), delivering; sharing, dividing.

*Ud-dhārīta*, *as*, *ā*, *am*, taken out, drawn forth, extricated, released.

*Ud-dhṛita*, *as*, *ā*, *am*, drawn up or out as water from a well &c., raised, elevated; lifted up, thrown up or upwards; extracted, pulled up or out, eradicated or broken off; separated, set apart; divided, partitioned; selected, taken from or out of, recovered; uncovered; dispersed, scattered; holding, containing; vomited. — *Uddhṛita-sneha*, *as*, *ā*, *am*, skimmed (as milk). — *Uddhṛitāri* (*ta-ari*), *is*, *is*, *i*, destroying an enemy. — *Uddhṛitoddhāra* (*ta-ud*), *as*, *ā*, *am*, one who has received his share; that from which a share has been deducted.

*Ud-dhṛiti*, *is*, f. drawing out; extraction, an extract; delivering, rescue.

*Ud-dhṛitya*, ind. having raised up or drawn out.

**उद्धमा** *ud-dhmā*, cl. 1. P. — *-dhamati*, *-dhmātum*, to breathe out, to puff, to pant, to blow; to inflate, to make known by blowing (a trumpet &c.).

*Ud-dhama*, *as*, *ā*, *am*, who or what blows; (*as*), m. breathing hard, panting; blowing, sounding.

*Ud-dhmāna*, *am*, n. a stove.

*Ud-dhmāya*, ind. breathing out &c.

**उद्ध** *uddhya*, *as*, m. (fr. rt. *ujjh* ?), a river; N. of a river.

**उद्धंस** *ud-dhvaṇsa*, *as*, m. (rt. *dhvaṇs*), hoarseness.

**उद्धन्** *ud-bandh*, cl. 9. P. — *-badhnāti*, *-bandhnum*, to tie up, hang.

*Ud-bādha*, *as*, *ā*, *am*, tied up, hung.

*Ud-bandha*, *as*, m. or *ud-bandhana*, *am*, n. tying up, hanging; hanging one's self.

*Ud-bandhuka*, *as*, *ā*, *am*, Ved. one who hangs np.

**उद्धल** *ud-bala*, *as*, *ā*, *am*, strong, powerful.

**उद्धाहु** *ud-bāhu*, *us*, *us*, *u*, having the arms raised; extending the arms; having the trunk up-raised (as an elephant).

**उद्धिल** *ud-bila*, *as*, *ā*, *am*, out of the hole, (an animal) that has quitted its hole.

**उद्धु** *ud-budh*, cl. 1. P. A., Ved. — *-bodhati*, *-te*, *-bodhitum*, to awaken, arouse, excite, remind.

*Ud-buddha*, *as*, *ā*, *am*, awakened, excited, reminded, made to think of, recalled; blown, budded. — *Ud-buddha-saṅskāra*, *as*, m. association of ideas, recalling anything to remembrance.

*Ud-bodha*, *as*, m. awaking, reminding, incipient knowledge.

*Ud-bodhaka*, *as*, *ā*, *am*, exciting; reminding, what reminds or calls to remembrance; discovering, exhibiting.

*Ud-bodhana*, *am*, n. awaking, arousing; recalling, reminding.

**उद्धट** *udbhāṭa*, *as*, *ā*, *am*, excellent; exalted, magnanimous; (*as*), m. a tortoise; a fan for winnowing corn; the sun (?).

**उद्धव** *ud-bhava*. See 1. *ud-bhū* below.

**उद्धा** *ud-bhā*, cl. 2. P. — *-bhāti*, *-tum*, to become visible, appear.

**उद्धास** *ud-bhās*, Caus. P. — *-bhāsayati*, *-yitum*, to illuminate, render beautiful.

*Ud-bhāsa*, *as*, m. radiance, splendor. — *Ud-bhāsat*, *ān*, *atī*, *at*, shining, radiant.

*Ud-bhāsayat*, *an*, *antī*, *at*, lighting up, irradiating.

*Ud-bhāsita*, *as*, *ā*, *am*, lighted up, illuminated, splendid; ornamented, graced, beautified.

*Ud-bhāsin*, *ī*, *inī*, *i*, or *ud-bhāsura*, *as*, *ā*, *am*, shining, radiant.

**उद्धि** 1. *ud-bhid*, cl. 7. P. A. — *-bhinatti*, *-bhinte*, *-bhettum*, to break out, burst forth.

2. *ud-bhid*, *t*, *t*, *t*, breaking forth, sprouting, germinating; penetrating, coming to the top, destroying; (Sāy.) causing to come forth; (*t*), m. a sprout or shoot of a plant, a plant; a spring, a fountain; a kind of sacrifice. — *Udbhij-ja* (*bhid-ja*), *as*, *ā*, *am* (less correctly *udbhija*), sprouting, germinating (as a plant or some lower animals). — *Udbhid-vidyā*, f. the science of plants, botany.

*Ud-bhīda*, *as*, *ā*, *am*, sprouting, germinating; (*am*), n. culinary salt.

*Ud-bhinna*, *as*, *ā*, *am*, opened, burst, budded.

*Ud-bheda*, *as*, m. breaking through or out, becoming visible; a spring of water; treason.

*Ud-bhedana*, *am*, n. a spring of water, fountain.

**उद्ध** 1. *ud-bhū*, cl. 1. P. — *-bhavati*, *-vitum*, to exist, spring from, arise; Caus. *-bhāvayati*, *-yitum*, to cause to exist; to produce; to use, employ.

*Ud-bhava*, *as*, m. existence, generation, production, birth, springing from, growing. (Often at the end of adj. compounds, e.g. *medhya-vṛikeshodbhāvānt phalāni*, fruits produced by pure trees.) — *Ud-bhava-kara*, *as*, *ā* or *i*, *am*, productive.

*Ud-bhāva*, *as*, m. production, generation; magnanimity.

*Ud-bhāvana*, *am*, n. passing over, inattention, neglect, disregard; saying, speaking.

*Ud-bhārayitṛi*, *tā*, *tri*, *tri*, raising upwards, exalting, lifting up.

*Ud-bhāvita*, *as*, *ā*, *am*, neglected, disregarded; said, declared.

2. *ud-bhū*, *ūs*, *ūs*, *u*, Ved. having persistency, lasting.

*Ud-bhūta*, *as*, *ā*, *am*, born, produced; lofty, literally or figuratively; visible, perceptible, present. — *Ud-bhūta-rūpa*, *am*, n. visible shape or form.

*Ud-bhūti*, *is*, f. elevation, increase.

**उद्ध** *ud-bhri*, cl. 1. 3. P. A. — *-bharati*, *-te*, *-bharti*, *-bhirite*, *-bhartum*, to carry off, bear away.

**उद्धस** *ud-bhyasa*, *as*, *ā*, *am*, Ved. raising, elevating.

**उद्धम** *ud-bhram*, cl. 1. 4. P. — *-bhramati*, *-bhrāmyati*, *-bhrāmitum*, to move about in a wide space, wander, err.

*Ud-bhrama*, *as*, m. whirling, flourishing; regret; N. of a class of beings attending on Siva.

*Ud-bhramāya*, *am*, n. moving or wandering about, ascending, rising.

*Ud-bhrānta*, *as*, *ā*, *am*, agitated, bewildered, distressed; whirled, flourished, waved (as a sword); (*am*), n. waving a sword.

*Udbhrāntaka*, *am*, n. rising into the air.

**उद्धन** *udman*, *a*, n. (fr. rt. *ud*), Ved. surging, flooding.

**उद्य** *udya*, *as*, m. a river; [cf. *uddhya*.]

**उद्यत** *ud-yat*, *an*, *atī*, *at* (fr. *ud-i*, q. v.), rising; (*an*), m. a star; N. of a mountain.

**उद्यम्** *ud-yam*, cl. 1. P. — *-yacchati*, *-yantum*, to raise, elevate, uplift, raise in a menacing manner;

to offer; to strive, be diligent: Intens. Ved. -*yamyamīti*, to raise.

*Ud-yata*, *as, ā, am*, raised, held up; active, persevering, labouring diligently and incessantly; trained, exercised, disciplined; eager, prepared, ready; (*as*), n. time (in music); a section, a chapter, the division of a book. — *Udyata-kārmuka*, *as, ā, am*, with raised bow. — *Udyata-gaḍa*, *as, ā, am*, with uplifted mace. — *Udyata-sūla*, *as, ā, am*, with raised spear. — *Udyata-śruḍ*, *k, k, k*, Ved. raising the ladle to offer a libation. — *Udyatāyudha* ('*ta-āy*'), *as, ā, am*, with uplifted weapon or weapons.

*Ud-yati*, *is, f.*, Ved. raising, elevation.

*Ud-yantṛi*, *tā, trī, trī*, raising, elevating.

*Ud-yama*, *as, m.* raising or lifting up, elevation; raising the hands for work, undertaking anything; strenuous and continued effort, exertion, perseverance. — *Udyama-bhanga*, *as, m.* breaking the efforts, discouragement, dissuasion; desisting. — *Udyama-bhṛit*, *l, l, l*, bearing or undergoing exertions.

*Ud-yamana*, *am, n.* raising, elevation.

*Ud-yamān*, *i, inī, i*, undertaking, persevering, making effort, active.

*Ud-yamīyas*, *ān, asī, as*, Ved. extending more widely; (Sāy.) excessively raising.

1. *ud-yamya*, *as, ā, am*, requiring exertion.

2. *ud-yamya*, ind. having lifted or taken up, having made exertion.

*Ud-yāma*, *as, m.* erecting, stretching out; a rope, cord.

**उद्या** *ud-yā*, cl. 2. P. -*yāti*, -*tum*, to go up or out, to rise, originate.

*Ud-yāna*, *am, n.* going out; walking out; a garden, a royal garden, a park; purpose, motive; N. of a country to the north of India. — *Udyāna-pāla*, *as, m.* a gardener; the master or owner or keeper of a garden. — *Udyāna-pālaka*, *as, ikā, m. f.* a gardener; superintendent or keeper of a garden. — *Udyāna-rak-ṣhaka*, *as, m.* a keeper of a garden; a gardener.

*Udyānaka*, *am, n.* a garden, a park.

*Ud-yāpana*, *am, n.* bringing to a conclusion, finishing, performing, accomplishing.

*Ud-yāpita*, *as, ā, am*, brought to a conclusion, finished, accomplished.

**उद्याव** *ud-yāva*, *as, m.* (rt. 1. *yu*), mixing, joining.

**उद्यास** *ud-yāsa*, *as, m.* (rt. *yas*), Ved. exertion, effort.

**उद्युज्** *ud-yuj*, cl. 7. P. A. -*yunakti*, -*yunkte*, -*yoktum*, to excite, incite, make active or quick, stimulate to exertion.

*Ud-yukta*, *as, ā, am*, zealously active, labouring for some desired end.

*Ud-yoga*, *as, m.* undertaking anything, exertion, perseverance, strenuous and continuous endeavour; active preparation. — *Udyoga-parvan*, *a, n.* title of the fifth book of the Mahā-bhārata. — *Udyoga-samartha*, *as, ā, am*, capable of exertion.

*Ud-yogin*, *i, inī, i*, active, laborious, persevering, energetic, one who makes effort.

**उद्र** *udra*, *as, m.* (fr. 2. *ud*), a kind of aquatic animal, perhaps a crab, or an otter; (at the end of some compounds = *udaka*) water; see *an-udra*. — *Udra-pāraka*, *as, m., N.* of a Nāga.

*Udraka*, *as, m., N.* of a Rishi.

*Udrin*, *i, inī, i*, Ved. springing (said of water), abounding in water.

**उद्रङ्क** *udranga* or *udraṅga*, *as, m., N.* of the town of Hariścandra, floating in the air; a town in general, = *dranga*.

**उद्रथ** *ud-ratha*, *as, m.* the pin of the axle of a carriage; a cock.

**उद्राव** *ud-rāva*, *as, m.* (fr. rt. *ru*), a loud noise.

**उद्रिच** *ud-rič*, Pass. -*ričyate*, to excel, increase, exceed, preponderate; to abound in: Caus. -*rečyati*, -*yitum*, to cause to excel, augment.

*Ud-ṛkta*, *as, ā, am*, increased, augmented; distinct; evident.

*Ud-ṛka*, *as, m.* excess, preponderance, increase, overplus, abundance, commencement; (*ā*), f. the plant *Melia Sempervirens*. — *Udṛeka-bhanga*, *as, m.* the stifling or discouraging a thing at the outset.

*Udṛekīn*, *i, inī, i*, (at the end of compounds) abounding in, giving preponderance.

**उद्रुज्** *ud-ruja*, *as, ā, am* (rt. *ruj*), destroying, breaking down; undermining, rooting up.

**उद्रोधन** *ud-rodhana*, *am, n.* (rt. *rudh* = *ruh*), rising, growing.

**उद्रुत्** *ud-vat*, *t, f.* (fr. 1. *ud*), Ved. elevation, a hill.

**उद्रत्सर** *ud-vatsara*, *as, m.* a year; (a wrong reading for *ud-vatsara*, q. v.)

**उद्रप्** *ud-vap*, cl. 1. P. A. -*vapati*, -*te*, -*vap- tum*, to pour out; to raise, elevate.

*Ud-vapana*, *am, n.* pouring out, spaking out.

*Ud-vāpa*, *as, m.* ejection; (in logic) non-existence of a subsequent resulting from the absence of an antecedent.

**उद्रम्** *ud-vam*, cl. 1. P. -*vamati*, -*mitum*, to throw up, eject, vomit.

*Ud-vamat*, *an, anti, at*, casting up, vomiting.

*Ud-vamana*, *am, n.* ejecting, emitting, vomiting.

*Ud-vānta*, *as, ā, am*, vomited; (*as*), m. an elephant out of rut.

*Ud-vānti*, *is, f.* ejecting, vomiting.

**उद्रयस्** *ud-vayas*, *ās, ās, as*, Ved. (perhaps) exciting or increasing the strength.

**उद्रवर्त** *ud-varṭa*, &c. See *ud-vṛit* next col.

**उद्रधेन** *ud-varḍhana*, *am, n.* sly or suppressed laughter.

**उद्रहित** *ud-varhita*. See under *ud-vṛih*.

**उद्रस्** *ud-vas*, Caus. P. -*vāsayati*, -*yitum*, to cause to live away, to banish, expel.

1. *ud-vāsa*, *as, m.* (for 2. see next col.), banishment, exile; abandonment, setting free; carrying out for slaughter, killing.

*Ud-vāsana*, *am, n.* taking out of or away (from the fire); expelling, banishing; quitting, abandoning; taking out in order to kill, killing, slaughter.

*Udvāsya*, *as, ā, am*, relating to the killing of a sacrificial animal.

**उद्रह** *ud-vah*, cl. 1. P. A. -*vahati*, -*te*, -*vo- dhum*, to carry out or away, elevate; to take or lead away; to bear up, raise up, elevate; to marry; to vomit (?): Caus. P. -*vāhayati*, -*yitum*, to cause to marry, to allow any one to expel his wife.

*Ud-vaha*, *as, ā, am*, carrying or leading up, carrying away, taking up or away; continuing, propagating; eminent, superior, best; (*as*), m. son, offspring; the fourth of the seven winds or courses of air, viz. that of the Nakshatras supporting these lunar constellations and causing their revolution; the vital air that conveys nourishment upwards; one of the seven tongues of fire; N. of a prince; (*ā*), f. a daughter.

*Ud-vahal*, *an, anti, at*, upholding, supporting, bearing, containing; having, possessing, assuming.

*Ud-vahana*, *am, n.* lifting or bringing up; carrying, drawing; being carried on, riding; possessing; leading home, marrying.

*Ud-vāha*, *as, m.* bearing up, supporting, marriage, wedding. — *Udvāha-karman*, *a, n.* the marriage ceremony. — *Udvāha-tatva*, *am, n., N.* of a work of Raghunandana on marriage ceremonies; [cf. *tvāvāha-tatva*].

*Ud-vāhana*, *as, ā, am*, drawing up, that which raises or draws up; (*am*), n. lifting up; ploughing a field twice; anxiety, anxious regret; marriage; (*i*), f. a cord, rope; the small shell used as a coin, a cowrie.

*Udvāhika*, *as, ā, am*, relating to marriage, matrimonial.

*Ud-vāhita*, *as, ā, am*, raised, lifted or pulled up; eradicated.

*Ud-vāhin*, *i, inī, i*, what raises or draws up; who or what marries, relating to marriage; (*inī*), f. a rope.

*Udvōdhu-kāma*, *as, ā, am*, desirous of marrying.

**उद्राचन** *ud-vācāna*, *as, ā, am*, Ved. crying out (?).

**उद्रादन** *ud-vādāna*, *am, n.* crying aloud.

**उद्रान** *udvāna*, *as, ā, am* (probably a corrupt form), ejected, vomited; (*am*), n. ejecting, vomiting; a stove; [cf. *uddhāna*, *ud-dhāna*, *ud-vānta*].

**उद्राप** *ud-vāshpa*, *as, ā, am*, shedding tears. — *Udvāshpa-tva*, *am, n.* the act of shedding tears.

**उद्रास** 2. *ud-vāsa*, *as, ā, am*, or *ud-vāsa*, *ās, ās, as*, one who has put off his clothes. (For 1. *ud-vāsa* see under *ud-vas*.)

**उद्रिघुप्** *ud-vi-ghush*, Caus. P. -*ghoshayati*, -*yitum*, to declare or proclaim aloud, to cause to declare aloud.

**उद्रिज्** *ud-vij*, cl. 6. A. (ep. also cl. 6. P. and cl. 1. P. A.) -*vijate*, -*ti*, -*vejati*, -*te*, -*vejitum*, to tremble, shake; to be agitated, grieved, or afflicted; to fear, be afraid of (with abl. or gen.); to grieve, afflict, frighten: Caus. P. -*vejayati*, -*yitum*, to terrify, frighten.

*Ud-vigna*, *as, ā, am*, sorrowful, anxious, grieving for an absent lover. — *Udvigna-śitta*, *as, ā, am*, or *udvigna-manas*, *ās, ās, as*, depressed in mind, sorrowful, anxious, distressed.

*Ud-vijamāna*, *as, ā, am*, agitated, afraid.

*Ud-vega*, *as, ā, am*, going swiftly, an express messenger, a runner, a courier, &c.; steady, composed, tranquil; ascending, mounting, going up or upwards; an ascetic whose arms by long habit continue always raised above the head; (*as*), m. trembling, waving, shaking; agitation, anxiety; regret, fear, distress occasioned by separation from a beloved object; admiration, astonishment; *udvegāṇ kṛi*, to disturb, to be disturbed in mind; (*am*), n. the fruit of the *Areca Fanel*; the *Areca nut*, called *betel nut* because eaten with the *betel leaf*.

*Udvegīn*, *i, inī, i*, causing anxiety or agitation of mind; suffering distress, anxious, unhappy.

*Ud-vejaka*, *as, ā, am*, agitating, distressing, annoying, causing pain or sorrow.

*Ud-vejana*, *as, ā, am*, causing to shake with terror, hurting the feelings; (*am*), n. shaking with terror, agitation, anxiety, affliction; infliction of pain, torture; regret, sorrowing for one absent. — *Udvegana-kara*, *as, ā* or *i, am*, inflicting pain, punishing, torturing, painful.

*Udvejaniya*, *as, ā, am*, causing terror or shaking (with gen. of the person).

*Ud-vejita*, *as, ā, am*, grieved, pained, afflicted.

**उद्रिख** *ud-viksh* (*ud-vi-iksh*), cl. 1. A. -*vikshate*, -*śhitum*, to look up or upwards, view, look at, perceive; to examine, consider.

*Ud-vikshāna*, *am, n.* looking up or upwards; seeing, looking at.

*Ud-vikshya*, ind. having looked upwards.

**उद्रिज्** *ud-vij*, cl. 10. P. -*vijayati*, -*yitum*, to blow upon, blow towards; to fan upon.

**उद्रु** *ud-vri*, cl. 5. 9. 1. P. A. -*vriṇoti*, -*ṇute*, -*vriṇāti*, -*ṇite*, -*varati*, -*te*, -*varitum* or -*ritum*, to elect, select, choose.

**उद्रुहण** *ud-vriḥṇa*, *am, n.* increase.

**उद्रुत्** *ud-vṛit*, cl. 1. A. -*vartate*, -*titum*, to go upwards, rise, ascend, swell; to be puffed up with pride, to be haughty: Caus. -*vartayati*, -*yitum*, to cause to come out, extirpate, eradicate, destroy.

*Ud-varta*, *as, ā, am*, superfluous, redundant, plentiful; left over as a remainder; (*as*), m. a remainder, a surplus.

*udvāta* : coming out of one's hole

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*Ud-vartaka*, *as, ā, am*, causing to rise, increasing; rubbing and cleaning the body, who or what does so; (*as*), *m.* a mathematical term, the quantity assumed for the purpose of the operation.

*Ud-vartana*, *am, n.* going up, rising, ascending; prosperity, elevation; springing up of plants or grain &c.; drawing out metal, laminating, wire drawing; grinding, pounding; rubbing or kneading the body; rubbing and cleaning it with fragrant unguents; the unguents used for that purpose or to relieve pains in the limbs &c.; bad behaviour, bad conduct.

*Ud-varitā*, *as, ā, am*, risen, elevated; sprung up, drawn out; perfumed, scented, rubbed, kneaded, shampooed.

*Ud-ṛitā*, *as, ā, am*, raised, elevated; exalted, prosperous; vomited up; left as a remainder; ill-conducted, ill-mannered.

**उद्गृह** *ud-vrīh*, cl. 6. P. *-vrīhati, -varhitum* or *-vardhum*, to raise up, elevate; to draw up, pull out by the roots, eradicate.

*Ud-varhita*, *as, ā, am*, raised, drawn or lifted up, eradicated.

**उद्देग** *ud-vega*. See under *ud-vij*, p. 158.

**उद्देदि** *ud-vedi*, *is, is, i*, furnished with an elevated altar.

**उद्देप** *ud-vep*, cl. 1. A. *-vepate, -pitum*, to tremble, to be agitated.

**उद्देला** *ud-vela*, *as, ā, am*, overflowing its banks (as a river).

**उद्देलित** *ud-vellita*, *as, ā, am*, tossed up.

**उद्देष्ट** *ud-veshta*, *as, ā, am*, investing, enveloping, surrounding; (*as*), *m.* surrounding, enclosing; investing a town, besieging or surrounding it.

*Ud-veshtana*, *am, n.* the act of surrounding; oppressing; an enclosure; pain in the back of the body; (*hrīdayodveshtana*, convulsive pain in the heart); (*as, ā, am*), unbound, unfettered, freed from bonds or ties.

*Ud-veshtāniya*, *as, ā, am*, to be unbound or unfastened.

*Ud-veshṭita*, *as, ā, am*, surrounded, invested, enclosed.

**उधस्** *udhas*, *as, n.* an udder. See *ūdhas*.

**उध** *udhya*, *as, m.*, N. of a river.

**उध्रस्** *udhras* (another form of *rt. dhras*, q.v.), cl. 9. 10. P. *udhrasātī, udhrāsāyati*, to glean or gather by little at a time; to throw or cast upwards.

**उन्द** *und*. See 2. *ud*, p. 153.

*Undana*, *am, n.* moistening.

*Unna*, *as, ā, am*, wetted, wet, moist; kind, humane.

**उन्दरु** *undaru*, *us*, or *undura*, *as*, or *unduru*, *us, m.* a rat. — *Unduru-karṇikā* or *unduru-karṇi*, f. the plant *Salvinia Cuccullata*.

**उन्दर** *un-naṭ* (*ud-naṭ*), Caus. P. *-nāṭayati, -yitum*, to play a trick upon (with gen.).

**उन्नत** *un-nata*. See *un-nam* below.

**उन्नद्** *un-nad* (*ud-nad*), cl. 1. P. *-nadati, -ditum*, to cry out, sound, roar.

*Un-nāda*, *as, m.* crying out, humming, chirping.

**उन्नम्** *un-nam* (*ud-nam*), cl. 1. P. *-namati, -nantum*, to rise, ascend; to bend up, raise, elevate, erect; Caus. P. *-namayati, -yitum*, to bend upwards, raise, erect.

*Un-nata*, *as, ā, am*, raised, held or lifted up; high, tall; projecting, plump, full; great, eminent; (*as*), *m.* a boa (*aja-gara*); N. of a Buddha; (*am*), *n.* elevation, ascension. — *Unnata-carāṇa*, *as, ā, am*,

with uplifted paws, rampant. — *Unnata-tva*, *am, n.* height, sublimity, majesty. — *Unnata-nābhi*, *is, is, i*, having a projecting navel, i. e. corpulent. — *Unnata-sīras*, *ās, ās, as*, holding up the head, carrying the head high; with head upraised. — *Unnatāna* (°*ta-ān°*), *as, ā, am*, elevated and depressed, uneven, undulating, wavy.

*Un-nati*, *is, f.* elevation, height; rising, ascending; increase, advancement, prosperity; N. of a daughter of Dakṣa and wife of Dharmā; the wife of Garuḍa. — *Unnati-mat*, *ān, atī, at*, elevated, projecting, plump; high, sublime. — *Unnatiśa* (°*ti-īśa*), *as, m.* a N. of Garuḍa.

*Un-namana*, *am, n.* bending upwards, raising, lifting up.

*Un-namayya*, ind. having raised.

*Un-namita*, *as, ā, am*, raised, elevated, lifted or pulled up; heightened, increased.

*Un-namra*, *as, ā, am*, erect, upright, elevated, lofty, high. — *Unnamra-tā*, f. erectness, uprightness (of the body).

*Un-nāma*, *as, m.* bending upwards, raising, lifting up.

**उन्नय** *un-naya*. See under 1. *un-nī* below.

**उन्नयनपङ्क्तिः** *un-nayana-pankti*, *is, is, i*, having the line of the eyelids uplifted.

**उन्नस्** *un-nasa* (*ud-nas*), *as, ā, am*, having a prominent nose.

**उन्नह** *un-nah* (*ud-nah*), cl. 4. P. *-nahyati, -naddhum*, to tie up, bind up.

*Un-naddha*, *as, ā, am*, tied up; swelled, increased; unbound.

*Un-nāha*, *as, m.* sour gruel made from the fermentation of rice.

**उन्नभ** *un-nābha*, *as, m.* (fr. *ud + nābhi*), N. of a prince.

**उन्नद्र** *un-nidra* (*ud-n°*), *as, ā, am*, sleepless, awake; expanded as a flower; budded, blown; shining (as the moon, supposed to be awake when others are asleep). — *Unnidra-tā*, f. sleeplessness.

**उन्नी** 1. *un-nī* (*ud-nī*), cl. 1. P. *-nayati, -netum*, to lead upwards or up to, bring up; to set up, erect; to bring out of, free from, help, rescue, redeem; to draw up (as water); to lead away; to stroke, smooth; to lead out; press out, extract; to find out, ascertain by inference, infer; lead off (in singing); Desid. A. *-nīnīshate*, to intend or wish to lead out &c.

*Un-naya*, *as, m.* raising, elevating, hoisting, leading upwards; analogy, resemblance, consequence.

*Un-nayana*, *am, n.* raising, elevating, lifting up; taking out of, drawing water; the vessel out of which a fluid is taken; leading away; making straight, smoothing; deliberation, discussion, logic, reasoning, inference.

*Un-nāya*, *as, m.* raising, elevating.

*Un-nāyaka*, *as, ā, am*, what raises; what leads to an inference or conclusion.

2. *un-nī*, *is, is, i*, bringing or leading upwards.

*Un-nīta*, *as, ā, am*, led up, led away, inferred.

*Un-netri*, *tā, m.* one who pours a fluid out of one vessel into another, especially the priest who pours the Soma juice into the cups.

*Unnetra*, *am, n.* the office of the Unnetri.

*Un-neya*, *as, ā, am*, to be inferred, to be ascertained by analogy.

**उन्नज्ज** *un-majj* (*ud-m°*), cl. 6. P. *-majjati, -manktūm*, to emerge; Caus. *-majjayati, -yitum*, to cause to emerge.

*Un-majjana*, *as, m.*, N. of an attendant of Siva.

**उन्नम्** *un-matta*. See *un-mad* next col.

**उन्नम्प** *un-math* or *un-manth* (*ud-m°*), cl. 1. 9. P. *-mathati* or *-manthati, -mathnāti, -manthitum*, to shake up, disturb, excite; to shake, tear, or cut off; to strike, kill.

*Un-mathana*, *am, n.* shaking off, throwing off or down, slaughter.

*Un-mathita*, *as, ā, am*, shaken, agitated.

*Un-mantha*, *as, m.* agitation; killing, slaughter; a disease of the outer ear.

*Un-manthaka*, *as, ā, am*, shaking up or off, agitating, stirring; throbbing, beating; (*as*), *m.* inflammation of the outer ear.

*Un-manthana*, *am, n.* the act of shaking or agitating; hurting, killing; probing, stirring a weapon &c. lodged in the body.

*Un-manthita*, *as, ā, am*, shaken up, moved, agitated, distressed.

*Un-mātha*, *as, ā, am*, destroying, killing; (*as*), *m.* shaking; killing, slaughter; a snare or trap.

*Un-māthin*, *i, inī, i*, shaking, agitating.

**उन्नद्** *un-mad* (*ud-m°*), cl. 4. P. *-mādyati, -maditum*, to be or become mad; Caus. P. *-madayati* or *-mādayati, -yitum*, to madden, inebriate, render drunk.

*Un-matta*, *as, ā, am*, insane, frantic, mad; drunk, intoxicated; (*as*), *m.* the thorn-apple, *Datura Metel* and *Fastuosa*; another tree, *Pterospermum Acerifolium*; N. of a Rakṣas. — *Unmatta-kīrti*, *is, m.* an epithet of Siva. — *Unmatta-garva*, *am, n.*, N. of a region ('where the Gaṅgā roars'). — *Unmatta-tā*, f. or *unmatta-tva*, *am, n.* insanity, intoxication.

— *Unmatta-darsana* or *unmatta-rūpa*, *as, ā, am*, maniac-like, mad. — *Unmatta-pralapita*, *as, ā, am*, spoken in drunkenness or madness. — *Unmatta-bhāi-rava-tantra*, *am, n.*, N. of a Tantra. — *Unmatta-lingin*, *i, inī, i*, feigning madness. — *Unmatta-vat*, ind. like one mad, as if mad, like a maniac. — *Unmatta-vesa*, *as, m.* an epithet of Siva. — *Unmattāvanti* (°*ta-av°*), *is, m.*, N. of a prince.

*Unmattaka*, *as, ā, am*, insane, mad; drunk.

*Un-mada*, *as, ā, am*, mad, furious, extravagant; drunk, intoxicated; (*as*), *m.* insanity, either morbid or as the effect of temporary excitement, intoxication, ecstasy.

*Un-madana*, *as, ā, am*, inflamed with love.

*Un-madīshyu*, *us, us, u*, mad, insane, crazed, intoxicated; in rut (as an elephant).

*Un-māda*, *as, ā, am*, mad, insane, extravagant; (*as*), *m.* madness, extravagance; (in medicine) mania. — *Unmāda-vat*, *ān, atī, at*, mad, insane, wild, extravagant.

*Un-mādana*, *as, ā, am*, maddening, exciting, intoxicating; (*as*), *m.* one of the five arrows of the god of love.

*Un-mādīn*, *i, inī, i*, mad, intoxicated; (*nī*), f., N. of a princess.

*Un-māduka*, *as, ā, am*, Ved. fond of drinking.

**उन्नन्स** *un-manas*, *ās, ās, as*, or *un-manaska* (*ud-ma°*), *as, ā, am*, excited or disturbed in mind, perplexed, disturbed; regretting, missing, repining for a lost or departed friend.

*Unmanāya*, nom. A. *unmanāyate, -yitum*, to become excited or disturbed in mind, to repine.

*Unmani-kri*, cl. 8. P. *-karoti, -kartum*, to make excited, to excite, disturb.

*Unmani-bhū*, cl. 1. P. *-bhavati, -vītum*, to become disturbed in mind, to repine.

**उन्नयूस्** *un-mayūkha* (*ud-m°*), *as, ā, am*, shining, radiant.

**उन्नद्देन** *un-mardana*, *am, n.* (fr. *rt. mrid* with *ud*), rubbing off, rubbing; a fragrant essence used for this purpose.

**उन्मा** *un-mā*, f. (fr. *rt. mā* with *ud*), Ved. a measure.

*Un-māna*, *am, n.* a measure of size or quantity; price.

*Un-mīta*, *as, ā, am*, meted, measured.

*Un-mīti*, *is, f.* measure, price.

*Un-meya*, *as, ā, am*, to be weighed, what is weighed; (*am*), *n.* weight.

**उन्मार्ग** *un-mārga* (*ud-m°*), *as, ā, am*, m. f. n.

a wrong road, deviation from the right way, improper conduct, an evil course, error. — *Unmārga-gata*, *as*, *ā*, *am*, erred, erring, going wrong. — *Unmārga-gamana*, *am*, *n*, going on a wrong road, following evil courses. — *Unmārga-gāmin*, *ī*, *īnī*, *ī*, or *unmārga-vartin*, *ī*, *īnī*, *ī*, going wrong, erring, following evil courses; taking a wrong road. — *Unmārga-jala-vāhin*, *ī*, *īnī*, *ī*, carrying its waters on a wrong way.

*Unmārgin*, *ī*, *īnī*, *ī*, going astray, finding an outlet.

**उन्मार्जन** *un-mārjana*. See *un-mr̥ij* below.

**उन्मिश्र** *un-miśra* (*ud-m°*), *as*, *ā*, *am*, mixed with, variegated.

**उन्मिष** *un-miṣa* (*ud-miṣa*), cl. 6. P. -*mishati*, -*meshitum*, to open the eyes.

*Un-miṣa*, *as*, *m*, opening the eyes.

*Un-miṣat*, *an*, *atī* or *antī*, *at*, opening the eyes, drawing up the eyelids, looking at, seeing.

*Un-miṣhita*, *as*, *ā*, *am*, opened (as the eye); blown as a flower.

*Un-meṣha*, *as*, *m*, opening the eyes, looking at; winking, twinkling or upward motion of the eyelids; blowing or blossoming of a flower; awaking, becoming visible.

*Un-meṣhaṇa*, *am*, *n*, awaking, becoming visible.

**उन्मील** *un-mīl* (*ud-mīl*), cl. 1. P. -*mīlati*, -*lītum*, to open the eyes; to open; to expand, be diffused: Caus. P. -*mīlayati*, -*yītum*, to open.

*Un-mīla*, *as*, *m*, opening of the eyes, awaking, becoming visible.

*Un-mīlana*, *am*, *n*, winking, twinkling, opening of the eye; awaking, becoming visible; blowing, expanding.

*Un-mīlita*, *as*, *ā*, *am*, opened (as the eyes); blown as a flower; (*am*), *n*, unconcealed or open reference or allusion (to anything, in rhetoric).

**उन्मुख** *un-mukha* (*ud-m°*), *as*, *ī*, *am*, raising the face, looking at; waiting for, expecting; near to; (*as*), *m*, *N*, of an antelope (in the Hari-vaṅśa, in former births a hunter and a Brāhman). — *Unmukhātā*, *f*, the state of one whose face is raised; state of watching or expectancy.

**उन्मुखर** *un-mukhara* (*ud-m°*), *as*, *ā*, *am*, loud-sounding, noisy.

**उन्मुच** *un-muḥ*, cl. 6. P. A. -*muñcati*, -*te*, -*moktum*, to unfasten, pull off; take off (clothes &c.); to loosen, liberate; to elevate, raise: Caus. P. -*moḥayati*, -*yītum*, to loosen, deliver.

*Un-muḥa*, *as*, *m*, *N*, of a man.

*Un-moḥana*, *am*, *n*, unfastening, loosening.

**उन्मुद्र** *un-mudra* (*ud-m°*), *as*, *ā*, *am*, unsealed, opened; blown as a flower.

**उन्मूल** *un-mūla* (*ud-m°*), *as*, *ā*, *am*, eradicated, pulled up by the root.

*Un-mūlana*, *am*, *n*, eradicating, pulling up by the roots; destroying.

*Unmūlaya*, *nom*, P. *unmūlayati*, -*yītum*, to eradicate, pull up by the roots; to extirpate, destroy.

*Un-mūlita*, *as*, *ā*, *am*, eradicated, pulled up by the roots; destroyed.

**उन्मृज** *un-mr̥ij* (*ud-m°*), cl. 2. P. -*mārṣhī*, -*mārjītum* or -*mārṣhṭum*, to rub off, wipe off; efface; blot out.

*Un-mārjana*, *as*, *ā*, *am*, rubbing or wiping off.

*Unmr̥jāvamr̥ijā* (*°ja-av°*), *f*, repeatedly rubbing up and down.

*Un-mr̥iṣhṭa*, *as*, *ā*, *am*, worn off, blotted out, effaced.

**उन्मृश्य** *un-mr̥iśya*, *as*, *ā*, *am* (rt. *mr̥iś* with *ud*), Ved. to be reached, to be touched.

**उन्मेदा** *un-medā*, *f*, (fr. rt. *mid* with *ud*), corpulence, fatness.

**उप** *upa*, a prefix to verbs and nouns (ex-

pressing) towards, near to (opposed to *apa*, away), by the side of, with, together with, under, down (e.g. *upagam*, to go near, undergo; *upagamana*, approaching. In the Veda the verb has sometimes to be supplied from the context, and sometimes *upa* is placed after the verb with which it ought to have been compounded, e.g. *āyayur upa = upāyayuh*, they approached).

(As unconnected with verbs and prefixed to nouns *upa* expresses) direction towards, nearness, contiguity in space, time, number, degree, resemblance, and relationship, but with the idea of subordination and inferiority (e.g. *upa-kaniṣṭhikā*, the finger next to the little finger; *upa-purāṇam*, a secondary or subordinate Purāṇa; *upa-dāsa*, nearly ten); sometimes forming with the nouns to which it is prefixed compound adverbs (e.g. *upa-mūlam*, at the root; *upa-pūrva-rātram*, towards the beginning of night; *upa-kūpe*, near a well), which adverbs lose their adverbial terminations if they are again compounded with nouns (e.g. *upakūpa-jalāsaya*, a reservoir in the neighbourhood of a well). Prefixed to proper names *upa* may express in classical literature 'a younger brother' (e.g. *Upeन्द्रa*, 'the younger brother of Indra'), and in Buddhist literature 'a son.'

(As a separable adverb *upa* rarely expresses) thereto, further, moreover (e.g. *tatra upa brahma yo veda*, who further knows the Veda).

(As a separable preposition with locative) near to, towards, in the direction of, under, below (e.g. *upa āsāh*, towards the regions); near to, at, on, upon; at the time of, upon, up to, in, above (with loc., e.g. *upa sāmushu*, on the tops of the mountains); with, together with, at the same time with, according to (with inst., e.g. *upa dharmabhīh*, according to the rules of duty).

Besides the meanings given above *upa* is said to imply disease, extinction; ornament; command; reproof; undertaking; giving; killing; diffusing; wish; power; effort; resemblance, &c.; [cf. Gr. *ὑπὸ*; Lat. *sub*; Goth. *up*; Old Germ. *oba*; Mod. Germ. *ob* in *obdach*, *obliegen*, &c.]

*Upaka*, *as*, *m*, a diminutive of all proper names beginning with *upa*.

**उप-ञ्च** *upa-ṛi*. See *upār*.

**उपकक्ष** *upa-kaksha*, *as*, *ā*, *am*, Ved. reaching to the shoulder.

**उपकरदम्** *upa-kaṅṭham*, ind. upon the neck, near the throat; in the proximity of; (*am*), *n*, proximity, neighbourhood, contiguous space; space near a village or its boundary; one of a horse's paces; (*as*, *ā*, *am*), near, proximate.

**उपकथा** *upa-kathā*, *f*, a short story, tale.

**उपकनिष्ठिका** *upa-kaniṣṭhikā*, *f*, the last finger but one; the finger next to the little finger.

**उपकन्यापुरम्** *upa-kanyāpuram*, ind. near the women's apartments.

**उपकरण**, **उपकार**, &c. See *upa-kṛi* next col.

**उपकरीम्** *upa-karṇam*, ind. close to the ear, into the ear, (whispered &c.)

*Upakarṇikā*, *f*, what goes from ear to ear, rumour, report.

**उपकल्पन** *upa-kalpana*. See *upa-kṛip*, p. 161.

**उपकान्तम्** *upa-kāntam*, ind. near a friend.

**उपकाल** *upa-kāla*, *as*, *m*, *N*, of a king of the Nāgas.

**उपकिरण** *upa-kiraṇa*. See *upa-kṛi* next col.

**उपकीचक** *upa-kīcaka*, *as*, *m*, a relation or follower of the Kīcakas.

**उपकुञ्चि** *upa-kuñci*, *is*, or *upa-kuñcikā*, *f*, the plant *Nigella Indica*; small cardamoms.

**उपकुम्भ** *upa-kumbha*, *as*, *ā*, *am*, near, proximate; solitary, lonely, retired; (*am*), ind. near the water-jar.

**उपकुर्वीण** *upa-kurvāṇa*. See *upa-kṛi* below.

**उपकुल्या** *upa-kulyā*, *f*, the plant *Piper Longum*; a canal, a trench, a ditch.

**उपकुश** *upa-kuśa*, *as*, *m*, gum-boil; *N*, of a Cakravartin, a son of Kuśa.

**उपकृञ्** *upa-kūj*, cl. 1. P. -*kūjati*, -*jītum*, to fill with cooing, to make resonant.

*Upa-kūjita*, *as*, *ā*, *am*, made to resound (with cooing).

**उपकूपे** *upa-kūpe*, ind. near a well; (*am*), *n*, a well (?). — *Upakūpa-jalāsaya*, *as*, *m*, a trough near a well for watering cattle.

**उपकूलम्** *upa-kūlam*, ind. on the shore.

*Upakūlaka*, *as*, *m*, *N*, of a man.

**उपकृ** *upa-kṛi*, cl. 5. 8. P. A. -*kṛinoti*, -*ṛute*, -*karoti*, -*kurute*, -*kartum*, to place or bring near, to furnish with, provide; to assist, serve; favour, benefit; to foster, take care of; to serve, render homage to (with acc.); to undertake, begin, set about anything (with dat.); to place under, subdue; *upa-s-kṛi* (*s* inserted) A. to add, supply; to furnish with; to elaborate, prepare, furnish with anything beautiful, to adorn, ornament; to care for, take care of (with acc.); to furnish badly, deform; corrupt; to bring together.

*Upa-karāṇa*, *am*, *n*, doing anything for another, doing a service or favour, helping, assisting; instrument, implement, machine, engine, apparatus, paraphernalia, as the vessels and offerings at a sacrifice; anything added over and above, contribution, expedient, means of subsistence, anything supporting life; object of art or science, fabricating, composing, &c.; the insignia of royalty; the attendants of a king. — *Upakaraṇa-vat*, *an*, *atī*, *at*, furnished with means, instruments or implements, competent to do anything.

*Upa-kartri*, *tā*, *trī*, *trī*, doing one a favour, assisting, befriending, one who helps or befriends.

*Upa-kāra*, *as*, *m*, help, assistance, benefit, service, favour, use, advantage, (*upakāre vr̥it*, to be of service to another); preparation, ornament, garlands suspended at gateways as an embellishment on festivals, a flower &c.; (*ṛi*), *f*, a royal tent, a palace, a caravansera. — *Upakāra-pāra*, *as*, *ā*, *am*, beneficent, diligent in doing good. — *Upakārapākārau* (*°ra-av°*), *m*, *du*, kindness and injury.

*Upa-kāraka*, *as*, *ikā*, *am*, doing a service or favour, assisting, protecting, befriending; (*ikā*), *f*, a protectress, a female assistant; a palace, a caravansera; a kind of cake. — *Upakāraka-tva*, *am*, *n*, assistance, protection.

*Upa-kārin*, *ī*, *īnī*, *ī*, helping, assisting, doing one a favour, a benefactor; subsidiary, subservient; (often used in comp., e.g. *paropakārta*, helping others.) — *Upakāri-tā*, *f*, or *upakāri-tva*, *am*, *n*, aid, succour, protection.

*Upa-kārya*, *as*, *ā*, *am*, deserving assistance or favour; to be assisted; (*ā*), *f*, a king's house, a palace, a caravansera; a royal tent.

*Upa-kurvāṇa*, *as*, *m*, a Brāhman when passing from the state of a pupil (Brahma-śārin) to that of a householder (*Gr̥tha-stha*).

*Upa-kṛita*, *as*, *ā*, *am*, assisted, benefited; rendered as assistance, done kindly or beneficently; (*am*), *n*, a favour, a benefit.

*Upa-kṛiti*, *is*, *f*, aid, assistance, favour, kindness.

*Upa-kṛitin*, *ī*, *īnī*, *ī*, or *upakṛiti-mat*, *an*, *atī*, *at*, one who has done a favour to any body.

*Upa-kṛiyā*, *f*, service, favour.

**उपकृत्** *upa-kṛit*, cl. 6. P. -*kṛintati*, -*kartitum*, to trim, clip off, carp at.

**उपकृप्** *upa-kṛiṣh*, cl. 1. P. -*karṣhati*, -*karṣhṭum* or -*krashṭum*, to draw towards, take; to take away, remove, set aside.

**उपकृ** *upa-kṛi*, cl. 6. P. -*kirati*, -*karitum* or -*ritum*, to scatter or throw down, to scatter upon,

pour upon, besprinkle, bestrew. — *Upa-s-kṛi*, to cut up, split, hurt.

*Upa-kīraṇa*, *am*, n. scattering or throwing over, covering up (with earth &c.), burying.

*Upa-kīraṇa*, *as*, *ā*, *am*, besprinkled, strewed with, covered.

**उपकृप** *upa-kṛip*, cl. I. A. -*kalpatī*, -*kalpitum* or -*kalptum*, to be fit for; to be ready at hand; to serve as, lead to (with dat.); to take shape or form, become, be: Caus. -*kalpayati*, -*yitum*, to prepare, make ready, equip; to bring near, to fetch; to allot, assign; to set up, exhibit; to render (homage), to communicate; to assume.

*Upa-kalpāna*, *am*, *ā*, n. f. preparation, preparing articles of food, medicine, &c.; fabricating, making, substituting.

*Upa-kalpita*, *as*, *ā*, *am*, prepared, made; secondary, substituted.

*Upa-kṛipta*, *as*, *ā*, *am*, brought near, at hand, ready, prepared, equipped, adapted, fitted for; formed, produced.

**उपकोशा** *upa-kośā*, f., N. of a daughter of *Upa-varsha* and wife of *Vararūci*.

**उपकोसल** *upa-kosala*, *as*, m., N. of a man.

**उपक्रम** *upa-kram*, cl. I. P. A., 4. P. -*krāmāti*, -*kramate* (ep. also -*krāmāte*), -*krāmāyati*, -*kramāyati*, to go near, approach, come to; to go against, attack; to step over, stride; to approach with any object, have recourse to, to undertake, begin, set about (with acc. or dat. or inf.), to treat, act towards, attend on (as a physician).

*Upa-kraṇṛi*, *tā*, *trī*, *trī*, a beginner, one who undertakes.

*Upa-krama*, *as*, m. going near to, approach; undertaking; commencement, beginning; enterprise, planning, original conception, plan; what leads to any result, a means, an expedient, a stratagem, exploit; attendance (on a patient), treatment, practice of medicine, application of remedies, physicking; a particular ceremony preparatory to reading the Vedas; trying the fidelity &c. of a counsellor or friend; retiring from flight, retreat (?).

*Upa-kramaṇa*, *am*, n. approaching, undertaking, attendance (on a patient), treatment.

*Upa-kramāṇya*, *as*, *ā*, *am*, to be gone to, to be approached, to be commenced or undertaken; relating to the attendance (on a patient).

*Upa-kramitavya*, *as*, *ā*, *am*, to be undertaken, to be commenced.

*Upa-kramāṇṛi*, *tā*, *trī*, *trī*, one who begins &c.

*Upa-kramya*, *as*, *ā*, *am*, to be attended, to be treated.

**उपक्री** *upa-kri*, cl. 9. P. A. -*krīṇāti*, -*ṇīte*, -*kretum*, to purchase.

*Upa-kriya*, ind. having bought or purchased.

**उपक्रीड** *upa-kriḍ*, cl. I. P. (ep. also A.) -*kriḍati*, -*ṭe*, -*ḍitum*, to approach playing, play around.

*Upa-kriḍā*, f. place for playing, play-ground.

**उपक्रुष्य** *upa-kruśya*, ind. (rt. *kruś*), chiding, blaming, affecting to be angry.

*Upa-krośa*, *as*, m. censure, reproach.

*Upa-krośana*, *am*, n. censuring, blaming.

*Upa-krośṛi*, *tā*, m. a censorer, a reprover; an ass (which brays).

**उपकृण** *upa-kvaṇa*, *as*, m. (rt. *kvaṇ*), the sound of a lute.

**उपकृस** *upa-kvaśa*, *as*, m., Ved. a kind of worm or insect.

**उपकृश** *upa-kshar*, cl. I. P. (ep. also A.) -*ksharati*, -*ṭe*, -*ṛitum*, Ved. -*radhyaī*, to flow or stream towards.

**उपक्षि** 1. *upa-kshi*, Pass. -*kshiyate*, to waste away, decay, be consumed, be exhausted, disappear.

*Upa-kshaya*, *as*, m. waste, decay, loss, expenditure, outlay.

*Upa-kshāya*, *as*, *ā*, *am*, decayed, exhausted, consumed, disappeared.

**उपक्षि** 2. *upa-kshi*, cl. 2. 6. P. -*ksheti*, -*kshiyati*, -*kshetum*, to stay or dwell near or at (with acc.). *Upa-kshīti*, *t*, *t*, Ved. dwelling near; clinging to, attached to.

*Upa-kshetrī*, *tā*, *trī*, *trī*, Ved. one who dwells near, attached to, a follower; (Sāy.) one who approaches.

**उपक्षिप** *upa-kship*, cl. 6. P. A., 4. P. -*kshipati*, -*ṭe*, -*kshipyati*, -*ksheptum*, to throw at, hurl against; to throw down; to strike with words, insult, accuse, insinuate, charge with (a crime).

*Upa-kshēpa*, *as*, m. throwing at, mention, allusion, threatening; poetical or figurative style in composition.

*Upa-kshēpāna*, *am*, n. throwing down, casting down, accusing.

**उपक्ष्या** *upa-khyā*, cl. 2. P., Ved. -*khyāti*, -*tum*, to see.

**उपगण** *upa-gaṇa*, *as*, *ā*, *am*, constituting a small or subordinate class; (*as*), m. a small or inferior class; a small number less than a troop; N. of a man.

**उपगन्ध** *upa-gandha*, *as*, m. perfume, scent.

**उपगम** *upa-gam*, cl. I. P. -*gacchati*, -*gantum*, to go near to, come towards, approach, arrive at, visit, reach, attain; to come upon, attack; to occur, happen, present itself; to undertake, begin; to approach a woman (for intercourse); to enter any state or relation, undergo; to suffer, participate in, make choice of; to admit, agree to, allow, confess: Caus. -*gamayati*, -*yitum*, to cause to come near or approach: Desid. -*jigamishati*, to wish to approach, desire to go.

*Upa-ga*, *as*, *ā*, *am*, (at the end of a compound) approaching, following, joining; receiving.

*Upa-gata*, *as*, *ā*, *am*, gone to, met, approached, near at hand, approximated, arrived, occurred, happened, attained, obtained; undergone, experienced; become; furnished with; promised, agreed; feeling, suffering, entertaining; passed away, dead; (*am*), n. receipt, acquittance. — *Upagata-vat*, *ān*, *atī*, *at*, going to, having gone to or approached; possessing; feeling, suffering (as sorrow &c.); promising.

*Upa-gati*, *is*, f. going near, approach; undergoing.

*Upa-gama*, *as*, m. approach, approximation, coming to; obtaining; having; acquaintance, society, intercourse (as of the sexes); undergoing; suffering, feeling; agreement, promise; a particular high number.

*Upa-gamaṇa*, *am*, n. coming to, obtaining; undertaking, addicting one's self to.

1. *upa-gamyā*, *as*, *ā*, *am*, approachable, to be approached, attainable.

2. *upa-gamyā* or *upa-gatyā*, ind. having approached.

*Upa-gāmin*, *ī*, *īnī*, *ī*, coming near, approaching.

**उपगहन** *upa-gahana*, *as*, m., N. of a Rishi.

**उपगा** 1. *upa-gā*, cl. 3. P. -*jigāti*, -*gātum*, to go near to, arrive at, come into, undergo.

**उपगाह** *upa-gāh*, cl. I. A. -*gāhate*, -*gāhitum* or -*gādhum*, to penetrate, force one's way into.

**उपगिरम** *upa-giram*, ind. at a mountain.

*Upa-giri*, *is*, m. a country near a mountain; (*ī*), ind. near a mountain.

**उपगु** *upa-gu*, *us*, m. (fr. *upa* and *go*), N. of a prince; (*ū*), ind. near a cow.

**उपगुप्त** *upa-gupta*, *as*, *ā*, *am*, hidden, concealed; (*as*), m., N. of a man, the son of *Gupta*. — *Upagupta-vitta*, *as*, *ā*, *am*, of concealed resources.

**उपगुरु** *upa-guru*, *us*, m. an assistant teacher; N. of a prince; (a various reading has *upa-gu*.)

**उपगुह** *upa-guh*, cl. I. P. A. -*gūhati*, -*ṭe*, -*gūhitum* or -*gōdhum*, to hide, cover, conceal, clasp, embrace.

*Upa-gūḥa*, *as*, *ā*, *am*, hidden, concealed; lulled, suppressed; embraced; (*am*), n. an embrace. — *Upa-gūḥa-vat*, *ān*, *atī*, *at*, one who has embraced.

*Upa-gūhāna*, *am*, n. hiding, concealing; embracing, an embrace; astonishment, surprise.

*Upa-gohya*, *as*, m. a kind of fire considered as impure (and therefore to be hidden).

**उपगृ** 1. *upa-gṛi*, cl. 9. P. A., Ved. -*gṛiṇāti*, -*ṇīte*, -*garitum* or -*ṛitum*, to call out to, invoke with hymns of praise; to approach with praise (with acc. of the person).

**उपगृ** 2. *upa-gṛi*, cl. 6. P. -*girati* or -*gilati*, -*garitum*, -*litum* or -*ritum*, -*litum*, to swallow down.

**उपगै** *upa-gai*, cl. I. P. -*gāyati*, -*gātum*, to sing to any one (with dat. or acc.), to join in singing; to sing before any one (with acc.); to fill with song, praise in song, sing, celebrate.

2. *upa-gā*, f. accompaniment of a song.

*Upa-gātrī*, *tā*, m. one who accompanies the song or recitation of the *Udgātrī* priest, a chorister.

*Upa-gāta*, *as*, *ā*, *am*, celebrated, proclaimed, sung by bards &c.

*Upa-gūṭi*, *is*, f. a variety of the *Āryā* metre, a stanza of four lines, containing twice 12 + 15 syllabic instants.

*Upa-giṇya*, ind. having sung, having celebrated.

*Upa-giṇmāna*, *as*, *ā*, *am*, being celebrated.

*Upa-geya*, *as*, *ā*, *am*, to be sung or celebrated.

**उपग्रन्थ** *upa-granth*, cl. 9. I. 10. P. -*grathnāti*, -*granthati*, -*granthayati*, -*granthitum*, -*yitum*, to intertwine or wind round.

*Upa-grantha*, *as*, m. title of a writing or of a class of writings.

**उपग्रस** *upa-gras*, cl. I. P. A. -*grasati*, -*ṭe*, -*grasitum*, to swallow down, devour; to eclipse.

**उपग्रह** *upa-grah*, cl. 9. P. A. -*grihāti*, -*ṇīte* (Ved. -*grihṇāti*, -*ṇīte*), -*grahitum*, to collect (a fluid by holding one vessel under another), to hold under; to seize from below; to seize, take possession of, take, obtain; to subdue, become master of; to bring near to (one's self), take as one's ally, conciliate, make favourable; to conceive with one's mind (*dhiyā*); to decide, to determine; to accept, approve.

*Upa-graha*, *as*, m. seizure, confinement; a prisoner; subjoining, annexing; making favourable, appeasing, favour, encouragement, assistance; peace purchased by the cession of everything; the voice or pada of a verb; a heap of *Kuśa* grass; the presiding spirit or cause directing a planet's motion; (with *upa* implying inferiority) a minor planet or any heavenly body of a secondary kind, as a comet, a meteor, a falling star, &c.

*Upa-grahya*, *am*, n. holding up, seizing from below; the taking any one prisoner, seizure, capture, taking, supporting, forwarding, promoting; holy study, reading the Vedas after initiation.

*Upa-grāha*, *as*, m. oblation, present, (what is accepted.)

*Upa-grāhya*, *as*, *am*, m. n. a present, an offering to a king or great man, a *Nazr*.

**उपघात** *upa-ghāta*, *as*, m. (fr. rt. *han* with *upa*), a stroke, injury, damage, offence; touch, contact, especially with intent to injure; personal violence, assault; disease, sickness; a kind of oblation offered in small portions at a time.

*Upa-ghātaka*, *as*, *īkā*, *am*, or *upa-ghātīn*, *ī*, *īnī*, *ī*, injuring, hurting, offending.

*Upa-ghna*, *as*, m. contiguous support; a contiguous resting-place, shelter, support, stay, protection; what rests upon or is supported by.

**उपघुष** *upa-ghush*, cl. I. P. -*ghoshati*, -*shītum*, to fill with noise, make resonant.

*Upa-ghuśhṭa*, *as*, *ā*, *am*, resounding with; resonant; sounding.

*Upa-ghoshāna*, *am*, n. proclaiming, publication, making known.

**उपमा** *upa-ghrā*, cl. 1. P. *-jighrati, -ghrātum*, to smell, smell at; to kiss: Caus. *-ghrāpayati, -yitum*, to cause to smell at or kiss.

**उपचक्र** *upa-čakra*, as, m. a variety of the ruddy goose, Cakra or Cakravāka.

**उपचतुर्** *upa-čatura*, ās, ās, āni, pl. almost four, nearly four.

**उपचय** *upa-čaya*. See I. *upa-či*.

**उपचर** *upa-čar*, cl. 1. P. A. *-čarati, -te, -čartum*, Ved. *-ritave, -vai, -rase, -radhyai*, to come near, approach, go towards; to approach with the intention of serving, to assist, serve, attend, wait on (with acc.); to attend on a patient, to tend, nurse; to undertake; begin: Pass. *-čaryate*, to be used figuratively or metaphorically, to be applied figuratively to any one (with loc.).

*Upa-čara*, as, m. approach; attendance, cure.

*Upa-čaraṇa*, am, n. going near to, approaching.

*Upa-čarita*, as, ā, am, waited on, served, adored.

1. *upa-čarya*, as, ā, am, to be served or waited on, to be worshipped; (ā), f. service, attendance; practice of medicine, physicking.

2. *upa-čarya*, ind. having approached or attended to; having groomed or tended (horses).

*Upa-čāra*, as, m. approach, service, attendance, act of civility, obliging or polite behaviour; proceeding, practice; profession, usage; physicking, the practice of medicine, tending the sick, nursing; behaviour, conduct; a ceremony, presenting offerings of water, betel, flowers, &c.; a present, a bribe; solicitation, request; incomplete act; a figure of speech, pretence, pretext, ellipsis, metaphor (e. g. *upačārāt*, metaphorically); occurrence of *s* and *śh* in the place of *Visarga* in grammar; N. of a Pariśiṣṭa of the Sāma-veda. — *Upačāra-karaṇa*, am, n. or *upačāra-karman*, a, n. or *upačāra-kriyā*, f. offering presents, especially of perfumes, flowers, &c.; attention, service. — *Upačāra-para*, as, ā, am, diligent in service, serving diligently. — *Upačāra-paribhrashṭa*, as, ā, am, void of civility, destitute of kindness, charlish, un courteous.

*Upa-čārīn*, ī, īni, ī, attending, serving.

*Upa-čārya*, as, m. practice of medicine.

**उपचर्म** *upa-čarma* or *am*, ind. on the skin, near the skin.

**उपचार** *upa-čāru*, us, m. and *upačāru-mat*, ān, m., N. of two Cakravartins.

**उपचि** I. *upa-či*, cl. 5. P. A. *-čīnoti, -nute, -čētum*, to gather together; to heap up, collect, hoard up, accumulate, increase, strengthen; to cover over with: Pass. *-čiyate*, to be heaped together or accumulated, to increase, become strong; to better one's circumstances, be prosperous; to gain advantage, succeed, to be covered with.

*Upa-čāya*, as, m. accumulation, increase, growth, prosperity; quantity, heap; elevation, excess; addition; the third, sixth, tenth, and eleventh degrees from the first of a zodiacal sign. — *Upačāya-bhavana*, am, n. (?) according to some, a species of the Daṇḍaka metre. — *Upačāyāpachāyau* ('*ya-ap*'), m. du. prosperity and decay, rise and fall.

*Upa-čāyīn*, ī, īni, ī, increasing, being in good circumstances.

*Upa-čāyīya*, as, m. a certain sacrificial fire; a place for holding sacrificial fire, a hearth, an altar.

*Upa-čīta*, t, f., Ved. a kind of disease, perhaps a swelling.

*Upa-čīta*, as, ā, am, collected, gathered together, heaped up, increased, assembled; thriving, increasing; abundantly furnished with, plastered, smeared; burnt (?). — *Upačīta-raśa*, as, ā, am, augmented in feeling.

*Upa-čīti*, is, f. accumulation, collection, abundance.

*Upa-čīyamāna*, as, ā, am, being collected or filled.

*Upa-čēya*, as, ā, am, to be collected or heaped up.

**उपचि** 2. *upa-či*, cl. 3. P., Ved. *-čīketi, -čētum*, to honour, worship.

**उपचिञ्चिन्त** *upačitta-čīnta*, as, m., N. of a son of Pāpiyas.

**उपचित्र** *upa-čitra*, as, m., N. of a man; (ā), f. the plants *Salvinia Cucullata* and *Croton Polyandra*; N. of several metres, namely, 1. a variety of *Mātrāsamaka*, containing 4 × 16 syllabic instants; 2. a metre of four lines of eleven syllables each; 3. a metre of two lines of twenty-two syllables each.

**उपचूलन** *upa-čūlana*, am, n. heating, burning (?).

**उपचूत** *upa-čūt*, cl. 6. P. *-čūtati, -čūtītum*, to fasten, tie, bind on.

**उपच्छद्** I. *upa-čchad* (*upa-čhad*), cl. 10. P. A. *-čchādayati, -te, -yitum*, to cover, hide, conceal, keep secret.

*Upa-čchanna*, as, ā, am, secret, concealed.

**उपच्छद्** 2. *upa-čchad* or *-čchand* (*upa-čhad*), Caus. *-čchandayati, -yitum*, to present any one (acc.) with anything (inst.); to persuade a person to do anything; to coax, to seek to seduce a person; to conciliate.

*Upa-čchandana*, am, n. persuasion, persuading, coaxing.

**उपच्यव** *upa-čyava*, as, m. (rt. *čyu*), Ved. pressing close to (in sexual intercourse); (Sāy.) going into (the chamber).

**उपजगती** *upa-jagati*, f. a variety of the Trishubh metre, in which three Pādas contain twelve syllables instead of eleven.

**उपजन** *upa-jan*, cl. 4. A. *-jāyate, -janītum*, to be produced in addition, to be born, originate; to happen, become visible, appear; to be born again; to exist, be: Caus. *-janayati, -yitum*, to produce, cause.

*Upa-ja*, as, ā, am, being produced in addition, increasing; (as), m., N. of a divine being (?).

*Upa-jāna*, as, m. additional production, addition, increase; appendage; addition of a letter in the formation of words; letters, syllables or affixes added.

*Upa-jā*, f., Ved. distant or not immediate posterity.

*Upa-jāta*, as, ā, am, produced, engendered, aroused. — *Upajāta-kopa* or *upajāta-krodha*, as, ā, am, provoked, excited, moved to anger. — *Upajāta-risvāsa*, as, ā, am, believing, confiding, confident, trusting.

*Upa-jāti*, is, f. a mixed metre, especially a conjunction of *Indravajrā* and *Upendravajrā*, and a conjunction of *Vaṅśasṭha* and *Indravajrā*.

**उपजप** *upa-jap*, cl. 1. P. *-japati, -japītum*, to whisper into the ears (of another), to bring over to one's own party by secretly suggesting anything in the ear, to instigate to rebellion or treachery; to make mischief.

*Upa-jāpya*, as, ā, am, to be brought over or instigated to rebellion by secret suggestions or whispering in the ear.

*Upa-jāpa*, as, m. the act of whispering into the ears, rousing to rebellion, bringing over to one's own party; treason, treachery; disunion, separation.

*Upa-jāpaka*, as, ā, am, whispering anything into the ears, rousing to rebellion; a traitor, treacherous; a mischief-maker, one who foments quarrels.

**उपजसम्** *upa-jarasam*, ind. towards old age, in old age.

**उपजला** *upa-jalā*, f., N. of a river.

**उपजल्प** *upa-jalp*, cl. 1. P. *-jalpati, -pitum*, to talk to, chatter, advise.

*Upa-jalpita*, am, n. talk.

*Upa-jalpīn*, ī, īni, ī, talking to a person, giving advice.

**उपजायम्** *upa-jāyam*, ind. near a wife.

**उपजगमिषु** *upa-jigamishu*, us, us, u (fr. Desid. of rt. *gam*), desirous of going near.

**उपजिहीषा** *upa-jīhīshā*, f. (fr. Desid. of rt. *hri* with *upa*), desire, intention to rob.

**उपजिह्वा** *upa-jihvā* or *upajihvikā*, f. the uvula or soft palate, the epiglottis; enlargement of the under side of the tongue; a kind of ant.

**उपजीक** *upajīka*, as, m., Ved. a water deity.

**उपजीव** *upa-jīv*, cl. 1. P. *-jīvati, -vītum*, to live or exist upon (food), subsist, support one's self on, be supported by, derive profit from, make use of (with acc.); to live under, be dependant on, to serve; to live for a profession, practice.

*Upa-jīva*, as, ā, am, Ved. living on &c. (?).

*Upa-jīvaka*, as, ā, am, living upon, subsisting by (with inst.); living under, depending upon, subject to, a dependant; (am), n. means of subsistence, act.

*Upa-jīvana*, am, n. means of living, subsistence.

*Upa-jīvanīya*, as, ā, am, granting means of subsistence, affording a livelihood.

*Upa-jīvikā*, f. subsistence, livelihood.

*Upa-jīvin*, ī, īni, ī, living on, subsisting by (with acc. or gen.); living in dependance, dependant, subject.

*Upa-jīvyā*, as, ā, am, that by which one lives, affording a livelihood; (am), n. means of subsistence, cause.

**उपजोषम्** *upa-josham*, ind. (rt. *jush*), according to one's desire or pleasure, quietly; an expression indicative of joy.

*Upa-joshana*, am, n. enjoying, frequenting.

**उपज्ञा** I. *upa-jñā*, cl. 9. A. *-jānīte, -jñātum*, to ascertain; excogitate, invent, find out, hit upon: Desid. A., ep. also P. *-jñānāste, -ti*, to seek to ascertain or invent.

*Upa-jñāṣya*, as, ā, am, Ved. enigmatical, unintelligible, mysterious.

2. *upa-jñā*, f. a knowledge obtained by one's self and not handed down by tradition, primitive or untaught knowledge, invention; commencement of a thing not previously done; (at the end of a compound used in neut., e. g. *Pāṇīny-upajñam*, the grammar invented by Pāṇini.)

**उपजम्** *upa-jman*, ā, m., Ved. striding or stepping upon (?).

**उपज्योतिष** *upa-jyotiṣa*, N. of a region.

**उपजि** *upa-jri*, cl. 1. P., Ved. *-jrayati, -jretum*, to extend to; (Sāy.) to go near to, approach.

**उपज्वलित** *upa-jvalita*, as, ā, am, lighted up.

**उपधौक** *upa-dhauk*, Caus. P. *-dhaukayati, -yitum*, to present an offering, make a respectful offering; carry out, accomplish.

*Upa-dhaukana*, am, n. a respectful offering or present, a Nazr.

**उपतप्ता** *upa-taksha*, as, m., N. of a certain semi-divine being, belonging to the class of *Gandharvas* or of *Nāgas*.

**उपतप्तम्** *upa-taṭam*, ind. near the skirt; (as), m. (?) the skirt.

**उपतप** *upa-tap*, cl. 1. P. *-tapati, -toptum*, to make warm, to heat; to feel pain, become sick; to afflict, befall (as an illness; sometimes used impersonally with gen. or acc.): Pass. *-tapyate*, to feel pain, become ill, be afflicted with; to be emaciated with penance (*tapas*): Caus. *-tāpayati, -yitum*, to kindle, ignite, burn, consume; to cause pain, macerate the body by penance; torment, hurt, offend, oppress.

*Upa-tapat*, an, m., Ved. (scil. *agni*) interior heat, a disease.

*Upa-tapta*, as, ā, am, heated, parched; distressed, pained.

*Upa-taptri*, tā, m. morbid heat; any cause of heat, burning or inflammation.

*Upa-tapyamāna*, as, ā, am, being distressed.  
*Upa-tāpa*, as, m. heat, warmth, heating, paining, pain, trouble, misfortune; sickness, disease, injury; haste, hurry.  
*Upa-tāpana*, am, n. heating, distressing.  
*Upa-tāpin*, ī, inī, ī, heating, inflaming, exciting, causing pain; suffering heat or pain, sick.

**उपतारक** *upa-tāraka*, as, ikā, am (rt. *trī*), overflowing.

**उपतिष्य** *upa-tishya*, as, m., N. of a son of Tishya by Śārikā.

**उपतीरम्** *upa-tīram*, ind. on the shore.

**उपतुष्** *upa-tush*, Caus. -*toshayati*, -*yitum*, to content, satisfy.

**उपतूलम्** *upa-tūlam*, ind. at the cotton.

**उपतृष्य** *upa-trīnya*, as, m., Ved. epithet of a snake (turling in grass).

**उपत्य** *upatyā*, as, ā, am (fr. *upa*), situated under or below.

*Upatyakā*, f. low-land, land at the foot of a hill or mountain; a forest at the foot of a mountain; a vale, valley.

**उपदंश** *upa-danś*, cl. 1. P. -*daśati*, -*danśh-*  
*tum*, to bite or eat anything as a relish.

*Upa-danśa*, as, m. a relish, anything to excite drinking or appetite, anything eaten in addition; biting, stinging; the venereal disease, chancre; a tree, the scraped root of which is used for horse-radish, *Morunga Hyperanthera*.

*Upadansin*, ī, inī, ī, afflicted with the above disease.

**उपदधि** *upa-dadhi*. See under 1. *upa-dhā*.

**उपदम्भ** *upa-dambh*, Caus. P., Ved. -*dambha-*  
*yati*, -*yitum*, to lesson, diminish, destroy.

**उपदश** *upa-daśa*, ās, ās, āni, pl. almost ten, nearly ten.

**उपदस** *upa-das*, cl. 4. P. -*dasyati*, -*situm*, to fail, be wanting, be extinguished, be exhausted, dry up; (in Ved. used impersonally with inst. or abl.): Caus. P. -*dāsyati*, -*yitum*, to cause to fail or cease, extinguish.

*Upa-dāsuka*, as, ā, am, Ved. failing, wanting.

**उपदह** *upa-dah*, cl. 1. P. -*dahati*, -*dagdhum*, to burn, set fire to.

**उपदा** 1. *upa-dā*, cl. 3. P. A. -*dadāti*, -*datte*, -*dātum*, to give in addition, offer, grant, give; to add: Ved. cl. 1. A. -*dadate*, to take upon one's self; to erect, support.

2. *upa-dā*, ās, ās, am, Ved. giving a present; (ā), f. a present, an offering to a king or great man &c.; a Naz.

*Upa-dāna* or *upadānaka*, am, n. an oblation, a present; a gift which is for the purpose of procuring favour or protection.

**उपदानयी** *upa-dānavī*, f., N. of the daughter of the Dānava Vṛisha-parvān and mother of Dushmanta.

**उपदिग्ध** *upa-digdha*, as, ā, am (fr. rt. *dih* with *upa*), smeared, covered; spotted over.

*Upa-deha*, as, m. a cover; liniment, ointment; (*upa* implying inferiority) a minor or secondary body growing on diseased parts of the body.

*Upa-dehikā*, f. a kind of ant; [cf. *upajthokā*.]

**उपदिग्** 1. *upa-diś*, cl. 6. P. A. -*diśati*, -*te*, -*deśhātum*, to point out to; to indicate, specify, explain, instruct, teach; advise, admonish; to assign the right place to anything, arrange; to mention, exhibit; to inform; to settle, prescribe; to dictate, command, govern; to name: Pass. -*diśyate*, to be taught &c., to be called.

2. *upa-diś*, k, or *upa-diśā*, f. an intermediate region, as north-east &c.

*Upa-diśa*, as, m., N. of a son of Vasu-deva.

*Upa-diśya*, ind. having advised or instructed.

*Upa-diśhā*, as, ā, am, specified, particularized; taught, instructed, advised; assigned as a plea or reason; initiated; (*am*), n. council, advice.

*Upa-deśa*, as, m. pointing out to, instruction, teaching, informing, advice, prescription; specification; plea, pretext; initiation, communication of the initiatory Mantra or formula; (in gram.) a form in a rule, an indicative form, i. e. a root, base, affix, augment, or any other word or part of a word furnished with indicative letters (anubandhas) which serve as a guide to the application of particular grammatical rules and are rejected when the word or part of a word is ready for use. — *Upadeśa-tā*, f. the state of being a precept or rule; injunction; manner of instructing; doctrine. — *Upadeśa-śāstrī*, f. title of a work of Śankara on philosophy. — *Upadeśārthavakya* (°śā-*ar*°), am, n. a parable.

*Upa-deśaka*, as, ā, am, giving instruction, instructing, instructive, didactic; (*as*), m. an instructor, a guide, especially a spiritual guide.

*Upa-deśana*, am, n. advising, instructing; (*ā*), f. information, doctrine.

*Upa-deśn*, ī, inī, ī, advising, instructing, informing; (ī), m. a teacher, adviser; a word or affix &c. in the shape in which it appears in grammatical works.

*Upa-deśya*, as, ā, am, Ved. to be taught; that which is to be taught or learnt.

*Upa-deśhāvya* or *upa-deśānīya*, as, ā, am, to be taught or advised, fit or proper to be taught.

*Upa-deśhṛī*, tā, trī, trī, one who points out, an adviser, teacher; a Guru or spiritual guide.

**उपदी** *upadī*, f. the plant *Vanda Roxburghii* or *Aërides Tesselata*.

**उपदीका** *upadikā*, f. a kind of ant; also *upa-dehikā*.

**उपदीक्षिन्** *upa-dikshin*, ī, inī, ī, sharing in an initiatory or other religious rite; a near relation.

**उपदीप** *upa-dīp*, Caus. P. -*dīpayati*, -*yitum*, to kindle, set fire to.

**उपदृग्** 1. *upa-dṛś*, cl. 1. P. -*paśyati*, -*drashātum*, to look at; to perceive, observe: Pass. -*drīśyate*, to be or become visible, appear: Caus. -*darśayati*, -*yitum*, to cause to see, show, exhibit; to present a false show, impose upon another person by sham appearances; to illude; to explain, illustrate.

*Upa-darśaka*, as, m. a guide, one who shows the way, a door-keeper.

*Upa-darśana*, am, n. a commentary.

*Upa-darśita*, as, ā, am, perceived, distinguished.

2. *upa-dṛś*, k, f., Ved. a view, aspect.

*Upa-dṛśhī*, is, f. aspect, view, show.

*Upa-dṛshṛī*, tā, trī, trī, Ved. a supervisor, inspector; overseeing, overlooking; (tā), m. a witness.

**उपदृषद्** *upa-dṛshad* or *upa-dṛshadam*, ind. near a boundary stone.

**उपदेव** *upa-deva*, as, m. an inferior deity; N. of a son of Akrūra; also of Devaka; (ī), f., N. of the wife of Vasu-deva; of a daughter of Devaka. *Upa-devatā*, f. a minor deity, as a Yaksha, Gandarba, Apsaras, &c.

**उपदेश** *upa-deśa*, &c. See under 1. *upa-diś*.

**उपदीह** *upa-doha*, as, m. (fr. rt. *duh* with *upa*), a nipple of the udder of a cow.

**उपद्रु** *upa-dru*, cl. 1. P. -*dravati*, -*drotum*, to run near to, run towards, run at, rush at, assault, attack.

*Upa-drava*, as, m. that which befalls suddenly, an unhappy accident, misfortune, calamity, mischief; national distress (whether the act of the seasons or the king, famine, exaction, &c.); national commotion, rebellion; violence, outrage; a symptom, a super-

venient disease, one brought on whilst a person labours under another.

*Upa-dravin*, ī, inī, ī, attacking, falling on; tyrannical, violent, factious; (ī), m. a tyrant, an oppressor, a rebel.

*Upa-druta*, as, ā, am, visited by calamities, oppressed, attacked, persecuted, tyrannized over; (in astron.) eclipsed; boding evil, inauspicious; (*am*), n. a term of the Bāshkalas for that kind of Sandhi, which is also called *udgrāhavat*, q. v.

**उपद्वीप** *upa-dvīpa*, as, m. an island.

**उपधर्म** *upa-dharma*, as, m. a minor or subordinate duty; a by-law; a heretic, a schismatic.

**उपधा** 1. *upa-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to place or lay upon, place near to, put into; to place, lay; to put to (as horses to a carriage); to impose, lay upon, bestow upon, charge with (as a duty); to lay a command upon, enjoin, instruct in (with acc.); to place under one's self, to lie down upon; to place over, cover, conceal; to locate; to place in addition, to add; to communicate, cause to share in; (in gram.) to lie or be placed close to, to precede without the intervention of another syllable.

*Upa-dadhī*, is, is, ī, Ved. placing upon.

2. *upa-dhā*, f. imposition, forgery, fraud, deceit, trick, a false pretence; trial or test of honesty &c., of four kinds, viz. of loyalty, disinterestedness, continence, and courage; (in gram.) a penultimate letter. — *Upadhā-bhṛita*, as, m. a servant who has been guilty of dishonesty. — *Upadhā-ranjana*, am, n. nasalization of the penultimate (?). — *Upadhā-śuēt*, is, is, ī, approved, tried, of approved loyalty &c.

*Upa-dhāna*, am, n. placing or resting upon; that on which one rests, a pillow, cushion; individuality, peculiarity; affection, kindness; religious observance or obligation; poison; excellence, excellent quality; (*as, ā, am*), employed in placing upon, i. e. used (as a Mantra) in the putting up (of the sacrificial bricks).

*Upadhānīya*, am, n. a pillow, cushion.

*Upa-dhāya*, ind. having placed or rested upon.

*Upa-dhāytn*, ī, inī, ī, placing under.

*Upa-dhī*, is, m. the part of a wheel between the nave and the circumference; fraud, circumvention; fear, terror; foundation, (with Buddhists) substratum (?).

*Upadhāka*, as, m. a cheat, a knave, especially one who imposes by threats, fraud.

*Upa-dhīyamāna*, as, ā, am, being preceded by.

*Upa-dheya*, as, ā, am, to be placed upon.

*Upa-hita*. See p. 170, col. 3.

**उपधातु** *upa-dhātu*, us, m. an inferior mineral, a semi-metal, (seven are specified; pyrites, sulphate of copper, talc, antimony, red orpiment, yellow orpiment, and calx of brass); secondary secretion of the body, as the milk, menses, adeps, sweat, teeth, hair, and lymph.

**उपधारण** *upa-dhāraṇa*. See under *upa-dhṛi* below.

**उपधाव्** *upa-dhāv*, cl. 1. P. A. -*dhāvati*, -*te*, -*yitum*, to run near to, approach hastily; have recourse to for assistance; A. to run, glide, soar.

*Upa-dhāvana*, as, m. a follower.

**उपधि** *upa-dhi*. See *upa-dhā* above.

**उपधूपित** *upa-dhūpita*, as, ā, am, fumigated; one to whom decline or death is near; being at the point of death; suffering extreme pain.

**उपधृ** *upa-dhṛi*, Caus. P. -*dhārayati*, -*yitum*, to hold up, support, bear, carry; to hold as, consider as, regard as; to hold in the mind, to comprehend, perceive, hear, experience, observe; to reflect or meditate on.

*Upa-dhāraṇa*, am, n. considering, consideration, reflection.

*Upa-dhārya*, ind. having taken or held up.

*Upa-dhṛit*, is, f. a ray of light.

**उपये** *upa-dhe*, Caus. A., Ved. -*dhāpayate*, -*yttum*, to rear by suckling.

**उपधा** 1. *upa-dhā*, cl. 1. P. -*dhamati*, -*dhātum*, to blow or breathe at or upon, fan.

2. *upa-dhā*, f. blowing upon, breathing; the effort of the voice which produces the sound *Upa-dhānīya*.

*Upa-dhānā*, *am*, n. blowing upon, breathing.  
*Upadhānīn*, *ī*, *inī*, *ī*, blowing upon, fanning, breathing.

*Upa-dhānīya*, *as*, m. the aspirate Visarga before the letters *p* and *ph*.

**उपधे** *upa-dhyai*, cl. 1. P., ep. also A. -*dhyāyati*, -*te*, -*dhyātum*, to think of, remember.

**उपध्वस्त** *upa-dhvasta*, *as*, *ā*, *am* (fr. rt. *dhwang* with *upa*), Ved. spotted.

**उपनक्षत्र** *upa-nakshatra*, *am*, n., Ved. a secondary star.

**उपनख** *upa-nakha*, *am*, n. a disease of the finger-nails, whitlow, agnail.

**उपनगर** *upa-nagara*, *am*, n. a suburb.

**उपनति** *upa-nati*. See under *upa-nam*.

**उपनदम्** *upa-nadam* and *upa-nadi*, ind. near a river.

**उपनन्द** *upa-nanda*, *as*, m., N. of a son of Vasu-deva; a pupil of Sākya-muni; a king of the Nāgas.

*Upa-nandaka*, *as*, m., N. of a son of Dhṛitarāshtra.

**उपनम्** *upa-nam*, cl. 1. P. A. -*namati*, -*te*, -*nantum*, to bend towards, tend towards, approach; to come to, arrive at; to fall to the share of; share in (with acc., dat., or gen.): Caus. -*nāmayati*, -*yitum*, to lead towards or into the presence of (with gen.), introduce to; to offer.

*Upa-nata*, *as*, *ā*, *am*, bent towards, bent inwards; brought under, subjected, surrendered; dependent on (for protection &c.); brought near to; fallen to one's share; approached, approximate, near (either in time or space); brought about, produced, existing.

*Upa-nati*, *is*, f., Ved. inclination, affection.

*Upa-nāmuka*, *as*, *ā*, *am*, Ved. bending towards.

**उपनय** *upa-naya*. See under 1. *upa-nī*.

**उपनर** *upa-nara*, *as*, m., N. of a king of the Nāgas.

**उपनह** *upa-nah*, cl. 4. P. A. -*nahyati*, -*te*, -*naddhum*, to tie up, tie together; to make up into a bundle, bind together; to inlay; to set with: Caus. -*nāhayati*, -*yitum*, to cause to bind together.

*Upa-nahana*, *am*, n., Ved. a cloth in which anything is bound up.

*Upa-nāha*, *as*, m. a bundle; a plaster, an unguent applied to a wound or sore; the tie of a lute, the lower part of the tail-piece where the wires are fixed; inflammation of the ciliary glands, sty.

*Upa-nāhana*, *am*, n. putting a plaster upon, applying an unguent, unction, anointing, plastering.

**उपनामन्** *upa-nāman*, *a*, n. a nickname, surname.

**उपनासिक** *upa-nāsika*, *am*, n. the part surrounding the nose, that which is near the nose.

**उपनिक्षिप** *upa-ni-kship*, cl. 6. P. A., 4. P. -*kshipati*, -*te*, -*kshipyati*, -*ksheptum*, to throw down, place down, deposit.

*Upa-nikshepa*, *as*, m. a deposit sealed or covered up so that the contents are unknown; any article intrusted to one's keeping.

**उपनिगम्** *upa-ni-gam*, cl. 1. P. -*gacchati*, -*gantum*, to meet with, fall into, fall upon, fall into any state.

**उपनिग्रह** *upa-ni-grah*, cl. 9. P. A. -*grihpati*, -*nīte* (Ved. -*grihñāti*, -*nīte*), -*grahitum*, to press down upon, bring near to.

**उपनिधा** *upa-ni-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to put or place near, to put down, place before any one (as a meal &c.), bring near, lead near to; to produce, cause; to deposit, to intrust.

*Upa-nidhātri*, *tā*, *tri*, *tri*, putting down, laying down.

*Upa-nidhāna*, *am*, n. a deposit.

*Upa-nidhī*, *is*, m. a deposit, pledge, property put under the care of a creditor, friend, &c.; in law this word ordinarily implies especially a sealed deposit, but according to some, any article intrusted to a friend which he may use whilst in his keeping; N. of a son of Vasu-deva.

*Upa-nidhīta*, *as*, *ā*, *am*, deposited with, intrusted to; placed near to; offered, presented.

**उपनिपत्** *upa-ni-pat*, cl. 1. P. -*patati*, -*titum*, to fly down to; to take place in addition; to be mentioned incidentally.

*Upa-nipāta*, *as*, m. sudden and unexpected attack.  
*Upa-nipātin*, *ī*, *inī*, *ī*, falling into; attacking suddenly.

**उपनिपीड** *upa-ni-pīḍ*, cl. 10. P. -*pīḍayati*, -*yitum*, to oppress, disturb.

**उपनिमन्त्र** *upa-ni-mantr*, cl. 10. A. -*mantrayate*, -*yitum*, to invite, consecrate, inaugurate.

*Upa-nimantraṇa*, *am*, n. invitation, inauguration.

**उपनिवपन** *upa-nivapana*, *am*, n. (rt. *vap*), scattering or pouring down upon.

**उपनिवेशिन्** *upa-niveśin*, *ī*, *inī*, *ī* (rt. *viś*), attached to, inherent, annexed.

**उपनिषद्** *upa-nishad*, t. f. (rt. *sad* with *upa* and *nī*, implying originally sitting down at the feet of another in order to listen to his words, and hence confidential information given in this manner; but according to native authorities *upa-nī-shad* means 'to destroy ignorance by revealing the knowledge of the supreme spirit'; esoteric doctrine, secret doctrine, mysterious or mystical meaning, words of mystery &c.; certain mystical writings attached to the Brāhmaṇas, the aim of which is the ascertainment of the secret sense of the Veda, (they are more than a hundred in number, and are said to have been the source of the six darśanas or systems of philosophy; perhaps the most celebrated is the Bṛihad-āraṇyaka-upanishad attached to the Sata-patha-Brāhmaṇa); true knowledge; a neighbouring mansion; a lonely place; (at the end of compounds *upanishad* sometimes becomes *upanishada*). = *Upanishat-kṛi*, to regard as a mystical or secret doctrine.

*Upa-nishādin*, *ī*, *inī*, *ī*, sitting at the feet of a person; subjected.

**उपनिष्कार** *upa-nishkara*, *am*, n. (rt. *kṛi*), a street, a principal or royal road.

**उपनिष्क्रम** *upa-nish-kram* (-*nish-kram*), cl. 1. P. A., 4. P. -*krāmāti*, -*kramate* (ep. also -*krāmate*), -*krāmyati*, -*kramitum*, to go out towards, step out, go out.

*Upa-nishkrāmāṇa*, *am*, n. going out towards; a particular religious rite, one of the Saṅskāras, taking a child in the fourth month of its age for the first time into the open air (see Manu II. 34); a main or royal road.

**उपनी** 1. *upa-nī*, cl. 1. P. A. -*nayati*, -*te*, -*netum*, to lead near to, bring near, bring, adduce, offer; bring information, communicate; to bring about, produce; to employ, to bring into any state, bring into one's possession, lead away, lead; to bring near to one's self (as a teacher receives a pupil for instruction), to invest with the sacred thread, initiate; A. to take into one's service: Caus. -*nāyayati*, -*yitum*, to cause (a master) to receive (a pupil), to cause to invest with the sacred thread.

*Upa-naya*, *as*, m. bringing near, procuring; attaining, gaining; employing; the fourth member in a fivefold syllogism, the application to the special case in question; leading a youth of the three first castes to a teacher; initiation; investiture with a peculiar thread or cord worn over the left shoulder and under the right, by which act spiritual birth is conferred and the youth is reckoned a member of the twice-born classes; (the cord of the Brāhmaṇa is of cotton, Munja or Kuśa grass; of the Kshatriya, of Sana or hemp; and of the Vaiśya, of wool: the youths should be invested, respectively, from eight to sixteen, from eleven to twenty-two, and from twelve to twenty-four years of age.)

*Upa-nayana*, *am*, n. leading to, bringing; leading to a teacher, initiation. See *upa-naya*.

*Upa-nāya*, *as*, m. or *upa-nāyana*, *am*, n. leading to a teacher, initiation. See the preceding.

*Upa-nāyika*, *as*, *ā*, *am*, leading to; N. of a Sūtra work.

*Upa-nīta*, *as*, *ā*, *am*, brought near, approximated; presented; known; obtained, attained; cited, adduced; (*as*), m. the youth led to a teacher and invested with the characteristic cord.

*Upa-nīya*, ind. having led towards or brought, having invested (with the sacred thread).

*Upa-nīyamāna*, *as*, *ā*, *am*, being initiated.

*Upa-nētarya*, *as*, *ā*, *am*, to be brought near; to be employed or observed.

*Upa-nētri*, *tā*, m. one who leads or brings near.

**उपनी** 2. *upa-nī* (*upa-nī-i*), cl. 2. P. -*nyeti*, -*tum*, to enter into, penetrate.

**उपनुद्** *upa-nud*, cl. 6. P. A. -*nudati*, -*te*, -*notum*, to drive or waft near, impel towards.

*Upa-nunna*, *as*, *ā*, *am*, sent, despatched; wafted, driven (by the wind).

**उपनृत** *upa-nṛit*, cl. 4. P. A. -*nṛityati*, -*te*, -*nartitum*, to dance before any one (with acc.), to dance before any one with insulting gestures.

*Upa-nṛitya*, *am*, n. a place for dancing.

**उपन्यस** *upa-ny-us* (-*nī-as*), cl. 4. P. -*asyati*, -*asitum*, to lay upon, place down, put down, deposit, intrust to any one (with dat.), commit to the care of; to explain minutely, describe in detail; suggest, plead, put forth or adduce arguments, state.

*Upa-nyasta*, *as*, *ā*, *am*, placed near to or upon; pledged, intrusted, deposited; given, communicated; brought forward as an example &c., adduced, hinted, suggested.

*Upa-nyasya*, ind. having delivered up, delivering up.

*Upa-nyāsa*, *as*, m. placing near to, juxta-position; intrusting, a deposit, pledge, a pawn, a hostage; statement, suggestion, hint, pretext, an exordium or introduction; a precept, a law.

*Upa-nyāsyā*, *as*, *ā*, *am*, to be adduced or stated.

**उपन्याचर** *upa-ny-ā-car* (-*nī-ā*), cl. 1. P. A. -*carati*, -*te*, -*ritum* (Ved. -*ritave*, -*vai*, -*rāse*, -*ra-dhyai*), to enter into, penetrate.

**उपपक्ष** *upa-paksha*, *as*, m., Ved. the shoulder.

*Upa-pakshya*, *as*, *ā*, *am*, Ved. near the shoulder.

**उपपत्** *upa-pat*, cl. 1. P. -*patati*, -*titum*, to fly near, hasten towards.

*Upa-pāta*, *as*, m. accident, occurrence, misfortune, unlucky accident.

*Upa-pātaka*, *am*, n. (with *upa* implying inferiority) a crime or sin in the second degree (as killing a cow, selling a daughter, &c.).

*Upapātakin*, *ī*, *inī*, *ī*, one who has committed a crime in the second degree; a sinner in any but the first degree.

*Upa-pātin*, *ī*, *inī*, *ī*, falling into, hastening towards.

**उपपति** *upa-pati*, *is*, m. a paramour, a gallant.

**उपपथम्** *upa-patham*, ind. near the road.

**उपपद्** *upa-pad*, cl. 4. A. *-padyate, -pattum*, to go near, approach, come to, arrive at, to be obtained or gained, fall to one's share; to go against, attack; to take place, occur, to be produced, to be present, to be possible, to be adapted, to be fit for or adequate for (with loc.); put in a word or statement: Caus. *-pādāyati, -yitum*, to bring into any state, cause to arrive or be obtained, offer, present any one (acc.) with (inst.); to cause to occur or happen; to accomplish, effect, cause; to make a statement, mention; to justify; to make fit or adequate for, to make conformable to; to furnish with; to pronounce, declare; to find out, ascertain; examine.

*Upa-patti*, *is*, f. happening, occurring, becoming visible, appearance, production, birth; gaining, effecting, accomplishing; cause, reason; termination, end; fitness, propriety; association, connection, possession; religious abstraction; proof, ascertained or demonstrated conclusion; (in arithm. or geom.) proof, demonstration; *upapattiyā*, ind. suitably, in a fit manner. — *Upapatti-mat, ān, atī, at*, or *upapattiyukta, as, ā, am*, right, fit, reasonable, proper; united, associated.

*Upa-panna, as, ā, am*, produced, effected, obtained, gained, demonstrated, proved, manifested, offered, presented, endowed with, possessed of, furnished with (e. g. *gunopapanna*, endowed with good qualities); fit, suited to the occasion, adequate; physicked, cured.

*Upa-pādaka, as, ā, am*, producing, effecting, making visible.

*Upa-pādāna, am*, n. effecting, doing, causing to appear; giving, delivering, presenting; proving or establishing by argument; explaining; examination; (*as, ā, am*), examining.

*Upa-pādita, as, ā, am*, effected, accomplished, performed, done; given, delivered, presented; proved, demonstrated.

1. *upa-pāduka, as, ā, am*, self-produced; (*as*), m. a superhuman being, a god, a demon, &c.; hell (?).

*Upa-pādya, as, ā, am*, to be effected, done, shown or proved; being produced, coming into existence.

**उपपद्** *upa-pada*, *as, m.* a secondary word of a sentence (as for instance a subordinate word in a compound generally forming the first member; or a preposition, particle &c. prefixed to a verb or a noun derived from a verb qualifying or determining the idea contained in the verb; or a secondary word of any kind which is governed by or limits the general idea contained in the principal word); small, diminutive; a little.

**उपपरीक्षण** *upa-parīkṣhaṇa, am*, n. or *upa-parīkṣhā, f.* (fr. rt. *ikṣh* with *parī* and *upa*), inquiring into, investigation, examination.

**उपपरे** *upa-pare* (*-parā-i*), cl. 2. P. *-paraiti, -tum*, to go towards, approach.

**उपपर्चन** *upa-parcāna, as, ā, am* (rt. *pric*), closely touching; in close contact; (*am*), n., Ved. admixture; (Sāy.) impregnation.

*Upa-pric, k, k, k*, Ved. closely attached, in close contact with.

**उपपशुका** *upa-parśukū, f.* the false ribs.

**उपपली** *upa-pālī* (for *upa-parī-i*), cl. 2. P. *-palyeti, -tum*, to return, turn back.

**उपपादक** 2. *upa-pāduka, as, ī, am*, having shoes, shod.

**उपपाप** *upa-pāpa, am*, n. a crime in the second degree; [cf. *upa-pātaka*.]

**उपपार्श्व** *upa-pārśva, as, am*, m. n. a shoulder; flank; the lesser ribs, the lesser flank; the opposite side.

**उपपालित** *upa-pālita, as, ā, am* (fr. rt. 2. *pā*), protected, nurtured.

**उपपीड** *upa-pīd*, cl. 10. P. *-pīḍayati, -yitum*, to press down, disturb, distress; (in astron.) to eclipse.

*Upa-pīḍana, am*, n. pressing down, oppressing, devastating, laying waste; inflicting pain; pain, agony, torture.

*Upa-pīḍita, as, ā, am*, devastated; tortured, pained, distressed.

**उपपुर** *upa-puru, am*, n. a suburb, 'near the city.'

*Upapurika, as, ī, am*, belonging to a suburb.

**उपपुराण** *upa-purāṇa, am*, n. a secondary or minor Purāṇa, a number of writings subordinate to the eighteen principal Purāṇas: viz. *Adi* (by Sanat-kumāra), *Nṛsiṅha*, *Vāyu*, *Sivadharmā*, *Durvāsas*, *Nārada*, *Nandikeśvara*, *Uśanas*, *Kapila*, *Varuṇa*, *Sāmba*, *Kālikā*, *Maheśvara*, *Padma*, *Deva*, *Parāśara*, *Marīca*, *Bhāskara*.

**उपपुष्पिका** *upa-pushpikā, f.* yawning, gaping.

**उपपौर्णमासम्** *upa-paurṇamāsam* or *upa-paurṇamāsī*, ind. at the time of full moon.

**उपप्रगो** *upa-pra-gā*, cl. 3. P. *-jigāti, -gātum*, to come near to, approach.

**उपप्रश्न** *upa-praśh*, cl. 6. P. *-prīcchati, -prashṭum*, to ask a person (acc.) about anything.

**उपप्रजन** *upa-pra-jaṇ*, cl. 4. A. *-jāyate, -janitum*, to be born in addition.

**उपप्रजिन्व** *upa-pra-jinv*, cl. 1. P. *-jinvati, -vitum*, to impel, stir up; (Sāy.) to gratify or please in approaching.

**उपप्रत** *upa-pra-trī*, Caus. *-tārayati, -yitum*, to convey or transport across.

**उपप्रदर्शन** *upa-pradarśana, am*, n. pointing out, showing, indication.

**उपप्रदा** *upa-pra-dā*, cl. 3. P. A. *-dadāti, -datte, -dātum*, to deliver over, commit to (any one). *Upa-pradāna, am*, n. delivering over, presenting; a present, a bribe.

**उपप्रया** *upa-pra-yā*, cl. 2. P. *-yāti, -tum*, to approach, attack.

**उपप्रलोभन** *upa-pralobhana, am*, n. (rt. *lubh*), seducing, alluring.

**उपप्राण** *upa-prāṇa, as, m.* a secondary or inferior vital air belonging to the body.

**उपप्राप** *upa-prāp* (*-pra-āp*), cl. 5. P. *-prāpmoti, -ptum*, to come near, approach.

**उपप्राया** *upa-prā-yā* (*-pra-ā-yā*), cl. 2. P., Ved. *-yāti, -tum*, to go near, approach.

**उपप्रुत** *upa-prut, t, t, t*, Ved. flowing or rushing near; (Sāy.) approaching.

**उपप्रे** *upa-pre* (*-pra-i*), cl. 2. P. *-praiti, -tum*, to go near, approach, invade; to undertake, begin; to set about anything (with acc. or dat.).

**उपप्रेक्ष** *upa-preksh* (*-pra-iksh*), cl. 1. A. *-prekshate, -shritum*, to overlook, pass over unnoticed, disregard.

*Upa-prekshana, am*, n. overlooking, looking at without interest, disregarding.

**उपप्रेष** *upa-presh* (*-pra-ish*), cl. 4. P. *-preshyati, -preshitum*, to drive, impel; to invite or request (a priest to do anything at a sacrifice), to summon.

*Upa-praisha, as, m.* invitation, summons.

**उपप्लु** *upa-plu*, cl. 1. A. *-plavate, -plotum*, to assault violently, assail.

*Upa-plava, as, m.* (fr. rt. *plu* with *upa*), violent

assault or attack; unlucky accident, misfortune, great calamity, disturbance; a portent or natural phenomenon, especially an eclipse; a N. of Rāhu, the ascending node, the author of eclipses; N. of Siva.

*Upaplavin, ī, inī, ī*, one who has met with a calamity.

*Upa-plavya, am, n.*, N. of the capital of Virāṭa's country, Matsya.

*Upa-pluta, as, ā, am*, violently assaulted, assailed, beset; distressed, pained; harassed (by Rāhu &c.); eclipsed; marked by prodigies; wet, moistened; (*ā*), f. morbid sensibility of the uterus. — *Upaplutāksha* (*'ta-ak'*), *as, ī, am*, weeping.

**उपबन्ध** *upa-bandha, as, m.* (rt. *bandh*), connection; an affix; a mode of sitting.

*Upa-baddha, as, ā, am*, connected.

**उपबर्ह** *upa-barha, as, m.* (rt. *br̥h* or *br̥iḥ*); cf. *upa-br̥h*, p. 168), a pillow.

*Upa-barhaya, am, n.*, Ved. a cushion, coverlet, covering.

*Upa-br̥h̥hin, ī, inī, ī*, supplementary, additional.

**उपबहु** *upa-bahu, us, us, u*, a few, a tolerable number.

**उपबाहु** *upa-bāhu, us, m.* the lower arm (from the elbow to the wrist); N. of a man.

**उपब्द** *upabda, as*, or *upabdi, is, m.*, Ved. noise, sound, rattling, clanking. — *Upabdi-mat, ān, atī, at*, Ved. noisy, loud.

**उपब्रू** *upa-brū, cl. 2. P. A. -bravīti, -brūte*, to praise, celebrate.

**उपभङ्ग** *upa-bhanga, as, m.* (rt. *bhaṅj*), a division or member (of a verse).

**उपभाषा** *upa-bhāshā, f.* a secondary dialect.

**उपभुज्** *upa-bhuj, cl. 7. P. A. -bhunakti, -bhunkte, -bhoktum*, to enjoy, eat, possess, use; make use of, receive (as a reward).

*Upa-bhukta, as, ā, am*, enjoyed, used, possessed. — *Upabhukta-dhana, as, ā, am*, one who has enjoyed or makes use of his riches; (*as*), m., N. of a merchant's son.

*Upa-bhujāna, as, ā, am*, enjoying, using.

*Upa-bhoktrī, tā, trī, trī*, an enjoyer, enjoying, possessing.

*Upa-bhoga, as, m.* enjoyment, use, eating; usufruct; pleasure, satisfaction, cohabitation.

*Upa-bhogin, ī, inī, ī*, enjoying, using.

*Upa-bhogyā* or *upa-bhoktavyā* or *upa-bhojanīyā, as, ā, am*, to be enjoyed, to be used; (*am*), n. object of enjoyment.

*Upa-bhōjin, ī, inī, ī*, eating, enjoying.

*Upa-bhōjya, as, ā, am*, serving as food.

**उपभू** *upa-bhū, cl. 1. P., Ved. -bhavati, -vitum*, to be near to.

**उपभृत्** *upa-bhrit, t, f.*, Ved. a sacrificial vessel made of wood; a cup of round shape, made of the wood of the banian tree, and used in sacrifices.

**उपम** 1. *upama, as, ā, am* (fr. *upa*), Ved. uppermost, highest; nearest, next, first; most excellent, eminent, best. — *Upamā-sravas, ās, ās, as*, Ved. of highest fame; (*ās*), m., N. of a son of Kuruśravaṇa and grandson of Mitrātithi.

1. *upamā*, ind., Ved. in the closest proximity or neighbourhood.

*Upamān*, ind., Ved. in the highest degree.

**उपम 2.** *upama*, at the end of compounds. See under 3. *upa-mā*.

**उपमद्गु** *upa-madgu, us, m.*, N. of a son of Svaphalka and younger brother of Madgu.

**उपमन्त्र** *upa-mantr, cl. 10. A. -mantrayate, -yitum*, to address, invoke, invite, persuade.

*Upa-mantrana, am*, n. the act of addressing, inviting, persuading.

*Upa-mantrin*, *i*, *inī*, *i*, inviting, persuading.

**उपमन्थनी** *upa-manthanī*, f. (rt. *math*), a staff for stirring.

*Upa-manthātri*, *tā*, *trī*, *tri*, Ved. stirring up.

**उपमन्सु** *upa-manyu*, *us*, *u*, Ved. zealous, striving after; (Sāy.) knowing, understanding, intelligent; (*us*), m., N. of a pupil of Dharmya Ayoda.

**उपमा** 2. *upa-mā*, cl. 2. P., 3 or 4. A. -*māti*, -*mīte*, -*māyate*, -*mātum*, to measure one thing by another, compare; Ved. to give, grant.

3. *upa-mā*, f. resemblance, equality, similarity; a resemblance, as a picture, portrait, image, &c.; a simile; comparison, a particle of comparison; (*as*, *ā*, *am*, at the end of a Bahuvrīhi compound) like, similar to, resembling (e. g. *amaropama*, resembling an immortal). - *Upamā-dravya*, *am*, n. any object used for a comparison. - *Upamā-rūpaka*, *am*, n. a figure in rhetoric combining comparison and metaphor. - *Upamāta* (*mā-tā* f), *as*, *ā*, *am*, compared with?; (*as*), m., N. of the tree *Vatica Robusta*.

1. *upa-mātri*, *tā*, m. an image-maker, a portrait-painter.

*Upa-māna*, *am*, n. comparison, resemblance, analogy; a simile; that with which anything is compared; a particle of comparison; (in the Nyāya phil.) recognition of likeness, comparison, the third of the four pramāṇas or means of correct knowledge. - *Upamāna-çintāmaṇi*, *iṣ*, m. title of a philosophical work. - *Upamānopameya-bhāva* (*na-up*), *as*, m. the connection between the subject of comparison and the comparison adduced.

*Upa-mīta*, *as*, *ā*, *am*, compared, illustrated by comparison, similar.

*Upa-mīte*, *iṣ*, f. resemblance, comparison, a likeness, a picture, image, &c.; analogy; knowledge of things derived from analogy or resemblance; inference, induction.

*Upa-meya*, *as*, *ā*, *am*, (with inst. or as last member of a compound) to be compared, comparable with; (*am*), n. the subject of a comparison, that which is compared (opposed to *upa-māna*, that with which it is compared). - *Upameyopamā* (*ya-up*), f. the resemblance of any object to that compared with it; reciprocal comparison, as of the moon to a beautiful face.

**उपमाति** *upa-māti*, *iṣ*, f. (fr. rt. *man* with *upa*), Ved. approaching with a prayer; addressing, address; (Sāy.) comparison; (*iṣ*), m. approaching in a friendly way; obliging; one who may be addressed, affable, especially as an epithet of Agni; (Sāy.) granting wealth. - *Upamāti-vani*, *iṣ*, *iṣ*, *i*, Ved. one who receives addresses in a friendly way; (Sāy.) destroyer of an enemy.

*Upa-mīmāṃsā*, f., Ved. deliberation, investigation, consideration.

**उपमातृ** 2. *upa-mātri*, *tā*, f. (a second mother), a wet nurse; a near female relative.

**उपमाद** *upa-māda*, *as*, m., Ved. enjoyment, delight.

**उपमाराण** *upa-māraṇa*, *am*, n. (fr. rt. *mri*), Ved. submerging (in water &c.).

**उपमालिनी** *upa-mālīnī*, f. a species of the *Aśī*-*śakva* metre.

**उपमास्य** *upa-māsya*, *as*, *ā*, *am*, Ved. occurring every month, monthly.

**उपमित** *upa-mit*, *t*, f., Ved. a prop, a stay.

**उपमूलम्** *upa-mūlam*, ind. at the root.

**उपमृद्** *upa-mṛid*, cl. 9. P. -*mṛidnāti*, -*mardītum*, to crush, bruise, dash to pieces, destroy; rub down.

*Upa-marda*, *as*, m. friction, rubbing down, bruising; destruction; reproach, abuse, refutation of a charge.

*Upa-mardaka*, *as*, *ā*, *am*, crushing, destroying, destructive; (*as*), m. refutation of a charge.

**उपयज्** *upa-yaj*, *ḍ*, f., Ved., N. of eleven additional formulas at a sacrifice.

*Upa-yashtri*, *tā*, m., Ved. the priest who utters these verses.

*Upa-yāja*, *as*, m. additional formulas at a sacrifice; N. of a younger brother of Yāja.

**उपयन्त** *upa-yantr*, cl. 10. P. -*yantrayati*, -*yitum*, to solicit or compel any one to do anything.

**उपयम्** *upa-yam*, cl. 1. P. A. -*yaççhati*, -*te*, -*yantum*, to take a wife, marry; to seize, take, receive, hold; to offer.

*Upa-yantri*, *tā*, m. a husband.

*Upa-yantra*, *am*, n. (with *upa* implying inferiority) a minor surgical instrument or implement; a secondary application of any kind, as actual cautery, escharotics, &c.

*Upa-yama*, *as*, m. marriage, marrying.

*Upa-yamana*, *am*, n. marrying; taking a wife; (*i*), f. any support of stone, clay, gravel &c. for holding fire-wood; a sacrificial ladle; (*as*, *ā*, *am*), that upon which anything is placed, a support.

*Upa-yāma*, *as*, m., Ved. taking up with a ladle; a ladle (?); the verses or formulas uttered in ladling out the Soma juice; marriage.

**उपया** *upa-yā*, cl. 2. P. -*yāti*, -*tum*, to approach, undergo.

*Upa-yāta*, *as*, *ā*, *am*, arrived; (*am*), n. arrival, return.

*Upa-yāna*, *am*, n. coming near, approaching.

*Upa-yāyati*, *i*, *inī*, *i*, coming towards, approaching.

**उपयाचक** *upa-yāçaka*, *as*, *ā*, *am* (rt. *yāç*), an asker, solicitor, begging.

*Upa-yāçana*, *am*, n. soliciting, approaching with a request or prayer.

*Upa-yāçita*, *as*, *ā*, *am*, requested, solicited; offered, especially to the deities to render them propitious; (*am*), n. prayer, request (to a deity).

**उपयिचारिक** *upayicārika*, *as*, m. any one employed to guard a Vihāra; a wrong reading for *upavihārika* (?).

**उपयुज्** *upa-yuj*, cl. 7. P. A. -*yunakti*, *yunkte*, -*yoktum*, to harness (as horses to a carriage); to occupy, take possession of; to use, employ, apply; to bestow upon; to attach one's self to, be devoted to; to appropriate, consume, eat.

*Upa-yukta*, *as*, *ā*, *am*, attached, adapted, suitable, appropriate, useful; worthy, serviceable; proper, right; taken, eaten, touched.

*Upa-yunjāna*, *as*, *ā*, *am*, attaching, taking, appropriating.

*Upa-yuyukshu*, *us*, *us*, *u*, about to employ or apply.

*Upa-yoktavya*, *as*, *ā*, *am*, to be employed.

*Upa-yoga*, *as*, m. application, employment, use, service, utility; administration of medicines, preparation of them; fitness, suitability; contact, proximity; any act tending to effect a desired object; good conduct, observing established practices. - *Upayogam gam* or *eraj*, to be employed or used.

*Upa-yogin*, *i*, *inī*, *i*, employing, using; what is employed, conducive or contributing to, serviceable, useful, convenient; appropriate; favourable, propitious; touching, in contact with. - *Upayogi-tā*, f. or *upa-yogi-tva*, *am*, n. usefulness; fitness, suitability; occasion, need; favour, propitiousness.

*Upa-yojana*, *am*, n. harnessing a horse (by the side of another); a team.

*Upa-yojya*, *as*, *ā*, *am*, to be employed or used.

**उपयोयम्** *upa-yosham*, ind. a word expressing great pleasure; [cf. *upa-josham*.]

**उपर** *upara*, *as*, *ā*, *am* (fr. *upa*), Ved. situated below, under; posterior, later; nearer, approximate; *uparāsu* (loc. fem. pl.), in the proximity of, near to; (*as*), m. the lower stone on which the Soma is laid that it may be ground by means of other stones held in the hands; the lower part of the sacrificial post; a cloud; region (?). - *Upara-tāt*, ind., Ved. in the proximity or circumference.

**उपरक्त** *upa-rakta*, *as*, *ā*, *am* (fr. rt. *rañj*

with *upa*), afflicted, overtaken by calamity; (*as*), m. eclipsed (as sun or moon), Rāhu the ascending node.

*Upa-rāga*, *as*, m. colour; darkening, an eclipse of the sun or moon; Rāhu or the ascending node; an inauspicious event, calamity, affliction; misbehaviour, ill conduct; reproach, abuse.

**उपरक्षण** *upa-rakṣaṇa*, *am*, n. a guard, an outpost.

**उपरचित** *upa-raçita*, *as*, *ā*, *am*, made, prepared.

**उपरत्न** *upa-ratna*, *am*, n. a secondary or inferior gem, a diamond of low value.

**उपरम्** *upa-ram*, cl. 1. P. A. -*ramati*, -*te*, -*rantum*, to cease, end, terminate, be finished; to desist; to cause to cease or desist: Caus. -*ramayati*, -*yitum*, to cause to cease or desist, stop, render quiet.

*Upa-rata*, *as*, *ā*, *am*, ceased, stopped; dead; withdrawn or retired from. - *Uparata-karmaṇ*, *ā*, *ā*, *am*, ceasing from works or from relying on them.

- *Uparata-rāsa*, *as*, *ā*, *am*, ceasing to dance or play. - *Uparata-viçayābhīlāṣa* (*\*ya-abh*), *as*, *ā*, *am*, ceasing from all desire after worldly things.

- *Uparata-sprīha*, *as*, *ā*, *am*, void of desire. - *Uparatāri* (*\*ta-ari*), *iṣ*, *iṣ*, *i*, having no foe, being at peace with all.

*Upa-rati*, *iṣ*, f. ceasing, stopping; death; refraining from sensual enjoyment, abstaining from prescribed acts; great or exquisite pleasure (?).

*Upa-rama*, *as*, m. stopping, ceasing; abstaining from, giving up; death.

*Upa-ramaṇa*, *am*, n. abstaining from the pleasures of sense or from ceremonial acts (with abl.); ceasing, discontinuance.

*Upa-rāma*, *as*, m. ceasing, stopping.

**उपरव** *upa-rava*, *as*, m. (fr. rt. *ru* with *upa*), a sound-hole, (designation of certain holes which increase the sound of the stones when the Soma is being ground.)

**उपरस** *upa-rasa*, *as*, m. a secondary mineral, as red chalk, bitumen, &c.; a secondary passion or feeling; a subordinate flavour.

**उपराज** *upa-rāja*, *as*, m. a viceroy.

*Upa-rājam*, ind. near a king.

**उपरि** *upari*, ind. (as a separable adverb) above, upon, on, upwards, towards the upper side of (opposed to *adhas* and *niçā*, e. g. *upari yā*, to go upwards; sometimes written with a following word as if compounded with it, e. g. *upari-çinīta*, marked above); besides, in addition to, further (*sahasraṇ satāny upari çāṣṭau*, 1000 and 800 in addition); afterwards (e. g. *upari payaḥ pibet*, he should drink milk afterwards); *upari upari*, higher and higher; repeatedly, continuously.

(As a separable preposition, with acc., loc., or gen.) over, above, upon, on, at the head of, on the upper side of, beyond (e. g. *upari satīlam gam*, to go over the mountain; *upari Lankāyāṃ samprāptaḥ saḥ*, he arrived over Lankā; *upari upari sarveṣāṃ atīṣṭhat*, he stood at the very head of all; *ātmanāṇi tasya upari kṣhīpta*, having thrown himself upon him); in connection with, with reference to, with regard to, towards (with gen., e. g. *mama upari vikāritāḥ*, changed in feeling with regard to me; *putrasya upari krudhah*, enraged towards his son); after (with abl., e. g. *muhūrtād upari*, after a minute); [cf. Zend *upara*; Goth. *ufar*; Old Germ. *obar*; Mod. Germ. *über*; Eng. *over*; Gr. *ὑπέρ*; Lat. *super*.]

*Upari* may also be used at the end of a compound; e. g. *taḍupari gantum*, to fall upon him, to attack him.

*Upari* often stands at the beginning of a compound, as in the following examples. - *Upari-gata*, *as*, *ā*, *am*, gone up, ascended. - *Upari-çara*, *as*, m. epithet of the king Vasu ('walking in the air'). - *Upari-çita*, *as*, *ā*, *am*, piled over or above.

— *Upari-ja*, as, ā, am, growing up, produced above, elevated, high. — *Upari-nihita*, as, ā, am, laid over. — *Upari-purusha*, as, ā, am, having a man above. — *Upari-prut*, t, t, Ved. coming from above. — *Upari-babhrava*, as, m., N. of a teacher of the ritual. — *Upari-budha*, as, ā, am, Ved. raised above the ground. — *Upari-bhāga*, as, m. the upper portion or side. — *Upari-bhāva*, as, m. the being above or higher. — *Upari-bhūmi*, is, f. the ground above. — *Upari-bhram*, cl. 1. 4. P. -*bhramati*, -*bhramyati*, -*bhramītam*, to wander over or above. — *Upari-sayana*, as, ā, am, Ved. above men. — *Upari-sayana*, am, n., Ved. a place of rest. — *Upari-sreṇika*, as, ā, am, being in the upper series. — *Upari-sad*, t, t, Ved. sitting or dwelling above. — *Upari-sadya*, am, n., Ved. the act of sitting above. — *Upari-stha*, as, ā, am, staying or being above, upper. — *Upari-sthāpana*, am, n. placing upon or above. — *Upari-sthāta*, as, ā, am, standing above, being above, upper. — *Upari-spriś*, k, k, Ved. raised, elevated. — *Upari-taka* ('*ri-ti*'), as, m. a kind of coitus. — *Upary-āsana*, am, n. sitting on high.

*Uparitana*, as, i, am, upper (opposed to *adhas-tana*).

*Upariśhāt*, ind. (as an adverb) above, from above; behind (opposed to *purastāt*), further on (in a book), later; afterwards; (as a preposition) over, upon, down upon (with acc. and gen.); behind (with gen.). — *Upariśhāj-iyotishmatī*, f., N. of a Vedic metre consisting of forty-three or forty-four syllables, the end of which is like the beginning of the metre *Jyotishmatī*. — *Upariśhāj-iyotis*, is, f. a verse of the Trishubh metre, the last Pāda of which consists of eight syllables. — *Upariśhād-brihatī*, f., N. of a Vedic metre consisting of four Pādas, the first of which contains twelve, each of the three others only eight syllables.

*उपरुच् upa-ruć*, cl. 1. A. -*roćate*, -*roćitum*, to shine, be brilliant.

*उपरुध् upa-rudh*, cl. 7. P. A. -*ruñaddhi*, -*rundhe*, -*roddhum*, to obstruct, hinder, molest, trouble, disturb; to prevent; to conceal.

*Upa-ruddha*, as, ā, am, obstructed, impeded, molested, disturbed; covered, spread; protected, favoured.

*Upa-rudhya*, ind. having kept in check or obstructed, having blockaded or hemmed in.

*Upa-rudhyamāna*, as, ā, am, being besieged, besieged.

*Upa-rodha*, as, m. surrounding, blockading; obstruction, impediment, opposition, check, refusal; trouble, disturbance; binding, tying, taking hold of; protection, favour. — *Upa-rodha-kārin*, i, inī, i, causing trouble, obstructing.

*Upa-rodhaka*, am, n. an inner room, a private apartment.

*Upa-rodhana*, am, n. obstruction, impediment. — *Upa-rodhin*, i, inī, i, obstructing, impeding; obstructed, impeded.

*उपरुह् upa-ruh*, cl. 1. P. -*rohati*, -*roddhum*, to ascend, rise.

*Upa-ruhya*, ind. having ascended.

*उपरूपक upa-rūpaka*, am, n. a drama of an inferior class, of which eighteen are enumerated.

*उपल upala*, as, m. (connected with *upara*, q. v.) a rock or stone; a precious stone or jewel; (ā), f. the upper and smaller mill-stone which rests on the *drishad*; refined or candied sugar; [cf. Gr. *ὀπάλος*; Lat. *opalus*.] — *Upala-prakshin*, i, inī, i, Ved. arranging stones; (Sāy.) throwing grain on the mill-stone. — *Upala-bhedin*, i, m., N. of a plant.

*Upalaka*, as, m. a stone.

*उपलक्ष् upa-laksh*, cl. 10. P. A. -*lokshayuti*, -*te*, -*yitum*, to look at, observe, behold; to regard as, value as; to imply in addition: Pass. -*lakshyate*, to be observed &c.; to be likely.

*Upa-lakshaka*, as, ā, am, observing, designating.

*Upa-lakshana*, am, n. looking at; observation; designation; implying something that has not been expressed, implying something in addition or any analogous object where only one is specified, using a term in a generic sense, metaphorical or elliptical expression, synecdoche of a part for the whole, of an individual for the species or of a quality for that in which it resides; for mark. — *Upalakshana-tva*, am, n. the being implied.

*Upa-lakshayitavya*, as, ā, am, to be observed.

*Upa-lakshita*, as, ā, am, comprehended, discovered, included, implied, metaphorically expressed, understood, characterized.

*Upa-lakshya*, as, ā, am, inferable; (as), m. a prop, stay, support, asylum; an inference.

*उपलधिप्रिय upaladhipriya*, as, m. the Bos grunniens; perhaps a wrong form for *bāladhipriya*, 'valued for its tail.'

*उपलभ् upa-labh*, cl. 1. A. -*labhate*, -*labdhum*, to acquire, receive, accept, obtain, find; to conceive, become pregnant; to perceive, observe, hear, understand; [cf. Gr. *ὑπολαμβάνω*].

*Upa-labdha*, as, ā, am, obtained, received; conceived; perceived, understood, known, guessed. — *Upalabdha-sukha*, as, ā, am, one who has experienced pleasure. — *Upalabdhartha* ('*dha-ar*'), as, ā, am, having the meaning understood; (ā), f. a tale, a true or probable story.

*Upa-labdhyava*, as, ā, am, to be observed.

*Upa-labdhi*, is, f. obtaining, acquisition, gain; observation, perception, knowledge (especially religious), understanding, mind; a guess; appearance, perceptibility; [cf. Gr. *ὑποληψίς*.] — *Upalabdhi-mat*, ān, atī, at, perceptible, intelligible.

1. *upa-labhya*, as, ā, am, obtainable, perceivable, to be understood.

2. *upa-labhya*, ind. having perceived or observed. — *Upa-labhyamāna*, as, ā, am, being perceived.

— *Upalabhyamāna-tva*, am, n. the being known.

*Upa-lambha*, as, m. acquisition; apprehension, conception, comprehension otherwise than from memory.

*Upa-lambhaka*, as, ā, am, causing to observe, reminding.

*Upa-lambhana*, am, n. apprehension.

*Upa-lambhya*, as, ā, am, obtainable, to be acquired; respectable, commendable, praiseworthy.

*Upa-lābha*, as, m., Ved. seizing or taking hastily.

*Upa-lipsā*, f. desire of obtaining.

*Upa-lipsāta*, as, ā, am, wishing to take or seize.

*Upa-lipsu*, us, us, u, wishing to obtain or know.

*उपलालिका upalālīkā*, f. thirst, oppression (?).

*उपलिङ्ग upa-linga*, as, m. a portent, a natural phenomenon considered as boding evil.

*उपलिप् upa-lip*, cl. 6. P. A. -*limpati*, -*te*, -*leptum*, to defile, anoint, smear, besmear: Caus. -*lepayati*, -*yitum*, to cause to anoint or besmear.

*Upa-lipta*, as, ā, am, anointed, smeared, plastered.

*Upa-lepa*, as, m. smearing, anointing, plastering; obstruction, the being concealed; becoming deadened or dull.

*Upa-lepana*, am, n. smearing, anointing, plastering; an ointment, an unguent.

*Upa-lepin*, i, inī, i, serving as an ointment; anointing, smearing, obstructing.

*उपलिप्सा upa-lipsā*. See *upa-labh* above.

*उपलेख upalekha*, as, m. (fr. rt. *likh* with *upa*), title of a grammatical work connected with the *Prātiśākhya*.

*उपवक्त्र upu-vaktri*, tā, m., Ved. one who directs and animates by his words; animating.

*उपवङ्ग upa-vanga*, ās, m. pl., N. of a country.

*उपवञ्च् upa-vañć*, Caus. -*vañćayati*, -*yitum*, to deceive; to repudiate.

*उपवट upa-vaṭa*, as, m. the tree *Buchanania Latifolia*.

*उपवद् upa-vad*, cl. 1. A. -*vadate*, -*ditum*, to talk over, conciliate; to flatter, cajole.

*Upa-vāda*, as, m., Ved. censure, blame.

*Upa-vādin*, i, inī, i, Ved. censuring, blaming.

*उपवन upa-vana*, am, n. a small forest, a grove, a garden; a planted forest.

*उपवर्ण upa-varṇa*, cl. 10. P. -*varṇayati*, -*yitum*, to tell or describe copiously.

*Upa-varṇa*, as, m. minute description, detail.

*Upa-varṇana*, am, n. description, minute description, delineation.

*Upa-varṇita*, as, ā, am, described.

*उपवर्त upa-varta*. See under *upa-vrit*.

*उपवर्ष upa-varsha*, as, m., N. of a son of Sankara-svāmin and younger brother of Varsha, author of writings on the *Mīmāṃsā* philosophy.

*उपवर्णितनयन upavalgita-nayana*, as, ā, am, swollen or dimmed with tears; (a various reading has *apavalgita*.)

*उपवर्णिका upa-vallikā*, f., N. of a plant.

*उपवल्ह upa-valha*, as, m., Ved. emulation, rivalry.

*उपवस् upa-vas*, cl. 1. P. -*vasati*, -*vastum*, to dwell in or at; to abide in a state of abstinence, abstain from food, to fast: Caus. -*vāsayati*, -*yitum*, to cause to fast.

*Upa-vasātha*, as, m., Ved. a fast-day, day of preparation for the Soma sacrifice, the day preceding a Soma sacrifice, day of a Soma sacrifice; a village (?).

*Upavasāthiya* or *upavasathya*, as, ā, am, Ved. selected for an *Upavasātha* (as a day), belonging to or prepared for a Soma sacrifice.

*Upa-vasta*, am, n. a fast, fasting.

*Upa-vastrī*, tā, trī, trī, one who fasts.

*Upa-vāsa*, as, am, m. n. a fast, fasting (as a religious act comprising abstinence from all sensual gratification, from perfumes, flowers, unguents, ornaments, betel, music, dancing, &c.); kindling a sacred fire, a fire altar.

*Upa-vāsaka*, am, n. a fast, fasting.

*Upa-vāsin*, i, inī, i, fasting, one who observes a fast.

*Uposhana*, *uposhita*, *uposhya*. See p. 173.

*उपवह् upa-vah*, cl. 1. P. A. -*vahati*, -*te*, -*vodhum*, to bear or lead near, to lead towards, lead back; to bring about, commence.

*Upa-vaha*, am, n., Ved. anything placed on the neck of an ox under the yoke, to raise it to the right level for a yoke-fellow of greater height.

*Upa-vāhana*, am, n. carrying, bringing back.

*Upa-vāhin*, i, inī, i, flowing or streaming towards.

*Upa-vāhya*, as, ā, am, to be drawn or led near to; (as), m. a king's elephant, any royal vehicle.

*Upohyamāna*, as, ā, am, being brought near, being commenced; [cf. *upoḥ*, fr. which this participle may also be derived.]

*उपवा upa-vā*, f., Ved. blowing at.

*उपवाक् 1. upa-vāka*, as, m. (fr. rt. *vać* with *upa*), Ved. addressing, speaking to, praise.

*Upavākya* or *upa-vācyā*, as, ā, am, Ved. to be addressed or praised.

*उपवाक् 2. upavāka*, as, ā, m. f., Ved., Indra-grain (see *Indra-yava*).

*उपवाजन upa-vājana*, am, n. (said to be derived fr. rt. *vā*), a fan.

*उपवाद upa-vāda*. See under *upa-vad*.

*उपवासन upa-vāsana*, am, n. (rt. 2. *vas*), Ved. a dress, a garment, a cover.

**उपविद्** *upa-vid*, t, f., Ved. investigating, inquiring into.

**Upa-vidyā**, f. profane science, inferior sort of knowledge.

**Upa-veda**, as, m. secondary knowledge, a class of writings subordinate or appended to the four Vedas. According to the Bhāgavata-Purāṇa their number is four, viz. *Āyur-veda*, *Dhanur-veda*, *Gāndhārva-veda*, and *Sihāpatya-veda*, or medicine, military art, music, and mechanics.

**उपविन्दु** *upa-vindu*, us, m., N. of a man.

**उपविपाशम्** *upa-vipāśam*, ind. at or near the river Vipāśā.

**उपविश** *upa-viś*, cl. 6. P. -*viśati*, -*veshtum*, to sit down, take a seat; to pitch a camp; to enter; to seize, take possession of: Caus. -*vesayati*, -*yitum*, to cause to sit down.

**Upa-viśya**, ind. having sat down, sitting down.

**Upa-viśṭa**, as, ā, am, seated, sitting; arrived, entered.

**Upa-veśa**, as, m. sitting down, sitting, resting; fixing one's mind upon, being attached to; voiding by stool.

**Upa-veśana**, am, n. sitting down, resting; causing to sit down; devoting one's self to; voiding by stool.

**Upa-veśita**, as, ā, am, made to sit; seated.

**Upa-veśin**, ī, īni, ī, sitting down; fixing one's mind upon, devoting one's self to.

**Upa-veśya**, ind. having seated or caused to sit.

**Upa-veśṭri**, tā, trī, trī, he who sits, a sitter, sitting down.

**उपविष** *upa-viśa*, am, n. factitious poison; a narcotic, any deterring drug, as opium, datura, &c.; (ā), f. a plant, Atis, Aconitum or Betula. See *atī-viśhā*.

**उपवीक्ष** *upa-viksh* (-*vi-iksh*), cl. 1. A. -*vīkshate*, -*shitum*, to look at or towards.

**उपवीज** *upa-vij*, cl. 10. P. -*vijayati*, -*yitum*, to blow upon, fan.

**उपवीणय** *upavīṇaya*, nom. (fr. *upa-vīṇā*) P. -*vīṇayati*, -*yitum*, to play on the Vīṇā or Indian lute before or in the presence of any one.

**उपवीत** *upa-vīta*, am, n. (fr. rt. *vye* with *upa*), investiture with the sacred thread; the thread or cord worn by the first three classes of the Hindūs over the left shoulder and under the right arm.

**Upavītin**, ī, īni, ī, wearing the string in the usual manner, or over the left shoulder and under the right arm.

**उपवीर** *upa-vīra*, am, n. a kind of demon.

**उपवृ** *upa-vri*, Intens. P., Ved. -*varvarti*, to put or place over or upon.

**उपवृह** *upa-vriṅh* or -*vrih*, Caus. P. -*vriṅhayati*, -*yitum*, to increase.

**Upa-varha**, as, m. a pillow; [cf. *upa-barha*, p. 165.]

**Upa-vriṅhana**, am, n. increasing, increase, collection.

**Upa-vriṅhita**, as, ā, am, increased, collected from, possessed of.

**उपवृत्** *upa-vrit*, cl. 1. A. -*varvartate*, -*titum*, to go towards, approach; to return.

**Upa-varṭa**, as, m. a particular high number.

**Upa-varṭana**, am, n. a place for exercise, a country inhabited or not; a division, a district or Pergana; a kingdom.

**Upa-vrīti**, is, f. motion towards.

**उपवेण** *upa-veṇā*, f., N. of a river.

**उपवेद** *upa-veda*. See under *upa-vid*.

**उपवेशि** *upaveśi*, is, m., N. of a man.

**उपवेश** *upa-veśa*, as, m. (fr. rt. *vish* with

*upa*), Ved. a stick (of green wood) used for stirring the sacrificial fire.

**उपवेश** *upa-veśṭ*, cl. 1. A. -*veśṭate*, -*ṭitum*, to surround, cover, dress.

**उपवेणव** *upavaiṇava*, am, n. (fr. *upa-veṇu*?), the three periods of the day, morning, midday, and evening.

**उपव्याख्यान** *upa-vyākhyāna*, am, n. subsidiary or supplementary explanation or interpretation.

**उपव्याघ्र** *upa-vyāghra*, as, m. the small hunting leopard.

**उपशक्** *upa-śak*, Desid. P. -*śikshati*, to learn.

**Upa-śikshamāna**, as, ā, am, training.

**Upa-śikshā**, f. learning, desire of learning, training.

**Upa-śikshita**, as, ā, am, learnt, studied, trained.

**उपशम्** *upa-śam*, cl. 4. P. -*sāmyati*, -*sāmitum*, to become calm or quiet, to cease: Caus. -*sāmayati*, -*yitum*, to calm, tranquillize, appease, pacify, assuage, mitigate, make quiet, extinguish, kill.

**Upa-śama**, as, m. becoming quiet, assuagement, ceasing, stopping, cessation, relaxation, intermission; tranquillity, calmness, patience. = *Upaśama-sīla*, as, ā, am, placid, calm.

**Upa-śamaka**, as, ā, am, calming, affording repose, making patient.

**Upa-śamana**, am, n. quieting, calming, appeasing, mitigation, ceasing to burn, extinction; an anodyne.

**Upa-śamanīya**, as, ā, am, to be made quiet, to be appeased.

**Upa-śānta**, as, ā, am, calmed, appeased, pacified; calm, tranquil; intermitted, diminished. = *Upaśāntātman* ('*ta-āt*'), ā, ā, a, one whose mind is pacified, placid.

**Upa-śānti**, is, f. cessation, intermission, remission; appeasing, allaying, assuaging; abatement; tranquillity, calm.

**Upaśāntin**, ī, īni, ī, appeased, tame, tranquil, calm; (ī), m. a tame elephant.

**उपशय** *upa-śaya*, &c. See *upa-śi* below.

**उपशरदम्** *upa-śaradam*, ind. at the time of autumn.

**उपशाल्य** *upa-śalya*, am, n. an open place before a town or village (lit. 'a place where archers practice'?).

**उपशाखा** *upa-śākhā*, f. a secondary branch.

**उपशान्त्** *upa-śāntv*, cl. 10. P. -*śāntvayati*, -*yitum*, to appease, console, tranquillize.

**Upa-śāntvana**, am, n. appeasing, making quiet.

**उपशाल** *upa-śāla*, am, n. a place near a house, a court before a house; (am), ind. near a house.

**उपशास्त्र** *upa-śāstra*, am, n. a minor science or treatise.

**उपशिक्षा** *upa-śikshā*. See *upa-śak* above.

**उपशिङ्ग** *upa-śingh*, cl. 1. P. -*śinghati*, -*ghitum*, to kiss.

**Upa-śinghana**, am, n. (fr. rt. *śingh* with *upa*), anything given to smell at (in medicine).

**उपशिश्य** *upa-śishya*, as, m. the pupil of a pupil.

**उपशी** *upa-śi*, cl. 2. A. -*śete*, -*śayitum*, to lie near.

**Upa-śaya**, as, ā, am, Ved. lying by the side of, lying down; productive of happiness or rest; (ā), f. a prepared piece of clay, i. e. *mṛdī*; (as), m. lying by the side of; ascertainment of disease or diagnosis by the effect of certain articles of food or medicine; allaying disease by diet, regimen, &c.

**Upa-śāya**, as, m. turn or rotation for sleeping with (another).

**Upa-śāyin**, ī, īni, ī, lying near to; lying, sleeping; going to bed; allaying, tranquillizing, what calms &c.; (in medicine) composing, narcotic. = *Upa-śāyi-tā*, f. or *upaśāyi-tva*, am, n. tranquillizing, calming; secondary means of cure, as diet &c.

**उपशुनम्** *upa-śunam*, ind. near a dog.

**उपशुभम्** *upa-śubh*, Caus. P. -*śobhayati*, -*yitum*, to adorn, ornament.

**Upa-śobhana**, am, n. adorning, ornamenting.

**Upa-śobhita**, as, ā, am, ornamented, adorned.

**उपशुष्** *upa-śuśh*, Caus. P. -*śoshayati*, -*yitum*, to make dry, dry up.

**Upa-śośhana**, as, ā, am, drying up.

**उपश्रुत्** *upa-ścyut* or -*ścut*, cl. 1. P. -*ścyatati*, -*titum*, to ooze or trickle down, fall in drops.

**उपश्रि** *upa-śri*, cl. 1. A. -*śrayate*, -*yitum*, to approach, go towards, go against; to attack; to surround.

**Upa-śrī**, f. a covering, anything thrown over.

**उपश्रु** *upa-śru*, cl. 5. P. -*śrīṇoti*, -*śrotum*, to listen to, give ear to, to hear.

**Upa-śruta**, as, ā, am, listened to; promised, agreed.

**Upa-śruti**, is, f. giving ear to, listening to; range of hearing; a supernatural voice heard at night and personified as a nocturnal deity revealing the future; judicial astrology, aspect of the stars, fortune-telling; promise, assent.

**Upa-śrūtya**, ind. listening to.

**Upa-śrotṛi**, tā, trī, trī, a listener, hearer, listening to.

**उपश्लिष** *upa-śliśh*, cl. 4. P. -*śliśhyati*, -*śleshtum*, to embrace: Caus. -*śleshayati*, -*yitum*, to cause to lay hold of, bring near, place at hand.

**Upa-śliśṭa**, as, ā, am, placed near, contiguous, adjoining.

**Upa-śleśha**, as, m. juxta-position, contiguity, an embrace.

**उपश्लोकय** *upaślokaaya*, nom. (fr. *upa-śloka*) P. -*ślokaayati*, -*yitum*, to praise in ślokas.

**उपश्रस** *upa-śvasa*, as, ā, am, Ved. sounding, roaring.

**उपश्रुत्** *upa-śhṭ*, ind. (fr. rt. *stu* with *upa*), Ved. at command, (ready) at one's call.

**उपसंयम** *upa-śamyama*, as, m. the end of the world.

**उपसंयोग** *upa-śamyoga*, as, m. (rt. *yuj*), a secondary or subordinate connection, a modification.

**उपसंरोह** *upa-śamroha*, as, m. (rt. *ruh*), growing over, growing together, cicatrizing.

**उपसंवाद** *upa-śaṃvāda*, as, m. (rt. *vad*), agreeing together, agreement.

**उपसंव्यान** *upa-śaṃvyāna*, am, n. an under garment.

**उपसंन्नज्** *upa-śaṃ-vraj*, cl. 1. P. -*vrajati*, -*jitum*, to enter, go towards, approach.

**उपसंस्कृ** *upa-śaṃs-kṛi* (-*śaṃ-kṛi*), cl. 5. 8. P. A. -*kṛiṇoti*, -*ṇute*, -*karoti*, -*kurute*, -*kartum*, to prepare (as a meal); to ornament.

**Upa-śaṃskṛita**, as, ā, am, cooked, dressed (as a meal).

**उपसंह** *upa-śaṃ-hṛi*, cl. 1. P. A. -*harati*, -*te*, -*hartum*, to draw together, bring together, collect, to contract; to withdraw, take away, withhold.

**Upa-śaṃharaṇa**, am, n. withdrawing, taking away; excluding; refusing, withholding; attacking, invading.

**Upa-śaṃharat**, an, anī, at, withdrawing, taking away; refusing, excepting; going against, invading. **Upa-śaṃhāra**, as, m. drawing towards one's self,

drawing in or together, contracting; drawing away, taking away, withholding, excepting, excluding; collection, assemblage, winding or summing up, a compendium, brevity, conciseness, résumé; perfection; subduing, destruction, death, end; attacking, invading; (in logic) refutation; N. of the fourth section of the Vāyu-purāṇa.

*Upa-samhārin*, *i*, *inī*, *i*, comprehending; exclusive; non-exclusive (?).

*Upa-samhṛita*, *as*, *ā*, *am*, withheld, refused, denied; excepted; excluded, compressed, comprehended, dead.

*Upa-samhṛiti*, *is*, *f*, comprehension, seizing, taking; a compound expressive of various meanings (?).

**उपसङ्गुप्** *upa-san-kṛip* (-*sam-k°*), Caus. P. *-kalpayati*, *-yitum*, to fix, deposit, settle; to appoint, choose.

*Upa-sankṛipta*, *as*, *ā*, *am*, placed over, built over.

**उपसङ्गम्** *upa-san-kram* (-*sam-k°*), cl. 1. P. A., 4. P. *-krāmāti*, *-kramate* (ep. also *-krāmāte*), *-krāmyati*, *-kramitum*, to go near to, approach; Caus. P. *-kramayati*, *-yitum*, to cause to approach.

**उपसङ्क्षेप** *upa-sankshepa*, *as*, *m*. (rt. *kship*), a concise abridgment, a summary; an abstract, compendium.

**उपसङ्ख्यान** *upa-sankhyāna*, *am*, *n*. (rt. *khyā*), annumeration, adding, addition; further enumeration; (*in gram.*) a substitute in form or sense, a insignificant term or affix.

**उपसङ्गम्** *upa-san-gam* (-*sam-g°*), cl. 1. P. *-gacchati*, *-gantum*, to approach together, join in approaching, to enter into any condition or relation.

**उपसङ्गह्** *upa-san-grah* (-*sam-g°*), cl. 9. P. A. *-grīhṇāti*, *-nīte* (Ved. *-grīhṇāti*, *-nīte*), *-grāhītum*, to clasp or embrace; to take upon one's self, to experience, suffer; to receive, accept; to seize, take into custody; to win over, conciliate, make favourable.

*Upa-sangrīhya*, *ind.* having clasped, having taken, holding.

*Upa-sangraha*, *as*, *m*, clasp (e. g. the feet of a person as a mark of great respect), respectful salutation; polite address; obeisance; bringing together, collecting, joining.

*Upa-sangrahaṇa*, *am*, *n*, respectful salutation (by clasping the feet of a person with the hands), polite address.

*Upa-sangrāhya*, *as*, *ā*, *am*, to be saluted reverentially, respectable, venerated.

**उपसञ्चर** *upa-sañ-car* (-*sam-ṭ°*), cl. 1. P. A. *-carati*, *-te*, *-caritum*, Ved. *-ritave*, &c., to enter, approach; to have sexual intercourse with.

*Upa-sañcara*, *as*, *m*, manoeuvre, flattery (?).

**उपसद्** 1. *upa-sad*, cl. 1. 6. P. *-sīdati*, *-satum*, to sit near to, to go near to, approach; to worship; to obtain.

*Upa-satti*, *is*, *f*, connection with, union; service, worship; gift, donation.

*Upa-satṛi*, *tā*, *trī*, *tri*, one who approaches, a worshipper; an inhabitant.

2. *upa-sad*, *i*, *t*, *i*, Ved. one who goes near to, serving, attending, waiting upon; (*t*), *f*, siege, assault; laying up, accumulating; service; N. of a ceremony lasting several days and forming part of the Jyotiṣoma ceremony. — *Upasād-van*, *ā*, *ā*, *α*, Ved. one who has attendants or worshippers, one who is worshipped. — *Upasād-vratin*, *i*, *inī*, *i*, observing the rules of the Upasād, viz. drinking milk in certain quantities, sleeping on the bare earth, chastity, silence, &c.

*Upa-sada*, *as*, *ā*, *am*, going near to; (*as*), *m*, approach; gift, donation; N. of a ceremony. See 2. *upa-sad*.

*Upa-sadana*, *am*, *n*, approaching, going to (a teacher), sitting near (a master), becoming a pupil;

going near to, being present at, partaking of; a neighbouring abode, a neighbourhood.

*Upa-sadī*, *f*, Ved. attendants collectively (?).

*Upa-sadya*, *as*, *ā*, *am*, to be attended on or worshipped.

*Upa-sanna*, *as*, *ā*, *am*, approached, approximate; worshipped. — *Upasanna-iā*, *f*, or *upasanna-tva*, *am*, *n*, proximity, approach.

*Upa-sāṅhita*, *as*, *ā*, *am*, approached, come near to.

**उपसन्तन्** *upa-san-tan* (-*sam-ṭ°*), cl. 8. P. A. *-tanoti*, *-nute*, *-nītum*, to bring into immediate connection with.

*Upa-santāna*, *as*, *m*, immediate connection, joining together; a descendant.

**उपसन्धा** *upa-san-dhā* (-*sam-dhā*), cl. 3. P. A. *-dadhāti*, *-dhatte*, *-dhātum*, to put together, add, increase; to join, connect, cause to partake of; to aim at.

*Upa-samdhā*, *as*, *ā*, *am*, connected with, furnished with, accompanied or surrounded by; having regard or reference to, attached to one another.

**उपसन्ध्यम्** *upa-sandhyam*, *ind.* near or towards evening.

**उपसन्ध्यास** *upa-sannyāsa*, *as*, *m*. (rt. 2. *as*), laying down, giving up.

**उपसमञ्ज्** *upa-sam-aś*, cl. 5. P. A. *-aśnoti*, *-nute*, *-ślitum*, to reach, obtain.

**उपसमस्** *upa-sam-as*, cl. 4. P. *-asyati*, *-situm*, to put or place upon.

**उपसमाकृ** *upa-sam-ā-kṛi*, cl. 5. 8. P. A. *-kṛi-ṇoti*, *-nute*, *-karoti*, *-kurute*, *-kartum*, to connect, combine together.

**उपसमाधा** *upa-sam-ā-dhā*, cl. 3. P. A. *-dadhāti*, *-dhatte*, *-dhātum*, to put on (as wood on a fire), to place in order, arrange.

*Upa-samādhāna*, *am*, *n*, placing in or on, laying one upon the another.

**उपसमाहार्य** *upa-samāhārya*, *as*, *ā*, *am* (rt. *hṛi*), to be brought together, to be arranged.

**उपसमि** *upa-sam-i*, cl. 2. P. *-eti*, *-itum*, to approach together.

**उपसमिद्** *upa-samid* or *upa-samidham*, *ind.* near the fire-wood.

**उपसमूह** *upa-sam-ūh*, cl. 1. P. *-ūhati*, *-hitum*, to draw together, contract, to collect together, to bring near.

**उपसमे** *upa-sam-e* (-*ā-i*), cl. 2. P. *-aiti*, *-tum*, to meet, meet with (with acc.).

**उपसम्पद्** *upa-sam-pad*, cl. 4. A. *-padyate*, *-patum*, to come to, arrive at; Caus. P. *-pādayati*, *-yitum*, to bring near to, lead near, to give, grant; (with Buddhists) to receive into the order of priests, to ordain.

*Upa-sampatti*, *is*, *f*, approaching, arriving at, entering into any condition.

*Upa-sampanna*, *as*, *ā*, *am*, arrived at; gained, obtained; furnished with; familiar with; finished; enough, sufficient; dead, deceased; immolated, sacrificed as a victim &c.; dressed, cooked.

**उपसम्प्रच्छ** *upa-sam-prach*, cl. 6. P. *-prīcchati*, *-prashṭum*, to ask a person about anything.

**उपसम्प्राप** *upa-sam-prāp* (-*pra-āp*), cl. 5. P. *-āpnoti*, *-pitum*, to reach, obtain, approach.

*Upa-sampṛāpya*, *ind.* having arrived at.

**उपसम्भाषा** *upa-sambhāṣhā*, *f*, talking over, friendly persuasion.

**उपसर** *upa-sara*. See *upa-sri* next col.

**उपसर्ग** *upa-sarga*. See *upa-srij* next col.

**उपसर्पण** *upa-sarpaṇa*. See *upa-srip* next col.

**उपसान्त्** *upa-sānto*. See *upa-sānto*.

**उपसि** *upasi*, *ind.*, Ved. in the lap, on the hip.

**उपसुन्द** *upa-sunda*, *as*, *m*, N. of a Daitya, son of Nikumbha and younger brother of Sunda.

**उपसूर्येक** *upa-sūryaka*, *am*, *n*, the disk of the sun.

**उपस्** *upa-sri*, cl. 1. and Ved. 3. P. *-sarati*, *-sisarīti*, *-sartum*, to go towards, approach, go against, attack; to have intercourse (as a woman with a man).

*Upa-sara*, *as*, *ā* or *i*, *am*, who or what approaches; (*as*), *m*, approaching (a cow); the first pregnancy or impregnation of a cow.

*Upa-saraṇa*, *am*, *n*, going or flowing towards, rapid flowing of the blood towards the heart in sickness; what is approached as a refuge.

*Upa-sartavya*, *as*, *ā*, *am*, to be approached for help, to be had recourse to.

*Upa-saryā*, *f*, 'to be approached,' a cow fit for a bull.

*Upa-sārya*, *as*, *ā*, *am*, to be approached or go to. *Upa-srītya*, *ind.* having gone towards, having approached.

**उपसृज्** *upa-srij*, cl. 6. P. *-srijati*, *-srashtum*, to pour out or on, to offer, make an oblation; to join, attach, connect with; to beset with, oppress; to eclipse.

*Upa-sarga*, *as*, *m*, addition; trouble, misfortune; a portent, a natural phenomenon supposed to forebode future evil, an eclipse; a disease, possession by an evil spirit; change occasioned by any disease; indication or symptom of death; a disease superinduced on another; an inseparable particle or preposition prefixed to roots; see *karma-pravacāniya*. — *Upa-sarga-srīti*, *is*, *is*, *i*, having the character of a preposition, to be treated like one.

*Upa-sarjana*, *am*, *n*, pouring on; misfortune, inauspicious phenomenon, portent, eclipse; passing by, leaving, eclipsing; any person or thing subordinate or subsidiary to another, a substitute, a representative; (*in gram.*) a word which by composition or derivation loses its original independence, while it also determines the sense of another word; for instance, in the derivative *Aupīśala*, a pupil of Apīśali, *Apīśali* has become the *upasarjana*; so also in the compound *rāja-purusha* (fr. *rājan* and *purusha*) the first loses its independent character when compounded and is therefore the *upasarjana*; (*i*), *f*, an infusion.

*Upa-srishṭa*, *as*, *ā*, *am*, joined, attached, connected to or with, attended by or accompanied with; seized or possessed by (evil demons &c.); eclipsed, as the sun or moon; furnished with an *upasarga* or preposition (e. g. the root *dā* with *ā* prefixed is said to be *upasrish(a)*); (*am*), *n*, coition, copulation.

**उपसृप्** *upa-srip*, cl. 1. P. A. *-sarpati*, *-te*, *-sarptum* or *-srapatum*, to creep near, approach; move onward, attack; [cf. *ὄφειρα*.]

*Upa-sarpa*, *as*, *m*, approach, access, following a person.

*Upa-sarpaṇa*, *am*, *n*, approaching, advancing towards.

*Upa-sarpin*, *i*, *inī*, *i*, creeping near, approaching.

*Upa-sarpya*, *ind.* having approached.

**उपसेकृ** *upa-sekṛi*, *tā*, *m*. (rt. *sić*), Ved. one who sprinkles or pours one thing on another.

*Upa-secana*, *as*, *ā*, *am*, pouring or sprinkling one thing on another; (*am*), *n*, pouring or sprinkling upon, watering; infusion, juice; (*i*), *f*, a ladle or cup for pouring.

**उपसेन** *upa-sena*, *as*, *m*, N. of a pupil of Śākya-maṇi.

**उपसेव्** *upa-sev*, cl. 1. A. *-sevate*, *-vitum*, to serve, worship, honour; to practise, pursue, culti-

vate, study, make use of, be addicted to, frequent, inhabit.

**Upa-sevaka**, *as, ā, am*, worshipping, following, practising.

**Upa-sevana**, *am*, n. worshipping, honouring; service, addiction to; using, enjoying.

**Upa-sevā**, *f.* service, worship, honour.

**Upa-sevīn**, *i, inī, i*, serving, worshipping, honouring; liking, pleased with.

**उपसृक् upa-s-kri** (*s* inserted, see *upa-kri*), *cl. 8. A. -kurute, -kartum*, to prepare, elaborate, perfect, adorn, &c.

**Upas-kara**, *as, m.*, any article which serves to make complete, an ingredient, condiment, spice or seasoning (mustard, pepper, &c.); an appurtenance, utensil, implement or instrument; an article of household use (as a broom, a basket, &c.), apparatus; blame, censure.

**Upas-kāra**, *as, m.*, anything additional, a supplement.

**Upas-kṛtā**, *as, ā, am*, prepared; blamed, censured.

**Upa-kṛtī**, *is, f.* a supplement, anything additional.

**उपस्तम्भ upa-stambh**, *cl. 5. 9. P. -stabhnoti, -nāti, -stabdhum*, to stay, prop, support.

**Upa-stambha**, *as, m.* (also written *upa-shtambha* ?), stay, support, support of life (as food, sleep, and government of the passions); encouragement, incitement; base, basis, ground, occasion.

**Upa-stambhaka**, *as, ā, am*, supporting, promoting, encouraging.

**Upa-stambhana**, *am, n.*, Ved. a support.

**उपस्तरण upa-staraṇa**. See *upa-stri* below.

**उपस्ति upa-sti**, *is, m.* (fr. rt. 1. *as* with *upa*), Ved. an attendant, a follower, a servant, a subject.

**उपस्तु upa-stu**, *cl. 2. P. A. -stauti or -stāvīti, -stute or -stuvīte, -stotum*, to praise, invoke.

**Upa-stut**, *t, f.*, Ved. invocation, praise, invitation.

**Upa-stuta**, *as, ā, am*, invoked, praised; (*as*), *m.*, N. of a Rishi.

**Upa-stuti**, *is, f.*, Ved. invocation, praise.

**Upa-stutya**, *as, ā, am*, to be praised or invoked.

**उपस्तृ upa-stri** or **-strī**, *cl. 5. 9. P. A. -strīnoti, -nute, -nāti, -nūte, -startum, -ritum or -ritum*, to spread, arrange, set in order; [cf. Lat. *substerno*.]

**Upa-staraṇa**, *am, n.*, Ved. spreading out, scattering; what is spread out; a covering.

**Upa-stīr**, *f.*, Ved. scattering about, spreading; what is spread; a covering.

**Upa-stīrṇa**, *as, ā, am*, spread out, arranged.

**उपस्त्री upa-stri**, *f.* a concubine.

**उपस्था 1. upa-sthā**, *cl. 1. P. A. -tishthoti, -te, -sthātum*, to stand near, stand by the side of in order to serve, wait on, attend on, serve (with acc.); to be or remain near; stay with; to come near, approach; to approach a god with prayer, worship; to stand under in order to support; to approach for intercourse, have intercourse with; to approach for assistance; to approach with hostile intentions, attack; to occur, come to pass, arise, be present; to meet with, obtain; to fall to one's share, come to the possession of; to conciliate: Caus. P. **-sthāpayati, -yitum**, to cause to stand near, to provide, present, furnish with, place upon or near; to produce.

**Upa-stha**, *as, m.* the lap, middle part in general, a secure place; (*as, am*), *m. n.* the organs of generation, especially of a woman; the anus; the haunch or hip; (*as, ā, am*), near, proximate; **upasthana kri**, to sit down with the legs bent, make a lap; **upasthe kri**, to take on one's lap. — **Upasthadaghna**, *as, i, am*, reaching to the lap. — **Upasthanigraha**, *as, m.* restraint of sensual appetite; continence. — **Upastha-pattra**, *as, m.* the Indian fig tree. — **Upastha-sad**, *t, t, t*, Ved. sitting in the lap.

2. **upa-sthā**, *ās, ās, am*, Ved. standing on.

**Upa-sthātṛi**, *tā, m.* an attendant, servant.

**Upa-sthāna**, *am, n.* standing near, presence, proximity, nearness; approaching, appearing, coming into the presence of, introducing one's self; worshipping, waiting on; attendance; obeisance; abode; an assembly; any object approached with respect, a sanctuary; obtaining, getting; **upasthānaṃ kri**, to give access or scope for action. — **Upasthāna-sālā**, *f.* the assembly-room of a Buddhist monastery.

**Upa-sthāniya**, *as, ā, am*, to be stayed with or near, to be kept near; to be attended on or served.

**Upa-sthāpaka**, *as, ā, am*, placing or bringing near, causing to obtain; explaining, teaching, a teacher.

**Upa-sthāpana**, *am, n.* placing near; attendance, service.

**Upa-sthāpaniṃya** or **upa-sthāpayitavya**, *as, ā, am*, to be placed near.

**Upa-sthāpita**, *as, ā, am*, placed near, attended.

**Upa-sthāpya**, *as, ā, am*, to be placed near, to be produced or made visible.

**Upa-sthāya**, *ind.* having approached, having brought near to or assembled.

**Upa-sthāyaka**, *as, m.* a servant; (with Buddhists) a follower of Buddha.

**Upa-sthāyṅ**, *i, inī, i*, standing near, being present, appearing.

**Upa-sthāvāra**, *as, ā, am*, Ved. stopping, not moving.

**Upa-sthāta**, *as, ā, am*, approached, arrived, arisen, appeared, present; staying by or near at hand, impending, ready; received, obtained, gained; accomplished, taken place, happened; caused, occasioned; felt; known; clean, cleansed; (in Ved. gram.) in the Pada text followed by the particle *iti*; (*am*), *n.* the particle *iti* used in this manner; the position of words before and after *iti*; (*ā*), *f.*, N. of a metre of four lines of ten syllables each; N. of another metre of four lines of eleven syllables each. — **Upasthāta-pracūpita**, N. of a metre consisting of four lines and fifty-one syllables. — **Upasthāta-vaktrī**, *tā, m.* a ready speaker, an eloquent man. — **Upasthāta-samprahāra**, *as, ā, am*, about to engage in a battle, having battle at hand.

**Upa-sthlti**, *is, f.* standing near, approach, presence, proximity, arrival; obtaining, getting; effecting, accomplishing; remaining.

**Upa-stheja**, *as, ā, am*, to be attended to, to be worshipped.

**उपसृह upa-sneha**, *as, m.* (rt. *snih*), moistening, attracting moisture.

**उपस्मिञ् upa-spij** (only used in acc. *-jam*), Ved. inconsiderate curiosity or jest (?).

**उपस्मृञ् 1. upa-sprīś**, *cl. 6. P. -sprīśati, -sprashṭum or -sparshṭum*, to touch (water); to wash or rinse the mouth; to sip water, to sprinkle; to wash off; to gnash (the teeth).

**Upa-sparśa**, *as, m.* touching, contact; washing, bathing, ablution; rinsing the mouth, sipping water and ejecting it.

**Upa-sparśana**, *am, n.* touching; bathing; rinsing the mouth.

**Upa-sparśin**, *i, inī, i*, touching, sipping water.

2. **upa-sprīś**, *k, k, k*, Ved. touching.

**Upa-sprīśya**, *ind.* having sipped water.

**Upa-sprīśṭa**, *as, ā, am*, touched, sipped.

**उपस्मृति upa-smṛti**, *is, f.* a minor law-book; eighteen smṛiti are mentioned.

**उपस्रवण upa-sravaṇa**, *am, n.* (rt. *sru*), flowing, the periodical flow of a woman.

**उपस्रव upasva-tva**, *am, n.* revenue, profit, what is derived from land or other capital.

**Upasvāvat**, *ān, m.*, N. of a son of Satrajit.

**उपस्वेद upa-sveda**, *as, m.* (rt. *svid*), moisture.

**उपहन् upa-han**, *cl. 2. P. -hanti, -tum*, to kill, injure, destroy, disturb, vex; to waste.

**Upa-hata**, *as, ā, am*, injured, impaired, evilly affected by; struck by lightning &c.; pained, hurt;

destroyed; infected, polluted, vitiated; impure. — **Upa-hata-dṛiś**, *k, k, k*, dazzled, blinded. — **Upahata-dhī**, *iś, iś, i*, infatuated. — **Upahatātman** ('*ta-āt*'), *ā, ā, a*, agitated in mind, mentally affected as by passion.

**Upahataka**, *as, ā, am*, ill-fated, unfortunate, unlucky.

**Upa-hatnu**, *us, us, u*, Ved. assailing.

**Upa-hatyā**, *f.* dazzling of the eyes.

**Upa-hantavya**, *as, ā, am*, to be killed.

**Upa-hantrī**, *tā, trī, trī*, having a contrary effect, disturbing.

**उपहरण upa-haraṇa**. See under *upa-hri*.

**उपहस upa-has**, *cl. 1. P. -hasati, -situm*, to laugh at, deride.

**Upa-hasita**, *am, n.* satirical laughter, laughing; (*as, ā, am*), laughed at, derided.

**Upa-hasvan**, *ā, ā, a*, Ved. laughing at, a derider.

**Upa-hāsa**, *as, m.* fun, play, ridicule, derision, laughing at any one, satirical laughter. — **Upahāsāspada** ('*sa-ās*'), *am, n.* a laughing-stock.

**Upa-hāsaka**, *as, ā, am*, ridiculing others, jocose; (*as*), *m.* a jester.

**Upa-hāsya**, *as, ā, am*, to be laughed at, ridiculuous, laughable. — **Upahāsya-tā**, *f.* ridiculuousness.

— **Upahāsya-tāṃ gam**, to expose one's self to laughter.

**उपहस्तिका upahastikā**, *f.* (fr. *upa-hasta*), a small bag or box containing condiments or betel.

**उपहा upa-hā**, *cl. 3. A. -jihīte, -hātum*, to go down, descend.

**उपहालक upahālaka**, *ās, m. pl.*, N. of a country, part of the peninsula of India.

**उपहिंस upa-hins**, *cl. 7. 1. P. -hinasti, -hin-sati, -situm*, to injure, hurt, wound; to overpower.

**उपहित upa-hita**, *as, ā, am* (past pass. part. of 1. *upa-dhā*, p. 163), placed, deposited, placed in or upon; preceded by; laid aside, joined; mixed; ready, deputed to act as a spy, connected with. — **Upahīta-hāra**, *as, ā, am*, having the weight carried; (a better reading has *upa-hrita*.)

**उपह् upa-hri**, *cl. 1. P. A. -harati, -te, -hartum*, to bring near, offer; to take away, destroy; Caus. **-hārayati, -yitum**, to cause to offer: Desid. **-jihīrshati**, to wish to offer.

**Upa-haraṇa**, *am, n.* bringing near; offering gifts to superiors; presenting victims; distributing or serving out food; taking, seizing.

**Upa-haraṇiṃya** or **upa-hartavya**, *as, ā, am*, to be presented, to be offered as a victim.

**Upa-hartrī**, *tā, trī, trī*, offering victims, serving out food &c.

**Upa-hāra**, *as, m.* oblation; a complimentary gift, a present to a superior &c.; an offering to a deity, a victim &c.; honour; tribute, indemnification, presents as the price of peace; food distributed to guests &c.; exultation, mirth (consisting in laughter, dance, song, bellowing as a bull, bowing, recital of prayer &c.).

**Upa-hāraka**, *as, m.* an oblation &c.

**Upa-hārīn**, *i, inī, i*, giving, presenting; sacrificing.

**Upahārī-kṛi**, *cl. 8. P. A. -karoti, -kurute, -kartum*, to make an oblation, to offer.

**Upa-hṛita**, *as, ā, am*, offered, presented; immolated, offered as a victim; served out as food; taken, collected, gathered.

**उपहोम upa-homa**, *as, m.* a supplementary sacrifice.

**उपहर upa-hvara**, *as, m.* (rt. *hvri*), Ved. bend, curve, arch, slope; declivity; the curved form of the Soma vessel; (*am*), *n.* proximity; a solitary or private place; (*as*), *m.* a car, a carriage; (*e*), *ind.* in the proximity of, near to, in a private place.

**उपह्वे upa-hve**, *cl. 1. P. A. -hvayati, -te, -hvātum*, to invoke, call near to.

**Upa-hava**, *as, m.* calling to, inviting, invitation; summoning, invoking; **upahavam ish**, to wish to

receive an invitation from (with loc., e.g. *taemin* Indra *upahavam* *ācchata*, Indra wished to receive an invitation from him).

*Upa-havya*, *as*, *m.*, N. of a ceremony.

*Upa-hūta*, *as*, *ā*, *am*, invoked, invited.

*Upa-hūya*, *ind.* having invoked or called or addressed.

*Upa-hvāna*, *am*, *n.* act of inviting.

**उपांशु** *upāṅśu*, *ind.* in a low voice, in a whisper; secretly, in secret (e.g. *upāṅśu-vrata*, a vow observed in secret); (*us*), *m.* a prayer uttered in a low voice; muttering prayers, reciting them in a low voice so as not to be overheard; N. of a Soma offering. — *Upāṅśu-kriḍita*, *as*, *ā*, *am*, played with in secret, made the companion of (a king's) private amusements.

**उपाक** *upāka*, *as*, *ā*, *am* (fr. rt. *anē* with *upa*), Ved. brought near to one another, joined, approximate; (*e*), Ved. du. an epithet of night and morning; (*e*), *ind.* in the next neighbourhood, in the presence of, before. — *Upāka-śakshas*, *ās*, *ās*, *as*, Ved. standing present before the eyes.

**उपाकृ** *upā-kṛi* (*upa-ā-kṛi*), cl. 5. S. P. A. -*kṛiṇoti*, -*ṛite*, -*karoti*, -*kurute*, -*kartum*, to bring near or towards, to fetch; to summon, invite; to deliver, commit to, offer, grant, bestow; to acquire, obtain; to bring about, make preparations for a sacred action; to undertake, begin; to enter.

*Upā-karaṇa*, *am*, *n.* bringing near, inviting, invitation to begin; a term applied to certain sentences, called *Praishas* &c., with which one priest invites another to perform a sacrifice; immolation, sacrifice of an animal duly consecrated; preparation, beginning; commencement of reading the Veda after the performance of a preparatory rite.

*Upā-karman*, *a*, *n.* preparation, beginning; a ceremony performed before reading the Vedas; beginning to read the Vedas.

*Upā-kṛita*, *as*, *ā*, *am*, brought near, invited, addressed with invitational sentences; (*as*), *m.* a sacrificial animal killed during the recitation of prescribed prayers; attended with evil omens, disastrous, calamitous; (*as*), *m.* misfortune; a portent, a phenomenon announcing calamity.

**उपाक्रम** *upā-kram* (*upa-ā-kram*), cl. 1. P. A., 4. P. -*krāmati*, -*kramate* (ep. also -*krāmte*), -*krāmīyati*, -*kramītum*, to advance against in order to seize, to fall upon, take possession of.

**उपाक्षम्** *upāksham* (*upa-ak<sup>o</sup>*), *ind.* before the eyes.

**उपाख्या** *upā-khyā* (*upa-ā-*), cl. 2. P. -*khyāti*, -*tum*, to tell a story, narrate; to relate or give an account about anything (with acc.); to observe(?).

*Upā-khyā*, *as*, *ā*, *am*, observable by the eyes; [cf. *nir-upākhyā*]; (*as*), *m.*, N. of a man.

*Upākhyāna* (*upa-āk<sup>h</sup>*), *am*, *n.* a tale, a short narrative, an episode; telling or repetition of a story already heard from another.

*Upākhyānaka*, *am*, *n.* a short tale.

**उपागम्** *upā-gam* (*upa-ā-*), cl. 1. P. -*gacchati*, -*gantum*, to go near or towards, to approach, visit; to return; to pass into any condition or relation; to undergo, suffer, endure; to occur, to come or fall to one's share.

*Upā-gata*, *us*, *ā*, *am*, approached, arrived; occurred, happened; promised; suffering, feeling.

*Upā-gama*, *as*, *m.* approach, arrival; occurrence; promise, agreement; the state of suffering, feeling.

*Upā-gamya* or *upā-gatya*, *ind.* having approached, having gone near or towards.

**उपागम्** *upā-gā* (*upa-ā-gā*), cl. 3. P. -*jigāti*, -*gātum*, to come near, approach, come to.

**उपाग्नि** *upāgni* (*upa-agni*), *ind.* near a fire.

**उपाग्र** *upāgra* (*upa-ag<sup>o</sup>*), *am*, *n.* the part which is next to the end or top; a secondary member.

**उपाग्रह** *upā-grah* (*upa-ā-grah*), cl. 9. P. A. -*grīhṇāti*, -*ṛite* (Ved. -*grīhṇātī*, -*ṛite*), -*grahitam*, to comprehend, embrace.

*Upā-grahaṇa*, *am*, *n.* reading the Vedas after initiation.

**उपाग्रहायणम्** *upāgrahāyaṇam* or *upāgrahāyaṇi* (*upa-ag<sup>o</sup>*), *ind.* towards the day of full moon in the month *Agrahāyaṇa*.

**उपाग्रा** *upā-ghrā* (*upa-ā-ghrā*), cl. 1. P. -*jighrati*, -*ghrātum*, to smell at; to kiss.

**उपाङ्क** *upāṅka*, *as*, *ā*, *am* (fr. *upa-anka*), to be marked.

**उपाङ्ग** *upāṅga* (*upa-an<sup>o</sup>*), *am*, *n.* a subdivision; any minor limb or member; a subsidiary or supplementary work of low value; a supplement of a supplement; secondary portion of science; (twelve *Angas* and *Upāṅgas* constitute the sacred writings of the Buddhists); the sectorial mark made with Sandal &c. on the forehead. — *Upāṅga-gīta*, *am*, *n.* a kind of song.

**उपाचर** *upā-čar* (*upa-ā-*), cl. 1. P. A. -*čarati*, -*te*, -*ritum*, Ved. -*tave*, &c., to come near to; to attend upon, be attached to, to wait on, serve; to be obedient; to treat.

*Upā-čarita*, *as*, *ā*, *am*, attached to any one's service, obedient; (in gram.) that rule of Sandhi by which the sound *Visarga* becomes *s* before *k* and *p*.

*Upā-čāra*, *as*, *m.* position (as of a word in a sentence); procedure; Sandhi by which the sound *Visarga* becomes *s* before *k* and *p*.

**उपाच्छिद्** *upā-čchid* (*upa-ā-čhid*), cl. 7. P. A. -*čchinnati*, -*čchinte*, -*čchettum*, to tear away from, cut off from.

**उपाज्** *upāj* (*upa-aj*), cl. 1. P. A., Ved. *upājati*, -*te*, -*jitum*, to bring near to.

*Upāje-kṛi*, to support. — *Upāje-kṛīya* or *upāje-kṛīva*, *havi*, supported.

**उपाञ्च** *upāñč* (*upa-anē*) or *upāč* (*upa-ač*), cl. 1. P. A. *upāñčati*, -*te*, or *upāčati*, -*te*, -*čttum*, to draw (water).

**उपाञ्जना** *upāñjana*, *am*, *n.* (fr. rt. *añj* with *upa*), anointing, plastering the ground with cow dung &c.

**उपातिगम्** *upāti-gam* (*upa-ati-gam*), cl. 1. P. -*gacchati*, -*gantum*, to pass over, cross (a river).

**उपाती** *upāti* (*upa-ati-i*), cl. 2. P. *upātyeti*, -*tum*, to pass over, to be added as a surplus.

*Upāty-āya*, *as*, *m.* neglect or disobedience of customs; disorderly behaviour.

**उपादा** *upā-dā* (*upa-ā-dā*), cl. 3. A. -*datte*, -*dātum*, to receive, accept; to gain, acquire; to take, appropriate to one's self; to take away or off, carry off, steal; to seize, lay hold of, gather; to draw (water); to assume a form; to feel, perceive, consider, regard; to take in addition, include, comprise; to employ, apply, use; to undertake, begin; to mention, enumerate; Caus. -*dāpayati*; -*yītam*, to cause to employ or apply; to make use of; Desid. P. -*dītsati*, to strive to obtain.

*Upā-tta*, *as*, *ā*, *am*, received, accepted, acquired, gained, obtained; appropriated; taken away; seized, gathered; shaped; felt, perceived, regarded; comprised; employed, used; begun; enumerated; allowed in argument, granted, conceded; (*as*), *m.* an elephant out of rut. — *Upā-tta-raṅgas*, *ās*, *ās*, *as*, acquiring speed, quick, fleet. — *Upā-tta-sastra*, *as*, *ā*, *am*, taking up arms, armed.

*Upā-dāna*, *am*, *n.* taking, acquiring, taking away, abduction, appropriating to one's self, accepting, employment, using, becoming familiar with; mentioning, enumeration; saying, speaking; including, containing; abstraction, withdrawing the organs of sense and perception from the outer world; cause, motive; imme-

diately or proximate cause; the formal or distinct form, the material cause; a double meaning, an expression conveying a sense besides that which appears intended; (with Buddhists) conception; effort or exertion of body or speech. — *Upādāna-kāraṇa*, *am*, *n.* a proximate cause.

*Upā-dāya*, *ind.* having seized, containing; including, inclusive of; together with; by means of.

*Upā-dēya*, *as*, *ā*, *am*, to be taken or received, acceptable, admissible; to be chosen; to be selected, excellent, admirable.

**उपादिक** *upādika*, *as*, *m.* a sort of insect; [cf. *utpādaka*.]

**उपादिश** *upā-diś* (*upa-ā-*), cl. 6. P. A. -*diśati*, -*te*, -*deśhṭum*, to advise, show, point out, to indicate, inform, declare; to prescribe, give an order.

**उपाद्रु** *upā-dru* (*upa-ā-*), cl. 1. P. -*dravati*, -*drotum*, to run near to.

**उपाधा** *upā-dhā* (*upa-ā-*), cl. 3. P. A. -*dhāti*, -*dhatte*, -*dhātum*, to place near, place upon; to offer; render, make, effect, fix; to keep, hold.

1. *upā-dhi*, *is*, *m.* (for 2. see below), deceit, deception, disguise (in the Vedānta this is especially applied to certain natural forms or properties, considered as disguises of the spirit); that which more closely defines, a discriminative or distinguishing property, an attribute, a peculiarity, an indispensable condition; limitation (e.g. *an-upādhi-ramāṇīyo deśah*, a country beautiful without limitation, i. e. altogether beautiful); a title, a discriminative appellation, a nickname; a purpose, an occasion, an object; (in logic) a special cause for a general effect; (in rhetoric) the natural character of species, quality or action. *Upādhi-tas*, *ind.* in consequence of a peculiarity. (At the end of a compound the affix *ka* may be added to *upādhi*, e.g. *asty-upādhi-ka*, having 'is' as an attribute.)

*Upā-dhita*, *as*, *ā*, *am*, deposited, placed; put on, worn; joined, annexed; agreed upon, made or done mutually; (*as*), *m.* a fiery portent, a meteor, a comet.

**उपाधि** 2. *upā-dhi*, *is*, *m.* (fr. rt. *dhyai* with *upa-ā*), reflection on duty; virtuous reflection; a man who is careful to support his family. (For 1. see under *upā-dhā* above.)

**उपाधिक** *upādhi-ka* (*upa-adh<sup>o</sup>*), *as*, *ā*, *am*, exceeding, supernumerary.

**उपाध्याय** *upādhy-āya*, *as*, *m.* (fr. rt. 5. *i* with *upa-adhi*), a sub-teacher who instructs in a part only of the Veda or in grammar and the other *Vedāṅgas*, and is therefore inferior to the *Ācārya* who instructs in the whole Veda with the *Kalpa* and *Upanishads* (see *Manu* II. 141); a spiritual teacher, a teacher in general; (*ā*), *f.* a female preceptor; (*ī*), *f.* a female teacher or the wife of a teacher.

*Upādhyāyāni*, *f.* the wife of a teacher.

**उपानस** *upānasa*, *as*, *ā*, *am* (fr. *upa* and *anas*), Ved. being on a carriage; (*am*), *n.* the space in a carriage; carriage-load; anything placed on a carriage.

**उपानह** *upā-nah*, *t*, *f.* (rt. *nah*), a sandal, a shoe. — *Upānad-gūḍha*, *as*, *ā*, *am*, covered with a shoe.

**उपानी** *upā-nī* (*upa-ā-*), cl. 1. P. A. -*uayati*, -*te*, -*netum*, to lead or carry or bring near or towards; lead away, carry off; to initiate, consecrate; [cf. *upa-nī*.]

**उपानुवाक्य** *upānuvākya* (*upa-an<sup>o</sup>*), *as*, *ā*, *am*, Ved. an epithet of *Agni*; (*am*), *n.*, N. of a section of the *Taittirīya-Saṃhitā*.

**उपान्त** *upānta* (*upa-an<sup>o</sup>*), *am*, *n.* proximity to the edge or margin, border, edge; the angle of the eye; immediate proximity; the last letter but one; (*as*, *ā*, *am*), near to the end, last but one; near. — *Upānta-sarpin*, *ī*, *tṛi*, *i*, coming near.

**Upāntika**, *as, ī, am*, near, proximate, neighbouring; (*am*), n. proximity.

**Upāntya**, *as, ā, am*, last but one; (*as*), m. the corner of the eye; (*am*), n. vicinity.

**उपाप** *upāp* (*upa-āp*), cl. 5. P. -*āpnōti*, -*ptum*, to reach, to arrive at: Desid. *upepsati*, to wish to reach, to desire to win over or conciliate.

**Upāpa** in *dur-upāpa*, *as, ā, am*, difficult to be obtained.

**Upāpti**, *is, f.* reaching, obtaining.

**Upepsā**, *f.* desire to obtain.

**उपाप्रश्च** *upā-prach* (*upa-ā-*), cl. 6. P. -*prīc-*  
*chati*, -*prashum*, to take leave of.

**उपाभृति** *upā-bhriti*, *is, f.* (fr. rt. *bhri* with *upa-ā*), Ved. act of bringing near.

**उपाभ्रम्य** *upā-mantrya* (*upa-ā-*), ind. having taken leave, having received permission to go.

**उपाय** *upāya*. See under 1. *upe* 3rd col.

**उपाया** *upā-yā* (*upa-ā-*), cl. 2. P. -*yāti*, -*tum*, to approach, arrive at.

**Upā-yāta**, *as, ā, am*, approached; (*am*), n. arrival; an event, an accident.

**उपार** *upār* (*upa-rī*), cl. 3. P., Ved. *upe-*  
*yarti*, *upārtum*, -*ritum* or -*ritum*, to offend against, make a mistake; to injure: Caus. P. *upārpayati*, -*yitum*, to bring near.

**Upāra**, *as, m.* or *upārāna*, *am, n.*, Ved. a mistake, offence, sin.

**उपारम्** *upā-ram* (*upa-ā-*), cl. 1. A. -*ramate*, -*rantum*, to sport, take one's pleasure, delight in; to cease; to rest.

**Upā-rata**, *as, ā, am*, delighted; engaged in, occupied with; frequenting, resorting to.

**Upā-rama**, *as, m.* engaging in, going to or in.

**उपाराध** *upā-rādh* (*upa-ā-*), cl. 5. P. -*rād-*  
*hnoti*, -*rādhdum*, to serve, wait upon.

**Upā-rādhya**, ind. having served, having waited on.

**उपारुद्** *upā-rud* (*upa-ā-*), cl. 2. P. -*roditi*, -*roditum*, to weep, deplore.

**उपारुह** *upā-ruh*, *k, f.* (rt. *ruh* with *upa* and *ā*), Ved. the shoot of a plant.

**Upā-rūdha**, *as, ā, am*, grown, increased. = **Upā-rūdha-sneha**, *as, ā, am*, whose affection has increased.

**उपार्ज** *upārj* (*upa-arj*), cl. 1. P. *upārjati*, -*jitum*, to bring near to: Caus. *upārjayati*, -*yitum*, to cause to bring near, convey near, acquire, gain.

**Upārjaka**, *as, ikā, am*, acquiring, obtaining, earning, gaining.

**Upārjana**, *am, n.* bringing near to, acquiring.

**Upārjanya**, *as, ā, am*, to be acquired, to be earned.

**Upārjita**, *as, ā, am*, gained, acquired, earned.

**उपार्थ** *upārtha* (*upa-ar°*), *as, ā, am*, of little worth.

**उपार्थ** *upārth* (*upa-ridh*), Desid. P. *upert-*  
*sati*, to wish to accomplish, persevere, hold out.

**उपार्थ** *upārsh* (*upa-rish*), cl. 6. P. *upārshati*, -*shitum*, to pierce, prick, goad.

**उपालम्** *upā-labh* (*upa-ā-*), cl. 1. A. -*lab-*  
*hate*, -*labhdum*, to obtain; to censure, revile, abuse, scold.

**Upā-labha**, *as, ā, am*, reproached, reviled.

**Upā-labhya**, *as, ā, am*, censurable, blamable.

**Upā-lambha**, *as, m.* or *upā-lambhana*, *am, n.* abuse, reviling, censure; deferring, delaying.

**Upā-lambhya**, *as, ā, am*, Ved. to be taken in addition.

**उपालि** *upāli*, *is, m.*, N. of a man who arranged the Buddhist Vinaya.

**उपाव** *upāv* (*upa-av*), cl. 1. P. -*vati*, -*vitum*,

to cherish, behave friendly towards; to encourage (with dat. or acc.).

**Upāvi**, *is, is, ī, Ved.* encouraging; attractive.

**उपावर्ह** *upāva-ruh* (*upa-ava-*), cl. 1. P. -*rohati*, -*rodhdum*, to descend towards.

**उपावर्तेन** *upā-nartana*. See under 1. *upā-*  
*vrti* below.

**उपावसायिन्** *upāva-sāyin*, *ī, inī, ī* (fr. rt. *so* with *upa-ava*), Ved. submissive, compliant, obeying, accommodating.

**उपावसु** *upā-vasu*, *us, us, u*, Ved. bringing riches, granting wealth.

**उपावह** *upāva-hri* (*upa-ava-*), cl. 1. P. A. -*harati*, -*te*, -*hartum*, to bring or lead down towards. **Upāva-harāna**, *am, n.* taking down, bringing down.

**उपावृत्** 1. *upā-vrit* (*upa-ā-*), cl. 1. A. -*var-*  
*tate*, -*titum*, to turn towards, go towards, approach; to turn away, return: Caus. P. -*varayati*, -*yitum*, to cause to turn, lead back.

**Upā-nartana**, *am, n.* turning round, revolving; turning back, returning; approaching; ceasing.

2. *upā-vrit*, *t, f.*, Ved. return.

**Upā-vrīta**, *as, ā, am*, turned round, rolling on the ground; ceased, ceasing, refraining; come, arrived; fit, proper; (*as*), m. a horse rolling on the ground; (*ās*), m. pl., N. of a people.

**उपावे** *upāve* (*upa-ava-i*), cl. 2. P., Ved. -*vaiti*, -*tum*, to go down, descend (into a bath &c.); to join in (singing &c.); to assent, show one's self willing.

**उपावेक्ष** *upāvekh* (*upa-ava-iksh*), cl. 1. A. -*shate*, -*shitum*, to look at, look down at.

**उपाव्याध** *upā-vyādha*, *as, m.* (rt. *vyadh*), Ved. a vulnerable or unprotected spot.

**उपाश** 1. *upās* (*upa-as*), cl. 5. P. A. -*śnati*, -*śnute*, -*śitum*, to obtain, become master of.

**उपाश** 2. *upās* (*upa-as*), cl. 9. P. -*śnāti*, -*śitum*, to eat, consume; to taste, enjoy.

**उपाशंसनीय** *upā-śansaniya*, *as, ā, am*, to be expected (as anything future).

**उपाश्रि** *upā-śri* (*upa-ā-*), cl. 1. P. A. -*śrayati*, -*te*, -*śrayitum*, to have recourse to.

**Upā-śraya**, *as, m.* recourse (for aid), asylum, support; reliance, dependence upon.

**Upā-śrita**, *as, ā, am*, relying on or depending upon; supporting (literally or figuratively), bearing, holding, protecting.

**उपास** 1. *upās* (*upa-as*), cl. 2. P., Ved. *upāsti*, to be near to or in.

**उपास** 2. *upās* (*upa-as*), cl. 4. P. *upāsyati*, -*śitum*, to throw near or upon or among, cast down upon.

1. *upāsana*, *am, n.* injuring, hurting; archery.

**उपास** 3. *upās* (*upa-ās*), cl. 2. A. *upāste*, -*śitum*, to sit near to (with acc.), sit at the side of (as a mark of submission and respect); to sit; to occupy, reside, abide in, be present at; to approach, go towards, invest (as an enemy's town); be intent upon, be engaged in; to undergo, suffer; to remain or continue in any action (with indecl. part., e. g. *kṛitvā upāsata*, they continued doing); to remain in expectation, expect, wait for; to approach respectfully, to serve, worship, honour; attach one's self to; to respect, recognize, acknowledge; to regard as; to employ, make subservient.

**Upāsaka**, *as, ikā, am*, serving, a servant; a Sūdra, a low fellow; worshipping, a worshipper, a follower; (with Buddhists) a worshipper of Buddha (as distinguished from the *Bhikshu* or Buddhist priest). = **Upāsaka-dāsa**, *ās, m. pl.* title of the seventh of the twelve sacred books of the Jainas.

2. *upāsana*, *am, n.* sitting by the side of; being intent on, engaging in, serving, service, attendance, worship, respect, adoration; regarding as, reflecting on, religious meditation; the sacred fire; (*ā*), *f.* service, worship, adoration. = **Upāsanaṛtha** (*'na-ar°*), *as, ā, am*, worthy of attendance.

**Upāsaniya**, *as, ā, am*, to be attended on, worthy of attendance.

**Upāsā**, *f.* religious reflection or meditation; service, worship.

**Upāsita**, *as, ā, am*, served, honoured, worshipped; serving, paying worship or service.

**Upāsītavya**, *as, ā, am*, to be served or worshipped; to be attended to, to be accomplished; to be regarded or considered.

**Upāsītri**, *tā, trī, trī*, a worshipper.

**Upāsīna**, *as, ā, am*, sitting near to, occupying.

**Upāsti**, *is, f.* service, especially of a deity, worship, veneration.

1. *upāsya*, *as, ā, am*, to be served or worshipped; to be attended to or accomplished; to be respected; to be regarded or considered. = **Upāsya-tā**, *f.* or *upāsya-tva*, *am, n.* respectability, placability.

2. *upāsya*, ind. having served or worshipped; having associated (?).

**Upāsyamāna**, *as, ā, am*, being served, waited upon, attended, worshipped, receiving homage.

**उपासङ्ग** *upā-sanga*, *as, m.* (rt. *sañj*), proximity; a quiver.

**उपास्तमन** *upāstamana*, *am, n.* sunset.

**Upāstamayam** (*upa-as°*), ind. about the time of sunset.

**उपास्त्र** *upāstra* (*upa-as°*), *am, n.* a secondary or minor weapon.

**उपास्या** *upā-sthā* (*upa-ā-*), cl. 1. P. A. -*tish-*  
*thati*, -*te*, -*sthātum*, to stand near, go near to, have intercourse with.

**उपाह** *upā-hri* (*upa-ā-*), cl. 1. P. A. -*harati*, -*te*, -*hartum*, to offer; to make, prepare.

**Upāhāra** (*upa-āh°*), *as, m.* slight refreshment (consisting of fruits, sweetmeats, &c.).

**Upā-hrita**, *as, ā, am*, offered, prepared; seized.

**उपाह्वि** *upā-hve* (*upa-ā-*), cl. 1. P. A. -*hva-*  
*yati*, -*te*, -*hvatum*, to challenge, invite.

**उपे** 1. *upe* (*upa-i*), cl. 2. P. *upaiti*, -*tum*, to go near, approach (as a friend or enemy); come near to, arrive at, reach; to go to (a master), become a pupil; to undergo, perform, undertake, devote one's self to; to pass into any state, to fall into (misfortune &c.), incur, be present at; to obtain; to fall to one's share; to befall; to regard as, admit, acknowledge.

**Upāya**, *as, m.* approaching, approach; that by which one reaches an aim, a means, an expedient, a way, stratagem, a means of success against an enemy (four of which are usually enumerated, sowing dissension, negotiation, bribery, and open attack); joining (in singing &c.). = **Upāya-śatushṭaya**, *am, n.* the four expedients against an enemy; see above. = **Upāya-śintā**, *f.* devising an expedient, thinking of a resource. = **Upāya-jña**, *as, ā, am*, fertile in expedients, contriving, provident. = **Upāya-tas**, ind. by some means or expedient. = **Upāya-turiya**, *as, m.* a fourth means, punishment. = **Upāya-tva**, *am, n.* state of being provided with means. = **Upāya-yoga**, *as, m.* application of means or combination of expedients. = **Upāyāntara** (*'ya-an°*), *am, n.* a remedy.

**Upāyana**, *am, n.* approaching, going near to, going to a teacher, becoming a pupil, engaging in any religious observance; undertaking, accepting; a present, a gift, a complementary or respectful gift.

**Upāyika**, *as, ī, am*, conducive to.

**Upāyīn**, *ī, inī, ī*, approaching; having sexual intercourse with; expert in the use of means.

**Upāyu**, *us, us, u*, Ved. going near to, approaching.

**Upeta**, *as, ā, am*, come near, approached, arrived at, come near to, present, existent; accompanied by,

endowed with, possessed of, having, possessing; surrounded, invested; fallen into.

• *Upeti, is, f.*, Ved. approach, arrival.

*Upetri, tā, trī, trī*, approaching, going near to; contriving, a contriver, one who employs expedients, one who comes as an assailant.

*Upetya*, ind. having approached, having gone near. *Upeya, as, ā, am*, to be gone to or approached, to be effected by any means; assailable; to be sought, to be had recourse to.

*Upeyīvas, ān, yushī, at*, accompanied or followed by, associated with, united; obtained, got.

**उपे २. upe** (*upa-ā-i*), cl. 2. P. *upaiti, -tum*, to come near to, go to, approach, visit; to have sexual intercourse with; to undergo, incur, fall into (misfortune &c.).

**उपेक्ष्** *upeksh* (*upa-iksh*), cl. 1. A. *upekshate, -shitum*, to look at, regard; to perceive; to notice, have regard to; to consider, expect; to overlook, disregard; to neglect, to quit, abandon; to despise.

*Upeksha, as, m.*, N. of a son of Svaphalka. *Upekshaka, as, ā, am*, disregarding, neglecting, looking at inattentively, disdainful; patient, enduring.

*Upekshapa, am, n.* overlooking, looking at without interest or attention, disregarding, neglecting, disdainful; leaving, abandoning.

*Upekshaniya, as, ā, am*, to be neglected or disregarded.

*Upekshā, f.* overlooking, negligence, neglect; indifference, contempt, disdain; abandoning, leaving; endurance, patience; dissent; trick, deceit (as one of the minor expedients in war); regard.

*Upekshita, as, ā, am*, disregarded, disesteemed, neglected, disdained.

*Upekshitavya, as, ā, am*, to be looked at, to be regarded, to be examined; to be disregarded.

*Upekshya, as, ā, am*, to be regarded or examined; to be disregarded or neglected.

**उपेन्** *upen* (*upa-in*), cl. 8. P. *upenoti* (cl. 6. P. fr. *inv, upenati*), to press in, force in.

*Upenita, as, ā, am*, driven or pressed in, turned in.

**उपेन्द्र** *upendra, as, m.* (fr. *upa-in*), N. of Vishnu or Kṛishna as the younger brother of Indra, (born subsequently to Indra, especially as son of Aditi, either as an Āditya or in the Vāmana Avatār); N. of a king of the Nāgas; (*ā*), f., N. of a river. — *Upendra-datta, as, m.*, N. of a man. — *Upendra-bala, as, m.*, N. of a man. — *Upendra-vajrā, f.* a metre of four lines of eleven syllables each.

**उपेप्सा** *upepsū*. See under *upāp*.

**उपेष् १. upesh** (*upa-ish*), cl. 1. A., Ved. *upeshate, -shitum*, to attack.

**उपेष् २. upesh** (*upa-ā-ish*), cl. 1. A., Ved. *upeshate, -shitum*, to approach with a request &c., to request.

**उपेष् ३. upesh** (*upa-esh*), cl. 1. P. *upeshati, -shitum*, to creep near, approach.

**उपोक्ष्** *upoksh* (*upa-uksh*), cl. 6. P. *upokshati, -shitum*, to sprinkle in addition.

**उपोढ १. upodha, as, ā, am** (fr. *upa-vah*), brought near; brought about, advanced, begun; arranged, arrayed; near, proximate; married.

**उपोढ २. upodha.** See *upoh* next col.

**उपोती** *upotī, f.* the pot-herb *Basella Rubra* or *Lucida*. See *upodikā*.

**उपोत्क्रम** *upotikram* (*upa-ud-kram*), cl. 1. and 4. P. *-krāmāti, -krāmāyati, -krāmītum*, to go up towards, rise upwards, ascend.

**उपोत्तम** *upottama* (*upa-ut-*), *as, ā, am*, last but one; (*am*), n. (scil. *aksharam*) the last vowel but one.

**उपोत्थित** *upot-thita, as, ā, am* (rt. *sthā*), risen up.

**उपोद्** *upod* (*upa-ud*), cl. 7. P. *uponatti, uponālitum*, to moisten.

**उपोदक** *upodaka* (*upa-ud*), *as, ā, am*, near to water; (*akī* or *ikā*), f. the plant *Basella Cordifolia*.

**उपोदयम्** *upodayam* (*upa-ud*), ind. about the time of sunrise.

**उपोदि** *upod-i* (*upā-ud-i*), cl. 2. P. *-eti, -tum*, to approach.

**उपोदीका** *upodikā, f.* the plant *Basella Cordifolia*. See *upodikā*.

**उपोदे** *upode* (*upa-ud-ā-i*), cl. 2. P. *-aiti, -tum*, to go up towards, go up to.

**उपोद्गृह** *upod-grah* (*upa-ud-grah*), cl. 9. P. A. *-grīhāti, -gṛite* (Ved. *-grībhāti, -gṛite*), *-grāhītum*, to erect, set up.

**उपोद्घात** *upod-ghāta, as, m.* (fr. rt. *han* with *upa-ud*), an example, an apposite argument or illustration; analysis, the ascertainment of the elements of anything; a beginning, a thing begun; an introduction, a preface. — *Upodghātu-pāda, as, m.*, N. of the third part of the *Vāyu-purāna*.

**उपोद्बल्य** *upodbalya* (fr. *upa-udbala*), nom. P. *-balayati, -yitum*, to confirm.

*Upodbalaka, as, ā, am*, confirming.

**उपोपविश** *upopa-vis* (*upa-upa-vis*), cl. 6. P. *-visāti, -veshītum*, to sit down near, to take a seat near.

**उपोष्** *uposh* (*upa-ush*), cl. 1. P. *-oshati, -shitum*, to burn down, burn.

**उपोष्य** *uposhya, am, n.* (fr. rt. 1. *vas* with *upa*), a fast, fasting.

*Uposhita, as, ā, am*, fasted; (*am*), n. fasting.

*Uposhya, ind.* having fasted.

**उपोष्य** *uposhadha, as, m.*, N. of a Brāhman.

**उपोह** *upoh* (*upa-uh*); in some of its senses connected with *upa-vah*), cl. 1. P. *upohati, -hitum*, to push or impel towards; to push under, insert; to bring near, produce; to accumulate: Pass. *upohyate*, to be brought about, to advance, begin.

2. *upodha, as, ā, am*, brought near, brought about, advanced, commenced.

*Upoha, as, m.*, Ved. adding; accumulating.

*Upohyamāna, as, ā, am*, being brought about or commenced.

**उप्ता** *upta, as, ā, am* (past pass. part. of rt. *vap*), sown (as seed). — *Upta-kṛishṭa, as, ā, am*, ploughed after sowing.

*Upti, is, f.* sowing seeds. — *Upti-vid, i, m.* an agriculturist.

*Uptrima, as, ā, am*, sown, cultivated.

*Uppya, as, ā, am*, to be scattered or sown.

*Uppyamāna, as, ā, am*, being sown.

**उब्ज्** *ubj*, cl. 6. P. *ubjati, ubjān-čākāra, ubhishyati, ubhīti, ubhītum*, to press down, subdue, keep under; to make straight: Desid. *ubhijishati*.

*Ubja, as, m.*, N. of a man.

*Ubhita, as, ā, am*, pressed down, subdued.

**उम्** *ubh* or *umbh*, cl. 6. 9. 7. P., Ved. *ubhati* or *umbhati, ubhnāti, unapti*, impf. *auvap, wobha* or *umbhān-čākāra, ubhītum* or *umbhītum*, to compact together; to confine; to cover over, fill with; (*Śāy*) to break.

**उम्** *ubha*, pron. (nom. du. *ubhau*, pl. *ubhe*; said to be fr. rt. *ubh* above, and connected with Gr. *ὑμῶν*; Lat. *ambo*; Slav. *oba*; Lith. *abbū*; Goth. *bai, ba*), both.

*Ubhaya, as, i, am*, (pl. m. f. n. *e, ās, āni*, only used in sing. and pl., but by some authorities also in dual), both. — *Ubhaya-guṇa, as, ā, am*, possessed of both qualities. — *Ubhayan-kara, as, ā, am*, Ved. effecting or accomplishing both. — *Ubhaya-čara, as, ā, am*, 'moving in or on both,' living in water and on land or in the air, amphibious. — *Ubhaya-dyus, ind.*, Ved. on both days, on two subsequent days; the day past and to come. — *Ubhaya-bhāga-kara, as, ā, am*, applicable to two purposes, taking two shares or parts; (*am*), n. a medicine that acts in two ways, as an emetic and a purge. — *Ubhaya-vat, ān, atī, at*, Ved. furnished with or containing both. — *Ubhaya-vidyā, f.* the twofold science, i. e. religious knowledge and acquaintance with worldly affairs. — *Ubhaya-vidha, as, ā, am*, appearing under two forms. — *Ubhaya-vipulā, f.*, N. of a metre. — *Ubhaya-velana, as, ā, am*, serving two masters, receiving wages from both. — *Ubhaya-vyanjana, as, ā, am*, having the marks of both sexes. — *Ubhaya-sambhava, as, m.* a dilemma. — *Ubhayātma* (*ya-āt*), *as, ā, am*, belonging to both. — *Ubhayāmuta* (*ya-an*), *as, ā, am*, agreed to or accepted mutually or on both sides. — *Ubhayārtham* (*ya-ar*), ind. for a double object, as for prosperity on earth and happiness in heaven.

*Ubhayatas*, ind. from both sides, on both sides, to both sides; in both cases. — *Ubhayatah-kshrut, i, t, t*, Ved. two-edged. — *Ubhayato-dat, an, atī, at*, having a double row of teeth (man, animal, &c.). — *Ubhayatomukha, as, i, am*, looking either way, two-faced. — *Ubhayato-hrasva, as, ā, am*, having a short vowel on both sides, (an accented vowel) produced by two short vowels.

*Ubhayatra*, ind. in both places, on both sides; in both cases, both times. — *Ubhayatrodātā* (*ra-ud*), *as, ā, am*, having an Udātta accent on both sides; resulting from the blending of two Udātta accents.

*Ubhayathā, ind.* in both ways; in both cases.

*Ubhayā, ind.*, Ved. in both ways. — *Umāyā-dat, an, atī, at*, Ved. having teeth on both sides. — *Umāyā-vin, i, inī, i*, Ved. being on both sides, partaking of both. — *Umāyā-hasti, ind.*, Ved. as much as may be grasped with both hands. — *Umāyā-hastya, as, ā, am*, Ved. filling both hands.

*Umāyīya, as, ā, am*, belonging to both.

*Umāye-dyus, ind.* on both days, on two subsequent days.

**उम्** *um*, ind. an interjection of anger, interrogation, promise or assent, of cordiality or pacification.

**उम** *uma, as, m.* a city, a town; a wharf, a landing-place.

**उम** *umā, f.* (in the first sense perhaps fr. rt. *ve*), flax (*Linum Usitatissimum*); the plant *Curcuma*; N. of the daughter of Himavat and Menā, and wife of Rudra or Siva (she is also called Pārvatī and Durgā); light, splendor; fame, reputation; quiet, tranquillity; night. According to the *Kumārasambhava* I. 26, the name *Umā* is derived from *u mā*, O do not (practice austerities)! the exclamation addressed to Pārvatī by her mother. — *Umā-kāta, as* or *am, m.* or n. the pollen of flax. — *Umā-guru, us, m.*, N. of the mountain *Himālaya* as father of *Umā*. — *Umāguru-nadī, f.*, N. of a river. — *Umā-patī, is, m.* epithet of Siva as husband of *Umā*. — *Umā-patī-dhara, as, m.*, N. of a poet. — *Umā-patī-sevīn, i, inī, i*, worshipping Siva. — *Umā-rana, am, n.*, N. of the town *Vana-pura* or *Devi-koṭa* (*Devi Cote*). — *Umā-sahāya, as, m.*, N. of Siva as companion of *Umā*. — *Umā-suta, as, m.*, N. of Kārtikeya as son of *Umā*. — *Umā-śā, as, m.*, N. of Siva as lord of *Umā*.

*Umya, am, n.* a field of linseed or of *Curcuma*.

**उम्बर** *umbara, as, m.* the upper timber of a door frame; N. of a *Gandharva*.

**उम्बि** *umbi, f.* the stalks of wheat or barley fried over a fire of wet grass, considered as a tonic.

**उमुर umbura**, as, m. the upper timber of a door frame; [cf. *umbara*.]

**उमोचा umloā**, f., N. of an Apsaras.

**उर ur**, to go; (a Sautra root, i. e. one occurring only in grammatical Sūtras and not in the Dhātu-pāṭha.)

**उर ura**, as, m., N. of a Ṛishi said to be of the family of Vāta.

**उरक uraka**, as, m., N. of one of Śiva's attendants.

**उरग ura-ga**, as, m. (fr. *ura* = *uras* and *rt. gam*), a snake ('going on the breast'); in mythology a Nāga or semi-divine serpent usually represented with a human face of great beauty; lead; (ṛ), f. a female snake; (ā), f., N. of a town. — *Uragapratīśara*, as, ā, am, having a serpent for a wedding ring. — *Uraga-bhūshana*, as, m. an epithet of Śiva, whose ornaments consist of snakes. — *Uraga-rāja*, as, m. the king of snakes, Sesha or Vāsuki. — *Uraga-sāra-bāndana*, as, am, m. n. a kind of sandal-wood. — *Uraga-sthāna*, am, n. the abode of the Nāgas, i. e. Pātāla, a region below the earth (not to be confounded with hell). — *Uragāri* ('ga-arī'), ts, m. Garuda, the bird of Vishṇu; a large crane; (lit. 'the enemy of the snakes.') — *Uragāśana* ('ga-āś'), as, m., N. of Garuda; a gigantic crane; ('whose food consists of serpents.') — *Uragāyā* ('ga-āy'), am, n. a kind of spade. — *Uragendra* ('ga-in'), as, m. the king of the snakes, Sesha or Vāsuki.

*Uran-ga* and *uran-gama*, as, m. a snake.

**उरग uraṅga**, as, m. (said to be fr. *rt. 4. ṛi*), a ram, a sheep, a young ram; a certain demon slain by Indra; a cloud?; (ṛ), f. a ewe. — *Uranāksha* ('na-ak') or *uranākshaka*, as, m. the plant Cassia Alata or Torā. — *Uranākhyā* ('na-akh'), or *uranākhyaka*, as, m. the plant Torā.

*Uranaka*, as, m. a ram; a cloud.

**उरभ urabhra**, as, m. (fr. *ura* = *ūrṇā* and *rt. bhṛi*), a ram; a kind of poisonous insect.

**उररी urarī**, ind. (perhaps connected with *uru*; cf. *urī*, *ūrī*, *ūrari*), a particle implying assent, admission, extension, expansion, diffusion; often compounded with the roots *as*, *bhū*, and *kṛt*.

*Urari-kṛt*, to allow, admit, assent. — *Urari-kāra*, as, m. a promise, agreement; admission. — *Urari-kṛta*, as, ā, am, promised, agreed; spread, extended, diffused.

**उराśa uraśa**, as, m., N. of a country inhabited by a warrior-tribe; (ā), f., N. of a town; also *urasā*.

**उरस uras**, n. (fr. *rt. vṛi*, to cover; cf. *uru*), the breast, the bosom; (*ās*, *ās*, *as*), best, excellent; *urasi kṛt*, to press any one to one's breast; to assent. — *Uraś-kshata*, am, n. injury to the chest, breaking a blood-vessel in the chest, consumption. — *Uraś-sūtrikā*, f. a pearl necklace hanging over the breast. — *Uraś-sthala*, am, n. the breast, the bosom. — *Uraś-shada*, as, m. a cuirass, breastplate, armour, mail. — *Urasi-ja* or *urasi-ruha*, as, m. the female breast (lit. 'produced on the chest'). — *Urasi-loman*, ā, ā, a, having hairs on the breast. — *Uras-kāṭa*, as, m. the sacrificial thread hung round the neck and upon the breast, as sometimes worn. — *Uras-tas*, ind. from the breast, in the direction of the breast. — *Uras-trāna*, am, n. a breastplate, cuirass, coat of mail. — *Uras-vat*, ān, atī, at, broad-chested, full-breasted, strong. — *Uro-gāmin*, ī, īnī, ī, going on the breast (as a reptile), creeping, crawling. — *Uro-graha*, as, m. disease of the chest, pleurisy. — *Uro-ghāta*, as, m. striking or beating the breast; pain in the chest. — *Uro-ja*, as, m. the female breast (lit. 'born on the chest'). — *Uro-bṛihatī*, f., N. of a metre. — *Uro-bhūshana*, am, n. an ornament of the breast.

*Urasa*, as, ā, am, having a strong broad breast;

(am), n. (at the end of compounds) best, most excellent.

*Urasila*, as, ā, am, broad-chested, having a full or broad breast.

१. *urasya*, nom. P. *urasyati*, -yitum, to be strong. २. *urasya*, as, ā, am, situated in the breast; pectoral; (labour or exertion) requiring an effort of the chest; legitimate (as a son or daughter); one born from a married couple of the same tribe or caste; excellent (i. e. the very heart, the breast or best part).

**उर urā**, f. (fr. *rt. vṛi*?), Ved. a ewe. — *Urā-mathī*, is, is, ī, Ved. killing sheep.

**उराह urāha**, as, m. a horse of a pale colour with dark legs; (probably a foreign word.)

**उरी urī**, ind. (cf. *urari*, *ūrari*, *ūrī*), a particle implying (especially in composition with the roots *as*, *bhū*, and *kṛt*) promise, assent, admission, extension, diffusion, &c.

*Uri-kṛt*, to promise, allow, admit, assent. — *Uri-kāra*, as, m. promise, admission, extension. — *Uri-kṛta*, as, ā, am, promised, extended, spread.

**उरु uru**, us, us or *vī*, u (fr. *rt. vṛi*, to cover), wide, spacious; extended, great, large; much, excessive; excellent, precious, valuable; (u), n., Ved. wide space, space, room; *uru kṛt*, to grant space or scope, give opportunity; (u), ind. far, far off; (vī), f. the wide earth, see *urvī* next col.; comparative *varīyas*, superlative *varīshtha*; [cf. Gr. *εὐρύς*; Hib. ur, 'very'; ur-ard, 'very high'; uras, 'power, ability'.] — *Urukāla* or *urukālaka*, as, m. the creeper Cucumis Colocynthis. — *Uru-kṛt*, t, t, t, Ved. making room, granting space. — *Uru-krama*, as, ā, am, Ved. far-stepping, making wide strides; of high rank; (as), m. an epithet of Vishṇu. — *Uru-kshaya*, as, m., Ved. a spacious dwelling, a wide habitation; (as, ā, am), occupying spacious dwellings, an epithet of Mitra and Varuṇa and the Maruts; (as), m., N. of a prince.

— *Uru-kshiti*, ts, f., Ved. a spacious or comfortable dwelling. — *Uru-kshepa*, as, m., N. of a prince. — *Uru-gavyūti*, is, is, ī, Ved. having a wide domain or territory. — *Uru-gāya*, as, ā, am (*gāya* fr. *rt. gā*), Ved. far-going, far-striding; an epithet of Vishṇu, the Aśvins, Soma, and Indra; offering wide space or scope for movement; (Sāy.) praised by the great; (as), m. an epithet of Vishṇu; (am), n. wide space, scope for movement or free and unconfined motion.

— *Uru-gāya-vat*, ān, atī, at, offering ample space for motion, unconfined. — *Uru-gūlā* (?), f., Ved., N. of a snake. — *Uru-ākra*, as, ā, am, Ved. having wide wheels. — *Uru-ākṛt*, ts, is, ī, Ved. allowing unrestrained motion; (Sāy.) granting ample assistance. — *Uru-ākshas*, ās, ās, as, Ved. far-seeing; epithet of Mitra-Varuṇa and of the Aḍityas. — *Uru-jman*, ā, ā, a, Ved. having a wide path or range. — *Uru-jrayas*, ās, ās, as, or *uru-jrī*, is, is, t, Ved. moving in a wide course, extending over a wide space; (Sāy.) of great impetuosity, of mighty impetus; epithet of Agni and of Indra. — *Uru-tama*, as, ā, am, widest, greatest. — *Uru-tara*, as, ā, am, wider, greater, larger. — *Uru-tā*, f., Ved. wideness; opening. — *Uru-tāpa*, as, m. great heat. — *Uru-tva*, am, n. magnitude, vastness. — *Uru-dhāra*, as, ā, am, Ved. giving a broad stream (of milk, as a cow). — *Uru-prathas*, ās, ās, as, Ved. wide-spreading, widely extended, far-spread. — *Uru-bhla*, as, ī, am, Ved. having a wide opening. — *Uru-bja* (*uru-ubja*?), as, ā, am, Ved. widely opened; (Sāy.) excellent, pre-eminent. — *Uru-mārga*, as, m. a long road. — *Uru-muṇḍa*, as, m., N. of a mountain. — *Uru-yuga*, as, ā, am, Ved. furnished with a broad yoke. — *Uru-loka*, as, ā, am, Ved. containing wide space, widely extended; (Sāy.) widely illuminating. — *Uru-rīkrama*, as, ā, am, valiant, mighty. — *Uru-rīntu*, us, m., N. of a Flamingo (in the Hari-vaṅsa, whose condition was that of a hunter in a former birth). — *Uru-vilvā*, f., N. of a village. — *Uru-vilvā-kalpa*, N. of a place. — *Uru-ryātas*, ās, ās, as, Ved. occupying wide space, widely extending, widely capacious; (ās), m. a ma-

lignant spirit, an imp or goblin. — *Uru-ryāñé*, an, *urūṛī*, ak, Ved. extending far; far-reaching, capacious; perceived in a distant place (as a sound); containing wide spaces. — *Uru-ryaja*, as, ā, am, Ved. having a wide domain or territory. — *Uru-saṅsa*, as, ā, am, Ved. praising aloud; (Sāy.) to be praised by many; reigning over a wide territory; (Sāy.) praised by many; epithet of Varuṇa, Pushan, the Aḍityas, Indra, and Soma. — *Uru-sarman*, ā, ā, a, Ved. finding refuge everywhere throughout the universe, widely pervading. — *Uru-shā*, ās, ās, am (rt. san), Ved. granting wide space or free scope; (Sāy.) granting much. — *Uru-sattva*, as, ā, am, magnanimous, of a generous or noble nature. — *Uru-svana*, as, ā, am, stentorian. — *Uru-hāra*, as, m. a valuable necklace. — *Uru-nasa*, as, ā, am, Ved. broad-nosed, having a good scent (as a hound). — *Uru-anga*, as, m. a mountain; the ocean. — *Uru-ajra*, as, m., Ved. an extensive field.

*Urucu*, us, m. or *uruvuka*, as, m. or *uruvūka*, as, am, m. n. the plant Ricinus Communis.

*Urushya*, nom. P., Ved. *urushyath*, to desire wide scope or freedom, to escape from (with acc.); to protect, preserve, secure, defend from (with abl.), to avert.

*Urushyā*, f., Ved. (only in inst.) with protecting hands; (Sāy.) with desire to protect.

*Urushyu*, us, us, u, Ved. going to a distant place; (Sāy.) desiring to protect.

*Urūla*, as, ā, am, liking space; fond of expatiating; free, unrestrained, disobedient.

*Urviyā*, ind., Ved. far, far off, far and near, widely.

*Urvi*, f. the wide earth, the earth, the soil; space, the open space or great expanse comprising the six spaces, viz. the four quarters of the sky with the upper and lower spaces; a river; (vī), du., Ved. the two worlds, or heaven and earth. — *Urvi-dhara*, as, m. a mountain; the serpent Sesha. — *Urvi-pati*, is, m. a king. — *Urvi-bhṛit*, t, m. a mountain. — *Urvi-ruha*, as, m. a tree, 'growing on the earth.' — *Urviśa* ('vī-īśa'), as, m. a king.

*Urviyā*, f. protection, security.

*Urviy-ūti*, is, is, ī (fr. *urviy-ūti*?), Ved. able to help or defend far and near; (Sāy.) granting extensive protection.

**उरुण्ड uruṇḍa**, as, m., N. of a demon; also of a man.

**उरुरी ururī**, ind. a particle of assent and admission. See *urari*.

**उरुक urūka**, as, m. an owl; [cf. *ulūka*.]

**उरुची urūcī**. See *uru-ryāñé* under *uru*.

**उरुजित urujita**, as, ā, am (fr. *rt. vṛij*), abandoned, left.

**उरुजिहाना urujihonā**, f., N. of a town.

**उरुणाम uruṇa-nōbha**, as, m. a spider; [cf. *ūrṇa-nābha*.]

**उरुणी urūnā**, f. wool, felt, the hair of camels &c.; a circle of hair between the eyebrows. See *ūrṇā*.

**उरु urd**, cl. I. A. *ūrdate*, *ūrdān-ḥakre*, *ūrdīshyate*, *aurdīshṭa*, *ūrditum*, to measure; to play; to be easy or cheerful.

**उरु urdra**, as, m. an otter. See *udra*.

**उरु urv**, cl. I. P. *ūrvati*, *ūrvān-ḥakāra*, *ūrvitum*, to kill or hurt.

**उरु urva**, as, m., N. of a man.

**उरुवट uruvaṭa**, as, m. a year.

**उरुवरा uruvārā**, f., Ved. fertile soil, yielding every kind of crop, field sown with corn; land in general; a mixed mass of fibres, wool, &c.; jocular term for curled hairs; N. of an Apsaras. — *Uruvār-jit*, t, t, t, Ved. acquiring fields. — *Uruvār-pati*, is, m., Ved. master of the fields sown with corn. — *Uruvār-sā*, ās, ās, am, Ved. granting fields.

*Uruvārī*, f., Ved. tow, fibres drawn out of the distaff.

*Urvarya, as, ā, am*, Ved. belonging to a field which is sown with corn.

**उर्वशी** *urvaśi*, f. (fr. *uru-vaśi*), Ved. wish, ardour, hot desire; N. of an Apsaras or nymph of Indra's heaven, who became the wife of Purūravas; she is also identified with the Gaṅgā.—*Urvaśi-nāma-mālā*, f., N. of a glossary of synonymous words by an anonymous author.—*Urvaśi-ramaṇa, as*, m. epithet of Aila or Purūravas, the second king of the lunar race and the husband of the Apsaras Urvaśi.—*Urvaśi-vallabha* or *urvaśi-sahāya, as*, m. epithet of Purūravas; see the preceding.

**उर्वारु** *urvāru, us*, m. a kind of cucumber, Cucumis Usitatissimus. See *trvāru*.  
*Urvārūka, am*, n. the fruit of the above plant.  
*Urvāru, us*, f., Ved. = the preceding.

**उल** *ul, ulati*, to burn; (a Sautra root, i. e. one mentioned only in grammatical Sūtras but not occurring in the Dhātu-pāṭha.)

**उल** *ula, as, m.*, Ved. a kind of wild animal; N. of a man.

**उलप** *ulapa, as, m.*, Ved. a shrub, bush; a wick; the stalk of a shrub used as a wick (?); a creeping plant, a spreading creeper; the grass or reed Saccharum Cylindricum; N. of a pupil of Kalāpīa.

*Ulapya, as, ā, am*, Ved. connected with or referring to a shrub &c.

**उलिन्द** *ulinda, as, m.*, N. of a country; an epithet of Siva.

**उलुप** *ulupa, as, am*, m. n. a spreading creeper; (*as*), m. the reed Saccharum Cylindricum. See *ulapa*.

**उलुपिन** *ulupin* or *ulapin* or *ulūpin, ī*, m. a guinea-pig, a porpoise or fish resembling it.

**उलुलि** *ululi, is, is, i* or *is, m.*, Ved. ululation, howling, a howl; [cf. Lat. *ululabūlis, ululatus*.]

**उलूक** *ulūka, as, m.* (said to be fr. rt. *val*), an owl; N. of a country and people (pl.), and of their king, who appears in the Mahā-bhārata as a hero on the side of the Kurus; a son of Viśvā-mitra; of Sakuni; an epithet of Indra; N. of a king of the Nāgas; (*am*), n., N. of the reed Saccharum Cylindricum; [cf. Lat. *ulula*; Germ. *Eule*; Old Germ. *uvila, āla*; Eng. *owl*; Fr. *hulotte*.]—*Ulūka-yātu, us, m.*, Ved. a demon in the shape of an owl.—*Ulūkāśrama* (°*ka-āś*), *as, m.* Indra's hermitage.

**उलूकल** *ulūkhala, am, n.* a wooden mortar used for cleansing rice from the husk &c.; bdellium, a gummy substance; (*as*), m. a staff of Udumbara wood, carried on certain occasions; N. of an evil spirit.—*Ulūkhala-suta, as, ā, am*, Ved. pressed out or pounded in a mortar.

*Ulūkhakā, am, n.*, Ved. a mortar; bdellium, a gummy substance, or the plant which produces it.

*Ulūkhalika, as, ā, am*, pounded in a mortar, cleansed from the husk; (at the end of a compound) using as a mortar (e. g. *dantulūkhalika*, using the teeth as a mortar).

**उलूत** *ulūta* or *ulūta* or *kulūta, ās, m. pl.*, N. of a people.

**उलूत** *ulūta, as, m.* a large snake, the Boa.

**उलूप** *ulūpa, as, m.* a spreading creeper; (*am*), n. a sort of grass; (*ī*), f., N. of a daughter of Nāga Kauravya, married to Arjuna.

**उलूलु** *ulūlu, us, us, u* or *us, m.* ululation, howling. See *ululi*.

**उल्का** *ulkā, f.* (said to be fr. rt. *i. ush*), a fiery phenomenon in the sky, a meteor, fire falling from heaven; a firebrand; torch; fire, a flame, title of a grammar; [cf. Cambro-Brit. *ulw*, 'ashes'.]—*Ulūkājihva, as, m.*, N. of a Rakshas.—*Ulūkā-dhārin, ī*,

*īnī, ī*, a torch-bearer.—*Ulūkā-pāta, as, m.* the fall of a meteor.—*Ulūkā-mālin, ī, m.*, N. of one of Siva's attendants.—*Ulūkā-mukha, as, m.* a demon or goblin (with a face or mouth of fire who eats what is vomited, having been a negligent Brāhman in his lifetime); N. of a descendant of Ikṣvāku; (*ī*), f. a fox.

*Ulūkushī, f.* a fiery phenomenon in the sky, a meteor; firebrand.—*Ulūkushī-mat, ān, atī, at*, Ved. accompanied by fiery phenomena.

*Ulmuka, am, n.* a firebrand, wood burning or burnt as charcoal; N. of a son of Bala-rāma.

*Ulmukya, as, ā, am*, belonging to or connected with a firebrand.

**उल्बा** *ulba* or *ulva, am, n.* (fr. rt. *vri*), Ved. the bag which surrounds the embryo; the vulva; the womb; a cave; [cf. Lat. *alvus, vulva*; Lith. *urva, ūla*; Hib. *uile*, 'a corner'.]

*Ulbaṇa* or *ulvaṇa, as, ā, am*, thick, clotted, abundant; much, exceeding, superfluous, immense, strong, powerful; abundantly furnished with; manifest; (*as*), m., N. of a son of Vasishṭha.

*Ulbya, as, ā, am*, with *āpah*, the fluid connected with the embryo; (*am*), n. excess and vitiation of any of the three humors of the body, bile, phlegm or wind; any calamity.

**उल्लकसन** *ullakasana, am, n.* horripilation, erection of the hairs of the body.

**उल्लग्न** *ullagna, as, m.* the lagna (q. v.) of any particular place.

**उल्लङ्घ** *ul-lanḡh (ud-<sup>l</sup>)*, cl. 1. P. A. -*lanḡhati, -te, -ghntum*, to leap over, pass over or beyond, to cross over; transgress, exceed, violate, spurn.

*Ullanḡhana, am, n.* leaping or passing over or beyond; transgression, exceeding.

*Ullanḡhamīya, as, ā, am*, to be transgressed.  
*Ullanḡhīta, as, ā, am*, jumped over or across, passed over or beyond; exceeded, transgressed, violated, apostatized.—*Ullanḡhīta-sāsana, as, ā, am*, transgressing orders, rebellious, disobedient.—*Ullanḡhītādhan* (°*ta-adh*), *ā, ā, a*, having passed over the road.

*Ullanḡhya, as, ā, am*, to be passed over or beyond, to be crossed; to be disregarded or neglected.

**उल्लभ** *ul-labh (ud-labh)*, cl. 1. A. -*labhate, -labdhum*, to obtain.

**उल्लङ्घित** *ul-lambita (ud-<sup>l</sup>)*, *as, ā, am*, erected, elevated.

**उल्लल** *ul-lala, as, ā, am* (rt. *lal*), covered with thick hair; shaking, trembling.

*Ullalat, an, anti, at*, shaking, trembling; moving irregularly or convulsively.

*Ullalita, as, ā, am*, shaken, trembling, agitated.

*Ullāla, N.* of a metre of two verses, each containing 15 + 13 syllabic instants.

**उल्लस** *ul-las (ud-las)*, cl. 1. P. -*lasati, -situm*, to jump up, sport, play, dance, flash, shine; Caus. P. -*lasayati, -yitum*, to cause to jump up or play; to cause to shine; to divert, delight.

*Ullasa, as, ā, am*, sporting, bright, shining; merry, happy; going out, issuing—*Ullasa-tā, f.* splendor, brilliancy; mirth, happiness, going forth, issuing.

*Ullasat, an, anti, at*, sporting, dancing, brilliant, shining; wantoning.

*Ullasita, as, ā, am*, shining, bright, splendid; happy; ejected, brought to the top or surface, drawn up, uplifted, brandishing.—*Ullasita-hariṇa-keṭana, as, ā, am*, having its deer-marked banner gleaming or fluttering.

*Ullāsa, as, m.* jumping or leaping up, happiness, joy; light, splendor; (in rhetoric) giving prominence to any subject by comparison or opposition; division of a book, chapter, section (e. g. *ācārallāsa*, a chapter treating of customs and observances).

*Ullāsana, as, ā, am*, causing to leap or dance; (*am*), n. splendor.

*Ullāsita, as, ā, am*, delighted, overjoyed, rejoicing.

**उल्लाप** *ullāgha, as, ā, am* (said to be fr. rt. *lāgh*; in some of its senses perhaps related to *laghu*), recovered from sickness, convalescent; dextrous, clever, intelligent; pure; happy, delighted; wicked; black.

**उल्लाप** *ul-lāpa, as, m.* (fr. rt. *lap* with *ud*), calling out in a loud voice; change of voice in grief, sickness, &c.

*Ullāpika, as, ā, am*, betraying, indicating.

*Ullāpīn, ī, inī, ī*, calling out.

*Ullāpya, am, n.* a kind of drama.

**उल्लिख** *ul-likh (ud-likh)*, cl. 6. P. -*likhati, -lekhitum*, to scratch, scrape, cut up, scarify.

*Ullikhat, an, atī* or *anti, at*, scratching, scraping; scarifying, making lines or streaks above or on high; painting, writing; bearing, raising.

*Ullikhīta, as, ā, am*, scraped, scratched; scarified; thrown up, tossed; painted, delineated; written over or above; pared, made thin.

*Ullikha, as, m.* description; (in rhetoric) description of an object according to the different impressions caused by its appearance; speaking, utterance, pronunciation.

*Ullikhana, am, n.* scraping, scratching, scarifying, paring; digging; vomiting; raising up, elevating; uttering, utterance; writing, painting.

*Ullekhya, as, ā, am*, to be scraped or pared; to be written.

**उल्लिङ्घित** *ul-lingita (ud-<sup>l</sup>)*, *as, ā, am*, discriminated, distinguished, known.

**उल्लुचन** *ul-luṅcana, am, n.* plucking out the hair; cutting the hair; pulling.

**उल्लुगढा** *ul-luṅḡhā, f.* (fr. rt. *luṅḡh* with *ud*), irony.

**उल्लु** *ul-lū, ūs, ūs, u* (fr. rt. *lū* with *ud*), cutting up.

**उल्लेख** *ul-lekha*. See *ul-likh* above.

**उल्लोच** *ul-loṅa, as, m.* (rt. *loṅ*), an awning, a canopy.

**उल्लोप** *ul-lopya, am, n.* (rt. *lup*), N. of a song.

**उल्लोल** *ul-lola (ud-<sup>l</sup>)*, *as, m.* a large wave or billow; a surge.

**उल्ल** *ulva* and *ulvaṇa*. See *ulba* and *ulbaṇa*.

**उल्लवट** *ulvaṭa, as, m.*, N. of a scholiast on Vedic works.

**उल्लङ्गव** *uṅgava, as, m.*, N. of a king.

**उल्लत** *uṅat, an, atī, at* (fr. rt. *vaś*, to desire), loving, desirous, auspicious, pleasant.

*Uṅa-dhāk*, Ved. only in connection with *vana*, wood (fr. *uṅa*, i. e. rt. *vaś* and *dhaḡ*, i. e. rt. *dheḡ*; according to native etym. connected with rt. *dah*), (fire) consuming (wood &c.) with desire(?); (Sāy.) desiring and burning.

*Uṅanas, ā, m.*, N. of a sage mentioned in the Veda and having the epithet *kāvya* (*uṅanā kāvyah*); in the epic poems he is identified with Sukra, the regent of the planet Venus, and described as the preceptor of the Asuras and Daityas, and possessor of vast knowledge; N. of the author of a Dharma-śāstra.

*Uṅanā, ind.*, Ved. with desire, joyfully, with haste.  
*Uṅanā, f.*, Ved. the desired one; N. of a plant, from which the Soma juice is produced.

**उल्लि** *uṅ, k, k, k*, Ved. desiring, striving earnestly; devoted to, willing; (*k*), m. ghee or boiled butter; fire; (*k*), f., N. of a female slave, the mother of Kakshivat.

*Uśita*, *as*, *ā*, *am*, wished, desired.

*Uśi*, *is*, *f*, wish, desire.

*Uśenya*, *as*, *ā*, *am*, Ved. to be wished, to be longed for.

**उशती** *uśatī*, *f*, (for *ruśatī*, scil. *vāc*), injurious discourse; cutting speech.

**उशनस** *uśanas*. See under *uśat*.

**उशीनर** *uśinara*, *ūs*, *m*, pl., N. of a people or country, Kandahar; (*as*), *m*, the king of this country.

**उशीर** *uśira*, *as*, *am*, *m*, *n*, (said to be fr. rt. *vas*), the fragrant root of the plant *Andropogon Murrucatus*; (*i*), *f*, a sort of grass, a small sort of *Saccharum*. — *Uśira-giri*, *is*, *m*, N. of a mountain. — *Uśira-vīja*, *as*, *m*, N. of a mountain. — *Uśiraka*, *am*, *n*, the fragrant root of the plant *Andropogon Murrucatus*.

*Uśirika*, *as*, *i*, *am*, trading in or selling *Uśira*.

**उष** 1. *ush*, cl. I. P. *ośhati*, *auśhat*, *uvośha* or *ośhāi-cakāra*, *ośhishyati*, *auśhīti*, *ośhitum*, to burn; to punish; to consume; to kill, injure; *Lat. oshayati*, -*yitum*: Desid. *ośhishshati*; [cf. *Lat. uro, ustus*; *Gr. aōō, aōōs*; *Hib. usga*, 'incense'.] 1. *usha*, *as*, *m*, bdellium; saline earth; (*am*), *n*, fossile salt. See *ūsha*.

*Ushāga*, *am*, *n*, black pepper; the root of *Piper Longum*; (*ā*), *f*, *Piper Longum*; *Piper Chaba*; dried ginger. See *ūshāga*.

*Ushapa*, *as*, *m*, fire; the sun.

1. *ushā*, *f*, burning, scorching. (For 2. see next col.)

1. *ushita* or *uśhita*, *as*, *ā*, *am*, burnt; quick, expeditious. (For 2. see next col.)

*Ushna*, *as*, *ā*, *am* (opposed to *sita*), hot, warm; pungent, acrid; sharp, active; impetuous, warm, passionate; (*as*, *am*), *m*, *n*, heat, warmth, the hot season (June and July); sunshine; a deep or feverish sigh; (*as*), *m*, an onion; N. of a prince; (*ā*), *f*, heat; consumption; bile. — *Ushna-kara*, *as*, *m*, the sun ('having hot rays'). — *Ushna-kāla*, *as*, *m*, the hot season. — *Ushna-ga*, *as*, *m*, the hot season. — *Ushna-gu*, *us*, *m*, the sun ('having hot rays'). — *Ushnam-karāna*, *as*, *i*, *am*, making hot or warm, heating. — *Ushna-tā*, *f*, or *ushna-tva*, *am*, *n*, heat, warmth. — *Ushna-dīdhiti*, *is*, *m*, the sun ('having hot rays'). — *Ushna-nadi*, *f*, the hot river; N. of the *Vaitaraṇī* or river of hell. — *Ushna-raśmi* or *ushnaruci*, *is*, *m*, the sun ('having hot rays'). — *Ushna-vāraṇa*, *as*, *am*, *n*, an umbrella or parasol, a chattr. — *Ushna-vāshpa*, *as*, *m*, hot vapour, steam; tears. — *Ushna-vīrya*, *as*, *m*, *Delphinus Gangeticus*. — *Ushna-veṭāli*, *f*, N. of a female deity. — *Ushnānsu* (°*na-āṅ*), *us*, *m*, the sun ('having hot rays'). — *Ushnāgama* (°*na-āṅ*), *as*, *m*, approach of the heat, the hot season, consisting of two months, about June and July. — *Ushnābhigama* (°*na-abh*), *as*, *m*, the hot season. — *Ushnāsaha* (°*na-as*), *as*, *m*, the cold season. — *Ushnodaku* (°*na-ud*), *am*, *n*, warm or hot water, to be drunk on certain occasions; it belongs to the six *prāṇa-karāṇi*. — *Ushnopagama* (°*na-up*), *as*, *m*, the hot season, summer.

*Ushnaka*, *as*, *ā*, *am*, sharp, smart, active; suffering pain; sick of fever; warming, heating; bent, inclining, stooping; (*as*), *m*, the heat, the hot season (lasting for two months, about June and July); revolving, turning round.

*Ushnālu*, *us*, *us*, *u*, suffering from heat.

*Ushnikā*, *f*, rice-gruel.

*Ushntman*, *ā*, *m*, heat.

*Ushni-kṛt*, cl. S. P. A. -*karoti*, -*kurute*, -*kri-noti*, -*nute*, -*kartum*, to make warm.

*Ushni-ganga*, the hot *Gangā*, i.e. the *Badari*, having hot sources; (perhaps merely a wrong reading for *tūshninganga*.)

*Ushma*, *as*, *m*, heat; the hot season (June and July); spring (April and May); anger, warmth of temper; ardour, eagerness; [cf. *ushman* and *ūshman*.] — *Ushma-tā*, *f*, = *ushna-tā*, q. v. — *Ushma-pā*, *ās*, *m*, a spirit of an inferior order, a deceased

ancestor; [cf. *āshma-pa*.] — *Ushma-bhās*, *s*, *m*, the sun ('having hot beams'). — *Ushma-val*, *ān*, *atī*, *at*, heated, burning, smoking. — *Ushma-sveda*, *as*, *m*, a vapour bath. — *Ushmāgama* (°*ma-āṅ*), *as*, *m*, the hot season. — *Ushmānvita* (°*ma-an*), *as*, *ā*, *am*, enraged. — *Ushmopagama* (°*ma-up*), *as*, *m*, the hot season. — *Ushmakā*, *as*, *m*, the hot season. — *Ushman*, *ā*, *m*, heat, ardour, steam; the hot season. — *Ushmāya*, *nom*. A. *ushmāyate*, to emit heat or steam. See *ūshmāya*. — *Ushmāyāga*, *as*, *m*, the hot season.

**उष** 2. *ush* (connected with rt. 3. *vas*, to shine; used as a noun but only in the form *ushas*), Ved. light, morning, dawn; *ushas tisrah*, morning, midday, and evening. (The words *ushas* and *ushā* below are connected by native authorities with 1. *ush*.)

2. *usha*, *as*, *ā*, *am*, Ved. shining, brilliant; (*as*), *m*, early morning, dawn, day-break.

*Ushas*, *ās*, *f*, morning light, dawn, morning; personified as the daughter of Heaven and sister of the *Ādityas*; evening light; *ushasau* or *ushāsau*, *du*, the two dawns, i.e. night and day; the outer passage of the ear; the Malay range; (*sī*), *f*, the end of the day, twilight; [cf. *Gr. ἠώς*; *Lat. aurora*; *Lith. aušra*; *Goth. uh-tvō*; *Old Germ. uohta*.] — *Ushar-budh*, *bhu*, *t*, *t*, Ved. awaking with the morning light, early awaked. — *Ushar-budha*, *as*, *m*, fire; a child. — *Ushāsā-naktā*, *f*, *du*, Ved. dawn and night. — *Usho-devatya*, *as*, *ā*, *am*, whose deity is the dawn.

1. *ushasya*, *nom*. P. *ushasyati*, -*yitum*, to become day.

2. *ushasya*, *as*, *ā*, *am*, sacred to the dawn.

2. *ushā*, *f*, morning light, dawn, morning; twilight, night; a cow; N. of a wife of *Bhava* (who was a manifestation of *Rudra*); of a daughter of *Bāpa* and wife of *Aniruddha*; (*ā*), *ind*, at day-break; at night; at twilight (?). — *Ushā-kāla*, *as*, *m*, a cock. — *Ushā-pati*, *is*, *m*, an epithet of *Aniruddha*, the son of *Kāmadeva* and husband of *Ushā*. — *Ushā-ramaṇa*, *as*, *m*, an epithet of *Aniruddha*. — *Ushēsa* (*ushā-īsa*), *as*, *m*, the same.

1. *usra*, *as*, *ā*, *am*, Ved. relating to or seen in the morning; bright; shining; clear; (*Sāy. utsarapa-sīla*) rising on high; (*as*), *m*, a ray of light; (*ā*), *f*, morning light, dawn, morning; light, bright sky. — *Usra-dhanvan*, *ā*, *m*, having a bright bow; an epithet of *Indra*. — *Usra-yāman*, *ā*, *ā*, *a*, Ved. going out in the early morning light (as the carriage of the *Aśvins*); going out at daylight.

*Uśriyā*, *f*, Ved. brightness, light.

**उष** 3. *usha*, *as*, *ā*, *am* (connected with rt. *vas*), wishing, desiring; (*as*), *m*, a lover.

*Ushat*, *an*, *m*, N. of a son of *Suyajīā*.

**उषङ्गु** *ushangu*, *us*, *m*, an epithet of *Sīva*; [cf. *uśangava*.]

**उषती** *uśatī*, *f*, injurious discourse; cutting speech. See *uśatī*.

**उषद्गु** *ushadgu*, *us*, *m*, N. of a son of *Svāhi*.

**उषद्रथ** *ushadratha*, *as*, *m*, a son of *Titikshu*.

**उषस्त** *ushasta*, *as*, *m*, N. of a man, with the patronymic *śākṛāyāna*.

**उषित** 2. *ushita*, *as*, *ā*, *am* (rt. 1. *vas*), inhabited, dwelt; fixed, remaining in or on; stale. — *Ushitan-gavina*, *as*, *ā*, *am*, formerly inhabited by cattle.

*Ushitvā*, *ind*, having resided in.

*Ushya*, *ind*, (irreg. form for *ushitvā*), having resided or dwelt.

**उशीर** *uśira*, *as*, *am*, *m*, *n*, the root of *Andropogon Murrucatum*. See *uśira*.

**उश्ट** *uśṭra*, *as*, *m*, (said to be fr. 1. *ush*), a buffalo; a bull with a hump; a camel; a cart, a waggon; N. of an *Asura*; (*i*), *f*, a she-camel; an earthen vessel in the shape of a camel. — *Uśṭra-karṇika*, *ās*, *m*, pl., N. of a people. — *Uśṭra-*

*kāṇḍī*, *f*, a flower of a red colour. — *Uśṭra-krośin*, *i*, *inī*, *i*, making a noise like a camel. — *Uśṭra-goyuga*, *am*, *n*, a couple of camels. — *Uśṭra-griva*, *as*, *m*, hemorrhoids. — *Uśṭra-dhūśara-pūcchikā*, *f*, the plant *Tragia Involucrata*. — *Uśṭra-pādikā*, *f*, the plant *Jasminum Sambac*. — *Uśṭra-yāna*, *am*, *n*, a camel-litter, a vehicle drawn by camels. — *Uśṭra-śiro-dhara*, *am*, *n*, hemorrhoids, piles, bleeding piles. — *Uśṭra-sthāna*, *am*, *n*, a stable for camels; (*as*, *ā*, *am*), born in a camel-stable.

*Uśṭri*, *tā*, *m*, Ved. a bull drawing a plough.

*Uśṭrikā*, *f*, a she-camel; an earthen vessel of the shape of a camel.

**उष्ण** *uśṇḍ*. See under 1. *ush* 1st col.

**उष्णह** *uśṇih*, *k*, *f*, (fr. *ud-snih*?), N. of a Vedic metre of three *Pādas*, the first two containing eight each, and the third twelve syllables; a classical metre of four *Pādas* of seven syllables; a brick sacred to the metre *Uśṇih*. — *Uśṇikchandaska*, *as*, *ā*, *am*, having the metre *Uśṇih*. — *Uśṇig-garbhā*, *f*, N. of a *Gāyatrī* of three *Pādas* of six, seven, eleven syllables respectively.

*Uśṇihā*, *f*, the metre *Uśṇih*; (*ās*), *pl*, Ved. the nape of the neck.

**उष्णीष** *uśṇīsha*, *as*, *am*, *m*, *n*, (said to be connected with *uśna*), anything wound round the head; a turban, a diadem; a bandage of any kind; a distinguishing mark; the hair with which a *Buddha* is born and which indicates his future sanctity. — *Uśṇīsha-dhārin*, *i*, *inī*, *i*, wearing a turban, turbaned.

*Uśṇīshin*, *i*, *inī*, *i*, furnished with a turban; an epithet of *Siva*.

**उष्म** *ushma*. See under 1. *ush*.

**उष्य** *ushya*. See under 2. *ushita*.

**उष्यल** *ushyala*, *am*, *n*, Ved. the frame (of a bed).

**उस** 2. *usra*, *as*, *m*, a bull; (*ā*), *f*, a cow; the plant *Antericum Tuberosum*. (For 1. see last col.)

*Uśri*, *is*, *f*, Ved. a cow (?).

*Uśrika*, *as*, *m*, Ved. a small ox.

*Uśriya*, *as*, *ā*, *am*, Ved. belonging to or coming from a cow or ox; (*as*), *m*, an ox; (*ā*), *f*, a cow; a calf; milk.

*Uśriya*, *nom*. P. *uśriyati*, -*yitum*, to desire or wish for a cow.

**उह** *uh*, cl. I. P. *ośhati*, *uoha*, *ohitum*, to hurt or give pain; to kill, to destroy. See *ūh*.

*Uhan*, Ved. a wrong reading for *ūdan*.

*Uhāna*, *as*, *m*, N. of a country.

**उहू** *uhū*, *ūs*, *ūs*, *u* (fr. rt. *vah*), Ved. bearing, carrying.

*Uhyamāna*, *as*, *ā*, *am*, being conveyed, borne along.

**उह्यगान** *uhyagāna*, a various reading for *ūhyagāna*, q. v.

## उ

**ऊ** 1. *ū*, the sixth letter of the alphabet, corresponding to *u* long, and having the sound of that letter in the word *rule*. — *Ū-kāra*, *as*, *m*, the letter or sound *ū*.

**ऊ** 2. *ū*, *ind*, an interjection of compassion, of regard; an incipient particle used at the beginning of a sentence.

**ऊ** 3. *ū*, *ūs*, *m*, the moon; epithet of *Sīva*.

**ऊ** 4. *ū* (fr. rt. *av*), 'a preserver' (?).

1. *ūta*, *as*, *ā*, *am*, favoured, preserved, promoted, loved.

1. *ūti*, *is*, *f*, favouring, protecting, promoting, aid, assistance, help, favour, kindness, friendly feeling, affection, wish, desire, striving after, hastening towards, delight, enjoyment, sport, play, distillation; (*ayas*), *pl*, objects of enjoyment, as food &c.

Ūma, as, m., Ved. a good friend, an affectionate companion, an intimate associate; (am), n., N. of a town or country.

उवाच ūvāṭa, a various reading for uvāṭa, q. v.

उह ūh, a various reading for uḥ, q. v.

उद् I. ūdha, as, ā, am (fr. rt. vah or 1. ūh, for 2. ūdha see 2. ūh), carried as a load or burden; married; (ā), f. a bride, a wife espoused according to the ritual. — Ūdha-kankāṭa, as, ā, am, armed, mailed. — Ūdha-bhārya, as, ā, am, one who has married a wife. — Ūdha-rayas, ās, m. a young man.

Ūdhaya, nom. (fr. ūdha or ūdhi) P. ūdhayati, aor. auvāḍhat or auvāḍhat, or auvāḍhat, to carry (?). Ūdhi, is, f. carrying, bearing.

उज्जितेजस ūjī-tejas, ās, m., N. of a Buddha; (a various reading has ūrjitejas.)

उत 2. ūta, as, ā, am (fr. rt. ve), woven.

2. ūti, ts, f. weaving, sewing.

उधन् ūdhan and udhar, forms used in the Veda for a number of the cases of ūdhas below.

उधस ūdhas, n. (said to be fr. rt. vah. In the Veda the forms ūdhar and ūdhan are used for some of the cases, e. g. sing. nom. ūdhar, gen. abl. ūdhas, loc. ūdhan or ūdhani; pl. inst. ūdhabhis, loc. ūdhassu), an udder; a covered secret place where only friends are admitted; the bosom; and the breast of a mother; the udder of the sky, i. e. the clouds. In classical Sanskrit the form ūdhan appears only in the fem. of adjective compounds, cf. adhy-ādhnī, kuṇḍodhnī, ghaḍodhnī, pīnodhnī; [cf. Gr. ὄθηρ; Lat. uber; Germ. ūtar, euter; Engl. Sax. uder; Eng. udder; Hib. uī, uīche.] — Ūdhas-vaṭī, f. having a full udder.

Ūdhanya, as, ā, am, produced from the udder; (am), n. milk.

Ūdhasya, am, n. milk, 'produced from the udder.'

उन ūna, as, ā, am (said to be fr. rt. av and opposed to pūrṇa, ati-rikta, alhika), wanting, deficient, defective, short of any quantity, less than the right number, not sufficient; less (in number, size, or degree), minus, fewer, smaller, inferior, &c. (e. g. ūna-dvāvarsha, not quite two years old; dvābhyām ūna, less by two; alpōna, 'less by a little,' 'a little less.' Prefixed to any even decimal numeral from twenty up to a hundred, ūna serves to denote one less than the even ten, e. g. ūna-vīṅśati, twenty minus one or nineteen; ūna-trīṅśat, thirty minus one; ūnatrinśata, the thirtieth minus one or twenty-ninth; so also with other numerals prefixed, e. g. pañcōna-trīṅśat, thirty minus five or twenty-five; ekōnatvāriṅśata, the fortieth minus one or thirty-ninth.)

Unaka, as, ā, am, not sufficient, less, inferior. Ūnaya, nom. P. ūnayati, -yitum, to leave deficient or unfinished; to deduct or lessen; to mete out in small quantities; to measure.

Ūnīta, as, ā, am, lessened by subtraction or deduction, less, fewer, &c.

उम् ūm, ind. an interjection of interrogation; of anger; of reproach, abuse, envy, and arrogance.

उम ūma. See under 4. ū.

उय ūy, cl. 1. A. ūyate = ve, vāyati, to weave, sew.

उररी ūrārī, ind. a particle of assent and diffusion; ūrārī-kṛita, as, ā, am, allowed, promised. See urārī.

Ūrī, ind. = ūrārī; see urī. — Ūrī-kṛitya, ind. having promised, agreed, assented to.

उरु ūru, us, m. (said to be fr. ūrṇu), the thigh; N. of a son of Manu Cākshusha; (vi), f. the middle of the thigh or a principal vein situated there. When ūru is used at the end of a compound the fem. form may end in either short or long u, but

more properly in the latter (e. g. vāmoruṣ or vāmorūṣ, a beautiful-thighed woman; rambhoru and varoru, O beautiful-thighed one; voc. cases of varorū and rambhorū). — Ūru-glāni, is, f. weakness of the thigh. — Ūru-ja, as, ā, am, born from the thigh; (as), m. a Vaiśya. — Ūru-daghna or ūru-dvayasa or ūru-mātra, as, ī, am, reaching to the thighs, as high as the thighs. — Ūru-parvan, ā or a, m. n. the knee. — Ūru-phalaka, am, n. the thigh-bone, the hip-bone. — Ūru-bhinna, as, ī, am, having a rent in the thigh (according to Pāpini IV. 1, 52, used as a Bahu-vrīhi). — Ūru-sambhava, as, ā, am, sprung from the thigh. — Ūru-stambha, as, m. paralysis of the lower extremities, rheumatism of the thigh; (ā), f. the plantain tree. — Ūrūdbhava (ūru-udh), as, ā, am, sprung from the thigh. — Ūru-asthīva, am, n. thigh and knee.

Ūravya, as, m. a man of the third or Vaiśya tribe as born from the thighs of Brahmā.

उरुरी ūrurī, ind. a particle implying assent, admission, promise, diffusion, &c.; [cf. ūrārī.]

उर्ज ūrj, k, f. (fr. rt. vrj; cf. Eng. work), food, strength, vigour, sap, juice; often occurring in conjunction with ish (e. g. ishām ūrjām aśyuh, 'may they obtain food and strength'); [cf. Gr. ὄρυσ and ὄρυσ; Lat. urgeo; Hib. orc, 'a prince, a hero'; orcaim, 'I kill, I destroy.']

Ūrja, as, m., N. of the month Kārttika, i. e. November–December (as imparting food or strength); power, strength; effort, exertion; procreative power; life, breath; N. of a son of the second Manu; of Satyahita; of Vatsara; of the sons of Hiranya-garbhā who are reckoned among the seven Rishis of the third Manvantara; (ā), f. food, strength, sap; N. of a daughter of Daksha and wife of Vasishṭha; (am), n. water. — Ūrja-yoni, is, m., N. of a son of Viśvāmītra. — Ūrja-vāha, as, m., N. of a son of Śucī. — Ūrja-sani, is, is, i, Ved. granting strength. — Ūrja-stambha, as, m., N. of one of the seven Rishis of the second Manvantara. — Ūrjād (\*jā-ud), ī, t, t, Ved. an eater of strengthening food. — Ūrjā-val, ān, atī, at, abounding in food. — Ūrjāhuti (\*jā-āh), is, is, t, Ved. offering nourishing or strengthening sacrifices.

Ūrjaya, nom. P. ūrjayati, -yitum, to feed, strengthen; A. to become strong, to be powerful.

Ūrjayat, an, anī, at, Ved. strong, full of sap or juice, succulent; feeding, strengthening, nourishing.

Ūrjaya, as, ā, am, Ved. abounding in food or strength.

Ūrjas, a form for ūrj, used in compounds and with affixes, thus ūrjas-kara, as, ā, am, causing strength. — Ūrjas-val, ān, atī, at, rich in food, abounding in sap or juice, juicy, succulent, powerful, vigorous, robust, strong; (ī), f., N. of a daughter of Daksha and wife of Dharmā; of a daughter of Prītyavratā and wife of Ūśanas; wife of Prāṇa. — Ūrjas-vala, as, ā, am, strong, powerful. — Ūrjas-vin, ī, tni, i, strong, powerful; (ī), n. a figure of rhetoric, speaking of anything with disdain.

Ūrjāni, f., Ved. ūrjā personified.

Ūrjita, as, ā, am, powerful, strong, mighty, great, excellent, exceeding, much; (as), m., N. of a prince. — Ūrjītāsraya (\*ta-ās), as, ā, am, spirited, magnanimous.

Ūrjīm, ī, tni, i, abounding in food.

उर्ण ūrṇa, am, ā, n. f. (fr. rt. vrī, to cover, and connected with rt. ūrṇu next col.), wool; (ā), f. a circle of hair between the eyebrows; N. of the wife of Citra-ratha and mother of Samrāj; [cf. Lat. villus, vellus; Goth. vulla; Old Germ. wolla; Mod. Germ. Wolle; Eng. wool; Lith. vilna; Russ. vōlna; Gr. ἔπος, ἔπος, ἔπος, ἔπος; Hib. olam.] — Ūrṇa-nābha, as, m. a spider (as having wool on the navel or belly); N. of a son of Dhṛita-rāshṭra; of a Dānava. — Ūrṇa-pāta, as, m. a spider. — Ūrṇa-mradas, ās, ās, as, or ūrṇa-mrada, as, ā, am, soft as wool. — Ūrṇa-vābhi, is, m. a spider ('wool-weaver?'; perhaps the original form of ūrṇa-nābhi, derived from

an obsolete rt. vabh, to weave). — Ūrṇā-deśa, as, m., N. of a country. — Ūrṇā-piṇḍa, as, m. a ball of wool. — Ūrṇā-maya, as, ī, am, woollen, made of wool. — Ūrṇā-val, ān, atī, at, woollen; (ān), m., N. of a man. — Ūrṇā-vala, as, ā, am, woollen. — Ūrṇā-sūtra, am, n., Ved. a thread of wool. — Ūrṇā-stukā, f., Ved. a tuft of wool.

Ūrṇāyu, us, us, u, woollen; (us), m. a ram; a woollen blanket; a spider; N. of a Gandharva.

उर्णु ūrṇu (connected with rt. vrī), cl. 2. P. A. ūrṇoti and ūrṇauti, ūrṇute, ūrṇunāva, ūrṇunuve, ūrṇavishyati, -te, ūrṇavishyati, -te, aurnāvīt, aurnāvīt, aurnāvīt, aurnāvishṭa, aurnāvishṭa, ūrṇavitum, ūrṇavitum, to cover, surround, hide; A. to cover one's self: Caus. ūrṇāvayati, aor. aurnunuvāt: Desid. ūrṇunūshatī, -te, ūrṇunavishatī, -te, ūrṇunavishatī, -te: Intens. ūrṇonūyate, ūrṇonāvītī, ūrṇonāvītī.

Ūrṇuta, as, ā, am, covered.

उर्द ūrd, a various reading for rt. urd, q. v.

उर्द ūrdara, as, m. (said to be in some of its meanings fr. ūrj and rt. drī), Ved. a vessel for measuring corn, a bushel; a hero, a champion; a Rakshas, a goblin or fiend.

उर्ध ūrdha and ūrdhaka, a wrong reading for ūrdhva and ūrdhvaka.

उर्ध्व ūrdhva, as, ā, am (fr. rt. vrīdh), rising upwards, tending upwards, raised, elevated, erected, erect, upright; being above; above, high, superior, upper. In classical Sanskrit an example of the un-compounded adjective as in ūrdhvaish pādath, 'with raised feet,' is rare. (am), n. elevation, height, anything situated above; (am), ind. upwards, towards the upper part, aloft, above, in the upper regions, on the upper side of (with abl.); in the sequel (as of a book, the upper leaves of a MS. being read last); subsequent, after (with abl.); in a high tone, aloud; ūrdhvam dvitīyād acaḥ, after the second vowel; ūrdhvam pituh, after the father's death; samvat-sarād ūrdhvam, after a year; ata ūrdhvam, henceforward, from that time forward, hereafter; ūrdhvam gam, to go upwards, to die; [cf. Gr. ὀρῆς; Lat. arduus; Gaël. ard.] — Ūrdhva-kāśa, as, m. an epithet of Ketu (whose hair streams upwards in the sky). — Ūrdhva-kāṣṭha, as, m. pl., N. of a people; (ī), f., N. of a plant. — Ūrdhva-karṇa, as, ā, am, having the ears pricked up or erect. — Ūrdhva-karman, a, n. motion or action tending upwards; (ā), m., N. of Vishnu (going upwards). — Ūrdhva-kāya, as, m. the upper part of the body. — Ūrdhva-kṛīṣana, as, ā, am, Ved. effervescing, fermenting; epithet of the Soma; (Śāy.) having its sharp qualities stirred up. — Ūrdhva-ketu, us, m., N. of a son of Sanad-rāja. — Ūrdhva-keśa, as, ā, am, having the hair erect. — Ūrdhva-kṛtyā, f. motion or action tending upwards. — Ūrdhva-ga, as, ā, am, going upwards, ascending, hovering; being on high. — Ūrdhva-gata, as, ā, am, gone up, risen, ascended. — Ūrdhva-gati, is, is, i, going upwards; (is), f. ascent, elevation. — Ūrdhvaga-pura, am, n. the city of Hanīścandra, who with his subjects is supposed to be suspended in the atmosphere. — Ūrdhva-gama, as, m. upward motion of any kind. — Ūrdhva-gamana, am, n. going upwards, ascending; elevation in the scale of being. — Ūrdhva-gāmin, ī, tni, i, going up or above, ascending. — Ūrdhva-grāvan, ā, ā, a, Ved. raising the stones to press out the Soma plant. — Ūrdhva-śaraya, as, ā, am, supine, having the feet upwards. — Ūrdhva-ṣit, t, t, t, Ved. piling up, heaping up. — Ūrdhva-jānu, us, us, u, or ūrdhva-jna, as, ā, am, or ūrdhva-jnu, us, us, u, raising the knees, sitting on the hams; long-shanked. — Ūrdhva-tīlakin, ī, tni, i, having a sectarian mark on the forehead. — Ūrdhva-tva, am, n. or ūrdhva-tā, f. height, elevation. — Ūrdhva-thā or ūrdhva-dhā, ind., Ved. upwards, erect. — Ūrdhva-danṣṭrā-keśa, as, m. whose teeth and hair are erect; an epithet of Siva. — Ūrdhva-driṣṭī,

is, is, i, looking upwards, of high views, aspiring. — *Ūrdhva-deva*, as, m. a superior deity; an epithet of Vishṇu. — *Ūrdhva-śha*, am, n. ('the body gone above'), a funeral ceremony. — *Ūrdhva-nabhas*, as, as, Ved. being above in the clouds. — *Ūrdhva-dama*, as, ā, am, going upwards, erected, exalted, elevated; (perhaps a wrong reading for *ūrdhva-gama*.) — *Ūrdhva-patha*, as, m. the upper region, the ether. — *Ūrdhva-pātana*, am, n. causing to ascend, sublimation. — *Ūrdhva-pātra*, am, n. a sacrificial vessel. — *Ūrdhva-pāda*, as, ā, am, heels upwards; (as), m. a fabulous animal with eight legs; see *śarabha*. — *Ūrdhva-pundra* or *ūrdhva-pundra-ka*, am, n. a perpendicular line on the forehead of a Brāhman made with sandal &c., a Vaishṇava mark. — *Ūrdhva-pāram*, ind. full to the brim, full to overflowing. — *Ūrdhva-prīṣṇī*, is, is, i, Ved. spotted above. — *Ūrdhva-barhis*, is, is, is, Ved. being over the sacrificial grass. — *Ūrdhva-bāla*, as, ā, am, having the hair erect. — *Ūrdhva-bāhu*, us, us, u, having the arms raised; (us), m. a devotee who holds his arms above his head constantly till they are fixed in that position; N. of one of the seven Rishis of the fifth Manvantara; one of the seven Rishis of the south; one of the seven sons of Vasishṭha. — *Ūrdhva-budhna*, as, ā, am, Ved. bottom upwards, upside down. — *Ūrdhva-brihātī*, f, N. of a metre. — *Ūrdhva-bhāga*, as, m. the upper part; any part of a word coming after another part. — *Ūrdhva-bhāj*, k, k, k, partaking of the upper part; a N. of Baḍāvāgni or submarine fire. — *Ūrdhva-manthin*, living in perpetual chastity; see *ūrdhva-retas*. — *Ūrdhva-māna*, am, n. an instrument for measuring altitudes. — *Ūrdhva-māyu*, us, us, u, giving forth a loud noise. — *Ūrdhva-māruta*, am, n. pressure of the wind (of the body) upwards. — *Ūrdhva-mukha*, as, i, am, having the mouth or opening turned upwards. — *Ūrdhva-mauhūrtika*, as, i, am, happening after a short time. — *Ūrdhva-rekhā-savala*, as, ā, am, variegated with lines above. — *Ūrdhva-retas*, as, as, as, 'having the semen above,' abstaining from sexual intercourse, one who lives in perpetual chastity; a N. of Siva, also of Bhishma. — *Ūrdhva-roman*, ā, ā, a, having the hairs of the body erect; N. of a mountain. — *Ūrdhva-linga*, as, m., N. of Siva. — *Ūrdhva-loka*, as, m. the upper world, the world above, heaven. — *Ūrdhva-vartman*, ā, m. the atmosphere, heaven. — *Ūrdhva-vāta*, as, m. or *ūrdhva-vāyu*, us, m. the wind in the upper part of the body. — *Ūrdhva-vṛta*, as, ā, am, put on above, put on over the head or shoulder (as the sacred thread of the Brāhman). — *Ūrdhva-sāyin*, i, i, i, sleeping upright; epithet of Siva. — *Ūrdhva-sōdhana*, am, n. 'purifying upwards,' i. e. vomiting. — *Ūrdhva-sōsham*, ind. so as to dry (anything) above. — *Ūrdhva-śvāsa*, as, m. expiration. — *Ūrdhva-sānu*, us, us, u, Ved. carrying the neck high, with lofty or uplifted neck; (Sāy.) rising higher and higher. — *Ūrdhva-sṭha*, as, ā, am, being above, superior, situated on high. — *Ūrdhva-sṭhita*, as, ā, am, being or standing above. — *Ūrdhva-sṭhīti*, is, f. the rearing of a horse; a horse's back, the part where the rider sits; elevation, superiority. — *Ūrdhva-srotas*, as, as, as, N. of a creation of beings whose stream of life or current of nutriment tends upwards. — *Ūrdhvaṅguli* ('va-an'), is, is, i, with raised finger. — *Ūrdhvaṅgaya-saphitā* ('va-ām'), f. the doctrines of a particular Vaishṇava sect. — *Ūrdhvaṅgaya* ('va-ay'), as, m. pl., N. of a caste in Plaksha-dvīpa. — *Ūrdhva-varta* ('va-ān'), as, m. rearing of a horse. — *Ūrdhva-sita* ('va-ās'), as, m. the plant *Momordica Charantia*. — *Ūrdhva-cha* ('va-īha'), as, m. motion or tendency upwards.

*Ūrdhva-ka* as, m. a kind of drum.

*Ūrdhva-sāna*, as, ā, am, Ved. rising, erecting one's self.

*Ūrdhva-kṛi*, cl. 5. 8. P. A. -*kṛinoti*, -*nute*, -*karoti*, -*kurute*, -*karitum*, to raise aloft, to elevate.

*Ūrdhva-irmi*, is, m. f. (fr. rt. *vri*), a wave; a current, the flowing of water; human infirmity (as

grief, illusion, hunger, thirst, decay, death); speed, velocity; a fold or plait in a garment; a line, a row; manifestation, light; mental suffering, distress, uneasiness, pain; missing, regretting; association, number, quantity; [cf. Lith. *vilni-s*; Old Germ. *wella*; Mod. Germ. *Welle*; Eng. *well*.] — *Ūrdhva-mat*, ān, atī, at, wavy, undulating, billowy; crooked; plaited, curled (as hair). — *Ūrdhva-mat-tā*, f. undulation; crookedness. — *Ūrdhva-mālin*, i, i, i, wreathed with waves, adorned with waves; (i), m. the ocean.

*Ūrdhva-mikā*, f. a wave; a plait or fold in a garment; a finger ring; regret, sorrowing for anything lost; the buzzing of a bee.

*Ūrdhva-mīn*, i, i, i, Ved. having waves, undulating.

*Ūrdhva-mīlā*, f, N. of a daughter of Janaka and wife of Lakshmaṇa, mother of Gandharvi, having waves,

*Ūrdhva-myā*, as, ā, am, Ved. undulating, having waves, agitated; (ā), f. night.

*Ūrdhva-irva*, as, m. (fr. rt. *vri*), Ved. a receptacle (for water), a reservoir; a cloud; an enclosed place, a stable for cattle; a prison, captivity (?); an epithet of the Pitris or manes of deceased ancestors.

*Ūrdhva-irya*, as, ā, am, Ved. being in reservoirs, lakes, &c.

*Ūrdhva-irva*, as, m. (fr. *irva*), N. of a saint from whose thighs sprang Aarva, a fiery being received by the ocean; the submarine fire; N. of a prince.

*Ūrdhva-irvarā*, f. fertile soil, land bearing any and every crop. See *urvarā*.

*Ūrdhva-irvaśī*, f, N. of an Apsaras. See *urvaśī*.

*Ūrdhva-irva-irva-asṭhiva*. See under *irva*.

*Ūrdhva-irvī*. See under *irva*.

*Ūrdhva-irvyaṅga*, am, n. (said to be fr. *irvī* = *urvī*, 'earth,' and *anga*), a mushroom.

*Ūrdhva-irshā*, f. a kind of grass, *Andropogon serratum*.

*Ūrdhva-irupin*, i, m. a porpoise. See *ulupin*.

*Ūrdhva-irūka*, as, m. an owl. See *ulūka*.

*Ūrdhva-irvata*, a various reading for *vata* and *ūata*, q. v.

*Ūrdhva-irvadhya* or *irvadhya*, am, n., Ved. undigested grass &c. in the stomach (of an animal).

*Ūrdhva-irush*, cl. 1. P. *irushati*, -*shitum*, to be diseased or disordered, to be sick or ill.

*Ūrdhva-irusha*, as, m. (fr. rt. *i*. *irush* or fr. *irush* above?), salt ground, soil impregnated with saline particles; a cleft, a hole; the cavity of the ear; dawn, day-break (in the latter sense neut. according to some); the mountain Malaya; (i), f. soil impregnated with saline particles or not fertile. — *Ūrdhva-irusha*, am, n. particles of salt wrapped up in paper. — *Ūrdhva-irusha*, ān, atī, at, consisting of saline soil.

*Ūrdhva-irushaka*, am, n. salt, pepper; dawn, day-break.

*Ūrdhva-irushana*, am, n. black pepper; (ā), f. long pepper.

*Ūrdhva-irushara*, as, ā, am, impregnated with salt; (am), n. a barren spot with saline soil. — *Ūrdhva-irushara-ja*, am, n. salt produced from salt soil; a kind of magnet.

*Ūrdhva-irushā*, f, N. of the wife of Aniruddha. See *irushas*, &c.

*Ūrdhva-irushman*, ā, m. (fr. rt. *i*. *irush*), heat, steam, vapour, exhalation; ardour, passion, violence; the hot season; (in gram.) the sounds *ś*, *sh*, *s*, *h*; *shk*, *shp*, *am*, *ah*, and more especially the first four of these sounds. — *Ūrdhva-irushma*, as, ā, am, imbibing the steam of hot food; (ās), m. pl. a class of manes or deceased ancestors; (as), m. fire. — *Ūrdhva-irushma*, as, ā, am, followed by an *Ūrdhva-irushman*. — *Ūrdhva-irushma-prakṛiti*, is, is, i, produced from an *Ūrdhva-irushman*. — *Ūrdhva-irushma*, ān, atī, at, hot, steaming. — *Ūrdhva-irushma* ('ma-an'), as, ā, am, ending in an *Ūrdhva-irushman*. — *Ūrdhva-irushma* ('ma-an'), ās, m. pl. the sounds called *Ūrdhva-irushman* and

the semivowels. — *Ūrdhva-irushmopagama* ('ma-up'), as, m. the approach of the heat.

*Ūrdhva-irushmaṇa* or *irushmaṇya*, as, ā, am, Ved. steaming. *Ūrdhva-irushmāya*, nom. A. *irushmāyate*, -*iyitum*, to emit heat or steam, to steam, perspire.

*Ūrdhva-irush*, cl. 1. P. (with prep. also A.)

*irushati*, -*te*, *irushitum*, to change, modify; (with prep.) to push, thrust, move, remove, touch lightly. (This root is connected with rt. *vah*; and it is often difficult to decide to which of these two roots forms like 1. *irusha*, p. 177, are to be assigned.)

1. *irusha*, as, m. change, modification. — *Ūrdhva-irusha*, am, n. or *irusha-giti*, is, f, N. of the third Gāna or song book of the Sāma-veda.

*Ūrdhva-irushāni*, f. a broom.

*Ūrdhva-irusha-gāna*, am, n., N. of the fourth Gāna or song book of the Sāma-veda.

*Ūrdhva-irush*, cl. 1. P. A. *irushati*, -*te* (Ved.

*irushate*), *irush* and *irushān-śakre*, *irushishyate*, *irushishya*, *irushitum*, to observe, mark, note, attend to (with acc.): to reckon on (with loc.): to wait for; to comprehend, conceive, conjecture, suppose, infer, reason, deliberate about; to be regarded as: Caus. *irushayati*, -*iyitum*, aor. *irushat*, to cause to think, reason, infer, or conjecture; to attend to (?); to do, accomplish (?): Desid. *irushishate*; [cf. Hib. *uirge*; Lat. *augere*; Goth. *auka*; Hib. *uqtar*, 'augmentation.'] 2. *irusha*, as, ā, am, observed, inferred, &c.

2. *irusha*, as, m. deliberation, examination; reasoning; understanding; completing a defective sentence or verse, supplying an ellipsis; [cf. Hib. *uja*, 'choice, election.']

*Ūrdhva-irushana*, am, n. reasoning, inferring, concluding.

*Ūrdhva-irushin*, i, i, i, who or what reasons; who or what assembles, infers, or conjectures; (*irushin*), f. an assemblage, a collection; arrangement, a multitude reduced to order; [cf. *irushahitni*.]

*Ūrdhva-irusha*, as, ā, am, inferrible, to be investigated, requiring to be supplied, elliptical.

## च

*Ch* 1. *ri*, the seventh vowel of the Sanskrit alphabet and peculiar to it, resembling the sound of *ri* in *merrily*. — *Ch-kāra*, as, m. the letter or sound *ri*.

*Ch* 2. *ri*, ind. an interjection of abuse, laughter; a sound inarticulate or reiterated as in stammering.

*Ch* 3. *ri*, ā, f. a N. of Aditi.

*Ch* 4. *ri*, cl. 1. 9. (Ved. also 3. 4. 5. P.)

*ri* *ri* *ri* *ri* *ri* (Ved. *iriyati*, *āryate*, *iriyati* or *riyati*), āra or arān-śakāra, *irishyati* or *arishyati* (?), ārat, *aritam*, *aritam* or *aritam* (?), (Ved. 3rd pl. impf. *rantā*), to rise, tend upwards; to go, move; to meet with, fall upon or into, reach, obtain; to fall to one's share (with acc.); to move, excite, raise, raise (in singing, e.g. *vācam iriyati*, he raises his voice; *stomān iriyati*, he sings hymns); to display; to injure, hurt: Caus. *aripayati*, -*iyitum*, to throw, cast; to put, place, insert, fix, fasten; to direct towards, cast upon; to pierce; to place on, apply; to offer, give, give up, surrender; to give back, restore: Intens. Ved. 2nd pers. *alashi*, 3rd pers. *alarti*, to move, come; strive, make effort, exert one's strength: Intens. Class. *araryate*, to wander about; to run or fly towards: Desid. *aririshati*; [cf. Goth. *airus*, 'a messenger'; Hib. *ria* or rather *do ria*, 'he will come or arrive'; *ria*, 'running, speed'; *riach*, 'he came'; *riachtaim*, 'I arrive'; *ar*, 'guiding, conducting.' With the Caus. have been compared Old Germ. *arbjān*, 'to inherit'; *kiripit*, 'possession'; Goth. *arbi*, *thim*. *arbjā*, 'inheritance': cf. also Lat. *aro*; Goth. *arja*; Old Germ. *erru*; Lith. *arū*; Lith. *arūjū*; Gr. *arpo*; Hib. *ar*, 'slaughter, destruction, plague, the slain in fight'; aor. 'a satire, a course.']

*Ch* कस rik-śhas. See under 2. *ri*.

**चकण** 1. rikṇa, as, ā, am (for vrikṇa fr. rt. vrasō), wounded. — Rikṇa-vaḥa, as, ā, am, whose shoulders are wounded or made sore by drawing.

**चकण** 2. rikṇa = rikṭha below.

**चकण rikṭha, am, n.** (fr. rt. ric), property, wealth, possessions, effects (especially left at death); gold; see rikṭha. — Rikṭha-grahaṇa, am, n. receiving or inheriting property. — Rikṭha-grāha, as, ā, am, an inheritor or receiver of property; (as), m. inheriting or receiving property. — Rikṭha-jāta, as, ā, am, formed into property, accumulated (as property). — Rikṭha-bhāga, as, m. division of property, inheritance, partition, a share. — Rikṭha-bhāgin, ī, inī, ī, an heir, a coheir; inheriting or sharing property. — Rikṭha-hara, as, ī, am, an heir, a coheir. — Rikṭha-harin, ī, inī, ī, inheriting or sharing property; an heir. — Rikṭhādāna ('tha-ād'), as, m. an inheritor.

**चकण rikva, as, ā, am, or rikvan, ā, ā, a** (fr. rt. arc), Ved. praising, rejoicing.

**चक** riksh, cl. 5. P. rikshṇoti, to kill; to hurt or seek to hurt; (a doubtful root.)

**चक** 1. riksha, as, ā, am, Ved. bald, bare.

**चक** 2. riksha, as, m. (fr. preceding rt. riksh? or fr. rt. ris? or fr. rt. vrasō?, cf. 1. rikṇa; or fr. rt. ric connected with rt. ark, to shine?; connected with rakshas?), Ved. one who hurts or destroys (?); a bear (as having a shining coat?); (ī), f. a female bear; (ās), m. pl. the seven stars, the Pleiades; 'Aḥkros, Ursa; in later times the seven Ṛshis; (as, am), m. n. a star, a constellation in general, a lunar mansion; the particular star in the twenty-seven mansions of the moon under which a person happens to be born; (as), m., N. of the plant Bignoia Indica, and of a similar species; N. of a man, a son of Ajamidha, or Ariha, or Vidūratha, or Revata; of Akrodhana; a descendant of Bhṛigu, identified with Valmiki; N. of a mountain; (ā), f., N. of the wife of Ajamidha; [cf. Gr. ἄρκρος; Lat. ursus; Hib. art; Lith. lokys for olkys; Armen. arg]. — Riksha-gandhā, f. the plant Argyreia Argentea. — Riksha-gandhikā, f. the plant Batatas Paniculata. — Riksha-grīva, as, m., Ved. a kind of imp or demon. — Riksha-nātha, as, m. lord of the stars, an epithet of the moon. — Riksha-nemā, is, m. a N. of Vishnu. — Riksha-rāja, as, m. the king of the bears; king of the stars, an epithet of the moon. — Riksha-vaṭ, ān, m., N. of a mountain. — Riksha-ranta, am, n., N. of a town. — Riksha-ribhāvana, am, n. observing the stars. — Riksha-harīsvara ('ri-ś'), as, m. the lord of bears and apes. — Riksheśa ('sha-īśa), as, m. lord of the stars, an epithet of the moon. — Riksheshī ('sha-īś'), is, f. offering worship to the planets and stars. — Rikshoda ('sha-nda), as, m., N. of a mountain.

**Rikshikā, f.**, Ved., N. of certain demons or evil spirits.

**चक** 3. riksha, as, ā, am (perhaps a wrong reading for rikṇa), pierced, cut, divided.

**चक rikshara, as, m.** (fr. rt. 1. or 2. rish?), a thora; a family priest; (am), n. a shower, a stream.

**चकला rikshalā, f.**, Ved. a fetter; [cf. riksharā.]

**चकया rikshāya, nom. P. A.** (fr. an obsolete noun rikha), Ved. rikshāyati, -te, -yitum, to tremble; to tremble with passion, rage, rave; [cf. Zend ereghata; Germ. arg.]

**Rikshā-vaṭ, ān, atī, at**, Ved. raving, impetuous.

**चक** 1. ric (connected with rt. arc and with rt. ark, q. q. v. v.), cl. 6. P. ricāti, ānarā, arcāśhyati, arcitum, Ved. inf. ricāse, to praise, extol, laud, celebrate; to cover, screen; to shine (?).

2. ric, k, f. (fr. preceding rt. or fr. rt. arc), lustre, splendor; a hymn; a single verse, stanza or text, especially verses recited or spoken at a sacrifice or religious ceremony (whereas the verses called sāman [pl. sāmāni] are sung, and the verses called yajus [pl. yajūnshī] are some of them not metrical and are muttered in a peculiar manner; these three kinds of verse constitute the Mantra and are considered as sacred speech); a verse of the Ṛig-veda, the particular verse or text on the authority of which a ceremony is prescribed and to which the explanation in the Brāhmaṇa refers; the collective body of the Ric, i. e. the Ṛig-veda (but in this sense generally pl. ricās). — Rik-chas or rik-sas, ind. verse by verse, one verse after the other.

— Rik-tantra-vyākaraṇa, am, n. one of the Pariśiṣṭas of the Sāma-veda. — Rik-tas, ind. from a Ric, with reference to a Ric. — Rik-prātisākhya, am, n. the Prātisākhya of the Ṛig-veda. — Rik-śata, am, n. a hundred texts. — Rik-shama (fr. ric and sama), as, ā, am, Ved. similar to a Ric; N. of a Sāman. — Rik-samsāta, as, ā, am, Ved. instigated by the Ric. — Rik-sambhāta, f. the arranged collection of the hymns of the Ṛig-veda. — Rik-sama, as, ā, am, Ved. similar to a Ric (as a Sāman). — Rik-sāma, e, n. du., Ved. the verses called Ric and Sāman. — Rik-sāman, a, n., N. of a Sāman. — Riksāma-sṛiṅga, as, m. an epithet of Vishnu. — Rik-āvānam, ind. (āvānam fr. rt. ve with ā), Ved. connecting one Ric with another, not interrupting their continuance. — Rik-gāthā, f., N. of a certain song. — Rik-bhā, k, k, k, partaking of a Ric, as a deity who is addressed with it. — Rik-yajūh-sāma-vedin, ī, m. one who is familiar with the Rig, Yajur, and Sāma-veda. — Rik-vidhāna, am, n. title of a work of Saunaka. — Rik-veda, as, m. the Ṛig-veda; the collective body of sacred verses which as being recited are called Ricās and differ from Sāmāni and Yajūnshī in the manner described above; the arranged collection of these hymns as the most ancient sacred book of the Hindūs. (The Ṛig-veda consists of ten books or Maṇḍalas; the first eight books contain groups of hymns, each group ascribed to one author or to the members of one family; the ninth book contains the songs recited at the Soma ceremonies; the tenth contains hymns of a very different character, composed by a greater variety of individual authors. In its wider sense the term Ṛig-veda comprehends the Brāhmaṇas and the Sūtra works on the ritual connected with the hymns.) — Rikveda-prātisākhya, am, n. the Prātisākhya of the Ṛig-veda, attributed to Saunaka. — Rikveda-vid, t, m. a Brāhman familiar with the Ṛig-veda. — Rikvedānukramaṇikā ('da-an'), f. the index of the Ṛig-veda, attributed to Kātyāyana. — Rikvedin, ī, inī, ī, conversant with the Ṛig-veda. — Rinmaya, as, ī, am, consisting of Ricās.

**Rigma, as, ā, am**, Ved. having the character of a Ric.

**Rigmān, ī, inī, ī**, Ved. praising, exulting with joy, jubilant with praise.

**Rigmāya, as, ā, am**, Ved. deserving praise, laudable.

**Rica** (at the end of some compounds) = Ric; (as), m., N. of a prince, a son of Sunika.

**चकिक rikika, as, m.**, N. of the father of Jamadagni, a son of Heaven; N. of a country.

**चकीम rikisha, am, n.** a frying-pan; (as), m. a hell.

**चकीम rikishama, as, ā, am**, Ved. (Sāy. fr. ric and sama) equal to the Ric; epithet of Indra; (perhaps this word is related to rikisha, rikshin, q. v.)

**चकेयु rikceyu, us, m.**, N. of a man; a son of Kaudrāśva.

**चक rik, cl. 6. P. ricchati, ānarācha,** arcchitum, to go, move; to fall in faculties; to become hard or stiff; [cf. Lat. rigere.]

**चकका rikchakā, f.** (fr. rt. 4. ri), wish, desire.

**चकरा rikchārā, f.**, Ved. a fetter; a harlot, a courtesan.

**चज** 1. rij, cl. 1. P. arjati, ānarja, ar-jitum, to bring near, obtain, get, acquire; Caus. arjayati, -yitum, to obtain, get, acquire.

**चज** 2. rij, cl. 1. A. arjate, -jitum, to go; to stand or be firm; to acquire; to be healthy or strong; [cf. Lat. rego, rectus; Goth. raihts; Mod. Germ. recht; Gr. ῥέγω; Hib. righim, 'I reach, arrive, stretch.]

**चजिय rikjipya, as, ā, am** (fr. rt. 2. rinj?), Ved. going quick, striving upwards; [cf. Zend ḗrēzija.]

**चजिष्वन् rikjishvan, ā, m.**, Ved., N. of a man (protected by Indra) who has the epithet Vaidathina.

**चजीक rikjika, as, ā, am** (fr. 2. arj), Ved. coloured, variegated; mixed with; polluted; (as), m. smoke; an epithet of Indra; N. of a mountain.

**Rijiti, is, is, ī**, Ved. burning, sparkling.

**चजीम rikjisha, as, ā, am** (fr. rt. 2. rinj?), Ved. epithet of Indra, carrying or driving away, (or perhaps = rikshin below); (am), n. the sediment or residue of Soma; a frying-pan; N. of a hell; (Sāy.) water.

**Rijishin, ī, inī, ī**, Ved. hastening towards, seizing; consisting of or receiving the sediment or residue of Soma.

**चजु rikju, us, us, u** (fr. rt. 2. rinj), tending in a straight direction, straight; straight metaphorically as in morals, right, honest, upright; (in Ved. = sādhu and opposed to vṛjina; in classical Sanskrit opposed to jhama and tiryac); comparative rikjyas, Ved. rajyas; superlative rikjishtha, Ved. rajishtha; (us), m., N. of a son of Vasu-deva; [cf. Hib. aroch; Zend ḗrēsu]. — Riju-kāya, as, ā, am, having a straight body; (as), m., N. of the saint Kāsyapa. — Riju-kratu, us, us, u, Ved. intending what is honest; (Sāy.) acting honestly. — Riju-ga, as, ā, am, Ved. going straight. — Riju-gātha, as, ā, am, Ved. singing correctly. — Riju-tā, f. or riju-tva, am, n. straight direction, straightness; uprightness, sincerity, honesty. — Riju-dāsa, as, m., N. of a son of Vasu-deva. — Riju-dhā, ind. straight, right. — Riju-niti, is, f., Ved. right conduct. — Riju-mitāksharā, f. title of a commentary on Yājñavalkya's law-book, generally called Mitāksharā. — Riju-mushka, as, ā, am, Ved. having straight generative organs; (Sāy.) strong and muscular. — Riju-raśmi, is, is, ī, Ved. having straight rope-traces (said of a chariot). — Riju-rohita, am, n. the straight red bow of Indra. — Riju-vani, is, is, ī, Ved. striving straightforward; (Sāy.) granting auspicious gifts. — Riju-sansa, as, ā, am, Ved. desiring what is right. — Riju-sarpa, as, m. a kind of snake. — Riju-hasta, as, ā, am, Ved. extending the hand. — Riju-nas, ās, m., N. of a man.

**Rijūka, as, m.**, N. of a mountain.

**Rijū-kri, cl. 8. P. -karoti, -kartum**, to straighten, rectify. — Riju-karaṇa, am, n. straightening. — Riju-krita, as, ā, am, made straight.

**Rijūya, nom. Ved. rijūyati, -te, -yitum**, to walk straightforward, on the right or honest way; to direct one's way towards anything.

**Rijūyā, ind.**, Ved. in a straight line.

**Rijūyu, us, us, u**, Ved. honest; upright.

**Rijvac, ān, ūc (?)**, ak, Ved. going straightforward.

**चज** 1. rijra, as, ā, am (fr. rt. 2. arj), Ved. reddish, dark red, reddish brown.

**Rijriya, as, ā, am**, Ved. reddish, red.

**चज** 2. rijra, as, m. (fr. rt. 2. rinj?), a leader. — Rijaśva ('ra-as'), as, m., N. of a man.

**चज** 1. rinj, cl. 1. A. rinjate, rinjān-ākre, -jitum, to fry.

**चज** 2. rinj, cl. 6. P. A. rinjati, -te, -jitum, to spring forward, run; to strive after, long for; (Sāy.) to decorate.

**Rinjasāna, as, ā, am**, running towards, striving after; (as), m. a cloud.

**चण riṇa, as, ā, am** (said to be fr. rt. 4. ri:

cf. Lat. *reus*, Ved. guilty; (*am*), n. guilt; obligation, debt (opposed to *dhana* and *ṛiktha*, 'property'); a fort, a stronghold; water; a negative quantity, mious; (*as*), m. a N. of Vyāsa; *antyaṃ ṛṇam*, the last debt, a debt to the manes, i.e. the generation of a son; *ṛiṇaṃ kṛt*, to get into debt; *ṛiṇaṃ dhṛi*, to be indebted; *ṛiṇaṃ dā* or *prayaṃ* or *saṃ-nā*, to pay a debt; *ṛiṇaṃ prāp*, to become indebted; *ṛiṇaṃ pariṣ* (Desid. fr. *t. āp* with *pari*), to require payment of a debt, call in a debt. — *Ṛiṇa-kartri*, *tā*, *trī*, *trī*, getting into debt, indebted. — *Ṛiṇa-kātri*, *is*, *is*, *ī*, Ved. requiring payment of debts, 'taking revenge' (Sāy.) one to whom praise is due as a debt, or one who receives praise as a debt to be repaid in benefits. — *Ṛiṇa-grasta*, *as*, *ā*, *am*, indebted, involved in debt. — *Ṛiṇa-graha*, *as*, m. borrowing; a borrower. — *Ṛiṇa-grāhin*, *ī*, *inī*, *t*, borrowing; a borrower. — *Ṛiṇa-ḍṭi*, *t*, *t*, *t*, Ved. punishing offences or guilt; (Sāy.) acknowledging (praising) as an obligation to be paid for. — *Ṛiṇa-ḍyut*, *t*, *t*, *t*, Ved. granting quittance of a debt or an offence. — *Ṛiṇa-ḍaya*, *as*, m., N. of a prince of the Rūśamas; N. of an author of a hymn in the R̥g-veda (IX. 108). — *Ṛiṇa-da*, *as*, *ā*, *am*, or *ṛiṇa-dātri*, *tā*, *trī*, *trī*, or *ṛiṇa-dāyīn*, *ī*, *inī*, *t*, one who pays a debt. — *Ṛiṇa-dāna*, *am*, n. payment of a debt. — *Ṛiṇa-dāsa*, *as*, m. lit. 'a debt-slave,' i.e. one who becomes a slave to his creditor till his debt is paid. — *Ṛiṇa-matkaṇa*, *as*, m. a security, a bail (which sticks to the debtor like an insect). — *Ṛiṇa-mārgaṇa*, *as*, m. a security. — *Ṛiṇa-mukta*, *as*, *ā*, *am*, released from debt. — *Ṛiṇa-mukti*, *is*, *f*. discharge of a debt. — *Ṛiṇa-moksha*, *as*, m. paying a debt. — *Ṛiṇa-yā*, *ās*, *ās*, *am*, or *ṛiṇa-yāvan*, *ā*, *ā*, *a*, Ved. punishing or prosecuting guilt; keeping off debt or guilt. — *Ṛiṇa-val*, *ān*, *atī*, *at*, one who is in debt, one who is under obligation (to another), indebted. — *Ṛiṇa-van*, *ā*, *ā*, *a*, Ved. guilty, indebted; obliged, under obligation (to another). — *Ṛiṇa-śo-dhana*, *am*, n. payment or discharge of a debt. — *Ṛiṇāḍāna* ('*ṇa-āḍ*'), *am*, n. recovery of a debt, receipt of money &c. lent (as one of the eighteen titles or subjects of judicial procedure). — *Ṛiṇātaka* ('*ṇa-an*'), *as*, m. the planet Mars (as the patron of debtors). — *Ṛiṇāpanayana* ('*ṇa-ap*'), *am*, n. discharge of a debt. — *Ṛiṇāpanadana* ('*ṇa-ap*'), *am*, n. payment of a debt. — *Ṛiṇāpākāraṇa* ('*ṇa-ap*'), *am*, n. paying off a debt. — *Ṛiṇārṇa* ('*ṇa-rṇ*'), *am*, n. debt of a debt, compound interest; [cf. Gram. 38. d.] — *Ṛiṇodgrahaṇa* ('*ṇa-ud*'), *am*, n. recovering a debt in any way from the creditor by friendly or legal proceedings, by stratagem or by arrest.

*Ṛiṇika*, *as*, m. a debtor.

*Ṛiṇin*, *ī*, *inī*, *t*, a debtor, one under any obligation (to another), indebted, of or belonging to a debt; [cf. *an-riṇin*.]

सृष्टि *ṛit*, A. *ṛitīyate*, to reproach, condemn, pity; to rival, have power, domineer; hate; go; (a Sautra root, i.e. a root occurring only in grammatical Sūtras and not in the Dhātu-pāṭha.) [To this root have been referred Goth. *r. lith* in *litha*, *lith*, *lithum*; Hib. *rith*, 'course, flight, gallop, race'; *rithim*, 'I run, range, rush.']

सृष्टि *ṛita*, *as*, *ā*, *am* (fr. rt. 4. *ṛi*), proper, right; honest, brave, competent; true; worshipped, respected; enlightened, luminous; gone, risen, moved, affected by; (*am*), ind. right, duly, properly, energetically; *ṛitam* *t*, to go the right way, to live virtuously; (*as*), m., N. of a Rudra; of a prince; (*am*), n. fixed or settled order, law, rule (especially in religion); sacred or pious custom, pious action; divine law, faith, divine truth; (Sāy.) water, sacrifice, sacrificial rite; the sun (e.g. *ṛitam bṛihat*, the great divine law, supreme truth, or according to Sāy. a great sacrifice; *ṛitasya garbhah* or *prajāh*, the offspring of divine truth, or according to Sāy. the offspring of the water or of sacrifice, as an epithet of Agni, of Soma, or of Vishṇu; *prathamajā ṛitasya*, the first-born of divine truth or Prajapati; *ṛitasya sadanam* or *sadaḥ* or *sadma* or *padam* or *nābhīh*,

the seat or centre of religious faith, as the altar &c., or according to Sāy. the seat of water or of the sun; *ṛitasya yonih*, water; *ṛitasya goṇāḥ* or *netā* or *rathih* or *patih*, the protector or leader or lord of divine truth, or according to Sāy. of the sacrifice, as an epithet of Agni, of Soma, of the Ādityas, and other gods, or sometimes applied to men who are guardians of the truth; truth in general, right (e.g. *ṛithyā* or *panthā ṛitasya*, the path of truth, the right way, a virtuous life, or according to Sāy. the way of the water); truth personified (as an object of worship, and hence enumerated among the sacred objects in the last chapter of the Nighāntava); gleaming, i.e. the lawful and right means of getting a livelihood for Brāhmins as opposed to the cultivation of the ground (this latter being metaphorically called *an-ṛita*, improper). — *Ṛita-ḍt*, *t*, *t*, *t*, Ved. observing the sacred law, conversant or familiar with it; (Sāy.) knowing the sacrifice or water. — *Ṛita-jā*, *ās*, *ās*, *am*, or *ṛita-jāta*, *as*, *ā*, *am*, Ved. happening at the right time, of a true nature, sprung from sacred truth, according to sacred truth. — *Ṛita-jāta-satya*, *as*, *ā*, *am*, Ved. realizing what is according to the sacred law; (Sāy.) born for the sake of the sacrifice and having true result. — *Ṛita-jit*, *t*, *t*, *t*, Ved. gaining the right. — *Ṛita-jur*, *ūr*, *ūr*, *ur*, Ved. grown quite old; (Sāy.) growing old in religious worship. — *Ṛita-jñā*, *ās*, *ās*, *am*, Ved. well informed; familiar with the sacred law; (Sāy.) knowing the sacrifice. — *Ṛita-jya*, *as*, *ā*, *am*, Ved. furnished with a good bow-string; (Sāy.) whose string is truth, truth-strung (said of a bow). — *Ṛita-dyumna*, *as*, *ā*, *am*, Ved. filled with sacred strength. — *Ṛita-dhāman*, *ā*, *ā*, *a*, Ved. of true or pure nature; (*ā*), m., N. of Vishṇu; of the thirteenth Manu; of the Indra in the twelfth Manvantara. — *Ṛita-dhīti*, *is*, *is*, *t*, Ved. of true or sacred disposition; epithet of the gods; (Sāy.) receiving true praise; whose actions are unobstructed. — *Ṛita-dhvaḥ*, *as*, m. epithet of Rudra; N. of a sage; a son of Kanka; epithet of Prataradana. — *Ṛita-ni*, *is*, *is*, *t*, Ved. leading in the right way; (Sāy.) leader of truth (as the Ādityas). — *Ṛita-parṇa*, *as*, m., N. of a prince (son of Ayutājit and friend of Nala). — *Ṛita-pā*, *ās*, *ās*, *am*, Ved. observing the truth; observing the law; (Sāy.) protecting truth or the sacrifice. — *Ṛita-peya*, *as*, m., N. of a certain ceremony. — *Ṛita-peśas*, *ās*, *ās*, *as*, Ved. having a perfect shape; epithet of Varuṇa; (Sāy.) one whose form consists of water. — *Ṛita-prajāta*, *as*, *ā*, *am*, Ved. happening at the right time, of true nature, born from sacred truth, according to sacred truth; (Sāy.) produced from water. — *Ṛita-pravāta*, *as*, *ā*, *am*, Ved. conceived in the right manner; (Sāy.) invested with truth, or with water, or with the sacrifice. — *Ṛita-psu*, *us*, *us*, *u*, Ved. having a perfect shape or aspect; (Sāy.) whose form is truth, or who consumes the sacrificial food. — *Ṛita-bhāga*, *as*, m., N. of a man, 'Apraśāḍṇs. — *Ṛita-bhara*, *as*, *ā*, *am*, bearing the truth in one's self, an epithet of Brahmā, also of Vishṇu; (*ā*), *f*. intellect; N. of a river. — *Ṛita-yukti*, *is*, *f*. Ved. right union; (Sāy.) true application of a hymn. — *Ṛita-yug*, *k*, *k*, *k*, Ved. well harnessed; well allied; (Sāy.) going to the sacrifice. — *Ṛita-val*, *ān*, *atī*, *at*, being right, saying the truth. — *Ṛita-vāka*, *as*, m., Ved. true or pious speech, speaking of truth. — *Ṛita-vādin*, *ī*, *inī*, *t*, Ved. saying right, speaking truth. — *Ṛita-vrata*, *ās*, m. pl., N. of the inhabitants of Śākadvīpa. — *Ṛita-sat*, *t*, *t*, *t*, Ved. dwelling or seated in truth; (Sāy.) dwelling in the sacrifice. — *Ṛita-sadana*, *am*, *ī*, n. *f*. Ved. the right or usual seat. — *Ṛita-sāp*, *p*, *p*, *p*, Ved. practising pious acts, of a pious disposition; steady in religious belief; (Sāy.) pervading truth. — *Ṛita-stubh*, *p*, m. 'praising in the right manner,' N. of a Rishi. — *Ṛita-sthā*, *ās*, *ās*, *am*, Ved. standing right. — *Ṛitas-pati*, *is*, m., Ved. lord of divine truth; an epithet of Vāyu; (Sāy.) lord of sacrifices. — *Ṛita-sprīḥ*, *k*, *k*, *k*, Ved. loving sacred truth; an epithet of the Ādityas and of Mitra-Varuṇa; (Sāy.) touching water. — *Ṛitāṇṛita* ('*ṇa-an*'), *am*, n. truth and falsehood. — *Ṛitā-van*, *ā*,

*arī*, *a*, Ved. of true nature or character, according to fixed order, epithet of any object in nature subject to fixed laws (e.g. of the moon, of plants, of waters, the dawn, &c.); true to sacred law; just, pious, faithful, believing; epithet of Agni, as always present at and presiding over sacrificial rites and the worship of the deities; epithet of Brihaspati, of Sarasvati, of Soma, and especially of the Ādityas; (Sāy.) bestowing food; possessed of sacrifice. — *Ṛitā-vridh*, *t*, *t*, *t*, Ved. rejoicing in justice and piety, holy-minded, especially as an epithet of the Ādityas; (Sāy.) increasers of water, or of sacrifice, or of truth. — *Ṛitā-shah*, *-shāḥ*, *t*, *t*, *t*, Ved. maintaining the sacred law. — *Ṛitokti* ('*ṇa-uk*'), *is*, *f*. speaking truth. — *Ṛitodya* ('*ṇa-ud*'), *am*, n., Ved. true speech, truth; (Sāy.) born for sacrifice or religious rites.

*Ṛitaya*, nom. P. A. *ṛitayati*, *-te*, *-yitum* (generally used in pres. part. *ṛitayat* or *ṛitāyat*), to submit to divine ordinances, to act piously; to observe the sacred law, be obedient or pious; (Sāy.) to desire sacrifice.

*Ṛitayā*, inst. Ved. in right manner; (Sāy.) through desire of reward.

*Ṛitayu* or *ṛitāyu*, *us*, *us*, *u*, Ved. observing the sacred law, obedient, pious; (Sāy.) desirous of sacrifice.

*Ṛitāyin*, *ī*, *inī*, *t*, Ved. observing the sacred law. See *ṛitayu*.

*Ṛite*, ind. except, excepting, with the exception of, to the exclusion of, besides, without (with abl. or acc.); sometimes used at the beginning of a compound, e.g. *ṛite-rakshas*, *ās*, *ās*, *as*, (any rite &c.) from which the Rakshasas are excluded. — *Ṛite-karmam*, ind., Ved. acting according to fixed rule or settled law; (Sāy.) granting rain. — *Ṛite-jā*, *ās*, *ās*, *am*, Ved. living in truth, true to the law.

*Ṛitena*, ind. according to settled law, duly, properly, rightly, regularly, in the prescribed manner, justly, strictly, fairly, truly, honestly.

सृष्टि *ṛiti*, *is*, *f*. (fr. rt. 4. *ṛi*, and therefore connected with *ṛita* above), going, motion; assault, combat; abuse, censure, reproach; emulation, envy; manner of proceeding, manner; road, way; prosperity, felicity; fitness, truthness (?); remembrance; protection; misfortune; (some of the latter meanings are only found in lexicons); [cf. Hib. *raith*, 'prosperity, increase, profit, benefit, good'; *raite*, 'ways, passages, road.'] — *Ṛitiṇ-kara*, *as*, *ī*, *am*, unfortunate, propitious. — *Ṛiti-shah*, *-shāḥ*, *t*, *t*, *t*, Ved. enduring an assault, able to resist, enduring; (Sāy.) subduing an assailant.

*Ṛitiya*, nom. A. P. *ṛitiyate*, *-ti*, *-yitum*, to quarrel, litigate; to be in discord with one's self, be ashamed.

*Ṛitiyā*, *f*. censure, reproach; (according to others) shame.

सृष्टि *ṛitu*, *us*, m. (fr. rt. 4. *ṛi* ?), any settled point of time, a fixed time, time appointed for sacrifices and other regular worship, right time, fit season (especially in the inst. pl. *ṛitubhis*, at the right time or at the appointed time for sacrifice or for a festival); an epoch, a period, a period of the year, a season; (the number of seasons is sometimes limited to three, or sometimes to five, viz. *Vasanta*, 'spring'; *Grīṣma*, 'the hot season'; *Varṣa*, pl. 'the rains'; *Sarad*, 'the autumn'; *Hemanta-śisira*, 'the cold and dewy season'; but is more commonly reckoned as six, *Hemanta* and *Śisira* being regarded as distinct; occasionally as seven, or even as twelve, in the latter case each season lasting one month. The Ritus or seasons are occasionally addressed in the Veda and libations offered to them); the menstrual evacuation, the time favourable for procreation, or sixteen days in each month; fixed order, rule; light, splendor; the number six (from the six seasons); a kind of collyrium; N. of the twelfth Manu; [cf. Hib. *raithe*, 'a quarter of a year'; *alt*, 'time, a joint, an article.']. — *Ṛitukāla*, *as*, m. the duration of a season; the period of menstruation, the period favourable for procreation, sixteen days of each month. — *Ṛitu-gaṇa*, *as*, m. the

seasons collectively. — *Ritu-gāmin*, *i*, m. having intercourse with a wife after the period of menstruation. — *Ritu-graha*, *as*, m., Ved. a libation offered to the seasons. — *Ritu-jit*, *i*, m., N. of a prince of Mithilā. — *Ritu-dhāman*, *ā*, m. epithet of Vishnu; N. of the Indra of the twelfth Manvantara. — *Ritupati*, *is*, m., Ved. lord of the seasons; an epithet of Agni. — *Ritu-parva*, *as*, m., N. of a king of Ayodhya. — *Ritu-paryāya*, *as*, m. the revolution of the seasons. — *Ritu-pā*, *ās*, *ās*, *am*, Ved. drinking or coming to the libation regularly or at the appointed seasons. — *Ritu-pātra*, *am*, n., Ved. the cup in which the libation to the seasons is offered. — *Ritu-prāpta*, *as*, *ā*, *am*, productive in due season, fruitful, fertile. — *Ritu-mat*, *ān*, *atī*, *at*, Ved. observing regular times, coming at regular times; enjoying the seasons; (*tī*), f. a woman during her courses, a woman during menstruation or in the period favourable for procreation; (*t*), n., N. of Varuṇa's grove or garden. — *Ritu-maya*, *as*, *i*, *am*, consisting of the seasons. — *Ritu-mukha*, *am*, n., the beginning or first day of a season. — *Ritu-yāju*, *as*, m. sacrifice offered to the seasons; N. of a ceremony of the Prātaḥ-savana, just before the Ājya-śastra. — *Ritu-rāja*, *as*, m. the spring (king of the seasons). — *Ritu-linga*, *am*, n. characteristic or sign of the season; symptom of menstruation. — *Ritu-ṛitti*, *is*, m. revolution of the seasons, a year. — *Ritu-velā*, f. the period of menstruation; the period favourable for procreation, sixteen days of each month. — *Ritu-śas*, *ind*., Ved. in order, duly; at the right or fixed time. — *Ritu-śāhā* and *ritu-śhā*, *ās*, *ā*, *am*, Ved. fixed at the proper seasons. — *Ritu-saṅghāra*, *as*, m. 'collection of the seasons,' title of a poem ascribed to Kālidāsa in praise of the six seasons. — *Ritu-sandhi*, *is*, m. the interval or junction between two seasons, the last seven days of one season and the first seven of the next. — *Ritu-samaya*, *as*, m. the period favourable for procreation. — *Ritu-sāmya*, *am*, n. diet &c. suited to the season. — *Ritu-sthalā*, f., N. of an Aparas. — *Ritu-smātā*, f. a woman who has bathed after menstruation and so prepared herself for sexual intercourse. — *Ritu-smāna*, *am*, n. bathing after menstruation. — *Ritu-anta*, *as*, m. the close of a season, the termination of menstruation.

*Ritavya*, *as*, *ā*, *am*, devoted to the seasons, one who worships them as divinities, relating to the season, seasonable.

*Rituthā*, *ind*. in order, duly; distinctly, precisely, exactly; (Sāy.) at a right or fixed time.

*Ritu-ij*, *k*, *k*, *k* (*ij* fr. rt. *yaj*), Ved. sacrificing at the proper seasons, sacrificing regularly; (*k*), m. a priest; (the four chief Ritvijas or priests are the Hotri, Udgātri, Adhvaryu, and Brahman; sometimes eight are enumerated, and at very grand ceremonies sixteen, viz. Hotri, Udgātri, Adhvaryu, Brahman, Brāhmaṇācchaṣin, Pra-stoṭri, Maitrā-varuṇa, Prati-prasthātri, Potri, Prati-hartri, Ačhāvāka, Neshtri, Agādth, Subrahmanya, Grāva-stut, and Un-netri.)

1. *ritviya*, *as*, *ā*, *am*, due, regular; happening at fixed or regular times; conforming to ceremonial rules, familiar with those rules. — *Ritviyā-vat*, *ān*, *atī*, *at*, Ved. conformable to law or rule, formal.

2. *ritviya* or *ritvya*, *as*, *ā*, *am*, menstruating; being in the period most favourable for procreation; (*am*), n. menstruation.

*ऋते* *rite*. See under *rita*, p. 180.

*ऋत्विन्* *ritv-ij*. See above.

*ऋदूर* *ṛidūara*, *as*, *ā*, *am* (perhaps related to *mṛidu*), Ved. mild, soft, kind, gracious.

*ऋदुप*, *f*. (for *mṛidu-pā?*), Ved. a bee or any other insect fond of sweets.

*ऋदु-व्रीध*, *t*, *t*, *t*, Ved. rejoicing in sweets.

*ऋध* *ridh*, cl. 4. 5. 7. P. *ridhyati*, *ridh-noti*, *ṛinaddhi* (and in some forms cl. 2, as pres. 2nd-du. *ṛidhāthe*, pot. 1st pl. *ṛidhyāma*, impf. 1st pl. *ārāhma*), *ānartha*, *ardhishyati*, *ārdhit*, *ardhitum*, to succeed, prosper; to grow, increase, flourish; to be prosperous and happy, to

make prosperous, cause to succeed; to accomplish; to gratify, satisfy: Caus. *ardhayati*, *-yitum*, to cause to prosper, accomplish; to satisfy: Desid. *iritsati*; [cf. Lat. *ol-esco*, *ad-ul-tus*, *radix*; Goth. *aurti*, 'plant,' in *aurti-gards*; *Rat. alo*; Gr. *ἀλδαίω*; Goth. *alja*; Hib. *alt*, 'nursing-']

*Riddha*, *as*, *ā*, *am*, prosperous; increased; thriving, rising; stored, as grain; (*am*), n. stored grain; a demonstrated conclusion, a distinct result.

*Riddhi*, *is*, f. success, prosperity, good fortune, affluence, increase, growth, accomplishment; perfection, supernatural power or supremacy; N. of a medicinal plant; prosperity personified as the wife of Kuvēra; N. of the goddess Pārvatī. — *Riddhī-kāma*, *as*, *ā*, *am*, desiring increase or prosperity. — *Riddhī-mat*, *ān*, *atī*, *at*, being in a prosperous state, prosperous, wealthy, respectable, rich; making a fine appearance, bringing happiness. — *Riddhī-sākshāt-kṛtyā*, f. manifestation of supernatural power.

*Ridhat*, *an*, *atī*, *at* (pres. part. from a form in cl. 2), prospering, thriving, &c. — *Ridhad-rī*, *is*, m. (*rī* = *rai*), N. of a man. — *Ridhad-vāra*, *as*, *ā*, *am*, Ved. increasing one's goods; (Sāy.) having desirable or prosperous wealth.

*Ridhila*, *as*, m., N. of a man.

*ऋधक्* *ridhak*, *ind*. (related to *ardha*), Ved. separately; aside, apart; singly, one by one; in a distinguished manner, particularly. — *Ridhan-mantra*, *as*, *ā*, *am*, Ved. one who is destitute of speech.

*ऋधुक* *ridhuka*, *as*, *ā*, *am*, short (?).

*ऋध्* *riph* or *rimph* or *rimph*, cl. 6. P. *riphati*, *ānarpha* or *rimphān-ākāra*, to injure, kill; [cf. rt. *riph*.]

*ऋवीस* *ribisa*, *am*, n., Ved. a fissure, rent, gulf, abyss; warmth of the earth.

*ऋभु* *ribhu*, *us*, *us*, *u* (fr. rt. *rabh*), Ved. clever, skilful, inventive, prudent (often as an epithet of the gods Indra, Agni, and the Adityas); handy (as a weapon), easy to be used; (Sāy.) shining far, diffusing light; (*us*), m. an artist, one who works in iron, a smith, a builder (especially of carriages); N. of three semi-divine beings (called Ribhu, Vibhvan, and Vāja, sons of Su-dhanvan, a descendant of Angiras, and called Ribhus from the name of the elder. Through their performance of good works [*sv-apas*] they obtained divinity, exercised superhuman powers, and became entitled to worship. They are supposed to dwell in the solar sphere, and are the artists who formed the horses of Indra, the carriage of the Aśvins, and the miraculous cow of Bṛihaspati; they made their aged parents young, and constructed four cups at a sacrifice from the one cup of Tvashṭri who, as the proper artificer of the gods, was in this respect their rival; they appear generally as accompanying Indra, especially at the evening sacrifice. In later mythology *Ṛibhu* is a son of Brahmā; a deity, a divinity in general; [cf. 'Opfeus'.] — *Ribhumat*, *ān*, *atī*, *at*, Ved. clever, skilful, prudent; connected with or accompanied by the Ribhus; (Sāy.) wide-shining.

*Ribhuksha*, *as*, m. Indra; Indra's heaven or paradise; the thunderbolt of Indra. (This word does not seem to be used, but appears to owe its origin to the next.)

*Ribhukshin*, *ās*, m. (in the Ved. only the following forms occur, nom. sing. *-kshās*, acc. sing. *-kshānam*, nom. pl. *-kshās* and *-kshāṇas*), the first of the three Ribhus, who is the Ribhu par excellence; a Ribhu in general; a N. of Indra; N. of the Maruts; (the word means, according to the scholiasts, 'governing far or reigning over the Ribhus'.)

*Ribhva*, *as*, *ā*, *am*, Ved. attacking, assailing, courageous, determined; extending far; clever; skilful.

*Ribhvan*, *ā*, *ā*, *o*, or *ribhvas*, *ās*, *ās*, *as*, Ved. attacking, assailing, courageous, determined; (Sāy.) shining widely or far extended.

*ऋलक* *ṛillaka*, *as*, m. a player on a kind

of musical instrument; (perhaps a wrong reading for *jhallaka*.)

*Ṛillari*, f. a kind of musical instrument.

*ऋश्य* *ṛisya* or *ṛisa*, *as*, m. the male of a species of antelope, the painted or white-footed antelope; [cf. *ṛishya* and *ṛisya*.] — *Ṛisya-ketu*, *us*, m. an epithet of Aniruddha; (a various reading for *ṛisva-ketu*.) — *Ṛisya-da*, *as*, m. (*da* fr. rt. 4. *dā*, 'to bind'), a pit for catching antelopes. — *Ṛisya-pad*, *āt*, *atī*, *at*, Ved. having the feet of an antelope.

*ऋष्* I. *ṛish* (connected with rt. *vrish*), cl. I. P. *arshati*, *ānarsha*, *arshitum*, to flow, flow quickly; to bring anything near by flowing; to glide, to move with a gliding or quick motion; [cf. Goth. *airz-ja*; Old Germ. *irru*; *Lat. erro*.]

*Ṛishad-gu*, *us*, m., N. of a son of Vṛijinvat.

*Ṛishabha*, *as*, m. (fr. rt. *ṛish* as *vrishabha* fr. *vrish*, 'to sprinkle,' the idea of impregnating being involved), a bull, a young bull; (in comp. with other names of animals) the male animal; (in comp. with other nouns) the best or most excellent of any species or race (e. g. *purusharshabha*, an excellent man; *Bharatarshabha*, the most eminent of the Bharatū race); the second of the seven notes of the Hindū gamut; in abbreviation *Ri*; the hollow of the ear; a boar's tail; a crocodile's tail; a dried plant, one of the eight principal medicaments; N. of an antidote; N. of a ceremony; N. of a king of the Sviknas; of a descendant of Viśvā-mitra and author of several hymns of the Ṛig-veda; of a Nāga; of a prince, a son of Nābhi and Meru; of a son of Kuśāgra; of one of the seven Rishis of the second Manvantara; of the first Arhat of the present Avastarpiṇi, a son of Nābhi and Marudēvā; of a mountain; (*ṛi*), f. a woman with masculine peculiarities, as with a beard &c.; a widow; the plant *Carpogon Pruriens*; N. of another plant; [cf. *Zend arshan*; Gr. *ἄρσν*.] — *Ṛishabhakūta*, *as*, m., N. of a mountain. — *Ṛishabha-gajavilasita*, *am*, n., N. of a metre consisting of four lines of sixteen syllables each. — *Ṛishabha-tara*, *as*, m. a small bull. — *Ṛishabha-dāyīn*, *i*, *ini*, *i*, giving a bull. — *Ṛishabha-dvīpa*, *as*, m., N. of a country. — *Ṛishabha-dhvaja*, *as*, m. an epithet of Siva; N. of an Arhat or Jaina saint.

*Ṛishabhaka*, *as*, m., N. of a medicinal plant.

*ऋष्* 2. *ṛish*, cl. 6. P. *ṛishati*, *ānarsha*, *arshishyati*, *arshit*, *arshitum*, to push; to pierce; to go, approach.

*ऋषि* *ṛishi*, *is*, m. (said to be either fr. rt. *dris*, 'to see' or fr. I. *ṛish*; perhaps related to *arś* or *riś*, 'to praise'), a singer of sacred hymns, an inspired poet or sage, any person who alone or with others invokes the deities in rhythmical speech or song, especially in song of a sacred character (e. g. the ancient hymn-singers Kutsa, Atri, Rebha, Agastya, Kauśika, Vasishṭha, Vy-āśva, who were regarded by later generations as patriarchal sages or saints, occupying the same position in Indian history as the heroes and patriarchs of other countries. These Rishis constitute a peculiar class of beings in the early mythical system, as distinct from gods, men, Asuras, &c.; they are the authors or rather seers of the Vedic hymns, i. e. according to orthodox Hindū ideas they are the inspired personages to whom these hymns were revealed, and such an expression as 'the Rishi says' is equivalent to 'so it stands in the sacred texts.' Seven Rishis, *sapta ṛishayah* or *saptarishayah* or *saptarshayah*, are often mentioned in the Brāhmaṇas and later works as typical representatives of the character and spirit of the pre-historic or mythical period; in the Sātapatha-Brāhmaṇa their names are given as follows, Gotama, Bharadvāja, Viśvā-mitra, Jamadagni, Vasishṭha, Kaśyapa, and Atri; in the Mahā-bhārata thus, Marīci, Atri, Angiras, Pulaha, Kratu, Pulastya, Vasishṭha; in Manu they are called Prajāpatis or patriarchs, and are reckoned as ten, three other names being added, viz. Pracētas or Daksha, Bhṛigu, and Nārada, these ten being created by Manu Svāyambhuva

for the production of all other beings including gods and men. The seven Ṛishis form in astronomy the constellation of 'the Great Bear.' Metaphorically, the seven Ṛishis may stand for the seven senses or the seven vital airs of the body; in later times a saint or sanctified sage in general, an ascetic, an anchorite, (sometimes three orders of these Ṛishis are enumerated, viz. Devarshis, Brahmarshis, and Rājmarshis; sometimes seven, four others being added, viz. Maharshis, Paramarshis, Sutarshis, and Kāṇḍarshis); a ray of light; an imaginary circle; the fish Cyprinus Rishi; [cf. Hib. *arsan*, 'a sage, a man old in wisdom;'] *arrach*, 'old, ancient, aged.']= *Rishi-kulyā*, f. 'the river of the Ṛishis,' a sacred river, as the Sarasvatī or Gaṅgā; a river in general; N. of the wife of Bhūman and mother of Udgītha.—*Rishikṛit*, t, t, Ved. rendering a poet inspired, inspiring; (Sāy.) making one's appearance, appearing.—*Rishigāṇa*, as, m. a company or number of sages, the host of patriarchal sages.—*Rishi-giri*, is, m., N. of a mountain in Magadha.—*Rishi-gupta*, as, m., N. of a Buddha.—*Rishi-codana*, as, ā, am, Ved. inspiring the singer.—*Rishi-cchandas*, as, n. the metre of a Ṛishi.—*Rishi-jāṅgala*, as, m. or *rishit-jāṅgalikī*, f. the plant *Convolvulus Argenteus*.—*Rishi-tarpana*, am, n. libation offered to the Ṛishis.—*Rishi-tva*, am, n. the order or state of a Ṛishi.—*Rishi-deva*, as, m., N. of a Buddha.—*Rishidvish*, t, t, Ved. hating an inspired poet.—*Rishipanchami*, f., N. of a festival on the fifth day in the second half of the month Bhādra.—*Rishi-patana*, N. of a country near Vārāṇasī.—*Rishi-putra*, as, m., N. of an author.—*Rishi-prasishṭa*, as, ā, am, Ved. instructed by the Ṛishi.—*Rishi-proktā*, f. the plant *Glycine Debilis*.—*Rishi-bāndhu*, us, us, u, Ved. related to a Ṛishi, connected with a Ṛishi.—*Rishi-brāhmaṇa*, am, n. title of a work.—*Rishitmanas*, ās, ās, Ved. having the mind of a sacred poet, inspired.—*Rishi-mukha*, am, n. the beginning of a Maṇḍala composed by a Ṛishi.—*Rishi-yajña*, as, m. sacrifice offered to a Ṛishi, consisting of a prayer uttered in a low voice.—*Rishi-loka*, as, m. the world of the Ṛishis.—*Rishi-vat*, ind., Ved. like a Ṛishi.—*Rishi-vadana*, N. of a country; see *rishipatana*.—*Rishi-vaha*, as, ā, am, bearing or conveying a Ṛishi.—*Rishi-shah*, shāt, t, t, Ved. intoxicating and inspiring the singer, as the Soma.—*Rishishēṇa*, as, m., N. of a man.—*Rishi-shṭuta*, as, ā, am, praised by the sacred poets.—*Rishi-sattama*, as, m. best or most excellent of the sages.—*Rishi-atoma*, as, m. praise of the Ṛishis.—*Rishi-svara*, as, ā, am, Ved. praised by a Ṛishi.—*Rishi-tata*, as, ā, am, celebrated by the sacred singers.—*Rishivan*, ā, ā, a, Ved. equal to the Ṛishis; (Sāy.) accompanied by the Ṛishis.

*Rishika*, ās, m. pl., N. of a people; (as), m. sing. a prince of this people; (ā), f., N. of a river.

*Rishishāna*, as, ā, am, Ved. attracted by the pious singer; (Sāy.) worshipped by the praiser.

**ऋषु** *rishu* (occurring only in gen. plur. *rishuṅām*), Ved. a firebrand; glowing fire; (Sāy.) one who approaches; a Ṛishi.

**ऋषि** *rishi*, is, m. f. (fr. rt. 2. *rish*?), a spear, a lance, a sword, the weapon of the Maruts; [cf. *rishī*.]—*Rishi-mat*, ān, atī, at, Ved. furnished with spears as the Maruts.—*Rishi-vidyut*, t, t, Ved. casting spears like lightning; (Sāy.) shining with weapons.—*Rishi-shēṇa*, as, m., N. of a man.

**ऋष्य** *rishya*, as, m. [cf. *riśya*], the painted or white-footed antelope; N. of a son of Devātīthi; (am), n. a kind of leprosy.—*Rishya-ketana*, as, and *rishya-ketu*, us, m., N. of Anuruddha.—*Rishyagatā*, f. the plant *Asparagus Racemosus*.—*Rishyagandhā*, f. the plant *Convolvulus Argenteus*.—*Rishyajīva*, am, n. a kind of leprosy.—*Rishya-proktā*, f., N. of several plants, Carpopogon Pruriens, *Asparagus Racemosus*, *Sida Cordifolia* or *Rhombifolia*.—*Rishya-mūka*, as, m. a mountain in the Dekhan, the temporary abode of Rāma with the monkey-chief

Sugriva.—*Rishya-sringa*, as, m., N. of a personage (son of the Ṛishi Vibhāṅḍaka) whose story is told in Rāmāyana I. 9; N. of a legislator.—*Rishyāṅka* (°ya-an°), as, m. an epithet of Anuruddha.

*Rishyakā*, as, m. the painted or white-footed antelope.

**ऋष्य** *rishva*, as, ā, am (fr. rt. 1. *rish*), Ved. elevated, high, sublime, great; epithet of several deities, especially of Agni and Indra.—*Rishva-vira*, as, ā, am, Ved. inhabited by sublime beings (as the sky).—*Rishvaujas* (°va-o°), ās, ās, as, Ved. possessing high power.

**ऋहत्** *rihat*, am, atī, at, Ved. small, weak, powerless.

## ऋ लृ

No Sanskrit word begins with any of these vowels; *rī* appears only in the gen. plur. of nouns terminating in *rī*, in the acc. plur. of fem. nouns of relationship in *rī*, and in the nom. and acc. plur. of neuter nouns in *rī*. As to the vowel *lī* it occurs only in some forms of the root *klīp*. The long *lī* is a mere invention of grammarians.

**ऋ 1.** *rī*, ind. a particle uttered at the beginning of a speech; an interjection of warding off reproach and terror; (*rīs* or *rī*), f. the mother of the gods; also of the demons; recollection; (*ā*), m. a N. of Bhairava; a Dānava or demon; the breast; motion, going.—*Rī-kāra*, as, m. the letter or sound *rī*.

**ऋ 2.** *rī* for rt. 4. *rī*, q. v.

**लृ** *lī*, ind. the earth; a mountain; the mother of the gods; the divine nature; a mystical letter.—*Lī-kāra*, as, m. the letter or sound *lī*.—*Lī-varṇa*, am, n. the vowel *lī*.

**लृ** *lī*, ind. a mother; a divine female; female nature; (*līs*), m. a N. of Siva; (*līs*), f. the mother of the Dānavas; wife of a Daitya; the mother of the all-bestowing cow of plenty; ind. a mystical letter used once or repeatedly in Mantras or mystical formularies; (the letters *rī* and *lī* are employed in the same manner; they have apparently no significance, but are personified and invested with mystical properties in the Tantras.)

## ए

**ए 1.** *e*, the eleventh vowel of the alphabet, corresponding to the letter *e* as pronounced in most languages, and having the sound of *e* in *grey*, *grey*. In English, however, this sound is rarely given to *e*.—*E-kāra*, as, m. the letter or sound *e*.

**ए 2.** *e*, ind. an interjection of remembering, addressing, censure or contempt, and compassion.

**ए 3.** *e*, es, m. a N. of Vishṇu.

**ए 4.** *e* (ā-ī), cl. 2. P. *aiti*, -*tum*, to come, come near, come to, to fall to one's share (with acc.); to arrive at, enter; to add one's self to; to fall into; to gain; Intens. Ved. *eyate*, to hasten towards; to request, to obtain by entreaty.

**एक** *eka*, as, ā, am (said to be fr. rt. 5. *i*; perhaps fr. the pronom. base *e* contained in *etad*), one, alone, solitary, single, happening only once; the same, one and the same, identical; single of its kind, unique, singular, chief, pre-eminent, excellent; one of two or many [cf. *eka-tara*, *eka-tama*]; in later Sanskrit used as an indefinite article; (as), m., N. of a man, the son of Raja.

*Eka* follows the declension of pronominals (see Gram. 200, 237), and may be declined in the plural (e. g. *eke*, some, several; *eke—eke* or *eke—apare* or *eke—anye* or *eke—eke—apare* or *eke—anye—eke—apare*—*apare*, some—others). Sometimes *eka* may be repeated in the sense of 'the one—the other, one—another' (e. g. *eka—eka = eka—anya* or *eka—dvitīya*,

one—the other), or in the sense of 'one after another' (e. g. *eka ekaḥ puruṣah*, one man after another). It is often used in the middle of compounds either substantively or adverbially (e. g. *punyaika-karmā*, practising only virtue; *sargaika-sammukhi*, f. looking only up to the sky; *kara-pādaika-hinas*, deprived of one foot and one hand). In Vedic Sanskrit it may sometimes be placed, together with *na*, before a decad to lessen it by one, being then used in the inst. or acc. fem., inst. or abl. neut. (e. g. *ekayā na trīṣat* or *ekām na trīṣat* = twenty-nine; *ekena na vīṣatī* or *ekād na vīṣatī* = nineteen). In compounds and derivatives *eka* never appears in its fem. form *ekā* (e. g. *ekasyāḥ kshīram*, the milk of one female, is compounded into *eka-kshīram* not *ekā-kshīram*); [cf. Lith. *nī-ėkas*, 'no'; Hib. *each*, 'any'; *neach*, 'any one, some one, he'; *neachtar*, 'neither'; *neachdarach*, 'neutral'; Gr. *ékē-ropos*; *ēka-aros*: Lat. *equus*, *c-ocles* fr. *ēc-ocles*: Goth. *ha* in compounds, as *haihs*, Them. *haiha*, *ha-tha*, 'one-eyed'; *ha-nfs*, Them. *ha-nfa*, 'one-handed'; *halls*, Them. *ha-lta*, 'lame'; *ha-lus*, Them. *ha-lba*, 'half.']= *Eka-rīkthin*, &c.; see *eka-rīkthin*, &c.—*Eka-kapāla*, as, ā, am, consisting of one cup, contained in one cup.—*Eka-kāra*, as, ī, am, doing only one thing; (as, ā, am), one-handed, one-rayed.—*Eka-karmā-kāra*, as, ā, am, doing the same thing, of the same profession.—*Eka-kārya*, am, n. sole business, the same business or work; (as, ā, am), performing the same work, answering the same end.—*Eka-kāla*, as, m. one time, the same time; (am), ind. at one time, only once; (e), ind. at the same time, at once.—*Eka-kāla-bhojana*, am, n. eating but one meal in any given time.—*Eka-kāltha*, as, ā, am, happening only once; happening once a day.—*Eka-kālīna*, as, ā, am, contemporary, coeval, simultaneous.—*Eka-kuṇḍala*, as, m. an epithet of Kavera; of Balabhadra; and of Sesha, the king of the Nāgas.—*Eka-kushtha*, am, n. a kind of leprosy, ichthyosis.—*Eka-kshīra*, as, m. the milk of one (nurse &c.).—*Eka-guru*, us, or *eka-guruka*, as, m. a spiritual brother, pupil of the same preceptor; having the same preceptor.—*Eka-grāma*, as, m. the same village.—*Eka-grāma* or *eka-grāmiya*, as, ā, am, inhabiting the same village.—*Eka-ākra*, as, ā, am, having only one wheel; passed over by the wheel (of the carriage) of only one (king), i. e. governed by only one king; (as), m., N. of a Dānava; (ā), f., N. of a town of the Kīcākas.—*Eka-ākravartī-tā*, f. state of being sole master of the whole earth.—*Eka-ākra-vartīn*, ī, m. sole master of the whole earth.—*Eka-ātvā-rīṣa*, as, ī, am, the forty-first.—*Eka-ātvā-rīṣat*, t, f. forty-one.—*Eka-āra*, as, ā or ī, am, wandering or living alone, not living in company, segregarious, solitary, alone; having one follower; going together or at the same time; gregarious; (as), m. a rhinoceros.—*Eka-āraṇa*, as, ā, am, having only one foot; (ās), m. pl., N. of a fabulous race.—*Eka-ācārīn*, ī, īnī, ī, living alone, not in society; going alone or with one follower only; (ī), m. a Pratyeka-buddha; a follower of Buddha; (īnī), f. a loyal wife.—*Eka-āttā*, ām, n. fixedness of thought on one object; and the same thought, unanimity; (as, ā, am), thinking of one thing only, intent upon, absorbed in (e. g. *tad-ekācītta*, f. thinking only of him); having the same thought, of one mind, agreeing, concurring.—*Eka-āttā-tā*, f. fixedness of mind, agreement, unanimity.—*Eka-āttī-bhūya*, ind. having become unanimous.—*Eka-āntana*, am, n. thinking of only one thing.—*Eka-ācūrī*, is, m., N. of an author.—*Eka-āetas*, ās, ās, as, of one mind, unanimous.—*Eka-ācodana*, am, n. mentioning in the singular number; (as, ā, am), resting upon one rule.—*Eka-ācūya*, as, ā, am, having only shadow, quite dark.—*Eka-ja*, as, ā, am, Ved. born alone or single, produced alone; growing alone (said of a tree); alone of its kind; of one kind, unchanging.—*Eka-janman*, ā, m. a king, a sovereign (whose birth is pre-eminent); once-born, a Sūdra (opposed

to *dvījanman*, 'twice-born'. — *Eka-jāta*, *as, ā, am*, of one parentage, born of the same parents. — *Eka-jāti*, *is, is, ī*, once-born; belonging to the same family or kind, of the same caste; (*is*), *m.* a *Sūdra*. — *Eka-jāti-pratibaddha*, *as, ā, am*, bound only to one birth, not born again. — *Eka-jātiya*, *as, ā, am*, belonging to the same family or kind; of the same kind. — *Eka-jaṅgā*, *f.* the cord of an arc; sine of 30° or of the radius. — *Eka-joyotā*, *is, m.* an epithet of *Siva*. — *Eka-tama*, *as, ā, at*, one of many; one of two; one (used sometimes as an indefinite article). — *Eka-tara*, *as, ā, am* (neut. *am* not at by *Pāṇini* VII. 1, 26), of one of two, either, other, different; one of many; [*Gr. êkârepos*; *Hib. n'-eachtar*, 'neither of two.']. — *Eka-tā*, *f.* oneness, unity, union, coincidence, identity. — *Eka-tāna*, *as, ā, am*, directed to one object only, having the mind fixed on one object only, closely attentive; (*as*), *m.* attention fixed on only one object; musical harmony, (? a various reading for the next.) — *Eka-tāla*, *as, m.* harmony, unison, the accurate adjustment of song, dance, and instrumental music; (*ī*), *f.* an instrument for beating time, any instrument having but one note. — *Eka-tīrthān*, *ī, inī, ī*, bathing in the same holy water, inhabiting the same hermitage; (*ī*), *m.* an associate in religious offices or objects, a spiritual brother. — *Eka-tejana*, *as, ā, am*, *Ved.* having one shaft (as an arrow). — *Ekatrinśa*, *as, ī, am*, the thirty-first. — *Eka-trinśat*, *t, f.* thirty-one. — *Eka-trika*, *as, m., N.* of a ceremony. — *Eka-tva*, *am, n.* oneness, unity, union, coincidence, identity; (in gram.) the singular number. — *Eka-danśhtra*, *as, m.* single-toothed or tusked; a *N.* of *Gaṇeśa*, as having one tusk, the fellow-tusk being broken off in a scuffle by *Kārtikeya*, or according to another legend by *Paraśu-rāma*. — *Eka-dandīn*, *ī, inī, ī*, having only one stick; designation of a class of beggars; [*cf. tri-dandīn*]. — *Eka-danta*, *as, m.* a *N.* of *Gaṇeśa*; [*cf. eka-danśhtra*]. — *Eka-dīs*, *k, f.* the same region. — *Eka-dukkha-sukha*, *as, ā, am*, sympathizing, having the same joys and sorrows. — *Eka-drīś*, *k, k, k*, one-eyed; (*k*), *m.* a crow (as having excellent sight); an epithet of *Siva* (as having one eye in his forehead). — *Eka-drīśya*, *as, ā, am*, alone worthy of being beheld, the sole object of vision. — *Eka-drīśhī*, *is, f.* gaze fixed upon one object. — *Eka-devata* or *eka-devatya*, *as, ā, am*, devoted or offered to one deity; directed to one deity. — *Eka-desa*, *as, m.* one spot; a part, a portion or division of a whole; (*ena*), *inst. partly*; (*as, ā, am*), occupying the same place. — *Eka-deśa-sīha*, *as, ā, am*, situated in the same region. — *Eka-deśīn*, *ī, inī, ī*, consisting of parts or portions, divided into parts (as a whole). — *Eka-deha*, *as, ā, am*, having only one body, single-bodied, consisting of only one individual; elegantly formed; (*as*), *m.* the planet Mercury. — *Eka-dyū*, *ūs, m., N.* of a son of *Nodhas* (mentioned *Rig-veda* VIII. 69, 6. Anukram.). — *Eka-dhana*, *am, n.* an excellent gift, an honorific offering; (*as*), *m.* a kind of jug with which water is taken up at certain religious ceremonies; (*ās*), *f. pl.* (scil. *āpāh*) the water taken up by means of these vessels. — *Eka-dhana-vid*, *t, l, t*, *Ved.* taking or obtaining the vessels of water called *Ekadhana*; obtaining an honorific offering. — *Eka-dhanīn*, *ī, inī, ī*, *Ved.* carrying the vessels called *Ekadhana*. — *Eka-dharmīn*, *ī, inī, ī*, having the same properties, of the same kind, professing the same religion. — *Eka-dhar*, *ūr, f.* a particular load or conveyance (?). — *Eka-dhura* or *ekadhurā-vaha* or *ekadhurīna*, *as, ā, am*, fit for but one kind of labour, or for only one yoke; cattle for special burden. — *Eka-nakṣatra*, *am, n.* a lunar mansion consisting of only one star. — *Eka-naṭa*, *as, m.* the principal actor in a drama, the manager, who recites the prologue. — *Ekanavata*, *as, ī, am*, the ninety-first. — *Ekanavati*, *is, f.* ninety-one. — *Ekanavati-tama*, *as, ī, am*, the ninety-first. — *Eka-nātha*, *as, ā, am*, having one master; (*as*), *m.* sole master or lord; *N.* of a copyist. — *Eka-nāyaka*, *as, m.* an epithet of *Siva*. — *Eka-niśāya*, *as, m.* general agreement

or conclusion; (*as, ā, am*), having come to the same conclusion or resolution, having the same aim. — *Eka-nishṭha*, *as, ā, am*, intently fixed on one object. — *Eka-nīda*, *as, ā, am*, having only one seat; having a common home. — *Eka-netra*, *as, m.* an epithet of *Siva* ('one-eyed'). — *Eka-nemi*, *is, is, ī*, *Ved.* having one circumference. — *Eka-pakṣa*, *as, ā, am*, of the same side or party, an associate, a firm partisan; partial, taking one view only; (*as*), *m.* one side; (*e*), *ind.* in one point of view. — *Eka-pañcāśa*, *as, ī, am*, the fifty-first. — *Eka-pañcāśat*, *t, f.* fifty-one. — *Ekapañcāśat-tama*, *as, ī, am*, the fifty-first. — *Eka-patika*, *as, ā, am*, having the same husband. — *Eka-patrikā*, *f.* the plant *Ocimum Gratiissimum*. — *Eka-patnī*, *is, is, ī*, having only one wife. — *Eka-patnī*, *f.* only one wife; the wife of one man, a faithful wife, one devoted to her husband; the wife of a man who has no other wives; the wife of the same man. — *Eka-pād* or *eka-pād*, *pāt, pādī, pāt*, having only one foot, limping, lame, incomplete; (*pād*), *m.* an epithet of *Siva* or of *Vishṇu*; *N.* of a *Dānava*; (*pādī*), *f.* a foot-path; a path, a way, a road. (*Aja ekapād*, *t, m.*, *Ved.* 'the one-footed driver,' probably a deity presiding over storms; according to the commentator a *N.* of the sun.) — *Eka-pada*, *am, n.* only one step; a simple word, a simple nominal formation; present time, same time; (*e*), *ind.* at the same moment, at once, suddenly; (*as, ā, am*), having only one foot; consisting of a single word, named with a single word; (*as*), *m.* a kind of coitus; (*ā*), *f.* (scil. *ric*) a verse consisting of only one *Pāda* or quarter-stanza; (*ās*), *m. pl.*, *N.* of a fabulous race. — *Ekapada-vaat*, *ind.* like one word. — *Ekapada-sīha*, *as, ā, am*, standing in the same word. — *Eka-padi*, *ind.* upon one foot, with one foot. — *Eka-para*, *as, ā, am*, *Ved.* deciding by one (mark of the dice), an epithet of the dice in which one is decisive or of pre-eminent importance. — *Eka-pari*, *ind.* one over or under, a term at dice. — *Eka-parṇā*, *f.*, *N.* of a younger sister of *Durgā* and wife of *Asita-Devala*; an epithet of *Durgā*. — *Eka-parvata*, *as, m.* the same mountain, or *N.* of a certain mountain. — *Eka-palāśa*, *as, m.* a single *Butea Frondosa*. — *Eka-pātālā*, *f.*, *N.* of a younger sister of *Durgā* and wife of *Jaiṅgishavya*; an epithet of *Durgā*. — *Eka-pāṇa*, *as, m.* a single wager or stake. — *Eka-pāta*, *as, ā, am*, happening at once, sudden, rapid, coming suddenly. — *Eka-pātin*, *ī, inī, ī*, standing alone or solitary, independent; (*inī*), *f.* (scil. *ric*) a verse to be taken by itself or regarded independently of the hymn to which it belongs. — *Eka-pāda*, *as, m.* one foot; one and the same *Pāda*; (*as, ā, am*), having only one foot; standing on one foot, using only one foot; (*ās*), *m. pl.*, *N.* of a fabulous race. — *Eka-pādīkā*, *f.* title of the second book of the *Satapatha-Brahmana*. — *Eka-pāduka*, *ās, m. pl.*, *N.* of a fabulous race ('wearing only one shoe'). — *Eka-pīṅga* or *eka-pīṅgala*, *as, m.* an epithet of *Kuvera* ('having a yellow mark in the place of one of his eyes'). — *Eka-pīṅḍa*, *as, ā, am*, related, near of kin, united by the offering of the funeral cake. — *Ekapīṅḍa-tā*, *f.* or *ekapīṅḍa-tva*, *am, n.* connection by the funeral cake, consanguinity. — *Eka-putra*, *as, m.* having only one son. — *Eka-purusha*, *as, m.* the one supreme spirit; (*as, ā, am*), consisting of only one man. — *Eka-pushpā*, *f.*, *N.* of a plant. — *Eka-ṣṛīthaktva*, *am, n.* unity and distinctness. — *Eka-prakāra*, *as, ā, am*, of the same kind. — *Eka-prakhyā*, *as, ā, am*, singularly like, pre-eminently similar. — *Eka-prabhutva*, *am, n.* the sovereignty of one, monarchy. — *Eka-prayatna*, *as, m.* one effort (of the voice). — *Eka-prahārika*, *as, ā, am*, killed by one blow. — *Eka-prāna-yoga*, *as, m.* union in one breath. — *Eka-phala*, *as, ā, am*, having one or a principal result or object; (*ā*), *f.*, *N.* of a plant. — *Eka-buddhī*, *is, is, ī*, having only one thought; (*is*), *m.*, *N.* of a frog in the *Pañca-tantra*. — 1. *eka-bhakta*, *as, ā, am*, serving one and the same master; worshipping one deity. — 2. *eka-bhakta*, *as, ā, am*, eating together; (*am*), *n.* eating but one meal (a day). — *Eka-bhakta-erata*,

*am, n.* eating but once a day as a religious obligation. — 1. *eka-bhakti*, *is, is, ī*, of one faith, believing in one deity. — 2. *eka-bhakti*, *is, f.* eating but one meal (a day). — *Eka-bhāva*, *as, ā, am*, of the same nature; of a simple or single nature or temperament; (*as*), *m.* becoming one, oneness, agreement. — *Eka-bhukta*, *as, ā, am*, eating but one meal (a day &c.); eating together. — *Eka-bhūta*, *as, ā, am*, being one, undivided; not distracted, closely attentive. — *Eka-bhojana*, *am, n.* eating one meal a day; eating in common, feeding together. — *Eka-matī*, *is, f.* the mind fixed upon one object; (*is, is, ī*), unanimous. — *Eka-manas*, *ās, ās, as*, fixing the mind upon one object, having only one thought, attentive; unanimous. — *Eka-maya*, *as, ī, am*, consisting of one. — *Eka-mātra*, *as, ā, am*, of one syllabic instant. — *Eka-mukha*, *as, ā or ī, am*, having the face directed towards one spot, having the same aim; having one chief or head, having one overseer. — *Eka-mirdhan*, *ā, ā, a*, *Ved.* having the face directed to one spot, directed towards the same aim. — *Eka-mūla*, *f.* the plants *Linum Usitatissimum* and *Desmodium (Hedysarum) Gangeticum*. — *Eka-yakāra*, *as, ā, am*, containing only one *y.* — *Eka-yashtī*, *is, f.* a single string of pearls. — *Eka-yashtīkā*, *f.* a single string of flowers, pearls, &c. — *Eka-yāvan*, *ā, m.*, *N.* of a man. — *Eka-yonī*, *is, is, ī*, of the same womb, uterine; of the same mother, family or caste. — *Eka-raja*, *as, m.* the plant *Verbesina Scandens*; see *bhīṅga-raja*. — *Eka-rasa*, *as, m.* the only flavour, the only pleasure; (*as, ā, am*), of one flavour, relishing or finding pleasure in only one thing. — *Eka-rasika*, *as, ā, am*, influenced by one feeling, relishing one thing only. — *Eka-rāj*, *f, ī, ī*, shining alone; (*ī*), *m.* single or absolute king, the king by himself as distinct from the people. — *Eka-rāja*, *as, m.* an absolute king. — *Eka-rātra*, *as, m.* a ceremony lasting one night; (*am*), *n.* duration of one night, one night, a night. — *Eka-rātri*, *as, ā, am*, sufficient for one night (or day). — *Eka-rāśī*, *is, f.* a heap, a crowd. — *Eka-rāśī-bhūta*, *as, ā, am*, heaped or collected together. — *Eka-rikthīn*, *ī, m.* a coheir. — *Eka-rūpa*, *am, n.* one form, one kind; (*as, ā, am*), uniform, of one kind, one-coloured. — *Ekarūpa-tas*, *ind.* in one form, unalterably. — *Ekarūpa-tā*, *f.* uniformity, unvariableness. — *Ekarūpya*, *as, ā, am*, formed or arising from one. — *Ekarāca* (*eka-rāca*), *as, ā, am*, consisting of one verse; (*am*), *n.*, *Ved.* a hymn consisting of only one verse. — *Ekartu* (*eka-ritu*), *us, m.*, *Ved.* one time or season. — *Ekarshī* (*eka-rishī*), *is, m.* the only or chief *Rishi*. — *Eka-lavya*, *am, n.* *N.* of a son of *Hiraṇya-dhanu* and king of the *Nishādas*. — *Eka-linga*, *am, n.* a place or district in which for five *Krośas* there is but one *Phallus*, an isolated *Linga*; (*as*), *m.* an epithet of *Kuvera*; [*cf. eka-pīṅga*]. — *Eka-lū*, *ūs, m.*, *N.* of a man. — *Eka-vakra*, *as, m.*, *N.* of a *Dānava*; perhaps a wrong form for *eka-ākra*. — *Eka-valāna*, *am, n.* the singular number. — *Eka-vaat*, *ind.* like one, simple. — *Eka-vaad-bhāva*, *as, m.* an aggregate of many, as in grammar, the formation of a compound noun of several nouns. — *Eka-varṇa*, *as, ā, am*, of one colour, one-coloured; identical; of one tribe, of one caste; consisting of only one letter; of one quality; (*ī*), *f.* beating time, marking musical measure by clapping the hands, or the instrument which does so, a castanet; see *eka-tālī*. — *Eka-varṇa-vaat*, *ind.* like one letter. — *Eka-varṇa-samīkaraṇa*, *am, n.* an equation involving only one unknown quantity; uniliteral equation. — *Eka-varṇika*, *as, ā, am*, of one colour, of one caste. — *Eka-varshikā*, *f.* a heifer one year old. — *Eka-vasana*, *as, ā, am*, having only one garment or robe. — *Eka-vastra*, *as, ā, am*, having only one garment, in one dress. — *Eka-vastra-tā*, *f.* the state of having only one garment. — *Eka-vastra-samvīta*, *as, ā, am*, clothed in one garment. — *Eka-vastrārḍha-samvīta*, *as, ā, am*, clothed in half a single garment. — *Eka-vākya*, *am, n.* one opinion. — *Eka-vākya-tā*, *f.* unanimity. — *Eka-vāda-vaat*, *ind.* as one arrow. — *Eka-vāda*, *as, m.* a musical instrument, a kind of drum or tabor. — *Eka-vādya*, *f.*, *Ved.* a kind

of imp or demon. — *Eka-vāram* or *eka-vāre*, ind. only once, at once, at one time, suddenly. — *Eka-vāsa*, *as, ā, am*, having one house or one residence. — *Eka-vāsas*, *ās, ās, as*, having only one garment, in one dress. — *Ekaviṅśa*, *as, ī, am*, the twenty-first; consisting of twenty-one; connected with the *Ekaviṅśa-stoma*; (*as*), m. the *Ekaviṅśa-stoma*; N. of one of the six Prishṭhya-stomas. — *Ekaviṅśaka*, *as, ī, am*, the twenty-first; containing twenty-one. — *Ekavīṅśat*, *t*, or *eka-vīṅśati*, *is, f.* twenty-one, a combination or collection of twenty-one. — *Ekavīṅśatī-tama*, *as, ī, am*, the twenty-first. — *Ekavīṅśati-dhā*, ind. twenty-one-fold, in twenty-one parts. — *Ekavīṅśa-val*, *ān, atī, at*, Ved. connected with the *Ekaviṅśa-stoma*. — *Ekavīṅśa-stoma*, *as, m*, Ved. a Stoma consisting of twenty-one parts. — *Eka-vidha*, *as, ā, am*, of one kind, simple. — *Eka-vilōcana*, *as, ā, am*, one-eyed; (*ās*), m. pl., N. of a fabulous race of people. — *Ekavishayin*, *ī, m*, having one common object or end, a rival. — *Eka-vīra*, *as, m*, a pre-eminent hero or warrior; N. of a plant. — *Eka-vyiksha*, *as, m*, an isolated tree; a desert place in which but one tree is seen for four Krośas. — *Eka-vyit*, *t, t, t*, Ved. simple. — *Eka-vyūnda*, *as, m*, a peculiar disease of the throat. — *Eka-vyūsha*, *as, m*, Ved. the chief bull, the master of the herd. — *Eka-vepī*, *is* or *ī, f.* a single braid of hair (worn by a woman as a mark of mourning for an absent husband &c.); a woman whose hair is tied in a single braid. — *Eka-veśman*, *a, n*, a solitary house or room. — *Eka-ryavasāyīn*, *ī, m*, following the same employment. — *Eka-vrātya*, *as, m*, Ved. the chief or principal Vratya; — *Eka-sāta*, *am, n*, 101; (*as, ī, am*), the 101st. — *Ekaśāta-tama*, *as, ī, am*, the 101st. — *Ekaśāta-dhā*, ind. 101-fold; in 101 parts. — *Ekaśāta-vidha*, *as, ā, am*, 101-fold. — *Eka-sāpha*, *as, ā, am*, Ved. whole-hoofed, not cloven-hoofed; (*as* or *am*), m. n. any animal whose hoof is not cloven; (*as*), m. a horse. — *Eka-sarāna*, *am, n*, one only hope or refuge, especially applied to a deity. — *Eka-sārira*, *as, ā, am*, of one body or blood; consanguineous. — *Eka-sārīrāvaya* (*ra-an*), *as, m*, consanguineous descent. — *Eka-sārīrāmbha* (*ra-ān*), *as, m*, commencement of consanguinity by the union of father and mother. — *Eka-sārīrāvayava* (*ra-av*), *as, m*, a descendant in a right line, a blood-kinsman. — *Eka-sārīrāvayava-tva* (*ra-av*), *am, n*, consanguineous descent or connection. — *Eka-sākhā*, *as, m*, a Brāhman of the same branch or school. — *Eka-sāla*, *am, n*, N. of a town. — *Eka-sūtī-pad*, *pātī, padī, pat*, Ved. having one white foot. — *Eka-sīrshān*, *ā, ā, am*, Ved. having the face turned towards the same place. — *Eka-sīla-samācāra*, *as, ā, am*, one who leads one manner of life, whose manners are always the same. — *Eka-sūnga*, *as, ā, am*, Ved. having one sheath. — *Eka-sūnga*, *as, ā, am*, having only one horn; (*as*), m. a unicorn, a rhinoceros, an epithet of Viṣṇu; (*ās*), m. a class of Pitrīs; (*ā*), *f.*, N. of the mind-born daughter of the Pitrīs called Sukālas. — *Eka-śepa*, *as, m*, N. of a man. — *Eka-śeṣha*, *as, m*, 'the remainder of one only,' a term in grammar denoting that of two or more words only one remains or is retained (e.g. the dual *rāmau* is the one remainder of *rāmah + rāmah*). — *Eka-śruta*, *as, ā, am*, once heard. — *Ekaśruta-dhara*, *as, ā, am*, keeping in mind what one has heard once. — *Ekaśrutadhara-tva*, *am, n*, state of such a person. — *Eka-śrutī*, *is, f.* the hearing of only one sound, monotony; the neutral accentless tone; (*ī*), ind. in a monotonous manner. — *Eka-śrūṣhī*, *is, is, ī, Ved.* obedient to one command. — *Ekaśashṭa*, *as, ī, am*, the sixty-first; connected with sixty-one. — *Eka-shashṭī*, *is, f.* sixty-one. — *Ekaśashṭī-tama*, *as, ī, am*, the sixty-first. — *Ekaśaptata*, *as, ī, am*, the seventy-first. — *Eka-saptatī*, *is, f.* seventy-one. — *Ekaśaptatī-tama*, *as, ī, am*, the seventy-first. — *Eka-sabha*, *am, n*, a common or general place of meeting. — *Eka-sarga*, *as, ā, am*, closely attentive, having the mind intent upon one object. — *Eka-sahasra*, *am, n*, 1001. — *Eka-sākshika*, *as, ā, am*, witnessed by one. — *Eka-sārtham*, ind. to-

gether, in one company. — *Eka-sūtra*, *am, n*, a small double drum played by a string and ball attached to the body of it. — *Eka-sūnu*, *us, m*, an only son. — *Eka-stoma*, *as, m*, 'consisting of one Stoma,' N. of a Sonia ceremony. — *Eka-sṭha*, *as, ā, am*, standing together, remaining in one place, remaining in the same place, conjoined, collected, combined, assembled. — *Eka-sṭhāna*, *am, n*, one place, the same place. — *Eka-haṅsa*, *as, m*, the chief or highest Haṅsa (an allegorical designation of the soul); N. of a Tirtha. — *Eka-hāyana*, *as, ī, am*, one year old; (*ī*), *f.* a heifer one year old; (*am*), *n*, the period of one year. — *Eka-ṅṣa* (*eka-an*), *as, m*, a distinct or separate part, a part in general. — *Eka-ksha* (*eka-ak*), *as, ī, am*, having only one axle; one-eyed; having an excellent eye; (*as*), m. a crow; an epithet of Siva; N. of a Dānava. — *Eka-kshara* (*eka-ak*), *am, n*, a monosyllable; the sacred monosyllable *om*. — *Eka-kshara-ksha*, *as, m*, a vocabulary of monosyllabic words by Parushottamadeva. — *Eka-kshara-gaṇapati-stotra*, *am, n*, a hymn in honour of Gaṇeśa, a portion of the Rudrayāmala. — *Eka-ksharībhāva*, *as, m*, the production of only one syllable, contraction. — *Eka-gra* (*eka-ag*), *as, ā, am*, having one point, fixing one's attention on only one point or object, closely attentive, intent; undisturbed, unperplexed; known, celebrated; single-pointed; (*as*), *m*, (in mathematics) the whole of the long side of a figure which is subdivided. — *Eka-gra-ṭīta*, *as, ā, am*, having the mind intent on one object. — *Eka-grata*, *as, ind.* with undivided attention. — *Eka-gra-tā*, *f.* or *ekāgra-tva*, *am, n*, intentness in the pursuit of one object, close and undisturbed attention. — *Eka-gra-drīṣṭī*, *is, is, ī, f.* fixing one's eyes on one spot. — *Eka-gra-manas*, *as, n*, intentness. — *Eka-grya*, *as, ā, am*, closely attentive; (*am*), *n*, close attention. — *Ekaṅga* (*eka-an*), *am, n*, a single member, a single part; (*as*), *m*, a body-guard; the planet Mercury; the planet Mars; an epithet of Viṣṇu; (*am*), *n*, sandal-wood. — *Ekaṅgīkā*, *f.* a preparation made with sandal-wood. — *Ekaṅgapatra* (*eka-ān*), *as, ā, am*, characterized by one umbrella (said of universal sovereignty having an umbrella as one of its insignia). — *Ekaṅmatā*, *f.* the unity of spiritual essence, the doctrine of one universal spirit. — *Ekaṅman* (*eka-āt*), *ā, m*, the one spirit; (*ā, ā, a*), depending solely on self, solitary. — *Ekaṅmya*, *as, ā, am*, only, alone, homogeneous. — *Eka-dāsa*, *as, ī, am*, the eleventh; consisting of eleven, lasting eleven months; (*ī*), *f.* the eleventh day of the half month, especially sacred to Viṣṇu, when fasting is very efficacious; presentation of offerings to deceased ancestors or Pitrīs on the eleventh day after his decease, on which occasion Brāhmanas are fed and the period of impurity for a Brāhman terminates; (*am*), *n*, the number eleven. — *Eka-dāśaka*, *as, ā, am*, consisting of eleven, consisting of eleven parts; (*am*), *n*, the number eleven. — *Eka-dāśa-kritvas*, ind. eleven times. — *Eka-dāśan*, *a, pl.* eleven. — *Eka-dāśama*, *as, ī, am*, the eleventh. — *Eka-dāśa-vidha*, *as, ā, am*, eleven-fold. — *Eka-dāśāha* (*śa-aha*), *as, m*, a sacrifice lasting eleven days. — *Eka-dāśin*, *ī, inī, ī*, consisting of eleven; (*inī*), *f.*, Ved. the number eleven. — *Eka-dāśina*, *as, ā, am*, belonging to eleven (?). — *Eka-dāśi-tattva*, *am, n*, part of the Smṛiti-tattva. — *Eka-dāśi-vrata*, *am, n*, fasting on the eleventh day. — *Eka-dāśottama* (*śa-ūt*), *as, m*, chief of eleven; epithet of Siva (chief among the eleven Rudras). — *Eka-dēśa* (*eka-ād*), *as, m*, one substitute for two or more letters (e.g. one vowel substituted for two other vowels either by the blending of the two vowels together or by the dropping of one). — *Eka-dhīpatī* (*eka-all*), *is, m*, a sole monarch. — *Eka-nāṣṭī* (*eka-an-aṣṭā*), *f.* 'the only (day) receiving no part (of the moon),' an epithet of Kubū or the day of the new moon personified as a daughter of Angiras and identified with Durgā, born together with Kṛishṇa, worshipped with Kṛishṇa and Baladeva. — *Eka-nū-dishṭa* (*eka-an*), *am, n*, (scil. *śrāddha*) a funeral ceremony performed for only one ancestor recently dead; (*as, ā, am*), left as a funeral feast; one who

has recently partaken of it. — *Ekaṅta* (*eka-an*), *as, m*, the only end or aim, exclusiveness; a lonely, retired or secret place; devotion to one, worship of one being, unitarian doctrine, monotheism; (*am* or *ena* or *e*), ind. solely, only exclusively, absolutely; necessarily, alone, apart, privately; much, exceedingly; (*as, ā, am*), directed towards one point or object; worshipping only one; excessive; solitary, lonely, retired; aside, apart. — *Ekaṅta-karuṇa*, *as, ā, am*, very compassionate, weakly charitable. — *Ekaṅta-tas*, ind. solely, only exclusively, apart; see *ekāntam*. — *Ekaṅta-tva*, *am, n*, exclusive worship. — *Ekaṅta-duṣhāmā* (*śdu-samā*), *f.* 'containing only bad years,' with Jainas an epithet of two spokes in the wheel of time, the sixth of the Avasarpīṇī and the first of the Utsarpīṇī. — *Ekaṅta-bhūta*, *as, ā, am*, being alone or solitary. — *Ekaṅta-mati*, *is, is, ī, f.* devoted to one object. — *Ekaṅtara* (*eka-an*), *as, ā, am*, separated by one intermediate member, next but one. — *Ekaṅta-rāj*, *ī, m*, N. of a Bodhi-sattva. — *Ekaṅta-vihārīn*, *ī, inī, ī*, a solitary wanderer. — *Ekaṅta-sushamā* (*śu-samā*), *f.* 'containing exclusively good years,' with Jainas an epithet of two spokes in the wheel of time, the first of the Avasarpīṇī and the sixth of the Utsarpīṇī. — *Ekaṅta-sṭhita*, *as, ā, am*, staying or remaining alone or apart. — *Ekaṅtika*, *as, ā, am*, final, conclusive. — *Ekaṅtika-tva*, *am, n*, the being devoted to one object. — *Ekaṅtī-tva*, *am, n*, devotion to one (with loc.). — *Ekaṅtīn*, *ī, inī, ī*, devoted to only one, having the mind fixed on only one object, worshipping only one (with gen.). — *Ekaṅna* (*eka-an*), *am, n*, one and the same food; (*as*), *m*, a mess-mate. — *Ekaṅna-bhuj*, *k, m*, a mess-mate. — *Ekaṅnādīn* (*eka-anna-ād*), *ī, inī, ī*, eating a supply of food from one person only. — *Ekaṅdā* (*eka-ād*), *f.* a heifer one year old. — *Ekaṅyana* (*eka-ay*), *am, n*, a lonely, retired place; a meeting-place; rendezvous of all thoughts, union of thoughts; devotion to one, doctrine of unity, monotheism; N. of a Sākhā or branch of the Veda; (*as, ā, am*), passable for only one, as a foot-path; fixing one's thoughts on one object, closely attentive, intent. — *Ekaṅyana-gata*, *as, ā, am*, one who has fixed all his thoughts on one object. — *Ekaṅyu* (*eka-āyu*), *us, us, u*, Ved. assembling or collecting all living beings; the first living being; (Sāy.) providing the most excellent food. — *Ekaṅyava* (*eka-ar*), *as, am, m. n.* a general inundation. — *Ekaṅrtha* (*eka-ar*), *as, m*, the same object; (*as, ā, am*), having one or the same aim or object; having one meaning; N. of a glossary; expressing one thing, forming only one notion. — *Ekaṅrtha-tā*, *f.* or *ekārtha-tva*, *am, n*, state of having only one aim or object. — *Ekaṅrtha-samapeta*, *as, ā, am*, arrived at one object. — *Ekaṅrthī-bhāva*, *as, m*, the having one meaning. — *Ekaṅvama* (*eka-av*), *as, ā, am*, inferior or less by one. — *Ekaṅvayava* (*eka-av*), *as, ā, am*, made up of the same members or constituent parts. — *Ekaṅvalī* (*eka-āv*), *f.* a single line, a single string of pearls, beads, flowers, &c.; (in rhetoric) a series of periods in which there is a regular transition from a predicate to a subject or from a subject to a predicate. — *Ekaṅvīta*, *as, ī, am*, the eighty-first. — *Ekaṅvīti* (*eka-aś*), *is, f.* eighty-one. — *Ekaṅvīti-tama*, *as, ī, am*, the eighty-first. — *Ekaṅśrīta* (*eka-aś*), *as, m*, a solitary hermitage. — *Ekaṅśrīta* (*eka-aś*), *as, ā, am*, resting upon or clinging to one object. — *Ekaṅśrīta-guṇa*, *as, m*, a simple attribute or predicate, as form, taste, smell, &c. — *Ekaṅśṭhākā* (*eka-aś*), *f.* the first or chief Ashṭakā, either the first Ashṭakā after full moon (= *Ashṭakā*) or the first Ashṭakā of a year or a longer period of time. — *Ekaṅśṭhī*, *f.* a pod or one seed of cotton. — *Ekaṅśhīla* (*eka-aś*), *as, ā, am*, having one kernel; (*as*), *m*, N. of the plant Agati Grandiflora Desv.; (*ā*), *f.* the plant *Clypea Hemandifolia*. — *Ekaṅsānika*, *as, ā, am* (fr. *eka* and *śānika*), having only one seat. — *Ekaṅha* (*eka-aha*), *as, m*, the period of one day; a ceremony or sacrifice lasting only one day, a Soma sacrifice in which Soma is only once prepared; (*am*), ind. during one day.

—*Ekāha-gama*, *as, ā, am*, a day's journey. —*Ekāhāra* (*eka-āh*), *as, ā, am*, taking food only once a day. —*Ekesha* (*eka-ishā*), *as, ā, am*, Ved. furnished with one potc. —*Ekaika* (*eka-eka*), *as, ā, am*, one by one, single, every single one; (*am*), ind. singly, one by one. —*Ekaika-tara*, *as, ā, am*, one by one (of many). —*Ekaika-ṛitti*, *is, is, i*, existing in every single one. —*Ekaika-sās*, ind. one by one, severally, seriatim. —*Ekaikasya*, *am, n*, single state, severally; (*ena*), ind. severally. —*Ekaishikā* (*eka-esh*), *f, n*, of a medicinal plant. —*Ekokti* (*eka-uk*), *is, f*, a single expression, a single word. —*Ekottara* (*eka-ut*), *as, ā, am*, greater or more by one, increasing by one. —*Ekottarikā*, *f*, title of the fourth Āgama of the Buddhists. —*Ekodaka* (*eka-ud*), *as, ā, am*, connected (as relatives) by the offering of funereal oblations of water to the same deceased ancestor. —*Ekodatta* (*eka-ud*), *as, ā, am*, having one Udātta accent. —*Ekoddishta* (*eka-ud*), *am, n*, (scil. *śrāddha*) the Śrāddha or funeral rite performed for one definite individual deceased, not including other ancestors. —*Ekona* (*eka-ūna*), *as, ā, am*, less by one, minus one; (used in composition with *vinśati* and the following decads, e. g. *ekonavinsatī* = nineteen.) —*Ekośikā*, *f*, the plant *Cissampelos Hexandra* (?). —*Ekaugha-bhūta* (*eka-ogha-bh*), *as, ā, am*, collected into one mass, heaped or crowded together.

*Ekaka*, *as, ā, am*, single, alone, solitary.  
*Ekata*, *as, m, n*, N. of a deity [cf. *dvīta* and *trīta*], one of the seven Dharmarjartivjās; N. of a Brāhman.  
*Ekatas*, ind. from one side, on one side, on one part; singly, one by one; used sometimes as an abl. c. of *eka* (e. g. *ekato 'pi padāt*, 'after the same word'); *ekatas*—*ekatas*, on the one hand—on the other hand, on the one side—on the other side, here—there. —*Ekato-dat*, *an, atī, at*, having teeth on only one side.

*Ekatra*, ind. in one place, on one spot in close connection; in a combined manner, together; used sometimes as a loc. c. of *eka* (e. g. *ekatra kare*, 'on one hand'); *ekatra*—*aparatra* or *ekatra*—*anyasmin*, on the one side—on the other side, here—there.  
*Ekdā*, ind. at the same time, at once; once, sometimes; once on a time, one day; at one time.

*Ekdadhā*, ind. simply, singly; in one way, together; at once, once.

*Ekaala*, *as, ā, am*, alone, solitary.

*Ekaśas*, ind. one by one, singly.

*Ekaśin*, *i, inī, i* (fr. *eka* and *rt. aic*), alone, solitary.

*Eki-kṛi*, cl. 8. P. A. -*karoti*, -*hurute*, -*kartum*, to unite, associate, join together; combine.

*Eki-bhū*, cl. 1. P. -*bhavati*, -*vītum*, to become one, to join together, blend, combine, mingle. —*Eki-bhavat*, *an, anti, at*, blending together, contracted. —*Eki-bhāva*, *as, m*, becoming one, combination, association; common nature or property. —*Eki-bhāvin*, *i, inī, i*, relating to the blending of vowels or accents.

*Ekiya*, *as, ā, am*, belonging to one, proceeding from one; belonging to the same party; a partisan or associate, a companion.

एकान्त, एकैक, &c. See under *eka* above.

एक्ष *eksh* (*ū-iksh*), cl. 1. A. *ekshate*, -*shitum*, to look at.

एज् *ej*, cl. 1. P. A. *ejati*, -*te*, *ejān-ākre*, *ejishyati*, *ejitum*, to stir, move, tremble, shake; A. to shine: Caus. *ejayati*, -*yitum*, to move: Desid. *ejijishati*.

*Ejaka*, *as, ā, am*, shaking.

*Ejat*, *t, n*, Ved. anything moving or living.

*Ejatka*, *as, ā, am*, trembling; (*as*), *m*, Ved. a kind of insect.

*Ejathu*, *us, m*, Ved. trembling, shaking (of the earth).

*Ejana*, *am, n*, trembling, shaking.

*Ejaya*, *as, ā, am*, or *ejayat*, *an, anti, at*, causing to shake or tremble, driving away.

*Ejita*, *as, ā, am*, shaken, agitated, trembling.

*Ejītavya*, *as, ā, am*, to be shaken.

*Ejītri*, *tā, trī, trī*, a shaker, shaking, trembling.

एजि *ejī*, *is, m*, N. of a man.

एज्य *ejya*, *as, ā, am* (fr. *rt. yaj* with *ā*), Ved. to be offered (as an oblation or sacrifice).

एथ् *eth*, cl. 1. A. *ēhate*, to annoy, resist or oppose.

एड *ēḍa*, *as, ā, am*, deaf; (*as*), *m*, a kind of sheep. —*ēḍa-gaja*, *as, m*, the medicinal plant *Cassia Tora* or *Alata*, used for the cure of ring-worm. —*ēḍa-mūka*, *as, ā, am*, deaf and dumb; wicked, perverse.

*ēḍaka*, *as, m*, a kind of sheep, a ram, a wild goat; a certain medicinal plant; (*ā*), *f*, a ewe.

एडुक *ēḍuka*, *am, n*, or *ēḍūka* or *ēḍoka*, *as, am, m, n*, a building constructed of rubbish, bones, &c., or of hard substances resembling bones; a wall enclosing bones, a tomb, &c.; (with Buddhists) a sanctuary filled with relics.

एण *ēṇa*, *as, ī, m*, f. or *ēṇaka*, *as, m*, a kind of deer or antelope, described as being of a black colour with beautiful eyes and short legs; (in astron.) Capricorn. —*ēṇa-tilaka*, *as, m*, the moon; (the marks of an antelope being fancifully visible on its disk.) —*ēṇa-dris*, *k, m*, Capricorn. —*ēṇa-bhrī*, *t, m*, the moon. —*ēṇājina* (*ēṇa-aj*), *am, n*, deer-skin. —*ēṇi-pācana*, *ās, m, pl*, N. of a race (cooking antelopes for food). —*ēṇi-pada*, *as, m*, a kind of snake; (*ī*), *f*, a kind of poisonous insect.

एत 1. *eta*, *etas*, *etā* or *enī*, *etam* (said to be fr. *rt. 5. i*), of a variegated colour, shining, varying the colours; (Śāy.) going, flowing; (*as*), *m*, a deer or antelope; the hide of one; a variegated colour; (*nā*), *f*, Ved. a river.

*Etagna*, *as, ā, am*, Ved. of a variegated or dark colour; (Śāy.) also going on their way; epithet of the horses of the gods.

*Etāsa*, *as, ā, am*, Ved. of variegated colour, shining; epithet of *Brahmaṇaspati*; (*as*), *m*, a horse of variegated colour, a dappled horse, especially the horse or horses of the sun; N. of a favourite of *Indra*, who defends him from *Sūrya*; N. of one of the seven sons of *Vātaraṣana*, author of two *Ṛig-veda* hymns; a Brāhman.

*Etāśas*, *ās, m*, a Brāhman.

एत 2. *eta*, *as, ā, am* (rt. 5. *i* with *ā*), arrived, come.

*Eti*, *is, f*, Ved. arrival, approach.

*Etya*, ind. having gone near to or approached.

एतद् *etad*, *eshas*, *eshā*, *etad* (fr. *e* with pronom. base *ta*). The vowel *e* appears also in *eka*, *eva*, &c.; and just as the simple base *ta* substitutes *sa* for the nom. sing. *m* and *f*, so *eta* makes *eshas*, *eshā*; but *eta* appears in all the other cases, and the neut. *etad* is used as the base to form derivatives such as *etādīya* &c., and at the beginning of compounds), this, this here, here, especially as pointing to what is nearest to the speaker (e. g. *esha vānah*, this arrow here in my hand; *esha yāti panthāh*, here goes the way; *esha kālah*, here, i. c. now, is the time; *etad*, this here, i. e. this world here below). *Etad* is sometimes used in this sense to give emphasis to the personal pronouns (e. g. *esko 'ham*, I this very person here) or with omission of those pronouns (e. g. *esha tvām svargam nayāni*, I standing here will convey you to heaven; *etau pravishṭau svah*, we two here have entered). *Etad* as the subject of a sentence agrees in gender and number with the predicate without reference to the noun to be supplied (e. g. *etad me dhanam*, this [scil. cow] is my wealth); but may sometimes remain in the neut. sing. (e. g. *etad gurusu vṛittih*, this is the custom among *Garus*).

*Etad* often refers to what precedes, especially when it is associated with *idam*, the latter then referring to what follows (e. g. *esha prathamah kalpah—*

*anukalpaḥ tv ayan jneyah*, this before-mentioned is the first rule, but this following may be considered a secondary rule).

*Etad* may be used in connection with a relative clause, in which case the relative generally follows (e. g. *esha ēva gurur dharmo yam pravakshyāmy aham tava*, this is the important law, which I will proclaim to you).

*Etad*, ind. in this manner, thus, so, here, at this time, now (e. g. *etat sūptah*, asleep in this manner; *na vā u etad mriyase*, not at this time dost thou die).

*Etad* appears at the beginning of compounds, as in the following examples. —*Etaj-ja*, *as, ā, am*, arising from this. —*Etat-kāla*, *as, m*, the present time; (*e*), ind. now. —*Etatkālina*, *as, ā, am*, belonging to the present time. —*Etat-kṣhanāt*, ind. from this moment, henceforth; (*e*), ind. now. —*Etat-tulya*, *as, ā, am*, similar to this. —*Etat-prathama*, *as, ā, am*, one who does anything for the first time. —*Etat-sama*, *as, ā, am*, equal to this. —*Etat-atirikta*, *as, ā, am*, besides this. —*Etad-anantaram*, ind. immediately after this. —*Etad-anta*, *as, ā, am*, terminating with this, ending thus. —*Etad-artha*, *as, m*, this matter; (*an* or *e*), ind. on this account, for this end, therefore; *etad-artham—yat*, for this end—that. —*Etad-avadhi*, ind. to this limit, so far. —*Etad-avastha*, *as, ā, am*, of such a state or condition. —*Etad-ātmya*, *as, ā, am*, being in this Ātman or supreme soul. —*Etad-ādī*, *is, is, i*, beginning thus, and so forth. —*Etad-eva*, ind. this very same. —*Etad-dvītiya*, *as, ā, am*, one who does anything for the second time. —*Etad-yonin*, *i, inī, i*, residing or having one's origin in that. —*Etad-va*, ind. like this, thus. —*Etan-na*, ind. not so. —*Etan-maya*, *as, i, am*, consisting of this, of such a kind; [cf. *Zend aīsa*, *aīta*; Old Pers. *aīta*; Armen. *aīs*, *aīd*; Osk. *ēiso*; Hib. *ise*, 'he, himself'; *isa* and *isi*, 'she, herself!']

*Etādīya*, *as, ā, am*, belonging to this.

*Etarhi*, ind., Ved. (very often in the Brāhmanas), now, at this time, at present, now-a-days; then (correlative to *yarhi*); a certain measure of time = fifteen *śādanims* or one fifteenth of a *kṣhipra*.

*Etādrīksha*, *as, i, am*, Ved., or *etādrīs*, *k, k, k*, or *etādrīśa*, *as, ī, am*, such, such like; so formed, of this kind, similar to this.

*Etāvat*, *ān, atī, at*, so great, so much, so many, of such a measure or compass, of such extent, so far, of such quality or kind; often found in connection with a relative clause, in which case the latter generally follows (e. g. *etāvān eva puruṣho yaj jāyātmā prajeti ha*, a man is of such a measure as [i. e. is made complete by] himself, his wife, and his progeny); (*vat*), ind. so far, thus far, so much, in such a degree, thus, &c. —*Etāvat-tva*, *am, n*, quantity, number; greatness; (with following *yad*) such a state or condition that; such extent.

एतन *etana*, *as, m*, expiration, breathing out, discharging air from the lungs; the fish *Silurus Pelorius*.

एत् *etri*, *tā, m*, (rt. 5. *i*), Ved. going, approaching, asking, requesting.

*Ema*, *as, m*, or *eman*, *a, n*, Ved. a course, way.

एदिधियुःपति *edidhishukpati*, *is, m*, Ved. the husband of a younger sister, whose elder sister has not yet been married. See *didhishu*.

एध् *edh* (connected with *rt. ridh*), cl. 1. A. (rarely P.) *edhate*, *edhān-ākre*, *edhishyate*, *aīdhishṭa*, *edhitum*, to prosper, increase, grow, become happy, grow strong, become great; to extend; to swell, rise (as waters): Caus. *edhayati*, -*yitum*, to cause to prosper, increase, celebrate, honour: Desid. *edidhishate*; [said to be related to *Gr. oīdos*, *oīdōw*; perhaps also to *Lat. oculus*.]

1. *edhatu*, *us, m*, (for 2. see *endh* next page), Ved. prosperity, happiness; a man; (*us, us, u*), increased, grown.

*Edhaniya* or *edhitavya* or *edhya*, *as*, *ā*, *am*, to be increased or enlarged.

*Edhamāna*, *as*, *ā*, *am*, prospering, increasing. — *Edhamāna-dvish*, *f*, *t*, *t*, Ved. hating the prosperous, especially those rendered insolent by prosperity; (Sāy.) hating the impious who prosper.

1. *edhas*, *as*, *n*. (in comp.) prosperity.

*Edhā*, *f*. happiness, prosperity.

*Edhita*, *as*, *ā*, *am*, grown, increased.

*Edhitrī*, *tā*, *trī*, *trī*, increasing, growing, enlarging.

**एन** *ena*, a pronom. base (used for certain cases of the 3rd personal pronoun, and occurring only in the acc. sing. du. pl. (*enam*, *enām*, *enad*, &c.), inst. sing. (*enena*, *enayā*), gen. loc. du. (*enayos*, Ved. *enos*); the other cases are formed fr. the pronom. base *a*, see under *itam*), he, she, it; this, that. This pronoun is enclitic and cannot begin a sentence. It is generally used alone, so that *enam purusham*, 'that man,' would be very unusual if not incorrect. Grammarians assert that the substitution of *enam* for *imam* or *etam* takes place in case of the re-employment of these pronouns in the subsequent part of a sentence; see Gram. 836; [cf. Gr. *év*, *olos*; Goth. *atns*; Old Pruss. *ains*; Lat. *oīnos*, *unus*.]

*Enā*, ind., Ved. in this manner, thus; here, there; then, at that time; *para enā*, further on; *para enā prithivya*, beyond the earth here.

**एनस्** *enas*, *as*, *n*. (fr. *in*, but said to be fr. *rt*. 5. *t*), mischief, crime; curse, unhappiness; sin, offence, fault; censure, blame. — *Enas-vat*, *ān*, *atī*, *at*, or *enas-vin*, *i*, *inī*, *i*, wicked, sinful, a sinner.

*Enasya*, *as*, *ā*, *am*, Ved. caused by crime; sinful, wicked, wrong.

**एनी** *enī*. See under 1. *eta*.

**एन्ध** *endh* (*ā*-*indh*), cl. 7. A. *endhe*, *endhitum*, to kindle, inflame; to be inflamed, to flame.

*Edha*, *as*, *ā*, *am* (fr. simple *rt*. *indh*), kindling, one who kindles, cf. *agny-edha*; (*as*), m. fuel, as wood, grass, &c.; [cf. Gr. *aidōs*.] — *Edhāhāra* (*edha-āh*), *as*, m. one who collects fuel.

2. *edhatu*, *us*, m. fire.

2. *edhas*, *as*, n. fuel.

**एन्व** *env* (*ā*-*inv*), cl. 1. P. *envati*, *-vitum*, to bring near, to bestow.

**एम** *ema*. See under *etṛi* above.

**एमूष्** *emūsha*, *as*, m., Ved. corrupted from *emusham*, the part. perf. of *rt*. *am*.

**एर्** *er* (*ā*-*ir*), cl. 2. A. *erte*, *eritum*, to go to or into; Caus. *erayati*, *-te*, *-yitum*, to bring near, procure; to obtain; to raise (the voice in singing &c.).

**एरक** *eraka*, *as*, m., N. of a Nāga; (*ā*), *f*. a sort of grass of emollient and diluent properties; (in the Mausala-parva of the Mahā-bh. this grass when plucked by Kṛishṇa and his family turned to clubs); (*am*), *n*. a woollen carpet; [cf. *ātrakya*.]

**एरङ्ग** *eranga*, *as*, m. a kind of fish; [cf. *clanga*.]

**एराण्ड** *eraṇḍa*, *as*, m. the castor-oil plant, Palma Christi or Ricinus Communis; (*ā*), *f*. long pepper. — *Eraṇḍa-patirikā*, *f*. or *eraṇḍa-phalā*, *f*. the plant Croton Polyandrum.

*Eraṇḍaka*, *as*, m. the plant Ricinus Communis.

**एरमत्तक** *eramattaka*, *as*, m., N. of a man.

**एरु** *eru*, a word of doubtful meaning in Atharva-veda VI. 22, 3.

**एरत्ति** *erts*, Desid. of *ārdh*, *q*. *v*.

**एरवौरु** *eravūru*, *us*, m. *f*. or *eravūruka*, *as*, m. a kind of cucumber, Cucumis Uilissimus.

**एल** *ela*, *am*, *n*. a particular number.

*Elada*, *am*, *n*. a particular number.

**एलक** *elaka*, *as*, m. a ram. See *ēḍaka*.

**एलङ्ग** *elanga*, *as*, m. a kind of fish; [cf. *eranga*.]

**एलपुर** *elapura*, *am*, *n*. N. of a town.

**एलवालु** *elavālu*, *n*. or *elavālu* or *elavā-luka*, *am*, *n*. the fragrant bark of Feronia Elephantum; a granular substance, apparently a vegetable of a reddish-brown colour (it is used as a drug and perfume).

**एलविल** *elavila*, *as*, m. an epithet of Kureva. See *ailavila*.

**एला** *elā*, *f*. cardamoms, the seed of the Elettaria Cardamomum or Alpinia Cardamomum, it applies to both the large and small cardamom, but more commonly to the former; N. of a river; N. of a metre consisting of four lines of fifteen syllables each. — *Elā-pattra*, *as*, m., N. of a Nāga. — *Elā-parṇī*, *f*. the plant Mimosa Octandra. — *Elā-pura*, *am*, *n*. N. of a town.

*Elāka*, *as*, m., N. of a man.

*Elīkā*, *f*. small cardamoms.

**एलाय** *elāya* (less correctly *ilāya*), nom. P. *elāyati*, *-yitum*, to be wantonly mischievous or wild in behaviour, to be merry.

**एलु** *elu*, *n*. a particular number.

**एलुक** *eluka*, N. of a medicinal substance or plant.

**एलूक** *elūka*, *am*, *n*. probably identical with *ēḍūka*, a wall enclosing bones.

**एव** 1. *eva* (fr. pronom. base *e*, see *etad*, *Zend aiva*), so, just so, exactly so (e. g. *ya evedam itī bravat*, who may say 'it is so'; in this sense *eva* = the more modern word *evam*); like (e. g. *tvam eva yantā*, a driver like you; but examples of *eva* in the sense of *tva* are rare); indeed, truly, really (often in this sense found in the Veda at the beginning of a verse in conjunction with other particles of affirmation, especially with *id*, *id nū kam*, *hi*, &c., e. g. *evenu kam tatāra*, he most certainly crossed; *evā hy asi vīrayuḥ*, thou art indeed hero-like.

(In its most frequent use of strengthening the idea expressed by any word, *eva*, if translatable, must be variously rendered by such adverbs as) just, exactly, very, merely, only, even, at the very moment, immediately, scarcely, still, already, &c. (e. g. *tāvatiṃ eva rātrim*, just so long a night; *evam eva*, exactly so; *tān eva*, these very persons; *naśirād eva*, in no very long time; *apaḥ sprishatvaiva*, by merely touching water; *japyenaiva*, by sole repetition; *abhuktvaiva*, even without having eaten; *itī vadann eva*, at the very moment of saying so; *nānni kirtita eva*, scarcely had the name been mentioned; *sa jivann eva*, he while still living.

*Eva* may often be connected with other adverbs in the sense of 'also,' 'likewise,' &c., as in the following examples: *tathāiva*, so also; *tathāiva śa*, and so likewise; *eva śa*, and also; *śaiva*, and also; *eva vā*, or also; *na tv eva*, but not also. Grammarians assert that *eva* cuts off the final of *kva* when it follows that adverb, as *kv-eva*, where possibly? i. e. nowhere. Lexicographers affirm that *eva* may imply emphasis, affirmation, detraction, diminution, command, restraint; or be used as an expletive; [cf. Goth. *air*, Them. *aiva*; Old Germ. *eo*, *io*; Mod. Germ. *je*: perhaps also Lat. *evum*; Goth. *ibus*; Old Germ. *ebanēr*; Mod. Germ. *ebener*, *eben*.]

*Evathā*, ind., Ved. indeed, certainly, even; (Sāy. either fr. *rt*. 5. 4) assailing the strongholds of enemies, going to war; (or fr. *rt*. *av*) protecting, protection, assistance.

**एव** 2. *eva*, *as*, *ā*, *am* (fr. *rt*. 5. *i*), Ved. going, moving, speedy, quick; (*as*), m. a course, way, (often in inst. pl., e. g. *sanād divam pari bhūmā svebhīr evair aktoshā śarataḥ*, from all eternity day and night move round heaven and earth in their accustomed course); earth, world?; (Sāy.) a courser, a

fleet horse; (*ās*), m. pl. way or manner of acting, mode of proceeding, custom, usage, habit; (Sāy.) desire, a hymn which goes or is directed to the object of praise (e. g. *abhi śashtē sūro arya evān*, the sun sees into the conduct of the worshipper; or according to Sāy. the sun being a lord makes manifest or grants desires). When the inst. c. is used, the meaning is hardly to be distinguished from that in the first example (e. g. *svatr evāiḥ*, in his usual way of proceeding; *pūryebhīr evāiḥ*, in the ancient mode; or according to Sāy. with ancient hymns). — *Eva-yā*, *ās*, *ās*, *am*, Ved. going in ways or courses, i. e. either going quickly or going the usual way; epithet of Vishṇu; (Sāy.) granting protection. — *Evayā-marut*, Ved., (Sāy.) N. of the author of a Rig-veda hymn, but perhaps rather an exclamation meaning either *eva-yā*, i. e. 'Vishṇu (cf. the preceding word) and the Maruts' or 'moving Maruts.' — *Eva-yāvan*, *ā*, *ā*, *a*, Ved. going quickly, or going the usual way; epithet of Vishṇu and of the Maruts; (Sāy.) going with horses; granting desires.

**एवम्** *evam*, ind. (cf. 1. *eva* and *etad*), so, thus, in this way, in such a manner, such. *Evam* is not found in the oldest hymns of the Veda, where its place is taken by *eva*, but occurs in later hymns and in the Brāhmaṇas, especially in connection with the *rt*. *vid*, 'to know,' and its derivatives (e. g. *ya evam veda*, he who knows so; cf. *evam-vid* below). In classical Sanskrit *evam* occurs very frequently, especially in connection with the roots *vac*, 'to speak,' and *śru*, 'to hear,' and refers to what precedes as well as to what follows (e. g. *evam uktvā*, having so said; *evamevaitat*, this is so; *evam astu* or *evam bhavatu*, be it so, I assent; *asty evam*, it is so; *yady evam*, if this be so; *kim evam*, how so? what is the meaning of it? what does this refer to? *maivam*, not so! *evam-yathā* or *yathā-evam*, so—as). *Evam* is often used like an adjective (e. g. *evam te vacane rataḥ*, rejoicing in such words of thine; where *evam* = *evam-vidhe*). Sometimes *evam* is merely an expletive. According to lexicographers *evam* may imply likeness (so); sameness of manner (thus); assent (yes, verily); affirmation (certainly, indeed, assuredly); command (thus, &c.); and be used as an expletive. — *Evam-rūpa*, *as*, *ā*, *am*, of such a form or kind. — *Evam-vāda*, *as*, m. such an expression. — *Evam-vid*, *t*, *i*, *t*, or *evam-vidvas*, *ān*, *ushī*, *as*, Ved. knowing so or such, well instructed, familiar with what is right. — *Evam-vāha*, *as*, *ā*, *am*, of such a kind, in such form or manner, such. — *Evam-vīrya*, *as*, *ā*, *am*, strong in such a manner, possessing such a power. — *Evam-vṛtta*, *as*, *ā*, *am*, behaving or acting thus, of such a kind. — *Evam-vṛtti*, *is*, *is*, *i*, behaving thus. — *Evan-kāram*, ind. in this manner. — *Evan-kāla*, *as*, *ā*, *am*, containing so many syllabic instants. — *Evan-kratu*, *us*, *us*, *u*, Ved. thus minded. — *Evan-gata*, *as*, *ā*, *am*, being in such a condition or state, so circumstanced, of such kind; (e), ind. under such circumstances. — *Evan-guṇa*, *as*, *ā*, *am*, possessing such qualities or such good qualities. — *Evan-duhsaha*, *as*, *ā*, *am*, so hard to bear. — *Evan-nāman*, *ā*, *ā*, *a*, Ved. so called. — *Evam-avastha*, *as*, *ā*, *am*, so situated. — *Evam-ādī*, *is*, *is*, *i*, or *evam-ādya*, *as*, *ā*, *am*, having such a beginning, of such qualities or kind. — *Evam-prakāra* or *evam-prāya*, *as*, *ā*, *am*, of such a kind. — *Evam-prabhāva*, *as*, *ā*, *am*, possessed of such power. — *Evam-bhūta*, *as*, *ā*, *am*, of such quality, of such a description, in such a manner, so, such. — *Evambhūta-vat*, *ān*, *atī*, *at*, furnished with anything similar. — *Evam-bhūmi*, *is*, *f*. such a place, a place like the one just described.

**एवार्** *evāra*, *as*, *ā*, *am* (fr. 1. *eva* and *aram*?), Ved. so prepared, ready; (Sāy.) N. of a man.

**एवावद्** *evā-vada*, *as*, *ā*, *am*, Ved. so speaking, true; (*as*), m., (Sāy.) N. of a man.

**एष्** 1. *esh* (*ā*-*ish*), cl. 6. P. *ēchati*, *aishitum* or *-shṭum*, to wish, desire.

*Eshṭa*, as, ā, am, desired, wished.

**एष** 2. *esh* (ā-*ish*), cl. 1. P. A., Ved. *eshati*, -*te*, *eshṭum*, to hasten near to or towards; to fly at; to attack any one; to endeavour to reach or gain; to desire; to request.

*Eshṭi*, is, f. Ved. seeking to go towards, desire, wish; (Sāy.) wishing; (or fr. rt. *yaj*) worshipping.

**एष** 3. *esh*, cl. 1. P. A. *eshati*, -*te*, *eshān-śākāra*, *eshān-śakre*, *eshṭum*, to creep, glide; to go or approach: Caus. *eshayati*, -*yitum*, to probe.

1. *esha*, as, ā, am, Ved. gliding, running; an epithet of Vishṇu; (Sāy.) to be desired, desirable; to be obtained.

**एष** 2. *esha*. See *etad*.

**एष** 3. *esha*, as, ā, am (fr. rt. 3. *ish*), seeking; (as), m. running or hastening towards; (according to Sāy. *eshe* is an inf. fr. rt. *ī*, 'to go') seeking; wish, election; (ā), f. wish. = *Eshaiṣhya* (*esha-esh*'), as, ā, am, Ved. to be sought, desirable.

*Eshana*, as, ā, am, seeking; (as), m. an iron arrow; (am), n. driving, pressing; seeking; probing; wish, desire; (ā), f. seeking, wish, desire, begging, solicitation, request; (ī), f. an iron or steel probe; a goldsmith's balance, assay scales.

*Eshanikā*, f. a goldsmith's balance.

*Eshanin*, ī, inī, ī, seeking, striving.

*Eshanīya*, as, ā, am, to be desired, desirable; to be aimed at; (at the end of a compound) relating to medical examination.

*Eshṭrī*, tā, trī, trī, wishing, desirous.

*Eshṭn*, ī, inī, ī, driving, impelling; (at the end of compounds) seeking, desiring, desirous of, wishing (e. g. *hitaiṣṭn*, well-wishing).

*Eshlavya*, as, ā, am, to be sought, desirable, wished.

*Eshṭrī*, tā, trī, trī, seeking, desiring.

*Eshya*, as, ā, am, to be sought for; to be investigated or probed.

**एषवीर** *esha-vīra*, as, m. designation of a despised Brāhmanic family.

**एष्यत** *eshyat*, an, atī or antī, at (fut. part. fr. rt. 5. ī), what is to come, future. = *Eshyatkāliya*, as, ā, am, future.

**एह** *eha*, as, ā, am (fr. rt. īh), Ved. desirous, wishing.

*Ehas*, as, n., Ved. anger.

**एहि** *ehi* (imperative of rt. 5. i with ā), come!

**एहिमाय** *ehimāya*, as, ā, am, Ved., = *ahimāya*, q. v., an epithet of the *Viśvedevās*; (Sāy.) of all-pervading intelligence; or these deities may be so named because they uttered on one occasion the words 'Come near, do not go away' (*ehi mā yāsīh*). See *Rig-veda* I. 3, 9).

## रे

**रे** 1. *ai*, the twelfth vowel of the alphabet, having the sound of *ei* in *height*. = *Ai-kāra*, as, m. the letter or sound *ai*.

**रे** 2. *ai*, ind. (an interjection of calling or summoning) *Hola*, *Ho*, *Heigh*; (and of remembering) *Aye*, *Ha*.

**रे** 3. *ai*, *ais*, m. an epithet of *Siva*.

**रेकथ** *aikadhya*, am, n. (fr. *ekadhā*), singleness of time or occurrence; (am or *atas*), ind. at once, together.

*Aikapatyā*, am, n. (fr. *eka-pati*), the sovereignty of one, absolute monarchy; supreme authority.

*Aikapadika*, as, ī, am (fr. *eka-pada*), belonging to a simple word; consisting of single words; the N.

given to the Naigama section of *Yaska's* commentary on the *Nighaṇṭavas*, or collection of Vedic words.

*Aikapadya*, am, n. unity of words.

*Aikabhāvya*, am, n. (fr. *eka-bhāva*), singleness of nature.

*Aikamatya*, am, n. (fr. *eka-mati*), unanimity, sameness of doctrine or of opinion, agreement, consent, concurrence, confederation; (as, ī, am), connected with sameness of opinion.

*Aikarājya*, am, n. (fr. *eka-rāj*), monarchy.

*Aikalavya*, as, m. a patronymic fr. *eka-lū*.

*Aikaśatika*, as, ī, am (fr. *eka-śata*), provided with 101.

*Aikasapha*, as, ī, am (fr. *eka-sapha*), produced by or belonging to animals with unclown hoofs.

*Aikaśrutya*, am, n. (fr. *eka-śruti*, q. v.), the one accentless monotonous tone, monotony.

*Aikasahasrika*, as, ī, am (fr. *eka-sahasra*), provided with 1001.

*Aikasvarya*, am, n. (fr. *eka-svara*), oneness of accent (as in the case of a compound which has only one accent, though the separate members when un-compounded are each accented).

*Aikāgārīka*, as, ī, m. f. (fr. *eka-āgāra*), a thief, a robber breaking into lonely houses; the possessor of one residence.

*Aikāgrya*, am, n. (fr. *ekāgra*), intentness on one object.

*Aikānga*, as, m. (fr. *ekānga*), a soldier of the body-guard.

*Aikātmya*, am, n. (fr. *eka-ātman*), unity of the soul, unity of being; oneness with the supreme spirit.

*Aikādasāksha*, as, m. (fr. *ekādaśa + aksha*), N. of a man.

*Aikādasīna*, as, ī, am (fr. *ekādasīni*), Ved. belonging to a collection or association of eleven.

*Aikādhikarānya*, am, n. (fr. *eka + adhikarāṇa*), oneness of relation.

*Aikāntika*, as, ī, am (fr. *ekānta*), absolute, complete, perfect.

*Aikānyika*, as, ī, am (fr. *eka + anyā*), one who commits a single error in reading (who makes one thing another or otherwise than right).

*Aikārthya*, am, n. (fr. *ekārtha*), oneness of aim or intention.

*Aikāhika*, as, ī, am (fr. *ekāha*), ephemeral, quotidian, of one day, of the same day; belonging to a ceremony which lasts one day, belonging to a simple oblation.

*Aikya*, am, n. (fr. *eka*), oneness, unity, singleness, identity, harmony, sameness; the identity of the human soul or of the universe with the Deity; an aggregate, whole, total; (in alg.) the product of the length and depth of the portions, or of the little excavations differing in depth.

**ऐक्ष्व** *aikshava*, as, ī, am (fr. *ikshu*), produced from or relating to the sugar-cane, sugary; (am), n. sugar.

*Aikshavya*, as, ī, am, Ved. produced from or relating to the sugar-cane.

*Aikshuka*, as, ī, am, suitable for sugar-cane; bearing sugar-cane; (as), m. a carrier of sugar-canes; (ās), m. pl. the inhabitants of *Ikshukīya*.

*Aikshubhārika*, as, ī, am (fr. *ikshu-bhāra*), carrying a load of sugar-canes.

**ऐक्ष्वाक** *aikshvāka*, as, ī, am (fr. *ikshvāku*), belonging to *Ikshvāku*, of the family of *Ikshvāku*; (as), m. a descendant of *Ikshvāku*; epithet of *Puru-kutsa*, and of *Daśaratha*.

*Aikshvāku*, us, m. a descendant of *Ikshvāku*; epithet of *Trīśanku*, and of *Rāma*.

**ऐङ्गुद** *ainguda*, as, ī, am, produced from the *Inguda* plant; (am), n. scil. *phalam*, the fruit of the *Inguda* plant.

**ऐच्छिक** *aicchika*, as, ī, am (fr. *icchā*), optional, voluntary, arbitrary, at will.

**ऐड** *aīḍa*, as, ī, am (fr. *iḍā*), Ved. containing anything refreshing or strengthening; containing

the word *iḍā*; (as), m. the son of *Idā*, epithet of *Purūtravas*; [cf. *aīla*.]

**ऐडक** *aīḍaka*, as, ī, am (fr. *eḍaka*), produced from the animal *Eḍaka*; (as), m. a species of sheep.

**ऐडविड** *aīḍaviḍa*, as, m. an epithet of *Kuvera*; N. of a son of *Daśaratha*; also *aīḍavīla*; [cf. *aīlavīla*.]

**ऐडुक** *aīḍuka* or *aīḍūka*, am, n. a wall &c. of bones and rubbish. See *eḍuka*.

**ऐण** *aīṇa*, as, ī, am (fr. *eṇa*), produced from or belonging to the male black antelope.

*Aīṇika*, as, ī, am, hunting black antelopes, a deer-killer.

*Aīṇya*, as, ī, am (fr. *eṇī*), produced from the black doe or female antelope; produced from anything belonging to a black doe or female antelope; (as), m. the black antelope; (am), n. a kind of coin.

**ऐण्डिनेय** *aīṇḍineya*, ās, m. pl., N. of a *Sākha* or branch of the *Veda*.

**ऐतदाम्य** *aitadātmya*, am, n. (abstr. noun of *etadātman*), the state of having this property or peculiarity.

**ऐतरेय** *aitareya*, as, m. a descendant of *Itarā*, to whom the *Aitareya-Brāhmaṇa* and *Āraṇyaka* were revealed; (as, ī, am), originating from *Aitareya*. = *Aitareya-brāhmaṇa* or *aitareyaka*, am, n. (scil. *brāhmaṇa*) title of a *Brāhmaṇa* attached to the *Rig-veda* and prescribing the duties of the *Hotrī* priest. It consists of forty *Adhyāyas*, divided into eight *Pañcīkās*. = *Aitareyopaniṣad* ('*ya-up*'), l, f., N. of an *Upaniṣad* forming part of the *Aitareya-Āraṇyaka*. = *Aitareyopaniṣad-bhāṣhya*, am, n. a commentary on the last by *Sankarācārya*. = *Aitareyopaniṣadadhāshya-tīppaṇī*, f., N. of a commentary on the last work by *Anantānandagiri*.

*Aitareyin*, ī, m. a follower of *Aitareya*, a reader of the *Aitareya-Brāhmaṇa*.

**ऐतश** *aitaśa*, as, m., N. of a *Muni* of the family of *Aurva* (*Bhrigu*), author of the *Aitāsa-pralāpa* forming part of the *Kuntāpa* hymns of the *Atharva-veda* and used with these hymns in the ritual belonging to the *Rig-veda*.

*Aitāsāyana*, ās, m. pl. the descendants of *Aitāsa*.

*Aitāsāyana*, as, m., N. of a teacher.

**ऐतिहासिक** *aitihāsika*, as, ī, am (fr. *iti-hāsa*), derived from ancient legends, legendary, historical, traditional; (as), m. one who relates or knows ancient legends, an historian.

**ऐतिह्य** *aitihya*, am, n. (fr. *iti-ha*); see under *iti*, p. 139, traditional instruction.

**ऐदुयगीन** *aidamyugīna*, as, ā, am (fr. *īdam-yuga*), fit for this yoke or team.

**ऐध** *aīdh*, f. or *aīdha*, as, m. or *aīdhā*, f. (fr. rt. *indh* with ā), Ved. flaming, a flame, splendor.

**ऐन** *aīna*, ās, m. pl., N. of a people.

**ऐनस** *aīnasa*, am, n. (fr. *enas*), sin.

**ऐन्दव** *aīndava*, as, ī, am (fr. *īndu*), lunar, belonging or relating or similar to the moon; (ī), f. the plant *Serratula Anthelmintica*; (am), n. the asterism *Mṛgaśīras*.

**ऐन्द्र** *aīndra*, as, ī, am (fr. *īndra*), belonging to or sacred to *Indra*, proceeding from *Indra*, similar to *Indra*; (as), m. the part of a sacrifice offered to *Indra*; (ī), f. (scil. *ric*) a verse addressed to *Indra*; (scil. *diś*) the east quarter, of which *Indra* is regent (e. g. *aīndryām diśi*, in the east); the eighteenth lunar mansion; the eighth day in the second half of the month *Mārgaśīrṣa*, and of the month *Pauṣa*; *Indra's* energy, personified as his wife and by some identified with *Durgā*; epithet of *Durgā*; misfortune,

misery (personified); N. of a plant, a kind of cucumber, *Cucumis Madraspatanus*; (*am*), n. the eighteenth lunar mansion (*jyeshthā*); wild ginger.

*Aindrajālika*, *as*, ī, *am* (fr. *indra-jāla*), familiar with or relating to magic, magical, deceptive, illusory; (*as*), m. a juggler.

*Aindraturīya*, *as*, ī, *am*, a libation (*graha*) &c., the fourth part of which is offered to Indra.

*Aindradyumna*, *as*, ī, *am*, relating to Indradyumna; N. of a country.

*Aindraluptika*, *as*, ī, *am* (fr. *indra-lupta*), afflicted with morbid baldness of the head.

*Aindravāyava*, *as*, ī, *am*, Ved. belonging to Indra and Vāyu.

*Aindraśira*, *as*, m. a species of elephant.

*Aindrāgna*, *as*, ī, *am*, Ved. sacred to or belonging to Indra and Agni, proceeding from Indra and Agni.

*Aindrānārīṣṭa*, *as*, ī, *am*, belonging to Indra and Nirīṣṭi.

*Aindrāpaushpa*, *as*, ī, *am*, belonging to Indra and Pūshan.

*Aindrābārhapatya*, *as*, ī, *am*, belonging to Indra and Brihaspati.

*Aindrāmāruta*, *as*, ī, *am*, belonging to Indra and the Maruts.

*Aindrāyudha*, *as*, ī, *am*, relating to Indra's bow or the rainbow.

*Aindrāvaruṇa*, *as*, ī, *am*, sacred to Indra and Varuṇa.

*Aindrāvaiśṣṇava*, *as*, ī, *am*, belonging to Indra and Viśṣṇu.

*Aindrāsāumya*, *as*, ī, *am*, belonging to Indra and Soma.

*Aindrī*, *is*, m. a patronymic of Jayanta, the son of Indra; N. of Arjuna; N. of the monkey-king Bālī; a crow.

*Aindrīya*, *as*, ī, *am* (fr. *indrīya* and connected with *indra*, q. v.), relating to or belonging to the senses, sensual; perceptible, perceived, present; (*am*), n. the world of the senses; a section of the *Āyur-veda* treating on the senses.

*Aindrīyaka*, *as*, ī, *am*, relating to the senses; perceptible.

*Aindrīye-dhī*, *is*, *is*, *i*, thinking only of sensual pleasure.

*ऐन्धन* *aindhana*, *as*, ī, *am* (fr. *indhana*), consisting of fuel; an epithet of the sun.

*ऐभावत* *aibhāvata*, *as*, m. (fr. *ibhāvat*), a patronymic of Prāṭdarśa.

*ऐभी* *aibhī*, *f*, N. of a plant; = *ibhyā*?

*ऐयस* *aiyatyā*, *am*, n. (fr. *iyat*), quantity, number, value.

*ऐरमद* *airamada*, *as*, m. (fr. *iramada*), a patronymic of Deva-muni, author of a *Ṛig-veda* hymn.

*आरामाद्वीया*, *am*, n., N. of a sea in Brahmā's world.

*ऐरावण* *airāvāṇa*, *as*, m. (fr. *irā-vaṇ* = *irā-vaṭ*, 'possessed of or proceeding from water'), N. of a king of the Nāgas; Indra's elephant, produced at the churning of the ocean.

*आरवता*, *as*, m. a patronymic of a fabulous serpent-like being called Dhīṣṭa-rāshṭra; a serpent, one of the chiefs of the Nāgas or serpent-race, inhabiting the lower world or Pātāla; N. of the elephant of Indra, produced at the churning of the ocean, and the prototype of the elephant race, considered also as the elephant of the east quarter; [cf. *nāga*, which means both serpent and elephant]; an excellent elephant; (*as*, *am*), m. n. a kind of rainbow, considered as the long and unbent bow of Indra; a kind of lightning; (*as*), m. the orange tree; another tree, *Artocarpus Lacucha*; (*as*, *am*), m. n. a vast and waterless region; (*āni*), n. pl., N. of a Varsha; N. of the northern path of the moon; the fruit of the tree *Artocarpus Lacucha*; (*i*), f. the female of Indra's elephant; lightning; N. of a plant; N. of the Ravi

river in the Paṅjāb; N. of a particular portion of the moon's path.

*ऐरिया* *airiṇa*, *am*, n. (fr. *iriṇa*), fossil or rock salt.

*ऐरेय* *aireya*, *am*, n. (fr. *irā*), a spirituous liquor.

*ऐर्य* *airmya*, *as*, ī, *am* (fr. *irmā*), good for healing wounds, (a plaster &c.)

*ऐल* *aila*, *as*, m. (= *aīda*), N. of Purūravas as son of Ilā; (*am*), n. a particular number. — *Atladhāna*, *am*, n., N. of a town.

*ऐलब* *ailaba*, *as*, m., Ved. noise, roaring, cry. — *Atlaba-kāra*, *as*, ā, *am*, Ved. making a noise, roaring (epithet of Rudra's dogs).

*ऐलबूद* *ailabrīda*, *as*, ā, *am*, Ved. bringing food; (perhaps related to *ailaba*.)

*ऐलवालुक* *ailavāluka*, *am*, n. a perfume. See *elavālu*.

*ऐलविल* *ailavila*, *as*, m., N. of Kuvera as son of Ilavilā; (also *aīdavidā*, *aīdāvila*, and *elavila*); N. of a king.

*ऐलूष* *ailūṣa*, *as*, m. (fr. *ilūṣa*), a patronymic of Kavasha, the author of two *Ṛig-veda* hymns.

*ऐलेय* *ailēya*, *am*, n. a perfume; = *elavālu*.

*ऐश* *aīśa*, *as*, ī, *am* (fr. *īśa*), proceeding from or relating to Śiva; divine, supreme, regal.

*आशाना*, *as*, ī, *am* (fr. *īśāna*), belonging to Śiva; (*i*), f. (scil. *īś*) the quarter of Śiva, the north-east quarter. — *आशाना-जा*, *ās*, m. pl. = *īśāna-ja*, q. v.

*आशिका*, *as*, ī, *am*, belonging to Śiva; divine, heavenly; royal, regal.

*आश्वरा*, *as*, ī, *am* (fr. *īśvara*), fit for or belonging to or produced by a master, or by the supreme lord; mighty, majestic; divine, relating to God; supreme, royal; belonging to Śiva.

*आश्वरिका*, *as*, m. (with Buddhists) a theist.

*आश्वर्या*, *am*, n. power, might, sway; dominion; supremacy; superhuman power; the divine faculties of omnipresence, omnipotence, invisibility, &c. (sometimes their number is given as five, with reference to the five elements). — *आश्वर्या-वत्*, *ān*, *atī*, *at*, endowed with superhuman faculties, possessed of supernatural powers, connected with them.

*ऐषमस* *aishamas*, ind. (*ai* related to *e* or *i* in *etad* or *idam*, and *samas* from *samā*, 'year'), during this year, in the present year; [cf. Gr. *σήμερον*, *shēmpov*.]

*आशमस्ताना*, *as*, ī, *am*, or *aishamastyā*, *as*, ā, *am*, of or belonging to the present year.

*ऐषावीर* *aishāvīra*, *as*, ī, *am* (fr. *ēsha-vīra*?), Ved. weak, powerless.

*ऐषीक* *aishīka*, *as*, ī, *am* (fr. *īshikā*), consisting of stalks made of reeds or cane; (*ās*), m. pl., N. of a people; *aishīkam parva*, a section of the tenth book or *Sauptika-parva* of the *Mahā-bhārata* (*Adhyāya* 10–18).

*ऐषुकारि* *aishukāri*, *ayas*, m. pl. (fr. *ishukāra*), N. of a tribe or caste. — *Aishukāri-bhakta*, *am*, n. the country inhabited by this tribe.

*ऐष्टक* *aishṭaka*, *am*, n. (fr. *isṭakā*), Ved. the sacrificial bricks collectively.

*ऐष्टिक* *aishṭika*, *as*, ī, *am* (fr. 3. *isṭi*), sacrificial, ceremonial.

*आश्टिकपारुतिका*, *as*, ī, *am*, belonging to the *Isṭāpūrta*, ceremonial and meritorious.

*ऐहलौकिक* *aihalaukika*, *as*, ī, *am* (fr. *īhaloka*), of this world, happening in this world, terrestrial, sublunary; (opposed to *pāralaukika*.)

*Aihika*, *as*, ī, *am* (fr. *iha*), of this place, of this world, temporal, worldly, secular, local; (opposed to *āmushāntika*). — *Aihika-darsin*, *i*, *inī*, *i*, worldly-minded, concerned about worldly affairs.

## ओ

**ओ** 1. *o*, the vowel *o*, the thirteenth letter of the alphabet. — *Okāra*, *as*, m. the letter or sound *o*.

**ओ** 2. *o*, ind. a vocative particle, Oh; an interjection of calling, Ho, Holla; of reminiscence, Ho, Ah; of compassion, Ah, Oh.

**ओ** 3. *o*, *aus*, m. a N. of Brahmā.

**ओ** 4. *o* (*ā-u*), only occurring in the past pass. part. — *i. ota*, *as*, ā, *am*, Ved. invoked, summoned.

**ओक** *oka*, *as*, m. (fr. rt. *uś*), a house; an asylum, a refuge (see *okas* below); a bird?; [cf. Lith. *ūkis*, 'a dwelling'; *ūkininkas*: Gr. *okos* belongs to rt. *vis*.]

*Okas*, *as*, n. gratification, pleasure; place of happiness or pleasure, a resting-place, a home, house; an asylum, a refuge.

*Okivas*, *ān* (irreg. perf. part. Par.?), Ved. delighting in anything; (Sāy.) meeting together, united.

*Okyā*, *as*, ā, *am*, Ved. favourable to the (inmates of a) house; good for a house, kind to a household; (*am*), n. gratification, pleasure; a comfortable place; a resting-place, a house.

**ओकण** *okaṇa*, *as*, or *okaṇi*, *is*, m. a bug. See *okodanī*.

**ओकुल** *okula*, *as*, m. a cake of flour.

**ओकोदनी** *okodanī* or *okkaṇi*, f. a bug. See *okana*.

**ओक्ष** *oksh* (*ā-uksh*), cl. 1. P. *okshati*, *-shītum*, to sprinkle over or upon.

**ओख** *okh*, cl. 1. P. *okhati*, *okhān-śākāra*, *okhitum*, to be dry or arid; to be able or competent; to adorn, suffice; to refuse, prevent, ward off: Caus. *okhayati*, *-yītum*: Desid. *okikhishati*.

**ओगरा** *ogaṇa*, *as*, ā, *am* (fr. *ava-gaṇa*?), Ved. repudiated by one's companions, solitary, despised; (Sāy.) collected, united.

**ओगीयस्** *ogīyas* = *ojīyas*, comparative of *ugra*, q. v.

**ओघ** *ogha*, *as*, m. (fr. rt. *vah*), flood, stream; a torrent, a rapid flow of water, an inundation; a heap or quantity, flock, multitude, abundance; the whole; quick time in music; tradition, traditional advice or instruction; [cf. Gr. *ὄχλος*?]. — *Ogha-ratha*, *as*, m., N. of a son of Oghavat and brother of Oghavatī. — *Ogha-vaṭ*, *ān*, *atī*, *at*, having a strong stream; (*ān*), m., N. of a prince, father-in-law or brother-in-law of Sudarśana; (*tī*), f., N. of a daughter of Oghavat; N. of the river Sarasvatī.

**ओङ्कार** *onkāra*. See under *om*.

**ओज** *oj* (connected with *ojas* below), cl. 1. 10. P. *ojati*, *ojītum*, or *ojayati*, *-yītum*, to be strong or able; to increase, to have vital power.

**ओज** *oja*, *as*, ā, *am*, odd (as the first, third, fifth, &c., in a series).

**ओजस्** *ojas*, *as*, n. (fr. *uj* = *vaj*: see *ugra*), bodily strength, vigour, energy, ability; vitality, the principle of vital warmth and action diffused throughout the body; virility, the generative faculty; support, stay; (in rhetoric) a form of style, elaborate style, abounding with compounds; (in astrology) each alternate sign of the zodiac (as the first, third, fifth, &c.); water; light, splendor; metallic lustre;

manifestation, appearance; *ojasā*, with strength, resolutely, energetically (sometimes used at the beginning of a compound, e. g. *ojasā-kṛita*, done energetically); [cf. *amitaujas*, *uttamaujas*, &c.: cf. also Gr. *ύψης*; Zend *auša*; Hib. *og*, 'young, juvenile, fresh'; *oig*, 'a champion'; *oighe*, 'entireness, virginity'.]  
 — *Ojas-tara*, *as, ā, am* (comparative), more strong.  
 — *Ojas-val, ān, atī, al, or ojas-vin, ī, īnī, ī*, vigorous, powerful, strong, energetic; splendid, bright. — *Ojasvītā*, f. strength, power. — *Ojo-dā, ās, ās, am*, Ved. granting power, strengthening, possessed of strength.  
 — *Ojo-balā*, f. (with Buddhists) N. of a goddess of Bodhidruma.

*Ojasīna, as, ā, am*, Ved. showing strength, powerful.  
*Ojasya, as, ā, am*, showing strength, powerful.  
*Ojāya*, nom. A. *ojāyate, -yitum*, to exhibit strength or energy, to make effort; to be strong.  
*Ojishtha, as, ā, am* (regarded as superlative of *ugra*, q. v.), strongest, most vigorous or vehement.  
*Ojīyas, ān, asī, as* (regarded as comparative of *ugra*, q. v.), stronger, more vigorous or vehement.  
*Ojman, ā, m.*, Ved. strength; (Sāy.) speed; an instigator.

**ओड** *oḍa*, *as, m.*, N. of a minister of Prati-pāditya.

**ओडक** *oḍaka* or *oḍava*, *as, m.* a musical mode which omits two of the notes of the scale, *Ri* and *Pa*.

**ओडिका** *oḍikā* or *oḍī*, f. wild rice.

**ओड्र** *oḍra, ās, m. pl.*, N. of a people and country, the northern part of Orissa; (*ās*), m. the China rose. — *Odra-pushpa, am, n.* Hibiscus *Rosa Siensis*, and its flowers. — *Odrākhyā* ('*ra-ākh*'), f. the China rose.

**ओद** *oḍha, as, ā, am* (past pass. part. of *ā-rah*, q. v.), brought or carried near.

**ओरा** *oḍa*, cl. I. P. *oḍati, oḍān-śākāra, oḍitum*, to remove, take away, drag along: Caus. *oḍayati, -yitum, auḍīyat*: Desid. *auḍīyishati*.

**ओरि** *oḍi, is, m. or f.* (generally in du. *ī*; said to be fr. preceding *rt.*), Ved. a vessel used in the preparation of the Soma juice, and said to consist of two pieces (?), heaven and earth; preserving power; protection.

**ओत** I. *ata*. See 4. o.

**ओत** 2. *ota, as, ā, am* (fr. *rt. ve* with *ā*), woven, sewn with the threads across; [cf. *protā*.] — *Ota-protā, as, ā, am*, sewn crosswise and lengthwise, extending to every quarter?; (*am*), ind. crosswise and lengthwise, vertically and horizontally.

*Otu, us, m.* the wool or cross-threads of a web; (*us*), m. f. a cat, (in this sense said to be fr. *rt. av*). In a compound a final *a* preceding may optionally be dropped (e. g. *sthūlotu* or *sthūlotu*, a fat cat).

**ओत्स** *otsa, as, m.*, N. of an Agradhāra.

**ओदती** *oḍatī, f.* (part. of *rt. 2. ud*), Ved. flowing forth, issuing out, rising upwards; epithet of the dawn.

*Odana, as, am, m. n.* grain mashed and cooked with milk, boiled rice; a cloud; (*nī*), f. the plant *Sida Cordifolia*. When a name is given to a pupil to indicate his attachment to any particular master, *odana* may be prefixed to denote that the pupil's object is rather food than instruction (e. g. *odana-pāṇinīyah*, a pupil of Pāṇini whose object is only to be fed by Pāṇini). — *Odanāhvayā* ('*na-āh*') or *odanāhvā* or *odanikā*, f., N. of a plant.

*Odanīya*, nom. P. *odanīyati, -yitum*, to wish to make mashed food of anything.

*Odma, as, m. or odman, a, n.* flowing, flooding; wetting, moistening.

**ओधस्** *adhas, as, n.* an udder; = *ūdhas*.

**ओपश** *opasa, as, m.* (fr. *rt. paś*?), Ved.

an ornament of the head, lock of hair, curl; tuft of hair?; (Sāy.) a horn (fr. *upa-sī* with *ā*).  
*Opasīn, ī, inī, ī*, Ved. adorned with curls.

**ओम** *om*, ind. (said to be fr. *rt. av*; perhaps originally *om*, which may be derived fr. *ām*, and this fr. *ā*), a word of solemn affirmation and respectful assent (sometimes translated by yes, verily, so be it, and in this sense compared with Amen). It is placed at the commencement of most Hindū works, and as a sacred exclamation may be uttered (but not so as to be heard by ears profane) at the beginning and end of a reading of the Vedas or previously to any prayer. It is also regarded as a partide of auspicious salutation (Hail!). *Om* appears first in the Upanishads as a mystic monosyllable, and is there set forth as the object of profound religious meditation, the highest spiritual efficacy being attributed not only to the whole word but also to the three sounds *a, u, m*, of which it consists. In later times *om* is the mystic name for the Hindū triad, and represents the union of the three gods, viz. *a* (Viṣṇu), *u* (Śiva), *m* (Brahmā). It may also be typical of the three Vedas. *Om* is usually called *praṇava*, more rarely *aksharam* or *ekāksharam*, and only in later times *om-kāra*. The Buddhists use *om* at the commencement of their *vidyā śaḍ-aksharī* or mystical formulary in six syllables (viz. *om mānī padme hūm*). Lexicographers affirm that besides the above uses, *om* may imply command or injunction, removal or warding off (Away! Hence!), and be used as an inceptive particle. Grammarians assert that before *om* a preceding *a* or *ā* at the end of a word should be cut off (e. g. *vijayonkārah* for *vijayaonkārah* ('*ya-on*'), thanksgiving for victory; see Gram. 38. b). — *Om-kāra, as, m.* the sacred and mystical syllable *om*; the exclamation *om*; pronouncing the syllable *om*; (*ā*), f. a Buddhist Śakti or female personification of divine energy. — *Om-kāra-grantha, as, m.* title of a work of Nārāyaṇa. — *Om-kāra-tīrtha, N.* of a Tīrtha. — *Om-kāra-bhaṭṭa, as, m.*, N. of a man.

**ओम** *oma, as, m.* (fr. *rt. av*, cf. 4. *ū*), Ved. a protector; any one favourably disposed (towards another); any one worthy of favour or protection.

*Oman, ā, m.*, Ved. protection, assistance; favour, kindness; a kind person. — *Oman-val, ān, atī, al*, Ved. friendly, agreeable; favourable, kind; satiating. — *Omātrā, f.*, Ved. protection, assistance, kindness, readiness to help.

*Omyā, f.*, Ved. favour, protection. — *Omyā-val, ān, atī, al*, Ved. friendly, favourable.

**ओमिल** *omila, as, m.*, N. of a man.

**ओरिमिका** *orimikā, f.* title of a section of the Kāthaka Recension of the Yajur-veda.

**ओरु** *oru* (*ā-ūrṇu*), cl. 2. P. A. *orūati* or *-ṇauti, -ṇute, -ṇavitum* or *-ṇavitum*, to cover.

**ओल** *ola* or *olla, as, ā, am*, wet, damp; (*as*), m. an esculent root, *Arum Campanulatum*.

**ओलराड** *olaraḍ, cl. 10.* P. *olaraḍayati, -yitum*, to cast upwards, throw up; (various readings have *olaj* and *olj*.)

**ओशिष्टहन** *ośiṣṭha-han, ā, ghmī, a* (fr. *ośi-ṣṭha* = *ośiṣṭha* and *han*), Ved. striking very quickly; [cf. *ośiṣṭha-dāvan*.]

**ओष** *ośa, as, m.* (fr. I. *ush*), burning, combustion; [cf. Goth. *azgō*; Aogl. Sax. *asga*; Old Germ. *asga*; Mod. Germ. *asche*; Eng. *ashes*.]

*Oshapa, as, m.* pungency, biting or pungent taste, sharp flavour; (*ī*), f. a pot-herb, commonly called Pūrya.

**ओषधि** *ośadhi, is, or ī, f.* (a contraction fr. *avasa* and *dhi*, 'containing refreshment or food?'; according to Pāṇini VI. 3, 132, the form in *ī* is only used for the oblique cases in the Veda; but this restriction does not seem to be universal), a herb, a plant, medicinal plant; an annual plant or herb, one that dies after becoming ripe. — *Ośadhi-garbha, as, m.*

the moon (as containing the herbs in its interior). — *Ośadhi-ja, as, ā, am*, Ved. born or living among herbs; produced from plants. — *Ośadhi-pati, is, m.* a physician (master of the medicinal plants); the moon. — *Ośadhi-prastha, as, m.*, N. of a mythic town, the town of Himavata. — *Ośadhi-pati, is, m.* the moon. — *Ośadhi-mat, ān, atī, al*, Ved. connected with herbs. — *Ośadhi-śa* ('*dhi-śa*'), *as, m.* the moon (presiding over the plants). — *Ośadhi-samsīta, as, ā, am*, Ved. impelled or influenced by herbs. — *Ośadhi-sūkta, am, n.*, N. of a hymn.

**ओषम्** *ośam*, ind. (fr. *rt. 1. ush*?), Ved. quickly, immediately.

*Ośiṣṭha-dāvan, ā, ā, a*, Ved. giving very quickly.

**ओष्ठ** *ośṭha, as, m.* (contracted fr. *ava-stha*), the down-hanging lip, i. e. the upper lip (opposed to *adhara*), a lip in general; *ośṭhau* or *dvāv ośṭhau*, du. the lips, the two lips; (*ī*), f. a creeper bearing a red flower, to which the lip is commonly compared (*Coccinia Grandis*); [cf. *bimba*: cf. also Slav. *usta*, neut. pl.; *ūstna*, f.: Lat. *ostium*.] In compounds a final *a* or *ā* before *ośṭha* may be optionally dropped (e. g. *bimba* + *ośṭha* becomes either *bimbosṭha* or *bimbaosṭha*, 'red-lipped', and the fem. of the comp. adj. may be formed in *ā* or *ī*). — *Ośṭha-karṇaka, ās, m. pl.*, N. of a fabulous race who have their ears and lips very near each other. — *Ośṭha-kopa* or *ośṭha-prakopa, as, m.* a disease of the lips. — *Ośṭha-ja, as, ā, am*, produced by the lips, labial. — *Ośṭha-jāha, am, n.* the root of the ear. — *Ośṭha-pallava, am, n.* a lip or the lips. — *Ośṭha-puṭa, am, n.* the cavity made by opening the lips. — *Ośṭha-pushpa, am, n.* the plant Pentaptera *Tomentosa*. — *Ośṭha-roga, as, m.* any morbid affection of the lips. — *Ośṭhādharma* ('*ṭha-adh*'), *av, du. or am, n.* the upper and lower lip. — *Ośṭhopama-phalā* ('*ṭha-upamā-ph*'), f. the creeper *Bryonia Grandis*, whose flower resembles a lip.

*Ośṭhaka* (at the end of compounds) = *ośṭha*; (*as, ā, am*), taking care of the lips.

*Ośṭhya, as, ā, am*, being at the lips; belonging to or fit for the lips, labial (as the sounds *u, ū, o, au, p, ph, b, bh, m, v*, and the Upadhmanīya). — *Ośṭhya-yoni, is, īs, ī*, produced from labial sounds. — *Ośṭhya-sthāna, as, ā, am*, pronounced with the lips, as *o* and *au*.

**ओष्ण** *ośṇa, as, ā, am* (fr. *ā*, implying diminution, and *ushṇa*), a little warm, tepid.

**ओह** *ah* (*rt. 2. ūh* with *ā*), cl. I. A. *ohate, -hitum*, to understand, admit, receive.

*Oha, as, m.* (fr. 2. *ūh*), Ved. meditation; (Sāy.) bringing, performing; reaching. — *Oha-brahman, ā, m.*, Ved. really a Brāhman, a Brāhman valued as one; (Sāy.) one who has sacred knowledge.

*Ohala, as, m.*, N. of a man.  
*Ohas, as, n.*, Ved. idea, true notion; (Sāy.) praise.  
*Ohāna, as, ā, am*, considering, reflecting on.

**औ**

**औ** 1. *au*, the fourteenth letter of the alphabet, having the same sound as *ou* in *our*. — *Au-kāra, as, m.* the letter or sound *au*.

**औ** 2. *au*, ind. an interjection of calling, Ho, Hola; of addressing, Oh; of prohibition and of asseveration.

**औ** 3. *au, aus, m.* sound; an epithet of Śeṣha or Ananta; (*aus*), f. the earth.

**औक्थिक** *aukthika, as, m.* (fr. *uktha*), a Brāhman acquainted with the Ukthas, reciting them. *Aukthīkya, am, n.* the text of the Ukthas. *Aukthya, am, n.* a peculiar mode of recitation.

**औक्ष** *auksha, as, ī, am* (fr. *ukshan*), Ved.

relating to an ox, derived from one, &c. — *Auksha-gandhi*, *is*, f., N. of an Apsaras.

*Aukshaka*, *am*, n. a multitude of oxen.

*Aukshya*, *as*, *i*, *am*, relating to an ox, derived from one; (*as*), m. a patronymic from Ukshan.

शौखीय *aukhīya*, *ūs*, m. pl. the followers of Ukha.

शौख्य *aukhya*, *as*, *ā*, *am* (fr. *ukhā*), boiled or dressed in a pot.

शौग्रसेनि *augraseni*, *is*, m. or *augrasenya*, *as*, m. a patronymic fr. *ugra-sena*.

*Augrasatnya*, *as*, m. an epithet of Yudhāṅśraṅshṭi.

*Augrya*, *am*, n. (fr. *ugra*), horribleness, dreadfulness, fierceness.

शौघ *augha*, *as*, m. (fr. rt. *vah*), a flood; [cf. *egha*.]

शौच्य *aucāhya*, *as*, m. (fr. *ucāhya*), a patronymic of Dīrgha-tamas of the family of Angiras; [cf. *autāhya*.]

शौच्य *aucītya*, *am*, n. or *aucīti*, f. (fr. *ucīta*), aptness, fitness, propriety, suitability; taking pleasure in anything, habituation.

शौचैःश्रवस *aucāiḥśravasa*, *as*, m. (fr. *ucāiḥśravasa*), N. of Indra's horse.

शौजस *aujasa*, *am*, n. (fr. *ojas*), gold.

*Aujasika*, *as*, *i*, *am*, energetic, vigorous, acting with strength or energy; (*as*), m. a hero.

*Aujasya*, conducive to vitality or energy; (*am*), n. freshness or vigour of life, energy.

शौज्जहायनक *aujijhāyanaka*, *ās*, m. pl., N. of a grammatical school.

शौज्जल्य *aujajalya*, *am*, n. (fr. *uj-jvala*), brightness, brilliancy.

शौडवि *audavi*, *ayas*, m. pl., N. of a warrior-tribe.

*Audāvīya*, *as*, m. a prince of this tribe.

शौडुपिक *audupika*, *as*, *i*, *am* (fr. *udupa*), crossing in a boat; (*as*), m. a passenger, one going in a raft or boat.

शौडुम्बर *audumbara*. See *audumbara*.

शौडुलोमि *audulomi*, *is*, m. (fr. *uduloman*), N. of a philosopher.

शौड *audra*, *ās*, m. pl., N. of a people and the country inhabited by them. See *oḍra*.

शौटका *autanka*, *as*, *i*, *am*, belonging to Utanka.

शौतथ्य *autathya*, *as*, m. (fr. *utatha*), an epithet of Dīrgha-tamas.

शौतकथ्य *autakṭhya*, *am*, n. (fr. *utkaṭha*), desire, longing for. — *Autkaṭhya-vat*, *ān*, *atī*, *at*, desirous, longing for.

शौतकथ्य *autkarshya*, *am*, n. (fr. *ut-karsha*), excellence, superiority.

शौतमि *auttami*, *is*, m. (fr. *uttama*), epithet of the third Manu.

*Auttamika*, *as*, *i*, *am*, relating to the gods who are in the highest place (in the sky).

शौतर *auttura*, *as*, *i*, *am* (fr. *i. uttura*), living in the north.

*Auttarapathika*, *as*, *i*, *am* (fr. *uttara-patha*), going or coming in a northerly direction.

*Auttarapadika*, *as*, *i*, *am* (fr. *uttara-pada*), comprehending the last word or term (?).

*Auttaravedika*, *as*, *i*, *am*, belonging to the Ut-tara-vedi.

*Auttarādharma*, *am*, n. (fr. *uttarādharma*), state of being below and above.

*Auttarāha*, *as*, *i*, *am* (fr. *uttarāha*), of or belonging to the following day.

*Auttareya*, *as*, m., N. of a son of Uttarā.

शौतानपाद *auttānapāda*, *as*, and *auttāna-pādi*, *is*, m. (fr. *uttāna-pāda*), a N. of Dhruva; (in mythology) the son of Uttāna-pāda, and grandson of the first Manu; (in astronomy) the polar star or the north pole itself.

शौतपत्तिक *autpattika*, *as*, *i*, *am* (fr. *ut-patti*), inborn, innate; natural; produced at the same time.

शौतपात *autpāta*, *as*, *i*, *am* (fr. *ut-pāta*), treating of portents.

*Autpātika*, *as*, *i*, *am*, portentous, prodigious, astounding, calamitous; (*am*), n. a portent.

शौतपाद *autpāda*, *as*, *i*, *am* (fr. *ut-pāda*), relating to or treating of birth or production.

शौतपुटिक *autpuṭika*, *as*, *i*, *am* (fr. *utpuṭa*), receiving anything with the mouth or beak turned upwards.

शौत *autra*, *as*, *i*, *am* (for *auttara*?), gross, rough, inexact.

शौत्स *autsa*, *as*, *i*, *am* (fr. *utsa*), born or produced in a well or fountain.

शौत्सङ्गिक *autsangika*, *as*, *i*, *am* (fr. *ut-sanga*), carried or placed upon the hip or flank.

शौत्सर्गिक *autsargika*, *as*, *i*, *am* (fr. *ut-sarga*), that which is abandoned (*utsrījyate*) or liable to be abolished in exceptional cases, but valid generally (as a rule of grammar); general as opposed to special, not particular, not restricted, abandoning, omitting, leaving; terminating, completing, relating or belonging to a final ceremony by which a rite is dismissed; natural, inherent; produced directly and naturally; derivative. — *Aut-sargika-tva*, *am*, n. the generality of a rule.

शौत्सुक्य *autsukya*, *am*, n. (fr. *utsuka*), anxiety, disquietude, uneasiness, regret; ardent desire, longing, eagerness, zeal.

शौदक *audaka*, *as*, *i*, *am* (fr. *udaka*), aquatic, watery, of or belonging to water. — *Audaka-ja*, *as*, *ā*, *am*, produced by aquatic plants.

*Audaki*, *ayas*, m. pl., N. of a warrior-tribe.

*Audākīya*, *as*, m. a prince of this warrior-tribe.

शौदङ्कि *audanki*, *ayas*, m. pl., N. of a warrior-tribe.

*Audankīya*, *as*, m. a prince of this tribe.

शौदञ्चन *audaṅcana*, *as*, *i*, *am* (fr. *ud-aṅcana*), contained in a pitcher.

शौदनिक *audanika*, *as*, *i*, *am* (fr. *odana*), one who knows how to cook mashed grain &c., a cook; one to whom mashed grain is given at regular times.

*Audanya*, *as*, m. a patronymic of Muṇḍibha.

शौदपान *audapāna*, *as*, *i*, *am* (fr. *uda-pāna*), raised from wells or drinking fountains (as a tax); coming from the village Uda-pāna.

शौदमेधीय *audameghīya*, *as*, *i*, *am*, belonging to Audameghi.

शौदयक *audayaka*, *ās*, m. pl. (fr. *ud-aya*), a school of astronomers who reckoned the first motion of the planets from sunrise.

शौदरिक *audarika*, *as*, *i*, *am* (fr. *udara*), greedily voracious, gluttonous.

*Audarya*, *as*, m. in the womb.

शौदल *audala*, a patronymic from Udala; N. of a Sāman.

शौदवापि *audavāpi*, a patronymic from Uda-vāpa.

*Audavāpiya*, *as*, *ā*, *am*, belonging to Audavāpi.

शौदवाहि *audavāhi*, a patronymic from Uda-vāha; N. of a teacher.

शौदश्वित *audaśvita* or *audaśvika*, *as*, *i*, *am* (fr. *uda-śvīt*), made of buttermilk; (*am*), n. buttermilk with an equal proportion of water.

शौदस्थान *audasthāna*, *as*, *i*, *am* (fr. *uda-sthāna*), accustomed to stand in water.

शौदास्य *audāttya*, *am*, n. (fr. *udātta*), the state of having the high tone.

शौदारिक *audārika*, (with Jainas) the gross body which invests the soul.

शौदार्य *audārya*, *am*, n. (fr. *udāra*), generosity, nobility, magnanimity, greatness.

शौदासीन्य *audāsīnya*, *am*, n. (fr. *ud-āsīna*), indifference, apathy.

*Audāsya*, *am*, n. indifference, stoicism, philosophy, solitariness, loneliness.

शौदुम्बर *audumbara*, *as*, *i*, *am* (fr. *udumbara*), coming from the Udumbara tree, made of its wood; (*as*), m., N. of a region abounding in Udumbara trees; a form of Yama, the regent of death; (*ās*), m. pl., N. of a people; (*i*), f. (scil. *sākhā*) a branch of the Udumbara tree; (*am*), n. the wood of the Udumbara tree or a piece of the wood; the Udumbara fruit; a kind of leprosy; copper.

*Audumbaraka*, *as*, m. the country inhabited by the Udumbaras.

*Audumbarāyana*, *as*, m., N. of a grammarian.

*Audumbari*, *is*, m. a prince of the Udumbaras.

शौद्वार *audgātra*, *as*, *i*, *am* (fr. *ud-gātri*), relating to the Udgātri priest; (*am*), n. the office of the Udgātri priest. — *Audgātra-sāra-saṅgraha*, *as*, m., N. of a commentary of Rudraskanda on the Drāhyāyana Sūtras.

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शुधैय *audheya*, *ās*, m. pl., N. of a family; N. of a school.

शुधैय *annatya*, *am*, n. (fr. *un-nata*), height.

शुधैय *annetra*, *am*, n. (fr. *un-netri*), the office of the Un-netri.

शुधैय *aupakarṇika*, *as*, *ī*, *am* (fr. *upa + karna*), being near the ears.

शुधैय *aupakalāpya*, *as*, *ā*, *am* (fr. *upa + kalāpa*), being near the girdle.

शुधैय *aupakārya*, *am*, n. (fr. *upa-kārya*), a residence; a tent.

*Aupakurvāṇaka*, *as*, *ī*, *am* (fr. *upa-kurvāṇa*, q. v.), belonging to the *Upa-kurvāṇa*.

शुधैय *aupagava*, *as*, *ī*, *am* (fr. *upa-gu*), belonging to *Upagu*; a patronymic from *Upagu*.

*Aupagavaka*, *as*, *ī*, *am*, belonging to the *Aupagavas*, coming from the *Aupagavas*; worshipping *Aupagava*; (*am*), n. an assemblage of *Aupagavas*.

शुधैय *aupagrastika*, *as*, m. (fr. *upa-grasta*) or *aupagrahika*, *as*, m. (fr. *upa-graha*), an eclipse, the sun or moon in eclipse.

शुधैय *aupacārika*, *as*, *ī*, *am* (fr. *upa-cāra*), metaphorical; figurative.

शुधैय *aupacchandrasika*, *am*, n. (fr. *upa + chandra*), N. of a metre of two lines, each containing 16 + 18 syllabic instants or 12 + 13 feet; see Gram. 970.

शुधैय *aupajandhani*, *is*, m. a patronymic, N. of a teacher; also spelt *aupacandhani*.

शुधैय *aupajānu*, *as*, *ī*, *am* (fr. *upa + jānu*), being upon or near the knees.

शुधैय *aupatasvini*, *is*, m. patronymic of a *Rāma* mentioned in the *Satapatha-Brāhmaṇa*.

शुधैय *aupadesika*, *as*, *ī*, *am* (fr. *upa-deśa*), living by teaching.

शुधैय *aupadravika*, *as*, *ī*, *am* (fr. *upa-drava*), relating to symptoms, treating of them.

शुधैय *aupadrashtrya*, *am*, n. (fr. *upa-drashtri*), Ved. the state of being an eye-witness; superintendence.

शुधैय *aupadharmya*, *am*, n. (fr. *upa-dharma*), false doctrine, heresy; inferior virtue.

शुधैय *aupadhika*, *as*, *ī*, *am* (fr. *upa-dhi*), deceitful, deceptive.

शुधैय *aupadhenava*, *as*, m. (fr. *upa + dhenu*), N. of a physician.

शुधैय *aupadheya*, *as*, *ī*, *am* (fr. *upa-dhi*), serving for the part of the wheel of a carriage, called *Upadhi*; (*am*), n. the wheel of a carriage.

शुधैय *aupānāyanika*, *as*, *ī*, *am* (fr. *upa-nāyana*), relating to or serving for the rite of investiture, belonging to it.

शुधैय *aupānāsika*, *as*, *ī*, *am* (fr. *upa + nāsā*), being near the nose.

शुधैय *aupānidhika*, *as*, *ī*, *am* (fr. *upa-nidhi*), forming a deposit, relating to a deposit, deposited; (*am*), n. a deposit, the thing pledged or deposited.

शुधैय *aupānishatka*, *as*, *ī*, *am* (fr. *upa-nishad*), living by an *Upanishad*.

*Aupānishada*, *as*, *ī*, *am*, contained in or taught in an *Upanishad*, scriptural, theological; (*as*), m. the follower of an *Upanishad*.

शुधैय *aupānivika*, *as*, *ī*, *am* (fr. *upa +*

*nivi*), being near the *Nivi*, i. e. a cloth with which women cover their loins.

शुधैय *aupapakshya*, *as*, *ā*, *am* (fr. *upa-paksha*), being in the arm-hole.

शुधैय *aupapattika*, *as*, *ī*, *am* (fr. *upa-patti*), present, ready, at hand, within reach, fit, proper, answering a purpose.

शुधैय *aupapātika*, *as*, *ī*, *am*, one who has committed an *Upa-pātaka*, q. v.; (*am*), n. title of a *Jaina Upānga*.

शुधैय *aupapāduka*, *as*, *ī*, *am* (fr. *upa-pāduka*), produced by one's self.

शुधैय *aupabhṛita*, *as*, *ī*, *am*, belonging to or being in the ladle called *Upa-bhṛita*.

शुधैय *aupamanyava*, *as*, m. a patronymic from *Upa-manyu*; N. of *Mahāśāla Jābāla*; of *Prācīnaśāla*; of a grammarian.

शुधैय *aupamika*, *as*, *ī*, *am* (fr. 3. *upa-mā*), serving for or forming a comparison.

*Aupamya*, *am*, n. condition of resemblance or equality, similitude, comparison; often used in composition (e. g. *an-aupamya*, having no equal, unparalleled).

शुधैय *aupayaja*, *as*, *ī*, *am*, belonging to the sentences called *Upa-yaj*.

शुधैय *aupayika*, *as*, *ī*, *am* (fr. *upāya*), leading to an object, answering a purpose, proper, fit, right; (*am*), n. a means, an expedient.

शुधैय *aupayugika*, *as*, *ī*, *am* (fr. *upa-yoga*), relating to the employment or application of (a remedy &c.).

शुधैय *aupara*, *as*, m. (fr. *upara*), a patronymic of *Danḍa*.

शुधैय *auparājika*, *as*, *ā* or *ī*, *am* (fr. *upa-rāja*), relating to a viceroy.

शुधैय *auparishṭa*, *as*, *ī*, *am* (fr. *upa-rishṭāt*), being above, produced above.

*Auparishṭaka*, *am*, n. part of the *Kāma-sūtra*, an amatory work by *Vātsyāyana*.

शुधैय *auparaidhika*, *as*, m. (fr. *upara + edha*; scil. *danḍa*), a staff made of the wood of the *Pilu* tree.

शुधैय *auparaudhika*, *as*, *ī*, *am* (fr. *upa-rodha*), proceeding from or relating to kindness or favour; opposing, impeding, connected with or relating to a check or hindrance; (*as*), m. a staff of the wood of the *Pilu* tree (used in guarding the women's apartments?).

शुधैय *aupala*, *as*, *ī*, *am* (fr. *upala*), stony, of stone; raised from stones (as a tax).

शुधैय *aupavasathika*, *as*, *ī*, *am*, or *aupavasathya*, *as*, *ā*, *am* (fr. *upa-vasatha*), designed for or belonging to the *Upa-vasatha*; (*am*), n., N. of a *Parīśiṣṭa* of the *Sāma-veda*.

*Aupavasta*, *am*, n. (fr. *upa-vasta*), fasting, a fast.

*Aupavastra*, *am*, n. fasting; food suitable for a fast.

*Aupavastraka*, *am*, n. food suitable for a fast.

*Aupavāsa*, *as*, *ī*, *am*, given during fasting, to be done during fasting.

*Aupavāstika*, *as*, *ī*, *am*, proper for fasting, able to fast.

*Aupavāya*, *am*, n. fasting.

शुधैय *aupavāha*, *as*, *ā*, *am* (fr. *upa-vāha*), designed for driving in a carriage or for riding; (a carriage) drawn for pleasure; (*as*), m. a king's elephant, any royal vehicle.

शुधैय *aupavindavi*, *is*, m. a patronymic from *Upavindu*.

शुधैय *aupaveśi*, *is*, m. (fr. *upa-veśa*), Ved. a patronymic of *Arupa*.

*Aupaveśika*, *as*, *ī*, *am*, living by entire devotion to any employment.

शुधैय *aupāśivi*, *is*, m. a patronymic of *Upāśiva*; N. of a grammarian.

शुधैय *aupāśleshika*, *as*, *ī*, *am* (fr. *upa-slesha*), relating to close or immediate contact.

शुधैय *aupasankramaṇa*, *as*, *ī*, *am*, anything presented or proper to be done at the *Upa-sankramaṇa*.

शुधैय *aupasankhyānika*, *as*, *ī*, *am* (fr. *upa-sankhyāna*), depending on the authority of any addition or supplement, mentioned in one; supplementary.

शुधैय *upasada*, *as*, *ī*, *am*, an *Adhyāya* or *Anuvāka* in which the word *Upasad* occurs; (*as*), m., N. of an *Ekāha* ceremony.

शुधैय *upasargika*, *as*, *ī*, *am* (fr. *upa-sarga*), superior to adversity, able to cope with calamity; portentous; relating to change &c.; superinduced, produced in addition to (or out of another disease); connected with a preposition, prepositive; (*as*), m. irregular action of the humors of the body, producing cold sweats &c.

शुधैय *upasārya*, *as*, *ā*, *am* (fr. *upa + sira*), being near a plough.

शुधैय *upasthāna*, *as*, *ī*, *am* (fr. *upa-sthāna*), one whose business is to serve, wait on, or worship.

*Upasthānika*, *as*, *ī*, *am*, living by waiting on or worshipping.

*Upasthika*, *as*, *ī*, *am* (fr. *upa-stha*), living by fornication.

*Upasthya*, *am*, n. cohabitation, sexual enjoyment.

शुधैय *upasthūnya*, *as*, *ā*, *am* (fr. *upa + sthūnā*), being near a post.

शुधैय *upasvasī*, f. a patronymic of a woman. — *Aupasvasī-putra*, *as*, m., N. of a teacher.

शुधैय *upahastika*, *as*, *ī*, *am*, living by *Upa-hasta* (?).

शुधैय *upahārika*, *am*, n. (fr. *upa-hāra*), an offering, oblation.

शुधैय *upādika*, *as*, *ī*, *am* (fr. *upādhi*), conditional; pertaining to attributes or properties, an effect produced, a property or quality communicated (as colour, taste, &c.).

शुधैय *upādhyāyaka*, *as*, *ī*, *am* (fr. *upa-dhyāya*), preceptal, or of relating to a spiritual teacher, coming from a teacher.

शुधैय *upānaha*, *as*, *ā*, *am* (fr. *upā-nah*), used for making shoes; to be tied or bound on (as grass, leather, &c.).

शुधैय *upāyika* = *aupayika*, q. v.

शुधैय *upāvi*, *is*, m. (fr. *upāva*), a patronymic of *Jānaśruteya*.

शुधैय *upāsana*, *as*, m. (fr. *upāsana*; scil. *agnī*), the fire used for domestic worship; (scil. *pinda*), a small cake offered to the manes; (*as*, *ī*, *am*), performed with the fire called *Upāsana*; connected with or belonging to worship or service, devotional, holy.

शुधैय *aupeya*, a patronymic from *Upeya* (?).

शुधैय *aupoditi*, *is*, m. (fr. *upodita*), Ved. a patronymic of *Tumhiṭa*.

*Aupoditeya*, *as*, m., N. of the son of *Upoditā*.

**श्रीम** *aum.*, ind. the sacred syllable of the Sūtras; [cf. *om.*]

**श्रीम** *auma* or *aumaka* or *aumika*, *as*, *ī*, *am* (fr. *umā*), flaxen, made of flax.

*Aumīna*, *am*, n. a field of flax.

**श्रीम** *auraga*, *as*, *ī*, *am* (fr. *ura-ga*), serpent, serpentine, relating or belonging to a snake; (*am*), n. the constellation Āśleshā.

**श्रीम** *aurabhra*, *as*, *ī*, *am* (fr. *ura-bhra*), belonging to or produced from a ram or sheep; (*as*), m. a coarse woollen blanket; N. of a physician; (*am*), n. mutton, the flesh of sheep; woollen cloth.

*Aurabhṛaka*, *am*, n. a flock of sheep.

*Aurabhṛika*, *as*, *ī*, *am*, relating to, produced by, &c., sheep; (*as*), m. a shepherd.

**श्रीम** *aurasā*, *as*, m. (fr. *urāsā*), an inhabitant of Urasā.

**श्रीम** 1. *aurasa*, *as*, *ī*, *am* (fr. *uras*), belonging to or being in the breast; produced from the breast, i. e. the seat of manly strength, produced by one's self; legitimate; (*as*, *ī*), m. f. a legitimate child, i. e. one by a wife of the same caste.

*Auraska*, *as*, *ī*, *am*, excellent, distinguished; [cf. *urasya*.]

*Aurasya* (?), belonging to or being in the breast; legitimate.

**श्रीम** 2. *aurasa*, *as*, *ī*, *am* (fr. *urāsā* or *urasā*), coming from Urasā.

**श्रीम** *aurukshayasa*, a patronymic from Uru-kshaya = Uru-kshaya.

**श्रीम** *aurṇa* or *aurṇaka*, *as*, *ī*, *am* (fr. *ūrṇā*), made of wool, woollen.

*Aurṇanābha*, a patronymic from Ūṛṇa-nābha.

*Aurṇanābhaka*, *as*, *ī*, *am*, inhabited by the tribe of the Ūṛṇa-nābhas.

*Aurṇavābha*, a patronymic of Ūṛṇa-vābhi; N. of a grammarian.

*Aurṇika*, *as*, *ī*, *am*, woollen.

**श्रीम** *aurdhvakālika*, *as*, *ā* or *ī*, *am* (fr. *ūrdhva-kāla*), relating to subsequent or later time.

*Aurdhvadeha*, *am*, n. (fr. *ūrdhva + deha*), a funeral ceremony.

*Aurdhvaḍhika*, *as*, *ā*, *am*, referring to the state after death, relating to a deceased person, any rite performed in honour of the dead; funeral, funeral; (*am*), n. the obsequies of a deceased person; funeral solemnities; whatever is given or performed on a person's decease, as burning of the body, offering cakes, distributing alms, &c.

*Aurdhvaḍhika*, *as*, *ī*, *am*, funeral, funeral.

*Aurdhvasadmana*, *am*, n. (fr. *ūrdhva + sadman*), N. of a Sāman.

*Aurdhvasrotasika* or *aurdhvasrotasika*, *as*, *ī*, *am* (fr. *ūrdhva-srotas*), a N. of Siva, 'above whom or in whose head is the river or the Ganges', a Saiva or adherent of the sect which gives Siva the pre-eminence in the Hindū triad.

**श्रीम** *aurva*, *as*, m. (a patronymic fr. *urva*), N. of a Rishi, a son of Ūrva and descendant of Bhṛigu, mentioned in Rīg-veda VIII. 102, 4. (This Aurva, who is called Bhārgava and described in Mahā-bh. I. 2610, as a son of Cyavana by his wife Ārushī and therefore grandson of Bhṛigu, is the subject of a legend told in Mahā-bh. I. 6802. There it is said that the sons of Kṛitavīrya, wishing to destroy the descendants of Bhṛigu in order to recover the wealth left them by their father, slew even the children in the womb. One of the women of the family of Bhṛigu, in order to preserve her embryo, secreted it in her thigh (*ūru*), whence the child at its birth was named Aurva; on beholding whom, the sons of Kṛitavīrya were struck with blindness, and from whose wrath proceeded a flame that threatened to destroy the world, had not Aurva at the persuasion of the

Bhārgavas cast it into the ocean, where it remained concealed, and having the face of a horse. Aurva was afterwards preceptor to Sagara and gave him the Āgneyāstram, with which he conquered the barbarians who invaded his possessions; cf. *badavā-mukha*, *badavāgni*); a N. of a son of Vasishṭha; (*as*, *ī*, *am*), produced by Aurva, relating to Aurva; (*as*), m. submarine fire; (*am*), n. fossil salt. — *Aurvānala* ('*va-an*'), *as*, m. submarine fire.

**श्रीम** *aurvaśa*, *as*, *ī*, *am*, an Adhyāya or Anuvāka containing the word Urvaśi.

*Aurvaśeya*, *as*, m. an epithet of Agastya, the son of Urvaśi.

**श्रीम** *aulapi*, *ayas*, m. pl. (a patronymic fr. *ulapa*), N. of a warrior-tribe.

*Aulapīn*, *inas*, m. pl., N. of a school.

*Aulapiya*, *as*, m. a prince of the Aulapis.

**श्रीम** *aulāna*, Ved. a reservoir for water (?), a sacrificial oblation (?).

**श्रीम** *aulūka*, *am*, n. (fr. *ulūka*), a number of owls.

*Aulūkyā*, a patronymic from Ulūka; (*as*), m. a follower of the Vaiśeshika doctrine; ('like an owl'; this etymology, and perhaps the epithet itself, owes its origin to controversial animosity.) — *Aulūkyadarśana*, *am*, n., N. of the system of these philosophers treated of in the Sarvadarśana-sangraha.

**श्रीम** *aulūkhala*, *as*, *ī*, *am* (fr. *ulūkhala*), coming from a mortar; ground or pounded in a mortar.

**श्रीम** *aulvaṇya*, *am*, n. excess, superabundance.

**श्रीम** *auveṇaka*, *am*, n., N. of a song (Gītaka).

**श्रीम** *auśana* or *auśanasa*, *as*, *ī*, *am*, originating from Uśanas, peculiar to him; (*as*, *ī*), m. f. a patronymic from Uśanas; (*am*), n. (scil. *sāstra*) the law-book of Uśanas; N. of an Upa-purāṇa; N. of a Tīrtha.

**श्रीम** *auśija*, *as*, *ī*, *am* (fr. *uśij*), Ved. desirous, zealous, wishing; a patronymic of Kakshīvat and others; (*as*), m., N. of a Muni.

**श्रीम** *auśinara*, *as*, *ī*, *am*, m. f. a prince of the Uśīnaras; (ī), f. the wife of Purūravas.

*Auśinari*, *is*, m. a prince of the Uśīnaras.

**श्रीम** *auśira*, *as*, *am*, m. n. ('made of Uśira'), the stick which serves as a handle to the cow's tail used as a fan or chowri; the cow's tail used as a fan, the chowri; (*am*), n. a bed, used also as a seat; a seat, a chair or stool; the root of a fragrant grass, *Andropogon Muricatum*; an unguent, made of Uśira.

*Auśirikā*, f. the shoot (of a plant); a basin, a bowl.

**श्रीम** *aushaṇa*, *am*, n. (fr. *ushaṇa*), pungency; black pepper.

**श्रीम** *aushadaśvi*, *is*, m. (fr. *oshadaśva*), a patronymic of Vasumat.

**श्रीम** *aushadha*, *as*, *ī*, *am* (fr. *oshadhi*), consisting of herbs; (*am*), n. a herb, herbs collectively; herbs used in medicine, a medicament, a drug, a medicine in general; a vessel for herbs; a mineral. — *Aushadhāvalī* ('*dha-āv*'), f. a medical work composed by Prāṇakṛishna.

*Aushadhī*, *is* or *ī*, f. a herb, a plant, a medicinal herb, an annual or deciduous plant, as grass &c.; a plant in general, = *oshadhi*, q. v.; (ī), f., N. of a goddess. — *Aushadhī-pati*, *is*, m. an epithet of the Soma, lord of the plants.

*Aushadhī-kṛī*, cl. 8. P. A. -*karoti*, -*kurute*, -*kar-tum*, to reduce to a medicament.

*Aushadhīya*, *as*, *ī*, *am*, medicinal, consisting of herbs, herby.

**श्रीम** *aushara* or *ausharaka*, *am*, n. (fr. *ūshara*), fossil salt; iron stone.

**श्रीम** *aushasa*, *as*, *ī*, *am* (fr. *ushas*), relating to dawn, early, matutinal; (ī), f. day-break; morning.

*Aushasya*, *as*, *ā*, *am*, sacred to Ushas or the dawn.

*Aushika*, *as*, *ī*, *am* (fr. 2. *ushā*), walking out at day-break; early, matutinal, &c., with the dawn.

**श्रीम** *aushija* or *aushija*, desirous &c.; = *auśija* above.

**श्रीम** *aushitra*, *as*, *ī*, *am* (fr. *ushtra*), derived from or relating to a camel; abounding in camels; (*am*), n. the camel genus or species, camel-nature.

*Aushtraka*, *as*, *ī*, *am*, coming or derived from a camel; (*am*), n. a herd or multitude of camels.

*Aushtraratha*, *as*, *ī*, *am* (fr. *ushtra-ratha*), belonging to a carriage drawn by camels.

*Aushtrāṅkshī*, *is*, m. (fr. *ushtra + aksha*), epithet of a teacher.

*Aushtrika*, *as*, *ī*, *am*, coming from or relating to a camel.

**श्रीम** *aushtha*, *as*, *ī*, *am* (fr. *oshtha*), lip-shaped.

**श्रीम** *aushniha*, *as*, *ī*, *am*, Ved. in the Ushnih metre.

**श्रीम** *aushnika*, perhaps a wrong reading for *aushniha*, = *ushniṣin*.

**श्रीम** *aushnya*, *am*, n. (fr. *ushna*) or *aushmya*, *am*, n. (fr. *ushman*), heat, warmth; burning.

## क

**क** 1. *ka*, the first consonant of the alphabet, and the first of the guttural letters, corresponding in sound to *k* in *keep* or *king*. — *Ka-kāra*, *as*, m. the letter or sound *ka*. — *Kakāra-varga*, *as*, m. the guttural consonants collectively.

**क** 2. *ka*, *kas*, *kū*, *kim*, interrog. pron. (see *kim* and 2. *kad*, and cf. the following words in which the interrogative base *ka* appears, *katama*, *katara*, *kati*, *katham*, *kadā*, *karhi*, *kā*, &c.), who? which? what? In its declension *ka* follows the pronoun *tad* (Gram. 223) except in nom. acc. sing. neut., where *kim* has taken the place of *kad* or *kat* in classical Sanskrit; but the old form *kad* is found in the Veda.

The interrogative sentence introduced by *ka* is often terminated by *iti* (e. g. *kaśya sa putra iti kathayātāmi*, let it be said, 'whose son is he?'), but *iti* may be omitted and the sentence lose its direct interrogative character (e. g. *kaśya sa putro na jāyate*, it is not known whose son he is). *Ka* with or without *as*, 'to be', may express 'how is it possible that?' 'what power have I, you, they, &c.?' (e. g. *ke mama dhanvino 'nye*, what can the other archers do against me? *ke āvām paritrātum*, what power have we to rescue you?). *Ka* is often connected with a demonstrative pron. (e. g. *ko 'yam āyāti*, who comes here?) or with the potential (e. g. *ko Hariṃ nindet*, who will blame Hari?). *Ka* is sometimes repeated (e. g. *kaḥ ko 'tra*, who is there? *kān kān*, whom? whom? i. e. which of them? cf. Gram. 53. a), and the repetition is often due to a kind of attraction (e. g. *keshām kim śāstram adhyayanīyam*, which book is to be read by whom? Gram. 836. a). When *kim* is connected with the inst. c. of a noun or with the indecl. participle it may express 'what is gained by doing so, &c.?' (e. g. *nirujāḥ kim aushadhāḥ*, what is the use of medicine to the healthy? *kim vilambena*, what is gained by delay? *kim bahunā*, what is the use of more words? *kim pauruṣam* *hatvā sūptam*, what manliness is there in killing one asleep?).

*Ka* is often followed by the particles *iva*, *u*, *nāma*, *nu*, *vā*, *svīd*, some of which serve merely to generalize the interrogation (e. g. *kim tva etad*, what can this be? *ka u śrayat*, who can possibly hear? *ko nāma jānāti*, who indeed knows? *ko nu ayama*, who is this? *kim nu kāryam*, what is to be done? *ko vā devād anyah*, who possibly other than a god? *kasya evīd hridayam nāsti*, of what person is there no heart?).

*Ka* is occasionally used alone as an indefinite pronoun, especially in negative sentences (e. g. *na kasya ko vallabhaḥ*, no one is a favourite of any one; *nānyo jānāti kaḥ*, no one else knows; *katham sa ghātayati kam*, how does he kill any one? More usually, however, *ka* is only made indefinite when connected with the particles *ca*, *āna*, *cid*, *vā*, and *api*, in which case *ka* may sometimes be preceded by the relative *ya* (e. g. *ye ke ca*, any persons whatsoever; *yasyaī kasyaī ca devatāyāi*, to any deity whatsoever; *yāni kāni ca mitrāni*, any friends whatsoever; *yat kiñca*, whatever). The particle *āna*, being composed of *ca* and *na*, properly gives a negative force to the pronoun (e. g. *yasmād Indrād rīte kiñcāna*, without which Indra there is nothing), but the negative sense is generally dropped (e. g. *kaścāna*, any one; *na kaścāna*, no one), and a relative is sometimes connected with it (e. g. *yat kiñcāna*, anything whatsoever). Examples of *cid* with the interrogative are common; *vā* and *api* are not so common, but the latter is often found in classical Sanskrit (e. g. *kaścīd*, any one; *kecīd*, some; *na kaścīd*, no one; *na kiñcīd api*, nothing whatsoever; *yaḥ kaścīd*, any one whatsoever; *kecīd—kecīd*, some—others; *yasmin kasmin vā deṣe*, in any country whatsoever; *na ko 'pi*, no one; *na kimapi*, nothing whatever).

*Ka* may sometimes be used, like 2. *kaḍ*, at the beginning of a compound. See *ka-pūya*, &c.

क 3. *ka*, *as*, *m*. the Who? the Inexplicable, the Unknown. By a forced and erroneous interpretation of the interrogative pronoun occurring in a hymn of the R̥g-veda (X. 121. *kaśmat devāya havishā vidhema*, what god shall we worship with oblations?) the word *ka* is applied as a name to any chief god or object of worship, as Prajāpati, Brahmā, Viṣṇu; air or wind; the sun; the mind; the soul; Yama; Kāma-deva, the god of love; fire; a peacock; a N. of Dakṣa (a clever or dexterous man?); a knot, joint; the king of the birds; a prince in general; the body; time; wealth, property; sound; light, splendor.

क 4. *ka*, *am*, *n*. (also regarded as ind.), happiness, joy, pleasure; water; the head, hair; a head of hair. (Perhaps this word has arisen from a far-fetched etymology of the word *nāka*, 'pleasure'; i. e. *na-a-ka*, 'not-not-pleasure'.) — *Ka-ja*, *as*, *ā*, *am*, produced in or by water, watery, aquatic; (*am*), *n*. a lotus. — *Kā-da*, *as*, *m*. 'giving water,' a cloud.

*Kam*, ind. See 1. *kam*, s. v.

क 5. *ka*, a Taddhita affix much used in forming adjectives. It may also be added to nouns to express diminution, deterioration, or similarity (e. g. *putraka*, a little son; *aśvaka*, a bad horse or like a horse).

कम्य *kamya*, *as*, *ā*, *am*, or *kamyu*, *us*, *us*, *u* (fr. 1. *kam*), happy, prosperous; according to other authorities also written *kamya* or *kamyu* or *kaṃva*.

कवूल *kaṃvūla* or *kavūla*, *am*, *n*., N. of the eighth Yoga, = Arabic *قبول*.

कण *kaṇsa*, *as*, *am*, *m*. n. = *kaṇsa*, q. v.

कंस *kaṇs*, cl. 2. A. *kaṇste*, -*situm*, to go; to command; to destroy. See *kas*.

कंस *kaṇsa*, *as*, *am*, *m*. n. (said to be fr. rt. 2. *kam*; according to others fr. the last), a vessel made of metal, a drinking vessel, a cup, a goblet (a noun ending in *as* followed by *kaṇsa* in a compound does not change its final, e. g. *ayas-kaṇsa*, *payas-*

*kaṇsa*, &c.); a particular measure; a metal, tutanag or white copper, brass, bell-metal; cf. *kaṇsāsthi* and *kāṇsya*; (*as*), *m*., N. of a king of Mathurā, son of Ugra-sena and cousin of the Devakī who was mother of Kṛṣṇa, (Ugra-sena being brother of Devaka, who was father of Devakī). He is usually called the uncle, but was really a cousin of Kṛṣṇa, and became his implacable enemy because it had been prophesied to him that he would be killed by a child of Devakī (Viṣ. Pur. p. 493); as the foe of the deity he is identified with the Asura Kālanemi; and, as he was ultimately slain by Kṛṣṇa, the latter receives epithets like *Kaṇsa-jit*, the conqueror of Kaṇsa, &c.; (*ā*), *f*. N. of a daughter of Ugra-sena and sister of Kaṇsa. — *Kaṇsa-kāra*, *as*, *ī*, *m*. f. a worker in pewter or white brass, a bell-founder, considered as an intermediate caste. — *Kaṇsa-jit*, *t*, *m*. an epithet of Kṛṣṇa, the conqueror of Kaṇsa. — *Kaṇsa-banij*, *k*, *m*. a brazier or seller of brass vessels. — *Kaṇsa-badha*, *as*, *m*. the slaying of Kṛṣṇa; title of a comedy of Śeṣha-Kṛṣṇa. — *Kaṇsa-mākṣhika*, *am*, *n*. a metallic substance in large grains, a sort of pyrites. — *Kaṇsa-yajña*, *as*, *m*. a particular sacrifice. — *Kaṇsa-vatī*, *f*., N. of a daughter of Ugra-sena and sister of Kaṇsa and Kaṇsā. — *Kaṇsa-han*, *ā*, *m*. an epithet of Kṛṣṇa, the destroyer of Kaṇsa. — *Kaṇsa-hanana*, *am*, *n*. the slaying of Kaṇsa. — *Kaṇsārātī* ('*sa-ar*'), *is*, or *kaṇsārī* ('*sa-ari*'), *is*, *m*. epithet of Kṛṣṇa, the enemy of Kaṇsa. — *Kaṇsāsthī* ('*sa-as*'), *ī*, *n*. tutanag, white copper, any alloy of tin and copper. — *Kaṇsobhava* ('*sa-ud*'), *f*. a fragrant earth.

*Kaṇsaka*, *am*, *n*. a mineral substance, a salt of iron used as an application to the eyes.

*Kaṇṣika*, *as*, *ī*, *am*, made of bell-metal &c.

*Kaṇṣiya*, *as*, *ā*, *am*, fit for or relating to a cup; (*am*), *n*. bell-metal.

कंसार *kaṇ-sāra*, *as*, *ā*, *am*, Ved. (rice) of which the grain of which hardens in the centre.

कक् *kak*, cl. 1. A. *kakate*, *śakake*, *kakitum*, to be unsteady; to be proud; to be thirsty; [cf. Lat. *vacillo* for *qvacillo*.]

ककजाकृत *kakajā-kṛita*, *as*, *ā*, *am*, Ved. mutilated, torn to pieces.

ककन्द *kakanda*, *as*, *m*. gold; N. of a king.

ककर *kakara*, *as*, *m*., Ved. a kind of bird.

ककर्दु *kakardu*, *us*, *m*. (?), Ved. destruction of enemies.

ककाटिका *kakāṭikā*, *f*., Ved. a part of the back of the human head, (enumerated together with *mastishka*, *lalāṭa*, and *kapāla*.)

ककुञ्जल *kakuñjala*, *as*, *m*. the bird Cātaka; [cf. *kapīñjala*.]

ककुसल *kakutsala*, *as*, *m*., Ved. an expression of endearment applied to a child (?).

ककुद् *kakud*, *t*, *f*. a peak or summit (culmen); chief, head; any projecting corner; the hump on the shoulders of the Indian bull; a horn; an ensign or symbol of royalty, as the white parasol &c.; N. of a daughter of Dakṣa and wife of Dharmā. (According to native grammarians *kakud* is the form which must be substituted for *kakuda* at the end of compounds, e. g. *tri-kakud*, three-peaked.) — *Kakustha*, *as*, *m*., N. of a grandson of Ikṣvāku and son of Saśāda, said to be so called because in a battle he stood on the hump of Indra, who had been changed into a bull; according to the Rāmāyaṇa he is a son of Bhagīratha. — *Kakud-mat* or *kakum-mat*, *ān*, *atī*, *at*, running high (as a wave); furnished with a hump; (*ān*), *m*. a mountain; a buffalo with a hump on his shoulders; N. of a medicinal plant; (*tī*), *f*. the hip and loins; N. of a metre; [cf. Lat. *caclumen* and *caclumen* for *caclumen*.] — *Kakudmi-kunya*, *f*. a river ('mountain-daughter'). — *Kakud-mīn*, *ī*, *īnī*, *ī*, peaked, humped; (*mī*), *m*. a mountain; a buffalo with a hump on his shoulders; an epithet of Viṣṇu;

N. of a prince of the Ānartas; (*īnī*), *f*., N. of a river. — *Kakudruma*, *as*, *m*. (for *kakud-druma* ?), N. of a jackal in the Pañcatantra. — *Kakud-vat*, *ān*, *m*. a buffalo with a hump on his shoulders; (*tī*), *f*., N. of the wife of Pradyumna.

*Kakuda*, *as*, *am*, *m*. n. the summit of a mountain; chief, pre-eminent; the hump on the shoulders of the Indian bull; a species of serpent; an ensign or symbol of royalty, as the white parasol, &c. — *Kakuda-kātayāna*, *as*, *m*., N. of a Brāhman who was a violent adversary of Śākya-muni. — *Kakudāksha* ('*da-ak*'), *as*, *m*., N. of a man.

ककुन्दर *kakundara*, *am*, *n*. the cavities of the loins; (*kakudmatī-dara* ?; cf. *kakudmatī* and *kakundara*.)

ककुम् *kakubh*, *p*, *f*. (connected with *kakud*), a peak or summit (cacumen); space, region or quarter, as east, west, &c.; N. of a metre of three Pādas consisting of eight, twelve, and eight syllables respectively, so called because the second Pāda exceeds the others by four syllables; unornamented hair or the hair hanging down as a tail; a wreath of Campaka flowers; splendor, beauty; a Śāstra or sacred treatise; a Rāgiṇī or personified mode of music; the personified quarter of the sky; a daughter of Dakṣa and wife of Dharmā.

*Kakubha*, *as*, *ā*, *am*, Ved. excelling, distinguished; (*as*), *m*. a kind of goblin or evil spirit; the tree Terminalia Arjuna; a part of a lute called the belly, a wooden vessel covered with leather placed under its neck to render the sound deeper, or a crooked piece of wood at the end of the lute; one of the Rāgas or personified musical modes; N. of a man; N. of a mountain; (*ā*), *f*. space, region, quarter; one of the Rāgiṇīs or female personifications of music. — *Kakubhādānī* ('*bhā-ad*'), *f*. 'food of the sky,' a kind of fragrance or perfume; [cf. *naḥ*.]

*Kakuba*, *as*, *ā*, *am*, Ved. eminent, excelling others, excellent; (*as*), *m*., Ved. a part of a carriage, perhaps the seat.

ककेरुक *kakeruka*, *as*, *m*. a worm in the stomach.

कक् *kakk*, a various reading for *kakh*, q. v.

ककट *kakṭa*, *as*, *m*., Ved. a species of animal, perhaps a kind of bird.

ककुल *kakkula*, *as*, *m*., N. of a Bhikshu.

ककूल *kakkola*, *as*, *m*., N. of a plant bearing a berry, the inner part of which is a waxy and aromatic substance; (*am*), *n*. or *kakkolaka*, *am*, *n*. a perfume prepared from the berries of this plant.

ककूल *kakkulla*, *as*, *m*. a patronymic of Guṇaṇḍra.

ककख *kakkh*, a various reading for *kakh*, q. v.

ककखट *kakkhaṭa*, *as*, *ā*, *am*, hard, solid; (*tī*), *f*. chalk. — *Kakkhaṭa-patraka*, *as*, *m*. the plant Corchorus Ollitorius; (rope is made from its fibre.)

कक्ष *kaksha*, *as*, *m*. (said to be fr. rt. *kash*), a lurking or hiding-place; an inner recess, the interior of a forest; a forest of dead trees, a dry wood (the lair of wild beasts), grass, dry grass; a spreading creeper, a climbing plant; the armpit (as the most concealed part of the human body); the side or flank; the orbit of a planet or the circle anciently termed a deferent; sin; a buffalo; a gate; the Beleric Myrobalan or Terminalia Belerica; (*ā*), *f*. painful boils in the armpit, side, shoulder, &c.; an elephant's rope, the string round his neck, also his girth; a woman's girdle or zone; a surrounding wall, a wall; a place surrounded by walls; a court or court-yard; an enclosure; a secluded portion of an edifice; a private or inner chamber, the private apartment for women &c., a room in general; a particular part of a carriage;

resemblance, similarity; objection or reply in argument; emulation, rivalry, object of emulation; the jeweller's weight, the Reti; (*as, ā*), m. f. the end of the lower garment which, after the cloth is carried round the body, is brought up behind and tucked into the waistband; a border, lace; the scale or basin of a balance; (*am*), n. a star, a constellation (perhaps a wrong reading for *riksha*); (*ās*), m. pl., N. of a people. — *Kaksha-dhara, am*, n. the part of the body where the upper arm is connected with the shoulder, the shoulder-joint. — *Kaksha-pa, as*, m. one of the nine treasures of Kavera; [cf. *kac̄hapa*]. — *Kaksha-puṣṭa, as*, m. the armpit; title of a work on magic. — *Kaksha-ruhā, f.* a fragrant grass, Cyperus. — *Kaksha-sāya, as*, m. a dog; [cf. *kankasāya*]. — *Kaksha-sena, as, m.*, N. of a Rājārshi. — *Kaksha-sṭha, as, ā, am*, situated on the side, seated on the hip or flank. — *Kakshādhyāya* (*śha-adh*), *as, m.*, N. of a part of a commentary by Bhūdhara on the Śūrya-siddhānta. — *Kakshāntara* (*śha-an*), *am*, n. the inner or private apartment. — *Kakshā-paṭa, as, m.* a cloth passed between the legs to cover the privities. — *Kakshā-puṣṭi, is, m.*, N. of a physician; (wrong reading for *kakshapūṣṭi*?). — *Kakshāveکشaka, as, m.* (*kakshā + aveکشaka* fr. *iksh* with *ava*), a guard of the inner or queen's apartments; keeper of a royal garden; a door-keeper; a poet; a debauchee; a player, a painter; warmth of feeling, strength of sentiment. — *Kakshī-kṛtṭa, as, ā, am*, assented, promised, (touching the armpit with the hand was perhaps a manner of affirming anything; cf. *urasi kṛi* under *uras*). — *Kakshothā* (*śha-ut*), *f.* a fragrant grass, Cyperus.

*Kakshaka, as, m.*, N. of a Nāga.  
*Kakshatu, us, m.*, N. of a plant.  
*Kakshāya, nom. A. kakshāyate, -yitum*, to wait for any one in a hidden place, lie in ambush; to intend anything wicked.  
*Kakshīvat, ān, m.* (fr. *kakshyā*), N. of a renowned Rishi, sometimes called Pajni; he is the author of several hymns of the R̄g-veda, and is described in legends as a son of Uśij and Dīrgha-tamas; (*antas*), m. pl. the family or the descendants of Kakshivat.  
*Kakshēyu, us, m.*, N. of a son of Randraśva and Ghṛitācī.

*Kakshya, as, ā, am*, Ved. consisting of shrubs or dry grass; secret; (Śāy.) filling the girth, as a well-fed horse; (*ā*), f. the girth of an elephant or horse, consisting of rope or leather; a woman's girdle or zone; metaphorically the fingers (encircling the Soma cup); an upper garment, the border or lace of one; the enclosure of an edifice, i. e. either the wall &c. so enclosing it, or the court or chamber constituting the enclosure, the inner apartment of a palace; similarity; effort, exertion; a shrub yielding the black and red berry that serves as a jeweller's weight, the Reti or Gunja, Abrus Precatorius; (*am*), n. the cup or receptacle of a balance; a part of a carriage. — *Kakshya-pṛa, as, ā, am*, Ved. filling the girth (as a well-fed horse). — *Kakshyā-vat, ān, atī, at*, furnished with a girth. — *Kakshyāveکشaka, as, m.* = *kakshāveکشaka*, q. v. — *Kakshyā-stotra, am, n.*, N. of a hymn by Divākara-vatsa.

**कख** *kakh*, cl. I. P. *kakhati, -khitum*, to laugh, laugh at or deride; Caus. P. *kakhayati, -yitum*, to cause to laugh; [cf. Lat. *cachinnare*; Gr. *καχθω, καγχθω*.]

**कख्या** *kakhyā*, f. an enclosure, a division of a large building; (a wrong reading for *kakshyā*.)

**कग** *kag*, cl. I. P. *kagati, -gitum*, to act, perform.

**कङ्क** *kank*, cl. I. A. *kankate, -kitum*, to go; [cf. Hib. *c̄tchet*, 'walking'; *c̄iocatr*, 'a way, a road'; Lith. *kankū*; *ifs-kankū*, 'to come to.']

**कङ्क** *kanku, as, m.* a heron (a bird of prey?); a kind of mango; an epithet of Yama; N. of a king; a Vṛishpi; a son of Ugra-sena, a son of Śūra;

pl., N. of a people; a title of Yudhishtira (from his assuming the disguise of a Brāhman before king Virāta); a false or pretended Brāhman; a man of the second or military tribe (perhaps a man of that caste pretending to be a Brāhman); one of the eighteen divisions of the continent; the brother of Kapsa; (*ā*), f. a sort of sandal; scent of the lotus; N. of a daughter of Ugra-sena and sister of Kanka. — *Kanka-til, t, t, t*, Ved. collected into a heap resembling a heron. — *Kanka-tuṣṭa, as, m.*, N. of a Rakshas. — *Kanka-troṭa, as, or kanka-troṭi, is, m.* a kind of fish, commonly *kānkilā*; *Esox Kankila*. — *Kanka-pattra, am, n.* a heron's feather fixed on an arrow; (*as, ā, am*), furnished with the feathers of a heron; (*as*), m. an arrow furnished with heron's feathers. — *Kankapattrin, ī, īṇī, ī*, furnished with heron's feathers. — *Kanka-parvan, ā, m.*, N. of a serpent. — *Kanka-mālā, f.* a kind of musical instrument; beating time by clapping the hands. — *Kankamukha, as, ī, am*, shaped like a heron's mouth; (*as, am*), m. n. a pair of tongs, a sort of forceps. — *Kanka-satru, us, m.* the plant *Desmodium Gangeticum*. — *Kanka-sāya, as, m.* a dog (sleeping like a heron).

**कङ्कट** *kankata* or *kankataka, as, m.* (said to be fr. rt. *kank*), mail, defensive armour; an iron hook to goad an elephant.

**कङ्कटेरी** *kankaterī, f.* turmeric.

**कङ्कण** *kankana, as, am, m. n.* (said to be fr. rt. *kāṅ*), a bracelet, an ornament of the wrist (used also as a weapon); a string or ribbon tied round the wrist; an ornament round the foot of an elephant; any ornament or trinket; a crest; (*ī*), f. a small bell or tinkling ornament; an ornament furnished with bells; see *kinkīṇī*; [cf. Lith. *kankala-s*]. — *Kankana-pura, am, n.*, N. of a town, called from *Kankana-varsha*. — *Kankana-priya, as, m.*, N. of a servant of Siva. — *Kankana-bhūshana, as, ā, am*, adorned with tinkling ornaments. — *Kankana-maṇī, f.* the jewel in a bracelet. — *Kankana-varsha, as, m.*, N. of an alchemist; epithet of the king Kshemagupta.

*Kankanin, ī, īṇī, ī*, ornamented with a bracelet.  
*Kankāṅikā, f.* an ornament furnished with bells; a string tied round the wrist.

**कङ्कत** *kankata, as, ī, am, m. f. n.* or *kankatikā, f.* a comb, a hair-comb; (*as*), m. a tree; (according to Śāy.) a poisonous animal, a slightly venomous reptile (mentioned in a verse of R̄g-veda I. 191, used as a mystical spell against poison).

*Kankatiya, ās, m. pl.*, N. of a family.

**कङ्कर** *kankara, as, ī, am*, vile, bad; (*am*), n. buttermilk mixed with water; a high number, = 100 *niyutas*.

**कङ्करोल** *kankarola, as, m.* the plant *Alan-gium Hexapetalum*. See *nikoṭaka*.

**कङ्कलोद्य** *kankalodya, am*, n. a kind of dmg. = *alkalodya*.

**कङ्काल** *kankāla, as, am, m. n.* a skeleton; [cf. Mod. Gr. *κώκαλον*]. — *Kankāla-keṭu, us, m.*, N. of a Dānava. — *Kankāla-bhairava-tantra, am, n.*, N. of a Tantra. — *Kankālamālin, ī, m.* an epithet of Siva, whose necklace is formed of bones.

**कङ्कालय** *kankālaya* or *kalkālaya, as, m.*, N. of an author.

**कङ्कु** *kanku, us, m.* = *kangu*, N. of a son of Ugra-sena and brother of Kapsa.

**कङ्कुष** *kankushṭha, as, m.* a medicinal earth, described as of two colours, one of a silvery and one of a gold colour, or one of a light and one of a dark yellow.

**कङ्कुष** *kankūsha, (?)* Atharva-veda IX. 8, 2.

**कङ्करु** *kankeru, us, m.* a kind of crow.

**कङ्कल** *kankella, as, m.* the tree *Jonesia Aśoka*; a kind of pot-herb, *Chenopodium Esculentum*.  
*Kankelli, is, m.* *Jonesia Aśoka*.

**कङ्कोल** *kankola, as, m.* a king of the Nāgas; N. of the author of a hymn called *Gaṇapatyārādhana*.

**कङ्क** *kankha, am, n.* enjoyment, fruition; (perhaps a combination of *ka* and *kha*.)

**कङ्कु** *kangu, us, f. or kangunī, f.* a kind of Panic seed, *Panicum Italicum*; several varieties of it are cultivated and form articles of food for the poor. — *Kangunī-patṛā, f.* a kind of grass, = *panyāndhā*.

**कङ्कुल** *kangula, as, m.* the hand; [cf. *angulī*.]

**कच** *kaṅ, cl. I. A. kaṅate, ṅakaṅe, kaṅitum*, to bind; to shine; P. *kaṅati*, to sound, cry; [cf. *kaṅē*; cf. also Hib. *cacht*, 'a strait, a narrow place; bonds, fetters'.]

*Kaṅa, as, m.* the hair (especially of the head); a cicatrix, a dry or healed sore, a scar; a binding, band; the hem of a garment; a cloud; N. of a son of Brihaspati; N. of a place; (*ā*), f. a female elephant; beauty, brilliancy; [cf. *a-kaṅa, ut-kaṅa, &c.*] — *Kaṅapa, as, m.* 'cloud-drinker', grass; a leaf; (*am*), n. a vessel for vegetables; a leaf of a vegetable (?). — *Kaṅa-paksha* or *kaṅa-pāsa, as, m.* thick or ornamented hair. — *Kaṅa-māla, as, m.* smoke; (perhaps a wrong reading for *khatamāla*?). — *Kaṅaripu-phalā, f.*, N. of a tree; see *saṁī*. — *Kaṅahasta, as, m.* thick or ornamented hair, a beautiful head of hair. — *Kaṅā-kaṅī, ind.* hair against hair, pulling each other's hair. — *Kaṅāc̄ṭṭa* (*ṅa-ad*), *as, ā, am*, having long or dishevelled hair. — *Kaṅāmōda* (*ṅa-ām*), *am, n.* a fragrant ointment for the hair.

**कचङ्गन** *kaṅangana, am, n.* a free market, a place of sale paying no duty or custom; [cf. *karāṅgana, angana, and angana*.]

**कचङ्गल** *kaṅangala, am, n.* the ocean; (*am*), N. of a region.

**कचाकु** *kaṅaku, us, us, u*, ill-disposed, wicked; intolerable, difficult to be borne; difficult to be attained; (*us*), m. a snake.

**कचातुर** *kaṅātura, as, m.* a gallinule. See *dātyāha*.

**कचु** *kaṅu, us, f.* an esculent root, *Arum Colocasia* and other kinds, many of which are cultivated for food. See *kaṅē*.

**कचेल** *kaṅela, am, n.* a string or cover containing and keeping together the leaves of a manuscript; (perhaps a various reading for *kāṅana*.)

**कचट** *kaṅṭa, am, n.* an aquatic plant, = *jalapīppali*.

**कचर** *kaṅara (kaṅ-āra), as, ā, am*, dirty, foul; spoiled, spoiled by dirt; vile, wicked, bad; (*am*), n. buttermilk diluted with water; [cf. *kankara, kaṅura, &c.*]

**कचिद्** *kaṅ-ēd (= kaṅ-ēd)*. See under 2. *kaṅ*.

**कच्छ** *kaṅṭha, as, am, m. n.* (in the first sense a Prakṛit form for *kaksha*; cf. *kaṅṭhaṅikā*), the hem or end of a lower garment tucked into the girdle or waistband; (according to some m. f. n. in the next senses, according to others only m.) a bank or any ground bordering on water, as the margin of a river, lake, tank, &c.; a mound or causeway, watery soil, marshy ground, a marsh, a morass, low or flat land skirting mountains; N. of several places; (*ās*), m. pl. the people inhabiting them; (*as*), m. a part of a boat; a particular part of a tortoise; a tree, the timber of which is used for making furniture &c., *Cedrela Toona* or common Tūn; another tree, *Hibiscus Populneoides*; (*ā*), f. a cricket; the plant *Lycopodium Imbricatum*; see *vārāhī*. — *Kaṅṭha-*

*deśa*, as, m., N. of a place. — *Kačha-pa*, as, m. a turtle, a tortoise (as inhabiting marshy places); a tumour on the palate; an apparatus used in the distillation of spirituous liquor, a flat kind of still; an attitude in wrestling; the tree *Cedrela Toona*; one of the nine nidhis or treasures of Kuvera; N. of a Nāga; a son of Viśvā-mitra; N. of a country; (ī), f. a female tortoise or a small species of tortoise; a cutaneous disease, wart or blotch; a kind of lute, also the lute of Sarasvatī (so named from being similar in shape to the tortoise). — *Kačha-pa-deśa*, as, m., N. of a place. — *Kačha-bhū*, ūs, f. marshy ground, a swamp, a morass. — *Kačharuhā*, f. a kind of grass, *Dūrva*, *Agrostis Linearis*, *Panicum Dactylon*. — *Kačha-vihāra*, as, m., N. of a marshy region. — *Kačhānta* (°*cha-an*), as, m. the border of a lake or stream. — *Kačheśvara* (°*cha-ś*), as, m., N. of a town.

*Kačhātikā* or *kačhātikā* or *kačhātī*, f. the end or hem of a lower garment or cloth gathered up behind and tucked into the waistband.

*Kačhapikā*, f. a pimple, a blotch or wart; a wart accompanying gonorrhoea.

*Kačhara*, ās, m. pl., N. of a people.

*Kačhotikā*, f. = *kačhātikā*, q. v.

कच्छिय *kačhiya*, ās, m. pl., N. of a people; (various readings have *kačha* and *kačha*.)

कच्छु *kačhu*, us, or *kačhū*, ūs, f. (said to be fr. rt. *kash*), itch, formation of watery pustules on the hands &c., scab. (The form *kačhū* is the older and more correct form.) — *Kačhu-ghnī*, f. the plant *Trichosanthes Dioeca*; another plant, = *hapuyābheda*. — *Kačhū-matī*, f. the plant *Carpopogon Pruriens*, said to cause itching on being applied to the skin.

*Kačhura*, as, ā, am, scabby, itchy; unchaste, libidinous; (ā), f. the plant *Alhagi Maurorum*; a species of *Curcuma*; the plant *Carpopogon Pruriens*. — *Kačhora*, am, n. a kind of *Curcuma*.

कची *kačī*, f. a plant with an esculent root (*Arum Colocasia*) cultivated for food.

कज् *kaj*, cl. 1. P. *kajati*, -*jitum*, to be happy; to be confused with joy, pride or sorrow; to grow, (in the last sense a *Sautra* root.)

कज *ka-ja*. See under 4. *ka*.

कजिङ्ग *kajinga*, ās, m. pl., N. of a people.

कज्जल *kajjala*, as, m. (in the first sense from *kač-jala*), a cloud; (am), n. lampblack, considered as a collyrium and applied to the eyelashes or eyelids medicinally or as an ornament, also sulphuret of lead or antimony so used; (ā, ī), f. the fish *Cyprinus Atratus*, or any kind peculiar to stagnant waters, whence the name; (ī), f. sulphuret of mercury, Æthiops's mineral; ink. — *Kajjala-dhruva*, as, m. a lamp. — *Kajjala-ročaka*, as, am, m. n. the wooden stand or tripod on which a lamp is placed, a candlestick. — *Kajjali-tirtha*, am, n., N. of a Tirtha.

*Kajjalā*, as, ā, am, covered with lampblack or with a collyrium prepared from it.

कज्जल *kajjala*, am, n. lampblack, especially considered as an application to the eyes; [cf. *kajjala*.]

कञ्च *kañc*, cl. 1. A. *kañcate*, *ékañcē*, *kañcētum*, to bind; to shine; [cf. *kač* and *kāñc*.]

कञ्चट *kañcaṭa*, as, m. the aquatic plant *Commelina Salicifolia* and *C. Bengalensis*.

*Kañcada*, as, m. the plant *Commelina Bengalensis*.

कञ्चार *kañcāra*, as, m. the sun.

कञ्चिका *kañcīkā*, f. a small boil; the branch of a bamboo.

कञ्चुक *kañcuka*, as, m. (fr. rt. *kañc*?), a dress fitting close to the upper part of the body; armour, mail; a bodice, jacket; the skin of a snake; cloth, clothes; a kind of drawers or short breeches; a strap

of leather; the cast-off skin of a snake; (ī), f., N. of a plant.

*Kañcukālu*, us, m. a snake.

*Kañcukita*, as, ā, am, furnished with armour or mail.

*Kañcukin*, ī, inī, ī, furnished with armour or mail; (ī), m. an attendant on or overseer of the women's apartments, a chamberlain; a libidinous man, a debauchee, one addicted to women; a serpent; N. of several plants, *Agallochum*, barley, *Cicer Arietinum*. — *Kañcuki-rečaka*, au, m. du. the chamberlain and the forester.

*Kañcūlikā*, f. a bodice or jacket.

*Kañčūla*, as, am, m. n. an article of female dress, perhaps a bodice.

कञ्ज *kañ-ja*, as, m. (fr. *kam* = head), the hair; (fr. *kam* = water), an epithet of *Brahmā*; (am), n. a lotus; the *Amṛita* or food of the immortals; (as, ā, am), produced in or from water; (in composition *kañja* may follow or precede the term compounded with it, e. g. *kañja-vadana* or *vadana-kañja*, a lotus-face.) — *Kañja-ja*, as, m. an epithet of *Brahmā* (born from a lotus). — *Kañja-nābha*, as, m. an epithet of *Viṣṇu*.

कञ्जक *kañjaka*, as, m. a kind of bird, *Gracula Religiosa*.

*Kañjana*, as, m. the bird *Gracula Religiosa*, the bird of *Kandarpa*; N. of *Kandarpa*, the deity of love.

*Kañjala*, as, m., N. of the bird *Gracula Religiosa*.

कञ्जर *kañjara*, as, m. the belly; an elephant; the sun; an epithet of *Brahmā*.

*Kañjāra*, as, m. (said to be fr. rt. *kaj*), a peacock; the belly; an elephant; a Muni or holy sage, an hermit; the sun; an epithet of *Brahmā*; also = *vyāñjana* (?).

कञ्जण *kañjana*, as or am, m. or n. (?), N. of a place.

कञ्जिका *kañjikā*, f. the plant *Siphonanthus Indica*.

कट् 1. *kaṭ* or *kaṭ*, cl. 1. P. *kaṭali* or *kaṭatā*, -*tītum*, to go.

कट् 2. *kaṭ*, cl. 1. P. *kaṭati*, *ékaṭa*, *kaṭitum*, to rain; surround; to encompass, to cover or screen.

*Kaṭa*, as, m. a twist of straw or grass, a straw mat; a screen of straw; the hip; the hollow above the hip or the loins; the hip and loins; the temples of an elephant; a particular throw of the dice in hazard; (at the end of some compounds) much, excessive (but in the words *avakaṭa*, *ulkaṭa*, *prakaṭa*, and *sankaṭa* considered as an affix); N. of a Rakshas; a corpse; a hearse, a bier, a bed &c. used for conveying a dead body; a place where dead bodies are burnt or buried, a place of sepulture; a time or season; excess, superabundance; the plant *Saccharum Sara*; an annual plant; grass; a thin piece of wood, a plank; (am), n. (considered as an affix at the end of compounds), dust of flowers; (ī), f. long pepper; (as, ī, am), an agent in any action. — *Kaṭa-khāḍaka*, as, ā, am, eating much, one who eats voraciously; (as), m. a jackal; a crow; a glass vessel, a tumbler or bowl. — *Kaṭa-ghoṣha*, as, m., N. of a region in the east of India. — *Kaṭa-nagara*, N. of a place in the East. — *Kaṭa-pallikūñcīkā*, f. a straw hut (?). — *Kaṭa-palvala*, N. of a place in the East. — *Kaṭa-pūṭana*, as, m. a kind of demon (a Kshatriya not performing his duties is born after his death as such a goblin); a kind of Preta or inhabitant of the lower regions; see *pūṭana* and *andhapūṭana*. — *Kaṭa-prū*, ūs, m. a worm; one who gambles or plays with dice; an epithet of *Siva* or *Mahādeva*; a Rakshas, an imp or goblin; a kind of demi-god, one of the class of *Vidyādhara*s. — *Kaṭa-protha*, as, m. the buttocks. — *Kaṭa-bhanga*, as, m. gleaming, plucking or gathering corn with the hands; the destruction of a prince; royal misfortune, as deposure, defeat, &c. — *Kaṭa-bhī*, f. N. of several plants, *Cardiospermum Halicacabum* (an annual plant);

*Clitoria Ternatea* = *aparājītā*; N. of a tree. — *Kaṭa-mālinī*, f. wine or any vinous liquor. — *Kaṭam-bhara*, as, m. the plant *Bignonia Indica*; another plant, = *kaṭabhī*; (ā), f. several plants, *Pæderia Fetida*; a medicinal plant, *Kaṭuki*; a sort of cucumber, *Cucumis Madraspatanus*; *Borhavia Diffusa*, *Aletris Hyacinthoides*; hog-weed; a female elephant; red arsenic. — *Kaṭa-rāṇa*, as, m. 'wounding in the hips'; a N. of *Bhīma-sena*. — *Kaṭa-sarkarā*, f. a fragment of a mat broken off, or of straw; the plant *Guilandina Bonducella*; [cf. *kaṭu-karaija*.] — *Kaṭa-sthala*, am, n. the hip and loins, an elephant's temples. — *Kaṭāksha* (°*ta-ak*), as, m. a glance or side look, a leer. — *Kaṭāksha-khetra*, N. of a place. — *Kaṭāksha-mushṭa*, as, ā, am, caught by a glance. — *Kaṭāksha-viśikha*, as, m. an arrow-like look of love. — *Kaṭākshāvekṣhaṇa* (°*sha-av*), am, n. casting lewd or amorous glances, ogling. — *Kaṭāgnī* (°*ta-ag*), īs, m. a fire kept up with dry grass or straw; the straw placed round a criminal who is to be burnt.

*Kaṭaka*, as, am, m. n. a string; a ring placed as an ornament upon an elephant's tusk; a bracelet of gold or of shell &c.; a zone; the link of a chain; a mat; the side or ridge of a hill or mountain; table land; a circle, a wheel, an army, a camp; a royal metropolis, a city or town, a village, a house or dwelling; N. of the capital of *Orissa* (*Cuttack*); sea-salt.

*Kaṭakin*, ī, m. a mountain.

*Kaṭasī*, f. a cemetery.

*Kaṭāyana*, am, n. the plant *Andropogon Muricatus*.

*Kaṭi*, īs, f. the hip. See below.

*Kaṭin*, ī, inī, ī, matted, screened; having handsome loins &c.; (ī), m. an elephant.

कटक *kaṭaka*. See above

कटकट *kaṭakaṭa*, as, m. an epithet of *Siva*. See *kaṭankaṭa*.

कटकटा *kaṭakaṭā*, an onomatopoeic word supposed to represent the noise of rubbish together.

*Kaṭakaṭāpaya*, nom. P. *kaṭakaṭāpayaṭi*, -*yitum*, to rub together, utter a creaking or grating noise.

कटकोल *kaṭakola*, as, m. a spitting-vessel.

कटकुट *kaṭankaṭa*, as, m. an epithet of *Siva* or *Gaṇeśa*; [cf. *kaṭakaṭa*, *kaṭāṅka*.]

कटकुटेरी *kaṭankaṭerī*, f. turmeric; yellow saunders; [cf. *dāru-haridrā*.]

कटन *kaṭana*, am, n. roof or thatch of a house.

कटघ्न *kaṭamba*, as, m. (said to be fr. rt. 2. *kaṭ*), a kind of musical instrument; an arrow.

कटघ्नरा *kaṭambarā*, f. a medicinal plant. See *kaṭu-rohinī*.

कटाकु *kaṭaku*, us, m. a bird.

कटाक्ष *kaṭāksha*. See under *kaṭa* above.

कटाङ्क *kaṭāṅka*, as, m. an epithet of *Siva*. See *kaṭankaṭa*.

कटार *kaṭāra*, as, m. a libidinous man, a lecher.

कटाह *kaṭāha*, as, m. (according to the Schol. m. f. n.), a frying-pan, a boiler or a frying-vessel of a semispheroidal shape and with handles; a shallow boiler for oil or butter; a turtle's shell; a well; a winning basket; a hill of earth; hell, the infernal regions; a young female buffalo whose horns are just appearing; a *dvīpa* or division of the known continent, so called, (perhaps the *Katai* of the *Mohamedans* or *China*.)

*Kaṭāhaka*, am, n. a fan, a pot.

कटि *kaṭi*, īs, or *kaṭī*, f. (fr. rt. 2. *kaṭ*?), the hip; the buttocks; an elephant's cheek; (ī), f. long pepper. — *Kaṭi-kushtha*, am, n. leprosy of the hip. — *Kaṭi-kūpa*, as, m. the hollow above the hip, the loins. — *Kaṭi-tāta*, am, n. the loins, the hip. — *Kaṭi-tra*, am, n. anything to protect the hips; a cloth tied

round the loins; a zone; an ornament of small bells worn round the loins; armour for the hip or loins.

— *Kaṭi-deśa*, *as*, *m*. the loins. — *Kaṭi-protha* or *kaṭi-protha*, *as*, *m*. the buttocks; [cf. *kaṭa-protha*.] — *Kaṭi-mālikā*, *f*. a woman's zone. — *Kaṭi-rohaka*, *as*, *m*. the rider of an elephant who sits upon the hinder parts of the elephant, as distinct from the driver or the person sitting upon the loins. — *Kaṭi-sīrshaka*, *as*, *m*. the hip (as projecting like a head); the hip and loins or the hollow above the hip. — *Kaṭi-sriṅghalā*, *f*. a girdle of small bells. — *Kaṭi-sūtra*, *am*, *n*. a female zone or waistband.

*Kaṭikā*, *f*. the hip.

*Kaṭira*, *as*, *am*, *m*. *n*. the cavity of the loins or the iliac region; (*as*), *m*. Mons Veneris; a cave; (*am*), *n*. a hip.

*Kaṭiraka*, *am*, *n*. the posterior.

**कटिल्लक** *kaṭillaka*, *as*, *m*. a species of the balsam apple, *Momordica Charantia*; [cf. *kaṭhillaka*.]

**कटौतल** *kaṭūṭala*, *as*, *m*. a crooked sword; a sabre or scymitar; [cf. *kaṭūṭala*.]

**कटु** *kaṭu*, *us*, *us* or *vī*, *u* (said to be fr. rt. *kaṭ*), pungent, acrid, sharp (one of the six kinds of flavour); pungent, stimulating (smell); strong-scented, ill-smelling; bitter, caustic (words); displeasing, disagreeable; fierce, impetuous, hot; envious; (*us*), *m*. pungency, acerbity (as a flavour); the plants *Michelia Champaca*, *Trichosanthes Dioeca*, camphor, &c.; (*us*), *f*. various plants, = *kaṭu-rohiṇī*, a medicinal plant; *Sinapis Ramosa*; (*vī*), *f*. *N*. of a plant; (*u*), *n*. an improper action, an act which ought not to have been done; blaming, reviling, scandal. — *Kaṭu-kanda*, *as*, *am*, *m*. *n*. ginger, the fresh root or the plant; garlic; the plant *Hyperanthera Moringa*.

— *Kaṭu-karanja*, *as*, *m*. the plant *Guilandina Bonducella*. — *Kaṭu-kiṭa* or *kaṭukiṭaka*, *as*, *m*. a gnat or mosquito. — *Kaṭu-kvāna*, *as*, *m*. a species of chicken, *Parra Jacana* or *Goensis* (making a sharp or piercing noise). — *Kaṭu-granthi*, *i*, *n*. dried ginger; the root of long pepper. — *Kaṭu-ṭarjāṭaka*, *am*, *n*. an aggregate of four acid substances, as of cardamoms, the bark and leaves of *Laurus Cassia* and of black pepper. — *Kaṭu-ēhala*, *as*, *m*. *N*. of a tree with pungent leaves; [cf. *tagara*.] — *Kaṭu-ja*, *as*, *ā*, *am*, prepared from acid substances, as a kind of drink. — *Kaṭu-likṭika*, *as*, *m*. the plants *Gentiana Cheryta* and *Cannabis Sativa*; (*ā*), *f*. *N*. of a plant. — *Kaṭu-tuṅḍikā* and *kaṭu-tuṅḍī*, *f*. *N*. of a plant, = *tilka-tuṅḍī*, commonly *kaṭutarāt*.

— *Kaṭu-tumbi*, *f*. a kind of bitter gourd. — *Kaṭu-traya*, *am*, *n*. the aggregate of three black substances or spices, ginger, black and long pepper. — *Kaṭu-dalā*, *f*. *N*. of a plant, = *karkaṭi*. — *Kaṭu-nishplāva*, *as*, *m*. grain not inundated. — *Kaṭu-patra*, *as*, *m*. the medicinal plant *Oldenlandia Biflora*, and of another plant *Sitārjaka*. — *Kaṭu-patrikā*, *f*. *N*. of a tree, = *kārī*. — *Kaṭu-padra*, *N*. of a place. — *Kaṭu-pāka*, *as*, *ā*, *am*, or *kaṭu-pākin*, *i*, *inī*, *ṭ*, producing acid humors in digestion. — *Kaṭu-phala*, *as*, *m*. a sort of cucumber, *Trichosanthes Dioeca*. — *Kaṭu-badārī*, *f*. *N*. of a plant and of a village called from this plant. — *Kaṭu-bhaṅga*, *as*, *m*. dried ginger. — *Kaṭu-bhadra*, *am*, *n*. dried ginger, or ginger in general. — *Kaṭu-maijarikā*, *f*. the plant *Achyranthes Aspera*. — *Kaṭu-moda*, *am*, *n*. a certain perfume. — *Kaṭu-rava*, *as*, *m*. a frog. — *Kaṭu-rohiṇī*, *f*. the medicinal plant *Helleborus Niger*. — *Kaṭu-vārtākī*, *f*. a variety of *Solanum*.

— *Kaṭu-vīpāka*, *as*, *ā*, *am*, producing acid humors in digestion. — *Kaṭu-vijā*, *f*. long pepper. — *Kaṭu-sringāla*, *am*, *n*. *N*. of a vegetable. — *Kaṭu-sneha*, *as*, *m*. the mustard-seed plant, *Sinapis Dichotoma*.

— *Kaṭūkaṭa* ("tu-ut"), *as*, *m*. ginger. — *Kaṭūkaṭaka*, *am*, *n*. dry ginger. — *Kaṭphala*, *as*, *m*. (for *kaṭu-ph*), a small tree found in the north-west of Hindūstan, the bark and seeds of which are used in medicine, and as aromatics; the fruit also is eaten; the common name is *Kāyaphal*; (*ā*), *f*. *N*. of several plants, as of *Gmelina Arborea* and different kinds of

*Solanum*, = *devadālī* and *mṛigervāru*. — *Kaṭv-anga*, *as*, *m*. the tree *Calosantes Indica*; an epithet of *Dilipa*.

*Kaṭuka*, *as*, *ā*, *am*, sharp, pungent, bitter, fierce, impetuous, hot; (*as*), *m*. pungency, acerbity; *N*. of several plants, *Trichosanthes Dioeca*, a fragrant kind of grass; gigantic swallow wort, *Calotropis Gigantea*; a plant the bark and seed of which have an acrid and bitter taste, and are used in medicine for worms, dysentery, &c., *Wrightia Antidysenterica*; *Sinapis Dichotoma* or *Ramosa*; *N*. of a man; (*ā*), *f*. *N*. of several plants, = *kaṭvī* and *kaṭu-rohiṇī*; *Areca Fufel* or *Catechu*; *Ruellia Longifolia*; (*i*), *f*. = *kaṭu-rohiṇī*; (*am*), *n*. pungency, acerbity (at the end of compounds in a bad sense, e. g. *dadhi-kaṭukam*, bad coagulated milk); a compound of pungent substances, as black pepper, long pepper, dry ginger. — *Kaṭuka-traya*, *am*, *n*. an aggregate of three pungent substances, as black pepper, long pepper, and ginger. — *Kaṭuka-tva*, *am*, *n*. pungency. — *Kaṭuka-phala*, *am*, *n*. *N*. of a perfume prepared from the berries of the plant *Kakkola*. — *Kaṭuka-bhakhin*, *i*, *m*. *N*. of a man. — *Kaṭuka-rohiṇī*, *f*. = *kaṭu-rohiṇī*. — *Kaṭuka-vallī*, *f*. = *kaṭvī*. — *Kaṭukāṭābu* ("ka-a"), *us*, *m*. a kind of bitter gourd, *Trichosanthes Dioeca*.

**कटुकता** *kaṭunkatā*, *f*. rough manners.

**कटुर** *kaṭura*, *am*, *n*. buttermilk mixed with water, = *talra*; [cf. *kankara*, *kaḍāra*, *kaṭvara*, *kaḍāra*, *kaḍvara*.]

**कटरग्राम** *kaṭeraka-grāma*, *as*, *m*. *N*. of a village.

**कटोदक** *kaṭodaka*, *am*, *n*. (fr. *kaṭa* = *karta* = *garta*? and *udaka*), water for a funeral libation, a funeral rite.

**कटोरा** *kaṭorā*, *f*. a shallow cup.

**कटोल** *kaṭola*, *as*, *m*. (said to be fr. rt. *kaṭ*), a pungent flavour; a man of an inferior and degraded tribe, a *Caṅḍāla*, a *Pariah*, &c.; (*as*, *ā*, *am*), pungent. — *Kaṭola-vijā*, *f*. a kind of lute played by the common people or *Caṅḍālas*.

**कट्टार** *kaṭṭāra*, *as*, *m*. a weapon, a dagger.

**कट्टर** *kaṭṭara*, *as*, *ā*, *am*, despised; (*am*), *n*. the skim or whey of curds; buttermilk with water; a sauce, condiment; [cf. *kankara*, *kaḍāra*, *kaṭura*, *kaḍāra*, *kaḍvara*.]

**कट्टाङ्ग** *kaṭvāṅga*, a wrong reading for *kaṭvāṅga*, *q. v*.

**कट** *kaṭ*, *cl. i. P.* *kaṭhati*, -*ṭhitum*, to live in distress.

**कठ** *kaṭha*, *as*, *m*. *N*. of a sage, a pupil of *Vaiśampāyana* and founder of a branch of the *Yajurveda*, called after him; a *Brāhman*; a note or simple sound; (*ās*), *m*. pl. the followers or pupils of *Kaṭha*; (*i*), *f*. a female follower of *Kaṭha*; the wife of a *Brāhman*. — *Kaṭha-kālāpāḥ*, the schools of *Kaṭha* and *Kalāpīn*. — *Kaṭha-kauṭhumāḥ*, the schools of *Kaṭha* and *Kuthumīn*. — *Kaṭha-ādhūrta*, *as*, *m*. a *Brāhman* skilled in the *Kaṭha* branch of the *Yajurveda*. — *Kaṭha-vallī* or *kaṭhavally-upaniṣad*, *t*, or *kaṭha-sruti*, *is*, or *kaṭhopeniṣad* ("ṭha-up"), *t*, *f*. *N*. of an *Upaniṣad* consisting of two *Adhyāyas* of three *Vallī* each. — *Kaṭha-sākhā*, *f*. a branch of the *Yajurveda*; also of the *Rig-veda* (?). — *Kaṭha-sāṭha*, *as*, *m*. *N*. of a man; *Kaṭhasāṭhin*, *inas*, *m*. pl. *N*. of a school. — *Kaṭha-srotriya*, *as*, *m*. a *Brāhman* who has studied the *Kaṭha* branch of the *Yajurveda*. — *Kaṭhādhyāpaka* ("ṭha-adh"), *as*, *m*. a teacher of the *Kaṭha* branch of the *Yajurveda*. — *Kaṭhopeniṣad-bhāṣya-ṭikā*, *f*. a commentary by *Anantānanda* on a *Kaṭhopeniṣadbhāṣya*. — *Kaṭhopeniṣadbhāṣyaṭikā-vivaraṇa*, *am*, *n*. a commentary by *Vyāsatiṛtha* on the last.

**कठमद** *kaṭhamarda*, *as*, *m*. an epithet of *Siva*; (fr. *kaṭha*, distress? *marda*, dissipating.)

**कठर** *kaṭhara*, *as*, *ā*, *am*, hard; [cf. *kaṭhina* and *kaṭhōra*.]

**कठस्य** *kaṭhalya* or *kaṭhalla*, *as* or *am*, *m*. or *n*. (?), gravel.

**कठाकु** *kaṭhāku*, *us*, *m*. (said to be fr. rt. *kaṭh*), a bird (or more probably a particular bird).

**कठाहक** *kaṭhāhaka*, *as*, *m*. a gallinule. See *dātūka*.

**कठिका** *kaṭhikā*, *f*. chalk; the plant commonly called *Tulasī*; [cf. *kaṭhīni* and *kaṭhīnjara*.]

**कठिञ्जर** *kaṭhīnjara*, *as*, *m*. the tree *Ocimum Sanctum*, commonly *Tulasī*.

**कठिन** *kaṭhina*, *as*, *ā*, *am* (said to be fr. rt. *kaṭh*), hard, stiff (opposed to *mṛidu*); inflexible; violent, as pain; (*as*), *m*. a thicket; (*ā*), *f*. crystallized sugar, a sweetmeat made with refined sugar; (*i*), *f*. chalk; (*am*), *n*. an earthen vessel for cooking (according to some also *f*); (cf. *Lat. catinum*; *Gr. κόφινος*). — *Kaṭhina-tā*, *f*. or *kaṭhina-tva*, *am*, *n*. hardness, firmness; severity; difficulty, obscurity. — *Kaṭhina-prīṣṭha* or *kaṭhina-prīṣṭhaka*, *as*, *m*. a tortoise. — *Kaṭhina-hṛidaya* or *kaṭhina-ṭitta*, *as*, *ā*, *am*, hard-hearted, cruel, unkind. — *Kaṭhīnānta-karaṇa* ("na-an"), *as*, *ā*, *am*, harsh, cruel, severe.

*Kaṭhīnikā*, *f*. chalk.

*Kaṭhīnī-bhūta*, *as*, *ā*, *am*, hardened, indurated.

**कठिल** *kaṭhilla*, *as*, *m*. the plant *Momordica Charantia*.

*Kaṭhillaka*, *as*, *m*. the plant *Momordica Charantia*; *Ocimum Sanctum* [cf. *kaṭhīnjara*]; *Boerhavia Diffusa*.

**कठेर** *kaṭhēra*, *as*, *m*. (said to be fr. rt. *kaṭh*), a needy or distressed man, a pauper.

**कठेरणि** *kaṭheraṇi*, *is*, *m*. *N*. of a man; (*ayar*), *m*. pl. the descendants of this man.

**कठेरु** *kaṭheru*, *us*, *m*. *N*. of *Kuvera* (?).

**कठोर** *kaṭhōra*, *as*, *ā*, *am* (said to be fr. rt. *kaṭh*), hard, solid, stiff; offering resistance; sharp, piercing; severe, cruel, hard-hearted; full, complete, full-grown; full (as the moon); [cf. *kaṭhīna*.] — *Kaṭhōra-giri-māhātmya*, *am*, *n*. a portion of the *Brahmaṅga-Purāṇa*. — *Kaṭhōra-tā*, *f*. or *kaṭhōra-tva*, *am*, *n*. hardness, firmness; severity, rigour.

*Kaṭhōla*, *as*, *ā*, *am*, resisting, hard, &c., = *kaṭhōra*.

**कड** *kaḍ*, *cl. i. P.* *kaḍati*, -*ḍitum*, to be elated or intoxicated; *cl. 6. P.* *kaḍati*, to consume; *cl. 10. P.* *kaḍayati*, -*yitum*, to break off a part, to tear, to separate or detach; to remove the chaff or husk of grain &c.; to preserve; [cf. *kaṅḍ*.]

*Kaḍa*, *as*, *ā*, *am* (said to be fr. preceding), dumb, hoarse; ignorant, stupid; [cf. *jaḍa*.] — *Kaḍav-kara* or *kaḍav-gara*, *as*, *m*. straw, the stalks of various sorts of pulse &c. (rendering hoarse). — *Kaḍankariya* or *kaḍankariya* or *kaḍangariya*, *as*, *ā*, *am*, to be fed with straw.

**कडक** *kaḍaka*, *am*, *n*. sea-salt obtained by evaporation.

**कडङ्ग** *kaḍaṅga*, *as*, *m*. (fr. rt. *kaḍ*?), a spirituous liquor, a kind of rum.

**कडल** *kaḍatra*, *am*, *n*. (said to be fr. rt. *gaḍ*), a kind of vessel or receptacle. See *kalatra*.

**कडन्दिका** *kaḍandikā*, *f*. science, = *kalan-dikā*, *kalindikā*.

**कडम्ब** *kaḍamba*, *as*, *m*. (said to be fr. rt. *kaḍ*), the end or point; the stalk of a pot-herb; (*i*), *f*. the pot-herb *Convolvulus Repens*. See *kalamba*.

**कडार** *kaḍāra*, *as*, *i*, *am* (said to be fr. rt. *gaḍ*), tawny; (*as*), *m*. tawny (the colour); a servant.

कडितुल *kaḍitula*, as, m. a sword, a scymitar, a sacrificial knife; [cf. *kaḍi-tala*.]

कड् *kaḍḍ*, cl. I. P. *kaḍḍati*, -*ḍitum*, to be hard, rough; to be harsh or severe.

करा *kaṛa*, cl. I. P. *kanati*, *ḥakāṇa*, *kaṇi-shyati*, *akāṇit* or *akāṇit*, *kaṇitum*, to become small; to sound, cry as in distress; to go or approach: Caus. *kāṇayati*, -*yitum*, aor. *akāṇat* and *akāṇat*, to sigh, sound; cl. 10. P. *kāṇayati*, -*yitum*, to wink; to close the eye with the lids or lashes.

*Kaṇita*, am, n. crying out with pain.

करा *kaṛa*, as, m. (said to be fr. rt. *kaṇ*; according to others related to *kanā*, *kaṇishtha*, *kaṇiyas*, *kaṇyā*, in all of which the notion of smallness prevails), a grain, a single seed; a grain or particle of dust; flake (of snow); a drop of water; a spark of fire, the spark or facet of a gem; an ear of corn; an atom, a minute particle; small, minute; (*ā*), f. a kind of fly, commonly *kumirāpokā*; long pepper; cummin seed; (*i*), f. a drop, an atom; the plant *Premna Spinosa* or *Longifolia*; a kind of corn; see *kaṇikā*. — *Kaṇa-guggulu*, us, m., N. of a plant; [cf. *gandhārjā*, *svārṇakarṇa*, and others.] — *Kaṇa-jīra*, as, m. a white kind of cummin seed. — *Kaṇa-jiraka*, am, n. small cummin seed. — *Kaṇa-bhāksha*, as, m. 'eating atoms or grains' (?), i. e. living on minute particles of food; a nickname of the philosopher *Kaṇāda*. — *Kaṇa-bhākshaka*, as, m. a kind of bird; [cf. *bhārīṣa*, *śyāmācātaka*, *śaiśira*.] — *Kaṇa-bhākshaṇa*, am, n. the eating of grains. — *Kaṇa-bhuj*, k, m. nickname of *Kaṇāda*; see *kaṇa-bhāksha*. — *Kaṇa-lābha*, as, m. a whirlpool. — *Kaṇa-śas*, ind. in small parts, in minute particles. — *Kaṇāṇma* (°*ṇa-an*°), as, ā, am, one whose food consists of grains. — *Kaṇāṇna-tā*, f. the state of one who is made to feed on grains (of rice).

*Kaṇika*, as, m. a grain, an ear of corn; the meal of parched wheat, the heart of wheat (commonly *suji* or *semoule*); a small particle, as a crystal &c.; an enemy; N. of a purificatory ceremony, viz. whirling round lamps at sacrificial rites [cf. *nirājana*]; N. of a minister of king *Dhṛita-rāshtra*; (*ā*), f. a drop, an atom, a small particle; small, minute; the plant *Premna Spinosa* or *Longifolia*; a kind of corn or rice.

*Kaṇiśa*, as, am, m, n. an ear or spike of corn.

*Kaṇishtha*, as, ā, am [cf. *kaṇishtha*], the smallest, the most minute.

*Kaṇika*, as, ā, am, small, diminutive.

*Kaṇiyas*, ān, asī, as, very small; young, younger; [cf. *kaṇiyas*.]

करापा *kaṛāpa*, as, m. a kind of spear or lance; (various readings have *kaṇāpa* and *kanāya*.)

कराभ *kaṛābha*, as, m. a kind of fly with a sting; [cf. *kaṛā*.]

कराटीन *kaṛāṭīna* or *kaṇāṭīra* or *kaṇāṭīraka*, as, m. a wagtail.

करादा *kaṛāda*, as, m., N. of a celebrated sage, considered as the author of the *Vaiśeshika* philosophy, a branch of the *Nyāya*. He is also called *Kāśyapa*, and considered as a *Devarshi*; the nicknames *kaṇa-bhāksha* and *kaṇa-bhuj* refer to the etymology of this name *kaṇa-ada*, 'eating atoms or grains'; a goldsmith; [cf. *kalāda*.]

कणित *kaṇita*. See under *kaṇ*.

कणीचि *kaṇīci*, is, and *kaṇīci*, f. a sound; a tree (*pallorin*); a creeper in flower; the plant *Abrus Precatorius*; a cart; [cf. *kaṇīci*.]

कराक्य *kaṇūkaya*, nom. P. (connected with *rt. kaṇ*), Ved. to desire to utter words of blame or censure.

करो *kaṛe*, ind. a particle expressing the satisfying of a desire. — *Kaṛe-hatya*, ind. (rt. *han*),

satiating one's self (e. g. *kaṛe-hatya payah pibati*, he drinks milk till he is satiated.)

करोर *kaṛera*, as, m., N. of a tree, *Cascaria Ovata* [cf. *kaṛīkāra*]; (*ā*), f. a she-elephant; a courtesan.

करेरु *kaṛeru*, us, m., N. of a tree; f. a she-elephant; a courtesan.

कराट *kaṛaṭ*, cl. I. P. *kaṛaṭati*, -*ṭitum*, to go, to move.

कराटक *kaṛāṭaka*, as, am, m. n. (fr. rt. *kaṛaṭ* ?), a thorn; anything pointed, the point of a pin or needle, a prickle, sting; a fish-bone; a finger-nail [cf. *kaṛa-kaṇṭhaka*]; the erection of the hair of the body in thrilling emotions, horripilation; any troublesome seditious person who is, as it were, a thorn to the state and an enemy of order and good government, a paltry foe (*kshudra-sātru*); a sharp stinging pain, symptom of a disease; a vexing or injurious speech; any annoyance or source of vexation; a term in the *Nyāya* philosophy implying refutation of argument, detection of error, &c.; impediment, obstacle; the first, fourth, seventh, and tenth lunar mansion; (*as*), m., N. of a barber; N. of the horse of *Sākya-muni* (a wrong form for *kaṇṭhaka*); N. of an *Agrahāra*; (according to lexicographers also) a bamboo; a workshop, a manufactory; fault, defect; N. of *Makara* or the marine monster, the symbol of *Kāma-deva*; (*i*), f. a species of *Solanum*. (*Kaṇṭhaka* takes the form *kaṇṭha* at the beginning of some compounds and in *kaṇṭhala*, *kaṇṭhālu*, *kaṇṭhin*; cf. Gr. *κεντός*, *κεν-τρον*). — *Kaṇṭhaka-drūma*, as, m. a tree with thorns, a thorn bush; the *Sālmali* or silk-cotton tree, *Bombax Heptaphyllum*. — *Kaṇṭhaka-prāvṛitā*, f. the plant *Aloe Perfoliata*. — *Kaṇṭhaka-phala*, as, m. the *Jaka* or bread-fruit tree, *Artocarpus Integrifolia*; another plant, *Ruellia Longifolia* (commonly called *Go-kshura*); the castor-oil tree; the *Datura*; the term is applicable to any plant the fruit of which is invested with a hairy or thorny coat; [cf. *kaṇṭhaki-phala*.] — *Kaṇṭhaka-bhuj*, k, m. a camel ('eating thorns'). — *Kaṇṭhaka-mardana*, as, ī, am, treading down thorns; suppressing disturbances, annoyances, &c.; (*am*), n. the act of beating or treading down thorns; suppressing disturbances &c. — *Kaṇṭhaka-yukta*, as, ā, am, having thorns, thorny. — *Kaṇṭhaka-vintāki*, f. the plant *Solanum Jacquinii*, a species of nightshade with thorny leaves. — *Kaṇṭhaka-sreṇī*, f. the *Solanum Jacquinii*; a porcupine. — *Kaṇṭhaka-sthali*, f, N. of a region. — *Kaṇṭhākā-ḥhya* (°*ka-ākhya*°), as, m. the plant *Trapa Bispinosa*. — *Kaṇṭhākāgāra* (°*ka-ag*°), as, m. a kind of lizard; a porcupine. — *Kaṇṭhākāśana* (°*ka-as*°), as, m. the camel (eating thorns, thistles, &c.; cf. *kaṇṭhaka-bhuj*). — *Kaṇṭhākāshṭhila* (°*ka-ash*°), as, m. a kind of fish, having many bones. — *Kaṇṭhaki-kāṛī*, f., Ved. working in thorns. — *Kaṇṭhaki-drūma*, as, m. *Acacia Catechu*. — *Kaṇṭhaki-phala* = *kaṇṭhaki-phala*. — *Kaṇṭha-kuraṇṭha*, as, m. = *jhīṇṭī*, *Barleria Cristata*. — *Kaṇṭhakodhāranya* (°*ka-ud*°), am, n. weeding, extracting thorns &c.; removing annoyances; extirpating thieves, rogues, &c., or all national and public nuisances. — *Kaṇṭha-tanu*, us, f. a species of *Solanum*. — *Kaṇṭha-dalā*, f. the plant *Pandanus Odoratissimus*. — *Kaṇṭha-pattra*, as, m. the plant *Flacourtia Sapida*. — *Kaṇṭhapattra-phalā*, f, N. of a plant, = *brahmadaṇḍī*. — *Kaṇṭha-pāda* = *kaṇṭha-pattra*. — *Kaṇṭha-phala*, as, m., N. of several plants, = *gokshura*; bread-fruit tree, *Datura Fastuosa*, = *latākaraṇja* = *tejahkhala* (?); *Ricinus Communis*; (*ā*), f. = *devadālīlatā*. — *Kaṇṭha-vallī*, f. = *śrīvalli-vṛiksha*. — *Kaṇṭha-vṛiksha*, as, m. = *tejahphala-vṛiksha*. — *Kaṇṭha-phala*, as, m. = *kaṇṭha-phala*. — *Kaṇṭhārtagalā* (°*ta-ār*°), f. the plant *Barleria Cærulea*. — *Kaṇṭhāvya* (°*ta-āh*°), am, n. the tuberos root of the lotus.

*Kaṇṭhākāra*, as, m., N. of a plant; (*i*), f., N. of several plants, *Solanum Jacquinii*; *Bombax Heptaphyllum*, the silk-cotton tree; *Flacourtia Sapida*.

*Kaṇṭhākārikā*, f. *Solanum Jacquinii*; also the fruit of this plant.

*Kaṇṭhākāla*, as, m. = *kaṇṭhaka-phala*, q. v.

*Kaṇṭhākāluka*, as, m. *Hedysarum Alhagi*.

*Kaṇṭhākita*, as, ā, am, thorny; covered with erect hairs.

*Kaṇṭhakin*, ī, inī, ī, thorny, prickly; vexatious, annoying; (*i*), m., N. of several thorny plants, *Acacia Catechu*; *Vanguiera Spinosa*; *Ruellia Longifolia*; *Zizyphus Jujuba*, bamboo; a fish; (*nī*), f., N. of several plants, *Solanum Jacquinii*, red amaranth. — *Kaṇṭhaki-ja*, as, ā, am, produced from a fish; produced by the *Mimosa* tree. — *Kaṇṭhaki-phala*, as, m. the Indian bread-fruit tree or *Jaka*; see *kaṇṭhaka-phala*. — *Kaṇṭhaki-latā*, f. a gourd.

*Kaṇṭhākila*, as, m. a thorny kind of bamboo, *Bambusa Spinosa*.

*Kaṇṭhala*, as, m. the plant *Mimosa Arabica*; generally *Vāvala*, a tree yielding a species of Gum Arabic; the branches are prickly, whence the name.

*Kaṇṭhālu*, us, m., N. of different plants; *Solanum Jacquinii*; another species of *Solanum*; a bamboo.

*Kaṇṭhin*, ī, m., N. of several plants, *Achyranthes Aspera*; *Acacia Catechu*; *Ruellia Longifolia*.

कराट *kaṛaṭ*, cl. I. P. A., 10. P. *kaṛaṭhati*, -*te*, -*ṭhitum*, *kaṛaṭhayati*, -*yitum*, to mourn; to long for; [cf. *utkaṇṭh*; cf. also Gr. *πένθος*, *πῆθος*; Lat. *patior*.]

कराट *kaṛaṭha*, as, am, m. n. (said to be fr. *rt. kaṛ*), the throat, the neck (e. g. *ākaṇṭha-tripta*, filled up to the throat, quite satiated); the voice (e. g. *sanna-kaṇṭhena*, with broken voice); sound, especially guttural sound; the neck (of a pitcher or other vessel); the opening of the womb; metaphorically a bud on a stalk; immediate proximity; the space of an inch from the edge of the bole in which sacrificial fire is deposited; the tree *Vanguiera Spinosa*; N. of a *Maharshi*; (*i*), f. neck, throat; a rope or leather round the neck of a horse; a necklace, a collar; [cf. *adhara-kaṇṭha*, *ut-kaṇṭhā*; cf. also Lat. *collum*?]. — *Kaṇṭha-kubja*, as, m. a kind of fever. — *Kaṇṭha-kubja-pratikāra*, as, m. the cure of the preceding disease. — *Kaṇṭha-kūṇṭhā*, f. the *Vipā* or Indian lute. — *Kaṇṭha-ga*, as, ā, am, reaching or extending to the throat. — *Kaṇṭha-gata*, as, ā, am, being at or in the throat; approaching or reaching the throat. — *Kaṇṭha-tata*, as, am, m. n. the side of the neck. — *Kaṇṭha-talāśikhā* (°*la-as*°), f. the leather or rope passing round the neck of a horse. — *Kaṇṭha-daghna*, as, ī, am, reaching to the neck. — *Kaṇṭha-dhāna*, ās, m. pl., N. of a people. — *Kaṇṭha-nidāka*, as, m. *Falco Cheela*; a kite. — *Kaṇṭha-nūlaka*, as, m. a torch, a whip of lighted straw &c. (= *ulka*, commonly *masāla*). — *Kaṇṭha-panḍita*, as, m., N. of a poet. — *Kaṇṭha-pāsaka*, as, m. a halter; a rope passing round an elephant's neck. — *Kaṇṭha-bandha*, as, m. a rope tied round an elephant's neck. — *Kaṇṭha-bhūshā*, f. a collar or short necklace. — *Kaṇṭha-manī*, is, m. a jewel worn on the throat, a dear or beloved object. — *Kaṇṭha-rava*, as, m., N. of an author; N. of a certain medical writer. — *Kaṇṭha-lagna*, as, ā, am, fastened or suspended round the throat; clinging to, embracing. — *Kaṇṭha-latā*, f. a collar; a horse's halter. — *Kaṇṭha-vartin*, ī, inī, ī, being in the throat; [cf. *kaṇṭha-gata*.] — *Kaṇṭha-sālūka*, am, n. a hard tumour in the throat. — *Kaṇṭha-sunḍī*, f. swelling of the tonsils. — *Kaṇṭha-śośa*, as, m. drying the throat; fruitless expostulation. — *Kaṇṭha-sṛuty-upanishad*, t, f, N. of an *Upanishad* belonging to the *Atharva-veda*. — *Kaṇṭha-sajjana*, am, n. hanging on or round the throat. — *Kaṇṭha-sūtra*, am, n. a kind of embrace. — *Kaṇṭha-stha*, as, ā, am, sticking in the throat; being in or upon the throat; guttural; being in the mouth ready to be repeated by rote, learnt and ready to be recited. — *Kaṇṭhagata* (°*tha-ag*°), as, ā, am, come to the throat (as the breath or soul of a dying person). — *Kaṇṭhāgni* (°*tha-ag*°), is, m. a bird (digesting in the throat or gizzard). — *Kaṇṭhā-*

bharaṇa (°tha-ābh°), *am*, n. a neck-ornament, a necklace; a shorter *N.* of the work called Sarasvatī-kāṇṭhābhāraṇa. — *Kāṇṭhābhāraṇa-darpaṇa*, *as*, m. a commentary of Rāmasiṅha-deva on the last. — *Kāṇṭhābhāraṇa-mārjana*, a commentary by Hari-nātha on the same work. — *Kāṇṭhāvasakta* (°tha-ak°), *as*, *ā*, *am*, clinging to the neck, embracing. — *Kāṇṭhī-rava*, *as*, m. a lion (roaring from the throat); an elephant in rut; a pigeon; (i), f. the plant *Gendarussa Vulgaris*. — *Kāṇṭhe-kāla*, *as*, m. an epithet of Siva ('blue on the neck'). — *Kāṇṭhe-viddha*, *as*, m., *N.* of a man. — *Kāṇṭhesvara-tīrtha* (°tha-ī°), *N.* of a Tīrtha. — *Kāṇṭhokta* (°tha-uk°), *am*, n. personal testimony.

*Kāṇṭhaka*, *as*, m., *N.* of a horse of Śākya-muni; [cf. *kaṇṭhaka*.]

*Kāṇṭhataḥ*, *ind.* from the throat, with distinct words, explicitly.

*Kāṇṭhthā*, *f.* a necklace of one string or row.

*Kāṇṭhin*, *i*, *īnī*, *i*, belonging to the throat.

*Kāṇṭhya*, *as*, *ā*, *am*, being at or in the throat; suitable to the throat; belonging to the throat, pronounced from the throat, guttural; (according to a Prātiśākhya the guttural letters are *a*, *h*, and the *Jihvāmūliya*; according to Pāṇini *a*, *h*, *kh*, *g*, *gh*, *n*, and *h*; according to Vopadeva also *e*). — *Kāṇṭhya-varṇa*, *as*, m. a guttural letter. — *Kāṇṭhya-svara*, *as*, m. a guttural vowel, i. e. *a* and *ā*.

**कण्ठाल** *kaṇṭhāla*, *as*, m. a boat, a ship; a hoe, a spade; war; an esculent root, *Arum Campanulatum*; a camel [cf. *kaṇṭhākāṣana* and *kaṇḍola*]; a churning-vessel; (*ā*), *f.* a churning-vessel.

*Kāṇṭhīla*, *as*, m. a camel; (*as*, *ā*), *m. f.* a churning-vessel.

**कण्ड** *kaṇḍ*, *cl. 1. P. A. kaṇḍati*, *-te*, *-ditum*, to be glad; *cl. 10. P. kaṇḍayati*, *-yitum*, to separate the chaff from the grain; to protect; [cf. *kaḍ*: cf. also *Lith. kându*, 'to bite'; *Cambro-Brit. cat.* 'a fragment.']

*Kaṇḍana*, *am*, n. threshing, separating the chaff from the grain in a mortar; that which is separated from the grain, chaff; (i), *f.* a wooden bowl or mortar in which the cleaning or threshing of grain is performed.

**कण्डरा** *kaṇḍarā*, *f.* a sinew (of which sixteen are considered to be in the human body); a principal vessel of the body, a large artery, vein, &c.

**कण्डरीक** *kaṇḍarīka*, *as*, m., *N.* of a son of Kāṇḍika.

**कण्डानक** *kaṇḍānaka*, *as*, m., *N.* of a servant of Siva.

**कण्डिका** *kaṇḍikā*, *f.* a short section, the shortest subdivision in the arrangement of certain Vedic compositions, as in the White Yajur-veda; [cf. *kāṇḍa* and *kāṇḍikā*.]

**कण्डु** *kaṇḍu*, *us*, *m. f.* or usually *kaṇḍā*, *ūs*, *f.* (fr. rt. *kaṇḍ*), scratching; itching, the itch; (*us*), *m.*, *N.* of a Rishi. — *Kaṇḍū-karī*, *f.* the plant *Mucuna Pruritus*. — *Kaṇḍū-ghna*, *as*, m. the plant *Cathartocarpus* (*Cassia*) *Fistula*; white mustard. — *Kaṇḍūmakā*, *f.* (*makā* = *makhikā* or *masaka*), a kind of insect with a poisonous bite. — *Kaṇḍū-mat*, *ān*, *atī*, *at*, scratching, itching. — *Kaṇḍū-ādi*, *ayas*, *m. pl.* the nominal verbs, in the list of which *kaṇḍūyati* is the first.

*Kaṇḍuka*, *as*, m., *N.* of a barber.

*Kaṇḍura*, *as*, *ā*, *am*, scratching; (*as*), *m.* the plant *Momordica Charantia*, a species of reed; (*ā*), *f.* the plants *Mucuna Pruritus* and *Aty-amlapam*.

*Kaṇḍūti*, *i*, *f.* scratching; itching, the itch.

*Kaṇḍūya*, *nom. P. A. kaṇḍūyati*, *-te*, *-yitum*, to scratch, scrape, rub: *Desid. kaṇḍūyīyishati*.

*Kaṇḍūyat*, *an*, *anti*, *at*, scratching, rubbing.

*Kaṇḍūyana*, *am*, n. scratching, scraping, rubbing, itching; (i), *f.* a brush for rubbing.

*Kaṇḍūyanaka*, *as*, *i*, *am*, scratching, scraping; (*as*), *m.* a tickler, one who tickles or scratches.

*Kaṇḍūyamāna*, *as*, *ā*, *am*, scratching.

*Kaṇḍūyā*, *f.* scratching, itching.

*Kaṇḍūyita*, *am*, *n.* scratching.

*Kaṇḍūyitrī*, *tā*, *trī*, *tri*, scratching, a scratcher.

*Kaṇḍūrā*, *f.* the plant *Mucuna Pruritus*; 'what causes itching,' alluding to the irritating property of this plant.

*Kaṇḍūla*, *as*, *ā*, *am*, having or feeling the itch, itchy; (*as*), *m.* an esculent root (*Arum Campanulatum*).

**कण्डोल** *kaṇḍola*, *as*, m. a basket for holding grain, made of bamboo or canes; a safe, any place in which provisions are kept; a camel; [cf. *kaṇṭhāla*; (i), *f.* the lute of the *Cāṇḍāla*; [cf. *kaḍola*, *gaṇḍola*.] — *Kaṇḍola-viṇā*, *f.* the lute of the *Cāṇḍāla*, a vulgar lute.

*Kaṇḍolaka*, *as*, m. a basket, a safe, a store-room.

**कण्डोप** *kaṇḍoṣha*, *as*, m. a caterpillar.

**कण्व** *kaṇva*, *as*, *ā*, *am* (said to be fr. rt.

*kan*), deaf; (*as*), *m.*, *Ved.* a peculiar class of evil spirits, against whom charms are used; a praiser; *N.* of a renowned Rishi, author of several hymns of the *Rig-veda*; he is called a son of Ghora and is said to belong to the family of Angiras; (*ās*), *m. pl.* the family or descendants of Kaṇva; (besides the celebrated Rishi there occur a Kaṇva Nārshada, Kaṇva Śrāyasa, Kaṇva Kāśyapa; the founder of a Vedic school; a prince, son of Pratiṛatha and father of Medhātithi; a son of Apratiṛatha; a son of Ajamīḍha and father of Medhātithi; the author of a law-book; a grammarian.) The name *Kaṇva* was perhaps originally mythic, and afterwards transferred to a human family, as was the case with the name Angiras; (*am*), *n. sin. evil.* — *Kaṇva-jambhana*, *as*, *i*, *am*, *Ved.* consuming or destroying the evil spirits called Kaṇvas. — *Kaṇva-tama*, *as*, *ā*, *am*, *Ved.* very much like Kaṇva, very wise. — *Kaṇva-mat*, *ān*, *atī*, *at*, *Ved.* prepared after the manner of the Kaṇvas (as Soma); (*Sāy.*) united with praisers or with the Kaṇvas (as Indra). — *Kaṇva-val*, *ind.* like Kaṇva. — *Kaṇva-sakhī*, *ā*, *m.*, *Ved.* a friend of the Kaṇvas, friendly disposed towards them. — *Kaṇva-hotṛī*, *tā*, *m.*, *Ved.* one whose Hotṛi priest is a Kaṇva.

*Kaṇvāya*, *nom. A. kaṇvā-yate*, *-yitum*, to do mischief; perhaps originally 'to act like a Kaṇva or evil spirit.'

**कत** *kata*, *as*, m. the clearing nut plant; see the following; *N.* of a Muni or saint. — *Kataphala*, *as*, m. the clearing nut plant.

*Kataka*, *as*, m. the clearing nut plant, *Strychnos Potatorum*, (one of the seeds of this plant being rubbed upon the inside of the water-jars used in Bengal occasions a precipitation of the earthly particles diffused through the water and removes them.)

**कतम** *katama*, *as*, *ā*, *at* (superlative of 2. *ka*; declined as a pronom., *Gram. 236*), who or which of many? (e. g. *katamena pathā yātās te*, by which road have they gone?). *Katama* is often a mere strengthened substitute for *ka*, the superlative affix imparting emphasis. Hence it may occasionally be used for 'who or which of two?' (e. g. *tayoḥ katamaśmaī*, to which of these two?). It may optionally be compounded with the word to which it refers (e. g. *katamaḥ Kaṭhaḥ* or *katama-kaṭhaḥ*, which *Kaṭha* out of many?). When followed by *ca* and preceded by *yatama* an indefinite expression is formed equivalent to 'any whatsoever,' 'any whatsoever,' &c. (e. g. *yatamad eva katamaḥ ca vidyāt*, he may know anything whatsoever). In negative sentences *katama* with *āna* or *katama* with *api* = not even one, none at all (e. g. *na katamaḥ-ānānaḥ*, not even on a single day, on no day at all). In addition to the above uses *katama* is said to mean 'best,' 'excessively good-looking'; [cf. 3. *ka*.] — *Katamoraga* (°ma-ur°), *as*, m., *N.* of a man.

*Katara*, *as*, *ā*, *at* (comparative of 2. *ka*; declined

as a pronom., *Gram. 236*), who or which of two? whether of two? Analogously to *katama* above *katara* may occasionally be used to express 'who or which of many?' (e. g. *katarasyaṃ āśī*, in which quarter?), and may optionally be compounded with the word to which it refers (e. g. *kataraḥ Kaṭhaḥ* or *katara-kaṭhaḥ*). In negative sentences *katara* with *āna* = neither of the two (e. g. *na kataras-āna jigye*, neither of the two was conquered; [cf. *Gr. πότερος, κότερος*; *Goth. hvathar*; *Eng. wether*; *Lat. uter*; *Old Germ. huedar*; *Slav. kotoryi*.])

*Kataratas*, *ind.* on which of the two sides? 1. *kati* (fr. 2. *ka*, declined in pl. only, *Gram. 227. a*, all the cases except the nom., voc. and acc. taking terminations, whereas the correlative *iti* has become fixed as an indeclinable adverb), how many? quot? several (e. g. *kati devāḥ*, how many gods? *kati vyāpādāyati kati vā tāḍayati*, some he kills and some he strikes). In the sense of 'several,' 'some,' *kati* is generally followed by *cid* or *api* (e. g. *katicid ahāni*, for several or some days). *Kati* may be used as an adverb with *cid* in the sense of 'oftentimes,' 'much,' 'in many ways' (e. g. *katicit stutaḥ*, much or often praised). *Kati-kṛivas*, *ind.* how many times? *kati-rūha*, *as*, *ā*, *am*, of how many kinds? *kati-śas*, how many at a time?

*Katitha*, *as*, *i*, *am*, to what place or stage or degree advanced? (the how-maniest?) with *cid* = advanced to such and such a point (e. g. *aham katithastid āsa*, I was so far advanced on to such and such a point).

*Katidhā*, *ind.* in how many places? in how many parts? how often? *katidhā cit*, everywhere.

*Katipaya*, *as*, *ā* or *i*, *am* (*pl. m. e* and *ās*), several, some; a certain number, so many; *kati-payena ahargaṇena*, after some days; also *kati-payatr ahobhīḥ*, *kati-payāhasya*, &c. — *Katipayena* or *katipayāt*, *ind.* with some exertion: [the affix *paya* has been compared with *Gr. ποῖος*.]

*Katipayatha*, *as*, *i*, *am*, advanced to a certain place or degree.

**कतमाल** *katamāla*, *as*, m. fire; the right form is *khatamāla*; [cf. also *katamāla* and *karamāla*.]

**कति** 2. *kati*, *i*, *m.*, *N.* of a sāge, son of Viśvā-mitra and ancestor of Kātyāyana. (For 1. see above.)

*Katīka* or *katikā*, *f.*, *N.* of a town.

**कतिमुष** *kaṭimusha*, *am*, n., *N.* of an *Agra-hāra*.

**कत्ताशब्द** *kattā-śabda*, *as*, m. the rattling sound of dice.

**कत्तृण** *kat-triṇa*, *kat-toya*, *kat-tri*. See under 2. *kaḍ*.

**कथ** *kaṭh*, *cl. 1. A. kaṭhate*, *-thitum*, to boast; to mention with praise, to praise or celebrate; to flatter or coax; to abuse, revile.

*Kathana*, *as*, *ā*, *am*, boasting, praising; a boaster, praiser; (*am*), *n.* boasting.

**कथय** *kat-paya*, *as*, *ā*, *am* (fr. 2. *kaḍ* and *paya* fr. *pi* = *pyai*), *Ved.* swelling, rising; (*Sāy.*) one whose waters cause happiness.

**कच** *katr*, *cl. 10. P. katrayati*, *-yitum*, to loosen, slacken, remove.

**कत्सवर** *katsavara*, *am*, n. the shoulder, the shoulder-blade.

**कथ** *kath* (this rt. is perhaps connected with *katham*), *cl. 10. P.*, *ep.* also *A. kathayati*, *-te*, *aor. akathat* or *akīkathat*, *-yitum*, to converse with any one (with inst. *c.* alone or after *saha*); to tell, relate, narrate, report, inform, speak about, declare, explain (with acc. of the thing or person spoken about); to describe; to denounce, betray; to suppose, state: *Pass. kathayate*, to be

called; be regarded or considered as: Desid. *śikā-thayīshati*, to desire to tell; [cf. Goth. *qvath*; Eng. *quoth* and *quote*; Gr. *κωσιλος, κωσιλλω*.]

*Kathaka, as, ā, am*, a narrator, a relater, one who recites a story or who publicly reads and expounds the Purāṇas &c., one who speaks or tells; (*as, ā*), m. f. the speaker of a prologue or monologue; a professional story-teller; chief actor; (*as*), m., N. of a man.

*Kathana, as, ā, am*, telling, talkative; (*am*), n. the act of telling, narration, relating, informing.

*Kathanīya, as, ā, am*, to be said, to be told or declared; worthy of relation, to be named.

*Kathayāna, as, ā, am*, telling, speaking.

*Kathayitavya, as, ā, am*, to be told, to be mentioned, to be communicated.

1. *kathā*, f. conversation, speech, tale; a fable, a feigned story; talk, mention; (in phil.) disputation; *kā kathā* (with gen. or more commonly with loc. and sometimes with *prati*), what should one say of? how should one speak of? (e.g. *eko 'pi kṛicīhrād varteta, bhūyasām kathāiva kā*, even one person would live with difficulty, what should one say of many? i. e. how much more many?).

— *Kathākrama* (*'thā-āk*'), *as, m.*, the commencement of a conversation. — *Kathā-śhala, am, n.* the device of a fable. — *Kathā-java, as, m.*, N. of a man. — *Kathāpūruga* (*'thā-an'*'), *as, m.*, attention, taking pleasure in a discourse. — *Kathānta* (*'thā-an'*'), *as, m.*, end of a conversation. — *Kathāntara* (*'thā-an'*'), *am, n.* the course of a conversation. — *Kathā-pīṭha*, N. of the first Lambaka or book of the Kathā-sarīt-sāgara. — *Kathā-prabandha, as, m.* a narrative, a tale, a composed story, a fiction. — *Kathā-prasanga, as, m.* connection of speeches or discourse, talking, conversation, speaking to or with, rumour, report; (*as, ā, am*), talkative, talking much and foolishly, half-witted, foolish; a conjuror, a dealer in antidotes &c. — *Kathā-prāna, as, m.* an actor, the speaker of a prologue or monologue, the introducer of a drama; a professed story-teller. — *Kathā-maya, as, ī, am*, consisting of tales. — *Kathā-mukha, am, n.* the introduction to a tale; N. of the second Lambaka or book of the Kathā-sarīt-sāgara. — *Kathā-yoga, as, m.* conversation, talk, discourse. — *Kathā-rambha* (*'thā-ār'*'), *as, m.* beginning of a story or narrative, story-telling. — *Kathā-rambha-kāla* (*'thā-ār'*'), *as, m.* story-beginning-time. — *Kathārāma* (*'thā-ār'*'), *as, m.* garden of fable. — *Kathārāva* (*'thā-ār'*'), *as, m.*, N. of a collection of stories attributed to Sivadāsa. — *Kathāṭāpa* (*'thā-āl'*'), *as, m.* speech, conversation. — *Kathāśeṣa* (*'thā-av'*'), or *kathā-śeṣa, as, ā, am*, one of whom only the narrative remains, i. e. deceased, dead; *kathāva-śeṣatām gatah*, deceased, dead. — *Kathā-virakta, as, ā, am*, reserved, taciturn, disliking conversation. — *Kathā-saṅgraha, as, ni.* a collection of tales or fables. — *Kathā-sarīt-sāgara, as, m.* the ocean of the rivers of stories; title of a work of Somadeva.

— *Kathodaya* (*'thā-ud'*'), *as, m.* the beginning of a tale, introduction to a tale. — *Kathodghāta* (*'thā-ud'*'), *as, m.* the opening of a drama by the character that first enters overbearing and repeating the last words of the prelude. — *Kathopakathana* (*'thā-up'*'), *am, n.* conversation, conference, narration. — *Kathopākhyāna* (*'thā-up'*'), *am, n.* narration, narrative, relation, telling a story.

*Kathānaka, am, n.* a small tale; [cf. *kṛayānaka, bhayānaka, &c.*]

*Kathāpaya, nom. P. kathāpayati, -yitum*, to tell, relate, &c.

*Kathāka, as, ī, am*, a narrator, a relater, a story-teller by profession.

*Kathita, as, ā, am*, told, said, related; (*am*), n. a conversation, discourse. — *Kathita-pada, am, n.* repetition, tautology.

*Kathī-kṛi*, cl. 8. P. A. *-karoti, -kuruṭe, -kartum*, to transform into a tale. — *Kathī-kṛita, as, ā, am*, transformed into a tale, deceased, dead (e.g. *kathī-kṛitaṃ vapuh*, a body of which one can only give a history, a deceased body).

*Kathya, as, ā, am*, to be spoken about, to be told, fit to be mentioned.

*Kathyamāna, as, ā, am*, being told or mentioned, under narration.

**कथम् *katham*** (fr. 2. *ka*), ind. how? in what manner? whence? (e.g. *katham etat*, how is that? *katham idānim*, how now? what is now to be done? *katham mārātmake tvayi vīśvāsah*, how can there be reliance on thee of murderous mind? *katham usṛjya tvām gaccheyam*, how can I go away deserting you? *katham buddhivā bhavishyati sā*, how will she be when she awakes? *katham mṛityuh prabhavati vedavidām*, whence is it that death has power over those that know the Veda? *katham avagamyate*, whence is it inferred?). Sometimes *katham* merely introduces an interrogation (e.g. *katham ātmānam nivedayāmi kathām vā ātmā-pāhāram karomi*, shall I declare myself or shall I withdraw?).

*Katham* is often found in connection with the particles *iva, nāma, nu, svid*, which appear to generalize the interrogation (how possibly? &c.); with *nu* it sometimes = *kīnu* or *kutas* (e.g. *katham nu*, how much more! *na kathām nu*, how much less!).

*Katham* is often connected, like *kim*, with the particles *ēna, ēd, and api*, which give an indefinite sense to the interrogative (e.g. *katham ēna*, in no way, not at all). When not itself negative *katham ēna* = in some way, some how; scarcely, with difficulty; *na kathām ēna*, in no way; *kathācēt*, some how or other, by some means or other, in any way, with some difficulty, scarcely, in a moderate degree, a little; *na kathācēt*, not at all, in no way whatever; *na kathācēt na*, in no way not, i. e. most decidedly; *yathā kathācēt*, in any way whatsoever; *kathācēt yadi jīvati*, it is with difficulty that he lives; *katham api*, some how or other, with some difficulty, scarcely, a little; *katham api na*, by no means, not at all. In addition to the above senses lexicographers assert that *katham* may imply 'amazement, surprise, pleasure, abuse'; [with *katham* cf. Gr. *κατά*.]

At the beginning of an adjective compound *katham* may have the same sense as *kim*. — *Katham-rūpa, as, ā, am*, of what shape? — *Katham-vīrya, as, ā, am*, of what power? — *Kathan-kathika, as, ā, am* (fr. *katham katham*), one who is always asking questions, an inquisitive person. — *Kathan-kathika-tā, f.* questioning, inquiring, inquisitiveness. — *Kathan-kathita* (?), *as, m.* an interrogant, one who puts questions. — *Kathan-karman, ā, ā, a*, how acting? — *Kathan-kāram*, ind. in which manner? — *Kathan-tā, f.* enquiry, question, demand. — *Katham-pramāna, as, ā, am*, of what measure? — *Katham-bhāva, as, m.* what state? — *Katham-bhūta, as, ā, am*, how being? of what kind?

2. *kathā*, ind. (for *katham*), Ved. how? whence? why? Sometimes merely a particle of interrogation (e.g. *kathā śṛiyoti Indrah*, does Indra hear? *yathā kathā ēa*, in any way whatsoever).

**कद I. *kad***, cl. 1. A. *kadate, -ditum*, perf. *śākāda*, to be confused, suffer mentally; to grieve; to confound; to kill or hurt; to call; to cry or shed tears; *śākāda kulānam*, he accomplished a destruction; [cf. Gr. *κῆδος*; Goth. *hatan*: cf. also *kand*.]

*Kadana, am, n.* destruction, killing, slaughter; war, sin. — *Kadana-pura, am, n.*, N. of a town. — *Kadana-priya, as, ā, am*, loving slaughter.

**कद 2. *kad***, ind. (originally the neuter form of the interrogative pronoun *ka*), Ved. a particle of interrogation, where? *Kad* is used, like *kim*, with the particles *ēna* and *ēd* (e.g. *na kācāna upadīh śṛīve rathasya*, not at any time or in any manner is heard the noise of thy chariot; *veti dvah kadīd ā*, he comes from heaven now and then). *Kācīd* is sometimes used, like the simple *kad*, as a particle of interrogation (e.g. *kācīd dṛishṭā trayā Damayanti*, was Damayanti seen by thee?). *Kācīd* may some-

times be equivalent to 'I hope that' (e.g. *vyādhir na kadcēt te śarīram pratibādhate*, I hope no illness afflicts thy body).

*Kad* at the beginning of a compound marks the uselessness, badness or defectiveness of anything; as in the following examples. — *Kat-trīṇa, am, n.* a fragrant grass; the plant Pistia Stratiotes. — *Kat-toya, am, n.* an intoxicating drink, wine or vinous spirit. — *Kat-trī, ayaṣ, m. pl.* three inferior articles. — *Kad-akshara, am, n.* a bad letter, bad writing. — *Kad-agni, is, m.* some or a little fire. — *Kad-adhvan, ā, m.* a bad road. — *Kad-anna, am, n.* bad food. — *Kad-apatya, am, n.* bad posterity; bad children. — *Kad-abhyāsa, as, m.* a bad habit. — *Kad-ārtha, as, m.* a useless thing; (*as, ā, am*), useless, unmeaning; having what purpose or aim? — *Kadārthana, am, ā, n.* f. tormenting, torture. — *Kadārthaya, nom. P. kadārthayati, -yitum*, to despise, to estimate lightly; to torment, torture, trouble. — *Kadārthita, as, ā, am*, despised, disdained, rejected; rendered useless. — *Kadārthī-kṛi*, cl. 8. P. A. *-karoti, -kuruṭe, -kartum*, to disdain, despise, to estimate at small value. — *Kadārthī-kṛita, as, ā, am*, despised, disdained, rendered useless and unavailing. — *Kad-arya, as, ā, am*, avaricious, miserly; little, insignificant, mean; bad, disagreeable; (*as*), m. a miser. — *Kadarya-tā, f.* or *kadarya-iva, am, n.* avarice; insignificance; badness. — *Kadarya-bhāva, as, m.* avarice, stinginess. — *Kad-āsava, as, m.* a bad horse. — *Kad-ākāra, as, ā, am*, ill-formed, ugly. — *Kad-ākhyā, am, n.* the plant *Costus Speciosus* ('having a bad name,' i. e. *kushṭha* or *dusṭha*). — *Kad-ācāra, as, ā, am*, wicked, abandoned, following evil practices; (*as*), m. bad conduct. — *Kad-indriya, āpi, n. pl.* bad organs of sense. — *Kad-ushṭra, as, m.* a bad camel. — *Kad-ushya, as, ā, am*, tepid, lukewarm; (*am*), n. warmth, lukewarmness, gentle warmth; [cf. *kavoshya, koshya*.] — *Kad-ratha, as, m.* a bad carriage. — *Kad-rat, ān, atī, at*, containing the word *ka*. — *Kad-vaḍa, as, ā, am*, speaking ill or inaccurately or indistinctly; contemptible, vile, base. — *Kal-tala, see s. v.*

**कद *ka-da***, *as, m.* a cloud. See 4. *ka*.

**कदक *kadaka***, *as, m.* an awning; [cf. *kandaka*.]

**कदन *kadana***. See under 1. *kad*.

**कदम्ब *kadamba, as, m.*** (said to be fr. 1. *kad*), the tree *Nauclea Cadamba*, a tree with orange-coloured fragrant blossoms; the mustard-seed plant, *Sinapis Dichotoma*; a kind of grass, *Andropogon Serratus*; a particular mineral substance; turmeric; (ī), f., N. of a plant; (*am*), n. a multitude, an assemblage or collection. — *Kadamba-pushpā* or *ī, f.* a plant, the flowers of which resemble those of the *Kadamba*, commonly called *Mandiri*. — *Kadamba-vāyu, us, m.* a fragrant breeze; — *Kadambānila* (*'ba-an'*'), *as, m.* a fragrant breeze, spring.

*Kadambaka, as, m.* the plant *Nauclea Cadamba*, *Sinapis Dichotoma*, = *hardūru*; (*am*), n. a multitude.

*Kadambada, as, m.* the mustard-seed plant, *Sinapis Dichotoma*.

**कदर *kadara, as, m.*** a saw; an iron goad for guiding an elephant; N. of a tree, which may be substituted for *Khadira* as a sacrificial post; a white sort of *Mimosa*; (*as, am*), m. n. a corn, a callosity of the feet caused by external friction; (*am*), n. coagulated milk; [cf. *kankarā, kaṭāra, kaṭura, &c.*]

**कदल *kadala, as, ī, m.*** f. the plantain tree (*Musa Sapientum*), called also banana. It has a soft perishable stem, poetically a symbol of the frailty of human life; (*ā*), f., N. of several plants, *Pistia Stratiotes*; *Bombax Heptaphyllum*; (ī), f. a kind of deer, the hide of which is used as a seat &c.; a flag, a banner, a flag carried by an elephant. — *Kadali-skandha, as, m.* a kind of illusion.

*Kadalaka, as, m.* the plantain or banana tree, *Musa Sapientum*.

*Kadalīn*, ī, m. a kind of antelope.

**कदलीखता** *kadalikshatā*, f. a sort of cucumber; a fine woman.

**कदा** *kadā*, ind. (fr. 2. *ka*), when? at what time? (with following fut. or pres. tense); how? *Kadā* is sometimes found with a following *ēa* and preceding *yadā* (e.g. *yadā kadā ēa sunavāma somam*, let us press out the Soma as often as may be or at all times); *kadā ēana*, (though originally negative, generally =) at some time, one day, once; *na kadā ēana*, never at any time; *kadā ēit*, at some time or other, sometimes, once; *na kadā ēit*, never; *kadāpi* (*kadā-āpi*), sometimes, now and then; *na kadāpi*, never; [cf. Gr. *κότε* and *πότε*; Lat. *quando*; Lith. *kadā*; Slav. *kogda*.] — *Kadā-matta*, as, m., N. of a man.

**कदूहि** *kadūhi*, is, m., N. of a man.

**कद्रु** *kadru*, us, us or *ūs*, u (said to be fr. rt. *kav*), tawny, reddish-brown; (*us*), m. tawny (the colour); N. of a Rishi; (*ūs*), f. a Soma vessel (?); a personification described in certain legends which relate to the bringing down of the Soma from heaven, according to the Brāhmaṇas 'the earth personified'; N. of a daughter of Dakṣha, wife of Kāśyapa and mother of the Nāgas or the serpent-race; N. of a plant. — *Kadru-putra*, as, m. or *kadru-vata*, as, m. a serpent.

**कद्र्याच** *kadryāc*, ān, *kadričī*, ak (fr. 2. *ka* and rt. *āc*), Ved. turned towards what?

**कद्वत्** *kad-vat*. See under 2. *kad*.

**कद्वर** *kadvara*, am, n. whey; buttermilk mixed with water; [cf. *kankara*, *kačāra*, *kačura*, *kačvara*, and *kadara*.]

**कधप्रिय** *kadha-priya*, as, ā, am, or *kadha-pri*, is, is, i, Ved. friendly towards whom?; (Sāy.) fond of praise.

**कन** *kan*, cl. 1. P., Ved. *kanati*, *śakāna*, *akānī*, *kantum* (of the simple root only the aor. is used), to be satisfied; to be contented with, to accept anything (acc.) with satisfaction; (Sāy.) to love, wish, desire; to shine; to go; Intens. *śakanti*, impf. *śakan*, perf. *śakānu* and *śake*, to be satisfied, to like, enjoy anything (with loc., gen., or inst.); to be liked, wished, desired (with gen.); to strive after, seek, desire (with acc. or dat.); [cf. *kam* and *can*: cf. also Lat. *canus*, *canes*, *candeo*, *candela*; Hib. *canu*, 'full moon'.]

**कन** *kana*, a substitute for *atpa*, little, small, not occurring alone, but regarded as the source of the following derivatives; [cf. *kaṇa*.]

**कनया**, nom. P. *kanayati*, *-yitum*, to make less or smaller, diminish.

**कनā**, f., Ved. a girl.

**कनिष्ठा**, as, ā, am, the smallest, least (opposed to *bhūyishtha*); the youngest, younger born (opposed to *jyēshtha* and *vriddha*); (*ā*), f. (with or without *argulī*) the little finger; (*ās*), m. pl., N. of a class of deities of the fourteenth Manvantara; (*ā*), f. a kind of heroine. — **कनिष्ठा-tā**, f. or **कनिष्ठा-tva**, am, n. the state of being younger or smaller. — **कनिष्ठा-pada** or **कनिष्ठा-mūla**, am, n. the least or first root; that quantity of which the square multiplied by the given multiplier and having the given addend added or subtracted subtracted is capable of affording an exact square root.

**कनिष्ठिका**, as, *ikā*, am, Ved. the smallest; (*ā*), f. the little finger; (*am*), n. a kind of grass.

**कनि**, f., a maiden.

**कनिना**, as, ā, am, Ved. young; (*i*), f. the pupil of the eye; the little finger.

**कनिनाका**, as, m. a boy, a youth; the pupil of the eye; the caruncula lacrymalis; (*ā*), f. a maiden, a young girl, a virgin; the pupil of the eye; (*ikā*), f. the pupil of the eye; the little finger.

**कनिया**, ān, *asī*, as (opposed to *bhūyas*, *jyāyas*,

*uttama*), smaller, less; younger, a younger brother or sister, a younger son or daughter.

**कनियासा**, as, ā, am, smaller, less; younger; (*am*), n. copper ('of less value'); [cf. *kanyasa*.]

**कन्याक**, *kanyā*. See s. v.

**कनक** *kanaka*, am, n. (said to be fr. rt. *kan*), gold; N. of several plants, *Datura Metel* and *Fastuosa*, thorn apple; *Mesua Ferrea*; *Michelia Champaka*; *Butea Frondosa*; *Bauhinia Variegata*; a black sort of *Agallochum* or *sandal-wood*; (*as*), m., N. of a prince, a son of *Durdama*; N. of a son of a goddess; N. of a minister of *Narendrāditya*; (*ās*), m. pl., N. of a people; (*ā*), f. one of the seven tongues of fire. — **कनका-कुण्डल**, f. the mother of *Harikēśa*. — **कनका-kshara**, as, m. borax. — **कनका-giri**, is, m., N. of the founder of a sect. — **कनका-तन्का**, as, m. a golden hatchet. — **कनका-tālābha** ('*lā-ābhā*'), as, ā, am, bright as a golden palm tree. — **कनका-dāṇṭaka**, as, m. the royal parasol (golden-sticked). — **कनका-datta**, as, m. the son of *Nidhipati*. — **कनका-dhvaja**, as, m., N. of a son of *Dhṛita-rāshṭra*. — **कनका-parāga**, as, m. gold-dust. — **कनका-pala**, as, m. a Pala, a weight of gold and silver equal to sixteen *Māshakas*, or about 280 grains troy. — **कनका-pīngala**, N. of a Tirtha. — **कनका-pura**, am, ī, n. f., N. of a town. — **कनका-prabhā**, f., N. of a plant; N. of a metre consisting of four lines of thirteen syllables each; N. of a princess; (*as*, ā, am), bright as gold. — **कनका-prasavā**, f., N. of a plant. — **कनका-bhanga**, as, m. a piece of gold. — **कनका-maya**, as, ī, am, golden, consisting or made of gold. — **कनका-munī**, is, m., N. of a Buddha. — **कनका-rambhā**, f., N. of a plant. — **कनका-rasa**, as, m. fluid gold; a yellow ornament. — **कनका-rekhā**, f., N. of a daughter of *Kanaka-prabhā*. — **कनका-lodbhava**, as, m. (fr. *kanaka-kala-udbhava* ?), resin of the plant *Shorea Robusta*. — **कनका-vaṭī**, f., N. of the residence of king *Kanaka-varpa*; [cf. *kanakā-vaṭī*.] — **कनका-varpa**, as, m., N. of a king supposed to be a former manifestation of *Sākyā-muni*. — **कनका-vāhinī**, f., N. of a river ('gold stream'). — **कनका-vigraha**, as, m., N. of a king of *Viśālapuri*. — **कनका-śakti**, is, m. an epithet of *Kārtikeya*; [cf. *śakti-dhara*.] — **कनका-sūtra**, am, n. a gold cord. — **कनका-stambha-ručira**, as, ā, am, shining with columns of gold. — **कनका-sthālī**, f. a gold mine, golden soil. — **कनका-āngada** ('*ka-an*'), as, m., N. of a son of *Dhṛita-rāshṭra*. — **कनका-śāla** ('*ka-śā*'), as, m. the golden mountain; an epithet of the mountain *Sumeru*. — **कनका-ādri-kharṇḍa** ('*ka-ād*'), am, n. a section of the *Skanda-purāna*. — **कनका-ādhyaksha** ('*ka-ād*'), as, m. the treasurer or superintendent of the gold. — **कनका-āyu** ('*ka-āyu*'), us, m., N. of a son of *Dhṛita-rāshṭra*; (a various reading has *karakāyu*). — **कनका-ukā** ('*ka-āl*'), f. a golden jar or vase. — **कनका-vaṭī**, f. a proper name. — **कनका-vaṭī-mādhava**, as, m. title of a work. — **कनका-ḥva** ('*ka-āh*'), am, n. the blossom of the tree *Mesua Ferrea*. — **कनका-ḥvaya**, as, m. the thorn apple; *Mesua Ferrea*; N. of a Buddha. — **कनका-śvara-tirtha** ('*ka-ś*'), am, n., N. of a Tirtha.

**कनकराका**, as, m. the tree *Bauhinia Variegata* Lin.; [cf. *kāncānāra* and *kāntāra*.]

**कनकल** *kanakala*, as, ā, am, Ved. epithet of a kind of poison.

**कनखल** *kanakhala*, am, n. and (*ūs*), m. pl., N. of a Tirtha and the mountains surrounding it.

**कनटी** *kanāṭī*, f. red arsenic, = *kunāṭī*.

**कनदेव** *kanadeva*, as, m., N. of a Buddhist patriarch.

**कनन** *kanana*, as, ā, am, one-eyed; [cf. *kāṇa*.]

**कनप** *kanapa*, a various reading for *kanapa*, q. v.

**कनवक** *kanavaka*, as, m., N. of a son of *Sūra*.

**कनाट** *kanāṭha*, as, m., N. of a man.

**कनिक्रद** *kanikrada*, as, ā, am (an Intens. form of rt. *krand*), Ved. neighing.

**कनिष्क** *kanishka*, as, m., N. of an Indoscythic king, celebrated in the history of Buddhism. — **कनिष्क-pura**, am, n., N. of a town founded by *Kanishka*.

**कनिष्ठ**, कनी, कनीन, कनीयस्. See under *kana*.

**कनीचि** *kanīci*, is, f. a cart; a creeping plant with blossoms; the plant *Abrus Precatorius*.

**कनीज** *kanīja*, a corruption of *kanyā-kubja*, q. v. — **कनीजा-देश**, as, m. the country round *Kanyā-kubja*.

**कनेरा** *kanerā*, f. a female elephant; a harlot. See *kaṇerā*.

**कन्त** *kanta*, as, ū, am, or *kanti*, is, is, i (fr. 1. *kam*), happy.

**Kantu**, us, us, u, happy; (*us*), m. the heart as the seat or faculty of perception and feeling; *Kāma-deva*, the deity of love; a granary.

**कन्पक** *kanthaka*, as, m., N. of a man.

**कन्परी** *kanthari*, f., N. of a tree. See *kanthā*, *kanthāri*, *krūragandhā*, *tikshṇakṣaṇṭakā*, &c.

**कन्प्या** *kanthā*, f. a rag, a patched garment, especially one worn by certain ascetics; a wall; a town (in composition the word is neuter if the compound imply a town of the *Uśnāsras*); a kind of tree; N. of a country. — **कन्थā-dhāraṇa**, am, n. wearing a patched garment as practised by certain Yogis. — **कन्थā-dhārin**, i, inī, ī, m. f. a Yogi, a religious mendicant. — **कन्थेशvara-tirtha** ('*khā-ś*'), am, n., N. of a Tirtha.

**कन्पारी** *kanthāri*, f., N. of a tree.

**कन्द** *kand*, cl. 1. P. *kandati*, *-ditum*, to cry, utter lamentations; A. *kandate*, to be confounded, confound; [cf. 1. *kad*, *krand*, *kland*.]

**कन्द** *kanda*, as, am, m. n. (said to be fr. rt. *kan*), a bulbous or tuberous root; a bulb; the bulbous root of *Amorphophallus Campanulatus*; garlic; a lump, swelling, knot; an affection of the feminine organ, considered as a fleshy excrescence, but apparently prolapsus uteri; N. of a metre of four lines of thirteen syllables each; a cloud (in this sense fr. *kam*, water, and *da*). — **कन्दा-guḍūci**, f., N. of a plant, = *kanda-rohīṇī*, &c. — **कन्दा-ja**, as, ā, am, growing from bulbs. — **कन्दा-da**, as, ā, am, giving or forming bulbs. — **कन्दा-phalā**, f., N. of a plant. — **कन्दा-bahulā**, f., N. of a plant. — **कन्दा-mūla**, am, n. a radish. — **कन्दा-lalā**, f., N. of a plant with a bulbous root. — **कन्दा-val**, ān, m. a species of the Soma plant. — **कन्दा-vardhāna**, as, m. the esculent root of *Amorphophallus Campanulatus*. — **कन्दा-vallī**, f., N. of a plant. — **कन्दा-sūroṇa**, as, m. the plant *Amorphophallus Campanulatus*. — **कन्दा-saijīa**, am, n. prolapsus uteri; [cf. *kanda*.] — **कन्दा-sambhava**, as, ā, am, growing from bulbs. — **कन्दा-sāra**, am, n. the garden or grove of *Indra*. — **कन्दा-dhya**, ('*da-ādh*'), as, m. a kind of tuberous plant. — **कन्दा-mṛitā** ('*da-am*'), f., N. of a plant, = *kanda-guḍūci*. — **कन्दा-rha** ('*da-ar*'), as, m. the plant *Amorphophallus Campanulatus*. — **कन्दobhāvā** ('*da-ud*'), f., N. of a plant, = *kanda-guḍūci*.

**Kandātu**, us, m., N. of several plants; an esculent root; a sort of *Arum* &c.

**Kandin**, i, inī, ī, having a bulbous root; (*i*), m. the plant *Amorphophallus Campanulatus*.

**कन्दक** *kandaka*, as, m. a palanquin, = *kadaka*.

**कन्दट** *kandaṭa*, am, n. the white esculent water-lily; [cf. *kandota* and *kandota*.]

**कन्दर** *kandara*, *as*, *ā* or *ī*, *am*, m. f. n. (perhaps fr. *kam-dara*), an artificial or natural cave; a glen, a defile, a valley; (*as*), m. a hook for driving an elephant; (*am*), n. dry ginger (in this sense fr. *kanda*, 'consisting of bulbs'?). — *Kandaravāt*, *ān*, *atī*, *at*, containing caves or valleys (as a mountain). — *Kandarākāra* ('*ra-āk*'), *as*, m. a mountain. — *Kandarāntara* ('*ra-an*'), *am*, n. the interior of a cave. — *Kandarāla* ('*ra-āla* = *ālaya*'), *as*, m., N. of several plants, Hibiscus Populocoides; Ficus Infectoria. — *Kandarālaka*, *as*, m. the tree Ficus Infectoria. — *Kandarodbhāvā* ('*ra-ud*'), f., N. of a plant.

**कन्दर्प** *kandarpa*, *as*, m. (fr. *kam-darpa*, 'how haughty'; or, according to others, 'the inflamer even of the chief of gods'; see 3. *ka*), N. of the deity Kāma, or the god of love, the Cupid of the Hindū mythology; love; (*ā*), f. one of the presiding female deities of the Jains executing the orders of the fifteenth Arhat. — *Kandarpa-kūpa*, *as*, m. pndendum muliebri, ('a well of love.'). — *Kandarpa-ketu*, *us*, m., N. of a prince. — *Kandarpa-keli*, *is*, m. title of a work. — *Kandarpa-jīva*, *as*, m., N. of a plant, = *kāma-vṛiddhi*. — *Kandarpa-jvara*, *as*, m. passion, desire. — *Kandarpa-dahana*, *am*, n. a section of the Siva-purāṇa. — *Kandarpa-musala*, *as*, m. membrum virile. — *Kandarpa-śrīṅkhala*, *as*, m. a kind of coitus. — *Kandarpa-siddhānta*, *as*, m., N. of a scholiast on Supadma.

**कन्दल** *kandala*, *as*, *ā*, *am*, m. f. n. the skull (= *kapāla*); the cheek, or the cheek and temple; a new shoot or sprig; a low soft tone; a portent, a natural phenomenon supposed to forbode evil; reproach, censure; (*as*), m. gold; war, battle; (*ī*), f. a species of deer of which the hide is used; a plant, the plantain tree or banana tree (*Musa Sapientum*; see *kadalī*); lotus seed; a flag, a banner; (*am*), n. the flower of *Musa Sapientum*; perhaps a mushroom. — *Kandalī-kāra*, *as*, m., N. of an author. — *Kandalī-kusuma*, *am*, n. a mushroom.

**Kandalita**, *as*, *ā*, *am*, covered with mushrooms (?); budded, blown; put forth, emitted.

**Kandalin**, *ī*, *inī*, *i*, covered with mushrooms; (*ī*), m. a kind of antelope (?).

**कन्दिरी** *kandirī*, f. the plant *Mimosa Pudica*.

**कन्दु** *kandu*, *us*, m. f. (said to be fr. *rt. skand*), a boiler, a saucepan, or other cooking utensil of iron; an oven, or vessel serving for one; (*us*), m., N. of a Muni. — *Kandupakva*, *as*, *ā*, *am*, parched, roasted (as grain), fried &c. in a pan, dressed without water.

**कन्दुक** *kanduka*, *as*, *am*, m. n. (said to be fr. the preceding), a ball of wood or pith for playing with; (*am*), n. a pillow; a germ (?). — *Kanduka-prastha*, *as*, m., N. of a town. — *Kanduka-līlā*, f. any game with a ball, fives. — *Kandukeśa* ('*ka-śa*'), *as*, m., N. of a man. — *Kandukeśvara-linga* ('*ka-ś*'), *am*, n., N. of a Linga.

**कन्दोट** *kandoṭa*, *as*, m. the white lotus, *Nymphaea Esculenta*; (*am*), n. the blue lotus.

**Kandota**, *as*, m. the white lotus, *Nymphaea Esculenta*. See *kandaṭa*.

**कन्ध** *kan-dha*, *as*, m. (fr. *kam*, water, and *dha* fr. *rt. dhā*), a cloud.

**Kan-dhara**, *as*, *ā*, m. f. (fr. *kam*, head, and *dhara* fr. *rt. dhri*), the neck; (*as*), m. the plant *Amaranthus Oleraceus*; (*kam* = water), a cloud.

**Kan-dhī**, *is*, m. (fr. *kam*, water, and *dhi* fr. *rt. dhā*), the ocean; (*is*), f. (*kam* = head), the neck.

**कन्ध** *kanna*, *as*, m., N. of a Rishi; (*am*), n. fainting, falling in a fit or state of insensibility; sin; (a various reading has *kalla*.)

**कन्यका** *kanyakā*, f. (see *kana*), a girl, a

maiden; a young virgin; a daughter; the constellation Virgo in the zodiac; the plant *Aloe Perfoliata*. — *Kanyakā-guṇa*, *ās*, m. pl., N. of a people. — *Kanyakā-śhala*, *am*, n. beguiling a maiden, seduction, betrayal. — *Kanyakā-jana*, *as*, m. a maiden. — *Kanyakā-jātā*, *as*, m. the son of an unmarried woman. — *Kanyakā-pati*, *is*, m. a daughter's husband.

**Kanyānā** or **kanyālā**, f., Ved. a girl.

**Kanyā**, f. (the gen. pl. in *Riḡ-veda* is *kanīnām*), a girl, a virgin, a daughter; (*kanyām dā* or *pra-dā* or *pra-yam* or *upa-pād* in *Caus.*, to give one's daughter in marriage; *kanyām prati-grah* or *hri* or *vaḥ*, to receive a girl in marriage, to marry); the sign of the zodiac Virgo; an epithet of Durgā; N. of a metre of four lines, each of them containing four long syllables; an annual plant; N. of several plants, the plant *Aloe Perfoliata*, a tuberous plant growing in *Kāśmīra*; large cardamoms; [cf. *Zend kaitē*; *Hib. catin*, 'chaste, undefiled'; *caile*, 'a country-woman, a harlot'; *cailemkuil*, 'girlish, effeminate.']. — *Kanyā-kāla*, *as*, m. the time of virginity. — *Kanyā-kubja* or *kanya-kubja*, *am*, n., N. of an ancient city of great note, in the north of Hindūstan, situated on the *Kālī nadi*, a branch of the Ganges, in the modern district of Furruckabad. The popular spelling of the name presents, perhaps, greater variations than that of any place in India (e.g. *Kunnoj*, *Kinnog*, *Kinnoge*, *Kinnauj*, *Kanoj*, *Kannauj*, *Kunowj*, *Canowj*, *Canoje*, *Canawj*, &c.). In antiquity this city ranks next to *Ayodhyā* in *Oude*. It is known to classical geography as *Canogyza*; but the name applies also to its dependencies and the surrounding district; the etymology (*kanyā*, a girl, and *kubja*, round-shouldered or crooked) refers to a legend relating to the hundred daughters of *Kuśanābha*, the king of this city, who were all rendered crooked by *Vāyu* for non-compliance with his licentious desires. The ruins of the ancient city are said to occupy a site larger than that of London. — *Kanyākubja-śeṣa*, *as*, m. the country round *Kanyākubja*. — *Kanyā-kumārī* or *kanya-kumārī*, *is*, f. the youthful goddess, an epithet of Durgā. — *Kanyā-kūpa*, *as*, m., N. of a Tirtha. — *Kanyā-gata*, *as*, *ā*, *am*, inherent in or pertaining to a virgin; the position of a planet in the sign Virgo. — *Kanyā-garbha*, *as*, m. the offspring of an unmarried woman. — *Kanyā-grahaṇa*, *am*, n. taking a girl in marriage. — *Kanyāta* ('*yā-āta*'), *as*, *ā*, *ani*, following after young girls; (*as*), m. the middle of a house, the inner or private apartments for women. — *Kanyā-tirtha*, *am*, n., N. of a Tirtha. — *Kanyā-tva*, *am*, n. virginity. — *Kanyā-dātri*, *tā*, m. a father who gives a girl in marriage. — *Kanyādāna* (either '*yā-ā*' or '*yā-ād*'), *am*, n. giving a girl in marriage; receiving a girl in marriage. — *Kanyā-dūshaka*, *as*, m. the violator or defiler of a virgin; the calumniator of a girl. — *Kanyā-dūshana*, *am*, n. defiling a virgin, calumniating a girl. — *Kanyā-dōsha*, *as*, m. a blemish in a virgin, disease, bad repute, &c. — *Kanyā-dhana*, *am*, n. a portion, dowry. — *Kanyā-pati*, *is*, m. a daughter's husband. — *Kanyā-pāla*, *as*, m. a dealer in slave girls; the father of a maiden; [cf. *kalyā-pāla*.] — *Kanyā-putra*, *as*, m. the offspring of an unmarried daughter. — *Kanyā-pura*, *am*, n. the women's apartments. — *Kanyā-pradāna*, *am*, n. giving a daughter in marriage. — *Kanyā-bhartṛi* or *kanyā-hartṛi* (?), *tā*, m. an epithet of *Kartīkeya*. — *Kanyā-bhāva*, *as*, m. virginity. — *Kanyā-maya*, *as*, *ī*, *am*, consisting in a girl (as property &c.), being a girl. — *Kanyā-ratna*, *am*, n. a jewel of a damsel, a lovely girl. — *Kanyā-rāma*, *as*, m., N. of a Buddha. — *Kanyā-rāśi*, *is*, m. the sign Virgo. — *Kanyā-nedīn*, *ī*, m. a son-in-law. — *Kanyā-sūka*, *am*, n. the purchase-money of a maiden, money given to the bride's father. — *Kanyā-srama* ('*yā-ās*'), *as*, m., N. of a hermitage. — *Kanyā-samvedya*, *am*, n., N. of a Tirtha. — *Kanyā-samudbhava*, *as*, m. the son of an unmarried girl. — *Kanyā-sampratāna*, *am*, n. the giving away a maiden in marriage. — *Kanyā-sva-yamvara*, *as*, m. the choice of a husband by a

maiden. — *Kanyā-haraṇa*, *am*, n. carrying off a girl, rape, ravishment. — *Kanyā-hrada*, *as*, m., N. of a Tirtha.

**Kanyākā** or **kanyikā**, f. a young girl, a virgin.

**कन्यस** *kanyasa*, *as*, *ī*, *am* (fr. *kanīyas*), younger; (*ā*), f. the little finger.

**कन्युप** *kanyusha*, *am*, n. the hand below the wrist.

**कप** *kap*, a various reading for *krap*, q. v.

**कप** *kapa*, *ās*, m. pl. a class of demons.

**कपट** *kaṭaṭa*, *as*, *am*, m. n. (said to be fr. *rt. kamp*), fraud, deceit, cheating, circumvention; (*as*), m., N. of a *Dānava*; (*ī*), f. a measure equal to the capacity of the hollows of the two hands joined. — *Kapaṭa-tā*, f. or *kaṭaṭa-tva*, *am*, n. deceitfulness. — *Kapaṭa-tāpasa*, *as*, m. one who deceitfully pretends to be an ascetic. — *Kapaṭa-daiṭya-badha*, *as*, m. title of a chapter of the *Gaṇeśa-Purāna* ('destruction of the *Daiṭya Kapaṭa*'). — *Kapaṭa-prabandha*, *as*, m. fraud, trick, fraudulent plot or contrivance. — *Kapaṭa-lekhya*, *am*, n. a forged document, a false or fraudulent statement. — *Kapaṭa-vaśīna*, *am*, n. deceitful talk. — *Kapaṭa-veśa*, *as*, *ā*, *am*, assuming a false dress or appearance, masked, disguised; (*as*), m. disguise. — *Kapaṭa-veśīn*, *ī*, *inī*, *ī*, disguised, in masquerade. — *Kapaṭeśvarī* ('*ta-īs*'), f., N. of a plant.

**Kapaṭika**, *as*, *ī*, *am*, acting deceitfully, fraudulent, dishonest, a rogue, a cheat.

**Kapaṭin**, *ī*, *inī*, *ī*, fraudulent, dishonest, a cheat; (*inī*), f. a kind of perfume, = *śīdā*.

**कपना** *kananā*, f. (said to be fr. *rt. kamp*), Ved. a worm, a caterpillar; [cf. *καμνη*.]

**कपदै** *kapada*, *as*, m. a small shell or cowrie used as a coin and as a die in gambling, *Cypræa Moneta*; braided and knotted hair, especially that of *Siva* (knotted so as to resemble the cowrie shell).

**Kapardaka**, *as*, m. = *kaparda* above; (*ikā*), f. *Cypræa Moneta*. See *kaparda*.

**Kapardīm**, *ī*, *inī*, *ī*, shaggy; wearing braided and knotted hair like the cowrie shell; epithet of *Rudra*, of *Pūshan*, of the descendants of *Vaśiṣṭha* and of *Durgā*; (*ī*), m., N. of *Siva*; N. of one of the eleven *Rudras*. — *Kapardi-kārtikā*, *ās*, f. pl., N. of a work. — *Kapardi-svāmīn*, *ī*, m., N. of a scholiast.

**कपाल** *kapala*, *am*, n., Ved. a half, a part.

**कपाट** *kaṭaṭa*, *as*, *ī*, *am*, m. f. n. a door, the leaf or panel of a door. — *Kapāṭa-gṇa*, *as*, m. one who breaks the door, a house-breaker, a thief. — *Kapāṭa-sandhi*, *is*, m. the junction of the leaves of a door; a mode of multiplying in which the multiplicand is placed in a certain manner under the multiplying quantity. — *Kapāṭasandhika*, *as*, *ā*, *am*, term used for a kind of bandage; similarly *ardha-kapāṭasandhika*. — *Kapāṭodghātana* ('*ṭa-ud*'), *am*, n. a door-key.

**कपाल** *kapāla*, *am*, n. (said to be fr. *rt. kamp*), a cup, a jar, a dish, used especially for the *Puroḍāśa* offering (often at the end of a compound, the first member of which is a numeral, e.g. *tri-kapāla*, 'consisting of three cups'); the shell of an egg, shell of a tortoise; the cotyla of the leg of a man or animal, any flat bone; a kind of leprosy; (*as*, *am*), m. n. the fragment of a vessel, a pot-shoulder; a cover or lid; the skull, the cranium, the skull-bone; either half of a water-jar; multitude, assemblage, collection; a treaty of peace on equal terms, = *kaṭaṭa*?; (*as*), m., N. of an intermediate caste; N. of a man; (*am*, *ī*), n. f. a beggar's bowl; [cf. *Gr. κεφαλή*; *Lat. caput*; *Germ. haupf*; *Goth. haubith*, *Theru. haubida*.] — *Kapāla-nālikā*, f. a sort of pin or spindle for winding cotton, thread, &c. — *Kapāla-pānī*, *is*, *is*, *ī*, having a pot in hand to receive food (as a beggar). — *Kapāla-bhātī*, f. a

particular sort of penance, consisting in alternate suppression and emission of the breath. — *Kapāla-bhṛit*, *t*, m. an epithet of Śiva or Mahā-deva (who wears skulls). — *Kapālamālin*, *ī*, *inī*, *ī*, bearing a garland of skulls; epithet of Śiva. — *Kapāla-moṭana*, *am*, n., N. of a Tirtha. — *Kapāla-sīras* (?), *ās*, m., N. of a Muni; (a various reading has *kalāpa-sīras*). — *Kapāla-sandhi*, *is*, m. a treaty of peace on equal terms (= *kapāla-sandhi*?). — *Kapāla-sphoṭa*, *as*, m., N. of a Rakshas ('splitting the skull').

*Kapālikā*, *f*, a potsherd; the tartar of the teeth; [cf. *kāpālika*.]

*Kapālin*, *ī*, *inī*, *ī*, furnished with or bearing skulls; (*is*, *ī*, *inī*), m. f. a man or woman of low caste, son or daughter of a Brāhman mother and a fisherman father; the follower of a certain Śaiva sect, [cf. *kāpālika*]; (*ī*), m. an epithet of Śiva (as wearing skulls); N. of one of the eleven Rudras; N. of a servant of Śiva; (*inī*), *f*, the goddess Durgā as the wife of Śiva-kapālin.

**कपि** *kapi*, *is*, *i*, *i* (said to be fr. rt. *kamp*), brown; (*is*), m. an ape or monkey; an elephant; the plant *Emblia* Officialis or a species of *Karājia*; incense, storax or impure benzoin, [cf. *kapi-ja*, *kapi-taila*, &c.]; the sun; an epithet of Viṣṇu or Kṛiṣṇa; N. of a Muni, the author of a Vedic verse, son of Uru-kshaya; (*is* or *ī*), *f*, a female ape or monkey; [cf. Gr. *κῆπος*, *κείνος*; Old Germ. *affo*; Engl. Sax. *apa*; Eng. *ape*.] — *Kapī-kaśchu*, *us*, or *ū*, *us*, *f*, the plant *Mucuna Pruritus*. — *Kapīkaśchuphalopamā* ('*la-up*'), *f*, N. of a plant. — *Kapīkaśchūrā*, *f*, the plant *Mucuna Pruritus*. — *Kapīkaṇḍuka*, *am*, n. the skull, the cranium ('playing-ball of monkeys'). — *Kapī-keṭana*, *as*, m. an epithet of Arjuna, the third son of Pāṇḍu. — *Kapī-keśa*, *as*, m. monkey's hair (?). — *Kapī-kohi*, *is*, m., N. of a plant. — *Kapī-cūḍā*, *f*, or *kapī-cūta*, *as*, m. the tree *Spondias Magnifera*. — *Kapī-ja*, *as*, *ā*, *am*, born of a monkey; (*as*), m. incense, benzoin. — *Kapī-taila*, *am*, n. benzoin or storax. — *Kapī-tva*, *am*, n. the state of an ape, apishness. — *Kapī-dhvaṅga*, *as*, m. an epithet of Arjuna (having a monkey as his symbol, his ensign or arms). — *Kapī-nāman*, *ā*, n. incense. — *Kapī-pippali*, *f*, N. of two different kinds of plants. — *Kapī-prabhā*, *f*, the plant *Mucuna Pruritus*. — *Kapī-prabhū*, *us*, m. an epithet of Rāma, general of the monkey-force, with which he invaded Lanākā. — *Kapī-priya*, *as*, m. the tree *Spondias Magnifera* and the tree *Feronia Elephantum*. — *Kapī-bhakeha*, *as*, m. the food of apes; N. of a certain eatable substance. — *Kapī-ratha*, *as*, m. an epithet of Rāma; [cf. *kapī-prabhū*.] — *Kapī-roma-phalā*, *f*, the plant *Mucuna Pruritus*. — *Kapī-loma-phalā*, *f*, the plant *Mucuna Pruritus*. — *Kapī-lomā*, *f*, a kind of perfume. — *Kapī-loha*, *am*, n. brass (monkey-coloured metal). — *Kapīlikā*, *f*, (contracted from *kapī-vallikā*?), a plant which bears a seed resembling pepper, *Scindapsus Officialis*, = *gaja-pippali*. — *Kapī-vaktra*, *as*, m. a N. of Nārada, a saint and philosopher and friend of Kṛiṣṇa, having a face like a monkey. — *Kapī-vaṅga*, *as*, m., N. of a man. — *Kapī-vallī*, *f*, the plant *Scindapsus Officialis*. — *Kapī-sāka*, *as*, *am*, m. n. a cabbage. — *Kapī-sīrsha*, *am*, n. the upper part or coping of a wall. — *Kapī-sīrshaka*, *am*, n. vermilion, the red sulphuret of mercury. — *Kapī-sīrshā*, *f*, a kind of musical instrument. — *Kapī-śthala* ('*pti-stha*'), *as*, m., N. of a Rishi; (*ās*), m. pl. the descendants of this Rishi. — *Kapī-śkanḍha*, *as*, m., N. of a Dānava. — *Kapī-śthala*, *am*, n. a place frequented by monkeys. — *Kapī-svara*, *as*, m., N. of a man. — *Kapī-kaśchu*, *us*, *f*, the plant *Mucuna Pruritus*; see *kapī-kaśchu*. — *Kapī-ja*, *as*, m. (*kapi-ijyā*?), the tree *Mimusops Kauri*. — *Kapī-pindra* ('*pi-in*'), *as*, m. the chief of the monkeys; an epithet of Viṣṇu; of Jāmbavat, the father-in-law of Kṛiṣṇa; of Hanumat; of Sugriva, &c. — *Kapī-vaṅga*, *ān*, m., N. of a sage; one of the seven sages of the fourth Manvantara; (*ti*), *f*, N. of a river. — *Kapīśtha* ('*pti-isk*'), *as*, m. the tree *Feronia Elephantum*. — *Kapī-ākhyā*, *as*, m. incense.

*Kapīkā*, *f*, N. of a plant.

*Kapīthā*, *as*, m. (*ttha* = *tha* fr. rt. *sthā*, 'on which monkeys dwell'; cf. *asvattha*), the elephant or wood apple tree, *Feronia Elephantum*; a particular position of the hands and fingers; (*am*), n. the fruit of *Feronia Elephantum*. — *Kapīthā-tva*, *k*, n. the bark of the tree *Feronia Elephantum*. — *Kapīthā-parṇi* and *kapīthānī*, *f*, N. of a plant, = *śtra-patṛikā*, &c. — *Kapīthāśya* ('*tha-āśya*'), *as*, m. a kind of monkey (having a roundish face, in shape like the wood apple).

*Kapīthaka*, N. of a place in Avanti.

*Kapīthini*, *f*, a region abounding in *Kapīthas*.

*Kapīraka* = *kāpīlaka*, *q*, v.

*Kapīla*, *as*, *ā*, *am*, 'monkey-coloured,' brown, tawny, reddish; (*as*), m. the brown or tawny colour; a (brown) dog; incense; N. of an ancient sage, identified by some with Viṣṇu and considered as the founder of the Sāṅkhya system of philosophy; a son of Vīthata; or a son of Vasu-deva by Narāci; or a son of Kardama by Devahūti; a form of fire; an epithet of the sun, considered as king of the Nāgas; N. of a Dānava; N. of a mountain; (*ās*), m. pl., N. of a people; (*ā*), *f*, a brown cow, a fabulous cow celebrated in the Purāṇas; N. of two plants, a kind of *Siṅṣapā* or *Siṅṣapā* itself; the plant *Aloe Perfoliata*; a sort of perfume; a kind of brass; the common leech; N. of a daughter of Dakṣha; N. of the female elephant of the south-east, the male being called *Puṅḍarīka*; N. of a river. — *Kapīla-deva*, *as*, m., N. of the author of a Smṛiti. — *Kapīla-dyutī*, *is*, m. a N. of Sūrya or the sun. — *Kapīla-drākṣhā*, *f*, a vine with brown or tawny coloured grapes. — *Kapīla-druma*, *as*, m., N. of a perfume or sweet scented wood (*kākskī*). — *Kapīla-dhārā*, *f*, an epithet of the Gaṅgā; N. of a Tirtha; a holy place, a place of pilgrimage. — *Kapīla-phalā*, *f*, a vine with brown grapes. — *Kapīla-bhadra*, *f*, N. of a woman. — *Kapīla-mata*, *am*, n., N. of a work. — *Kapīla-rudra*, *as*, m., N. of a poet. — *Kapīla-vaṣṭu*, *u*, n., N. of the town in which Śākyamuni or Buddha was born. — *Kapīla-siṅṣapā*, *f*, a variety of *Siṅṣapā* with reddish flowers. — *Kapīla-samhitā*, *f*, title of an *Upa-purāna*, a dialogue between *Kapīla* and *Satyajit*. — *Kapīlakṣhī* ('*la-ak*'), *f*, a kind of deer ('with brown eyes'); a variety of *Siṅṣapā* with reddish flowers. — *Kapīlājāna* ('*la-añ*'), *as*, m. an epithet of Śiva; [cf. *kapīśānjāna*.] — *Kapīla-tirtha*, *am*, n., N. of a Tirtha, (any one bathing there obtains 1000 brown cows.) — *Kapīlāraṅga* ('*la-av*'), *as*, m., N. of a Tirtha. — *Kapīlāśva* ('*la-aś*'), *as*, m. an epithet of the god of Indra; N. of a man, a son of Dhundhumāra. — *Kapīlā-hrada*, *as*, m., N. of a Tirtha.

*Kapīlaka*, *as*, *ikā*, *am*, reddish; (*ikā*), *f*, N. of a woman.

*Kapīli-kṛi*, cl. 8. P. A. -*karolī*, -*kurute*, -*kar-tum*, to colour brown or reddish.

*Kapīśa*, *as*, *ā*, *am*, 'ape-coloured,' brown, reddish-brown; (*as*), m. brown or reddish colour, a compound of black and yellow; incense, storax or coarse benzoin; (*ā* or *ī*), *f*, a spirit, a sort of rum; (*ā*), *f*, the mother of the demons called *Pīśācas*; N. of a river. — *Kapīśānjāna* ('*śa-añ*'), *as*, m. an epithet of Śiva. — *Kapīśā-putra*, *as*, m. a *Pīśāca*, an imp or goblin. — *Kapīśāyana* ('*śa-ay*'), *as*, m. a deity; a sort of spirit or rum. — *Kapīśāvalāna* ('*śa-av*'), N. of a Buddhist work.

*Kapīśita*, *as*, *ā*, *am*, embrowned, made brown or dusky red.

*Kapīśikā*, *f*, a kind of spirituous liquor.

*Kapīta*, *as*, m., N. of a tree.

*Kapītana*, *as*, m., N. of several plants; a tree bearing an acid fruit, *Spondias Magnifera*; the plant *Thespesia Populnea*; *Acacia Sīris*; the holy fig tree, *Ficus Religiosa*; the betel nut tree, *Areca Fautel*; *Ægle Marmelos*.

**कपिजङ्घिका** *kapījanghikā*, *f*, a kind of ant; also spelt *kapījanghikā*.

**कपिञ्जल** *kapīñjala*, *as*, m. (fr. *ka* + *piñjala*?, sometimes *kapiñjala*), a bird, the francolin partridge; the *Caṭaka*; N. of a man; also of a sparrow; (*ā*), *f*, N. of a river. — *Kapīñjalārma* ('*la-ar*'), *am*, n., N. of a region (?).

**कपुच्छल** *ka-puśchala*, *am*, n., Ved. the fore part of a sacrificial ladle, i. e. the part with which the fluid is skimmed off; hair hanging down to the ground, or a lock of hair tied on the right side of the crown of a young Brāhman, when he is invested with the sacerdotal thread.

**कपुष्टिका** *kapuṣṭikā*, *f*, a patch of hair on each side of the head; also written *kapuṣṭhika*.

**कपूय** *ka-pūya*, *as*, *ā*, *am* (see 2. *ka*), smelling badly, disgusting, disagreeable.

**कपूय** *ka-pūy*, *t*, or *ka-pritha*, *as*, m. (see 4. *ka*), Ved. 'causing pleasure,' membrum virile.

**कपोत** *ka-pota*, *as*, m. (2. *ka* + *pota*, *q*, v.), a dove, pigeon, especially the spotty-necked pigeon; (in the Vedas often a bird of evil omen); a bird in general; a particular position of the hands; the gray colour of a pigeon; the brightness of antimony (of a gray colour). — *Kapota-araṅgā*, *f*, a kind of perfume. — *Kapota-pāka*, *ās*, m. pl., N. of a mountain-tribe; (*ā*), *f*, a princess of this tribe. — *Kapota-pāda*, *as*, *ī*, *am*, having feet like those of a pigeon. — *Kapota-pāṭhā* or *kapota-pāṭi*, *f*, a dove-cot, an aviary or pigeon-house. — *Kapota-rāja*, *as*, m. the king of the pigeons. — *Kapota-retasa*, *as*, m., N. of a man. — *Kapota-roman*, *ā*, m., N. of a prince. — *Kapota-vankā*, *f*, N. of a medicinal plant (used as a remedy for the stone). — *Kapota-varṅga*, *as*, *ī*, *am*, of the colour of a pigeon, of a bright gray, lead-gray; (*ī*), *f*, small cardamoms. — *Kapota-vallī*, *f*, N. of a plant. — *Kapota-vāṅā*, *f*, a kind of perfume. — *Kapota-vegā*, *f*, N. of a plant. — *Kapota-sāra*, *am*, n. the brightness of antimony, antimony. — *Kapotābha* ('*ta-ābhā*'), *as*, *ā*, *am*, of the colour of a pigeon, of a bright gray; (*as*), m. a pale or dirty white colour. — *Kapotāri* ('*ta-ari*'), *is*, m. a hawk, a falcon.

*Kapotaka*, *as*, m. a small pigeon or dove; a mode of joining the hands; (*am*), n. antimony.

*Kapotakīyā*, *f*, a region abounding in pigeons.

*Kapotin*, *ī*, *inī*, *ī*, having pigeons, pigeon-shaped.

**कपोल** *kapola*, *as*, m. (said to be fr. rt. *kamp*), a cheek; (*ī*), *f*, the fore part of the knee, the knee-cap or pan; [cf. *kāpāla*.] — *Kapola-karī*, *is*, m., N. of a poet. — *Kapola-kāsha*, *as*, m. any object against which the cheeks or temples are rubbed; the elephant's temples and cheeks. — *Kapola-phalaka*, *as*, m. the cheek; (perhaps) the cheek-bone. — *Kapola-bhittī*, *is*, m. the temples and cheek, the upper part of the face; (perhaps) the opening in the temples of an elephant during rut. — *Kapola-rāga*, *as*, m. colour or flush in the cheek.

**कप्फण** *kapphina*, *as*, m., N. of a man; (various readings have *kapphilla*, *kaphina*, *kaphin*, *kaphila*, *kamphilla*.)

**कफ** *kapha*, *as*, m. phlegm, one of the three humors of the body (the other two are *vāyu* and *pitta*), watery froth or foam in general. — *Kapha-kara*, *as*, *ā* or *ī*, *am*, or *kapha-da*, *as*, *ā*, *am*, producing phlegm; occasioning colds. — *Kapha-kūrīkī*, *f*, saliva, spittle. — *Kapha-kshaya*, *as*, m. pulmonary consumption. — *Kapha-ghna*, *as*, *ī*, *am*, removing phlegm, antiphlegmatic, curing colds (epithet of many plants); (*ī*), *f*, N. of a plant. — *Kapha-ja*, *as*, *ā*, *am*, arising from or produced by phlegm. — *Kapha-jvara*, *as*, m. fever arising from excess of phlegm. — *Kapha-nāšana*, *as*, *ī*, *am*,

antiphlegmatic. — *Kapha-prāya*, *as, ā, am*, phlegmatic. — *Kapha-vardhaka*, *as, ī, am*, exciting or increasing phlegm. — *Kapha-vardhana*, *as, ī, am*, exciting or increasing phlegm; (*as*), *m.*, N. of a plant, a species of *Tabernaemontana*. — *Kapha-virodhin*, *ī, īnī, ī*, obstructing the phlegm; (*ī*), *o*, pepper. — *Kapha-sambhava*, *as, ā, am*, arising from phlegm. — *Kapha-hara*, *as, ā, am*, or *kapha-hṛtī*, *ī, t, ī*, removing phlegm, antiphlegmatic. — *Kaphātṃaka* (*pha-āt*), *as, ā, am*, phlegmatic. — *Kaphāntaka* (*pha-an*), *as, m.* a kind of plant, = *varvūra*. — *Kaphārtī* (*pha-art*), *is, m.* dry ginger.

*Kaphala*, *as, ā, am*, phlegmatic, having phlegm. *Kaphnī*, *ī, inī, ī*, phlegmatic; filled with mucus; (*ī*), *m.* an elephant; a various reading for *kaphhīna*; (*īnī*), *f.*, N. of a river.

*Kaphelū*, *ūs, ūs, u*, phlegmatic, causing or exciting phlegm; (*ūs*), *m.* a plant, *Cordia Latifolia*.

कफणि *kaphaṇi*, *is, m. f.* the elbow.

*Kaphoṇī*, *is, ī, m. f.* the elbow. — *Kaphoṇī-gṛhāta*, *as, m.* a stroke with the elbow.

कफौड *kaphauda*, *as, m.*, Ved. the elbow (?).

कब् *kab*, *cl. 1. A.* *kabate*, *-bitum*, to colour, to tinge with various hues; to praise; [cf. *kav*.]

कबन्ध *ka-bandha* or *ka-vandha*, *as* or *am*, *m.* or *n.* a big barrel or cask, a large-bellied vessel; (metaphorically) a cloud; the belly; the clouds which obscure the sun at sunset and sunrise (sometimes they are personified); water; a N. of *Rāhu*; a headless trunk (shaped like a barrel), especially one retaining vitality; (*as*), *m.*, N. of an *Atharva* and *Gandharva*; N. of a *Muni*; N. of the *Dānava* or *Rākshasa* called *Danu*, who was son of *Srī*. (His story is told in *Rāmāy.* III. 75. It is there related that *Indra* punished him for his insolence in challenging the god to combat, by striking his head and thighs with his thunderbolt and so pressing them into his body. He had enormously long arms and a huge mouth in his belly. It was predicted that he would not recover his original shape until killed in a battle with *Rāma* and *Lakshmaṇa*. The whole story probably represents one of *Indra's* battles with the clouds.) — *Kabandha-tā*, *f.* or *kabandha-tva*, *am, n.* headlessness, decapitation. — *Kabandha-vadha*, *as, m.* the slaying of *Kabandha*, title of a chapter of the *Padma-purāna*.

*Kabandhin* or *kavandhin*, *ī, inī, ī*, Ved. 'bearing huge vessels of water or the clouds' (*Sāy.*) 'endowed with water,' an epithet of the *Mamts* who open the clouds and send down rain; (*ī*), *m.*, N. of a *Kātyāyana*.

कविथ्य *kabitha*, *as, m.* the elephant or wood apple tree, *Feronia Elephantum*. See *kaptitha*.

कविल *kabila*, *as, ā, am*, tawny-coloured; (*as*), *m.* tawny (the colour). See *kapila*.

कबुलि *kabuli*, *is, f.* the hinder part of an animal.

कब्रु *kabru*, *Atharva-veda* II. 3. 6.

कम् 1. *kam*, *ind.* (*Gr.* *κεν*), well, bene (opposed to *akam*, 'badly'), a particle placed after the word to which it belongs with an affirmative sense (*Well, Yes*), which sense, however, is generally so weak that the Indian grammarians are perhaps right in enumerating *kam* among the expletives; it is often found attached to a *dat. case*, giving to the latter a stronger meaning, and is generally placed at the end of the *Pāda* (e. g. *ujjāna ośadhīr bhōjanāya kam*, thou didst create the plants for actual food); it is also used as an enclitic with the particles *nu, su*, and *hi*, but is nevertheless treated in the *Padapāṭha* as a separate word. Rarely *kam* seems to be used, like *kaḍ* and *kīm*, as an interrogative particle; sometimes it occurs, like *kīm* and *kaḍ*, at the beginning

of compounds, marking the strange or unusual character of anything, [cf. *kandarpa*]: according to native lexicographers *kam* means also head; water; food. — *Kam-vat*, *ān, atī, at*, Ved. loudly.

*Kamba* or *kambha*, *as, ā, am*, well (?).

कम् 2. *kam*, *A.* (not used in the conjugational tenses) *śakame, kamishyate, śakamata, kamitum*, to wish, desire, long for; to love, be in love with; to have sexual intercourse with: *Caus. A.* (ep. also *P.*) *kāmāyate, -ti, kāmāyān-śakre, kāmāyishyate, śakamata, kāmāyitum*, to wish, desire, long for (with *pot.* or *inf.*, e. g. *kāmāye bhūyīta*, I wish he may eat; *kāmāye dātum*, I wish to give); to love, have sexual intercourse with; to be inflamed with love; (with *bahu* or *atyartham*) to rate or value highly; to cause any one to love, [cf. also *kan*]: *Desid.* *śikāmiśhate* and *śikāmāyishate*: *Intens.* *śankamyate*; [cf. *Lat. comis*; also *amo* with loss of the initial; *śārus* for *cam-rus*; *Hib. caemh*, 'love, desire; fine, handsome, pleasant'; *caomhach*, 'a friend, a companion'; *caomhaltm*, 'I save, spare, protect'; perhaps *Old Germ. scim, scimo*, 'splendor'; *Armen. kamim*.]

*Kamana*, *as, ā, am*, wishing for, desirous; libidinous, beautiful, desirable, lovely; (*as*), *m.*, N. of *Kāma*, the god of love; N. of *Brahmā*; the tree *Jonesia Asoka*. — *Kamana-śchada* (*na-cha*), *as, m.* a heron (having beautiful plumage).

*Kamaniya*, *as, ā, am*, to be desired or wished for, desirable; lovely, pleasing, beautiful. — *Kamaniyatā*, *f.* or *kamaniya-tva*, *am, n.* loveliness, beauty; desirableness.

*Kamara*, *as, ā, am*, desirous, lustful.

*Kamala*, *as, ā, am*, desirous, lustful; (*as*), *m.* a species of deer; the Indian crane, *Ardea Sibirica*; an epithet of *Brahmā*; N. of a man; (*am*), *n.* according to some *m.* or *n.*) the lotus, *Nelumbium*; water; copper; the bladder; a medication, a drug; N. of a town built by *Kamalā*; a particular high number; Ved. N. of a certain colour; (*am* or *ī*), *n. f.*, N. of a metre of four lines of three short syllables each; (*ā*), *f.* an epithet of *Lakshmi*; an excellent woman; N. of a female dancer who afterwards became the wife of king *Jayapīḍa*. — *Kamala-kikara* and *kamala-kīṭa*, *N.* of two *Grāmas* or villages. — *Kamala-khanda*, *am, n.* an assemblage of lotuses. — *Kamala-garbhābha* (*bha-ābhā*), *as, ā, am*, bright as the lotus-cup. — *Kamala-devī*, *f.*, N. of the wife of king *Lalitāditya* and mother of king *Kuvālayapīḍa*. — *Kamala-patṛāksha* (*ra-ak*), *as, ā, am*, one whose eyes are like lotuses. — *Kamala-bhava*, *as, m.* or *kamala-yonī*, *is, m.* 'sprung from the lotus,' an epithet of *Brahmā*. — *Kamala-bhidā*, *f.*, N. of a *Grāma* or village. — *Kamala-rati*, *f.*, N. of the wife of king *Lalitāditya*. — *Kamala-vadana*, *am, n.* a lotus face, i. e. a lovely face.

— *Kamala-vardhana*, *as, m.*, N. of a king of *Kampāna*. — *Kamala-sambhava*, *as, m.* an epithet of *Brahmā*. — *Kamalākara* (*la-āk*), *as, m.* an assemblage of lotuses; a lake &c. where lotuses abound; N. of several authors. — *Kamalā-keśava*, *as, m.*, N. of a sanctuary built by *Kamalavati*. — *Kamalāksha* (*la-ak*), *N.* of a place. — *Kamalā-nandana*, *as, m.* son of *Kamalā*, an epithet of *Mīśra-dinakara*. — *Kamalā-pati*, *śs, m.*, N. of a copyist. — *Kamalāyātāksha* (*la-āyata-ak*), *as, ā, am*, having large lotus eyes. — *Kamalāyudha* (*la-āy*), *as, m.*, N. of a poet. — *Kamalāyā* (*la-ā*), *f.* an epithet of *Lakshmi*. — *Kamalāsana* or *kamalāsana-śtha* (*la-ās*), *as, m.* an epithet of *Brahmā*. — *Kamalā-haṭṭa*, *as, m.*, N. of a market-place founded by *Kamalavati*. — *r. kamalāhāsa* (*la-āh*), *as, m.* the shutting or opening of a lotus. — 2. *kamalāhāsa*, *nom.* (fr. the last) *P. -hāsati, -sītum*, to smile like a lotus. — *Kamalekshana* (*la-īk*), *as, ā, am*, lotus-eyed. — *Kamalottara* (*la-ut*), *am, n.* safflower, *Carthamus Tinctorius*.

— *Kamalaka*, *am, n.*, N. of a town.

*Kamalīnī*, *f.* a number of lotus flowers or a lake or place abounding with them.

*Kamā*, *f.* loveliness, beauty, radiance.

*Kamīṭrī*, *tā, trī, trī*, lustful, desirous, cupidinous.

*Kamra*, *as, ā, am*, desirous, cupidinous; beautiful, desirable.

कमक *kamakā*, *as, m.*, N. of a man; (*ās*), *m. pl.* the descendants of this man.

कमठ *kamaṭha*, *as, m.* (said to be fr. 2. *kam*), a tortoise; a porcupine; a water-jar, especially one made of a hollow gourd or cocoa-nut, and used by ascetics; a bamboo; N. of a prince; of a *Muni*; and of a *Daitya*; (*ī*), *f.* a female tortoise, a small one. — *Kamaṭha-pati*, *is, m.* the king of tortoises. — *Kamaḥsūra-radha* (*ṭha-as*), *as, m.* 'the slaying of the *Daitya* *Kamaṭha*,' a section of the *Gaṇeśa-Purāna*.

कमण्डलु *kamaṇḍalu*, *us, u, m. n.* an earthen or wooden water-pot used by the ascetic and religious student; a vessel with a spout; the waved-leaf fig tree, *Ficus Infectoria*. — *Kamaṇḍalu-taru*, *us, m.* the tree *Ficus Infectoria*. — *Kamaṇḍalu-dhara*, *as, m.* an epithet of *Siva*.

कमद्यु *kamadyū*, *ūs, f.* (fr. *kama* derived fr. 2. *kam* and *dyū* ?), Ved., N. of a woman.

कमन्तक *kamantaka* and *kamandaka*, *as, m.*, N. of two men; (*ās*), *m. pl.* the descendants of these men.

कमन्ध *kamandha*, *am, n.* water; (a various reading for *kabandha*; considered also as a compound of *kam* and *andha*, both being, according to native lexicographers, synonyms of water.)

कमल *kamala*. See under *rt. 2. kam* above.

कम्प *kamp*, *cl. 1. A.* (ep. also *P.*) *kampate, kampati, śakampe, kampishyate, akampishā, kampitum*, to tremble, shake: *Caus. P.* *kampayati, -yitum*, to cause to tremble, make tremble, shake; to pronounce in a tremulous manner, i. e. with a trill or shake: *Desid.* *śikāmiśhate*: *Intens.* *śankampyate, śankampī*; [cf. *Gr. κάμπτω, κέμπω*; *Hib. cabhóg*, 'hastening'.]

*Kampa*, *as, m.* trembling, tremor, trembling motion, shaking; a tremulous or trilling pronunciation, a modification of the *Svarita* accent, which may take place if the *Svarita* syllable is followed by an *Udatta* syllable; N. of a man. — *Kampa-rāja*, *as, m.*, N. of a man. — *Kampa-lakshman*, *ā, m.* air, wind. — *Kampānvīta* (*pa-an*), *as, ā, am*, affected with trembling, agitated.

*Kampāna*, *as, ā, am*, trembling, shaken, unsteady; causing to tremble, shaking; (*as*), *m.* a kind of weapon; the dewy season (November-December); N. of a prince; N. of a country near *Kāśmīra*; (*ā*), *f.*, N. of a river; (*am*), *n.* trembling, quivering; quivering pronunciation, a modification of the *Svarita* accent (see *kampa*); shaking, swinging.

*Kampāniya*, *as, ā, am*, to be shaken, movable, vibratory.

*Kampānāna*, *as, ā, am*, trembling, shaking.

*Kampayat*, *am, antī, at*, shaking, causing to tremble.

*Kampāka*, *as, m.* (a wrong reading for *kampānka*), wind.

*Kampīta*, *as, ā, am*, trembling, shaking; caused to tremble, shaken, swung; (*am*), *n.* trembling, a trembling, a tremor.

*Kampīn*, *ī, inī, ī*, trembling, quivering, shaking.

*Kampīla* or *kampīlya* or *kampilla* or *kampīlaka* or *kampīla*, *as, m.*, N. of a plant, *Cri-nium Amaryllaceae* (?); commonly *kamalāgundī*; [cf. *kāmpīla* and *śuṇḍā-roḍanī*.]

*Kampya*, *as, ā, am*, to be shaken, to be made to tremble, to be moved away from one's place; to be pronounced in a quivering manner.

*Kampra*, *as, ā, am*, trembling, shaken, movable; agile, quick.

**कम्बु** *kamb*, cl. 1. P. *kambati*, -*bitum*, to go, move; (a various reading for *karb*.)

**कम्बुर** *kambura*, *as*, *ā*, *am*, variegated, spotted; (*as*), *m*. variegated colour; [cf. *karbura*.]

**कम्बल** *kambala*, *as*, *am*, *m*. n. (said to be fr. 2. *kam*), a woollen blanket or cloth; an upper cloth or garment of wool; (*as*), *m*. a dew-lap; a small worm or insect; a sort of deer; N. of a Nāga; N. of a man; (*am*), *n*. water; [cf. *kamala*.] — *Kambala-kāraka*, *as*, *m*. a woollen cloth manufacturer. — *Kambala-cārāyaṇiya*, *ās*, *m*. pl. a nickname of a school of Cārāyaṇa. — *Kambala-dhāvaka*, *as*, *m*. one who cleans woollen clothes. — *Kambala-barhisha*, *as*, *m*. N. of a man. — *Kambala-vāhya*, *as*, *m*. or *kambala-vāhyaka*, *am*, *n*. a kind of carriage covered with a coarse blanket or woollen cloth and drawn by oxen. (The more correct spelling seems to be *kambali-vāhya* and *kambali-vāhyaka*.) — *Kambala-hāra*, *as*, *m*, N. of a man; (*ās*), *m*. pl. the descendants of this man.

**Kambalaka**, *as*, *am*, *m*. n. a woollen cloth, a garment of wool.

**Kambalin**, *ī*, *īnī*, *ī*, covered with a woollen cloth or blanket. — *Kambali-vāhyaka*, *am*, *n*. a carriage so covered and drawn by oxen.

**Kambaliya**, *as*, *ā*, *am*, fit for woollen blankets. **Kambalya**, *am*, *n*. 100 Palas of wool (so much being necessary for making a woollen blanket).

**कम्बालायिन** *kambālayin*, *ī*, *m*. a sort of kite.

**कम्बि** *kambi*, *is*, *f*. a ladle or spoon; a shoot, a branch or joint of a bamboo.

**कम्बु** *kambu*, *us*, *u*, *m*. n. a conch, a shell; a bivalve shell; a bracelet, a ring made of shells; (*us*), *m*. an elephant; the neck; a tube-shaped bone; a vein or tubular vessel of the body; a sort of Curcuma. — *Kambu-kāsh(hā)*, *f*. the tree *Physalis Flexuosa*. — *Kambu-grīva*, *as*, *m*. N. of a tortoise; (*ā*), *f*. a neck marked with three lines like a shell, and considered to be indicative of exalted fortune; a shell-shaped neck. — *Kambu-pushpi* and *kambu-mālīnī*, *f*. N. of a plant. — *Kambu-ātayin*, *ī*, *m*. the bird *Falco Cheela*.

**Kambuka**, *as*, *m*. a conch, a shell; a mean person; (*ā*), *f*. the tree *Physalis Flexuosa*; (*am*), *n*. N. of a town.

**कम्बु** *kambū*, *ūs*, *ūs*, *u* (said to be fr. 2. *kam*), stealing; (*ūs*), *m*. a thief, a plunderer; a bracelet.

**कम्बुक** *kambūka*, *as*, *m*. Ved. the husk of rice.

**कम्बोज** *kamboja*, *ās*, *m*. pl., N. of a country and its inhabitants; (*as*), *m*. the prince of this country; a shell; a kind of shell; a species of elephant; [cf. *kambu* and *kamboja*.]

**कम्भारी** *kambhārī*, *f*. = *gambhārī*, the plant *Gmelina Arborea*.

**कम्बु** *kambhu*, *u*, *n*. the fragrant root of *Andropogon Muricatus*.

**कय** *kaya*, a Vedic form for 2. *ka*, occurring only in the genitive case with *ēt*; e.g. *kayasya ēit*, of every one; (*nt* *shū nama atimatim kayasya ēit*, bow well down the haughtiness of every one); [cf. *Zend kaya*; Armen. *ui*.]

**कयस्था** *kayasthā*, *f*. a medicinal plant, = *kākoli*; (probably a various reading for *vayasthā*: cf. *kāyasthā*.)

**कया** *kayā*, *ind.*, Ved. (fr. 2. *ka* inst. fem.), in what manner?

**कयाद्** *kayād*, *t*, *t*, *t* (fr. *kaya* for *kāya*? and fr. *at*), Ved. consuming the body; (a various reading for *kravyād*.)

**कयायु** *kayāyū*, *ūs*, *f*. N. of the wife of *Hiranyakaśipu*.

**कय्य** *kayya*, *as*, *m*. N. of a prince, founder of a sanctuary (*śrikayya-svāmīn*) and of a *Vihāra* (*kayya-rthāra*) called after him.

**कय्यक** *kayyaka*, *as*, *m*. N. of a man.

**कर** 1. *kara*, *as*, *ā* or *ī*, *am* (fr. rt. *kri*, to do; for 2. *kara* see p. 205), who or what does or makes or causes; causing, doing, making (especially at the end of compounds, e.g. *bhāyan-kara*, causing fear, frightful; *duhkha-kara*, causing pain; *vyiddhi-kara*, causing increase; *sampat-kara*, causing prosperity; *artha-karī vidyā*, a science productive of wealth &c.); (*as*), *m*. the hand ('the active one'); a measure, the breadth of twenty-four thumbs; an elephant's trunk; the act of doing, making, &c.; (at the end of several compounds with a passive sense, e.g. *ishat-kara* and *su-kara*, easy to be done; *dush-kara*, difficult to be done; *ishad-ādhyan-kara*, easy to be made rich); [cf. Lith. *kaire*, 'the left hand'.] — *Kara-kañṭhaka*, *as*, *m*. a finger-nail ('thorn of the hand'). — *Kara-kamala*, *am*, *n*. the hand, especially of a lover or a mistress &c. (lit. 'hand-lotus'; similar compounds are *kara-padma*, *kara-pankaja*, *kara-pallava*, &c.). — *Kara-karṇa*, *as*, *m*. N. of a man. — *Kara-kalāsa*, *as*, *m*. the hand hollowed to receive water. — *Kara-kisalaya*, *as*, *am*, *m*. n. a hand which is like a branch; the finger ('shoot of the hand'). — *Kara-kudmala*, *am*, *n*. the finger ('bud of the hand'). — *Kara-kosha*, *as*, *m*. the hand hollowed to receive water; [cf. *kara-kalāsa*.] — 2. *kara-graha*, *as*, *m*. (for 2. see under 2. *kara*, p. 205), taking the hand (of the bride in the marriage ceremony; one part of the ceremony of marriage is the placing of the right hand of the bride, with the palm uppermost, in the right hand of the bridegroom), marriage. — 1. *kara-grahaṇa*, *am*, *n*. (for 2. see under 2. *kara*), taking the hand, marriage. — 1. *kara-grāhīn*, *ī*, *īnī*, *ī*, taking the hand. — *Kara-gharshaṇa*, *as*, *m*. a churning-stick; (*am*), *n*. rubbing the hands together. — *Kara-gharshīn*, *ī*, *m*. the churning-stick. — *Kara-gḥāta*, *as*, *m*. a kind of poisonous tree. — *Kara-śhāda*, *as*, *m*. the teak tree, *Trophis Aspera*; (*ā*), *f*. a tree, commonly called *śindūra-pushpi-eriksha*. — *Kara-ja*, *as*, *ā*, *am*, produced in or from the hand; (*as*), *m*. a finger-nail; N. of a timber tree, = *karaija* or *Pongamia Glabra*; (*am*), *n*. a perfume. — *vyāghranakha*, resembling a nail in appearance. — *Karaja-varadhana*, *as*, *m*. N. of a prince. — *Karajākhyā* ('*ja-ākh*'), *as*, *m*. a perfume, = *kara-ja*. — *Kara-jyoti*, *īs*, *m*. N. of a tree, = *hasta-jyoti*. — *Kara-tala*, *as*, *m*. the palm of the hand; *karatali-kri*, to take in the palm of the hands. — *Karatāla-gata*, *as*, *ā*, *am*, being in the hand or in one's possession. — *Karatāla-dhṛita*, *as*, *ā*, *am*, held in the hand. — *Karatāla-sītha*, *as*, *ā*, *am*, held in the hand, resting in the palm of the hand. — *Kara-tas*, *ind.* from the hand, out of the hand. — *Kara-tāla*, *am*, *n*. a musical instrument, a cymbal; (*ī*), *f*. beating time by clapping the hands. — *Karatāṭaka*, *am*, *n*. a musical instrument, a cymbal. — *Karatāṭa-dhvani*, *īs*, *m*. the sound of cymbals. — *Kara-toyā*, *f*. the *Karatoyā* river in the north-east of Bengal, (at the wedding of *Siva* and *Pārvatī* the water which had been poured into the hand of the former constituted, upon its being thrown on the ground, the source of this river.) — *Karatoyīnī*, *f*. N. of a river, perhaps the same as the preceding (?). — 1. *kara-da*, *as*, *ā*, *am* (for 2. see under 2. *kara*), one who gives his hand &c. — *Kara-dakṣha*, *as*, *ā*, *am*, handy, dexterous, ready. — *Kara-druma*, *as*, *m*. N. of a tree, = *kāraskara*. — *Kara-dhṛita*, *as*, *ā*, *am*, held or supported by the hand. — *Kara-nihita*, *as*, *ā*, *am*, held in the hand. — *Karan-dhama*, *as*, *m*. N. of two princes. — *Karan-yasta-kapolāntam*, *ind.* the end of the cheek held in the hand. — *Karapattra*, *am*, *n*. a saw; splashing water about while bathing, playing or gamboling in water; see *kara-pātra*. — *Karapattra*, *am*, *n*. a saw. — *Karapattra-vat*, *ān*, *m*. the palmyra tree,

(the leaves being compared to a saw.) — *Karapatrikā*, *f*. playing with water or in it, splashing it about &c.; [cf. *kara-pattra* and *kara-pātra*.] — *Kara-parjya*, *as*, *m*. N. of two plants, commonly called *bhīṇḍ-eriksha* and *raktairāṇḍa*. — *Kara-pallava*, *as*, *m*. a finger, the hand; conversation with the fingers. — *Kara-pātra*, *am*, *n*. splashing water about while bathing, throwing water about in sport; the hand hollowed so as to hold anything; [cf. *kara-pattra* and *karapatrikā*.] — *Kara-pāla*, *as*, *m*. a sword, a scymitar ('protecting the hand'). — *Karapālikā*, *f*. a cudgel, a short club or wooden sword, a sword or one-edged knife. — *Kara-puṭa*, *as*, *m*. joining the palms of the hands in token of respect; the hands joined and hollowed to receive anything. — *Kara-prishtha*, *as*, *ā*, *am*, the back of the hand. — 1. *Kara-prācya*, *as*, *ā*, *am* (for 2. see under 2. *kara*), to be held, to be taken hold of by the hand. — 1. *Kara-prada*, *as*, *ā*, *am*, giving the hand &c. — *Kara-prāpta*, *as*, *ā*, *am*, held in the hand; obtained, secured. — *Karabāla* and *karavāla*, *as*, *m*. (corruptions of *kara-pāla*), a sword, a scymitar; a finger-nail. — *Karabālikā*, *f*. a small sword; [cf. *karapālikā*.] — *Kara-bhanjaka*, *ās*, *m*. pl., N. of a people; (a various reading has *kara-bhanjika*.) — *Kara-bhājana*, *as*, *m*. N. of a Brāhman. — *Kara-bhū*, *īs*, *m*. a finger-nail. — *Kara-bhūšana*, *am*, *n*. a bracelet, an ornament worn round the wrist. — *Kara-marda*, *as*, *ī*, *m*. *f*. a small tree bearing an acid fruit, *Carissa Carandas*; (*am*), *n*. the fruit of this tree. — *Karamardaka*, *as*, *m*. the tree *Carissa Carandas*; see the preceding. — *Kara-mālā*, *f*. the hand used as a rosary, the joints of the fingers corresponding to the beads. — *Kara-mukta*, *am*, *n*. (scil. *astram*) a missile weapon thrown with the hand, a dart, a javelin, &c. — *Kara-ruddha*, *as*, *ā*, *am*, stopped by the hand, held tight or fast. — *Kara-ruha*, *as*, *m*. a finger-nail (growing from the hand). — *Karardhāt* ('*ra-riddhī*'), *īs*, *f*. a cymbal; a small musical instrument used for marking time, (a castanet?); clapping the hands together for that purpose; [cf. *kara-tāla*.] — *Kara-rāra*, *as*, *m*. an epithet of *Skanda*. — *Karavālikā*, *f*. a small club; see *karabālikā*. — *Kara-vira*, *as*, *m*. a fragrant Oleander, *Nerium Odorum*; a species of *Soma*; a sword or scymitar; a particular magical formulary or spell for recovering or attracting back a missile weapon of mystic properties after its discharge; a cemetery, a place for burning or interring the dead; N. of a Nāga; of a *Daitya*; of a mountain; of a town on the river *Vep̄vā*, founded by *Padma-varjya*; of a town on the river *Dṛishadvatī*, the residence of *Candra-śekhara*; (*ā*), *f*. red arsenic; (*ī*), *f*. a woman who has borne a son, a mother; a good cow; N. of *Aditi*, the mother of the gods; (*am*), *n*. the flower of *Nerium Odorum*. — *Karaviraka*, *as*, *m*. the poisonous root of the fragrant Oleander, a poison; the tree *Terminalia Arjuna*; a sword; N. of a Nāga. — *Kara-vira-kanda-saijya*, *as*, *m*. a species of onion or bulb, = *taila-kanda*. — *Karavira-pura*, *am*, *n*. N. of a town founded by *Padma-varjya*. — *Karavira-bhujā*, *f*. *Cajanus Indicus*. — *Kara-virya*, *as*, *m*. N. of a physician. — *Kara-sālkhā*, *f*. a finger, = *Kara-sīkhara*, *as*, *m*. water expelled by an elephant's trunk. — *Kara-sūka*, *as*, *m*. a finger-nail. — *Kara-sōtha*, *as*, *m*. oedematous swelling of the hands. — 1. *kara-sāda*, *as*, *m*. languor or weakness of the hands. — *Kara-sthāln*, *ī*, *m*. an epithet of *Siva*, who uses his hands as a vessel for holding food. — *Kara-svanu*, *as*, *m*. sound produced by beating the hands together. — *Karāgra* ('*ra-ag*'), *am*, *n*. the tip of an elephant's trunk. — *Karāgra-pallava*, *as*, *m*. finger. — *Karāghāta* ('*ra-āgh*'), *as*, *m*. a thumb, a blow with the hand. — *Karā-marda*, *as*, *m*. the tree *Carissa Carandas*; [cf. *kara-marda*.] — *Karāmbuka* or *karāmlaka*, *as*, *m*. N. of the same tree. — *Karāroṭa*, *as*, *m*. a finger-ring; (fr. *kara* and ?). — *Karāryāta* ('*ra-ar*'), *as*, *ā*, *am*, taken in the hand. — *Karālamba* ('*ra-āl*'), *as*, *m*. the act of supporting with the hand, giving a helping hand;

(*as*, *ā*, *am*), stretching out one's hand to support or raise another. — *Karālambana*, *am*, n. extending the hand, taking by the hand, helping, sustaining. — *Karotpala* ('*ra-ut*'), *am*, n. a lotus-hand. — *Karodaka* ('*ra-ut*'), *am*, n. water held in or poured into the hand.

1. *karaka*, *as*, *am*, m. n. the water-pot of the student or ascetic; the shell of the cocoa-nut hollowed to form a vessel; shell of the cocoa-nut in general; (*as*), m. hand; a species of bird; N. of several plants, the pomegranate tree, = *dādīma*; Pongamia Glabra; Butea Frondosa; Bauhinia Variegata; Mimusops Elenzi; Capparis Aphylla; (*ās*), m. pl., N. of a people. — *Karaka-pātrikā*, f. a leather vessel for holding water. — *Karakāmbhas* ('*ka-am*'), *ās*, m. the cocoa-nut tree, Cocos Nucifera.

*Karaṇa*, *as*, *i*, *am*, doing, making, effecting, causing (especially at the end of compounds; cf. *anta-karaṇa*, *andhan-karaṇa*, *ushṇav-karaṇa*, &c.); Ved. clever, skilled; (*as*), m., Ved. an assistant; a man of a mixed class, the son of a Sūdra woman by a Vaiśya, or (according to some) of an outcast Kshatriya (the occupation of this class is writing, accounts, &c.); a writer, a scribe; (*am*), n. making, doing, producing, effecting, accomplishing (very often as last member of a compound, e. g. *mushṭi-karaṇa*, committing theft; *virūpa-karaṇa*, producing deformity); an action, especially a religious action; business, occupation (as trade &c.); the special business of any tribe or caste; plastering, spreading anything with the hand; the usage or practice of the writer-caste; an act, a deed; an instrument or means of action, an expedient; an organ, an organ of sense or of speech; (in gram.) the immediate cause of an action, the idea expressed by the instrumental case, instrumentality; the body; (in law) an instrument, document, a bond; a cause, motive; the posture of an ascetic; posture in sexual intercourse, copulation; pronunciation, articulation; (in gram.) the term used in designating a sound or word when referring to it as an independent part of speech or as separated from its context, (*karaṇa* may be used in this way, like *kāra*, e. g. *iti-karaṇa*, the word *iti*); rhythm, time; dramatic action (?), singing (?); an astrological division of the day, (these Karanas are eleven, viz. *vava*, *vālava*, *kaulava*, *taitila*, *gāra*, *bañjā*, *viśṭī*, *śakunī*, *śatūshpada*, *kinūghna*, and *nāga*, two being equal to a lunar day, or the time during which the moon's motion amounts to 6°; the first seven are called *a-dhruvānti* or movable, and fill, when eight times repeated, the space from the second half of the first day in the moon's increase to the first half of the fourteenth day in its wane; the four others are *dhruvānti* or fixed, and occupy the four half-days from the second half of the fourteenth day in the wane of the moon to the first half of the first day in its increase); title of a treatise of Varāha-miṣira on the motions of the planets; a field; grain (?); the mind or heart (?); (*i*), f. a woman of a mixed caste; a surd or irrational number, a surd root in arithmetic. — *Karaṇa-kūṭhāla*, *am*, n. title of a work on practical astronomy by Bhāskara. — *Karaṇa-grāma*, *as*, m. the senses collectively. — *Karaṇa-trāṇa*, *am*, n. the head ('protecting the organs of sense'). — *Karaṇa-tva*, *am*, n. instrumentality, mediate agency. — *Karaṇa-niyama*, *as*, m. suppression or restraint of the organs of sense. — *Karaṇa-vinyaya*, *as*, m. manner of pronunciation. — *Karaṇa-sāra*, *as*, m. title of a work on practical astronomy by Bhāskara. — *Karaṇa-sthāna-bheda*, *as*, m. difference of articulation or organ. — *Karaṇādīkara* ('*na-adh*'), *as*, m. a section on articulation.

*Karaṇi*, *is*, f. doing, making, effecting (only occurring with a privative, e. g. *a-karaṇi*, q. v.).

*Karaṇiya*, *as*, *ā*, *am*, to be done or made; feasible, to be accomplished; to be caused or effected.

*Karabha*, *as*, m. the metacarpus, the hand from the wrist to the root of the fingers; the trunk of an elephant; a young elephant; a camel; a young camel or any young animal; a camel three years old; a perfume (= *nakha*, commonly called *nakhi*); an

epithet of Danta-vakra, prince of the Karūshas; (*i*), f. a she-camel; the plant *Tragia Involucrata*; [cf. Gr. *κάρπος*.] — *Karabha-kāṇḍikā*, f., N. of a plant; [cf. *ushṭra-kāṇḍi*.] — *Karabha-priyā*, f. a plant, a sort of Hedysarum. — *Karabha-vālabha*, *as*, m. the tree *Feronia Elephantum*. — *Karabhādāni* ('*bha-adana*'), f., N. of a plant; [cf. *karabha-priyā*.] — *Karabhōri* ('*bha-ūru*'), *ās*, f. a woman whose thighs resemble the trunk of an elephant; see *ūru*.

*Karabhaka*, *as*, m., N. of a messenger.

*Karabhīn*, *i*, m. an elephant ('having a trunk').

*Karas*, *as*, n., Ved. an action, a deed.

*Karasma*, *as*, m., Ved. the arm, the fore part of the arm; a finger-nail.

*Kari*, *is*, *i*, causing, accomplishing (at the end of a compound, e. g. *śakrīt-kari*, q. v.).

*Karikā*, f. a wound caused by a finger-nail.

*Karin*, *i*, m. 'having a trunk,' an elephant; (*nī*), f. a female elephant. — *Kari-kaṇā-vallī*, f. a species of pepper, Piper Chaba. — *Kari-kumbha*, *as*, m. the frontal globe of an elephant. — *Kari-kusumbha*, *as*, m. a fragrant powder prepared from the flowers of *Nāga-keśara*. — *Kari-kusumbhaka*, *as*, m. the same.

— *Kari-garjita*, *am*, n. the roaring of elephants.

— *Kari-carman*, *a*, n. an elephant's hide. — *Kari-ja*, *as*, m. a young elephant. — *Kariṇi-sahāya*, *as*, m. the mate of the female elephant. — *Kari-danta*, *as*, m. an elephant's tusk; ivory. — *Kari-dāraka*, *as*, m. a lion. — *Kari-nāśikā*, f. a musical instrument. — *Kari-pattra*, *am*, n., N. of a plant; see *tālisa-pattra*.

— *Kari-patha*, *as*, m. the way or habits of an elephant. — *Kari-pippalī*, f. a plant bearing a pungent fruit, *Pothos Officialis*. — *Kari-pota*, *as*, m. a young elephant, one under ten years old. — *Kari-bandha*, *as*, m. the post to which an elephant is tied. — *Kari-makara*, *as*, m. a fabulous monster. — *Kari-mācala*, *as*, m. a lion, this animal being considered as the natural enemy and destroyer of the elephant; [cf. *gaja-mācala*.] — *Kari-mukha*, *as*, m. an epithet of Gapeśa, this deity having an elephant's trunk on his face. — *Kari-yādas*, n. a water-elephant, a hippopotamus. — *Kari-vara*, *as*, m. an excellent elephant. — *Kari-vaijāyanti*, f. a flag carried by an elephant. — *Kari-sāvaka*, *as*, m. a young elephant under five years old, (according to some) also until ten years. — *Kari-skandha*, *as*, m. a troop of elephants. — *Karīndra* ('*ri-ān*'), *as*, m. a large elephant, a war or state elephant; Indra's elephant (?).

*Kar* 2. *kara*, *as*, m. (fr. rt. 1. *kṛi*, to scatter; for 1. *kara* see p. 204), a ray of light, a sun-beam; a moon-beam; hail; royal revenue, toll, tax, import, tribute. — 2. *kara-graha*, *as*, m. levying or gathering taxes, a tax-gatherer. — 2. *kara-graṇa*, *am*, n. levying or gathering taxes. — 2. *kara-grāhin*, *i*, *īnī*, *i*, levying a tax, a tax-collector. — *Kara-jāla*, *am*, n. a pencil of rays, a stream of light. — 2. *kara-da*, *as*, *ā*, *am*, paying taxes, subject to tax or duty, tributary. — *Karādi-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to render tributary. — *Karādi-kṛita*, *as*, *ā*, *am*, made tributary, subjugated. — *Kara-paṇya*, *am*, n. a commodity given as tribute. — 2. *kara-praḥeya*, *as*, *ā*, *am*, to be collected by taxes. — 2. *kara-prada*, *as*, *ā*, *am*, paying taxes, subject to tax or duty, tributary. — *Kara-rūh*, *t*, *t*, *t*, ray-obstructing. — 2. *kara-sāda*, *as*, m. the fading away of rays. — *Karothara* ('*ra-ut*'), *as*, m. a bundle of rays; a heavy tax.

2. *karaka*, *as*, *ā*, *am*, m. f. n. (according to some only m. and f.), hail; a thunderstone (?); (*as*), m. toll, tax, tribute (?). — 1. *karakāsāra* ('*ka-ās*'), *as*, m. a shower of hail. — 2. *karakāsāra*, nom. P. *karakāsārati*, to pour or shower down like hail.

*Kari-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to offer as a tribute.

*Kar* 3. *kara*, *as*, *ā*, *am* (fr. rt. 2. *kṛi*, to praise), Ved. devoted, pious.

*Karakāyū* *karakāyū*, *us*, m., N. of a son of Dhṛita-rāshṭra. See *kanakāyū*.

*Karāṅka* *karāṅka*, *as*, m. the skull, the head; a cocoa-nut hollowed to form a cup or vessel, a water-

pot made from a cocoa-nut, [cf. 1. *karaka*]; a kind of sugar-cane; any bone of the body. — *Karāṅka-sālī*, *is*, m. a sort of sugar-cane.

*Karāṅga* *karāṅga*, *am*, n. a market or fair; (a various reading for *karāṅgaṇa*.)

*Karāṅja* *karāṅja*, *as*, m. the tree *Pongamia Glabra*, used medicinally; N. of an enemy of Indra, slain by this god. — *Karāṅja-phalaka*, *as*, m. *Feronia Elephantum*; see *kapṭhika*. — *Karāṅja-ha*, *as*, *ā*, *am*, Ved. pernicious to Karāṅja.

*Karāṅjaka*, *as*, m., N. of the tree *Pongamia Glabra*; also of *Verbesina Scandens*.

*Karāṭa* *karāṭa*, *as*, m. an elephant's cheek; a crow; a man of a low or degraded profession; a bad Brāhman; an atheist, an unbeliever, an impugner of the doctrines of the Vedas; a musical instrument (castanets?); the plant *Carthamus Tinctorius*; the first Śrāddha or ceremony performed in honour of a deceased relative; (*ās*), m. pl., N. of a people; also of a family; (*ā*), f. an elephant's cheek; a cow difficult to be milked.

*Karāṭaka*, *as*, m. a crow; N. of a jackal in the *Hitopadeśa*.

*Karāṭin*, *i*, m. an elephant; *karāṭi-kaulūka*, a treatise on the elephant and his diseases.

*Karāṭu* *karāṭu*, *us*, m. the numidian crane; [cf. *karēṭayā*, *karēṭu*, *karkaṭa*, &c.]

*Karāṇa* *karāṇa*. See under 1. *kara*.

*Karāṇisuta* *karāṇisuta*, f. an adopted daughter.

*Karāṇḍa* *karāṇḍa*, *as*, m. (said to be fr. rt. 1. *kṛi*), a basket or covered box of bamboo wicker-work; a bee-hive, a honey-comb; a sword; a sort of duck; an aquatic weed called *Vallisneria*; (*i*), f. a basket for flowers; [Lat. *corbis*?]. — *Karāṇḍavyūha*, *as*, m. title of a Buddhist work.

*Karāṇḍaka*, *as*, m. a basket. — *Karāṇḍakanivāpa*, *as*, m., N. of a region near Rājagṛiha.

*Karāṇḍin*, *i*, m. a fish; (so called because caught in a basket?).

*Karāṭha* *karāṭha*, *as*, m., N. of a physician.

*Karāṭu* *karāṭu*, a particular high number; [cf. *kalāhu*.]

*Karāṭa* *karāṭa*. See under 1. *kara*.

*Karāṭhira* *karāṭhira*, *as*, m. a lion.

*Karāṭṭu* *karāṭṭu*, *as*, m. the betel-nut tree. See *guvākā*.

*Karāṭin* *karamarin*, *i*, m. a prisoner, a captive; [cf. *kārā*.]

*Karāṭāla* *karamāla*, *as*, m. smoke; (probably a corruption of *khatamāla*.)

*Karāṭu* *karamba*, *as*, *ā*, *am* (said to be fr. 1. *kṛi*), mixed, intermingled; set, inlaid; (*as*), m. flour or meal mixed with curds. See *karambha*.

*Karāmbita*, *as*, *ā*, *am*, intermingled, mixed, blended, &c.; pounded, reduced to grains or dust; set, inlaid.

*Karāmbha* *karambha*, *as*, m. groats or coarsely ground oats &c.; a dish of parched grain; a cake, flour or meal mixed with curds, a kind of gruel, generally offered to Pūshan (as having no teeth to masticate hard food); a mixture, a mixed odour; N. of a species of poisonous plant; N. of a son of Sakuni and father of Devarāta; N. of a brother of Rambha; (*ā*), f. the plant *Asparagus Racemosus*; another plant, = *priyangu-eriksha*; N. of a daughter of a king of Kalinga and wife of Akrodhana. — *Karāmbhād* ('*bha-ad*'), *t*, *t*, *t*, Ved. eating groats or gruel, epithet of Pūshan.

*Karāmbhaka*, *as*, m., N. of a man; (*am*), n. groats, coarsely ground oats &c.; a cake, flour or meal mixed with curd.

*Karambhi*, is, m., N. of a son of Sakuni and father of Devarāta.

*Karambhin*, *ī*, *īṇī*, *i*, Ved. having groats.

**करवी** *karavī*, f. the leaf of the plant *Asa Foetida*; [cf. *karvarī*, *kavarī*, *kāvarī*.]

**करवीक** *karavīka*, as, m., N. of a mountain; [cf. *kara-vīra*.]

**करस** *karas*. See under 1. *kara*.

**करस** *karasna*. See under 1. *kara*.

**करहवा** *karahañcā*, f., N. of a metre of four lines, each consisting of seven syllables.

**करहाट** *karahāṭa*, as, m. the tree *Vangueria Spinosa*; the fibrous root of a lotus; N. of a region.

*Karahātaka*, as, m. the tree *Vangueria Spinosa*; N. of an heretical prince.

**कराङ्गण** *karāṅgaṇa*, as, m. a market or fair visited by many men; [cf. *aṅgaṇa*.]

**करायिका** *karāyikā*, f. a bird, a small kind of crane.

**कराल** *karāla*, as, *ā*, am, opening wide, cleaving asunder, gaping (as a wound); having formidable projecting teeth, formidable, dreadful, terrible (especially as an epithet of the Rākshasas, of Śiva, of Kāla, of Viṣṇu, and of a certain Devagandharva); great, large, high, lofty; spacious, wide; deformed; (as), m. a certain species of animal; resin, pitch, or a mixture of oil and the resin of the tree Shorea Robusta; N. of a region; (*ā*), f. the plant *Hemidesmus Indicus*; an epithet of Durgā; N. of a certain woman; (*ī*), f. one of the seven tongues and nine Samidhs of Agni; (am), n. a kind of Ocimum. — *Karāla-kara*, as, *ā*, am, having a powerful arm or hand; having a large trunk, as an elephant. — *Karāla-keśara*, as, m., N. of a lion in the Pañcātānta. — *Karāla-tripuṭā*, f. a species of corn. — *Karāla-dānshīra*, as, *ā*, am, having terrific teeth. — *Karāla-locana*, as, *ā*, am, terrific. — *Karāla-vadana*, f. an epithet of Durgā. — *Karālānana* (*ā-ān*), as, *ā*, am, terrific.

*Karālaka*, am, n. a kind of Ocimum.

*Karālīka*, as, m. a tree; a sword; (*ā*), f. an epithet of Durgā.

*Karālita*, as, *ā*, am, rendered formidable; afraid of, alarmed by or at; magnified.

**करि** *kari*, &c. See under 1. *kara*.

**करिभ** *karibha*, as, m. the tree *Ficus Religiosa*.

**करिर** *karira*, as, am, m. n. the shoot of a bamboo. See *karira*.

**करिष्ठ** *karishṭha*, as, *ā*, am (superlative fr. 1. *kara*), doing most, doing very much.

*Karishnu*, used in comp. See *alan-karishnu* and *nir-akarishnu*.

*Karishya*, as, *ā*, am (?), Ved. to be done (?).

*Karishyat*, an, *atī* or *antī*, *at*, willing to do, about to do.

*Karishyamāṇa*, as, *ā*, am, about to do, going to do.

*Kariyas*, *ān*, *asī*, as (comparative fr. 1. *kara*), doing more; one who does much.

**करीकृ** *kari-kṛi*. See under 2. *kara*.

**करीति** *kariti*, *ayas*, m. pl., N. of a people.

**करीर** *karira*, as, am, m. n. (said to be fr. 1. *kṛi*), the shoot of a bamboo; (as), m. a water-jar; a thorny plant, described as growing in deserts and fed upon by camels, *Capparisaephylla*; (am), n. the fruit of this plant; (*ā* or *ī*), f. the root of an elephant's tusk; a cricket, a small grasshopper. — *Karira-kṛuṇa*, as, m. the fruit season of *Capparisaephylla*. — *Karira-prastha*, as, m., N. of a town; (a various reading has *karīri-prastha*.)

*Karirikā*, f. the root of an elephant's tusk.

**करीरक** *kariraka*, am, n. fight, battle.

**करीलदेश** *karila-deśa*, as, m., N. of a region.

**करीष** *karīṣa*, as, am, m. n. (fr. 1. *kṛi*), rubbish, refuse, dung; dry cow-dung; N. of a mountain; [cf. *āluhu-karīṣa*.] — *Karīṣa-gandhi*, is, m., N. of a man. — *Karīṣan-kasha*, as, *ā*, am, sweeping away dung; (*ā*), f. a strong wind, a gale. — *Karīshāgni* (*śha-ag*), is, m. a fire of dry cow-dung; (this substance is very generally used as fuel in Hindūstan.)

*Karīshaka*, *ās*, m. pl., N. of a people.

*Karīshin*, *ī*, *īṇī*, *i*, abounding in dung; (*īṇī*), f. a region abounding in cow-dung; N. of a river.

**करुण** *karuṇa*, as, *ā*, am (said to be fr. 1. *kṛi*), but in some of its meanings fr. 1. *kṛi*), mournful, miserable, lamenting; (am), ind. mournfully, wofully, pitifully, in distress; (as), m. that which causes pity, sorrow, affliction, tenderness, pity, compassion; one of the nine Rasas or sentiments of a poem, the pathetic sentiment; a fruit tree, the pamplemousse, *Citrus Decumana*; N. of a Buddha; a Jaina saint; N. of an Asura; (*ā*), f. pity, compassion; (*ī*), f., N. of a plant, also called *grishmapushpi*, (*āriṇī*, &c.; (am), n., Ved. an action, a holy work. — *Karuṇa-dhvani*, is, m. a cry of distress. — *Karuṇa-puṇḍarika*, am, n. title of a Buddhist work. — *Karuṇa-mallī*, f. the plant *Jasminum Sambac*; also read *karuṇā-mallī*. — *Karuṇa-vedī-tva*, am, n. compassion, sympathy. — *Karuṇa-vedin*, *ī*, *īṇī*, *ī*, knowing affliction or distress, sympathising, pitiful. — *Karuṇākara* (*ṇa-āk*), as, m. the father of Padmanābha. — *Karuṇātmaka* (*ṇa-āt*), as, *ā*, am, compassionate, tender-hearted. — *Karuṇātman* (*ṇa-āt*), *ā*, *ā*, a, kind. — *Karuṇā-para*, as, *ā*, am, compassionate, tender. — *Karuṇā-maya*, as, *ī*, am, gentle, compassionate. — *Karuṇārambha* (*ṇa-ār*), as, *ā*, am, engaging in deplorable actions. — *Karuṇārādra* (*ṇa-ār*), as, *ā*, am, tender-hearted, soft, sensitive. — *Karuṇār-dhita* (*ṇa-ar*), as, *ā*, am, kind. — *Karuṇār-vat*, *ātī*, *atī*, *at*, being in a pitiful state, pitiable. — *Karuṇār-vipralambha*, as, m. grief of separation with the uncertainty of meeting again, fears occurring in absence. — *Karuṇār-vṛitti*, is, is, *i*, disposed to pity. — *Karuṇār-veditā*, f. charitableness, kindness, sympathy.

*Karuṇāya*, nom. P. A. -*ṇāyati*, -*te*, -*yitum*, to be in a pitiful condition.

*Karuṇin*, *ī*, *īṇī*, *ī*, being in a pitiful condition, pitiable.

**करुयाम** *karuthāma*, as, m., N. of a prince, a son of Dushyanta and father of Ākrīḍa; [cf. *asvatthāman*.]

**करुन्धक** *karundhaka*, as, m., N. of a son of Sūra and brother of Vasu-deva.

**करुम** *karuma*, as, *ā*, am, Ved. an epithet of certain spectral or ghost-like appearances.

**करुकर** *karūkara*, am, n., Ved. the joint of the neck and the chine.

**करुळतिन** *karūḷatin*, *ī*, *īṇī*, *ī*, Ved. one whose teeth are decayed and broken; [cf. the next.]

**करुष** *karūṣa*, *ās*, m. pl., N. of a people descended from a son of Manu Vaivasvata, (a prince of this people is named Danta-vakra.)

*Karūshaka*, as, m., N. of a son of Manu Vaivasvata; (am), n., N. of a species of fruit.

**करेट** *karēṭa*, as, m. a finger-nail.

**करेटव्या** *karēṭavyā*, f. or *karēṭu*, us, m. the numidian crane; [cf. *karāṭu*, *karkaṭa*, &c.]

**करेणु** *karēṇu*, us, m. f. (said to be fr. 1. *kṛi*; cf. 1. *kara*), a male or female elephant, generally used for the latter; according to some also *karēṇū*; (us), m. the tree *Pteropermum Acerifolium*; (us), f., N. of a plant used as a drug and supposed to grow in Kāśmīra. — *Karēṇu-pāla*, as,

m. the groom or keeper of a female elephant; N. of a man; [cf. *karēṇupāli*.] — *Karēṇu-bhū*, *ūs*, m. an epithet of Pālākāpya. — *Karēṇu-mati*, f., N. of the wife of Nakula, daughter of a king of Cedi. — *Karēṇu-varya*, as, m. a large or powerful elephant. — *Karēṇu-suta*, as, m. an epithet of Pālākāpya.

*Karēṇuka*, am, n. the poisonous fruit of the plant *Karēṇu*.

*Karēṇū*, *ūs*, m. f. a male or female elephant.

**करेनर** *karēnara*, as, m. benzoin or storax. See *karēvara*.

**करेन्दुक** *karēnduka*, as, m. a species of grass, = *bhū-trīṇa*.

**करेवर** *karēvara*, as, m. benzoin or storax.

**करोट** *karōṭa*, as, m. f. a basin, a cup; the bones of the head, the skull.

*Karōṭaka*, as, m., N. of a Nāga.

*Karōṭī*, *is*, or *karōṭī*, f. a basin, a cup; the skull.

**करोत्कर** *karōṭkara*, *karōṭpala*, &c. See under 1. and 2. *kara*.

**कर्क** *kark*, to laugh; a Sautra root, or one occurring in grammatical Sūtras but not in the Dhātu-pātha.

**कर्क** *karka*, as, *ā*, am (said to be fr. 1. *kṛi*), white; good; excellent; (as), m. a white horse; a crab; the sign Cancer; a water-jar; fire; a mirror; N. of various plants, = *karkaṭa*, *karketana*, and *karketila*; beauty; N. of a commentator on Kātyāyana's Śrauta-sūtras; (*ī*), f., Ved. a white cow (?). — *Karka-khaṇḍa*, *ās*, m. pl., N. of a people. — *Karka-cīrbhīṭī* (?), f. a small cucumber. — *Karka-phala*, am, n., N. of a plant. — *Karka-sāra*, am, n. flour or meal mixed with curds. — *Karki-prastha*, as, m., N. of a town.

*Karkaṭa*, as, m. a crab; the sign Cancer; a kind of bird, the numidian crane, *Lanius Excubitor*; N. of a plant with poisonous tubers, the fibrous root of a lotus; the curved end of the beam of a balance (to which the strings supporting the scale are attached); a kind of coitus; the radius of a circle; compass, circuit; (*ā*), f. the plant *Momordica Mixta*; (*ī*), f. a female crab; a snake (?); a kind of cucumber, *Cucumis Utilissimus*; the fruit of the plant *Bombax Heptaphyllum*; the curved end of the beam of a balance &c.; a small water-jar; [cf. *karhara*, *karkaśa*: cf. also Gr. *καρκίος*; Lat. *caner*.] — *Karkaṭa-pura*, am, n., N. of a town. — *Karkaṭa-sringa*, am, n. the claw of a crab. — *Karkaṭa-sringikā* or *karkaṭa-sringī*, f. a plant, the fruit of which is compared to the claw or feelers of a crab, the horn of a goat &c., see *aja-sringī*; other names of this plant are *kāma-nāśṭhī*, *kaulirā*, *kulīngī*, &c. — *Karkaṭākṣha* (*ṭa-āk*), as, m. the plant *Cucumis Utilissimus*. — *Karkaṭākhyā* (*ṭa-āk*), f. the plant *Karkaṭa-sringī*. — *Karkaṭāṅgā* (*ṭa-an*), f. the same plant. — *Karkaṭāsthī* (*ṭa-as*), n. the shell or crust of a crab. — *Karkaṭāhva* (*ṭa-āk*), as, m. the plant *Ægle Marmelos*; (*ā*), f. the plant *Karkaṭa-sringī*. — *Karkaṭaśa* (*ṭa-śa*), as, m., N. of a sanctuary.

*Karkaṭaka*, as, m. a crab; the sign Cancer; the plant *Momordica Mixta* (?); a kind of sugar-cane; a hook shaped like the claw of a crab; N. of a Nāga; (*ī*), f. a female crab; (am), n. a poisonous root; a particular fracture of the bones. — *Karkaṭaka-raju*, us, m. a rope with a hook attached to it, shaped like the claw of a crab. — *Karkaṭakāsthī* (*ka-as*), n. the shell or crust of a crab.

*Karkaṭī*, *is*, f. a sort of cucumber, *Cucumis Utilissimus*.

*Karkaṭikā*, f., N. of a plant, a kind of gourd; a kernel.

*Karkaṭinī*, f. the plant *Curcuma Xanthorrhiza*.

*Karkaṭu*, us, m. the numidian crane; [cf. *karāṭu*, &c.]

**कर्कन्धु** *karkandhu*, us, *ūs*, m. f. (considered

by some as an irregular compound of *karka* and *andhu*, the jujube tree, *Zizyphus Jujuba*; a species of this tree with a larger fruit; (*u*), *n.* the fruit of this tree, or the uneatable fruits of a wild species; (*ū*), *f.* the berry of this tree; (*us*), *m.*, *N.* of a man. — *Karkandhu-kuṇa*, *am*, *n.* the fruit season of the Karkandhu tree. — *Karkandhu-prastha*, *as*, *m.*, *N.* of a town. — *Karkandhu-matī*, *f.*, *N.* of a woman (?). — *Karkandhu-rohita*, *as*, *ā*, *am*, red like the berries of the jujube tree.

**कर्कफल** *karka-phala*. See under *karka*.

**कर्कर** *karkara*, *as*, *ā*, *am*, hard, firm; (*as*), *m.* a bone; a hammer; a mirror [cf. *karphara*]; a strap of leather (?); *N.* of a *Nāga*; (*am*), *n.* stone, limestone, especially the nodule found in Bengal under the name of *Kankar*; [cf. *karkaṭa*, *karkaśa*.] — *Karkarākṣha* (*ra-akṣ*), *as*, *m.* a wagtail. — *Karkarāṅga* (*ra-an*), *as*, *m.* a kind of bird, a gallinule (?). — *Karkarāṅdhuka* (*ra-an*), *as*, *m.* a blind well, one of which the mouth is overgrown with grass &c. so as to be hidden; also read *karkarāṅdhaka*; see *andha-kūpa*.

**कर्कराटु** *karkarāṭu*, *us*, *m.* a glance, a side-look.

**कर्कराटुक** *karkarāṭuka*, *as*, *m.* the numidian crane.

**कर्करेतु**, *us*, *m.* = the preceding; [cf. *karāṭu*, &c.]

**कर्कराल** *karkarāla*, *as*, *am*, *n.* a curl, a ringlet.

**कर्करि** *karkari*, *is* or *ī*, *f.*, Ved. a kind of musical instrument, a lute; (*ī*), *f.* a water-jar.

*Karkarikā*, *f.* a small water-jar.

**कर्करेट** *karkareṭa*, *am*, *n.* the hand curved as a claw for the purpose of grasping anything.

**कर्करेटु** *karkareṭu*. See *karkarāṭuka*.

**कर्कश** *karkaśa*, *as*, *ā*, *am*, hard, harsh, rough (opposed to *komala*, *ślakṣhṇa*); intangible; violent, cruel; unfeeling, unmerciful; harsh, unkind, miserly; (*as*), *m.* a sword, a scymitar; *N.* of several plants, = *kāmpilla* = *guṇḍarōcanī* (commonly called *Sunda Rochani*); a kind of cassia, *Cassia* or *Senna Esculenta*; a species of sugar-cane; (*ā*), *f.* a thorny plant, *Tragia Involucrata*; (*ī*), *f.* the wild jujube; [cf. *karkaṭa*, *karkara*.] — *Karkaśa-śhāda*, *as*, *m.* the plants *Trophis Aspera* and *Trichosanthes Dioeca*; (*ā*), *f.* the plant *Luffa Acutangula*. — *Karkaśa-tva*, *am*, *n.* hardness, harshness, rough manners. — *Karkaśa-dala*, *as*, *m.* the plant *Trichosanthes Dioeca*; (*ā*), *f.* another plant. — *Karkaśa-vākyā*, *am*, *n.* harsh or contumelious speech.

*Karkasikā*, *f.* wild jujube.

**कर्कसार** *karka-sāra*. See under *karka*.

**कर्कारु** *karkāru*, *us*, *u*, *m.* *n.* a kind of gourd, *Beninkasa Cerifera*.

**कर्कारुका**, *as*, *m.* the plant *Convolvulus Paniculatus*.

**कर्कि** *karki*, *is*, *m.* the sign of the zodiac, Cancer; also read *karkin*, *ī*, *m.*

**कर्कीप्रस्थ** *karkī-prastha*. See under *karka*.

**कर्केतन** *karketana* or *karketara*, *as*, *m.* (?) a kind of gem or precious stone.

**कर्कोट** *karkoṭa*, *as*, *m.* one of the principal serpents or *Nāgas* of *Pātāla*; (*ū*), *m.* pl., *N.* of a people; (*am*), *n.* a poisonous fruit.

**कर्कोटा**, *as*, *m.* several plants, *Momordica Mixta*; *Ægle Marmelos*; the sugar-cane; *N.* of a *Nāga* or serpent; (*ās*), *m.* pl., *N.* of a barbarous tribe of low origin; (*ī*), *f.*, *N.* of a plant; (*kā*), *f.* the plant *Momordica Mixta*. — *Karkoṭaka-visha*, *am*, *n.* the poison of *Karkoṭaka*.

**कर्कूर** *karṭūra*, *as*, *m.*, *N.* of a plant, a kind of *Curcuma*; (*am*), *n.* gold; an orpiment; [cf. *karbura* and *karbūra*.]

**कर्कुराका**, *as*, *m.* the plant *Curcuma Zerumbet*; also read *karbūra*.

**कर्ज** *karj*, *cl.* 1. *P.* *karjati*, *-jitum*, to pain or make uneasy.

**कर्ण** *karṇ*, *cl.* 10. *P.* *karṇayati*, *-yitum*, to pierce, bore. See *ā-karṇ*.

**कर्ण** *karṇa*, *as*, *m.* (said to be fr. rt. 1. *krī*), the ear, the handle or ear of a vessel; the helm or rudder of a ship; the plants *Cassia Fistula* and *Calotropis Gigantea*; (in prosody) a spondee, a foot of two long syllables; (in geometry) the hypothenuse of a triangle or the diagonal of a tetragon; *N.* of a renowned hero in the *Mahā-bhārata*, king of *Anga* and elder brother by the mother's side of the *Pāṇḍu* princes, being the son of the god *Sūrya* by *Prithā* or *Kuntī*, before her marriage with *Pāṇḍu*. (Afraid of the censure of her relatives, *Kuntī* deserted the child and exposed it in the river, where it was found by a charioteer named *Adhi-ratha* and nurtured by his wife *Rādāhā*; hence *Karṇa* is sometimes called *Sūta-putra* or *Sūta-ja*, sometimes *Rādheya*, though named by his foster-parents *Vasu-sheṇa*); *N.* of a son of *Viśvajit*; (with *Buddhists*) a son of *Mahā-sammata* and king in *Potāla*; *N.* of a king, father of *Viśoka-deva*; (*as*, *ā*, *am*), Ved. eared, furnished with long ears; furnished with chaff (as grain). *Karṇe*, (in theatrical language) into the ear, in a low voice, aside; *api karṇe*, Ved. behind the ear or back, from behind, after [cf. *api-karṇa*]; *karṇam dā*, to give ear to, listen to; *karṇam ā-gam*, to come to one's ears, become known to. — *Karṇa-kaṇḍu*, *us* or *ū*, *is*, *m.* *f.* painful itching of the ear. — *Karṇa-kiṭā*, *f.* an insect or worm with many feet and of a reddish colour, *Julus Cornifex*; a small centipede; according to some *karṇa-kiṭī*. — *Karṇa-kūḍya*, *am*, *n.*, *N.* of an imaginary town. — *Karṇa-kṣveda*, *as*, *m.* an affection of the ear, a roaring or constant noise in it. — *Karṇa-kharīka*, *as*, *m.*, *N.* of a *Vaiśya*. — *Karṇa-ga*, *us*, *ā*, *am*, touching the ear, hanging on it, next to the ear, extending to the ear. — *Karṇa-gūṭha*, *am*, *n.* ear-wax; (*as*), *m.* or *karṇa-gūṭhaka*, *as*, *m.* hardening of the wax of the ear. — *Karṇa-grīhita*, *us*, *ā*, *am*, seized by the ear. — *Karṇa-grīhya*, *ind.* seizing by the ear. — *Karṇa-gocara*, *as*, *ā*, *am*, perceptible to the ear, audible. — *Karṇa-grāha*, *as*, *m.* a helmsman. — *Karṇa-grāha-vat*, *ān*, *atī*, *at*, furnished with a helmsman (as a ship). — *Karṇa-śhāda*, *am*, *n.* the outer auditory passage; [cf. *karṇa-puṭa*, *karṇa-randhra*, &c.]. — *Karṇa-jāpa*, *as*, *m.* 'ear-whisperer,' an informer. — *Karṇa-jalūkā*, *f.* an insect, *Julus*; a small centipede; [cf. *karṇa-kiṭā*]. — *Karṇa-jalaukā*, *f.* or *karṇa-jalaukas*, *ās*, *f.* the same. — *Karṇa-jāpa* or *karṇa-jāpa*, *as*, *m.* whispering in the ear, tale-bearing, ealumoiating. — *Karṇa-jāha*, *am*, *n.* the root of the ear. — *Karṇa-jit*, *t*, *m.* 'the conqueror of *Karṇa*,' an epithet of *Arjuna*; (*Karṇa* having taken the part of the *Kurus*, was killed by *Arjuna* in one of the great battles between them and the *Pāṇḍus*). — *Karṇa-tas*, *ind.* away from the ear. — *Karṇa-tāla*, *as*, *m.* the flapping of an elephant's ears. — *Karṇa-darpaṇa*, *as*, *m.* an ear-ring, an ornament for the ear. — *Karṇa-duṇḍubhā*, *is*, *f.* a kind of worm (making a noise in the ear like a drum); see *karṇa-kiṭā*. — *Karṇa-deva*, *as*, *m.*, *N.* of a king. — *Karṇa-dhāra*, *as*, *m.* a helmsman, a pilot. — *Karṇadhāra-tā*, *f.* the office of an helmsman. — *Karṇa-dhārīnī*, *f.* a female elephant. — *Karṇa-nāda*, *as*, *m.* ringing in the ear. — *Karṇa-nāsā*, *f.* the ears and the nose. — *Karṇandu*, *us*, *f.* a woman's ear-ring; see *karṇāṇḍu*. — *Karṇa-pa*, *as*, *m.*, *N.* of a man. — *Karṇa-patṭra*, *as*, *m.* the *tragas*, a part of the external ear. — *Karṇa-patha*, *as*, *m.* the compass or range of hearing; *karṇapatham ā-yā* or *upe* (*upa-ā*), to come within the range of the ear, to be heard. — *Karṇa-para*,

*as*, *m.* an ornament for the ear. — *Karṇa-paramarā*, *f.* going from one ear to another. — *Karṇa-parākrama*, *as*, *m.* title of a work. — *Karṇa-parvan*, *a*, *n.* 'the *Karṇa* section,' title of the eighth book of the *Mahā-bhārata*. — *Karṇa-pāka*, *as*, *m.* inflammation of the outer ear. — *Karṇa-pāli*, *is*, *f.* the lobe of the ear; the outer and curving edge of the ear; (*ī*), *f.* an ornament of the ear, a garland or string of jewels pendent from it; *N.* of a river. — *Karṇa-pāśa*, *as*, *m.* a beautiful ear. — *Karṇa-puṭa*, *am*, *n.* the auditory passage of the ear. — *Karṇa-pur*, *ūr*, *f.* or *karṇa-purī*, *f.* the capital of *Karṇa*, *i. e.* *Campā*, the ancient *N.* of *Bhagalpur*. — *Karṇa-pushpa*, *as*, *m.*, *N.* of a plant, = *morota*. — *Karṇa-pūra*, *as*, *m.* an ornament of flowers worn round the ears; an ear-ring; *N.* of several plants, blue lotus; *Acacia Sirissa*; *Jonesia Aśoka*; *N.* of the father of *Kaviçandra*, author of the *Alankāra Kautubha*. — *Karṇa-pūraka*, *as*, *m.* the *Kadamba* tree, *Nauclera Cadamba*; *N.* of a servant. — *Karṇa-pūraṇa*, *am*, *n.* the act of filling the ears (with cotton &c.); any substance used for that purpose; (*as*), *m.* = *karṇa-pūra*. — *Karṇa-pratināha* or *karṇa-pratināha*, *as*, *m.* a disease of the ear, suppression of its excretion or wax, which is supposed to have dissolved and pass by the nose and mouth. — *Karṇa-prāyāga*, *as*, *m.*, *N.* of the confluence of the river *Gangā* and *Pindar*. — *Karṇa-prānta*, *as*, *m.* the lobe of the ear. — *Karṇa-prāvarāna*, *us*, *ā*, *am*, using the ears for a covering; (*ās*), *m.* pl., *N.* of a fabulous people. — *Karṇa-phala*, *as*, *m.* a sort of fish, *Ophiocephalus Kurraway*. — *Karṇa-bhūshāṇa*, *am*, *n.* or *karṇa-bhūshā*, *f.* an ear ornament. — *Karṇa-madgura*, *as*, *m.* a sort of sheat fish, *Silurus Unites*. — *Karṇa-mala*, *am*, *n.* the excretion or wax of the ear. — *Karṇa-mukura*, *as*, *m.* an ear ornament; an ear-ring. — *Karṇa-mukha*, *as*, *ī*, *am*, headed by *Karṇa*, having *Karṇa* as leader. — *Karṇa-mūla*, *am*, *n.* the root of the ear. — *Karṇamūliya*, *as*, *ā*, *am*, near the root of the ear. — *Karṇa-moṭī*, *is*, *f.* an epithet of *Devī* or *Durgā* in one of her forms or incarnations (*Cāmūḍā*). — *Karṇa-yoni*, *is*, *is*, *ī*, Ved. having the ear as a source or starting-point, going forth from the ear, an epithet of an arrow, because in shooting the bow-string is drawn back to the ear. — *Karṇa-randhra*, *as*, *am*, *n.* the orifice or auditory passage of the ear; [cf. *karṇa-śhāda*, *karṇa-puṭa*, &c.]. — *Karṇa-roga*, *as*, *m.* disease of the ear. — *Karṇaroga-pratiśheda*, *as*, *m.* cure of a disease of the ear. — *Karṇarogavijñāna*, *am*, *n.* diagnosis of any disease of the ear. — *Karṇa-latā*, *f.* or *karṇa-latikā*, *f.* the lobe of the ear. — *Karṇa-vajra*, *as*, *m.* an elevated platform of bamboo. — *Karṇa-vat*, *ān*, *atī*, *at*, having ears, long-eared; furnished with tendrils or hooks; having a helm. — *Karṇa-varjita*, *as*, *ā*, *am*; earless; (*as*), *m.* a snake. — *Karṇavīka*, *as*, *ā*, *am*, furnished with ear-wax. — *Karṇa-vidradhi*, *is*, *f.* ulceration of the ear. — *Karṇa-vivara*, *am*, *n.* the auditory passage of the ear. — *Karṇa-vish*, *t*, *f.* ear-wax. — *Karṇa-vedha*, *as*, *m.* 'ear-piercing,' a religious ceremony performed to prevent a person from dying, if the birth of a third son be expected; piercing the ear to receive ear-rings. — *Karṇa-vedhani* or *karṇa-vedhanikā*, *f.* an instrument for piercing the ear of an elephant. — *Karṇa-veshṭa*, *as*, *m.* an ear-ring; *N.* of a prince. — *Karṇa-veshṭaka*, *as*, *m.* the flaps of a cap protecting the ear; (*as* or *am*), *m.* *n.* (?) an ear-ring. — *Karṇa-veshṭana*, *am*, *n.* an ear-ring. — *Karṇa-sashkuli*, *f.* the outer part of the ear, the exterior cartilaginous portion leading to the auditory passage. — *Karṇa-sīrisha*, *as*, *m.* a *Sīrisha* flower fastened to the ear as an ornament. — *Karṇa-sūla*, *as*, *am*, *m.* *n.* ear-ache. — *Karṇasūlin*, *ī*, *inī*, *t*, having ear-ache. — *Karṇa-sobhana*, *am*, *n.*, Ved. an ear ornament. — *Karṇa-srava*, *as*, *ā*, *am*, audible, loud. — *Karṇa-srāvas*, *ās*, *m.*, *N.* of a *Brahman*. — *Karṇa-srut*, *t*, *m.*, *N.* of the author of several hymns of the *Rig-veda*. — *Karṇa-svapṇa* or *karṇa-srava* or *karṇa-srāva*, *as*, *m.* running of the ear, discharge of pus or ichorous matter from the ear.

— *Karṇa-sū*, *ūs*, m. the father of Karṇa, an epithet of Śūrya or the sun. — *Karṇa-sūcī*, *īs*, m. a kind of insect. — *Karṇa-sphoṭā*, f. a sort of creeper (commonly *kāṇaphāṭā*). — *Karṇā-karṇī*, ind. from ear to ear, whispering into each other's ears. — *Karṇānjali* (*ṇa-an°*), *īs*, m. the auditory passage of the outer ear. — *Karṇādhaka* (*ṇa-ādh°*), *as*, m., N. of a man; (*ās*), m. pl. the descendants of this man. — *Karṇādeśa* (*ṇa-ād°*), *as*, m. an ear-ring (?). — *Karṇādeśa* (*ṇa-an°*), *as*, m. an epithet of Yudhiṣṭhira, the younger brother of Karṇa, one of the five Pāṇḍu princes. — *Karṇāntika* (*ṇa-an°*), *as*, *ā*, *am*, near or close to the ear. — *Karṇāndu* (*ṇa-an°*), *us* or *ū*, *ūs*, f. an ornament for the ear; an ear-ring. — *Karṇābharaṇaka* (*ṇa-ābh°*), *as*, m. the tree *Cathartocarpus* (*Cassia*) *Fistula*. — *Karṇārā* (*ṇa* and *rt. rī*), f. an instrument for perforating the ear of an elephant. — *Karṇāri* (*ṇa-ari*), *īs*, m. an epithet of Arjuna (as the enemy of Karṇa); the tree *Terminalia* *Arjuna*. — *Karṇārpaṇa* (*ṇa-ar°*), *am*, n. offering the ear, giving ear, paying attention, listening to. — *Karṇāṅkārā* (*ṇa-āṅ°*), *as*, m. or *karṇāṅkārīyā*, f. or *karṇāṅkārī*, *īs*, f. an ear ornament, an ear-ring. — *Karṇāsava* (*ṇa-as°?*), *as*, m., N. of a man. — *Karṇāśphāla* (*ṇa-ās°*), *as*, m. the flapping to and fro of an elephant's ears. — *Karṇe-śuruṅurā*, f. tale-bearing. — *Karṇe-japa*, *as*, *ā*, *am*, a slanderous whisperer, a secret traducer, a tale-bearer, an informer. — *Karṇe-śirī-śrā*, f. tale-bearing. — *Karṇendu* (*ṇa-in°*), *us*, f. a semicircular ornament of the ear, an ear-ring; [cf. *karṇāndu*]. — *Karṇotpala* (*ṇa-ut°*), *as*, m., N. of a poet. — *Karṇodaya* (*ṇa-ud°*), N. of a book. — *Karṇopakarṇikā* (*ṇa-up°*), f. a female tale-bearer or informer. — *Karṇorṇa* (*ṇa-ūr°*), *as*, *ā*, *am*, having wool on the ears (as any animal).

*Karṇaka*, *as*, m., Ved. a prominence, handle, or projection on the side or sides (of a vessel &c.); a tendril; applied also to the legs when spread out; N. of a man; (*ās*), m. pl. the descendants of this man. — *Karṇaka-vat*, *ān*, *atī*, *at*, Ved. furnished with tendrils or side branches.

*Karṇakita*, *as*, *ā*, *am*, furnished with tendrils.

*Karṇāka*, *as*, *ā*, *am*, furnished with ears.

*Karṇika*, *as*, *ā*, *am*, having ears, having large or long ears; having a helm; (*as*), m. a steersman; pl., N. of a people; N. of a king in Poṭāla; (*ā*), f. an ear-ring or ornament for the ear; a knot, tubercle; round protuberance (e.g. the round protuberance at the end of a reed or cane); the pericarp of a lotus; a fruit-stalk; the tip of an elephant's trunk; the middle finger; chalk; a pen or small brush; a trowel; the plants *Premna* *Spinosa* or *Longifolia*, and *Odina* *Pinnata*; a bawd; N. of an Apsaras; N. of the wife of Kanka. — *Karṇikācala*, *as*, m. an epithet of the fabulous mountain Meru; (fr. *karṇikā*, the seed vessel of a lotus, and *ācala*, a mountain, Meru being in the centre of the world, the divisions of which are compared to the leaves of a lotus); also *karṇikādri*, &c.

*Karṇikāra*, *as*, m. the tree *Pterospermum* *Acrofolium*; also *Cassia* *Fistula*; the pericarp of a lotus; (*am*), n. the flower of the tree *Pterospermum* *Acrofolium* and of *Cassia* *Fistula*. — *Karṇikāra-priyā*, *as*, m. an epithet of Siva.

*Karṇikīn*, *ī*, m. an elephant.

*Karṇin*, *ī*, *inī*, *ī*, having ears, relating to the ear; long-eared; (at the end of compounds) having (anything) attached to the ear; furnished with flaps or anything similar (said of shoes); barbed, furnished with knots &c. (as an arrow); having a helm; (*ī*), m. the side of the neck, the part near the ear; a steersman; N. of a mountain, one of the seven principal ranges of the mountains, dividing the universe; (*inī*), f. (scil. *yoni*) a disease of the uterus, prolapsus or polypus uteri. — *Karṇi-ratha*, *as*, m. (for *karṇi-ratha*), a covered car, or (according to some) a litter for the conveyance of women &c., borne on men's shoulders.

*Karṇiḥa*, *as*, *ā*, *am*, long-eared.

*Karṇi*, a fem. form related to *karṇa* and appear-

ing in compounds (e.g. *ayas-karṇi*). — *Karṇi-suta*, *as*, m. an epithet of Kaṇsa, the enemy of Kṛiṣṇa; according to the scholiast the author of a thieves' manual.

*Karṇya*, *as*, *ā*, *am*, being in or at the ear; suitable to the ear.

**कर्णाट** *karṇāṭa*, *ās*, m. pl., N. of a country and the people inhabiting it, whence the modern Karnatic; the name, however, was anciently applied to the central districts of the peninsula, including Mysore; (*ī*), f. a princess of Karṇāṭa; a plant, commonly Haṅsapadi; one of the Rāginiṣ or female personifications of the musical modes, the bride of the Rāga Mālava. — *Karṇāṭa-deśa*, *as*, m. the Karṇāṭa country.

*Karṇāṭaka*, *ās*, m. pl., N. of a country and the people inhabiting it. — *Karṇāṭaka-deśa*, *as*, m. the Karṇāṭa country. — *Karṇāṭaka-bhāṣā*, f. the dialect of Karṇāṭa.

**कर्णार्षण** *karṇārpaṇa*. See under *karṇa*.

**कर्त** *kart* (a various reading for *katr*, *katr*), cl. 10. P. *kartayati*, *-yitum*, to slacken or unloose, to remove.

**कर्त** *karta*, *as*, m. (fr. 1. *kṛi* ?), Ved. a hole, a cavity; (a more recent form is *garta*.)

**कर्तन** 1. *kartana*, *am*, n. (fr. 1. *kṛi*), cutting, cutting off or in pieces, excision; (*ī*), f. scissors.

*Kartari*, *īs*, f. scissors.

*Kartarikā*, f. a knife, a small sword or cutlass; a hunter's knife or sword, a couteau de chasse; scissors.

*Kartari*, f. a scissors or shears; a knife; a small sword or cutlass; the part of an arrow to which the feathers are attached.

**कर्तन** 2. *kartana*, *am*, n. (fr. 2. *kṛi*), spinning cotton or thread.

**कर्तरीय** *kartariya*, a kind of poisonous plant.

**कर्तव्य** *kartavya*, *as*, *ā*, *am* (fut. pass. part. fr. 1. *kṛi*), to be done, made or accomplished, what ought to be done; to be imposed (as a punishment); to be turned towards (as the mind); to be offered; to be acted; (*am*), n. what ought to be done, obligation, duty, task. — *Kartavya-tā*, f. or *kartavya-tva*, *am*, n. necessity, obligation; propriety, fitness; suitable measures.

*Kartu*, the base of several cases, used as infinitives of the verb *kṛi* in the Veda (e.g. *kartum*, *kartave*, *kartavai*, *kartos*). — *Kartu-kāma*, *as*, *ā*, *am*, desirous or intending to do.

*Kartri*, *tā*, *trī*, *trī*, a doer, a maker, one who makes or does, an agent, one who practises what he knows; one who acts in a religious ceremony, a priest; (very often at the end of compounds, e.g. *bhaya-kartri*, *rājya-kartri*, &c.); (*tā*), m. the creator of the world, an epithet of Brāhmā, of Viṣṇu, and of Siva; (in gram.) an agent, one who acts of his own accord (*sva-tantrah*), the active noun, the nominative case. — *Kartri-tā*, f. the state of being the agent of an action. — *Kartri-tva*, *am*, n. agency, the act or property of an agent. — *Kartri-pura*, *am*, n., N. of a town. — *Kartri-vācya*, *as*, m. the active voice. — *Kartri-stha*, *as*, *ā*, *am*, standing or being within the agent. — *Kartriṣṭha-kṛiyāka*, *as*, *ā*, *am*, any (root &c.) whose action stands within the agent. — *Kartriṣṭha-bhāvaka*, *as*, *ā*, *am*, any (root &c.) whose state or *bhāva* stands within the agent.

*Kartrika*, *as*, *ā*, *am*, an agent, one who does anything. — *Kartrika-tva*, *am*, n. agency, action.

*Kartra*, *am*, n., Ved. an incantation, charm.

*Kartva*, *as*, *ā*, *am*, Ved. to be done or accomplished; (*am*), n. obligation, duty; task.

**कर्तित** *kartita*, *as*, *ā*, *am* (fr. rt. 1. *kṛi*), cut, cut off.

*Kartishyat*, *an*, *atī* or *anti*, *at*, or *kartishya-māna*, *as*, *ā*, *am*, intending or wishing to cut.

*Kartlavya*, *as*, *ā*, *am*, to be cut down, to be killed.

*Karttrikā*, f. a small sword, a knife; [cf. the next.]

*Karttrikā*, f. a hunter's knife.

*Karttri*, f. a pair of scissors.

*Kartya*, *as*, *ā*, *am*, to be cut down.

**कर्च** *kartr*, cl. 10. P. *kartrayati*, *-yitum*, to unloose, remove; [cf. *hart* and *katr*.]

**कर्द** *kard*, cl. 1. P. *kardati*, *-ditum*, to rumble, as the bowels; to caw, as a crow; or to make any similar noise; [cf. *pard*; Gr. *χορδή*.]

*Kardana*, *am*, n. rumbling of the bowels, borborygmi; (*ī*), f. the day of full moon in the month Caitra.

**कर्द** *karda*, *as*, m. (said to be fr. rt. *kard*), mud; clay.

*Kardaṭa*, *as*, m. mud, dirt; the fibrous root of the lotus (= *karahāṭa*); any aquatic weed, as *Vallisneria* &c.

*Kardama*, *as*, m. mud, slime; mire, clay; dirt, filth, sin; a kind of plant; a poisonous kind of bulb; N. of a Nāga; N. of a Prajāpati, born from the shadow of Brāhmā, or son of that god by Chāyā, and the husband of Devahūti and father of Kapila; a son of Prajāpati Pulaha; (*ī*), f., N. of a plant; (*am*), n. flesh; (*as*, *ā*, *am*), furnished with mud, mire, dirt, filth. — *Kardama-rāja*, *as*, m. or *kardama-rājan*, *ā*, m., N. of a man, a son of Kshema-gupta. — *Kardamāṭaka* (*ṇa-āt°*), *as*, m. a receptacle for filth, a sewer, &c.; [cf. *kanyāṭa*, *patnyāṭa*.]

*Kardamaka*, *as*, m. a kind of granulous fruit; a poisonous kind of bulb; a kind of serpent.

*Kardamita*, *as*, *ā*, *am*, furnished with mud, dirty.

*Kardamīnī*, f. a marshy region.

*Kardamila*, *am*, n., N. of a region.

**कर्पट** *karpaṭa*, *as*, *am*, m. n. old or patched or ragged garments; [cf. *kārpaṭika* and *pañca-karpaṭa*]. — *Karpaṭa-dhārīn*, *ī*, m. a religious mendicant, a beggar in patched or ragged clothes, or sometimes with merely a cloth to cover the privities.

*Karpaṭika*, *as*, *ā*, *am*, or *karpaṭin*, *ī*, *inī*, *ī*, covered with patched or ragged garments, clothed in beggar's raiment.

**कर्पण** *karpaṇa*, a kind of lance or spear; [cf. *kaṇapa* and *karpara*.]

**कर्पर** *karpara*, *as*, m. a cup, a pot, an iron saucepan or frying-pan (according to some also n. in this sense); the skull, the cranium; a kind of weapon; the plant *Ficus* *Glomerata*, [cf. *udumbara*]; (*ī*), f. a collyrium extracted from the *Amomum* *Anthorhiza*, [cf. *ghaṭa-karpara*, *khapara*.]

*Karparāla*, *as*, m. a tree described as a *Pilu* growing in the hills; (a various reading for *kandarāla*.)

*Karparāsa*, *as*, m. sand, gravel, a sandy soil; (a wrong reading for *karparāṅśa*, a potsherd.)

*Karparikā*, f. (diminutive fr. *karpari*) in *karparikāvuttha*, *am*, n. a collyrium extracted from the *Amomum* *Anthorhiza*.

*Karparika* (?), *as*, m. fire.

**कर्पास** *karpāsa*, *as*, *am*, m. n. (said to be fr. 1. *kṛi*), cotton, Gossypium *Herbaceum*; (*ī*), f. the cotton tree; [cf. *kārpāsa*: cf. also Gr. *κάρπασος*; Lat. *carbasus*.]

**कर्पूर** 1. *karpūra*, *as*, *am*, m. n. (said to be fr. rt. *kṛip*), camphor (the plant and resinous exudation and fruit); (*as*), m., N. of a poet; N. of the father of Gajamalla and uncle of Kalyāṇamalla.

*Karpūra-kavi*, *īs*, m., N. of a poet. — *Karpūra-khaṇḍa*, *as*, m. a field of camphor. — *Karpūra-gaura*, *am*, n., N. of a lake or pond (yellowish-white like camphor). — *Karpūragaurākhya* (*ṇa-ākḥ°*), *as*, *ā*, *am*, called *Karpūragaura*. — *Karpūra-tilaka*, *as*, m., N. of an elephant; (*ā*), f. an epithet of Jayā, one of Durgā's female attendants or confidantes. — *Karpūra-taila*, *am*, n. camphor liniment. — *Karpūra-nālikā*, f. a kind of food prepared with

camphor, rice dressed with spices and camphor and ghee. — *Karpūra-prakaraṇa*, *am*, n. a Jaina work by Hari. — *Karpūra-maṅgari*, f. title of a dramatic work by Rāja-śekhara. — *Karpūra-maṅgi*, *is*, m. a white mineral used medicinally. — *Karpūra-saras*, *as*, n., N. of a lake or pond.

2. *karpūra*, nom. P. *karpūratī*, -*ritum*, to spread like the smell of camphor.

*Karpūrakā*, *as*, m. zedoary, Curcuma Zerumbet.

कफिर *karphara*, *as*, m. a mirror; [cf. *karhara*.]

कर्ब *karb*, cl. 1. P. *karbati*, -*bitum*, to go, move, approach.

कर्वर *karbara*. See *karvara*.

कर्बु *karbu*, *us*, *u* (said to be fr. rt. *kav*, to paint, colour), variegated, spotted. — *Karbu-dāra*, *as*, m. the tree *Banhinia Candida* or *Barleria Cærulea*. — *Karbu-dāraka*, *as*, m. the tree *Cordia Latifolia*. — *Karbuka*, *ās*, m. pl., N. of a people.

*Karvura* and *karvura*, *as*, *ā*, *am*, variegated, of a spotted or variegated colour; white; (*as*), m. a variegated colour; sin; a Rakshas; the plant *Curcuma Amhaldi* or *Zerumbet*; rice growing amidst inundation; (*ā*), f. the plant *Bignonia Snaueolens*; another plant, commonly called *Varvāra*; (*i*), f. an epithet of the goddess *Durgā*; (*am*), n. gold; the plant *Datura*, and the fruit of it; water. — *Karvura-phala*, *as*, m. a plant, commonly called *Sākunḍa*.

*Karbūra* or *karvūra*, *as*, m. a Rakshas; the plant *Curcuma Amhaldi* or *Zerumbet*; (*ā*), f. a leech; (*am*), n. gold; a yellow ornament.

*Karbūraka*, *as*, m. the plant *Curcuma Amhaldi* or *Zerumbet*.

*Karbūrta*, *as*, *ā*, *am*, variegated, many-coloured.

कबेल *karbela*, *as*, m. an epithet of the copyist *Viṣṇu-bhaṭṭa*.

कर्म *karman*, *a*, n. (fr. rt. 1. *kri*; according to some also m.), action, work, deed; performance, business; office; specific action, moral duty, the obligation imposed by peculiarities of tribe, occupation, &c.; labour (as opposed to rest, *praśānti*); any religious action or rite (as sacrifice, ablution, &c.), especially as originating in the hope of future recompense and as opposed to speculative religion or knowledge of spirit); action consisting in motion as the third among the seven categories of the *Nyāya* philosophy, (of these motions there are five, viz. *ut-kṣhepaṇa*, throwing upwards; *ava-kṣhepaṇa*, throwing downwards; *ā-kūṭcana*, contraction; *pra-sāraṇa*, extension or dilatation; and *gamana*, going or motion in general); product, result, effect; organ of sense [cf. *karmendriya*]; natural or active property (as maturity, of heat; support, of earth; dispersion, of wind, &c.); the immediate object of an agent or act; (in grammar) the idea or notion expressed by the acc. case, (this object is of four kinds, viz. a. *nirvartya*, when anything new is produced, e. g. *kaṣam karoti*, 'he makes a mat'; *putram prasūte*, 'she bears a son'; b. *vikārya*, when change is implied either of the substance and form, e. g. *kāśhtham bhasma karoti*, 'he makes ashes out of fuel'; or of the form only, e. g. *svarnaṃ kuṇḍalam karoti*, 'he fashions gold into an ear-ring'; c. *prāpya*, when any desired object is attained, e. g. *grāmam gaḥḥatī*, 'he goes to the village'; *chandram paśyati*, 'he sees the moon'; d. *anipṣita*, when an undesired object is abandoned, e. g. *pāpaṃ tyajati*, 'he leaves the wicked'); fate, the certain consequence of previous acts [cf. *karma-pāka* and *karma-vipāka*]; (in astronomy) the tenth lunar mansion. — *Karma-kāra*, *as*, *ī*, *am*, working for other people, a hired labourer, a servant of any kind (as a pupil &c.) who is not a slave, an agent, any one who does work or business; (*ā*), m. an epithet of *Yama*, the regent of the dead; (*i*), f. the plant *Sansevieria Zeylonica*; the plant *Momordica Monodelpha*. — *Karma-kartrī*, *tā*, m. 'an object-agent' or 'object-containing agent,' i. e. an agent which

is at the same time the object of an act on (this is the idea expressed by the reflexive passive, as in *odaṇaḥ paḍyate*, 'the mashed grain cooks of itself,' see Gram. 461. c); *karma-kartāra*, m. du. the work and the person accomplishing it. — *Karma-kāṇḍa*, *as*, *am*, n. that department of the *Veda* which relates to ceremonial acts and sacrificial rites; N. of a Jaina work. — *Karma-kāra*, *as*, *ī*, *am*, a worker, one who does any business, an artisan, a mechanic; one who performs any act (without receiving wages for it, according to native lexicographers); (*as*), m. a bull; a blacksmith (forming a mixed caste regarded as the progeny of the divine artist *Viśvakarman* and a *Sūdrā* woman); (*i*), f. the plants *Sansevieria Zeylonica* and *Momordica Monodelpha*. — *Karma-kāraka*, *as*, *ā*, *am*, one who does any act or work. — *Karmakārāpaya*, nom. (fr. *karma-kāra*) A. *karmakārāpaya*, -*yitum*, to cause any one to work as a servant. — *Karma-kārīn*, *ī*, *tī*, *ī*, working, doing any work or act, (in compounds preceded by an adjective or pronoun, e. g. *śubha-karma-kārīn*, doing good works; *tat-karma-kārīn*, performing the same business.) — *Karma-kārmuka*, *as* or *am* (?), m. or n. 'the bow of action,' i. e. an efficacious or strong bow. — *Karma-kilaka*, *as*, m. a washerman. — *Karma-kṛtī*, *t*, *ī*, *t*, performing any work, skilful in work (e. g. *tikṣhṇa-karma-kṛtī*, working with zeal); a workman, an artisan; a servant; one who has done any work. — *Karma-kṛtāvat*, *ān*, m. the director of a religious rite, the reciter of Mantras or formularies. — *Karma-kṛtīya*, *am*, n., Ved. activity, the state of active exertion. — *Karma-kṣhama*, *as*, *ā*, *am*, competent to perform an act, able to do it. — *Karma-kṣhetra*, *am*, n. the district or region of religious acts; [cf. *karma-bhūmi*]. — *Karma-granthi-prathama-vicāra*, title of a Jaina work. — *Karma-gḥāta*, *as*, m. lit. 'the killing of work,' i. e. the act of leaving off work. — *Karma-āndra*, *as*, m., N. of a prince of *Mālava*. — *Karma-ēt*, *t*, *t*, *t*, Ved. collected or accomplished by work. — *Karma-śeṣṭā*, f. active exertion, action. — *Karma-śodanā*, f. the motive impelling to ritual acts. — *Karma-ja*, *as*, *ā*, *am*, resulting from or produced by any act whether religious or immoral; (*as*), m. the holy fig tree, *Ficus Religiosa*; the *Kali-yuga* or fourth and present age of the world, the age of iniquity. — *Karmaja-guṇa*, *as*, m. a property resulting from human acts (as separation, reunion, &c.). — *Karma-jit*, *t*, m., N. of a prince. — *Karma-jña*, *as*, *ā*, *am*, skilled in any work; acquainted with religious rites. — *Karmaṇi-vācya*, *as*, m. the passive voice in grammar, (but according to *Pāṇini* the passive is an *Ātmane-pada* verb with the affix *yak* in four tenses, and *karman* expresses only one idea of the passive.) — *Karma-tyāga*, *as*, m. abandonment of worldly duties or ceremonial rites. — *Karma-va*, *am*, n. or *karma-tā*, f. state of action, any act, the active discharge of the duties and functions of life. — *Karma-dūṣṭa*, *as*, *ā*, *am*, corrupt in action, wicked in practice, immoral, disreputable. — *Karma-deva*, *as*, m., Ved. a god by actions (opposed to *ājāna-deva*, a god by birth). — *Karma-dosha*, *as*, m. a sinful work, sin, vice; error, blunder; the evil consequence of human acts, discreditable conduct or business. — *Karma-dhāraya*, *as*, m., N. of a class of compounds (see Gram. 755); according to native grammarians a subdivision of the *Tat-puruṣa* class, the members of which are in the same relationship either as adjective and substantive or as two substantives in apposition (e. g. *śvetāśva*, 'a white horse'; *Pāṇini* I. 2, 42, calls a *Karma-dhāraya* comp. a *Samāśādhikarāna-tatpuruṣa*; cf. *adhi-karṇa*). — *Karma-dhvaṇa*, *as*, m. loss of benefit arising from religious acts, destruction of any work, disarrangement. — *Karma-nāman*, *a*, n. a participle. — *Karma-nāśā*, f., N. of a river between *Kāśi* and *Vihāra*, contact with which destroys the merit of works. — *Karma-nibandha*, *as*, m. necessary consequence of works. — *Karma-nirhāra*, *as*, m. removal of (bad) deeds or their effects. — *Karma-niṣkṛtā*, *ās*, *ās*, *am*, Ved. diligent in

religious actions, engaged in active duties; (*as*), m. a *Brāhman* who performs sacrifices &c. — *Karma-patha*, *as*, m. the way or direction of an action. — *Karma-paddhati*, *is*, f. title of a work. — *Karma-pāka*, *as*, m. the ripening of actions, i. e. recompense for actions done in a former life; [cf. *karma-vipāka*]. — *Karma-pradīpa*, *as*, m. title of a work of *Kātyāyana*; N. of a work of *Miśra*. — *Karmapradīpa-vivṛitī*, N. of *Sivārāma's* commentary on the *Karmapradīpa*. — *Karma-pradīpikā*, f. title of a work of *Kāma-deva*. — *Karma-pravaḥṇīya*, employed for the definition of an action; (*as*), m. (scil. *śabdā*) a term for certain prepositions, particles, or adverbs, not connected with a verb, but with a case of a noun; (according to *Pāṇini* the first and general category to which prepositions belong is that of *Nipātas* or particles; they are *Upasargas* and *Gatis* when they are in connection with verbal action, i. e. with the tenses of a verb; but the term *gatī* is more comprehensive than *upasarga*, and is applicable also when the verbal root becomes developed into a noun substantive, adjective, or participle. Moreover, the term *upasarga* is confined to the prepositions with *su* and *du*, whereas the *Gatis* include many other adverbial prefixes such as *alam* and the nouns and adjectives which take the affix *ḥri* &c. Lastly, prepositions are *Karmapraḥṇīyas* if they are unconnected with verbs and govern a noun either separated from it or forming a compound with it. A *Karmapraḥṇīya* never loses its accent, and exercises no euphonic influence on the initial letters of a following verb.) — *Karma-pravāda*, *as*, m., N. of the eighth of the fourteen *Pūrvas* or oldest religious writings of the *Jainas*. — *Karma-phala*, *am*, n. the fruit or recompense of actions; pain, pleasure, &c., considered as the consequence of acts; the fruit of the tree *Averrhoa Carambola*; [cf. *karmaraṅga*]. — *Karmaphalodaya* ('*la-uḍ*'), *as*, m. the occurrence of consequences. — *Karma-bandha*, *as*, m. the tie of works (by which the soul is attached to pleasure &c.). — *Karma-bandhana*, *as*, *ā*, *am*, bound by acts; (*am*), n. confinement to repeated exercises, as the consequence of acts. — *Karma-bhū*, *is*, f. tilled or cultivated ground. — *Karma-bhūmi*, *is*, f. the land or region of religious actions, i. e. where such actions are performed; (according to *Hemaṇḍra* the *Karmabhūmis* are *Bharata*, *Airāvata*, and *Videha*, but not the district of the *Kurus*; the other *Varshas* are *phala-bhūmayas*, i. e. lands of recompense; cf. *karma-kṣhetra*.) — *Karma-māya*, *as*, *ī*, *am*, consisting of works, resulting from works. — *Karma-mārga*, *as*, m. the way of work; a technical term used by thieves for the breaking of walls &c. — *Karma-mīmāṃsā*, see s. v. *mīmāṃsā*. — *Karma-mūla*, *am*, n. *Kuśa* or sacrificial grass, used as an essential part in many religious and sacred rites. — *Karma-yuga*, *am*, n. the fourth and present age of the world, the iron age, the *Kali-yuga*. — *Karma-yoga*, *as*, m. performance of a work or business or of worldly functions and religious duties; active exertion, industry; connection with a sacrifice. — *Karmayoni*, *is*, m. f. source of action. — *Karmārgha*, *as*, m. (fr. *karman* and *ṛgha* in *ṛghāya*), N. of a teacher. — *Karma-vaḥana*, *am*, n. (with *Buddhists*) the ritual. — *Karma-vajra*, *as*, *ā*, *am*, 'whose thunderbolt is work'; an epithet of the *Sūdra*. — *Karma-val*, *ān*, *atī*, *at*, busy with a work, employed in it. — *Karma-vaśa*, *as*, *ā*, *am*, being in the power of or subject to former actions; (*as*), m. the necessary influence of acts; fate, considered as the inevitable consequence of actions done in a former life. — *Karmavaśī-tā*, f. the condition of having power over works, a quality of a *Bodhi-sattva*. — *Karma-vaśin*, *ī*, *inī*, *ī*, having power over works. — *Karma-vāṇī*, f. a lunar day or the thirtieth division of a lunar month (regulating all ceremonies, observances, religious actions, &c.). — *Karma-vidhna*, *as*, m. an impediment to work, obstruction. — *Karma-vidhi*, *is*, m. rule of action, observance, practice, mode of conducting any ceremony. — *Karma-viparyaya*, *as*, m. succession of office or employment,

revolving or alternating duty; contrariety or reverse of any act or business. — *Karma-vipāka*, *as*, m. 'the ripening of actions,' i.e. the good or evil consequences in this life of human acts performed in previous births; title of a work on this subject, explaining expiatory rites to be performed in cases of disease &c., supposed to be the punishment of offences committed in a previous existence (written in Śloka in the form of a dialogue between Sakuntalā-Bharata and Sātātapa-Bhṛigu), a work of Viśveśvara-bhaṭṭa. — *Karma-vipāka-saṅgraha*, title of a book. — *Karmavipāka-sāra*, title of a book composed by Dinakara, the brother of Kamalākara-bhaṭṭa. — *Karma-viśeṣa*, *as*, m. variety of act or actions. — *Karma-vija*, *am*, n. the seed of works. — *Karma-śālā*, *f*, a workshop, a house of business. — *Karma-śālī*, *f*, N. of a river in Caturgrāma. — *Karma-śīla*, *as*, *ā*, *am*, assiduous, laborious, one who perseveres in his duties without looking to their reward. — *Karma-śuddha* (?), *am*, n. approved occupation. — *Karma-sūra*, *as*, *ā*, *am*, assiduous, laborious; (*as*), m. a skilful or clever workman. — *Karma-sauca*, *am*, n. humility. — *Karma-sreṣṭha*, *as*, m., N. of a son of Pulaha by Gati. — *Karma-saṅgraha*, *as*, m. assemblage of acts, comprising the act, its performance and the performer. — *Karma-saśīva*, *as*, m. a minister, any officer employed upon active duties, as a judge, a deputy, &c. — *Karma-sannyāstka*, *as*, m. an ascetic, a religious person who has withdrawn from works. — *Karma-samādhi*, *is*, m. devotion, abstraction (?). — *Karma-sambhava*, *as*, *ā*, *am*, produced by or resulting from acts. — *Karma-sākshin*, *i*, m. 'the witness of all acts,' epithet of the sun. — *Karma-sādha*, *as*, *ikā*, *am*, accomplishing a work. — *Karma-sādhana*, *am*, n. implement, means; articles essential to the performance of any religious act. — *Karma-siddhi*, *is*, *f*. accomplishment of an act, success. — *Karma-sena*, *as*, m., N. of the father of Rāma-āndra. — *Karma-stha*, *as*, *ā*, *am*, standing or being within the object. — *Karmastha-kriyaka*, *as*, *ā*, *am*, any (root) whose action stands within the object. — *Karmastha-bhāva*, *as*, *ā*, *am*, any (root &c.) whose state (*bhāva*) stands within the object. — *Karma-sthāna*, *am*, n. a public office or place of business. — *Karma-ktu*, *us*, *us*, *u*, caused by acts, arising from acts. — *Karmāśhana* ('*ma-ak*'), *as*, *ā*, *am*, incapable of business. — *Karmāṅga* ('*ma-an*'), *as*, m. part of any act, part of a sacrificial rite. — *Karmān* ('*ma-ān*'), *ā*, *ā*, *am*, one whose character is action, endowed with principles of action, active, acting. — *Karmāditya* ('*ma-ād*'), *as*, m., N. of a king. — *Karmādhikāra* ('*ma-adh*'), *as*, m. the right of action (in the Mimāṃsā philosophy). — *Karmānubandha* ('*ma-an*'), *as*, m. connection with or dependence upon acts. — *Karmānubandhin*, *i*, *inī*, *i*, connected with or involved in works. — *Karmānūrūpa* ('*ma-an*'), *as*, *ā*, *am*, according to action, according to function or duty. — *Karmānūrūpatas*, *ind*, conformably to act, function &c. — *Karmānushthāna* ('*ma-an*'), *am*, n. practising one's duties, discharging peculiar functions. — *Karmānushthāyitr* ('*ma-an*'), *i*, *inī*, *i*, practising duties, performing rites &c. — *Karmānūsāra* ('*ma-an*'), *as*, m. consequence of or conformity to acts. — *Karmānūsāratas*, *ind*, according to one's deeds. — *Karmānta* ('*ma-an*'), *as*, m. work, business, administration of an office; management of any business; the end of any task or act; the end or abandonment of ritual acts; tilled or cultivated ground. — *Karmāntara* ('*ma-an*'), *am*, n. interval between religious actions, suspense of such an action; difference or contrariety of action; penance, expiation. — *Karmāntika*, *as*, *i*, *am*, final, completing; (*as*), m. a workman, a servant, one who finishes a work. — *Karmābhīdhāyaka*, *as*, *ā*, *am*, or *karmābhīdhāyitr* ('*ma-abh*'), *i*, *inī*, *i*, enjoining or prescribing duties or acts. — *Karmārambha* ('*ma-ār*'), *as*, m. commencement of any act. — *Karmāra* ('*ma-ar*'), *as*, *ā*, *am*, fit for work, able to do any work, suitable to any rite; (*as*), m. a man. — *Karmendriya* ('*ma-in*'), *am*, n. an organ of action (opposed to the *buddhindriyānt* or

perceptive organs of sense; five are reckoned, viz. the hand, the foot, the larynx or organ of the voice, the organ of generation and of excretion). — *Karmādhāra* ('*ma-ud*'), *am*, n. any honourable or valiant act, magnanimity, prowess. — *Karmodyukta* ('*ma-ud*'), *as*, *ā*, *am*, actively labouring, busily engaged. — *Karmodyoga* ('*ma-ud*'), *as*, m. engaging actively in any work.

*Karma*, *as*, *am*, m. n. according to some lexicographers = *karma*.

*Karmaka* (at the end of some compounds) = *karma*, q. v.

*Karmatha*, *as*, *ā*, *am*, skilful or clever in work, clever; working diligently, accomplishing any rite, anxious to perform anything; (*as*), m. the director and performer of a sacrifice.

*Karmāya*, *as*, *ā*, *am*, Ved. skilful in work, clever, diligent; proper or fit for any act, suitable to it; (at the end of compounds) relating to any business or to the accomplishment of anything; (*ā*), *f*. wages, hire; (*am*), n. energy, activity. — *Karmāya-tā*, *f*. skilfulness, cleverness. — *Karmāya-bhuj*, *k*, *k*, *k*, receiving wages, working for hire; (a various reading for *bharāya-bhuj*.)

*Karmatas*, *ind*. according to actions.

*Karmāra*, *as*, m., Ved. an artificer, a mechanic, a blacksmith, a brazer, a carpenter, &c.; a bamboo; the plant *Averrhoa Carambola*, = *karmarāṅga* below.

— *Karmāra-vana*, *am*, n., N. of a place.

*Karmāraka*, *as*, m. the plant *Averrhoa Carambola*.

*Karmika*, *as*, *ā*, *am*, acting, active.

*Karmīn*, *i*, *inī*, *i*, acting, active, busy; performing a religious action; engaged in any work or business; belonging or relating to any act.

*Karmishtha*, *as*, *ā*, *am* (said to be a superlative of the last), very active, assiduous, diligent.

*Karmīṅga* = *karma* at the end of a compound; [*cf. alankarmīṅga*.]

कर्मन्द् *karmānda*, *as*, m., N. of a man, author of a Bhikshu-sūtra.

*Karmāndin*, *i*, m. a beggar, a religious mendicant, a member of the fourth order (lit. 'a follower of *Karmānda*').

कर्मर *karmara* and *karmaraka*, *as*, m. the plant *Averrhoa Carambola*.

*Karmarāṅga*, *as*, m., N. of the same plant; (*am*), n. the acid fruit of this plant.

कर्मरी *karmarī*, *f*. the manna of the bamboo; [*cf. vaṅsa-roṅā*.]

कर्मष *karmasha* = *kalmasha*, q. v.

कर्मस *karmasa*, *as*, m., N. of a son of Pulaha and Kshamā; [*cf. karma-sreṣṭha*.]

कर्मर *karmira*, *as*, *ā*, *am*, variegated; (a various reading for *kirmira*.)

*Karmiraka*, *as*, m. a small tree, *Trophis Aspera*.

कर्क् *karv*, *cl*. I. P. *karvati*, -*vitum*, to be proud, to boast; [*cf. kharv* and *garv*.]

कर्क् *karva*, *as*, m. (said to be fr. rt. I. *kṛi*), love, desire; a rat.

कर्क् *karvata*, *as*, *am*, m. n. declivity of a mountain; a village, market-town, the capital of a district (of two or four hundred villages) in a pleasant site and of handsome construction; (*as*), m., N. of a country or a people; (*i*), *f*, N. of a river; (*am*), n. a city.

*Karvataka*, *as* or *am*, m. or n. (?) declivity of a mountain.

कर्क् I. *karvara*, *am*, n. (fr. rt. I. *kṛi*), Ved. a deed, action.

कर्क् 2. *karvara* or *karbara*, *as*, *ā*, *am* (said to be fr. rt. I. *kṛi*), variegated, spotted; (*as*), m. sin; a tiger; a Rakshas; a sort of medicament; (*i*), *f*, an epithet of Durgā; night; a Rakshasī; a tigress; the leaf of the plant *Asa Foetida*; [*cf. karavī*, *kavari*, *kāvavi*.] See *karbura*.

कर्क् *karšana*, *as*, *ā*, *am* (fr. rt. *kṛis*), rendering lean, attenuating, causing emaciation; (*as*), m. fire; [*cf. kṛtsānu*.]

कर्क् *karśapha*, *as*, m., Ved. an epithet of *imps* or goblins.

कर्क् *karśya*, *as*, m., N. of a plant, = *karśūra*; [*cf. kārśya* and *kārshya*.]

कर्क् *karsha*, *as*, m. (fr. rt. *kṛish*), drawing, dragging, pulling; attracting; ploughing; a furrow, a trench; a scratch; (*as*, *am*), m. n. a weight of gold or silver, equal to 16 Māshas =  $\frac{1}{2}$  Pala =  $\frac{1}{100}$  of a Tula = 11,375 French grains; according to the ancient division of 5 Rettis to the Māsha the *Karsha* would be equal to about 176 grains troy; in common use 8 Rettis are given to the Māsha, and the *Karsha* is then about 280 grains troy. — *Karsha-phala*, *as*, m. the tree *Terminalia Bellerica*; this tree is also called *Aksha*, because its fruits are used as dice; (*ā*), *f*. the plant *Emblia Officialis*. — *Karshārtha* ('*sha-ar*'), *am*, n. a Tolaka, a weight of 16 Māshas (according to some calculations).

*Karshaka*, *as*, *ā*, *am*, a cultivator of the soil, one who ploughs or lives by tillage; a husbandman; who or what draws or drags, attractive, what attracts.

*Karshaya*, *as*, *ā*, *am*, pulling to and fro, dragging, attracting, overpowering, injuring; tormenting; harassed; extending (in time); (*am*), n. the act of dragging or pulling; drawing to and fro; removing, hurting, injuring; bending (a bow); ploughing, cultivating the ground; cultivated land.

*Karshani*, *is*, *f*. an unchaste woman (attracting the men).

*Karshani*, *f*, N. of a plant; [*cf. karshinī* and *kshirini*.]

*Karshaniya*, *as*, *ā*, *am*, to be drawn or pulled; to be attracted; to be conciliated or won.

*Karshayat*, *an*, *anti*, *at*, dragging, pulling; attracting; harassing, annoying.

*Karshita*, *as*, *ā*, *am*, drawn, attracted; distracted, tormented, harassed; worn out; ploughed.

*Karshin*, *i*, *inī*, *i*, who or what pulls or draws or attracts; attractive; inviting; who or what ploughs or furrows, a ploughman, peasant; (*inī*), *f*. the bit of a bridle; a medicinal moon-plant; [*cf. karshani*, *kshirini*.]

*Karshū*, *us*, *f*. a furrow, trench, incision; a river; a canal; a shallow trench for receiving the sacrificial fire; (*us*), m. a fire of dried cow-dung; agriculture, cultivation; livelihood.

कर्क् *karshāpaṇa* = *kārshāpaṇa*, q. v.

कर्क् *karhi*, *ind*. (fr. 2. *ka*), Ved. when? at what time? (followed by the future or present tense) *karhi-tid* or *karhy-api*, at any time; [*cf. Goth. hvar*, 'where?' Eng. *where?* Germ. *war* and *wor* in *warum*, *woraus*, &c.; Lith. *kur*.]

कल् I. *kal*, *cl*. I. A. *kalate*, -*litum*, to sound; to count; [*Gr. κάλέω*? Lat. *calculo*.]

कल् 2. *kal*, *cl*. 10. P. *kālayati*, -*yitum*, to push on, drive forward, drive away; carry off; to drive together, collect; to throw; to announce the time.

कल् 3. *kal*, *cl*. 10. P. *kālayati*, -*yitum*, to impel, incite, urge on; to bear, carry; to do, make, accomplish; to tie on, attach, affix; to utter a sound, murmur; to furnish with; to observe, perceive, take notice of; to regard, consider, count, reckon, calculate; to go; to take hold of the die called *Kali* (in this last sense *kal* may be considered as a nom. fr. *kali*).

*Kala*, *as*, *ā*, *am*, dumb, hoarse, indistinct, inarticulate (especially in composition with *vāshpa* and *asru*, e. g. *vāshpa-kala*, *asru-kala*, having the speech impeded by tears, sobbing); emitting a low or soft tone, as humming, buzzing, &c.; weak; crude,

undigested; (as), m. (scil. svara) a low or soft and articulate tone, as humming, buzzing, &c.; and the tree Shorea Robusta; (in poetry) time equal to four Mātras or instants; (ās), m. pl. a class of manes or deceased ancestors; (am), n. semen virile; the ju-jube, Zizyphus Jujuba; (for kalā see below, s. v.)

— *Kala-kaṅṭha*, as, m. a pleasing tone or note; a low murmuring tone; having a sweet voice, N. of several birds, as of the Indian cuckoo; a dove, a pigeon; a goose. — *Kala-kala*, as, m. a confused noise, the murmuring or buzz of a crowd; resin, pitch, the resinous exudation of the tree Shorea Robusta; an epithet of Siva; [cf. *kaṅkaṅka*, *kaṅka-kaṅka*.] — *Kalakala-vat*, ān, atī, at, causing humming or murmuring. — *Kala-kīṭa*, as, m., N. of a Grāma. — *Kala-kūjīkā*, f. a wanton, a lascivious woman. — *Kala-kūṭa*, as, m., N. of a warrior-tribe and the country inhabited by it. — *Kala-kūṅikā*, f. a wanton, a lascivious woman. — *Kala-ghoṣha*, as, m. the Kokila or Indian cuckoo. — *Kalan-kasha*, as, m. a lion; a musical instrument; see *kara-tālī*. — *Kalan-kura*, as, m. an eddy, a whirlpool. — *Kala-tā*, f. or *kala-tva*, am, n. melody, music. — *Kala-tūlikā*, f. a wanton or lascivious woman; [cf. *kala-kūṅikā*.] — *Kala-dhūta*, am, n. silver; (wrong reading for *kala-dhauta* ?). — *Kala-dhauta*, am, n. gold and silver (sounding and shining); (as, am), m. n. a low or pleasing tone. — *Kaladhautā-lipi*, is, f. a streak of gold, illumination of a manuscript with gold. — *Kala-dhrani*, is, m. a low sweet tone; the Kokila or Indian cuckoo; the turtle-dove; a peacock.

— *Kala-nāda*, as, m. a sort of goose; see *kalahansa*. — *Kala-bhāṣaṇa*, am, n. the prattle of childhood. — *Kala-bhairava*, as or am, m. or n. (?), N. of a deep ravine in the mountains between the rivers Tāpi and Narmadā. — *Kala-rava*, as, m. a low sweet tone; a dove; the Indian cuckoo; [cf. Lat. *columba*.] — *Kala-rācas*, ās, ās, as, speaking sweetly, singing. — *Kala-svana*, as, ā, am, having a charming voice (a bird). — *Kala-svara*, am, n. a low musical sound. — *Kala-hansa*, as, m. a kind of duck or goose; a gander; another bird, Gallinula Porphyria; a drake (according to some) a teal; an excellent king; Brahma or the supreme spirit; N. of a metre consisting of four lines of thirteen syllables each. — *Kalāmunādin* (°la-an°), ī, m. a sparrow; a bee, but particularly one of a very large kind; the Cātaka bird. — *Kalālāpa* (°la-āl°), as, m. a sweet humming sound, discourse; a bee. — *Kalottāla* (°la-ut°), as, ā, am, high, sharp.

*Kalana*, as, ā, am (at the end of compounds) causing, effecting; (as), m. a sort of cane; (ā), f. doing, making, effecting; subjection, submission; emitting (?); *kāla-kalanā*, fulfilling one's time, dying; (am), n. an embryo at the first stage after conception; a spot, a stain; an offence, fault, defect; murmuring, sounding.

*Kalita*, as, ā, am, impelled, driven, borne onwards; held, laid hold of; attached, affixed, furnished, endowed with; gained, acquired; considered, known, understood; numbered, counted, reckoned; separated, divided; sounded indistinctly, bozzed, murmured.

*कलक kalaka*, as, m. a kind of fish; a kind of prose.

*कलङ्क kalanka*, as, m. a spot, a mark; the rust of iron; a fault, defamation, abuse. — *Kalankakura*, as, ī, am, censorious, calumniating, defaming; spotting, staining. — *Kalanka-kalā*, f. a digit of the moon in shadow. — *Kalanka-maya*, as, ī, am, spotted, stained; calumniated, defamed. — *Kalankahṛit*, ī, m. an epithet of Siva.

*Kalankaya*, nom. P. *kalankayati*, -yitum, to spot, defame.

*Kalankita*, as, ā, am, spotted, soiled, stained; calumniated, defamed.

*Kalankita*, ī, inī, ī, soiled, stained; disgraced, reviled, rusty.

*कलञ्ज kalanja*, as, m. an animal struck with a poisoned weapon; tobacco.

*कलट kalata*, am, n. the thatch of a house; (other works read this *kuṭala*, q. v.)

*कलत kalata*, as, ā, am, = *khalati*, bald-headed.

*कलत्र kalatra*, am, n. (see *kaṭatra*), a wife; any female; the hip and loins; pudendum muliebre; a royal citadel, a strong hold or fastness; the seventh lunar mansion in astronomy. — *Kalatra-vat*, ān, atī, at, or *kalatrin*, ī, inī, ī, having a wife, united to a wife.

*कलनक kalantaka* or *kalandaka*, as, m. a species of bird.

*कलन्दन kalandana*, as, m., N. of a man.

*कलन्दर kalandara*, as, m. a man of a mixed caste, the son of a Leṭa (?) man and a Tivara woman.

*कलन्दिका kalandikā*, f. knowledge, intelligence, wisdom in general; (a various reading for *kalandikā*, q. v.)

*कलन्धु kalandhu*, us, m. a kind of vegetable; [cf. *ghoṭī*.]

*कलभ kalabha*, as, m. (said to be fr. 3. *kaḥ*), a young elephant; an elephant thirty years old; a young camel (perhaps also the young of other animals); the tree *Datura Fastuosa* [cf. *dhustūra*]; (ī), f. a sort of Ricinus (*cañḍū*). — *Kalabha-vallabha*, as, m., N. of a tree; [cf. *pilu*.]

*कलम kalama*, as, m. (said to be fr. 3. *kaḥ*), rice, which is sown in May and June, and ripens in December or January; a white rice growing in deep water; a pen, a reed for writing with; a thief, a rogue; [cf. Gr. *κάλμος*; Lat. *calamus, culmus*; and Arab. *قلم*.]

*कलमू kalamba*, as, m. the stalk of a pot-herb; an arrow; the tree *Nuclea Cadamba*; (ī), f. (according to a scholiast also m.), the pot-herb *Convolvulus Repens*; (am), n. *Calumba* root, *Menispermum Calumba*; [cf. *kaḍamba, kadamba*.]

*Kalambaka*, as, m., N. of a plant; [cf. *dhārā-kadamba*.]

*Kalambikā*, f. the nape of the neck (in this sense usually used in du.); the pot-herb *Convolvulus Repens*; [cf. *kalambī*.]

*Kalambū*, us, f. the same pot-herb.

*कलमुट kalambuṭa*, am, n. fresh butter.

*कलमूट kalamuṭa*, as, am, m. n. the womb, the uterus; a small round lump, a term for the embryo a short time after conception; [cf. *kalama*.]

*कललज kalalaja*, as, m. the resinous exudation of the Shorea Robusta; [cf. *kala-kala*.] — *Kalalajodbhava* (°ja-ud°), as, m. the tree Shorea Robusta.

*कलविङ्क kalavinka*, as, m. a sparrow; a spot, a stain [cf. *kalanka*]; a white Cāmara; the plant *Echites Antidysenterica* [cf. *kalingaka*]; N. of a Tirtha.

*कलश kalasa*, as, ī, am, m. f. n. a water-pot, a pitcher, a jar, a dish; (as), m., N. of a poet; (ī), f. the plant *Hemionitis Cordifolia*; N. of a Tirtha; a churn; [cf. *kalasa* and *droṇa-kalasa*; Gr. *κάλξ*; Lat. *calix*.] — *Kalasa-dīr*, īr, m., Ved. one whose pot or pitcher is broken. — *Kalasa-potaka*, as, m., N. of a Nāga. — *Kalasi-kaṅṭha*, as, m., N. of a man; (ās), m. pl. the descendants of this man. — *Kalasi-padī*, f. having feet like a water-jar. — *Kalasi-mukha*, as, m. a sort of musical instrument. — *Kalasi-suta*, as, m. an epithet of Agastya. — *Kalasodara* (°sa-ud°), as, m., N. of a Daitya.

*Kalasi*, is, f. a water-pot, pitcher, dish, water-jar; the plant *Hemionitis Cordifolia*.

*Kalasa*, as, ī, am, m. f. n. a pot, a water-jar; (as), m. a Droṇa measure; a rounded pinnacle or ball on the top of a temple; (ī), f. the plant *Hemionitis*

*Cordifolia*. — *Kalasodadhī* (°sa-ud°), is, m. the ocean.

*कलह kalaha*, as, am, m. n. strife, contention, quarrel, war, battle; the sheath of a sword, a scabbard; a road, a way; deceit, falsehood; violence without murderous weapons, abuse, beating, kicking, &c. — *Kalaha-kandala*, as, m., N. of an actor. — *Kalaha-kāra*, as, ī, am, quarrelsome, turbulent; contentious, pugnacious; (ī), f. N. of the wife of Vikramaçaṇḍa. — *Kalaha-kārin*, ī, inī, ī, quarrelsome, contentious. — *Kalaha-nāsana*, as, m. the tree *Cesalpina Bonducella*. — *Kalaha-priya*, as, ā, am, fond of contention, quarrelsome, turbulent; (as), m. an epithet of Nārada; (ā), f. the bird *Gracula Religiosa*. — *Kalahāntarītā* (°ha-an°), f. a heroine separated from her lover in consequence of a quarrel; an appeased wife, one who has been angry and is sorry for it. — *Kalahāpahrīta* (°ha-ap°), as, ā, am, taken away by force.

*Kalahāya*, nom. A. *kalahāyale*, -yitum, to quarrel, contend.

*Kalahin*, ī, inī, ī, contentious, quarrelsome.

*कलहु kalahu*, a particular high number; [cf. *karaphu*.]

*कला kalā*, f. (said to be fr. 3. *kaḥ*), a small part of anything, any single part or portion of a whole, but especially a sixteenth part; a digit or one sixteenth of the moon's diameter (personified as a daughter of Kardama and wife of Marīḍī); interest on capital, considered as a certain part of it; a division of time (according to some  $\frac{1}{16}$  of a day, i. e. 1 minute and 36 seconds; according to others  $\frac{1}{128}$  of a day, i. e. 48 seconds; according to others 20  $\frac{1}{16}$  Kalās = 1 Muhūrta or  $\frac{1}{16}$  of a day, therefore 1 Kalā = 2 minutes and 26  $\frac{1}{16}$  seconds; according to others 30  $\frac{1}{16}$  Kalās = 1 Muhūrta, therefore 1 Kalā = 1 minute and 35  $\frac{1}{16}$  seconds; according to others 2 Kalā = 8 seconds); the sixtieth part of one thirtieth of a zodiacal sign, a minute of a degree; (in prosody) a syllabic instant; a term for the seven substrata of the elements or Dhātus of the human body (which according to their reckoning are seven, as follows, flesh, blood, fat, phlegm, urine, bile, and semen; but according to Hemaçandra *rasa* 'chyle,' *asthi* 'bone,' and *majja* 'marrow,' take the place of phlegm, urine, and bile); an atom (there are 305 Kalās or atoms in every one of the six Dhātus, not counting the *rasa*, therefore in all 18090); a small round lump, a term for the embryo shortly after conception [cf. *kalana*]; the menstrual discharge; any practical art, any mechanical or fine art (sixty-four such are enumerated, as carpentering, architecture, jewellery, farricry, acting, dancing, music, medicine, poetry, &c.); skill, ingenuity, contrivance, fraud, deceit; a boat; title of a grammatical commentary; N. of a deity; [cf. *a-kala*, *nishkala*, *sakala*.] — *Kalā-kūṣala*, as, ā, am, skilled in the elegant arts, singing, dancing, &c. — *Kalā-keli*, is, is, ī, gay, frolicsome, wanton; (is), m. an epithet of Kāma, the god of love. — *Kalā-dhara*, as, m. 'bearing a digit of the moon'; an epithet of Siva; N. of a copyist. — *Kalā-nidhi*, is, m. 'a treasure or storehouse of digits,' the moon. — *Kalāntara* (°lā-an°), am, n. interest, profit. — *Kalāpa* (°lā + āpa fr. rt. āp), as, m. 'that which holds together the single parts,' a band, a bundle (e. g. *muktā-kalāpa*, an ornament consisting of several strings of pearls; *raṣanā-kalāpa*, a zone consisting of several strings, worn by women round the waist; *jaṭā-kalāpa*, a tuft or knot of braided hair); totality, whole body or collection of a number of separate things, a zone, a string of bells worn by women round the waist; the rope round an elephant's neck; a bundle of arrows, a quiver with arrows, a quiver; a peacock's tail (as consisting of a multitude of single feathers); an ornament in general; N. of a grammar, supposed to be revealed by the god Kumāra or Kārtikeya to Sarva-varman; a village where the destroyer Kalki is to be born; the moon; a clever and intelligent man; a poem written in one metre;

(ī), f. a bundle of grass. — *Kalāpaka*, *as*, m. a band, a bundle; a string of pearls; the rope round an elephant's neck; a sectarian mark on the forehead; (*am*), n. a number of verses in one metre; a series of four stanzas on one subject; the eye in a peacock's feather; (*as*, *ikā*, *am*), to be repaid when the peacocks spread their tails. — *Kalāpa-grāma*, *as*, m., N. of a Grāma or village. — *Kalāpa-śānda*, *as*, m. an ornament of pearls consisting of twenty-four strings. — *Kalāpa-tattvārṇava* (*va-ar*), title of a commentary on the Kalāpa grammar. — *Kalāpa-dvīpa*, N. of a place, perhaps the same as *kalāpa-grāma*. — *Kalāpa-śiras*, *ās*, m., N. of a Muni; (a various reading for *kapāla-śiras*). — *Kalāpānūsārīn* (*pa-an*), *ī*, m. a follower of the Kalāpa grammar. — *Kalāpin*, *ī*, *ini*, *ī*, furnished with a bundle of arrows, bearing a quiver with arrows; spreading its tail (said of a peacock &c.); (*ī*), m. a peacock; the Indian cuckoo; the waved-leaf fig tree, *Ficus Infectoria*; N. of an old teacher, a pupil of Vaiśampāyana; (according to some) the author of the Kalāpa grammar; the time (scil. *kālah*) when peacocks spread their tails; (*ini*), f. night; the moon; a species of Cyperus. — *Kalā-pūrṇa*, *as*, *ā*, *am*, filled up by single or separate parts; (*as*), m. the moon. — *Kalā-bhṛt*, *t*, m. 'digit-bearer,' the moon; an artist, a mechanic, &c. — *Kalāyana* (*lā-ay*), *as*, m. a tumbler, a dancer, but especially one who dances or walks on a sharp edge, as the edge of a sword &c. — *Kalā-rat*, *ān*, m. 'having digits,' the moon; (*ti*), f. a mystical ceremony, the initiation of the Tantrika student, in which the goddess Durgā is supposed to be transferred from the water-jar to the body of the novice; N. of an Apsaras; N. of the mother of Rādhā; N. of the wife of Kṛīta-varman, king of Ayodhyā; N. of the wife of Dāśarha; N. of the lute of the Gandharva Tumburu. — *Kalā-vāda-tantra*, *Kalā-vīdhī-tantra*, *Kalā-sāra-tantra*, names of Tantras. — *Kalā-vīlāsa*, *as*, m. a work on rhetoric. — *Kalā-śāstra*, *am*, n. a work by Viśākha.

*Kalikā*, f. a digit of the moon. See below, s. v.

**कलाकन्द** *kalākanda* = *kanda*, a species of the Atijagati metre.

**कलाकुल** *kalākula*, *am*, n. poison; [cf. *halāhala*.]

**कलाकुर** *kalānkura*, *as*, m. the bird Ardea Sibirica, a crane; an epithet of the Asura Kaṣpa.

**कलाङ्गल** *kalāngala*, *as* or *am*, m. or n. (?) a kind of weapon (?).

**कलाचिक** *kalācika*, *as* or *am*, m. or n. (?) a ladle; (*ā*), f. or *kalāci*, f. the fore-arm, the arm below the elbow.

**कलाटीन** *kalāṭina*, *as*, m. the white water wagtail.

**कलाद** *kalāda*, *as*, m. a goldsmith.

**कलाधिक** *kalādhika*, *as*, m. (fr. *kala* and *adhika* ?), a cock; [cf. *halāvika* and *uśhākala*.]

**कलानक** *kalānaka*, *as*, m., N. of one of the attendants of Śiva.

**कलाप** *kalāpa*, &c. See under *kalā*.

**कलापूर** *kalāpūra*, *as* or *am* (?), m. or n. (?), and *ā*, f. a kind of musical instrument.

**कलामक** *kalāmaka*, *as*, m. a kind of rice ripening in the cold season; [cf. *kalama*.]

**कलासि** *kalāmbi*, *is*, f. or *kalāmbikā*, f. lending, a loan; usury.

**कलाय** *kalāya*, *as*, m., N. of various leguminous seeds, chiefly of the order Phaseolus, particular kinds of pulse or vetches; (*ā*), f. a kind of Panicum, = *gaṇḍādurvā*. — *Kalāya-kharīja*, *as*, m. one who trembles and totters as he walks.

**कलाविक** *kalāvika*, *as*, m. a cock; [cf. *kalādhika*.]

**कलाविकल** *kalāvikala*, *as*, m. a sparrow; [cf. *kalavinka*.]

**कलाहक** *kalāhaka*, *as*, m. a kind of musical instrument; [cf. *kāhala*.]

**कलि** *kali*, *is*, m. (said to be fr. rt. 3. *kal*), N. of the die or side of a die, which is marked with one point (personified as a deity or evil genius in the poem of Nala); the plant Terminalia Belleŕica, the nuts of which in olden times were used as dice; N. of the last and worst of the four Yugas, the present or iron age, the age of vice; (the four Yugas or ages have received their names from the marks on dice, the best mark being four points and the worst one; the Kali or fourth age contains, inclusive of the two dawns, 1200 years of the gods or 432,000 years of men, and begins the eighteenth of February 3102 B. C.; at the end of this Yuga the world is to be destroyed); strife (considered as the son of *Krodha* 'Anger' and *Himsā* 'Injury,' and as generating with his sister *Durukṣt* 'Calumny,' two children, viz. *Bhaya* 'Fear' and *Mṛtyu* 'Death'); dissension, war, battle; the worst in any class; a hero; an arrow; Ved., N. of a class of mythic beings related to the Gandharvas, and supposed by some to be fond of gambling; in epic poetry *Kali* is held to be the fifteenth of the Deva-gandharvas or children of the Munis; N. of a man; (*is* or *ī*), f. an unblown flower, a bud. — *Kali-kāra*, *as*, m., N. of several birds, the fork-tailed shrike; *Loxia Philippensis*, a small bird with a yellow head; a kind of chicken; a plant bearing a nut which is used as a febrifuge, *Grey Bonduc*, = *karaija* and *pūtthkaraija*; an epithet of Nārada; (*ī*), f. the poisonous plant *Methonica Superba*. — *Kali-kāraka*, *as*, m. the plant *Cæsalpinia Bonducella*; (a various reading has *kali-māraka*); an epithet of Nārada ('the quarrelsome'). — *Kali-druma*, *as*, m. the plant Terminalia Belleŕica or the tree of strife, being supposed to be the favourite haunt of imps or goblins. — *Kali-dharma-nṛṇaya*, *as*, m., N. of a work. — *Kali-nātha*, *as*, m., N. of a writer on music. — *Kali-pṛiya*, *as*, *ā*, *am*, quarrelsome, mischievous, mischief-making; (*as*), m. a monkey, an ape; an epithet of Nārada. — *Kali-māraka*, *as*, m. the plant *Cæsalpinia Bonducella*; (a various reading for *kali-kāraka*, q. v.). — *Kali-mālaka*, *as*, m. and *kali-mālya*, *as*, m. the plant *Cæsalpinia Bonducella*. — *Kali-yuga*, *am*, n., N. of the fourth age, the present or iron age. — *Kali-vṛiksha*, *as*, m. the tree Terminalia Belleŕica. — *Kali-saṃśraya*, *as*, m. the act of betaking one's self to Kali.

**कलिक** *kalika*, *as*, m. a curlew.

**कलिका** *kalikā*, f. (fr. *kalā*), a digit or the sixteenth part of the moon; an unblown flower [cf. *kalī*]; the bottom or peg of the Indian lute, made of cane; N. of several metres, a metre containing 4 x 8 + 16 syllabic instants; a metre of four lines, each containing fifteen syllables; a metre consisting of 12 + 8 + 16 + 20 syllables; title of a work on medicine.

**कलिकाता** *kalikātā*, f. the modern name Calcutta.

**कलिकापूर्व** *kalikāpūrva*, *am*, n. (fr. *kalikā* and *apūrva* ?), acts leading to future consequences not connected with those of a previous birth.

**कलिङ्ग** *kalīngā*, *as*, m., N. of a country; the name is applied in the Purānas to several places, but especially signifies a district on the Coromandel coast, extending from below Cuttack (Kaṭaka) to the vicinity of Madras; in this sense, like some other names of countries, it is usually confined to the plural number, confounding the place with the people inhabiting it, (these people are said to owe their origin to Kalinga, the son of Dirgha-tamas and Sudeshṇā; Kalinga being sometimes identified with the epic

Bali); N. of a scholiast on the Amara-kosha; N. of a poet; the fork-tailed shrike, *Lanius Forficatus*, (in this sense derived from *kalīm* and *ga* ?; cf. *kali-kāra*); the plants *Cæsalpinia Bonducella*, *Wrightia Antidysenterica*, *Acacia Siris*, *Ficus Infectoria*; (*ā*), f. a beautiful woman; the plant *Ipomœa Turpethum*; (*am*), n. Indra-grain [cf. *indra-yava*]; (*as*, *ā*, *am*), clever; cunning.

**कलिंगा**, *as*, m. the seed of the Coraiya, Indra-grain.

**कलिङ्गा**, f. (?) an epithet of Durgā.

**कलिञ्ज** *kalīnja*, *as*, m. a mat, a screen; (a various reading for *kiliñja*.)

**कलित** *kalita*. See 3. *kal*.

**कलिन्द** *kalinda*, *as*, m. the tree Terminalia Belleŕica; the sun; (in these meanings perhaps a compound of *kalim* and *da*); N. of a mountain on which the river Yamunā rises; (*ās*), m. pl., N. of a people; (*ī*), f. a N. of the river Yamunā or Jumnā. — *Kalinda-kanyā* or *kalinda-nandini* or *kalīnda-saila-jātā*, f. epithets of the river Yamunā or Jumnā.

**कलिन्दिका** *kalindikā*, f. science; (a various reading has *kalandikā*.)

**कलिल** *kalila*, *as*, *ā*, *am* (fr. rt. 1. *kṛī* ?), covered with, full of; mixed, blended; impenetrable, impervious; (*am*), n. a large heap, thicket, confusion; [cf. *kalusha*.]

**कलुक** *kalukka*, *as*, m. a musical instrument, a cymbal; (*ā*), f. a tavern; a meteor.

**कलुष** *kalusha*, *as*, *ā*, *am* (fr. rt. 1. *kṛī* ?), said to be fr. rt. 3. *kal*, turbid, foul, muddy, unclean; dark, opaque, without brilliancy; hoarse (as the voice); wicked, bad; lazy, idle; (*as*), m. a buffalo; (*am*), n. dirt, uncleanness; sin, wrath. — *Kalushatā*, f. or *kalusha-tva*, *am*, n. foulness, turbidness; darkness, opacity; agitation, trouble, anger. — *Kalusha-yoni*, *is*, *is*, *ī*, of impure origin.

**Kalushāya**, nom. A. *kalushāyate*, *-yitum*, to become turbid.

**Kalushṭa**, *as*, *ā*, *am*, foul, impure; defiled, contaminated; wicked.

**Kalushin**, *ī*, *īnī*, *ī*, foul, impure; defiled, depraved; wicked.

**Kalushi-kṛī**, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to make turbid or unclean.

**कलूतर** *kalūtara*, *as* or *am* (?), m. or n. (?), N. of a place.

**कलेवर** *kalevara*, *as*, *am*, m. n. the body; [cf. Lat. *cadaver*.]

**कल्क** *kalka*, *as*, *am*, m. n. (said to be fr. 3. *kal*), a viscous sediment deposited by oily substances when ground; a kind of tenacious paste; dirt, filth; the wax of the ear; ordure, faeces; meanness, falsehood, deceit, sin, hypocrisy, pride; the tree Terminalia Belleŕica; incense; levigated powder; (*as*, *ā*, *am*), sinful, wicked; [cf. *kalusha*, *kalmaśha*, *kiṛiśha*.] — *Kalka-phala*, *as*, m. the pomegranate plant (*dādīma*). — *Kalkālaya* (*ka-āp*), *as*, m., N. of a man.

**Kalkana**, *am*, n. falsehood, deceit, cheating, quarrelling.

**Kalki**, *is*, m. a N. of Viṣṇu in his future capacity of destroyer of the wicked and liberator of the world from its enemies. This will constitute the tenth and last Avatāra or descent of the deity, and is to take place at the end of the four Yugas or ages. — *Kalki-prādurbhāva*, *as*, m. the apparition of Kalki.

**Kalkin**, *ī*, *īnī*, *ī*, foul, turbid, having sediment, dirty, wicked; (*ī*), m. = *kalki* above.

**कल्कल** *kalkala*, *ās*, m. pl., N. of a people.

**कल्प** *kalpa*, *as*, *ā*, *am* (fr. rt. *klrip*), practicable, feasible, possible; proper, fit, able, competent (with gen., loc., inf., and at the end of a compound,

e. g. *dharmasya kalpah*, competent for duty; *sva-karmaṇi na kalpah*, not competent for his own work; *yudā na sāsītum kalpah*, if he is not able to rule; strong, vigorous; *kalpe vayasī*, in the vigorous period of life; (*as*), m. a sacred precept, law, ordinance [cf. *vīdhī*, *nyāya*]; manner of acting, proceeding, practice prescribed by the Vedas (e. g. *prathamah kalpah*, a rule to be observed before any other rule, first duty; *etena kalpena*, in this way; *paśu-kalpa*, the rites at the animal sacrifice; *na kalpa-mātre*, not according to the mere letter of the rule without regard to its spirit); the most complete of the six Vedāngas, that which prescribes the ritual and gives rules for ceremonial or sacrificial acts; (in medic.) treatment of the sick, manner of curing (e. g. *kalpetara*, one cured or treated differently); the doctrine of poisons and antidotes; (at the end of an adjective compound) having the manner or form of anything, similar to, resembling, like but with a degree of inferiority (e. g. *prabhāta-kalpā śarvarī*, the night which is something similar to dawn, i. e. the night at the approach of dawn; *mṛta-kalpa*, similar to a dead person, almost dead; *abhedya-kalpa*, almost impenetrable; according to native grammarians *kalpa* so used is an accentless affix, before which a final *s* is left unchanged, and final *ī* and *ū* shortened; native authorities also connect *kalpa* with a simple verb, thus *pacati-kalpam*, he cooks pretty well); a resolve, a determination; propriety, fitness (?); optionality, alternative [cf. *vi-kalpa*], doubt; a fabulous period of time, a day of Brahmā or 1000 Yugas, a period of four hundred and thirty-two million years of mortals, measuring the duration of the world; (a month of Brahmā is supposed to contain thirty such Kalpas; according to the Mahābhārata twelve months of Brahmā constitute his year, and one hundred such years his lifetime; fifty years of Brahmā are supposed to have elapsed, and we are now in the *śvetāvāra-kalpa* of the fifty-first. The Kalpa, in the same way as the Saṅvatsara or year, is personified as son of Dhruva and Bhrami; at the end of a Kalpa the world is annihilated; hence *kalpa* is sometimes used for *kalpānta* or the destruction of the world); N. of certain sentences or verses containing the verb *klīrip*: one of the trees of paradise, see *kalpa-taru* below; (with Jains) a term for a particular abode of the deities [cf. *kalpa-bhava* and *kalpātita*]; (*am* or *ā*), m. f. a kind of intoxicating liquor; [cf. *a-kalpa*, *anu-kalpa*, *upa-kalpa*, &c.]; — *Kalpa-kāra*, *as*, m. an author of ritual or ceremonial rules. — *Kalpa-keḍāra*, a medical work by Kālīśiva. — *Kalpa-kṣaya*, *as*, m. the end of a Kalpa, end of the world, destruction of all things. — *Kalpa-gā*, *f*, N. of a river. — *Kalpa-taru*, *us*, m. one of the trees of Svarga or Indra's paradise, a fabulous tree, granting all desires, hence figuratively a generous person; title of a work on jurisprudence; also a work of Lakṣmīdhara; also one of Vācspati. — *Kalpa-dru*, *us*, m. = *kalpa-taru*, also N. of a lexicon by Keśava. — *Kalpa-druma*, *as*, m. = *kalpa-taru*; a work on jurisprudence; also a Tantra work; the collection of roots by Vopadeva is called *Kāvī-kalpadruma*, the tree from which poets obtain all desired roots; and the modern encyclopedia of Rādhākānta is entitled *Sabda-kalpadruma*, the tree which satisfies every desire for words. — *Kalpa-pādapa*, *as*, m. = *kalpa-taru* above. — *Kalpa-pāla*, *as*, m. a protector of order, a legitimate prince; a person who distils or sells spirituous liquors. — *Kalpa-bhava*, *ās*, m. pl., N. of a certain class of deities. — *Kalpa-mahīruh*, *ḥ*, m. = *kalpa-vriksha*. — *Kalpa-yukti*, title of a work by Buddha. — *Kalpa-latā*, *f*, a creeper yielding everything desired; *Kalpalatā-valāra*, title of a commentary of Kṛishṇa on the Vīja-gaṇita; *Kalpalatā-prakāśa*, title of a commentary on the Vishṇu-bhakti-lā. — *Kalpa-latikā*, *f*, = *kalpa-latā* above; (*Sabda-l*°, title of a dictionary). — *Kalpa-varsha*, *as*, m., N. of a son of Vasu-deva and Ūpa-devā. — *Kalpa-valli*, *f*, = *kalpa-latā* above. — *Kalpa-vāyu*, *us*, m. the wind that is to blow at the end of the world. — *Kalpa-vitāpin*,

*ī*, m. or *kalpa-vriksha*, *as*, m. the fabulous tree of Indra's heaven; see above. — *Kalpa-vidhī*, *is*, m. a rule resembling a ceremonial injunction. — *Kalpa-vriksha-latā*, *f*, a work by Lollaṭa. — *Kalpa-sūtra*, *am*, n. a Sūtra manual of ritual; also a medicinal work and a work of the Jaina sect so called. — *Kalpa-sūtra-vyākhyā*, *f*, a Jaina work on the Kalpasūtras. — *Kalpātita* (°pa-*at*°), *ās*, m. pl., N. of a certain class of deities. — *Kalpādi* (°pa-*ādī*), *is*, m. the beginning of a Kalpa, the renovation of all things. — *Kalpānupada* (°pa-*an*°), *am*, n. title of a work belonging to the Sāma-veda. — *Kalpānta* (°pa-*an*°), *as*, m. the end of a Kalpa, the destruction of the world. — *Kalpāntara* (°pa-*an*°), *am*, n. another Kalpa. — *Kalpānta-sthāyin*, *ī*, *inī*, *i*, lasting to the end of a Kalpa.

*Kalpaka*, *as*, m. a rite, a ceremony; a barber [cf. *kalpanī*]; a kind of Curcuma, commonly *karṣūra*. — *Kalpaka-taru*, *us*, m., N. of a tree of Indra's paradise; [cf. *kalpa-taru*.]

*Kalpāna*, *am*, n. forming, fashioning; doing, performing; fixing, constituting; anything fixed or placed upon another thing for ornament; act of clipping, cutting; (*ā*), *f*. fixing, constituting, settling; making, performing; fabrication; composing, composition (of a poem &c.); inventing, invention; forgery; a fancy, an idea or image formed in the mind; an imagination, intention; contrivance, plan, inference; caparisoning or decorating an elephant; (*ī*), *f*. a scissors or shears. — *Kalpānā-sakti*, *is*, *f*. the power of forming ideas.

*Kalpāniya*, *as*, *ā*, *am*, to be made, fashioned or contrived, to be accomplished, possible, to be substituted or supplied.

*Kalpīka*, *as*, *ā*, *am*, fit, proper.

*Kalpīta*, *as*, *ā*, *am*, made, fabricated, artificial; composed, invented; arranged, put in order; prepared; brought; inferred; (*as*), m. an elephant armed or caparisoned for war. — *Kalpītārgha* (°ta-*ar*°), *ās*, *ā*, *am*, one for whom a respectful offering is prepared.

*Kalpīn*, *ī*, *inī*, *i*, Ved. a term used in gambling with dice.

*Kalpya*, *as*, *ā*, *am*, to be made or contrived or performed, to be prescribed; relating to ritual; to be substituted.

कल्मन् *kalmān*, *a*, n. according to native grammarians = *karman*.

कल्मलि *kalmali*, Ved. splendor (of the stars?).

*Kalmalika*, *am*, n. brightness, splendor. *Kalmalīkin*, *ī*, *inī*, *i*, Ved. burning, shining.

कल्मष *kalmasha*, *as*, *am*, m. n. stain, dirt, sin, dregs; *jala-kalmasha*, the dirt or sediment of water; (*am*), n. darkness, a division of the infernal regions; the hand below the wrist; (*as*, *ā*, *am*), dirty, foul. — *Kalmasha-dhvaṅsa-kārin*, *ī*, *inī*, *i*, destroying darkness or sin; preventing the commission of crime.

कल्माष *kalmāsha*, *as*, *ī*, *am*, variegated, spotted; black, black and white; (*as*), m. a variegated colour; a mixture of black and white, the black colour; a Rakshas, demon or goblin; a species of fragrant rice; N. of a Nāga; a form of fire; N. of a servant of the sun, identified with Yama; Sākyamuni in a former birth; (*ī*), *f*. the spotted cow of Jamadagni, the giver of all desires; N. of a river; (*am*), n. a stain. — *Kalmāsha-kaṅṭha*, *as*, m. an epithet of Siva. — *Kalmāsha-griva*, *as*, *ā*, *am*, Ved. having a variegated neck. — *Kalmāsha-tantura*, *as*, m., N. of a man. — *Kalmāsha-tā*, *f*. spottedness, the state of being variegated. — *Kalmāsha-pāda*, *as*, m., N. of a king; also Śaundāsa, a descendant of Ikshvāku, transformed to a Rākshasa by Vasishṭha. — *Kalmāshāngri* (°sha-*an*°), *is*, m. another N. of the same king.

कल्य *kalya*, *as*, *ā*, *am* (rt. 3. *kal*°), well,

sound, healthy, free from sickness; ready, prepared, armed; clever, dexterous; agreeable, auspicious (as a speech or discourse); instructive, admonitory; deaf and dumb [cf. *hala* and *kalla*]; (*am*), n. dawn, day-break; to-morrow; yesterday (?); *kalyam* or *kalye*, ind. at day-break; (*am* or *ā*), n. *f*. spirituous liquor; congratulation; good wishes; good tidings; (*ā*), *f*. Emblemic Myrobalan, see *haritaki*; [cf. Gr. *καλός*, *καλλίω*, *καλλιστος*, &c., for *καλγος* &c.]. — *Kalyajvāḍī*, *is*, *f*. the morning-meal, breakfast. — *Kalyatva*, *am*, n. or *kalya-tā*, *f*. health; recovery, convalescence. — *Kalya-pāla* or *kalyā-pāla* or *kalya-pālaka* or *kalyā-pālaka*, *as*, m. a distiller. — *Kalya-varta*, *as*, m. the morning-meal, breakfast; a light meal; (*am*), n. anything light, a trifle, a trivial or unimportant matter; [cf. *pratāraṣa*.]

*Kalyāna*, *as*, *ā* or *ī*, *am*, beautiful, agreeable, friendly, illustrious, noble, excellent, happy, beneficial, salutary, prosperous; propitious, lucky, well, right, good; (*as*), m., N. of a prince, also called Bhaṭṭaśrīkalyāna; N. of the author of the poem Gītāgan-gādhara; (ṛ), *f*. a cow; a leguminous shrub, Glycine Debilis; N. of two cities; N. of a river in Ceylon; N. of a deity; (*am*), n. good fortune, happiness, prosperity; virtue; a festival; gold; heaven; N. of the eleventh of the fourteen Pūrvas or most ancient writings of the Jains. — *Kalyāna-kaṭaka*, *as*, m., N. of a place. — *Kalyāna-kāra*, *as*, *ī*, *am*, propitious, auspicious, conferring good fortune &c. — *Kalyāna-kāra*, *as*, *ī*, *am*, or *kalyāna-kāraka*, *as*, *ā*, *am*, creating prosperity or profit. — *Kalyāna-kṛt*, *t*, *t*, *i*, virtuous, good; propitious, lucky. — *Kalyāna-āndra*, *as*, m., N. of an astronomer in the twelfth century A. D. — *Kalyāna-āra*, *as*, *ī*, *am*, following virtuous courses; lucky, fortunate. — *Kalyāna-devī*, *f*, N. of the wife of Jayapīḍa. — *Kalyāna-dharman*, *ā*, *ā*, *a*, virtuous, good. — *Kalyāna-paīcamūka*, *as*, m. a fortnight, the fifth lunar day of which is lucky. — *Kalyāna-pura*, *am*, n., N. of a town. — *Kalyāna-malla*, *as*, m., N. of a prince; N. of the author of a work called *Āṅgaranga*; N. of a son of Gajamalla, author of the commentary called *Mālatī*. — *Kalyāna-mitra*, *am*, n. a friend of virtue, a religious counsellor. — *Kalyāna-rāja-ārita*, *am*, n. 'the life of king Kalyāna' by Madana. — *Kalyāna-vaśanā*, *am*, n. friendly speech, good wishes. — *Kalyāna-rat*, *ān*, *atī*, *at*, happy. — *Kalyāna-vartman*, *ā*, *f*, N. of a princess, who erected a statue of Vishṇu, called *Kalyāna-svāmi-keśava*. — *Kalyāna-varman*, *ā*, m., N. of an astronomer. — *Kalyāna-rāja*, *as*, m. a sort of pulse, Ervum Hirsutum. — *Kalyāna-sarman*, *ā*, m., N. of a scholiast on Varāha-mihira. — *Kalyāna-sūtra*, *as*, m., N. of a Brāhman. — *Kalyānācāra* (°na-*āc*°), *as*, *ā*, *am*, following good practices, virtuous. — *Kalyānābhījana* (°na-*abhī*°), *as*, *ī*, *am*, of illustrious birth. — *Kalyānī-paīcamā*, *ās*, *f*. pl. (scil. *rātrayas*) nights of which the fifth is lucky.

*Kalyānaka*, *as*, *ikā*, *am*, auspicious, efficacious (as a drug), prosperous, happy; (*ikā*), *f*. red arsenic.

*Kalyānīn*, *ī*, *inī*, *i*, happy, lucky, prosperous; illustrious; virtuous, good; (*inī*), *f*. the water-plant *Sida Cordifolia*.

कल्युष *kalyusha*, *am*, n. the wrist (?).

कल्ल *kaḷl*, cl. I. A. *kallate*, -*litum*, to sound indistinctly; to sound; to be mute.

*Kalla*, *as*, *ā*, *am*, deaf; (also a various reading for *kanna*, q. v.) = *Kalla-tva*, *am*, n. or *kalla-tā*, *f*. deafness; indistinct articulation, hoarseness. — *Kalla-mūka*, *as*, *ā*, *am*, deaf and dumb. — *Kalla-vīra-tantra*, a Buddhist work, also called *Caṅḍamahā-roshana-tantra*. — *Kallārya*, *as*, m., N. of an author.

कल्लट *kallaṭa*, *as*, m., N. of a prince; *śrī-kallaṭa*, N. of a sage.

कल्लि *kalli*, ind. to-morrow.

कल्लिनाय *kallinātha*, *as*, m., N. of a writer on music.

कल्लोल *kallola*, *as*, *ā*, *am* (fr. 2. *kad* + *lola*),

inimical, hostile; (*as*), m. a wave; a surge, a billow; an enemy; joy, happiness, pleasure.

*Kallolita*, *as*, *ā*, *am*, surging, billowy.

*Kallolīni*, *f*, a surging stream, a river in general.

**कल्हण** *kalhaṇa*, *as*, *m*, N. of the author of the *Rājā-taraṅgiṇī* (often spelt *kahlana*); N. of the father of the copyist Rāma.

**कल्हार** *kalhāra*, *am*, *n*, a water-lily.

**कव** *kav*, *cl. I. A. kavate*, *-vitum*, to describe (as a poet); to paint; to picture, colour; [cf. *kab*.]

**कव** *I. kava*, a form substituted for *ka*, *kā*, and *ku*, to express deterioration or deficiency. — *Kava-patha*, *as*, *m*, Ved. a bad way. — *Kavāṅgī* (*°va-ṅgī*), *is*, *m*, a little fire. — *Kavoshṇa* (*°va-uṣh*), *as*, *ā*, *am*, slightly warm, tepid; (*am*), *n*, slight warmth.

2. *kava* in *a-kava* and *kavāsakha*; [cf. *kavatnu* and *kavārī*.]

**कवक** *kavaka*, *am*, *n*, a fungus, a mushroom; a mouthful.

**कवच** *kavāca*, *as*, *am*, *m. n.* (said to be fr. 3. *ku*), armour, mail, a coat of mail, a cuirass; the jacket of a boy; an amulet, a charm, the mystical syllable *hum* or *hūm*, forming part of a Mantra and considered as a preservative like armour; it is also inscribed on a birch leaf &c. and worn as an amulet, being carried about the person as a charm (this is the probable meaning in the titles *durgā-kavāca*, *sūryak*, *śivak*, *bhavanīk*, &c.); a drum used in battle, a kettle-drum; the tree Hibiscus *Populneoides*. — *Kavāca-patra*, *am*, *n*, the leaf of a birch tree; [cf. *bhūrja-patra*.] — *Kavāca-pāsa*, *as*, *m*, Ved. the fastening of a cuirass or coat of mail. — *Kavāca-hara*, *as*, *ā* or *ī*, *am*, wearing armour or mail, or a jacket; wearing amulets; (*as*), *m*, a boy, a child.

*Kavācīta*, *as*, *ā*, *am*, dressed in armour.

*Kavācīn*, *ī*, *inī*, *i*, dressed in armour; (*ī*), *m*, an epithet of Siva; N. of a son of Dhṛita-rāshṭra.

**कवटी** *kavāṭī*, *f*, the leaf or panel of a door; [cf. *kavāṭa*.]

**कवड** *kavaḍa*, *as*, *m*, water &c. for washing the mouth; [cf. *kavala*.]

**कवतु** *kavatnu*, *us*, *us*, *u* (fr. *I. ku*), Ved. selfish, stingy; (*Sāy*.) a bad deed.

**कवन** *kavana*, *am*, *n*, water; (*as*), *m*, N. of a son of Sṅgingin.

**कवन्तक** *kavantaka*, *as*, *m*, N. of a man; (*ās*), *m*, pl. the descendants of this man.

**कवन्ध** *kavandha* and *kavandhin*. See *kabandha* and *kabandhīn*.

**कवपथ** *kava-patha*. See under *I. kava*.

**कवयी** *kavayī*, *f*, the fish Cojus Cobojus (commonly called Kavay or Kay), remarkable for going by land from one spot to another; [cf. *karikā*.]

**कवर** *kavara*, *as*, *ā* or *ī* (?), *am* (fr. rt. 3. *ku*), mixed, intermingled, blended; set, inlaid; (*as*), *m*, a lecturer; (*as*, *ī*), *m. f.* (according to some also *n*.) a braid or fillet of hair; (*as*, *am*), *m. n.* salt; sourness or acidity; (*ā*), *f*, the plant *Ocimum Gratissimum*; (*ī*), *f*, the leaf of the *Asa Foetida* plant, *Hingupattī*. — *Kavara-puṣhī*, *f*, having a twisted tail or one which resembles a braid. — *Kavari-bhara* or *kavari-bhāra*, *as*, *m*, a fine head of hair. — *Kavari-bhṛit*, *t*, *t*, *t*, wearing a fillet of hair.

**कवरकी** *kavarakī*, *f*, a captive, a prisoner; [cf. *vandī*.]

**कवल** *kavala*, *as*, *am*, *m. n.* (fr. 3. *ku*), a mouthful; an astringent wash for cleansing the mouth, a gargle; a kind of fish, commonly called *Baliya*; [cf.

Hib. *caomhna*, *caomhnadh*, 'food, nourishment.'] — *Kavala-prastha*, *as*, *m*, N. of a town.

*Kavatikā*, *f*, a piece of cloth over a sore or wound, a bandage.

*Kavalita*, *as*, *ā*, *am*, swallowed as a mouthful, eaten.

**कवप** *kavasha*, *as*, *ī*, *am*, Ved. according to Mahādhara either 'sounding, creaking,' or 'pierced' (said of the leaves of a door); (*as*), *m*, a shield; N. of a man, son of Ilūsha or Ailūshī, author of several hymns of the *Ṛig-veda*; N. of a Muni; N. of the author of a *Dharma-śāstra*.

**कवस** *kavasa*, *as*, *m*, (said to be fr. rt. 3. *ku*), armour, a coat of mail; a prickly shrub.

**कवाट** *kavāṭa*, *as*, *ī*, *am*, *m. f. n.* (for *ka-pāṭa*), the leaf or panel of a door; a door; (at the end of a compound *kavāṭaka*; cf. *kavāṭī*). — *Kavāṭa-gṇa*, *as*, *m*, breaking the door, a thief; [cf. *kapāṭa-gṇa*.] — *Kavāṭa-rakra*, *am*, *n*, N. of a plant; commonly called *kavāṭaveṭu*; or according to others *kavāḍaveṭuyā*.

**कवार** *kavāra*, *as*, *m*, the bird Tantalus *Falcinellus*; (*am*), *n*, a lotus; [cf. *kavala*.]

**कवारि** *kavāri*, *is*, *is*, *i*, Ved. selfish, stingy; [cf. *a-kavāri*, *a-kava*, *kavatnu*.]

*Kavā-sakha*, *as*, *ā*, *am*, Ved. a companion of the selfish man, selfish.

**कवि** *kavi*, *is*, *is* or *ī*, *i* (said to be fr. rt. 3. *ku*; but perhaps related to *ākūta*, *ākūtī*), sensible, intelligent, prudent, clever, wise, learned; a thinker, a wise man, a sage, an intelligent man; (metaphorically) epithet of the gates of the sacrificial enclosure; epithet of the Ribhus (as skilful in contrivance); epithet of the old sages or patriarchs, now as spirits surrounding the sun; epithet of the gods, especially of Agni, Indra, Varuṇa, the Maruts, and *Ādityas*; epithet of the Soma priest &c.; (*is*), *m*, a poet, especially one who composes artificial poems; N. of a man, according to some genealogies a son of Brahmā, according to others a son of Bṛiḡu and father of Sukra; epithet of Sukra, the regent of the planet Venus and preceptor of the demons; the sons of several Manus are also called Kavis; N. of a son of Kauśika and pupil of Garga; also a son of Rishabha; N. of Vālmīki, the inventor of poesy and author of the *Rāmāyaṇa*; the sun?; (*is* or *ī*), *f*, the bit of a bridle or the reins altogether; a ladle. — *Kavi-kaṅṭha-hāra*, *as*, *m*, 'the ornament of the neck of a poet,' title of a work on rhetoric. — *Kavi-kalpa-druma*, *as*, *m*, title of a collection of roots written in verse by Vopadeva. — *Kavi-kalpa-latā*, *f*, title of a work on rhetoric by Devendra. — *Kavi-kratu*, *us*, *us*, *u*, Ved. having wise designs, wise; (*Sāy*.) one who possesses wisdom or sacrifices. — *Kavi-čandra*, *as*, *m*, the son of Kāpa-pūra and father of Kavi-vallabha, author of the *Kāvya-čandrikā*; the author of the *Dhātu-čandrikā*; the author of the *Ratnāvalī*; the author of the *Rāmācandra-čampū*; the author of the *Śānti-čandrikā*; the author of a grammar called *Sārāla-harī*; the author of a book named *Stavāvalī*. — *Kavi-čhad*, *t*, *t*, *t*, Ved. delighting in wise men; (*Sāy*.) causing pleasure to the wise. — *Kavi-jyeshṭha*, *as*, *m*, an epithet of Vālmīki, the author of the *Rāmāyaṇa*, 'the oldest of poets.' — *Kavi-tama*, *as*, *ā*, *am*, wisest. — *Kavi-tara*, *as*, *ā*, *am*, wisest. — *Kavi-tā*, *f*, poesy, poetic style or composition. — *Kavitāṅgīta-kūpa* (*°tā-am*), *as*, *m*, title of a modern collection of verses, 'a well of nectar of poetry.' — *Kavitā-vednī*, *ī*, *inī*, *i*, understanding poesy, wise, learned, a poet, a genius. — *Kavi-tva*, *am*, *n*, wisdom; poesy. — *Kavi-tvaṇa*, *am*, *n*, Ved. wisdom. — *Kavitva-ratnākara*, *as*, *m*, title of a modern work on rhetoric. — *Kavi-darpaṇa*, *N.* of a work by Rāghu. — *Kavi-putra*, *as*, *m*, N. of a dramatic author. — *Kavi-prasasta*, *as*, *ā*, *am*, Ved. highly esteemed or praised by sages. — *Kavi-priyā*, *f*, a work on rhetoric by Keśava-

*dāsa*. — *Kavi-bhaṭṭa*, *as*, *m*, N. of a poet. — *Kavi-bhūma*, *as*, *m*, N. of a man. — *Kavi-bhūṣaṇa*, *as*, *m*, the son of Kavi-čandra. — *Kavi-ratha*, *as*, *m*, N. of a prince, a son of Citra-ratha. — *Kavi-rahasya*, *am*, *n*, 'the secret of the learned,' title of a collection of roots by Halayudha. — *Kavi-rāja*, *as*, *m*, king of the poets, N. of the author of the *Rāghavapāṇḍavīya*. — *Kavi-rāmāyaṇa*, *as*, *m*, an epithet of Vālmīki, the author of the *Rāmāyaṇa*, (an incorrect form for *rāmāyaṇa-kavi*). — *Kavi-lāsikā* or *kavi-lāsikā*, *f*, (?) a kind of lute. — *Kavi-vallabha*, *as*, *m*, N. of the son of Kavi-čandra. — *Kavi-vidha*, *as*, *ā*, *am*, Ved. prospering the wise. — *Kavi-śasta*, *as*, *ā*, *am*, Ved. praised by wise men. — *Kaviśvara* (*°vi-ś*), *as*, *m*, a king of poets; N. of a poet.

*Kavika*, *am*, *n*, the bit of a bridle or the reins altogether; (*ā*), *f*, the bit of a bridle; N. of a flower, = *kevikāpushya*; a sort of fish, commonly called *Kay*.

*Kavīṭī*, *tā*, *trī*, *trī* (?), wise, learned.

*Kaviya*, *as*, *am*, *m. n.* the bit of a bridle or the reins. 1. *kaviya*, *nom. P.*, Ved. *kaviyatī*, *-yitum*, to act like a wise man; A. to claim wisdom for one's self, pretend to it.

2. *kaviya*, *as*, *am*, *m. n.* the bit of a bridle or the reins; [cf. *kaviya*.]

*Kaviyas*, *ān*, *asī*, *as*, Ved. (comparative for *kavitara*), wiser.

*Kavya*, *as*, *ā*, *am*, Ved. a wise, intelligent man; (*as*), *m*, a class of manes; N. of one of the seven sages of the fourth *Manvantara*; (*am*), *n*, the qualities or the actions of a sage; 'what must be offered to sages,' an oblation or offering of food to deceased ancestors; (generally connected with *havya*). — *Kavya-tā*, *f*, Ved. the qualities or the actions or the state of a sage, wisdom. — *Kavya-vāda* or *kavya-vāla*, *as*, *m*, (formed fr. *kavya-vāh*), a class of manes or deified ancestors. — *Kavya-vāh*, *t*, *t*, *t*, or *kavya-vāhana*, *as*, *ā*, *am*, Ved. an offering to sages, what must be offered or what belongs to them; (*as*), *m*, fire; an epithet of Siva; (the word is formed like *havya-vāhana*.)

**कविञ्चुक** *kaviñjuka*, *as*, *m*, a kind of bird.

**कवूल** *kavūla* (in *astrol.*) = Arabic *قَبول*.

**कवेल** *kavala*, *am*, *n*, a lotus; [cf. *kavāra*.]

**कवोष्ण** *kavoshṇa*. See under *I. kava*.

**कश** *kaś*, *cl. I. P. kaśati*, *-sītum*, to sound; (*kaś* occurs also as a various reading for *kans*, *kas*, *jhash*, and *śaś*); [cf. rt. *kāś*; cf. also Hib. *casgātrīm*.]

**कश** *kaśa*, *as*, *m*, (fr. rt. *kaś* above?; in the sense 'whip' connected with rt. *kash*), Ved. a species of small animal; a whip; (*ā*), *f*, a whip; whipping, flogging; a string, a rope; the mouth; a quality; (sometimes spelt *kashā*). — *Kaśa-kṛtsna*, *as*, *m*, N. of a man. — *Kaśa-traya*, *am*, *n*, three modes of whipping (a horse), good, bad, and middling. — *Kaśārha* (*°śā-ar*), *as*, *ā*, *am*, deserving a whipping. — *Kaśa-vat*, *ān*, *atī*, *atī*, furnished with a whipping. *Kaśya*, *as*, *ā*, *am*, deserving the whip; (*am*), *n*, a horse's flank; spirituous liquor.

**कशम्** *kaśas*, *as*, *n*, water. — *Kaśo-jū*, *ūs*, *ūs*, *u*, Ved. running near the water; (perhaps a Pr. N.?)

**कशिपु** *kaśipu*, *us*, *u*, *m. n.* a mat; a pillow; (*us*), *m*, food; clothing; (*ū*), *du*, food and clothing; (sometimes spelt *kaśipu*; cf. *hīranya-kaśipu*). — *Kaśipūpabarhana* (*°pu-up*), *am*, *n*, Ved. a cover of a pillow, cloth.

**कशिका** *kaśikā*, *f*, Ved. a weasel.

**कशु** *kaśu*, *us*, *m*, Ved., N. of a man.

**कशेरक** *kaśeraka*, *as*, *m*, N. of a *Yaksha*.

**कशेरु** *kaśeru* or *kaseru*, *us*, *u*, *m. n.* (fr. rt. *śrī* with *ka* prefixed?), the back-bone; a kind of

grass, *Scirpus Kysoor*; (*us*), m. one of the nine divisions of Jambu-dvīpa; (*us*), f., N. of a daughter of Tvashṭri; (sometimes spelt *kaṣeru.*) = *Kaṣeru-mat* or *kaṣeru-mat*, ān, m., N. of a Yavana; N. of a part of Bharata-varsha.

*Kaṣeruka* or *kaṣeruka*, *as, ā, am*, m. f. n. a sort of grass, *Scirpus Kysoor*; (*ā*), f. the back-bone.

*Kaṣerus*, *us*, n. or *kaṣerū*, *ūs*, f. a sort of grass, *Scirpus Kysoor*.

**कशोक** *kaśoka*, *as*, m., Ved., N. of a class of demons.

**कश्चन** *kaśchana*, &c. See under 2. *ka*.

**कश्मल** *kaśmala*, *as, am*, m. n. (fr. rt. *kaś* ?), consternation, alarm; fainting, syncope; dejection of mind, depression of spirit, lowness, weakness; (*as, ā, am*), foul, dirty. = *Kaśmala-cetas*, *ās, ās, as*, mentally debased.

**कश्मश** *kaśmaśa*, *as or am* (?), m. or n. (?), Ved. consternation (?).

**कश्मीर** *kaśmīra*, *as*, m. (said to be fr. rt. *kaś*), N. of a country; according to Burnouf a contraction of *Kaśyapamīra*; [cf. *kaśmīra*.] = *Kaśmīra-janman*, *ā* or *a*, m. n. saffron.

**कश्य** *kaśya*. See under *kaśa*.

**कश्यत** *kaśyata*, *as*, m., N. of a man.

**कश्यप** *kaśyapa*, *as, ā, am*, having black teeth; (*as*), m. a tortoise; a sort of fish; a kind of deer; a class of divine beings similar to or equal to Prajāpati, (also in pl. a peculiar class of semi-divine spirits or genii connected with or regulating the course of the sun); a mythical Rishi; N. of an old sage, conversant with the Mantras, author of several hymns of the Rig-veda, and according to the Anukramanī a descendant of Marīci. (In the later mythology he is the husband of Aditi and twelve other daughters of Dakṣa, and father by them of gods, demons, men, fish, reptiles, and all animals; he is also regarded as one of the seven sages, and in some legends as father of Vivasvat and of Viṣṇu. He is supposed by some to be a personification of the race who resided in Caucasus, the Caspian, Kashmir, &c.); the author of a Dharma-śāstra; (*ās*), m. pl. the descendants of *Kaśyapa*; *Kaśyapa* is also a constellation; (*ā*), f., N. of the authoress of a verse in the White Yajur-veda. = *Kaśyapa-nandana*, *as*, m. an epithet of Gamḍa, the bird of Viṣṇu; ('son of *Kaśyapa*.) = *Kaśyapa-saṁhitā*, f. and *kaśyapa-smṛitī*, *is, f.*, N. of two works.

**कष** *kaś*, cl. 1. P. A. *kaśati*, -te, *śākā-śha*, *kaśishyati*, *akāśhū* and *akāśhū*, *kaśhitum*, to rub, scratch, scrape; to itch; to rub with a touchstone, test, try; to injure, hurt, destroy, kill; to leap: cl. 10. P. *kāśayati*, -yitum, to hurt.

*Kaśa*, *as, ā, am*, rubbing, scraping, rubbing down; (*as*), m. rubbing; the touchstone; (*ā*), f. a whip; see *kaśa*. = *Kaśa-pāśhāṇa*, *as*, m. a touchstone. = *Kaśāghāta* ('*śhā-agh*'), *as*, m. a cut, a stroke with a whip.

*Kaśaṇa*, *as, ā, am*, unripe, immature; (*am*), n. rubbing, marking; touch or test of gold by the touchstone.

*Kaśan-mulha*, *as*, m., N. of a man.

*Kaśaku*, *us*, m. fire, the sun.

*Kaśi*, *is, īs, ī*, injurious, mischievous.

*Kaśhā*, *as, ā, am*, hurt, injured.

*Kaśhī*, *is, f.*, test, trial; pain, trouble.

**कषापुत्र** *kaśhāputra*, *as*, m. a Rakshas; [cf. *nikāśhātma*.]

**कषाय** *kaśhāya*, *as, ā, am* (fr. rt. *kaśh* ?), astringent; fragrant; red, dark-red; brown, of a colour composed of red and yellow; (*as, am*), m. n. an astringent flavour or taste; the red colour; a decoction or infusion, that form of a decoction which has one part of a drug combined with four or (according to other authorities) with eight or sixteen

parts of water, the whole being then boiled down until only one quarter is left; a kind of ointment, gum, resin, extract, exudation from a tree; plastering, anointing; colouring or perfuming the person; dirt, uncleanness, dullness, stupidity; decay, ruin; a mark of decay (of which, according to Buddhists, there are five, viz. *āyus-kāshāya*, *drishṭi°*, *kleśa°*, *satva°*, *kalpa°*); attachment to worldly objects; (*as*), m. passion, emotion; the Kali-yuga; the tree *Bignonia Indica*; N. of a teacher; (*as, ā, am*), m. f. n. the tree *Grislea Tomentosa*; (*ā*), f., N. of a plant, a small sort of *Hedysarum*; [cf. *kāshāya* and *pañca-kāshāya*.] = *Kāshāya-kṛit*, *t*, m. the tree *Symplocos Racemosa*, the bark of which is used in dyeing; also *rakta-lodhra*. = *Kāshāya-citra*, *as, ā, am*, dyed or stained of a dull red colour. = *Kāshāya-tā*, f. contraction. = *Kāshāya-pāna*, *ās*, m. pl. a nickname of the Gāndhāras ('drinking decoctions'). = *Kāshāya-yāvanāla*, *as*, m. a sort of grain. = *Kāshāya-vāsika*, *as*, m. a kind of poisonous insect. = *Kāshāyānvita* ('*ya-an*'), *as, ā, am*, astringent, harsh, styptic.

*Kāshāyita*, *as, ā, am*, red, coloured; prepared for dyeing or colouring.

*Kāshāyina*, *i, īni, ī*, yielding a resinous exudation, astringent, dyed of a red colour, worldly-minded; (*ī*), m., N. of several plants, *Shorea Robusta*; *Artocarpus Lacucha*; the wild *Datura* tree.

*Kāshāyī-kṛita*, *as, ā, am*, made red. = *Kāshāyī-kṛita-locana*, *as, ā, am*, with reddened eyes.

*Kāshāyī-bhūta*, *as, ā, am*, become red, reddened.

**कषि** *kaśhi*, &c. See under *kaśh*.

**कषिका** *kaśhikā*, f. (said to be fr. rt. *kaśh*), a bird in general.

*Kāshikā*, f. a species of bird.

**कषेरुका** *kaśherukā*, f. the back-bone, the spine; [cf. *kaśerukā*.]

**कषकष** *kaśhakaśha*, *as*, m. (fr. *kaśh* ?), Ved. a kind of poisonous insect.

**कष्ट** *kaśhṭa*, *as, ā, am*, bad; ill, evil, wrong; painful; grievous, severe; difficult; most grievous, most painful; mischievous, noxious, injurious; boding evil; (*am*), n. evil, difficulty, a bad state of things, misery, wretchedness, pain, suffering, hardship, uneasiness; *kaśhṭena*, with great difficulty or effort; (*am*), iod. an exclamation of grief or sorrow, Ah! Alas! [cf. Hib. *ceas*, 'sorrow, grief, sadness.'] = *Kaśhṭa-kāra*, *as, ī, am*, giving pain or trouble. = *Kaśhṭa-kāra*, *as, ā, am*, causing trouble or annoyance; (*as*), m. the world. = *Kaśhṭa-tapas*, *ās, ās, as*, one who performs many penitential exercises. = *Kaśhṭa-tara*, *as, ā, am*, more difficult, inconvenient or painful. = *Kaśhṭa-labhya*, *as, ā, am*, difficult to be obtained. = *Kaśhṭa-sṛita*, *as, ā, am*, suffering pain or misfortune, undergoing hardships, performing penance. = *Kaśhṭa-sādhyā*, *as, ā, am*, accomplishable with difficulty. = *Kaśhṭa-sthāna*, *am*, n. a bad situation, a disagreeable place or site. = *Kaśhṭagata* ('*ta-āj*'), *as, ā, am*, with difficulty or hardly arrived.

*Kāshṭāya*, nom. A. *kaśhṭāyate*, -yitum, to have wicked intentions.

**कष्टि** *kaśhṭi*. See under *kaśh*.

**कष्पिल** *kaśhphila*, *as*, m., N. of a Bhikshu.

**कस** 1. *kaś*, cl. 1. P. *kaśati*, *śākāsa*, *kaśitum*, to go, move, approach: Intens. *śānikāśati*, *śānikāśyate*; [cf. Hib. *cas*, *cos*, 'a foot'; *coisighim*, 'to go.']

*Kasvara*, *as, ī, am*, going, moving.

**कस** 2. *kaś*, *kaste*, a various reading for *kaś*, *kaśte*.

**कस** *kaśa*, *as*, m. = *kaśa*, a touchstone; (*ā*), f. = *kaśā*, a whip.

**कसना** *kaśanā*, f. a kind of poisonous spider.

**कसनोत्पादन** *kaśanotpādana*, *as*, m. the plant *Gendarussa Vulgaris*; (perhaps a wrong reading for *kāśanotp*°.)

**कसणीर** *kaśarṇīra* or *kaśarṇīla*, *as*, m., Ved. a certain snake; also personified.

**कसानु** *kaśambu*, n., Ved. a heap of wood (?).

**कसारस** *kaśāras*, a kind of bird.

**कसिपु** *kaśipu*, *us*, m. food, boiled rice; [cf. *kaśipu*.]

**कसेरु** *kaśeru*, *us*, m. a kind of grass. See *kaśeru*, &c.

*Kaśerukā*, f. a sort of grass, back-bone, &c.

**कस्तम्भी** *ka-stambhī*, f., Ved. the prop of a carriage-pole.

**कस्तूर** *kaśtūra*, *am*, n. tin; [cf. *kaśtūrepos*.]

**कस्तुरिका** *kaśturikā* or *kaśtūrikā* or *kaśtūrī*, f. musk, the animal perfume so called, as brought from Kashmir, Nepal, and Western Asam or Butan, (the latter is said to be the best); the plant *Hibiscus Abelmoschus*, or the plant *Amaryllis Zeylanica*; (this word may be derived from the Gr. *καστूर*.) = *Kaśtūra-mallikā* or *kaśtūrī-mallikā*, f. the musk bag. = *Kāstūrī-kāṇḍa-ja*, *as*, m. musk. = *Kaśtūrī-mṛiga*, *as*, m. the musk animal.

**कस्फिल** *kaśphila*, *as*, m., N. of a Bhikshu; [cf. *kaśhphila*.]

**कसमल** *kaśmala*, *am*, n. consternation; fainting, syncope. See *kaśmala*.

**कसमात्** *kaśmāt*, ind. (abl. fr. 2. *ka*), where from? whence? why?

**कसवर** *kaśvara*. See under rt. 1. *kaś*.

**कहय** *kaḥaya*, *as*, m., N. of a man.

**कहाह** *kaḥāha*, *as*, m. a buffalo.

**कहूय** *kaḥūya*, *as*, m., N. of a man.

**कहोड** *kaḥoḍa*, *as*, m., N. of a man, with the patronymic *kaśhṭāki* or *kaśhṭākeya*; (*am*), n. tide of a work derived from him.

**कहण** *kaḥṇa*. See under *kaḥṇa*.

**कह्लार** *kaḥlāra*, *am*, n. the white esculent water-lily, *Nymphaea Lotus*; sometimes spelt *kaḥlāra*.

**कह्व** *kaḥva*, *as*, m. a kind of crane, *Ardea Nivea*.

**का** 1. *kā* = 2. *kaḍ* and 1. *ku*, at the beginning of some compounds (e. g. *kākaśha*), and perhaps a corruption of *kaḍ*.

**का** 2. *kā*, a form for rt. *kan* in the Ved. participle *kāyamāna*, *as, ā, am*, wishing, desiring, loving, and in one or two other forms.

**कांशि** *kāṁśi*, *is*, m. a cup; [cf. *kāṁśya*.]

**कांस** *kāṁs*, cl. 1. A. *kāṁsate*, -situm, to shine, glitter; [cf. *kaś*.]

**कांस** *kāṁsa*, *as, ī, am*, born in *Kāṁsa*.

**कांसीय** *kāṁśiya*, *am*, n. white copper; [cf. the following.]

**कांस्य** *kāṁśya*, *as, ā, am* (fr. *kaṁsa*), consisting of white copper or brass; (*am*), n. white copper or brass, queen's metal, any amalgam of zinc and copper; a musical instrument, a sort of gong or plate of bell-metal struck with a stick or rod; a kind of measure; (*as, am*), m. n. a drinking vessel of brass, a goblet. = *Kāṁśya-kāra*, *as, ī, m*, f. a brazier, a pewterer, a worker in white or bell-metal. = *Kāṁśya-ja*, *as, ā, am*, made of brass. = *Kāṁśya-tāla*, *as*, m.

a cymbal. — *Kāṅsya-nīla*, *as*, m. blue vitriol considered as a collyrium; N. of a monkey; occasionally written *kāṅsya-nīla*. — *Kāṅsya-bhājana*, *am*, n. brass. — *Kāṅsya-maṃya*, *as, ī, am*, consisting or made of brass. — *Kāṅsya-mala*, *am, n.* verdigris. — *Kāṅsya-mākshika*, *am, n.* a metallic substance, probably a kind of pyrites. — *Kāṅsya-bha* (*ya-ābha*), *as, ā, am*, coloured like brass.

*Kāṅsya*, *am*, n. brass.

**काक** *kāka*, *as*, m. (said to be fr. rt. *kai*, to caw), a crow, (metaphorically an expression of contempt, e. g. *na tvān kākam manye*, I value thee less than a crow); an impudent, insolent fellow; a lame man, a cripple; washing the head, bathing by dipping the head only into the water as crows do; a sectarian mark (*tīlaka*); a particular measure; the plant *Ardisia Humilis* (see *kōka-jambū*); N. of a *Dvīpa* or division of the world; (*ās*), m. pl., N. of a people; (*ī*), f. a female crowd, personified as a daughter of *Kāśyapa* by *Tāmṛā*, and mother of the crows; a kind of medicinal plant (= *kākolī*); N. of one of the seven mothers of *Sīśu*; (*ā*), f., N. of several plants, *Lea Hirta*, also = *kōka-janghā*, *kōka-nāsā*; *Solanum Indicum*, = *kōka-mācī*; *Ficus oppositifolia*, = *kākoḍumbara*; another medicinal plant, = *kōhōli*; another plant, commonly *raktikō*; (*am*), n. a multitude or assemblage of crows; a modus coeundi. — *Kāka-karṅgu*, *us*, f. a kind of panic-grass, *Panicum Milliacum*. — *Kāka-kalā*, f. the plant *Lea Hirta*; [cf. *kāka-janghā*.] — *Kāka-kūrma-mṛigākhu* (*ga-ākhū*), *avus*, m. pl. the crow, tortoise, deer, and mouse. — *Kāka-kūrmādi* (*ma-ādi*), *ayas*, m. pl. the crow, the tortoise, and the rest. — *Kāka-ghnī*, f. a tree, said to be a large kind of *Karaija*, *Galedupa Arborea*, = *mahā-karaija*. — *Kāka-ṇāḍīvara*, *as*, m., N. of a man. — *Kāka-ḥīcā*, f. the shrub which yields the red and black berry used in India as a jeweller's weight, *Abrus Precatorius*; also *kōka-ḥīcā* and *kōka-ḥīcī*. — *Kāka-ḥīcika*, N. of a kind of soft substance; another reading of the word is *kācē-lindī*. — *Kāka-ēhāda*, *as*, m. a wagtail; side-locks of hair. — *Kāka-ēhādī*, *is*, m. or, according to another reading, *kāka-ēhārdī*, *is*, m. a wagtail; a crow's vomit. — *Kāka-janghā*, f. the plant *Lea Hirta*; also *Abrus Precatorius*. — *Kāka-jambū*, *us*, f. the plant *Ardisia Humilis*, commonly *Bhumijamb*; (*ās*), f. another species of *Jambū*. — *Kāka-jāta*, *as*, m. the Indian cuckoo. — *Kāka-tā*, f. the state of a crow. — *Kāka-tāliya*, *as, ā, am*, unexpected, as in the fable of the fruit of the palm falling unexpectedly at the moment of the alighting of a crow and killing it; accidental; (*am*), ind. unexpectedly, suddenly; (*am*), n. the fable of the crow and the fruit of the palm. — *Kākatāliya-vat*, ind. suddenly, (said of any unexpected casualty). — *Kōka-tālukīn*, *ī, inī, ī*, having the palate of a crow, contemptible, vile. — *Kāka-tiktā*, f. the plant *Abrus Precatorius*. — *Kāka-tinduka*, *as*, m. a kind of ebony, *Diospyros Tomentosa*. — *Kāka-tuṅḍa*, *as*, m. the dark species of *Agallochum*; (*ī*), f., N. of a tree, in Hindī called *Kauḍoḍī*; a sort of brass. — *Kāka-tuṅḍikō*, f. the plant *Abrus Precatorius*. — *Kāka-tulya*, *as, ā, am*, like a crow, crow-like, crafty. — *Kāka-danta*, *as*, m. the tooth of a crow, i. e. anything impossible or not existing. — *Kāka-dantaki*, a patronymic from *Kāka-dantaka*; (*ayas*), m. pl., N. of a warrior-tribe; *kākadantakīya*, *as*, m. a prince of the *Kākadantakīs*. — *Kāka-dhvaṅga*, *as*, m. submarine fire, a personage in Hindū mythology; [cf. *avura*.] — *Kōka-nāman*, *ā, m.* the plant *Agati Grandiflora*. — *Kāka-nāsā*, f. the same plant. — *Kāka-nāsa*, *as*, m., N. of a plant, commonly called *Vikaṅṭaka*; (*ā*), f. the plant *Lea Hirta*. — *Kāka-nāstikā*, f. the plant *Lea Hirta*; N. of another plant, also called *Rakta-trivṛit*. — *Kāka-nīdrā*, f. 'a crow's sleep,' a light slumber, one which is easily broken. — *Kāka-nīlā*, f. = *kāka-jambū*. — *Kāka-paśsha*, *as*, m. side-locks of hair on the temples of boys and young men; three or five locks on each side left when the head is first shaved and allowed to remain there, especially in persons of the

military caste; (also at the end of compounds *kāka-pakshaka*). — *Kāka-pada*, *am*, n. the foot of a crow; an incision in the skin similar to a crow's foot; the sign **V** in MSS. marking that something has been left out; (*as*), m. a modus coeundi. — *Kāka-parṇā*, f. the plant *Phaseolus Trilobus*. — *Kāka-pīlu*, *us*, m., N. of several plants, = *kāka-tinduka*, *kāka-tuṅḍī*, and also a variety of *Abrus Precatorius*. — *Kāka-pīluka*, *as*, m. = *kāka-tinduka*. — *Kāka-puḥḥa*, *as*, m. the *Kokila* or Indian cuckoo, (perhaps a Prākṛit form of the next). — *Kāka-pushpa*, *as*, m. the Indian cuckoo, (this bird, like the English cuckoo, being said to leave its eggs in the nests of other birds, as in that of the crow &c.). — *Kāka-pushpa*, *am*, n. = *gandha-parṇa* (?). — *Kāka-peya*, *as, ā, am*, what may be drunk by a crow, epithet of a shallow river. — *Kāka-phala*, *as*, m. the tree *Azadirachta Indica*; (*ā*), f. = *kāka-jambū*. — *Kāka-bandhyā*, f. a woman that bears only one child. — *Kāka-bhāṅḍī*, f. a species of *Karaija*. — *Kāka-bhūru*, *us*, m. an owl ('afraid of crows'). — *Kāka-mudgu*, *us*, m. a water-hen, a gallinule; resembling a crow in colour. — *Kāka-marda*, *as*, m. a kind of gourd, *Cucumis Colocynthis* (*mahā-kāla*). — *Kāka-mardaka*, *as*, m. the same. — *Kāka-mācīkā* or *kōka-mācī*, f. the plant *Solanum Indicum*, an esculent vegetable, commonly *Gūrkamāi*. — *Kāka-mōtū*, f. the same plant. — *Kāka-mukha*, *ās*, m. pl. 'crow-faced,' N. of a mythical people. — *Kāka-mudgā*, f. a plant, commonly *Mugani*; according to some a wild kind of bean, *Phaseolus Trilobus*. — *Kāka-mṛiga*, *au*, m. du. the crow and the deer. — *Kāka-yava*, *as*, m. barren corn, the ear of which has no grains. — *Kāka-rudra-samvāda*, *as*, m. title of a work on omens. — *Kāka-ruḥā*, f. a parasite plant, *Epidendrum Tesseloides* &c. — *Kāka-vaṭ*, ind. like a crow, in the manner of a crow. — *Kāka-varṇa*, *as*, m., N. of a prince. — *Kāka-varṇīn*, *ī, m.*, N. of a prince. — *Kāka-vartaka*, *au*, m. du. the crow and the quail. — *Kāka-vallabhā*, f. = *kāka-jambū*. — *Kāka-vallārī*, f., N. of a plant, = *svarna-vallī*. — *Kāka-vyāghra-gomāyū*, *avas*, m. pl. the crow, the tiger, and the jackal. — *Kāka-sābda*, *as*, m. the cawing of a crow. — *Kāka-sāmbī*, f., N. of a plant, = *kāka-tuṅḍī*. — *Kāka-sirsha*, *as*, m. the tree *Agati Grandiflora*, commonly called *Vakapushpa*. — *Kāka-sirshī*, *is, m.*, N. of a man. — *Kāka-strī*, f. the same plant. — *Kāka-sphūrja*, *as*, m. the plant *Diospyros Tomentosa*. — *Kāka-svara*, *as*, m. a shrill tone. — *Kākolāshī* (*ka-ak*), n. the eye of a crow; *kākolāshī-nyāyena*, ind. in the manner of a crow's eye, (crows are supposed to have but one eye or visual orb, which, as occasion requires, moves from the cavity on one side into that on the other); a term for a word which follows two rules. — *Kākaṅgā* or *ī* (*ka-an*), f. the plant *Lea Hirta*, = *kāka-nāsā*. — *Kākaṅcī*, f. the plant *Lea Hirta*; an esculent vegetable, *Solanum Indicum*. — *Kākaṅḍa* (*ka-an*), *as*, m., N. of two plants, *Mahānimba* and *Kākatindu* (?), a kind of bean; (*ā*), f. a kind of spider; N. of a plant; see *kolāśimbī*. — *Kākaṅḍaka*, *as*, m., N. of a crow or N. of a plant; a kind of spider. — *Kākaṅḍolā*, f., N. of a plant. — *Kākaḍanī* (*ka-ad*), f., N. of several plants, *Abrus Precatorius*; a white variety of this plant, commonly *Sveta-guñjā*. — *Kākaṛī* (*ka-ari*), *is*, m. an owl. — *Kākaḥshu* (*ka-ik*), *us*, m. a kind of reed, *Saccharum Spontaneum*. — *Kākaḥśū* (*ka-īn*), *us*, m. a kind of ebony, *Diospyros Melanoxylon*, = *kāka-tinduka*. — *Kākaḥśhā* (*ka-ish*), *as*, m. the tree *Melia Azadirachta*. — *Kākoḍumbara* (*ka-ud*), *as*, m. or *kākoḍumbarikā*, f. or *kākoḍumbarikā*, f. opposite-leaved fig tree, *Ficus oppositifolia*. — *Kāhodara* (*ka-ud*), *as*, m. a serpent. — *Kākolūka* (*ka-ul*), *am*, n. crow and owl. — *Kākolūtikā*, f. the natural enmity of the owl and crow. — *Kākolūkiya*, *am*, n. = the preceding; N. of the third book of the *Pañcātantra*. — *Kākoḣṭhaka* and *kākaushṭhaka* (*ka-oshṭha*), *as, ik, ā, m.* shaped like the beak of a crow; epithet of a bandage.

*Kākaṇa*, *am*, n. a leprosy with black and red spots, considered incurable; (called so from its

similarity to the black and red seed of the plant *Abrus Precatorius*.)

*Kākaṇantikā*, f. the plant *Abrus Precatorius*. — *Kākaṇi*, a sort of small coin; [cf. *kōkīnī*.] — *Kākaṇantī*, f. the plant *Abrus Precatorius*. — *Kākaṇyū*, *us*, m., N. of a plant, = *kākaṇallārī*. — *Kākaḥā*, *as*, m. a raven; [cf. *kāka* and *kākola*.] — *Kākiya*, *as, ā, am*, relating to a crow.

**काकतीयरुद्र** *kākatīya-rudra*, *as*, m., N. of a king of *Nāgapura*.

**काकान्दि** *kākandī*, *ayas*, m. pl., N. of a warrior-tribe.

*Kākandī*, f., N. of a country; Emblie *Myrobalan*. — *Kākandīya*, *as*, m. a prince of the above tribe.

**काकम्बीर** *kākambīra*, *as*, m., Ved., N. of a tree; (according to *Sāy*, literally 'a crow-bearer.')

**काकरुक** *kākaruka* or *kākarūka*, *as, ā, am*, timid, afraid, a coward; naked; poor, indigent; (*as*), m. a hen-pecked husband; an owl; fraud, deceit.

**काकल** *kākala*, *am*, n. a jewel worn upon the neck.

*Kākalaka*, *as* or *am*, m. or n. (?), the top of the windpipe; the thyroid cartilage; (*as*), m. an ornament of the neck; a species of rice.

**काकलि** *kākali*, *is*, f. a soft sweet sound [cf. *kaḷā*]; N. of an *Apsaras*; (*ī*), f. a low and sweet tone; a musical instrument with a low tone played to ascertain whether a person is asleep or not. — *Kākali-drākshā*, f. a kind of grape without a stone or with a very small one. — *Kākali-rava*, *as*, m. the *Kokila* or Indian cuckoo.

*Kākalūka*, *as*, m. n. (?) a low sweet tone.

**काकार** *kākāra*, *as, ī, am*, scattering water.

**काकिणी** *kākiṇī*, f. a small coin, a small sum of money equal to twenty *Kapardas* or cowries, or to a quarter of a *Paṇa*; the seed of *Abrus Precatorius* used as a weight; the shell *Cyprea Moneta* or cowrie used as a coin; a cubit, the fourth part of a *Daṇḍa* or short pole; a *Daṇḍa*; a part of a measure. — *Kākiṇīkā*, f. = the preceding; an atom, a particle. — *Kākiṇīka*, *as, ā, am*, having the value of a *Kākiṇī*. — *Kāktīnī*, f. the fourth part of a *Paṇa*; a quarter of a *Māna*; the shell *Cyprea Moneta*.

**काकिल** *kākila*, *as*, m. a jewel worn upon the neck; [cf. *kākala*.]

**काकु** *kāku*, *us*, f. change of the voice in fear, anger, grief, &c. [cf. *sevā-kāku*]; muttering, murmuring; the tongue; stress, emphasis.

**काकुत्स्य** *kākutstha*, *as*, m. a descendant of *Kakutstha*; an epithet of *Anenas*, *Aja*, *Daśaratha*, *Rāma*, *Lakshmaṇa*; N. of a sovereign, also *Purāṅjaya*; (*au*), du. *Rāma* and *Lakshmaṇa*.

**काकुद्** *kākud*, *t, f.*, Ved. and *kākuda*, *am*, n. the hollow of the mouth, the palate.

*Kākudra*, *as, ā, am*, furnished with a palate (?), a palate (?).

*Kākubh*, a various reading for *kākud*.

**काकुभ** *kākubha*, *as, ā, am*, consisting of *Kākubh* verses; a patronymic from *Kākubh*. — *Kākubha-bārhata*, *as*, m. (scil. *pragātha*) a *Pragātha* beginning with a *Kākubh* and ending with a *Bṛihati*.

**काकोचिक** *kākočika*, *as*, m. or *kākoči*, f. or *kākočīn*, *ī, m.* the fish *Cyprinus Cachus*.

**काकोल** *kākola*, *as*, m. a raven [cf. *kāka* and *kākala*]; a boar; a snake; a potter; (*as, am*), m. n. a poisonous substance of a black colour or the colour of a raven, whence its name; possibly the berry of the *Cocculus Indicus*; (*am*), n. a division of the infernal regions or hell; (*as, ī*), m. f. a vegetable substance used in medicine, described as

sweet and cooling, allaying fever, removing phlegm, &c.; it is said to be a root brought from Nepal or Morung.

**काक्ष** *kāksha* (*kā-ak<sup>o</sup>*), *as, ā, am*, frowning, looking scornfully or in displeasure; (*as*), *m.* a glance, a wink or leer; (*am*), *n.* a frown, a look of displeasure; [cf. *kaṭāksha*.]

**काक्षतव** *kākshatava*, *am, n.* the fruit of *Kakshatu*.

**काक्षसेनि** *kākshaseni*, *is, m.* (a patronymic fr. *kāksha-sena*), an epithet of Abhipratārin.

**काक्षि** *kākshi*, *is, m., N.* of a man.

**काक्षी** *kākshī*, *f.* a perfume, a fragrant kind of earth; the plant *Cytisus Cajan*.

**काक्षीव** *kākshiva*, *as, m.* the plant *Hyperanthera Moringa*; *N.* of a son of Gautama and of Auśnarī, (irregular patronymic fr. *kākshivat* or *kākshivat*.)

**काक्षीवका**, *as, m.* the plant *Hyperanthera Moringa*.

**काक्षीवत्** *kākshivat, ān, m.* = *kākshivat*.

**काक्षिवता**, *as, ī, am*, composed by or relating to *Kakshivat*; (a patronymic fr. *kākshivat*), epithet of Sambara.

**काग** *kāga*, *as, m.* a crow; (in the *Prākṛit* dialects, a raven; cf. *kāka*.)

**काग्नि** *kāgni* (*kā-ag<sup>o</sup>*), *is, m.* a little fire.

**काङ्गायन** *kāṅkāyana*, *as, m.* (a patronymic fr. *kāṅka*), *N.* of a Muni.

**काङ्क्ष** *kāṅksh*, *cl. 1. P.* *kāṅkshati, ā-* *kāṅksha*, *ep. also A.* *kāṅkshate, &c.*, *kāṅkshītum*, to wish, desire; to strive to obtain; to long for, hope for (with acc.), expect; to wait; to look for anything (with dat.): *Caus.* *kāṅkshayati, ākāṅkshat*: *Desid.* *ikāṅkshishati*: *Intens.* *ā-* *kāṅkshyate* and *ākāṅshīti*; [cf. *Hib. cachta*, 'hunger'; *Goth. huhru-s*, 'hunger'; *hungrja*, 'to be hungry'; *Germ. Hunger*.]

**काङ्कशत**, *an, anti, at, or kāṅkshamāṇa, as, ā, am*, wishing, desiring, hoping, expecting.

**काङ्कश**, *f. wish, inclination, desire.*

**काङ्कशिता**, *as, ā, am*, wished, desired; expected, longed for; (*am*), *n. wish, desire.* **also (ā)**

**काङ्कशिन**, *ī, īṇī, ī*, desiring, expecting, longing for (with acc. or at the end of a compound). — **काङ्कशिता**, *f. wish, desire.*

**काङ्कशोरु** *kāṅkshoru*, *us, m.* a heron; also written *kāṅkshāru*.

**काङ्गा** *kāṅgā*, *f., N.* of a plant, *Orris* root.

**काङ्गुक** *kāṅguka*, *am, n.* a kind of corn.

**काच** *kāca*, *as, m.* (fr. rt. *kač*), glass, crystal considered as a natural production and used as a jewel or ornament; alkaline ashes, any salt of potash or soda in a glassy or crystalline state; a class of diseases of the eye, especially an affection of the optic nerve or gutta serena; a loop, a swinging shelf, a string so fastened to the yoke as to hold or support burdens &c.; the string of the scale of a balance; (*am*), *n.* alkaline salt, black salt; wax. — **काचा-कुपि**, *f.* a glass bottle. — **काचा-घाति**, *f.* a glass ewer. — **काचा-भ्राजाना**, *am, n.* a vessel of glass or crystal, a cup, a goblet. — **काचा-मणि**, *is, m.* 'a glass jewel,' crystal, quartz. — **काचा-माला**, *am, n.* black salt or soda. — **काचा-लवणा**, *am, n.* black salt, a medicinal salt, prepared by calcining fossil salt and the fruit of the *Embic Myrobalan* together; it consists chiefly of muriate of soda, with a small quantity of iron, lime, and sulphur, and is a tonic aperient. — **काचा-वहयान्त्रा**, *am, n.* a glass retort. — **काचा-सम्भवा**, *am, n.* black salt. — **काचा-सुवर्चला**, *am, n.* black salt. — **काचा-स्थाली**, *f.* the trumpet flower, *Bignonia*

*Suaaveolens*. — **काचाकशा** (<sup>o</sup>*ca-ak<sup>o</sup>*), *as, m.* glass-eye, *N.* of an aquatic bird.

**काचाका**, *as, m.* glass, a stone; alkaline ashes &c. **काचाना** or **काचानाका**, *am, n.* an enclosure, a string or tape which ties a parcel or bundle of papers or the leaves of a manuscript &c.; [cf. *kačela*.]

**काचानाकिन**, *ī, m.* a writing, a manuscript.

**काचिता**, *as, ā, am*, suspended by a swing or in a loop.

**काचिय** *kāciḡha*, *as, m.* a mouse, a rat; gold; a vegetable.

**काचिञ्चिक** *kāciñcika* (a various reading for *kākañcika*), a kind of soft substance.

**काचित्कर** *kācit-kara*, *as, ī, am*, *Ved.* doing various things, serving various purposes; (*kā-čit*, *Ved.* for *kāni-čit*.)

**काचिम** *kācima*, *as, m.* a tree considered as sacred, one growing near a temple, and being on that account an object of religious veneration or worship &c.

**काचिलिन्दि** *kāčilindi* and *kāčilindika* (various readings for *kākañcika*), a kind of soft substance.

**काच्य** *kāčya*, *as, ī, am* (fr. *kačya*), being on the bank of a river (not applicable to a man).

**काच्युका**, *as, ī, am*, being on the bank of a river (as a man).

**काच्यप** *kāčyapa*, *as, ī, am* (fr. *kačyapa*), relating or belonging to a tortoise.

**काच्यम** *kāčyima*, *as, ā, am*, clear (as water); [cf. *accha*, *evačcha*.]

**काच्यी** *kāčyī*, *f.* a kind of fragrant earth; [cf. *kākshī* from which *kāčyī* is derived.]

**काजल** *kā-jala*, *am, n.* a little water.

**काञ्च** *kāñc*, *cl. 1. A.* *kāñcate, -čitum*, to shine; to bind; [cf. *kač* and *kañc*.]

**काञ्चाना**, *am, n.* gold; property; wealth; the filament of the lotus; (*as, ī, am*), golden, made or consisting of gold; (*as*), *m.* several plants, *Mesua Ferrea*; *Michelia Champaca*; *Ficus Glomerata*; *Bauhinia Variegata*; *Datura Fastuosa*; another plant, = *punnāga*; *N.* of the fifth Buddha; *N.* of a son of *Nārāyaṇa*, author of the play *Dhanajaya-vijaya*; *N.* of a prince [cf. *kāñcana-prabha*]; (*ī*), *f.* turmeric; a kind of *Asclepias*; a yellow pigment. — **काञ्चाना-कादाली**, *f.* a variety of the plant *Musa Sapientum*. — **काञ्चाना-कादारा**, *as, m.* a gold mine. — **काञ्चाना-करिणी**, *f.* the plant *Asparagus Racemosus*. — **काञ्चाना-केशिरी**, *f.* a kind of *Asclepias*, = *heshirīṇī-latā*. — **काञ्चाना-गिरी**, *is, m.* the golden mountain, an epithet of the mount *Sumeru*. — **काञ्चाना-गौरिका**, *am, n.* a species of ochre. — **काञ्चाना-काया**, *as, m.* a heap of gold. — **काञ्चाना-पुरा**, *am, n., N.* of a town. — **काञ्चाना-पुष्पका**, *am, n.* the plant *Tabernemontana Coronaria*. — **काञ्चाना-पुष्पि**, *f.* the plant *Premna Spinosa*. — **काञ्चाना-प्रभा**, *as, m., N.* of a prince, a son of *Bhīma* and father of *Suhotra*. — **काञ्चाना-भ्रू**, *us, f.* gold-dust; a golden or yellow soil. — **काञ्चाना-मया**, *as, ī, am*, golden. — **काञ्चाना-माला**, *f., N.* of the wife of *Kunāla*, the son of *Aśoka*; *N.* of another woman. — **काञ्चाना-वप्रा**, *as, m.* a hill or mound of gold. — **काञ्चाना-वर्मान**, *ā, m., N.* of a prince. — **काञ्चाना-सन्धि**, *is, m.* a treaty of friendship between two parties on equal terms. — **काञ्चाना-सन्निभ**, *as, ā, am*, like gold. — **काञ्चानाकशा** (<sup>o</sup>*na-ak<sup>o</sup>*), *as, m., N.* of a *Dānava*; (*ī*), *f., N.* of the river *Sarasvatī*. — **काञ्चानाङ्गा** (<sup>o</sup>*na-aṅ<sup>o</sup>*), *as, ī, am*, golden-bodied. — **काञ्चानाब्धिहाना-सन्धि** (<sup>o</sup>*na-abh<sup>o</sup>*), *is, ṃ.* 'golden alliance,' (lit. golden-named.)

**काञ्चानाका**, *as, m.* the tree *Bauhinia Variegata*, mountain ebony; the fruit of rice or grain; (*am*), *n.* a yellow orpiment.

**काञ्चानारा** or **काञ्चानारा** or **काञ्चानाराका**, *as, m.* mountain ebony, *Bauhinia Variegata*.

**काञ्चानाया**, *as, ā, am*, golden; (*ā*), *f.* a yellow pigment, commonly *Go-ročāna*.

**काञ्चि** *kāñci*, *ayas, m. pl., N.* of a people; [cf. *kāñci*.]

**काञ्चिक** *kāñcika*, *am, n.* sour gruel; [cf. *kāñjika*.]

**काञ्ची** *kāñcī* or *kāñci*, *is, f.* (said to be fr. rt. *kan*), a girdle, especially a woman's zone or girdle furnished with small bells and other ornaments; the plant *Abrus Precatorius*; *N.* of an ancient city situated in the peninsula and one of the seven sacred cities of the Hindus. — **काञ्ची-पुरी**, *f., N.* of a town. — **काञ्ची-क्षेत्रा**, *N.* of a region. — **काञ्ची-नगरा**, *am, ā, n.* of a town. — **काञ्ची-पादा**, *am, n.* the hips and loins; mons veneris, the pubic region. — **काञ्ची-पुरा**, *am, n., N.* of a town. — **काञ्ची-प्रस्था**, *as, m., N.* of a town.

**काञ्चिक** *kāñjika*, *am, n.* sour gruel, the water of boiled rice in a state of spontaneous fermentation; (*ā*), *f.* the same; *N.* of two plants, = *jīvanti-latā* and *palāśi-latā*. — **काञ्चिक-वातुका**, *as, m.* a dish consisting of sour gruel, meal, and several condiments.

**काञ्जी**, *f.* sour gruel, = *kāñjika*; *N.* of a plant, = *mahādrōṇā*.

**काञ्जिका**, *am, n.* sour gruel.

**काट** *kāṭa*, *as, am, m. n.* (a *Prākṛit* form fr. *karta*), *Ved.* deepness, a hole; (*Sāy.*) a well.

**काट्या**, *as, ā, am*, *Ved.* being in a hole.

**काटवेम** *kāṭavema*, *as, m., N.* of a commentator on *Kālidāsa's Sakuntalā*.

**काटुक** *kāṭuka*, *am, n.* (fr. *kaṭuka*), acidity.

**काठ** *kāṭha*, *as, ī, am*, composed by *Kaṭha*; (*as*), *m.* a rock, a stone.

**काठका**, *as, m., N.* of a work belonging to the *Brahmaṇa* literature, and derived from the *Kaṭha* branch of the *Vedas*; (*as, ī, am*), according to the *Kaṭha* portion of the *Vedas*.

**काठसाथिन**, *inas, m. pl.* the pupils of *Kaṭha-śāṭha*.

**काठिन** *kāṭhina*, *am, n.* (fr. *kaṭhina*), hardness, sternness; (*as*), *m.* the date fruit.

**काठिण्या**, *am, n.* hardness, rigidity, stiffness, sternness, severity; firmness of character; difficulty, obscurity (of style). — **काठिण्या-फला**, *as, m.* the plant *Feronia Elephantum*, = *kapittha*.

**काण** *kāṇa*, *as, ā, am*, one-eyed, monocular! (*akṣhñā kāṇah*, blind of one eye); perforated, as a cowrie broken or perforated by insects; (*as*), *m.* a crow; [cf. *ekāksha* and *kāṇūka*.] — **काणा-त्वा**, *am, n.* one-eyedness. — **काणा-भृति**, *is, m., N.* of a *Yaksha*.

**काणैया**, *as, m.* the son of a one-eyed woman; one-eyed. — **काणैया-विधा**, *am, n.* a country inhabited by *Kaṇeyas*.

**काणैरा**, *as, m.* son of a one-eyed woman; one-eyed.

**काणाद** *kāṇāda*, *as, ī, am*, composed by or relating to *Kaṇāda*.

**काणूक** *kāṇūka* or *kānūka*, *as (?)*, *m.* (said to be fr. rt. *kaṇ*), a crow; the bird which makes a hanging nest on the *tāl* tree; a cock; a species of goose; [cf. *kāṇa*.]

**काणेलीमातृ** *kāṇelīmātrī*, a name of reproach, occurring generally in the *voc. case*; (according to native commentators) one whose mother was an unmarried woman, a bastard; (connected with the word *kāṇera*?).

**कारकमर्दनिक** *kāṅṭakamardanika*, *as, ī, am* (fr. *kaṅṭaka-mardana*), resulting from the treading down or crushing of thorns or enemies.

**कारककार** *kāṅṭakāra*, *as, ī, am*, made of the wood of *Kaṅṭakāra*.

**कारवेविद्धि** *kāṅṭheviddhi*, *is, ī* or *yā*, *m. f.* a patronymic fr. *kāṅṭhe-viddha*.

**कारड** *kāṅḍa*, *as, am, m. n.* (said to be fr. *rt. 2. kam*), a section, part; a single joint of the stalk or stem of a plant, i. e. the portion from one knot to another (e. g. *śśhus trī-kāṅḍā*, an arrow made of a cane with three knots; but by Pāṇ. IV. 1, 21, the fem. should be *trī-kāṅḍī*); any part, portion or division of a work or action; any distinct portion or division of a sacrificial rite (as that belonging to the gods or to the manes); the section or chapter of a book, a separate department or subject (e. g. *karma-kāṅḍa*, the department of the Veda treating of sacrificial rites); a stalk or stem, a branch, a switch; the part of the trunk of a tree whence the branches proceed; a cluster, a bundle; a multitude, heap, quantity (at end of comp.); an arrow; a long bone, a bone of the arms or legs (e. g. *kāṅḍa-bhagna*, fracture of a bone); a cane, a reed (*Saccharum Sara*); a particular measure; water; opportunity, occasion; a private place, privacy, a secret place; praise, flattery; a horse. (At the end of a compound *kāṅḍa* may sometimes imply depreciation or deficiency, = *vile, low, bad, sinful, wicked, &c.*) — *Kāṅḍa-katuka*, *as, m.* the plant *Momordica Charantia*, = *kāravella*.

— *Kāṅḍa-kāṅḍaka*, *as, m.* a species of grass. — *Kāṅḍa-kāra*, *am, n.* the *Areca* or betel-nut tree, commonly *Guvāka*; the betel-nut. — *Kāṅḍa-kīlaka*, *as, m.* the tree *Symplocos Racemosa*. — *Kāṅḍa-kushku*, *us, m. (?)*, *N. of a man*. — *Kāṅḍa-guṅḍa*, *as, m.* a species of grass. — *Kāṅḍa-goḍara*, *as, m.* an iron arrow. — *Kāṅḍa-tikta* and *kāṅḍa-tiktaka*, *as, m.* a kind of gentian, *Gentiana Cheryta*. — *Kāṅḍa-dhāra*, *as, m.*, *N. of a country*; (*as, am*), coming from or relating to this country. — *Kāṅḍa-nīla*, *as, m.* the plant *Symplocos Racemosa*. — *Kāṅḍa-paṭa*, *as, ī, m. f.* or *kāṅḍa-paṭaka*, *as, m. (?)* an outer tent, a screen surrounding a tent, a curtain. — *Kāṅḍa-paṭita*, *as, m.*, *N. of a serpent-king*. — *Kāṅḍa-pāta*, *as, m.* an arrow's fall or flight. — *Kāṅḍa-punkhā*, *f.*, *N. of a plant*, = *sara-punkhā*. — *Kāṅḍa-pushpa*, *am, n.* the flower *Artemisia Indica*, commonly *Doṅā*.

— *Kāṅḍa-prishīha*, *as, ā, am*, 'arrow-backed,' one who carries arrows on his back, one of the military profession, a soldier; (*as*), *m.* the husband of a *Vaiśyā* female; an adopted son, any other than one's own son; (*am*), *n.* the bow of *Karṇa*; the bow of *Kāma*; [*cf. kāṅḍa-sprishīha*]. — *Kāṅḍa-bhagna*, *am, n.* a fracture or dislocation of the bones or limbs, complete fracture of a limb. — *Kāṅḍa-maya*, *as, ī, am*, consisting of pieces of cane; (*ī*), *f.* = *kāṅḍa-vīṅā*, *q. v.* — *Kāṅḍa-ruhā*, *f.* a medicinal plant, = *katukī*. — *Kāṅḍarshī* (*°da-rishī*), *is, m.* a *Rishi* or divine saint of a peculiar class, as *Jaimini* and others, who teach a peculiar *Kāṅḍa* or section of the *Vedas*. — *Kāṅḍa-lāva*, *as, ā, am*, cutting a cane or branch, intending to do so. — *Kāṅḍa-val*, *ān, atī, at*, armed with an arrow, an archer. — *Kāṅḍa-vīṅā*, *f.* a musical instrument composed of joints of reed, a reed-pipe (?) played by the *Cāṅḍālas*; [*cf. kaṅḍola-vīṅā*]. — *Kāṅḍa-sandhi*, *is, m.* a knot, a joint in the stem of a tree or of a reed. — *Kāṅḍa-sprishīha*, *as, ā, am*, living by the military profession, living by arms, a soldier; (*as*), *m.* a *Brahman* who lives by arms; [*cf. kāṅḍa-sprishīha*]. — *Kāṅḍa-hīna*, *am, n.* a fragrant grass, *Cyperus Pertenuis*. — *Kāṅḍānukrama* (*°da-an*), *as, m.* or *kāṅḍānukramanikā* or *kāṅḍānukramanī*, *f.* an index of the *Kāṅḍas* of the *Taittirīya-Saṃhitā*. — *Kāṅḍek-shu* (*°da-ik*), *us, m.* the plant *Asteracantha Longifolia* and the plant *Saccharum Spontaneum*. — *Kāṅḍe-ruhā*, *f.*, *N. of a plant*, = *kāṅḍa-ruhā*.

*Kāṅḍanī*, *f.*, *N. of a plant*, = *sūkshma-parṇi* and *rāma-dūtī*.

*Kāṅḍāla* or *kāṅḍola*, *as, m.* a reed-basket.

*Kāṅḍikā*, *f.* a kind of corn (see *lankā*); a kind of gourd, *Cucumis Utilissimus*.

*Kāṅḍīn*, *ī, inī, ī*, *Ved.* reed-shaped, hollow.

*Kāṅḍīra*, *as, ā, am*, armed with arrows, an archer; (*as*), *m.* the plant *Achyranthes Aspera* and the plant *Momordica Charantia*; (*ā* and *ī*), *f.* the plant *Rubia Munjista*.

*Kāṅḍerī*, *f.* the plant *Tiaridium Indicum*.

**कारडणी** *kāṅḍanī*, (?) *f.* a plant, commonly *Rāmadūtī*; [*cf. sūkshma-parṇi*].

**कारडोल** *kāṅḍola*, see above; [*cf. kaṅḍola*].

**कारव** *kāṅva*, *as, ī, am* (a patronymic fr. *kaṅva*), a descendant of *Kaṅva*; a follower of *Kaṅva*. — *Kāṅva-sākhīn*, *ī, m.* a follower of the *Kāṅva* branch of the *Veda*. — *Kāṅvi-putra*, *as, m.*, *N. of a teacher*.

*Kāṅvaka*, *am, n.*, *N. of a Sāman*.

*Kāṅvāyana*, *as, ā, am*, a patronymic fr. *kāṅva*.

**कान्तन्त्र** *kā-tantra*, *am, n.* title of a grammar (= *kalāpa*, *q. v.*); there are several appendices to and commentaries on this grammar, called *Kātantra-gaṇadhātu*, *°catuṣṭāyapradīpa*, *°candrikā*, *°dhātughoshā*, &c. — *Kātantra-pañjikā*, *f.* title of a commentary by *Trilōcana-dāsa*.

**कान्त** *kātara*, *as, ā, am* (fr. *katara* ?), cowardly, discouraged, timid, depressed, perplexed, shrinking, afraid; confused, agitated, disordered; (*as*), *m.* a large kind of fish, *Cyprinus Catla*, = *kātala*. — *Kātara-tā*, *f.* or *kātara-tva*, *am, n.* cowardice, timidity, agitation.

*Kātarāyana*, *as, m.* a patronymic fr. *kātara*.

*Kātarya*, *am, n.* timidity, fear, dejection, depression of spirits.

**कान्त** *kātala*, *as, m.* a large kind of fish, *Cyprinus Catla*; *N. of a man*; [*cf. kātara*].

*Kātalāyana*, *as, m.* a patronymic fr. *kātala*.

**कान्ति** *kāti*, *is, is, ī* (fr. 2. *kā* = *kan*), wishing, desiring (in the compounds *ṛiṇa-kāti* and *kāma-kāti*).

**कान्तीय** *kātiya*, *as, ā, am* (fr. *kātya* below), composed by *Kātya* (e. g. in *kātiya-grihyasūtra*, *kātiya-kalpa-sūtra*, and *kātiya-sūtra*); a *N. of Kātyāyana* (?); a pupil of the same; also *kātyāyāniya* (?).

*Kātya*, *as, m.* a patronymic fr. *kata*; also = *kātyāyana* (?).

*Kātyāyana*, *as, m.* (a patronymic fr. *kati* or *kātya*), *N.* of the author of several treatises on ritual, grammar, &c.; he is generally identified with *Vararuci*, the author of the *Prākṛita-prakāśa*. He is also the author of the *Vārttika* or supplementary rules to *Pāṇini* of the *Yajur-veda Prātisākhya*, and the *Srauta-sūtras*; (*ī*), *f.*, *N.* of one of the two wives of *Yājñavalkya*; an epithet of *Durgā*; a middle-aged widow dressed in red clothes. — *Kātyāyana-sūtra*, *am, n.* the *Srauta-sūtras* of *Kātyāyana*. — *Kātyāyana-sūtra-paddhati*, a commentary on the last by *Yājñika-deva*. — *Kātyāyana-sūtra-bhāṣhya*, *am, n.* a commentary on the same by *Karka*. — *Kātyāyāni-putra*, *as, m.*, *N. of a teacher*. — *Kātyāyāni-māhātmya*, *am, n.* a part of the *Skanda-purāṇa*.

*Kātyāyāniya*, *as, ā, am*, composed by *Kātyāyana*; e. g. *kātyāyāniya-sāstram*, 'the law-book composed by him'; (*as*), *m.* a pupil of *Kātyāyana*.

**कान्त** *kātu*, *us, m.* a cave; a well (?); [*cf. kātā*].

**कान्त** *kā-triṇa*, *am, n.* a species of grass, *Rohisha-triṇa*; [*cf. kat-triṇa*].

**कान्त** *kāt-kri*, *cl. 8. P. A.* -*karoti*, -*kurute*, -*kartum* (fr. *kāt*, an exclamation of abuse, and *ī. kṛi*), to insult, dishonour.

*Kāt-kṛita*, *as, ā, am*, dishonoured, insulted.

**कान्त** *kāttreyaka*, *as, ī, am* (fr. *kat-tri*), produced from or belonging to any combination of three inferior articles.

**कात्यक** *kāthakya*, *as, m.* (a patronymic fr. *kathaka*), *N. of a commentator*.

**कात्यायन** *kātyāyana*. See under *kātiya*.

**कायक** *kāthaka* and *kāthakya*, patronymics from *Kathaka*.

**कायचित्क** *kāthacitka*, *as, ī, am* (fr. *kathan-śīd*), accomplished with difficulty.

**कायिक** *kāthika*, *as, ī, am* (fr. *ī. kathā*), belonging to a tale, told in one; knowing stories; (*as*), *m.* a narrator of stories.

**कादम्ब** *kādamba*, *as, m.* (said to be fr. *rt. 1. kad*), a kind of goose with dark-grey wings (*kalahansa*); a drake or (according to some) a teal; an arrow; the plant *Nauclea Cadamba*; (*ā*), *f.*, *N. of a plant*, = *kadamba-pushpi*; (*am*), *n.* the flower of the plant *Nauclea Cadamba*.

*Kādambaka*, *as, m.* an arrow.

*Kādambinī*, *f.* a long line or bank of clouds.

**कादम्बर** *kādambara*, *as, am, m. n.* the surface or skim of coagulated milk; (*am, ī*), *n. f.* a spirituous liquor distilled from the flowers of the *Cadamba*; the rain-water which collects in clefts or hollow places of the tree *Nauclea Cadamba* when the flowers are in perfection, and which is supposed to be impregnated with the honey; wine, spirituous liquor in general; the fluid which issues from the temples of a rutting elephant; (*ī*), *f.* the female of the *Kokila* or Indian cuckoo; the female of another bird, = *sārikā*, i. e. *Turdus Salica*; an epithet of *Sarasvatī*; *N.* of a daughter of *Citra-ratha* and *Madirā*; a celebrated work of *Vāṇa-bhaṭṭa*, called '*Kādambari*,' derives its name from her. — *Kādambari-vija*, *am, n.* ferment, yeast, whatever occasions fermentation.

*Kādambarya*, *as, m.* = *kadamba*, *Nauclea Cadamba*.

**कादाचित्क** *kādācitka*, *as, ī, am* (fr. *kadā-śīd*), appearing now and then, produced sometimes, occasional, incidental. — *Kādācitka-tā*, *f.* the state of occurring occasionally.

**कादिक्रमस्तुति** *kādī-krama-stuti*, a work attributed to *Sankarācārya*.

*Kādī-mata*, a *Tantra* work.

**काद्रवेय** *kādraveya*, *as, m.* (fr. *kadrū*), epithet of the *Nāgas* or serpents supposed to people the lower regions; an epithet of *Arbuda*; also of *Kasarpīra*.

**कानक** *kānaka*, *as, ī, am* (fr. *kanaka*), golden; (*am*), *n.* the seed of *Croton Jamalgota*.

**कानद** *kānada*, *as, m.*, *N. of a son* of *Dhīmarana*.

**कानन 1.** *kānana*, *am, n.* (said to be fr. *rt. kan*), a forest, grove; a house. — *Kānanāri* (*°nā-ari*), *is, m.* a species of the *Mimosa* tree, *Samī*. — *Kānanaukas* (*°nā-ok*), *ās, m.* the inhabitant of a forest, a monkey; [*cf. vanaukas*].

**कानन 2.** *kānana* (*ka-ān*), *am, n.* the face of *Brahmā*.

**कानित** *kānīta*, *as, m.* a patronymic of *Prīthu-śravas*.

**कानिन** *kānīna*, *as, ī, m. f.* (fr. *kanīna*), the son or daughter of a young or unmarried woman; an epithet of *Vyāsa*, *Karṇa*, and *Agniveśya*; (*as, ā, am*), suitable to or designed for the eye-ball; [*cf. kanīnaka*].

*Kānīyasa* (fr. *kanīyas*), less in number (used only in plur.).

**कान्त** *kānta*, *as, ā, am* (fr. 2. *kaṃ*), desired, loved, dear; pleasing, agreeable; lovely, beautiful; (*as*), *m.* a lover, a husband; any one beloved; the moon; spring; the plant *Barringtonia Acutangula* [*cf. hijjala*]; iron; stone; a precious stone (in

which sense it is compounded with *sūrya*, *śandra*, and *ayas*); an epithet of Kṛṣṇa, and of Skanda; (*ā*), f. a beloved or lovely woman, a wife, a mistress; the earth; N. of a plant (commonly called *priyargu*); also of another plant (= *nāgara-mustā*); large cardamoms; a kind of perfume (see *renukā*); N. of a metre of four lines of seventeen syllables each; (*am*), n. saffron; a species of iron. — *Kānta-tā*, f. or *kānta-tva*, *am*, n. loveliness, beauty, agreeableness. — *Kānta-pakshin*, *ī*, m. a peacock ('the beautiful bird'). — *Kānta-pushpa*, *as*, m. the tree Bauhinia Variegata, mountain ebony. — *Kānta-misra*, *as*, m., N. of a man. — *Kānta-loha*, *am*, n. the loadstone. — *Kānta-lauha*, *as* or *am* (?), m. or n. steel; [cf. *loha-kānta*.] — *Kāntāngri-dohada* (*\*tā-an\**), *as*, m. the tree Jonesia Afoka (this tree being supposed to blossom upon coming in contact with the foot of a handsome female). — *Kāntā-araṇa-dohada*, *as*, m. = the preceding. — *Kāntāyasa* (*\*ta-ayas*), *am*, n. the iron stone; [cf. *kānta-loha* and *ayas-kānta*.]

*Kāntaka*, *as*, m., N. of a man.

*Kāntalaka*, *as*, m. the tree Cedrela Toona, commonly Tunna, the wood of which sometimes resembles mahogany.

*Kāntāya*, nom. A. -*yate*, -*yitum*, to behave like a lover.

*Kāntī*, *is*, f. desire, wish; loveliness, beauty; splendor; female beauty; personal decoration or embellishment; (in rhetoric) beauty enhanced by love; a lovely or desirable woman, personified as wife of the moon. — *Kāntī-kara*, *as*, *ī*, *am*, causing beauty, beautifying, illuminating. — *Kāntī-da*, *as*, *ā*, *am*, giving beauty; beautifying, adorning; (*ā*), f. the plant Serratula Anthelmintika; (*am*), n. bile, the bilious humor. — *Kāntī-dāyaka*, *as*, *ikā*, *am*, granting beauty; beautifying, adorning; (*am*), n. a fragrant wood, a kind of Curcuma from the root of which a yellow die is prepared, C. Zanthorrhiza. — *Kāntī-pura*, *am*, n., N. of a town in Nepal. — *Kāntī-mat*, *an*, *atī*, *at*, lovely, beautiful, splendid; (*tī*), f., N. of a metre; N. of a woman. — *Kāntī-mat-tā*, f. loveliness, beauty. — *Kāntī-hara*, *as*, *ī*, *am*, destroying beauty, making ugly, dulling, dimming. — *Kāntī-nagari*, f. (for *kāntī-n\**), N. of a city of the north; [cf. *kāntī-pura*].

*Kāntika*, *as*, m. pl., N. of a people.

**कान्तर** *kāntāra*, *as*, *am*, m. n. a wood or large forest; a bad or difficult road; a hole, a cavity; (*as*), m. a red variety of the sugar-cane; a bamboo; mountain ebony, Bauhinia Variegata; (*ī*), f. a kind of sugar-cane; (*am*), n. a symptom or symptomatic disease, a lotus. — *Kāntāra-ga*, *as*, *ā*, *am*, who or what goes into a wood. — *Kāntāra-patha*, *as*, m. a forest-way. — *Kāntāra-pathika*, *as*, *ī*, *am*, conveyed on difficult forest roads. — *Kāntāra-vāsini*, f. an epithet of Durgā.

*Kāntāra-ka*, *as*, m. a kind of sugar-cane; (*ās*), m. pl., N. of a people; (*ikā*), f. a kind of bee.

**कान्तोपाडा** *kāntopādā*, f. (for *kāntopādā* ?), N. of a metre consisting of four lines of twelve syllables each.

**कान्थक** *kanthaka* fr. *kanthā*, N. of a place on the river Varuṇa.

**कान्दव** *kāndaava*, *as*, *ī*, *am* (fr. *kandu*), roasted or baked, in an iron pan or oven, as bread, cakes, &c.

*Kāndavika*, *as*, *ī*, *am*, employed in baking; (*as*), m. a baker.

**कान्दाविष** *kāndā-viṣa*, *am*, n., Ved. a species of poison.

**कान्दिश** *kāndiś*, *k*, *k*, or *kūndiśika*, *as*, *ā*, *am*, put to flight, running away, flying; (fr. *kāṇḍiśam*, 'to which region' shall I fly?). — *Kāndiś-bhūta*, *as*, *ā*, *am*, run away.

**कान्यकुब्ज** *kānyakubja*, *am*, n. = *kanya-kubja*, N. of a town; (*ī*), f. a princess or a female inhabitant of this town.

**कान्यजा** *kānyajā*, f. a kind of perfume, commonly Nālī.

**कापटव** *kāpaṭava*, a patronymic from *Kāpaṭu*.

*Kāpaṭavaka*, *as*, *ikā*, *am*, coming from the *Kāpaṭavas*.

**कापटिक** *kāpaṭika*, *as*, *ī*, *am* (fr. *kaṭaṭa*), fraudulent, dishonest; wicked, perverse, bad; (*as*), m. a flatterer, a parasite; a student, a scholar.

*Kāpaṭya*, *am*, n. wickedness, dishonesty, fraud.

**कापय** *kā-patha*, *as*, m. a bad road; bad ways; (*am*), n. the fragrant root of Andropogon Muricatus; (*as*), m., N. of a Dānava.

**कापा** *kāpā*, f., Ved. a call (?).

**कापाल** *kāpāla*, *as*, *ī*, *am* (fr. *kapāla*), relating to the skull or cranium; made of skulls; (*as*), m. a follower of a certain Śaiva sect [cf. the following]; the plant Cucumis Uilissimus; (*ī*), f. a clever woman; (*am*), n. a kind of leprosy.

*Kāpālīka*, *as*, *ī*, *am*, relating to or belonging to the skull; (*as*), m. a worshipper of Śiva of the left-hand order, characterized by carrying skulls of men as ornaments and by eating and drinking from them; N. of a mixed caste; (*as*, *ī*, *am*), peculiar to a *Kāpālīka*.

*Kāpālin*, *ī*, m. a N. of Śiva; N. of a son of Kṛṣṇa and Yaudhishtīrī.

**कापिक** *kōpika*, *as*, *ī*, *am* (fr. *kapi*), shaped or behaving like a monkey.

*Kāpīttha*, *as*, *ī*, *am* (fr. *kapīttha*), belonging to the tree Feronia Elephantum.

*Kāpītthaka*, N. of a place.

*Kāpīla*, *as*, *ī*, *am* (fr. *kapīla*), peculiar or belonging to Kapila (or Viṣṇu), derived from him; of a tawny colour; (*as*), m. a follower of the Śāṅkhya system of philosophy which was founded by Kapila; tawny (the colour); (*am*), n., N. of an Upa-purāṇa.

*Kāpīleya*, a patronymic from Kapila or a metonymic from Kapīla.

*Kāpivana*, *as*, m. (fr. *kapi-vana*), N. of a festival lasting two days.

*Kāpiśa*, *as*, n. (fr. *kapīśa*), a spirituous liquor, wine; (*ī*), f., N. of a country.

*Kāpiśāyana*, *as*, *ī*, *am*, coming from Kapiśa (e. g. *madhu*, honey, or *drākṣhā*, grape); (*as*), m. a patronymic; (*am*), n. a spirituous liquor; a deity.

*Kāpiśeya*, *as*, m. (fr. *kapīśā*), a Piśāca, an imp or goblin.

*Kāpiśhthala*, *as*, m. a patronymic fr. *kapīśhthala*; (*ās*), m. pl., N. of a people; [cf. *καπιςθολοι*.]

*Kāpī*, f., N. of a woman; N. of a river.

*Kāpeya*, *as*, *ī*, *am* (fr. *kapi*), belonging to or relating to or peculiar to a monkey; a patronymic fr. *kapi* (a descendant of Angiras being meant); (*am*), n. the monkey species; monkey tricks.

*Kāpya*, *as*, *ā*, *am*, a patronymic fr. *kapi* (a descendant of Angiras being meant).

**कापुरुष** *kā-purusha*, *as*, m. a mean contemptible man, a coward, a wretch; (*as*, *ā*, *am*), cowardly, miserable, mean. — *Kāpurusha-tā*, f. or *kāpurusha-tva*, *am*, n. meanness, cowardliness.

*Kāpurushya*, *am*, n. cowardice, meanness.

**कापोत** *kāpota*, *as*, *ī*, *am* (fr. *kapota*), peculiar to a pigeon; of the colour of a pigeon, grey, of a dirty white colour; (*as*), m. grey (the colour), a dirty white colour; natron, fossil alkali; antimony considered as a collyrium or application to the eyes; (*ī*), f., N. of a plant; (*am*), n. a flock of pigeons; antimony. — *Kāpotānjana* (*\*ta-an\**), *am*, n. antimony especially considered as a collyrium or application to the eyes.

*Kāpotaka*, *ās*, m. pl. the inhabitants of Kapotakiya.

*Kāpotāpākyā*, *as*, m. a prince of the Kapotapākas.

**काप्यकर** *kāpyakara*, *as*, m. (*kāpya* ?-*kara*), a penitent, one who acknowledges his faults.

*Kāpya-kāra*, *as*, m. avowal or confession of sin; a penitent, one who confesses a crime.

**काफल** *kāphala*, *as*, m. a bitter seed. See *katphala*.

**काचव** *kābava*, *as*, m., Ved. an epithet of evil spirits.

**काम** *kām*, ind. an interjection used in calling out to another.

**काम** *kāma*, *as*, m. (fr. 2. *kam*), wish, desire, longing (e. g. *prāpta-kāma*, one who has gained his wish), affection, love, the object of desire or love, the god of desire generally; Love, the god of love (son of Dharmā and husband of Rati or, according to other authorities, son of Brahmā or Saṅkalpa); a N. of Agni in the Veda (either because he desires to consume all things or because he makes requests to the gods in behalf of man); a N. of Bala-deva [cf. *kāma-pāla*]; a species of the mango tree (= *mahā-rāja-śāta*); N. of a metre consisting of four lines of two long syllables each; N. of a prince; (at the end of compounds) having a desire for, desiring (e. g. *go-kāma*, desiring cows; *dharma-kāma*, desiring justice; *tyaktu-kāma*, having a desire to leave; see Gram. 871). After the phrase *kāmo me*, 'my desire is,' the potential may be used; e. g. *kāmo me bhūjīta bhavān*, my wish is that you should eat; (*ā*), f. wish, desire [cf. *kāmayā*]; N. of a daughter of Pṛithu-śravas and wife of Ayuta-nāyin; (*am*), n. object of desire; semen virile; N. of a Tīrtha; (*as*, *ā*, *am*), Ved. wishing, desiring. *Kāmena* or *kāmāt*, ind. out of affection or love for, of one's own accord, intentionally; *kāmāya* or *kāme*, ind. according to one's desire; out of love for (with gen. or dat. case).

— *Kāma-karsana* in *a-kāma-karsana*, q. v. — *Kāma-kalā*, f. an epithet of Rati, the wife of Kāma. — *Kāma-kāṭi*, *is*, *is*, *ī*, Ved. requesting the fulfilment of a wish; (Śāy.) uttering wishes. — *Kāma-kāma*, *as*, *ā*, *am*, or *kāma-kāmin*, *ī*, *ini*, *ī*, wishing wishes; following the dictates of passion or desire.

— *Kāma-kāra*, *as*, m. voluntary action, the act of following one's own inclinations, spontaneous deed; the operation or influence of desire, desire; (*as*, *ī*, *am*), following one's own inclinations, indulging one's desires. — *Kāmakāra-tas*, ind. according to one's desires or inclinations. — *Kāma-kūta*, *as*, m. the paramour of a harlot; wanton caresses, harlotry. — *Kāma-keli*, *is*, m. amorous sport, a euphemistic term for sexual intercourse; (*is*, *is*, *ī*), having amorous sport, libidinous, wanton. — *Kāma-kridā*, f. amorous sport, N. of a metre consisting of four lines of fifteen long syllables each. — *Kāma-khadga-dalā*, f., N. of a plant; [cf. *स्वर्णा-केतकी*.] — *Kāma-ga*, *as*, *ā*, *am*, going or coming of one's own accord, able to move or act as one pleases; (*ā*), f. a libidinous woman. — *Kāma-gati*, *is*, *is*, *ī*, or *kāma-gama*, *as*, *ā*, *am*, or *kāma-gāmin*, *ī*, *ini*, *ī*, = *kāma-ga* above; (*kāma-gamās*), m. pl., N. of a class of deities of the eleventh Manvantara. — *Kāma-gīri*, *is*, m., N. of a mountain. — *Kāma-guṇa*, *as*, m. the quality of desire, passion, affection; satiety, perfect enjoyment; an object of sense. — *Kāma-āra*, *as*, *ā*, *am*, moving freely, unchecked, unrestrained. — *Kāma-āraṇa*, *am*, n. free or unchecked motion. — *Kāma-āra-tva*, *am*, n. unrestrainedness. — *Kāma-āra*, *as*, *ā*, *am*, moving freely, following one's own pleasure, unchecked, unrestrained; (*as*), m. free, unrestrained motion; independent, spontaneous action; following one's own wishes or pleasures, sensuality, selfishness.

— *Kāma-āra-tas*, ind. according to one's inclination. — *Kāma-ārin*, *ī*, *ini*, *ī*, moving according to one's inclination, acting unrestrainedly; behaving freely towards women, desirous, libidinous; self-willed; (*as*), m. a sparrow; an epithet of Garuda, the bird of Viṣṇu. — *Kāma-ja*, *as*, *ā*, *am*, produced or caused by passion or desire; (a son) engendered in love; (*as*), m. the son of Kāma, i. e. Anurūdhha. — *Kāma-jāna*, *as*, m. or (according to another reading) *kāma-jani*, *is*, m. the Indian cuckoo; [cf.

*kāma-tāla*.] — *Kāma-jāla* = *kāma-tāla*. — *Kāma-jit*, *t*, *l*, *t*, conquering desire; an epithet of Skanda. — *Kāma-jyeshtha*, *as*, *ā*, *am*, Ved. having desire (personified) at the head; led by *Kāma*. — *Kāma-tantra*, *N*. of a work. — *Kāma-taru*, *us*, *m*. the god of love considered as a tree or parasitical plant; [cf. *kāma-vriksha*]. — *Kāma-tas*, *ind*. according to wish or affection, passionately, from passion or feeling (opposed to *dharmata*); of one's own accord, willingly, intentionally, by consent. — *Kāma-tāla*, *as*, *m*. the Indian cuckoo, (the song of this bird being poetically considered as an incentive to love.) — *Kāma-da*, *as*, *ā*, *am*, giving what is wished, granting desires; an epithet of the sun, and of Skanda; (*ā*), *f*. a fabulous cow, the cow of plenty; *N*. of a woman. — *Kāma-dattā*, *f*. title of a work. — *Kāma-dattikā*, *f*. *N*. of a woman. — *Kāma-damini*, *f*. 'taming love,' *N*. of a libidinous woman in the Pañcatantra. — *Kāma-dambhaka*, *as*, *m*. *N*. of a man. — *Kāma-daršana*, *as*, *ī*, *am*, looking lovingly. — *Kāma-dugha*, *as*, *ā*, *am*, milking all desires, i. e. yielding what one wishes; (*ā*), *f*. the cow of plenty, a fabulous cow yielding all desires. — *Kāma-duh*, *-dhuḥ*, *f*. and *kāma-duhā*, *f*. the cow of plenty. — *Kāma-dūtikā*, *f*. the plant *Tiaridium indicum*. — *Kāma-dūtī*, *f*. the female of the Indian cuckoo; the plant *Bignonia suaveolens*. — *Kāma-deva*, *as*, *m*. the god of love (according to some authorities a son of Sahishpu and Yaśo-dharā); also a *N*. of *Siva*; *N*. of a poet; *N*. of a king of Jayantipurī; *N*. of the author of the *Prāyaścitta-paddhati*. — *Kāma-dohin*, *ī*, *īnī*, *ī*, yielding desires; an epithet of the cow of plenty, which belonged to Vasishṭha. — *Kāma-dharaṇa*, *am*, *n*. Ved. procuring what is desired, fulfilment of desire. — *Kāma-dhātu*, *us*, *m*. the region of the wishes, the seat of the *Kāma-vācaras*. — *Kāma-dhenu*, *us*, *f*. the cow of plenty, a cow belonging to the sage Vasishṭha, yielding all desires; title of a commentary of Vopadeva on his *Kavi-kalpadruma*, also called *Kāvya-kāmadhenu*. — *Kāmadhenu-tantra*, *am*, *n*. title of a work on the mystical significance of the letters of the alphabet. — *Kāma-dhvaṁsin*, *ī*, *m*. an epithet of *Siva* as 'subduing the god of love.' — *Kāma-nāśaka*, *as*, *ikā*, *am*, destroying irregular desires, subduing any sensual appetite. — *Kāma-n-dhamin*, *ī*, *m*. a brazier; [cf. *hārandhamin*.] — *Kāma-pati*, *is*, *m*. the lord of desires. — *Kāma-patni*, *f*. the wife of *Kāma*, i. e. *Rati*. — *Kāma-pāla*, *as*, *m*. epithet of *Bala-deva*; also of *Siva*; *N*. of a man. — *Kāma-piṭṭa*, *as*, *ā*, *am*, tormented with lust or irregular desires. — *Kāma-pūra*, *as*, *ā*, *am*, fulfilling wishes, granting desires. — *Kāma-pra*, *as*, *ā*, *am*, Ved. granting desires; (*am*), *n*. the fulfilling of a desire. — *Kāma-prada*, *as*, *ā*, *am*, granting desires; (*as*), *m*. a kind of coitus. — *Kāma-praśna*, *as*, *m*. questioning as one pleases, asking unrestrainedly. — *Kāma-prastha*, *as*, *m*. *N*. of a town. — *Kāmapri*, *is*, *m*. (fr. *kāma-pra*), Ved. a patronymic of *Marutta*; (*Sāy*). 'whose wishes are fulfilled.' — *Kāma-phala*, *as*, *m*. a species of the mango tree. — *Kāma-baddha*, *as*, *ā*, *am*, bound by love; (*am*), *n*. a wood. — *Kāma-bhāksha* or *kāma-bhākshya*, *as*, *ā*, *am*, eating anything or everything. — *Kāma-bhāj*, *k*, *ī*, *k*, partaking of sensual enjoyment. — *Kāma-bhoga*, *as*, *m*. gratification of desires, sensual gratification (always used in plur.). — *Kāma-manjari*, *f*. *N*. of a woman. — *Kāma-maya*, *as*, *ī*, *am*, consisting of desire, answering all desires. — *Kāma-mardana*, *as*, *m*. epithet of *Siva*, 'the destroyer of the god of love.' — *Kāma-maha*, *as*, *m*. the festival of the god of love (on the day of full moon in month *Caitra* or *March-April*). — *Kāma-mālin*, *ī*, *m*. epithet of *Gaṇeśa*. — *Kāma-miḍha*, *as*, *ā*, *am*, infatuated by lust. — *Kāma-mūta*, *as*, *ā*, *am*, Ved. strongly affected by love. — *Kāma-mohita*, *as*, *ā*, *am*, overcome by or intoxicated with desire, love, or passion. — *Kāma-rasa*, *as*, *m*. seminal effusion. — *Kāma-rasika*, *as*, *ī*, *am*, libidinous. — *Kāma-rāja*, *as*, *m*. *N*. of a poet. — *Kāma-rūpa*, *am*, *n*. a shape changing at will; (*as*, *ā*, *am*), taking any shape at will; beautiful, pleasing; (*as* or

*ās*), *m*. sing. or pl. a district lying east of Bengal, the western portion of Assam. — *Kāmarūpa-dhara*, *as*, *ā*, *am*, taking any shape at will. — *Kāmarūpa-pati*, *is*, *m*. *N*. of a commentary on the work *Sāradātilaka*. — *Kāmarūpin*, *ī*, *īnī*, *ī*, taking any shape at will; pleasing, beautiful; (*ī*), *m*. a pole-cat; a boar; a *Vidyadhara*, a kind of subordinate deity; (*īnī*), *f*. the plant *Physalis Flexuosa*. — *Kāma-rekhā*, *f*. a harlot, a courtesan; [cf. *kāma-lekhā*]. — *Kāma-latā*, *f*. membrum virile; the plant *Ipomoea*. — *Kāma-lekhā*, *f*. a harlot, a courtesan; [cf. *kāma-rekhā*]. — *Kāma-lola*, *as*, *ā*, *am*, overcome with desire or passion. — *Kāma-val*, *ān*, *āt*, *at*, being in love, enamoured, wanton; containing the word *Kāma*; (*tī*), *f*. a species of *Curcuma* [cf. *dāru-haridrā*]; *N*. of a town. — *Kāma-vara*, *as*, *m*. a gift chosen at will. — *Kāma-vallabha*, *as*, *m*. spring; the mango tree; (*ā*), *f*. moonlight. — *Kāma-vasā*, *as*, *m*. subjection to love. — *Kāma-vasya*, *as*, *ā*, *am*, being in subjection to the god of love, enamoured. — *Kāma-vāna*, *as*, *m*. an arrow of *Kāma-deva*, the deity of love. — *Kāma-vāda*, *as*, *ā*, *am*, saying anything at pleasure. — *Kāma-vāsīn*, *ī*, *īnī*, *ī*, choosing one's residence at will. — *Kāma-viddha*, *as*, *ā*, *am*, wounded by the god of love; (*as*), *m*. *N*. of a man. — *Kāma-vihantri*, *tā*, *trī*, *trī*, disappointing desires. — *Kāma-virya*, *as*, *ā*, *am*, displaying heroism at will, an epithet of *Garuḍa*. — *Kāma-vriksha*, *as*, *m*. a parasitical plant (= *vandāka*). — *Kāma-vṛtta*, *as*, *ā*, *am*, indulging desires, licentious, dissipated, debauched. — *Kāma-vṛiddhi*, *is*, *f*. increase of desire or passion; (*is*, *is*, *ī*), increasing love; (*is*), *m*. a shrub, called in *Karṇāṭaka* *Kāma-ja*, of supposed aphrodisiac properties. — *Kāma-vṛintā*, *f*. the trumpet flower, *Bignonia suaveolens*. — *Kāma-śara*, *as*, *m*. love's shaft; the mango tree. — *Kāma-śāstra*, *am*, *n*. a manual of pleasure or of love, title of a work of *Vātsyāyana*. — *Kāma-saṁyoga*, *as*, *m*. attainment of desired objects. — *Kāma-sakha*, *as*, *m*. spring; the month *Caitra*; the mango tree. — *Kāma-samūha*, *as*, *m*. *N*. of a work of *Ananta*. — *Kāma-suta*, *as*, *m*. the son of *Kāma-deva*, god of love, i. e. *Aniruddha*. — *Kāma-sū*, *ūs*, *ūs*, *u*, granting wishes. — *Kāma-sūtra*, *N*. of a love-manual by *Vātsyāyana*. — *Kāma-sena*, *as*, *m*. *N*. of a king of *Kāmavatī*; (*ā*), *f*. the wife of *Nidhipati*. — *Kāma-haituka*, *as*, *ī*, *am*, caused or produced by mere desire, without any real cause; of one's own accord. — *Kāma-kṣhī* (*ma-ak*), *f*. a form of *Durgā*. — *Kāma-khyā* (*ma-ākh*), *f*. a form of *Durgā*. — *Kāma-gṇī* (*ma-ag*), *is*, *m*. the fire of love, passion, lust, violent desire. — *Kāma-gṇī-sandīpana*, *am*, *n*. kindling the fire of lust, an aphrodisiac. — *Kāma-kūsa* (*ma-an*), *as*, *m*. a fingernail; the membrum virile. — *Kāmaṅga* (*ma-an*), *as*, *m*. the mango tree, *Mangifera Indica*. — *Kāma-tura* (*ma-āt*), *as*, *ā*, *am*, love-sick, in love, affected by love or desire. — *Kāma-tma-tā*, *f*. passion, lust; wish, desire. — *Kāma-tan* (*ma-āt*), *ā*, *ā*, *a*, whose very essence is desire, consisting of desire, libidinous, licentious; desiring, wishing for; enamoured. — *Kāma-dhikāra* (*ma-adh*), *as*, *m*. the influence of passion or desire, aspiration; that part of a *Sāstra* which relates to human wishes or desires. — *Kāma-dhṛtshhīta* (*ma-adh*), *as*, *ā*, *am*, influenced or overcome by love. — *Kāma-nala* (*ma-an*), *as*, *m*. the fire of love, passion, lust, violent desire. — *Kāma-nḍha* (*ma-an*), *as*, *m*. the Indian cuckoo (blind from love); (*ā*), *f*. musk. — *Kāma-nān* (*ma-an*), *ī*, *īnī*, *ī*, having food at will. — *Kāma-bhikāma* (*ma-abh*), *as*, *ā*, *am*, lustful. — *Kāma-yudha* (*ma-āy*), *am*, *n*. the weapon or arrow of the god of love; membrum virile; (*as*), *m*. a species of the mango tree. — *Kāma-yus* (*ma-āy*), *us*, *m*. a vulture; an epithet of *Garuḍa*, the bird of *Vishnu*. — *Kāma-ranya* (*ma-ar*), *am*, *n*. a pleasing grove or wood. — *Kāma-ri* (*ma-art*), *is*, *m*. a mineral substance used in medicine, a sort of pyrites (see *vṛta-māksika*); an epithet of *Siva*, the foe or conqueror of the god of love. — *Kāma-ṛta* (*ma-ār*), *as*, *ā*, *am*, afflicted by love or passion, in love. — *Kāma-rhin* (*ma-ar*), *ī*, *īnī*, *ī*, lascivious, wanton,

amorous. — *Kāma-rācara* (*ma-av*), *ās*, *m*. pl. a class of deities (with Buddhists). — *Kāma-rātara* (*ma-av*), *as*, *m*. *N*. of a metre consisting of four lines of six syllables each; *N*. of a work. — *Kāma-vasāya* (*ma-av*), *as*, *m*. suppression or mortification of the passions, coldness, stoicism. — *Kāma-vasāyī-tā*, *f*. or *kāma-vasāyī-tva*, *am*, *n*. the power of suppressing desire, self-denial or mortification (one of the eight supernatural faculties of *Siva*). — *Kāma-vasāyītrī*, *tā*, *trī*, *trī*, who or what suppresses or destroys passion or desire. — *Kāma-vasāyīn*, *ī*, *īnī*, *ī*, one who suppresses desire, destructive of love or desire. — *Kāma-śana* (*ma-as*), *am*, *n*. eating at will, unrestrained enjoyment. — *Kāma-śrama* (*ma-ās*), *as*, *m*. or *kāma-śrama-pada*, *am*, *n*. the hermitage of the god of love. — *Kāma-śakta* (*ma-ās*), *as*, *ā*, *am*, overcome with desire or passion, impassioned, in love. — *Kāma-śakti* (*ma-ās*), *is*, *f*. passion, desire. — *Kāmeṣu* (*ma-īp*), *us*, *us*, *u*, striving to obtain the fulfilment of a desire. — *Kāmeśvara* (*ma-is*), *as*, *m*. an epithet of *Kuvera*. — *Kāmodaka* (*ma-ud*), *am*, *n*. a voluntary oblation of water; oblation of water to deceased friends &c. exclusive of those for whom it is directed by law. — *Kāmodā*, *f*. a *Rāgīnī*, one of the female personifications of the musical notes. — *Kāma-pahata* (*ma-up*), *as*, *ā*, *am*, overcome with passion or desire. — *Kāma-pahata-śītāṅga* (*ma-up*), *as*, *ā*, *am*, one whose mind and body are overcome with love.

*Kāmana*, *as*, *ā*, *am*, lustful, libidinous, desirous; (*ā*), *f*. desire, wish.

*Kāmam*, *ind*. (acc. c. of *kāma*), according to wish or desire, according to inclination; agreeably to desire; at will; willingly, joyfully; (as a particle of assent) well, very well; granted; admitted that; indeed, really, surely; (implying at the same time a contradiction to what precedes) but really, but. *Kāmam—na* or *kāmam—na tu*, rather—than (with pot. or impv. or fut. pass. part., e. g. *kāmam ā maraṇāt tishṭhē grīhe kanyā—na enām prayācchēt tu guṇa-hīnāya*, 'rather should a girl stay at home till her death, than that he should give her to one void of excellent qualities'); in this sense the negative sentence with *na* or *na tu* may also precede or its place may occasionally be taken by an interrogative sentence (e. g. *kāmam nayatu mān devaḥ kim ardhena ātmano hi me*, 'rather let the god take me, what is the use to me of half my existence?'). *Kāmam—tu*, or *kāmam—kim tu*, or *kāmam—athāpi*, or *kāmam—tathāpi*, or *kāmam—punar*, well, indeed, surely, granted—however, notwithstanding, nevertheless (e. g. *kāmam tvayā parityaktā gamishyānt—imam tu bālām santyaktam nārhasi*, 'granted that forsaken by thee I shall go—this child however thou must not forsake'; or the disjunctive particles are left out altogether). — *Kāman-gāmin*, *ī*, *īnī*, *ī*, going at will; going or coming according to one's inclination or of one's own accord.

*Kāmāyā*, *ind*. (inst. c. of an obsolete base *kāmā*), only used with *brūhi* or *prabruhi* (e. g. *kāmāyā me brūhi deva kas tvam*, 'for love of me, say, O god, who thou art').

*Kāmāyān*, *as*, *ā*, *am*, desiring.

*Kāmāyitrī*, *tā*, *trī*, *trī*, libidinous, lustful, desirous.

*Kāmala*, *as*, *ā*, *am*, libidinous, lustful; (*as*), *m*. spring; dry and sterile soil, a desert; (*as*, *ā*), *m*. *f*. a form of jaundice, excessive secretion or obstruction of bile; (*ā*), *f*. *N*. of an *Apsaras*; (*ī*), *f*. *N*. of a daughter of *Reṇu*, also called *Reṇukā*.

*Kāmalāyana* or *kāmalāyani* (a patronymic fr. *kāmala*), an epithet of the *Upakosalas*.

*Kāmali*, *is*, *m*. *N*. of a pupil of *Vaiśampāyana*.

*Kāmalin*, *ī*, *īnī*, *ī*, suffering from jaundice; (*īnas*), *m*. pl., *N*. of a school derived from *Kāmali* (?).

*Kāmi*, *is*, *m*. a libidinous man, a lecher; (*is*), *f*. an epithet of *Rati*, the wife of the god of love.

*Kāmika*, *as*, *ā*, *am*, desired, wished for, one whose desires are fulfilled; (at the end of a compound) relating to or connected with a desire or wish; (*as*),

n. a kind of aquatic bird, a wild duck (*kāraṇḍava*); (*ā*), f. a mystical N. of the letter *t*.

*Kāmīta*, *as, ā, am*, wished, desired; (*am*), n. a wish, desire.

*Kāmīn*, *i, inī, i*, desirous, cupidinous; loving, fond, impassioned, wanton; (*i*), m. a lover, an uxorious husband; N. of several birds, the ruddy goose, Anas Casaca; a pigeon; Ardea Sibirica; a sparrow; an epithet of Siva; the moon (?); (*inī*), f. a loving or affectionate woman, a timid woman; a woman in general; a climbing parasitical plant; a species of Curcuma; spirituous liquor. — *Kāmī-tā*, f. or *kāmī-tva*, *am*, n. the state of a lover, love, desire. — *Kāmīnī-kānta*, *as* or *am* (?), m. or n. (?), N. of a metre consisting of four lines of six syllables each. — *Kāmīnīśa* (*nī-īśa*), *as*, m. the plant Hyperanthera Moringa (*sobhāñjana*).

*Kāmīna* or *kāmīla*, *as, m.* the plant *Areca Triandra*.

*Kāmuka*, *as, ā* or *i, am*, wishing, desirous; loving; cupidinous, lustful, libidinous; (*as*), m. a lover; a sparrow; the plant *Jonesia Asoka*; the creeping plant *Gærtnera Racemosa*; a bow (?); (*ā*), f. a woman desirous of wealth, food, &c.; (*i*), f. a libidinous or lustful woman. — *Kāmuka-kāntā*, f. the plant *Gærtnera Racemosa*. — *Kāmuka-tva*, *am*, n. desire.

*Kāmukāyana*, *as, m.* (a patronymic fr. *kāmuka*), N. of a teacher.

1. *kāmya*, nom. P. *kāmyati* (in composition with an object), to have a desire for (e. g. *putra-kāmyati*, to have a desire for children).

2. *kāmya*, *as, ā, am*, desirable, beautiful; amiable, lovely, agreeable; optional, supererogatory, performed for some particular object and opposed to the *nītya-karma* or fixed and indispensable observance; relating to desire, will, &c., done through lust or passion; performed through the desire of some advantage (as a religious ceremony &c.); (*ā*), f., N. of an Apsaras, a daughter of Kārdama. — *Kāmya-karman*, *a, n.* rites performed with a view to future fruition. — *Kāmya-gīr*, *īr, f.* a pleasing sound, an agreeable speech or song. — *Kāmya-tā*, f. loveliness, beauty. — *Kāmya-tva*, *am, n.* love, desire; supererogation, will, pleasure. — *Kāmya-dāna*, *am, n.* an acceptable or desirable gift, a voluntary gift. — *Kāmya-marāṇa*, *am, n.* voluntary death, suicide. — *Kāmya-vrata*, *am, n.* a voluntary vow. — *Kāmyābhīpraya* (*ya-abhī*), *as, m.* self-interested motive or purpose.

*Kāmyaka*, *am, n.*, N. of a wood; also of a lake.

*Kāmyā*, f. wish, desire, longing for, striving after, will, intention; (generally compounded with an object, e. g. *putra-kāmyayā*, through desire for a son; *yat-kāmyā*, irreg. inst. c. with which intention.)

**कामठ** *kāmaṭha*, *as, ī, am* (fr. *kamaṭha*), peculiar to the tortoise.

*Kāmaṭhaka*, *as, m.*, N. of a Nāga.

**कामण्डलव** *kāmaṇḍalava*, *am, n.* (fr. *kamaṇḍalu*), the business or trade of a potter.

*Kāmaṇḍaleya*, *as, m.* a patronymic fr. *kamaṇḍalu* or *kamaṇḍalū* (a species of quadruped).

**कामन्दकि** *kāmandaki*, *is, m.* a patronymic fr. *kamandaka*; (*i*), f., N. of a Buddhist priestess.

**कामालिका** *kāmālikā*, f. a spirituous liquor.

**कामालु** *kāmālu*, *us, m.* the tree *Bauhinia Variegata* (= *rakta-kāncana*).

**काम्पिल** *kāmpīla*, *as, m.*, N. of a country believed to be situated in the north of India; (*i*), f. the capital of that region.

*Kāmpīlya*, *as, m.*, N. of a town of the Pāncālas or N. of a region; N. of one of the five sons of Hary-aśva or Bharmyaśva, called collectively Pāncālas; N. of a plant [cf. *kampīla* and *kāmpīla*], a perfume, commonly called *Sunda Roçānā*.

*Kāmpīla*, *as, m.*, N. of a plant, a perfume and drug so called; N. of a country said to be in the north-west of India.

*Kāmpīllaka*, *am, n.* a kind of medicinal substance; (*ikā*), f. a drug and perfume, commonly *Sunda Roçānā*.

*Kāmpīla*, *as, m.*, N. of a plant [cf. the preceding]; N. of a town (?); (*as, ī, am*), derived from this plant. — *Kāmpīla-vāsīn*, *i, inī, i*, living in the town *Kāmpīla*.

*Kāmpīlaka*, *as, m.*, N. of a plant.

**काम्बल** *kāmbala*, *as, ī, am* (fr. *kambala*), covered with a woollen blanket; (*as*), m. a carriage covered with a woollen cloth or blanket.

**काम्बलिक** *kāmbalika*, *as, m.* a sour dish prepared with milk, whey, and vinegar; gruel, barley-water, &c.

**काम्बविक** *kāmbavika*, *as, m.* (fr. *kambu*), a dealer in shells, a vender of shell-ornaments.

**काम्बुका** *kāmbukā*, f. = *kambukā*, the plant *Physalis Flexuosa* (= *aśva-gandhā*).

**काम्बुव** *kāmbuva*, *as* or *am* (?), m. or n. (?), N. of a region.

**काम्बोज** *kāmbaja*, *as, ī, am* (fr. *kambaja*), born in or coming from *Kamboja*; (*as*), m. a native of *Kamboja*, a foreign race who like the *Yavanas* shave the whole head, (one of the tribes was originally *Kshatriya*, but degraded by omission of the necessary rites); a prince of this tribe; a horse of the *Kamboja* breed; the plant *Rottleria Tinctoria*, commonly *Punnag*; a kind of *Mimosa*, the white sort of this plant; (*i*), f., N. of several plants, *Glycine Debilis*; a kind of *Mimosa*, as above; the plant *Abrus Precatorius*; the plant *Serratula Anthelmintica*.

*Kāmbojaka*, *as, ī, am*, born in or coming from *Kamboja*.

*Kāmbojī*, *is, f. (?)* the plant *Glycine Debilis*.

**काम्ल** *kāmīla* (*kā-amlā*), *as, ā, am*, slightly acid, acidulous.

**काय** 1. *kāya*, *as, ī, am* (fr. 3. *ka*), relating or devoted to the god *Ka* or *Prajāpati*; (with *havis*) clarified butter or any oblation to *Brahmā*; (*as*), m. scil. *vidhī* or *vivāha*, one of the eight modes of marriage, = *Prajāpatya*; (*am*), n. with or without *tīrtha*, part of the hand sacred to the creator *Prajāpati*, the root of the little finger or of the last two fingers.

**काय** 2. *kāya*, *as* or *am*, m. n. (fr. rt. *ēi*), the body; the trunk of a tree; the body of a lute (i. e. the whole lute except the wires, including the gourd, neck, and belly); assemblage, collection, multitude; principal, capital; a house, a habitation; a butt or mark, an object to be hit or attained; natural temperament of anything or any being. — *Kāya-kāraṇa-kartri-tva*, *am, n.* activity exhibited in bodily acts. — *Kāya-kleśa*, *as, m.* bodily suffering, toil or pain. — *Kāya-śikṣā*, f. a department of medical science, treatment of the diseases which affect the whole body. — *Kāya-bandhana*, *am, n.* a girdle. — *Kāya-valana*, *am, n.* armour, mail. — *Kāya-stha*, *as, m.* the supreme being or spirit; a caste or tribe or man of that tribe; the *Kāyath* or writer caste proceeding from a *Kshatriya* father and *Sūdra* mother; (*i*), f. the wife of a *Kāyath* or scribe; (*ā*), f. a woman of this caste; N. of several plants, *Myrobalanus Chelula*; *Emblia Officialis*; *Ocimum Sanctum*; a drug, commonly *Kākoli*; cardamoms. — *Kāya-sthita*, *as, ā, am*, situated in the body, corporeal. — *Kāyāgnī* (*ya-agnī*), *is, m.* the digestive faculty. — *Kāyārohaṇa* (*ya-ār*) and *kāyāvarohaṇa* (*ya-av*), N. of two places.

*Kāyaka*, *as, ikā, am*, belonging or relating to the body &c., bodily, corporeal; (*ikā*), f. with *vrīdhī*, interest obtained from capital. — *Kāyikā-vrīdhī*, *is, f.* interest consisting in the use of an animal or any capital stock pawned or pledged; service rendered by the body of an animal (as a cow &c.) pledged and used by the person to whom it is

pledged; or (according to some) interest, of which the payment does not affect the principal.

*Kāyika*, *as, ī, am*, performed with the body; corporeal, relating to the body; belonging to an assemblage or multitude (especially at end of comp.).

**कायमान** *kāyamāna*, *am, n.* a hut made of grass or thatch.

**कायव्य** *kāyavya*, *as, m.*, N. of a man.

**कार** 1. *kāra*, *as, ī, am* (fr. rt. 1. *kri*), at the end of a compound = making, doing, working; who or what does any act, an agent, a maker or doer, an author (e. g. *kumbha-kāra*, *as, m.* a potter, a maker of earthen vessels; *suvarṇa-kāra*, a goldsmith; *yajña-kāra*, one who performs a sacrifice; *vārttika-kāra*, the author of the *Vārttikas*); (*as*), m. act, action (e. g. *kāma-kāra*, *puruṣa-kāra*, &c.); the term used in designating a sound or a word which is not inflected (e. g. *a-kāra*, the sound *a*; *ka-kāra*, the sound *k*; *eva-kāra*, the word *eva*; *phūt-kāra*, the sound *phūt*; cf. *karāṇa*, p. 205); effort, exertion; determination; religious austerity; a husband, a master, a lord; (*i*), f., N. of a plant, = *kārikā*, *kāryā*, &c. — *Kāra-kāra*, *as, ī, am*, working, doing work, acting as agent. — *Kāravāra* (*ra-av*), *as, m.* a man of a mixed and low caste, one born from a *Nishāda* father and *Vaidhī* mother, employed in working in leather and hides.

1. *kāraka*, *as, ikā, am*, making, doing, who or what does, makes, creates, acts, &c.; an agent; one who effects or produces anything; (very often in composition with that which is produced or done, e. g. *śiṅha-kāraka*, the creator of a lion; *kṛitena-kāraka*, doing everything; *śilpa-kārikā*, a female mechanic or doer of a mechanical art); intending to act or do; (*ikā*), f. a female dancer; a business; trade; concise explanation and development of difficult rules by metrical lines, especially in philosophy and grammar, a memorial verse or collection of such verses; or sometimes two or three *Vārttikas* arranged in verse; torment, torture; interest; N. of a plant; (*ikās*), f. pl. *Bhartṛihari*'s memorial verses on grammar; (*akam*), n. the relation of the noun to the verb in a sentence, the notion of a case but not co-extensive with the term case, (there are six such relations according to *Pāṇini*; a. *karman*, the object or nearest aim of an agent, the idea expressed by the acc. case; b. *karāṇa*, the instrument or idea expressed by the inst. case; c. *kartrī*, the agent or doer of an action, also expressed by the inst. case, or if expressed by nom. case not considered a *kāraka*, i. e. the agent and instrument are both expressed by the inst. when they are not implied in the verbal termination; d. *sampradāna*, the recipient of the object of giving or of a gift, hence the idea expressed by the dat. case; e. *apādāna*, ablation, i. e. departure or removal from a fixed point, the idea expressed by the abl. case; f. *adhī-karāṇa*, location, or the place of the action, i. e. the idea expressed by the loc. case. The idea of the genitive or possessive case is not considered a *kāraka*, because it expresses the relation of two nouns to each other, but not the relation of a noun and verb.) — *Kāraka-vat*, *ātī, at*, relating to one who is active in anything; instrumental, causal. — *Kāraka-vāda*, *as, m.* a treatise on logic by *Rudra*. — *Kāraka-hetu*, *us, m.* the efficient or active cause.

*Kārāja*, *as, ī, am* (fr. *kara-ja*), of or relating to the finger-nail; (*as*), m. a young elephant (?).

1. *karāṇa*, *am, n.* cause, reason (with gen. and also often with loc.); instrument, means, motive, origin, principle, a cause (in phil.), i. e. that which is invariably antecedent to some product and is not otherwise constituted, (cause in the *Nyāya* philosophy is of three kinds, according to the distinction of a. *samavāyī*, intimate or inherent, as threads are the inherent cause of cloth; b. *a-samavāyī*, non-intimate or non-inherent, as the conjunction of the threads is the non-intimate cause of cloth; and c. *nimitta*, instrumental, as the weaver's loom is the instrumental cause of cloth); an element, elementary matter, the

origin or plot of a play or poem; that on which an opinion or judgment is founded; a sign, a mark, a document, a proof; a legal instrument; an organ of sense; an action; agency, instrumentality; a father (as the cause of being); a deity as the remote or proximate cause of creation; the body; a kind of musical instrument; a sort of song; a number of scribes or *kāyasthas*; (*ā*), f. pain, agony; casting into hell; an astronomical period; *kāraṇāt*, abl. c. from some cause or reason (e. g. *kasmāḥ kāraṇāt*, 'from what cause,' often with gen., e. g. *mama kāraṇāt*, 'for my sake,' and at the end of compounds; according to native grammarians every case of *kāraṇa* may be used in this manner, but only the inst., dat., abl., and loc. occur; *a-kāraṇena*, without a cause; *yena kāraṇena*, because; *yasmīn kāraṇe*, from which motive, wherefore). — *Kāraṇa-kāraṇa*, am, n. a primary cause, an elementary cause, an atom. — *Kāraṇa-gata*, as, ā, am, referred to its cause, resolved into its principles. — *Kāraṇa-guṇa*, as, m. a quality of cause; an elementary or causal property. — *Kāraṇaguṇodbhava-guṇa* ('*na-ud'*), as, m. a secondary or derivative property, as form, taste, smell, &c., produced by combinations of elementary or causal particles. — *Kāraṇa-tas*, ind. from a certain reason; [cf. *kārya-kāraṇatas*.] — *Kāraṇatā*, f. or *kāraṇa-tva*, am, n. causality, causation. — *Kāraṇa-dhvaṅsa*, as, m. the obviating or removing a cause or occasion. — *Kāraṇa-dhvaṅsaka*, as, ikā, am, or *kāraṇa-dhvaṅsin*, ī, īni, ī, obviating or removing the cause or reason of a thing. — *Kāraṇa-bhūta*, as, ā, am, caused. — *Kāraṇa-mālā*, f. a series or chain of causes or events, a term for a figure in rhetoric. — *Kāraṇa-vādin*, ī, m. a complainant, a plaintiff. — *Kāraṇa-vāri*, ī, n. the original water which was produced at the creation, from which, as from a reservoir, the Hindūs suppose all in the universe to be supplied. — *Kāraṇa-vihīna*, as, ā, am, without a cause or reason, unreasonable. — *Kāraṇa-sarīra*, am, n. the inner rudiment of the body or causal frame, the seat of the soul. — *Kāraṇānāṭa* ('*na-an'*'), as, ā, am, having a cause or reason, following as the effect from its cause. — *Kāraṇābhāva* ('*na-abh'*'), as, m. absence of cause. — *Kāraṇottara* ('*na-utt'*'), am, n. special plea, denial of the cause of complaint, admission of the charge generally, but denial of the issue; (thus with regard to the demand of a debt, acknowledgment that it was incurred, but assertion that the loan has been repaid &c.)

*Kāraṇaka*, at the end of compounds = *kāraṇa*, cause, reason.

*Kāraṇika*, as, ā and ī, am, causal, causative, investigating, ascertaining the cause.

*Kāram*, a kind of ind. part. fr. rt. *kṛt* at the end of compounds, e. g. *svāhā-kāram*, *namas-kāram*, making obeisance; also with an acc., e. g. *caurav-kāram āhroṣati*, he abuses a person by calling him a thief; *svādankāram*, making anything sweet &c.

*Kāraṇat*, an, anti, at, causing to do, giving power or authority to do &c.

*Kārayamāṇa*, as, ā, am, doing what is appointed, carrying into effect what has been ordered.

*Kārayitavya*, as, ā, am, to be caused to be done, to be effected, to be made to do anything. — *Kārayitavya-dakṣha*, as, ā, am, clever at performing what has to be done.

*Kārayitri*, tā, trī, trī, causing or instigating to act or do anything.

*Kārayishṇu*, us, us, u, causing to act or perform. I. *kāri*, īs, īs, m. f. an artist, an artificer, a mechanic; (*ī*), f. action, act, agency, work.

*Kārita*, as, ā, am, caused to be made or done, brought about, effected; (*ā*), f., scil. *vriddhih*, interest, the amount of which is fixed by the debtor, he being forced to do so by the creditor; (*am*), n. the causal form of a verb. — *Kārita-vat*, ān, atī, at, having caused to be made or done. — *Kāritānta* ('*ta-an'*'), as, ā, am, ending with a causal affix.

I. *kārin*, ī, īni, ī, doing, making, effecting, producing, acting, an actor; (*ī*), m. a mechanic, a tradesman.

*Kāru*, &c. See s. v.

**कार 2.** *kāra*, as, m. (fr. I. *kṛi*, to scatter), tax, toll, royal revenue, tribute; (*as*, ī, *am*, fr. 2. *kara*), produced by hail; (*as*), m. a heap of snow or a mountain covered with it. — *Kāra-kukshya*, as, m., N. of the country of king Śilva on the skirts of the Himalaya ridge in the north-west of Hindūstān; (*ās*), m. pl. the people of this country.

2. *kāraka*, am, n. (fr. 2. *karaka*), scil. *salila*, water produced from hail.

**कार 3.** *kāra*, as, m. (fr. 2. *kṛi*, to praise), Ved. a song or hymn of praise, a battle-song.

2. *kāri*, īs, īs, ī, Ved. raising hymns of praise.

2. *kārin*, ī, īni, ī, Ved. rejoicing, praising.

**कार 4.** *kāra*, as, m. (fr. 2. *kṛi*, to kill), killing, slaughter.

2. *kāraṇa*, am, n. killing, injuring.

**कारञ्ज** *kārañja*, as, ī, am, produced by or coming from the tree *Karāñja*.

**काराण्डव** *kāraṇḍava*, as, m. a sort of duck; [cf. *karāṇḍa*.] — *Kāraṇḍava-vatī*, f., N. of a river (?), abounding in *Kāraṇḍavas*.

**काराण्डव्यूह** *kāraṇḍavyūha*, as, m., N. of a Buddha; [cf. *karāṇḍa-vyūha*.]

**कारान्धम** *kārandhama*, as, m. (fr. *karandhama*), a patronymic of Avikshit; (*am*), n., N. of a Tirtha.

*Kārandhamn*, ī, m. a brazier, a worker in mixed or white metal; a mineralogist, an assayer.

**कारपचव** *kārapacava*, as or am (?), m. or n. (?), N. of a region near the Yamunā.

**कारभ** *kārabha*, as, ī, am (fr. *karabha*), produced by or coming from a camel.

**कारमिहिका** *kāramihikā*, f. camphor.

**कारम्भा** *kārambhā*, f., N. of a plant bearing a fragrant seed, commonly *Priyangu*; [cf. *kārambhā*.]

**कारव** *kā-rava*, as, m. a crow; ['making a discordant sound; cf. Lat. *corvus*, *cornix*; Gr. *κόραξ*, *κορώνη*; Germ. *Rabe*; Eng. *crow*.]

**कारवल्ली** *kāravallī*, f. the plant *Momordica Charantia*; [cf. *kāravella* and *kāṇḍira*.]

**कारवी** *kāravī*, f. the *Asa Foetida* plant or its leaf, = *Hinguparī*; the plant *Celosia Cristata*; a kind of anise, *Anethum Sowa*; another plant, *Nigella Indica*; a kind of fennel; a kind of *Cucurbitaceous* plant or small gourd.

**कारवेल** *kāravella*, as, m. a kind of gourd, *Momordica Charantia*; (*am*), n. the fruit of this gourd. *Kāravellaka*, as, m. and *kāravellikā*, f. the same.

**कारव्य** *kāravya*. See under 2. *kāru*.

**कारस्कर** *kārasakara*, as, m., N. of a poisonous medicinal plant; a tree in general; (*ās*), m. pl., N. of a people; (a various reading for *kārasakāra* and *kārasakṛita*). — *Kārasakarāṭika* ('*ra-ā-ṭikā* fr. rt. *ṭ*'), f. a centipede or worm resembling it.

**कारा** *kārā*, f. (fr. I. *kṛi*?), a prison; binding, confinement, a fetter; the part of a lute below the neck, an instrument for deadening the sound of a lute; pain, affliction; a female messenger; a female worker in gold; [cf. Lith. *kalnu*, 'I am a captive; kalny-s, 'a captive; kaline, 'a prison.'] — *Kāragāra* ('*rā-ag'*'), am, n. a gaol or place of confinement. — *Kārā-gupta*, as, ā, am, captive, imprisoned, confined, a prisoner. — *Kārā-griha*, am, n. a prison. — *Kārā-pāla*, as, m. the guard of a prison. — *Kārā-veśman*, a, n. a prison, a gaol.

**काराधुनी** *kārādhunī*, f., Ved., (Śāy.) a musical instrument as the conch shell and the like, (or 'impelling the singer.')

**कारापथ** *kārāpatha*, as or am (?), m. or n. (?), N. of a country.

**कारायिका** *kārāyikā*, f. a female crane, = *karāyikā*.

**कारिका** *kārikā*. See under I. *kāra*, p. 221.

**कांरीर** *kārira*, as, ī, am (fr. *karira*), made of the shoots of reed; connected with the fruit of the plant *Capparis Aphylla* (as a sacrifice, in which this fruit is used).

*Kārīrya*, as, ā, am, connected with the fruit of the plant *Capparis Aphylla*.

**कांरीष** *kārīsha*, as, ī, am (fr. *karīsha*), produced from or coming from dung; (*am*), n. a heap of dung, a great quantity of dried cow-dung.

*Kārīshī*, īs, m., N. of a man; (*ayas*), m. pl., N. of a family.

**कारु** I. *kāru*, us, us or ūs, u (fr. I. *kṛi*), a maker, a doer, an agent, artificer, artisan, artist, a mechanic; terrible, horrible; (*as*), m. an epithet of *Viśva-karman*, the artist of the gods; an art, a science. — *Kāru-āura*, as, m. one who commits burglary. — *Kāru-ja*, as, m. the product of an artist or mechanic, a piece of mechanism, any product of manufacture; a young elephant; an ant hill, a hillock; froth, foam; sesamum growing spontaneously; the tree *Mesua Ferrea*; red ornament. — *Kāru-hasta*, as, m. the hand of an artisan or artificer.

*Kārūka*, as, ā, m. f. an artisan, an artificer.

**कारु** 2. *kāru*, us, m. (fr. 2. *kṛi*), Ved. one who sings or praises, a poet. — *Kāru-dhāyas*, ās, ās, as, Ved. favouring or supporting the singer; (Śāy.) arranging works.

*Kāruya*, as, ā, am, Ved. belonging to the singer, epithet of certain verses (*ṛiśas*) of the Atharva-veda.

**कारुणिक** *kāruṇika*, as, ī, am (fr. *karuṇa*), compassionate, tender, kind. — *Kāruṇika-tā*, f. compassion.

*Kāruṇya*, am, n. compassion, tenderness, kindness.

**कारुण्डी** *kāruṇḍī* or *kāruṇḍikā*, f. a leech.

**कारुष** *kārūsha*, as, m. a prince of the *Karūshas*; an epithet of *Danta-vakra*, the son of *Karūsha* *Vṛiddhasarman*; N. of a country; (*ās*), m. pl., N. of a people; (*as*), m. = *karūsha*, N. of a son of *Manu*; an intermediate caste, the son of the degraded or outcast *Vaiśya* tribe.

*Kārūshaka*, as, ikā, am, reigning over the *Karūshas*.

**कारेणव** *kāreṇava*, as, ī, am (fr. *karēnu*), produced by or coming from the female elephant; a patronymic of *Pālākāpya*.

**कारोतर** *kārotara*, as, m., Ved. a filtering vessel, a cloth for purifying the liquor called *surā*.

*Kārottama*, as, m. yeast, barm, the froth of the *surā* liquor.

*Kārottara*, as, m. yeast, barm, the froth which rises on the *surā*; a well.

**कार्कण** *kārkaṇa*, as, ī, am (fr. *kṛikaṇa*), caused by or relating to a pheasant.

**कार्कन्ध** *kārkaṇḍhava*, as, ī, am (fr. *kar-kandhū*), produced by the plant *Zizyphus Jujuba*.

**कार्कवाकव** *kārkaṇvākava*, as, ī, am (fr. *kṛi-kavāku*), relating to a cock, produced by a cock &c.

**कार्कश्य** *kārkaśya*, am, n. (fr. *karkaśa*), roughness, hardness; sternness, inflexibility; firmness, solidity; rough labour.

**कार्कष** *kārkaśha*, as, m., N. of a man.

*Kārkaśhāyāni*, īs, m. a patronymic from the last.

**कार्कीक** *kārkaika*, as, ī, am (fr. *karka*), like a white horse.

**कार्कोटक** *kārkoṭaka*, am, n., N. of a town.

**काणी** *kārṇa*, as, ī, am (fr. *karṇa*), being in

the ear, relating to the ear, auricular &c.; a patronymic from *Karṇa*; (*am*), n. the wax of the ear, an ear-ring.

*Kārṇabhīdraka*, *as*, m. (fr. *karṇa-bhīdra*), a sort of well, similar to the opening of the ear.

*Kārṇaveshṭhika*, *as*, ī, *am* (fr. *karṇa-veṣṭhika*), ornamented with or fit for ear-rings; also read *kārṇaveshṭhanika*.

*Kārṇasrāvāsa*, *am*, n. (fr. *karṇa-srāvāsa*), N. of a Sāman or verse of the Sāma-veda.

*Kārṇika*, *as*, ī, *am*, relating to the ear.

काष्ठीदभाषा *kārṇāṭa-bhāṣhā*, f. the dialect of *Karṇāṭaka*.

*Kārṇāṭaka*, *as*, m. a native of *Karṇāṭa*.

कार्ति *kārta*, *as*, ī, *am* (fr. I. *kṛit*), relating to or treating of the affixes called *kṛit*; (*as*), m. (fr. *kṛita*), N. of a son of *Dharma-netra*; a patronymic occurring in the compound *Kārta-kaujapan*.

*Kārtayāsa*, *am*, n. (fr. *kṛita + yasa* for *yasaa*), N. of a Sāman or verse of the Sāma-veda.

*Kārtayuga*, *as*, ī, *am* (fr. *kṛita-yuga*), relating to the period of time called *Kṛita*.

*Kārtavīrya*, *as*, m. a patronymic from *Kṛita-vīrya* and epithet of *Arjuna*, a prince of the *Haihayas*, killed by *Paraśu-rāma*; N. of one of the *Jaina Cakravartins* or emperors of the world in *Bhārata*.

*Kārtasvara*, *am*, n. (fr. *kṛita-svara*), gold; the thorn-apple.

*Kārtāntika*, *as*, m. (fr. *kṛitānta*), an astrologer who foretells destinies.

*Kārti*, *is*, m. a patronymic from *Kṛita*.

*Kārtisīnha-deva*, *as*, m., N. of a man (*kārtisīnha* being a patronymic fr. *kṛit-sīnha*).

कार्तिक *kārtika*, *as*, m. (fr. *kṛittikā*, the Pleiades), scil. *māsa*, N. of the month *Kārtika* or October–November, when the moon is full and near the Pleiades, the twelfth month of the year; a metonymic of *Skanda* [cf. *kārttikeya*]; N. of a *Varsha*; N. of a medical author; (ī), f., scil. *rātri*, the night of full moon in the month *Kārtika*, the day on which the moon stands in the constellation *Kṛittikā*. — *Kārtika-mahīman*, ā, m. ‘the greatness of the month *Kārtika*,’ title of a treatise on the festivals of that month. — *Kārtika-māhātmya*, *am*, n. title of a section of the *Padma-purāna*. — *Kārtika-sāli*, *is*, m. the rice which ripens in the beginning of the cold season and forms the principal harvest in India. — *Kārtika-siddhānta*, *as*, m., N. of a scholiast on the *Mughhabodha*. — *Kārtikotsava* (‘*ka-ut*’), *as*, m. the day of full moon in the month *Kārtika*, a festival.

*Kārttikika*, *as*, m. the month *Kārtika*.

*Kārttikeya*, *as*, m., N. of *Skanda*, the god of war, so called because reared by the six *Kṛittikas* or Pleiades; (according to one legend he was son of *Siva* without the intervention of his wife, his generative energy being cast into the fire and then received by the *Ganges*, whence he is sometimes described as son of *Agni* and *Gangā*; when born he was fostered by the Pleiades, who offering their six breasts the child became six-headed. In other accounts he is described as a son of *Siva* and *Pārvatī* or *Durgā*. *Skanda* may have been called *Kārttikeya* because the month *Kārtikā* is the best for warfare: he is sometimes described as presiding over thieves.) — *Kārttikeya-prasū*, *us*, f. an epithet of *Durgā* or *Pārvatī*, who, according to one legend, was the mother of *Skanda*.

कार्तिस कृत्सना *kārtsna*, *am*, n. (fr. *kṛitsna*), the whole, totality, all, entireness; (perhaps a wrong form for the following.)

*Kārtsnya*, *am*, n. the whole, totality, all, entireness. — *Kārtsnyena*, ind. in full, entirely.

कार्दम *kārdama*, *as*, ī, *am* (fr. *kardama*), made of mud, muddy, filled or covered with it; belonging to *Prajāpati Kardama*.

*Kārdamika*, *as*, ī, *am*, = the preceding.

कार्पाट *kārpaṭa*, *as*, m. (fr. *karpaṭa* ?), a

petitioner, a suitor, one who begs for employment &c.; lac, the animal dye.

*Kārpaṭika*, *as*, m. a pilgrim, one who spends his life in pilgrimage, or who subsists by carrying water from holy rivers; a caravan of pilgrims; a parasite; an experienced man.

कार्पण्य *kārpaṇya*, *am*, n. (fr. *kṛipaṇa*), poverty, indigence; pitiful circumstances; poorness of spirit, weakness, parsimony, niggardliness, imbecility; compassion, pity.

कार्पाण *kārpaṇa*, *am*, n. (fr. *kṛipaṇa*), Ved. combat, fighting, battle.

कार्पास *kārpāsa*, *as*, ī, *am* (fr. *karpāsa*), made of cotton, cottony; (*as*, *am*), m. n. cotton, cotton cloth, &c.; paper; (ī), f. the cotton plant, *Gossypium Hirsutum*. — *Kārpāsa-nāsikā*, f. a spindle. — *Kārpāsasthī* (‘*sa-as*’), n. the seed of the cotton plant.

*Kārpāsika*, *as*, ī, *am*, made of or from cotton; (ā), f. the cotton plant.

कार्म *kārma*, *as*, ī, *am* (fr. *karman*), laborious, industrious, occupied.

*Kārmaṇa*, *as*, ī, *am*, finishing a work, doing it well or completely; (*am*), n. magic, sorcery, witchcraft; performing anything by means of magical incantations. — *Kārmaṇa-tva*, *am*, n. magic, fascination.

*Kārmaṇyaka*, *as* or *am* (?), m. or n. (?), N. of a region.

*Kārmāra*, *as*, m., Ved. = *karmāra*, an artist, mechanic, a smith; a patronymic from *Karmāra*.

*Kārmāraka*, *am*, n. a smith’s work.

*Kārmika*, *as*, ī, *am*, engaged or employed in any work, epithet of a Buddhist philosophical school; manufactured, made; worked, embroidered, intermixed with coloured thread (as cloth &c.); any variegated texture.

*Kārmūkyā*, *am*, n. activity, industry.

I. *kārmuka*, *as*, ī, *am*, finishing a work, doing it well or completely, fit for or able to do a work; (*as*), m. a bamboo.

कार्मुक 2. *kārmuka*, *as*, ī, *am* (fr. *kṛimuka*), consisting of the wood *Kṛimuka*; (*am*), n. a bow; an instrument shaped like a bow. — *Kārmuka-bhṛit*, *t*, m. the archer or *Sagittarius* in the zodiac; an archer in general, a soldier.

*Kārmukāya*, nom. A. *kārmukāyate*, -*yitum*, to form a bow.

*Kārmukin*, ī, *inī*, ī, armed with a bow.

कार्य *kārya*, *as*, ā, *am* (fut. pass. part. fr. I. *kṛi*), to be made, to be done, practised, performed, accomplished, &c., feasible; to be imposed (as a punishment), to be offered (as a libation) &c.; what ought to be done, fit, right; (*kārya-tama*, superl. what ought chiefly to be done, i.e. first duty); (*am*), n. work or business to be done, duty, affair; a religious action or performance; occupation, matter, thing, enterprise, emergency, occurrence, crisis; conduct, department; business, occasion, need (with inst. case, e.g. *trīṇena kāryam*, there is need of a straw; *na bhūmyā kāryam asmākam*, we have no business whatever with the earth, the earth is not our concern); lawsuit, dispute; an operation in grammar (e.g. *sthāny-ārayam kāryam*, an operation which is borne by or rests on the primitive form as opposed to the *ādesa* or substitute); an effect, the necessary result of a cause (in phil.); motive, object, aim, purpose (e.g. *kim kāryam*, for what purpose? wherefore?); cause, origin; the denouement of a drama; (ā), f., N. of a plant, = *kāri*, *kārikā*. — *Kārya-kara*, *as*, ī, *am*, producing an effect, efficacious. — *Kārya-kartṛi*, *tā*, m. or *kārya-kāraka*, *as*, m. an agent, a workman. — *Kārya-kāraṇa*, *am*, n. object and motive, cause and effect, cause of a special or incidental kind, originating in some act or occasion. — *Kārya-kāraṇatas*, ind. from some special cause, with a particular design or motive.

— *Kārya-kāraṇa-bhāva*, *as*, m. relation of cause and effect. — *Kārya-kārīn*, ī, *inī*, ī, performing a work. — *Kārya-kāla*, *as*, m. time for action, appointed time, season, opportunity. — *Kārya-kusala*, *as*, ā, *am*, skilful or clever in work, doing it well or completely. — *Kārya-kshama*, *as*, ā, *am*, competent or fit for a work. — *Kārya-gurutā*, f. or *kārya-gurutva*, *am*, n. necessity or importance of any act. — *Kārya-gaurava*, *am*, n. importance of an affair or business. — *Kārya-śintaka*, *as*, ā, *am*, one who takes care of a business, the manager of a business; prudent, considerate, cautious. — *Kārya-śintā*, f. prudence, caution, consideration. — *Kārya-śyuta*, *as*, ā, *am*, out of work, removed from an office. — *Kārya-tas*, ind. consequently, necessarily, actually. — *Kārya-tva*, *am*, n. the being an effect, the relation or condition of an effect or of what has been effected. — *Kārya-darśana*, *am*, n. inspection of work, revision. — *Kārya-darśin*, ī, m. an inspector or superintendent of affairs. — *Kārya-nṛpaṇya*, *as*, m. ascertainment of the fact; settlement or decision of an affair. — *Kārya-puṭa*, *as*, m. a man who does useless things; a madman, a crazy or hair-brained man; an impudent or shameless fellow; an idler, one who follows unprofitable pursuits. — *Kārya-pradvēsha*, *as*, m. aversion from activity, idleness. — *Kārya-preshya*, *as*, m. one who is sent on any business, a messenger. — *Kārya-bhājana* or *kārya-pātra*, *am*, n. any one engaged in active life, one fit for business or the conduct of affairs. — *Kārya-bhrashṭa*, *as*, ā, *am*, = *kārya-śyuta* above. — I. *kārya-val*, ind. actually, according to act or motive. — 2. *kārya-val*, ān, *atī*, *at*, having business to transact, engaged in a business; having a cause or motive, doing one’s duty. — *Kāryavat-tā*, f. or *kāryavat-tva*, *am*, n. the state of being engaged in a work, any business, act, action. — *Kārya-vasa*, *as*, m. necessary consequence. — *Kārya-vastu*, *u*, n. anything that has to be done, an aim, object. — *Kārya-vipatti*, *is*, f. failure of an action, reverse, misfortune. — *Kārya-śeṣa*, *as*, m. the remainder of a business; completion of an affair. — *Kārya-sandeha*, *as*, m. uncertainty or doubt about a work, embarrassment, difficulty. — *Kārya-sāgara*, *as*, m. ‘an ocean of business,’ heavy or weighty affairs. — *Kārya-sādhaka*, *as*, ā, *am*, effective of any work, accomplishing any object, an agent. — *Kārya-sādhana*, *am*, n. means of effecting any object, instrument, implement, aid. — *Kārya-siddhī*, *is*, f. accomplishment of a work, success, fulfilment of any object. — *Kārya-sthāna*, *am*, n. a place of business, an office. — *Kārya-hantṛi*, *tā*, *trī*, *trī*, obstructing or counteracting the work of others, a mar-plot. — *Kāryākārya-vicāra*, *as*, m. deliberation on the arguments for and against any act. — *Kāryākshama* (‘*ya-ak*’), *as*, ā, *am*, unfit for any work, incompetent, unable. — *Kāryādhipa* (‘*ya-adh*’), *as*, m. the planet which determines or decides any inquiry or question in astrology. — *Kāryānta* (‘*ya-an*’), *as*, m. the end of a business, termination of an affair. — *Kāryābdhī* (‘*ya-ab*’), *is*, m. an ocean of business. — *Kāryārtha* (‘*ya-ar*’), *as*, m. the object of a business or enterprise; any object or purpose; application for employment; (*am*), ind. for the sake of a business, for the sake of any particular object, to perform any work or duty. — *Kāryārtha-siddhī*, *is*, f. the accomplishment of any object or purpose. — *Kāryārthīn* (‘*ya-ar*’), ī, *inī*, ī, making a request, seeking for business, applying for employment; pleading a cause in court, going to law. — *Kāryeśa* and *kāryeśvara* (‘*ya-iś*’), *as*, m. = *kāryādhipa* above. — *Kāryoddhāra* (‘*ya-ud*’), *as*, m. discharge of any duty, performance of any act. — *Kāryodyukta* (‘*ya-ud*’), *as*, ā, *am*, engaged in any business, intent upon any object. — *Kāryodyoga* (‘*ya-ud*’), *as*, m. active engagement in any business.

*Kāryika*, *as*, ī, *am*, having business, transacting business, seeking employment &c.; engaged in a suit at law, pleading a cause in court.

*Kāryin*, ī, *inī*, ī, one who transacts business, active, assiduous; seeking for employment; having

an object; a party to a suit, either as plaintiff or defendant; (in gram.) subject to the operation of a grammatical rule, requiring an affix &c. — *Kāryekshaṇa* (°*ya-ik*°), *am*, n. superintendence of public affairs.

**काशिक्य** *kāśakeya*, a patronymic from *Kṛīśaka*. — *Kāśakeyī-putra*, *as*, m., N. of a teacher.

**काशिन** *kāśana*, *as*, ī, *am* (fr. *kṛīśana*), Ved. consisting of pearl or mother-of-pearl.

**काशीनव** *kāśānava*, *as*, ī, *am* (fr. *kṛīśānu*), fiery, hot, glaring, relating to fire.

**काश्मरी** *kāśmarī*, f., N. of a plant, = *kāśmārya*, *kāśmarī*.

**काश्य** 1. *kāśya*, *as*, m., N. of several plants, = *kāśhya* and *kāśmārya*, = *kāśūra*; another plant, *Artocarpus Lacucha*.

**काश्य** 2. *kāśya*, *am*, n. (fr. *kṛīśa*), emaciation, thinness, smallness.

**कार्षे** *kārsha*, *as*, ī, *am* (fr. rt. *kṛīsh*), one who ploughs a field, a peasant, a husbandman.

*Kārshaka*, *as*, m. a husbandman.  
*Kārshī*, *is*, *is*, ī, Ved. drawing, attracting; ploughing; (*is*), m. fire; (*is*), f. drawing, attracting; ploughing, cultivation.

*Kārshika*, *as*, ī, *am* (fr. *karsha*), deserving of pulling or dragging about; weighing a Karsha; (*as*), m. a coin of the weight of one Karshī; a husbandman.

*Kārshivāna*, *as*, m. (fr. *kārshī* with *i* lengthened), Ved. one who ploughs a field, a husbandman.

*Kārshman*, *a*, n., Ved. the goal of a race-course (consisting of a line like a furrow).

**कार्षापण** *kārshāpaṇa*, *as*, *am*, m. n. (= *kārshāpaṇa*), a coin or weight of different values, as synonymous with Karsha; if of gold, weighing 16 Māshas, which are variously calculated, see *karsha*: if of silver, it is in value = 16 Paṇas of Kowries, i. e. 1280 Kowries, commonly termed a Kāhan; if of copper, it weighs 80 Raktikās, or the same as of gold, about 176 grains; according to some it is the same as a Paṇa of Kowries, i. e. 80 Kowries; at the end of a compound it means 'worth so many Kārshāpaṇas'; (*am*), n. money, gold and silver; (*as*), m. a husbandman (?); N. of a warrior-tribe; the chief of this tribe. — *Kārshāpaṇāvāra* (°*na-av*°), *as*, ā, *am*, having the value of at least one Kārshāpaṇa (as a fine).

*Kārshāpanaka*, *as*, *am*, m. n. a weight or measure of different values, as synonymous with Karsha.

*Kārshāpanika*, *as*, ī, *am*, worth one Kārshāpaṇa, bought &c. with one Kārshāpaṇa.

**कार्षी** *kārshā*, *as*, ī, *am* (fr. *kṛīshā*), coming from or belonging to the black antelope; made of the skin of the black antelope; belonging to the god Kṛīshṇa or Kṛīshṇa-dvaipāyana, composed by him &c. (e. g. *kārshāṇi vedam*, the Mahā-bhārata); belonging to a descendant of Kṛīshṇa; black; (ī), f. the plant Asparagus Racemosus; (*am*), n., Ved. the skin of the black antelope; (*as*), m. the black antelope (?).

*Kārshāñjini*, *is*, m. (fr. *kṛīshāñjina*), a patronymic from Kṛīshṇāñjina; N. of a teacher; N. of a philosopher; N. of the author of a law-book.

*Kārshāyasa*, *as*, ī, *am* (fr. *kṛīshāyasa*), of iron, made of black iron; (*am*), n. iron.

*Kārshī*, *is*, m. a patronymic from Kṛīshṇa; an epithet of Viśvaka; N. of a Devagandharva; an epithet of the god of love.

*Kārshya*, *am*, n. blackness, black colour, darkness.

**कार्ष्मन्** *kārshman*. See under *kārsha* above.

**कार्ष्मर्य** *kārshmarya*, *as*, m., Ved. the tree *Gmelina Arborea*. — *Kārshmarya-maya*, *as*, ī, *am*, made of this tree.

**कार्षे** *kārshya*, *as*, m. the tree *Shorea*  
Robusta. — *Kārshya-vāṇa*, *am*, n. a forest of these trees.

**काल** 1. *kāla*, *as*, ī, *am* (fr. rt. 3, *kal*?; for 2. *kāla*, 'time', see next page), black, of a dark colour, especially dark-blue which is often confounded with black; (*as*), m. a black or dark-blue colour; the black part of the eye; the Indian cuckoo; the poisonous serpent, Coluber Naga (= *kāla-sarpa*); the plant Cassia Sophora; a plant, a red kind of plum-bago; the resin of the plant *Shorea Robusta*; the planet Saturn; an epithet of Śiva; also of Rudra; N. of a son of Hrada; also of a prince; also of a brother of king Prasena-jit; also of a future Buddha; also of a Nāga-rāja; of a Rakshas; of an enemy of Śiva; N. of a mountain; (with the Jainas) N. of one of the nine treasures; a mystical name for the letter *m*; (*ā*), f., N. of several plants, *Indigofera Tinctoria*; *Piper Longum*; a plant nearly related to *Ipomoea Turpethum*, perhaps *Ipomoea Atropurpurea*; *Nigella Indica*; *Rubia Munjista*; *Ruellia Longifolia*; *Physalis Flexuosa*; *Bignonia Suaveolens*; the fruit of the Kālā (?); N. of a daughter of Daksha, the mother of the Kāleyas or Kālāyees (a family of Asuras); an epithet of Durgā; (ī), f. black colour, ink or blackening; abuse, censure, defamation; a row or succession of black clouds; night; a worm or animalcule generated in the acetous fermentation of milk, = *kāshira-kīta* and *kāshāra-kīta*; N. of several plants, = *kālāñjanī*; another plant, *Cajanus Indicus*; *Ipomoea Turpethum*; *Bignonia Suaveolens*; one of the seven tongues or flames of fire; a form of Durgā; one of the Mātṛis or divine mothers; N. of a female evil spirit, mother of the Kālāyees; one of the sixteen Vidyādevis; an epithet of Satyavati, the wife of king Śāntanu and mother of Vyāsa or Kṛīshṇa-dvaipāyana, but before her marriage. (After her marriage she had a son called Vicītra-vīrya, whose widows were married by Kṛīshṇa-dvaipāyana and bore to him Dhṛita-rāshṭra and Pāṇḍu; according to other legends Kālī is the wife of Bhīma-sena and mother of Sarvagata); N. of a river, otherwise *kālā gangā*; (*am*), n. a black kind of Agallochum; a kind of perfume (= *kakkolaka*); iron; [cf. Gr. *κάλος, κελαινός*; Lat. *caligo*.] — *Kāla-kāḍa*, *us*, f. the plant *Arum Colocasia*. — *Kāla-kañṭaka*, *as*, m. a gallinule; [cf. the next.] — *Kāla-kañṭha*, *as*, m., N. of several birds, a peacock; a water fowl, a gallinule; a wag-tail; a sparrow; the plant *Terminalia Tomentosa*, = *pitāsāla* and *pitāsāra*, an epithet of Śiva; [cf. *nīla-kañṭha*.] — *Kāla-kañṭhaka*, *as*, m. a gallinule. — *Kāla-kandaka*, *as*, m. a water-snake. — *Kāla-karṇikā* or *kāla-karṇī*, f. misfortune (predicted as the consequence of having black ears). — *Kāla-kalāya*, *as*, m. dark pulse, *Phaseolus Max*. — *Kāla-kostūri*, f. the plant *Hibiscus Abelmoschus*, the seeds smelling of musk when rubbed. — *Kāla-kīrti*, *is*, m., N. of a king identified with the Asura Suparṇa. — *Kāla-kushṭha*, *as*, m. a kind of earth brought from mountains; [cf. *kankushṭha*.] — *Kāla-koṭi*, *is*, f., N. of a region. — *Kāla-klitaka*, *am*, n. the indigo plant. — *Kāla-khanja*, *ās*, m. pl. = *kālakanja*, perhaps only a wrong reading; (*am*), n. the liver. — *Kāla-khāijana*, *am*, n. the liver. — *Kāla-khāṇḍa*, *am*, n. the liver. — *Kāla-gangā*, f., N. of a river in Ceylon. — *Kāla-gaṇḍika*, f., N. of a river. — *Kāla-gandha*, *as*, m. a kind of Cobra de Capella, = *kāla-kandaka*. — *Kāla-ghaṭa*, *as*, m., N. of a Brāhman. — *Kāla-joshaka*, *ās*, m. pl., N. of a people; (a various reading has *kāla-joshika*). — *Kāla-tāla*, *as*, m., N. of a plant, = *tamāla*. — *Kāla-tādūka*, *as*, m. a kind of ebony. — *Kāla-tīrtha*, *am*, n., N. of a Tīrtha. — *Kāla-toyaka*, *ās*, m. pl., N. of a people. — *Kāla-dantaka*, *as*, m., N. of a Nāga, a son of Viśuki. — 1. *kālanāra*, *as*, m., N. of a son of Sabhānara, a son of Anu; (for 2. *kālanāra* see under 2. *kāla*.) — *Kālanābha*, *as*, m. (*nābha* = *nābhi*), N. of an Asura, a son of Hiranyāksha; also of a son of Hiranya-kaśipu; also of a son of Vipra-gīti and Siphikā. — *Kālanāryāsa*, *as*, m. a fragrant and resinous exudation

from the plant *Amyris Agallocha*. — *Kāla-netra*, *as*, ā, *am*, black-eyed. — *Kāla-parṇa*, *as*, m., N. of a tree bearing dark-coloured leaves, *Tabernaemontana Coronaria*, commonly called Tagara. — *Kāla-parvata*, *as*, m., N. of a mountain. — *Kālapātrika*, *as*, m. (fr. *kāla-pātra*), a kind of mendicant whose alms-dish is painted black. — *Kāla-pālaka*, *am*, n. a kind of earth; [cf. *kankushṭha*, *kāla-kushṭha*.] — *Kāla-pīlaka*, *as*, m., N. of a tree; see *kupīlu*. — *Kāla-puṅcha* or *kāla-puṅchaka*, *as*, m. a species of animal living in marshes. — *Kāla-pushpa*, *am*, n., N. of a plant; see *kalāya*. — *Kāla-pūga*, *as*, m. the black multitude, i. e. the common people (?). — *Kāla-prīshṭha*, *as*, m. a species of antelope (with a black back); a heron; (*am*), n., N. of the bow of Karṇa; a bow in general. — *Kāla-peṣī*, f., N. of a plant; see *syāmā*. — *Kāla-bhāṇḍikā*, f. the plant *Rubia Munjista*. — *Kāla-masī*, f., N. of a river; also called *kālamahī*. — *Kālamāno* and *kāla-māla*, *as*, m. the plant *Ocimum Sanctum*, a fragrant pot-herb. — *Kāla-mukha*, *as*, m. a kind of monkey; N. of a fabulous people; (ā), f., N. of a female. — *Kāla-mushkaka*, *as*, m. the plant *Bignonia Indica*; see *mushkaka*. — *Kāla-mūla*, *as*, m., N. of a plant, commonly *Rakta-śitraka*. — *Kāla-mesikā* or *kāla-meshikā*, f. the plant *Rubia Munjista*; also the plant *Ipomoea Atropurpurea* (?). — *Kāla-meshī*, f., N. of several plants, *Vernonia Anthelmintica*; *Rubia Munjista*; and perhaps *Ipomoea Atropurpurea*. — *Kāla-yavana*, *as*, m., N. of a prince of the Yavanas; a tyrannical Asura, the foe of Kṛīshṇa, destroyed by him by a stratagem. — 1. *kāla-rātrī*, *is* or *ī*, f. a dark night; (for 2. see under 2. *kāla*.) — *Kāla-lavaṇa*, *am*, n. a kind of black factitious and purgative salt, commonly called *viḍ-lavaṇa*. — *Kāla-locana*, *as*, m., N. of a Daitya. — *Kāla-lauha*, *am*, n. iron. — *Kāla-vadana*, *as*, m., N. of a Daitya; also called *sāla-vadana*. — *Kāla-vriksha* and *kāla-vṛinta*, *as*, m. a kind of vetch, *Dolichos Biflorus* [cf. *kulathka*]; (ī), f. the trumpet flower, *Bignonia Suaveolens*. — *Kāla-vēla*, f. the time of Saturn, a particular time of the day at which any religious act is improper, half a watch in every day. — *Kāla-sāmbara*, *as*, m., N. of a Dānava. — *Kāla-sāka*, *am*, n. the pot-herb *Ocimum Sanctum*. — *Kāla-sālī*, *is*, m. a black sort of rice. — *Kāla-sivī*, *is*, m., N. of a man. — *Kāla-saila*, *as*, m., N. of a mountain. — *Kāla-sankarshā*, f. a girl nine years old, who personates Durgā at a festival in honour of this goddess. — *Kāla-sarpa*, *as*, m. the black and most poisonous variety of the Cobra, Coluber Naga. — *Kāla-sāra*, *as*, m. the black antelope; (*am*), n. a yellow sort of sandal-wood. — *Kāla-skandha*, *as*, m., N. of several plants; a kind of ebony with a dark trunk, *Diospyros Embryopteris*; the Tamāla, a tree bearing dark blossoms, *Xanthochymus Pictorius*; another plant, = *śivaka*; another, = *dushkhadra*; the glomerous fig tree, *Ficus Glomerata*. — *Kālāguru* (°*la-ag*°), *u*, n. a black kind of alowood or Agallochum. — *Kālāṅga* (°*la-an*°), *as*, ā, *am*, having a dark-blue body, as a sword with a dark-blue edge. — *Kālājīna* (°*la-aj*°), *as*, m., N. of a people. — *Kālāñjana* (°*la-an*°), *am*, n. a black unguent; (ī), f. a small shrub used as a purgative. — *Kālāñḍaja* (°*la-an*°), *as*, m. the black bird, an epithet of the Indian cuckoo. — *Kālānusāriṇī*, f., N. of two plants, = *tagara*; and *sītālījatā*, commonly *sītālīchop*. — *Kālānusāraka* (°*la-an*°), *am*, n., N. of a tree, = *tagara*; yellow sandal. — *Kālānusāri*, *is*, m. or *kālānusāriṇī*, f. benzoin or bejamin. — *Kālānusārya*, *as*, ā, *am*, m. f. n. gum benjamin or benzoin; (*am*), n. a yellow fragrant wood from which a perfume is prepared, sandal-wood (?); N. of a tree, = *tagara*; (*as*, *am*), m. n. the tree *Dalbergia Sissoo*. — *Kālānusāryaka*, *am*, n. gum benzoin or benjamin. — *Kālāmra* (°*la-am*°), *as*, m., N. of a Dvīpa. — *Kālāyasa* (°*la-ayas*), *am*, n. iron. — *Kālāyasa-maya*, *as*, ī, *am*, of iron, consisting of iron. — *Kālāśoka* (°*la-as*°), *as*, m., N. of a Buddhist king. — *Kālāsuhrid* (°*la-as*°), *t*, m. an enemy of Kāla, epithet of Śiva. — *Kāleshvara* (°*la-is*°), *as*, m., N.

of a mountain. — *Kālodaka* (°*la-ud*'), *am*, *n.*, N. of a dark piece of water; N. of an ocean.

*Kālaka*, *as*, *ā*, *am*, dark-blue, coloured dark-blue; dark-coloured, black; (*as*), *m.* a mole, a freckle, a mark; the black part of the eye; a water-snake (*alagarda*); a kind of grain; N. of a Rakshas; also of an Asura; N. of a mountain; (*ās*), *m.* pl., N. of a Dānava family; (*ā*), *f.*, Ved. a kind of bird; N. of a female evil spirit, mother of the Kālākeayas; a daughter of Dakṣha; also of Vaiśvānara; (*am*), *n.* the liver; N. of a plant. — *Kālaka-vrikshīya*, *as*, *m.*, N. of a sage. — *Kālākāksha* (°*ka-ak'*'), *as*, *m.*, N. of an Asura. — *Kālākāñja* (°*ka-añja*?), *as*, *m.* (?), Ved., N. of an animal ('black-spotted?'); N. of a constellation (?); N. of an Asura.

*Kālākeya*, *as*, *m.* (a metronymic fr. *kālākā*), N. of an Asura; (*ās*), *m.* pl., N. of a Dānava family; [cf. *kālakanja*, *kālākāñja*, *n.* *kāleya*.]

*ī. kālika*, *as*, *m.* a species of heron, Ardea Jaculator (also written *kālīka*); N. of a king of the Nāgas; (*thā*), *f.* blackness or black colour; ink or blacking; cloudiness, a multitude or succession of clouds, a dark cloud threatening rain; a fault or flaw in gold; the liver; a particular blood-vessel in the ear; a line of hair extending from the pendent to the navel; a kind of spirituous liquor; a female crow; a small singing bird with black wings (Turdus Macrourus, commonly *Syāmā*); a scorpion; a small worm or animalcule formed by the fermentation of milk; N. of several plants, a medicinal plant, commonly *Vriśchikapattra*; another plant, Valeriana Jaṭamāṅsi; a kind of Terminalia; a branch of the plant Trichosanthes Dioeca; a kind of fragrant earth; a N. or form of Durgā; a girl of four years old, who personates the goddess Durgā at a festival held in honour of that deity; a kind of Yoginī; a species of Kinnarī; an epithet of Durgā; N. of a female evil spirit, daughter of Vaiśvānara; (with Jainas) N. of a kind of genius who executes the commands of the fourth Arhat; N. of a river; (*am*), *n.* black sandal-wood. — *Kālikā-krama*, *as*, *m.* title of a work. — *Kālikā-grantha*, *as*, *m.* a medical work. — *Kālikā-purāna*, *am*, *n.* the Purāna of Kālikā, i. e. of Durgā, title of an Upa-purāna. — *Kālikā-mulha*, *as*, *m.*, N. of a Rakshas. — *Kālikāśrama* (°*kā-ās*'), *as*, *m.*, N. of a hermitage. — *Kālikopapurāna* (°*kā-up*'), *am*, *n.*, N. of an Upa-purāna.

*Kālīman*, *ā*, *m.* blackness.

*ī. kāliya*, *as*, *m.*, N. of a Nāga or serpent inhabiting the Yamunā, slain by Kṛishṇa (also written *kāliya*, see below). — *Kāliya-damana*, *as*, or *kāliya-jit*, *m.*, N. of Kṛishṇa or Viṣṇu as destroyer of the serpent.

*Kāliyaka* = *kāliyaka* below.

*Kālī*, *f.*, N. of Durgā, the wife of the god Śiva. — *Kālī-kula-sarvasva*, N. of a work. — *Kālī-tanaya*, *as*, *m.* a buffalo ('son or favourite of Durgā', more correctly *haṅsakālī-tanaya*). — *Kālī-purāna*, *am*, *n.* the Purāna of Kālī, title of an Upa-purāna. — *Kālī-māhātmya*, *am*, *n.* = *caṅṭhikā-māhātmya*. — *Kālī-rahasya*, title of a work. — *Kālīśiva*, *as*, *m.*, N. of the author of the Kalpa-kedāra. — *Kālī-līdaya*, title of a work.

*Kāliya*, *as*, *ā*, *am*, relating to blackness; (*am*), *n.* a dark kind of sandal or perhaps of Agallochum; N. of a Nāga, see *ī. kāliya* above.

*Kāliyaka*, *as*, *am*, *n.* a species of aloe wood; a kind of turmeric (*Curcuma Xanthorrhiza*?), a kind of fragrant wood of a yellow colour; yellow sandal; a dark kind of sandal-wood; (*as*), *m.*, N. of a Nāga, see *ī. kāliya* above.

*ī. kāleya*, *am*, *n.* (for 2. see *s. v.*), the liver; saffron; a yellow fragrant wood; the black sandal-wood; (*as*, *ā*, *am*), dark-coloured; (*ās*), *m.* pl., N. of a family of Daityas (metronymic fr. *kālā*).

*Kāleyaka*, *as*, *m.* the plant *Curcuma Xanthorrhiza*, see *kāliyaka* above; (*am*), *n.* a fragrant wood, see above; a particular part of the intestines; a disease like jaundice; (*as*), *m.* a dog (for *kauleyaka*).

*Kālyaka*, *as*, *m.* zedoary (*Curcuma Zerumbet*). See *kālpaka*.

**काल** 2. *kāla*, *as*, *m.* (fr. rt. 3. *kal*), a fixed or right point of time, a space of time, time in general, (in the Rig-veda this word occurs only once, in the Brāhmaṇas oftener); the proper time or fit season for (with gen., dat., loc., pot., &c., e. g. *kālāḥ prasthānasya* or *prasthānāya* or *prasthāne*, time for departure; *kriyā-kālāḥ*, time for action; *na ayaṃ kālo vilambitum*, this is not the time to delay; *kālo yad bhūvijita bhavān*, it is time for you to eat); the weather; time as leading to events, the causes of which are imperceptible to the mind of man; destiny, fate; time as destroying all things; death, time of death, often personified and represented with the attributes of Yama, regent of the dead, or even identified with him, (hence *kālam ī* or *kālāṃ kṛī*, to die; *kāla-samayukta*, dead; *kāla* in this sense is frequently connected with *antaka* and *mṛityu*, e. g. *abhyadhāvata prajāḥ kāla īvāntakāḥ*, he attacked the people like Time the destroyer, cf. *kālāntaka* below; *kāla* personified is also a Devarshi in Indra's court, and a son of Dhruva); a period of time, time of the world; measure of time, prosody; a section, a part; *deśa-kālau*, the right place and the right time, place and time; *kālāṃ kṛī*, to appoint or fix a time; *ubhau kālavu*, both times, sunrise and sunset; *shashthe kāle hnahā*, at the sixth hour of the day, at midday; *shashthānna-kāla*, one who eats only at the sixth meal-time, i. e. who passes five meals without eating and has no meal till the evening of the third day; or without *anna*, e. g. *catūrtha-kālam*, at the fourth meal-time, i. e. at the evening of the second day; *shashthe kāle*, at the evening of the third day; *ṛitu-kāla*, the time of a woman's courses; *gacchātā kālena*, in the course of time, after some time; *nitya-kālam*, constantly, always; *dirgha-kālam*, during a long time; *dirghēna kāleṇa*, after a long time; *kālena*, in the course of time; *dirghasya kālasya*, after a long time; *hasyadit kālasya*, after some time; *kālāt* or *kālataḥ*, in the course of time &c.; [cf. Goth. *hveila*; Mod. Germ. *weile*; Gr. *καπός*, *ῥῶπα* (?); Lat. *hora*, *calend.* *die*, cf. also Gr. *κῆρ*; Hib. *ceal*, 'death and everything terrible.']. — *Kāla-karaya*, *am*, *n.* appointing or fixing a time. — *Kāla-karman*, *a*, *n.* death. — *Kāla-kalpa*, *as*, *ā*, *am*, like death, fatal, deadly. — *Kāla-kāra*, *as*, *ī*, *am*, making or producing time. — *Kāla-kārīta*, *as*, *ā*, *am*, effected or brought about by or in time. — *Kāla-kūṣṭha*, *as*, *m.* an epithet of Yama. — *Kāla-kūṣṭa*, *as*, *am*, *m.* a deadly poison; see *s. v.* — *Kāla-kṛit*, *t*, *m.* the sun (producing the times, i. e. seasons). — *Kāla-kṛita*, *as*, *ā*, *am*, produced by time; fixed; appointed (as to time); lent or deposited by a giver for a certain time; (*as*), *m.* the sun; time (?). — *Kāla-kaumudī*, *f.*, N. of a work. — *Kāla-krama*, *as*, *m.* lapse of time; *kāla-kramaṇa*, in process of time. — *Kāla-kriyā*, *f.* fixing a time; title of the second chapter of the Sūrya-Siddhānta; death. — *Kāla-kṣhepa*, *as*, *m.* allowing time to pass away, delay, loss of time; spending or passing the time; *akāla-kṣhepa*, ind. without delay. — *Kāla-gati*, *is*, *f.* the lapse of time. — *Kāla-granthī*, *is*, *m.* 'a joint of time,' a year. — *Kāla-ghātīn*, *ī*, *inī*, *i*, killing in the course of time, i. e. by degrees, slowly (as a poison). — *Kāla-ākra*, *am*, *n.* the wheel of time, time represented as a wheel, which always turns round; a given revolution of time, a cycle; according to the Jainas, the wheel of time has twelve Aras or spokes and turns round once in 2000,000,000,000,000 Sāgaras of years [cf. *ava-sarpiṇī* and *ut-sarpiṇī*]; the wheel of fortune, the vicissitudes of life, the wheel of time or fate is sometimes regarded as a weapon; with Buddhists a Tantra; (*as*), *m.* an epithet of the sun. — *Kāla-śodita*, *as*, *ā*, *am*, summoned by the angel of death. — *Kālaśodita-karman*, *ā*, *ā*, *a*, acting under the influence of fate. — *Kāla-jña*, *as*, *ā*, *am*, one who knows the fixed times or seasons; (*as*), *m.* an astrologer; a cock. — *Kāla-jñāna*, *am*, *n.*, N. of a medical work; N. of a work by Malladeva on the symptoms of diseases; a medical work by Sāmbhūnātha. — *Kāla-jñānin*, *ī*, *m.* an epithet

of Śiva. — *Kāla-tattvārṇava* (°*va-ar*'), 'the ocean of the truth of time,' title of a work. — *Kāla-taraṅga*, the first part of the Smṛity-artha-sāgara by Nṛsiṅha. — *Kāla-tā*, *f.* seasonableness, timeliness. — *Kāla-tulya*, *as*, *ā*, *am*, like death, deadly. — *Kāla-traya*, *am*, *n.* the three times, i. e. past, present, and future. — *Kāla-daṇḍa*, *as*, *m.* the staff of death, death. — *Kāla-damanī*, *f.* an epithet of Durgā. — *Kāla-dharma*, *as*, *m.* or *kāla-dharmān*, *ā*, *m.* the line of conduct suitable to any time or season; the law, rule or operation of time, death, dying; influence of time, seasonableness; effects proper to the time or season. — *Kāla-dhāraṇā*, *f.* prolongation of time. — 2. *kāla-nara*, *as*, *m.* 'a time-man,' i. e. in astrology the figure of a man's body on the various limbs of which the twelve signs of the zodiac are distributed for the purpose of foretelling future destinies; [cf. *kāla-purusha*.] — *Kāla-nātha*, *as*, *m.* an epithet of Śiva. — *Kāla-nidhī*, *is*, *m.* an epithet of Śiva. — *Kāla-niyoga*, *as*, *m.* the command of time, fate, destiny. — *Kāla-nirūpaṇa*, *am*, *n.* chronology. — *Kāla-nirṇaya*, *as*, *m.* 'determination or fixing of times,' title of a work, also called *kāla-mādhaviya*, by Mādhavācārya. — *Kāla-nirṇaya-dīpikā*, *f.* title of a metrical recension of the same work. — *Kāla-nirṇaya-prakāśa*, *as*, *m.* title of a work on jurisprudence (?). — *Kāla-nirvāha*, *as*, *m.* providing for daily wants. — *Kāla-nemī*, *is*, *f.* the felly or rim of the wheel of time, regarded as a terrible weapon; (*as*), *m.*, N. of an Asura slain by Kṛishṇa, identified with Kaṇṣa; N. of a Rakshas; N. of a son of the Brāhman Yajña-soma. — *Kāla-nemīn*, *ī*, *m.*, N. of an Asura; [cf. the preceding.]. — *Kālanemī-rīpu*, *us*, *m.* or *kālanemī-han*, *ā*, *m.* or *kālanemī-hara*, *as*, *m.* or *kālanemī-ari*, *is*, *m.* an epithet of Kṛishṇa or Viṣṇu, the destroyer of the Asura Kālanemī. — *Kāla-pakva*, *as*, *ā*, *am*, ripened by time, i. e. spontaneously (opposed to *agni-pakva*). — *Kāla-patha*, *as*, *m.*, N. of a son of Viśvā-mitra. — *Kāla-parivāsa*, *as*, *m.* standing for a time (so as to become stale or fermented). — *Kāla-pāśa*, *as*, *m.* the noose of Yama or death. — *Kāla-pāsika*, *as*, *m.* a hangman, an executioner, (one who has the noose of Yama.) — *Kāla-purusha*, *as*, *m.*, cf. 2. *kāla-nara*. — *Kāla-prabhāta*, *am*, *n.* the dawning of the best season, the two months following the rainy season, autumn; the sultry season. — *Kāla-prarūḍha*, *as*, *ā*, *am*, over-blown, over-ripe. — *Kāla-bhāksha*, *as*, *m.* an epithet of Śiva. — *Kāla-bhrīt*, *t*, *m.* the sun; [cf. *kāla-kṛt*.] — *Kāla-mayūkha*, *as*, *m.* title of a part of Bhāskara. — *Kāla-mahīman*, *ā*, *m.* or *kāla-māhātmya*, *am*, *n.* the power or sway of time. — *Kāla-mādhava-kārīkā*, *f.* title of a work. — *Kāla-mūrti*, *is*, *f.* time personified. — *Kāla-yāpa*, *as*, *m.* allowing time to pass away, putting off, delaying, procrastination. — *Kāla-yāpana*, *am*, *n.* passing away time, putting off, delaying. — *Kāla-yoga*, *as*, *m.* connection with time, with fate or destiny; fate, destiny. — *Kāla-yogin*, *ī*, *inī*, *i*, reigning over destiny, an epithet of Śiva. — *Kāla-yodhin*, *ī*, *inī*, *i*, fighting, or one who fights in season or at the proper time. — 2. *kāla-rātri*, *is* or *ī*, *f.* the night of all-destroying time, the night of destruction at the end of the world, often personified or identified with Durgā or with one of the Saktis of Durgā; a particular night in the life of man, on the seventh day of the seventh month of the seventy-seventh year, after which period a man is exempt from attention to the usual ordinances; N. of a Brāhman woman, familiar with magic. — *Kāla-rūpa-dhṛish*, *k*, *k* (the last member of the compound being by some referred to *rt. dhṛi* or *drīh*), wearing the form of Yama or death. — *Kāla-vat*, *ān*, *atī*, *at*, connected with time. — *Kāla-vikrama*, *as*, *m.* power of time, death. — *Kāla-vidhāna*, *am*, *n.* title of a work. — *Kāla-vidhvānsana*, *as*, *m.* (scil. *rasa*) a term for a particular drug or medicine. — *Kāla-viprakarsha*, *as*, *m.* prolongation of time. — *Kāla-vivēka*, *as*, *m.*, N. of a work by Jmūṭavahana. — *Kāla-vyidhī*, *is*, *f.* periodical interest, payable monthly, &c. — *Kāla-vega*, *as*, *m.*, N. of a Nāga, a son of Vāsuki. — *Kāla-vyāpin*, *ī*, *inī*, *i*,

filling all time, everlasting. — *Kāla-samrodha*, *as*, m. keeping back or retaining for a long time; lapse of a long period of time. — *Kāla-saṁhitā*, *f.*, N. of an astrological work. — *Kāla-saṁbrīṣa*, *as*, *i*, *am*, opportune, seasonable; deathlike. — *Kāla-sampanna*, *as*, *ā*, *am*, effected by time, dated, bearing a date. — *Kāla-sāhvaya*, *as*, *ā*, *am*, named after Kāla. — *Kāla-sūtra* or *kāla-sūtraka*, *am*, n. the thread of time or death; N. of one of the twenty-one bells. — *Kāla-svarūpa*, *as*, *ā*, *am*, having the very form of death (applied to any terrific object). — *Kālā-kriṣṭha* (*la-āk*), *as*, *ā*, *am*, led to death or destruction, drawn to or by one's fate; produced or brought about by time. — *Kālā-kṛṣṭika*, *as*, *m.* (fr. *kāla* + *akṣhara*), a scholar, a pupil who has begun to read. — *Kālāgni* (*la-ag*), *is*, *m.* the fire that is to destroy the world; the conflagration at the end of time. — *Kālāgni-rudra*, *as*, *m.* Rudra regarded as the fire that is to destroy the world; (scil. *rasa*) N. of a particular drug or medicine. — *Kālāgnirudropantśhad* (*ra-up*), *t*, *f.*, N. of several Upanishads. — *Kālāṭita* (*la-aṭ*), *as*, *ā*, *am*, elapsed, passed by. — *Kālātmaka* (*la-aṭ*), *as*, *ikā*, *am*, depending on time or destiny. — *Kālātyaya* (*la-aṭ*), *as*, *m.* lapse of time, loss or destruction by lapse of time. — *Kālātyayopadiṣṭha* (*ya-up*), *as*, *ā*, *am*, taught or rectified by the lapse of time; term for a vain argument (*hetv-ābhāsa*), also called *atita-kāla* and *bādhita*. — *Kālādarsa* (*la-ād*), *as*, *m.* 'the mirror of time'; title of a work. — *Kālādhyakṣha* (*la-adh*), *as*, *m.* the overseer or leader of time, an epithet of the sun. — *Kālānala* (*la-an*), *as*, *m.* the fire of all-destroying time, the universal conflagration at the end of all things; N. of a son of Sabhā-nara. — *Kālāntaka* (*la-an*), *as*, *m.* time regarded as the god of death. — *Kālāntaka-yama*, *as*, *m.* all-destroying time in the form of Yama. — *Kālāntara* (*la-an*), *am*, n. interval, intermediate time; period, process of time; a former or another time. — *Kālāntara-kṣhama*, *as*, *ā*, *am*, able to bear an interval of delay. — *Kālāntara-viṣha*, *as*, *ā*, *am*, poisonous at certain times; (*as*), *m.* a poisonous animal, venomous only when enraged or alarmed, as a rat &c. — *Kālāntarāvṛtta* (*ra-āv*), *as*, *ā*, *am*, hidden or concealed by time. — *Kālāntarāvṛtṭi-subhā-śubha* (*bha-aṣ*), *āni*, n. pl. good and evil things occurring within the revolutions of time. — *Kālāvadhi* (*la-av*), *is*, *m.* a fixed or appointed time. — *Kālāvyavāya* (*la-av*), *as*, *m.* no interval of time. — *Kālāsuddhi*, *is*, *m.* or *kālāsauca* (*la-aṣ*), *am*, n. season of mourning or ceremonial impurity, as at the birth of a child, the death of a relation &c., when it is considered unlawful to perform any religious rites. — *Kālaja*, *as*, *ā*, *am*, born or produced at a fixed time or at due time. — *Kālottara* (*la-ut*), *N.* of a work. — *Kālotpādita* (*la-ut*), *as*, *ā*, *am*, produced in due season. — *Kālopta* (*la-up*), *as*, *ā*, *am*, sown in due season.

*Kālaya*, nom. P. *kālayati*, -*yitum*, to show or announce the time.

2. *kālīka*, *as*, *i*, *am*, relating to time, connected with time, depending on time; fit for any particular season, seasonable; lasting a long time, of long standing (often at the end of a compound, e. g. *āsanna-kālīka*, relating to a time near at hand, impending; *māsa-kālīka*, monthly); *a-kālīkam*, without delay; (*ā*), *f.* price of a commodity on credit, or a price to be paid at a fixed period or by instalments; periodical interest paid by the month &c.; change of complexion. — *Kālīka-tā*, *f.* or *kālīkatva*, *am*, n. time, date, season.

*Kālīnī*, *f.* 'bringing death', N. of the sixth lunar mansion.

2. *kālīya*, *as*, *ā*, *am*, relating to time. See col. 3. *Kālīna*, *as*, *ā*, *am* (at the end of comp.), belonging or relating to any particular time, timely, seasonable.

2. *kālīya*, *as*, *ā*, *am*, relating to time, timely.

*Kālya*, *as*, *ā*, *am*, timely, seasonable, fit for any particular season; being in a particular period; pleasant, agreeable, auspicious (as discourse; cf. *katya*)

(*as*), *m.*, N. of a man; (*ā*), *f.* a cow fit for the bull; (*am*), *n.* day-break.

**कालकञ्ज** *kālakañja* or *kālakañjya*, *ās*, *m.* pl., N. of a Dānava family, the children of Kālākā.

**कालकटकुट्ट** *kālakatankaṭṭa*, *as*, *m.* an epithet of Śiva; (a various reading has *sālakatankaṭṭa*); [cf. *katankaṭṭa*.]

**कालकील** *kālakīla* or *kālakīlaka*, *as*, *m.* a confused or mingled sound, a tumult; [cf. *halakala*.]

**कालकुञ्ज** *kālakunṅa*, *as*, *m.* an epithet of Viṣṇu.

**कालकूट** *kālakūṭa*, *as*, *am*, *m.* n. (fr. *kala-kūṭa*), a kind of poison contained in a bulbous root or tuber; a mortal or deadly poison; a poison produced at the churning of the ocean, swallowed by Śiva and causing the blueness of his neck; a poison in general; (*as*), *m.* myrrh; N. of a country near the Himalāya and the people inhabiting it; an epithet of Yama; [cf. *kāla-kunṭha*.]

*Kālākūṭaka*, *as*, *am*, *m.* n. a kind of poison contained in a bulbous root; a deadly poison produced at the churning of the ocean; a poison in general. *Kālākūṭi*, *is*, *m.* a prince of the Kalakūṭas.

**कालकूत** *kālankata*, *as*, *m.* the plant Cassia Sophera.

**कालञ्जर** *kālānjara*, *as*, *m.*, N. of a mountain in Bundalkhand considered as sacred, the modern Kallinjer; N. of the adjacent country; an assembly or meeting-place of religious mendicants; Kallinjer is one of the places at which such assemblies meet, being enumerated amongst the Tapasyasthānas or spots adapted to practices of austere devotion; an epithet of Śiva; (*ā* or *i*), *f.* an epithet of Durgā.

**कालबलन** *kālabalana*, *am*, *n.* armour, mail; (a wrong reading for *kāya-balana* or *kāya-valana*.)

**कालबव** *kālabava* or *kālavava*, *as*, *m.*, N. of a man.

*Kālabavin*, *inas*, *m.* pl., N. of a school.

**कालघ्नी** *kālambī*, *f.* or *kālambya*, *as* or *am* (?), *m.* or *n.* (?), N. of a caravansery.

**कालव** *kālava*, *ās*, *m.* pl., N. of a people.

**कालवेय** *kālaveya*, *ās*, *m.* pl., N. of a school.

**कालशेय** *kālaseya*, *am*, *n.* (fr. *kalāsi* = *kalāśa*), buttermilk, produced in a jar or pitcher by churning; also *kālaseya*.

**कालानर** *kālānara*, *as*, *m.*, N. of a son of Sabhā-nara; [cf. *kāla-nara* and *kālānala*.]

**कालानुनादिन** *kālānunādin*, *i*, *m.* = *kālānunādin*, a large black bee; a sparrow, the francoline partridge.

**कालाप** *kālāpa*, *as*, *m.* (fr. *kalāpa*), the hair of the head; a serpent's hood; a demon, an imp or goblin; a student of the Kalāpa grammar; one who knows or follows this grammar; (fr. *kalāpin*), a pupil of Kalāpin; epithet of Ārāḍa, a teacher of Sākya-muni.

*Kālāpaka*, *as*, *ikā*, *am*, belonging to the pupils of Kalāpin; (*am*), *n.* an assemblage of pupils of Kalāpin; N. of a grammar.

**कालाम** *kālāma*, *as*, *m.* an epithet of of Ārāḍa, the teacher of Sākya-muni; [cf. *kālāpa*.]

**कालामुख** *kālāmukha*, *as*, *m.* (fr. *kālāmukha*?), N. of a Śaiva sect.

**कालायिन** *kālāyini*, *is*, *m.*, N. of a pupil of Bāshkali.

**कालायनी** *kālāyani*, *f.* (fr. *kalā*), an epithet of Durgā.

**कालिक** *kālīka*. See under 1. *kāla* and 2. *kāla* at page 224 and last col.

**कालिङ्ग** *kāliṅga*, *as*, *m.* (fr. *kalinga*), a prince of the Kalingas; (pl.) the Kalingas; an elephant; a snake; a species of cucumber, Cucumis Uisitissimus; a poisonous plant; a sort of iron; (*i*), *f.* a princess of the Kalingas; a kind of gourd or cucumber; N. of a river; (*am*), *n.* the water-melon; (*as*, *i*, *am*), produced in or belonging to the Kalinga country.

*Kāliṅgaka*, *as*, *m.* a prince of the Kalingas.

*Kāliṅgikā*, *f.* the plant Ipomoea Turpethum.

**कालिञ्जर** *kālīnjara*, *as*, *m.*, N. of a mountain; [cf. *kālānjara*.]

**कालिदास** *kālīdāsa*, *as*, *m.* (fr. *kālī*, the goddess Durgā, and *dāsa*, a slave, the final of *kālī* being shortened), N. of a celebrated poet, supposed to be the author of the Śakuntalā, Vikramorvaśī, Mālavikāgnimitra, the Megha-dūta, Raghuvansha, Nalodaya, and other poems; also of the Śruta-bodha: he was one of the nine poets or gems of Vikramāditya's court, and is supposed to have flourished in the century preceding the Christian era; the name is however applied to more persons than one, and seems, in some measure, to have been used as an honorary title; the works attributed to this author are amongst the most elegant compositions in the Sanskrit language.

*Kālīdāsaka*, *as*, *m.* = the preceding.

**कालिनी** *kālīnī*. See under 2. *kāla*.

**कालिन्द** *kālinda*, *am*, *n.* the water-melon; (*i*), *f.* a sort of vessel; N. of a plant [cf. *kāliṅgikā*]; N. of a wife of Kṛiṣṇa; N. of the wife of Asita and mother of Sagara; an epithet of the river Yamunā; (*as*, *i*, *am*), connected with the river Yamunā, coming from this river; [cf. *kālinda*.] — *Kālīndī-karṣhaṇa*, *as*, *m.* an epithet of Bala-rāma, this hero having diverted the stream Yamunā into a new and devious channel, marked out by his ploughshare. — *Kālīndī-bhedana*, *as*, *m.* an epithet of Bala-rāma; [cf. the preceding.] — *Kālīndī-sū*, *ās*, *m.* the father of the Yamunā, an epithet of Sūrya; (*ās*), *f.* the mother of Yamunā, an epithet of one of the wives of Sūrya. — *Kālīndī-sodara*, *as*, *m.* the brother of the Yamunā, an epithet of Yama.

*Kālīndaka*, *am*, *n.* the water-melon.

**कालिमन्** *kālīman*. See under 1. *kāla*.

**कालिम्बन्धा** *kālīm-manyā*, *f.* (*kālīm* instead of *kālīm*), thinking one's self to be Kālī, regarding one's self as Kālī.

**कालिय** 3. *kālīya*, *as*, *m.* (fr. *kālī*); for 1. and 2. see under 1. and 2. *kāla*, the present age, commonly called the Kali-yuga.

**कालीक** *kālīka*, *as*, *m.* a heron; [cf. 1. *kālīka*.]

**कालीची** *kālīcī*, *f.* (fr. 2. *kāla* and *ācī*?), the judgment-hall of Yama, regent or judge of the dead.

**कालीन** *kālīna*. See under 2. *kāla*, col. 1.

**कालीय** 1. *kālīya*. See p. 225 and col. 1.

**कालुष्य** *kālūshya*, *am*, *n.* (fr. *kalūsha*), foulness, dirtiness, filth, turbidness, opacity; disturbance or interruption of harmony, disagreement.

**कालेज** *kāle-ja*. See under 2. *kāla*.

**कालेय** 2. *kāleya*, *am*, *n.* (fr. *kālī*; for 1. see under 1. *kāla*), the Sāman of Kālī; (*as*, *ā*, *am*), belonging to Kālī, the Kali age &c.

**कालेयक** *kāleyaka*. See under 1. *kāla*.

**कालेश्वर** *kāleshvara*, *kālōtpādita*, &c. See under 1. and 2. *kāla*.

**कालोदायिन** *kālodayin* 1, *m.*, N. of a pupil of Sākya-muni; (the right reading is perhaps *kālodayin*.)

**काल्य** *kālpa, as, ī, am* (fr. *kalpa*), preceptive, ritual; relating to a Kalpa or period so called; (*as*), m. the plant *Curcuma Zerumbet*.

**कल्पका**, *as, m.* the same plant; [cf. also *kālpa-jaka*.]

**कल्पनिका**, *as, ī, am* (fr. *kalpanā*), existing only in fancy; fictitious, invented; counterfeit, hypocritical, artificial, fabricated. — **कल्पनिका-तृ**, *f.* contrivance, hypocrisy, forgery.

**कल्पसूत्रा**, *as, m.* (fr. *kalpa-sūtra*), one who is familiar with the Kalpasūtras.

**काल्य** *kālyā*. See under 2. *kāla*.

**काल्याग्निनेय** *kālyāṅṇineya, as, ī, am* (fr. *kal-yāṅṇī*), sprung from a virtuous or fortunate woman; (*as*), m. the son of such a woman.

**काल्वालीकृत** *kālvālī-kṛta, as, ā, am*, Ved. made bald (?); [cf. Lat. *calvus*].

**काव** *kāva, am, n.* (fr. *kavi*), N. of a Sāman.

**कावचिक** *kāvachika, as, ī, am* (fr. *kāvaca*), relating to armour, armorial; (*am*), n. a multitude of men in armour.

**कावट** *kāvāṭa, am, n.*, N. of a district containing 100 Grāmas; [cf. *karvaṭa*.]

**कावाण्डिका**, *f.* a district of 200 Grāmas.

**कावरुक** *kāvaruka, as, ī, am*, fearful; hen-pecked; (*as*), m. an owl; (a wrong form for *kākaruka* or *kākarūka*!).

**कावष** *kāvashā, am, n.* (fr. *kavasha*), N. of a Sāman.

**कावशेया**, *as, m.* a patronymic of Tura in the Brāhmaṇas.

**कावार** *kāvāra (kā-āv°)*, *am, n.* the aquatic plant *Vallisneria*; (*ī*), *f.* an umbrella or chhattar, especially one without a stick and worn like a broad-brimmed hat.

**काविरान्** *kā-vīraṅ, ṭ, f.* a metre consisting of 9 + 12 + 9 syllables.

**कावृक** *kā-vṛika, as, m.*, N. of several birds; a gallinaceous fowl (= *kukkuṭa, kṛikavāku*); the ruddy goose, Anas Casaca (= *koka*); a small singing bird, *Loxia Philippensis*.

**कावेर** *kāvera, am, n.* saffron, *Crocus Sativus*; (*ī*), *f.* turmeric; a courtesan, a harlot; N. of a river in the Dekhan (according to a legend in the *Hari-vaṅśā*, a daughter of *Yuvanāśva* and wife of *Jahnu*, who by her father's curse was changed from one half of the *Gaṅgā* into the river *Kāveṛī*, therefore also called *Ardha-gaṅgā* or *Ardha-jāhnavī*).

**कावेरका**, *as, m.* a patronymic of *Rajata-nābhī*.

**कावेरिका**, *f.* N. of a river, = *kāveṛī*.

**काव्य** *kāvya, as, ā, am* (fr. *kavi*), endowed with the qualities of a sage or poet, descended or coming from a sage; prophetic, inspired, poetical; a particular order of manes; a patronymic of *Uśanas*; (*ās*), m. pl. the descendants of *Kavi*; (*ā*), *f.* understanding, intelligence; a female fiend [cf. *pūtānā*]; (*am*), n. wisdom, intelligence; prophetic inspiration; high power and art; intellect, knowledge (often used in pl.); a poem, poetical composition, a work of poetic art; term for the first tetrasitch in the metre *Shatpāda*; happiness, welfare. — **काव्य-काल्पा-लता**, *f.* title of a work on artificial poems. — **काव्यकाल्पालता-वृत्ति**, *is, f.* a commentary by *Amara-čandra* on the last work. — **काव्यकाल्पालता-वृत्ति-परिमला**, a commentary on the preceding work. — **काव्य-कामा-धनु**, *us, f.* title of a commentary by *Vopadeva* on his work called *Kavi-kalpadruma*. — **काव्य-चन्द्रिका**, *f.* title of a work on artificial poems by *Kavi-čandra*; another work on the same subject by *Nyāyavāgīśā*. — **काव्य-चौरा**, *as, m.* a robber of other poems, a plagiarist. — **काव्य-लता**, *f.* or *kāvya-tva, am, n.* the condition of a poetical composition. — **काव्य-देवि**, *f.*, N. of a princess, who erected a

statue of *Siva*, called *Kāvya-devīśvara*. — **काव्य-प्र-कशा** or **काव्य-प्रतिपा**, *as, m.* title of a work on artificial poems by *Mammaṭa*. — **काव्य-मिमंसाका**, *as, m.* a poetaster, a rhetorician. — **काव्य-रासिका**, *as, ā, am*, one who has a taste for poetical compositions. — **काव्य-रालक्षसा**, *am, n.* title of an artificial poem. — **काव्य-सूत्रा**, *am, n.* title of a small work on poetics. — **काव्य-सुधā**, *f.* title of a commentary on a work on artificial poems. — **काव्य-हंसा**, *am, n.* a farce. — **काव्य-दारसा** (*°ya-ād°*), *as, m.* a work on poetics by *Daṇḍin*. — **काव्य-शतका** (*°ya-ash°*), *am, n.* title of a work of *Sūrya*.

**काश** *kāś, cl. 1. and 4. A. kāśate and kāśyate, cākaśe or kāśāmāsa, kāśishyate, akāśishā, kāśtum*, to be visible, appear; to shine, be brilliant, have an agreeable appearance; *Caus. kāśayati, -yitum*: *Desid. tīkāśishate*: *Intens. cākaśiti and cākaśyate*, to shine brightly; to see clearly, survey; [cf. *kāś*].

1. **kāśa, as, m.** the becoming visible, appearance; splendor; (*as, am*), m. n. a species of grass, *Saccharum Spontaneum*, used for mats, roofs, &c.; also personified, together with the *Kuśa* grass, as one of *Yama*'s attendants; (*as*), m., N. of a man; a son of *Sunahotra*; also of another *Sunahotra*, the father of *Kāśī-rāja*. — **kāśa-kṛitna, as, m.**, N. of a grammarian; also of a philosopher. — **kāśakṛitni, is, m.** (a patronymic from the preceding), N. of a teacher. — **kāśa-paunḍra, ās, m. pl.**, N. of a people. — **kāśa-maya, as, ī, am**, consisting of the grass *Saccharum Spontaneum*.

**kāśaka, as, m.** a species of grass, *Saccharum Spontaneum*; N. of a man, = *kāśa*.

1. **kāśin, ī, inī, ī**, (*at the end of compounds*) shining, appearing, having the semblance of anything, e. g. *jita-kāśin*, one who appears as a conqueror or behaves like one; (*ī*), m., N. of a man, a son of *Brahman Kavi* (*Mahā-bh. XIII. 4.150*).

**kāśila, as, ā, am**, made of *Kāśa* grass, abounding in it.

**kāśishnu, us, us, u**, shining, brilliant.

**काश 2. kāśa, as, m.** (wrongly spelt for *kāśa*), cough, catarrh, irritation of the throat, sneezing. — **kāśa-marda, as, m.** wrongly spelt for *kāśa-marda*, q. v.

2. **kāśin, ī, inī, ī** (wrongly spelt for *kāśin*), having a cold or cough.

**काशपरी** *kāśaparī, f.*, N. of a region (?).

**kāśapharī, f.**, N. of a region (?); (a various reading has *kāśaphārī*.)

**काशब्द** *kā-śabda, as, m.* the noise *kā*.

**काशात्मलि** *kā-śātmali, is, f.* a kind of silkcotton tree, *Bombax Heptaphyllum*.

**काशि** *kāśī, is, m.* the clenched hand, the fist; a handful; the sun (in this sense fr. rt. *kāś*); (*ayas*), m. pl., N. of the people of *Kāśī*; N. of the ancestors of the kings of *Kāśī*, of the family of *Bharata*; (*is*), m., N. of a son of *Suhotra* and grandson of *Dhanvantari*; also N. of a son of *Kāśya* and grandson of *Suhotra*; (*ayas*), m. pl. the descendants of this man; (*is* or *ī*), *f.* a celebrated city and place of pilgrimage, the modern *Benares*; (*ī*), *f.*, N. of the wife of *Sudeva* and mother of *Supārśva*. — **kāśī-kanyā, f.** the virgin of *Kāśī*, daughter of the king of *Kāśī*. — **kāśī-khaṇḍa**, a section of the *Skaṇḍa-purāṇa*. — **kāśī-nagara, am, n.** the city of the *Kāśīs*, i. e. *Benares*. — **kāśī-nātha, as, m.**, N. of several men. — **kāśī-pa, as, m.** a sovereign of the *Kāśīs*. — **kāśī-pati, is, m.** the ruler of the *Kāśīs*, epithet of *Divodāsa Dhanvantari*, a king of *Benares*, author of certain medical works and teacher of the *Āyur-veda*; he is often confounded with his celestial namesake, the physician of the gods. — **kāśī-purī, f.** the city of the *Kāśīs*, i. e. *Benares*. — **kāśī-rāja, as, m.** a king of the *Kāśīs*, identified with the *Dāoava Dirghajihva*; epithet of *Divodāsa Dhanvantari*; also of a grand-

father of *Dhanvantari*. — **kāśī-rājan, ā, m.** = the preceding. — **kāśī-rāma, as, m.**, N. of the author of a commentary on the *Tīthi-tattva* and several other works. — **kāśī-vilāsa or kāśī-vilāsa, as, m.** title of a work written in *Sanskrit* and in one of the modern dialects. — **kāśī-khaṇḍa, as, am, m. n.** title of a section of the *Skaṇḍa-purāṇa*, treating of *Benares*. — **kāśī-nātha, as, m.** 'a lord or master of *Benares*;' an epithet of *Siva*; N. of several men. — **kāśī-māhātmya, am, n.** a section of the *Brahma-vaivarta-purāṇa*. — **kāśī-rāja, as, m.** = *kāśī-rāja*, an epithet of *Divodāsa*. — **kāśī-vilāsa, as, m.** = *kāśī-vilāsa*. — **kāśīśa (°śī-śa)**, *as, m.* an epithet of *Siva*; an epithet of *Divodāsa* or any king of *Benares*; (*am*), n. sulphate of iron. — **kāśīśvara (°śī-ś°)**, *as, m.* a prince of the *Kāśīs* or a sovereign of *Benares*; N. of a grammarian; **kāśīśvari, f.** title of a grammar composed by *Kāśīśvara* (?); **kāśīśvari-gaṇa**, title of a treatise on grammar. — **kāśī-setu, us, m.** title of a work.

**kāśīka, as, m.**, N. of a man; (*ā*), *f.*, scil. *purī*, the city of the *Kāśīs*, i. e. *Benares*; *kāśīkā vṛttīṭh* or only *kāśīkā*, *f.* 'the commentary composed or used in *Kāśī* or *Benares*,' title of a commentary on *Pāṇini's grammar* by *Vāmana Jayāditya*. — **kāśīka-sūlekṣma, am, n.** fine cotton from *Kāśī*. — **kāśīkā-tilaka, N.** of a poem by *Nīla-kaṇṭha*. — **kāśīkā-priya, as, m.** an epithet of king *Divodāsa*, who was king of *Benares*.

**kāśeya, a** patronymic from *Kāśī*; (*ī*), *f.* a daughter of the king of the *Kāśīs*.

1. **kāśya, as, ā, am**, belonging to the race or tribe of the *Kāśīs*, a prince of *Kāśī*; (*as*), m., N. of the father of *Kāśyapa* and ancestor of *Kāśīrāja Dhanvantari*; also of a son of *Suhotra*, and of *Senā-jit*; (*ā*), *f.* the daughter of a king of *Kāśī*.

**kāśyaka, as, ā, am**, belonging to the race or tribe of the *Kāśīs*.

**काशीत** *kāśīta, am, n.*, N. of a verse of the *Sāma-veda*.

**काशूकार** *kāśūkāra, as, m.* the *Areca* or *betel-nut tree*; (perhaps a wrong reading for *kāśūkāra*.)

**काश्मरी** *kāśmarī, f.* or *kāśmārya, as, m.* the plant *Gmelina Arborea*, commonly called *Gambhārī*; [cf. also *kāśmarī* and *kāślemārya*.]

**काश्मीर** *kāśmīra, as, ī, am* (fr. *kāśmīra*), born in or coming from *Kāśmīra*; (*as*), m. a king of *Kāśmīra*; (*ās*), m. pl. the inhabitants of *Kāśmīra*; the country *Kāśmīra*, also in sing.; (*ā*), *f.* a sort of grape; (*ī*), *f.* the tree *Ficus Elastica*; (*am*), n. the tuberous root of the plant *Costus Speciosus*; saffron; (= *ṭanka*). — **kāśmīra-ja, am, n.** saffron; a sort of drug; the tuberous root of the plant *Costus Speciosus*; (*ā*), *f.*, N. of a plant, *Atis* or *Betula*, = *atī-vishā*. — **kāśmīra-janman, a, n.** saffron.

**kāśmīraka, as, ī, am**, born or produced in *Kāśmīra*, relating to *Kāśmīra*; (*ās*), m. pl. the inhabitants of *Kāśmīra*.

**kāśmīrika, as, ī, am**, born or produced in *Kāśmīra*; **kāśmīrika-nivāsa, as, m.** the residence of the *Kāśmīras*.

**काश्य 2. kāśya, am, n.** = *kāśya*, a spirituous liquor.

**काश्यप** *kāśyapa, as, ī, am* (fr. *kāśyapa*), belonging to *Kāśyapa*, relating to or connected with him (e. g. *kāśyapī devī* or only *kāśyapī*, the earth); (*as*), m. a patronymic from *Kāśyapa*; N. of an old grammarian; an epithet of *Aruṇa*; a sort of deer; a fish; (*am*), n. flesh; (*ī*), *f.* the earth; (according to a legend of the *Purāṇas*, *Parāśu-rāma*, after the destruction of the *Kshatriya* race and the performance of an *Asva-medha* sacrifice, presented the sovereignty of the world to *Kāśyapa*). — **kāśyapa-nandana, ās, m. pl.** the children of *Kāśyapa*, epithet of the gods. — **kāśyapī-bālākya-māhārī-putra, as, m.**, N. of a teacher.

**kāśyapī, is, m.** (a patronymic fr. *kāśyapa*), an

epithet of Aruṇa, the charioteer of the sun; also of Garuda, the bird of Vishṇu.

*Kāśyapin, inas*, m. pl., N. of a school called after Kāśyapa.

*Kāśyapiya, ās*, m. pl., N. of a Buddhist school called after Kāśyapa.

*Kāśyapeya, as*, m. (a patronymic fr. *kāśyapa*), an epithet of the twelve Ādityas; also of the sun; and of Garuda, the bird of Vishṇu.

**काश्चरी** *kāśvarī*, f. the plant Gmelina Arborea, = *kāsmari*.

**काष्** *kāsha*, as, m. (fr. rt. *kash*), rubbing; that against which anything is rubbed.

**काष्ठा** *kāshṭhā*, as, ī, am (fr. *kashṭhā*), red, dyed of a reddish colour; a red cloth or garment; (ī), f. (with *makshikā*) a sort of fly or wasp. — *Kāshṭhā-grahaṇa*, as, m., N. of a Caitya, q. v. — *Kāshṭhā-vasana*, as, ā, am, having a dark or brown garment. — *Kāshṭhā-vāstha*, as, m. a kind of poisonous insect.

*Kāshṭhāyana*, as, m. (a patronymic fr. *kashṭhā* or *kāshṭhā*), N. of a teacher.

*Kāshṭhāyīn, inas*, m. pl., N. of a school called from Kāshṭhā.

**काष्ठ** *kāshṭha*, as, m. (said to be fr. rt. *kāś*; cf. *kāshṭhā* next col.), N. of one of Kuvera's attendants; (am), n. a piece of wood or timber, a stick; wood or timber in general; an instrument for measuring lengths; a kind of measure; (metaphorically) a mere stick, a lanky thin man. At the beginning of a compound and before a simple verb *kāshṭha* may express excellence or superiority; [cf. Cambro-Brit. *coed*; Brit. *coat*; Gr. ξύλον.] — *Kāshṭha-kadali*, f. the wild plantain, *Musa Sapientum*, (the fruit of this plant being hard and woody). — *Kāshṭha-kīṭa*, as, m. a small insect or worm found in decayed wood.

— *Kāshṭha-kuṭṭa* or *kāshṭha-kūṭa*, as, m. a bird, a sort of woodpecker, *Picus Bengalensis*. — *Kāshṭha-kuddāla*, as, m. a kind of wooden shovel or scraper used for baling water out of a boat, or for scraping and cleaning its bottom; also written *kuddāla* or *kuddāla*. — *Kāshṭha-khaṇḍa*, am, n. a stick, a spar, a piece of wood. — *Kāshṭha-ghaṭita*, as, ā, am, formed of wood, wooden. — *Kāshṭha-jambū*, ūs, f., N. of a tree, = *bhūmi-jambū*. — *Kāshṭha-taksh*, ī, m. or *kāshṭha-takshaka*, as, m. a carpenter. — *Kāshṭha-tantu*, ūs, m. a caterpillar which secretes itself in wood and there passes into a chrysalis; a small worm found in timber. — *Kāshṭha-dāru*, ūs, m. the tree *Pinus Deodora*. — *Kāshṭha-dru*, ūs, m. the tree *Butea Frondosa*. — *Kāshṭha-dhātī-phala*, am, n. the fruit of the plant *Emlibca Officialis*. — *Kāshṭha-pātālā*, f., N. of a plant (*sita-pātālīkā*). — *Kāshṭha-pāshāna-vāsa*, ānsi, n. pl. wood, stone, and clothes. — *Kāshṭha-puttālīkā*, f. a wooden image. — *Kāshṭha-pradāna*, am, n. piling up wood, forming a funeral pile. — *Kāshṭha-bhāra*, as, m. a particular weight of wood.

— *Kāshṭhabhārikā*, as, m. a wood-carrier; a bearer of wood. — *Kāshṭha-bhūta*, as, ā, am, one who has become wood, or who is like a piece of wood; epithet of an ascetic, who stands without stirring; (as), m., N. of a divine being. — *Kāshṭha-bhṛit*, see under *kāshṭhā*. — *Kāshṭha-mathī*, f. a funeral pile. — *Kāshṭha-maya*, as, ī, am, made of wood, wooden, consisting of pieces of wood. — *Kāshṭha-malla*, as, m. a bier, a plank &c. on which dead bodies are carried. — *Kāshṭha-raju*, ūs, m. or f. (?), a rope for binding together pieces of wood. — *Kāshṭha-lekhaka*, as, m. a small worm found in wood. — *Kāshṭha-lohin*, ī, m. a club, a short cudgel, especially if armed with iron. — *Kāshṭha-vaṭ*, ān, atī, at, having wood for fuel &c.; (vaṭ), ind. like a piece of wood, like a stick or stock, standing petrified with fear &c. — *Kāshṭha-vallīkā*, f., N. of a plant, = *katukā*. — *Kāshṭha-vāta*, as or am, m. or n. (?), a wall made of wood; N. of a place (?).

— *Kāshṭha-vivara*, am, n. the hollow of a tree. — *Kāshṭha-sārivā*, f., N. of a plant, = *sārivā*.

— *Kāshṭha-stambha*, as, m. a beam of wood. — *Kāshṭhāgāra* (°*tha-ag*), as or am, m. or n. a house of wood, a wooden house or enclosure. — *Kāshṭhāmbu-vāhīnī* (°*tha-am*), f. a wooden bucket or baling vessel; [cf. *ambu-vāhīnī*.] — *Kāshṭhālūka* (°*tha-āl*), as or am, m. or n. a species of *Aluka*. — *Kāshṭheshku* (°*tha-śk*), ūs, m. a kind of sugar-cane.

*Kāshṭhalaka*, am, n. also wood or *Agallochum*. — *Kāshṭhika*, as, m. a bearer of wood; (ā), f. a small piece of wood.

*Kāshṭhin, ī, inī, ī*, wooden; having wood.

**काष्ठ** *kāshṭhā*, f. [cf. *kāshṭha* last col.], a place for running, a race-ground, course; the course, path or track of the wind and clouds in the atmosphere; a quarter or region of the world, a cardinal point, space, tract; water; the mark, the goal; limit, boundary; the sun; a fixed place, place, site, especially the situation of the lunar mansions; a measure of time, =  $\frac{1}{30}$  Kalā, =  $\frac{1}{15}$  Laghu, =  $\frac{1}{225}$  Nādikā, =  $\frac{1}{1080}$  Muhūrta; the plant *Curcuma Xanthorrhiza*; N. of a daughter of Dakṣha and wife of Kāśyapa, mother of the solidungulous quadrupeds; N. of a town. — *Kāshṭha-bhṛit*, t, t, t (for *kāshṭhā-bhṛit*), Ved. leading to a mark or aim.

**काष्ठिल** *kāshṭhila* (kū-ash<sup>o</sup>), as, m. a large kind of *Calotropis*; (ā), f. a plantain, *Musa Sapientum*.

**कास** t. *kās*, cl. I. A. *kāśate*, *śakāśe* or *kāśāmasa*, *kāśishyate*, *akāśishṭa*, *kāśitum*, to cough; to make any disagreeable sound or one indicating disease; to shine (for rt. *kās*, q. v.); Caus. *kāśayati*, *-yitum*; Desid. *śikāśishate*; Intens. *śakāśyate*, *śakāśati*; [cf. Lith. *kōstu*, *kōseti*; Slav. *kašjati*; Old Germ. *huosto*; Scot. *casad*.]

2. *kās*, f., Ved. cough.

1. *kāśa*, as, ā, m. f. cough, catarrh. — *Kāśa-kanda*, as, m. a species of root, = *kāśālu*. — *Kāśa-kara*, as, ī, am, producing cough or catarrh. — *Kāśa-kunṭha*, as, ā, am, afflicted with cough; (as), m. an epithet of Yama; [cf. *kāśa*.] — *Kāśa-ghna*, as, ī, am, removing or alleviating cough, pectoral; (ī), f. a sort of prickly nightshade, *Solanum Jacquini*. — *Kāśa-jit*, t, f. the plant *Clerodendrum Siphonanthus*. — *Kāśa-nāśīnī*, f., N. of a thorny plant, = *karkata-sringī*. — *Kāśa-marda*, as, m. the plant *Cassia Sophora*; a remedy against cough, an acid preparation, a mixture of tamarinds and mustard; also = *paṭāla*. — *Kāśa-mardaka*, as, m. the plant *Cassia Sophora*. — *Kāśa-mardana*, as, m. the plant *Trichosanthes Dioca*. — *Kāśa-vaṭ*, ān, atī, at, having a cough. — *Kāśāri* (°*śa-ari*), īs, m. the plant *Cassia Sophora*. — *Kāśālu* (°*śa-ālu*), ūs, m. an esculent root, a sort of yam.

*Kāśikā*, f. cough.

*Kāśin*, ī, inī, ī, having a cough.

*Kāśandivātikā*, f. a remedy against cough, an acid preparation, a mixture of tamarinds and mustard; (perhaps a wrong reading for *kāśandi*°).

**कास** 2. *kāśa*, as, am, m. n. (for *kāśa*), a species of reed or long grass, *Saccharum Spontaneum*; another plant, *Hyperanthera Moringa*.

**कासर** *kāsara*, as, m. a buffalo; (fr. *ka*, water, and *sara*, going?; this animal being partial to marshy places.)

**कासार** *kāsāra*, as, am, m. n. (said to be fr. rt. *kās*), a pond, a pool.

**कासीराम** *kāsīrama*, as, m., N. of a man; (more correctly *kāśī-rāma* ?).

**कासीस** *kāsīsa*, am, n. green vitriol, green sulphate of iron; [cf. *kāsīśa*.]

**कासू** *kāsū*, ūs, f. (fr. rt. *kās* ?), a sort of spear or lance; indistinct speech; speech in general; light, lustre; disease; devotion; understanding. — *Kāsū-tarī*, f. a short spear, a javelin.

**कासृति** *kāsṛiti*, īs, f. a by-way, a secret path.

**कास्तिर** *kāstira*, am, n., N. of a town.

**काहका** *kāhaka*, f. a kind of musical instrument; [cf. *kāhalā*.]

**काहल** *kāhala*, as, ā, am, dry, withered; large, excessive; mischievous; (as), m. a cat; a cock; a sound in general; (ā), f. a kind of musical instrument; N. of an *Apsaras*; (ī), f. a young woman; (am), n. indistinct speech; a kind of musical instrument; (as, ā, am), m. f. n. a horn, either a cow-horn or an instrument of that shape; a large drum; (am), ind. much, excessively. — *Kāhalā-pushpa*, as, m. a thorn-apple, *Datura Metel*, = *dhūstūra*. — *Kāhalin*, ī, m., N. of a *Ṛishi*.

**काहलि** *kāhali*, īs, m. an epithet of *Sīva*.

**काहाबाह** *kāhābāha*, am, n., Ved. a rumbling noise in the bowels.

**काही** *kāhī*, f. the plant *Wrightia Antidysenterica*; [cf. *kuṭaja*.]

**काहूजी** *kāhūjī*, īs, m., N. of the father of the writer Mahādeva (author of an astronomical work).

**कि** 1. *ki*, a pronominal base, like *ka* and *ku*, in the words *kim*, *kiyat*, *kie*, *kīdriksa*, *kīdriś*, *kīdriśa*, *kīvat*, q. v.

**कि** 2. *ki*, a verbal root; [cf. *śi*; Lat. *scio*?; Hib. *cī*, 'see, behold'; *ci-thī*, 'you see'; *citear*, 'it seems, appears'.]

**किम्प** *kimstya*, am, n. a kind of fruit (?).

**किकि** *kiki*, īs, m. a blue jay; the cocoa tree, *Nārikela*; [cf. the following.].

*Kīkidiva*, as, m. or *kīkidivī*, īs, m. or *kīkidivī*, īs, m. a blue jay; Ved. another kind of animal.

*Kīkin*, ī, m. or *kīkī*, f. a blue jay.

*Kīkidiva*, as, m. or *kīkidivī* or *kīkidivī*, īs, m. a blue jay.

**किकिरा** *kikirā*, ind., Ved. (with i. *kri*) to tear in pieces, to rend into rags and tatters.

**किक्कटा** *kikkīṭā*, ind., Ved. an onomatopoeic word used like an interjection in invocations.

**किक्कश** *kikkīśa*, as, m. a kind of worm, pernicious to the hair, nails, and teeth.

**किक्कसाद** *kikkīsada*, as, m. a species of snake.

**किक्कस** *kikkasa*, as, m. particles of ground corn, bruised grain, groats.

**किखि** *kikhi*, īs, m. a monkey, an ape; (īs), f. a small jackal, a fox.

**किङ्कणी** *kinkṇī*, f. a small bell; (a various reading for *kinkīnī*, q. v.)

**किङ्कर** *kin-kara*, &c. See under *kim* below.

**किङ्किरा** *kinkira*, as, m. (an onomatopoeic word), a kind of musical instrument; N. of a son of *Bhajaṃāna*.

*Kinkīṇī*, īs or ī, f. a small bell; a girdle of small bells, or any tinkling ornament; N. of an acid sort of grape (*Vikanakata*).

*Kinkīṇīka*, as or am, m. or n. (?), a small bell. — *Kinkīṇīkāśrama* (°*kā-śr*), as, m., N. of an hermitage.

*Kinkīṇīkin*, ī, inī, ī, ornamented or decorated with small bells.

**किङ्किर** *kinkira*, as, m. a horse; the Indian cuckoo, the *Kokila* or *Koil*; a large black bee; *Kāma-deva*, the god of love; (ā), f. blood; (am), n. the frontal sinus of an elephant.

*Kinkīrāta*, as, m. a parrot; the Indian cuckoo or *Kokila*; *Kāma-deva*, the god of love; the tree *Jonesia Aśoka*; a species of amaranth; [cf. *kuraṇṭaka*, *vaktāmlāna*, *pitāmlāna*.]

*Kinkīrāla*, as, m., N. of a plant, = *varvūra*.

*Kinkirin*, ī, m., N. of a plant, commonly *Buinchi*, *Flacourtia Sapida*; [cf. *rikankata*.]

किङ्करा *kin-kshana*. See under *kim* next col.

किञ्च *kiñca*, ind. See under *kim* next col.

किञ्चन १. *kiñcana*, *as*, *m*. a species of the *Palāśa* or *Butea Frondosa*. (For २. *kiñ-cana* see under २. *ka* and *kim* below.)

किञ्चनक *kiñcanaka*, *as*, *m*., N. of a king of the *Nāgas*.

किञ्चित् *kiñcīt*, *kiñcīt-kara*, &c. See under *kim* next col.

किञ्चिलिक *kiñcīlika* or *kiñcūlaka* or *kiñcūluka*, *as*, *m*. an earth-worm.

किञ्ज *kiñja*, *am*, *n*. the blossom of the plant *Mesua Ferrea* [cf. *kiñjalika*]; the filament of a lotus.

*Kiñjala*, *as*, *m*. the filament of a plant, especially of a lotus.

*Kiñjalika*, *as*, *m*. the filament of a plant, especially the filament or blossom of a lotus; (*am*), *n*. the flower of the plant *Mesua Ferrea*.

*Kiñjalika*, *i*, *inī*, *ś*, consisting of filaments.

किट् *kiṭ*, cl. I. P. *keṭati*, *cikeṭa*, *keṭitum*, to go or approach, to alarm or terrify; to dread, fear.

किटकिटाय *kiṭakiṭāya* (an onomatopoeic expression), A. *kiṭakiṭāyate*, to gnash the teeth.

किटि *kiṭi*, *is*, *m*. a hog; [cf. *kira*, *kiri*.]

किटिभ *kiṭibha*, *as*, *m*. a bug; a louse, = *keśa-kīṭa*; (*am*), *n*. a species of exanthema; [cf. the next.]

किटिम *kiṭima*, *as* or *am*, *m*. or *n*. (?), a species of leprosy.

किट्ट *kiṭṭa* or *kiṭṭaka*, *am*, *n*. secretion, excretion, excrement, dirt. = *Kiṭṭa-varjita*, *am*, *n*. semen virtue.

*Kiṭṭāla*, *as*, *m*. scoria, rust of iron &c.; a copper vessel.

किट्टिम *kiṭṭima*, *am*, *n*. a kind of liquid.

किण *kiṇa*, *as*, *m*. a corn, a callosity; a scar; a wart, a mole; an insect found in wood. = *Kiṇa-val*, *ān*, *atī*, *at*, callous. = *Kiṇālāta* (°*na-āt*), *as*, *m*. an epithet of *Indra*.

किणि *kiṇi*, *is*, *f*. or *kiṇihī*, *f*. the plant *Achyranthes Aspera*; [cf. *apāmārga*.]

किणव *kiṇva*, *as*, *am*, *m*. *n*. ferment, a drug or seed used to produce fermentation in the manufacture of spirits from sugar, bassia, &c.; (*am*), *n*. sin.

किण्वन् *kiṇvān*, *i*, *m*. a horse; [cf. *kin-dhin*, *hilkān*, and *kilvān*.]

कित् *kit*. See *cit* and *ketaya*.

कित *kita*, *as*, *m*., N. of a man.

कितव *kitava*, *as*, *i*, *m*. *f*. (perhaps fr. *kim tava*, 'what of you?' i. e. what is your stake?), a gambler; a gambler; a cheat, a fraudulent man or woman; a mad or crazy person; N. of a man; (*ās*), *m*. pl., N. of a people or race; (*as*), *m*. thorn-apple, *Datura Metel* [cf. *dūrta* and *un-matta*]; a kind of perfume, commonly *Roṣāna*.

किनाट *kināṭa*, *am*, *n*. the inner bark of a tree.

किनतु *kin-tanu*, &c. See under *kim*.

किन्दुविल्व *kinduvilva*, *as* or *am*, *m*. or *n*. (?), or according to various readings *kinduvilla*, *kenduvilla*, or *tinduvilla*, N. of the place where *Jaya-deva* was born or where his family resided.

किन्धिन *kindhin*, *i*, *m*. a horse; (a various reading for *hilkān*.)

किनु *kin-nu*, ind. See under *kim* below.

किप्प *kipya*, *as*, *m*. a kind of worm.

किम् *kim*, ind. (originally nom. and acc. sing. n. of २. *ka*, q. v.), how? whence? wherefore? why?

*Kim* is much used as a particle of interrogation like the Lat. *num*, *an*, sometimes translatable by 'whether?' but oftener serving only like a note of interrogation to mark a question (e. g. *kiṃ vyādāh vane smin sañcaranti*, do hunters roam about in this wood? In an interrogation the verb if un-compounded with a preposition generally retains its accent after *kim*). To this sense may be referred the *kim* expressing blame, deficiency, &c., at the beginning of compounds (e. g. *kiṃ-rājan*, what sort of a king? i. e. a bad king); also the *kim* prefixed to verbs with a similar meaning (e. g. *kim-adhūte*, he reads badly). *Kim-uta* or *kim-utavā* or *kim-uta-uta* or *kim-athavā-uta*, whether—or—or; [cf. *uta*.]

*Kim* is very frequently connected with other particles, as follows: *kim anga*, wherefore then? *atha kim*, how else? surely; *kim api*, somewhat, to a considerable extent, rather, much more, still further; *kim itī*, why? (see *itī*); *kimu* or *kimuta*, how much more? how much less? *kiṃ kila*, what a pity! (expressing dissatisfaction); *kiñca*, moreover, further; *kiñ-cana* (originally negative = 'in no way'), to a certain degree, a little; *kiñcīt*, somewhat, a little; *kiṃ tarhi*, how then? but, however; *kiñtu*, but, however, nevertheless (bearing the same relation to *tu* that *kiñca* bears to *ca*); *kin-nu*, whether indeed? (a stronger interrogative than *kim* alone); how much more? how much less? *kin nu khalu*, how possibly? (a still stronger interrogative); *kim punar*, how much more? how much less? *kiṃ vā*, whether? or whether? or, (often a mere particle of interrogation); *kiṃ svit*, whether? how? (a mere particle of interrogation like the last).

*Kim-yu*, *us*, *us*, *u*, Ved. what wishing? = *Kim-rājan*, *ā*, *m*. a bad king. = *Kim-rūpa*, *as*, *ā*, *am*, of what shape? = *Kim-val*, *ān*, *atī*, *at*, poor, mean, insignificant. = *Kim-vadanta*, *as*, *m*., N. of an imp or goblin who lies in wait for children. = *Kim-vadanti*, *is* or *i*, *f*. (lit. what do they say?), the common saying or rumour, report, tradition, tale. = *Kim-varāṭaka*, *as*, *ā*, *am*, one who says 'what is a cowrie?' i. e. an extravagant careless man who does not value small coins. = *Kim-vid*, *t*, *t*, *t*, what knowing? = *Kim-viryā*, *as*, *ā*, *am*, of what power? = *Kim-vrīta*, *as*, *ā*, *am*, one who says 'what is his behaviour?' i. e. one who is not careful in his manners. = *Kim-vyāpāra*, *as*, *ā*, *am*, following what occupation? = *Kim-sāru*, *us*, *u*, *m*. *n*. the beard of corn; (*us*), *m*. an arrow; a heron. = *Kim-sīla*, *as*, *ā*, *am*, Ved. (land) having small stones or gravelly particles. = *Kim-sīla*, *as*, *ā*, *am*, of what habits? in what manner generally existing or living? = *Kim-śuka*, *as*, *m*. the tree *Butea Frondosa*, a tree bearing beautiful red blossoms, and hence often alluded to by poets; (*am*), *n*. the blossom of this tree; [cf. *palāśa* and *su-kiṇśuka*.] = *Kimśukodaka* (°*ka-ud*), *am*, *n*. a decoction made from the blossoms of the tree *Butea Frondosa* and used for colouring. = *Kim-sūluka*, *as*, *m*. a variety of the tree *Butea Frondosa*. = *Kim-sulukā-giri*, *is*, *m*., N. of a mountain. = *Kim-sakhī*, *ā*, *m*. a bad friend. = *Kim-kara*, *as*, *m*. a servant, a slave; (Ved.) a particular part of a carriage; a kind of *Rākshasa*; N. of a people; (*ā*), *f*. a female servant; (*i*), *f*. the wife of a servant. = *Kim-kara-tva*, *am*, *n*. the condition of a servant or slave. = *Kimkartavya-tā* or *kin-kārya-tā*, *f*. any situation or circumstances in which one asks one's self what ought to be done? [cf. *itīkartavya-tā*.] = *Kim-kala*, *as*, *m*., N. of a man. = *Kim-kāmya*, nom. P. *-yati*, to wish what? = *Kim-kāmyā*, ind. (old inst. fr. *kāmyayā*), Ved. from a desire for what? = *Kim-kāraṇa*, *as*, *ā*, *am*, having what reason or cause? = *Kim-kshana*, *as*, *ā*, *am*, one who says 'what is a moment?' i. e. a lazy fellow who does not value

moments. = *Kim-gotra*, *as*, *ā*, *am*, belonging to what family? = २. *kin-cana*, see under २. *ka* and *kim* above. = *Kiñcana-tā*, *f*. something, somewhat. = *Kiñcī-jña* (°*cit-jña*), *as*, *ā*, *am*, knowing a little, a mere smatterer. = *Kiñcīt-kara*, *as*, *i*, *am*, doing anything; (*a-kiñcīt-kara*, one who has not done anything wrong). = *Kiñcīt-kāla*, *as*, *m*. a little time, some time. = *Kiñcīt-pare*, ind. a little after. = *Kiñcīt-prāṇa*, *as*, *ā*, *am*, having a little life left. = *Kiñcīn-mātra*, *am*, *n*. only a little. = *Kiñcīn-chaṇḍas*, *ās*, *ās*, *as*, conversant with which Veda? (which Veda does he know?) = *Kiñ-jopya*, *am*, *n*. N. of a Tirtha. = *Kiñ-jyotis*, *is*, *is*, *is*, having which light? = *Kiñ-tanu*, *us*, *m*. an insect described as having eight legs and a very slender body, a species of spider. = *Kiñ-tamām*, ind. whether? whether of many? = *Kiñ-tarām*, ind. whether? whether of two? = *Kiñtu-ghna*, *as*, *m*. one of the eleven periods called *Karṇa* (destroying every 'but'). = *Kiñ-tva*, *as*, *ā*, *am*, Ved. an adj. formed from *kiṃ tvam*, 'what thou?' to denote the impudent manner in which a drunken man asks questions. = *Kiñ-dāta*, *as*, *m*., N. of a sacred well. = *Kiñ-dama*, *as*, *m*., N. of a Muni. = *Kiñ-darbha*, *as*, *m*., N. of a man. = *Kiñ-dāna*, *am*, *n*., N. of a Tirtha. = *Kiñ-dāsa*, *as*, *m*., N. of a man. = *Kiñ-devata*, *as*, *ā*, *am*, having what deity? = *Kiñ-devatya*, *as*, *ā*, *am*, Ved. belonging to or devoted to what deity? = *Kiñ-nara*, *as*, *m*. (what sort of man?), a mythical being with a human figure and the head of a horse, originally perhaps a kind of monkey [cf. *vā-nara*], in later times (like the *Naras*) reckoned among the *Gandharvas* or celestial choristers and celebrated as musicians; also attached to the service of *Kuvera*; (with Jains) one of the eight orders of the *Vyantaras*; (*as*), *m*., N. of a prince; an epithet of *Nara*, a son of *Vibhishāpa*; (with Jains) the N. of the attendant of the fifteenth Arhat of the present *Avasarpī*; N. of a place; a kind of musical instrument; (*i*), *f*. a female Kinnara; the lute of the *Caṇḍāla*. = *Kiñmaravarsha*, *as*, *m*. a division of the earth said to be north of the *Himālaya* mountains. = *Kiñnareśa* or *kinnareśvara* (°*ra-iś*), *as*, *m*. an epithet of *Kuvera* as lord of the *Kinnaras*. = *Kiñ-nāmadheya*, *as*, *ā*, *am*, or *kin-nāman*, *ā*, *ā*, *a*, having what name? = *Kiñ-nimitta*, *as*, *ā*, *am*, having what cause or reason? (*am*), ind. from what cause? for what reason? why? wherefore? = *Kiñ-artha*, *as*, *ā*, *am*, having what motives or aim? (*am*), ind. from what motive? what for? wherefore? why? = *Kiñ-ākhyā*, *as*, *ā*, *am*, having what name? = *Kiñ-icchaka*, *as*, *ā*, *am* (fr. *kim + icchā*), what one wishes or desires, anything desired. = *Kiñ-pāca*, *as*, *ā*, *am*, cooking what? one who cooks nothing; miserly, avaricious. = *Kiñ-pacāna*, *as*, *ā*, *am*, miserly, niggardly, avaricious; [cf. *mītam-pacāna*.] = *Kiñ-parākrama*, *as*, *ā*, *am*, of what power? of what energy? = *Kiñ-paryantam*, ind. to what extent? how far? how long? = *Kiñ-pāka*, *as*, *ā*, *am*, unripe; ignorant; stupid; not arrived at mature age, childish; (*as*), *m*. a *Ocubitaceous* plant, *Trichosanthes Palmata*; also *Ocumis Colocynthus* [cf. *māhā-kāla*]; (*am*), *n*. the fruit of this plant. = *Kiñ-punā*, *f*., N. of a river. = *Kiñ-purusha* or *kim-pūrusha*, *as*, *m*. a mongrel being (according to the *Brahmaṇas* an evil being similar to man), perhaps originally a kind of monkey; in some instances the word seems to mean merely a low and despicable man; in later times the word is usually identified with *kin-nara*, though sometimes applied to other beings, in which the figure of a man and that of an animal are combined, (these beings are supposed to live on *Hemakūṭa*, and are regarded as the attendants of *Kuvera*; with Jains the *Kimpurushas*, like the *Kinnaras*, belong to the *Vyantaras*); N. of one of the nine sons of *Agñidhra*, having the *Varsha Kimpurusha* as his hereditary portion; a division of the universe, one of the nine *Khaṇḍas* or portions into which the world is divided, and described as the country between the *Himācala* and *Hemakūṭa* mountains, also called *kimpurushavarsha*. = *Kimpurushēvara* (°*sha-iś*), *as*, *m*. an epithet of *Kuvera*. = *Kiñ-prakāram*, ind. in what

manner? — *Kim-prabhāva*, *as, ā, am*, possessing what power? — *Kim-bala*, *as, ā, am*, possessing what strength or power? — *Kim-bharā* (?), *f.* a kind of perfume, commonly called Nall. — *Kim-bhūta*, *as, ā, am*, being what? (*am*), ind. how? in what manner or degree? like what? — *Kim-maya*, *as, ī, am*, Ved. consisting of what?

*Kimiya*, *as, ā, am*, belonging or relating to whom or what?

**किमीदिन** *kimidin*, *ī, inī*, *m. f.*, Ved., *N.* of a class of evil spirits.

**कियत्** *kiyat*, *ān, atī, at* (fr. 1. *ki*), how great? how large? how far? how much? of what extent? of what qualities? (Ved. loc. *kiyāti* with following *ā*, how long ago? since what time? e. g. *kiyāty ā prathamah sarga āsam*, how long is it since their first creation? *kiyaty adhvani*, at what distance? how far off? *kiyad etad* with gen., of what importance is this to any one? *tena kiyan arthah*, what profit arises from that? *kiyad āreṇa*, in how long a time? *kiyad dūre*, how far?); little, small, unimportant, of small value (often in compounds, e. g. *kiyad-vakra*, a little bent; *kiyan-mātra*, of little importance; *kiyad apt*, how large or how far soever, &c.; *yavat kiyācā*, how large or how much soever, of what qualities soever; (*kiyat*), ind. how far? how much? how? a little; *kiyat-kālam*, how long? some little time ago. — *Kiyad-etikā* or *kiyad-chikā*, *f.* effort, vigorous and persevering exertions according to one's strength. — *Kiyad-dūra*, *as, ā, am*, for a short distance, a little way. — *Kiyan-mūlya*, *as, ā, am*, of what value? of what price?

**कियाम्बु** *kiyambu*, *u, n.*, Ved. a kind of aquatic plant.

**कियाह** *kiyāha*, *as, m.* a fox, a horse of a red or bay colour.

**कियेधा** *kiye-dhā, ās, ās, am* (fr. *kiyad-dhā*?), Ved. containing or surrounding much, epithet of Indra.

**किर** *kira*, *as, m.* (fr. 1. *krī*), a hog.

*Kiraka*, *as, m.* a scribe.

*Kiraṇa*, *as, m.* dust, very small dust; a rein (?); a ray or beam of light, a sun or moon-beam; the sun; (*ā*), *f.*, *N.* of a river. — *Kiraṇa-maya*, *as, ī, am*, radiant, bright, refulgent. — *Kiraṇa-mālin*, *ī, m.* the sun (having a garland of rays). — *Kiraṇāvalī* (*ṇa-av°*), *f.*, *N.* of a work by Udayana; a commentary by Dādābhāi on the Sūrya-Siddhānta. — *Kiraṇāvalī-prakāśa*, *as, m.* title of a work.

*Kirat*, *an, atī* or *antī, at*, scattering, spreading; lighting, shedding light.

*Kīri*, *is, m.* a hog; = *kiṭī*.

*Kirika*, *as, ā, am*, Ved. sparkling, beaming.

*Kiryānī*, *f.* a wild hog.

**किरात** *kirāta*, *as, m.*, *N.* of a degraded mountain-tribe, one of the barbarous tribes who inhabit woods and mountains and live by hunting (the Kirihadæ of Arrian), having become Sūdras by their neglect of all prescribed religious rites (they are also regarded as Mlecchās); a savage; a pigmy, a dwarf; a groom, a horseman; *N.* of a plant, a kind of gentian [cf. *kirāta-tiktā*]; *N.* of Śiva, as a mountaineer opposed to Arjuna, the account of which is the subject of the celebrated poem by Bhāravi called *Kirātārjunīya*; (*ī*), *f.* a woman of the Kirāta tribe; a woman who carries a fly-flap or anything to keep off flies; an epithet of the goddess Durgā; a bawd, a procuress; an epithet of the river Gangā; the celestial Gangā or river of Svarga. — *Kirāta-tiktā*, *as, m.* the plant Agathotes Chirayta, a kind of gentian; also *kirāta-tiktaka*. — *Kirātārjunīya*, *am, n.* (fr. *ta + arjuna*), title of an artificial poem by Bhāravi, describing the combat of Arjuna with the god Śiva in the form of a wild mountaineer or Kirāta, (this combat and its result is described in the Vanaparva or third book of the Mahā-bhārata 1538-1664). — *Kirātāsīn* (*ta-ās°*), *ī, m.* an epithet of Garuda, the bird of Vishṇu ('swallowing the Kirātas').

*Kirātaka*, *as, m.* (at the end of compounds) the warrior or mountain-tribe of the Kirātas; *N.* of a plant, = *kirāta-tiktā*.

*Kīrātī*, *is, f.* an epithet of the river Gangā; [cf. *kirāti*.]

*Kirātīnī*, *f.*, *N.* of a plant, the Indian spikenard; [cf. *jaṭāmānsī*.]

**किरारि** *kirāri*, *is, m.*, *N.* of a people; (a various reading has *virāri*.)

**किरकिचिका** *kirikičikā*, *f.* a kind of musical instrument.

**किरिदि** *kirīḍi*, *n.* the fruit of the marshy date tree, Phenix Paludosa.

**किरिश्** *kiriśa*, *as, m.*, *N.* of a man.

**किरोट** *kirīṭa*, *as* or *am*, *m.* or *n.* (said to be fr. rt. 1. *krī*), a diadem, a crest, a garland or any ornament used as a crown, a tiara; *N.* of a metre of four lines, each containing twenty-four syllables. — *Kirīṭa-dhāraṇa*, *am, n.* wearing a diadem, assuming the crown. — *Kirīṭa-dhārin*, *ī, inī, t.* crowned, having a tiara; (*ī*), *m.* a king. — *Kirīṭa-mālin*, *ī, inī, ī*, ornamented with a diadem.

*Kirīṭin*, *ī, inī, t.* decorated with a diadem, crested, crowned; (*ī*), *m.* a king; an epithet of Indra; one of the attendants of Śiva; a *N.* of Arjuna.

**किरोडाट्य** *kiroḍāṭya*, *nom. P.* *kiroḍāṭyati*, to cheat.

**किर्मिर** *kirmira*, *as, ā, am*, Ved. variegated; [cf. *kirmira* below and *karbura*.]

**किर्मी** *kirmī*, *f.* a hall, a building, an apartment; an image of gold, a figure of iron; the Palāśa tree, Butea Frondosa.

**किर्मिर** *kirmira*, *as, ā, am* (said to be fr. rt. 1. *krī*), variegated; (*as*), *m.* a variegated colour; the orange tree; *N.* of a Rākshasa or goblin conquered by Bhīma-sena; [cf. Gr. *κίρρος*.] — *Kirmira-jit*, *t, m.* or *kirmira-nisūdana*, *as, m.* or *kirmira-bhid*, *t, m.* or *kirmira-sūdāna*, *as, m.* or *kirmira-ārī* (*ra-art*), *is, m.* an epithet of Bhīma-sena, the enemy and conqueror of the Rākshasa Kirmira. — *Kirmira-tvač*, *k, m.* or *f.* (?), the orange tree.

*Kirmirita*, *as, ā, am*, variegated, spotted.

**कियाणी** *kiryānī*. See under *kira*.

**किल** *kil*, *cl. 6. P.* *kilati*, *ikela*, *kelitum*, to be or become white; to freeze; to play; *cl. 10. P.* *kelayati*, *-yitum*, to send, to throw or cast; [cf. Hib. *cal*, 'a joke.']

1. *kila*, *as, m.* play, trifling. — *Kila-kīncita*, *am, n.* amorous agitation, weeping, laughing, being angry, merry, &c., in the society of a lover.

**किल** 2. *kila*, *ind.* (a particle of asseveration or emphasis), indeed, verily, assuredly; (or of explanation) namely; *kila* is preceded by the word on which it lays stress, and occurs very rarely at the beginning of a sentence or verse; according to native lexicographers *kila* may be used in communicating intelligence, and may imply 'so said', 'so reported', 'probably', 'possibly', 'agreement', 'dislike', 'falsehood', 'inaccuracy, and 'reason.'

**किल** 3. *kila*, *as, m.*, *N.* of a man.

**किलकिल** *kilakila*, *as, m.* an epithet of Śiva; *N.* of a town; (*ā*), *f.* (an onomatopoeic word), sounds or cries expressing joy or the expression of pleasure by any sound or cry.

**किलक्ताया**, *nom. P.* *kilakīlāyati*, to raise sounds expressing joy.

**किलाट** *kilāṭa*, *as, ī, m. f.* inspissated milk, coagulated milk; it may also be applied to cheese.

*Kilāṭin*, *ī, m.* a bamboo.

**किलात** *kilāta*, *as, m.*, *N.* of an Asura; a dwarf.

**किलास** *kilāsa*, *as, ā, am*, Ved. leprous; (*ī*), *f.*, Ved. a kind of spotted deer described as the vehicle of the Maruts; (*am*), *n.*, Ved. a white leprous spot; a blotch, a scab; (in medic.) a species of leprosy resembling the so-called white leprosy, in which disease the skin becomes spotted without producing ulcers. — *Kilāsa-ghna*, *as, m.* a sort of gourd, *Momordica Mixta* ('what removes leprosy'). — *Kilāsa-nāśana*, *as, ī, am*, Ved. removing leprosy. — *Kilāsa-bheshaja*, *am, n.*, Ved. a remedy against leprosy. *Kilāsin*, *ī, inī, ī*, leprous, having blotches.

**किलिञ्च** *kiliñca*, *am, n.* a thin plank, a board; [cf. the following.]

**किलिञ्ज** *kiliñja*, *as, m.* a mat; a thin plank of green wood.

*Kiliñjaka*, *as, m.* a mat; a screen or twist of grass or straw.

**किलिनकिल** *kilinakila*, *as* or *am*, *m.* or *n.* (?), a various reading for *kilakila*; *N.* of a town (?).

**किलिम** *kilima*, *as, m.* a tree, a kind of fir or pine, *Pinus Deodar* [cf. *deva-dāru*]; (*am*), *n.* resin, the extract of the pine.

**किल्किन्** *kilkin*, *ī, m.* a horse; (also read *kilnkin* and *kilvin*.)

**किल्बिष** *kilbisha* or *kilvisha*, *am, n.* (fr. rt. *kil*?), fault, offence, sin, guilt; injustice, injury; disease, sickness. — *Kilvisha-sprit*, *t, t, t*, Ved. removing or avoiding sins or offences.

*Kilvishin*, *ī, inī, ī*, one who commits an offence, wicked, culpable, criminal, sinful, (often in compounds, e. g. *rāja-kilvishin*, one who as a king commits an offence.)

**किल्विन्** *kilvin*, *ī, m.* a horse; [cf. *kilkin*.]

**किशल** *kiśala*, *as, am, m. n.* a sprout, a shoot.

*Kiśalaya*, *as, am, m. n.* a young shoot. — *Kiśalaya-talpa*, *as, m.* or *kiśalaya-sayyā*, *f.* or *kiśalaya-sayana*, *am, n.* a bed of young leaves &c.; see *kiśala*, *kiśalaya*, &c.

**किशोर** *kiśora*, *as, ā, am* (said to be fr. *kim* and rt. *śrī*), young, infantine; (*as*), *m.* a colt, the young of any animal; the sun; Benjamin or Stryx benzoin (= *tallo-parny-oshadhī*); *N.* of a Dānava; a youth, a maid, one from his birth to the end of his fifteenth year, a minor in law (*ajāta-vyavahāra*) becoming after his fifteenth year subject to suits at law (or *jāta-vyavahāra*); (*ī*), *f.* a maiden, a young woman.

**किष्क** *kishk*, *cl. 10. A.* *kishkayate*, *-yitum*, to injure, kill; (a various reading for *hišk* and *hik*); [cf. Hib. *ceasaim*, 'I torment, crucify, vex.']

**किष्किन्य** *kishkindha*, *as, ā* or *ī, m. f.*, *N.* of a mountain in the south of India, in Oḍra, containing a cave, the residence of the monkey-prince Bālin. — *Kishkindha-parvata*, *as, m.*, *N.* of a place. — *Kishkindhā-kāṇḍa*, *am, n.* title of the fourth book of the Rāmāyana.

*Kishkindhaka*, *ās, m. pl.*, *N.* of a people. *Kishkindhya*, *as, ā, m. f.* (but generally *f.*), *N.* of a mountain and of a district = *kishkindha* above, said to be in the peninsula, in the northern part of Mysore, near the sources of the Pampā river, the territory of Bālin the monkey-king, from whom it was conquered by Rāma and transferred to Su-grīva, the brother of Bāli and rightful king. The story is told in the fourth book of the Rāmāyana. The name *Kishkindhyā* is also applied to the capital city of the district, the mountain being called Rishya-mūka. — *Kishkindhyā-kāṇḍa*, *as, m.* title of the fourth book of the Rāmāyana; also of the Adhyāma-rāmāyana. — *Kishkindhyādhipa* (*ya-adh°*), *as, m.* a *N.* of Bālin, a monkey-king slain by Rāma.

**किष्कु** kishku, us, us, u, vile, bad, contemptible; (us), m. f. the fore-arm, a cubit, a span; an instrument for measuring lengths = *hasta* or *kara* = twenty-four thumbs' breadths = १०८ of a Nalva. — *Kishku-parvan*, ā, m., N. of several kinds of reed, as bamboo, sugar-cane, Arundo Tibialis.

**किस्** kis, ind., Ved. a particle of interrogation, 'whether, if;' according to native commentators = *karṣi*, 'a doer;' [cf. *nakis*, *māktis*.]

**किस** kisa, as, m., N. of an attendant of the sun.

**किसर** kisara, am, n. an article for sale (?). *Kisarika*, as, ī, am, selling Kisara.

**किसल** kivala or kivalaya, as, am, m. n. a sprout or shoot, the extremity of a branch bearing new leaves.

**Kisalayta**, as, ā, am, furnished with leaf-buds or young shoots; [cf. *kisala*.]

**कीकट** kikaṭa, as, m., N. of a people not belonging to the Aryan race; N. of a son of Rishabha; also of Sankata; N. of a country, Behar; a horse (originally perhaps a horse of the Kikaṭas); (as, ī, am), poor, needy; miserly, avaricious.

**कीकर** kīkara, as or am (?), m. or n. (?), N. of a Gṛama in the word *kamala-kīkara*, q. v.

**कीकस** kīkasa, as, ā, am (said to be fr. rt. *kak*), hard, firm; (ās), f. pl., Ved. the breast-bone and the cartilages of the ribs connected with it; cartilagineous costarum; (am), n. a bone in general; (as), m. a bone, an insect. — *Kīkasa-mukha* or *kīkasaśya* ('sa-ās'), as, m. a bird in general.

**कीकि** kīki, is, m. a blue jay; [cf. *kiki*.]

**कीकच** kīcaka, as, m. (said to be fr. rt. *čik*), a hollow bamboo; a bamboo whistling or rattling in the wind, Arundo Karka, a reed; a kind of tree; N. of a people, a tribe of the Kekayas, (a Kīcaka is chief of the army of king Virāṭa, and is conquered by Bhīma-sena); N. of a Daitya or demon; a certain Rākshasa or goblin. — *Kīcaka-jit*, t, or *kīcakanisūdana*, as, or *kīcaka-bhid*, t, m. an epithet of Bhīma-sena, conqueror of Kīcaka. — *Kīcaka-badha*, as, m. 'the killing of Kīcaka,' title of a poem.

**कीज** kija, as, ā, am, Ved. wonderful.

**कीट** kīṭ, cl. 10. P. *kīṭayati*, -yitum, to tinge or colour; to bind.

**कीट** kīṭa, as, ā, am, m. f. n. a worm, an insect; an expression of contempt, e. g. *pakshi-kīṭa*, a miserable bird; [cf. Gr. *kis*]. — *Kīṭa-ghna*, as, m. sulphur ('destroying insects'). — *Kīṭa-ja*, am, n. silk; (ā), f. lac, an animal dye of a red colour. — *Kīṭa-pakshodbhava* ('sha-ud'), as, m. the change from the chrysalis or larva to the butterfly. — *Kīṭa-pādikā*, f. the plant *Cissus Pedata*. — *Kīṭa-manī*, is, m. a butterfly. — *Kīṭa-mātā*, f. the plant *Cissus Pedata*. — *Kīṭa-satru*, us, m. (?) and *kīṭāri* ('ṭa-ari), is, m. (?) a species of plant.

**Kīṭaka**, as, m. a worm, an insect; a kind of bard (*māgadha-jāti*), a panegyrist, descended from a Kshatriya father and Vaiśya mother; N. of a prince; (as, ā, am), hard, harsh; unfeeling.

**कीडेर** kīdera, as, m. the plant *Amaranthus Polygamus*.

**कीदृक्ष** kīdriksha, as, ī, am (fr. 1. *ki* or *kid* and *driksha*, rt. *driś*, see *idriksha*), of what kind? of what sort? of what description? of what qualities? who or what like?

*Kīdriś*, k, k, k, Ved. n, of what kind? of what sort? &c., who or what like? *yādrik-kīdrik-ā*, of what-soever kind or sort. — *Kīdriy-vyāparavat*, ān, atī, at, of what profession or vocation?

*Kīdriśa*, as, ī, am, of what kind? what like? [cf. Slav. *ko-līk*, Them. *ko-liko*; Gr. *πη-λίκος*;

Goth. *hōl-leiks*, Them. *hōl-leika*; Mod. Germ. *we-leher*; Lat. *quā-lis*.]

**कीन** kīna, am, n. flesh; [cf. *kīra*.]

**कीनार** kīnāra, as, m., Ved. = *kīnāśa* (?), a cultivator of the soil; (Śāy.) a vile man.

**कीनाश** kīnāśa, as, m. (said to be fr. rt. *klis*); according to others fr. *kīm* and *nāśa*), a labourer or cultivator of the soil; the poverty of this class of men in India was proverbial, so that *kīnāśa* meant sometimes 'a very poor man;' according to native lexicographers *kīnāśa* may be an adj. and has the following meanings, cultivating the soil; poor; covetous, niggardly; small, little, killing animals or killing secretly; (as), m. a kind of monkey [cf. *kīśa*]; an epithet of Yama; a kind of Rākshasa.

**कीम्** kīm, ind. a particle in *ākīm* and *mā-kīm*, q. v.

**कीर** kīra, as, m. a parrot; the country and (pl.) the people of Kāśmīra; (am), n. flesh; [cf. *kīna*]. — *Kīra-varnaka*, am, n. a kind of perfume (*sthauneyaka*). — *Kīreshṭa* ('ra-īsh'), as, m., N. of several plants; the tree *Mangifera Indica*; a species of mountain Pīlu *Ākhoṭa*; another plant, = *jalamadhūka*.

**कीरक** kīraka, as, m. gaining, obtaining; a Buddha; a kind of tree.

**कीरि** kīri, is, m. (fr. 2. *kri*), Ved. grateful or laudatory mention or remembrance; a poem, hymn, praise; one who praises, a poet. — *Kīri-codana*, as, ā, am, Ved. exciting praise, exciting the praiser.

**कीरि** kīrṇa, as, ā, am (fr. rt. 1. *kri*), scattered, thrown, cast; covered, secret, hidden; injured, hurt; full.

*Kīrṇi*, is, f. scattering, throwing; covering, concealing.

*Kīrya*, as, ā, am, what is scattered.

*Kīryamāna*, as, ā, am, being covered, bestrewn; being scattered; being thrown at.

**कीरिन**, **कीरि**, &c. See under rt. *kri*.

**कीर्म** kīrmī, f. a house for straw (?).

**कीर्सा** kīrsā, f., Ved. a species of bird.

**कील्** kīl, cl. 1. or 10. P. *kīlati*, *kīlayati*, -yitum, to bind; to fasten; to stake; to pin.

**Kīla**, as, ā, m. f. a sharp piece of wood, a stake, a pin, a peg, a bolt, a wedge, &c.; a lance, a pike; a post, a post in a cow-house to which cows are fastened, a pillar; a weapon; the elbow; a blow or punch with the elbow; a blow, a thump; a blow in copulation; flame, lambent flame; a small or minute particle; a gnomon; a position of the fetus impeding delivery; an epithet of Siva. — *Kīla-samsparśa*, as, m., N. of a plant, commonly *Gāva*, = *Diospyros Glutinosa*, a plant, the fruit of which yields a substance like turpentine used to cover the bottom of boats.

**Kīlaka**, as, m. a pin, a bolt, a wedge; a splint for confining a broken bone; a fence; also = *śivaka*, a pillar for cows &c. to rub themselves against, or one to which they are tied.

*Kīlikā*, f. the pin of an axle.

**Kīlita**, as, ā, am, staked, impaled; set up as a stake or pole; pierced, transfixed; pinned, fastened by a stake &c.; bound, tied, confined.

**कीलाल** kīlāla, as, m. a sweet beverage; also a heavenly drink similar to Amṛita, the food of the gods; honey; (am), n. blood; water. — *Kīlāla-ja*, am, n. flesh. — *Kīlāla-dhī*, is, m. the ocean. — *Kīlāla-pa*, as, ā, am, drinking blood; (as), m. a Rākshasa, a sort of goblin or imp. — *Kīlāla-pā*, ās, m., Ved. an epithet of Agni, 'drinking the beverage Kīlāla;' (ās), m. an attendant of Yama, or N. of one of the attendants of Yama. — *Kīlālodhan* ('la-ūdhan), ā, dhni, a, Ved. carrying the beverage Kīlāla in one's udder.

**कीवत्** kīvat, ān, atī, at (fr. 1. *kī*; cf. *kīyat*), Ved. how much? how long?

**कीश** kīśa, as, ā, am, naked; (as, ī), m. f. an ape, a monkey; a bird; the sun. — *Kīśa-parṇa*, as, m. the tree *Achyranthes Aspera* (*apāmārga*); [cf. *keśa-parṇi*.]

**कीस्त** kīsta, as, m., Ved. one who praises, a singer, a poet; (related to *kīrti* ?).

**कु** 1. *ku*, a pronominal base appearing in *kutas*, *kutra*, *kuvid*, *kuha*, *kva*, and as a prefix implying deterioration, depreciation, deficiency, want, diminution, littleness, prevention, hindrance, reproach, contempt, sin, guilt; originally perhaps *ku* signified how (strange !); (as a separate word *ku* occurs in the Vedas in the sense of 'where?' *ku čid*, wherever, anywhere); [cf. *ku-kathā*, *ku-kara*, &c.].

**कु** 2. *ku*, us, f. the earth; the ground or base of a triangle or other plane figure. — *Ku-kīla*, as, m. a mountain ('a pin or bolt of the earth').

**कु** 3. *ku*, cl. 2. P. or cl. 1. A., Ved. *kauti* or *kavitt*, *kavate*, *čukāva*, *čukuve*, *koṭum* or *kavītum* (?), to sound; to sound indistinctly; to cry, moan, groan; to cry as a bird, to coo, hum as a bee &c.: Caus. *kāvayati*: Desid. *čukūshati*, -te: Intens. *čokūyate* and *kokūyate*, to cry aloud.

**कु** 4. *ku* or *kū*, cl. 6. A. *kuvate*, *čukuve*, *kuṭum* or *kuvitum*: Intens. *čokūyate*, to cry, make a noise; to moan or groan; [cf. Hib. *caoi*, *caoidh*, 'lamentation, mourning;' *caoidhm*, 'I lament, mourn, grieve.']

**कुंश्** *kuṅś* or *kunś*, cl. 1. or 10. P. *kuṅśati*, *kuṅśayati*, or *kuṅśati*, *kuṅśayati*, -yitum, to speak; to shine.

**कुक्** *kuk*, cl. 1. A. *kokate*, *čukuke*, *kokitum*, to take, accept, seize: Desid. *čukokishate* or *čukokishate*.

*Kuka*, as, ā, am, taking, accepting.

**कुक्था** *ku-kathā*, f. a bad, miserable tale.

**कुक्भ** *kukabha*, am, n. a kind of spirituous liquor.

**कुकर** *ku-kara*, as, ā, am (see 1. *ku*), having a crooked or withered arm; acting wickedly, wicked.

**कुकर्मन्** *ku-karman*, a, n. (see 1. *ku*), a wicked deed; wickedness, depravity, villainy; (ā, ā, a), performing evil actions, wicked, depraved. — *Ku-karma-kārin*, ī, inī, ī, wicked, depraved.

*Ku-kārya*, am, n. a bad action, sin, wickedness.

**कुकीर्ति** *ku-kīrtti*, is, f. (see 1. *ku*), ill-repute, notoriety.

**कुकुट** *kukuṭa*, as, m., N. of a pot-herb, = *śitāvara*, commonly *sushaṇṣīśaka*, *Marsilea Quadri-fovia*.

**कुकुटुघ्निनी** *ku-kuṭumbīnī*, f. a bad house-wife.

**कुकुद** *kukuda*, as, m. one who gives away a girl in marriage after decoration with fit ornaments and the prescribed ceremonies; also *kūkūda*, q. v.

**कुकुन्दर** *kukundara* or *kukundura*, am, n., or e, du, n. the cavities of the loins just above the hips [cf. *kakundara*]; (as), m., N. of a plant, = *kukkura-dru*, q. v.

**कुकुन्ध** *kukundha*, as, m., Ved., N. of a kind of evil spirit.

**कुकुभा** *kukubhā*, f. one of the female personifications of music or Rāgīṇīs.

**कुकर** *kukura*, as, m. (said to be fr. rt. *kuk*), a dog; N. of a plant and perfume, = *granthi-parṇi*; N. of a prince, a son of Andhaka; (ās), m. pl. the

descendants of this prince; N. of a people, a branch of the Yādu race or Yādavas; the country of this people; [cf. *kukkura* and *kaukura*.]—*Kukura-jihvā*, f. a species of fish, Acheirs Kookor Zibha; the plant *Leea Staphylea*; another plant, *Ixora Undulata*.—*Kukurādhinātha* (°ra-adh°), as, m. lord of the Yādavas, an epithet of Kṛishṇa.

**कुट्टी** *kukūṭī*, f. the plant *Salmalia Malabarica*; [cf. *sālmali*.]

**कुकूयक** *kukūyaka*, as, m. a kind of disease of the eyes in infants.

**कुकूनन** *kukūnana*, as, ā, am, Ved. (an onomatopoeic word), gargling.

**कुकूरम** *kukūrabha*, as, m., Ved. a kind of evil spirit.

**कुकूल** *kukūla*, as or am, m. or n. chaff, conflagration of chaff, a fire made of chaff; (am), n. a hole filled with stakes; armour, mail.

**कुकूय** *ku-kṛitya*, am, n. (see I. *ku*), an evil deed, evil, wickedness.

**कुकोल** *kukola*, am, n. the jujube, *Zizyphus Jujuba*; [cf. *kolī*.]

**कुक्कुट** *kukkūṭa*, as, m. a cock, a wild cock; a whip of lighted straw or grass, a firebrand, a spark of fire; the offspring of a Nishāda by a Sūdra woman or woman of the fourth caste; (is or ī), f. hypocrisy, interested observance of religious duties; (ī), f. a hen; a small house-lizard; the silk-cotton tree, *Bombax Heptaphyllum*, or the red cotton tree, *Salmalia Malabarica*.—*Kukkūṭa-kantha*, am, n., N. of a town.—*Kukkūṭa-dhvani*, is, m., the crowing of a cock, the cackling of fowls.—*Kukkūṭa-pakshaha*, as or am (?), m. or n. (?), a knife shaped like the wing of a cock.—*Kukkūṭa-pāda*, as, m., N. of a mountain (cock-foot).—*Kukkūṭa-maṇḍapa*, as, m., N. of a sanctuary in Benares standing on the right side of a statue of Siva, a place where final emancipation may be attained; [cf. *mukti-maṇḍapa*.]—*Kukkūṭa-mastaka*, as, m. a sort of pepper, Piper Chaba.—*Kukkūṭa-vrata*, am, n. a religious observance (worship of Siva) on the seventh of the light fortnight of the month Bhādra, by women, especially for the sake of obtaining offspring.—*Kukkūṭa-śikha*, as, m. safflower, *Carthamus Tinctorius* (cockscomb).—*Kukkūṭa-giri*, is, m., N. of a mountain.—*Kukkūṭaṇḍa* (°ta-aṇ°), am, n. a fowl's egg.—*Kukkūṭaṇḍaka*, as or am (?), m. or n. (?), a species of rice.—*Kukkūṭābha* (°ta-ābha°), as, m. a kind of snake compared to a fowl (perhaps from having a crest or comb).—*Kukkūṭārāma* (°ta-ār°), as, m., N. of a grove; N. of a celebrated hermitage near Gayā.—*Kukkūṭārma* (°ta-ar°), am, n., N. of a place.—*Kukkūṭāścana* (°ta-ās°), am, n. a particular posture of an ascetic in religious meditation.—*Kukkūṭāhi* (°ta-ahī°), is, m.—*kukkūṭābha* above.—*Kukkūṭi-vrata*, am, n. a ceremony in honour of Siva and Durgā; see *kukkūṭa-vrata*.

**कुक्कुटा**, as, m. a cock, a wild cock; a man of a mixed caste, one sprung from a Sūdra and a Nishāda woman.

**कुक्कुभ** *kukkubha*, as, m. a wild cock, Phasianus Gallus; varnish, oily gloss.

**कुक्कुर** *kukkura*, as, m. (a more modern form for *kukura*), a dog; N. of a Muni; also of a prince, a son of Andhaka; (ās), m. pl., N. of a people; (ī), f. a bitch; (am), n. a vegetable perfume; [cf. *granthi-parṇa*.]—*Kukkura-dru*, us, m., N. of a plant, = *tāmra-śūda*.

**कुक्कुवा** *kukku-vāc*, k, m. (fr. *kukku*, an onomatopoeic word, and *vāc*), a kind of deer, = *sāranga-mṛiga*.

**कुक्रिया** *ku-kriyā*, f. (see I. *ku*), a bad action; (as, ā, am), wicked, sinful.

**कुक्ष** *kuksha*, as, m. (said to be fr. rt. *kush*), the belly.

**कुक्षि**, is, m. the belly, the cavity of the abdomen (in the earlier language generally used in dual); the interior of anything; the womb, the part of the belly containing the foetus; a cavity in general (e.g. *adri-lukshī*, cavity of a mountain); the cavity of the ocean, i.e. a bay, a gulf; a cavern; N. of a son (f. also of a daughter?) of Priya-vrata and Kāmyā; N. of Bali; of a king; of a son of Ikshvāku and father of Vikukshi; N. of a region; according to a native lexicographer *kukshī* means also the sheath of a sword, and steel; [cf. Lat. *coxa*, *coxendix*; Gr. *κοξώνη*? Old Germ. *bāh*; Mod. Germ. *Bauch*.]

—*Kukshim-bhari*, is, is, ī, one who nourishes only his belly, filling or pampering the belly, voracious, gluttonous.—*Kukshī-randhra*, as, m. a kind of reed.—*Kukshī-sūla*, as, m. pain in the belly, belly-ache, colic.

**कुक्षिला**, as, m., Ved. a species of evil spirit.

**कुक्षितकि** *kukshitaki*, is, m., N. of a man.

**कुक्षेयु** *kuksheyu*, us, m., N. of a son of Raudrāśva; (according to others *kaksheyu*.)

**कुखाटि** *kukhāṭi*, is, f. (said to be fr. rt. *khaṭ*), wantonness, dalliance, frolic.

**कुख्याति** *ku-khyāti*, is, f. (see I. *ku*), evil report, infamy; a bad reputation, disrepute, disgrace.

**कुगणिन** *kugaṇin*, ī, inī, i (fr. I. *ku* + *gaṇa*), belonging to an evil set of people.

**कुगो** *ku-go*, aus, m. (see I. *ku*), a miserable or weak bull.

**कुग्रह** *ku-graha*, as, m. (see I. *ku*), an unpropitious planet; (five are reckoned by some, viz. Mangala, Ravi, Sani, Rāhu, and Ketu.)

**कुग्राम** *ku-grāma*, as, m. (see I. *ku*), a petty village without a Rājā, an Agnihotrin, a physician, a rich man, or a river.

**कुङ्कुया** *kunkūya*, as or am, m. or n. (?), N. of a region.

**कुङ्कुम** *kunkuma*, am, n. saffron, *Crocus Sativus*, the plant and the pollen of the flowers; [cf. Gr. *κρόκος*; Lat. *crocus*?].—*Kunkuma-tāmra*, as, ā, am, red, copper red.—*Kunkuma-reṇu*, us, f. the dust or pollen of saffron.—*Kunkumākta* (°ma-ak°), as, ā, am, dyed or stained with saffron, orange, yellow.—*Kunkumānka* (°ma-an°), as, ā, am, marked with saffron, dyed or stained of an orange colour.—*Kunkumārūya* (°ma-ar°), as, ā, am, red, ruddy.

**कुङ्गनी** *kungani*, f., N. of a plant, = *mahā-jyotishmati*.

**कुच** *kuč*, cl. 6. I. P. *kučati*, *kočati*, *kučoča*, *kučitum* or *kočitum*, to sound high, to utter a shrill cry (as a bird); to polish; to go; to connect, mix; to bend, make curved or crooked; to be crooked; to oppose, impede; to mark with lines, to delineate, write; to contract or be contracted; to contend (?); [cf. *kuñc*.]

**कुचा**, as, m. (generally du. *kučau*), the female breast, a teat, a nipple, a pap.—*Kuča-kumbha*, as, m. the female breast.—*Kuča-tata*, am, n. the female breast.—*Kučatātāgra* (°ta-aṅ°), am, n. a nipple.—*Kuča-phala*, as, m. the pomegranate (the fruit being shaped like the female breast).—*Kuča-mūka*, am, n. a nipple.—*Kučāgra* (°ča-aṅ°), am, n. a nipple.

**कुचिता**, as, ā, am, closed, contracted; small, little.

**कुचिडिका** *kučāṇḍikā*, f. a plant, *Aletris Hyacinthoides*, = *mūrvā*.

**कुचन्दन** *ku-čandana*, am, n. (see I. *ku*), red sanders, *Pterocarpus Santalinus*; sappan or log-

wood, *Cesalpina Sappan* [cf. *pattrāṅga*]; a leguminous plant, *Adenanthera Pavonina*; saffron.

**कुचर** *ku-čara*, as, ā or ī, am (see I. *ku*), going slowly, creeping; following evil practices, low, vile, wicked; speaking ill of any evil, detracting, censorious; (as), m. a fixed star.

**कुचर्य**, f. evil conduct, wickedness, impropriety.

**कुचाङ्गरी** *ku-čāṅgerī*, f. (see I. *ku*), a kind of wood sorrel, *Rumex Vesicarius*, = *čukrikā*.

**कुचिक** *kučika*, as, ā, m. f. a kind of fish, in shape like an eel, commonly *Kuñciya*, *Unibranchapertura Cuchiya*, or *Murāna Apterygia Synbrache*; the Hīndūs affirm that its bite is mortal to cows, though perfectly harmless to men; (also a various reading for *kuśika*, q. v.)

**कुचिरा** *kučīrā*, f., N. of a river.

**कुचुमार** *kučumāra*, as, m., N. of the author of the *Aupanishadādhikaraṇa*.

**कुचेल** *ku-čela*, am, n. (see I. *ku*), a bad garment; (as, ā, am), badly clothed, dressed in dirty or tattered garments; (ā), f., N. of a plant, = *avikarṇī* or *viddhaparṇī*; (ī), f., N. of a plant, = *ambashthā*, commonly *Ākanādi*, *Cissampelos Hexandra*.

**कुचेष्टा** *ku-česhṭā*, f. (see I. *ku*), an evil design, a wicked contrivance.

**कुच्छ** *kučča*, am, n. the white water-lily.

**कुञ्ज** *kuj*, cl. I. P. *kujati*, *kujatum*, to steal; cl. 6. P. *kujati*, to be crooked; [cf. *kuñj*.]

**कुज** *ku-ja*, as, m. (fr. 2. *ku* and rt. *jan*), a tree; the son of the earth, a N. of the planet Mars; N. of a Daitya, also called *Naraka*, conquered by Kṛishṇa; (ā), f. the daughter of the earth, an epithet of the goddess Durgā; also of *Sitā*.—*Kuja-pañcāmī*, f. the fifth day of the moon occurring on a Tuesday or the day of Mars, by some thought unlucky.

**कुजन** *ku-jana*, as, m. (see I. *ku*), a bad or wicked man, a low, mean or vulgar person.

**कुजननी** *ku-janani*, f. (see I. *ku*), a bad mother.

**कुजन्मन्** *kū-jaṇman*, ā, ā, a (see I. *ku*), low-born, of inferior origin.

**कुजम्भ** *ku-jambha*, as, m. (see I. *ku*), N. of a Daitya, a younger brother of *Jambha* and son of *Prabhāda* or *Prahāda*, a son of *Hiranya-kaśipu*.

**कुजम्भल** *kujambhala*, as, m. a thief who breaks into a house; also *kujambhira* and *kujambhila*; [cf. *humbhāla*.]

**कुज्जिष** *kujjiṣa* or *kujjiṣa*, as, m. a sort of fish; [cf. *kuṇḍiṣa*.]

**कुज्जिह्व** *kujjiḥvā*, is or ī, or *kujjiḥvikā*, f. a fog or mist.

**कुञ्च** *kuñc*, cl. I. P. *kuñcati*, *kuñcāca*, *kuñcītum*, to make crooked; to be crooked; to bend or curve, to move crookedly; to go; to go to or towards; to be or become small; to lessen, to make small; to shrink, to contract, to draw together: Caus. *kuñcayati*, *-yitum*: Desid. *kuñcīṣhātī*: Intens. *kuñcūyate*; [cf. Hīb. *cuachaim*, 'I fold, plait'; *cuach*, 'a curl'; *cuachach*, 'curled, frizzled'.]

**कुञ्चाना**, am, n. curving, bending, contracting; contraction; a certain disease of the eyes, contracting the eyelids.

**कुञ्चा-फल**, f. a kind of gourd, = *kushmāṇḍī*; (a wrong reading for *kuča-phala*?).

**कुञ्चि**, is, f. a measure of capacity equal to eight handfuls.

**कुञ्चिका**, f. a key; a fish, commonly *Kuñciya*, in shape like an eel and eaten as one, *Unibranchapertura*.

Cuchiya, or the fish *Muræna Apterygia*, *Synbrache* [cf. *kućika*]; a plant bearing a red and black seed used as a weight, *Abrus Precatorius*; or another plant bearing a pungent seed, *Nigella Indica*; a sort of reed; the branch or shoot of a bamboo.

*Kuñčita*, *as, ā, am*, crooked, curved, bent, contracted, &c.; (*am*), n., N. of a plant. — *Kuñčitāngulī* (*ta-an*), *is, ī, i*, with bent or curved fingers.

**कुञ्ज** *kuñj*, cl. 1. P. *kuñjati*, -*jitum*, to murmur, = *kūj*.

**कुञ्ज** *kuñja*, *as, am*, m. n. a place overrun with plants or overgrown with creepers, a bower, an arbour; a cave; the lower jaw; an elephant's tusk or jaw; a tooth; (*as*), m., N. of a man. — *Kuñja-kuñira*, *as, m*, a bower, an arbour. — *Kuñja-vallari*, f., N. of a plant, = *nikuiñjikāmlā*.

*Kuñjikā*, f. another N. of the plant *Kuñja-vallari*; fennel-flower seed, = *kućikā*, *Nigella Indica*.

**कुञ्जर** *kuñjara*, *as, m*. (fr. *kuñja* ?), an elephant; anything pre-eminent in its kind (generally in compounds, e. g. *puruṣha-kuñjara*, an eminent man); the tree *Ficus Religiosa*; N. of a Nāga; N. of a prince of the Sauvīraka race; N. of a mountain; of a region; hair; (*ā* and *ī*), f. a female elephant; (*ā*), f. the plant *Bignonia Suaveolens*; another plant, *Grislea Tomentosa*. — *Kuñjara-kara*, *as, m*. an elephant's trunk. — *Kuñjara-kṣhāra-mūla*, *am, n*. a kind of radish (*mūlaka*). — *Kuñjara-graha*, *as, m*. an elephant-catcher. — *Kuñjara-darī*, f. 'elephant's cave'; N. of a place. — *Kuñjara-pippalī*, f., N. of a plant described as bearing a fruit resembling long pepper; [cf. *gaja-pippalī*]. — *Kuñjara-rūpinī*, *ī, inī, i*, elephant-shaped. — *Kuñjarānīka* (*ra-an*), *am, n*. the division of an army consisting of elephants, an elephant-corps. — *Kuñjarārātī* (*ra-ar*), *is, m*. a lion; the Sarabha, a fabulous animal with eight legs, ('enemy of the elephant.'). — *Kuñjarā-luka* (*ra-āl*), *am, n*. a species of esculent root, a sort of yam. — *Kuñjarāśana* (*ra-aś*), *as, m*. the holy fig tree, *Ficus Religiosa*.

**कुञ्जला** *kuñjala*, *am, n*. sour gruel; [cf. *kāñjikā*.]

**कुट** *kuṭ*, cl. 6. P. *kuṭati*, *kuṭa*, *kuṭi-shyati*, *akuṭi*, *kuṭitum*, to be or become crooked or curved; to bend, curve, curl; to make crooked; to be dishonest, cheat or deceive; d. 4. P. *kuṭyati*, or cl. 10. A. *koṭayate*, -*yitum*, to break to pieces, tear asunder, divide; to speak indistinctly; to be warm, burn; Caus. *koṭayati*: Desid. *kuṭi-shati*: Intens. *okuṭyate*; [cf. *kuṭi* and *kuṭi*.]

*Kuṭa*, *as* or *am*, m. n. a water-pot, a jar, picher; (*as*), m. a fort, a stronghold; a house [cf. *kuṭi*, *kuṭi*, and *kuṭa*]; a hammer, a mallet for breaking small stones; a tree; a mountain; N. of a man; (*am*), n., Ved. = *krīta*, a work. — *Kuṭa-kārikā*, f. a female servant (bringing the water-jar). — *Kuṭa-ja*, *as, m*. the medicinal tree *Wrightia Antidysenterica*, commonly called *Karaya*; the seeds are used as a vermifuge [cf. *śūdra-yava*]; a N. of the sage *Agastya* ('born in a water-jar'); also of *Droṇa*, q. v. — *Kuṭaja-mallī*, f. a kind of plant.

*Kuṭaka*, *as, m*, N. of a people; N. of a mountain; the post round which the string of the churning-stick winds [cf. *kuṭara* and *kuṭhara*]; (*am*), n. a plough without a pole.

*Kuṭi*, *is, ī, m*, f. a curvature, a curve; a hut, cottage, house, hall, shop; (*ī*), f. a vessel with openings used for fumigations; a bawd, a procurer or go-between; a nosegay, a bundle or tuft of flowers or vegetables; a kind of perfume, commonly *Murā*; spirituous liquor; (*is*), m. the body; a tree; [cf. Eng. *hut*; Germ. *Hütte*]. — *Kuṭi-cara*, *as, m*. a crocodile or porpoise. — *Kuṭi-pārthiva*, *as, m*, N. of a man. — *Kuṭi-kṛta*, *as, ā, am*, curved, curled, twisted, frizzled; (*am*), n. anything (as woollen cloth) curled or twisted. — *Kuṭi-gata*, *as, ā, am*, inside the house. — *Kuṭi-gu*, *us, m*, N. of a man. — *Kuṭi-aka*, *as, m*. a kind of religious mendicant, one

who lives at his son's expense; (lit. 'delighting in staying in the house.'). — *Kuṭi-cara*, *as, m*. an ascetic of a particular order, one who consigns the care of his family to his son and remains at home engaged solely in devotion; or one who goes begging from one house to another. — *Kuṭi-maya*, *as, ī, am*, consisting of a house (?). — *Kuṭi-mukha*, *as, m*, N. of one of the attendants of *Kuvera*.

*Kuṭika*, *as, ā, am*, bent, crooked; (*ā*), f., N. of a river.

*Kuṭta*, *as, ā, am*, crooked, bent. *Kuṭīri*, *tā, trī, trī*, making crooked; acting dishonestly; being bent.

*Kuṭira*, *am, n*, a hut, a cottage.

*Kuṭila*, *as, ā, am*, bent, crooked, curved, round, running in curved lines, crisped, curled; going crookedly, tortuous; insincere, dishonest, fraudulent; (*ā*), f., N. of a plant [cf. *tagarapādī*]; N. of a river; (according to some) N. of the *Sarasvatī*; N. of a metre containing four lines of fourteen syllables each; (*am*), n., N. of a plant [cf. *tagara*, *kuñčita*, *yakra*]; a kind of perfume; tin. — *Kuṭilgati*, *is, f*. a species of the *Atijagati* metre, = *čandrikā*. — *Kuṭila-gāminī*, *ī, inī, i*, going crookedly, tortuous. — *Kuṭila-īā*, f. or *kuṭila-iva*, *am, n*. crookedness; guile, dishonesty. — *Kuṭila-pakṣhma*, *as, ā, am*, having curved eyelashes or brows. — *Kuṭila-svabhāva*, *as, ā, am*, crooked-minded, disingenuous. — *Kuṭilāśaya* (*ra-aś*), *as, ā, am*, ill-intentioned, malevolent.

*Kuṭilaka*, *as, ikā, am*, bent, curved, crooked, winding; (*ikā*), f. crouching, coming stealthily as a hunter on his prey; a peculiar movement or gesture (in the theatrical language); an instrument used by a blacksmith, a blacksmith's forge.

*Kuṭikā*, f. a small house. *Kuṭiya*, nom. P. *kuṭiyati*, -*yitum*, to imagine one's self in a hut.

*Kuṭira*, *as* or *am*, m. n. a small house, a hut, a hovel; a kind of plant; (*am*), n. sexual intercourse; exclusiveness.

*Kuṭiraka*, *as, m*. a hut.

**कुटङ्क** *kuṭaṅka*, *as, m*. (connected with *kuṭa* above), a roof, a thatch; [cf. *kuṭungaka*, *kuṭanga*, *kuṭāṅga*, *kuṭala*.]

**कुटङ्ग** *kuṭaṅga*, N. of a place.

**कुटङ्गक** *kuṭaṅgaka*, *as, m*. an arbour formed by creeping plants overrunning a tree; a roof or thatch; a house, a small house, a hut or cottage; [cf. *kuṭungaka*.]

**कुटच** *kuṭāca*, *as, m*. (for *kuṭa-ja*), the medicinal tree *Wrightia Antidysenterica*.

**कुटज** *kuṭa-ja*. See under *kuṭa* above.

**कुटन्नक** *kuṭannaka*, *am, n*. the fragrant grass *Cyperus Rotundus*; [cf. also the following.]

**कुटन्नत** *kuṭannaṭa*, *as, m*. the tree *Calosanthus Indica*; (*am*), n. the fragrant grass *Cyperus Rotundus*.

**कुटप** *kuṭapa*, *as, m*. (said to be fr. rt. *kuṭ*), a measure of grain &c. (= *kuṭava*); a saint, a divine sage or Muni; a garden or grove near a house (= *nishkuṭa*); (*am*), n. a lotus.

**कुटर** *kuṭara*, *as, m*. a post round which the string passes that works the churning-stick [cf. *kuṭaka* and *kuṭhara*]; N. of a Nāga.

**कुटरु** *kuṭaru*, *us, m*, Ved. a cock; a tent, a house of cloth or canvas.

**कुटरुण** *kuṭaruṇā*, f. a plant, commonly *Teori*, *Ipomea Turpethum*.

**कुटल** *kuṭala*, *am, n*. a roof, a thatch; [cf. *kuṭanka*.]

**कुटि** *kuṭi*, *kuṭira*. See under rt. *kuṭ* above.

**कुटिकोष्टिका** *kuṭikoshtikā*, f., N. of a river.

**कुटिल** *kuṭila*. See under rt. *kuṭ*, col. 2.

**कुटीर** *kuṭira*. See under rt. *kuṭ*, col. 2.

**कुटुङ्गक** *kuṭungaka*, *as, m*. an arbour or bower formed of creeping plants; a creeper winding round a tree; a thatch, a roof; a hut, a cottage; a granary, a store-room; [cf. *kuṭanka*, *kuṭaṅgaka*, *kuṭanga*.]

**कुटुनी** *kuṭunī*, f. a wrong reading for *kuṭānī*, q. v.

**कुटुम्ब** *kuṭumba*, *am, n*. a household, the collective members of a household, a family; the care of a family, house-keeping; the care taken by a householder for the members of his family, hence metaphorically care or anxiety about anything; (*as*, *am*), m. n. name; race; a kinsman, a relation by descent; a connection, a relation by marriage by the mother's side; offspring, progeny. — *Kuṭumba-kālahā*, *as, am, m*. n. domestic dissension, family feud. — *Kuṭumba-vyāpṛita*, *as, m*. a provident and attentive father of a family. — *Kuṭumbārtham* (*ba-ar*), ind. for the support or on account of a family. — *Kuṭumbaukas* (*ba-ak*), *as, n*. apartments &c. appropriated to the accommodation of relations &c.

*Kuṭumbaka*, *as, ā, am*, being of one family; (*am*), n. a household; the duties and cares of a householder; a family, kindred.

*Kuṭumbāya*, nom. A. -*yate*, to support a family.

*Kuṭumbika*, *as, ā, am*, taking care of a family or household; (*as*), m. the slave of a house.

*Kuṭumbinī*, *ī, m*. a householder, a paterfamilias; one who supports or takes care of a family; metaphorically one who takes care of anything (especially at the end of a compound); a member of a family, any one belonging to a household; a peasant, a cultivator of the soil; (*inī*), f. the wife of a householder and mother of a family, a matron; a large household, a large family; a small shrub used in medicine, a kind of moon-plant, = *kṣhīrīnī*. — *Kuṭumbi-tā*, f. or *kuṭumbi-iva*, *am, n*. family connection or union, living as one family.

**कुटेर** *kuṭera*, *as, m*. a hut, a cottage; [cf. *kuṭira*.]

**कुट्ट** *kuṭṭ*, cl. 10. P. *kuṭṭayati*, *akuṭṭat*, -*yitum*, to cut, divide; to grind or pound; to multiply; to censure, abuse.

*Kuṭṭa*, *as, ī, am*, (at the end of compounds) cutting, dividing, making small; grinding, pounding; (*as*), m. a multiplier such that a given dividend being multiplied by it and a given quantity added to (or subtracted from) the product, the sum (or difference) may be measured by a given divisor. — *Kuṭṭaparānta* or *kuṭṭāparānta* (*ra-ap*), *ās, m*. pl., N. of a people. — *Kuṭṭa-prācarāna* and *kuṭṭa-prāvarāna*, *ās, m*. pl., N. of two nations.

*Kuṭṭaka*, *as, ā, am*, what cuts or divides, what pounds or grinds; (*as*), m. a grinder or pulverizer, a multiplier, &c. [cf. *kuṭṭa*]; a kingfisher. — *Kuṭṭakavyavahāra*, *as, m*. or *kuṭṭakādhyāya* (*ka-udh*), *as, m*. that branch or chapter of arithmetic which treats of the *kuṭṭa* or *kuṭṭaka*.

*Kuṭṭana*, *am, n*. cutting, dividing; pounding, grinding, beating, threshing; abusing; (*ī*), f. a bawd, a procurer, a go-between.

*Kuṭṭanti*, f. a kind of dagger.

*Kuṭṭāka*, *as, ī, am*, what cuts or divides.

*Kuṭṭita*, *as, ā, am*, cut, divided; pounded, flattened; (*ā*), f., scil. *strā*, unskillful opening of a vein, the latter being cut to pieces by repeated application of the knife.

*Kuṭṭinī*, *ī, inī, i*, what cuts or pounds; (*nī*), f. a bawd, a procurer.

*Kuṭṭīma*, *as, ā, am*, plastered with small stones, decorated with mosaic; (*as, am*), m. n. an inland or paved floor, pavement, ground paved with mosaic or

small stones, ground smoothed and plastered; ground prepared for the site of a mansion; a jewel mine; a hut, a cottage; the pomegranate.

**कुटमित कुत्तमिता**, *am*, n. one of the ten blandishments of women, affected repulse of a lover's caresses; [cf. *kuṭtūmita*.]

**कुटारा** *kuṭṭāra*, *as*, m. a mountain; (*am*), n. sexual intercourse; pleasure; a woollen cloth or blanket; exclusion; oneness; [cf. *kuṭira* and *kuṭīra*.]

**कुटिहारिका** *kuṭṭihārikā*, f. a female servant, a slave; [cf. *kuṭa-hārikā*.]

**कुट्टीर** *kuṭṭīra*, *as*, m. a mountain; [cf. *kuṭira* and *kuṭṭāra*.]

**कुट्टीरक** *kuṭṭīraka*, *am*, n. (?) a small house, a hut; (a wrong reading for *kuṭīraka* ?).

**कुट्टमित कुत्तमिता**, *am*, n. = *kuṭtūmita* above.

**कुट्मल** *kuṭmala*, *as*, *ā*, *am* (said to be fr. *rt. kuṭ*), opening or expanding as the blossom of a flower, blossoming; (*as*, *am*), m. n. an opening bud; (*am*), n. one of the twenty-one hells in which sinners are punished (where they are bound with ropes).

*Kuṭmalita*, *as*, *ā*, *am*, budded.

**कुठ कुथा**, *as*, m. a tree; (generally written *kuṭa*.)

**कुठर कुथारा**, *as*, m. the post round which the string of the churning-stick winds; [cf. *kuṭāra*.]

**कुठाकु कुथकु**, *us*, m. a bird, the woodpecker, *Picus Bengalensis*, commonly *Kāṭhākrō*.

**कुठाटकु कुथहानका**, *as*, *ā*, m. f. an axe.

**कुठार कुथारा**, *as*, *i*, m. f. an axe; a sort of hoe or spade; (*as*), m. a tree; N. of a man.

*Kuṭhāraka*, *as*, m. an axe; (*ikā*), f. a small axe or adze; also a similarly shaped instrument used in surgery for scarification; N. of a woman.

*Kuṭhārika*, *as*, m. a wood-cutter.

**कुठार कुथारु**, *us*, m. an ape, a monkey; a tree; an armourer.

**कुठि कुथि**, *is*, m. a tree; a mountain; [cf. *kuṭi*.]

**कुठिक कुथिका**, *as*, m., N. of a plant, = *kushtha*, *mṛitphali*, a kind of *Costus*, commonly called *Kuth*.

**कुठुमि कुथुमि**, *is*, m., N. of a preceptor, author of a law-book; [cf. *kuthumi*.]

**कुठेर कुथेरा**, *as*, m. fire; a kind of Basilicum. — *Kuṭhēra-ja*, *as*, m. a white kind of Basilicum, *Ocimum Gratissimum*.

*Kuṭheraka*, *as*, m. a kind of Basilicum, *Ocimum Sanctum*; a white sort of the same, *Ocimum Gratissimum*.

**कुठेर कुथेरु**, *us*, m. the wind produced by a fan or chowrie.

**कुड कुड**, cl. 6. P. *kuḍati*, *kuḍaḍa*, *kuḍitum*, to play or act as a child, to trifle; to eat; to heap; to plunge under water, be immersed, dive (?).

**कुडङ्ग कुडङ्गा**, *as*, m. a hower, an arbour; [cf. *kuṭaṅka*, *kuṭaṅga*, *kuṭaṅga*.]

**कुडप कुडपा**, *as*, *am*, m. n. = *kuḍava* below.

**कुडव कुडवा**, *as*, m. a measure of grain, wood, iron, &c., the fourth part of a *Prastha*, described by some as a vessel four fingers wide and as many deep and containing twelve *Prakṛitis* or handfuls; it is also said to contain 13½ cubic *Angulas*; or to be a finger and a half deep, and three fingers

each in length and breadth; in medicine it is equal to two *Prakṛitis* or thirty-two *Tolakas*.

**कुडि कुडि**, *is*, m. the body; [cf. *kuṭi*.]

**कुडिका कुडिकु**, f. an earthen or wooden water-pot used by ascetics; [cf. *kuṭa*.]

**कुडिश कुडिशा**, *as*, m. a kind of fish, commonly *Kūrchi*, *Cyprinus Curchius*.

**कुडी कुडि**, f. a small house, a hut; (a wrong reading for *kuṭi* ?).

**कुडुप कुडुपा**, *as*, m. the clasp or fastening of a necklace or bracelet.

**कुडमल कुडमला**, *as*, *ā*, *am*, opening or expanding as the blossom of a flower, blossoming; (*as*), m. an opening bud; (*am*), n. a particular hell; sometimes also spelt *kudmala*; [cf. *kuṭmala*.] — *Kuḍmala-danti*, f., N. of a metre, = *anukūlā*; also spelt *kudmala-danti*.

*Kuḍmalita*, *as*, *ā*, *am*, furnished with opening buds; budded, blossomed; cheerful, smiling (as the countenance).

**कुड्य कुड्या**, *am*, *ā*, n. f. a wall; plastering (a wall); eagerness, curiosity. — *Kuḍya-śchedin*, *i*, m. a housebreaker, a thief. — *Kuḍya-śchedya*, *am*, n. an opening, a hole in a wall, a breach. — *Kuḍya-matsī*, f. or *kuḍya-matsya*, *as*, m. a house-lizard.

*Kuḍyaka*, *am*, n. a wall.

**कुण कुण**, cl. 6. P. *kuṇati*, *-ṇitum*, to sound; to cherish, to support or aid with gifts &c.; to be in pain (?); cl. 10. P. *kuṇayati*, *-ṇitum*, to counsel or advise; to converse with, to speak to, address; to salute; to invite; [cf. Lat. *cano*, *sono*; Lith. *zvanu*.]

**कुण कुणा**, *as*, m. in composition with *asvattha* and other trees or flowers; the time when a plant bears fruit, e. g. *pīlu-kuṇa*, q. v.

**कुणक कुणका**, *as*, m. a young animal just born.

**कुणञ्जर कुणञ्जरा**, *as*, m. or *kuṇañjā*, f. or *kṛiṇañja*, *as*, m. a species of *Chenopodium*; (commonly *Vanavetuā*.)

**कुणप कुणपा**, *as*, *am*, m. n. (said to be fr. *rt. kvan*), a dead body, a corpse; a carcase; said contemptuously of living persons; (*as*), m. a spear; N. of a people; a stench, a foul smell; (*i*), f. a small bird, a kind of *Maina* or *Salik* [cf. *viṣ-śārikā*]; (*as*, *i*, *am*), mouldering, smelling like a dead body, foul smelling; stinking. — *Kuṇapa-gandha*, *as*, m. the smell of a dead body.

**कुणरावाडव कुणारा-बुडवा**, *as*, m., N. of a grammarian.

**कुणार कुणारु**, *us*, *us*, *u*, Ved. having a distorted arm (?); (*Sāy*. fr. *rt. kuṇ*) crying out.

**कुणाल कुणाला**, *as*, m. (said to be fr. *rt. kvan*), a kind of bird; N. of a son of *Aśoka*; N. of a country.

**कुणि कुणि**, *is*, *is*, *i*, a cripple with a crooked or withered arm, or without a hand or finger; (*is*), m. a whitlow; the tree *Cedrela Toona* (*tunna*); N. of a prince, a son of *Jaya* and father of *Yugan-dhara*; N. of a Muni; N. of the author of a *Dharma-śāstra*. — *Kuṇi-bāhu*, *us*, m., N. of a Muni.

**कुणितारि कुणितारी**, *is*, m., N. of the author of a *Dharma-śāstra*.

**कुणिन कुणिन**, *i*, *inī*, *i*, only in *kuṇi kaṇa-bhāḥ*, a kind of bug; [cf. *utkuṇa*, *matkuṇa*.]

**कुणिन्द कुणिन्दा**, *as*, m. (said to be fr. *rt. kuṇ*), sound, sounding.

**कुणट कुण्ट** = *kuṇḍ*, q. v.

**कुणटक कुण्टका**, *as*, *i*, *am*, fat, corpulent.

**कुण्ड कुण्ठ**, cl. 1. P. *kuṇṭhati*, *-ṭhitum*, to be lame or mutilated, to be blunted or dulled; to be lazy or stupid; cl. 10. P. *kuṇṭhayati*, *-ṇitum*, to cover, conceal.

*Kuṇṭha*, *as*, *ā*, *am*, blunt, dull; stupid; weak; indolent, lazy, slow; foolish; [cf. *a-kuṇṭha*.] — *Kuṇṭha-tā*, f. bluntness, dullness, ignorance.

*Kuṇṭhaka*, *as*, *ā*, *am*, stupid, ignorant, a fool; (*as*), m., N. of a pupil of *Luṅṭaka*; (*ās*), m. pl., N. of a people.

*Kuṇṭhita*, *as*, *ā*, *am*, blunted, dulled; mutilated, stupid; grasped, held, encircled. — *Kuṇṭhitāśrī* (*ṭa-aś*), *is*, *is*, *ī*, having its edge or corners blunted.

**कुण्ड कुण्ड**, cl. 1. P. *kuṇḍati*, to mutilate; cl. 1. A. *kuṇḍate*, *-ḍitum*, to burn; cl. 10. P. *kuṇḍayati*, *-ṇitum*, to protect.

**कुण्ड कुण्डा**, *as*, *i*, *am*, m. f. n. (said to be fr. *rt. kuṇ*), a bowl-shaped vessel, a basin, bowl, pitcher, jar, pot, water-pot; (*am*), n. a particular measure; a clump, e. g. *darbha-kuṇḍam*, a clump of *Darbha* grass; (*as*, *am*), m. n. a round hole in the ground, a hole in the ground for receiving and preserving water; a hole in general (e. g. in comp. *agni-kuṇḍa*, a hole in the ground for receiving and preserving consecrated fire); a pit, a vat; a pool, a well, a spring or basin of water, especially consecrated to some holy purpose or person; (*as*), m. a son born in adultery, an adulterine, the son of a woman by another man than her husband, while the husband is alive; N. of a *Nāga*; a son of *Dhṛita-rāshṭra*; an epithet of *Siva*; (*ā*), f. an epithet of *Durgā*. — *Kuṇḍa-kīṭa*, *as*, m. the son of a woman of the *Brahmānical* tribe born in adultery with a man of an inferior caste; a keeper of concubines, a man who has female slaves; a follower of the *Cārṇvāka* doctrine or the tenets of those who deny the authority of the *Vedas*. — *Kuṇḍa-kīla*, *as*, m. a low, a vile man; see *nāgara*. — *Kuṇḍa-kau-muḍi* or *kuṇḍa-maṇḍapa-kau-muḍi*, f. title of a work by *Viśvanātha*. — *Kuṇḍa-golu*, *as*, m. and *kuṇḍa-golaka*, *am*, n. sour rice, gruel; see *kāñjītha*.

— *Kuṇḍa-ja*, *as*, m., N. of a son of *Dhṛita-rāshṭra*. — *Kuṇḍa-jāthara*, *as*, m., N. of an old sage; [cf. *kuṇḍodara*.] — *Kuṇḍa-dhāra*, *as*, m., N. of a *Nāga*; also of a son of *Dhṛita-rāshṭra*. — *Kuṇḍa-pāyin*, *i*, *inī*, *i*, drinking out of pitchers; *kuṇḍa-pāyinām ayanam*, a particular religious ceremony [cf. *kaṇḍapāyina*]. — *Kuṇḍa-pāyasa*, *as*, *ā*, *am*, (scil. *kratu*, &c.), a particular ceremony or sacrifice at which ewers or pitchers are used for drinking; (*as*), m., N. of a man (?). — *Kuṇḍa-prastha*, *as*, m., N. of a town. — *Kuṇḍa-bhedin*, *i*, m., N. of a son of *Dhṛita-rāshṭra*. — *Kuṇḍa-maṇḍapa-siddhi*, *is*, f., N. of a work by *Viṭṭhaladīkshita*. — *Kuṇḍa-ratnā-kara*, *as*, m., N. of a work by *Viśvanātha*. — *Kuṇḍa-sāyīn*, *i*, m., N. of a son of *Dhṛita-rāshṭra*. — *Kuṇḍāgnī* (*ḍa-aj*), *is* or *i* (?), m. or n. (?), N. of a place; [cf. *kaṇḍāgnaka*.] — *Kuṇḍāśin* (*ḍa-ās*), *i*, *inī*, *i*, one who is supported by a bastard; (*i*), m. a pander, a pimp; N. of a son of *Dhṛita-rāshṭra*; also of a *Nāga*; also of one of the attendants of *Siva*. — *Kuṇḍoda* (*ḍa-uda*), *as*, m., N. of a mountain.

— *Kuṇḍodara* (*ḍa-ud*), *as*, m., N. of a *Nāga*; a son of *Janamejaya* and brother of *Dhṛita-rāshṭra*; also a son of *Dhṛita-rāshṭra*. — *Kuṇḍoddyota-darśana*, N. of a work by *San-kara-bhaṭṭa*. — *Kuṇḍodhnī* (*ḍa-ūdh*), f. a cow with a full udder; a woman with a full bosom; [cf. *ūdhā*]. — *Kuṇḍopadhānyaka*, *as*, *ā*, *am* (fr. *ḍa + upadhānīya*), one who uses a pitcher as a pillow; an epithet of *Pūṃsa*; according to others *kuṇḍopadhāna* is the N. of a place.

— *Kuṇḍoparatha*, cf. *kuṇḍoparatha*.

*Kuṇḍaka*, *am*, n. a pot; (*as*), m., N. of a son of *Dhṛita-rāshṭra*; also of *Kshudraka*.

*Kuṇḍika*, *as*, m., N. of a son of *Dhṛita-rāshṭra*; (*ā*), f. a pitcher; a student's water-pot, the *Kamandalu*.

*Kuṇḍin*, *i*, *inī*, *i*, furnished with a pitcher or water-jar; (*i*), m. a horse [cf. *kuṇḍin* &c.]; a bastard.

*Kuṇḍin*, *i*, *inī*, *i*, furnished with a pitcher or water-jar; (*i*), m. a horse [cf. *kuṇḍin* &c.]; a bastard.

*Kuṇḍin*, *i*, *inī*, *i*, furnished with a pitcher or water-jar; (*i*), m. a horse [cf. *kuṇḍin* &c.]; a bastard.

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*Kuṇḍin*, *i*, *inī*, *i*, furnished with a pitcher or water-jar; (*i*), m. a horse [cf. *kuṇḍin* &c.]; a bastard.

**कुण्डिना**, *as, m.*, N. of a son of Dhṛita-nāshtra; N. of an author; (*am*), n. a city, the capital of the district Vidarbha, ruled over by Bhīma, the father-in-law of Nala, apparently the modern Kondavir in Berar; (according to some the city is also called Vidarbha, or m. pl. Vidarbhas, but this is rather the name of the territory.)

**कुण्डङ्ग** *kuṇḍaṅga, as, m.* a bower, an arbour; (a wrong reading for *kuḍaṅga*.)

**कुण्डल** *kuṇḍala, am, n.* a ring, an ear-ring; a bracelet; a fetter, a tie, a collar; the coil of a rope; (*as*), *m.*, N. of a Nāga; (*ā*), *f.*, N. of a woman; N. of a river; (*i*), *f.*, N. of several plants, mountain ebony, Bauhinia Variiegata [cf. *kāśāna-dru*]; another plant, *Cocculus Cordifolius* [cf. *guḍūci*]; another plant, *Miconia Pruritus* [cf. *kapi-kacchu*]; N. of two other plants, commonly called Sarpiṇi-vṛksha and Kundali-śāla. — **कुण्डला-धारा**, *am, n.* the wearing of ear-rings. — **कुण्डला-धारि**, *i, inī, i*, wearing ear-rings. — **कुण्डलक** (*la-ak*), *as, ā, am*, shaped like an ear-ring or bracelet, circular, annular. — **कुण्डलodyotitōmana** (*la-uddyotitān*), *as, ā, am*, having his face radiant with glittering pendants.

**कुण्डलाना**, *f.* (fr. *kuṇḍalaya*, nom. fr. *kuṇḍala*), encircling a word or the circle round any word which is to be left out in a MS.

**कुण्डलिक**, *f.*, N. of a metre in Prākṛit poetry; [cf. *vāta-kuṇḍalikhā*.]

**कुण्डलि**, *i, inī, i*, having ear-rings or decorated with ear-rings; circular, annular, spiral, winding, coiling; (*i*), *m.* a snake; the spotted or painted deer; a peacock; an epithet of Varuṇa, and of Śiva; (*inī*), *f.* the plant *Cocculus Cordifolius* [cf. *guḍūci*]; a particular dish, coiled with ghee and spices; a Śakti or form of Durgā worshipped by Tantrikas.

**कुण्डलि-krīta**, *as, ā, am*, forming a ring, formed into a circle, coiled, curled, moving in rings or circles.

**कुण्डलि-bhūta**, *as, ā, am*, formed into a ring, coiled, curled.

**कुण्डली** *kuṇḍīra, as, ā, am* strong, powerful, able; (*as*), *m.*, N. of a man.

**कुण्ड्याची** *kuṇḍrīnācī, f.* Ved. a species of animal; (Śāy.) tortuous progress.

**कुत्** *kuṭ* (a Sautra root, or one found in grammatical Sūtras only), to spread.

**कुत** *kuta, as, m.*, N. of one of the eighteen attendants of the sun, identified with the god of the ocean.

**कुतनय** *ku-tanaya, as, m.* (see I. *ku*), a degenerate son.

**कुतनु** *ku-tanu, us, vī, u* (see I. *ku*), deformed; (*us*), *m.* an epithet of Kuvera or Kubera (this deity being of a monstrous appearance, having three legs and but eight teeth; see *kubera*).

**कुतप** *ku-tapa, as, ā, am* (see I. *ku*), slightly hot, mild, tepid; (*as, am*), *m. n.* a sort of blanket made of the hair of the mountain-goat; the eighth Muhūrta or portion of the day from the last Daṇḍa of the second watch to the first of the third or about noon; an eligible time for the performance of sacrifices to the manes; a kind of sacrificial grass, *Poa Cynosuroides*; grain; a daughter's son; a sister's son; a twice-born man, one of the first three classes; a Brahman; a guest; the sun; fire; an ox; a musical instrument. — **कुतपा-सप्तका**, *am, n.* a Śrāddha in which seven constituents occur, viz. noon, a horn platter, a Nepal blanket, silver, sacrificial grass, Sesamum, and Kinc.

**कुतपस्विन्** *ku-tapasvīn, ī, m.* (see I. *ku*), a wicked or bad ascetic.

**कुतर्क** *ku-tarka, as, m.* (see I. *ku*), fallacious argument, sophistry, fallacy, sophism. — **कु-**

**tarka-patha**, *as, m.* the way of sophists, i. e. a sophistical method of arguing.

**कुत्स** *kutas, ind.* (fr. I. *ku*), from where? whence? from whence? whereto? where? in which direction? wherefore? why? from what cause or motive? because; how? in what manner? in which way? how much less? much less. *Kutas* is used sometimes for the abl. case of 2. *ka* = *kaśmāt* (e. g. *kutaḥ kalāt*, since what time?). In *a-kutas*, which occurs at the beginning of some compounds, *kutas* has an indefinite sense (e. g. *akuto-mṛtyu*, not fearing death from any quarter; cf. *akuto-bhaya*); *kutas* is also indefinite when connected with the particles *api, cid*, and *āna* (e. g. *kuto'pi*, from any quarter, from any cause; *kutaścid*, from any one, from anywhere; *akutaścid-bhaya*, not fearing danger from any quarter, not presenting danger on any side; *kutaś āna*, (in Ved.) from no side, to no side; *yataḥ kutaścid*, from any person soever). — **कुत्स-ताराम**, *ind.* how? in what manner? — **कुतो-नि-मि**, *as, ā, am*, having what cause or reason? — **कुतो-मूला**, *as, ā, am*, having what origin? — **कुतस्त्या**, *as, ā, am*, whence come? how happened?

**कुतापस** *ku-tāpasa, as, ī, m. f.* (see I. *ku*), a wicked ascetic.

**कुतित्तिरि** *ku-tittiri, is, m.* (see I. *ku*), a species of bird resembling the partridge.

**कुतीपाद** *kuṭīpāda, as, m.*, N. of one of the Rishis or poets of the Sāma-veda.

**कुतीर्थ** *ku-tīrtha, as, m.* (see I. *ku*), a bad teacher.

**कुतुक** *kutuka, am, n.* eagerness, vehemence; desire, inclination; curiosity; [cf. *kautuka* and *kuṭūhala*.]

**कुतुप** *kutupa, as, m.* a small leathern oil-bottle [cf. *kuṭū*]; (*as, am*), *m. n.* the eighth Muhūrta or portion of the day from the last Daṇḍa of the second watch to the first of the third or about noon; an eligible time for the performance of sacrifices to the manes; [cf. *ku-tapa*.]

**कुतु**, *us, f.* a leathern oil-bottle.

**कुतूयक** *kuṭūyaka, as, m.* weakness of the eyes, a disease of the eyes in infants; [cf. *kukūyaka*.]

**कुतूहल** *kuṭūhala, am, n.* (fr. the interrogative adv. *kutas* and *hala*, calling out?), curiosity, interest in any extraordinary matter; desire, inclination; eagerness, vehemence, impetuosity; what excites curiosity or interest, anything interesting, fun; (*as, ā, am*), surprising, wonderful; excellent, best, praised, celebrated; [cf. *kautūhala*.] — **कुतूहला-वत्**, *ān, atī, at*, curious, taking an interest in anything.

**कुतूहलि**, *i, inī, i*, curious, highly interested in any extraordinary matter, inquisitive; eager, impatient.

**कुतृण** *ku-tṛiṇa, am, n.* (see I. *ku*), an aquatic plant, water house-leek, *Pistia Stratiotes*.

**कुत्थ** *kuṭtha, as or am, m. or n. (?)*, the fifteenth Yoga (in astronomy).

**कुत्र** *kuṭra, ind.* (fr. I. *ku*), where? where-to? in which case? when? *kuṭra* = *kva*, where (this)—where (that), i. e. how distant or how different is this from that, how little is this consistent with that? *Kutra* becomes indefinite when connected with the particles *api, cid, āna*, e. g. *kuṭrāpi*, anywhere, somewhere, to any place where-soever; *kuṭra cid*, anywhere, somewhere, wheresoever, wherever, to any place; (sometimes *kuṭra cid* = *kaśmīnścid*, e. g. *kuṭra cid aranye*, in a certain wood); *na kuṭra cid*, nowhere, to no place whatsoever; *kuṭra cid*—*kuṭra cid*, in one case—

in the other case; sometimes—sometimes; *yatra kuṭra ca* or *yatra kuṭra cid*, wherever it be, here or there.

**कुत्रत्य**, *as, ā, am*, where being? where living or residing?

**कुत्स** *kuts* (perhaps related to *kutas*), *cl.* 10. P. A. *kutsayati, -te, -yitum*; rarely *cl. 1. P. kutsati*, to despise, abuse, revile, contemn; [cf. Lith. *kusstnu*.]

**कुत्सना**, *as, ā, am*, reviling, abusive, contemptuous; (*am*), *n.* abuse, reviling, contempt, reproach; reproachful or abusive language; (*ā*), *f.* contemning, expression of contempt.

**कुत्सा**, *f.* reproach, contempt, censure. — **कुत्सा-वदि**, *i, inī, i*, censorious, abusive.

**कुत्सिता**, *as, ā, am*, despised, contemned, reviled; contemptible, low, mean, vile, hateful; (*am*), *n.*, N. of a grass, *Cyperus*. — **कुत्सिता-त्वा**, *am, n.* meanness, vileness.

1. **कुत्स्या**, *as, ā, am*, to be reproached, reviled, abused; blamable.

**कुत्स** *kutsa, as, m.*, N. of a Rishi with the epithet Arjuneya, author of several hymns of the Rig-veda (when attacked by the demon Sushna, Indra defended him and killed the demon; but in other hymns of the Rig-veda, Kutsa is represented as persecuted by Indra); N. of a descendant of Angiras, author of several other hymns of the Rig-veda; (pl.) the descendants or the family of Kutsa; lightning, thunderbolt; [cf. *kautsa, puru-kutsa, &c.*] — **कुत्सा-कुशिकीला**, *f.* the intermarriage of the Kutsa and Kuśika families. — **कुत्सा-पुत्रा** or **कुत्सा-वत्सा**, *as, m.* a son of Kutsa.

2. **कुत्स्या**, *as, m.* = *kutsa* (?).

**कुत्सला** *kutsalā, f.* the indigo plant; [cf. *nīli*.]

**कुथ** *kuṭh, cl. 4. P. kuthyati, kūkotha, akothit, kothishyati, kothitum*, to stink, to become putrid; Caus. P. *kothayati, -yitum*, to cause to putrify.

**कुथ** *kutha, as, ā, am, m. f. n.* a painted or variegated cloth or blanket, serving as an elephant's housings; (*as*), *m.* sacrificial or Kuśa grass, *Poa Cynosuroides*; Śākya-muni in one of his former thirty-four births.

**कुथुमि** *kuthumi, is, m.*, N. of a Muni.

**कुथुमिन्** *kuthumin, ī, m.*, N. of a man.

**कुद्** *kud, cl. 10. P. kodayati, -yitum*, to tell a lie; (a various reading for *kundr*, q. v.)

**कुदण्ड** *ku-daṇḍa, as, m.* (see I. *ku*), an unjust punishment.

**कुदाल** *kudāla, as, m.* mountain ebony; [cf. *kuddāla*.]

**कुदिन** *ku-dīna, am, n.* (see I. *ku*), an evil day; a rainy or cloudy day.

**कुदिष्टि** *ku-dishṭi, is, f.* (see I. *ku*), a measure of length, longer than a Dishṭi, shorter than a Vitati.

**कुदृश्य** *ku-dṛiśya, as, ā, am* (see I. *ku*), ill-favoured, ugly, unseemly.

**कुदृशिष्ट**, *as, ā, am*, seen wrongly or indistinctly.

**कुदृशित**, *is, is, i*, having bad eyes; (*is*), *f.* weak sight, evil eye; a heterodox philosophical doctrine, as that of the Sāṅkhyas &c.

**कुदेश** *ku-deśa, as, m.* (see I. *ku*), a bad country, where it is difficult to obtain the necessities of life; a country subject to oppression.

**कुदेह** *ku-deha, as, m.* (see I. *ku*), a bad, miserable body.

**कुहल** kuddala, as, m. mountain ebony; [cf. kuddāla.]

**Kuddāra**, as, m. or kuddāla, as, am, m. n. a kind of spade or hoe; (as), m. mountain ebony, Bauhinia Variegata.

**Kuddālaka**, as or am, m. or n. (?), a spade or hoe; (am), n. a copper pitcher. — **Kuddālaka-khāta**, am, n., N. of a region (?).

**कुचल** kudmala, am, n. an opening bud &c.; (a wrong spelling for kuḍmala.)

**कुद्य** kudya, am, n. a wall; (a wrong spelling for kuḍya.)

**कुद्रङ्क** kudranka or kudranga, as, m. a watch-house; a dwelling raised on a platform or scaffold; [cf. drankā, dranga, &c.]

**कुद्रव** kudrava, as, m. a kind of grass, the grain of which is eaten by the poor, Paspalum Scrobiculatum; [cf. kodrava.]

**कुद्रि** kudri, is, m., N. of a man; (ayas), m. pl. the descendants of this man.

**कुधान्य** ku-dhānya, am, n. (see 1. ku), a particular description of grain.

**कुधी** ku-dhī, is, is, i (see 1. ku), foolish, stupid; wicked; (is), m. a fool.

**कुध** ku-dhra, as, m. (fr. 2. ku, earth, and rt. dhri?), a mountain.

**कुनक** kunaka, ās, m. pl., N. of a people.

**कुनख** ku-nakha, as, ī, am (see 1. ku), having ugly nails; (am), n. a disease of the nails.

**Kunakhin**, ī, inī, ī, having bad or diseased nails; (ī), m., N. of a man and N. of a book belonging to the Atharva-veda.

**कुनट** kunaṭa, as, m. a sort of trumpet flower, Bignonia (syonāka-prabheda); (ī), f. a kind of coriander, Coriandrum Sativum; red arsenic.

**कुनदिका** ku-nadikā, f. (see 1. ku), a small river.

**कुनन्नम** ku-nannama, as, ā, am (see 1. ku and rt. nam), Ved. inflexible.

**कुनलिन्** ku-nalin, ī, m. (see 1. ku), the plant Agati Grandiflora.

**कुनह** kunaha, ās, m. pl., N. of a people; (a various reading for kuṇapa.)

**कुनाय** ku-nāya, as, m. (see 1. ku), a bad protector; (as, ā, am), having a bad leader.

**कुनादीका** ku-nādīkā, f. (see 1. ku), a small river; also ku-nadīkā, q. v.

**कुनाभि** ku-nābhi, is, m. (see 1. ku), a whirlwind; the collective treasures of Kuvera.

**कुनामन्** ku-nāman, ā, ā, a (see 1. ku), having a bad name; having a bad reputation; (ā), m., N. of a man; (a), n. a bad name, ill repute.

**कुनायक** ku-nāyaka, as, ā, am (see 1. ku), having a bad leader, unprotected.

**कुनाल** kunāla, as, m. a kind of bird living on the Himālaya; N. of a son of king Aśoka, named after the eyes of this bird.

**कुनालिक** kunālika, as, m. the Indian cuckoo or Kokila; [cf. the preceding.]

**कुनाशक** ku-nāśaka, as, m. (see 1. ku), the plant Alhagi Maurorum.

**कुनि** kuni, is, m., N. of a prince.

**कुनिपञ्च** ku-nishanṣa, as, m. (see 1. ku), N. of a son of the tenth Manu.

**कुनीति** ku-nīti, is, f. (see 1. ku), ill conduct, misbehaviour; corrupt administration or policy, misgovernment; a low state of morals.

**कुनेत्रक** ku-netraka, as, m., N. of a Muni.

**कुन** kunta, as, m. a spear, a lance, a barbed dart [cf. Lat. contus; Gr. kovtós]; a small animal, an insect; a species of grain, Coix Barbata; passion; N. of a mountain.

**Kuntala**, as, m. (fr. kunta?), the hair of the head, a lock of hair; a drinking cup; a plough; barley; a kind of perfume, = hrivera; (ās), m. pl., N. of a people and country in the north-west of the peninsula; (as), m. sing. the prince of this people. — **Kuntalavardhana**, as, m., N. of a plant; [cf. bhṛṅgarāja.] — **Kuntalośira** ('la-us'), am, n. a perfume.

**Kuntalikā**, f. a butter knife or scoop; a species of plant.

**कुनाप** kuntāpa, am, n., Ved., N. of certain organs or glands (?), twenty in number, supposed to be in the belly; N. of a section of the Atharva-veda, according to Śāyanācārya, thirty verses, constituting seven Sūktas of the twentieth book of this Veda.

**कुनि** kunti, ayas, m. pl., N. of a people; (is), m. siog. the prince of this people, also called Kunti-bhoja; Kuntī is, according to different authorities, a son of either Dharmanetra, or of Netra and grandson of Dharma, or of Kratha, or of Vidarbha and father of Dhṛiṣṭa, or of Supārśva and grandson of Sampātī and great-grandson of Garuḍa; (ī), f. a N. of Pṛithā, the daughter of a Yādava prince named Sūra, who gave her to his childless cousin Kuntī or Kunti-bhoja, by whom she was adopted. She afterwards became one of the two wives of Pāṇḍu. (On one occasion before her marriage she paid such respect to the powerful sage Duvāsas that he taught her an incantation or charm, by virtue of which she was to have a child by any god she liked to invoke. Out of curiosity she invoked the Sun, by whom she had a child, cf. karṇa; but the Sun afterwards restored to her her maidenhood. Soon after his marriage Pāṇḍu retired to the woods to indulge his passion for hunting. There he killed a male and female deer, who turned out to be a Rishi and his wife in the form of these animals. The sage cursed Pāṇḍu and predicted that he would die in the embrace of one of his wives. Hence Pāṇḍu lived apart from Kuntī, but with his approval she made use of her charm and had three sons, Yudhiṣṭhira, Bhīma, and Arjuna, by the three deities Dharma, Vāyu, and Indra respectively; cf. mādrī; N. of a Rākshasi; the wife of a Brāhman; the plant Boswellia Thurifera; a fragrant resin (= guggulu).

— **Kuntī-nandana**, as, m. a son of Kuntī (the final being sometimes shortened in a comp.), either of the three elder Pāṇḍava princes. — **Kuntī-bhoja**, as, m., N. of a Yādava prince, king of the Kuntis, who adopted Kuntī. — **Kuntī-suta**, as, m. a son of Kuntī.

**Kuntika**, ās, m. pl., N. of a people.

**कुन्थ** kuth, cl. 1. P. kuthati, -thitum, to hurt, injure; to suffer pain, want, &c.; to be distressed; cl. 9. P. kuthnāti, to injure; to cling to; to twine round or be connected with, embrace; [cf. Lat. quatio, per-cutio.]

**कुन्थु** kunthu, us, m., N. of the sixth Jaina Cakravartin or emperor in Bhāratā; also of the seventeenth Arhat of the present Avastarpiṇī.

**कुन्द** kunda, as, am, m. n. (said to be fr. rt. 3. ku), a kind of jasmine, Jasminum Multiflorum or Pubescens; (as), m. fragrant oleander, Nerium Odorum [cf. karavira]; Olibanum, the resin of the plant Boswellia Thurifera; a tumer's lathe; one of Kuvera's nine treasures; the number 'nine'; an epithet of Viṣṇu; N. of a mountain. — **Kunda-kara**, as, m. a tumer. — **Kunda-kundācārya** ('da-āc'), as, m., N. of the author of the Pañcāstikāyasa-grahasūtra. — **Kunda-mālā**, f. title of a work. — **Kunda-**

samāna-dānta, as, ī, am, one whose teeth are like the jasmine.

**Kundaka**, as, m. the plant Boswellia Thurifera; the resin of this plant.

**Kundini**, f. an assemblage of lotus flowers or of jasmynes.

**कुन्दम** kundama, as, m. a cat.

**कुन्दर** kundara, as, m. a sort of grass; an epithet of Viṣṇu; [cf. kaṇḍura and kunda.]

**कुन्दु** kundū, us, m. a mouse, a rat; (us), f. the resin of the plant Boswellia Thurifera; gum olibanum or frankincense.

**Kundura**, as, m. or kunduru, us, m. f. the resin of the plant Boswellia Thurifera.

**Kunduruka**, as, ī, m. f. the resin of the plant Boswellia Thurifera; (ī), f. the plant Boswellia Thurifera.

**कुन्द** kundr, cl. 10. P. kundrayati, -yitum, to tell a lie; [cf. kud and gundr.]

**कुप** 1. kup, cl. 4. P. (ep. also A.) kupyati, -te, śukopa, kopishyati, akupat, kopitum, to be moved, excited, agitated, to swell, heave or boil with rage or emotion, to be angry, to be angry with (with dat. or gen. or acc. or with upari and gen., e. g. tasmai or tasya or tam or tasyopari śukopa, he was angry with him); Caus. kopayati, -yitum, to excite, agitate, affect strongly with anger &c.; to cause to swell or heave with passion; to stir up; to provoke, make angry; to be angry; Desid. śukupishati and śukopishati: Intens. śokupyate, śokopti; [cf. Lat. cupio; Eng. hope; Germ. hoffe.]

**Kupa**, as, m., Ved. the beam or lever of a pair of scales.

**Kupana**, as, m., N. of an Asura.

**Kupaya**, as, ā, am, Ved. heaving, swelling with emotion; disturbed; (Śāy.) to be guarded or protected (as if connected with rt. gup).

**Kupita**, as, ā, am, provoked, incensed, offended, angry, bristling. — **Kupita-vāyu**, us, m. aggravated flatulence, hypochondria. — **Kupitāntaka** ('ta-an'), as, m. imminent or threatening death.

**Kupya**, as, ā, am, to be excited; (am), n. a vile metal, any metal but silver and gold, base metal, copper, brass, &c.; zinc, lapis calaminaris, pewter, tutenag; (as), m., N. of a man; [cf. Lat. cuprum.]

— **Kupya-sātā**, f. a braziers, a foundry, a place where metallic vessels &c. are made or sold.

**Kupya** at the end of compounds = **kupya**.

**Kopa**, as, m. passion, anger. See s. v.

**कुप** 2. kup, cl. 10. P. kopayati, -yitum, to speak, to shine; [cf. Hib. cubhas, 'a word, a promise'; Lat. cupo in nun-cupo; Goth. huf, 'to lament.']

**कुपङ्क** ku-panka, as, m. (see 1. ku), a slough, a heap of filth and mud.

**कुपट** ku-ṭa, as or am, m. or n. (see 1. ku), miserable clothes, a miserable garment; (as), m., N. of a Dānava (covered with a miserable garment).

**कुपत** kupata, ind. excellent.

**कुपथ** ku-patha, as, m. (see 1. ku), a bad road, an evil way; bad conduct, evil way of living, immorality, profligacy; heterodox doctrine; (as, ā, am), walking in a bad or wrong road; (as), m., N. of an Asura or Dānava; (ās), m. pl., N. of a people. — **Kupatha-ga**, as, ā, am, or kupatha-gāmin, ī, inī, ī, or kupatha-āra, as, ā, am, going in a bad or wrong road, wicked.

**Kupathya**, as, ā, am, belonging to a bad way, literally or figuratively; unwholesome (as diet, regimen, &c.), improper, counter-indicated.

**कुपरिज्ञात** ku-parijñāta, as, ā, am (see 1. ku), badly understood, wrongly comprehended.

**कुपरीक्षक** ku-parikshaka, as, ikā, am (see 1. ku), making a false estimate, not valuing rightly.

*Ku-parikshita*, as, ā, am, badly examined or tested.

**कुपाणि** *ku-pāṇi*, is, is, i (see I. ku), crooked-handed, having a deformed or maimed hand.

**कुपात्र** *ku-pātra*, am, n. an unfit recipient.

**कुपिञ्जल** *ku-piñjala*, as, m. (see I. ku), N. of a man; [cf. *kaupinjala*.]

**कुपित** *kupita*. See under rt. *kup* above.

**कुपितृ** *ku-pitṛi*, tā, m. (see I. ku), a bad father.

**कुपिनी** *kupinī*, f. (fr. rt. I. *kup*?), a kind of net for catching small fish, made of bamboos or rushes. *Kupinīn*, ī, m. a fisherman.

**कुपिन्द** *kupinda*, as, m. (said to be fr. I. *kup*), a weaver; [cf. *kurinda*.]

**कुपिलु** *ku-pilu*, us, m. (see I. ku), a sort of ebony tree; [cf. *kāraskara*.]

**कुपुत्र** *ku-putra*, as, m. (see I. ku), a bad son; a disobedient or wicked son; a son of an inferior degree, as an adopted son &c.

**कुपुरुष** *ku-purusha*, as, m. (see I. ku), a low, vile, or miserable man; a poltroon. — *Kupurusha-janitā*, f., N. of a metre consisting of four lines of eleven syllables each.

**कुपूय** *ku-pūya*, as, ā, am (see I. ku), inferior, low, vile, contemptible; [cf. *kapūya*.]

**कुप्रावरण** *ku-prāvaraṇa* or *ku-prāvṛita*, as, ā, am (see I. ku), badly or miserably dressed.

**कुप्रिय** *ku-priya*, as, ā, am (see I. ku), disagreeable, contemptible, low, vile, last, worst.

**कुप्रव** *ku-plava*, as, m. (see I. ku), a weak or frail raft or float.

**कुबधू** *ku-badhū*, ūs, f. (see I. ku), a wicked wife.

**कुबन्ध** *ku-bandha*, as, m. (see I. ku), a disgraceful stigma; [cf. *anka-bandha*.]

**कुबल** *kubala*, *kubāla-prastha*, *kubalāśva*, &c. See under *kuvala*, &c.

**कुबुद्धि** *ku-buddhi*, is, is, i (see I. ku), a person of base or vile sentiments; stupid, foolish.

**कुवेर** *kubera*, or in later Sanskrit *kuvera*, as, m. (said to be fr. rt. *kumb* or fr. I. *ku* and *vera*), originally N. of the chief of the evil beings or spirits of darkness with the epithet *Vaiśravaṇa*; afterwards the god of riches and treasure, the regent of the northern quarter of the world, which is hence called *Kubera-guptā* dik; (*Kubera* is the son of *Viśrava* by *Iḍavijā*, the chief of the *Yakshas*, and a friend of *Rudra*; he is represented as having three legs and only eight teeth); with *Jainas*, the attendant of the nineteenth *Arahat* of the present *Avasarpīnī*; N. of a prince of *Devā-rāshṭra*; or N. of the great-grandfather of *Vāna-bhaṭṭa*, the author of the *Kādambarī*; or of the author of the *Dattaka-śāndrikā*; the tree *Cedrela Toona*; (as, ā, am), deformed, monstrous; slow, lazy; [cf. *kuvera*.] — *Kubera-nalīnī*, f., N. of a *Tirtha*. — *Kubera-bāndhava*, as, m. an epithet of *Siva*, 'the relation of *Kubera*.' — *Kubera-vana*, am, n. 'the forest of *Kubera*,' N. of a place. — *Kubera-vallabha*, as, m., N. of a *Vaiśya*. — *Kuberākshī* ('*ra-ak*'), f. the plant *Bignonia Suaveolens*. — *Kuberācala* ('*ra-āc*'), as, m. 'the mountain of *Kubera*,' an epithet of the *Kailāsa* mountain. — *Kuberādri* ('*ra-ad*'), is, m. an epithet of the *Kailāsa* mountain.

**कुबेरका** *as*, m. the tree *Cedrela Toona* (*tunna*); (*ikā*), f., N. of a woman.

**कुबेरिय** *kuberīya*, as, m. (?), N. of a mixed caste.

**कुब्ज** *kubja*, as, ā, am (fr. I. *ku* and rt. *ubj*?), hump-backed, crooked; (as), m. a curved sword, scimitar; a sort of fish, *Bola Cujā*; the plant *Achyranthes Aspera*, = *apāmārga*; [cf. *nyubja* and *hanya-kubja*; cf. also *Lith. kupra, kupotas*; Gr. *κυβός, κύβω*; Lat. *gibbus, gibba, gibber*; Germ. *Häcker*?]. — *Kubja-kaṇṭhaka*, as, m. a white *Mimosa*. — *Kubja-kirāta* or *kubja-vāmana*, am, n. a hump-backed person and a dwarf. — *Kubjāmraka* ('*ja-am*'), as or am (?), m. or n. (?), N. of a *Tirtha*. — *Kubjā-lidha* ('*ja-āl*'), as, m., N. of the founder of a sect.

*Kubjaka*, as, ā, am, hump-backed, crooked; (as), m. the aquatic plant *Trapa Bispinosa*; (*ikā*), f. in the word *kubjikā-tantra*, N. of a *Tantra*; according to some authorities *kubjikā kumārī* is a girl eight years old personating the goddess *Durgā* at a festival of this deity.

*Kubjita*, as, ā, am, crooked, curved, bent.

**कुब्र** *kubra*, am, n. (said to be fr. rt. *kumb*), a forest; a hole for sacrificial fire; a ring, an earring; a thread; a cart.

**कुब्रह्म** *ku-brahma*, as, m. or *ku-brahman*, ā, m. (see I. ku), a degraded or contemptible *Brahman*, one who officiates for *Sūdras*.

**कुभन्तु** *kubhanyu*, us, us, u, Ved. desirous of water.

**कुभा** *kubhā*, f., Ved., N. of a river falling into the *Indus*, the *Kabul* river (?); [cf. *κωφῆν*.]

**कुभायै** *ku-bhārya*, as, ā, am (see I. ku), having a bad wife; (*ā*), f. a bad wife.

**कुभुक्त** *ku-bhukta*, am, n. (see I. ku), bad food.

**कुभूय** *ku-bhūyā*, as, m. (see I. ku), a bad servant.

**कुम्** *kum*, ind. an interjection.

**कुमति** *ku-mati*, is, f. (see I. ku), vile or base sentiment; slow or weak intellect; folly; (*is, is, i*), or *ku-manīsha*, as, ā, am, or *ku-manīshin*, ī, īnī, ī, of slow intellect, foolish.

**कुमन्त** *ku-mantra*, as, m. bad advice; evil counsel; a charm employed to secure success in a bad enterprise.

*Kumantṛin*, ī, m. a bad counsellor.

**कुमार** *kumāra*, as, m. (fr. *ku* + *māra*, fr. rt. *mṛi*? 'easily dying'; by native authorities derived fr. rt. 2. *kam*), a child, a new-born child (especially in the earlier language); a boy, a youth, a son; a prince, the heir-apparent associated in the kingdom with the reigning monarch (especially in theatrical language); a groom; a N. of *Skanda* the god of war, who is also the reputed author of certain grammatical *Sūtras* (see *kalāpa*); N. of a son of *Agni*, who is the author of some Vedic hymns; an epithet of *Agni*; (with *Jainas*) N. of the attendant of the twelfth *Arahat* of the present *Avasarpīnī*; N. of a *Prajāpati*; an epithet of *Mañju-śrī*; a parrot; the tree *Capparis Trifoliata* [cf. *kumāraka*]; an epithet of the river *Sindhu* (*ās*), m. pl., N. of a people; (*i*), f. a young girl, one from ten to twelve years old, a maiden; or (in the *Tantras*) any virgin up to the age of sixteen, or before menstruation has commenced; a daughter; N. of the wife of *Bhīma-sena*, the son of *Parikshit*; or of a daughter of *Vasu-deva* by *Rohiṇī*; an epithet of *Stūtā*, the wife of *Rāma*; an epithet of the goddess *Durgā*; the *Syāmā*, a bird so named; N. of several plants, *Aloe Perfoliata*, or the plant *Clitoria Ternatea* [cf. *aparājītā*]; also the plant *Jasminum Sambac*, and a plant commonly called *Bandhyā-karkotaki*; the blossom of the plants *Taruṇī* and *Modinī*; great cardamoms; the most southerly of the nine portions of the known continent, or of *Jambu-dvīpa*, the southern extremity of the peninsula, whence the modern name *Cape Comorin* (*Kumārī*); the central part of the universe, according to *Hindū*

geography, *Jambu-dvīpa* or *India*; N. of a river flowing from the mountain *Suktimat*; N. of a metre consisting of four lines of sixteen syllables each; (when a name is given to a pupil to indicate his attachment to any particular master, *kumārī* may be prefixed to denote that the pupil's object is to gain the affections of the master's daughter, e. g. *kumārī-dākṣha*); (am), n. pure gold; [Gr. *κόρος, κοῦρος*; *μειραξ, μειρακιον*?]. — *Kumāra-gupta*, as, m., N. of a prince ('protected by the god of war'). — *Kumāra-ghātin*, ī, m. the slayer of a child. — *Kumāra-jīva*, as, m., N. of a plant, = *putrajīvaka*. — *Kumāra-tva*, am, n. boyhood, youth. — *Kumāra-datta*, as, m., N. of a son of *Nidhipati*. — *Kumāra-dāsa*, as, m., N. of a poet. — *Kumāra-devī*, f., N. of the mother of *Samudra-gupta*. — *Kumāra-deshya*, as, ā, am, Ved. granting perishable gifts; (*Sāy.*) granting children. — *Kumāra-dhārā*, f., N. of a river. — *Kumāra-pāla*, as, m., N. of a king, = *sātivāhana* (?), also N. of a king of *Guzerat* (?). — *Kumāra-bhaṭṭa*, as, m., N. of a poet. — *Kumāra-bhṛityā*, f. care of a young child, care of a pregnant or lying-in woman, midwifery. — *Kumāra-lalitā*, f. 'boy's play,' N. of a metre consisting of four lines of eight syllables each. — *Kumāra-vana*, am, n. *Kumārā's* (i. e. *Kārtikeya's*) grove. — *Kumāra-vāhin*, ī, m. a peacock, ('carrying the god of war'; this god being usually represented as borne by a peacock). — *Kumāra-vrata*, am, n. a vow of eternal chastity. — *Kumāra-sambhava*, as, m. 'the birth of the god of war,' title of a poem by *Kālidāsa*. — *Kumāra-sū*, ūs, m. the father of the god of war, an epithet of *Agni*; (*ūs*), f. the mother of the god of war, an epithet of the river *Gangā*, also of the goddess *Durgā*. — *Kumāra-sena*, as, m., N. of a minister. — *Kumāra-svāmīn*, ī, m., N. of the author of a commentary on the *Mīmāṃsā-bhāṣya*. — *Kumāra-hārīta*, as, m., N. of a teacher. — *Kumārābhishheka* ('*ra-abh*'), as, m. 'the inauguration of *Kumārā*,' title of the thirteenth book of the *Kumāra-sambhava*. — *Kumārī-tantra*, am, n., N. of a *Tantra*. — *Kumārī-pāla*, as, m. the guardian of a virgin or bride. — *Kumārī-putra*, as, m. the child of an unmarried woman. — *Kumārī-pura*, am, n. a gynæceum. — *Kumārī-pūjā*, f. the worship of *Kumārī* or *Durgā*, (a ceremony performed at the great *Durgā* festival, when a girl between ten and twelve years old is placed on a pedestal, as the representative of the goddess, and fed with offerings made to the idol.) — *Kumārī-svaśura*, as, m. the father-in-law of a maiden.

*Kumāraka*, as, m. a child, a little boy, a boy, a lad, a youth; the pupil of the eye; N. of a *Nāga*; the plant *Capparis Trifoliata*; (*ikā*), f. a girl from ten to twelve years old, or generally a virgin; an insect, *Spheg Asiatica*; double jasmine, *Jasminum Sambac*; large cardamoms; N. of a part of *Bhārata-varsha*, a division of the known continent. — *Kumārīkā-kshetra*, am, n., N. of a country. — *Kumārīkā-khaṇḍa*, a section of the *Skanda-purāna*.

*Kumārāya*, nom. P. *kumārāyati*, -yitum, to play, especially as a child.

*Kumārāya*, us, m. a prince, heir-apparent.

*Kumārīka*, as, ī, am, furnished with girls, abounding in them.

*Kumārīn*, ī, īnī, ī, abounding in girls.

*Kumārīla*, as, m. or *kumārīla-svāmīn*, ī, m., N. of a renowned teacher of the *Mīmāṃsā* philosophy.

*Kumārī*, ī, ī, m. f. a man or woman desirous of a daughter.

**कुमारी** *ku-mārga*, as, m. (see I. ku), a bad way, bad ways, (also used metaphorically.)

**कुमालक** *kumālaka*, ās, m. pl., N. of a people and country, = *kumāraka*.

*Kumālāya*, nom. P. *kumālāyati*, -yitum, to play, especially as a child; [cf. *kumārāya*.]

**कुमित** *ku-mitra*, am, n. (see I. ku), a bad friend.

**कुमुख** *ku-mukha*, *as*, m. (see I. *ku*), a hog.

**कुमुद्** *ku-mud*, *t*, *t*, *t* (see I. *ku*), unkind, unfriendly; avaricious, niggardly; (f), n. the plant *Nymphæa Esculenta*, the esculent white water-lily; the plant *Nymphæa Rubra*, the red lotus. — *Kumud-vat*, *ān*, *ālī*, *at*, abounding in lotuses; (*ālī*), f. an assemblage of lotuses; a place or pond filled with them; the flexible stalk of a water-lily; N. of a plant bearing a poisonous fruit, *Villarsia* (*Menyanthes*) *Indica*; N. of a sister of the serpent-king *Kumanda* and wife of *Kuśa*; N. of the wife of *Vimarsha*; N. of a river. — *Kumudvatīśa* (*ti-śa*), *as*, m. an epithet of the moon; [cf. *kumuda-bandhu* and the following.]

*Ku-mūda*, *as*, *am*, m. n. the esculent white water-lily, *Nymphæa Esculenta* ('exciting what joy!'); red lotus, *Nymphæa Rubra*; (*am*), n. silver; (*as*), m. camphor; N. of a *Nāga*; N. of the elephant of the south-west or southern quarter; N. of a *Daitya*; N. of an attendant of *Vishṇu*; N. of a son of *Gada* by *Vrīhatī*; N. of a confidant of king *Uamattavānti*; one of the monkey-heroes of the *Rāmāyana*; N. of a poet; N. of a mountaio; N. of one of the smaller *Dvīpas*; (*ā*), f. several plants, *Gmelina Arborea*; *Pistia Stratiotes*; *Desmodium Gangeticum*; *Grisea Tomentosa*; N. of another plant, commonly called *Katphala*; N. of a deity; (ī), f. a plant, commonly called *Katphala*. — *Kumūda-khaṇḍa*, *am*, n. an assemblage of *Kumudas*. — *Kumūda-ghnī*, f. N. of a plant containing a poisonous milky juice. — *Kumūda-patrābha* (*tra-abha*), *as*, *ā*, *am*, resembling the leaves of the white water-lily. — *Kumūda-bandhu*, *us*, m. or *kumūda-bāndhava*, *as*, m. the moon ('friend of the lotus;') the white esculent lotus expanding its petals during the night and closing them in the day time; hence other similar appellations of the moon, as *kumūda-priya*, &c.). — *Kumūda-vatī*, f. an assemblage of *Kumudas*, a place abounding in them, &c. — *Kumūda-suhṛīd*, f. m. the moon; [cf. *kumūda-bandhu*.] — *Kumūdākara* (*da-āk*), *as*, m. a number of water-lilies or place abounding in them. — *Kumūdāksha* (*da-āk*), *as*, m., N. of a *Nāga*; also of an attendant of *Vishṇu*. — *Kumūdāhī* (*da-āhī*), *is*, m., N. of a pupil of *Pathya*. — *Kumūdāvāsa* (*da-āv*), *as*, *ā*, *am*, abounding or richly furnished with *Kumudas*; (*as*), m. a pool abounding in them. — *Kumūdeśa* (*da-īśa*), *as*, m. an epithet of the moon, 'lord of the lotus.'

**कुमुदिका**, *as*, *ī*, *am*, abounding with *Kumudas*; (*īkā*), f. N. of a plant, commonly called *Katphala*; a small tree, the seeds of which are aromatic.

**कुमुदिनी**, f. an assemblage of *Kumudas* or a place abounding in them; the mother of *Raghu-deva*. — *Kumūdinī-nāyaka*, *as*, m. or *kumūdinī-pati*, *is*, m. an epithet of the moon; [cf. *kumūda-bandhu*.] — *Kumūdinī-vantī*, f. any loved woman fancifully represented as an assemblage of lotus flowers.

**कुमेधस्** *ku-medhas*, *ās*, *ās*, *as* (see I. *ku*), of little intellect, stupid; malicious.

**कुमेरु** *ku-meru*, *us*, m. (see I. *ku*), the southern hemisphere or pole, the region of the demons and Titans.

**कुमोदक** *kumodaka*, *as*, m. an epithet of *Vishṇu*; [cf. *kumodakī*.]

**कुम्प** *kump*, cl. 10. P. *kumpayati*, *-yitum*, another form for *kumb*, *kumbayati*.

**कुम्प** *kumpa*, *as*, *ā*, *am*, crooked-armed.

**कुम्ब** *kumb*, cl. 6. and 10. P. *kumbati* and *kumbayati*, *-yitum*, to cover; [cf. *kumb* and *kumbh*.]

**कुम्भ** *kumba*, *as* or *am* (?), m. or n. (?), Ved. a kind of head-dress for women; the upper part or top of a club; (*ā*), f. a thick petticoat; an en-

closure round a place of sacrifice to prevent profane intrusion.

**कुम्भिक** *kumbhika*, *ās*, m. pl., N. of a people.

**कुम्भ्या** *kumbyā* or *kumvyā*, f., Ved. a kind of hymn or sacred formula.

**कुम्भ** *kumbh*, el. 10. P. *kumbhayati*, *-yitum*, another form for *kumb*, q. v.

**कुम्भ** *kumbha*, *as*, m. a jar, pitcher, water-pot, ewer, a small water-jar, (often in compounds, e. g. *chidra-kumbha*, a perforated pitcher; *āma-kumbha*, a jar of unbaked clay; *hema-kumbha*, a golden ewer; *jala-kumbha*, a water-pot); an urn in which the bones of a dead person are collected; the sign of the zodiac Aquarius; a measure of grain equal to twenty *Droṇas*, a little more than three bushels and three gallons (commonly called a comb, some make it two *Droṇas* or sixty-four *Seers*); the frontal globe on the upper part of the forehead of an elephant (there are two of these projections which swell in the rutting season); a religious exercise, viz. closing the nostrils and mouth so as to suspend breathing; the root of a plant used in medicine; the paramour of a harlot, a bully, a flash or fancy man; N. of a *Muni*; N. of a *Dānava*, son of *Prahlāda* and brother of *Nikumbha*; also of a *Rākshasa*, a son of *Kumbha-karṇa*; N. of the father of the nineteenth *Arhat* of the present *Avasarpinī*; N. of a monkey; one of the thirty-four *jātakas* or former births of *Sākyamuni*; title of a work; (ī), f. a small jar or pot, an earthen cooking vessel; a vessel for preserving grain, a measure of grain; N. of several plants, a small tree, the seeds of which are used in medicine, commonly called *Katphala*; another plant, *Bignonia Suaveolens*; another plant, *Pistia Stratiotes*; another plant, commonly called *Romaśa*; another plant, *Croton Polyandrum*; (*ā*), f. a harlot, a whore; (*am*), n. the plant *Ipomoea Turpethum*; a fragrant resin (*guggulu*), or the plant which bears it; [cf. *Gr. κύμβη*; Lat. *cymba*.] — *Kumbha-karṇa*, *as*, m., N. of a *Rākshasa*, the gigantic brother of *Ravana*, who is described in the *Yuddha-kāṇḍa* of the *Rāmāyana* as sleeping for six months at a time, and then waking to gorge himself; N. of a *Muni*; an epithet of *Siva*; N. of a *Dānava*. — *Kumbhakarṇa-vaadha*, *as*, m. 'the slaughter of *Kumbhakarṇa*,' a section of the *Padma-purāṇa*. — *Kumbha-kāmalā*, f. a bilious affection, a sort of jaundice together with swelling of the joints; [cf. *kumbha-pāda*.] — *Kumbha-kāra*, *as*, m. a potter, being according to some authorities the son of a *Brahman* by a wife of the *Kshatriya* caste; a serpent; a kind of wild fowl; (ī), f. the wife of a potter; N. of a girl; a mineral substance used as an application to strengthen the eyes and beautify the eyelashes; red arsenic. — *Kumbha-kāraka*, *as*, m. a potter; (*īkā*), f. the wife of a potter, a woman of the potter caste; a sort of collyrium. — *Kumbha-kāra-kukūṭha*, *as*, m. a kind of chicken, *Phasianus Gallus*. — *Kumbha-keṭu*, *us*, m., N. of a son of *Sambara*. — *Kumbha-koṇa*, *as*, m. 'brim of a jar,' N. of a town. — *Kumbha-ghoṇa-tīrtha*, *am*, n., N. of a *Tīrtha*. — *Kumbha-janman*, *ā*, m. an epithet of *Agastya*. — *Kumbha-tumbī*, f. a kind of large round gourd. — *Kumbha-dāsi*, f. a bawd, a procuress. — *Kumbha-dhara*, *as*, m. the sign of the zodiac Aquarius. — *Kumbha-nābha*, *as*, m., N. of a son of *Bali*. — *Kumbha-pāda*, *as*, *-pādī*, *am*, a person with swollen legs bulging like a pitcher; [cf. *kumbha-kāmalā*.] — *Kumbha-bāhu*, *us*, m., N. of a *Daitya*. — *Kumbha-maṇḍūka*, *as*, m. a frog in a pitcher; [cf. *kūpa-maṇḍūka*.] — *Kumbha-mushka*, *as*, *ā*, *am*, Ved. an epithet of certain demons, 'having a jar-shaped scrotum.' — *Kumbha-mūrdhan*, *ā*, m. a fabulous being mentioned in the *Hari-vaṅśa*. — *Kumbha-yonī*, *is*, m. 'born in a water-jar,' an epithet of the saint *Agastya*; of *Vasiṣṭha*; and of *Droṇa*, the military preceptor of the *Kurus* and *Pāṇḍus*; N. of a plant, commonly called *Droṇa-*

*pushpī*; (*is*), f., N. of an *Apsaras*. — *Kumbha-rāśī*, *is*, m. the sign Aquarius. — *Kumbha-retas*, n. semen virile deposited in a *Kumbha*; (*ās*), m. a form of *Agni*. — *Kumbha-lagna*, *am*, n. that time of day in which Aquarius rises above the horizon. — *Kumbha-vijaka*, *as*, m., N. of a plant, commonly called *Rīṭhā-karājā*. — *Kumbha-sālā*, f. a pottery, a potter's kiln. — *Kumbha-sandhi*, *is*, m. the hollow on the top of an elephant's head, between the frontal globes. — *Kumbha-sambhava*, *as*, m. an epithet of the saint *Agastya*; also of *Nārāyaṇa*. — *Kumbha-sarpis*, *is*, n. butter placed in a jar. — *Kumbha-hanu*, *us*, m., N. of a *Rākshasa*. — *Kumbhāṇḍa* (*bha-āṇ*), *ās*, m. pl. (with Buddhists) a class of demons with testicles shaped like a *Kumbha*; N. of a minister of the *Asura Bāṇa*; (ī), f. a pumpkin gourd, (a various reading for *kushmāṇḍī*). — *Kumbhī-dhānya*, *as*, m. grain stored in jars sufficient (according to some) for six days, or (to others) for one year's consumption. — *Kumbhī-dhānyaka*, *as*, m. a householder who preserves grain in store for six days &c. — *Kumbhī-nasa*, *as*, m. a kind of large venomous snake; a kind of poisonous insect; (ī), f., N. of the wife of the *Gandharva Angārāpama*; also of a *Rākshasī*, the mother of *Lavaṇa*. — *Kumbhī-nasī*, *is*, m., N. of a demon. — *Kumbhī-pāka*, *as*, m. the contents of a cooking vessel; (*as* or *ās*), m. sing. or pl. a hell, in which the wicked are baked like potters' vessels, or cooked like the contents of a cooking vessel. — *Kumbhī-vija*, *am*, n. the nut of the croton; [cf. *kumbhīni-vija*.] — *Kumbhēsva-tīrtha* (*bha-īś*), *am*, n., N. of a *Tīrtha*. — *Kumbhodara* (*bha-ul*), *as*, m., N. of an attendant of *Siva*. — *Kumbholūka* (*bha-ul*), *as*, m. a kind of owl.

**Kumbhaka**, *as*, m. the base of a column; stopping the breath by shutting the month and closing both nostrils with the fingers of the right hand; a religious exercise.

**Kumbhikā**, f. a small pot or pitcher; N. of several plants, *Pistia Stratiotes*; another plant, *Bignonia Suaveolens*; another plant, commonly called *Droṇa-pushpī*; a disease of the eyes, hordeolum or styte.

**Kumbhīnī**, *ī*, *inī*, *ī*, having a water-jar; shaped like a jar &c.; (ī), m., N. of a demon hostile to children; an elephant; a crocodile; a fish; a kind of poisonous insect; a sort of fragrant resin (*guggulu*), or the plant bearing this fragrant resin. — *Kumbhī-naraka*, *as* or *am* (?), m. or n. (?), N. of a hell, = *kumbhī-pāka* (?). — *Kumbhīni-vija*, *am*, n. the croton-nut, *Croton Jamalota*. — *Kumbhī-pāki*, f., N. of a plant, commonly called *Katphala*. — *Kumbhī-mada*, *as*, m. the juice that exudes from an elephant's temples at certain seasons.

**Kumbhīla**, *as*, m. a thief who breaks into a house, a plagiarist; a wife's brother; a child begotten at undue seasons or of an imperfect impregnation; a kind of fish, the gilt-head, *Ophiocephalus Wrahl*.

**Kumbhīka**, *as*, m. a pathic, a catamite; the plant *Rottleria Tinctoria*, or the plant *Pistia Stratiotes*, a plant the bark of which furnishes a yellow dye; (*ā*), f. a swelling, especially of the eyelids, similar to a seed or grain of the *Kumbhīka*; an affection of the eyes, hordeolum or styte, also *kumbhīka-pīḍakā*; Ved., N. of a kind of demon.

**Kumbhīkinī**, *ī*, *inī*, *ī*, similar to a seed or grain of the *Kumbhīka*.

**Kumbhīra**, *as*, m. the crocodile of the Ganges, the long-nosed alligator; N. of a *Yaksha*. — *Kumbhīra-maleśhikā*, f. a sort of fly or aquatic insect.

**Kumbhīraka**, *as*, m. a thief.

**Kumbhīla**, *as*, m. a crocodile; [cf. *kumbhīra*.]

**कुम्भरी** *kumbhari*, f. an epithet of *Durgā*.

**कुम्भला** *kumbhalā*, f. a plant the flowers of which are compared to those of the plant *Naudea Cadamba*; [cf. *muṇḍūtikā*.]

**कुम्भिल** *kumbhila*, *kumbhira*, &c. See under *kumbha* above.

कुयञ्जिन ku-yajvin, ī, m. (see I. ku), a bad sacrificer.

कुयव ku-yava, as, ā, am (see I. ku), Ved. epithet of the demon Sushpa, who was slain by Indra, 'causing a bad harvest?'; (as), m., N. of another demon; (am), n. a bad harvest.

कुयावच् कूया-वच्, k, m. (kuya = I. ku), Ved. speaking ill, abusing; or N. of a demon who was slain by Indra (?).

कूयोग ku-yoga, as, m. (see I. ku), an inauspicious conjunction of planets, signs, periods, &c. Kū-yogin, ī, m. a false devotee, an impostor, a hypocrite.

कूयोनि ku-yoni, is, f. (see I. ku), a base womb, the womb of a low woman.

कुर, cl. 6. P. kurati, -ritum, to utter a sound, to sound in general.

कुराका kurakā, f. the olibanum tree, Boswellia Thurifera (= sallaki).

कुरङ्कर kurankara or kurankura, as, m. the Indian crane, Ardea Sibirica.

कुरङ्ग kuranga, as, m. (said to be fr. I. kṛī), a species of antelope, an antelope or deer in general; N. of a mountain; (ī), f. a female antelope. — Kuranga-nayanā, f. a handsome woman ('fawn-eyed'). — Kuranga-nābhi, is, m. musk (formed in a bag attached to the belly of the deer above the navel).

Kurangaka, as, m. a species of antelope, an antelope, a deer; (ikā), f. a kind of bean (= mudgaparū).

Kurangama, as, m. a species of antelope or deer. Kurangāya, nom. A. kurangāyate, -yitum, to become or take the shape of an antelope.

कुराचिल्ल कुराचिल्ला, as, m. a crab; (a wrong reading for kuru-çilla.)

कुराट कुराटा, as, m. a shoemaker, a leather-seller, a currier; (ās), m. pl., N. of a people.

कुराण्ट कुराण्टा, as, m. or कुराण्टका, as, ikā, m. f. yellow amaranth (pitāmlāna), and a yellow kind of barleria (pitajhīntī); (am), n. the blossom of this plant. Also कुराण्टका and कुराण्टका.

कुराण्ड कुराण्डा, as, m. enlargement of the testicles or rather of the scrotum, including inguinal hernia, hydrocele, &c.; N. of a plant, commonly called Sākuraṇḍa.

कुराण्डक कुराण्डका, as, m. yellow amaranth; a yellow kind of barleria; [cf. कुराण्टा.]

कुरायण कुरायणा, as, m., N. of a man; [cf. कुरायणा.]

कुरार कुरारा, as, ā, m. f. (said to be fr. rt. 3. ku), an osprey; also another species of eagle; (ī), f. a female osprey; a sheep, an ewe; (as), m., N. of a mountain. — Kurarānghri (°ra-an°), is, m. a kind of mustard (deva-sarshapa). — Kuri-ṛi-gaṇa, as, m. a flight of ospreys.

Kurarāva, am, n. a place abounding with ospreys.

कुराल कुराला, as, m. an osprey [cf. कुरारा]; a curl, a lock of hair upon the forehead.

कुरव कुरावा, as, ā, am (see I. ku), having a bad voice; (as), m. a bad or harsh sound; N. of a plant, = sitamandāra; a red or a yellow kind of barleria.

Kuravaka, as, m. a crimson species of amaranth; a purple or a yellow sort of Jhīntī or barleria; a species of rice or grain; (am), n. the blossom of the amaranth or of the barleria.

कुरस कु-रसा, as, ā, am (see I. ku), having bad juice or flavour or essence; (as), m. spirituous or

vinous liquor; (ā), f. a wild creeping plant, a species of hieracium; [cf. go-jīhvā.]

कुराजन् कु-राजान्, ā, m. (see I. ku), a bad king.

Ku-rājya, am, n. bad dominion, bad administration.

कुराल कुराला, as, m. a light bay horse with black legs; (wrong reading for kurāha, which is a various reading for urāha.)

कुरी कुरी, f. a kind of grass or corn.

कुरीर कुरीरा, am, n. (said to be fr. I. kṛī), Ved. a kind of head-dress for women; copulation.

Kuririn, ī, iṇī, i, Ved. decorated with the head-dress called kurira.

कुरु कुरु, avas, m. pl. (said to be fr. I. kṛī), N. of a people of India and their country, situated near the country of the Pañcālas (hence often connected with Pañcāla or Pāñcāla; see kuru-pancāla below); the Kuru derive their origin from Kuru (son of Saṃvaraṇa and Tapatī, daughter of the Sun), who is the ancestor of both Pāṇḍu and Dhṛita-rāshṭra, though the patronymic derived from his name is usually applied only to the sons of the latter, the sons and descendants of the former being called Pāṇḍavas; another Kuru is the son of Agnūdhra and grandson of Priya-vrata. The uttara-kuravaḥ or uttarāḥ kuravaḥ are the northeru Kuru, the most northerly of the four Mahā-dvīpas or principal divisions of the known world (distinguished Mahā-bh. I. 4346. from the dakṣiṇāḥ kuravaḥ or southern Kuru), by other systems regarded as one of nine divisions or Varshas of the same; it was probably a country beyond the most northern range of the Himālaya, often described as a country of everlasting happiness, and considered by some to be the ancient home of the Āryan race.

Kurū, ūs, f. a princess of the Kuru race. According to native lexicographers the word kuru has also the following meanings: a priest; boiled rice; the plant Solanum Jacquini, = kṛṇṭakārīka; [cf. kaurava, kauravaka, kauravya.] — Kuru-kata, ās, m. pl. the Kuru and Katas. — Kuru-kandāka, am, n. horse-radish, Raphanus Sativus (= mūlaka). — Kuru-kurukshetra, am, n. the country of the Kuru and Kurukshetra. — Kuru-kshetra, am, n. the field of the Kuru, N. of a region or extensive plain near Delhi, the scene of the great battles between the Kuru and Pāṇḍu; (ās), m. pl. the inhabitants of this country, renowned for their bravery. — Kuru-kshetrin, ī, iṇī, ī, with yoga, a solar day, in the course of which three lunar days, three asterisms and three yogas occur. — Kuru-çilla, as, m. a crab; [cf. कुराचिल्ला.] — Kuru-jāṅgala, am, n., N. of a country; (ās), m. pl., N. of the people inhabiting it. — Kuru-īrtha, am, n., N. of a Tirtha. — Kuru-nadikā, f. according to native authorities, = ku-nadikā. — Kuru-nandana, as, m. a descendant of Kuru as Arjuna, Yudhishṭhira. &c. — Kuru-pancāla, ās, m. pl. the Kuru and Pañcālas. — Kuru-pancālātrā, ind., Ved. as among the Kuru and Pañcālas. — Kuru-patha, as, m., N. of a man (?); [cf. कुरूपथि.] — Kuru-pungava, as, m. a Kuru chief. — Kuru-rāj, ī, m. an epithet of Duryodhana. — Kuru-rāja, as, m. an epithet of Yudhishṭhira. — Kuru-rājya, am, n. the Kuru realm. — Kuru-vatsa, as, m., N. of a prince. — Kuru-varṇaka, ās, m. pl., N. of a people; or perhaps (as, ā, am), belonging to the race of the Kuru. — Kuru-vasa, as, m., N. of a prince. — Kuru-vājapeya, as, m. a particular kind of Vājapeya. — Kuru-viṣṭa, as, m. a Pala of gold, a weight of gold equal to about 700 troy grains. — Kuru-viddha, as, m. an epithet of Bhishma. — Kuru-sravaṇa, as, m., N. of a prince. — Kuru-sreshṭha or kuru-sattama, as, m. an epithet of Arjuna. — Kuru-hāru, as or am (?), m. or n. (?), N. of an Agra-hāra.

Kuruka, as, m., N. of a prince; (a various reading for ruruka.)

Kurukullā, f., N. of a Buddhist deity.

कुरुङ्ग कुरुङ्गा, as, m., N. of a prince.

कुरुट कुरुटा, as, m. a kind of pot-herb; [cf. sitāvara.]

कुरुटिन् कुरुटिन, ī, m. a horse.

कुरुण्ट कुरुण्टा, as, m. yellow amaranth; yellow barleria; (ī), f. a doll, a puppet made of wood; the wife of a Brāhman or teacher. Kuruṇṭaka, as, m. yellow or white amaranth; a yellow species of barleria, B. Prionitis.

Kuruṇḍa, as, m. = kuruṇṭa.

कुरुतावि कुरुतावि, a particular high number.

कुरुम्ब कुरुम्बा, am, n. a kind of orange, = kulapālaka; (ā), f., N. of a plant, commonly called Droṇa-pushpī; (ī), f. another plant, commonly called Saighālī.

Kurumbikā, f., N. of a plant, commonly called Droṇa-pushpī.

कुरुरी कुरुरी, f. a species of bird with a plaintive note; (a wrong reading for kūrārī.)

कुरुल कुरुला, as, m. a curl or lock of hair, especially on the forehead.

कुरुवक कुरुवाका, as, m. the crimson amaranth; a purple species of barleria; also a yellow kind; (am), n. the blossom of this flower; [cf. कुरावाका.]

कुरुविन्द कुरुविन्दा, as, m. (fr. kuru and vinda), N. of several plants; a fragrant grass, Cyperus Rotundus; a kind of barley, see kalmāsha; the bud of a flower?; (as, am), m. n. a ruby; (am), n. black salt; cinnabar, or the plant Terminalia Catappa (?).

Kuruvinḍaka, as, m. a kind of Dolichos Biflorus, a wild variety.

कुरुविल्व कुरुविल्वा or कुरुविल्वा (?), as, m. a ruby; [cf. कुरुविन्दा.]

Kuruvilvaka, as, m. a kind of barley. See kulmāsha and kuruvinḍa.

कुरुसुति कुरुसुति or कुरुसुति, is, m., N. of a Vedic poet.

कुरुटिन् कुरुटिन, ī, iṇī, i, Ved. = kirīṭin (?).

कुरुप कु-रुपा, as, ā, am (see I. ku), ill-made, of an ugly shape, deformed, ugly; (am), n. ugliness. — Kurūpa-tā, f. or kurūpa-tva, am, n. ugliness.

Ku-rūpīn, ī, iṇī, i, ill-made, deformed, ugly, frightful.

Ku-rūpya, am, n. tin, (lit. bad silver.)

कुरुह कुरुहु, us, m., Ved. a species of worm.

कुक्कुट कुक्कुटा, as, m. [cf. कुक्कुटा], a cock; rubbish, sweepings (?).

कुक्कुटाहि कुक्कुटाहि, is, m. a kind of serpent; [cf. कुक्कुटाहत् and कुक्कुटाब्धा.]

कुक्कुर कुक्कुरा, as, m. (an onomatopoeic word), a dog or bitch; [cf. कुक्कुरा.]

कुक्किका कुक्किका, f. the milky juice of a bulbous root; a needle; (a wrong reading for kūrīkā.)

कुर्णज कुर्णजा, as, m., N. of a plant, commonly called Kulāhjana.

कुर्द कुर्द and कुर्दना, incorrect forms for kīrd and kīrdana.

कुर्पर कुर्पारा, as, m. the knee; the elbow; [cf. कूर्पारा.]

कुर्पास कुरपसा and कुरपसाका, as, m. a sort of bodice or jacket for women; [cf. कूर्पसा.]

**कुर्वत्** *kurvat*, *an*, *atī*, *at* (pres. part. fr. rt. 1. *kr*), doing, acting, &c.; acting as a servant, an agent, a servant. — *Kurvād-rūpa*, *am*, *n*. cause according to the *Cārvaṅkas*.

*Kurvāṇa*, *as*, *ā*, *am*, doing, making, &c.

**कुल** *kul*, cl. 1. P. *kolati*, *śukola*, &c., *kolitum*, to accumulate, collect; to be of kin, to behave as a kinsman; to proceed continuously or without interruption; to count.

**कुल** *kula*, *am*, *n*. (fr. rt. *kul*?), a herd, a troop, a flock, an assemblage, a multitude, a number &c. (of quadrupeds, birds, insects, &c., or of inanimate objects, e. g. *go-kula*, a herd of cows; *mṛiga-kula*, a herd of deer; *mahishī-kula*, a herd of female buffaloes; *alī-kula*, a swarm of bees; *alaka-kula*, a multitude of curls) a race, family, community, tribe, caste, association, set, company (e. g. *brāhmaṇa-kula*, the caste of the Brāhmins) the residence of a family, seat of a community; (in a contemptuous sense) a lot, a gang (forming a compound with a preceding gen. sing., e. g. *caurasya-kula*, a gang of thieves), an inhabited country; a house, an abode; a noble or eminent family or race; high station (often at the beginning of a compound = chief, principal; see *kula-giri* below); the body; the front, fore part; a blue stone; (*as*), *m*. the chief of a corporation or guild; [cf. Hib. *gaol*, 'a family or kindred.'] *Kulī* and *kulī*, see s. v. — *Kula-kajjala*, *as*, *m*. disgrace of the family. — *Kula-kaṇṭhaka*, *as*, *m*. 'a family-thorn,' any one who is a trouble to his family. — *Kula-kanyā*, *f*. a girl of good family. — *Kula-kara*, *as*, *ī*, *am*, founding a family, the founder of a family or race, an ancestor. — *Kula-karkaṭī*, *f*. a kind of gourd; [cf. *śinārkarkatī*.] — *Kula-kartṛī*, *tā*, *m*. the founder of a family or race, an ancestor. — *Kula-karma*, *a*, *n*. the peculiar or proper duty of a family or race, any observance or custom peculiar to a family. — *Kula-kalanika*, *as*, *m*. 'a family-stain,' any one who disgraces his family. — *Kula-kshaya*, *as*, *m*. decay or downfall of a race or family; (*ā*), *f*. a sort of cowach, *Mucuna Prunites* (= *śukasimbī*). — *Kula-garīman*, *ā*, *m*. family pride. — *Kula-giri*, *is*, *m*. a chief mountain, any one of the seven principal mountains of Bhārata-varsha; see *kulācala*. — *Kula-grāha*, *am*, *n*. a noble house. — *Kula-gopa*, *as*, *m*. Ved. the protector of a domicile. — *Kula-gaurava*, *am*, *n*. family importance. — *Kula-gṇa*, *as*, *ā* or *ī*, *am*, destroying a family. — *Kula-candra*, *as*, *m*. N. of a scholiast on the *Kātantra* grammar; N. of the author of the *Durgāvākyā-prabodha*. — *Kula-cūḍamāṇī*, title of a work. — *Kula-śyula*, *as*, *ā*, *am*, rejected by his family. — *Kula-ja* or *kula-jāta*, *as*, *ā*, *am*, born in a noble family, of a good or noble family, well-born, of good breed; ancestral, hereditary. — *Kula-jana*, *as*, *m*. a person belonging to a noble family, a high-born or distinguished person. — *Kula-tatva-vid*, *t*, *i*, *t*, knowing the true state of a family. — *Kula-tas*, *ind*. by birth. — *Kula-tithi*, *is*, *m*. *f*. an important lunar day, the fourth, eighth, twelfth, or fourteenth day of the half-month. — *Kula-tilaka*, *as*, *m*. the glory of a family, one who does honour to a family. — *Kula-damana*, *as*, *ā*, *am*, subduing a family, holding it in subjection. — *Kula-dīpa* or *kula-dīpaka*, *as*, *m*. the lamp or light or glory of a race or family; (*ikā*), *f*. title of a work treating on the noble families of Bengal. — *Kula-dhātṛī*, *tā*, *f*. the daughter of a noble family; a high-born maiden. — *Kula-devatā*, *f*. a principal deity; an epithet of the goddess *Durgā*. — *Kula-dāra*, *am*, *n*. family destiny; a principal deity. — *Kula-dharma*, *as*, *m*. practice or observance peculiar to a tribe or family, peculiar duty of caste or race. — *Kula-dhāraka*, *as*, *m*. 'upholder of the family,' a son. — *Kula-dhurya*, *as*, *m*. one who is able to support a family, a grown-up son. — *Kula-nakshatra*, *am*, *n*. any Nakshatra or lunar mansion distinguished above others; any auspicious asterism. — *Kula-nandana*, *as*, *ā*, *am*, causing joy to a family, doing honour to a family; a

high-born virtuous child. — *Kula-nāyikā*, *f*. a girl worshipped at the celebration of the orgies of the left-hand Śāktas. — *Kula-nārī*, *f*. a woman of good family; a high-bred virtuous woman. — *Kula-nāsa*, *as*, *m*. a camel; a reprobate, an outcast. — *Kula-nindā*, *f*. family disgrace. — *Kulan-dhara*, *as*, *ā*, *am*, upholding a family. — *Kula-pa*, *as*, *m*. Ved. the chief of a family or race or tribe. — *Kula-pati*, *is*, *m*. the head or chief of a family. — *Kula-pattra*, *as*, *m*. a plant, commonly called *Damanaka*. — *Kula-paramparā*, *f*. the series of generations comprising a race. — *Kula-parvata* or *kula-śaila*, *as*, *m*. a principal mountain, any one of seven mountains in Bhārata; [cf. *kula-giri*.] — *Kula-pānsukā*, *f*. an uochaste woman. — *Kula-pāka*, *as*, *ikā*, *am*, protecting a family, nourishing or providing for a family; (*am*), *n*. a kind of orange, = *kurumba*, commonly *kamalānevu*. — *Kula-pālī*, *is*, *f*. or *kula-pālikā*, *f*. or *kula-pālī*, *f*. a chaste, high-born, or noble woman. — *Kula-putra*, *as*, *m*. a son of a noble family, a noble or respectable youth; (*ī*), *f*. the daughter of a good family, a high-born or respectable girl; [cf. *kula-duhitṛī*.] — *Kula-putraka*, *as*, *m*. N. of a plant, = *kula-pattra* and *muni-putra*. — *Kulaputra-jana*, *as*, *m*. the son of a good family, a noble or respectable youth. — *Kula-purusha*, *as*, *m*. a man of good family, a noble or respectable man, an ancestor, any family progenitor. — *Kula-pūrva*, *as*, *m*. an ancestor. — *Kula-prakāsa*, *as*, *m*. title of a work. — *Kula-prasūta*, *as*, *ā*, *am*, born in a noble family. — *Kula-badhū*, *us*, *f*. a noble, virtuous, or respectable woman; [cf. *kula-yoshit*.] — *Kula-bālikā*, *f*. = *kula-pālikā* above. — *Kula-bhāryā*, *f*. a virtuous, noble, or high-bred wife. — *Kula-bhūbhṛit*, *t*, *m*. a principal mountain, one of the seven mountains in Bhārata. — *Kula-bhūṣaṇa*, *as*, *ā*, *am*, 'family-adorning,' a family ornament. — *Kula-bhṛityā*, *f*. the nursing of a pregnant woman; a midwife, a nurse?; [cf. *kumāra-bhṛityā*.] — *Kula-bheda-kara*, *as*, *m*. one who causes discord in a family. — *Kula-bhrashta*, *as*, *ā*, *am*, expelled from a family. — *Kula-maryādā*, *f*. family honour or respectability. — *Kula-mārga*, *as*, *m*. the best or principal way, the way of honesty. — *Kula-mitra*, *am*, *n*. a friend of the family. — *Kulam-puna*, *as*, *ā*, *am*, purifying a family; (*am*), *n*. N. of a Tirtha; (*ā*), *f*. N. of a river. — *Kulam-bhara*, *as*, *ā*, *am*, carrying or upholding a family; (*as*), *m*. a wrong form for *kujambhala*, a thief. — *Kula-yoshit*, *t*, *f*. a woman of noble family, a virtuous high-born woman. — *Kula-rakshaka*, *as*, *ā*, *am*, preserving a family. — *Kula-ratna-mālikā*, *f*. title of a work. — *Kula-vat*, *am*, *atī*, *atī*, belonging to a noble family. — *Kula-vadhū*, *us*, *f*. a virtuous wife, a respectable woman, one of good family. — *Kulavadhū-tā*, *f*. virtue in a wife. — *Kula-varṇā*, *l*. a species of the plant *Convolvulus* with red blossoms, = *rakta-trivṛil*. — *Kula-varadhana* or *kula-varadhaka*, *as*, *ā*, *am*, increasing or advancing or propagating a family. — *Kula-vāra*, *as*, *m*. a principal day, i. e. Tuesday and Friday. — *Kula-vidyā*, *f*. knowledge handed down in a family. — *Kula-vīpra*, *as*, *m*. a family priest. — *Kula-vṛiddha*, *as*, *m*. the oldest member or head of a family. — *Kula-vṛiddhī*, *is*, *f*. family advancement. — *Kula-vyāpīn*, *ī*, *inī*, *i*, attaching or applicable to tribe or caste. — *Kula-vrata*, *am*, *n*. a family vow. — *Kula-śīla*, *as*, *am*, *m*. *n*. character or conduct honourable to a family. — *Kula-śīla-samanvita*, *as*, *ā*, *am*, endowed with a noble character or disposition. — *Kula-śekhara*, *as*, *m*. N. of the author of *Mukunda-mālā*. — *Kula-śreshthīn*, *ī*, *inī*, *i*, well-born; of good family, eminent in a family; (*ī*), *m*. the chief of a guild; an artificer or artisan of eminent birth. — *Kula-sankhyā*, *f*. ranking or being reckoned as a family, family respectability. — *Kula-sattra*, *am*, *n*. a family sacrifice. — *Kula-santati*, *is*, *f*. propagation of a family, posterity, descendants. — *Kula-sannidhī*, *is*, *m*. the presence of a number of persons or of witnesses, kindred, relations. — *Kula-samudbhava*, *as*, *ā*, *am*, born in a noble family. — *Kula-*

*sambhava*, *as*, *ā*, *am*, sprung from a noble family; (in compounds) sprung from a family. — *Kula-sāra-tantra*, *am*, *n*. N. of a Tantra. — *Kula-sundarī*, *f*. N. of a deity. — *Kula-sevaka*, *as*, *m*. an excellent attendant or servant. — *Kula-saurabha*, *am*, *n*. N. of a plant, = *maruwaka*. — *Kula-stṛī*, *f*. a woman of good family, a respectable woman, a chaste or virtuous wife. — *Kula-sthīt*, *is*, *f*. antiquity or prosperity of a family. — *Kulākūla* ('*la-ak*'), *as*, *ā*, *am*, excellent and not excellent, middling; of mixed character, of mixed origin; (*as*), *m*. N. of a Dānava. — *Kulākūla-tithi*, *is*, *m*. *f*. the second, sixth, and tenth lunar days of a half-month. — *Kulākūla-nakshatra*, *am*, *n*. N. of the lunar mansions *Ārdra*, *Mūlā*, *Abhijit*, and *Satabhishā*; an asterism of mixed character. — *Kulākūla-vāra*, *as*, *m*. Wednesday. — *Kulāṅganā* ('*la-an*'), *f*. a woman of good family, a respectable or chaste woman. — *Kulāṅgarā* ('*la-an*'), *as*, *m*. 'a family firebrand,' metaphorically a man who foments domestic dissensions or ruins his family. — *Kulācala* ('*la-āc*'), *as*, *m*. a principal mountain, one of a class of seven principal mountains which are supposed to exist in each Varsha or division of a continent; those of Bhārata-varsha or India are *Mahendra*, *Malaya*, *Sahya*, *Sūktimat*, *Riksha*, *Vindhya*, and *Pāripātra* or *Pāriyātra*; N. of a Dānava. — *Kulācāra* ('*la-āc*'), *as*, *m*. the peculiar or proper duty of a family or caste. — *Kulācārya* ('*la-āc*'), *as*, *m*. a family teacher, a family priest; a person well versed in the pedigrees and customs of different families and employed to contract marriages between them; a genealogist. — *Kulādri* ('*la-ād*'), *is*, *m*. a principal mountain; one of seven principal mountains; see *kulācala* above. — *Kulādhāraka* ('*la-ād*'), *as*, *m*. a son; [cf. *kula-dhāraka*.] — *Kulānṛta* ('*la-an*'), *as*, *ā*, *am*, sprung from a noble family. — *Kulābhīmāna* ('*la-abh*'), *am*. *n*. pride of birth, family pride. — *Kulābhīmānīn*, *ī*, *inī*, *i*, proud of birth or of family descent. — *Kulāmṛita* ('*la-am*'), *am*, *n*. title of a work. — *Kulārṇava* ('*la-ar*'), *as*, *m*. title of a work. — *Kulārṇava-tantra*, *am*, *n*. N. of a Tantra. — *Kulāmbinī* ('*la-āmb*'), *ī*, *inī*, *i*, supporting or maintaining a family. — *Kulācāra*, *as* or *am* (?), *m*. or *n* (?), a kind of plant. — *Kulēsvara* ('*la-īs*'), *as*, *m*. the chief of a family or race; the lord *kar' ēḥoxhn*, an epithet of *Siva*; (*ī*), *f*. an epithet of *Durgā*. — *Kulotkata* ('*la-ut*'), *as*, *ā*, *am*, excellent by birth, high-born; (*as*), *m*. a horse of good breed. — *Kulotkarsha* ('*la-ut*'), *as*, *m*. family eminence. — *Kulotpanna* ('*la-ut*'), *as*, *ā*, *am*, sprung from a good family, well-born; belonging to a family (as property &c.). — *Kulodgata* ('*la-ud*'), *as*, *ā*, *am*, sprung from a noble family. — *Kulodbhava*, *as*, *ā*, *am*, or *kulodbhūta* ('*la-ud*'), *as*, *ā*, *am*, well-born, of good family; born or produced in a family. — *Kulodvaha* ('*la-ud*'), *as*, *m*. a chief, a leader, the head of a family. — *Kulopadeśa* ('*la-up*'), *as*, *m*. family name.

*Kulaka*, *as*, *ā*, *am*, relating to a tribe or family, of good family, of eminent birth; (*as*), *m*. the chief of a guild; any artisan of eminent birth; an ant-hill, a mole-hill; a green snake (*harita-sarpa*); N. of several plants, a kind of ebony, *Diospyros Tomentosa*; another species of ebony, commonly called *Ku-pīla*; another plant, = *maruwaka*, *śuklapushpa*, *tilaka*; (*am*), *n*. a multitude; a sort of gourd, *Trichosanthes Dioeca*; a number of stanzas in grammatical connection, several verses in which the government of noun and verb is carried throughout, contrary to the practice of closing the sense with each verse; a kind of prose composition with few compound words.

*Kulāyana*, *as*, *m*. N. of a man.

*Kulika*, *as*, *ā*, *am*, of a good family, well-bora; (*as*), *m*. a kinsman; the chief or head man of a tribe or caste; an artist or artificer of high birth; a thorny plant, *Ruellia Longifolia* or *Asteracantha* (*Ruellia*) *Longifolia*; one of the eight chiefs of the *Nāgas* or serpent-race, described as having a half-moon on the top of his head and being of a dusky-brown colour. — *Kulikā-vēlā*, *f*. certain portions of each day on which it is improper to begin any good business.

*Kulin*, *ī*, *inī*, *i*, belonging to a noble family.

*Kulīna*, as, ā, am (at the end of compounds), belonging to a family; of high or eminent descent, of a good family, well-born; (as), m. a horse of good breed; a Brahman of the highest class in Bengal, i. e. a member of one of the eight principal families of the Varendra division or of one of the six chief families of the Rājha or Rāṅh division as classified by Balāl Sen, Rāja of Bengal, in the twelfth century, (common names of the latter families are Mukharji, Banarji, Chatoji, &c.); a worshipper of Śakti according to the left-hand ritual; (ā), f. a variety of the Āryā metre; (am), n. a disease of the nails. — *Kulīna-tā*, f. or *kulīna-tva*, am, n. birth, rank, family respectability.

*Kulīnaka*, as, ā, am, of good family; (as), m. a kind of wild kidney-bean.

*Kuleya*, as, ā, am (at the end of compounds) = *kulīna*.

1. *kulīya*, as, ā, am, of or relating to a family or race; belonging to a congregation or corporation; of good family, well-born, well-descended; (as), m. a respectable man; (ā), f. a virtuous or decent woman; custom or habit of a family?; (am), n. friendly inquiry after family affairs or domestic accidents, condolence, congratulation, &c. (For 2. 3. see col. 3.)

**कुलक** *kulakka*, as, m. a cymbal; beating time in music.

**कुलङ्गी** *kulangi*, f. a thorny plant; (a wrong form for *kulingī*.)

**कुलञ्ज** *kulanja* or *kulanjana*, as, m. the plant *Alpinia Galanga*, = *gandha-mūla*.

**कुलट** *kulaṭa*, as, m. (fr. *kula* and rt. *aṭ* ?), any son except one's own offspring, an adopted son, a bought son, &c.; (ā), f. an unchaste woman. — *Kulaṭa-pati*; is, m. the husband of an unchaste woman, a cuckold.

**कुलटी** *kulaṭī*, f. red arsenic, = *kunaṭī*.

**कुलति** *kulati*, ayas, m. pl., N. of a people.

**कुलाथ** *kulatha*, as, m. (fr. *kula* ? cf. *aśvattha* and *kapittha*), a kind of pulse, *Dolichos Uniflorus*; (ās), m. pl., N. of a people; (ā), f. a kind of *Dolichos*; a blue stone used in medicine and applied as a collyrium to the eyes, also as an astringent to sores &c.; a species of metre.

*Kulathihā*, f. a blue stone used as a collyrium &c.; a sort of vetch, considered as a wild sort of the *Dolichos Uniflorus*.

**कुलभ** *kulabha*, as, m., N. of a Daitya; (another reading has *sulabha*.)

**कुलहाडक** *kulahaṅḍaka*, as, m. an eddy, = *kūlahanḍaka*.

**कुलाद्युता** *kulākshutā*, f. a bitch.

**कुलाट** *kulāṭa*, as, m. a kind of small fish.

**कुलाद्य** *kulādyā*, as, m. (?), N. of a country or people.

**कुलाभि** *kulābhi*, is, m. a treasure.

**कुलाय** *kulāya*, as, am, m. n. (fr. *kula* ?), a woven texture, a web; the nest of a bird; a case or investing integument, a receptacle; the body as the dwelling-place of the soul; the kennel or resting-place of a dog &c.; a place, a spot in general. — *Kulāyanīlāya*, as, m. the act of sitting in a nest, hatching, brooding. — *Kulāyanīlāyī-tā*, f. the act or state of hatching, &c. — *Kulāya-nīlāyin*, ī, tni, ī, sitting in a nest, brooding, hatching. — *Kulāya-stha*, as, m. 'nest-dweller,' a bird.

*Kulāyayat*, an, anti, at (fr. nom. *kulāyaya*), Ved. building nests or a resting-place, hiding one's self in a nest.

*Kulāyikā*, f. a bird-cage, an aviary.

*Kulāyin*, ī, imi, ī, Ved. forming a nest, shaped like a nest, homely; (īni), f., N. of a liturgical service.

**कुलाल** *kulāla*, as, m. (said to be fr. rt. *ku*), a potter; a wild cock, Phasianus Gallus; an owl; (ī), f. the wife of a potter; N. of a plant; a species of blue stone applied as a collyrium to the eyes (*kulaththikā*). — *Kulāla-rat*, ind. like a potter.

**कुलालिका** *kulālikā*, f. an aviary; (a wrong form for *kulāyikā*.)

**कुलाह** *kulāha*, as, m. a horse of a light-brown colour with black knees.

**कुलाहक** *kulāhaka*, as, m. a lizard, a chameleon; N. of a plant, commonly Rāngā Kulekhāḍā.

**कुलाहल** *kulāhala*, as, m., N. of a plant, = *alambusha*, *gochhāla*, *bhūkadamba*, commonly *Kokaśimā*, *Coryza Terebinthina* or *Celsia Coromandelina*, (a plant which dogs are fond of smelling before they eject urine.)

**कुलि** *kuli*, is, m. the hand; (is), f., N. of a plant, = *kaṇṭakārī*, a prickly nightshade.

**कुलिङ्ग** *ku-linga*, as, m. (see 1. *ku*), a kind of mouse; a species of bird, the fork-tailed shrike; N. of a man; (ā), f., N. of a town; (ī), f., N. of a plant [cf. *karkaṭa-sringī*]; the female of the fork-tailed shrike. — *Kulingākshī* (°ga-ak°), f., N. of a plant, = *peṭikā*, *kvererākshī*.

*Kulingaka*, as, m. a sparrow.

**कुलिज** *kulija*, as or am (?), m. or n. (?), a sort of measure (occurring at the end of compounds in the forms *kulija*, as, ī, am; *kulijika*, as, ī, am; *kulijina*, as, ā, am).

**कुलिन्द** *kulinda*, ās, m. pl., N. of a people; (as), m. sing. the prince of this people.

**कुलिर** *kulira*, as, m. a crab; also *kuṭira*, q. v.

**कुलिश** *kulīśa*, as, am, m. n. (fr. 1. *ku* and *liśa*, = *riśa* fr. *riś*), Ved. an axe, a hatchet; the thunderbolt of Indra; a sort of fish; the plant *Heliotropium Indicum*; (ī), f., Ved., N. of a river supposed to be in the middle region of the sky. — *Kulīśa-nāyaka*, as, m. a kind of coitus. — *Kulīśa-bhṛit*, t, m. a N. of Indra, the bearer of the thunderbolt. — *Kulīśānkusā* (°śa-an°), f., N. of one of the sixteen *Vidyā-devīs*.

**कुलिशासन** *kulīśāsana*, as, m. (fr. *kulin* and *sāsana* ? or fr. *kulī* and *sāsana*, 'one who commands with his hand?'), an epithet of *Sakya-muni*.

**कुली** *kulī*, f. a wife's elder sister; the plant *Solanum Jacquini* or *Solanum Longum* (*vr̥hātī*).

**कुलीका** *kulikā*, f., Ved. a kind of bird.

**कुलीनस** *kulīnasa*, am, n. water.

**कुलीपय** *kulīpaya*, as, m., Ved. an aquatic animal.

**कुलीर** *kulīra*, as, am, m. n. (said to be fr. 1. *krī*), a crab; the sign of the zodiac Cancer; [cf. *kulīra*.] — *Kulīra-sringī*, f., N. of a plant; [cf. *karkaṭa-sringī*.] — *Kulīrād* (°ra-ad), t, m. a young crab (destroying its parents; the old crab being supposed to perish on producing young).

*Kulīraka*, as, m. a small crab.

**कुलीश** *kulīśa*, as, am, m. n. Indra's thunderbolt; [cf. *kulīśa*.]

**कुलुक** *kuluka*, am, n. the fur or foulness of the tongue.

**कुलुकगुञ्जा** *kulukka-guijā*, f. a firebrand; (for *ulkā-guijā* ?).

**कुलुङ्ग** *kulunga*, as, m., Ved. an antelope.

**कुलुञ्च** *ku-kulūca*, as, m. (see 1. *ku*), Ved. one who plucks out hairs.

**कुलूत** *kulūta*, ās, m. pl., N. of a people.

**कुल्फ** *kulpha*, as, m. (said to be fr. 3. *ka*), Ved. the ankle; (as, am), m. n. a disease.

**कुल्मल** *kulmala*, am, n. (said to be fr. rt. *kush*), Ved. the part of an arrow or spear by which the head is attached to the shaft; sin. — *Kulmala-barhisha*, as, m., N. of a Vedic poet.

**कुल्मषा** *kulmāsha*, as or am, m. or n. sour gruel prepared by the spontaneous fermentation of the juice of fruits or of boiled rice; (am), n. half-ripe barley; forced rice; a sort of *Phaseolus*, see *rāja-māsha*; a species of *Dolichos*, *D. Biflorus*, see *yāvaka*; (as), m. a kind of disease; (ī), f., N. of a river. — *Kulmāshābhishuta* (°śa-abh°), am, n. sour gruel.

*Kulmāsa* = *kulmāsha*.

**कुल्पा** 2. *kūlya*, am, n. (for 1. *kulya* see col. 1), a bone; flesh; a winnowing basket; a measure of eight *Dropas*.

**कुल्या** 1. *kulyā*, f., Ved. a small river; a river in general; a canal, a channel for irrigation; a ditch, a dyke or trench; N. of a river.

3. *kulya*, as, ā, am, Ved. belonging to a river. *Kulyāya*, nom. A. *kulyāyate*, -yitum, to become a river.

**कुल्या** 2. *kulyā*, f., N. of a drug or medicinal plant, *Celtis Orientalis* (*jīvantīkaushadhī*); another plant, *Solanum Longum* (*sthūlavārtāka*).

**कुल्लूक** *kullūka* or *kullūka-bhaṭṭa*, as, m., N. of a celebrated scholiast on Mann.

**कुल्वा** *kulva*, as, ā, am, Ved. bald, bare [Lat. *calvus*] in *ati-kulva*, too bald.

**कुल्वक** *kulvaka*, am, n. fur upon the tongue; [cf. *kuvuka*.]

**कुव** *kuva*, am, n. a water-lily, a lotus; [cf. *kuwala*, *kuvalaya*, *kuwela*.]

**कुवकालुका** *kuvakālūkā*, f., N. of a vegetable (*ghoṭi-sāka*).

**कुवङ्ग** *ku-vanga*, am, n. (see 1. *ku*), lead.

**कुवच** *ku-vača*, as, ā, am (see 1. *ku*), abusive, censorious, scurrilous, using bad language.

**कुवज्रक** *ku-vajraka*, am, n. (see 1. *ku*), crystal, a stone resembling a diamond.

**कुवद** *ku-vada*, as, ā, am (see 1. *ku*), censorious; [cf. *ku-vača*.]

**कुवम** *kuvama*, as, m. a N. of *Kaśyapa* (?).

**कुवर** *kuvara*, as, ā, am, astringent in flavour; [cf. *tuvara*.]

**कुवर्ष** *ku-varsha*, as, m. (see 1. *ku*), a shower of rain, a sudden and violent shower.

**कुवल** *kuwala* or *kubala*, as, ī, m. f. the jujube tree, *Zizyphus Jujuba*; (am), n. the fruit of this tree; the water-lily; a pearl; (ā), f., N. of a pearl. — *Kuwala-kupa*, as, m. the time when the tree *Zizyphus Jujuba* bears fruits. — *Kuwala-prastha*, as, m., N. of a town. — *Kuwalāśva* or *kubalāśva* (°la-as°), as, m., N. of a prince with the epithet *Dhundhumāra*. — *Kuwale-saya*, as, m. an epithet of *Vishṇu* ('resting on a water-lily').

**कुवलय** *kuvalaya*, am, n. any water-lily; the blue water-lily; (as, am), m. n. the earth; (as), m., N. of the horse of *Kuvalayaśva*. — *Kuvalaya-pura*, am, n., N. of a town. — *Kuvalayāktīya* (°ya-ak°), as, m., N. of a prince, = *kuvalayāpīḍa*. — *Kuvalayānanda* (°ya-ān°), as, m. title of a

work on rhetoric by Apyadūkhita. — *Kuvalayāpīḍa* (<sup>°ya-āp</sup>), *as*, m., N. of a Daitya, who, changed to an elephant, became the vehicle of Kaṇṣa; N. of a prince; [cf. *kuvalayādītya*]. — *Kuvalayāvālī* (<sup>°ya-āv</sup>), f., N. of a princess. — *Kuvalayāśva* (<sup>°ya-aś</sup>), *as*, m., N. of a prince with the epithet Dhruodhumāra; an epithet of the prince Pratardana. — *Kuvalayāśvaka*, *as*, m., N. of a prince with the epithet Dhruodhumāra. — *Kuvalayāśva-carita*, *am*, n. 'the adventures of Kuvalayāśva,' title of a Prākṛit poem composed by Viśvanātha Kavirāja. — *Kuvalayāśvīya*, *am*, n. the story of Kuvalayāśva. — *Kuvalayēsa* (<sup>°ya-īsa</sup>), *as*, m. a ruler of the earth, a king. — *Kuvalayēsa-tā*, f. kingdom.

*Kuvalayita*, *as*, ā, *am*, decorated with water-lilies.

*Kuvalayinī*, f. an assemblage of water-lilies, a place abounding with them.

**कुवाक्य** *ku-vākya*, *am*, n. or *ku-vāc*, *k*, f. (see 1. *ku*), injurious or censorious language, speaking ill of any one.

**कुवाट** *kuvāṭa*, *as*, m. the fold of a door, = *kavāṭa* and *kapāṭa*.

**कुवाद** *ku-vāda*, *as*, ā, *am* (see 1. *ku*), detracting, censorious, one who speaks ill of others.

**कुवाहुल** *kuvāhula*, *as*, m. a camel.

**कुविक** *kuvika*, *ās*, m. pl., N. of a people.

**कुविद्** *kuvid*, ind. (fr. 1. *ku* and *id*), Ved. a particle of interrogation, 'if, whether,' or used in direct questions; (a verb following this particle does not lose its accent.) — *Kuvit-sa*, *as*, m., Ved. any one, an unknown person; (Sāy.) N. of a man ('much destroying').

**कुविन्द** *kuvinda* or *kuvindaka*, *as*, m. a weaver, = *kupinda*.

**कुविवाह** *ku-vivāha*, *as*, m. (see 1. *ku*), a degrading or improper marriage.

**कुवीणा** *ku-vīṇā*, f. (see 1. *ku*), the lute of the Cāṇḍālas.

**कुवीर** *kuvīra*, *as*, m. or ā, f. (?), N. of a river.

**कुवृत्तिकृत्** *kuvṛtī-kṛit*, m. the plant *Cæsalpinia Bonducella* (= *pūlitika*).

**कुवेणा** *ku-veṇā*, f. (see 1. *ku*), N. of a river; a fish-basket; (various reading for the following.)

*Ku-veṇī*, f. a fish-basket; a badly braided tress of hair; a woman with her hair badly braided.

**कुवेर** *kuvera*, &c. See under *kubera*.

**कुवेल** *kuvela*, *am*, n. a water-lily, = *kuvalaya*, q. v.

**कुवेद्य** *ku-vaidya*, *as*, m. (see 1. *ku*), a bad physician.

**कुव्र** *kuvra*, *am*, n. a forest, a wood.

**कुश** *kuś*, cl. 4. P. *kuśyati*, to embrace, enfold; (a various reading for *kuś*, q. v.)

**कुश** *kuśa*, *as*, m. (used in Sūtra works, but the word *dārḥa* is more common in the Brāhmaṇas), grass, especially the sacred grass used at certain religious ceremonies (i. e. *Poa Cynosuroides*, a grass with long stalks and numerous pointed leaves); a rope made of Kuśa grass used for connecting the yoke of a plough with the pole; N. of a son of Vasu Uparīcara; of a son of Balakāśva, grandson of Balāka, father of Kuśāmba and Kuśānābha; of a son of Suhotra [cf. *kāśa*]; of a son of Vidarbha; of a son of Rāma; of a son of Lava, king of Kāśmīra; one of the great Dvīpas or divisions of the universe, surrounded by the sea of liquified butter; (ā), f. a plank for

covering anything; a piece of wood; a horse's bridle; N. of a plant, commonly called Madhukarkaṭikā; (ī), f. a sort of boat or ladle used in making libations; wrought iron; a ploughshare; a pod of cotton; (*am*), n. water; (*as*, ā, *am*), wicked, depraved; mad, inebriate. — *Kuśa-cīra*, *am*, n. a garment made of Kuśa grass; (*as*, ā, *am*), covered with a garment made of Kuśa grass; (ā), f., N. of a river. — *Kuśa-dvīpa*, *as*, m., N. of one of the seven large Dvīpas or divisions of the universe. — *Kuśa-dhārā*, f., N. of a river. — *Kuśa-dhvaja*, *as*, m., N. of a prince, a son of Hrasva-romau; also a grandson of the latter; N. of a grandson of Viśvadhruva. — *Kuśa-naagara*, *am*, n., N. of the town in which Śākyamuni died. — *Kuśa-nābha*, *as*, m., N. of a son of Kuśa. — *Kuśa-netra*, *as*, m., N. of a Daitya. — *Kuśa-pushpa*, *am*, n., N. of a plant (= *granthi-parṇa*), a perfume so called. — *Kuśa-plavana*, *am*, n., N. of a Tirtha. — *Kuśa-muṣhī*, *is*, *is*, *ī*, having the hand full of sacrificial grass. — *Kuśa-lava*, *au*, m. du. the two sons of Rāma, called Kuśa and Lava. — *Kuśa-vat*, *ān*, *atī*, *at*, covered with Kuśa grass; (*tī*), f., N. of a town. — *Kuśa-vārī*, n. water in which Kuśa grass has been soaked. — *Kuśa-vindū*, *avas*, m. pl., N. of a people. — *Kuśa-vīrā*, f., N. of a river; (a various reading for *kuśa-cīrā*). — *Kuśa-stamba*, *as*, m. a heap of Kuśa grass; N. of a Tirtha; N. of a prince. — *Kuśa-stava*, *as*, m. a bundle of Kuśa grass. — *Kuśa-sthala*, *am*, n. an epithet of the town Kānyakubja; (ī), f. an epithet of the town Dvārakā. — *Kuśa-hasta*, *as*, ā, *am*, having Kuśa grass in the hand or in the paw (as applied to the tiger in the Hitopadeśa). — *Kuśāhara* (<sup>°śa-āk</sup>), *as*, m. fire (the sacrificial fire being made upon a tuft of the Kuśa grass). — *Kuśāksha* (<sup>°śa-āk</sup>), *as*, m. a monkey, an ape. — *Kuśāgra* (<sup>°śa-ag</sup>), *am*, n. the sharp point of a blade of the Kuśa grass; (*as*), m., N. of a prince, the son of Brihadratha; (*as*, ā, *am*), sharp, shrewd, intelligent. — *Kuśāgra-buddhi*, *is*, *is*, *ī*, sharp as the point of Kuśa grass, shrewd, intelligent; (*is*), f. shrewdness, subtlety; also similar compounds, as *kuśāgra-dhī*, &c. — *Kuśāgrīya*, *as*, ā, *am*, sharp as the point of Kuśa grass, subtle, penetrating. — *Kuśāgrīya-matī*, *is*, *is*, *ī*, of subtle intellect, subtle, sharp-sighted, intelligent, possessing mental acumen; also other similar compounds, as *kuśāgrīya-dhī*, *kuśāgrīya-buddhi*, &c. — *Kuśānkura* (<sup>°śa-an</sup>), *as*, m. a blade of sacrificial grass. — *Kuśāngurīya* or *kuśāngurīyaka* (<sup>°śa-an</sup>), *am*, n. a ring of Kuśa grass worn at religious ceremonies. — *Kuśāraṇī* (<sup>°śa-an</sup>), *is*, m. 'one who may be irritated by a Kuśa blade,' epithet of the sage Durvāsas, famous for his irascibility. — *Kuśā-vatī*, f., N. of a town, the residence of Kuśa, son of Rāma. — *Kuśāvartā* (<sup>°śa-āv</sup>), *ās*, m., N. of a Tirtha, or passage of the Gaṅga, personified as a son of Rishabha. — *Kuśāśva* (<sup>°śa-aś</sup>), *as*, m., N. of a prince. — *Kuśāśana* (<sup>°śa-ās</sup>), *am*, n. a small mat of sacrificial grass on which a Brāhman sits when performing his devotion. — *Kuśe-sāya*, *as*, ā, *am*, lying in grass or in water; (*as*), m. a kind of tree, = *karnikāra*; the Indian crane; N. of a mountain in Kaśa-dvīpa; (*am*), n. 'lying in water,' a water-lily, a lotus. — *Kuśeśayakara*, *as*, m. the sun. — *Kuśottara* (<sup>°śa-ul</sup>), *as*, ā, *am*, covered with sacrificial grass. — *Kuśodaka* (<sup>°śa-ud</sup>), *am*, n. water in which Kuśa grass has been infused; (ā), f., N. of a deity.

*Kuśaya* or *kuśapa*, *as*, m. a drinking-vessel, a cup, a goblet, a cistern.

*Kuśita*, *as*, ā, *am*, mixed or combined with water; [cf. *kuśhīta*.]

*Kuśin*, *ī*, *inī*, *ī*, furnished with Kuśa grass; (ī), m. an epithet of Vālmiki (so called with reference to Kuśa, the son of Rāma). — *Kuśī-grāmaka*, *as*, m., N. of a village of the Mallas. — *Kuśī-nagara*, *am* or *ī*, n. or f., N. of the capital of the Mallas.

**कुशज** *kuśaja*, *ās*, m. pl., N. of a people; (a various reading for *kuśala*.)

**कुशयद्** *kuśayad*, *ās*, m. pl., N. of a people.

**कुशानामन्** *kuśanāman*, ā, m. a camel; (probably a wrong form for *śiśu-nāman*.)

**कुशनार** *kuśanāra*, a various reading for *kuśa-dhārā*.

**कुशय** *kuśaya* or *kuśapa*. See last col.

**कुशर** *ku-śara*, *as*, m. (see 1. *ku*), Ved. a kind of reed.

**कुशरिर** *ku-śarīra*, *am*, n. (see 1. *ku*), a bad body; (*as*), m., N. of a Muni.

**कुशल** *kuśala*, *as*, ā, *am* (connected with *kuśa*?), right, proper, suitable, good (e. g. *kuśalam man*, to consider good, to approve), well, healthy, in good condition; happy, prosperous; fit for, competent, able, skillful, expert, clever, conversant with anything (with loc., gen., inf., and in compounds, e. g. *udgīthe* or *udgīthasya kuśalah*, clever in song; *kuśalo vyākhyātum*, competent to explain; *aśva-kuśala*, skilled in horses); (*ās*), m. pl., N. of a people, the inhabitants of Kuśa-dvīpa; (*as*), m. an epithet of Śiva; N. of a prince; also of a grammarian, author of the Pañjikāpradīpa; (ā), f., N. of a woman; (ī), f. a plant, = *āśmantaka*; another plant, = *kṣudrāmlīkā*; (*am*), n. welfare, well-being; a good or happy or prosperous condition, happiness; virtue, virtuous action; cleverness, competence, ability; fitness; due order; *kuśalam praṅch*, to ask after another's welfare, to say 'how do you do?' *kuśalam te*, hail to thee! (used as a salutation, especially in greeting a Brāhman); *kuśalam* or *kuśalena*, ind. well, in a proper manner, properly, rightly; happily, cheerfully. — *Kuśala-hāma*, *as*, ā, *am*, desirous of happiness; (*as*), m. desire for happiness. — *Kuśala-tā*, f. or *kuśala-tva*, *am*, n. cleverness, ability, conversancy, experience; skillfulness, well-being. — *Kuśala-prasna*, *as*, m. friendly enquiry after a person's health or welfare; salutation, greeting, saying 'how do you do?' — *Kuśala-buddhi*, *is*, *is*, *ī*, wise, able, intelligent. — *Kuśala-sāgara*, *as*, m., N. of a scribe, pupil of Lāvānyarata.

*Kuśalin*, *ī*, *inī*, *ī*, healthy, well, happy, prosperous; auspicious, favourable, good; virtuous; clever.

*Kuśalī-kṛī*, cl. 8. P. *karoti*, *-kartum*, to make right or proper, to arrange in due order.

**कुशाध्य** *kuśādhyā* or *kuśādhyā* (?), *ās*, m. pl., N. of a people; (a various reading for *kuśādyā*; cf. also *kuśāṇḍa*.)

**कुशाम्ब** *kuśāmba*, *as*, m., N. of a son of Vasu Uparīcara; N. of a son of Kuśa, who was the founder of the town Kauśāmbi.

*Kuśāmbu*, *us*, m., N. of a son of Kuśa, the founder of Kauśāmbi.

**कुशलमलि** *ku-śālmali*, *is*, m. (see 1. *ku*), the plant *Andersonia Rohitaka*.

**कुशिंशपा** *ku-śiṅśapā*, f. a kind of Sisu tree, *Dalbergia Sisu*, = *kapīla-śiṅśapā*.

**कुशिक** *kuśika*, *as*, ā, *am*, squint-eyed; (*as*), m., N. of the father of Viśvā-mitra; N. of the father of Gāthīn or Gādhi or Gādhin, the latter being sometimes identified with Indra, who is called Kuśika or Kuśīkottama; (according to the Mahā-bhārata and Rāmāyana, Viśvā-mitra is son of Gādhi and grandson of Kuśika); (*ās*), m. pl. the descendants of Kuśika; N. of a people; (*as*), m. a ploughshare (in this sense more properly n.); the sediment of oil; the plant *Shorea Robusta*; also *Terminalia Belerica* (*vibhītaka*); also *Vatica Robusta* (*aśva-karṇā*). — *Kuśikan-dhara*, *as*, m., N. of a Muni.

**कुशित** *kuśita*, &c. See under *kuśa*.

**कुशिम्बि** *ku-śimbi*, *is*, m. or f. (?), (see 1. *ku*), N. of a plant; [cf. *śimba*, *śimbi*, and *kuśimbi*.]

**कुशीद** *kuśīda*, *am*, n. the profession of usury; red saunders; [cf. *kuśīda*.]

**कुशील** *ku-śīla*, as, ā, am (see I. *ku*), ill-behaved, rude, wicked; evil-disposed; ill-tempered. — *Kuśīla-tā*, f. or *kuśīla-tva*, am, n. misbehaviour, misconduct; bad disposition; ill-temper.

**कुशीलव** *kuśīlava*, as, m. (connected with *ku-śīla* ?), a bard, herald; an actor, dancer, mime; a news-monger; an epithet of Vālmiki; (*au*), m. du. the two sons of Rāma, Kuśa and Lava, who recited the Rāmāyaṇa, (probably these names were originally formed from the word Kuśīlava); [cf. *kuśa-lava*.]

**कुशीवश** *kuśīvaśa*, as, m. an epithet of Vālmiki; [cf. *kuśīn* and *kuśīlava*.]

**कुसुम्भ** *kuśumbha*, as, m. a jar; the water-pot of an ascetic; [cf. *kusumbha*.]

**कुसूल** *kuśūla*, as, m. (fr. I. *ku* and *sūla* ?), a granary, a cupboard, a store-room, a place in which rice or other grain is kept; a conflagration of chaff. — *Kuśūla-dhānya*, am, n. grain stored for three years' consumption. — *Kuśūla-dhānyaka*, as, m. a householder &c. who has three years' grain in store. — *Kuśūla-pūrānādhaka* (°*pa-ādḥ*), as, ā, am, being (like to mere empty) measures filling a granary.

**कुशशय** *kuśe-śaya*, &c. See under *kuśa*.

**कुश्रि** *kuśri*, śy, m., N. of a teacher.

**कुश्रुत** *ku-śruta*, as, ā, am (see I. *ku*), indistinctly heard.

**कुश्रुध** *ku-śvabhra*, am, n. (see I. *ku*), a small hole.

**कुष** *kush*, cl. 9. P. *kushnāti*, *śukosha*, *koshishyati*, *akoshit*, *koshātum*, to tear, tear asunder, to force or draw out, to extract, to expel; to test, assay, examine; to shine: Pass. *kushyati* and *kushyate*: Caus. *kushayati*: Desid. *śukoshishati* and *śukushishati*: Intens. *śokushyate*, *śokoshīti*.

**कुषाड** *ku-śaṇḍa*, as, m. (see I. *ku*), N. of a priest.

**कुषल** *kushala*, as, ā, am, clever, expert, &c.; (a wrong reading for *kuśala*.)

**कुषवा** *kushavā*, f., Ved., N. of a Rākshasi.

**कुषाकु** *kushāku*, us, us, u (fr. rt. *kush* ?), burning, scorching, inflaming; wicked, detestable; (*us*), m. fire; the sun; a monkey; [cf. *kashāku*.]

**कुषारु** *kushāru*, us, m., N. of a man.

**कुषित** *kushit*, ind. excellently; (for *kuvit* ?).

**कुषित** *kushita*, as, ā, am, mixed with water [cf. *kuśita*]; (*am*), n. happy, well, right, fortunate, auspicious, &c. (?)

**कुषीतक** *kushītaka*, as, m., Ved. a kind of bird; N. of a man; (*ās*), m. pl. the descendants of this man.

**कुषीद** *ku-śīda*, as, ā, am, indifferent, apathetic, inert; (*am*), v. usury; (more correctly *kuśīda*.)

**कुषीदिन्** *kushīdin*, ī, m., N. of a teacher.

**कुषुभ्य** *kushubhya*, nom. P. *kushubhyati*, to throw; to abuse; to despise.

**कुषुम्भ** *kushumbha*, as, m., Ved. the poison-bag of an insect.

**कुष** *kushṭha*, as or am, m. or n. (fr. I. *ku* and *stha* ?), a sort of medicinal plant (used as a remedy for the disease called *takman*, q. v.), *Costus Speciosus* or *Arabicus*; a sort of poison; leprosy, of which eighteen varieties are enumerated, seven severe and eleven of minor importance; (*ā*), f. the mouth or opening of a basket. — *Kushṭha-keṭu*, us, m., N. of a plant,

= *bhūmyāhulya*. — *Kushṭha-gandhī*, n. the fragrant bark of the plant *Feronia Elephantum*. — *Kushṭha-gṇa*, as, ī, am, curing leprosy; (*as*), m., N. of a medicinal plant, commonly called *Hiyāvalī* [cf. *hīvalī*]; (?), f. an esculent root, *Solanum Indicum*, = *kakamādi*; the opposite leaved fig tree. — *Kushṭha-śikṭita*, am, n. the cure of leprosy. — *Kushṭha-nāsana*, as, m., N. of several plants which cure leprosy; the root of *Dioscorea*; white pepper or mustard; another plant, = *kshirīsa-vrīksha*. — *Kushṭha-nāsini*, f. a plant, commonly *Hākuca*, *Psoralea Corylifolia*. — *Kushṭha-maya*, as, ī, am, full of leprosy, leprous. — *Kushṭha-roga*, as, m. leprosy, elephantiasis. — *Kushṭha-sūdāna*, as, m. the Cassia tree, *Cassia Fistula*; [cf. *āragbadha*.] — *Kushṭha-hantri*, tā, m. a kind of bulbous plant, = *hastikaṇḍa*; (*tri*), f. another plant, generally called *Vākuṭi*. — *Kushṭha-hṛit*, t, m. the plant *Acacia Catechu*. — *Kushṭhānga* (°*tha-an*), as, ā, am, leprous. — *Kushṭhānvita* (°*tha-an*), as, ā, am, afflicted with leprosy. — *Kushṭhāri* (°*tha-ari*), is, m. *Acacia Catechu*; another plant, *Acacia Farnesiana* (*viṅkhadira*); another plant, *Trichosanthes Dioeca*, = *paṭola*; another plant, = *ādhyā-pattra* and *arka-pattra*; sulphur.

**कुशṭṭha**, as, ā, am, or *kushṭṭin*, ī, inī, ś, leprous, a leper.

**कुशṭhal** *ku-śṭhala*, am, n. (fr. I. or 2. *ku* and *sthalā*), a bad place or spot; the surface of the earth.

**कुशṭhिका** *kushṭhikā*, ās, f. pl. (related to *kushṭhā* ?), Ved. a part of the foot of a sacrificial animal considered worthless for sacrificial purposes; (*Sāy*) the contents of the entrails.

**कुम्भल** *kushmala*, am, n. (said to be fr. rt. *kush*), cutting, dividing; a leaf.

**कुम्भारड** *kushmāṇḍa*, as, m. a kind of pumpkin-gourd, *Benincasa Cerifera*; false conception; a state of the womb in gestation (?); a particular religious formula; a class of demons; one of a class of demi-gods attached to Śiva; (*i*), f. the gourd *Benincasa Cerifera*, a drug; a religious ceremony, a certain rite, performed as a penance or expiation; an epithet of the wife of Śiva.

*Kushmāṇḍaka*, as, m. the gourd *Benincasa Cerifera*; N. of a Nāga; N. of an attendant of Śiva.

**कुम्भ** *kus*, cl. 4. P. *kusyati*, to embrace, surround; [cf. *kuś*.]

**कुम्भचिव** *ku-satīva*, as, m. (see I. *ku*), a bad counsellor.

**कुम्भरित** *ku-sarīt*, t, f. (see I. *ku*), a shallow stream.

**कुम्भलम्** *kusalam*, ind. well, happy, &c.; (more correctly *kuśala*, q. v.)

**कुम्भहाय** *ku-sahāya*, as, m. (see I. *ku*), a bad companion.

**कुम्भारथि** *ku-sārathi*, is, m. (see I. *ku*), a bad charioteer.

**कुम्भित** *kusita*, as, m. (said to be fr. *kus*), an inhabited country; N. of a country; a money-lender (?), see *kuśīda*. — *Kusitāyī*, f. the wife of a money-lender (?); [cf. the following.]

**कुम्भितायि** *kusidāyī*, f. the wife of a *Kusida*, of a money-lender (?), see *kusidāyī*; a kind of demon (?).

**कुम्भिन्य** *kusindha*, am, n., Ved. a trunk.

**कुम्भिनी** *kusimbī*, f. = *śimbī*.

**कुम्भिदी** *ku-sīda*, as, ā, am (see I. *ku*), Ved. sitting too long in one spot (?), lazy, slothful, inert; (*am*), n. any loan or thing lent to be repaid with interest; lending money; usury, the profession of usury; (*as*, *ā*), m. f. a money-lender, a usurer. — *Kusīda-pattha*, as, m. usury, usurious interest,

any exceeding five per cent. — *Kusīda-viddhi*, is, f. interest on money.

*Kusidāyī*, f. the wife of a usurer.

*Kusidāka*, as, ī, am, one who follows the profession of usury.

*Kusīdin*, ī, m. a usurer; N. of a descendant of *Kapva*, author of several hymns of the *Ṛig-veda*.

**कुसुम** *kusuma*, as, am, m. n. (said to be fr.

rt. *kuś*), a flower; (*am*), n. fruit; the menstrual discharge; a term for the shorter sections of *Deveśvara's* *Kavi-kalpatā* (the longer chapters being called *Stavaka*); ophthalmia, disease of the eyes; (*as*), m. a form of fire; N. of the attendant of the sixth *Arhat* of the present *Avasarpinī*. — *Kusuma-kārmuka* or *kusuma-śāpa*, as, m. or *kusuma-dhanvan*, ā, m. 'having flowers for his bow,' epithet of *Kāma*, the god of love. — *Kusuma-keṭumaṇḍalin*, ī, m., N. of a Kinnara. — *Kusuma-komala*, as, ā, am, tender as a flower. — *Kusuma-śīta*, as, ā, am, heaped with flowers. — *Kusuma-deva*, as, m., N. of an author. — *Kusuma-naga*, as, m., N. of a mountain. — *Kusuma-pura*, am, n., N. of the town *Pātāli-putra*. — *Kusuma-madhya*, am, n., N. of a tree bearing a large acid fruit, commonly *Clitā gāē*, *Cordia Myxa* or *Dillenia Indica*. — *Kusuma-maya*, as, ī, am, consisting of flowers. — *Kusuma-latā*, f. a creeper in blossom. — *Kusuma-vat*, ān, atī, at, furnished with flowers, flowering, in flower; (*tī*), f. a female during menstruation; N. of the town *Pātāli-putra*. — *Kusuma-vāya*, as, m. the flower-arrow of the god of love; 'flower-arrowed,' epithet of *Kāma*, the god of love, as having flowers for arrows. — *Kusuma-vicītrā*, f., N. of a metre consisting of four lines of twelve syllables each. — *Kusuma-śayana*, am, n. a couch of flowers. — *Kusuma-sara*, as, ā, am, 'flower-arrowed,' epithet of the god of love. — *Kusumaśara-tva*, am, n. the state of one who has flowers for arrows. — *Kusuma-sekhara-vijaya*, as, m. title of a play. — *Kusuma-sanātha*, as, ā, am, possessed of flowers, having flowers. — *Kusuma-stavaka*, as, m. a bunch of flowers, a nosegay, bouquet, a garland; N. of a metre. — *Kusumākara* (°*ma-āk*), as, m. a quantity of flowers or place abounding with them, a parterre, a garden, a nosegay; spring, the vernal season. — *Kusumāñjana* (°*ma-an*), am, n. the calx of brass, used as a collyrium. — *Kusumāñjali* (°*ma-an*), is, f. 'handful of flowers,' the title of a philosophical work written to prove the existence of a Supreme being, by *Udayana Āchārya*, consisting of seventy-two *Kārikās* divided into five chapters. — *Kusumāñjali-makaranda*, as, m. title of a commentary by *Ruṣidatta* on the preceding work. — *Kusumāmṭaka* (°*ma-āt*), am, n. saffron. — *Kusumādṛṭpa* (°*ma-adḥ*), as, m. 'the prince of flowers,' the *champa*, a tree which bears a yellow fragrant flower, *Michelia Champaka*. — *Kusumādḥvirāj* (°*ma-adḥ*), t, m. the same plant. — *Kusumāyudha* (°*ma-āy*), as, m. 'flower-armed,' an epithet of *Kāma*, the god of love, his arrows being tipped with flowers. — *Kusumāvachāya* (°*ma-av*), as, m. gathering flowers. — *Kusumāvatanōaka* (°*ma-av*), am, n. a chaplet, a crown of flowers. — *Kusumāvālī* (°*ma-av*), f. title of a medicinal work. — *Kusumāsava* (°*ma-ās*), am, n. honey. — *Kusumāstra* (°*ma-as*), as, m. 'flower-arrowed,' epithet of the god of love. — *Kusumēshu* (°*ma-ishu*), us, m. = *kusumāstra* above; (*u*), n. the bow of *Kāma*. — *Kusumojjvala* (°*ma-uj*), as, ā, am, brilliant with blossoms.

*Kusumaya*, nom. P. *kusumayati*, -yitum, to produce flowers, cause to flower.

*Kusumita*, as, ā, am, furnished with flowers, flowered, budded, in flower. — *Kusumita-latā*, f. or *kusumitalatā-vellitā*, f., N. of a metre consisting of four lines of eighteen syllables each.

*Kusumya*, nom. P. *kusumyati*, to begin to flower.

**कुसुमाल** *kusumāla*, as, m. a thief (fr. *ku-*

*suma* + *āla*, 'living among flowers?')

**कुसुम्भ** *kusumbha*, as, am, m. n. (said to be

fr. rt. *kuś*), safflower, *Carthamus Tinctorius*; saffron, *Crocus Sativus*; the water-pot of the student and *Sannyāsin*; (*am*), n. gold; (*as*), m. outward affection, compared with the colour of safflower; N. of a mountain. — *Kusumbha-vaṭ*, *ān*, *atī*, *at*, furnished with a jar or water-pot.

**कुसुर्विन्द** *kusuruvinda* or *kusurubinda*, *as*, m., N. of a descendant of *Uddālaka*.

*Kusurubindu* or *kusuruvindu*, *us*, m., N. of an author of several verses of the *Vājasaneyi-saṃhitā*.

**कुसू** *kusū*, *ūs*, m. an earth-worm.

**कुसुल** *kusūla*, *as*, m., Ved. a kind of spiritual or supernatural being; a granary &c. See *kusūla*.

**कुसृति** *ku-sṛiti*, *is*, f. (see *ī. ku*), evil conduct, wickedness, depravity; conjuring, sleight-of-hand, magic; (*is*, *is*, *ī*), going evil ways, wicked.

**कुसुम्भ** *kusumbha*, *as*, m. an epithet of *Vishnu* (derived fr. *kaustubha* ?).

**कुसुम्बरी** *kusumbārī*, f. a pungent seed used in condiments, coriander.

**कुसुम्बरु** *kusumbaru*, *us*, m., N. of one of *Kubera*'s attendants.

**कुसुम्बुरु** *kusumburu*, *us*, m. (said to be fr. *ī. ku* and *tumburu*), the plant coriander; (*u*), n. the seed of this plant.

**कुस्त्री** *ku-stṛī*, f. (see *ī. ku*), a bad woman.

**कुसम्य** *kusmaya* (fr. *ku-smaya*), nom. A. *kusmayate*, to smile improperly; to see mentally, guess; to perceive, to imagine.

**कुसुम** *ku-svapna*, *as*, m. (see *ī. ku*), a bad dream, a nightmare.

**कुस्वामिन** *ku-svāmin*, *ī*, m. (see *ī. ku*), a bad master.

**कुह** *kuh*, cl. 10. A. *kuhayate*, -*yitum*, to surprise, astonish; to excite wonder, to cheat, to deceive by trickery or jugglery, impose upon (related to *guh* ?).

*ī. kuha*, *as*, m. an epithet of *Kuvera*; a rogue, a cheat (in *a-kuha*, q. v.).

*Kuhaka*, *as*, *ā*, *am*, cheating, a cheat, a rogue, a juggler; (*as*), n. a frog; N. of a king of the serpent-race; (*am*, *ā*), n. f. juggling, deception, sleight-of-hand, legerdemain. — *Kuhaka-kāra*, *as*, *ī*, *am*, or *kuhaka-kāraka*, *as*, *ikā*, *am*, or *kuhaka-kārin*, *ī*, *inī*, *ī*, practising jugglery or conjuring, cheating. — *Kuhaka-śakti*, *as*, *ā*, *am*, afraid of a trick, suspicious, cautious, wary. — *Kuhaka-jivin*, *ī*, *inī*, *ī*, living by sleight-of-hand, a conjurer, a cheat, &c. — *Kuhaka-ṛitī*, *is*, f. juggling, conjuring, sleight-of-hand; hypocrisy.

*Kuhana*, *as*, *ā*, *am*, envious, hypocritical; (*as*), m. a mouse, a rat; a snake; N. of a man; (*ā*), f. hypocrisy; assumed and false sanctity; the interested performance of religious austerities; (*am*), n. a small earthen vessel; a glass vessel.

*Kuhantkā*, f. hypocrisy &c.; [cf. the preceding.]

**कुह** 2. *kuha*, ind. (fr. *ī. ku*), Ved. where? *kuha* *cid*, wherever, anywhere, somewhere, to any place. — *Kuhacid-vid*, *t*, *t*, Ved. being everywhere.

*Kuhayā*, ind., Ved. where? — *Kuhayā-kṛitī*, *is*, *is*, *ī*, Ved. where active?

**कुहकस्वन** *kuhaka-svana* or *kuhaka-svara*, *as*, m. (*kuhaka* being here an onomatopoeic word), a wild cock, *Phasianus Gallus*.

**कुहर** *kuhara*, *as*, m. (fr. *kuh* = *guh* ?), N. of a serpent belonging to the *Krodhavaśa* race; (*am*), n. a cavity, hollow; a hole, rent; the ear; the throat or larynx; a guttural sound; proximity; copulation.

**कुहरित** *kuharita*, *am*, n. noise, a sound in general; especially the song or cry of the *Kokila* or Indian cuckoo; a sound uttered in copulation.

**कुहलि** *kuhali*, *is*, m. the leaf of the Piper Betel (commonly called *Pān*) with small pieces of the *Areca-nut* and *Catechu* and a little lime, which are chewed and eaten by the people of the East and especially offered to the persons present at a matrimonial ceremony.

**कुहा** *kuhā*, f., N. of a plant, also called *Kaṭuki*. — *Kuhā-vaṭī*, f. an epithet of the goddess *Durgā*.

**कुहारीत** *ku-hārīta*, *as*, m. (see *ī. ku*), N. of a man.

**कुहु** *kuhu*, *us*, f. the new moon; N. of a river; the cry of the *Kokila*; [cf. *kuhū*.]

**कुहुकुहाय** *kuhukuhāya* (fr. *kuhu-kuha* for *kuha-kuha*, where? where?), nom. A. *kuhukuhāyate*, to show one's admiration.

**कुहू** *kuhū*, *ūs*, f. (fr. *kuh* = *guh* ?), the new moon, personified as a daughter of *Angiras*; the first day of the first quarter on which the moon rises invisible; N. of one of the seven rivers of *Plakṣha-dvīpa*; the cry or song of the *Kokila* or Indian cuckoo. — *Kuhū-kaṇṭha* or *kuhūka*, *as*, m. the *Kokila* or Indian cuckoo, क०क०. — *Kuhū-pāla*, *as*, m. the king of turtles, the tortoise supposed to uphold the world. — *Kuhū-mukha* or *kuhū-rava*, *as*, m. the *Kokila* or Indian cuckoo.

**कुहूल** *kuhūla*, *am*, n. a pit filled with stakes.

**कुहेडिका** *kuhedikā* or *kuheḍī* or *kuhelikā*, f. a fog, a mist, haze, haziness.

**कुहान** *ku-hvāna*, *am*, n. (see *ī. ku*), a disagreeable noise.

**कू** 1. *kū* or *ku*, cl. 2. P. *kauti*, *kavīti*, or cl. 1. A. *havate*, or cl. 6. A. *kurate*, or cl. 9. P. A. *kūnāti*, -*nīte*, or *kunāti*, -*nīte*, *kuhāva*, &c., to sound, make a noise, cry out; to move: *Caus. hāvayati*: *Desid. kūkūshati*, -*te*: *Intens. kūkūyate* or *hokūyate*, to cry aloud; [cf. Gr. *κωκώω*.]

**कू** 2. *kū*, *ūs*, f. a female *Pisāca* or goblin.

**कूकद** *kūkuda*, *as*, m. one who gives a girl in marriage with due ceremony and suitable decorations.

**कूच** *kūca*, *as*, m. a breast; the female breast, especially that of a young or unmarried woman; [cf. *kuca*.]

**कूचका** *kūcakā*, f. the milky juice of a bulbous plant; [? cf. *kūrčikā*.]

**कूचक्र** *kūcakra*, *as* or *am*? m. or n.? (for *ku-śakra*), Ved. the female breast.

**कूचवार** *kūcavāra*, *as*, m. (?), N. of a region; also of a man.

**कूचिका** *kūcīkā*, f. a small brush or hair-pencil; a key; [cf. *kūci* and *kūrčikā*.]

**कूचिदथि** *kūcid-arthin*, *ī*, *inī*, *ī* (for *ku-śid-ar*), Ved. striving to get everywhere; (*Sāy*.) seeking (oblations) from any quarter.

**कूची** *kūcī*, f. a paint brush, a pencil; [cf. *kūcīkā* and *kūrčikā*.]

**कूञ्जलिङ्ग** *kūcchalinga*, *au*, m. du. = *ku-kundara*, q. v.

**कूज** *kūj*, cl. 1. P. *kūjati*, *kuḥjā*, *kūjitum*, to make any inarticulate or monotonous sound, to utter a cry as a bird, to coo as a pigeon, to caw as a crow, to warble; to moan, groan, &c.;

to utter any sound in a low and indistinct voice; to fill with sounds &c.: *Caus. kūjayati*: *Desid. kūkūjishati*: *Intens. kūkūyate*, *kuḥkūti*.

*Kūja*, *as*, m. rumbling (as of the bowels &c.); cooing, murmuring, a warbling &c.

*Kūjaka*, *as*, *ikā*, *am*, cooing, warbling, sounding, &c.

*Kūjat*, *an*, *antī*, *at*, cooing, warbling, &c.

*Kūjana*, *am*, n. rumbling of the bowels; the uttering of any inarticulate sound, cooing, moaning; the rattling of wheels.

*Kūjita*, *as*, *ā*, *am*, uttered inarticulately, cooed, &c.: (*am*), n. the cry of a bird, cooing, warbling, &c.

*Kūjin*, *ī*, *inī*, *ī*, making a rumbling sound in the bowels; warbling.

**कूट** *kūṭ*, cl. 10. P. *kūṭayati*, to burn; to give pain, be distressed, to call, invite; to counsel, advise; A. *kūṭayate*, to avoid or decline giving, not to give; to render indistinct or unintelligible, to muddle, to render confused or foul; to be distressed; to despair; [cf. Eng. *heat*, *hot*; Old Island. *hiti*, *heitr*; Germ. *hitze*, *heiss*.]

**कूट** *kūṭa*, *as*, *am*, m. n. the bone of the forehead with its projections or prominences, a horn; the crown of the head; any prominence or projection (e. g. *ansa-kūṭa*, the hump of a buffalo; *akṣhī-kūṭa*, the prominence of the forehead above the eye); summit, the peak or summit of a mountain; summit, head, i. e. the highest, the most excellent, the first; a heap, a multitude (e. g. *abhra-kūṭa*, a multitude of clouds); a kind of vessel or implement; a hammer, an iron mallet; part of a plough, a ploughshare, the body of a plough; a trap for catching deer; a concealed weapon as a dagger in a wooden case, a sword-stick &c.; illusion, fraud, trick, deceit; a roguish scheme or plot; a knotty point, a puzzling question, an enigma, an obscure passage; untruth, falsehood, (or attributively) false, untrue; vile, low; uniform substance (as the ethereal element &c.); a water-jar; a kind of plant; (*as*, *ī*), m. f. a house, a dwelling [cf. *kuṭa* and *kuṭī*]; (*as*), m. an epithet of *Agastya*; (*as*, *ā*, *am*), Ved. not horned or cornuted, as an animal with incomplete continuations of the bone of the forehead; (*as*), m. an ox whose horns are broken. — *Kūṭa-kāra*, *as*, m. a rogue, a cheat, a false witness. — *Kūṭa-kāraka*, *as*, *ikā*, *am*, a rogue, a cheat, a false witness. — *Kūṭa-kṛit*, *t*, *t*, *t*, cheating, committing a fraud, bribing; (*t*), m. a *Kāyastha* or man of the writer-caste; an epithet of *Śiva*. — *Kūṭa-khaḍga*, *as*, m. a hidden sword, a sword-stick. — *Kūṭa-grantha*, title of a work supposed to be written by *Vyāsa*. — *Kūṭa-śhadman*, *ā*, m. a rogue, a cheat. — *Kūṭa-tā*, f. or *kūṭa-tva*, *am*, n. falsehood, fraud. — *Kūṭa-tūla*, f. a false pair of scales. — *Kūṭa-dharma*, *as*, *ā*, *am*, (a country or house) where falsehood is considered a duty. — *Kūṭa-parva* or *kūṭa-pūrva*, *as*, m. fever occurring in an elephant from vitiation of the three humors; (more correctly *kūṭa-pūrva*). — *Kūṭa-pālaka*, *as*, m. a bilious fever; a potter's kiln. — *Kūṭa-pāśa*, *as*, m. a trap. — *Kūṭa-bandha*, *as*, m. a trap. — *Kūṭa-māna*, *am*, n. a false measure or weight. — *Kūṭa-mudgara*, *as*, m. a concealed weapon similar to a hammer. — *Kūṭa-mohana*, *as*, m. an epithet of *Skanda*. — *Kūṭa-yantara*, *am*, n. a trap or snare for deer, birds, &c. — *Kūṭa-yuddha*, *am*, n. a treacherous or unfair battle; (*as*, *ā*, *am*), fighting treacherously. — *Kūṭa-yodhin*, *ī*, *inī*, *ī*, fighting unfairly or treacherously. — *Kūṭa-raśana*, f. a laid trap. — *Kūṭa-sas*, ind. in heaps, in multitudes, by crowds. — *Kūṭa-sālmāli*, *is*, m. f. or *ikā*, f. a fabulous cotton-plant with sharp thorns, with which the wicked are tortured in the world of *Yama*; a species of the *Simul* silk-cotton tree. — *Kūṭa-sāsana*, *am*, n. a forged or false grant or decree. — *Kūṭa-saṭa*, *as*, m., N. of a mountain. — *Kūṭa-sāksin*, *ī*, m. a false witness. — *Kūṭa-sṭha*, *as*, *ā*, *am*, standing at the top, keeping the highest position; standing in a multitude, standing in the midst; (in phil.) immovable, uniform, unchangeable, perpetually and universally the same, as the soul,

spirit, space, ether, sound, &c.; (*am*), n. a sort of perfume, a species of dried shell-fish, commonly Nakhi; the soul. — *Kūṭastha-tā*, f. or *kūṭasthā-tva*, *am*, n. unchangeableness, uniformity. — *Kūṭā-svarṇa*, *am*, n. alloyed or counterfeit gold. — *Kūṭā-kṣha* (*ṭa-ak*), *as*, m. loaded or false dice. — *Kūṭā-gāra* (*ṭa-āg*), *am*, n. an upper room, an apartment on the top of a house. — *Kūṭārtha* (*ṭa-ar*), *as*, m. ambiguity of meaning, fiction. — *Kūṭārtha-bhā-ṣhitā*, f., scil. *kathā*, a tale, a story, a fiction. — *Kū-ṭopāya* (*ṭa-up*), *as*, m. trick, fraud, stratagem.

*Kūṭaka*, *am*, n. elevation, prominence, projection; the body of a plough (i.e. the wood without the ploughshare and pole); a ploughshare; illusion, fraud, untruth, deceit; (*as*, *ā*, *am*), fraudulent, unfair; (*as*), m., N. of a mountain; a braid or tress of hair; a perfume; see *murā*. — *Kūṭākākyāna* (*ṭa-āk*), *am*, n. an invented tale.

*कूटज* *kūṭaja*, *as*, m. the plant *Wrightia Antidysenterica*; [cf. *kūṭaja*.]

*कूड* *kūḍ*, cl. 6. P. *kūḍati*, -*ḍitum*, to eat; to graze; to become firm or fat or solid.

*कूड्या* *kūḍya*, *am*; n. a wall, = *kuḍya*.

*कूरा* *kūṛa*, cl. 10. P. A. *kūṛayati*, -*te*, -*yitum*, to draw together, contract, close. *Kūṛita*, *as*, *ā*, *am*, contracted, shut, closed. — *Kūṛitekhṣaṇa* (*ṭa-ik*), *as*, m. a hawk.

*कूराकूच्छ* *kūṛakūccha*, *as*, m., N. of one of *Siva's* attendants.

*कूपि* *kūṇi*, *is*, *is*, *i*, crooked-armed, having a curved or withered arm; [cf. *kūṇi*.]

*कूपिका* *kūṇikā*, f. the horn of any animal; the peg of a lute; [cf. *kalikā*.]

*कूदर* *kūḍara*, *as*, m. the offspring of a *Brahman* woman by a *Rishi*, begotten during menstruation.

*कूदी* *kūḍi*, f., Ved. a fetter for the feet. — *Kūḍi-maya*, *as*, *i*, *am*, consisting of a fetter.

*कूहाल* *kūḍāla*, *as*, m. mountain ebony, *Bauhinia Variegata*; [cf. *kūḍāla*.]

*कूप* *kūṇ*, cl. 10. P. *kūṇayati*, -*yitum*, to be weak, to weaken.

*कूप* *kūpa*, *as*, m. (said to be fr. rt. 3. *ku*; according to others perhaps fr. 1. *ku* and *ap*; cf. *anūpa*, *dvīpa*), a hole, a hollow, a cave; a well; a post to which a boat or ship is moored; a mast (?); a tree or rock in the midst of a river; a leather oil vessel; (*i*), f. a small well; the navel; a flask, a bottle; [cf. Gr. *κύπη*]. — *Kūpa-kacchapa*, *as*, m. a tortoise in a well; (metaphorically) a man without experience, who has seen nothing of the world. — *Kūpa-kāra*, *as*, m. a well-digger. — *Kūpa-khā*, *ās*, m. (rt. *khan*), Ved. a well-digger. — *Kūpa-ja*, *as*, m. hair. — *Kūpa-jala*, *am*, n. well-water, spring-water. — *Kūpa-dardura* or *kūpa-maṇḍuka*, *as*, m. a frog in a well, applied to a person of no experience and enterprise, one who never leaves home. — *Kūpa-rājya*, *am*, n., N. of a country. — *Kūpānka* or *kūpānga* (*pa-an*), *as*, m. horripilation, erection of the hairs of the body. — *Kūpodaka* (*pa-ud*), *am*, n. well-water.

*Kūpaka*, *as*, m. a hole, a hollow, a cave; the hollow below the loins; a well, a temporary well, a hole dug for water in the dry bed of a rivulet; a stake &c. to which a boat is moored; the mast of a vessel; a rock or tree in the midst of a river; a funeral pile; a hole dug under a funeral pile; a leather oil vessel; (*ikā*), f. a stone or rock in the middle of a stream.

*Kūpya*, *as*, *ā*, *am*, being in a hole or well.

*कूपद* *kūpada*, *as*, m. = *kūkuda*, q. v.

*कूपार* *kūpāra*, *as*, m. the ocean, = *akūpāra*.

*कूपुष* *kūpuṣa*, *am*, n. the bladder.

*कूबर* *kūbara*, *as*, *i*, *am*, in the later language generally *kūvara*, *as*, *i*, *am*, m. f. n. the pole of a carriage or the wooden frame to which the yoke is fixed; (*i*), f. a carriage covered with a cloth or blanket; (*as*), m. a hump-backed man; (*as*, *i*, *am*), beautiful, agreeable, pleasing.

*Kūbarin* or *kūvarin*, *i*, m. a carriage.

*कूम* *kūma*, *am*, n. a lake, a pond, a pool.

*कूमनस* *kū-manas*, *ās*, *ās*, *as* (for *ku-manas*, see 1. *ku*), Ved. wicked-minded.

*कूर* *kūra*, *as*, m. boiled rice.

*कूरकूर* *kūrakra*, *as*, m., N. of a demon who persecutes children (perhaps cough or some similar disease personified).

*कूर्च* *kūrca*, *as*, *am*, m. n. a bunch of anything, a bundle of grass &c. (often used as a seat); a handful of *Kuśa* grass or peacock's feathers; certain parts of the human body, as the hands, feet, neck, and the membrum virile; the upper part of the nose, the part between the eyebrows; the beard; the tip of the thumb and middle finger brought in contact so as to pinch &c.; deceit, fraud, circumvention; false praise, unmerited commendation either of one's self or another person, boasting, flattery; hypocrisy; hardness, solidity; the mystical syllable *hum*; (*as*), m. the head; a store-room. — *Kūrca-sīras*, *as*, n. the upper part of the palm of the hand and foot; the heel. — *Kūrca-sīrasa* or *kūrca-sīrshaka*, *as*, m., N. of a plant, a drug, commonly called *Jivaka*, one of the eight principal medicaments. — *Kūrca-śekhara*, *as*, m. the cocoa-nut tree. — *Kūrca-mukha*, *as*, m., N. of a *Rishi*.

*Kūrca*, *as*, m. a bushel; a brush for cleaning the teeth, a painter's brush &c.; certain parts of the human body [cf. the preceding]; (*ikā*), f. a painting brush or pencil; a key; a needle; a bud, a blossom; inspissated milk; (*am*), n. in *tri-kūrca*, scil. *śastra*, a three-edged sword.

*Kūrca*, *i*, *inī*, *i*, stuffed, puffy.

*कूर्चल* *kūrcala*, *as*, m. (?) an animal teething for the second time.

*कूर्द* *kūrd* and *kurd*, cl. 1. P. A. *kūrdati*, -*te*, *ḍukūrde*, *kūrdishyate*, *akūrdishya*, *kūrditum*, to leap, jump; to play; [cf. Lat. *ludo*?].

*Kūrdana*, *am*, n. a jump; N. of a *Sāman*. — *Kūrdana*, *am*, n. leaping; playing, sport, pastime; (*i*), f. the day of full moon in the month *Chaitra*; a festival in honour of *Kāma-deva* or the god of love, held on the day of full moon in the month *Chaitra*.

*कूप* *kūrpa*, *am*, n. the space between the eyebrows; [cf. *kūrca*.]

*कूपर* *kūrpara*, *as*, *ā*, m. f. the elbow; the knee.

*कूपस* *kūrpaśa*, *as*, m. a cuirass or quilted jacket worn as armour.

*Kūrpaśaka*, *as*, *am*, m. n. a bodice, a jacket with short sleeves worn next the body, especially by women.

*कूर्म* *kūrma*, *as*, m. a tortoise, a turtle; the earth considered as a tortoise swimming on the waters; a particular gesticulation with the fingers; one of the outer winds of the body; N. of a serpent or *Kādraveya* king; the second incarnation of *Vishnu*, his descent in the form of a tortoise to support the mountain *Mandara* at the churning of the ocean; N. of a son of *Gṛītsa-mada*, author of several hymns of the *Rig-veda*; (*i*), f. a female tortoise; [cf. Gr. *κέρμυς*, *χέλως*, *χελώνη*]. — *Kūrma-śakra*, *am*, n. an astrological diagram. — *Kūrma-pitta*, *am*, n. the bilious humor of a tortoise. — *Kūrma-purāṇa*, *am*, n. the *Purāṇa* of the tortoise incarnation (one of the incarnations of *Vishnu*) or the fifteenth of the

eighteen *Purāṇas*. — *Kūrma-prishṭha*, *am*, n. the back or shell of a tortoise; (*as*), m. globe-amaranth, *Gomphrena Globosa*. — *Kūrma-prishṭhaka*, *am*, n. the cover of a dish, a lid. — *Kūrmaprishṭhasthī* (*ṭha-as*), n. tortoise-shell. — *Kūrmaprishṭhonnata* (*ṭha-un*), *as*, *ā*, *am*, raised or elevated like the back of a tortoise. — *Kūrma-rāja*, *as*, m. the king of turtles, the tortoise supposed to uphold the world. — *Kūrma-vatāra* (*ma-av*), *as*, m. the tortoise incarnation (of *Vishnu*).

*कूर्मि* *kūrmi*. See *tuvi-kūrmi*.

*कूल* 1. *kūl*, cl. 1. P. *kūlati*, -*litum*, to cover, hide, screen, protect; to enclose; to keep off, obstruct; [cf. Gr. *κωλύω*.]

*Kūla*, *am*, n. a declivity, slope; a shore, a bank; a heap, a mound; a pond or pool; the rear of an army; N. of a region; [cf. *āja-kūla*, *anukūla*, *utkūla*, &c.]; cf. also *Hib. cul*, 'custody, guard, defence, the back part of anything'; *col*, 'an impediment'; Lat. *collis* f.]. — *Kūlan-kasha*, *as*, *ā*, *am*, carrying or tearing away the bank; (*as*), m. the ocean, the sea; the stream or current of a river; (*ā*), f. a river. — *Kūla-āra*, *as*, *i*, *am*, frequenting the banks of rivers, grazing there &c. — *Kūla-bhū*, *us*, f. a bank, the land upon the bank or shore. — *Kūlam-udrāja*, *as*, *ā*, *am*, breaking down banks, as a river &c. — *Kūlam-udvaha*, *as*, *ā*, *am*, carrying or tearing away the bank, as a river &c. — *Kūla-vat*, *ān*, *atī*, *at*, furnished with shores; (*i*), f. a river. — *Kūla-haṇḍaka*, *as*, m. an eddy.

*Kūlaka*, *as* or *am*, m. or n. a bank, shore, dyke; a mound of earth, a heap, a pile; (*as*), m. an ant-hill; (*am*), n. the plant *Trichosanthes Dioca*.

*Kūln*, *i*, *inī*, *i*, furnished with banks or shores; (*inī*), f. a river.

*Kūlya*, *as*, *ā*, *am*, Ved. belonging to a bank or shore.

*कूल* 2. *kūl* or *kūḍ*, cl. 10. P., Ved. *kūla-yati*, -*yitum*, to burn, scorch.

*कूलिक* *kūlika*, *as*, m., N. of a prince; (*ā*), f. the bottom or lower part of the Indian lute.

*कूवर* *kūvara*. See *kūbara*.

*कूवार* *kūvāra*, *as*, m. the ocean. See *kūpāra* and *akūpāra*.

*कूमारड* *kūshmaṇḍa*, *as*, m. a kind of pumpkin-gourd, *Benincasa Cerifera*; a kind of spirit or imp, of which there exists a *Gaṇa* or class; a kind of spell or magical formula; (*i*), f. a kind of plant [cf. *ośadhī*]; N. of the goddess *Durgā*; N. of several verses of the *Yajur-veda*.

*Kūshmaṇḍaka*, *as*, m. a kind of pumpkin-gourd, *Benincasa Cerifera Savi*; N. of one of *Siva's* attendants.

*Kūshmaṇḍāni*, f., N. of a goddess; [cf. *kush-māṇḍa*.]

*कूहना* *kūhanā*, f. hypocrisy, affectation of religious zeal or austerity; [cf. *kūhanā*.]

*कूहा* *kūhā*, f. a fog, a mist, = *kujjhaṭikā*.

*कृ* 1. *kṛi*. The conjugational tenses are formed in the *Veda* according to four different methods, as follows: I) According to the rule for cl. 2, Pres. 2nd sing. P. *karṣhi*, du. *kṛithas*, pl. *kṛitha*; A. *kṛiṣhe*; Impf. 2nd sing. P. *akar*, 3rd *akar* and *akat*; 3rd du. *akartām*; pl. *akarma*, *akarta*, *akran*; A. *akri*, *akriṭhās*, *akrita*, *akrātām*, *akrata*; Impv. P. *kṛidhi*, *kṛitam*, *kṛita*; A. *kṛiṣva*, *kṛidhvam*: Let, 2nd and 3rd sing. *kar*, pl. *karma*, *karta* and *kartana*, *kran*; A. 3rd sing. *kṛita*; 3rd pl. *kranta*: Pot. *kṛiyāma*; Part. nom. pl. m. *krantas*; A. *krāna*. II) According to the rule for cl. 1, Pres. P. *karasi*, *karati*, *karathas*, *karatas*, *karanti*; A. *karase*, *karate*, *karāmāhe*; Impf. *akaram*, *akaras*, *akarat*; Impf. *kara*, *karatam*, *karatām*: Let, *karam*, *karāni*, *karas*, *karat*, *karāma*, *karan*; A. *karāmāhai*; Part.

*karanti*. III) According to the rule for cl. 5, Pres. P. *kṛinomi*, &c.; A. *kṛinve*, du. *kṛinvaite*; Impf. P. *akṛiṇavam*, &c., 2nd pl. *akṛiṇuta* and *akṛiṇotana*; A. 3rd sing. *akṛituta*; Impv. P. *kṛiṇu* or *kṛiṇuḥ* or *kṛiṇutāt*, *kṛiṇotu*; *kṛiṇutam*, *kṛiṇutām*; *kṛiṇota* or *kṛiṇota* or *kṛiṇotana*; *kṛiṇvantu*; A. *kṛiṇushva*, *kṛiṇutām*, *kṛiṇvāhām*, *kṛiṇudhvam*: Let, *kṛiṇavas*, *kṛiṇavat* and *kṛiṇavāt*, *kṛiṇavāva*, *kṛiṇavāma*, *kṛiṇavāha*, *kṛiṇavātha*, *kṛiṇavan*; A. *kṛiṇavai*, *kṛiṇavase*, *kṛiṇavate*, *kṛiṇavāvahi*, *kṛiṇavāmahi*, 3rd pl. *kṛiṇavānta* or *kṛiṇavante* or *kṛiṇavāta*: Pot. A. *kṛiṇvīta*; Part. P. *kṛiṇvat*, A. *kṛiṇvāna*. IV) According to the rule for cl. 8, (this is the usual formation in the Brāhmaṇas, Sūtras, and in classical Sanskrit), Pres. P. *karomi* (ep. *kurmī*), *karoshi*, &c., *kurmas*; A. *kurve*; Impf. P. *akaravam*; A. 3rd sing. *akuruta*; Impv. P. *kuru*, *karotu* (in the earlier language for 2nd and 3rd sing. *kurutāt*, *kuruta* or *kurutana*; A. *kurushva*, *kurulvām*, *kurvatām*: Let, P. *karavāni*, *karavas*, *karavāt*, &c.; A. *karavai*, *karavāḥ*, *karavāhāḥ* (ep. *karavāvahe*, *karavāithe*, *karavāite*, *karavāmahi* (ep. *karavāmahe*): Pot. P. *kurvām*, A. *kurvīya*; Part. P. *kurvat*, A. *kurvāna*: Perf. P. *cakāra*, *cakārtha*, &c.; A. *cakre*, &c.; Part. P. *cakṛivas* (Acc. sing. Ved. *cakṛuṣam*); A. *cakṛāya*; 2nd Fut. *karishyati*; Let, 2nd sing. *karishyās*; 1st Fut. *kartā*; Prec. *kṛiyāsam*; Aor. P., Ved. *cakaram*, *cakārān*, *acakarāt*; A. *kṛiṣhe*; Class. *akāreḥi* (poet. *akā-rashī*); Pass. Aor. reflex. *akārā* and *akṛita*; Inf. *kartum*; Ved. *kartave*, *kartavai*, *kartos*; Ind. Part. *kṛitvā*, Ved. *kṛitvi* and *kṛitvīya*; to do, make, perform, accomplish, cause, effect, prepare, undertake; to do anything for the advantage or injury of another (with gen. or loc. of the person); to execute, carry out (as an order or command); to manufacture, prepare, work at, elaborate, build; to form, construct one thing out of another (with abl. or inst. of the thing); to compose, describe; to cultivate; to make a sound, utter, pronounce (often in comp. with the sounds *phaṭ*, *phuṭ*, *bhāṇ*, *cashat*, *svadhā*, *svāhā*, *hīm*); to employ, use; to make use of (with inst.); to accomplish any period, bring to completion, spend (e.g. *varshāni daśa cakruḥ*, they spent ten years; *kahaṇam kuru*, wait a moment); to place, put, lay, bring, lead, to take hold of (with acc. or loc. or inst., e.g. *ardham kṛi*, to win over to one's own side or party; *haste or pānu kṛi*, to take by the hand, to marry; *hrīdayena kṛi*, to place in one's heart, love); to direct the thoughts, mind &c. (*manasḥ or matim* or *buddhīm* or *bhāvam* &c.) towards any object, turn the attention to, resolve upon, determine on (with loc., dat., or inf. of the object, e.g. *mā śoke manasḥ kṛithāḥ*, do not turn your mind to grief; *gamanāya matim cakre*, he resolved upon going; *alābūm sraṣhūm cakre*, he resolved to create a gourd); to consider, turn in the mind, think; to make, to render (with two acc., e.g. *ādityam kashṭhām akurvata*, they made the sun their goal); to procure for another, bestow, grant; A. to procure for one's self, appropriate, assume; to give aid, help any one to perform an action; to make liable; to injure, violate (e.g. *kanyām kṛi*, to violate a maiden); to appoint, institute; to give an order, commission; to cause to get rid of, free from (with abl.); to begin (e.g. *cakre śobhayitum purim*, he began to adorn the city); to proceed with, put in practice; to worship, sacrifice; (with numeral adverbs ending in *dhā*) to divide, separate, or break up into parts, e.g. *dvīdha kṛi*, to divide into two parts; *sahasradhā kṛi*, to break into a thousand pieces; (with adverbs ending in *vat*) to make like or similar, to consider equivalent, e.g. *rājyam trīnavat kṛitvā*, valuing the kingdom like a straw; (with adverbs ending in *sūt*) to reduce anything to, cause to become, make subject, e.g. *bhāsmasāt kṛi*, to reduce to ashes; *ātmasāt kṛi*, to subject to one's self. The above senses of *kṛi* may be variously modified or almost infinitely extended according to the noun with which

this root is connected, as in the following examples: *sakhyam kṛi*, to contract friendship with; *pūjām kṛi*, to honour; *rājyam kṛi*, to reign; *sneham kṛi*, to show affection; *ājñām* or *nidesam* or *sāsanaṃ* or *kāmaṃ* or *yājanam* or *valaḥ* or *valānam* or *vākyaṃ kṛi*, to perform any one's command or wish or request &c.; *dharmam kṛi*, to do one's duty; *nakhāni kṛi*, to clean one's nails; *udakam* or *salīlam kṛi*, to offer a libation to the dead, to perform ablutions &c.; *astrāni kṛi*, to practice the use of weapons; *darduraṃ kṛi*, to play on the flute; *daṇḍam kṛi*, to inflict punishment &c.; *svaram kṛi*, to utter a sound; *śabdām kṛi*, to make a noise; *kālam kṛi*, to bring one's time to an end, i. e. to die; *śraṇam kṛi*, to be long in doing anything, to delay; *manasī kṛi*, to take to heart, to mind, to determine, resolve upon; *manasā kṛi*, to place in one's mind, think of, meditate; *hrīdi kṛi*, to place in the heart, remember; *vasē kṛi*, to place in subjection, become master of; *śraśā kṛi*, to place on the head; *mūrdhnā kṛi*, to place on one's head, to obey, to honour: Caus. *kārayati*, -te, -yitum, to cause to act or do, to cause another to perform, to have anything made or done by another (with acc. or double acc., e.g. *sabhām kāritavān*, he caused an assembly to be made; *rāja-darśanam mām kāraya*, cause me to have an audience of the king; *bhāṅgyam kāraye vaiśyam*, he ought to cause the Vaiśya to be engaged in trade; or with acc. and inst., e.g. *na śakshyāmi kiñcīt kārayitum tvayā*, I shall not be able to have anything done by thee); to cause to manufacture or form or cultivate; to cause to place or put, to have anything placed, put upon, &c. (e.g. *taṃ śītra-ṣaṭam vāsa-grihe bhūttāv akārayat*, he had the picture placed on the wall in his house). Sometimes the Caus. of *kṛi* is used for the simple verb or without a causal signification (e.g. *padam kārayati*, he pronounces a word &c.; *mithyā kārayati*, he pronounces wrongly; *Kaṭheyim anu rājānam kāraya*, treat or deal with Kaikeyi as the king does): Desid. *ākīraṣhāt*, -te, to wish to make or do; to intend to do, to design, intend, begia, strive after; to wish to sacrifice or worship: Intens. *čarkarti*, *čarikarti*, *čarikarti*, *čarkariti*, *čarikariti*, *čarikariti*, *čekriyati*, Ved. 3rd pl. *karṭkrati*, to do repeatedly; [cf. Hib. *caraim*, 'I perform, execute'; *ceard*, 'an art, trade, business, function'; *suicidh*, 'easy'; *Cambro-Brit. creu*, 'to form'; *Island. gerdh*, 'action'; *Old Germ. karawan*, 'to prepare'; *Mod. Germ. gar*, 'prepared (as food)'; *Lat. creo*, *cereemonia*, *ars* (for *cars*); *Gr. kpalvo*, *spōvos*].

I. *kṛit*, *t*, *i*, *t*, making, doing, performing, accomplishing, effecting, manufacturing, acting; one who accomplishes or performs anything, an author; often occurring at the end of compounds, see *su-kṛit*, *karma-kṛit*, *pāpa-kṛit*, &c.; (t), m. an affix used to form nouns from roots; a noun formed with this affix. — *Kṛit-anta*, *as*, m. a word ending with a Kṛit affix (such a word would be called by Pāṇini simply *kṛit*). — *Kṛit-lopa*, *as*, m. the rejection of a Kṛit affix.

*Kṛita*, *as*, *ā*, *am*, done, made, accomplished, performed; prepared, made ready; obtained, gained, acquired; placed at hand; well done, proper, good. The preceding senses are mostly found in the Veda; the numerous other senses found in classical writers may be inferred from the meanings of the rt. *kṛi* above. The neuter of *kṛita* is used with *saha* or with the inst. alone in the sense of 'done with,' 'away with,' 'enough of,' 'no need of,' &c. (e.g. *kṛitam sandehena*, away with doubt; *kṛitam parthasena*, enough of joking). *Kṛita* is often found at the end of a compound, e.g. *pūro-kṛita*, done formerly; *janmāntara-kṛita*, done in a former state of existence; (*as*), m., N. of one of the Viśvadevās; of a son of Vasu-deva; of a son of Sannati and pupil of Hiranya-nābha; of a son of Kṛita-ratha and father of Vibudha; of a son of Jaya and father of Hariyavana; of a son of Cṛyavana and father of Upari-čara; (*am*), n. deed, work, action; service

done, kind action, benefit; consequence, result; aim, object, design; stake at a game; prize or booty gained in battle; N. of the die or of the side of a die marked with four points; (according to some) the collective name of the four dice in opposition to the fifth die, called *kall*; N. of the first of the four ages of the world (also called *satya* or 'the golden age') comprehending together with the morning and evening dawn 4,800 years of men, according to the Mahā-bhārata; but according to the Purāṇas 4,800 years of the gods, or 1,728,000 years of men. — *Kṛita-kapaṭa*, *as*, *ā*, *am*, deceiving, beguiling, fraudulent. — *Kṛita-kartavya*, *as*, *ā*, *am*, one who has performed what was to be done, who has done his duty; having done or discharged one's duty. — *Kṛita-karman*, *ā*, *ā*, *am*, one who has done his work or duty; skillful, clever, able. — *Kṛita-kalpa*, *as*, *ā*, *am*, one who knows the customary rites. — *Kṛita-kāma*, *as*, *ā*, *am*, one whose desire is attained or fulfilled. — *Kṛita-kārya*, *am*, n. an attained object; (*as*, *ā*, *am*), one who has done his work or obtained his object; one who has no need of another person's aid (with inst.). — *Kṛita-kāla*, *as*, m. appointed time; (*as*, *ā*, *am*), fixed, settled as to time; sent, deposited &c. for a certain time; one who has accomplished a certain time, who has waited a certain time. — *Kṛita-kūrcchaka*, *as*, *ā*, *am*, tied up as a small bundle or brush. — *Kṛita-kṛitya*, *am*, n. what has been done and what is to be done; an attained object; (*as*, *ā*, *am*), having successfully accomplished a business; one who has accomplished or attained any object or purpose; contented, satisfied; clever. — *Kṛitakṛitya-tā*, f. or *kṛitakṛitya-tva*, *am*, n. the full discharge of any duty or realisation of any object, accomplishment, attainment, success. — *Kṛita-koṣṭ*, *is*, m., N. of a Kāśyapa; an epithet of Upavarsha. — *Kṛita-kopa*, *as*, *ā*, *am*, angry, indignant. — *Kṛita-kautuka*, *as*, *i*, *am*, playful. — *Kṛita-kraya*, *as*, m. a purchaser, a buyer. — *Kṛita-kriya*, *as*, *ā*, *am*, one who has finished or accomplished any object in which he is engaged; one who has attained his end or object; one who has fulfilled his duty or performed a religious ceremony. — *Kṛita-kṛudha*, *as*, *ā*, *am*, angry, resentful. — *Kṛita-kṣhaṇa*, *as*, *ā*, *am*, one who is waiting for the exact moment, one who waits impatiently for a person or thing, (with *prati* or with the inf. or at the end of a comp., e.g. *kṛita-kṣhaṇāṃ te gamanam prati*, I am waiting impatiently for thy going; *te bhūmim gantum kṛita-kṣhaṇāḥ*, they are waiting for the time to proceed to the earth); (*as*), m., N. of a prince. — *Kṛita-ghāta-yatna*, *as*, *ā*, *am*, making efforts to slay, one who tries to kill. — *Kṛita-ghna*, *as*, *i*, *am*, destroying past transactions or (benefits) done, unmindful of (services) rendered, recompensing evil for good, not acknowledging good offices or benefits received, ungrateful; defeating or rendering vain all previous measures. — *Kṛitaghna-tā*, f. or *kṛitaghna-tva*, *am*, n. ingratitude. — *Kṛita-būda*, *as*, m. a boy on whom the ceremony of tonsure has been performed. — *Kṛita-četas*, *as*, m., N. of a Brāhman. — *Kṛita-čhidrā*, f. the plant *Luffa Acutangula*. — *Kṛita-janman*, *ā*, *ā*, *am*, born, produced, generated. — *Kṛita-jāna*, *as*, *ā*, *am*, remembering past transactions, mindful of former aid or favours, grateful; observing propriety, correct in conduct; (*as*), m. a dog; an epithet of Siva. — *Kṛitajā-tā*, f. or *kṛitajā-tva*, *am*, n. gratitude. — *Kṛitā-jaya*, *as*, m., N. of the seventeenth Vyāsa; also of a prince. — *Kṛita-tamutrāpa*, *as*, *ā*, *am*, mailed, having covered one's self with armour. — *Kṛita-tīrtha*, *as*, m. one who has visited holy places &c., one who frequents them; a guide; an adviser, one fertile in expedients. — *Kṛita-trā*, f., N. of a plant, = *trāyamāṇā*. — *Kṛita-tva*, *am*, n. the state of being done or effected. — *Kṛita-dāra*, *as*, *ā*, *am*, married; [cf. *dārukriyā*]. — *Kṛita-dāsa*, *as*, m. one who offers himself as a servant for a certain time, a self-engaged servant, a hired servant. — *Kṛita-dyuti*, *is*, f., N. of the wife of king Citraketu. — *Kṛita-dvishṭa*, *as*, *ā*, *am*, Ved. angry with the

doings of another person. — *Kṛita-dhanean*, *ā*, m., N. of a son of Kanaka. — *Kṛita-dhī*, *is*, *is*, *i*, prudent, considerate; learned, educated. — *Kṛita-dhveasya*, *as*, *ā*, am, defeated, overpowered; injured, destroyed; destroying past transactions; [cf. *kṛita-ghna*.] — *Kṛita-dhvoja*, *as*, *ā*, am, Ved. furnished with banners; (*as*), m., N. of a prince, a son of Dharma-dhvaja. — *Kṛita-dhvaata*, *as*, *ā*, am, lost after being once possessed or acquired. — *Kṛita-nakha*, *as*, *ā*, am, one who has cleaned his nails. — *Kṛita-nāsaka*, *as*, *i*, am, ungrateful; [cf. *kṛita-ghna*.] — *Kṛita-nityakriya*, *as*, *ā*, am, having duly attended to the daily religious observances. — *Kṛita-nirajana*, *as*, m., a penitent, one who has performed penance or made expiation. — *Kṛita-nisāyaya*, *as*, *ā*, am, one who has made a resolution, resolved, determined; confident, sure, certain. — *Kṛita-parva*, *am*, n. (?) the golden age of the world. — *Kṛita-pastātāpa*, *as*, *ā*, am, showing regret or penitence. — *Kṛita-punkha*, *as*, *ā*, am, 'one who has fixed the feathers of his arrows,' skilled in archery. — *Kṛita-punyaya*, *as*, *ā*, am, accomplished in virtuous acts. — *Kṛita-pūrva*, *as*, *ā*, am, done formerly. — *Kṛita-pūrva-nāsana*, *am*, n. forgetting past services, ingratitude; [cf. *kṛita-ghna*.] — *Kṛita-pūrvin*, *i*, *inī*, *i*, one by whom anything was formerly done. — *Kṛita-paurusha*, *as*, *ā*, am, behaving gallantly. — *Kṛita-praṇāma*, *as*, *ā*, am, making obeisance, saluting. — *Kṛita-pratikhṛita*, *am*, n. assault and counter-assault; attack and resistance; retaliation for an assault. — *Kṛita-pratijña*, *as*, *ā*, am, fulfilling a promise or agreement. — *Kṛita-prayatna*, *as*, *ā*, am, making effort, active, industrious, persevering. — *Kṛita-phala*, *as*, *ā*, am, successful, fruitful; (*am*), n. result, consequence of an act; a poisonous substance; (*ā*), f., N. of a plant; [cf. *kola-śimbi*.] — *Kṛita-bandhu*, *us*, m., N. of a prince. — *Kṛita-bāhu*, *us*, *us*, *u*, laying hands upon, touching. — *Kṛita-buddhi*, *is*, *is*, *i*, one who has made a resolution, a man of resolute or firm character; resolved; informed of one's duty, one who knows how religious rites ought to be conducted; learned, wise. — *Kṛita-brahman*, *ā*, *ā*, a, Ved. one who has performed his devotions; (a deity) towards whom devotion is made, (a sacrifice) in which prayers are duly offered. — *Kṛita-bhaya*, *as*, *ā*, am, alarmed, apprehensive. — *Kṛita-bhāva*, *as*, *ā*, am, one whose mind is directed towards anything, determined, resolved. — *Kṛita-bhūta-maitra*, *as*, *i*, am, friendly to all. — *Kṛita-bhojana*, *as*, *ā*, am, one who has dined or made a meal. — *Kṛita-mangala*, *as*, *ā*, am, blessed, consecrated. — *Kṛita-math*, *is*, *is*, *i*, one who has taken a resolution, one who has resolved upon anything. — *Kṛita-mandāra*, *as*, m., N. of a man. — *Kṛita-manyu*, *us*, *us*, *u*, angry, offended, indignant. — *Kṛita-mārga*, *as*, *ā*, am, having a road or path made; (*ā*), f., N. of a river. — *Kṛita-māla*, *as*, m. a species of animal; the tree *Cassia Fistula*. — *Kṛita-mukha*, *as*, *i*, am, skilled, clever, conversant. — *Kṛita-maitra*, *as*, *ā*, am, friendly. — *Kṛita-yajus*, *us*, *us*, *us*, Ved. one who has uttered the sacrificial formulas. — *Kṛita-yajña*, *as*, m., N. of a son of Cyavana and father of Uparicara. — *Kṛita-yasas*, *ās*, m., N. of a descendant of Angiras. — *Kṛita-yuga*, *am*, n. the first of the four ages of the world; the golden age; see *kṛita* above. — *Kṛita-yogya*, *as*, *ā*, am, joining in combat. — *Kṛita-ratha*, *as*, m., N. of a grandson of Maru. — *Kṛita-rava*, *as*, *ā*, am, sounding, singing. — *Kṛita-ruḍ*, *k*, *k*, *k*, splendid, brilliant. — *Kṛita-rusha*, *as*, *ā*, am, angry, displeased. — *Kṛita-lakṣaṇa*, *as*, *ā*, am, marked, stamped; branded; noted for good qualities, excellent, amiable, &c.; defined, discriminated; (*as*), m., N. of a man. — *Kṛita-vat*, *ān*, *atī*, *at*, making, having done or made anything; one who holds the stake at a game. — *Kṛita-varman*, *ā*, m., N. of several princes, especially of a son of Hṛidika, also of Kanaka or Dhanaka; N. of the father of the thirteenth Arhat of the present Avastarpiṇī. — *Kṛita-vāpa*, *as*, m. a penitent who has shaven his head and chin. — *Kṛita-*

*vihāra* or *kṛita-vikriya*, *as*, *ā*, am, altered, changed. — *Kṛita-vikrama*, *as*, *ā*, am, displaying valour, making vigorous efforts. — *Kṛita-vīdya*, *as*, *ā*, am, one who has acquired knowledge, well informed, scientific, a philosopher. — *Kṛita-vivāha*, *as*, *ā*, am, married. — *Kṛita-vismaya*, *as*, *ā*, am, astonished, astonishing. — *Kṛita-vīrya*, *as*, *ā*, am, being strong or powerful; (*as*), m., N. of a prince, a son of Kanaka or Dhanaka and father of Arjuna. — *Kṛita-vega*, *as*, m., N. of a prince. — *Kṛita-velana*, *as*, *ā*, am, one who receives wages, a hired servant or labourer. — *Kṛita-vedin*, *i*, *inī*, *i*, grateful, observant of propriety, knowing what is correct; see *kṛita-jña*. — *Kṛita-vedhaka* or *kṛita-vedhana*, *as*, m. a plant, a sort of Ghosha with white flowers. — *Kṛita-vepathu*, *us*, *us*, *u*, trembling. — *Kṛita-veśa*, *as*, *ā*, am, attired, ornamented, decorated. — *Kṛita-vya-dhana*, *as*, *ā*, am, Ved. having weapons, armed. — *Kṛita-vyālika*, *as*, *ā*, am, annoyed, vexed, irritated. — *Kṛita-vrata*, *as*, m., N. of a pupil of Loma-harṣaṇa. — *Kṛita-sakti*, *is*, *is*, *i*, putting forth one's strength or courage. — *Kṛita-sāstra-nihsrama*, *as*, *ā*, am, exercised in arms. — *Kṛita-sīlpa*, *as*, *ā*, am, one who has learned his art or is skilled in his own trade. — *Kṛita-sobha*, *as*, *ā*, am, splendid, brilliant; beautiful, beautified; dexterous, handy. — *Kṛita-sauca*, *as*, *ā*, am, purified, cleansed, freed from bodily impurities, released from conventional defilement &c. — *Kṛita-srama*, *as*, *ā*, am, one who has made great exertions, painstaking, laborious; (*as*), m., N. of a Muni. — *Kṛita-sam-sarga*, *as*, *ā*, am, brought into contact, united. — *Kṛita-sanskāra*, *as*, *ā*, am, initiated, one who has undergone all the purificatory ceremonies. — *Kṛita-sankalpa*, *as*, *ā*, am, one who has made a resolution. — *Kṛita-sanketa*, *as*, *ā*, am, making an agreement or appointment. — *Kṛita-sañjña*, *as*, *ā*, am, one who never loses his self-consciousness, one who has presence of mind; aroused; restored to consciousness or animation; distinguished by appropriate marks, devices, &c. — *Kṛita-sannāha*, *as*, *ā*, am, cased in armour. — *Kṛita-sannidhāna*, *as*, *ā*, am, brought into contact, approximated. — *Kṛita-sambandha*, *as*, *ā*, am, connected, allied. — *Kṛita-sāpatnikā* or *kṛita-sāpatnī* or *kṛita-sāpatnikā* or *kṛita-sāpatnikā*, f. a woman whose husband has taken another wife; a superseded wife. — *Kṛita-sthiti*, *is*, *is*, *i*, abiding, staying, taking up an abode. — *Kṛita-sneha*, *as*, *ā*, am, showing affection, affectionate. — *Kṛita-smara*, *as*, m., N. of a mountain. — *Kṛita-svastayajana*, *as*, *ā*, am, blessed, commended to the protection of gods previous to any journey or undertaking. — *Kṛita-svecchāhāra* (*svo-icchā-āh*), *as*, *ā*, am, feeding at pleasure. — *Kṛita-hasta* or *kṛita-hastaka*, *as*, *ā*, am, one who has exercised his hands; dexterous; skilled in archery; clever, skilful, dexterous. — *Kṛita-hasta-tā*, f. dexterity; the being skilled in archery. — *Kṛitākṛita* (*ta-ak*), *as*, *ā*, am, done and not done, done in part but not completed, done and omitted, prepared and not prepared, manufactured and not manufactured; (*am*), n. what has been done and what has not been done. — *Kṛitāgama* (*ta-āg*), *as*, *ā*, am, one who has made progress, advanced, proficient. — *Kṛitāgas* (*ta-āg*), *ās*, *ās*, *as*, one who has committed an offence, offending, criminal, sinful, in fault. — *Kṛitāgni* (*ta-āg*), *is*, m., N. of a son of Kanaka or Dhanaka. — *Kṛitāgnī-kārya*, *as*, m. a Brāhman who has offered the usual fire-oblation. — *Kṛitānka* (*ta-an*), *as*, *ā*, am, marked, branded; numbered. — *Kṛitāñjali* (*ta-añ*), *is*, *is*, *i*, one who joins the hands in reverence or to solicit a favour (keeping the palms from touching as if to hold arms or an offering), standing in a reverent or respectful posture; (*is*), m. a shrub used in medicine, also in magical potions &c. — *Kṛitāñjalpūta*, *as*, *ā*, am, joining the palms of the hands for obeisance, also for holding water &c. — *Kṛitātman* (*ta-āt*), *ā*, *ā*, a, one whose spirit is disciplined, subdued, tranquil; of a self-governed spirit. — *Kṛitānati* (*ta-ān*), *is*, *is*, *i*, bending, bowing, paying homage or

respect. — *Kṛitānukara* (*ta-an*), *as*, *i*, am, imitating what has been done by another, following another's example, subservient, not independent. — *Kṛitānukūlya* (*ta-an*), *as*, *ā*, am, compliant, kind, favouring. — *Kṛitānukṛita* (*ta-an*), *am*, n. that which is done before and after. — *Kṛitānuyā-dha* (*ta-an*), *as*, *ā*, am, mixed, combined, united. — *Kṛitānusāra* (*ta-an*), *as*, m. established practice, usage, custom, rate. — *Kṛitānta* (*ta-an*), *as*, *ā*, am, causing an end, bringing to an end, leading to any decisive termination; whose end is action; (*as*), m. destiny, fate; the inevitable result of actions done in a past existence; a N. of Yama, the god of death, (he is son of Sūrya and regent of the dead); death personified; a demonstrated conclusion, a dogma, a proved or established doctrine; a sinful or inauspicious action; Saturday, 'closing the week,' considered as an unlucky day; (*ā*), f. a kind of perfume, [cf. *repukā*.] — *Kṛitānta-janaka*, *as*, m. a N. of the sun, as father of Yama. — *Kṛitānta* (*ta-an*), *am*, n. prepared or cooked food; digested food, excrement; (*as*, *ā*, am), eating. — *Kṛitāpakāra* (*ta-ap*), *as*, *ā*, am, injured, wronged; discomfited, overpowered; doing wrong, offending. — *Kṛitāpakṛita* (*ta-ap*), *as*, *ā*, am, done for and against. — *Kṛitāpadāna* (*ta-ap*), *as*, *ā*, am, completing a great or noble work. — *Kṛitāparādha* (*ta-ap*), *as*, *ā*, am, guilty, culpable, an offender. — *Kṛitābhaya* (*ta-abh*), *as*, *ā*, am, saved from fear. — *Kṛitābharaya* (*ta-abh*), *as*, *ā*, am, adorned, decorated. — *Kṛitābhīsarāna-veśa* (*ta-abh*), *as*, *ā*, am, attired in the dress of a maiden who goes to meet her lover. — *Kṛitābhīsheka* (*ta-abh*), *as*, *ā*, am, sprinkled, inaugurated; (*as*), m. a prince &c. who has been inaugurated. — *Kṛitābhīyāsa* (*ta-abh*), *as*, *ā*, am, trained, exercised, practised. — *Kṛitāya* (*ta-aya*), *as*, m. the die called *Kṛita*. — *Kṛitāyāsa* (*ta-ay*), *as*, *ā*, am, labouring, suffering. — *Kṛitārgha* (*ta-ar*), *as*, m., N. of the nineteenth Arhat of the past Utsarpiṇī. — *Kṛitār-tanāda* (*ta-ar*), *as*, *ā*, am, making cries of pain. — *Kṛitārtha* (*ta-ar*), *as*, *ā*, am, one who has attained an end or object, having accomplished a purpose or desire, successful; satisfied, contented; clever; (*as*), m. a various reading for *kṛitārgha*. — *Kṛitārtha-tā*, f. or *kṛitārtha-tva*, *am*, n. accomplishment of an object, success. — *Kṛitārthī-kṛita*, *as*, *ā*, am, rendered successful. — *Kṛitārthī-bhūta*, *as*, *ā*, am, become successful. — *Kṛitālaka* (*ta-al*), *as*, m., N. of one of Siva's attendants. — *Kṛitālaya* (*ta-al*), *as*, *ā*, am, one who has taken up his abode in any place (often compounded with the name of a place or country, e.g. *svarga-kṛitālayak*, an inhabitant of heaven); (*as*), m. a frog. — *Kṛitāloka* (*ta-al*), *as*, *ā*, am, supplied with light, lighted. — *Kṛitāvadhāna* (*ta-av*), *as*, *ā*, am, careful, cautious, prudent, attentive. — *Kṛitāvadhī* (*ta-av*), *is*, *is*, *i*, fixed, appointed, agreed upon; bounded, limited. — *Kṛitāvamarsha* (*ta-av*), *as*, *ā*, am, effacing from recollection; intolerant. — *Kṛitāvās-yaka* (*ta-av*), *as*, *ā*, am, having done all that is necessary. — *Kṛitāvāsakthika* (*ta-av*), *as*, *ā*, am, seated on the horns with the knees tied together or the hips and knees surrounded by a cloth. — *Kṛitāvastha* (*ta-av*), *as*, *ā*, am, summoned, called; made present; fixed, settled. — *Kṛitāvāsa* (*ta-av*), *as*, m. a lodging; (*as*, *ā*, am), lodging. — *Kṛitāsana* (*ta-as*), *as*, *ā*, am, feeding upon. — *Kṛitāsana-parigraha* (*ta-ās*), *as*, *ā*, am, seated. — *Kṛitās-kandana* (*ta-ās*), *as*, *ā*, am, assailing, attacking; effacing from recollection. — *Kṛitāstra* (*ta-as*), *as*, *ā*, am, one who has exercised himself in throwing arrows or other weapons, skilled in archery; armed; (*as*), m., N. of a warrior. — *Kṛitāstra-tā*, f. consummate skill or proficiency in the use of arms. — *Kṛitāspada* (*ta-ās*), *as*, *ā*, am, governed, ruled; supporting, resting on; residing in or on, taking up one's abode. — *Kṛitāhaka*, *as*, *ā*, am (fr. *kṛita* + *ahan*), having performed the daily ceremonies or devotions. — *Kṛitāhāra* or *kṛitāhāra* (*ta-āh*), *as*, *ā*, am, having eaten food, having made a meal. — *Kṛitāhvāna* (*ta-āh*), *as*, *ā*, am, summoned, called, chal-

lenged. — *Kṛttershya* ('*ta-ir*'), *as, ā, am*, envious, jealous. — *Kṛtōchais* ('*ta-uc*'), ind. raised on high. — *Kṛtotsāha* ('*ta-ut*'), *as, ā, am*, making effort, striving. — *Kṛtodaka* ('*ta-ud*'), *as, ā, am*, one who has performed his ablutions. — *Kṛtodvāha* ('*ta-ud*'), *as, ā, am*, performing penance by standing with uplifted hands; married. — *Kṛtopahāra* ('*ta-up*'), *as, ā, am*, assisted, befriended; friendly, giving aid. — *Kṛtopācāra* ('*ta-up*'), *as, ā, am*, served, waited upon. — *Kṛtopanāyana* ('*ta-up*'), *as, m.*, a student who has been invested with the sacrificial cord. — *Kṛtopabhoga* ('*ta-up*'), *as, ā, am*, used, enjoyed. — *Kṛtaujas* ('*ta-aj*'), *ās, m.*, N. of a son of Kaaka or Dhanaka.

*Kṛitaka*, *as, ā, am*, artificial, factitious, done artificially, made, prepared, not produced spontaneously; not natural, adopted (as a son); assumed, simulated, false; (*am*), ind. in a simulated manner; (*as*), *m.*, N. of a son of Vasu-deva, also of a son of Cyavana.

*Kṛitaya*, nom. P. *kṛitayati*, -*yitum*, to take the die called Kṛita.

*Kṛitānta*, *kṛitārtha*. See under *kṛita* above.

1. *kṛitī*, *is, f.* (for 2. see col. 2), doing, making, performing, manufacturing, composing; action, activity; creation, work, literary work; magic; enchantment; an enchantress, a witch; a kind of Aoushtubh metre consisting of two Pādas of twelve syllables each and a third Pāda of eight syllables; another metre, a stanza of four lines with twenty syllables in each; a square number; N. of the wife of Saṃhṛāda and mother of Pañca-jana; (*is*), *m.*, N. of several persons. — *Kṛiti-sādhyatva*, *am, n.* the state of being accomplished by exertion.

*Kṛitn*, *i, inī, i*, expert; clever, skilful, knowing, wise, learned; good, virtuous; pure, pious; following, obeying, doing what is enjoined; one who has attained an object or accomplished a purpose, satisfied; (*i*), *m.*, N. of a son of Cyavana and father of Upari-čāra; N. of a son of Saṃhṛāmat.

*Kṛite* and *kṛitena*, ind. (originally loc. and inst. fr. *kṛita*), on account of, for the sake of, for (with gen. or in comp., e.g. *mama kṛite* or *mat-kṛite*, on my account, for me).

*Kṛiteyuka*, *as, m.*, N. of a son of Raudrāśva.

*Kṛitnu*, *us, us, u*, working well, able to work, powerful; skilful, clever, an artificer or mechanic, an artist.

*Kṛitya*, *as, ā, am*, to be done or performed; practicable, feasible; right, proper to be done; one who may be seduced from allegiance or alliance, one who may be bribed or hired as an assassin, treacherous; (*as*), *m.*, scil. *pratyaya*, the class of affixes forming the fut. pass. part. &c. (as *tavya*, *amīya*, *ya*, *elīma*, &c.); a kind of evil spirit or ghost, either with or without the addition of *yaksha*, *mānusha*, *asura*, &c.; (*ā*), *f.* action, act, deed; magic; a female deity to whom sacrifices are offered for destructive and magical purposes; N. of a river; (*am*), *n.* what ought to be done; duty, office; purpose, end, object; what is proper or fit; motive, cause. — *Kṛitya-kalpataru*, *us, m.* title of a work on jurisprudence. — *Kṛitya-kalpa-latā*, *f.*, N. of a work by Vācaspati-mīśra. — *Kṛitya-āntāmani*, *is, m.* title of a work by Sivarāma. — *Kṛitya-jña*, *as, ā, am*, who knows what is to be done, learned, wise. — *Kṛitya-tatva*, *am, n.* 'the true nature of duty or obligation,' title of a work. — *Kṛitya-tā*, *f.* seduction from allegiance or alliance. — *Kṛitya-ratnākara*, *as* or *am* (?), *m.* or *n.* (?), title of a work on jurisprudence. — *Kṛitya-vat*, *ān, atī, at*, having any business or request or object; busy, active. — *Kṛitya-vartman*, *a, n.* the right way, the manner in which any object is to be effected. — *Kṛitya-vid*, *t, t, t*, one who knows what ought to be done, knowing duty, learned, wise. — *Kṛitya-viñh*, *is, m.* the way to do anything, a rule, a precept. — *Kṛitya-kṛit*, *t, t, t*, Ved. practising magic or sorcery, bewitching. — *Kṛitya-dūshaya*, *as, i, am*, or *kṛitya-dūshā*, *is, is, t, t*, Ved. counteracting magic, destroying its effect. — *Kṛitya-rāveṇa*, *as* or *am* (?), *m.* or *n.* (?), title of a work.

*Kṛityaka*, *as, m.* an injurer?; (*ā*), *f.* an enchantress, a witch, a woman who is the fatal cause of injury or destruction, the fatal destroyer, the bane.

*Kṛitrima*, *as, ā, am*, made artificially, factitious, artificial, the reverse of what is naturally or spontaneously produced; falsified, adopted (as a child); (*as*), *m.* incense, olibanum; an adopted son; (*am*), *n.* a kind of salt, the common Bit Noben, or Bit Lavan, obtained by cooking; a sort of perfume [cf. *javādī*]; a kind of collyrium [cf. *rasānjana*]. — *Kṛitrima-dhūpa*, *as, m.* incense, olibanum. — *Kṛitrima-dhūpaka*, *as, m.* compound perfume, containing ten or eighteen ingredients. — *Kṛitrima-putra*, *as, m.* an adopted son; one of the twelve kinds recognised in law, the son made. — *Kṛitrima-putraka*, *as, m.* a doll. — *Kṛitrima-bhūmi*, *is, f.* a made floor. — *Kṛitrima-mitra*, *as, m.* an acquired friend, one on whom benefits have been conferred, or from whom they have been received. — *Kṛitrima-vana*, *am, n.* a plantation, a park. — *Kṛitrima-satru*, *us, m.* an acquired enemy. — *Kṛitrimo-dāsina* ('*ma-ud*'), *as, m.* an acquired neutral.

*Kṛitvan*, *ā, arī, a*, Ved. cansiog, effecting; active, busy; practising magic or sorcery in order to bewitch.

*Kṛitvas*, ind. at the end of a numeral or numeral adjective, = fold, times (e.g. *daśa-kṛitvas*, ten times; *bahu-kṛitvas*, many times; *pañca-kṛitvas*, five-fold). In the earlier language *kṛitvas* is used as a separate word, but native grammarians regard it only as an affix, and it is so used in classical Sanskrit; it was perhaps originally an acc. plur. fr. a noun *kṛitū*, formed by the affix *tu* fr. the root *i. kṛi*; [cf. also *kṛit* in *sakṛit*.]

*Kṛitvā*, ind. having made or done.

*Kṛitvī*, *f.*, N. of a daughter of Suka, wife of Anupa (Nipa) and mother of Brahma-datta.

*Kṛitvya*, *as, ā, am*, Ved. one who is able to perform anything, strong, efficacious; having accomplished many deeds, exerting one's power.

*Kṛiyamāna*, *as, ā, am*, being done, made, &c.

कृ 2. *kṛi*, cl. 3. P., Ved. *čakartī*, *akāritī*, Intens. *čakartī*, to make mention of, to praise, to speak highly of (with gen.); [cf. *kāru*, *kīri*, *kīrtī*.]

कृ 3. *kṛi*, to injure &c. See 2. *kṛi*.

2. *kṛitī*, *is, m.* or *f.* (for 1. see col. 1), Ved. a kind of weapon, a sort of knife or a dagger; (*is*), *f.* hurt, hurting, injuring; waylaying. — *Kṛitī-kāra*, *as, m.* epithet of Rāvaṇa. — *Kṛitī-mat*, *ān, m.* the founder of a race, realm, &c.; N. of a son of Yavīnara. — *Kṛitī-rāta*, *as, m.*, N. of a prince; [cf. *kīrtī-rāta*]. — *Kṛitī-roman*, *ā, m.*, N. of a son of Kṛitāra.

कृक *kṛika*, *as, m.* the throat, the larynx.

कृका *kṛikaṇa*, *as, m.* a kind of partridge, commonly Kaēr, *Perdix Sylvatica* [cf. *kṛikara* and *krakara*]; a worm; N. of a man; N. of a place.

*Kṛikaṇya*, *as, ā, am*, belonging or relating to a partridge.

*Kṛikaṇeyu*, *us, m.*, N. of a son of Raudrāśva.

कृकदाशु *kṛikadāśu*, *us* or *ūs*, *m.*, Ved. one who hurts or injures.

कृकर *kṛikara*, *as, m.* a kind of partridge, commonly Kaēr, *Perdix Sylvatica* [cf. *kṛikaṇa* and *krakara*]; a kind of pepper, Piper Chaba; the fragrant oleander tree [cf. *karavīra*]; one of the five vital airs, that which assists in digestion; an epithet of Śiva.

कृकला *kṛikalā*, *f.* long pepper; [cf. *pippalī*.]

कृकलाश *kṛikalāśa* or *kṛikalāśa* or *kṛikalāśa*, *as, m.* a lizard, a chameleon. — *Kṛikalāśa-dīpikā*, *f.* title of a mystical work.

कृकवाकु *kṛikavāku*, *us, m.* a cock, a gallinaceous fowl; a peacock; a lizard, a chameleon; [with the

first part of this word cf. Hib. *ceare*, 'a hen.'] — *Kṛikavāku-dhvaja*, *as, m.* an epithet of Kārtikeya.

कृकषा *kṛikashā*, *f.* a kind of bird; [cf. *kan-kaṇahārikā*.]

कृकाट *kṛikāṭa*, *am, n.*, Ved. the joint of the neck.

*Kṛikāṭaka*, *am, n.* the neck; a part of a column; (*iḥā*), *f.* the back of the neck; the raised and straight part of the neck.

कृकालिका *kṛikalikā*, *f.* a kind of bird.

कृकिन *kṛikin*, *i, m.*, N. of a mythical king.

कृकुलास *kṛikulāsa*, *as, m.* a lizard, a chameleon; [cf. *kṛikalāśa*.]

कृच्छु *kṛicchra*, *as, ā, am* (perhaps fr. *rt. kṛish* and connected with *kashā*), causing trouble or pain, painful, attended with pain or labour; being in a difficult or painful situation; bad, miserable, evil, wicked, sinful; (*am*), ind. miserably, painfully, laboriously, with difficulty; (*as* or *am*), *m. n.* difficulty, trouble, labour, hardship, distress, calamity, pain, evil, misery, danger, sin, (often in compounds, e.g. *vanavāsa-kṛicchra*, the difficulties of living in a forest; *mūtra-kṛicchra*, ischury; *artha-kṛicchre-shu*, in difficulties, in a miserable situation; *prāṇa-kṛicchra*, danger of life); bodily mortification, austerity, penance, expiation; torment, torture; a particular kind of religious penance, according to some = *prajāpatya*, according to others = *sāntapana*. *Kṛicchrena*, inst. with difficulty, with great exertion, painfully, laboriously, hardly, scarcely; *alpa-kṛicchrena*, with little difficulty, easily. — *Kṛicchra-karman*, *a, n.* a difficult act, difficulty, labour. — *Kṛicchra-kāla*, *as, m.* a season of difficulty. — *Kṛicchra-gata*, *as, ā, am*, undergoing trouble or misery, suffering pain; being in difficulties, distressed. — *Kṛicchra-tā*, *f.* painful or dangerous state (especially in disease). — *Kṛicchra-prāna*, *as, ā, am*, one whose life is in danger; breathing with difficulty; hardly supporting life. — *Kṛicchra-mūtra-purisha-tva*, *am, n.* pain or difficulty in the evacuations. — *Kṛicchra-sādhyatva*, *as, ā, am*, curable with difficulty. — *Kṛicchratikṛicchra* ('*ra-at*'), *au, m. du.* the ordinary and extraordinary penance, penance; (*as*), *m. sing.* a particular kind of penance, taking no sustenance but water for three, nine, twelve, or twenty-one days. — *Kṛicchrān-mukta*, *as, ā, am*, freed from trouble &c. — *Kṛicchrāpta* ('*ra-āp*') or *kṛicchrāpanata* ('*ra-up*'), *as, ā, am*, gained with difficulty. — *Kṛicchrāri* ('*ra-ari*'), *is, m.*, N. of a plant, a species of *Vilva*. — *Kṛicchrārāha* ('*ra-ar*'), *as, m.* an inferior penance lasting only six days. — *Kṛicchre-śrit*, *t, t, t*, Ved. undergoing danger; struggling with difficulties.

*Kṛicchrāya*, nom. A. *kṛicchrāyate*, -*yitum*, to feel pain; to have wicked designs.

*Kṛicchrin*, *i, inī, i*, encompassed with difficulties, being in trouble, feeling pain; angry.

कृड *kṛid*, cl. 6. P. *kṛiḍati*, to become to become solid; to eat; (another form for *kṛiḍ*.)

कृणञ्ज *kṛiṇañja*, *as, m.* a kind of Chenopodium, = *kuṇañjara*.

कृणु *kṛiṇu*, *us, m.* a painter.

कृत 2. *kṛit*, (for 1. *kṛit* see under *rt. i. kṛi* at p. 246), cl. 6. P. *kṛintati*, *čakarta*, *kartayati* and *kartishyati*, *akarūtī*, *kartitum*, to cut, cut in pieces, cut off, divide; to tear asunder, destroy: Caus. *kartayati*, to cut, divide, &c.; Desid. *čikartishati* and *čikṛitati*: Intens. *čarikṛityate*, *čarikartīti*; [cf. Lith. *kertu*, inf. *kirsti*, 'to cut'; Gr. *κείρω*, *κείρω*; Slav. *korjū*, 'to split'; Lat. *cutis*, *cultus*; Hib. *ceartaighim*, 'I prune, trim, cut'; *cuire*, 'a knife.']

*Kṛitta*, *as, ā, am*, cut, divided; desired, sought, wished for.

*Kṛitti*, *is*, f. skin, hide; a garment made of skin; the hide or skin on which the religious student sits, sleeps, &c., usually the skin of an antelope; the birch tree; the bark of the birch tree, used for writing upon, for making hooka pipes, &c.; one of the lunar mansions, the Pleiads; a house; [cf. Hib. cart.; Lat. cortex.]—*Kṛitti-ratha*, *as*, m., N. of a prince.—*Kṛitti-vāsa*, *as*, m. or *kṛitti-vāsas*, *ās*, m. covered with a skin, an epithet of Rudra-Siva; (*ās*), f. epithet of Durgā.

*Kṛittikā*, *ās*, f. pl., N. of a constellation, = the Pleiades, (originally the first, but in later times the third lunar mansion, having Agni as its regent; this constellation, containing six stars, is sometimes represented as a flame or as a kind of razor or knife; in mythology the six *Kṛittikās* are nymphs who became the nurses of the god of war, Kārtikeya); a vehicle, carriage, cart.—*Kṛittikāñjī* ('*kā-ñjī*'), *is*, *is*, *i*, having a carriage as an emblem or sign.—*Kṛittikā-bhava*, *as*, m. 'being in the lunar mansion *Kṛittikā*,' an epithet of Candra, the moon.—*Kṛittikā-suta*, *as*, m. 'son of the *Kṛittikās*,' an epithet of Skanda or Kārtikeya; (the nymphs called *Kṛittikās* being his foster-mothers.)

*Krintatra*, *am*, n., Ved. a section, a shred, chip; a plough.

*Kṛintana*, *am*, n. cutting, cutting off, dividing.

कृत् 3. *kṛit*, cl. 7. P. *kṛiṇatti*, *śakarta*, *kartishyati*, *kartitum*, to twist threads, to spin; to surround, encompass; attire.

*Kṛitad-vasu*, *us*, *us*, u, Ved. distributing goods (?).

*Kṛitā*, f., Ved. an abyss (?).

*Kṛitsa*, *am*, n. water; entire, whole; [cf. the next.]

*Kṛitsna*, *as*, *ā*, *am* (rarely used in pl.), all, whole, entire; (*am*), n. water; the flank or hip; the belly.—*Kṛitsna-tā*, f. totality, completeness.—*Kṛitsna-vid*, *t*, *t*, omniscient, knowing all things.—*Kṛitsna-śas*, ind. wholly, entirely, altogether.—*Kṛitsna-hṛidayā*, *am*, n. the whole heart.—*Kṛitsnāyata* ('*na-āy*'), *as*, *ā*, *am*, Ved. stretched out to its full length.

*Kṛitsnaka*, *as*, *ā*, *am*, all, every.

कृतान्त *kṛitānta*, *kṛitārtha*. See p. 247.

कृदन्त *kṛid-anta*. See under 1. *kṛit*, p. 246.

कृदर *kṛidara*, *am*, n., Ved. a store-room, a vessel; the lap; (*as*), m. a granary, a cupboard &c. for holding corn, grain, &c.

कृधु *kṛidhu*, *us*, *us*, u, or *kṛidhuka*, *as*, *ā*, *am*, Ved. shortened, mutilated, small, deficient.—*Kṛidhu-karṇa*, *as*, *ā*, *am*, Ved. having short ears (as a sort of imp); hearing badly.

कृनत् *kṛintatra*. See under 2. *kṛit*.

कृप् 1. *kṛip*, p, f., Ved. (occurring only in inst.), beautiful appearance, beauty, splendor.—*Kṛipā-nīla* (for *kṛipā-<sup>o</sup>*'), *as*, *ā*, *am*, Ved. one whose home is splendor, dwelling in splendor, epithet of Agni; (Sāy.) the support of sacred rites.

कृप् 2. *kṛip* (connected with rt. *krap*), cl. 1. A. *karpate*, to have pity or mercy on; cl. 10. P. *kṛipayati* or *kṛipāpayati*, *-yitum*, to be weak; to pity; to mourn, grieve, lament; [cf. Gr. *ἐλεῶν*.]

*Kṛipa*, *as*, m., N. of a man described in the Veda as a friend of Indra; (*as*), m. and (*i*), f., N. of the son and daughter of the sage Saradvat, (he performed severe penance and thereby alarmed the jealous Indra, who sent a nymph to tempt him, but without success; however, twin sons were born to the sage in a clump of grass (*śara-stambe*), who were found by king Sāntanu and out of pity (*kṛipā*) taken home and reared as his own; the daughter, *Kṛipī*, married Droṇa, and had by him a son called *Aśvatthāman*; the son, *Kṛipa*, became one of the privy council at Hastināpur, and is sometimes called *Gautama*, some-

times *Sāradvata*. According to the *Hari-vaṅśa* and *Vishṇu-Purāna*, *Kṛipa* and *Kṛipi* were only distant descendants of *Saradvat*. According to others, *Kṛipa* = *Vyāsa* or = a son of *Kṛishṇa*.—*Kṛipi-pati*, *is*, m. a N. of *Droṇa* as husband of *Kṛipi*.—*Kṛipi-putra* or *kṛipi-suta*, *as*, m., a N. of *Aśvatthāman* as son of *Kṛipi*.

*Kṛipaṇa*, *as*, *ā* or *i*, *am*, inclined to grieve; pitiable, miserable, poor, wretched, feeble; low, vile; miserly, stingy; avaricious; arising from pity, caused by pity; (*am*), ind. miserably; (*as*), m. a worm; (*am*), n. wretchedness, misery; *sa-kṛipaṇam*, miserably, pitifully; [cf. *kārapaṇya*.]—*Kṛipaṇa-kāśṭh*, *i*, *inī*, *i*, Ved. looking suppliantly, looking desirous; expressing a desire (?).—*Kṛipaṇa-tva*, *am*, n. misery; wretchedness; miserable condition.—*Kṛipaṇa-dhī*, *is*, *is*, *i*, little-minded.—*Kṛipaṇa-nūdā*, f. 'censure of the miser,' title of a chapter of the *Sārngadhara Paddhati*.—*Kṛipaṇa-buddhi*, *is*, *is*, *i*, little-minded.—*Kṛipaṇa-vatsala*, *as*, *ā*, *am*, kind to the poor.

*Kṛipaṇāya*, nom. A. *kṛipaṇāyate*, to feel miserable.

*Kṛipaṇin*, *i*, *inī*, *i*, miserable, one who is in misery.

*Kṛipaṇya*, nom. P. *kṛipaṇyati*, to wish, desire, be a suppliant for anything, pray for, obtain by entreaties; (in A. also *kṛipaṇate*.)

*Kṛipaṇyu*, *us*, *us*, u, Ved. one who praises.

*Kṛipā*, f. pity, tenderness, compassion; N. of a river.—*Kṛipā-dṛiṣṭi*, *is*, f. a look with favour, a kind look.—*Kṛipādvaita* ('*pā-ud*'), *as*, m. one of the Buddhas or deified saints of the Buddhists.—*Kṛipādvaita* ('*pā-an*'), *as*, *ā*, *am*, or *kṛipā-māya*, *as*, *i*, *am*, or *kṛipālu*, *us*, *us*, u, or *kṛipā-val*, *ān*, *atī*, *at*, pitiful, merciful, compassionate, tender.—*Kṛipā-mīśra*, *as*, m., N. of a son of *Deva-mīśra*.—*Kṛipā-hīna*, *as*, *ā*, *am*, pitiless, unfeeling, unkind.

*Kṛipāya*, nom. A. *kṛipāyate*, *-yitum*, to mourn, grieve, lament, have pity.

कृपाण *kṛipāṇa*, *as*, m. (said to be fr. rt. *kṛip* for rt. *klṛip*?), a sword, a scymitar, a sacrificial knife; (*i*), f. a pair of shears or scissors; a dagger.

*Kṛipāṇaka*, *as*, m. a sword, a scymitar; (*ikā*), f. a dagger, a knife.

कृपीट *kṛipīṭa*, *am*, n. (said to be fr. rt. 2. *kṛip*), underwood, wood, forest; fire-wood, wood, timber; water; the belly.—*Kṛipīṭa-pāla*, *as*, m. a rudder or large oar used as one; the ocean; air, wind.—*Kṛipīṭa-yonī*, *is*, m. fire.

कृमि *kṛimi*, *is*, or *krimi*, *is*, m. (said to be fr. rt. *kram*; cf. *kramī*), a worm, an insect in general; a spider; an ant; lac, the red dye caused by insects; N. of a son of *Uśnara*; N. of an Asura, the brother of *Rāvana*; N. of a *Nāga-rāja*; (*is*), f., N. of the wife of *Uśnara* and mother of *Kṛimi*; [cf. Lith. *kirminis*, *kirmele*; Russ. *čerj*; Hib. *cruimh*; Cambro-Brit. *pryw*; Goth. *vaurms*, *vaurmi* for *hvaurmi*; Lat. *vermi-s* for *quermi-s*; perhaps Gr. *ἐμύς* for *ἐρμύς*.]—*Kṛimi-karṇāka*, *am*, n. several plants efficacious in destroying worms, *Ficus Glomerata*; another plant, = *śitrā* or *śitrānga*; another plant, = *vidānga*.—*Kṛimi-karṇa*, *as*, m. a kind of poisonous insect.—*Kṛimi-karṇa* or *kṛimī-karṇaka*, *as*, m. worms or lice generated in the external ear.—*Kṛimi-kośa* or *kṛimi-kosha*, *as*, m. the cocoon of a silkworm.—*Kṛimikośotha* ('*śa-ut*'), *as*, *ā*, *am*, silk, silken.—*Kṛimi-granthi*, *is*, m. a disease of the eyes, caused by insects generated at the roots of the eyelashes.—*Kṛimi-ghātin*, *i*, *inī*, *i*, destroying worms; (*i*), m. a medicinal drug, = *vidānga* (?).—*Kṛimi-ghna*, *as*, *i*, *am*, vermifuge, anthelmintic; (*as*), m. a shrub used in medicine as a vermifuge, commonly *Bireng*, *Erycibe Paniculata*, see *vidānga*; the onion; the root of the jujube; the marking nut plant; (*i*), f. turmeric.—*Kṛimi-ja*, *as*, *ā*, *am*, produced by worms; (*ā*), f. lac, a red dye produced by an insect, commonly called *Lākshā*; (*am*), n. *Agallochum*.—*Kṛimi-jagdhā*, *am*, n. *Agallochum*.—*Kṛimi-*

*jalaja*, *as*, m. a shell-fish, an animal living in a shell.—*Kṛimi-dantaka*, *as*, m. tooth-ache with decay of the teeth.—*Kṛimi-parvata*, *as*, m. an ant-hill.—*Kṛimi-bhāksha*, *as*, m., N. of a hell.—*Kṛimibhōjana*, *as*, *ā*, *am*, one whose food consists of worms; (*as*), m., N. of a hell.—*Kṛimi-mat*, *ān*, *atī*, *at*, affected or covered with worms.—*Kṛimi-ripu*, *us*, m. an anthelmintic plant, = *vidānga*.—*Kṛimi-roga*, *as*, m. disease caused by worms.—*Kṛimi-vana*, *as* or *am* (?), m. or n. (?), red cloth.—*Kṛimi-vāriṣha*, *as*, m. a fish living in a shell.—*Kṛimi-vriksha*, *as*, m. a kind of plant, *Koshāma*.—*Kṛimi-sankha*, *as*, m. the fish living in the conch.—*Kṛimi-satru*, *us*, m. an anthelmintic plant, *Erythrina Fulgens*, = *vidānga*.—*Kṛimi-sātrava*, *as*, m. the plant *Acacia Famesiana*.—*Kṛimi-sukti*, *is*, f. a bivalve shell, a muscle; the animal living in a bivalve shell; an oyster.—*Kṛimi-saila* or *kṛimi-sailaka*, *as*, m. an ant or mole-hill; [cf. *kṛimi-parvata*.]—*Kṛimi-sorārī*, f. a kind of poisonous insect.—*Kṛimi-sena*, *as*, m., N. of a *Yaksha*.—*Kṛimi-hantri*, *tā*, *trī*, *trī*, or *kṛimi-hara*, *as*, *i*, *am*, anthelmintic, vermifuge.—*Kṛimi-hā*, f. an anthelmintic plant, = *vidānga*.—*Kṛimīśa* ('*nt-īśa*'), *as*, m., N. of a hell.

*Kṛimika*, *as*, m. a small worm.

*Kṛimīna*, *as*, *ā*, *am*, having worms.

*Kṛimīn*, *i*, *inī*, *i*, affected with worms.

*Kṛimīla*, *as*, *ā*, *am*, having worms, wormy; (*ā*), f. a fruitful woman, one bearing many children; N. of a town, called after *Kṛimi*.—*Kṛimīlāśva* ('*la-as*'), *as*, m., N. of a son of *Bāhyāśva*.

*Kṛimīlikā*, f. linen cloth dyed with red colour.

*Kṛimīlaka*, *as*, m. a white sort of kidney-bean; [cf. *vana-mudga*.]

कृमुक *kṛimuka*, *as*, m., Ved. a kind of tree; [cf. *kārmuka* and *kramuka*.]

कृव *kṛiv* = 1. *kṛi*, cl. 5. *kṛiṇoti*. See p. 246.

कृवि *kṛivi*, *is*, m. (said to be fr. 1. *kṛi*), a loom (?); [cf. *kṛivi*.]

कृश *kṛiś*, cl. 4. P. *kṛiśyati*, *śakarsā*, *karsishyati*, *akṛiśat*, *karsitum*, to become lean or thin, to become emaciated or feeble; to wane (as the moon); Caus. *karsayati*, *-yitum*, to make thin or lean, to attenuate, emaciate, to keep short of food; [cf. perhaps Lat. *parco*, *parvus*, *parum*, *parvus*, *paucus*; Gr. *παῖρος*; Goth. *fawai*; Eng. *few*.]

*Kṛiśa*, *as*, *ā*, *am*, lean, emaciated, thin, spare, weak, feeble; small, little, minute, insignificant, poor; (*as*), m., N. of a man, also of a *Nāga*; N. of a *Rishi*, author of a *Rig-veda* hymn; [cf. Hib. *creas*, 'narrow, straight'; *caile*, 'narrowness'.]—*Kṛiśa-gu*, *us*, *us*, u, Ved. one who has lean cattle.—*Kṛiśa-tā*, f. or *kṛiśa-tva*, *am*, n. leanness, thinness.—*Kṛiśa-sākha*, *as*, m., N. of a plant, = *parpata*.—*Kṛiśāśha* ('*śa-ak*'), *as*, m., a spider.—*Kṛiśānga* ('*śa-an*'), *as*, *i*, *am*, emaciate, spare, thin; (*as*), m. an epithet of *Siva*; (*i*), f. a woman with a slender shape; a particular plant, commonly called *Priyangu*.—*Kṛiśāśva* ('*śa-as*'), *as*, m., N. of several persons; N. of an author of directions to players and dancers.—*Kṛiśāśvin*, *i*, m. a pupil of *Kṛiśāśva*, a dancer, an actor, a tumbler.—*Kṛiśādara* ('*śa-ud*'), *as*, *ā*, *am*, thin-waisted.

*Kṛiśikā*, f. the plant *Salvinia Cucullata*.

कृशान *kṛiśana*, *am*, n., Ved. a pearl, mother-of-pearl; gold; form, shape; (*as*, *ā*, *am*), yielding or containing pearls; [cf. *ūrdhva-kṛiśana* and *kāśana*.]—*Kṛiśanā-val*, *ān*, *atī*, *at*, Ved. decorated with pearls.

*Kṛiśanin*, *i*, *inī*, *i*, Ved. decorated with pearls.

कृशर *kṛiśara*, *as*, *ā*, m. f. a dish composed of milk, sesamum, and rice; rice and peas boiled together with a few spices, commonly called *Khi-chree*; [cf. *kṛiśara*.]

कृशला *kṛiśalā*, f. the hair of the head.

**कृशाकु** *kṛśāku*, *us*, m. heating, grieving; (a various reading for *kṛśānu*.)

**कृशानु** *kṛśānu*, *us*, m. (fr. rt. *kṛś* for *kṛśh*!), Ved. 'bending the bow,' an epithet applied to a good archer, (generally connected with *astri*, 'an archer,' though sometimes used alone: some regard *Kṛśānu* as a divine being, either similar in character to Rudra or this god himself; he is armed with the lightning and defends the 'heavenly' Soma from the hawk, who tries to steal and bear it from heaven to earth); a N. of Agni or fire; fire in general; N. of a plant, Plumbago Zeylanica; N. of an archer; N. of a Gandharva. — *Kṛśānu-retas*, *ās*, m. an epithet of Siva.

*Kṛśānuka*, *as*, *ī*, am, containing the word *Kṛśānu*, as an Anuvāka or Adhyāya.

**कृष** *kṛṣh*, cl. 1. P. *karshati*, *śakarsha*, *akārshīti* and *akrāshīti*, *karshum* and *krashum*, to draw, attract, draw to one's self, drag, pull, pull to and fro, drag away, tear; to lead or conduct (as an army); to bend (a bow); to draw into one's power, become master of, overpower; to obtain; to take away anything from any one (with two acc., e. g. *akārshat tam rājyam*, he deprived him of the kingdom); cl. 6. P. A. *kṛśhīti*, *-te*, to draw or make furrows, to plough: Caus. *karshayati*, *-yitum*, to draw, to draw out, tear up, tear out; extract; to drag to and fro, cause pain, torture, torment; to draw or make furrows, to plough: Desid. *śikrīshati*, *-le*: Intens. *śarīkṛshyate*, *śarīkarshīti* or *śarīkrashīti*; [cf. Lith. *karszu*, *pleszau*; Russ. *česku*; Lat. *verro*, *vello*; Gr. *κῆρος*, *ἐλκω*? Goth. *falh*.]

*Karsha*, *karshāna*, &c. See s. v. at p. 210.

*Kṛshaka*, *as*, *ā*, am, attractive, drawing, who or what draws furrows or ploughs; (*as*), m. a ploughman, husbandman, farmer; a ploughshare; an ox.

*Kṛshāna*, *as*, m. a ploughman, a husbandman.

*Kṛshī*, *is*, f. ploughing, cultivation of the soil; agriculture, husbandry; the cultivation of the soil personified. — *Kṛshī-harman*, *a*, n. agriculture, husbandry. — *Kṛshī-jivini*, *ī*, m. a cultivator, a farmer. — *Kṛshī-phala*, *am*, n. agricultural produce or profit. — *Kṛshī-sevā*, f. agriculture.

*Kṛshika*, *as*, m. a cultivator of the soil, a husbandman; the ploughshare.

*Kṛshīvala*, *as*, *ā*, am, one who lives by husbandry or agriculture; (*as*), m. a husbandman.

*Kṛshīta*, *as*, *ā*, am, ploughed or tilled, a field &c. — *Kṛshīta-ja*, *as*, *ā*, am, grown in cultivated ground, cultivated. — *Kṛshīta-pācya*, *as*, *ā*, am, ripening in cultivated ground, sown or ripening after ploughing, as rice &c.; cultivated. — *Kṛshīta-pākya*, *as*, *ā*, am, ripening on cultivated ground; sown or ripening after ploughing. — *Kṛshīta-phala*, *am*, n. the product of a harvest. — *Kṛshīta-rādhi*, *is*, *is*, *ī*, Ved. successful in agriculture. — *Kṛshītopta* (*ṭi-up*), *as*, *ā*, am, sown on cultivated ground.

*Kṛshīti*, *ayas*, f. pl., Ved. men, races of men, sometimes with the epithet *mānuṣhīs*; (originally the word may have meant cultivated ground, then an inhabited land, next its inhabitants, and lastly any race of men; Indra and Agni have the N. *rājā kṛshītinām*; and *pañca kṛshītayas*, 'the five races,' comprehends the whole human race, not only the Āryan tribes); according to native lexicographers the word means also ploughing, cultivating the soil; attracting, drawing; and (*is*), m. a teacher, a learned man or Paṇḍit. — *Kṛshīti-prā*, *ās*, *ās*, am, Ved. pervading the human race. — *Kṛshīti-han*, *hā*, *ghni*, *ha*, Ved. subduing nations. — *Kṛshīty-ojas*, *ās*, *ās*, *as*, Ved. overpowering men.

*Kṛshya*, *as*, *ā*, am, to be ploughed.

*Kṛshāvya*, *as*, *ā*, am, to be drawn or drawn out.

**कृषारु** *kṛṣhāru*, *us*, m. a N. of fire; (a wrong reading for *kṛśānu*.)

**कृष्कर** *kṛṣhaka*, *as*, m. an epithet of Siva; [cf. *kṛikara*.]

**कृषा** 1. *kṛṣhā*, *as*, *ā*, am (said to be fr. rt. *kṛsh*), black, dark, dark-blue (opposed to *śveta*, *śukla*, *rohita*, and *arunā*); wicked, evil; (*as*), m. black, the colour, or dark-blue, which is often confounded with black by the Hindūs; the black antelope; a kind of beast of prey (described in the Veda as feeding on carrion and dead corpses); a crow; the Indian cuckoo or Kokila; the plant *Carissa Carandas*; the dark half of the lunar month from full to new moon [cf. *kṛṣhna-pakṣa* below]; the fourth or Kali-yuga; N. of one of the poets of the Rig-veda descended from Angiras; N. of a celebrated Avatār of the god Vishnu, or sometimes identified with Vishnu himself, as distinct from his ten Avatārs or incarnations. (In the earlier legends he appears as a great hero and teacher; in the more recent he is deified, and is often represented as a young and amorous shepherd with flowing hair and a flute in his hand. The following are a few particulars of his birth and history as related in the Purāṇas &c.: Vasu-deva, who was a descendant of Yadu and Yayāti, had two wives, Rohiṇī and Devakī. The latter had eight sons, of whom the eighth was *Kṛṣhna*. Kaṇsa, king of Mathurā and cousin of Devakī, was informed by a prediction that one of these sons would kill him. He therefore kept Vasu-deva and his wife in confinement, and slew their first six children. The seventh was Bala-rāma, who was saved by being abstracted from the womb of Devakī and transferred to that of Rohiṇī. The eighth was *Kṛṣhna*, who was born with black skin and a peculiar mark on his breast. His father Vasu-deva managed to escape from Mathurā with the child, and favoured by the gods found a herdsman named Nanda, whose wife Yaśodā had just been delivered of a son, which Vasu-deva conveyed to Devakī, after substituting his own in its place. Nanda with his wife Yaśodā took the infant *Kṛṣhna* and settled first in Gokula or Vraja, and afterwards in Vṛndāvana, where *Kṛṣhna* and Bala-rāma grew up together, roaming in the woods and joining in the sports of the herdsmen's sons. *Kṛṣhna* as a youth contested the sovereignty of Indra, and was victorious over that god, who descended from heaven to praise *Kṛṣhna*, and made him lord over the cattle. *Kṛṣhna* is described as sporting constantly with the Gopīs or shepherdesses, of whom a thousand became his wives, though only eight are specified, Rādhā being the favourite. *Kṛṣhna* built and fortified a city called Dvāraka in Gujārat, and thither transported the inhabitants of Mathurā after killing Kaṇsa. *Kṛṣhna* had various wives besides the Gopīs, and by Rukmiṇī had a son Pradyumna, who is usually identified with Kāma-deva; with Jaiṇas, *Kṛṣhna* is one of the nine black-Vasu-devas; with Buddhists he is the chief of the black demons, who are the enemies of Buddha and the white demons; N. of a king of the Nāgas; N. of an Asura or demon; N. of Arjuna, the most renowned of the Pāṇḍu princes (so named apparently from his colour as a child, see Mahā-bh. Virāṭa-parva 1389; the dual *kṛṣhṇau* = *Kṛṣhna* and Arjuna); N. of Vyāsa; of *Kṛṣhna* Hārīta; of a son of Suka by Pīvarī, a teacher of the Yoga; N. of a pupil of Bharadvāja; of Dāśārha; of a son of Havirdhāna; of a son of Arjuna; of an adopted son of Asamāñjas; of a chief of the Andhras; N. of the author of a commentary on the Mahā-bhārata; N. of a poet; N. of the author of a commentary on the Dāya-bhāga; N. of the son of Keśavārka and grandson of Jayāditya; N. of the father of Tānabhāṭṭa and uncle of Ranganātha; N. of the father of Dāmodara and uncle of Malhāṭṭa; N. of the father of Prabhūjika and uncle of Vidyādhara; N. of the father of Madana; N. of the grammarian Rāma-āndra; N. of the son of Vāruṇendra and father of Lakshmaṇa; N. of the father of Hirabhāṭṭa, author of the commentary called Caraka-bhāṣya, and of the work Sāhitya-sudhāsamudra; N. of a hell; (*ā*), f. a kind of poisonous insect; several plants, as Piper Longum, the Indigo plant; a grape; a kind of perfume [cf. *parpatī*]; an epithet of Draupadī;

an epithet of Durgā; N. of one of the seven tongues of fire; N. of the river Kistna; (*ī*), f. night; (*am*), n. blackness, darkness; the black part of the eye; a kind of demon or spirit of darkness; black pepper; black Agallochum; iron; lead; antimony; blue vitriol; [cf. *kārshna*, &c.; cf. also Russ. *černyi*, 'black.'] — *Kṛṣhna-kānda*, *am*, n. the red lotus, *Nymphæa Rubra*. — *Kṛṣhna-karkāṭaka*, *as*, m. a kind of black crab. — *Kṛṣhna-karna*, *as*, *ā*, am, Ved. black-eared. — *Kṛṣhnakarnāmrīta* (*na-am*), *am*, n., N. of a poem by Vilva-māngala. — *Kṛṣhna-karman*, *a*, n. making black; a peculiar manner of cauterising; (*ā*, *ā*, *a*), criminal, guilty. — *Kṛṣhna-kāka*, *as*, m. a raven. — *Kṛṣhna-kāpotī*, f. a kind of plant; [cf. *śveta-kāpotī*, *kṛṣhna-sarpā*.] — *Kṛṣhna-kāshthū*, *am*, n. a black variety of Agallochum. — *Kṛṣhna-keli*, *is*, m. a plant, *Mitabilis Jalapa*. — *Kṛṣhna-kohala*, *as*, m. a gamester, a gambler. — *Kṛṣhna-hriḍita*, *am*, n., N. of a poem by Keśavārka celebrating the god *Kṛṣhna*. — *Kṛṣhna-khaṇḍa*, title of the fourth book of the Brahmayavarta-purāṇa. — *Kṛṣhna-gargā*, f., N. of a river, = *kṛṣhṇā*, *kṛṣhna-samudbhavā*, *kṛṣhnavenyā*. — *Kṛṣhna-gatī*, *is*, m. fire ('whose way is black'); [cf. *kṛṣhṇa-yāma*, *kṛṣhna-vartamī*, &c.]. — *Kṛṣhna-gandhā*, f. the tree *Hyperanthera Moringa*. — *Kṛṣhna-garbhā*, *as*, *ā*, am, Ved. (clouds) having black cavities; (*ās*), f. pl. = according to Sāy. the pregnant wives of the Asura *Kṛṣhna*, but according to others = the waters contained in the black cavities of the clouds; (*as*), m., N. of a plant, = *katphala*. — *Kṛṣhna-giri*, *is*, m., N. of a mountain; [cf. *kṛṣhṇācala*.] — *Kṛṣhna-godhā*, f. a kind of poisonous insect. — *Kṛṣhna-grīva*, *as*, *ā*, am, Ved. black-necked. — *Kṛṣhna-śācūka*, *as*, m. a kind of pea; [cf. *śācūka*.] — *Kṛṣhna-śaturdaśī*, f. the fourteenth day in the dark half of the month. — *Kṛṣhna-ānda*, *as*, m., N. of a copyist who lived about A. D. 1730, a son of Rāma-āndra. — *Kṛṣhna-āndra*, *as*, m., N. of a prince of the eighteenth century. — *Kṛṣhna-āndra-devasarman*, *ā*, m., N. of a logician who lived about A. D. 1736. — *Kṛṣhna-āra*, *as*, *ā*, am, what formerly or in a former existence belonged to *Kṛṣhna*. — *Kṛṣhna-āudā*, f. the plant *Casalpinia Pulcherrima*. — *Kṛṣhna-āudikā*, f. the plant *Abrus Precatorius*. — *Kṛṣhna-ūrṇa*, *am*, n. rust of iron, iron filings. — *Kṛṣhna-ūchavi*, *is*, m. fire? [cf. *kṛṣhṇārēis*.] — *Kṛṣhna-janhas*, *ās*, *ās*, *as*, Ved. black-winged; (Sāy.) having a black path. — *Kṛṣhna-jatā*, f. a plant, Indian spikenard; [cf. *jaṭāmānsī*.] — *Kṛṣhna-janma-khaṇḍa*, N. of a part of the Brahmayavarta-purāṇa. — *Kṛṣhna-janmāshyāmī* (*Ma-ash*), f. the eighth day of the second half of the month Śrāvāṇa, the birthday of *Kṛṣhna*. — *Kṛṣhna-jī*, *is*, m., N. of a man. — *Kṛṣhna-jiraka*, *as*, m. Kaloñji, a plant having a small black seed, which is used for medicinal and culinary purposes, *Nigella Indica*. — *Kṛṣhna-taṇḍulā*, f. a plant [cf. *karna-sphoṭā*], Piper Longum. — *Kṛṣhna-tarkālanāra* (*ka-ak*), *as*, m., N. of a scholiast. — *Kṛṣhna-tā*, f. or *kṛṣhna-tva*, *am*, n. blackness. — *Kṛṣhna-tāma*, *am*, n. a kind of sandal-wood. — *Kṛṣhna-tāra*, *as*, m. a deer, an antelope ('black-eyed'). — *Kṛṣhna-tīla*, *as*, m. black sesamum. — *Kṛṣhna-tīrtha*, *as*, m., N. of a teacher of Rāma-tīrtha. — *Kṛṣhna-tuṇḍa*, *as*, m. a kind of poisonous insect. — *Kṛṣhna-trivṛitā*, f., N. of a plant, a kind of Ipomœa, black Teōri. — *Kṛṣhna-datta*, *as*, m., N. of the author of a work on music. — *Kṛṣhna-danta*, *as*, *ā*, am, having black teeth; (*ā*), f. the tree *Gmelina Arborea*. — *Kṛṣhna-darśana*, *as*, m., N. of a pupil of Sankarācārya. — *Kṛṣhna-dāna*, *as*, *ā*, am, having black or discoloured teeth. — *Kṛṣhna-dāsa*, *as*, m., N. of the author of the poem *Camatkāra-āndrikā*; N. of the author of the work *Caitanya-āritāmrīta*; N. of the author of the poem *Preita-tattva-nirūpaṇa*; N. of a son of Harsha, author of the *Vimalapātha-purāṇa*. — *Kṛṣhna-deva*, *as*, m., N. of a son of Nārāyaṇa, author of the *Prayoga-sāra*; N. of a copyist, son of Paṇḍyāpurushottama-deva. — *Kṛṣhna-deha*, *as*, *ā*, am, black-bodied; (*as*), m. a large

black bee. — *Krishna-daiyajna*, as, m., N. of a man. — *Krishna-dvāpāyana*, as, m., a N. of Vyāsa, considered as the compiler of the Vedas and Purānas, (so named because of his dark complexion and because he was brought forth by Satyavati on a dvīpa or island in the Ganges.) — *Krishna-dhattīra* or *krishna-dhattīraka*, as, m. a dark species of Datura or thorn-apple, Datura Fastuosa. — *Krishna-nagara*, am, n., N. of a small district called after a town situated in it. — *Krishna-paksha*, as, m. the dark half of the month, the fifteen days during which the moon is on the wane, the time from full moon to new moon; one who stands on the side of Kṛishṇa, an epithet of Arjuna. — *Krishna-pakeshika*, as, m., N. of a king of the Nāgas. — *Krishna-pakshīya*, as, ā, am, pertaining to the wane of the moon. — *Krishna-pañḍita*, as, m., N. of the author of the Prabodha-āndrodāya; also of a scholiast on the Prakriyā-kaumudī. — *Krishna-padi*, f. a female with black feet. — *Krishna-parṇi*, f., N. of a plant, a kind of Ocimum; [cf. *hāla-tulasi*.] — *Krishna-pavi*, is, is, i, Ved. having black fellies, an epithet of Agni. — *Krishna-pāka* or *krishna-pāka-phala*, as, m. a tree bearing a small fruit, which, when ripe, is of a black colour, commonly Karinda or Karonda, Carissa Carandas; also called *krishna-phala*, *pāka-phala*, *pākakrishna-phala*, &c. — *Krishna-pāṇḍura*, as, ā, am, greyish white. — *Krishna-pingala*, as, ā, am, dark-brown in colour; (as), m., N. of a man; (ās), m. pl. the descendants of this man; (ā), f. an epithet of the goddess Durgā. — *Krishna-piṇḍitaka*, as, m. a dark kind of Māyana, Vangueria Spinosa [cf. *varāha*]; also called *krishna-piṇḍira*. — *Krishna-pippili*, f. a kind of black ant. — *Krishna-pilla*, as, m., N. of a poet. — *Krishnapurushottamopanishad* (°na-up°), t, f. title of an Upanishad belonging to the Atharva-veda. — *Krishna-pushpa*, as, m. a black kind of Datura or thorn-apple; (i), f., N. of a plant [cf. *priyangu*]. — *Krishna-prut*, t, t, t, Ved. moving in darkness; (Sāy.) taking or imparting a black colour. — *Krishna-phala*, as, m. a fruit tree, the Karinda [cf. *krishna-pāka*]; (ā), f. the plant Veronia Anthelmintica. — *Krishna-phala-pāka*, as, m. = *krishna-pāka*. — *Krishna-balaksha*, as, ā, am, black and white. — *Krishna-bhakti-cāndrikā*, f. title of a play. — *Krishna-bhāṭṭa*, as, m., N. of a grammarian; N. of a poet. — *Krishna-bhīma*, as, ā, am, having a black soil, furnished with black earth. — *Krishna-bhūmi*, is, f. a country with a dark soil, or black mould, blue clay, &c. — *Krishna-bhūmī-jā*, f. a species of grass, described as a nourishing food for cattle (growing in a black soil). — *Krishna-bhedī* or *ā*, f. a medicinal plant, = *katu-rohiṇī*. — *Krishna-bhoginī*, ī, m. a black kind of snake. — *Krishna-maṇḍala*, am, n. the black part of the eye. — *Krishna-matsya*, as, m. 'black-fish', N. of a fish. — *Krishna-mallikā*, f. or *krishna-māluka*, as, m. a plant, = *māluka*, *krishnārjaka*. — *Krishna-mitra*, as, m., N. of the son of Rāma-sevaka, grandson of Devīdatta, author of the Manjushākuṅṭhikā. — *Krishna-mīstra*, as, m. the author of the Prabodha-āndrodāya. — *Krishna-mukha*, as, ī, am, having a black mouth, having black nipples; (as), m., N. of an Asura; N. of a sect. — *Krishna-mudga*, as, m. a sort of pulse, Phaseolus, (vāsanta, mādhava, surāshtraja.) — *Krishna-mūli*, f. a plant, = *sāriṇvā-viśeṣha*. — *Krishna-mriḡa*, as, m. the black antelope. — *Krishna-mrītika*, as, ā, am, having black soil; (ā), f., N. of a Grāma. — *Krishna-mrīḍ*, t, f. black soil; a country with soil of a dark colour. — *Krishna-yajurveda*, as, m. the Black Yajurveda. — *Krishna-yajurvedīya*, as, ā, am, belonging to the Black Yajurveda. — *Krishna-yāma*, as, ā, am, Ved. having a black path; an epithet of Agni. — *Krishna-yoni*, is, is, i, Ved. = *krishna-garbhā*, q. v. — *Krishna-rakta*, as, ā, am, of a dark-red colour. — *Krishna-rūhā*, f. a plant, = *jatukā*. — *Krishna-rūpya*, as, ā, am, = *krishna-cāra*, q. v. — *Krishna-lavana*, am, n. a kind of black salt; a factitious salt, either

that prepared by evaporation from saline soil, or the medicinal kind, called Bit Loben or Bit Noben, a muriate of soda with a portion of sulphur and iron. — *Krishna-līlā-tarāṅginī*, f. title of a poem by Nārāyaṇa-īrtha. — *Krishna-loha*, am, n. the loadstone. — *Krishna-lohita*, as, ā, am, dark-red, of a purple colour. — *Krishna-vakra*, as, m. the black-faced monkey. — *Krishna-varṇa*, as, ā, am, of a black colour, black or dark-blue; (am), n. the colour black. — *Krishna-vartani*, is, is, i, Ved. having a black path, epithet of Agni. — *Krishna-vartman*, ā, m. fire ('whose way is black'); the marking nut plant, Plumbago Zeylanica; an epithet of Rāhu or the personified ascending node; a man of evil conduct, a low man, an outcast, a profligate, a black-guard. — *Krishna-varavaka*, as, m., N. of a plant, Varvara. — *Krishna-vallikā*, f., N. of a plant, = *jatukā*. — *Krishna-valli*, f. a plant, a dark kind of Basil, Ocimum Pilosum; a kind of Sārivā. — *Krishna-vānara*, as, m. a black kind of monkey. — *Krishna-vinnā*, f., N. of a river. — *Krishna-vishāṇā*, f., Ved. the horns of the black antelope, whose inner sides are covered with dark hair. — *Krishna-vija*, as, m. a red variety of the Moringa plant, Rakta-sigru; (am), n. a water melon. — *Krishna-vrīntā*, f. the trumpet flower, Bignonia Suaveolens; a leguminous plant, Glycine Debilis. — *Krishna-vrīntikā*, f. the tree Gmelina Arborea; see *gambhīrā*. — *Krishna-venā* or *ī*, f., N. of a river. — *Krishna-vyathis*, is, is, is, Ved. whose path is black (?), an epithet of Agni. — *Krishna-vrihi*, is, m. a black sort of rice. — *Krishna-śakuni*, is, m. a crow. — *Krishna-sarman*, ā, m., N. of an author. — *Krishna-sāra*, as, m. = *krishna-sāra*, the spotted antelope. — *Krishna-sālī*, is, m. a sort of rice of a dark colour. — *Krishna-sigru*, us, m. a kind of Moringa; [cf. *sobhānjana*]. — *Krishna-simbikā*, f., N. of a plant, = *kāhāṇḍī*, = *mahā-jyotishmatī*. — *Krishna-sīmbi*, f. a sort of bean, Dolichus Virosus. — *Krishna-sringa*, as, m. a buffalo with black horns. — *Krishna-srīta* or *krishna-srīta*, as, ā, am, worshipping or devoted to Kṛishṇa. — *Krishna-sakha*, as, m. a friend or follower of Kṛishṇa, especially an epithet of Arjuna; (ī), f. cummin seed. — *Krishna-samudbhavā*, f., N. of a river, = *krishnā*, *krishna-gaṅgā*, *krishna-venyā*. — *Krishna-saras*, as, n., N. of a lake. — *Krishna-sarpa*, as, m. a very poisonous snake, Cobra de Capello, Colubra Naga; (ā), f. a plant, = *krishna-kāpotī*. — *Krishna-sarshapa*, as, m. black mustard. — *Krishna-sāra*, as, ā, am, spotted black; (as), m. with and without *mrīḡa*, the spotted antelope; several plants, a kind of Euphorbia; the plant Dalbergia Sissoo; another plant, Acacia Catechu; (ā), f. a kind of Euphorbia; the plant Dalbergia Sissoo. — *Krishna-sāraṅga*, as, ā, am, spotted black; (as), m. the spotted antelope. — *Krishna-sārathi*, is, m. having Kṛishṇa for a charioteer, an epithet of Arjuna; the tree Terminalia Arjuna. — *Krishna-sārvabhauma*, as, m., N. of a poet. — *Krishna-siṅha*, as, m., N. of the author of the work Trepanakriyā-kathā. — *Krishna-sita*, as, ā, am, Ved. drawing black furrows; (Sāy.) having a black path (as an epithet of fire). — *Krishna-sundara*, as, m., N. of a man; (ās), m. pl. the descendants of this man. — *Krishna-skandha*, as, m. a tree which bears black blossoms, the Tamāla tree; [cf. *kāla-skandha*]. — *Krishna-svasrī*, sā, f. the sister of Kṛishṇa, an epithet of Durgā. — *Krishnāgata* (°na-āg°), as, ā, am, devoted to Kṛishṇa. — *Krishnāguru* (°na-āg°), u, n. a black variety of Agalochum or Aloe wood. — *Krishnācala* (°na-ad°), as, m. an epithet of the mountain Raiwata, part of the western portion of the Vindhya chain; it is also one of the nine principal mountains that separate the nine divisions or Varshas of the known world. — *Krishnājina* (°na-āj°), am, n. Ved. the skin of the black antelope; (as), m., N. of a man ('covered with the skin of a black antelope'); (ās), m. pl. the descendants of this man. — *Krishnājīmin*, ī, inī, i, covered with the skin of a black antelope. — *Krishnājīnī*,

f., N. of a plant, = *kālānjani*. — *Krishnājīti* (°na-āj°), is, is, i, Ved. having black marks. — *Krishnā-treya* (°na-āt°), as, m., N. of a Muni. — *Krishnā-dhruva* (°na-adh°), ā, ā, a, Ved. having a black path (an epithet of Agoi). — *Krishnā-nadi*, f., N. of a river, probably the Kistna in the Dekhan. — *Krishnānanda* (°na-ān°), as, m., N. of a scholiast; N. of the author of the Tantra-sāra. — *Krishnābhā* (°na-ābhā), f., N. of a plant, = *kālānjani*. — *Krishnāmisha* (°na-ām°), am, n. iron; (probably only a various reading for *krishnā-yasa*). — *Krishnāyas*, as, or *krishnāyasa* (°na-ay°), am, n. iron, crude or black iron. — *Krishnārās* (°na-ar°), is, m. fire; [cf. *krishna-cchari*]. — *Krishnārjaka* (°na-ar°), as, m. a black species of Basil, Ocimum Sanctum. — *Krishnālarikāra* (°na-al°), as, m. title of a commentary. — *Krishnālu* (°na-ālu), us, m. a kind of ebony. — *Krishnāvātara* (°na-av°), as, m. an Avatār of Kṛishṇa. — *Krishnāvādāta*, as, ā, am, black and white. — *Krishnāvāsa* (°na-āv°), as, m. the holy fig tree, Ficus Religiosa, (the abode of Kṛishṇa). — *Krishnāsrita* (°na-ās°), as, ā, am, devoted to or the votary of Kṛishṇa. — *Krishnekshu* (°na-ik°), us, m. a sort of sugar-cane. — *Krishṇatā* (°na-ta°), as, ā, am, Ved. spotted black. — *Krishnodara* (°na-ud°), as, m. a kind of snake. — *Krishṇodumarikā* (°na-ud°), f. Ficus Oppositifolia; [cf. *kāhodumbara*]. — *Krishnopanishad* (°na-up°), t, f. title of an Upanishad in praise of the god Kṛishṇa, being a part of the Gopālapanishad. — *Krishnoraga* (°na-ur°), as, m. a kind of black snake. — *Krishṇo'syākhareshthaka*, as, ā, am, containing the words *krishṇo'syākhareshthah* (as an Adhyāya or Anuvāka).

2. *krishna*, nom. P. *krishṇati*, to behave or act like Kṛishṇa.

*Krishnaka*, as, ā, am, black, blackish; (as), m. a kind of plant, = *krishna-taṇḍulā*.

*Krishṇala*, as, am, m. n. the black berry of the plant *Abrus Precatorius*, used as a weight (the average weight being between one and two grains); a coin of about the same weight; (ā), f. a shrub bearing a small black and red berry, *Abrus Precatorius*.

*Krishnalaka*, as, m. the black berry of the plant *Abrus Precatorius* or a coin of about the same weight.

*Krishnasa*, as, ā, am, Ved. blackish; (Sāy.) extremely black.

*Krishnāya*, nom. A. -yate, -yitum, to make black; to behave like Kṛishṇa; [cf. Russ. *černjā*.]

*Krishṇikā*, f. black mustard.

*Krishṇīman*, ā, m. blackness.

*Krishṇīya*, as, m., Vēdi, N. of a man protected by the *Āsvin*s.

*Krishṇī-karāna*, am, n. blackening, making black. — *Krishṇī-kṛita*, as, ā, am, blackened, made black.

*Krishṇī-bhūta*, as, ā, am, become black.

*Krishṇeya*, as, m., N. of a man.

कृष्य *krishya*. See under *krish*.

कृसर *krisara*, as, m. (said to be fr. rt. 1. *krī*), a dish consisting of sesamum and grain; a mixture of rice and peas with a few spices.

कृ 1. *krī*, cl. 6. P. *kirati*, *čākāra*, *karish-yati* and *karishyati*, *akārī*, *karitum* and *karitum*, to pour out, scatter, throw, cast, disperse; to strew, pour over, fill with, cover with: Caus. *kārayati*: Desid. *čakarishati*: Intens. *čēkrīyate*, *čākarti*; [cf. Gr. *κερᾶω*, *κερᾶννυμι*, *κίρηνμι*.] *Kirṇa*, *kirṇī*, &c. See s. v. at p. 231.

कृ 2. *krī* (or sometimes written *krī*), cl. 5. and 9. P. A. *krīṇoti*, -nute, *krīṇāti*, -nute, *čākāra*, *čākare* and *čakre*, *karishyati*, -te, *akarishā*, *akarishāta*, *akirishāta*, *karitum*, *karitum*, *kartum*, to hurt, injure, kill.

कृ 3. *krī*, cl. 10. A. *kārayate*, -yitum, to know, inform; (an incorrect form for *grī*.)

**कृत्** *krīt*, cl. 10. P. (sometimes A.) *kīrtā-yati*, -te, -yitum, Aor. *acīkrītat* or *acīkīrtat*, to mention, make mention of, tell, name, call, recite, repeat, relate, declare, communicate, commemorate, celebrate, praise, glorify; [cf. Lat. *celeber*.]

*Kīrtana*, *am*, n. mentioning, repeating, saying, telling, celebrating, praising; (*ā*), f. fame, glory.

*Kīrtaniya*, *as*, *ā*, *am*, to be mentioned, to be named or repeated, to be celebrated or praised.

*Kīrtanya*, *as*, *ā*, *am*, deserving to be mentioned, to be related.

*Kīrtayat*, *an*, *anti*, *at*, mentioning, relating, repeating, celebrating, praising.

*Kīrtiā*, *as*, *ā*, *am*, said, asserted; mentioned, repeated; known, notorious; celebrated, praised.

*Kīrtitavya*, *as*, *ā*, *am*, to be mentioned or praised.

*Kīrtanya*, *as*, *ā*, *am*, Ved. deserving to be named or praised.

*Kīrti* or *kīrti*, *is*, f. mention, making mention of, speech, report; good report, fame, renown, glory; Fame personified as daughter of Dakṣha and wife of Dharmā; extension, expansion, diffusion; light, lustre; favour, approbation; sound; dirt, mud; one of the Mātrikās or personified divine energies of Kṛishṇa. — *Kīrti-kara*, *as*, *i*, *am*, conferring fame. — *Kīrti-dhara*, *as*, *m*, N. of a copyist. — *Kīrti-pratāpa-bala-sahita*, *as*, *ā*, *am*, attended with fame, majesty, and power. — *Kīrti-bhāj*, *k*, *k*, *k*, receiving fame, celebrated, famous; (*k*), m. an epithet of Droṇācārya, the military preceptor of the Pāṇḍus and Kurus. — *Kīrti-mat*, *ān*, *atī*, *at*, praised, famous, celebrated; (*ān*), m., N. of one of the Viśva-devās; a son of Uttāna-pāda and Sūritā; also a son of Vasu-deva and Devakī; also a son of Angīras. — *Kīrti-maya*, *as*, *i*, *am*, consisting of fame. — *Kīrti-ratha*, *as*, *m*, N. of a prince of the Videhas, a son of Pratiṅdhaka; also called *Kīrti-ratha* as son of Prasiddhaka. — *Kīrti-rāta*, *as*, *m*, N. of a prince of the Videhas, a son of Mahāndhraka. — *Kīrti-varman*, *ā*, *m*, N. of a prince. — *Kīrti-vāsa*, *as*, *m*, N. of an author. — *Kīrti-śeṣa*, *as*, *m*, death (the leaving behind of nothing but fame); [cf. *ālekhyā-śeṣa*, *nāma-śeṣa*, *yaśah-śeṣa*.] — *Kīrti-sena*, *as*, *m*, N. of a nephew of Vāsuki, the serpent-king.

*Kīrtya*, *as*, *ā*, *am*, to be praised or celebrated.

**कृप्** *krīp*, cl. 1. A. (and in Fut., Cōnd., and Aor. also P.) *kalpate*, *calīripe*, *kalpi-shyate* and *kalpeyati*, *akalpiṣhā*, *aklīpta* and *aklīpat*, *kalpitum* and *kalptum*, to be well ordered or regulated, to be well managed; to succeed; to bear suitable relation to anything, to correspond, be adapted to, fit for, in accordance with, suitable to; to accommodate one's self to; to be favourable to, to subservise, to effect or obtain for one's self; to partake of, become possessed of; to fall to the share, be shared or partaken by (with loc., e. g. *yajño deveshu kalpatām*, let the sacrifice be shared by the gods); to become, to be; to happen, occur; to declare as right, decide in favour of (?); to prepare, arrange; to produce, cause, effect, create (with acc.); Caus. P. A. *kalpayati*, -te, Aor. *acīkṛīpat*, Ved. *calīripāt*, *īkṛīpātī*, &c., to set in order, arrange, distribute, dispose; to bring into suitable connection with, to cause any one (acc.) to partake of anything (inst.); to help any one in obtaining (dat.); to prepare, arrange, fit out, furnish with; to consider as fit; to fix, settle; to destine or design anything for; to declare as, consider as (with two acc., e. g. *mātaram enām kalpayantu*, let them consider her as their mother); to make, execute, bring about; to frame, form; to invent, compose (as a poem &c.); to perform (as a ceremony &c.); to pronounce a formula or verse which contains the word *krīp*; to cut, pare, cut asunder (only in Prakṛit); Desid. *īkṛīpāsi* and *īkalpiṣhate*: Intens. *calī* or *calī* or *calkalp-yate*, *calkalpti*; [cf. Goth. *hīlpa*; Eng. *help*; Germ. *helfe*; Lith. *gelbmi*.]

*Kṛipta*, *as*, *ā*, *am*, arranged, prepared, ready, at

hand, in order, complete, right, perfect; made, done; formed, framed; caused, produced, effected, invented, contrived, created; fixed, settled, prescribed, appointed; ascertained, determined; cut, clipt, pared, shorn. — *Kṛipta-kīlā*, f. title-deed, lease of a house &c. — *Kṛipta-keśa-nakha-śmaśru*, *us*, *us*, *u*, having the hair, nails, and beard cut or clipt and arranged. — *Kṛipta-dhūpa*, *as*, *m*, frankincense, olibanum.

*Kṛīpti*, *is*, f., Ved. accomplishment, success; distributing, arranging, making conformable; invention, contrivance; a term for certain formulas or verses containing the verb *krīp*.

*Kṛīptika*, *as*, *ā*, *am*, bought, purchased.

**केकय** *kekaya*, *ās*, m. pl., N. of a warrior-tribe; (*as*), m. the chief of this tribe, a prince of the solar race; (*i*), f. a princess of this tribe, wife of Daśa-ratha and mother of Bharata.

**केकर** *kekara*, *as*, *i*, *am*, or *kekāraksha* (°*ra-ak*), *as*, *ā*, *am*, squint-eyed; [cf. *kedara* and *ṣeraka*.]

**केकल** *kekala*, *as*, m. a dancer; (perhaps a various reading for *kelaka*.)

**केका** *kekā*, f. the cry of a peacock.

*Kekāvala* or *kekika*, *as*, *m*, or *kekīn*, *i*, m. a peacock.

**केकेयी** *kekeyi*, f. one of Daśa-ratha's three wives, the mother of Bharata; (a wrong form for *kaikeyi*.)

**केचुक** *kechuka*, *as*, *ā*, m. f. a plant with an esculent root, Colocasia Antiquorum; (*am*), n. the esculent root of this plant; [cf. *kaçu*, *kačvī*, *kemuka*.]

**केणिका** *keṇikā*, f. a tent.

**केत** *keta*, *as*, m. (connected with 2. *kā* or *kī* = *ēt*), desire, wish, will, intention; summons, invitation; a house, an abode; apparition, form, shape; (Śāy.) wealth; atmosphere, sky. — *Keta-pū*, *ūs*, *ūs*, *u*, Ved. purifying the desire or will. — *Keta-vedas*, *ās*, *ās*, *as*, Ved. desirous, wishful; (Śāy.) knowing the wealth of another. — *Keta-sāp*, *p*, *p*, *p*, Ved. obeying the will (of another), obedient; (Śāy.) touching the sky.

*Ketana*, *am*, n. a summons, an invitation; a house, an abode; place, site, situation; the symbol of a goddess; the ensign of a warrior, a flag or banner (e. g. *vānara-ketana*, one who has a monkey as his ensign or arms; see also *makara-ketana*, &c.); a sign, a spot or mark; business, indispensable act.

*Ketaya*, nom. P. *ketayati*, -yitum, to summon, to call or invite; to counsel or advise; to fix or appoint a time; to hear.

*Ketita*, *as*, *ā*, *am*, called, summoned; dwelt, inhabited.

**केतक** *ketaka*, *as*, *i*, m. f. the tree Pandanus Odoratissimus.

**केतलिकीर्ति** *ketali-kīrti*, *is*, m., N. of the author of the work Megha-mālā.

**केतु** *ketu*, *us*, m. (fr. *ki* for rt. 2. *ēi*), bright appearance, clearness, brightness; a ray of light; day-time; apparition, form, shape; sign, mark, ensign, flag, banner; a chief, a leader, any eminent person; intellect, judgment, discernment; any unusual or striking phenomena, a comet, meteor, falling star; the dragon's tail or descending node considered in astronomy as the ninth of the planets, and in mythology as the body of the demon Saighikeya, son of Sighikā, which was severed from the head or Rāhu by Vishṇu at the churning of the ocean, but was rendered immortal by having tasted the Amṛita; a pigmy race (see *ketu-gaṇa* below); disease; an enemy; N. of a son of Agni, supposed to be the author of a Rig-veda hymn; N. of a Dānava; N. of a son of Rishabhā; also of a son of the fourth Manu; *arunāh ketavah*, red apparitions, a class of superhuman

spirits or demons, (a kind of sacrificial fire is called after them *agnir aruṇaketukah*). — *Ketu-gaṇa*, *ās*, m. pl. the dwarfish inhabitants of Kusa-dvīpa, children of Jaimini. — *Ketu-graha*, *as*, m. the descending node. — *Ketu-tārā*, f. a comet. — *Ketu-dharman*, *ā*, m., N. of a man. — *Ketu-bha*, *as*, m. a cloud. — *Ketu-bhūta*, *as*, *ā*, *am*, being or become a banner. — *Ketu-mat*, *ām*, *atī*, *at*, endowed with brightness, clear; clear (as a sound), penetrating; (*ām*), m., N. of a Dānava; of a regent of the western part of the world, a son of Rajas; of a son of Kṣhema and father of Suketu; of a son of Kṣhema and father of Varsha-ketu; of a warrior; of a son of Dhanvantari; of Ambarīṣha; N. of a mountain; N. of a palace of Sunandā, the wife of Vāsu-deva; (*tī*), f., N. of a metre consisting of two lines of twenty-one syllables each. — *Ketu-matā*, f., N. of a Tirtha; (*ās*), m. pl., N. of a people; (*am*), n. one of the nine great divisions of the known world, the western portion or Varsha of Jambu-dvīpa, called after a son of Agnīdhra; (*as*), m., N. of a boar. — *Ketumālīn*, *i*, or *ketumālī*, *is*, m., N. of a Dānava. — *Ketu-yashī*, *is*, f. a flag-staff. — *Ketu-ratna*, *am*, n. lapis lazuli. — *Ketu-vasana*, *as*, m. a flag. — *Ketu-virya*, *as*, m., N. of a Dānava. — *Ketu-śṛṅga*, *as*, m., N. of a king.

**केदर** *kedara*, *as*, *ā*, *am*, squint-eyed; (*as*), m., N. of a plant; [cf. *kekara* and *ṣeraka*.]

**केदार** *kedāra*, *as*, m. a field, especially one under water, a meadow, a plain; a basin for water round the root of a tree, a bed in a garden or field; a mountain; a particular mountain; a particular place, the modern Kedār, part of the Himālaya mountains; an epithet of Śiva as worshipped in the Himālayas; N. of the author of a work entitled Abdhī. — *Kedāra-kaṭukā*, f., N. of a plant, = *kaṭukā*. — *Kedāra-kalpa*, *as*, m. a part of the Skanda-purāna. — *Kedāra-khaṇḍa*, *am*, n. a small dyke or mound, earth raised to keep out water; a part of the Skanda-purāna. — *Kedāra-ja*, *am*, n., N. of a plant. — *Kedāra-nātha*, *as*, m. an epithet of Śiva as worshipped in the Himālayas. — *Kedāra-bhaṭṭa*, *as*, m., N. of an author. — *Kedāra-malla*, *as*, m. an epithet of Madanapāla.

*Kedāraka*, *as*, m. a particular kind of rice, = *shashīka*.

**केन** *kena*, ind. (inst. fr. 2. *ka*), by what? wherefore? whence?

**केनती** *kenatī*, f. an epithet of the wife of Kāma, the god of love; (a wrong form?).

**केनव** *kenava*, *as*, m., N. of a pupil of Śākapūrṇi.

**केनार** *kenāra*, *as*, m. the head; a skull; the temple, the upper part of the cheek; a joint; a division of hell, a hell compared to a potter's kiln.

**केनिप** *kenipa*, *as*, m., Ved. a ṣage, a wise man; [cf. *ākenipa*.]

**केनिपात** *kenipāta* or *kenipātaka*, *as*, m. the helm, a rudder, a large oar used as a rudder.

**केनेपितोपनिषद्** *keneshitopanishad* or *kenopanishad*, t. f. title of an Upanishad beginning with the word *keneshitam*.

**केन्दु** *kendu*, *us*, m. a kind of ebony.

*Kenduka*, *as*, m. another variety of ebony yielding a species of tar, Diospyros Glutinosa.

**केन्द्र** *kendra*, *am*, n. (a word borrowed from the Gr. *κέντρον*), the centre of a circle; the equation of the centre; the argument of a circle; the argument of an equation; the distance of a planet from the first point of its orbit in the fourth, seventh, or tenth degree; it is variously applied in composition, as *patana-kendram*, argument of the latitude; *drīṭiya-kendram*, the distance of the higher apsis of a planet in any point of its orbit; *siḡhra-kendram*,

commutation, the distance of the sun from a superior planet or of an inferior planet from the sun; *mandakendram*, argument of anomaly.

**केप** *kep*, cl. I. A. *kepatē*, to shake or tremble [cf. *kamp* and *rep*]; to go, move, approach [cf. *gēp*].

**केपि** *kepi*, *is*, *is*, *i*, Ved. unclean; (or fr. rt. *kamp*), trembling, shaking (?).

**केमद्रुम** *kemadruma* in astronomy = the Gr. *χηματισμός*.

**केमुक** *kemuka*, *as*, m., N. of a plant, = *kebuka*.

**केयूर** *keyūra*, *as*, *am*, m. n. a bracelet worn on the upper arm; (*as*), m. a kind of coitus. — *Keyūra-bala*, *as*, m., N. of a deity.

*Keyūraka*, *as*, m., N. of a Gandharva. *Keyūrtin*, *i*, *inī*, *i*, decorated with a bracelet on the upper arm.

**केरक** *keraka*, *ās*, m. pl., N. of a people.

**केरल** *kerala*, *ās*, m. pl., N. of the inhabitants of Malabar; (*as*), m. sing. a king of the Keralas; N. of a son of Ākrīḍa, from whom the people of Kerala are derived; (*i*), f. a kind of science; astronomical science; an astronomical Śāstra or treatise; a Hora or period of time equal to about one hour; (*am*), n., N. of the country inhabited by the Keralas. — *Keralotpati* ('*la-ut*'), *is*, f., N. of a work.

*Keralaka*, *ās*, m. pl., N. of the inhabitants of Malabar.

**केल** *kel* [cf. Prakṛit *kil = kriḍ*], cl. I. P. *kelati*, to shake; to go or move, move about, be frolicsome, sport.

*Kelaka*, *as*, m. a dancer, a tumbler, one who walks or dances on the edge of a sword.

*Kelāya*, nom. P. *kelāyati*, *-yitum*, to sport, play.

*Keli*, *is* or *i*, m. f. play, sport, amorous sport, pastime, amusement; (*is*), f. the earth. — *Keli-kalā*, f. amorous or sportive accents or address; sportive skill, wantonness; the *Viṇā* or lute of Sarasvatī. — *Keli-kila*, *as*, m. the confidential companion of the hero of a drama, in general a sort of buffoon; one of Siva's attendant demi-gods; (*ā*), f. an epithet of Rati the wife of Kāma-deva, the god of love. — *Keli-kirṇa*, *as*, m. a camel. — *Keli-kūncikā*, f. a wife's younger sister. — *Keli-kosha*, *as*, m. an actor, a dancer or tumbler. — *Keli-grīha* or *keli-niketana*, *am*, n. a pleasure-house, a private apartment. — *Keli-nāgara*, *as*, m. a sensualist, an enjoyer of worldly pleasures. — *Keli-para*, *as*, *ā*, *am*, wanton, sportive. — *Keli-maṇḍapa*, *as*, *am*, m. n. or *keli-mandira*, *am*, n. a pleasure-house, a play-room. — *Keli-mukha*, *as*, m. pastime, sport. — *Keli-ranga*, *as*, m. a pleasure-ground. — *Keli-raivataka*, *am*, n. title of a treatise. — *Keli-vriksha*, *as*, m. a species of the Kadamba, commonly called *Kelikadamba* (*Nauclera Cordifolia*), being abundant in the scene of Kṛishṇa's sports with the Gopīs. — *Keli-sayana*, *am*, n. a pleasure-couch, a sofa. — *Keli-sushī*, *is*, f. the earth. — *Keli-saṅgā*, *as*, m. minister of the sports, master of the revels. — *Keli-sādana*, *am*, n. a pleasure-house, a play-room. — *Keli-sthālī*, f. a place of pleasure. — *Keli-pāka*, *as*, m. a cuckoo kept for pleasure. — *Keli-vanī*, f. a pleasure-park, a pleasure-grove.

*Kelika*, *as*, *ā*, *am*, sporting, sportive; (*as*), m. the tree *Jonesia Asoka*.

**केल** *kela* or *kelu*, a particular number.

**केलास** *kelāsa*, *as*, m. crystal.

**केव** *kev*, cl. I. A. *kevatē*, *-vitum*, to serve, attend to.

**केवट** *kevaṭa*, *as*, m., Ved. a cave, a hollow.

**केवर्त** *kevarta*, *as*, m., Ved. a fisherman, = *kaivarta*, q. v.

**केवल** *kevala*, *as*, *ā* (or Ved. *i*), *am*, exclusively one's own (not common to others); peculiar; alone, only, mere, sole, one, excluding others; not connected with anything else, isolated, abstract, absolute; simple, pure, uncompounded, unmingled, perfect in one's self, entire, whole, all; selfish, envious; (*am*), ind. only, merely, solely, entirely, wholly, absolutely, certainly; *na kevalam*—*api*, not only—but also; *kevalam*—*na tu*, only—but not; (*as*), m., N. of a prince, a son of Nara; (*i*), f. the doctrine of the absolute unity of spirit; N. of a place; (*am*), n. the doctrine of the absolute unity of spirit; N. of a country. — *Kevala-jñānin*, *i*, m., N. of the first Arhat of the last Utsarpiṇ. — *Kevala-tas*, ind. only. — *Kevala-tva*, *am*, n. the state of being alone. — *Kevala-dravya*, *am*, n. black pepper. — *Kevala-naiyāyika*, *as*, m. a mere logician, not versed in any other science. — *Kevala-vaiyākaraṇa*, *as*, m. a mere grammarian, one not versed in any other science. — *Kevalāgha* ('*la-agma*'), *as*, *ā*, *am*, Ved. alone guilty. — *Kevalātman* ('*la-āt*'), *ā*, *ā*, *a*, one whose nature or essence is absolute unity. — *Kevalādīn* ('*la-ād*'), *i*, *inī*, *i*, eating by one's self alone or apart from others.

*Kevalin*, *i*, *inī*, *i*, alone, one, only; devoted to the doctrine of the absolute unity of spirit; (*i*), m. with Jainas, an Arhat.

**केविका** *kevika* or *kevi*, f., N. of a flower, = *kavika*, commonly *kevera*.

**केश** *keśa*, *as*, m. (said to be fr. rt. *kliś*), the hair of the head; the mane (of a horse or lion); a kind of perfume [cf. *hrīvera*]; an epithet of Varuṇa; of Viṣṇu; N. of a Daitya; (*i*), f. a lock of hair on the crown of the head; N. of several plants, the Indigo plant; another plant, *Carpopogon Puriens*; an epithet of the goddess Durgā. — *Keśa-kārmān*, *a*, n. dressing or arranging the air of the head. — *Keśa-kalāpa*, *as*, m. a mass or quantity of hair, a head of hair. — *Keśa-kāra*, *as*, m. a sort of sugar-cane. — *Keśa-kārtin*, *i*, *inī*, *i*, dressing or arranging the hair of the head. — *Keśa-kūta*, *as*, m. a louse or other insect in the hair. — *Keśa-garbha*, *as*, m. a braid or tress of hair; an epithet of Varuṇa. — *Keśa-garbha*, *as*, m. a braid or tress of hair. — *Keśa-grihātā*, *as*, *ā*, *am*, pulled or seized by the hair. — *Keśa-graha*, *as*, m. or *keśa-grahaṇa*, *am*, n. pulling the hair. — *Keśa-gṇa*, *am*, n. morbid baldness, falling of the hair. — *Keśa-būda*, *as*, *ā*, *am*, one who has dressed his hair in a tuft or top-knot. — *Keśa-śāhid*, *t*, m. a hair-dresser, a barber. — *Keśa-jāha*, *am*, n. the root of the hair. — *Keśa-dṛiṇḥaṇa*, *as*, *i*, *am*, Ved. serving for fastening the hair. — *Keśa-dhara*, *ās*, m. pl., N. of a people. — *Keśa-dhrit*, *t*, f., N. of a plant, the root of sweet flag. — *Keśa-paksha*, *as*, m. much or ornamented hair, a tuft. — *Keśa-pankti*, *is*, f. a row or line of hair; a quantity of hair. — *Keśa-parṇi*, f. the plant *Achyranthes Aspera*; also *apāmārga*. — *Keśa-pāśa*, *as*, m. much or ornamented hair, a tuft; (*i*), f. a lock of hair hanging down from the top of the head. — *Keśa-bandha*, *as*, m. a hair-band. — *Keśa-bhū*, *is*, m. the head. — *Keśa-bhūmi*, *is*, f. any place on which hair grows. — *Keśa-mārjana*, *as*, *am*, m. n. (?) a comb. — *Keśa-mārjana*, *am*, n. a comb; cleaning the hair. — *Keśa-muṣṭi*, *is*, m. a handful of hair; N. of two plants, (also *viṣṭi-muṣṭi* and *mahā-nimba*). — *Keśa-raśanā*, f. arranging or dressing the hair. — *Keśa-rāṇa* or *keśa-rāja*, *as*, m., N. of a vegetable, = *bhṛiṅga-rāja*. — *Keśa-rukhā*, f., N. of a plant, = *bhadra-dantikā*. — *Keśa-rūpā*, f., N. of a parasitical plant. — *Keśa-luṅcaka*, *as*, *ā*, *am*, pulling the hair. — *Keśa-vaṭ*, *ān*, *atī*, *at*, having a fine head of hair; having long hair; having a mane. — *Keśa-vapaniya*, *as*, m., N. of a festival. — *Keśa-var-dhana*, *as*, *i*, *am*, Ved. causing the hair to grow. — *Keśa-vardhinī*, f., N. of a plant, a kind of *Sida*. — *Keśa-veśa*, *as*, m. a tress or fillet of hair. — *Keśa-*

*veṣṭa*, *as*, m. the parting of the hair. — *Keśa-hantri*, f., N. of a tree, = *śamī*. — *Keśa-hasta*, *as*, m. much or ornamented hair, a tuft. — *Keśa-keśi*, ind. hair to hair, head to head; pulling each other's hair. — *Keśāgra* ('*śa-ag*'), *am*, n. the top of a hair. — *Keśānta* ('*śa-an*'), *as*, m. the tip or end of a hair; long hair hanging down, a lock of hair, a tuft; cutting off the hair finally, as a religious ceremony performed upon Brāhmins at sixteen years of age, Kṣatriyas at twenty-two, and Vaiśyas at twenty-four. — *Keśāntika*, *as*, *ā*, *am*, extending to the end of the hair as far as the forehead; relating to the ceremony of final tonsure. — *Keśāri* ('*śa-ari*'), *is*, m. the plant *Mesua Ferrea*. — *Keśāruhā* ('*śa-ān*'), f., N. of a plant, = *saha-devī*. — *Keśārhā* ('*śa-ar*'), f., N. of a plant, = *mahānīli*. — *Keśāvamarshaṇa* ('*śa-av*'), *am*, n. pulling the hair, especially amorously playing with it, rubbing it, &c. — *Keśobhaya* ('*śa-uc*'), *as*, m. much or handsome hair.

*Keśaka*, *as*, *ā*, *am*, skilful in dressing hair, bestowing care upon the hair. *Keśava*, *as*, *ā*, *am*, having long or much or handsome hair; (*as*), m. an epithet of Viṣṇu or Kṛishṇa; N. of the author of a lexicon called *Kalpa-dru*; the author of the *Dvāita-pariśiṣṭa*; the father of Govinda and Rucīkara; N. of the father of Brāhma and uncle of Mahēśvara; N. of the son of Viśvadhara and brother of Karīṇātha; N. of the father of Vopadeva; N. of a plant, = *punnāga*. — *Keśava-jātaka-pād-dhaty-udāharaṇa*, *am*, o. a commentary by Viśva-nātha on the work *Jātaka-paddhati*. — *Keśava-jñānanda-sarman*, *ā*, m., N. of an author. — *Keśava-dāsa*, *as*, m., N. of an author. — *Keśava-daiṣṭyāna*, *as*, m., N. of an astronomer. — *Keśava-bhakti*, *is*, f. devotion to Kṛishṇa. — *Keśava-miśra*, *as*, m., N. of an author. — *Keśava-svāmīn*, *i*, m., N. of a grammarian. — *Keśavāyudha* ('*va-āy*'), *as*, m. the Mango tree; any of Kṛishṇa's weapons. — *Keśavārka* ('*va-ar*'), *as*, m., N. of the author of the poem *Kṛishṇa-kṛīṅṭa*, a son of Jayāditya and grandson of Rāṅiga; N. of the author of a work called *Jātaka-paddhati*; N. of the author of a work called *Viśva-jivānādvāna* = *Keśavālāya* ('*va-āl*') or *Keśavāvāsa* ('*va-āv*'), *as*, m. the holy fig tree, *Ficus Religiosa*.

*Keśi*, *is*, m., N. of an Asura; [cf. *keśin*.]

**केशिका** *keśika*, *as*, *i*, *am*, having fine or luxuriant hair, relating to the hair; (*ā*), f. the plant *Asparagus Racemosus*.

*Keśin*, *i*, *inī*, *i*, having fine or long hair, having a mane; epithet of Indra's and Agni's horses; epithet of Rudra; (*i*), m. a lion; N. of a race; N. of an Asura slain by Kṛishṇa; an epithet of Kṛishṇa; N. of a son of Vasu-deva and Kausalyā; (*inī*), f. the plant *Chrysopogon Aciculatus*; another plant, *Nardostachys Jaṭamānsī*; an epithet of the goddess Durgā; N. of an Apsaras; N. of a daughter of the king of Vidarbha, wife of Sagara and mother of Asamañja; N. of the wife of Ājamīdha (Suhotra) and mother of Jabnu; N. of the wife of Viśrava and mother of Rāvaṇa and Kumbhakaṇṭha; N. of a Rākshasi; N. of a servant of Damayanti. — *Keśi-nisūdana* or *keśi-mathana* or *keśi-sūdana*, *as*, m. or *keśi-han*, *ā*, m. &c. epithet of Kṛishṇa the slayer of the Asura Keśin.

*Keśya*, *as*, *ā*, *am*, being in or on the hair; suitable to the hair; (*as*), m., N. of a plant; (*am*), n. black Aloe wood.

**केशट** *keśaṭa*, *as*, m. a goat; a bug; a louse; N. of a tree, commonly *Sonapat*, = *śonapa*; the parching arrow of Kāma-deva, the god of love; a brother; an epithet of Viṣṇu.

**केशरुका** *keśarukā*, f. = *kaśerukā*, the back-bone.

**केसर** *kesara* or *keśara*, *as*, *am*, m. n. (the former form being more usual in Vedic and the latter in classical literature), the hair; the mane (of a horse or lion); the filament of a lotus or of any vegetable; a fibre (as of a Mango fruit); (*am*), n.

the tail of the Bos Grunniens, used as a fan for driving away flies; (*as*), m., N. of several plants, *Rottleria Tinctoria*; *Mimusops Elengi*; *Mesua Ferrea*; (*am*), n. the flower of these plants; gold; sulphate of iron; N. of a metre consisting of four lines of eighteen syllables each; (*as*, *ā*, *am*), m. f. n. *Asa Foetida*; [cf. Lat. *casaries*; Angl. Sax. *haer*; Eng. *hair*; Germ. *Haar*.]—*Kesara-grāma*, *as*, m., N. of a Grāma.—*Kesara-prābandhā*, f., Ved., N. of a woman.—*Kesara-val*, *ān*, *atī*, *at*, having a mane.—*Kesara-vara*, *am*, n. saffron.—*Kesarā-śala* ('*ra-aś*'), *as*, m. 'the filament mountain,' N. of the mountains situated round Meru, which is called 'the seed-vessel of the earth.'—*Kesarāmla* ('*ra-am*'), *as*, m. the citron.

*Kesari*, *is*, m., N. of the father of Hanumat.  
*Kesarin* and *kesarin*, *i*, *inī*, *ī*, having a mane; (*i*), m. a lion; a horse; N. of several plants, *Rottleria Tinctoria*; *Mesua Ferrea*; a citron tree; a variety of *Moringa* with red flowers (= *rakta-sigru*); N. of a man; of a monkey, husband of the mother of Hanumat.—*Kesari-suta*, *as*, m., N. of Hanumat.

*केह्लदेव kehla-deva*, *as*, m., N. of a man.

*कै* *kai*, cl. 1. P. *kāyati*, *śakau*, *kāsyati*, *kātum*, to sound.

*कैकय kaikaya*, *as*, m. the king of the Kekayas; (*ās*), m. pl. the sons of this king; (*i*), f. a daughter of this king.

*Kaikeya*, *as*, m. a descendant of Kekaya, who was prince of the Kekayas; a son of Sivi; *Dṛiṣṭaketu*, king of the Kekayas and father of the five *Kaikeyas*; (*ās*), m. pl. the Kekayas; (*i*), f. a daughter of the prince of the Kekayas, one of the wives of *Dasāratha*, mother of *Bharata*; a shrew; a scold.

*कैकर्यै kairkaryā*, *am*, n. (fr. *kin-kara*), the office of a servant or slave; service, servitude.

*कैट kaiṭa*, *as*, *i*, *am* (fr. *kiṭa*), coming from an insect.

*कैटज kaiṭaja*, *as*, m. = *kuṭaja*, the plant *Wrightia Antidysenterica*.

*कैटभ kaiṭabha*, *as*, m., N. of an Asura slain by *Vishṇu*; title of a class of writings; (*ā* and *i*), f. an epithet of *Durgā*.—*Kaiṭabha-jit*, *t*, m. or *kaiṭabha-han*, *ā*, *m*. or *kaiṭabhāri* (*bha-ari*), *is*, m. or *kaiṭabhārdana* (*bha-ar*'), *as*, m. an epithet of *Vishṇu*.

*कैटर्षयै kaiṭarṣya*, *as*, m. a plant used in medicine, commonly *Kayaphal*; the *Nimb* tree; *Mayana Vangueria Spinosa*.

*कैटार्या*, *as*, m., N. of two plants, = *katphala* and *kaṭabhī*.

*कैटक कौतका*, *as*, *i*, *am* (fr. *ketaka*), coming from the plant *Pandanus Odoratissimus*; (*am*), n. the flower of the tree *Pandanus Odoratissimus*.

*कैटव कौतवा*, *as*, m. (fr. *kitava*), a patronymic of *Ulūka*; (*am*), n. the stake in a game; gambling; deceit, fraud, cheating, roguery; the lapis lazuli.—*Kaitava-prayoga*, *as*, m. a trick, a device.—*Kaitava-vāda*, *as*, m. falsehood, evasion.

*Kaitavaka*, *am*, n. gambling.  
*Kaitaveya* or *kaitavya*, *as*, m. a patronymic of *Ulūka*.

*कैदार कौदारा*, *as*, *i*, *am* (fr. *kedāra*), being on or growing in a field or meadow, especially one under water; (*as*), m. rice, corn; (*am*), n. a multitude of fields.

*Kaidāraka* or *kaidārika* or *kaidārya*, *am*, n. a multitude of fields.

*Kaidārya*, *as*, *ā*, *am*, belonging to a field.

*कैन्नर कौन्नरा*, *as*, *i*, *am* (fr. *kin nara*), coming from *Kinnara*.

*कैयट कौयाटा* or *kaiyyaṭa*, *as*, m., N. of a son of *Jaiyāta*, author of a commentary on *Patañjali's Mahā-bhāṣya*.

*कैरलेय कौरलेया*, *as*, m. a king of the Keralas.

*कैरव कौरवा*, *as*, m. a gambler, a cheat, a rogue; an enemy; (*am*), n. the white esculent water-lily or lotus blossoming at night; (*i*), f. moonshine, moonlight; N. of a plant, = *methikā*.—*Kairava-bandhu*, *us*, m. an epithet of the moon.

*Kairavin*, *i*, m. the moon; (*inī*), f. a place or pond abounding in water-lilies, an assemblage of them.—*Kairaviṇi-khaṇḍa*, *am*, n. a multitude of spots filled with water-lilies.

*कैराटक कौराटका*, *as*, m. a species of vegetable poison, one of the fixed kinds.

*कैरात कौराता*, *as*, *i*, *am* (fr. *kirāta*), relating or belonging to the *Kirātas*; (*as*), m. a prince of the *Kirātas*; a strong man; N. of a serpent; (*am*), n. the plant *Agathotes Chirayta*; a kind of sandalwood.

*Kairātaka*, *as*, *i*, *am*, belonging to the *Kirāta* people.

*Kairātika*, *as*, *ā*, *am*, Ved. belonging to the *Kirātas*.

*कैराल कौराला*, *am*, *i*, n. f., N. of a plant, used as a remedy for worms; [cf. *viḍanga*.]

*कैरिशि कौरिशी*, *is*, m. (fr. *kiriśi*), a patronymic of *Sutvan*.

*कैमेदुर कौमेदुरा*, *as*, *am*, m. n. (?), N. of a place; (*as*, *i*, *am*), coming from that place.

*कैल कौला*, *am*, n. sport, pleasure.

*कैलकिल कौलकिला*, an epithet of *Yavana*.

*कैलावत कौलावता*, *ās*, m. pl., N. of a people.

*कैलास कौलासा*, *as*, m., N. of the mountain

*Kailāsa*, the fabulous residence of *Kuvera* and paradise of *Siva*; it is placed by the *Hindūs* in the *Himālaya* range, and is regarded as one of the loftiest peaks to the north of the *Mānasa* lake.—*Kailāsa-nātha*, *as*, m. the sovereign of the *Kailāsa* mountain, i. e. the god *Kuvera*.—*Kailāsa-niketana*, *as*, m. an epithet of *Kuvera* or *Siva*.—*Kailāsa-paṇḍita*, *as*, m., N. of a copyist.—*Kailāsaukas* ('*sa-ok*'), *ās*, m. an epithet of *Kuvera*.

*कैवर्त कौवर्ता*, *as*, m. [cf. *kevarla*], a fisherman, born of a prostitute by a *Kshatriya* or of an *Āyogava* female by a *Nishāda* father; (*i*), f. the wife of a fisherman; a kind of grass, *Cyperus Rotundus*; [cf. *paripela*.]—*Kaivarta-musta* or *kaivartamustaka*, *am*, n. the grass *Cyperus Rotundus*.  
*Kaivartaka*, *as*, m. a fisherman.

*Kaivartikā*, f., N. of a plant, = *surangā*, *latā*, *vallī*, *dasāruhā*, &c.

*Kaivartimustaka* or *kaivartimustaka*, *am*, n. a fragrant kind of grass, *Cyperus Rotundus*.

*कैवल कौवाला*, *am*, n. a kind of plant, used as a remedy for worms, = *kairāla*.

*कैवल्य कौवाल्या*, *am*, n. (fr. *kevala*), perfect isolation, abstraction, detachment from all other connections, detachment of the soul from matter or further transmigrations; becoming one with the Supreme; eternal happiness, emancipation, beatitude; exclusiveness, soleness, individuality, totality; (*as*, *ā*, *am*), connected with this state of mind.—*Kaivalya-vastra*, *am*, n., N. of a Tantra.—*Kaivalya-dīpikā*, f., N. of a commentary by *Hemādri*.—*Kaivalyāsrama* ('*ya-ās*'), *as*, m. a pupil of *Govinda*, author of a commentary on the poem *Ānanda-lahari*.—*Kaivalyendra* ('*ya-in*'), *as*, m., N. of the instructor of *Rāyaṇendra*.—*Kaivalyopanishad* ('*ya-up*'), *t*, f. title of an *Upanishad*.

*कैशव कौशवा*, *as*, *i*, *am* (fr. *keśava*), belonging to *Keśava*, (*Kṛiṣṇa* or *Vishṇu*.)

*कैशिक कौशिका*, *as*, *i*, *am* (fr. *keśa*), hair-like, fine as a hair; (*as*), m. love, passion, lust; N. of a

subdivision of the *Yādavas*, descended from *Kaiśika*, who was son of *Vidarbha* and brother of *Kratha*; (*i*), f., scil. *vritti*, one of the four varieties of dramatic style, the graceful style, suited especially to the passion of love; N. of a place or river; an epithet of *Durgā*; (*am*), n. a quantity of hair, a head of hair.

*Kaiśina*, *as*, *i*, *am* (fr. *keśin*), connected with *Keśin Dārbyha*.

*Kaiśya*, *am*, n. (fr. *keśa*), the whole mass of hair, a head of hair, much or ornamented hair.

*कैशोर कौशोरा*, *am*, n. (fr. *kiśora*), youth, boyhood, from the age of ten to that of fifteen.—*Kaiśoraka-vayas*, *as*, n. the age or life of a youth.

*कैष्किन्ध कौष्किन्धा*, *as*, *i*, *am*, coming from *Kishkindhā*.

*को* *ko*, a prefix in a number of words, as in *ko-jāgara*, *ko-mala*, *ko-vida*, &c., related to *i*. *ku*; [cf. the prefixes *ka*, *kava*, *kā*, *kim*, *ku*.]

*कोक कौका*, *as*, m. (an onomatopoeic word), a wolf; a cuckoo; the ruddy goose; a frog; a small lizard or chameleon; a kind of noxious parasitical animal; the wild date tree; an epithet of *Vishṇu*; N. of a man, a son of *Sonja*; N. of a river.—*Kokadeva*, *as*, m. a pigeon.—*Koka-nakha*, *ās*, m. pl., N. of a people.—*Koka-bandhu*, *us*, m. the friend of the *Cakravāka* or ruddy goose, an epithet of the sun.—*Koka-yātu*, *us*, m., Ved. a demon or ghost in the shape of a cuckoo.—*Koka-vāca*, *as*, m. a sort of animal living in caves, a fox (?).—*Koka-śāstra*, *am*, n., N. of a very indecent treatise on the art of love, ascribed to a *Paṇḍit* named *Koka*.—*Kokāgra* ('*ka-ag*'), *as*, m., N. of a plant, = *samashṭhila*.

*कोकड कौकाडा*, *as*, m. an animal of a brown colour, with a bushy tail, lurking in holes, perhaps a hare or fox.

*कोकनद कौकनादा*, *ās*, m. pl., N. of a people; (*am*), n. the red lotus; the red water-lily.—*Kokanada-śhavi*, *is*, m. the colour of the red lotus; (*is*, *is*, *i*), of the colour of the red lotus.

*कोकरक कौकरका*, *ās*, m. pl., N. of a people.

*कोकलिक कौकालिका*, *as*, m., N. of a man.

*कोकली कौकाली*, f., N. of a woman.

*कोकामुख कौकामुखा*, *as* or *am*, m. or n. (?), N. of a *Tirtha*.

*कोकाह कौकाहा*, *as*, m. a white horse; (perhaps a foreign word.)

*कोकिल कौकिला*, *as*, m. (an onomatopoeic word; but by some said to be fr. *ri*, *kuk*), the *Kokila* or *Koil*, the black or Indian cuckoo, *Cuculus Indicus*; a kind of mouse; a kind of poisonous insect; a firebrand, a lighted coal; N. of a poet; N. of a *Rājaputra*; (*ā*), f. the female of a *Kokila*, (the *Kokila* or *Koil* is frequently alluded to in *Hindū* poetry, and its musical cry is supposed to inspire pleasing and tender emotions).—*Kokila-nayana*, *as*, m. a plant bearing a dark black flower, *Capparis Spinosa*; it is also applied to *Barleria Longifolia*; [cf. *Kokilāksha*.]—*Kokila-maitrāvaram*, *as*, *i*, *am*, relating to the duties or office of the *Maitrāvaram* priest at the *Kaukilīśṭi*; (*am*), n. title of a treatise.—*Kokilā-hotra*, *as*, *i*, *am*, relating to the duties or office of the *Hotri* priest at the *Kaukilīśṭi*; (*am*), n. title of a treatise.—*Kokilāksha* ('*la-ik*'), *as*, m. 'having eyes like those of the *Koil*,' the plant *Asteracantha Longifolia* or *Capparis Spinosa*.—*Kokilākshaka*, *as*, m. the same plant.—*Kokilā-māhātmya*, *am*, n. title of a part of the *Skanda-purāna*.—*Kokilāvāsa* ('*la-āv*'), *as*, m. the *Mango* tree; [cf. *āmra*.]—*Kokilekshu* ('*la-ik*'), *us*, m. the black variety of sugar-cane; [cf. *kṛiṣṇekshu*.]—*Kokileśṭi* ('*la-ik*'), f., N. of a plant, = *snah-jambū*.—*Kokilotava* ('*la-ul*'), *as*, m. the *Mango* tree.

*Kokilaka*, *as* or *am*, m. or n. (?), N. of a metre of four lines, each containing seventeen syllables.

कोकट *kōkkaṭa* = *konkaṭa*, q. v.

कोकुक *kōkkvaka*, *as*, m., N. of the author of the Rati-rahasya.

कोक *konka*, *ās*, m. pl., N. of a people.

कोकट *konkaṭa*, *as*, m., N. of a scholiast on the Amara-kosha; (a various reading has *kōkkaṭa*.)

कोकण *konkaṇa*, *ās*, m. pl., N. of a people on the western shore of the Dekhan; (*am*), n. a kind of weapon; (*ā*), f. a female of the Konkaṇa people. — *Konkaṇā-valī*, f., N. of a river. — *Konkaṇā-suta*, *as*, m. an epithet of Paraśu-rāma, the son of Konkaṇā.

*Konkaṇaka*, *ās*, m. pl., N. of a people on the western shore of the Dekhan.

कोकार *kon-kāra*, *as*, m. the sound *kom*.

कोच *kośa*, *as*, *ā*, *am* (fr. rt. *kuś*), drying, becoming dry; (*as*), m. drying up, desiccation, aridity; a man of mixed caste, the offspring of a fisherman by a female of the butcher tribe.

कोजागर *ko-jāgara*, *as*, m. a kind of festival, the night of full moon in the month Āśvina (September–October), celebrated with various games; (according to some authorities from *kaś* and *jāgara*, 'who is awake?' the exclamation of Lakshmi, who descending on this night, promised wealth to all that were awake; hence the night is spent in festivity and games of chance in honour of the goddess.)

कोज्ज *kojja*, *as*, m. = *kauñśa*, N. of a mountain.

कोट *koṭa*, *as*, m. (rt. *kuṭ*), a fort, a stronghold; a shed, a hut [cf. *kuṭa*, *kuṭī*]; crookedness, curvature; a beard. — *Koṭa-śakra*, *am*, n. a sort of diagram.

*Koṭaka*, *as*, *i*, *am*, who or what curves or bends; (*as*), m. a builder of sheds or huts, a thatcher, a carpenter; a mixed caste, the son of a mason and of the daughter of a potter.

*Koṭara*, *as*, *am*, m. n. the hollow of a tree; a cave in general; (*i*), f. a naked woman; an epithet of the goddess Durgā. — *Koṭarā-vaṇa*, *am*, n. a wood in which there are hollow trees.

*Koṭavī*, f. a naked woman; a form of the goddess Durgā (represented naked).

*Koṭī*, *is* or *i*, f. the curved end of a bow or of claws, &c.; the end or top of anything; the edge or point of a sword; the horns of the moon; the highest point, eminence, excellence; the highest number in the older system of numbers, viz. a Kṛore or ten millions; the complement of an arc to 90°; the side of a right-angled triangle; N. of a plant. Piring or Asparac, *Medicago Esculenta*, = *koṭi-varshā*. — *Koṭi-karṇa*, *as*, m., N. of a man. — *Koṭi-jit*, *t*, m. a conqueror of ten millions; an epithet of the poet Kālidāsa. — *Koṭi-juā*, f. the cosine of an angle in a right-angled triangle. — *Koṭi-tīrtha*, *as*, m., N. of a Tīrtha. — *Koṭi-dvaya*, *am*, n. 'the two ends', i. e. two alternatives. — *Koṭi-pātra*, *am*, n. a rudder or large oar used as one. — *Koṭi-pāla*, *as*, m. the guard of a stronghold? (a wrong reading for *koṭa-pāla*?) — *Koṭi-pura*, *am*, n., N. of a town. — *Koṭi-mat*, *ān*, *atī*, *at*, furnished with a point. — *Koṭi-varsha*, *am*, n., N. of a city, Vāṇapura or Devikote, on the Coromandel coast; (*ā*), f. a plant used medicinally, either *Medicago Esculenta* or *Trigonella Corniculata*. — *Koṭi-vedhīn*, *i*, *inī*, *i*, striking an edge or point, i. e. performing the most difficult things. — *Koṭi-śas*, *ind*. by tens of millions, in innumerable multitudes. — *Koṭi-sri*, f. an epithet of the goddess Durgā. — *Koṭi-varsha*, *am*, n., N. of the town Vāṇapura on the Coromandel coast; (*ā*), f. the plant *Medicago Esculenta* or *Trigonella Corniculata*; [cf. *koṭi-varsha*]. — *Koṭiśvara* (°*ti-ś*°), *as*, m. the lord of ten millions, a millionaire.

*Koṭka*, *as*, *ā*, *am*, forming the highest point, top or summit of anything, placed in the highest

position, e. g. *mānuśa-koṭikā*, a princess; (*as*), m., scil. *maṇḍūka*, a frog; an insect, coccinella of various kinds; N. of the son of a prince. — *Koṭi-kāśya* (°*ka-ās*°), *as*, m., N. of a son of king Suratha. *Koṭira*, *as*, m. the hair (collected on the forehead in the shape of a horn); an ichneumon, *Viverra Ichneumon*; an insect, coccinella of various kinds [cf. *koṭika*]; an epithet of Indra.

*Koṭiśa*, *as*, m. a harrow; N. of a Nāga.

*Koṭira*, *as*, m. loog entangled hair; a crest, a diadem.

*Koṭiśa*, *as*, m. a harrow; [cf. *koṭiśa*.]

कोट्ट *koṭṭa*, *as*, *am*, m. n. a fort, a castle, a stronghold; [cf. *koṭa*.]

कोट्टवी *koṭṭavī*, f. (fr. *ko-ārtava*°), a naked woman; an epithet of Durgā; the mother of Vāṇa, an Asura; [cf. *koṭavī*, *kaṭavī*, *koṭarī*]. — *Koṭṭavipura*, *am*, n., N. of the town Vāṇapura on the Coromandel coast; [cf. *koṭi-varsha* and *koṭi-varsha*.]

कोट्टार *koṭṭāra*, *as*, m. a fortified town, a stronghold; a pond; the stairs of a pond; a libertine; [cf. *koṭṭa*.]

कोठ *koṭha*, *as*, m. (fr. *kushṭha*), a species of leprosy with large round spots; ringworm, impetigo.

कोठर *koṭhara*, *as*, m., N. of a plant, = *ankoṭa*; [cf. *koṭara*]. — *Koṭhara-pushpi*, f. the plant *Convolvulus Argentus*.

कोण *koṇa*, *as*, m. a corner, an angle (= *asri*); an intermediate point of the compass; the quill or bow of a lute, a fiddle-stick, &c.; a sort of musical instrument, a stringed musical instrument; a drum-stick; the sharp edge of a sword; a stick, a staff, a club; a N. of Mangala, the planet Mars; a N. of the planet Saturn (in this sense fr. the Gr. *κρῶνος*). — *Koṇa-kūna*, *as*, m. a bag; [cf. *kola-kūṇa*, *utkūna*, *maṭkūna*]. — *Koṇa-vādin*, *i*, m. an epithet of Siva. — *Koṇa-sprīg-vrīta*, *as* or *am*, m. or n. (?), a circle in contact with the angles of a figure; an exterior circle; one circumscribed. — *Koṇā-kōṇī*, *ind*. from angle to angle, from one corner to the other, cornerwise, diagonally; athwart.

कोणिक *koṇi*, *is*, *is*, *i*, having a crooked arm; [cf. *kuṇī*.]

कोणेरभट्ट *koṇera-bhaṭṭa*, *as*, m. a N. of a son of Viṣṇu and father of Rudra-bhaṭṭa.

कोण्डभट्ट *koṇḍa-bhaṭṭa*, *as*, m., N. of a grammarian.

कोथ *koṭha*, *as*, *ā*, *am* (fr. *kuth*), afflicted with pain, chummed; (*as*), m. putrefaction, corruption; a sore; gangrene; a disease of the eyes, inflammation and ulceration of the angles of the eyelids; churning.

कोदण्ड *ko-daṇḍa*, *as*, *am*, m. n. a bow; (*as*), m. an eyebrow (shaped like a bow); a creeping plant; N. of a country.

*Kodaṇḍin*, *i*, *inī*, *i*, armed with a bow; an epithet of Siva.

कोदार *koḍāra*, *as*, *am*, m. n. (?), a kind of grain.

कोद्रव *koḍrava*, *as*, m. a species of grain eaten by the poor, *Paspalum Scrobiculatum*.

कोनालक *konālaka*, *as*, *ā*, m. f. a kind of aquatic bird.

कोनालि *konāli*, *is*, m. or f. (?), a kind of plant.

कोनल *konala*, *ās*, m. pl., N. of a people; [cf. *kuntala*.]

कोन्व *konva*, *as*, m., N. of a mountain; [cf. *kola*, *kolaka*, *kolagiri*, *kolugireya*.]

कोन्वशिर *konvaśira*, *ās*, m. pl., N. of a degraded warrior-tribe.

कोप *kopa*, *as*, m. (fr. rt. *kup*), morbid irritation or disorder of the humours of the body; passion, wrath, anger, rage, (°*sa-kopa*, enraged; *sa-kopam*, angrily). — *Kopa-kāraṇa*, *am*, n. cause of anger. — *i. kopa-krama*, *as*, m. one who goes to anger, an angry or passionate man. — *Kopa-jvalita*, *as*, *ā*, *am*, inflamed with wrath, enraged. — *Kopa-tas*, *ind*. through anger, angrily. — *Kopa-dīpta*, *as*, *ā*, *am*, incensed or inflamed with anger. — *Kopa-pada*, *am*, n. appearance of anger, pretended wrath. — *Kopa-parita*, *as*, *ā*, *am*, affected by anger. — *Kopa-latā*, f., N. of a plant, = *karṇa-sphoṭā*. — *Kopa-vat*, *ān*, *atī*, *at*, angry; passionate; (*tī*), f., N. of a metre consisting of four lines of fourteen syllables each. — *Kopa-vaśa*, *as*, m. subjection to anger. — *Kopa-vega*, *as*, m. violence, impetuosity of passion; N. of a Rishi. — *Kopa-samanvita*, *as*, *ā*, *am*, affected by anger. — *Kopākula* (°*pa-āk*°), *as*, *ā*, *am*, furious, enraged. — *Kopā-kopī*, *ind*. in mutual anger, in reciprocal wrath. — *Kopāvishṭa* (°*pa-āv*°), *as*, *ā*, *am*, affected with anger.

*Kopana*, *as*, *ā*, *am*, inclined to passion, passionate, wrathful, angry; irritating, causing morbid irritation or disorder of the humours; (*as*), m., N. of an Asura; (*am*), n. irritating; becoming angry; (*ā*), f. a passionate woman.

*Kopanaka*, *am*, n. a kind of perfume; [cf. *śoraka*]. *Kopayishnu*, *us*, *us*, u, intending to exasperate, inclined to make angry.

*Kopita*, *as*, *ā*, *am*, enraged, furious.

*Kopin*, *i*, *inī*, *i*, angry, passionate, wrathful; (at the end of a compound) irritating, stirring up; (*i*), m. a bird called the water-pigeon (*jala-pārāvata*).

कोपक्रम 2. *kopakrama* (°*ka-up*°), *am*, n. Brahmā's creation; see 3. *ka*. (For 1. *kopa-krama* see under *kopa* above.)

कोपज्ञ *kopajña* (°*ka-up*°), *am*, n. Brahmā's creation.

कोम *koma*, *am*, n. = *kloma*, q. v.

कोमल *ko-mala*, *as*, *ā*, *am* (fr. *ko* = *ku* and *mala* fr. rt. *mlai*, 'easily fading away?'), tender, soft (opposed to *karkaśa*); bland, sweet, low; pleasing, agreeable, beautiful; (*ā*), f., N. of a plant; (*am*), n. water. — *Komala-gīta* or *komala-gītaka*, *am*, n. a pleasing song. — *Komala-tā*, f. or *komalatava*, *am*, n. softness, tenderness, agreeableness. — *Komala-svabhāva*, *as*, *ā*, *am*, tender-hearted.

*Komalaka*, *am*, n. the fibres of the stalk of a lotus.

कोमासिका *komāsikā*, f. a budding fruit; [cf. *jālikā*.]

कोम्य *komya*, *as*, *ā*, *am*, Ved. = *kāmya*, lovely (?).

कोयष्टि *ko-yashṭi*, *is*, or *koyashṭika*, *as*, m. the lapwing; a small white crane, commonly called a paddy-bird.

कोर *kora*, *as*, m. (said to be fr. rt. *kur*), a movable joint, as the fingers, the knee, &c.; amphiarthrosis; a bud (see the next).

*Koraka*, *as*, *am*, m. u. a bud, an unblown flower; the fibres of the stalk of a lotus; a species of perfume, commonly *Cor* (*śora*); another perfume, a berry containing a resinous and fragrant substance; [cf. *hakkolaka*.]

*Korakīta*, *as*, *ā*, *am*, covered with buds.

*Korita*, *as*, *ā*, *am*, budded, sprouted; ground, pounded, comminuted.

कोरङ्गी *korangī*, f. small cardamoms; [cf. *elā*.]

कोरदूष *kora-dūsha* or *koradūshaka*, *as*, m. a kind of grain eaten especially by the poor, *Paspalum Scrobiculatum*. See *kodruva*.

**कोरली** *korali* or *korilā*, f., N. of a town.

**कोल** *kola*, as, m. a hog; a raft, a float, a boat; a kind of weapon; the breast, the hauch, the hip or flank, the lap [cf. *krōḍa*]; an embrace, embracing; N. of a plant (= *citra*, *śitraka*); the planet Sani or Saturn; N. of a son of Akṛiḍa; N. of a degraded warrior-tribe; an outcast, one of a tribe degraded by Sagara from the military order; a man of a mixed caste; a barbarian, a Kol, a tribe inhabiting the hills and forests in central India; (*ā* or *ī*), f. the jujube tree, *Zizyphus Jujuba*; (*ā*), f. Piper Longum, and Piper Chaba (*āvya*); (*am*), n. the fruit of the jujube; black pepper; the weight of one Tola; [cf. Lith. *kūlyys*, *kiaule*; Hib. *cullach*; Gr. *χοῖπος*.] — **कोला-कन्दा**, as, m. a sort of bulbous plant, used as a remedy for worms; [cf. *krīmi-gṛha*, *panjāla*, &c.] — **कोला-कarkaṭikā**, f., N. of a plant, = *mādhu-kharjūrikā*. — **कोला-giri**, īs, m., N. of a mountain. — **कोला-dala**, am, n. a kind of perfume, = *nakhī*. — **कोला-nāśikā**, f., N. of a plant, = *van-kñī*. — **कोला-puṭha**, as, m. a heron. — **कोला-mūla**, am, n. the root of long pepper. — **कोला-vallī**, f. the plant *Pothos Officinalis*, a plant with a pungent fruit resembling pepper, = *gaja-pippali*; another plant, Piper Chaba (*āvya*). — **कोला-simbī**, īs, N. of a plant, commonly called *Ālakṣī*, *Carpopogon Pruriens*; [cf. *krīta-phalā*, *khaṭvā*, &c.] — **कोला-koli**, ind. with mutual embraces. — **कोलाṅḍa** ('*la-āṅḍa*'), as, m. a N. of Kalinga, the Coromandel coast from Cuttack to Madras; but, according to some, this place is in Gangetic Hindūstan, with Kanauj for the capital. — **कोला-pura**, am, n., N. of a town.

**कोलाका**, as, m., N. of two plants, = *ankoṭha* and *bahu-vāra*; (*am*), n. a kind of perfume, = *kakkolaha*; black pepper.

**कोलकिल** *kolakila*, as or am, m. or n. (?), N. of a town; (also read *kilakila*, *kiltakila*, *kolikila*.)

**कोलकुण** *kolakuṇa*, as, m. a bug; [cf. *konakuṇa*, *ukkuṇa*, *maikuṇa*.]

**कोलम्बक** *kolambaka*, as, m. (fr. *ko* + *lam-baka*), the body of a lute, the whole of it except the strings.

**कोलाहल** *kolāhala*, as, am, m. n. (an onomatopoeic word), a loud and confused sound, an uproar, a great and indistinct noise (of men, animals, &c.); (*as*), m., N. of a personified mountain.

**कोलिक** *koli*, īs, īs or ī, m. f. the jujube tree, *Zizyphus Jujuba*; [cf. *karkandhu*.] — **कोलि-sarpa**, as, m., N. of a degraded warrior-tribe.

**कोलिकिल** *kolikila*, as or am, m. or n. (?), N. of a town (?); [cf. *kolakila*.]

**कोलिंत** *kolita*, as, m. an epithet of Maudgalyāyana.

**कोलुह** *koluha*, as, m., N. of a man.

**कोलूक** *kolūka*, as or am, m. or n. (?), N. of a country; also *kolūta* and *śallūta*; [cf. *ulūka*, *ulūta*, *kulūta*, *kulūta*, *kaulūta*.]

**कोल्या** *kolyā*, f. Piper Longum; [cf. *kolā*.]

**कोल्लक** *kollika*, as, m., N. of a mountain; [cf. *konva*, *konvaśira*, *kola*, *kolagiri*, *kolva-gireya*.] — **कोला-giri**, īs, m., N. of a mountain.

**कोल्गिरेय** *kalva-gireya*, ās, m. pl., N. of a people.

**कोविद** *ko-vida*, as, ā, am (fr. *ko* and rt. *vid*, to know), experienced, skilled, learned, wise (with loc., gen., and at the end of comp., e. g. *asveshu* or *asvānām* or *asva-kovida*, skilled in horses).

**कोविदार** *ko-vidāra*, as, m. a tree, *Bauhinia Variegata*; also one of the trees of paradise.

**कोश** *kośa*, as, am, m. n. (fr. rt. *kuś* or *kush*), related to *kukshi* and *koshtha*; in the earlier literature generally spelt *kośa*; later books read both *kośa* and *koshha*, a cask, a vessel for holding liquids; (metaphorically) a cloud; a pail; a bucket; a drinking-vessel, a cup, a vessel in general; a box, a cupboard, a drawer, a trunk; the interior or inner part of a carriage; a sheath, a scabbard, &c.; a case, a covering, a cover; store-room, store, provisions; a treasury, the apartment where money or plate is kept; treasure, accumulated wealth, money; gold or silver, wrought or unwrought, as plate, jewellery, &c.; a kind of bandage (in surgery); a dictionary, lexicon, or vocabulary; a bud; the sheath or integument of a plant; a pod or any similar seed-vessel; a nutmeg, a nut-shell; the inner part of the fruit *Artocarpus Integrifolia*; the cocoon of a silk-worm; the vulva, the womb; the penis; a testicle or the scrotum; an egg; (in the Vedānta philosophy) a term for the three sheaths or succession of cases which make up the various frames of the body enveloping the soul, (these are, 1. the *ānanda-mayaḥ kośaḥ* or 'sheath of pleasure,' forming the *kāraṇa-sarīra* or 'causal frame'; 2. the *vijñāna-mayaḥ* or *buddhi-mayaḥ* or *mano-mayaḥ* or *prāṇa-mayaḥ kośaḥ*, 'the sheath of intellect or will or life,' forming the *sūkṣma-sarīra* or 'subtle frame'; 3. the *anna-mayaḥ kośaḥ*, 'the sheath of nourishment,' forming the *sthūla-sarīra* or 'gross frame'); a ball or globe (e. g. *sūtra-koshā*, a ball of thread; *netra-koshā*, the eye-ball &c.); judicial trial, ordeal by fire, water, poison, the balance, heated balls of iron, boiling oil &c., attesting a deity with thrice-repeated drinking of the water in which some idol has been washed; the water used at an ordeal; an oath; (*ā*), f., N. of a river; (*ī*), f. a bud; a seed-vessel; the beard of corn; a shoe, a sandal; [cf. Hib. *gucog*, 'a bud, a sprout'; Gr. *κόκος*.] — **कोश-kāra**, as, m. one who makes scabbards, cases, boxes, &c.; the compiler of a dictionary, a lexicographer; the silk-worm or the insect while in its cocoon; a chrysalis or pupa; a variety of sugar-cane or sugar-cane in general. — **कोश-kāra**, as, m. a silk-worm. — **कोश-krīt**, t, m. a kind of sugar-cane. — **कोश-griha**, am, n. a treasury; a room in which valuable garments, precious stones &c. are kept. — **कोश-grahaṇa**, am, n. undergoing an ordeal. — **कोश-śānū**, us, m. the Indian crane. — **कोश-nāyaka**, as, m. a chief over treasure, a treasurer; an epithet of Kuvera. — **कोश-pāla**, as, m. the guardian of a treasure. — **कोश-peṭaka**, as, am, m. n. a chest or strong box in which treasure is kept. — **कोश-phala**, as, m. a kind of creeping plant [cf. *ghoshaka*]; (*ā*), f. a Cucurbitaceous plant, = *pīta-ghoshā*; the plant *Cucumis Utilissimus*, = *trapuṣhī*; (*am*), n. a kind of perfume, a berry containing a waxy and fragrant substance; a nutmeg. — **कोश-bhūta**, as, ā, am, treasured, stored, accumulated. — **कोश-vat**, ān, ātī, at, possessing treasures, rich, wealthy; (*tī*), f., N. of a kind of plant. — **कोश-vāsin**, ī, tñī, ī, living in a shell, wrapped up in a sheath or shell, incased; (*ī*), m. any animal so incased, a chrysalis or pupa. — **कोश-vṛddhi**, īs, f. swelled testicle, enlargement of the scrotum from hernia or hydrocele &c. — **कोश-veśman**, a, n. a treasury. — **कोश-sāyikā**, f. a clasp-knife or ooe lying in a sheath. — **कोश-suddhi**, īs, f. purification by ordeal. — **कोश-śkrīt**, t, m. a silk-worm. — **कोश-stha**, as, ā, am, incased, sheathed, enveloped in a sheath or shell &c.; (*as*), m. any shelled insect or animal, as a snail &c.; a pupa or chrysalis; the silk-worm in its cocoon. — **कोश-hīna**, as, ā, am, without treasure, deprived of riches, poor. — **कोशāṅśa** ('*śa-am*'), as, m. part of a treasury, a portion of any one's wealth. — **कोशāgāra** ('*śa-āg*'), as, am, m. n. a treasure-house, store-room, treasury. — **कोशānga** ('*śa-am*'), as, m. a kind of reed or grass, commonly *lkāda*; [cf. *utāṣa*.] — **कोशādhipati** ('*śa-adh*'), īs, or **कोशādhiśa** or **कोशādhyakṣha** ('*śa-adh*'), as, m. a superintendent of the treasury, a paymaster, an epithet of Kuvera. — **कोशāpharaya** ('*śa-ap*'), am, n. carrying off treasure. — **कोशāṁra** ('*śa-am*'), as, m., N.

of a plant, = *krīmi-vrikāṣa*, *sukeśaka*, commonly *kośāma*; (*am*), n. the fruit of this plant, Vulg. *keuḍā* (= *keurā*? *Sonneratia Apetala*?).

**कोशाका**, as, m. an egg, a testicle.

**कोशायी**, f., Ved. a chest, a box; the interior of a carriage (?). According to Sāy. = *kośa*.

**कोशāḍā**, f. a drinking-vessel.

**कोशin**, ī, tñī, ī, incased (*āma-kośin*, having the cavity of the ear filled up); (*ī*), m. the mango tree; [cf. *āmra*.]

**कोशūā**, f. a kind of bean [cf. *mudga-parṇī*]; N. of a river.

**कोशल** *kośala* and *kośalā*. See under *kośala*.

**कोशलिक** *kośalika*, am, n. a bribe; (wrong reading for *kausalika*, q. v.)

**कोशातक** *kośātaka* or *koshātaka*, as, m. (fr. *kośa*), hair; (*ī*), f. several Cucurbitaceous plants, *Trichosanthes Diecca*, *Luffa Acutangula*, and *Luffa Pentandra*; the fruits of these plants; a moonlight night.

**कोशातकिन** *kośātakīn*, ī, m. (fr. the preceding?), trade, business; a trader, a merchant; submarine fire.

**कोश्य** *kośya*, au or e (?), m. or n. (?), du., Ved. two lumps of flesh near the heart of a sacrificial horse.

**कोष** *kośha* with its compounds, see under *kośa*, for which *kośha* is only a later form.

**कोषला** *koshalā*, wrongly spelt for *kośalā*.

**कोषातक** *koshātaka* = *kośātaka*, q. v.

**कोष** *koshtha*, as, m. (fr. rt. *kush*; probably related to *kukshi* and *kośa*), any one of the viscera of the body, as the stomach, heart, lungs, &c., but particularly the stomach; the belly, bowels, abdomen; an inner apartment; a granary, a place in which grain is kept, a store-room, a treasury; (*am*), n. a surrounding wall; a kind of vessel; the shell of anything; (*as*, *ā*, *am*), own. — **कोशtha-koṭī**, īs, m., N. of an attendant of Siva. — **कोशtha-pāla**, as, m. a municipal officer, a constable; a watch, a guard, the watch of a city; a storekeeper, a treasurer. — **कोशtha-vat**, ān, m., N. of a mountain. — **कोशtha-suddhī**, īs, f. dejection by stool, evacuation of the bowels. — **कोश[thā]gāra** ('*tha-ag*' or '*āg*'), as, am, m. n. a store-room, a store; a treasury. — **कोशthāgārika**, as or ā (?), m. or f. (?), a kind of animal, any animal living in a shell. — **कोशthāgārīn**, ī, m. a kind of poisonous insect. — **कोशthāgāmi** ('*tha-ag*'), īs, m. the digestive faculty, the gastric juice. — **कोशthī-pradīpa**, as, m., N. of a work on astronomy.

**कोशthaka**, as or am, m. or n. (?), a granary, a treasury [cf. *anna-koshthaka*]; a surrounding wall; (*am*), n. a brick trough for watering cattle; N. of a town.

**कोशthakī-krī**, cl. S. P. A. -*karoti*, -*kuruti*, -*kartum*, to surround, enclose.

**कोशthā**, as, m., N. of a man.

**कोशthya**, as, ā, am, proceeding from the chest or interior of the body, emitted (as a sound) from the centre of the lungs.

**कोषा** *koshya* (*kā-ush*), as, ā, am, moderately warm, tepid, warm; (*am*), n. warmth; [cf. *kavoshya*, *kadushya*.]

**कोसल** *kosala*, as, m. (in later books generally spelt *kośala*), N. of a country and the warrior-tribe inhabiting it, descendants of Māthava Videgha; (*ā*), f., N. of the capital of this country or Ayodhya, the modern Oude. — **कोसलātmajā** ('*śa-āt*'), f. the daughter of the king of the Kosalas, an epithet of a wife of Daśa-ratha, the mother of Rāma.

कोहड kohada, as, m., N. of a man; [cf. *kahada* and *kohala*.]

कोहल kohala, as, ā, am (fr. *ko + hala* ? cf. *kutūhala*), speaking indistinctly; (as), m. a kind of musical instrument; a sort of spirituous liquor; N. of a saint or Muni, the inventor or first teacher of the drama, also a writer on music.

*Kohaliya*, am, n. title of Kohala's work on music.

कोहित kohita, as, m., N. of a man.

कौकुट्टक kaukuṭṭaka, ās, m. pl., N. of a people; (variously written *kaukuntaka* and *kaukuntaka*.)

कौकुर kaukura, ās, m. pl. (fr. *kukura*), N. of a people.

कौकुवादि kaukuvādi, is, m., N. of a man.

कौकूस्त kaukūsta, as, m., N. of a man.

कौकृत्य kaukritya, am, n. (fr. *ku-kṛita* or *ku-kṛitya*), evil doing, wickedness; repentance.

कौकुट kaukuṭa, as, ī, am (fr. *kukkuṭa*), relating to a cock or domestic fowl, gallinaceous.

*Kaukuṭika*, as, m. a poulticer, one who sells fowls; a kind of mendicant, one who walks with his eyes fixed on the ground for fear of treading upon insects &c.; a hypocrite.

*Kaukuṭi-kandala*, as, m. a species of snake, the Boā or Bor.

कौकुश kauksha, as, ī, am (fr. *kukshi*), abdominal, ventral.

*Kauksheya*, as, ī, am, being in the belly; being in a sheath.

*Kauksheya*, as, m. a sword; a scymitar.

कौकुक kauka, as, m. the country Konka, = *konka*, *konkaṇa*.

*Kaukaṇa*, ās, m. pl., N. of a people; the district of Konkan in the peninsula.

*Kaukaṇa*, ās, m. pl. = *kaukaṇa* above.

कौकुम kaukuma, as, ī, am (fr. *kunkuma*), relating to the saffron flower.

कौचवाये kaučavārya, as, ā, am, coming from Kūčavāra.

कौच kaučā, as, m., N. of a mountain, part of the Himālaya range; [cf. *kraučā*.]

कौञ्जर kauñjara, as, ī, am (fr. *kuijara*), belonging to an elephant; (as), m., N. of a race.

कौञ्जयन kauñjāyana, ās, m. pl. (fr. *kuija*), N. of a mountain-tribe, descended from Kuñja; (ī), f. a princess of this tribe; a female descendant of Kuñja; the wife of a Brāhman or any venerable personage.

*Kauñjāyana*, as, m. a prince of the mountain-tribe called Kauñjāyana.

कौट 1. kauṭa, as, ī, am (fr. *kuṭi*), living in one's own house, independant, free; domestic, homely, home-born, home-bred; (as), m. = *kuṭaja*, the plant *Wrightia Antidysenterica*. — *Kauṭa-taksha*, as, m. an independant carpenter, one who works at home on his own account and not for the village or corporation.

कौट 2. kauṭa, as, ī, am (fr. *kūta*), snared, wiled; fraudulent, dishonest; (am), n. fraud, falsehood. — *Kauṭa-sākshin*, ī, m. a false witness, = *kūta-sākshin* — *Kauṭasākshya*, am, n. false evidence.

*Kauṭalika*, as, ā, am, one whose occupation is to catch animals in traps, birds, &c.; (as), m. a vender of the flesh of birds or beasts, a poacher, a butcher, &c.; [cf. *kauṭika*.]

*Kauṭika*, as, ī, am, one whose business is to catch animals in traps &c.; one who kills animals and sells their flesh for his own subsistence, a hunter, a poacher, a mountaineer, &c.; relating to a snare or trap; fraudulent, dishonest.

कौटज kauṭaja, as, ī, am (fr. *kuṭaja*), coming from the plant *Wrightia Antidysenterica*; (as), m. the plant *Wrightia Antidysenterica*. — *Kauṭaja-bhārika*, as, ā, am, carrying or bearing a load of *Wrightia Antidysenterica*.

*Kauṭajika*, as, ī, am, carrying a load of *Wrightia Antidysenterica*.

कौटभी kauṭabhī, f. an epithet of the goddess Durgā; [cf. *kaṭbhī*.]

कौटल्य kauṭalya, as, m. an epithet of Cāṇakya; also called *Vātsyāyana*; [cf. *kauṭilya*.]

कौटवी kauṭavī, f. a naked woman; [cf. *kottavī*.]

कौटिलिक kauṭilika, as, m. (fr. *kuṭilikā*), a hunter; a blacksmith.

कौटिल्य kauṭilya, as, m. (fr. *kuṭila*), an epithet of Cāṇakya [cf. *kauṭalya*]; N. of a grammarian; (am), n. crookedness, curvature, curliness of the hair; falsehood, fraudulent behaviour, dishonesty, deceit, insincerity; a kind of horse-radish.

कौटीर kauṭīra, as, ī, am, belonging to the plant *Kuṭīra*, made of it.

*Kauṭīryā*, f. an epithet of Durgā, 'living in a hut (?)'.

कौटुम्ब kauṭumba, as, ī, am (fr. *kuṭumba*), necessary for the household; (am), n. family relationship.

*Kauṭumbika*, as, ī, am, belonging to a family, constituting a family; having relations; (as), m. the father or master of a family.

कौडविक kauḍavika, as, ī, am (fr. *kuḍava*), sown with a particular measure (a *Kuḍava*) of grain (as a field &c.), containing a *Kuḍava*.

कौडोदरि kauḍodari, is, m. (or *kauḍodari* fr. *kuḍodara* ?), N. of a man.

कौड्य kauḍya, ās, m. pl., N. of a people.

कौणकुत्य kauṇakutsya, as, m., N. of a Brāhman; [cf. *kūṇa-kučha*.]

कौणप kauṇapa, as, m. (fr. *kuṇapa*), 'feeding upon corpses,' a Rākshasa or goblin; N. of a Nāga (these beings are supposed to eat human flesh). — *Kauṇapa-danta*, as, m. an epithet of Bhishma, uncle of the Pāṇḍus. — *Kauṇapāsana* ('pa-as'), as, m., N. of a Nāga.

कौणिन्द kauṇinda, ās, m. pl., N. of a people; (as), m. sing. a prince of this people.

कौण्य kauṇya, as, m. (fr. *kuṇi* ?), Ved. a patronymic of Rajana.

कौण्डल kauṇḍala, as, ī, am (fr. *kuṇḍala*), furnished with riogs.

कौण्डिन्य kauṇḍinya, as, m., N. of a Muni or divine sage; N. of a grammarian; a patronymic of the poet *Jaya-deva*.

कौण्डिल्यक kauṇḍilyaka, as, m. (or *kauṇḍilyaka* ?), a kind of poisonous insect.

कौण्डोपरथ kauṇḍoparatha, ās, m. pl. (fr. *kuṇḍoparatha*), N. of a warrior-tribe.

*Kauṇḍoparathīya*, as, m. a prince of this tribe.

कौण्य kauṇya, am, n. (fr. *kuṇi*), distortion or paralysis of the hands; the being maimed or handless.

कौतुक kautuka, am, n. (fr. *kuṭuka*), curiosity, interest in anything, vehement desire for, wish, inclination; eagerness, vehemence, impatience; anything causing curiosity, admiration or interest, any singular or surprising object, a wonder; festivity, gaiety, a festival, a show, a solemn ceremony, especially the ceremony with the marriage-thread or ring preceding a marriage; the marriage-thread or ring;

joy, pleasure, happiness, enjoyment; sport, pastime; public diversion; song, dance, show or spectacle; season of enjoyment; kind or friendly greeting, civility, salutation. — *Kautuka-kriyā*, f. a solemn ceremony, a marriage ceremony. — *Kautuka-grīha*, am, n. the house in which a marriage takes place. — *Kautuka-torāṇa*, as, am, m. n. a triumphal arch erected at certain festivals. — *Kautuka-mangala*, am, n. a solemn ceremony. — *Kautukāgāra* ('ka-ag° or āg°'), as, am, m. n. a room for festivity, a room in which a marriage ceremony takes place.

*Kautukita*, as, ā, am, eagerly interested, eager.

*Kautukin*, ī, inī, ī, festive, gay, jocose, a jester.

कौतूहल kautūhala, am, n. (fr. *kuṭūhala*), curiosity, interest in anything, vehement desire for anything, eagerness, vehemence; anything causing curiosity, any unusual phenomenon; a solemn ceremony. — *Kautūhala-para*, as, ā, am, curious, inquisitive. — *Kautūhālāvita* ('ā-an°'), as, ā, am, eager, vehement, curious.

कौतोमत kautomata, am, n. (fr. *kuta* + *mata*), N. of a Sūkta (?).

कौत्स kautsa, as, ī, am (fr. *kutsa*), composed by Kutsa; (am), n. a Sūkta or Sāman composed by Kutsa; (as), m. a patronymic from Kutsa; N. of a teacher; N. of a pupil of *Vara-tantu*; the son-in-law of *Bhagiratha*; a patronymic of *Jaimini*; N. of a degraded family. — *Kautsī-putra*, as, m., N. of a teacher.

कौथुम kauthuma, ās, m. pl. the pupils of Kuthumin.

कौदालिक kaudālika or kaudālika, as, m. (fr. *kudāla*), a man of a mixed caste, the son of a fisherman by a woman of the washerman caste.

कौद्रविक kaudravika, am, n. (fr. *kodrava*), sochal salt.

*Kaudravīṇa*, as, ā, am, sown with *Kodrava* (as a field &c.).

कौनख्य kaunakhya, am, n. (fr. *ku-nakhin*), the condition of one who has a disease of the nails; ugliness of the nails. — *Kaunakhyādika* ('ya-ād°'), am, n. neglect of personal decoration.

कौनिक kauntika, as, m. (fr. *kunta*), a spearman, a soldier armed with a spear.

कौन्ती kauntī, f. (fr. *kunta* or *kunti*), a sort of perfume, commonly *reṇuka*.

कौन्त्य kauntya, as, m. (a patronymic fr. *kuntī*), a N. of *Yudhishtira*, *Bhīma-sena*, and *Arjuna*; N. of a tree = *arjuna*.

कौन्य kauntya, as, m. a king of the *Kuntis*.

कौन्द kaunda, as, ī, am (fr. *kunda*), relating to or coming from *jasmine*.

कौप kaupa, as, ī, am (fr. *kūpa*), coming from a well or cistern; (am), n. well-water.

*Kaupina*, am, n. the pudenda; a privy, a privy part; a small piece of cloth worn over the privities by poor persons; a wrong or improper act, sin. — *Kaupina-vat*, ān, atī, at, one who has only a piece of cloth over the privities.

*Kaupya*, as, ā, am, coming from a well or cistern.

कौपोदकी kaupodaki, f. the mace of *Kṛishṇa*, = *kaumodaki*; [also *kaupādaki* ?].

कौब्ज kabjya, am, n. (fr. *kubja*), crookedness, hump-backedness.

कौम kaumā, am, n., N. of a Vedic treatise, so named from its author.

कौमार kaumāra, as, ī, am (fr. *kumāra* or *kumārī*), juvenile, youthful, girlish, belonging to a youth or young girl, maiden, maidenly, virgin, (*kaumārī bhāryā*, a virgin wife, one who has not had a husband previously; *kaumārāḥ patih*, a man who

marries a virgin; *kaumāraṃ vratam*, a vow of abstinence; soft, tender; relating to the god of war or Sanat-kumāra, belonging or peculiar to them; (ī), f. one of the seven divine Mātṛis, the divine mothers or personified energies of the gods, the energy or *śakti* of Kumāra or Kārtikeya the god of war; a kind of bulbous plant, = *vārāhi-kanda*; (*am*), n. childhood, youth from birth to the age of five; maidenhood to the age of sixteen. — *Kaumāra-parvata*, *as*, m., N. of a mountain. — *Kaumāra-bhṛītya*, *am*, n. the rearing and education of children, a department of medical science; [cf. *kumāra-bhṛītyā*]. — *Kaumārārājya*, *am*, n. (fr. *kumārārāja* = *rāja-kumāra*, *yuva-rāja*), the position of an heir-apparent; [cf. *yauvārājya*].

*Kaumāraka*, *am*, n. childhood, the juvenile age. *Kaumārīka*, *as*, ī, *am*, endowed with girls; (*as*), m. a father of girls. — *Kaumārīka-tantra*, *am*, n., N. of a Tantra.

**कौमुद** *kumuda*, *as*, m. (fr. *kumuda*), the month Kārttika, October–November; (ī), f. moonlight, moonshine (from its causing the Kumudas to blossom); elucidation, (the word Kumudī being metaphorically used like other words of similar import (*śāndrikā*) at the end of the title of grammatical commentaries and other explanatory works to imply that the book so designated throws much light on the subject of which it treats, e.g. *padārtha-kumudī*, *prakriyā-k*, *laghu-k*, *vatśhamya-k*, *śādhānta-k*); the day of full moon in the month Kārttika, sacred to the god Kārtikeya; the day of full moon in the month Āśvina; a festival in honour of Kārtikeya held on the full moon of the month Kārttika; a festival in general; N. of a metre consisting of two lines of twenty-four syllables each; N. of a river. — *Kaumudī-śāra*, *as*, *am*, m. n. the day of full moon in the month Āśvina. — *Kaumudī-pati*, *is*, m. the moon. — *Kaumudī-ṛkṣha*, *as*, m. the stick or stand of a lamp.

*Kaumudika*, *as*, ī, *am*, relating to a water-lily, abounding with them; (*īkā*), f., N. of a female friend of Umā.

**कौमुदकी** *kaumodakī*, f. (fr. *kumodaka*), N. of the club or mace of Viṣṇu or Kṛiṣṇa, given to him by Varuṇa.

*Kaumodī*, f. the club or mace of Viṣṇu or Kṛiṣṇa.

**कौम्ब** *kaumbha*, *as*, ī, *am* (fr. *kumbha*), put into a pot.

*Kaumbhakāraka*, made by a potter (?).

*Kaumbhakārtī*, *is*, m. or *kaumbhakārya*, *as*, m. the son of a potter.

**कौरम** *kaurama*, *as*, m., N. of a man; (a various reading has *kauruma*).

**कौरयाण** *kaurayāṇa*, *as*, m. (fr. *kurayāṇa*), a patronymic of Pāka-sthāman.

**कौरव** *kaurava*, *as*, ī, *am* (fr. *kuru*), belonging to the Kurus &c.; (*as*), m. a patronymic from Kuru; a descendant of Kuru; also *kauravaka*.

*Kauravāyaṇī*, *is*, or *kauraveya*, *as*, m. a patronymic from Kuru.

*Kauravya*, *as*, m. a patronymic from Kuru; a descendant of Kum; N. of a Nāga, father of Ulūpi.

*Kauravyāyaṇī*, f. a female descendant of Kuru.

— *Kauravyāyaṇī-putra*, *as*, m., N. of a teacher.

*Kaurukatya*, *as*, ā, *am*, belonging to the family of the Kurus and Kats.

*Kaurukullaka*, *ās*, m. pl., N. of a Buddhist sect.

*Kaurupañcāla*, *as*, ī, *am*, belonging to the race of the Kurus and Pañcālas.

*Kaurupathī*, *is*, m. (fr. *kuru-patha*), N. of a teacher.

**कौपर** *kaurpara*, *as*, ī, *am* (fr. *kūrpara*), being at the elbow.

**कौर्ष** *kaurpya*, *as*, m. (a word borrowed from the Gr. *σκορπίος*), the sign of the zodiac Scorpio.

**कौर्म** *kaurma*, *as*, ī, *am* (fr. *kūrma*), belong-

ing or relating to a tortoise, connected with a tortoise, acting as one; belonging or relating to the Avatāra of Viṣṇu as a tortoise; (*as*), m., N. of a Kalpa, the day of full moon of Brahmā; (*am*), n., scil. *purāṇam*, title of a Purāṇa on the subject of Viṣṇu's descent as a tortoise. — *Kaurmopapurāṇa* ("ma-up"), *am*, n., N. of an Upa-purāṇa.

**कौल** *kaula*, *as*, ī, *am* (fr. *kula*), belonging or relating to a family, ancestral, extending over a whole family or race, sprung from a noble family, of a good family, well-born; (*as*), m. a worshipper of Śakti according to the left-hand ritual; (*am*), n. the doctrine and practices of the left-hand Śāktas. — *Kaulopaniṣad* ("la-up"), f. title of an Upaniṣad.

*Kaulakeya*, *as*, ī, *am*, sprung from a noble family, of a good family, well-born; (*as*), m. a bastard; (wrong form for *kauleya*).

*Kulattha*, *as*, ī, *am* (fr. *kulattha*), made or prepared with or consisting of Dolichos Uniflorus; (*am*), n. a drink prepared with Kulattha.

*Kulatthina*, *as*, ā, *am*, sown with Dolichos Uniflorus (as a field).

*Kaulika*, *as*, ī, *am*, belonging to a family or race, customary in a family, ancestral, heritable in the family; (*as*), m. a weaver; a heretic, an impostor; a follower of the left-hand Śāktā ritual.

*Kaulina*, *ās*, ā, *am*, peculiar or belonging to a noble family; (*as*), m. the son of a female beggar; a follower of the left-hand Śāktā ritual; (*am*), n. rumour, report; evil report, detraction; family scandal; combat of animals, of birds, snakes, &c.; cock-fighting, &c.; contention of animals as a species of gambling; a privy, a privy part, the pudenda; high birth, family descent; an improper act, a bad deed.

*Kaulīnya*, *am*, n. high birth, nobility; family honour; family trouble, family scandal.

*Kaulēya*, *as*, ī, *am*, sprung from a noble family; of the left-hand Śāktā sect; [cf. *kaula*, *kaulika*, *kaulīna*].

*Kaulēyaka*, *as*, ī, *am*, sprung from a noble family, of good parentage; pertaining to a family; (*as*), m. a dog (a domestic animal).

*Kaulya*, *as*, ā, *am*, sprung from a noble family, of good family or parentage; of the left-hand Śāktā sect.

**कौलटिनेय** *kaulaṭineya*, *as*, ī, m. f. (fr. *kulaṭā*), the son or daughter of a female beggar; a bastard.

*Kaulaṭeya*, *as*, ī, m. f. the child of a female beggar; a bastard, the child of a disloyal wife.

*Kaulaṭera*, *as*, ā, m. f. a bastard, son or daughter of a disloyal wife; the child of a beggar.

**कौलय** *kaulava*, *as*, m., N. of the third Karāṇa or astronomical period.

**कौलाल** *kaulāla*, *as*, m., Ved. a potter, = *kulāla*; the son of a potter. — *Kaulāla-śakra*, *am*, n. a potter's wheel.

*Kaulālaka*, *as*, ī, *am*, made by a potter, pertaining to a potter; (*am*), n. earthenware, porcelain.

**कौलितर** *kaulitara*, *as*, m., Ved. an epithet of the demon Sambara.

**कौलिशिक** *kauliśika*, *as*, ī, *am* (fr. *kuliśa*), resembling a thunderbolt.

**कौलीक** *kaulika*, *as*, m., Ved. a kind of bird.

**कौलीरा** *kaulīra*, f. (fr. *kulīra*), N. of a plant, = *karkaṭa-śringī*.

**कौलूत** *kaulūta*, *as*, m. a king of the Kulūtas; (a various reading has *kaulūbha*).

**कौमलबर्हिष** *kaumalabarhisha*, *am*, n., N. of a Sāman called after Kulmāla-barhisha.

**कौमशापी** *kaumāśhī*, f. (fr. *kulmāśha*), a day of full moon on which Kulmāśha is eaten.

*Kaumāśhīna*, *as*, ā, *am*, sown with or fit for Kulmāśha (as a field).

**कौवल** *kauwala*, *am*, n. = *kuwala*, the fruit of the tree Zizyphus Jujuba.

**कौवर** *kauvera*, *as*, ī, *am* (fr. *kuvera*), relating or belonging to Kuvera, coming from him; (ī), f., scil. *dis*, the region of Kuvera, the north quarter; the *śakti* or female energy of Kuvera; (*am*), n. a plant, a kind of Costus, Costus Speciosus.

**कौश** 1. *kaūśa*, *as*, ī, *am* (fr. *kuśa*), made of Kuśa grass; (*am*), n., scil. *nagara*, the town of Kuśa, an epithet of Kānyakubja. — *Kauśāmbha* ("śa-am"), *as*, n. Kuśa grass boiled in water. *Kauśya*, *as*, ā, *am*, made of Kuśa grass.

**कौश** 2. *kaūśa*, *as*, ī, *am* (fr. *kośa*), silken, silk.

1. *kaūśka*, *as*, ī, *am*, being in a sheath or scabbard, sheathed, incased; silken, silk; (*as*), m. one who is versed in dictionaries; the compiler of a dictionary, a lexicographer; the fragrant substance bellium; marrow; (ā), f. a drinking-vessel.

*Kauśeya* or *kaūśeya*, *as*, ī, *am*, silken, of silk; (*am*), n. silk, a silk cloth, a silk petticoat or trowsers, a woman's lower garments of silk.

**कौशल** *kaūśala*, *am*, n. (fr. *kuśala*), well-being, welfare, good fortune, happiness, prosperity; skilfulness, cleverness, experience; (ī), f. friendly inquiry, greeting, salutation; a respectful present, a Nazr; (*ās*), m. pl., N. of a people.

*Kauśālikā*, f. a present, a respectful gift or offering. *Kauśalya*, *am*, n. welfare, well-being, good fortune, prosperity; cleverness, experience; (ā), f. see *kaūśalya*.

**कौशाम्ब** *kaūśamba*, *am*, n. (fr. *kuśamba*), N. of a realm; (ī), f., N. of an ancient city on the Ganges in the lower part of the Doab, in the vicinity of Kurrah; also *vatsa-pattana*.

*Kauśāmbeya*, *as*, m. a patronymic from Kuśamba. *Kauśāmbya*, *as*, m. the chief of Kauśāmbī.

**कौशाञ्ची** *kaūśāñcī*, f., N. of a town built by Kuśāśva.

**कौशिक** 2. *kaūśika*, *as*, ī, *am* (fr. *kuśika*), of the family of Kuśika &c.; (*as*), m. a patronymic of Viśva-mitra, who was the son or grandson of Kuśika; N. of a teacher, author of the Sūtras of the Atharva-veda; a brother of Paippalādi; N. of a grammarian; N. of one of Jarāśandha's generals; an epithet of Indra (as originally perhaps belonging to the Kuśikas or friendly to them); N. of a son of Vasudeva; N. of an Asura; an epithet of Siva; N. of the plant *Vatica Robusta* [cf. *kuśika* and *asrakarna*]; an ichneumon; an owl; love, passion; (ī), f., N. of a river in Bahar, commonly called Kosī or Kōosa, created by Viśva-mitra, or identified with Satyavatī, the sister of Viśva-mitra; an epithet of the goddess Durgā; N. of a Buddhist female beggar or *pari-vrājikā*; (*as*, ī, *am*), coming from an owl. — *Kauśika-priya*, *as*, m. an epithet of Rāma. — *Kauśika-phala*, *as*, m. the cocoa-nut tree, (said to have been created by the sage Viśva-mitra when endeavouring to form a human being in rivalry of Brahmā, the nut being the rudiment of the head.)

— *Kauśikāngulī*, *is*, m., N. of a teacher. — *Kauśikātmaja* ("ka-āt"), *as*, m. Indra's son, an epithet of Arjuna. — *Kauśikāyudha* ("ka-āy"), *am*, n. the bow of Indra, the rainbow. — *Kauśikārātī* ("ka-ar"), *is*, m. an enemy of owls, a crow; also *kaūśikāri*, &c.

— *Kauśiki-putra*, *as*, m., N. of a teacher. — *Kauśikiya-oja*, *as*, m. (*oja* = *ojas*), N. of a tree, = *śākhōṭā*.

*Kauśikāyāni*, *is*, m. (a patronymic fr. *kaūśika*), N. of a teacher.

*Kauśikīna*, *inas*, m. pl. the pupils of Kauśika.

**कौशिकार** *kaūśikāra*, *as*, m. = *kośa-kāra*, q. v.

**कौशिञ्ज** *kaūśiñja*, *ās*, m. pl., N. of a people.

**कौशीतकी** *kaūśitakī* = *kaushitakī*, q. v.

**कौशीथान्य** *kaushīdhānya*, *am*, *n*. (fr. *koṣīdhānya*), a leguminous plant, pulse.

**कौशीलव** *kaushīlava* or *kaushīlavya*, *am*, *n*. (fr. *kaushīlava*), the profession of an actor, a dancer, &c.

**कौशेय** *kauseya*. See under 2. *kausa*.

**कौश्य** *kausya*. See under 1. *kausa*.

**कौषारव** *kaushāra*, *as*, *m*. (fr. *kushāru*), a patronymic of Maitreya.

**कौपीतक** *kaushītaka*, *as*, *m*. (fr. *kushītaka*), a patronymic of Kahoḍa; (*i*), *f*. a patronymic of the wife of Agastya; *N*. of a school derived from Kushītaka; (*am*), *n*., *N*. of a work.

**काushītaki**, *is*, *m*. a patronymic from Kushītaka. **काushītakin**, *inas*, *m*. pl. the pupils of Kaushītaka. — **काushītaki-brāhmaṇa**, *am*, *n*., *N*. of a Brāhmaṇa.

**काushītakeya**, *as*, *m*. a patronymic of a Kāśyapa; a patronymic of Kahoḍa.

**कौषेय** *kausheya*. See under 2. *kausa*.

**कौष्ठ** *kaushtha*, *as*, *i*, *am* (fr. *koshtha*), being in a store-room, &c.

**कौष्ठ्या**, *as*, *ā*, *am*, being in the stomach or abdomen.

**कौष्ठिल** *kaushthila* in *Mahā-kaushthila*, *as*, *m*., *N*. of a Buddhist author.

**कौष्य** *kaushya*, *as*, *m*. a patronymic from Kosha.

**कौसलक** *kausalaka*, *ās*, *m*. pl. (fr. *kosala*), *N*. of a people; (sometimes spelt *kausalaka*.)

**काusaleya**, *as*, *m*. (fr. *kausalyā*), a metronymic of Rāma as son of Kausalyā.

**काusalya**, *as*, *ā*, *am* (fr. *kosala*), belonging to the people of the Kosalas; (*as*), *m*. a prince of the Kosalas; (*ā*), *f*. the daughter of a prince of the Kosalas, the wife of Pūru and mother of Janamejaya; the wife of Satvat; the wife of Daśa-ratha and mother of Rāma; epithet of the mother of Dhṛita-rāshtra; of the mother of Paṇḍu. — **काusalyā-nandana**, *as*, *m*. and **काusalyā-mātri**, *tā*, *m*. an epithet of Rāma.

**काusalyāyanti**, *is*, *m*. a metronymic of Rāma.

**कौसिद** *kausida*, *as*, *i*, *am* (fr. *kusida*), relating or belonging to or coming from a Kusida, *q*. *v*.

**कौसिद** *kausida*, *as*, *i*, *am* (fr. *kusida*), connected with or relating to a loan; usurious.

**काusīdya**, *am*, *n*. sloth, indolence; the practice of usury.

**कौसुम** *kausuma*, *as*, *i*, *am* (fr. *kusuma*), flowery, flowering; (*am*), *n*. the ashes of brass, used as a collyrium.

**काusumāyudha**, *as*, *i*, *am* (fr. *kusumāyudha*), relating to the god of love.

**कौसुम्भ** *kausumbha*, *as*, *i*, *am* (fr. *kusumbha*), prepared with safflower; dyed with safflower, orange, red; (*as*), *m*. wild safflower.

**कौसुरुविन्द** *kausurubinda*, *as*, *i*, *am* (fr. *kusurubinda*), *N*. of a Daśa-rātra.

**कौसृतिक** *kausṛitika*, *as*, *i*, *am* (fr. *ku-sṛiti*), following evil courses, fraudulent; a cheat, a knave; (*as*), *m*. a juggler, a conjurer.

**कौस्तुभ** *kaustubha*, *as*, *m*. (fr. *kustubha* ?), *N*. of a celebrated jewel obtained with thirteen other precious things at the churning of the ocean and suspended on the breast of Kṛishna; a manner of joining the fingers; (*am*), *n*. a kind of oil (*sarshapodbhava*). — **काustubha-lakshana**, *as*, or **काustubha-lakshaka**, *as*, *m*. or **काustubha-vakshas**, *ās*, *m*. a *N*. of Vishṇu or Kṛishṇa.

**कौस्थलपुर** *kausthalapura*, *am*, *n*., *N*. of a town.

**कौहलिय** *kaughaliya* or *kaughaliya* (?), *ās*, *m*. pl., *N*. of a school called after Kohala.

**काughali-putra**, *as*, *m*., *N*. of a grammarian.

**कृन्स** *knans*, *cl*. 1. 10. *P*. *knansati*, *knansayati*, to speak; to shine; [cf. *knus*, *kuns*, *knas*, *krans*.]

**कृन्थ** *knath*, *cl*. 1. *P*. *knathati*, *-thitum*, to hurt, injure; to kill.

**कृन्स** *knas*, *cl*. 4. *P*. *knasyati*, *-situm*, to be crooked (in mind or body); to shine: *Caus*. *knasayati*, *-yitum*, to shine; [cf. *knus*, *kuns*, *knans*, *krans*.]

**कु** *knu* or *knū*, *cl*. 9. *P*. *A*. *knunāti*, *-nite*, or *knūnāti*, *-nite*, to sound, make a noise.

**कृय** *knūy*, *cl*. 1. *A*. *knūyate*, *čuknūye*, *knūyitum*, to be wet; to make a creaking sound; to stink: *Caus*. *P*. *knopayati*, *acuknupati*, *-yitum*, to make wet.

*Knūta*, *as*, *ā*, *am*, stinking, noisy, wet (?). *Knūyitri*, *tā*, *tri*, *tri*, stinking, emitting a stench.

**कृम** *kmār*, *cl*. 1. *P*. *kmārati*, to be crooked in person, to be crooked in mind, to be fraudulent or crafty; [cf. *hvṛi*.]

**कृया**, *am*, *n*., *Ved*. (according to Sāy. fr. 3. *ka* = *prajā-pati*), anything agreeable to Prajā-pati.

**कृश** *krans*, *cl*. 1. *P*. (?) *kransati*, to illuminate; [cf. *knans* and *knas*.]

**कृकच** *krakaca*, *as*, *am*, *m*. *n*. (an onomatopoeic word), a saw; (*as*), *m*. the plant Capparis Aphylla, = *karira*; *N*. of a part of hell; (*ā*), *f*. the tree Pandanus Odoratissimus, = *ketaka*; [cf. *krakara*.] — **कृकचा-čhadā**, *as*, *m*. the tree Pandanus Odoratissimus. — **कृकचा-patira**, *as*, *m*. the teak tree. — **कृकचा-pād**, *t*, *m*. a lizard, a chameleon. — **कृकचा-prishthi**, *f*. a small fish with numerous small spines in the back, Cojus Cobojus.

**कृकाण** *krakana*, *as*, *m*. a kind of partridge, commonly Kayar, Perdix Sylvatica; [cf. *kṛikaṇa* and *krakara*.]

**कृकर** *krakara*, *as*, *m*. (an onomatopoeic word), a kind of partridge, Perdix Sylvatica; the plant Capparis Aphylla (see *karira*); a saw; a poor man; disease; [cf. *krakaca*.]

**कृकुच्छन्द** *krakucchanda*, *as*, *m*., *N*. of a Buddha, a predecessor of Śākya-muni.

**कृक्षमाण** *krakshamaṇa*, *as*, *ā*, *am* (a part. fr. an obsolete rt. *kraksh*), *Ved*. roaring, raving (?).

**कृतु** *kratu*, *us*, *m*. (said to be fr. 1. *kṛi*, but perhaps rather fr. 2. *kṛi*), plan, design, intention, purpose; resolution, determination; desire, will (in this sense often occurring in the Vedic inst. case, *kratvā*, willingly, readily); power, ability, adequacy, efficiency, deliberation, consultation; intelligence, understanding (e. g. *bhadraḥ kratuh*, right judgment, good understanding; frequently found in conjunction with the almost synonymous word *daksha*, e. g. *daksha-kratū* or *kratū-dakshau*, ability and intelligence, intelligence and power); inspiration; enlightenment; a sacrificial rite or ceremony; sacrifice, offering, worship; an Āśvamedha sacrifice; (*Kratu*, as intelligence personified, is a son of Brahmā, and one of the Prajā-patis or ten principal Rishis or saints mentioned in Manu I. 35; he is said to be married to Kriyā and father of the 60,000 Vālikhilyas, or according to other authorities the husband of Haya-śirā); *N*. of one of the Viśva-devās; also of a son of Ūru and Agneyi; *N*. of the author of a Dharma-śāstra; [cf. *a-kratu*, *adbhuta-kratu*, *abhī-kratu*, &c.; cf. also Gr. *κράτος*.] — **कृतु-krāman**, *a*, *n*. a sacrificial ceremony. — **कृतु-čhadā**, *as*, *m*. one skilled (?) in sacrifice; a Jina; (in the latter sense a wrong form for *kraku-čhadā*.)

— **कृतु-jit**, *t*, *m*., *N*. of a man. — **कृतु-tulya**, *as*, *ā*, *am*, equal to an Āśvamedha in merit. — **कृतु-druk**, *-dhruk*, *m*. an enemy of sacrifices, an Asura. — **कृतु-dvish**, *t*, *m*. hating sacrifices, an Asura, a Daitya or demon. — **कृतु-dhvasin**, *i*, *m*. an epithet of Śiva as 'destroyer of Daksha's sacrifice.'

— **कृतु-pati**, *is*, *m*. the performer of a sacrifice. — **कृतु-paśu**, *us*, *m*. a sacrificial animal; a horse, especially one fit for an Āśvamedha. — **कृतु-pā**, *ās*, *ās*, *am*, *Ved*. watching one's sentiments or intentions. — **कृतु-puruṣa**, *as*, *m*. an epithet of Viṣṇu. — **कृतु-prā**, *ās*, *ās*, *am*, or *kratu-prāvan*, *ā*, *ā*, *a*, *Ved*. becoming inspired or enlightened; (Sāy.) fulfilling religious rites. — **कृतु-phala**, *am*, *n*. the reward of a sacrifice, the object for which it is performed. — **कृतु-bhuj**, *k*, *m*. one who eats the sacrifice, a god, a deity. — **कृतु-mat**, *ān*, *ati*, *at*, *Ved*. intelligent, prudent, wise; inspired, enlightened; (Sāy.) having religious rites; (*ān*), *m*., *N*. of a son of Viśva-mitra. — **कृतु-maya**, *as*, *i*, *am*, endowed with intelligence. — **कृतु-rāj**, *t*, *m*. the chief of sacrifices, the most excellent sacrifice. — **कृतु-rāja**, *as*, *m*. the chief of sacrifices, the Rājasūya sacrifice, performed by a monarch who has made all the princes of the world tributary to himself. — **कृतु-vikrayin**, *i*, *ṣṇi*, *i*, or *kratu-vikrāyaka*, *as*, *ikā*, *am*, one who sells the possible benefits of a sacrifice performed by himself. — **कृतु-vid**, *t*, *t*, *t*, *Ved*. prudent, wise; causing inspiration, inspiring; (Sāy.) acquainted with religious rites; granting knowledge; (*t*), *m*., *N*. of a man. — **कृतु-sankhya**, *f*., *N*. of the thirteenth of Kātyāyana's Pañiśiṣṭas. — **कृतु-sangraha**, *as*, *m*. title of a Pañiśiṣṭa of the Sāmaveda. — **कृतु-siddhi**, *is*, *f*. completion of a sacrifice, attainment of the object for which it is performed. — **कृतु-sprīś**, *k*, *k*, *k*, causing intelligence or inspiration. — **कृतūtama** ('*tu-ut*'), *as*, *m*. the chief of sacrifices, the Rājasūya sacrifice. — **कृत्वā-magha**, *as*, *ā*, *am*, *Ved*. giving readily.

**कृतुया**, *nom*. *P*., *Ved*. *kratūyati*, *-yitum*, to exert the intellect.

**कृथ** *krath*, *cl*. 1. *P*. *krathati*, *-thitum*, to hurt, injure, kill; *cl*. 10. *P*. *krāthayati*, *-yitum*, to hurt, injure, kill (with gen. of the person); to amuse, to delight repeatedly; [cf. *knath* and *klath*.]

**कृथ** *kratha*, *as*, *m*., *N*. of a race belonging to the Yādava people, derived from Kratha, a son of Vidarbha and brother of Kaiśika; *N*. of an Asura; [cf. the next.]

**कृथन** *krathana*, *as*, *m*., *N*. of an Asura; *N*. of a Nāga, a son of Dhṛita-rāshtra; *N*. of a monkey; (*am*), *n*. slaughter, killing; hemorrhage (?); snoring, stertor.

**कृथनक** *krathanaka*, *as*, *m*., *N*. of a camel in the Pañca-tantra; (*am*), *n*. a black sort of Agallochum.

**क्रन्द** *krand* or *krad*, *cl*. 1. *P*. *A*. *krandati*, *-te*, or *kradate*, *čakranda*, *čakrade*, *krandishyati*, *-te*, *akrandit* (*Ved*. *Aor*. *akran*), *kranditum*. to neigh (as a horse); to roar (metaphorically applied to the clouds and to wind and water); to creak (as a wheel); to cry piteously, to weep, shed tears; to grieve, be confused with sorrow; to call out piteously to any one (with acc.); to cry out: *Caus*. *krandlayati*, *-yitum*, to cause to roar or shake; to cause to weep or lament; to roar, rave: *Desid*. *čikrandishati*, *-te*: *Intens*. *čakrandyati*, *čakranti*, *Ved*. *kanikranti* (part. *kanteradāt*, *kanikradyamāna*), to neigh, roar, rave, cry out; to shake; to creak; [cf. Goth. *grēta*, 'to lament.']

**क्रन्दा**, *as*, *m*., *Ved*. neighing; a cry, calling out. **क्रन्दad-śhṛi**, *is*, *is*, *t*, *Ved*. moving with a great noise or roaring, an epithet of Vāyu.

**क्रन्दana**, *as*, *m*. a cat; (*am*), *n*. crying out, calling; mutual daring or defiance, challenging; weeping, lamenting, sobbing.

**क्रन्दanu**, *us*, *m*., *Ved*. roaring, shaking. **क्रन्दas**, *as*, *n*., *Ved*. battle-cry; (*asī*), *du*. two

contending armies shouting defiance; (Sāy.) heaven and earth.

*Krandita*, *as*, *ā*, *am*, wept, called or cried out; (*am*), *n*. weeping, calling; mutual daring.

*Krandya*, *am*, *n*., Ved. neighing.

**क्रप** *krap*, cl. 1. A. *krapate*, *čakrape*, *krāpishyate*, *akrapishka*, *krāpitum*, to long for; to mourn; to lament, implore; to compassionate, pity; to go; [cf. *krip*, &c.]

**क्रम** *kram*, cl. 1. P. A., 4. P. *krāmāti* (ep. also *kramāti*), *kramate* (ep. also *krāmāte*), *krāmāyati* and *kramāyati* (?), *čukrāma*, *čakrame*, *kramitā*, *kramishyati* and *kramisyate*, *akramāt* and *akramāta*, *kramitum* (according to some also *krāntum*), to step, walk, go towards, approach (with acc.); to approach in order to ask for assistance (with loc., e.g. *tasmin krame*, I go to him for assistance); to go across, go over; to ascend; to have sexual intercourse with; to excel; to pervade, take possession of; to fill; to fulfil, accomplish; to undertake, strive after; A. to proceed well, to gain a footing, to succeed, have effect; (in gram.) to be liable to the peculiar arrangement of a Vedic text called *Krama*; to be doubled (as a letter or word) in connection with this arrangement; A. to read according to the *Krama* arrangement of a Vedic text: Caus. *kramāyati*, *-yitum*, to cause to step; *kramāyati* or *krāmāyati*, to make liable to the peculiar arrangement called *Krama*; to double (a letter or word) in connection with this arrangement: Intens. *čankramāyate* or *čankramāti*, to step to and fro, to walk, wander about: Desid. *čikramishati*, *čikrapasate*; [cf. Lat. *gra-dus*, *gra-dior*, *gran-dis*; Goth. *hlauwa*, 'to run'; Old Germ. *hloufu*, *hloufu*; *laufu*, *laufu*.]

*Krantri*, *tā*, *trī*, *trī*, going, a goer, who or what goes.

*Krama*, *as*, *m*. a step; going, proceeding; course (e.g. *kāla-kramāt*, in course of time); passing; the foot; a position taken (by an animal &c.) before making a spring or attacking; uninterrupted or regular progress, order, series, regular arrangement, hereditary descent, succession (e.g. *varṇa-krameṇa*, in the order of the tribes or castes; *krameṇa*, in regular course, by degrees, according to order, rank, or series); method, manner (e.g. *yena krameṇa*, in which manner; *tad-anusaraṇa-krameṇa*, in a manner corresponding to that); an undertaking, enterprise, intention; a peculiar manner or method of reading and writing Vedic texts, i.e. 'progressing step by step,' so called because the reading proceeds from the first member (either word or letter) to the second, then the second is repeated and connected with the third, the third repeated and connected with the fourth, and so on, (this manner of reading or writing in relation to words is called *pada-krama*; in relation to conjunct consonants *varṇa-krama*); a term for the words or letters themselves when combined or arranged in this manner; power, strength. — *Krama-kāla*, *as*, *m*. the time of the *Krama* arrangement. — *Krama-ja*, *as*, *ā*, *am*, produced by the *Krama* arrangement. — *Krama-jit*, *t*, *m*., N. of a prince. — *Krama-jyā*, *f*. the sine of a planet; declination; [cf. *krānti-jyā*.] — *Kramatas*, ind. gradually, successively, in order. — *Kramatraitāśika*, *ās* or *am*, *m*. or *n*. (?), a particular method of applying the direct rule of three (opposed to *vyasta* or *viloma-traitāśika*). — *Krama-pada*, *am*, *n*. the conjunction of words in the *Krama* reading, more usually written *pada-krama*. — *Krama-pāṭha*, *as*, *m*. the *Krama* reading, i.e. a peculiar 'step by step' arrangement of a Vedic text made to secure it from all possible error by, as it were, combining the *Saṃhitā-pāṭha* and the *Pada-pāṭha*, i.e. by giving the words both as connected and unconnected with following and preceding words; see under *krama* above. — *Krama-pūraka*, *as*, *m*., N. of a tree, = *vaka*. — *Krama-prāpta*, *as*, *ā*, *am*, obtained by succession or hereditary descent. — *Krama-bhanga*, *as*, *m*. interruption

of order, irregularity. — *Krama-yoga*, *as*, *m*. succession, regular order, successive or methodical practice; (*ena*), ind. in regular manner. — *Krama-vaṭ*, ind. in the manner of the *Krama* arrangement. — *Krama-varṭa*, *as* or *am*, *m*. or *n*. (?), N. of a district in Kaśmīra. — *Krama-śas*, ind. gradually, by degrees; regularly, seriatim. — *Krama-śāstra*, *am*, *n*. rules relating to the *Krama* arrangement. — *Krama-saṃhitā*, *f*. a collection of Vedic texts arranged according to the *Krama* method. — *Kramasāṃhitā-dāharaṇa* (*°tā-ud*), *am*, *n*. an example from a *Krama-saṃhitā*. — *Krama-saṃgraha*, title of a treatise; [cf. *kṛitā-dāsa*.] — *Krama-sandarbha-prabhāsa*, title of a chapter (*khaṇḍa*) in a particular work. — *Kramāgata* (*°ma-āg*), *as*, *ā*, *am*, descended or inherited lineally, what comes from one's ancestors in regular succession, arrived in due course or succession. — *Kramāgata-tva*, *am*, *n*. hereditary succession or possession. — *Kramāditya* (*°ma-ād*), *as*, *m*. an epithet of king Skanda-gupta. — *Kramādhyāyana* (*°ma-adh*), *am*, *n*. the *Krama* reading or arrangement; see *kramapāṭha* above. — *Kramādhyāyin* (*°ma-adh*), *ī*, *m*. one who reads the *Krama* arrangement of a Vedic text. — *Kramānuyāyin* (*°ma-an*), *ī*, *m*., following the methodical order. — *Kramānusāra* or *kramānāvaya* (*°ma-an*), *as*, *m*. regular order, due arrangement. — *Kramāyāta* (*°ma-āy*), *as*, *ā*, *am*, descended or inherited lineally, coming from one's ancestors in regular succession; one who has acceded to the throne by succession; proceeding in regular order. — *Kramāvāsāna* (*°ma-av*), *am*, *n*. the end of a word in the *Krama* arrangement of a Vedic text. — *Kramokta* (*°ma-uk*), *as*, *ā*, *am*, enjoined for the *Krama* arrangement. — *Kramodvega* (*°ma-ud*), *as*, *m*. an ox.

*Kramaka*, *as*, *ā*, *am*, going, proceeding; orderly, methodical; (*as*), *m*. a student who goes through a regular course of study, one who proceeds methodically; one who reads or knows the *Krama* arrangement of a text.

*Kramaṇa*, *as*, *m*. a step; the foot; a horse; N. of a son of Bhajamāna; (*am*), *n*. stepping, walking, going; transgressing; proceeding; approaching or undertaking anything; treatment of words or letters according to the *Krama* arrangement, doubling letters, words, &c.

*Kramāṇya*, *as*, *ā*, *am*, to be gone to, to be gone beyond.

*Kramad-īśvara*, *as*, *m*., N. of the author of the grammar called *Sar-kshipta-sāra*.

*Kramamāṇa*, *as*, *ā*, *am*, going, proceeding.

*Kramāka*, *as*, *ā*, *am*, proceeding in a fixed order or methodically; successive.

*Kramātrī*, *tā*, *trī*, *trī*, stepping, walking, going, who or what goes &c.

*Kramya*, *as*, *ā*, *am*, produced by the *Krama* arrangement, arising by the *Krama*.

*Krā*, *ās*, *ās*, *am*, (at the end of some compounds) stepping, going; [cf. *udadhī-krā*, *dadhi-krā*.]

*Krānta*, *as*, *ā*, *am*, gone, going, gone or going over or across; spread, extended; attacking, invading, gone to or against; overcome, surpassed; (*as*), *m*. a horse; (in astronomy) declination; (*ā*), *f*., N. of a plant, a kind of Solanum [cf. *bṛhātī*]; a species of the *Atyashī* metre [cf. *kāntā*]; (*am*), *n*. a step, (*Vishṇoḥ krāntam*, 'the step of Vishṇu', N. of a Soma ceremony); a certain aspect in astronomy when the moon is in conjunction with a planet.

*Krānti*, *is*, *f*. going, proceeding, a step; overcoming, surpassing; attacking; declination of a planet; the sun's course on the globe, the ecliptic. — *Krānti-kaksha*, *as*, *m*. the course of the sun, the ecliptic. — *Krānti-kshetra*, *am*, *n*. a figure described by the ecliptic. — *Krānti-jyā*, *f*. the sine of the declination or of the ecliptic. — *Krānti-pāta*, *as*, *m*. the intersection of the ecliptic and equinoctial circles, the equinoctial points or nodes of the ecliptic. — *Krānti-pāta-gati*, *is*, *f*. motion of the nodes of the ecliptic, precession of the equinox. — *Krānti-bhāga*, *as*, *m*. the declination of a point of the ecliptic. — *Krānti-maṇḍala* or *krānti-ṛtita*, *am*, *n*. the ecliptic.

— *Krānti-valaya*, *as*, *m*. the ecliptic; the space within the tropics.

*Krāntu*, *us*, *m*. a bird.

*Krāmat*, *an*, *antī*, *at*, going, proceeding over or across.

क्रमि *krami*, *is*, *m*. = *kṛimi*, a worm.

क्रमु *kramu*, *us*, *m*. the betel-nut tree, *Areca* *Faufel* or *Catechu*.

*Kramuka*, *as*, *m*., N. of several plants, the *Areca* or betel-nut tree, *Areca* *Faufel* or *Catechu*; the mulberry tree, *Morus Indica* (= *brahma-dāru*); another tree, a red sort of *Lodhra* (*paṭṭikā-lodhra*); a kind of fragrant grass, *Bhadra-mustaka*; the fruit of the cotton tree; (*ās*), *m*. pl., N. of a people; (*ī*), *f*. the betel-nut tree, *Areca* *Faufel* or *Catechu*. — *Kramuka-phala*, *am*, *n*. the *Areca*-nut.

क्रमेल *kramela* or *kramelaka*, *as*, *m*. the camel; [cf. Gr. *κάμηλος*; Lat. *camelus*.]

क्रय *kraya*, &c. See under rt. *kri*.

क्रयशीर्षे *krayaśirsha*, *am*, *n*. = *kapi-śirsha*, the coping of a wall.

क्रवण *kravaṇa*, *as*, *m*., Ved. a worshipper.

क्रविस *kravis*, *is*, *n*., Ved. (or *kravi* in the comp. *a-kravi-hasta*, q. v.), raw flesh, carrion; [cf. Gr. *κρέας*; cf. also *krūra*.]

*Kravishṇu*, *us*, *us*, *u*, desirous of raw flesh.

*Kravya*, *am*, *n*. flesh, raw flesh, carrion; [cf. Lith. *kravyas*, 'blood'; Russ. *kravj*; Hib. *cru*; Old Germ. *hreo*; Gr. *κρέας*; Lat. *cruor*, *cruentus*, *crūdus*, *caro*.] — *Kravya-gṛhātana*, *as*, *m*. a deer, an antelope; (killed for its flesh.) — *Kravya-bhuṅk*, *k*, *k*, carnivorous, eating carrion; (*k*), *m*. a *Rākshasa*. — *Kravya-bhojana*, *as*, *ā*, *am*, carnivorous. — *Kravya-mukha*, *as*, *m*. (?) having flesh in one's mouth, N. of a wolf in the *Pañca-tantra*. — *Kravya-vāhana*, *as*, *ī*, *am*, Ved. carrying corpses, an epithet of *Agni* (opposed to *havya-vāhana*). — *Kravyād* (*°ya-ad*), *t*, *t*, *t*, consuming flesh or corpses, epithet of the fire of the funeral pile, or *Agni* in one of his terrible forms; epithet of a *Yātu-dhāna* and other evil beings, imps, and goblins; N. of a *Rākshas*; a beast of prey, a carnivorous animal. — *Kravyāda* (*°ya-ada*), *as*, *ā*, *am*, carnivorous, an eater of flesh; (*as*), *m*. a goblin, a *Rākshasa*; a lion, a hawk; the fire of the funeral pile, N. of a people. — *Kravyāstn* (*°ya-ast*), *ī*, *m*., *ī*, carnivorous; (*ī*), *m*. a demon; an anthropophagus.

क्रशय *krasaya* (fr. *kṛiśa*), nom. P. *krasāyati*, *-yitum*, to emaciate, make thin or lean.

*Krasīta*, *as*, *ā*, *am*, emaciated, made thin or lean.

*Krasīman*, *ā*, *m*. leanness, emaciation.

क्रष्टय *krashṭavya*. See rt. *kṛiṣh*, p. 250.

क्राकचिक *krākačika*, *as*, *m*. (fr. *krakāca*), a sawyer.

क्राय *krātha*, *as*, *m*. (fr. rt. *krath*), killing, murder; N. of a prince; of a son of *Dhṛita-rāshṭra*; of a *Nāga*; of a monkey; a patronymic from *Kratha*; [cf. *krathana*.] — *Krāthēśvara* (*°tha-iś*) or *kroḍhēśvara* (*°dha-iś*), *as*, *m*., N. of a pupil of *Āpastamba*.

क्रान्त *krānta*, *krānti*, &c. See under *kram*.

क्रायक *krāyaka*. See under rt. *kri*.

क्रिमि *krimi*, *is*, *m*. a worm, an insect, &c., and the words derived and compounded with *krimi*. See under *krimi*.

क्रिय *kriya*, *as*, *m*. (a word borrowed from the Gr. *κρίδις*), the sign of the zodiac *Aries*.

क्रियमाण *kriyamāṇa*. See rt. 1. *kri*.

क्रिया *kriyā*, *f*. (fr. rt. 1. *kri*), doing, performing, performance; business; an act, action, undertaking; activity; work; labour; bodily action, exercise of the limbs; a literary work; medical

treatment or practice; applying a remedy, cure (e. g. *samakriya-tva*, the being treated according to one and the same system of medicine; *vishamakriya-tva*, the being treated according to different methods); a religious rite or ceremony, sacrificial act, sacrifice; obsequies, rites performed immediately after death; purificatory rites, as ablution &c.; (religious action is sometimes personified as a daughter of Daksha and wife of Dharmā, or a daughter of Kardama and wife of Kratu); judicial investigation by human means, as by witnesses, documents, &c., or by superhuman or ordeals of various kinds; (in grammar) action (as the general idea expressed by any verb); a verb, (according to later grammarians a verb is of two kinds, *sakarma-kriyā*, active, and *akarma-kriyā*, intransitive); a noun of action; native lexicographers give also the following meanings to *kriyā*,—atonement; disquisition; study; means, expedient; instrument, implement.—*Kriyā-kara*, *as*, m. one who performs an action, a student.—*Kriyā-kartri*, *tā*, m. the doer of an action, an agent.—*Kriyā-kalāpa*, *as*, m. title of a grammar; the great body of ceremonies enjoined in the Hindū laws, a number of actions of any kind; all the particulars or points of any business.—*Kriyā-kāra*, *as*, i, am, one who does any act, an agent, a performer; (*as*), m. a beginner, a novice, a tyro, a student; an agreement.—*Kriyā-kamūdi*, f. title of a work by Govindānanda.—*Kriyā-tantra*, *am*, n. 'a Tantra of action,' one of the four classes of Tantras with Buddhists.—*Kriyā-dveshin*, *i*, *īni*, *i*, one who is averse to the part of a lawsuit or judicial trial called *kriyā*, i. e. to witnesses, documents, ordeals, &c.; (*i*), m. one of the five kinds of witnesses, the whose testimony is hurtful to the cause.—*Kriyā-dvaita*, *am*, n. efficient cause, as resigning all to God.—*Kriyā-nibandha*, title of a work.—*Kriyā-nirdeśa*, *as*, m. evidence.—*Kriyānurūpa* (*°yā-am°*), *as*, *ā*, *am*, conformable to the act, according to the action.—*Kriyānvita* (*°yā-am°*), *as*, *ā*, *am*, practising ritual observances.—*Kriyā-patū*, *us*, *us*, *u*, clever, dextrous.—*Kriyā-patha*, *as* or *am*, m. or n. (?), manner of medical treatment or application of remedies.—*Kriyā-pada*, *am*, n. a verb.—*Kriyā-para*, *as*, *ā*, *am*, attentive to or diligent in the performance of one's duties.—*Kriyāpavarga* (*°yā-ap°*), *as*, m. end of an affair, liberation from ceremonial acts.—*Kriyā-pāda*, *as*, m. the third division of a suit at law, witnesses, written documents and other proofs adduced by the complainants, the rejoinder of the plaintiff.—*Kriyā-prasanga*, *as*, m. course of proceeding.—*Kriyā-phala*, *am*, n. result or consequence of acts.—*Kriyābhūyapagama* (*°yā-abh°*), *as*, m. special compact or agreement.—*Kriyāmbudhī* (*°yā-am°*), *is*, m. title of a work of Pṛāṇa-kṛishṇa.—*Kriyā-yoga*, *as*, m. the connection with an action or verb; the employment of expedients or instruments; the practical form of the Yoga system of philosophy, devotion by due performance of the duties of every day life, active devotion.—*Kriyāyoga-sāra*, *as*, m. a section of the Padma-purāṇa.—*Kriyā-lopa*, *as*, m. discontinuance or loss of any of the essential ceremonies of the Hindū religion.—*Kriyā-vat*, *ān*, *atī*, *at*, one who performs an action, active, busy, engaged in a business, understanding business, fit for it, possessed of worldly knowledge; performing ceremonies in the right manner, celebrating religious rites.—*Kriyā-vaśa*, *as*, *ā*, *am*, subject to the influence of acts; (*as*), m. necessity, necessary influence of acts done or to be done.—*Kriyāvasanna* (*°yā-at°*), *as*, *ā*, *am*, one who loses a lawsuit through the statements of the witnesses &c.—*Kriyā-vācaka*, *as*, *ā*, *am*, or *kriyā-vācīn*, *i*, *īni*, *i*, expressing an action (as a verbal noun).—*Kriyā-vādīn*, *i*, m. a plaintiff; one who states the arguments in a lawsuit.—*Kriyā-vādhi*, *is*, m. a rule of action; conduct of affairs, mode of performing any rite.—*Kriyāvādhijā*, *as*, *ā*, *am*, conversant with business, understanding the ritual &c.—*Kriyā-viśāla*, *am*, n. title of the thirteenth of the fourteen Pūrvas or most ancient Jaina writings.—*Kriyā-viśeshana*, *am*, n.

that which defines an action more closely; an adverb.—*Kriyā-śakti*, *is*, f. capability to act; the power of action.—*Kriyā-samabhikāra*, *as*, m. repetition of any act, doing anything repeatedly.—*Kriyā-sāra*, *as*, m. title of a work.—*Kriyā-sthānaka-vicāra*, *as*, m. title of a Jaina work.—*Kriyendriya* (*°yā-in°*), *as*, m. an organ of action, as the hand, foot, voice, organ of generation and that of excretion; also called *karmendriya*, q. v.

क्रिवि *krivi*, *is*, m., Ved. a leather bag, metaphorically 'a cloud;' N. of an Asura; a cistern, a well; the original name of the Pañcālas; [cf. *kraivya*.]

क्री I. *krī*, cl. 9. P. A. *krīṇāti*, *krīṇite*, *ākṛāya*, *ākṛīye*, *kṛēhyati*, *-te*, *ākṛāshīt*, *ākṛēsha*, *kṛetum*, to buy, purchase (with inst. of the price, and abl. or gen. of the person from which anything is bought, e. g. *ka imam Indram dāsbhīr dhenubhīr mama krīṇāti*, whom he may buy this Indra of me for ten cows? *yam mātā-pītor antikāt or sakāsāt krīṇiyāt*, whom he may buy from his father and mother; *krīṇishva tad dāsbhīh suvarṇāh*, buy that for ten suvarṇas); to barter or exchange; to win: Caus. *krāpayati*, *-yitum*, *acī-krapat*: Desid. *ākṛīshati*, *-te*: Intens. *čēkrīyate*, *čēkrīyati*, *čēkreti*: [cf. Hib. *creanaim*, 'I buy, I purchase'; Gr. *πράττω*, *πέρημι*; Lith. *prekis*, *perku* (?); Lat. *pretium*; Eog. *hīre*.]—*Kry-ādi*, *ayas*, m. pl. the roots beginning with *krī*, i. e. those of the ninth class.

*Kraya*, *as*, m. buying, purchase.—*Kraya-kṛita*, *as*, *ā*, *am*, bought, purchased.—*Kraya-dravya*, *am*, n. anything for which anything else is bought or exchanged.—*Kraya-lekha*, *am*, n. deed of sale, conveyance, &c.—*Kraya-rāyay*, *au*, m. du. buying and selling, trade, traffic.—*Krayavikrayika*, *as*, m. a trader or merchant, a dealer.—*Krayavikrayin*, *i*, *īni*, *i*, one who buys or sells, one who strikes a bargain.—*Krayārōha* (*°yā-ār°*), *as*, m. a market, a fair (where goods are piled up for sale).

*Krayana*, *am*, n. buying, purchasing.  
*Krayaṇīya*, *as*, *ā*, *am*, to be bought or purchased, purchasable.

*Krayānaka*, *as*, *ikā*, *am*, what is sold, fit to be sold.

*Krayika*, *as*, *ā*, *am*, buying, purchasing; (*as*), m. a trader, a dealer, a purchaser, a buyer.

*Krayin*, *i*, *īni*, *i*, a buyer, a purchaser.

*Krayya*, *as*, *ā*, *am*, exhibited for sale, purchasable.

*Krayaka*, *as*, m. a buyer or purchaser; a dealer, a trader.

2. *krī*, *is*, *īs*, *i*, (at the end of some compounds) buying.

*Kṛita*, *as*, *ā*, *am*, bought, purchased; (*as*), m. a soo, one of the twelve kinds acknowledged by the ancient Hindū law, viz. one purchased from his natural parents.—*Kṛitānuśaya* (*°ta-an°*), *as*, m. repenting a purchase, returning a purchase upon the seller, admissible in some cases by law.

*Kṛitaka*, *as*, *ā*, *am*, acquired by purchase; (*as*), m. a son bought from his natural parents and adopted as male issue; also *kṛita-putra* (?).

*Kreṇi*, *is*, m. and *kreṇi*, f. buying, purchasing, purchase.

*Kretavya*, *as*, *ā*, *am*, to be bought, purchasable.

*Kretri*, *tā*, m. a buyer, purchaser.

*Kreya*, *as*, *ā*, *am*, purchasable, to be bought.

*Kreya-da*, *as*, *ā*, *am*, one who exhibits anything for sale, a seller.

क्रौड *krūd*, cl. 1. P. (ep. also A.) *krūdāti*, *čēkrūda*, *krūdīshyati*, *akrūdīt*, *krūdītum*, to play, sport, amuse one's self, frolic, gambol, dally, (used of men, animals, the wind and waves, &c.); to jest, joke with (with inst. or with *saha* and inst., e. g. *Droṇena* or *Droṇena saha krūdāti*, he sports with Droṇa): Caus. *krūdayati*, *-yitum*, to cause to play, to allow to play: Desid. *čēkrūdīshati*: Intens. *čēkrūdīyate*, *čēkrūdīti*.

*Kṛīda*, *as*, *ā*, *am*, playing, sporting; (*as*, *ā*); m. f. sport, play, pastime, pleasure, amusement (often in compounds, e. g. *krīdā-mudrah*, f. pl. the pleasures of play, or of amorous sport; *Kṛīshṇa-krīdā*, sport with Kṛīshṇa; *jala-krīdā*, playing about in water); disrespect shown by jest or joke.—*Kṛīdā-kāmana*, *am*, n. a pleasure-grove.—*Kṛīdākūta* (*°dā-āk°*), *am*, n. sportive or wanton purpose or desire.—*Kṛīdā-kopa*, *as*, m. assumed anger, anger in sport.—*Kṛīdā-kautuka*, *am*, n. wanton curiosity; sport, play, pastime, enjoyment; lasciviousness, sexual intercourse.—*Kṛīdā-khaṇḍa*, title of the second part of the Gaṇeśa-Purāṇa.—*Kṛīdā-griha*, *am*, n. a pleasure-house, a house for amusement.—*Kṛīdā-čankramaṇa*, *am*, n. (?), N. of a place.—*Kṛīdā-čandra*, *as* or *am*, m. or n. (?), N. of a metre consisting of four lines of eighteen syllables each; N. of a poet.—*Kṛīdā-nārī*, f. a harlot, a courtesan.—*Kṛīdā-maya*, *as*, i, am, consisting of play or sport.—*Kṛīdā-mayūra*, *as*, m. a peacock kept for pleasure or amusement.—*Kṛīdā-mṛiga*, *as*, m. any animal kept for pleasure, a toy-deer, a toy-animal of any kind.—*Kṛīdā-ratna*, *am*, n. the gem of sports, copulation.—*Kṛīdā-ratha*, *as*, m. a cart, a carriage used for amusements.—*Kṛīdā-rasātala*, *am*, n. title of a work in the Sāhitya-darpaṇa.—*Kṛīdā-vat*, *ān*, *atī*, *at*, sportive, playful.—*Kṛīdā-vana*, *am*, n. a pleasure-garden, a park.—*Kṛīdā-veśman*, *a*, n. a pleasure-house, a house for amusement.—*Kṛīdā-sakunta*, *as*, m. a bird kept for pleasure or amusement.—*Kṛīdā-sāila*, *as*, m. a pleasure-mountain, a pleasure-mound or hillock in a garden.—*Kṛīdā-saras*, *as*, n. a pleasure-lake.—*Kṛīdā-sthāna*, *am*, n. or *krīdoddeśa* (*°dā-ud°*), *as*, m. a play-ground.

*Kṛīdaka*, *as*, m. a player, one who sports.

*Kṛīdat*, *an*, *anti*, *at*, playing, sporting, gamboling.

*Kṛīdana*, *am*, n. playing, play, sporting, &c.

*Kṛīdamaka*, *as*, *ikā*, *am*, playing, sporting; (*as*, *am*), m. or n. (?), a plaything, a toy for children.

*Kṛīdanaka-tā*, f. the state of a plaything; *krīdā-nakatayā*, after the manner of a plaything.

*Kṛīdanīya* or *krīdanīyaka*, *am*, n. a plaything, toy, a doll.—*Kṛīdanīyaka-sannibha*, *as*, *ā*, *am*, like a toy or doll.

*Kṛīdamāna*, *as*, *ā*, *am*, sporting, playing.

*Kṛīdi* or *krīḍi*, *is*, *is*, *i*, Ved. playing, sporting; epithet of the winds.

*Kṛīdūri*, *tā*, m. a player, one who sports.

*Kṛīdīn*, *i*, *īni*, *i*, Ved. playing, sporting; epithet of the Maruts or winds; (*i*), m., N. of a man.

*Kṛīdu* or *krīḍu*, *us*, *us*, *u*, Ved. playing, effervescing (?); epithet of the Soma.—*Kṛīdu-mat*, *ān*, *atī*, *at*, Ved. playing, playful; epithet of flame.

क्रुञ्च I. *krūñc*, cl. 1. P. *krūñcati*, *-cītum*, to curve or make crooked; to be or become crooked, to move crookedly; to be or become small, to shrink; to make small, to lessen; to go towards, approach, arrive at; [cf. Hib. *cruiñn*, 'rotundus.']

*Krukta*, *as*, *ā*, *am*, crooked, curved.

2. *krūñc*, *v*, m., Ved. a kind of snipe, a curlew.

*Krūñca*, *as*, m. a kind of snipe, a curlew; N. of a mountain; (*ā*), f. a female snipe or curlew; a kind of Vipā or lute.

*Krūñcakīyā*, f., N. of a place in India.

*Krañca*, *as*, m. a curlew, heron, &c. See s. v.

क्रुड *krūd*, cl. 6. P. *krūdāti*, *-dītum*, to sink, dive; to be or become thick; (another form for *bhrīd*); [cf. *kūd* and *krūd*.]

क्रुध I. *krudh*, cl. 4. P. (rarely A.) *krudhyati*, *-te*, *čukrodha*, *krotshyati*, *akrudhat*, *hrodhdum*, to become angry, to be wrathful or angry with (with dat. or gen. or acc. or with *upari* and gen., e. g. *putrāya* or *putrasya* or *putram* or *putrasypari čukrodha*, he was angry with his son): Caus. *krodhayati*, *-yitum*, to make angry, provoke, irritate: Desid. *čēkrudshati*: Intens. *čēkrudhyate*, *čēkroddhi*;

[cf. Lith. *rus-tus*, 'angry'; *rus-tybė*, 'anger'; Lat. *crudelis* (?); Gr. *κόρος*; Germ. *groll*; Hib. *corruidhe*, 'anger, wrath, motion'; *corruigh*, 'fury, resentment.']

**Krudhha**, *as, ā, am*, irritated, provoked, angry, wrathful; fierce, cruel; (*am*), n. anger.

2. **Krudh**, *t, f.* or **Krudhā**, *f.* anger, wrath, passion.

**Krudhmin**, *ī, inī, ī*, Ved. wrathful, irritable.

**Krudhyat**, *an, anti, at*, being angry, feeling provoked.

**Krodha**, *as, m.* anger, wrath, passion; anger personified as a child of Lobha and Nikṛiti; or of death; or of Brahmā; N. of a Dānava; (*ā*), *f.*, N. of a daughter of Dakṣa. — **Krodha-ja**, *as, ā, am*, proceeding from or engendered by wrath, (especially applicable to eight vices, hatred, envy, oppression, violence, &c.) — **Krodha-maya**, *as, ī, am*, a person of angry disposition; passionate, angry. — **Krodha-mūrchita**, *as, ā, am*, overcome or infatuated with anger, passionate, angry; (*as*), *m.* a kind of perfume, commonly called *Cor*, = *cora*. — **Krodha-varjita**, *as, ā, am*, free from wrath, mild, calm. — **Krodha-varhdhana**, *as, m.*, N. of a Dānava. — **Krodha-vaśa**, *as, m.* the power of anger; (*as, ā, am*), overpowered by anger, passionate, violent; N. of several kinds of evil spirits; (*as*), *m.*, N. of a Rakshas; (*ā*), *f.*, N. of a daughter of Dakṣa and wife of Kaśyapa. — **Krodhavaśa-ga**, *as, ā, am*, subject to anger, under the influence of anger. — **Krodha-samanvita**, *as, ā, am*, filled with anger. — **Krodha-hantṛi**, *tā, m.*, N. of an Asura. — **Krodhānvita** (*°dha-am*), *as, ā, am*, wrathful, angry. — **Krodhāmarsha-jihma-bhrū** (*°dha-am*), *ūs, ūs, u*, bending the brow with anger and impatience. — **Krodhojjhita** (*°dha-uj*), *as, ā, am*, free from wrath, composed, calm.

**Krodhana**, *as, ā, am*, inclined to wrath, passionate, angry; (*as*), *m.*, N. of a son of Kauśika and pupil of Garga; also of a son of Ayuta and father of Devātīthi; (*ā*), *f.* a passionate woman, a vixen; (*am*), *n.* the being angry, anger.

**Krodhanīya**, *as, ā, am*, anything which may produce anger, provocative; (*am*), *n.* an injury.

**Krodhala**, *us, us, u*, passionate, violent.

**Krodhin**, *ī, inī, ī*, passionate, angry; (*ī*), *m.* a buffalo; a dog; (*inī*), *f.* mystical name of the letter *r*.

**Krodhishtha**, *as, ā, am*, very irate or wrathful.

**क्रुन्थ** **krunth**, *cl. 9. P. kruthnāti, krunthtum*, to embrace, to cling or adhere to; to be distressed, to pain, injure, kill, suffer pain, be distressed; (another form for *kunth*.)

**क्रुमु** **krumu**, *us, f.*, Ved., N. of a river, a tributary of the Indus.

**क्रुमुक** **krumuka**, *as, m.*, Ved. a piece of wood or match used to catch the sacrificial fire when kindled by friction; [cf. *kṛmuka, kramuka*.]

**क्रुश** **krus**, *cl. 1. P. (rarely A.) krośati, krośate, śukrośa, krośhyati, akruśhat, krośhām*, to cry out, shriek, yell, bawl, call out, halloo; to exclaim; to cry, lament; to weep; to sound, make a singing noise (as the ear): Caus. *krośayati, -yitum*: Desid. *śukrośhati*: Intens. *śukrośyate, śokrośati*; [cf. Lith. *klyktiū*, 'to cry'; *krykstaūju*; Hib. *croisigh*, 'music, song'; Lat. *erocis, erocito*; Gr. *κρόσω, κρόσω, κροσῶν*; Goth. *krukya*.]

**Krustan**, *ā, m.* a jackal; [cf. *krośhtu*.]

**Krośta**, *as, ā, am*, calling out, crying out, scolding; wept, cried; cried aloud, bawled; called at, abused; (*am*), *n.* crying, weeping, sobbing; noise, sound.

**Krośa**, *as, m.* a cry, a yell, a shriek, a shout, a call, calling out, a noise (e. g. *karṇa-krośa*, a noise in the ears); the range of the voice in calling or hallooing, a measure of distance, an Indian league, commonly called a *Kos*, = 1000 *Danḍas*, = 4000 *Hastas*, =  $\frac{1}{2}$  *Yojana*; according to other authorities = 2000 *Danḍas*, = 8000 *Hastas*, =  $\frac{1}{2}$  *Gavyuti*; (*am*), *n.*, N. of a Sāman. — **Krośa-tāla**, *as, m.* a large or double drum.

— **Krośa-dhvani**, *is, m.* a large drum. — **Krośa-mātra-gata**, *as, ā, am*, gone the length of a *Krośa*. — **Krośa-mātra-sthita**, *as, ā, am*, standing at the distance of a *Krośa*. — **Krośa-yuga**, *am, n.* a measure of two *Krośas*, = 4000 yards or about  $2\frac{1}{2}$  miles; (this seems to correspond to the modern *Krośa*, but the standard varies.)

**Krośat**, *an, anti, at*, crying, calling out.

**Krośana**, *as, ā, am*, who or what cries; (*am*), *n.* crying.

**Krośin**, *ī, inī, ī*, crying out, calling out, weeping (e. g. *uśhtra-krośin*, making sounds like a camel).

**Krośhta**, *as, m.*, N. of a man.

**Krośhtu** (*must* form strong cases and *may* form weak cases from *krośhtṛi*, Gram. 128. c), a jackal; N. of a son of Yadu and father of Vṛjiniṅvat (in this last sense nom. sing. *krośhtā* or *krośhtus*). — **Krośhtu-karṇa**, *as* or *am*, *m.* or *n.* (?), N. of a place. — **Krośhtu-pāda**, *as, m.*, N. of a man; (*ās*), *m.* pl. the descendants of this man. — **Krośhtu-puṣhṭikā** or **krośhtu-puṣhṭī**, *f.* the plant *Hemionitis Cordifolia*; [cf. *krośhtuka-puṣhṭikā* or *krośhtu-vinnā*]. — **Krośhtu-phala**, *as, m.* the tree *Terminalia Catappa*, = *iriguda*. — **Krośhtu-māna** and **krośhtu-māya**, *as, m.*, N. of two men; (*ās*), *m.* pl. the descendants of these men. — **Krośhtu-vinnā**, *f.* a plant, either *Chaculiya*, *Hemionitis Cordifolia* (*prīṣṇi-parṇī*), or *Ramvāsac*; [cf. *śrīgāla-vinnā*].

**Krośhtuka**, *as, m.* a jackal; N. of a man, cf. *kraushṭuki*; (*ī*), *f.* a female jackal; a daughter of *Krodha-vaśa* and mother of the yellow apes. — **Krośhtuka-puṣhṭikā**, *f.* a plant, commonly *Chaculiya*, *Hemionitis Cordifolia*; or, according to some, *Ramvāsac*; [cf. *krośhtu-vinnā*]. — **Krośhtuka-māna**, *as, m.*, N. of a man. — **Krośhtuka-mekhalā**, *f.* the plant *Hemionitis Cordifolia*. — **Krośhtuka-śiras**, *as, n.* a disease of the knee.

**Krośhtṛi**, *tā, m.* (not used in the weakest cases, cf. *krośhtu*), a jackal; N. of a son of Yadu and father of Vṛjiniṅvat; (*ī*), *f.* the female of a jackal; a kind of *Convolvulus*; N. of another plant, [cf. *lāngali*]. — **Krośhtekṣhu**, *us, m.* (fr. *krośhtā* = *krośhtṛi* and *ikshu*?), a kind of sugar-cane, = *śvetekṣhu*.

**क्रुद्ध** **krūḍ**, *cl. 10. P. krūḍayati, -yitum*, to make thick; [cf. *kūḍ, krūḍ*.]

**क्रूर** **krūra**, *as, ā, am* (related to *kravis, kra-va*), wounded, hurt, sore; bloody; raw; cruel, fierce, ferocious, hard-hearted; pitiless; hard, harsh, rough; formidable, terrible; inauspicious (opposed to *saunhya* and *a-krūra*, and epithet of the first, third, fifth, seventh, ninth, and eleventh signs of the zodiac, which are supposed to have a malignant influence); mischievous, destructive; hard, solid; strong (as a bow, opposed to *mānda*); hot, sharp, disagreeable; (*am*), *ind.* in a formidable manner; (*as, am*), *m.* n. boiled rice; (*as*), *m.* a hawk; a heron; two plants, red oleander, = *rakta-karavīra*, and another plant, = *bhūtānkuśa*; (*ā*), *f.*, N. of a plant, = *rakta-punarnavā*; (*am*), *n.* a wound, a sore; blood-shedding, slaughter, cruelty, any horrible deed; any frightful apparition.

— **Krūrakarma-kṛt**, *t, t, t*, perpetrating cruel actions; a rapacious animal. — **Krūra-karman**, *a, n.* a bloody or terrible deed; any hard or difficult labour; (*ā, ā, ā*), performing bloody or terrible deeds, fierce, cruel, unrelenting; (*ā*), *m.*, N. of a plant, = *kaṭutumbinī* = *kaṭutumbī* (?). — **Krūra-kṛt**, *t, t, t*, performing bloody or terrible deeds, fierce, cruel, unrelenting. — **Krūra-krośhta**, *as, m.* torpid or costive bowels unaffected by strong purgatives; (*as, ā, am*), one whose bowels are torpid or costive. — **Krūra-gandha**, *as, m.* sulphur; (*ā*), *f.*, N. of a tree, = *kanthāri*. — **Krūra-śarita**, *as, ā, am*, cruel, ferocious, addicted to cruel practices. — **Krūra-tā**, *f.* or **krūra-tva**, *am, n.* cruelty, fierceness. — **Krūra-danti**, *f.* an epithet of *Durgā*. — **Krūra-dṛiś**, *k, k, k*, evil-eyed, of terrible aspect, mischievous, villainous, cruel; (*k*), *m.* an epithet of the planet Śani or Saturn; also an epithet of the planet Mars. — **Krūra-dhūrta**, *as,*

*m.* a kind of thorn-apple; [cf. *kriśṇa-dhattūraka*]. — **Krūra-buddhi**, *is, is, ī*, or **krūra-mānasa**, *as, ā, am*, cruel-minded. — **Krūra-rava**, *as, m.* a jackal (?). — **Krūra-rāvin**, *ī, m.* a raven. — **Krūra-locana**, *as, m.* an epithet of the planet Saturn (of an evil or inauspicious aspect). — **Krūra-sarpa-vat**, *ind.* like an enraged serpent. — **Krūrākṛtī** (*°ra-āk*), *is, m.* an epithet of *Rāvaya*, the ruler of *Lankā*. — **Krūrākṣha** (*°ra-āk*), *as, m.*, N. of a minister of the owl-king *Ari-mardana*. — **Krūrācāra** (*°ra-āc*), *as, ā, am*, following cruel or savage practices. — **Krūrātman** (*°ra-āt*), *ā, m.* an epithet of the planet Saturn; [cf. *krūra-dṛiś* and *krūra-locana*]. — **Krūrāsaya** (*°ra-ās*), *as, ā, am*, one whose bowels are torpid or costive; containing fierce animals (as a river &c.); of a terrible or fierce disposition. — **Krūropasamhata** (*°ra-up*), *as, ā, am*, connected with cruelty.

**क्रुच** **krūca**, *as, am, m. n.* the beard; [cf. *kūrca*.]

**क्रेण** **kreṇi**, **kretavya**, &c. See *rt. kṛi*.

**क्रेडिन** **kraidina**, *as, ī, am* (fr. *kṛidin*, *q. v.*), Ved. belonging to the *Maruts* or winds.

**Kraidīnyā**, *f.*, scil. *iṣṭi*, the *Iṣṭi* or sacrificial oblation, sacred to the *Maruts*.

**क्रैव्य** **kraivya**, *as, m.* (fr. *kṛivi*), a king of the *Krivis*.

**क्रौञ्च** **kroñca**, &c. Cf. *krañca*.

**क्रौठिन** **kroṭhin**, *ī, m.* (?), N. of a man.

**क्रोड** **kroḍa**, *as, am, ā, m. n. f.* (*m.* in the earlier language; *n.* in later works; also *f.* according to the lexicographers), the breast, the chest, the bosom, (at the end of compounds the fem. can only end in *ā*, e. g. *kalyāṇa-kroḍā*, a woman with a well-formed breast), the flank, the hollow above the hip; the lap; the interior of anything, the inner part, a cavity, a hollow [cf. *udara* and *garbha*]; (*as*), *m.* a hog; the esculent bulb of a kind of plant, = *vārāhi-kanda*, [cf. *kroḍa-kanyā*]; N. of *Sani* or the planet Saturn; (*ā*), *f.* a plant, = *kroḍa-śūḍā*.

— **Kroḍa-kanyā**, *f.* the esculent bulb of a kind of plant; [cf. *kroḍa*]. — **Kroḍa-śūḍā**, *f.*, N. of a plant, = *mahā-srāvaṇikā*. — **Kroḍa-pattra**, *am, n.* a marginal writing omitted in its proper place, a postscript to a letter, a supplement, a codicil to a will. — **Kroḍa-parṇī**, *f.* a prickly nightshade, *Solanum Jacquinii*, = *kaṇṭhārikā*. — **Kroḍa-pāda**, *as, m.* a turtle, a tortoise. — **Kroḍānka** (*°ḍa-an*), *as, m.* a tortoise. — **Kroḍānghri** (*°ḍa-an*), *is, m.* a turtle or tortoise. — **Kroḍī-mukha**, *as, m.* (?) a rhinoceros. — **Kroḍeśhtā** (*°ḍa-śh*), *f.* a kind of grass, = *muṣṭā*.

**Kroḍī-kṛi**, *cl. 8. P. -karott, -kartum*, to fold to the breast, clasp to the bosom, clasp, embrace. — **Kroḍī-karṇa**, *am, n.* folding to the breast, embracing. — **Kroḍī-kṛitī**, *is, f.* embracing, embrace.

**Kraūca**, *as, ī, am*, fit for or belonging to a hog.

**क्रौणकवर्ण** **kroṇaka-varṇa**, *as, m.*, N. of a man.

**क्रोध** **krotha**, *as, m.* (fr. *kruth* for *rt. krunth*), killing, slaying, murder; [cf. *krātha*.]

**क्रोध** **krodha**, &c. See under *ī. krudh*.

**क्रोश** **krośa**, **krośtu**. See under *krus*.

**क्रौञ्च** **krañca**, *as, m.* (fr. *rt. kṛuñc*, *q. v.*), a kind of curlew or heron (*Ardea Jaculator*), the emblem of the fifth *Arhat* of the present *Avasarpīnī*; (*ī*), *f.* the female curlew; a daughter of *Tāmra* and mother of the curlews; (*us*), *m.* a mountain, part of the *Himālaya* range, situated in the eastern part of the chain on the north of *Asam*; one of the *Dvīpas* or principal divisions of the world, surrounded by the sea of curds; N. of a *Rakshas*; N. of a pupil of *Sāka-pūmi*; (*am*), *n.*, scil. *astra*, N. of a mystical weapon; N. of a *Sāman*; also of a particular Vedic formula. — **Krañca-dāraṇa** or **krañca-sūdana**,

*as*, m. an epithet of the god of war, Kārttikeya, who tore asunder the mountain Krauñca. — *Krauñca-dvīpa*, *as*, m., N. of a Dvīpa, = *krauñca*. — *Krauñca-pūṣha*, *as*, *ā*, *am*, an epithet of horses, 'the flanks of which are similar to the wings of a curlew.' — *Krauñca-padā*, *f*, N. of a metre consisting of four lines of twenty-five syllables each. — *Krauñca-padi*, *f*, N. of a place. — *Krauñca-pura*, *as*, m., N. of a town. — *Krauñca-bandha*, *as*, m. a particular kind of knot. — *Krauñca-randhra*, *am*, n. the Krauñca pass, caused by the deity Kārttikeya and by Paraśu-rāma; see *krauñcārī* below. — *Krauñca-vat*, *ān*, m., N. of a mountain, = *krauñca*. — *Krauñcā-dana* ('*ca-ad*'), *am*, n. the fibres of the stalk of the lotus (*mṛṅgāla*); N. of several plants, = *gheñduli*; another plant, = *čūṇṇaka*; long pepper; (*i*), *f*, the seed of the lotus. — *Krauñcāranya* ('*ca-ar*'), *am*, n., N. of a forest. — *Krauñcārātī* ('*ca-ar*'), *is*, m. an epithet of the deity Kārttikeya. — *Krauñcārī* ('*ca-ari*'), *is*, m. an epithet of the deity Kārttikeya and of the hero and Avatāra Paraśu-rāma, who with his arrows made a pass or defile through the Krauñca mountain.

*Krauñcīki-putra*, *as*, m., N. of a teacher.

क्रौड *krauḍa*. See under *kroḍa* last col.

क्रौर्य *kraurya*, *am*, n. (fr. *krūra*), cruelty, fierceness, anger; hard-heartedness; terribleness.

क्रौशशक्तिक *krausāsatika*, *as*, *i*, *am* (fr. *krośa* + *śata*), one who goes a hundred Krośas or leagues; one who deserves to be approached from a distance of a hundred Krośas or leagues (as a religious teacher &c.).

क्रौष्टिक *kraushtika*, *as*, m. a wrong form for *kraushtuki*, q. v.

क्रौष्टुकि *kraushtukarna*, *as*, *i*, *am*, coming from *Kroshṭu-karna*.

क्रौष्टुकि *kraushtuki*, *is*, m. (a patronymic fr. *kroshṭuka*), N. of a grammarian; N. of an astrologer; N. of a warrior-tribe belonging to the Trigarta-shashthās.

*Kraushtukiya*, *as*, m. a prince of the warrior-tribe called *Kraushtuki*.

क्र्यादि *kry-ādi*, a term of grammar to denote the roots of the ninth class of which *krī* is the first.

क्लथ *klath*, cl. I. P., Ved. *klathati*, -*thitum*, to turn round, revolve, to form into clots or lumps; to kill or hurt; [cf. Lat. *clades*.]

*Klathana*, *am*, n., Ved. turning round, forming into clots or lumps.

क्लदीवत् *kladivat*, *ān*, *atī*, *at* (rt. *klid*?), Ved. wet, moist (?).

क्लन्द *kland* or *klad* [cf. rt. *krand*], cl. I. P. *klandati*, *aklanda*, *klandishyati*, *klanditum*, to call; to lament; to weep; cl. I. A. *klandate* or *kladate* &c., to be confounded or troubled; to grieve; [cf. Hib. *gladhaim*, 'I call, bawl, roar, shout'; Gr. *κλάω*.]

*Klanda*, *as*, *ā*, *am* (fr. *kland* for *krand* ?), Ved. crying, noisy (?).

क्लप *klap*, cl. 10. P. *klāpayati*, -*yitum*, to speak barbarously; [another form for *klap*]; [cf. Lith. *kalpu*, 'to speak.']

क्लम् *klam* [cf. rt. *śram*, the rt. *klam* seems principally confined to the later artificial poems], cl. I. 4. P. *klāmati*, *klāmyati*, *aklāma*, *klamishyati*, *klamitum*, to be or become fatigued, to be weary or exhausted; to be depressed; [cf. Gr. *κλῆμα*; Lat. *lentus* for *clentus* (?); Germ. *lahm*; Old Germ. *lam*; Lith. *lumas*.]

*Klama*, *as*, m. fatigue, exhaustion, languor, weariness.

*Klamatha*, *as*, m. fatigue, exhaustion.

*Klamathu*, *us*, m. fatigue, languor.

*Klamin*, *i*, *inī*, *i*, becoming tired, languishing, exhausted, weary. — *Klami-tā*, *f* or *klami-tva*, *am*, n. exhaustion, languor, fatigue.

*Klānta*, *as*, *ā*, *am*, tired, fatigued, exhausted, languishing; wearied; depressed in spirits or exhausted; dried up, withering; thin, emaciated. — *Klānta-manas*, *ās*, *ās*, *as*, low-spirited, languid, melancholy. — *Klānta-vadana*, *as*, *ā*, *am*, having a weary face.

*Klānti*, *is*, *f*, fatigue, weariness. — *Klānti-čhid*, *t*, *t*, *t*, relieving fatigue, refreshing, invigorating. — *Klānti-čheda*, *as*, m. refreshing, restoring, removing fatigue.

क्लव *klav*, cl. I. A. *klavate*, to fear, be afraid; Caus. *klavayati*.

क्लित् *klid*, cl. 4. P. *klidyati*, *čikleda*, *klidishyati* and *kletsyati*, *aklidat*, *kliditum* and *klittum*, to be or become wet or damp; Caus. P. *klidayati*, -*yitum*, to bedew, wet, moisten; Desid. *čikledishati*, *čiklidishati*, *čiklitsati*; Intens. *čeklidyate*, *čekletti*; [cf. Gr. *κλύω*.]

*Klinna*, *as*, *ā*, *am*, moistened, wet; using (as an eye). — *Klinna-netra*, *as*, *ā*, *am*, having moist eyes, pitiful. — *Klinna-vartman*, *a*, n. excess of the lacrimal discharge, watering of the eyes. — *Klinna-hrid*, *t*, *t*, *t*, tender-hearted. — *Klinnāṅkha* ('*na-ak*'), *as*, *ā*, *am*, having moist eyes, bleary-eyed.

*Kleda*, *as*, m. wetness, dampness, moisture; running, discharge from a sore. — *Kleda-vat*, *ān*, *atī*, *at*, moist, flowing.

*Kledaka*, *as*, *ā*, *am*, wetting, moistening, making wet or moist; (*as*), m. phlegm in the stomach, excess of saliva.

*Kledan*, *ā*, m. the moon.

*Kledana*, *as*, *i*, *am*, moistening, making wet; (*as*), m. phlegm, the phlegmatic or watery humor [cf. *kapha*]; a species of phlegm; (*am*), n. wetting, moistening; oozing, trickling.

*Kledu*, *us*, m. the moon; a morbid combination of the three humors of the body (*sannipāta*), complication of disorders.

*Kledya*, *as*, *ā*, *am*, to be moistened, to be wetted.

क्लित् *klind*, cl. I. P. A. *klindati*, -*te*, to lament; [cf. *krand* and *kland*.]

क्लिब *klib*, *p*, *f* (?), Ved. accomplishment (fr. *klrip* ?); (Sāy.) the created world; (a various reading has *klrib*.)

क्लिश् *klis*, cl. 9. P. *klisnāti*, *čikleśa*, *kleśishyati* and *klekshyati*, *aklesit* and *aklikshat*, *kleśitum* and *klekshum*, to torment, torture, trouble, molest; to cause pain, afflict, distress; to suffer, feel pain, suffer distress; cl. 4. A. *klis̄yate*, *čiklīśe*, *kleśishyate*, *aklesish̄ṣṭa*, *kleśitum*, to be tormented or molested; to be afflicted, feel pain, suffer; Caus. P. A. *kleśayati*, -*te*, -*yitum*, to torment, molest; Desid. *čiklikshati*, *čiklīśishati*, *čikleśishati*, *čiklīśishate*, *čikleśishate*; Intens. *čeklīśyate*, *čeklēsh̄ṣṭi*; [cf. Cambro-Brit. *gləsi*, 'to pain, to cause a pang, to suffer a pang.']

*Klišita* or *klis̄ṣṭa*, *as*, *ā*, *am*, molested, tormented, distressed, afflicted; wearied, hurt, injured; being in a bad condition, worn; put to shame; contradictory, inconsistent; connected with pain or suffering; (*am*), ind. in distress. — *Klišita-vat*, *ān*, *atī*, *at*, suffering pain or distress. — *Klišṭa-vartman*, *a*, n. a disease of the eyelids; [cf. *klinna-vartman*.] — *Klišṭa-vṛitti*, *is*, *is*, *i*, leading a wretched life.

*Klišyamāna*, *as*, *ā*, *am*, being distressed.

*Klišṭi*, *is*, *f*, affliction, calamity, distress; service.

*Kleşa*, *as*, m. pain, affliction, distress; pain from disease, anguish; wrath, anger; worldly occupation; care, trouble. — *Kleşa-kārin*, *i*, *inī*, *i*, causing pain, afflicting. — *Kleşa-kshama*, *as*, *ā*, *am*, capable of enduring pain and trouble. — *Kleşa-da*, *as*, *ā*, *am*, distressing. — *Kleşa-nāsana*, *as*, *ā*, *am*, destroying or palliating trouble. — *Kleşa-prahāṇa*, *am*, n. termination of distress, especially of worldly cares and

passions. — *Kleşa-bhāgin*, *i*, *inī*, *i*, having trouble. — *Kleşa-bhāj*, *k*, *k*, *k*, having trouble. — *Kleşā-paha* ('*śa-ap*'), *as*, *ā*, *am*, allaying pain or suffering, consolatory, consoling; palliative; (*as*), m. a son.

*Kleşaka*, *as*, *i*, *am*, giving pain, troublesome, annoying, afflicting.

*Kleşita*, *as*, *ā*, *am*, pained, distressed, afflicted.

*Kleşin*, *i*, *inī*, *i*, connected with pain, causing pain or suffering; hurting, injuring.

*Kleşṭri*, *ṣṭā*, m. one who causes pain or suffering.

क्लित *klita*, *as*, m. a kind of poisonous insect.

क्लितक *klitaka*, *am*, n. a kind of plant with a poisonous root, *Glycyrrhiza Glabra*?. (*Kāla-klitaka*, *am*, n. the Indigo plant.)

*Klitakikā*, *f*, the Indigo plant, *Indigofera Indica*.

क्लितनक *klitanaka*, *am*, n. a kind of plant, = *ati-rasā*.

क्लिब *klib* or *kliv*, cl. I. A. *klibate* or *klivāte*, *čiklībe*, *klībishyate*, *klībitum* (according to some also *klīvāyate*), to be impotent, to behave like one who is impotent or like a eunuch; to be timorous, to be modest or unassuming.

*Kliba* or *klīva*, *as*, *ā*, *am*, impotent, emaciated, a eunuch; unmanly, timorous, timid; weak, weak-minded, base; idle, slothful; a coward; of the neuter gender; (*as*, *am*), m. n. the neuter gender; [cf. Hib. *cailltean*, 'eunuch'; *caillte*, 'castrated'; *caillm*, 'I geld, castrate, destroy'; *cailledh*, 'emasculatation.']; — *Kliba-tā*, *f*, or *klīva-tva*, *am*, n. impotence, the being neuter. — *Kliba-rūpa*, *as*, *ā*, *am*, Ved. similar to a eunuch. — *Kliba-linga*, *am*, n. the neuter gender. — *Klīva-vat*, *i*od. like a base man, like a weak-minded, effeminate person.

*Klāibya* or *klāivya*, *am*, n. absence of virility, impotence, unmanly behaviour, unmanliness, weakness, timidity, cowardice; the neuter gender.

क्लु *klu*, cl. I. A. *klavate*, to move.

क्लेश *kleś*, cl. I. A. *kleśate*, *čikleśe*, *kleśitum*, to speak articulately; to impede or obstruct; to strike, kill; to distress.

क्लेश *kleśa*. See under rt. *klīś*.

क्लैतिक *klaitakika*, *am*, n. a fermented liquor prepared from the root of the plant *Klitaka* (*klitakikā* ?), wine, spirituous liquor.

क्लैव्य *klāibya* or *klāivya*. See under *klība*.

क्लोम *kloma*, *am*, n. or *kloman*, *ā*, *a*, m. n. (in the earlier language m.; in the later n.), the bladder; the lungs, the right lung; bile (?).

क्लोश *klōśa*, *as*, m., Ved. = *krośa*, calling out to; (Sāy.) fear.

कृ *kva*, ind. (fr. I. *ku*; according to Pān. V. 3, 12, VII. 2, 104, formed first fr. *kim* and then fr. the substitute *ku* with affix *at*), where? in what place? whither? how? when? (rarely) how much less! [cf. *kutas*]; connected with the particles *id*, *avid*, *nu*, &c., in the same manner as 2. *ka*, q. v. (e. g. *kva nu te kshatriyāḥ sūrāḥ*, where now are those Kshatriya heroes?); *kva* appears to be used as a loc. of 2. *ka* in Manu X. 66. (e. g. *kva śreyas̄tvam*, in whom is the preference?); *kva* with *bhū*, *as*, or *gata*, may denote, how is it with? what has become of? (e. g. *kva aham bhavāni*, what will become of me? *kva gatas tava mayā anurāḡah*, what has become of your affection for me?), or *kva* alone may have the same meaning (e. g. *kva sukham*, where is happiness? i. e. there is no such thing as happiness); *kva*—*kva* or *kutra*—*kva* implies excessive incongruity, where is this? where is that? how distant is this from that, how little does this agree with that (e. g. *kva śūrya-prabhavo vanśah kva ēa alpā-riśayā matih*, how can my limited intellect describe the solar race?); *kvāpi* (*kva api*),

anywhere, somewhere, to some place, to any place, in a certain place; sometimes; *kva* *ka*, anywhere, somewhere, at any time; *kva* *ka* *na*, anywhere (originally negative); *na kva* *ka* *na*, nowhere; *kva* *cid*, anywhere, somewhere, to any place, in a certain place; in a certain case, sometimes; at some time, once upon a time; *kva* *cid*—*kva* *cid*, here—there, here and there, in various places; now—then, now and then; *na kva* *cid*, nowhere, never, by no means; *yatra kvāpi* or *yatra kva* *ca*, wherever, whosoever, to whatsoever place, anywhere; *yatra kva* *ca* *na*, to whatsoever place, hither and thither, anywhere; whenever, at any time, when, in any case or matter whatever; *yatra kva* *vāha*—*tatra tatrāpi*, wherever—there.—*Kva-janman*, *ā*, *ā*, *a*, where born?—*Kva-nivāsa*, *as*, *ā*, *am*, where dwelling?

*Kvātya*, *as*, *ā*, *am*, or *kvātyaka*, *as*, *ikā*, *am*, of or belonging to where or what place? being where?

क्वङ्गु *kvangu*, *us*, *m*. = *kanqu*, a sort of Panic, *Panicum Italicum*.

क्वण *kvap*, *cl. I. P. kvāṇati*, *śakvāṇa*, *kvāṇitum*, to sound; to hum (as a bee); to make any sound; to tinkle: Caus. *kvāṇayati*, *-yitum*, to cause to sound, to make sound, to twang, to produce a sound with anything; e. g. *nūpurath*, with ankle ornaments; [cf. Lat. *cano*; Goth. *hana*, 'a cock.']

*Kvāṇa*, *as*, *m*, the sound or tone of any musical instrument; sound in general.

*Kvāṇat*, *an*, *antī*, *at*, sounding.

*Kvāṇāna*, *am*, *n*, sounding, the sound of any musical instrument; (*as*), *m*, a small earthen pot or boiler.

*Kvāṇita*, *as*, *ā*, *am*, sounded, twanged (as a stringed instrument); (*am*), *n*, sound, twang.

*Kvāṇa*, *as*, *m*, the sound of a musical instrument; sound in general.

क्वथ *kvath*, *cl. I. P. kvathati*, *śakvātha*, *kvathishyati*, *akvathī*, *kvathitum*, to boil, stew, decoct, prepare by heat; to digest: Caus. *kvāthayati*, *-yitum*, to cause to boil, to boil, decoct. *Kvatha*, *as*, *m*, a decoction, an extract. *Kvathana*, *am*, *n*, boiling, decocting. *Kvathita*, *as*, *ā*, *am*, boiled, decocted, stewed, digested.

*Kvātha*, *as*, *m*, a decoction, any solution or infusion prepared with a continued or gentle heat; the mixture of the materials for a decoction; pain, sorrow, calamity, distress.—*Kvāthodbhava* ('*tha-ud*'), *as*, *ā*, *am*, produced by boiling; (*am*), *n*, blue vitriol used as a collyrium.

क्वःस्य *kv-adhaḥ-stha*, *as*, *ā*, *am* (fr. 2. *ku-adhas-stha*), Ved. standing below on the earth.

क्वयि *kvayi*, *is*, *m*, Ved. a kind of bird.

क्वल *kvala*, *as* or *am*, *m* or *n*. (?), Ved. a substance used for coagulating other substances.

क्वचित् *kvācīta*, *as*, *ī*, *am* (fr. *kva*—*cit*), met with somewhere or occasionally; rare, uncommon.

क्वथि *kvāthi*, *is*, *m*, Ved. an epithet of Agastya.

क्वपि *kvāpi*, ind. somewhere, &c. See *kva*.

क्वल *kvel*, *cl. I. P. kvelati*, to shake or move; (a less correct form for *kshvel*.)

क्वश *ksā*, a root forming, according to native grammarians, some tenses of *khyā* and *śaksh* (e. g. the Fut. *ksāsyati*; Inf. *ksātum*; Aor. *aksāsīt*, *aksāsta*; Perf. *śakṣe*).

क्वश *ksha*, *as*, *m*. (fr. 4. *kshi*), destruction; loss, disappearance; destruction of the world; lightning; a field; the protector or cultivator of a field, a peasant, a husbandman; a demon or Rakshas; the fourth incarnation of Vishnu as the man-lion or *nara-siṅha*.

क्षज *kshaj* or *kshaj*, *cl. I. A. kshajate* or *kshajate*, *śakshajate*, *kshajitum*, to go, approach; to give; *cl. 10. P. kshajayati*, *-yitum*, to live in distress; to live in pain or want.

क्षण *kshan*, *kshana*. See *kshan*.

क्षण *kshana*, *as*, *am*, *m. n.* (said to be a corruption of *ikshana*, a glance, and not used in the earlier literature; native lexicographers make this word *m. only*), any instantaneous point of time, an instant, the twinkling of an eye, a moment (e. g. *kshanam*, acc., or *kshapana*, inst. for an instant, in a moment; *kshanāt*, abl. after an instant, immediately, directly, at once; *kshaye kshaye*, every instant, every moment; *tat-kshanaṁ*, that very moment, in that same moment, immediately; *tat-kshanāt*, immediately upon that); a moment regarded as a measure of time, equal to thirty Kalas or four minutes, or according to other authorities equal to  $\frac{1}{10}$  or  $\frac{1}{15}$  seconds; a leisure moment, a vacant instant, leisure, (*kshanaṁ kri*, to have leisure for, wait patiently for; cf. *kṛita-kshana*) a fit or suitable moment, an opportunity, (*kshanaṁ kri* or *dā*, to give an opportunity); a festival; a certain day of the fortnight, as the full moon, change of the moon, &c.; dependance, servitude, the centre, the middle.—*Kshana-kshapa*, *as*, *m*, a momentary delay.—*Kshana-da*, *as*, *m*, an astrologer; (*ā*), *f*, night (giving leisure); turmeric; (*am*), *n*, night-blindness; water.—*Kshana-dā-kara*, *as*, *m*, the moon.—*Kshana-dā-āra*, *as*, *ī*, *m. f.* a night-walker, a Rakshas, a fiend, a goblin.—*Kshana-dāndhya* ('*dā-an*'), *am*, *n*, night-blindness, nyctalopsia; [cf. *kshapāndhya*, *naktāndhya*.]—*Kshana-dṛishṭa*, *as*, *ā*, *am*, momentarily visible, seen for an instant.—*Kshana-dyuti*, *is*, *f*, momentary flash, lightning; [cf. *ācira-dyuti* and *kshana-prabhā*.]—*Kshana-nivāsa*, *as*, *m*, a porpoise, the Gangetic porpoise.—*Kshana-prakāśa*, *f*, lightning.—*Kshana-prabha*, *as*, *ā*, *am*, gleaming or flashing for an instant; (*ā*), *f*, lightning.—*Kshana-bhangura*, *as*, *ā*, *am*, perishing in an instant, transient, frail, perishable.—*Kshana-bhūta*, *as*, *ā*, *am*, momentary, short-lived.—*Kshana-mātram*, ind. for an instant merely, only for a moment.—*Kshana-mātrāmuraḡin* ('*tra-an*'), *ī*, *inī*, *ī*, one whose affection lasts only a moment.—*Kshana-rāmān*, *ī*, *m*, a pigeon.—*Kshana-vighna*, *am*, *n*, a momentary hindrance.—*Kshana-vidhvāsin*, *ī*, *inī*, *ī*, collapsing or perishing in a moment; (*ī*), *m*, the name of a sect of atheistic philosophers who deny the continued identity of any part of nature, and maintain that the universe perishes and undergoes a new creation every instant.—*Kshana-ṇāntara* ('*ṇa-an*'), *am*, *n*, the interval of a moment; (*e*), ind. after a little while, the next moment, thereupon.—*Kshana-r̥dha* ('*ṇa-ar*'), *am*, *n*, half the measure of time called *Kshana*, half a moment, a small space of time.

*Kshānika*, *as*, *ā*, *am*, momentary, transient; (*ā*), *f*, lightning.—*Kshānika-tva*, *am*, *n*, momentary duration.

*Kshānita*, *as*, *ā*, *am*, having a leisure moment. *Kshānin*, *ī*, *inī*, *t*, having a leisure moment; momentary, transient; (*inī*), *f*, the night; [cf. *kshana-dā*.]

क्षणतु *kshānatu*, &c. See under *rt. kshan*.

क्षत्र *kshattri*. See under *rt. kshad*.

क्षत्र *kshatra*, *am*, *as*, *n. m.* (probably fr. *rt. I. kshi*; the *m*. form does not appear to occur), dominion, supremacy, power, might (whether human or supernatural, in the Veda especially applied to the power of Varuṇa-Mitra and Indra); government, governing body, the military or reigning order (the members of which in the earliest times, as represented by the Vedic hymns, were generally called *Rājanya*, not *Kshatriya*; afterwards, when the difference between Brahman and *Kshatra* or the priestly and civil authorities became more distinct, the reigning or

military caste accepted the title *Kshatriya*); a man of the second or *Kshatriya* caste, a warrior, a soldier (in this sense fancifully derived in *Raghu. II. 53. fr. kshatāt tra fr. rt. traī*, i. e. a preserver from injury); (*ī*), *f*, a woman of the second caste; the rank of a member of the reigning or military order, the authority of the second caste; wealth; water; the body; *N.* of a plant, = *taḡara*; [cf. *tvi-kshatra*, *deva-kshatra*, &c.]—*Kshatra-dharma*, *as*, *m*, the duty of a *Kshatriya*, bravery, military conduct.—*Kshatra-dharman*, *ā*, *ā*, *a*, having the duties of a soldier or of the second caste; (*ā*), *m*, *N.* of a prince.—*Kshatradharmānuga* ('*ma-an*'), *as*, *ā*, *am*, following or observing the duty of a soldier.—*Kshatra-dhṛiti*, *is*, *f*, the support of supreme power; *N.* of a particular part of the *Rāja-sūya* ceremony.—*Kshatra-pa*, *as*, *m*, a governor, a Satrap (a word found on coins).—*Kshatra-pati*, *is*, *m*, Ved. the possessor of dominion.—*Kshatra-bandhu*, *us*, *ūs* or *us*, *u*, one who belongs to the military order or second caste; (*us*), *m*, a member of the *Kshatriya* caste; a mere *Kshatriya*, i. e. a *Kshatriya* by birth but not by his actions (a term of abuse).—*Kshatrabandhu-rat*, ind. like a warrior.—*Kshatra-bhṛit*, *t*, *t*, *t*, Ved. one who holds or confers dominion.—*Kshatra-yoga*, *as*, *m*, Ved. union of the princely order.—*Kshatra-va*, *āt*, *āt*, *at*, endowed with princely dignity.—*Kshatra-vani*, *is*, *is*, *i*, Ved. favourable to the princely order.—*Kshatra-varadhana*, *as*, *ī*, *am*, Ved. promoting dominion.—*Kshatra-vidyā*, *f*, the knowledge or science possessed by the *Kshatriya* or military order.—*Kshatra-vṛiksha*, *as*, *m*, *N.* of a tree, = *muḡukunda*.—*Kshatra-vṛiddha*, *as*, *m*, *N.* of a prince.—*Kshatra-vṛiddhi*, *is*, *m*, *N.* of one of the sons of *Manu Raṅya*.—*Kshatra-vṛidh*, *t*, *m*, *N.* of a prince, = *kshatra-vṛiddha*.—*Kshatra-veda*, *as*, *m*, the Veda of the *Kshatriya* or military order.—*Kshatra-śrī*, *is*, *is*, *ī*, Ved. possessing sovereignty; (*Sāy*) possessed of power.—*Kshatra-sava*, *as*, *m*, *N.* of a sacrificial ceremony.—*Kshatratyātanīya*, *as*, *ā*, *am* (fr. *kshatra* + *āyatana*), Ved. based on the *Kshatra* or kingly power.—*Kshatropakshatra* ('*ra-up*'), *as*, *m*, *N.* of a prince.—*Kshatraujas* ('*ra-uj*'), *ās*, *m*, *N.* of a prince.

*Kshatrina*, *as*, *m*, *N.* of a man.

*Kshatrin*, *ī*, *m*, a man of the military order or second caste.

*Kshatriya*, *as*, *ā*, *am*, governing, endowed with sovereignty; (*as*), *m*, a member of the military or reigning order which in later time constituted the second caste; (*ā*), *f*, a woman of the military order or of the second caste; (*ī*), *f*, the wife of a man of the second caste; (*am*), *n*, the power or rank of this order.—*Kshatriya-jāti*, *śs*, *f*, the military tribe or caste.—*Kshatriya-tā*, *f*, or *kshatriya-tva*, *am*, *n*, the order or rank of a *Kshatriya*.—*Kshatriya-dharma*, *as*, *m*, the duty or occupation of the warrior-tribe, war, government, &c.—*Kshatriya-dharman*, *ā*, *ā*, *a*, having the duties of a soldier or of the second caste.—*Kshatriya-prāya*, *as*, *ā*, *am*, mostly consisting of the military tribe.—*Kshatriya-mardana*, *as*, *ā*, *am*, destroying or destroyer of *Kshatriyas*.—*Kshatriya-rāja*, *as*, *m*, the chief of *Kshatriyas*.—*Kshatriyarehabha* ('*ya-rish*'), *as*, *m*, best of *Kshatriyas*.—*Kshatriya-hana*, *as*, *m*, one who destroys the military caste.—*Kshatriyantakara* ('*ya-an*'), *as*, *m*, one who destroys the *Kshatriyas*.

*Kshatriyakā* or *ikā*, *f*, a woman belonging to the military or reigning order, a woman of the second caste.

*Kshatriyānī*, *f*, a woman belonging to the military caste; the wife of a man of the second caste.

क्षद *kshad*, *cl. I. A.*, Ved. *kshadate*, *śakshade*, to cut, dissect, cut to pieces, divide; to kill; to carve (meat), to distribute (food); to take (food), to consume, eat. (As a *Sautra* root *kshad* means 'to cover, protect, shelter'.)

*Kshattrī*, *tā*, *m*, one who cuts anything, one who carves or distributes; an attendant; a door-keeper,

a porter; a charioteer, a coachman; [cf. *anu-kshat-trī*]; one who fights from a chariot; the son of a Śūdra man and a Kshatriya woman, or the son of a Kshatriya man and a Śūdra woman (called Ugra in Manu X. 9), or the son of a Śūdra man and Vaiśya woman (called Āyogava in Manu X. 12); the son of a female slave; (the proper employment of a Kshatriya is said to be catching animals that live in holes); a N. of Vidura as the son of a female slave, his father being the celebrated Vyāsa (see Mahā-bh. I. 7381); an epithet of Brahmā; a fish.

**Kshadat**, *an, anti, at*, carving, dividing, tearing; eating.

**Kshadana**, *am, n*, the act of carving, dividing, tearing; eating.

**Kshadman**, *a, n.*, Ved. a carving knife; pieces of food cut off or carved; (according to Schol.) water.

**क्षन्** *kshan* or *kshap*, cl. 8. P. A. *kshānoti, nute, cakshāna, cakshane, kshanishyati, -te, akshanit, kshanitum*, P. to hurt, injure, wound, break; A. to hurt one's self, be injured or wounded: Caus. *kshāpayati, -yitum*: Desid. *śikshanishati, -te*: Intens. *śankshanyate, śankshanti*; [cf. Gr. *kalno, kavō; kalvra = kshapute; kalvo*; perhaps also *σλομα* for *ἐνομα*.]

**Kshapatu**, *us, m*, a wound or sore.

**Kshapana**, *am, n*, hurting, injuring; killing, slaughter.

**Kshapanu**, *us, m*, a wound, a sore.

**Kshata**, *as, ā, am*, wounded, hurt, hit, injured, broken, torn, rent, destroyed, impaired, violated; diminished, trodden or broken down; (*am*), *n*, a hurt, wound, sore, contusion. — **Kshata-kāsa**, *as, m*, a cough produced by an injury; [cf. *kshata-ja, &c.*] — **Kshata-ghna**, *as, m.*, N. of a plant, commonly *Kukurasonkhā, Conyza Lacera*; (*ā* or *ī*), *f*, a kind of insect; lac, the animal dye. — **Kshata-ja**, *as, ā, am*, produced by a wound or injury of any kind (e. g. *kāsa*, a kind of cough); (*am*), *n*, blood; pus, matter. — **Kshata-tesa**, *ās, ās, as*, dimmed, obscured (as light or power). — **Kshata-pūya-tesa**, *as, ā, am*, having the stock of merit exhausted. — **Kshata-yoni**, *īs, f*, a woman who has been violated, one no longer a virgin. — **Kshata-vikshata**, *as, ā, am*, mangled, covered with cuts and wounds. — **Kshata-vidhvansin**, *ī, m*, a sort of pot-herb, *Convolvulus Argenteus*. — **Kshata-vrittī**, *īs, f*, destitution, the being without the means of support, living on what one can get. — **Kshata-vrana**, *as, m*, a sore produced by an injury. — **Kshata-vrata**, *as, ā, am*, a violator of a vow or religious engagement. — **Kshata-hara**, *am, n*, *Agallochum* or *Aloe wood*. — **Kshatāri** (*ta-art*), *īs, īs, i*, victorious, triumphant. — **Kshatōtha** (*ta-ut*), *as, ā, am*, produced by injury. — **Kshatodara** (*ta-ud*), *am, n*, flux, dysentery. — **Kshatodbhava** (*ta-ud*), *as, ā, am*, produced by injury; (*am*), *n*, (?) blood; [cf. *kshata-ja*.] — **Kshatavjas** (*ta-ōj*), *ās, ās, as*, weakened, reduced, impaired.

**Kshati**, *īs, f*, injury, hurt, a wound; destruction; damage, disadvantage.

**क्षप** 1. *kshap*, cl. 1. P. A. *kshapati, -te*, to be abstinent, to fast, to do penance: Caus. *kshāpayati, -yitum*, to regret sorrowfully, miss.

1. **kshapana**, *as, m*, a Buddhist mendicant; (*as, ā, am*), shameless, impudent?; (*am*), *n*, abstinence, chastisement of the body, defilement, impurity.

**Kshapanaka**, *as, m*, a mendicant, especially a Buddhist mendicant, who wears no garments; also a Jain mendicant; (*as*), *m.*, N. of an author supposed to have lived at the court of king Vikramāditya.

**क्षप** 2. *kshap*, cl. 10. P. *kshāpayati, -yitum*, to send, throw, cast, direct, &c.; [cf. Goth. *skapa*.]

**Kshāpayat**, *an, anti, at*, casting, sending.

**Kshāpita**, *as, ā, am*, sent, cast, directed.

**क्षप** 3. *kshap*. See Caus. of rt. 4. *kshi*, 'to destroy.'

4. *kshap*, *p, f*, Ved. night; a measure of time equivalent to a whole day of twenty-four hours; darkness; water; *kshapah* or *kshapā*, ind. at night; [cf. Lat. *crepus-culum*; Gr. *κρέφος, κρέφας*.] — **Kshapotiya** (*pas-at*), *as, m*, the end of night.

2. **kshapana**, *as, ā, am*, destructive, one who destroys; (*am*), *n*, destroying, diminishing, suppressing, expelling.

**Kshapā**, *f*, night (Ved. only used in inst. pl. *kshapābhīs*); turmeric. — **Kshapā-kara**, *as, m*, 'making the night,' the moon. — **Kshapā-ghana**, *as, m*, a dark cloud or dark nocturnal clouds. — **Kshapā-cara**, *as, m*, a night-walker; a fiend, a goblin. — **Kshapāta** (*pā-ata*), *as, m*, a night-walker; a Rākshasa, an imp or goblin. — **Kshapā-nātha**, *as, m*, the moon. — **Kshapānta** (*pā-an*), *as, m*, dawn, day-break. — **Kshapāndhya** (*pā-an*), *am, n*, night-blindness, nyctalopia; [cf. *kshāpāndhya, nak-tāndhya*.] — **Kshapā-pati**, *īs, m*, the moon; camphor. — **Kshapāha** (*pā-ahan*), *am, n*, a day and night.

**क्षपणी** *kshapanī, f.* = *kshapanī*, an oar, a net.

**क्षपण्यु** *kshapanyu, us, m*, an offence, a transgression.

**क्षम्** 1. *ksham*, cl. 1. A., ā, 4. P. *kshamate, kshāmyati* (ep. also 1. P. and Ved. 2. P. *kshamati, kshāmiti*), *śakshame, śakshāma, kshamishyate, -ti, and kshānyate, -ti, akshamishāta, akshānta, akshamat, kshāmitum and kshāntum*, to be patient or composed, to suppress anger, keep quiet; to submit to (with dat.); to bear patiently, endure, put up with, suffer; to pardon, forgive (with gen. or dat. of the person, e. g. *kshamasva tad me*, forgive me that); to allow, permit, suffer; to resist; to be competent or able to do anything (with inf.): Caus. *kshāmayati, -te, -yitum*, to ask pardon for anything (with double acc., e. g. *tat kshamaye bhavantam*, I ask you to pardon that); to suffer or bear patiently: Desid. *śikshamishate, -ti, and śikshānsate, -ti*: Intens. *śankshamyate, śankshanti*; [cf. Goth. *hramja* (?); Angl. Sax. *hremman*, 'to hinder, disquiet'.]

**Kshantavya**, *as, ā, am*, to be borne or endured, bearable, to be suffered or submitted to patiently, to be pardoned or forgiven.

**Kshantri**, *tā, trī, trī*, pardoning, bearing patiently, submissive.

2. *ksham*, *f*, (making *kshās* in the nom. case), Ved. the ground, the earth, *χθών*; [cf. *χαμα*, &c.] — **Ksha-pāvat**, *ān, m.*, Ved. an earth-protector, a ruler, a governor.

**Kshama**, *as, ā, am*, patient; enduring, suffering, bearing, submissive, resisting; adequate, competent, able, fit for (with inf. or at the end of a compound, *vayam tyaktvā kshamāh*, we are able to quit; *gamana-kshama*, able to go); friendly; favourable; bearable, tolerable; fit, appropriate, becoming suitable, proper for (with gen. of the person, e. g. *kshamam Kauravānām*, proper for the Kauravas; or with inf., e. g. *na sa kshamāh kopayitum*, he is not a fit object for anger); (*as*), *m*, a N. of Śiva, 'the patient'; (*ā*), *f*, patience, forbearance, indulgence; personified as a daughter of Dakṣa and wife of Pulaha; resistance; the earth; an epithet of Durgā; N. of a female shepherd; the tree *Acacia Catechu* (*khadīra*); N. of a species of the Atijayati metre [cf. *utpalini*]; night (wrong form for *kshapā*); (*am*), *n*, propriety, fitness; [cf. Hib. *cam*, 'strong, stout, mighty; power, might'; *cama*, 'brave'.] — **Kshama-tā**, *f*, or **kshama-tva**, *am, n*, ability, fitness, capability. — **Kshama-vat**, *ān, anti, at*, knowing what is proper or right. — **Kshamā-kalyāna**, *as, m.*, N. of a pupil of Jinalābhasūri, who composed 1794 A. D. a commentary on the Jiva-viāra. — **Kshamā-tala**, *am, n*, the earth. — **Kshamā-dānsa**, *as, m.*, N. of a tree, = *śigrū*. — **Kshamānvita** (*śmā-an*), *as, ā, am*, endowed with patience, patient, enduring, forgiving. — **Kshamā-pati**, *īs, m*, lord of the earth, a king. — **Kshamāpanna** (*mā-āp*), *as, ā, am*, forbearing, patient. — **Kshamā-para**, *as, ā, am*, very patient, for-

bearing. — **Kshamā-bhuj**, *k, k, k*, patient; (*k*), *m*, a king, a prince. — **Kshamā-yukta**, *as, ā, am*, endowed with patience, patient, enduring. — **Kshamāvat**, *ān, anti, at*, patient, enduring, forbearing; (*anti*), *f.*, N. of the wife of Nidhi-pati.

**Kshamānyā**, *as, ā, am*, to be suffered, to be patiently borne; to be pardoned.

**Kshamā** (inst. case of 2. *ksham*), on the earth, on the floor (included by Pāṇini among the indeclinables with *sva*, *divā*, &c.); [cf. Gr. *χαμα*, *χαμᾶ-ζε*, *χαμᾶ-θεν*; *χαμαλός*.] — **Kshamā-cara**, *as, ā, am*, Ved. being in the ground or under the earth.

**Kshamāpaya**, nom. P. A. *-payati, -te, -yitum*, to ask any one's (acc.) pardon, to beg forgiveness.

**Kshamitavya**, *as, ā, am*, to be endured, to be patiently borne, to be pardoned.

**Kshamitri**, *tā, trī, trī*, patient, enduring, forbearing, indulgent.

**Kshamin**, *ī, inī, ī*, patient, enduring, forbearing, indulgent; capable, able.

**Kshamyā**, *as, ā, am*, Ved. being in the earth, terrestrial; *χθώνιος*.

**Kshānta**, *as, ā, am*, borne, endured; patient, enduring; (*as*), *m.*, N. of a man; of a hunter; epithet of Śiva [cf. *kshama*]; (*ā*), *f*, the earth, 'the patient one.'

**Kshānti**, *īs, f*, patience, forbearance, endurance, indulgence, patient waiting for anything. — **Kshānti-mat**, *ān, anti, at*, patient, enduring, indulgent. — **Kshānti-vādīn**, *ī, m.*, N. of a Rishi; N. of Śākya-muni in one of his former births.

**Kshāntu**, *us, us, u*, patient, enduring; (*us*), *m*, a father.

**Kshāmyā**, *as, ā, am*, to be borne; to be pardoned or overlooked.

**क्षमुद** *kshamuda*, *as* or *am*, *m*, or *n*, (?), a particular number.

**क्षम्** *kshamp*, cl. 1. or 10. P. *kshampati* or *kshampayati, -yitum*, to suffer, bear; [cf. 1. *ksham*.]

**क्षय** *kshaya*. See under rt. 2. *kshi* and rt. 4. *kshī*, p. 266.

**क्षयसु** *kshayathu, us, m*, cough; (a wrong form for *kshavathu*.)

**क्षयद्वीर** *kshayad-vīra*. See under 1. *kshi*.

**क्षर** *kshar*, cl. 1. P. *ksharati, śakshāra*, cl. 1. A. *ksharate*, Ved. cl. 2. P. *ksharīti*, (ep. inf. *ksharadhya*), to flow, stream, glide; to flow away; to stream forth; pour out (either in active or neuter sense); to drop, distil, trickle, ooze, run; to melt away, wane, perish, be destroyed; to fall or slip from, to be deprived of (with abl.): Caus. *kshārayati, -yitum*: Desid. *śiksharishati*: Intens. *śaksharyate, śaksharti*; [cf. Lat. *scateo*?]

**Kshara**, *as, ā, am*, melting away, perishable; (*as*), *m*, a cloud; (*am*), *n*, water; a body. — **Kshara-ja** or **kshare-ja**, *as, ā, am*, produced by distillation. — **Kshara-patrā**, *f.*, N. of a plant, = *Arora-pushpi*. — **Kshara-bhāva**, *as, ā, am*, mutable, dissoluble.

**Ksharaka**, *as, ikā, am*, pouring forth.

**Ksharāna**, *am, n*, the act of flowing, trickling, distilling, dropping (e. g. *angulī-ksharāna*, perspiration of the fingers).

**Ksharat**, *an, anti, at*, flowing, running, trickling, oozing.

**Ksharita**, *as, ā, am*, dropped, liquefied, oozed, trickling, flowing.

**Ksharin**, *ī, inī, ī*, flowing, dropping, trickling; (?), *m*, the rainy season.

**Kshāra**, *as, ā, am*, caustic, biting, corrosive, acid, pungent, saline (according to some in these senses fr. rt. *kshat*), anything converted to alkali or ashes by distillation; (*as*), *m*, juice, essence; treacle, molasses; any corrosive or acid or saline substance, especially an alkali such as soda or potash; caustic alkali, one species of caustery; glass; a rogue, a cheat; (*am*),

n. a factitious or medicinal salt, commonly black salt [cf. *viḍ-lavaṇa* and *kṛishṇa-lavaṇa*]; water. — *Kshāra-kardama*, *as*, m. a pool of saline or acid mud; N. of a hell. — *Kshāra-karman*, *a*, n. applying caustic alkali (*Lapis Infernalis*) to proud flesh &c.; or applying acid remedies in general. — *Kshāra-kṛitya*, *as*, *ā*, *am*, to be treated with caustic alkali. — *Kshāra-talla*, *am*, n. oil cooked with alkaline ingredients. — *Kshāra-traya* or *kshāra-tritaya*, *am*, n. natron, saltpetre, and borax. — *Kshāra-dalā*, *f*, a kind of pot-herb, = *Ōlli*. — *Kshāra-dru*, *us*, m. the tree *Bignonia suaveolens*; [cf. *ghanṭā-pāṭali*]. — *Kshāra-nadi*, *f*, a river in hell, the water of which is alkaline. — *Kshāra-pattra*, *as* or *am*, m. or n. (?), or *kshāra-pattraka*, *as*, m. the pot-herb *Chenopodium Album*. — *Kshāra-pāla*, *as*, m., N. of a Rishi. — *Kshāra-bhūmi*, *is*, *f*, a saline soil. — *Kshāra-madhya*, *as*, m. the plant *Achyranthes Aspera* [cf. *apamārya*]; its alkaline ashes make it useful in washing clothes. — *Kshāra-mṛitīkā*, *f*, saline soil, especially an impure sulphate of soda. — *Kshāra-melaka*, *as*, m. an alkaline substance. — *Kshāra-meha*, *as*, m. a morbid state of the urine, in which its smell and taste resemble that of potash. — *Kshāra-rasa*, *as*, m. a saline or alkaline flavour. — *Kshāra-vṛiksha*, *as*, m. the tree *Bignonia suaveolens* [cf. *kshāra-dru*]; any tree yielding abundant potash. — *Kshāra-sreṣṭhā*, *as*, m. the tree *Butea Frondosa*; also = *kshāra-vṛiksha*; (*am*), n. alkaline earth; [cf. *vajra-kshāra*]. — *Kshāra-shaṭka*, *am*, n. six kinds of trees distinguished by their juice, as the *Butea Frondosa*, *Grislea Tomentosa*, *Achyranthes Aspera*, *Cowach*, *Ghanṭā-pāṭali*, *Coraya*. — *Kshāra-samudra*, *as*, m. or *kshāra-sindhu*, *us*, m. the salt ocean. — *Kshāra-sitra*, *am*, n. acid thread, applied to fistulas &c. — *Kshārāksha* (*ra-ak*), *as*, *ā*, *am*, having an artificial eye made of glass. — *Kshārāgada* (*ra-ag*), *as*, m. remedy prepared by extracting the alkaline particles from the ashes of plants. — *Kshārāccha* (*ra-accha*), *am*, n. sea-salt. — *Kshārānjana* (*ra-an*), *am*, n. an alkaline unguent. — *Kshārāmbu* (*ra-am*), *u*, n. or *kshārōda* (*ra-uda*), *as*, m. or *kshārōdaka* (*ra-ud*), *am*, n. an alkaline juice or fluid. — *Kshārāmbudhī* (*ra-am*), *kshārōdadhī* (*ra-ud*), *is*, m. the salt ocean.

*Kshāraka*, *as*, m. alkali; a juice, essence; a blossom, a new-blown flower or a young fruit; a bud or a multitude of young buds; a cage or basket or net for birds or fish; a washerman.

*Kshārāṇa*, *am*, *ā*, n. f. accusing of unfaithfulness; (*am*), n. converting to alkali or ashes; distilling.

*Kshārāya*, *nom. P. kshārayati*, *-yitum*, to furnish or mix with acid substances; to torture a person with acid substances; to speak ill of a person; to abuse, accuse, calumniate.

*Kshārīkā*, *f*, hunger.

*Kshārīta*, *as*, *ā*, *am*, distilled from saline matter, strained through alkaline ashes &c.; calumniated, falsely accused (especially of adultery), accused of a crime, guilty.

क्षाल 1. *kshal*, cl. I. P. *kshalati*, *-litum*, to flow; to collect; [cf. *kshar*.]

क्षाल 2. *kshal* (related to *rt. kshar*), cl. 10. P. *kshālayati*, *akīkshalat*, *-yitum*, to wash, wash off, purify, cleanse, clean, make clean; to wipe away; [cf. *Lith. skalavju*, 'to wash off'; *skallju*, 'to wash'; Mod. Germ. *spüle*].

*Kshālana*, *am*, n. washing, washing off, cleansing with water; sprinkling.

*Kshālaniya* or *kshālītavya*, *as*, *ā*, *am*, to be washed, to be cleansed with water.

*Kshālayat*, *an*, *anti*, *at*, washing, cleansing, sprinkling.

*Kshālīta*, *as*, *ā*, *am*, cleansed, cleaned, washed.

क्षव *kshava*. See under *rt. 1. kshu*.

क्षति *kshāti*, *is*, *f*. (fr. *kshai*), Ved. singeing, scorching, heat.

क्षत्र *kshātra*, *am*, n. (fr. *kshatṛi*), Ved. a community or number of attendants or servants.

क्षत्र *kshātra*, *as*, *i*, *am* (fr. *kshatra*), belonging or relating to or peculiar to the second or military tribe; (*am*), n. the second or military tribe; the dignity of a ruler or governor.

*Kshātri*, *is*, m. the son of a man of the second caste (by a woman of another caste?).

क्षान्त *kshānta*, &c. See under *1. ksham*.

क्षाम *kshāma*, *as*, *ā*, *am* (fr. *rt. kshai*), scorched, singed; dried up, emaciated, wasted, fallen away, thin, slim, slender; weak, debilitated, infirm, slight. — *Kshāma-tā*, *f*. or *kshāma-tva*, *am*, n. emaciation, thinness, slenderness; debility. — *Kshāma-val*, *ān*, *ati*, *at*, Ved. scorching, singeing, drying up; epithet of Agni; (*ti*), *f*, scil. *iṣṭi*, N. of a particular sacrificial ceremony. — *Kshāmāya* (*ma-ās*), *am*, n. any diet or any state of the body (as menstruation) incompatible with a particular medical treatment.

क्षामन् *kshāman*, *a*, n. (occurring only in *nom.*, *acc.*, *loc. sing.*), Ved. earth, soil, ground; [cf. *2. ksham*.]

क्षामाप्रस्थ *kshāmā-prastha*, *as*, m., N. of a town.

क्षार *kshāra*. See under *rt. kshar*, p. 265.

क्षालन *kshālana*, &c. See under *2. kshal*.

क्षाम् *kshām*, *nom. case of 2. ksham*, q. v.

क्षि 1. *kshi*, cl. I. P., Ved. *kshayati* (only the pres. seems to occur), to possess, have power over, rule, govern, be master of (with gen.).

*Kshayati*, *an*, *anti*, *at*, possessing, ruling, governing. — *Kshayavira*, *as*, *ā*, *am*, Ved. ruling or governing men; an epithet of Indra, Rudra, and Pushan; (Sāy. as if fr. *2. kshī*), possessed of abiding or of going heroes such as sons &c.

1. *kshīti*, *t*, *t*, *t*, ruling, a ruler, a governor, a sovereign, (used in comp., e. g. *mahī-kshīti*, q. v.)

क्षि 2. *kshi*, cl. 2. 6. P., Ved. *ksheti*, *kshiyati*, *ākshāya*, *ksheshyati*, *kshetum*, to abide, stay, dwell, reside (used especially of an undisturbed or secret residence); to inhabit; to remain; to be quiet; to go, move, approach: Caus. *kshayayati* or *kshepayati*, *-yitum*, to make a person live quietly; to pacify.

1. *kshaya*, *as*, m. (for 2. see under *rt. 4. kshī* below), an abode, residence, habitation, dwelling-place, seat, house [cf. *uru-kshaya*]; family, race; the house of Yama, god of death; dominion (?). — *Kshaya-taru*, *us*, m. the plant *Bignonia suaveolens*.

1. *kshayāna*, *as*, *ā*, *am*, Ved. habitable (?); (*as*), m. a place with tranquil water; a bay, harbour (?); (*am*), n. a dwelling-place.

*Kshayas*, *as*, n. a dwelling-place, habitation.

3. *kshī*, *is*, *f*, abode, residence; going, moving.

2. *kshīti*, *t*, *t*, *t*, dwelling, an inhabitant, (at the end of several compounds, e. g. *antarīksha-kshīti*, an inhabitant of the air &c.)

*Kshītā*, *f*, the earth.

1. *kshīti*, *is*, *f*. (for 2. see under *rt. 4. kshī* below), an abode, a dwelling, habitation, house, residence [cf. *uru-kshīti*]; the earth, the soil of the earth; (*ayas*), *f*, pl., Ved. settlements, colonies, races of men, nations, men in general; the families of the gods. — *Kshīti-kāṇa*, *as*, *ā*, m. *f*. a particle of earth, dust. — *Kshīti-kampa*, *as*, m. an earthquake. — *Kshīti-kshama*, *as*, m. the tree *Mimosa Khayar*; [cf. *khadira*]. — *Kshīti-kshīti*, *t*, m. a ruler of the earth; a king, a prince. — *Kshīti-khaṇḍa*, *as*, m. a clod or lump of earth. — *Kshīti-garbha*, *as*, m., N. of a Bodhi-sattva. — *Kshīti-ja*, *as*, *ā*, *am*, earth-born, produced of or in the earth; (*as*), m. a tree; a kind of snail (= *bhū-nāga*); an earth-worm; N. of the

planet Mars; an epithet of the demon Naraka; (*ā*), *f*. an epithet of Sitā, the wife of Rāma; (*am*), n., N. of a circle of the sky. — *Kshīti-jantu*, *us*, m. a kind of snail (= *bhū-nāga*); an earth-worm. — *Kshīti-tala*, *am*, n. the surface of the earth, the region below the earth. — *Kshīti-deva*, *as*, m. the 'earth-god,' an epithet of a king. — *Kshīti-devatā*, *f*, the deity of the earth, epithet of a Brāhman. — *Kshīti-dhara*, *as*, m. 'earth-supporter,' a mountain. — *Kshīti-dhārīn*, *i*, *inī*, *i*, carrying soil or earth. — *Kshīti-dhenu*, *us*, *f*. the earth considered as a milch-cow. — *Kshīti-nanda*, *as*, m., N. of a king. — *Kshīti-nāga*, *as*, m. a kind of snail (= *bhū-nāga*) or rather snail-shell; an earth-worm (?). — *Kshīti-nātha*, *as*, m. 'lord of the earth,' a king. — *Kshīti-pa*, *as*, m. 'earth-protector,' a king. — *Kshīti-pati*, *is*, m. lord of the earth, a king, a sovereign. — *Kshīti-pāla*, *as*, m. 'earth-protector,' a king, a prince. — *Kshīti-pītha*, *am*, n. the surface of the earth. — *Kshīti-putra*, *as*, m. a son of the earth, an epithet of Naraka. — *Kshīti-pratishṭha*, *as*, *ā*, *am*, dwelling or abiding on the earth. — *Kshīti-bhu*, *k*, m. one who enjoys the earth, a king. — *Kshīti-bhrit*, *t*, m. 'earth-supporter,' a mountain; a king. — *Kshīti-maṇḍala*, *am*, n. the earth, the globe. — *Kshīti-ruh*, *i*, or *kshīti-ruha*, *as*, m. a plant, a tree. — *Kshīti-lava-bhu*, *k*, m. one who possesses a small tract of the earth, a petty prince. — *Kshīti-vadārī*, *f*, N. of a plant, = *bhū-vadārī*. — *Kshīti-vardhana*, *as*, m. a corpse. — *Kshīti-vṛitti*, *is*, *f*. (patient) behaviour like that of the earth. — *Kshīti-vṛitti-mat*, *ān*, *ati*, *at*, patient like the earth. — *Kshīti-vyudāsa*, *as*, m. a cave within the earth. — *Kshīti-suta*, *as*, m. an epithet of the demon Naraka; also of the planet Mars; [cf. *kshīti-putra*]. — *Kshītiśa* (*ti-śa*), *as*, m. a ruler of the earth, a king. — *Kshītiśa-vansāvali-carita*, *am*, n. 'genealogy and history of the kings,' title of a work composed in the last century, being a family chronicle of the viceroys of a part of Bengal. — *Kshītiśvara* (*ti-ś*), *as*, m. a king. — *Kshīti-aditi*, *is*, *f*. the Aditi of the earth, an epithet of Devakī, the mother of Kṛishṇa.

*Kshītran*, *ā*, m. air, wind.

क्षि 4. *kshi*, cl. I. 5. 9. P. *kshayati*, *kshīnoti*, *kshīṇāti*, *ākshāya*, *ksheshyati*, *akshāishīti*, *kshetum*, to destroy, corrupt, ruin, to make an end of; to kill, injure: Pass. *kshiyate*, to wane; to decrease; to be diminished, waste away, perish: Caus. *kshayayati* or *kshapayati* or Ved. *kshāpayati*, *-yitum*, to destroy, ruin, make an end of, finish; to weaken: Desid. *ākshīshati*: Intens. *ākshīyate*, *ākshīyati*, *ākshīti*; [cf. Gr. *κρίνωμι*?].

2. *kshaya*, *as*, m. (for 1. see under 2. *kshī* last col.), loss, waste, wane, diminution, destruction, decay, wasting or wearing away; fall (as of prices, opposed to *vṛiddhi*, e. g. *kshayo vṛiddhis ca panyānam*, the fall and rise in the price of commodities); removal; end, termination (e. g. *nīdrā-kshaya*, the end of sleep; *dīna-kshaya*, at the end of day; *jīvita-kshaya*, at the end of life; *kshayam yā or gam*, to become less, be diminished, go to destruction, come to an end, perish); consumption, phthisis pulmonalis; sickness in general; the destruction of the universe; (in algebra) a negative quality, a minus. — *Kshaya-kara*, *as*, *i*, *am*, causing destruction or ruin, destructive, ruinous, terminating; liberating from existence. — *Kshaya-kāla*, *as*, m. the end of all things, the period of destruction. — *Kshaya-kāsa*, *as*, m. a consumptive or phthisical cough. — *Kshaya-kṛti*, *t*, *t*, *t*, or *kshayan-kara*, *as*, *i*, *am*, causing ruin or loss; destructive. — *Kshaya-nāśini*, *f*. the plant *Celtis Orientalis*, = *jīvanī* ('removing consumption'). — *Kshaya-palshana*, *as*, m. the dark fortnight, that of the moon's wane. — *Kshaya-yukti*, *is*, *f*. or *kshaya-yoga*, *as*, m. necessity or opportunity of destroying. — *Kshaya-roga*, *as*, m. consumption. — *Kshayarogī-tva*, *am*, n. or *kshayarogī-tā*, *f*. consumption. — *Kshaya-rogin*, *i*, *inī*, *i*, consumptive. — *Kshaya-vāyu*, *us*, m. the wind that is to blow at

the end of the world. — *Kshaya-sampad*, *t*, *f*. total loss, ruin, destruction.

2. *kshayaṇa*, *as*, *ā*, *am*, destroying, annihilating, driving away, dispersing; (often at the end of compounds, e. g. *asura-kshayaṇa*, *piśāca-kshayaṇa*, &c.)

*Kshayathu*, *us*, *m*. consumption.

*Kshayayitavya*, *as*, *ā*, *am*, to be destroyed.

*Kshayin*, *i*, *īnī*, *i*, wasting, decaying, fragile; consumptive. — *Kshayi-tva*, *am*, *n*. fragility.

*Kshayishnu*, *us*, *us*, *u*, destroying, wasting, decaying, perishing; perishable, fragile.

*Kshayya*, *as*, *ā*, *am*, perishable, decaying; [*cf. a-kshayya.*]

5. *kshī*, *is*, *f*. destruction; waste, loss.

*Kshīta*, *as*, *ā*, *am*, wasted, decayed, exhausted; weakened; poor, miserable. — *Kshītāyus* (*°ta-āy*), *us*, *us*, *us*, *Ved.* one whose life goes to an end, one whose life is forfeited.

2. *kshītī*, *is*, *f*. (for *i*. see under *rt.* 2. *kshī* above), loss, destruction; want; a period of the destruction of the universe, the end of the world; a kind of perfume = *rocānā*; (*is*), *m*, *N.* of a man.

*Kshiyā*, *f*. loss, waste, destruction; offence against the customs.

*Kshīna*, *as*, *ā*, *am*, diminished, wasted, expended, worn away; lost, destroyed; injured, broken, torn; subdued, suppressed; thin, emaciated, feeble; delicate, slender, poor, miserable. — *Kshīna-gati*, *is*, *is*, *i*, with slackened or diminished motion or progress.

— *Kshīna-tamas*, *ās*, *m*, *N.* of a *Vihāra*. — *Kshīna-tā*, *f*. or *kshīna-tva*, *am*, *n*. the state of wasting away, diminution, decay; the state of being worn away or injured; emaciation, thinness; slenderness.

— *Kshīna-dhana*, *as*, *ā*, *am*, impoverished. — *Kshīna-pāpa*, *as*, *ā*, *am*, one whose sins are destroyed; one who is purified after having suffered the consequences of sin. — *Kshīna-punya*, *as*, *ā*, *am*, one whose merit is lost; one who has enjoyed the fruits of merit and is doomed to labour for more in another birth. — *Kshīna-madhya*, *as*, *ā*, *am*, slender-waisted.

— *Kshīna-vat*, *ān*, *atī*, *at*, wasted, decayed. — *Kshīna-vāsin*, *i*, *inī*, *i*, inhabiting a dilapidated house; (*ī*), *m*. a dove or pigeon. — *Kshīna-vikrānta*, *as*, *ā*, *am*, one who has lost courage, destitute of prowess.

— *Kshīna-vṛtti*, *is*, *is*, *i*, out of employ, having no means of subsistence or maintenance. — *Kshīna-sakti*, *is*, *is*, *i*, one whose strength is wasted, weak, impotent. — *Kshīna-sarīra*, *as*, *ā*, *am*, having a thin or emaciated body. — *Kshīna-sukṛita*, *as*, *ā*, *am*, having one's stock of merit exhausted. — *Kshīnāṅga* (*°na-an*), *as*, *ā*, *am*, having emaciated limbs.

— *Kshīnājya-karman* (*°na-āj*), *ā*, *m*. a Buddhist. — *Kshīnāshṭa-karman* (*°na-ash*), *ā*, *m*. (with Jains) an Arhat or inspired teacher.

*Kshiyamāna*, *as*, *ā*, *am*, perishing, wasting away, decaying.

*Ksheya*, *as*, *ā*, *am*, to be destroyed or removed.

**क्षिण** *kshin*, *cl.* 5. *P.* *A.* *kshīpoti*, *-nute*, *kshēpoti*, *-nute* (?), to kill, to hurt, = 4.

*kshī*.

**क्षिद्र** *kshidra*, *as*, *m*. disease; the sun; a horn.

**क्षिप** 1. *kship*, *cl.* 6. *P.* *A.*, 4. *P.* *kshīpati*, *-te*, *kshīpyati*, *śikshepa*, *śikshipe*, *kshēpyati*, *-te*, *akshatpīti*, *akshīpyta*, *kshēptum*, to throw, cast, send, despatch; to put or place anything on or in (with *loc.*), pour on, scatter, strew; to fix or attach to; to throw away, cast away, get rid of; to reject, disdain; to lay (the blame) on; to strike, hit; to strike down, ruin, destroy; to utter abusive words, insult, revile, abuse, scold; *A.* to throw at each other, destroy one another: *Caus.* *P.* *kshēpayati*, *-yitum*, to cause to cast &c.; to hurt, injure: *Desid.* *śikshīpati*, *-te*: *Intens.* *śikshīpyate*, *śikshēpti*; [*cf. Lat.* *sippo*, *disippo*, for *xippo*; *Gr.* *πίπτω* for *κρίπτω*; *Cambo-Brit.* *hipiaw*, 'to cast or dash suddenly'; *Goth.* *vairpa*; *Germ.* *werfe*?].

2. *kship*, *p*, *f*. (only used in *nom.* and *inst. pl.* *kshīpas* and *kshīpābhīs*), *Ved.* the fingers.

*Kshīpa*, *as*, *ā*, *am*, a thrower, striking, hitting; (*as*), *m*. throwing, casting, insulting, reviling; (*ā*), *f*. sending, casting, throwing, &c.; night; (a wrong form for *kshapā*.)

*Kshīpaka*, *as*, *m*. an archer, a warrior.

*Kshīpana*, *am*, *n*. sending, despatching, throwing, casting; reviling, abusing.

*Kshīpani*, *is*, *m*. a stroke or blow with a whip; a missile weapon; (*is* or *ī*), *f*. an oar; a kind of net.

*Kshīpanu*, *us*, *m*. an archer; a weapon; air, wind.

*Kshīpanyu*, *us*, *us*, *u* (*fr.* *kshīpana* ?), fragrant, sweet-smelling; diffusive, what may be sent or scattered; (*us*), *m*. the body; spring, the season of spring.

*Kshīpat*, *an*, *atī* or *antī*, *at*, throwing, casting; abusing, reproaching.

*Kshīpati* or *kshīpasti*, *i*, *du.*, *Ved.* the arms.

*Kshīpta*, *as*, *ā*, *am*, thrown, cast; sent, despatched, dismissed, &c.; (*ā*), *f*. night, (like *kshīpā*, a wrong form for *kshapā*); (*am*), *n*. a wound caused by shooting or throwing. — *Kshīpta-śitta*, *as*, *ā*, *am*, distracted in mind, absent. — *Kshīptaśitta-tā*, *f*. absence of mind. — *Kshīpta-deha*, *as*, *ā*, *am*, prostrating the body, lying down. — *Kshīpta-bhehaja*, *as*, *ī*, *am*, *Ved.* healing wounds caused by missile weapons. — *Kshīpta-yoni*, *is*, *is*, *i*, of despicable descent (?), such a man is not allowed to become a *Ritvij*. — *Kshīpta-lagūḍa*, *as*, *ā*, *am*, flinging the staff.

*Kshīpti*, *is*, *f*. throwing; sending; solving a riddle; explaining or understanding a hidden meaning; the quantity to be added to the square of the least root multiplied by the multiplier, to render it capable of yielding an exact square root; (in the latter sense also *kshīptikā*.)

*Kshīptu* (or *kshīptu* ?), *us*, *us*, *u*, throwing, casting, throwing obstacles in the way; obstructive, scornful, or fond of abusing (?).

*Kshīpyat*, *an*, *antī*, *at*, throwing, sending.

*Kshīpyamāna*, *as*, *ā*, *am*, throwing, tossing; casting aside, throwing off; sending, directing; being thrown, &c.

*Kshīpra*, *as*, *ā*, *am* (*compar.* *kshēpiyas*, *superl.* *kshēpiśhtha*), springing, flying back with a spring, elastic (as a bow); quick, speedy, swift; (*as*), *m*, *N.* of a son of *Kṛishṇa*; (*am*), *n*. a measure of time equal to 1/15 *Muhūrta* or 1/5 *Etarhis*; the part of the hand between the thumb and fore-finger and the corresponding part of the foot; (*am*), *ind.* quickly, immediately, directly; (*āt*), *ind.* shortly afterwards, thereupon; (*e*), *ind.* directly, immediately; [*cf. Gr.* *κρίπτω*]. — *Kshīpra-kārin*, *i*, *inī*, *i*, acting or working quickly, skilful. — *Kshīpra-dhavan*, *ā*, *ā*, *a*, *Ved.* armed with an elastic bow or one which flies back with a spring. — *Kshīpra-pākin*, *i*, *inī*, *i*, ripening quickly; (*ī*), *m*. the tree *Hibiscus Populneoides*; [*cf. gardabhāṇḍa.*] — *Kshīpra-syena*, *as*, *m*. a species of bird. — *Kshīpra-sandhi*, *is*, *m*. a species of *Sandhi* produced by changing the first of two concurrent vowels to its semivowel; also the *Svarita* accent on a syllable formed by this kind of *Sandhi*; [*cf. kshāpra.*] — *Kshīpra-hasta*, *as*, *m*, *N.* of a *Rakshas* (swift-handed).

*Kshepa*, *as*, *m*. throwing, casting, tossing; a throw, cast; a stroke of an oar &c.; sending, dismissing, striking down, depression; laying on (as paint &c.), besmearing; transgressing; passing away time; delay, procrastination, dilatoriness; insult, in-vective, abuse, reviling; disrespect, contempt; pride, haughtiness; a nosegay, a clump of flowers; (in arithmetic) an additive quantity, addendum.

*Kshepaka*, *as*, *ā*, *am*, a thrower, sender; inserted, interpolated; abusive, disrespectful; (*as*), *m*. a spurious or interpolated passage; an additive quantity, addendum; *N.* of a prince.

*Kshepaṇa*, *am*, *n*. the act of throwing, casting, shooting off (of an arrow &c.); sending, directing; sending away; passing away time, spending time; omitting; abusing; a sling; (*ī*), *f*. a sling or any

instrument with which missiles are thrown; an oar; a kind of net.

*Kshepani*, *is*, *f*. an oar; a net, a fishing-net.

*Kshepaniṇya*, *as*, *ā*, *am*, to be thrown or cast; (*am*), *n*. a sling, any instrument for casting missiles.

*Kshepiman*, *ā*, *m*. great velocity, speed.

*Kshepiśhtha*, *as*, *ā*, *am* (*see kshīpra*), quickest, speediest.

*Kshepiyas*, *ān*, *asī*, *as* (*see kshīpra*), more quick, speedier.

*Ksheptavya*, *as*, *ā*, *am*, to be cast or thrown, to be reviled or abused.

*Ksheptri*, *tā*, *trī*, *trī*, a thrower, caster, sender.

*Kshepya*, *as*, *ā*, *am*, to be thrown; to be thrown round (as a garment).

**क्षिया** *kshiyā*. See under *rt.* 4. *kshī*.

**क्षिल्लिका** *kshillikā*, *f*, *N.* of the grand-mother of king *Cakra-varman*.

**क्षिव** *kshiv*, *cl.* 1. 4. *P.* *kshēvati*, *kshīvyati*, to eject from the mouth, spit, spit out, vomit; [*cf. śhthiv* and *kshīv*.]

**क्षी** *kshī*, another form for 4. *kshī*, *q*, *v*.

**क्षीज** *kshij*, *cl.* 1. *P.* *kshījati*, *śikshija*, *kshījītum*, to sound inarticulately, to sigh or groan as in distress.

*Kshījāna*, *am*, *n*. the whistling of hollow reeds or bamboos.

**क्षीण** *kshīṇa*. See under 4. *kshī* 1st *col.*

**क्षीच** *kshīch* and *kshība*. See *kshīv*, *kshīva*.

**क्षीर** *kshīra*, *as*, *am*, *m*. *n.* (probably *fr.* *kshar*, but according to *Upādī IV.* 34. *fr.* *ghas*), milk, thickened milk; the milky juice or sap of plants; the resin of the plant *Pinus Longifolia*; water; (*as*), *m*, *N.* of a grammarian [*cf. kshīra-svāmīn*]; (*ā*), *f*, *N.* of a plant [*cf. kākolī*]; (*ī*), *f*, *N.* of several plants containing a milky sap; a small shrub, *Asclepias Rosea*, also *dugdāhikā*; a species of *Mimosa*, *M. Kauki* [*cf. kshīrikā*]; gigantic swallow-wort; *Euphorbia* &c. — *Kshīra-kañcūktā*, *i*, *m*, *N.* of a reed, *Lipeocercis Serrata* (*kshīrīsa*). — *Kshīra-kanṭha* or *kshīra-kanṭhaka*, *as*, *m*. an infant, a young child, 'having milk in its throat.' — *Kshīra-kanda*, *as*, *ā*, *m*, *f*. a kind of pot-herb, black *Bhuni-coṅra*, *Convolvulus Pinculatus*; [*cf. kshīra-vidārī*.] — *Kshīra-kalambha*, see *kshītrakalambhī*. — *Kshīra-kāhōlikā* or *kshīra-kākolī*, *f*, *a* drug, one of the eight principal medicaments of the *Hindūs*; it is a root from the *Himālaya* yielding a milky juice; [*cf. kākolī*.] — *Kshīra-kāṇḍaka*, *as*, *m*. the plant *Thithymalus Antiquorum* (*snūhi*), and *Calotropis Gigantea* (*arka*). — *Kshīra-kāshthā*, *f*, *N.* of a plant, = *vaṭī*. — *Kshīra-kīṭa*, *as*, *m*. an insect or animalcule generated by the fermentation of milk. — *Kshīra-kshava*, *as*, *m*, *N.* of a plant, = *dudgha-pshāṇa*. — *Kshīra-kharjūra*, *as*, *m*. a species of *Datura* tree. — *Kshīra-garbhā*, *as*, *m*, *N.* of a certain *Brāhman* who was born again as a flamingo. — *Kshīra-ghṛita*, *am*, *n*. purified butter mixed with milk. — *Kshīra-ja*, *am*, *n*. coagulated milk. — *Kshīra-tarangīnī*, *f*. title of a grammar composed by *Kshīra-svāmīn*. — *Kshīra-taila*, *am*, *n*. a kind of unguent prepared with milk, oil, &c. — *Kshīra-toyadhī*, *is*, *m*. the ocean of milk. — *Kshīra-da*, *as*, *ā*, *am*, milk-giving, what yields milk. — *Kshīra-dala*, *as*, *m*. the plant *Calotropis Gigantea* (= *arka*), the leaves &c. of which yield a milky juice. — *Kshīra-dātri*, *f*. yielding milk as a cow. — *Kshīra-druma*, *as*, *m*. the tree *Ficus Religiosa*; [*cf. aśvattha.*] — *Kshīra-dhara*, *as*, *m*, *N.* of a king. — *Kshīra-dhātṛī*, *f*. a wet-nurse. — *Kshīra-dhenu*, *us*, *f*. a milch-cow, symbolically represented by milk &c. offered as a gift to a *Brāhman*. — *Kshīra-nāśa*, *as*, *m*. the tree *Trophis Aspera* (= *sākhota*). — *Kshīra-nidhī*, *is*, *m*. the ocean of milk. — *Kshīra-nīra*, *am*, *n*. milk and water; embracing, embrace (*i. e.* a union like the mixing of

milk and water). — *Kshira-pa*, as, ā, am, drinking milk, who or what drinks milk; epithet of a class of ascetics; an infant, a young child. — *Kshira-parṇiṇā*, ī, m. the plant Calotropis Gigantea; [cf. *arka* and *kshira-dala*.] — *Kshira-palāṇḍu*, us, m. a kind of onion. — *Kshira-pāka*, as, ā, am, Ved. cooked in milk. — *Kshira-pāpa*, ās, m. pl. the milk-drinkers, an epithet of the Uśīnaras; (am), n. drinking milk; (as, ī, am), any vessel out of which milk is drunk. — *Kshira-pāni*, īs, m., N. of a physician. — *Kshira-pāyin*, ī, īnī, ī, drinking or sucking milk; drinking or imbibing water repeatedly; (īnas), m. pl. the milk-drinkers, an epithet of the Uśīnaras. — *Kshira-bhṛita*, as, ā, am, supported by milk, receiving wages in the form of milk. — *Kshira-maya*, as, ī, am, composed of milk. — *Kshira-močaka*, as, m. a kind of Moringa, M. Hyperanthera; [cf. *močaka*.] — *Kshira-moraṭa*, as, m. a kind of creeping plant; [cf. *sītadru*, *sudala*, *kshiraka*.] — *Kshira-yashṭhika*, am, n. a dish of liquorice and milk; (perhaps a wrong form for *kshira-shashṭhika*?). — *Kshira-latā*, f. the plant Batatas Paniculata; [cf. *kshira-vidārī*.] — *Kshira-vat*, ān, atī, at, Ved. furnished with milk; (tī), f., N. of a river. — *Kshira-vallī*, f. the dark Bhuimcoōra, Convolvulus Paniculatus. — *Kshira-vāri*, īs, m. the sea of milk; [cf. *kshīroda*.] — *Kshira-vārīdhī*, īs, m. the sea of milk. — *Kshira-vikṛiti*, īs, f. inspissated milk. — *Kshira-vidārīkā* or *kshira-vidārī*, f. the plant Batatas Paniculata. — *Kshira-vishāṅikā*, f. the plants Tragia Involucrata (= *vṛīścīkālī*) and *kshira-kākolī*. — *Kshira-vṛkṣha*, as, m. the glomerous fig tree, Ficus Glomerata [cf. *udumbara*]; a common N. for the four trees *nyagrodha*, *udumbara*, *asvattha*, and *madhūka*. — *Kshira-vrata*, as, ā, am, living upon milk in consequence of a vow. — *Kshira-sāra*, as, m. cream, the surface or skim of milk, curds; [cf. *āmīkshā*.] — *Kshira-sīrsha*, as, m. the resin of the plant Pinus Longifolia; [cf. *śrī-vāsa*.] — *Kshira-sukrā*, f. = *kshira-vidārī* and *kshira-kākolī*. — *Kshira-sukla*, as, m. the plant Trapa Bispinosa [cf. *jala-kaṅṭhaka*]; another plant = *rājādanti*; (ā), f. the plant Batatas Paniculata. — *Kshira-śrī*, īs, īs, ī, Ved. mixed with milk. — *Kshira-shashṭhika*, am, n. Shashṭhika rice cooked in milk. — *Kshira-santānikā*, f. curds mixed with milk; (a various reading has *santālikā*.) — *Kshira-samudra*, as, m. the sea of milk in Sveta-dīpa. — *Kshira-sarpis*, īs, n. clarified butter mixed with milk. — *Kshira-sāgara*, as, m. the ocean of milk; also N. of a place. — *Kshirasāgara-sūtā*, f. an epithet of Lakshmi as produced from the ocean of milk. — *Kshira-sāra*, us, m. essence of milk, any product of milk, (in Hindi *pālajīnu*), butter. — *Kshira-sphaṭika*, as, m. a precious stone, described as a kind of milky crystal (opal or cat's eye)?; [cf. *ākāsa-sphaṭika* and *taila-sphaṭika*.] — *Kshira-svāmīn*, ī, m., N. of a grammarian and commentator on the Amara-kosha. — *Kshira-hrada*, as, m., N. of a man. — *Kshirāda* (*ra-ada*), as, m. an infant at the breast, a sucking child. — *Kshirānāda* (*ra-anna-ada*), as, m. an infant which is both fed and suckled. — *Kshirābdhi* (*ra-abdhi*), īs, m. the sea of milk, one of the seven seas surrounding the seven divisions of the terrestrial world. — *Kshirābdhi-ja*, as, m. the moon; the Amṛita or any one of the precious objects produced at the churning of the ocean; an epithet of Sesha; an epithet of Tārksya; (ā), f. an epithet of Lakshmi; (am), n. sea-salt, a pearl. — *Kshirābdhi-tanayā*, f. or *kshirābdhi-mānustī*, f. an epithet of Lakshmi as the daughter of the ocean of milk. — *Kshirāhva* or *kshirābhaya* (*ra-āh*), as, m. the resin of the plant Pinus Longifolia. — *Kshiroda* (*ra-uda*), as, ā, am, containing milk instead of water; (as), m. the sea of milk; the sea in general. — *Kshiroda-tanayā*, f. the daughter of the sea of milk; an epithet of Lakshmi. — *Kshiroda-tanayā-pati*, īs, m. an epithet of Vishnu. — *Kshirodadhī* (*ra-ud*), īs, m. the sea of milk. — *Kshiroda-nandana*, as, m. the son of the sea of milk, an epithet of the moon.

— *Kshiroda-mathana*, am, n. the churning of the ocean of milk undertaken by the Devas and Asuras to obtain the Amṛita &c. — *Kshīromūṣī* (*ra-ūr*), īs, m. a wave of milk, a wave of the sea of milk. — *Kshiraudana* (*ra-od*), as, m. rice boiled with milk. — *Kshiraka*, as, m., N. of a plant, = *kshira-moraṭa*. — *Kshiraya*, nom. P. *kshirayati*, -yitum, to have the appearance of milk, look like milk. — *Kshirasa*, as, m. = *kshira-sāra*, q. v. — *Kshirasya*, nom. P. *kshirasyati*, -yitum, to long for milk or for the breast. — *Kshirāvī* or *kshirāvīkā*, f. a sort of Aesclepias, A. Rosea, = *dugdīhikā*. — *Kshirika*, as, m. a kind of serpent; a kind of tree; (ā), f. a dish prepared with milk; a kind of Datura tree; [cf. *kshira-kharjūra* and *piṇḍa-kharjūra*.] — *Kshīrin*, ī, īnī, ī, milky, yielding milk, abounding in milk, having plenty of milk; containing milky juice or sap (as a tree); (ī), m. a species of tree, the Udumbara (?); according to native lexicographers many plants have this epithet; (īnī), f. a tree bearing an edible fruit, = *Mimusops Kauki*; a species of the moon-plant or acid Aesclepias used in medicine. — *Kshīriya*, nom. P. *kshīriyati*, -yitum, to desire milk. — *Kshīriśa*, as, m. = *kshira-kañčukin*. — *Kshīreyī*, f. an oblation of milk, rice, and sugar. — श्रीरुप *kshīro*, cl. 1. 4. P. *kshīvati*, *kshevati* and *kshīvyati*, -vītum, to spit, sputter, eject from the mouth; to be drunk or intoxicated; [cf. *kshīro*, *kshēvo*, *kshīb*, *shīhīvo*; cf. also Hib. *siobhas*, 'rage, madness.'] — *Kshīva* or *kshīva*, as, ā, am, excited, drunk, intoxicated. — *Kshīva-tā*, f. or *kshīva-tva*, am, n. intoxication, drunkenness. — शु 1. *kshu*, cl. 2. P. *kshauti*, *śukshāvā*, *kshavishyati*, *akshāvīti*, *kshavitum*, to sneeze, to make any sound like sneezing; to cough; Caus. *kshāvayati*; Desid. of Caus. *śukshāvayishati*; [cf. Lith. *czaudmī*.] — *Kshava*, as, m. sneezing, cough, catarrh; a black species of mustard, Sinapis Dichotoma; [cf. *rājīkā*.] — *Kshava-kṛit*, t, t, t, anything which causes sneezing; making a sneeze, sneezing, coughing. — *Kshavaka*, as, m. the plant Achyranthes Aspera, = *apāmārga*, black mustard; (am), n. a kind of pot-herb; (ikā), f. a kind of Solanum; a species of rice; a woman. — *Kshavathu*, us, m. sneezing; catarrh; cough; irritation of the throat; sore throat. — *Kshut*, t, f. a sneeze, sneezing. — *Kshut-karī*, f., N. of a plant, commonly *kankālikā*, black mustard (?). — *Kshuta*, as, ā, am, one who has sneezed; sneezed upon; (as a less correct form for *kshūta*), sharp; (as, ā, am), m. f. n. a sneeze, sneezing, cough. — *Kshuta-vat*, ān, atī, at, sneezing. — *Kshutā-bhījanana* (*ta-abh*), as, m. black mustard; [cf. *kshudhābhījanana*.] — *Kshutaka*, as, m. black mustard. — *Kshuti*, īs, f. sneezing. — *Kshuvat*, an, atī, at, sneezing, coughing, &c. — शु 2. *kshu*, n. (fr. *ghas*?), Ved. food. — *Kshu-mat*, ān, atī, at, Ved. abounding in food, nourishing, nutritious; strong; powerful, robust, valiant. — शुण *kshuṇa*, as, m. the soap-berry plant, Sapindus Saponaria; [cf. *arishṭa*.] — शुण *kshuṇṇa*. See below under *kshud*. — शुद्र *kshud*, cl. 7. P. A. and Ved. cl. 1. P. *kshuṇṇati*, *kshunte*, *kshodati*, *śukshoda*, *śukshude*, *kshotyati*, -te, *akshudat*, *akshautsīt*, *akshutta*, *kshottum*, to strike against, stamp or trample upon, pound; to bruise, crush, shiver, shatter, reduce to powder, dash to pieces, shake by stamping

on; A. to move, to be agitated or shaken; Caus. P. *kshodayati*, -yitum, to crush, pound, comminute, pulverize, reduce to powder, diminish; shake or agitate by stamping; [cf. Gr. *ξέω*, ξέω for ξέω, ξυρός, ξερός; Lith. *skauti*?]. — *Kshuṇṇa*, as, ā, am, pounded, bruised, crushed, stamped or trampled upon; broken to pieces, pulverized, shattered, pierced; violated (as a vow); exercised, practised, skilful; one versed in sacred science but unable to explain or teach it; defeated, overcome. — *Kshuṇṇa-manas*, ās, ās, as, contrite in heart, penitent. — *Kshuṇṇaka*, as, m. a kind of drum beaten at a funeral. — *Kshuda*, as, m. flour, meal. — *Kshudra*, as, ā, am (compar. *kshodīyas*, superl. *kshodīshṭha*), minute, diminutive, tiny, very small, small, little, trifling; mean, low, vile, niggardly, base, avaricious; wicked; cruel; poor, indigent; (as), m. a small particle of rice; a bee or wasp; the plant Artocarpus Lacucha [cf. *lakūca* and *dahu*]; (ās), m. pl. a peculiar class of writings, see *kshudra-kalpa*; (ā), f. a woman maimed or crippled; a base or despicable woman; a whore, a harlot; a dancing girl; a quarrelsome woman; a bee, fly, gnat; several plants, Solanum Jacquinii, = *vṛihati*; also = *cāngerika*; also = *gavedhukā*; (am), n., Ved. a portion of dust, flour, meal; [cf. Lith. *kādikis*, 'an infant,' Pers. کودک *kūdak*, 'small, a boy.']. — *Kshudra-kaṅṭakārī*, f. the plant Solanum Jacquinii, = *agni-damanī*. — *Kshudra-kaṅṭakī*, f. a kind of Solanum, = *bṛihati*. — *Kshudra-kraka-mānasa*, am, n., N. of a lake. — *Kshudra-kambu*, us, m. a small shell. — *Kshudra-kalpa*, as, m. 'the smaller ritual,' title of a class of works. — *Kshudra-kāralikā*, f. (for *kshudra-karālikā*?), and *kshudra-kāravellī*, f. a kind of Cucurbitaceus plant. — *Kshudra-kulīśa*, as, m. a precious stone; [cf. *vāikrānta*.] — *Kshudra-kushṭha*, am, n. a mild form of leprosy, (comprising eleven varieties, whereas the *mahā-kushṭha* contains seven severe forms of leprosy.) — *Kshudra-kshura* and *kshudra-gokshuraka*, as, m. a variety of the plant Asteracantha Longifolia. — *Kshudra-ghaṅṭikā*, f. a tinkling ornament, a girdle of small bells. — *Kshudra-gholī*, f., N. of a plant, = *cīvīlikā*. — *Kshudra-kañčū*, us, f., N. of a plant. — *Kshudra-śaudama*, am, n. red sandal-wood. — *Kshudra-śīrṣhīṭā*, f., N. of a plant, = *gopāla-karīṭī*. — *Kshudra-śūda*, as, m. a kind of small bird, commonly called *gosālīka*. — *Kshudra-jantu*, us, m. any small animal; a kind of worm, Julus (*sata-padi*). — *Kshudra-jātiphala*, am, n. a kind of Myrobalan; [cf. *āmalaka*.] — *Kshudra-jīra*, as, m. small cummin. — *Kshudra-jīvā*, f., N. of a plant, = *jivanti*. — *Kshudra-jāra*, as, ī, am, following small or minute or trifling matters. — *Kshudra-tapḍā*, as, m. a grain of rice. — *Kshudra-tā*, f. or *kshudra-tva*, am, n. minuteness, smallness; inferiority, insignificance; meanness. — *Kshudra-tulasī*, f. a kind of Ocimum, = *arjaka*. — *Kshudra-dānsīkā* or *kshudra-dānsī*, f. a small gad-fly. — *Kshudra-durālabhā*, f., N. of a thorny plant much eaten by camels. — *Kshudra-duṣpārsā*, f. the plant Solanum Jacquinii, = *agni-damanī*. — *Kshudra-dhātṛī*, f., N. of a plant; [cf. *karīṭā*.] — *Kshudra-dhānya*, am, n. shriveled grain. — *Kshudra-nāśīka*, as, ī, am, having a small nose. — *Kshudra-pakshīka*, as, m. a small bird. — *Kshudra-patṛā*, f. a kind of wood-sorrel, Oxalis Monadelphica, = *cāngerī*; (ī), f., N. of another plant, = *valā*. — *Kshudra-pānasa*, as, m. the plant Artocarpus Lacucha (*lakūca*). — *Kshudra-parṇa*, as, m. a kind of Ocimum, = *arjaka*. — *Kshudra-pāshāṇa-bhedā* 'or' ī, f., N. of a plant, = *catuḥ-patṛī*, *pārvalī*, *naga-bhū*, &c. — *Kshudra-pippalī*, f. wild pepper (= *vana-pippalī*). — *Kshudra-pṛishati*, f., Ved. covered with small spots. — *Kshudra-potīkā*, f., N. of a pot-herb. — *Kshudra-phalaka*, as, m., N. of a plant, = *jivāna*, Celtis Orientalis. — *Kshudra-phalā*, f., N. of several plants, Ardisia Solanacea, = *bhūmī-jambu*, and others. — *Kshudra-buddhī*, īs, īs, ī, of little

understanding, simple, silly, ignorant; (*is*), m., N. of a jackal in the Hitopadeśa. — *Kshudrabuddhi-nāman*, ā, ā, a, named Kshudra-buddhi. — *Kshudra-bhāṅṭāki*, f., N. of a plant, a kind of Solanum, = *brāhātī*; [cf. *kshudra-kaṅṭakī*]. — *Kshudra-mīna*, ās, m. pl., N. of a people. — *Kshudra-mustā*, f., the plant Scirpus Kysoor; [cf. *kaseru*]. — *Kshudra-rasa*, as, m. honey; (*ā*), f., the plant Pongamia Glabra; [cf. *karaiya*]. — *Kshudra-roga*, as, m. a minor disease, one of little importance; a name applied to various local diseases, especially exanthemas of different kinds; there are forty-four such diseases. — *Kshudra-rojika*, as, ā, am, affected with such a disease. — *Kshudra-pansā*, f., N. of a plant, Dioscorea, = *varāha-krāntā*. — *Kshudra-varcaṇā*, f., a small gad-fly; [cf. *varaṭā*]. — *Kshudra-vallī*, f., N. of a pot-herb; [cf. *mūla-potī*]. — *Kshudra-vārtakṅkī*, f., a kind of Solanum with white blossoms, = *śvetā-kaṅṭakāri*. — *Kshudra-vārtakī*, f., a kind of Solanum, = *brihātī*. — *Kshudra-sankha*, as, m. a small conch shell. — *Kshudra-sārkarā* or *kshudra-sārkarikā*, f., a kind of sugar-cane, = *yāvānāla-sārkarā*. — *Kshudra-sārdūla*, as, m. a kind of tiger, = *ātra-vyāghra*. — *Kshudra-sīreka*, as, m. the tree Celosia Cristata, = *mayūra-sīkhā*. — *Kshudra-sukti*, is, m. a bivalve shell, = *jala-sukti*. — *Kshudra-syānā*, f., N. of a plant, = *kaṭabhī*. — *Kshudra-sleshmāntaka*, as, m., N. of a plant, = *bhūkarbudāra*. — *Kshudra-svāsa*, as, m. short breath. — *Kshudra-svetā*, f., N. of a plant; [cf. *mahā-svetā*]. — *Kshudra-sahā*, f., the plant Phaseolus Tribolus; the Coloquintida, = *ādra-vāruṣi*; [cf. *mahā-sahā*]. — *Kshudra-suvarṇa*, am, n. bad gold, prince's metal. — *Kshudra-han*, ā, m. killing the wicked; an epithet of Siva. — *Kshudra-hingulūkā*, f., a small species of prickly nightshade, Solanum Jacquinii; [cf. *kaṅṭakāri*]. — *Kshudra-hinguti*, f., = the preceding. — *Kshudrāgnimantha* (*ra-ag*), as, m. the plant Premna Spinosa used for kindling fire; [cf. *araṇi*]. — *Kshudrānjana* (*ra-an*), am, n. a kind of unguent applied to the eyes in certain diseases. — *Kshudrāṇḍa* (*ra-an*), as, ā, am, bom from minute eggs. — *Kshudrāṇḍa-matsya-saṅghāta*, as, m. small fry. — *Kshudrāntra* (*ra-an*), am, n. the small cavity of the heart. — *Kshudrāpāmārga* (*ra-ap*), as, m., N. of the plant Desmodcheta Atropurpurea (= *raktāpāmārga*), a biennial plant. — *Kshudrāmalaka* (*ra-am*), am, n. Myrobalan (*āmalaka*). — *Kshudrāmalaka-saijīya*, as, m., N. of a plant, = *karkata*. — *Kshudrāmnra* (*ra-am*), as, m., N. of a plant, = *kośāmra*. — *Kshudrāmlapanasa* or *kshudrāmbupanasa* (*ra-am*), as, m. the plant Artocarpus Lacucha (*lalucha*). — *Kshudrāmlā* (*ra-am*), f. wood-sorrel, Oxalis Corniculata (= *amlaloṅikā*); another plant, = *śa-sāṅḍulī*. — *Kshudrāmlīkā* (*ra-am*), f., a kind of wood-sorrel or Oxalis, = *ācāgeri*. — *Kshudreṅgulī* (*ra-in*), f., N. of a plant, = *yavāsa*. — *Kshudrer-vāru* (*ra-ir*), us, m., N. of a plant, = *gopāla-karkatī*. — *Kshudrodumbarikā* (*ra-ud*), f., the plant Ficus Oppositifolia; [cf. *kākodumbarikā*]. — *Kshudropodaka-nūmī* (*ra-up*), f., N. of a pot-herb; [cf. *mūla-potī*]. — *Kshudropodakī* (*ra-up*), f., N. of a pot-herb, = *sikshma-patṛā* and *manṭapī*. — *Kshudrolūka* (*ra-ul*), as, m. a small kind of owl.

*Kshudraka*, as, ikā, am, small, minute; (*as*), m. a species of plant; N. of a prince, a son of Prasenajit; title of a collection of Buddhist works, = *vinaya-kshudraka-vastu*; (*ās*), m. pl., N. of a people living by warfare, the 'Oḡḡḡpakoi.

*Kshudrula*, as, ā, am, minute, small, unimportant (applied especially to animals and diseases).

*Kshudrikā*, f., a kind of gad-fly, = *daṅṅā*; small bells employed for ornament; [cf. *kshudra-ghanṭikā*].

*Kshotṛi*, tā, m. a pestle, any implement for grinding.

*Kshoda*, as, m. pounding, grinding; the stone or slab on which anything is ground or powdered, a mortar &c., any pounded or ground or pulverized

substance, flour, meal, dust, a particle, a small piece or fragment. — *Kshoda-rajā*, as, ā, am, ground to dust.

*Kshodas*, as, n., Ved. water in agitation, swell of the sea, rushing or stream of water.

*Kshodita*, as, ā, am, pounded, ground, comminuted; (*am*), n. powder, dust, flour, meal, any substance pulverized or ground.

*Kshoditman*, ā, m. minuteness, excessive smallness or inferiority.

*Kshodishṭha*, as, ā, am (superl. of *kshudra*), finely pounded, very small, very minute.

*Kshodiyas*, ān, asī, as (compar. of *kshudra*), more minute, very fine, very minute.

*Kshodya*, as, ā, am, to be stamped or trampled on or pounded.

**शुध्** I. *kshudh*, cl. 4. P. *kshudhyati*, to be hungry, hunger; [cf. Goth. *grēdōn*, 'to be hungry.']

2. *kshudh*, t, f. hunger. — *Kshut-kshāma*, as, ā, am, emaciated by hunger. — *Kshut-trīṭ-parīta*, as, ā, am, hungry and thirsty. — *Kshut-trīṭ-udbhava*, as, ā, am, beginning to feel hungry and thirsty. — *Kshut-trishānvita* (*shā-an*), as, ā, am, suffering from hunger and thirst. — *Kshut-trishnopapīḍita* (*nā-up*), as, ā, am, hungry and thirsty. — *Kshut-parīta*, as, ā, am, overcome with hunger. — *Kshut-pīpūsā-parīśrānta*, as, ā, am, wearied by hunger and thirst. — *Kshut-pīpāsā-parītāṅga* (*ta-an*), as, ā, am, one whose body is affected with hunger and thirst. — *Kshut-pīpāsārta* (*sā-ā*), as, ā, am, afflicted with hunger and thirst. — *Kshut-pīpāsita*, as, ā, am, hungry and thirsty. — *Kshut-pratikāra*, as, m. allaying hunger, eatiog. — *Kshud-roga*, as, m. pain of hunger. — *Kshud-vat*, ān, atī, at, hungry. — *Kshun-nīveritti*, is, f. cessation of hunger, appeasing of appetite.

*Kshudhā*, f. hunger; mystical N. of the letter *y*. — *Kshudhā-kara*, as, ī, am, causing hunger, increasing appetite. — *Kshudhā-kusāla*, as, m., N. of a tree, = *vīlvāntara-vriksha*. — *Kshudhā-dhvaṅsa*, as, m. allaying hunger. — *Kshudhānvita* (*dhā-an*), as, ā, am, afflicted with hunger. — *Kshudhā-pīḍita*, as, ā, am, hungry, starving. — *Kshudhā-bhījanana* (*dhā-abh*), as, m. black mustard; [cf. *kshutābhijanana*]. — *Kshudhā-māra*, as, m., Ved. death caused by starvation. — *Kshudhārta* (*dhā-ār*) or *kshudhārdita* (*dhā-ār*), as, ā, am, hungry, hungered. — *Kshudhāvishṭa* (*dhā-āv*), as, ā, am, affected by hunger. — *Kshudhā-sānti*, is, f. allaying hunger, satiety, satisfaction.

*Kshudhālu*, us, us, u, hungry.

*Kshudhita*, as, ā, am, hungry, hungered.

*Kshodhuka*, as, ikā, am, Ved. hungry.

**शुधुन** *kshudhuna*, as, m., N. of a savage and barbarous race.

**शुप** *kshup*, a Sautra root (i. e. one used in grammatical Sūtras only), to depress, feel depressed.

**शुप** *kshupa*, as, m. [cf. *kshumpā*], a bush, a shrub; a small tree, one with short branches and roots; N. of an old king, a son of Prasandhi and father of Ikshvāku; N. of a son of Kṛishṇa from Satya-bhāmā; N. of a mountain westward from Dvārakā. — *Kshupālu* (*pa-ālu*), us, m. a kind of bulbous plant, = *pānīyālu*.

*Kshupaka*, as, ā, m. f. a bush, a shrub.

**शुभ** I. *kshubh*, cl. 9. 4. P., I. A. *kshubh-* *nāti*, *kshubhyati*, *kshobhate*, *śukshobha*, *śukshubhe*, *kshobhishyati*, *-te*, *akshobhāt*, *akshubhat* and *akshobhishṭa*, *kshobhītum*, to shake, tremble, to be agitated or disturbed; to be unsteady; to stumble (literally or metaphorically); Caus. *kshobhayati*, *-yitum*, to agitate, cause to shake, disturb, stir up, excite: Desid. *śukshubhishati*, *-te*, or *śukshobhishati*, *-te*: Intens. *śukshubhyate*, *śukshobhī*; [cf. Cambro-Brit. *hwbiau*, 'to

make a sudden push'; Gr. *κοῖφος*; Mod. Germ. *schiebe*.]

*Kshubdha*, as, ā, am, agitated, shaken, tossed, stirred up; agitated (mentally), excited, disturbed; (*as*), m. the churning-stick; a kind of coitus. — *Kshubdhā-tā*, f. agitation. — *Kshubdhārṇava* (*dha-ar*), as, m. a stormy ocean.

2. *kshubh*, p, f., Ved. a blow, a shake, a push.

*Kshubhā*, f., a kind of weapon.

*Kshubhita*, as, ā, am, agitated, tossed, set in motion; agitated (mentally), disturbed, anxious; frightened, alarmed, afraid; angry, enraged.

*Kshobha*, as, m. shaking, agitation, disturbance, tossing, trembling, emotion.

*Kshobhaka*, as, ā, am, shaking, causing agitation; (*as*), m., N. of a mountain in Kāmkhyā, a place sacred to the goddess Durgā.

*Kshobhāna*, as, ā, am, shaking, agitating, disturbing, causing emotion; (*as*), m., N. of one of the five arrows of the god of love.

*Kshobhya*, as, ā, am, to be shaken or agitated or disturbed.

**शुमत** *kshu-mat*. See under 2. *kshu*.

**शुमा** *kshumā*, f., Ved. an epithet of an arrow, according to the scholiast 'causing to tremble' (for *kshubhā* ?); N. of several plants; linsed, Linum Usitatissimum; a sort of flax, Bengal San (*śana*); the Indigo plant; a sort of creeper.

*Kshawma*, &c. See s. v., p. 271.

**शुम्प** *kshump*, cl. 1. P. *kshumpati*, to go.

**शुम्प** *kshumpa*, as, m. [cf. *kshupa*], Ved. a bush, a shrub.

**शुर्** *kshur*, cl. 6. P. *kshurati*, *śukshora*, *kshortum*, to cut, dig, scratch; to make lines or furrows.

*Kshura*, as, m. (connected with the preceding, perhaps related to *kshar*?; cf. Gr. *ξυρὸν*), a razor; a razor-like barb or sharp blade attached to an arrow; N. of several plants, Asteracantha Longifolia; also Tribulus Lanuginosus, see *go-kshura*; also = *mahā-piṅḍitaka* and Saccharum Sara (*sara*); the hoof of a cow &c.; a horse's hoof; the foot of a bedstead [cf. *khura*]; (*ī*), f. a knife, a dagger; (*as*, ā, am), Ved. (*Sāy*.) having claws. — *Kshura-karman*, a, n. the operation of shaving. — *Kshura-kṛipta*, as, ā, am, shaved. — *Kshura-kṛiyā*, f. the operation of shaving, the employment of a razor. — *Kshura-śatushṭaya*, am, n. four things necessary for shaving.

— *Kshura-dhāna*, am, n. a razor-case. — *Kshura-dhāra*, as, ā, am, razor-edged, sharp as a razor; any very sharp instrument for cutting. — *Kshura-dhārā*, f. the edge of a razor; N. of a hell. — *Kshura-dhārābha* (*ra-abhā*), as, ā, am, sharp as a razor.

— *Kshura-patṛa*, as, m., N. of the plant Saccharum Sara (*sara*). — *Kshura-patṛikā*, f., N. of a pot-herb, = *pālanḡya*. — *Kshura-pavī*, is, is, i, Ved. sharp-angled, sharp-edged, very sharp; (*is*), m., N. of a sacrifice performed in one day (*ekāha*). — *Kshura-pra*, as, m. a razor shot as an arrow; a kind of arrow, one with a sharp horse-shoe-shaped head; a sort of hoe or weeding spade. — *Kshuru-praga*, am, n. according to some authorities = *kshura-pra*.

— *Kshura-bhāṅḍa*, am, n. a razor-case. — *Kshura-bhrishṭī*, is, is, i, Ved. furnished with sharp angles.

— *Kshura-mardin*, ī, m. a barber. — *Kshurāṅga* (*ra-an*), as, m., N. of a plant; [cf. *go-kshuraka*].

— *Kshurārpaṇa* (*ra-ar*), as, m., N. of a mountain.

*Kshuraka*, as, m., N. of several plants, = Asteracantha Longifolia; also Tribulus Lanuginosus [cf. *go-kshura*]; also = *tilaka*; also another plant, = *bhūtānkusa*.

*Kshurikā*, f. a small razor; a knife, a dagger; a sort of earthen vessel, a kind of pot-herb (= *pālanḡya*). — *Kshurikā-patṛa*, as, m. the plant Saccharum Sara (*sara*). — *Kshurikopanishad* (*kā-up*), t, f., title of an Upanishad belonging to the Atharva-veda.

*Kshurin*, ī, m. a barber; (*iṅī*), f. the wife of a barber; a kind of yam, see *varāha-krāntā*.

*Kshaura*, &c. See s. v., p. 271.

**शुलिक** *kshulika*, as, m., N. of a prince.

**शुल** *kshulla*, as, ā, am (fr. *kshudra*?), small, little, minute. — *Kshulla-tāta*, as, m. the younger brother of a father. — *Kshulla-tātaka*, as, m. the brother of a father.

*Kshullaka*, as, ā, am, little, small; low, vile, poor, indigent; wicked, malicious, abandoned; hard; young, youngest; pained, distressed; (*as*), m. a small shell; N. of a prince.

**शुव** *kshuvat*. See under rt. 1. *kshu*.

**श्वेड** *ksheda*, *kshedīta*, = *kshveda*, *kshvedīta*.

**क्षेत्र** *kshetra*, am, n. (fr. 1. or 2. *kshi*), landed property, land, soil, a field (e. g. *kshetram kri*, to cultivate the soil; *kshetrasya pati*, lord of the soil, N. for a kind of genius or tutelary deity regarded in the Veda as the guardian of cultivated fields); place, region, country; a sacred spot or district, a place of pilgrimage, as Benares &c.; an enclosed plot of ground, portion of space, superficies, circuit, circumference; fertile soil; the fertile womb, a wife; place of origin; department, sphere of action, the body considered as the field of the indwelling and working of the soul; a sign of the zodiac; (in geometry) a plane figure, as a triangle, circle, &c. enclosed by lines, any figure considered as having geometrical dimensions; a diagram; a house, town; [cf. *anya-kshetra*, *kuru-kshetra*, &c.]; cf. also Goth. *haiþi*, Them. *haiþjo*; Germ. *Heide*.]

— *Kshetra-kara*, as, ī, am, cultivating a field; a husbandman. — *Kshetra-karkaṭi*, f. a kind of gourd; [cf. *bāluki*]. — *Kshetrakarma-krit*, t, t, t, one who cultivates the soil, a husbandman. — *Kshetra-karman*, a, n. cultivation of the soil. — *Kshetra-gaṇita*, am, n. geometry. — *Kshetra-gata*, as, ā, am, geometrical. — *Kshetrāgopatipati* ('*ta-up*'), is, f. geometrical proof. — *Kshetra-śrībhīṣā*, f. a kind of gourd, = *śrībhīṣā*. — *Kshetra-ja*, as, ā, am, produced in a field, as corn &c.; born in the body; (*as*), m., scil. *putra*, a son, the offspring of the wife by a kinsman or person duly appointed to raise up issue to the husband, (this is one of the twelve kinds of issue allowed by the old Hindū law); (*ā*), t, N. of several plants, = *śveta-kaṅṭhakāri*, *śaśāṇḍulī*, *gomūtrikā*, *śīpikā*, *caṅkikā*. — *Kshetra-jāta*, as, ā, am, begotten of the wife of another. — *Kshetra-jesha*, as, m., Ved. contest for landed property, acquisition of land. — *Kshetra-jia*, as, ā, am, knowing localities; familiar with the cultivation of the soil, a husbandman &c.; clever, dexterous, skilful, cunning; (*as*), m. 'knowing the body,' i. e. the soul, the conscious principle in the corporeal frame; a libertine, a whoremonger; a form of Śiva; N. of a prince; (*ā*), f. a girl fifteen years old who personates the goddess Durgā at a festival of this deity. — *Kshetra-tattva*, am, n. a part of the work *Smṛiti-tattva*. — *Kshetra-tara*, am, n., Ved. a spot very fit for cultivation or for habitation. — *Kshetra-tā*, f. the state of being a seat or residence, a seat, a place of residence. — *Kshetra-tiṭi*, f. a kind of Solanum (*śveta-kaṅṭhakāri*). — *Kshetra-devatā*, f. 'the deity of the fields,' epithet of a serpent in the Pañcā-tantra. — *Kshetra-pati*, is, m. the owner of a field, a landowner, a landlord, a farmer; [cf. *kshaitrapata*, *kshaitrapatyā*, p. 271, and *kshetrasya-pati* above.]. — *Kshetra-pada*, am, n. a place sacred to a deity. — *Kshetra-parpaṭi*, f., N. of a shrub, Oldenlandia Biflora or another species. — *Kshetra-pāla*, as, m. a man employed to guard fields from depredation; a deity protecting the fields; an epithet of Śiva. — *Kshetra-phala*, am, n. (in geometry) the superficial contents of a figure. — *Kshetra-bhakti*, is, f. the division of a field. — *Kshetra-bhūmi*, is, f. cultivated land. — *Kshetrāyamānikā*, f., N. of a plant, = *valā*. — *Kshetra-rakṣu*, as, m. a man employed to guard fields

from depredation. — *Kshetra-rāśi*, is, m. quantity represented by geometrical figures. — *Kshetra-rukā*, f. a kind of gourd, = *bāluki*. — *Kshetra-vasuṭhā*, f. cultivated land. — *Kshetra-vid*, t, t, t, familiar with localities; experienced, clever, skilful; (*t*), m. a husbandman; a sage, one who possesses spiritual knowledge; the soul. — *Kshetra-tyavahāra*, as, m. drawing a figure in geometry; geometrical demonstration. — *Kshetra-sambhava*, as, m., N. of either of the shrubs *Cañcu* and *Bhīṅḍā*; (*ā*), f. a kind of gourd, = *śaśāṇḍulī*. — *Kshetra-sambhūta*, as, m. a kind of grass, = *kundara*. — *Kshetra-sāti*, is, f., Ved. acquisition of field or land. — *Kshetra-sādhas*, ās, ās, as, Ved. arriving at or coming to a place. — *Kshetra-sīmā*, f. the boundary of a meadow or field or holy place. — *Kshetra-sṭha*, as, ā, am, residing at a sacred place. — *Kshetrājīva* ('*ra-āj*'), as, ā, am, one who gains a livelihood by cultivating the soil; a cultivator, a peasant. — *Kshetrādhivata* ('*ra-adh*'), f. the tutelary deity of any consecrated piece of ground. — *Kshetrādhīpa* ('*ra-adh*'), as, m. = the preceding; the regent of a sign of the zodiac. — *Kshetrāmālakī*, the plant *Flacourtia Catephracta*; [cf. *bhūmy-āmalakī*]. — *Kshetrā-sā*, ās, ās, am, Ved. acquiring or gaining land. — *Kshetre-kshu* ('*ra-ik*'), us, m. a kind of grain, = *yāvanāla*. — *Kshetropeksha* ('*ra-up*'), as, m., N. of a son of Svaphalka.

*Kshetrika*, as, ī, am, having a field, relating to a field &c., agrarian; (*as*), m. the owner of a field, a farmer, a cultivator, a husbandman.

*Kshetrin*, ī, iṅī, ī, owning a field, cultivating land, agricultural; (*ī*), m. an agriculturist, a husbandman, a cultivator; a husband; the soul.

*Kshetriya*, as, ā, am, relating to a field, belonging to land; curable in a future body, i. e. incurable in the present life; (*āni*), n. pl. the environs of any place; (*am*), n. a chronic or organic disease, an incurable one; meadow grass, herbage, pasturage; (*as*), m. a medicament, anything fit to be administered in medicine (?); an incurable disease; one who has carnal knowledge of other men's wives, an adulterer; physicking, operating. — *Kshetriya-nāśana*, as, ī, am, Ved. removing a chronic disease.

*Kshetriya*, nom. P. *kshetriyatī*, to desire another man's wife.

**श्वेद** *ksheda*, as, m. (?) sorrowing, moaning (?).

**क्षेप** *kshepa*, *kshepakā*, *kshepaṇa*, *kshepaṇi*, &c. See under rt. *kship* at p. 267.

**क्षेम** *kshema*, as, ā, am (fr. 2. *kshi*), habitable, giving rest, giving ease or security or comfort; conferring happiness; at ease, prosperous, safe, secure, well, happy, right; (*as*, *am*), m. n. (Ved. always m.) basis, foundation; residence, place of rest; abiding at ease; safety, tranquillity, peace, rest, security, any secure, easy or comfortable state, well-being, wealth, happiness (e. g. *kshemena*, at ease, in security, safety; *kshema-yoge*, Ved. both in rest and exertion — in enjoying and acquiring); preserving, protecting, keeping what is acquired; final emancipation, eternal happiness; (*as*), m. a kind of perfume (= *caṇḍā*); ease or prosperity personified as a son of Dharmā and Śānti; also a son of Titikshā; N. of a prince, a son of Śuci and father of Suvrata; N. of a son of the third Manu Sāvāra; N. of a kind of college or association [cf. *maṭha*]; the proper term (according to Manu II. 127) of civil address to a Vaiśya, asking him whether his property is secure; (*ā*), f., N. of an Apsaras; an epithet of Durgā; N. of another deity; a kind of perfume; (*am*), n., N. of one of the seven Varshas in Jambu-dvīpa. — *Kshema-kara*, as, ā, am, causing peace and security, conferring happiness or good fortune, propitious. — *Kshema-karna*, as, m., N. of a son of Mahēśa, who composed, A. D. 1570, the work *Rāga-mālā*. — *Kshema-karman*, ā, ā, ā, one whose work is peace and security, creating tranquillity and security; (*ā*), m., N. of a prince. — *Kshema-kāma*, as, ā, am, Ved. longing for rest.

— *Kshema-kāra*, as, ī, am, granting peace and security, conferring happiness or good fortune, propitious, auspicious. — *Kshema-kutūhala*, am, n. title of a medical work of Kshema-śarman. — *Kshema-krit*, t, t, t, causing peace and security. — *Kshema-gupta*, as, m., N. of a king of Kāśmīra. — *Kshema-kāra*, as, ī, am, promoting well-being, causing peace and security, propitious, &c.; (*as*), m., N. of a king of Trigarta; N. of a mythical Buddha; N. of a son of Brahma-datta (Udayana); (*ī*), f. the Brāhmaṇi kite or Coromandel eagle, considered as a bird of good omen, Falco Ponticerianus; a form of the goddess Durgā; N. of another goddess; N. of a sister of Kshema-kara. — *Kshema-jit*, t, m., N. of a prince. — *Kshema-tara*, as, ā, am, better, happier. — *Kshema-darsin*, ī, m., N. of a prince of the Kosalas. — *Kshemadarśiya*, as, ā, am, relating to this prince. — *Kshema-dhanvan*, ā, m., N. of a prince, a son of Puṅḍarika. — *Kshema-dharmān*, ā, m., N. of a prince. — *Kshema-dhūrta*, ās, m. pl., N. of a people. — *Kshema-dhūrta*, is, m., N. of a warrior. — *Kshema-dhṛitvan*, ā, m., N. of a man with the patronymic Paundarika. — *Kshema-phalā*, see *kshemā-phalā*. — *Kshema-bhūmi*, is, m., N. of a prince. — *Kshema-mūrti*, is, m., N. of a prince. — *Kshema-yuktam*, ind. both quietly and energetically; in rest and exertion. — *Kshema-rāja*, as, m., N. of a man. — *Kshema-vaṭ*, ān, atī, at, accompanied with tranquillity and security; prosperous, happy; (*ī*), f., N. of a woman. — *Kshema-viddhi*, is, m., N. of a general of the Śālvas. — *Kshema-śarman*, ā, m., N. of an author. — *Kshemāditya* ('*ma-ād*'), as, m., N. of a man. — *Kshemādhi* ('*ma-ādhi*'), is, m., N. of a prince of Mithilā. — *Kshemā-phalā*, f. the tree Ficus Oppositifolia; [cf. *udumbara*]. — *Kshemāri* ('*ma-ari*'), is, m., N. of a prince of Mithilā, = *kshemādhi*. — *Kshemārṅgis* ('*ma-ar*'), is, m. = *kshema-jit*. — *Kshemendra* ('*ma-in*'), as, m., N. of the author of a list of regents of Kāśmīra; N. of a lexicographer; also of the author of a Buddhist work. — *Kshemendra-prakāśa*, as, m., N. of a work by Kshemendra.

*Kshemaka*, as, m. a kind of perfume, = *caura*; N. of a Nāga; N. of a Rakshas; N. of an attendant of Śiva; N. of an old king; N. of a son of Alarka; of the last descendant of Parikshit in the Kali-yuga; N. of a son of Nirāmītra.

*Kshemayat*, an, antī, at, Ved. resting; granting rest or an abode.

*Kshemin*, ī, iṅī, ī, enjoying peace and security, safe, secure, happy, well.

*Kshemya*, as, ā, am, resting, at leisure, at ease; habitable, comfortable; healthy, salubrious; lucky, prosperous, thriving; giving peace and tranquillity; (*as*), m., N. of Śiva; N. of several princes, a son of Sunitha and father of Ketumat; of a son of Ugrāyudha and father of Sovira; of a son of Śuci and father of Suvrata; (*am*), n., Ved. resting.

**क्षेय** *ksheya*. See under rt. 4. *kshi*, p. 266.

**क्षेव** *ksheva*, cl. 1. P. *kshevati*, another form for *kshiv* or *kshīva*, 'to spit,' q. v.

**क्षै** *kshai*, cl. 1. P. *kshāyati*, *caṅkshau*, *kshāsyati*, *kshātum*, to wane; to waste away, dry up, decline, become emaciated; [cf. 4. *kshi*].

*Kshāma*, as, ā, am, wasted, dried up. See s. v.

**क्षैय** *kshāyina*, am, n. (fr. *kshāya*), destruction, wasting away; leanness, slenderness, emaciation.

**क्षैत** *kshaita*, as, m. (fr. 1. *kshiti*), Ved. the chief of a race, a prince. — *Kshaita-vaṭ*, ān, atī, at, Ved. princely.

**क्षैत्र** *kshaitra*, am, n. (fr. *kshetra*), a multitude of fields &c.

*Kshaitrajāya*, am, n. (fr. *kshetra-jit*), Ved. acquisition of land, a victorious battle.

*Kshaitrajāya* or *kshaitrajāya*, am, n. (fr. *kshetra-*

*jña*), spirituality, the nature of the soul; the knowledge of the soul &c.

*Kshaitrapatyā*, *as, ā, am* (fr. *kshetra-pati*), Ved. belonging to the lord of the soil.

**क्षैप्र** *kshaipra*, *as, ī, am* (fr. *kshipra*), a term for a kind of Sandhi, produced by changing the first of two concurrent vowels to its semivowel; the Svarita accent on a syllable formed with this Sandhi; (*am*), n. quickness, speediness. — *Kshaipra-yukta*, *as, ā, am*, joined by the Kshaipra Sandhi. — *Kshaipra-varṇa*, *as, ā, am*, containing a semi-vowel.

**क्षैरकलम्भि** *kshairakalambhi*, *is, m.* (a patronymic fr. *kshira-kalambha*), N. of a teacher.

**क्षैर्य** *kshaireya*, *as, ī, am* (fr. *kshira*), prepared with milk, milky; (*ī*), f. milk and rice or any preparation of or dish prepared with milk.

**क्षोद** *kshoḍ*, cl. 10. P. *kshoḍayati*, -*yitum*, to throw, cast; [cf. *khoḍ* and *khod*.]

**क्षोड** *kshoḍa*, *as, m.* the post to which an elephant is fastened; [cf. *a-kshobha*.]

**क्षोण** *kshoṇa*, *as, ā, am*, Ved. immovable; or (*as*), m. a kind of lute; (perhaps the word is related to the following.)

**क्षोणि** *kshoṇi*, *f.*, Ved. the earth; (*yau*), du. heaven and earth; (according to some the sing. of this word and sometimes the pltr. may be used collectively, and the original meaning may be 'a multitude of men' or 'the people' (as opposed to the chief); the du. may then mean 'the two sets of people,' i. e. the inhabitants of heaven and earth; sometimes a form *kshoṇi* occurs); [cf. Gr. *χθών*]. — *Kshoṇi-maya*, *as, ī, am*, containing the earth in himself, 'the source of everything in the earth;' an epithet of Vishnu in his fish-incarnation.

**क्षोत्र** *kshotri*. See under rt. *kshud*.

**क्षोद** *kshoda*. See under rt. *kshud*.

**क्षोमुक** *kshodhuka*. See under rt. 1. *kshudh*.

**क्षोभ** *kshobha*, *kshobhaṇa*, &c. See under rt. 1. *kshubb*.

**क्षोम** *kshoma*, *as, am, m. n.* (said to be fr. rt. *kshu*), a room on the top of a house; (*am*), n. wove silk; [cf. *kshauma*.]

**क्षोमक** *kshomaka*, *as, m.* a kind of perfume (*ganahāsaka*); [cf. *kshema* and *kshaumaka*.]

**क्षोण** *kshoṇi*, *ī* or *is, f.* the earth; [cf. *kshoṇi*]. — *Kshoṇi-tala*, *am, n.* the surface of the earth. — *Kshoṇi-prācīra*, *as, m.* the ocean. — *Kshoṇi-bhuj*, *k, m.* earth-possessor, a king; [cf. *kshiti-bhuj*.]

**क्षौद्र** *kshaudra*, *as, m.* (fr. *kshudra* and *kshudrā*), the tree *Michelia Champaca* (*campaka*); N. of a mixed caste, the son of a Vaideha and a Māgadhi; (*am*), n. smallness, minuteness; N. of a Sūtra of the Sāma-veda; honey, a species of honey; water. — *Kshaudra-ja*, *am, n. wax*. — *Kshaudra-dhātu*, *us, m.* a kind of mineral substance; [cf. *mā-kshika*]. — *Kshaudra-priya*, *as, m, N.* of a tree; [cf. *jala-madhuka*]. — *Kshaudra-meha*, *as, m.* the disease diabetes mellitus. — *Kshaudramehin*, *ī, inī, ī*, affected with this disease.

*Kshaudreya*, *am, n. wax*.

**क्षौद्रक्य** *kshaudrakya*, *as, ī, m. f.* (fr. *kshudra*), a prince or princess of the Kshudrakas, a man belonging to the Kshudrakas; (*as, ī, am*), small, minute.

*Kshaurakamālavi*, *f, scil. senā*, the army of Kshudraka and Mālava.

**क्षौम** *kshauma*, *as, ī, am* (fr. *kshumā*), made of linen, linen, covered with linen; prepared from linseed (*as oil*); (*am*), n. linen cloth or garment;

linseed; (*ī*), f. lin or flax, *Linum Usitatissimum*; (*as, am*), m. n. wove silk; an airy room on the top of a house; an apartment on the roof; the back of an edifice; a fortified place in front of a building; a building of a particular form; [cf. *kshoma*.]

*Kshaumaka*, *as, ī, am*, linen; (*as*), m. a particular perfume; [cf. *śora*.]

**क्षौर** *kshaura*, *am, n.* (fr. *kshura*), shaving the head, shaving in general; (*ī*), f. a razor. — *Kshaurakarāṇa*, *am, n.* the operation of shaving.

*Kshauraparya*, *as, ā, am* (fr. *kshura-pavi*), formed out of razors and thunderbolts, very sharp, very hard.

*Kshaurika*, *as, m.* a barber, a shaver.

**क्षु** *kshu*, cl. 2. P. *kshnauti*, *śukshṇāva*, *kshnavitum*, to whet, sharpen.

*Kshnut*, *t, t, t*, (at the end of compounds) sharp (e. g. *ubhayatah-kshnut*, sharp on both sides).

*Kshnuta*, *as, ā, am*, whetted, sharpened.

*Kshnotra*, *am, n.*, Ved. a grind-stone, a whet-stone.

**क्ष्मा** *kshamā*, *f.* (fr. rt. *ksham*), the earth, (Ved. only inst. sing. *kshmayā*); [cf. *kshamā*.]

*Kshamā-ja*, *as, m.* 'earth-born', the planet Mars.

— *Kshamā-tala*, *am, n.* the surface of the earth.

— *Kshamā-dhṛiti*, *is, m.* one who has to support the earth, a king. — *Kshamā-pa*, *as, m.* earth-protector, a king. — *Kshamā-pati*, *is, m.* lord of the earth, a king. — *Kshamā-pāta*, *as, m.* earth-protector, a king.

— *Kshamā-bhuj*, *k, m.* possessor of the earth, a king. — *Kshamā-bhṛit*, *t, m.* supporter of the earth; a mountain; a king. — *Kshamā-vṛisha*, *as, m.* 'earth-bull,' i. e. a mighty king.

**क्ष्माय** *kshmay*, cl. 1. A. *kshmayate*, *śa-kshmaye*, *kshmayitum*, to shake, tremble: Caus. *kshmapayati*, -*yitum*, *acīkshmapat*, to cause to shake, to make tremble: Desid. *śikshmayishate*: Intens. *śāksmayyate*, *śāksmayīti* (?).

*Kshmayita*, *as, ā, am*, shaken, made to tremble, trembling.

*Kshmayitri*, *tā, trī, ṭri*, trembling, shaking.

**क्ष्मिल** *kshmil*, cl. 1. P. *kshmilati*, *śikshmila*, *kshmitum*, to wink, to twinkle, to close the eyelids; [cf. *mīl*.]

**क्ष्मौ** *kshraum*, ind. a mystical exclamation.

**क्ष्विन्का** *kshvinkā*, *f.*, Ved. a kind of bird.

**क्ष्विड** *kshvid* or *kshvid*, cl. 1. P. *kshvedati* or *kshvedati*, -*ḍitum* or -*ḍitum*, to utter an inarticulate sound, to hum, murmur, growl, roar, hiss, whiz, whistle; A. *kshvedate* or *kshvedate*, or cl. 4. P. *kshvīdyati*, to be wet or unctuous; to exude, discharge juice, emit sap: Caus. *kshvedayati* or -*dayati*, -*yitum*, to sound inarticulately, hum, &c.

*Kshvīṇa*, *as, ā, am*, sounded inarticulately; soft, unctuous.

*Kshveda*, *as, ā, am* (in some senses perhaps connected with rt. *kshvel*), curved, crooked, bending, bent; wicked, depraved; difficult to be approached; (*as*), m. singing or buzzing in the ear from hardening of the wax &c.; sound, noise; venom, poison; a Cucurbitaceous plant, *Luffa Pentandra* or *Acutangula*, = *pitaghoshā*; a mystical N. of the letter *m*; (*am*), n. the flower of the Ghosha plant; the fruit of a red kind of swallow-wort; (*ā*), f. the roaring of a lion, a war-whoop, a battle-cry; a bamboo rod or stake; a kind of Cucurbitaceous plant.

*Kshvedana*, *am, n.* murmuring, hissing, whistling, sibilating; a hissing pronunciation.

*Kshvedita*, *as, am, m. n.* humming, murmuring, growling; a growl, roar; a battle-cry, a war-whoop.

*Kshvedin*, *ī, inī, ī*, humming, murmuring.

**क्ष्वेल** *kshvel*, cl. 1. P. *kshvelati*, &c., to leap, jump; to play; to go, move, to shake, tremble; [cf. Old Germ. *suillu*, *sual*, *suall*.]

*Kshvelikā*, *f.* or *kshvelita*, *as, am, m. n.* or *kshvelya*, *am, n.* play, jest, joke, trick.

## ख

**ख 1. kha**, the second consonant of the alphabet, being the aspirate of the preceding consonant, and having the sound of *kh* in *inkhorn*. — *Khakāra*, *as, m.* the letter or sound *kha*.

**ख 2. kha**, *as, m.* the sun.

**ख 3. kha**, *am, n.* (fr. rt. *khan*), a cavity, hollow, cave, cavern, aperture; an aperture of the human body (of which there are nine, as the mouth, the two ears, the two eyes, the two nostrils, and the organs of excretion and generation); the glottis (in anatomy); an organ of sense; the hole made by an arrow, a wound; the hole in the nave of a wheel through which the axis runs; vacuity, empty space, air, ether, sky, heaven; the character in arithmetic which expresses nothing, a cypher, a dot, Anusvāra, represented by a circle (*vindu*); a city, a field; happiness, pleasure, auspiciousness [cf. *sukha* and *dukkha*]; understanding, knowledge; action; the tenth from any given constellation or the sun's entrance into it; talc; Brahma, the supreme spirit; (*ā*), f. a fountain, a well; [cf. Gr. *χάος*; Lat. *halo*]. — *Kha-kāminī*, *f.* the female of the Falco Cheela (*śilla*), an epithet of Durgā (*śarātkā*).

— *Kha-kuntala*, *as, m.* an epithet of Śiva. — *Kha-kholka*, *as, m.* 'sky-meteor,' an epithet of the sun.

— *Khakholkāḍītya* ('*ka-ād*'), *as, m.* a form of the sun. — *Kha-ga*, *as, ā, am*, moving in the air; (*as*), m. a bird; air, wind; the sun; a planet; a grasshopper; a deity; an arrow. — *Kha-gangā*, *f.* the Gangā (Ganges) of the sky. — *Kha-gaṇa*, *as, m.* N. of a prince, a son of Vajra-nābha. — *Kha-gati*, *is, f.* flight in the air; N. of a metre, [cf. *asvā-gati*]. — *Khaga-pati*, *is, m.* the chief of the birds, an epithet of Garuḍa, the vehicle of Vishnu. — *Kha-gama*, *as, ā, am*, moving in the air, flying, an epithet of the Gandharvas and of missile weapons; (*as*), m. a bird; N. of a Brahman. — *Kha-garbhā*, *as, m.* N. of a mythical person with Buddhists. — *Khaga-vakra*, *as, m.* the tree *Artocarpus Lacucha* (*lakūca*).

— *Khaga-vatī*, *f.* the earth. — *Kha-śatru*, *us, f.* a plant, commonly called *Chakulya*, *Hemionitis Cordifolia*; [cf. *prīṣni-parṇi*]. — *Khaga-sthāna*, *am, n.* the hollow of a tree; a bird's nest. — *Khagādhipa* ('*ga-adh*'), *as, m.* the chief of the birds, an epithet of Garuḍa. — *Khagāntaka* ('*ga-an*'), *as, m.* a hawk, a falcon (a destroyer of birds). — *Khagābhīrāma* ('*ga-abh*'), *as, m.* an epithet of Śiva.

— *Khagāsana* ('*ga-ās*'), *as, m.* an epithet of the mountain Udaya, the eastern mountain, on which the sun rises; an epithet of Vishnu ('sitting on a bird,' i. e. on Garuḍa). — *Kha-guṇa*, *as, ā, am*, (in arithmetic or algebra) having a cypher as multiplier.

— *Khagendra* ('*ga-in*'), *as, m.* the chief of the birds, an epithet of Garuḍa; N. of a prince. — *Khagendra-dhṛvja*, *as, m.* an epithet of Vishnu. — *Khagēśvara* ('*ga-īś*'), *as, m.* the chief of the birds, epithet of Garuḍa. — *Kha-gola*, *as, m.* the vault or circle of the heaven, the celestial sphere. — *Khagolavidyā*, *f.* knowledge of the celestial sphere, astronomy.

— *Kha-āmasa*, *as, m.* the moon ('the drinking-vessel in the sky'). — *Kha-āra*, *as, ī, am*, moving in the air, flying; (*as*), m. a bird; a cloud; the wind; the sun; a Rakshas or demon; an aerial spirit; N. of a people. — *Kha-ārin*, *ī, inī, ī*, moving in the air, flying, an epithet of Skanda. — *Kha-jala*, *am, n.* 'air-water,' i. e. dew, rain, frost, hoar-frost. — *Kha-jit*, *t, m.* a Buddha, one of the seven teachers or saints of the Buddha sect. — *Kha-ḥyoti*, *is, m.* a shining flying insect, a fire-fly, &c. — *Kha-tamāla*, *as, m.* a cloud; smoke. — *Kha-tilaka*, *as, m.* the sun. — *Kha-dūra-vāsini*, *f.* N. of one of the female deities or Saktis with Buddhists. — *Kha-dyōta*, *as, m.* a shining flying insect, a fire-fly, the sun; (*ā*), f.,

scil. *dvār*, the door which shines like a shining insect, an eye. — *Kha-dyotaka*, as or am, m. or n. (?), a kind of plant with a poisonous fruit. — *Kha-dyotana*, as, m. the sun. — *Kha-dhūpa*, as, m. a rocket, fire-work. — *Kha-parāga*, as, m. darkness. — *Kha-pushpa*, an. n. a flower in the sky, a term for anything impossible. — *Kha-bha*, as or am, m. or n. (?), a planet. — *Kha-bhrānti*, is, f. a kind of falcon, a kite; [cf. *Ālla*.] — *Kha-maṇi*, is, m. the jewel of the sky, the sun. — *Kha-nīlana*, am, n. sleepiness, lassitude, weariness. — *Kha-mūrti*, is, f. a celestial appearance or person. — *Khamūrti-mat*, ān, atī, at, having a divine or celestial person or form. — *Khamūli*, is, ikā or ī, f. an aquatic plant, Pistia Stratiotes (*kumbhikā*). — *Kha-valli*, f. N. of a parasitic plant, = *ākāsa-valli*. — *Kha-vāri*, ī, n. rain-water, dew, vapour, &c. — *Kha-vāshpa*, as, m. snow, hoar-frost, dew. — *Kha-saya*, as, ā, am, resting or dwelling in the air. — *Kha-sarira*, am, n. a celestial or immortal body. — *Khasaririn*, ī, inī, ī, gifted with an ethereal body, having a heavenly form. — *Kha-svāsa*, as, m. wind, air. — *Kha-sama*, as, m. a Buddha or deified Buddha saint. — *Kha-samuttha*, as, ā, am, produced in the sky. — *Kha-sambhava*, as, ā, am, produced in the sky, aerial, ethereal; (ā), f. spikenard, = *ākāsa-māṅṣī*. — *Kha-sarpana*, as, m., N. of a Buddha or Buddha saint; (am), n. gliding through the air. — *Kha-sindhu*, us, m. the moon. — *Kha-stani*, f. the earth. — *Kha-sphaṭika*, am, n. aerial crystal, a N. for the sun and moon-gem, *sūrya-kānta* and *candra-kānta*; [cf. *ākāsa-sphaṭika*.] — *Kha-hara*, as, ā, am, (in arithmetic) having a cypher for its denominator (as a fraction). — *Khātman* (*kha-āt*), ā, ā, a, having the air as one's nature. — *Khā-pagā* (*kha-āp*), f. a stream in the air, an epithet of the Ganges. — *Khe-gamana*, as, m. a kind of gallinule, = *kāla-kauṭha*. — *Khe-āra*, as, ī, am, moving in the air, flying, aerial; (as), m. a bird; a Gaudharva; a Rakshas; a Vidyādhara; an epithet of Śiva; a planet; quicksilver; (ī), f. a semi-divine female able to fly; an epithet of Durgā; (am), n. green vitriol. — *Khe-āra-tva*, am, n. capability of flying. — *Khe-īta* (*khe-āta*), as, m. a planet; the ascending node or Rāhu. — *Khe-paribhrama*, as, ā, am, flying about in the air. — *Khe-śaya*, as, ā, am, lying in the air. — *Kholka* (*kha-ulkā*), as, m. a meteor; a planet; [cf. *kha-kholka*.] — *Kholmuka* (*kha-ul*), as, m. the planet Mars; [cf. *gaganolmuka*.]

**खक्ख** *khakkh*, cl. 1. P. *khakkhati*, to laugh, to laugh at or deride; (also read *kakkh*, q. v.); [cf. Goth. *haha*.]

**खक्खट** *khakkhaṭa*, as, ā, am, hard, solid; (also *kakkhaṭa*.)

**खक्खर** *khakkhara*, as or am, m. or n. (?), a beggar's staff; [cf. *kikkala*.]

**खग** *kha-ga*. See under 3. *kha*.

**खगोड** *khagoda*, as, m. Saccharum Spontaneum, a kind of reed (for *khaggaḍa*?).

**खगड** *khaggada*, as, m. a kind of reed, Saccharum Spontaneum, commonly *khāḡḡā*.

**खङ्कर** *khankara* or *khankhara*, as, m. a curl, a lock of hair.

**खङ्ग** *khankha*, as, m., N. of a minister of king Bālāditya.

**खङ्गणा** *khankhaṇā* (an onomatopoeic word), the tinkling sound of a bell &c.

**खङ्ग** *khanga*, as, m. (for *khadga*?), Ved. a kind of animal.

**खच्** *khac*, cl. 1. 9. P. *khacati* and *khacānāti*, *śakṣāca*, *khacitum*, to come forth, appear; to be born again; to cause prosperity; to purify; cl. 10. P. *khacayati*, -*yitum*, to fasten, bind, set.

*Khacita*, as, ā, am, fastened, joined; mixed,

blended, combined; inlaid, set, studded, (used in comp., e. g. *maṇi-khacita*, inlaid with jewels.)

**खज्** *khaj*, cl. 1. P. *khajati*, *śakṣāja*, *khajitum*, to churn or agitate. *Āy. śhake*  
*Khaja*, as, m. stirring, agitating, churning; contest, war (?); a churning-stick; a ladle, a spoon; (ā), f. a churning-stick, a ladle; the hand with the fingers extended; churning, stirring; killing, destroying. — *Khaja-krit*, t, t, or *khajan-kara*, as, ī, am, Ved. causing the tumult or din of battle. *Skt. l. f. 129*  
*Khajaka*, as, m. a churning-stick; (*ikā*), f. a ladle or spoon.

*Khajapa*, am, n. ghee or clarified butter.  
*Khajaka*, as, m. a bird; (ā), f. a ladle or spoon.

**खञ्ज्** I. *khañj*, cl. 1. P. *khañjati*, *śakṣā*  
*khañja*, *khañjītum*, to limp, halt, walk lame; [cf. Gr. *σκαδω*; Germ. *hinke*.]  
2. *khañj*, *khan*, n, n, probably = *khañja*, limping.  
*Khañja*, as, ā, am, limping, lame, crippled; (ā), f. a metre consisting of 2 x 28 short syllables and 1 long and 30 short syllables and 1 long; another metre containing 30 short syllables + 1 long and 28 short syllables + 1 long; another metre containing 2 x 36 short syllables and 1 Amphimacer. — *Khañja-kheṭa* or *khañja-khela*, as, m. the wagtail. — *Khañja-tā*, f. or *khañja-tva*, am, n. limping, lameness. — *Khañja-bāhu*, us, m., N. of a Dāitya.  
*Khañjaka*, as, ā, am, limping, lame.

*Khañjana*, as, m. a species of wagtail, Montacilla Alba; (ā), f. a kind of wagtail; Mustard; (am), n. moving, going, going lamely. — *Khañjanarata*, am, n. the secret pleasures of the Yatis, the cohabitation of saints. — *Khañjanākṛiti* (°*na-āk*), is, f. a sort of wagtail.

*Khañjanaka*, as, m. a wagtail, Montacilla Alba; (*ikā*), f. a species of wagtail.

*Khañjarīta* or *khañjarīta* or *khañjalekha*, as, m. the wagtail.

**खञ्जार** *khañjāra* and *khañjāla*, as, m., N. of two persons.

**खट्** *khāt*, cl. 1. P. *khātati*, &c., to desire, wish, seek or inquire.

*Khāta*, as, m. (fr. rt. *khāt* above?), phlegm, the phlegmatic or watery humor [cf. *kapha*]; a blind well; an axe, a hatchet [cf. *ṭanka*]; a plough; a kind of blow or wound; the closed or doubled fist (as for striking &c.); grass; a coarse long grass of several species used to thatch houses [cf. *kaṭa* and *khada*]; a fragrant kind of grass. — *Khāta-kaṭāhaka*, as or am, m. or n. (?), a spitting-box. — *Khāta-khādaka*, as, m. (?), an eater; a glass vessel; a jackal; an animal; a crow.

*Khātaka*, as, m. a go-between, a man whose business is to negotiate marriages [cf. *ghātaka*]; the half-closed hand; the doubled fist of wrestlers or boxers. — *Khātakā-mukha*, as or am, m. or n. (?), a particular position of the hand in shooting; (as), m. a man in the attitude of shooting.

*Khāṭika*, as, m. the hand half-closed, the fist; (ā), f. chalk [cf. *kakkhāṭi*, *kaṭhīnī*, &c.]; the external opening of the ear; the plant *Andropogon Muricatus*.

**खट्टिका** *khāṭikkā*, f. a side door; [cf. *khāṭikkā*.]

**खट्टाया** *khāṭākāyā* (an onomatopoeic word), A. -*tāyate*, -*yitum*, to spring or issue forth with a noise.

**खट्टिनी** *khāṭinī* or *khāṭi*, f. chalk; (some books read *khāṭinī*); [cf. *kaṭhīnī*, *khāṭika*.]

**खट्टु** *khāṭū* (?), an ornament worn on the wrist or ancle.

**खट्ट** *khāṭ*, cl. 10. P. *khāṭayati*, -*yitum*, to cover, to screen.

**खट्टना** *khāṭana*, as, m. a dwarf [cf. *khāṭeraka*]; (as, ā, am), dwarfish, short of stature.

**खट्टा** *khāṭṭā*, f. a bedstead; a kind of grass, *Andropogon Serratus*; (a wrong reading for *khāṭvā*.)

**खट्टाश** *khāṭṭāśa*, as, m. the civet or zebet cat, *Viverra Zibetha*; (ī), f. the same or (according to another authority) a different animal; (some write the word *khāṭṭāśa*.)

**खट्टि** *khāṭṭi*, is, ī, m. f. a bier, the bed on which the corpse is carried to the pile.

**खट्टिक** *khāṭṭika*, as, m. a butcher, a hunter, a fowler, one who lives by killing and selling game; the cream on the milk of a buffalo-cow; (ā), f. a small bedstead, a cot; a bier or bed on which the corpse is carried.

**खट्टेरक** *khāṭṭeraka*, as, ā, am, dwarfish, dwarf; [cf. *khāṭṭana*.]

**खट्टव** *khāṭvā*, f. (said to be fr. rt. *khāt*), a bedstead, a couch, a cot; a swing, a hammock; a kind of bandage; N. of a plant, = *kolasiṃbi*. — *Khāṭvānga* (°*vā-an*), as, m. a club shaped like the foot of a bedstead, i. e. a club or staff with a skull at the top considered as the weapon of Śiva and carried by ascetics and Yogis; wood from a funeral pile; N. of a king of the solar line, = *Dīpti*; (ī), f. N. of a river. — *Khāṭvānga-dhāra*, as, m. or *khāṭvāngabhṛit*, t, m. 'staff-bearer', an epithet of Śiva. — *Khāṭvāngarava*, am, n., N. of a forest. — *Khāṭvāngin*, ī, inī, ī, having the staff described above; (ī), m. an epithet of Śiva. — *Khāṭvāpūta* (°*vā-āp*) or *khāṭvārūḍha* (°*vā-ār*), as, ā, am, mounted on a bed, lying on a bed; low, vile, abandoned, iniquitous; erring, going wrong; silly, stupid.

*Khāṭvikā*, f. a small bedstead.

**खड्** *khad*, cl. 10. P. *khādayati*, -*yitum*, to divide, tear, break, break off a part or piece; [cf. *khāṇḍ*.]

*Khada*, as, m. breaking, dividing; buttermilk boiled with acid vegetables and spices; (as, am), m. n. a kind of small grass, straw; (as), m., N. of a man. — *Khāḍonmattā* (°*ḍa-un*), f., N. of a woman.

**खड्डिका** *khāḍḍikā*, f. a private or back door, a small or venetian door or window.

**खड्डु** *khāḍḍū*, ūs, m. a kind of ornament.

**खड्डिका** *khāḍḍikā* or *khāḍḍi*, f. chalk.

**खड्डु** *khāḍḍu*, us, or *khāḍḍū*, ūs, m. or f. a bier.

**खद्ग** *khadga*, as, m. (said to be fr. rt. *khād* for *khāṇḍ*), a sword, a scymitar; a large sacrificial knife; the horn of a rhinoceros; a rhinoceros; one of the Buddhas or Buddhist saints, a Pratyeka-buddha, so called because he walks alone like a rhinoceros [cf. *eka-āra* and *eka-ārin*]; (am), n. iron. — *Khādga-kośa*, as, m. the sheath of a sword, a scabbard; a creeping plant, *Scirpus Maximus*. — *Khādga-śarma-dhara*, as, m. a soldier armed with a sword and shield.

— *Khādga-dhriṅ*, -*dhriṅ*, k, k, grasping a scymitar. — *Khādga-dhara*, as, m. a swordsmen. — *Khādga-dhenu*, us, f. a female rhinoceros; a small knife or sword, = *asi-dhenu*. — *Khādga-pattra*, as, m. a kind of creeper, *Scirpus Maximus*; N. of a mythical tree in hell bearing swords for leaves; (am), n. the blade of a sword. — *Khādga-pāṇi*, is, is, i, sword in hand. — *Khādga-pātra*, am, n. a vessel formed of buffalo's horns, a large salver or charger on which the sacrificial knife is laid. — *Khādga-pidhāna* or *Khādga-pidhānaka*, am, n. a scabbard, the sheath of a sword. — *Khādga-putrikā*, f. a small sword, a knife. — *Khādga-prahāra*, as, m. a sword-cut.

— *Khādga-phala*, am, n. a sword-blade. — *Khādga-māṅṣa*, as, m. buffalo-beef. — *Khādga-lekhā*, f. a row of swords. — *Khādga-vat*, ān, atī, at, armed with a sword. — *Khādga-ghāta* (°*ga-agh*), as, m. a sword-cut. — *Khādga-dhāra* (°*ga-ād*), as, m. a sheath, a scabbard. — *Khādga-bhīhata* (°*ga-abh*), as, ā, am, cut or struck with a sword. — *Khādga-*

*mīṣha* (<sup>°ga-āh</sup>), *am*, n. buffalo's flesh. — *Khadgāha* (<sup>°ga-āh</sup>), *as*, m. a rhinoceros.

*Khadgāya*, *as*, m. a large kind of reed, Saccharum Spontanum; [cf. *brihat-kāsa*.]

*Khadgārīta* or *khadgārāṭa* (?), *as*, m. a shield or the blade of a sword (?); one who observes a particular religious penance peculiar to Buddhists, viz. rubbing the feet backwards and forwards on the edge of a sword made red hot; [cf. *ast-dhārā*.]

*Khadgika*, *as*, m. a swordsman; a butcher, a vendor of flesh meat; the cream of buffalo's milk; [cf. *khattika*.]

*Khadgin*, *i*, *inī*, *ī*, armed with a sword, a swordsman; (*i*), m. a rhinoceros; N. of a Jina or Jaina saint. — *Khadgi-māra*, *as*, m. a kind of creeper, Scirpus Maximus; = *khadga-kośa*.

*Khadgika*, *am*, n. a sickle, a small scythe.

**खणखणाय** *khaṅkhaṅāya* (an onomatopoeic word), *A*. *khaṅkhaṅāyate*, *-yitum*, to utter or give out any peculiar sound; to tick, tinkle, crack, &c.

*Khaṅkhaṅāyamāna*, *as*, *ā*, *am*, tinkling, &c.

**खण्ड** *khaṅḍ*, cl. 1. *A*, 10. *P*. *khaṅḍāte*, *-ḍitum*, *khaṅḍayati*, *-yitum*, to break, tear, break in pieces, crush, cut, divide; destroy, annihilate, defeat, conquer; disappoint, frustrate, interrupt, disturb, deceive, cheat.

*Khaṅḍa*, *as*, *ā*, *am*, broken, torn asunder, divided, having chasms, gaps, or breaks; deficient, defective, crippled; (*as*, *am*), m. n. a break, a gap, a chasm, a fissure, a fracture (e. g. *keḍāra-khaṅḍa*, a gap or fracture in the embankment of a field); a piece, part, fragment, portion; a section of a work, part, chapter; a party, number, multitude, assemblage; a term in an equation; (*as*), m. treacle or molasses partially dried, candied sugar; a flaw in a jewel; N. of a people; (*am*), n. a kind of salt (*viḍ-lavaṇa*), black salt; a sort of sugar-cane; [cf. *uttara-khaṅḍa*, *karṅka*, *kālā*, *kāśī*.] — *Khaṅḍa-kaṭaka*, *as* or *am*, m. or n. (?), title of an astronomical work composed by Brahmi-gupta. — *Khaṅḍa-kathā*, *f*, a fragmentary tale; a tale or story divided into sections (?). — *Khaṅḍa-karṇa*, *as*, m. a kind of bulbous plant; sweet potato. — *Khaṅḍa-kārya*, *am*, n. a fragmentary poem; a poem interspersed with prose (?). — *Khaṅḍa-giri*, *is*, m., N. of a mountain.

— *Khaṅḍa-ja*, *as*, m. a kind of sugar, treacle, molasses, = *guda*, *yavāsa-sarkarā*. — *Khaṅḍa-jodbhava* (*ja-ud*), *as*, m. a kind of candied sugar prepared from *Khaṅḍa-ja*. — *Khaṅḍa-tā*, *f*, the being divided, division. — *Khaṅḍa-deva*, *as*, m., N. of the author of a commentary on Jaimini's Nyaṣasūtras, called Bhāṭṭādikā; also of the Mīmāṃsā-Kaustubha. — *Khaṅḍa-dravya*, *as*, m., N. of a man. — *Khaṅḍa-dhārā*, *f*, shears, scissors; a kind of dance or air (?). — *Khaṅḍa-pattra*, *am*, n. a bundle of various leaves. — *Khaṅḍa-parāsu*, *us*, m. an epithet of Śiva as cutting his foes to pieces with his axe. — *Khaṅḍa-parāsu*, *us*, m. a N. of Śiva; of Parāsu-rāma; of Rāhu; an elephant with a broken tusk; a spreader of unguents or fragrant powders &c.; a drug, commonly called *Khaṅḍamalaki* (see *khaṅḍāmalaka*). — *Khaṅḍa-pāni*, *is*, m., N. of a prince. — *Khaṅḍa-pāla*, *as*, m. a confectioner, seller of sweetmeats (for *khaṅḍa-pāna* ?). — *Khaṅḍa-pralaya*, *as*, m. a partial destruction of the universe in which all the spheres beneath Svarga or heaven are dissolved in one common ruin; a quarrel; the dissolution of the bands of friendship or of society; (in the latter sense more correctly *khaṅḍa-pranāya*.)

— *Khaṅḍa-prasāsti*, *is*, *f*, N. of a poem attributed to Hanumat; an older N. for the play Hanuman-nāṭaka. — *Khaṅḍa-phana*, *as*, m. a kind of serpent. — *Khaṅḍa-maṅḍula*, *am*, n. a segment or circle, part of a circle, an incomplete sphere; (*as*, *ā*, *am*), gibbous, not full or round — *Khaṅḍa-maya*, *as*, *i*, *am*, consisting of pieces. — *Khaṅḍa-modaka*, *as*, m. a kind of sugar, granulated or candied (*yavāsa-sarkarā*). — *Khaṅḍa-lavaṇa*, *am*, n. a kind of salt (*viḍ-lavaṇa*), black salt. — *Khaṅḍa-sarkarā*, *f*.

candied sugar or sugar in pieces. — *Khaṅḍa-śas*, ind. in pieces, by pieces, bit by bit, piece by piece, piece-meal; *khaṅḍaśah kri*, to divide or cut into pieces; *khaṅḍaśo bhū*, to be divided, to be separated into pieces. — *Khaṅḍa-sākhā*, *f*, N. of a plant, = *mahīsha-vallī*. — *Khaṅḍa-śilā*, *f*, a loose woman, an unchaste wife. — *Khaṅḍa-sara*, *as*, m. a kind of sugar (*yavāsa-sarkarā*), candied sugar. — *Khaṅḍābhra* (<sup>°da-abh</sup>), *am*, n. scattered clouds; a bite, the impression of the teeth in amorous sport. — *Khaṅḍū-malaka* (<sup>°da-ūm</sup>), *am*, n. myrobalan cut up into small pieces (to be used as a medicine). — *Khaṅḍāli* (<sup>°da-āli</sup>), *f*, a measure for oil; a pond; a woman whose husband has been guilty of infidelity.

*Khaṅḍaka*, *as*, *ā*, *am*, breaking to pieces, destroying, removing, rendering ineffectual; (*as*, *am*), m. n. a fragment, a part, a piece; (*as*), m. treacle or molasses partially dried, candied sugar; one who has no nails; pared or clipped finger-nails (?); N. of a metre, = *āryā-gīti*; a kind of dance or tune (?); [cf. *Khaṅḍa-dhārā*.] — *Khaṅḍakālu* or *khaṅḍakāluka* (<sup>°ka-ālu</sup>), *am*, n. an esculent root, sweet potato.

*Khaṅḍana*, *as*, *ā*, *am*, breaking, dividing, cutting, reducing to pieces, destroying, annihilating, removing; (*am*), n. the act of breaking or cutting or dividing, burying, injuring, injury; interrupting, disappointing, frustrating; cheating, deceiving; reuting (in argument); rebellion, opposition; discarding, dismissal. — *Khaṅḍana-kāra*, *as*, m. an epithet of Harsha. — *Khaṅḍana-kṛit*, *t*, m., N. of an author. — *Khaṅḍana-khaṅḍakādyā* (<sup>°ka-ād</sup>), *am*, n. title of a work on logic by Harsha. — *Khaṅḍana-rata*, *as*, *ā*, *am*, skillful in cutting or destroying, destructive.

*Khaṅḍaniya* or *khaṅḍitavya*, *as*, *ā*, *am*, to be broken or divided, frangible, fragile, brittle; destructible, refutable, &c.

*Khaṅḍala* or *khaṅḍava*, *us*, *ām*, m. n. a piece, a part.

*Khaṅḍika*, *as*, m. a sugar-boiler, a sugar-baker (?); pease; the armpit; N. of a man; (*ā*), *f*. the pod of pease; a kind of air or tune in music.

*Khaṅḍita*, *as*, *ā*, *am*, cut, torn, broken in pieces, scattered, dispersed, destroyed; broken as allegiance, disobeyed against, rebelled; refuted, controverted; disappointed, betrayed, abandoned as a lover; (*ā*), *f*. a woman whose husband or lover has been guilty of infidelity. — *Khaṅḍita-vigraha*, *as*, *ā*, *am*, maimed, mutilated. — *Khaṅḍita-vṛitta*, *as*, *ā*, *am*, one whose manner of life is dissolute, an immoral man. — *Khaṅḍitāśaṅsa* (<sup>°ta-āś</sup>), *as*, *ā*, *am*, disappointed, foiled, frustrated.

*Khaṅḍin*, *i*, *inī*, *i*, consisting of pieces, in pieces or parts; divided, comminuted; (*i*), m. a wild kind of kidney-bean, = *Vana-mudga*; a N. of Harsha; (*inī*), *f*. the earth.

*Khaṅḍī-kṛi*, cl. 8. *P*. *A*. *-karoti*, *-kurute*, *-kartum*, to divide or break into small pieces, to cut up, tear to pieces &c.

*Khaṅḍīra*, *as*, m. a kind of kidney-bean, Pita-mudga.

*Khaṅḍu* = *khaṅḍa*, a kind of sugar (?).

*Khaṅḍerāya*, *as*, m., N. of an author.

*Khaṅḍya*, *as*, *ā*, *am*, to be broken or divided, fragile, destructible, &c.

**खणवखा** *khaṅvakhā*, *f*. (an onomatopoeic word), *Ved.*, N. of a frog.

**खतमाल** *kha-tamāla*, &c. See under 3. *kha*.

**खन्न** *khatta*, *as*, m., N. of an astronomer.

**खट** *khad*, cl. 1. *P*. *khadati*, *śakhāda*, *ākhadit* and *akhadit*, &c., to be steady or firm, to strike, hurt, kill; to eat (?); [cf. *Lat. clades*.]

*Khadīra*, *as*, m. the tree *Acacia Catechu*, having very hard wood, the resin of which is used in medicine, called *Catechu*, *Khayar*, *Terra Japonica*; a name of Indra; the moon; N. of a man; (*i*), *f*. a sensitive plant, *Mimosa Pudica*; (sometimes also

*khadrā*.) — *Khadīra-kuṅa*, *as*, m. the fruit time of the *Khadīra* tree. — *Khadīra-patṛikā* or *khadrā-patṛi*, *f*. a sensitive plant, a kind of *Mimosa* (*khadiri*). — *Khadīru-maya*, *as*, *i*, *am*, made of the wood of *Khadīra*. — *Khadīra-vaṅa*, *am*, n. a *Khadīra* forest. — *Khadīra-vaṅika*, *as*, m., N. of a Buddhist Bhikṣu. — *Khadīra-vaṭ*, *ān*, *atī*, *at*, overgrown with *Khadīra*; (*tī*), *f*, N. of a region. — *Khadīra-varman*, *ā*, m., N. of a king. — *Khadīra-pama* (<sup>°ra-up</sup>), *am*, n. a kind of *Mimosa* (*khadara*).

*Khadīraka*, *as*, m., N. of a mountain.

**खदिका** *khadikā*, *ās*, *f*. pl. fried or parched grain.

**खदूरक** *khadūraka*, *as*, m., N. of a man; (*am*), n. a dwarf.

**खदूरवासिनी** *kha-dūra-vāsini*, &c. See under 3. *kha*.

**खन** *khan*, cl. 1. *P*. *A*. *khanati*, *-te*, *śakhāna*, *śakhne*, *khanishyati*, *-te*, *akhānīt* and *akhānīt*, *akhānīṣṭa*, *khanitum*, to dig, dig up, delve, to turn up the soil, excavate, root up; to dig into the earth, bury; *Caus. khānāyati*, *-yitum*, to cause to dig or dig up; *Desid. śikhānīṣati*, *-te*; *Intens. śākhāyate*, *śākhāyate*, *śākhānti*; [cf. *Gr. खανω*, *खανω*; *Old Germ. ginēm*, *ginēm*; *Mod. Germ. gähne*; *Angl. Sax. cina*, *cinan*; *Lat. cuniculus*, *canalis*.]

*Khana*, *as*, *ā*, *am*, *Ved.* digging; rooting up.

*Khanaka*, *as*, *i*, *am*, digging, digging up, dividing; a digger, excavator; (*as*), m. a miner; a house-breaker, a thief; a rat; N. of a friend of Vidura.

*Khanat*, *an*, *antī*, *at*, digging, digging up, excavating.

*Khanana*, *am*, n. the act of digging, excavating; digging into the earth, burying.

*Khananiya*, *as*, *ā*, *am*, to be digged, to be excavated.

*Khani*, *is*, *is*, *i*, *Ved.* digging or rooting up; (*is* or *ī*), *f*. a mine, especially of precious stones; a quarry, a cave. — *Khani-netra* or *khanī-netra*, *as*, m., N. of a prince with the epithet *Karandhama*.

*Khanītrī*, *tā*, *trī*, *trī*, a digger, delver, excavator, ditcher.

*Khanītra*, *am*, n. an instrument for digging, a spade, shovel, hoe, pickaxe; (*as*), m., N. of a prince.

*Khanītrika*, *am*, n. or *khanītrikā*, *f*. a small shovel or scoop.

*Khanītrīma*, *as*, *ā*, *am*, *Ved.* produced by digging. *Khanitvā*, ind. having dug.

*Khanya*, *as*, *ā*, *am*, *Ved.* to be digged or excavated.

*Khāta*, *as*, *ā*, *am*, dug, dug up, excavated; torn, rent; (*am*), n. digging a hole; an excavation; a ditch, fosse, moat, well; a cavern; a square or oblong pond; (*ā*), *f*. an artificial pond; [cf. *deva-khāta*, &c.] — *Khāta-bhū*, *us*, *f*. a moat, ditch. — *Khāta-rūpa-kāra*, *as*, m. a potter.

*Khātaka*, *as*, m. a digger, delver; a debtor [cf. *Khādaka*]; (*ikhā*), *f*. a ditch; (*am*), n. a moat, ditch.

*Khāti*, *is*, *f*. digging, excavating.

*Khātra*, *am*, n. a spade, shovel, hoe; a moat, a square or oblong pond; a wood; a thread; horror.

*Khāna*, *as*, m. digging. — *Khānōduka* (<sup>°na-ud</sup>), *as*, m. the cocoa-nut tree.

*Khānaka*, *as*, *ikhā*, *am*, one who digs, a digger.

*Khāni*, *is*, *i*, *f*. a mine.

*Khānika*, *am*, n. an opening or hole in a wall, a breach.

*Khānila*, *as*, *ā*, *am*, a house-breaker; (sometimes read *khānina*.)

*Khānya*, *as*, *ā*, *am*, to be digged.

*Khēya*, *as*, *ā*, *am*, to be dug, to be excavated; (*am*), n. a ditch, a moat.

**खनपान** *khanapāna*, *as*, m., N. of a prince, a son of *Anga* and father of *Divi-ratha*.

**खपरगा** *kha-parāga*. See under 3. *kha*.

**खपुर** *kha-pura*, as, m. (fr. 3. *kha* and *pura* f), flatulence; the betel-nut tree, *Arecia Fausel* or *Catechu*; the tree *Cyperus Pertenuis* (*bhadra-mustaka*); a kind of perfume, = *vyāla-nakha*; (*am*), n. a city in the sky, epithet of Hiranya-pura, the city of the Kālakeyas; also N. of the city of Hariścandra; a water-jar.

**खपुष्प** *kha-pushpa*, &c. See under 3. *kha*.

**खम्ब** *khamb*, cl. 1. P. *khambati*, -bitum, to go or move.

**खर** *khara*, as, ā, am, hard, harsh, rough; sharp, pungent, acid (opposed to *myridū* and *ślakṣhā*); solid (opposed to *drava*, fluid); dense (as clouds); sharp, hot (as wind); hurtful, injurious; cutting (as a speech or word); sharp-edged; cruel; (*as*), m. a donkey, an ass, a mule; N. of several birds; an osprey, a heron, a crow; a thorny plant, a sort of prickly nightshade; a quadrangular mound of earth for receiving the sacrificial vessels; a Daitya or demon in general; epithet of the Asura Dhenuka; N. of a Rakshas slain by Rāma, a younger brother of Rāvaṇa; N. of an attendant of the Sun (= Dharmā); N. of an attendant of Siva; N. of a Rudra; (*ā*), f. a kind of grass, *Andropogon Serratus*; (*ī*), f. a she-ass. — *Khara-kāshṭhika*, f. the plant *Sida Cordifolia* (*balā*). — *Khara-kufī*, f. a stable for asses, a donkey-stall (used as an abusive epithet); a barber's shop. — *Khara-ketu*, us, m., N. of a Rakshas. — *Khara-koṇa* or *khara-kvāya*, as, m. the francoline partridge. — *Khara-komala*, as, m. the month Jyeshṭha ('bracing yet mild'). — *Khara-gandhā-nibhā* or *khara-gandhā*, f. the plant *Hedysarum Lagopodioides*, = *nāga-balā*. — *Khara-griha* or *khara-geha*, am, n. or *khara-graha*, as, m. a stable for asses. — *Khara-ghātana*, as, m. the tree *Mesua Ferrea*, commonly *Nageśar*. — *Khara-śhāda*, as, m., N. of several plants, a kind of reed or grass, *Saccharum Cylindricum*; another kind, commonly *Olera*; [cf. *ulūka*, *itkaṭa*, *kundara*.] — *Khara-jru*, us, us, u, Ved. sharp or quick in motion. — *Khara-ṇas*, ās, ās, as, or *khara-ṇasa*, as, ā, am, sharp-nosed; (*as*), m., N. of a man. — *Khara-tara*, as, ā, am, more sharp, very sharp. — *Khara-tvaḥ*, k, f., N. of a plant, = *alambushā*. — *Khara-daṇḍa*, am, n. a lotus, *Nymphaea Lotus*. — *Khara-dalā*, f. opposite-leaved fig tree, *Ficus Oppositifolia*; [cf. *udumbara*.] — *Khara-dūshāṇa*, as, m. the thorn-apple, *Datura Metel*. — *Khara-dhāra*, as, ā, am, having a harsh edge or one full of notches like that of a saw. — *Khara-dhvaṅsin*, ī, m. destroyer of the demon *Khara*, an epithet of Rāma. — *Khara-nakhara*, as, m., N. of a lion. — *Khara-narāya*, as, m., N. of a son of Satānanda. — *Khara-nāda*, as, m. the braying of an ass. — *Khara-nādin*, ī, īnī, ī, braying like an ass; (*ī*), m., N. of a man; also of a Rishi; (*īnī*), f. a kind of perfume, = *reṇukā* ('causing a donkey to bray?'). — *Khara-nālu*, am, n. a lotus. — *Khara-pa*, as, m., N. of a man; (*ās*), m. pl. the descendants of this man. — *Khara-patra*, as, m., N. of several plants, a kind of *Ocimum* (*tulasī*) and *Tectona Grandis*; a kind of cane; also = *haridgarbha* and *maruvaka* (a kind of *Ocimum*); (*ī*), f., N. of two plants, *Elephantopus Scaber* (*yojihvā*) and *Ficus Oppositifolia* (*kākodumbarikā*). — *Khara-pattra-kā*, as, m., N. of a plant, = *tīlaka* = *Khara-pātra*, am, n. an iron pot or vessel. — *Khara-pādāhya* (*ā-ādā*), as, m. the elephant or wood-apple, *Feronia Elephantum*; [cf. *kapittha*.] — *Khara-pāla*, as, m. a wooden vessel; [cf. *khara-pātra*.] — *Khara-pushpa*, as, m. a plant, commonly *Mariā*, a kind of *Ocimum*, see *maruvaka*; (*ā* or *ikā*), f. a kind of *Tulasī*, *Ocimum Gratissimum*; also *Varvara*. — *Khara-priya*, as, m. a pigeon. — *Khara-majra*, as, ā, am, Ved. one whose strength is very intense. — *Khara-majjari*, is or ī, f. the plant *Achyranthes Aspera*; [cf. *apāmārga*.] — *Khara-yāna*, am, n. a donkey-cart, any vehicle drawn by asses. — *Khara-raśmi*, is, m. the sun.

— *Khara-roman* or *khara-loman*, ā, m., N. of one of the chiefs of the Nāga or serpent-race inhabiting hell. — *Khara-vallikā*, f., N. of a plant, commonly *Goraksha Chākuliya*, *Hedysarum Lagopodioides*; [cf. *nōga-balā*.] — *Khara-śābda*, as, m. an osprey; the braying of an ass. — *Khara-śāka*, as, m. the plant *Clerodendrum Siphonanthus*, = *bhārgī*. — *Khara-śāla*, as, ā, am, born or produced in a donkey-stall; (*ā*), f. a donkey-stable or stall. — *Khara-sonī*, is, m. or *khara-sonā*, as, m. or *khara-solla*, as, m. an iron vessel. — *Khara-skandha*, as, m., N. of a tree, = *priyāla*; (*ā*), f. *Phœnix Sylvestris*, = *khārjūrī*. — *Khara-svarā*, f. wild jasmine, = *vana-mālīkā*. — *Kharaṅśu* (*ra-an*), us, m. the sun. — *Khara-garī*, f. a kind of grass, *Andropogon Serratus*. — *Kharaṅḍaka* (*ra-an*), as, m., N. of one of Siva's attendants. — *Kharaḍānkuraka* (*ra-abā-an*), am, n. lapis lazuli. — *Kharaśvā* (*ra-as*?), f. the plant *Colosia Cristata*, commonly *vanayamāni*, = *aja-gandhā*, *aja-modā*, *karavi*. — *Kharaśvā* (*ra-āh*), f., N. of a plant, = *aja-modā*. — *Khara-dhama* or *khara-dhaya*, as, ā, am (*khariṇ* = *khartm* for *khariṇ*), drinking ass's milk. — *Khari-jangha*, as, m., N. of a man; (*ās*), m. pl. the descendants of this man. — *Khari-ṛiṣṭa*, as, m. a jackass.

*Khariḱā*, f. powdered musk.

**खरटखरटाकू** *kharaṭa-kharaṭā-kṛī*, cl. 8. P. -karoti, -kartum, to make the sound *kharaṭa*.

**खरालिक** *kharaṭika*, as, m. a barber (*grā-maṇi*); a razor-case; an iron arrow (in this sense also *kharaṭaka*); a pillow.

**खरु** *kharu*, us, us or ūs, u (said to be fr. rt. *khan*), white; foolish, idiotic, a fool; harsh, cruel; desirous of improper or prohibited things; (*us*), m. a tooth; a horse; pride; love or Kāma, the deity of love; an epithet of Siva; (*us*), f. a girl who chooses her own husband.

**खरोस्ति** *kharesti*, is, m. f. (?), N. of a place; (a various reading has *kharaśhṭī*.)

**खरबोद** *kharkhoda*, as or am, m. or n. (?), a kind of magic. — *Kharkhoda-vedin*, ī, īnī, ī, skilled in the *Kharkhoda* art, a conjurer (?).

**खर्ज** *kharij*, cl. 1. P. *kharijati*, *śakharja*, *kharijatum*, to creak (like a carriage-wheel); to worship, to treat with respect or courtesy; to pain, make uneasy; to cleanse, make clean; [cf. *Hib. cairtīm* or *cartaim*, 'to deanse.']

*Kharaḱā*, f., Ved. an owl or any similar night-bird. *Khariḱā*, f. a relish, anything to provoke drinking; [cf. *khariju* and *kharijūra*.]

*Khariju*, us or ūs, f. scratching, itching, itch, scab, cutaneous eruption; a worm, a kind of insect; the wild datura tree. — *Khariju-gṇa*, as, m., N. of several plants, the thorn-apple; *Calotropis Gigantea*, *Cassia Alata* or *Tora*, = *śakra-marda*.

*Kharijūra*, am, n. silver; [cf. *kharijūra*.] — *Kharijūra-karṇa*, as, m., N. of a man.

*Kharijūra*, as, m. the tree *Phœnix Sylvestris*, the date tree; a scorpion; N. of a man; (*ī*), f. the tree *Phœnix Sylvestris*; the wild date tree; (*am*), n. the fruit of the tree *Phœnix Sylvestris*; silver; yellow orpiment; (also *khala*). — *Kharijūra-rasa*, as, m. the juice or extract of the wild date or *Tadi*, used to leaven bread, and as an intoxicating liquor.

*Kharijūra*, as, m. a scorpion.

**खर्द** *khard*, cl. 1. P. *khardati*, &c., to bite, to sting, to sting venomously.

**खपर** *kharpāra*, as, m. a thief; a rogue, a cheat; the skull; the half of a skull; a beggar's bowl or dish; an umbrella or parasol; (*ī, am*), f. n. a kind of collyrium or application to the eyes. See *karpara*. *Kharparkā*, f. or *kharparkā*, am, n. or *kharparkasaka*, am, n. a kind of collyrium.

**खपराल** *kharpārāla*, as, m., N. of a plant. See *kandarāla*.

**खर्व** *kharb*, cl. 1. P. *khārbati*, &c., to go, move; to go towards; [cf. Old Germ. *hwarb*, *hwārp*, *hwirbu*, &c.; Goth. *ū-hwairba*, 'to go round.']

**खर्म** *kharma*, am, n. virility, manliness; wove silk.

**खर्व** *kharc*, cl. 1. P. *khārcati*, &c., to be proud or haughty; [cf. *garv*.]

**खर्व** *khārva* or *khārba*, as, ā, am (fr. rt. *khārb*), mutilated, maimed, crippled, injured, imperfect; pressed down, low, dwarfish, short, little in size or stature; (*as*), m., N. of one of the nine *Nidhis* or treasures of *Kuvera*; the plant *Trapa Bispinosa* [cf. *kubjaka*]; (*as, am*), m. n. a large number, either 10,000,000,000, or 37 cyphers preceded by 1. — *Khārva-rāsin*, ī, īnī, ī, being or abiding in any mutilated object. — *Khārva-śākha*, as, ā, am, dwarfish, small, short.

*Khārvaka*, as, ikā, am, Ved. mutilated, imperfect, not full (as the moon).

**खर्वट** *khārvaṭa*, as, am, m. n. the capital of a district of four hundred villages, a market or country town; a village at the foot of a mountain; (a various reading for *karvaṭa*.)

**खर्वुरा** *khārvurā*, f., N. of a plant, = *taradī*.

**खर्वूज** *khārvūja*, am, n. the water-melon (fr. the Pers. *خربوزه* *khārbūza*).

**खल** *khāl*, cl. 1. P. *khāliti*, *śakhāla*, &c., to move, shake; to gather.

**खल** *khala*, as, am, m. n. a threshing-floor, a granary; earth, mould, or soil; place, site; sediment, dregs, the deposit of oil &c.; a mill; contest, battle; (*as, ā*), m. f. a wicked or mischievous person; low, base, inferior, cruel, mischief-making; (*as*), m. the sun; the plant *Xanthochymus Pictorius*, see *āmāla*; the datura plant, thorn-apple; (*ā*), f. N. of a daughter of *Raudrāśva*. — *Khala-kūla*, as, m. = *kulattha*, *Dolichos Uniflorus*. — *Khala-ja*, as, ā, am, Ved. produced on a threshing-floor. — *Khala-tā*, f. or *khala-tva*, am, n. wickedness, villainy; filthiness. — *Khala-dhānya*, am, n. a threshing-floor; (also *khāladhāna*, *khāledhānya*, *khālēdhāna*). — *Khala-pū*, ūs, ūs, m. f. a sweeper, a cleaner, a Mehter or *Ferash* (originally 'one who cleans a threshing-floor'). — *Khala-pṛiti*, is, f. the friendship or favour of wicked or low persons. — *Khala-mūrti*, is, m. quicksilver. — *Khala-saṃsarga*, as, m. associating with bad company. — *Khālādharā* (*la-ādā*), f. a kind of cockroach. — *Khālādharā* or *khālādharā*, f. the post of a threshing-floor round which the oxen pass which tread out the grain. — *Khālā-busam*, ind. at the time when the chaff is on the threshing-floor, at the threshing-time. — *Khālā-yavam*, ind. at the time when barley is on the threshing-floor, at the barley threshing-time. — *Khālā-vālī*, f. the post of a threshing-floor; [cf. *khālādharā*.] — *Khālakti* (*la-uk*), is, f. abuse, low or wicked language.

*Khālī*, is, m. sediment of oil or oil-cake.

*Khālīn*, ī, īnī, ī, having sediment &c.; (*ī*), m. an epithet of Siva; (*īnas*), m. pl., N. of a class of *Dānavas*; (*īnī*), f. a multitude of threshing-floors; the plant *Anthericum Tuberosum*, = *tāla-parṇī*, = *tāla-mūli*.

*Khālīna*, as, ā, am, covered with sediment, covered with oil-dregs (?); (*as, am*), m. n. the bit of a bridle; see *khālīna*; [cf. Gr. *χάλυξ*.]

*Khālī-kṛī*, cl. 8. P. A. -karoti, -kartum, to reduce to sediment, to crush; to hurt, injure; to treat badly, scorn. — *Khālī-kāra*, as, m. or *khālī-kṛiti*, is, f. reducing to sediment; hurting, injuring; mischief, evil.

*Khālīna*, as, am, m. n. the bit of a bridle.

*Khālīya*, as, ā, am, being on a threshing-floor, fit for one; fit for oil-cake &c.; (*ā*), f. a multitude of threshing-floors; N. of a woman.

*Khālīyākā*, f., N. of a woman.

**खलति** *khalati*, *is, is* or *i, i* (said to be fr. rt. *khal*), bald-headed, bald; [cf. *kulva*, *khallīṭa*, &c.] *Khalatika*, *as, m.*, N. of a mountain; (*am*), *n.*, N. of the forest situated near this mountain.

**खलिश** *khaliśa*, *as, ā, m. f.* a kind of fish, *Trichopodus Colisa*; or = *kankatroṭa*, *Esox Kankāka*; [cf. *khallīśa*, *khaleśa*, &c.]

**खलु** *khalu*, *ind.* (as a particle of asseveration or affirmation), indeed, verily, certainly, truly, yes; (as a continuative particle), now, now then, now further; (as a particle employed in syllogistic forms of speech), but now, = the Latin *atque*. It occurs only once in the *Ṛig-veda*; oftener in the *Brāhmaṇas* and Buddhist compositions, especially when combined with other particles, thus *atha khalu, u khalu, vai khalu*, and *khalu vai*, = now then, now further. In later Sanskrit *khalu* frequently does little more than lay stress on the word by which it is preceded, and is sometimes merely an expletive. According to native lexicographers *khalu* is also a particle of prohibition, endearment, conciliation, and inquiry. *Na khalu*, by no means, not at all, indeed not.

**खलुज** *kha-luj*, *k, m.* (instead of *kha-luk* fr. *luṅc*?), darkness.

**खलुरेष** *khaluresha* or *khalureshaka*, *as, m.* a kind of wild quadruped.

**खलूरिका** *khalūrīkā*, *f.* a parade, a place for military exercise; [cf. *khuralī*.]

**खलेश** *khaleśa* or *khaleśaya*, *as, m.* a kind of fish, commonly *Trichopodus Colisa*; [cf. *khaliśa* and *khaleśa*.]

**खल्ल** *khall*, *cl. 1. A.* *khallate*, &c., to shake, be loose; [cf. *khal*.]

**खल्ल** *khalla*, *as, m.* a little case or cap formed by rolling up paper &c. (used for holding any small articles of grocery &c.); a mill, a stone or vessel for grinding drugs; a kind of cloth or clothes; leather, leather garments; a leather water-bag; a canal, a cut, a creek, a trench, a deep hole; the *Cātaka*, a kind of cuckoo; (*ṛ*), *f.* shooting pain in the extremities.

**खल्लतक** *khallātaka*, *as, m.*, N. of the first minister of king Bindusāra.

**खल्लसर** *khallāsara*, *as* or *am, m.* or *n.* (?), the tenth *Yoga* in astronomy.

**खल्लिका** *khallikā*, *f.* a frying-pan.

**खल्लि** *khallīṭa* or *khallīṭa*, *as, ā, am*, bald-headed, becoming morbidly bald; [cf. *khalati*.]

**खल्लिष** *khallīśa*, *as, m.* another form for *khaliśa*, *q. v.*

**खल्व** *khalva*, *as, m.*, Ved. a kind of grain or leguminous plant.

**खल्वट** *khalvaṭa*, *as, m.* a severe cough (?).

**खल्वल** *khalvala*, *ās, m. pl.*, N. of a school.

**खल्वट** *khalvāṭa*, *as, ā, am*, bald, bald-headed; [cf. *khalati*.]

**खव** *khav*, *cl. 9. P.* *khaunāti* or *khunāti*, *caḥhāva*, &c., to cause prosperity, produce wealth, to purify; (another form for *khaṭ*.)

**खवल्ली** *kha-vallī*, &c. See under 3. *kha*.

**खश** *khaśa*, *as, m.* a mountainous country in the north of India; a native of that country considered as a degraded *Kshatriya*; (*ā*), *f.*, N. of a daughter of Dakṣa, one of the wives of Kaśyapa, the mother of the *Yakshas* and *Rakshasas*; a kind of perfume, = *murā*. (The word is sometimes spelt *khasa*.) — *Khasātmaja* (*śā-āc*), *as, m.* a *Rakshas*.

**खशय** *kha-śaya*. See under 3. *kha*.

**खशीर** *khaśīra*, *ās, m. pl.*, N. of a people; [cf. *khāśīra*.]

**खशेट** *khaśeṭa*, *as, m.* the *Khalīśa*, a kind of fish; [cf. *khaleśa* and *khaliśa*.]

**खश्यास** *kha-śvāsa*. See under 3. *kha*.

**खष्** *khash*, *cl. 1. P.* *khashati*, to hurt, injure, kill; [cf. *kash*.]

**खष्य** *khashpa*, *am, n.* (said to be fr. rt. *khan*), violence, oppression; anger, passion.

**खस** *khasa*, *as, m.* itch, scab, or any similar disease of the skin; [cf. also *khasa*.]

**खसकन्द** *khasakanda* or *khasagandha*, *as, m.*, N. of a plant, commonly called *kshīra-kauṅkū*.

**खसतिल** *khasatīla*, *as, m.* (*kha-sa-tīla*?), poppy (*khaskhasa*).

**खसाम** *kha-sama*, &c. See under 3. *kha*.

**खसक** *khasāka*, *ās, m. pl.*, N. of a people; (a various reading for *khaśīra*.)

**खसाम्बज** *khasāmbaja*. See under *khaśa*.

**खसिन्धु** *kha-sindhu*. See under 3. *kha*.

**खसीक** *khasīka*, *ās, m. pl.*, N. of a people, = *khasāka*.

**खसूचि** *khasūcī*, an expression of reproach at the end of a compound, e. g. *vaiyākaraṇa-khasūcī*, one who has forgotten the grammar; (fr. *kha* and *sūcī*?, 'one who pierces a needle into the air?').

**खसूम** *khasūma*, *as, m.*, N. of a *Daitya*, son of *Vipracīti* and *Sighikā*.

**खखस** *khaskhasa*, *as, m.* poppy. — *Khasakhasa-rasa*, *as, m.* poppy-juice, opium.

**खस्तनी** *kha-stanī*. See under 3. *kha*.

**खा** *khā*, (at the end of some compounds) digging; [f. *kūpa-khā* and *viśa-khā*.]

**खागि** *khāgi*, *is, m. f.* (?), N. of an *Agra-hāra*.

**खाजिक** *khājīka*, *as, m.* fried or parched grain; [cf. *khādīkā*.]

**खाट** *khāṭ*, *ind.* (an onomatopoeic word), the sound made in clearing the throat; [cf. *khāt*.]

**खाट** *khāṭa*, *as, ā, m. f.* a bier, a cot or bedstead on which dead bodies are conveyed to the pile; [cf. *khāṭī*.]

*Khāṭi*, *ṭ, f.* a bier; a scar; caprice, whim.

*Khāṭikā*, *f.* a bier; [cf. *khāṭīkā*.]

**खाटुभारिक** *khāṭvābhārika*, *as, ī, am* (fr. *khaṭvā-bhāra*), or *khāṭvika*, *as, ī, am* (fr. *khaṭvā*), laden with bedsteads.

**खाडायन** *khāḍāyana*, *as, m.* a patronymic from *Khāḍa*. — *Khāḍāyana-bhaktā*, *am, n.* the district inhabited by the *Khāḍāyanas*.

*Khāḍāyanin*, *inas, m. pl.* the followers of *Khāḍāyana*.

**खाङ्ग** *khāḍga*, *as, ī, am* (fr. *khāḍga*), belonging to a rhinoceros (as armour made of rhinoceros hide).

**खाण्ड** *khāṇḍa*, *am, n.* (fr. *khaṇḍa*), the state of having fractures, fissures, or gaps.

*Khāṇḍava*, *as, m.* (fr. *khaṇḍa*), sugar-candy, sugar-plums, sweetmeats; N. of a region; (*am*), *n.*, N. of a forest in *Kuru-kshetra*, sacred to *Indra* and burnt by the god of fire, *Agni* with the assistance of *Arjuna* and *Kṛishṇa* (see *Mahā-bh. I. 8207*). — *Khāṇḍava-prastha*, *as, m.*, N. of a town situated in the *Khāṇḍava* forest, founded by the *Pāṇḍavas*, = *indra-prastha*.

*Khāṇḍavāyana*, *ās, m. pl.*, N. of a family of *Brāhmins*.

*Khāṇḍavika*, *as, m.* a confectioner; sugar-baker. *Khāṇḍika*, *as, m.* (fr. *khaṇḍa*), a confectioner, a seller of sugar-plums or sweetmeats; (*am*), *n.* a mass or multitude of peas (fr. *khaṇḍika*).

*Khāṇḍīkiya*, *ās, m. pl.* the followers of *Khāṇḍika*. *Khāṇḍīkiya*, *as, m.*, N. of a son of *Amita-dhva* or *Mita-dhva*; (*am*), *n.* the business of a confectioner (?).

**खात** *khāt*, *ind.* (an onomatopoeic word), the sound made in clearing the throat; [cf. *khāt*.]

**खात** *khāta*, *khāṭi*, *khātra*. See rt. *khan*.

**खात्मन्** *khātman*. See under 3. *kha*.

**खाद्** *khād*, *cl. 1. P.* (ep. also *A.*) *khādati*, *caḥhāda*, *khādīshyati*, *akhādīt*, *khādītum*, to chew, bite, eat, devour, feed, prey upon; to hurt: Caus. *khādāyati*, *-yitum*, to cause or make to eat or devour; to eat: Desid. *śikhādīshati*: Intens. *śikhādāyate*, *śikhādī*; [cf. Scot. *cuid*, 'food'; Hib. *caithim*, 'to eat'.]

*Khāda*, *as, ā, am*, eating, devouring, (at the end of compounds, e. g. *amitra-khāda*, *vritra-khāda*, *q. v.*); (*as*), *m.* chewing, eating; food.

*Khādaka*, *as, ikā, am*, eating, consuming, devouring; an eater; a debtor; a borrower, one who borrows or uses; [cf. *khātaka*.]

*Khādāta-mōdatā*, *f.* (fr. the two impv. *khādāta* and *mōdata*), continual eating and being glad. — *Khādāta-vāmata*, *f.* (fr. the two impv. *khādāta* and *vāmata*), continual eating and vomiting. — *Khādātā-śamatā* or *khādātā-śamatā*, *f.* continual eating and washing the mouth.

*Khādāna*, *as, m.* a tooth; (*ā*), *f.*, N. of a wife of king *Megha-vāhana*; (*am*), *n.* chewing, eating; food, victuals.

*Khādāniya*, *as, ā, am*, eatable, edible, to be eaten. *Khādāta*, *as, ā, am*, eaten, devoured. — *Khādāta-vat*, *ān, āṭi, at*, having eaten, eating, feeding.

*Khādātvaya*, *as, ā, am*, to be eaten, what may be or must be eaten.

1. *khādīn*, *ī, inī, i*, eating. (For 2. see under *khādī*.)

*Khādūka*, *as, ī, am*, mischievous, injurious, malignant.

*Khādya*, *as, ā, am*, eatable, edible, what may or must be eaten; (*am*), *n.* food, victuals. — *Khādya-khādhyā* (*ya-akḥ*), *as, ā, am*, fit or unfit for food.

**खादि** *khādi*, *is, m.*, Ved. a brooch, bracelet, ring (worn on the hands or feet especially by the *Maruts*). — *Khādī-hasta*, *as, ā, am*, Ved. having the hands ornamented with bracelets or rings, epithet of the *Maruts*.

2. *khādīn*, *ī, inī, i*, Ved. decorated with bracelets or rings (as the *Maruts*).

**खादिर** *khādīra*, *as, ī, am* (fr. *khādīra*), made of or coming from the tree *Acacia Catechu*; (*as*), *m.* *Catechu* extract prepared from the tree *Acacia Catechu*. — *Khādīra-grīhya*, *am, n.*, N. of a literary work. — *Khādīra-sāra*, *as, m.* *Catechu*, the resinous extract of the tree *Acacia Catechu*.

**खादोऽर्यास** *khādoarṇas*, *ās, ās, as*, Ved. tearing away the bank (as a river?).

**खापूय** *khāpūya*, *f.*, N. of an *Agra-hāra*.

**खान** *khāna*, *khānila*, *khānya*. See rt. *khan*.

**खापगा** *khāpagā*. See under 3. *kha*.

**खार** *khāra*, *as*, or *khāri*, *is, ī, m. f.* a *Khāri*, a measure of grain = 16 *Droṇas* or about 3 bushels; it is also reckoned at 1½ *Sūrpa* or 3 *Droṇas*; also at 46 *Gaupis* or 4096 *Palas*, or at 4 *Droṇas*; (*ī*), *f.* a scar. — *Khārim-paṭa*, *as, ā, am*, cooking a *Khāri* by measure; (a vessel &c.) in which a *Khāri* may be cooked. — *Khāri-vāpa*, *as, ā, am*, sown with a *Khāri* of grain (as a field &c.).

*Khārika* or *khārika*, *as, ā, am*, equal to or sown with a Khāri of grain (as a field &c.).

**खाकार** *khār-kāra*, *as, m.* (*khār* an onomatopoeic word and *kāra* fr. *i. kri*), the braying of an ass; [cf. *khara*.]

**खार्गलि** *khārgali*, *is, m.* (fr. *khargalā* or *khargala*), an epithet of Kapi; (a various reading has *khārgali*.)

**खार्जुर** *khārijūra*, *as, ī, am* (fr. *khārijūra*), coming from or made of the tree Phoenix Sylvestris.

**खावा** *khārvā*, *f.* (fr. *khārvā*), the Tretā or second Yuga of the world.

**खालय** *khālatya*, *am, n.* (fr. *khalati*), Ved., or *khālitya*, *am, n.* morbid baldness.

**खालिक** *khālīka*, *as, ī, am* (fr. *khalā*), like a threshing-floor.

**खाशि** *khāśi*, *is, m., N.* of a country to the east of Bengal; the Cossya hills; (also *khāśika*); [cf. *khāśa* and *khāshya*.]

**खाश्मरी** *khāśmarī*, *f.* a plant, = *kāśmarī*.

**खाश्या** *khāshya* or (according to a various reading) *khoashya*, *as or am, m. or n. (?)*, N. of a place; [cf. *khaśa* or *khāśī*.]

**खामता** *khāsatā*, *f., N.* of a place in Kāśmīra.

**खासीर** *khāśira*, *ās, m. pl., N.* of a people; [cf. *khaśira*.]

**खिखि** *khikhi*, *is, f.* a fox; (a various reading for *kikhi*.)

**खिहिर** *khinkhira*, *as, ī, m. f.* a fox; (*as*), *m.* the foot of a bedstead (= *khatvānga*), one of Siva's weapons; a kind of perfume, commonly Hāla.

**खिड** *khīḍ*, *cl. 1. P. kheḍati*, &c., to be terrified or frightened, to fear, dread; to terrify, scare, startle, alarm, surprise.

*Kheḍita*, *as, ā, am*, terrified, scared, startled, frightened.

**खिद** *khīd*, *cl. 6. P. khīdati* (Ved. *khīdati*), *śikheda*, *akhaitsit*, *kheḍyati*, *khetum*, to strike, press, press down; *cl. 7. or 4. A. khīntte* or *khīnte* and *khīdyate*, to be pressed down or depressed, to suffer pain or misery, to be distressed, to be wearied, to feel tired or exhausted: Caus. *kheḍayati*, *-yitum*, to press down, molest, disturb, make tired or exhausted: Desid. *śikhītsati*, *-te*: Intens. *śekhīdyate*, *śekhētti*; [cf. Lith. *zeidiu*; Gr. *κῆδος*?].

*Khīdira*, *as, m.* an ascetic, a penitent; a pauper; the moon; an epithet of Indra.

*Khīdyamāna*, *as, ā, am*, being depressed, suffering pain or distress.

*Khīdra*, *as, m.* a poor man, a pauper; disease, sickness; (*am*), *n.*, Ved. a press; (Sāy.) an instrument for splitting or dividing.

*Khīdava*, *ā, arī, a*, Ved. pressing upon, oppressing. *Khīna*, *as, ā, am*, depressed, distressed, suffering pain or uneasiness; wearied, exhausted.

*Kheda*, *as, m.* lassitude, depression; exhaustion; pain; poverty; sorrow, affliction, distress; (*ā*), *f.*, Ved. a hammer, mallet or similar implement belonging to Indra. = *Khedāvita* (*da-an*), *as, ā, am*, distressed, pained.

*Khedana*, *am, n.* lassitude, exhaustion, pain, sorrow, affliction, poverty, distress.

*Khedayastava*, *as, ā, am*, to be depressed, to be made distressed.

*Kheḍita*, *as, ā, am*, disturbed, annoyed, harassed; afflicted, distressed, pained.

*Kheḍitavya*, *as, ā, am*, to be depressed or cast down, to be troubled.

*Khedin*, *ī, inī, ī*, tiring, fatiguing, disturbing; (*inī*), *f.* a creeper, a creeping plant, Marsilea Quadrifolia (*āsana-parṇī*).

**खिन्दक** *khīndaka*, *as*, or *khīndhi*, *is, m., N.* of an Arabic astronomer, Alkindi.

**खिरहिट्टो** *khirahitṭi*, *f., N.* of a plant, = *malā-samargā*.

**खिल** *khīla*, *as, am, m. n.* a piece of waste or uncultivated land situated between cultivated fields, a desert, bare soil, a vacant space, a space not filled up, a gap, that which serves to fill up a gap, a supplement (of a book &c.), an additional hymn appended to the regular collection; a compendium, a compilation (especially of hymns and prayers); remainder; emptiness, vacuity, vanity, anything vain, empty or fruitless; (*as*), *m., N.* of Brahmā, and of Vishṇu.

*Khīli-krī*, *d. 8. P. A. -karoti*, *-kurute*, *-kartum*, to turn into a desert, to devastate, make impassable; to make vain or powerless.

*Khīli-bhū*, *cl. 1. P. -bhavati*, *-vitum*, to become a desert, become impassable or unfrequented, to be blocked up; to be frustrated.

*Khīliya*, *as, m.*, Ved. a piece of waste or uncultivated land situated between cultivated fields, a desert; a piece of rock in the earth, a mass, a heap, a lump, &c.

*Khālika*, *as, ī, am*, supplementary. See *s. v.*

**खीर** *khīra*, *as, am, m. or n. (?)*, N. of a place.

**खील** *khīla*, *as, m., Ved.* = *kīla*, *q. v.*

**खु** *khu*, *cl. 1. A. khavate*, &c., to sound.

**खुङ्गुणी** *khunḅuṇī*, *f.* a kind of lute.

**खुङ्गाह** *khunḅāha*, *as, m.* a black horse.

**खुज्** *khuj*, *cl. 1. P. khojati*, to steal, rob; [cf. Lith. *wagiū*?].

**खुज्जाक** *khujjāka* or (according to a various reading) *khuijāka*, *as, m.* the plant *Lipeocercis Ser-rata*; [cf. *deva-tādaka*.]

**खुड** *khud*, *cl. 10. P. khoḍayati*, *-yitum* (another form for *khunḅ* below), to break in pieces, to divide, tear, rend, &c.

**खुडक** *khudaka*, *as or am, m. or n. (?)*, the ankle-joint; [cf. *khulaka*.]

**खुराड** *khuraḍ*, *cl. 1. A. khuraḍate*, to break in pieces; to limp, be lame; *cl. 10. P. khuraḍayati*, *-yitum*, to break in pieces.

**खुत्तूर्य** *khuttūrya*, *as, m., N.* of a foreign astronomer.

**खुद** *khud*, *cl. 6. P., Ved. khudati*, to sport wantonly or amorously: Intens. 3rd sing. Let, *śanīkhudat*; [cf. *khurā*.]

**खुनमुष** *khunumusha*, *as or am, m. or n. (?)*, N. of an Agra-hāra.

**खुर** *khur*, *cl. 6. P. khurati*, *śukhura*, *kho-ritum*, to cut, cut up, break in pieces; to scratch; [cf. *kshur*.]

**खुर** *khura*, *as, m.* (said to be fr. the last), a hoof, a horse's hoof, &c.; a sort of perfume, commonly called Nakhī, apparently a dried shell-fish shaped like a hoof [cf. *kolaḍala*]; a razor; the foot of a bedstead [cf. *kshura*]. = *Khura-śaspa*, *as, m.* a kick with a hoof, kicking. = *Khura-śas, ās, ās, as*, or *khura-śas, as, ā, am*, having a nose like a horse's hoof, flat-nosed. = *Khura-padaḅī*, *f.* a horse's foot-marks. = *Khurāghāta* (*ra-agh*) or *Khurābhāghāta* (*ra-abh*), *as, m.* a kick, kicking (as of a horse).

*Khuraka*, *as, m., N.* of a plant, = *tila*; a kind of dance.

**खुरप्र** *khurapra*, *as, m.* an arrow with a semicircular head; (a wrong form for *kshurapra*.)

**खुरली** *khuralī*, *f.* military exercise, practising archery, &c.; [cf. *khālūrīkā*.]

**खुराक** *khurāka*, *as, m.* an animal in general; (perhaps originally 'an animal with hoofs,' *khura*?).

**खुरालक** *khurālaka*, *as, m.* an iron arrow.

**खुरालिक** *khurālika*, *as, m.* a razor-case; an iron arrow; a pillow; (a various reading for *khurālika*.)

**खुरासान** *khurāsāna*, *Khurāsān*.

**खुर्द** *khurd*, *cl. 1. A. klūrdate*, to play, to sport, = *kurd*, *gurd*, *q. v.*

**खुल्ल** *khulla*, *as, ā, am*, small, little, low, mean, = *kshudra* and *kshulla*; (*am*), *n.* a kind of perfume, = *khura*. = *Khulla-tāta*, *as, m.* a father's younger brother; [cf. *kshulla-tāta*.]

*Khullaka*, *as, ā, am*, little, small, poor, indigent, low, vile; cruel, harsh; wicked, mischievous, malignant, = *kshudraka*.

**खुल्लम** *khullama*, *as, m.* a road.

**खूर्द** *khūrd* = *khurd*, *q. v.*

**खृगल** *khṛigala*, *as or am, m. or n. (?)*, Ved. a staff, a crutch (?); (Sāy.) a coat of mail.

**खेखीरक** *khekhīraka*, *as, m.* a hollow bamboo, a sounding reed or cane; [cf. *kīcaka*.]

**खेगमन** *khe-gamana*. See under 3. *kha*.

**खेट** *kheḍ*, *cl. 10. P. kheḍayati*, *-yitum*, to eat, consume.

**खेट** *kheḍa*, *as, m.* a village, the residence of peasants and farmers; a small town, half a Pura; phlegm, the phlegmatic or watery humor of the body; a horse; the club of Bala-rāma; (*am*), *n.* grass; (*as, am*), *m.* n. hunting, the chase [cf. *ā-kheḍa*]; a shield; (*as, ā, am*), having a weapon or weapons, armed; vile, bad, low; (at the end of compounds expressing defectiveness or deterioration, e. g. *nagara-kheḍam*, a miserable town.) = *Kheḍa-piṇḍa*, *as or am, m. or n. (?)*, a ball of phlegm, i. e. anything impossible.

*Kheḍaka*, *as, m.* a village, the residence of agricultural peasants, a small village; (*as, am*), *m. n.* a shield; the club of Bala-rāma (?). = *Kheḍaka-pura*, *am, n., N.* of a town.

*Kheḍin*, *ī, m.* a lecher, a libertine; [cf. *nāgara* fr. *nagara*.]

**खेऽट** *khe'ṭa*. See under 3. *kha*.

**खेटिक** *kheḍika*, *as, m., N.* of a man.

**खेटित** *kheḍita*. See under *rt. khīḍ*.

**खेटिताल** *kheḍitāla*, *as, m.* a minstrel, a family bard or piper, whose business is to awaken the master of the house with music and singing; [cf. *vaitālika*.]

**खेड** *kheḍ*, *cl. 10. P. kheḍayati*, *-yitum*, to eat; [cf. *kheḍ*.]

**खेड** *kheḍa*, *am, n.* grass (?), in *gandhakheḍa*; [cf. *khaḍa* and *kheḍa*.]

**खेडिताल** *kheḍitāla*, *as, m.* a minstrel, a family bard or piper, &c., = *kheḍitāla*.

**खेद** *kheda*. See under *rt. khīd*.

**खेदि** *khedi*, *ayas*, *m. pl.*, Ved. rays (?).

**खेपरिभ्रम** *khe-paribhrama*. See under 3. *kha*.

**खेमकर्ण** *khemakarṇa*, *as, m.* (for *kshema-karṇa* ?), N. of a man.

**खेय** *kheyā*. See under *rt. kha*, p. 273.

**खेल** *khel*, cl. 1. P. *khelati*, &c., to shake, move to and fro, swing; to tremble: Caus. *khelāyati*, -*yitum*, to cause to move and to fro, to swing, shake.

*Khela*, *as*, *ā*, *am*, moving, shaking, trembling, swinging; (*as*), *m*, *N*, of a man; (*ā*), *f*, sport, play. — *Khela-gati*, *is*, *is*, *i*, or *khela-gamana*, *as*, *ā*, *am*, having a stately walk. — *Khela-gāman*, *i*, *inī*, *i*, stately going.

*Khelāna*, *am*, *n*, shaking; quivering motion (of the eyes); play, pastime, sport; (*i*), *f*, a piece or man at drafts, chess, &c.

*Khelāya*, *nom*. P. *khelāyati*, -*yitum*, to play, sport.

*Kheli*, *is*, *f*, play, sport; an animal; a bird; the sun; an arrow; a song, a hymn.

**खेलुद** *kheluda*, *as* or *am*, *m* or *n*. (?), a particular high number; [cf. *kalahu*.]

**खेव** *khev*, cl. 1. A. *khevate*, to serve, wait upon; [cf. *kev* and *sev*.]

**खेशय** *kheśaya*. See under 3. *kha*.

**खेसर** *khesara*, *as*, *m*, a mule; (a wrong form for *vesara* ?).

**खै** *khai*, cl. 1. P. *khaiyati*, *śakha*, *khatum*, to make firm, be firm or steady; to strike, injure, hurt, kill; to dig; to mourn, to sorrow.

**खेमखा** *khaimekhā*, *f*, Ved., *N*, of a frog; [cf. *khanvakhā*.]

**खैलिक** *khalika*, *as*, *i*, *am* (fr. *khila*), supplementary, additional, added afterwards.

**खोङ्गाह** *khongāha*, *as*, *m*, a white and brown horse; [cf. *khungāha*.]

**खोद** *khoḍ*, cl. 1. P. *khoḍati*, to limp, to be lame or lamed; cl. 10. P. *khoḍayati*, -*yitum*, to throw; [cf. *khoḍ*, *khora*, *khol*, *kehot*.] *Khoḍana*, *am*, *n*, limping.

**खोटि** *khoṭi*, *is*, *f*, a cunning or scheming woman; (also read *khori*.)

**खोटी** *khoṭi*, *f*, the gum olibanum tree, *Boswellia Thurifera*; [cf. *pāṅkī*.]

**खोड** *khoḍ*, cl. 1. P. *khodati*, to limp; to be or become lame; cl. 10. P. *khodayati*, -*yitum*, to throw or cast.

*Khoḍa*, *as*, *ā*, *am*, limping, lame.

**खोडकशीर्षे** *khodakāśirsha* or *khodakāśirshaka*, *am*, *n*, the arched roof of a house, the coping of a wall &c.; [cf. *kāpīśirsha* and *krayaśirsha*.]

**खोर** *khora*, cl. 1. P. *khorati*, to limp, to be lame; [cf. *khoḍ*, *khod*, *khol*.]

*Khora*, *as*, *ā*, *am*, limping, lame.

**खोल** *khol*, cl. 1. P. *kholati*, to limp, to be lame.

*Khola*, *as*, *ā*, *am*, limping, lame; (*am*), *n*, a helmet; [cf. Gr. *χολός*.] — *Kholaśirasa*, *ās*, *ās*, *as*, furnished with a helmet or armour for the head.

*Kholaka*, *as*, *m*, a helmet, armour for the head; an ant-hill; a pot, a saucer; the shell of a betel-nut.

*Kholi*, *is*, *f*, a quiver.

**खोल्क** *kholka*, &c. See under 3. *kha*.

**खोष** *khoshya* or (according to a various reading) *khāshya*, *as* or *am*, *m* or *n*. (?), *N*, of a place.

**ख्या** *khyā*, cl. 2. P. and in the non-conjugational tenses P. A. *khyāti*, *śakhyau*, *śakhye*, *khyāyati*, -*te*, *śakhyat*, *śakhyati*, *khyātum*, (the original meaning of this root seems to have been 'to perceive, look, view, see,' and it has this sense in the Veda when combined with prepositions; the simple verb occurs only in Pass. and Caus.): Pass. *khyāyate*, to be known, be named; Caus.

*khyāyati*, -*yitum*, to make known, promulgate, proclaim; to relate, tell, say, declare, betray, denounce; to make well known or renowned, to praise: Desid. *śakhyāsati*, -*te*: Intens. *śakhyāyate*, *śakhyāti* and *śakhyeti*; [cf. Lat. *in-quit*, &c.]

*Khyāta*, *as*, *ā*, *am*, known, named, called, denominated; told; well known, celebrated, notorious, famous. — *Khyāta-garhaṇa* or *khyāta-garhita*, *as*, *ā*, *am*, having a bad name or evil report; notoriously vile, infamous.

*Khyātavya*, *as*, *ā*, *am*, to be styled or called or denominated; to be told; to be celebrated.

*Khyāti*, *is*, *f*, the being well known, renown, fame, glory, celebrity; a name, denomination, title; fame personified as a daughter of Dakṣha or as a daughter of Kardama and wife of Bhṛigu; the means of individual fruition, or the faculty of discriminating objects by appropriate designations and the like, opinion, knowledge; (*i*), *m*, *N*, of a son of the fourth Manu. — *Khyāti-kara* or *khyāti-janaka*, *as*, *ā*, *am*, causing renown, glorious. — *Khyāti-ghna*, *as*, *i*, *am*, destroying reputation, disgraceful. — *Khyāti-bodha*, *as*, *m*, sense of honour. — *Khyāti-mat*, *ān*, *atī*, *at*, renowned.

*Khyāpaka*, *as*, *ā*, *am*, (at the end of a compound) making known, one who tells or declares, declaring; one who confesses; indicative.

*Khyāpana*, *am*, *n*, declaring, divulging; saying, avowing; confessing, public confession (of sins); making renowned, celebrating.

*Khyāpya*, *as*, *ā*, *am*, to be told or related.

## ग

ग 1. *ga*, the third consonant of the alphabet, the soft guttural having the sound of *g* in give. — *Ga-kāra*, *as*, *m*, the letter or sound *ga*.

ग 2. *ga*, *as*, *ā*, *am* (fr. rt. *gam*) at the end of compounds, who or what goes, going, moving (e. g. *yāna-ga*, going in a carriage; *antarikṣha-ga*, moving through the air; *śūdra-ga*, going quickly; *kāma-ga*, going where one lists; *anyastrī-ga*, one who goes to another's wife); staying, being, abiding in (e. g. *pañcama-ga*, abiding in or keeping the fifth place); relating to or standing in connection with anything; [cf. *aga*, *agra-ga*, *agre-ga*, &c.]

ग 3. *ga*, *as*, *i*, *am* (fr. rt. *gai*) at the end of compounds, singing [cf. *chando-ga* and *sāma-ga*]; (*as*), *m*, a Gandharva or celestial musician; (*ā*), *f*, a song; (*am*), *n*, song, singing.

ग 4. *ga*, *as*, *m*, an epithet of the deity Gaṇeśa; [cf. the other letters of the alphabet, each of which is supposed to denote a deity.]

ग 5. *ga*, (used in works on prosody as an abbreviation of the word *guru* to denote) a long syllable.

गगण *gagana*, *am*, *n*, (often spelt *gagana*; perhaps fr. *ga-gaṇa*, 'containing troops of moving beings?' said to be for *gamana* fr. rt. *gam*, to go), the atmosphere, air; the sky, heaven, the firmament; talc. — *Gaṇa-kusuma*, *am*, *n*, see *gagana-pushpa*. — *Gaṇa-gaṇja*, *as*, *m*, *N*, of a Bodhi-sattva. — *Gaṇa-gati*, *is*, *is*, *i*, moving in the air, an inhabitant of the sky. — *Gaṇa-śara*, *as*, *m*, moving in the air; a bird; [cf. *gagane-śara*.] — *Gaṇa-dhva*, *as*, *m*, the sun; a cloud. — *Gaṇa-pushpa*, *am*, *n*, a flower in the sky, i. e. any unreal or fanciful thing, an impossibility; [cf. *kha-pushpa*.] — *Gaṇa-prīya*, *as*, *m*, *N*, of a Dānava. — *Gaṇa-mūrdhan*, *ā*, *m*, *N*, of a Dānava. — *Gaṇa-vihārīn*, *i*, *inī*, *i*, moving or sporting in the sky; (*i*), *m*, a heavenly luminary; the sun; a celestial being or divinity. — *Gaṇa-sad*, *t*, *t*, *t*, abiding in the air; (*t*), *m*, an inhabitant of the air, a celestial being. — *Gaṇa-śtha* or *gagana-śhita*, *as*, *ā*, *am*, situated or being in the sky. — *Gaṇa-syarāna*, *as*, *m*, touching the sky; *N*, of one of the eight Maruts;

air, wind. — *Gaganāgra* (*ṇa-ag*), *am*, *n*, the highest heavens, the summit or highest part of heaven. — *Gaganāṅganā* (*ṇa-am*), *f*, *N*, of a metre, containing four lines of twenty-five syllabic instants each. — *Gaganādhvaga* (*ṇa-adh*), *as*, *m*, the sun; a planet; a celestial spirit. — *Gaganāmbu* (*ṇa-am*), *u*, *n*, rain-water. — *Gaṇa-śara*, *as*, *ā*, *am*, going in the air; (*as*), *m*, a bird; a planet; a lunar mansion; a heavenly spirit; [cf. *gagana-śara*.] — *Gaṇolmuka* (*ṇa-ul*), *as*, *m*, the planet Mars.

गगन *gagana*. See *gagana* above.

गग्घ *gaggh*, cl. 1. P. *gagghati*, to laugh, laugh at or deride; [cf. *kakk*.]

गगनु *gagnu*, a various reading for *vagnu*, 'speech.'

गङ्गा *gāṅgā*, *f*, (said to be fr. rt. *gam*, to go), the river Ganges; the Ganges personified and considered as the eldest daughter of Himavat and Menā, and wife of Sāntanu and mother of Bhīṣma, or as one of the wives of Dharma; there is also a *Gāṅgā* in the sky (*ākāśa-gāṅgā*) and one under the earth; *N*, of the wife of Nīla-kaṇṭha and mother of Sānkara; (*as*), *m*, *N*, of a son of Nārāyaṇa, who was the author of a commentary on the *Vṛihad-aranyakopaniṣad*; he is also called *Dviveda-gāṅga*. — *Gāṅgā-datta*, *as*, *m*, (the final *ā* being shortened), *N*, of a king of the frogs. — *Gāṅgā-dāsa*, *as*, *m*, *N*, of a son of Poviya, called Jñānānanda, author of a commentary on the poem *Khaṇḍa-praśasti*. — *Gāṅgā-kṣetra*, *am*, *n*, the sacred district of the *Gāṅgā*, i. e. the river Ganges and two *Krośas* on either of its banks; all dying within such limits go to heaven, whatever their crimes. — *Gāṅgā-campū*, *śs*, *f*, title of a work. — *Gāṅgā-cillī*, *f*, the black-headed gull, *Larus Ridibundus*; (fr. *gāṅgā* and *cillī*, a kiel, considered by the Hindus as a species of that bird, the Gangetic kite). — *Gāṅgā-ja*, *as*, *m*, the son of *Gāṅgā*, an epithet of Bhīṣma; and also of the deity Kārtikeya. — *Gāṅgā-jala*, *am*, *n*, the water of the Ganges, the holy water by which it is customary to administer oaths. — *Gāṅgāteya*, *as*, *i*, *am*, going in the Ganges; (*as*), *m*, a shrimp or prawn; also *galāvīla*. — *Gāṅgā-tīra*, *am*, *n*, the bank of the Ganges. — *Gāṅgā-tīrtha*, *am*, *n*, *N*, of a Tirtha. — *Gāṅgā-dāsa*, *as*, *m*, *N*, of the author of the *Chando-mañjari* and of the *Ācūta-śrīta*; *N*, of a copyist who lived about 1542; *N*, of the author of the work *Chando-govinda*. — *Gāṅgādītya* (*gā-ād*), *as*, *m*, a form of the sun. — *Gāṅgā-dvāra*, *am*, *n*, 'the door of the Ganges,' the place where the Ganges enters the plains; also called *Harīdvār*. — *Gāṅgādāra-māhātmya*, *am*, *n*, title of a part of the *Skanda-Purāṇa*. — *Gāṅgā-dhara*, *as*, *m*, 'Ganges-receiver,' 'Ganges-supporter,' the ocean; an epithet of Śiva, (according to the legend, the Ganges in its descent from heaven first alighted on the head of Śiva and continued for a long period entangled in his hair); *N*, of a man; *N*, of a lexicographer; *N*, of a commentator on the *Sātraka-sūtras*; *N*, of a commentator on *Bhāskara*. — *Gāṅgā-dhara-pura*, *am*, *n*, *N*, of a town. — *Gāṅgādhara-bhaṭṭa*, *as*, *m*, *N*, of a scholiast. — *Gāṅgādhara-mādhava*, *as*, *m*, *N*, of the father of *Dādābhāi*. — *Gāṅgādhara-rasa*, *as*, *m*, term for a particular prescription in medicine. — *Gāṅgā-nāgarāja*, *as*, *m*, *N*, of a Nāga. — *Gāṅgā-nātha*, *as*, *m*, *N*, of the founder of a sect. — *Gāṅgā-patrī*, *f*, *N*, of a plant, = *patrī*, *su-gandhā*, *gandhapatrīkā*. — *Gāṅgā-pāra*, *am*, *n*, the opposite bank of the Ganges. — *Gāṅgā-putra*, *as*, *m*, son of *Gāṅgā*; an epithet of Bhīṣma; a man of a mixed and vile caste, employed to remove dead bodies; a Brāhman who conducts pilgrims to the Ganges, especially at Benares. — *Gāṅgā-bhṛt*, *t*, *m*, an epithet of Śiva; [cf. *gāṅgā-dhara*.] — *Gāṅgā-mādhyā*, *am*, *n*, the bed or stream of the Ganges. — *Gāṅgā-māhātmya*, *am*, *n*, a poem or any composition in praise of the Ganges. — *Gāṅgāmbu* (*gā-am*), *u*, *n*, or *gāṅgāmbhas* (*gā-am*),

as, n. pure rain-water, such as falls in the month Āṣvina; Ganges-water. — *Gangā-yamune*, du. f. the Ganges and Yamunā rivers. — *Gangā-yātrā*, f. pilgrimage to the Ganges; carrying a sick person to the river side to die there. — *Gangā-rāma*, as, m., N. of the father of Jaya-rāma and uncle of Rāma-candra. — *Gangā-lahari*, f. title of a work (‘the wave of the Ganges’). — *Gangāvataraṇa-cāmpū-prabandha*, title of a poem by Sankara-dikṣhita. — *Gangā-vākyāvalī* (‘ya-āv’), f. title of a work on jurisprudence. — *Gangā-vāsin*, ī, inī, ī, dwelling on the Ganges. — *Gangā-sona*, am, n. the Ganges and the Sonc. — *Gangāsh’aka* (‘gā-ash’), am, n. eight verses addressed to Gangā. — *Gangā-sāgara*, as, m. the mouth of the Ganges where it enters the ocean. — *Gangā-suta*, as, m. son of Gangā, epithet of the deity Kārtikeya; also of Bhīṣma. — *Gangā-stuti*, is, f. or *gangā-stotra*, am, n. the praise of the Ganges. — *Gangā-snāna*, am, n. bathing in the Ganges. — *Gangā-hrada*, as, m., N. of a Tirtha. — *Gangesa* (‘gā-isa’), as, m., N. of the author of the *Taitva-tintāmaṇi*. — *Gangesvara* (‘gā-is’), as, m., N. of an author. — *Gangodaka* (‘gā-ud’), am, n. Ganges-water. — *Gangodbheda* (‘gā-ud’), as, m. the source of the Ganges, a sacred place of pilgrimage. — *Gangakā* or *gangakā* or *gangikā*, f. the Ganges. — *Gangin*, ī, m., N. of a Nāga. — *Gangī-bhūta*, as, ā, am, become (as sacred as) the Ganges.

**गञ्ज** *gaṅḍha*, as, m. (rt. *gam*), a tree; the period (number of terms) of a progression; (ās), m. pl., N. of a people; (a various reading for *kaṅḍha* and *kaṅḍha*); [cf. *a-ga*, *naga*, *a-gaṅḍha*.] — *Gaṅḍhat*, an, antī, at, goig, &c.

**गज** *gaj*, cl. 1. P. *gajati*, *jaḡāja*, *gajitum*, to sound, roar; to be drunk, to be confused or inebriated; cl. 10. P. *gajāyati*, *-yitum*, to sound, roar.

*Gaja*, as, m. an elephant, one of the eight elephants of the quarters (= *div-gaja*), and thus a symbolical term for the number 8; a measure of length, the *Gaz*, a yard, a measure of two cubits, = 1½ or 2 *Hastas*; a place prepared for the building of a house; a mound of earth sloping on both sides, on which a house may be erected; a small hole in the ground for a fire, over which to prepare food or medicines; N. of an attendant on the sun; also of an Asura conquered by Siva; (ī), f. a female elephant. — *Gaja-kanda*, as, m. a large esculent root, a sort of arum, = *hasti-kanda*. — *Gaja-karṇa*, as, m. ‘elephant-ear’, N. of a Yaksha. — *Gaja-kūrmāsīn* (‘ma-ās’), ī, m. one who devours an elephant and a tortoise, an epithet of Garuḍa, the bird and vehicle of Vishnu, (in allusion to his swallowing both those animals whilst engaged in a contest with each other). — *Gaja-gati*, is, f. a stately gait like that of an elephant. — *Gajā-gāminī*, f. a woman of a stately elephant-like walk. — *Gaja-śrībhāṭā*, f. a kind of cucumber, *Cucumis Maderaspatanus*, = *indra-vāruṇī*. — *Gaja-śrībhīṭa*, as, m. the plant *Cucumis Maderaspatanus*; (ā), f. another kind of gourd, = *mahendra-vāruṇī*. — *Gaja-śhāyā*, f. a portion of time proper for a Śrāddha (as long as the shadow of an elephant rests on the spot chosen for a ceremony?). — *Gaja-śhakkā*, f. a kettle-drum carried on an elephant. — *Gaja-tā*, f. a multitude of elephants. — *Gaja-turanga-vilasita*, am, n., N. of a metre; [cf. *riṣhabha-gaja-vilasita*.] — *Gaja-tva*, am, n. the state of an elephant. — *Gaja-daghna*, as, ī, am, as high or tall as an elephant. — *Gaja-danta*, as, m. an elephant’s tusk; ivory; a bracket or pin projecting from a wall; an epithet of Gaṇeśa, (this deity being represented with an elephant’s head). — *Gajadanta-phalā*, f. a kind of pumpkin, = *dan-gari*. — *Gajadanta-maya*, as, ī, am, made of ivory. — *Gaja-dāna*, am, n. the liquor exuding from an elephant’s temples. — *Gaja-dvayasa*, as, ī, am, as high as an elephant. — *Gaja-nāśa*, f. the trunk of an elephant. — *Gaja-pati*, is, m. the lord or keeper of elephants; a large stately elephant; a title given to kings; N. of an old king in the south of Jambu-

*dvīpa*. — *Gaja-pādapa*, as, m. the plant *Bignonia Suaveolens*, = *sthalī*. — *Gaja-pippalī*, f. a plant bearing a seed which resembles pepper, *Scindapsus Officinalis*; [cf. *kari-pippalī*, &c.] — *Gaja-purgava*, as, m. a large and excellent elephant. — *Gaja-puṭa*, as, m. a small hole in the ground for a fire, over which to prepare food, medical decoctions, extracts, &c. — *Gaja-pura*, am, n. the town called after the elephant; another N. of Hāstina-pura; [cf. *gaja-sāvaya*, *gajāvaya*, *vāraṇa-sāvaya*.] — *Gaja-pushpī*, f., N. of a flower. — *Gaja-priyā*, f. the gum olibanum tree, *Boswellia Serrata*. — *Gaja-bandhanī*, am, f. n. a post to which an elephant is bound. — *Gaja-bhakshaka*, as, m. the sacred fig tree, *Ficus Religiosa*, (the young branches of this tree being the elephants’ favourite food). — *Gaja-bhakshā* or *gaja-bhakshyā*, f. the gum olibanum tree; [cf. *gaja-priyā*.] — *Gaja-bhujangama*, au, m. du. an elephant and a serpent. — *Gaja-maṇḍana*, am, n. the ornaments with which an elephant is decorated, especially the coloured lines on his head. — *Gaja-maṇḍalikā*, f. a ring or circle of elephants surrounding a car &c. — *Gaja-malla*, as, m., N. of a son of Karpūra and father of Kalyāṇa-malla. — *Gaja-mācala*, as, m. a lion; [cf. *kari-mācala*.] — *Gaja-mātra*, as, ī, am, as tall as an elephant. — *Gaja-muktā*, f. or *gajamauktika*, am, n. pearl supposed to be found in the projections (Kumbha) on the forehead of an elephant. — *Gaja-mukha*, as, m. ‘elephant-faced’, an epithet of Gaṇeśa. — *Gaja-motana*, as, m. a lion; also *gaja-moḍana* (?). — *Gaja-yāna-vid*, t, t, expert in managing an elephant. — *Gaja-yūtha*, as, m. a herd of elephants. — *Gaja-yodhin*, ī, inī, ī, fighting on an elephant. — *Gaja-rāja*, as, m. a noble elephant. — *Gaja-val*, ān, atī, at, furnished with elephants. — *Gaja-vadana*, as, m. ‘elephant-faced’, an epithet of Gaṇeśa. — *Gaja-vara*, as, m. the choicest or best of elephants. — *Gaja-vallabhā*, f. the gum olibanum tree; another plant, = *giri-kadalī*. — *Gaja-vilasitā*, f. a sort of metre. — *Gaja-vīthi*, is, f. ‘the course of the elephant,’ or that division of the moon’s path in the heavens which contains the signs Rohiṇī, Mṛga-sīras, and Ārdra, (or according to others) the signs Punar-vasu, Tishya, and Āśleṣhā. — *Gaja-vraja*, as, ā, am, walking like an elephant; (am), n. the pace of an elephant; a troop of elephants. — *Gaja-sikshā*, f. the knowledge or science of elephants, elephant-lore. — *Gaja-sīras*, ās, m., N. of a Dānava. — *Gaja-sīrsha*, as, m., N. of a Nāga. — *Gaja-sāvaya*, am, n. a famous city, Hāstina-pura, the capital of the Kurus; [cf. *gaja-pura*.] — *Gaja-skandha*, as, m. ‘having shoulders like an elephant,’ N. of a Dānava. — *Gaja-sthāna*, as or am, m. or n. (?), N. of a place. — *Gaja-snāna*, am, n. vain or unproductive efforts, efforts which resemble the ab-lution of elephants, which after squirting water over their bodies, end by throwing dust and rubbish. — *Gajākhya* (‘ja-ākh’), as, m. the plant *Cassia Alata* or *Tora*, = *śakra-marda*. — *Gajāgronī* (‘ja-ag’), īs, m. the most excellent among the elephants, an epithet of Airāvata, the elephant of Indra. — *Gajāīva* (‘ja-āī’), as, m. an elephant-keeper or driver, (originally ‘one who gets his livelihood by elephants.’) — *Gajāṇḍa* (‘ja-āṇ’), am, n. a kind of carrot (*piṇḍa-mūla*). — *Gajādana*, a various reading for *gajāśana*, q. v. — *Gajādi-nāmā* (‘ja-ād’), f., N. of a plant, = *gaja-pippalī*. — *Gajādhīpati* (‘ja-adh’), is, m. the prince of elephants, a noble elephant. — *Gajādhyaiksha* (‘ja-adh’), as, m. the master or superintendent of the elephants. — *Gajānana* (‘ja-ān’), as, m. ‘elephant-faced,’ a N. of Gaṇeśa. — *Gajāpasada* (‘ja-ap’), as, m. a common or low-born elephant. — *Gajāyur-veda* (‘ja-āy’), as, m. a work on the treatment of elephants. — *Gajāri* (‘ja-ari’), is, m. a lion (the enemy of elephants); a particular tree. — *Gajāruḍha* (‘ja-ār’), as, ā, am, riding on an elephant. — *Gajāroha* (‘ja-ār’), as, m. an elephant-driver. — *Gajāśana* (‘ja-as’), as, m. the religious fig tree, = *śvatthā*; (ā), f. the gum olibanum tree, *Boswellia Serrata*; hemp (*Cannabis Sativa*, = *bhāṅgā*); the root of a lotus. — *Gajāsura-dveshin*

(‘ja-as’), ī, m. or *gajāsuhrīd* (‘ja-as’), t, m. the enemy of the Asura Gaja, an epithet of Siva. — *Gajāśya* (‘ja-ās’), as, m. ‘elephant-faced,’ an epithet of Gaṇeśa; [cf. *gaja-vadana* and *gajānana*.] — *Gajāhva* (‘ja-āh’), am, n. a N. of Hāstina-pura [cf. *gaja-pura*]; (ā), f. another N. of the plant *Gaja-pippalī*. — *Gajākhya* (‘ja-āh’), am, n. = *gaja-pura*; (ās), m. pl. the inhabitants of Hāstina-pura. — *Gajākshana* (‘ja-ik’), as, m., N. of a Dānava. — *Gajāendra* (‘ja-in’), as, m. a chief among elephants, a large and noble elephant; Indra’s elephant. — *Gajāendra-karṇa*, as, m. an epithet of Siva. — *Gajāendra-nātha*, as, m. a very princely elephant. — *Gajāendra-mokshana*, am, n. title of a section of the *Vāmana-Purāṇa*; also said to be the title of a part of the *Mahā-bhārata*. — *Gajāendra-vikrama*, as, ā, am, having the valour of an excellent elephant. — *Gajāshā* (‘ja-īsh’), f. the plant *Batatas Paniculata*, = *vidāri*. — *Gajāodara* (‘ja-ud’), as, m., N. of a Dānava. — *Gajāshā* (‘ja-ūsh’), f., N. of the plant *Gaja-pippalī*.

गजनवी *gajanavī* = گزنی.

गञ्ज *gaij*, cl. 1. P. *gaijati*, &c., to sound, give out a particular sound.

गञ्ज *gaija*, as, am, m. n. = گنج, a treasury, a jewel room, the place where plate &c. is preserved; (as, ā, am), m. f. n. a mine, a jewel mine; (as), m. a cowhouse or station of cowherds; a mart, a place where grain &c. is stored for sale; disrespect, contempt; (ā), f. a tavern, a drinking-vessel (especially one for intoxicating liquors); a hut, a hovel, the abode of low people; (? wrong reading for *Gaijā*) the plant *Gaijā* or *Retti*, *Abrus Precatorius*; [cf. *gagana-gaija* and *dharmā-gaija*.]

*Gaijana*, as, ā, am, contemning, conquering, excelling.

*Gaijvara*, as, m. a treasurer, = گنجور; a royal treasury (?).

*Gaijikā*, f. a tavern.

गञ्जकिनी *gaijākinī*, f. anything made of hemp (?); perhaps *griyākinī* (?).

गड़ *gaḍ*, cl. 1. P. *gaḍati*, *jaḡāḍa*, *gaḍitum*, to distil or drop, to run as a liquid; cl. 10. P. *gaḍayati*, *-yitum*, to cover, hide.

*Gaḍa*, as, m. a kind of fish, the young of the *Ophiocephalus Lata*; another species, *Cyprinus Garra*; a kind of gold-fish; a screen, a covering, a fence; a moat, a ditch; an impediment, an obstacle; a country, part of Malwa, Garha or Gara Mandala. — *Gaḍa-deśa-ja*, am, n. or *gaḍa-lavāna*, am, n. rock or fossil salt, especially that found in the district of *Sampvra* (= *gaḍa*) in the province of Ajmere. — *Gaḍottha* (‘ga-ut’), am, n. a kind of salt, = the preceding.

*Gaḍaka*, as, m. a kind of fish, = *gaḍa*.

गडयन्त *gaḍayanta*, as, m. or *gaḍayitnu*, us, m. [cf. *gardayitnu*], a cloud; [cf. *gaḍ* and *gaḍera*.]

गडि *gaḍi*, is, m. a young steer; a lazy ox.

गडु *gaḍu*, us, m. an excrescence on the neck, goitre or bronchocele; a hump on the back; a hump-backed or crooked man; a javelin, a spear; an earth-worm; a water-pot; any superfluous excrescence or continuation or addition (as to a poem). — *Gaḍu-kaṅḍha*, as, ā, am, having a goitre. — *Gaḍu-sīras*, ās, ās, as, having an excrescence on the head. — *Gaḍuka*, as, m. a water-pot; a finger-ring; N. of a man; (ās), m. pl. the descendants of this man. — *Gaḍura*, as, ā, am, hump-backed, crooked, bent. — *Gaḍula*, as, ī, am, hump-backed, crooked.

गडेर *gaḍera*, as, m. a cloud; [cf. *gaḍayanta*.]

गडोल *gaḍola*, as, m. (said to be fr. rt. *gaḍ*), raw sugar; a mouthful.

**गङ्गारिका** *gaṅgārikā*, f., N. of a river with a very strong current, of which the source and course are unknown; or (according to others) a single ewe going in front of a flock of sheep.

**गङ्गुक** *gaṅguluka* or *gaṅḍūka*, as, m. a kind of water-jar, a golden vase; [cf. *gaṅḍu* and *gaṅḍuka*.]

**गण** *gaṇ*, cl. 10. P. *gaṇayati*, -*yitum*, *ajāṅaṇat* or *ajāṅaṇat* to count, number, enumerate, sum up, add up, reckon, calculate, compute, take into account; collect into one series; to esteem, think worth, value at (with inst., e.g. *na gaṇayāmi tam tṛiṇema*, I do not value him at a straw); to consider, regard as, enumerate among (with loc.); to ascribe, attribute to (with loc.); to attend to, take notice of; (with a negative particle), not to care about, leave unnoticed (e.g. *na gaṇayati mṛityum*, he does not care for death).

*Gaṇa*, as, m. a flock, troop, multitude, number, tribe, series, class, &c. (of animate or inanimate beings), a body of followers or attendants; troops or classes of inferior deities (see *gaṇa-devatā*), especially certain troops of demi-gods considered as Śiva's attendants and under the special superintendence of the god Gaṇeśa (so called fr. *gaṇa-īśa*, 'lord of the troops,' but the word *gaṇa* may also denote a single attendant of Śiva); a N. of Gaṇeśa; a company, any assemblage, society, or association of men formed for the attainment of the same aims; (with Jains) the nine assemblies of Ṛishis under the Arhat Vira; a sect in philosophy or religion; a small body of troops, = 3 Gulmas or 27 chariots and as many elephants, 81 horses, and 135 foot; a series or group of asterisms or lunar mansions classed under three heads (that of the gods, that of men, and that of the Rākshasas or demons); (in arithmetic) a number; (in metre) a foot or four instants; (in grammar) a series of roots or words belonging to the same rule and called after the first word of the series (e.g. *ad-ādi*, the *Gaṇa ad* &c. or the whole series of roots of the 2nd class; *gargādi*, the *Gaṇa garga* &c. or the series of words commencing with *garga*); a kind of perfume, commonly Cor (*gaṇa-hāsaka*, *āura*, *caṇḍā*); N. of an author; [cf. *āhar-gaṇa*, *deva-gaṇa*, &c.] = *Gaṇa-karman*, a, n. a rite common to a whole class; [cf. *gaṇa-yajña*.] = *Gaṇa-kāra*, as, m. a classifier, one who arranges into classes, one who collects grammatical Gaṇas; an epithet of Bhīma-sena. = *Gaṇa-kāri*, is, m., N. of a man. = *Gaṇa-kumārā*, as, m., N. of the founder of a sect worshipping Haridrā-gaṇapati. = *Gaṇa-kṛitvas*, ind. for a whole series of times, for a number of times. = *Gaṇa-gatī*, is, f. a particular high number; [cf. *gaṇanā-gatī*.] = *Gaṇa-śakra*, am, n. a dinner eaten in common by a party of virtuous men. = *Gaṇa-śhanda*, as, n. a metre measured by feet. = *Gaṇa-tā*, f. or *gaṇa-tva*, am, n. the forming a class or multitude or assemblage, the belonging to a party or faction; a cabal; collusion; classification; arithmetic; the office of an attendant of Śiva. = *Gaṇa-dāsa*, as, m., N. of a dancing-master. = *Gaṇa-dikshā*, f. initiation of a number or class; performance of rites for a number of persons; initiation of a particular kind in which Gaṇeśa is especially worshipped. = *Gaṇa-dikshin*, ī, *ṭṭi*, i, one who officiates for a number of persons or for various castes and people (as a priest); one who has been initiated into the worship of Gaṇeśa. = *Gaṇa-deva*, as, m., N. of a poet. = *Gaṇa-devatā*, ās, f. pl. troops of deities, deities who generally appear in classes, as the Ādityas, Viśvas, Vasus, Tushitas, Ābhāsvaras, Anilas, Mahārājikas, Sādhyas, and Rudras. = *Gaṇa-draṅya*, am, n. public property, common stock; a variety of articles. = *Gaṇa-dṛipa*, as, m. a group of islands or the N. of a particular island (?). = *Gaṇa-dhara*, as, m. the head of a class or number, the teacher of a school; (with Jains) the head of an assemblage of Ṛishis under the Arhat Vira. = *Gaṇa-nātha*, as, m. an epithet of Śiva; the

god Gaṇeśa. = *Gaṇa-nāyaka*, as, m. the leader or chief of the attendants of any god; the chief of Śiva's attendants, i. e. the god Gaṇeśa; the head of an assemblage; (*ikā*), f. an epithet of the deity Durgā. = *Gaṇa-pa*, as, m. = *gaṇeśa*. = *Gaṇa-patī*, is, m. the leader or chief of a class or troop or assemblage, an epithet of Bṛihaspati or Indra or Śiva; the god Gaṇeśa; N. of a king; N. of a scholiast on the *Caura-panāśikā*; N. of a poet. = *Gaṇapati-khaṇḍa*, as, am, m. n. title of a section of the *Brahmaivaivarta-Purāṇa*. = *Gaṇapati-nātha*, as, m., N. of a man. = *Gaṇapati-pūjāna*, am, n. the worship of Gaṇeśa. = *Gaṇapati-bhaṭṭa*, as, m., N. of the father of Govindānanda. = *Gaṇapati-stava-rāja*, as, m. title of a hymn in praise of Gaṇeśa. = *Gaṇapati-stotra*, am, n. prayers addressed to Gaṇeśa. = *Gaṇapaty-ārādhana*, am, n. a hymn in honour of Gaṇeśa, attributed to Kamkola. = *Gaṇa-parvata*, as, m. the mountain frequented by troops (of demi-gods, i. e. Kailāsa, this mountain being the residence of Śiva's attendants as well as of the Kinnaras and Yakshas, attendants of Kuvera). = *Gaṇa-pāṭha*, as, m. a collection of the Gaṇas or series of words (in grammar) which fall under the same grammatical rule. = *Gaṇa-pūṭhaka*, am, n. the breast or bosom. = *Gaṇa-pungava* or *gaṇa-pramukha*, as, m. the head of a tribe or class; also *gaṇa-pūjya*. = *Gaṇa-pūva*, as, ā, am, one who can enumerate a series of ancestors. = *Gaṇa-bhartṛi*, tā, m. lord of the troops of deities or demi-gods, epithet of Śiva. = *Gaṇa-bhojana*, am, n. eating in common. = *Gaṇa-mukhya*, as, m. the chief of an assemblage. = *Gaṇa-yajña*, as, m. a rite common to all; [cf. *gaṇa-karman*.] = *Gaṇa-yāga*, as, m. worship of the troops or classes of deities. = *Gaṇa-ratna-kāra*, as, m. the author of the *Pearls of Gaṇas*, i. e. *Vardhamāna*. = *Gaṇa-ratna-mahodadhī*, is, m. 'the great ocean in which the Gaṇas form the pearls,' title of a collection of grammatical Gaṇas by Vardhamāna. = *Gaṇa-rājya*, am, n., N. of an empire in Dakṣiṇāpatha. = *Gaṇa-rātra*, as, am, m. n. a series or multitude of nights. = *Gaṇa-rūpa*, as, m., N. of a plant, swallow-wort, *Calotropis Gigantea*, = *arka*. = *Gaṇa-rūpaka*, as, m. = *rājārka*. = *Gaṇa-rūpin*, ī, m. swallow-wort, the white sort. = *Gaṇa-vat*, ān, atī, at, consisting of a series or class &c.; followed by attendants; (*tī*), f., N. of the mother of Divodāsa or Dhanvantari. = *Gaṇa-vatī-suta*, as, m., N. of a sage and physician, also called Divodāsa or Dhanvantari or Kāśīrāja. = *Gaṇa-vṛitta*, am, n. a kind of metre measured by metrical feet. = *Gaṇa-ryākyhyāna*, am, n. 'explanation of the Gaṇas,' title of a literary work. = *Gaṇa-śas*, ind. by troops or classes. = *Gaṇa-śrī*, is, is, ī, Ved. associated in troops, associating. = *Gaṇa-hāsa* or *gaṇa-hāsaka*, as, m. a species of perfume, = *caṇḍā* &c. = *Gaṇagrāṇī* (ṇa-ag°), is, m. a N. of the god Gaṇeśa, leader of the troops of deities. = *Gaṇācala* (ṇa-ac°), as, m., a N. of the mountain Kailāsa as the residence of the Gaṇas or troops of demi-gods. = *Gaṇācārya* (ṇa-ac°), as, m. the teacher of a multitude, a teacher of the people. = *Gaṇādhipa* (ṇa-adh°), as, m. a N. of Śiva; also of the god Gaṇeśa; the chief of a troop of soldiers, of a class of disciples, of a body of men or animals; (with Jains) the chief of an assemblage of Ṛishis under the Arhat Vira. = *Gaṇādhipati* (ṇa-adh), is, m. a N. of Śiva; also of the god Gaṇeśa. = *Gaṇānna* (ṇa-an°), am, n. a mess, food prepared for a number of persons in common. = *Gaṇābhyaṅtara* (ṇa-abh), as, ā, am, one of a troop or number; (as), n. a member of any religious association. = *Gaṇendra* (ṇa-in°), as, m., N. of a Buddha. = *Gaṇeśa* (ṇa-īśa), as, m. a N. of the god of wisdom and of obstacles, son of Śiva and Pārvatī, (or, according to one legend, of Pārvatī alone. Though Gaṇeśa causes obstacles he also removes them; hence he is invoked at the commencement of all undertakings and at the opening of all compositions with the words *namo Gaṇeśāya vighneśvarāya*, &c. He is represented as a short fat man, with a

protuberant belly, frequently riding on a rat or attended by one, and to denote his sagacity has the head of an elephant, which however has only one tusk. The appellation *Gaṇeśa*, with other similar compounds, alludes to his office as chief of the various classes of subordinate gods, who are regarded as Śiva's attendants. He is said to have written down the *Mahā-bhārata* as dictated by Vyāsa; N. of Śiva; of a renowned astronomer of the sixteenth century; N. of a son of Rāmadeva, author of a commentary on the *Nalodaya*; N. of a son of Viśvanāthadikshita and grandson of Bhāvarāma-kṛishṇa, author of the commentary called *Cic-āndiikā*. = *Gaṇeśa-kumbha*, as, m., N. of a rocky cave in Orissa. = *Gaṇeśa-kusuma*, as, m. a kind of oleander with red flowers. = *Gaṇeśa-khaṇḍa*, as, am, m. n. the third book of the *Brahmaivaivarta-Purāṇa*; title of a book of the *Skanda-Purāṇa*. = *Gaṇeśa-purāṇa*, am, n. title of an *Upa-Purāṇa*. = *Gaṇeśa-pūjā*, f. the worship of Gaṇeśa. = *Gaṇeśa-bhujanga-prayāta-stotra*, am, n. a hymn in praise of Gaṇeśa, attributed to Śankarācārya. = *Gaṇeśa-bhūshana*, am, n. red lead. = *Gaṇeśa-mītra*, as, m., N. of a copyist of the last century. = *Gaṇeśa-sahasranāman*, a, n. a part of the *Gaṇeśa-Purāṇa*. = *Gaṇeśa-stava-rāja*, as or am, m. or n. (?), a part of the *Bhaviṣya-Purāṇa*. = *Gaṇeśa-stuti*, is, f. a hymn in honour of Gaṇeśa by Rāghava. = *Gaṇeśāna* (ṇa-īś°), as, m. the god Gaṇeśa. = *Gaṇeśvara* (ṇa-īś°), as, m. the chief of a troop, leader of a band &c.; N. of a being mentioned in the *Hari-vaṅśa*; the chief of the animals, i. e. the lion. = *Gaṇotsāha* (ṇa-ut°), as, m. the rhinoceros ('avoiding assemblages?').

*Gaṇaka*, as, śkā, am, bought for a large sum; (as), m. one who reckons, an arithmetician; an astrologer, a calculator of nativities &c.; an assemblage of eight stars; (ī), f. the wife of an astrologer.

*Gaṇatitha*, as, ī, an, forming a troop or assemblage. *Gaṇana*, am, ā, n, f. reckoning, counting, calculation; adding, collecting under one head; enumerating; considering, supposing, believing; regarding, taking notice of, consideration. = *Gaṇanā-gatī*, is, f. a particular high number, = *gana-gatī*. = *Gaṇanā-patī*, is, m. an arithmetician; the master of prudent calculation, an epithet of Gaṇeśa. = *Gaṇanā-mahāmātra*, as, m. a minister of finance.

*Gaṇanīya*, as, ā, am, calculable, to be counted or reckoned, to be classed; numerable. *Gaṇi*, is, m. one who is familiar with the sacred writings and the auxiliary sciences; (is), f. counting, enumerating. = *Gaṇi-pītaka*, am, n. the twelve sacred writings of the Jains collectively.

*Gaṇikā*, f. a harlot, a courtesan; a female elephant; N. of several plants, a sort of jasmine, *Jasminum Auriculatum*; another plant, *Æschynomene Sesban*, = *tarkāri*; another plant, commonly called *Gaṇikārikā*; counting, enumerating; apprehension.

*Gaṇikārikā*, f., N. of a small tree with a very fetid leaf, commonly *Gajiyārī*, or also *Vadagajiyārī*, the wood of which is used in attrition for the purpose of producing flame, *Premna Spinosa*; [cf. the last.]

*Gaṇikāri*, f. a plant similar to the preceding, commonly called *Gajiyārī*.

*Gaṇita*, as, ā, am, numbered, counted, reckoned, calculated; (am), n. reckoning, calculating, the science of computation (comprising arithmetic, algebra, and geometry, severally called *pāṭi-gaṇitam* or *ryakta-gaṇitam*, *vija-gaṇitam*, and *rekhā-gaṇitam*); the astronomical or astrological part of a *Jyotiḥ-sāstra*, with exception of the portion treating of nativities; the sum of a progression, a sum in general. = *Gaṇita-kaumudī*, f. title of a commentary on the *Līlavāṭī*. = *Gaṇita-tattva-cintā-maṇi*, is, m. title of a commentary on Bhāskara's *Sūrya-Siddhānta*. = *Gaṇita-mālātī*, f. or *gaṇita-sāra*, as, m. titles of two mathematical works. = *Gaṇita-sāstra*, am, n. the book or science of computation; see above. = *Gaṇitādhyāya* (ṇa-adh), as, m. title of a chapter in the *Brahma-Siddhānta*. = *Gaṇitāmṛta-sāgarī* (ṇa-am°), f. title of a commentary on the *Līlavāṭī*.

*Gaṇitavya*, *as*, *ā*, *am*, to be counted or numbered, to be calculated.

*Gaṇitīn*, *ī*, *inī*, *ī*, one who has made a calculation.

*Gaṇīn*, *ī*, *m*, a teacher ('having a class of pupils').

*Gaṇī-bhūta*, *as*, *ā*, *am*, included in any class or troop, calculated.

*Gaṇeṣya*, *as*, *ā*, *am*, numerable, calculable, what may be reckoned or counted.

*Gaṇeru*, *us*, *m*, the plant *Pterospermum Acerifolium* [cf. *karnīkāra*]; (*us*), *f*, a harlot, a whore; a female elephant.

*Gaṇerukā*, *f*, a bawd, a procuress, a female servant.

*Gaṇeśa*. See under *gaṇa*, p. 279.

*Gaṇya*, *as*, *ā*, *am*, calculable, to be counted or calculated; (at the end of compounds) belonging to a multitude or class or troop &c.

**गरुड** *gaṇḍ* (probably fr. *gaṇḍa*, the cheek), cl. 1. P. *gaṇḍati* (?), to affect the cheek, be rough as the cheek (?).

*Gaṇḍa*, *as*, *m*, the cheek, the whole side of the face including the temple; an elephant's cheek or temple; a bubble, a boil, a pimple; a goitre and other excrescences of the neck; a joint, a bone; the bladder; a mark, spot; part of a horse's trappings, a stud or button fixed as an ornament upon the harness; a rhinoceros [cf. *gaṇḍaka* and *gaṇḍānga*]; a hero [cf. *gaṇḍīra*]; the abrupt interchange of question and answer, as one of the characteristics of the dramatic composition, called *Vithi*; the tenth Yoga or one of the twenty-seven portions of a circle on the plane of the ecliptic [cf. *yoga*]; an astronomical period; a pledge, deposit (?). In composition *gaṇḍa* may imply chief, best, excellent [cf. *gaṇḍa-grāma* and *gaṇḍa-mūrkha*]; (*ā*), *f*, *N*, of the female attendant of the seven sages; [cf. *gaṇḍi*, *gaṇḍu*, &c.] — *Gaṇḍa-kaṇḍu*, *us*, *m*, *N*, of a *Yaksha*. — *Gaṇḍa-kāri*, *f*, *N*, of two plants; [cf. *khadirī* and *varāha-kṛāntā*]. — *Gaṇḍa-kāri*, *f*, *N*, of a plant; [cf. *khadirī*]. — *Gaṇḍa-kusuma*, *am*, *n*, the juice that exudes from the elephant's temples during rut. — *Gaṇḍa-kūpa*, *as*, *m*, the peak or summit of a mountain. — *Gaṇḍa-gātra*, *am*, *n*, the fruit of the *Anona Reticulata* or *Squamosa*, commonly called *Ātā* or custard apple. — *Gaṇḍa-grāma*, *as*, *m*, any large or considerable village. — *Gaṇḍa-dūrvā*, *f*, a kind of *Dūrvā* grass. — *Gaṇḍa-deśa* or *gaṇḍa-pradeśa*, *as*, *m*, the region of the cheek, the cheek. — *Gaṇḍa-phalaka*, *am*, *n*, the cheek fancifully regarded as a seed-vessel. — *Gaṇḍa-bhitti*, *is*, *f*, a dimple in the cheek; the openings in the temples of an elephant, from which a juice exudes in the time of rut. — *Gaṇḍa-mūlā*, *f*, or according to some also *gaṇḍa-māla*, *as*, *m*, inflammation of the glands of the neck &c. — *Gaṇḍa-mālikā*, *f*, a kind of *Mimosa* (*lajjālu*). — *Gaṇḍa-mālin*, *ī*, *inī*, *ī*, having the glands of the neck inflamed. — *Gaṇḍa-mūrkha*, *as*, *m*, exceedingly foolish, very stupid. — *Gaṇḍa-vyūha*, *as*, *m*, title of a Buddhist *Sūtra* work. — *Gaṇḍa-śilā*, *f*, any large rock. — *Gaṇḍa-śaila*, *as*, *m*, a huge rock or rocky fragment thrown down by an earthquake, storm, &c.; the forehead. — *Gaṇḍa-śāyā*, *f*, *N*, of a river, = *gaṇḍakī* (?). — *Gaṇḍa-śthala*, *am*, *ī*, *n*, *f*, the cheek; the temples of an elephant. — *Gaṇḍānga* (*ḍa-an*), *as*, *m*, a rhinoceros; [cf. *gaṇḍa* and *gaṇḍaka*]. — *Gaṇḍa-padhāna* (*ḍa-up*), *am*, *n*, a pillow.

*Gaṇḍaka*, *as*, *m*, a rhinoceros [cf. *gaṇḍa* and *gaṇḍānga* above], an obstacle or impediment; disjunction, separation; a mode of reckoning by fours, a peculiar manner of counting; a coin of the value of four cowries; a kind of science, astrological science or a part of it; a mark, spot; a kind of metre containing four lines of twenty syllables each; an epithet of the *Videhas* living on the river *Gaṇḍakī*; an epithet of *Kāla*, the brother of *Prasena-jit*; (*ī*), *f*, *N*, of the river *Gaṇḍakī* in the northern part of India; (*ā*), *f*, a lump, a ball. — *Gaṇḍaka-vatī*, *f*, another *N*, of the river *Gaṇḍakī*.

*Gaṇḍalīn*, *ī*, *m*, an epithet of *Siva*.

*Gaṇḍārī*, *is*, *m*, the plant *Bauhinia Variegata*, = *kovidāra*.

*Gaṇḍālī*, *f*, a bent grass with white blossoms, a white sort of *Dūrvā* (*śitā dūrvā*), *Agrostis Linearis*; also *N*, of two other plants, = *gaṇḍa-dūrvā*, *sarpākshī*.

*Gaṇḍī*, *is*, *m*, the trunk of a tree from the root to the beginning of the branches; goitre or bronchocele.

*Gaṇḍikā*, *f*, anything advanced beyond the first stage or commencement; a kind of beverage (in this sense also *gaṇḍikākāra* ?) and a declivity (?). This last sense appears probable in some names of places (e.g. in *apara-gaṇḍikā*, *pūrva-pūrvānugandikā*, &c.), hence *anugandikā* may be the county bordering on a declivity.

*Gaṇḍinī*, *f*, an epithet of *Durgā*.

*Gaṇḍīra*, *as*, *m*, a kind of pot-herb, described as growing in watery ground, but according to some a species of cucumber; a hero, a champion [cf. *gaṇḍa*]; (*ī*), *f*, the plant *Thymalus Antiquorum*, = *sohnyūḍa*; [cf. *gāḍīra*].

*Gaṇḍu*, *us*, *us*, *m*, *f*, a pillow [cf. *gaṇḍopadhāna*]; (*ā*, *ūs*), *f*, a joint; a knot; a bone; oil. — *Gaṇḍū-pada*, *us*, *m*, a kind of worm, an earth-worm; (*ī*), *f*, a small or female worm. — *Gaṇḍūpada-bhava*, *am*, *n*, lead.

*Gaṇḍula*, *as*, *ā*, *am*, bent, crooked; [cf. *gaḍula*].

*Gaṇḍūsha*, *as*, *ā*, *m*, *f*, a mouthful, a handful; a handful of water, water &c. held in the hollowed palm of the hand for rinsing the mouth &c.; filling the mouth, rinsing it, &c.; the tip of an elephant's trunk; (*as*), *m*, *N*, of a son of *Sūra* and brother of *Vasu-deva*.

*Gaṇḍola*, *as*, *am*, *m*, *n*, raw sugar [cf. *gaḍola* and *gūḍa*]; (*as*), *m*, a mouthful [cf. *gaṇḍūsha*].

**गय्य** *ganya*. See under *rt. gaṇ*.

**गत** *gat*, *gata*, &c. See *rt. gam*, p. 282.

**गट्** *gad*, cl. 1. P. *gadati*, *jaḡāda*, *gadish-yati*, *agadīt* or *agadīt*. *gaditum*, to speak articulately, speak, say, relate, tell anything to a person (with two acc.); to enumerate; to name, call; cl. 10. P. *gadāyati*, *-yitum*, to thunder: *Caus. gādāyati*, *-yitum*: *Desid. jāgadishati*, to intend or wish to speak or tell: *Intens. jāgadyate*, *jōgatti*: [cf. *Lith. gadijos*, *zadas*, *zodis*, *giedmi*; *Pol. gadac*; *Hib. gadh*].

*Gada*, *as*, *m*, speaking, speech; a sentence; *N*, of a son of *Vasu-deva* and younger brother of *Kṛishṇa*; disease, sickness; (*am*), *n*, poison; [cf. *a-gada*]. — *Gada-siṅha*, *as*, *m*, *N*, of an author. — *Gadākhya* (*ḍa-ākh*), *am*, *n*, *N*, of a plant, = *kusha*. — *Gadāgha* (*ḍa-ag*), *am*, *m*, *do*, the two *Asvins*, physicians of *Svarga*. — *Gadāgrāja* (*ḍa-ag*), *as*, *m*, the elder brother of *Gada*, epithet of *Kṛishṇa*. — *Gadāgrāṇī* (*ḍa-ag*), *is*, *m*, the chief of all diseases, consumption. — *Gadānbara* (*ḍa-am*), *as*, *m*, a cloud. — *Gadārātī* (*ḍa-ar*), *is*, *m*, a drug, a medicament ('the enemy of diseases'). — *Gadāhva* or *gadāhva* (*ḍa-āh*), *am*, *n*, a kind of *Costus*, *Costus Speciosus*.

*Gadāyitnu*, *us*, *is*, *u*, loquacious, talkative, talking much or idly; libidinous, desirous, lustful; (*us*), *m*, a bow; a *N*, of *Kāma* or *Kandarpa*, the god of love.

*Gadā*, *f*, a mace, club, bludgeon; the plant *Bignonia Suaveolens*; a particular constellation. — *Gadāgrāpātī* (*ḍā-ag*), *is*, *is*, *ī*, having a mace in the right hand. — *Gadā-dhara*, *as*, *ā*, *am*, bearing a club; (*as*), *m*, an epithet of *Kṛishṇa* [cf. *kavmodakī*]; *N*, of a physician; *N*, of the author of the work *Vishaya-vicāra*; *N*, of the father of *Mukunda-priya* and uncle of *Rāmānanda* &c. — *Gadādhara-bhaṭṭa*, *as*, *m*, *N*, of an author. — *Gadā-parvan*, *as*, *n*, title of a book of the *Mahā-bhārata*. — *Gadā-bhrī*, *t*, *t*, a club-bearer, one who fights with a mace; an epithet of *Kṛishṇa*. — *Gadā-yudha*, *am*, *n*, a fight with clubs or bludgeons. — *Gadāyudha* (*ḍā-āy*), *as*, *ā*, *am*, armed with a club. — *Gadāvasāna* (*ḍā-av*), *am*, *n*, *N*, of a place near *Mathurā* (where the mace

thrown by *Jarāsandha* rested). — *Gadā-hasta*, *as*, *ā*, *am*, armed with a mace, mace-hand.

*Gadīta*, *as*, *ā*, *am*, spoken, said, related; (*am*), *n*, speaking, speech. — *Gadīta-vat*, *ān*, *atī*, *at*, having spoken, speaking.

*Gadīn*, *ī*, *inī*, *ī*, armed with a club, a mace-bearer; (*ī*), *m*, an epithet of *Kṛishṇa*. — *Gadī-siṅha*, *as*, *m*, *N*, of a granurarian.

*Gadgada*, *as*, *ā*, *am*, stammering, stuttering; (*am*), *n*, stammering; indistinct or convulsive utterance, as sobbing &c. — *Gadgada-tva*, *am*, *n*, stammering — *Gadgada-dhvani*, *is*, *m*, low inarticulate expression of joy or grief. — *Gadgada-pada*, *am*, *n*, inarticulate speech — *Gadgada-vāc*, *k*, *f*, inarticulate or convulsive speech, interrupted by sobbing &c. — *Gadgada-svara*, *as*, *m*, indistinct or stammering utterance; (*as*, *ā*, *am*), uttering stammering sounds; (*as*), *m*, a buffalo; *N*, of a *Bodhi-sattva*.

*Gadgadita*, *as*, *ā*, *am*, stammered.

*Gadgadya*, *nom*, P. *gadgadyati*, to stammer.

*Gadya*, *as*, *ā*, *am*, to be spoken or uttered; (*am*), *n*, prose, composition not metrical yet framed in accordance with harmony, elaborate prose composition.

**गदाय** *gadāya*, *nom*, A., *Ved. gadāyate*, *-yitum*, to become lazy or idle; [cf. *gaḍi*].

**गद्याणक** *gadyāṇaka* or *gadyāṇaka* or *gadyāṇaka*, *am*, *n*, a weight, = 32 *Guhjās* or berries of the plant *Abrus Precatorius*, or = 64 such *Guhjās* with physicians.

**गध्** *gadh*, cl. 4. P. *gadhyati*, to be mixed.

*Gadhya*, *as*, *ā*, *am*, *Ved*, to be seized, to be gained as booty.

**गन्धव्य** *gantavya*, &c. See under *rt. gam*.

**गन्दिका** *gandikā*, *f*, *N*, of a place.

**गन्ध** *gandh*, cl. 10. A. *gandhayate*, *-yitum*, to injure, hurt, kill; to move, to go; to ask or beg; [cf. *gandhana* and *gandhaya*; cf. also *Lith. gandinu*].

**गन्ध** *gandha* *as*, *m*, (said to be fr. *rt. gandh*), smell, odour, (sometimes nine or ten kinds are enumerated, viz. *ishā*, *anishā*, *madhura*, *katu*, *nirhōrin*, *saṃhata*, *snigdha*, *rūksha*, *viśada*, *amla*); a fragrant substance, fragrance, scent, (in comp. = fragrant, see *gandhāmbu* &c.), a perfume; sulphur [cf. *gandhaka*]; pounded sandalwood; myrrh [cf. *baḷa*]; the tree *Hyperanthera Moringa*; the mere smell of anything, a small quantity, a little; connection, relationship; a neighbour; pride, arrogance; an epithet of *Siva*; (*ā*), *f*, the plant *Curcuma Amhali* or *Zerumbet*; the plant *Desmodium Gangeticum*, = *sāla-pariy*; the bud of the plant *Michelia Champaca*; *N*, of a metre consisting of four lines with 17 + 18 + 17 + 18 syllables; (*am*), *n*, smell; black aloewood. — *Gandha-kanduka*, *as*, *m*, the plant *Scirpus Kysoor*, = *kaseru*. — *Gandha-kārtikā*, *f*, a female servant whose business is to prepare perfumes; a female artisan living in the house of another woman. — *Gandha-kālikā* or *gandha-kālī*, *f*, *N*, of the mother of the poet *Vyāsa*; *N*, of an *Apsaras*. — *Gandha-kāshīha*, *am*, *n*, a fragrant wood, as sandal, aloewood, &c.; a species of sandalwood (*sambara-cundana*). — *Gandha-kuḍī*, *f*, a kind of perfume, commonly *Mura*; [cf. *gandha-kūḍī*]. — *Gandha-kusumā*, *f*, a kind of plant, = *gaṇḍakāri*. — *Gandha-kūḍī*, *f*, the hall of fragrances; (perhaps for *gandha-kūḍī*). — *Gandha-kelikā*, *f*, musk; [cf. *gandha-śetikā*]. — *Gandha-kokilā*, *f*, a kind of perfume. — *Gandha-khedā*, *am*, *n*, a kind of fragrant grass. *Andropogon Schoenanthus*; also *gandha-khedāka*; [cf. *gandha-triya*]. — *Gandha-ga*, *as*, *ā*, *am*, taking a scent, smelling; redolent. — *Gandha-gajya*, *as*, *m*, 'scent-elephant', an elephant of the best kind; [cf. *gandha-dvīpa*]. — *Gandha-guṇa*, *as*, *ā*, *am*, having the property of odour. — *Gandha-ghrāṇa*, *am*, *n*, the

smelling of any odour. — *Gandha-chelikā*, f. musk. — *Gandha-jatīlā*, f. the plant *Acorus Calamus*; [cf. *vatā*]. — *Gandha-jala*, am, n. fragrant water. — *Gandha-jāta*, am, n. the leaf of the *Laurus Cassia*. — *Gandha-jñā*, f. the nose. — *Gandha-tarṇḍula*, as, m. fragrant rice. — *Gandha-tūrya*, am, n. a musical instrument, one of a loud sound used in battle (a drum or trumpet). — *Gandha-trīṇa*, am, n. fragrant grass, *Andropogon Schoenanthus*. — *Gandha-talla*, am, n. a kind of oil prepared with fragrant substances. — *Gandha-tvaḥ*, k, f. a kind of perfume, the fragrant bark of the tree *Feronia Elephantum* (*elavāḥka*). — *Gandha-dalā*, f., N. of a plant, = *aja-modā*. — *Gandha-dāru*, u, n. aloe-wood. — *Gandha-dravya*, am, n. a fragrant substance. — *Gandha-dvīpa*, as, m. an elephant of the best class, very much feared by other elephants (supposed to emit a peculiar smell). — *Gandha-dhārin*, ī, inī, i, bearing fragrances; (ī), m. an epithet of *Siva*; [cf. *gandha-pāṭin*]. — *Gandha-dhūma-ja*, as, m. a kind of perfume; [cf. *svādū*]. — *Gandha-dhūli*, is, f. musk, the fragrant secretion of the musk deer. — *Gandha-nakula*, as, m. the musk rat of Bengal, *Sorex Moschatus*. — *Gandha-nakūli*, f., N. of a plant, possibly *Ophioxylon Serpentinum*. — *Gandha-nāman*, ā, m. a fragrant kind of basil with red flowers; also *gandha-nāmnī*, f.; [cf. *gandhāvā*]. — *Gandha-nālikā* or *gandha-nāli*, f. the nose. — *Gandha-nīlayā*, f. a kind of jasmine, *J Zambac Floribus Multiplicatis*; [cf. *nava-mallikā*]. — *Gandha-nīśā*, f., N. of a plant, = *gandha-patṛā*. — *Gandha-pa*, as, ā, am, 'inhaling the odour', epithet of a class of manes. — *Gandha-patṛa*, as, m. several plants with fragrant leaves; a white sort of basil, *Ocimum Gratissimum*, = *śveta-pānā*; the plant *Ægle Marmelos*, = *vīlva*; the orange tree; (ā), f. a kind of *Curcuma*; (ī), f., N. of several plants, = *ambashthā*, *aśva-gandhā*, *aja-modā* = *Gandha-patṛikā*, f., N. of two plants, = *gandha-patṛā* and *aja-modā*. — *Gandha-parṇa*, am, n., N. of a plant, = *kāka-puṣpa*. — *Gandha-palāśikā*, f. turmeric; [cf. *harī-drā*]. — *Gandha-palāśī*, f. the plant *Curcuma Amhaldi* or *Zerumbet*, = *śaṭī*. — *Gandha-pālin*, ī, inī, i, preserving fragrances; (ī), m. an epithet of *Siva*. — *Gandha-pāshāṇa*, as, m. sulphur. — *Gandha-pīngalā*, f., N. of a woman. — *Gandha-pīśāṅkī*, f. the smoke of burned fragrant resin, imp-like, from its dark colour or cloudy nature. — *Gandha-pitā*, f. a plant, = *gandha-patṛā*, a species of *Zedoary*. — *Gandha-puṣpa*, am, n. a fragrant flower; flowers and sandal presented together at seasons of worship; (as), m. several plants with fragrant flowers, a kind of cane, *Calamus Rotang* [cf. *vetasa*]; another plant, *Alangium Hexapetalum* [cf. *arbo(a)*]; *Sebesten*, *Cordia Myxa*, = *bahu-vāra*; (ā), f. several plants, viz. the *Indigo* plant; *Pandanus Odoratissimus* [cf. *ketaka*]; the plant *Premna Spiroea*, = *ganikārī*. — *Gandha-pūtanā*, f. a kind of imp or goblin. — *Gandha-phañjīhaka*, as, m. a kind of *Ocimum* with red flowers. — *Gandha-phala*, as, m. several plants with fragrant fruits, viz. *Feronia Elephantum*, = *kapittha*; *Ægle Marmelos*, = *vīlva*; another plant, = *tejah-phala*; (ā), f. several plants, = *prī-yargu*, *methikā*, *vidārī*, *śallakī*; (ī), f., N. of a plant, = *priyargu*; the bud of the plant *Michelia Champaca*. — *Gandha-bañjī*, k, f. a seller of perfumes. — *Gandha-banhu*, us, m. the mango tree; [cf. *ānra*]. — *Gandha-bahula*, as, m. fragrant rice; (ā), f., N. of a plant, = *gorakshī*. — *Gandha-bhadrā*, f. a creeper, commonly *Gandha-bhādāliya*, (*Poderia Foetida*?). — *Gandha-bhāṇḍa*, as, m. a tree, *Hibiscus Populneoides*; [cf. *gardabhāṇḍa*]. — *Gandha-mānsī*, f. a kind of Indian spikenard, *Valeriana*; [cf. *ajā-nānsī*]. — *Gandha-mātrī*, tā, f. the earth (the quality of odour residing in the earth). — *Gandha-mādu*, as, m., N. of a son of *Svaphalka*; also of a monkey who was an attendant of *Rāma*. — *Gandha-mādana*, as, ī, am, intoxicating with fragrance; (as), m. a large black bee; sulphur [cf. *gandha-modana*]; N. of a particular mountain, forming the

division between *Ilāvṛita* and *Bhadraśva* or to the east of *Meru*, renowned for its fragrant forests; an epithet of *Rāvaṇa*, chief of the *Rākshasas*; N. of a monkey, an attendant of *Siva*; (ī), f. spirituous liquor; a parasitical plant (*vandaka*), a kind of perfume, = *śiḍā*; (am), n. the forest on the mountain *Gandha-mādana*. — *Gandha-mādin*, ī, inī, i, strong-scented, of intoxicating fragrance; (inī), f. lac; a sort of perfume [cf. *purā*]; wine or spirituous liquor; [cf. the preceding]. — *Gandha-mārjāra*, as, m. the civet cat. — *Gandha-mālatī*, f. a kind of perfume. — *Gandha-mālnī*, f. a kind of perfume, = *murā*. — *Gandha-mālyā*, c, n. du. fragrances and garlands; (āni), n. pl. fragrances and garlands; fragrant garlands. — *Gandha-mūṇḍa*, as, m. a kind of creeper, *Hibiscus Populneoides*, = *gandha-bhāṇḍa* or *gardabhāṇḍa*. — *Gandha-mūla*, as, m. a plant with a fragrant and tuberous root, one of the *Scitaminea*, *Alpinia Galanga*, = *kulanjāna*; (ā), f. the plant *Curcuma Amhaldi* or *Zerumbet* [cf. *śaṭī*]; the olibanum tree, = *śallakī*; (ī), f. the plant *Curcuma Amhaldi* or *Zerumbet*. — *Gandha-mūlaka*, as, m. the plant *Curcuma Amhaldi* or *Zerumbet*; (īkā), f. the same plant; another plant, = *mākandī*. — *Gandha-mūshika*, as, m. or *gandha-mūshī*, f. the musk rat or shrew, *Sorex Moschatus*. — *Gandha-mrīga*, as, m. the civet cat; the name may also be applied to the musk deer. — *Gandha-matthuna*, as, m. a bull. — *Gandha-mojavāha*, as, m., N. of a son of *Svaphalka*, (incorrect for *gandha-māda*). — *Gandha-modana*, as, m. sulphur. — *Gandha-mohinī*, f. the bud of the plant *Michelia Champaca*. — *Gandha-yuktī*, is, f. the blending of fragrant substances, preparation of perfumes; title of the seventy-sixth *Adhyāya* of *Varāhamihira's Bṛīhaj-jātaka*. — *Gandha-yutī*, is, f. mixture of fragrant substances. — *Gandha-rasa*, as, m. myrrh. — *Gandha-raśāngaka* ('śa-an'), as, m. turpentine, = *śrī-veshṭā*. — *Gandha-rāja*, as, m. a kind of jasmine, = *mudgara*; another plant, = *kaṇa-guggulu*; (ī), f. a sort of perfume, commonly *Nakhī*; (am), n. sandal-wood; a kind of perfume; a kind of white flower. — *Gandha-lolupā*, f. a fly or gnat. — *Gandha-vat*, ān, atī, at, smelling, endowed with fragrance; scented, odoriferous; (ī), f. the earth (because it possesses the quality of smell); a kind of jasmine [cf. *nava-mallikā*]; wine or vinous liquor; a kind of perfume, = *murā*; an epithet of the mother of *Vyāsa*, also called *Satyā-vatī*; N. of a city belonging to *Varuṇa*; N. of a river. — *Gandha-vadhū*, ūs, f. the plant *Curcuma Amhaldi* or *Zerumbet*; a kind of perfume, = *śiḍā*. — *Gandha-valkā*, am, n. the cassia bark, *Laurus Cassia*; *Sarsaparilla*. — *Gandha-vallārī* or *gandha-vallī*, f., N. of a plant, = *sahadevī*. — *Gandha-vāha*, as, ā, am, bearing fragrances, epithet of the winds; (as), m. the wind; (ā), f. the nose. — *Gandha-vāhala*, am, n. a kind of *Ocimum*, = *sītārjaka*. — *Gandha-vāha*, as, m. the wind; a deer, the musk deer; (ā), f. the nose. — *Gandha-vāhala*, as, m. wheat. — *Gandha-vijā*, f. a kind of grass, = *methikā*. — *Gandha-vrikshaka*, as, m. the *Sāl* tree, *Shorea Robusta*. — *Gandha-ryākūla*, am, n. a perfume, a fragrant berry, = *kakkolī*. — *Gandha-śaṭī*, f. the tree *Curcuma Amhaldi* or *Zerumbet*. — *Gandha-sāka*, am, n. a kind of vegetable. — *Gandha-sāti*, is, m. a sweet-smelling kind of rice. — *Gandha-śuṇḍinī* or *gandha-śuṇḍinī*, f. the musk rat or shrew. — *Gandha-sēkhara*, as, m. musk. — *Gandha-sāra*, as, m. sandal; a kind of jasmine, = *mudgara*. — *Gandha-sārāna*, as, m. a kind of perfume, = *vrihan-nakhī*. — *Gandha-sukhī* or *gandha-sūyī*, f. the musk shrew or small musk rat. — *Gandha-soma*, am, n. the white esculent water-lily. — *Gandha-hastin*, ī, m. 'the scent-phant'; [cf. *gandha-dvīpa*]. — *Gandha-hārikā*, f. a female servant who bears perfumes behind her mistress, a female artisan working in another person's house; [cf. *gandha-kārikā*]. — *Gandhākhū* ('*dha-ākhū*'), us, m. the musk rat. — *Gandhājīva* ('*dha-ājī*'), as, m. a vender of perfumes (one who makes a livelihood by them). — *Gandhādya* ('*dha-ādya*'),

as, ā, am, rich in odour, fragrant; (as), m. the orange tree; (ā), f., N. of several plants, = *gandha-patṛā*; yellow jasmine, = *svaryā-yūthī*; other plants, = *taruṇī*, *ārāma-sītālā*, *gandhālī*; (am), n. sandal-wood; a kind of perfume (= *juvāḍī*). — *Gandhādhika* ('*dha-adh*'), am, n. a kind of perfume, = *trīṇa-kurkuma*. — *Gandhāpakarṣhaṇa* ('*dha-ap*'), am, n. removing smells. — *Gandhāmbu* ('*dha-am*'), u, n. fragrant water. — *Gandhāmlā* ('*dha-ām*'), f. the wild lemon tree. — *Gandhālā* ('*dha-āla* = *ālaya*?), f., N. of a plant, commonly *Jiyatī*, *Celtis Orientalis*. — *Gandhā-śuṇḍinī* = *gandha-śuṇḍinī*. — *Gandhāśman* ('*dha-as*'), ā, m. sulphur. — *Gandhāśhṭaka* ('*dha-ash*'), am, n. a mixture of eight fragrant substances varying according to the deities to whom they are offered (e.g. the eight articles, sandal, galgolum, camphor, saffron, valerian, and some fragrant grasses). — *Gandhāhū* ('*dha-āh*'), f. = *gandha-nāmnī*. — *Gandhendriya* ('*dha-in*'), us, m. the organ of smell. — *Gandheha* ('*dha-īha*'), as, m. 'the scent-elephant'; [cf. *gandha-dvīpa*, *gandha-hastin*]. — *Gandhotu* or *gandhoutu* ('*dha-otu*'), us, m. the civet cat. — *Gandhotkāṭā* ('*dha-ut*'), f., N. of a plant, = *damanaka*. — *Gandhotanā* ('*dha-ut*'), f. spirituous or vinous liquor. — *Gandhoda* ('*dha-uda*'), am, n. fragrant water. — *Gandhopajīvin* ('*dha-up*'), ī, inī, i, one who lives by perfumes, a seller of perfumes, a perfumer.

*Gandhaka*, as, m. sulphur; the *Moringa* tree, *Hypeteria Moringa*, = *śobhānjāna*. — *Gandhakiya*, as, ā, am, relating to sulphur, treating of it.

*Gandhaya*, nom. P. *gandhayati*, -yitum, to make redolent or odoriferous.

*Gandhālu*, us, us, u, fragrant, perfumed.

*Gandhī*, is, is, ī, (at the end of compounds) having the smell of, smelling of, perfumed with; having only the smell of, containing only a very small quantity; (ī), n. a kind of perfume.

*Gandhika*, as, ā, am, having the smell of, smelling of [cf. *aja-gandhika*, *av-g*, *utpala-g*]; having only the smell, having a very little of anything (e.g. *bhrātṛī-gandhika*, being brother only by name); (as), m. a seller of perfumes; sulphur.

*Gandhin*, ī, inī, i, having a smell, smelling, odoriferous; (ī), m. a bug; also the flying bug; the tree *Xanthophyllum Virens*; (nī), f. a kind of perfume, = *murā*. — *Gandhi-parṇa*, as, m., N. of a plant, = *sapta-śhāda*.

गन्ध *gandhana*, am, n. continued effort, perseverance; hurting, injury, killing; manifestation, information, intimation, informing against.

गन्धर्वे *gandharva* or sometimes in post-Vedic writings *gandharva*, as, m. a *Gandharva*. Though in later times the *Gandharvas* are regarded as a class, yet in the *Rig-veda* rarely more than one is mentioned; he is commonly designated as the 'heavenly *Gandharva*' (*divyo Gandharvah*), and sometimes named *Viśvā-vasu*; his habitation is the sky, or the region of the air and the heavenly waters; his especial duty is to guard the heavenly *Soma*, which the gods obtain through his intervention. It is obtained for the human race by *Indra*, who conquers the *Gandharva* and takes it by force. The heavenly *Gandharva* is supposed to be a good physician, because the *Soma* is considered as the best medicine; possibly, however, the word *Soma* originally denoted not the beverage so called, but the moon, and the heavenly *Gandharva* may have been the genius or tutelary deity of the moon. It is certain that the heavenly *Gandharva* and the *Soma* are sometimes identified. He is also regarded as one of the genii who regulate the course of the Sun's horses; he knows and makes known the secrets of heaven and divine truths generally. He is the parent of the first pair of human beings, *Yama* and *Yami*, and has a peculiar mystical power over women and a right to possess them. For this reason he is invoked in marriage ceremonies. Ecstatic states of mind and possession by evil spirits are supposed to be derived

from the heavenly Gandharva. With Jains he is an attendant of the seventeenth Arhat of the present Avasarpīṭī. The Gandharvas as a class have the same characteristic features as the one Gandharva; they live in the sky, guard the Soma, are governed by Varuṇa (just as the Apsarasas are governed by Soma), know the best medicines, regulate the course of the asterisms (in one passage of the Vājasaneyi-Saṃhitā twenty-seven being mentioned), follow after women and are desirous of intercourse with them. As soon as a girl becomes marriageable, she belongs to Soma, the Gandharvas, and Agni. The wives of the Gandharvas are the Apsarasas, and like them the Gandharvas are invoked in gambling with dice; they are also feared as evil beings together with the Rakshasas, Kimdins, Piśācas, &c., amulets being worn as a protection against them. In the Satapatha-Brahmaṇa they are called the preceptors of the Rishis. In epic poetry the Gandharvas are the celestial musicians or heavenly singers who form the orchestra at the banquets of the gods, and they belong together with the Apsarasas to Indra's heaven, sharing also in his battles. In the more systematic mythology the Gandharvas constitute one of the classes into which the higher creation is divided (e.g. gods, manes, Gandharvas; or gods, Asuras, Gandharvas, men, &c.). In one passage of the Taittirīya-Āraṇyaka eleven classes of Gandharvas are mentioned. The chief or leader of the Gandharvas is named Citra-ratha. They are sometimes called the creatures of Prajapati or Brahmā. With Jains the Gandharvas constitute one of the eight classes of the Vyantaras. The following meanings are also given to the word *gandharva*—a singer; the Koil or black cuckoo; the soul after death, and previous to its being born again (corresponding in some respects to the western notion of a ghost); a horse; the sun; a sage, a pious man; a kind of deer, according to some, the musk deer; (ṛ), f. Gandharvī, a daughter of Su-rabhi and mother of the race of horses; [cf. Gr. *κέρραυπος*.]—*Gandharva-khaṇḍa*, one of the nine divisions of Bhārata-varsha.—*Gandharva-grīhita*, *as, ā, am*, Ved. possessed by a Gandharva.—*Gandharva-graha*, *as, m.* the being possessed by a Gandharva.—*Gandharvanagara* or *gandharva-pura*, *am, n.* the city of the Gandharvas, an imaginary town in the sky, probably the result of the phenomenon called mirage.—*Gandharvanagarākāra* (*ra-ākā*), *as, ā, am*, resembling the city of the Gandharvas.—*Gandharva-patnī*, *f.*, Ved. the wife of a Gandharva, an Apsaras.—*Gandharva-rāja*, *as, m.* Citra-ratha, chief of the Gandharvas.—*Gandharvartu* (*va-rātu*), *us, m.*, Ved. the time or season of the Gandharvas.—*Gandharva-vidyā*, *f.* the science of the Gandharvas, music, dancing.—*Gandharva-rivāha*, *as, m.* one of the forms of marriage described in Manu III. 27, &c., viz. the form of the Gandharvas; it is described as a marriage proceeding entirely from love or the mutual inclination of a youth and maiden without ceremonies and without consulting relatives, and is allowable between persons of the second or military class.—*Gandharva-veda*, *as, m.* the Gandharva-veda, the science of music considered as a branch of the Sāma-veda.—*Gandharva-hasta* or *gandharva-hastaka*, *as, m.* the castor-oil tree, Palma Christi or Ricinus Communis (the leaves being compared to the foot of a deer).

**गन्धारी** *gandhāra*, *ās, m. pl.*, N. of a people [cf. *gāndhārī*]; (*ī*), *f.*, N. of a Vidyā-devī; (a various reading has *gāndhārī*.)

*Gandhārī*, *ayas, m. pl.*, N. of a people.

**गन्धाली** *gandhālī*, *f.* a wasp; a creeping plant, *Poederia Fœtida*, commonly *gāndhālī* or *gandha-bhādālī*; [cf. *gandholī*.]—*Gandhālī-garbha*, *as, m.* small cardamoms (*sūkshmaīṭā*).

**गन्धोलि** *gandholī*, *is, f.* the plant *Curcuma Amhaldī* or *Zerumbet*; = *saṭī*; [cf. *gandholī* below.]

*Gandholī*, *f* [cf. *gandhālī* above], a wasp; the plant *Poederia Fœtida* (= *bhadrā*), *Cyperus Rotundus*,

a fragrant grass; the plant *Curcuma Amhaldī* or *Zerumbet*; dried ginger, = *suṣṭhī*.

**गभ** *gabha*, *as, m.* (fr. *gabh*, = *gambh*, = *jambh*), Ved. a slit, anything split asunder, cleft; the vulva; [cf. *gabhastī*, *gabhira*, *gambhira*.]

**गभस्तल** *gabhastala*, *am, n.*, N. of a hell; [cf. *gabhastī-mat*.]

**गभस्ति** *gabhastī*, *is, is, m. f.* (related to *gabha*; the original meaning may have been a fork), Ved. a particular part of a carriage, the shaft; the double-edged thunderbolt of Indra (?); the fore part of the arm, the hand; a ray of light, a sun-beam, a moon-beam, i. e. the hands of the sun or moon; (*is*), *m.* the sun; (*is*), *f.* an epithet of Svāhā, the wife of Agni.—*Gabhastī-nemi*, *is, m.* an epithet of Kṛishṇa.—*Gabhastī-pāṇi*, *is, m.* the sun, 'having rays for hands'.—*Gabhastī-pūta*, *as, ā, am*, Ved. purified with the hands.—*Gabhastī-mat*, *ān, atī, at*, shining, brilliant; (*ān*), *m.* the sun; N. of one of the nine divisions of Bhārata-varsha; (*at*), *n.* one of the seven divisions of Pātāla or the region below the earth.—*Gabhastī-hasta*, *as, m.* the sun; [cf. *gabhastī-pāṇi*.]

**गभिषक** *gabhi-shak*, *ind.* (fr. *gabhi*, related to *gabha* and *śaj* fr. *rt. sañj*), Ved. deeply down, far down or within; [cf. *ānushak*.]

**गभीका** *gabhikā*, *f.*, N. of a plant and its fruit.

**गभीर** *gabhira* or *gambhira*, *as, ā, am* (related to *gabha* and *gabhastī*, 'a deep cleft'; the Rīg-veda generally uses *gabhira* and only *gambhira* at the beginning of a Pāda or quarter-verse; in post-Vedic writings *gambhira* is the more usual form, but *gabhira* occurs occasionally even in the latest writers), deep (opposed to *gāḍha* and *dina*); deep in sound, deep-sounding, hollow in sound, hollow-toned (therefore enumerated in the Nighaṇṭu among the synonyms of *vāc*); profound, sagacious, grave, serious, solemn, earnest, secret, mysterious; dense, impervious; not to be penetrated, not to be investigated or explored, inscrutable, difficult to be perceived or understood; inexhaustible, continuous, uninterrupted (as time &c.). The deepness of a man's navel, of his voice, and of his character are sometimes praised together: when a man is said to have a deep navel, voice and character, he is said to be *trī-gambhīrah*: (*as*), *m.* (without the nasal), N. of a descendant of Āyū; (with the nasal), the lemon tree [cf. *jambhira* and *jambhira*]; a lotus; a Mantra of the Rīg-veda; (*ā*), *f.* hiccup, violent singultus; N. of a river; *gabhira*, *am, n.* depth; [cf. Lith. *gillybe*, *gelme*, *gyle*; *gillus*; Slav. *glābok*; *glābina*.]—*Gambhira-etas*, *ās, ās, as*, Ved. of profound mind.—*Gambhira-tā*, *f.* or *gambhira-tva*, *am, n.* depth (of water); depth of sound; profoundness, earnestness, sagacity.—*Gambhira-dhvani*, *is, m.* a deep sound, low note or tone.—*Gambhira-nāda* or *gabhira-sabda*, *as, m.* a deep or hollow sound, thundering, roaring.—*Gambhira-nīrghosha*, *as, m.*, N. of a Nāga.—*Gambhira-vedin*, *ī, inī*, *i* lit. deeply sagacious, restive (as an elephant).—*Gambhira-vedha*, *as, ā, am*, very penetrating.—*Gambhira-vepas* or *gabhira-vepas*, *ās, ās, as*, Ved. moved deeply or inwardly, deeply excited.—*Gambhira-saṅsa*, *as, ā, am*, Ved. ruling secretly or in a hidden manner; (Sāy.) whose praise is inexhaustible, an epithet of Varuṇa.—*Gambhira-sattva-svara-nābhī*, *is, is, ī*, having a deep character, voice, and navel.—*Gambhira-svāmin*, *ī, n.* the inscrutable lord; N. of a figure representing Nārāyaṇa.—*Gambhīrārtha* (*ra-ar*), *as, m.* profound sense or meaning.

*Gabhīrikā*, *f* a large drum with a deep sound; a gong; [cf. *gambhīraka*.]

*Gambhīraka*, *as, ikā, am*, lying deep; (with *dṛishṭī*), a particular disease of the eye, which causes the pupil to contract and the eye to sink in its socket; (*ikā*), *f.*, N. of a river.

**गभोलिक** *gabholika*, *as, m.* a small round pillow, = *masūra*.

**गम्** I. *gam*. The conjugational tenses are formed in the Veda according to four different methods, as follows: I) According to the rule for cl. 1, Pres. P. *gamati*; Pot. P. *gamet*; Impv. P. 1st sing. *gamāni*, &c. II) According to the rule for cl. 2, Pres. P. *ganti*; Pot. P. *gamyāt*; Impv. P. and sing. *gahi*, 3rd *gantu*; Impf. P. 2nd and 3rd sing. *agan*, 1st pl. *aganma*; 3rd pl. *agman*; Pres. Part. *gmat*. III) According to the rule for cl. 3, Pres. P. *jaganti*; Pot. P. *jagamyāt*; Impf. P. and sing. *jagāni*, 3rd *jagantu*; Impf. P. 2nd and 3rd sing. *agan*, 1st pl. *aganma*; 3rd pl. *agman*; Pres. Part. *gmat*. IV) According to the rule for cl. 1, with substitution of *gačh* for *gam* (this is the only formation used in classical Sanskrit), Pres. P. *gačhati*; Pot. *gačhet*, &c. (the A. is often found in epic poetry); Perf. *jagāna* or *jagāma*, *jagantha* or *jagamitha*, *ja-gāma*, 2nd du. *jagmathus*, 2nd pl. *jagma*; Perf. Part. *jaganvas* or *jagmvas*, *i, jagmushī*; 2nd Fut. *gamishyati*; 1st Fut. *gantā*; Aor. P. *agamat*, A. *agausta* and *agata*, *agasmahi* and *ayasmahi*; Inf. *gantum*, Ved. *gantave*, *gantavai*, *gamadhya*; Ind. Part. *gatvā*, Ved. *gatvī*, *gatvāya*; to go, move, go to or towards; to go away; to set out; to come; to go or pass as time (e. g. *kāle gačhati*, time going on, in the course of time); to go towards, approach (with acc. or loc. or dat. or with *prati*), arrive at, fall to the share of; to go against with hostile intentions, attack; to approach carnally, have intercourse with a woman (with acc.); to go to any state or condition, to become (e. g. *mītrātām gačhati*, he goes to friendship, i. e. he becomes friendly); to undergo, partake of, participate in, receive, obtain; *pratiṅgan gata*, to go against, to oppose one's self to, resist a person (with gen.); *jānubhyām avanīm gam*, to go to the earth with the knees, to kneel down; *dharanīm mūr-dhnā gam*, to go to the earth with the head, to bow, make a bow; *manasā gam* (or without *manasā*), to go with the mind, observe, perceive; understand, guess; *doshēna* or *doshato gam*, to approach with an accusation, to ascribe guilt to a person (acc.); Pass. *gamyate*, to be gone &c., to be understood, to be meant; Caus. *ganayati*, *-yitum*, to cause to go or come, lead or conduct towards; to send to (dat.); to bring to a place (acc.); to cause to go to any condition (acc.), cause to become; to spend time; to impart, grant; to cause to understand, to make clear or intelligible, explain; to convey an idea or meaning, denote; (causal of the causal) to cause a person (acc.) to go by means of another: Desid. P. A. *jigamishati*, *jigānsate*, to wish to go, to be going, to strive to approach; to wish to bring; Intens. *jangamyate*, *jangamīti*, Ved. *janganti* and *ganiganti*, to visit; [cf. Goth. *grem*; Eng. *come*; Mod. Germ. *kommen*; Lat. *venio* for *quæmo*.]

*Gat*, *t, t, t*, (at the end of a compound) going; [cf. *adhva-gat*.]

*Gata*, *as, ā, am*, gone, gone away, departed, departed from the world, deceased, dead; past (as time), gone by; disappeared; come, come forth from, come to, approached, arrived at, being in, situated in, contained in (with acc. or loc. or with *prati* and acc. or in a compound, e.g. *sabhān gata*, come to an assembly; *Kānyakubje gata*, gone to Kānya-kubja; *snrigam prati gata*, directed towards the deer; *ratha-gata*, sitting or standing in a carriage; *ādya-gata*, *tūrya-gata*, *antyā-gata*, taking the first, fourth, last place; *sarva-gata*, spread everywhere), gone to any state or condition, fallen into (with acc. or loc. or in compounds, e.g. *kshayam* or *kshaye gata*, gone to destruction; *āpad-gata*, fallen into misfortune); directed towards, belonging to; relating to, referring to, connected with (e.g. *putra-gataḥ snehaḥ*, love directed towards the son; *tvaḍ-gata*, belonging to thee); frequented, visited; spread abroad, celebrated; known, understood; (*am*), *n.* going, motion, manner of going; the place where any one has gone; anything past or done, an event; diffusion, extension, celebration; manner.—*Gata-kalmasha*, *as, ā, am*, freed

from crime. — *Gata-kāla*, *as*, *m.* past time. — *Gata-kīrti*, *is, īs, ī*, deprived of reputation. — *Gata-klama*, *as, ā, am*, rested, refreshed. — *Gata-letana*, *as, ā, am*, deprived of sense or consciousness; senseless, void of understanding, fainted away. — *Gat-i-letas*, *ās, ās, as*, bereft of sense. — *Gata-jvara*, *as, ā, am*, free from fever or sickness, convalescent, recovered. — *Gata-toyada*, *as, ā, am*, cloudless, cleared up, fair. — *Gata-trapa*, *as, ā, am*, free from fear or shame, bold. — *Gata-dīna*, *am*, *n.* or *gata-dīvasa*, *as, m.* the past day, yesterday; (*am*), *ind.* yesterday. — *Gata-nāsika*, *as, ā, am*, noseless. — *Gata-nidhana*, *am*, *n.* of a Sāman. — *Gata-pāpa*, *as, ā, am*, freed from sin or guilt. — *Gata-puṇya*, *as, ā, am*, devoid of holiness or religious merit. — *Gata-pratyāgata*, *as, ā, am*, gone away and returned; come back again after having gone away. — *Gata-prabha*, *as, ā, am*, bereft of splendor, dim, faded. — *Gata-prāṇa*, *as, ā, am*, lifeless, expired, dead. — *Gata-prāya*, *as, ā, am*, almost gone or vanished. — *Gata-bhartṛikā*, *f.* a widow. — *Gata-bhī*, *is, īs, ī*, free from fear. — *Gata-māya*, *as, ā, am*, without deceit, reformed, without compassion. — *Gata-rasa*, *as, ā, am*, anything which has lost its flavour or sap, dried, withered. — *Gata-rātri*, *is, f.* the past night, last night. — *Gata-lakṣmika*, *as, ā, am*, unfortunate, suffering losses; [*cf. gata-śrika*]. — *Gata-rat*, *ān, atī, at*, going, passing, obtaining, falling into, feeling, entertaining. — *Gata-vayaska*, *as, ā, am*, advanced in life. — *Gata-varsha*, *as, am, m.* *n.* the past year. — *Gata-vitta* or *gata-vibhava*, *as, ā, am*, bereft of wealth, beggaried, impoverished. — *Gata-vaira*, *as, ā, am*, at peace with, reconciled. — *Gata-ryatha*, *as, ā, am*, free from pain, unanxious. — *Gata-sai'ava*, *as, ā, am*, past infancy, above eight years of age. — *Gata-śri*, *is, īs, ī*, *Ved.* one who has obtained fortune. — *Gata-śrika*, *as, ā, am*, forsaken by fortune; unlucky. — *Gata-sankalpa*, *as, ā, am*, bereft of sense, foolish. — *Gata-sarga*, *as, ā, am*, free from attachment, detached from, disinterested; adverse or indifferent to. — *Gata-sattva*, *as, ā, am*, annihilated, lifeless, dead; base. — *Gata-sandeha*, *as, ā, am*, free from doubt. — *Gata-sannaka*, *as, m.* an elephant out of rut. — *Gata-sādhvasa*, *as, ā, am*, afraid. — *Gata-sauhrīda*, *as, ā, am*, bereft of friends; unkind, unfeeling, indifferent. — *Gatāśka* (*'ta-ak'*), *as, ā, am*, sightless, blind. — *Gatāga* (*'ta-āg'*), *am*, *n.* going and coming, going to and fro, reiterated motion in general; the flight of a bird backward and forward; (*in astron.*) irregular course of the asterisms. — *Gatāgati* (*'ta-āg'*), *is, f.* going back to the place whence one came. — *Gatādhi* (*'ta-ādhi'*), *is, īs, ī*, free from anxiety, happy. — *Gatādhan* (*'ta-adh'*), *ā, ā, a*, one who has accomplished a journey, familiar with anything (*loc.*), conversant; (*ā*), *f.*, *scil. pauryānāsī*, the time immediately preceding new moon, when a small streak of the moon is still visible. — *Gatānugata* (*'ta-an'*), *am*, *n.* the following what precedes, following custom. — *Gatānugatika*, *as, ī, am*, following what precedes, following custom or the conduct of others, imitating, imitative, doing as others do. — *Gatānta* (*'ta-an'*), *as, ā, am*, one whose end has arrived. — *Gatāyāta* (*'ta-āy'*), *am*, *n.* coming and going. — *Gatāyus* (*'ta-āy'*), *us, us, us*, one whose vital power has vanished, decayed, decrepid, infirm, very old; dead. — *Gatārtavā* (*'ta-ār'*), *f.* a woman past her courses or past child-bearing; a barren woman. — *Gatārtha* (*'ta-ar'*), *as, ā, am*, = *artha-gata*, unmeaning, nonsensical; poor, void of an object. — *Gatālika* (*'ta-al'*), *as, ā, am*, real, true. — *Gatāsu* (*'ta-asu*), *us, u, u*, one whose breath has gone, expired, dead. — *Gatotsāha* (*'ta-u'*), *as, ā, am*, dispirited. — *Gatodvega* (*'ta-ud'*), *as, ā, am*, comforted, freed from sorrow. — *Gatāvjas* (*'ta-av'*), *ās, ās, as*, bereft of strength.

*Gatuka*, *am*, *n.* going, motion.

*Gati*, *is, f.* going, moving, gain, carriage, deportment, motion in general; manner or power of going; going away; procession, march, passage, pro-ecure, progress, movement, (*e. g.* *astra-gati*), the going or

flying of arrows; *parāṇ gamiṇ gam*, to go the last way, i. e. to die; *daiva-gati*, the course of fate, fate, fortune; *kāryasya gati*, the progress or course of a poem; coming, arriving at, obtaining; path, way, course; the course of the asterisms; (*in astron.*) a certain division of the moon's path and the position of a planet in it; the diurnal motion of a planet in its orbit; issue, event; course of events, fortune; an issue, a running wound or sore; place of issue, origin, reason; event, possibility, an expedient, means; a means of success, way, or art, method of acting, stratagem; refuge, resource; remedy; the position (of a child at birth); state, condition, situation, proportion, mode of existence, nature; a happy issue, happiness (*e. g.* *anuttamā gati*), the incomparable course, the attainment of eternal bliss), transmigration, metempsychosis, the course or migration of the soul through several bodies, the condition of a person undergoing this migration; manner; knowledge, wisdom; (*in gram.*) a term for prepositions and some other adverbial prefixes (such as *alam* &c.) when immediately connected with the tenses of a verb or with verbal derivatives (see *karma-pravācāniya*); a particular high number; (*gati*) personified is a daughter of Deva-hūti and wife of Pulaha. — *Gatitālīn*, *i, m.*, *N.* of an attendant of Skanda. — *Gatibhanga*, *as, m.* stoppage, impediment to progress. — *Gati-mat*, *ān, atī, at*, possessed of motion, in motion, moving; having issues or sores; connected with a preposition &c.; [*cf. gati*] — *Gati-śakti*, *is, f.* the power of motion. — *Gati-hīna*, *as, ā, am*, forlorn, without resource or refuge. — *Gaty-anusāra*, *as, m.* following the way of another. — *Gaty-ūna*, *as, ā, am*, impassable, difficult of access, desert, helpless. — *Gatika*, *am, n.* going, motion; course; condition; refuge, asylum.

*Gatīlā*, *f.* the not being different from one another, mutual agreement (?); *N.* of a river.

*Gatīka*, *as, ā, am*, passable; *a-gatika*, impassable. — *Gatvan*. See *pūva-gatvan*.

*Gatvara*, *as, ā, am*, going, moving, movable, locomotive, perishable.

*Gatvā*, *ind.* having gone, having gone to or attained.

*Gatvaya*, *as, ā, am*, to be gone, to be gone to or attained; to be accomplished (as a way); to be approached, to be requested; to be undergone.

*Gantu*, *us, m.*, *Ved.* a way, a course; a traveller, a way-farer.

*Gantu-kāma*, *as, ā, am*, wishing to go, on the point of departure, about to die.

*Gantri*, *tā, trī, tri*, who or what goes or moves, going, coming, approaching, arriving at (with *acc.* or *loc.*); going to a woman, having intercourse with one; (*tri*), *f.* a cart or car drawn by oxen. — *Gantri-ratha*, *as, m.* a car drawn by oxen; [*cf. ma'ha*].

2. *gam* (occurring only in *gen.* and *abl. gmas*), *Ved.* the earth; [*cf. ksham*: *cf. also Gr. γᾱ; Zend zem; Lith zemie; Slav. zemlje; Russ. zemlu*].

*Gama*, *as, ā, am*, (*at the end of a comp.*) going (*e. g.* *aran-gama, kāma-gama, kha-gama, &c.*, *q v.*); (*as*), *m.* going, moving; march, especially the march of an assailant; intercourse with a woman; a road; flightiness, superficiality, thoughtlessness; acting inconsiderately, looking at anything hastily or superficially; a game played with dice and men, as backgammon &c.; a similar reading in two texts (?), hasty or careless perusal, running over a book (?).

— *Gamakāri-tva*, *am, n.* inconsiderateness, rashness.

*Gamoka*, *as, ikā, am*, leading to conviction (*e. g.* *ketu*, a convincing reason). — *Gamaka-tva*, *am, n.* or *gamaka-tā, f.* convincing proof.

*Gamatha*, *as, m.* a traveller; a road.

*Gamana*, *am, n.* going, manner of going, going away, departure, going to or approaching; march in general or the march of an assailant; intercourse with a woman, cohabitation; undergoing or obtaining, attaining; way, possibility. — *Gamana-rat*, *ān, atī, at*, furnished with motion, moving. — *Gamanārha* (*'na-ar'*), *as, ā, am*, to be sought, fit, suitable, desirable.

*Gamanīya*, *as, ā, am*, accessible, approachable,

passable, attainable, what may be gone to or reached; intelligible, to be understood, what ought to be followed, to be practised or observed; relating to going &c. (*e. g.* *gurustri-gamaniya*, relating to intercourse with the wife of a teacher, or consisting in it, as a sin).

*Gamayāt*, *an, antī, at*, causing or making to go.

*Gamayativaya*, *as, ā, am*, to be made to go, to be spent.

*Gamayitri*, *tā, trī, tri*, causing to arrive at, leading to.

*Gamita*, *as, ā, am*, caused to go, sent, brought, reduced, driven to.

*Gamin*, *i, inī, i*, intending to go; (*i*), *m.* a passenger.

*Gamīshtha*, *as, ā, am*, most ready to go, most willing to come; (*a superlative fr. gantri*).

*Gamya*, *as, ā, am*, to be gone, to be gone to, approachable, accessible, passable, attainable; accessible to men (as a woman), fit for cohabitation; a man with whom a woman may have intercourse, libidinous, a voluptuary; easily brought under the influence of a drug or medicine. curable by it; to be perceived or understood, intelligible, perceptible; intended, meant; desirable, suitable. fit. — *Gamya-tā*, *f.* or *gamya-tva*, *am, m.* accessibility, perceptibility, the being intended or meant; being capable of attainment.

*Gamyamāna*, *as, ā, am*, being gone or gone to, being understood.

**गामात्** *ga-mātra*, *as* or *am, m.* or *n.* (?), a particular number.

**गम्ब** *gamb*, *cl. i. P. gambati, -bitum*, to go or move.

**गम्भन्** *gambhan*, *a, n.*, *Ved.*, or *gambhara*, *am, n.*, *Ved.* depth (as of water); water; [*cf. gahman and gabhira*].

**गम्भारी** *gambhārī* or *gambhārikā*, *f.* the tree Gnelina Arborea; also the flower, fruit, and root of this tree.

**गम्भीर** *gambhira* and its compounds. See under *gabhira*.

**गय** *gaya*, *as, m.* (said to be *fr. rt. gam* or *ga*), a house, household, family, goods and chattels, the contents of a house, property, wealth, a species of ox, the Gayal or Bos Gavaeus; *N.* of a Rishi, son of Plati; also of a Rājashī performer of a celebrated sacrifice, (he was conquered by Māndhātṛi); a son of Amūrta-rajās; also of Āyus; also of a Manu; also of Havirdhāna and Dhśhaṇā (Havirdhān); also of Ūru and Āgneyī; of Vitatha; of Sudyumna; of Nakta and Druti; *N.* of the people living round Gayā and the district inhabited by them; *N.* of an Asura, who like the Rājashī Gaya is connected with the town Gayā; one of the monkey followers of Rāma; *N.* of a mountain near Gayā; (*ās*), *m. pl.* *Ved.* the vital airs; (*ā*), *f.* Gayā, the city in Behār still so called and a place of pilgrimage, the residence of the saint of the same name; it was sanctified by the benediction of Viṣṇu as a tribute to the piety of Gaya, the Rājashī, or (according to another legend) to Gaya, the Asura, who was overwhelmed here with rocks by the gods; the Śrāddha should be performed once at least in the life of every Hindū to his progenitors at Gayā; *N.* of a river; [*cf. san-gaya and buddha-gayā*]. — *Gaya-dāsa*, *as, m.*, *N.* of a physician. — *Gaya-sāta*, *as, m.*, *N.* of a Buddhist patriarch. — *Gaya-sīras*, *as, n.*, *N.* of a mountain near Gayā, a renowned place of pilgrimage. — *Gaya-sādhana*, *as, ī, am*, *Ved.* promoting domestic wealth or prosperity, an epithet of Soma. — *Gaya-sphāna*, *as, ā, am*, *Ved.* increasing domestic wealth, promoting the prosperity of a household; an epithet of Soma. — *Gaya-kāśyapa*, *as, m.*, *N.* of a pupil of Śākya-siṅha. — *Gaya-dāsa*, *as, m.*, *N.* of an author. — *Gaya-māhātmya*, *am, n.*, *N.* of a section of the Vāyu-Purāṇa. — *Gaya-sikhara*, *as* or *am, m.* or *n.* (?), or *gayā-sīras*, *as, n.* or *gayā-śirsha*, *am, n.*, *N.* of

a mountain near Gayā, a renowned place of pilgrimage; [cf. *gaya-siras*.]

**गर** *gara*, *as*, *i*, *am* (fr. 2. *grī*), swallowing; (*as*), m. any drink, beverage, fluid; a noxious or poisonous beverage; a factitious poison; an antidote; sickness, disease; probably a peculiar kind of disease attended with difficulty of swallowing (?), dysphagia (?); N. of a son of Uśtāra; (*am*), n. a kind of poison; the fifth of the eleven Karanas; sprinkling, wetting (?); (*ā*), f. swallowing; N. of a plant, = *devadāli-latā*; (*i*), f. a kind of grass, *Andropogon Serratus*. — *Gara-gir*, *īr*, *ir*, *ir*, or *gara-gīra*, *as*, *ā*, *am*, Ved. one who has swallowed a noxious draught, poisoned = *Gara-gīrin*, *ī*, m., N. of a Rishi. — *Gara-gṇa*, *as*, *i*, *am*, removing poison or the disease called *Gara*, an antidote; sanative, healthy; (*as*), m. a kind of basil, *Ocimum Sanctum*, = *kṛṣṇānjaka*; another kind of *Ocimum*, = *varvara*; (*i*), f. a kind of fish, commonly *Gara*, the young of the *Ophiocephalus Lata*. — *Gara-da*, *as*, *ā*, *am*, poisoning, a poisoner; unwholesome, occasioning sickness; (*am*), n. poison. — *Gara-dāna*, *am*, n. giving poison. — *Gara-vrata*, *as*, m. a peacock. — *Gara-han*, *ā*, m. the plant *Ocimum Sanctum*. — *Garaṁka* (°*ra-āṅ*), *am*, n. the seed of the plant *Sobhānjana* or *Hyperanthera Moringa*. — *Garaḥkī* (°*ra-āḥ*), f. the insect called *Lākṣhā* or the red dye obtained from it.

*Garaṇa*, *am*, n. the act of swallowing; wetting, sprinkling. — *Garaṇa-val*, *ān*, *atī*, *at*, occupied in swallowing.

*Garala*, *as*, *am*, m. n. poison; the venom of a snake or venom in general; (*am*), n. a bundle of grass or hay; a measure in general. — *Garalāri* (°*la-ari*), *is*, m. an emerald; [cf. *garuḍānkita*, *garuḍāśman*, *garuḍottirṇa*.]

*Garalin*, *ī*, *inī*, *i*, venomous, poisonous.

*Garita*, *as*, *ā*, *am*, poisoned.

**गर्भ** *garabha*, *as*, m. the foetus or embryo, = *garbha*.

**गरागरी** *garāgarī*, f. a kind of grass, *Andropogon Serratus*, = *kharā*, *garī*, *agarī*.

**गरिन्** *gariman*, *ā*, m. (fr. *guru*), heaviness, weight; one of the eight Siddhis or faculties of Śiva (making himself heavy at will); importance, dignity, venerableness; worth, excellence.

*Garishṭha*, *as*, *ā*, *am* (superl. fr. *guru*), heaviest, excessively heavy; very venerable; worst; (*as*), m., N. of a man; also of an Asura.

*Gariyas*, *ān*, *asī*, *as* (compar. fr. *guru*), heavier, very heavy, heaviest; weightier, greater; more precious or valuable, dearer; highly venerable; worse. — *Gariyas-tva*, *am*, n. weight, importance.

*Garu* = *guru* in *agaru*, q. v.

**गरुड** *garuḍa*, *as*, m. (said to be fr. rt. 2. *grī*), to swallow, because *Garuḍa* was perhaps originally identified with the all-consuming fire of the sun's rays), N. of a mythical bird, the chief of the feathered race, the enemy of the serpent-race, the vehicle of Vishṇu, and the son of Kaśyapa and Vinatā, and elder brother of Aruṇa; (shortly after his birth he frightened the gods by his brilliant lustre; they supposed him to be Agni, and requested his protection; when they discovered that he was *Garuḍa*, they praised him as the highest being, and called him fire and sun Aruṇa, the charioteer of the sun or the personified dawn, is said to be the younger brother of *Garuḍa*. In some legends Svāhā, the wife of Agoi, takes the shape of a female *Garuḍī*, = *su-parṇi*. With Jāinas, *Garuḍa* is an attendant of the sixteenth Arhat of the present Avastarpiṇī; a building shaped like *Garuḍa*; N. of a peculiar military array; N. of a son of Kṛṣṇa; N. of a Kalpa, the fourteenth day of Brahmā. — *Garuḍa-dheva*, *as*, m. an epithet of Vishṇu or Kṛṣṇa (whose symbol is *Garuḍa*) — *Garuḍa-purāṇa*, *am*, n., N. of the seventeenth Purāṇa; [cf. *gāruḍa*.] — *Garuḍa-ruta*, *am*, n. a species of metre, having four lines to the stanza and

sixteen syllables to each line. — *Garuḍa-vegā*, f., N. of a plant. — *Garuḍāgraja* (°*ḍa-ag*), *as*, m. having *Garuḍa* for his elder brother, an epithet of Aruṇa, the charioteer of the sun. — *Garuḍānka* (°*ḍa-an*), *as*, m. an epithet of Vishṇu or Kṛṣṇa. — *Garuḍānkita* (°*ḍa-an*), *am*, n. an emerald; [cf. *garuḍāśman*, *garuḍottirṇa*, *gāruḍa*, *gārutmata*.] — *Garuḍārḍha* (°*ḍa-ar*), *as*, m. (?), a kind of arrow. — *Garuḍāśman* (°*ḍa-as*), *ā*, m. an emerald. — *Garuḍottirṇa* (°*ḍa-ut*), *am*, n. an emerald. — *Garuḍopaniśad* (°*ḍa-up*), *t*, f., N. of an Upaniśad.

**गरुत्** *garut*, *t*, m. (said to be fr. 2. *grī*), the wing of a bird. — *Garut-mat*, *ān*, *atī*, *at* (in the Veda only found in connection with *su-parṇa*), feathered, winged; swallowing; (*ān*), m. the bird *Garuḍa*; a bird in general. — *Garud-yodhin*, *i*, m. a quail.

**गरुल** *garula* = *garuḍa*.

**गर्ग** *garga*, *as*, m. (said to be fr. 2. *grī*), N. of an old sage, a descendant of Bharad-vāja and of Angiras; N. of an astronomer; N. of a physician; N. of a son of king Vitatha; also of a grandson of this king; a bull; an earth-worm; (*ās*), m. pl. the descendants of Garga; (*ā*), f., N. of a woman; (*i*), f., N. of a woman; [cf. *gārgī* and *gārgya*.] — *Garga-bhūmi*, *is*, m., N. of a prince; (also *bhargu-bhūmi*). — *Garga-sīras*, *ās*, m., N. of a Dānava. — *Garga-srotas*, *as*, n. Garga's stream, N. of a Tirtha. *Gargiya*, *as*, m. a descendant of Garga (?).

**गर्गैर** *gargara*, *as*, m. (an onomatopoeic word), a whirlpool, an eddy [cf. Lat. *gurgus*]; a kind of musical instrument; a kind of fish, *Pimelodus Gagora*; N. of a man; (*as*, *i*), m. f. a chum; a vessel for holding water, a guglet.

*Gargaraka*, *as*, m. a kind of fish [cf. the preceding]; a kind of plant with a poisonous root.

*Gargāṭa*, *as*, m. a kind of fish, *Pimelodus Gagora*; [cf. the preceding.]

**गर्ज** *garj*, cl. 1. 10. P. *garjati*, *jagarja*, *garjishyati*, *agarjit*, *garjitum*, *garjatyati*, *-yitum*, to emit a deep or full sound, to sound as distant thunder, to thunder; to roar, growl; to rave &c.; [cf. Lat. *garrō*, *gurgus*; Old Germ. *kurran*, *krago*, *kragil*, *krachōn*, *gellan*, *kallōn*, *kallari*; Mod. Germ. *quarren*, *girren*.]

*Garja*, *as*, m. a (roaring) elephant; (*as*, *ā*), m. f. the roaring of elephants, the rumbling of clouds &c. — *Garjā-phala*, *as*, m., N. of a plant, = *vi-kaṇṭhaka*. *Garjaka*, *as*, m. a kind of fish, = *sāla* or *sālaja*, commonly *gajāḍa*.

*Garjana*, *am*, n. sound, noise; crying, roaring, the rumbling of clouds &c.; a grumbling noise, a growl, a grunt; passion, wrath; war, battle, conflict; excessive indignation, reproach, menace.

*Garjaniya*, *as*, *ā*, *am*, to be sounded or roared.

*Garjan-megha*, *as*, m. a thunder-cloud.

*Garjī*, *is*, m. the muttering of clouds or distant thunder.

*Garjita*, *as*, *ā*, *am*, sounded, roared, bellowed; (*as*), m. a (roaring) elephant in rut; (*am*), n. the muttering of clouds or rolling of distant thunder.

*Garjya*, *as*, *ā*, *am*, to be roared or sounded.

**गर्जर** *garjara*, *am*, n. a carrot, *Daucus Carota*.

**गर्त** 1. *garta*, *as*, m., Ved. a high seat (?), a throne; the seat of a war-chariot, a chariot; a table for playing at dice; a house. — *Garta-sat*, *t*, *t*, Ved. sitting on a war-chariot. — *Gartāruh* (°*ta-ār*), *k*, *k*, *k*, Ved. ascending a war-chariot; (*Sāy*) entering a hall of justice.

**गर्त** 2. *garta*, *as*, *ā*, *am*, m. f. n. (said to be fr. rt. 2. *grī*, but perhaps a later form for *karta*), a hollow, a hole, a cave; a grave; (*as*), m. the hollow of the loins; a kind of disease; N. of a country, a part of Trigarta, in the north-west of

India. — *Gartan-val*, *ān*, *atī*, *at*, Ved. having holes or excavations. — *Garta-mū*, *t*, *t*, Ved. buried in a hole. — *Gartāśraya* (°*ta-ās*), *as*, m. any animal living in holes or under ground, a mouse, rat, &c. — *Gartesa* (°*ta-īsa*), *as*, m. the master of a cave. — *Garte-shṭhā*, *ās*, *ā*, *am*, being in a hole or grave.

*Gartikā*, f. a weaver's workshop (so called because a weaver sits at his loom with his feet in a hole below the level of the floor).

**गर्ह** *gard*, cl. 1. 10. P. *gardati*, *-ditum*, *gardayati*, *-yitum*, to sound, to roar, emit any sound.

*Gardabha*, *as*, m. (said to be fr. the last), an ass; a kind of perfume, = *gandha*, smell, odour; N. of a dynasty; (*i*), f. a she-ass; an insect, a kind of beetle generated in cow-dung; N. of several plants, = *aparājita*, *kuṣṭhā*, *śveta-kaṇṭakāri*; a disease of the skin, an eruption of round, red, and painful spots; also *gardabhikā*; (*am*), n. the white esculent water-lily, *Nymphaea Esculenta*; a kind of plant used as a vermifuge; [cf. *vidāṅga*]. — *Gardabha-gada*, *as*, m. a kind of disease of the skin; [cf. *gardabhikā*, *jāla-gardabha*, *javāla-gardabhaka*, *pāshāna-gardabha*.] — *Gardabha-nādin*, *ī*, *inī*, *i*, Ved. braying like an ass. — *Gardabha-ripa*, *as*, m. having the form of an ass, an epithet of *Vikramāditya*. — *Gardabha-sāka*, *as*, *ā* or *i*, m. f. the plant *Clerodendrum Siphonanthus*. — *Gardabhākṣhu* (°*bha-āk*), *as*, m., N. of a descendant of *Hiranya-kaśipu* and son of *Bali*. — *Gardabhājina* (°*bha-āj*), *am*, n. the skin or hide of an ass. — *Gardabhāṇḍa* (°*bha-āṇ*), *as*, m., N. of a tree, commonly *Pārsipal*, *Thespesia Populneoides*; or also the tree *Ficus Infectoria*; an *Adhyāya* or *Anuvāka*, in which the word *Gardabhāṇḍa* occurs. — *Gardabhāṇḍaka*, *as*, m. the tree *Thespesia Populneoides*. — *Gardabhāṇḍiya*, *as*, m. an *Adhyāya* or *Anuvāka*, in which the word *Gardabhāṇḍa* occurs. — *Gardabhāhvaya* (°*bha-āh*), *am*, n. the white esculent water-lily, *Nymphaea Esculenta*. — *Gardabhī-mukha*, *as*, m., N. of a preceptor. — *Gardabhī-vipita*, *as*, m., N. of a man.

*Gardabhaka*, *as*, m. a kind of insect; (*īkā*), f. a cutaneous disease, a blotch, an eruption.

*Gardabhī*, *is*, m., N. of a man.

*Gardabhin*, *i*, m., N. of a dynasty; [cf. *gardabha*.]

**गर्दयित्तु** *gardayitnu*, *us*, m. a cloud; [cf. *gadāyat* and *gadāyitnu*.]

**गर्ध** *gardh*, another form of rt. *grīdh*.

*Gardha*, *as*, m. desire, greediness, egeraess; a tree, commonly called *Pārsipal*; [cf. *gardabhāṇḍa*.]

*Gardhana* or *gardhita*, *as*, *ā*, *am*, covetous, greedy.

*Gardhin*, *ī*, *inī*, *i*, desirous, greedy, covetous; pursuing or following with egeraess.

**गर्व** 1. *garb*, cl. 1. P. *garbati*, *-bitum*, to move, to go or approach, = *kharb*, *ḍarb*, *gharb*, &c.

**गर्ब** 2. *garb*. See *garv* and *garva*.

**गर्भ** *garbha*, *as*, m. (fr. *grabh* = *grah*), to conceive, said to be fr. 2. *grī*), the womb, the belly, the inside, the middle, the interior of anything; an inner apartment, a lying-in chamber; any interior chamber, the adytum of a temple &c.; a foetus or embryo, a child, the brood or offspring of birds; the fruit (of plants); the offspring of the sky, i. e. the fogs and vapour drawn upwards by the rays of the sun during eight months and sent down again in the rainy season; the bed of a river (especially of the Ganges) when fullest, i. e. on the fourteenth day of the dark half of the month *Bhadra*, or in the height of the rains. (the *Garbha* extends to this point, after which the *Tīra* or proper bank begins, and extends for 150 cubits; this space being holy ground); joining, union; the rough coat of the fruit of the

Jaka; the calyx of the lotus. (*Garbha* is often found at the end of compounds in the sense of having in the interior, containing, filled with; e. g. *jala-garbhā, as, ā, am*, filled with water; *agni-garbhā, as, ā, am*, containing fire); [cf. *amṛita-garbhā, ardhag<sup>o</sup>, kṛishṇa-g<sup>o</sup>, mūḍha-g<sup>o</sup>, vīṣṇa-g<sup>o</sup>, hīranya-g<sup>o</sup>*: cf. also Hib. *cifin*, 'the belly'; Angl. Sax. *hrif*; Germ. *halb* (?); Eng. *half*; Gr. *δεξιός*.] — *Garbhakara, as, i, am*, producing impregnation, procreative, fecundatory, impregnatory; (*as*), m. the plant *Nageia Putranjiva*. — *Garbha-karaṇa, am, n.*, Ved. anything which causes impregnation. — *Garbhakāra, as, ā, am*, impregnating, fecundatory, procreative, producing impregnation; (*am*), n., N. of a ceremony. — *Garbha-kāla, as, m.* the time of impregnation; the time when the offspring of the sky, i. e. the vapour collected in the air [cf. *garbha* above], shows the first signs of life, 195 days or seven lunar months after its first conception. — *Garbhakośa* or *garbha-kōśha, as, m.* the uterus. — *Garbhaklēśa, as, m.* pains caused by the embryo, pains of childbirth. — *Garbha-kshaya, as, m.* loss of the embryo, miscarriage. — *Garbha-grīha, am, n.* an inner apartment, an inner chamber, a lying-in chamber; the sanctuary or adytum of a temple; (in compounds) a house containing anything (e. g. *saragarbhā-grīha*, a house containing arrows). — *Garbhagrahana, am, n.* conception, impregnation. — *Garbha-ghātīn, ī, inī, ī*, killing the embryo, producing abortion; (*inī*), f. a poisonous plant, *Methonica Superba*. — *Garbha-cālana, am, n.* quickening, the motion of the foetus in the uterus. — *Garbha-śyuta, as, ā, am*, fallen from the womb (as a child); miscarriage. — *Garbha-śyutī, is, f.* falling from the womb, birth, delivery; miscarriage. — *Garbha-tā, f.* or *garbhātva, am, n.* impregnation. — *Garbha-dā, as, ā, am*, impregnating, procreative; (*as*), m. the tree *Nageia Putranjiva*; (*ā*), f., N. of a shrub. — *Garbha-dātrī, tā, trī, trī*, impregnating, procreative; (*ī*), f., N. of a shrub. — *Garbha-dā, apatyā-dā, putrā-dā, &c.* — *Garbha-dāsa, as, m.* a slave by birth. — *Garbhādivasa, as, m.* pl. certain days on which the vapours collected in the air show signs of life; [cf. *garbhakāla*.] — *Garbha-druh, -dhruk, k, k*, destroying the foetus, causing abortion. — *Garbha-dha, as, ā, am*, Ved. procreative, impregnatory. — *Garbhadhara, f.* bearing a foetus, pregnant. — *Garbhadhāra, am, n.* impregnating. — *Garbha-dhāraṇa, am, ā, n. f.* gestation, impregnation, conception in the womb, pregnancy; N. of the twenty-second Adhyāya in Varāha-mihira's *Bṛihat-saṃhitā*. — *Garbha-dhārita, as, ā, am*, contained in the womb, conceived, borne. — *Garbha-dhī, is, m.*, Ved. a breeding-place, a nest, cohabitation. — *Garbha-dhvaṅsa, as, m.* abortion. — *Garbha-nāḍī* or *garbha-nābhi-nāḍī, f.* the umbilical cord. — *Garbha-nul, t, t, i*, causing abortion; (*t*), m. the poisonous plant *Methonica Superba*. — *Garbha-parīśrava, as, m.* secundines. — *Garbhapākin, ī, m.* rice ripening in sixty days (during the latter period of the sky's pregnancy). — *Garbha-pāta, as, m.* miscarriage after the fourth month of pregnancy. — *Garbha-pātaka, as, ī, am*, causing miscarriage; (*as*), m. a red kind of *Moringa*. — *Garbhāpātana, as, ī, am*, causing miscarriage, producing abortion; (*as*), m., N. of a plant. — *riṣṭhakaraiṇa*; (*ī*), f. the plant *Methonica Superba*; any plant or drug supposed to produce abortion; (*am*), n. producing abortion. — *Garbha-pātin, ī, inī, ī*, causing miscarriage, producing abortion; (*inī*), f., N. of a plant. — *vīśalyā*. — *Garbha-poshaṇa, am, n.* nourishing a foetus, gestation. — *Garbha-bharman, a, n.* supporting a foetus, gestation. — *Garbhābhavana, am, n.* the sanctuary or adytum of a temple; [cf. *garbha-grīha*.] — *Garbhābhāra, as, m.* the weight of the foetus. — *Garbha-maṇḍapa, as, m.* an inner apartment, a bed-chamber. — *Garbhāmāsa, as, m.* month of pregnancy. — *Garbhā-moḍana, am, n.* delivery, birth. — *Garbha-yoshā, f.* a pregnant woman, metaphorically the river Ganges overflowing its banks. — *Garbha-rakshaṇa, am, n.* protecting the foetus, N. of a ceremony performed

in the fourth month of gestation. — *Garbha-randhi, is, f.* complete cooking (?). — *Garbha-rasa, as, ā, am*, Ved. endowed with impregnating moisture. — *Garbhā-rūpa* or *garbhā-rūpaka, as, ā, am*, childish, juvenile; (*as*), m. a child, an infant, a youth. — *Garbha-lakṣhaṇa, as, ā, am*, observing the signs of the rainy season; (*am*), n. symptom of pregnancy; N. of the twenty-first Adhyāya of Varāha-mihira's *Bṛihat-saṃhitā* treating on the marks or signs of the rainy season. — *Garbha-lambhana, am, n.* a ceremony performed for the sake of facilitating conception. — *Garbha-vatī, f.* a pregnant female. — *Garbha-rasatī, is, f.* or *garbha-vāsa, as, m.* the abode of the foetus, the womb. — *Garbha-vāyu, us, m.* air in the womb. — *Garbha-vīcūṭī, is, f.* abortion in the beginning of pregnancy. — *Garbha-vīpattī, is, f.* the death of the foetus. — *Garbhā-vedanā, f.* the pains of childbirth. — *Garbhā-veśman, a, n.* the womb or a lying-in chamber. — *Garbha-vyākaraṇa, am, n.* the formation of the embryo, a part of the *Sātra* section in medical works. — *Garbha-vyāpad, t, f.* the death of the foetus. — *Garbha-vyūha, as, m.* a kind of battle array. — *Garbha-sanku, us, m.* a kind of vectis or instrument for extracting the dead foetus. — *Garbhāśayyā, f.* the abode of the foetus, the uterus. — *Garbhā-sankramayā, am, n.* entering the womb. — *Garbhā-samayā, as, m.* the time when the offspring of the sky, the vapour collected in the air, shows the first signs of life, 195 days or seven lunar months after its conception; [cf. *garbha-kāla*.] — *Garbhā-sambhava, as, m.* or *garbhā-sambhūti, is, f.* the production of a foetus, the becoming pregnant. — *Garbhā-subhaga* or *garbhā-saubhāgya, as, ā, am*, blessing the foetus. — *Garbhā-sūtra, am, n.* title of a Buddhist *Sūtra* work. — *Garbhā-stha, as, ā, am*, situated in the womb; central, internal, in the interior, within the centre of anything. — *Garbhā-srāva, as, m.* abortion, miscarriage. — *Garbhāsrāvin, ī, inī, ī*, producing or occasioning abortion; (*ī*), m. the tree *Phoenix Paludosa* (*hintāla*). — *Garbhāgāra* ('*bha-āg*'), *am, n.* the uterus; an inner and private room, the female apartments, the lying-in chamber; the sanctuary of a temple, the chamber where the object of worship or the image of a deity is placed; [cf. *garbha-grīha*.] — *Garbhāṅka* ('*bha-āṅ*'), *as, m.* interlude during an act. — *Garbhāda* ('*bha-āda*'), *as, ā, am*, Ved. consuming the foetus. — *Garbhādhāna* ('*bha-ād*'), *am, n.* impregnation; a ceremony performed after menstruation to ensure or facilitate conception. — *Garbhāvākrāntī* ('*bha-av*'), *is, f.* descent of the foetus. — *Garbhāśānkā* ('*bha-ās*'), *f.* suspicion of pregnancy. — *Garbhāśaya* ('*bha-ās*'), *as, m.* the womb, the uterus. — *Garbhāśayama* ('*bha-āś*'), *as, m.* the eighth month of uterine gestation; the eighth year reckoning from conception. — *Garbhāśāpandana* ('*bha-āsp*'), *am, n.* non-quickening of the foetus. — *Garbhāśrāva* ('*bha-ās*'), *as, m.* miscarriage. — *Garbhe-tripta, as, ā, am*, contented in the womb, i. e. indolent. — *Garbheśvara* ('*bha-īs*'), *as, m.* a sovereign by birth. — *Garbheśvara-tā, f.* sovereignty attained by inheritance. — *Garbhōtpattī* ('*bha-ut*'), *is, f.* the formation of the embryo. — *Garbhōpaghāta* ('*bha-up*'), *as, m.* miscarriage of the embryo, (applied also to the sky). — *Garbhōpaghātīnī* ('*bha-up*'), *f.* a cow (or female) miscarrying from unseasonable gestation. — *Garbhōpanishad* ('*bha-up*'), *t, f.* title of an Upanishad.

*Garbhaka, as, m.* a chaplet of flowers &c. worn in the hair; (*am*), n. a period of two nights with the intermediate day.

*Garbhīta, as, ā, am*, pregnant, full, filled. — *Garbhīn, ī, inī, ī*, pregnant, impregnated with (with acc. or inst.); (*inī*), f. pregnant, a pregnant woman or animal; compounded with names of animals (e. g. *go-garbhīnī*, a pregnant cow). — *Garbhīnī-vyākaraṇa, am, n.* or *garbhīnī-vyākṛitī, is, f.* 'science of the progress of pregnancy,' a particular head or subject in medical works. — *Garbhīny-avekshaṇa, am, n.* midwifery,

attendance and care of pregnant women and newborn infants.

**गर्भण्ड** *garbhaṇḍa, as, m.* (fr. *garbha* and *aṇḍa* ?), enlargement of the navel.

**गर्मुटिका** *garmuṭikā, f.* a species of rice; [cf. *garmuṭchada*.]

**गर्मुत्** *garmut, t, f.* (said to be fr. rt. 2. *grī*), a kind of bee [cf. *garmuta*]; a kind of grass; a creeper; a kind of reed (*naḍa*); according to some authorities the plant *Vangueria Spinosa*, commonly *Mayanā*; according to others *Coix Barbata*, commonly *Gaḍagaḍa*; gold.

**गर्मुच्छद** *garmuṭchada, as, m.* and *garmuṭikā, f.* a kind of rice, commonly *Māḍuyā*, *Elucisne* *Coracana*; [cf. *garmuṭikā*.]

**गर्माटिका** *garmōṭikā, f.* a species of reed, = *jarāḍī*.

**गर्व** *garv* or *garb*, cl. I. P., 10. A. *garvati, -vitum, garvayate, -yitum*, to be or become proud or haughty; [cf. Lith. *garbē*; 'honour, glory'; Old Germ. *gelban, gelf*.] — *Garva* or *garba, as, m.* pride, arrogance.

*Garvara, as, ā, am*, proud, haughty, arrogant. — *Garvāya, nom. A. garvāyate, -yitum*, to show pride or arrogance.

*Garvita, as, ā, am*, proud, haughty; conceited.

**गर्वण** *garvaṇa, as* or *am, m.* or *n.* (?), N. of a rock.

**गर्वट** *garvāṭa, as, m.* a watchman, a door-keeper, a sort of village constable, a head-borough or beadle.

**गर्ह** *garh*, cl. I. 10. P. A. *garhati, -te, -garhayati, -te, jagarha, jagarhe, garhishyate, agarhishṭa, garhītum*, to lodge a complaint before a person (dat.), accuse, charge with, reproach, blame, censure a person (acc.); to be sorry for, repent of; Desid. *jagarhishate, -ti*: Intens. *jāgarhyate, jāgarḍhi*.

*Garhaṇa, am, ā, n. f.* censuring, censure, blame, reproach; *garhaṇāp yā*, to meet with reproach.

*Garhaṇīya, as, ā, am*, censurable, blamable, contemptible, vile, bad.

*Garhā, f.* abuse, censure, reproach.

*Garhita, as, ā, am*, blamed, censured; contemned, despised; contemptible, ignominious, forbidden, bad, vile.

*Garhitavya, as, ā, am*, to be censured, blamable.

*Garhin, ī, inī, ī*, abusing, reproaching.

*Garhīya, as, ā, am*, deserving reproach, contemptible, low, vile; (*as*), m., N. of a tree (?). — *Garhīya-vādin, ī, inī, ī*, speaking ill, speaking vilely or inaccurately.

**गल्** *gal*, cl. I. P. *galati, jagāla, galishyati, agālīti, galitum*, to drip, drop, ooze, trickle, distil; to fall down or off; to vanish, perish, pass away; to eat, swallow [cf. 2. *grī*]: Caus. *gālayati, -yitum*, to cause to drop, to pour out; to filter, strain; to fuse, liquefy, dissolve, melt: A. *gālayate, to flow*; [cf. Old Germ. *qvall, quillu, qual, and quella*, 'a well'.]

*Gala, as, m.* the throat, neck; resin, especially the resin of the plant *Shorea Robusta*; a kind of fish, a small kind of *Cyprinus*, a subgenus of that class or *Cyprinus Garra*; a kind of musical instrument; a reed, a large kind of the *Saccharum Cylindricum*; a rope [cf. *galayā*]; (*ā*), f. a kind of plant [cf. *alambushā*; cf. also *Lat. collum* (?); Germ. *hals*.] — *Gala-kambala, as, m.* a bull's dewlap. — *Gala-gaṇḍa, au, m. du.* neck and cheek, or neck and Adam's apple; (*as*), m. enlargement of the glands of the neck; goitre. — *Galagaṇḍin, ī, inī, ī*, having a goitre. — *Gala-golin, ī, inī, m. f.* a kind of serpent. — *Gala-graha, as, m.* seizing by the throat, throttling, choking; compression of the

throat, a kind of disease; a fish-sauce prepared with salt, pepper, ghee, &c.; N. of certain days in the dark fortnight, viz. the fourth, seventh, eighth, ninth, thirteenth and three following days; a day on which a course of study is commenced, but immediately preceding a day on which study is prohibited; begun but immediately interrupted study; also *gala-grahaṇa*, *am*, n. — *Gala-carman*, *a*, n. the gullet, throat. — *Gala-dvāra*, *am*, n. the door of the throat, the mouth. — *Gala-mekhala*, *f*. a string of beads worn round the neck, a necklace. — *Gala-vārtta*, *as*, *ā*, *am*, living by eating, a parasite. — *Gala-vidradhi*, *is*, *m*. tumor and abscess in the throat. — *Gala-vrata*, *as*, *m*. a peacock; [cf. *gara-vrata*.] — *Gala-sundikā*, *f*. the uvula; swelling of the glands of the neck; (ē), *du*. the soft palate. — *Gala-sundī*, *f*. swelling of the glands of the neck. — *Gala-stani*, *f*. a she-goat; (a species of the Bengal goat having small fleshy protuberances, resembling nipples, depending from the throat); [cf. *gale-stani*, *ajāgala-stana*, *aja-gallikā*.] — *Gala-hasta*, *as*, *m*. the hand at the throat, seizing by the throat, collaring, throttling. — *Galahastaya*, *nom*. P. -*tayati*, to throttle, strangle. — *Gala-hastita*, *as*, *ā*, *am*, seized by the throat. — *Galānkura* ('*la-an*'), *as*, *m*. a disease of the throat, inflammation of the throat and enlargement of the tonsils. — *Gale-gaṇḍa*, *as*, *m*. a kind of bird, the Adjutant or *Ardea Argala*; (the name alludes to a pendulous fleshy purse hanging from the throat of this bird.) — *Gale-śopaka*, *as*, *ikā*, *am*, moving the neck. — *Gale-stani*, *f*. a she-goat; [cf. *gala-stani*.] — *Galodbhava* ('*la-ud*'), *as*, *m*. the tuft of hair on the neck of a horse. — *Galaugha* ('*la-ogha*'), *as*, *m*. tumor in the throat.

*Galaka*, *as*, *m*. the throat, the neck; a kind of fish, a small kind of Cyprinus.

*Galat*, *an*, *antī*, *at*, dropping, falling, oozing, trickling, flowing; melting.

*Galana*, *as*, *ā*, *am*, dropping, flowing; (*am*), *n*. dropping, oozing, trickling; melting, fusing; falling down or off; leaking.

*Galaniya* or *galitarya* or *galya*, *as*, *ā*, *am*, fusible, soluble, liquefiable, to be melted &c.

*Galantikā* or *galanti*, *f*. a small pitcher; a small water-jar with a hole in the bottom, from which the water drops upon a *Linga* or upon a *Tulasi* plant placed beneath.

*Galita*, *as*, *ā*, *am*, dropped, fallen; liquefied, melted; distilled, oozed, flowing; untied, loosed; lost, deprived; decayed, impaired. — *Galita-kushtha*, *am*, *n*. advanced and incurable leprosy, when the fingers and toes fall off. — *Galita-danta*, *as*, *ā*, *am*, having the teeth decayed, toothless. — *Galita-nakha*, *as*, *ā*, or *i*, *am*, having the claws or nails fallen off. — *Galita-nakha-danta*, *as*, *ā*, *am*, one who has lost his claws and teeth. — *Galita-nayana*, *as*, *ā*, *am*, one who has lost his eyes, blind. — *Galita-pradīpa*, *as*, *m*. or *galita-pradīpikā*, *f*. title of a work, lit. 'the light of dropped words,' i.e. of certain words in a manuscript which occur several times and are given only once at full length.

*Galitaka*, *as*, *m*. a kind of dance, gesticulation.

*Galyā*, *f*. a multitude of throats; a quantity of a particular kind of grass or of ropes made of it.

*गलानिल* *galānila*, *as*, *m*. a prawn or shrimp; see *gangāteya*; (also read *galānika* and *galāvila*.)

*गलावल* *galāvala*, *as*, *m*. a kind of tree.

*गलि* *gali*, *is*, *m*. a strong but lazy bull.

*गलू* *galū*, *ūs*, *m*. a sort of gem.

*गलून* *galūna*, *as*, *m*. N. of a minister.

*गलोद्ग* *galodya* or *gōlodya*, *as*, *m*. (?), *N*. of a plant; [cf. *gilodya*.]

*गल्द* *galdā*, *as*, *ā*, *m*. *f*. Ved. speech; straining; that which flows from a strainer (?).

**गल्भ** *galbh*, *cl*. 1. *A*. *galbhate*, to be bold or confident; [cf. *garv*; cf. also *Hib. Galbha*, 'rigour, hardness.']

*Galbha*, *as*, *ā*, *am*, bold, confident, audacious; proud, haughty, (*galbha* = *garbha* in *apa-galbha*, *q*. v.)

**गल्ल** *galla*, *as*, *m*. the part of the cheek near the corners of the mouth; the cheek. — *Galla-śāturī*, *f*. a small round pillow to put underneath the cheek.

**गल्लकी** *gallakī*, *f*. N. of a river.

**गल्यके** *galvarka*, *as*, *m*. crystal; lapis lazuli (?), sapphire (?), emerald (?); a goblet, a vessel for drinking spirituous liquor.

**गल्ह** *galh*, *cl*. 1. *A*. *galhate*, to blame, to censure or despise; [cf. *garh*.]

**गव** *gava* = *go*, a cow, cattle; used at the beginning of a compound before a word beginning with a vowel, see below; also at the end of a compound (e.g. *pañca-gavam*, five cows); (*as*), *m*. a ray of the sun. — *Gava-rāja*, *as*, *m*. a bull. — *Gavākṛti* ('*va-āk*'), *is*, *is*, *i*, cow-shaped. — *Gavāksha* ('*va-ak*'), *as*, *m*. an air-hole, a loop-hole, a round window, a 'bull's eye,' &c.; the mesh of a shirt of mail; N. of a warrior; N. of a monkey-chief attached to Rāma, a son of Vaivasvata, the leader of the Go-lāngūlas; N. of a sea (n. in this sense ?); (ī), *f*. a sort of cucumber, *Cucumis Maderaspatanus* or *Coloquintida*; the plant *Trophis Aspera* (*śākhoṭa*); the plant *Clitoria Ternatea*. — *Gavāśhaka*, *as*, *m*. an air-hole, a loop-hole, a round window, a bull's eye. — *Gavāśhaka-jāla*, *am*, *n*. a lattice, a window of trellice-work. — *Gavāśhita*, *as*, *ā*, *am*, furnished with windows, forming a lattice. — *Gavāgra* = *go-agra* = *go-gra*, *q*. v. — *Gavādāna* ('*va-aḍ*'), *am*, *n*. pasture or meadow grass; (ī), *f*. pasture or meadow grass, a hay-rack, a manger, a trough for holding grass &c. for feeding cattle; a species of cucumber, *Cucumis Maderaspatanus*, or (according to some) *Cucumis Coloquintida*; the plant *Clitoria Ternatea*. — *Gavāmrīta* ('*va-am*'), *am*, *n*. the beverage of immortality or nectar consisting of rays of light. — *Gavārtham* or *gavārthe* ('*va-ar*'), *ind*. for the sake of a cow. — *Gavārha* ('*va-ar*'), *as*, *ā*, *am*, of the value of a cow. — *Gavārika* ('*va-ar*'), *am*, *n*. cattle and sheep. — *Gavāśana* ('*va-as*'), *as*, *m*. = *go-bhakshaka*, commonly *muḍi*, i.e. a worker in leather, a shoe-maker; an outcast. — *Gavāśira* ('*va-ās*'), *as*, *ā*, *am*, Ved. mixed with milk, as *Soma*. — *Gavāśira* ('*va-as*'), *am*, *n*. cattle and horses; [cf. *go-aśva* and *go-śva*.] — *Gavāhnika* ('*va-āh*'), *am*, *n*. the daily measure of food given to a cow. — *Gavendra* ('*va-an*'), *as*, *m*. an owner of kine. — *Gaveśu* or *gaveśvara* ('*va-iś*'), *as*, *m*. an owner of kine. — *Gavāidaka* ('*va-id*'), *am*, *n*. kine and sheep. — *Gavodgha* ('*va-ud*'), *as*, *m*. an excellent cow.

*Gavāḍi*, *f*. a *Coloquintida*, = *gavāśhī*.

*Gavaya*, *as*, *m*. a species of ox, the *Gayal*, *Bos Gavæus*, erroneously classed by Hindū writers as a species of deer; a monkey-chief attached to Rāma, the son of Vaivasvata; (ī), *f*. the female *Gayal*.

*Gavala*, *as*, *m*. the wild buffalo; (*am*), *n*. buffalo's horn.

*Gavāḍi*, *f*. (fr. *go* and *rt. aṅc*), a kind of fish, commonly *pānkālamāda*, *Ophidium Punctatum* or *Macrogathus Pankalus*.

*Gavām-aya*, *as*, *m*. or *gavām-ayana*, *am*, *n*. 'going of cows,' N. of a solemn ceremony; [cf. *go*.]

*Gavām-pati*, *is*, *m*. a guardian of cows, a cow-herd; the chief of cattle, a bull; the lord of rays, an epithet of the sun; also of *Agni*; N. of a Buddhist medicant.

*Gavāḍika*, *as*, *m*. the *Gayal*, *Bos Gavæus*; [cf. *gavaya*.]

*Gavi-jāta*, *as*, *m*. N. of a Muni. — *Gavi-putra*, *e*, *f*. *du*. Ved. a part of the belly near the *paṇḍa*; *as*, *m*. an epithet of *Vaiśravaṇa*. — *Gavi-śhīra*, *as*,

*m*. N. of a *Rishi* of *Atri*'s family; [cf. *gavīśhīra* and *gavīśhīrāyana*.]

*Gavīni*, *f*. a herd of cows.

*Gav-īsh*, *ī*, *ī*, *ī*, or *gav-īsha*, *as*, *ā*, *am*, Ved. wishing for cows, desirous in general, eager, fervent. — *Gav-īshī*, *is*, *is*, *ī*, Ved. wishing for cows; desiring fervently, eager, ardent; (*is*), *f*. desire, eagerness, ardour, fervour; desire for fighting, ardour of battle, battle. — *Gav-īśa* or *gav-īśvara*, *as*, *m*. an owner of kine.

*Gavīśhī*, *as*, *m*. the sun (either a superl. fr. *go*, 'a ray,' or fr. *gavi + śtha*, 'standing in water'); N. of a *Dānava*.

*Gavesha* (either fr. *gava + ish*, or *go + esh*), *nom*. *cl*. 1. *A*. or 10. *P*. *gaveshate* or *gaveshayati*, -*yitum*, to desire ardently or fervently, to strive after; to seek, hunt after, search or inquire for. — *Gaveshana*, *as*, *ā*, *am*, Ved. desiring ardently or fervently; desirous of combat; (*as*), *m*. N. of a *Vṛishṇi*; (*ā*, *am*), *f*. *n*. seeking after, searching for, inquiry, philosophical research. — *Gaveshanīya*, *as*, *ā*, *am*, to be desired or sought for. — *Gaveshita*, *as*, *ā*, *am*, eagerly desired, sought, inquired for. — *Gaveshin*, *ī*, *ini*, *ī*, seeking; (ī), *m*. N. of a son of *Citraka* and brother of *Prithu*.

*Gaveshītin*, *ī*, *m*. N. of a *Dānava*.

1. *gavya*, *nom*. *P*. Ved. *gavyati*, to desire cattle or cows; especially in the part. *gavyat*, *an*, *antī*, *at*, wishing for or desirous of cattle or cows; ardently or fervently desiring, fervent; desirous of battle.

2. *gavya*, *as*, *ā*, *am*, consisting of cattle or cows, consisting of milk; coming from, of, or belonging to a cow, as milk, curds, &c. (e.g. *pañca-gavya*, *am*, *n*. five things coming from a cow,—milk, cheese, butter, urine, and dung); proper or fit for cattle; sacred to the cow, worshipping the cow; (*as*), *m*. N. of a people in the north of *Madhyadeśa*; (*am*), *n*. cattle, a herd of cows; pasture land; the milk of a cow; a bow-string; a colouring substance, a yellow pigment or dye; (*as*, *ā*, *am*, differing from the preceding only by its accent), belonging to cattle, consisting of cattle or cows, coming from cattle or cows; (*ā*), *f*. a multitude or herd of cows; a measure equal to 1 *Gavyūti* or 2 *Krośas*; a bow-string; a colouring substance, a yellow pigment or dye; [cf. *go-roṇānā*.] — *Gavya-dṛiḍha*, *as* or *am*, *m*. or *n*. (?), a colouring substance, a yellow pigment or dye; [cf. the preceding.]

*Gavyaya*, *as*, *ī*, *am*, Ved. belonging to or coming from cattle.

*Gavyayu*, *us*, *us*, *u*, Ved. desirous of cattle.

*Gavyā*, *f*. Ved. desire for or delight in cows; desire, fervency; desire for what comes from a cow, i.e. for milk; desire of battle (generally used in the Ved. inst. *gavyā*).

*Gavyu*, *us*, *us*, *u*, Ved. delighting in cattle or cows; desiring cows or milk; fervent; desirous of battle.

*Gavyūti*, *am*, *n*. a measure of length equal to 2000 *Danḍas* or 1 *Krośa*, or to 4000 *Danḍas* or 2 *Krośas*; [cf. the following.]

*Gavyūti*, *is*, *f*. (fr. *go* and *yūti*? or *go* and *ūti*?), Ved. a pasture, a piece of pasture land, a district, place of residence; a measure of length equal to 4000 *Danḍas* or 2 *Krośas*.

**गवयण** *gavalgaṇa*, *as*, *m*. N. of a man, the father of *Sahjaya*; (also read *gavalgāṇa*); [cf. *gavalgaṇi*.]

**गवापिका** *gavāshikā*, *f*. the insect called *Lākshā*, and the red dye prepared from it; [cf. *garvā-dhikā*.]

**गवीधुक** *gavīdhuka*, *as*, *ā*, *m*. *f*. Ved. the grass *Coix Barbata*; [cf. *gavīdhuka*.]

**गवीनि** *gavīni*, *ī*, or *gavīni*, *yau*, or *gavīnikā*, *e*, *f*. *du*. Ved. a part of the belly near the *paṇḍa*; the groins (?).

**गवेडु gaveḍu**, *us, m.* a cloud; (*us*), *f.* or *gavedukā*, *f.* a kind of grass, Coix Barbata; [cf. the following.]

**गवेधु gavedhu**, *us, f.* the grass Coix Barbata. *Gavedhukā*, *as, m.* a kind of serpent; (*ā*), *f.* a species of grass, Coix Barbata; according to some authorities also *Hedysarum Lagopodioides* [cf. *gaveśakā*]; (*am*), *n.* red chalk; [cf. *gaviḍhuka, gavedu, gaveruka*.]

**गवेरुक gaveruka**, *am, n.* red chalk; [cf. *gavedhuka, n.*]

**गवेशका gaveśakā**, *f.* the plant *Hedysarum Lagopodioides*.

**गह gah** (connected with *gāh*), *cl. 10. P.* *gahayati, -yitum*, to be thick or imperious (?); to enter deeply into.

*Gaha*, *as, m.* a cave; a forest (?); [cf. *dur-gaha*.] *Gahana*, *as, ā, am*, deep, dense, thick, imperious, impenetrable, inexplicable, hard to be understood, inaccessible; (*am*), *n.* an abyss, a depth; an inaccessible place, a hiding-place, a thicket, a wood, impenetrable darkness; a cave; paia, distress; [cf. *gabhīra*.] — *Gahana-tva, am, n.* density; imperiousness, impenetrability. — *Gahana-vat, ān, atī, at*, having hiding-places or thicket.

*Gahanāya*, *nom. A. gahanāyate, -yitum*, to have treacherous intentions towards another, (originally, to lie hid, lie in wait for a person in a secret place, lie in ambush.)

*Gāhīya*, *as, ā, am*, relating to a cave or a thicket; deep, difficult of access, impervious.

*Gahman, a, n.*, Ved. depth; [cf. *gambhan*.] *Gahvara*, *as, ā, am*, (related to *gabhīra* and *gahana*), deep, impervious, impenetrable; (*am*), *n.* an abyss, a depth; water; a hiding-place, a thicket; a wood; an impenetrable secret, a riddle; a cave, cavern; hypocrisy; weeping; a deep sigh; (*ī*), an abyss, a cave, a cavern, a grotto, a recess in a rock or mountain &c.; (*as*), *m.* an arbour, a bower. — *Gahvare-shīha, as, ā, am*, Ved. being at the bottom or lowest depths, being in the secret recesses.

*Gahvarita, as, ā, am*, being in a hiding-place, concealed.

**गा 1. gā**, *cl. 1. or 2. A., 3. P. gāte, jigāti, jagau, agāt, gāsyati, gātum* (Ved. *gātave*), (in classical Sanskrit only the aorist of the simple verb seems to occur), to go, go towards, to come, approach; to come into any state or condition, undergo, obtain: Pass. *giyate*: Desid. *jigāsati* or *jigūshati* (?): Intens. *jegiyate*: [cf. Gr. *βίβημι, ἔθην*; Old Germ. *gām, gās, gāt, &c.*; Goth. *ga-tvo*; Eng. *to go*; Germ. *gehen*; Lith. *gaju*.]

**2. gā, ās, ās, am**, (at the end of compounds) going; [cf. *a-gā, agre-gā, puro-gā, &c.*]

**1. gātu, us, m.** (for **2. see col. 3**), Ved. going, motion, unimpeded motion; free space for moving, place of abode; the earth; a refuge; way, course; egress, access; progress, increase, welfare; [cf. *arishīta-gātu* and *tura-gātu*.] — *Gātu-mat, ān, atī, at*, Ved. spacious, commodious. — *Gātu-vid, t, ī, t, Ved.* clearing the way for unimpeded motion or progress; finding or opening a way, promoting progress or welfare.

*Gātuya* or *gātūya*, *nom. P.*, Ved. *gātuyati* or *gātīyati*, to desire unimpeded motion or free space for moving, to wish to obtain free progress.

*Gātra, am, n.* 'the instrument of moving,' a limb or member of the body; the body; the fore-quarter of an elephant (according to some also *n.* and *f.* in this meaning); (*as*), *m.*, *N.* of a son of *Vaśishtha*; (*ā*), *f.* earth. — *Gātra-karsana, as, ā, am*, emaciating the body. — *Gātra-gupta, as, m.*, *N.* of a son of *Kṛishṇa* and *Lakshmaṇā*. — *Gātra-bhaṅgā, f.* a kind of cowact, *Mucuna Pruritus* (= *śūka-simbī*). — *Gātra-mārjani, f.* a flower. — *Gātra-yashī, īs, m.* a thin or slender body. — *Gātra-ruha, am, n.* the hairs on the body; [cf. *anga-ruha*.] — *Gātra-latā, f.* a flexuous or tender body. — *Gātra-vat, ān,*

*m.*, *N.* of a son of *Kṛishṇa* and *Lakshmaṇā*; (*ī*), *f.*, *N.* of a daughter of *Kṛishṇa* and *Lakshmaṇā*. — *Gātra-vinda, as, m.*, *N.* of a son of *Kṛishṇa* and *Lakshmaṇā*. — *Gātra-vairūpyatā, f.* deformity of the limbs. — *Gātra-sankocin, ī, m.* the pole-cat, *Viverra Putorius*, which draws up or contracts its body in order to spring. — *Gātra-samplava, as, m.* a small bird, the diver, *Pelicanus Fuscicollis*; [cf. *plava*.] — *Gātra-sparśa, as, m.* contact of the limbs. — *Gātrānūlepani* (*°ra-an°*), *f.* fragrant unguents &c. smeared upon the body, perfume for the person. — *Gātrāvaraṇa* (*°ra-ān°*), *am, n.* a shield. — *Gātrotsādana* (*°ra-ul°*), *am, n.* cleaning the person with perfumes &c.

*Gātraka, am, n.* the body. *Gātraya*, *nom. A. gātrayate, -yitum*, to be loosened, or to loosen.

**1. gāya, as, ā, am**, going, striding; (*am*), *n.* going, motion; [cf. *uru-gāya*.]

**गा 3. gā, ās, ās, am** (fr. *rt. gai*), singing, at the end of a compound [cf. *sāma-gā*]; (*ā*), *f.* a song; a verse or metrical composition; [cf. *gāthā*.]

**गागनायस gāganāyasa, am, n.** (fr. *gagana* + *ayas*), meteoric iron (?).

**गाङ्ग gāṅga, as, ī, am** (fr. *gāṅgā*), being in or on the Ganges, coming from or belonging or relating to the Ganges; (*am*), *n.*, scil. *ambu*, rain-water of a peculiar kind (supposed to be from the heavenly Ganges); (*as*), *m.* a metonymic of *Skanda* or *Kārtikeya*; also of *Bhīshma*; (*ī*), *f.* an epithet of *Durgā*. — *Gāṅga-deva, as, m.*, *N.* of a poet. — *Gāṅgaugha* (*°ga-ogha*), *am, n.* the current of the Ganges.

*Gāṅgāyani, īs, m.* a metonymic of *Bhīshma*; also of *Skanda* or *Kārtikeya*; (*Gāṅgā* was the first wife of *Sāntanu*, and bore to him the hero *Bhīshma*, before his marriage with *Satyavati*; she was also the receiver of the vivifying principle of *Siva* first cast into *Agni*, from which principle was generated *Kārtikeya* the god of war); also an epithet of *Citra*.

*Gāṅgeya, as, ī, am*, being in or on the Ganges; (*as*), *m.* a metonymic of *Skanda*; also of *Bhīshma*; the *Hilsa* or *Illias* fish, *Clupanodon Illisa* [cf. *illīśa*]; the root of a kind of grass [cf. *bhadra-mustā*]; (*am*), *n.* the root of *Scirpus Kysoor* or *Cyperus Hexastachyus Communis*, = *kaśeru*.

*Gāṅgya, as, ā, am*, being on the Ganges; a metonymic from *Gāṅgā*.

*Gāṅgyāyani, īs, m.* a patronymic from *Gāṅgya*.

**गाङ्गट gāṅgaṭa** or **gāṅgaṭaka** or **gāṅgateya**, *as, m.* a kind of prawn or shrimp; [cf. *gāṅgaṭeya*.]

**गाङ्गेरुकी gāṅgeruki**, *f.* the plant *Uraria Lagopodioides*; (*am*), *n.* the seed of this plant.

**गाङ्गेशी gāṅgeshī**, *f.* the shrub *Guilandina Booduellia*.

**गाङ्गिकाय gāṅgikāya, as, m.** a quail.

**गाडव gādava, as, m.** a cloud; [cf. *gaveḍu*.]

**गाढ gādha**. See under *rt. gāh*.

**गाणगारि gāṅgāri, īs, m.**, *N.* of a teacher; [cf. *gaṅakāri*.]

**गाणपत gāṅapata, as, ī, am** (fr. *gaṅa-pati*), relating to the leader of a troop or to the god *Gaṅeśa*.

*Gāṅapatyā, as (f. -tī), am*, relating to the leader of a troop or to the god *Gaṅeśa*; (*as*), *m.* a worshipper of *Gaṅeśa*; (*am*), *n.* worship of him, chieftainship, presidency.

*Gāṅika, as, ī, am* (fr. *gaṅa*), familiar with the *Gaṅas* (in grammar).

*Gāṅikya, am, n.* (fr. *gaṅikā*), an assemblage of harlots.

*Gāṅeśa, as, m.* (fr. *gaṅeśu*), a worshipper of *Gaṅeśa*. — *Gāṅeśopapurāṇa* (*°śa-up°*), *am, n.*, *N.* of an *Upa-Purāṇa*.

**गाङ्गिच gāṅgīva**. See under *gāṅḍī* next col.

**गाङ्गी gāṅḍī, f.**, *N.* of a plant, from which the bow *Gāṅḍīva* was made.

*Gāṅḍīva* or *gāṅḍīva, as, am, m. n.* the bow of *Arjuna*; presented by *Soma* to *Varuṇa*, by him to *Agui*, and by *Agni* to *Arjuna*, (also said to have belonged to *Prajā-pati, Brahmā, and Siva*); a bow in general. — *Gāṅḍīva-dhanvan, ā, m.* an epithet of *Arjuna*. — *Gāṅḍīva-mukta, as, ā, am*, discharged from the bow *Gāṅḍīva*.

*Gāṅḍīvin, ī, m.* an epithet of *Arjuna*; the tree *Terminalia Arjuna*; [cf. *arjuna*.]

**गाङ्गीर gāṅḍīra, as, ī, am**, coming from the plant *Gaṅḍīra*.

**गातव्य gātavya**. See under *rt. gai*.

**गातागतिक gātāgatika, as, ī, am** (fr. *gātā-gate*), caused by going and coming.

*Gātānugatika, as, ī, am* (fr. *gātānugata*), caused by following or imitating what precedes.

**गातु 2. gātu, us, m.** (fr. *rt. gai*), a song; a singer; a *Gandharva* or celestial chorister; the male *Koīl* or *Indian cuckoo*; a bee; *N.* of a descendant of *Atri*, author of a hymn of the *Ṛig-veda*; (*us, us, u*), angry, wrathful. (For **1. gātu** see under **1. gā**.)

*Gātrī, tā, trī, trī, a* singer; angry; (*tā*), *m.* a *Gandharva*; the male *Koīl* or *Indian cuckoo*; a bee.

*Gāthā, as, m.* (also *am, n.?*), singing, a song; (*ā*), *f.* a verse; (in the terminology of the *Brāhmaṇas* and liturgical books) a verse which is neither *Ṛic*, nor *Sāman*, nor *Yajus*, a religious verse, but not one belonging to the *Vedas*; a stanza; a song, a chant or verse to be chanted or sung; (with *Buddhists*) a metrical *Sūtra*; *N.* of the *Āryā* metre; also of a metre not enumerated in the regular treatises on prosody. — *Gāthā-pati, īs, m.*, Ved. lord of songs. — *Gāthā-kāra, as, m.* an author of songs, hymns, verses; a singer, a reciter. — *Gāthā-nī, īs, īs, ī, Ved.* leading the song, leading a choir. — *Gāthāntara* (*°thā-an°*), *as, m.*, *N.* of a *Kalpa*, the fourth day in *Brahmā's* month.

*Gāthaka, as, m.* a singer, a musician; a chanter of the *Purāṇas* or sacred poems.

*Gāthika, as, m.* one who recites *Gāthas*, hymns or verses; (*ā*), *f.* a song, hymn.

*Gāthīn, ī, imī, ī*, familiar with or knowing songs or hymns, a singer; (*ī*), *m.*, *N.* of a son of *Kuśika* and father of *Viśvā-mitra*; (*inas*), *m. pl.* the descendants of this man; (*īnī*), *f.*, *N.* of a metre, containing  $12 + 18 + 12 + 20$  or  $32 + 29$  syllabic instants; [cf. *vinā-gāthīn*.] — *Gāthī-ja, as, m.* the son of *Gāthīn*, i. e. *Viśvā-mitra*.

*Gāthīna, as, m.* a patronymic from *Gāthīn*.

**गात्र gātra**. See col. 1. under *rt. 1. gā*.

**गाथ gātha**. See above.

**गाढ्य gādgya, am, n.** (fr. *gadgada*), stammering.

**गाध gādhi** [cf. *gāh*, to which this root is related], *cl. 1. A. gādhatē, jagādhe, gādhishtyate, agādhishta, gādhitum*, to stand firmly, to stay, remain; to set out; to seek, to search or inquire for, to desire; to compile, string or heap together.

*Gādha, as, ā, am*, any place offering firm standing-ground, fordable (as a river), not very deep, shallow; (*am*), *n.* ground for standing on in water, a shallow place, a ford (sometimes also *m.*); bottom, soundings; a place, site; desire of gain, cupidity, covetousness.

**गाधि gādhi, īs, m.**, *N.* of the father of *Viśvā-mitra* and king of *Kānyakubja*, also called *gādhin*; (*ayas*), *m. pl.* the descendants of *Gādhi*. — *Gādhi-ja, as, m.* *Gādhi's* son, a *N.* of *Viśvā-mitra*. *Gādhin, ī, m.* (a later form for *gāthīn*, *q. v.*) = *gādhi*. — *Gādhi-nagara, am, n.* *Gādhi's* city, an epithet of *Kānyakubja*. — *Gādhi-nandana, as, m.* the son of *Gādhi*, an epithet of *Viśvā-mitra*; also *gādhi-putra, as, m.*, *gādhi-bhū, īs, m.*, *gādhi-*

*sīnu, us, m.* — *Gādhi-pura, am, n.* Gādhi's city, an epithet of Kānyakubja; [cf. *gādhi-nagara.*]

*Gādheya, as, m.* a patronymic of Viśvā-mitra; (ī), f. a patronymic of Satyavati.

*गान gāna, am, n.* (fr. *gai*), singing, a song; a sound; [cf. *aranya-gāna, ūha-g°, ūhya-g°.*] — *Gāna-bandhu, us, m.* a friend of songs; N. of a man (?). — *Gāna-vidyā, f.* the science of vocal music. *Gāniya, as, ā, am,* musical.

*गानिनी gāniṇī, f.* Orris root [cf. *vacā*], a medicinal plant (supposed to be of use in clearing the voice; fr. *gāna*?).

*गानु gāntu, us, m.* (fr. *ī, gam*), one who goes or moves, a goer, a traveller; a siojer (in this sense a wrong form for *gātu*).

*Gāntri, f.* = *gantri*, a carriage drawn by oxen.

*गान्दम gān-dama, as, m.* (*gān* = *gām*, acc. fr. *go*), N. of a man.

*गान्दिक gāndika, as, ī, am,* born in Gandikā.

*गान्दिनी gāndinī, f., N.* of a princess of Kāśī who was the wife of Svaphalka and mother of Akṛūra (also called *gāndī*); an epithet of the river Ganges or the goddess Gaṅgā; (also read *gāndhinī*). — *Gāndini-suta, as, m.* a son of Gāndinī, epithet of Akṛūra and of Bṛiṣhma; [cf. *gāngeya.*] *Gāndī.* See *gāndinī*.

*गान्धर्व gāndharva, as, ī, am* (fr. *gandharva*), belonging or relating to the Gandharvas (especially *gāndharvo vivāha* or *vidhī*, the form of marriage called after the Gandharvas, that which requires only mutual agreement; see *gandharva-vivāha*); relating to the Gandharvas as heavenly choristers (e. g. *gāndharva-kalāh*, song, music, &c.; *gāndharvo vedah* or *gāndharva-veda*, the Veda of music, musical science considered as an appendix of the Sāma-veda and ascribed to Bharata); (*as*), m. a singer in general; N. of a people in the north-east of Madhya-deśa; (ī), f. = *vāc*, speech, according to the legend that the gods gave speech to the Gandharvas and received from them the Soma in return; an epithet of the goddess Durgā; (*am*), n. the art of the Gandharvas, song, music, dance; N. of one of the nine sections of Bhārata-varsha; [cf. *gandharva-khaṇḍa*.] — *Gāndharva-citta, as, ā, am,* one whose mind is possessed by the Gandharvas; [cf. *gandharva-grihā*.] — *Gāndharva-sālā, f.* music-hall, a concert-room.

*Gāndharvika, as, m.* a singer; (also read *gāndharvaka*.)

*गान्धर्व gāndhāra, as, m.* a prince of the Gāndhāris; the third of the seven primary notes of music; minium or red lead; (ī), f. a princess of the Gāndhāris (especially the wife of Dhṛita-rāshṭra); N. of a Vidyā-devī; N. of a Rāginī (?); with Jainas, a divine being fulfilling the commands of the twenty-first Arhat of the present Avasarpiṇī; (*ās*), m. pl., N. of a people and their country, commonly called Kandahar, and lying between the north of India and Persia [cf. *gandhāra, gandhāri, gāndhārī*]; (ī), f., N. of two plants, Hedysarum Alhagi and Prickly Nightshade, = *yavāsa* and *dur-ālābhā*; (*am*), n. gum myrrh; [cf. *gandhārasa*.] — *Gāndhāra-rāja, as, m.* the king of Gāndhāra, whose name was Su-bala.

*Gāndhāraka, ās, m. pl.* = *gāndhāra*, N. of a people. *Gāndhāri, aya, m. pl., N.* of a people; (*is*), m. a metonymic of Duryodhana; [cf. the following.]

*Gāndhāreya, as, m.* a metonymic of Duryodhana, the son of Dhṛita-rāshṭra.

*गान्धिका gāndhika, as, m.* (fr. *gandha*), a vender of perfumes, a perfumer; a scribe, a clerk; a kind of worm having a strong fetid smell, commonly *gāndhipokā*, a tree-bug; (*am*), n. fragrant wares, perfumes.

*गान्धिनी gāndhinī, f.* See under *gāndinī*.

*गामिका gāmika, as, ā, am* (fr. *gam*, used at the end of compounds), going, leading to (as a way).

*Gāmin, ī, inī, ī,* going, moving on, or in, or towards, or in any peculiar manner, &c.; going to, having intercourse with; reaching to, extending to; coming to one's share, due; attaining, obtaining; directed towards; relating to; [cf. *agra-gāmin, anta-g°, anyā-g°, āsu-g°, ritu-g°, kāna-g°.*]

*Gāmuka, as, ā, am,* going, locomotive.

*गाम्भीर्य gāmbhīrya, as, ā, am* (fr. *gambhīra*), being deep down, being in the depths; (*am*), n. deepness, depth (of water, sound, &c.); depth or profundity of character, earnestness, sagacity; the deep sound of the voice of a Jaina saint, like distant thunder or the muttering of clouds.

*गाम्मन् gām-manyā, as, ā, am,* thinking one's self a cow.

*गाय १. gāya, as, ī, am* (fr. *gaya*), relating to Gāya, coming from him, &c. (For *ī. gāya* see under *ī. gā*.)

*गाय २. gāya, am, n.* (fr. *rt. gai*), a song.

*Gāyaka, as, ī, am,* singing, one who sings; (*as*), m. a singer. — *Gāyaka-āndra, as, m., N.* of a copyist who lived A. D. 1670.

*Gāyat, an, antī, at,* singing; (*antī*), f., N. of Gāya's wife.

*Gāyatra, as, am, m. n.* a song, hymn; (ī), f. an ancient metre of twenty-four syllables, variously arranged, but generally as a triplet of three divisions of eight syllables each; a hymn composed in the Gāyatrī metre; the Gāyatrī (i. e. Ṛig-veda III. 62, 10, *tat savitūr varenyam bhargo devasya dhīmahi dhiyo yo nah praśodayāt*). This is a very sacred verse repeated by every Brāhman at his morning and evening devotions. From being addressed to Savitṛi or the Sun as generator, it is also called Sāvitrī. The Gāyatrī verse is personified as a goddess, the wife of Brahmā and mother of the four Vedas; and is often mentioned in connection with the Amṛita, both together constituting as it were the essence and type of sacred hymns in general. The Gāyatrī personified is also considered as the mother of the first three classes, in their capacity of twice born). According to the system of the Tāntrikas, a number of mystical verses are called Gāyātris, and each deity has one in particular; (*am*), n. a hymn composed and recited in the metre Gāyatrī; (*as, ī, am*), consisting in the Gāyatrī, connected with it, formed in accordance with it (e. g. in accordance with the number of syllables of a Gāyatrī verse &c.); (ī), f. the tree Acacia Catechu, = *khadīra*; (*am*), n., N. of a Sāman. — *Gāyatra-kākubha, as, m.* a Pragātha beginning with a Gāyatrī and ending with a Kakubh. — *Gāyatra-śchandās, ās, ās, as, Ved.* one to whom the Gāyatrī metre belongs or to whom it is sacred &c.; relating to the Gāyatrī metre. — *Gāyatra-pārśva, am, n., N.* of a Sāman. — *Gāyatra-bārhata, as, m.* a Pragātha beginning with a Gāyatrī and found where the Bṛiṣhāṭī metre predominates. — *Gāyatra-vartanī, is, is, ī, Ved.* moving in Gāyatrī measures. — *Gāyatra-vepas, ās, ās, as, Ved.* inciting or inspiring to sing hymns. — *Gāyatrī-bhāshya, am, n.* title of a commentary on the Gāyatrī. — *Gāyatrī-mantra, as, m.* prayers connected with the Gāyatrī. — *Gāyatrī-vallabha, as, m.* a friend of the Gāyatrī, an epithet of Siva. — *Gāyatrī-sāman, a, n., N.* of several verses of the Sāma-veda, recited in the Gāyatrī metre. — *Gāyatrī-āsīta, am, n., N.* of a Sāman.

*Gāyatrī, is, f.* = *gāyatrī*.

*Gāyatrīn, ī, inī, ī,* one who sings hymns; (ī), m. the tree Acacia Catechu. — *Gāyatrī-sāra, as, m.* Catechu, Terra Japonica; [cf. *khadīra*.]

*Gāyātrya, as, ā, am,* epithet of a kind of Soma.

*Gāyana, as, ī, am,* singing, a singer; (*as*), m. a singer, a talker, a gossip; N. of an attendant of Skanda; (*am*), n. singing, song; professing or practising singing as a livelihood.

*Gāyantikā, f.* (fr. *gāyantī*), N. of a place on the Himālaya mountains.

*गार gāra, as, m., N.* of a Sāman, composed by Gāra.

*गारित् गारित्रा, am, n.* (fr. *rt. 2. grī*), rice, corn, grain.

*गारुड gāruḍa, as, ī, am* (fr. *garuḍa*), shaped like the bird Garuḍa, coming from or relating to Garuḍa; (ī), f., N. of a creeper [cf. *pātāla-garuḍī*]; (*am*), n. an emerald; gold; a Mantra or charm against poison. — *Gāruḍa-purāṇa, am, n., N.* of the seventeenth Purāṇa relating the birth of Garuḍa from Vinatā. It is doubtful whether a genuine Gāruḍa-Purāṇa exists.

*Gāruḍika, as, m.* a charmer, a dealer in antidotes.

*गारुत्मत gārutmata, as, ī, am* (fr. *garutmat*), shaped like the bird Garuḍa, sacred to Garuḍa &c.; (*am*), n. an emerald; [cf. *garuḍānkita, &c.*] — *Gārutmata-patṛikā, f., N.* of a plant; [cf. *pāṭi* and *marahata-patṛi*.]

*गार्गी gārga, as, ī, am* (fr. *gārgya* below, which is derived fr. *garga*), coming from or connected with Gārgya; a contemptuous metonymic from Gārgī.

*Gārgaka, as, ikā, am,* belonging to Gārgya, worshipping Gārgya; (*am*), n. a multitude or assembly of the descendants of Garga.

*Gārgika, as, m.* a metonymic from Gārgī, expressing contempt.

*Gārgikā, f.* descent from Garga, the relation to the school of Gārgya.

*Gārgī, f.* the wife of Gārgya; an epithet of Durgā. — *Gārgī-putra, as, m.* the son of Gārgī; N. of a teacher. — *Gārgīputrakāyāni* or *gārgīputrāyāni* or *gārgīputri, is, m.* a descendant of the son of Gārgī. *Gārgī-bhūta, as, ā, am,* one who has become a Gārgya.

1. *gārgīya, nom. P. gārgīyati,* to act like a Gārgya; A. *gārgīyate,* to behave like a Gārgya.

2. *gārgīya, as, ā, am,* composed by Gārgya; coming from Gārgya; (*ās*), m. pl. the pupils of the descendants of Garga; the pupils of Gārgyāyana.

*Gārgēya, as, m.* a metonymic from Gārgī.

*Gārgya, as* (f. *grī*), *am,* descended from Garga, as a son or daughter; (*as*), m., N. of several teachers of grammar, of the ritual, &c.; according to Durgā, a Gārgya is the author of the Pada-pāṭha of the Sāma-veda; N. of a king of the Gandharvas; N. of a people. — *Gārgya-partiśiṣṭa, am, n.* title of a Pariśiṣṭa of the Atharva-veda.

*Gārgyāyana, as, m.* a patronymic from Gārgya, N. of a teacher; (ī), f. = *gārgī*.

*Gārgyāyāniya, ās, m. pl.* the pupils of Gārgyāyana.

*गार्त्समद gārtsamada, as, m.* a patronymic from Gṛtsa-mada; (*am*), n., N. of a Sāman.

*गार्दभ gārdabha, as, ī, am* (fr. *gardabha*), belonging to or coming from or relating to an ass; asinine.

*Gārdabharathka, as, ī, am* (fr. *gardabharathka*), fit for a donkey-cart.

*गार्द्ध gārdhya, am, n.* (fr. *griddha, rt. gridh*), desire, greediness.

*Gārdhra* (or wrongly spelt *gārḍha*), *as, ī, am* (fr. *griddhra*), derived from a vulture, vulturous, vulture; rapacious, greedy (?); (*as*), m. an arrow; desire, greediness, cupidity (in the latter sense the word *gārdhra* is probably a wrong reading for *gārdhya*). — *Gārdhra-paksha, or gārdhra-patṛa, or gārdhra-vājita, or gārdhra-rājita, as, ā, am* (?), or *gārdhra-rāśas, ās, ās, as,* decorated with vulture's feathers (especially an arrow so decorated); [cf. *griddhra-vāja* and *griddhra-vājita*.]

*गार्भ gārbha, as, ī, am* (fr. *garbha*), born from the womb; fetal, uterine; relating to or connected with gestation, also to conception (as any act or ceremony).

*Gārbhika*, as, ī, am, fetal, uterine; relating to or connected with gestation or the foetus in the womb.

*Gārbhīna*, am, n. (fr. *garbhīni*), a number or assemblage of pregnant women.

*Gārbhīnya*, am, n. an assemblage of pregnant women.

**गार्मुत** *gārmuta*, am, n. (fr. *garmut*), honey(?).

**गार्षेय** *gārshṭeya*, as, ī, am (fr. *grishṭi*), Ved. born from a heifer.

**गार्हपत** *gārhapatya*, am, n. (fr. *grīha-pati*), the position and dignity of a householder.

*Gārhapatya*, as, m., scil. *agni*, a sacred fire, perpetually maintained by a householder, received from his father and transmitted to his descendants, and from which fires for sacrificial purposes are lighted; the place where this sacred fire is kept; (*ās*), m. pl., N. of a class of manes; (*am*), n. the government of a family, position of a householder, a household. — *Gārhapatyāgāra* (°*ya-āg*), as, m. the place in which the *Gārhapatya* fire is kept.

*Gārhamedha*, as, ī, am (fr. *grīha-medha*), fit or proper for a householder.

*Gārhasthya*, as, ā, am (fr. *grīha-stha*), fit for or incumbent on a householder; (*am*), n. the order or estate of a householder, of the father or mother of a family; household, domestic affairs, the house with its contents. also *gārbhika* = *harshada*.

*Gārhya*, as, ā, am (fr. *grīha*), domestic.

**गाल** *gāla*, as, m. (fr. rt. *gal*), flowing, liquefying; dropping; a flux.

*Gālana*, am, n. straining fluids; fusing, liquefying, &c.

*Gālava*, as, m. the tree *Symplocos Racemosa*, the bark of which is used in dyeing, Lodh; a pale species of the same, = *sveta-lodhra*; also a kind of ebony, *Diospyros Glutinosa* [cf. *kenduka*]; N. of an old sage and preceptor, according to the *Hari-vaṅsa* a son, and according to the *Mahā-bhārata* a pupil of *Viśvāmitra*; N. of the author of a *Dharma-śāstra*; N. of a grammarian; (*ās*), m. pl. the descendants of *Gālava*.

*Gālavi*, a patronymic from *Gālava*.

*Gālī*, is, f. a curse, execration or imprecation. — *Gālī-pradāna*, am, n. cursing, reviling, abusing. — *Gālī-mat*, ān, āti, ab, uttering curses or execrations.

*Gālita*, as, ā, am, distilled, strained, dropped, melted, fused.

*Gālin*, ī, inī, ī, distilling, fusing, liquefying; abusing, abusive.

*Gālnī*, f. a particular gesticulation or position of the fingers.

**गालोडय** *gāloḍaya*, A. -*ḍayate*, -*yitum*, to examine, investigate.

*Gāloḍita*, am, n. examination, investigation.

**गालोड्य** *gāloḍya*, am, n. the seed of the lotus; [cf. *ankaloḍya*, *angaloḍya*, *galōḍya*, *gloḍya*.]

**गावलाणि** *gāvalgaṇi*, is, m. (fr. *gavalaṇa*), a patronymic of *Saṅjaya*.

**गाविष्ठिर** *gāvishṭhira* and *gāvishṭhirāyana*, two patronymics from *Gavi-shṭhira*.

**गाह** *gāh*, cl. 1. A. (ep. also P.) *gāhate*, -*ti*, *jagāhe*, *gāhishyate*, *agāhishṭa*, *gāhītum* or *gādhum*, to dive into, bathe in, plunge into, penetrate, enter deeply into; roam, range, rove; to be absorbed in (with acc.); to hide one's self in: Caus. *gāhayati*, -*yitum*, *ajāghat*: Desid. *jāgāhishate* and *jāgāhishate*: Intens. *jāgāhyate* and *jāgāhṭi*.

*Gādha*, as, ā, am, dived into, bathed in, entered into; deeply entered, closely pressed together, tightly drawn, closely fastened, close, fast (opposed to *śīthila*); thick, dense; deep (as sleep); strong, vehement, firm; (*am*), ind. excessively, much, very much, heavily, closely, firmly, strongly, &c. — *Gādha-karṇa*, as, m. an ear penetrated by sound, an attentive

ear. — *Gādha-tā*, f. or *gādha-tva*, am, n. intensity, closeness; firmness, hardness; excess. — *Gādhamushṭi*, is, is, ī, close-fisted, avaricious, niggardly, miserly; (*is*), m. a scymitar, a large sacrificial knife. — *Gādha-soka-prahāra*, as, ā, am, inflicting the keenest anguish. — *Gādhaṅgada* (°*dha-am*), as, ā, am, having closely fitting bracelets. — *Gādha-līngana* (°*dha-āl*), am, n. a close embrace.

*Gādhi-karṇa*, am, n. making stiff. *Gāha*, as, ī, am, diving into, bathing; (*as*), m. depth, interior, innermost recess.

*Gāhana*, am, n. the act of diving into, plunging, bathing, penetrating.

*Gāhaniya*, as, ā, am, to be dived into or penetrated.

*Gāhita*, as, ā, am, bathed in, plunged into, immersed, entered deeply into, penetrated; shaken, agitated, destroyed.

*Gāhītri*, tā, tri, *trī*, one who plunges into water, a bather, diver; one who penetrates; shaking, agitating; destroying, a destroyer.

**गिन्दुक** *ginduka*, as, m. a ball for playing with; [cf. *genduka* and *kanduka*.]

**गिर** 1. *gir*, īr, īr, īr (fr. 1. *grī*), Ved. addressing, invoking, praising; (*īr*), f. invocation, addressing with praise, praise, verse, song; speech, speaking, language, voice, words (e. g. *mānuṣhīm giram kṛi*, to assume a human voice; *girām prabhaviṣṭnuh*, 'lord of speech or words', an epithet of *Bṛihaspati*, regent of the planet Jupiter); a N. of *Sarasvatī*, the goddess of speech; fame, celebrity; [cf. Hib. *gatr*, 'an outcry, a shout'; Gr. *γῆπος*.] — 1. *gir-isa*, as, m. an epithet of *Bṛihaspati*; [cf. *gish-pati*.] — *Gir-vaṇas*, ās, ās, as, Ved. delighting in invocations, food of praise, an epithet of *Indra* and *Agni*. — *Gir-vaṇasyu*, us, us, u, Ved. fond of hymns or praise, an epithet of *Indra*. — *Gir-vaṇ*, ā, ā, a, Ved. addressed with many invocations, receiving much praise. — *Girva-vāh*, ī, ī, ī, Ved. bearing one who is addressed with many hymns. — *Gir-vāhas*, ās, ās, as, Ved. one to whom invocations are addressed, praised in song, an epithet of *Indra* &c. — *Gir-pati* = *gish-pati*. — *Gir-ratha* (*gir-ra*), as, m. 'the vehicle of words', an epithet of *Bṛihaspati*. — *Gir-devī*, f. the goddess of speech, *Sarasvatī*. — *Gir-pati* = *gish-pati*. — *Gir-lata*, f., N. of a plant, = *mahā-yyotishmatī*. — *Gir-vāna*, as, m. a god, a deity ('whose arrow is speech'; or perhaps only a corruption fr. *gir-vaṇas*.) — *Girvāna-kusuma*, am, n. the flower of the gods, cloves. — *Gish-pati*, is, m. the lord of speech, a N. of *Bṛihaspati*, the regent of the planet Jupiter and preceptor of the gods; a Panḍit, a learned man. — *Gis-tarā*, f. excellent speech, a good voice.

*Girā*, f. speech, speaking; voice. — *Girā-vṛidh*, t, t, t, Ved. delighting in being praised; (*Sāy*.) thriving by praise (as a god).

**गिर** 2. *gir* (fr. 2. *grī*), swallowing, (at the end of compounds, e. g. in *gara-gīr* and *muhur-gīr*.) 1. *gira*, as, ā, am, swallowing. *Girita*, as, ā, am, swallowed, eaten.

**गिर** 2. *gira*, at the end of an adverbial compound = *giri* (e. g. *anu-giram*, near the mountain).

**गिरि** *giri*, is, m. (said to be fr. rt. 2. *grī*; perhaps originally *gari* or *garu*, and related to *guru*, *garīman*), a hill, a mountain, a rock, an elevation, a rising-ground (in the foregoing senses often connected in the Veda with *parvata*, e. g. *parvato giriḥ*, explained by *Sāy*, as a mountain having many parts); a cloud (this last sense is often given to *giri* by the commentators on Vedic works); a term for the number eight, because of the eight mountains surrounding the mountain *Meru*; a wooden ball, with which children play [cf. *giriḥ* and *giri-guḍa*]; a disease of the eyes; a peculiar defect in quicksilver; a honorific title given to one of the ten orders of the *Das-nāmi* Gosains; N. of a son of *Svaphalka* [cf.

*giri-kshīpa*]; (*is*), f. swallowing; a rat, a small rat, a mouse [cf. *girikā*]; (*is*, *is*, *i*), venerable, respectable, worshipful; [cf. *Zend gatri*; Slav. *gora*; Afghan. *ghur*; cf. also *gariyas*, *garishṭha*, *garīman*.] — *Giri-kacchapa*, as, m. a kind of tortoise living in mountains. — *Giri-kañṭhaka*, as, m. *Indra's* thunderbolt. — *Giri-kadamba* or *giri-kadambaka*, as, m. a species of the *Kadamba* tree, mountain *Kadamba*; [cf. *nipa* and *dharā-kadamba*.] — *Giri-kadalī*, f. the mountain or wild *Kadalī*. — *Giri-kandara*, as, m. a cave, a cavern. — *Giri-karṇā*, f. the plant *Clitoria Ternatea*; [cf. *a-parājītā*.] — *Giri-karṇikā*, f. the earth; the plant *Clitoria Ternatea*; a species of *Kiṇiḥi* with white blossoms. — *Giri-karṇī*, f. the plant *Clitoria Ternatea* [cf. the preceding]; another plant, *Alhagi Maurorum* = *kačchurā*. — *Giri-kāpa*, as, m. a blind or one-eyed man, one blind from a particular disease.

— *Giri-kānana*, am, n. a mountain-grove. — *Giri-kūta*, am, n. the summit of a mountain. — *Giri-kshīt*, t, t, t, Ved. living in mountains or on high, as *Viṣṇu*; (*t*), m., N. of an *Auçcāmanya*; [cf. *gairikshīta*.] — *Giri-kshīpa*, as, m., N. of a son of *Svaphalka*; [cf. *arikshīpa* and *giri*.] — *Giri-gangā*, f., N. of a river. — *Giri-guḍa*, as, m. a ball for playing with. — *Giri-guḍā*, f. a mountain-chalk. — *Giri-gairika-dhātu*, us, m. = *gairika*, red chalk. — *Giri-gairikadhātu-vat*, ind. like red chalk. — *Giri-čara*, as, ī, am, Ved. living in or inhabiting mountains.

— *Giri-čarin*, ī, inī, ī, living in mountains. — *Giri-ja*, as, ā, am, mountain-born, mountaineer; (*as*), m. the *Mahwa* tree, *Bassia*, = *madhūla*; N. of a man with the patronymic *Bābhavya*; (*ā*), f., N. of several plants, viz. a kind of lemon tree; a plant considered as a white species of *Rasnā* [cf. *rasnā*]; the shaddock or pumple-mouse, *Citrus Decumana*; also = *sveta-vuhnā*, *kshudra-pāshāna*, *giri-kadalī*, *kāri*, *trāyamānā*; a kind of jasmine, *mullikā*; a N. of the goddess *Pārvatī*, as the daughter of the personified *Himālaya* mountain; (*am*), n. talc; benzoin or gum benjamin; it is also confounded with another gum resin called *styrax*; red chalk; bitumen; iron.

— *Girijā-kumāra*, as, m., N. of a pupil of *Sanka-rāčārya*. — *Girijā-pati*, is, m. an epithet of *Siva*, the husband of *Pārvatī*. — *Girijāmala* ('*ja-am*'), am, n. talc. — *Giri-jāla*, am, n. a range of mountains. — *Girijā-suta*, as, m., N. of the chief of a sect worshipping *Gaṇeśa*. — *Giri-jvara*, as, m. *Indra's* thunderbolt; [cf. *giri-kañṭhaka*.] — *Giri-naddha* or *giri-naddha*, as, ā, am, enclosed by a mountain.

— *Giri-ṅtamba* or *giri-ṅtamba*, as, m. the declivity of a mountain. — *Giri-ira*, as, ā, am, Ved. ruling over mountains; epithet of *Rudra-Siva*. — *Giri-durga*, as, ā, am, or *am*, n. of difficult access in consequence of being surrounded by mountains; a hill-fort or any stronghold amongst mountains. — *Giri-dvāra*, am, n. a mountain-pass. — *Giri-dhara*, as, m., N. of a copyist of the seventeenth century. — *Giri-dhātu*, us, m. different kinds of earth or minerals in the interior of a mountain; red chalk. — *Giri-dhvaja*, as, m. *Indra's* thunderbolt; [cf. *giri-kañṭhaka* and *giri-jvara*.] — *Giri-nagara*, am, n., N. of a town in *Dakṣhiṇā-patha*. — *Giri-nadī* or *giri-padī*, f. a mountain-torrent. — *Giri-nandinī*, f. daughter of a mountain, a mountain-stream. — *Giri-nimaga*, f. a mountain-torrent. — *Giri-nimba*, as, m., N. of a plant, = *mahārishṭha*. — *Giri-pīlu*, us, m., N. of a fruit tree, = *parusha*. — *Giri-pura*, am, n. mountain-town or N. of a town. — *Giri-pushpaka*, am, n. a fragrant resin, benzoin. — *Giri-prishṭha*, am, n. the top of a hill. — *Giri-prapāta*, as, m. the declivity of a mountain. — *Giri-prastha*, as, m. the table-land of a mountain. — *Giri-priya*, as, ā, am, fond of or frequenting mountains; (*ā*), f. the female of the *Bos Grunniens*. — *Giri-bāndhava*, as, m. a friend of the mountains, an epithet of *Siva*. — *Giri-budhna*, as, ā, am, Ved. resting on a mountain, produced on a hill; [cf. *adri-budhna*.] — *Giri-bhū*, t, t, t, breaking through the mountains, as a river; (*t*), f. the plant *Plectranthus Scutellarioides*. — *Giri-bhū*, is, is, u, mountain-born, mountaineer; (*ās*), f., N.

of a plant, = *kehudra-pāshāṅga-bhedā*; a small stone (?); an epithet of Pārvatī, the wife of Śiva. — *Giri-bhraj*, *t*, *ṣ*, Ved. breaking forth from mountains; (Śāy.) falling from the clouds. — *Giri-mallikā*, *f*, the plant *Wrightia Antidysenterica*; [cf. *kuṭa-ja*.] — *Giri-mātra*, *as*, *ā*, *am*, having the size or dimensions of a mountain. — *Giri-māna*, *as*, *ā*, *am*, having the extent or dimensions of a mountain; (*as*), *m*, a large and powerful elephant. — *Giri-māla* and *giri-mālaka*, *as*, *m*, *N*, of a tree. — *Giri-mṛd*, *t*, *f*, red chalk, mountain soil; [cf. *gairika*.] — *Girimṛd-bhava*, *am*, *n*, red chalk. — *Giri-medā*, *as*, a fetid Mimosa, = *ari-medā*. — *Giri-rāj*, *t*, *m*, the king of the mountains, the Himavat (?). — *Giri-rāsin*, *i*, *īnī*, *ṣ*, living on or in mountains, being or produced in them; (*i*), *m*, a kind of bulbous plant, a large kind of Arum. — *Giri-rajā*, *as*, *m*, *N*, of the capital of Magadha. — *Giri-śa*, *as*, *ā*, *am*, or (*as*), *m*, inhabiting or frequenting mountains, an epithet of Rudra-Śiva. — *Giri-santa*, *as*, *ā*, *am*, Ved. inhabiting or frequenting mountains. — *Giri-saya*, *as*, *ā*, *am*, Ved. inhabiting mountains. — *Giri-sāla*, *as*, *m*, the king of a bird. — *Giri-sālinī*, *f*, the plant *Clitoria Ternatea*. — *Giri-sṛṅga*, *as*, *m*, an epithet of Gaṇeśa; the peak of a mountain. — *Giri-shad*, *t*, *l*, *t*, sitting on mountains; an epithet of Rudra. — *Giri-shthā*, *ās*, *ās*, *am*, or *giri-shthā*, *as*, *ā*, *am* (rt. *sthā*), inhabiting or frequenting mountains; epithet of the Maruts and of the Soma plant which is found in mountains. — *Giri-sarpa*, *as*, *m*, a kind of snake. — *Giri-sānu*, *u*, *n*, tableland. — *Giri-sāra*, *as*, *m*, iron; tin; an epithet of the Malaya mountains, situated in the south of India. — *Girisāra-maya*, *as*, *i*, *am*, made of iron, iron. — *Giri-sutā*, *f*, the daughter of the mountain Himavat; an epithet of Pārvatī, the wife of Śiva. — *Giri-sena*, *as*, *m*, *N*, of a man. — *Giri-sravā*, *f*, another *N*, of the plant *giri-karṇikā*, *Clitoria Ternatea*. — *Girindra* (*ri-in*), *as*, *m*, a prince among the mountains, a high mountain; a term for the number eight; [cf. *giri*.] — 2. *giriśa* (*ri-śa*), *as*, *m*, the prince of the mountains, a *N*, of the Himalāya, the snowy mountains on the north of Hindūstan, or the range personified; an epithet of Śiva; a *N*, of the eleventh Rudra; (for 1. *giriśa* see under 1. *gir*.) — *Giry-āhvā*, *f*, = *giri-hvā*.

*Girika*, *as*, *m*, the inhabitant of a mountain (?); a *N*, of Śiva; a ball for playing with [cf. *gīrt* and *gīryakā*]; *N*, of a chief of the Nāga or serpent-race; *N*, of a certain weaver in a Buddhist work; also called *caṅḍagīrīka*; (*ā*), *f*, a mouse, a small rat; *N*, of the wife of Vasu, daughter of the mountain Kolāhala and of the river Saktimati.

*Gīryaka* or *gīryāka* or *gīryāka*, *as*, *m*, a ball for playing with; [cf. *gīrt* and *gīry-guḍa*.] — *Giri-śa*. See under *giri* above.

**गिरित** *girita*. See under 2. *gir*.

**गिरिश** 1. 2. *giriśa*, &c. See under 1. *gir* and under *gīrt* above.

**गिरल** *gīla*, *as*, *ā*, *am* (fr. 2. *gīrt*), who or what swallows; (*as*), *m*, the citron tree, = *jambīra*. — *Gīla-gīla*, *as*, *ā*, *am*, swallowing; [cf. *timirigīla-gīla*.] — *Gīla-grāha*, *as*, *m*, a crocodile, a shark.

**गिलत**, *an*, *atī* or *anti*, *at*, swallowing, devouring. — *Gīlana*, *am*, *n*, swallowing; also *gīraṇa*. — *Gīlāyu*, *us*, *m*, hard tumor in the throat. — *Gīli*, *is*, *f*, swallowing, eating. — *Gīlita*, *as*, *ā*, *am*, eaten, swallowed.

**गिलोद्य** *gilodya*, *N*, of a plant; [cf. *angalodya*, *galodya*, *gāloḍya*.] — **गिष्णु** *gishṇu*, *us*, *m*, (probably a corrupt form of *geshṇu*; rt. *gat*), a professional singer; a Brāhman versed in the Sāma-veda, a chanter of that Veda; an actor.

**गीपति** *gīh-pati*, *gish-pati*. See 1. *gir*.

**गीत** *gīta*, *as*, *ā*, *am* (fr. rt. *gāi*), sung,

chanted, sounded, &c.; (*ā*), *f*, a song, a sacred song or poem, religious doctrines declared in metrical form by an inspired sage [cf. the titles *Siva-gītā*, *Rāma-gītā*, *Bhagavad-gītā*, which last is also often called the *Gītā*]; *N*, of a metre; (*am*), *n*, singing, song either general or particular. — *Gīta-haṅḍikā*, *f*, a *Parīṣiṣṭa* of the Sāma-veda. — *Gīta-krama*, *as*, *m*, the arrangement of a song. — *Gīta-gaṅgādharma*, title of a poem by Kalyāna. — *Gīta-gīriśa*, title of a poem by Rāma. — *Gīta-govinda*, *as*, *m*, Govinda (i.e. Kṛiṣṇa) celebrated in song; title of a lyrical drama by Jaya-deva, supposed to have been written about the twelfth or thirteenth century of our era; it is a mystical erotic poem, describing the loves of Kṛiṣṇa and the Gopīs, especially of Kṛiṣṇa and Rādhā, who is supposed to typify the human soul. — *Gīta-jīva*, *as*, *ā*, *am*, versed in the art of singing, acquainted with songs. — *Gīta-priya*, *as*, *ā*, *am*, fond of songs; (*ā*), *f*, *N*, of one of the Mātṛīs attending on Skanda. — *Gīta-modin*, *i*, *īnī*, *i*, gladdening with songs; (*i*), *m*, a Kinara or celestial chorister. — *Gīta-vādāna*, *am*, *n*, the singing of a song. — *Gīta-sāstra*, *am*, *n*, the science of music. — *Gīlāyana* (*ta-ay*), *am*, *n*, a procession accompanied with songs.

**गिता**, *am*, *n*, a song. — **गिति**, *is*, *f*, song, singing; a kind of poetical metre, a form of the Āryā metre, in which the stanza consists of four lines of twelve and eighteen syllabic instants alternately. — **गिति-विशेष**, *as*, *m*, a kind of song. — **गित्य-आर्या**, *f*, *N*, of a metre of four lines of sixteen short syllables each.

**गितिका**, *f*, a short song, a small hymn; *N*, of a metre consisting of four lines of twenty syllables each. — **गितिन**, *i*, *īnī*, *i*, one who recites in a singing manner.

**गिथ**, *f*, a song. — **गीरथ** *gīratha*, &c. See under 1. *gir*.

**गीर्षी** 1. *gīrṣa*, *as*, *ā*, *am* (fr. 1. *gīrt*), praised. — 1. *gīrṣi*, *is*, *f*, praise, applause; fame, celebrity.

**गीर्षी** 2. *gīrṣa*, *as*, *ā*, *am*, swallowed. — 2. *gīrṣi*, *is*, *f*, swallowing.

**गिर्वि**, *is*, *is*, *i*, swallowing, devouring.

**गु** 1. *gu* (related to 1. *gū*), cl. 1. A. *gavate*, to go. — 2. *gu*, (at the end of compounds) going; [cf. *adhri-gu*, *vanar-gu*; also *priyan-gu* and *sāci-gu* (?); cf. *gū* in *agre-gū*.]

**गु** 3. *gu*, cl. 1. A., Ved. *gavate*, *juguve*, *goshyate*, *agoshya*, *gotum*, (this verb seems only to occur in the reduplicated forms *joḡuve* and *joḡuvāna*), to speak articularly, to proclaim, to cause to sound; Caus. *gāvayati*; Desid. *joḡuṣhate*; Intens. *joḡūyate*, *joḡotī*, to shout with joy; [cf. *joḡū*.]

**गु** 4. *gu*, cl. 6. P. *gavati*, *jugāva*, *gushyati*, *agushūt*, *gutum* or *gucitum*, to void by stool, to void excrement.

**गु** 5. *gu* (at the end of an adj. comp.) = *go*, a cow, cattle, earth, ray, &c., see *go*, (c. g. *daśa-gu*, possessing ten cows; *sahasra-gu*, possessing 1000 cows; *śalad-gu*, one under whom the earth trembles, &c.); [cf. *anu-gu*, *arishṭa-gu*, *ushra-gu*, *kṛiśa-gu*, &c.]

**गुग्गुल** *guggula*, *as*, *m*, or *guggulu*, *u*, *us*, *n*, *m*, (but always *m*, in the later language), a fragrant gum resin, bdellium or the exudation of the *Amyris Agallochum*, a perfume and medicament; sometimes with the epithet *saindhava* or *samudriya*, i. e. 'obtained near rivers or the sea,' (perhaps some other substance coming from rivers or the sea?); a species of *Morunga* with red flowers, *Morunga Hyperanthera*; (*ū*, *ūs*), *f*, *N*, of an *Apasara*.

**गुग्गुलुका**, *as*, *i*, *m*, *f*, one who deals in bdellium.

**गुग्गु** *gungu*, *us*, *m*, *N*, of a man; (*avas*),

*m*, pl. the descendants of this man; (*ū*, *ūs*), *f*, Ved. (*Śāy.*) = *kuhū*, *q*, *v*.

**गुच्छ** *gučcha*, *as*, *m*, (assimilated form fr. *guṣa*), a bundle, a bunch, a bunch of flowers, a cluster of blossoms, a clump (of grass &c.), a bunch of peacock's feathers, the plumage of a peacock; a pearl necklace of thirty-two or (according to others) of seventy strings [cf. *ardha-gučcha*]; (*i*), *f*, a kind of Bonduc or Karājā. — *Gučcha-karāṣa*, *as*, *m*, a kind of corn, = *rāgin*. — *Gučcha-karāṇja*, *as*, *m*, a kind of Karājā; [cf. *gučchi*.] — *Gučcha-dantikā*, *f*, the plant *Musa Sapientum*, = *kadalī*. — *Gučcha-pattra*, *as*, *m*, the palm tree; [cf. *tāla*.] — *Gučcha-pushpa*, *as*, *m*, *N*, of a plant, = *saptalobhāda*; (*i*), *f*, *N*, of two plants, *Grislea Tomentosa* (*dhātakī*), and another plant = *śimrīḍi*. — *Gučcha-pushpaka*, *as*, *m*, two kinds of Karājā, the *Rithā-karāṇja* and the *Gučcha-karāṇja*. — *Gučcha-phala*, *as*, *m*, *N*, of several plants, = *rīthā-karāṇja*; another plant, *Strychnos Potatorum* [cf. *kataka*]; another plant, = *rājādāni*; (*ā*), *f*, *N*, of several plants, *Musa Sapientum*, = *kadalī* or the plantain; the vine; the plant *Solanum Indicum* (*kāka-māci*); the plant *Solanum Jacquinii* (*agnī-damāni*); a kind of leguminous plant, = *nishpāvī*. — *Gučcha-budhrā*, *f*, *N*, of a plant, *Guṅḍāla*. — *Gučcha-mūlikā*, *f*, *N*, of a plant, = *guṅḍāsinī*. — *Gučchārtha* (*ēha-ar*), *as*, *m*, a pearl necklace of twenty-four strings; a species of grass, *Andropogon Schoenanthus*. — *Gučchā-hva-kanda* (*ēha-āh*), *as*, *m*, a kind of esulent root, = *gulaṅḍa-kanda*.

**गुच्छका**, *as*, *m*, a bunch, bundle, cluster of blossoms, clump of grass, the plumage of a peacock, a bunch of peacock's feathers; a pearl necklace of thirty-two strings; a kind of Karājā, = *rīthā-karāṇja*; (*am*), *n*, a kind of fragrant plant, = *granthi-parṇa*.

**गुच्छाला**, *as*, *m*, a species of grass, *Andropogon Schoenanthus*.

**गुज** *guj*, cl. 6. and 1 (?). P. *gujati* and *gojati* (?), *jugōja*, *gujītum*; oftener *gujī*, cl. 1. P. *gujāti*, *jugūjā*, *gujītum*, to sound inarticulately; to buzz, hum.

**गुजिया**, *as*, *m*, humming; a bunch, a bundle, a cluster of blossoms, bunch of flowers, nosegay, = *gučcha*; (*ā*), *f*, humming, a low murmuring sound; a kettle-drum; a small shrub, *Abrus Precatorius*, bearing a red and black berry, which forms the smallest of the jeweller's weights; either the berry which averages about 1  $\frac{2}{8}$  grains troy or the artificial weight called by this name, weighing about 2  $\frac{3}{8}$  grains; =  $\frac{1}{3}$  Ādya-māshaka, =  $\frac{1}{2}$  Māshaka, = 3 or 2 barley-corns, = 4 grains of rice, = 2 grains of wheat; (with physicians 7 *Gujās* = 1 *Māsha*, with lawyers 7  $\frac{1}{2}$  *Gujās*); a kind of plant with a poisonous root; a tavern; reflection, meditation. — *Gujīya-krīṭ*, *t*, *m*, 'making a humming,' a large black bee.

**गुजित**, *an*, *anti*, *at*, buzzing, humming, making a low murmuring sound.

**गुजिजाना**, *am*, *n*, sounding low and deep, as buzzing, murmuring, &c.

**गुजिक**, *f*, the seed of the plant *Abrus Precatorius*; [cf. *gujā*.]

**गुजिता**, *as*, *ā*, *am*, uttered in a low tone, murmured, &c.; (*am*), *n*, sounding, murmuring, buzzing.

**गुज्जरी** *gujjari*, *f*, one of the *Rāginīs*; (for *gurjari*, *q*, *v*.)

**गुटिका** *gutikā*, *f*, a pill, a bolus, any small globe or ball; a small pustule; the cocoon of the silk-worm; a pill; a pearl; [cf. *guḍikā*, *gulikā*, *guli*, *guḍa*.] — *Guṭikānjana* (*kā-ai*), *am*, *n*, collyrium formed like a globe or ball. — *Guṭikā-mukha*, *as*, *i*, *am*, furnished with a rounded orifice.

**गुड** *guḍ*, cl. 6. P. *guḍati*, to defend, guard, preserve; [cf. *ghuḍ* and *guṅḍ*.]

**गुडा**, *as*, *m*, (said to be from the last), a globe or ball; a ball for playing with; a bit, a mouthful,

(rice kneaded in the shape of a ball?); sugar which forms itself into lumps, dry sugar; treacle, molasses, the first thickening of the juice of the sugar-cane by boiling; an elephant's trappings or armour (formed of small balls?); the cotton tree; the plant *Tithymalus Antiquorum*; another plant, = *kshīra-dāru*; (*ās*), m. pl., N. of a people in Madhya-dēśa; (*ā*), f. a small ball, a pill; the plant *Tithymalus Antiquorum*; another plant, = *usīrī*; (*ī*), f. the plant *Tithymalus Antiquorum*; [cf. *guḍa, gaḍa, gaḍḍika*.] — *Guḍa-karī*, f. (perhaps a corruption of *gurjārī* or *gujjārī*), one of the Rāgiṇīs or female personifications of the musical modes. — *Guḍa-trīṇa*, am, n. sugar-cane. — *Guḍa-tvaḥ*, k, n. (?) the aromatic bark of the *Laurus Cassia*. — *Guḍa-tvaḥ*, am, n. the aromatic bark of the *Laurus Cassia*; mace. — *Guḍa-dāru*, us, u, m. n. sugar-cane. — *Guḍa-dhenu*, us, f. a milch-cow symbolically represented by sugar &c. and offered as a present to Brāhmins; sugar piled up for distribution at certain religious rites. — *Guḍa-pīshṭa*, am, n. a sort of sweetmeat, flour or rice and sugar ground and boiled together. — *Guḍa-pushpa*, as, m. the plant *Bassia Latifolia* or another species of it, (the flowers being full of saccharine matter.) — *Guḍa-phala*, as, m. the tree *Careya Arborea* or *Salvadora Persica*; jujube; [cf. *guḍha-phala*.] — *Guḍa-bhā*, f. a kind of sugar. — *Guḍa-mīśra*, am, n. a sort of cake or sweetmeat, flour or rice and coarse sugar ground and boiled together. — *Guḍa-mūla*, as, m. a kind of amaranth, *Amaranthus Polygamus*; [cf. *alpa-mārīśha*.] — *Guḍalīṅ-mat*, ān, atī, at, having a sugar-licker. — *Guḍa-līḥ*, t, t, t, sugar-licking. — *Guḍa-vīja*, as, m. a kind of pease; [cf. *masūra*.] — *Guḍa-śarkarā*, f. sugar, refined sugar. — *Guḍa-śīgru*, us, m. a red sort of Morunga; [cf. *śobhānjana*.] — *Guḍa-śrīṅga*, am, n. a cupola. — *Guḍa-harītakī*, f. myrobalan preserved in molasses. — *Guḍa-keśa*, as, m. whose hair forms tufts or matted locks (resembling in shape the leaves of the *Euphorbia*), an epithet of the hero Arjuna; also of Siva. — *Guḍapūpīkā* (°*ḍa-ap*), scil. *paurṇamāsī*, f. a certain day of full moon, on which sweetmeats are eaten. — *Guḍāśaya* (°*ḍa-āś*), as, m. a species of *Pilu* growing in mountains; [cf. *akṣhoṭa*.] — *Guḍodaka* (°*ḍa-ud*), am, n. water mixed with molasses; (*as, ā, am*), containing water instead of molasses. — *Guḍodbhavā* (°*ḍa-ud*), f. sugar. — *Guḍadana* (°*ḍa-od*), am, n. boiled rice and coarse sugar.

*Guḍaka*, as, m. a ball [cf. *nābhi-guḍaka*]; a bit, a mouthful; a kind of drug prepared with treacle, a conserve; (*īkā*), f. a small ball, a pill; a kernel; (*am*), n. treacle, molasses.

*Guḍala*, am, n. a spirituous liquor distilled from molasses, a sort of rum.

*Guḍera* or *guḍeraka*, as, m. a bit, a mouthful.

**गुडची** *guḍācī*, f. the shrub *Cocculus Cordifolius*; [cf. *guḍūcī* and *guḍūcī*.]

**गुडाका** *guḍākā*, f. sleep; sloth.

**गुडाला** *guḍālā*, f. a species of grass, = *guḍūālā*.

**गुडगुडायन** *guḍuguḍāyana*, as, ī, am, rattling in the throat (as breath).

**गुडूची** *guḍūcī*, f. the shrub *Cocculus Cordifolius*; [cf. *guḍācī* and *guḍūcī*.]

**गुडुह** *guḍuḥa*, ās, m. pl., N. of a people in Madhya-dēśa; (also read *guruḥa, guluḥa*, and *gulaha*.)

**गुडूची** *guḍūcī*, f. the shrub *Cocculus Cordifolius*; [cf. *guḍācī* and *guḍūcī*.]

**गुण** *guṇa*, as, m. (said to be fr. rt. *grah*), a single thread or strand of a cord or twine (e. g. *tri-guṇa*, consisting of three threads or strands), a string or thread, a rope in general; a garland; a bow-string; a sinew; the string of a musical instrument, a chord; (at the end of a compound after a

numeral) fold, times, &c. (e. g. *tri-guṇa*, three-fold; *dvi-guṇa*, two-fold, double; *catuṛ-guṇa*, four-fold; *sapta triguṇāni dināni*, twenty-one days; *mūlyāt pañcaguṇo daṇḍah*, a fine five times more than the value; *dushṭo dasaṇḍam*, ten times worse; *dviguṇatvam* i, to become double; *viśiṣṭo dasabhr̥t guṇaih*, of ten times higher value); a multiplier, a co-efficient (in arithmetic); division, subdivision, species, kind (e. g. *gandhasya guṇāḥ*, the different kinds of smell); a secondary element, a subordinate or unessential part of any action, an auxiliary act (e. g. *sarva-guṇa*, reaching to all subordinate parts, hence 'valid throughout'); a secondary dish (opposed to *anna*, i. e. rice or the chief dish), a side-dish; quality, the unessential part of anything (opposed to the substance); a quality, a peculiarity, an attribute or property in general, an attribute of the five elements, (each element has its own peculiar quality or qualities as well as organ of sense; thus 1. ether has *śabda* or sound for its *Guṇa* and the ear for its organ; 2. the air has tangibility and sound for its *Guṇas* and the skin for its organ; 3. fire or light has shape or colour, tangibility, and sound for its *Guṇas*, and the eye for its organ; 4. water has flavour, shape, tangibility, and sound for its *Guṇas*, and the tongue for its organ; 5. earth has the preceding *Guṇas*, with the addition of its own peculiar *Guṇa* of smell, and the nose for its organ); an ingredient or constituent of nature (according to the Sāṅkhya philosophy, which makes nature to consist in the equipoise of three *Guṇas* called *sāttva, rajas*, and *tamas*, i. e. goodness, passion, and darkness, or virtue, foulness, and ignorance); a term for the number three (taken from the three qualities of the Sāṅkhya system); a property or characteristic of all created things (according to the Nyāya philosophy, which makes twenty-four *Guṇas*, viz. 1. *rūpa*, shape, colour; 2. *rasa*, savour; 3. *gandha*, odour; 4. *sparsa*, tangibility; 5. *sankhya*, number; 6. *parimāṇa*, dimension; 7. *prithaktva*, severalty; 8. *saṃyoga*, conjunction; 9. *vibhāga*, disjunction; 10. *paratva*, remoteness; 11. *aparatva*, proximity; 12. *gurutva*, weight; 13. *dravatva*, fluidity; 14. *sneha*, viscosity; 15. *śabda*, sound; 16. *buddhi* or *jñāna*, understanding or knowledge; 17. *sukha*, pleasure; 18. *duḥkha*, pain; 19. *icchā*, desire; 20. *dvesha*, aversion; 21. *prayatna*, effort; 22. *dharma*, merit or virtue; 23. *adharma*, demerit; 24. *saṃskāra*, faculty); an epithet; a good quality, virtue, merit, excellence, eminence, high degree, proper course of action in politics, (the six proper courses of action for a king in foreign politics are peace, war, march, halt, stratagem, and recourse to the protection of a mightier king; besides these the four *Upāyas*, or means of conquering an enemy, are sometimes called *Guṇas*; see *upāya*); the peculiar property of the letters which are pronounced with the *vāhya-prayatna* or external utterance, (these properties are eleven in all, viz. *vivāra*, expansion of the throat; *samvāra*, contraction; *svāsa*, sighing; *nāda*, sounding; *ghoṣa*, soft sound or low murmur; *a-ghoṣa*, absence of that murmur; *alpa-prāṇa*, slight aspiration; *mahā-prāṇa*, strong aspiration; and the three accents); a secondary or subordinate gradation of a vowel (in opposition to the highest gradation or *vṛiddhi*), the vowels *a, e, o* (with *ar, al*); the merit of a composition in rhetoric, i. e. consistency of plan, elegance of expression, &c.; an organ of sense; a cook; an epithet of Bhīma [cf. *guṇa-kāra*]; (*ā*), f., N. of a grass, = *dūrvā*; a kind of perfume, = *maṃsa-rohinī*; N. of a princess; [cf. *gauṇa, nir-guṇa, vi-guṇa, sa-guṇa*; cf. also *Hib. gacine*, 'goodness, honesty'.] — *Guṇa-karaṇḍa-vyūha*, as, m. title of a Buddhist work; [cf. *karaṇḍa-nyūha*.] — *Guṇa-karman*, a, n. an unessential secondary action; (in grammar) the secondary or less immediate object of an action. — *Guṇa-karma-vibhāga*, as, ā, am, distinguishing an action and an attribute; (*as*), m. separation of an action and an attribute. — *Guṇa-kāra*, as, ī, am, one who counts &c.; productive of good qualities, profitable;

(*as*), m. one who prepares side-dishes or any secondary article of food, such as sweetmeats &c.; an epithet of Bhīma-sena, who performed the duties of a cook while the Pāṇḍava princes were servants to Virāṭa. — *Guṇa-kṛtānvalī*, f., N. of a literary work. — *Guṇa-keṭu*, us, m., N. of a Buddha. — *Guṇa-keśī*, f., N. of a daughter of Mātali, who was the charioteer of Indra. — *Guṇa-gāna*, am, n. praising the virtues of another, panegyric, praise. — *Guṇa-grīdhnu*, us, us, u, desiring or possessing good qualities. — *Guṇa-grīhya*, as, ā, am, capable of good qualities, admiring virtue, attached to merit. — *Guṇa-grahaṇa*, am, n. acknowledging or appreciating merit. — *Guṇa-grāma*, as, m. an assemblage of virtues or merits. — *Guṇa-grāhaka*, as, ā, am, or *guṇa-grāhin*, ī, tñī, ī, capable of appreciating merit; one who can appreciate good qualities. — *Guṇa-ghātin*, ī, inī, ī, destroying merit, a detractor, a calumniator, envious, censorious. — *Guṇa-āndra*, as, m., N. of a man; N. of a disciple of Deva-sūri, who was the author of a commentary called *Tattva-prakāśaka-vṛtī*. — *Guṇa-jña*, as, ā, am, one who knows how to appreciate men or things, knowing or judging of their merits. — *Guṇatas*, ind. according to the three chief qualities of all existing beings, from the side of the good qualities or virtues; according to property or quality; according to desert; according to the *Guṇas* or properties of the letters pronounced with the *vāhya-prayatna*. — *Guṇa-tā*, f. subordination, dependence; virtue, excellence, the possession of good qualities; the possession of attributes or qualities in general; multiplication. — *Guṇa-traya* or *guṇa-tritaya*, am, n. the three constituent properties of nature, or *sāttva, rajas*, and *tamas*. — *Guṇatrayābhāsa* (°*ya-ābh*), as, m. life. — *Guṇa-tva*, am, n. the condition of a rope or string; subordination; excellence; the possession of qualities; multiplication. — *Guṇa-deva*, as, m., N. of a son of Guṇādhyā. — *Guṇa-dosha*, au, m. pl. innocence and guilt, virtue and vice. — *Guṇa-dosha-parīkṣhaṇa*, am, n. test or investigation of merits and defects. — *Guṇa-dhara*, as, ā, am, possessing good qualities. — *Guṇa-dharma*, as, m. the virtue or duty incident to the possession of certain qualities, as clemency is the virtue, and duty of royalty &c. — *Guṇa-padi*, f. baving feet thin as cords. — *Guṇa-pāga*, am, n. great merit. — *Guṇa-prakarṣha*, as, m. great merit, excellence. — *Guṇa-prabha*, as, m., N. of a Buddhist teacher. — *Guṇa-priya*, as, ā, am, attached to merit, fond of excellence. — *Guṇa-bhādra*, as, m., N. of the author of the *Ātmānuśāsana*; N. of a literary work. — *Guṇa-bhuj*, k, h, k, enjoying or endowed with qualities. — *Guṇa-bhedatas*, ind. according to the difference of quality &c. — *Guṇa-bhoktrī, tā, trī, trī*, perceiving the properties of things. — *Guṇa-bhraṇsa*, as, m. the loss of all good qualities or merits. — *Guṇa-matī*, is, m., N. of a Buddhist teacher. — *Guṇa-maya*, as, ī, am, consisting of single threads; produced by or consisting of the three constituent properties of nature (see *guṇa*), resting on them, containing them, endowed with properties; possessed of merit or virtues. — *Guṇa-mahat*, ī, n. great merit, superior qualities. — *Guṇa-yukta*, as, ā, am, possessed of virtues or properties. — *Guṇaratna*, am, n. the pearl of good qualities, title of a short collection of sentences by Bhava-bhūti. — *Guṇaratna-kośa-stotra*, am, n., N. of a hymn by Parāśara-bhāṭṭa. — *Guṇa-rāga*, as, m. delighting in the good qualities of others. — *Guṇa-rāja-prābhāsa*, as, m., N. of a Buddha. — *Guṇa-rāśī*, is, m. an epithet of Siva; N. of a Buddha. — *Guṇa-lakṣhaṇa*, am, n. mark or indication of internal property. — *Guṇa-layanikā* or *guṇa-layanī*, f. a tent. — *Guṇa-lubdhā*, as, ā, am, desirous of merit; attached to excellence; patronising merit. — *Guṇa-valāna*, am, n. an attributive; an adjective. — *Guṇa-val*, ān, atī, at, endowed with qualities; endowed with good qualities, with virtues or merits or excellences; excellent, perfect; (*ān*), m., N. of a son of Guṇavati; (*tī*), f., N. of a daughter of Su-nābha, the

wife of Śāmba and mother of Guṇa-vat. — *Guṇavāt-tama*, *as, ā, am*, most excellent. — *Guṇavāt-tara*, *as, ā, am*, more excellent, excellent. — *Guṇavāt-tā*, *f.* or *guṇavāt-tva*, *am, n.* the state of possessing qualities, the possession of good qualities, or of virtues; excellence. — *Guṇa-varṇana*, *am, n.* the describing the merits of another person. — *Guṇa-varṇin*, *i, inī, ī*, being on the path of virtue. — *Guṇa-varṇan*, *ā, m.* N. of a man. — *Guṇa-vācaka*, *as, ikā, am*, denoting a quality; (with *śabda*) an attributive noun, an adjective. — *Guṇa-vāda*, *as, m.* pointing out good qualities or merits. — *Guṇa-vidhā*, *as, ā, am*, possessed of different qualities. — *Guṇa-vivekaṇa*, *f.* discernment in appreciating the merits of a person, a just sense of merit. — *Guṇa-viśeṣa*, *as, m.* a different property. — *Guṇa-viśnu*, *us, m.* N. of a scholiast. — *Guṇa-vistara*, *as, ā, am*, abounding in excellent qualities. — *Guṇa-vṛkṣha* or *guṇa-vṛkṣhaka*, *as, m.* a mast or post to which a ship or boat is fastened. — *Guṇa-vṛttī*, *is, f.* a secondary or essential condition or relation (opposed to *mukhyā vṛttī*); character or style of qualities or merits. — *Guṇa-vaidītrya*, *am, n.* variety of qualities. — *Guṇa-vaiśeṣya*, *am, n.* pre-eminence of merit or of any property. — *Guṇa-sāta*, *am, n.* a hundred excellent qualities. — *Guṇa-śabda*, *as, m.* an adjective. — *Guṇa-śīla*, *as, ā, am*, virtuous. — *Guṇa-ślāghā*, *f.* encomium, praise. — *Guṇa-sankīrtana*, *am, n.* celebration of qualities. — *Guṇa-sankhyāna*, *am, n.* the theory of the three essential properties. — *Guṇa-saṅga*, *as, m.* association with properties or qualities. — *Guṇa-saṅgraha*, *as, m.* a collection of merits or properties; acknowledging or appreciating of merit. — *Guṇa-samudra*, *am, n.* an ocean of virtues. — *Guṇa-sampad*, *t, f.* great merit, perfection. — *Guṇa-sāgara*, *as, ā, am*, endowed with all good qualities; (*as*), *m.* an ocean of good qualities, one endowed with all virtues; an epithet of Brahmā; N. of a Buddha. — *Guṇa-stuṭi*, *is, f.* panegyric, encomium. — *Guṇa-śīlāna-prakaraṇa*, *am, n.* title of a Buddhist and Jaina work. — *Guṇa-hina*, *as, ā, am*, void of merit, free from properties; poor (as food). — *Guṇākara* (°*ṇa-āk*°), *as, m.* a mine or multitude of merits, one endowed with all virtues; a N. of Buddha Śākyamuni, the founder of the Buddhist religion; an epithet of Śiva; N. of a poet; (*as, ā, am*), possessing all excellences. — *Guṇākṣhara* (°*ṇa-āk*°), probably for *ghuṇākṣhara*, *q. v.* — *Guṇāgūna-jña* (°*ṇa-ag*°), *as, ā, am*, a judge of merit and demerit. — *Guṇāgradhara* (°*ṇa-ag*°), *as, m.* N. of a man. — *Guṇādhyā* (°*ṇa-ād*°), *as, ā, am*, rich in virtues or excellences; (*as*), *m.* N. of a Brāhman, = Mālyavat in a former birth. — *Guṇātīta* (°*ṇa-at*°), *as, ā, am*, freed from or beyond all properties. — *Guṇātman* (°*ṇa-at*°), *ā, ā, ā, am*, having qualities. — *Guṇādhāra* (°*ṇa-ād*°), *as, m.* a receptacle of virtues, i. e. a virtuous person. — *Guṇādhipa* (°*ṇa-adh*°), *as, m.* N. of a king. — *Guṇādhiśhānaka* (°*ṇa-adhiśhāna*), *am, n.* the region of the breast where the girdle is fastened. — *Guṇā-nurāga* (°*ṇa-an*°), *as, m.* delight or pleasure in the good qualities of others, approbation. — *Guṇā-nurodha* (°*ṇa-an*°), *as, m.* conformity or suitability to good qualities &c. — *Guṇāntara* (°*ṇa-an*°), *am, n.* a different kind of merit, variety of property or quality. — *Guṇānvita* (°*ṇa-an*°), *as, ā, am*, having attributes or qualities; excellent, good, endowed with virtues. — *Guṇāpavāda* (°*ṇa-ap*°), *as, m.* destruction. — *Guṇābhī* (°*ṇa-ab*°), *is, m.* a Buddha; [cf. *guṇa-sāgara*.] — *Guṇābhāsa* (°*ṇa-abh*°), *as, m.* semblance of qualities. — *Guṇāyana* (°*ṇa-ay*°), *as, ī, am*, one who goes on the path of virtue. — *Guṇātanīkṛita* (°*ṇa-at*°), *as, ā, am*, adorned with virtues or good qualities. — *Guṇālābha* (°*ṇa-at*°), *as, m.* inefficiency. — *Guṇāśraya* (°*ṇa-āś*°), *as, ā, am*, virtuous, excellent, able, endowed with good qualities. — *Guṇeśa* (°*ṇa-īśa*), *as, m.* a lord of the three qualities; N. of a mountain. — *Guṇeśvara* (°*ṇa-īśa*), *as, ī, am*, having good qualities &c.; (*as*), *m.* N. of a mountain; according to some, Citrakūṭa or Chatarkot in Bundelcund. — *Guṇotkarsha*

(°*ṇa-ut*°), *as, m.* excellence of merit, the being endowed with superior qualities. — *Guṇotkirtana* (°*ṇa-ut*°), *am, n.* panegyric, eulogium. — *Guṇot-kṛtṣhita* (°*ṇa-ut*°), *as, ā, am*, superior in merit or in good qualities. — *Guṇopeta* (°*ṇa-up*°), *as, ā, am*, endowed with good qualities, rich (as food). — *Guṇaughā* (°*ṇa-ogha*), *am, n.* superior or abundant merit.

*Guṇaka*, *as, m.* a calculator, a numerator, a reckoner; (in arithmetic) the multiplier; N. of a maker of garlands.

*Guṇakārī*, *f. = goṇḍakīrī*, *q. v.*

*Guṇana*, *am, n.* multiplication; enumeration; describing, relating qualities, pointing out merits or virtues; (ṛ); (ṛ), *f.* examining books, studying, collating or correcting copies and determining the value of various readings.

*Guṇanīkā*, *f.* determining the value of the various readings of a manuscript; dancing, the science or profession of dancing, acting, &c.; the prologue or introduction to a drama; a garland, a necklace; a cipher, the character in arithmetic which expresses nothing.

*Guṇānīya*, *as, ā, am*, to be advised, to be multiplied, to be enumerated; (*as*), *m.* practice, practising anything, but especially science or study; (*am*), *n.* the multiplicand.

*Guṇāya*, *nom. P. guṇayati, -yitum*, to multiply; to advise, invite.

*Guṇāla*, *as, m.* N. of a son of Bhoja.

*Guṇikā*, *f.* a tumor, a swelling.

*Guṇīta*, *as, ā, am*, multiplied; heaped together, collected.

*Guṇī*, *i, inī, ī*, containing parts, consisting of parts; possessing qualities, an object, a thing, a noun substantive (as possessing qualities); endowed with good qualities or merits; auspicious; familiar with the merits of anything; (ṛ), *m.* a bow. — *Guṇī-gaṇa*, *as, m.* a number of virtuous persons. — *Guṇī-tā*, *f.* virtuousness, the state of possessing virtues or merits or good qualities. — *Guṇī-dvaidhā*, *am, n.* equality of merit on both sides. — *Guṇī-linga*, *as, ā, am*, taking the same gender as a substantive. — *Guṇī-sarva*, *am, n.* title of a literary work.

*Guṇī-bhūta*, *as, ā, am*, made secondary or subordinate, deprived of the original meaning or importance; made or having become a merit or ornament; invested with attributes &c.; varied according to qualities; having a certain force or application (as a word &c.).

*Guṇya*, *as, ā, am*, endowed with virtues; to be enumerated; to be described, to be praised; to be multiplied, the multiplicand.

**गुण्ड** *guṇḍ* (connected with *guṇḍ* and *guṇḍh*), *cl. 10. P. guṇḍayati, -yitum*, to enclose or envelop, surround, hide, conceal; [cf. Old Pruss. *po-kuntu*, to protect; *kuns-t*, to guard; perhaps Lat. *cus-tos* for *cut-tos* or *eud-tos*.]

*Guṇhana*, *am, n.* concealing, covering, enclosing.

*Guṇhīta*, *as, ā, am*, surrounded, covered with; pounded, ground, reduced to dust or powder; [cf. *guṇḍita*.]

**गुण्ड** *guṇḍ* (connected with *guṇḍ* and *guṇḍh*), *cl. 10. P. guṇḍayati, -yitum*, to cover, hide, conceal, protect; to pound, comminute.

*Guṇḍa*, *as, m.* a kind of fragrant grass, *Scirpus Kysoor*; [cf. *kaśeru*; cf. also *kāṇḍa-guṇḍa* and *guṇḍika*.] — *Guṇḍa-kandā*, *as, m.* the root of this grass. — *Guṇḍārocānikā* (°*ḍa-ar*° or °*ār*°), *f.* N. of a plant, = *kāmpilya*.

*Guṇḍaka*, *as, m.* dust, powder; an oil vessel; a low pleasing tone; dirty flour or meal, = *malana* = *malina*.

*Guṇḍana*, *am, n.* concealing, covering, hiding; [cf. *guṇhana*.]

*Guṇḍālā*, *f.* N. of a plant, = *jalodbhūtā*, *guḍḥa-bodhrā*, *jalāśayā*; a kind of grass, = *guṇḍāsini*.

*Guṇḍāsini*, *f.* N. of a grass; [cf. *guṇḍālā*, *guḍḥa-mūlikā*, *ēpiṭā*, &c.]

*Guṇḍika*, *as, ā, m. f.* flour, powder, meal.

*Guṇḍita*, *as, ā, am*, pounded, ground; covered with dust.

**गुण्डिचा** *guṇḍicā*, *f.* N. of the place where the image of Purushottama or Jagannāth is placed after being carried about at the Ratha-yātrā.

**गुण्य** *guṇya* (?), *as, m. = gavedhukā*.

*Guṇhaka* (?), *am, n. = granthi-parṇa*.

**गुण्य** *guṇya*. See under *guṇa* last col.

**गुत्स** *gutsa*, *as, m.* (said to be fr. *gudh*), a bunch, a bundle, a cluster of blossoms, a nosegay; a clump of grass; a pearl necklace consisting of thirty-two strings; a plant or perfume, commonly *Ganthiāla*, = *granthi-parṇa*; [cf. *guḍḥa*.] — *Gutsār-dha* (°*sa-ar*°), *as, m.* a necklace or garland of twenty-four strings; [cf. *guḍḥār-dha*.]

*Gutsaka*, *as, m.* a bundle, a bunch, a nosegay, a cluster of blossoms; a chowri, a cow-tail; a section of a work; [cf. *guḍḥa* and *guḍḥaka*.] — *Gutsaka-pushpa*, *as, m.* N. of a plant, = *guḍḥaka-pushpa* = *sapta-bhāda*.

**गुद्** *gud*, *cl. 1. A. godate*, to play, sport; [cf. *gūrd* and *gudh*.]

*Guda*, *as, am, m. n.* (from the last ?), an intestine, an entrail, the last of the large intestines, the rectum, the anus; (ās), *f. pl.* the bowels. — *Guda-kīla*, *as*, or *guda-kīlaka*, *as, m.* piles. — *Guda-graha*, *as, m.* constipation, flatulence, &c. — *Guda-parināddha*, *as, m.* N. of a man; *Bakanakha-gudaparināddhā*, the descendants of Bakanakha and Guda-parināddha. — *Guda-pāka*, *as, m.* inflammation of the anus. — *Guda-bhrāṅśa*, *as, m.* prolapsus ani. — *Guda-roga*, *as, m.* a disease of the last of the large intestines; piles (?). — *Guda-varṇana*, *a, n.* the anus. — *Gudānkura* (°*da-an*°), *as, m.* piles. — *Gudāvarta* (°*da-āv*°), *as, m.* obstruction of the bowels. — *Gudodbhava* (°*da-ud*°), *as, m.* piles. — *Gudāushṭha* (°*da-osh*°), *as, m.* the opening of the anus.

**गुध** *gudh*, *cl. 4. P. gudhyati*, to wrap up, envelop, cover, conceal, clothe [cf. *guṇḍh*]; *cl. 9. P. gudhnāti*, to be angry; *cl. 1. A. godhate*, to play, sport; [cf. Gr. *κεῖθω*; Germ. *haut*; Old Germ. *hāt*; Angl. Sax. *hyde*, *hyd*; Lat. *cutis* ?].

*Gudhita*, *as, ā, am*, surrounded, enclosed.

*Gudhera*, *as, ā, am*, protecting, a protector, a defender; [cf. *guṇḍ*.]

**गुन्दल** *gundala*, *as, m.* the sound of a small oblong drum.

**गुन्दाल** *gundāla*, *as, m.* a kind of bird, a sort of pheasant; the bartavelle; see *śakora*; (also read *gundrāla*.)

**गुन्द्र** *gundr*, *cl. 10. P. gundrayati, -yitum*, to lie; (also read *kundr*.)

**गुन्द्र** *gundra*, *as, m.* a kind of grass, *Saccharum Sara* (*śara*); N. of a plant, = *paṭaraka*, *accha*, *śringaverāhva*, *mūlaka*; (*ā*), *f.* N. of several plants and roots, = *bhadra-mustaka*, the root of the grass *Cyperus Pertenus* (also *m.* and *n.* in this sense); = *mustaka*; = *priyangu*; = *kaivartī*, *Cyperus Rotundus*; = *erakā*; = *gavedhukā*, *Coix Barbata*.

*Gundrāla*, a kind of bird, a sort of pheasant.

**गुप्** 1. *gup*, *cl. 4. P. gupyati, jugopa, gopitum*, to become perplexed or confused.

**गुप्** 2. *gup*, *jugopa* and *gopayāntakāra*, *gopayati, gopishyati, gopāyishyati, agopayati, agopit, agopāyit, goptum, gopitum* and *gopāyitum*, to guard, defend, protect, preserve; to observe: Caus. or *cl. 10. P. A. gopayati, -te*,

*ajāgūpat*, -*yitum*, or *gopāyayati*, &c., to guard, preserve, protect, keep; to hide, conceal, keep secret; to speak, to shine: Desid. A. *jugupsate* (ep. also P.), *jugupishati*, -*te*, or *jugopishati*, -*te*, or *jugopishati*, -*te*, to seek to defend one's self from, to be on one's guard, to beware of, to shun; to avoid, detest, spurn, despise; to feel offended or hurt: Desid. of Desid. *jugupishate*: Intens. *jogupiyate*, *jogopti*.

3. *gup*, *p*, *p*, *p*, defending, protecting, (in *dharmagup*, defending justice, epithet of Vishnu.)

*Gupīla*, *as*, *m*, a king, a protector.

*Gupta* (and Ved. *gupīta*), *as*, *ā*, *am*, protected, guarded, preserved; hidden, concealed, kept secret, secret; invisible, withdrawn from sight, (e. g. with *daṇḍa*, a secret fine, a fine secretly imposed); joined, combined; (*am*), ind. privately, secretly; (*as*), *m*, an appellation forming often the last member of the name of a Vaiśya or man of the third class; a Vaiśya with this appellation was the founder of the renowned Gupta dynasty, in which the names of the sovereigns generally end in *gupta* [cf. *śāndra-gupta*, *samudra-gupta*, *skanda-gupta*]; (*ā*), *f*, a married woman who withdraws from her lover's endearments; a kind of cowach, *Mucuna Pruriens*; *N*, of a woman, a Śākya princess. — *Gupta-kathā*, *f*, a confidential communication, a secret. — *Gupta-gatī*, *is*, *m*, a spy or secret emissary; (*is*), *f*, going privately or secretly. — *Gupta-śara*, *as*, *i*, *am*, who or what goes secretly; (*as*), *m*, an epithet of Bala-rāma. — *Gupta-dāna*, *am*, *n*, a hidden gift or present. — *Gupta-dūta*, *as*, *m*, a secret messenger. — *Gupta-veśa*, *as*, *m*, a disguise, dress &c. used for concealment; (*e*), ind. in disguise. — *Gupta-sarasvatī*, *f*, title of a literary work. — *Gupta-sneha*, *as*, *ā*, *am*, one whose love is secret or invisible; (*as*), *m*, the plant *Alangium Hexapetalum* (*ankoṭa*), the oil of which is hidden. — *Guptārma* ('*ta-ur*'), *am*, *n*, *N*, of a place.

*Guptaka*, *as*, *m*, a preserver; *N*, of a Sanvīraka prince.

*Gupti*, *is*, *f*, preserving, protecting, protection; restraint, stoppage, check; concealing, hiding, concealment; a means of protection, fortification, a rampart; a prison; a hole in the ground, a cavern, a sink, a cellar, &c. (a place of concealment); a leak in a ship, or the well or lower deck of a boat (?); digging a hole in the ground.

*Guptika*, *as*, *m*, *N*, of a man.

*Gopana*, *am*, *n*, guarding, protecting, protection, preservation; hiding, concealment; reviling, abuse; flurry, hurry, alarm; light, lustre; the leaf of the *Laurus Cassia*, = *tamāla-pattra*; (*ā*), *f*, protection.

*Gopāniya*, *as*, *ā*, *am*, to be preserved or protected; to be prevented; to be concealed or hidden; secret, mysterious. — *Gopāniya-tā*, *f*, or *gopāniyatra*, *am*, *n*, concealableness, fitness for being kept secret.

*Gopayatiya*, *as*, *ā*, *am*, Ved. to be protected.

*Gopāyaka*, *as*, *i*, *am*, a preserver, a cherisher, one who guards or protects.

*Gopāyana*, *as*, *ā*, *am*, preserving, protecting; (*am*), *n*, protecting, preserving, protection.

*Gopāyita*, *as*, *ā*, *am*, preserved, protected, cherished.

*Gopāyitrī*, *tā*, *m*, a preserver, a protector.

*Gopīn*, *i*, *inī*, *i*, a protector, one who preserves or protects; (*inī*), *f*, *N*, of a creeping plant, *Ichnocarpus Frutescens*; [cf. *gopī* and *gopikā*.]

*Gopīla*, *as*, *ā*, *am*, one who preserves or protects.

*Gopishtha*, *as*, *ā*, *am*, Ved. superl. of *goptri*.

*Goptavya*, *as*, *ā*, *am*, to be protected or preserved.

*Goptri*, *tā*, *trī*, *trī*, a preserver, a protector, one who defends or cherishes; one who conceals anything.

*Gopya*, *as*, *ā*, *am*, to be protected or preserved; to be kept, to be taken care of; to be kept secret or hidden; to be cherished; (*as*), *m*, a servant, a slave; the son of a female slave; an assemblage of cowherdresses (? *n*). — *Gopyādhi* ('*ya-ādhi*'), *is*, *m*, a pledge which is not to be used but carefully preserved.

*Gopyaka*, *as*, *m*, a slave, a servant.

**गुफ्** *guph* or *gumph*, cl. 6. P. *guphati* or *gumphati*, *jugumphā*, *phūm*, to string together, tie, string as a garland, wind round.

*Gumphā*, *as*, *m*, tying, stringing as a garland; a bracelet; a whisker, a mustachio.

*Gumphana*, *am*, *n*, winding (a garland &c.).

*Gumphita* or *guphita*, *as*, *ā*, *am*, tied, strung together; arranged, placed in order; also *gushpita*.

**गुर** *gur* or *gūr*, cl. 6. A. *gurate*, *jugure*, *guritum*, to make effort or exertion; cl. 10.

A. *gorayate* or *gūrayate*, &c., to make effort; to cat; cl. 4. A. *gūryate*, to hurt, go; Ved. also cl. 6. P. *gurati*, (not used without prepositions except in the part. *gūrta* and *gūrṇa*, = approved, welcome, agreeable; see under *gūr*.)

*Guraṇa*, *am*, *n*, effort, perseverance, great or continued exertion.

**गुरु** *guru*, *us*, *vī*, *u* (said to be fr. rt. 2. *grī*, compar. *gariyas*, superl. *garishtha*, in Mahā-bh. VII. 5324, compar. *gariyastara*), heavy, weighty (opposed to *laghu*), heavy in the stomach (as food), difficult to digest; great, large, extended, long; (in prosody) long by nature or position (as a long vowel taken alone or a short vowel before two consonants; sometimes a long vowel followed by consonants is called *gariyas*); high in degree, vehement, violent, excessive, deep, much; difficult, hard; grievous; important, serious, momentous; valuable, highly prized; dear, beloved; baughty, proud (as a speech); venerable, respectable; best, excellent; (*us*), *m*, any venerable or respectable person, as a father, mother, or any relative older than one's self; a spiritual parent or preceptor from whom a youth receives the initiatory Mantra or prayer and who conducts the necessary ceremonies up to the period of investiture with the sacrificial thread or string; this person may be the natural parent or the religious preceptor; a religious teacher, one who explains the law and religion to his pupil, instructs him in the Śāstras &c.; a *N*, of Brīhaspati or the planet Jupiter, who is considered as the Guru or preceptor of the gods; an epithet of Droṇa, the teacher of the Pāṇḍus; *N*, of a son of Sankṛiti; (*vī*), *f*, pregnant, a pregnant woman; the wife of a teacher; [cf. Gr. *βapús*; Lat. *gravis*; Goth. *kaurihs*; Lith. *giēras*.]

— *Guru-kāra*, *as*, *m*, worship, adoration. — *Guru-kārya*, *am*, *n*, a serious or momentous affair, the business or office of a spiritual teacher. — *Guru-kula*, *am*, *n*, the family of a spiritual preceptor or parent. — *Guru-kṛitā*, *as*, *ā*, *am*, worshipped. — *Guru-koopa*, *as*, *m*, violent wrath. — *Guru-krama*, *as*, *m*, instruction handed down through a series of teachers, traditional instruction. — *Guru-gata*, *as*, *ā*, *am*, being with or belonging to a spiritual teacher. — *Guru-gītā*, *f*, title of a section in the Skanda-Purāṇa relating to Gurus or spiritual preceptors. — *Guru-ghna*, *as*, *i*, *am*, destroying or killing a spiritual teacher; (*as*), *m*, white mustard. — *Guru-jana*, *as*, *m*, any venerable or elder person, a father, mother, the elders of a family &c. — *Guru-tama*, *as*, *ā*, *am*, most important &c.; (*as*), *m*, the best teacher. — *Guru-tara*, *as*, *ā*, *am*, heavier, more important. — *Guru-talpa*, *as*, *m*, the bed of a teacher; the violation of a teacher's bed; a violator of his teacher's bed. — *Gurutalpa-ga*, *as*, *m*, a violator of his teacher's bed; the violation of it (?). — *Gurutalpa-vrata*, *am*, *n*, penance for intercourse with the wife of a Guru. — *Gurutalpābhigamana* ('*pa-abh*'), *am*, *n*, violation of a teacher's bed. — *Gurutalpin*, *i*, *inī*, *i*, one who has criminal intercourse with his teacher's wife. — *Guru-tā*, *f*, weight, heaviness, burden, trouble; dignity; importance; the office of a teacher. — *Guru-tāpa*, *as*, *m*, excessive heat. — *Guru-tva*, *am*, *n*, weight, heaviness; burden, trouble; severity, hardness; greatness, magnitude; respectability, venerableness, sacredness; the office of a teacher. — *Gurutvaka*, *am*, *n*, heaviness. — *Gurudakshinā*, *f*, a fee given to a spiritual preceptor. — *Guru-dāna*, *am*, *n*, a Guru's gift, a present to a

religious teacher. — *Guru-dāsa*, *as*, *m*, *N*, of a teacher. — *Guru-dikshā-tantra*, *am*, *n*, *N*, of a Tantra. — *Guru-daivata*, *as*, *m*, the eighth lunar constellation Pushya, (of which Brīhaspati is the ruling deity.) — *Guru-patṛā*, *f*, the Tamarind tree; (*am*), *n*, tin. — *Guru-paripāṭi*, *f*, a series of Jaina sages. — *Guru-pāka*, *as*, *ā*, *am*, difficult of digestion. — *Guru-pūjā*, *f*, the ceremonies in propitiation of Brīhaspati when a work is to be performed or undertaken; the worship of one's spiritual guide. — *Guru-pramoda*, *as*, *m*, happiness, delight. — *Guru-prasāda*, *as*, *m*, propitiousness or the favour of one's Guru; the product of a Guru's blessing, i. e. learning &c. — *Guru-priya*, *as*, *ā*, *am*, dear to a preceptor. — *Guru-bha*, *as*, *m*, the constellation of Brīhaspati, i. e. the lunar mansion Pushya. — *Guru-bhāra*, *as*, *m*, *N*, of a son of Garuḍa. — *Guru-bhāva*, *as*, *m*, the condition of a spiritual preceptor, importance, consequence, weight. — *Guru-bhṛit*, *i*, *l*, *i*, Ved. bearing heavy things (as the earth). — *Guru-mat*, *ān*, *atī*, *at*, containing a vowel which is long by nature or position. — *Guru-mardala*, *as*, *m*, a kind of drum or tabor. — *Guru-ratna*, *am*, *n*, a topaz. — *Gurulaghu-tā*, *f*, (ft. *guru-laghu*), heaviness and lightness. — *Guru-lāghava*, *as*, *m*, (?) length and shortness of vowels; (*am*), *n*, great and small importance, relative importance or value. — *Guru-rat*, ind. like a Guru, as a Guru, as if to a Guru. — *Guruvad-vṛitti*, *is*, *f*, behaving to any one with as much respect as to a sacred teacher. — *Guru-varāo-ghna*, *as*, *m*, the lime or citron, = *Umpāka*. — *Guru-rāra*, *as*, *m*, a heavy vowel; [cf. *guru*.] — *Guru-vartin*, *i*, *inī*, *i*, or *guru-vṛitā*, *as*, *ā*, *am*, treating parents or venerable persons with respect. — *Guru-vāra*, *as*, *m*, the day of Jupiter, Thursday. — *Guru-vṛitī*, *is*, *i*, *l*, long by nature. — *Guru-ryatha*, *as*, *ā*, *am*, heavily distressed. — *Guru-sāra*, *f*, the tree *Dalbergia Sisu*; [cf. *śinsapā*.] — *Guru-śikharin*, *i*, *m*, epithet of the Himālaya (the venerable mountain). — *Guru-śishya-saṃvāda*, *as*, *m*, a philosophical dialogue by Carana-dāsa. — *Guru-śūśrūṣhā*, *f*, service of a Guru. — *Guru-śokānala* ('*ka-an*'), *as*, *m*, the fire of heavy sorrow. — *Guru-sārā*, *f*, *N*, of a tree, = *śinsapā*. — *Guru-sevā*, *f*, obsequiousness to a spiritual preceptor. — *Guru-shandha*, *as*, *m*, *N*, of a large mountain. — *Guru-sthāra*, *as*, *ā*, *am*, very firm. — *Guru-han*, *ā*, *m*, the murderer of a Guru or spiritual parent; (this is the worst of all criminals according to the Hindūs). — *Guru-akshara*, *am*, *n*, a long syllable. — *Guru-anganā*, *f*, the wife of a Guru; any woman entitled to great respect. — *Guru-ārtha*, *as*, *m*, a Guru's fee for instructing a pupil; (*am*), ind. for or on account of a Guru; (*as*, *ā*, *am*), important. — *Gurvartha-gahvara*, *as*, *ā*, *am*, deep in meaning.

*Guruka*, *as*, *i*, *am*, a little heavy; (in prosody) long.

*Gurviṇī*, *f*, pregnant, a pregnant woman; *N*, of an irregular species of the Āryā metre.

**गुरुत्क** *guruṭka*, *as*, *m*, a kind of bird, a sort of peacock. See *tīla-mayūra*.

**गुरुह** *guruha*, *as*, *m*, pl., *N*, of a people in Madhya-deśa; [cf. *guḍuḥa*, *guluḥa*, *gulaḥa*.]

**गुर्जर** *gurjara*, *as*, *m*, *N*, of a district, Gurjara or Guzerat; (*ās*), *m*, pl. the people of Guzerat; (*i*), *f*, one of the Rāgīnīs or female personifications of music; [cf. *gujjarī*.]

**गुर्द** *gurd* = *gūrd*, *q*, *v*.

**गुर्व** *gurv*, cl. 1. P. *gūrvati*, *jugūrva*, &c., to raise; to endeavour, to aim or strive.

**गुल्** *gula*, *as*, *m*, raw or unrefined sugar, molasses; the glans penis; the clitoris; (*ā*), *f*, the plant *Tithymalus Antiquonum*; (*i*), *f*, a pill, a bolus, any small globular substance; small pox; [cf. *guḍa* and *gola*.]

*Gulya*, *as*, *m*, sweetness, a sweet or saccharine taste.

**गुलञ्चकन्द** *gulañcakanda*, as, m. an esculent root (Kanda), commonly Kull; [cf. *gubhāhvahanda*.]

**गुलह** *gulaha*, ās, m. pl., N. of a people in Madhya-dēśa; [cf. *guduha*, *guruha*, *guluha*.]

**गुलिक** *gulika*, as, m., N. of a hunter; (ā), f. = *gultikā*, a ball; a pearl. — *Gulikā-kriḍā*, f. playing with a ball, bat and ball, golf, &c.

**गुलिङ्क** *gulinka*, as, m. = *kulinkaka*, a sparrow.

**गुलुच्च** *gulučha* or *gulučca* or *guluñcha* or *guluñchaka*, as, m. a bunch, a nosegay, a cluster of blossoms; [cf. *gubhā*, *gutsa*, *gulañcakanda*.]

**गुलुह** *guluha*, ās, m. pl., N. of a people in Madhya-dēśa; [cf. *guduha*, *guruha*, *guluha*.]

**गुलुगुलु** *gulugulu*, us, u, m. n. bdellium; [cf. *guggulu*.]

**गुल्फ** *gulpha*, as, m. (said to be fr. rt. *gal*), the ancle; [cf. *vtgulpha* and *kulpha*.] — *Gulpha-jāha*, am, n. the root of the ancle.

**गुल्म** *gulma*, as, am, m. n. a cluster or clump of trees, a thicket, a bush, a shrub; a troop or guard of soldiers, a body of troops, a division of an army, consisting of 45 foot, 27 horse, 9 chariots, and 9 elephants; or of 135 foot, 81 horse, 27 chariots, and 27 elephants; a fort, an entrenchment; disciplining an army, keeping it in a posture of defence; the spleen; a chronic enlargement of the spleen or as variously situated any glandular enlargement in the abdomen, as that of the mesenteric gland &c., so as to be perceived externally; a wharf or stairs, a Ghat; (ī), f. a cluster or clump of trees, a multitude of thickets; Emblic Myrobalan; jujube; small cardamoms; a tent. — *Gulma-ketu*, us, m. a small sort of cane or reed, sorrel. — *Gulma-keśa*, as, ā, am, having bushy hair. — *Gulma-mūla*, am, n. fresh ginger. — *Gulma-vallī*, f. the plant *Sarcostemma Viminale*. — *Gulma-vāta*, as, m. or *gulmodara* (‘*ma-ud*’), am, n. a disease of the spleen.

*Gulmaka*, as, m., N. of a son of the Brāhman Soma-sarman.

*Gulmin*, ī, inī, ī, composed of different divisions (a force &c.); growing in a clump or cluster, clustered, bushy; having the spleen, affected by that disease; (nī), f. a spreading creeper or any creeping plant.

**गुल्य** *gulya*. See under *gula*.

**गुवाक** *guvāka*, as, m. the betel-nut tree, *Arecia Fausel* or *Catechu*; [cf. *guvāka*.]

**गुम्पित** *gushpita*, as, ā, am, Ved. interlaced, intertwined, tied together &c.; [cf. *guph* and *gumpā*.]

**गुह** I. *guh*, cl. 1. P. A. *gūhati*, -te, *jugūha*, *juḡuḥe*, *gūhishyati* or *ghokshyati*, -te, *agūhāt*, *agūhukshat*, *agūdhā*, *agūhukshata*, *agūhishi*, *agūhukshi*, *gūhītam* or *godhūm*, to cover, conceal, hide, hide away, keep secret; to cover with clothes: Caus. *gūhayati*, -yitum, *ajūghat*: Desid. *jughukshati*, -te, to wish to conceal or hide away: Intens. *jogūhayate*, *jogūhīti* or *jogodhī*.

2. *guh*, *ghuḥ*, f., Ved. a hiding-place.

*Guha*, as, m. a N. of Skanda or Kārttikeya, the god of war (as reared in a secret place); an epithet of Siva; of Vishṇu; N. of a king of the Nishādas, a friend of Rāma; a N. or title proper to persons of the writer-caste; a horse, a swift horse; (ās), m. pl., N. of a people in the south of India. — *Guha-gupta*, as, m., N. of a Bodhi-sattva. — *Guha-candra*, as, m., N. of a merchant. — *Guha-deva*, as, m., N. of a teacher. — *Guha-rāja*, as, m. a peculiar form or construction of a temple. — *Guha-sīra*, as, m., N. of a king of Kalinga. — *Guha-shashthī*, f. the sixth day in the former half of Mārgaśīrsha. — *Guha-sena*, as, m., N. of a merchant.

*Guhad-avadya*, as, ā, am, Ved. concealing or removing deficiencies.

*Guhalu*, us, m., N. of a man.

*Guhā*, f. a cave, a cavern, a hiding-place; a pit, a hole in the ground; the plant *Hemionitis Cordifolia*; another plant, = *sāla-paripī*; (ā), ind. in a hiding-place, in secret, secretly (opposed to *avis*). *Guhā dhā* or *guhā nidhā* or *guhā kṛi*, Ved. to conceal, remove. — *Guhā-grītha*, am, n. a cavern. — *Guhā-čara*, as, ī, am, going in secret or secretly, going in the interior. — *Guhā-mukha*, as, ī, am, wide-mouthed, open-mouthed. — *Guhā-śaya*, as, ā or ī, am, lying in a secret place, being in the interior or in the heart; living in hiding-places or in caverns; (as), m. a tiger; an epithet of Vishṇu. — *Guhā-hita*, as, ā, am, being in a secret or hidden place, placed in the heart.

*Guhina*, am, n. a wood, a thicket.

*Guhila*, am, n. wealth, property; a wood (?); (as), m., N. of a prince.

*Guhera*, as, m. a guardian, a protector; a smith.

*Guhya*, as, ā, am, to be covered or concealed, to be hidden, to be kept hidden or secret, concealable, private; secret, solitary, retired; mysterious, mystical; (am), ind. secretly, privately; (as), m. hypocrisy; a tortoise; an epithet of Vishṇu; (am), n. a secret, a mystery; a privy, an organ of generation, &c.; the anus. — *Guhya-kālī*, f. ‘the mysterious Durgā’, title of a poem in honour of this deity.

— *Guhya-guru*, us, m. the mysterious Guru, an epithet of Siva, this deity being considered as the especial teacher of the Tantras or Hindū mystical and magical works; [cf. *grīhya-guru*.] — *Guhya-tantra*, am, n., N. of a Tantra. — *Guhya-dīpaka*, as, m. a flying insect which gives out light; the fire-fly. — *Guhya-nishyanda*, as, m. urine. — *Guhya-pati*, īs, m. lord of the mysteries, an epithet of Vajra-dhara. — *Guhya-pidhāna*, am, n. a covering over the privities. — *Guhya-pushpa*, as, m. the tree with concealed blossoms, *Ficus Religiosa*; [cf. *asvattha*.] — *Guhya-bhāshita*, am, n. secret speech, a Mantra, a mystical prayer or incantation; a secret. — *Guhya-maya*, as, ī, am, containing mysteries. — *Guhya-vīja*, as, m. a kind of grass, = *bhū-trīna*. — *Guhyaśeṣārī* (‘*ya-īś*’), f. the mysterious deity, i. e. Prajāpā, the female energy of the Ādi-buddha.

*Guhyaka*, as, m. a N. of a class of demi-gods who like the Yakshas are attendants of Kūvera or the god of wealth, and guardians of his treasures; they may have received their name from living in mountain caverns. — *Guhyakādhipati* (‘*ka-adh*’), īs, m. or *guhyaśeṣārī*, as, m. or *guhyaśeṣvara* (‘*ka-īś*’), as, m. an epithet of Kūvera, the deity of wealth.

*Gūḍha* (or Ved. *gūḥa*), as, ā, am, covered, hidden, concealed, invisible, secret, private; disguised; (am), n. a solitary or private place; a private part; a mystery. — *Gūḍha-čara*, as, ī, am, one who goes about secretly or unknown; (as), m. a secret emissary. — *Gūḍha-čarin*, ī, inī, ī, going about secretly or privately; (ī), m. a secret emissary, a spy. — *Gūḍha-ja*, as, ā, am, born privately; (as), m. the son of a concealed birth, born secretly of a woman whose husband is absent, the real father being unknown; (this is one of the twelve forms particularized in Hindū law, the child belonging to the husband of the disloyal wife); [cf. *gūḍhotpanna*.] — *Gūḍha-tā*, f. concealment, secrecy; *gūḍhatayā*, privately, secretly. — *Gūḍha-tva*, am, n. concealment, secrecy. — *Gūḍha-nīda*, as, m. the wagtail. — *Gūḍha-patra*, as, m. the plant *Capparis Aphylla*, = *kurīra*; another plant, *Alangium Hexapetalum*, = *ankoṭha*. — *Gūḍha-patha*, as, m. a hidden path; the mind, intellect; a bye-path, a private way. — *Gūḍha-pād*, ī, m. a snake. — *Gūḍha-pāda*, as, ā, am, having hidden feet; (as), m. a snake. — *Gūḍha-purusha*, as, m. a spy, a secret emissary, a disguised agent. — *Gūḍha-pushpaka*, as, m. the plant *Mimusops Elengi*, = *vahula*. — *Gūḍha-phala*, as, m. the jujube, = *badara*. — *Gūḍha-bhāshita*, am, n. secret intelligence, private com-

munication. — *Gūḍha-mārga*, as, m. a subterranean passage, a bye-road or secret way; a defile. — *Gūḍha-māthūna*, as, m. a crow (copulating in secret). — *Gūḍha-varācas*, ās, m. a frog. — *Gūḍha-vallikā*, f. *Alangium Hexapetalum*, = *ankoṭha*. — *Gūḍha-sākshin*, ī, m. a concealed witness, one placed by the plaintiff so as to overhear what has been said by the defendant. — *Gūḍhāgūḍha-tā*, f. or *gūḍhāgūḍha-tva*, am, n. (fr. *gūḍha* + *agūḍha*), concealment and publicity. — *Gūḍhāngu* (‘*ḍha-ar*’), as, m. a tortoise. — *Gūḍhārghrī* (‘*ḍha-ar*’), īs, m. a snake. — *Gūḍhārī* (‘*ḍha-ar*’), īs, īs, ī, of concealed glory. — *Gūḍhārtha-dīpikā* (‘*ḍha-ar*’), f. ‘light for the hidden meaning,’ title of a commentary. — *Gūḍhotpanna* (‘*ḍha-ut*’), as, ā, am, born secretly; (as), m. = *gūḍha-ja*, q. v.

*Gūhana*, am, n. concealing, hiding.

*Gūhamāna*, as, ā, am, hiding, concealing.

*Gūhayitvā*, ind. having concealed, having hidden or disguised.

*Gūhitavya*, as, ā, am, to be hidden or concealed, to be kept secret.

**गुहेर** *guhera*. See under rt. 1. *guh* last col.

**गु** I. *gū*, cl. 6. P. *gūvati*, to void by stool; (another form for 4. *gu*.)

*Gūtha*, as, am, m. n. feces, ordure. — *Gūthā-lakṭa*, as, m. a small bird, considered to be a species of the Mayna, *Turdus Salica*; [cf. *sālvika*.]

*Gūna*, as, ā, am, voided (as ordure).

**गु** 2. *gū* (fr. rt. 1. *gam*), going, (in *agre-gū*, q. v.)

**गूढ** *gūḍha*. See under rt. 1. *guh* last col.

**गूर** *gūr* = *gur*, q. v.

*Gūraṇa*, am, n. = *guraṇa*, q. v.

*Gūrṇa* or *gūrta*, as, ā, am, Ved. approved, welcome, agreeable, thankful (Lat. *gratus*). — *Gūrta-manus*, ās, ās, as, Ved. with grateful mind; (Sāy.) with prepared mind. — *Gūrta-vačas*, ās, ās, as, Ved. speaking agreeably. — *Gūrta-śravaś*, ās, ās, as, Ved. of whom or of what one likes to hear or to speak. — *Gūrta-vasu*, us, us, u, Ved. possessing agreeable things; (Sāy.) bestowing treasure.

*Gūrti*, īs, f., Ved. approval, praise, a flattering expression.

**गूर्दे** *gūrd* or *gurd*, cl. 1. A. *gūrdate* or *gurdāte*, *jugūrde*, *gūrditum*, to play, sport; to jump, leap; d. 10. P. *gūrdayati* or *gurdāyati*, -yitum, to play, sport; to dwell, inhabit; [cf. *kūrd*.]

*Gūrda*, as, m. a jump; *Prajāpater gūrdah* or *Prajāpateh kūrdah*, N. of a Sāman.

**गूर्ध** *gūrdh*, cl. 10. P., Ved. *gūrdhayati*, -yitum, to praise.

**गुवाक** *guvāka*, as, m. = *guvāka*, the betel-nut tree.

**गुष्णा** *gūshāṇā*, f. the eye in a peacock’s tail.

**गूहन** *gūhana*, &c. See under rt. *guh*.

**गृ** *grī*, cl. 1. P. *garati*, *jagāra*, *garishyati*, *agārśūt*, *gartum*, to sprinkle, moisten, wet; to grant: Caus. *gārayati*: Desid. *jīgirshati*: Intens. *jegrīyate*, *jargurti*.

**गृज** *grīj* or *grīñj* [cf. rt. *garj*], cl. 1. P. *garjati*, *garjaja*, *garjatum* or *grīñjati*, *jagrīñja*, *grīñjitum*, to sound, roar, grumble, &c.

*Grīñja*, N. of a plant, = *grīñjana* (?). *Grīñjana*, as, m. garlic, or a small red variety of it; a tump; the tops of hemp chewed to produce an inebriating effect, the *Gāñja*; (am), n. the bulb of a kind of onion; poisoned flesh, the meat of an animal destroyed by a poisoned arrow.

*Grīñjanaka*, as, m. a kind of garlic.

गृह्निम *grīnjima*, as, m., N. of a son of Sūra and brother of Vasu-deva.

गृणत *grīnat*, *grīnīshan*. See 1. *grī*, p. 296.

गृणिव *grīṇḍiva* or *grīṇḍiva*, as, m. a kind of jackal.

गृत्स *grītsa*, as, ā, am (fr. rt. *grīdh* ?), clever, dexterous; judicious, wise; a sharp fellow, a sharper; (as), m. the god of love, Kāma or Kandarpa. — *Grītsa-pati*, is, m., Ved. the chief of a number of sharps. — *Grītsa-mati*, is, m., N. of a son of Su-hotra. — *Grītsa-mada*, as, m., N. of a son of Sannaka, of the family of Bhṛigu; (according to a legend he was formerly a son of Sūna-hotra, of the family of Angiras, but by Indra's will was transferred to the Bhṛigu family; he is the chief Rishi of the second Maṇḍala of the R̥g-veda.)

गृध् *grīdh*, cl. 4. P. *grīdhya*tī, *jaḡardha*, *gardhishyati*, *agrīdhat*, *gardhitum*, to endeavour to gain; to covet, desire, strive after greedily; be desirous of, be eager for, long for (with loc. or acc.), to be greedy; Caus. P. *gardhayati*, *ḡyitum*, to make desirous, make greedy, to be greedy; A. *gardhayate*, to deceive, cheat: Desid. *jaḡardhīshati*: Intens. *jaḡarīdhyate*, *jaḡardhī*.

*Grīdha*, as, ā, am, desirous of, eagerly longing for; [cf. Old Germ. *gīr*, *līr*: Mod. Germ. *gier*: Eng. *greedy* (?): Goth. *gredags*, *gauris*: Hib. *greadatm*, 'I burn'; *greadhnach*, 'joyful, glad'; *gradh*, 'love, charity; dear'; *graidhnog*, 'a beloved female; &c.: Lith. *godus*, *gedu*: Slav. *glad*, 'hunger.']

*Grīdhu*, us, us, u, desirous, lustful, libidinous; (us), m. the deity Kāma, god of love.

*Grīdhna*, as, ā, am (? a wrong form for *grīdhnū*), desirous (?).

*Grīdhnu*, us, us, u, eager; greedily desirous of, greedy, covetous, cupidinous; [cf. Goth. *gairns*, *gairnja*: Lith. *godūs*.] — *Grīdhnu-tā*, f. covetousness, greediness, extreme desire.

*Grīdhya*, as, ā, am, to be desired or longed for; (ā), f. desire, greediness.

*Grīdhra*, as, ā, am, desiring greedily or fervently; eager for, desirous, greedy, covetous; (as, am), m. n. a vulture; (ī), f. the female vulture; a daughter of Kaśyapa and Tāmrā and mother of the vultures; [cf. Old Germ. *gīr*; Mod. Germ. *geier*.] — *Grīdhra-kūta*, as, m., N. of a mountain near Rājā-grīha. — *Grīdhra-ākra*, au, m. du. the vulture and the Cakra-vāka. — *Grīdhra-jambūka*, as, m., N. of an attendant of Siva. — *Grīdhra-makhī*, f. the jujube, Zizyphus Jujuba, = *holī*; another plant, Asteracantha Longifolia, = *kulika*. — *Grīdhra-pati*, is, m. the lord of the vultures, an epithet of Jaṭāyu. — *Grīdhra-pattra*, as, m., N. of an attendant of Skanda; (ā), f., N. of a plant, = *dhūmrā-patrā*. — *Grīdhra-mojāntaka*, as, m., N. of a son of Svaphalka. — *Grīdhra-yātu*, us, m., Ved. a Yātu or demon in the shape of a vulture. — *Grīdhra-rāj*, t, or *grīdhra-rāja*, as, m. the king of the vultures, an epithet of Jaṭāyu. — *Grīdhra-rata*, as or am, m. or n. (?), N. of a Tirtha. — *Grīdhra-vāja* or *grīdhra-vājīta*, as, ā, am, furnished with vulture-feathers, as an arrow; [cf. *gārdhra-vājīta*.] — *Grīdhra-sad*, t, t, t, Ved. sitting on a vulture.

*Grīdhraṇa*, as, ā, am, similar to a vulture in greediness; (ī), f., N. of a plant, = *grīdhra-patrā*.

*Grīdhrikā*, f. the mother of the vultures, a daughter of Kaśyapa and Tāmrā.

गृध् *grīdhū*, ūs, m. air voided downwards [cf. *apāna*]; understanding, intellect, reason; bad, wicked (?).

गृध्सी *grīdhrasī*, f. lumbago; rheumatism affecting the loins.

गृभ *grībh*, p, f. (fr. *grah*), Ved. grasping, seizing, grasp, hold.

*Grībha*, as, m., Ved. the place where anything is seized, handle, hold.

*Grībhi*, is, is, ī, Ved. holding, containing, bearing.

*Grībhīta*, as, ā, am, Ved. grasped, seized; impregnated, bearing fruit. — *Grībhīta-tāti*, is, f., Ved. the being seized or grasped.

गृष्टि *grīshṭi*, is, f. a cow which has had only one calf, a young cow; (in compounds with the names of other animals) any young female animal (e. g. *vāsītā-grīshṭī*, a young female elephant); a kind of bulbous plant, = *vārālī*, *varāha-kāntā*, *badarā*; Zizyphus Jujuba (?), Gmelinus Arborea, = *kāsmarī*; (is), m. a boar (various reading for *grīshṭī*).

*Grīshṭikā*, f. a kind of plant.

*Grīshṭyā*, f. young (as a cow).

गृह् *grīh*, *ghrīt*, t, t (fr. rt. *grah*), at the end of compounds, taking, holding, seizing, taking away, drawing away.

*Grīha*, am or ās, n. or m. pl. (in Ved. also m. sing.), a house, a habitation, a mansion; (*mṛimayo grīhah*, 'the house of earth,' the grave; *grīhās*, m. pl. a house as containing several rooms); the inhabitants of a house, a family (pl.); a wife (sing. or pl.); a sign of the zodiac (sing.); a name, an appellation (sing.); (as), m., Ved. an assistant, servant; [cf. *anti-grīha*, *devatā-grīha*, *bhūmī-grīha*, *sayyā-grīha*, *su-grīha*; cf. also Germ. *kirche* (?); Old Germ. *kircha*; Island. *kyrkja*; Angl. Sax. *cīric* for *clrc.*] — *Grīha-kācchapa*, as, m. a small flat oblong stone, used for grinding condiments &c. (shaped like a tortoise); [cf. *grīhāśman*.] — *Grīha-kanyā*, f. the plant Aloe Perfoliata, = *ghṛīta-kumārī*; [cf. *kanyakā*.]

— *Grīha-kapota* or *grīha-kapotaka*, as, m. a pigeon, a tame or domestic pigeon. — *Grīha-karaṇa*, am, n. household affairs, house-building. — *Grīha-kartṛi*, tā, m. a house-builder, a kind of sparrow.

— *Grīha-karma-kara* or *grīha-karma-dāsa*, as, m. a domestic servant. — *Grīha-karman*, a, n. a domestic affair; a domestic rite, a ceremony relating to a house or household. — *Grīha-kalaha*, as, m. domestic dissension, intestine broils. — *Grīha-kāraka*, as, m. a house-builder, a mason, a carpenter, thatcher, &c. — *Grīha-kārīn*, ī, m. a house-builder; a kind of wasp, commonly Kumirakya. — *Grīha-kārya*, am, n. household affairs, domestic duties.

— *Grīha-kukkuṭa*, as, m. a domestic cock. — *Grīha-kulīnga*, as, m. a kind of bird; [cf. *kulīnga*.]

— *Grīha-kṛītya*, am, n. household matters or affairs, the affairs of a royal house, the ministry. — *Grīha-godhā* or *grīha-godhikā*, f. the small house-lizard; [cf. *āgāra-yodhikā*.] — *Grīhagolaka*, as, m. or *grīhagolikā*, f. the small house-lizard.

— *Grīha-śatka*, as, m. a house-sparrow. — *Grīha-śūlī*, f. two rooms contiguous to each other, but one facing west, the other east. — *Grīha-śchīdra*, am, n. a breach in a house, private or family dissensions or troubles. — *Grīha-ja* or *grīha-jāta*, as, ā, am, born in the house; (as), m. a slave born in the house. — *Grīha-jātikā*, f. deceit, disguise. — *Grīha-taṭī*, f. a terrace in front of a house, a threshold.

— *Grīha-dāsa*, as, ī, m. f. a domestic slave. — *Grīha-dāha*, as, m. the burning of a house, a conflagration, arson. — *Grīha-dīptī*, is, f. the splendor or ornament of the house, a virtuous woman. — *Grīha-devatā* or *grīha-devī*, f. the goddess of a house. — *Grīha-druma*, as, m., N. of the plant Meghra-śringī. — *Grīha-dvāra*, as, am, m. n. the door of a house. — *Grīha-dhūma*, as, m., N. of a plant; [cf. *āgāra-dhūma*.] — *Grīha-naraka*, am, n. a hell of a house. — *Grīha-nāśana*, as, m. a pigeon (destroying the walls of a house by building in and about it). — *Grīha-nīda*, as, m. 'having its nest in houses,' a sparrow. — *Grīha-pa*, as, m., Ved. the guardian of a house. — *Grīha-pati*, is, m. the master of a house, a householder; Ved. often an epithet of Agni; a man of the second class who after having finished his studies is married and settled; a householder of peculiar merit, giving alms

and performing all the prescribed ceremonies &c.; one who has the precedence at a grand sacrifice; the maintenance of a sacred and perpetual fire; the virtue of a householder (i. e. hospitality &c.). — *Grīha-patin*, ī, m. used in the gen. pl. (*grīhapatinām*) for the preceding. — *Grīha-patnī*, f., Ved. the mistress of a house, the wife of the householder. — *Grīha-pāla*, as, m. the guardian of a house, a house-dog. — *Grīhapālāya*, nom. A. *pālāyate*, *ḡyitum*, to resemble a house-dog. — *Grīha-potaka*, as, m. the site of a habitation, the ground on which it stands and which surrounds it. — *Grīha-praveśa*, as, m. or *grīha-praveśana*, am, n. solemn entrance into a house according to prescribed ceremonies. — *Grīha-praveśanīya*, as, ā, am, relating to the solemn entrance into a house. — *Grīha-bali*, is, m. a domestic oblation, the offering of the remnants of a meal to all creatures, such as animals, supernatural beings, and especially household deities. — *Grīhabali-devatā*, f. the deity to whom a domestic oblation is offered. — *Grīhabali-priya*, as, m. a kind of crane, Ardea Nivea. — *Grīhabali-bhuj*, k, m. a sparrow; (according to other authorities), Ardea Nivea, or a crow. — *Grīhabhaṅga*, as, m. an exile, one who is driven from his house; family decay; destroying a house, breaking into a house; failure, breaking up, ruin, destruction of a family, firm or association. — *Grīhabhāñjana*, am, n. breaking down or destroying a house; causing the ruin or decay of a family. — *Grīha-bhartrī*, tā, m. the master of a house, causing family quarrels. — *Grīha-bhojin*, ī, inī, ī, an inmate of the same house. — *Grīha-māṇi*, is, m. a lamp. — *Grīha-mācīkā*, f. a bat. — *Grīha-mūdhadhā*, is, is, ī, bewildered with domestic cares. — *Grīhamṛiga*, as, m. a dog. — *Grīhamegha*, as, m. a multitude of houses. — *Grīhamedha*, as, m. a domestic sacrifice; (as, ā, am), one who performs the domestic rites or is the object of them; connected with domestic rites or the duties of a householder; an epithet of a ray of the sun. — *Grīhamedhin*, ī, inī, ī, one who performs the domestic sacrifices or is the object of them, a religious man; (ī), m. the householder who performs the domestic rites, the married Brāhman who has a household, the Brāhman in the second period of his religious life; (inī), f. a housewife, the wife of a householder, natural sense or intelligence. — *Grīhamedhīya* or *grīhamedhya*, as, ā, am, relating to the Grīha-medha or Grīhamedhin. — *Grīha-yantra*, am, n. an apparatus to which on solemn occasions the flags of a house are fastened. — *Grīha-rakshā*, f. the guarding of a house. — *Grīha-randhra*, am, n. a breach in the wall of a house; private or family troubles or dissensions of an displeasing nature; [cf. *grīha-śchīdra*.] — *Grīharāja*, as, m., Ved. the lord of the house, an epithet of Agni. — *Grīha-vaī*, ān, atī, at, possessing a house, the possessor of a house. — *Grīha-vāṭikā* or *grīha-vāṭī*, f. a garden or grove near a house. — *Grīha-vāsa*, as, m. the living in a house, the office of a householder. — *Grīha-vāsīn*, ī, inī, ī, living in a house. — *Grīha-viccheda*, as, m. the extinction or destruction of a family or race. — *Grīhavitta*, as, m. = *grīha-pati*. — *Grīha-vṛksha-vāṭikā*, f. title of a literary work. — *Grīha-vyāpāra*, as, m. household affairs, domestic economy. — *Grīha-śuka*, as, m. a parrot kept in a house; a domestic poet. — *Grīha-suddhī*, is, f. ceremonies for the purification of a house. — *Grīha-samveśaka*, as, m. a house-builder. — *Grīha-stha*, as, ā, am, living or staying in a house; (as), m. a householder, a Brāhman in the second period of his religious life, or one who after having finished his studies and after investiture with the sacred thread performs the duties of the master of a house and father of a family; (ā), f. a housewife. — *Grīhastha-dharma*, as, m. the practice or duty of a householder. — *Grīha-sthāna*, am, n. a temporary residence. — *Grīhusthārama* ('*stha-ās*'), as, m. the order of a householder.

—*Griha-sthūna*, *am*, n. the pillar of a house.  
 —*Griha-han*, *ā*, *ghnī*, *a*, pernicious to a house or its inmates. — *Grihāśha* (*ha-ak*°), *as*, m. a loop-hole, an eyel-hole, a round or oblong window.  
 — *Grihāgata* (*ha-āg*°), *as*, *ā*, *am*, one who has come to a house; (*as*), m. a guest. — *Grihādhipa* (*ha-adh*°), *as*, m. the Grihastha or householder; [cf. *griha-stha*]. — *Grihānubaddha* (*ha-nū*°), *as*, *ā*, *am*, confined to the house. — *Grihābhīpālīn* (*ha-abh*°), *i*, *inī*, *i*, watching or taking care of the house; (*i*), m. a watchman. — *Grihāmla* (*ha-am*°), *am*, n. sour gruel made from the fermentation of rice-water. — *Grihāyanika* or *grihāyanika*, *as*, m. (fr. *griha* + *ayana*), a householder; [cf. *griha-stha*]. — *Grihārāma* (*ha-ār*°), *as*, m. a garden, a grove &c. near a house and belonging to it. — *Grihārūpa-detas* (*ha-ār*°), *ās*, *ās*, *as*, devoted to home. — *Grihārtha* (*ha-ar*°), *as*, m. household affairs, any household matter or care. — *Grihāvagrahaṇī* (*ha-av*°), *f*, the threshold, raised ground or a terrace in front of the door. — *Grihāvasthūta* (*ha-av*°), *as*, *ā*, *am*, dwelling or living in a house; situated or abiding in any dwelling-place. — *Grihāśayā* (*ha-ās*°), *f*, the betel tree, Piper Betel. — *Grihāśman* (*ha-as*°), *ā*, m. a flat oblong stone upon which condiments are ground. — *Grihāśrama* (*ha-ās*°), *as*, m. the order of a householder, the second stage in the religious life of a Brahman. — *Grihāśramin*, *i*, m. the Brahman as a householder. — *Grihe-jñānin*, *i*, *inī*, *i*, wise inside a house, inexperienced, stupid. — *Grihe-ruha*, *as*, *ā*, *am*, growing in a house. — *Grihe-vāsin*, *i*, *inī*, *i*, Ved. living in a house. — *Griheśa* (*ha-īśa*), *as*, m. the regent of a sign of the zodiac. — *Griheśvara* (*ha-īś*°), *as*, m. the master of a house, a householder. — *Grihoṭpāta* (*ha-ut*°), *as*, m. any domestic nuisance (as vermin &c.). — *Grihoṭpakaraṇa* (*ha-up*°), *am*, n. any domestic utensil.

*Grihayāpya* or *grihayāpya*, *as*, m. a householder, the master of a house or family.

*Grihayālu*, *us*, *us*, *u*, disposed to seize or to lay hold of.

*Grihala*, *as*, m., N. of a man.

*Grihālikā*, *f*, a small house-lizard; [cf. *grthā-golikā* and *grihulikā*.]

*Grihīn*, *i*, *inī*, *i*, possessing a house; (*i*), m. the master of a house, a householder, the Brahman as a householder [cf. *griha-stha*]; (*inī*), *f*, the mistress of a house, a wife.

*Grihī-bhū*, *cl*. I. P. *-bhavati*, *-vītum*, to become a house or habitation.

*Grihulikā*, *f*, a small house-lizard; [cf. *griha-godhūkā*, *grthālikā*, &c.]

1. *grihya*, *as*, *ā*, *am*, belonging to a house, domestic; N. of a series of ceremonies relating to family or domestic affairs (such as marriages, births, &c.) and treated of in a peculiar class of ritual works, called *Grihya-sūtras* (see below); domesticated, tame, living in houses (as animals); situated outside of, (originally 'adjoining the houses of a town'; e.g. *grāma-grihyā senā*, an army outside a village); (*as*), m. the inmate of a house, a domestic; a tame or domesticated animal; (*ā*), *f*, a suburb, a village adjoining to a city, or a small village attached to a larger. — *Grihya-kārikā*, *f*, the *Sūtras* of Āśvalāyana in metrical form. — *Grihya-guru*, *us*, m. an epithet of Siva; (a wrong reading for *guhya-guru*?). — *Grihya-grantha*, *as*, m. a treatise on domestic ceremonies. — *Grihya-pariśiṣṭa*, *am*, n., N. of a *Parīśiṣṭa*. — *Grihya-sangraha*, *as*, m. title of a work on ritual ascribed to the son of Gobhila. — *Grihya-sūtra*, *am*, n. a class of ritual works containing directions for domestic rites and ceremonies, composed by Āśvalāyana, Gobhila, &c. — *Grihyāgnī* (*ya-āg*°), *i*, m. a sacred fire which it is incumbent on every Brahman to keep up.

*Grihyaka*, *as*, *ā*, *am*, tame, domesticated, domestic; dependent, docile, not following one's own inclinations; (*as*), m. a tame or domesticated animal, whether a bird or beast.

*गृहणीं grihāṇī*, *f*, sour gruel made from the fermentation of rice-water; [cf. *grihāmla*.]

*गृहीता grihīta*. See under *rt. grah*.

*गृह्य I. 2. 3. grihya*. See last col. and under *rt. grah*.

*गृ I. grī*, *cl*. 9. P. A. *grīṇāti*, *grīṇīte*, *garitum* and *garitum*, to utter a sound, call out to, invoke; to call; to announce, proclaim; to promulgate, relate; to mention with praise, praise, extol; [cf. Hib. *gairim*; Gr. *γρῆνω*, *γλώσσα*; Old Germ. *quar*, *quīr*, &c.; Old Pruss. *gerbu*, 'to speak'; Angl. Sax. *gale*; Germ. *gal* in *Nachtigal*; Lat. *gallus*!].

*Grīnat*, *an*, *ati*, *at*, praising, flattering; speaking. *Gripiśhan*, Ved. found only in the loc. *gripiśhanī*, = in praise, with invocation; (*Sāy*). to be praised.

*गृ 2. grī*, *cl*. 6. P. *girati* and *gilati*, *jaḡāra* and *jaḡāla*, *garishyati* and *galishyati*, or *garishyati* and *galishyati*, *agārīt* and *agālīt*, *garitum* and *galitum*, or *garitum* and *galitum*, to swallow, devour, eat; to emit or eject from the mouth: Caus. *gārayati* and *gālayati*: Desid. *jigāriṣati* and *jigāliṣati*: Intens. *jegītyate*, *jāḡartī*: [cf. Lith. *geru*, 'to drink'; Lat. *glu-tio*, *gula*; Slav. *gr-lo*; Russ. *schora*.]

*गृ 3. grī* or *krī*, *cl*. 10. A. *gārayate*, *-yī-tum*, to know, discern, make known, teach.

*गृधु* *geṇḍu*, *us*, m. or *geṇḍuka* or *geṇḍūka* or *geṇḍuka*, *as*, m. a ball for playing with; [cf. *kanduka* and *ginduka*.]

*गृप्* *gep*, *cl*. I. A. *gēpate*, to shake, tremble; [cf. *kep*.]

*गृय* *geya*, &c. See under *gai* next col.

*गृल* *gela* or *gelu*, a particular number.

*गृव* *gev*, *cl*. I. A. *gevate*, to serve, to gratify by service; [cf. *kev*, *khev*, *sev*.]

*गृष्* *gesh*, *cl*. I. A. *geshate*, to seek, search, investigate; [cf. *gavesh*.]

*गृष्ण* *geshṇa*, &c. See under *gai*.

*गृह* *geha*, *am*, n. (corrupted fr. *griha*), a house, a dwelling, a habitation. — *Geha-dāha*, *as*, m. the burning of a house, a conflagration. — *Geha-pati*, *is*, m. the master of a house, a householder, husband. — *Geha-bhū*, *ūs*, *f*, the site of the house, the ground on which it is built. — *Gehe-kshvedīn*, *i*, *inī*, *i*, blustering at home, a house-hero, a coward. — *Gehe-dāhin*, *i*, *inī*, *i*, scorching and burning at home, a house-hero. — *Gehe-dripta*, *as*, *ā*, *am*, overbearing at home. — *Gehe-dhriṣṭa*, *as*, *ā*, *am*, insolent at home. — *Gehe-nardīn*, *i*, *inī*, *i*, shouting defiance at home, a poltroon, a dunghill-cock. — *Gehe-mehin*, *i*, *inī*, *i*, making water at home; a lazy, effeminate or indolent man. — *Gehe-vijitīn*, *i*, *inī*, *i*, victorious at home, a cowardly boaster. — *Gehe-ryāda*, *as*, m. fierce at home, a braggart, a boaster. — *Gehe-sūra*, *as*, m. a house-hero, a carpet-knight, a boasting coward. — *Gehapavana* (*ha-up*°), *am*, n. a small forest near a house.

*Gehin*, *i*, *inī*, *i*, having a house, domestic; (*i*), m. a householder; (*inī*), *f*, a housewife, a wife.

*Gehya*, *as*, *ā*, *am*, Ved. domestic, being in a house; (*am*), n. domestic affairs; wealth.

*गै* *gai*, *cl*. I. P. (rarely A.) *gāyati*, *jaḡau*, *gāsyati*, *agāṣīt*, *gātum*, to sing, to speak or recite in a singing manner, (applied figuratively to the utterance of beings not endowed with human language, e.g. to gods, the earth, &c.); to relate in metrical language, to praise in song; to sing before (with acc.): Pass. *giyate*: Caus. P. *gāyāyati*, *-yitum*, to cause to sing or praise in song; Desid. *jigāṣanti*: Intens. *jegīyate*, *jāḡeti*, *jāḡātī*; [cf. Lith. *zaidzi*.]

*Gātavya*, *as*, *ā*, *am*, to be sung, what may be sung. *Gāyaka*, *gāyatrī*, *gita*, &c. See s. v.

*Geya*, *as*, *ā*, *am*, to be sung; singing, a singer; (*am*), n. song, singing, a song or chant. — *Geyu-jāna*, *as*, *ā*, *am*, skilful in song. — *Geya-rājan*, *ā*, m., N. of a Cakra-vartin.

*Geshṇa*, *as*, m. a singer, a professional singer, an actor, a mime, a chanter of the *Sāma-veda*.

*Geshṇu*, *us*, m. a singer, an actor, a chanter of the *Sāma-veda*.

*गैर* *gaira*, *as*, *i*, *am* (fr. *giri*), coming from mountains, grown on them, mountain-born, mountain, mountaineer; (*i*), *f*, N. of a plant; [cf. *lāngalīkī*.]

*Gairāyana*, *as*, m. a patronymic from *Giri*.

*Gairika*, *as*, *i*, *am*, mountain, mountain-born or produced; (*as*, *ā*, *am*), m. f. n. red chalk, sometimes used as a red ornament; (*am*), n. gold. — *Gairikāksha* (*ka-ak*°), *as*, m., N. of a plant; [cf. *jalamadhūka*.]

*Gairikshūta*, *as*, m. (fr. *gri-kshū*), a patronymic of *Trasadasyu*; also of the *Yaskas*.

*Gaireya*, *as*, *i*, *am*, mountain-born, mountain; (*am*), n. bitumen, red chalk.

*गैरकंबूल* *gairakambūla* or *gairikambūla*, N. of the ninth Yoga.

*गो* *go*, *gaus*, m. f. (said to be fr. *rt. i. gam*), an ox, a cow; cattle, kine, a herd of cattle (pl.); anything coming from or belonging to an ox or cow, as milk (generally pl.), flesh, skin, hide, leather, a strap of leather, a sinew, a bow-string; a particular day of the *Abhiplava* sacrifice; = *goshōma*; the herds of the sky, i. e. the stars; the sky; (pl.) rays of light (regarded as the herds of the sky, for which *Indra* fights with *Vjitra*); the thunderbolt; water; the eye; an arrow; the hairs of the body; (the following are m. only), the sign *Taurus* of the zodiac; the sun; the moon; the sun's ray, called *Sushumna*; a kind of medicinal plant, = *riśhabha*; a singer; a goer, a horse; a billion; N. of a *Rishi*; (the following are f. only), a region of the sky; the earth (as the milch-cow of kings); a mother; speech, *Sarasvatī* the goddess of speech; N. of the wife of *Suka*, a daughter of the manes, called *Sukālas*; or N. of the daughter-in-law of *Suka*; or N. of a daughter of *Kakut-sāman* and wife of *Yayāti*; *gavāṃ vrataṃ*, N. of a *Sāman*; [cf. Gr. *bois*; Lat. *bos*; Old Germ. *chua*; Mod. Germ. *kuh*; Eng. *cow*; Lett. *gohv*; cf. also Gr. *γαῖα*, *γῆ*; Goth. *gavi*; and Mod. Germ. *gau*.] — *Go-agra*, *as*, *ā*, *am*, Ved. headed by cows, having cows or milk &c. and of the chief or most excellent part; (*am*), n. a multitude of cows; (according to native grammarians also *go'gra* and *gavāgra*). — *Go-ajana*, *as*, *ā*, *am*, Ved. anything (as a stick, goad, &c.) used for driving cattle. — *Go-arḡha*, *as*, *ā*, *am*, Ved. of the value of one cow. — *Go-arṇas*, *ās*, *ās*, *as*, Ved. flowing or streaming with milk (?). — *Go-āśva*, *am*, n. cattle and horses. — *Go-āśvīya*, *am*, n., N. of a *Sāman*. — *Go-rjika*, *as*, *ā*, *am*, Ved. prepared or mixed with milk. — *Go-opāśa*, *as*, *ā*, *am*, Ved. furnished with a twist or tuft of leather straps. — *Go-kaksha*, *as*, m., N. of a man. — *Go-kaṇṭa*, *as*, m. the plant *Asteracantha Longifolia*. — *Go-kaṇṭaka*, *as*, m. a road or spot trodden down by oxen or cows and so made difficult to be passed; the print of a cow's hoof, a spot so marked; a cow's hoof; the plant *Asteracantha*. — *Go-karṇa*, *as*, *ā*, *am*, having cow's ears, an epithet of certain men and demons; (*as*), m. a cow's ear; a kind of deer, *Antelope Picta*; a mule; a serpent; a kind of arrow; a span from the tip of the thumb to that of the ring finger; a place of pilgrimage on the Malabar coast, sacred to *Siva*; *Siva* as there worshipped; N. of one of the attendants of *Siva*; of a king of *Kāśmīra* who erected a statue of *Siva*, called after him *Gokarṇavara*; of a *Muni*; (*ā*), *f*, N. of one of the *Mātrīs* attendant on *Skanda*; (*i*), *f*, the plant *Sansevieria Zeylanica*. — *Go-kāma*, *as*, *ā*, *am*, Ved. desirous of cattle. — *Go-kāmyā*, *f*, desire for cows. — *Go-kirāṭikā* (*ra-a*°?), *f*, a bird considered as

one kind of the common Maina, Turdus Salica; also called Viṭ-sārikā. — *Go-kila* or *go-kila*, *as*, *m*, a plough; a pestle. — *Go-kula*, *am*, *n*, a herd of kine, a multitude of cattle, a cow-house or station; a village or tract on the Jumná, the residence of Nandā and of Kṛishṇa during his youth; the inhabitants of this station; *N*, of a certain sanctuary or holy place. — *Gokula-jit*, *t*, *m*, *N*, of an author of the seventeenth century. — *Gokula-nātha*, *as*, *m*, *N*, of the author of the work Padavākya-ratnākara; also of the work Rasa-mahārjaya. — *Gokula-stha*, *as*, *m*, *N*, of a sect of Vishṇu. — *Gokulika*, *as*, *ā*, *am*, one who gives help or gives no help (?) to a cow in the mud; squint-eyed; *N*, of a Buddhist sect. — *Gokulodbhavā* (*ta-ud*), *f*, an epithet of Durgā. — *Go-kṛt*, *cl*. 8. P. -*karoti*, -*kartum*, to transform into a cow. — *Go-kṛita*, *am*, *n*, cow-dung. — *Go-kshira*, *am*, *n*, cow's milk. — *Go-kshura* or *go-kshuraka*, *as*, *m*, (*kshura* = *khura*), the plant *Asteracantha Longifolia*; (*am*), *n*, a cow's hoof. — *Go-kshodaka*, *as*, *m*, a kind of bird. — *Go-khura*, *as*, *m* = *go-kshura*, the plant *Asteracantha Longifolia*; another plant, *Tribulus Languinosus*; *N*, of a Dānava. — *Gokhuri*, *is*, *m* = *go-kshura* = *go-khura*, the plant *Asteracantha Longifolia*. — *Go-grahī*, *is*, *f*, a young cow which has had only one calf. — *Go-goṃya*, *am*, *n*, a yoke of oxen or cows. — *Go-goshītha*, *am*, *n*, a station for cattle; a stable for cows, a cattle-shed. — *Go-granthi*, *is*, *m*, dried cow-dung; a station for cows, a cow-yard, cow-house, &c.; *N*, of a plant, = *go-jihvā*. — *Go-graha*, *as*, *m*, spoil, booty, capture of cattle. — *Go-grāsa*, *as*, *m*, the ceremony of presenting a mouthful of grass to a cow when performing an expiatory rite; the feeding like a cow. — *Go-ghāta*, *as*, *m*, or *go-ghātaka*, *as*, *m*, or *go-ghātin*, *ī*, *m*, a cow-killer. — *Go-ghāsa*, *as*, *m*, grass for a cow. — *Go-ghṛita*, *am*, *n*, melted butter coming from a cow; rain (i. e. the Ghṛita of the sky or earth). — *Go-ghna*, *as*, *ī*, *am*, noxious to kine; who or what kills kine; a person for whom a cow is killed, a guest. — *Go-ghnata*, *ās*, *m*, *pl*, *N*, of a people. — *Go-śādana*, *am*, *n*, a kind of sandal-wood [cf. *go-śirsha*]; (*ā*), *f*, a poisonous sort of leech. — *Go-śapālā*, *f*, *N*, of a daughter of Raudrāśva and Ghṛiācī. — *Go-śara*, *as*, *ā*, *am*, ranged or grazed over by cattle; frequented, visited, offering range or field or scope for action, within the range of, accessible, attainable, within the power of (e. g. *asmad-gośara*, within our power; *dṛishṭi-gośara*, perceptible, cognizable, worthy of observation or adoration; *dṛishṭy-agośara*, not within range of the sight, invisible); ranging, circulating, passing current, having a particular meaning, prevalent; (*as*), *m*, the range of cattle, pasturage, range in general, field for action, an abode, dwelling-place, district, department, province; the range of the organs of sense, an object of sense, anything perceptible by the senses, especially the range of the eye, the horizon (e. g. *lo'ana-gośaram yā*, to come within range of the eye, to become visible); the range of the planets from the Lagna or from each other. — *Gośara-phala* or *gośarādhyāya* (*ra-adh*), *as*, *m*, *N*, of the 104th Adhyāya of Varāha-mihira's *Bṛihat-samhitā*. — *Gośara-pīḍā*, *f*, inauspicious position of stars within the ecliptic. — *Gośari-kṛi*, *cl*. 8. P. -*karoti*, -*kartum*, to place within the range, make current. — *Gośari-kṛita*, *as*, *ā*, *am*, within the range of observation. — *Go-śarman*, *a*, *n*, an ox-hide, a cow's hide; a particular measure of surface, a place large enough for the range of 100 cows, one bull, and their calves, (according to some authorities) 300 feet long by 10 broad; it is also defined as an extent of land sufficient to support a man for a year; (originally perhaps a piece of land large enough to be encompassed by straps of leather from a cow's hide). — *Go-śaraka*, *as*, *m*, a cowherd. — *Go-śarāna*, *am*, *n*, the tending or feeding of cows. — *Go-śarin*, *ī*, *inī*, *f*, going after cows, epithet of a class of Yatis; [cf. *mṛiga-śarin*]. — *Go-śara*, *as*, *m*, an old ox or bull. — *Go-śala*, *am*, *n*, cow's urine. — *Go-śā*, *ās*, *as*, *am*, Ved. produced by milk; (*Sāy*.) burn amidst rays; (according to Mahī-dhara),

born in the earth, the earth being identical with the elements. — *Go-jāgarika*, *as*, *m*, a kind of prickly nightshade [cf. *kaṇṭha-kāraka*]; (*am*), *n*, (?) a preparer of food, a baker [cf. *bhākshya-kāraka*]; happiness, fortune. — *Go-jāta*, *as*, *ā*, *am*, Ved. born in the starry sky, one whose home is the starry sky; (*Sāy*.) born in the middle region, an epithet of the gods. — *Go-jā-parṇi*, *f*, *N*, of a plant, = *duḡḍha-phenī*. — *Go-jit*, *t*, *t*, *t*, Ved. conquering cattle, gaining cattle. — *Go-jihvā* or *go-jihvikā*, *f*, the plant *Phlomis Esculenta* or *Elephantopus Scaber*; or a kind of Hieracium, = *dārvikā*, or = *gavedhukā*; in Bengālī *gojiā* = *Premna Esculenta*. — *Go-taraṇi*, a kind of flower. — *Go-tallaja*, *as*, *m*, an excellent cow. — *Go-tirtha*, *am*, *n*, *N*, of a Tirtha. — *Go-tirthaka*, *as*, *m*, scil. *cheda*, an oblique cut applied to fistula of the rectum. — *Go-tra*, *am*, *n*, (rt. *tra*), protection or shelter for cows, a cow-pen, cow-shed, a stable for cattle, a stable in general, a hurdle, an enclosure; the family enclosed by the hurdle; family, race, lineage, kin, an affix used for forming patronymics; a name, an appellation, family name; (in Pāṇini's *Sūtras*), the grandson and his descendants if no older offspring of the same ancestor than this grandson lives (e. g. A. B. C. representing father, son, and grandson, then C. is called *Gotra*, if A. and B. are dead, otherwise he is called *Yuvan*); a caste, a tribe, a subdivision, a caste according to families, (in that of the Brāhman twenty-four *Gotras* are reckoned, supposed to be sprung from and named after celebrated teachers, as Śraṅḍilya, Kaśyapa, Gautama, Bharad-vāja, &c.); a multitude, increase; possession; a forest; a field; a road; a chattar, an umbrella or parasol; knowledge of futurity, inspiration; a genus, a class or species; (*as*), *m*, a mountain; (*ā*), *f*, a herd of kine; the earth; (a polysyllabic fem. in long *ī* shortens its final vowel before *gotra*, e. g. *Brāhmaṇi-gotrā*, a Brāhman woman only by name or birth?). — *Gotraka*, *am*, *n*, family, family name. — *Gotra-kartṛi*, *tā*, or *gotra-kārin*, *ī*, *m*, the founder of a family. — *Gotra-kilā*, *f*, the earth; [cf. *ācala-kilā* and *adri-kilā*]. — *Gotra-ja*, *as*, *ā*, *am*, born in the same family, a relation (in law, the term is nearly equivalent to the 'Gentile' of Roman law, and is applied to kindred of the same general family, who are connected by offerings of food and water; hence it is opposed to the *Bandhu* or cognate kindred, who do not partake in the offerings to the common ancestors). — *Gotra-pāta*, *as*, *m*, a genealogical table, pedigree. — *Gotra-pravara*, *as*, *m*, the oldest member of a family, founder of a family. — *Gotrapravara-darpaṇa*, *am*, *n*, title of a literary work. — *Gotra-bhid*, *t*, *t*, *t*, Ved. opening the cow-pens of the sky; (*Sāy*.) splitting the clouds or mountains (in the battle with the demon *Vṛitra*), an epithet of Indra and of the vehicle of *Bṛihaspati*; (*t*), *m*, Indra (as splitting the mountains with his thunderbolt [cf. *adri-bhid*]), and as destroying families or names). — *Gotra-bhūmi*, *is*, *f*, (with Buddhists) 'family-range,' one of the periods in the life of a *Sṛāvaka*. — *Gotra-riktha*, *e*, *n*, *du*, the family or family name and its inheritance; (*am*), *n*, family estate, patrimony. — *Gotra-vat*, *ān*, *atī*, *at*, belonging to a noble family. — *Gotra-ṛiksha*, *as*, *m*, *N*, of a plant; [cf. *dhanvana*]. — *Gotrākhyā* (*ra-ākḥ*), *f*, family name, patronymic. — *Gotrānta* (*ra-an*), *as*, *m*, destruction of families or of mountains; (scil. *śabda*) a patronymic, i. e. a word ending with a *Gotra* affix. — *Gotrika*, *as*, *ā*, *am*, relating to a family; *gotrikam karma*, the consciousness of family descent, one of the four pure Karmans with Jainas. — *Go-tva*, *am*, *n*, the being a cow, the state of being an ox or cow. — 1. *go-da*, *as*, *ā*, *am*, giving cattle or cows; (*av*), *m*, *du*, *N*, of a village; (*ā*), *f*, *N*, of a river, commonly *Godāvari*. — *Go-datra*, *as*, *ā*, *am*, Ved. giving cattle; an epithet of Indra. — *Go-danta*, *as*, *m*, a cow's tooth; yellow orpiment; a white fossil substance, apparently an earthy salt; *N*, of a Dānava; (*as*, *ā*, *am*), having cow's teeth; armed, armed with a coat of mail. — *Go-dari*, *is*, *is*, *i*, Ved. opening the stables of the sky; (*Sāy*.)

splitting the clouds or mountains, epithet of Indra. — 2. *go-dā*, *ās*, *as*, *am*, Ved. presenting with cattle or kine. — 1. *go-dāna*, *am*, *n*, presenting with cows, the gift of a cow; *N*, of the eastern continent; cutting (rt. *do*) of the hair (*go*), the ceremony of tonsure; see 2. *godāna*, s. v. — *Go-dāya*, *as*, *ā*, *am*, intending to present with cows. — *Go-dāraṇa*, *am*, *n*, a plough; a spade or hoe. — *Go-dāvāri*, *f*, 'granting water or kine,' *N*, of a river in Dakṣiṇā-patha; [cf. 1. *go-dā*, *golā*, *saptagoḍāvara*]. — *Go-dāvāri-sargama*, *as*, *m*, *N*, of a place. — *Go-dugḍha*, *am*, *n*, cow's milk. — *Go-dugḍha-dā*, *f*, a kind of grass, = *caṇḍikā*. — *Go-duh*, -*dhuḥ*, *k*, *m*, *f*, a milkman or milkmaid; a cowherd; also *go-duha*, *as*, *m* = *Go-doha*, *as*, *m*, the milking of cows. — *Go-dohana*, *am*, *n*, the time when cows are milked, or the time necessary for milking a cow; (*ī*), *f*, a milk-pail. — *Go-drava*, *am*, *n*, cow's urine. — *Go-dhana*, *am*, *n*, possession of cows, a herd of cows, a multitude or number of cattle, especially if considered as property, a station of cows; (*as*), *m*, a broad-pointed arrow. — *Go-dhara*, *as*, *m*, *N*, of a king of *Kaśmīra*. — *Go-dharma*, *as*, *m*, the law of cattle, ordinances relating to cattle. — *Go-dhas*, *ās*, *m*, *N*, of a *Rishi* of the family of *Angiras*. — *Godha-sāman*, *a*, *n*, *N*, of a *Sāman*. — *Go-dhā*, *godhī*, see s. v. — *Go-dhāyas*, *ās*, *ās*, *as*, Ved. supporting or fostering cows. — *Go-dhuma* or *go-dhūma*, *as*, *m*, (as it were 'the smoke of the earth,' but derived in the *Upādi-sūtras* *f*. *gudh*, to surround), wheat (generally plur.); the orange; a kind of medicinal plant; (*ī*), *f*, *N*, of a plant; [cf. *go-lomikā*]. — *Godhūmaka*, *as*, *m*, a kind of serpent. — *Godhūma-śūra*, *am*, *n*, wheat-flour. — *Godhūma-sambhava*, *am*, *n*, sour gruel made from wheat-flour, a sour paste. — *Godhūli*, *is*, *m*, 'dust of the earth,' a period of the day in the hot season when the sun is half risen; in the cold and dewy seasons, when the sun is full but mild; and in the three other seasons, sunset (originally a time at which mist seems to rise from the earth). — *Go-dheni*, *us*, *f*, a milk-cow; [cf. *gaudhenika*]. — *Go-dhra*, *as*, *m*, a mountain (bearing the earth). — *Go-nanda*, *as*, *m*, *N*, of a people in Dakṣiṇā-patha; *N*, of an attendant of *Siva*; (*ā*), *f*, an epithet of the wife of *Siva*; (*ī*), *f*, the female of the *Ardea* *Sibirica* or Indian crane; [cf. the following]. — *Go-narda*, *as*, *ā*, *am*, following like a bull, an epithet of *Siva*; (*as*), *m*, the bird *Ardea* *Sibirica* or Indian crane; *N*, of a king of *Kaśmīra*; *N*, of a people in Dakṣiṇā-patha; *N*, of a mountain; a various reading has *yomanta*; (*am*), *n*, the fragrant grass *Cyperus Rotundus*. — *Go-nardiya*, *as*, *ā*, *am*, relating to the *Go-nardas*; (*as*), *m*, an epithet of *Patañjali*, the founder of the *Yoga* philosophy; *N*, of a grammarian mentioned by *Patañjali*. — *Go-nasa*, *as*, *m*, a large kind of snake, by some considered to be the same as the *Boa* or *Bar*; a kind of gem; (*ā*), *f*, the mouth of a cow; (*ī*), *f*, a kind of plant; [cf. *go-nāsa*]. — *Go-nātha*, *as*, *m*, a bull; a herdsman. — *Go-nāya*, *as*, *m*, a cowherd. — *Go-nāsa*, *as*, *ā*, *am*, having a nose or snout like that of an ox; (*as*), *m*, a kind of snake; (*ā*), *f*, the projecting snout of a cow or ox; (*am*), *n*, a kind of gem, *vaikṛanta-manī*; [cf. *go-nasa*]. — *Go-nishyanda*, *as*, *n*, cow's urine. — *Go-nyoghas*, *ās*, *ās*, *as*, Ved. streaming or flowing among milk; (*Sāy*.) having quantities of fluid streaming down. — *Go-pa*, *go-pi*, see s. v. — *Go-patī*, *is*, *m*, the lord of a herd of cows, a bull; the leader of a troop, a leader, a chief; the chief of herdsman, i. e. *Kṛishṇa* or *Vishṇu*; the lord of the heavenly herds or stars or rays; the sun; *Indra*; the lord of the earth, a king; lord of the waters, an epithet of *Varuṇa*; a medicinal plant, = *riśabha*; an epithet of *Siva*; *N*, of a *Devagandharva*; a of a *Dānava* slain by *Kṛishṇa*; of a son of *Siva*. — *Gopati-cāpa*, *as*, *m*, the rainbow. — *Go-pa-tva*, *am*, *n*, the office or order of a herdsman. — *Go-patha*, *as*, *m*, or *gopatha-brāhmaṇa*, *am*, *n*, title of a *Brāhmaṇa* of the *Atharva-veda*. — *Go-paśu*, *us*, *m*, a sacrificial cow. — *Go-pāla*, *as*, *m*, a cowherd; a protector of the earth, a king; cowherd and king; the cowherd *καρ' ἔξοχην*, i. e. *Kṛishṇa*; an epithet

of Siva; N. of an attendant of Siva; N. of a Nāga; N. of a minister of king Bimbisāra, also of a king, and of a general of king Kīrti-varman; N. of a scholiast; N. of several other men; (ī), f., N. of one of the Mātṛis attending Skanda; N. of a Cāṇḍāli; two plants, = *gopāla-karkaṭi* and *go-rakshī*. — *Go-pālaka*, as, m. a cowherd; an epithet of Kṛiṣṇa; an epithet of Siva; N. of a son of king Caṇḍa-mahā-sena; (ikā), f. the wife of a cowherd; a kind of worm or fly found on dung-heaps. — *Gopāla-kaksha*, as, m., N. of a country and (in plur.) the inhabitants of this country. — *Gopāla-karkaṭi*, f. a kind of cucumber (in Hindi *goyālakāṅkarī*, *gurubhā*); [cf. *gopa-karkaṭikā*, &c.] — *Gopāla-keśava*, as, m., N. of a statue of Kṛiṣṇa, called after Gopāla-varman. — *Gopāla-tāpanīyopanishad* ('*ya-up*'), t, f. title of an Upanishad in honour of Kṛiṣṇa. — *Gopāla-dāsa*, as, m., N. of a physician; N. of a copyist. — *Gopālu-deva*, as, m., N. of a poet. — *Gopāla-pura*, as, m., N. of a town called after Gopāla-varman. — *Gopāla-prasāda*, as, m., N. of a teacher of Rāma-candra. — *Gopāla-māha*, as, m., N. of a college called after Gopāla-varman. — *Gopāla-yogin*, ī, m., N. of a man. — *Gopāla-varman*, ā, m., N. of a king of Kāśmīra. — *Gopāla-sarāsvatī*, m., N. of a pupil of Siva-rāma and teacher of Govindānanda. — *Gopālī*, īs, m. an epithet of Siva; N. of a man; [cf. *go-pāla*.] — *Gopāsh-tamī* ('*pa-ash*'), f. the eighth lunation of the light half of Kārttika, on which Kṛiṣṇa who had formerly been a keeper of calves became a cowherd; cows are especially to be worshipped on this day. — *Gopīta*, am, n. ox-bile or the bile of cows from which the yellow orpiment called *Go-rocānā*, *Roṣānā* or *Roṣānī*, is supposed to be prepared; orpiment. — *Gopīta*, as, m., N. of one of the four water wags, which are regarded as birds of augury. — *Go-pītha*, as, m. (rt. *pā*, to protect), protecting, preserving, protection; (am), n. a holy place, a place of pilgrimage; (as), m., Ved. (rt. *pā*, to drink), a draught of milk; (Sāy.) drinking of any fluid or juice; [cf. *soma-pītha*.] — *Go-pīthya*, am, n., Ved. protection; (Sāy.) protection of the earth. — *Gopī-nātha*, as, m., N. of a man; N. of a son of Mādhava. — *Go-pūṣha*, as, am, m. n. a cow's tail; (as), m. a sort of monkey; a sort of necklace, one of two, or of four, or of thirty-four strings; a kind of drum. — *Go-pūṭika*, am, n. a temple or edifice consecrated to Siva's bull. — *Go-putra*, as, m. a young bull; a son of the sun, epithet of Kaṇva. — *Go-pura*, am, n. a town-gate, a gate in general; the ornamented gateway of a temple; a kind of grass, *Cyperus Rotundus*, = *mustaka* [cf. *go-narda*.]; (as), m., N. of a physician. — *Gopuraka*, as, m. the resin of the *Boswellia Thunifera*; [cf. *kunduruka*.] — *Gopurīsha*, am, n. cow-dung. — *Go-posha*, as, m., Ved. increase of herds. — *Go-prakāṇḍa*, am, n. a superior cow, excellent cattle. — *Go-pratāra*, as, m. pasturage for cows or oxen. — *Go-pratāra*, as, m. ox-ford, a ford for cattle; N. of a place of pilgrimage on the Sarayū; an epithet of Siva, as leading cattle safely across the water (?). — *Go-pradāna*, am, n. gift of cattle. — *Go-praveśa-samaya*, as, m. the time when the cows come home, the evening twilight. — *Go-phanā*, f. a bandage hollowed out so as to fit the chin or nose &c.; a sling; also *gophaṅkī*. — *Go-baka*, as, m. Ardea *Govina*. — *Go-badha*, as, m. the killing of a cow. — *Go-bandhu*, us, us, u, Ved. having a cow as a relative; (Sāy.) having a cow as mother, an epithet of the Maruts; [cf. *go-mātrī* and *prīṣṇī-mātrī*.] — *Go-bāla*, as, m. the hair of a cow. — *Gobālīn*, ī, inī, ī, covered with cow's hair; *gobālī gajās*, a kind of buffalo (?). — *Go-brāhmaṇa*, am, n. a cow and a Brāhman. — *Go-brāhmaṇa-manushya*, ās, m. cows, Brāhmans, and men. — *Go-bhaṅga*, as, m., N. of a poet. — *Go-bhaṅgīra*, as, m. a kind of aquatic bird. — *Go-bhānu*, us, m., N. of a son of Vahni. — *Go-bhuḥ*, k, m. earth-possessor, a king. — *Go-bhṛt*, t, m. earth-supporter, a mountain. — *Go-makshikā*, f. a gad-fly (*diptera*). — *Go-magha*, as, ā, am, Ved. granting cattle or

cows. — *Go-maṇḍala*, am, n. the orb of the earth, the globe. — *Go-mat*, ān, ātī, at, possessing or containing cattle, cows, herds, &c.; rich in cattle; consisting of cattle; containing milk, mixed with milk; (tī), f., Ved. a place abounding in herds; N. of a river falling into the Indus; also of one falling into the Ganges; N. of a Vedic hymn, a prayer or formula, to be repeated during expiation for killing a cow; (t), n. possession of cattle, property consisting in herds. — *Go-matalikā*, f. a tractable and good cow. — *Go-matī*, īs, f., N. of a river, = *go-matī*. — *Gomati-putra*, as, m., N. of a prince; (also read *gotamī-putra*). — *Go-matsya*, as, m. a kind of fish living in rivers. — *Go-madhya-madhya* (?), as, ā, am, slender in the waist. — *Gomanta*, as, m., N. of a mountain; N. of a people (also *goghṇata*); an owner of cattle; a herd of cattle; a multitude of cattle-owners. — *Gomanda*, as, m., = *gomanta* (?), N. of a mountain. — 1. *go-maya*, as, ī, am, bovine, consisting of cattle; defiled with cow-dung; (as, am), m. n. cow-dung. — 2. *gomaya* (for *gomayaya*), nom. P. *gomayati*, -yitum, to cover or smear with (cow-dung). — *Gomaya-cēhattra*, am, n. a mushroom, a fungus. — *Gomaya-cēhattrikā*, f. a kind of fungus or mushroom. — *Gomaya-priya*, am, n. the plant *Andropogon Schœnanthus*. — *Gomayāya*, nom. A. *gomayāyate*, -yitum, to be similar to cow-dung, to taste like cow-dung. — *Gomayōthā* ('*ya-ut*'), f. a kind of beetle found in cow-dung; a gad-fly. — *Gomayodbhava* ('*ya-ud*'), as, m. the plant *Cathartocarpus Fistula*; [cf. *āragbadha*.] — *Go-mahīsha-dā*, f. granting cattle and buffaloes; N. of one of the Mātṛis attending on Skanda or Kārttikeya. — *Gomānsa*, am, n. the flesh of oxen, beef. — *Go-mātrī*, tā, m., Ved. having a cow for mother, coming from a cow; an epithet of the Maruts; [cf. *prīṣṇī-mātrī*.] — *Go-māyū*, us, us, u, making sounds like cattle; (us), m. a kind of frog; a jackal; N. of a jackal; N. of a Gandharva or celestial musician; the bile or bilious humor of a cow. — *Gomāyū-bhāksha*, ās, m. pl., N. of a people (eating jackals). — *Gomēthana*, am, n. a bull and a cow, a yoke or pair of cattle. — *Go-min*, ī, inī, ī, rich in herds &c.; (ī), m. the owner of cattle or cows; a jackal; a worshipper, an attendant on a Buddha. — *Go-mīna*, as, m. a sort of fish, the bull-fish; [cf. *go-matsya*.] — *Go-mukha*, as, m. a crocodile, a shark; N. of a son of Mātali; also of a son of the treasurer of king Vatsa; also of one of Siva's attendants; also of an attendant of the first Arhat of the present Avastarpiṇī; (am), n. a kind of musical instrument, (a sort of horn or trumpet?); a house built unevenly or crookedly, viz. with angles or projections; spreading unguents, plastering, smearing; (as), m. a hole in a wall of a peculiar shape made by thieves &c., a breach; (am, ī), n. f. a cloth-bag containing a rosary, the beads of which are counted by the hand, thrust inside; (ī), f. the chasm in the Himālaya mountains, through which the Ganges flows, erroneously conceived to be shaped like a cow's mouth; N. of a river in Rāḍha. — *Gomukha-vyāghra*, as, m. 'cow-faced tiger,' a wolf in sheep's clothing. — *Go-mūḍha*, as, ā, am, stupid as an ox. — *Go-mūtra*, am, n. cow's urine. — *Gomūtraka*, as, ikā, am, similar to the course of cow's urine; (ikā), f. a kind of grass, described as growing in corn-fields, of a reddish colour and eaten by cattle, commonly called *Tāmbada* [cf. *kṛiṣṭa-bhūmijā*, *kshetra-jā*, *rakta-triṇā*]; an artificial verse, the second half of which repeats nearly all the syllables of the first; a form of calculation. — *Go-mṛiga*, as, m., Ved. the Bos *Gavæus*. — *Gomēda*, as, m. a gem or precious stone brought from the Himālaya and the Indus, described as of four sorts, white, pale yellow, red, and dark-blue (perhaps varieties of agate); N. of a plant, = *kakkola*. — *Gomēdaka*, as, m. a gem or precious stone [cf. the preceding]; a kind of poison, = *kākola*; smearing the body with unguents (= *patrakā*). — *Gomēla-sannibha*, as, m., N. of a plant, = *dugha-pāshāna*; chalcedony or opal. — *Go-medha*, as, m. the offering or sacrifice of a cow; N. of the attendant of the

twenty-second Arhat of the present Avastarpiṇī. — *Go-mbhas*, as, n. (for *go-ambhas*), cow's urine; [cf. *go-mitra*.] — *Go-yājia*, as, m. the sacrifice of a cow. — *Go-yāna*, am, n. a carriage drawn by oxen or cows, a cart in general. — *Go-yukta*, as, ā, am, drawn by oxen or cows. — *Go-yuga*, as, m. a yoke or pair of oxen, a pair of animals in general. — *Go-yuta*, as, ā, am, frequented by cattle; (am), n. a cattle-station, a hurdle for cattle. — *Go-raksh*, t, f, t, or k, k, k, guarding or preserving cattle. — *Go-raksha*, as, ā, am, keeping or tending cattle; (as), m. a cowherd, a cowkeeper, the tender of kine: a Gorkha or inhabitant of Nepāl; an epithet of Siva; N. of the author of a work entitled *Go-raksha-sataka*; the orange; N. of a medicinal plant, = *rishabha*; (am), n. keeping or tending cattle; breeding cattle; the life of a herdsman; (ī), f., N. of several plants, = *gandha-bahulā*, *gopālī*, &c.; also = *goraksha-dugdhā*; a kind of cucumber, = *kumbhā-tumbī*. — *Go-rakshaka*, as, ikā, am, guarding cattle; (as), m. a cowkeeper, one who tends cattle. — *Go-raksha-karkaṭi*, f. a kind of cucumber, = *śirbhīā*. — *Go-raksha-jambū*, ās, f. wheat; the plant *Uria Lagopodioides*; the fruit of the jujube. — *Go-raksha-ṇa*, am, n. tending or taking charge of cattle. — *Go-raksha-taṇḍulā*, f. the plant *Uria Lagopodioides*. — *Go-raksha-tumbī*, f. = *kumbha-tumbī*, a kind of cucumber. — *Go-raksha-dugdhā*, f. a small shrub, = *amritā*, *go-rakshī*, *jīryā*, &c. — *Go-rakshya*, am, n. tending cattle, the life of a herdsman. — *Go-ranku*, us, m. (?) a water-fowl; a chanter; a prisoner, any person or animal confined (?); a oaked man, a mendicant &c. wandering about without clothes. — *Go-ratha*, as, m., N. of a mountain; of Siva. — *Go-rathaka*, as, m. a carriage drawn by cattle. — *Go-rabhāsa*, as, ā, am, Ved. strengthened with milk; (Sāy.) endowed with strength, strengthening, an epithet of the Soma. — *Go-rambha*, as, m., N. of a man. — *Go-rava*, am, n. saffron. — *Go-rasa*, as, m. buttermilk; curdled or coagulated milk; cow-milk. — *Go-rasā-ja*, am, n. buttermilk; curds. — *Go-rāja*, as, m. 'king of cattle,' a bull. — *Go-rāṭhikā* or *gorāṭhī* or *gorkhā*, f. = *go-kirāṭhikā*, the bird *Turdus Salica*. — *Go-ruṭa*, am, n. a measure of distance equal to two *Kroś* or *Koś*, (as far as the lowing of a cow may be heard). — *Go-rudha* in *a-go-rudha*, q. v. — *Go-rūpa*, as, ā, am, Ved. cow-shaped. — *Go-roca*, am, n. yellow orpiment. — *Go-rocānā*, f. a bright yellow pigment prepared from the urine or bile of a cow, or vomited in the shape of scibulæ (?) by that animal; or (according to some) found in the head of a cow; it is employed in painting and dyeing, and is of especial use in marking the foreheads of the Hindus with the *Tilaka* or sectarian mark; it is also used in medicine as a sedative, tonic, and anthelmintic remedy &c.; [cf. *roṣānā*.] — *Go-latikā*, f., Ved. a kind of animal. — *Go-lavāṇa*, am, n. the measure or quantity of salt given to a cow. — *Go-lāngula*, as, m. a kind of monkey described as of a black colour and having a tail like a cow; also *go-lāngūla*, t, m. f.; (ās), m. pl., N. of a people (?). — *Golāngula-parivartana*, as, m., N. of a mountain near Rājā-griha. — *Go-lha*, as, m., N. of a plant; [cf. *ghāṅṭā-pāṭali* and *go-liḍha*.] — *Goligūla*, a wrong reading for *golāngulu-parivartana*. — *Go-liḍha*, as, m., N. of plant, = *go-lha*. — *Go-loka*, as, am, m. n. 'cow-world,' a part of heaven, or (in the later mythology) the heaven of Kṛiṣṇa. — *Goloka-varjāna*, am, n., N. of a part of the *Sadaśiva-samhitā*; N. of a part of the *Skanda-Purāna*. — *Go-lomikā*, f. a kind of small shrub, = *go-jā*, *go-dhūmī*, &c.; commonly *go-dhūmā* and *pāthari*. — *Go-lomī*, f., N. of several plants; a kind of bent grass, with white blossoms; also *śveta-dūrvā*; root of sweet flag; *Orris* root [cf. *vadā*, *bhūta-keśa*, *go-lomikā*]; an excellent woman; a harlot (?). — *Go-vatsa*, as, m. a calf. — *Go-vatsādīn* ('*sa-ād*'), ī, m. 'calf-eater,' a wolf. — *Go-vadha*, as, m. the killing of a cow; [cf. *go-badha*.] — *Go-vandanī*, f., N. of a plant bearing a fragrant seed [cf. *priyangu*]; another plant, = *pīta-pushpa-*

*daṅḍotpala* or *gandha-valli*. — *Go-vapusha*, as, ā, am, Ved. beautiful as a star or as light; (Sāy.) shaped like a cow. — *Go-varadhana*, as, m. a celebrated hill in Vṛjinda-vana or the country about Mathurā; (this hill was lifted up and supported by Kṛṣṇa upon one finger for seven days, to shelter the cowherds from a storm of rain sent by Indra to test Kṛṣṇa's divinity); N. of a holy fig-tree in the country of the Bāhikas; N. of a renowned author. — *Govardhana-dhara*, as, m. 'hill-supporter,' a N. of Kṛṣṇa. — *Govardhanācārya* ('na-āc'), as, m., N. of a poet. — *Govardhanānanda* ('na-ān'), as, m., N. of an author. — *Go-vallava*, as, m. a cowherd. — *Go-vaśā*, f. a barren cow. — *Go-vāṭa*, as, m. a hurdle for cattle. — *Go-vāsa*, as, m. the abode of cows, a cow-house, hurdle for cattle; (as, ā, am), covered with an ox-hide. — *Go-vāsana*, as, ā, am, covered with an ox-hide; (as), m., N. of a king of the Svis. — *Go-vikarta*, as, or *go-vikartṛi*, tā, m. the killer of a cow. — *Go-vitl*, t, t, t, Ved. acquiring or procuring cows. — *Go-vinata*, as, m. (scil. *asva-medha*), a form of the *Asva-medha*. — *Go-vinda*, as, ā, am, obtaining cattle, finding cattle or cows; (as), m. a cow-keeper, the finder of cows, the searcher for cows, a chief-herdsman, an epithet of Bṛihaspati [cf. *gotra-bhīd*], regent of Jupiter; one of the most usual appellations of Kṛṣṇa or Viṣṇu in that form; N. of the fourth month; N. of a prince; also of several teachers and authors; N. of a mountain. — *Govinda-kiṭā*, as, m., N. of a mountain. — *Govinda-gira*, as, m., N. of a son of Sivarāma-gira. — *Govinda-ānda*, as, m., N. of a king of Pushpavati. — *Govinda-āndra*, as, m., N. of a prince. — *Govinda-dutta*, as, m., N. of a Brāhman. — *Govinda-deva*, as, m., N. of a man. — *Govinda-dvādāsī*, f. the twelfth day in the light half of the month Phālguna. — *Govinda-nātha*, as, m., N. of the preceptor of Sankarācārya. — *Govinda-bhaṭṭa*, as, m., N. of an author. — *Govinda-rāja*, as, m., N. of an author. — *Govinda-rāma*, as, m., N. of a scholiast. — *Govinda-rāya*, as, m., N. of a lawyer; also of a poet. — *Govinda-sūri*, is, m., N. of a man. — *Govinda-svāmīn*, ī, m., N. of a Brāhman. — *Govindānanda* ('da-ān'), as, m., N. of a scholiast. — *Govindārṇava* ('da-ar'), as, m. title of a work. — *Govindāshṭaka* ('da-ash'), am, n. 'the eight verses of Govinda,' title of a literary work. — *Govindu*, us, us, u, Ved. searching for cows or milk. — *Go-vish*, t, f. cow-dung. — *Go-vishāna*, as, am, m. or n. (?), cow-horn. — *Go-vishāṅga*, as, m. a kind of musical instrument, a sort of trumpet. — *Go-vishṭhā*, f. cow-dung. — *Go-visarga*, as, m. = *go-sarga*, day-break. — *Go-vitlī*, f. 'cow-path,' N. of that portion of the moon's path which contains the asterisms Bhadra-padā, Revatī, and Aśvinī, or (according to others) Hasta, Citrā, and Svātī. — *Go-vīrya*, am, n. the value or price received for milk &c. — *Go-vṛinda*, am, n. property in cattle, possession of flocks and herds, a herd, a drove of cattle. — *Govṛindāraka*, as, m. an excellent cow. — *Govṛiṣha*, as, m. a bull; an epithet of Siva. — *Govṛiṣhadhva*, as, m. an epithet of Siva. — *Govṛiṣhabha*, as, m. a bull. — *Govṛiṣhabhānka* ('bha-an'), as, m. an epithet of Siva. — *Go-vaidyā*, as, m. a cow-doctor, a quack doctor. — *Go-vaśāca*, as, ā, am, Ved. one who approaches a cow (in a bad sense). — *Go-vyāghra*, am, n. a cow and a tiger. — *Go-vaśāhīla*, as, m., N. of a man. — *Go-vraja*, as, m. a station for cattle, a cow-pen; N. of an attendant of Skanda; also of a Dānava. — *Go-vrata*, as, ā, am, or *govratīn*, ī, inī, ī, one who imitates a cow in frugality. — *Go-sakṛit*, t, n. cow-dung. — *Go-sata*, am, n. a present of 100 cows sent to a Brāhman. — *Go-sapha*, as, m. a cow's hoof. — *Go-sāla*, am, ā, n. f. a cow-stall, a cow-house; (as, ā, am), born in a cow-house; (as), m., N. of a Gauda prince. — *Gosālī*, is, m. (connected with the preceding?), N. of a man. — *Go-śirsha*, as, ā, am, shaped like a cow's head; (as, am), m. n. a kind of sandal-wood described as having the colour of brass and very fragrant; the head of a cow. — *Go-śirshaka*, as, m.,

N. of a plant, = *droṇa-pushpī*. — *Go-śringa*, am, n. a cow's horn; N. of a Sāman (in this sense more correctly *gauśringa*); (as), m., N. of a plant, = *varvira*; N. of a mountain. — *Gośringa-eratin*, inas, m. pl., N. of a sect. — *Go-śrīta*, as, ā, am, Ved. mixed with milk (as Soma). — *Go-śruti*, is, m., N. of a man with the patronymic Vaiyāghrapadya. — *Go'sṛva* (go-as'), am, n. oxen and horses; [cf. *gavāśva* and *gośva*]. — *Go-shakhi* or *go-sakhi*, is, is, t, Ved. furnished with or possessing cattle; mixed with milk (as Soma). — *Go-shadgava*, am, n. three pairs of cattle. — *Go-shaṇi* and *go-sani*, is, is, i, Ved. acquiring or presenting with cattle. — *Go-shan*, ā, ā, a, or *go-shā, ās, ās, am*, Ved. acquiring or bestowing cattle. — *Go-shāti*, is, f., Ved. acquiring cattle, procuring cattle; fighting for the sake of cattle or booty. — *Go-shādī*, f. (fr. *go-sāda*), Ved. a kind of bird ('settling on cows'). — *Goshu-āra*, as, ī, am, walking among cows. — *Goshu-yudh*, t, t, t, Ved. fighting for the sake of cattle or booty. — *Goshūktīn*, ī, m. (fr. *go-sūktā*), N. of a Rishi. — *Go-shedhā* (go-se'), f., Ved. a kind of evil being. — *Go-shṭoma* (go-s'), as, m. a sort of liturgy, a ceremony lasting for one day and forming part of the Abhiplava which lasts six days. — *Go-shṭha* (go-sṭha), as, am, m. n. (in the later language the n. only occurs), an abode for cattle, a cow-house, cow-pen, a fold for cattle, any place where animals are kept, a stable; a station of cowherds; an epithet of Siva (the refuge of men?); a purificatory Śrāddha for a family(?); N. of a Sāman; (as), m., N. of an author; (ī), f. an assembly, a meeting; society; association; family connections, but especially the dependant or junior branches; conversation, discourse, dialogue, dispute; a kind of dramatic composition or entertainment in one act. — *Goshṭhaja*, as, ā, am, born in a cow-pen; (as), m., N. of a Brāhman. — *Goshṭha-pati*, is, m. a chief-herdsman. — *Goshṭha-vedtka*, f. a mound or altar in a cow-pen. — *Goshṭha-sṛva*, as, m. (sṛva fr. *svan*), 'a dog in a cow-pen' which barks at every one; (the word is applied especially to a person who stays at home and slanders his neighbours); malignant, censorious, envious; (the word is also derived by native authorities from *goshṭha* and *asva*). — *Goshṭhāgāra* ('ṭha-āg'), as, am, m. n. a house in a cow-pen. — *Goshṭhādhyaksha* ('ṭha-adh'), as, m. a chief-herdsman. — *Goshṭhāna* (go-sṭhā'), as, ā, am, Ved. serving as an abode for cows; [cf. *go-sṭhāna*]. — *Goshṭhāshṭamī* ('ṭha-ash'), f. a particular festive day; [cf. *gopāshṭamī*]. — *Goshṭhi*, is, m. (= *goshṭhī* ?), society, partnership, fellowship. — *Goshṭhika*, as, ā, am, relating to an assemblage or society. — *Goshṭhika*, at the end of a compound = *goshṭhī*, partnership, fellowship. — *Goshṭhi-pati*, is, m. the chief person in an assembly, a president; the master of a family. — *Goshṭhe-īshvedīn*, ī, inī, ī, bellowing in a cow-pen, a boasting coward. — *Goshṭhe-patu*, us, us, u, clever in a cow-pen, a vain boaster. — *Goshṭhe-paṇḍita*, as, ā, am, learned in a cow-pen, a vain boaster. — *Goshṭhe-pragalbha*, as, ā, am, enterprising in a cow-pen, a boasting coward. — *Goshṭhe-vijitīn*, ī, inī, ī, victorious in a cow-pen, a boasting coward. — *Goshṭhe-sāya*, as, ā, am, sleeping in a cow-pen or cow-stable. — *Goshṭhe-sūra*, as, m. a hero in a cow-pen, a boasting coward. — *Goshṭhya*, as, ā, am, Ved. relating to a cow-house, being in a cow-pen. — *Gosh-pada*, am, n. (fr. *gos*, gen. fr. *go* and *pada*), a cow's foot or hoof, the mark or impression of a cow's foot in the soil; a quantity of water sufficient to fill such an impression, a small puddle; a measure, as much as a cow's footstep will hold; a spot frequented by kine. — *Gosakhi*, cf. *go-shakhi*. — *Go-sankhya*, as, m. one who counts the cows, a herdsman, a cowherd. — *Go-sankhyātrī*, tā, m. 'counter of the cows,' a herdsman, a cowherd. — *Go-sanga*, as, m. day-break, dawn; (a wrong reading for *go-sarga*). — *Go-sattra*, as, m., Ved. a particular sacrifice. — *Go-sadrīsha*, am, n. the Gayal, Bos Gauzeus. — *Go-sani* = *go-shaṇi*, q. v. — *Go-sandāya*, as, ā, am, presenting with a

cow; giving a cow. — *Go-sambhava*, as, ā, am, produced from or by a cow; (ā), f., N. of a plant, = *śveta-dūrvā*; [cf. *golosī*]. — *Go-sarga*, as, m. the time at which cows are usually let loose, day-break, dawn. — *Go-sarpa*, as, m. Laccetra Godica; [cf. *godhikā*]. — *Go-sava*, as, m. a kind of sacrificial ceremony lasting one day; the sacrifice of a cow, one of the great sacrifices of the Hindis in former times, and not permitted in the present degenerate Kali age; see *go-medha*. — *Go-sahasra*, am, n. a thousand kine; (ī), f., N. of two holidays; the fifteenth day in the dark half of month Kārttika, and the fifteenth day in the dark half of month Jyāishṭha. — *Go-sūtrikā*, f. a rope fastened at both ends having separate halters for each ox or cow. — *Go-sevā*, f. attendance on a cow. — *Go-stana*, as, m. the udder of a cow; a cluster of blossoms, a nose-gay &c.; a garland consisting of four or of thirty-four strings, a pearl necklace of four strings; (ā), f. a bunch of grape; (ī), f. a bunch of grape; N. of one of the Mātṛis attending on Skanda. — *Go-stoma* = *go-shṭoma*. — *Go-sthāna* or *go-sthānaka*, am, n. a station for cattle, a cow-stall, cow-house, cow-pen, a hurdle for cattle; [cf. *go-shṭhāna*]. — *Go-sphurāṇa*, am, n. a twitching of any particular part of the hide of a cow, as on being touched &c. — *Go-svāmīn*, ī, m. the master or possessor of cows or of herds; a religious mendicant (commonly *gosain*); a honorary title affixed to proper names (e.g. *vopadeva-gosvāmīn*); one who is master of his organs of sense (go, an organ ?). — *Gosvāmī-sthāna*, am, n., N. of the peak of a mountain in the middle of the Himālaya. — *Go-katyā*, f. the killing of a cow. — *Go-han*, ā, ghmī, a, Ved. killing cattle, a cow-killer. — *Go-hanna*, am, n. cow-dung; (incorrectly *gohalla*). — *Go-hara*, as, m. or *go-haraṇa*, am, n. stealing cows; N. of a section of the fourth book of the Mahā-bhārata. — *Go-harītākī*, f. the tree *Ægle* Marmelos; [cf. *bilva*]. — *Go-hinsā*, f. hurting or injuring a cow. — *Go-hīta*, as, ā, am, fit or proper for cattle; cherishing or protecting kine; (as), m. the tree *Ægle* Marmelos; N. of a creeping plant; [cf. *ghosha*]. — *Go-hīraṅya*, am, n. cows and gold.

*Gokā*, f. diminutive of *go*, a cow. — *Gokā-mukha*, as, m., N. of a mountain.

**गोखा** *gokhā*, f. a particular part of the body.

**गोम्रत** *goghnata*, ā, m. pl., N. of a people.

**गोच्छाल** *gocchāla*, as, m., N. of a plant, also called *Alambusha*; the palm of the hand with the fingers extended (?).

**गोजी** *gojī*, f., N. of a plant with sharp leaves; (also *gojī* if required by the metre.)

**गोड** *goḍa*, as, m. = *goṅḍa*, a fleshy navel; a lump of flesh on the navel; (also read *goḍu*.)

**गोडनि** *goḍani*, N. of a country; (a wrong reading for *I. go-dāna*.)

**गोदुम्ब** *godumba*, as, m. the water-melon; (ā), f. a kind of cucumber, *Cucumis Maderaspatanus*; a coloquintida.

*Godumbikā*, f. *Cucumis Maderaspatanus*.

**गोगा** *goga*, as, m. an ox (fr. the Pāli).

**गोखिक** *goṅḍika*, a kind of woollen clot (fr. the Pāli *goṅḍaka*).

**गोणी** *goṇī*, f. (at the end of an adj. comp. *goṇī*), a sack; the measure of a Droṇa; torn or ragged clothes; [cf. *gaṇṇika*]. — *Goṇī-tarī*, f. a small sack.

**गोखड** *goṅḍa*, as, m. a fleshy navel; a person with a fleshy or prominent navel; a man of a low tribe, a mountaineer, especially inhabiting the eastern portion of the Vindhya range between the Narbada and Kistna, giving name to the province of Gondvana. — *Goṅḍa-vana*, am, n. the Goṅḍa forest, N. of a country; (also *goṅḍavāra*.)

**गोखिकिरी** *gonḍakirī* or *gonḍakīrī*, f., N. of a Rāgini.

**गोतम** *gotama*, as, m., N. of a Rishi belonging to the family of Angiras, with the patronymic Rāhogaṇa, author of several hymns of the Vedas; N. of a lawyer; N. of a sage, the founder of the Nyāya philosophy; N. of the twentieth Vyāsa in the Vishnu-Purāṇa; of a king of Potala, son of Karmika; (*ās*), m. pl. the descendants of Gotama. — *Gotama-stoma*, as, m., N. of an Ekāha sacrifice. — *Gotama-svāmin*, ī, m., N. of a Jaina saint; [cf. *gautama-svāmin*]. — *Gotamānvaya* (*ma-an*), as, m., a descendant of Gotama, epithet of Śākya-muni, the founder of the Buddhist religion. — *Gotamī-putra*, as, m., N. of a prince; (also *gotamī-putra*.)

**गोत्र** *go-tra*. See under *go*, p. 297.

**गोद** 3. *goda*, am or as, n. m. the brain; [cf. 1. *go-dā*, p. 297, and *gordā*.]

2. *godāna*, am, n. the part of the head close to the right ear: (for 1. *go-dāna* see under *go*). — *Godāna-vidhi*, īs, m. or *godāna-mangala*, am, n. a ceremony performed by anointing that part of the head of a youth of sixteen or eighteen years, when he has attained the age of puberty, and shortly before marriage.

*Godānika* = *gaudānika*, q. v.

**गोदावरी** *go-dāvārī*. See under *go*, p. 297.

**गोधा** *go-dhā*, f. (fr. *go* and rt. *dhā*), a sinew; a chord; a leathern fence wound round the left arm to prevent injury from the bow-string; an Iguana, either the Gosamp or the alligator, commonly *Gosāpa*. — *Godhā-pādikā* or *godhā-padī*, f. the plant *Cissus Pedata*. — *Godhā-vaṇikā*, f. a kind of stringed instrument. — *Godhā-skandha*, as, m. a kind of Mimosa; [cf. *viṭ-khadira*.]

*Godhāya*, nom. P. *godhāyati*, -yitum, to be curved as the leathern fence of archers.

*Godhī*, īs, m. the forehead; the Gangetic alligator; an Iguana.

*Godhikā*, f. a kind of lizard or alligator, *Lacerta Godica*; [cf. *āgāra-godhikā* and *grīha-g*]. — *Godhikātmaja* (*kā-āt*), as, m. a kind of lizard; [cf. *gauhāra*, *gauhēya*, *gauthera*.]

*Godhīnī*, f. a kind of Solanum; [cf. *kshavitā*.]

**गोधूम** *go-dhūma*, *godhūmaka*. See under *go*.

**गोधेर** *godhera*, as, m. a guardian, a protector, a preserver; [cf. *guhēra*.]

**गोनाडीक** *gonādīka*, as, m. a kind of plant; (other authorities have *gonādīca*.)

**गोप** *go-pa*, as, m. (fr. *go* and rt. *pā*), a cowherd, a herdsman, a milkman, considered as a man of mixed caste; the chief of a cow-pen or station; a protector, a guardian, a preserver, a cherisher, a helper, a friend or patron; the superintendent of several villages, the head of a district; a king; the chief herdsman, i. e. Kṛishṇa; N. of a Gandharva [cf. *go-patī*]; N. of a Buddhist Arhat; N. of a mountain; myrrh = *gopa-rasa*; (*ā*), f. = *gopī*, the plant *Ichnocarpus Frutescens*; N. of one of the wives of Śākya-muni; (*ī*), f. the wife of a cowherd, see below; [cf. *go-pā*, *ahī-gopa*, *indra-g*, *kula-g*, *trīdaśa-g*, *surendra-g*]. — *Gopa-kanyā*, f. the daughter of a cowherd; a nymph of Vṛindāvana; the plant *Ichnocarpus Frutescens*. — *Gopa-karkīkā*, f. = *gopāla-karkatī*. — *Gopa-glonṭā*, f., N. of a plant, = *ha-tikalī*, commonly *seyākula*, a wild sort of jujube, *Zizyphus Nepeca* or *Zizyphus Ctenoplia*. — *Gopa-jivīn*, ī, m., N. of a mixed caste. — *Gopatā*, f. the office of a herdsman. — *Gopa-datta*, as, m., N. of a Buddhist author. — *Gopa-dala*, as, m. the betel-nut or areca tree. — *Gopa-badhū* or *gopa-eadhū*, īs, f. a cowherd's wife; the plant *Ichnocarpus Frutescens* (*sārīvā*); [cf. *gopa-kanyā*]. — *Gopa-badhūfī*, f. the youthful wife of a cowherd. — *Gopabhadrā*, am, n. the fibrous root of a water-lily (*sālūka*); (*ā*), f. the plant *Gmelina Arborea*, [cf.

*kāsmarī*]; also *gopa-bhadrikā*. — *Gopa-rasa*, as, m. gum myrrh, myrrh; [cf. *go-pa* and *rasa*]. — *Gopa-rāshṭra*, ās, m. pl., N. of a people. — *Go-parīnas*, ās, ās, as, Ved. abundantly furnished with cattle or milk. — *Gopa-vana*, as, m., N. of a Rishi of the family of Atri. — *Gopa-vallī*, f. the plant *Ichnocarpus Frutescens* (*anantā*); *Sansevieria Zeylanica* (*mūrvā*). — *Gopa-veśa* or *gopa-vesha*, as, ā, am, dressed as a herdsman. — *Gopāvatika*, as, m. a cowherd (fr. *gopa*, a herd, and *āvika*, a forester?). — *Gopāditya* (*pa-ād*), as, m., N. of a king of Kāsmīra; N. of a poet. — *Gopādhyaksha* (*pa-adh*), as, m. an overseer of herdsmen, the chief of herdsmen. — *Gopānāsī* (*pa-an*), f. the wood of a thatch, a curved beam which supports it; the bamboo frame-work on which it rests. — *Gopendra* (*pa-in*), as, m. the chief of the herdsmen, an epithet of Kṛishṇa or Vishṇu. — *Gopeśa* (*pa-īśa*), as, m. a chief herdsman, the keeper or owner of kine; an epithet of Kṛishṇa; also of Nanda, the foster-father of Kṛishṇa; also of Śākya-muni.

*Gopaka*, as, ā, am, one who guards or protects; (*as*), m. the superintendent of a district; myrrh; (*ikā*), f. the wife of a cowherd, a cowherdess; a protectress.

*Go-pā*, ās, m., Ved. a herdsman, a protector, a guardian; [cf. *go-pa*, *deva-gopā*, *vāta-g*, *vāyu-g*, *saha-g*, *su-g*, *soma-g*]. — *Gopā-jihva*, as, ā, am, Ved. one who has the tongue, i. e. the voice of a cowherd; (Śāy.) an epithet of Indra. — *Gopā-vaṭ*, ān, ātī, at, Ved. granting protection.

*Gopī*, f. a cowherd's wife (especially applied to the cowherdesses of Vṛindāvana, the companions of Kṛishṇa's juvenile sports, who are considered sometimes as holy or celestial personages); a milkmaid; a protectress; nature, elementary nature; the plant *Ichnocarpus Frutescens*. — *Gopī-śāndana*, am, n. a species of white clay said to be brought from Dvārakā and used by Vishṇu's worshippers for smearing their face. — *Gopī-śāndanopanishad* (*na-up*), ī, f. title of an Upanishad.

**गोपन** *gopana*, &c. See under rt. *gup*.

**गोपालव** *gopālava*, ās, m. pl., N. of a warrior-tribe; (for *gopālaka* f).

**गोपुटा** *gopuṭā*, f. large cardamoms; [cf. *puṭikā*.]

**गोभिल** *gobhila*, as, m., N. of an author of certain Gṛihya-sūtras and of grammatical Sūtras.

*Gobhīliya*, as, ā, am, relating to or proceeding from Gobhila.

**गोमायु** *go-māyu*. See under *go*, p. 298.

**गोपीचन्द्र** *gopīchandra*, as, m., N. of a scholiast of the *Sankshipta-sāra*; (for *gopī-śāndra* f).

**गोरट** *goraṭa*, as, m. a kind of Acacia; [cf. *dushkhadira*.]

**गोरण** *goraṇa*, am, n. effort, exertion, = *guraṇa*.

**गोर्दे** *gorda* or *gordha*, am, n. the brain; [cf. *goda* and *godhī*.]

**गोल** *gola*, as, ā, am, m. f. n. (connected with *guḍa*, q. v.), a ball, a celestial or terrestrial globe; a circle, anything round or globular, a sphere, = *maṇḍala* [cf. *guḍa*]; (*as*), m. the tree *Vangueria Spinosa*; myrrh; a widow's bastard [cf. *kuṇḍā*]; the conjunction of all the planets or the presence of several in one sign; N. of a son of Ākrīḍa; (*ā*), f. a wooden ball with which children play; a large globular water-jar; red arsenic; ink; a woman's female friend; a N. of the goddess Durgā; N. of a river, = *golā* or *go-dāvārī*; [cf. *galagolīn*]. — *Gola-grāma*, as, m., N. of a village situated on the Godāvārī; (the right reading may be *golā-grāma*). — *Gola-yantra*, am, n. a kind of astronomical instrument. — *Golānka* (*gola-an*), as, m., N. of a

man. — *Golādhyāya* (*la-adh*), as, m. title of a chapter of Bhāskara's *Siddhānta-Sīromatī* treating of the terrestrial and celestial globes.

*Golaka*, as, m. a ball or globe; a wooden ball for playing with, anything globular, a sphere &c.; a species of pease; gum myrrh; a globular water-jar; a widow's bastard; the conjunction of all the planets or the presence of several in one sign; N. of a pupil of Veda-mitra; (*am*), n. = *go-loka*, the heaven of Kṛishṇa.

**गोलन्द** *golanda*, as, m., N. of a man.

**गोलास** *golāsa*, as, m. a mushroom, a kind of fungus springing from cow-dung; [cf. *gomaya-śchattrikā*.]

**गोय** *gova*, as or am, m. or n. (?), N. of a country; (also read *kuwa*.)

**गोचय** *govaya*, nom. P. (a corruption fr. *gopaya*), *govayati*, -yitum, to keep back, to prevent from approaching.

**गोवाल** *govāla*, as, m., N. of a man; (perhaps a corruption fr. *go-pāla*); [cf. also *gobāla*.]

**गोविचन्द्र** *govīchandra*, as, m., N. of a prince; (the names of the other princes of the same dynasty ending in *chandra*, this word may be a comp. fr. *govi* and *chandra*, *govi* being probably contracted fr. *go* and *avi*.)

**गोविन्द** *govinda*. See under *go*, p. 299.

**गोशर्य** *gośarya*, as, m., N. of a man.

**गोशे** *gośe*, ind. a word belonging to one of the provincial dialects, according to some also a Sanskrit word; perhaps = *gose* (loc. of *gosa*), at day-break.

**गोषक** *goshaka*, as, m., N. of a Buddhist author.

**गोष्ट** *gosht*, cl. I. A. *goshtate*, to assemble, to collect, to heap together; (probably a nom. fr. *goshtā* and more correctly spelt *gosht*.)

**गोश** *go-shṭha*. See under *go*, p. 299.

**गोस** *gosa*, as, m. gum myrrh, myrrh, = *gopa-rasa*; the last watch of the night, early morning or day-break, = *go-sarga*; [cf. *gośe*.]

**गोसगृह** *gosa-griha*, am, n. (?) the inner part of a house, an inner or sleeping-room, a bed-chamber.

**गोसशास** *gosaśaśa*, as, m. myrrh, = *gopa-rasa*; [cf. also *gosa* and *śaśa*.]

**गोसिल** *gosila*, as, m., N. of a man.

**गोखलु** *gosvalu*, us, m., N. of a pupil of Śākalya; [cf. *guhālu* and *gosila*.]

**गोह** *goha*, as, m. (fr. rt. *guh*), Ved. a hiding-place, a lair; a secret place for hiding refuse or filth.

*Gohana*, as, ā, am, covering, hiding; [cf. *avadya-gohana*.]

*Gohira*, am, n. the heel; ('hidden part?'). *Gohya*, as, ā, am, to be covered or concealed; to be kept secret; [cf. *a-gohya* and *guhya*.]

**गौङ्गव** *gaungava*, am, n. (fr. *gangu*), N. of several Sāmans.

**गौञ्जिक** *gauñjika*, as, m. (fr. *guñjā*), a goldsmith.

**गौड** *gauḍa*, as, ī, am (fr. *guḍa*), prepared from sugar or molasses; (*ī*), f. rum or spirit distilled from molasses; one of the Rāgini, the wife of the Rāga Megha; a style of poetry, the bold and spirited

style; the Bengal dialect; (*am*), n. sweetmeats; (*as*), m., scil. *deśa*, or (*am*), n., scil. *rāshṭra*, the sugar country; N. of a country, 'the district of Gaur,' the central part of Bengal, extending from Vanga to the borders of Orissa, (the ruins of its capital called by the same name are still extensive); (*ās*), m. pl. the inhabitants of this country; (*as*), m., N. of a Rāga; N. of a lexicographer. — *Gauḍa-deśa*, *as*, m. the country Gauḍa. — *Gauḍa-pāda*, *as*, m., N. of a commentator on several Upanishads and on the Sānkhya-kārikā. — *Gauḍa-pura*, *am*, n., N. of a town. — *Gauḍa-bhṛītya-pura*, *am*, n., N. of a town. — *Gauḍābhīnanda* or *gauḍābhīnandana* ('*da-abh*'), *as*, m., N. of a poet.

*Gauḍaka*, *ās*, m. pl., N. of a people living to the east of Madhya-deśa. — *Gauḍaka-mṛiga*, *as*, m. a wild horse; [cf. *gaura-khara*.]

*Gauḍika*, *as*, *ī*, *am*, relating to sugar or molasses, fit for the preparation of sugar, prepared with sugar or molasses; (*am*), n. rum.

*Gauḍīya*, *as*, *ī*, *am*, relating to Gauḍa or Bengal.

**गौडन** *gauḍana* = *godana*, q. v.

**गौण** *gauṇa*, *as*, *ī*, *am* (fr. *gūṇa*), subordinate, secondary, unessential; metaphorical, figurative; secondary as applied to the month reckoned from full moon to full moon; having qualities, attributive, adjective; relating to multiplication or enumeration; *gauṇam karma*, the less immediate object of an action in a sentence. — *Gauṇa-iva*, *am*, n. the state of an adjective or subordinate word. — *Gauṇa-pakṣa*, *as*, m. the minor or weaker side of an argument &c.

1. *gauṇika*, *as*, *ī*, *am*, relating to the three qualities (of *satva*, *rajas*, and *tamas*), having qualities, relating to or connected with qualities; subordinate.

*Gauṇya*, *am*, n. subordination; the state of being unessential &c.

**गौणिक** 2. *gauṇika*, *as*, *ī*, *am* (fr. *gouṇi*), resembling a sack.

**गौतम** *gautama*, *as*, *ī*, *am* (fr. *gotama*), relating to Gotama (e. g. with *pada-stobhāh*, N. of a Sāman); (*as*), m., N. of Buddha or Śākya-muni the founder of the Buddhist religion; N. of a teacher of ritual; N. of a grammarian; of a legislator; a patronymic of Kuśīri, of Aruṇa, of Uddālaka, of Saradvat, of Satāpanda; the father of Ekata, Dvita, and Trīta (Mahā-bh. IX. 2073); N. of the first pupil of the last Jina; a kind of poison, one of the fixed kinds; (*ī*), f. a patronymic of Kṛpī and other women; an epithet of Durgā; N. of a Rākṣhasī or female goblin; N. of a river, = *gomati*; a kind of yellow pigment or dye, = *go-rocanā*; turmeric; (*am*), n., N. of a Sāman; fat; [cf. *medas*, and *bhāradvāja*, 'bone.']. — *Gautama-sambhavā*, f. an epithet of the river Godāvari. — *Gautama-saras*, *as*, n., N. of a lake. — *Gautama-svāmīn*, *ī*, m., N. of a Jaina teacher; [cf. *gotama-svāmīn*.]

*Gautamaka*, *as*, m., N. of a king of the Nāgas.

*Gautami*, a patronymic = *gautama*.

*Gautamiya*, *as*, *ā*, *am*, belonging to Gautama, coming from him &c.

**गौतमस** *gautamasa*, *as*, *ī*, *am* (fr. *go-tamas* ?), epithet of two verses of the Śāma-veda.

**गौदानिक** *gaudānika*, *as*, *ī*, *am*, relating to the ceremony called Godāna (q. v.), performing it.

**गौधार** *gauhāra*, *as*, m. (fr. *godhā*), an Iguana (considered as the offspring of the alligator on account of its smaller size and similar shape); also *gaudheya* and *gaudhera*.

*Gaudheraka*, *as*, m. a kind of small venomous animal.

**गौधूम** *gauthūma*, *as*, *ī*, *am* (fr. *go-dhūma*), coming from wheat, made of it.

**गौधूम** *gauthūma*, a various reading for *gautama*, q. v.

**गौपत्य** *gaupatyā*, *am*, n. (fr. *go-pati*), Ved. the possession of cattle.

*Gaupavana*, a patronymic from Gopa-vana; (*am*), n., N. of a Sāman.

*Gaupāyana*, *as*, m. a patronymic from Gopa.

*Gaupika*, *as*, m. (fr. *gopikā*), the son of a herdsman's wife.

*Gaupucchā*, *as*, *ī*, *am* (fr. *go-pucchā*), like a cow's tail.

*Gaupucchika*, *as*, *ī*, *am*, of or belonging to a cow's tail, bought for a cow's tail &c.

*Gaumata*, *as*, *ī*, *am* (fr. *go-matī*), being in the river Gomatī; (*ī*), f., N. of a river; (the latter being a wrong reading for *gautamī*.)

**गौर** *gaura*, *as*, *ī*, *am* (said to be fr. rt. 3. *gu*), white, yellowish, reddish, pale red; shining, brilliant, pure, clean, beautiful; (*as*), m. white, yellowish, &c. (the colour); a kind of buffalo, the Bos Gaurus, often classed with the Gavaya; white mustard, the seed of it used as a weight, = 3 Rāja-sarshapas [cf. *gaura-sarshapa*]; the plant *Grislea Tomentosa* (= *dhava*); the moon; the planet Jupiter; N. of a Yoga teacher, a son of Suka and Pīvarī; an epithet of the saint Caitanya; (*ī*), f. the female of the Bos Gaurus; the Vāc or voice of the middle region of the air; turmeric, = *rajanī*, and N. of several other plants, = *prīyangū*, *manjishṭhā*, &c.; a yellow pigment or dye, = *go-rocanā*; a girl eight years old, any young girl prior to menstruation, a maid, a virgin; the earth; 'the brilliant goddess,' N. of the goddess Pārvatī or daughter of Himālaya and wife of Śiva; N. of the wife of Varuṇa; N. of the mother of Śākya-muni [cf. *māyā*]; N. of one of the sixteen Vidyā-devīs; N. of the wife of Prasena-jit (or Yuvanāśva), who incurring the curse of her husband was changed into the river Bāhu-dā; N. of the wife of Vi-rajās and mother of Su-dhāman; N. of a river; N. of a Rāgīnī, the wife of the Rāga Mālava; N. of several metres, one consisting of four lines of twelve syllables each; another consisting of four lines of thirteen syllables each; another consisting of four lines of twenty-six long syllables each; (*am*), n. white mustard; the filament of a lotus; saffron; gold; [cf. Lat. *gilvus*; Lith. *geltūnas*, *giele*; Russ. *schilti*; Germ. *gelb* ?]. — *Gaura-khara*, *as*, m. a wild donkey; [cf. *gauḍaka-mṛiga*]. — *Gaura-grīva*, *ās*, m. pl., N. of a people in Madhya-deśa. — *Gauragrīviya*, *as*, *ī*, *am*, belonging to this people. — *Gaura-candra*, *as*, m. an epithet of the saint Caitanya. — *Gaura-jiraka*, *as*, m. white cummin. — *Gaura-tittiri*, *is*, m. a kind of partridge. — *Gauratva*, *ī*, m. the plant *Terminalia Catappa*; [cf. *inguda*]. — *Gaura-prishṭha*, *as*, m., N. of a prince. — *Gaura-mukha*, *as*, m., N. of a pupil of Samīka, a Purohita of king Ugra-sena. — *Gaura-mṛiga*, *as*, m., Ved. the Bos Gaurus. — *Gaura-vāhana*, *as*, m., N. of a prince. — *Gaura-sāka*, *as*, m., N. of a plant, a kind of Madhūka. — *Gaura-sīras*, *ās*, m., N. of a Muni. — *Gaura-sarshapa*, *as*, m. white mustard, Sinapis Glauca; the white mustard seed considered as a measure of weight. — *Gaura-svarāja*, *am*, n. a kind of vegetable; [cf. *patraśāka-viśeṣa*, = *kaṭu-sṛiṅgāla* and *ganḍha-sāka*]. — *Gaurāṅga* ('*ra-an*'), *as*, m. an epithet of the saint Caitanya; [cf. *gaura* and *gaura-candra*]. — *Gaurājāyī* ('*ra-aj*'), f. white cummin. — *Gaurārādra* ('*ra-ār*'), *as*, m. a kind of poison. — *Gaurāvāsandin* ('*ra-av*'), *ī*, m. an epithet of Indra. — *Gaurāśva* ('*ra-aś*'), *as*, m., N. of a prince. — *Gaurāśya* ('*ra-aś*'), *as*, m. a kind of black monkey with a white face. — *Gaurāhika* ('*ra-ahī*'), *as*, m. a kind of serpent. — *Gaurī-vīti*, *is*, m. (for *gaurī-v*), N. of a Rishi, a descendant of Śakti. — *Gaurī-kalpa*, *as*, m., N. of a Kalpa, the thirteenth day of the dark half in Brahmā's month. — *Gaurī-kānta*, *as*, m., N. of a commentator on the Tarka-bhāṣā. — *Gaurīkānta-sārvabhauma*, *as*, m., N. of a commentary called Ananda-laharī-tarī. — *Gaurī-guru*, *us*, m. the father of Gaurī, an epithet of the Himālaya. — *Gaurī-ja*, *as*, m. an epithet of Kārtīkeya; (*am*), n. talc. — *Gaurī-nātha*,

*as*, m. the husband of Gaurī, an epithet of Śiva. — *Gaurī-paṭṭa*, *as*, m. the horizontal plate of the Linga, typical of the female organ. — *Gaurī-patī*, *is*, m. the husband of Gaurī, an epithet of Śiva; N. of the father of the scholiast Vāṭeśvara. — *Gaurī-putra*, *as*, m. son of Gaurī, an epithet of the deity Kārtīkeya. — *Gaurī-puṣpa*, *as*, m., N. of a plant, = *gaurī* or *priyangū*. — *Gaurī-pūjā*, f. the adoration of Gaurī, N. of a festival on the fourth day in the last half of month Māgha. — *Gaurī-bhartrī*, *tā*, m. the husband of Gaurī, an epithet of Śiva. — *Gaurī-mantra*, *as*, m. a prayer to Gaurī. — *Gaurī-lalita*, *am*, n. yellow ornament. — *Gaurī-vara*, *as*, m. the lover of Gaurī, an epithet of Śiva. — *Gaurīvīta*, *am*, n. (fr. *gaurī-vīti*, q.v.), N. of a Sāman. — *Gaurī-vivāha*, *as*, m. the marriage of Gaurī. — *Gaurī-vrata*, *am*, n. the vow of Gaurī, a kind of rite in honour of Gaurī. — *Gaurīśa* ('*rī-īśa*'), *as*, m. the lord of Gaurī, an epithet of Śiva.

*Gaurika*, *as*, m. white mustard; a metronymic of Māndhātṛī; (*ā*), f. a virgin, a young girl, one eight years old or in whom menstruation has not yet commenced.

*Gaurila*, *as*, m. white mustard; iron or steel filings or dust.

**गौरक्ष्य** *gaurakṣya*, *am*, n. (fr. *go-rakṣa*), the office of a herdsman, breeding cattle.

**गौरव** *gaurava*, *as*, *ī*, *am* (fr. *guru*), relating or belonging to a Guru or teacher; (*am*), n. weight, heaviness; length in prosody; importance, high value or estimation; cumbrousness; gravity, respectability, venerableness; dignity; respect shown to a person (e. g. *mātrī-gauravā*, out of respect for one's mother). — *Gaurava-va*, *ān*, *atī*, *at*, important. — *Gauravāsana* ('*va-ās*'), *am*, n. a seat of honour. — *Gauraverita* ('*va-ī*'), *as*, *ā*, *am*, praised, famed, celebrated.

*Gauravita*, *as*, *ā*, *am*, highly esteemed or valued, venerable, respectable.

**गौरि** *gaurī*, *is*, m., N. of a man.

**गौरतल्पिक** *gaurutalpika*, *as*, m. (fr. *gurutalpa*), the violator of the bed of a Guru or religious preceptor.

**गौलक्षणिक** *gaulakṣhanika*, *as*, m. (fr. *gaulakṣhaṇa*), one who knows the good marks of a cow. — *Gaulomana*, *as*, *ī*, *am* (fr. *go-loman*), resembling cow's hair.

**गौला** *gaulā*, f. = *gaurā* = *gaurī*, N. of the daughter of Himālaya and wife of Śiva.

**गौलिक** *gaulika*, *as*, m., N. of a plant, = *gaulīha* and *gaulīḍha*.

**गौल्मिक** *gaulmika*, *as*, m. (fr. *gulma*), a single soldier of a troop, one of a body of soldiers.

**गौल्य** *gaulya*, *am*, n. (fr. *gula* = *guḍa*), syrup; spirituous liquor.

**गौशकटिक** *gauśakāṭika*, *as*, *ī*, *am* (fr. *go-śakāṭa*), possessing a carriage drawn by oxen.

*Gauśatika*, *as*, *ī*, *am* (fr. *go-satam*), possessing a hundred oxen or cows.

*Gauśringa*, *am*, n. (fr. *go-sringa*), N. of a Sāman.

*Gauśhūktā*, *am*, n. (fr. *goshūktin*), N. of a Sāman.

*Gauśhūktī* (fr. *gauśhūktā*), N. of a man.

*Gauśhūthina*, *am*, n. (fr. *goshūtha*), the site of an old and abandoned cow-pen.

*Gausahasrika*, *as*, *ī*, *am* (fr. *go-sahasra*), possessing a thousand cows.

**ग्धि** *gdhi*, *is*, f. (fr. *ghas*), Ved. eating, consuming; [cf. *sagdhī*.]

**गना** *gnā*, f. (generally used in plur., but according to some in Rīg-veda IV. 9, 4, the nom. sing. *gnās* occurs; the word seems to be derived from *jūā* rather than from *jan*, and to mean originally 'a wise female.' In the Nighaṭṭava it is enumerated among the synonyms of *vāc*, 'the voice.' By Yāska

in Nirukta III. 21. it is said to be derived from *gam*, 'to approach,' and to mean 'a female or woman' in general). Ved. A semi-divine or superhuman female, a kind of goddess or female genius; a woman. — *Gnā-val*, *ān*, *atī*, *at*, Ved. (Sāy.) accompanied by women or wives. According to some the neut. may be *gnā-vas*; but Sāy. in Rīg-veda II. 1, 5, considers *gnāvas* a nom. pl., and interprets it to mean 'words of praise.' — *Gnās-patī*, *is*, m., Ved. the husband of divine wives, or of a divine wife; (perhaps *gnās* is here a shortened genitive.) — *Gnās-patnī*, f. a divine wife, the wife of a deity; (Sāy.) a kind of female genius protecting women; (perhaps *gnās* is here the nominative in apposition to *patnī*, i. e. a divine female who is a wife.)

**ग्रथ** 1. *grath* or *granth*, cl. 9. and 1. P. *grathnāti*, *granthati*, *jaṅgrantha*; pl. *jaṅgranthus* and *grethus*; *granthishyati*, *agranthit*, *granthitum*; A. *grathnāte*, *granthate*, *agranthishā*; cl. 1. P. A. also *grathati*, *grathate*; to fasten, tie or string together; to wind round; to arrange, connect in a regular series; to string words together, compose, write (as a literary work); to set or strew with: Caus. P. *granthayati* and *grāthayati*, *-yitum*; [cf. Lat. *glut-en*!]

*Grathana*, *am*, n. coagulation, thickening, becoming obstructed or clogged with knotty lumps; (*ā*), f. tying, binding, stringing together.

*Grathita*, *as*, *ā*, *am*, strung, tied, bound, connected, tied together or in order, wound, arranged, classed, collected; set with, strewn with; artificially composed or put together (as the plot of a play); difficult to be unravelled, having knots, knotty, formed into lumps, coagulated, thickened, clogged; hardened; hurt, injured; seized, taken possession of; overcome; (*am*), n. a tumor with hard lumps or knots.

*Grathna*, *as* or *am*, m. or n. (?), a bunch, a tuft; (perhaps for *grantha*.)

*Grantha*, *as*, m. tying, binding, stringing together (literally or metaphorically); an artificial arrangement of words, a verse, composition, treatise, literary production, a book or composition in prose or verse, a section; the book or sacred scriptures of the Sikhs containing short moral poems by Nānak Shāh and others; a metre of thirty-two syllables; wealth, property; [cf. *uttara-grantha*, *nir-gṛ*, *shad-gṛ*.] — *Grantha-karapa*, *am*, n. composing books or treatises, composition. — *Grantha-kartri*, *tā*, or *grantha-kāra*, *as*, m. a book-maker, the author of a book or treatise. — *Grantha-kuṭi* or *grantha-kūṭi*, f. a library; an office, a study. — *Grantha-krit*, *t*, m. the writer of a book, author or composer of a treatise. — *Grantha-vistāra*, *as*, m. a multitude of scientific treatises. — *Grantha-vistāra*, *as*, m. diffuseness of style, voluminousness. — *Grantha-sandhi*, *is*, m. a section or chapter of a work.

*Granthana*, *am*, *ā*, n. f. stringing, tying or connecting together either as a chaplet or a book, arranging, composing.

1. *granthi*, *is*, m. a knot, a tie, the knot of a cord &c., a knot, bunch or protuberance of any kind (especially if produced by tying several things together), a knot tied in the eod of a garment for keeping money &c.; the joint or knot of a reed or cane &c., a joint or articulation of the body; a complaint, knotting, i. e. swelling and hardening of the vessels as in varicocele; a knot tied closely and therefore difficult to be undone; N. of several plants and bulbous roots, = *granthi-parṇa*, *hitāvali*, *bhadra-mustā*, *piṇḍālu*; [cf. *udara-gṛ*, *kaṭu-gṛ*, *kāla-gṛ*, &c.] — *Granthi-ēchedaka*, *as*, m. a purse-cutter, a cut-purse, pickpocket; [cf. *granthi-bheda*.] — *Granthi-tva*, *am*, n. state of becoming knotty; hardening. — *Granthi-dala*, *as*, m. a kind of perfume, = *coraka*; (*ā*), f., N. of a kind of bulbous root. — *Granthi-dūrvā*, f., N. of a plant, = *mālā-dūrvā*. — *Granthi-patra*, *as*, m. a kind of perfume, = *coraka*. — *Granthi-parṇa*, *as*, m. a kind of perfume, = *coraka*; (*ā*), f. a kind of plant, = *jatukā*; (*ī*), f. a kind of Dūrvā grass, = *ganḍa-dūrvā*; (*am*),

n. a kind of fragrant plant. — *Granthi-phala*, *as*, m., N. of several plants, = *Feronia Elephantum*, = *kapittha*; another plant, *Vanguiera Spinosa*, = *mādana*; another plant, = *sākurūṇḍa*. — *Granthi-bandhana*, *am*, n. tying a knot; a ligament; tying together the garments of the bride and bridegroom at the marriage ceremony. — *Granthi-barhān*, *i*, m., N. of a plant, = *granthi-parṇa*. — *Granthi-bheda*, *as*, m. a purse-cutter, cut-purse; [cf. *granthi-ēchedaka*.] — *Granthi-mat*, *ān*, *atī*, *at*, tied, bound; knotty, bulbous; (*ān*), m. the plant *Heliotropium Indicum*; [cf. *asthi-samhāri*.] — *Granthimat-phala*, *as*, m. the plant *Artocarpus Lacucha* (*lakūca*). — *Granthi-mūla*, *am*, n. garlic, = *grīnjana*; (*ā*), f. a kind of Dūrvā grass, = *mālā-dūrvā*. — *Granthi-mocaka*, *as*, m. a cut-purse, thief.

*Granthika*, *as*, m. an astrologer (one who understands the joints or divisions of time, of the year, &c.; cf. *kāla-granthi*, 'a year'), a fortune-teller; a N. assumed by Nakula, the fourth son of Pāṇḍu, when he became master of the horse to king Virāṭa; a kind of disease of the outer ear; (*am*), n. (according to some) m., N. of the plant *Capparis Aphylla*; the root of long pepper; (*am*), n., N. of a plant, = *granthi-parṇa*; a kind of resin, bdellium; [cf. *guggulu*.]

*Granthita*, *as*, *ā*, *am*, strung, tied.

*Granthin*, *i*, *inī*, *i*, one who reads books, bookish, well-read, learned; relating or belonging to a book, one who possesses many books.

*Granthila*, *as*, *ā*, *am*, knotted, knotty; (*as*), m., N. of several plants and roots, = *Flacourtia Sapida*; another plant, *Capparis Aphylla*; also = *tanḍulīya-sāka* = *hitāvali* = *piṇḍālu* = *vi-kaṇṭaka*; also = *coraka*, a kind of perfume; (*ā*), f., N. of several plants, = *ganḍa-dūrvā*, *mālā-dūrvā*, *bhadra-mustā*; (*am*), n. the root of long pepper; green or undried ginger, = *ārdraka*. — *Granthi-hara*, *as*, m. a counsellor, a minister (one who unravels the knots of business).

*Granthika*, *am*, n. the root of long pepper, = *granthika*.

**ग्रथ** 2. *grath* or *granth*, cl. 1. A. *grathate* and *granthate*, to be crooked (literally or metaphorically), to be wicked; to curve, bend or make crooked.

*Grathin*, *i*, *inī*, *i*, false; (Sāy.) talkative, stringing (too many) words together.

2. *granthi*, *is*, m. crookedness, distortion; falsehood.

**ग्रप्स** *graps*. See *glaps*.

**ग्रह** *grahh*. See *grah*.

1. *gras*, cl. 1. P. A. *grasati*, *-te*, *ja-grāsa*, *jaṅgrase*, *grasishyati*, *-te*, *agrasit*, *agrasishā*, *grastum*, to seize with the mouth, take into the mouth, swallow, devour, eat, consume; to swallow up, cause to disappear; to seize; to eclipse; to swallow or mouth or slur over words, pronounce indistinctly: Caus. P. *grāsayati*, *-yitum*, to cause to swallow, cause to devour; to consume, swallow, eat: Desid. *jāgrasishā*, *-tī*: Intens. *jāgrasyate*, *jā-grasī*; [cf. Lat. *gra-men*; Germ. *gras*, *grasen*; Eng. *grass*; Gr. *γρᾶσω*.]

2. *gras*, *as*, *as*, *as*, (at the end of compounds) seizing with the mouth, devouring, swallowing (e. g. *piṇḍa-gras*, devouring a mouthful; see Gram. 164. b).

*Grasana*, *am*, n. swallowing, eating; taking, seizing; a kind of partial eclipse of the sun or moon.

*Grasamāna*, *as*, *ā*, *am*, swallowing, devouring; receiving, listening to anything eagerly.

*Grasishā*, *as*, *ā*, *am*, Ved. swallowing most, devouring very much; (Sāy. = *bhaskshayit-tama*.)

*Grasishu*, *us*, *us*, u, accustomed to swallow or devour or seize.

*Grasta*, *as*, *ā*, *am*, swallowed, eaten; taken, seized; involved in, affected by; possessed by (e. g. *graha-grasta*, seized or possessed by a demon; *dāridrya-grasta*, poverty-stricken); seized (as the sun or moon by Rāhn); eclipsed (e. g. *Rāhu-grasta*,

q. v.); inarticulately pronounced, slurred, uttered with the omission of a letter or syllable. — *Grastāsta* ('*ta-as*'), *as*, *ā*, *am*, commenced and ended as an eclipse; (*am*), n. the setting of the sun or moon while eclipsed. — *Grastodaya* ('*ta-ud*'), *as*, m. the rising of the sun or moon while eclipsed.

*Grasti*, *is*, f. the act of swallowing or devouring.

*Grasya*, *as*, *ā*, *am*, to be swallowed, eaten or seized.

*Grāsa*, *as*, m. a mouthful or a quantity of anything equivalent to a mouthful, a lump of rice &c. of the size of a peacock's egg; food, nourishment; the erosion, the morsel bitten; the quantity eclipsed; the act of swallowing; the swallowing of the sun and moon (by Rāhu), an eclipse; slurring, uttering with the omission of a letter or syllable, a fault in the pronunciation of the gutturals; (in geom.) a piece cut out by the intersection of two circles. — *Grāsa-kālyā*, *am*, n. any extraneous substance lodged in the throat. — *Grāsācchādāna* ('*sa-āc*'), *am*, n. bare subsistence, food and clothing.

*Grāsī-kri*, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to swallow, devour.

**ग्रह** *grah* or *grahh* (the latter being the

more ancient form used especially in the Rīg-veda), cl. 9. P. A. *grīhṇāti*, *grīhṇite* (Ved. *grīhṇāti*, *-ṇite*); Impf. 1st sing. *agrihṇām* (irreg. *agrihṇam*), 2nd sing. Impv. P. *grīhṇā* (Ved. *grīhṇāna* and *grīhṇāna*, other forms *grīhṇāhi* and *grīhṇihi*, 3rd sing. *grīhṇitāt*), *jaṅgrāha* (Ved. Perf. *jaṅgrabha*, 1st pl. *jaṅgrībhama*), *jaṅgrāhe* (Ved. 3rd pl. *jaṅgrībhre*), *grāhishyati*, *-te*, *agrahīt*, *agrahishā* (Ved. Aor. 1st sing. *agrabham*, 3rd sing. *agrabhit*, 3rd pl. *agribhram*, *agribhishata*; also 1st sing. *ajagrabham*), *grahitum*, to seize, take, receive, accept, take by the hand, adopt, catch, grasp, hold, lay hold of (e. g. *pakṣhaṃ grah*, to take a side, adopt a party; *pāṇiṃ grah*, to take by the hand in the marriage ceremony, hence to marry); to seize, arrest, stop; to take captive, take prisoner, capture, imprison; to take possession of, gain over, captivate; to seize, overpower (especially said of diseases and demons and the punishments of Varuṇa); to seize, eclipse (the sun and moon being supposed by the Hindūs to be seized by Rāhu); to abstract, take away (by robbery); to lay the hand on, gain, win, obtain, receive, accept; to conceive; to acquire by purchase (with inst. of the price); to choose; to take up (as a fluid with any small vessel); to draw water; to catch, intercept; pluck, pick, gather; to collect a store of anything; to use, put on (as clothes &c.); to assume (as a shape); to place upon; to withdraw, draw back; to include; to take on one's self, undertake, undergo, begin; to receive hospitably (as a guest); to take back (as a divorced wife); to take into the mouth, mention, name [cf. *nāma-grahaṇa*, *nāma-grāham*, &c.]; to perceive with the organs of sense, observe, recognize; to receive into the mind, apprehend, understand, learn; to accept, admit, approve; to obey, follow; to take for, consider as; to take in a particular sense or meaning: Pass. *grīhyate*, 1st Fut. *grahītā* and *grāhītā*, 2nd Fut. *grahishyate* and *grāhishyate*, Aor. 3rd sing. *agrahī*, 3rd du. *agrahishātām* and *agrahishātām*: Caus. P. *grāhayati*, *-yitum*, *ajagrahat*, to cause to take or seize or lay hold of; to give away a girl (acc.) in marriage to any one (acc.); to cause any one to be captured; to cause to take away; to make one take, to deliver over to; (with *āsanam* and acc.) to cause to take a seat, to bid any one sit down by the side of; to make any one choose; to cause a person to undertake or be occupied with (inst.); to make a person learn, to teach, make any one acquainted or familiar with (two acc.); to become familiar with: Desid. *jāgrīhishati*, *-te*, to be about to seize or take; to be about to take away; to desire to take, to wish to perceive (with the organs of sense), to strive to apprehend or recognize: Intens. *jaṅgrīhyate*, *jā-grāhī* (Gram. 711): [cf. Zend *gerep*, *geuru*; Goth. *greipa*; Germ. *greife*; Lith. *grėbyti*, *pagrėlyti*; Slav. *grabljā*; Hib. *grabaim*, 'I devour,

stop, interrupt, disturb; *gṛbhaim*, 'I take, receive, conceive; Gr. γρῖφος, γρῖπος: cf. also Lat. *gero*; Pol. *garniwać*.]

*Grih, griha*, &c. See s. v. at p. 295.

*Grihita, as, ā, am*, grasped, taken, seized, caught, held, laid hold of; obtained, acquired, gained; robbed; received, accepted, conceived; collected; agreed, promised; perceived, known, understood, ascertained, learnt, &c.; [cf. *grah* above.]—*Grihita-khadga-carman, ā, ā, a*, grasping sword and shield.—*Grihita-garbhā, f.* one who has conceived an embryo, a pregnant woman.—*Grihita-śetas, ās, ās, as*, one whose mind or heart is captivated.—*Grihita-tis, k, k, k*, running away, flying; flown, escaped, retreated.—*Grihita-deha, as, ā, am*, incarnate.—*Grihita-nāman, ā, ā, a*, one who has received a name (e. g. *su-grihita-nāman*, one who has received a good name, one named in accordance with the ordoances).—*Grihita-vidya, as, ā, am*, one who has acquired knowledge, versed in science, learned, studied.—*Grihita-velana, as, ā, am*, one who has received his wages, paid, remunerated.—*Grihita-sara-kārmuka, as, ā, am*, handling arrows and bows.—*Grihita-sarāvāpa, as, ā, am*, taking a bow.—*Grihita-hridaya, as, ā, am*, one whose heart is taken possession of or captivated; captivated the heart.—*Grihitāmisha (°ta-ām°), as, ā, am*, seizing prey.—*Grihitārtha (°ta-ar°), as, ā, am*, comprehending the sense or meaning.—*Grihitāstra (°ta-as°), as, ā, am*, one who has taken up arms.

*Grihitavya, as, ā, am* (an incorrect form for *grahitavya*), to be seized or taken; to be understood, meant.

*Grihitin, ī, inī, t*, seizing, one who has grasped.

*Grihitri, tā, trī, trī* (incorrect for *grahitri*), seizing, grasping, disposed to seize or take.

*Grihitvā*, ind. having taken.

*Grihu, us, m.*, Ved. one who receives alms, a beggar.

*Grihāt, an, atī, at*, taking, seizing, accepting.

2. *Grihya, as, ā, am* (for 1. *grihya* see s. v. at p. 296), to be taken or received; to be seized, to be observed, perceptible, perceivable; to be acknowledged or admitted; to be adopted as faith or belief, to be trusted, to be relied on, to be honoured; taking the side of, adopting or choosing as best (e. g. *Arjuna-grihya*, taking the side or adhering to the party of Arjuna); dependant, subservient; (*as*), m. the anus.

3. *Grihya*, irreg. ind. part. having taken, carrying along, together with, with.

*Grabha, as, m.*, Ved. the taking possession of; one who lays hold of (?).

*Grabhaya, am, n.* seizing, that by which anything is seized (?).—*Grabhaya-vat, ān, atī, at*, Ved. anything furnished with a handle.

*Grabhūtri, tā, trī, trī*, Ved. one who seizes; [cf. *grahūtri*.]

*Graha, as, ā, am*, seizing, laying hold of, holding; taking, collecting, gathering; (*as*), m. one who seizes; the power that seizes and obscures the sun and moon and causes eclipses, especially Rāhu or the ascending node; a planet (as seizing or influencing the destinies of men in a supernatural manner; sometimes five planets are enumerated, viz. Mars, Mercury, Jupiter, Venus, and Saturn; sometimes seven, i. e. the preceding with Rāhu and Ketu or the ascending and descending nodes; sometimes nine, i. e. the sun and moon together with the preceding; the planets are either auspicious, *śubha-grahās, sad-grahās*; or inauspicious, *krūra-grahās, pāpa-grahās*; in the system of the Jains the planets constitute one of the five classes of the Jyotishka); the place of a planet in the fixed zodiac, a N. for the number nine; N. of certain evil demons or spirits who seize or exercise a bad influence on the body and mind of man, (they cause insanity &c.; the Hindus consider that it falls within the province of medical science to expel these demons; those which especially seize children and cause convulsions &c. are divided

into nine classes, according to the number of the planets, cf. *pūtanā*); any state of mind which proceeds from magical influences and takes possession of the whole man; a crocodile, a shark; a house (= *griha*, io *a-graha, khara-g°, graha-druma, graha-pati*); anything seized, spoil, booty, prey; as much as can be taken with a ladle, spoon &c. out of a larger vessel, a ladleful, spoonful, &c.; any ladle or vessel employed for taking up a portion of fluid out of a larger vessel, (especially applied to the vessels used for taking up the Soma; cf. *soma-graha*); the middle of a bow or that part which is grasped when the bow is used; grasp, seizing, laying hold of, the drawing up or taking up of water &c. [cf. *nāra-graha*]; seizure in general (e. g. *anga-graha*, spasm of the limbs), seizure of the sun or moon, eclipse; a movable point in the heavens; stealing, robbing; taking, receiving, reception, receipt; keeping back, obstructing; mention, nomination; apprehension, perception, intelligence, understanding; an organ or instrument of apprehension (of which according to the Upanishads there are eight, viz. Prāṇa, Vāc, Jihvā, Cakshus, Stotra, Manas, Hastau, and Tvāc); insisting upon, tenacity, perseverance, purpose, design, favour, patronage; a N. of the fourth or fifth book of the Satapatha-Brahmana; [cf. *guda-graha, śtro-gr°, hanu-gr°, hrid-gr°*.]—*Graha-kallola, as, m.* the wave (or enemy?) of the planets, an epithet of Rāhu.—*Graha-gaṇa, as, m.* the whole number of planets taken collectively.—*Graha-gaṇita, am, n.* = *gaṇita*, the astronomical part of a Jyotiḥ-sāstra.—*Graha-śāntaka, as, m.* an astrologer.—*Graha-tā, f.* or *graha-tva, am, n.* state of being a planet.—*Graha-dasā, f.* the aspect of the planets.—*Graha-druma, as, m.* the creeper *Gymnema Sylvestre*, = *sāka-eriksha*; [cf. *griha-druma*.]—*Graha-nāyaka, as, m.* the leader of the planets; the planet Saturn; the sun.—*Graha-nāsa or graha-nāsana, as, m.*, N. of the plant *Alstonia Scholaris*, commonly *Chātina*.—*Graha-nigraha, av, m.* du. favour and punishment.—*Graha-nemi, is, m.* the moon.—*Graha-pati, is, m.* the chief of the planets, the sun; the plant *Calotropis Gigantea* [cf. *arka*], = *griha-pati*.—*Graha-pīḍana, am, n.* or *graha-pīḍā, f.* the pain or oppression caused by a planet; the obscurity caused by Rāhu, an eclipse; the influence of an unpropitious planet.—*Graha-pusha, as, m.* the sun (cherishing the planets with his light).—*Graha-pūjā, f.* worship of the sun and other planets.—*Graha-bhakti, is, f.* distribution among the planets, division of countries &c. with respect to the presiding planets; title of the sixteenth chapter in Varāha-mihira's *Bṛihat-saṃhitā*.—*Graha-bhūtī-jit, t, m.*, N. of a perfume ('conquering the fear of the demons').—*Graha-bhojana, as, m.* a horse.—*Graha-maya, as, ī, am*, consisting of planets.—*Graha-mardana, am, n.* friction or opposition between the planets.—*Graha-yajña* or *graha-yāja, as, m.* worship or sacrifice offered to the planets.—*Grahayajña-tattva, am, n.* title of a part of the *Smṛiti-tattva*.—*Graha-yuti, is, m.* conjunction of the planets.—*Graha-yuddha, am, n.* strife or opposition of the planets; title of the seventeenth *Adhyāya* of Varāha-mihira's *Bṛihat-saṃhitā*.—*Graha-rāja, as, m.* the king of the planets; the sun; the moon; the planet Jupiter or its regent.—*Graha-lāghava, am, n.* title of an astronomical work of the sixteenth century.—*Graha-varsha, as, m.* a planetary year; title of the nineteenth *Adhyāya* of Varāha-mihira's *Bṛihat-saṃhitā*, which describes the good or evil fortune belonging to certain days, months or years ruled over by particular planets.—*Graha-vipra, as, m.* an astrologer.—*Graha-vimarda, as, m.* friction of the planets, opposition, = *graha-mardana*.—*Graha-sānti, is, f.* propitiation of the planets by sacrifices &c.—*Graha-śringātaka, am, n.* triangular position of the planets with reference to each other; title of the twentieth *Adhyāya* in Varāha-mihira's *Bṛihat-saṃhitā*, treating also of many other positions of the planets.—*Graha-samāgama, as, m.* conjunction of the planets; also

in the comp. *śasi-graha-samāgama*, conjunction of the moon with asterisms or planets.—*Grahā-dhāra (°ha-adh°), as, m.* the polar star as the fixed centre of the planets.—*Grahādharma (°ha-adh°), as, ā, am*, subject to planetary influence.—*Grahāmāya (°ha-ām°), as, m.* epilepsy, convulsions, demoniacal possession, which is supposed to cause the complaint.—*Grahārāma-kutūhala or karaṇa-kutūhala, am, n.*, N. of an astronomical work by Bhāskara.—*Grahāhūdana (°ha-āh°), am, n.* punning on prey, seizing and tearing it to pieces.—*Grahāvacarmardana (°ha-av°), am, n.* friction of the planets, opposition; [cf. *graha-mardana*.]—*Grahāśin (°ha-ās°), ī, m.* the plant *Echites Scholaris*; [cf. *graha-nāsa*.]—*Grahāśraya (°ha-ās°), as, m.* the polar star; [cf. *grahādharma*.]—*Grahāhāvaya (°ha-āh°), as, m.*, N. of a plant; [cf. *bhūtānkuśa*.]—*Graheśa (°ha-is°), as, m.* the chief of the planets, the sun.

*Grahaka, as, m.* a prisoner; [cf. *grāhaka*.]

*Grahaṇa, as, ā, am*, seizing, holding; (*am*), n. the hand; an organ of sense; a prisoner, captive; mentioning, naming, mention, a word mentioned (e. g. *vačana-grahaṇa*, the word *vačana*); seizing, holding, taking, catching, seizure; taking by the hand, marrying; receiving, acceptance; taking captive, capturing, overpowering, imprisonment; seizure of the sun or moon, eclipse; gaining, obtaining, purchasing; choosing; taking or drawing up; attraction; putting on; containing, enclosing; undertaking, undergoing; service; mentioning with praise, respect; perceiving, understanding, comprehension, the taking or receiving of instruction, or the acquirement of any science; acceptance, meaning; assent, agreement; inviting, calling, addressing; the taking up of sound, echo; an organ of sense; [cf. *kara-grahaṇa, keśa-g°, garbha-g°, cakshur-g°, nāma-g°, pāni-g°, punar-g°*.]—*Grahaṇānta (°na-an°), am, n.* close of study, acquirement of science &c.—*Grahaṇāntika (°na-an°), am, n.* termination of holy study.

*Grahaṇaka, am, n.* containing, involving.

*Grahaṇī, is or ī, f.* an imaginary organ supposed to lie between the stomach and the intestines; the small intestines or that part of the alimentary canal where the bile assists digestion and from which vital warmth is diffused; diarrhoea, dysentery.—*Grahaṇī-dosha, as, m.* a morbid affection of the *Grahaṇī*, diarrhoea.—*Grahaṇī-pradosha, as, m.* a morbid affection of the *Grahaṇī*.—*Grahaṇī-ruj, k, f.* or *grahaṇī-roga, as, m.* a morbid affection of the *Grahaṇī*, diarrhoea.—*Grahaṇī-rogin, ī, inī, t*, affected with diarrhoea.—*Grahaṇī-hara, am, n.* cures, cures.

*Grahaṇīya, as, ā, am*, acceptable, to be taken or received or understood.—*Grahaṇīya-tā, f.* or *grahaṇīya-tva, am, n.* acceptableness.

*Grahaṇīyāya*, another form for *grāhaṇīyāya*, lord of a house, q. v.

*Grahaṇīyā, us, us, u*, for *grāhaṇīyā*, taking, receiving, q. v.

*Grahi*, at the end of a compound in *phale-grahi*, q. v. *Grahila, as, ā, am*, taking, accepting, acknowledging.

*Grahishṇu*, at the end of a compound in *phala-grahishṇu*, q. v.

*Grahītavya, as, ā, am*, to be taken or received, acceptable, to be accepted; to be taken up or drawn (as a fluid); to be apprehended or perceived, to be learned or acquired; (*am*), n. the being obliged to take or receive.

*Grahītri, tā, trī, trī*, a taker, seizer, accepter, receiver, purchaser; perceiver, perceiving, observant; taking, disposed to take; [cf. *pāni-grahītri* and *grāhītri*.]

*Grahya, as, ā, am*, Ved. belonging to or fit for a *Graha*.

*Grābha, as, m.*, Ved. one who seizes, what is seized; grasp, seizure.

*Grāha, as, ī, am*, seizing, holding, catching, taking, receiving, acceptance (e. g. *rūktha-grāha*, receiving inherited property; *yoshid-grāha*, taking a wife); [cf. *karya-grāha, gila-g°, dhanur-g°, pāni-g°, pārshni-g°, &c.*]; (*as*), m. a rapacious

animal living in fresh or sea water; a crocodile, a shark, a serpent; (according to some the Gangetic alligator or *Lacerta Gangetica*, according to others the water elephant or hippopotamus); any large fish or marine animal; (ṛ), f. a female crocodile; (as), m. a prisoner; seizure, grasping, laying hold of; morbid affection, disease; beginning, undertaking; mentioning; [cf. *nāma-grāha*; cf. also *asad-grāha* and *svayam-grāha*.] — *Grāha-vat, ān, atī, at*, containing or abounding with alligators &c.

*Grāhaka, as, ikā, am*, receiving, accepting, one who takes or seizes; a purchaser, buyer; containing, enclosing; perceiving; accepting; taking away, persuading; (as), m. a police-officer, a constable, a bailiff; a hawk, a falcon [cf. *Gr. γρῦν*; Germ. *greif*]; a kind of vegetable, = *silāvāra*; N. of an attendant of *Siva*.

*Grāham*, ind. part. taking, seizing, mentioning, (often at the end of compounds, e. g. *jīva-grāham*, taking alive; cf. also *nāma-grāham*.)

*Grāhi, is, f.*, Ved. a female spirit of evil, seizing men and causing death and disease, (Sleep is described as her son); deprivation of sensation, a swoon, fainting fit. — *Grāhi-phala, am, n.* the tree *Feronia Elephantum*; [cf. *kapitha*.]

*Grāhita, as, ā, am*, made to take or seize.

*Grāhin, i, inī, i*, seizing, taking, holding, laying hold of; catching, engaged in catching; picking, gathering; containing, holding; drawing, attracting, fascinating, alluring; gaining, obtaining, acquiring; choosing; searching through, scrutinizing; perceiving, observing; accepting, taking to heart; astringent; obstructing, binding, constricting; (ṛ), m. the plant *Feronia Elephantum* [cf. *kapitha*]; (*inī*), f. a small kind of *Yavaśa*; a kind of *Hedysarum*, = *kshudradurālabhā, tāma-mūlā*.

*Grāhuka, as, i, am*, seizing, laying hold of.

*Grāhya, as, ā, am*, to be seized, taken, held; to be captured or imprisoned; to be carried away; to be picked or gathered, acceptable; to be received, accepted, gained; to be perceived, observed; to be taken in marriage; to be received in a friendly or hospitable manner; to be insisted upon; to be understood, perceivable; to be considered; to be understood in a particular sense, meant; to be accepted as a rule or law, to be acknowledged or assented to, to be attended to or obeyed, to be admitted in evidence; acceptable, agreeable; (*am*), n. a present; [cf. *dur-grāhya, sukha-grāhya, svayam-grāhya*.] — *Grāhya-vāc, k, k, k*, uttering agreeable speech, praising.

*Grāhyaka, as, ikā, am*, to be perceived; to be discerned or distinguished.

**ग्राम grāma, as, m.** (said to be fr. rt. *gras* or fr. *grah*), an inhabited place, a village, a hamlet, an inhabited and unfortified place in the midst of fields and cultivated land, a municipal and fiscal division, a township (opposed to *aranya*, and in later Sanskrit also to *pura, nagara, and pattana*); the collective inhabitants of a place, a community, race; any number of men associated together, a troop, multitude, collection, especially a troop of soldiers; a number of tunes, a scale in music, a gamut; (at the end of a compound) a multitude, a class, a collection or number in general; [cf. *arishṭa-grāma, mahā-gṛ, śūra-gṛ, sūn-grāma*; cf. also *Lith. kiēma-s*; *Hib. gramais*, 'the mob'; *gramasgar*, 'a flock, company'.] — *Grāma-kaṇṭhaka, as, m.* the village-pest or tale-bearer. — *Grāma-kāma, as, ā, am*, one who wishes to take possession of a village; desirous of villages; fond of living in villages. — *Grāma-kukkuṭa, as, m.* a village cock, a tame or domestic cock. — *Grāma-kumāra, as, m.* a village boy. — *Grāma-kulāla, as, m.* a village potter. — *Grāma-kūṭa, as, m.* the noblest man in a village, a Śūdra or man of the fourth tribe. — *Grāmaga, as, ā, am*, or *grāma-gaminī, i, inī, i*, who or what goes to a village, (Pān. II. 1, 24.) — *Grāmā-grīhya, as, ā, am*, being outside a village, (lit. adjoining the houses of a village.) — *Grāma-geya, as, ā, am*, to be sung in a village. — *Grāmageya-gāna, am*,

n. one of the four books into which the *Sāma-veda* when arranged for chanting is distributed. — *Grāmā-goduh, -dhuk, m.* the herdsman of a village. — *Grāmā-ghāta, as, m.* plundering a village. — *Grāmā-ghātin, i, inī, i*, devastating or plundering a village. — *Grāmā-ghoshin, i, inī, i*, Ved. sounding among men or armies, as a drum. — *Grāman-gamin, i, inī, i*, who or what goes to a village. — *Grāma-ṭaryā, f.* the customs of social life, social intercourse. — *Grāmā-ṭaitya, as, m.* the sacred tree of a village. — *Grāmā-jā, as, ā, am*, village-born, village-produced; rustic, village, grown in cultivated ground. — *Grāmā-jā-nishpāvi, f.* a kind of pulse. — *Grāmā-jāta, as, ā, am*, rustic, village-born, produced in a village, grown in cultivated ground. — *Grāmā-jāla, am, n.* a number of villages, a district. — *Grāmājālin, i, m.* the governor of a province. — *Grāmā-jit, t, t, t*, Ved. conquering or gaining villages; conquering troops; (Śāy.) either conquering villages or dispersing multitudes. — *Grāmāna, as, i, am*, coming from a *Grāmā-nī*. — *Grāmā-nī, is, is, i* (for *grāmā-nī*), the leader or chief of a village or community, the lord of the manor, the squire, the leader of a troop or army; a chief, a superintendent; best, pre-eminent, excellent; one who only thinks of enjoyment (?), the village barber (as the chief person of a village); a groom (?); N. of a *Gandharva* chief; N. of one of the attendants of *Siva*; N. of certain beings who together with the *Rishis, Gandharvas, Apsarasas, Nāgas, Yātu-dhānas, and Bālakhilyas* are by some supposed to be attendant upon the *Sun*; N. of a place; (*is*), f. a female peasant or villager; a whore, a harlot; the *Indigo* plant. — *Grāmāni-tva, am, n.* the position or condition of a chief or leader of a village. — *Grāmānīthya, am, n.* the station of the chief of a village or community. — *Grāmānī-putra, as, m.* the son of a harlot, a bastard. — *Grāmānīya, as, m. pl., N.* of a people; (*am*), n. = *grāmānīthya*. — *Grāmānī-sava, as, m.* N. of an *Ekāha* sacrifice. — *Grāmā-taksha, as, m.* a village carpenter. — *Grāmā-tas, ind.* from the village. — *Grāmā-tā, f.* or *grāmā-tva, am, n.* a multitude of villages. — *Grāmā-dāśa (śa-śa), as, or grāmudāśādhipatī (śa-adhṛ), is, m.* the head of ten villages. — *Grāmā-devatā, f.* the tutelary deity of a village. — *Grāmā-druma, as, m.* a single tree in a village held sacred by the inhabitants. — *Grāmā-dharā, f.* supporting a village or villages, N. of a rock. — *Grāmā-dharma, as, m.* the observances or customs of a village. — *Grāmā-nāpita, as, m.* the village barber. — *Grāmā-ntāsin, i, inī, i*, living in villages, tame. — *Grāmā-pāla, as, m.* the guardian of a village. — *Grāmā-putra, as, m.* a village boy. — *Grāmā-preshya, as, m.* the messenger or servant of a community or village. — *Grāmā-bāla-jana, as, m.* a young peasant. — *Grāmā-bhṛta, as, m.* a village messenger or servant. — *Grāmāmadgurikā, f.* a kind of fish, *Silurus Singio* (= *śringī*); a riot, a fray, a village tumult; [cf. *grāmā-yuddha*.] — *Grāmā-mahishī, f.* a tame buffalo. — *Grāmā-mukha, am, n.* a market town, a fair, a market. — *Grāmā-mṛiga, as, m.* 'the village animal', a dog. — *Grāmā-maulikya, head* of a village; (probably incorrect for *grāmā-saukhya*, see *grāmā-sukha*.) — *Grāmā-yājaka, as, ikā, am*, offering sacrifices for a whole village or community; (*as*), m. the village priest, one who conducts the ceremonies for any or all classes and is consequently considered as a degraded *Brāhman*; it also applies to the attendant of an idol. — *Grāmā-yājīn, i, inī, i*, offering sacrifices for a whole village or community. — *Grāmā-yuddha, am, n.* a riot, a fray, a village war. — *Grāmā-rathya, f.* a village street. — *Grāmā-luṭṭana, am, n.* plundering or pillaging a village. — *Grāmā-vat, ān, atī, at*, furnished with villages. — *Grāmā-vāsa, as, m.* living in a village; a villager; [cf. *grāmā-vāsa*.] — *Grāmā-vāstin, i, inī, i*, living in villages, tame; (*inas*), m. pl. the inhabitants of a village, the villagers; [cf. *grāmā-vāstin* and *grāmāya*.] — *Grāmā-vāstavya, as, m.* the inhabitant of a village. — *Grāmā-viśeṣa, as, m.* variety of the

scales in music. — *Grāmā-sāta, am, n.* a hundred villages, a province. — *Grāmāsāteśa (śa-śa), as, m.* or *grāmāsātādhipatī (śa-adhṛ), is, m.* or *grāmāsātādhyaksha (śa-adhṛ), as, m.* the governor of a province. — *Grāmā-sankara, as, m.* the common sewer or drain of a village. — *Grāmā-sangha, as, m.* a village corporation, a municipality. — *Grāmā-sṅha, as, m.* a dog. — *Grāmā-sukha, am, n.* the pleasure of a villager; [cf. *grāmāya-sukha*.] — *Grāmā-stha, as, ā, am*, being or residing in a village, belonging to a village, rustic, &c.; (*as*), m. a village. — *Grāmā-hāsaka, as, m.* a sister's husband. — *Grāmā-lāra (ma-āc), as, m.* a village observances, customs, &c. — *Grāmādhāna (ma-adhṛ), am, n.* hunting; a village (?). — *Grāmādhikṛita (ma-adhṛ), as, or grāmādhikṛita (ma-adhṛ), is, or grāmādhikṛita (ma-adhṛ), as, or grāmādhikṛin (ma-adhṛ), i, m.* superintendent or chief of a village. — *Grāmā-mānta (ma-an), as, m.* the border of a village; space near a village; (*e*), ind. in the neighbourhood of a village. — *Grāmāntara (ma-an), am, n.* another village. — *Grāmāntika, am, n.* the neighbourhood of a village. — *Grāmāntiyya, as, ā, am*, situated in the neighbourhood of a village; (*am*), n. space near a village. — *Grāmā-vāsa, as, m.* a village abode; a villager; [cf. *grāmā-vāsa*.] — *Grāmā-vāstin, i, inī, i*, living in a village, tame; (*inas*), m. pl. the villagers. — *Grāmāśa (śa-śa), as, m.* the head man of a village. — *Grāmāśvara (śa-śa), as, m.* the head man or ruler over a village; the lord of the manor or squire. — *Grāmāpādhyāya (ma-ay), as, m.* the village priest.

*Grāmaka, as, m.* a village &c., see *grāma*; the collective department or range of celestial pleasures; N. of a town.

*Grāmāya, nom. P. grāmāyati, -yitum*, to invite.

*Grāmika, as, i, am*, village, rude, rustic; (in music) chromatic; (*as*), m. the head man of a village; a villager.

*Grāmīn, i, inī, i*, surrounded by a village community, pertaining to a village, rustic, rural, village; (*i*), m. a villager, a peasant; the head man of a village; (*inī*), f. the *Indigo* plant. — *Grāmī-putra, as, m.* the son of a villager.

*Grāmīna, as, ā, am*, belonging to a village; produced in or peculiar to a village; vulgar, rude; (in music) chromatic; a villager, a rustic; (*as*), m. a dog; a hog; a crow; (*ā*), f. the *Indigo* plant; a kind of vegetable; [cf. *pālankya*.]

*Grāmīya, as, ā, am*, belonging to a village or to the same village community; produced in or derived from a village; (*as*), m. a villager.

*Grāmīyaka, as, m.* the member of a community, a villager.

*Grāmēya, as, i, am*, village-born, a villager, a rustic.

*Grāmēyaka, as, ikā, am*, belonging to a village, a villager.

*Grāmāya, as, ā, am*, relating to or used in a village, produced in a village; living in a village, a villager, rustic, homely, vulgar, clownish, rude; living in a village, i. e. among men, domesticated, tame (as an animal), cultivated (as a plant, opposed to *vanya* or *aranya*, wild); allowed in a village, relating to the sensual pleasures of a village; relating to a musical scale; (*as*), m. a hog, a tame or village hog; (*ā*), f. the *Indigo* plant, and *Phaseolus Radiata*; [cf. *nish-pāvī*]; (*am*), n. rustic or homely speech; the *Prākṛit* and the other dialects of India as distinguished from the *Sanskrit*; food prepared in a village; sensual pleasure, sexual intercourse. — *Grāmāya-kanda, as, m.* a kind of onion, = *sthala-kanda*; (perhaps rather *agrāmāya-kanda*.) — *Grāmāya-karkaṭi, f.* a kind of pumpkin-gourd, *Benincasa Cerifera*. — *Grāmāya-karman, a, n.* the occupation of a villager, sensual pleasure and sexual intercourse. — *Grāmāya-kunkuma, am, n.* a yellow dye, safflower, *Carthamus Tinctorius*. — *Grāmāya-gaja, as, m.* a village-born or tame elephant. — *Grāmāya-dharma, as, m.* the right of a villager or townsman (as opposed to the right of a recluse), sexual intercourse, copulation; the duties of a villager. — *Grāmāyadhāmin,*

ī, *inī*, *i*, addicted to sexual intercourse, libidinous. — *Grāmya-paśu*, *us*, *m.* a domestic animal; (sometimes applied contemptuously to a man.) — *Grāmya-buddhi*, *is*, *is*, *i*, clownish, ignorant. — *Grāmya-madgurikā*, *f.* a kind of fish, Silurus Singio, = *grāma-madgurikā*. — *Grāmya-māṅsa*, *am*, *n.* the flesh of tame animals. — *Grāmya-mṛiga*, *as*, *m.* a dog; [cf. *grāma-mṛiga*]. — *Grāmya-rāsi*, *is*, *m.* a N. of several of the signs of the zodiac. — *Grāmya-vallabhā*, *f.* a kind of vegetable. — *Grāmya-vādin*, *ī*, *m.* the judge of a village, a village bailiff. — *Grāmya-śūkarā*, *as*, *m.* a village hog, a tame hog, a pig. — *Grāmya-sukha*, *am*, *n.* the pleasure of a villager, sleeping, sexual intercourse. — *Grāmyāśva* (*ya-śv*), *as*, *m.* an ass. — *Grāmyehoparama* (*ya-śhā-up*), *as*, *m.* ceasing from sensual desires.

**यावन्** *grāvan*, *ā*, *m.* (said to be fr. rt. *grah*), a stone for pressing out the Soma, (according to the commentators on the Brāhmaṇas there existed five such stones, but in earlier times probably only two were used); a stone or rock in general; a mountain; a cloud; also = *grāva-stut* below; (*ā*, *ā*, *a*), hard, solid. — *Grāva-grābha*, *as*, *m.*, Ved. a person who uses the Soma stones. — *Grāva-rohaka*, *as*, *m.* the shrub *Physalis Flexuosa*; [cf. *aśva-gandhā*]. — *Grāva-stut*, *t*, *m.* he who praises the Soma stones; N. of one of the sixteen priests (called after the hymn addressed to the Soma stones). — *Grāva-stotriya*, *as*, *ā*, *am*, relating or belonging to the praise of the Soma stones; (*am*), *n.* the duties of the Grāva-stut. — *Grāva-hasta*, *as*, *ā*, *am*, Ved. handling the Soma stones.

**यास** *grāsa*. See under rt. *gras*, p. 302.

**याह** *grāha*. See under rt. *grah*, p. 303.

**योवा** *grīvā*, *f.* (said to be fr. 2. *grī*), the back part of the neck, the nape, the tendon of the trapezium muscle, the neck (in the earlier literature always pl.), the neck-part of the hide of an animal; [cf. *asīta-grīva*, *rīksha-g*, *kambu-g*, *kūlmāsha-g*; cf. also Lith. *galvā*; Russ. *glava* and *golova*]. — *Grīvā-ksha* (*vā-ak*), *as*, *m.*, N. of a man. — *Grīvā-ghanṭā*, *f.* a bell hanging down from the neck of a horse. — *Grīvā-bīla*, *am*, *n.* the hollow in the back part or nape of the neck.

*Grīvālikā*, *f.* the neck.  
*Grīvin*, *ī*, *inī*, *i*, long-necked, handsome-necked; (*ī*), *m.* a camel.

*Grāva*, *as*, *ī*, *am*, being on or belonging to the neck, representing the neck, being on the neck; (*am*), *n.* a necklace, a close necklace or collar; a chain worn round the neck of an elephant.

*Grāiveya*, *as*, *ī*, *am*, belonging to the neck; (*as*, *am*), *m.* n. a collar, a necklace; a chain on the neck of an elephant or horse.

*Grāiveyaka*, *as*, *am*, *m.* n. an ornament of the neck, a chain worn round the neck of an elephant; (*ās*), *m.* pl. a class of deities (nine in number), who have their seat on the neck of the Loka-purusha or who form his necklace.

*Grāvīya*, *as*, *ā*, *am*, Ved. relating to the neck.

**योष्म** *grishma*, *as*, *ā*, *am* (said to be fr. rt. *gras*), hot, warm; (*as*), *m.* the summer, the hot season, consisting of the months Śuci and Śukra or Jyeshtha and Āshāḍha (from the middle of May to the middle of July); heat, warmth; N. of a man; (*ā*), *f.*, N. of a tree [cf. *lodhra*]; (*ī*), *f.* the tree *Jasminum Sambac*; [cf. *nava-mallikā*; cf. also Hib. *gris*, 'fire'; *grīosgaim*, 'I fry, boil'; *grīosach*, 'burning embers'; Lith. *karstas* and *karstia*]. — *Grishma-kāla*, *as*, *m.* the hot season (see above). — *Grishma-kālīna*, *as*, *ā*, *am*, pertaining to the hot season. — *Grishma-ja*, *as*, *ā*, *am*, produced by heat, produced in the hot season; (*ā*), *f.* a kind of fruit-tree, *Anona Reticulata*; [cf. *lavani*]. — *Grishma-dhānya*, *am*, *n.* summer corn. — *Grishma-pushpī*, *f.*, N. of a plant, = *karuṇī*. — *Grishma-bhava*, *as*, *ā*, *am*, produced by heat or in the hot season; (*ā*), *f.* *Jasminum Sambac*. — *Grishma-sundaraka*, *as*,

*m.* a kind of pot-herb, *Erythraea Centaureoides*, commonly called *gimā*; also the plant *Pharmaceum Mollugo*. — *Grishma-hāsa*, *as*, *m.* the flocculent seeds, down, &c., blown about in the air in summer (compared from their white colour to 'the smiles of the season'). — *Grishmodbhava* (*mod-ud*), *as*, *ā*, *am*, produced by heat or in the hot season; (*ā*), *f.* double jasmine, *Jasminum Sambac*.

*Graishma*, *as*, *ī*, *am*, relating to the summer, belonging to the hot weather, produced by heat or the hot season, sown in summer; (*ī*), *f.* *Jasminum Sambac*.

*Graishmaka*, *as*, *ikā*, *am*, sown in summer; to be paid in summer (as a debt).

*Graishmika*, *as*, *ī*, *am*, relating or belonging to summer, growing in summer.

**मुच्** *gruṭ*, *cl. i. P. groṭati, jugroṭa*, *agruṭ* and *agroṭit, groṭitum*, to steal, rob; to go; [cf. *gluṭ*].

**ग्रैव** *grāva*. See under *grīvā* last col.

**ग्रैष्म** *grāishma*. See under *grishma* above.

**गुप्** *glap*. Cf. *glai*.

**गुप्स** *glapsa*, *as*, *am*, *m. n.* a branch (?).

**गुस्** *glas*, *cl. i. A. glasate*, = *gras*, to eat.

*Glasta*, *as*, *ā*, *am*, = *grasta*, eaten.

**गुह** *glah*, *cl. i. A. glahate, jaglahe, glahātum* and *glādhum*, to gamble, play with dice, win by gambling; (= rt. *grah*) to take, receive, accept.

*Glaḥa*, *as*, *m.* a dice-player, the stake in playing, a wager, bet; the prize or object fought for in a contest, the person aimed at; a die; a dice-box; cast of the dice, game at dice; gaming, playing with dice; contention; a chess-man; *glaham div*, to play at dice.

*Glahana*, *am*, *n.*, Ved. playing at dice, casting the dice.

**ग्लान** *glāna, glāni*, &c. See under rt. *glai*.

**गुच्** *gluṭ*, *cl. i. P. gloṭati, jugloṭa, agluṭ* and *agloṭit, gloṭitum*, to steal or rob; to go; [cf. *gruṭ* and *gluṭ*].

*Glucūka*, *as*, *m.*, N. of a man.

**गुञ्च** *ghuñc*, *cl. i. P. ghuñcati, jughuñca*, *aghuñcat* and *aghuñcīt, ghuñcītum*, to go, move.

**गुप्** *glep*, *cl. i. A. glepate*, &c., to be poor or miserable; to shake, tremble; move.

**गुव** *glev*, *cl. i. A. glevate*, to serve, worship, gratify by service or devotedness; [cf. *gev, khev, sev*].

**गुष्** *glesh*, *cl. i. A. gleshate*, to seek, investigate; [cf. *gesh* and *gavesh*].

**ग्लै** *glai*, *cl. i. P. (ep. also A.) glāyati, -te, jaglau, glāsyati, aglāsīt, glātum*, to feel aversion or dislike, to be averse or reluctant, be unwilling, disinclined to do anything (with inf., e.g. *glāyati bhoktum*, he dislikes to eat); to be languid or weary, to feel tired, to be exhausted, to fade away, lose one's strength, faint, despond, wane: Caus. P. *glāpāyati* or *glapāyati* (but the latter form never used with prepositions), to make unwilling or averse, to exhaust, tire; to injure; to cause to perish; (with or without *manas*) to make desponding; to become cast down or desponding.

*Glapanā*, *am*, *n.* the act of wearying, making tired, exhaustion, relaxation.

*Glātri*, *tā*, *trī*, *trī*, one who is tired or exhausted.

*Glāna*, *as*, *ā*, *am*, wearied, languid, feeble, emaciated, exhausted by fatigue or disease; sick; (*am*), *n.* exhaustion, disease.

*Glāni*, *is*, *f.* unwillingness, displeasure, depression of mind, exhaustion, fatigue of body, lassitude, languor; debility; sickness.

*Glānya*, *am*, *n.* decrease of strength, languor.

*Glāyat*, *am*, *anti*, *at*, being exhausted, wearied, languid, faint.

*Glāva*, *as*, *m.*, N. of a man (with the metronymic *Maitreya*).

*Glāvin*, *ī*, *inī*, *i*, displeased, averse, inactive.

*Glānu*, *us*, *us*, *u*, exhausted by fatigue or disease, languid, wearied; [cf. Lat. *lassus*].

*Gleya*, *as*, *ā*, *am*, to be wearied or exhausted, exhaustible.

**ग्लौ** *glau*, *aus*, *m.* (said to be fr. rt. *glai*), Ved. a round lump, a wen-like excrescence; or (according to other authorities) certain arteries or vessels of the heart, or perhaps certain lumps, parts of the flesh of the sacrificial victim [perhaps related to *globus* and *glomus*, cf. also *guda* and *gola*]; the moon; camphor; the earth. *Glau-kṛi*, *cl. 8. P. -karoti, -kartum*, to transform into the moon. *Glau-as*, *cl. 2. P. -asti* and *glau-bhā*, *cl. 1. P. bhavati, -vītum*, to become (like) the moon.

**ग्लौक्यायनक** *glauṭukāyanaka*, *as*, *ikā*, *am*, belonging to *Glucūkāyani* [cf. *glucūka*], a worshipper of *Glucūkāyani*; [cf. the Gr. *Γλαυκῆραι*].

**ग्व** *gva* (at the end of a compound) in *atīthi-gva*, *eta-gva*, *daśa-gva*, *nava-gva*, *q. v.*

**ग्विन** *gvin*. Cf. *śata-gvin*.

## घ

**घ 1.** *gha*, the fourth consonant of the Sanskrit alphabet, being the aspirate of the preceding letter, and having the sound of *gh* in *loghouse*. — *Gha-kāra*, *as*, *m.* the letter or sound *gha*.

**घ 2.** *gha*, ind. (a particle used to lay stress on a word), at least, surely, verily, indeed, (corresponding to the Gr. *γε*). This word occurs often in the R̥g-veda, elsewhere rarely; the final vowel is generally lengthened in the Saṁhitā, but the original form given in the Pada-pāṭha is always *gha*; it is connected with other particles (as *śīd*, *uta*, *īd*), and appears often after pronouns at the beginning of a Pāda, after prepositions, and after the negative particle *na*. Frequently this particle occurs in the clause which depends on a conditional or relative sentence (e.g. *ā ghā gamad yadi śravat*, he will surely come when he hears).

**घ 3.** *gha*, *as*, *ā*, *am* (fr. rt. *han*), striking, killing [cf. *jva-gha*, *tāda-gha*, *pāvi-gha*, *rāja-gha*]; (*as*), *m.* a rattling, gurgling, or tinkling sound; a bell; (*ā*), *f.* striking, killing, a stroke; a tinkling ornament worn by women round the waist.

**घ 4.** *gha*, *as*, *ā*, *am* (fr. rt. *ghṛi*), wetting, sprinkling (?).

**घञ्** *ghaṅsh* and *ghaṅs*, *cl. i. A. ghaṅshate, ghaṅsate*, to diffuse lustre or splendor; to flow; to stream.

**घग्घ** *ghaggh* and *ghagh*, *cl. i. P. ghagghatī* and *ghaghātī*, to laugh; laugh at; deride.

**घट** *ghaṭ* or *ghaṭṭ*, *cl. i. A. ghaṭate, jaghaṭe, ghaṭishyate, aghaṭishṭa, ghaṭitum*, to be intently occupied about anything, to be busy with, to strive or endeavour after, to exert one's self for (with loc., dat., acc., or inf., e.g. *asmākam arthe ghaṭate*, he is occupied about our business; *tām trātum ghaṭasva*, strive to rescue her); to reach, come to; to happen, take place, be possible; Caus. *ghaṭayati, -vītum*, to join together, connect, bring together, unite; to put on, place on, lay on (with loc.); to bring near, place near, procure; to

effect, accomplish, produce, make, form, fashion; to impel; to exert one's self; to rub, graze, touch, move, agitate; *ghāṭayati*, -*yitum*, to hurt, injure; to unite or put together; to speak, shine.

**Ghaṭa**, *as, ā, am*, exerting one's self, intently occupied or busy with; (*as*), *m.* a jar, pitcher, jug, large earthen water-jar, ewer, watering-pot; an attribute of the nineteenth Arhat of the Jainas (?); the sign of the zodiac Aquarius; a measure equal to 1 Droṇa, or (according to other authorities) equal to 20 Droṇas; a part of a column; a peculiar form of a temple; an elephant's frontal sinus; a border; suspending the breath as a religious exercise [cf. *kumbha*]; (*ā*), *f.* effort, endeavour, an assembly; a number, a collection, an assemblage; a troop of elephants assembled for martial purposes; (*ī*), *f.* a small water-jar, a ewer (in this sense also *ghaṭī*, *is*, *f.*); a period of time = 24 minutes; the Gharī or Indian clock, a plate of iron or mixed metal on which the hours are struck; [cf. *kumbha* and *dur-ghaṭa*]. — **Ghaṭa-karpāra**, *as, m.* the fragments of a pot; *N.* of the author of a highly artificial poem, which is also called *ghaṭa-karpāram*, *n.* (according to other authorities the title of the poem is Yamakakāvya); the poet Ghaṭa-karpāra appears among the nine gems of king Vikramāditya. — **Ghaṭa-kāra**, *as, m.* or *ghaṭa-kṛtī*, *t, m.* a potter. — **Ghaṭa-graha**, *as, ā, am*, who or what takes a water-pot, a water-bearer. — **Ghaṭa-dāsi**, *f.* a bawd or procuress. — **Ghaṭa-prakṣhayaṇa**, *as, m.* *N.* of a man. — **Ghaṭa-bhava** = *ghaṭodbhava* (?). — **Ghaṭa-bhedanaka**, *as* or *am* (?), *m.* or *n.* (?), an instrument used in making pots. — **Ghaṭa-yoni**, *is, m.* an epithet of the sage Agastya, *q. v.* (born in a water-jar). — **Ghaṭa-rāja**, *as, m.* a large water-jar of baked clay. — **Ghaṭa-srījāya**, *ās, m. pl.*, *N.* of a people. — **Ghaṭa-sthāpāna**, *am, n.* placing a water-pot as a type of Durgā, an essential part of various Tāntrika ceremonies. — **Ghaṭatopa** (°*tā-ūṭ*), *as, m.* a covering for a carriage or any article of furniture. — **Ghaṭābha** (°*tā-ābhā*), *as, m.*, *N.* of a Daitya. — **Ghaṭin-dhama**, *as, ā, am*, (*ghaṭin* = *ghaṭim* = *ghaṭim*), one who blows into a jar or pot; (*as*), *m.* a potter. — **Ghaṭin-dhaya**, *as, ā, am*, one who drinks a pitcherful. — **Ghaṭī-kāra**, *as, m.* a potter. — **Ghaṭī-graha**, *as, ā, am*, who or what takes a small jar &c.; (*as*), *m.* a water-carrier. — **Ghaṭī-yantra**, *am, n.* (occasionally, to suit the metre, *ghaṭī-yantra*), the rope and bucket of a well, or any machine for raising water; [cf. *ara-ghaṭa* and *ara-ghaṭtaka*]. — **Ghaṭotkaca** (°*tā-ut*), *as, m.*, *N.* of a Rākshasa, son of Bhīma or Bhīma-sena and of the Rākshasī Hīdīmā, slain by Kārṇa; *N.* of a Gupta king. — **Ghaṭotkacāntaka** (°*tā-an*), *as, m.* 'the slayer of Ghaṭotkaca,' epithet of Kārṇa, natural brother of the Paṇḍavas. — **Ghaṭodara** (°*tā-ud*), *as, m.*, *N.* of an attendant of Varuṇa, also of a Rākshasa and of a Daitya; [cf. *kumbhodara*]. — **Ghaṭodbhava** (°*tā-ud*), *as, m.* an epithet of Agastya, *q. v.* — **Ghaṭodhni** (°*tā-ūdh*), *f.* a cow with a full udder; [see *ūdhas*, *pīnodhni*, &c.; Gram. 778.]

**Ghaṭaka**, *as, ikā, am*, exerting one's self; forming a constituent part, constituting a substantial part; (*as*), *m.* a tree that produces fruit without apparent flowers; a match-maker, an agent, who ascertains or invents genealogies and negotiates matrimonial alliances, a genealogist; [cf. *ghaṭa-dāsi*].

**Ghaṭana**, *am, ā, n. f.* striving after, effort, exertion; motion; happening, occurring; accomplishment; making, effecting, forming, fashioning; joining, mixing, assembling, bringing together, bringing about.

**Ghaṭayitavya**, *as, ā, am*, to be joined or united; to be locked.

**Ghaṭika**, *as, ā, am*, crossing a river on a jar (?); (*as*), *m.* a waterman; (*ā*), *f.* a water-jar, a bucket, a pot; a period of time = 24 minutes [cf. *ghaṭī*]; (according to other authorities equal to 1 Muhūrta, i. e. 48 minutes, or = 1 Kalā); the ancle [cf. *ghuṭikā*]; (*am*), *n.* the hip, the posteriors.

**Ghaṭita**, *as, ā, am*, planned, devised, attempted; happened, occurred; joined, united, connected, contiguous, in contact with; produced, effected, exerted; made, made of. **Ghaṭita-tvāt**, from the taking place, because of the occurrence.

**Ghaṭin**, *ī, m.* the sign of the zodiac Aquarius.

**घटारिका ghaṭarikā**, in *ava-ghaṭarikā*, *f.* a kind of Vīṇā or Indian lute; [cf. *ghaṭarī*].

**घटिघट ghaṭighaṭa**, *as, m.* an epithet of Siva; [cf. *ghaṭa*].

**घट्ट ghaṭṭ**, *cl. 1. A. and 10. P.* **ghaṭṭate**, *ghaṭṭayati*, *jaghaṭṭe*, *ghaṭṭitum*, to rub (the hands) over, touch, shake, cause to move; to stir round, stir about; to press down, to smooth; to touch with words, to speak of spitefully or malignantly.

**Ghaṭṭa**, *as, m.* a Ghaṭ, a quay or landing-place, steps on the side of a river &c. leading to the water's edge, a bathing-place; (*ā*), *f.* a kind of metre; (*ī*), *f.* a small or inferior landing-place, private stairs &c.; [cf. *ara-ghaṭṭa* and *ara-ghaṭṭaka*]. — **Ghaṭṭa-gā**, *f.*, *N.* of a river. — **Ghaṭṭa-jivīn**, *ī, m.* a ferry-man (commonly Pāṭuni, the son of a washerman and of a Vaiśya woman); an attendant at a landing-place who takes care of the clothes of the bathers &c. — **Ghaṭṭānanda** (°*tā-ān*), *as* or *am* (?), *m.* or *n.* (?), a kind of metre.

**Ghaṭṭana**, *am, ā, n. f.* pushing, touching, rubbing or striking together, going, moving, practice, business, means of living; stirring round or about.

**Ghaṭṭitri**, *tā, trī, tri*, one who exerts himself, (the sense of this word connects it with *rt. ghaṭ*.)

**घशा ghaṣ**, *cl. 8. P. A. ghaṣoti*, -*ṇute*, &c., to shine; (a various reading for *ghṛīn*.)

**घराट ghaṇṭ**, *cl. 1. P. and 10. P.* **ghaṇṭati** and **ghaṇṭayati**, &c., to speak; shine.

**घराट ghaṇṭa**, *as, m.* (said to be *fr. rt. han*, perhaps related to *ghaṭa* above), a *N.* of Siva [cf. *a-ghaṇṭa*, *dhaṭin* or *ghaṭin* (?), *ghaṇṭin*, and *caṇḍika-ghaṇṭa*], a kind of dish [cf. *matsya-ghaṇṭa*]; a sort of sauce, vegetables made into a pulp and mixed with turmeric and mustard seeds and capsicum; (*ā*), *f.* a bell; also a plate of iron or mixed metal struck as a clock, (a form *ghaṇṭī* occurs in *kshudra-ghaṇṭī*, a small bell); *N.* of several plants, = *ghaṇṭā-pātālī*; another plant, *Sida Cordifolia* and *Rhombofolia*; also *Urarīa Lagopoides*; also *Achyranthes Aspera* [cf. *apāmārga*]; (*ī*), *f.* a *N.* of Durgā, as having a clear voice (?). — **Ghaṇṭa-phalaka**, *as* or *am* (?), *m.* or *n.* (?), a shield with a ringing sound, or a shield furnished with small bells. (**Ghaṇṭa** = *ghaṇṭā* ?) — **Ghaṇṭā-karṇa**, *as, m.* one who has ears as broad as a bell, or whose ears are decorated with bells; *N.* of an attendant of Skanda; also one of Siva's attendants, who is supposed to preside over cutaneous complaints, and is worshipped for exemption from them in the month Caitra; *N.* of a Piśāca attendant on Kuvera. — **Ghaṇṭāgōra** (°*tā-āg*), *am, n.* a belfry. — **Ghaṇṭā-tāḍa**, *as, m.* a bell-man, one who strikes a bell or Gharī. — **Ghaṇṭā-tādāna**, *am, n.* striking a bell. — **Ghaṇṭā-nāda**, *as, m.* the sound of a bell &c. — **Ghaṇṭā-patha**, *as, m.* the chief road through a village, a highway, (i. e. the bell-road, or that by which elephants &c., decorated with tinkling ornaments, proceed); *N.* of Mallināth's commentary on the *Kīrātārjunīya*. — **Ghaṇṭā-pātālī**, *is, m.*, *N.* of a plant, commonly called *Ghaṇṭāpārālī*, a species of the trumpet-flower with bell-shaped blossoms, *Bignonia Suaveolens*. — **Ghaṇṭābha** (°*tā-ābhā*), *as, m.*, *N.* of a Daitya; (a various reading for *ghaṭābha*, *q. v.*) — **Ghaṇṭā-rava**, *as, m.* the sound of a bell; (*ā*), *f.* *Crotolaria* of various species. — **Ghaṇṭālī** (°*tā-ālī*), *f.*, *N.* of several cucurbitaceous plants; [cf. *kośātakī*]. — **Ghaṇṭā-rat**, *ān, atī, at*, furnished with a bell or with bells. — **Ghaṇṭā-rāḍya**, *am, n.* the sound of a clock. — **Ghaṇṭā-vīja**, *ān, n.* the tree Croton

Jamalgota, commonly Jamalgotā; the nut of this tree. — **Ghaṇṭā-śubda**, *as, m.* bell-metal, brass; the sound of a bell. — **Ghaṇṭā-svana**, *as, m.* the sound of a bell or clock. — **Ghaṇṭeśvara** (°*tā-īś*), *as, m.*, *N.* of a son of Maṅgala (Mars) and Medhā. — **Ghaṇṭodara** (°*tā-ud*), *as, m.*, *N.* of an attendant of Varuṇa &c.; (a various reading for *ghaṭodara*, *q. v.*)

**Ghaṇṭaka** or **ghaṇṭāka**, *as, m.*, *N.* of a plant, = *ghaṇṭā-pātālī*.

**Ghaṇṭikā**, *f.* a small bell [cf. *kshudra-ghaṇṭikā*]; the uvula or soft palate.

**Ghaṇṭin**, *ī, inī, t*, furnished with bells, sounding like a bell; an epithet of Siva; [cf. *ghaṇṭa*]. — **Ghaṇṭīnī-vīja**, *am, n.* the tree Croton Jamalgota; [cf. *ghaṇṭā-vīja*].

**Ghaṇṭu**, *us, m.* a string of bells tied on an elephant's chest &c. by way of ornament; heat, light, &c.; [cf. *nighaṇṭu*].

**Ghāṇṭika**, *as, m.* a bell-ringer, a strolling ballad-singer who carries a bell; a bard who sings in chorus, and especially in honour of the gods, ringing a bell in presence of their images; the plant *Datura Fastuosa*.

**घण्ड ghaṇḍa**, *as, m.* a bee; [cf. *ghuṇḍa*].

**घतन ghatana**. See *ghātana* under *ghāta*.

**घन ghana**, *as, ā, am* (*fr. rt. han*), who or what slays or strikes or crushes (in these senses *Ved.*); compact, solid, material, hard, firm; coarse, gross; viscid, thick, inspissated; full, densely packed; following closely or in uninterrupted series, uninterrupted, permanent, eternal; impenetrable; dark; deep (as sound); taken in the mass, collective, complete, all; very, much; auspicious, fortunate; (*as*), *m.* slaying; an iron club, mace, weapon shaped like a hammer (in these senses *Ved.*); any compact mass or substance; a cloud; talc; the bulbous root of the plant *Cyperus Hexastichus Communis*; phlegm [cf. *kapha*]; the body; the cube of a number (in arithmetic), a solid body or cube (in geometry); extension, diffusion; a collection, multitude, assemblage, mass, quantity; a method of reciting the *Rig* and *Yajur-veda*; (*ā*), *f.*, *N.* of two plants, = *māsha-parī* and *rudra-jatā*; (*am*), *n.* a cymbal, a bell, a gong, &c.; any brazen or metallic instrument or plate which is struck as a clock &c.; iron; tin; skin, rind, bark, the fragrant bark of *Laurus Cassia*; a mode of dancing, neither quick nor slow. — **Ghana-kapṭha**, *as, m.* hail; [cf. *ghanopala*]. — **Ghana-kāla**, *as, m.* the rainy season. — **Ghana-garjita**, *am, n.* the roar of thunder, a deep loud roar. — **Ghana-golaka**, *as, m.* an alloy of gold and silver. — **Ghana-ghana**, *as, m.* the cube of a cube. — **Ghana-ghanaugha** ('*na-ogh*'), *as, m.* a gathering of dark clouds. — **Ghana-śaya**, *as, m.* a collection of clouds, cumulus. — **Ghana-śhāda**, *as, ā, am*, involved in clouds. — **Ghana-jambāla**, *as, m.* a quantity of mire, a slough. — **Ghana-jāla**, *am, n.* a gathering of clouds. — **Ghana-jvālā**, *f.* lightning, a flash of lightning. — **Ghana-tā**, *f.* compactness. — **Ghana-tāla**, *as, m.* a kind of bird, = *śāraṅga*; [cf. also *ghana-tola*]. — **Ghana-timīra**, *am, n.* the darkness of clouds, great darkness. — **Ghana-toya**, *as, m.* a particular sea having thick water; [cf. *ghanoda*]. — **Ghana-tola**, *as, m.* the bird *Cātaka*. — **Ghana-tva**, *am, n.* or *ghana-tā*, *f.* compactness, firmness; thickness, coarseness, solidity. — **Ghanadrama**, *as, m.*, *N.* of a plant; [cf. *vi-kaṇṭhaka*]. — **Ghana-dhātu**, *us, m.* lymph. — **Ghana-dhvani**, *is, is, ī*, roaring, who or what makes a roaring; (*is*), *m.* a deep and low tone, a roar; the muttering of thunder clouds. — **Ghana-nābhi**, *is, m.* smoke (being supposed to be a principal ingredient in clouds). — **Ghana-nīhāra**, *as, m.* thick hoar-frost or mist. — **Ghana-patra**, *as, m.*, *N.* of a plant, = *punar-navā*. — **Ghana-pada**, *am, n.* the cube root. — **Ghana-padavī**, *f.* the path of the clouds, the sky. — **Ghana-payodhara**, *as, m.* a firm breast. — **Ghana-pallava**, *as, m.* the plant *Guilandina*

Moringa; [cf. *sobhānjana*.] — *Ghana-pāṣaṇḍa*, *as*, m. a peacock, (this bird being supposed to delight in cloudy and rainy weather.) — *Ghana-phala*, *am*, n. (in geom.) the solid or cubical contents of a body or of an excavation compared to a cube; (*as*), m., N. of a plant; [cf. *vi-kaṇṭhaka*.] — *Ghanamāla*, *am*, n. deep (thunder) and sin. — *Ghanamūla*, *am*, n. (in arithm.) cube root; (*as*), m., N. of a plant; [cf. *moṛaṭa*.] — *Ghana-rava*, *as*, m. the roaring of clouds, thunder. — *Ghana-rasa*, *as*, m. a thick juice; extract, decoction; camphor; N. of two plants, = *moṛaṭa* and *pīlu-parṇi*; (*as* or *am*), m. n. the fluid of the clouds, water. — *Ghana-ruc*, *k*, *k*, *k*, shining like a cloud (with lightning), cloud-like. — *Ghana-rucīra-kalāpa*, *as*, m. (a peacock) having a tail glistening like a cloud. — *Ghana-vara*, *am*, n. the face; [cf. *Ghanottama*.] — *Ghana-varga*, *as*, m. the square of a cube; the sixth power. — *Ghanavartman*, *a*, n. the path of the clouds, the sky, air. — *Ghana-vallikā*, *f*. lightning; (the creeper of the clouds.) — *Ghana-vallī*, *f*. lightning; N. of a plant, = *amṛita-savā*. — *Ghana-vāta*, *as*, m. a thick oppressive atmosphere or air (constituting a kind of hell); one of the regions of hell (?). — *Ghana-vāsa*, *as*, m. a kind of pumpkin-gourd; [cf. *kushmānda*.] — *Ghana-vāhana*, *as*, m. an epithet of Siva, and also of Indra (who rides on the clouds). — *Ghana-vīthī*, *is*, *f*. the path of the clouds, the air; a line of clouds. — *Ghanavyapāya*, *as*, m. the disappearance of the clouds; autumn. — *Ghana-vyūha*, *as*, m., N. of a Sūtra work. — *Ghana-sabdā*, *as*, m. the noise of clouds, thunder. — *Ghana-syāma*, *as*, *ā*, *am*, deep black, dark (as heavy clouds); (*as*), m. an epithet of Rāma, and also of Kṛishṇa; N. of a copyist of the last century, with the epithet Tripāthin. — *Ghana-samvṛitti*, *is*, *f*. profound secrecy. — *Ghana-samaya*, *as*, m. the rainy season. — *Ghana-sāra*, *as*, m. camphor; mercury, or some peculiar form of it (?); water; a kind of tree. — *Ghana-skandha*, *as*, m., N. of a plant; [cf. *kośāmrā*.] — *Ghana-avana*, *as*, m. low thunder, the muttering of clouds; the plant *Amaranthus Polygamus*. — *Ghana-hasta-sankhyā*, *f*. (in geom.) the contents of an excavation; or of a solid alike in figure. — *Ghanākara* ('*na-āk*'), *as*, m. the rainy season. — *Ghanāgama* ('*na-āg*'), *as*, m. the approach of the clouds, the rainy season. — *Ghanāghana*, *as*, *ā*, *am*, fond of slaughter, easily striking down, fond of strife, mischievous, cruel; even, uniform, without spaces or interstices, compact; (*as*), m. an epithet of Indra; a vicious elephant, or one in rut; a thick or rainy cloud; mutual collision or contact; (*ā*), *f*. *Solanum Indicum*; [cf. *kāka-mācī*.] — *Ghanājāna* ('*na-āj*'), *am*, n. gross ignorance. — *Ghanājanā* ('*na-anj*'), *f*. an epithet of Durgā. — *Ghanātyaya* ('*na-aty*'), *as*, m. the disappearance or departure of the clouds, the season succeeding the rains, autumn. — *Ghanānta* ('*na-anta*'), *as*, m. the end of the rains, autumn. — *Ghanāmaya* ('*na-ām*'), *as*, m. the date tree, Phoenix *Sylvestris*; [cf. *kharjūra*.] — *Ghanāmāla* ('*na-am*'), *as*, m. a kind of pot-herb, *Chenopodium Album*; [cf. *vāstūka*.] — *Ghanāmbu* ('*na-am*'), n. rain. — *Ghanāranya* ('*na-ar*'), *as*, *ā*, *am*, deep red. — *Ghanārūddha* ('*na-ār*'), *as*, *ā*, *am*, overspread with clouds. — *Ghanāvarūddha* ('*na-av*'), *as*, *ā*, *am*, 'the abode of clouds,' overspread with clouds. — *Ghanāśraya* ('*na-āś*'), *as*, m. ether, the atmosphere, the heavens, the firmament. — *Ghanottama* ('*na-ut*'), *am*, n. the face (the best part of the *ghana* or body); [cf. *ghana-vara*.] — *Ghanoda* ('*na-uda*'), *as*, m. a particular sea having thick or viscid water; [cf. *ghana-toya*.] — *Ghanodadhī* ('*na-ud*'), *is*, n. the viscid sea (constituting a kind of hell); a division of hell (?). — *Ghanoparūddha* ('*na-up*'), *as*, *ā*, *am*, clouded, overcast. — *Ghanopala* ('*na-up*'), *as*, m. hail; [cf. *ghana-kapha*.] — *Ghanauha* ('*na-ogha*'), *as*, m. a gathering of clouds.

*Ghanī-kri*, cl. 8. P. -*karoti*, -*kartum*, to harden, thicken, solidify, congeal. — *Ghanī-kṛita*, *as*, *ā*, *am*, hardened, compacted, made solid or firm; congealed, thickened, condensed.

*Ghanī-bhāva*, *as*, m. the becoming hardened, compact or thick, thickening. — *Ghanī-bhūta*, *as*, *ā*, *am*, become thick, thickened, condensed, thick, congealed, inspissated, compact.

*Ghaniya*, nom. P. *ghaniyati*, -*yitum*, to long for solid food.

**घम्ब** *ghamb*, cl. 1. A. *ghambate*, &c., to move, go.

**घर्** *ghar*, cl. 10. P. *ghārayati*, -*yitum*, to cover.

**घट्ट** *gharṭṭa*, *as*, m. a grindstone.

**घर्घटा** *gharghaṭa*, *as*, m. a kind of fish, *Pimelodus Gagra* or *Tengara*; [cf. *gargara*, *gargara*, *gargāta*.]

**घर्घरा** *gharghara*, *as*, *ā*, *am* (an onomatopoeic word implying an indistinct sound, especially in the throat), uttered with an indistinct gurgling or purring sound; (*as*), m. an indistinct murmur, a low murmuring or gurgling sound, the crackling of fire, rattling of a carriage, creaking, &c.; laughter, mirth; an owl; a fire of straw or chaff; a door, gate; a sliding or folding door or curtain (?); the pass of a mountain (?); the N. of a river, the *Gogra* or *Ghogra*; (*ā*), *f*. a bell hanging on the neck of a horse; (*ā*, *ī*), *f*. a bell used as an ornament; a girdle of small bells or tinkling ornaments worn by women; a kind of lute; (*as*, *ā*, *am*), m. f. n. one of the tones or notes in music. — *Ghargharā-rava*, *as*, m. a tinkling sound, the sound of small bells.

*Gharghara*, *as*, m., N. of a river, = *gharghara*; (*ikā*), *f*. bells used as an ornament; a short stick for striking several kinds of musical instruments; a kind of musical instrument; fried grain; N. of a river; an ornament of small bells.

*Ghargharita*, *am*, n. the grunting of a pig &c.

**घर्घुर** *gharghurghā*, *f*. a sort of insect found in wood, = *yama-kūta*; [cf. *ghurghura*.]

**घर्ब** *gharb*, cl. 1. P. *gharbatī*, -*bitum*, to move, to go.

**घर्म** *gharma*, *as*, m. (fr. rt. *ghri* or *ghriṇ*), heat, warmth (of the sun as well as of fire), sunshine; the hot season, internal heat; sweat, perspiration; a cauldron, a boiler, saucepan, &c., especially the vessel in which the milk-offering to the *Asvins* is boiled; a cavity in the earth shaped like a cauldron or boiler, an excavation; a crater; hot milk or any other hot beverage offered as an oblation, especially to the *Asvins*; N. of a son of Anu and father of *Ghṛita*; *gharma-tanū*, du., N. of a *Sāman*; [cf. Gr. *θέρμη*; Zend *garēma*; Goth. *varmjā*; Germ. *warm*.] — *Gharma-carikā*, *f*. eruptions caused by heat and suppressed perspiration. — *Gharma-śheda*, *as*, m. cessation of the heat. — *Gharma-tapta*, *as*, *ā*, *am*, perspiring. — *Gharma-dīdhī*, *is*, m. 'having warm rays,' the sun; [cf. *śītānsu*.] — *Gharma-dugha*, *as*, *ā*, *am*, or *gharma-duh*, -*dhuk*, *h*, *k*, Ved. giving warm milk or the substance used for the offering. — *Gharma-tyūti*, *is*, m. 'having warm radiance,' the sun. — *Gharma-payas*, *as*, n. perspiration; warm water. — *Gharma-pāvan*, *ā*, *ari*, *a*, Ved. drinking hot milk. — *Gharma-māsa*, *as*, m. a month of the hot season. — *Gharma-rāsmi*, *is*, m. the sun; heat, radiance; [cf. *gharma-dīdhī*.] — *Gharma-vat*, *ān*, *atī*, *at*, Ved. possessed of heat, an epithet of Indra. — *Gharma-vīcarikā*, *f*. cutaneous eruptions or pimples from heat and suppressed perspiration; [cf. *gharma-carikā*.] — *Gharma-sad*, *t*, *t*, Ved. sitting near the fire or living in the heat (of the sky), an epithet of the manes. — *Gharma-stubh*, *p*, *p*, Ved. assuaging the heat, an epithet of the Maruts. — *Gharma-svaras*, *ās*, *ās*, *as*, Ved. breathing out heat; (*Sāy*.) sounding high or shrill (= *dīpta-dhvant*). — *Gharma-sveda*, *as*, *ā*, *am*, Ved. perspiring with heat, or one whose sweat is milk; (*Sāy*.) coming with splendor or showering down water or coming to the oblation. — *Gharmānsu* ('*na-ansu*'), *us*, m.

the sun; [cf. *gharma-dīdhī*.] — *Gharmānta* ('*ma-an*'), *as*, m. the end of the hot season, the beginning of the rainy season. — *Gharmānta-kāmukī*, *f*. a small white bird, a kind of crane; [cf. *valākā*.] — *Gharmāmbu* ('*ma-am*'), n. sweat, perspiration. — *Gharmāmbhas* ('*ma-an*'), *as*, n. perspiration. — *Gharmānta* ('*ma-ār*'), *as*, *ā*, *am*, suffering from heat. — *Gharmōdaka* ('*ma-ud*'), *am*, n. warm water, perspiration.

*Gharmān*, *i*, *īnī*, *i*, Ved. one who has prepared the *Gharma* offering, engaged in preparing the *Gharma*. — *Gharmya*, *as*, *ā*, *am*, Ved. being in the *Gharma* or milk-vessel.

**घर्ष** *gharsha*, *gharshaṇa*, &c. See under rt. *ghri*, p. 309.

**घस** *ghas* (according to Pāṇini II. 4. 37, a defective verb only used to supply certain tenses of *ad*, such as the Aor. and Desid.), cl. 2. and 1. P. *ghasti* and *ghasati*: Impf. 2nd sing. *aghas* or *aghat*; 2nd pl. *aghasat*: Perf. *jaghāsa*, *jaghāsi*, *jaghāsa*; 3rd pl. *jakshus* (Part. Perf. *jakshivas*, fem. *jakshushī*); *aghasat*, *ghatsyati*, *ghastum*, to consume, devour, eat: Desid. *jighatsati*, to wish to consume or devour, wish to eat; [cf. rt. *jaksh* and *gras*; cf. also Gr. *γαστήρ*; Lat. *gustus*.]

*Ghasa*, *as*, m. the eater or devourer; N. of a kind of demon; also of a *Rākshasa*; [cf. *mahā-ghasa* and *pra-ghasa*.]

*Ghasi*, *is*, m., Ved. food, victuals; [cf. *ghāsi*.]

*Ghasmara*, *as*, *ā*, *am*, voracious, gluttonous; (*as*), m., N. of a deer (or a *Brahman* changed into a deer).

*Ghasra*, *as*, *ā*, *am*, hurtful, injurious, mischievous, = *hīnsra*; (*as*), m. a day [cf. *gharṇsa*]; (*am*), n. saffron.

*Ghāsa*, *as*, m. food, meadow or pasture grass; [cf. *asva-ghāsa* and *pūti-ghāsa*.] — *Ghāsa-kūta*, *am*, n. a hay-rick. — *Ghāsa-sthāna*, *am*, n. pasture, pasturage, food. — *Ghāsa-ajra*, *as*, *ā*, *am*, Ved. impelling to consume, i. e. inviting or exciting appetite.

*Ghāsaka*, (at the end of an adj. comp.) food, victuals. *Ghāsi*, *is*, m. fire or its deity (the all-consuming).

**घाट** *ghāṭa*, *as*, *ā*, m. f. the nape or back of the neck, the cervical ligament; (*as*), m. a pitcher, a pot (? for *ghāṭa*); [cf. *kara-ghāṭa*.] — *Ghāṭa-karkarī*, *f*. a kind of lute.

*Ghāṭarī*, *f*. a kind of lute; [cf. *ghāṭarīkā*.]

*Ghāṭika*, *as*, m. = *ghāṇṭika* (*ā*), *f*. the nape or back of the neck; also incorrectly used for *ghāṭikā*, q. v.

**घाटाल** *ghāṭāla*, *as*, *ā*, *am* (a wrong form for *ghaṇṭāla*), bell-shaped (?).

**घाण्टिक** *ghāṇṭika*. See under *ghaṇṭā*.

**घात** *ghāta*, *as*, *ā*, *am* (fr. rt. *han*), killing; (*as*), m. a blow, a bruise, slaying, killing, murdering, slaughter; striking, wounding, hurting, destruction; an arrow; the product (of a sum in multiplication); [cf. *karma-ghāta* and *grāma-ghāta*.] — *Ghāṭakara*, *as*, *ī*, *am*, murderous, destructive. — *Ghāṭa-candra*, *as*, m. the moon when in an inauspicious mansion. — *Ghāṭa-tithī*, *is*, *f*. an inauspicious lunar day. — *Ghāṭa-nakshatra*, *am*, n. an inauspicious *Nakshatra*. — *Ghāṭa-vāra*, *as*, m. an inauspicious day of the week. — *Ghāṭa-sthāna*, *am*, n. a slaughter-house, a place of execution.

*Ghāṭaka*, *as*, *ī*, *am*, killing, a killer, a murderer; destroying, a destroyer (used at the end of comp.); cf. *viśvāsa-ghāṭaka*.

*Ghātana* or *ghatana*, *as*, *ā*, *am*, killing, a murderer, a killer; (*as*), m., N. of certain inhabitants of hell; (*ī*), *f*. a kind of club; (*au*), n. striking, slaying, killing, slaughter, immolating. — *Ghātana-sthāna*, *am*, n. a place of slaughter, a slaughter-house.

*Ghātayat*, *an*, *anti*, *at*, striking, hurting, killing. *Ghātavya*, *as*, *ā*, *am*, to be killed, what may or ought to be killed &c., deserving death.

*Ghāti*, *is*, m. striking, killing in general; catching

or killing birds, fowling [cf. *nī-ghāti, ghāti-pakshin, ghāti-vihaga*]; (*is*), f. a bird-net. — *Ghāti-pakshin, ī, m.* or *ghāti-vihaga, us, m.* a hawk or falcon.

*Ghātin, ī, inī, ī,* killing, murderous, who or what strikes or kills, a murderer; destroying, destructive, felonious; [cf. *andhaka-ghātin, amitra-gh°, ardha-ka-gh°, kumāra-gh°, &c.*]

*Ghātuka, as, ī, am,* killing, tearing asunder, hurting, hurtful, mischievous; cruel, savage, violent, ferocious.

*Ghātya, as, ā, am,* to be killed, proper or fit to be killed.

**घार** *ghāra.* See under rt. *ghri.*

**घातिक** *ghātika, as, m.* (fr. *ghṛita*), pulse ground and fried with clarified butter, a cake prepared with Ghṛita or clarified butter.

*Ghārteya, ās, m. pl., N.* of a warrior-tribe; (*as*), *m.* the prince of this tribe.

**घास** *ghāsa.* See under rt. *ghas.*

**घिस्** *ghinṣ,* cl. 1. A. *ghinṣate, jighinṣe, ghinṣitum,* to take, grasp; [cf. *ghuṣṣ* and *ghrinṣ.*]

**घु** 1. *ghu,* cl. 1. A. *ghavate, &c.,* to utter a peculiar sound, to sound.

2. *ghu, us, m.* a kind of sound.

**घुष्** *ghuṣh,* cl. 1. A. *ghuṣhate, &c.,* to diffuse lustre.

**घुट** *ghuṭ,* cl. 6. P. *ghuṭati, jughoṭa, ghuṭitum,* to strike again or retaliate, to resist, oppose; to protect, preserve; cl. 1. A. *ghoṭate, jughoṭe, ghoṭishyate, aghuṭat* and *aghoṭishā, ghoṭitum,* to come back, to return; to barter, exchange.

*Ghuṭa, as, m.* or *ghuṭi, is, f.* or *ghuṭi, f.* the antle.

*Ghuṭika, as, ā, m. f.* the antle.

*Ghuṭa, as, m.* or *ghuṭaka, as, m.* or *ghuṭikā, f.* the antle.

**घुड** *ghud,* cl. 6. P. *ghudati, &c.,* to prevent, defend, protect.

**घुण** *ghuṇ* (related to *ghūrṇ*; cf. *ghol*), cl. 1. A. *ghonate, jughuṇe, ghoṇitum, &c.,* or cl. 6. P. *ghuṇati, jughoṇa, &c.,* to move to and fro, stagger, shake.

*Ghuṇa, as, m.* a peculiar kind of insect found in timber; the pangolin or armadillo. — *Ghuṇā-kūṭika, as, m.* = the preceding. — *Ghuṇa-vallaabhā, f., N.* of a plant; [cf. *ati-vishā.*] — *Ghuṇākshara (°na-āk°), am, n.* an incision in wood or in the leaf of a book caused by an insect or book-worm and resembling somewhat the form of a letter. — *Ghuṇākshara-nyāyena, ind.* in a fortuitous and unexpected manner, by a happy chance.

*Ghuṇi, is, is, ī,* worm-eaten (?).

*Ghuṇḍa, as, m.* a large black bee.

**घुण्टिक** *ghuṇṭika, am, n.* cow-dung found in thickets.

**घुष्** *ghuṣṣ,* cl. 1. A. *ghuṣṣate, jughuṣṣe, ghuṣṣitum,* to seize; [cf. *ghinṣ* and *ghrinṣ.*]

**घुर** *ghur,* cl. 6. P. *ghurati, &c.,* to frighten with cries, to cry out through fear, utter cries of distress; to be frightful or terrible; to sound; [cf. *ghora.*]

*Ghuraṇa, as, m.* sound.

**घुरघुराय** *ghuraghurāya, nom. A. -ghurāyate,* to utter gurgling sounds, to wheeze, snort or grunt like a hog; [cf. *gharghara* and the next.]

**घुरघुरा** *ghurghura, as, m.* (an onomatopoeic word), a kind of worm, burrowing in the skin, guinea-worm, *Dracunculus*; (ī), f. the mole-cricket [cf. *mrit-kirā*]; (ā), f. growling, as of a dog or cat.

*Ghurghuraka, as, m.* or (*ikā*), f. a gurgling or murmuring sound.

*Ghurghurāya, nom. A. ghurghurāyate,* to whistle, murmur, hum, &c.

**घुलघुला** *ghulaghulā-rava, as, m.* a kind of pigeon.

**घुलघुल** *ghulañca, as, m.* Coix Barbata; [cf. *gavedhukā.*]

**घुष्** 1. *ghush,* cl. 1. P. *ghoshati, jughosha, ghoshishyati, aghoshit* and *aghushat, ghoshitum,* to sound, make any sound or noise; to cry or proclaim aloud, call out, announce publicly, declare; to fill with cries; (according to some) to kill: Caus. *ghoshayati, -yitum, ajūghushat,* to proclaim aloud, call to, invite; to cause to proclaim aloud; to praise: Desid. *jughushishati* or *jughoshishati*: Intens. *joghushyate, joghoshīti.*

*Ghusha, as, ā, am,* sounding.

*Ghushita, as, ā, am,* sounded, declared, proclaimed.

*Ghushṭa, as, ā, am,* sounded, proclaimed. — *Ghushṭāna (°ta-anna), am, n.* food given away by proclamation.

*Ghushtra, am, n.* a cart, a carriage; (fr. *ghush*, in the sense 'to creak?').

*Ghushya, as, ā, am,* giving out sounds; to be proclaimed aloud.

*Ghoshā, as, m.* indistinct noise, tumult; the confused cries of a multitude, battle-cry, cries of victory, cries of woe or distress, any cry or sound; an exclamation, the roar of animals; the sound of a drum or of a conch-shell, of the Soma stones, of a carriage, &c.; the whizzing or whirl of a bow-string, crackling of fire, singing in the ear; roaring of a storm, of thunder, of water, &c.; the sound of the recital of prayers; rumour, report; a proclamation; (in grammar) the soft sound or low murmur heard in the articulation of the soft or sonant consonants *g, gh, j, jh, ḍ, ḍh, d, dh, b, bh, vr, v, ṇ, n, m, h, y, r, l, v,* the vowels, and Anusvāra, which with the Yamas of the first ten of the soft consonants make up altogether forty sounds, (the absence of this soft sound or murmur being called *a-ghoshā, q. v.*, and applied to *k, kh, ḅ, ḅh, t, th, p, ph,* the sibilants, Visarga, the *Jihvā-mūlyā,* and the *Upadhānīya,* which with the Yamas of the first ten consonants make up twenty-six sounds); a vowel; a station of herdsmen; a herdsman; a gnat, a mosquito; a creeping plant bearing white or yellow flowers, *Luffa Foetida* or a similar plant [cf. *ghoshaka*]; brass, bell-metal, *tutenag, &c.*; N. of a man; an epithet of Siva; a son of Lambā, daughter of Daksha, and wife of Dharma; N. of an Arhat; N. of a prince of the Kāpya dynasty (for *ghoshā-vasu*); a common N. for a Kāyastha or one of the writer-caste, &c.; N. of a country; a station of herdsmen in general; (ī), f. a kind of fennel, *Anethum Sowa*, another plant = *karkata-sringi*; N. of a woman, said to be a daughter of Kakshivat; [cf. *ātma-ghoshā, indra-gh°, ucāir-gh°, jyā-gh°, pad-gh°, madhu-gh°, mahā-gh°.*]

— *Ghoshā-lalit, t, m.* a person making a noise.

— *Ghoshā-koṭi, is, f., N.* of the peak of a mountain.

— *Ghoshā-buddha, as, ā, am,* Ved. made attentive by the sound. — *Ghoshā-mati, is, m., N.* of a man.

— *Ghoshā-vat, ān, ati, at,* sounding, making a noise; (in grammar) sonant, uttered with the soft articulation, see above; (*vān*), m., N. of a man; (*vati*), f. a lute (*viñā*); a peculiar kind of lute or N. of a lute. — *Ghoshā-vurṇa, as, m.* a sonant letter.

— *Ghoshā-vasu, us, m., N.* of a prince of the Kāpya dynasty.

*Ghoshaka, as, m.* a crier, a proclaimer (e.g. in *paṭaha-gh°, q. v.*); the creeping plant *Luffa Foetida* or a similar plant. — *Ghoshakākrīti (°ka-āk°), is, m.* a plant with white blossoms, similar to the *Ghoshaka*, and perhaps a species of it, commonly called *Hātighoshā.*

*Ghoshāṇa, as, ā, am,* sounding; (*am, ā*), n. f. speaking loud, making a great noise; crying, proclaiming aloud.

*Ghoshuṇīya, as, ā, am,* to be proclaimed aloud, to be publicly announced.

*Ghoshayitnu, us, m.* a crier, a proclaimer, a herald; a Brāhman; the Koil or Indian cuckoo; a captive (?).

*Ghoshi, is, is, ī,* Ved. (according to Śāy.) either 'accompanied with noise,' or 'to be proclaimed aloud;' but *ghoshi* might also be considered as the 3rd pers. sing. of the Aor. Pass. fr. rt. *ghush.*

*Ghoshin, ī, inī, ī,* sounding, noisy; (in grammar) having the soft sound or articulation, sonant, (opposed to *a-ghoshā*); [cf. *grāma-ghoshin.*]

**घुष्** 2. *ghush = ghṛish, q. v.*

**घुसृण** *ghusṛiṇa, am, n.* saffron.

**घुक** *ghūka, as, m.* an owl. — *Ghūkāri (°ka-ari), is, m.* a crow (enemy of the owl). — *Ghūkāvāsa (°ka-āv°), as, m., N.* of a tree; [cf. *sākhota.*]

**घूर** *ghūr,* cl. 4. A. *ghūrṇate, &c.,* to kill, hurt, or injure; to become old, to decay.

**घूर्ण** *ghūrṇ,* cl. 6. P. or 1. A. *ghūrṇati* or *ghūrṇate, &c.,* to move to and fro, to shake, to be agitated, to tremble, roll about, cause to whirl, whirl, turn round: Caus. P. *ghūrṇayati, -yitum,* to cause to move to and fro or shake.

*Ghūrṇa, as, ā, am,* shaking, moving to and fro; (*as*), *m.* a kind of pot-herb, *Chironia Centauroides*; turning round, whirling, rolling, &c. — *Ghūrṇa-vāyu, us, m.* a whirlwind.

*Ghūrṇana, am, ā, n. f.* shaking, revolving, whirling, turning round.

*Ghūrṇamāna, as, ā, am,* being agitated, shaking, trembling, revolving, turning round.

*Ghūrṇāyamāna, as, ā, am,* whirling, revolving, rolling, tossing.

*Ghūrṇi, is, ī,* rolling, revolving, going round or over. *Ghūrṇikā, f., N.* of a woman.

*Ghūrṇita, as, ā, am,* rolling, turning, tossing. *Ghūrṇyamāna, as, ā, am,* being agitated, set in motion, made to go round.

**घृ** *ghri,* cl. 1. 3. 10. P. *gharati, jigharti, ghārayati, jaghāra, gharishyati, agharshū, ghartum, &c.,* to sprinkle, besprinkle, sprinkle over; to wet or moisten; to distil; cl. 3. P., 5. P. A. *jigharti, ghriṇoti, -ṇate, or gharṇoti, -ṇate,* to shine; to burn; [cf. *ghrin.*]

*Ghāra, as, m.* sprinkling, besprinkling, wetting; (ī), f. a kind of metre consisting of four lines of four syllables each.

*Ghṛita, as, ā, am,* sprinkled; illumined; (*am*), *n.* clarified butter or butter which has been boiled gently and allowed to cool; it is then used for culinary and religious purposes and is highly esteemed by the Hindūs; it is now commonly called *Ghee (ghī or ghī)*; butter, fat, fat as an emblem of fertility, especially fluid grease; cream; rain or rather fertilizing rain, considered as the fat which drops from heaven, water; (*ā*), f. a kind of tree [cf. *ghṛita-maṇḍā*]; (*as*), *m., N.* of a son of Dharma, grandson of Anu and father of Duddha. — *Ghṛita-karaija, as, m.* a kind of Karaija, = *ghṛita-parṇaka, tapasvin, pra-kīrya, vi-rocana, vishāri.* — *Ghṛita-kumāri* or *ghṛita-kumārikā, f.* the plant *Aloe Indica*, (this plant being supposed to resemble a virgin in delicacy and elegance.) — *Ghṛita-kumbha, as, m.* a jar of ghee. — *Ghṛita-keśa, as, ā, am,* Ved. one whose locks are unctuous, dropping with butter. — *Ghṛita-kausika, as, m., N.* of a religious teacher. — *Ghṛita-śrutā, f., N.* of a river; [cf. *ghṛita-śrut.*]

— *Ghṛita-dīdhiti, is, m.* fire, the deity of fire (as receiving the clarified butter offered in sacrifice); another reading has *dhṛita-dīdhiti.* — *Ghṛita-duh, -dhu, k, k,* Ved. giving butter or cream. — *Ghṛita-dhārā, f., N.* of a river. — *Ghṛita-nirṇij, k, k,* Ved. having a garment of fat, covered with fat; (*Śāy.*) shining with butter mixed (with the Soma). — *Ghṛita-pa, as, ā, am,* drinking Ghṛita, epithet of a class of Rishis. — *Ghṛita-padī, adj. f., Ved.* (according to the Brāhmaṇas) one whose path is Ghṛita; or, perhaps, one whose foot (*pād*) drops with Ghṛita, an epithet

of *Ilā*.—*Ghṛita-parṇaka*, *as, m.* = *ghṛita-karaṇja*; [cf. *ghṛita-pūrṇaka*.]—*Ghṛita-paṣu*, *us, m.* ghee or clarified butter made into or supposed to resemble an animal to be offered at a sacrifice, a sacrificial victim represented by ghee.—*Ghṛita-pāvan*, *ā, ari, a*, Ved. drinking butter &c.—*Ghṛita-pīta*, *as, ā, am*, = *pīta-ghṛita*, one who has drunk butter &c.—*Ghṛita-pū*, *is, is, us, u*, Ved. clarifying butter &c.—*Ghṛita-pūra*, *as, m.* a sweetmeat composed of flour, milk, cocoa-nut, and ghee, &c.—*Ghṛita-pūrṇaka*, *as, m.* a sweetmeat composed of flour, milk, cocoa-nut, and ghee, &c.; the tree *Pongamia Glabra*; [cf. *karaṇja*; cf. also *ghṛita-parṇaka*.]—*Ghṛita-priś*, *k, k, k*, Ved. sprinkling unctuous or fertilizing fluid; (Sāy.) accompanied with fertilizing fluid.—*Ghṛita-prishṭha*, *as, ā, am*, Ved. one whose back or surface consists of Ghṛita; especially an epithet of Agni or his horses; (Sāy.) having a brilliant form or shining body; (*as*), *m., N.* of a son of Priya-vrata by Barhishmati, and sovereign of Krauñcādvīpa, also a *N.* of fire.—*Ghṛita-pratika*, *as, ā, am*, Ved. one whose form is brilliant with Ghṛita; an epithet of Agni and of Ushas.—*Ghṛita-prayas*, *ās, ās, as*, Ved. relishing Ghṛita; (Sāy.) receiving oblations of food mixed with Ghṛita.—*Ghṛita-prasatta*, *as, ā, am*, Ved. propitiated with Ghṛita; epithet of Agni.—*Ghṛita-prāsa*, *as, m.* swallowing ghee.—*Ghṛita-prāsana*, *am, n.* tasting or swallowing ghee.—*Ghṛita-pri*, *is, is, i*, Ved. satisfied with butter, an epithet of Agni.—*Ghṛita-prush*, *t, t, t*, Ved. sprinkling fat &c., filling with Ghṛita, i. e. spreading welfare and gifts.—*Ghṛita-pluta*, *as, ā, am*, sprinkled or smeared with ghee.—*Ghṛita-bhṛishṭa*, *as, ā, am*, baked or stewed in grease.—*Ghṛita-māṇḍa*, *as, m.* the scum of melted butter, the fattiest part of grease; (*ā*), *f.* a kind of medicinal plant (the scum of its infusion resembling ghee); [cf. *kākoli*.]—*Ghṛita-māṇḍalikā*, *f., N.* of a plant, = *hansa-padi*.—*Ghṛitamāṇḍa* (*da-uda*), *as, m., N.* of a lake on the mountain Mandara.—*Ghṛita-yoni*, *is, is, i*, Ved. an epithet of Agni, abiding or living in Ghṛita &c.; producing fertilizing rain or welfare and happiness generally; (Sāy.) whose source is Ghṛita.—*Ghṛita-raudhiya*, *ās, m. pl.* the Raudhiyas who are desirous of Ghṛita.—*Ghṛita-lekhanī*, *f.* a ladle for ghee.—*Ghṛita-lolūkṛita*, *as, ā, am*, mixed with ghee, steeped in it.—*Ghṛita-vat*, *ān, atī, at*, Ved. greasy, abounding in fat; mixed or smeared with butter; an epithet, especially of Agni and Soma; containing the word Ghṛita (as a verse); (*vat*), ind. like clarified butter.—*Ghṛita-vara*, *as, m.* a sweetmeat, or flour &c. baked with ghee and sugar.—*Ghṛita-variant*, *is, is, i*, Ved. whose tracks are in Ghṛita or sprinkle Ghṛita, an epithet of the chariot of the Aśvins.—*Ghṛita-varti*, *is, f.* a wick fed with ghee.—*Ghṛita-vikrayin*, *i, m.* a vender of ghee.—*Ghṛita-viddha*, *as, ā, am*, Ved. delighted with Ghṛita, nourished with it; an epithet of Agni.—*Ghṛita-vrata*, *as, ā, am*, living only upon Ghṛita.—*Ghṛita-sūt*, *t, t, t*, Ved. sprinkling ghee.—*Ghṛita-sūcun-nidhana*, *am, n., N.* of a Sāman.—*Ghṛita-sūcūt*, *t, t, t*, Ved. distilling ghee.—*Ghṛita-sūcun-nidhana*, *am, n., N.* of a Sāman.—*Ghṛita-sri*, *is, is, i*, Ved. mixed with Ghṛita, mixing ghee; (Sāy.) having recourse to Ghṛita.—*Ghṛita-sad*, *t, t, t*, Ved. abiding in Ghṛita.—*Ghṛita-sthalā*, *f., N.* of an Apsaras; [cf. *ṛita-sthalā* and *kratu-sthalā*.]—*Ghṛita-snā*, *ās, ās, am*, Ved. dropping fat.—*Ghṛita-snu*, *us, us, u*, Ved. bathed in Ghṛita, sprinkling it; epithet of Mitrā-Varuṇa, and of heaven and earth; one whose surface consists of Ghṛita.—*Ghṛita-sprīś*, *k, k, k*, who or what touches Ghṛita.—*Ghṛita-brada*, *as, ā, am*, Ved. (a lake) consisting of Ghṛita.—*Ghṛitākta* (*ta-ak*), *as, ā, am*, anointed with clarified butter, smeared with Ghṛita.—*Ghṛitāci*, *is, m., N.* of a man, (derived fr. the following).—*Ghṛitāci* (*ta + rt. ac*), *adj. f.* greasy, abounding in Ghṛita; filled with grease; sprinkling Ghṛita or fertilizing fluid, shining with it, (often with and without *juhū*, *f.* or the sacrificial ladle with which the Ghṛita is taken up, poured out, &c.); an epithet

of Sarasvatī &c.; (*i*), *f.* the night (considered as moist and dewy); a kind of serpent (shining like grease); *N.* of an Apsaras, loved by Bharad-vāja, or Vyāsa, or Viśva-mitra; wife of Pra-mati and mother of Ruru; (according to other authorities) the wife of Raudrāśva or Kuśa-nābha.—*Ghṛitāci-garbhā-sambhava*, *f.* large cardamoms.—*Ghṛitāna* (*ta-an*), *as, ā, am*, Ved. eating grease.—*Ghṛitābhyaakta* (*tu-abh*), *as, ā, am*, smeared with ghee.—*Ghṛitāci* (*ta-ar*), *is, m.* flaring or blazing fire.—*Ghṛitāvani* (*ta-av*), *is, f.* the spot on the sacrificial post which is smeared with Ghṛita.—*Ghṛitā-vidh*, *t, t, t*, Ved. delighted with butter; (Sāy.) increasing the Ghṛita.—*Ghṛitāsviti* (*ta-ās*), *is, is, i*, Ved. receiving the Ghṛita oblation, one whose food is Ghṛita; epithet of Mitrā-Varuṇa, Vishṇu, Indra-Vishṇu.—*Ghṛitāhavana* (*ta-ah*), *as, ā, am*, Ved. one to whom the Ghṛita oblation belongs; epithet of Agni.—*Ghṛitāhuta* (*ta-ah*), *as, ā, am*, Ved. one to whom Ghṛita is offered.—*Ghṛitāhuti* (*ta-ah*), *is, f.* the Ghṛita oblation.—*Ghṛitāhva* (*ta-ah*), *as, m.* and *ghṛitāhvaya* (*ta-ah*), *as, m.* the resin of the tree *Pinus Longifolia*, turpentine.—*Ghṛitoda* (*ta-uda*), *as, ā, am*, having Ghṛita as water; (*as*), *m.* the sea of Ghṛita surrounding Kuśa-dvīpa.—*Ghṛitodanka* (*tu-ud*), *as, m.* a leather vessel for holding ghee.—*Ghṛitaudana* (*ta-od*), *am, n.* rice sprinkled with Ghṛita.—*Ghṛitin*, *i, inī, i*, containing Ghṛita.—*Ghṛiteyu*, *us, m., N.* of a son of Raudrāśva [cf. *ghṛitāci*]; according to other authorities *krīteyu* or *krīkaneyu*.—*Ghṛiteli*, *f.* a cock-roach; [cf. *tailapāyikā*.]—*Ghṛitya*, *as, ā, am*, Ved. consisting of Ghṛita.

**घृ** १. *ghṛin*, ind. an onomatopoeic sound.—*Ghṛin-karikra*, *as, ā, am*, bleating, making the cry of a goat.

**घृ** २. *ghṛin* (allied to *rt. ghri*), *cl. 8. P.* A. *gharṇoti*, *-ṇute*, or *ghṛinoti*, *-ṇute*, to shine, burn.

*Ghṛina*, *as, m.* heat, ardour, sunshine; (*ā*), *f.* a warm feeling towards others, compassion, tenderness, pity; reproach, blame, censure, aversion, contempt; [cf. *nṛ-ghṛina* and *hrīṇyā*.]—*Ghṛinārci* (*ṇa-ar*), *is, m. fire*.—*Ghṛinālu*, *us, us, u*, compassionate, pitiful.—*Ghṛini*, *is, m.* heat, ardour, sunshine; a ray of the sun or moon, the sun; a wave, water; (*is, is, i*), displeasing, disagreeable.—*Ghṛini-vat*, *ān, atī, at*, Ved. burning, shining; (*ān*), *m.* a kind of animal.—*Ghṛinīta*, *as, ā, am*, pitted; reproached, abused, hated.—*Ghṛinīn*, *i, inī, i*, merciful, tender-hearted, compassionate; censorious, abusive.—*Ghṛinī-tva*, *am, n.* mercifulness, compassion, pity.

**घृणावास** *ghṛināvāsa*, *as, m.* (probably for *ghana-vāsa*), a kind of pumpkin-gourd; [cf. *kush-māṇḍa*.]

**घृस्** *ghṛin*, *cl. 1. A.* *ghṛinnate*, to seize; [cf. *ghṛin* and *ghuṇ*.]

**घृत्तमस्** *ghṛitsatamas*, *ās, m., N.* of a man (for *grīṣa-tama*?).

**घृत्तमद्** *ghṛitsamada*, a wrong form for *grīṣa-mada*.

**घृष्** १. *ghṛish* = *hrish*, to be joyful.

*Ghṛishu*, *us, us, u*, Ved. lively, agile, mirthful, sportive.

१. *ghṛishvi*, *is, is, i*, Ved. lively, gay, merry, sportive; (Sāy.) crushing, (as if fr. २. *ghṛish*).—*Ghṛishvī-rādhas*, *ās, ās, as*, Ved. frolicsome with joy; (Sāy.) whose gifts touch each other or come closely together, (as if fr. २. *ghṛish*); epithet of the Maruts.

**घृष्** २. *ghṛish*, *cl. 1. P.* *gharshati*, *jaghar-sha*, *gharshishyati*, *gharshitum*, to rub, grind, brush, polish, furbish; crush, pound; *Caus. P.* *gharshayati*, *-yitum*, to rub, grind.

*Gharsha*, *as, m.* rubbing, grinding, friction, brushing.—*Gharshaka*, *as, ā, am*, rubbing; (*as*), *m.* a polisher.—*Gharshana*, *as, ā, am*, rubbing, rubbing so as to make sore; (*um*), *n.* the act of grinding or rubbing, pounding, brushing, friction; (*i*), *f.* turmeric.—*Gharshanāla* (*ṇa-āla* = *ālaya*), *as, m.* a wooden roller or pestle for grinding.

*Gharshanīya*, *as, ā, am*, to be rubbed or cleaned.—*Gharshita*, *as, ā, am*, rubbed, ground, brushed.

*Gharshin*, *i, inī, i*, grinding, rubbing.

*Ghṛishṭa*, *as, ā, am*, rubbed, ground, pounded; frayed, grazed, rubbed so as to be sore.—*Ghṛishṭi*, *is, m.* a hog [cf. *grishṭi* and २. *ghṛishvi*]; (*is*), *f.* grinding, pounding; emulation, contest; *N.* of a plant, = *vārāhī*, *Lycopodium Imbricatum*; *N.* of another plant, *Clitorea Ternatea*; [cf. *vishṇu-krantā*.] २. *ghṛishvi*, *is, m.* a hog.

**घृष्टिला** *ghṛishṭilā*, *f., N.* of a plant related to the plant *Hemionitis Cordifolia*; [cf. *prishni-parṇi*.]

**घृष्टुलिका** *gheṇḍulikā* or *gheṇḍulī*, *f., N.* of an esculent root, *Arum Oxicense*, = *krauñcādāna*.

**घोङ्ग** *ghongha*, *as, m.* intermediate space.

**घोट** *ghoṭa*, *as, m.* (said to be fr. *rt. ghut*), a horse.

*Ghoṭaka*, *as, m.* a horse; (*ikā*), *f.* a mare; the plant *Cucumis Utilissimus (karkafī)*; [cf. *turargī*.]—*Ghoṭaka-mukha*, *as, m., N.* of the author of the *Kanyā-samprayuktakādihikaraṇa*.

**घोडाचौलिन** *ghoḍācōlin*, *i, m., N.* of a man.

**घोणस** *ghoṇasa*, *as, m.* = *go-nasa*, a kind of serpent; (other authorities have *ghonasa*.)

**घोणा** *ghoṇā*, *f.* (corrupted fr. *ghṛāṇā*?), the nose; the nose or nostrils of a horse.

*Ghoṇin*, *i, m.* a hog (as having a large snout).

**घोण्टा** *ghoṇṭā*, *f.* the jujube, *Zizyphus Jujuba*, = *vadara*, *vadari*; the betel-nut tree, see *guwāka*; a timber tree, *Schrebera Swietenoides*.—*Ghoṇṭā-phala*, *as, m.* a kind of plant.

**घोणस** *ghonasa*, *as, m.* a large kind of snake; [cf. *ghoṇasa*.]

**घोर** *ghora*, *as, ā, am* (said to be fr. *rt. han* with substitution of *ghur* for *han*), venerable, awful, sublime (in these senses Ved); terrific, frightful, terrible, horrible, dreadful, awful, violent, vehement; (*as*), *m.* the terrible, an epithet of Siva; *N.* of an Āngī-rasa, a son of Āngiras; *N.* of Kuśa; (*ā*), *f.* the night; a kind of creeper, = *deva-dālī*; (*scil. gati*), *N.* of one of the seven stations of the planet Mercury; (*am*), *n.* venerableness; awfulness, horror; a horrible action, magic formulas and charms; poison; saffron; [cf. *dhira* and *gavra*.]—*Ghora-ghushya*, *am, n.* brass; (a various reading for *ghora-pushpa*); [cf. *ghoṣha*.]—*Ghora-śakshas*, *ās, ās, as*, Ved. of frightful appearance, having terrific eyes.—*Ghoratara*, *as, ā, am*, more terrible, very awful.—*Ghoratā*, *f.* or *ghora-tva*, *as, n.* horribleness, horror.—*Ghora-darśana*, *as, ā, am*, of horrible or frightful appearance, terrific; (*as*), *m.* an owl.—*Ghora-pushpa*, *am, n.* brass, bell-metal; [cf. *ghora-ghushya*.]—*Ghora-rāsana*, *as, m.* a jackal; (a wrong reading for *ghora-vāsana*).—*Ghora-rāsin*, *i, m.* a jackal (for *ghora-vāsin*).—*Ghora-rūpa*, *as, i, am*, (frightful, hideous; (*um*), *n.* a hideous appearance.—*Ghora-rūpin*, *i, inī, i*, frightful, horrible, hideous.—*Ghora-varpas*, *ās, ās, as*, Ved. of frightful or hideous appearance or shape; an epithet of the Maruts.—*Ghora-vāsana*, *as, m.* or *ghora-vāsin*, *i, m.* a jackal; [cf. *ghora-rāsana*.]—*Ghorasankāśa*, *as, ā, am*, dreadful, terrible.—*Ghorasvara*, *as, ā, am*, of dreadful sound.—*Ghorākṛiti* (*ra-āk*), *is, is, i*, frightful, hideous, of terrible aspect or form.

*Ghoraka*, *ās, m. pl., N.* of a people.

*Ghaura*, *am*, n. horror, horribleness; (*as*), m. a patronymic from Ghora.

**घोल** *ghol* (substituted in Prakṛit for *ghuṇ* = *ghūrṇ*), cl. 10. P. *gholayati*, -*yitum*, to mix, to stir together into a semi-fluid substance; Bengāl *gholāite*.

*Ghola*, *am*, n. buttermilk; (ṛ), f. a kind of plant or vegetable; [cf. *aranya-gholī*, *kshudra-gh*<sup>o</sup>, *vana-gh*<sup>o</sup>.]

*Gholī*, *is*, and *gholikā*, f. = *gholī*.

**घोष** *ghoṣha*. See under rt. 1. *ghuṣh*, p. 308.

**घोषातकी** *ghoṣhātakī*, f., N. of a plant, = *śveta-ghoṣhā*; [cf. *hastī-ghoṣhātakī* and *koṣātakī*.]

**घौर** *ghaura*. See above.

**घ** *ghna*, *as*, ī, *am* (fr. rt. *han*, and used at the end of compounds to express) killing, striking, a killer, destructive, destroying, removing; see *arthaghna*, *juvara-ghna*, *śatru-ghna*, *go-ghna*, *danda-ghna*; (also to express) multiplied by; see *divi-čatur-ghna*. In a few compounds the fem. may end in ā [cf. *kula-ghnā*]; (*am*), n. killing, destruction.

*Ghnat*, *am*, *atī*, *at* (pres. part.), striking, beating, hurting, killing.

*Ghnī* = *ghna*, m., in *ahī-ghnī* and *śva-ghnī*.

*Ghnyā*, used in a few compounds, see *a-ghnyā* and *ati-ghnyā*.

**ग्रंथ** *ghraṇs*, n, m., Ved. the heat of the sun.

*Ghraṇsa*, *as*, m., Ved. the heat of the sun, sunshine, brightness.

**घ्रा** *ghrā*, cl. 1. P., ep. also cl. 1. A. and 2. P. *jighrati*, -*te*, *ghrāti*, *jāghrau*, *ghrāyati*, *aghrāt* and *aghrāsīt*, *ghrātum*, to smell, perceive odour, be eager for; to smell at, snuffle at; to kiss: Caus. P. *ghrāpayati*, *ajighrapat* and *ajighrīpat*, to cause to smell at: Desid. *jighrāsati*: *lutens*. *jeghriyate*, *jāghreti* and *jāghrāti*; du. *jāghrītas*; [cf. Lat. *fra-grare*; Hib. *gras*, 'a snout (?)'; Germ. *riechen*; Old Germ. *riuhu*; Lith. *kvepju*, *kwapas*; Gr. *ῥωμα*; *ῥls*, *ῥw-ōs*.]

*Ghrāti*, *is*, f. the nose (?).

*Ghrāṇa*, *as*, ā, *am*, smelled; (*as* or *am*), m. n. smell; smelling; (*am*), n. odour; (*as*, ā, *am*), m. f. n. the nose; (*as*), m., N. of a man. — *Ghrāṇa-čakshus*, *us*, *us*, using the nose for eyes, blind. — *Ghrāṇaja*, *as*, ā, *am*, caused or effected by the nose. — *Ghrāṇa-tarpaṇa*, *as*, ā, *am*, pleasant to the nose, fragrant; (*am*), n. fragrance, odour; a fragrance, a perfume. — *Ghrāṇa-duṣhka-dā*, f., N. of a plant which causes sneezing (giving pain to the nose). — *Ghrāṇa-pāka*, *as*, m. a disease of the nose, = *nāsā-pāka*, q. v. — *Ghrāṇa-śravas*, *ās*, m., N. of one of the attendants of Skanda ('using the nose for ears' [cf. *ghrāṇa-čakshus*] or 'renowned for his nose'). — *Ghrāṇendriya* ('*ṇa-in*'), *am*, n. the organ or sense of smell.

*Ghrāta*, *as*, ā, *am*, smelled, smelled at.

*Ghrātavya*, *as*, ā, *am*, to be smelled or smelled at; (*am*), n. odour.

*Ghrātī*, *is*, f. smell; smelling, snuffing at; the nose.

*Ghrātrī*, *tā*, *trī*, *trī*, one who smells.

*Ghrātvā*, ind. having smelled.

*Ghreyā*, *as*, ā, *am*, to be smelled, what may be smelled or snuffed at; (*am*), n. odour, smell.

## ङ

**ङ** 1. *ṅa*, the fifth consonant of the Sanskrit alphabet, and the nasal of the first class. No real word in use begins with this letter; it is usually found as the first member of a compound consonant preceded by a vowel; the sound of *ṅ* corresponds to that of *ng* in *song*. — *Na-kāra*, *as*, m. the letter or sound *ṅa*.

**ङ** 2. *na*, *as*, m. an object of sense; desire, wish for any sensual object; an epithet of *Siva*; (*Bhairava*).

**ङु** *mu*, cl. 1. A. *navate*, *numve*, to sound: Desid. *numūshate*.

## च

**च** 1. *ča*, the twentieth letter of the alphabet, and first of the second or palatal class of consonants, having the simple sound of *ch* in *church*. — *Ča-kāra*, *as*, m. the letter or sound *ča*.

**च** 2. *ča*, ind. (a particle and conjunction usually translatable by) and, both, also, moreover, as well as. This conjunction, like the Lat. *que* and Gr. *τε*, is usually placed as an enclitic after the word which it connects with what precedes, and when used with the personal pronouns these must appear in their fuller accented forms (e. g. *tava ča mama ča*, both of thee and of me, not *te ča me ča*). It connects whole sentences as well as parts of sentences, and seems to have been originally placed after both the words or clauses which it joins together, for in the Rīg-veda the double *ča* occurs much more frequently than the single (e. g. *aḥam ča tvam ča*, I and thou). The double *ča* may also be used somewhat redundantly in classical Sanskrit (e. g. *kva hariṇakānām jvītam čātīlolaṃ kva ča vajrasārāḥ śarās te*, where is both the frail existence of fawns and where are thy adamantine arrows?). In the later literature, however, the first *ča* is more usually omitted (e. g. *aḥam tvam ča*), and when more than two things are enumerated only one *ča* is often found (e. g. *tejasā yaśasā lakṣmīyā sthūtyā ēa parayā*, in glory, in fame, in beauty, and in high condition). Elsewhere, when more than two things are enumerated, *ča* is placed after some and omitted after others (e. g. *ṛiṇa-dātā ča vaidyaśca śrotriya nadi*, both the payer of a debt and a physician [and] a Brāhman [and] a river). In the Veda and even in classical Sanskrit, when the double *ča* would generally be used, the second may occasionally be omitted (e. g. *Indraśca Somaḥ*, both Indra [and] Soma; *durbhedyāśca āsu-sandheyāḥ*, both difficult to be divided [and] quickly to be united). Rarely *ča* may imply a reference to certain other words which are not expressed (e. g. *kamaṇḍalau ča karakāḥ*, the word *karakā* has the meaning 'pitcher' and other meanings).

*Ča* may be used for *vā* and is then translatable by 'either,' 'or' (e. g. *iha čamutra vā*, either here or hereafter; *stri vā pumān vā yaččānyat satvām*, either a woman or a man or any other being); and when a negative particle is joined with *ča* the two may then be translated by 'neither,' 'nor.' Occasionally one *ča* or one *na* may be omitted (e. g. *na ča paribhoktum naiva śaknomi hātum*, I am able neither to enjoy nor to abandon; *na pūrvāhṇe na ča pārṇhṇe*, neither in the forenoon nor in the afternoon).

*Ča* is often joined to the adverbs *eva*, *api*, *tathā*, *tathāiva*, &c., either with or without a negative particle (e. g. *vairiṇam nopaseveta sahāyam čaiva vairiṇaḥ*, one ought not to serve either an enemy or the ally of an enemy). See *eva*, *api*, &c. *Ča* sometimes = *eva*, even, indeed, certainly, just, &c. (e. g. *su-čintitam čauśhadham na nāma-mātreṇa karoty a-rogam*, even a well-devised remedy does not cure a disease by its mere name; *yāvanta eva te tāvāśca sa*, as great as they [were] just so great was he).

*Ča* may occasionally be disjunctive and be translated by 'but,' 'on the contrary,' 'on the other hand,' 'yet,' 'nevertheless' (e. g. *varam ādyau na čāntimāḥ*, better the two first but not the last; *sāntam idam āśrama-padam sphurati ča bāhuḥ*, this hermitage is tranquil yet my arm throbs).

*Ča*—*ča* may be used to express immediate

connection between two acts or their simultaneous occurrence (e. g. *mama ča muktaṃ tamasā mano manasijena dhanuṣi śarāśca niveṣitaḥ*, no sooner is my mind freed from darkness than a shaft is fixed on his bow by the heart-born god).

*Ča* rarely = *et*, if (e. g. *jvītum čelchase*, if thou wishest to live).

*Ča* may be used as an expletive (e. g. *anyaiśca kratubhīśca*, and with other sacrifices). The native dictionaries assign to *ča* the following significations or forces:—conjunction (*anu-čaya*), collective combination (*sam-āhāra*), mutual connection (*itaretara*), and aggregation (*sam-ucčaya*). For the meaning of *ča* after an interrogative see 2. *ka*, 2. *kathā*, &c.; [cf. Gr. *τε*; Lat. *que*, *pe* (in *nempe*, &c.); Goth. *uh*; Zend *ča*; Old Pers. *ča*.]

**च** 3. *ča*, *as*, ā, *am*, seedless; bad, vile, mischievous; (*as*), m. a thief; a tortoise; the moon; an epithet of *Siva*.

**चक** *čak*, cl. 1. P. A. *čakati*, -*te*, *čacāka*, *čēke*, *acākit* and *acākit*, *čakitum*, to be satiated, to be contented, to be satisfied; to repel, resist; to shine [cf. *kan* and 2. *ham*]: Caus. *čakayati* and *čakayati* (?).

*Čakita*, *as*, ā, *am*, shaking, trembling; fearful, timid; startled, frightened, afraid of. — *Čakita-čakī-tam*, ind. with great alarm; (*am*), n. trembling, timidity, alarm; *sa-čakītam*, tremblingly; (ā), f., N. of a metre consisting of four lines of sixteen syllables each. — *Čakita-hridaya*, *as*, ā, *am*, faint-hearted.

**चकास** 1. *čakās* [cf. rt. *kās*], cl. 2. P. *čakāsti*, 3rd pl. *čakāsati*, Impf. 2nd sing. *acākas* or *acakat*, 3rd sing. *acākāt*, Impv. 2nd sing. *čakādht* or *čakādhti*, Perf. *čakāsān-čakāra*, 1st Fut. *čakāsītā*, Aor. *acākasīt*, to shine, to be bright: Caus. *čakāsayati*, -*yitum*, Aor. *acīčakāsāl* or *acāčakāsāt*, to cause to shine, make bright, illuminate: Desid. *čīčakāsīshati*.

2. *čakās*, *ās*, ās, ās, shining, brilliant.

*Čakāsayat*, *an*, *antī*, *at*, illuminating, beautifying. *Čakāsita*, *as*, ā, *am*, illuminated, shining, splendid, beautiful.

**चकौर** *čakora*, *as*, m. (said to be fr. rt. *čak*, to be satisfied, i. e. with moon-beams), the bartavelle or Greek partridge, Perdix Rufa or Tetrao Rufus, (this bird is fabled to subsist upon moon-beams, hence 'an eye drinking the nectar of a moon-like face' is poetically called *čakshus-čakora*; the eyes of the *Čakora* are said to turn red when it looks on poisoned food, see Schol. to Manu VII. 217); N. of a people; also of a prince; and of a mountain. — *Čakora-dṛiś*, *k*, *k*, *k*, having eyes like those of a partridge.

*Čakoraka*, *as*, m. the Greek partridge; [cf. the preceding.]

**चक्क** *čakk*, cl. 10. P. *čakkayati*, -*yitum*, to suffer; to give or inflict pain.

**चक्कल** *čakka*, *as*, m., N. of a man.

**चक्कल** *čakkala*, *as*, ā, *am*, round, circular.

**चक्कस** *čaknasa*, *as*, m. (fr. rt. *knas*), crookedness, dishonesty.

**चक्र** *čakra*, *am*, n. (fr. rt. *kram* or rt. 1. *kri* ? reduplicated), the wheel of a carriage, the wheel of the Sun's chariot, or (metaphorically) the wheel of Time (in these senses sometimes *as*, m. in Ved.); a potter's wheel; a discus or sharp circular missile weapon (especially applied to the favourite weapon of Vishnu); an oil-mill; a circle; any circle or ring (e. g. *kalāpa-čakra*, the circle of a peacock's tail); a form of military array (in a circle); circular flight (of a bird &c.); a circle or depression of the body for mystical, astrological, or chiromantic purposes, (six of these are enumerated one above the other, viz. 1. *mūlā-dhāra*, the parts about the pubis; 2. *evādhīśhāna*, the umbilical region; 3. *mani-pūram*, the pit of the stomach or epigastrium; 4. *anāhatam*, the root

of the nose; 5. *vi-suddham*, the hollow between the frontal sinuses; 6. *āññākhyaṃ*, the fontanelle or union of the coronal and sagittal sutures: various faculties and divinities are supposed to be present in these hollows); a general N. for a diagram of various circular forms used for astrological or astronomical purposes, a sphere or astronomical circle in general (e.g. *rāśi-cakram*, the zodiac); a cycle, a cycle of years, the cycle of the seasons; the horizon; a particular constellation in the form of a hexagon; a troop, a multitude (in this sense m. and n.); an army, a host; a province, number of villages, region, district, circuit; range, department in general; section of a book; the wheel of a monarch's chariot rolling over his dominions, sovereignty; a realm; a whirlpool; the winding of a river; the convolutions or spiral marks of the Śāla-grāma or ammonite, a kind of petrified shell; the flower of the plant Tagara; N. of a particular plant or drug; a crooked or fraudulent device [cf. *čakrikā*]; N. of a metre consisting of four lines of fourteen syllables each, = *čakra-pāta*; the ruddy goose or Brāhmany duck, *Anas Casarca* (in this sense m.); N. of a people (m. pl.); N. of a man (m.); of a Nāga (m.); N. of one of the attendants of Skanda (m.); N. of a mountain (m.); (ī), f., Ved. a wheel; (ā), f., N. of two plants, = *karkaṭa-sringī* and *nāgara-mustā*. At the end of an adj. comp. the f. will end in ā; [cf. a-*čakra*, *uśā-č*, *eka-č*, *kāla-č*, *kū-č*, *daṇḍa-č*, *dharma-č*, *sa-č*, &c.]; cf. also Gr. *κόκλος*. = *Čakra-kāraka*, am, n. a kind of perfume, apparently a dried shell-fish, see *nakhī*. = *Čakra-kulyā*, f., N. of a plant [cf. *čitra-parṇī*] said to be a species of fern, commonly Čakuliya (Hemionites Cordifolia). = *Čakra-gaṇa*, as, m., N. of a plant, = *čakra-marda*. = *Čakra-gaṇḍu*, us, m. a round pillow. = *Čakra-gaṭi*, is, f. rotation, revolution. = *Čakra-guđha*, as, m. the tree *Jonesia Aśoca*; [cf. *aśoka*]. = *Čakra-goptrī*, tā, m. the protector of a wheel; (*tārau*), m. du. two men whose business is to preserve the wheels of a carriage from damage; [cf. *čakra-raksha*]. = *Čakra-grahaṇa*, am, ī, n. f. (?) 'an army-holder,' a rampart, an intrenchment. = *Čakra-čara*, as, ā, am, going in a circle, epithet of a class of superhuman beings; a juggler; = *čakra-ṭa* (?). = *Čakra-čarin*, ī, iṇī, i, going in a circle, walking from one place to another. = *Čakra-čūḍa-maṇi*, is, m. a round jewel in a coronet or diadem; a honorific title of Vopa-deva; N. of a man. = *Čakra-jīvala*, as, m. or *čakra-jivā*, ī, m. a potter (who lives by his wheel). = *Čakra-talāmra* (*talā-am*), as, m. a kind of mango tree. = *Čakra-tīrtha*, am, n., N. of a Tīrtha. = *Čakra-taila*, am, n. oil prepared from the plant *Čakra* (*čakra-marda*?). = *Čakra-daṇṣhṭra*, as, m. a hog (having curved tusks). = *Čakra-datta*, as, m., N. of an author. = *Čakra-danti*, f., N. of a plant; [cf. *danti*]. = *Čakra-danti-vija*, as, m., N. of a plant, = *jaya-pāla* and *danti-vija*. = *Čakra-dīpikā*, f., N. of a literary work. = *Čakra-āris*, k, m., N. of an Asura. = *Čakra-deva*, as, m., N. of a warrior. = *Čakra-dvāra*, as, m., N. of a mountain. = *Čakra-dhanus*, us, m., N. of a Rishi. = *Čakra-dhara*, as, ā, am, bearing a wheel, having a wheel, a wheel-bearer; carrying a discus; driving in a carriage; (as), m. a N. of Viṣṇu or Kṛiṣṇa (as holding a discus in one hand); a sovereign, ruler, the governor of a province, the owner of many villages; a village tumbler or juggler; a snake; N. of a man. = *Čakra-dharman*, ā, m., N. of a prince of the Vidyā-dharas. = *Čakra-dhāra* = *čakra-dhara* above. = *Čakra-dhārā*, f. the periphery of a wheel. = *Čakra-nakha*, as, m. a kind of perfume, = *vyāghra-nakha*. = *Čakra-nadi* or *čakra-naḍī*, f., N. of a river. = *Čakra-nābhī*, is, f. the nave of a wheel. = *Čakra-nāman*, ā, m. a pyritic ore of iron, see *māṣhika*. = *Čakra-nāyaka*, as, m. the leader of a troop; a kind of perfume, = *čakra-nakha*. = *Čakra-nārāyaṇī-saṃhītā*, f., N. of a literary work. = *Čakra-nemi*, is, f., N. of one of the Mātṛis attending on Skanda. = *Čakra-pad-māta*, as, m., N. of the plant *Cassia Tora*, = *čakra-marda*. = *Čakra-parivyāha*, as, m. the plant

*Cathartocarpus Fistula*; [cf. *āragbadha*]. = *Čakra-parṇī*, f. a plant, commonly Čakuliya, Hemionites Cordifolia; [cf. *čakra-kulyā*]. = *Čakra-pāni*, ts, m. an epithet of Viṣṇu or Kṛiṣṇa (holding a discus in one hand); N. of an author; (sometimes *čakra-pāṇin*). = *Čakra-pānt-datta*, as, m., N. of an author of a lexicon; [cf. *čandrodāya*]. = *Čakra-pāta*, as, m. a kind of metre, = *čakra*. = *Čakra-pāda* or *čakra-pādaka*, as, m. a carriage (having wheels for feet); an elephant (having circular feet). = *Čakra-pāla*, as, m. the superintendent of a province; one who carries a discus; a circle; the horizon. = *Čakra-pura*, am, n., N. of a town built by Čakra-mardikā. = *Čakra-puṣhkarīnī*, f., N. of a sacred tank at Kāśi or Benares; [cf. *čakra-tīrtha* and *maṇi-karṇikā*]. = *Čakra-phala*, am, n. a missile weapon, a kind of discus. = *Čakra-bāndhava*, as, m. the sun ('friend of the ruddy goose,' these birds being supposed to couple only in the day-time). = *Čakra-bāla* and *čakra-vāla*, as, am, m. n. a ring, circle [cf. *bālī* and *vālaka*]; the horizon (usually n.); a mass, a multitude, a number, assemblage; (as), m. a mythical range of mountains supposed to encircle the orb of the earth like a wall and to be the limit of light and darkness (perhaps a bank of clouds shaped like mountains on the horizon); [cf. *čakra-vāta* and *čakra-vāḍa*]. = *Čakra-bāladhī*, is, m. a dog, 'having a curved tail.' = *Čakra-bhānu*, us, m., N. of a Brāhman. = *Čakra-bhṛit*, t, m. 'discus-bearer,' an epithet of Viṣṇu. = *Čakra-bhedīnī*, f. night ('dividing the ruddy geese,' the male and female of these birds being condemned to be separated at night); [cf. *čakra-bāndhava*]. = *Čakra-bhrami*, is, m. f. (?) a grindstone. = *Čakra-bhṛānti*, is, f. the whirling round of the wheels (of a chariot). = *Čakra-maṭha*, as, m., N. of a college built in a circular form by Čakra-varman. = *Čakra-maṇḍalīn*, ī, m. a large snake, the Boa Constrictor, (the body of the snake or its spots being compared to a wheel). = *Čakra-manda*, as, m., N. of a Nāga. = *Čakra-marda*, as, m. the plant *Cassia Tora*. = *Čakra-mardaka*, as, m. *Cassia Tora*; (*ikā*), f., N. of the wife of Lalitāditya. = *Čakra-māsāja*, as, ā, am, Ved. stopping the wheels (of the chariot). = *Čakra-mukha*, as, m. 'having a curved mouth,' a hog. = *Čakra-mushala*, as, ā, am, (a battle) carried on with the discus and club. = *Čakra-melaka*, as or am (?), m. or n., N. of a place in Kāśmīra. = *Čakra-maulī*, is, m., N. of a Rākshasa. = *Čakra-yāna*, am, n. any wheel-carriage. = *Čakra-yoga*, as, m. applying a splint or similar instrument by means of pulleys in case of dislocation of the thigh. = *Čakra-raksha*, as, m. = *čakra-goptrī*, q. v. = *Čakra-rada*, as, m. a hog, a boar ('having curved tusks'); [cf. *čakra-mukha*]. = *Čakra-lakshapā*, f. the plant *Cocculus Cordifolius*, = *guḍūci*. = *Čakra-talāmra*, as, m. a kind of mango tree; (another reading for *čakra-talāmra*). = *Čakra-vaṭ*, ān, atī, at, furnished with wheels, wheeled; armed with a discus; circular, being in the form of a ring or circle; (*ān*), m. the proprietor of an oil-mill or one in which seeds are bruised; an epithet of Viṣṇu; a sovereign, an emperor; N. of a mountain; (*vaṭ*), ind. like a wheel, in rotation, going round or revolving like a wheel. = *Čakra-vartī-tā*, f. or *čakravartī-tva*, am, n. the mark or state of a universal emperor; see the next. = *Čakra-vartīn*, ī, m. a ruler the wheels of whose chariot roll everywhere without obstruction; an emperor, a sovereign of the world, a supreme ruler, the ruler of a Čakra or country described as extending from sea to sea, (twelve princes beginning with Bharata are especially considered as Čakra-vartīs); (*ī, iṇī, i*), supreme, holding the highest rank; (*iṇī*), f. a fragrant plant, commonly Čakāvāt [cf. *janī*]; the plant *Nardostachys Jaṭāmāṅsi*; another plant, = *alaktaka*. = *Čakra-varman*, ā, m., N. of a king of Kāśmīra; [cf. *čakravarmāna*]. = *Čakra-vāka*, as, m. the ruddy goose, commonly called the Brāhmany duck, *Anas Casarca*; (*ī*), f. the female of this bird; [cf. *čakra*, *čakra-sāhvaya*, *čakrāhva*, *čakrāhvaya*, &c.]

= *Čakravāka-bandhu*, us, m. the sun; [cf. *čakra-bāndhava*]. = *Čakravāka-vaṭī*, f. probably N. of a river (abounding in Čakra-vākas). = *Čakra-vāhin*, ī, iṇī, i, filled with Čakra-vākas. = *Čakravākopakū-jita* ('ku-up'), as, ā, am, made resonant with the cooing or cry of the Čakra-vāka. = *Čakra-vāta*, as, m. a limit, a boundary; a lamp-stand; engaging in an action; [cf. *čakra-bāla*]. = *Čakra-vāḍa*, as, m. a fabulous range of mountains, see *čakra-bāla*; (am), n. a circle. = *Čakra-vāta*, as, m. a whirlwind, a hurricane, = *čakra-vāta*; [cf. *čakra-bālu*]. = *Čakra-vimāla*, as or am, m. or n. (?), N. of a plant. = *Čakra-viddhī*, is, f. interest upon interest; wages for transporting goods in a carriage. = *Čakra-vyūha*, as, m. any circular array of troops. = *Čakra-śata-pattra*, as or am, m. or n. (?), N. of a plant. = *Čakra-sreṇī*, f. = *āja-sringī*, the plant *Odina Pinnata*, bearing a curved fruit. = *Čakra-saṃvara*, as, m., N. of a Buddha, = *vajra-ṭika*. = *Čakra-saktha*, as, ā, am, having crooked thighs, bow-legged. = *Čakra-saijṇa*, am, n. tin. = *Čakra-sāhvaya*, as, m. = *čakra*, = *čakra-vāka*, *Anas Casarca*. = *Čakra-sena*, as, m., N. of the son of Tārā-čandra and father of Sīpha. = *Čakra-svāmīn*, ī, m. an epithet of Viṣṇu; [cf. *čakra-dhara*]. = *Čakra-hasta*, as, m. an epithet of Viṣṇu ('discus-handed'). = *Čakra-hrada*, as, m., N. of a lake. = *Čakra-kāra*, as, ā, am, or *čakrākṛitī* ('ra-āk'), is, is, i, circular, round. = *Čakrākī*, a various reading for *čakrākī*, q. v. = *Čakrāṅktā* ('ra-an'), f. a kind of plant. = *Čakrāṅki*, f. a goose; [cf. *čakrāṅga*]. = *Čakrāṅga* ('ra-an'), as, m. a gander (having a curved neck); a carriage [cf. *čakra-pāda*]; (ī), f. a goose; N. of several plants, = *kaṭu-rohiṇī*; N. of another plant, = *Enhydra Heloncha* (*hila-modikā*); another plant, = *karkaṭa-sringī*; another plant, *Cocculus Tomentosus*, = *vīṣha-parṇī* or *su-darśanā*; another plant, *Rubia Munjistā* (*mañjishṭhā*); (am), n. a parasol. = *Čakrāta* ('ra-āta'), as, m. a juggler, a snake-catcher, snake-charmer, one who exhibits snakes and pretends to cure their bites; a knave, a cheat, a rogue; a gold coin or certain weight of gold, a Dīnār. = *Čakrādhivāsīn* ('ra-ādh'), ī, m. the orange-tree. = *Čakrāyudha* ('ra-āy'), as, m. an epithet of Viṣṇu or Kṛiṣṇa (whose weapon is the discus). = *Čakrāyudhya* ('ra-āy'), as, m., N. of a prince. = *Čakrāvarta* ('ra-āv'), as, m. turning round, whirling or rotatory motion. = *Čakrāhva* ('ra-āh'), as, m. = *čakra-vāka*, *Anas Casarca*; = *čakra-marda*, *Cassia Tora*; (ā), f. *Cocculus Tomentosus*; [cf. *čakrāṅgā*]. = *Čakrāhvaya* ('ra-āh'), as, m. = *čakrāhva*, *Anas Casarca*. = *Čakrī-vaṭ*, ān, atī, at, furnished with wheels, wheeled; (*ān*), m. an ass; N. of a king. = *Čakreśvara* ('ra-īś'), as, m. lord of the discus, an epithet of Viṣṇu; (ī), f. a female deity peculiar to the Jains, one of their Vidyā-devīs or goddesses of wisdom, executing the orders of the first Arhat.

*Čakraka*, as, ā, am, resembling a wheel or circle, wheel-shaped, circular; (as), m. a logical form or proposition, arguing in a circle; a kind of serpent; N. of a Rishi; (ā), f. a kind of plant having great curative properties.

*Čakralā*, f. a kind of Cyperus, = *uśāṭā*.

*Čakrika*, as, m. a discus-bearer; (ā), f. a heap, a troop; a crooked or fraudulent device; the knee (?).

*Čakrin*, ī, iṇī, i, having a wheel or wheels, wheeled; having or holding a discus, an epithet of Viṣṇu or Kṛiṣṇa; driving in a carriage; circular; (ī), m. a potter; an oil-grinder; a sovereign of the world, an emperor, a Čakra-vartīn; the governor of a province; a kind of juggler or tumbler who exhibits tricks with a discus or a wheel (?); one who offers sacrifices for a whole village (?); an informer; an ass; the ruddy goose, *Anas Casarca*; a crow; a snake; the plant *Cassia Tora*, = *čakra-marda*; another plant, *Dalbergia Ougeinensis*; a kind of perfume; [cf. *sa-čakrīn*].

*Čakriya*, as, ā, am, going in a carriage, being on a journey.

*Cakri-kṛi*, cl. 8. P. A. -*haroti*, -*kurute*, -*kartum*, to make round or circular, to curve or bend (as a bow).

**चक्राण** *cakrāṇa*, as, ā, am (fr. rt. 1. *kṛi*), having done, &c.

*Cakri*, *is*, *is*, *i*, Ved. doing, making, active, an agent; (*is*), m., N. of a man.

*Cakru*, *us*, m. a doer, a maker, an agent.

**चक्ष** *caksh* (perhaps a reduplicated form of *kāś* = *ksā*, which according to some is the original root. According to Pāṇini the rt. *caksh* can only be used in the conjugational tenses and optionally in the Perf. In the non-conjugational tenses and optionally in the Perf. the rt. *khyā* is substituted), cl. 2. A. Pres. *śakṣhe*, Perf. *śakṣhe*. Other forms are exceptionally found, e. g. 2nd sing. Pres. P. *śakṣi*, 2nd pl. Impv. P. (with *ā*) *śakṣata*, Impf. *śakṣham*, Aor. *śakṣham*, Inf. *śakṣtum*, Ved. Inf. *śakṣhe*, to appear, become visible: to see, look at, perceive, observe; to speak, say, tell, inform; to eat, (a wrong form for *jakṣh*): Pass. *śakṣyate*. The rt. *śaksh* appears like *khyā*, to combine the two distinct meanings of seeing and speaking.

*Cakṣhaṇa*, *am*, n., Ved. appearing, becoming visible, appearance, aspect; speaking, saying; eating a relish to promote drinking, (a wrong form for *jakṣhaṇa* ?); [cf. *viśva-śakṣhaṇa*.]

*Cakṣhaṇi*, *is*, m., Ved. an illuminator, irradiating. *Cakshan*, *a*, n., Ved. the eye, (du. *śakṣhaṇi*, the eyes.)

*Cakshas*, *ās*, m. a teacher, a spiritual teacher, an instructor in sacred science; an epithet of Bṛihaspati, the teacher of the gods; (*as*), n. radiance, clearness; the act of seeing, being seen, (*śakṣhase*, dat. = inf. to see, to be seen); look, sight, the eye; [cf. *apāka-śakshas*, *īya-ś*, *upāka-ś*, *uru-ś*, *ghora-ś*, &c.].

*Cakshu*, *us* or *u*, m. or n. (?), Ved. the eye; (*us*), m., N. of a prince; N. of a river. = *Cakshu-pa*, *as*, m., N. of a prince; (a various reading has *śakshusha*.)

*Cakshus*, *us*, *us*, *us*, seeing; (*us*), m., N. of a Marut; also of a Rishi with the patronymic Mānava; N. of a son of Anu; (*us*), f., N. of a river [cf. *śakshu* and *śu-śakshus*]; (*us*), n. light, clearness; the act of seeing, faculty of seeing, sight, aspect, a look; the eye; often at the end of a compound (e. g. *ghrāṇa-śakshus*, one who uses his nose for eyes; *śāra-śakshus*, one who sees by means of his spies; *dharmā-śakshus*, one who has an eye for justice); [cf. *a-śakshus*, *aghora-ś*, &c.; cf. also Zend *śasman*.] = *Cakshuh-patha*, *as*, m. 'the path of the eyes', the horizon, the range of sight (e. g. *śakshuh-patham* *prāp*, to become visible; *śakshuh-pathād* *apagam*, to vanish from the sight). = *Cakshuh-pīḍā*, f. pain of the eyes. = *Cakshuh-śravas*, *ās*, or *śakshuh-śrutī*, *is*, m. a snake (using its eyes for ears). = *Cakshuh-sāman*, *a*, n., N. of a Sāman (= *prajāpates sāman*). = *Cakshur-īndriya*, *am*, n. the sense of seeing. = *Cakshur-gochara*, *as*, ā, am, coming within range of the eye. = *Cakshur-grahana*, *am*, n. morbid affection of the eyes. = *Cakshur-īdā*, *ās*, ās, am, Ved. giving sight. = *Cakshur-dāna*, *am*, n. the ceremony of anointing the eyes of an image at the time of consecration. = *Cakshur-bhrit*, *t*, *t*, promoting sight. = *Cakshur-mantra*, *as*, ā, am, Ved. bewitching with the eye. = *Cakshur-maya*, *as*, ī, am, resembling the eye. = *Cakshur-mala*, *am*, n. the excretion of the eyes. = *Cakshur-loka*, *as*, ā, am, seeing with the eyes. = *Cakshur-vanya*, *as*, ā, am, Ved. suffering from disease of the eyes. = *Cakshur-vardhanikā*, f., N. of a river. = *Cakshur-vahana*, *am*, n., N. of a plant, = *mesha-sringī*. = *Cakshur-vishaya*, *as*, m. the horizon, visibility; presence, sight, ken; an object of sight, any visible object. = *Cakshur-han*, ā, -*ghni*, *a*, killing with a look. = *Cakshus-ēt*, *t*, *t*, *t*, collecting the faculty of sight. = *Cakshush-kāma*, *as*, ā, am, Ved. wishing for the faculty of seeing. = *Cakshush-tas*, ind. away from the eye. = *Cakshush-pati*, *is*, m. the lord of the eyes. = *Cakshush-pā*, *ās*, ās, am, Ved. protecting

the eye-sight. = *Cakshush-mat*, *ān*, *atī*, *at*, endowed with the faculty of seeing, seeing, furnished with eyes; representing the eye. = *Cakshushmat-tā*, f. the state of one who sees, the faculty of seeing. = *Cakshu-roga*, *as*, m. disease of the eye, ophthalmia.

*Cakshusha*, at the end of a compound = *śakshus*, eye (e. g. *śa-śakshusha*, having eyes); (*as*), m., N. of the father of Mann *Cakshusha*; (a wrong reading for *śakshus* ?).

*Cakshushya*, *as*, ā, am, pleasing or agreeable to the eyes, agreeable, pleasing, good-looking, beautiful; (*as*), m. a collyrium or application to the eyes, extracted from the Amomum *Antorhiza*; N. of the plant *Pandanus Odoratissimus*, = *ketaka*; another plant, *Hyperanthera Moringa*; (*ā*), f. a kind of collyrium, the calx of brass or a blue stone used thus; a pleasing or interesting woman; the plant *Pandanus Odoratissimus*; also of *Glycine Labialis*, and of *Odina Pinnata*; (*am*), n. two kinds of collyrium, = *khar-paritutha* and *saurvīrāṇjana*; N. of a small shrub, = *prapaundarika*.

**चघ्न** *caḡh*, cl. 5. P. *caḡhnoti*, &c., to smite or slay, to kill.

**चक्रुण** *čankruṇa*, *as*, m. (said to be fr. rt. *čak*), a carriage, a tree; (*am*), n. any vehicle.

**चक्रमण** *čankramaṇa*, *as*, ā, am (fr. Intens. of rt. *kram*), going about, taking exercise; who or what goes slowly or crookedly; (*um*), n. going about, walking, proceeding, going tortuously or slowly.

*Čankramā*, f. going about, walking, going tortuously or slowly. = *Čankramā-val*, *ān*, *atī*, *at*, who or what moves slowly or crookedly.

**चङ्ग** *caṅga*, *as*, ā, am, handsome, beautiful; dexterous, clever; sound, healthy; (*as*), m., N. of a man.

**चचेरा** *čaceṇḍā*, f., N. of a fruit-bearing creeper, = *bṛihat-phala*, *veśma-kāla*, *śveta-rāji*, commonly *śitīdā*.

**चचपुट** *čacčapuṭa* or (according to another authority) *čacčatpuṭa*, *as*, m. a kind of time in music.

**चञ्च** *čañc*, cl. 1. P. *čañcati*, *čañčāna*, *čañčitum*, &c., to leap, jump; to go, move; to dangle; [cf. Hib. *ceangtha*, 'they go, travel'; *ceangastair*, 'walking, pacing'; Lat. *cunctari* ?].

*Čañca*, *as*, m. a basket; (*ā*), f. anything made of cane, a mat, a stool &c. made of reeds or basket-work; a straw-man, a doll; a puppet of grass or reeds; a contemptuous epithet of a man.

*Čañcat*, *am*, *anī*, *at*, leaping, going, moving; dangling; unsteady, shaking.

*Čañcatka*, *as*, ā, am, leaping, jumping, trembling, moving.

*Čañcu*, *us*, *us*, *u*, renowned, celebrated, known; clever [cf. *čañcu-tā*, *čañcu*, *čāna*, and *akshara-čañcu*]; (*us*), m. a deer; N. of several plants, the castor-oil plant, *Ricinus Communis* (*eraṅḍā*); also = *raktatranḍa* and *kshudra-čañcu* = *gonāḍika*; N. of a son of Harita; (*us*), f. a beak, bill; a kind of vegetable, = *čañcū*, *čañcu-pattra*, &c. = *Čañcu-tā*, f. celebrity, cleverness, activity; the state of a beak.

= *Čañcu-pattra*, *as*, m. a kind of vegetable, = *čañcu*, f. = *Čañcu-puta*, *as*, am, m. n. the bill of a bird when shut. = *Čañcu-prahāra*, *as*, m. a peck with the beak. = *Čañcu-bhrit*, *t*, m. 'having a beak', a bird. = *Čañcu-mat*, *ān*, *atī*, m. f. 'possessed of a beak', a bird. = *Čañcu-sūti*, *is*, m. the tailor-bird, *Sylvia Sutoria*; also *čañcusūtika*, *as*, m.

*Čañcūkā*, f. a beak, bill.

1. *čañčura*, *as*, m. a kind of vegetable, = *čañcu*, f.; [cf. the following.]

*Čañcū*, *is*, f. a beak, the bill of a bird; a kind of vegetable. See *čañcu* above.

*Čañcūka*, *ās*, m. pl., N. of a people to the south-west of Madhya-deśa.

**चञ्चरिन्** *čañčarin*, *i*, m. or *čañčarī*, f. or

*čañčarika*, *as*, m. (fr. Intens. of rt. *čar*), a bee. = *Čañčarikāvalī* ('*ka-āvalī*'), f. a kind of metre consisting of four lines of thirteen syllables each.

2. *čañčura*, *as*, ā, am, going repeatedly, expert in, conversant with.

*Čañčurī*, *is*, *is*, *i*, constantly practising or engaged in.

*Čañčuryamāṇa*, *as*, ā, am, following evil practices, behaving ill, addicted to wickedness, wanton.

**चञ्चल** *čañčala*, *as*, ā, am (fr. Intens. of rt. *čal*), moving to and fro, movable, unsteady, shaking, trembling; unsteady, inconstant, inconsecutive, quivering, flickering, playing, moving irregularly; fickle; (*as*), m. the wind; a lover, a libertine, a lecher; (*ā*), f. lightning; long pepper; fortune, Lakshmi or the goddess of fortune; N. of a metre consisting of four lines of sixteen syllables each. = *Čañčala-tā*, f. or *čañčala-tva*, *am*, n. movableness, unsteadiness, inconstancy, fickleness. = *Čañčala-hṛidaya*, *as*, ā, am, capricious, fickle, false-hearted. = *Čañčalā-kṣhikā* ('*la-akṣhī*'), f., N. of a metre consisting of four lines of twelve syllables each. = *Čañčalākhyā* ('*la-ākṣh*'), *as*, m. incense.

**चञ्चु** *čañču*. See under rt. *čañc*.

**चञ्चुर** *čañčura*. See under *čañc* and *čañčarin*.

**चञ्चुल** *čañčula*, *as*, m., N. of a man; (*ās*), m. pl. the descendants of this man.

**चट** *čaṭ* (fr. rt. *čat* and *čal* and *u-čaṭ*), cl. 1. P. *čaṭati*, &c., to break, break off, fall off, separate; to rain; to cover; (in the last two senses a various reading for *kaṭ*): Caus. P. *čaṭayati*, *-yitum*, to break, pierce; to kill, injure.

*Čaṭaka*, *as*, m. a sparrow; N. of a poet; (*ās*), m. pl. a nickname of the pupils of Vaiśampāyana (also written *čaraka*); (*ā*), f. a hen-sparrow; a young hen-sparrow; *Turdus Macrourus* = *śyāmā*; the root of long pepper, = *čaṭakā-śiras*; (*ikā*), f. a hen-sparrow; the root of long pepper. = *Čaṭakā-śiras*, n. the root of long pepper. = *Čaṭikā-śira*, *as*, m. or *čaṭikā-śiras*, n. the root of long pepper.

*Čaṭana*, *am*, n. cracking, splitting; falling off in small pieces.

*Čaṭu*, *us*, *u*, m. n. kind or flattering discourse; a scream, screech; a devotional posture among ascetics; (*us*), m. the belly. = *Čaṭu-grāma*, *as*, m., N. of a place. = *Čaṭu-lāśa*, *as*, ā, am, pleased with or desirous of flattery.

*Čaṭula*, *as*, ā, am, trembling, tremulous, moving, movable, shaking, unsteady; kind, fine, beautiful; (*ā*), f. lightning.

*Čaṭulola* or *čaṭullola*, *as*, ā, am (perhaps a corruption of *čaṭula-lola*), moving gracefully; tremulous and beautiful, beautiful as a soft swimming eye &c.

**चटचटा** *čaṭačaṭā*, ind. an onomatopoeic word for the clashing of weapons, the crackling of fire, rattling of violent rain, &c.

*Čaṭačaṭāya*, A. -*yate*, to crackle, rattle, to make any sharp sound rapidly repeated.

*Čaṭačaṭāyana*, *am*, n. crackling, a rattling sound.

**चण** *čaṇ* [cf. rt. *čan* and *vaṇ* and *van*], cl. 1. P. *čaṇati*, &c., to sound, to give; to go, to injure, hurt, kill; Caus. *čaṇayati* or *čāṇayati*, *-yitum*, Aor. *acāṇat* and *acācāṇat*.

**चण** *čaṇa*, *as*, ā, am, (at the end of a compound) renowned, famous for, known [cf. *vidyā-čaṇa* and *akshara-čaṇa*]; (*as*), m. = *čāṇaka*, the chick-pea. = *Čaṇa-druma*, *as*, m., N. of a plant, = *kshudra-gokshura*; (also written *čaṇi-druma*). = *Čaṇa-patṛi*, f., N. of a plant; [cf. *rudanti*.]

*Čaṇaka*, *as*, m. the chick-pea (*Cicer Arietinum*); N. of a Muni, the father of *Čaṇakya*; (*akā*), f. linseed, *Linum Usitatissimum* (*atasi*). [cf. *bandū*], (*ikā*), f. a kind of grass, = *kshetra-jā*, *go-dugdhā*, *su-nīlā*, *himā*. = *Čaṇukāmaja* ('*ka-āt*'), *as*, m., N. of a sage, also called *Čaṇakya* or *Vatsyāyana*.



— *Catur-dānshṭra*, *ās*, m. 'having four tusks'; N. of Vishṇu; of one of the attendants of Skanda; of a Dānava. — *Catur-dāt*, *an*, *anti*, *at*, four-toothed. — *Catur-danta*, *as*, m. 'having four tusks,' an epithet of Airāvata, the elephant of Indra; N. of an elephant-mentioned in the Pañca-tantra. — *Caturdāsa*, *as*, *ī*, *am*, the fourteenth; consisting of fourteen; (ī), f., scil. *rātri*, the fourteenth day in a lunar fortnight. — *Caturdāsa-dhā*, ind. fourteen-fold. — *Caturdāsan*, a, pl. fourteen; [cf. Lat. *quatuordecim*; Lith. *keturōlika*.] — *Caturdāsama*, *as*, *ī*, *am*, the fourteenth. — *Caturdāsa-mata-riveka*, *as*, m. title of a work by Sankara. — *Caturdāsika*, *as* or *am*, m. or n. (?), a feast on the fourteenth day of a lunar fortnight. — *Catur-dārika*, *as* or *am*, m. or n. (?), N. of the fifth Lambaka in the Kathā-sarit-sāgara. — *Catur-dikshu* or *catuṛ-diśam*, ind. towards the four quarters, on all sides, all around. — *Catur-dola*, *as*, m. n. a royal litter. — *Catur-dvīpa-lakṣara-vartin*, *ī*, m. the sovereign of the four Dvīpas. — *Catur-dhā*, ind. in four parts, four-fold; [cf. Hib. *ceathardha*; Gr. *τέτραχα*.] — *Caturdhā-bhū*, cl. 1. P. *bhāvati*, *ritum*, to be divided into four parts. — *Caturdhā-sānti*, *is*, f. a religious ceremony performed at the time of making the stated offerings to deceased ancestors. — *Caturnavata*, *as*, *ī*, *am*, the 94th. — *Catur-navati*, *is*, f., 94. — *Caturnavatitama*, *as*, *ī*, *am*, the 94th. — *Catur-bāhu*, *us*, *us*, *u*, four-armed; an epithet of Vishṇu and Siva; [cf. *catuṛ-bhūja*.] — *Catur-bhadra*, *am*, n. the aggregate of four objects of human wishes, viz. *dharma*, virtue; *kāma*, pleasure; *artha*, wealth; and *moksha*, final beatitude. — *Catur-bhāga*, *as*, m. the fourth part, a quarter. — *Catur-bhūja*, *am*, n. (generally in compounds), four arms; (*as*, *ā*, *am*), having four arms; quadrangular; (*as*), m. an epithet of Vishṇu or Kṛishṇa; a square; N. of a Dānava; N. of the instructor of Rāmānanda; N. of the father of Sivādatta. — *Caturbhūja-bhañṭādārya* (°*ā-āc*), *as*, m., N. of an author. — *Catur-bhūyas*, *ān*, *asī*, *as*, containing four (syllables) more. — *Catur-mahārāja*, *ās*, m. pl. the four great kings or gods of the highest of the six Buddhist heavens. — *Caturmahārāja-kāyika*, *as*, *ā*, *am*, belonging to the group of the four great kings; epithet of a class of deities with Buddhists; also *catuṛmahārājika*. — *Catur-māsa*, *am*, n. a period of four months. — *Catur-mukha*, *am*, n. (in compounds), four faces; (*as*, *ī*, *am*), having four faces; (an arrow) having four points; (*as*), m. an epithet of Brahmā, of Vishṇu, Siva, and of a Dānava; a preparation of mercury (?). — *Caturmukha-rasa*, *as*, m. a preparation of great curative power. — *Catur-yuga*, *am*, n. the aggregate of the four Yugas or ages of the world, a Mahā-yuga or 4,320,000 years; (*as*, *ā*, *am*), drawn by four (oxen &c.); comprehending the four Yugas or ages of the world. — *Catur-yuj*, *k*, *k*, *k*, drawn by four (oxen &c.). — *Catur-valtra*, *as*, m. 'four-faced,' N. of Brahmā; of a Dānava. — *Catur-vaya*, *as*, *ī*, *am*, Ved. four-fold. — *Catur-varga*, *as*, m. a collection of four things, the four objects of human pursuit collectively; see *catuṛ-bhadra*. — *Caturvarga-śāntāmani*, *is*, n. title of a work. — *Catur-varṇa*, *as* or *am*, m. or n. (?), the four classes or castes of Hindūs, viz. Brāhmins, Kshatriyas, Vaiśyas, and Sūdras; four principal colours; four letters. — *Caturvarṇa-māya*, *as*, *ī*, *am*, consisting of the four castes. — *Caturvarṇya*, *am*, n. the system of the four castes. — *Catur-var-shikā*, *f*, scil. *go*, a cow four years old. — *Catur-vāhin*, *ī*, m., scil. *ratha*, a carriage drawn by four (horses &c.). — *Caturvīṅśa*, *as*, *ī*, *am*, the 24th; having 24 added (e. g. *catuṛvīṅśam śatam*, 124); consisting of 24; (*as*), m., N. of a Stoma; (*am*), n., scil. *ahan*, N. of an Ekāha. — *Catur-vīṅśatī*, *is*, *f*, 24; the 24th year (e. g. *ā-caturvīṅśate*, to the 24th year); title of a work. — *Caturvīṅśatika*, *as*, *ī*, *am*, consisting of 24. — *Caturvīṅśatī-tama*, *as*, *ī*, *am*, the 24th. — *Caturvīṅśatī-mata*, *am*, n. '24 sects,' title of a work. — *Caturvīṅśatimata-ryākhya*, *f*, a commentary by Bhañṭoji-dikshita. — *Caturvīṅśaty-avatāra-śaritra*, *am*, n. 'history

of 24 incarnations' by Narahara-dāsa. — *Caturvīṅśā-kshara*, *as*, *ā*, *am*, containing 24 syllables. — *Caturvīṅśa*, *as*, *ā*, *am*, familiar with the four Vedas; (*as*), m. one who has studied the four Vedas. — *Caturvīṅśa*, *as*, *ā*, *am*, four-fold; of four sorts or kinds, in four ways. — *Catur-vīja*, *am*, n. the four kinds of seed, i. e. the seed of Kālājāji, Candra-śūra, Methikā, and Yavānikā. — *Catur-vīra*, *as*, *ā*, *am*, Ved. an epithet applied to a particular unguent; also to a Soma sacrifice which lasts four days. — *Caturveda*, *ās*, m. pl., the four Vedas, viz. the Rīg-veda, Yajur-veda, Sāma-veda, and Atharva-veda; (*as*, *ā*, *am*), containing the four Vedas; familiar with the four Vedas; (*ās*), m. pl. a class of manes. — *Caturvedin*, *ī*, *īnī*, *ī*, familiar with the four Vedas. — *Catur-vyūha*, *as*, m. an epithet of Vishṇu; [cf. *nava-vyūha*.] — *Catur-hānu*, *us*, m. 'having four jaws,' N. of a Dānava. — *Catur-hasta*, *as*, *ā*, *am*, four-armed. — *Catur-hāyana*, *as*, *ī*, *am*, four years old; (ī), f. a cow of four years. — *Catur-hotṛi*, *tā* or *tāras*, m. sing. or plur., N. of a certain liturgical section of Vedic works intended for recitation; containing the four chief priests. — *Catur-hotra*, *as*, m. comprehending the four chief priests. — *Catur-hotruka*, *am*, n. the four chief priests; the duties of these priests. — *Catūśatvārīṅśa*, *as*, *ī*, *am*, the 44th; having 44 added; containing 44; (*as*), m., N. of a Stoma. — *Catūśatvārīṅśat*, *t*, *f*, 44. — *Catūśakṛpa*, *as*, *ā*, *am*, four-eared; heard by four ears ooly; (ī), f., N. of one of the Mātṛis attendant on Skanda. — *Catūśakṛpa-tā*, *f*, the state of being heard by only four ears, a secret. — *Catūśakopa*, *as*, *ā*, *am*, square, quadrangular; (*as*), m. a quadrangular figure, a square, a tetragon. — *Catūśatoma*, *as*, m. (fr. *catuṛ* and *stoma*), a Stoma consisting of four parts; (*as*, *ā*, *am*), connected with such a Stoma. — *Catūśapatha*, *as*, *am*, m. n. a place where four roads meet, a cross-way; (*as*), m. a Brāhmin (so called from the four *āśramās*, q. v.). — *Catūśapathā-nīketā* or *catūśapathā-ratā*, *f*, N. of one of the Mātṛis attendant on Skanda. — *Catūśapada*, *as*, *ā*, *am*, having four feet; consisting of four Pādas; (in arithmetic or algebra) tetranomial; (*as*), m. an animal with four legs, a quadruped; (in astron.) a term for certain signs of the zodiac; N. of a particular Karaṇa; a kind of coitus; N. of a shrub; (*ā*), f. a metre containing 30 + 4 + 4 syllabic instants; (*am*), n. a conjunction of four Pādas. — *Catūśapā-dikā*, *f*, N. of a metre containing 30 + 4 + 4 syllabic instants. — *Catūś-pāfi*, *f*, a river (winding four ways?). — *Catūś-pāṭhī*, *f*, a school for Brāhmins in which the four Vedas are repeated. — *Catūś-pāni*, *is*, *is*, *t*, four-handed; (*is*), m. an epithet of Vishṇu. — *Catūś-pād*, *-pāt*, *-padī*, *-pat*, quadruped; having made four steps; consisting of four members, divided into four parts, consisting of four parts; (*-pāt*), m. a quadruped; anything which has four parts or members; a judicial procedure, consisting of four processes, plea, defence, rejoinder, and sentence; (*-padī*), *f*, a female quadruped; (*-pat*), n. the quadrupeds collectively, the animals. — *Catūś-pāda*, *as*, *ī*, *am*, quadruped; divided into four parts, consisting of four parts; (*as*), m. a quadruped. — *Catūś-pārsva*, *am*, n. the four sides of anything. — *Catūstana*, *as*, *ā*, *am* (fr. *catuṣ-stana*), having four nipples. — *Catūstrīṅśa*, *as*, *ī*, *am*, the 34th; having 34 added; containing 34. — *Catūstrīṅśaj-jātaka-jña*, *as*, m. a Buddha. — *Catūstrīṅśat*, *t*, *f*, 34. — *Catūś-sama*, see *catuṣ-sama*. — *Catū-rāji*, *f*, (fr. *catuṣ-rājan*), the four kings; N. of the luckiest or most desired termination of the game called *Caturanga*, by which one king gains the four thrones. — *Catū-rātra*, *as*, *ā*, *am* (fr. *catuṣ-rātra*), lasting four days (lit. nights); (*as* or *am*), m. n., N. of a certain ceremony.

1. *catūra*, *as*, *ā*, *am*, (at the end of some compounds) = *catuṣ*, four; see *a-c*, *upa-c*, *tri-c*. (For 2. *catūra* see next col.)

*Caturtha*, *as*, *ī*, *am*, fourth, the fourth; (*as*), m. the fourth letter in every class of consonants, i. e. *gh*, *jh*, *qh*, *dh*, *bh*; (ī), f., scil. *rātri*, the fourth day

in a lunar fortnight; (scil. *vibhakti*), the termination of the fourth case, the fourth case, the dative case; (*as*, *ā*, *am*), constituting the fourth part; (*am*), n. a quarter; [cf. Lith. *keivirtas*; Slav. *četyrti*, *četyrtaja*; Gr. *τέταρτος*; Lat. *quartus*; Goth. *fidvorda* (?); Germ. *vierter*.] — *Caturtha-karman*, *a*, n. the ceremonies performed on the fourth day of a marriage. — *Caturtha-kālam*, ind. at the fourth meal, at the evening of every second day of a person's fasting. — *Caturthakālika*, *as*, *ā*, *am*, one who passes three meals without eating and partakes only of the fourth. — *Caturtha-phala*, *am*, n. the second inequality or equation of a planet. — *Caturtha-bhaktā*, *am*, n. consuming the fourth meal (after having passed three without eating). — *Caturtha-bhāj*, *k*, *k*, *k*, receiving the fourth part as a toll from one's subjects (as a king). — *Caturtha-svara*, *am*, n., N. of a Sāman. — *Caturthāṅśa* (°*tha-āṅ*), *as*, m. a quarter, a fourth part; (*as*, *ā*, *am*), receiving a quarter. — *Caturthāśrama* (°*tha-āś*), *as*, m. the fourth order of a Brāhmin's life.

*Caturthaka*, *as*, *ā*, *am*, the fourth; returning or repeated every four days as a fever, quartan; (*ikā*), f. a weight equal to four Karshas or one Pāla.

*Caturya*, nom. P. *caturyati*, to wish for four.

*Catushka*, *as*, *ā*, *am*, four, consisting of four, increased by four (e. g. *catushkaṃ śatam* = 104 or four per cent); (*as*), m., N. of a man; (ī), f. a large four-sided pond or tank; a bed or musquito-curtain; (*am*), n. the number four; a collection of four; a cross-way; a quadrangular court-yard [cf. *catvāra*]; a hall resting on four columns; a necklace of four strings.

*Catushkikā*, *f*, the number four.

*Catushkin*, *ī*, *īnī*, *ī*, having four (parts &c.) of anything.

*Catūshṭaya*, *as*, *ī*, *am*, four-fold, consisting of four; (*am*), n. the number four, a collection of four, an aggregate of four, a quaternion; a square; a collection of Sūtras consisting of four sections; the first, fourth, seventh, and tenth signs of the zodiac; the centre of a circle. — *Catūshṭaya-samāsa*, *ās*, m. pl. four classes of compounds, viz. *Avyayi-bhāva*, *Tat-purusha*, *Dvandva*, and *Bahu-vrīhi*.

*Catūś*, ind. four times; [cf. Zend *catkrus*.]

*Catvāra*, *am*, n. a quadrangular place or courtyard, a place in which many ways meet; a levelled spot of ground prepared for a sacrifice. — *Catvāra-rāsinī*, *f*, N. of one of the Mātṛis attendant on Skanda.

*Catvārīṅśa*, *as*, *ī*, *am* (fr. the next), the 40th; having 40 added; consisting of 40.

*Catvārīṅśat*, *t*, *f*, (said to be fr. *catvāri*, n. pl. + *śatāt*, a decade), 40; [cf. Lat. *quadraginta*; Gr. *τεσσαράκοντα*.]

*Catvārīṅśatī*, *is*, *f*, = the preceding (in *dvā-catvārīṅśatī*).

चतुर 2. *catūra*, *as*, *ā*, *am* (said to be fr. *rt. cat*; for 1. see under *catuṣ* above), swift, quick; dexterous, clever, skillful, ingenious; charming, agreeable; visible, perceptible; (*as*), m. a round pillow, one for the cheek; (*am*), n. skillfulness, cleverness; an elephant's stable; [cf. *catūra*.] — *Catura-tā*, *f*, cleverness, skillfulness, cunningness.

*Caturaka*, *as*, m., N. of a jackal; (*ikā*), *f*, N. of a woman.

चतुर्थे *caturtha*. See col. 2.

चतुल *catula*, *as*, *ā*, *am*, depositing, placing, fixing.

चत्वारिंशत् *catvārīṅśat*. See above.

चत्वाल *catvāla*, *as*, m. a hole in the ground &c. prepared for an oblation with fire, or for the sacrificial fire; the womb; Kusā grass; [cf. *catvāla*.]

चद् *cad*, cl. 1. P. A. *cadati*, *-te*, to ask or beg, to solicit; [cf. *cat*.]

चदिर *cadira*, *as*, m. the moon; camphor; an elephant; a snake; [cf. *cadira*.]

**चन्** 1. *can*, cl. I. P. *čanali*, to sound, utter a sound; cl. I. P. or Caus. *čanati* or *čanayati*, *yitum*, to hurt, injure, wound, kill.

**चन्** 2. *čan* (related to rt. *kan*, only found in the Ved. Aor. 2nd du. *čanishṭam*), to delight in anything, be satisfied with (with loc.), to love.

*Canas*, *as*, n., Ved. delight, satisfaction; (Sāy.) food; (only found connected with rt. *dhā*, in) *čano dhā*, to delight in, be satisfied with, to find anything acceptable or agreeable (with acc. or loc.), to enjoy; (Sāy.) to grant food. — *Čano-dhā*, *āṣ*, *am*, Ved. satisfied, gracious; (according to *schöl.*) giving food. — *Čano-hita*, *as*, *ā*, *am*, Ved. made favourable or inclined to do anything, willing to do anything; (Sāy.) having food given to one's self.

*Canasita*, *as*, *ā*, *am* (fr. *čanasya* below), Ved. delighted, satisfied, gracious. — *Canasita-vaṭ*, *ūn*, *atī*, *at*, Ved. containing the word *čanasita*; agreeable (as speech or words).

*Canasya*, nom. P., Ved. *čanasyati*, to delight in, be satisfied with; (Sāy.) to like; to eat.

*Čantśhṭha*, *as*, *ā*, *am* (superl. of rt. 2. *čan*), Ved. very favourable, very gracious; very acceptable; (Sāy.) containing or granting much food.

**चन्** *čana* (originally for *ča + na*), ind. and not, also not, even not, not even; even, also, and. This particle is placed after the word to which it gives force; and in Vedic Sanskrit is generally, but not always, found without any other negative particle, whereas in the later language another negative is usually added (e.g. *āpaś čana pra minanti vratam vām*, not even the waters violate your ordinance; *nāha vinyāda prithivī čanatinam*, the earth even does not contain him). When *čana* is added to the interrogatives *ka*, *katara*, *katama*, *kad*, *kim*, *katham*, *kadā*, *kutas*, *kva*, it makes them indefinite; see 2. *ka*, &c.

**चन्द्र** *čand* (originally *śčand*?), cl. I. P. *čandati*, to shine, to be bright; to gladden; (only the Ved. part. of the Intens. *čanishčadat* seems to occur); [cf. Lat. *candeo* and *candela*.]

*Čanda*, *as*, m. the moon; N. of the author of the work *Prithivi-rājarāsaka*; [cf. *čandra* below; cf. also Hib. *canu*, 'full moon.']

*Čandaka*, *as*, *ā*, *am*, pleasing, joy-inspiring; (*as*), m. the moon, moonlight; a small silvery fish of a genus allied to the Zeus or Chanda; (a various reading has *čandrāka*.) — *Čandaka-pushpa*, *am*, n. cloves; (a wrong form for *čandana-pushpa*.)

*Čandana*, *as*, *am*, m. n. sandal or Sirius Myrtifolium; either the tree, the wood, or the unctuous preparation of the wood held in high estimation as perfumes; anything which is the most excellent of its kind; (*am*), n. a kind of grass, = *bhadra-kālī*; red sandal-wood; (*as*), m., N. of a divine being with Buddhists; of a prince; of an ape; (*ā*), f. a kind of plant [cf. *čandana-gopi* and *čandana-śārivā*]; N. of a river; (*ī*), f., N. of a river; [cf. *ku-čandana*, *pita-č*, *rukta-č*, *sveta-č*, *hari-č*.] — *Čandana-giri*, *is*, m., the Malaya mountain, part of the southern range of the Ghats, where sandal-wood is found.

— *Čandana-gopi*, f. a kind of plant, = *śārivā-eiśeṣha*; [cf. *čandanā*.] — *Čandana-dāsa*, *as*, m., N. of a merchant. — *Čandana-pāla*, *as*, m., N. of a prince. — *Čandana-pushpa*, *am*, n. cloves. — *Čandana-māya*, *as*, *ī*, *am*, made of sandal-wood. — *Čandana-vāri*, *i*, n. sandal-water. — *Čandana-śārivā*, f., N. of a plant, a kind of Śārivā. — *Čandana-sāra*, *as*, m. the most excellent sandal-wood; a kind of alkali (*vajra-kṣhāra*). — *Čandanāgra* ('*na-ag*'), *as*, m., N. of a man. — *Čandanāčala* ('*na-ač*'), *as*, m. or *čandanādri* ('*na-ad*'), *is*, m. = *čandana-giri*. — *Čandanā-vatī*, f., N. of a river. — *Čandanodaka* ('*na-ud*'), *am*, n. sandal-water. — *Čandanodaka-dundubhī*, *is*, m. an epithet of Bhava.

*Čandanaka*, *as*, m., N. of a man mentioned in the *Mpīčchakaṭika*.

*Čandanin*, *i*, *inī*, *ī*, rubbed with or smelling of sandal-wood, imbued with sandal.

*Čandaniyā*, f. a kind of yellow pigment; [cf. *go-ročanā*.]

*Čandālā*, f., N. of a woman; [cf. *čandralā*.]

*Čandira*, *as*, m. the moon; an elephant.

*Čandra*, *as*, *ā*, *am* (originally *śčandra*; cf. *asva-śčandra*, *puru-śč*, &c.), Ved. glittering, shining (as gold), having the brilliancy or hue of light; (*as*), m. the moon (regarded as a planet), the moon personified or regarded as a deity; any eminent or illustrious person (at end of comp., e.g. *puruṣa-čandra*, a moon of men, an excellent or eminent man, the moon being regarded as the most beautiful of the planets); a lovely or agreeable phenomenon of any kind, anything which gives pleasure; a spot similar to the moon; the eye in a peacock's tail; the symbol or mark of the Visarga; gold; a reddish kind of pearl; water; camphor; a particular plant, = *kāmpilla*; N. of a metre consisting of four lines of nineteen syllables each; N. of a Daitya, = *Čandra-varman*, king of the Kāmbojas; also of a son of Viśva-gandhi and father of Yuvāśva; N. of a grammarian; of a king; of one of the ancestors of the Gauḍa Brāhmins, and of several other men; one of the eighteen minor Dvīpas or divisions of the known continent; N. of one of the principal branches of the river Čandra-bhāgā; N. of a mountain; (*ā*), f. a hall covered only at the top; an awning, a canopy; small cardamoms; *Coccus Cordifolius*, = *gudūci*; (*ī*), f. *Serratula Anthelmintica*, = *vākuṭi*; (*am*), n. gold; a kind of sour rice-gruel, = *čakra*; N. of a Sāman; [cf. *ardha-čandra*.] — *Čandra-kālā*, f. a digit or one-sixteenth of the moon's disc, (each digit is personified as a female divinity, and worshipped in Tantrika ceremonies); the crescent before or after the new moon; a kind of fish, = *vācū* or *bācū*, *Pimelodus Vacha*; title of a drama.

— *Čandra-kavi*, *is*, m., N. of a poet. — *Čandra-kāṭuki*, *is*, m., N. of a man. — *Čandra-kānta*, *as*, *ā*, *am*, lovely as the moon; (*as*), m. a fabulous gem, the moon-stone, supposed to be formed from the congelation of the rays of the moon and to dissolve under the influence of its light; a kind of crystal or jasper may perhaps be meant; (*am*, *as*), n. m. the white eatable water-lily, blossoming during the night; (*am*), n. sandal-wood; (*ā*), f. the wife of the moon; the night. — *Čandra-kānti*, *is*, f. the brilliancy or lustre of the moon, moonlight. — *Čandra-kālanāla* ('*lan*'), *am*, n. a kind of diagram. — *Čandra-kirtti*, *is*, m., N. of an author. — *Čandra-kula*, *am*, n., N. of a town. — *Čandra-kulyā*, f., N. of a river in Kāśmīra. — *Čandra-keṭu*, *us*, m., N. of a man; also of a son of Lakṣmaṇa. — *Čandra-hoṣha*, *as*, m. title of a lexicon. — *Čandra-garbhā*, *as*, m. title of a Buddhist Sūtra work. — *Čandra-giri*, *is*, m., N. of a mountain; also of a prince. — *Čandra-gupta*, *as*, m. 'moon-protected,' N. of a renowned king, the *Σανδρο-κικπος* or *Σανδρο-κοττος* of the Greeks, who is supposed to have reigned at Pātāli-putra, or the modern Patna, about 315 B.C., (he was installed by the Brāhman Čāpakya after causing the death of Nanda, and was the founder of a new dynasty); N. of two kings of the Gupta dynasty; the registrar of Yama's court (in the latter sense a wrong form for *čitra-gupta*). — *Čandra-gomin*, *i*, m., N. of a grammarian. — *Čandra-gola*, *as*, m. the lunar orb or sphere. — *Čandra-gola-stha*, *as*, m. 'dwelling in the lunar sphere,' a deceased progenitor, the manes. — *Čandra-golikā*, f. moonlight. — *Čandra-grahaṇa*, *am*, n. an eclipse of the moon. — *Čandra-čāchala*, *as*, *ā*, m. f. a small fish called Chanda, = *čandraka*. — *Čandra-čūda*, *as*, m. an epithet of Siva (whose diadem is a crescent), [cf. *čandra-manli*, *čandra-śekhara*, &c.]; N. of an author. — *Čandra-čūdamāyī*, *is*, m. title of a literary work. — *Čandra-čūdasṭhaka* ('*da-asth*'), *am*, n., N. of a hymn. — *Čandra-ja*, *as*, m. the son of the moon, an epithet of Budha (Mercury). — *Čandra-tāpana*, *as*, m., N. of a Dānava. — *Čandra-dakṣhiṇa*, *as*, *ā*, *am*, Ved. offering anything bright (as gold &c.) in sacrifice. — *Čandra-*

*datta*, *as*, m., N. of an author. — *Čandra-dāra*, *ās*, m. pl. the twenty-seven lunar mansions, which, in mythology, are so many nymphs, daughters of Dakṣha, and wedded to Čandra or the moon. — *Čandra-deva*, *as*, m., N. of a warrior; N. of a Brāhman of Kaśyapa's family; N. of a poet. — *Čandra-dyuti*, *is*, m. sandal-wood; [cf. *čandanā*.] — *Čandra-dheva-keṭu*, *us*, m., N. of a Samā-dhi. — *Čandra-nābha*, *as*, m., N. of a Dānava. — *Čandra-nibha*, *as*, *ā*, *am*, like the moon, bright, handsome. — *Čandra-nīrajī*, *k*, *k*, *k*, Ved. one who has a brilliant garment or appearance; (Sāy.) having a shape like the moon or whose form causes delight. — *Čandra-pañčāṅga*, *am*, n. the luni-solar calendar. — *Čandra-pāda*, *as*, m. a moon-beam, a ray of the moon. — *Čandra-pūtra*, *as*, m. 'son of the moon,' a N. of Budha or Mercury. — *Čandra-pura*, *as*, m., N. of a town; [cf. *čāndrapura*.] — *Čandra-pushpā*, f. a kind of solanum; [cf. *sveta-kaṅṭhakāri*.] — *Čandra-prakāśa*, *as*, m. title of a work. — *Čandra-prabha*, *as*, m., N. of the Arhat of the present Ava-sarpiṇī; N. of a king; N. of several persons; (*ā*), f. moonlight; the plant *Serratula Anthelmintica*, = *vākuṭi*; a compound of various drugs used in jaundice, piles, &c.; N. of a woman. — *Čandra-prabhāva*, *as*, *ā*, *am*, splendid as the moon. — *Čandra-prabhāsvara-rāja*, *as*, m., N. of several Buddhas. — *Čandra-priya*, *as*, m., N. of a prince. — *Čandra-bālā*, f. large cardamoms. — *Čandra-bāhu*, *us*, m., N. of an Asura. — *Čandra-budhna*, *as*, *ā*, *am*, Ved. having a bright standing-ground; (Sāy.) the ground or cause of joy to all creatures. — *Čandra-bha*, *as*, m., N. of an attendant of Skanda. — *Čandra-bhāgā*, f., N. of a river, the Chenab, one of the five streams of the Pañjāb. — *Čandra-bhāsa*, *as*, m. a sword; [cf. *čandra-hāsa*.] — *Čandra-bhūti*, *i*, n. silver. — *Čandra-māyī*, *is*, m. = *čandra-kānta*, the moon-gem. — *Čandra-maṇḍala*, *am*, n. the orb or disc of the moon; the lunar sphere; a halo round the moon. — *Čandra-manas*, *ās*, m., N. of one of the ten horses of the moon. — *Čandra-nas*, *ās*, m. (fr. *čandra + mas*, derived fr. rt. *mā*), the moon, the deity of the moon; a month. — *Čandra-mā*, f., N. of a river. — *Čandra-mūhā*, f., N. of a metre; N. of a river. — *Čandra-mukha*, *as*, m. 'moon-faced,' N. of a man; (*ī*), f. a metre consisting of four lines of ten syllables each; a lovely woman, whose face is fair as the moon. — *Čandra-maulī*, *is*, m. 'moon-crested,' an epithet of Siva, (this deity being represented with a crescent on his forehead); [cf. *čandra-čūda*.] — *Čandra-ratha*, *as*, *ā*, *am*, Ved. having a brilliant carriage. — *Čandra-rāja*, *as*, m., N. of a minister of king Harsha. — *Čandra-rekhā*, f. a digit of the moon. — *Čandra-reṇu*, *us*, m. a plagiarist, a poetical thief (who has only the dust of the moon). — *Čandra-lekha*, *as*, m., N. of a Rākṣha; (*ā*), f. a digit of the moon; the plant *Serratula Anthelmintica*, = *vākuṭi*; N. of a metre consisting of four lines of thirteen syllables each; N. of another metre of four lines of fifteen syllables each; N. of a daughter of the Nāga Su-śravas; also of the wife of Kṣhemagupta; N. of the daughter of king Vira-śiṅha, also called Saśi-kālā. — *Čandra-loka*, *am*, n. the sphere or heaven of the moon. — *Čandra-ločana*, *as*, m., N. of a Dānava. — *Čandra-lohaka* or *čandra-lauha* or *čandra-lauhaka*, *am*, n. silver. — *Čandra-vaṅṣa*, *as*, m. the race of the moon, the lunar race of kings or the second great line of Kṣatriya or royal dynasties in India. (The progenitor of the lunar race of kings who reigned at ancient Delhi or Hāstina-pura was Soma the Moon, the child of the Rishi Atri and father of Budha. The latter married 11ā, daughter of the solar king Ikṣhvāku, and had by her a son, Aila or Puruṣas. This last had a son by Urvaśi, named Āyus, from whom came Nahusha, father of Yayāti. The latter had two sons, Puru and Yadu, from whom proceeded the two branches of the lunar line. In the line of Yadu were born Kṛiṣṇa and Bala-rāma; in that of Puru came Dushyanta, the hero of the *Sakuntalā* and father of the great

Bharata. Ninth from Bharata came Kuru, and fourteenth from him Sântanu, who had a son Viçitra-virya and a step-son Vyâsa. The latter married the two widows of his half-brother, and had by them Dhṛita-râshṭra and Pându, the wars of whose sons form the subject of the Mahâ-bhârata; [cf. *sūrya-vanśa*.] — *Chandra-vanśin*, *ī*, m. one of the lunar dynasty. — *Chandra-vaktrā*, *f*, N. of a town. — *Chandra-vat*, *ān*, *atī*, *at*, Ved. brilliant, golden, abounding in gold; illuminated by the moon; (*ī*), *f*, N. of a daughter of Su-nābha and wife of Gada; N. of a princess; the wife of a potter; N. of a town or district. — *Chandra-vatsa*, *ās*, m., N. of a people. — *Chandra-vadana*, *as*, *ā*, *am*, moon-faced, having a face fair as the moon. — *Chandra-varṇa*, *as*, *ā*, *am*, Ved. of brilliant or bright colour. — *Chandra-vartman*, *a*, n., N. of a metre consisting of four lines of twelve syllables each. — *Chandra-varman*, *ā*, m., N. of a king of the Kāmbojas; also of a prince conquered by Samudra-gupta. — *Chandra-vallari*, *f*, a kind of Asclepias, = *soma-vallari* or *brahmi-sāka*. — *Chandra-valli*, *f*, N. of several plants, = *pra-sāraṇī*, *mādhavī*, and *soma-latā*. — *Chandra-vasā*, *f*, N. of a river. — *Chandra-vindu*, *us*, m. the sign for the nasal *ṃ*. — *Chandra-vimāla*, *as*, m., N. of a Samādhi (pure as the moon). — *Chandra-vimāla-sūrya-prabhāsa-srī*, *is*, m., N. of a Buddha (the beauty of whom is spotless like the moon and brilliant as the sun). — *Chandra-vihan-gama*, *as*, m. a kind of crane, *Ardea Nivea*. — *Chandra-vrata*, *am*, n. a kind of vow or penance [cf. *chandrāyana*]; a regal property or virtue. — *Chandra-śarman*, *ā*, m., N. of a Brāhman. — *Chandra-sālā*, *f*, an upper room, an apartment on the house-top; moonlight; — *Chandra-sālikā*, *f*, a room on the top of a house. — *Chandra-sīlā*, *f*, a kind of gem, moon-stone [cf. *chandra-kānta*]; N. of one of the Mātṛis attending on Skanda. — *Chandra-sūkla*, *as*, m., N. of one of the eight Upa-dvīpas in Jambudvīpa. — *Chandra-sūra*, *am*, n. a kind of fruit, = *chandrīkā*, *kāravī*, &c., commonly *hāltim*, *Lepidium Sativum*. — *Chandra-sekhara*, *as*, m. an epithet of Siva [cf. *chandra-maulī*]; N. of a prince whose minister was the father of Viśva-nātha, the author of the Sāhitya-darpaṇa; or N. of that minister; N. of a commentator on Kālidāsa's *Sakuntalā* (perhaps identical with the minister of the same name); N. of the author of the play *Madhurā-niruddha*; N. of a mountain. — *Chandra-sekhara-śampū-prabandha*, *as*, m. title of a work. — *Chandra-śrī*, *īs*, m., N. of a prince. — *Chandra-saijya*, *as*, m. 'having any name of the moon,' camphor. — *Chandra-sambhava*, *as*, m. son of the moon, i. e. Budha, the planet Mercury; (*ā*), *f*, small cardamoms. — *Chandra-saras*, *as*, n. 'moon-lake,' N. of a lake. — *Chandra-sālokyā*, *am*, n. attainment of the lunar heaven. — *Chandra-sinḥa*, *as*, m., N. of a king, son of Darpa-nārayāna. — *Chandra-suta*, *as*, m. = *chandra-ja*. — *Chandra-surasa*, *as*, m. the plant *Vitex Negundo*. — *Chandra-sūrya*, *au*, m. du. moon and sun. — *Chandra-sūrya-jihmikara-prabha*, *as*, m., N. of a Buddha (whose splendor obscures moon and sun). — *Chandra-sūrya-pradīpa*, *as*, m., N. of a Buddha (illuminating moon and sun). — *Chandra-sena*, *as*, m., N. of a prince, son of Samudra-sena. — *Chandra-han*, *ā*, m., N. of a Dānava. — *Chandra-hanu*, *us*, and *chandra-hantrī*, *tā*, m., N. of a Dānava. — *Chandra-hāsa*, *as*, m. a glittering scimitar ['deriding the moon'; cf. *chandra-bhāsa*]; the sword of Rāvaṇa; N. of a prince; (*ā*), *f*, the plant *Cocculus Cordifolius* [cf. *gudūcī*]; (*am*), n. silver. — *Chandrākara* (*ra-āk*), *as*, m., N. of a man. — *Chandrākṛitī* (*ra-āk*), *is*, *is*, *i*, moon-shaped; like the moon (in roundness, &c.). — *Chandrāgra* (*ra-āg*), *as*, *ā*, *am*, Ved. having a brilliant beginning; (Sāy.) having joy or gold at the head or as the chief subject. — *Chandrāṅgada* (*ra-an*), *as*, m., N. of a son of king Indra-sena. — *Chandrātapa* (*ra-āt*), *as*, m. moonlight; an open hall, one only furnished with a roof; an awning. — *Chandrātma* (*ra-āt*), *as*, m. the son of the moon, the planet Mercury. — *Chandrānana* (*ra-ān*), *as*, *ā*, *am*, moon-faced; (*as*), m.

an epithet of Skanda. — *Chandrāpīḍa* (*ra-āp*), *as*, m. an epithet of Siva; N. of a son of Janamejaya; of a king of Kāśmīra, the brother of Tāra-pīḍa; of a son of king Tāra-pīḍa. — *Chandrābha-vaktra* (*ra-ābh*), *as*, *ā*, *am*, whose face is moon-like. — *Chandrābhāsa* (*ra-ābh*), *as*, m. a false moon, an appearance in the sky like the real moon. — *Chandrārka* (*ra-ar*), *au*, m. du. moon and sun; (*i*), *f*, title of an astronomical work by Dina-kara. — *Chandrārka-dīpa*, *as*, m., N. of a Buddha, = *chandra-sūrya-pradīpa*. — *Chandrārāha* (*ra-ar*), *as*, m. a half-moon. — *Chandrārāha-kṛitasekhara*, *as*, m. an ascetic who imitates the appearance of Siva. — *Chandrārāha-śūdāmaṇi*, *is*, m. or *chandrārāha-mauli*, *is*, m. an epithet of Siva. — *Chandrāloka* (*ra-āl*), *as*, m. title of a work on rhetoric by Jaya-deva. — *Chandrāvati*, *f*, N. of a place of pilgrimage; N. of the wife of king Dharmasena. — *Chandrāvartī* (*ra-āv*), *f*, a metre consisting of four lines of fifteen syllables each. — *Chandrāvālī* (*ra-āv*), *f*, N. of one of Kṛishṇa's female companions. — *Chandrāvaloka* (*ra-av*), *as*, m., N. of a prince. — *Chandrāvās* (*ra-as*), *as*, m., N. of a son of Dhundhu-māra. — *Chandrāspadā* (*ra-ās*), *f*, N. of a plant. — *Chandrāvayya* (*ra-āh*), *as*, m. camphor. — *Chandreshṭā* (*ra-īsh*), *f*, an assemblage of lotuses blossoming during the night (lit. 'loved by the moon'). — *Chandrodāya* (*ra-ud*), *as*, m. moon-rise; an awning, a cloth or sheet spread over the large open courts of Hindū houses upon festive occasions; a mercurial preparation used in medicine; N. of a warrior on the side of the Pāṇḍavas; (*ā*), *f*, a medicine for the eyes. — *Chandronmīlana* (*ra-un*), *am*, n. title of a work. — *Chandropala* (*ra-up*), *as*, m. the moon-gem; [cf. *chandra-kānta*.]

*Chandraka*, *as*, m. the moon (generally at the end of adj. comp.); a spot similar to the moon; the eye in a peacock's tail; a finger-nail; a fish called Chanda; N. of a poet; of a minister; of an owl; (*ikā*), *f*, moonlight, moonshine, illumination, elucidation (used at the end of the title of some commentaries and original works to imply that the work so designated is intended to elucidate the subject of which it treats, e. g. *alankāra-chandrīkā*, *kātantra-ō*, *kāvya-ō*, &c.; cf. *kaumudī*, *dīpikā*, &c.); a kind of fish, = *chandraka*; large or small cardamoms; N. of several plants, = *karṇa-sphoṭā*, *mallikā*, *śveta-kaṇṭakārī*, *methikā*, *chandra-sūrā*; N. of a metre, = *utpalinī*; N. of a woman; N. of a river, = *chandra-bhāgā*; (*am*), n. black pepper. — *Chandra-ka-val*, *ān*, m. a peacock. — *Chandrīkā-drava*, *as*, m. a kind of gem, the moon-stone (melting in the moonlight). — *Chandrīkā-pāyin*, *ī*, *inī*, *i*, drinking moonlight or the moon-beams; (*i*), m. the bird Cakora. — *Chandrīkāmbuja* (*kā-am*), *am*, n. the white lotus, blossoming in the moonlight.

*Chandrakīta*, *as*, *ā*, *am*, furnished with brilliant spots similar to the moon.

*Chandrakin*, *ī*, m. a peacock.

*Chandraśa*, *as*, m., N. of an ancient physician.

*Chandra-mas*. See under *Chandra* above.

*Chandralā*, *f*, N. of a woman.

*Chandrāya*, nom. A. *chandrāyate*, to play the part of the moon, to represent the moon.

*Chandrin*, *ī*, *inī*, *i*, Ved. golden, possessing gold; (*i*), m. the son of the moon, the planet Mercury.

*Chandrimā*, *f*, (fr. *chandra*; cf. *pūrṇimā*), moonlight.

*Chandrīla*, *as*, m. a barber; a N. of Siva; a pot-herb, *Chenopodium Album*.

**चन्द्रमह चन्द्रमहा**, *as*, m. a dog.

**चप**, cl. I. P. *capati*, to caress, coax, soothe, or console; cl. I. P. *capayati*, &c., to grind, pound, knead; to cheat.

**चपट** *capaṭa*, *as*, m. the palm with extended fingers; [cf. *capaṭa*.]

**चपल** *capala*, *as*, *ā*, *am* (said to be fr. rt. *cup*, connected with rt. *kamp*), moving to and fro,

shaking, trembling, tremulous, unsteady, agitated, wavering; wanton, fickle, inconstant, variable; inconsiderate, careless, thoughtless, ill-mannered, rude, impertinent; active, quick, swift, agile, expeditious; momentary, instantaneous; (*as*), m. a kind of animal (= *mūshṭka*); a fish; black mustard; quicksilver; a kind of perfume, = *śoraka*; a kind of stone; N. of a prince; also of a superhuman being; (*ā*), *f*, lightning; long pepper; the tongue; a disloyal wife, a whore; spirituous liquor, especially the intoxicating drink made from hemp; the goddess Lakshmi or fortune; N. of two metres; one of the personifications of the fifth note in music. — *Capalātā*, *f*, or *capala-tva*, *am*, n. trembling; fickleness, inconstancy, rudeness. — *Capalātāsāya* (*tā-ās*), *as*, m. indigestion, flatulence. — *Capalāngu* (*ta-an*), *as*, m. Delphinus Gangeticus. — *Capalā-jana*, *as*, m. a fickle or unsteady woman; the goddess of fortune. — *Capalātmaka* (*ta-āt*), *as*, *ā*, *am*, of a fickle or inconstant nature.

*Capalaka*, *as*, *ā*, *am*, wanton, fickle, inconsiderate. *Capalāya*, nom. A. *capalāyate*, to move to and fro, tremble, become unsteady, wanton.

**चपेट** *capeta*, *as*, m. a palm of the hand with the fingers extended; [cf. *capaṭa* and *carpaṭa*.] — *Capetaḡhāta* (*ta-āgh*), *as*, m. a blow or slap with the open hand.

*Capetikā*, *f*, a slap with the open hand.

**चप्य** *capya*, *am*, n., Ved. a kind of sacrificial vessel.

**चमू** *cam*, cl. I. P. *camati*, *caṭāma*, *acā-mūt*, *camitum*, Ved. cl. 5. P. *camnoti*, to sip, drink; to take anything into the mouth, as food, (generally applied to liquids, but occasionally used of solid food); to eat; Pass. Aor. *camī* (used impersonally); Caus. *camayati*; Desid. *camishati*; Intens. *camāmyate* or *camānti*; [cf. Hib. *toimhil*, 'eatings'; *toimhlim*, 'I eat, waste, spend, consume.']

*Camara*, *as*, *i*, m. f. (fr. rt. *cam*, in the sense of eating), a kind of deer, or rather the Bos Grunniens (erroneously classed by the Hindū writers amongst deer), highly valued for its bushy tail; (*as*, *am*), m. n. a chowrie or long brush, most usually made of the tail of the Yak or Bos Grunniens, and employed to whisk off insects, flies, &c.; it is also one of the insignia of royalty [cf. *camara*]; a particular high number; (*as*), m., N. of a Daitya; (*i*), *f*, a compound pedicle. — *Camara-puṭṭha*, *am*, n. the tail of the Bos Grunniens; (*as*), m. a small animal with a bushy tail living in holes, a squirrel or perhaps fox (*kokaḍa*).

*Camarika*, *as*, m. a kind of ebony, Bauhinia Variiegata, growing in clusters resembling a chowrie; [cf. *kovidāra*.]

*Camasa*, *as*, *i*, m. f. a vessel used at sacrifices for drinking the juice of the Soma, a kind of flat dish, pan, or cup; (according to others) a kind of ladle or spoon, (according to the Brāhmanas and Scholiasts these vessels are generally of a square shape, made of wood and furnished with a handle, but sometimes also round or of other shapes); a cake made of barley, rice, or lentils, ground to meal; a sweetmeat, or flour, sesamum, &c., mixed up with sugar into a kind of cake; a plant, commonly *Khetpāpara*, *Mollugo Pentaphylla*; (*as*), m., N. of a man; also of a son of Rishabha; = *camasodbheda*, q. v. — *Camasādhvaryu* (*sa-adh*), *us*, m., Ved. the priest who manages the drinking-vessels. — *Camasodbheda* (*sa-ud*), *as*, m., N. of a place of pilgrimage, held sacred on account of the supposed bursting forth of the river Sarasvatī; also *camasodbhedana*, *am*, n.

*Camasī*, *is*, *f*, = *camasī*, a kind of cake.

*Camasin*, *i*, m., N. of a man.

*Camū*, *is*, *f*, Ved. (loc. *camū* or *camvī*; du. *camvā*; pl. *camvas*), a vessel, a dish, (applied especially to the vessels or reservoirs into which the Soma is poured; these are generally two in number, and called *camvā*, Ved. du.), metaphorically the two grand receptacles of all living beings, or heaven and

earth (*čamvau*, du., Naigh. III. 30); a grave; an army; a squadron, a division of an army consisting of 129 elephants, as many cars, 2187 horse, and 3685 foot. — *Camū-čara*, *as*, m. a soldier, a warrior. — *Camū-nātha* or *čamū-pa*, *as*, m. the leader of an army, a general. — *Camū-pati*, *is*, m. a general of division, any general. — *Camū-shad*, *t*, *t*, *t*, Ved. lying on a dish. — *Camū-hara*, *as*, m., N. of one of the *Viśve-devās*.

**चमक** *čamaka*, *as*, m., N. of a man.

**चमकसूक्त** *čamaka-sūkta*, *am*, n., N. of several verses of the *Vājasaneyi-saṃhitā*, so called because the words *čā me* are repeated in them.

*Camī-kāra*, *as*, m. reciting the *Čamaka-sūkta*.

*Camī-kṛi*, cl. 8. P., Ved. -*karoti*, -*kartum*, to recite the verses containing the words *čā me* over anything.

**चमत** *čamat*, ind. an interjection of surprise.

— *Čamat-karaṇa*, *am*, n. admiration; astonishing, producing wonder, causing surprise; festival, spectacle; high poetical composition. — *Čamat-kāra*, *as*, m. admiration, astonishment, surprise; show, spectacle; row, riot, festive or angry turbulence; elaborate style or high poetical composition; N. of the tree *Achyranthes Aspera*; [cf. *apāmārga*]. — *Čamat-kāra-čandrikā*, f. title of a grammar; title of a Bengālī poem by *Kṛiṣṇa-dāsa*. — *Čamatkāra-čintāmaṇi*, *is*, m. title of a work. — *Čamat-kārita*, *as*, *ā*, *am*, astonished. — *Čamat-kārin*, *i*, *inī*, *t*, astonishing, surprising, unusual. — *Čamat-kṛita*, *as*, *ā*, *am*, astonished, surprised. — *Čamat-kṛiti*, *is*, f. admiration, astonishment, surprise, &c.; [cf. *čamat-kāra*].

**चमीकृ** *čamī-kṛi*. See under *čamaka-sūkta*.

**चमू** *čamū*. See under *čam* above.

**चमूरु** *čamūru*, *us*, m. a kind of deer; [cf. *saṃūru*].

**चम्प** *čamp*, cl. 10. P. *čampayati*, to go, move; (a various reading for *čamp*).

*Čampa*, *as*, m. (said to come fr. the last rt.), the plant *Bauhinia Variegata*, mountain ebony [cf. *kovidāra*]; N. of a son of *Prithulāksha* and founder of the town *Čampā*; (*ā*), f., N. of a town in *Anga*, the modern *Bhāgalpur* or a place in its vicinity, founded by *Čampa*, and the residence of *Karṇa*; also of *Brahma-datta*. — *Čampa-karambhā*, f. a kind of plantain. — *Čampa-kvuda*, *as*, m. a kind of fish, commonly *čanda-kudā*. — *Čampa-kosha*, *as*, m. the *Jāka* or bread-fruit tree. — *Čampādhīpa* (*pa-adhī*) or *čampesa* (*pa-īsa*), *as*, m., N. of *Karṇa*, natural brother of the *Pāṇḍus*. — *Čampā-vatī*, f., N. of a town; N. of the wife of *Nidhi-pati*. — *Čampopala-kṣhita* (*pa-up*), *as*, m. the district of *Čampā* or *Bhāgalpur*; (*ās*), m. pl. the inhabitants of it.

*Čampaka*, *as*, m. a tree bearing a yellow fragrant flower, *Michelia Champaka*; a kind of perfume; a variety of the jack or bread-fruit tree [cf. *čampakālū*]; N. of the father of *Kalhana*; N. of a man; N. of a country; (*ā*), f., N. of a town; (*am*), n. the flower of the *Čampaka* tree; the fruit of a variety of the banana or plantain; commonly *čāmpakālā*. — *Čampaka-gandha*, *am*, n. a kind of incense. — *Čampaka-čaturdāsi*, f., N. of a festival, the fourteenth day in the light half of the month *Jyāishṭha*. — *Čampaka-pura*, *am*, n., N. of a town. — *Čampaka-prabhu*, *us*, m., N. of the father of *Kalhana*. — *Čampakamālā*, f., N. of a metre consisting of four lines of ten syllables each. — *Čampaka-vatī*, f., N. of a wood in *Magadha*. — *Čampakāraṇya* (*ka-ar*), *am*, n. the *Čampaka* forest; N. of a place of pilgrimage. — *Čampakā-vatī* or *čampakāvalī* (*ka-āv*), f. = *čampaka-vatī*. — *Čampakolva* (*ka-ul*), *as*, m. the *Jāka* or bread-fruit tree.

*Čampakālu*, *us*, m. the *Jāka* or Indian bread-fruit tree, *Artocarpus Integrifolia*; [cf. *čampakolva*, *čampālu*, *čampaka*].

*Čampālu*, *us*, m. the *Jāka* or bread-fruit tree.

**चम्पू** *čampū*, *ūs*, f. a kind of elaborate and highly artificial composition in which the same subject is continued through alternations in prose and verse (*gadya* and *padya*); [cf. *gangā-čampū* and *nala-čampū*].

**चम्ब** *čamb*, cl. 1. P. *čambati*, &c., to go, to move.

**चमिष** *čamriṣh*, f., Ved. (*Sāy*.) libations (contained) in the sacrificial ladles.

*Čamriṣha*, *as*, *ā*, *am*, Ved. 'contained in the sacrificial ladle.'

**चय** *čay*, cl. 1. A. *čayate*, &c., to go, go to or towards, move; [cf. Gr. *κίω*, *κινέω*; Lat. *cio*, *cio*, *citus*; Hib. *caí*, 'a way, a road'; Lith. *koja*, 'foot'; *kettur-kojis*, 'quadruped.']

चय 1. *čaya*. See under 1. *či*.

चय 2. *čaya*. See under 3. *či*.

**चर** *čar*, cl. 1. P. (ep. also A.) *čarati*, -*te*, *čāčāra*, *čere*, *čarishyati*, -*te*, *acārit*, *čarī-tum* (ep. *čartum*, Ved. *čaradhyai*, *čarī-tave*, *čarase*), to move one's self, go, walk, move, stir, drive (in a carriage &c.), roam about, walk about, wander, (in these senses applied to men, animals, water, ships, stars, &c.); to graze; to spread, be diffused; to be active; move or travel through, pervade, go along, follow; to behave, conduct one's self; to live, be, remain in any position, act; to be engaged in, occupied with, busy one's self with (with inst., e.g. *yajñena čarati*, he is engaged in a sacrifice); to undertake, set about, undergo, observe, practise, do or act in general (e.g. *vratāni čeruh*, they observed vows; and in this sense applied rather vaguely to express various ideas, e.g. *vighnaṃ čarati*, he puts a hindrance; *bhaktiṣṭam čarati*, he begs; *vivādam čarati*, he is engaged in a lawsuit; *mriḡayāṃ čarati*, he hunts; *sambandhāṃ čarati*, he enters into connections; *mārgaṃ čāčāra vāṇaiḥ*, he made a way with arrows); to continue performing or being (with a part., e.g. *arčantas čeruh*, they continued worshipping; *svāminam avajñāya čaret*, he may go on despising his master); to exercise the body with penance, e.g. *tapasā indriyāni čaret*, he should exercise his organs with penance; (with or without *mithuna*) to perform the act of copulation, to have sexual intercourse with, have to do with; to make or render (with two acc., e.g. *na-rendraṃ satya-sthām čārama*, let us make the king keep his word); to act as a spy; to consume, eat (e.g. *māṃsaṃ čaret*, let him eat flesh): Caus. *čārayati*, -*yitum*, to cause to move or walk about; to pasture; to send, direct, turn, move; to cause to pervade; to drive away; to cause to practise or perform; to cause to copulate; to obtain knowledge of, acquaint one's self with (with acc.); to doubt [cf. *vi-čar*]: Desid. *čāriṣhati*, to wish to act or conduct one's self; to be willing to deal with, to have intercourse with: Intens. *čarčarīti*, *čarčuryate*, *čarčurīti*, *čarčārti*, to move quickly or repeatedly, to walk about, pervade; to act wantonly or coquettishly; [cf. Lat. *curro*, *currus*; *properus* (?): Hib. *cara*, 'a leg or haunch'; *carachadh*, 'moving'; *carachd*, 'motion'; Gr. *κίω*, *κινέω*: Goth. *fara*: Germ. *fahren*: Old Germ. *hor-se*: Eng. *horse*: Lith. *kielāvju*, *kielias*, *kielione*: Old Pers. *čartamay*].

*Čara*, *as*, *i*, *am*, moving, walking, going; locomotive, any animal (so named as moving in contradistinction to plants); movable, trembling, shaking, unsteady; (at the end of comp.) going, walking, wandering, being, living [cf. *adhya-čara*, *anta-čara*, *ap-č*, *upari-č*, *eka-č*, &c.]; following; performing, practising (e.g. *vratu-čara*, practising vows). Sometimes *čara* is placed at the end of a word as an affix in the sense of 'having been formerly,' e.g. *ādhyā-čara*, one who has been rich formerly; *devadatta-čara*, having been formerly possessed by *Devadatta*; (*as*), m. a spy, a secret emissary or agent; a wagtail; a kind of small shell, *Cypræa*

*Moneta* [cf. *haparda*]; a game played with dice and men similar to backgammon; the planet *Mars*; a cowrie; the seventh *Karṇa* in astrology; the *Karṇas* collectively; the difference of time between the rising of a heavenly body at *Lankā* or *Ceylon*, over which the first meridian passes, and that of its rising at any particular place; a term for particular lunar mansions and for a particular number of the signs of the zodiac. — *Čara-grīha*, *am*, n. a moving or varying sign of the zodiac, i. e. the first, fourth, seventh, and tenth. — *Čara-deva*, *as*, m., N. of a man. — *Čara-draṇya*, *āṇi*, n. pl. movables, goods and chattels. — *Čara-puṣṭa*, *as*, m. a mediator (lit. 'nourished by a spy'). — *Čara-bha*, *am*, n. a moving or varying sign of the zodiac, i. e. the first, fourth, seventh, and tenth; [cf. *čara-grīha*]. — *Čara-bhavana*, *am*, n. a moving or varying sign of the zodiac; [cf. the preceding]. — *Čara-mūrti*, *is*, f. an idol which is carried about in procession. — 1. *čarāčāra* (*ra-āč*), *as*, *ā*, *am*, movable and immovable, locomotive and stationary, moving and fixed (as animals and plants); (*am*), n. the aggregate of all created things, whether animate or inanimate; the world; sky, atmosphere; heaven, paradise; (*i*), f. a young woman.

*Čaraka*, *as*, m. a wanderer, a wandering religious student; a spy or secret emissary; N. of a Muni and physician, (a legend relates that the serpent-king *Šeṣha*, who was himself the recipient of the *Āyur-veda*, once visited the earth, and finding it full of sickness and suffering became moved with pity, and determined to devise a scheme for alleviating disease; hence he became incarnate as the son of a Muni and was called *Čaraka* because he had visited the earth as a kind of spy or *čara*; he then composed a new book on medicine, based on older works of *Agni-veśa* and other pupils of *Ātreya*, which book was called after him); a kind of plant, cf. *parpaṭa*; (*am*), n. the title of the treatise on medicine written by *Čaraka*; (*ās*), m. pl., N. of a branch of the *Black Yajur-veda*, the practices and rites enjoined by which are different in some respects from those in the *Satapatha-Brahmaṇa*; (*i*), f. a kind of poisonous fish; N. of an evil spirit. — *Čaraka-grantha*, *as*, m. *Čaraka's* book. — *Čaraka-tantra-vyākhyā*, f. title of a commentary by *Haričandra*. — *Čaraka-bhāṣya*, *am*, n. title of a commentary by an author named *Kṛiṣṇa*.

*Čaraṇa*, *as*, m. a foot soldier; (*am*), m. n. a foot; a pillar, a support, a prop; the root of a tree; a single line of a verse, the fourth part of a stanza; (in prosody) a dactyl; a sect, a school, a branch of the *Vedas*; a race, a family; (*am*), n. moving, going round or about, wandering, roaming, grazing; course; acting, dealing, managing, conduct, performance; fixed or instituted observances for any class, age, or condition (as priesthood, manhood, &c.); behaving, conduct of life, good or moral conduct; practising, accomplishing; consuming, eating; a particular high number; [cf. *devi-čaraṇa*, *puraś-čaraṇa*, *ratha-č*; cf. also Gr. and Lat. *πέπα*, *perna*; Goth. *fairna*; Germ. *Ferse*; Lith. *kulnis*; Hib. *cairine*; Lat. *crus*?]. — *Čaraṇa-kamala* or *čaraṇa-kisalaya*, *am*, n. a lotus-foot (lit. foot-lotus), a beautiful foot, the foot of a lover, of a deity, &c. — *Čaraṇa-gata*, *as*, *ā*, *am*, fallen at one's feet, prostrate. — *Čaraṇa-granthi*, *is*, m. the joint of the foot, the ancle. — *Čaraṇa-dāsa*, *as*, m., N. of the author of the *Guruśiṣya-saṃvāda* and of the poems entitled *Nāciketupākhyāna*. — *Čaraṇa-nyāsa*, *as*, m. the trace of a foot, foot-step. — *Čaraṇa-pa*, *as*, m. a tree. — *Čaraṇa-patana*, *am*, n. falling at the feet, prostration. — *Čaraṇa-patita*, *as*, *ā*, *am*, fallen at the feet, prostrate. — *Čaraṇa-padma*, *as* or *am*, m. n. a lotus (like) foot, the foot of a deity or lover. — *Čaraṇa-parvan*, *as*, n. 'foot-joint,' the ancle. — *Čaraṇa-pāta*, *as*, m. tread, trampling; foot-fall. — *Čaraṇa-yuga*, *am*, n. both the feet; two lines of a stanza. — *Čaraṇa-vyūha*, *as*, m. title of a treatise. — *Čaraṇa-śuśrīṣhā*, f. prostration. — *Čaraṇa-sevā*, f. service, devotion. — *Čaraṇānamita* (*pa-ān*), *as*, *ā*, *am*, bent or bowed under the feet, trodden down. — *Čaraṇā-*

*bharaṇa* (°*na-ābh*°), *am*, n. an ornament for the feet. — *Charaṇāmṛita* (°*na-am*°), *am*, n. 'foot-nectar', the water in which the feet of a Brāhman or spiritual guide have been washed. — *Charaṇāyudha* (°*na-āy*°), *as*, *ā*, *am*, having the feet for weapons; (*as*), m. a cock. — *Charaṇāravinda* (°*na-ar*°), *am*, n. the lotus (like) foot (of a deity, lover, &c.). — *Charaṇārdha* (°*na-ar*°), *am*, n. the half of the foot; half of the fourth of a stanza. — *Charaṇāṣkaṇḍana* (°*na-ās*°), *am*, n. trampling, treading down with the feet. — *Charaṇodaka* (°*na-ud*°), *am*, n. water in which the feet of a venerable Brāhman or spiritual teacher have been washed. — *Charaṇopaga* (°*na-up*°), *as*, *ā*, *am*, in contact with the feet, at the feet.

*Charaṇiya*, nom. A., Ved. *charaṇiyate*, to follow, perform, be engaged in, carry on; (Sāy.) to desire to go.

1. *charaṇya*, nom. P. *charaṇyati*, to move.  
2. *charaṇya*, *as*, *ā*, *am*, foot-like, like a foot.  
*Charaṇya*, *us*, *us*, *u*, Ved. moving, movable.  
*Carat*, *an*, *anti*, *at*, going, moving, going on; proceeding, acting, practising.

*Caratha*, *as*, *ā*, *am*, Ved. moving, living; capable of moving, movable; (*as*, *am*), m. n. going, moving, wandering; movableness; liveliness, lie; a going, a way.

2. *carācara*, *as*, *ā*, *am* (fr. *car* reduplicated; for 1. see p. 317, col. 3), moving, locomotive, running; trembling, shaking, unsteady; wished, desired; (*am*), n., N. of a small shell; [cf. *kapaṛda*.]

*Carī*, *is*, m. an animal in general.

*Carita*, *as*, *ā*, *am*, gone, gone to, attained, practised; (*am*), n. going, moving, course; acting, doing, practice, behaviour, acts, deeds, practices, adventures, 'res gestæ'; story; nature; fixed institute, proper or peculiar observance; [cf. *uttara-rāma-carita*, *duṣ-carita*, *śab-ḥ*°, *saha-ḥ*°, *su-ḥ*°]. — *Carita-guṇatva*, *am*, n. (?) accompaniment, assistance; meritorious conduct. — *Carita-maya*, *as*, *ī*, *am*, (at the end of compounds) containing or relating deeds or adventures, made up of deeds. — *Carita-vrata*, *as*, *ā*, *am*, performing an act of devotion. — *Caritārtha* (°*ta-ar*°), *as*, *ā*, *am*, attaining one's object, successful in an undertaking, satisfied, effected, successful. — *Caritārtha-tva*, *am*, n. the attainment of an aim, successfulness, success. — *Caritārthaya*, nom. P. *caritārthayati*, to cause a person to attain his aim. — *Caritārthin*, *ī*, *īni*, *ī*, desirous of success.

*Caritavya*, *as*, *ā*, *am*, to be gone, to be managed; to be followed or observed; to be practised or performed.

*Caritin*. Cf. *duṣ-caritin*.

*Caritra*, *am*, n. a foot, leg; going; acting, behaving, behaviour, habit, practice, acts, deeds, proceedings, exploits; instituted and peculiar observance or conduct; adventures, story, history or account of any one's deeds or exploits; nature, disposition; (*ā*), *f*. the tamarind tree; [cf. *caritra*]. — *Caritra-bandhaka*, *as*, m. a friendly pledge, one of unequal value to the loan. — *Caritra-vaṭ*, *ān*, *atī*, *at*, experienced, familiar with customs.

*Carishṇu*, *us*, *us*, *u*, capable of moving, movable, locomotive, active, unsteady, wandering about; (*us*), m., N. of a son of Manu Śāvarjya; also of a son of Kīrtimat and Dhenukā. — *Carishṇu-dhūma*, *as*, *ā*, *am*, Ved. having moving smoke, whose smoke goes everywhere.

*Caritra*, *am*, n. behaviour, conduct, practice; [cf. *caritra*.]

*Caritavya*, *as*, *ā*, *am*, to be practised &c.; [cf. *caritavya*.]

*Carya*, *as*, *ā*, *am*, to be gone; to be practised or performed &c.; (*ā*), *f*. going about, wandering, walking about, driving or going in a carriage; perceiving, visiting; course; proceeding, behaviour; due and regular observance of all rites or customs, following the rules of studentship; practising religious austerities, wandering about as a mendicant; performing, practising, engaging in, practice, conduct [cf. *ku-ḥ*°, *carāyā*]; behaviour, deportment, usage; eating; (*am*), n. going about, wandering, driving in a carriage &c.; proceeding, behaviour, conduct; [cf. *brahma-carya*,

*bhikṣhā-ḥ*°, *bhāikṣhya-ḥ*°]. — *Carjyāvātāra* (°*yā-av*°), *as*, m. title of a Buddhist work.

*Cāra*, *as*, m. a spy &c. See s. v.

**चट** *charaṭa*, *as*, m. a wagtail; (*ī*), *f*. = *charaṇī*, *īriṇī*, *īraṇī*.

**चरम** *charama*, *as*, *ā*, *am*, m. pl. *charame* or *charamās*, (said to be fr. rt. *car*), last, hinder, ultimate, final; outermost; western, west; lowest, least; immediately following; (*as* or *am*), m. or n. (?), a particular high number; (*am*), ind. at last, at the end; *charamā kriyā*, the final ceremony, the funeral ceremony. — *Charama-kāla*, *as*, m. the last moments, the hour of death. — *Charama-kṣmābhṛit*, *t*, m. the western mountain behind which the sun and moon are supposed to set. — *Charama-vaiyākaraṇa*, *as*, m. an ignorant grammarian. — *Charama-śāstrīka*, *as*, *ī*, *am*, having the head towards the west. — *Charamācala* (°*ma-ac*°), *as*, m. or *charamādrī* (°*ma-ad*°), *is*, m. = *charama-kṣmābhṛit* above. — *Charamājā* (°*ma-ajā*°), *f*, Ved. the last or smallest she-goat. — *Charamāvasthā* (°*ma-av*°), *f*, the last state.  
*Charanya*, nom. P. *charanyati*, to be the last.

**चरय** *charaya*. See below under *caru*.

**चरु** *caru*, *us*, m. a kind of vessel in which a particular oblation is prepared, a saucepan, pot, kettle; a cloud; an oblation of rice, barley, and pulse, boiled with butter and milk for presentation to the gods or manes. — *Caru-śelīn*, *ī*, *īni*, *ī*, having portions of offerings on the clothes (?); an epithet of Śiva; (perhaps a wrong form for *caruśelīn*). — *Caru-vraṇa*, *us*, m. a kind of cake. — *Caru-śraṇaṇa*, *am*, n. sprinkling an oblation of milk and ghee. — *Caru-sthāli*, *f*, the vessel in which an oblation is prepared, made either of clay or of udumbara-wood. — *Caru-homa*, *as*, m. an oblation of a meat-offering.  
*Caravya*, *as*, *ā*, *am*, destined for the Caru oblation.

**चक्रैरित** *charakarita*, *am*, n. (fr. 1. *kṛi*, to do), a term used by Yāska and others for the intensive verb formed without the syllable *ya*.

**चक्रीति** *charkriti*, *is*, *f*. (fr. 2. *kṛi*), Ved. praising, mention, glory, praise.

*Charḥṛitya*, *as*, *ā*, *am*, Ved. to be mentioned with praise, worthy of praise, renowned.

**चर्घ** *cargh*, cl. 1. P. *carghati*, &c., to go or move.

**चर्व** *carv*, cl. 10. P. *carvayati*, to repeat (a word in reciting the Veda), to read, recite, study, peruse carefully, consider; cl. 1. or 6. P. *carvati*, &c., to speak, say, abuse, reprove, condemn, censure, menace; to injure or hurt, to inquire.

*Carva*, *as*, m. considering, deliberation, i. e. repeating over in thought; (*ā*), *f*. repetition of a word, recitation, incidental mention, popular talk, alternate recitation of a poem by two persons; reflection, consideration; the exercise of judgment or deliberation, inquiry, investigation; an epithet of the goddess Durgā; covering or cleansing the body with unguents, smearing with ointment; bribery (?).

*Carvaka*, *as*, *ā*, *am*, repeating, the repeater (of a word in the recitation of the Veda).

*Carvana*, *am*, n. repeating, repetition; covering the body with unguents.

*Carvāya*, nom. P. *carvāyate*, to undergo repetition, to be repeated.

*Carvī*, *is*, *f*, Ved. repetition of words in recitation; (*is*), m., N. of a man.

*Carvīkā*, *f*. deliberation, inquiry; cleaning the person with perfumes, an epithet of the goddess Durgā or Cāmuṇḍā; [cf. *gharma-carvīkā* and *vt-carvīkā*.]

*Carvīkya*, *am*, n. anointing the body, an unguent, = *carvīkya* and *carvā*.

*Carvīta*, *as*, *ā*, *am*, perfumed, anointed, smeared with sandal &c., covered with anything; inquired into or after, investigated; sought, desired; (*am*), n. the being covered or anointed (with anything).

**चर्चर** *charcara*, *as*, *ā*, *am* (fr. rt. *car*), Ved. going; (*ī*), *f*. a kind of song; striking the hands to beat time; musical symphony; the recitation of scholars; festive cries or merriment, festive sport; a festival; flattery, dishonest praise; a kind of metre consisting of four lines of eighteen syllables each; curled or woolly hair.

*Charcarīkā*, *f*. a kind of gesture, gesticulation.

*Charcarīka*, *as*, m. a pot-herb; decoration or curling of the hair [cf. *charcarī*]; a form of Śiva.

**चर्चस** *charcas*, *ūs*, m., N. of one of the nine treasures of Kuvera.

**चर्तन** *chartana*, *as*, *ā*, *am* (fr. rt. *ḥrit*), Ved. stringing together; (*am*), n. a hook, a pin.

*Charṭya*, *as*, *ā*, *am*, to be strung or tied in regular order; to be hurt or injured.

**चर्तय** *chartavya*. See col. 1.

**चर्पट** *charpaṭa*, *as*, m. the open palm of the hand with fingers extended; a kind of plant, Mollugo Pentaphylla; a quantity of bubbles or specks (*sphāra-ṭipula*); (*ī*), *f*. a thin cake or biscuit of flour; [cf. *parpaṭi*.]

**चर्पटि** *charpaṭi*, *is*, m., N. of an author; (also read *charpaṭin*).

**चर्ब** *carb*, cl. 1. P. *carbati*, to go, move.

**चर्भट** *carbhaṭa*, *as*, m. a kind of cucumber, Cucumis Utilissimus [cf. *ervāru*; cf. also *ṭirbhāṭi* and *ṭirbhīṭā*]; (*ī*), *f*. = *charcari*, the noise of merriment or festivity, cries of joy.

**चर्म** *charma*, *am*, n. (said to be fr. rt. *car*), Ved. a hide, a skin; a shield. See *charman* below.

*Charmanya*, *am*, n. (fr. the next), leather-work.

*Charman*, *a*, n. skin, leather, hide, bark, parchment, &c.; the hide of an antelope &c. used as a seat or bed by the religious student; a shield; [cf. *gala-charman*, *duṣ-charman*, &c.; cf. also Lat. *corium*, *calceus* (?); Hib. *eroicionn*; Gr. *πέριμα*.] — *Charma-karaya*, *am*, n. working in skins or leather. — *Charma-kaśā* or *charma-kashā* or *charma-kaśā*, *f*. 'skin-injurer,' a plant, commonly called *Carmaakashā* or *Car-maghās*, Mimosa Abstergens; a particular kind of perfume. — *Charma-kāra*, *as*, m. a shoe-maker, a carrier or worker in leather, the offspring of a Caṇḍāla woman by a man of the fisherman caste, or of a Vaideha female by a Nishāda; (*ī*), *f*. the wife of the preceding; N. of a plant, = *charma-kaśā*. — *Charma-kāraka*, *as*, m. a worker in leather. — *Charma-kārin*, *ī*, m. a carrier, Skinner, shoe-maker, worker in hides or leather. — *Charma-kārya*, *am*, n. working in leather or skins. — *Charma-kīla*, *as*, *am*, m. n. a wart; excrescences considered as a kind of hemorrhoids. — *Charma-kṛt*, *t*, m. a shoe-maker. — *Charma-khāṇḍika*, *ās*, m. pl., N. of a people; (perhaps for *charma-khāṇḍika* ?); [cf. *charma-maṇḍala* and *charma-ranga*.] — *Charma-grīva*, *as*, m., N. of one of the attendants of Śiva. — *Charma-kaṭaka*, *as*, *ā*, m. *f*. or *charma-kaṭika*, *f*. or *charma-kaṭī*, *f*. a bat. — *Charma-ṭirvaka*, *am*, n. white leprosy (*sveta-kushṭha*). — *Charma-ḥela*, *as* or *am*, m. or n. (?), a garment with the hide turned outwards. — *Charma-ja*, *as*, *ā*, *am*, coming forth from the skin, produced by or from the skin; (*am*), n. the hairs of the body; blood. — *Charman-vaṭ*, *ān*, *atī*, *at*, Ved. furnished with hide, covered with skin or leather; (*tī*), *f*. the plantain tree, *Musa Sapientum* [cf. *hadala*]; a river that flows through Bundelkhand into the Ganges, the modern Chambal. — *Charma-taranga*, *as*, m. a wrinkle, a fold of skin. — *Charma-tīla*, *as*, *ā*, *am*, covered with pimples resembling the seeds of sesamum. — *Charma-daṇḍa*, *as*, m. 'a leather stick,' a whip. — *Charma-dala*, *am*, n. a form of leprosy or cutaneous disease. — *Charma-dūshikā*, *f*. a kind of leprosy with red spots, cutaneous disease. — *Charma-drūma*, *as*, m., N. of a tree; [cf. *bhūrja*.] — *Charma-nāstikā*, *f*. 'a leather thong,' a whip. — *Charma-paṭṭikā*, *f*. a flat piece of leather for play-

ing upon with dice, a leather backgammon board &c. — *Carma-pattra*, f. a bat, the small house-bat. — *Carma-padukā*, f. a leather shoe. — *Carma-prabhedikā*, f. a shoe-maker's awl. — *Carma-prasevaka*, as, ikā, m. f. a bellows. — *Carma-bandha*, as, m. a leather band or strap. — *Carma-maṅḍala*, as, m. pl., N. of a people. — *Carma-maya*, as, ī, am, made of skin or leather, leathern, encased in leather. — *Carma-muṅḍā*, f. a form of the goddess Durgā, commonly *cāmūṅḍā* and *caṅḍa-muṅḍā*. — *Carma-mna*, as, m., Ved. a tanner. — *Carma-yashṭī*, is, f. a whip; [cf. *carma-daṅḍa*]. — *Carma-ranga*, as, m., N. of a people in the north-west of Madhya-deśa; (*ā*), f., N. of a plant = *āvartakī*. — *Carma-vaṭ*, ān, atī, at, covered with hides or skins; (*ān*), m., N. of a warrior. — *Carma-vasana*, as, ā, am, clothed in skin; (*as*), m. an epithet of Siva; [cf. *krīṭī-vāsas*]. — *Carma-vādyā*, am, n. 'skin-instrument', i. e. a drum, tabour, &c. — *Carma-yrīṣha*, as, m., N. of a tree; [cf. *carmin*]. — *Carma-sambhava*, f. cardamoms. — *Carma-sāra*, as, m. lymph, serum. — *Carma-śchādita* ('*ma-ācch*'), as, ā, am, covered with skin. — *Carmaṅta* ('*ma-an*'), as, m. a piece or strap of leather. — *Carma-m-bhas* ('*ma-an*'), as, n. lymph, serum. — *Carma-va-kartana* ('*ma-av*'), am, n. working in leather or skins. — *Carma-va-kartīn* ('*mā-av*'), ī, m. a worker in leather or skins, a shoe-maker, a man of the lowest caste. — *Carma-va-kartīrī* ('*ma-av*'), tā, m. a shoe-maker. — *Carma-va-naddha* ('*ma-av*'), as, ā, am, covered with skin, bound with leather, &c. — *Carma-yrīta* ('*ma-av*'), as, ā, am, covered with skin or parchment. — *Carma-śi-mat* ('*ma-asi*'), ān, atī, at, possessed of shield and sword.

*Carmaru*, us, m. a shoe-maker, a worker in leather; [cf. *carma-ara* and *carma-kāra*.]

*Carma-ara*, as, m. a worker in leather, a shoe-maker. *Carma-ka*, as, ā, am, armed with a shield, a shield-bearer.

*Carmin*, ī, iṅ, ī, covered with skin or parchment, having a hide or skin; leather, leathern, made of leather, &c.; armed with a shield; (*ī*), m. a soldier armed with a shield, a shield-bearer; N. of a tree, the bark of which is used for writing upon, &c. [cf. *bhūrja*]; a plantain; N. of an attendant of Siva.

*Charmarī* *charmarī*, f., N. of a plant with a poisonous fruit.

*Charya* *charya*. See p. 318, col. 1.

*Charv* *charv* [cf. *churn*], cl. 1. 10. P. *charvati*, *charvayati*, &c., to bruise, crush, grind with the teeth, chew, champ, masticate; to eat; sup up, suck; Pass. *charvate*; [cf. Hib. *carbaid*, 'the jaw'; *carbail*, 'the palate of the mouth'; *creimim*, 'I gnaw'; *creim*, 'corrosion'; Lith. *kramtau*.]

*Charvaṇa*, as, ā, am, chewing; (*am*), n. chewing, masticating; sipping, tasting; food which must be chewed, solid food.

*Charvaṇiya*, as, ā, am, masticable, proper to be chewed.

*Charvita*, as, ā, am, chewed, eaten. — *Charvita-charvaṇa*, am, n. chewing the chewed; seeking happiness where others have sought it in vain; repetition of the same act, tautology, tedious reiteration. — *Charvita-pātra* or *charvita-pātraka*, am, n. a spitting-pot.

*Charva*, as, ā, am, to be chewed, chewable; (*am*), n. solid food requiring mastication.

*Charvan* *charvan*, ā, m. a blow with the flat of the hand.

*Charshani* *charshani*, is, is, ī (said by some to be derived fr. *krish*); by other native commentators connected with *n. caksh*, to see, and so probably derived by Yāska, who explains *charshani* by *cāyitrī*, q. v.; other scholars connect it with *rt. car*), Ved. seeing, observing; discerning, moving, movable, running, going in a carriage, agile, active, swift; (*ayas*), f. pl. men, people, race, nation (e. g. *parīva charsha-*

*nyas*, the five races of men, the five nations; cf. *krishṭī*, *kshiti*, *jana*); 'beings endowed with discernment', N. of the children of Aryaman and Mātrikā, who are regarded in the Bhāgavata-Purāna as the progenitors of the human race; (*ī*), f. a disloyal wife; N. of the wife of Varuṇa and mother of Bhṛigu; [cf. *vi-ś* and *viśva-ś*]. — *Charshani-prā*, ās, ās, am, Ved. governing men or people or races of men, epithet of Indra. — *Charshani-dhrit*, t, t, t, Ved. supporting or protecting men or races of men; epithet of Indra, Mitra, Varuṇa, and the Viśve-devās. — *Charshani-dhriti*, is, f., Ved. support or protection of men or races. — *Charshani-śah*, t, t, t, Ved. ruling over or overpowering men; (*Sāy*.) overpowering enemies.

*Chal* *chal* [cf. *caṭ* and *car*], cl. 1. P. (sometimes A.) *calati*, -te, *calāta*, *calishyati*, *acālīti*, *calitum*, to move one's self, be moved; to stir, tremble, shake, quiver, throb, palpitate, be agitated; to totter; to move on or forward, proceed, go away; to start off, set out, depart; to walk, march; to be moved from one's usual course, to be disturbed, become confused or disordered; to go astray; to turn away from the right course, swerve, deviate from (with abl., e. g. *calati dharmāt*, he swerves from virtue); fall off, leave off (with abl.); to sport about, frolic, play, wanton; Caus. P. *calayati* or *calayati*, -te, -yitum, to cause to move, to move, shake, jog, nudge, push, agitate, disturb; to turn off from, to cause to deviate, lead away from; cause to fall; drive away, remove or expel from; to cherish, foster, (wrong form for *bal*): Pass. of Caus. *calyate*, to be moved; Desid. *calālishati*: Intens. *calācalyate* or *calācalyate*, *calācālīti*; [cf. Gr. *kéλω*, *kéλλω*, *ὀκέλλω*, *κέλης*; Lat. *celer*, *pro-cello*, *ex-cello*, *præ-cello*; *calco*, *calco-s*, *calcar*; Hib. *caill*, 'a path'; Germ. *falle*; Gr. *πάλλω*, *πέλω*; Lat. *pello*.]

*Cala*, as, ā, am, moving, trembling, tremulous, movable, shaking, loose, unfixed, unsteady, fickle, fluctuating, perishable, disturbed, confused; (*as*), m. agitation, shaking, trembling; wind; quicksilver; (*ā*), f. lightning; incense; fortune or Lakshmi the goddess of fortune; N. of a metre consisting of four lines of eighteen syllables each; [cf. *a-cala*, *nid-cala*, *cala*]. — *Cala-karṇa*, as, m. the true distance of a planet from the earth. — *Cala-krīṭī*, is, is, ī, unsteady, wanton. — *Cala-ketu*, us, m. (in astron.) N. of a moving Ketu. — *Cala-cācīca*, us, m., N. of the Greek partridge, *Perdix Rufa*; [cf. *cakora*]. — *Cala-čitta*, as, ā, am, fickle-minded, inconstant; (*am*), n. fickleness, mutability. — *Calācitta-tā*, f. or *calācitta-tva*, am, n. fickleness of mind, unsteadiness, inconstancy, mutability, frivolity. — *Calā-tā*, f. or *calā-tva*, am, n. shaking, trembling, a tremulous motion, pulsation. — *Cala-danta*, as, m. a loose tooth. — *Cala-dala*, as, m. the holy fig-tree, *Ficus Religiosa*; [cf. *śvattha*]. — *Cala-pattra*, as, m. the *Ficus Religiosa*; [cf. *śvattha*]. — *Cala-sandhi*, is, m. movable articulation of the bones, Diarthrosis. — I. *calācala* ('*la-ac*'), as, ā, am, movable and immovable, locomotive and stationary. — *Calātanka* ('*la + ān*'), as, m. rheumatism. — *Calātānka* ('*la-in*'), as, ā, am, having unsteady organs, sensitive, sensual, not having subdued senses or passions. — *Calashu* ('*la-ishu*'), us, us, u, one whose *αἴμα* wavers or flies unsteadily.

*Calat*, an, anti, at, going, moving. — *Calat-padam*, ind. moving, walking. — *Calat-pāṇṇimā*, f. a small fish called *Chanda*, = *camdra-śācūla*. — *Calad-anga* or *calad-angaka*, as, m. a fish, a sort of gilt-head, commonly *Cengā*, *Ophiocephalus Aurantiacus*.

*Calana*, as, ā, am, moving, movable, trembling, tremulous, shaking; (*as*), m. a foot; a deer, an antelope; (*ī*), f. a short petticoat worn by common women; the rope for tying an elephant; (*am*), n. a shaking motion, shaking, trembling; walking about, wandering, roaming; turning off from, leaving off.

*Calanaka*, as or am, m. or n. a short petticoat worn by women of low rank; (*ikā*), f. silken fringes.

*Calaniya*, as, ā, am, to be moved or shaken, movable.

*Calamāna*, as, ā, am, going, moving, proceeding, shaking, &c.

*Calas*, as, n. wood-sorrel.

2. *calācala*, as, ā, am (fr. *rt. cal* with reduplication), moving to and fro, movable, tremulous, unfixed, unsteady, shaking, loose; variable; (*as*), m. a cow.

*Calita*, as, ā, am, gone, departed, proceeded (often used like a past tense, e. g. *sa calitah*, he started off, he departed); shaking, trembling.

*Calitavya*, as, ā, am, to be gone away; to be moved, movable.

*Calu*, us, m. (said to be fr. *rt. cal*), water hastily taken up in the hollowed palm of the hand for rinsing the mouth &c.; a handful or mouthful of water; [cf. *ganḍāsha*.]

*Caluka*, as, m. = the preceding; also a small pot, a gallipot, &c.; N. of a man; [cf. *caluka*.]

*Chalv* *chaladvisha*, as, m. the Kokila or Indian cuckoo.

*Chali* *chali*, is, m. a cover, a wrapper, a surtout; [cf. *cola*.]

*Chavi* *chavi*, is, ī, f. or *chavika*, am, ā, n. f. or *chavyā*, am, f. n. a species of the pepper plant, *Piper Chaba*; *Orris* root.

*Chasati* *chāsati*, a wrong reading for *va-sāti*, q. v.

*Chash*, cl. 1. P. A. *chashati*, -te, to eat; to kill, hurt.

*Cashaka*, as, am, m. n. a vessel used for drinking spirits, a wine glass &c., any drinking-vessel; spirituous liquor; honey.

*Cashoti*, is, m. eating; killing; decay, infirmity. *Cashāla*, as, am, m. n. a wooden ring on the top of a sacrificial post; an iron ring at the base of the post; (*as*), m. a hive. — *Cashāla-val*, ān, atī, at, Ved. furnished with a *Cashāla*.

*Chashṭa* *chashṭa*, as, ā, am (past passive part. fr. *chaksh* ?), spoken, asked.

*Chashāna* *chashāna*, as, m., N. of a prince, (= *Τιασάνας*).

*Chah* *chah* [cf. *chap*], cl. 1. 10. P. *chahati*, *achahīti*, *chahayati*, -yitum, to be wicked, commit wickedness; to cheat; to be proud; cl. 10. P. *chahayati*, to grind, pound, knead; [cf. Hib. *cagnaim*, 'I chew, gnaw'.]

*Chakācīcā* *chakācīcā*, f., N. of a plant, = *śveta-vuhnā*.

*Chakra* *chakra*, as, ī, am (fr. *chakra*), carried on (as a battle) with the discus; circular, belonging to a wheel &c.; (*as*), m., N. of a man.

*Chakravarmaṇa*, as, m. (a patronymic fr. *chakra-varman*), N. of a grammarian.

*Chakravākeya*, as or am (?), m. or n. ? (fr. *chakra-vāka*), N. of a place.

*Chākṛyāna*, as, m. a patronymic of Ushasta. *Chākṛika*, as, ī, am, circular; belonging to a wheel or discus; relating to a company or circle; (*as*), m. a potter; an oil-maker; a proclaimer; a chorister, a bard who chants in chorus the praises of kings, heroes, gods, &c.; a coachman, a driver; (*ās*), m. pl. companions, followers.

*Chākṛiya*, as, m. the son of a potter or oil-maker. *Chākṛeya*, as, ī, am, relating to a wheel or discus; (*as*, *am*), m. or n. (?), N. of a place.

*Chakshusha* *chakshusha*, as, ī, am (fr. *chakshus*), consisting in sight, depending on or produced from it; belonging to the eye, visual, optical, perceptible by the eye, visible, seen; relating to Manu *Chakshusha*; *chakshushī vidyā*, that magical science which gives the power of seeing anything; (*as*), m., N. of the sixth Manu who with five other Manus is a son of Manu *Svāyambhuva*, or according to other authorities

a son of Viśva-karman and Ākṛiti, or a son of Cakshuḥ; N. of a son of Ripu and Brihaṭi, (according to some he is called Cakshusha, and is father of Manu Cakshusha); N. of a son of Kaksheyu and brother of Sabhānara; also of a son of Anu and brother of Sabhānara; also of a son of Khanitra; (*ās*), m. pl., N. of a class of deities in the fourteenth Manvantara; (*am*), n. knowledge which depends on vision. — *Cākshusha-jñāna*, *am*, n. ocular evidence. — *Cākshusha-iva*, *am*, n. perceptibility by sight.

**चाक्ष्म** *Ākshma*, *as, ā, am* (fr. I. *ksham*), Ved. forbearing, gracious.

**चाङ्ग** *Ānga*, *as, m.* (fr. *ānga*), wood-sorrel; whiteness or beauty of the teeth.

**चाङ्गेरी**, f. wood-sorrel, Oxalis Pusilla; [cf. *ku-Āngeri*.]

**चाचपुट** *Ācāpuṭa*, *as, m.* a kind of time in music; [cf. *Ācāpuṭa*.]

**चाचलि** *Ācāli*, *is, is, i* (fr. Intens. of rt. *Āl*), moving much or repeatedly; [cf. *vi-Ācāli* and *a-vi-Āc*.]

**चाञ्चल्य** *Āñcālyā*, *am, n.* (fr. *Āñcāla*), tremulousness, unsteadiness; transitoriness, fugitiveness, fidgetiness.

**चाट** *Āṭa*, *as, m.* (fr. *Āṭ* = *Āṭ*?), a cheat, a rogue, a speculator, one who makes away with or embezzles money &c. entrusted to him.

**चाटकैर** *Āṭakaira*, *as, m.* (fr. *Āṭaka* or *Āṭakā*), a young sparrow.

**चाटलिका** *Āṭalikā*, f., N. of a place.

**चाटग्राम** *Āṭigrāma*, *as, m.*, N. of a place.

**चाटु** *Āṭu*, *us, u, m, n.* (said to be fr. rt. *Āṭ*), pleasing or grateful words or discourse, flattery, flattering, coaxing; distinct or clear speech; [cf. *Āṭu*.] — *Āṭu-kāra*, *as, i, am*, speaking agreeably or kindly, flattering, complying with a request, humouring, complaisant; (*as*), m. a flatterer. — *Āṭu-hārin*, *i, iṇi, i*, speaking agreeably, flattering. — *Āṭu-paṭu*, *us, m.* a jester, a buffoon, one who makes compliments (?). — *Āṭu-lola*, *as, ā, am*, elegantly tremulous. — *Āṭu-paṭu*, *us, m.* a jester; [cf. *Āṭu-paṭu*.] — *Āṭu-śata*, *am, n.* repeated coaxing, a hundred entreaties. — *Āṭukṛti* (*ṭu-ukṛti*), *is, f.* agreeable language, flattery, service.

*Āṭuka*, *as* or *am* (?), *m.* or *n.* (?), pleasing or grateful discourse.

**चाणकीन** *Āṇakīna*, *as, ā, am* (fr. *Āṇaka*), fit for or sown with the chick-pea (a field &c.).

**चाणक्य** *Āṇakya*, *as, m.* (a patronymic fr. *Āṇaka*, N. of a Muni), N. of the sage Vātsyāyana; N. of a celebrated Brāhman also called Viśṇu-gupta, the reputed author of a work on morals and the principles of government. He is said to have destroyed the Nanda dynasty and to have made Candra-gupta (q. v.) king, whose minister he became. From the tone of his advice to princes he has been styled the Machiavelli of India; (*am*), *n.*, scil. *śāstram*, the work of Cāṇakya, on morals and polity. — *Cāṇakya-mūlaka*, *am, n.* a kind of radish; [cf. *kaṭṭīlya*.] — *Cāṇakya-śloka*, *āṅ, m. pl.* detached stanzas on morals and the principles of government, supposed to be written by the Brāhman Cāṇakya or compiled by him.

*Cāṇaka*, *as, i, am* (an adj. formed fr. *Āṇakya*), relating to Cāṇakya.

**चाणूर** *Āṇūra*, *as, m.*, N. of a prince; also of a wrestler in the service of Kaṇsa, slain by Kṛṣṇa, and identified with the Daitya Varāha. — *Cāṇūra-sūdana*, *as, m.* an epithet of Kṛṣṇa.

**चाण्ड** *Āṇḍa*, *am, n.* (fr. *Āṇḍa*), violence.

**चाण्डाल** *Āṇḍāla*, *as, m.* = *Āṇḍāla*, a name of an impure or degraded tribe, a Caṇḍāla, a Paniah,

an outcast; (*i*), f. a woman of the same tribe; N. of a plant, = *linginī*.

**चाण्डालिका**, f. a vulgar lute, the lute of the Caṇḍāla; a N. of Durgā; a kind of herb; [cf. *Āṇḍālikā*.] — *Cāṇḍālikāśrama* (*ṭka-ās*), *as, m.* N. of the hermitage of Cāṇḍālikā.

**चातक** *Ātaka*, *as, m.* (said to be fr. rt. *Āṭ*), N. of the bird Cocolus Melanoleucus, according to the legend living only upon rain-drops; [cf. Lat. *col-urnix*.] — *Cātakānandana* (*ṭka-ān*), *as, m.* the rainy season. — *Cātakāśṭaka* (*ṭka-aśṭ*), *am, n.* the eight verses on the Cātaka bird.

**चातन** *Ātana*. See under rt. *Āṭ* at p. 313.

**चातुर** 1. *Ātura*, *as, i, am* (fr. *Ātura*), relating to four; (a carriage &c.) drawn by four; (*i*), f., N. of a poem by Nara-siṅha; (*am*), n. a carriage, a cart holding four people.

*Cātuḥsāgarika*, *as, i, am* (fr. *Ātuḥ-sāgara*), belonging to the four oceans.

*Cāturakṣha*, *am, n.* (fr. *Ātura-akṣha*), four casts in playing at dice.

*Cāturarthika*, *as, i, am* (fr. *Ātura-ārtha*), used in four particular senses or meanings.

*Cāturāśramin*, *i, iṇi, i* (fr. *Ātura-āśrama*), being in one of the four periods or orders [cf. *āśrama*] of life.

*Cāturāśramya*, *am, n.* the four periods of the life of a Brāhman collectively; the aggregate of the four orders of student, householder, ascetic, and mendicant.

*Cāturjāta*, *am, n.* = *kaṭu-Āturjāta*.

*Cāturthaka*, *as, ikā, am*, quartan, appearing every fourth day; (*as*), m. a quartan ague.

*Cāturthāhnika*, *as, i, am* (fr. *Āturtha-ahan*), belonging to the fourth day.

*Cāturthika*, *as, i, am*, belonging to the fourth or to the fourth day; (*as*), m. a quartan ague.

*Cāturdaśa*, *as, i, am* (fr. *Āturdaśa*), appearing on the fourteenth day of the half month.

*Cāturdaśika*, *as, i, am*, reading the holy scriptures on the fourteenth day of the half month.

*Cāturdaiva*, *as, i, am* (fr. *Ātura-deva*), sacred to four deities.

*Cāturbhādra*, *am, n.* (fr. *Ātura-bhādra*), an assemblage of four medicinal plants.

*Cāturbhūji*, *is, m.* a son of Catur-bhuja.

*Cāturbhūtika*, *as, i, am* (fr. *Ātura-bhūta*), consisting of four elements.

*Cāturmahārājakāyika* or *Āturmahārājika* = *Āturmahārājakāyika*; also an epithet of Viṣṇu.

*Cāturmāsa*, *as, i, am* (fr. *Ātura-māsa*), produced in four months.

*Cāturmāsika*, *as, ikā, am*, or *Āturmāsin*, *i, iṇi, i*, one who performs the Cāturmāsa sacrifice.

*Cāturmāsi*, f., scil. *paurnamāsi*, the day of full moon at the Cāturmāsa sacrifices.

*Cāturmāsyā*, *am, n.*, N. of three sacrifices belonging to the subdivision called Havir-yajña and performed (every four months) at the beginning of the three seasons, viz. the *vaiśvadevam* on the full moon in Phalguṇa, *varuṇa-praghāsāḥ* in Aśāḍha, and *sāktamedhāḥ* in Kṛittikā; (*as, ā, am*), belonging to the Cāturmāsyā sacrifice.

*Cāturvarṇya*, *as, ā, am* (fr. *Ātura-varṇa*), suited to the four tribes or castes, belonging to them (?); (*am*), n. the aggregate of the four original castes, viz. the Brāhman, Kshatriya, Vaiśya, and Śūdra.

*Cāturviṅśika*, *as, i, am* (fr. *Āturviṅśa*), belonging to the twenty-fourth day.

*Cāturvidya*, *as, dī, am* (fr. *Ātura-vidyā*), familiar with the four Vedas; (*am*), n. the four Vedas.

*Cāturvidhya*, *as, n.* (fr. *Ātura-vidha*), four kinds collectively.

*Cāturvidya*, *as, dī, am* (fr. *Ātura-veda*), versed in or familiar with the four Vedas; (*am*), n. knowledge of the four Vedas.

*Cāturhotrika*, *as, i, am* (fr. *Ātura-hotri*), belonging to the Catur-hotri.

*Cāturhotra*, *as, i, am* (fr. *Ātura-hotri*), conducted

or performed by the four chief priests, viz. the Hotri, Adhvaryu, Udgātri, and Brahman; (*am*), n. a sacrifice performed by four priests; the office or duties of the four chief priests; the four chief priests collectively.

*Cāturhotriya*, *as, i, am* (fr. *Ātura-hotri*), a sacrifice &c. at or in which the four chief priests are employed.

*Cātuḥkāṇḍika*, *as, i, am* (fr. *Ātuḥ-kāṇḍa*), divided into four parts.

*Cātuḥṭaya*, *as, i, am* (fr. *Ātuḥṭaya*), knowing or familiar with the Catusṭaya.

*Cātuḥprāśya*, *as, śi, am* (fr. *Ātuḥ + prāśa*), enough for four persons to eat.

*Cātvāriṅśa*, *am, n.* (fr. *Ātvāriṅśat*), title of a Brāhmaṇa consisting of forty Adhyāyas.

*Cātvāriṅśatka*, *as, i, am*, bought for forty.

**चातुर** 2. *Ātura*, *as, i, am* (fr. 2. *Ātura*), clever, able, ingenious, shrewd, sagacious; speaking well or kindly, flattering; perceptible, visible; governing, ruling; (*as*), m. a small round pillow, see below; (*i*), f. dexterity, ability, cleverness.

*Cāturaka*, *as, ā, am*, flattering; perceptible; governing; (*as*), m. a small round pillow for resting the cheek upon; [cf. *galla-Āturi*.]

*Cāturika*, *as, m.* a charioteer, a coachman.

*Cātura*, *am, n.* dexterity, cleverness, ability, shrewdness; amiableness.

**चात** *Ātra*, *am, n.* (sometimes read *Ātra*), a cylinder of catechu-wood twelve Angulas long, tipped at both ends with iron and furnished with an iron bolt, (this and another piece of wood called *Auvilī* are used for producing the sacred fire.)

**चातवाल** *Ātvāla*, *as* or *am*, *m.* or *n.* the hole formed in the ground by excavating the earth to construct the Uttara-vedi or north altar; (*as*), m. a hollow place dug in the ground to receive a burnt-offering; any hole in the ground; [cf. *Ātvāla*.] — *Cātvāla-vat, ān, āti, at*, (a sacrifice) at which the Cātvāla is excavated.

**चान्दनिक** *Āndanika*, *as, i, am* (fr. *Āndana*), made of or derived from sandal, perfumed with it, &c.

**चान्द्र** *Āndra*, *as, i, am* (fr. *Āndra*), lunar, relating to the moon, regulated by it, &c.; (*as*), m. a month, a lunar month (called *Gauṇa*, q. v., if reckoned from full moon to full moon, and *Mukhya* if reckoned from new moon to new moon); the light fortnight or half month, during which the moon is on the increase; the Candra-kānta or moon-gem; (*ās*), m. pl. the pupils of the grammarian Candra; (*i*), f. moonlight; a kind of solanum [cf. *sveta-kāñṭakāri*]; N. of a princess; (*am*), *n.*, scil. *vratam*, the Cāndrāyaṇa penance, see below. — *Cāndra-māsa*, *as, m.* a lunar month; [cf. *Āndra* above.] — *Cāndra-ratsara*, *as, m.* the lunar year. — *Cāndra-sūtra*, *am, n.*, N. of a Sūtra work. — *Cāndrākhyā* (*ṭra-ākḥ*), *am, n.* fresh ginger; [cf. *Āndraika*.]

*Cāndraka*, *am, n.* dried ginger; [cf. *śunṭhi*.]

*Cāndrapura*, *ās, m. pl.* the inhabitants of Cāndra-pura.

*Cāndrabhāgā* or *i, f.* = *Āndra-bhāgā*, the Che-nāb, a river in the Pāñjāb.

*Cāndramasa*, *as, i, am* (fr. *Āndramas*), lunar, relating or belonging to the moon; (*i*), f., N. of the wife of Brihaspati; (*am*), *n.*, N. of the fifth lunar mansion, the constellation Mṛga-sīras; the stars in Orion. — *Cāndramasāyana*, *as*, or *Āndramasāyani*, *is, m.* (fr. *Āndramas*), 'descendant of the moon,' a N. of Budha, regent of Mercury and son of the moon.

*Cāndravratika*, *as, i, am* (fr. *Āndra-vrata*), acting in the manner of the moon, having the character of the moon.

*Cāndrāyaṇa*, *am, n.*, scil. *vratam*, a religious observance or expiatory penance regulated by the moon's age, (it consists in diminishing the daily consumption of food every day by one mouthful for the

dark half of the month, beginning with 15 at the full moon until the quantity is reduced to 0 at the new moon, and then increasing it in like manner during the fortnight of the moon's increase: if this penance begins with the full moon, it is called Piplikā-madhya, i.e. having the middle thin like an ant; if with the new moon, beginning with 0 and increasing to 15, it is called Yava-madhya or Yava-madhya, i.e. having the middle thick like a barley-corn); (*ās*), m. pl., N. of various persons. — *Cāndrāyaṇa-bhakta*, *am*, n. the country inhabited by the Cāndrāyaṇas. — *Cāndrāyaṇa-vihāna* or *cāndrāyaṇa-vrata*, *am*, n. the penance called Cāndrāyaṇa.

*Cāndrāyaṇika*, *as*, *ī*, *am*, performing or a performer of the Cāndrāyaṇa, *q. v.*

*चान्दानयन* *cāndhanāyana*, *as*, m., N. of an ancient preceptor.

*चाप* *čāpa*, *as*, *am*, (in. n. (perhaps fr. rt. *kap* = *kamp*), a bow; (in geometry) an arc or portion of a circle; the sign of the zodiac Sagittarius; a rainbow [cf. *īndra-čāpa* and *śakra-čāpa*]; N. of a particular constellation; [cf. *dhanus*]. — *Čāpa-dāsi*, *f*, N. of a river. — *Čāpa-paṭa*, *as*, m. the tree Buchanania Latifolia (*piyāla*); [cf. *dhanu* and *paṭa*.]

*Čāpin*, *ī*, *inī*, *i*, armed with a bow; (*ī*), m. the sign of the zodiac Sagittarius.

*चापल* *čāpala*, *am*, n. (fr. *čapala*), fickleness, unsteadiness, mobility, quick movement, swiftness, transitoriness; agitation, tremour; inconsiderate conduct, impertinence, inconsiderateness. — *Čāpalā-śraya* ('*ta-ās*'), *am*, n. (?) unsteadiness.

*Čāpatya*, *am*, n. fickleness; unsteadiness, transitoriness; quickness, agitation, flurry; inconsiderate conduct, inconsiderateness.

*चापाल* *čāpāla*, *as*, m., N. of a Buddhist *Čaitya*.

*चाबुका* *čābukā*, *f*, a small circular pillow.

*चामर* *čāmara*, *am*, *ā* or *ī*, *as*, n. f. m. a chowrie, the bushy tail of the Bos Grunniens, used as a fly-flap or fan, and as one of the insignia of royalty; also used for a kind of streamer or plume on the heads of horses; (*am*), n., N. of a metre consisting of four lines of fifteen syllables each. — *Čāmara-grāha*, *as*, m. a person who carries a Čāmara. — *Čāmara-pushpa*, *as*, m., N. of several plants, Magnifera Indica [cf. *āmra*]; the betel-nut tree, Arca Faufel or Catechu [cf. *piṅga*]; the Pandanus Odoratissimus [cf. *ketaka*]; a kind of grass, Saccharum Spontaneum [cf. *kāśa*]. — *Čāmara-pushpaka*, *as*, m. or *čāmara-sāhvaya*, *as*, m. a kind of grass, Saccharum Spontaneum; [cf. *kāśa*.]

*Čāmarika*, *as*, m. a person who carries a Čāmara.

*Čāmarin*, *ī*, m. a horse (either from his bushy tail which he uses to whisk off flies or from his having a Čāmara as his crest; see above).

*चामीकर* *čāmikara*, *am*, n. gold; the thorn-apple. — *Čāmikara-prakhyā*, *as*, *ā*, *am*, like gold.

*चामुण्डा* *čāmuṅḍā*, *f*, a form of Durgā; one of the seven Mātṛis; (*as*), m., N. of an author.

*चाम्पिला* *čāmpilā*, *f*, a river.

*चाम्पेय* *čāmpēya*, *as*, m. (fr. *čampū*), N. of two trees, Michelia Champaka and Mesua Ferrea; a stamen or filament, especially of the lotus flower; a prince of Campā; N. of a son of Viśvā-mitra; (*as*, *am*), m. n. gold.

*Čāmpēyuka*, *am*, n. a stamen or filament.

*चाम्य* *čāmya*, *am*, n. (fr. rt. *čam*), food.

*चाय* *čāy*, cl. 1. P. A. *čūyati*, *-te*, to observe; discern, perceive; to worship, revere; [cf. *ā. čī*.]

*Čāyāmāna*, *as*, m., Ved. a patronymic of Abhyā-vartin.

*Čāyitri*, *tā*, *trī*, *trī*, Ved. observing, seeing. *Čāyu*, *us*, *us*, *u*, Ved. showing respect or reverence, honouring.

*चार* *čāra*, *as*, m. (fr. rt. *čar*), = *čara*, a spy, scout, secret agent or emissary, messenger; going, motion, progression, course; wandering about, travelling; proceeding; performing, practising; binding, a bond, fetter; a prison, a house of confinement; the tree Buchanania Latifolia, = *piyāla*; (*am*), n. a factitious poison, (for *vāra*); [cf. Lat. *carcer*.]

— *Čāra-kāṇḍa*, *am*, n. ascensional difference (in astronomy). — *Čāra-čakṣhus*, *us*, *us*, 'spy-eyed,' i.e. a king or minister who uses spies as his eyes, one who employs spies or agents and sees through their medium; (*us*), n. espionage. — *Čāra-čūpa*, *as*, *ā*, *am*, graceful in gait or motion. — *Čāra-čūku*, *us*, *us*, *u*, graceful in walking, of graceful carriage.

— *Čāra-čyā*, *f*, the sine of the ascensional difference. — *Čāra-patha*, *as*, m. a place where two roads meet. — *Čāra-bhaṭa*, *as*, m. a valorous warrior.

— *Čāra-vāyu*, *us*, m. summer air, zephyr. — *Čārāntarita* ('*ra-an*'), *as*, m. a secret emissary or spy.

— *Čārēkṣhaṇa* ('*ra-ik*'), *as*, m. a statesman, a minister or king (who employs spies).

*Čāraka*, *as*, *ikā*, *am*, acting, setting to work, proceeding; composed by Čāraka; (*as*), m. a spy, a secret agent or emissary; a driver, a herdsman, a leader; an associate, a companion; a groom, a horseman, a cavalier; a wandering Brāhmanical student. — *Čāra-fetter*, a bond, a prison; the plant Buchanania Latifolia (= *čāra*); N. of a man; (*ikā*), *f*, a female attendant; a cock-roach. — *Čāraka-trivātra*, *as*, m., N. of a festival.

*Čārakiṇa*, *as*, *ā*, *am*, fit for a wandering Brāhmanical student.

*Čāraṇa*, *as*, m. a wanderer, a pilgrim; a wandering actor or singer, an actor of note, a dancer, a mime, a bard, a herald; a celestial singer, a panegyrist of the gods; a reader of scripture; a spy; N. of a place. — *Čāraṇa-tva*, *am*, n. dancing (the art).

— *Čāraṇa-dārā*, *ās*, *f*, pl. female dancers, actresses, &c. — *Čāraṇa-vidya* or *čāraṇa-raidya* or *čāraṇa-vidya*, *ās*, m. pl., N. of a branch of the Atharva-veda.

*Čāratha*, *as*, *ā*, *am*, Ved. going, wandering or moving about, going in a carriage.

*Čārayitvā*, *ind*, having enjoined or prescribed, having caused to observe; having made to go &c.

*Čārāyaṇa*, *as*, *ī*, m. *f*, a patronymic from Čara; (*as*), m., N. of the author of the Sādharmaṇḍhikarāya.

*Čārāyaṇaka*, *as*, *ikā*, *am*, derived from the Čārāyaṇas.

*Čārāyaṇiya*, *ās*, m. pl. the pupils of Čārāyaṇa.

*Čārta*, *as*, *ā*, *am*, caused to go; distilled, &c.

*Čārītārthya*, *am*, n. (fr. *čārītārtha*), attainment of an object.

*Čāritra*, *as*, m., N. of a Marut; (*ā*), *f*, the tamarind tree; (*am*), n. proceeding, manner of acting, conduct; good conduct, behaviour; good name or character; reputation; peculiar observance or practice, peculiarity of customs or conditions; a ceremony. — *Čāritra-kavaśa*, *as*, *ā*, *am*, cased in the armour of chastity. — *Čāritra-valī*, *f*, N. of a Samādhi.

*Čāritraya*, *am*, n. becoming or honourable practices, moral conduct, instituted observance.

*Čārīn*, *ī*, *inī*, *i*, (generally at the end of a comp.) moving, walking or wandering about, living, being (e.g. *pāda-čārīn*, going on foot; *nimeshāntara-čārīn*, going in an instant, arriving after a short interval &c.), [cf. *ambu-čārīn*, *eka-č*, *kha-č*, &c.]; acting, proceeding, doing, practising; living on; (*ī*), m. a foot soldier; (*inī*), *f*, N. of a plant, = *karuṇī*.

*चारटिका* *čāraṭikā*, *f*, a kind of perfume, = *nalī*.

*चारटी* *čāraṭī*, *f*, N. of two plants, = *padma-čārīṇī* and *bhūmy-āmalī*.

*चारभट* *čārabhaṭa*, *as*, m. a courageous man, a hero, a chief, a warrior; (*ī*), *f*, courage; [cf. *ārabhaṭa*.]

*चारिवाच* *čārivāc*, *k*, *f*, N. of a plant, = *karaka-śringī*.

*चार* *čāru*, *us*, *vī*, *u* (said to be fr. rt. *čar*, perhaps connected with 2. *čan*), agreeable, welcome, approved, esteemed, beloved, dear (with dat. or loc. of the person, e.g. *varuṇāya* or *varuṇe čāruḥ*, dear to Varuṇa), pleasing, lovely, beautiful, pretty, elegant; (*us*), m. an epithet of Bṛihaspati; N. of a son of Kṛiṣṇa and Rukmiṇī; of a Čakra-vartin; (*vī*), *f*, a beautiful woman; splendor; moonlight; intelligence; N. of the wife of Kṛvera; (*u*), n. a various reading for *vara*, saffron; [cf. Eng. *fair*; Brit. *kaer*.]

— *Čāru-karṇa*, *as*, *ā* or *ī*, *am*, having beautiful ears. — *Čāru-keśarā*, *f*, a kind of grass, Cyperus, = *nāgara-mustā*; a kind of tree, = *taruṇī*. — *Čāru-garbhā*, *as*, m., N. of a son of Kṛiṣṇa and Rukmiṇī. — *Čāru-gīti*, *i*, *f*, a kind of metre, a sort of Gīti, containing 29 + 32 syllabic instants. — *Čāru-guṇṭa*, *us*, m., N. of a son of Kṛiṣṇa and Rukmiṇī. — *Čāru-ghoṇa*, *as*, *ā*, *am*, handsome-nosed. — *Čāru-čitra*, *as*, m., N. of a son of Dhṛita-rāshṭra. — *Čāru-tā*, *f*, or *čāru-tva*, *am*, n. loveliness, beauty. — *Čāru-datta*, *as*, m., N. of a Brāhman. — *Čārudatta-nāman*, *ā*, m. named Čāru-datta. — *Čāru-danta*, *as*, m. 'having beautiful teeth,' N. of a merchant's son. — *Čāru-darsana*, *as*, *ā*, *am*, good-looking. — *Čāru-deva*, *as*, m., N. of a man. — *Čāru-deshya*, *as*, m., N. of a son of Gaṇḍūsha; also of a son of Kṛiṣṇa by Rukmiṇī. — *Čāru-dhāman*, *ā*, m., N. of a plant. — *Čāru-dhāmā* or *čāru-dhārā*, *f*, an epithet of Śaśī, the wife of Indra. — *Čāru-dhishnya*, *as*, m., N. of one of the Saptarishyas in the eleventh Manvantara. — *Čāru-nālaka*, *am*, n. a kind of lotus with red flowers. — *Čāru-netra*, *as*, *ā*, *am*, having beautiful eyes; (*ā*), *f*, N. of an Apsaras. — *Čāru-pada*, *as*, m., N. of a son of Namasyu. — *Čāru-pargī*, *f*, N. of a plant, = *pra-sāraṇī*. — *Čāru-puṭa*, *as*, m. a particular time in music. — *Čāru-pratika*, *as*, *ā*, *am*, Ved. of lovely appearance. — *Čāru-phalā*, *f*, a vine, a grape. — *Čāru-bāhu*, *us*, or *čāru-bhadra*, *as*, m., N. of a son of Kṛiṣṇa by Rukmiṇī. — *Čāru-mat*, *am*, *ati*, *at*, lovely, beautiful; (*ān*), m., N. of a Čakra-vartin; (*īi*), *f*, N. of a daughter of Kṛiṣṇa by Rukmiṇī. — *Čāru-mukhā*, *as*, *ī*, *am*, handsome-faced, fair, beauteous; (*ī*), *f*, N. of a metre consisting of four lines of ten syllables each. — *Čāru-yasas*, *ās*, m. 'of fair fame,' N. of a son of Kṛiṣṇa by Rukmiṇī; [cf. *čāru*]. — *Čāru-raṭha*, *as* or *am*, m. or n. (?), N. of a forest. — *Čāru-rāvā*, *f*, an epithet of Śaśī, the wife of Indra. — *Čāru-točana*, *as*, *ā*, *am*, lovely-eyed, having beautiful eyes; (*as*), m. a deer, antelope; (*ā*), *f*, a woman with fine eyes. — *Čāru-naktra*, *as*, m. 'handsome-faced,' N. of one of Skanda's attendants. — *Čāru-vardhana*, *f*, a woman. — *Čāru-vinda*, *as*, m., N. of a son of Kṛiṣṇa by Rukmiṇī. — *Čāru-veśa*, *as*, m. 'well-dressed,' = the preceding. — *Čāru-vratā*, *f*, a female who fasts for a whole month. — *Čāru-śllā*, *f*, 'beautiful stone,' a jewel, a gem. — *Čāru-śirsha*, *as*, m., N. of a man. — *Čāru-śīla*, *as*, *ā*, *am*, of a lovely nature, beautiful. — *Čāru-śravaśa*, *ās*, m., N. of a son of Kṛiṣṇa by Rukmiṇī. — *Čāru-sarvāṅga-darsana* ('*ra-an*'), *as*, *ā*, *am*, having a beautiful appearance in all the limbs. — *Čāru-hāsin*, *ī*, *inī*, *ī*, smiling sweetly; (*īnī*), *f*, N. of a metre containing 4 x 14 syllabic instants. — *Čāru-āṅgī*, *f*, a beautifully formed woman. — *Čāru-āghāṭa* or *čāru-āghāta*, *as*, *ā*, *am*, destructive of beauty.

*Čāruka*, *us*, m. the seed of Saccharum Saia.

*चारिक* *čārika*, *as*, *ī*, *am* (fr. *čarcā*), conversant with the repetitions (in the recitation of the Veda).

*Čārčika*, *am*, n. perfuming the person, smearing it with sandal &c.; unguent; [cf. *čārčika*.]

*चामि* *čārma*, *as*, *ī*, *am* (fr. *čarman*), made of hide or leather, leathern; covered with leather (as a car &c.); defended by a hide or skin; shielded, having a shield.

*Čārmaṇa*, *as*, *ī*, *am*, covered with skin or leather; (*am*), n. a multitude of hides or of shields &c.

*Cārmika*, as, ī, am, leather, made of leather, belonging to the skin &c.

*Cārmikāyāni*, is, m. a patronymic from Cārmīn.

*Cārmīya*, am, n. a number of men armed with shields.

**चार्य** *čārya*, as, m., N. of a despised caste, the son of an outcast Vaiśya; (perhaps for *acārya*.)

**चार्वक** *čārvāka*, as, m. (fr. *čāru* + *vāka*), N. of a Rākshasa described in the Mahā-bh. Sānti-parva 1414, &c., as a friend of Duryodhana and an enemy of the Pāṇḍavas; (having taken the shape of a mendicant Brāhman, when Yudhiṣṭhira entered Hastina-pura in triumph, he reviled him and the assembled Brāhmins, but was soon detected; and the real Brāhmins, filled with fury, killed him on the spot); N. of a sophistical philosopher who probably lived before the composition of the Rāmāyaṇa; see *jāvālī*. He was a sceptic in matters of Hiōdū faith, and considered by the orthodox as an atheist or materialist; according to some, the sceptical doctrines of the Indian materialists were handed down to Čārvāka and his followers by Vācas-pati or Bṛihaspati, and the aphorisms of Bṛihaspati (Bārhaspatya sūtras) are said to embody their opinions; (as, ī, am), derived from or composed by Čārvāka. — *Čārvāka-darśana*, am, n. the doctrine of Čārvāka.

**चाल** *čāla*, as, m. (fr. rt. *čal*), the thatch or roof of a house; the blue jay; shaking, the being movable.

*Čālaka*, as, m. a restive elephant.

*Čālana*, am, n. causing to move or go, causing to pass through a sieve, sifting, shaking, moving to and fro, wagging (as the tail), loosening; muscular action; (ī), f. a sieve, a strainer.

*Čālaniya*, as, ā, am, to be moved, capable of being moved.

*Čālya*, as, ā, am, to be moved; to be loosened or shaken or led away from.

**चालिक्य** *čālikya*, as, m. a patronymic.

**चाप** *čāsha*, as, m. the blue jay, Coracias Indica; (according to some) a kingfisher.

*Čāsa*, as, m. the blue jay, Coracias Indica; sugarcane. — *Čāsa-vaktra*, as, ā, am, having a face like that of a jay; (as), m., N. of one of the attendants of Skanda; (ās), m. pl. a class of demons or evil spirits.

**चि** 1. *či*, cl. 5. P. A. *čīnoti*, -*nute*, *čikāya* and *čicāya*, *čikye* and *čicye*, *česhyati*, -*te*, *acāishit*, *čētum*, to arrange in order, place in a line, heap up, pile up, construct (as a sacrificial altar, used in P. if the priests construct the altar for another, in A. if the sacrificer builds it for himself); to collect, gather together, accumulate, gain for one's self; to cover, inlay, set with (with inst., e.g. *ratnaih*, with jewels): Caus. *čāyayati* or *čāpayati*, or *čāyayati* or *čāpayati*: Desid. *čīkīshati* and *čicīshati*, to wish to pile up: Caus. of the Desid. *čicīshayati*, to cause a person to wish to arrange in order or pile up: Intens. *čēčiyate*; [cf. Cambro-Brit. *cai*, 'collection'; Lat. *cumulūs*; Pol. *kupa*; Germ. *Haufen*.]

1. *čāya*, as, m. stacked wood; a mound of earth raised to form the foundation of a building; a rampart or mound of earth raised from the ditch of a fort; the gate of a fort; any edifice; a seat, a stool; a cover, a covering; a heap, pile, collection, a multitude, an assemblage, aggregation; the amount or augment by which each term increases, the common increase or difference of the terms; [cf. *agni-čāya*; cf. also Cambro-Brit. *cai*, 'collection'; Hib. *seca*, 'plenty, abundance'.]

*Čayana*, am, n. the act of collecting, gathering, heaping up, aggregation; stacking wood; stacked wood; [cf. *agni-čayana*.]

*Čayaniya*, as, ā, am, to be collected or gathered, to be heaped up.

*Čicīshat*, an, *anti*, at, wishing to gather or collect.

1. *čit*, t, t, t, (at the end of compounds) piling up (e.g. *agni-čit*, q.v.); forming a layer or stratum, piled up.

*Čita*, as, ā, am, piled, heaped; collected, gathered, accumulated; covered, veiled, concealed; (ā), f. a layer, a pile of wood, a funeral pile, pyre; a heap, an assemblage, a multitude; (am), n. a building (e.g. *pakveshaka-čita*, a building of burnt bricks). — *Čitavīstara*, as, m. a kind of ornament. — *Čitāgni* ('*tar-ay*'), is, m. the funeral fire. — *Čitā-čūḍaka*, am, n. a mark where a funeral pile has been, a mausoleum, a monument, &c. — *Čitaidha* ('*ta-edha*'), as, ā, am, Ved. belonging or referring to a funeral pile.

1. *čiti*, is, f. a stratum, layer of wood or bricks &c.; a pile, a stack; a funeral pile; an oblong with quadrangular sides; collecting, gathering; a heap, a quantity, a multitude; N. of the eighth or tenth book of the Satapatha-Brāhmaṇa; [cf. *amṛita-čiti*.] — *Čiti-vat*, an, *ati*, at, having a funeral pile.

*Čitikā*, f. a stack, a pile; a funeral pile; a small chain worn as an ornament round the loins, a kind of girdle.

*Čitika* (at the end of an adj. comp. after a numeral) = *čiti*, a layer (e.g. *pañca-čitika*, *tri-čitika*).

*Čitya*, as, ā, am, to be arranged in order or built up; (scil. *agni*, fire), placed or constructed upon a foundation or basis (as of stones &c.); (ā), f. piling up, building (an altar &c.); a funeral pile; (am), n. the place at which a corpse has been burnt and where a monument has been erected; a monument or any mark of the site of a funeral pile. — *Čityādhirohaṇa* ('*ya-adh*'), am, n. burning with a husband's corpse. — *Čityārohaṇa* ('*ya-ār*'), am, n. ascending the funeral pile.

1. *čīvat*, an, *ati*, at, gathering, collecting.

*Čiti*, is, f., Ved. gathering, collecting.

*Četayā*, as, ā, am, to be collected or gathered, to be piled up.

*Čeya*, as, ā, am, to be piled up, to be gathered or collected.

**चि** 2. *či*, cl. 3. P., Ved. *čiketi*, Impf. *čikēt*, Impv. 2nd sing. *čikīhi*, *čikāya*; cl. 5. P. A. *čīnoti*, *čīnute* &c. like 1. *či*, to observe, perceive; to fix the gaze upon; to be intent upon; to seek for, investigate; to make inquiries, search through.

2. *čit*, t, t, t, observing, knowing (in *ṛita-čit*).

2. *čīvat*, an, *ati*, at, seeking for, searching for.

1. *čētri*, tā, *tri*, *tri*, an observer, guardian.

**चि** 3. *či*, cl. 1. A., Ved. *čayate*, to detest, hate; to revenge, punish, take vengeance on.

2. *čāya*, as, ā, am, revenging, punishing.

3. *čit*, t, t, t, punishing (in *ṛita-čit*).

2. *čētri*, tā, *tri*, *tri*, Ved. a revenger.

*Četyā*, f., Ved. revenge, punishment.

**चि** 4. *či*, cl. 1. P. A. *čāyati*, -*te*, to fear, be afraid of (with acc.); to respect, honour; to observe; [cf. *čāy*.]

**चिकरिषु** *čikarishu*, us, us, u (fr. Desid. of rt. 1. *krī*), desirous to cast or throw, wishing to pour out.

**चिकतिषु** *čikartishu*, us, us, u (fr. Desid. of rt. 2. *krī*), desirous or intending to cut or cut off.

**चिकित्** *čikiti*, *čikiti*, &c. See p. 323, col. 1.

**चिकिन** *čikina*, as, ā, am, flat-nosed; (am), n. flat-nosedness; [cf. *čikka* and *čipiṭa*.]

**चिकिल** *čikila*, as, m. mud, mire, a slough, a bog; [cf. *ičikila* and *čikhalla*.]

**चिकीषक** *čikīshaka*, as, ā, am (fr. Desid. of rt. 1. *krī*), desirous of doing, meaning to do.

*Čikīrshat*, an, *anti*, at, wishing or purposing to act or do.

*Čikīrshā*, f. intention or desire to act, wish, will, design, purpose, desire of doing or performing anything.

*Čikīrshāta*, as, ā, am, intended to be done; wished, designed, purposed; (am), n. purpose, design, intention.

*Čikīrshu*, us, us, u, wishing to act, desiring or intending to do or make or perform anything; wishing to practice; desirous for.

*Čikīrshaya*, as, ā, am, to be wished to be done, to be designed.

**चिकुर** *čikura*, as, ā, am (perhaps a reduplicated form of rt. *krī* or of *kar* for *čar*), inconsiderate, rash, punishing or injuring others without consideration; (as), m. the hair of the head, a lock of hair; a mountain; a kind of tree or plant; a snake, N. of a Nāga; a kind of bird; a musk-rat; [cf. *čikka* and *čikhira*; cf. also Gr. *κικυρος*; Lat. *cincinnus*?]. — *Čikura-kalāpa* or *čikura-paksha* or *čikura-pāsa* or *čikura-bhāra*, as, m. or *čikura-raśanā*, f. or *čikura-hasta* or *čikuročāya* ('*ra-ud*'), as, m. a mass of hair, a tuft of hair.

*Čikūra*, as, m. the hair, = *čikura*.

**चिक्क** *čikka*, cl. 10. P. *čikkayati*, -*yitum*, to feel pain; to give or inflict pain; [cf. *čākk* and *čukh*.]

**चिक्क** *čikka*, as, ā, am, flat-nosed; (am), n. flat-nosedness; (as), m. the musk-rat; (according to other authorities *čika*; cf. *čikura* and *čikhira*); (ā), f. a mouse; a betel-nut; [cf. *čikkāṇa*.]

**चिक्कण** *čikkāṇa*, as, ā, am (said to be fr. rt. 4. *čit*), smooth, glossy; slippery; bland, emollient; unctuous, greasy; (as), m. the betel-nut tree; (am, ā or ī), n. f. the betel-nut; (ā), f. an excellent cow; (other authorities have *čikkīṇā*). — *Čikkāṇa-kantha*, am, n., N. of a town; [cf. *čikkāṇa-kantha* and *čihāṇa-kantha*.] — *Čikkāṇa-tā*, f. or *čikkāṇa-tva*, am, n. smoothness, oiliness, greasiness, unctuousness.

**चिक्कसा** *čikkasa*, as, am, m. n. barley-meal.

**चिक्किण** *čikkīṇa*, as, ā, am, glossy, shining, smooth; slippery; bland, emollient; unctuous, greasy; (ā), f. an excellent cow.

**चिक्किर** *čikkira*, as, m. a small venomous animal (*mūshika*); [cf. *čikura*, *čikka*, *čikhara*.]

**चिक्रंसा** *čikrāṇsā*, f. (fr. Desid. of rt. *kram*), a wish to go, desire of approaching.

**चिक्रीडिषा** *čikrīḍiṣhā*, f. (fr. Desid. of rt. *krīḍ*), a wish or desire to play.

**चिक्किदा** *čiklida*, as, m. (fr. rt. *klid*), the moon; (am), n. moisture, freshness; [cf. *kleḍu*.]

**चिखल** *čikhalla*, as; m. mud, mire, a slough; [cf. *ičikila* and *čikila*.]

**चिखादिषु** *čikhādishu*, us, us, u (fr. Desid. of rt. *khād*), wishing or desiring to eat.

**चिङ्गट** *činggaṭa*, as, ī, m. f. or *činggaḍa*, as, m. a shrimp or prawn; [cf. *učlinggaṭa*.]

**चिचिरट** *čičiṇḍa*, as, m. a sort of gourd, *Trichosanthes Anguina*.

**चिचोमुची** *čičūmūči* and *čičūkūči*. See *čičūkūči*.

**चिचोपत** *čičiṣhat*. See under 1. *či*, col. 1.

**चिचिदिङ्ग** *čičiḍiṅga*, as, m. a species of venomous insect; [cf. *uččiṅga*.]

**चिचिहिसु** *čičiḥitsu*, us, us, u (fr. rt. *čhid*), wishing or intending to cut off.

**चिचिल** *čičhila*, ās, m. pl., N. of a people.

**चिचुक** *čičhuka*. See under 5. *či*.

**चिञ्चा** *čičā*, f. the tamarind tree or its

fruit. — *Chincāmla* (°*chā-am*°) or *Chincā-sāra*, *as*, m. an acid pot-herb, *Rumex Vesicatorius*.

चिन्ताक *chincāka*, *as*, m. a various reading for *Chincōka*.

चिञ्चिनी *chincini*, *f*, N. of a town.

चिञ्चि *chincī*, *f*, the plant *Abrus Precatorius*; [cf. *kāka-chincā*.]

चिञ्चोटक *chincōtaka*, *as*, m. a kind of plant, = *ankalodya* or *kraucādāna*.

चिर *chit*, cl. 1. and 10. P. *chetati* and *chetayati*, &c., to send out or forth (as a messenger), to give orders to a servant; to be a servant. *Cheta*, *as*, m. a servant, &c. See s. v.

चित् 1. 2. 3. *chit*. See under rt. 1. 2. 3. *chit*.

चित् 4. *chit* (= *kit*, which is by some regarded as a separate root; cf. *keta*, &c.; cf. also rt. *chint*), cl. 1. 3. P. *chetati*, *chiketi*, *chideta* or *chiketa*, *chikite* or *chikite* or *chikite* (Ved. 3rd pl. *chikitre* or *chikitre*; Part. *chikītāna* or *chikītāna*), *cheshyati*, *cheti*; Let. *chiketati* or *chiketal*; *chettum* or *chettum*, to perceive, fix the mind upon, attend to, be attentive, observe, notice, take notice of (with gen. or acc., e.g. *yajnyasya* or *yajnyam chetati*, he takes notice of the sacrifice); to aim at, intend, design (with dat., e.g. *yudhaye chiketati*, he intends fighting), to desire, long for (with acc.); to be anxious about, to care for; to resolve; to understand, comprehend, know, make known; to recover consciousness, become conscious; P. and A. to become perceptible, to appear; to be regarded as; to be known; Pass. Aor. *cheti*: Caus. P. A. *chitayati* Ved., and *chetayati*, -*te*, -*yitum*, *ketayati*, -*yitum* (see *keta*, p. 252), to cause to attend, to make attentive, remind of; to cause to comprehend or understand, instruct, teach; to observe, perceive, be intent upon; to form an idea in the mind, be conscious of, understand, comprehend, think, reflect upon; to form a conception, have a right notion; to appear, be conspicuous, shine: Desid. P. A. *chikīshati*, *chikīshati*, *chikīshati*, -*te*; Inf. *chikīsham*, to intend, have in view, aim at, desire, long for; to care for, be anxious about; to treat medically, heal, cure, attend as a physician (in these senses the form *chikīshati* is usual); to wish to appear; to remove, destroy; to keep down, press down; to doubt: Caus. of the Desid. *chikīshayati*, to cure, to heal; Intens. *chikīshate*, *chikīshati*; [cf. *Liib. kettu*.]

*Chikī*, *t*, *t*, Ved. understanding, knowing, experienced.

*Chikīta*, *as*, m. N. of a man; [cf. *chikīta*.]

*Chikītāna*, *as*, m., N. of a man; [cf. *chikītānaya* and *chikītāna*.]

*Chikītāyana*, *as*, m. a descendant of *Chikīta*; [cf. *chikītāyana*.]

*Chikīti*, *is*, *is*, *i*, Ved. knowing, acquainted with, experienced.

*Chikītu*, *us*, *us*, *u*, Ved. understanding, knowing, experienced; (*us*), *f*, understanding, intellect.

*Chikītvān*, *ā*, *m*, Ved. understanding, intellect.

*Chikītras*, *vān*, *ushī*, *vas*, one who has observed, observing, attending to, attentive, knowing, understanding, experienced, conversant with.

*Chikīrit*, ind., Ved. with intelligence, intelligently; with deliberation, deliberately; (Sāy.) making known (= *jñāpāyanti* in Rig-veda IV. 5, 2, 4). — *Chikīritvīmanas*, *ās*, *ās*, *as*, Ved. one whose mind is attentive; coming from an intelligent mind, well considered; (Sāy.) one who knows all hearts.

*Chikītsaka*, *as*, m. a physician, doctor, practiser in medicine.

*Chikītsana*, *am*, *n*, healing, practising medicine, medical attendance.

*Chikītsā*, *f*, the practice or science of medicine, healing, curing, administering or applying remedies; (in the system of medicine) one of the six sections,

therapeutics. — *Chikītsā-kalikā*, *f*, title of a medical work by *Tīṣata*. — *Chikītsākalikā-ṭikā*, *f*, a commentary on the last work by *Chandara*. — *Chikītsā-kāumudī*, *f*, title of a medical work by *Kāśī-rāja*. — *Chikītsā-tattva-jñāna*, *am*, *n*, title of a medical work by *Dhanvantari*. — *Chikītsā-darpaṇa*, *am*, *n*, title of a medical work by *Divodāsa*.

*Chikītsita*, *as*, *ā*, *am*, treated medically, remedied, healed, physicked, cured; (*am*), *n*, healing, remedying, medical attendance; pl. the chapters of the therapeutical section of medicine; (*as*), *m*, N. of a man.

*Chikītsu*, *us*, *us*, *u*, Ved. wise, cunning.

*Chikītsya*, *as*, *ā*, *am*, to be treated medically, to be cured, curable.

5. *chit*, *t*, *f*, thought, intelligence, intellect, understanding, mind; the soul, heart. — *Chid-āndrikā*, *f*, title of a commentary on the *Prabodha-āndrodaya* by *Gapeśa*. — *Chid-śakti* (*chit + śakti*), *is*, *f*, mental power, intellectual capacity. — *Chid-śruka* (*chit-śru*°), *as*, *m*, N. of a scholiast on the *Bhāgavata-Purāna*; (*i*), *f*, or *chit-sukhī*, *f*, the commentary written by this scholiast. — *Chit-pati*, *is*, *m*, Ved. the lord of thought. — *Chit-pravṛtti*, *is*, *f*, thinking, reflection.

— *Chit-svarūpa*, *am*, *n*, pure intelligence, an epithet of the Supreme. — *Chid-āśīchakti-yukta* (-*āśīśa*°), *as*, *ā*, *am*, having power over matter and spirit. — *Chid-āmbara*, *as*, *m*, N. of the author of a law-book. — *Chid-asthī-mālā*, *f*, title of a commentary on a grammatical work. — *Chid-ātmaka*, *am*, *n*, consciousness, perception. — *Chid-ātmān*, *ā*, *m*, the thinking principle, pure intelligence, spirit. — *Chid-ullāsa*, *as*, *ā*, *am*, gladdening the mind or heart.

— *Chid-gaṇana-āndrikā*, *f*, title of a literary work.

— *Chid-rūpa*, *as*, *ā*, *am*, consisting of intelligence; wise, intelligent, of liberal or expansive mind; amiable, good-hearted; (*am*), *n*, pure intelligence, the Supreme Being as identified with intellect or intelligence. — *Chid-vilāsa*, *as*, *m*, a pupil of *Sar-karācārya*. — *Chin-maya*, *as*, *i*, *am*, spiritual, 'all intelligence,' as an epithet of the Deity; (*am*), *n*, pure intelligence. — *Chin-mātra*, *am*, *n*, pure intelligence.

2. *chit*, *is*, *f*, understanding; (*is*), *m*, the thinking mind.

*Chitta*, *as*, *ā*, *am*, perceived, observed, considered; reflected upon; resolved; intended, aimed at, understood; visible, perceptible; (*am*), *n*, attending, observing; thinking, reflecting, imagining, thought; intention, aim, wish; the heart considered as the seat of intellect; the mind, the reasoning faculty; intellect, reason; reason personified; [cf. *a-chitta*, *īha-c*, *ēala-c*, *pūrva-c*, *prāyas-c*, &c.]. — *Chitta-kalita*, *as*, *ā*, *am*, anticipated, expected, calculated; known. — *Chitta-garbhā*, *f*, Ved. visibly pregnant. — *Chitta-cārīn*, *i*, *inī*, *i*, proceeding or acting according to the wish of another (with gen.). — *Chitta-janman*, *ā*, *m*, produced within the mind, love, the god of love; [cf. *chitta-bhū*, *chitta-yoni*, *manasi-ja*.] — *Chitta-jña*, *as*, *ā*, *am*, knowing the hearts, heart-searching. — *Chittajña-tā*, *f*, knowledge of the heart. — *Chittanāśa*, *as*, *m*, loss of conscience. — *Chitta-nivṛtti*, *is*, *f*, contentment of mind, happiness. — *Chitta-pramāthīn*, *i*, *inī*, *i*, moving or touching the heart, exciting passion or love, afflicting the mind. — *Chittaprasama*, *as*, *ā*, *am*, satisfied in mind, composed, complacent, tranquil, content. — *Chitta-prasanna-tā*, *f*, happiness of the mind, gaiety, joy. — *Chitta-prasādāna*, *am*, *n*, gladdening of the mind. — *Chittabhava*, *as*, *ā*, *am*, being in the thoughts, felt, perceived. — *Chitta-bheda*, *as*, *m*, inconsistency, contrariety of purpose or will. — *Chitta-bhū*, *us*, *m*, love, the god of love. — *Chitta-bhrama-āksītsā*, *f*, medical treatment of mental derangement, a chapter of the medical work *Vaidya-vallabha*. — *Chitta-moha*, *as*, *m*, confusion or infatuation of mind. — *Chitta-yoni*, *is*, *m*, love; see *chitta-janman*. — *Chitta-rāga*, *as*, *m*, affection, passion, desire. — *Chitta-vat*, *ān*, *atī*, *at*, endowed with understanding, reasonable; kind-hearted, amiable. — *Chittavat-kartrika*, *as*, *ā*, *am*, (a root) employing an intelligent agent (e.g. *Deva-*

*dattah paçati*, *Deva-datta* cooks). — *Chitta-vikāra*, *as*, *m*, change of thoughts or feelings, disturbance of mind. — *Chitta-vikārīn*, *i*, *inī*, *i*, changing a person's character or feeling. — *Chitta-vināśana*, *as*, *ā*, *am*, destroying the conscience. — *Chitta-viplava*, *as*, *m*, disturbance of mind, madness, insanity. — *Chitta-vibhrama*, *as*, *m*, derangement of mind, madness. — *Chitta-vishlesha*, *as*, *m*, parting of hearts, breach of friendship. — *Chitta-vṛttī*, *is*, *f*, disposition of mind, feeling; inward purpose, emotion; thinking, imagining. — *Chitta-vedanā*, *f*, anxiety, affliction.

— *Chitta-vaikalya*, *am*, *n*, bewilderment of mind, distraction, perplexity. — *Chitta-samhātī*, *is*, *f*, a multitude of thoughts or emotions, many minds.

— *Chitta-sankhya*, *as*, *ā*, *am*, pervading the heart, penetrating the soul, knowing the thoughts. — *Chittasamunnatī*, *is*, *f*, pride of heart, arrogance, hauteur, haughtiness. — *Chitta-stha* or *chitta-shīta*, *as*, *ā*, *am*, fixed in the mind, being in the heart; (*as*), *m*, N. of a *Samādhi*. — *Chitta-hārīn*, *i*, *inī*, *i*, stealing the heart, fascinating, agreeable, beautiful.

— *Chitta-hṛt*, *t*, *t*, *i*, fascinating, winning. — *Chittanuvarīn* ('*ta-an*'), *i*, *inī*, *i*, gratifying wishes, humouring. — *Chittapahāraka* ('*ta-ap*'), *as*, *ikā*, *am*, or *chittapahārīn* ('*ta-ap*'), *i*, *inī*, *i*, heart-stealing, captivating, attractive. — *Chittābhoga* ('*ta-ābh*'), *as*, *m*, full consciousness, consciousness of pleasure or pain, the attention of the mind to its own sensations. — *Chittāsanga* ('*ta-ās*'), *as*, *m*, attachment, affection, love. — *Chittāikyā* ('*ta-āik*'), *am*, *n*, unanimity, harmony, agreement. — *Chittanūti* ('*ta-un*'), *is*, *f*, pride of heart, arrogance.

1. *chitti*, *is*, *f*, thinking, thought, reflection; understanding, wisdom; thoughts, devotion (in pl.); intention; a wise person; thought personified as the wife of *Atharvan* and mother of *Dadhyaç*; [cf. *a-chitti*, *pūrva-chitti*, *prāyas-chitti*.]

*Chittin*, *i*, *inī*, *i*, Ved. intelligent, wise.

*Chitti-kṛi*, cl. S. P. A. -*karoti*, -*kurute*, -*kartum*, to make anything an object of thought or reflection.

*Chitti-kṛta*, *as*, *ā*, *am*, fixed in the mind.

*Chitra*, *as*, *ā*, *am*, perceptible, visible, conspicuous, excellent, distinguished; bright, clear, bright-coloured; variegated, spotted, speckled; rough, agitated (as the sea, opposed to *sama*); clear, loud, perceptible (as a sound); various, different, manifold; strange, wonderful, surprising, (*kim atra chitram*, what is there surprising in that? there is nothing strange in that); containing the word *chitra*; (*as*), *m*, variety of colour; N. of several plants, viz. *Plumbago Zeylanica*, *Ricinus Communis*, *Jonesia Āśoka*, a form of *Yama*; N. of a king; of a descendant of *Ganga* and of *Gaṅsra*; of a son of *Dhṛita-rāshṭra*; of a king of *Dravīda*; (*ā*), *f*, *Spica Virginis*, a star in the virgin's spike, a constellation; (according to the more ancient reckoning the twelfth, according to the new the fourteenth lunar mansion); a kind of snake; N. of several plants, viz. *Anthericum Tuberosum* or *Salvinia Cucullata*, *Cucumis Maderaspatanus*, a kind of cucumber; also = *danti*; *Ricinus Communis*; the *Myrobalan* tree; also = *mṛigeravāru* and *gaṅḍā-dūrva*; *Rubia Munjista*; N. of a metre, a kind of *Mātrāsamaka*, containing 4 x 16 syllabic instants; another metre consisting of four lines of fifteen syllables each; another metre consisting of four lines, of sixteen syllables each; worldly illusion, unreality; N. of an *Apsaras*; also of a sister of *Kṛishṇa* and wife of *Arjuna*, = *su-bhadra*; also of a daughter of *Gada*, or (according to a various reading) of *Kṛishṇa*; also of a river; (*am*), *n*, anything bright or coloured which strikes the eyes; a brilliant ornament, an ornament; a bright or extraordinary appearance, a wonder; the ether, sky, heaven; a spot; a circular ornament, a sectarian mark on the forehead; white or spotted leprosy; a picture, painting, sketch, delineation; variety of colour; various modes of writing or arranging verses in the shape of mathematical or other fanciful figures, (this is done either by leaving out syllables which occur repeatedly, or by representing words in a shortened form); playing upon words, punning in the form of question and answer, facetious

conversation, conundrums, riddles, &c.; [cf. *a-chitra*, *dānu-ś*, *vi-ś*, *chitra*; cf. also Lith. *kytras*.] — *Chitra-kaṅṭha*, *as*, m. 'having a speckled throat,' a pigeon. — *Chitra-kathā-lāpa-sukha* ('*thā-āl*'), *as*, *ā*, *am*, happy in telling charming stories. — *Chitra-kambala*, *as*, m. a variegated carpet; a painted cloth used as an elephant's housing. — *Chitra-kara*, *as*, m. a painter; [cf. *chitra-kāra* and *chitra-kṛit*.] — *Chitra-karṇa*, *as*, m. 'strange-ear,' N. of a camel. — *Chitra-karman*, *a*, n. any extraordinary act, a wonderful deed; magic; ornamenting, decorating; painting, a painting, picture; (*ā*), m. working wonders, a magician; a painter; the tree *Dalbergia Ougeinensis*; [cf. *chitra-kṛit*.] — *Chitraharna-vīd*, *t*, m. skilled in the art of painting; a painter, a magician. — *Chitra-kāya*, *as*, m. 'having a striped or speckled body,' a tiger, a leopard, panther. — *Chitra-kāra*, *as*, m. a painter; [cf. *chitra-kāra*.] — *Chitra-kuṅḍala*, *as*, m., N. of a son of Dhṛita-rāshṭra. — *Chitra-kūṭa*, *as*, m. 'wonderful peak,' N. of a hill and district, the modern Chitratoke or Chatarocot (near Kampta), situated on the river Paisuni (Piṣuni) about fifty miles S. E. of the town of Bandah in Bundelkhand, lat. 25. 12, long. 80. 47. It was the first habitation of Rāma and Lakshmana in their exile after leaving Ayodhyā, and as the holiest spot of the worshippers of Rāma is crowded with temples and shrines; N. of a town. — *Chitra-kṛit*, *t*, *t*, *t*, astonishing, surprising; (*t*), m. a painter; the tree *Dalbergia Ougeinensis*; [cf. *chitra-karman*.] — *Chitra-keṭu*, *us*, m., N. of a son of Gaṇḍa; also of Vasishṭha; also of Lakshmaṇa; also of Devabhāga; also of a king of the Sūtra-senas. — *Chitra-kola*, *as*, m. a kind of lizard. — *Chitra-kṛtyā*, *f*, painting. — *Chitra-khatra*, *as*, *ā*, *am*, Ved. one whose dominion is brilliant (as Agni); (Sāy.) having various power or one whose wealth is visible. — *Chitra-ga*, *as*, *ā*, *am*, represented in a picture, painted. — *Chitra-gata*, *as*, *ā*, *am*, coloured, variegated; represented in a picture, painted, delineated. — *Chitra-gandha*, *am*, *u*, yellow orpiment. — *Chitra-gupta*, *as*, m., N. of one of the beings recording the vices and virtues of mankind in Yama's world; N. of a mixed caste, a secretary or writer of a man of rank; a form of Yama; N. of the sixteenth Arhat of the future Utsarpit. — *Chitra-grīha*, *as*, m. a painted room, or one ornamented with pictures; [cf. *chitra-sālā*.] — *Chitra-grīva*, *as*, m. 'speckled-neck,' N. of a pigeon-king. — *Chitra-cāpa*, *as*, m., N. of a son of Dhṛita-rāshṭra. — *Chitra-jalpa*, *as*, m. talking on various things, talking incoherently. — *Chitra-laṅḍula*, *am*, *ā*, *n*, *f*, a medicinal plant said to possess antelmintic virtues; [cf. *viḍ-anga*.] — *Chitra-tala*, *as*, *ā*, *am*, painted or variegated on the surface. — *Chitra-tvaḥ*, *k*, m. 'having curious bark,' the birch or bhūṛja tree. — *Chitra-daṇḍaka*, *as*, m. the cotton plant, *Arum Campanulatum*; [cf. *ola*.] — *Chitra-darsana*, *as*, m., N. of a Brāhman changed into a bird ('having variegated eyes'). — *Chitra-dīpa*, *as*, m. title of a philosophical work. — *Chitra-dṛśika*, *as*, *ā*, *am*, Ved. looking brilliant or shining. — *Chitra-deva*, *as*, m., N. of one of the attendants of Skanda; (*ī*), *f*, N. of a plant, = *mahendra-vāruṇī*. — *Chitra-dharmān*, *ā*, m., N. of a prince identified with the Asura Virūpāksha. — *Chitra-dhā*, *ind*, in a manifold way. — *Chitra-dhrujati*, *is*, *is*, *t*, Ved. making a bright line, an epithet of Agni; (Sāy.) having a wonderful course. — *Chitra-dhruja*, *as*, m., N. of a man. — *Chitra-netrā*, *f*, a small bird called Maina, = *sārikā*; [cf. *chitra-loṇā* and *chitrākṣhi*.] — *Chitra-nṛgasta*, *as*, *ā*, *am*, represented in a picture, painted. — *Chitra-paksha*, *as*, *ā*, *am*, having variegated wings; (*as*), m. the francoline partridge; N. of a demon causing head-ache. — *Chitra-paṭa* or *chitra-paṭṭa*, *as* or *am*, m. or n. (?), a painting, a picture. — *Chitra-paṭṭa-gata*, *as*, *ā*, *am*, 'committed to a picture,' painted. — *Chitra-patṛikā*, *f*, N. of a plant, = *kupīṭha-parṇi* and *drona-pushpī*. — *Chitra-patṛi*, *f*, N. of an aquatic plant; [cf. *jala-pippalī*.] — *Chitra-pada*, *as*, *ā*, *am*, divided into various parts; full of graceful words or expressions; (*ā*), *f*, N. of the plant

*Cissus Pedata* [cf. *godhāpadī*]; N. of a metre consisting of four lines of eight syllables each; (*am*), *n*, N. of a metre consisting of four lines of twenty-three syllables each. — *Chitrapada-kramam*, *ind*, at a good or brisk pace. — *Chitra-parṇikā*, *f*, N. of a plant, commonly *Cākuliya*, *Hemionites Cordifolia*; Bengal madder, *Rubia Munjista*, = *ati-guhā*, *ghrīsh-ṭhīlā*, *tri-parṇi*, *dirgha-patṛā*, &c. — *Chitra-parṇi*, *f*, N. of several plants, = *prīṣni-parṇi*, *kāra-sphoṭā*, *jala-pippalī*, *drona-pushpī*; also = *Rubia Munjista*. — *Chitra-pātala*, *as* or *am*, m. or n. (?), N. of a plant. — *Chitra-pādā*, *f*, a small bird commonly called Maina; — *Chitra-pīchhaka*, *as*, m. 'having a variegated tail,' a peacock. — *Chitra-punkha*, *as*, m. 'having variegated feathers,' an arrow. — *Chitra-pura*, *am*, *n*, N. of a town. — *Chitra-pushpī*, *f*, N. of a shrub, = *ambashṭhā*. — *Chitra-prīshṭha*, *as*, m. 'speckled-back,' a sparrow. — *Chitra-pratikṛiti*, *is*, *f*, a representation in colours, a painting, a picture. — *Chitra-priya-katha*, *as*, *ā*, *am*, speaking very kindly. — *Chitra-phala*, *as*, m. a kind of fish, commonly *Chitala*, *Mystus Chitala*; a kind of cucumber, *Cucumis Sativus*; (*ā*), *f*, a kind of fish, commonly *Phalāi*, = *phalākūṭin*, *mahonnada*, *rāja-grīva*, *Mystus Karpīrat*; N. of several plants, = *chirbhīlā*, *mṛigeravāru*, *mahendra-vāruṇī*, *vārtāki*, *kantākāri*; (*ī*), *f*, the above fish. — *Chitra-phalaka*, *am*, *n*, a tablet for painting, a picture, a painting; (*as*), m. a kind of fish; see above. — *Chitra-barha*, *as*, m. 'having a variegated tail,' a peacock; N. of a son of Gaṇḍa. — *Chitra-barhin*, *ī*, *īnī*, *ī*, having a variegated tail. — *Chitra-barhis*, *is*, *is*, *is*, Ved. having a brilliant or shining litter (i. e. bed of stars), an epithet of Pūshan and the moon; (Sāy.) strewed with various grasses (as the ground). — *Chitra-bāhu*, *us*, m., N. of a son of Dhṛita-rāshṭra. — *Chitra-bhānu*, *us*, *us*, *u*, of variegated lustre, shining with light; epithet of Agni, Savitṛi, the *Āsṛins*, &c.; (*us*), m. a N. of fire; of *Siva*; the plant *Plumbago Zeylanica*; the sun; N. of the *Calotropis Gigantea* (= *arka*); the first year of the first cycle of Jupiter; an epithet of Bhairava, a form of *Siva*; N. of the father of Vāna-bhaṭṭa, the author of the *Kādambarī*. — *Chitra-bhūta*, *as*, *ā*, *am*, made into a picture, painted. — *Chitra-bheshajā*, *f*, the tree *Ficus Oppositifolia*; [cf. *kakodumbara*.] — *Chitra-maṇḍala*, *as*, m. a kind of snake. — *Chitra-mahas*, *ās*, *ās*, *as*, Ved. having extraordinary abundance; (Sāy.) having conspicuous brightness or splendor. — *Chitra-mṛiga*, *as*, m. the spotted antelope. — *Chitra-mekhala*, *as*, m. 'girdled with spots,' a peacock. — *Chitra-yajña*, *as*, m. title of a comedy by Vaidyanātha. — *Chitra-yāna*, *as*, m., N. of a prince. — *Chitra-yāma*, *as*, *ā*, *am*, Ved. having a splendid or brilliant course (as Agni). — *Chitra-yodhinī*, *ī*, *īnī*, *ī*, fighting in a wonderful manner or in various ways; (*ī*), m. an epithet of Arjuna; the tree *Terminalia Arjuna*. — *Chitra-ratha*, *as*, *ā*, *am*, having a bright or splendid chariot (as Agni); (*as*), m. 'having a variegated car,' the sun; the king of the *Gandharvas*; N. of a snake-demon; of a *Vidyā-dhara*; of a son of *Gada* or (according to a various reading) of *Kṛishṇa*; of a king; of a king of the *Angas*; of a descendant of *Anga* and son of *Dharma-ratha*; of a son of *Ushadgu*; of *Vṛishni*; of *Gaya*; of *Su-pārvāka*; of *Ukta*; of a prince of *Mṛitīkāvāṇī*; of a *Sūta*; and of others; (*ā*), *f*, N. of a river; [cf. *chaitraratha*.] — *Chitra-rāsni*, *is*, *m*, N. of a Marut ('having variegated rays'). — *Chitra-rāti*, *is*, *is*, *ī*, Ved. granting wonderful or excellent gifts, epithet of the *Āsṛins*. — *Chitra-rādhās*, *ās*, *ās*, *as*, Ved. bestowing excellent favour; (Sāy.) having wonderful wealth. — *Chitra-repha*, *as*, m., N. of a son of *Medhātūthi*, king of *Sāka-dvīpa*. — *Chitra-latā*, *f*, the plant *Rubia Munjista*; [cf. *chitra-parṇi*.] — *Chitra-likhana*, *am*, *n*, 'variegated drawing,' painting. — *Chitra-likhita*, *as*, *ā*, *am*, represented, delineated (as in a picture), painted; motionless, dumb (as a picture or statue). — *Chitra-lekhaka*, *as*, m. a painter. — *Chitra-lekhanikā*, *f*, a painter's brush. — *Chitra-lekhā*, *f*, a picture, a portrait; N. of a metre of four lines of seventeen syllables each;

another metre of the same sort; N. of a metre of four lines of eighteen syllables each; N. of an *Apsaras* born from *Brāhmā's* hand, (she was a friend of *Ushā* and skilful in painting); N. of a daughter of *Kumbhāṇḍa*, minister of king *Vāna*, also a friend of *Ushā*. — *Chitralekhā-dvīṭiyā*, *f*, having *Chitralekhā* as a second, accompanied by *Chitralekhā*. — *Chitra-loṇā*, *f*, 'having variegated eyes,' a small bird, commonly called *Maina*, = *sārikā*; [cf. *chitra-netrā* and *chitrākṣhi*.] — *Chitra-val*, *ān*, *ātī*, *ātī*, decorated with paintings or ornaments; containing the word *chitra*; (*ī*), *f*, N. of a metre of four lines of thirteen syllables each; N. of a daughter of *Gada* or (according to others) of *Kṛishṇa*. — *Chitra-vadāla*, *as*, m. the sheat-fish, *Silurus Pelorius*, = *pāhīna*. — *Chitra-vana*, *am*, *n*, 'wonderful wood,' N. of a wood near the *Gaṇḍakī*; [cf. *chitraka*.] — *Chitra-varman*, *ā*, m. 'having variegated arrows,' N. of a son of *Dhṛita-rāshṭra*; also of a king of the *Kulūtas*; N. of a king of *Mathura* and *Cāmpāvati*. — *Chitra-varṣiṇ*, *ī*, *īnī*, *ī*, raining in an unusual manner. — *Chitra-vallika*, *as*, m. a kind of sheat-fish, *Silurus Boalis*; [cf. *chitra-vadāla*.] — *Chitra-vallī*, *f*, N. of two plants, = *mṛigeravāru* and *mahendra-vāruṇī*. — *Chitra-vahā*, *f*, N. of a river. — *Chitra-vāja*, *as*, *ā*, *am*, decorated with variegated feathers; possessed of excellent power; (Sāy.) making wonderful progress or having wonderful riches or strength; (*as*), m. a cock. — *Chitra-vāna*, *as*, m., N. of a son of *Dhṛita-rāshṭra*. — *Chitra-vāhana*, *as*, m., N. of a king of *Maṇi-pūra*. — *Chitra-vicitra*, *as*, *ā*, *am*, variously coloured, variegated, multiform. — *Chitra-vidyā*, *f*, the art of painting. — *Chitra-vīrya*, *as*, m. a kind of *Ricinus*, = *raktairāṇḍa*. — *Chitra-vṛitti*, *is*, *f*, any astonishing act or practice. — *Chitra-vegika*, *as*, m. 'having wonderful velocity,' N. of a *Nāga*. — *Chitra-veśa*, *as*, m. 'having a variegated dress,' an epithet of *Siva*. — *Chitra-sālā*, *f*, a painted room, or one decorated with pictures [cf. *chitra-grīha*]; N. of a metre consisting of four lines of eighteen syllables each. — *Chitrasikhāṇḍī-ja* or *chitrasikhāṇḍī-prasūta*, *as*, m. epithet of *Bṛihaspati* or the planet *Jupiter* (regarded as the son of the *Chitrasikhāṇḍinas*, but more properly of *Angiras*). — *Chitra-sikhayādin*, *īnas*, m. pl. 'having bright crests,' an epithet of the seven *Rishis*, *Mariḥi*, *Atri*, *Angiras*, *Pulastya*, *Pulaha*, *Kratu*, and *Vasishṭha*, as represented in the seven principal stars of the Great Bear. — *Chitra-siras*, *ās*, m. 'having a variegated head,' a kind of venomous insect [cf. *chitra-sirshaka*]; N. of a *Gandharva*. — *Chitra-sirshaka*, *as*, m. a kind of venomous insect. — *Chitra-śoṭis*, *is*, *is*, *is*, Ved. shining brilliantly; epithet of *Agni*. — *Chitra-sravas*, *ās*, *ās*, *as*, Ved. uttering loud cries, songs, &c.; worthy of loud praise; (Sāy.) having wonderful fame. — *Chitra-sri*, *is*, *f*, great beauty, the beauty of variegated colours. — *Chitra-saṁsthā*, *as*, *ā*, *am*, represented in a picture, delineated, painted; [cf. *chitra-gata*, *chitra-stha*, &c.] — *Chitra-sanga*, *as* or *am*, m. or n. (?), N. of a metre of four lines of sixteen syllables each. — *Chitra-sarpa*, *as*, m. a kind of snake, the large speckled snake (*Mālu-dhāna*). — *Chitra-sena*, *as*, *ā*, *am*, Ved. furnished with a brilliant spear; (Sāy.) having a bright weapon; (*as*), m., N. of a snake-demon; also of a leader of the *Gandharvas* who was a son of *Viśvā-vasu*; one of the judges or recorders of hell; N. of a son of *Dhṛita-rāshṭra*; of a son of *Parikṣit*; of a son of *Sambara*; of a son of *Narishyanta*; of a son of the thirteenth *Manu*; of a son of *Gada*; N. of an adversary of *Kṛishṇa*; of *Jarā-sandha's* general who is also called *Dimbhaka*; (*ā*), *f*, N. of an *Apsaras*; also of one of the *Mātṛis* attending on *Skanda*; N. of a river. — *Chitrasena-bhaṭṭa*, *as*, m., N. of the author of a commentary entitled *Pingalāchando-grantha-ṭikā*. — *Chitra-stha*, *as*, *ā*, *am*, represented in a picture, painted; [cf. *chitra-gata* and *chitra-saṁsthā*.] — *Chitra-hasta*, *am*, *n*, a particular position of the hands in fighting. — *Chitrakṛiti* ('*ra-āk*'), *is*, *f*, a painted resemblance, portrait, picture. — *Chitrākṣha* ('*ra-āk*'), *as*, m. 'having variegated eyes,' N. of a son of *Dhṛita-rāshṭra*; also of a

descendant of Parikshit; also of a Nāga-rāja; (ī), f. a kind of bird, commonly called Maina; [cf. *sārikā*, *chitra-netrā*, *chitra-lochanā*.] — *Citrā-kshupa*, as, m., N. of a plant, = *droṇa-pushpī*. — *Citrāṅga* (*ra-an*), as, ā, am, having a variegated or spotted body, striped, painted; (as), m. a kind of snake; the plant *Plumbago Zeylanica*; another plant, = *rakta-chitraka*; N. of a son of Dhṛita-rāshṭra; an epithet of Arjuna; N. given to various animals in fables; (ī), f. a kind of worm or ear-wig, *Julus Cornifex*; the plant *Rubia Munjista*; (am), n. vermilion; yellow orpiment. — *Citrāṅgada* (*ra-an*), as, ā, am, decorated with brilliant or variegated bracelets; (as), m., N. of a son of Śāntanu; of a king of the Daśārṇas; of a Vidyā-dhara; of a Gandharva or chief of the Gandharvas; a judge and recorder of the deeds of men in Yama's kingdom or the lower regions; a secretary of a person of rank (?); (ā), f., N. of an Apsaras; a daughter of king Citra-vāhana, wife of Arjuna and mother of Babhru-vāhana. — *Citrāṅgada-sū*, us, f. the mother of Citrāṅgada, an epithet of Satyawatī, the mother of Vyāsa. — *Citrā-ṣira*, as, m. (fr. *chitrā* + ?), the moon; the forehead spotted with the blood of a goat slain in honour of the demon Ghaṇṭā-kaṇa. — *Citrānna* (*ra-an*), am, n. variegated rice, rice dressed with coloured condiments. — *Citrāpāpa* (*ra-ap*), as, m. a kind of cake (lit. speckled cake, plum cake?). — *Citrā-magha*, as, ā, am, Ved. bestowing brilliant gifts, an epithet of Ushas; (Sāy.) having wonderful wealth. — *Citrāyasa* (*ra-ay*), am, n. steel. — *Citrāyudha* (*ra-ay*), as, m., N. of a son of Dhṛita-rāshṭra. — *Citrāyus* (*ra-ay*), us, us, us, Ved. possessed of excellent vital power; (Sāy.) making wonderful progress or having excellent food. — *Citrārambha* (*ra-ar*), as, m. the outline of a picture, a sketch, drawing; (as, ā, am), represented in a picture. — *Citrārṇpa* (*ra-ar*), as, ā, am, committed to a picture, painted. — *Citrā-vasu*, us, us, u, Ved. rich in brilliant ornaments; decorated with shining stars, an epithet of the night. — *Citrāśva* (*ra-as*), as, m. 'having painted horses,' epithet of Satyawat as fond of painting horses. — *Citrēśa* (*ra-īśa*), as, m. lord of Citrā, i. e. the moon. — *Citrokti* (*ra-uk*), is, f. a marvellous voice or speech, a voice from heaven, the voice of an invisible speaker; a surprising tale; agreeable or eloquent discourse. — *Citroti* (*ra-ūti*), is, is, ī, Ved. one who gives excellent proofs of his love, one who bestows pleasure or happiness; (Sāy.) granting wonderful assistance. — *Citropalā* (*ra-up*), f., N. of a river. — *Citraudana* (*ra-od*), am, n. boiled rice coloured with turmeric &c.

*Citraka*, as, m. a painter; a tiger, a panther, the Chīta or small hunting leopard; a kind of snake; the plant *Plumbago Zeylanica*; also *Ricinus Communis* or the castor-oil plant; N. of a son of Vṛishṇi or of Pṛishni; N. of a son of Dhṛita-rāshṭra; also of a Nāga; (ās), m. pl., N. of a people; (am), n. a sectarian mark on the forehead; a particular manner of fighting; the fruit of the plant *Plumbago Zeylanica*; N. of a wood near the mountain Raivataka; [cf. *chitra-vana*.]

*Citraya*, nom. P. *chitrayati*, to make variegated, paint with various colours, decorate; to regard as a wonder.

*Citrāla*, as, ā, am, variegated, spotted; (as), m. a variegated colour; (ā), f., N. of a plant, = *go-rakshī*.

*Citrika*, as, m. = *chitrika*, the month Caitra or Cheyt (March-April).

*Citrīta*, as, ā, am, variegated, spotted, striped; painted.

*Citrin*, ī, inī, ī, containing wonders, wonderful; variegated; having variegated (black and grey) hair; (īnyas), f. pl. wonderful deeds; (inī), f., N. for a woman endowed with various talents and excellencies, one of the four divisions into which women are classed by erotic writers.

*Citriya*, as, ā, am, Ved. variegated (?), epithet of a species of *Asvattha*; (as), m., N. of a man.

*Citrī-karaṇa*, am, n. and *chitrī-kāra*, as, m. wondering, wonder, surprise.

*Citrī-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to feel wonder; to make a picture, change into a picture, paint, variegated, embellish.

*Citrī-kṛita*, as, ā, am, painted, variegated, embellished.

*Citriya*, nom. A. *chitriyate*, -*yitum*, to wonder, be surprised; to become a wonder to any one (with gen.); to cause surprise.

*Citriyamāna*, as, ā, am, becoming a wonder, causing wonder or astonishment.

*Citrya*, as, ā, am, Ved. brilliant; (Sāy.) to be honoured, to be thought highly of.

*Cekita*, as, m., N. of a prince.

*Cekitāna*, as, m. 'the intelligent one,' an epithet of Śiva; N. of a prince and ally of the Pāṇḍus.

*Cetaka*, as, ī, am, causing to think, reminding; what thinks or feels, sentient; (ī), f. the yellow myrobalan, = *haritaki*, *Terminalia Chebula*; or = *jāti-phala*, *Jasminum Grandiflorum*.

*Cetana*, as, ī, am, visible, conspicuous, distinguished, excellent; perceptive, observing, conscious, sentient, intelligent; alive, living, feeling; (as), m. a living and sentient being, a man; self, soul, mind; (ā), f. consciousness, understanding, sense, intelligence, wisdom, reflection; (am), n. appearance; the thinking principle, the mind; [cf. *a-cetana*, *nis-ē*, *vi-ē*, *sa-ē*, *chaitanya*.] — *Cetana-tā*, f. or *chaitanya-tva*, am, n. consciousness, the state or condition of an observing and conscious being. — *Cetanā-śetana* (*na-aś*), as, ā, am, animate and inanimate. — *Cetanā-vat*, ān, atī, at, having consciousness, knowing, understanding, reasonable.

*Cetanaki*, f. = *chetaki*.

*Cetanīyā*, f. a kind of medicinal herb, = *ridhī*.

*Cetaya*, as, ā, am, observing, conscious, sentient, living.

*Cetayamāna*, as, ā, am, sentient, reflecting, conscious.

*Cetayāna*, as, ā, am, understanding, having sense, sensible, conscious, sentient.

*Cetayitavya*, as, ā, am, to be observed or thought.

*Cetayitṛi*, tā, trī, trī, observing, perceiving, sentient.

*Cetas*, as, n. bright appearance, Ved. (Sāy. a reverent mind); consciousness, intelligence, the sentient or thinking soul, heart, mind, intellect, the faculty of reasoning or understanding; will; [cf. *a-cetas*, *dabhra-ē*, *dhira-ē*, *nānā-ē*, *laghu-ē*, *vi-ē*, *sa-ē*, *su-ē*.] — *Ceto-bhava*, as, m. or *ceto-bhū*, us, m. love, the deity of love. — *Ceto-mat*, ān, atī, at, endowed with consciousness, living. — *Ceto-vikāra*, as, m. disturbance of mind, emotion. — *Ceto-vikārin*, ī, inī, ī, disturbed in mind, moved.

*Cetasa* at the end of an adv. comp. = *chetas*.

*Cettri*, tā, m., Ved. an observer, a guardian.

*Cetya*, as, ā, am, Ved. observable, perceivable.

*Chaitanya*, &c. See s. v.

**चित्** 6. *cit*, an interjection. — *Cit-kāra*, as, m. or *chikāra-sabda*, as, m. a cry, scream, bray. — *Citkāra-vat*, ān, atī, at, accompanied by cries or noise.

**चित्** 7. *cit*, ind. a particle, = *cid* below.

**चित्** *chita*. See p. 322, col. 2.

**चिकनकन्थ** *chikana-kantha*, am, n., N. of a town; [cf. *chikana-kantha*.]

**चिन्न** *chitta*. See p. 323, col. 2.

**चिन्ति** 2. *chitti*, is, f., Ved. (according to some commentaries) crackling, whizzing; (according to others) a sacrificial act; [cf. *chit-kāra*.]

**चितय** *chitya*. See p. 322, col. 2.

**चित्र** *chitra*. See p. 323, col. 3.

**चिद्** *cid*, ind. [cf. 2. *cha* and *id*], an enclitic particle, requiring in the Veda a preceding simple verb to retain its accent. In the Pada-pāṭha *cid* is

considered as an independent word (*kaś cid* &c. being always separated into two words). In later Sanskrit it is generally a particle affixed to interrogative pronouns to render them indefinite. The use of *cid* in Vedic Sanskrit is principally to lay stress or emphasis on a preceding word or to extend or limit the sense. Hence it is often translatable by 'even,' 'indeed,' 'also,' 'at least,' 'just,' 'merely,' &c. (e. g. *devās cid*, the gods indeed; *ekasya cid*, of one merely); or when preceded by a negative particle by 'not even' (e. g. *na devās cid*, not even the gods); but its force may often be expressed by merely laying an emphasis on the word by which it is preceded. Hence in Nirukta I. 4. it is said to be used *pūjāyām*, i. e. for enhancing the force of a word. It is also stated by Yaska to be a particle of comparison (*upamārthe*). The following Vedic uses of *cid* may be noted; *yaś cid*, *yathā cid*, = when indeed, as indeed; *cid—cid* or *cid—cha* or *cid—u*, = as well as—as; both—and.

*Cid* is often joined to interrogative pronouns and adverbs (see 2. *ka*, *katama*, *katara*, *kad*, *kim*, *katham*, *kadā*, *kutas*, *kva*, &c.) to render them indefinite; especially in classical Sanskrit, where the only other word after which it is found is *jātu*, q. v.

**चिदम्बर** *cid-ambara*. See 5. *cit*, p. 323.

**चिन्त्** *chint*, cl. 10. P. *chintayati*, -*yitum*, (according to some also cl. 1. P. *chintati*, &c.) to think, have a thought or idea, reflect, consider; to think about, reflect upon, direct the thoughts towards any person or thing (with acc. or dat. or loc., or *prati* with acc., e. g. *anyonyam chintayatas*, they think of one another; *sutebhyas* or *suteshu* or *sutan prati chintayan*, thinking about one's sons); to mind, take notice of, regard, turn the attention to; to find out, investigate; to take into consideration, treat of, speak of; to have an opinion about, consider as, esteem; [cf. Goth. *thugkja*, 'to think'; Lat. *censeo*?]

*Chinta*, as, m. (?) thought; [cf. *chintā*.]

*Chintaka*, as, ā, am, thinking of, reflecting on, considering, studying, conversant, familiar with; (used at the end of compounds, e. g. *daiva-chintaka*, an astrologer; *vaṇśa-chintaka*, a genealogist &c.)

*Chintana*, am, n. thinking, thinking of, reflecting upon, anxious thought; (*pūrva-chintana*, the former manner of thinking.)

*Chintaniya*, as, ā, am, to be thought of or considered; to be meditated on; to be attended to; to be investigated or comprehended.

*Chintaya*, ant, atī, at, reflecting, considering, &c.

*Chintayāna*, as, ā, am, reflecting, considering, meditating.

*Chintayitavya*, as, ā, am, to be considered, to be reflected on.

*Chintayivā*, ind. having thought or considered; having mused or reflected.

*Chintā*, f. thought, especially sad or sorrowful thought, care, anxiety; reflecting on, reflection, consideration, attention; recollection; N. of a woman.

— *Chintā-karman*, a, n. anxiety, troubled thoughts.

— *Chintā-kārin*, ī, inī, ī, considering, regarding.

— *Chintākula* (*chit-āk*), as, ā, am, disturbed in thought, distracted by any idea. — *Chintā-para*, as, ā, am, lost in thought, thoughtful, anxious. — *Chintā-maṇi*, is, m. a fabulous gem, supposed to yield its possessor all desires; the philosopher's stone; a common title of various text-books, treatises, and commentaries (e. g. *abhidhāna-chintāmaṇi*, *upamāna-ē*, *kṛitya-ē*, *janma-ē*, *muhūrta-ē*); N. of Brahmā; N. of a Buddha; of an author. — *Chintāmaṇi-sāraṇikā* or *tithi-sāraṇikā*, f. title of a work on astrology by Daśabala. — *Chintā-maya*, as, ī, am, consisting of thought or intelligence, produced by thoughts. — *Chintā-vat*, ān, atī, at, thinking, thoughtful. — *Chintā-veśman*, a, n. a council-house, council-room.

*Chintita*, as, ā, am, thought, considered; reflecting, considering; (ā), f., N. of a woman; (am), n. thought, reflection, care, intention.

*Čintiti*, *is*, f. or *čintiyā*, f. thinking, consideration, reflection.

*Čintya*, *as*, *ā*, *am*, to be considered or reflected; to be thought of or meditated upon; to be apprehended or conceived; to be deliberated about; uncertain, questionable; (*am*), n. the necessity of thinking about anything. — *Čintya-dyōta*, *ās*, m. pl. a class of deities (whose brightness is only to be apprehended by the imagination).

चिन्ति *činti*, *is*, m., N. of a man (?).

चिन्तिडी *čintidī*, f. the tamarind tree; (a wrong form for *tintidī*.)

चिन्तोक्ति *čintokti*, *is*, f. midnight cry or alarm; (a wrong form for *čitrokti*.)

चिन्न *činna*, *as*, m. a kind of grain, Panicum Miliaceum; [cf. *čina*.]

चिन्मय *činnmaya*. See 5. *čit*, p. 323.

चिन्वत् *činvat*. See p. 322, col. 2.

चिपट *čipaṭa*, *as*, *ā*, *am*, flat-nosed; (*as*), m. rice or grain flattened; [cf. *čipita* and *čipuṭa*.]

*Čipīṭa*, *as*, *ā*, *am*, blunted, flattened, pressed flat, flat, flat-nosed; (*as*), m. a kind of poisonous insect; rice or grain flattened; (*ā*), f. a kind of grass; [cf. *guṇḍāsinī*.] — *Čipīṭa-grīva*, *as*, *ā*, *am*, short-necked. — *Čipīṭa-nāsa* or *čipīṭa-nāsika*, *as*, *ā*, *am*, flat-nosed; (*ās*), m. pl., N. of a people in the north of Madhya-dēśa.

*Čipīṭaka*, *as*, m. flattened rice.

*Čipīṭikā-vat*, *ān*, *atī*, *at*, having the appearance of flattened grains of rice (?).

*Čipuṭa*, *as*, m. flattened rice.

चिप्या *čippa*, *am*, n. a kind of disease of the finger-nail; [cf. *čippya*.]

चिप्यटजयापीड *čippaṭa-jayāpīḍa*, *as*, m., N. of a king of Kāśmīra, (*čippaṭa* = *čipīṭa* ?).

चिप्यिका *čippikā*, f. a kind of bird (?); (a various reading for *čhippikā*.)

चिप्या *čippya*, *as*, m. a kind of worm [cf. *kipya*]; (*am*), n. a disease of the finger-nail, whitlow.

चिबुक *čibuka*. See *čivuka*.

चिमि *čimi*, *is*, m. a parrot [cf. *čiri*]; a kind of plant, from the fibres of which coarse cloth and ropes are made, = *paṭṭa-vriksha*.

*Čimika*, *as*, m. a parrot.

चिर *čira*, *as*, *ā*, *am* (fr. rt. 1. *čī*, or perhaps rather fr. rt. *čar*), long, lasting a long time, existing from ancient times, old; *čiraṃ kālam*, during a long time; *čirāt kālāt*, after a long time; (*am*), n. a long time, delay, putting off for too long a time (e. g. *gamana-čiram*, delay in going; *kīn-čiraṇa*, wherefore delay? *kyac-čiraṇa*, for how long a time? *a-čirāt* or *a-čiratas*, after no long time, soon, shortly; cf. *a-čira*). Any of the oblique cases sing. of *čira* may be used adverbially, e. g. *čiram* or *čiraṇa* or *čirāya* or *čirāt* or *čirasya* or *čire*, = long, for a long time, after a long time, a long while ago, long since; at last, finally, too late. *Čira* is also used adverbially at the beginning of comp. as in some of the following examples; [cf. Hib. *sir*, 'long.']

— *Čira-kāra*, *as*, *ā*, *am*, or *čira-kārī*, *is*, *is*, *i*, or *čira-kārīka*, *as*, *ā*, *am*, or *čira-kārīn*, *i*, *inī*, *i*, working or acting slowly, dilatory, delaying. — *Čira-kārī-tā*, f. or *čira-kārī-tva*, *am*, n. dilatoriness, slowness. — *Čira-kāla*, *as*, m. a long period; *čira-kālam* or *-lāya*, for a long time. — *Čira-kāla-pāṭita*, *as*, *ā*, *am*, protected for a long time. — *Čira-kālika* or *čira-kālīna*, *as*, *ā*, *am*, of long standing, old, long-continued, chronic. — *Čira-kāloparjita* (*čī-lu-p*), *as*, *ā*, *am*, accumulated slowly or after a long time. — *Čira-kīrtī*, *is*, m., N. of the founder of a religious sect. — *Čira-kriya*, *as*, *ā*, *am*, dilatory, slow, tedious. — *Čira-gata*, *as*, *ā*, *am*, long absent, long gone, gone a long while ago. — *Čira-česhtita*, *as*, *ā*,

*am*, long sought for, of rare occurrence. — *Čira-jāta*, *as*, *ā*, *am*, bom long ago, old; (*tvattas čirojā-tah* or *blavattas čirajātatarah*, older than thou.)

— *Čirajāmbā*, f., N. of the mother of Rudra-bhaṭṭa.

— *Čira-jivaka*, *as*, m., N. of a tree, = *jivaka*. — *Čira-jivin*, *i*, *inī*, *i*, long-lived; an epithet of Mārkaṇḍeya, of Āsvathāman, of Bali, Vyāsa, Hanumat, Vibhishāṇa, Kṛpā, and Parāśu-rāma; (*ī*), m. a N. of Vishnu; a crow; two plants, = *jivaka* and *sālmali*.

— *Čira-jīva*, *as*, *ā*, *am*, long-lived; an epithet of Kāma-deva; (*as*), m. and *čira-jīva-bhaṭṭāčārya*, *as*, m., N. of several authors. — *Čira-jivin*, *i*, *inī*, *i*, long-lived; (*ī*), m. a N. of Vishnu; a crow; two plants, = *jivaka* and *sālmali*. — *Čira-tā*, f. long duration.

— *Čira-divasam*, ind. for a long time. — *Čira-nivishṭa*, *as*, *ā*, *am*, abiding long, anything which has rested for a long time. — *Čira-pākin*, *i*, *inī*, *i*, ripening late; (*ī*), m. the plant *Feronia Elephantum*; [cf. *kapitha*].

— *Čira-pushpa*, *as*, *ā*, *am*, blossoming late; (*as*), m. the plant *Mimusops Elengi*; [cf. *vakula*].

— *Čira-pravāsin*, *i*, *inī*, *i*, dwelling long abroad, a long absentee. — *Čira-mitra*, *am*, n. an old friend; a crony. — *Čira-mehin*, *i*, m. an ass.

— *Čira-mocāna*, *am*, n., N. of a Tirtha. — *Čira-rātra*, *am*, n. a period of many nights, a long time, a long period; *čira-rātram* or *-traya*, &c., for a long time, after a long time, at last, finally, = *čiram* above.

— *Čira-rātroshita* (*ra-ush*), *as*, *ā*, *am*, having lodged for a long time. — *Čira-roga*, *as*, m. a chronic disease. — *Čira-labḍha*, *as*, *ā*, *am*, obtained after a long time (as a son in old age). — *Čira-loka-loka*, *as*, *ā*, *am*, whose world is a long-existing world; an epithet of the manes. — *Čira-viproshita*, *as*, *ā*, *am*, long banished. — *Čira-tilva*, *as*, m. the tree *Pongamia Glabra*; [cf. *karaija*].

— *Čira-vṛitta*, *as*, *ā*, *am*, happened long since. — *Čira-supta-buddhi*, *is*, *is*, *i*, one whose mind has been asleep a long time, long senseless or careless. — *Čira-sūtā* or *čira-sūtikā*, f. a cow that has borne many calves. — *Čira-sevaka*, *as*, m. an old servant. — *Čira-stha*, *as*, *ā*, *am*, or *čira-ssthāyin*, *i*, *inī*, *i*, or *čira-ssthita*, *as*, *ā*, *am*, long continuing or enduring, lasting, of long continuance, left for a long time. — *Čira-sthāyī-tā*, f. long continuance, durability. — *Čirād* (*ra-ad*), *t*, *i*, *t*, eating for a long time; (*t*), m. an epithet of Garuḍa.

— *Čirāntaka* (*ra-an*), *as*, m., N. of a son of Garuḍa. — *Čirāyusha* (*ra-ay*), *as*, *ā*, *am*, bestowing long life. — *Čirāyus* (*ra-ay*), *us*, *us*, *us*, long-lived; (*us*), m. a deity, a divinity. — *Čirārodha* (*ra-ar*), *as*, m. a long or protracted siege; blockade. — *Čirāsrita* (*ra-ās*), *as*, *ā*, *am*, long maintained or protected; an old dependant. — *Čira-jhita* (*ra-uj*), *as*, *ā*, *am*, long since abandoned or left. — *Čira-rothta* (*ra-ut*), *as*, *ā*, *am*, existing a long time.

*Čiratna*, *as*, *i*, *am*, old, ancient, of long standing, long-lasting, long-enduring.

*Čirantana*, *as*, *i*, *am*, old, ancient, antiquated, of long standing.

*Čiraya*, nom. P. A. *čirayati*, -*te*, to act slowly, delay, to be absent a long while.

*Čirāya*, nom. P. A. *čirāyati*, -*te*, to delay, be slow, be absent for a long time.

चिरादी *čiraṇī* or *čiraṇī*, f. a woman married or single who continues to reside after maturity in her father's house; a young woman; [cf. *čaraṇī*, *čaraṇī*, *čiraṇī*.]

चिराटिका *čiraṭika*, *as*, m. a kind of gentian, *Gentiana Cheryata*, = *kirāta-tikta*, (in *Beogāll čirātā*.)

चिरम्भण *čirambhaṇa*, *as*, m. a kind of falcon or kite; [cf. *čilla*.]

चिराटिका *čiraṭikā*, f. (fr. *čira* ?), N. of a plant with white flowers, a kind of hogweed, *Boerhavia Erecta*, = *čaiṭikā*, commonly *pātāḍī*.

चिराटिका *čiraṭikta*, *as*, m. a sort of gentian, = *čiraṭikta*.

चिरि *čiri*, *is*, m. (perhaps fr. the sound

or imitative cry *čī*), a parrot; [cf. *hīra* and *čimi*.] — *Čiri-vilva*, *as*, m., N. of a tree, (perhaps = *čira-vilva*.)

चिरि 2. *čiri*, cl. 5. P. *čiraṇoti*, &c., to hurt, injure, wound or kill; [cf. *jiri*.]

*Čirikā*, f. a kind of weapon, = *čilikā*.

चिरादी *čiraṇī*, f. = *čiraṇī* above.

चिरु *čiru*, *us*, m. the shoulder-joint.

चिभट *čirbhaṭa*, *as* and *i*, m. and f., *Cucumis Utilissimus*, = *karkaṭi*; also its fruit; [cf. *čarbhaṭa*.]

*Čirbhīta*, *am*, *ā* and *ikā*, n. f. a kind of gourd, different from the preceding; [cf. *indra-čirbhīṭi*, *kshudra-čirbhīṭi*, *kshetra-č*, *gaja-č*.]

चिल *čil*, cl. 6. P. *čilati*, &c., to put on clothes; [cf. Hib. *ceilim*, 'I conceal, hide, cover'; *caille*, 'a veil, a cowl'; Lat. *celare*; Old Germ. *hilu*, *helm*, *heliu*, *heli*; Goth. *hulja*; Lat. *oc-culo*.]

चिलमौलिका *čilamilikā*, f. a kind of necklace; a luminous flying insect, a fire-fly; lightning.

चिलिका *čilikā*, f. a kind of weapon, = *čirikā*.

चिलिचिम *čilicima*, *as*, m. a kind of sprat, *Clupea Cultrata*, commonly *vāliyā-gaḍaka* (*vāliyā*, *Cyprinus Denticulatus*, *gaḍaka*, a kind of golden trout); according to some authorities, a kind of prawn. Other forms of this word are *čilicimi*, *čilicima*, *čilicimi*, *čiliminaka*, *čilicima*, *čilicimi*, *čilima*, *čilicima*.

चिलिमिनिका *čilimīnikā* and *čilimīlikā*, a various reading for *čilamilikā*, q. v.

चिल्ल *čil*, cl. 1. P. *čilati*, &c., to become loose; to be slack or flaccid; to play, sport, act wantonly; to indicate one's meaning (?).

*Čilla*, *as*, *ā*, *am*, bleary-eyed [cf. *čulla* and *čilla*]; (*as*), m. a bleared or sore eye; the Bengal kite, *Falco Cheela*; (*ī*), f., cf. *čilli*; [cf. *kuru-čilla*.]

— *Čilla-bhaskhyā*, f. a kind of vegetable perfume; see *haṭṭa-vilāsinī*. — *Čillābha* (*la-ābha*), *as*, m. a petty thief, a shop-lifter, a pickpocket, &c.

*Čillaka*, *as* or *ā*, m. or f. a particular animal; (*ā*), f. a cricket, = *čirikā* and *jhilikā*.

*Čilli*, *is*, m. a species of bird of prey [cf. *čilla*]; (*is*), f. a kind of plant [cf. *čilli*]; (*ī*), f. a cricket [cf. *čilakā*]; a kind of pot-herb.

*Čillikā*, f. a kind of pot-herb.

चिवि *čivi*, *is*, m. = *čivuka*, the chin.

चिविट *čiviṭa*, *as*, m. = *čipiṭa*, flattened grain, rice, &c.

चिविलिका *čivillikā*, f., N. of a small shrub, = *kshudra-ghoṭī*, *madhu-māla-patṛikā*, *rahta-dalā*.

चिवुक *čivuka* or *čubuka*, *am*, n. the chin [cf. *čubuka* and *čhubuka*]; (*as*), m., N. of a tree, = *mucukunda*; (*ās*), m. pl., N. of a people.

चिञ्च *čičā*, ind., Ved. an onomatopoeic word for a rattling sound.

चिहणकन्थ *čihana-kantha*, *am*, n., N. of a town.

चिहुर *čihura*, *ās*, m. pl. = *čikura*, the hair of the head.

चिहू *čihna*, *am*, n. a mark, spot, stain, stamp, sign, badge, symbol, symptom; a banner, a standard, insignia; a sign of the zodiac; aim, direction towards; [cf. *sa-čihna*]. — *Čihna-kārīn*, *i*, *inī*, *i*, making or leaving marks, marking, spotting; wounding, striking, killing; exciting fear, frightful, hideous. — *Čihna-dhara*, *as*, m. bearing the signs or insignia (of office). — *Čihna-dhārīnī*, f. the plant *Echites Frutescens*, = *syāmā-latā*. — *Čihna-bhūta*, *as*, *ā*, *am*, become a mark, formed into a mark.

*Cihṇaya*, nom. P. *cihṇayati*, -yitum, to mark, sign, stamp, spot.

*Cihṇāta*, as, ā, am, marked, signed, spotted, stained, stamped, designated; known.

*Cihṇī-kṛīta*, as, ā, am, marked, delineated.

**चीक** *chīk*, cl. 1. and 10. P. *chīkati* and *chīkayati*, to endure, suffer, to be patient; to be impatient; to touch.

**चीचीकूची** *chīchīkūchī*, an onomatopoeic word for the chirping or warbling of birds.

**चीडा** *chīḍa*, f. a kind of perfume.

**चीण** *chīṇa*, ās, m. pl. (for *chīna*), N. of a country.

**चीणक** *chīṇaka*, ās, m. a kind of grain; [cf. *chīna* and *chīnaka*.]

**चीति** *chīti*. See under t. *chī*.

**चीत्कार** *chī-t-kāra*, as, m. crying, a cry, the braying of an ass, a noise. — *Chīkāra-vat*, ān, atī, at, accompanied with a noise or cry.

**चीन** *chīna*, ās, m. pl., N. of a people, the inhabitants of China, the Chinese; (as), m. a kind of deer; Panicum Millicaceum; a sort of cloth; a thread; (am), n. a banner (perhaps made of deer skin), a standard; a kind of bandage for the corners of the eyes; lead. — *Cīna-karpūra*, as, m. a kind of camphor, also called *tushāra*, *dvīpa-karpūraja*. — *Cīna-ju*, am, n. steel. — *Cīna-nī*, is, m. a peach tree. — *Cīna-paṭṭa*, am, n. lead. — *Cīna-pati*, is, m., N. of a kingdom. — *Cīna-piṣṭa*, am, n. minium or red lead; lead. — *Cīnapishṭa-maya*, as, ī, am, consisting of minium or representing it. — *Cīna-rāja-putra*, as, m. a pear tree. — *Cīna-varga*, am, n. lead or more probably tutenag. — *Cīnāṣṭuka* ('na-āṣ'), am, n. China cloth, silk, a silken cloth.

*Chīnaka*, as, m. an inhabitant of China, Chinese; a kind of panic, Panicum Millicaceum; fennel, = *kaṅgunī*; also = *chīna-karpūra*.

**चीनाककटी** *chīnākarkatī*, f. a kind of cucumber said to be found near Cītra-kūṭa.

**चीव** *chīv* = *chiv*, q. v.

**चीभ** *chīb* (a various reading for *bībh*), cl. r. A. *chībhatē*, &c., to coax, commend, flatter; to boast, &c.

**चीय** *chīy* (another form for *chiv*), cl. 1. P. A. *chīyati*, -te, &c., to take, receive, wear.

**चीर** 1. *chīra* = *chira* in the adv. *a-chīram*, quick, soon, shortly.

**चीर** 2. *chīra*, am, n. (said to be fr. rt. 1. *chī*), a strip, a long narrow piece of bark or rind; a strip of cloth, clothes, a rag, latter, old and torn cloth; the dress of a Buddhist priest; a kind of garland, a necklace of pearls consisting of four strings; a stripe, stroke, line; a manner of writing with strokes or lines; lead; a crest. — *Cīra-patṭikā*, f. a kind of vegetable, = *cañcu-sāka*. — *Cīra-parṇa*, as, m. the tree Shorea Robusta, = *sāla-vṛiksha*. — *Cīra-bhavanī*, f. the elder sister of a wife. — *Cīra-vāsa*, ās, ās, as, clothed in bark, dressed in rags or tatters; (ās), m. an epithet of Śiva; N. of a Yaksha; N. of a prince.

*Chīra*, as, m. a manner of writing. See above.

*Chīrita*, as, ā, am, having strips or stripes, ragged, tattered. — *Chīrita-śchādā*, f. a kind of vegetable; [cf. *pālankya*.]

*Chīrin*, ī, īnī, ī, clothed in bark, clothed in rags and tatters.

**चीरलि** *chīralli*, is, m. or f. (?) a kind of large fish; (also read *chīrilli* and *chīrilli*.)

**चीरि** *chīri*, is, f. a veil or shade for covering the eyes.

**चीरी** *chīri* or *chīrikā*, f. a cricket; the hem of an under garment. — *Chīri-vāka*, as, m. a cricket.

**चीरुक** *chīruka*, am, n. a kind of fruit, commonly *chūmura*; (ā), f. a cricket; [cf. *chīrikā* and *chīri*.]

**चीरु** *chīru*, as, ā, am (rt. *chār*), conversant, versed, learned; split, divided; (am), n. conduct. — *Chīra-parṇa*, as, m., N. of two trees, = *nimba* and *kharjūra*.

**चीलिका** *chīlikā*, f. a cricket; also *chīllakā*; [cf. *chīri*.]

**चीव** *chīv*, cl. 1. P. A. *chīvati*, -te, &c., to take; to wear, cover; cl. 10. P. *chīvayati*, -yitum, to shine; to speak; [cf. Hib. *chib*, 'the hand'; Cambro-Brit. *chīpaw*, 'to take'; Gr. *skēvos*.]

**चीवर** *chīvara*, am, n. (said to be fr. 1. *chī*), the dress of a Buddhist mendicant or of any mendicant. — *Chīvara-gopaka*, as, m. a wardrobe-keeper, (a particular officer). — *Chīvara-nivasana*, ās, m. pl., N. of a people. — *Chīvara-bhajaka*, as, m. a distributor of garments.

*Chīvaraya*, nom. A. -yate, -yitum, to collect rags, put on a tattered garment.

*Chīvarin*, ī, m. a Buddhist or Jaina mendicant.

**चुकोपयिषु** *chukopayishu*, us, us, u (fr. Desid. of Caus. of rt. *kup*), wishing to make a person angry.

**चुक** *chukk*, cl. 10. P. *chukkayati*, -yitum, to inflict or suffer pain.

**चुकस** *chukkasa*, as, m. = *bukkasa*, a *Chāṇḍāla*.

**चुकार** *chuk-kāra*, as, m. the roaring of a lion; (a various reading has *bukkāra*.)

**चुक** *chukra*, as, am, m. n. (said to be fr. rt. *chak*), vinegar made by the acetous fermentation of grain; acid seasoning; sourness; Indian sorrel, Rumex Vesicarius; (ī), f. = *chāngeri*, Oxalis Pusilla; (ā), f. the tamarind tree. — *Chukra-phala*, am, n. the tamarind fruit. — *Chukra-vāstūka*, am, n. wood-sorrel. — *Chukra-vedhaka*, am, n. a kind of sour rice-gruel. — *Chukrāmla* ('ra-am'), am, n. vinegar made by the acetous fermentation of grain; (ā), f. a kind of wood-sorrel, = *amlaloniḥā*; a tamarind tree; a kind of sour rice-gruel.

*Chukrata*, am, n. a kind of wood-sorrel, Rumex Vesicarius, commonly *chukāpālānga*; (*ikā*), f. wood-sorrel, = *chūchāngeri*; a kind of sour rice-gruel; [cf. *amla-chukrikā*.]

*Chukriman*, ā, m. sourness.

**चुघा** *chukshā*, f. washing; [cf. *choksha* and *chūkshā*.]

**चुक्षोभयिषु** *chukshobhayishu*, us, us, u (fr. Desid. of Caus. of rt. *kshubh*), intending or wishing to cause to shake.

**चुचि** *chuchi*, is, m. the female breast, bosom.

**चुचु** *chuchū*, us, m. a kind of vegetable.

*Chūchū*, ās, m. f. a kind of vegetable, = the preceding.

**चुचुक** *chūchuka*, as, am, m. n. the nipple of the breast, see *chūchūka*; (ās), m. pl., N. of a people in Dakshinā-patha; [cf. *chūchupa*.]

*Chūchūka*, am, ā, n. a nipple; [cf. *chūchūka*.]

**चुचुप** *chūchupa*, ās, m. pl., N. of a people; [cf. *chūchūka*.]

**चुच्य** *chūchy*, cl. 1. P. *chūchyati*, &c., another form for *chūcy*, q. v.

**चुचु** *chūchū*, us, us, u (considered as an affix at the end of certain comp.), known, celebrated, renowned [cf. *akshara-chūchū*, *chāra-ḥ*,

*cañcu*, *caṇa*] (us), m. the musk-rat or shrew; a mixed caste, born of a Brāhman father by a Vaideha female, whose business is hunting; N. of a man.

**चुचुमायन** *chūchumāyana*, am, n. irritation or itching (of a wound).

**चुचुपी** *chūchūpī*, f. a game, a kind of hazard played with tamarind seeds instead of dice; also *chūchūli* and *chūchūli*.

**चुचुल** *chūchūla*, as, m., N. of a man; (ās), m. pl. his descendants.

**चुट** *chūt*, cl. 6. 10. P. *chūṭati*, *chōṭayati*, &c., to cut off, pierce, divide; cl. 1. and 10. P. *chōṭati* and *chōṭayati*, to wane, become small or low or shallow; [cf. *chūṭ*, *chūṭ*, *chūṭ*.]

**चुट्ट** *chūṭṭ*, cl. 10. P. *chūṭṭayati*, &c., to become small or low or shallow as a river &c.; [cf. *puṭṭ*.]

**चुड** *chūd*, cl. 6. P. *chūḍati*, &c., to conceal; [cf. *bud*.]

**चुड्ड** *chūḍḍ*, cl. 1. P. *chūḍḍati*, &c., to dally, wanton, coquet, &c.; to hint one's meaning; to act (?); [cf. *chūll*.]

**चुण** *chūṇa*, cl. 6. P. *chūṇati*, &c., to cut off, pierce, divide; [cf. Hib. *quinnim*, 'I wound, prick, sting'; *quinneach*, 'sharp-pointed'; *gun-ta*, 'wounded'.]

**चुणद** *chūṇḍ* [cf. rt. *chūt* and *chūṭ*], cl. 1. 10. P. *chūṇḍati*, *chūṇḍayati*, &c., to cut off, pierce, divide; cl. 1. P. *chūṇḍati*, to become small. *Chūṇḍā* and *ī*, f. a small well or reservoir near a well; [cf. *chūṇṭya*, *chūḍaka*, *chūṭaka*.]

**चुणह** *chūṇḥ*, cl. 10. P. *chūṇḥayati*, &c., to hurt, kill.

**चुण्ड** *chūṇḍ* [cf. rt. *chūt* and *chūṭ*], cl. 1. P. *chūṇḍati*, &c., to become small; cl. 10. P. *chūṇḍayati*, to cut off.

*Chūṇḍī*, f. a small well. See *chūṇḍā* above.

**चुत्** 1. *chūt*, a various reading for *chūt*; [cf. *śchūt*.]

**चुत्** 2. *chūt*, ind. an interjection.

**चुत** *chūta*, as, m. and *chūti*, is, f. the anus; [cf. *chūta* and *chūti*.]

**चुद** *chūḍ*, cl. 1. P. A., Ved. *chōḍati*, -te, *chōḍīti*, &c., to impel, incite, animate; to offer quickly (as the Soma); to hasten: Caus. P. (rarely A.) *chōḍayati*, -te, -yitum, to urge on, drive, impel, incite, send, cause to move quickly, hasten, accelerate; to inspire, excite, animate; to direct (the eye) towards; to enjoin; to request, petition, ask, question, inquire after; to press or importune with a request; to help on, assist in the attainment of (with dat., e.g. *asmān śriye chōḍaya*, help us on to fortune); to bring or offer quickly; to fix, settle, direct; to be quick; [cf. Gr. *σπεῖδω*, *σπουδῶ*; Lat. *cuḍo*; *re-pudio*.]

*Chōḍa*, as, m., Ved. an implement for driving horses, a goad or whip; (*as*, ā, am), animating, inspiring, promoting. — *Chōḍa-pravṛiddha*, as, ā, am, Ved. exalted by the inspiring (draught of Soma), an epithet of Indra.

*Chōḍaka*, as, ā, am, driving; (*as*), m. direction, invitation; (in grammar) = *pari-graha*, q. v.

*Chōḍana*, as, ā, am, driving, impelling; (*am*), n. the act of driving, inviting, invitation, order, rule, precept; (ā), f. sending, commanding, directing; casting, throwing; enjoining, ordaining; a precept, sacred ordinance or commandment; (ī), f., N. of a plant, (a various reading for *rodanī*); [cf. *cha-chōḍana*.] — *Chōḍanā-guḍa*, as, m. a ball for playing with.

*Chōḍayat*, an, anī, at, impelling, animating, inspiring. — *Chōḍayan-mati* ('yat-ma'), is, is, ī, Ved.

inspiring, promoting piety or devotion; (Sāy.) whose mind is inspiring.

*Chodayitri, tā, trī, tri*, driving, impelling, animating, promoting.

*Codas, as, n. = codana*. See *a-codas*.

*Coditā, as, ā, am*, impelled, urged; ordered, directed; thrown, cast; appointed; informed, apprised.

*Coditri, tā, trī, tri*, driving, impelling, animating, promoting.

*Codāshha, as, ā, am* (superl. of preceding), Ved. impelling or animating much.

*Codyu, as, ā, am*, to be driven or impelled; to be sent, thrown or directed; to be mentioned or communicated; (*am*), n. raising a question, objecting, asking a question; surprise, astonishment, wonder.

*Codyamāna, as, ā, am*, being urged or driven.

**चुनन्** *chunanda, as, m.*, N. of a Bhikshu.

**चुन्द्** *chund*. Cf. *bund*.

**चुन्द** *chunda, as, m.*, N. of a pupil of Śākya-muni; (*i*), f. a procress, a bawd.

**चुप्** 1. *cup*, cl. I. P. *cupati, cūboka, cōpi-shyati, cōpitum*, to move, stir; to move slowly, creep or steal along; [cf. Lith. *kopu*; Germ. *küpfen*; Eng. *hop*.]

*Copaka*. Cf. *gale-copaka*.

*Copana, as, ā, am*, moving, stirring, moving slowly; (*am*), n. moving, moving slowly.

**चुप्** 2. *cup* (a various reading for *chup*), cl. 6. P. *cupati*, to touch.

**चुप** *cupa, as, m.*, N. of a man.

**चुपुणीका** *cupunīkā, f.*, Ved., N. of an *ishṭakā* or sacrificial brick.

**चुबुक** *chubuka, am, n.* the chin; [cf. *chibuka* and *chubuka*.]

**चुब्र** *chubra, am, n.* (fr. I. *chumb*?), the face, the mouth.

**चुमुरि** *chumuri, is, m.*, Ved., N. of a hostile demon whom Indra, to favour Dabhtī, sent to slay.

**चुम्ब** 1. *chumb*, cl. I. P. *chumbati, chūmba, chūmbishyati, chūmbitum*, to kiss, touch with the mouth; touch softly or lightly, graze; Caus. P. *chūmbayati, -yitum*, to cause to kiss; [cf. Goth. *kukja*; Hib. *pogaim*; Lith. *bučiuju*; Lett. *sz-kūpstīt*.]

*Cumba, as, ā, m. f.* kissing, a kiss.

*Cumbaka, as, ikā, am*, a kisser, one who kisses much; a lecher; knavish, roguish, a rogue, a cheat; one who has read much, a superficial scholar who knows parts in a variety of books; (*as*), m. a load-stone; the upper part or middle of a balance.

*Cumbat, an, anti, at*, kissing.

*Cumbana, am, n.* giving a kiss, kissing.

*Cumbita, as, ā, am*, kissed, touched softly or lightly. — *Cumbita-vat, ān, ati, at*, one who has kissed; kissing.

*Cumbin, i, inī, i*, kissing; touching closely or softly, grazing.

**चुम्ब** 2. *chumb*, cl. 10. P. *chūmbayati, &c.*, to hurt, kill.

**चुर** *cur*, cl. 10. and (according to some)

1. P. *curayati, acūcurati &c., corati &c.*, to steal, rob; [cf. Gr. *φωρᾶω*; Lat. *furari*; Hib. *coire*, 'trespass, offence, &c.].

*Curāna, am, n.* stealing, thieving, robbing.

*Curānya, nom. P. curānyati*, to thief, steal, rob.

*Curā, f.* stealing, theft; [cf. *curā*.]

*Corā, as, m.* a thief, a robber; N. of a plant, = *kṛishṇa-sāfi*; a kind of perfume, = *coraka*; N. of a poet; (*ā*), f., N. of a plant, = *cora-pushpī*; (*i*), f. a female thief; [cf. *curā*; cf. also Gr. *φῶρ*.] — *Corā-*

*kanṭaka, as, m.* a kind of grass, the seeds of which stick in the clothes, commonly Chorkānta. — *Corā-pushpikā* or *cora-pushpī, f.* the plant *Chrysopogon Aciculatus*. — *Corā-snāyu, us, m.* a plant, = *kāka-nāśā*.

*Coraka, as, m.* a thief; a kind of plant [cf. *prīlikā* and *taskara*]; a kind of perfume.

*Corikā, f.* = *curikā*, theft, robbery.

*Corita, am, n.* stealing, theft.

*Coritaka, am, n.* thieving, petty theft or larceny; anything stolen.

*Caura, as, ī, m. f.* a thief, a robber, a pilferer; a dishonest or unfair dealer, a usurper, any one who usurps a position or a title dishonestly; one who steals or captivates the heart; (at the end of a comp.) anything bad of its kind; N. of a plant, = *cora-pushpikā*, used for the preparation of a perfume; a kind of perfume. — *Caura-karman, a, n.* theft, thievery. — *Caura-gata, as, ā, am*, stolen, robbed. — *Caura-tas, ind.* from robbers, from theft. — *Caura-dhava-baddhaka, as, m.* a term applied to a notorious thief. — *Caura-pancāsikā, f.* 'the fifty stanzas of Caura,' title of an erotic poem by a poet named Sūndara. — *Caura-pushpaushadhī* (*pa-osh*), *is, f.* = *cora-pushpikā*. — *Caura-rūpa, as, m.* a clever thief. — *Caura-rūpin, ī, inī, i*, having the character of a thief. — *Caurānya-leulā, am, n.* a gang of thieves. — *Caura-hrita, as, ā, am*, taken by robbery, stolen. — *Caurānśā* (*ra-an*), *f.*, N. of a metre consisting of four lines of six syllables each. — *Caurā-pahrita* (*ra-ap*), *as, ā, am*, carried off, stolen.

*Caurādika, as, ī, am* (fr. *cur-ādi*), belonging to the class of roots beginning with *cur*, i. e. the tenth class.

*Caurikā, f.* (fr. *cora* or *caura*), thievery, theft, robbing.

*Caurikāka, as, m.* 'a thief of a crow;' (perhaps a wrong form for *caura-kāka*? or *cauri* may be = *cauri* = *caurya*?).

*Caurī, f.* stealing, theft, = *caurya*.

*Caurī-bhūta, as, ā, am*, one who has become a thief or the prey of thieves.

*Caurya, am, n.* theft, robbery, thievery; trickery. — *Caurya-rata, am, n.* secret sexual enjoyment. — *Caurya-vṛitti, is, f.* the practice of theft or robbery. — *Cauryārjita* (*ya-ar*), *as, ā, am*, acquired by plunder or robbery.

*Cauryaka, am, n.* theft, stealing.

**चुरी** *curī, f.* a small well.

**चुल्** *cul*, cl. 10. P. *colayati, -yitum*, to raise, elevate; to rise, increase; to dip, dive into; [cf. *bul*.]

**चुलका** *chulakā, f.*, N. of a river; (also read *chulakā*.)

**चुलुका** *chuluka, as, m.* deep mud or mire; a mouthful of water, the hand hollowed to hold water; a small vessel or pot, a gallipot &c.; N. of a man; (*ā*), f. = *chulakā*; (*am*), n. water in which pulse has been steeped; [cf. *chuluka*.]

*Cululki, ī, m.* a porpoise, sea-hog, or similar animal; [cf. *ulupin, chullakī, chulumpin*.]

**चुलुम्** *chulump*, cl. I. P. *chūlumpati, &c.*, to swing, rock; to cut (?), to disappear, to be lost (?).

*Culumpā, as, m.* fondling or nursing children; (*ā*), f. a she-goat.

*Culumpin* or *chūlupin, ī, m.* = *chulukin*, a Gangetic porpoise, sea-hog, or similar animal.

**चुल्ल** *chull*, cl. I. P. *chūllati, &c.*, to play, sport; dally, wanton, coquet; to conjecture; manifest one's meaning (?).

**चुल्ला** *chulla, as, ā, am*, blear-eyed; (*as*), m. a blear eye; [cf. *chilla* and *pilla*.]

**चुल्लका** *chullakā, as, m.* (for *chuluka*), the palm of the hand hollowed as if to hold water.

*Chullakī, f.* a kind of water-pot; a porpoise, sea-

hog [cf. *chulukin*]; N. of a family; a sort of tribe or caste (?); the opposite bank of a river (?).

**चुल्लि** *chulli, is, f.* a fire-place, chimney.

*Chulli, f.* a fire-place, chimney; a funeral pile; a large apartment or hall composed of three wings or divisions, one looking north, another east, and the third west.

**चुष्प्या** *chūshyā, f.* (fr. *chūsh*), sucking, sucking out.

**चुस्त** *chusta, as, am, m. n.* the burnt exterior of roast meat; fried meat; chaff; rind.

**चुचुक** *chūchuka, am, n.* (perhaps a reduplicated form of rt. *chūsh* or fr. *chūcu*, imitative noise in sucking &c.), the nipple of the breast; (*as, ā, am*), stammering, a stammerer; [cf. *chūchuka*; cf. also Hib. *cioch*, 'the breast,' and Gr. *θηλά, τισθη, τισθός*; Germ. *zitze* in relation to rt. *dhe*, 'to drink,' and Lat. *popilla* in relation to rt. *pā*.]

**चूड** *chūda, as, m.* a sort of knob or protuberance on a sacrificial brick (Ved.); the ceremony of tonsure as performed on a child; N. of a man with the patronymic Bhāgaviti; (*ā*), f. the hair on the top of the head, a single lock or tuft of hair left on the crown of the head after the ceremony of tonsure, a top-knot; the ceremony of tonsure (see *chūdā-karaṇa*); the crest of a cock or peacock; any crest, plume, diadem, &c.; the head; top, summit; an upper room, a room on the top of a house &c.; a kind of bracelet; a small well; a kind of metre; N. of a woman; [cf. *chūla, chōda, chūla, uc-chūda, tāmbra-chūda, pañcā-chūda*; cf. also *kūṭa* and Hib. *cuil*, 'the head.']] — *Chūdā-karaṇa, am, n.* 'forming the crest,' i. e. shaving the head all but one lock, considered as a religious and purificatory rite; it should be performed in the first or third year; [cf. *chūla*.] — *Chūdā-karṇa, as, m.*, N. of a mendicant.

— *Chūdā-karman, a, n.* the ceremony of forming the crest, the rite of tonsure; [cf. *chūdā-karaṇa*.] — *Chūdā-paksha, as, m.*, N. of a man (?). — *Chūdā-pratigraha, as, m.*, N. of a Cāitya. — *Chūdā-maṇi, is, m.* a jewel worn by men and women on the top of the head; a jewel worn in a crest or diadem; (often at the end of a comp.) the best or most excellent of a class, 'the gem' (e. g. *āchārya-chakra-chūdāmaṇi*, 'the best of the whole circle of Āchāryas,' an epithet of Vopa-deva; *pañḍita-chūdāmaṇi*, a chief among scholars); the seed of the Abru Precatorius [cf. *gunjā*]; title of an astronomical work; title of a work on music. — *Chūdāmaṇi-dhara, as, m.*, N. of a serpent-demon. — *Chūdā-ratna, am, n.* a jewel worn by men and women on the top of the head; [cf. *chūdā-maṇi*.] — *Chūdā-lakshana, am, n.* tonsure. — *Chūdā-vat, ān, ati, at*, having a single lock of hair or tuft on the top of the head, crested, tufted. — *Chūdā-vana, am, n.*, N. of a mountain. — *Chūdāvalambin* (*chū-av*), *ī, inī, i*, hanging down or reclining on the crest or summit.

*Chūdaka* at the end of an adj. comp. = *chūdā*, tonsure; (*as*), m. a well; [cf. *chūdā, chūṇā, chūṭaka*.]

*Chūdāra, as, ā, am* = *chūdāla* (?), having one lock of hair on the top of the head.

*Chūdāraka, as, m.*, N. of a man; (*ās*), m. pl. his descendants.

*Chūdāla, as, ā, am*, having a top-knot or single lock of hair on the crown of the head, crested; (*ā*), f. a kind of Cyperus, *Kyllinga Monocephala*, = *uc-chāṭā*, = *nāgara-mustā* and *sveta-gunjā*; (*am*), n. the head.

*Chūdika, as, ā, am*, having a lock or tuft of hair on the top of the head; (*ā*), f., N. of a metre; [cf. *chūlikā*.]

*Chūdin, ī, inī, i*, having a top-knot or tuft of hair on the crown of the head, crested, tufted. — *Chūdikālā, f.*, N. of a metre.

**चूडाम्** *chūdāmla, am, n.* vinegar prepared from fruits; [cf. *chūrāmla*.]

**चूण** cūṇ, cl. 10. P. cūṇayati, -yitum, to contract; to close or shrink.

**चूत** cūta, as, m. the mango tree, *Mangifera indica*; the anus; [cf. *cūta*.]

*Cūtaka*, as, m. the mango tree; a small or shallow well; [cf. *cūdaka*.]

*Cūti*, is, f. the anus.

**चूर** cūr, cl. 4. A. cūryate, cūcūre, cūritum, to burn.

**चूरी** cūri, f. (a various reading for *cūri*), a small well.

*Cūrikā*, f. = *cūri*, above.

**चूरु** cūru, us, m. a kind of worm.

**चूर्ण** cūrṇ (perhaps more properly regarded as a nom. fr. *cūrṇa* below), cl. 10. P. cūrṇayati, -yitum, to reduce to powder or flour, to crumble, pulverize, grind, pound, knead, crush, bruise, split, crumple; [cf. Hib. *coirneach*, 'a part'; *crinim*, 'I gnaw, bite.']

*Cūrṇa*, as, am, m. n. (said to be connected in the first instance with *rt. cār*), powder, any minute particle of substance; flour; aromatic powder, pulv. pounded sandal; pounded camphor; (*as*), m. chalk, lime. — *Cūrṇa-kāra*, as, m. a lime-burner, maker of lime, considered as a man of mixed caste. — *Cūrṇa-kuntala*, as, m. a lock of hair, a curl, curly hair. — *Cūrṇa-khaṇḍa*, as, am, m. n. a pebble, gravel, hardened fragments of earth or brick; limestone nodule, commonly known in India by the name of *Concar* or *karhara*. — *Cūrṇa-tā*, f. or *cūrṇa-tva*, am, n. pulverulence, comminution, the state of dust or powder. — *Cūrṇa-pada*, am, n. a peculiar exercise or movement, walking backwards and forwards at various paces. — *Cūrṇa-pārada*, as, m. vermilion. — *Cūrṇa-mushṭi*, is, f. a handful of powder or perfume. — *Cūrṇa-yoga*, ās, m. pl. a fragrant compound, perfumed powder: [cf. *vāsa-yoga*.] — *Cūrṇa-śas*, ind. in powder, (ground) to powder (e. g. *cūrṇaśaḥ kri*, to reduce to powder). — *Cūrṇa-sākāṅka* ('*ka-an*'), as, m. a kind of vegetable; [cf. *gaura-sutarṇa*.]

*Cūrṇaka*, as, m. grain fried and pounded; a kind of grain belonging to the class called *Shashṭika*; (*am*), n. a fragrant powder; a kind of easy prose not abounding in compound words; expounding in prose the purport of a foregoing verse, giving the order or interpretation of the words; [cf. *cūrṇikā*.]

*Cūrṇana*, am, n. rubbing, pounding, pulverizing.

**चूर्णी** cūrṇi, is, f. (said by some to come fr. *rt. cār*), a sum of 100 *kapardas* or cowries, i. e. the small shell *Cypraea Moneta*, used as a coin; (*is* or *ī*), f., N. of Patañjali's great commentary or *Mahā-bhāṣya*, on the *Sūtras* of Pāṇini, perhaps so named because Patañjali notices every minute point of difficulty in Pāṇini's grammar [cf. *eka-cūrṇi*]; a selection or picking out of an unanswerable argument; (*ī*), f., N. of a river near the *Grāma Rāṅghaṭṭa*. — *Cūrṇi-kri*, t, m. an epithet of Patañjali, the author of the *Mahā-bhāṣya*; an annotator, commentator in general.

*Cūrṇikā*, f. fried and pounded rice, or grain of any kind; a kind of cake; a sort of metre; a kind of easy prose; [cf. *cūrṇaka*.]

*Cūrṇita*, as, ā, am, ground, pulverized, pounded, reduced to dust or powder; bruised, smashed.

*Cūrṇin*, ī, inī, ī, made or mixed up with anything powdered or pounded, covered with it.

*Cūrṇi-kri*, cl. 8. P. A. -karoti, -kurute, -kartum, to reduce to dust or powder, pulverize, pound, grind, beat to pieces, bruise, smash. — *Cūrṇi-kṛita*, as, ā, am, pulverized, ground.

*Cūrṇi-bhū*, cl. 1. P. -bhavati, -bhavītum, to become dust or powder, fly off into minute particles. — *Cūrṇi-bhavat*, an, anti, at, becoming dust or pulverized, crumbling.

**चूर्ति** cūrṭi, is, f. (fr. *rt. cār*), going.

**चूला** cūla, as, m. (= *cūda*, q. v.), N. of a

man; (*ā*), f. an upper room, a room on the top of a house; a crest, see *cūdā*; the top part or crest of a comet; [cf. *uc-cūla*; cf. also Gr. *κεκάλυς*.]

*Cūlikā*, ās, m. pl., N. of a people; (*ā*), f. the crest or comb of a cock; the root of an elephant's ear; N. of a metre; a particular part or division of a drama, the body of a drama, the inferior personages of the drama collectively; title of a *Jaina* work forming one of the five parts of the *Dṛiṣṭi-vāda*; (*am*), n. cakes of flour fried with ghee. — *Cūlikā-paiśāci*, f., N. of a particular dialect in the drama. — *Cūliko-panishad* ('*kā-up*'), t, f. title of an *Upanishad*.

*Cūlin*, ī, inī, ī, having a crest (as a bird) or an ornament on the head; (*ī*), m., N. of a *Rishi*.

**चूष** cūsh, cl. 1. P. cūshati, cūcūsha, cūshishyati, cūshitum, to suck, suck out: Pass. *cūshyate*, to be sucked up or dried up (by internal inflammations &c.); Caus. *cūshayati*, -yitum, to suck up; [cf. Lat. *sugere*, *succus*; Germ. *saugen*; Iceland. *siuga*.]

*Cūshaniya*, as, ā, am, capable of being sucked. *Cūshā*, f. a leathern girth; a girdle; sucking (?); [cf. *būshā*.]

*Cūshita*, as, ā, am, sucked, sucked up. *Cūshya*, as, ā, am, to be sucked, suckable; (*am*), n. anything that can be sucked.

*Cosha*, as, m. sucking, suction; burning (of the skin), heat, inflammation, dryness; drying up.

*Coshana*, am, n. sucking, suction.

*Coshya*, as, ā, am, to be sucked out; [cf. *cūshya*.]

**चृत्** cṛit, cl. 6. P. cṛitati, cācārtā, cārtishyati or cārtayati, cārtitum, to tie, connect together; to hurt, wound, kill; cl. 1. 10. P. cārtati, cārtayati, &c., to light, kindle; (a various reading for *chrid*.)

**चृप** cṛip, cl. 1. 10. P. cārpātī, cārpayati, &c., to light, kindle; (a various reading for *chrid*.)

**चेक** ceka, as or am (?), m. or n. (?), N. of a country.

**चेकित** cekita, &c. See under 4. *cit*.

**चेक्रिय** cekriya, as, ā, am (fr. Intens. of *rt. 1. kṛt*), doing much or often, active, industrious.

**चेचेत्** cecet (cet-cet), ind. an interjection; hush! be quiet!

**चेट** ceta, as, m. (fr. *rt. cit*), a servant, a slave, (*garbha-ceta*, a slave by birth); (*ī*), f. a female servant or slave.

*Cetaka*, as, m. a servant, a slave, a minister who fulfils an appointed duty; a paramour; (*ikā*), f. a female slave or servant, a servant girl, a little maid-servant.

*Ceta*, as, m. (for *ceta* above), a servant; (*ī*), f. a female servant or slave.

*Cetaka*, as, m. a servant; (*ikā*), f. a female servant.

**चेत्** cet. See *ced* below.

**चेतक** cetaka. See p. 325, col. 2.

**चेतय्य** cetavya. See p. 322, col. 2.

**चेतस्** cetas, &c. See p. 325, col. 2.

**चेतसक** cetasaka, ās, m. pl., N. of a place.

**चेतिष्ठ** cetishṭha, as, ā, am, Ved. (superl. of *citra*, q. v.), very brilliant &c., especially an epithet of *Agni*.

**चेत्** cetri, cetyā. See 2. and 3. *ci*, p. 322.

**चेद्** ced (originally 2. *ca + id*), a compound particle, never found at the beginning of a sentence or verse. In the *Veda* it is sometimes used as a conjunction, like the simple *ca*, in the sense of 'and,' 'also,' 'even.' But in *Vedic* as well as classical *Sanskrit* the most usual sense of *ced* is 'if,' 'although,' 'provided that,' 'when,' and in these senses it may

be joined with the present indicative (e. g. *mahyam ced dadāti tat*, if he gives that to me); or with the future (e. g. *trishṭāṇi cet tyakishyati*, if he shall abandon avarice); or with the conditional (e. g. *vṛishṭis ced abhaviṣyat*, if there should have been rain); or with the potential (e. g. *gaḥced cet*, if he should go); or with the perfect (e. g. *sa cen mānāra*, when he died); or with a particle (e. g. *kartavyam cet priyam mahyam*, if a kindness is to be done to me). It should be observed that in the *Veda* the verb which depends on *ced* retains its accent.

The negative particle *na* may be prefixed to *ced* either immediately or separated from it (e. g. *na ced vacah karishyati* or *na karishyati ced vacah*, if he should not make a speech); and frequently the negative *no* is used in connection with *ced*, the verb being understood (e. g. *dūram apasara no ced dhantavyo 'si mayā*, depart to a distance, if not, i. e. if thou departest not, thou art to be killed by me). Sometimes *no ced* = *api na*, would that not! (e. g. *no ced evaṃ kuryāt*, would that he did not so!). Rarely *yadi* and *ced* are joined together, when *ced* may be translated by 'that is,' 'that is to say,' 'namely' (e. g. *yadi ced rājyam avāpsyati*, if, that is, he shall obtain the kingdom). In the argumentative writings of native commentators *ced* preceded by *iti* and followed by *na* is often placed at the end of an object's statement (e. g. '*Rig-vedam adhyemi*' *ityadi vākyam pramāṇam iti cen na*, if it be urged that the text 'I peruse the *Rig-veda*' is a proof, no, it is not so). *Attha ced*, but if; [cf. *ned*.]

**चेदार** cedāra, as, m. (a wrong reading for *vedāra*), a lizard, a chameleon.

**चेदि** cedi, ayas, m. pl., N. of a people who lived in *Bandela-khaṇḍa* (*Bundelkhand*) and were renowned in epic poetry for their attachment to ancient laws and institutions; their capital was *Suktimatī*, and some of their kings were *Vasu Upari-cara*, *Sa-bāhu*, *Dhṛiṣṭa-ketu*, *Dama-ghosha*, *Sīsu-pāla*, &c.; their ancestor who was a son of *Kaiśika* or *Uśika* is also called *Cedi*; their country is supposed by some to be the same as the modern *Chandail*. — *Cedi-pa*, as, m. a prince of the *Cedis*. — *Cedi-pati*, is, m. a N. of *Vasu Upari-cara*; a N. of *Sīsu-pāla*. — *Cedi-bhūbhṛit*, t, or *cedi-rāja*, as, m. a N. of *Sīsu-pāla*, a king of the *Cedayas* slain by *Kṛishṇa*; see *sīsu-pāla*.

**चेदिक** cedika, ās, m. pl., N. of a people living in the south-east of *Madhya-dēśa*.

**चेय** ceya. See 1. *ci*, p. 322, col. 2.

**चेर** cera, N. of a kingdom in the south of *India*.

**चेरु** ceru, us, us, u (rt. *cār*), Ved. performing a holy work.

**चेल** cel, cl. 1. P. celati, to shake or tremble; to go or move; [cf. *cal*, *cell*, *kel*, *khel*, *vel*.]

**चेल** cela, am, n. (fr. *rt. cil*); according to the scholiasts also *celi*, f.), cloth, clothes, a garment, raiment; (at the end of a comp. *cela*, as, ī, am, expresses) vile, wicked, bad (e. g. *bhāryā-cela*, am, n. the garment or the mere outward appearance of a wife, a bad wife); [cf. *cailla*; cf. also *caille*, 'a veil or cowl.'] — *Cela-gaṅgā*, f., N. of a river. — *Cela-prakṣhālaka*, as, m. a washerman. — *Celāsaka* ('*la-ās*'), as, m. a moth.

*Celikā*, f. a particular part of a woman's dress, a corset, a bodice, stays.

**चेलक** celaka, as, m., N. of a man.

**चेलान** celāna, as, m. a kind of cucumber, commonly *celānā*; [cf. the following.]

**चेलाल** celāla, as, m. a kind of cucumber, *Cucumis Sativus*.

चेलिचोम *celicima* or *celima* = *ēlicima*, q. v.

चेलुक *celuka*, as, m. a Buddhist novice.

चेल्ल *cell*, cl. 1. P. *cellati*, a various reading for *cel*, q. v.

चेवी *cevi*, f. one of the Rāgīnīs or female personifications of music.

चेष्ट *cesht*, cl. 1. P. A. *ceshtati*, -te, *ci-ceshte*, *ceshtishyate*, *ceshtitum*, to move the limbs, to move, stir, make effort, exert one's self, struggle, strive, endeavour, be active, be busy or occupied; to act, do, perform, prepare; to frequent: Caus. P. A. *ceshtayati*, -te, -yitum, to cause to move, set in motion, move, impel, drive; [cf. Lat. *quero*; Cambro-Brit. *cais*.]

*Ceshā*, am, n. moving the limbs, gesture; acting; (*ā*), f. moving any member of the body; gesture, action, activity; effort, endeavour, exertion, bodily effort; doing, performing, behaving, manner of existence; [cf. *karma-ceshtā*, *aceshtā-tā*, *nis-ceshtā*.] — *Ceshā-nāsa*, as, m. the ceasing of every motion or action, destruction of the world. — *Ceshā-nirūpana*, am, n. observing a person's actions. — *Ceshā-tārha* (*tā-ar*), as, *ā*, am, worthy of effort. — *Ceshā-vat*, *ān*, *atī*, *at*, having motion, full of activity, active.

*Ceshāka*, as, *ā*, am, making effort or exertion; (*as*), m. a kind of coitus.

*Ceshāna*, as, *ā*, am, making effort, who or what acts or attempts any act; (*am*), n. motion; performing, doing; effort, exertion.

*Ceshāmāna*, as, *ā*, am, moving, stirring, struggling. *Ceshāyitrī*, *tā*, *trī*, *trī*, moving, impelling, causing to act.

*Ceshāta*, as, *ā*, am, done with effort, exerted, done, set in motion, &c.; (*am*), n. motion, gesture, act, function; doing, action, behaviour, manner of life.

*Ceshātavā*, as, *ā*, am, to be acted; to be managed.

चैकित *caikita*, as, *i*, am, an adjective derived fr. *caikītya*.

*Caikīāna*, as, m. a patronymic from *Cīkitāna*. *Caikīānaya*, as, m. a patronymic from the preceding, or from *Cekitāna*.

*Caikīyāna*, as, m. a patronymic of *Dāl̥bhya* (fr. *āikīyāna* or *āekīta*).

*Caikītya*, as, m. a patronymic from *Cekita*.

चैकीर्षत *caikīrshata*, as, *i*, am, = *āikīrshat*, wishing to do &c.

चैटयत *caitayata*, as, m., N. of a man and his descendants. — *Caitayata-vidha*, am, n. the district inhabited by the *Caitayatas*.

*Caitayutāyani*, *is*, m. a patronymic from *Caitayata*.

चैतन्य *caitanya*, am, n. (fr. *ētana*), intelligence, mental perception, feeling, consciousness, sense, sensation, soul, spirit, the deity considered as the essence of all being and source of all sensation; (*as*), m., N. of a modern reformer of the Vaiṣṇava faith, who is regarded in Bengal as an *Avatāra* of Kṛishṇa; he was born about 1484 A.D., and his life is described by Kṛishṇa-dāsa in a work named *Caitanya-āraṇāmṛita* or *Caitanya-āritāṃṛita*. — *Caitanya-candrodaya* (*ra-ud*), am, n. 'the moon-rise of *Caitanya*,' title of a play. — *Caitanya-yukta*, as, *ā*, am, endowed with consciousness, sentient. — *Caitanyāmṛita* (*ya-am*), am, n. title of a grammar.

चैतसिक *caitasika*, as, *i*, am (fr. *ētas*), relating to the mind or heart.

चैतिक *caitika*, ās, m. pl. (fr. 2. *caitya*?), N. of a Buddhist school.

चैत्त *caitta*, as, *i*, am (fr. *aitta*), mental, belonging to thought or intelligence.

*Caittika*, as, *i*, am, mental, intellectual, belonging to thought.

चैत् १. *caitya*, as, m. (fr. 5. *ēt* or 2. *ēti*), the individual soul.

चैत् २. *caitya*, as, *ā*, am (fr. *ētā*), relating to a funeral pile or grave; (*as*, *am*), m. n. a monument, a tombstone, a column &c. erected in memory of some deceased person or on the site of a funeral pile; a pile of stones forming a landmark or boundary; a sacred tree, a religious fig-tree &c. growing in or near a village and held in veneration by the villagers; a place of sacrifice or religious worship, an altar, a shed kept for sacrifices &c.; a sacred building peculiar to the Jains, a Jain temple; a Jain or Buddhist image; (*as*), m., N. of a mountain. — *Caitya-taru*, us, m. a fig-tree standing on a sacred spot. — *Caitya-dru*, us, m., N. of the *Ficus Religiosa* [cf. *asvattha*]; a large tree in a village. — *Caitya-druma*, as, m. = *caitya-taru*. — *Caitya-pāla*, as, m. the guardian of a sanctuary. — *Caitya-mukha*, as, m. an hermit's water-pot. — *Caitya-yajña*, as, m. a sacrificial ceremony performed at monuments. — *Caitya-vaṭ*, *ān*, *atī*, *at*, containing a sanctuary. — *Caitya-eriksha*, as, m. a fig-tree standing on a sacred spot; the tree *Ficus Religiosa*. — *Caitya-sāila*, *ās*, m. pl., N. of a Buddhist school; [cf. *caitika*]. — *Caitya-sthāna*, am, n. a place made sacred by a monument or a temple.

*Caityaka*, as, m., N. of one of the five mountains surrounding the town *Giri-vraja*.

चैत्र *caitra*, as, *i*, am (fr. *ētra* and *ētrā*), made of the tree called *Citra* or *Citrā*; (*as*), m., N. of a spring month or the month in which the full moon stands in the constellation *Citrā* (March-April); N. of the sixth year in the cycle of Jupiter; a Buddhist or Jain religious mendicant; a common N. for a man, used like *Deva-datta* as a general designation for any person; a metronymic (from *Citrā*) for the son of *Budha* and grandfather of *Su-ratha*; one of the seven ranges of mountains dividing the continent into divisions or *Varshas*; (*i*), f., scil. *paurṇamāsī*, the day of full moon in the month *Caitra* and the sacrifice offered on that day; (*am*), n. a monument erected to the dead, a column or block of wood, a tree &c. so considered; [cf. 2. *caitya*]. — *Caitra-ratī*, f., N. of a river. — *Caitra-sakhi*, as, m. the friend of the month *Caitra*, i. e. the god of love. — *Caitrāvati* (*ra-āv*), f. the day of full moon in the month *Caitra*.

*Caitraka*, as, m. the month *Caitra*; (a patronymic fr. *ētrā*).

*Caitrakūfi*, f. (fr. *ētra-kūṭa*), title of a commentary on a grammatical work.

*Caitraratha*, as, *i*, am (fr. *ētra-ratha*), 'eating of the *Gandharva Citra-ratha*'; (*as*), m. a patronymic from *Citra-ratha*; N. of a *Dvyaha* ceremony; a facetious expression for the pubes of a woman, 'Citra-ratha's wood'; (*i*), f. a patronymic of a daughter of *Saśa-vindu*; (*am*), n., scil. *vana*, the grove of the deity *Kuvera* cultivated by the *Gandharva Citra-ratha*.

*Caitrarathi*, *is*, m. a patronymic of *Saśa-vindu*.

*Caitrarathya*, am, n. the grove of the deity *Kuvera* cultivated by the *Gandharva Citra-ratha*.

*Caitravāhani*, f. (fr. *ētra-vāhana*), a patronymic of *Citrāngadā*.

*Caitrāyana*, a patronymic from *Citra*; N. of a place.

*Caitri*, *is*, m. the month *Caitra*; (a various reading for *caitrin*.)

*Caitrīka*, as, m. and *caitrin*, *i*, m. the month *Caitra*.

चैदिक *caidika*, as, *ā* or *i*, am (fr. *ēdi*), an adjective derived fr. *ēdi*.

*Caidya*, as, *ā*, am, belonging to the *Cedis*, a prince of the *Cedis*; (*as*), m. a N. of *Sīsu-pāla*, son of *Dama-ghosha* and sovereign of *Cedi* or *Chandail*, and adversary of *Kṛishṇa*; (*ās*), m. pl. the *Cedi* people.

चैनित *caintita*, as, m. a metronymic from *Cintita*.

चैल *cala*, am, n. = *cela*, a piece of cloth, clothes, a garment; (*as*), m. a moth; (*as*, *i*, *am*), cloth, made of cloth; bred in clothes (as insects, lice, &c.). — *Cailla-āhāra*, as, m. a washerman. — *Caillāsaka* (*la-ās*), as, m. a kind of goblin feeding on moths and lice.

*Caillaka*, as, m. a Buddhist mendicant having only a piece of cloth round the middle of the body.

*Caillika*, as, m. a piece of cloth.

चैलकि *cailaki*, *is*, m. (fr. *celaka*), a patronymic of *Jivala*.

चैकुटि *caukuṭi*, *is*, m., N. of a man.

चौक्ष *cauksha*, as, *ā*, am (fr. *caukshā*?), pure, clean; honest; clever, dexterous; pleasing, delightful, beautiful; sung (?); sharp, pungent, keen; [cf. *cauksha*.]

चौच *caoca*, am, n. the bark of *Cinnamon Albiflorum* or of another kind of cinnamon; bark, rind in general; skin, hide; the uneatable part of a fruit; the fruit of the fan-palm; the cocoa-nut; a banana or plantain.

*Caocaka*, am, n. the bark of *Cinnamon Albiflorum* or of another kind of cinnamon; bark, rind in general.

चौटी *caoti*, f. a petticoat; [cf. *sāṭi*.]

चौड *caḍa*, as, m. = *caḍa*, a sort of knob or protuberance on a brick or tile; a bodice or jacket; (*ās*), m. pl., N. of a people [cf. *cola*]; (*ā*), f., N. of a plant.

चौद *caoda*, *caodya*. See *caud*, p. 327, col. 3.

चौपक *caopaka*. See 1. *cup*, p. 328, col. 1.

चौर *caora*, &c. See *rt. caur*, p. 328, col. 1.

चाल *cala*, as, *i*, m. f. a short jacket, a bodice; (*ās*), m. pl., N. of a people in southern India on the *Coromandel* coast, in the province now called *Tāñjora*; (*ās*), m. a prince of the *Colas*; the ancestor of this people is also called *Cola* and was a son of *Ā-kṛida*; (*am*), n. clothes, a garment. — *Colonḍuka* (*la-ṭu*), as, m. a diadem, a fillet for the head, a turban or tiara.

*Colaka*, as, m. a breastplate, a cuirass; N. of a people, = the preceding; (*am*), n. bark, rind.

*Colakin*, *i*, m. a cuirassier, a soldier armed with a breastplate; the shoot of a bamboo; the orange tree; the wrist.

चौष *caosha*, &c. See *caush*, p. 329, col. 2.

चौस्क *caoska*, as, m. a horse peculiar to the *Indus* district; a horse of a particular and good breed.

चौक्य *caukrya*, am, n. (fr. *caukra*), sourness, acidity.

चौक्ष *cauksha*, as, *ā*, am (fr. *caukshā*; cf. *cauksha*), pure, clean; honest (?); agreeable, pleasant.

चौड *caḍa*, as, *i*, am (fr. *caḍā*), crested, relating to a crest; relating to tonsure; (*am*), n. the ceremony of tonsure; [cf. *caula*]. — *Caḍakarman*, a, n. the rite of tonsure.

चौण *cauna*, *ās*, m. pl., N. of a people in the west of *Madhya-dēśa*.

चौण्ड *cauṇḍya*, as, *ā*, am (fr. *cauṇḍi*), coming from a pond or well,

चौण्डपाचार्य *cauṇḍapācārya* (*pa-āc*), as, m., N. of a son of *Ārya* who was the author of a commentary called *Prayoga-ratna-mālā*.

चौदायनि *caudāyani*, *is*, m. a patronymic from *Coda* (?).

**चौपयत** *caupayata*, *as*, *tyā*, m. f. a patronymic from *Copayat* fr. rt. *cup* (?). — *Caupayata-vidha*, *am*, n. the district inhabited by the *Caupayatas*.

**चौपयत** *caupayātāyāni*, *is*, m. a patronymic from *Caupayata*.

**चौपयान** *caupāyana*, *as*, m. a patronymic from *Cupa*.

**चौर** *caura*. See p. 328, col. 2.

**चौरोल** *caurola*, *as* or *am* (?), m. or n. (?), N. of a metre.

**चौल** *caula*, *as*, *i*, *am* (fr. *čulā* = *čūdā*), relating to a crest or top-knot &c.; (*am*), n. tonsure; [cf. Gr. *σκόλλυς*.] — *Caula-karman*, *a*, n. the ceremony of tonsure, cutting off all the hair from the head of a child three years old except one lock on the crown; [cf. *čūdā*, &c.]

**चौलुक** *čaulukya*, *as*, m. (fr. *čuluka*), a patronymic of *Kumāra-pāla*.

*Čauluka*, *as*, *i*, *am*, an adjective derived from the last.

**चौहित्य** *čauhittha*, *as*, m., N. of a *Paṇḍit*.

**चवन** *čavana*. See below under *i. čyu*.

**च्यु** *i. čyu*, cl. *i. A.* (ep. also *P.*) *čyavate*, *-ti*, *čyavyave*, *čyoshyate*, *acyoshya*, *čyotum*, to move to and fro, shake about, move, stir, move from one's place, go away, retire from (with abl.); to fly from (the hand or the bow-string, as a spear or arrow); to fall off from, deviate from, abandon (duty &c.); to be deprived of, lose (with abl., e. g. *rājyāt čyavate*, he loses the kingdom); to fall away, fade away, disappear, vanish, perish, wane, fail; to come forth from, come out of, flow out, drop from, trickle, stream forth from (in this sense cf. *2. čyut*); to fall down, fall, slip, slide; to sink down, sink (literally and metaphorically); to decrease; to cause to move or shake about; to bring about, create, make; to cause to go away, to make forget: *Caus. P. čyāvayati*, (in the *Pada-pāṭha čyāvayati*), *-yitum*, to cause to move, excite, agitate; *A.* to move one's self, be shaken or moved; *P.* to loosen, to remove from a place, drive away, expel from, remove; to deprive a person of anything (with two acc., e. g. *devī na čyāvayed rājānam prāṇān*, let not the goddess deprive the king of life); to cause to fall: *Desid.* of *Caus. čyāvayishati* and *čyāvayishati*.

*Čyava*. Cf. *bhuvana-čyava*.

*Čyavana*, *as*, *ā*, *am*, causing to move, moving, shaking; (*as*), m., N. of a disease or of the demon causing it; N. of a *Rishi* who was a son of *Bṛhiḡu* and author of several hymns [cf. *čyāvāna*, which is the original form]; N. of an astronomer; also of one of the seven sages under *Manu Svāročīsha*; of a son of *Mitrāyu*; of *Suhotra*; of a physician; (*am*), n. moving, motion; departure from, deprivation, being deprived of; sinking, falling, perishing, dying; trickling, flowing; [cf. *dus-čyavana*.] — *Čyavanana-ghusha-saṃvāda*, *as*, m. an episode of the thirteenth book of the *Mahā-bhārata*. — *Čyavana-prāsa*, *as*, m., N. of an electuary (*ava-leha*). — *Čyavana-saṃmāgama*, *as*, m. a chapter of the *Padma-Purāna*. — *Čyavanopākhyaṇa* ('*na-up*'), *am*, n. the story of *Čyavana*, a chapter of the *Padma-Purāna*.

*Čyavas* in *trīshu-čyavas*, q. v.

*Čyavāna*, *as*, m., N. of a *Rishi* restored to youth by the *Aśvins*; [cf. *čyavana*.]

*Čyāva* in *dus-čyāva*, q. v.

*Čyāvana*, *as*, *ā*, *am*, causing to move or fall; (*am*), n. expulsion, driving away; N. of a *Sāman*; (*as*), m. a patronymic from *Čyavana*.

*Čyāvayātri*, *tā*, *trī*, *trī*, one who causes to move or fall.

*Čyāvita*, *as*, *ā*, *am*, caused to fall, expelled.

1. *čyut*, *i*, *t*, *i*, (at the end of compounds) shaking, causing to fall, removing, destroying; dropping, distilling; [cf. *acyuta-čyut*, *riṇa-č*, *dhanva-č*, &c.]

*Cyuta*, *as*, *ā*, *am*, moved, shaken; deviated from, erred, strayed; deprived; removed, expelled, banished; fallen from, fallen off, broken, disordered; lost; fallen (e. g. *nabhas-čyuta*, fallen from the sky); dropped, oozed out; (in *Rāmāyaṇa* II. 91, 64, *madhu-čyuta* is probably a wrong form for *madhu-čyut*). — *Cyuta-kūta*, *as*, m., N. of a country. — *Cyuta-pathaka*, *as*, m., N. of a pupil of *Sākya-muni*. — *Cyutācāra* ('*ta-āc*'), *as*, *ā*, *am*, deviating from duty. — *Cyutādhikāra* ('*ta-adh*'), *as*, *ā*, *am*, dismissed from an office &c., deprived of a right. — *Cyutotsāha* ('*ta-ut*'), *as*, *ā*, *am*, one who has spent his energies, exhausted, incapable of effort.

*Cyuti*, *is*, *i*, *am*, quick motion; falling, a fall; falling from, deviating from (rectitude &c.); vanishing, perishing, dying; coming or streaming forth from; falling, gliding, dropping, dripping, oozing; the vulva; the anus; [cf. *čuta*, *čuti*, *čūta*.]

*Cyautna*, *as*, *i*, *am*, animating, inspiring, promoting; a mover, goer; oviparous; abandoned, wicked, void of virtue or purity; (*am*), n. shaking, concussion; enterprise, exertion, contrivance, management, strength.

**च्यु** *2. čyu* [cf. *čyus*], cl. *io. P.* *čyāvayati*, *-yitum*, to laugh; to suffer, bear (?); [cf. *Hib. tshim*, 'I laugh, joke.']

**च्युत्** *2. čyut*, cl. *i. P.* *čyotati*, *čyotyata*, *čyotishyati*, *acyutat* and *acyotit*, *čyotitum*, to drop, sprinkle, flow, trickle, ooze, exude; to wet thoroughly, moisten; to fall down; to cause to drop or stream forth; [cf. *šcut*, *šcyut*, and *i. čyu* for *i. čyut*; cf. also *Hib. cioth*, 'a heavy shower'; *ciotmhār*, 'showery.']

*Cyota*, *am*, n. sprinkling, pouring, dropping, falling, dripping (as any unctuous substance), oozing, trickling, &c.; [cf. *šcyota*.]

**च्युप** *čyupa*, *as*, m. (said to be fr. *i. čyu*), the face, mouth.

**च्युस्** *čyus* [cf. *2. čyu* above], cl. *io. P.* *čyāvayati*, *-yitum*, to laugh; to bear; to leave; to loose; to hurt, kill.

**च्यूत** *čyūta*, *as*, m. (for *čūta*), the anus.

**च्यौत** *čyautna*. See under *i. čyu* above.

## छ

**छ** *1. čha*, the seventh consonant of the Sanskrit alphabet, being the aspirate of the preceding letter, and having the sound of *chh* in *church-hill*. — *Cha-kāra*, *as*, m. the letter or sound *čhā*.

**छ** *2. čha*, *as*, m. (fr. rt. *čho*), cutting, dividing; a part, a fragment.

**छ** *3. čha*, *as*, *ā*, *am* (perhaps connected with *čho*), pure, clean; trembling, tremulous, unsteady; (*ā*), *f.* covering, concealing (in this sense connected with rt. *čhad*); an infant, a child, any young animal (?); [cf. *čhā*.]

**छग** *čhaga*, *as*, *ā*, m. *f.* (said to be fr. rt. *čho*), a goat; [cf. *čhāga*; cf. also Germ. *Bock*; Angl. Sax. *bucca*; Old Germ. *boch*, *poch*, *pog*; Lat. *caper*; *hircus* (?); *Hib. gabhar*.]

*Chagala*, *as*, m. a goat; a N. of *Atri*; of a *Muni*; of a country; (*ā*, *i*), *f.* a she-goat; a kind of convolvulus, see the next; (*am*), n. blue cloth or raiment; [cf. *čhāgala*.] — *Chagalānghrī* ('*la-an*'), or *Chagalāṇḍī* ('*la-aṅ*'), *f.* a plant, see the next. — *Chagalāntrīkā* or *čagalāntrī* ('*la-an*'), *f.* the plant *Argyrea Speciosa* or *Argentea*; a wolf; [cf. *ajāntrī*.]

*Chagataka*, *as*, m. a goat.

*Chagalīn*, *i*, m., N. of a preceptor who was himself a pupil of *Kalāpin*; [cf. *čhāgaleyin*.]

**छगाण** *čhagaṇa*, *as*, *am*, m. n. dried cowdung; [cf. *čhāgaṇa*.]

**छजू** *čhajju*, *ūs*, m., N. of a man.

**छटा** *čhaṭā*, *f.* a mass, lump, assemblage, number; a collection of rays of light, lustre, splendor; a straight or continuous line; [cf. *jaṭā*.] — *Čhaṭā-phala*, *as*, m. the betel-nut tree, palmyra tree. — *Čhaṭābhā* ('*tā-abhā*'), *f.* lightning.

**छाणक** *čhaṇḍaka*, a wrong form for *čhan-daka*.

**छद्** *1. čhad*, cl. *io. P.* (ep. also *A.*) *čhādāyati*, *-te*, *-yitum* (also said to form *čhandayati* and cl. *i. P.* *čhadati*, but these forms do not seem to occur; in the *Aitareya-Brah̄ma* a form *čhadayati* is found), to cover, cover over, clothe, veil; to use anything as a cover, spread as a cover, cover one's self; to hide, conceal, keep secret; to protect: *Desid. čičhādāyishati*; [cf. *Hib. scailim*, 'I shade, shelter'; *scailēin*, 'a fan, umbrella,' &c.; Gr. *σκιά*, *skorós*: Goth. *scadius*: Lith. *skyda*: Germ. *Schild*; *schale*: Goth. *skal-ja*: Lat. *squāma*; *spolium*.]

*Čhatra*, *as*, m. (often spelt *čhatra*), a mushroom; N. of a kind of grass, = *bhū-triṇa*; a beehive of a conical or umbrella form; (*ā*), *f.*, N. of several plants, viz. *Anethum Sowa*; also = *ati-čchatra*; coriander; N. of a plant supposed to grow in *Kāśmīra*; the plant *Rubia Munjista*; a mushroom; (*am*), n. a parasol, an umbrella, called *Čhattar* by the natives, and regarded as an ensign of royal or delegated power; N. of a constellation; concealing the faults of a teacher (this meaning is invented for the explanation of the word *čhatra*); [cf. *ati-čchatra*, *ākṛiti-čchatrā*, *gomaya-čch*.] — *Čhatra-guēcha*, *as*, m. the grass *Scirpus Kysoor* (*kaśeru*), = *guṇḍa-triṇa*. — *Čhatra-griha*, *am*, n. the room in which the parasol (or badge of royalty) is kept. — *Čhatra-čakra*, *am*, n. an astrological diagram. — *Čhatra-dhāra*, *as*, *i*, *am*, bearing a parasol or umbrella, having or possessing one; (*as*), m. the bearer of a parasol. — *Čhatra-dhāraṇa*, *am*, n. carrying or using a parasol or umbrella; carrying one as a type of royal authority. — *Čhatra-dhāra-tva*, *am*, n. the office of a parasol-bearer. — *Čhatra-dhārin*, *i*, *trī*, *i*, = *čhatra-dhāra* above; (*i*), m., N. of a son of *Horila-siḡha*. — *Čhatra-pati*, *is*, or sometimes *čhatra-pa*, *as*, m. 'lord of the umbrella or parasol,' title of an ancient king in *Jambu-dvīpa*, or of any king over whom a parasol is carried as a mark of dignity, (whence the title *Satrap* is probably derived). — *Čhatra-patra*, *am*, n., N. of the plant *Ketmia Mutabilis*. — *Čhatra-pushpaka*, *as*, m., N. of a plant, = *tīlaka*. — *Čhatra-bhanga*, *as*, m. breaking or destruction of the royal parasol, loss of dominion or empire, deposition, &c.; wilfulness, independence; a forlorn condition, widowhood. — *Čhatra-yukti*, *is*, *f.* a chapter in king *Bhoja*'s work called *Yukti-kalpa-taru*. — *Čhatra-vaṭ*, *ān*, *ati*, *at*, furnished with an umbrella; (*ti*), *f.*, N. of a country or town. — *Čhatrāti-čchatra* ('*ra-at*'), *as*, *ā*, m. *f.* a fragrant grass described as growing in marshy ground, = *čhatraku* and *ati-čchatrā*. — *Čhatrā-dhānya*, *am*, n. coriander.

*Čhatraka*, *as*, m. a temple in honour of *Siva* of a spherical or umbrella shape; a beehive of a conical form; the plant *Asteracantha Longifolia*; a mushroom; a kingfisher; (*ikā*), *f.* a mushroom.

*Čhatrāka*, *as*, m., N. of a plant, = *jāla-varvū-raka*; (*i*), *f.*, N. of a plant, = *rāsnā*; (*am*), n. a mushroom.

*Čhattrika*, *as*, m. the bearer of a parasol.

*Čhatrina*, *as*, m., N. of a man.

*Čhatrim*, *i*, *inī*, *i*, bearing or having a parasol or umbrella, belonging to one; (*i*), m. a barber.

*Čhattrava*, *as*, m. a house, a dwelling; a bower, an arbour.

2. *čhad*, *t*, *t*, *t*, (in compounds) concealing, hiding; [cf. *dhāna-čchad*.]

*Chada, as, m.* a cover, covering (e.g. *alpa-čhada*, scantily covered or dressed; *ghana-čhada*, concealed by clouds); a wing; a leaf; N. of two plants, = *granthi-parva* and = *tamāla*; [cf. Hib. *sgtath*, 'a wing'.] — *Chada-pattra, as, m.* the tree *Symplocos Racemosa*.

*Chadana, am, n.* a cover, covering, a sheath, a scabbard; a wing; a leaf; the leaf of *Laurus Cassia*. *Chadi* = *chadis*, the roof of a carriage; a wing (?). *Chadis, is, n.* (f.?), Ved. a cover, the roof of a carriage, the thatch or roof of a house.

*Chadman, a, n.* the thatch or roof of a house; external covering, a deceptive dress, disguise, masquerade; plea, pretext, pretence, trick, deceit; fraud, craft, dishonesty; [cf. Old Germ. *scerm*; Germ. *Schirm*]. — *Chadma-tāpasa, as, m.* a religious hypocrite, a false ascetic. — *Chadma-rūpeṇa, ind.* in disguise, incognito. — *Chadma-veśa, as, m.* a deceptive dress, disguise. — *Chadma-veśin, ī, m.* dressed in disguise, a player, a cheat.

*Chadmikā, f.* the plant *Cocculus Cordifolius*; [cf. *guḍūci*].

*Chadmīn, ī, inī, i,* (at the end of a comp.) disguised, in an assumed dress or garb (e.g. *Brāhmaṇa-čhadmīn*, disguised as a Brāhman).

*Channa, as, ā, am,* covered, clad, concealed, secret, clandestine, private, solitary.

*Chāttra, as, m.* a pupil, scholar, disciple, tyro, novice, (as carrying his teacher's umbrella or as concealing his faults?); (*am*), n. a kind of honey. — *Chāttra-gaṇḍa, as, m.* an indifferent poetical scholar knowing only the beginnings of verses. — *Chāttra-gomīn, ī, inī, i,* any one attendant on a pupil. — *Chāttra-tā, f.* condition of a pupil, pupilage. — *Chāttra-darsana, am, n.* fresh butter prepared from milk one day old ('looked at by the pupils'). — *Chāttra-vyaṅsaka, as, m.* a knavish or roguish pupil.

*Chāttraka, am, n.* honey in the comb or hive.

*Chāttrika, am, n.* the office of a parasol-bearer.

*Chāda, am, n.* thatch, a roof; (an incorrect form.)

*Chādana, as, m.* the plant *Barleria Cærulea*, = *nilāmlāna*; (*i*), f. hide, skin; (*am*), n. covering, a cover, screen; hiding, concealing; darkening; clothes; a leaf.

*Chādayat, an, anti, at,* covering, veiling, shrouding.

*Chādita, as, ā, am,* covered, hidden, concealed; cut, divided (?).

*Chādīn, ī, inī, i,* (at the end of a comp.) hiding, covering.

*Chādisheya, as, ī, am* (fr. *chadis*), suitable for the roof of a carriage or for the thatch of a house.

*Chādmika, as, ī, am* (fr. *chadman*), fraudulent, dishonest; (*as*), m. a rogue.

*Chādyaṁāna, as, ā, am,* being covered.

**छद्** 3. *chad* or *chand*, cl. 10. P. A. *chadayati, -te, -yitum*, cl. 1. P. and 10. P. A., Ved. *chandati, chandayati, -te, čacchanda*, Aor. *ačchān, chantum*, to seem, appear, be considered or esteemed as; to seem good, please, be pleasant: A. *chandayate*, to be pleased with, delight in, approve of (with acc. or loc.); (Sāy.) to render celebrated or honoured: P. *chandayati*, to gratify a person (acc. or sometimes gen.) with anything (e.g. *vareṇa*, with a boon), to present.

4. *chad, t, l, l,* (in compounds) pleased with &c.; [cf. *kavi-čchad*.]

*Chanda, as, ā, am,* pleasing, alluring, inviting; praising, a praiser; (*as*), m. appearance, look, shape; pleasure, delight, appetite, liking, fondness for, fancy, whim, predilection, desire, wish, subjection, will, free will, arbitrary choice; wilfulness, wilful conduct (e.g. *mač-chandāt*, according to my wish or will, at my pleasure; *sva-čchanda*, following one's own will, independent; *a-svačchanda*, dependent; *sva-čchandaṁ*, according to one's own wish; *sva-čchandāt*, willingly; *a-čchandena*, against the will); meaning, intention, purport, opinion; poison; (*ena*), ind. at the will of, according to wish or will, at one's

pleasure; [cf. *indra-čchanda, kalāpa-čc, deva-čc, vijaya-čc*, all meaning pearl-ornaments or necklaces of various kinds; cf. also Lat. *spons, sponte*.] — *Chanda-tas, ind.* at will, at pleasure, according to one's own wish or desire. — *Chandanuvartīn, ī, inī, i,* indulging the humour, complying with the wishes. — *Chandanuvrīta ("da-an"), am, n.* indulgence of whims, humouring, compliance.

*Chandaka* in *sarva-čchandaka*, epithet of Nārāyaṇa, 'assuming every shape?'; (*as*), m., N. of the charioteer of Śākya-siṅha; [cf. *Chandaka*]. — *Chandaka-nivartana, 'the return of Chandaka, 'N. of a Caitya. — Chandaka-pātana or chanda-pātana, as, m.* a hypocrite, a pretended or false ascetic.

*Chandana, as, ā, am,* pleasing, charming.

*Chandas, as, n.* desire, longing for, delight, pleasure, wish, will; free will; meaning, intention, purport, object; a sacred hymn or verse as distinguished from the verses of the four Vedas, a verse which is neither Rīc, nor Sāman, nor Yajus, nor Ātharvaṇa, originally perhaps a hymn or verse used in incantations; the sacred text of the Vedic hymns; metre in general, supposed to consist of three or seven typical forms; metrical science, prosody.

— *Chandaḥ-prakarāṇa, am, n.* a chapter on metre.

— *Chandaḥ-prasasti or chanda-prasasti, is, f.* a work by Harsha. — *Chandaḥ-sāstra, am, n.* metrical science, a work on metre by Piṅgala. — *Chandaḥ-sangraha and chandaḥ-sāra, as, m.* a work giving a summary of metres. — *Chandaḥ-siddhi, is, f.* a chapter of the Kāvya-kalpa-lata-vṛtti-parimala.

— *Chandaḥ-stut, t, l, l, or chandaḥ-stubh, p, p,* Ved. praising in hymns. — *Chandas-čūḍamāyī, is, m.* a work by Hema-čandra. — *Chandas-krīta, am, n.* any metrical part of the Vedas or other sacred compositions. — *Chandas-pakṣa, as, ā, am,* Ved. one whose wing is sacred song, (borne aloft on the wings of praise?). — *Chandas-va, ān, atī, at,* Ved. pleasing, lovely. — *Chando-ga, as, m.* (rt. *gāt*), a reciter or singer in metre, a chanter of the Sāma-veda, generally the same as the Udgātṛi priest. — *Chandoga-pariśiṣṭa, am, n.* title of a work by Kātyāyana giving a supplement to Gobhila's Sūtras. — *Chandoga-brāhmaṇa, am, n.* the Brāhmaṇa of the Udgātṛi priests attached to the Sāma-veda. Some authorities give eight of these Brāhmaṇas, the principal being called Praudha or Pañcaviṅśa, as consisting of twenty-five sections. — *Chandoga-māhātī, is, m., N.* of a preceptor. — *Chandoga-sākhā, f.* a branch of the Sāma-veda. — *Chāndoga-śruti, is, f.* the Veda of the Chandogias, the Sāma-veda. — *Chandogāhnikā-pādāhātī ("gah"), title of a work by Rāma-kṛiṣṇa. — Chandogovinda, title of a work on metre by Gaṅgā-dāsa. — Chando-deva, as, m., N.* of a man, = *matarga. — Chando-nāman, ā, ā, a,* Ved. having the name of metre, metrical. — *Chandonuvrīta ("das-an"), am, n.* conforming to one's humour, humouring, indulgence. — *Chando-bhanga, as, m.* violation of the laws of metre. — *Chando-bhāṣā, f.* the language of the Vedas (?). — *Chando-mānjari, is or ī, f.* title of a work on metre by Gaṅgā-dāsa. — *Chandomaya, as, ī, am,* Ved. consisting of or containing sacred hymns. — *Chando-māna, am, n., Ved.* the measure of metre, i. e. a syllable regarded as the metrical unit. — *Chando-mārtaṇḍa, as, m.* title of a work on metre. — *Chando-māla, f.* title of a work on metre. — *Chando-ruṭ-stoma, as, m., N.* of a Śaḍaha rite. — *Chando-vīcīti, is, f.* 'examination of metres', title of a treatise on metre. — *Chando-rivṛtti, is, f.* 'explanation of metres', title of Piṅgala's work on metre. — *Chando-vṛtta, am, n.* a metre in general, any metre.

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*kārin*, *ī, īni, ī*, practising fraud or deceit, fraudulent.  
 - *Chala-tā*, f. fraud, deception, deceit.

*Chalaka*, *as, ikā, am*, delusive, deceptive, cheating.  
*Chalana*, *am, ā, n. f.* deceiving, deluding, tricking, cheating, outwitting, feigning. - *Chalanā-para*, *as, ā, am*, deceitful, cunning, crafty.

*Chalaya*, *nom. P. chatayati, -yitum*, to deceive, cheat, delude, circumvent, outwit, feign.

*Chaloyati*, *am, anti, at*, deceiving, cheating, deluding, outwitting.

*Chalita*, *as, ā, am*, deceived, cheated, deluded; feigned. - *Chalita-rāma*, *as, m.* 'Rāma the outwitted,' title of a play.

*Chalin*, *i, m.* cheating, a cheat; a swindler.

**छलिक** *chalika*, *am, n.* a song consisting of four parts and recited with certain gestures or gesticulation; [cf. *chālīkyā.*]

**छलितक** *chalitaka*, *as, m., N.* of a man, the builder of a sanctuary which was called after him; (*am*), *n.* = *chalika* above.

**छलि** *challi*, *is, f.* skin, bark, rind, = *challi*; [cf. *chavi.*]

**छलित** *challita* in *asthi-ēchallita*, elevation of a small portion of the bone.

**छली** *challi*, *f.* skin, bark, rind [cf. *challi* and *chavi*]; a spreading creeper (*vīrudhī*); a kind of flower; offspring, posterity.

**छवि** *chavi*, *is*, or *chavi*, *f.* (the latter only in Ved.); said to be fr. rt. *cho*), skin, hide; hue, colour of the skin, colour in general; beauty, splendor, brilliance; light, lustre; [cf. *krishna-ēchavi*]; cf. also Old Germ. *scieri*, 'lucid'; Hib. *scéimh*, 'beauty, bloom'; *scéimheach*, 'handsome.']

**छविज्ञाकर** *chavillākara*, *as, m., N.* of an historian of Kāśmīra.

**छष्** *chash*, *cl. 1. P. A. chashati, -te, to* hurt, injure, kill.

**छा** *chā, ās, m.* a young animal; [cf. *2. cha.*]

**छाग** *chāga*, *as, m.* (said to be fr. rt. *cho*), a goat; the sign of the zodiac Aries; N. of one of the attendants of Śiva; (*i*), *f.* a she-goat; (*as, ī, am*), coming from or relating to a goat or she-goat. - *Chāga-bhojīn*, *i, m.* a wolf, ('goat-eater.'). - *Chāga-maya*, *as, ī, am*, like a goat or she-goat. - *Chāga-mitra*, *as, m., N.* of a man. - *Chāga-mitrika*, *as, ā or ī, am*, relating to *Chāga-mitra*. - *Chāga-ratha*, *as, m.* Agni the god of fire (whose vehicle is the goat). - *Chāga-lakshapa*, *am, n., N.* of a Pārisiśtha attributed to Kātyāyana. - *Chāga-vāhana*, *as, m.* Agni the deity of fire.

*Chāgala*, *as, ī, am* (fr. *chagala*), coming from or relating to a goat or to a she-goat, caprineous; born in Chāgala; (*as*), *m.* a goat; a kind of fish, = *chāgalaka*; a patronymic from Chāgala (when a descendant of Atri is to be designated); N. of a mountain. - *Chāgalāntrikā*, *f.* a kind of plant, = *chāgalāntrikā*. - *Chāgalāntri* ('*la-an*'), *f.* a wolf; also = *chāgalāntri*.

*Chāgalaka*, *as, m.* a kind of fish.

*Chāgali*, *is, m.* a metonymic from Chāgala and a patronymic from Chāgala; a descendant of Atri; N. of a prince.

*Chāgaleya*, N. of a place; (*ās*), *m. pl.* N. of a school; (*as*), *m., N.* of the author of a law-book.

*Chāgaleyin*, *īnas*, *m. pl.* the pupils of Chāgalin; the Śātras of the pupils of Chāgalin.

*Chāgikā*, *f.* a she-goat.

*Chāgeya*, *ās, m. pl., N.* of a school.

*Chāgyāyāni*, *is, m.* a patronymic from Chāga.

**छागण** *chāgaṇa*, *as, m.* a fire of dried dung (*chagaṇa*).

**छागलेय** *chāgaleya*. See above.

**छाचिका** *chāchikā*, *f., N.* of a Tirtha.

**छाटा** *chātā*, *f.* title of a commentary on the Mūgdhā-bodha; [cf. *chātā.*]

**छात** *chāta*. See p. 334, col. 3.

**छात्र** *chātra*. See p. 332, col. 1.

**छाद** *chāda*. See p. 332, col. 1.

**छान्द** *chānda*, *as, ī, am*, *adj. fr. chanda* or *chandās* (?).

**छान्द** *chānda*, *as, m., N.* of a Brāhman.

**छान्दस** *chāndasa*, *as, ī, am* (fr. *chandas*), Vedic, having the sacred text of the Veda as (its) subject, peculiar to the Veda, relating or belonging to the Vedic hymns; studying the holy text of the Vedic hymns, a priest familiar with it; metrical, relating to poetical metre; (*as*), *m.* a priest conversant with the Veda or sacred hymns. - *Chāndasava-tva*, *am, n.* the being Vedic, the being metrical.

*Chāndasaka*, *am, n.* the being Vedic or metrical. *Chāndasiya*, *as, ā, am*, metrical, familiar with metres, a metrical scholar.

*Chāndoga*, *as, ī, am* (fr. *chando-ga*), relating to the Chāndo-gas. - *Chāndoga-brāhmaṇa*, see *chāndoga-brāhmaṇa*. - *Chāndoga-sūtra*, *am, n.* a Śūtra work of the Chāndo-gas.

*Chāndogyā*, *am, n.* (fr. *chando-ga*), the doctrine of the Chāndo-gas or Udgātī priests contained in a Brāhmaṇa of the Sāma-veda; see *chāndoga-brāhmaṇa*. - *Chāndogyā-mantra-bhāshya*, *am, n.* a commentary by Guṇa-vishṇu on the prayers and texts in Gobhila's Gṛihya-sūtras. - *Chāndogyopanishad* ('*ya-up*'), *t, f.* title of the Upanishad attached to the Sāma-veda. - *Chāndogyopanishad-bhāshya*, *am, n.* a commentary on the above Upanishad by Saṅkarācārya.

*Chāndobhāshā*, *as, ī, am* (fr. *chando-bhāshā*), relating to the language of the Vedas (?).

*Chāndoma*, *as, ī, am* (fr. *chāndoma*), taken from the Chandomasas.

*Chāndomāna*, *as, ī, am* (fr. *chando-māna*), relating to a syllable regarded as the measure of metre or metrical unity.

*Chāndomika*, *as, ī, am* (fr. *chāndoma*), belonging to the Chandomasas.

**छाया** *chāyā*, *f.* (said to be fr. rt. *cho*), to cut off the light; perhaps a corruption of *chadyā* fr. rt. *1. chad*), shade, shadow, dark shadow, a shady place, (in the Naighaṅtuka III. 4. = a screened or covered place, i. e. a house); a reflected image, reflection; a shadowy fancy, hallucination; shading or blending of colours, play of light or colours, lustre, light, beauty; colour, the colour of the face, complexion, the features; a kind of metre consisting of four lines of nineteen syllables each; Shadow personified, and like Sañjñā wife of the Sun and mother of the planet Saturn; the sun; the shadow of a gnomon as indicating the sun's position; a screen, protection, nourishing, cherishing; a row, line, straight or continuous line; nightmare; a bribe; a N. of the goddess Durgā; (*am*), *n.* shade, shadow (at the end of a Tat-purusha compound); (*as*), *m.* one who grants shade. - *Chāyā-kara*, *as, ī, am*, causing shadow, shadowing, shading; (*as*), *m.* a parasol or umbrella-bearer; a species of metre. - *Chāyā-graha*, *as, m.* 'receiving the shadow or image,' a mirror, a sundial (?); [cf. *chāyā-yantra.*] - *Chāyānka* ('*yā-an*'), *as, m.* the moon (containing the image of a hare or deer, i. e. marked like a hare or deer); [cf. *chāyā-bhrit* and *chāyā-mṛiga-dhara.*] - *Chāyā-tanaya*, *as, m.* the son of Chāyā, an epithet of Saturn. - *Chāyā-taru*, *as, m.* a large umbrageous tree, (giving abundant shade or shelter). - *Chāyātmaja* ('*yā-āt*'), *as, m.* the son of Chāyā, an epithet of Saturn. - *Chāyātman* ('*yā-āt*'), *ā, m.* a reflected image or form (lit. 'shadow-self,' the shadow or reflected image of one's own person). - *Chāyā-druma*, *as, m.* an umbrageous tree; see *chāyā-taru*. - *Chāyā-dvītya*, *as, ā, am*, accompanied by one's shadow.

- *Chāyā-patha*, *as, m.* ether, the atmosphere or firmament. - *Chāyā-purusha*, *as, m.* Purusha in the form of a shadow. - *Chāyā-bhūna*, *as, ā, am*, divided in radiance, reflecting light from various surfaces. - *Chāyā-bhṛit*, *t, m.* the moon; [cf. *chāyānka.*] - *Chāyā-maya*, *as, ī, am*, shadowy, casting a shadow, reflected. - *Chāyā-māna*, *am, n.* an instrument that measures a shadow. - *Chāyā-mitra*, *am, n.* a chāttar or parasol (friend of the shade). - *Chāyā-mṛiga-dhara*, *as, m.* 'possessing the image of a deer,' the moon; [cf. *chāyānka.*] - *Chāyā-yantra*, *am, n.* 'shadow instrument,' a sundial. - *Chāyā-val*, *ān, atī, at*, shadowy, possessing or granting shade. - *Chāyā-vyavahāra*, *as, m.* measuring or calculating the shadow cast by the sun on the dial. - *Chāyā-suta*, *as, m.* the son of Chāyā, an epithet of Saturn.

*Chāyaka*, *as, ikā, am*, Ved. shadowy (as a demon).

**छालिक** *chālīkyā*, *am, n., N.* of a kind of song; [cf. *chalika.*]

**छि** *chi*, *is, m.* abuse, reproach.

**छिक्कन** *chikkana*, *am, n.* (an onomatopoeic word with the affix of a noun of action), sneezing; (*ē*), *f.* the plant Artemisia Sternutatoria.

*Chikkā*, *f.* sneezing.

*Chikkika*, *as, ā, am*, sneezing, sternutatory; (*ā*), *f.* the plant Artemisia Sternutatoria.

**छिक्कर** *chikkara*, *as, m.* a kind of animal; (perhaps an incorrect form.)

**छिक्कार** *chikkāra*, *as, m.* a kind of antelope.

**छित** *chita*. See rt. *cho*, p. 334.

**छिद्र** *i. chid*, *cl. 7. P. A. chinatti, chintte, cīccheda, cīcchāde, chetsyati, -te, acchīdat* or *acchātsit, acchīta, chettum*, to cut, cut off, amputate, cut through, hew, chop, rend, split, pierce, separate, divide, unfasten; to take away, remove, deprive of; to interrupt, disturb; to destroy, annihilate, efface, blot out: Pass. *chidyate*, to be split, to be cut, to break, be torn, &c.: Caus. P. *chedayati, -yitum*; Aor. *acchīdat*, to cut off; to cause to cut off or through: Desid. *cīcchītsati, -te*: Intens. *cēcchīdyate, cēcchīdīti, cēcchēti*; [cf. Lat. *scindo*: Gr. *σχίζω, σχίζω, σχέδω, σκινδαλμός, σκινδαλμός, σκιδνμυ; σχάζω* (?): Goth. *skaida*: Germ. *scheide*: Old Germ. *schite*; spliter: Mod. Germ. *splitter*: Hib. *scáithim*, 'I cut off, lop,' &c.]

*Chitti*, *is, f.* cutting, division; N. of a tree, = *karanja*.

*Chittvara*, *as, ā, am*, cutting or fit for cutting (as a weapon &c.); trenchant; hostile, inimical, a foe; roguish, fraudulent, knavish, a knave; [cf. *chattvara* and *chidura*.]

*Chittvā*, *ind. having cut, amputated, divided.*

2. *chid*, *t, t, t*, (at the end of a compound) cutting, cutting through, tearing asunder, splitting, piercing [cf. *ukha-ēchid, keśa-ēchid, paksha-ēchid*]; destroying, annihilating, removing [cf. *dukhka-ēchid*]; (*t*), *m.* the divisor, denominator.

*Chidaka*, *am, n.* Indra's thunderbolt or diamond.

*Chidā*, *f.* cutting, dividing.

*Chidi*, *is, is, ī*, cutting or tearing off, splitting; (*is*), *f.* an axe.

*Chidira*, *as, m.* an axe; a sword; fire; a rope, cord.

*Chidura*, *as, ā, am*, cutting, dividing, what cuts or divides; easily breaking; hostile, a foe; roguish, a knave; [cf. *chittvara*.]

*Chidyamāna*, *as, ā, am*, being cut, cut.

*Chidra*, *as, ā, am*, containing holes, pierced; (*am*), *n.* a hole, slit, incision, cleft, opening, fissure, crack, perforation, vacancy, interruption, (*chidraṇa* *darva-kṛitam*, the opening or hole made by nature, the cartilage of the ear, the pupil of the eye, &c.); defect, fault, blemish, flaw (moral or physical); a vulnerable or weak point, weak side, foible, imperfection, infirmity; (in astronomy) N. of the eighth

house; [cf. *a-čhidra, karṇa-čch*, *kṛita-čch*, *griha-čch*, *nis-čch*.] = *Chidra-karṇa, as, ī, am*, having the ears bored or pierced. = *Chidra-tā, f.* the state of being perforated, the quality of being perforated or pervaded by everything. = *Chidra-darsana, as, ā, am*, exhibiting faults or deficiencies, (*a-čhidradarsana*, faultless); (*as*), m., N. of a Cakra-vāka that had been a Brāhman in a former birth. = *Chidra-darsin, ī, inī, ī*, observing faults or deficiencies, a captious critic; (*ī*), m., N. of a Cakra-vāka; see above. = *Chidra-vaidehī, f.* the plant Scindapsus Officialis, = *goja-pippalī*. = *Chidra-tman* (*ra-āt*), *ā, ā, a*, one who exposes his weak points to attack. = *Chidranusandhānīn, ī, inī, ī*, or *chidranusārīn* or *chidranveshīn* (*ra-an*), *ī, ī, ī, ī*, looking out for faults or flaws, picking holes, a censorious or captious critic. = *Chidrantar* (*ra-an*), *ah, m.* 'internally hollow,' cane or reed. = *Chidranveshaya* (*ra-an*), *am, n.* the searching for faults, picking holes; [cf. *chidranusandhānīn* above.] = *Chidra-phala, am, n.* a kind of fruit; [cf. *māyā-phala*.]

*Chidraya*, nom. P. *chidrayati, -yitum*, to pierce, perforate, bore, make openings or holes, to perforate the ears for rings &c.

*Chidrapaya*, nom. P. *-payati, -yitum*, to pierce, perforate.

*Chidrita, as, ā, am*, pierced, perforated, having holes, orifices or openings.

*Chidrin, ī, inī, ī*, having holes, hollow.

*Chidvara, as, ā, am*, = *chittvara*.

*Chindaka, as, m.*, N. of a family or race.

*Chinna, as, ā, am*, cut, divided, torn, broken, destroyed; decaying, declining, exhausted, tired; (*ā*), f. a whore, a harlot; the tree *Cocculus Cordifolius*, = *guḍūcī*. = *Chinna-karṇa, as, ī, am*, having the ears cut off. = *Chinna-keśa, as, ā, am*, having the hair cut, shorn, shaven. = *Chinna-granthinikā, f.* a kind of bulbous plant, = *tri-parnikā*. = *Chinna-druma, as, m.* a riven tree. = *Chinna-dhanvan, ā, m.* a warrior whose bow has been cut or broken by his enemy's arrow. = *Chinna-nāsika, as, ā, am*, having the nose cut off, noseless. = *Chinna-nāsya, as, ā, am*, having the nose-rein (or cord passing through the nose) cut or broken. = *Chinna-paksha, as, ā, am*, having the wings clipped or torn off. = *Chinna-pat-trī, f.*, N. of a plant, = *ambushkā*. = *Chinna-bandhana, as, ā, am*, loosed from bonds, liberated. = *Chinna-bhinna, as, ā, am*, pierced through and through, cut up, destroyed, scattered. = *Chinna-bhū-yishṭhadhūma, as, ā, am*, bursting through the thick smoke, scattering the mass of smoke. = *Chinna-masta* or *Chinna-mastaka, as, ā, am*, decapitated; (*ā*), f. a headless form of Durgā. = *Chinna-mūla, as, ā, am*, cut up by the root. = *Chinna-ruha, as, m.*, N. of a tree, = *tīlaka*; (*ā*), f., N. of several plants, viz. *Cocculus Cordifolius*; incense, = *śallakī*; also = *avarpa-ketakī*. = *Chinna-vat, ān, atī, at*, having cut or cut off. = *Chinna-vesikā, f.* the plant *Clypea Hemandifolia*, = *pātkā*. = *Chinna-svāsa, as, m.* interrupted or irregular breathing, a kind of asthma; (*as, ā, am*), breathing at irregular intervals. = *Chinna-samsaya, as, ā, am*, one whose doubts are dispelled, freed from doubt; confirmed, confident. = *Chinnodbhavā* (*na-ud*), f. the plant *Cocculus Cordifolius*, = *guḍūcī*.

*Chinnaka, as, ā, am*, having a little cut off, incised; (Compar. *Chinnaka-tara* = *Chinnataraka*.)

*Chettavya, as, ā, am*, to be cut, to be cut off &c.

*Chettrī, tā, trī, trī*, who or what cuts, a cutter, a wood-cutter; destroying, removing, solving, a resolver of (doubts &c.).

*Cheda, as, ā, am*, (at the end of comp.) cutting, cutting off [cf. *sthānu-čheda*]; (*as*), m. a cutting or dividing, divisor, the denominator of a fraction; a distinguishing mark [cf. *bhakti-čheda*]; a cut, a section, a piece, portion, a part cut off or broken off; an incision, cleft, slit; cutting, dividing, tearing off; solving, dissipating (doubt &c.); destruction, interruption, vanishing; cessation, deprivation, want, de-

fiency. = *Cheda-kara, as, ā* and *ī, am*, cutting; (*as*), m. a wood-cutter.

*Chedaka, as, ikā, am*, cutting off, dividing; the denominator of a fraction; [cf. *granthi-čchedaka*.]

*Chedana, as, ī, am*, cutting asunder, splitting; destroying, solving, removing; (*am*), n. cutting, cutting off, amputation, dividing, tearing asunder, splitting; division; a section, a part, a portion; destruction, removing.

*Chedaniya, as, ā, am*, to be cut or divided, divisible.

*Chedi, is, is, ī*, cutting off; breaking; (*is*), m. a carpenter.

*Chedita, as, ā, am*, cut, divided.

*Cheditarya, as, ā, am*, to be cut or divided, divisible.

*Chedin, ī, inī, ī*, cutting off, tearing off or asunder; destroying, removing.

*Chedya, as, ā, am*, to be cut or divided, divisible; to be cut off or amputated, to be split, to be mutilated; (*am*), n. amputation, excision; [cf. *kudya-čchedya* and *pattra-č*.]

*Chaidika, as, m.* a ratan, a cane.

*चिम्पिका chippikā, f.* a kind of bird (?); [cf. *čippikā*.]

*चिलिहिराद chilihiraḍa, as, m.*, N. of a plant, = *pātāla-garuḍa*.

*चुचुन्दर चुचुन्दरा, as, m.* or (*i, is* or *ī*), f. the musk-rat or shrew.

*चुचु चुचुचु, ūs, f.* or *chuchū-pingalā, f.* a kind of animal.

*चुट चुट* (a various reading for *cut*), cl. 6. 10. P. *chutati, choṭayati, &c.*, 10 cut; [cf. Hib. *sgoth*, 'a cut'; *sgothan*; 'a small flock.']

*चुड चुड* (a various reading for *thud*), cl. 6. P. *chudati, &c.*, to cover.

*चुड चुड्डा, as, m.*, N. of several men; (*ā*), f., N. of a woman.

*चुद्र चुद्रा, am, n.* retaliation, counter-action, remedying; a ray.

*चुप चुप*, cl. 6. P. *chupati, čučhopa, chopsyati, ačchapsūt, choptum*, to touch.

*Chupa, as, m.* touch, touching; a small tree, a shrub, a bush; air, wind; war, combat.

*चुबुक चुबुका, am, n.*, Ved. the chin; [cf. *čvuka* and *čubuka*.]

*चुर चुर*, cl. 6. P. *churati, čučhōra, churitum, &c.*, to cut, engrave, incise, etch; Caus. *churayati* and *chorayati, -yitum*, to inlay, veneer, to set with mosaic ornaments; [cf. *kehr*; cf. also Hib. *scuirim* or *spuirim*, 'I cease, desist,' cf. *cheda*; Old Germ. *scar*, *sciru*, &c.; Mod. Germ. *Schere*.]

*Churā, f.* lime.

*Churikā, f.* a knife.

*Churita, as, ā, am*, cut, inlaid, set, coated, spread; blended, intermingled. = *Churitodara* (*'ta-ud*), *as, ī, am*, pierced through the belly; transfixed.

*Churī, f.* a knife, = *kehrī*.

*Churikā, f.* = *churikā* in *churikā-pat-trī*, N. of a plant, = *svetā*, *Andropogon Aciculatus*; the mouth of a cow; (other readings have *kehrikā, sphurikā, sthurikā, sthurikā*.)

*Chūrī, f.* = *churī*.

*Choraṇa, am, n.* abandoning, leaving.

*चृट चृट*, cl. 7. P. *chṛinatti, čáčhārda, chardishyati* or *chartyati, charditum*, to pour out; P. and A. *chṛinatti, čhrinte*, &c., to play, shine; to vomit; cl. 1. P. *chardati, &c.*, to kindle; Caus. *chardayati*, to pour out; to spit out, eject, vomit; to cause to spit; to kindle; Desid. *čáčhārdishati, -te*, or *čáčhārdishati, -te*; Intens. *čáčhārdishate, čáčhārdhanti*; [cf. *chard*; cf.

also Lat. *splendeo*; Lith. *spindziu, spindulyz, skaistus, skaistas*; Germ. *glänzen*!]

*चृप् चृप्* (*a* various reading for *chṛid*), cl. 1. 10. P. *charpati, charpayati, &c.*, to kindle, inflame.

*चेक चेका, as, ā, am*, tame, domesticated (as a bird or beast); citizen, town-bred, shrewd, sharp, smart, trained in the acuteness and vice of towns; (with *anu-prāsa*), a kind of alliteration, repetition of two or more consonants in different words; (*as*), m. a bee. = *Chekolki* (*'ka-uk*), *is, f.* indirect speech, insinuation, double entendre, hint.

*Chekāla* or *chekila, as, ā, am*, = *cheka* above.

*चेत्तव्य chettavya*. See under 1. *chid*.

*चेमराड chemarāḍa, as, m.* a fatherless child; [cf. *chamarāḍa* and *kācigha*.]

*चेलु chelu, us, m.* the plant *Vernonia Anthelmintica*.

*चैदिका chaidika*. See under 1. *chid*.

*छो छो*, cl. 4. P. *chyati, čáčhau, chās-yati, ačchāt* or *ačchāsūt, chātum*, to cut, divide, mow, reap; Caus. P. *čhāyayati*.

*Chāta* or *chita, as, ā, am*, cut, divided, thin, feeble, emaciated.

*छोज छोजा, as, m.*, N. of a man.

*छोटिका chaṭikā, f.* snapping the thumb and forefinger together.

*छोटिन् चाफिन, ī, m.* (said to be fr. rt. *cho*), a fisherman.

*छोरण chorana*. See under rt. *chur*.

*छोलङ्ग chalanga, as, m.* = *mātulu ga*, a citron, lime; [cf. *ambu-keśara*.]

*छ्यु छ्यु*, cl. 1. A. *chayate, &c.*, to go, move, approach.

## ज

ज 1. *ja*, the third letter of the second or palatal class of consonants, having the sound of *j* in *jump*. = *Ja-kāra, as, m.* the letter or sound *ja*.

ज 2. *ja, as, ā, am* (fr. rt. *jan*, and used at the end of comp.), born from, descended from, a son or daughter of, produced or caused by, born in, produced in or at or upon, growing in, living at, being at [cf. *atri-čhṛij-ja, dhṛitarāshṭra-ja, ātma-ja, aṇḍa-ja, kula-ja, vana-ja, sarasī-ja, agra-ja, avara-ja, eka-ja, &c.*]; prepared from, made of or with; belonging to, connected with, peculiar to [cf. *anna-ja* and *śakra-ja*]; (*as*), m. a father, progenitor; birth, production; [cf. *jā*.]

ज 3. *ja, as, ā, am* (connected with the preceding by some lexicographers, but the meanings appear to be artificial), speedy, swift; victorious, triumphant, conquering; eaten; (*as*), m. speed; enjoyment; light, lustre; poison; a *Piśāca*; a N. of Vishṇu; also of *Siva*; (*ā*), f. a husband's brother's wife.

*जम् जम्*, cl. 10. P. *jansayati, -yitum*, to protect; to liberate.

*जंह जांह*, Ved. only in Intens. *jangahe*, to strike with the wings or feet, to kick; (Sāy. who derives this word from *grah*), to hold tight, hold fast.

*जान्हा, as, n.*, Ved. flapping of the wings; (Sāy.) velocity, speed; [cf. *kṛishna-janhas*.]

*जक जाक*, *as, m.*, N. of a Brāhman.

*जकुट jakuṭa, as, m.* a dog; the Malaya

mountains; (*am*), n. a pair; (*as, am*), m. n. the egg-plant, Solanum Melongena, or its flower.

**जक्ष** 1. *jaksh* (probably a reduplicated form of *ghas*, q. v.), cl. 2. P. *jakshiti*, 3rd pl. *jakshati* (Gram. 290. b); Impf. *ajakshīti* and *ajakshat* (Pān. VII. 3, 98, 99), 3rd pl. *ajakshus*; *jajaksha*, *jakshishyati*; Aor. *ajakshīti*, 3rd pl. *ajakshishus*; *jakshītum* or *jagdhum*, (Pres. part. nom. sing. m. *jakshat*, Pān. VII. 1, 78), to eat, consume, destroy; to wish to eat: Caus. *jakshayati*, *ajakshat*: Desid. *jyakshishati*; Intens. *jājakshyate*, *jājakshīti*.

*Jakshana*, *am*, n. eating, consuming.

*Jakshī*, *is*, f. eating, consuming.

*Jakshtras*, *ān*, *ushī*, at (perf. part. fr. rt. *ghas*), one who has eaten.

*Jagdha*, *as, ā, am*, eaten; (*am*), n. a place where a person has eaten. — *Jagdha-pāpman*, *ā, ā, Ved.* one whose sin or wickedness is consumed or blotted out.

*Jagdhi*, *is*, f. eating, consuming; food, victuals; [cf. *kalya-jagdhi*.]

**जक्ष** 2. *jaksh* (reduplicated fr. rt. *has*), cl. 2. P., Ved. *jakshiti*, &c., to laugh.

**जक्ष** *jaksha*, *as, m.* a Prakṛit form for *yaksha*.

*Jakshma*, *as*, m. and *jakshman*, *ā*, m. two Prakṛit forms for *yakshman*.

**जगत्** *jagat*, *at, atī, at* (reduplicated form fr. rt. *gam*), moving, movable, locomotive, transitory; (*rt*), n. that which moves or is alive, men and animals, or animals as opposed to men; (in the later language) the world, the earth, the universe; (*tī*), n. du. heaven and the lower world; *jaganti*, n. pl. the worlds; (*t*), m. air, wind; (*tī*), f. a female animal, a cow, (metaphorically 'milk, water'); the earth; the site of a house; people, mankind; the world, the universe; a particular metre consisting of four lines of twelve syllables each; a general name for any metre containing 4 x 12 syllables; a sacrificial brick named after the metre *Jagati*; a field planted with Jambū. — *Jagat-śakshus*, *us*, m. 'the eye of the universe', the sun. — *Jagat-candrikā*, f., N. of a commentary by Bhāṭṭopāla on the work *Vīṅhāj-jātaka*; (this commentary is also called *Cintā-maṇi*). — *Jagat-śhandas*, *ās, ās, as*, one to whom the metre *Jagati* belongs, or to whom it is chiefly addressed &c. — *Jagaj-jīva*, *as*, m. living in the world, a living being. — *Jagaj-jīvana-dāsa*, *as*, m., N. of the author of three poems entitled *Jñāna-prakāśa*, *Prathama-grantha*, and *Mahā-pralaya*. — *Jagatī-dhara*, *as*, m. 'supporter of the world,' a mountain; N. of a Bodhi-sativa. — *Jagatī-pati*, *is*, m. 'lord of the earth,' a king. — *Jagatī-pāla*, *as*, m. 'earth-protector,' a king. — *Jagatī-bhartṛi*, *tā*, m. 'supporter of the earth,' king. — *Jagatī-bhuj*, *k*, m. one who enjoys or possesses the earth, a king. — *Jagatī-ruha*, *as*, m. 'growing on the earth,' a tree. — *Jagatī-varāha*, *am*, n., N. of a Sāman. — *Jagat-karṭṛi*, *tā*, m. the creator of the world; Brahmā. — *Jagat-kāraṇa*, *am*, n. the cause of the universe. — *Jagat-kṛtsna*, *am*, n. the whole world, the universe. — *Jagat-kshaya*, *as*, m. the destruction of the world. — *Jagat-traya*, *am*, n. the three worlds, or heaven, earth, and the lower world (*pātāla*). — *Jagat-pati*, *is*, m. 'lord of the world,' an epithet of Śiva, also of Vishṇu or Kṛishṇa; a king. — *Jagat-prabhu*, *us*, m. 'lord of the world,' an epithet of Brahmā, of Śiva, of Vishṇu; an Arhat of the Jains. — *Jagat-prasīdha*, *as, ā, am*, known throughout the world, notorious. — *Jagat-prāṇa*, *as*, m. the breath of the world, wind, air. — *Jagat-samāgra*, *am*, n. the entire world, the universe. — *Jagat-sarva*, *am*, n. the whole world. — *Jagat-sākshin*, *i*, m. the witness or spectator of the world, the sun. — *Jagat-sinha*, *as*, m., N. of a son of Māna-sigha and father of Mahā-sigha. — *Jagat-srashtṛi*, *tā*, m. the creator of the world; Brahmā; Śiva. — *Jagat-svāmin*, *i*, m. lord of the world, the supreme deity; N. of an image of the sun in *Dvādaśādityasāra*; N. of Vishṇu. — *Jagad-*

*anta*, *as*, m. the end of the world. — *Jagad-antaka*, *as*, m. the destroyer of the world. — *Jagadanta-kāntaka* ('ka-an'), *as*, m. destroying the destroyer of the world. — *Jagad-ambā*, f. the mother of the world, a N. of Durgā. — *Jagad-ātma*, *as, ā, am*, whose self is the world, identical with the world. — *Jagad-ātman*, *ā, ā*, m. the soul of the world, the supreme spirit. — *Jagad-ādī-ja*, *as*, m. the first-born of the world, an epithet of Śiva. — *Jagad-ādihāra*, *as*, m. 'stay or supporter of the universe,' an epithet of Time; also of the Jina *Vra*; air, wind. — *Jagad-ānanda*, *as, ā, am*, rejoicing the world. — *Jagad-āyū*, *us*, m. or *jagad-āyus*, *us*, m. the life-spring of the world, an epithet of the wind. — *Jagad-īśa*, *as*, m. 'lord of the universe,' an epithet of Vishṇu or Kṛishṇa, also of Śiva and Brahmā; N. of a man; N. of the author of a commentary entitled *Anumāna-dīdhitī-ṭippanī*. — *Jagad-īśvara*, *as*, m. the lord of the universe; an epithet of Śiva; a king; N. of the author of the play *Hāsyārāva*. — *Jagad-uddhāra*, *as*, m. the salvation or deliverance of the world. — *Jagad-ekānātha*, *as*, m. the sole monarch of the world; an epithet of Raghū. — *Jagad-ekapāvana*, *as, ī, am*, the sole purifier of the world. — *Jagad-guru*, *us*, m. the father of the world; an epithet of Brahmā, Vishṇu, Śiva, and Rāma (as an incarnation of Vishṇu). — *Jagad-gaurī*, f. an epithet of Manasādevī, the deified wife of the sage *Jaratkāru* and sister of the Nāgas or serpent-race. — *Jagad-gṛhātī*, *i, inī, ī*, destroying the world, destructive, hostile to mankind. — *Jagad-dīpa*, *as*, m. 'illuminator of the world,' an epithet of the sun. — *Jagad-dvīpa*, *as*, m. wrong reading for *jagad-vīja*, q. v. — *Jagad-dhara*, *as*, m. 'supporter or sustainer of the world,' N. of the author of a commentary on the plays *Mālatī-mādhava* and *Veṅī-sarpāra*, a son of *Ratna-dhara* and grandson of *Vidyā-dhara*. — *Jagad-dhātṛi*, *tā*, m. 'maintainer of the world,' an epithet of Brahmā and of Vishṇu; (*trī*), f. 'fosterer of the world,' an epithet of *Sarasvatī* and *Durgā*. — *Jagad-bala*, *as*, m. 'the strength of the world,' or 'surrounding the world,' (fr. rt. *val*), wind, air. — *Jagad-yoni*, *is*, m. 'the womb or place of production of the world,' an epithet of Śiva, Vishṇu, Kṛishṇa, and Brahmā; (*is*), f. the mother of all living beings, the earth. — *Jagad-vandya*, *as*, m. 'to be praised or adored by the world,' an epithet of Kṛishṇa. — *Jagad-vahā*, f. 'bearer of all living beings,' the earth. — *Jagad-vināśa*, *as*, m. the destruction of the world, the expiration of a Yuga or period of the world's existence. — *Jagad-vīja*, *am*, n. seed or first principle of the world, epithet of Śiva. — *Jagan-nātha*, *as*, m. 'the lord of the world,' a N. of Vishṇu or Kṛishṇa; also of Rāma and of *Dattatreya* (both incarnations of Vishṇu); N. of a celebrated idol; also of a temple, and the surrounding district on the Coromandel coast near *Cuttack* in *Orissa*, where Vishṇu is especially worshipped as *Jagan-nāth*; (pilgrimages are made from all parts of India to the idol of *Jagannātha* there enshrined; see *jagannāthakshetra* and *purusshotama-kshetra*); N. of the author of a work entitled *Rekhā-gaṇita*; the author of the poem *Bhāminī-vilāsa*; N. of a son of *Rudra* who compiled at the end of the last century the work *Vivāda-bhaṅgārāva*; (*au*), m. du. epithet of Vishṇu and Śiva; (*ā*), f. epithet of *Durgā*. — *Jagannāthakshetra*, *am*, n. the shrine of *Jagannātha* and surrounding district, see above. — *Jagannāthavallābha-nāka*, *am*, n. title of a play. — *Jagan-nivāsa*, *as*, m. the abode of the world, an epithet of Vishṇu or Kṛishṇa; worldly existence. — *Jagan-maṇi*, *is*, m., N. of a copyist. — *Jagan-maya*, *as, ī, am*, containing the whole world. — *Jagan-mātṛi*, *tā*, f. 'mother of the world,' epithet of *Durgā* and *Lakshmi*.

*Jaganvas*, *vān*, *gmushī*, *vat* (perf. part.), one who has gone.

*Jagmi*, *is, is, ī*, Ved. going, being in constant motion; going to, hastening towards (with acc. or loc.); (*is*), m. the wind, air.

*Jagmīvas*, *vān*, *mushī*, *vat*, who or what has gone.

*Jangama*, *as, ā, am* (fr. Intens. of rt. *gam*), moving, movable, locomotive, that which has motion as opposed to that which is stationary, living; a living being (= *jagat* in the earlier language); derived from living beings; [cf. Goth. *gagga*; Germ. *Gang*.] — *Jangama-kuṭī*, f. a parasol, a chhatra or umbrella ('movable house'). — *Jangama-tva*, *am*, n. the state of having motion, movableness.

**जगद** *jagada*, *as*, m. an attendant, a guardian.

**जगदल** *jagaddala*, *as*, m., N. of a king of the Darads.

**जगनु** *jaganu* or *jagannu*, *us*, m. a living being, an animal; an insect; fire or its deity.

**जगर** *jagara*, *as*, m. armour, mail; [cf. *jāgara*.]

**जगल** *jagala*, *as, ā, am*, fraudulent, knavish; (*as*), m. a kind of intoxicating beverage, any fluid suitable for distillation; the plant *Vangueria Spinosa*, = *madana-vriksha*; armour, mail [cf. *jāgara*]; (*am*), n. cow-dung.

**जगुरि** *jaguri*, *is, is, ī* (fr. rt. *gam* or *gā*), Ved. leading, conducting.

**जगिक** *jaggika*, *as*, m., N. of a man.

**जग्ध** *jagdha*. See under 1. *jaksh*.

**जग्मि** *jagmi*, *jagmivas*. See under *jagat*.

**जघन** *jaghana*, *as, am*, m. n. in the later language always n. (probably a reduplicated form of rt. *han*, but by some connected with *janh*), the hinder part, the buttock, the hip and loins, the pudenda, mons veneris; rear-guard, reserve of an army; [cf. *janghā*.] — *Jaghana-kūpaka*, *au*, m. du. the hollow of the loins of a handsome woman. — *Jaghana-gaurava*, *am*, n. the weight of the hips. — *Jaghana-śāpalā*, f. a libidinous woman (moving the hips); a woman active in dancing; a species of the *Āryā* metre. — *Jaghana-tas*, ind. behind, on the hinder part, after; [cf. *agra-tas*.] — *Jaghanārtha* ('na-ar'), *as*, m. the hinder part (opposed to *pūrvārtha*); rear-guard, reserve of an army. — *Jaghane-phalā*, f. the opposite-leaved fig-tree, *Ficus oppositifolia*.

*Jaghanin*, *i, inī, ī*, having stout hips or large buttocks.

*Jaghanena*, ind. behind, (with gen. or acc.) backwards, away from.

*Jaghanya*, *as, ā, am*, hindmost, hinder, last, latest, lowest, low, worst, vilest, vile, base, shortest, least, least important; of low origin or rank; (*as*), m. a *Sūdra* or man of the lowest class; N. of the attendant of *Mālavya*, who was one of the five princes born under particular constellations; (*am*), n. the penis; (*am* or *e*), ind. after, behind, last; *jaghanye kri*, to leave behind, turn the back on; [cf. *Hib. deaghanēch*, 'last.']. — *Jaghanya-guṇa-vṛittī-stha*, *as, ā, am*, addicted to low pursuits, chiefly familiar with the lowest of the three *Gūpas*. — *Jaghanya-śāpalā*, f. a species of the *Āryā* metre; [cf. *jaghana-śāpalā*.] — *Jaghanya-ja*, *as, ā, am*, last born, youngest; low-born; (*as*), m. a younger brother; a *Sūdra*. — *Jaghanya-tara*, *as, ā, am*, lower, inferior. — *Jaghanya-tas*, ind. behind, at the back, after. — *Jaghanyasāyin*, *i, inī, ī*, lying down last, going to bed last.

**जघन्वस्** *jaghanvas*, *vān*, *ghnushī*, *vat* (fr. rt. *han*), who or what has killed.

*Jaghni*, *is, is, ī*, striking, killing; (*is*), m. a weapon, offensive instrument.

*Jaghniyas*, *vān*, *ghnushī*, *vat* (perf. part.), = *jaghanvas* above.

*Jaghnu*, *us, us, u*, striking, beating, killing.

**जग्मि** *jagmi*, *is, is, ī* (reduplicated form fr. rt. *ghri*), Ved. pouring out, sprinkling about.

**जङ्क** *janksh*, cl. 1. P. *jankshati*, a various reading for *kshaj* or *kshaj*.

जङ्ग *janga*, as, m., N. of a man.

जङ्गपूग *jangapūga*, as, m. wickedness, sin(?).

जङ्गम *jangama*. See p. 335, col. 3.

जङ्गल *jangala*, as, ā, am, arid, sterile, desert; (ās), m. a desert, waste or overgrown land, any arid or sterile region, any wild or uninhabited country, a jungle; (as, am), m. n. flesh, meat; [cf. *jāngala* and *jāngula*.]

*Jangāla*, as, m. a land-mark, a limit, a boundary, a ridge of earth running along the edge of a field for collecting water and forming a passage over it, a balk.

*Jangula*, am, n. poison, venom.

जङ्गिड *jangida*, as, m., N. of a plant which is worn as an amulet.

जङ्ग *janga*, as, m. (said to be fr. rt. *jan*, or corrupted from *jangā* fr. rt. *gā*, to go, or fr. rt. *janh*; cf. *jaghana*), N. of a Rakshas; (ā), f. the shank or lower part of the leg from the ankle to the knee; (in the earlier language also) the upper part of the leg; a part of a bedstead; [cf. Old Germ. *scinkel*; Germ. *Schenkel*.]—*Janghā-kara*, as, ī, am, or *jānghā-karika*, as, ā, am, active with the legs, running quickly, a runner.—*Janghā-kārika*, as, m. a runner, a courier, an express.—*Janghā-trāya*, am, n. armour or protection for the legs, cuisses or greaves.—*Janghā-bandhu*, us, m., N. of a man.—*Janghā-ratha*, as, m., N. of a man; (ās), m. pl. his descendants.—*Janghāri* (°*ghā-ari*), ī, m., N. of a man.

*Janghāla*, as, ā, am, running swiftly, quick, rapid, going quickly; (as), m. a courier; a deer, an antelope.

*Janghikā*, f. a diminutive fr. *janghā*.

*Janghila*, as, ā, am, running swiftly, quick, rapid.

जज्ज *jaj*, cl. 1. P. *jajati*, &c., to fight; [cf. *janj*; cf. also Hib. *fighim*, 'I fight'; Germ. *fechte*; Old Germ. *vihtu*; Lat. *pugno*.]  
*Jaja*, as, m. a warrior.—*Jajaujas* ('*ja-aj*'), as, n. prowess, valour; [cf. *jājīn*.]

जज्ज *jajja*, as, m., N. of a man.

*Jajjala*, as, m., N. of a man.

जज्जि *jajni*, īs, īs, ī (reduplicated form fr. rt. *jan*), germinating, shooting.

जज्जकृती *jajjhkṛtī*, īs, f. pl., Ved. (scil. āpas), dashing, splashing or rushing waters; (an onomatopoeic word formed like a pres. part. from a supposed rt. *jajjh*.)

जज्ज *janj*, cl. 1. P. *janjati*, &c., = *jaj*, to fight; [cf. Lith. *zinčiju*.]

जज्जनाभवत् *janjanā-bhavat*, an, anti, at, Ved. glittering, flashing.

जज्जपूक *janjapūka*, as, ā, am (fr. Intens. of rt. *jap*), muttering prayers repeatedly, muttering incantations or charms; (as), m. an ascetic, a devotee, one who mutters prayers.

जट *jat* (probably a rt. derived fr. *jaṭa* below), cl. 1. P. *jaṭati*, &c., to clot, to form into a concrete mass, to become twisted together or entangled and matted as hair; [cf. *jhaṭ*.]

जट *jata*, as, ā, am (fr. rt. *jan*?), wearing twisted or entangled locks of hair; (ā), f. the hair matted and twisted together as worn by the god Siva and by ascetics and persons in mourning; the long tresses of hair twisted or braided together, and coiled in a knot over the head so as to project like a horn from the forehead, or at other times allowed to fall carelessly over the back and shoulders; a fibrous root, a root in general; N. of several plants, = *jaṭā-mānsī*; *Mucuna Pruritus*, *Flacourtia Cataphracta*; *Asparagus Racemosus*; also = *rudra-jaṭa* [cf. *krishna-jaṭa*]; N. of a Pāṭha or arrangement of the Vedic text so called from a peculiar repetition

and inversion of the words, (it is a still more artificial arrangement than the *Krama-pāṭha*, each pair of words being repeated three times and one repetition being in inverted order.)—*Jaṭā-kara*, as, ā, am, matting the hair.—*Jaṭā-śira* or *jaṭāśira*, as, m. a N. of Siva.—*Jaṭā-jūṭa*, as, m. the long tresses of hair twisted on the top of the head; a quantity of twisted hair; Siva's hair.—*Jaṭā-jūṭa*, as, m. 'having a flame like a tuft, a lamp.—*Jaṭā-tunka*, as, m. an epithet of Siva; [cf. *kaṭarkaṭa*.]—*Jaṭā-dhara*, as, ā, am, wearing twisted or matted hair; (as), m. any mendicant or ascetic wearing the Jaṭa; an epithet of Siva; N. of one of the attendants of Skanda; N. of a Buddha; N. of a lexicographer; (ās), m. pl., N. of a people in the south of India.—*Jaṭā-dhārin*, ī, inī, ī, wearing matted or braided hair.—*Jaṭā-pāṭha*, as, m. the Jaṭa reading or arrangement of the Vedic text, see above.—*Jaṭā-banṭha*, as, m. the knot or coil of matted hair.—*Jaṭā-maṇḍala*, am, n. braided or twisted hair forming a coil on the top of the head.—*Jaṭā-mānsī*, f. the plant *Nardostachys Jaṭāmānsī*.—*Jaṭā-mālin*, ī, m., N. of a form of Siva, 'garlanded with matted hair'.—*Jaṭāvat*, ān, aī, at, wearing the Jaṭa, wearing knotted or clotted hair; (tī), f. = *jaṭā-mānsī*.—*Jaṭā-vallī*, f., N. of two plants, = *rudra-jaṭa* and *gandha-mānsī*.—*Jaṭāsura* (°*tā-as*'), as, m., N. of a Rakshas killed by Bhīma-sena; (ās), m. pl., N. of a people living in the north-east of Madhya-deśa.—*Jaṭeśvara-tīrtha* (°*tā-īś*'), am, n., N. of a Tīrtha.

*Jaṭāyū*, us, and *jaṭāyus*, us, m., N. of a fabulous bird, the king of the vultures (*grīdhra-rāja*), son of Aruṇa and Syeni (or according to the Rāmāyaṇa, son of Garuḍa), and younger brother of Sampāti. (It is related in Chap. XX of the Aranya-kāṇḍa of the Rāmāyaṇa, that whilst Rāma was on his way to Pañcavati he met Jaṭāyus, who declared his intention of aiding Rāma, out of regard for his father Daśaratha. Accordingly when Rāvaṇa carried off Sītā, the semi-divine bird attempted to rescue her, but was defeated and mortally wounded by Rāvaṇa; Chap. LVI); bdellium, see *guggulu*; N. of a mountain.

*Jaṭāla*, as, ā, am, wearing a coil of twisted or clotted hair; (as), m. bdellium; a kind of *Curcuma (karṅūra)*; the plant *Bignonia Suaveolens*; the Indian fig-tree or *vaṭa*; (ā), f. = *jaṭā-mānsī*.

*Jaṭālaka*, as, ikā, am, wearing knotted or matted hair.

*Jaṭī*, īs, f. clotted or twisted hair, an assemblage, multitude; the waved-leaf fig-tree, *Ficus Venosa* (= *plaksha*); [cf. *jaṭī* and *dhurjaṭī*.]

*Jaṭika*, as, ā, am, wearing twisted or braided hair (= *jaṭīn*?).

*Jaṭin*, ī, inī, ī, wearing the Jaṭa, having twisted hair; (ī), m. an epithet of Siva; N. of one of the attendants of Skanda; an elephant sixty years old; waved-leaf fig-tree (= *plaksha*).

*Jaṭṭa*, as, ā, am, wearing the Jaṭa, having clotted or entangled hair; complicated, twisted together, intermixed, confused; (as), m. a lion; a goat with certain marks; N. of a man; (ā), f., N. of a woman with the patronymic *Gautamī* said to have had seven husbands, mother-in-law of Rādhikā; N. of several plants, = *jaṭā-mānsī*; long pepper; also = *uśatā*; = *vaṭā*, *Acorus Calamus*; = *damanaka*.—*Jaṭāsthala*, am, n., N. of a place.

*Jaṭilaka*, as, m., N. of a man; (ās), m. pl. the descendants of this man; (ikā), f., N. of a woman.

*Jaṭīlī-kṛī*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to twist together, form into a clotted mass, to braid; to complicate, interweave, wrap round.

*Jaṭīlī-bhāva*, as, m. the being twisted together, complication, confusion.

*Jaṭī*, f. the waved-leaf fig-tree [cf. *jaṭī*]; also = *jaṭā-mānsī*.

जटाटी *jaṭāṭira*. See *jaṭā-śira*.

जटुल *jaṭula*, as, m. a freckle, a mark; [cf. *jaḍula*.]

जठर *jaṭhara*, as, ā, am (said to be fr. rt. *jan*), hard, firm; old; bound, tied (?); yellowish (?); (ās), m. pl., N. of a people in the south-east of Madhya-deśa; (as), m., N. of a mountain; (as, am), m. n. the stomach, belly, abdomen, viscera, bowels; the womb; a hole, cavity; the interior of anything; the bosom; certain morbid affections of the bowels; Ved. counter (?); [cf. Goth. *gūthrs*, Them. *gūthra*; Lat. *venter*?].—*Jaṭhara-gada*, as, m. a morbid affection of the abdomen or bowels, dropsy (?).—*Jaṭhara-jvālā*, f. belly-ache, colic, enteritis.—*Jaṭhara-nūl*, ī, m. the plant *Cathartocarpus Fistula*; [cf. *āraḅadha*.]—*Jaṭhara-yantraṇā* or *jaṭhara-yātanā*, f. pain endured by the child in the womb before birth.—*Jaṭhara-roga*, as, m. = *jaṭhara-gada* above.—*Jaṭhara-vyathā*, f. stomach-ache, colic.—*Jaṭhara-sṭha*, as, ā, am, or *jaṭhara-sṭhāyin*, ī, inī, ī, or *jaṭhara-sṭhita*, as, ā, am, being in the belly, being in the womb.—*Jaṭharāgnī* (°*ra-ag*'), īs, m. the digestive fire of the stomach, the gastric juice [cf. *agni* and *jaṭhara*]; a N. of Agastya in a former birth; [cf. *dahrāgnī*.]—*Jaṭharāmāya* (°*ra-ām*'), as, m. dropsy, water in the abdomen.

*Jaṭharin*, ī, inī, ī, having a large belly; abdominal, = *uḍarin*, q. v.

*Jaṭhari-kṛita*, as, ā, am, contained in the belly; concealed in the bosom.

*Jaṭhala*, as, am, m. n. (?), Ved. = *jaṭhara*; (Sāy.) the cavity or receptacle of waters, the ocean.

जड *jaḍa*, as, ā, am (perhaps corrupted fr. rt. *jal*, cf. *jala*), cold, frigid, chilly; stiff; stunned, paralyzed, motionless, apathetic, senseless, stupid, idiotic, irrational, dumb; stunning, stupefying; (as), m. 'the stupid one,' an epithet of Su-mati who, though intelligent, simulated stupidity; cold, frost, winter; idiocy, fatuity, stupidity; dulness, apathy, sluggishness of mind or body; (ā), f. the plant *Mucuna Pruritus*; also the plant *Flacourtia Cataphracta* [cf. *jaṭā*]; (am), n. water [cf. *jala*]; lead; [cf. Hib. *fiód*, *fiuar*.]—*Jaḍa-kriya*, as, ā, am, working slowly or stupidly, dilatory.—*Jaḍa-tā*, f. or *jaḍa-tva*, am, n. coldness, chilliness, frigidness, apathy, stupidity, stupefaction, despair.—*Jaḍa-dhī*, īs, īs, ī, stupid, idiotic.—*Jaḍa-bharata*, as, m. 'the stupid Bharata,' N. of a man simulating stupidity; an idiot in general.

*Jaḍiman*, ā, m. frigidly, stupefaction, insensibility, stupidity, dulness.

*Jaḍī-kṛī*, cl. 8. P. -*karoti*, -*kartum*, to stan, stupefy, benumb, congeal.—*Jaḍī-kṛita*, as, ā, am, stunned, rendered cold or torpid or insensible, stupefied, confounded, paralyzed.

*Jaḍī-bhū*, cl. 1. P. -*bhavati*, -*vitum*, to become insensible or stupid or frozen or rigid.—*Jaḍī-bhāva*, as, m. frigidly, coldness, apathy, stupidity.—*Jaḍī-bhūta*, as, ā, am, become torpid, stunned, stupefied, paralyzed, infatuated.

जडुल *jaḍula*, as, m. a freckle, a mark; [cf. *jaṭula* and *jatu-maṇi*.]

जतु *jatu*, u, n. (said to be fr. rt. *jan*), lac, a red dye or pigment formed by an insect analogous to cochineal, a kind of gum; (ū, ūs), f. a bat.—*Jatu-kārī*, f. or *jatu-kṛit*, t, f. a kind of fragrant tree, = *jatukā*, ('making lac,' the lac insect forming its nest in this tree.)—*Jatu-krishnā*, f. = *parpatī*.—*Jatu-griha*, am, n. a house plastered with lac, resin, and other combustible substances, (such a house was built for the reception of the Pāṇḍava princes in Vāraṇāvata by Purocāna, at the instigation of Duryodhana, the object being to burn them alive when they were asleep after a festival. Warned, however, by Vidura, they discovered the dangerous character of their abode, and dug an underground passage by which to escape from the interior. Next having invited an outcaste woman with her five sons to a feast, they first stupefied them with wine, and then having burnt Purocāna in his own house, set fire to the house of lac and, leaving the charred bodies of the woman and her sons inside, escaped by the underground passage; see Mahā-bh. I. 5864.)—*Jatu-*

*geha, am, n.* = *jatu-griha.* — *Jatu-putraka, as, m.* a man at chess or backgammon &c. (coloured with lac). — *Jatu-maṇi, is, m.* a mole, a natural mark on the body. — *Jatu-mukha, as, m.* a kind of rice. — *Jatu-rasa, as, m.* lac, the dye. — *Jatu-vesmadāha, as, m.* the conflagration of the house of lac. — *Jatu-vesman, a, n.* = *jatu-griha, q. v.* — *Jatū-karna, as, m., N.* of a man; (a various reading for *jātūkārpa.*) — *Jatu-aśmaka, as, m.* red arsenic; [cf. *silā-jatu.*]

*Jatuka, am, n.* lac, see *jatu*; *Asa Fœtida* [cf. *jātukā*]; (*ā*), f. lac; a kind of fragrant plant or tree, = *jatu-kṛtī, jātikā, janī, &c.*; also = *parpaṭi*; a bat; [cf. *jatunī, jātikā, aśma-jatuka.*]

*Jatunī, f.* a bat.

*Jatūkā, f.* a kind of fragrant plant; a bat.

*जतु jatu, us, u, m. n.* (said to be fr. rt. *jan*;) in the earlier language m. and pl. only), the continuations of the vertebrae; (in later Sanskrit) the collar-bone, clavicle; *ūrdhva-jatru*, the part of the body above the collar-bone.

*Jatruka, am, n.* the collar-bone, the clavicle.

**जन** *jan, cl. I. 3. P. janati, jājanti, jājana, jānīshyati, janitum,* to generate, beget, (in these senses Ved.); cl. 4. A. *jāyate, jājīe, jānīshyate, ajaniṣṭa* and *ajani, janitum* (Ved. *janitos*), to be born or produced, to come into existence; to grow (as plants &c.); to be born again; to be, become, take place, happen; to be possible, applicable, suitable, &c.; to be born for or destined for anything (with acc., e. g. *taṃ lokam jāyate*, he is born for that world, Ved.): Caus. *janayati, -te, ajjānat, janayitum* (Ved. *janayitavati*), to generate, beget, bring forth, produce, create, cause, occasion; to cause to be born; to assign, procure: Desid. *jijānīshati*: Intens. *jānjanyate* and *jājāyate, jānjanti, jājāti*; [cf. Gr. *γίνομαι*; Lat. *gigno, genui, (g)nasco*; Hib. *genim, 'I beget, generate*; Lith. *genū*; Goth. *kin* in *keina, kaim*; Germ. *Kind, &c.*]

*Jana, as, m.* a created being, a creature, a living being, man; a person or individual in general, (used collectively in sing. as well as in pl., e. g. *daivyo janah* or *dviyo janah*, the gods collectively; often at the end of a compound, e. g. *preshya-jana*, a servant; *svajana-jana*, a relation; *dāsa-jana*, a slave; *sakhī-jana*, a female friend); people, race, tribe, subjects, nation (e. g. *pañcā janāḥ*, the five races of men or nations; cf. *śarshani* and *kṛishṭi*); the person nearest to the speaker (hence *ayaṃ janah* = this person, these persons, often = I, myself, we ourselves; cf. *hic homo*); a common person, one of the people; the world beyond the *Mahar-loka*, the heaven of deified mortals or the people living in it [cf. *janaloka*]; N. of a man with the patronymic *Sārkarākshya*; (*ā*), f. birth, production; [cf. *antahpurajana, itara-jana, kula-jana, guru-jana, tiro-jana, &c.*; cf. also Hib. *duine*, man either male or female; Goth. *qvinō*; Slav. *schena*.] — *Janam-saha, as, ā, am, Ved.* subduing all creatures, epithet of Indra. — *Jana-kalpa, as, ā, am,* containing ceremonial ordinances for mankind, (*janakalpā rīcāḥ*, applied to several verses of the Atharva-veda); similar to mankind. — *Janan-gama, as, m.* a *Cāṇḍāla*, a man of a low or degraded tribe; [cf. *jalān-gama*.] — *Jana-śakshus, us, n.* the eye of all creatures, the sun; [cf. *jagac-śakshus*.] — *Jana-tā, f.* a number of men, an assemblage of people, a community; people, subjects; mankind, manhood; birth, generation. — *Jana-traya, am, n.* three persons. — *Jana-trā, f.* (for *jala-trā*?) an umbrella, a parasol. — *Jana-deva, as, m.* a king. — *Janan-tapa, as, m., N.* of a man. — *Jana-pada, as, m.* a community, nation, people (sing. or pl.); the people (as opposed to the sovereign); an empire, an inhabited country; man, mankind; [cf. *janā-pada*.] — *Janapadādhipa ('da-adh'), as, m.* the ruler of a people or empire, a prince, a king. — *Janapadāyuta ('da-āy'), as, ā, am,* crowded with people, populous. — *Janapadin, ī, m.* the ruler of

an empire, a prince, king. — *Janapadesvara ('da-is'), as, m.* the lord of a country. — *Jana-pravāda, as, m.* 'the talk of men,' rumour, report. — *Jana-priya, as, ā, am,* fond of mankind; philanthropic; (*as*), m. an epithet of Siva; coriander-seed; the tree *Morunga Hyperanthera*, = *śobhājāna*. — *Jana-bhāksha, as, ā, am, Ved.* devouring men; (*Sāy.*) loving men or to be loved by men. — *Jana-bhṛt, t, t, Ved.* supporting men. — *Jana-maraka, as, m.* 'men-killer,' an epidemic disease. — *Jana-maryādā, f.* popular observance, established usage. — *Janam-ējaya, as, m.* 'causing men to tremble,' N. of a celebrated king to whom *Vaiśampāyana* recited the *Mahā-bhārata*, (he was great-grandson to Arjuna, as being son and successor to Parikshit, who was son of Abhi-manyu, who was son of Arjuna); N. of a son of *Kuru*; of a son of *Puru*; of *Purañ-jaya*; of *Soma-datta*; of *Su-mati*; N. of a *Nāga*. — *Jana-mohin, ī, inī, t,* infatuating men. — *Jana-yopana, as, ā, am, Ved.* impeding or perplexing men, causing them to suffer; (*Sāy.*) gladdening men. — *Jana-rañjana, am, n.* gratifying the people, courting popular favour. — *Jana-rava, as, m.* rumour, report; calumny, scandal. — *Jana-rāj, t, or jana-rājan, ā, m., Ved.* king of men, ruler of men. — *Jana-loka, as, m.* one of the seven *Lokas* or divisions of the universe, the fifth or next above *Mahar-loka*, where the sons of *Brahmā* and other pious men reside; [cf. *janas*.] — *Jana-vallabha, as, ā, am,* agreeable to men; a favourite with men, fond of men; (*as*), m., N. of a plant, = *śveta-rohita*. — *Jana-vāda, as, m.* 'the talk of men,' news, rumour, report, scandal; [cf. *jane-vāda* and *jano-vāda*.] — *Jana-vādin, ī, m., Ved.* a talker, newsmonger, gossip, tattler. — *Jana-vid, t, t, t,* possessing men. — *Jana-vyavahāra, as, m.* popular practice or usage. — *Jana-sṛi, is, is, i,* Ved. coming or going to men; epithet of *Pūshan*. — *Jana-sṛuta, as, ā, am,* known among men; (*as*), m., N. of a man; (*ā*), f., N. of a woman. — *Jana-sṛuti, is, f.* rumour, news, tidings, intelligence. — *Jana-saṃsad, t, f.* an assembly of men. — *Jana-sankshaya, as, m.* destruction of men. — *Jana-sambādha, as, ā, am,* densely crowded with people (a place). — *Jana-stha, as, ā, am,* living or abiding among men. — *Jana-sthāna, am, n.* 'the resort of demons,' N. of a part of the *Daṇḍaka* forest in the *Dakhin*. — *Janasthāna-ruha, as, ā, am,* growing in *Janasthāna*. — *Janākīra ('na-āk'), as, ā, am,* crowded with people. — *Janādāra ('na-ād'), as, m.* popular usage or custom, propriety, decorum, good conduct. — *Janāṭiga ('na-at'), as, ā, am,* superhuman, superior. — *Janādhitāna ('na-adh'), as, m.* supreme lord of men, a king; an epithet of *Vishṇu*. — *Janādhipa ('na-adh'), as, m.* a ruler of men, a prince, a king. — *Janānta ('na-an'), as, m.* a place removed from men, an uninhabited place; a region; personal proximity; an epithet of *Yama*, the destroyer of men. — *Janāntika ('na-an'), am, n.* secret communication, whispering, speaking aside to another; (*am*), ind. (as a stage-direction) speaking aside, aside. — *Janāyana ('na-ay'), as, ā, am, Ved.* leading to men. — *Janārṇava ('na-ar'), as, m.* 'ocean of men,' a large concourse of people, a caravan. — *Janārtha-sabda ('na-ar'), as, m.* a family appellation, a gentle noun. — *Janārḍana ('na-ar'), as, m.* an epithet of *Vishṇu* or *Kṛishṇa* (exciting or agitating men); N. of several men. — *Janārḍana-vibudha, as, m., N.* of the author of a commentary called *Bhāvārtha-ḍīpikā*. — *Janāv ('na-av), as, m., Ved.* a preserver or protector of mankind. — *Janāśraya ('na-as'), as, m.* 'man-eater,' a wolf. — *Janāśraya ('na-ās'), as, m.* an asylum or shelter for men, an inn, caravansary. — *Janāśhak* (in some forms *janā-sah), śhāt, t, t,* Ved. subduing men. — *Janendra ('na-in'), as, m.* the prince or lord of men, a king. — *Jana-vāda, as, m.* rumour, report; [cf. *jana-vāda*.] — *Janesa* or *janēsvara ('na-is'), as, m.* lord of men, a king. — *Janeshta ('na-ish'), as, ā, am,* desired or praised by mankind; (*as*), m. a kind of jasmine (*mudgara*); (*ā*), f., N. of a fragrant plant, = *jatukā*; N. of a medicinal plant, =

*vriddhi*; turmeric, = *haridrā*; the flower of *Jasminum Grandiflorum*, = *jāti-pushpa*. — *Janodāharaṇa ('na-ud'), am, n.* 'landation of men,' glory, fame. — *Janau, cf. jānāv.* — *Janaugha ('na-ogha), am, n.* a multitude of people, a crowd, a mob.

*Janaka, as, ikā, am,* generative, generating, begetting, producing, causing; (*as*), m. a father, a progenitor; N. of two kings of *Vidha* or *Mithilā*, one a son of *Mithi* and father of *Udāvasu*, the other a son of *Hrasva-roman* and father of *Rāma's* wife *Sitā*, who is therefore called *Janaka-tanayā, Janaka-nandinī, Janaka-sutā*, and *Janakātmajā*; N. of a disciple of *Bhagavat* and of several others; (*ās*), m. pl. the descendants of *Janaka*; (*ikā*), f. a daughter-in-law [cf. *janī* and *janī*]; a mother. — *Janakākāpa, as, m.* 'the one-eyed *Janaka*,' N. of a man. — *Janaka-bandra, as, m., N.* of several persons. — *Janaka-tā, f.* or *janaka-tva, am, n.* generativeness, productiveness, paternity. — *Janaka-bhadra, as, m., N.* of a man. — *Janaka-rāja, as, m., N.* of a man. — *Janaka-saptarātra, as, m., N.* of a *Saptāha*. — *Janaka-sinhā, as, m., N.* of a man. — *Janakātmajā ('ka-āt'), f.* see above. — *Janakesvara-tirtha ('ka-is'), am, n., N.* of a *Tirtha*.

*Janat, ind.* a sacred exclamation used in religious ceremonies (like *om* &c.) without any definite meaning.

*Janana, as, ī, am,* generating, begetting, producing, causing; (*as*), m. a parent, progenitor, a creator; (*ī*), f. a mother; a queen-mother; a bat; lac; N. of several plants, = *janī, yūthikā, katukā, manīśikṭhā*; tenderness, compassion; (*am*), n. birth, production, causation, coming into existence, life (e. g. *pūrve janane*, in a former birth, i. e. in a former life); race, lineage, family; [cf. *indra-janana* and *medhā-janana*.]

*Janani, is, f.* = *janani*, a mother; birth; N. of a plant, = *janī*.

*Jananiya, as, ā, am,* to be produced, produced. *Janayat, an, anti, at,* begetting, generating, engendering, producing.

*Janayati, is, f., Ved.* generation, engendering, production.

*Janayanta, as, ā, am,* generating, producing. *Janayitavya, as, ā, am,* to be engendered, generated, produced.

*Janayitri, tā, trī, trī,* generating, begetting, producing, who or what produces; (*tā*), m. a progenitor, a father; (*trī*), f. a mother.

*Janayishnu, us, m.* a progenitor.

*Janas, see janas* below.

*Janas, as, n., Ved.* race, class of beings; (*Sāy.*) generator, parent; (*as*) or *janar*, ind. (before soft letters generally *janar*), N. of one of the seven worlds or divisions of the universe; see *jana* and *janaloka*. — *Janaloka, as, m.* the world described above.

*Jani, is, or jani, f.* a woman, wife, mother; any female animal, (in the *Veda* perhaps metaphorically = the fingers, e. g. *janibhiḥ samiddha*, kindled by the fingers); the wife of a son or brother's son; birth, production; birthplace; a kind of fragrant plant; [cf. Hib. *gean*, 'a woman'; Goth. *qveins, qveins*; Eng. *queen*.] — *Janī-kāma, as, ā, am, Ved.* wishing for a wife. — *r. jani-tva* or *jani-tvana, am, n.* the state of a wife, wedlock, conjugal state. — *Janī-dā, ās, ās, am, Ved.* giving a wife. — *Janī-nilikā, f., N.* of a plant, = *mahā-nīli*. — *Janī-mat* or *jani-vat, ān, atī, at, Ved.* having a wife, relating to women.

*Janika, as, ā, am,* producing, generating. *Janita, as, ā, am,* engendered, begotten; produced, occasioned; occurring. — *Janita-svana, as, ā, am,* making a noise, sounding. — *Janitodyama ('ta-ud'), as, ā, am,* making exertion, energetic.

*Janitavya, as, ā, am,* to be born or produced. *Janitri, tā, m.* a father, progenitor; (*trī*), f. a mother; [cf. Lat. *genitor*; Gr. *γενέτωρ, γενετήρ*; Hib. *genteilr*, 'a begetter, sower, planter'; Lat. *genitrix*; Gr. *γενετρα*.]

*Janitra, am, n., Ved.* a birthplace, place of origin, home; origin, generative or procreative matter; N. of a *Sāman*; (*āni*), n. pl. parents, relatives.

2. *janitva*, *as*, *ā*, *am*, = *janitavya*, to be born or produced; (*as*), m. father; (*ā*), f. mother; (*au*), m. du. father and mother, parents.

*Janiman*, *a*, n. (said to be also m.), Ved. birth, generation, engenderment, production; offspring, descendants; a creature, being; gender, sex, genus, kind, race; [cf. Hib. *geineamhain*, 'birth, conception.']

*Janishtha*, *as*, *ā*, *am*, Ved. a superl. fr. *janitrī* (?).

*Janishya*, *as*, *ā*, *am*, to be born or produced.

*Janina*, *as*, *ā*, *am*, suitable for men.

*Janīya*, nom. P., Ved. *janīyati* or *janīyati*, to wish for a wife.

*Janu*, *us*, and *janū*, *ūs*, f. birth; [cf. *janus*.]

*Janus*, *us*, n. (Ved. Nom. m. *janūs*, Acc. *janu-sham*, Inst. *janushā*), birth, production, descent; nativity; birthplace; a creature, being; creation; genus, class, kind; *janushā*, ind., Ved. by birth, from birth (e. g. *janushāndha*, blind from birth), by nature, naturally, originally, essentially, necessarily, &c.

*Jantu*, *us*, m. a creature, a living being, man, person; people, mankind; any animal, (usually beings of the lowest organization, such as worms, insects, &c.); N. of a son of Sornaka; [cf. *kshiti-jantu*, *kehudra-j*, *jala-j*.] = *Jantu-kambu*, *v*, n. any animal living in a shell, as a snail; a snail's shell.

— *Jantu-gna*, *as*, *ī*, *am*, killing worms; N. of several vermifuge plants; (*as*), m. the citron; (*ī*), f., N. of a plant, = *vidanga*; (*am*), n. = *vidanga*;

Asa Foetida. — *Jantu-nāsana*, *as*, *ī*, *am*, destroying worms; (*am*), n. Asa Foetida. — *Jantu-pādapa*, *as*, m., N. of a tree, = *kośāmra*. — *Jantu-phala*, *as*, m. the glomerous fig-tree, *Ficus Glomerata*; [cf. *udumbara*.] — *Jantu-mal*, *ān*, *atī*, *at*, containing worms or insects. — *Jantu-mārīn*, *ī*, m. or (*ī*), f. 'destroying worms,' the citron. — *Jantu-hantrī*, *f*, N. of a vermifuge, = *vidanga*.

*Jantuka*, *as*, m., N. of a man; (*ās*), m. pl. his descendants; (*ā*), f. lac, gum; a kind of Asa Foetida; [cf. *jatukā*.]

*Jantulū*, *f*, the plant *Saccharum Spontaneum*.

*Jantva*, *as*, *ā*, *am*, Ved. to be born or produced.

*Janma*, *am*, n. = *janman*, birth.

*Janman*, *a*, n. birth, production, origin, (in comp.) born from (e. g. *sūdra-janman*, born from a Sūdra); existence, life (e. g. *driṣhtādrishṭa-janman*, present and future life); nativity; birthplace, home; a progenitor, father; natal star; (in astrology) N. of the first mansion or Nakshatra; a creature, being; people; the people of a household, kind, race (e. g. *ubhe janmani* or *ubhayam janma*, both races or both kinds of living beings, i. e. gods and men or men and animals); nature, quality, custom, manner (e. g. *pratnena janmanā*, according to ancient custom); = *udaka*, water (?); [cf. *janman*, *agra-janman*, *antya-j*, *kośmīra-j*, *kaśmīra-j*, *devi-j*, &c.; cf. also Lat. *ger-men*; Hib. *geanamhuin*, 'engendering.']

— *Janma-kāla*, *as*, m. time or hour of birth.

— *Janma-kūta*, *as*, m. 'pillar or stay of birth,' an epithet of Vishnu. — *Janma-krit*, *t*, m. a progenitor, a father. — *Janma-kshetra*, *am*, n. birthplace.

— *Janma-dintāmaṇi*, *is*, m. title of a work on nativities. — *Janma-jyeshtha*, *as*, *ā*, *am*, the eldest by birth, the first-born. — *Janma-tithi*, *is*, m. the lunar day on which a birth occurs, birthday. — *Janma-du*, *as*, m. 'a birth-giver,' a father, progenitor.

— *Janma-dīna*, *am*, n. or *janma-divasa*, *as*, m. a birthday. — *Janma-nakshatra*, *am*, n. the natal star, the constellation under which a person is born; [cf. *janma-rāśi* and *janmarksha*.] — *Janma-nāman*, *a*, n. the name received at birth (i. e. on the twelfth day after). — *Janma-pa*, *as*, m. the regent of a planet under which a person is born. — *Janma-pattra*, *am*, n. or *janma-patrickā*, *f*, a horoscope, the paper or scroll on which are recorded the year, lunar day, configuration, and relative position of the planets &c., of the birth of a particular individual, a table of his fortunes throughout life. — *Janma-pādapa*, *as*, m. the tree under which a person is born, a family-tree. — *Janma-pratishthā*, *f*, birthplace; a mother. — *Janma-prādīpa*, *as*, m., N. of a work

by Vi-budha. — *Janma-prabhṛiti*, ind. ever since birth. — *Janma-bhāj*, *k*, m. a creature, a living being (possessing birth). — *Janma-bhāshā*, *f*, mother-tongue.

— *Janma-bhūmi*, *is*, *f*, birthplace, native country.

— *Janma-bhṛit*, *t*, *t*, *t*, possessing birth, enjoying life. — *Janma-yoga*, *as*, m. a horoscope. — *Janma-rāśi*, *is*, m. or *janma-tagna*, *am*, n. the sign of the zodiac under which a person is born. — *Janma-rogin*, *ī*, *īnī*, *ī*, sickly from birth. — *Janmarksha* ('*ma-rik*'), *am*, n. the constellation under which a person is born; N. of the first Nakshatra. — *Janma-val*, *ān*, *atī*, *at*, possessing birth, born, mortal, living.

— *Janma-vartman*, *a*, n. 'the path of birth,' the vulva. — *Janma-vasudhā*, *f*, native country, home.

— *Janma-vailakshanya*, *am*, n. acting in a manner contrary to or unbecoming one's birth. — *Janma-śayya*, *f*, the bed on which a person is born. — *Janma-śodhana*, *am*, n. discharging the obligations derived from birth. — *Janma-sāphalya*, *am*, n. attainment of the object or end of existence. — *Janma-sthāna*, *am*, n. birthplace, native land, home; the womb. — *Janmādhipa* ('*ma-adh*'), *as*, m. lord of birth, an epithet of Siva; the regent of a constellation under which a person is born; [cf. *janma-pa*.]

— *Janmāntara* ('*ma-an*'), *am*, n. another birth, another life; the preceding life; the future life; regeneration; the other world. — *Janmāntara-kṛita*, *as*, *ā*, *am*, committed in another birth. — *Janmāntariya*, *as*, *ā*, *am*, belonging to or done in another life. — *Janmāndha* ('*ma-un*'), *as*, *ā*, *am*, blind from birth, born blind. — *Janmāshṭami* ('*ma-ash*'), *f*, the birthday of Krishna, the eighth day in the dark half of the month Srāvaṇa or Bhādra, on which Krishna was born. — *Janmāspada* ('*ma-ās*'), *am*, n. birthplace; [cf. *bhāvāspada*.] — *Janmeśa* ('*ma-īśa*'), *as*, m. the regent of a constellation under which any one is born; [cf. *janma-pa*.]

*Janmin*, *ī*, m. a creature, a living being, a man, an animal.

*Janmejaya*. See *janam-ējaya* under *jana*.

*Janya*, *as*, *ā*, *am*, to be born or produced, producible; born, produced; (often at the end of a comp.) born from, arising or produced from, occasioned by; generating; (*as*), m. a father; (*am*), n. the body; a portent occurring at birth; (*as*, *ā*, *am*), belonging to a race or family; national; belonging to the same country; vulgar, common, belonging to or relating to men or to the people, fit for men; (*as*), m. the friend or attendant or companion of a bridegroom; a common man; (*ā*), *f*, the friend of a mother; the relation or companion of a bride, a bridesmaid; pleasure, happiness; affection; (*am*), n. people; a community, nation; fighting, war, combat; a market, a fair; rumour, report; censure, abuse. — *Janya-tā*, *f*, the state of anything that is to be born or produced.

*Janyu*, *us*, m. birth; a creature, an animal, a living and sentient being; fire; an epithet of Brahmā; N. of one of the seven sages of the fourth Manvantara.

*Jāta*, *as*, *ā*, *am*, born &c. See p. 344.

*Jāyamāna*, *as*, *ā*, *am*, being born, coming into life.

**जनकरी** *janakārī*, *f*, or *janakārīn*, *ī*, m. a red substance called lac. See *alaktā*.

**जनमेजय** *janam-ējaya*. See *jana*, p. 337.

**जनान्तिक** *janāntika*. See *jana*, p. 337.

**जन्तु** *jantu*, *janman*. See col. 1.

**जप** *jap*, cl. 1. P. *japati*, *jojūpa*, *japish-yati*, *ajapū* and *ajāpū*, *japitum*, to utter in a low voice or under-tone, to mutter, whisper, repeat internally, talk to one's self; to mutter prayers or incantations, whisper magical spells or charms; to pray to any one in a low voice (e. g. *Sivo japyate*, Siva is addressed with muttered prayers); to invoke or call upon in a low voice; Caus. *jāpyati*, *-yitum*, *ajjapāt*: Desid. *jjāpishati*: Intens. *janjapyate*, *janjapīti*; [cf. *jalp*.]

*Japa*, *as*, *ā*, *am*, muttering, whispering, uttering in a low voice [cf. *karpe-japa*]; (*as*), m. mutter-

ing prayers, repeating in a murmuring tone passages from scripture, charms, names of a deity, &c.; counting silently the beads of a rosary, &c.; a muttered prayer or spell; [cf. *jāpa*.] — *Japa-tā*, *f*, the state of a mutterer or of one who mutters prayers. — *Japa-parāyāna*, *as*, *ā*, *am*, devoted to repetition of prayers, engaged in muttering prayers. — *Japa-mālā*, *f*, a rosary used for counting muttered prayers. — *Japyajūia*, *as*, m. muttering prayers as a religious rite or sacrifice. — *Japa-homa*, *as*, m. a sacrifice which consists in muttering prayers.

*Japal*, *an*, *antī*, *at*, muttering prayers in a low tone.

*Japana*, *am*, n. the muttering or whispering of prayers or spells.

*Japaniya*, *as*, *ā*, *am*, to be uttered in a low voice, to be whispered, to be muttered or repeated inaudibly, to be meditated on.

*Japita*, *as*, *ā*, *am*, muttered, whispered.

*Japitvā*, ind. having muttered or repeated in a low tone.

*Japin*, *ī*, *inī*, *ī*, uttering prayers in a low voice, muttering.

*Japtavya*, *as*, *ā*, *am*, to be muttered or whispered.

*Japtvā*, ind. having muttered or repeated inaudibly.

*Japya*, *as*, *ā*, *am*, to be repeated in an undertone, to be muttered or whispered; (*am*, *as*), n. m. a prayer to be uttered in a low voice, a muttered prayer; [cf. *jāpya*, *kin-jāpya*, *dhyāna-jāpya*.]

— *Japyesvara-tirtha* ('*ya-is*'), *am*, n., N. of a Tirtha.

*Japyaka*, *as*, m., N. of a man.

**जपा** *japā*, *f*, the China rose, either the flower or plant; [cf. *javā*.]

**जपिल** *japila*, *as* or *am*, m. or n. (?), N. of a place.

**जवारु** *jabāru*, *us*, *us*, *u* (fr. *java* ?), Ved. hastening, speedy.

**जबाल** *jabāla*, *as*, m., N. of a man; (*ā*), *f*, N. of a woman.

**जम्** 1. *jambh* or *jambh*, cl. 1. A. *jabhate* or *jambhate*, &c., to snap at, seize with the mouth; Caus. P. *jambhayati*, *-yitum*, to crush, destroy; Intens. *janjabhate*, *janjabhiti*, to open the jaws wide, snap at.

*Jadhri*, *dhā*, *dhri*, *dhri*, snatching at, seizing with the mouth.

*Jambha*, *as*, m. the jaws (generally used in plur.); the mouth, a tooth, an eye-tooth, tusk; one who crushes or devours, as a demon; N. of several demons; a leader of the demons in the war against the gods under Indra; N. of a son of Pra-hrāda; of a son of Hiranya-kaśipu; N. of the father of Sunda; the citron tree, = *jambhira*, *jambhala*, *jambira*; eating, food; biting asunder, opening by biting, explanation, interpretation; a quiver; a part, a portion; (*ā*), *f*, opening of the mouth; [cf. *antar-jambha*, *ku-j*, *tapur-j*, *tigma-j*, *trishṭa-j*, &c.; cf. also Gr. *γαμφηλα*.]

— *Jambha-kunda*, *am*, n., N. of a Tirtha. — *Jambha-dvish*, *ī*, m. the enemy of Jambha, an epithet of Indra. — *Jambha-bhedīn*, *ī*, m. the destroyer of Jambha, a N. of Indra. — *Jambha-buta*, *as*, *ā*, *am*, Ved. pressed with the jaws, chewed. — *Jambhārī* ('*bha-ari*'), *is*, m. 'the enemy of Jambha,' Indra; Indra's thunderbolt; fire.

*Jambhaka*, *as*, *ā*, *am*, crushing, devouring; killing, destroying; biting asunder; explaining, interpreting; opening, expanding; yawning; (*as*), m., N. of a demon or of a despised tribe of men; N. of several evil spirits supposed to reside in various magical weapons; N. of a verse addressed to them; N. of a demon conquered by Krishna; N. of an attendant of Siva; a lime or citron; (*ā*), *f*, opening the mouth.

*Jambhan* = *jambha* in *trīna-jambhan*, &c.

1. *jambhana*, *as*, *ī*, *am*, Ved. crushing, destroying; one who crushes.

*Jambhya*, *as*, m., Ved. an incisor (tooth) or perhaps a grinder.

**जम्** 2. *jabh* or *jambh*, cl. 1. P. *jabhati* or *jambhati*, a various reading for *yabh*, q. v.

2. *jambhuna*, *am*, n. sexual intercourse.

**जम्** *jabhya*, *as*, m., Ved. a species of animal destructive to grain.

**जम्** 1. *jam*, cl. 1. P. *jamati*, *ajāma*, *jamitum*, to eat, consume; to go (?); to blaze (?); [cf. Hib. *dtamanu*, 'food, sustenance'; *gion*, 'the mouth'; Old Germ. *gouma*, *kouma*, 'food'; *gaumo*, 'the palate'; Mod. Germ. *Gaumen*.]

*Jamat*, *an*, *anti*, *at*, Ved. blazing. — *Jamadagni*, *is*, m., N. of a Rishi often mentioned together with *Viśvā-mitra* as an adversary of *Vasishtha*, and according to some a descendant of *Bhṛigu*; in epic poetry a son of *Bhārgava Rīctika* and father of *Paraśu-rāma*.

*Jamana*, *am*, n. eating; food, victuals.

**जम्** 2. *jam*, Ved. (used in Inst. *jmā* and Abl. Gen. *jmās*), the earth; *jmā*, on earth; [cf. *gam* and *ksham*.]

**जम्** *jama-ja*, *as*, *ā*, *am*, = *yama-ja*, q. v.

**जम्** *jamad-agni*. See *jamat* above.

**जम्पती** *jampatī* (fr. *dampatī*?, but according to some *jam* is fr. *ajāyā*; cf. Hib. *gamh*; Gr. *γᾰμος*?), m. du. wife and husband.

**जम्बाल** *jambāla*, *as*, *am*, m. n. mud, clay; an aquatic plant, *Vallisneria*; (*as*), m. a fragrant plant, *Pandanus Odoratissimus*.

*Jambālinī*, f. a river.

**जम्बिर** *jambira*, *as*, m. = *jambira*, the citron tree.

*Jambira*, *as*, m. the citron tree or common lime; a plant called by some a sort of basil with small leaves, a kind of *Ocimum*, = *maruvaka* or *prastha-pushpa*; (*am*), n. a citron; [cf. *jambhira*, *jambha*, *jambhala*.]

*Jambiraka*, *as*, m. a kind of *Ocimum*.

**जम्बु** *jambu*, *us*, or *jambū*, *ūs*, f. (said to be fr. rt. *i. jam*), a fruit tree, the rose apple, *Eugenia Jambolana*, or another species of *Eugenia*; (*ūs*, *u*), f. n. its fruit; (*us*, *u*), m. n., N. of a *Dvīpa* [cf. *jambu-dvīpa*]; N. of a fabulous river, said to flow from the mountain *Meru* and to be formed by the juice of the fruits of an immense *Jambu tree* on that mountain; [cf. *ādḥaka-jambu*, *kāka-j*, *goraksha-j*.] — *Jambu-dvīpa* or *jambū-dvīpa*, *as*, m., N. of one of the seven continents or rather large islands surrounding the mountain *Meru*; it is so named either from the *Jambu trees* abounding in it, or from an enormous *Jambu tree* on *Mount Meru* visible like a standard to the whole continent, and implies (according to the *Purāṇas*) the central division of the world, or the known world, including *India*; with *Buddhists* it is confined to *India*; with *Jainas* it is one of the five divisions of *India*. — *Jambu-dhvaja*, *as*, m. another *N.* for *Jambu-dvīpa* ('having the *Jambu tree* as its standard'); N. of a *Nāga*. — *Jambu-parvata*, *as*, m. another *N.* for *Jambu-dvīpa*. — *Jambu-prastha*, *as*, m., N. of a town. — *Jambu-mat*, *ān*, m. a mountain; a monkey; (*ti*), f. an *Apsaras* or heavenly nymph; [cf. *jāmbavat* and *jambu-vat*.] — *Jambu-māla*, *as*, m., N. of a man. — *Jambu-mālin*, *ī*, m., N. of a *Rakshas*. — *Jambu-rudra*, *as*, m., N. of a serpent-king. — *Jambu-vaṇa-ja*, *am*, n. the white flower of the *China rose*. — *Jambu-sara*, *as*, m., N. of a town in *Gurjara* (*Jumbooseer* between *Cambay* and *Baroch*). — *Jambū-khaṇḍa*, *as*, *am*, m. n. another *N.* for *Jambu-dvīpa*. — *Jambūkhanda-vinirmāna-parvan*, *a*, n. the first six *Adhyāyas* of the sixth book of the *Mahā-bhārata*. — *Jambūnada-prabha*, *as*, m., N. of a future *Buddha*. — *Jambū-natī*, f., N. of one of the seven arms of the heavenly *Gangā*. — *Jambū-mārga*, *as*, *am*, m. n., N. of a *Tirtha* (the way

leading to the sacred *Jambu* on *Meru*). — *Jambū-svāmīn*, *ī*, m., N. of the last *Arhat* of the *Jainas*.

— *Jambv-oshtha* = *jāmbavaushṭha*, q. v.

**जम्बुक** *jambuka*, *as*, m. a jackal; a low man; N. of one of the attendants of *Skanda*; an epithet of *Varuṇa*; the plant *Eugenia* (commonly called *gotāpa jāma*); or perhaps a kind of *Syonāka*; (*ā*), f. a female jackal; [cf. *jambūka*.] — *Jambukeśvara-tīrtha* (*ka-īś*), *am*, n., N. of a *Tīrtha*. — *Jambūka*, *as*, m. a jackal; a low man; N. of one of the attendants of *Skanda*; an epithet of *Varuṇa*; (*ā*), f. a kind of grape without stones, = *kākalī-drākshā*; [cf. *jambuka* and *grīdhra-jambūka*.]

**जम्बुल** *jambula*, *as*, m. a kind of disease of the outer ear; the plant *Eugenia Jambolana* [cf. *jambu*]; another plant, *Pandanus Odoratissimus*; [cf. *ketaka*; cf. also *jambūla*.]

*Jambūla*, *as*, m. the plant *Pandanus Odoratissimus*; the plant *Eugenia Jambolana* [cf. *jambū*]; (*am*), n. jests addressed to the bridegroom by his female relatives and friends; [cf. the following.] — *Jambūla-mālikā*, f. a garland of *Jambūla* flowers; brightness of countenance in a bride and bridegroom; jesting compliments addressed to the bride and bridegroom by the female relatives of the bridegroom.

**जम्भ** *jambha*. See under 1. *jabh*, p. 338.

**जम्भन** *jambhana*. See under 1. and 2. *jabh*.

**जम्भर** *jambhara*, *as*, m. the lime or citron tree; [cf. the following.]

*Jambhala*, *as*, m. the lime or citron tree [cf. *jambīra*]; N. of a *Jina* or deified *Jaina* saint; N. of a man; (*ā*), f. a female *Rākshasī*, by meditating on whom women become pregnant. — *Jambhala-datta*, *as*, m., N. of the supposed author of the *Veṭāla-panḍa-viṣṭati*.

*Jambhin*, *ī*, m. the lime or citron tree.

*Jambhira*, *as*, m. the lime or citron tree, apparently of more than one species; a plant considered to be a kind of basil with small leaves; [cf. *jambūra*.]

**जम्भलिका** *jambhalikā*, f. a kind of song. (*Jambhālikā* appears to be incorrect.)

**जम्भ** *jamva*, *as*, m. mud, mire.

**जय** *jaya*, *as*, *ā*, *am* (fr. rt. *ji*), conquering, winning, (used at the end of comp.; cf. *kṛitai-jaya*, *dhanai-j*, *purai-j*, &c.); (*as*), m. conquest, victory, triumph, winning, being victorious (in battle, in playing with dice or in a lawsuit; *indriyāṇām jayah*, victory over or restraint of the senses; *ātma-jaya*, self-restraint; *prāṇa-jaya*, victory over life, i. e. resigning it willingly; *rug-jaya*, healing of a disease); a verse or formula causing victory; the plant *Premna Spinosa* or *Longifolia*; a yellow variety of *Phaseolus Mungo*; N. of the third year of the sixth lustrum of the cycle of *Jupiter*; an epithet of the sun; a class of deities (pl.); N. of a son of *Indra*; of an attendant of *Viṣṇu*; N. of a *Nāga*; of a *Dānava*; of a *Rishi* under the tenth *Manu*; of a son of *Vatsara* by *Svar-vithi*; of a son of *Viśvā-mitra*; of a son of *Purū-ravas* and *Urvaśī*; N. of an ancient king; of the eleventh *Cakra-vartin* in *Bhārata*; of a hero on the side of the *Pāṇḍus*; a *N.* assumed by *Yudhi-śhthira* at the court of king *Virāṭa*; N. of several other persons; (*ā*), f., N. of several plants, viz. = *jayantī*, *Sesbania Aegyptiaca*, *Premna Spinosa* or *Longifolia*, *Terminalia Chebula*; also = *nīla-dūrva*, *sāntā*, and *vi-jayā*; the third, eighth, or thirteenth lunar days of either half-month; a *N.* of *Durgā*; N. of a daughter of *Dakṣa*; of a wife of *Siva*; of a confidential female attendant of *Durgā* and wife of *Pushpa-danta*; of a *Buddhist* deity; of the mother of the twelfth *Arhat* of the present *Avasarpinī*; of one of the seven *kumārīs* on the standard of *Indra*. — *Jaya-karava*, *am*, n. obtaining a victory, conquering. — *Jaya-kāntshīn*, *ī*, *īnī*, *ī*, desirous of victory. — *Jaya-kārin*, *ī*, *īnī*, *ī*, gaining a victory,

victorious. — *Jaya-kṛit*, *t*, *t*, *t*, causing or granting victory. — *Jaya-kolāhala*, *as*, m. a shout of victory; a kind of dice; [cf. *jaya-putraka*.] — *Jaya-kshetra*, *am*, n., N. of a place. — *Jaya-gata*, *as*, *ā*, *am*, conquering, victorious. — *Jaya-garva*, *as*, m. pride of conquest, exultation. — *Jaya-gupta*, *as*, m., N. of a poet. — *Jaya-ghosha*, *as*, m. or *jaya-ghoshana*, *am* or *ā*, n. f. a shouting to proclaim victory, a cry of victory. — *Jaya-āndra*, *as*, m., N. of the author of the work *Gośringa-svayambhū-ḥaitya-bhaṭṭārakoddeśa*; N. of a king of *Gauda*; of a king of *Kānyakubja*. — *Jaya-āryā*, f. a work on omens by *Nara-hari*. — *Jaya-ādhakā*, f. a large kettle-drum beaten as a sign of victory. — *Jaya-tīrtha*, *as*, m., N. of a scholiast. — *Jaya-da*, *as*, *ā*, *am*, granting victory; (*ā*), f., N. of a tutelary deity in the family of *Vāmadeva*. — *Jaya-datta*, *as*, m., N. of the son of *Indra*; of a *Bodhi-sattva*; of a certain king; of a minister of king *Jayā-pīḍa*; of a physician. — *Jaya-deva*, *as*, m., N. of the author of the *Gita-govinda*; also of the *Prasanna-rāghava-nāṭaka*; also of the grammar entitled *Ishat-tantra*. — *Jaya-devaka*, *as*, m. = *jaya-deva*, N. of a *Muhūrta*. — *Jaya-dharmān*, *ā*, m., N. of a hero on the side of the *Kurus*. — *Jaya-dhvaja*, *as*, m., N. of a son of *Kārtavīrya Arjuna* and father of *Tāla-jangha*. — *Jaya-dhvanī*, *is*, m. a shout or cry of victory. — *Jaya-nārāyaṇa*, *as*, m., N. of the author of the poem *Kāśī-khaṇḍa*. — *Jaya-nrīsinha*, *as*, m., N. of a deity. — *Jaya-pattra*, *am*, n. a written account of a victory, record of victory. — *Jaya-pāla*, *as*, m. 'guardian of victory,' an epithet of *Brahmā*, also of *Viṣṇu*; a king; N. of several kings; the plant *Croton Jamaigota*. — *Jaya-putraka*, *as*, m. a kind of dice; [cf. *jaya-kolāhala* and *jatu-putraka*.] — *Jaya-pura*, *am*, n. 'town of victory,' N. of a fortress in *Kāśmīra*; also of a small state in *Marwur*. — *Jaya-prasthāna*, *am*, n. march to victory. — *Jaya-priya*, *as*, m., N. of a hero on the side of the *Pāṇḍavas*; (*ā*), f., N. of one of the *Mātṛīs* in attendance on *Skanda*. — *Jaya-mangala*, *is*, m. a royal elephant; a remedy for fever, a febrifuge; N. of a commentator on the *Bhāṭṭī-kāvya*; (*ā*), f., N. of a commentary on the *Bhāṭṭī-kāvya* composed by *Jaya-mangala*; (*am*), n. a cheer of victory; [cf. *jayāsīs*.] — *Jaya-matī*, *is*, m., N. of a *Bodhi-sattva*. — *Jaya-matī*, f., N. of several women; [cf. *jaya-vat*.] — *Jaya-mādhava*, *as*, m., N. of a poet. — *Jaya-yajña*, *as*, m. the *Asva-medha* or sacrifice of a horse as a mark of dominion. — *Jaya-rāja*, *as*, m., N. of several men. — *Jaya-rāta*; *as*, m., N. of a warrior who took the side of the *Kuru* princes. — *Jaya-rāma*, *as*, m., N. of the author of the *Nyāya-siddhānta-mālā*; N. of several other men. — *Jaya-lakshmi*, *is*, f. victory, the goddess of victory; N. of a woman. — *Jaya-lekha*, *as*, m. record of victory; [cf. *jaya-pattra*.] — *Jaya-vat*, *ān*, *atī*, *at*, victorious, triumphant; [cf. *jaya-matī* and *jayā-vatī*.] — *Jaya-vardhana*, *as*, m., N. of a poet. — *Jaya-varma-deva*, *as*, m., N. of a king. — *Jaya-vaha*, *as*, *ā*, *am*, conferring victory, victorious. — *Jaya-vādyā*, *am*, n. a drum or other instrument sounded to proclaim victory. — *Jaya-vārāha-tīrtha*, *am*, n., N. of a *Tīrtha*. — *Jaya-vāhīnī*, f., N. of the wife of *Indra*. — *Jaya-sabda*, *as*, m. a shout or song of victory, or the exclamation *Jaya*, *Jaya* repeated like the *Io* of the *Greeks* as in *Jaya-jaya deva hare*, &c. — *Jaya-sarman*, *ā*, m., N. of a poet. — *Jaya-sīla*, *as*, *ā*, *am*, victorious, triumphant. — *Jaya-sīṅga*, *am*, n. a horn blown to announce a victory. — *Jaya-srī*, *is*, f. victory, glory, the goddess of victory. — *Jaya-sinha*, *as*, m., N. of several men; N. of a king of *Kāśmīra*; [cf. *jayā-sinha*.] — *Jaya-sena*, *as*, m., N. of a king of *Magadha*; also of a son of *Adina* or *Ahīna*; of a son of *Sārvabhauma*; N. of the father of the *Avantya*; also of the son of *Mahendra-varman*; N. of a *Buddhist*; (*ā*), f., N. of a female door-keeper; [cf. *jayat-sena*.] — *Jaya-skandha*, *as*, m., N. of a minister of king *Yudhi-śhthira*. — *Jaya-stambha*, *as*, m. a trophy; a column erected to commemorate a victory. — *Jaya-svāmīn*, *ī*, m. the lord of victory.

an epithet of Siva; N. of a scholiast on the Chandogya-sūtras and of the author of a commentary on the Āśvalāyana-Brahmaṇa. — *Jayasvāmi-pura*, *am*, n., N. of a town founded by Jushka. — *Jayā-kara* (*ya-āk°*), *as*, m., 'a mine of victory,' N. of a man. — *Jayāditya* (*ya-ād°*), *as*, m., N. of a king; N. of the author of the Kāśikā-vṛiti. — *Jayā-devī*, *f*, N. of a Buddhist deity [cf. *jayā*]. — N. of a woman. — *Jayānanda* (*ya-ān°*), *as*, m., N. of a man. — *Jayānanda-vāra*, *as*, m., N. of a man. — *Jayā-nika* (*ya-ān°*), *as*, m., N. of a warrior on the side of the Pāṇḍavas. — *Jayāntarāya* (*ya-an°*), *as*, m., an impediment or hindrance to victory. — *Jayāpīda* (*ya-āp°*), *as*, m., N. of a king of Kāśmīra. — *Jayā-bhaṭṭārikā*, *f*, N. of a place. — *Jayārava* (*ya-ār°*), *as*, m., song of victory; [cf. *jaya-sabda*]. — *Jayāvaghosha* (*ya-av°*), *as*, m., proclamation of victory, cheering. — *Jayā-vatī*, *f*, N. of one of the Mātṛis attending on Skanda; [cf. *jaya-matī* and *jaya-vat*]. — *Jayāvaha* (*ya-āv°*), *as*, *ā*, *am*, conferring victory, victorious; (*ā*), *f*, a kind of Croton; [cf. *bhadra-dantikā*]. — *Jayāśis* (*ya-ās°*), *is*, *f*, a prayer for victory; congratulations after a victory; cheer of victory. — *Jayāśraya* (*ya-ās°*), *as*, *ā*, *am*, 'the asylum of victory,' favoured by victory; (*ā*), *f*, a kind of grass; [cf. *jarāḍi*]. — *Jayāśva* (*ya-ās°*), *as*, m., N. of a hero on the side of the Pāṇḍavas. — *Jayā-sinha*, *as*, m., N. of a man. — *Jayāhvā* (*ya-āh°*), *f*, = *jayāvahā*, *q. v.* — *Jayendra* (*ya-in°*), *as*, m., N. of a king of Kāśmīra; also of another person; a vihāra built by the latter is called Jayendra-vihāra. — *Jayēśvara* (*ya-ēs°*), *as*, m., N. of a sanctuary built by Jayā-devī. — *Jayoddhura* (*ya-ud°*), *as*, *ā*, *am*, exulting in victory. — *Jayolāsa-nidhi* (*ya-ul°*), *is*, m., title of a work.

*Jayaka*, *as*, *ā*, *am*, victorious; (*as*), m., N. of a man.

*Jayat*, *an*, *antī*, *at*, conquering, defeating; excelling. — *Jayat-sena*, *as*, m., N. of a king of Magadha; of a son of Sārvabhauma; of Naḍīna; a N. assumed by the fourth (?) son of Pāṇḍu; (*ā*), *f*, N. of one of the Mātṛis attending on Skanda; [cf. *jaya-sena*]. — *Jayad-bala*, *as*, m., N. assumed by one of the youngest Pāṇḍu princes at the court of king Vīraṭa. — *Jayad-ratha*, *as*, m., N. of a king of the Siddhas and Sauviris fighting on the side of the Kuru princes; a son of Vṛihata-manas; a son of Vṛihat-karman; of Vṛihat-kāya; of the tenth Manu.

*Jayana*, *am*, n., conquering, subduing; armour for cavalry, elephants, &c.; (*is*), *f*, N. of a daughter of Indra; [cf. *jayanti*]. — *Jayana-yuj*, *k*, *k*, *k*, caparisoned (as a war horse), victorious.

*Jayanta*, *as*, m., N. of a son of Indra; an epithet of Siva; N. of a Rudra; N. of a son of Dharma by Marutvatī (he was a part of Vāsudeva and = *upendra*); a class of deities (with Jainas) forming a subdivision of the Anuttaras; the moon; the assumed N. of Bhīma at the court of king Vīraṭa; N. of a minister of Daśa-ratha; also of a Gandharva, the father of Vikramāditya; of a king of Gauḍa; of a Brāhman of Kāśmīra; of an author of a grammatical work; N. of a mountain; (*ī*), *f*, a flag, a banner; the plant Sesbania Ægyptiaca, = *jivanti*; blades of barley planted at the commencement of the Daśaharā and gathered at its close; a particular combination in astronomy, or the rising of the asterism Rohiṇī at midnight, on the eighth of the dark half of Srāvaṇa, or in fact on the birthday of Kṛishna, which is then particularly sacred; an epithet of Durgā; of Dakṣhāyānī (the wife of Siva) in Hastinā-pura; N. of the tutelary deity of Vasūdreka; N. of the daughter of Indra; N. of the wife of Rīshabha received by him from Indra; N. of a river; N. of a country. — *Jayanta-patra*, *am*, n., 'leaf of victory or triumph,' (in law) the sealed and written award of the judge in favour of either party; (in historical tradition) the label on the forehead of a horse turned loose for the Āśva-medha sacrifice. — *Jayanta-pura*, *am*, n., N. of a town. — *Jayanta-svāmīn*, *ī*, m., N. of the author of a small treatise on the Vedic accent. — *Jayanti-purī*, *f*, N. of a town.

*Jayitri*, *tā*, *trī*, *trī*, a victor, conqueror, victorious.

*Jayin*, *ī*, *inī*, *ī*, conquering, victorious, a conqueror; gaining the victory, winning in a suit at law; granting victory.

*Jayishnu*, *us*, *us*, *u*, habitually victorious, victorious.

*Jayus*, *us*, *us*, *u*, Ved. victorious.

*Jayya*, *as*, *ā*, *am*, to be conquered or gained, conquerable, vulnerable.

**जर** *jara*, *as*, *ā*, *am* (fr. rt. *i. jī*), becoming old or worn out, old; wearing out; causing old age, producing decay, consuming; (*as*), m., wearing out, wasting; (*ā*), *f*, the becoming old, old age; old age personified as a daughter of Death; decrepitude, the general debility consequent upon old age; digestion; a kind of date tree, = *kshirikā*; N. of a Rākshasi worshipped for having united the two halves into which Jarā-sandha (*q. v.*) was divided at his birth; [cf. *vi-jara*]. — *Jarātura* (*rā-āt°*), *as*, *ā*, *am*, infirm, decrepit, debilitated, old. — *Jarā-paripata*, *as*, *ā*, *am*, stooping, bent down with age or infirmity. — *Jarā-pushpa*, *as*, m., = *jarā-sandha*. — *Jarā-bhīru*, *us*, m., love or the deity Kāma ('afraid of old age'). — *Jarā-mṛityu*, *ū*, m., du., old age and death; (*us*, *us*, *u*), one who dies from old age. — *Jarā-vat*, *ān*, *atī*, *at*, aged, old. — *Jarāvasthā* (*rā-av°*), *f*, state of old age, decrepitude. — *Jarā-sandha*, *as*, m., N. of a celebrated king and warrior, sovereign of Magadha and Cedi, son of Bṛihad-ratha, father-in-law to Kapśa, and enemy of Kṛishna; he was slain in single combat by Bhīma; (according to a legend, he was born divided in two halves, which were put together by the Rākshasi Jarā, *q. v.*; he is also identified with the Dānava Vipracīti, and mentioned among the hundred sons of Dhṛita-rāshṭra.) — *Jarāsandha-jit*, *t*, m., 'conqueror of Jarā-sandha,' N. of Bhīma-sena, the second of the Pāṇḍu princes.

*Jaratha*, *as*, *ā*, *am*, old, decayed, infirm; bent, bowed down, drooping; hard, solid; hard-hearted, harsh, cruel; pale, yellowish-white (the colour of old leaves); (*as*), m., decrepitude, old age; [cf. Germ. *hart*; Goth. *hardus*].

*Jaraṇa*, *as*, *ā*, *am*, old, decayed, infirm; solvent, promoting digestion; (*as*, *am*), m., n. several medicinal plants or drugs used for promoting digestion, = *jiraka*, cumin-seed; *kṛishna-jiraka*, *Nigella Indica*; = *kāsa-marda* and = *kushīhaushadhī*; *Asa Fōtīda*; a sort of salt, Bit-lobon or Bit-lavana; (*ā*), *f*, old age; the plant *Nigella Indica*; (*am*), n., old age, becoming old and infirm; one of the ten ways in which an eclipse is supposed to end. — *Jaraṇa-druma*, *as*, m., the tree *Vatica Robusta*.

1. *jaranā*. See under *jarana* above.

*Jaraṇḍa*, *as*, *ā*, *am*, decayed, old.

*Jaranyā*, *f*, Ved. decrepitude.

*Jarat*, *an*, *antī* (or *atī*), *at*, old, ancient, advanced in years, infirm, decayed; (*an*), m., an old man; (*tī*), *f*, an old woman; [cf. Gr. *γέρων*; Hib. *gearait*, 'a saint, a holy man'; Germ. *krank*?]. — *Jarat-kāru*, *us*, *us*, m., f., N. of an ancient Rishi of the family of Yāyāvara, and of his wife who was a sister of the serpent-prince Vāsuki, both being the parents of Āstika; (*us*), m., the Vyāsa of the twenty-seventh Dvāpara. — *Jarat-kāru-prīyā*, *f*, the wife of Jarat-kāru exercising a peculiar power over serpents, see the preceding. — *Jarad-ashī*, *is*, *is*, *ī*, Ved. reaching to a great age, very old; (*is*), *f*, longevity. — *Jarad-gava*, *as*, m., an old bull or ox; N. of a vulture; (*ī*), *f*, an old cow; [cf. *go-jara*]. — *Jaradgava-nīthi*, *is*, *f*, 'the course of the old bull,' N. of a part of the moon's path occupied by the constellations Vi-śākhā, Anu-rādhā, and Jyeshṭhā. — *Jarad-yoshā*, *f*, an old woman. — *Jarad-vish*, *ī*, *ī*, *ī*, Ved. (Sāy.) seizing on and devouring dry (wood) or consuming water (applied to Agni).

*Jaratikā*, *f*, an old woman.

*Jaratīn*, *ī*, m., N. of a man.

*Jaranta*, *as*, m., an old man; a buffalo.

*Jarayitri*, *tā*, *trī*, *trī*, consuming, devouring.

*Jarayu*, *us*, *us*, *u*, becoming old; [cf. *a-jarayu*].

*Jaras*, *ā*, *f*, (only *jaras* before vowel-terminations, Gram. 171), the becoming old, decay, decrepitude, old

age; (*ā*), m., N. of a son of Kṛishna by Turī; N. of the hunter who wounded Kṛishna; [cf. Gr. *γῆρας*].

*Jarasa* at the end of an adv. comp. = *jaras*; [cf. *ā-jarasam*].

*Jarasāna*, *as*, m., a man.

1. *jarā*, *f*, old age &c. See under *jara*, col. 2.

*Jarāyaṇī*, *is*, m., = *jarā-sandha*.

*Jarāyu*, *us*, *us*, *u*, withering, dying away; (*u*), n., the slough or cast-off skin of a serpent; the membrane which envelopes the fetus, the outer skin of the embryo or chorion, (the inner or amnion is called *ulva*); after-birth, secundines; (*us*), m., N. of a plant, = *agni-jara*; also = *jaṭāyu*; (*us*), *f*, N. of one of the Mātṛis attending on Skanda; [cf. *jyotir-jarāyu* and *nīr-jarāyu*]. — *Jarāyu-ja*, *as*, *ā*, *am*, born from the womb, viviparous, born alive.

*Jarita*, *as*, *ā*, *am*, old, decayed; (*ā*), *f*, N. of a Sārngikā (or kind of bird), the mother of four sons at once by the Rishi Manda-pāla in the form of a male Sārngaka. — *Jarītārī* (*īa-ari*), *is*, m., N. of the eldest son of Manda-pāla by Jaritā.

*Jarin*, *ī*, *inī*, *ī*, old, ancient, infirm, decayed; (*ī*), m., an old man.

*Jariman*, *ā*, m., Ved. old age; decrepitude, death from old age.

1. *jarūtha*, *am*, n., skinniness, flesh flaccid with old age; flesh.

*Jarjara*, *as*, *ā*, *am*, old, infirm, decrepit, decayed; torn or broken in pieces, split up into small particles, divided in parts or pieces, broken; perforated, wounded, hurt; dull, hollow (as the sound of a broken vessel); (*am*), n., Indra's banner or emblem; = *śaivala*, an aquatic plant. — *Jarjara-tva*, *am*, n., the being old or decayed or perforated &c. — *Jarjara-rānānā* (*rā-ān°*), *f*, N. of one of the Mātṛis attending on Skanda.

*Jarjarita*, *as*, *ā*, *am*, torn in pieces, worn out.

*Jarjarika*, *as*, *ā*, *am*, old, decayed; ragged, perforated, full of holes.

*Jarjari-kṛīta*, *as*, *ā*, *am*, wounded, disabled.

*Jarjra*, *as*, *ā*, *am*, old, decayed; (*as*), m., the (waning) moon; a tree.

**जरडी** *jarāḍi*, *f*, a kind of grass; [cf. *garmōḥikā*, *jayāśrayā*, *sunālā*].

**जरणा** 2. *jaranā*, *f*, (fr. 3. *jī*), Ved. roaring, crackling, sounding; (Sāy.) invoking, praising; [cf. 1. *jarana*, col. 2.].

*Jarant-prā*, *ās*, *ās*, *am*, Ved. moving on with noise; (Sāy.) increasing the wealth of the praiser.

*Jarāṇya*, *as*, *ā*, *am*, to be addressed with praise or invoked.

*Jarāṇyu*, *us*, *us*, *u*, Ved. invoking aloud; (Sāy.) desiring praise.

*Jaramāna*, *as*, m., N. of a man.

2. *jarā*, *f*, Ved. crackling, roaring; invoking, greeting; praise; [cf. 1. *jarā* above]. — *Jarā-bodha*, *as*, *ā*, *am*, Ved. attending to invocation or praise. — *Jarābodhiya*, *am*, n., N. of several Sāmans.

*Jarīṭī*, *tā*, m., Ved. an invoker, singer, praiser, worshipper.

2. *jarūtha*, *as*, m., Ved. one who roars or makes a noise; N. of a demon conquered by Agni; (Sāy.) speaking harshly or to be invoked.

**जर्च** *jarč*, cl. 1. 6. P. *jarčati*, &c., to say, speak; to reprove, abuse, blame; to threaten.

**जर्छे** *jarčh*, cl. 1. 6. P. *jarčhati*, &c., to say, speak; to blame; to threaten; [cf. *čarč*].

**जर्ज** *jarj*, cl. 1. 6. P. *jarjati*, &c., to say; to blame, reprove; to kill or hurt (?).

*Jarjita*, *as*, *ā*, *am*, torn to pieces, wounded; (perhaps a wrong form for *jarjarita*.)

**जर्जर** *jarjara*. See above.

**जर्जर्** *jarjh*, cl. 1. 6. P. *jarjhati*, to say or speak; to blame; to threaten; [cf. *jarč*].

**जर्त** *jarta*, *as*, m., = *jartu*, *q. v.*

जर्तिक *jartika*, *ās*, m. pl. = *bāhika*.

जर्तिल *jartila*, *as*, m. wild sesamum.

जर्तु *jartu*, *us*, m. (said to be fr. rt. *jan*), the vulva; an elephant.

जर्त्स *jarts*, cl. 1. P. *jartsati*, &c., to say, speak; to blame, censure, abuse; to protect.

जर्भरि *jarbhari*, *is, is, i* (fr. rt. *bhri*?), Ved. supporting (?). According to Sāy. *jarbhari* = *bhar-tārau*, supporters (epithet of the *Asvins*).

जर्य *jarya*, *as, ā, am* (fr. rt. 1. *jrī*), becoming old; [cf. *a-jarya*.]

जर्वर *jarvara*, *as, m.*, N. of a priest assisting at a sacrifice by which the serpent-race overcame death.

जर्हिल *jarhila*, *as*, m. wild sesamum; [cf. *jartila*.]

जल *jal*, cl. 1. P. *jalati*, &c., to be rich or wealthy; to cover, hide, or veil; to cover as with a net, encompass; to be sharp; to be cold, stiff, dull, dumb; cl. 10. P. *jālayati*, *-yitum*, to cover; [cf. Lat. *galea*.]

1. *jala*, *as, ā, am* (said to be fr. the preceding rt.; perhaps connected with *gal*; cf. *jaḍa*), cold, stupid, apathetic, idiotic; (*as*), m., N. of a man with the patronymic *Jātukarṇya*; (*ā*), f., N. of a river; (*am*), n. water, any fluid; a kind of fragrant medicinal plant, = *hrivera*; the embryo or uterus of a cow; frigidity (moral, mental, or physical); [cf. Lat. *gelu*; Goth. *kalds*; Lith. *szala*, *szaltas*; Russ. *chobodnyi*; Hib. *gīl*.] — *Jala-kantaka*, *as, m.* a crocodile; 'water-thorn', the plant *Trapa Bispinosa*. — *Jala-kapi*, *is, m.* the Gangetic porpoise, *Delphinus Gangeticus* ('water-monkey'). — *Jala-kapota*, *as, m.* 'water-pigeon', N. of a particular species of bird. — *Jala-kara*, *as, ī, am*, making or pouring forth water; (*as*), m. rent or tax derived from water for fisheries &c. — *Jala-karanka*, *as, m.* a shell, a conch; a cocoa-nut; a cloud; a wave; a lotus. — *Jala-kalka*, *as, m.* 'water-sediment', mud, mire. — *Jala-kalmasha*, *as, m.* the poison produced at the churning of the ocean. — *Jala-kāka*, *as, m.* 'a water-crow', the diver bird. — *Jala-kānksha*, *as, m.* 'desirous of water', an elephant; [cf. *jalākānksha*.] — *Jala-kānkshin*, *ī, īnī, ī*, desirous of water, fond of water; (*ī*), m. an elephant. — *Jala-kānta*, *as, m.* the wind ('the water-lover'). — *Jala-kāntāra*, *as, m.* a N. of *Varuṇa* ('whose grove or garden is water'). — *Jala-kāmuka*, *as, m.* N. of a plant, = *kuṭumbini*. — *Jala-kirāta*, *as, m.* (*kirāta* for *kirāta*), a shark or (according to some) a large alligator. — *Jala-kukkuṭa*, *as, m.* a water-fowl or other water-bird; (*ī*), f. the black-headed gull; [cf. *garḡāillī*.] — *Jala-kukkubha*, *as, m.* a species of aquatic bird, = *koyashī*. — *Jala-kuntala*, *as, m.* 'water-hair', N. of an aquatic plant, *Blyxa Octandra*; [cf. *jala-keśa*.] — *Jala-kuhjaka*, *as, m.* N. of an aquatic plant, *Trapa Bispinosa*. — *Jala-kūpi*, f. a spring, well; pond, pool; whirlpool. — *Jala-kūrma*, *as, m.* the Gangetic porpoise. — *Jala-kṛit*, *ī, ī, ī*, causing rain. — *Jala-keṭu*, *us, m.* N. of a particular comet. — *Jala-keli*, *is, is, m.* f. playing or gamboling in water, splashing one another with water. — *Jalakeṭi-varjāna*, *m.* title of the third chapter of *Harī-nātha's* poem *Rāma-vilāsa-kāvya*. — *Jala-keśa*, *as, m.* 'water-hair', the plant *Blyxa Octandra*; [cf. *jala-kuntala*.] — *Jala-kriyā*, f. a funeral ceremony, offering libations, presenting water to the manes of the deceased. — *Jala-kriḍā*, f. sport-ing or gamboling in water, bathing for pleasure or amusement; [cf. *jala-keli*.] — *Jala-khaga*, *as, m.* an aquatic bird. — *Jala-gandha*, *as, ā, am*, making the water fragrant (?) or turbid (?). — *Jala-gandhe-bha*, *as, m.* 'a scented elephant frequenting water', N. of a species of animal. — *Jala-garbha*, *as, m.*,

N. of a son of *Jala-vāhana*, = *Ānanda* in a former birth. — *Jala-gulma*, *as, m.* a turtle, tortoise; a quadrangular tank, a piece of water; a whirlpool. — *Jalan-ga*, *as, ā, am*, aquatic, frequenting water, going in water; (*as*), m. the colocynth (*mahā-kāla*). — *Jalan-gama*, *as, m.* a *Cāṇḍāla*, an outcast; (a various reading for *janan-gama*). — *Jala-ka-tvāra*, *am, n.* a square tank. — *Jala-āra*, *as, ī, am*, going in water, aquatic, amphibious; (*as*), m. an aquatic animal. — *Jala-āra-jīva*, *as, m.* a fisherman; (*ās*), m. pl. the inhabitants of the east coast. — *Jala-āra-jīva* ('*ra-āj*'), *as, m.* a fisherman. — *Jala-āra-jīva*, *ī, īnī, ī*, living in or near water, frequenting water; (*ī*), m. an aquatic animal, a fish. — *Jala-ja*, *as, ā, am*, produced or born in water, living or growing in water; coming from or peculiar to water; (*as*), m. an aquatic animal, a fish; sea-salt, = *lonāra*, a collective N. for several signs of the zodiac; (*ā*), f. a kind of plant, = *khitaka*; (*as, am*), m. n. a shell; the conch-shell used as a trumpet; (*am*), n. a pearl, a shell or other product of the sea; the lotus (*Nelumbium*); N. of several other plants, = *hijjala*, *śaivala*, *vānira*, *kupīlu*. — *Jalaja-kusuma*, *am, n.* 'water-flower', the lotus. — *Jalaja-kusuma-yoni*, *is, m.* 'born from a lotus-flower', a N. of *Brahmā*. — *Jalaja-dravya*, *am, n.* a pearl, a shell or other product of the sea. — *Jala-jantu*, *us, m.* a fish or any marine or aquatic or amphibious animal. — *Jala-jantukā*, f. a leech. — *Jala-janman*, *a, n.* 'water-bom', the lotus (*Nelumbium*). — *Jalajā-jīva* ('*ja-āj*'), *as, m.* a fisherman; (*ās*), m. pl. the inhabitants of the eastern coast; [cf. *jala-āra-jīva*.] — *Jalajāsana* ('*ja-ās*'), *as, m.* a N. of *Brahmā* (sitting on the lotus). — *Jala-jīva*, *as, m.* a crocodile ('having a cold tongue?'). — *Jala-jivin*, *ī, m.* a fisherman. — *Jala-jimba*, *as, m.* a bivalve shell. — *Jala-taranga*, *as, m.* a wave; a metal cup filled with water producing harmonic notes like a musical glass. — *Jala-tā*, f. the state of water. — *Jala-tāḍana*, *am, n.* beating water, any fruitless action. — *Jala-tāpika*, *as, m.* the *Hilsa* or sable fish, *Clupeodon līsha* (also called *jala-tāpī*); another kind of fish, commonly *Caēuchhi*, *Cyprinus Cachius*. — *Jala-tāla*, *as, m.* the *Hilsa* or *Hilsa* fish. — *Jala-tikīkā*, f. *Boswellia Muifera*. — *Jala-turaga*, *as, m.* 'water-horse', hippopotamus (?). — *Jala-trā*, f. 'water-guard', an umbrella. — *Jala-trāsa*, *as, m.* hydrophobia. — *Jala-trāsin*, *ī, īnī, ī*, having hydrophobia, hydrophobic. — *Jala-da*, *as, ā, am*, giving or pouring forth water; (*as*), m. a cloud; a fragrant grass, *Cyperus Rotundus* [cf. *mustaka*]; (*ās*), m. pl., N. of a school of the *Atharva-veda*; N. of a *Varsha* in *Sāka-dvīpa*. — *Jalada-kshaya*, *as, m.* disappearance of the clouds, autumn. — *Jalada-panktī*, *is, f.* a line or long succession of clouds. — *Jala-dardura*, *as, m.* a water-pipe, a kind of musical instrument. — *Jalada-saṅhati*, *is, f.* the gathering of clouds, cloudiness. — *Jaladāgama* ('*da-āg*'), *as, m.* the arrival or approach of clouds, the rainy season. — *Jala-dāna*, *am, n.* the giving of water. — *Jala-dābha* ('*da-ābha*'), *as, ā, am*, cloud-like, dark, black. — *Jaladāsana* ('*da-aś*'), *as, m.* the tree *Shorea Robusta*, = *śāla*. — *Jala-deva*, *am, n.* scil. *bha* or *nakshatra*, the constellation *Ashādhā*, having the water as its deity. — *Jala-devatā*, f. a water-goddess, naiad. — *Jala-dravya*, *am, n.* a pearl, a shell or other product of the sea; [cf. *jalaja-dravya*.] — *Jala-dronī*, f. a bucket. — *Jala-dvīpa*, *as, m.* N. of an island. — *Jala-dhara*, *as, ā, am*, holding or carrying or having water; (*as*), m. a cloud; the ocean; a kind of grass, *Cyperus Rotundus*; the plant *Dalbergia Ougeinensis*; N. of a metre containing 4 x 32 syllabic instants. — *Jala-dhara-garjita-ghoṣha-susvara-nakshatra-rāja-sankusumitābhīja* ('*ta-abh*'), *as, m.* N. of a Buddha (having a voice musical as the sound of the thunder of the clouds and conversant with the appearance of the regents of the *Nakshatras*). — *Jaladhara-mālā*, f. a row of clouds; a metre consisting of four lines of twelve syllables each. — *Jaladhāra*, *as, m.* N. of a mountain; N. of a *Varsha*

in *Sāka-dvīpa*; (*ā*), f. a stream of water. — *Jala-dhī*, *is, m.* the ocean; a large number, 100 billions. — *Jaladhī-gā*, f. 'going to the ocean', a river. — *Jaladhī-jā*, f. 'ocean-born', N. of the goddess *Lakshmi* (as one of the fourteen precious things recovered at the churning of the ocean). — *Jaladhī-rasana*, *as, ā, am*, 'ocean-girt', an epithet of the earth. — *Jaladhī-sambhava*, *as, ā, am*, produced from the ocean, marine. — *Jala-nakula*, *as, m.* an otter. — *Jala-nara*, *as, m.* 'water-man', merman, N. of a particular animal. — *Jala-nāḍī*, f. a water-course. — *Jala-nādhī*, *is, m.* 'treasure of water', the ocean, sea. — *Jala-nirgama*, *as, m.* a drain, a water-course, a pipe along a wall or building for carrying off water, a water-fall, the descent of a spring &c. into a river below. — *Jala-nivaha*, *as, m.* a quantity of water. — *Jala-nīlikā* or *jala-nīlī*, f. the aquatic plant *Blyxa Octandra*. — *Jalan-dhama*, *as, m.* N. of one of the attendants of *Skanda*; also of a *Dānava*; (*ā*), f., N. of a daughter of *Kṛishna* by *Satyā-bhāmā*. — *Jalan-dhara*, *as, m.* 'water-bearer', N. of a man; N. of an *Asura* fabled to have been produced by the contact of a flash from *Siva's* eye with the ocean and adopted by the god of the waters; he is so called as having on a particular occasion caught the water which flowed from *Brahmā's* eye. — *Jalandhara-pura*, *am, n.* N. of a town. — *Jalandhara-vaḍha*, *as, m.* title of a chapter of the *Linga-Purāṇa*. — *Jala-pakshin*, *ī, m.* a water-bird. — *Jala-paṭala*, *am, n.* a sheet of water, a cloud. — *Jala-pati*, *is, m.* 'lord of the waters', i. e. *Varuṇa* or the *Hindū Neptune*; the ocean. — *Jala-patha*, *as, m.* a sea voyage. — *Jala-paddhati*, *is, f.* a water-course, gutter, drain. — *Jala-pātra*, *am, n.* a drinking-vessel. — *Jala-pāda*, *as, m.* (for *jāla-pāda*?), N. of a frog-king. — *Jala-pāna*, *am, n.* the drinking of water; (in Bengal = refreshment, luncheon). — *Jala-pāravata*, *as, m.* 'an aquatic pigeon', N. of a particular bird. — *Jala-pitta*, *am, n.* fire ('the bile of water'). — *Jala-pīppalī*, f. an aquatic plant, *Commelina Salicifolia*, and another species. — *Jala-pīppikā*, f. a fish. — *Jala-pushpa*, *am, n.* an aquatic flower. — *Jala-pūra*, *as, m.* the full bed or stream of a river, a full stream. — *Jala-prishṭhajā*, f. the plant *Blyxa Octandra*, or *Pistia Stratiotes*. — *Jala-prapāta*, *as, m.* a water-fall. — *Jala-pralaya*, *as, m.* destruction by water. — *Jala-prānta*, *as, m.* 'the water's edge', shore, bank of a river. — *Jala-prāya*, *as, ā, am*, abounding with water; (*am*), n. a country abounding with water. — *Jala-prīya*, *as, ā, am*, fond of water, frequenting water; (*as*), m. the bird *Cātaka*, *Oculus Melanoleucus*; a fish; (*ā*), f. an epithet of *Dākshyaṇi*. — *Jala-plava*, *as, m.* an otter. — *Jala-plāvana*, *am, n.* immersion under water, an inundation, a deluge. — *Jala-phala*, *as, m.* the water-nut, *Trapa Bispinosa*. — *Jala-bandhaka*, *as, m.* 'water-barrier', a dam, a dike, rocks or stones impeding a current. — *Jala-bandhu*, *us, m.* a fish ('friend of water'). — *Jala-bālaka* or *jala-vālaka*, *as, m.* an epithet of the *Vindhya* mountains; (*īkā*), f. lightning (surrounded by water, i. e. clouds?). — *Jala-bimba*, a kind of plant (?). — *Jala-budbuda*, *as, am, m.* n. a bubble of water. — *Jala-brahmī*, f. a kind of pot-herb, *Hingcha Repens*. — *Jala-bhā-jana*, *am, n.* a vessel for water, water-pot. — *Jala-bhīti*, *is, f.* hydrophobia. — *Jala-bhū*, *ūs, ūs, u*, aquatic, produced in or by water; (*ūs*), m. a cloud; N. of a plant, = *kanḍāca*. — *Jala-bhūshaya*, *as, m.* wind ('decorating the water'). — *Jala-bhṛit*, *t, m.* a cloud ('water-bearing'). — *Jala-makshikā*, f. a water-insect. — *Jala-magna*, *as, ā, am*, immersed in water. — *Jala-madgu*, *us, m.* a kingfisher. — *Jala-madhūka*, *as, m.* N. of a plant, = *kīreshṭha*, *kshaudra-prīya*, &c. — *Jala-mandira*, *am, n.* = *jala-yantra-grīha*. — *Jala-maya*, *as, ī, am*, formed of water, consisting of water, watery. — *Jala-masi*, *is, m.* 'water-ink', a dark cloud. — *Jala-mātreṇa*, *ind.* by mere water. — *Jala-mārga*, *as, m.* a water-course, a drain or canal leading from a pond &c. — *Jala-mārjāra*, *as, m.* 'water-cat', an otter. — *Jala-muc*, *k, k, k*, shedding water; (*k*), m.

a cloud. — *Jala-mūrti*, *is*, m. Siva, of whom one form is water, (implying his presence in all matter.) — *Jala-mūrtikā*, f. hail (a form of water). — *Jalamoda*, *am*, n. 'delighting in water,' the fragrant root of *Andropogon Muricatus*, = *uśtra*. — *Jalambala* (?), *am*, n. a stream; collyrium. — *Jala-yantra*, *am*, n. a water-engine, a machine for raising water &c., any contrivance connected with that element; a water-clock, a clesydra. — *Jala-yantraka*, *am*, n. a machine for raising water &c. — *Jalayantra-griha* or *jalayantra-niketana* or *jalayantra-mandira*, *am*, n. a house or fabric erected in the midst of water; subterranean apartments constructed in the bank of a river to serve as a retreat in the hot season, a summer-house &c. — *Jala-yātrā*, f. a voyage. — *Jala-yāna*, *am*, n. 'a water vehicle,' a ship. — *Jalaranka*, *as*, m. or *jala-rañjā*, *as*, m. a species of Vaka or crane (*Ardea Nivea*). — *Jala-ranku*, *us*, m. a kind of gallinule. — *Jala-ranḍa*, *as*, m. a whirlpool; a drop, drizzle, thin sprinkling of water; a snake; [cf. *jala-ranḍa*]. — *Jala-rasa*, *as*, m. sea-salt. — *Jala-rākshasi*, f. 'the water Rākshasi,' also called *Su-rasā*, a female demon described in *Rāmāyana* V. 6, as the mother of the *Nāgas*; she placed herself in the way of *Hanumat* in his flight across the straits between the continent and Ceylon, and in order to prevent his crossing attempted to swallow him bodily. He escaped by reducing himself to the size of a thumb, darting through her huge body and coming out at her right ear. — *Jala-rāsī*, *is*, m. a sheet of water, a quantity of water; the ocean. — *Jala-ranḍa*, *as*, m. = *jala-ranḍa*. — *Jala-ruḥ*, f. m. growing in water, 'a lotus (*Nelumbium*). — *Jala-ruha*, *as*, m. an aquatic animal; (*am*), n. the lotus (*Nelumbium*). — *Jala-rūpa*, *as*, m. the fish of *Kāma-deva*, = *mākara*. — *Jala-latā*, f. 'water-creeper,' a wave, a billow. — *Jala-lava-muḥ*, *k, k, k*, discharging drops of water. — *Jala-lohita*, *as*, m. a *Rākshasa* (having water for blood). — *Jala-vat*, *ān, atī, at*, abounding in water. — *Jala-varaṇṭa*, *as*, m. a watery pustule. — *Jala-valka*, *am*, n., N. of the aquatic plant *Pistia Stratiotes*. — *Jala-vallī*, f. the water-nut, *Trapa Bispinosa*. — *Jala-vādita*, *am*, n. water-music, a kind of music in which water is used. — *Jala-vādyā*, *am*, n. a kind of musical instrument in which water is used. — *Jala-vāyasa*, *as*, m. 'a water-crow,' the diver bird. — *Jala-vāḷaka*, cf. *jala-bālaka*. — *Jala-vāsa*, *as*, m. residence in water; (*as, ā, am*), living or residing in water; (*as*), m. a kind of root, = *vtishṇu-kanda*; (*am*), n. the root of *Andropogon Muricatus*, = *uśtra*. — *Jala-vāha*, *as, ā, am*, carrying water; (*as*), m. a water-bearer, a cloud. — *Jala-vāhaka*, *as*, m. a water-bearer or carrier. — *Jala-vāhana*, *as*, m. a water-carrier; N. of a physician, = *Sākya-muni* in a former birth; (*am*), n. flowing of water; (*ī*), f. a water-course, aqueduct. — *Jala-viḍāla*, *as*, m. an otter. — *Jala-vindu*, *us*, m. a drop of water; N. of a *Tīrtha*. — *Jalarindujā*, f. a kind of sugar. — *Jala-vilva*, *as*, m. the plant *Pistia Stratiotes*; a tortoise; a crab; a quadrangular pond. — *Jala-vishuva*, *am*, n. the autumnal equinox, the moment of the sun's entering *Libra*; a kind of circle or cycle. — *Jala-vihangama*, *as*, m. a water-fowl. — *Jala-virya*, *as*, m., N. of a son of *Bharata*. — *Jala-vriśāka*, *as*, m. 'water-scorpion,' a prawn or shrimp. — *Jala-vetasa*, *as*, m. a kind of cane, = *vānira*. — *Jala-vyatha* or *jala-vyadha*, *as*, m. a kind of fish, *Esoc Cancila*. — *Jala-ryāla*, *as*, m. a water-snake; a marine monster. — *Jala-saya* or *jala-sayana*, *as*, or *jala-sūyān*, f. m. an epithet of *Viṣṇu*, who is supposed to sleep, reposing on his serpent-couch above the waters, during the four months of the periodical rains; also during the intervals of the submersion of the world; [cf. *jala-saya*]. — *Jalākāyī-tīrtha*, *am*, n., N. of a *Tīrtha*. — *Jala-sūktī*, *is*, f. a bivalve shell. — *Jala-sūci*, *is, is, ī*, cleansed by water, bathed, washed. — *Jala-sūka*, *am*, n. the plant *Blyxa Octandra*, a green moss-like substance growing on the surface of stagnant water, duckweed. — *Jala-sūkara*, *as*, m. a crocodile ('water-hog'). — *Jala-sosha*, *as*, m. drying up of water, drought.

— *Jala-samsarga*, *as*, m. mixing with water, dilution. — *Jala-sandha*, *as*, m., N. of a prince, a son of *Dhṛita-rāshṭra*. — *Jala-samudra*, *as*, m. the sea of fresh water. — *Jala-samparka*, *as*, m. mixture or dilution with water. — *Jala-sarpiṇī*, f. 'water-glider,' a leech. — *Jala-sāt*, *ind*. to the state of water (e. g. *jalasāt kṛi*, to reduce to water; *jalasāt sampadyate*, it is turned into water). — *Jala-sikta*, *as, ā, am*, sprinkled with water, wetted. — *Jala-sūci*, *is*, m. the Gangetic porpoise, *Delphinus Gangeticus*; a crow; a fish, a small sort of pike, *Esoc Cancila*; a leech; a water-nut, *Trapa Bispinosa*. — *Jala-seka*, *as*, m. sprinkling with water. — *Jala-stha*, *as, ā, am*, standing or abiding or situated in water; (*ā*), f. a kind of grass, = *ganḍa-dūrvā*. — *Jala-sthāna*, *am*, n. or *jala-sthāya*, *as*, m. a reservoir, a pond, a lake. — *Jala-ha*, *am*, n. a small water (or summer) house; [cf. *jalayantra-griha*]. — *Jala-harāṇa*, *am*, n. a metre consisting of 4 x 3 a syllabic instants. — *Jala-hastin*, f. m. a water-elephant; hippopotamus (?). — *Jala-hāra*, *as, ī, m*, f. a water-carrier. — *Jala-hārīṇī*, f. a water-course, drain, a channel for water. — *Jala-hāsa* or *jala-hāsaka*, *as*, m. cuttle-fish bone, considered as the indurated foam of the sea. — *Jala-hrada*, *as*, m., N. of a man. — *Jalākara* ('*la-āk*'), *as*, m. a source of water, a spring, a fountain. — *Jalākā*, f. = *jalakūṭā*, a leech. — *Jalākāṅksha* ('*la-āk*'), *as*, m. = *jala-kāṅksha*, an elephant. — *Jalākshī* ('*la-āk*'), f. an aquatic plant, *Commelina Salicifolia*. — *Jalākhu* ('*la-ākhu*'), *us*, m. 'water-mole,' an otter. — *Jalāśāla* ('*la-aś*'), *am*, n. a spring, well; natural water-course; the plant *Blyxa Octandra*. — *Jalāñjali* ('*la-añ*'), *is*, f. a handful of water, or water held in the palms of the hand, as presented to the manes of a dead person &c. — *Jalātāna* ('*la-aṭ*'), *as*, m. 'water-goer,' a heron; (*ī*), f. a leech. — *Jalādhyā* ('*la-ādhyā*'), *as, ā, am*, watery, marshy. — *Jalāṇuka* ('*la-aṇ*'), *am*, n. the fry of fish. — *Jalāṇṭaka*, *as*, m. a shark or (according to some) a large alligator &c. — *Jalāṇḍaka* ('*la-aṇ*'), *am*, n. the fry of fish. — *Jalātmikā* ('*la-āp*'), f. a leech; a well (in the latter sense a various reading for *jalāmbikā*). — *Jalātyaya* ('*la-aṭ*'), *as*, m. the passing away of the water (or clouds), autumn. — *Jalādarsa* ('*la-ād*'), *as*, m. a watery mirror, water reflecting any object like a mirror. — *Jalādharma* ('*la-ādhyā*'), *as*, m. a pond, a lake, a reservoir, any receptacle of water. — *Jalādhidāivata* ('*la-adh*'), *am*, n., scil. *bha* or *nakshatra*, the constellation *Aśhādhā* (having the water as its deity; cf. *jala-deva*); (*as*), m. an epithet of *Varuṇa* (?). — *Jalādhipa* ('*la-adh*'), *as*, or *jalādhipati* ('*la-adh*'), *is*, or *jalādhyaksha* ('*la-adh*'), *as*, m. an epithet of *Varuṇa*, lord of the waters. — *Jalānusāra* ('*la-an*'), *as*, m. going or acting like water. — *Jalāntaka* ('*la-an*'), *as*, m., N. of a son of *Kṛishṇa* by *Satya-bhāmā*; (*as, ā, am*), having water in the interior (*anta*); containing water. — *Jalāpasparśana* ('*la-ap*'), *am*, n. touching water, use of water. — *Jalābhisheka* ('*la-abh*'), *as*, m. sprinkling with water. — *Jalāmbara* ('*la-am*'), *as*, m., N. of a man, = *Rāhala-bhadra* in a former birth. — *Jalāmbikā* ('*la-am*'), f. a well; [cf. *jalātmikā*]. — *Jalāmbu-garbhā* ('*la-am*'), f., N. of a woman, = *Gopā* in a former birth. — *Jalāyukā* ('*la-āyu*) or *ī*, *jalālūkā* or *jalālūkā* or *jalāvukā* or *jalāvukā*, f. a leech (living in water). — *Jalārka* ('*la-ar*'), *as*, m. the sun reflected in water. — *Jalārṇava* ('*la-ar*'), *as*, m. the rainy season; the sea of fresh water. — *Jalārthin* ('*la-ar*'), *ī, inī, ī*, desirous of water, thirsty. — *Jalārḍra* ('*la-ar*'), *as, ā, am*, wet, charged with aqueous moisture; (*as, ā*), m. f. wet cloth or clothes. — *Jalālu* ('*la-ālu*'), *us*, m. a kind of bulbous plant. — *Jalāvātāra* ('*la-avā*'), *as*, m. a landing-place at a river's side. — *Jalāvarta* ('*la-āv*'), *as*, m. 'the turning round of water,' an eddy, a whirlpool. — *Jalāvīla* ('*la-āv*'), *as, ā, am*, stained or soiled with water. — *Jalāsāya* ('*la-ās*'), *as, ā, am*, resting or lying in water; stupid, dull, apathetic, cold; (*as*), m. a pond, a tank, a lake, a reservoir or any piece of water; a fish; the water-nut, *Trapa Bispinosa*; (*ā*), f. a kind of plant, = *gunḍālā*; (*am*),

n. the root of *Andropogon Muricatus*. — *Jalāsāyāntara* ('*ya-an*'), *am*, n. another lake. — *Jalāsāyot-sarga-tattva* ('*ya-ut*'), *am*, n. a part of the *Smṛiti-tattva*. — *Jalāsāyot-sarga-vīdhi*, *is*, m. title of a work by *Karmāṅkara-bhaṭṭa*. — *Jalāsāyīn* ('*la-ās*'), *ī, inī, ī*, lying or sleeping in water as a penance. — *Jalāsāya* ('*la-ās*'), *as*, m. a piece of water, a pond, a lake; a water-house; (*ā*), f. a kind of crane; a kind of grass. — *Jalā-shah* or *jalā-sah*, *shāt, ī, ī*, subduing water. — *Jalāsh(h)ilā* ('*la-ash*') or *ī*, f. a large square pond. — *Jalā-sāhu*, *as, ā, am*, = *jalā-shah*. — *Jalāsūkā*, f., see *jalāvukā*. — *Jalābhaya* ('*la-āh*'), *am*, n. a lotus (*Nelumbium*). — *Jale-āra*, *as, ī, am*, living or going in water; (*as*), m. an aquatic animal; a fish; any kind of water-fowl. — *Jalēchayā*, f. the plant *Heliotropium Indicum*; [cf. *hasti-sūṇḍā*]. — *Jale-jāta*, *am*, n. a lotus (*Nelumbium*). — *Jalendra* ('*la-in*'), *as*, m. 'chief of waters,' the sea; the ocean of fresh water; *Varuṇa*, the regent of the waters; N. of a *Jina* or *Jaina* saint. — *Jaladhana* ('*la-in*'), *am*, n. submarine fire. — *Jalebha* ('*la-ibha*'), *as*, m. a water-elephant; [cf. *jala-hastin*]. — *Jale-ruha*, *as*, m., N. of a kind of *Orissa*; (*ā*), f., N. of a plant, = *kuṭumbīnī*. — *Jale-vāha*, *as*, m. a diver (by caste or business). — *Jaleśa* ('*la-īśa*'), *as*, m. the sea, ocean; lord of the waters, i. e. *Varuṇa*. — *Jale-saya*, *as, ā, am*, resting or abiding in water; (*as*), m. an epithet of *Viṣṇu*; a fish. — *Jaleśvara* ('*la-īś*'), *as*, m. 'lord of waters,' the sea, the ocean; the deity of the waters, i. e. *Varuṇa*; N. of a sanctuary. — *Jaloka*, *as*, m., N. of a king of *Kāśmīra*; (*ā*), f. a leech; see *jalaukas*. — *Jalōchvāsa* ('*la-ud*'), *as*, n. a drain or channel made for carrying off an excess of water, or a similar channel made naturally by the overflow of a river &c. — *Jalodara* ('*la-ud*'), *am*, n. 'water-belly,' dropsy. — *Jalodhata-gati* ('*la-ud*'), *is, ī*, N. of a metre consisting of four lines of twelve syllables each. — *Jalodbhava* ('*la-ud*'), *as, ā, am*, born or produced in water, aquatic, marine; (*as*), m. 'origin of the waters,' N. of a place; an aquatic animal; N. of a water-demon slain by *Kāśyapa*; (*ā*), f., N. of a plant, = *laghu-brāhmī*, benzoin. — *Jalodbhūta* ('*la-ud*'), *as, ā, am*, born in or produced from water; (*ā*), f., N. of a plant, = *gunḍālā*. — *Jalonnāda* ('*la-un*'), *as*, m., N. of one of the attendants of *Siva*. — *Jaloragī* ('*la-un*'), f. 'water-snake,' a leech. — *Jalauka*, *as*, m. a leech; (*ā*), f. a leech; [cf. the next.]. — *Jalaukas* ('*la-ok*'), *ās, ās*, living in water, an inhabitant of the water, an aquatic animal; (*ās*), m., N. of a king of *Kāśmīra*; (*ās*), f. a leech (said to be used in plur. only). — *Jalaukasa*, *as, ā, am*, m. f. n. a leech. — *Jalaugha* ('*la-ogha*'), *as*, m. a quantity of water.

2. *jala*, nom. P., Ved. *jalatī*, to become water. *Jalaka*, *am*, n. a conch, a shell. *Jalāya*, nom. A. -*yate*, -*yitum*, to become water, appear as water. 2. *jalāhuka*, *am*, n. a lotus root; [cf. *jalāvukā*]. *Jalīkā* or *jalūkā* or *jalūkā*, f. a leech. *Jaleyu*, *us*, m., N. of a son of *Raudrāśva*. *Jalēlā*, f., N. of one of the *Mātrīs* attending on *Skanda*; (or perhaps for two words *jalā ilā*.)

जलालदीनाहकवरसाह m. = *jalālu* 'ddin akbar shāh.

जलप *jalāsha*, *as, ā, am*, Ved. mitigating, pacifying, appeasing, healing, comforting; (*am*), n. water; happiness, comfort. — *Jalāsha-bhehaja*, *as, ā, am*, Ved. possessed of healing medicines, an epithet of *Rudra*.

जलम् *jalp* [cf. *jap* and *lap*], cl. 1. P. (ep. also A.) *jalpati*, -*te*, *jajalpa*, *jalpishyati*, *jalpētum*, to speak inarticulately, murmur; chatter, prattle, babble, wrangle; to speak, say; to address a person, speak with; to speak of or about (with acc.); to praise: Caus. P. *jalpayati*, -*yitum*, to cause to speak; [cf. *Lith. kalbu*, 'to speak'; *kalba*, 'speech'; *Hib. gaill*, 'speech.']

*Jalpa*, *as*, m. talk, speech; prate, babble, gossip, chatter, discourse; debate, disputation, wrangling discussion, an argument in which a disputant tries to assert his own opinion and to refute that of his adversary by overbearing reply or wrangling rejoinder; [cf. *śāstra-jalpa*.]

*Jalpaka*, *as*, *ikā*, *am*, a talker, chatterer, talkative, one who talks much or idly, garrulous.

*Jalpāna*, *as*, *ā*, *am*, speaking, saying, talking; (*am*), n. talking, saying; chattering, prattling, garrulity.

*Jalpāna*, *as*, *ī*, *am*, a chatterer, talking much and foolishly, or improperly; [cf. *jalpaka*.]

*Jalpi*, *is*, *f*, Ved. inarticulate speech, murmuring; speaking in a low voice.

*Jalpita*, *as*, *ā*, *am*, said, told, spoken; (*am*), n. talk, babbling, gossip; talking.

*Jalpitrī*, *tā*, *trī*, *trī*, or *jalpini*, *ī*, *inī*, *ī*, a talker, speaker, chatterer; saying, speaking.

जलालदीन्द्र *jallāladīndra*, *as*, m. = *jalūlu* 'ddm.

जळु *jalhu*, *us*, *us*, *u* (related to *jaḍa* ?), Ved. deprived of splendor or without sacrificial fire.

जव *java*, *as*, m. (fr. rt. *ju* or *jū*), speed, quickness, velocity, rapidity, swiftness; (*as*, *ā*, *am*), swift, expeditious; (*ā*), f. the China rose, Hibiscus Rosa Sinensis; [cf. *javā*.] — *Java-yukta*, *as*, *ā*, *am*, possessed of fleetness. — *Java-vaṭ*, *ān*, *atī*, *at*, quick, swift, fleet. — *Javādhitā* ('*va-adh*'), *as*, *ā*, *am*, very quick, extremely swift; (*as*), m. a fleet horse, a courser. — *Javānīla* ('*va-an*'), *as*, m. a strong wind, gale, hurricane. — *Javā-pushpa*, *as*, m. the China rose, the plant or its flower.

1. *Javana*, *as*, *ī*, *am*, causing to hasten; quick, swift, fleet; (*as*), m. a courser, a fleet horse; a kind of deer; N. of one of the attendants of Skanda; (*ī*), f. a screen surrounding a tent, a Kanāt; N. of a plant; (*am*), n. speed, velocity; [cf. *dhi-javana*.]

*Javanikā*, f. a wall or screen of cloth surrounding a tent, an outer tent, &c.; a curtain, a screen in general; the sail of a boat; [cf. *yavanikā*.]

*Javaniman*, *ā*, m. quickness, speed, velocity.

*Javas*, *as*, n., Ved. quickness, velocity; [cf. *a-javas*.]

*Javin*, *ī*, *inī*, *ī*, quick, fleet, expeditious; (*ī*), m. a horse, a camel.

*Javina*, *as*, *ā*, *am*, rapid, quick; (*as*), m. = *ko-kada*.

*Javishṭha*, *as*, *ā*, *am*, Ved. quickest, fleetest; (*as*), m., N. of a Dānava.

*Javīyas*, *ān*, *asī*, *as*, Ved. quicker, speedier.

जवन 2. *Javana*, *as*, m., N. of a people whose country is by some thought to be identical with Ionia or Greece, = *yavana*, q. v.

जवनल *Javanāla*, *am*, n. a sort of grain, Andropogon Bicolor; [cf. *yavanāla*.]

जवस *Javasa*, *as*, m. meadow or pasture grass; [cf. *yavasa*.]

जवादि *Javādi*, *i*, n. a kind of perfume, = *kīrīma*, *gandha-rāja*.

जवाल *Javāla*, *as*, m., N. of a man.

जविपुला *ja-vīpūla*, f. a kind of metre.

जष *Jash*, cl. I. P. A. *jashati*, -*te*, &c., to kill, wound, hurt, injure; [cf. Hib. *gus*, 'death.']

जष *Jasha*, *as*, m., Ved. a kind of aquatic animal; [cf. *jasha*.]

जस *Jas*, cl. I. A. P., cl. 4. P., Ved. *ja-sate*, -*tī*, *jasayati*, *ajāsa*, *jasitum*, to be exhausted or tired; cl. 4. P. to set free, release, liberate, let loose; Caus. P. *jasayati*, -*yitum*, *ajī-jasat*, to exhaust, weaken, cause to expire; cl. 10. I. P. *jasayati*, *jasati*, &c., to hurt, injure; to strike,

punish with blows; to slight or disregard, treat irreverently.

*Jasu*, *us*, f., Ved. exhaustion, weakness; a hiding-place, cover (?).

*Jasuri*, *is*, *is*, *i*, Ved. exhausted, weak; (*is*), m. Indra's thunderbolt.

*Jasra*, *am*, n. exhaustion, fatigue.

*Jasvan*, *ā*, *arī*, *a*, Ved. needy, poor, hungry; (Sāy.) causing to waste away, destroying; [cf. *a-jasra*.]

जसरारज *jassa-rāja*, *as*, m., N. of a man.

जहक *Jahaka*, *as*, *ā*, *am* (fr. rt. *hā*), abandoning, one who leaves or abandons; (*as*), m. time; a child; the slough of a snake; (*ā*), f. a kind of weasel or polecat.

*Jahat*, *at*, *atī*, *at*, leaving, quitting, foregoing.

— *Jahat-svārthā*, f., scil. *lakṣhaṇā*, a particular figure of speech, a word losing its original meaning and taking a different sense; irony. — *Jahal-lakṣhaṇā*, f. = the preceding.

जहा *Jahā*, f. a plant, commonly Muṇḍirī; also *kadamba-pushpī*, &c.

जहानक *Jahānaka*, *as*, m. the period of the total destruction of the world; [cf. *jihānaka*.]

जहिजोड *Jahī-jōḍa*, *as*, *ā*, *am* (*Jahī* impv. fr. rt. *han* and *jōḍa*), one who is in the habit of hitting his chin.

*Jahī-stambha*, *as*, *ā*, *am*, one who is constantly striking against a post.

जहु *Jahu*, *us*, m. a young animal; N. of a son of Pushpa-vaṭ and descendant of Rīshabha.

जहु *Jahnu*, *us*, m., N. of an ancient king and sage who adopted the Gangā as his daughter, (the river Ganges, when brought down from heaven by the austerities of Bhagirātha, was forced to flow over the earth and to follow him to the ocean, and thence to the lower regions, for the purpose of watering the ashes of Sagarā's sons. In its course it inundated the sacrificial ground of Jahnu, who therefore drank up its waters, but consented at the prayer of Bhagirātha to discharge them from his ears. Hence the river is regarded as his daughter, and is called Jāhnavī); N. of a son of Aja-mīḍha, of a son of Su-hotra, of Kuru, and of Hotraka; N. of an ancestor of the Kūśikas; a N. of Viṣṇu; (*avas*), m. pl. the descendants of Jahnu. — *Jahnu-kanyā*, f. or *jahnu-tanayā*, f. or *jahnu-sutā*, f. 'daughter of Jahnu,' N. of Gangā or the Ganges.

*Jahnāvī*, f., Ved. the family of Jahnu.

जहन् *Jahman*, *a*, n. water (?).

जह *Jahla*, *as*, m., N. of a man.

जा *Jā*, *ās*, *ās*, *am* (fr. rt. *jan*, and used in Ved. for 2. *ja*, which appears rarely in the Veda), born, produced, &c. [cf. *agmī-jā*, *agra-jā*, *adri-jā*, *indra-jā*, *go-jā*, &c.], see 2. *ja*; (*ās*), m. f., Ved. offspring, descendants; (*ā*), f. a race, tribe. — *Jāspati*, *is*, m. (*jās* gen. fr. *jā* ?), the father or head of a family or house. — *Jāspatya*, *am*, n., Ved. the state or condition of the father of a family.

जांहगिरि *Jāhagiri*, *is*, m. = *jahāngiri*.

जागत *Jāgata*, *as*, *ī*, *am*, composed in the Jagatī metre, consisting of it, conforming to it; chiefly praised in the Jagatī metre (each deity having his own peculiar metre); (*am*), n. the Jagatī metre.

जागुड *Jāguḍa*, *ās*, m. pl., N. of a people; (*as*), m., N. of their country, renowned for its saffron; (*am*), n. saffron.

जाग *Jāgri*, cl. 2. P. *jāgarti*, *jājāgāra* or *jāgarāni-lakāra*, *jāgarishyati*, *jāgarī-tum*, to be awake, to watch, be watchful, attentive, intent; to foresee, provide; to sit up during the night; Caus. *jāgarayati*, Aor. Ved. 2nd and 3rd sing.

*ajigar*, 2nd du. *jigritam*, 2nd pl. *jigrita*, to awaken; Desid. *jījāgarishatī*; [cf. Gr. *éyeipo*; Lat. *vigil*, *vigillo*; Old Germ. *wachar*, *wachem*; Goth. *waka*.]

*Jāgara*, *as*, *ā*, m. f. waking, wakefulness, vigilance; (*as*, *ā*, *am*), waking, awake; (*as*), m. a vision in a waking state; = *jaagara*, mail, armour.

*Jāgaraka*, *as*, m. waking, awake.

*Jāgarāṇa*, *as*, *ā*, *am*, waking, remaining awake; (*am*), n. waking, watchfulness; keeping watch, sitting up at night as part of a religious ceremony.

*Jāgarita*, *as*, *ā*, *am*, one who has been long awake or is exhausted with sleeplessness; (*am*), n. waking.

*Jāgaritri*, *tā*, *trī*, *trī*, wakeful, awake, vigilant.

*Jāgarin*, *ī*, *inī*, *ī*, wakeful, awake.

*Jāgarishnu*, *us*, *us*, *u*, very wakeful or sleepless.

*Jāgarūka*, *as*, *ā*, *am*, wakeful, waking, sleepless, watchful.

*Jāgaravya*, *as*, *ā*, *am*, to be awake or awaked.

*Jāgati*, *is*, f. waking, vigilance; keeping watch, watchfulness.

*Jāgariyā*, f. wakefulness, waking, watching.

*Jāgīrtavya*, *as*, *ā*, *am*, to be awake. See *jā-gartavya*.

*Jāgrīvi*, *is*, *is*, *i*, Ved. watchful, attentive; awake; not extinguished, clear, bright (as fire); active, animating, exciting; (*is*), m. fire or its deity; a king.

*Jāgrat*, *at*, *atī*, *at*, watching, being awake. — *Jāgrat-svapna*, *av*, m. du. a state of waking and sleep; (*as*), m. Ved. dreaming in a waking state, day-dream, hallucination; (*as*, *ā*, *am*), occurring in a state of waking and sleep (?). — *Jāgrad-avasthā* or *jāgrad-dasū*, f. a state of wakefulness. — *Jāgrad-duḥsvapnya*, *am*, n., Ved. a disagreeable dream or vision while in a waking state.

*Jāgriyā*, f. waking, watching, wakefulness.

जाघनी *Jāghani*, f. (fr. *jaghana*), a tail; the thigh, leg.

जाङ्गल *Jāngala*, *as*, *ī*, *am* (fr. *jangala*), arid; sparingly grown with trees &c. but nevertheless fertile; rural, picturesque, diversified with hill, vale, wood, and water; found or existing in such a district; desert, covered with jungle; wild, not tame (as an animal &c.); savage, barbarous; (*as*), m. the francoline partridge; N. of a man; (*ās*), m. pl., N. of a people; (*ī*), f. the plant *Mucuna Prurius*; (*am*), n. flesh; game, the flesh of deer &c.

*Jāngali*, *is*, m. a snake-catcher; [cf. *jāngulī*.]

*Jāngalika*, *as*, m. a snake-charmer, = *janḡulika*.

*Jāngula*, *am*, n. poison, venom, = *jangula*; the fruit of the Jalinī, a kind of cucumber; (*ī*), f. knowledge of poisons, the possession of charms or drugs and employment of them as antidotes; a pot-herb, *Luffa Acutangula*; an epithet of Durgā.

*Jāngulī*, *is*, m. a snake-catcher, a dealer in antidotes, a conjuror.

*Jāngulika*, *as*, m. a snake-catcher, a snake-doctor, one who pretends by charms to cure the bite of snakes or other venomous animals, a dealer in antidotes &c.

जाङ्घनी *Jānghāni*, f. (fr. *janghā*), the thigh; (perhaps a wrong form for *jāghāni*.)

*Jānghāprahatika* or *jānghāprahritika*, *as*, *ī*, *am* (fr. *janghā-prahata* or *-prahrita*), produced by a blow with the leg.

*Jānghālyāna*, *as*, m. (fr. *janghāla*), N. of a man.

*Jānghi*, a patronymic from *Jangha* or metronymic from *Janghā*.

*Jānghika*, *as*, *ī*, *am* (fr. *janghā*), swift of foot, a courier; relating to or belonging to the leg; (*as*), m. a courier, a running footman, an express; a camel; a kind of antelope; [cf. *kapi-jānghikā*.]

जाजनाग *Jājamāga*, *as*, m., N. of a man.

जाजमत *Jājamat*, *at*, *atī*, *at* (fr. Intens. of 1. *jam*, p. 339), excessively or repeatedly devouring.

जाजल *Jājala*, *ās*, and *jājalin*, *inas*, m. pl., N. of a school of the Atharva-veda.

जाजलि *Jājali*, *is*, m., N. of a preceptor.

**जाजिन् jājin**, ī, m. a warrior, a combatant; [cf. *ajā* and *jaja*.]

**जाज्वलमान jājvalyamāna**, as, ā, am (fr. Intens. of *rt. jval*), shining, flaming, blazing, resplendent, effulgent, dazzling.

**जाटलि jāṭali**, is, ī, m. f. the plant *Bigonia Suaveolens*; (other readings have *pāṭali* and *jhāṭali*.)

**जाटालिका jāṭālikā**, f. (fr. *jaṭāla* or *jaṭā-laka*), N. of one of the Mātṛis attending on Skanda.

**जाटिकायन jāṭikāyana**, as, m. (fr. *jaṭika*), N. of the author of a hymn of the Atharva-veda.

**जाठर jāṭhara**, as, ī, am (fr. *jaṭhara*), stomache, abdominal, visceral, being in the stomach or belly, relating to it, relating to the womb, e. g. *jāṭhara ḡniḥ*, the fire in the stomach, the digestive faculty, gastric juice, hunger; (as), m. 'offspring of the womb,' a child; N. of an attendant of Skanda.

*Jāṭharya*, am, n. morbid affection of the abdomen.

**जाद्व्य jādyā**, am, n. (fr. *jaḍa*), coldness, frigidity; stiffness, inactivity, apathy, sluggishness, insensibility; absence of feeling in the tongue, tastelessness; dulness or coldness of intellect, stupidity, folly. — *Jādyārī* (°*ya-arī*), is, m. 'enemy of coldness,' the citron tree.

**जात jāta**, as, ā, am (fr. *rt. jan*), born, brought into existence, brought forth, engendered (e. g. *māsa-jāta*, born a month ago, one month old; *putro jātaḥ*, a son only by birth, not by qualities); grown, produced, arisen, caused, occasioned, appearing, appeared, apparent, manifest; happened; become, present; ready at hand, collected, stored up, possessed, felt, experienced, inspired with, affected by, (often at the beginning of an adjective compound, see examples below; also at the end of a comp., e. g. *putra-jāta*, having a son born; *śmaśru-jāta*, having a beard; *danta-jāta*, having teeth just growing); (as), m. male issue, a son; a living being (used of men and gods, but especially of the former); (ās), m. pl., N. of a race of the Haihayas; (ā), f. female offspring, a daughter; *jāte*, O daughter! (am), n. a living being, a creature; birth, production, origin; race, kind, sort, class, species; a multitude or collection of things forming a class (e. g. *karma-jātam*, the whole aggregate of actions; *sukha-jātam*, everything included under the name pleasure); individuality, specific condition; [cf. Gr. *-yeros*; Germ. *Kind*; Lith. *gentis*.] — *Jāta-karman*, a, n. a ceremony at the birth of a child when the navel string is divided, (it consists in touching the infant's tongue thrice with ghee after appropriate prayers); delivery of a new-born infant. — *Jāta-kalōpa*, as, ā, am, having a tail (as a peacock). — *Jāta-kāma*, as, ā, am, fallen in love. — *Jāta-kopa* or *jāta-kro-dha*, as, ā, am, enraged. — *Jāta-kautuka*, as, ā, am, delighted. — *Jāta-kautūhala*, as, ā, am, being eagerly desirous. — *Jāta-kshobha*, as, ā, am, agitated. — *Jāta-danta*, as, ī, am, (a child) that has a tooth or teeth growing; having teeth. — *Jāta-paksha*, as, ā, am, whose wings have grown, possessing wings. — *Jāta-pāśa*, as, ā, am, having fetters, fettered. — *Jāta-putrā*, f. a woman who has borne a son or sons. — *Jāta-pratyaya*, as, ā, am, inspired with confidence, confiding, believing. — *Jāta-bala*, as, ā, am, possessing strength, strong. — *Jāta-bhī*, is, f. 'fearful,' N. of a woman. — *Jāta-manmatha*, as, ā, am, being in love, fallen in love, loving. — *Jāta-mātra*, as, ā, am, just born, merely born; (am), n. as soon as born, the instant of birth. — *Jāta-rajās*, ās, ās, as, having the catamenia. — *Jāta-rasa*, as, ā, am, having taste or flavour. — *Jāta-rūpa*, as, ā, am, embodied, having assumed a shape or form, beautiful, brilliant, golden (?); (am), n. the form in which a person is born, nakedness; gold; the thorn-apple. — *Jātarūpa-dhara*, as, ā, am, quite naked. — *Jātarūpa-parishkrīta*, as, ā, am, adorned with gold.

— *Jātarūpa-maya*, as, ī, am, golden. — *Jātarūpa-sīla*, as, m., N. of a golden mountain. — *Jāta-val*, ān, atī, at, containing the word *jāta* or any other form derived from *jan*. — *Jāta-vāsu-grīha*, am, n. the room in which a child is born, the room of a lying-in woman. — *Jāta-vidyā*, f., Ved. a knowledge of what exists or of the origin and nature of all things. — *Jāta-vibhrama*, as, ā, am, hurried, precipitate. — *Jāta-vishāsa*, as, ā, am, having the confidence excited. — *Jāta-vedas*, ās, m., Ved. an epithet of Agni; (the meaning is explained in five ways: 1. 'knowing all created beings'; 2. 'possessing all creatures or everything existent'; 3. 'known by created beings'; 4. 'possessing *vedas* = riches'; 5. 'possessing *vedas* = wisdom'; other derivations and explanations are found in the Brāhmaṇas, but the exact sense of this word seems to have been very early lost, and of the five explanations given above only the first two would seem to be admissible for the Vedic texts; in one passage a form *jāta-veda* seems to occur.) — *Jātavedasa*, as, ī, am, relating to *Jāta-vedas*; (ī), f. an epithet of Durgā. — *Jātaveda-siṅga*, as, ā, am, belonging or relating to *Jāta-vedas*. — *Jāta-vepathu*, us, us, u, affected with tremor. — *Jāta-veśman*, a, n. the room in which a child is born, the room of a lying-in woman. — *Jāta-śmaśru*, us, us, u, one whose beard has grown. — *Jāta-śrama*, as, ā, am, wearied, exhausted. — *Jāta-saṅvṛiddha*, as, ā, am, born and grown up. — *Jāta-sankalpa*, as, ā, am, feeling a desire or passion for. — *Jāta-sādhrva*, as, ā, am, afraid. — *Jāta-sena*, as, m., N. of a man. — *Jāta-senya*, as, m. a patronymic from the last. — *Jāta-sneha*, as, ā, am, enamoured, feeling love or affection for. — *Jāta-sprīha*, as, ā, am, desirous, wishing for. — *Jāta-harsha*, as, ā, am, rejoiced, glad. — *Jāta-hārda*, as, ī, am, feeling affection, becoming attached. — *Jātāgas* (°*ta-āg*), ās, ās, as, offending, sinning, committing fault; also *jātāparādhu*, *jāta-dosha*, &c. — *Jātāpatyā* (°*ta-ap*), f. a mother, a woman who has borne a child. — *Jātāmārsha* (°*ta-as*), as, ā, am, having the anger roused, vexed, enraged, put in a passion. — *Jātāsru* (°*ta-as*), us, us, u, weeping, shedding tears. — *Jāteshṭī* (°*ta-ish*), is, f. rites or sacrifice performed at the birth of a child. — *Jātōksha* (°*ta-uk*), as, m. a young bullock, an ox.

*Jātaka*, as, ā, am, born, produced; (as), m. a new-born child; a mendicant; (am), n. = *jāta-karman*, a ceremony performed after the birth of a child; nativity, astrological calculation of a nativity; (with Buddhists) a former birth of Śākyamuni and its history; an aggregate or a collection of similar things; [cf. *catvur-jātaka*.] — *Jātaka-dhvani*, is, m. a leech. — *Jātaka-paddhati*, is, f., N. of a work on nativities by Ananta; another work by Keśava. — *Jātaka-muktāvalī*, f. title of an astrological work by Siva-dāsa. — *Jātakāmbhonidhī* (°*ka-am*), is, m. title of an astrological work by Bhadrabāhn.

*Jātāyana*, as, m. a patronymic from *Jāta*. — *Jāti*, is, f. birth, production; the form of existence, whether as a man or animal, which is fixed by birth; position assigned by birth; rank; family, race, lineage; kind, sort, genus, species, class, tribe, caste; the character or peculiarities of a species, the genuine or true state of anything; reduction of fractions to a common denominator; false generalization; a futile answer, a self-confuting reply; a particular figure of speech in rhetoric; a class of metres; a manner of singing; a fire-place; N. of several plants, = *Jasminum Grandiflorum*; *Emblīca Officialis*; mace, nutmeg; [cf. *antya-jāti*, *eka-jāti*, *dvi-jāti*; cf. also Lat. *gens*; Lith. *pri-gentis*.] — *Jāti-kōsa* or *jāti-kōsha* or *jāti-kōśa*, am, n. a nutmeg; (ī), f. the outer skin of the nutmeg. — *Jāti-tva*, am, n. or *jāti-tā*, f. distinction or nature of caste or tribe; special or generic property. — *Jāti-dharma*, as, m. the duty of caste, the law or usage of caste (e. g. sacred study is the caste-duty of the Brāhman, fighting of the Kshatriya, &c.); generic or specific property. — *Jāti-dhrāṅsa*, as, m. the loss of caste or its privileges. — *Jātin-dhara*, as, m., N. of a

physician, = *Suddhodana* in a former birth. — *Jāti-pātri* or *jāti-pātri*, f. the outer skin of the nutmeg. — *Jāti-phala* or *jāti-phala*, am, n. a nutmeg; [cf. *kshudrājāti-phala*.] — *Jāti-brāhmaṇa*, as, m. a Brāhman by birth but not by knowledge. — *Jāti-bhraṅsa*, as, m. loss of rank or caste. — *Jāti-bhraṅsa-kara*, as, ī, am, causing loss of caste; forbidden, improper; (am), n. doing an act prohibited to a particular caste. — *Jāti-bhrashṭa*, as, ā, am, fallen from caste, outcast. — *Jāti-mat*, ān, atī, at, of high rank, obtaining a high position. — *Jāti-maha*, as, m. birthday-festival. — *Jāti-mātra*, am, n. mere birth, position in life obtained by mere birth; caste only, but not the performance of the especial duties; species, genus. — *Jātimātropajīvin* (°*ra-up*), ī, imī, ī, or *jātimātra-jīvin*, ī, imī, ī, (a Brāhman) who lives only by his caste (without any sacerdotal acts). — *Jāti-mālā*, f. 'garland of the castes,' title of a work treating of the different castes. — *Jāti-lakshaya*, am, n. specific or generic distinction, characteristic, mark of tribe or caste. — *Jāti-vačana*, am, n. the idea of species or genus. — *Jāti-vācaka*, as, ikā, am, expressing genus, generic (as a name). — *Jāti-viveka*, as, m. title of a literary work. — *Jāti-vaira*, am, n. natural enmity, innate or instinctive hostility. — *Jāti-vaīlakshaya*, am, n. inconsistency, incompatibility, conduct or quality at variance with birth or tribe. — *Jāti-sabda*, as, m. a word expressing the idea of species or genus. — *Jāti-sampanna*, as, ā, am, sprung from a good family, belonging to a noble family. — *Jāti-sāra*, as, m. nutmeg. — *Jāti-smara*, as, ā, am, recollecting a former existence, remembering one's condition in a former life; N. of a Tirtha. — *Jāti-smaraṇa*, am, n. recollection of a former existence. — *Jāti-sva-bhāva*, as, m. specific or generic character or nature. — *Jāti-hīna*, as, ā, am, of low birth or descent, void of caste, outcast, having a low position. — *Jāti-rasa*, as, m. gum myrrh. — *Jāty-anlha*, as, ā, am, blind from birth, born blind.

*Jātiya*, as, ā, am (used at the end of a compound and by native grammarians considered as an affix), relating or belonging to any species, genus, tribe, order, family, race, &c. (e. g. *asva-jātiya*, belonging to the horse-kind; *vriksha-jātiya*, belonging to trees); [cf. *vi-jātiya*.]

*Jātyaka*, as, ā, am, = *jātiya*; (e. g. *evam-jātyakā*, of such a kind, of such a tribe or race.)

*Jātya*, as, ā, am, belonging to a family or caste; of the same family, related; sprung from a noble family, noble; well-born, legitimate, bom of parents of the same caste, genuine (*γνήσιος*); best, excellent; pleasing, beautiful; (in mathematics) rectangular.

**जातरूप jāta-rūpa**. See col. 1.

**जाति jāti**. See col. 2.

**जातु jātu**, ind. (fr. *jan* ?; cf. *janushā* under *janus*), at all, ever; possibly, perhaps; sometimes, some day, once, once upon a time (e. g. *kim tena jātu jātena*, what is the use at all of him born?). *Jātu* is said to be used in connection with the potential in the sense of 'not allowing' (e. g. *jātu vṛishalam yājayen na marshayāmi*, I suffer not that he should cause an outcast to sacrifice), or with a present indicative to express censure (e. g. *jātu yājayati vṛishalam*, ought he to cause an outcast to sacrifice ?). In the Veda when *jātu* stands at the beginning of a sentence the verb which follows retains its accent. *Na jātu*, not at all, by no means, never; *api jātu*, perhaps, possibly; *jātu-cit*, at some time or other, some day, one day. — *Jātu-shhira*, as, ā, am, Ved. eminently strong; (Sāy.) always strong; or (as), m., N. of a man.

**जातुक jātika**, the plant from which the *Asa Foetida* is obtained; (am), n. *Asa Foetida*; [cf. *jatuka*.]

**जातुधान jātudhāna**, as, m. = *yātu-dhāna*, a Rākshasa, an imp, ogre or goblin.

**जातुप** *jātusha*, *as, ī, am* (fr. *jatu*), made of lac or gum, covered with lac or with any artificial form or condition of it; sticky, adhesive.

**जातु** *jātū*, Ved. (Sāy.) = *asani*, a thunderbolt. — *Jātū-bharman*, *ā, ā, u*, Ved. (Sāy.) armed with the thunderbolt or nourishing created beings; [cf. *jātū* and *jāta*.]

**जातुकर्ण** *jātukarṇa*, *as, m.* (fr. *jātū-karṇa*?), N. of an ancient preceptor; N. of a physician; and of the author of a law-book; an epithet of Śiva. **जातुकर्ण्य**, *as, m.*, N. of several preceptors and grammarians; N. of the author of a law-book.

**जान** *jāna*, *am, n.* (fr. rt. *jan*), Ved. production, birth, origin, birthplace; (*as*), m. a patronymic of Vṛṣa.

**जानका**, *as, m.* (fr. *janaka*), a patronymic of Kratu-vid; also of Āya-sthūna; (*ī*), f. a patronymic of Sītā, the wife of Rāma; N. of a metre consisting of four lines of twenty-four syllables each. — **जानकिनृथा** or **जानकिसा** (*\*ki-sā*), *as, m.* the husband of Sītā, i. e. Rāma. — **जानकिनृथा-शरमान**, *ā, m.*, N. of a man. — **जानकि-रघव**, *am, n.* title of a play.

**जानक्ति**, *is, m.* a patronymic of Kratu-jit; also of Āya-sthūna.

**जानतपि**, *is, m.* (fr. *janan-tapa*), a patronymic of Aty-arāti.

**जानपादा**, *as, m.* (fr. *jana-pāda*), one who belongs to a country, a subject; (*as, ī, am*), living in the country, an inhabitant of the country (opposed to *paura*, inhabiting a town); a peasant, rustic, belonging to or suited for the inhabitants of the country; (*ā*), f. a popular expression; N. of a place; N. of an Apasara.

**जानपादिका**, *as, ī, am*, relating to a country or to the subjects of a country.

**जानराजा**, *am, n.* (fr. *jana-rājan*), Ved. sovereignty, supremacy.

**जानवदिका** or **जानेवदिका** or **जानोवदिका**, *as, ī, am* (fr. *jana-vāda, jane-vāda, and jano-vāda*), knowing the popular report.

**जानश्रुति**, *is, m.* a patronymic from Jana-shruti.

**जानश्रुतेया**, *as, m.* (fr. *jana-shrūtā* or *jāna-shrūtī*), a patronymic of Anpāvi.

**जानायाना**, *as, m.* a patronymic from Jana.

**जानार्दाना**, *as, m.* (fr. *janārdana*), a patronymic of Pra-dyūmana.

1. **जानुका**, *as, ā, am* (fr. rt. *jan*), bringing forth. (For 2. *jānuka* see under *jānu* below.)

**जानत** *jānat*, *an, atī, at* (fr. rt. 1. *jā*), knowing, understanding, &c.

**जानन्ति**, *is, m.*, N. of a preceptor.

**जानाना**, *as, ā, am*, knowing, understanding.

**जानिनि** *jāni* (at the end of an adj. comp. = *jani* or *jāna* for *jāyā*), a wife (e. g. *ananya-jāni*, having no other wife); [cf. *a-jāni*, *arundhati-j*, *dvi-j*, &c.; cf. also Goth. *qvēns*.]

**जानु** *jānu*, *us, u, m, n.* (fr. rt. *jan*?), the knee; *jānuhīyam* *avanīṃ gam*, to fall to the ground on one's knees; [cf. Lat. *genu*; Gr. *γόνυ*; Goth. *knju*; Germ. *Knē*; Hib. *glun* (?); Slav. *koljena*; Lith. *kielis*.] — **जानु-जग्घा**, *as, m.*, N. of a king. — **जानु-दाग्घा**, *as, ī, am*, up to the knees. — **जानु-प्रहरितिका**, *as, ī, am*, produced by a blow with the knee; [cf. *jāngḥāprahritika*.] — **जानु-पालका** or **जानु-माण्डला**, *am, n.* the knee-pan or patella. — **जानु-विजानु**, *u, n.* contracting and extending the knees, a peculiar position in fighting. — **जानु-सन्धि**, *is, m.* the knee-joint.

2. **जानुका**, *as, ā, am*, at the end of an adj. comp. = *jānu*, the knee (e. g. *ūrdhva-jānuka*, having the knees raised).

**जानेवादिक्** *jānevādika*. See *jānavādika*.

**जान्थित** *jāndhita*, *as, ā, am* (fr. *jana* and *dhita* = *hita* ?), Ved. 'agreed upon by men,' customary, usual.

**जान्य** *jānya*, *as, m.* (fr. *jāni* ?), N. of an ancient sage.

**जाप** *jāpa*, *as, m.* (fr. rt. *jap*), muttering, whispering, muttering prayers or telling beads, reciting passages of the Vedas &c. inaudibly; a prayer uttered in this manner; [cf. *karṇa-jāpa*.]

**जापका**, *as, ikā, am*, muttering prayers, one who mutters prayers; relating to a muttered prayer; (*am*), n. a kind of fragrant wood; (a various reading has *jāyaka*.)

**जापिन**, *ī, inī, ī*, (at the end of an adj. comp.) reciting in a low voice.

**जाप्या**, *as, ā, am*, to be muttered, to be repeated in a low voice; (*am*), n. a prayer to be muttered inaudibly, the muttering of prayers &c.

**जापन** *jāpana*, *am, n.* (a Prakrit form for *yāpana*), declining, rejection, dissent; dismissing, sending away; completing, finishing.

**जाबाल** 1. *jābāla*, *as, m.* (fr. *jābālā*), a metronymic of Mahā-śāla; also of Satya-kāma; the author of a law-book; also of a medicinal work; (*ās*), m. pl., N. of a school of the Yajur-veda. — **जाबालोपनिषद्** (*\*la-up*), *t, f.*, N. of an Upanishad belonging to the Atharva-veda.

**जाबालयाना**, *as, m.*, N. of a preceptor.

**जाबति**, *is, m.*, N. of an ancient sage; also of the author of a law-book; N. of an infidel Brāhman who was one of the priests of king Daśa-ratha and after his death tried ineffectually to shake the resolution of Rāma and induce him to take the throne offered to him by his dutiful younger brother Bharata; (his speech, which is given in Rāmāyāna II. 108, contains doctrines very similar to those of the Cārvākas or materialists.)

**जाबतिन**, *inas, m. pl.*, N. of a school.

**जाबाल** 2. *jābāla*, *as, m.* (a corruption of *ajā-pāla*), a goat-herd.

**जामदग्न** *jāmadagna*, *as, ī, am* (fr. *jamadagni*), derived from or produced by Jamad-agni; (*as*), m., N. of a Catur-aha ceremony.

**जामदग्नि** and **जामदग्नेया**, a patronymic from Jamad-agni.

**जामदग्ण्या**, *as, ā, am*, belonging to Jamad-agni or to his son Jāmadagnya; a patronymic; (*as*), m., N. of a Catur-aha ceremony.

**जामय** *jāmarya*, *as, ā, am*, Ved. (Sāy.) from *jā-amarya*, making creatures immortal; but perhaps connected with a rt. *jam* for *eam* and used as an epithet of milk.

**जामल** *jāmala* = *yāmala* in *krishṇa-jāmala* &c.

**जामा** *jāmā*, *f.* (fr. rt. *jan*), a daughter-in-law.

**जामात्री**, *tā, m.* ('the maker of [new] offspring,' or perhaps related to *jāmi* below), a daughter's husband, a son-in-law; a husband, a lord or master; a friend; the sunflower, Heliantus Annuus; [cf. *yāmātri*; cf. also Lat. *gener* (?); Gr. *γόνυβπος*.] — **जामात्री-त्वा**, *am, n.* the relationship of a daughter's husband.

**जामात्रिका**, *as, ā, am*, coming from or belonging to a daughter's husband; (*as*), m. a daughter's husband.

**जामि**, *is, is, ī*, Ved. related by blood, consanguineous, (rarely applied to a brother but often to a sister either with or without the word *svasrī*); related like brother and sister; (in Vedic language the fingers are sometimes called *jāmayāḥ* or 'the sisters'; the *sapta jāmayāḥ* or 'seven sisters' are the seven Dhītayas or acts of devotion in the Soma worship); related in general, belonging to, peculiar to, customary, usual; (*is*), f. a sister, a virtuous and respectable woman; (more properly) a female relative of the head of a family, a daughter-in-law; N. of a deity; N. of an Apasara; (*ī*), n. blood-relationship, consanguinity, the relation of brother and sister,

relation in general, descent; (in grammar and in the sacrificial language) tautology, repetition; water; [cf. *a-jāmi* and *deva-j*]. — **जामि-क्रीत**, *t, t, ī*, Ved. creating relationship. — **जामि-त्वा**, *am, n.*, Ved. consanguinity, relationship. — **जामि-वत्**, *ind.*, Ved. like a sister or brother. — **जामि-सासा**, *as, m.*, Ved. the curse pronounced by a brother or relation.

**जामेया**, *as, m.* a sister's son.

**जामित्व** *jāmītra*, *am, n.* (fr. the Gr. *διάμετρον*, in astronomy) the seventh lunar mansion.

**जाम्बव** *jāmbava*, *as, ī, am*, coming from or belonging to the Jambū tree; (*as*), m. = *jāmbavat*, *q. v.*; (*ī*), f., N. of a plant, = *nāga-damanī*; (*am*), n. the fruit of the Jambū tree, the rose-apple; gold; N. of a town. — **जाम्भावशुथा** (*\*va-osh*), *am, n.* a cauterizing needle or probe; also *jāmbavoshṭha*, *jāmboshṭha*, *jāmbavoshṭha*, and *jāmbv-oshṭha*.

**जाम्भावका**, *as or am* (?), *m. or n.* (?), N. of a place.

**जाम्भावत**, *ān, m.* (for *jāmbava-vat* ?), N. of the chief of the bears who, with the monkeys, was an ally of Rāma and therefore sometimes called a monkey; he was a son of Pitāmaha and father of Jāmbavattī who was wife of Kṛishṇa and mother of Śāmba; (*ī*), f., N. of the daughter of Jāmbavat, wife of Kṛishṇa and mother of Śāmba; N. of a plant, = *jāmbū*.

**जाम्भवत्**, *ān, m.* = *jāmbavat*; (*ī*), f. = *jāmbavati*.

**जाम्बीर** *jāmbīra*, *am, n.* (fr. *jāmbīra*), a citron.

**जाम्बील** *jāmbīla*, *as, m.*, Ved. the kneebone, knee-pan; (said by some to be so called from its similarity to a citron, by others considered as a corruption fr. *jānu* and *bīla*.)

**जाम्बुक** *jāmbuka*, *as, ī, am* (fr. *jāmbuka*), coming from or belonging to a jackal; *jāmbukaṃ vaśas*, a jackal's cry.

**जाम्बूनद** *jāmbūnada*, *as, ī, am* (fr. *jāmbūnadi*), coming from or belonging to the river Jambū, epithet of a kind of gold; made of the gold called Jāmbūnada, golden; (*as*), m., N. of a son of Janam-ejaya; N. of a mountain; (*ī*), f., N. of a river; (*am*), n. gold from the Jambū river, any gold, a golden ornament; N. of a lake; the thorn-apple. — **जाम्बूनदा-मया**, *as, ī, am*, made of the gold called Jāmbūnada, golden.

**जाम्भ** *jāmbha*, *as, m.* a patronymic from Jambha.

**जायक** *jāyaka*, *am, n.* a kind of yellow-fragrant wood; [cf. *jāpaka* and *jāshaka*.]

**जायद्रथ** *jāyadratha*, *as, ī, am* (fr. *jāyadratha*), belonging to Jayad-ratha.

**जायन्ति-पुत्रा**, *as, m.*, N. of a preceptor.

**जायन्तेया**, *as, m.* a metronymic from Jayantī.

**जायमान** *jāyamāna*. See p. 338, col. 2.

**जाया** *jāyā*, *f.* (fr. rt. *jan*, to bring forth; cf. Manu IX. 8), a wife, one wedded lawfully or according to the ritual, a consort; (in astronomy) N. of the seventh mansion. — **जाया-ग्घा**, *as; ī, am*, a wife-murderer; (*as*), m. a mole or mark on the body indicative of the death of a wife. — **जायज्जि** (*\*yā-jj*), *as, m.* a dancer, an actor (who gets a livelihood by his wife). — **जाया-त्वा**, *am, n.* the character or attributes of a wife. — **जायन्वि** (*\*yā-an*), *ī, m.* an actor, a dancer, a mime; the husband of a harlot; a needy man, a pauper; a kind of crane, the Vaka or Ardea Nivea. — **जाया-पति**, *ī, m.* du. husband and wife.

**जायान्य** *jāyānya*, *as, m.*, Ved. a kind of disease; [cf. *jāyēnya*.]

**जायिन्** *jāyin*, *ī, inī, ī* (fr. rt. 1. *jī*), conquering, subduing; (*ī*), m. a stanza repeated, the burden of a song; [cf. *dhruvaka*.]

*Jāyu*, *us*, *us*, *u*, victorious, striving to conquer or gain; (*us*), *m*. a medicine, medicament; a physician.

**जायन्त** *jāyenta*, *as*, *m*., Ved. a kind of disease; [cf. *jāyānyā*.]

**जारु** *jāra*, *jāraka*, &c. See p. 359, col. 3.

**जारुधिर** *jārudhi*, *is*, *m*., N. of a mountain.

**जारुधी** *jārūthi*, *f*., N. of a river (?); [cf. *jārūtha*.]

**जारुथ्य** *jārūthya* or *jāruthya*. This word is generally found connected with *asva-medha*, the horse sacrifice, but the meaning is doubtful.

*Jārutha*, *as*, *m*. (is said to mean) a sacrifice in which three offerings are made, or in which the sun is thrice worshipped in his southern declination (?).

**जार्तिका** *jārtika*, *ās*, *m*. pl. a various reading for *jārtika*.

**जार्थ** *jārya*, *as*, *ā*, *am*, Ved. (according to Śāy.) 'to be praised' (as if fr. *jrī*); but perhaps rather (*am*), *n*. familiarity, intimacy, (fr. *jāra*.)

**जार्थक** *jāryaka*, *as*, *m*. a particular animal.

**जाल** *jāla*, *am*, *n*. (fr. *rt. jal* and connected with *r. jala*), a net (for catching birds &c.); a web, a spider's web, cobweb, net-work, any reticulated or woven texture, a wire net, reticulated or chain-armor, a coat of mail, a helmet made of wire; a lattice, an eyelet or loophole, a window; a collection, multitude, assemblage; the membrane which unites the toes of many water-birds; the membrane between the fingers and toes of divine beings and godlike or heroic personages; a disease of the eyes in which the blood-vessels are filled with blood and look like net-work; an unblown flower; magic; conjuring, illusion, deception; pride, arrogance; (wrong reading for *jāta*), kind; (*as*), *m*. the tree *Nuclea Cadamba*, the young fruit of a gourd or cucumber; (*ī*), *f*. a small cucumber, *Trichosanthes Diocaea*, any medicament or drug.

—*Jāla-karman*, *ā*, *n*. the occupation of catching fish, fishing. —*Jāla-kāraka*, *as*, *m*. a web-maker, a spider, a net-maker. —*Jāla-kīṭa*, *as*, *m*., N. of an Udīcya-grāma. —*Jāla-kshirya*, *am*, *n*. a kind of plant containing a poisonous juice. —*Jāla-gardabha*, *as*, *m*. a kind of pimple or boil; [cf. *gardabha-gada*, &c.] —*Jāla-gonikā*, *f*. a kind of churning-vessel. —*Jāla-daṇḍa*, *as*, *m*., Ved. the pole of a net. —*Jāla-pādī*, *f*., N. of a place. —*Jāla-pād*, *t*, *m*. a goose ('web-foot'). —*Jāla-pāda*, *as*, *ī*, *am*, having a web-like membrane between the toes, web-footed; (*as*), *m*. a web-footed bird; N. of a frog; of a magician. —*Jāla-prāyā*, *f*. armour, iron net-work, chain-armor. —*Jāla-baddha*, *as*, *ā*, *am*, caught in a net, snared. —*Jāla-bhujā*, *as*, *ā*, *am*, having the rudiments of a web-like membrane between the fingers. —*Jāla-vat*, *ān*, *atī*, *at*, furnished with a net or net-like texture, reticulated; covered with iron net-work or retiform armour; (according to some) cunning, deceptive. —*Jāla-varavāraka*, *as*, *m*., N. of a plant, a kind of *Varvora*. —*Jālāksha* ('*la-ak*'), *am*, *n*. (?) a loophole, eyelet-hole, window.

**जाला**, *am*, *n*. a net, woven texture, web; multitude, assemblage; a lattice; an eyelet or loophole; a nest; a collection or bundle of buds, a germ, an unblown flower; a plantain, the fruit; illusion; pride; (*as*), *m*. a window, a lattice, a loop or eyelet-hole; N. of a tree; (*ikā*), *f*. a net (for catching birds &c.); chain-armor, armour; a spider; a leech; a kind of cloth or raiment, woollen cloth; plantain; iron; a widow, (perhaps so called from the net or braid worn by widows.) —*Jālaka-mālin*, *ī*, *inī*, *ī*, veiled.

**जालाया**, *nom*. *A. jālayate*, to be like a net, to form a net-like enclosure.

**जालिका**, *as*, *ī*, *am*, one who uses nets to gain a livelihood, a fisherman, a fowler, birdcatcher, any hunter using nets; (*as*), *m*. a spider; the president of a district, governor of a province; a cheat, a rogue, a vagabond, a conjurer or juggler.

**जालिन**, *ī*, *inī*, *ī*, having a net; retiform; having a window; illusory, deceptive; (*inī*), *f*., scil. *pidokā*, a term applied to certain boils or pustules which make their appearance in the disease called *Pra-meha*; a painted room or one ornamented with pictures; = *sveta-goshā*, *ghoshātākī*, *kośātākī*, a species of melon or gourd (the rind of which is reticulated like a net).

**जाल्या**, *as*, *ā*, *am*, liable to be caught in a net.

**जालकि** *jālaki*, *ayas*, *m*. pl., N. of a subdivision of the Trigarta people.

**जालकिया**, *as*, *m*. a prince of the above people.

**जालकिनी** *jālakinī*, *f*. a sheep, an ewe.

**जालन्धर** *jālandhara*, *as*, *m*. (fr. *jalandhara*), N. of a country situated in the north-west of India, apparently part of Lahore, and perhaps the modern Jallindhar or Julinder; (*ās*), *m*. pl. its inhabitants. —*Jālandharopākhyāna* ('*ra-up*'), *am*, *n*. title of an episode of the *Padma-Purāṇa*.

**जालन्धरायणा**, a patronymic from *Jalan-dhara*. **जालन्धरायणाका**, *as*, *ikā*, *am*, inhabited by the *Jālandharāyana*s.

**जालन्धरी**, *is*, *m*., N. of a physician.

**जालहरा**, *as*, *m*. a patronymic from *Jala-hrada*.

**जालमानि** *jālamāni*, *is*, *m*. a patronymic; (*ayas*), *m*. pl., N. of a subdivision of the Trigarta people.

**जालमानीया**, *as*, *m*. a prince of the above people.

**जालवाल** *jālavāla*, *as*, *m*. a kind of fish, = *vādāla*.

**जालाप** *jālāsha*, *am*, *n*. (fr. *jalāsha*), Ved. a particular drug or anodyne with soothing qualities.

**जालोर** *jālorā*, *as*, *m*., N. of an *Agra-hāra*.

**जाल्म** *jālma*, *as*, *ī*, *am*, cruel, harsh, severe; inconsiderate, rash, acting without thinking; (*as*, *ī*), *m*. *f*. a despised or contemptible person, a rogue; a wretch, a miscreant, a low man, one of a degraded tribe or occupation; one who reads or recites badly (Pān. VI. 2, 158); [cf. Hib. *galmha*, 'hardness, hardihood, rigour, valour.']

**जाल्मका**, *as*, *ikā*, *am*, base, despised, contemptible, low.

**जायद** *jāvada*, *as*, *m*., N. of a man; [cf. *bhāvada*.]

**जायत** *jāvat*, *ān*, *atī*, *at*, Ved. possessing offspring, granting offspring; (Śāy.) received by praiseworthy persons (epithet of the *Soma*).

**जायन्त** *jāvanya*, *am*, *n*. (fr. *javana*), quickness, swiftness, rapidity.

**जावालि** *jāvāli*. See *jābāli*.

**जापक** *jāshaka*, *am*, *n*. (a various reading for *jāyaka*), a kind of yellow fragrant wood.

**जाष्कमद** *jāshkamada*, *as*, *m*., Ved. a particular species of animal.

**जासट** *jāsaṭa*, *as*, *m*., N. of a man.

**जास्पति** *jās-pati*, *jāspatya*. See under *jā* at p. 343.

**जाह** *jāha*, *am*, *n*. (used at the end of a comp. and considered as an affix), the root or point of issue of certain parts of the body (e.g. *oshthajāha*, the point of issue of the lips; cf. *akshī-j*, *karṇa-j*, *keśa-j*, *nakha-j*.)

**जाहक** *jāhaka*, *as*, *m*. a kind of animal; a polecat, a cat; Lemur *Tardigradus*; a leech; a bed, a cot.

**जाहुष** *jāhusha*, *as*, *m*., Ved., N. of a man protected by the *Asvins*.

**जाह्व** *jāhva*, *as*, *m*. (fr. *jahnu*), a patronymic of *Viśvā-mitra*; also of *Su-ratha*; N. of a

*Catur-aha* ceremony; (*ī*), *f*. the daughter of *Jahnu*, an epithet of the river *Gangā* or *Ganges*. — *Jālnavīphena-lekhā*, *f*. a streak of the foam of the *Ganges*.

**जान्वाया**, *as*, *ā*, *am*, belonging or relating to the river *Gangā*.

**जि** *r. ji*, *cl. I. P. A. jayati*, *-te*, *jigāya*, *jigye*, *jeshyati*, *-te*, *ajashūt*, *ajeshā*, *jetum* (Ved. Inf. *jetace* and *jishe*), to win or acquire by conquest (or in gambling), to conquer, defeat, vanquish, overcome; excel, surpass; to vanquish in a game or in a suit at law; to convict; to conquer the passions; overcome a disease &c.; to expel from (with abl.); to be victorious, to gain the upper hand: Pass. *jiyate*: Caus. *jāpayati*, *-yitum*; Aor. *ajī-japat*, to cause to conquer or win: Pass. of Caus. *jāpyate*, to be made to conquer: Desid. *jigishati*, to wish to win, obtain, conquer, vanquish or excel &c.; to vie with, emulate; to seek for prey: Intens. *jejiyate*, *jejayiti*, *jejeti*; [cf. Lith. *galu*, *galybē*; Hib. *gar*, 'profit, advantage, gain, good.']

**जाया**, *as*, *ā*, *am*, conquering; (*as*), *m*. conquest, see s. v. at p. 339.

**जी**, *is*, *is*, *ī*, victorious, conquering, a victor; (*is*), *m*. a *Pisāca*, a demon.

**जिषह**, *an*, *antī*, *atī*, wishing or striving to overcome, emulous, ambitious, a warrior.

**जिषमना**, *as*, *ā*, *am*, striving to win.

**जिषहा**, *f*. desire of gaining or obtaining; desire of conquering or vanquishing or overpowering; military ardour; wish to excel, emulation, rivalry; eminence; usage, profession or habit of life.

**जिषु**, *us*, *us*, *u*, wishing to gain or obtain, seeking for; striving to conquer or overcome, or to excel, vying or contending with; (*us*), *m*., N. of a man. — *Jiṣhu-tā*, *f*. desire of conquering, emulation.

**जिग्यु**, *us*, *us*, *u*, Ved. victorious, triumphant.

**जित**, *t*, *t*, *t*, (at the end of a comp.) winning, vanquishing, conquering, removing (e.g. *śatru-jit*, vanquishing enemies); [cf. *ananta-jit*, *abhimātī-j*, *asva-j*, *ugra-j*.] — *I. jīt-tama*, *as*, *ā*, *am*, (at end of comp.) most victorious, first of conquerors; [cf. 2. *jītama*.]

**जिता**, *as*, *ā*, *am*, conquered, vanquished, subdued; surpassed, overcome, subject to, enslaved by (e.g. *kāma-jita*, under the dominion of lust); won, gained, obtained; (*as*), *m*. one of the attendants upon a *Jina* or *Jaina* saint; (a wrong form for *a-jita*.)

— *Jita-kāśī*, *is*, *m*. the first subdued. — *Jita-kāśin*, *ī*, *inī*, *t*, appearing victorious. — *Jita-kopa* or *jita-krodha*, *as*, *ā*, *am*, one who has subdued anger, imperturbable, not to be roused to wrath. — *Jita-klama*, *as*, *ā*, *am*, one who has overcome fatigue.

— *Jita-nemi*, *is*, *m*. a staff made of the wood of the religious fig-tree (carried during the performance of certain vows). — *Jita-manyu*, *us*, *us*, *u*, one who has subdued his wrath; (*as*), *m*. an epithet of *Vishnu*. — *Jita-loka*, *as*, *ā*, *am*, one who has conquered heaven, epithet of a class of manes. — *Jita-vatī*, *f*. N. of a daughter of *Uśīnara*. — *Jita-vrata*, *as*, *m*., N. of a son of *Havir-dhāna*. — *Jita-śatru*, *us*, *us*, *u*, one whose enemies are conquered, conquering foes, victorious, triumphant; (*us*), *m*., N. of a Buddha; the father of *A-jita*, the second *Arhat* of the present *Ava-sarpiṇī*. — *Jita-śrama*, *as*, *m*. one who has conquered toil, free from worldly cares, a stoic. — *Jita-svarga*, *as*, *ā*, *am*, one who has conquered or won heaven. — *Jitākshara* ('*ta-ak*'), *as*, *ā*, *am*, 'one who has mastered the letters,' reading well or readily. — *Jitātman* ('*ta-āt*'), *ā*, *ā*, *a*, self-subdued, void of passion; (*ā*), *m*., N. of one of the *Viśve-devas*. — *Jitāmītra* ('*ta-am*'), *as*, *ā*, *am*, one who has conquered an enemy, triumphant, victorious; (*as*), *m*. an epithet of *Vishnu*. — *Jitāri* ('*ta-ari*'), *is*, *is*, *ī*, triumphant over an enemy; (*is*), *n*., N. of a son of *Avikshīt*; a Buddha; N. of the father of *Sam-bhava*, the third *Arhat* of the present *Ava-sarpiṇī*.

— *Jitāhava* ('*ta-āh*'), *as*, *ā*, *am*, one who has won a battle, victorious, triumphant. — *Jitāhāra* ('*ta-āh*'), *as*, *ā*, *am*, one who by abstraction is able to do without food. — *Jitendriya* ('*ta-in*'), *as*, *ā*,

*am*, one who has conquered his passions or subdued the senses, calm, impassive, unmoved; (*as*), m. an ascetic, a sage; N. of a man. — *Jitendriya-tva, am*, n. subjugation of the senses or passions. — *Jitendriyāhva* (‘*ya-āh*’), *as*, m., N. of a plant, = *kāmapriddhi*.

*Jitī, is*, f. gaining, obtaining, a victory, conquest. *Jitya, as, ā, am*, conquerable, vincible; (*ā*), f. victory, acquisition, gain; a ploughshare; (*as*), m. a harrow.

*Jitvan, ā, arī, a*, victorious; (*ā*), m., N. of a man.

*Jitvara, as, ī, am*, victorious, triumphant; (*ī*), f. ‘Victrix,’ N. of the city Benares.

*Jitvā*, ind. having conquered or excelled.

*Jetavya, as, ā, am*, to be conquered or overcome, conquerable, vincible; to be surpassed.

*Jeya, as, ā, am*, = *jetavya* above.

**जिकण** *jikaṇa, as, m.*, N. of a lawyer.

**जिगतु** *jigatnu, us, us, u* (reduplicated form fr. rt. *gam*), going quickly, fleet; (*us*), m. breath, life.

*Jigamishat, an, antī, at* (fr. Desid. of rt. *gam*), wishing or endeavouring to go.

*Jigamishā, f.* wish to go or move, intention to go.

*Jigamishu, us, us, u*, wishing to go, intending or purposing to go.

**जिगरिषु** *jigarishu, us, us, u* (fr. Desid. of rt. 2. *grī*), wishing to swallow or devour, desirous of seizing.

*Jigarti, is, m.*, Ved. a swallower, devourer; swallowing.

**जिगीषा** *jigīshā*. See p. 346, col. 3.

**जिघत्सु** *jighatnu, us, us, u* (fr. rt. *han*), Ved. endeavouring to hurt.

*Jighānsaka, as, ikā, am* (fr. Desid. of rt. *han*), wishing or endeavouring to kill, revengeful.

*Jighānsā, f.* wish or intention to strike, slay, or destroy; malice, revenge.

*Jighānsin, ī, inī, ī*, intending to kill.

*Jighānsiyas, ān, asī, as* (compar. of the last), more intent on slaughter, very desirous of killing.

*Jighānsu, us, us, u*, intending or seeking to kill or slay, desirous of destroying, malicious, murderous, revengeful; (*us*), m. an unrelenting foe, an enemy.

**जिघत्सु** *jighatsat, an, antī, at* (fr. Desid. of rt. *ghas*), wishing to eat, hungry.

*Jighatsā, f.* desire of eating, hunger, voracity.

*Jighatsu, us, us, u*, hungry, voracious; (*us*), f. an epithet of evil demons.

**जिघृक्षतु** *jighṛkshat, an, antī, at*, or *jighṛkshamāṇa, as, ā, am* (fr. Desid. of rt. *grah*), wishing or intending to take or seize, greedy, avaricious.

*Jighṛkshā, f.* wish or intention to take or seize, greediness, covetousness.

*Jighṛkshu, us, us, u*, wishing or intending to take or seize, covetous, avaricious; wishing to rob or deprive of; wishing to take up (a fluid); wishing to gather; wishing to learn.

**जिघ्र** *jighra, as, ā, am* (fr. rt. *ghrā*), smelling, a smellier; observing, conjecturing.

*Jighrat, an, antī, at*, smelling, smelling at.

**जिह्मशय** *jingśalya, as, m.* the tree *Mimos* Catechu; [cf. *jihma-salya*.]

**जिङ्गिनी** *jinginī, f.*, N. of a plant, = *jhinginī, jhingi, pra-modinī, suniryāsā*.

**जिङ्गी** *jingī, f.* the plant *Rubia Munjista*.

**जिजीविषा** *jijivishā, f.* (fr. Desid. of rt. *jī*), desire to live.

*Jijivishu, us, us, u*, wishing to live, desirous of life.

**जिज्ञापयिषु** *jijñāpayishu, us, us, u* (fr. Desid. of Caus. of 1. *jñā*), wishing to make known, seeking to inform, communicative.

*Jijñāsaka, as, ā, am* (fr. Desid. of 1. *jñā*), wishing to know, = *jijñāsu*.

*Jijñāsana, am, n.* desire of knowing or becoming acquainted with, examining.

*Jijñāsaniya, as, ā, am*, = *jijñāsya* below.

*Jijñāsamāna, as, ā, am*, desirous of knowing, inquiring, testing, investigating, proving.

*Jijñāsā, f.* desire of knowing or becoming acquainted with, inquiring; inquisitiveness; search, investigation, examination, test.

*Jijñāsita, as, ā, am*, investigated, asked, inquired, sought.

*Jijñāsu, us, us, u*, desirous of knowing, wishing to become acquainted with, inquiring, inquisitive, curious, examining.

*Jijñāsya, as, ā, am*, deserving of being inquired into, desirable to be known, worthy of being investigated; an object for inquiry, to be investigated or examined.

*Jijñu, us, us, u*, = *jijñāsu* (?).

**जिडधन** *jidadhana, as, m.*, N. of a son of Paramānanda.

**जित** *jita, &c.* See under rt. 1. *ji*.

**जिह्म** 2. *jittama* or *jituma* or *jitma, as, m.* (a word borrowed fr. the Gr. *διώμοι*), the sign of the zodiac Gemini.

**जिन** *jina, as, ā, am* (fr. rt. 1. *ji*), victorious, triumphant; (*as*), m. ‘the overcomer of all things,’ a generic term applied to a Buddha or chief saint of the Bauddha sect in the same manner as to a Jaina saint; a N. applied to an Arhat who is a kind of sovereign pontiff or saint of the Jainas and regarded by them as superior to the gods of other sects; (twenty-four Jinas are supposed to flourish in each of the three Ava-sarpiis or Jaina ages, past, present, and to come, making seventy-two in all; they are all born in Āryāvarta); N. of a Bodhi-sattva; an epithet of Vishṇu; any very old man; [cf. *jina* and *jirna*.] — *Jina-trāta* or *jina-datta* or *jina-putra, as, or jina-bandhu, us, m.*, N. of various persons mentioned in Buddhist writings. — *Jina-dharma, as, m.*, N. of a Jaina work. — *Jina-bhakti-sūri, is, m.*, N. of a preceptor of Jina-lābha-sūri. — *Jina-mitra, as, m.*, N. of one of the translators of the Lalita-vistara. — *Jina-lābha-sūri, is, m.*, N. of a pupil of Jina-bhakti-sūri and preceptor of Kshamā-kalyāṇa. — *Jina-vaktra, as, m.*, N. of a Buddha. — *Jina-sri, is, m.*, N. of a king. — *Jina-sadman, a, n.* a Jaina temple or monastery. — *Jina-sena, as, m.*, N. of the author of the work Trishasṭī-lakṣha-mahāpurāṇa-sangraha. — *Jinānkura* (‘*na-an*’), *as, m.*, N. of a Bodhi-sattva. — *Jinādharma* (‘*na-ād*’), *as, m.*, N. of a Bodhi-sattva. — *Jinendra* (‘*na-in*’), *as, m.* a Jaina saint, a Buddha; N. of a grammarian. — *Jinendra-nyāsa, as, m.* title of the work of Jinendra-buddhi. — *Jinendra-buddhi* or *jīnendra-bhūti, is, m.*, N. of a writer on grammar. — *Jin-seara* (‘*na-is*’), *as, m.* an Arhat of the Jainas; N. of the twentieth Arhat of the past Ut-sarpiṇī. — *Jinottama* (‘*na-ut*’), *as, m.* an Arhat of the Jainas. — *Jinorasa* (‘*na-ur*’), *as, m.*, N. of a Bodhi-sattva.

**जिनयोनि** *jina-yoni, is, m.* (for *ojina-yoni*, q. v.), a deer.

**जिन्दुराज** *jindura-ja, as, m.*, N. of a man.

**जिन्व** *jinv* (connected with *jīv* and *jū* ?), cl. 1. P., Ved. *jinvati, jijivva, jinvishyati, jinvitum*, to move one’s self, be active or lively; to urge on, cause to move quickly, impel, incite, excite; to refresh, animate; to promote, help, favour; to help any one (acc.) to anything (dat.), cause to obtain, grant, confer; to please, satisfy,

gladden, gratify, make happy or contented; to receive favourably (a request &c.); cl. 10. P. *jinvayati*, a various reading for *juñc*.

*Jinva, as, ā, am*, in *dhiyāi-jinva*, q. v.

**जिम** *jim* [cf. *cham, jam, jham*], cl. 1. P. *jematī, &c.*, to eat.

*Jemana, am, n.* eating; food, victuals.

**जिम्भ** *jimbha*, perhaps for *jrimbha* in *jimbha-jihva-tā*, swelling of the tongue.

**जिरण** *jiraṇa, as, m.* = *jarāṇa, jiraka, jiraṇa*, cumin.

**जिरि** *jiri*, cl. 5. P. *jirīnoti, &c.*, to hurt, injure, wound, kill; [cf. *śiri*; cf. also Hib. *gearaim*, ‘I sharpen, whet, cut, bite.’]

**जिल्लिक** *jillika, ās, m. pl.*, N. of a people.

**जिवाञ्जिव** *jivāñjiva, as, m.* a pheasant; [cf. *jivāñ-jiva*.]

**जिव्रि** *jivri, is, is, ī* (fr. 1. *jīri*), Ved. old, worn out, decayed, decrepit; (*is*), m. time; a bird.

**जिष्** *jish*, cl. 1. P. *jeshati, &c.*, to sprinkle; [cf. *vish* and *mish*.]

**जिष्णु** *jishṇu, us, us, u* (fr. rt. 1. *ji*), victorious, triumphant, gaining, winning; (with acc. or at end of comp.) vanquishing, conquering, excelling; (*us*), m. the sun; an epithet of Indra, of Vishṇu, and of Arjuna; N. of a Vasu; N. of a son of Mann Bhautya, N. of the father of Brahma-gupta; [cf. *parā-jishṇu*.]

**जिहान** *jihāna, as, ā, am* (fr. rt. *hā, jihāte*), going, going to, attaining, obtaining.

*Jihānaka, as, m.* the destruction of the world; [cf. *jahānaka*.]

**जिहासा** *jihāsā, f.* (fr. Desid. of rt. *hā, jahāti*), desire of abandoning or giving up.

*Jihāsu, us, us, u*, desirous of abandoning or giving up.

**जिहोषा** *jihrshā, f.* (fr. Desid. of rt. *hri*), desire of seizing, taking, or robbing; wish to take away or remove.

*Jihirshu, us, us, u*, wishing to seize, desirous of taking or carrying or removing, wishing to rob or appropriate.

*Jihirshya, as, ā, am*, desirable to be taken away or brought near.

**जिह्म** *jihma, as, ā, am* (perhaps related to rt. *hri*; but said to be fr. rt. *hā, jahāti*, and to denote originally quitting the upright direction or leaning out of the perpendicular), sloping, oblique, transverse, diagonal, athwart, squinting (as the eye), crooked, awry, not straight (opposed to *ṛiju*), tortuous, going irregularly; (*jihmam ī* or *gam*, to go crookedly, turn off from the right way); curved, bent; morally crooked, deceitful, deceptive, illusory, false, untrue, unfair, dishonest; slow, lazy; (*am*), n. falsehood, dishonesty; the plant *Tavernernmontana Coronaria* (*tagara*); [cf. Hib. *giomb*, ‘a lock of hair, a fault.’] — *Jihma-ga, as, ā, am*, going tortuously or crookedly, moving slowly; (*as*), m. a snake. — *Jihma-gati, is, is, ī*, going tortuously. — *Jihma-tā, f.* or *jihma-tva, am, n.* crookedness, curvature; dishonesty, falsehood. — *Jihma-bāra, as, ā, am*, Ved. having an aperture on one side; (*Sāy*.) having an opening below; having its door closed. — *Jihma-mina, as, m.* appearing in the deceptive shape of a fish. — *Jihma-mohana, as, m.* a frog. — *Jihma-yodhin, ī, inī, ī*, fighting unfairly; (*ī*), m. epithet of Bhīma, who in his great battle with Dur-yodhana struck him an unfair blow with his club on the thighs; (see *Salya-parva* 3345.) — *Jihma-salya, as, m.* the tree *Acacia Catechu*; [cf. *khadira*.] — *Jihma-śī, is, is, ī*, Ved. lying crookedly or

diagonally (on the ground &c.). — *Jīhmāksha* ('ma-ak'), *as, ī, am*, crooked-eyed, squinting. — *Jīhmāśin* ('ma-ās'), *ī, m.* 'eating crookedly,' N. of a man; (perhaps a wrong reading for *jīhvāśin*.)

*Jīhmāya*, nom. P., Ved. -*yati, -yitum*, to go crookedly or in crooked ways.

*Jīhmīta, as, ā, am*, bent, bowed, curved; turned away.

*Jīhmī-kri*, cl. 8. P. -*karoti, -kartum*, to make crooked, bend. — *Jīhmī-kara, as, ā, am*, making crooked or oblique, causing to bend; (metaphorically) obscuring. — *Jīhmī-kṛita, as, ā, am*, made crooked, bent, bowed down (with fear &c.).

जिह्व *jihva, as, m.* (said to be fr. rt. 1. *jī*, perhaps fr. rt. *hee*; cf. 1. *jūhū*) the tongue; (*ā*), f. the tongue; the tongue or tongues of Agni, i. e. various forms of flame, (sometimes three are mentioned, sometimes seven, the names of which are given as follows: *kālī, karālī, mano-javā, su-lohitā, sudhūmra-varṇā, sphulbhṛīṇī, viśva-rūpī*; or are identified with the seven winds, *pra-vaha, ā-vaha, ud-vaha, sam-vaha, vi-vaha, pari-vaha, and ni-vaha*. The horses of Agni or *vahnayah* are said to be *sapta-jīhvāh*, having seven tongues); the root of the plant *Tabernaemontana Coronaria*; [cf. *jīhma*; cf. also Lat. *lingua*?; Goth. *tuggō*; Germ. *Zunge*; Hib. *teanga*?].

— *Jīhvā-kātya, as, m., N.* of a man, the voracious Kātya. — *Jīhvāgra* ('vā-āg'), *am, n.* the tip of the tongue. — *Jīhvā-tala, am, n.* the surface of the tongue. — *Jīhvā-nīrlekhaṇa* and *jīhvā-nīrlekhaṇika, am, n.* scraping the tongue; a tongue-scraper; [cf. *jīhvōllekhana*]. — *Jīhvā-pa, as, m.* ('drinking with the tongue'); a dog; a cat; a tiger; a panther, the hunting leopard; a bear. — *Jīhvā-prathana, am, n.* expansion or too great flattening of the tongue (a defect in pronunciation). — *Jīhvā-mala, am, n.* the fur of the tongue. — *Jīhvā-mūla, am, n.* the root of the tongue. — *Jīhvāmūliya, as, ā, am*, belonging to or uttered from the root of the tongue, a term applied to the vowels *ri, ṛi*, the Visarga before *k, kh*, and the guttural class of consonants, but especially to the Visarga before *k, kh*. — *Jīhvā-rada, as, m.* 'having a tongue-like beak,' a bird. — *Jīhvā-līh, ī, m.* 'licking with the tongue,' a dog. — *Jīhvā-lūlya, am, n.* greediness. — *Jīhvā-vat, ān, m., N.* of a preceptor. — *Jīhvā-sata, am, n.* a hundred tongues. — *Jīhvā-sātya, as, m.* = *jīhma-sātya, q. v.* — *Jīhvā-sōdhana, am, n.* cleaning of the tongue. — *Jīhvāsvāda* ('vā-ās'), *as, m.* 'tasting with the tongue,' licking, lapping. — *Jīhvōllekhana* ('vā-ul'), *am, n.* scraping the tongue; (*ī* and *ikhā*), f. a tongue-scraper made of a thin piece of wood of the *Mimusops Kauri* or other trees.

*Jīhvaka* at the end of an adj. comp. in *a-jīhvahā, f.* tongueless.

*Jihvala, as, ā, am*, voracious, greedy.

*Jīhvīkā, f.* a diminutive fr. *jīhvā*; [cf. *adhō-jīhvīkā, alī-ḥ, upa-ḥ, prati-ḥ*.]

जिह्वु *jihvu, us, m., N.* of a man.

जी *jī*, in *krishṇa-jī* and *keśava-jī-nanda-sarman*, = the Bengālī *jī* (fr. *jīva*, life, soul?), sir, master, madam, attached to names and titles as a mark of endearment or respect.

जीत *jīta, &c.* See rt. 1. *jyā*, p. 352.

*Jīti, īs, f.* fading away. See *a-jīti*.

*Jīva, as, ā, am*, old, aged; a leather bag.

जीमूत *jīmūta, as, m.* (said to be fr. rt. 1. *jī*), a cloud; a mountain; N. of the sun; N. of Indra; a nourisher, a sustainer; the plant *Lipeocercis Serrata*; also *Luffa Foetida* or a similar plant; a kind of *Cyperus*; a kind of metre; N. of an ancient sage; of a certain wrestler; of a son of *Vyoman*. — *Jīmūta-kūta, as, m.* a small hill near a mountain. — *Jīmūta-ketu, us, m.* an epithet of *Siva*; N. of a prince of the *Vidyā-dharas*. — *Jīmūta-mūla, am, n.* *Curcuma Amhaldi* or *Zerumbet*. — *Jīmūta-vāhana, as, m.* an epithet of *Indra*; N.

of a son of king *Sāli-vāhana*; N. of a son of *Jīmūta-ketu*; N. of a lawyer, author of the *Dāya-bhāga*. — *Jīmūta-vāhin, ī, m.* smoke. — *Jīmūta-śvanasāntbhā, as, ā, am*, like the sound of a cloud. — *Jīmūtāśtamī* ('ta-ash'), f., N. of a festival in honour of *Jīmūta-vāhana*, son of *Sāli-vāhana*, on the eighth day in the dark half of month *Āśvina*.

*Jīmūta, as, m.* the plant *Lipeocercis Serrata*.

जीर *jīra, as, ā, am* (said to be fr. rt. *jīrv*), Ved. quick, speedy, lively, active, busy; driving, exciting; *go-jīra*, exciting (the milk of) the cows; (*as*), m. quick motion or movement (especially of the *Soma* stones); a sword, a scymitar, a sacrificial knife; *Panicum Miliaceum*; cumin-seed, (in this latter sense said to be fr. rt. *ju* or *t. jīrī*). — *Jīra-dānu, us, us, u*, Ved. dropping, trickling, drizzling, sprinkling or scattering in small drops; causing to flow abundantly; (Sāy.) 'granting a victorious disposition' (as if fr. rt. 1. *jī*). — *Jīradhara* ('ra-adh'), *as, ā, am*, Ved. having animated or vigorous rites; (Sāy.) free from injury or molestation. — *Jīrāśva* ('ra-ās'), *as, ā, am*, Ved. having lively or fleet horses.

*Jīraha* or *jīraṇa, as, m.* cumin-seed.

*Jīri, īs, m, f.*, Ved. quick or flowing water.

*Jīrikā, f.*, N. of a plant, = *jīra-patrickā*.

जीर्ण *jīrṇa*. See under rt. 1. *jīrī*.

जीर्वि *jīrvi, is, m.* (said to be fr. rt. 1. *jīrī*), an axe; a cart; the body; an animal.

जीव *jīva, cl. 1. P.* (poet. also A.) *jīvati, -te, jīvya, jīvishyati, jīvitum*, to live, be alive; to revive, return to life; to make a livelihood, live by (with inst.): Caus. P. (ep. also A.) *jīvayati, -te, -yitum*, to make alive, restore to life, vivify; to support life, to keep alive; to nourish, nurture, bring up; (a Causal form *jīvāpayati* occasionally occurs, meaning 'to restore to life'); Desid. *jīvishati* (Ved. *jyūshati* or *jīyūshati*), to wish to live, to seek a livelihood, wish to live by (with inst.); [cf. Lith. *gyvėnu*, 'to live'; *gyvas*, 'alive'; Slav. *schivā*, 'to live'; Goth. *gīva*: Old Germ. *queh*: Angl. Sax. *evic*: Eng. *quick*: Lat. *vivo*.]

*Jiva, as, ā, am*, living, existing, a living being; causing to live, vivifying; (*as*), m. the principle of life; the vital breath, the living or personal soul incorporated in the body and imparting to it life, motion, and sensation, (hence also called *jīvātmān*; it is distinguished from the *paramātmān* or supreme soul, q. v.); livelihood, profession, specific occupation; a kind of plant; an epithet of *Bṛihaspati* as regent of the planet *Jupiter*; or as regent of the *Nakshatra Tishya* or *Pushya*; the third lustrum in the cycle of *Jupiter* which lasts sixty years; N. of one of the eight *Maruts*; an epithet of *Karpa*; (*as, am*), m. n. life, existence; (*ā*), f. the living or life-giving element, i. e. water; the earth; a bow-string; (in geometry) the chord of an arc, the sine of an arc; the tinkling of metallic ornaments; N. of two plants, = *jīvanī* and *valā*; [cf. Lith. *gyvas*, 'alive'; Goth. *gīvas*; Lat. *vivus*; Gr. *bios*; Hib. *beo*, 'living, alive'.] — *Jīva-grībh, -gṛhṇ, p, p*, Ved. taking alive, seizing beings alive. — *Jīva-graha, as, m.*, Ved. filling (a cup) with the living *Soma*, i. c. with the plant in its unpressed state. — *Jīva-grāha, as, m.* a prisoner, one taken alive; *jīva-grāhaṇ gṛah*, to capture alive. — *Jīva-ghosha-vāmin, ī, m.*, N. of a grammarian. — *Jīva-ja, as, ā, am*, born alive. — *Jīva-jīva* or *jīva-jīvaha, as, m.* a kind of bird; see the next. — *Jīvan-jīva, as, m.* a kind of bird supposed to be a pheasant; the *Chakor* or Greek partridge; a kind of tree. — *Jīva-tokā, f.* a woman whose children are living. — *Jīva-tva, am, n.* the state of life or existence. — 1. *Jīva-da, as, ā, am* (rt. *dā*), 'life-giving,' who or what gives life; (*as*), m. a physician, a practitioner of medicine. — 2. *Jīva-da, as, m.* (rt. *dō*), 'cutting off life,' an enemy. — *Jīva-dasā, f.* mortal existence. — *Jīva-dātri, f.* 'life-giver,' a kind of medicinal plant, = *ṛiddhi*.

— *Jīva-lāna, am, n.* 'giving life,' 'rescuing from sickness,' title of a manual of medicine composed by *Cyavana*. — *Jīva-dānu, us, us, u*, Ved. a wrong form for *jīva-dānu*, q. v. — *Jīva-dāman, ā, m.*, N. of a prince. — *Jīva-dāyaka, as, ā, am*, 'life-giving.' — *Jīva-dhana, am, n.* 'living wealth,' property in living creatures, live stock, wealth in flocks and herds. — *Jīva-dhanya, as, ā, am*, 'supporting living beings;' (Sāy.) 'satiating living beings,' an epithet of *Soma*, and of *Prajā-pati*. — *Jīva-dhāni, f.* 'receptacle of living beings,' an epithet of the earth. — *Jīva-nās, k, k, k, or t, t, t*, (a sacrifice &c.) where living beings are killed. — *Jīva-nātha, as, m.*, N. of a writer on astronomy; N. of a physician. — *Jīva-nāya* or *jīva-nāyaka, as, m.*, N. of a poet. — *Jīva-nāsam*, ind. with *nās*, to lose one's life, die, perish. — *Jīva-nikāya, as, m.* a being endowed with life. — *Jīva-netri, f.*, N. of a plant, = *satphali*. — *Jīva-pati, īs, m.* a living husband. — *Jīva-patra, am, n.* a fresh leaf. — *Jīvapattrā-pracāyikā, f.* gathering fresh leaves, a sort of game. — *Jīva-patnī, f.* a woman whose husband is alive. — *Jīva-pitri, tā, trī, trī*, or *jīva-pūṛṭka, as, ā, am*, a son or daughter whose father is still alive. — *Jīva-pīta-sarga, as, ā, am*, Ved. one whose rays are drunk by living beings; (Sāy.) one whose creation is enjoyed by all. — *Jīva-putra, as, ā or ī, am*, one whose sons or children are living; (*as*), m. a kind of plant. — *Jīva-putraka, as, m.* a tree, commonly *lingua*; another plant bearing seeds used in rosaries, commonly *Jiyaputa*, *Nageia Putranjiva*. — *Jīvaputra-pracāyikā, f.* the gathering of the above plant, a sort of game. — *Jīva-purā, f.*, Ved. the abode of living beings or men. — *Jīva-pushpa, am, n.* 'flower of life,' N. of a plant and metaphorically applied to the head; N. of two plants, = *damanaka* and *plantijhaka*; (*ā*), f., N. of a plant, = *bṛihasjīvanti*. — *Jīva-priyā, f.* the tree *Terminalia Chebula*, = *haritaki*. — *Jīva-badhā, as, m.* destruction of living beings. — *Jīva-barhis, īs, īs*, Ved. having a living, i. e. fresh bed of sacrificial grass. — *Jīva-bhadra, f.* a kind of plant, = *jīvanī*; a kind of medicinal plant, = *ṛiddhi*. — *Jīva-bhūta, as, ā, am*, become alive, endowed with life. — *Jīva-bhōjana, as, ā, am*, Ved. giving enjoyment to living beings; (*am*), n. the pleasure or enjoyment of living beings. — *Jīva-mandira, am, n.* 'the mansion of the soul,' the body. — *Jīva-maya, as, ī, am*, animated, endowed with life. — *Jīva-misra, as, m.*, N. of an author. — *Jīva-yāja, as, m.*, Ved. the sacrifice of living beings. — *Jīva-yoni, īs, īs, ī*, enclosing a soul (as a body or a sentient being). — *Jīva-rakta, am, n.* living blood, menstrual blood. — *Jīva-rahita, as, ā, am*, lifeless. — *Jīva-loka, as, m.* the world or habitation of living beings (opposed to the world of deceased ancestors), living beings, mankind. — *Jīva-lavkika, as, ā, am*, peculiar to the world of living beings or to men. — *Jīva-vat, ān, atī, atī*, animated, living. — *Jīva-valli, f.*, N. of a plant. — *Jīva-vicāra, as, m.* title of a *Jaina* work. — *Jīva-vicāra-prakāyaṇa, am, n.* title of a *Jaina* work by *Sānti-sūri*. — *Jīva-ṛṣṭi, īs, f.* breeding or keeping cattle. — *Jīva-sāṅsa, as, m.*, Ved. rule over living beings; (Sāy.) to be praised by living beings. — *Jīva-sarman, ā, m.*, N. of an astronomer. — *Jīva-sāka, as, m.* a kind of pot-herb growing in *Mālava*. — *Jīva-saklā, f.* a kind of plant. — *Jīva-śeṣa, as, ā, am*, one to whom only life is left or who has escaped with his life and nothing more. — *Jīva-sonita, am, n.* living, i. e. healthy blood. — *Jīva-sreshthā, f.* a kind of medicinal plant. — *Jīva-sankramaya, am, n.* me-tempsychois. — *Jīva-sanjīva, as, m.*, N. of a shrub, = *kāma-ṛiddhi*. — *Jīva-sādhana, am, n.* 'means of subsistence,' rice, grain. — *Jīva-sāphalya, am, n.* 'fruitfulness of life,' realisation of a life's wishes. — *Jīva-suta, as, ā, am*, one whose children are all alive. — *Jīva-sū, ūs, f.* the mother of living offspring. — *Jīva-sthāna, am, n.* a joint, an articulation. — *Jīvājivādhāra* ('vā-ajiva-adh'), *as, m.* the world of organic beings and of inorganic matter. — *Jīvā-jivādhāra-kshetra, am, n.* the material world.

receptacle of inorganic beings and inorganic substances.

— *Jīvātman* ('*va-āt*'), *ā*, m. the living or individual soul enshrined in the human body (distinguished from the *paramātman* or supreme soul), the vital principle or spirit, that principle of life which renders the body capable of motion or sensation; [cf. *jīva*.] — *Jīvā-dāna* ('*va-ād*'), *am*, n. abstracting living or healthy blood, bleeding. — *Jīvādāna* ('*va-ād*'), *am*, n. preservation of life. — *Jīvātaka* ('*va-an*'), *as*, m. a fowler, a birdcatcher; a destroyer of life, a slayer, a murderer. — *Jīvabhāga-sūtra* ('*va-abh*'), *am*, n. title of a Jaina work. — *Jīvāsa* ('*va-āsa*'), *a*, *ā*, *am*, hoping for life; (*ā*), f. hope of living. — *Jīvāstikāya* ('*va-as*'), *as*, m. (with Jains) the category of 'soul.' — *Jivendhana* ('*va-in*'), *am*, n. glowing fire-wood, burning wood. — *Jivotsarga* ('*va-ut*'), *as*, m. abandonment of life, voluntary death. — *Jivornā* ('*va-ūr*'), f. the wool of a living animal.

*Jivaka*, *as*, *ā*, *am*, (at the end of a comp.) living, living by, making a livelihood by, causing to live, generating; one who lives a long time or for whom a long life is desired [cf. *ayush-mat*]; (*as*), m. a living being; a servant, slave, one who makes a livelihood by service; a mendicant, one who lives by begging; an usurer, one who lives by lending money at high interest; a snake-catcher, one whose business is to catch snakes and cure their bites &c.; a tree; N. of several plants, = *Terminalia Tomentosa*, *Coccinia Grandis*, a cucurbitaceous plant; a medicinal plant, commonly called by the same name *Jivaka* and considered as one of the eight principal drugs classed together under the name *Aṣṭa-varga*; N. of a man; (*ikā*), f. the living or life-giving element (i. e. water); living, means of living, livelihood; N. of a plant, = *jivanti*; [cf. *aja-jivaka*.]

*Jivat*, *an*, *anti*, *at*, living, alive; *jivann eva*, during life. — *Jivat-tokā*, f. a woman whose children are living. — *Jivat-pati*, *i*, or *jivat-patnī*, f. a wife whose husband is alive. — *Jivat-pitri*, *tā*, *trī*, *tri*, or *jivat-pitrika*, *as*, *ā*, *am*, a son or daughter whose father is alive; [cf. *jīva-pitri*.] — *Jivatpitrikanirṇaya*, *as*, m. title of a work by Rāma-kṛṣṇa. — *Jivan-mukta*, *as*, m. a man purified by knowledge of Brahma and exonerated whilst living from future birth and all ritual ceremonies. — *Jivan-mukti*, *is*, f. liberation in the present state of life. In the Vedānta system a secondary sort of liberation which conducts the soul after death to live with Brahma, not however divested of a subtle corporeal frame. — *Jivanmukti-viveka*, *as*, m. title of a philosophical treatise. — *Jivan-mṛta*, *as*, *ā*, *am*, at once alive and dead, dead while alive, (said of one whose character is lost or of a madman &c.)

*Jivatha*, *as*, *ā*, *am*, long-lived; virtuous, pious; (*as*), m. life, existence, breath; a tortoise; a peacock; a cloud; virtue, piety.

*Jivana*, *as*, *i*, *am*, enlivening, vivifying, giving life; (*as*), m. a living being, an animal; wind; a son; a kind of drug, = *jivaka*; N. of a plant, = *Kshudra-phalaka*; N. of the author of the work *Mānasa-nāyana*; (*ā*), f. a kind of medicinal plant; (*i*), f., N. of several plants and drugs, = *jivanti*, *kākolī*, a kind of jasmine &c.; (*am*), n. life, existence, living, livelihood, profession (often at the end of a comp., e. g. *mṛiga-jivana*, living by hunting); enlivening, making alive; the life-giving element (water); butter made from new milk or milk one day old; marrow. — *Jivana-tā*, f. life, mode of life. — *Jivana-yoni*, *is*, m. source of life. — *Jivana-vat*, *ān*, *atī*, *at*, possessed of or relating to life. — *Jivana-vidambana*, *am*, n. disappointment in life, living in vain. — *Jivana-hetu*, *us*, m. object of life, cause of living. — *Jivanā-ghāta* ('*na-agh*'), *am*, n. 'that which destroys life', poison. — *Jivanānta* ('*na-an*'), *as*, m. end of life, death. — *Jivanāvāsa* ('*na-āv*'), *as*, m. Varuṇa, the regent of water. — *Jivanopāya* ('*na-up*'), *as*, m. livelihood, means of subsistence. — *Jivanauśhalha* ('*na-auśh*'), *am*, n. an invigorating or life-giving medicine, a drug for reviving the dead; elixir vitæ.

*Jivanaka*, *as*, *ikā*, *am*, enlivening; (*am*), n. food; (*ikā*), f. the tree *Terminalia Chebula*, = *haritakī*.

*Jivanasyā*, f., Ved. desire of life.

*Jivaniya*, *as*, *ā*, *am*, to be lived; supporting life, N. of a particular class of drugs; (*ā*), f. a kind of plant, = *jivanti*; (*am*), n. a form of milk, milk fresh from the cow; water.

*Jivanta*, *as*, *i*, *am*, living, existent, long-lived; (*as*), m. life, existence; a medicament, a drug; a kind of pot-herb (*jīva-sāka*); N. of a man; (*i*), f. a kind of medicinal plant, also eaten as a vegetable, = *Pæderia Foetida* (?); also = *gudūci*, *Cocculus Cordifolius* and = *vandā*, a parasitical plant.

*Jivantika*, *as*, m. a fowler, a birdcatcher; see *jivāntaka*; (*ikā*), f. a parasitical plant, *Epidendron Tesseloides*, and other species; a plant *Menispermum Glabrum*; a kind of pot-herb.

*Jivamāna*, *as*, *ā*, *am*, living, alive.

*Jivala*, *as*, *ā*, *am*, full of life, animating; (*as*), m. a kind of plant; N. of a man; (*ā*), f. a kind of plant.

*Jivātu*, *us*, f. life, existence; (*us*, *u*), m. n. victuals, food, boiled rice; a medicine for restoring life; [cf. Lat. *victus*.] — *Jivātu-mat*, *ān*, *atī*, *at*, animated, living.

*Jivikā*, see under *jivaka*. — *Jivikāpanna* ('*kā-āp*'), *as*, *ā*, *am*, having obtained subsistence. — *Jivikā-prāpta*, *as*, *ā*, *am*, having obtained a livelihood.

*Jivita*, *as*, *ā*, *am*, lived, lived through (as a period of time), living, alive, existent; revived, returned to life; animated, enlivened; (*am*), n. a living being; living, life, existence; duration of life; livelihood, means of existence; [cf. Lith. *gyvata*; Slav. *schivot*; Lat. *vita* for *vivita*.] — *Jivita-kāla*, *as*, m. life-time, period or duration of life, a life. — *Jivita-jñā*, f. an artery, a vessel of the body. — *Jivitanātha*, *as*, m. 'lord of life,' a husband. — *Jivita-yopana*, *as*, *ā*, *am*, oppressing or molesting living beings. — *Jivita-vyaya*, *as*, m. casting away life, sacrifice of life. — *Jivita-saṁsaya*, *as*, m. risk of life, fear of death. — *Jivita-hārin*, *i*, *inī*, *i*, destroying life. — *Jivitānta* ('*ta-an*'), *as*, m. end of life, death. — *Jivitāntaka* ('*ta-an*'), *as*, m. putting an end to life, an epithet of Siva. — *Jivitāśā* ('*ta-āśā*'), f. hope of life; love of life. — *Jivitepsu* ('*ta-ip*'), *us*, *us*, *u*, seeking to save (one's) life. — *Jiviteśa* ('*ta-īśā*'), *as*, *ā*, *am*, presiding over life; (*as*), m. 'the lord or master of existence,' a lover, a husband; an epithet of Yama the regent of death; the sun; the moon; a drug to revive the dead. — *Jiviteśvara* ('*ta-īś*'), *as*, m. 'lord of life,' an epithet of Siva.

*Jivitavya*, *as*, *ā*, *am*, to be lived, to be kept alive; (*am*), n. the possibility of living; possible return to life.

*Jivīn*, *i*, *inī*, *i*, living, alive, animate; living upon or by; (*i*), m. a living being. — *Jivī-tva*, *am*, n. life, existence.

*Jivya*, *am*, n. life; (*ā*), f. several plants, = *jivanti*, *gokshura-dugdhā*; *Terminalia Chebula*, = *haritakī*.

— *Jivyopāya* ('*ya-up*'), *as*, m. means of existence, subsistence, livelihood.

**जु** *ju*, see *i. jū*. The form of this root given in the Dhātu-pāṭha is *ju*, but the derivatives from it have the vowel long.

**जुकुट** *jukuṭa*, *as*, m. a dog [cf. *kukuṭa*]; the Malaya range of mountains; (*am*), n. the egg-plant, *Solanum Melongena*; [cf. *jakuṭa*.]

**जुगुपिषु** *jugupishu*, *us*, *us*, *u* (fr. Desid. of rt. *gup*), intending or wishing to protect.

*Jugupsana*, *as*, *ā*, *am*, having a dislike, detesting; (*am*), n. censure, abuse, reproach, reviling, dislike, horror.

*Jugupsā*, f. censure; dislike, aversion, abhorrence, disgust.

*Jugupsita*, *as*, *ā*, *am*, reviled, blamed, censured, abused.

*Jugupsu*, *us*, *us*, *u*, having a dislike or disgust.

**जुगुर्वणि** *jugurvaṇi*, *is*, *is*, *i* (reduplicated form fr. rt. *i. grī*), Ved. fond of praise, wishing to praise; (Sāy.) favouring the praiser.

**जुङ्ग** *jung*, cl. 1. P. *jungati*, &c., to quit, abandon; to except, exclude; [cf. *yung* and *ving*.]

*Jungā*, *as*, *ā*, m. f. or *jungaka*, *as*, m. a kind of plant, *Argyrea Speciosa* or *Argentea*.

*Jungita*, *as*, *ā*, *am*, deserted, injured, abandoned, outcast; (*as*), m. a man of a degraded caste, a Cāṇḍāla &c.

**जुञ्च** *juñc* (?), cl. 1. 10. P. *juñcati*, *juñcāyati*, &c., to speak.

**जुट** *juṭ*, cl. 6. P. *juṭati*, &c., a various reading for *juṭ*, to bind; [cf. *jaṭ*.]

*Juṭaka*, *am*, n. [cf. *jaṭā* and *jūṭaka*], a braid of hair, any knot or fillet of hair; (*ikā*), f. = *cūḍā*, a tuft of hair on the top of the head; the matted hair of Siva or of ascetics.

**जुड** *juḍ*, cl. 6. P. *juḍati*, &c., to bind, to join together; cl. 10. P. *joḍayati*, &c., to send, cast or throw, direct; to grind or pound.

**जुत्** *jut*, cl. 1. A. *jotate*, to shine; [cf. *jyut*, *dyut*, *qut*.]

**जुतम** *jutuma* and *juthuma*, two incorrect readings for *jituma*, q. v.

**जुन्** *jun*, cl. 6. P. *junati*, &c., to go; (a various reading has *jud*.)

**जुमर** *jumara*, *as*, m., N. of a grammarian.

**जुम्बक** *jumbaka*, *as*, m., Ved., N. of Varuṇa.

**जुर** *i. jur* (related to *i. jṛi*), cl. 6. 4. P., Ved. *jurati*, *jūryati*, *jujora* (?), &c., to decay, become old or decrepit, to grow old, perish; also *jūr*, cl. 4. A. *jūryate*, to grow old.

2. *jur*, *ūr*, m. an old man; [cf. 2. *jū*.]

*Jurya*, *as*, *ā*, *am*, becoming old; [cf. *a-jurya* and *jūrya*.]

*Jūrṇa*, *as*, *ā*, *am*, decayed, old. — *Jūrṇākhyā* ('*na-āk*'), *as*, m. the plant *Saccharum Cylindricum*, commonly Ulī. — *Jūrṇāvāsa* ('*na-āv*'), *as*, m. the plant *Andropogon Saccharatus*.

*Jūrṇī*, f., Ved., N. of a snake.

*Jūrya*, *as*, *ā*, *am*, Ved. becoming old, aged, weak, an old man.

**जुर्व** *jurv*. See *jūrv*.

**जुल्** *jul*, cl. 10. P. *jolayati*, &c., to reduce to powder, grind.

**जुवस** *jwas*. See under rt. *jū*.

**जुष्** *i. jush*, cl. 6. A. (ep. also P.) *jushate*, *-ti*, *jushate*, *joshishyate*, *ajoshishā*, *joshitum*, to be pleased or satisfied, to be propitiated or propitious; to be favourable; to like, be fond of, to have pleasure in, delight in (with acc. or gen.); to enjoy; to show one's self favourable towards (with acc.); to have pleasure in granting (with loc. of the person); to devote one's self to, practise, undergo, suffer; to delight in visiting, frequent, visit, inhabit, enter; happen to; to have pleasure in performing (with dat., e. g. *jushate karmaṇe*, he likes to engage in any act); to choose; to give pleasure to (with loc. of the person): *Intens. joshayati*, *-te*, *-yitum*, to like, be fond of, love, behave kindly towards (with acc.); fondle, cherish; to delight in, approve of, choose: Desid. *jūjushishate* or *jūjoshishate*: *Intens. jōjushyate*, *jōjoshī*; [cf. Zend *zaosha*, 'will, desire'; Hib. *gus*, 'a desire, inclination'; Goth. *lus*, 'to choose,' *lūsus*, *kāus*, *kusum*; Germ. *kiese*; Lat. *gus-tus*; Gr. *γέβω*, *γέβομαι*.]

2. *jush*, *ṭ*, *ṭ*, *ṭ*, liking, fond of, devoted to (with acc.); visiting, approaching; [cf. *sa-jush*.]

*Jushāṇa*, *as*, m., N. of a sacrificial formula containing the word *jushāṇa*, pres. part. of rt. *i. jush*.

*Jushṭa*, *as*, *ā*, *am*, gratified, pleased, propitiated, propitious, favourable; liked, wished, loved, agreeable,

usual; frequented, visited; served, obliged, worshipped, gratified by service; practised; furnished with, possessed of; (*am*), n. the crumbs or remnants of a meal or its leavings.

*Jushṭi*, *is*, f., Ved. love, service, favour, satisfaction. *Jushya*, *as*, *ā*, *am*, to be served or worshipped. *Josha*, *joshana*, &c. See p. 351, col. 2.

**जुष्** 3. *jush*, cl. I. 10. P. *joshati*, *joshayati*, &c., to reason, think, conceive, imagine, investigate, examine; to injure, hurt, kill.

**जुष्क** *jushka*, *as*, m., N. of one of the three Torushka kiogs in Kāsmīra. — *Jushka-pura*, *am*, n., N. of a town founded by *Jushka*.

**जुष्कक** *jushkaka*, *as*, m. = *yūsha*, the water of boiled pulse, pease-soup, porridge, &c.

**जुहु** *juhu* = 2. *juhū* below.

**जुहुराण** *juhurāṇa*, *as*, m. (a corrupt form, said to be fr. rt. *hureh*; or fr. rt. *heri*), the moon; [cf. *juhūrāṇa* below.]

**जुहुवाण** *juhuvāṇa*, *as*, m. (fr. rt. *hu*; a corrupt form), fire, (also spelt *juhūvāṇa*); a sacrificing priest.

*Juhuvāna*, *as*, m. (perf. part. fr. rt. *hu*), fire; a tree; a hard-hearted man.

*Juhūrāṇa*, *as*, m. (a corrupt form), fire; a sacrificing priest; the moon.

**जुह** 1. *juhū*, *ūs*, f. (fr. rt. *hve*), a tongue; especially the tongue or tongues of Agni, the flames; *sapta juhvāḥ*, the seven tongues of Agni; see *jihvā*. *Juhū* personified is the wife of Brahmā and goddess of speech; [cf. *sarasvatī*.] — *Juhūvat*, *āt*, m. fire or its deity Agni. — *Juhvāsyā*, *as*, *ā*, *am*, Ved. tongue-monthed, whose mouth consists of tongues or is full of them, an epithet of Agni.

**जुहु** 2. *juhū*, *ūs*, f. (fr. rt. *hu*), a wooden ladle or vessel of the shape of a semicircle or crescent, used for pouring the sacrificial butter into the fire; that part of the frame enshrining the supreme spirit which faces the east.

**जुहोति** *juhoti*, *is*, m. (fr. rt. *hu*), a technical name for those sacrificial ceremonies to which the verb *juhoti* and not *yajati* is applied. — *Juhoty-ādī*, *ayas*, m. pl. the roots beginning with *hu*, to sacrifice, i. e. the roots of the third class.

*Juhvat*, *at*, *atī*, *at*, sacrificing, offering oblations.

**जू** 1. *jū* (or according to the Dhātu-pāṭha *ju*), cl. I. P. A., 9. P. *javati*, *-te*, *junāti*, &c., to press forwards, hurry on, move on quickly, be quick; to impel quickly, urge or drive on, incite; to excite, promote, animate, inspire.

*Juvas*, *as*, n., Ved. quickness, speed, liveliness.

2. *jū*, *ūs*, *ūs*, u. Ved. quick, speedy; (according to Sāy. *jūḥ* may also be the Nom. e. of *jur*, old); inciting, pressing, driving; (*ūs*), f. speed, expedition, velocity, going, motion; the atmosphere; a female demon or goblin; an epithet of the goddess Sarasvatī; a spot or mark on the forehead of horses and oxen; [cf. *kaśo-jū* and *mano-jū*.]

*Jūta*, *as*, *ā*, *am*, moved quickly, impelled, urged, pressed, (at the end of comp. in *adri-jūta*, *indra-jū*, *deva-jū*, &c., q. v.)

*Jūti*, *is*, f. going on, proceeding, moving; quickness, speed, velocity; flowing without obstruction or interruption; impulse, incitement, instigation, animation; inclination, impulse, energy. — *Jūti-mat*, *ōn*, *atī*, *at*, Ved. impetuous, speedy.

**जूक** *jūka* (a word borrowed fr. the Gr. *ζυγόν*), the sign of the zodiac Libra.

**जूट** *jūṭa*, *as*, m. the matted hair of Śiva, the twisted or dotted hair of an ascetic; [cf. *jaṭā* and *būḍa*.]

*Jūṭaka*, *am*, n. twisted or braided hair; [cf. *jaṭā*.]

**जूतिका** *jūtikā*, f. a kind of camphor.

**जूमरानन्दिन** *jūmara-nandin*, *ī*, m., N. of the author of a commentary on the grammar entitled *Saṅkshipta-sāra*.

**जूर** *jūr*, cl. 4. A. *jūryate*, &c., to hurt, injure, wound, kill; to be angry with (with dat.); to grow old. See rt. I. *jur*, p. 349.

**जूर्य** *jūrya*, *jūrya*. See rt. I. *jur*, p. 349.

**जूरी** 1. *jūrī*, *is*, *is*, *i* (fr. *jur* = *gur*), Ved. skillfully praising, invoking.

**जूर्व** *jūrv* (connected with rt. *jvar*), cl. I. P., Ved. *jūrvati*, &c., to consume by heat, singe, burn; to hurt, kill; [cf. Hib. *gearbaim*, 'I grieve, hurt, wound'; cf. also rt. *jval*.]

2. *jūrī*, *is*, f., Ved. glowing fire, a blaze, a fiery weapon; anger [cf. *jūr*]; speed (perhaps for *jūti*); fever [cf. *jvarū*]; disease, sickness; the body; the sun; Brahmā.

*Jūrīn*, *ī*, *īnī*, *i*, Ved. surrounded by glowing fire, glowing.

*Jūrī*, *is*, f. fever; feverish or morbid heat; [cf. Hib. *gurt*, 'pain, trouble, fierceness.']]

**जूष** *jūsh* (a various reading for *yūsh*), cl. 1. P. *jūshati*, &c., to kill, hurt.

*Jūsha*, *am*, n. the water of boiled pulse, pease-soup, porridge, &c.

*Jūshana*, *am*, n. the plant *Grislea Tomentosa*, commonly *Dhāiphula*.

**जूर्ज** *jūrj*, cl. I. P. *jarati*, &c., to surpass, excel; make low, depress, humiliate; [cf. Germ. *kurz*; Scot. *garr*, *goirid*, 'short.']]

**जूरि** *jūri*, *ayas*, or *jūringin*, *īṇas*, m. pl., N. of a particular race or people.

**जूम्** *jūmbh* or *jūmbh*, cl. I. A. (poet. also P.) *jūmbhate*, *-ti*, or *jarbhate*, *jajūmbhe*, *jūmbhishyate*, *jūmbhitum*, to open the mouth, yawn, gape; to gape open, open (as a flower), burst open; fly back or recoil (as a bow); to unfold, spread, extend, expand, occupy a larger circuit; to spread (as sound); to feel at ease: Caus. *jūmbhayati*, *-yitum*, to cause to gape or yaw, cause to expand or unfold; [cf. Old Germ. *chliupu*, 'to split'; Germ. *klaffe*, *kluft*; Goth. *graba*; Germ. *grabe*; Gr. *γράφω*; Hib. *grabhaim*, *grafain*, *grafan*; cf. also I. *jabh*.]

*Jūmbha*, *as*, *ā*, *am*, m. f. n. gaping, yawning; bursting open; blossoming, swelling, blowing, being puffed up; expansion, stretching, expanding; (*as*), m. a particular animal. — *Jūmbhāvat*, *āt*, *atī*, *at*, yawning, gaping.

*Jūmbhaka*, *as*, m. a yawner, a sort of demon or spirit; N. of certain magical formulae for exorcising the evil spirits supposed to possess weapons; (*ikā*), f. gaping, yawning; (*ant*), n. swelling.

*Jūmbhana*, *as*, *ā*, *am*, causing to gape or yawn; (*am*), n. gaping, yawning; stretching the limbs; bursting or gaping open, blossoming, blooming.

*Jūmbhamāna*, *as*, *ā*, *am*, gaping, yawning; opening, blossoming, blowing.

*Jūmbhita*, *as*, *ā*, *am*, opened, expanded; opened (as a flower), blown; enlarged, increased; done, exerted; (*am*), n. gaping, yawning; bursting, opening, expansion, unfolding; developing, coming into view, swelling; exertion; wish, active search for; a kind of coitus.

*Jūmbhin*, *ī*, *īnī*, *i*, yawning, gaping; expanding, blossoming; (*īnī*), f. the plant *Mimosa Octandra*, = *elāparī*.

**जू** 1. *jū*, cl. 4. 9. I. P. *jūryati*, *jūriṇāti*, *jarati*, *ejāra*, *jarishyati* and *jarishyati*, to grow old and *ajarat*, *jaritum* and *jaritum*, to grow old, become decrepit, decay, wear out, wither; to be consumed, perish; to break up or fall to pieces; to be dissolved or digested; (cl. I. P.) to make old or decrepit; to cause to grow old; cl. 10. P. *jarayati*, *-yitum*, to become old: Caus. P. *jarayati*, *-yitum*,

to make old, wear out, consume, cause to be consumed; to cause to be digested; to digest: Desid. *jūjarishati*, *jūjarishati*, *jūjarishati*: Intens. *jejiryate*, *jājarti*; [cf. Hib. *erionaim*, 'I dry, wither'; *eriona*, 'old, ancient'; Gr. *γέρων*, *γεραιός*, *γρῆς*, *γῆρας*: Lat. *grānum* for *gānum*: Goth. *kaurn*: Germ. *Korn*: Lith. *girma*.]

*Jara*, *jaratha*, *jarana*, *jaras*, &c. See p. 340. *Jāra*, *as*, *ā*, *am*, Ved. becoming old; (*as*), m. a paramour, gallant, lover, (in the Veda applied to Agni or to the Sun as the paramour of the dawn); a confidential friend; (*ī*), f. a particular herb or medicament; a N. of Durgā; [cf. Goth. *hōrs*; Germ. *Hure*.] — *Jāra-garbhā*, *as*, *ā*, *am*, pregnant by a paramour. — *Jāra-ja*, *as*, *ā*, *am*, a bastard, the child of a woman by her paramour. — *Jāra-jāta* or *jāra-jātaka*, *as*, *ā*, *am*, a bastard; (*as*), m. a plagiarist. — *Jāra-tā*, f. an intrigue, love-affair. — *Jāra-dvaya*, *am*, n. a couple of gallants. — *Jāra-bharā*, f. an adulteress.

*Jāraka*, *as*, *ā*, *am*, causing to decay; promoting digestion, digestive.

*Jāraṇa*, *am*, n. the act of causing to decay; promoting digestion; calcining or oxidizing metals; a condiment, a digester; (*ī*), f. a kind of cumin-seed.

*Jāratineya*, *as*, m. a metronymic from *Jarati*; a patronymic from *Jaratin*.

*Jāratkārava*, *as*, m. a patronymic from *Jarat-kāru*.

*Jāradgava*, *as*, *ī*, *am* (fr. *jarad-gava*), scil. *vīthi*, the path of the old ox, (according to Varāhamihira the portion of the moon's path occupied by the constellations *Sravaṇā*, *Dhanishṭhā*, and *Satabhishaj*, or according to other authorities that occupied by *Vi-śākhā*, *Ann-rādhā*, and *Jyeshthā*.)

*Jāramānya*, *as*, m. a patronymic from *Jaramāna*. *Jārāsandhi*, *is*, m. (fr. *jarā-sandha*), a patronymic of Saha-deva.

*Jārīṇī*, f., Ved. a woman who has a paramour, enamoured.

*Jāruja*, *as*, *ā*, *am*, = *jarāyujā*.

*Jirya*, *as*, *ā*, *am*, old, ancient; worn out, wasted, withered, decayed, ruined, in ruins; digested; (*as*), m. an old man; a tree; cumin-seed; (*ā*), f. large cumin-seed; (*am*), n. decrepitude, old age; benjamin. — *Jirya-jvara* or *jirnamaya-jvara*, *as*, m. a lingering fever with diminishing intensity. — *Jirya-jvarin*, *ī*, *īnī*, *i*, affected with the above fever. — *Jirya-ṭikā*, f. 'the ancient commentary,' title of an astronomical work. — *Jirya-tā*, f. or *jirya-tva*, *am*, n. old age; infirmity, decay. — *Jirya-dāru*, *us*, m. the plant *Convolvulus Argenteus*. — *Jirya-patirikā*, f. 'having withered leaves,' N. of a plant, = *vaṇṣa-patirī*. — *Jirya-parṇa*, *as*, *am*, m. n. 'having withered leaves,' the plant *Nandea Cadamba*. — *Jirya-phāṇī*, f. = *jirya-dāru*. — *Jirya-budha*, *as*, m. a kind of *Lodhra*. — *Jirya-budhaku*, *am*, n. a kind of *Cyperus*. — *Jirya-vajra*, *am*, n. a gem, said to be a sort of diamond. — *Jirya-val*, *āt*, *atī*, *at*, old, decayed. — *Jirya-vastra*, *am*, n. old, worn or tattered raiment; (*as*, *ā*, *am*), wearing old clothes. — *Jirya-vāṭikā*, f. a ruined house. — *Jirya-vradh-naka*, *as*, m. a fragrant grass, *Cyperus Rotundus*. — *Jirnoddhāra* (*ṇa-ud*), *as*, m. the repairing of what is worn out, renewal, repairs. — *Jirnoddhṛita* (*ṇa-ud*), *as*, *ā*, *am*, rescued from decay, repaired. — *Jirnoddyāna* (*ṇa-ud*), *am*, n. a neglected garden.

*Jirnakā*, *as*, *ā*, *am*, almost dried up or withered.

*Jirni*, *is*, *is*, *i*, decrepit with age; (*is*), f. old age, infirmity, decay; digestion.

**जू** 2. *jū*, cl. I. A., Ved. *jarate*, &c., to move, approach, come near.

**जू** 3. *jū*, cl. I. A., Ved. *jarate*, to crackle (as fire); to roar; to call out to, address, invoke, praise.

*Jaranā*, *jaritri*, *jarūtha*, &c. See s. v.

**जेतव्य** *jetavya*. See p. 347, col. 1.

**जेतृ** *jetri*, *tā*, *trī*, *tri* (fr. rt. I. *ji*), victorious,

triumphant; surpassing, excelling; gaining; (*tā*), m. a victor, conqueror; N. of a Vedic poet who was son of Madhu-échandās; N. of a prince who had a garden near Srāvastī in which Śākya-muni promulgated his doctrines. — *Jeta-vana*, *am*, n. (for *jetri + vana*), the wood of Jetri, N. of a grove or garden near Srāvastī where Śākya-muni or Buddha promulgated his doctrines. — *Jetavaniya*, *ās*, m. pl. N. of a Buddhist school. — *Jeta-sāvaya*, *as*, *ā*, *am*, called after Jetri. — *Jetārāma*, *as*, m. (for *jetri + āra*), = *jeta-vana*.

*Jetra*, *as*, *ā*, *am*, Ved. to be gained or conquered. *Jeman*, *ā*, *ā*, *a*, Ved. surpassing, excelling; (*ā*), m. excellence.

*Jesha*, *as*, m., Ved. winning, gaining, obtaining.

**जेनाक** *jentāka*, *as*, m. a dry hot bath or heated chamber for inducing perspiration in rheumatism, &c.

**जेन्म** *jenya*, *as*, *ā*, *am* (fr. *jana*), Ved. of noble origin (γενναίος); genuine, true. — *Jenyāvasu*, *us*, *us*, *u*, Ved. having genuine or true wealth, an epithet of the Asvins; also of Indra and Agni; (Sāy.) having acquired wealth.

**जेमन** *jemana*. See under rt. *jim*, p. 347.

**जेय** *jeya*. See p. 347, col. 1.

**जेलक** *jelaka*, *as*, m., N. of a man.

**जेष्** *jesh*, cl. 1. A. *jeshate*, &c., to move, go.

**जेष** *jesha*. See above.

**जेह** *jeh* (related to 1. *jabh* and *jrihb*), cl. 1. A., Ved. *jehate*, *jijehē*, *jehishyate*, *jehitum*, to open the mouth, breathe heavily, gasp, gape, open wide, yawn; (Sāy.) to reach, go towards, strive after: Caus. *jehayati*, *ajjehat*.

*Jehamāna*, *as*, *ā*, *am*, gaping, opening wide; (Sāy.) going towards.

**जै** *jai*, cl. 1. P. *jāyati*, *jajau*, *jāsyati*, *jātum*, to wane, decline, fade away, perish; [cf. 1. *jyā*.]

**जैगोप्य** *jaigishavya*, *as*, m. (fr. *jigishu*), N. of an ancient Rishi often named in connection with Asita Devala. — *Jaigishavyeṣṭara* (°*ya-īṣṭ*), *am*, n., N. of a Linga in Vārāṇasi.

**जैत्र** *jaitra*, *as*, *ī*, *am* (fr. rt. 1. *ji*), victorious, triumphant, leading to victory, overcoming, surpassing, superior; (*as*), m. a conqueror, victor; N. of a son of Dhṛita-rāshṭra; (*ī*), f. the plant *Sebania Egyptiaca*; (*am*), n. victory, triumph, superiority. — *Jaitra-ratha*, *as*, *ā*, *am*, having a triumphant car; (*as*), m. a victor, a conqueror, a hero; a triumphant car.

*Jaitrāyaṇi*, *is*, m. a patronymic from Jaitra.

**जैन** *jaina*, *as*, *ī*, *am* (fr. *jina*), relating to the Jinas; (*as*), m. a Jaina, a teacher of heterodox notions, the chief of which are the supremacy of certain Jinas or great saints over the gods of the Hindūs, a denial of the divine authority of the Vedas, and a disregard of the distinction of castes; N. of a prince of Kāśmīra. — *Jaina-tarangīṇī*, f. a history of Kāśmīra by Śrīvara. — *Jaināśrama* (°*na-ās*), *as*, m. a Jaina monastery. — *Jainendra* (°*na-in*), *as*, m., N. of a grammarian.

*Jainya*, *as*, *ā*, *am*, relating to the Jainas (?).

**जैपाल** *jaipāla*, *as*, m. (= *jaya-pāla*), a plant, Croton Tiglium.

**जैमन्त** *jaimanta*, *as*, m., N. of a man.

*Jaimantāyana*, *as*, m. a patronymic from Jaimanta.

**जैमिनि** *jaimini*, *is*, m., N. of a celebrated saint and philosopher, the pupil of Vyāsa and founder of the Pīrva (or Karma) Mīmāṃsā school. He is said

to have acted as Udgātri at the sacrifice of Janamejaya (Mahā-bh. I. 2046), and to have received the Sāma-veda from Vyāsa.

*Jaiminiya*, *as*, *ā*, *am*, relating to Jaimini; (*ās*), m. pl., N. of a school of the Sāma-veda.

**जैमूत** *jaimūta*, *as*, *ī*, *am* (fr. *jimūta*), relating to Jimūta.

**जैयट** *jaiyaṭa*, *as*, m., N. of the father of Kaiyaṭa; (sometimes spelt *jaigaṭa*.)

*Jaiyyaṭa*, *as*, m., N. of a physician.

**जैव** *jaiva*, *as*, *ī*, *am* (fr. *jīva*), relating to Jupiter.

*Jairantāyana*, *as*, m. or *jaivantāyanti*, *is*, m. or *jaivanti*, *is*, m. a patronymic from Jivanta.

*Jaivali*, *is*, m. (fr. *jīvala*), a patronymic of Prāvāha.

*Jaiwātrika*, *as*, *ī*, *am*, long-lived, one for whom long life is desired; thin, lean; (*as*), m. the moon; camphor (as a synonym of the moon); a peasant; a drug, medicament; a son; [cf. *jivātu*.]

*Jaivi*, *is*, m. or *jaiveya*, *as*, m. a patronymic from Jiva.

**जैष्णव** *jaishṇava*, *as*, *ī*, *am* (fr. *jishṇu*), relating to a conqueror, relating to Arjuna.

**जैश्य** *jaihsya*, *am*, n. (fr. *jihma*), crookedness (moral or physical), deceit, falsehood.

**जैह** *jaiha*, *as*, *ī*, *am* (fr. *jihvā*), belonging or relating to the tongue, lying on the tongue.

*Jaihvākāta*, *as*, *ī*, *am*, an adj. derived fr. *jihvā-kātya*.

*Jaihvya*, *am*, n. the pleasure of taste (derived from the tongue), pleasure.

**जोगू** *jogū*, *ūs*, *ūs*, *u* (fr. rt. *gu*), Ved. praising.

**जोग्ग** *jonga* or *jongaka*, *am*, n. aloe wood, Agallochum.

**जोग्गट** *jongaṭa*, *as*, m. longing, earnest wish, eager desire, the longing of a pregnant woman.

**जोटिङ्ग** *joṭiṅga*, *as*, m. an epithet of Śiva; a devotee, an ascetic who subjects himself to the severest penances; the sacrificial cord (?).

**जोड** *joḍa*, the chin; [cf. *jahi-joḍa*.]

**जोनराज** *jona-rāja*, *as*, m., N. of the author of the Rāja-tarangīṇī.

**जोत्राला** *jonnālā*, f. = *yavanāla*, the plant *Andropogon Saccharatus*; also *jontālā*.

**जोल** *jola*, N. of a mixed caste.

**जोष** *josha*, *as*, m. (fr. rt. 1. *jush*), satisfaction, approval, pleasure, enjoyment, felicity, happiness; (*josham ā*, Ved. to one's satisfaction, abundantly; *anu josham*, according to one's pleasure, willingly); (*am*), ind. according to one's wish or liking, happily, with ease, without effort; well; silently; *josham ās*, to remain quiet or silent; *josham āsava*, be thou quiet, keep thou silent; [cf. *a-josha*.] — *Joshavāka*, *as*, m., Ved. unintelligible words, chattering nonsense; (Sāy.) words which ought to please but do not.

*Joshāṇa*, *am*, n. liking; satisfaction, approval; choosing; (*ā*), f. the expression of satisfaction by the word *jush*.

*Joshayitavya*, *as*, *ā*, *am*, to be made dear or agreeable, to be reflected upon or thought about, obscure, unintelligible (in words).

*Joshayitri*, *tā*, *trī*, *trī*, or *joshṭri*, *tā*, *trī*, *trī*, loving, cherishing, fostering, taking care of; (Sāy.) serving.

*Joshas* in *vi-joshas*, *sa-joshas*, q. v.

*Joshya*, *as*, *ā*, *am*, Ved. delightful, agreeable, welcome, satisfactory.

**जोषा** *joshā*, f. = *yoshā*, a woman.

**जोषिका** *joshikā*, f. = *jālikā*, a cluster of young buds, a bud, a germ.

**जोषित** *joshit* or *joshitā*, f. = *yoshit*, a woman.

**जोहूत** *johūtra*, *as*, *ā*, *am* (fr. *hve*), Ved. making a loud noise, neighing; calling out, challenging to battle, neighing (as a horse).

**जौमर** *jaumara*, *am*, n., scil. *vyā-karāṇa*, the grammar composed by Jumara.

**जौलायनभक्त** *jaulāyana-bhakta*, *am*, n. the district inhabited by the Jaulāyanas.

**जौहोत्यादिक** *jauhotyādika*, *as*, *ī*, *am* (fr. *juhoty-ādī*), belonging to the class of roots beginning with *hu*, i. e. to the third class.

३ 1. *jñā* = *jñu* = *jānu*, the knee, in *ūrdhva-jñā*. (For 2. *jñā* see below.)

३ 1. *jñā*, cl. 9. P. A. *jānāti*, *jānāte*, *janāu*, *jajñe*, *jñāsyati*, *-te*, *ajñāsi*, *ajñāsta*, *jñātum*, [irreg. forms, *jānatha* for *jānātha* Mahā-bh. II. 842, *jānata* for *jānāta* II. 2397, *jijāhi* for *jijānāhi* = *jānāhi*, know thou, XIII. 4495, *abhy-anu-jānithās* for *abhy-anv-ajānithās* XIV. 1641, *jānamāna* pres. part.], to know, have knowledge, become acquainted with; to perceive, apprehend, understand, experience; to recognise; to ascertain, investigate; to know as, know or perceive that, regard or consider as (with acc. of the object and predicate, e. g. *tasya mām tanayāṃ jānāta*, know me to be his daughter); to be conversant or familiar with; to visit as a friend (Ved.); to acknowledge, approve, allow, permit; to recognise as one's own, take possession of; to act, engage in (with gen. of the instrument, e. g. *sarpīṣho* for *sarpīṣhā jānāte*, he engages in sacrifice with clarified butter): Caus. *jñāpayati* or *jñāpayati*, *-yitum*, Aor. *ajjñāpat*, to make known, teach, make acquainted with, inform, announce, notify; to give information; A. to request, ask: Desid. A. *jññāsate* (ep. also P.), to wish to know, &c.; to investigate, examine, wish to learn; to conjecture, suppose: Desid. of Caus. *jññāpayishati* and *jññāpayishati* and *jññāpati*, to wish to make known or inform: Pass. of Desid. of Caus. *jññāpyate*, to be wished or intended to be informed: Intens. *jājnāyate*, *jājnāti*, *jājñeti*; [cf. Lat. *gna*, *gno*, in *gnārus*, (*g*)*nosco*, *cognosco*, *ignoro*; perhaps *gloria* for *gnoria*: Gr. *γνω* in *γνώθη*, *ἐγνων*, *γνώσις*; (*γ*)*νοῦς*, (*γ*)*νώστω*: Old Germ. *chna*, *chnāta*, *chnāt*: Eng. *know*: Goth. *kann*: Old Germ. *chan*: Germ. *kann*, *kenne*: Lith. *zinnau*, 'I know'; *zīune*, *sazīune*: Slav. *znaju*: Hib. *gnia*, 'knowledge'; *gnic*: *gno*, 'ingenious'; *gnas*, 'custom, use'.]

2. *jñā*, *as*, *ā*, *am*, who or what knows, a knower, knowing, familiar with (often in comp., e. g. *dharmajñā*, familiar with the law; *sarvajñā*, knowing everything); intelligent, wise; (*as*), m. a wise and learned man, especially one possessed of sacred learning or religious knowledge; the sentient soul; Budha who was first of the lunar line and regent of the planet Mercury; the planet Mars or its regent; an epithet of Brahmā; [cf. Lat. *beni-gnus*, *mahi-gnus*.] — *Jñātā*, f. (at the end of a comp.) knowledge of, familiarity with; intelligence. — *Jñanmanya*, *as*, *ā*, *am*, thinking one's self wise.

*Jñaka*, *as*, *ākā* or *īkā*, m. f. a diminutive fr. 2. *jñā*.

*Jñāpita*, *as*, *ā*, *am*, made known, informed, taught, expounded.

*Jñāpta*, *as*, *ā*, *am*, made known, = *jñāpita*.

*Jñāpti*, *is*, f. understanding, apprehension, the exercise of the intellectual faculty; promulgating, making known.

2. *jñā*, *ās*, *ās*, *am*, (at the end of a comp.) knowing, familiar with [cf. *ṛita-jñā*, *pada-jñā*, and 2. *jñā*]; (*ā*), f. in epic poetry sometimes a shortened form of *ā-jñā*, the initial vowel of the latter being

irregularly elided after a preceding final *e* and *o* (e. g. *te jñāyā*, by thy order, Mahā-bh. I. 3168).

*Jñāta*, *as, ā, am*, known, ascertained, comprehended, perceived, understood; *ām jñātam*, Ah! I know (lit. it is known).—*Jñāta-nandana*, *as*, m. an epithet of Vīra, the twenty-fourth Arhat of the present Ava-sarpiṇī.—*Jñāta-mātre*, ind. on its being ascertained merely.—*Jñāta-siddhānta*, *as*, m. a man completely versed in any science or Śāstra.—*Jñātāharmā-kathā* (<sup>°ta-adh°</sup> or <sup>°tā-dha°?</sup>), f. title of one of the twelve sacred books of the Jains.—*Jñātāvaya* (<sup>°ta-an°</sup>), *as*, m. 'of known lineage,' a name of Vardhamāna, the last Jina or Jaina pontiff.

*Jñāta*, *as, ā, am*, known, &c. See *jñāta*.

*Jñātala*, *as*, m., N. of a man.

*Jñātaleya*, *as*, m. a patronymic from the last.

*Jñātarya*, *as, ā, am*, to be known or understood, to be investigated or inquired after; perceptible, conceivable; to be considered as.

*Jñāti*, *is*, m. a paternal relation, a kinsman in general, a father, a brother; a distant kinsman, one who does not participate in the oblations offered to deceased ancestors; (*iś*), f., N. of a woman; (according to the Schol. *jñāti* is a paternal, and *sam-bandhīn* a maternal relation; the original meaning of *jñāti* may be 'intimately acquainted'; cf. Gr. *γνώριος, γνωτή*; Goth. *knōdi*).—*Jñāti-karman*, *a*, n. or *jñāti-kārya*, *am*, n. the act or duty of a kinsman.—*Jñāti-tva*, *am*, n. relationship, consanguinity.—*Jñāti-druvya-vinākrīta*, *as, ā, am*, deprived of relations and wealth.—*Jñāti-putra*, *as*, m. the son of a relative; an epithet of Pūrṇa.—*Jñāti-bhāva*, *as*, m. the condition of a kinsman, relationship, kin.—*Jñāti-bheda*, *as*, m. dissension among relatives.—*Jñāti-mat*, *ān, atī, at*, one who has near relations.—*Jñāti-mukha*, *as, ā, am*, Ved. having the appearance or character of a relative.—*Jñāti-vid*, *t, t, t*, one who has or makes near relations.

*Jñātri*, *tā, trī, trī*, knowing, wise, intelligent, a knower; (*tā*), m. an acquaintance; a bail, a surety; [cf. Gr. *γνώστης*].—*Jñātri-tva*, *am*, n. or *jñātri-tā*, f. knowledge, information.

*Jñāteya*, *am*, n. relationship, affinity.

*Jñātra*, *am*, n., Ved. the faculty of perception, intelligence, knowledge.

*Jñātvā*, ind. having known, having ascertained, &c.

*Jñāna*, *am*, n. knowing, understanding, becoming acquainted with, knowledge; sacred or religious knowledge, especially that which is derived from meditation on the higher truths of religion and philosophy and which teaches man his own nature and how he may be reunited to the supreme spirit; knowledge about anything, cognizance, consciousness (e. g. *tasya jñānāt*, with his knowledge; *a-jñānāt tasya*, without his knowledge or cognizance; *jñānād a-jñānād vā*, knowingly or ignorantly; *vigata-jñāna*, one who has lost consciousness); conscience; organ of intelligence, sense.—*Jñāna-kanda*, *as*, m., N. of a pupil of Saṅkarācārya.—*Jñāna-kāṇḍa*, *as*, *am*, m. n. that inner or esoteric portion of the Veda which relates to true spiritual knowledge or the knowledge of the supreme spirit as distinguished from the knowledge of ceremonies; [cf. *Karma-kāṇḍa*].—*Jñāna-kirtī*, *is*, m., N. of a Buddhist preceptor.—*Jñāna-keṭu*, *us*, m. a mark of intelligence; (*us, us, u*), furnished with marks of intelligence.—*Jñānaketu-dhvaja*, *as*, m., N. of a divine being.—*Jñāna-khaṇḍa*, title of a part of the Siva-Purāṇa.—*Jñāna-gamya*, *as, ā, am*, attainable by the understanding.—*Jñāna-garbha*, *as*, m. 'filled with knowledge,' N. of a scholar; also of a Bodhi-sattva.—*Jñāna-cakṣus*, *us*, n. the eye of intelligence, inner eye, mind's eye, intellectual vision.—*Jñāna-tattva*, *am*, n. true knowledge, knowledge of God.—*Jñāna-tapas*, *as*, n. penance consisting in the cultivation of true knowledge.—*Jñāna-tas*, ind. knowingly, intuitively, designedly; *jñānato jñānato vā*, knowingly or unknowingly.—*Jñāna-dā*, *as*, m. an impartor of knowledge.—*Jñāna-datta*, *as*, m. 'given by knowledge,' N. of a scholar.—*Jñāna-darpana*,

*as*, m. 'mirror of true knowledge,' a N. of Mañjuśrī.—*Jñāna-dīpa*, *as*, m. the lamp of knowledge, knowledge.—*Jñāna-durbala*, *as, ā, am*, deficient in knowledge, ignorant.—*Jñāna-niścaya*, *as*, m. soundness of knowledge, certainty, ascertainment.—*Jñāna-niśhṭha*, *as, ā, am*, engaged in cultivating true knowledge.—*Jñānapata*, *as, ī, am*, an adj. derived from the next.—*Jñāna-pati*, *is*, m. the lord of knowledge.—*Jñāna-pāra*, *as, ā, am*, versed in spiritual wisdom.—*Jñāna-pāvana*, *as, ā, am*, purifying knowledge, refining the understanding; (*am*), n., N. of a Tirtha.—*Jñāna-pūrva*, *as, ā, am*, preceded by knowledge or wisdom.—*Jñāna-prakāśa*, *as*, m. title of a poem by Jagajīvana-dāsa.—*Jñāna-pradīpa*, *as*, m. title of the second book of the Yoga-sāra-saṅgraha.—*Jñāna-prabha*, *as*, m., N. of a man; also of a Bodhi-sattva.—*Jñāna-pravāda*, *am*, n. title of one of the fourteen Pūrvas or older writings of the Jains.—*Jñāna-prasthāna*, *am*, n. 'system or method of knowledge,' title of a Buddhist work.—*Jñāna-bodhīnī*, f. 'awakening knowledge,' title of a philosophical treatise composed by Sankara.—*Jñāna-bhāskara*, *as*, m. 'sun of knowledge,' title of a medical compilation.—*Jñāna-maṇḍapa*, *as, am*, m. n. 'temple of knowledge,' N. of a temple.—*Jñāna-maya*, *as, ī, am*, consisting of knowledge, containing knowledge.—*Jñāna-muktāvalī*, f. 'necklace of knowledge,' title of an astronomical work.—*Jñāna-mudra*, *as, ā, am*, having the impress of wisdom, wise.—*Jñāna-mūla*, *as, ā, am*, founded on spiritual knowledge.—*Jñāna-meru*, *us*, m., N. of a man.—*Jñāna-ratnāvalī*, f. title of a book.—*Jñāna-rāja*, *as*, m. 'king of knowledge,' N. of the author of the Siddhānta-sundara.—*Jñānarshi-bhāskara*, *as, ā, am*, N. of an author.—*Jñāna-lakṣhaṇa*, *am, ā, n*, f. indication, sign, means of knowing or inferring; (in logic) sign or proof or characteristic of knowledge; subsequent derived from antecedent knowledge.—*Jñāna-vajra*, *as*, m., N. of a Buddhist author.—*Jñāna-vaṭ, ān, atī, at*, endowed with knowledge or science, knowing, familiar with, intelligent, wise, learned, having spiritual knowledge; (*ān*), m., N. of a Bodhi-sattva.—*Jñāna-varman*, (*ān*), m., N. of a poet.—*Jñāna-vāpī*, f. 'pool of divine knowledge,' N. of a Tirtha.—*Jñāna-vijñāna*, *am*, n. sacred and miscellaneous knowledge; the Vedas with the supplementary branches of knowledge, medicine, arms, &c.—*Jñāna-vibhūti-garbha*, *as*, m. 'filled with superhuman knowledge,' N. of a Bodhi-sattva.—*Jñāna-vilāsa-kāṇḍya*, *am*, n. title of a poem.—*Jñāna-sakti*, *is*, f. capacity of knowing.—*Jñāna-sāstra*, *am*, n. 'the science of knowing the future,' a manual of fortune-telling.—*Jñāna-sreṣhṭha*, *as, ā, am*, pre-eminent in wisdom.—*Jñāna-hastika*, *as*, m., N. of a man.—*Jñānākara* (<sup>°na-āl°</sup>), *as*, m. 'mine of knowledge,' N. of a son of Buddha Mahābhījñānābhībhū; N. of a Buddha.—*Jñānātman* (<sup>°na-āl°</sup>), *ā, ā, a*, all-wise.—*Jñānānanda* (<sup>°na-ān°</sup>), *as*, m. 'joy of knowledge,' N. of an author.—*Jñānānutpāda* (<sup>°na-an°</sup>), *as*, m. non-production of knowledge, folly, ignorance.—*Jñānāmṛta* (<sup>°na-am°</sup>), *am*, n. 'nectar of knowledge,' title of a grammar.—*Jñānārṇava* (<sup>°na-ar°</sup>), *as*, m. 'ocean of knowledge,' title of a manual of medicine composed by Yama-rāja; title of a prayer-book.—*Jñānāvarayīya* (<sup>°na-av°</sup>), *as, ā, am*, to be covered or obstructed by knowledge, (an act which is considered) to be impeded by knowledge; also written *jñānavaranyā*.—*Jñānāvalokāṅkāra* (<sup>°na-avaloka-ul°</sup>), *as*, m. title of a Buddhist work.—*Jñānāvāśhīta* (<sup>°na-av°</sup>), *as, ā, am*, engaged in cultivating wisdom.—*Jñānendra-sarasvatī* (<sup>°na-in°</sup>), m., N. of a scholiast on the Siddhānta-kaumudī.—*Jñānendriya* (<sup>°na-in°</sup>), *am*, n. an organ of perception or sensation, of which there are five, viz. the skin, tongue, eye, ear, and nose; see *indriya*.—*Jñānola-tirtha* (<sup>°na-ud°</sup>), *am*, n., N. of a Tirtha; 'the Tirtha of the waters of knowledge.'—*Jñānollkā* (<sup>°na-ul°</sup>), f. 'the meteor of knowledge,' N. of a Samādhi.

*Jñānika*, *as, ā, am*, at the end of comp. = *jñāna*.  
*Jñānin*, *ī, inī, ī*, endowed with knowledge or intelligence, intelligent, wise, a knower; (*ī*), f. an astrologer, a fortune-teller, a man prescient of future events; a sage, one possessing religious wisdom.—*Jñāni-tva*, *am*, n. prescience, fortune-telling.

*Jñāniya*, nom. P. *jñāniyati*, -yitum, to wish for knowledge.

*Jñāpaka*, *as, ā, am*, making or causing to know, teaching, designing, informing; (*as*), m. a teacher, an instructor; a commander, a master; a master of requests, an officer of the court of a Hindū prince; (*am*), n. a significant expression or one which gives some particular information, a precept, a rule, a name given to those rules of Pāṇini which imply or indicate some other grammatical laws than those which would follow from the mere words of the Jñāpaka rules themselves.—*Jñāpaka-samuccāya*, *as*, m. a work by Puruṣhottama-deva giving a collection of the Jñāpaka rules contained in Pāṇini's grammar.

*Jñāpana*, *am*, n. making known, announcing, appraising, informing, teaching, notification.

*Jñāpanīya*, *as, ā, am*, to be made known or announced.

*Jñāpita*, *as, ā, am*, made known, informed.

*Jñāpti*, *is*, f. making known, appraising, informing.

*Jñāpya*, *as, ā, am*, to be made known or informed, to be told.

*Jñās*, m., Ved. a near relative; [cf. *jñāti*.]

*Jñāpyamāna*, *as, ā, am*, being intended to be informed.

*Jñeya*, *as, ā, am*, cognizable, to be ascertained or investigated, to be learned or understood, to be perceived or inquired about; to be regarded as.—*Jñeyajya*, *as, ā, am*, understanding what is to be understood; the mind.—*Jñeya-tā*, f. or *jñeya-tva*, *am*, n. perceptibility, intelligibility.

*ḅu jñu = jānu*, the knee, in *abhi-jñu, ūr-dhva-jñu*, &c.—*Jñu-bādh, -bhāt, t, t*, Ved. bending the knees; [cf. Gr. *πρόγυ.*]

*जमन् jman* (fr. *jam = gam*), only occurring in the Ved. loc. *jman*, in his course or way; (Sāy.) in the sky; on the earth; [cf. *uru-jman* and *prithu-jman*].—*Jma-yā, ās, ās*, *am*, Ved. going on or following a course; (Sāy.) on the earth (as if *jmayā*).

*Jmāyat*, *am, antī, at* (pres. part. of a nom. fr. *jman*), Ved. making a way or course; (Sāy.) going on or reaching the earth.

**ज्या** I. *jyā*, cl. 9. P., 4. A. *jñāti, jiyate, jījyau, jīye, jyāsyati, -te, ajyāsī, jyātum*, to overpower, oppress, to deprive of property, &c., (in the Veda often connected with *rt. han*, e. g. *jīyate hanti*, 'he oppresses and kills'; and in the Brāhmanas applied to the oppressions of the Brāhmanas and Vaiśyas by the Kshatriyas); (cl. 4. A.) to be oppressed, treated badly, deprived of property, &c.; (cl. 9. P.) to become old; Caus. *jyāpāyati*, see *jyāpaya* below; Desid. P. *jījyāsati*, to wish to overpower or oppress; Intens. *jejīyate, jājyāti*; [cf. Gr. *Bidw.*]

*Jita* or *jīna*, *as, ā, am*, oppressed, overpowered; become old. See also under *jita*, p. 348, col. 1.

*Jya*, *as, ā, am*, (at the end of a comp.) oppressing.  
*2. jyā*, f. overpowering force or strength (*Bia*, cf. *parama-jyā*); excessive demand, importunity.

*Jyāna*, *am*, n., Ved. oppression, tyrannizing over.

*Jyāni*, *is*, f. oppression; deprivation, loss; decay, infirmity, old age; quitting, abandoning; a river, a stream.

*Jyāpaya*, nom. P. *jyāpāyati*, -yitum, to make old, to call a person old, (supposed to be a nom. fr. *jya* substituted for *vriddha*.)

*Jyāyas, ān, ās*, *as* (considered by grammarians to be a compar. of *pra-śasya* and *vriddha*, for which *jya* is substituted), superior, more excellent, greater, larger, stronger; elder, senior, elder born (opposed to *kanīyas* and *anīyas*); a master; most excellent; (in law) one who is of age and answerable for his

own conduct. — *Jjāyas-vaṭ, ān, atī, at, Ved.* having or acknowledging a senior or superior.

*Jjāyasa, as, ī, am, Ved.* greater in number (opposed to *kāñyasa*).

*Jjāyishṭha, as, ā, am* (irreg. superl.), the most excellent; noblest, first, best.

*Jjeya, as, ā, am,* to be oppressed, to be deprived of (property &c.); the most excellent, first, best.

*Jjeshṭha, as, ā, am,* the most excellent, noblest, pre-eminent; first, chief; best, greatest; eldest, very old, elder, senior, elder born; an elder brother; (*as*), m., N. of a month, for *jyaishṭha*, q. v.; N. of a man; (*ā*), f., N. of the sixteenth or (according to more modern reckoning) eighteenth lunar mansion sacred to Indra; the eighth year of a Jupiter cycle of twelve years; the middle finger; a small house-lizard; an epithet of the Gangā; a kind of heroine; misfortune personified as a goddess and the elder sister of Lakshmi; (*ī*), f. a small house-lizard; (*am*), n. the most excellent, the first, the head; tin; (*am*), ind. most, extremely; [cf. Hib. *gast*, 'an old woman'; *glostaire*, 'an active old man'; *glostaireas*, 'old age.']. — *Jjeshṭha-ghni, f., Ved.* = *jyeshṭhā*, the sixteenth lunar mansion. — *Jjeshṭha-tama, as, ā, am, Ved.* best of all; first of all; oldest of all. — *Jjeshṭha-tara, as, ā, am,* elder, an elder one. — *Jjeshṭha-tas, ind., Ved.* according to seniority, (reckoning) from the eldest. — *Jjeshṭha-tā, f.* or *jyeshṭha-tva, am, n.* superiority; primogeniture, seniority. — *Jjeshṭha-tāta, as, m.* a father's elder brother. — *Jjeshṭha-tāti, is, f., Ved.* superiority; superior. — *Jjeshṭha-pāla, as, m., N.* of a man. — *Jjeshṭha-pushkara, am, n., N.* of a renowned place of pilgrimage. — *Jjeshṭha-bala, f., N.* of a plant, a kind of Balā, = *mahā-balā, saha-devī*. — *Jjeshṭha-bhāryā, f.* an elder brother's wife, the elder, senior or chief wife. — *Jjeshṭha-rāj, f, m., Ved.* a sovereign. — *Jjeshṭha-lalitā, f.* a particular vow to be observed in the month *Jjeshṭha* (Jyaishṭha).

— *Jjeshṭha-varṇa, as, m.* one of the first caste, a Brāhman. — *Jjeshṭha-ṽrittī, is, is, ī,* behaving like the first-born or eldest brother; (*is*), f. the duties of seniority. — *Jjeshṭha-śvastrū, us, f.* a wife's elder sister. — *Jjeshṭha-sāman, a, n., N.* of a Sāman; (*ā, ā, a*), a chanter of the *Jjeshṭha-Sāman*. — *Jjeshṭhasāmika, as, ā, am,* an adj. derived from the last. — *Jjeshṭha-stoma, as, m., N.* of an Ekāha ceremony. — *Jjeshṭha-sthāna, am, n., N.* of a place of pilgrimage. — *Jjeshṭhānsa (°tha-an°), as, m.* the eldest brother's share; the right of primogeniture or the right of the eldest son to a larger portion of the patrimonial property than his brothers, — a right formerly recognized but now obsolete; the best share.

— *Jjeshṭhā-mūla* or *jyeshṭhā-mūliya, as, m.* the month Jyaishṭha. — *Jjeshṭhāmby (°tha-am°), us, m.* the scum of boiled rice or water in which grain has been washed. — *Jjeshṭhāsrama (°tha-ās°), as, m.* the most excellent order or period in the religious life of a Brāhman, viz. that of a householder; (*as, ā, am*), being in that period. — *Jjeshṭhāsrāmīn, ī, m.* a Brāhman in the order of a householder. — *Jjeshṭhāśvara (°tha-īs°), am, n., N.* of a Linga in Vārāṇasī.

*Jjeshṭhīlā, f., N.* of a river.

*Jjyaishṭha, as, m., N.* of a month (May-June), the month in which the full moon stands in the constellation *Jyeshṭhā*; (*ī*), f. the full moon in the month Jyaishṭha; a small house-lizard. — *Jjyaishṭha-sāman, a*, wrong form for *jyeshṭha-sāman*, q. v.

*Jjyaishṭhāneya, as, ī, am,* bom from the elder or principal wife; *jyaishṭhāneyo jyeshṭhaḥ*, the eldest son and at the same time the son of the father's first wife.

*Jjyaishṭhāya, am, n.* pre-eminence, sovereignty; precedence, priority of birth, primogeniture, seniority.

ज्या ३. *jjyā, f.* (perhaps fr. r. 1. *jjyā*), the string of a bow, a bow-string; the chord of an arc, a sine in geometry; [cf. *adhī-jya, uj-jya, &c.*; cf. also Gr. *Bids.*] — *Jjyā-kāra, as, m., Ved.* one who makes bow-strings. — *Jjyā-ghoṣa, as, m.* the twang

of a bow. — *Jjyā-pāsa, as, m.* a bow-string. — *Jjyā-piṇḍa* or *jjyā-piṇḍaka*, a sine expressed in figures.

— *Jjyā-maḡha, as, m., N.* of the father of Vidarbha. — *Jjyārḍha (jyā-ar°), as, m.* the sine of an arc. — *Jjyārḍha-piṇḍa*, a sine expressed in figures.

— *Jjyā-vāja, as, ā, am, Ved.* having the elasticity of a bow-string; (*Sāy.*) a stout or strong bow (as if a substantive). — *Jjyā-vāneya, ās, m. pl., N.* of a warrior-tribe; (*as*), m. a prince of this tribe. — *Jjyā-hroḍa, as, m.* a peculiar kind of bow; (*av*), m. du., N. of a Sāman. — *Jjyotpati (jyā-ut°), is, f.* 'the calculation of the length of a chord,' derivation of (semi)-chords.

*Jjyākā, f.* a bow-string; the chord of an arc in geometry.

*Jjyākā, f., Ved.* a bow-string.

*Jjyāya, nom. A. jjāyate,* to represent a bow-string.

ज्या ४. *jjyā, f.* the earth; a mother.

ज्यु *jjyu, cl. I. A. jjavate, &c., to go,* approach.

ज्युत् *jjyut (for dyut), cl. I. A. P. jjyotate,* to shine upon, illuminate.

*Jjyuti, is, f. (for dyuti), light.* — *Jjyuti-mat, ān, atī, at,* shining, full of light.

*Jjyotā, f., Ved.* 'the brilliant or shining one,' one of the mystical names of the cow.

*Jjyotisha, as, ī, am* (fr. *jjyotis*), relating to the heavenly bodies, astronomical, astrological; (*as*), m. an astronomer, astrologer; N. of certain magical formulas for exorcising the evil spirits supposed to possess weapons; (*am*), n. astronomy, astrology, the science of the course of the heavenly bodies and divisions of time resting thereon; N. of one of the six Vedāṅgas or of a short tract which gives only such a knowledge of the heavenly bodies as was required for fixing the days and hours of the Vedic sacrifices; (*ī*), f. a star, a planet, an asterism. — *Jjyotisha-tattva, am, n.* or *jjyotisha-ratnamālā, f., N.* of two works on astronomy. — *Jjyotisha-vidyā, f.* astronomical science. — *Jjyotisha-saṅgraha, as, m.* the whole science of astronomy. — *Jjyotishī-mat, ān, atī, at, Ved.* shining, brilliant; (*ām*), m., N. of a particular sun or form of the sun.

*Jjyotishika, a* wrong form for *jjyautishika*, q. v.

*Jjyotishka, as, m.* a luminary, a heavenly body; the luminaries regarded by the Jains as a class of deities arranged under five heads, viz. sun, moon, the planets, fixed stars, and lunar mansions; the plant *Prema Spinosa*; the plant *Plumbago Zeylanica*; the seed of *Trigonella Fœnum Græcum*; N. of a Nāga; N. of a man; (*ā*), f., N. of a plant, = *jjyotishmatī*; (*am*), n., N. of a luminous weapon with which Arjuna destroyed Tamas or darkness personified (see *Mahābh. Droṇa-parva 1325*); N. of the shining peak of the Meru.

*Jjyotis, is, n.* light in various forms and under various aspects, as the light of the sun, of dawn, of fire, of lightning, &c.; brightness or clearness of the sky, daylight (opposed to *Tamas*); lightning; light appearing in three forms, viz. fire on the earth, ether or air in the intermediate region, and sun in the sky; a glance of the eye, the faculty of seeing, the eye; the heavenly bodies, the planets and stars (in this sense pl., e. g. *jjyotishām ayanam*, the course of the heavenly bodies); sun and moon (in this sense du., e. g. *jjyotishor upasargāḥ*, eclipses &c. of the sun and moon); the light of heaven, the celestial world; light as the divine principle of life or as the source of intelligence, intelligence; light as a type of freedom, of bliss and of victory, [cf. Lat. *lux* and Gr. *phōs, phōs*]; N. of the *Jyotishṭoma* as applied to the first and sixth days of the *Abhi-plava* ceremony which lasts six days; N. of certain formulas containing the word *jjyotis*; a kind of metre consisting of thirty-two short and sixteen long syllables; the science of the course of the heavenly bodies, &c., see *jjyotisha*; a mystical term for the letter *r*; (*is*), m. fire; the

sun; N. of the plant *Trigonella Fœnum Græcum*; N. of a son of *Manu Svārociṣha*; also of *Marut*; [cf. *Ētra-jyotis* and *dakṣiṇā-j°*]. — *Jjyotiḥ-sāstra, am, n.* the science of astronomy; a work upon astronomy. — *Jjyotiḥ-sāman, a, n., N.* of a Sāman. — *Jjyotiḥ-siddhānta, as, m.* title of an astronomical work. — *Jjyotiḥ-agra, as, ā, am, Ved.* preceded by light or life. — *Jjyotiḥ-rāyā, f., N.* of a river; (a wrong form for *jjyoti-rathā*). — *Jjyotiḥ-anika, as, ā, am, Ved.* having a shining face or appearance. — *Jjyotiḥ-īnga* or *jjyotiḥ-īngaṇa, as, m.* 'moving light,' a fire-fly. — *Jjyotiḥ-īsa* or *jjyotiḥ-īśvara, as, m., N.* of the author of the *Dhṛta-samāgama*. — *Jjyotiḥ-gaṇa, as, m.* the heavenly bodies collectively. — *Jjyotiḥ-jarāyu, us, us, u, Ved.* surrounded by a brilliant covering; (*Sāy.*) brilliant (among the clouds) like an embryo. — *Jjyotiḥ-jā, as, m.* 'star-knower,' an astrologer, one versed in astronomy. — *Jjyotiḥ-jalanāṅgī-śri-garbhā (°na-ar°), as, m., N.* of a Bodhi-sattva. — *Jjyotiḥ-dhāman, ā, m., N.* of one of the seven sages in the *Maṇv-āptara* of *Tāmasa*. — *Jjyotiḥ-bhāsa-maṇi, is, m.* a kind of gem. — *Jjyotiḥ-bhāsin, ī, inī, ī,* brilliant with light. — *Jjyotiḥ-maṇḍala, am, n.* the stellar sphere. — *Jjyotiḥ-maya, as, ī, am,* consisting of light, brilliant, abounding with stars, stary. — *Jjyotiḥ-mūli, ī, m.* (for *-mālin*?), a fire-fly. — *Jjyotiḥ-mukha, as, m., N.* of one of the monkey-followers of *Rāma*. — *Jjyotiḥ-linga, am, n., N.* of several *Linga* temples. — *Jjyotiḥ-lekhāvalayin, ī, inī, ī,* studded with rows of stars. — *Jjyotiḥ-loka, as, m.* the world of light. — *Jjyotiḥ-vid, t, t, t,* knowing the stars, an astronomer; creating light (in this sense r. 3. *vid*, to find). — *Jjyotiḥ-vidyā, f.* the science of astronomy, astrology. — *Jjyotiḥ-ṽija, am, n.* 'seed of light,' a fire-fly. — *Jjyotiḥ-hastā, f.* an epithet of *Durgā*. — *Jjyotiḥ-śakra, as, m.* 'circle of the luminaries,' the zodiac. — *Jjyotiḥ-kaṇa, as, m.* a spark of fire. — *Jjyotiḥ-kāra, as, m.* 'light-causer,' a kind of flower. — *Jjyotiḥ-kalpa, as, ā, am,* like flame or fire, blazing, radiant. — *Jjyotiḥ-kalpa-latā, f.* title of an astrological work. — *Jjyotiḥ-kṛī, cl. 8. P. -karoti, -kartum,* to make light, illumine. — *Jjyotiḥ-kṛī, t, t, t, Ved.* creating light. — *Jjyotiḥ-ṭama, as, ā, am,* diffusing the most brilliant light. — *Jjyotiḥṭoma, as, m.* (fr. *jjyotiḥ-stoma*), a Sama ceremony considered as the typical form of a whole class of ceremonies; it consists of either four or seven subdivisions, viz. the *Agni-ṣṭoma*, *Ukṭhya*, *Shoḍāsin*, *Ati-rātra*, or in addition to these the *Atyagni-ṣṭoma*, *Vāja-peya*, and *Aptor-yāma*. — *Jjyotiḥ-tva, am, n.* luminousness, illumination; the condition of light. — *Jjyotiḥ-pakṣha, as, ā, am,* having brilliant wings. — *Jjyotiḥ-prabha, as, m.* 'brilliant with light,' N. of a kind of flower; N. of a Buddha; also of a Bodhi-sattva. — *Jjyotiḥ-mat, ān, atī, at,* luminous, brilliant, shining, belonging to the world of light, heavenly, celestial; *jjyotishmatī trishṭup*, a form of the *Trishṭubb* metre, containing three Pādas of twelve syllables each and one Pāda of eight syllables; (*ān*), m. the sun; N. of one of the seven suns appearing at the destruction of the world; N. of the third foot of *Brahmā*; N. of a son of *Manu Svāyambhūva*; also of *Manu Sāvārna*; N. of a king of *Kuśa-dvīpa*; also of a son of *Priya-vrata*; N. of a mountain; (*ī*), f. the night (as illumined by the stars), heart-pea, *Cardiospermum Halicacabum*. — *Jjyotiḥ-sāt, ind.* to flame, to fire or light; *jjyotissāt kṛī*, to light, illumine, set on fire. — *Jjyotiḥ-rata, as, m., N.* of a serpent-demon. — *Jjyotiḥ-ratha, as, ā, am,* whose chariot is light; (*Sāy.*) bearing fire or the oblation like a chariot; (*as*), m. the pole-star or in mythology *Dhruva*, son of *Uttāna-pāda*; a kind of serpent; (*ā*), f., N. of a river which joins the *Soṇa* or *Sone*. — *Jjyotiḥ-rasa, as, m.* a kind of gem. — *Jjyotiḥ-rūpa-svayambhū, us, m.* *Svayambhū* (Brahmā) in the form of light. — *Jjyotiḥ-rūpeśvara (°pa-īs°), am, n., N.* of a *Linga*.

*Jjyotsnā, f.* a moonlight night; moonlight; light, splendor in general; N. of one of the bodies of *Brahmā*; N. of one of the sixteen *Kalās* of the moon; an epithet of *Durgā*; N. of two plants, =

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*jyotsnī* and *ghoshātākī*.—*Jyotsnā-kālī*, f., N. of a daughter of the moon and wife of Pushkara who was a son of Varuṇa.—*Jyotsnā-priya*, as, m. 'a friend of the moonlight,' the bird Chakora or Greek partridge.—*Jyotsnā-vat, ān, atī, at*, illuminated by the moon, shining, brilliant.—*Jyotsnā-vriksha*, as, m. the tree or tripod of a lamp, a lamp-stand, candlestick.—*Jyotsneśa* (°nā-śa), as, m. 'lord or husband of the moonlight,' the moon.

*Jyotsnikā*, f., N. of a plant, = *koshātākī*.

*Jyotsnī*, f. a moonlight night; a small cucumber, *Trichosanthes Diosea*; a kind of perfume, = *reṇukā*; (a wrong form for *jyautsnī*.)

*Jyautisha*, am, n., N. of a Sāman.

*Jyautishka*, as, m. one who knows the Jyotisha, an astronomer, astrologer.

*Jyautena*, as, ī, am, luminous especially with moonlight; (as), m. the time of moonlight, the light half of a month; (ī), f. a full moon night; N. of a plant, = *paṭolīkā*.

*Jyautsnikā*, f. a moonlight night; (perhaps an incorrect form for *jyotsnikā*.)

**ज्यो** *jyo*, cl. I. A. *jjavate*, &c., to advise, instruct, order; observe a vow or any religious obligation.

**ज्योक** *jjok*, ind. long, for a long time, for a long while; *jjyoktamām*, superl. ind. for the longest time, longest.—*Jyog-jvātu*, us, f. long life; *jjyok kṛi*, to be long about anything, delay.

**ज्योडि** *jjyodī*, in names of plants. Cf. *kara-jyodī* and *hastā-j*.

**ज्योतयमानक** *jjyotayamānaka*, as, ikā, am, Ved. shining (?).

**ज्योतिक** *jjyotika*, as, m., N. of a Nāga; (perhaps a wrong reading for *jjyotishka*.)

**ज्योतिस्** *jjyotis*, &c. See p. 353, col. 2.

**ज्यौ** *jjyau*, aus, m. (a word borrowed fr. the Gr. *Zeús*), the planet Jupiter.

**जि** 1. *jri*, cl. I. P. *jjrayati*, &c., to overpower, conquer; to go.

*Jraya*. Cf. *prithu-jraya*.

*Jrayas*, as, n., Ved. a plain, expanse, space; (Sāy.) speed; splendor; overpowering; [cf. Zend *zarajo*.] *Jrayasāna*, as, ā, am, Ved. spreading, expanding, occupying space; (Sāy.) going.

2. *jri*, is, is, ī, in *urujri*, q. v.

**जि** 3. *jri* or *jri* [cf. rt. I. *jjri*], cl. I. IO. 9. P. *jjrayati*, *jjrayānti*, *jjriṇāti*, &c., to grow old, to be or become old or decayed.

**ज्वर** *jjvar*, cl. I. P. *jjvarati*, *jjavāra*, *jjvarishyati*, *jjavarīti*, *jjvaritum*, to be feverish, to be hot with fever or passion, to be diseased &c.: Caus. P. *jjvarayati*, *jjvitum*, to make feverish: Desid. *jjjvarishati*: Intens. *jjjvaryate*, *jjjvartīti*; [cf. Lat. *a-ger*: Hib. *gurt*, 'pain, trouble, fierceness'; Germ. *schwer*; Old Germ. *swār*, *swāri*; Germ. *quälent*?].

*Jūrṇa*, as, ā, am. See rt. I. *jjur*, p. 349, col. 3.

*Jvara*, as, m. fever of different kinds (called after the different doshas or humors of the body which are supposed to be affected by them; fever is called the leader and king of all diseases); fever of the soul, mental pain, affliction, grief, trouble, sorrow, distress; (ā), f. fever; (as, ā, am), heated, raging (with fever, passion, &c.), excited, inflamed.—*Jvaraghna*, as, ī, am, febrifuge, anti-febrile, dispelling fever or ague; (as), m. or according to some (ī), f. the plant *Cocculus Cordifolius*, = *guḍūci*; the plant *Chenopodium Album*, = *vastūka*.—*Jvara-cikitsā*, f. medical treatment of fever.—*Jvara-nāsaka*, as, ā, am, febrifuge.—*Jvara-nṛṇaya*, as, m., N. of a medical work.—*Jvara-pratikāra*, as, m. cure of fever.—*Jvara-hantṛi*, tā, trī, trī, febrifuge; (trī), f. the plant *Rubia Munjista*.—*Jvarāgni* (°ra-ag), is, m. feverish heat, the hot paroxysm in fever.—*Jvarānkuśa* (°ra-an°), as, m. a febrifuge;

the plant *Andropogon Jvarancusa*; title of a work on medicine.—*Jvarāngī* (°ra-an°), f., N. of a plant, = *bhādra-āntikā*.—*Jvarāntaka* (°ra-an°), as, ā, am, febrifuge, dispelling fever; (as), m. the plant *Cathartocarpus Fistula*; a kind of Nimba growing in Nepal.—*Jvarānvita* (°ra-an°), as, ā, am, suffering from fever or ague.—*Jvarāpaha* (°ra-ap°), as, ā, am, febrifuge; (ā), f. a febrifuge, the plant *Medicago Esculenta*, = *villa-patṛi* (?).

*Jvarita*, as, ā, am, or *jvarin*, ī, īṇī, ī, febrile, feverish, affected with fever.

*Jvāra*. See *nava-jvāra*.

**ज्वल** *jjval*, cl. I. P. (ep. also A.) *jjvalati*, *jjvalite*, *jjjavāla*, *jjvalishyati*, *jjjvalīti*, *jjjvalitum*, to burn brightly, blaze, flame, glow, shine; to burn (as a wound); to be ardent: Caus. P. *jjjvalayati* and *jjjvalayati*, *jjjvitum*, to set on fire, light, kindle, make radiant, illuminate: Desid. *jjjvalishati*: Intens. *jjjvalyate*, *jjjvaltīti*, to flame violently, shine strongly, be brilliant; [cf. Hib. *gual-laim*, 'I blacken, burn'; *gual*, 'coal, coals, fire': Germ. *Kohle*: Old Germ. *colo*: Eng. *coal*: Lith. *swelū*: Old Germ. *wallu*, *walm*, *wāli*.]

*Jvala*, as, ā, am, flaming, blazing, shining, brilliant; (as), m. flame, blaze, light.—*Jvala-mukhī*, f., N. of a tutelary deity in the family of Lomaśa; [cf. *jvālā-mukhī*.]—*Jvalānana* (°la-ān°), as, ā, am, having the face flaming.—*Jvālā-rāsabhakā-maya*, as, m. = *jāla-gardabha*.

*Jvalakā*, f. a large flame or blaze.

*Jvalat*, an, anti, at, burning, blazing; shining, radiant, brilliant.—*Jvalan-maṇi*, is, is, ī, blazing with jewels; (is), m. a brilliant gem.

*Jvalana*, as, ā, am, inflammable, combustible, flaming, shining; (as), m. fire; a N. of the numeral 3; corrosive alkali; the plant *Plumbago Zeylanica*; (ā), f., N. of a daughter of Takshaka and wife of Rīceyu [cf. *jvālā*]; (am), n. burning, blazing.—*Jvalanāsman* (°na-as°), ā, m. the sun-stone; [cf. *sūrya-kānta*.]

*Jvalaniya*, as, ā, am, fit to be burnt, combustible.

*Jvalayat*, an, anti, at, kindling, burning, illuminating, blazing, radiant.

*Jvalita*, as, ā, am, kindled, burnt, blazing, flaming; (*trīneshu jvalitam tvayā*, you have lighted a fire in the grass, i. e. you have had easy work.)—*Jvalita-nayana*, as, ā, am, fiery-eyed, looking angrily or fiercely; also *jvalita-cakshus*, *jvalitanetra*, &c.—*Jvalitānana* (°ta-ān°), as, ā, am, having the face flaming.

*Jvalin*, ī, īṇī, ī, burning, flaming, shining; (īṇī), f. the plant *Sansevieria Zeylanica*, = *snūrvā*.

*Jvāla*, as, ī, am, burning, blazing; (as), m. light, flame, a torch; (ā), f. a blaze, flame, illumination; burnt rice; N. of a daughter of Takshaka and wife of Riksha; [cf. Hib. *gual*, 'coal'.]—*Jvālā-khara-gada* and *jvālā-gardabhaka*, as, m. = *jāla-gardabha*.—*Jvālāgni* (°la-ag°), is, m. blazing fire, flame.—*Jvālā-jihva*, as, m. 'flame-tongued,' N. of fire; N. of an attendant of Skanda; of Siva; of a Dānava.—*Jvālā-dhruva*, as, m. 'flame-marked,' fire.—*Jvālā-mukha*, as, m. 'flame-mouthed,' a class of demons; (ī), f. a volcano; any place where subterranean fire or inflammable gas breaks forth, such places being held sacred by the Hindūs as indicating the presence of a form of Durgā; (a celebrated *Jvālā-mukhī* exists in the hills north-east of the Panjāb to which pilgrimages are made; the soil abounds with carburetted hydrogen gas which takes fire upon coming in contact with the external air. According to the legend, the flame proceeds from the fire which the wife of Siva created and in which she burned herself. Siva finding that this flame was about to consume the world, buried it in the hollow of the mountain. According to another legend, the tongue of Pārvaṭī fell at this place. There is a similar volcanic region in Chinese Tartary where fire is produced by digging into the earth.)—*Jvālā-linga*, am, n. 'flame-linga,' N. of a temple of Siva.—*Jvālā-vakra*, as, m. 'flame-mouthed,' N. of an attendant of Siva.—*Jvālāsvara* (°la-īś°), N. of a Tīrtha.

*Jvālin*, ī, īṇī, ī, flaming, blazing; (īṇī), f. mystical name of the letter v.

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ॠ 1. *jha*, the ninth consonant of the Sanskrit alphabet and the aspirate of the preceding letter.—*Jha-kāra*, as, m. the letter or sound *jh*.

ॠ 2. *jha*, as, ā, am, asleep, sleeping; lost, destroyed; (as), m. a peculiar sound; playing a tune, beating time; a sound like the splashing of water or the clashing of symbols, jingling, clanking, &c.; wind accompanied by rain; a stray, a thing lost or mislaid; a N. of a chief of the Daityas or demons; an epithet of Bṛihaspati, the preceptor of the gods; (ā), f. the descent of a cascade, a water-fall.

**ॠगगगग** *jjhagajhagāya*, nom. A. *jjhagajhagāyate*, to sparkle, flash.

**ॠकार** *jjhan-kāra*, as, m. or *jjhan-kārīta*, am, n. (fr. the imitative word *jjham*), a low murmuring sound, as the buzzing or humming of bees &c.

**ॠहन** *jjhanjhana*, am, n. (onomatopoeic), an indistinct noise like the jingling and clanking of metal ornaments, any ringing or rattling sound.

*Jhanjha*, f. the noise of the wind or of falling rain; wind, wind and rain, a hurricane, a gale; a clang or sharp clanking sound, jingling; raining in large drops; a stray, anything lost.—*Jhanjhanīla* (°jha-an°), as, m. wind with rain, a high wind in the rainy season, a typhoon or the sort of tempest frequent during the south-west monsoon.—*Jhanjharāta*, as, m. wind with rain, a storm, a squall.

**ॠट** *jjhaṭ*, cl. I. P. *jjhaṭati*, &c., to become matted together or entangled (as hair), to become confused or intermixed.

*Jhaṭā*, f. the plant *Fleurcortia Cataphracta*.

*Jhaṭi*, is, m. a small tree, a shrub, a bush.

*Jhāta*, as, m. an arbour, bower, place overgrown with creepers; a wood, a thicket; cleaning sores or wounds; (ā or ī), f. jasmine, *Jasminum Auriculatum*.

*Jhātala*, as, m. the tree *Bignonia Suaveolens*.

*Jhātīkā* or *jjhātīkā*, f. = *jjhātā* above.

**ॠटिति** *jjhaṭīti*, ind. (fr. *jjhaṭ*, an onomatopoeic word with *iti*; cf. *paṭīti*), quickly, speedily, instantly; at once; on the spot.

**ॠण** *jjhanjhanā* or *jjhanjhanā* (an onomatopoeic word), the jingling or tinkling of ornaments; [cf. *Chanachan* and *jjhalajjalā*.]—*Jhanjhanī-bhūta*, as, ā, am, rattling.

*Jhanjhanāya*, nom. A. *jjyate*, &c., to jingle, tinkle.

*Jhanjhanāyita*, am, n. jingling, tinkling.

**ॠणकार** *jjhanat-kāra* or *jjhanat-kāra*, as, m. (fr. the imitative sound *jjhanat* and *kāra*), the jingling, tinkling, or clinking of metallic ornaments.

**ॠण्ण** *jjhanajjhanā*, flapping noise.

**ॠम्** *jjham*, cl. I. P. *jjhamati*, &c. = *cham* and *jam*, to eat, consume.

**ॠम्प** *jjhampa*, as, ā, m. f. a spring, a jump, jumping, springing, plunging.—*Jhampāsīn* (°pa-ās°), ī, m. a kingfisher.

*Jhampāka*, as, m. or *jjhampāru*, us, m. a monkey, an ape.

*Jhampin*, ī, m. 'a leaper,' an ape, a monkey.

**ॠर** *jjhara*, as, ā or ī, m. f. a cascade, a water-fall; (ī), f. a river; [cf. *nīr-jhara*.]

*Jharat*, an, anti, at, flowing or falling down; [cf. *kshar*.]

**ॠर्च** *jjharé*, cl. 6. P. *jjharéti*, or *jjharéḥ*, cl. 6. P. *jjharéti*, or *jjharjḥ*, cl. 6. P. *jjharjhati*, to speak; to blame, menace; injure.

**ॠरर** *jjharjhara*, as, ī, m. f. (said to be fr.

the last), a sort of drum; (as), m. the Kali-yuga, the present Yuga or age of the world; N. of a Daitya, a son of Hiranyāksha; N. of a river; (ā), f. a whore [cf. *ṛtēcharā*]; (am), n. a sound as of splashing or dropping.

*Jharjharaka*, as, m. the fourth or present age of the world, the Kali-yuga.

*Jharjharin*, ī, īṇī, ī, furnished with a drum; epithet of Siva.

*ह्रस्वीक jharjharika*, as, m. the body; a region, a country; a picture.

*ह्रलङ्का jhalakkā*, f. a large flame.

*ह्रलज्जला jhalajjalā*, f. an onomatopoeic word for the noise of falling drops, the flapping of an elephant's ears, or of flaccid breasts, &c.

*ह्रलरी jhalari*, f. = *jharjharā*, a sort of drum; a curl; [cf. *jhallari*.]

*ह्रला jhalā*, f. a girl, a daughter; sunshine, splendor, brilliant or glittering light; a cricket; [cf. *jhilli*; cf. also rt. *jval*; Hib. *gal*, 'heat'; *galla*, 'fairness, brightness, beauty'; *gallad*, 'a lass, a young girl.']

*ह्रलि jhali*, is, f. the areca-nut.

*ह्रल्ल jhalla*, as, m. a prize-fighter, a cudgel-player, a man of a tribe following the profession of a Jhalla; a designation of one of the degraded classes sprung from an outcast Kshatriya; (ī), f. a kind of drum.

*ह्रल्लक jhallaka*, am, n. (fr. *jhalla*, imitative sound), cymbals; (ī), f. a kind of drum.

*ह्रल्लकराट jhallakanṭha*, as, m. a pigeon; [cf. *jhilli-kanṭha*.]

*ह्रल्लना jhallanā*, f. a particular Prākṛit metre.

*ह्रल्लरी jhallari*, f. (fr. *jhalla*, imitative sound; cf. *jhalari*), a kind of musical instrument, a sort of drum or cymbal; a curl, a lock of hair; moisture; purity; a ball &c. of perfumed substances used for cleaning the hair; [cf. *jhalari* and *jhallari*.]

*ह्रल्लिका jhallikā*, f. a rag or cloth used for applying colour or perfumes; dirt rubbed off the body by the application of perfumes; light, splendor, lustre; [cf. *jhillikā*.]

*ह्रल्लिषक jhallishaka*, a sort of musical instrument.

*ह्रल्लोल jhallola*, as, m. a ball or protuberance at the lower end of a spindle.

*ह्रष् jhash*, cl. 1. P. A. *jhashati*, -te, &c., to take; to put on, wear, cover; (only P.) to hurt or kill.

*Jhasha*, as, m. a large fish, a fish in general; the sign of the zodiac Pisces; a forest, a thicket; a forest overgrown with grass; heat, warmth; (ā), f. the plant *Uraria Lagopodioides*; (am), n. a desert. — *Jhasha-keṭana* or *jhasha-dhvaja*, as, m. a N. of Kandarpa or the god of love; love. — *Jhashānka* ('*sha-an*'), as, m. an epithet of Aniruddha or the son of Kāma. — *Jhashāsana* ('*sha-as*'), as, m. the Gangetic porpoise, Delphinus Gangeticus. — *Jhashodari* ('*sha-ud*'), f. an epithet of Satyawati, the wife of Sāntanu and mother of Vyāsa.

*ह्रङ्गत jhān-kṛita*, am, n. (fr. *jhām*, imitative sound, and rt. 1. *kṛi*), a tinkling ornament worn round the toes or feet.

*ह्राट jhāṭa*. See under rt. *jhāṭ*.

*ह्राटमला jhāṭamālā*, f. = *jhāṭā*, *Jasminum Auriculatum*; (according to others two separate words, *jhāṭā* and *amālā*.)

*ह्राटास्त्रक jhāṭastraka*, as, m. the water melon.

*ह्रावुक jhāvuka*, as, m. the tree *Tamarix Indica* (?); [cf. *jhāvuka*.]

*ह्रामक jhāmaka*, am, n. a burnt or vitrified brick.

*ह्रामर jhāmara*, as, m. a small whetstone, used chiefly by housewives for sharpening their spindles, needles, &c.

*ह्राहर jhārjharā* or *jhārjharika*, as, m. (fr. *jharjharā*), a tabor-player, a drummer.

*ह्रालरी jhālari* [cf. *jhalari*], a kind of drum or tabor.

*ह्राला jhālā*, f. = *jhalā*, q. v.

*ह्रालि jhāli*, is, f. a sort of sour or unripe mango fried with salt, mustard, and *Asa Foetida*.

*ह्रावु jhāvu*, us, m. the tree *Tamarix Indica*; also *jhāvuka*, as, m. and *jhāvū*, ūs, m.

*ह्रिङ्गाक jhīngāka*, as, m. a sort of cucumber, *Luffa Acutangula*.

*ह्रिङ्गिनी jhīnginī*, f. a sort of cucumber, *Luffa Acutangula*; a torch, a firebrand.

*ह्रिङ्गी jhīngī*, f. a sort of cucumber, *Luffa Acutangula*.

*ह्रिङ्गी jhījī*, f. = *jhilli*, a cricket; [cf. *jhīnjhī*.]

*ह्रिङ्गिम jhīnjhīma*, as, m. a forest on fire.

*ह्रिङ्गिरा jhīnjhirā* and *jhīnjhirishṭā*, f., N. of a shrub.

*ह्रिङ्गी jhīnjhī*, f. = *jhilli*, a cricket.

*ह्रिङ्गी jhīnjhī*, f. a shrub, *Barleria Cristata*; *nīlā jhīnjhī*, *Barleria Cærulea*.

*ह्रिरिका jhirikā* or *jhirī* or *jhirikā* or *jhirukā*, f. a cricket.

*ह्रिलरी jhillari*, f. = *jhallari*, q. v.

*ह्रिल्लि jhilli*, is, f. a cricket; a kind of musical instrument; membrane or parchment; [cf. *jhilli*; cf. also Lat. *gryllus*; Germ. *Grille*.]

*Jhillikā*, f. a cricket; a cricket's cry; the light of sunshine, strong light, splendor; the dirt which comes from the body in rubbing it with perfumes; a cloth or rag used for applying colour, unguents, &c.; a kind of skin or membrane, parchment.

— *Jhillikā-gaṇa-nāḍita*, as, ā, am, resounding with a multitude of crickets.

*Jhilli*, f. a cricket; the wick of a lamp; a cloth or rag for applying unguents, colour, &c.; sunshine, light, lustre; rice burnt by cooking in a saucepan, &c.; a musical instrument, cymbals; parchment. — *Jhillikanṭha*, as, m. a domestic pigeon.

*Jhillika*, as, m. a cricket; (ā), f. a cricket; sunshine; dirt taken off the body in rubbing it with perfumes.

*Jhirikā* and *jhirukā*, f. a cricket.

*ह्रिल्लिन jhillin*, ī, m., N. of a Vṛishṇi.

*हु jhu*, cl. 1. A. *jhavate*, &c., to go or move.

*हुयट jhuṭṭa*, as, m. a shrub, a bush.

*हुमरि jhumari* or *jhumeri*, is, f. one of the Rāgīnīs or modes of music personified.

*ह्रूणि jhūṇi*, is, f. a kind of betel-nut; a voice or communication from heaven boding ill-luck, evil omen; a thicket &c. (= *kāṭhina*.)

*ह्रूष jhūsh*, cl. 1. P. *jhūshati*, to hurt, kill; (a various reading for *yūsh*.)

*हु ज़िरी* (another form of rt. 1. *jīri*), cl. 4. 9. P. *jīryati*, *jīriṇāti*, &c., to become old.

*ह्रोड jhoda*, as, m. the betel-nut tree.

*ह्रौलिक jhaulika*, a small bag for betel &c.

*ह्र्यु jhyu*, cl. 1. P. *jhyavati*, &c., to go or move.

## ञ

ञ 1. *ña*, the nasal belonging to the palatal class of letters. It only really occurs in conjunction with palatal consonants; and when preceding *ḥ*, *ch*, has much the sound of *n* in *inch*; when preceding *j*, *jh*, much the sound of *n* in *singe*. — *Na-kāra*, as, m. the letter or sound *ñ*.

ञ 2. *ña*, as, m. a singer; any jingling or inarticulate sound; a heretic, an apostate; an ox; a N. of *Sukra*, regent of the planet *Venus*.

## ट

ट 1. *ṭa*, the eleventh consonant of the Sanskrit alphabet and first of the third class or cerebrals; it has much the sound of *t* in *true*, but properly pronounced by keeping back the tip of the tongue and slightly turning it upwards. — *Ṭa-kāra*, as, m. the letter or sound *ṭ*. — *Ṭa-varga*, as, m. the cerebral consonants collectively. — *Ṭavargiya*, as, ā, am, belonging to the cerebral class of consonants.

ट 2. *ṭa*, as, m. sound or an imitative sound like the twang of a bow-string &c.; a dwarf; a quarter, a fourth; (ā), f. the earth; an oath, confirming an assertion by ordeal &c; (am), n. a hollowed cocoa-nut.

*टङ्कदेश ṭakka-deśa*, as, m. the country of the *Ṭakkas*; [cf. *ṭakva*.]

*Ṭakkadeśiya*, as, m. a kind of pot-herb, *Chenopodium Album*; [cf. *vastūka*.]

*टङ्कर ṭakkara*, as, m. the clapping of cymbals or a drum (?), a blow, knock, rap (?).

*टङ्कबुद्ध ṭakkibuddha*, as, m., N. of a man.

*टङ्क ṭakva*, ās, m. pl. = *bāhika*; [cf. *ṭakka-deśa*.]

*टङ्कर ṭakvara*, as, m. an epithet of *Sīva*.

*टगर ṭagara*, as, ā, am, squint-eyed [cf. *hehara* and *ṭaraka*]; (as), m. borax; wanton play or sport; wandering of the mind, confusion, perplexity; an object of sense.

*टङ्क ṭank*, cl. 10. 1. P. *ṭankayati*, *ṭankati*, to bind, tie; cover.

*Ṭanka*, as, am, m. n. (according to some only m.); said to be fr. the preceding), a spade, hoe, hatchet, stone-cutter's chisel or similar instrument; a sword, scimitar, sacrificial hatchet or knife; a scabbard, the sheath of a sword (only m.); a peak or crag shaped like the edge of a hatchet, the edge or declivity of a hill, slope; a chasm, deft; anger, wrath; pride, arrogance; a weight (of silver) equal to four *Māshas* or twenty-four *Raktikās*; the wood-apple or *Feronia Elephantum*, = *nīla-kapittha*; the fruit of the wood-apple (n. only); borax; a stamped coin; (as, ā, am), m. f. n. the leg. — *Ṭanka-tika*, as, m. an epithet of *Sīva*. — *Ṭanka-pati*, is, m. the master of the mint. — *Ṭanka-vat*, ān, atī, at, having crags or declivities. — *Ṭanka-sālā*, f. a mint.

*Ṭankaka*, as, m. a stamped coin especially of silver, silver money. — *Ṭankaka-pati*, is, m. the master of a mint or superintendent of the silver coin. — *Ṭankaka-sālā*, f. a mint.

*टङ्कण ṭankaṇa*, as, m. borax; (ās), m. pl., N. of a people in the north-east of *Madhya-deśa*; (am), n. binding, tying. — *Ṭankaṇa-kshāra*, as, m. borax.

टङ्कानक *ṭankānaka*, *as*, m. the mulberry, *Morus Indica*.

टङ्कार *ṭan-kāra*, *as*, m. (fr. *ṭam*, imitative sound, and *ī. kāra*), howling, a howl, a cry, a sound, a clang, the twang of a bow-string &c.; fame, notoriety; surprise, wonder, [cf. *ṭan-kāra*]; (ī), f., N. of a shrub, commonly called *Tekāri*.

*Ṭankārīta*, *am*, n. humming; (a various reading for *ṭhankārīta*.)

टङ्गा *ṭanga*, *as*, *am*, m. n. (another form of *ṭanka* above), a spade, a hoe; a sword, a peculiar kind of sword; a leg; (*as*), m. borax; a weight of four *Māshās*.

टङ्गा *ṭaṅgaṇa*, *as*, *am*, m. n. borax; [cf. *ṭankāṇa*.]

टङ्गिनी *ṭaṅginī*, f. the plant *Clypea Hermandifolia*, commonly *Ākanādi*.

टट्टनी *ṭaṭṭanī*, f. a small house-lizard.

टट्टरी *ṭaṭṭarī*, f. a kind of musical instrument; a kettle-drum; a joke, a jest; a lie.

टट्टुर *ṭaṭṭura*, *as*, m. the sound of a drum; (a various reading for *dardura*.)

टण्डन *ṭaṇḍana*, *as*, m., N. of a prince.

टल *ṭal*, cl. 1. P. *ṭalati*, *ṭaṭāla*, &c., to be confused, to be disturbed by fear or anxiety &c.

*Ṭala* or *ṭāla*, *as*, m. perturbation, confusion (?).

*Ṭalana*, *am*, n. anxiety, perturbation.

टाङ्क *ṭānka*, *am*, n. a spirituous liquor prepared from the fruit of the *Feronia Elephantum* or a similar tree.

टाङ्कर *ṭānkaṛa*, *as*, m. a blackguard, a lecher, a libertine; [cf. *ṭāra*.]

टाङ्कार *ṭān-kāra*, *as*, m. or *ṭān-kṛita*, *am*, n. (fr. *ṭām*, imitative sound, and *rt. 1. kṛi*), a sound, a clang, a twang, &c.; [cf. *ṭan-kāra* and *dān-kṛiti*.]

टार *ṭāra*, *as*, m. a horse; a catamite.

टिक *ṭik*, cl. 1. A. *ṭekate*, &c., to go or move; [cf. *ṭik*, *tik*, *tik*.]

टिका *ṭikā* in *svarga-grāma-ṭikā-vilunṭhana*, the spoils of the poor villages of heaven (?).

टिक *ṭikka*, *as*, m., N. of a man.

टिटिभक *ṭiṭibhaka*, *as*, m. a bird, = *ṭiṭibha*.

टिटिल *ṭiṭila*, *am*, n. a large number, = 100 *Nāga-balas*.

टिटिभ *ṭiṭibha*, *as*, m. a kind of bird, *Parra Jacana* or *Goensis*; N. of a *Dāitya*; also of a *Dānava* who was an enemy of *Indra* in the thirteenth *Manv-antara*; (ī), f. the female of the bird *Parra Jacana*.

*Ṭiṭibhaka*, *as*, m. the bird *Parra Jacana* or *Goensis*.

टिटिण *ṭiṭiṇi*, *is*, m., N. of a man.

टिटिणिका *ṭiṭiṇikā* or *ṭiṭiṇikā*, f., N. of a plant.

टिण्डिश *ṭiṇḍiśa*, *as*, m. a kind of plant, = *tindīśa*, &c.

टिप *ṭip*, cl. 10. P. *ṭepayati*, &c., to direct, send, throw, cast; (a various reading for *ḍip*.)

*Ṭepana*, *am*, n. sending, throwing.

टिप्पनी *ṭippanī*, f. (also spelt *ṭippanī*), a gloss, a comment, commentary.

टिपिपि *ṭipipī*, f. (an onomatopoeic word), whispering.

टोक *ṭik* [cf. *tik*], cl. 1. A. *ṭikate*, &c., to go or move; cl. 10. P. *ṭikayati*, &c., to explain, make clear.

*Ṭikā*, f. any commentary, but especially a commentary on another commentary (e.g. the commentary by *Ananda-giri* on *Sankara's Upanishad-bhāshya* is called *bhāshya-ṭikā*).

टु *ṭu*, *us*, m. gold; one who changes his shape at will, a proteus; *Kāma* or the god of love.

टुशुक *ṭuṣhuka*, *as*, ā, *am*, small, little, low, vile; cruel, harsh; (*as*), m. the tree *Colosanthus Indica*; the bird *Sylvia Sutoria*; (ā), f. a plant, commonly *Aknidhi*; [cf. *ṭaṅginī*.]

टुनाका *ṭunākā*, f. the plant *Curculigo Orchioides*.

टुल *ṭulla*, *as*, m., N. of a man.

टपन *ṭepana*. See *rt. ṭip*, last col.

टेर *ṭera*, *as*, ā, *am*, squinting. — *Ṭerāksha* (*ra-ak*), *as*, ī, *am*, squint-eyed.

*Ṭeraka*, *as*, ā, *am*, squinting.

टोटक *ṭoṭaka*, a kind of metre consisting of four lines of twelve syllables each.

टोडरसापति *ṭoḍara-kshāpati*, *is*, m. or *ṭoḍaramalla* or *ṭoḍarendra*, *as*, m., N. of a minister of *Akbar Shāh* and author of the *Ṭoḍarānanda*.

टोटला *ṭotalā*, f., N. of a deity.

टोटलतन्त्र *ṭotala-tantra*, *am*, n., N. of a *Tantra*.

टौक *ṭauk*, cl. 1. A. *ṭaukate*, &c., to go, approach; (various reading for *ḍhauk*.)

टूल *ṭval*, cl. 1. P. *ṭvalati*, &c., to be disturbed or confused.

## ठ

ठ 1. *ṭha*, the twelfth consonant and aspirate of the preceding letter. — *Ṭha-kāra*, *as*, m. the letter or sound *ṭh*. — *Ṭhakāraya* (fr. the last), nom. P. *ṭhakārayati*: *Desid. ṭiṭhakārayishati*.

ठ 2. *ṭha*, *as*, m. a loud noise; an imitative sound as of a golden pitcher rolling down steps; the disk of the sun or moon, a circle, a globe; a cypher; a place frequented or held sacred by all; an object of sense; an idol, a deity; an epithet of *Siva*.

ठक्कन *ṭhakkana*, *as*, m., N. of a prince; (various readings have *ḍhakkana* and *thakkana*.)

ठक्कुर *ṭhakkura*, *as*, m. an idol, a deity, an object of reverence or worship; an honorific title after the name of a distinguished person; (sometimes written *Thākur* or popularly *Tagore*.)

ठठम् *ṭhaṭham*, ind. an imitative sound. See 2. *ṭha*.

ठार *ṭhāra*, *as*, m. rime, hoar-frost.

ठालिनी *ṭhālinī*, f. a girdle.

ठिख *ṭhiṅṭhā*, f., N. of a woman.

## ड

ड 1. *ḍa*, the third letter of the cerebral class of consonants, having much the sound of *d* in *drum*, but properly pronounced by keeping back the tip of the tongue and slightly turning it upwards. In Bengal *ḍ* is often confounded in pronunciation with a hard *r*. — *Ḍa-kāra*, *as*, m. the letter or sound *ḍ*.

ड 2. *ḍa*, *as*, m. a sound; a kind of drum or tabor; fear; submarine fire; an epithet of *Siva*; (ā), f. a *Dākinī*, i.e. a kind of female imp or goblin; a basket &c. carried by means of a sling.

डङ्करी *ḍakkārī*, f. the lute of the *Cāṇḍālas*.

डङ्गर *ḍaṅgara*, *as*, m. = *ḍiṅgara*, throwing, casting; (ī), f. a kind of gourd; (also *ḍaṅgārī*, &c.)

डप् *ḍap*, cl. 10. A. *ḍāpayate*, &c., to collect, accumulate, heap together.

डम् *ḍam*, cl. 1. P. *ḍamati*, &c., to sound.

डम *ḍama*, *as*, m. a despised mixed caste (commonly *Dom*), the son of a *Cāṇḍālī* and a *Leṭa*, employed to clear away filth &c.

डमर *ḍamara*, *as*, ā, m. f. a riot, tumult, affray, a conflict without weapons; terrifying an enemy by shouts and gestures; petty or predatory warfare carried on by detachments or between villages and not kings; (*am*), n. flight, rout, running away through fear; [cf. *ḍāmara*.]

डमरिन् *ḍamerin*, ī, m. (?) a sort of drum, = the next.

*Damaru*, *us*, m. a musical instrument, a sort of small drum shaped like an hour-glass and held in one hand; anything surprising, any strange occurrence &c.

*Damaruka*, *am*, n. a kind of drum.

डम्प *ḍamp*, cl. 10. A. *ḍampayate*, &c. (a various reading for *ḍap*), to heap together.

डम्ब *ḍamb*, cl. 10. P. *ḍambayati*, &c., to throw, cast, send; order.

डम्बर *ḍambara*, *as*, m., N. of one of the attendants of *Skanda*; an assemblage, collection, mass; (*as*, ā, *am*), famous, renowned.

डम्भ *ḍambh*, cl. 10. A. *ḍambhayate*, &c. (various reading for *ḍap*), to collect.

डयन *ḍayana*. See *rt. ḍī*, p. 357, col. 1.

डलक *ḍalaka* or *ḍallaka*, *am*, n. a sling, a basket, a *Dūli* carried on men's shoulders by means of a stick and ropes like the beam and strings of a balance, (presents of fruit, sweetmeats, &c., are usually sent in this manner); (*as*), m., N. of a man.

डलन *ḍalana* or *ḍallana*, *as*, m., N. of a scholiast on the medical work of *Su-śruta*.

डवित्य *ḍavittha*, *as*, m., N. of a man; a wooden antelope (?); [cf. *ḍittā*.]

डहु *ḍahu*, *us*, or *ū*, *ūs*, m. the plant *Artocarpus Lacucha*.

डकिनी *ḍakinī*, f. a kind of female imp or evil being attending *Kālī* and feeding on human flesh; N. of a place; [cf. *sāktinī*.] — *Ḍakinī-tva*, *am*, n. the condition of a female demon.

डाङ्कति *ḍān-kṛiti*, *is*, f. (fr. *ḍām*, imitative sound, and *ī. kṛiti*), a sound, the clang of a bell, ding-dong, &c.; [cf. *ṭān-kāra*.]

डाङ्गरी *ḍāṅgarī*, f. = *ḍāṅgarī*, q. v.

डामर *ḍāmara*, *as*, m. affray, riot, conflict without weapons &c. [cf. *ḍāmara*]; rout, uproar, the bustle and confusion of festivity or strife; any surprising thing, sight, or occurrence; a N. common to six *Tantras*, viz. the *Yoga-ḍāmara*, *Siva-ḍ*, *Durgā-ḍ*, *Sārasvata-ḍ*, *Brahma-ḍ*, and *Gandharva-ḍ*; N. of one of the attendants of *Siva*; N. of a race or mixed caste; (*as*, ā, *am*), riotous; [cf. *ud-ḍāmara*.] — *Ḍāmara-tva*, *am*, n. the state of one who excites awe.

डालिम *ḍālīma*, *as*, m. = *dāḍīma*, a pomegranate.

डाहल *ḍāhala*, *as*, m., N. of a people and their country.

डाहुक *ḍāhuka*, *as*, m. a gallinule; [cf. *dātyūha*.]

डिक्करी dikkari, f. a young woman; (wrong form for dikkari.)

डिङ्गर dīngara, as, m. a servant, a slave; a rogue, a cheat; a low or depraved man; a fat man; throwing, flinging; invective, insult (?).

डिडका dīḍakā, f. perhaps a wrong form for dīmbhaka.

डिडिम dīḍima or dīḍimānaka, a kind of bird; [cf. tittībha.]

डिडिडिक dīḍīḍīka, as, m., N. of a mouse whose story is told in the Mahā-bh. Udyoga-parva 5440.

डिडिम dīḍīma, as, m. a musical instrument, a kind of small drum or tabor; a plant bearing a small fruit, Carissa Carandas. — Dīḍimesvara-tīrtha (\*ma-īś\*), am, n., N. of a Tīrtha.

डिडिर dīḍīra, as, m. cuttle-fish bone considered to be the foam of the sea; [cf. hindira and dīḍīra.] — Dīḍīra-moḍaka, am, n. garlic.

डिडिश dīḍīśa, as, m. = tīḍīśa = tīḍīśa.

डिडोर dīḍīra, as, m. cuttle-fish bone held to be the foam of the sea; [cf. dīḍīra.]

डिथ dīṭṭha, as, m., N. of a man; a wooden elephant; a good-looking dark-coloured young man who is conversant with every branch of learning; [cf. davīṭṭha.]

डिप् dīp or dīmp or dīmbh, cl. 10. A. de-payate or dīmpayate or dīmbhayate, to collect, heap together; dīp, cl. 4. 6. 10. P. dīpyati, dīpati, depayati, to throw, cast, send or order; to direct; also dīmb, cl. 10. A. dīmbayate; [cf. n. tīp.]

डिम् dīm (a Sautra root or one not occurring in the Dhātu-pāṭha), to hurt, injure.

डिम dīma, as, m. a dramatic entertainment, dramatic exhibition of battle or siege, such as the Tripura-dāha, in which the destruction of the three cities of Tripura by Śiva is dramatised; a kind of mixed caste.

डिम्ब dīm̐ba, as, m. affray, riot, conflict without weapons, mutual defiance, petty and predatory war, &c. [cf. dāmara]; sound or noise occasioned by terror; an egg; a chrysalis; the embryo in the first stage of its existence; a new-born child, any young animal; the bladder, the spleen, the lungs; the uterus; a globe or ball. — Dīm̐ba-yuḍḍha, am, n. or dīm̐bhāva (\*ba-āh\*), as, m. petty warfare, affray, skirmish, riot, &c.

डिम्बिका dīm̐bikā, f. a libidinous woman; a bubble; a kind of water-fly; = śoṇaka, Calosanthus Indica.

डिम्भ dīm̐bh or dīm̐b. See rt. dīp above.

डिम्भ dīm̐bha, as, m. a new-born child, any young animal; a fool, an idiot, a blockhead; (ā), f. an infant. — Dīm̐bha-śakra, am, n. a mystical circle; a diagram for telling fortunes.

Dīm̐bhaka, as, ikā, m. f. a new-born child, young animal; (as), m., n. of a general of Jarā-sandha, younger brother of Haṅsa and son of Brahma-datta.

डी dī, cl. 1. 4. A. dayate, dīyate, dīḍye, dayishyate, adāyishṭa, dayitum, to fly, pass through the air; to go: Caus. P. dāyayati, -yitum, adāyayat: Desid. dīdayishate: Intens. dēdīyate, dēdayiti or dēdēti.

Dayana, am, n. flying in the air, the flight of a bird; a car or litter carried upon men's shoulders, a palanquin, a Dālī.

Dayamāna, as, ā, am, flying, passing through the air.

Ditara, as, ā, am, Ved. following one another quickly.

Dīna, as, ā, am, flown, flying; (am), n. flying,

the flight of a bird. — Dīna-dīnaka, as, m. flying reiteratedly. — Dīnāvādīna (\*na-av\*), am, n. flying up and down; flying badly.

डुडुम्ब dūdubha or dūduma, as, m. or dūdū, us, f. or dūdūbha, as, m. a kind of snake (Amphisbæna) or lizard.

Dāvūḍubha, as, ī, am, of or belonging to an Amphisbæna.

डुण्डुल dūṇḍula, as, m. a small owl.

डुन्दुक dūnduka, as, m. a gallinule, = dāhuka.

डुलि dūli, is, f. a small turtle, a female turtle, = dūli, kamathī.

डुलिका dūlikā, f. a kind of wagtail.

डुली dūlī, f. a kind of pot-herb, = cillī.

डोडी dōḍī, f. a sort of shrub, = jīvanti, jīvanti, &c.; [cf. kshupadōḍa-mushṭī.]

डोम dōma, as, m. a man of low caste, a Dom; [cf. dāma, dōmba; cf. also the N. for the Gypsies, Rom.]

डोम्ब dōmba, as, m. a man of low caste obtaining a livelihood by singing and music &c.; N. of a man.

डोर dōra or dōraka, am, n. a fillet of thread or cord tied round the arm or wrist; the string for tying a packet or parcel.

डोरी dōrāḍī, f. a kind of Solanum, = vrīhātī.

डौडुम्ब dāuḍubha (scil. rūpa), the form of an Amphisbæna. See under dūdubha.

ड्वल् dval, Caus. P. dvālayati, &c., to mix; [cf. rt. tval.]

ढ

ढ 1. dha, the aspirate of the preceding letter; its use as an initial letter is very limited, and several of the words in which it occurs can scarcely be regarded as pure Sanskrit. — Dha-kāra, as, m. the letter or sound dha.

ढ 2. dha, as, m. an imitative sound; a large drum; a dog's tail; a dog; a serpent; void of qualities (?).

ढक्क dhaḥka, as, m., N. of a city or district (commonly dhāḥkā or dhakka; the word is said also to signify a large sacred building); (ā), f. a large or double drum, a Dhāk; coveting; disappearance.

ढक्कन dhakkana, as, m., N. of a man; (also written ṭakkana, dhakkama, thakkana.)

ढक्करी dhakkārī, f. an epithet of the goddess Tārīṇī or Tārā, a Tāntrika form of Durgā.

ढक्क dhaṅka, as, m., N. of a mountain.

ढरवी dhanvī, is, f. = vākya-vīśeṣa.

ढामरा dhāmarā, f. a goose.

ढाल dhāla, am, n. a shield.

Dhālin, ī, m. a warrior armed with a shield, a shield-bearer.

दुग्ध dughd, dughdhati (properly a Sautra root not occurring in the Dhātu-pāṭha), to search, seek.

Dhūṇḍhana, am, n. seeking, investigating.

Dhūṇḍhī, is, m. an epithet of Gaṇeśa. — Dhūṇḍhī-rāja, as, m., N. of an author who was the father of Bala-Krishna and uncle of Sanakara-dikshita.

Dhūṇḍhita, as, ā, am, sought, inquired.

देङ्क dhenka, as, m. a kind of bird.

ढोल dhola, as, m. a large drum or tabor.

ढौक् dhauk, cl. 1. A. dhaukate, dhaukate, dhaukishyate, adhaukishṭa, dhaukitum, to go, move, approach: Caus. dhaukayati, -yitum, adudhaukat, to bring near, cause to approach, offer: Desid. dūdhaukishate: Intens. dōdhaukyate.

Dhaukana, am, n. offering; a present, a bribe.

ण

ण 1. ṇa, the nasal ṇ belonging to the third or cerebral class of consonants. — Ṇa-kāra, as, m. the letter or sound ṇ.

ण 2. ṇa, as, m. knowledge; certainty, ascertainment; ornament; a water or summer-house; a bad man; a N. of Vindu-deva, said to be a Jaina deity; an epithet of Śiva; the sound of negation; gift, giving.

णद् ṇad, ṇam, ṇas, &c. Many roots which really begin with the dental ṇ are written in native grammars and the Dhātu-pāṭha with the cerebral ṇ to show that the nasal is liable to be cerebralized when preceded by prepositions like pra, pari, &c. These roots will be found in the present Dictionary under the dental ṇ. See nad, nam, nas, &c.

ण्य ṇya, as, m., N. of an ocean in Brahma-loka.

त

त 1. ta, the first consonant of the fourth or dental class, the sound of which is more dental than the English t. — Ta-kāra, as, m. the letter or sound t. — Tavarga, as, m. the dental class of letters. — Tavargīya, as, ā, am, belonging to the dental class.

त 2. ta, the base of the third personal pronoun in all the cases except the nom. sing. masc. and fem. See tad, p. 360.

त 3. ta, as, m. a tail; any tail except that of the Bos Gaurus; the tail of a jackal; the breast; the womb; the hip or flank; a warrior; a thief; a wicked man; an outcast, a barbarian or Mlecchha; a Buddha; a jewel; nectar, the food of the immortals; (ā, am), f. n. passing, crossing; virtue, sanctity; (ā), f. N. of Lakshmi.

तंस taṅs, cl. 1. A., Ved. taṅsate, tatasre, &c., to shake, move to and fro; to pour out (metaphorically a wish); to request: Caus. P. taṅsayati, -yitum, to move to and fro, shake; cl. 1. 10. P. taṅsati, taṅsayati, to decorate; [cf. Old Pruss. teisint, 'to honour'; teisi, 'honour'.]

तंसु taṅsu, us, m., N. of a prince of the lunar race, a son of Matināra (or Rantināra); in some places he is called Taṅsu-roḍha.

तक् tak, cl. 1. 2. P., Ved. takati, takti, takitum, to fly (as an arrow or bird), fly at, rush or pounce upon; to laugh at or deride; to bear.

Takavāna, as, ā, am, Ved. rushing, darting along, moving quickly; (Śāy.) shaking, moving with difficulty.

Taku, us, us, u, Ved. rushing, moving quickly; (Śāy.) approaching.

Takta, as, ā, am, Ved. rushing or darting along.

1. takman, ā, m., Ved. (especially in the Atharva-veda), a kind of disease, or probably a whole class of diseases, accompanied by eruptions of the skin. — Takma-nāśana, as, ī, am, Ved. removing the disease called Takman.

Takya, as, ā, am, to be borne or endured; laughable, ridiculous.

Takva, as, ā, am, Ved. quick (?).

Takan, ā, ari, a, Ved. rushing, darting, pouncing on; (ā), m. a bird, especially a bird of prey; (Śāy.)

a fleet horse; a thief. — *Takva-vī*, īs, m., Ved. a bird, bird of prey, or a particular bird. — *Takvaviya*, as, m., Ved. rapid flight, rush.

**तक** *taka*, as, ā, at (fr. *tad* with *ak* inserted after *t*), that.

**तकरो** *takarī*, f., Ved. a particular part of the pudenda of a woman.

**तकिल** *takila*, as, ā, am, fraudulent, crafty, a rogue or cheat; (*ā*), f. a medicament, drug; a kind of plant.

**तकूल** *takkola*, the tree *Pimenta Acriis*, commonly called *Kankola*.

**तकमन्** 2. *takman*, a, n. = *tokman* = *apatya*, offspring, a child; [cf. Gr. *τέκνον*; cf. also *i. tākman* under rt. *tak*, p. 357, col. 3.]

**तक्र** *takra*, am, n. (fr. rt. *i. tañē*), buttermilk which is half water; (according to others) with a fourth or three parts of water. — *Takra-kūrīkā*, f. inspissated buttermilk. — *Takra-bhid*, t, n. (?) the fruit of *Feronia Elephantum*. — *Takra-māṣa*, am, n. meat fried with ghee, turmeric, *Asa Foetida*, &c., and eaten with buttermilk. — *Takra-sāra*, am, n. fresh butter. — *Takrāṭa* (*ra-aṭa*), as, m. a churning-stick; [cf. *dadhī-cāra*.]

**तक्ष** 1. *taksh*, cl. 1. 5. P. (sometimes A.) *takshati*, -te, *takshyati*, -ute, *tatakshe*, -she, *takshishyati* or *takshyati*, -te, *atākshe*, *takshītum* or *takshum*, to form by cutting, plane, chisel, pare, chip, chop, slice, split; to cut, wound; to make thin; to fashion, form (out of wood &c.), to make, create in general; to form in the mind, invent; to make one's own, appropriate; to cover; to skin, peel; Caus. *takshayati*, -yitum, *atataksat*: Desid. *tātakshishati* or *tātakshati* (?): Intens. *tātakshyate*, *tātakshī*; [cf. Lith. *tasau*: Russ. *tesatj*: Pol. *cięsla*: Lat. *tignum*: Old Pruss. *tikint*, 'to make'; Lith. *tilkinnimat*, *teikusna*: Gr. *τέκνω*, *τέκνον*, *τέκνω*, *τέκνον*.]

2. *taksh*, t, t, t, (at the end of a comp.) paring, cutting, forming by cutting, working; [cf. *kāshṭha-taksh*.]

*Taksha*, as, ā, am, cutting off, cutting through; (as), m. (at the end of a comp.) = *takshan*, a carpenter [cf. *kauṣa-taksha* and *grāma-t*]; N. of a serpent-demon; N. of a son of Bharata; N. of a son of Vṛika.

*Takshaka*, as, m. a cutter, one who cuts off, a wood-cutter, a carpenter; the divine architect or artist *Viśva-karman*; the *Sūtra-dhāra* or manager and chief actor in the prelude of a drama; one of the principal Nāgas or serpents of *Pātāla*; N. of a son of *Prasenajit* and father of *Bṛihad-bala*; N. of a particular tree.

*Takshakīyā*, f., N. of a place.

*Takshaṇa*, am, n. cutting, paring, peeling, planing; (ṛ), f. a carpenter's adze or similar instrument for cutting, an axe &c.; (as), m. a cutter, an abradar; (in mathem.) the divisor employed in certain computations.

*Takshan*, ā, m. (Ved. acc. *takshānam* or *takshānam*), a wood-cutter, a carpenter; N. of a preceptor; [cf. Gr. *τέκτων*.] — *Taksha-sīlā*, f., N. of a city of the *Gandhāras*, the *TáxiAa* of *Ptolemy* in the *Pañjāb*; (*ās*), m. pl. the inhabitants of this city. — *Taksha-sīlā-vatī*, f., N. of a district. — *Takshāyaskāra* (*śha-ay*), am, o. a carpenter and a blacksmith.

*Takshītri*, tā, trī, trī, one who cuts, pares, &c.; a cutter.

*Takshya*, as, ā, am, to be formed or fashioned.

**तगडवल्ली** *tagaḍa-vallī*, f. (*tagaḍa* = *tagara*), the shrub *Cassia Auriculata*.

**तगर** *tagara*, am, n. the shrub *Tabernaemontana Coronaria* and a fragru t powder prepared from it; N. of a town; (as), m. a thorny shrub, *Vangueria Spinosa*; another plant, commonly *Taga-*

*ra-mūla*; [cf. *kāla-parṇa*, *kaṭu-śhāda*, *madana-vriksha*.] — *Tagara-pādikā*, am, f. n. or *tagara-pādī*, f. the plant *Tabernaemontana Coronaria* and its powder. — *Tagara-sikhin*, ī, m., N. of a man.

*Tagarika*, as, ī, m. f. a seller of *Tagara* powder.

**तङ्क** *tank*, cl. 1. P. *tankati*, *tatanka*, *tanktum*, to live in distress, be in poverty or pain; to go (?); [cf. Hib. *teicheamh*, 'a going, passage'; *tochamhlaim*, 'I march'; *tochar*, 'a causeway, pavement'; *toichim*, 'going, departing'; Lith. *tekū*, 'I run'; *tākas*, 'a path'; *tekānas*, 'a runner'; Slav. *takū*, 'I run'.]

1. *tanka*, as, m. grief produced by separation from a beloved object; fear, terror; [cf. *ā-tanka*, *āpas-tanka*.]

2. *tanka*, as, am, m. n. (for *tanka*), an axe, a stone-cutter's chisel.

**तङ्क** *tang*, cl. 1. P. *tangati*, &c., to go, move; to stumble; to shake, tremble; [cf. Hib. *tagaidh*, 'advance'; *tigim*, 'I come, go'.]

**तङ्गण** *tangaṇa*, ās, m. pl., N. of a people in the upper part of the valley of the *Sarayū*.

**तङ्गल** *tangalva*, as, m., Ved., N. of an evil spirit.

**तञ्जिल** *tañjhila*. See *tad*, p. 360, col. 1.

**तज्ज** *taj-ja*, *taj-jaya*, &c. See *tad*, p. 360.

**तज्जी** *tajvī*, f. = *hingu-patṛī*.

**तञ्च** 1. *tañē* or *tañj*, cl. 7. P. *tanakti*, *tatañca*, *tankshyati* and *tañchshyati*, *atāñkshī* and *atāñchī*, *tanktum* and *tañchitum*, to contract, shrink; Caus. *tañchayati*, -yitum: Desid. *tātankshati* or *tātāñchshati*: Intens. *tātācyate*, *tātāñktī*.

2. *tañē*, cl. 1. P. *tañčati*, &c., to go.

**तञ्ज** *tañj*, a various reading for *t. tañē* above.

**तट** *taṭ*, cl. 1. P. *taṭati*, &c., to rumble, groan; to be raised or elevated, rise; cl. 10. P. *tāṭayati*, to beat, strike; (a various reading for *taṭ*); [cf. Lith. *tesiu*, 'to raise'.]

*Taṭa*, as, ā, m. f. a slope, an acclivity, declivity, precipice; the sky or horizon (as appearing to slope); (as, ā or ī, am), m. f. n. a shore or bank; a term applied to certain parts of the human body which have, as it were, sloping sides (e. g. *śronī-taṭa*, *stana-taṭa*, q. v.); (am), n. a field; [cf. *a-taṭa*, *ut-taṭa*, *pura-taṭī*.] — *Taṭa-siha*, as, ā, am, situated on a declivity, or on a bank or shore; standing near; indifferent, not partaking of or engaging in, alien, neuter; (as), m. an indifferent person, one neither a friend nor a foe; (am), n. that property which is distinct from the nature of anything and yet is the faculty by which it is known, spiritual essence unconnected with bodily wants or passions.

*Taṭaka*, am, n. a shore or bank.

*Taṭāka*, as, am, m. n. a pond deep enough for the lotus and other aquatic flowers.

*Taṭnī*, f. a river (as having a bank). — *Taṭnī-pati*, ts, m. 'the lord of the rivers', the ocean.

*Taṭya*, as, ā, am, living on hills or slopes, epithet of *Siva*.

**तटतट** *taṭataṭa* (an onomatopoeic word to express a particular noise), rumbling, thundering, &c.

**तड्** *taḍ*, cl. 10. P. *tāḍayati*, -yitum, *atī-taḍat* (redupl. perf. *tātāḍa*), to beat, strike, hit, knock; to strike with arrows, wound, punish; to strike a musical instrument; (in astronomy) to strike against, touch, partially obscure or eclipse; (in arithmetic) to multiply; to speak; to shine; [cf. Hib. *tathaim*, 'I kill, destroy'; *tathog*, 'a dash, a slap'.] *Taḍit*, t, f., Ved. (in *Rig-veda taḍit*), lightning; *taḍit* or *taḍitas*, ind. closely, near, (as it were striking against.) — *Taḍit-kumāra*, as, m. pl. (with

Jains) N. of a class of deities belonging to the *Bhavāna-patis*. — *Taḍit-prabhā*, f., N. of one of the *Mātris* attendant on *Skanda*. — *Taḍit-rat*, ān, atī, at, having lightning, emitting lightning, flashing; (*ān*), m. a cloud, a kind of *Cyperus*, = *mustaka*. — *Tuḍid-garbha*, as, m. a cloud, 'containing lightning'. — *Taḍin-maya*, as, ī, am, consisting of lightning, flashing like lightning. — *Taḍin-mālāvalambin* (*lā-av*), ī, inī, ī, having garlands of lightning hanging down. — *Taḍil-latā*, f. forked lightning. — *Taḍil-lekhā*, f. a line or streak of lightning.

**तडग** *taḍaga*, as, m. = *taḍāga*, a pool, lake.

**तडाक** *taḍāka*, as, m. (said to be fr. rt. *taḍ*), = *taḍāga*, a pond or pool deep enough for the lotus; (*ā*), f. a blow; a bank, a shore; splendor, lightning (?); [cf. *taḍāka*.]

*Taḍākin*, ī, inī, ī, having pools or lakes.

*Taḍāga*, as, am, m. n. a pond or pool deep enough for the growth of the lotus &c.; a tank; a trap for catching deer. — *Taḍāga-rat*, ān, atī, at, having pools or lakes; (*ān*), m., scil. *deśa*, a district.

**तडाघात** *taḍāghāta*, as, m. a blow from an elephant's uplifted trunk; probably a wrong form for *tāḍāghāta* (*tāḍa-āghāta*).

**तडित्** *taḍit*. See *taḍ*, col. 2.

**तण्ड** *taṇḍ* (connected with *taḍ*), cl. 1. A. *taṇḍate*, &c., to beat.

**तण्ड** *taṇḍa*, as, m., N. of a man.

**तण्डक** *taṇḍaka*, as, am, m. n. complete performance or preparation; decoration; the upright post of a house; composition abounding in compound words; (as), m. a juggler, a cheat; the trunk of a tree; (froth), foam; a wagtail; [cf. *tāṇḍaka*.]

**तण्डि** *taṇḍi*, is, m., N. of a man; also of a *Rishi* in the *Kṛita-yuga* who saw and praised *Siva*.

**तण्डिन्** *taṇḍin*, ī, m., N. of the author of a work on prosody quoted by *Pingala*.

**तण्डु** *taṇḍu*, us, m., N. of one of *Siva's* door-keepers and one of the original teachers of the arts of dancing and mimicry.

**तण्डुरीय** *taṇḍurīya*, as, m. one not a citizen, a barbarian; a fool, a blockhead; the water in which rice has been soaked or steeped.

**तण्डुल** *taṇḍula*, as, am, m. n. (said to be fr. *taḍ*, cf. *taṇḍ*), grain after threshing and winnowing, especially rice; rice used as a weight; (as, ā), m. f. a vermifuge plant or its seed [cf. *taṇḍulu*, *viḍarga*]; (as), m. a pot-herb, a sort of *amaranth*, = *taṇḍulīya*; (*ā*), f. a kind of plant, = *odanābhavayā*, *odanikā*, *mahā-samangā*; a sort of *Sida*; (*ī*), f., N. of several plants, = *yava-tiktā*, *śaśāṇḍulī*, *taṇḍulīya*. — *Taṇḍula-kana*, as, m. a grain of rice. — *Taṇḍula-dera*, as, m., N. of a poet of *Kāśmīra*. — *Taṇḍula-phalā*, f. long pepper. — *Taṇḍulāmbu* (*lā-am*), u, n. rice-water or gruel. — *Taṇḍulotha* (*lā-ut*), am, n. or *taṇḍulodaka* (*lā-ud*), am, a, water in which rice has been boiled, rice-gruel. — *Taṇḍulaugha* (*lā-ogha*), as, m. a prickly sort of bamboo, *Bambusa Spinosa*; a heap of grain.

*Taṇḍulīka*, as, m. a kind of pot-herb, *Amaranthus Polygonoides*.

*Taṇḍulīya*, as, m. a kind of pot-herb, *Amaranthus Polygonoides*; a vermifuge plant [cf. *viḍarga*]; a mineral, iron pyrites.

*Taṇḍulīyaka*, as, m. *Amaranthus Polygonoides*; a vermifuge seed; [cf. *viḍarga*.]

*Taṇḍulu*, us, m. a plant the seeds of which are used as a vermifuge; [cf. *viḍarga*.]

*Taṇḍulera*, as, m. *Amaranthus Polygonoides*.

**तण्डूलिकाश्रम** *taṇḍulīkaśroma* (*ka-āś*), as, m., N. of a hermitage, *Mahā-bh.Vana-parva* 4084.

**तत्** 1. *tal* for *tad*, that. See *tad*, p. 360.

तत् 2. *tat*, 2. *tata*. See rt. 3. *tan*, p. 361.

तत् 1. *tata*, *as*, *m*. (connected with *tāta*, said to be fr. rt. 3. *tan*), Ved. father (a familiar expression corresponding to *nanā*, mother).—*Tata-tata*, *as*, *m*. father of fathers.—*Tatā-maha*, *as*, *m*., Ved. a grandfather; [cf. *pra-tatā-maha*.]

तत्त्व *tatvatva*, *am*, *n*. slow time in music; [cf. *tattra*.]

तत्तनुष्टि *tatanuṣṭi*, *is*, *is*, *i* (fr. rt. 3. *tan*?), Ved. fond of ornaments.

तत्तम *tatama*, *as*, *ā*, *at* (fr. *tad*), that one (of many).

*Tatara*, *as*, *ā*, *at*, that one (of two).

तत्तस् *tatas*, *ind*. (fr. the pronom. base 2. *ta*; correlative of *yatas*, and often used for the abl. cases *tasmāt*, *tasyāḥ*, &c., of the pronoun *tad*, but often as an adverb), from that place, thence; in that place, there, thither (e. g. *tata ā-yāhi*, 'come from that place'); thereupon, then, after that, afterwards (e. g. *tataḥ kim*, 'what happened then?'); from that, in consequence of that; for that reason, therefore, consequently; beyond that, besides that, further, moreover. *Tatas-tatas*, from that and that place, here and there, hither and thither, from all sides, to every place, everywhere. *Tatas tatas*, (in dramatic poetry) what then? what took place after that? *yato-yatas—tatas-tatas*, from whatever place—to that place; wherever—there; *itas-tatas*, from this place and that, here and there, hither and thither, see s. v.; *yatas-tatas*, from which place soever, from any one whatever; *tataḥ kṣhaṇāt*, immediately afterwards; *tataḥ param*, thereupon, afterwards; *tataḥ paśāt*, after that; *tataḥ-prabhṛiti*, thenceforth, thenceforward, from that time forward; *tato 'nyatas*, to some other place, i. e. to another place than that; [cf. Gr. *rōre*, *rōdev*; Slav. *ot-tādā*.]—*Tato-bhavat*, *ān*, *m*. His Highness from there, His Highness there, Your Honour there; [cf. *tatra-bhavat* and *atra-bhavat*.]

*Tatastyā*, *as*, *ā*, *am*, coming from that, proceeding thence; of or belonging to that, &c.

तत्ति 1. *tati* (fr. the pronom. base 2. *ta*), pl. (in nom. and acc. without termination), so many. (For 2. *tati* see p. 361, col. 2.)

*Tatītha*, *as*, *i*, *am* (correlative of *yatītha*), so manifest, that one of a number; e. g. *tatīthi samā*, that year (out of a number of years).

*Tatīdhā*, *ind*., Ved. in so many parts, of such a number.

ततुरि *taturi*, *is*, *is*, *i* (fr. rt. *trī*), preserving, cherishing, conquering; an epithet of Agni and Indra.

ततृपि *tatṛipi* for *tāṛipi*, q. v.

तत्कर *tat-kara*, *tat-kāla*, *tat-kriya*, &c. These and other similar compounds will be found under *tad*, p. 360, col. 1.

तत्त्व *tatva*, *am*, *n*. (fr. *tad*), the state of being that, true state, real state, truth, reality, opposed to what is illusory or fallacious; essential nature; the real nature of the human soul as being one and the same with the supreme spirit pervading the universe; (in philosophy) truth, reality, a true principle, first principle, (the number of these first principles varies according to the different systems; the Sāṅkhya phil. has twenty-five *Tattvas*, viz. A-vyakta or 'the undiscrete'; *Buddhi*, 'intellect'; *Ahankāra*, 'individuality'; the five *Tān-mātras* or 'subtle elements'; the five *Mahā-bhūtas* or 'gross elements'; the eleven organs, including *Manas* or 'mind'; and, lastly, *Puruṣa* or 'soul'; hence *tatva* is sometimes a term for 'twenty-five'. The *Māheśvaras* admit only five *Tattvas*, viz. the five elements. In the *Vedānta* phil. *tatva* is regarded as made up of *tad* and *tvam*, 'this—thou', and called *mahā-vākya*, 'the great word', by which the identity of the whole world with the one eternal *Brahma* is expressed); an element or elementary property; the essence or substance of

anything, sum and substance; slow time in music, a musical instrument; (*ena*), *ind*. according to the true state or nature of anything, in truth, truly, really, accurately.—*Tatva-kaumudī*, f. 'moonlight of the *Tattvas*,' or *sāṅkhya-tattva-kaumudī*, title of a commentary on the *Sāṅkhya-kārikā*.—*Tatva-candra*, *as*, *m*. 'the moon of truth,' title of a commentary on the grammar *Prakriyā-kaumudī*.—*Tatva-śāntīmānī*, *is*, *m*. title of a philosophical work by *Gaṅgeśa*.—*Tatva-jñā*, *as*, *ā*, *am*, or *tatva-jñānīn*, *i*, *inī*, *i*, knowing the truth or true nature of anything; acquainted with the true principles of philosophy, understanding the principles of a science thoroughly; (*as*), *m*. a *Brāhman*.—*Tatva-jñāna*, *am*, *n*. knowledge of the truth; a thorough knowledge of the principles of a science, insight into the true principles of philosophy.—*Tatva-tas*, *ind*. truly, really, actually, accurately, according to the truth, fully.—*Tatva-tā*, f. truth, reality.—*Tatva-darsā*, *as*, *m*. 'perceiving truth,' N. of one of the seven *Rishis* under *Manu Deva-sāvarnī*.—*Tatva-darsīn*, *i*, *m*. 'perceiving truth,' N. of one of the sons of *Manu Raivata*; N. of a *Brāhman*.—*Tatva-dīpana*, *am*, *n*. 'light of the *Tattvas*,' title of a work.—*Tatva-nikasha-grāvan*, *ā*, *m*. the touchstone of principle.—*Tatva-nyāsa*, *as*, *m*. 'the imposition of truth or of the true principles,' N. of a ceremony performed in honour of *Viṣṇu*; it consists in the application of mystical letters and other marks to the different parts of the body while certain prayers are recited.—*Tatva-prakāśa*, *as*, *m*. 'light of the true principles,' title of a philosophical commentary.—*Tatva-bodhini*, f. 'revealing truth,' title of a commentary on the *Siddhānta-kaumudī* by *Jñānendra-sarasvatī*.—*Tatva-bhāva*, *as*, *m*. true being or nature.—*Tatva-va*, *ān*, *atī*, *at*, possessing truth or the reality of things.—*Tatva-vid*, *t*, *t*, *i*, knowing the truth or first principles, knowing things as they are.—*Tatva-vindu*, *us*, *m*. 'drop of truth,' title of a philosophical treatise.—*Tatva-viśīṣā*, f. desire of knowing the truth or God.—*Tatva-viveka*, *as*, *m*. or *siddhānta-tattva-viveka*, 'sifting of established truths,' title of an astronomical work.—*Tatva-viveka-dīpana*, *am*, *n*. 'light of the investigation of truth,' title of a philosophical work.—*Tatva-saṅcāya*, *as*, *m*. 'collection of truths,' title of a Buddhist work.—*Tatva-sāhya-sāstra*, *am*, *n*. title of a work by *Guṇa-prabha*.—*Tatva-samāśa*, *as*, *m*. 'compendium of the *Tattvas* or principles,' the title of the *Sāṅkhya-sūtras* ascribed to *Kapila*.—*Tatvābhīyoga* ('*va-abh*'), *as*, *m*. a positive charge or declaration.—*Tatvārtha* ('*va-ar*'), *as*, *m*. the exact truth, reality, truth.—*Tatvārtha-kaumudī* ('*va-ar*'), f. the title of a commentary by *Govindānanda* on the *Prāyaścitta-viveka*.—*Tatvārtha-vid*, *t*, *t*, *i*, knowing the exact truth, knowing the reality.—*Tatvārtha-sūtra* ('*va-ar*'), *am*, *n*. title of a *Jaina* work.—*Tatvāvabodha* ('*va-av*'), *as*, *m*. perception of truth.

तत्र *tatra*, *ind*. (fr. the pronom. base 2. *ta*; correlative of *yatra*, and often used for the loc. cases *tasmīn*, *tasyām*, &c., of the pronoun *tad*, but often as an adverb), in that place, there, yonder, thither, in that place; in that, therein; on that occasion, in that case, under those circumstances, then; therefore; *tatra tatra*, in that and that place, here and there, hither and thither, to every place; *yatra tatra*, indiscriminately; [cf. Goth. *thathrō*.]—*Tatra-bhavat*, *ān*, *atī*, *at*, 'Your Honour there,' venerable, respectable, revered; a respectful title given in dramatic language to absent persons; [cf. *atra-bhavat*.]—*Tatra-stha*, *as*, *ā*, *am*, there standing, dwelling there, situated there, belonging to that place, a by-stander.—*Tatrāpi* ('*tra-api*'), *ind*. there also, even there, nevertheless.

*Tatratya*, *as*, *ā*, *am*, produced there or in that place, relating to that place, of that place, being there.

तत्त्वं *tatva*, a less correct form for *tatva*.

तथा *tathā*, *ind*. (fr. the pronom. base 2. *ta*

and correlative of *yathā*), in that manner, so, thus, (the correlative standing in the preceding clause, e. g. *yathā priyam tathā 'stu*, as is agreeable so let it be; or in the subsequent clause, e. g. *tathā prayatnam ātishīṭhēd yathā na piḍayēd ātmānam*, he should so make effort as that he may not injure himself.) *Yathā-tathā*, in whatever way, in any way; by all means. *Yathā-yathā—tathā-tathā*, in whatever manner—in that manner; in whatever degree—in that degree; the more—the more, (*yathā yathā puruṣaḥ sāstraṃ samādhi-gacchati tathā tathā vi-jānāti*, the more a man studies a book the more he understands it.)

*Tathā* followed by *iti* is also used as a particle of assent, agreement, or promise, to express 'so be it,' 'yes,' 'so it shall be,' &c. (e. g. *tatheti ukṭvā*, having said, 'so be it' or 'yes'; *tatheti prati-jñāya*, having promised, 'so it shall be'); also in forms of adjuration (e. g. *yathā 'ham anyam na cīntāye tathā 'yam patatām kshudrah parāsuh*, as surely as I do not think on any other man, so surely let this wretch fall dead).

*Tathā* is frequently used as a conjunction to express 'so also,' 'in like manner,' 'and also' (e. g. *sukhāṃ svedēd duḥkhāṃ tathā*, let him make use of prosperity and also adversity). *Tathā h*, for so, for thus (it has been said), for instance; *tathā ēa*, and likewise; and so it has been said; (this and the preceding are often used in introducing quotations.) *Tathāpi* (*tathā-api*), even thus, even so, nevertheless, yet, still, notwithstanding; *yadyapi—tathāpi*, even if—yet; although—nevertheless. *Tathāiva* (*tathā-eva*), even so, even thus, exactly so, in like manner.—*Tathā-kṛta*, *as*, *ā*, *am*, thus done or made.—*Tathā-kratu*, *us*, *us*, *u*, so intending, having such an aim.—*Tathā-gata*, *as*, *ā*, *am*, being in such a state or condition; of such a quality or nature; (*as*), *m*. a *Buddha*; a *Jina*; N. of a prince.—*Tathāgata-kūpa*, *as*, *m*. 'the well of the *Tathā-gata*,' N. of a well.—*Tathāgata-garbhā*, *as*, *m*. title of a Buddhist *Sūtra* work; N. of a *Bodhi-sattva*.—*Tathāgata-guṇa-jñānābintya-vishayavatāra-nir-deśa* ('*na-cīntya-vishaya-av*'), *as*, *m*. title of a Buddhist *Sūtra* work; direction (*nir-deśa*) how to attain (*ava-tāra*) to the inconceivable subject (*acīntya-vishaya*) of the qualities (*guṇa*) and to the knowledge (*jñāna*) of a *Tathā-gata*.—*Tathāgata-guṇa*, *as*, *m*, N. of a man; N. of a king.—*Tathāgata-guhyaka*, *am*, *n*. 'the mystery of a *Tathā-gata*,' title of one of the nine works highly revered by the Buddhists of *Nepal*.—*Tathāgata-bhādra*, *as*, *m*, N. of a pupil of *Nāgārjuna*.—*Tathā-guṇa*, *as*, *ā*, *am*, endowed with such qualities.—*Tathā-tā*, f. or *tathā-tva*, *am*, *n*. such a state of things, such a condition; true state of things, true nature; the being so; the case or circumstances being admitted to be as stated.—*Tathā-prabhāva*, *as*, *ā*, *am*, having such power.—*Tathā-bhāvin*, *i*, *inī*, *i*, of such a nature; about to be so or of such a kind.—*Tathā-bhūta*, *as*, *ā*, *am*, of such qualities, of such a kind or nature.—*Tathā-mukha*, *as*, *i*, *am*, 'so-facing,' turning the face in the same direction.—*Tathāyata* ('*thā-āy*'), *as*, *ā*, *am*, 'so-directed,' turned towards the same point.—*Tathā-rāja*, *as*, *m*. a *Buddha* or *Jina*; [cf. *tathā-gata*.]—*Tathā-rūpa*, *as*, *ā*, *am*, or *tathā-rūpin*, *i*, *inī*, *i*, of such a form, thus shaped, so formed, looking thus.—*Tathā-vādin*, *i*, *inī*, *i*, professing to be so and so.—*Tathā-vidhā*, *as*, *ā*, *am*, of such a sort or kind, being in such a condition or state, of such qualities; (*am*), *ind*. thus, in this manner; likewise, equally.—*Tathā-vidheya*, *as*, *ā*, *am*, relating to such a sort or kind, being of such a kind or nature.—*Tathā-vrata*, *as*, *ā*, *am*, observing such conduct or practices, so acting.—*Tathā-sīla*, *as*, *ā*, *am*, behaving or conducting one's self thus.—*Tathāstu* ('*thā-as*'), *ind*. so be it.—*Tathā-svara*, *as*, *ā*, *am*, uttered with the same accent.—*Tatheti*, see *tathā* followed by *iti* above.—*Tathatva* ('*thā-eva*'), *ind*., see *tathā* above.—*Tathotsāha* ('*thā-ut*'), *as*, *ā*, *am*, making so great efforts.

*Tathya*, *as*, *ā*, *am*, 'being really so,' true, real, genuine; (*am*), n. truth, reality; *tathyena* or *tathyatas*, ind. according to truth. — *Tathya-vādin*, *ī*, *inī*, *ī*, speaking the truth.

तथ्य *tathya*. See above.

तद् *tad*, *sas*, *sā*, *tad* or *tot*, (the actual base of this pronoun in all the cases except the nom. sing. m. and f. is *ta*, but the neut. *tad* represents the base in compounds and in the derivative *tādīya*. In the Veda the nom. and acc. du. m. may be *tā* as well as *taw*, the nom. plur. n. *tā* as well as *tāni*, and the inst. plur. m. or n. *tebhis* as well as *tais*), he, she, it, that, this, (often occurring as a correlative of the relative pronoun *ya*, 'who, which,' the relative generally standing in the preceding clause, e. g. *yasya buddhih sa balavān*, of whom there is intellect he is strong, see Gram. 799.)

*Tad* is sometimes used, for the sake of emphasis, in connection with the first and second personal pronouns, with other demonstratives and with relatives like the Lat. *ille* (e. g. *so 'ham*, I that very person, I myself; *te vayam*, we those very persons; *tāv imau*, those very two; *tad etad*, that very thing; *yat tat kāraṇam*, that very reason which; *yā sā śrīh*, that very fortune which).

*Tad* is repeated in the sense of 'this and that,' 'this or that,' 'various,' 'different' (e. g. *taṁ taṁ deśam jagāma*, he went to this and that place; *tāsu tāsu yonishu*, in different or various birth-places).

*Tad* is used in connection with a relative pronoun in the sense of 'whosoever,' 'whichever,' 'every' (e. g. *yasmīn tasmīn kule*, in any family whatever). Sometimes both the demonstrative and the relative are repeated (e. g. *yadyat karma para-raśam tad-tad varjayet*, whatever action depends on another, that he should avoid).

*Tad*, n., may be used to signify 'this world' [cf. *īdam*]; also to denote 'the supreme spirit or Brahma' (opposed to *ivam*).

*Tad*, ind. there, thither, in that place, to that spot (e. g. *tamāṅsi yatra gaḥchanti tat kravādo ajigamam*, where dark shades prevail there I caused the flesh-eaters to go); then, at that time, in that case (e. g. *yadī mām na vihātum icchasi tat kim-artham panthāh samupa-dīsyate*, if thou dost not wish to leave me why is the road pointed out?); thus, in this manner, with regard to that, in connection with that (often so used in the Brāhmaṇas, e. g. *tad etau ślokaḥ bhavatah*, with reference to that there are these two verses); on that account, for that reason, therefore, consequently (in this sense commonly used in classical Sanskrit, e. g. *yad—tad* or *yena—tad*, because—therefore); now, so also, equally, in like manner (often connecting two sentences or clauses in the Brāhmaṇas). *Tad api*, and also, and equally; nevertheless, notwithstanding (*yady api—tad api*, even if—nevertheless); *tad yathā*, in such a manner as follows, as here follows, namely; *taccāpi*, and also, and likewise; [cf. Lith. *tas*, *ta*, 'this'; Goth. *tha* (the base of the article), masc. *sa*, fem. *sō*; Gr. *δ*, *ή*, *τό*; Slav. *l'*; *ta*, *to*; Lat. *is-te*, *is-ta*, *is-tud*, *tam*, *tum*, *tunc*; Hib. *so* 'this,' *se* 'he,' *si* 'she.')] — *Tac-chīla* (*tad-śī*'), *as*, *ā*, *am*, having an inclination for that, accustomed to that; [cf. *tācchīlīka* and *tācchīlyā*.] — *Taj-ja* (*tad-ja*'), *as*, *ā*, *am*, 'produced at that moment,' immediate, instantaneous. — *Taj-jaya* (*tad-ja*'), *as*, *m*, the conquest of that. — *Taj-ja-lān* (*tad-ja-la-an*), *n*, *n*, produced, absorbed, and breathing in that. — *Taj-jña* (*tad-jña*'), *as*, *ā*, *am*, knowing that, knowing, experienced in or familiar with; (*as*), *m*, a knowing or intelligent man, (in this and other compounds *tad* often loses its meaning and becomes redundant; cf. *tat-para*, *tad-bhāva*, &c.). — *Tat-kara*, *as*, *ā*, *am*, performing a particular work or service, serving, obeying, a servant. — *Tat-kartavya*, *as*, *ā*, *am*, proper or necessary to be done with reference to present circumstances; [cf. *iti-kartavya*.] — *Tat-kāla*, *as*, *m*, that time (op-

posed to *etat-kāla*, this time); present time, time being, the time referred to or spoken of, of the same time, the time when an act occurs; (*am*), ind. at that time, at a certain time; directly, immediately; (*as*, *ā*, *am*), happening at the same time or immediately; [cf. *tātkālika*.] — *Tatkāla-dhī*, *is*, *īs*, *ī*, wise or intelligent for the time being, having presence of mind, &c. — *Tatkāla-lavaṇa*, *am*, n. a kind of salt prepared artificially, = *vid-lavaṇa*. — *Tatkālot-panna-dhī* ('*la-ut*'), *is*, *īs*, *ī*, possessed of presence of mind. — *Tat-kulina*, *as*, *ā*, *am*, belonging to that family or caste. — *Tat-kriya*, *as*, *ā*, *am*, performing a particular work or service; working without hire or wages. — *Tat-kṣaṇa*, *as*, *m*, time present, time being; the same moment; a measure of time, = 120 Kṣaṇas, = 1/10 Lava; (*am* or *āt*), ind. at the same moment, immediately, directly. — *Tat-kṣaṇa-bhaṅgura*, *as*, *ā*, *am*, vanishing immediately, transient. — *Tat-trītiya*, *as*, *ā*, *am*, doing that for the third time. — *Tat-pada*, *am*, n. the place or position of that; the word *tad*; (*as*), *m*, the tree Ficus Religiosa. — *Tat-para*, *as*, *ā*, *am*, following that or thereupon, coming after, inferior; having that as one's highest object or aim, totally devoted or addicted to anything, attending to anything closely, eagerly engaged in (with loc. or in composition); diligent; (*as*), *m*, the thirtieth part of the twinkling of the eye; (with reference to the redundant use of *tad* cf. *taj-jña*, *tad-gata*, *tad-bhāva*, *tāparya*.) — *Tatpara-tā*, *f*, or *tatpara-tva*, *am*, n. entire devotion or addiction to; the state of following after or behind, inferiority. — *Tat-parāyana*, *as*, *ā*, *am*, attached or addicted to any particular thing or person. — *Tat-purusha*, *as*, *m*, the original or supreme spirit; the servant or attendant of him; a class of compounds in which the last member is defined or qualified by the first without losing its original independence, i. e. continues the principal member of the compound and preserves its original grammatical character whether as a noun, adjective, or participle, whereas in a Bahu-vrīhi compound the last member loses its independence as well as its original grammatical character and serves together with the first member only to qualify or define another word; the Karma-dhāraya and Dvigu compounds are considered as subdivisions of the Tat-purusha class. The word *tat-purusha*, 'his servant,' is itself an example of this class of compounds. The stock example is *divya-kusumam*, 'heavenly flower,' which belongs to the Karma-dhāraya subdivision. — *Tat-pūrva*, *as*, *ā*, *am*, occurring or happening for the first time; prior, former. — *Tatpūrva-sanya*, *as*, *ā*, *am*, then first restrained. — *Tat-prakāra*, *as*, *ā*, *am*, of that kind, of that sort. — *Tat-prathama*, *as*, *ā*, *am*, doing that for the first time. — *Tat-prabhāte*, ind. early on the next morning. — *Tat-phala*, *as*, *ā*, *am*, having that as a fruit or reward; having as a result or consequence; (*as*), *m*, the white water-lily; a kind of medicinal plant (*kushtha*); a kind of perfume (= *caura*). — *Tat-samanantaram*, ind. immediately upon that or afterwards; [cf. *tad-anantaram*.] — *Tat-sādhu-kārin*, *ī*, *inī*, *ī*, accomplishing or performing that. — *Tat-stha*, *as*, *ā*, *am*, being on or in that, connected with that; (*as*), *m*, a particular mode of multiplication. — *Tad-atipāta*, *as*, *ā*, *am*, transgressing that, going beyond the bounds. — *Tad-anantara*, *as*, *ā*, *am*, nearest or next to that; (*am*), ind. immediately upon that, thereupon, then (*prāk—tad-anantaram*, first—afterwards; *prathamam—tad-anantaram—trītiyam—atah param*, first—afterwards—thirdly—further; [cf. *tat-samanantaram*.] — *Tad-anu*, ind. after that, afterwards. — *Tad-anusaraya-krameṇa*, ind. in a manner conformably to that, subsequently to that. — *Tad-anta*, *as*, *ā*, *am*, coming to an end or perishing in that; ending thus, thus terminating. — *Tad-anna*, *as*, *ā*, *am*, Ved. accustomed to that food. — *Tad-anayat*, ind. other than that, different from that. — *Tad-āpas*, *ās*, *ās*, *as*, Ved. doing that work, having that occupation, accustomed to do that; (*as*), ind. in the usual way. — *Tad-artha*, *as*, *ā*, *am*, des-

tinued or intended for that, on that account, with that object; having that meaning; (*am*), ind. on that account, with that object, for that end, therefore; [cf. *tādarthya*.] — *Tad-arthīya*, *as*, *ā*, *am*, destined or intended for that, undertaken for that end. — *Tad-arpaṇa*, *am*, n. delivery of that, delivering or returning any article. — *Tad-arha*, *as*, *ā*, *am*, meriting that. — *Tad-avadhī*, *is*, *m*, that limit, that period; (*ī*), ind. so far, up to that period; from that time. — *Tad-avastha*, *as*, *ā*, *am*, so situated, thus circumstanced, in that condition. — *Tad-ākāra*, *as*, *ā*, *am*, having that appearance or aspect. — *Tad-ātmukha*, *am*, n. commencement, beginning. — *Tad-id-artha*, *as*, *ā*, *am*, Ved. intent on that particular object. — *Tad-akāṭita*, (*as*, *ā*, *am*, having all the thoughts fixed on that person or thing). — *Tadevopaniṣad* (*tad-eva-up*'), *t*, *f*, title of an Upaniṣad beginning with the words *tad eva*. — *Tad-okas*, *ās*, *ās*, *as*, Ved. rejoicing or delighting in that, at home in it; (Śāy.) having that as one's dwelling-place. — *Tad-ojas*, *ās*, *ās*, *as*, Ved. endowed with such strength. — *Tad-gata*, *as*, *ā*, *am*, gone to that, directed towards that, devoted to, intent on; (*as*), *m*, (?) the continued multiplication of four or more like quantities; [cf. *taj-jña*, *tat-para*, *tad-bhāva*.] — *Tad-guṇa*, *as*, *m*, the quality of that (person or thing), quality or virtue of anything; (*as*, *ā*, *am*), possessing these qualities; (*as*), *m*, a figure of speech in rhetoric, transferring the qualities of one thing to another. — *Tadguṇa-samvijnāna*, *as*, *ā*, *am*, a term applied to those Bahu-vrīhi compounds in which the qualities implied in the name are perceived along with the thing itself (e. g. *Dirgha-karṇam ā-naya*, bring *Dirgha-karṇa*, 'long-ear,' where the long ears accompany and mark the individual. An example of the *a-tadguṇa-samvijnāna* would be *drishṭa-sāgaram ā-naya*, bring the man who has seen the ocean). — *Tad-dīna*, *am*, n. that day; (*am*), ind. during the day, every day, day by day, on a certain day. — *Tad-duḥkha*, *am*, n. that grief, grief for that or of that. — *Tad-dvītiya*, *as*, *ā*, *am*, doing that for the second time. — *Tad-dhana*, *as*, *ā*, *am*, miserly, niggardly. — *Tad-dharman*, *ā*, *ā*, *a*, having that business, accomplishing that business; [cf. *tāddharmya*.] — *Tad-dharmin*, *ī*, *inī*, *ī*, obeying the laws of him or that. — *Tad-dhīta*, *as*, *ā*, *am* (fr. *tad-hīta*), good for that, salutary; (*am*), n. the welfare of any one; (*as*), *m*, scil. *pratyayaḥ*, an affix which forms nouns from other nouns, (whereas a Kṛt affix forms nouns from roots); a noun formed by a Taddhita affix, a derivative noun. — *Tad-bala*, *as*, *ā*, *m*, *f*, a kind of arrow. — *Tad-bhāva*, *as*, *m*, the becoming that, becoming (in general), e. g. *abhūta-tadbhāva*, the becoming what one was not formerly. — *Tad-bhīna*, *as*, *ā*, *am*, different or distinct from that. — *Tad-rasa*, *as*, *m*, the spirit thereof. — *Tad-rāja*, *as*, *m*, scil. *pratyayaḥ*, an affix added to a proper name to form from it the name of a king or chief (e. g. fr. *anga* is formed *ānga*, 'king of the Angas,' by the *Tad-rāja* affix *ān*). — *Tad-rūpa*, *as*, *ā*, *am*, thus shaped, so formed. — *Tadryaṅc*, *as*, *drīcī*, *ak* (fr. *tad*, with *adri* substituted for *ad*, and *rt. anīc*), extending thither; [cf. *devadryaṅc*, &c.]. — *Tad-vaśah-pratīta*, *as*, *ā*, *am*, believing his words. — *Tad-vaś*, *ān*, *atī*, *at*, having or containing that, possessed of that; (*vaś*), ind. like that, in that manner, thus; in like manner, equally, likewise, also; (*yadvat—tadvat* or *yathā—tadvat*, *as—so*). — *Tadvat-tā*, *f*, conformity, agreement. — *Tad-vaśa*, *as*, *ā*, *am*, Ved. longing for or desiring that. — *Tad-vācaka*, *as*, *ikā*, *am*, signifying that. — *Tad-vid*, *t*, *t*, *t*, knowing that, familiar with that; knowing the truth, a knowing man. — *Tad-vidya*, *as*, *ā*, *am*, possessing a knowledge of that. — *Tad-vidha*, *as*, *ā*, *am*, of that kind, corresponding to that, conformable to that. — *Tadvīdhātva*, *am*, n. correspondence or conformity with that. — *Tad-vishaya* or *tad-vishayaka*, *as*, *ā*, *am*, having that for its object, attending to that business, relating to that. — *Tan-na*, ind. not that, not so. — *Tan-nāśa*, *as*, *m*, destruction of that. — *Tan-nādhyasta*, *as*, *ā*, *am*, situated in the midst of that. — *Tan-madhyāt*, ind. from the midst thereof,

from amongst them. — *Tan-maya*, *as*, *i*, *am*, made up of that, having the nature of that, absorbed or contained in or identical with that, become one with. — *Tannmaya-tā*, *f.* or *tannmaya-tva*, *am*, *n.* the being contained in or identical with that. — *Tan-maraṇa*, *am*, *n.* his death. — *Tan-mātra*, *as*, *ā*, *am*, only so much or so little; consisting of rudimentary atoms or elementary matter; (*am*), *n.* merely that, only a trifle; that in which its own peculiar property resides without any change or variety, i. e. a subtle element or a rudiment of elementary matter, (of these there are five, viz. *śabda-ḥ*, *sparsa-ḥ*, *rūpa-ḥ*, *rasa-ḥ*, and *gandha-ḥ*, from which the five Mahā-bhūtas or grosser elements are produced. In this sense also according to some *tan-mātrā*, *f.*) — *Tanmātra-tā*, *f.* or *tanmātra-tva*, *am*, *n.* (in the state of a Tanmātra. — *Tanmātra-sarga*, *as*, *m.* (in the Sāṅkhya phil.) the rudimental creation. — *Tanmātrika*, *as*, *ā*, *am*, consisting of rudimentary atoms or elementary matter. — *Tan-mānīn*, *i*, *inī*, *i*, implying the doing of that which the base indicates (?), (e. g. the nominal *aghāya*, to act wickedly, is a *tan-mānīn*.) — *Tal-lakṣhaṇa* (*taḍ-ḷa*), *am*, *n.* the mark of him, a particular high number.

*Tadā*, *ind.* at that time, then; in that case; (sometimes used rather redundantly in epic poetry, e. g. *tato 'nārikṣhago vācaṃ vyā-jahāra Nalam tadā*, upon that the bird addressed words to Nala then); *yadā tadā*, at any time whatsoever; *tadā prabhṛiti*, from that time forward; *yad—tadā* or *yatra—tadā* or *yadā—tadā* or *yadi—tadā*, when—then; if—then, &c.; *yatas—tadā*, from the time when—then, i. e. ever since; *yarhy eva—tadātra*, at what time—at that very time, i. e. at the very time when. — *Tadā-tva*, *am*, *n.* 'the state of then,' that time, present time, time being, present state or circumstances, (usually in connection with *āyati*, future time.)

*Tadānim*, *ind.* at that time, then [cf. *idānim*]; *yadā—tadānim*, when—then. — *Tadānīn-tana*, *as*, *i*, *am*, of that time, belonging to that time. — *Tadānīn-dugdha*, *as*, *ā*, *am*, Ved. milked at that time or at the time spoken of, just milked.

*Tadiya*, *as*, *ā*, *am*, belonging to him or her or that or them; his, hers, its, theirs; such (e. g. *śāntayā tadīyayā*, with a thought such as that). — *Tadiya-saṅga*, *as*, *m.* meeting with her, union with her.

**तनु** 1. *tan* (= *stan*), *cl.* 4. P., Ved. *tan-yati*, to resound, sound aloud, roar; [cf. Gr. *τόνος*; Lat. *tonare*; Angl. Sax. *thunor*; Eng. *thunder*.]

*Tanayitnu*, *us*, *us*, *u*, Ved. roaring, thundering; [cf. *stanayitnu*, *tanyatā*, *tanyatu*, *tanyu*.]

**तनु** 2. *tan*, *cl.* 1. and 10. P. *tanati* and *tānayaṭi*, &c., to confide, believe or have faith in; to aid, assist; to be harmless; to pain or afflict with disease (?); [cf. *rt.* 1. *śan* and *van*.]

**तनु** 3. *tan*, *cl.* 8. P. A. *tanoti*, *tanute*, *tānāna* (2nd sing. *tatantha* or *tenītha*), *tene*, *tanishyati*, *-te*, *atānī* and *atanī*, *atata* and *atanishṭa*, *tanitum*, to extend, stretch, spread, be diffused over, shine (as light), extend towards, reach to; protract, prolong, lengthen out, augment; to lengthen, be lengthened out, be protracted, continue, endure, last; to stretch (a cord), extend or bend (a bow), spread or spin out, weave; to emboss, chase; to prepare (a way for); direct one's way towards; to propagate, be propagated; to accomplish, perform (as a ceremony), to sacrifice; to compose (a literary work); to bestow, grant, cause, prepare: Pass. *tanyate* or *tāyate*, to be extended; to increase, &c.: Caus. *tānayaṭi*, *-yitum*, *atītanat*: Desid. *tītanishṭi*, *tītanisati*, *tītanisati*: Intens. *tantanyate*, *tantanīti*, *tantanti*; [cf. Gr. *τάνωμαι*, *τείνω*; Lat. *tendo*, *tenis*, *tenere*; Goth. *thanja*; Russ. *tonju*; Lith. *tempju*; Hib. *tana*, 'thin, slender, lean'; *tanaighim*, 'I make thin.']; — *Tan-ūdi*, *ayas*, *m.* pl., scil. *dhatavas*, the roots beginning with *tan*, i. e. the eighth class of roots.

2. *tat*, *t*, *t*, *t*, at the end of a comp.; [cf. *parī-tat*.] (For 1. *tat* see p. 358, col. 3.)

2. *tata*, *as*, *ā*, *am* (for 1. see p. 359), extended, stretched, spread, diffused, expanded; spreading or reaching over, extending to; covered over, concealed; protracted, continued; bent (as a bow); spreading, wide, &c.; (*as*), *m.* wind, air; (*am*), *n.* any stringed musical instrument; a kind of metre consisting of four lines of twelve syllables each. — *Tata-śikha*, *as*, *ā*, *am*, having marks drawn along, distinctly marked. — *Tata-patṛī*, *f.* the plantain tree, *Musa Sapientum*; [cf. *kadala*.]

2. *tati*, *is*, *f.* (for 1. see p. 359, col. 1), a series, a line, a row or range; a number, a crowd, a troop; a sacrificial act, a ceremony; [cf. *tanti*.]

4. *tan* (probably *f.*, but occurring only in *dat*, *inst.*, and *abl.*), Ved. continuation, diffusion, propagation, offspring, posterity, descendants; (*tanve tane ca*, for one's own person and one's children); *tanā* (*inst.* used as an adv.), in uninterrupted succession or series, one after another, continually.

*Tana*, *as*, *m.*, Ved. a descendant; (*ā*, *am*), *f.* *n.* offspring, a descendant, posterity.

*Tanaya*, *as*, *ā*, *am*, Ved. propagating or extending a family, belonging to one's own family; (*to-kaṃ tanayam*, a child which propagates the family); (*as*), *m.* a male descendant, a son; *N.* of one of the seven sages in the eleventh Manu-antara with the patronymic Vāsishṭha; (in astrology) *N.* of the fifth lunar mansion; (*au*), *m.* *du.* a son and a daughter; (*ā*), *f.* a daughter; *N.* of a plant, = *śakra-kulyā*; (*am*), *n.* posterity, family, race, offspring, child, descendant; (according to the scholiasts *tanaya* is a grandchild and *toka* a child); (*ās*), *m.* *pl.*, *N.* of a people. — *Tanaya-bhavana*, *as*, *m.* (in astrology) *N.* of the fifth lunar mansion.

*Tanayi-kṛita*, *as*, *ā*, *am*, made a son.

*Tanas*, *as*, *n.*, Ved. offspring, posterity.

*Tanīman*, *ā*, *m.* (fr. *tanu* below), thinness, slenderness, minuteness; (*u*), *n.* the liver.

*Tanishṭha*, *as*, *ā*, *am* (superl. of *tanu*), thinnest, very thin, smallest, least; very minute or delicate.

*Tanīyas*, *ān*, *asī*, *as* (compar. of *tanu*), thinner, more minute, smaller, less, very thin, &c.

*Tanu*, *us*, *us* or *vī* or *ū*, *u*, thin, slender, slim, attenuated, emaciated, small, minute; delicate, fine, having minute interstices (as a web); little, unimportant; shallow (as a river); spare; (*us*), *m.*, *N.* of a certain Rishi with a very emaciated body [cf. *tānavya*]; (*us* or *tanū*, *us*), *f.* (the latter form only being used in the earlier language), the body, the person (applied also to gods); one's own person, self (often used in the Veda like a reflexive pronoun, e. g. *yajasva tanvam*, worship thy own person or thyself; cf. *ātman*); outward form or manifestation; nature, form, or character of anything; appearance; (*us*), *f.* the skin; *N.* of the first lunar mansion; (*vī*), *f.* a delicate or slender or graceful woman; *N.* of one of the wives of Kṛishṇa; a kind of plant [cf. *śāla-parvī*]; a stanza of four lines and twenty-four syllables in each; [cf. Gr. *τανυ*; Lat. *tenuis*; Old Germ. *dunni*; Germ. *dünn*; Hib. *tana*; Eng. *thin*.]

— *Tanu-kūpa*, *as*, *m.* a pore of the skin, (lit. well of the skin.) — *Tanu-kshira*, *as*, *m.* the tree Spondias Magnifera; [cf. *āmṛātaka*.] — *Tanu-grīha*, *am*, *n.* (in astrology) *N.* of the first lunar mansion.

— *Tanu-śhad*, *t*, *t*, *t*, or *tanu-śhadā*, *as*, *ā*, *am*, covering the body, protecting, clothing; (*t*), *f.* or (*das*), *m.* armour, attire. — *Tanu-śhaya*, *as*, *m.* a kind of Acacia, = *jāla-varūvaka*. — *Tanu-ja*, *as*, *m.* a son; (*ā*), *f.* a daughter; [cf. *tanū-ja* and *ātma-ja*.] — *Tanuja-tva*, *am*, *n.* sonship. — *Tanu-tara*, *as*, *ā*, *am*, thinner, more minute; [cf. *tanīyas*.]

— *Tanu-tū*, *f.* thinness, tenuity, extenuation, littleness, diminutiveness. — *Tanu-tyaj*, *k*, *k*, *k*, giving up one's person, dying; risking one's life, facing death with courage; [cf. *tanū-tyaj*.] — *Tanu-tyāga*, *as*, *m.* giving up one's own self, risking one's life; (*as*, *ā*, *am*), giving scantily, spending little, niggardly, sparing. — *Tanu-tra*, *am*, *n.* armour, mail ('protecting the body'). — *Tanutra-vat*, *ān*, *atī*,

*at*, having armour, defended. — *Tanu-trāya*, *am*, *n.* ('protection for the body'), armour, mail. — *Tanu-tva*, *am*, *n.* thinness. — *Tanu-tvaḥ*, *k*, *n.* (?) the cinnamon tree; the plant Cassia Senna. — *Tanu-tvaḥ*, *f.* the plant *Premna Spinosa*; [cf. *kshudrāgni-mantha*.] — *Tanu-patṛa*, *as*, *m.* the tree Terminalia Catappa [cf. *inguda*], commonly Hingapabeta; leafy ornament. — *Tanu-bhava*, *as*, *m.* a son; [cf. *tanū-ja* and *tanūddhava*.] — *Tanu-bhastrā*, *f.* the nose ('the bellows of the body'). — *Tanu-bhāva*, *as*, *m.* thinness. — *Tanu-bhūmi*, *is*, *f.* 'the stage of personality,' one of the periods in the life of a Buddhist Śrāvaka. — *Tanu-bhṛit*, *t*, *m.* any being furnished with a body, especially a human being. — *Tanu-mat*, *ān*, *atī*, *at*, embodied, corporeal. — *Tanu-madhya*, *as*, *ā*, *am*, having a slender or elegant waist; (*ā*), *f.*, *N.* of a metre of four lines, each consisting of two short syllables between four long ones (— — — —); [cf. *tanu-sīras*.] — *Tanu-madhyama*, *as*, *ā*, *am*, slender-waisted. — *Tanu-rasa*, *as*, *m.* perspiration, sweat. — *Tanu-ruḥ*, *t*, or *tanu-ruha*, *am*, *n.* the hair or down of the body; [cf. *tanū-ruha*.] — *Tanu-vāta*, *as*, *m.* a very thin or rarefied atmosphere (constituting a kind of hell; opposed to *ghana-vāta*, *q. v.*); according to others, a peculiar division of hell. — *Tanu-vāra*, *am*, *n.* (fr. *tanu* and *vāra* fr. *rt. vṛi*, to cover, protect), armour, mail. — *Tanuvāra-bhasa*, *as*, *m.* (?) a man in armour, a warrior. — *Tanu-vīja*, *as*, *m.* the jubjub; [cf. *rāja-badara*.] — *Tanuvraṇa*, *as*, *m.* a pimple, a pustule, a boil, elephantiasis. — *Tanu-śarīra*, *as*, *ā*, *am*, having a delicate body, delicately formed. — *Tanu-sīras*, *ās*, *ās*, *as*, 'having a small head,' *N.* of a subdivision of the Ushyū metre, consisting of three Pādas of eleven, eleven, and six syllables; [cf. *tanu-madhya*.] — *Tanu-saṅcārīnī*, *f.* a young woman, a girl, one ten years old ('moving the body coquetishly?'). — *Tanu-hrada*, *as*, *m.* the anus, the rectum; [cf. *tanū-hrada*.] — *Tanū-ja*, *as*, *ā*, *am*, produced or born on or from the body; belonging to the person; (*as*), *m.* a son; *N.* of a Sādhyā; (*ā*), *f.* a daughter; [cf. *tanu-ja*.] — *Tanū-jani*, *is*, *m.* a son. — *Tanū-janman*, *ā*, *m.* a son. — *Tanūjāṅga* (°*ja-an*°), *am*, *n.* a wig, the feathers ('member produced on the body'); [cf. *tanū-ruha*.] — *Tanū-tala*, *as*, *m.* a measure of length equal to the arms extended, a fathom. — *Tanū-tyaj*, *k*, *k*, *k*, Ved. giving up one's person, risking one's life, rash, foolhardy. — *Tanū-dūshī*, *is*, *is*, *i*, Ved. destroying the person. — *Tanū-devatā*, *f.* a form of fire deified. — *Tanū-deśa*, *as*, *m.* a region or part of the body. — *Tanūddhava* ('*nu-ud*'), *as*, *m.* a son; [cf. *tanu-bhava*.] — *Tanūna* ('*nu-ūna*'), *as*, *m.* 'the bodiless one,' the wind. — *Tanū-ropa*, *am*, *n.* clarified butter, ghee; (this word owes its existence to a wrong derivation of the following word from *tanūnapa-ad*, 'eating the clarified butter.')] — *Tanū-napat*, *t*, *m.* one of the sacred names of Fire, 'the son or descendant of himself,' so called because fire need not necessarily be derived from other fire, but is sometimes self-generated as in the lightning or by the attrition of the Araṇis, *q. v.*; (for a fanciful derivation see the preceding. Agni appears chiefly as *Tanū-napat* in some verses of the Aṅgī hymns; see *ā-pri*); the plant *Plumbago Zeylanica*. — *Tanūnapāt-vat*, *ān*, *atī*, *at*, containing the word *tanū-napat*. — *Tanū-napṛī*, *tā*, *m.*, Ved. = *tanū-napat*; [cf. *tanūnapṛa*.] — *Tanū-pā*, *ās*, *ās*, *am*, Ved. protecting the person, preserving the life. — *Tanū-pāna*, *as*, *i*, *am*, Ved. protecting the person or life; (*am*), *n.* protection of the person. — *Tanū-pāvan*, *ā*, *arī*, *ā*, Ved. protecting the person or life. — *Tanū-prishṭha*, *as*, *m.*, *N.* of a Soma sacrifice. — *Tanū-bala*, *am*, *n.*, Ved. the strength of the body, one's own strength. — *Tanū-ruḥ*, *k*, *k*, *k*, Ved. brilliant in person (as Agni); brilliant with arms (?). — *Tanū-ruha*, *as*, *m.* *n.* the hair of the body; the wing or feathers of a bird; (*as*), *m.* a son; [cf. *tanu-ruha*, *tanu-ja*, *tanu-jāṅga*.] — *Tanū-ruja* ('*nu-ūr*'), *as*, *m.*, *N.* of a son of the third Manu. — *Tanū-vasin*, *i*, *inī*, *i*, Ved. having power over the body, an epithet of Agni. — *Tanū-*

*subhra*, as, ā, am, Ved. decorating the person, adorning the body. — *Tanū-havis*, is, n., N. of three oblations offered to the three tanūs or forms (of Agni). — *Tanū-hrada*, as, m. the anus, the rectum; [cf. *tanu-hrada*.] — *Tanv-anga*, as, ā, am, having slender limbs, delicate, slim; (ī), f. a delicate or slender woman; (as), m., N. of a man.

*Tanuka*, as, ā, am, thin, small; (as), m., N. of several plants, *Grislea Tomentosa*, *Terminalia Belerica*; the cinnamon tree; (ā), f. the tree *Diospyros Embryopteris*.

*Tanula*, as, ā, am, spread, expanded.

*Tanus*, us, n. the body.

*Tanū*, ūs, f. the body. See *tanu*, p. 361, col. 2.

*Tanū-kṛī*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make thin or fine, to attenuate, diminish, emaciate; to pare. — *Tanū-karāṇa*, am, n. making thin, attenuation, diminishing, weakening. — *Tanū-kṛit*, t, t, Ved. shaping or forming the person, preserving the life; (Sāy.) forming offspring, granting children. — *Tanū-kṛita*, as, ā, am, made delicate or thin, pared. — *Tanū-kṛītha*, as or am, m. or n. (?), Ved. preservation of the person; (Sāy.) on account of his son (in loc. case).

*Tanti*, is, f. a thread, cord, line, string; a series, a loe, row; expansion, extension; N. of a woman; (is), m. a weaver. — *Tanti-pāla* or *tanti-pālaka*, as, m. 'a guardian of the rows (of calves)'; a N. assumed by Saha-deva when living with king Virāṭa; (also applied to Nakula.)

*Tanti*, f. a leading cow (i. e. one going at the head of the *Tantayas* or lines of calves).

*Tantu*, us, m. a thread, cord, wire, string, line, the warp of a web; N. of the Supreme Being; a cobweb; a filament, fibre, sprig; a line of descendants, propagation of offspring, issue, race; a shark [cf. *tantuṇa* and *tantu-nāga*]; N. of a man; [cf. *kāshṭha-tantu*, *vara-l*, *sapta-l*.] — *Tantu-kāshṭha*, am, n. a piece of fibrous wood, or a brush used by weavers for cleaning the threads of the woof; [cf. *tantra-kāshṭha*.] — *Tantu-kūta*, as, m. a silk-worm. — *Tantu-nāga*, as, m. a shark. — *Tantu-niryāsa*, as, m. the palmyra tree [cf. *tāla*]; (fr. *tantu*, a thread, and *niryāsa*, exudation, alluding to the stringy or adhesive nature of this tree.) — *Tantu-parvan*, a, n. 'the festival of the thread,' the anniversary of the day of full moon in the month Śrāvana, when Kṛishṇa was invested with the Brāhmanical cord. — *Tantu-bha*, as, m. mustard-seed, *Sinapis Dichotoma*, also *tantuka*; a calf. — *Tantu-mat*, ān, m. an epithet of Agni, perhaps 'uninterrupted like a thread' (ī), f., N. of the mother of Murāri. — *Tantu-varāhana*, as, m. 'increasing a race,' a N. of Vishṇu; also of Siva. — *Tantu-vādyā*, am, n. a stringed musical instrument in general. — *Tantu-vāna*, am, n. weaving. — *Tantu-vāpa*, as, m. a weaver; a loom; weaving. — *Tantu-vāya*, as, m. a weaver; a spider; weaving; [cf. *tantra-vāya*.] — *Tantu-vāya-daṇḍa*, as, m. a loom. — *Tantu-vigrahā*, f. the banana or plantain, *Musa Sapientum*. — *Tantu-sālā*, f. a weaver's shop. — *Tantu-santata*, as, ā, am, woven, sewn; (am), n. wove cloth. — *Tantu-santati*, is, f. or (am) *santāna*, as, m. sewing, weaving. — *Tantu-sāra* or *tantu-sāraka*, as, m. the areca or betel-nut tree (as having a fibrous pith). — *Tantu-agra*, am, n. the end of a thread.

*Tantuka*, as, m. (at the end of an adj. comp.), a thread, a rope; a kind of serpent; mustard-seed, *Sinapis Dichotoma*, = *tantu-bha*; (ī), f. a vein or any tubular vessel.

*Tantuṇa*, as, m. a shark.

*Tantura* or *tantula*, am, n. the filaments or fibrous root of a lotus; (as), m. = *tuṇḍula*.

*Tantra*, am, n. an implement of weaving, a loom; a thread; the warp or threads extended lengthwise in a loom; an uninterrupted series (e. g. *deha-tantra*, assuming a series of bodies); posterity; the leading or principal action of a ceremony, characteristic or prevalent features, the regular order of ceremonies or rites, system, framework, ritual; chief or essential part, main point; principal doctrine, rule, theory; model,

typical form, science; a scientific work; any scientific chapter of a work (especially the first section of a *Jyotiḥ-śāstra* or treatise on astronomy); a religious treatise teaching magical and mystical formulæ for the worship of the deities, or the attainment of superhuman power; it is mostly in the form of a dialogue between Siva and Durgā, who are the peculiar gods of the Tāntrikas, (these works are very numerous, and their authority, in many parts of India, seems to have superseded that of the Vedas: they are said to comprise five subjects, viz. 1. the creation, 2. the destruction of the world, 3. the worship of the gods, 4. the attainment of all objects, especially of six superhuman faculties, 5. the four modes of union with the supreme spirit by meditation; a variety of subjects are, however, introduced into many of them, whilst some are limited to a single topic, as the mode of breathing in certain rites, the language of birds, beasts, &c.); a cause which leads to two or more results; the cause of more than one effect; a medicament, a drug; a chief remedy or 'charm' considered as producing medicinal effects; a spell; oath or ordeal; raiment, vesture; supporting a family; necessary or indispensable act or provision; the right way of doing anything; royal retinue, a court, train; an army; providing for the security and prosperity of a kingdom; a realm, a country; subservience, service, dependance; decoration, hanging with trophies, garlands, &c.; heap, multitude; wealth; a house; happiness, felicity; (as), m. a weaver (?); (*tantri*, īs or ī), f. any string, cord, or rope; a bow-string; the wire or string of a lute; (metaphorically) the strings of the heart; any tubular vessel of the body, a sinew; a tail; the plant *Cocculus Cordifolius* [cf. *tantrikā* and *tantraka*]; a young woman or girl with peculiar qualities; N. of a river. *Tantreṇa*, ind. in such a way as to hold good or remain. — *Tantra-kāshṭha*, am, n. a fibrous stick or brush used by weavers for cleaning the threads of the woof; [cf. *tantra-kāshṭha*.] — *Tantra-kaumudi*, f., *tantra-gandharva*, *tantra-garbhā*, *tantra-śūḍāmaṇi*, titles of different Tantra works. — *Tantra-tā*, f. or *tantra-tva*, am, n. arranging into a system; dependance, subservience; the quality or character of a Tantra; comprehending several rites in one, performance of one ceremony, or penance in lieu of a number. — *Tantra-prakāśa*, as, m. title of a literary work. — *Tantra-pradīpa*, as, m. title of a commentary on the Dhātu-pāṭha. — *Tantra-bheda*, title of a Tantra. — *Tantra-ratna*, am, n. title of a work by Pārtha-sārathi. — *Tantra-rāja*, as, m. title of a work. — *Tantra-vāpa*, as, m. a weaver; (as, am), m. n. a loom, weaving; [cf. the next.] — *Tantra-vāya*, as, m. a weaver; a spider; [cf. *tantu-vāya*.] — *Tantra-vārttika* = *mīmāṃsā-tantra-vārttika*. — *Tantra-sāra*, as, m. 'the essence of the Tantras,' title of a compilation. — *Tantra-kṛīdaya*, am, n. title of a Tantra work. — *Tantri-mukha*, as, m. a peculiar position of the hand.

*Tantraka*, as, ikā, am, new and unbleached (as cloth), recently from the loom; (at the end of a comp.) = *tantra*; (īhā), f. the plant *Cocculus Cordifolius*; [cf. *tantri*.]

*Tantraṇa*, am, n. (fr. *tantraya*), maintenance of order, discipline.

*Tantraya* (fr. *tantra*), nom. P. *tantrayati*, to perform or go through in order; to maintain by discipline, keep in order; A. *tantrayate*, to support a family.

*Tantrāyin*, ī, inī, ī, Ved. drawing out a thread; going continuously (as the sun).

*Tantrin*, ī, inī, ī, having threads, made of threads, spun, wove; chorded, having chords or wires (as an instrument); having a Tantra, following one; (ī), m. a musician; a soldier.

I. *tandra*, am, n., Ved. a series, a row.

*Tanvat*, an, atī, at, stretching, extending.

तनक *tanaka*, as or am, m. or n. (?), a reward; (perhaps a wrong reading for *retanaka*.)

तनवाल *tanabāla*, ūs, m. pl., N. of a people; [cf. *tālavana*.]

तनयित्नु *tanayitnu*. See 1. *tan*, p. 361.

तनु *tanu*. See p. 361, col. 2.

तनोनु *tanonu*, a kind of rice (= *shashṭika*).

तनस्य *tantasya*, nom. P. *tantasyati*, to grieve, be distressed; to afflict; [cf. rt. *tanu*.]

तन्ति *tanti*, *tantu*, *tantra*, &c. See col. 1.

तन्त्रा *tantrā*, f. a wrong form for *tandrā*.

तन्त्रि *tantri*, is, f. another form for *tantri*, see col. 2; (also a wrong form for *tandri*). — *Tantri-pālaka*, as, m. an epithet of Jayad-ratha.

तन्त्रिज *tantrija*, as, m., N. of a son of Kanavaka; (another reading has *tandrija*.)

तन्त्रित *tantrita*, *tantri-tā*, wrong forms for *tandrita*, *tandri-tā*.

तन्त्रिपाल *tantripāla*, as, m. a N. assumed by Saha-deva [cf. *tanti-pāla*]; N. of a son of Kanavaka; (another reading has *tandripāla*.)

तन्त्रिलक *tantrillaka*, as, m., N. of a man.

तन्त्री *tantri*. See col. 2.

तन्वय *tantv-agra*. See *tantu*, col. 1.

तन्द् *tand*, cl. I. A., Ved. *tandote*, &c., to relax, give away, become relaxed, to grow fatigued; (Sāy.) to make languid or fatigued.

2. *tandra*, as, ā, am, tired, fatigued; lazy; (ā), f. lassitude, exhaustion, weariness, syncope; sleepiness, sluggishness. (For 1. *tandra* see col. 2.)

*Tandraya* (fr. the preceding), nom. A. *tandrayate*, to grow fatigued.

*Tandraya*, us, us, u, Ved. fatigued, lazy.

*Tandraya*, another form for *tandraya*.

*Tandrāu*, us, us, u, tired, wearied, sleepy, overcome with sleep or fatigue, slothful, sluggish.

*Tandri*, is (?) and ī, īs or ī, m. (?), f. sleepiness, drowsiness, fatigue, lassitude; fainting, exhaustion. — *Tandri-ja* or *tandri-pāla*, as, m., N. of a son of Kanavaka; [cf. *tantri-pāla*.]

*Tandrikā*, f. sloth, sleepiness.

*Tandrita*, only in *a-tandrita*, as, ā, am, indefatigable, unremitting; [cf. *a-tanda* and *tantrita*.]

*Tandrin*, ī, inī, ī, weary, lazy. — *Tandri-tā*, f. lassitude, exhaustion, weariness, sleepiness.

तन्द् *tandr* (a Sautra root), to be disturbed in mind, become bewildered, be exhausted or fatigued.

तन्द् 1. and 2. *tandra*. See above and col. 2.

तन्द्वाय *tandravāya*, a wrong form for *tantra-vāya*, q. v.

तन्नी *tannī*, f. or *tanni*, is (?), f. the plant *Hemionitis Cordifolia*.

तन्मय *tan-maya*. See p. 361, col. 1.

तन्मत्र *tan-mātra*. See p. 361, col. 1.

तन्मता *tanyatā*, f., Ved. or *tanyatu*, us, m., Ved. (fr. rt. 1. *tan*), roaring, thundering, thunder; wind; night; a musical instrument (?).

*Tanyu*, us, us, u, Ved. making a roaring sound, epithet of the winds.

तन्लीक *tanlika* (?), an areca seller, a designation of one of the inferior castes of Hindūs.

तन्व *tanva*, as, m., N. of a man; [cf. *tānva*.]

तन्वङ्ग *tanv-anga*. See col. 1.

तन्वत् *tanvat*. See col. 2.

तन्विन् *tanvin*, ī, m., N. of a son of Manu Tāmāsa.

तप 1. *tap* [cf. 2. *pat*], cl. 4. A. *tapyate*, &c., to rule, govern.

तप 2. *tap*, cl. 1. P. (rarely A.) *tapati*, *-te*, *tatāpa*, *tapasyati* (ep. also *tapshyati*), *atāpāṣī*, *taptum*, to give out heat, be hot; to shine; to heat, make hot or warm; to shine upon; to be burnt; to burn, to consume or destroy by heat; to suffer pain; to cause pain or distress; to injure, hurt, damage, spoil; to torment one's self, mortify the body, undergo penance, (often with *tapas*, e. g. *tapas tatāpa*, be performed penance); cl. 4. P. *tapayati* (rarely used), to warm one's self, become hot: Pass. *tapyate*, to be heated, to suffer or feel pain; to be injured or hurt; to suffer pain voluntarily, undergo severe penances, (often with *tapas*, e. g. *tapas tapyamahe*, we undergo penance); Caus. P. A. *tāpayati*, *-te*, *-yitum*, to make warm or hot; to burn, consume by heat, cause pain, trouble, distress; to torment one's self, undergo penance: Desid. *titapsati*, *-te*: Intens. *tātapyate*, *tātapti*, to feel violent pain, suffer torment, be in great anxiety or distress; [cf. Lat. *tepeo*: Gr. *τέπω*, π. *ταφ*, *θάπτω*: Russ. *tepl*, 'warm'; *teplata*, 'warmth': Hib. *tebhot*, 'intense heat': Old Germ. *dampf*: Lat. *tempus*?].

3. *tap*, *p*, *p*, *p*, warming one's self; [cf. *agnī-tap*]. *Tapa*, *as*, *ā*, *am*, warming; burning, consuming by heat [cf. *lalāṅan-tapa*]; causing pain or trouble, distressing [cf. *janan-tapa* and *paran-tapa*]; (*as*), m. heat, warmth, fire [cf. *ā-tapa*]; the sun; the hot season; religious austerity, penance, mortification (= *tapas*); a peculiar form of fire which generated the seven mothers of Skanda; N. of one of the attendants of Siva; (*ā*), f., N. of one of the eight deities of the Bodhi-druma; [cf. *a-tapa* and *tāpa*]. — *Tapa-rūj*, *k*, f. the pain of penance. — *Tapātāma* (*pa-āt*), *as*, *ikā*, *am*, practising austerities. — *Tapātīyaya* (*pa-āt*), *as*, m. the end of the heat, the beginning of the rainy season. — *Tapānta* (*pa-an*), *as*, m. the end of the heat, the beginning of the rainy season.

*Tapat*, *an*, *antī*, *at*, heating or warming; performing penance &c. — *Tapatām-pati*, *is*, m. 'the chief of burners', the sun.

*Tapatī*, *f*, 'the warming one,' N. of a daughter of the Sun and of his wife Chāyā, married to Samparāṇa and mother of Kuru; N. of a river, commonly called Taptī; [cf. *tāpatya*].

*Tapana*, *as*, *ā*, *am*, warming, burning, shining, an epithet of the sun; causing pain or distress; (*as*), m. the sun; N. of a divine being (perhaps the sun) who fights with Garuḍa; N. of one of the five fires in the Svahā-kāra; N. of a Rakshas; a N. of Agastya; heat, burning, the hot season; N. of a burning hell; N. of several plants, viz. *Semecarpus Anacardium* [cf. *arush-kara*]; *Calotropis Gigantea* (*arka*), the white variety of it; *Premna Spinosa* (*kshu-drāgnī-mantha*); *Cassia Senna*; the sun-stone [cf. *sūrya-kānta*, *tapana-maṇi*, *tapanopala*]; (*ī*), f. heat; the root of *Bignonia Stuebelocnus*; N. of a river, = *tāpī* and *tapanātma-jā*, according to some authorities = *godāvarī*; (*am*), n. the being hot, burning; pining, grieving, mental distress; [cf. *rāma-tapana*, 'the distress of Rāma,' N. of an Upanishad; *tripurā-ē*, *gopālo-ē*, cf. also *tāpana*]. — *Tapana-kara*, *as*, m. a ray, a sunbeam. — *Tapana-śhāda*, *as*, m. the sunflower, = *āditya-pattra*. — *Tapana-tanaya*, *as*, m. 'the son of the Sun,' a N. of Karṇa; (*ā*), f. 'the daughter of the Sun,' the Yamunā river; the Taptī river [cf. *tapanātma-jā*]; N. of a tree; [cf. *sāmī*]. — *Tapana-maṇi*, *is*, m. the sun-stone; [cf. *sūrya-kānta*]. — *Tapanaśu* (*na-aṅ*), *us*, m. a ray of the sun, a sunbeam. — *Tapanātma-jā* (*na-ātma-jā*), f. 'the daughter of the Sun,' N. of a river, = *tapanī* and *tāpī*, according to some authorities = *godāvarī* [cf. *tapanī* and *tapana*], and *yanunā*. — *Tapaneshū* (*na-ish*), *am*, n. copper ('loved by the rays of the sun,' i. e. easily heated or coloured by them). — *Tapana-pala* (*na-up*), *as*, m. the sun-stone; [cf. *sūrya-kānta*].

*Tapaniya*, *as*, *ā*, *am*, to be heated; to be suffered or practised as penance; (*am*), n. gold purified with fire, gold in general; a sort of rice. — *Tapaniyamaya*, *as*, *ī*, *am*, consisting of purified gold, golden.

*Tapaniyaka*, *am*, n. gold.

*Tapantaka*, *as*, m., N. of a man.

*Tapas*, *as*, n. warmth, heat, fire, (*pañca tapānsī*, the five fires to which an ascetic is exposed in the hot season, viz. four fires lighted in the several quarters and the sun burning from above); pain, suffering; religious austerity, penance, mortification, the practice of mental or personal self-denial or the infliction of bodily tortures; the meditation connected with such a practice; moral virtue, merit; special observance or duty of any particular caste (e. g. the Tapas of a Brāhman is sacred learning; of a Kshatriya, the protection of subjects; of a Vaiśya, giving alms to Brāhmins; of a Sūdra, service; and of a Rishi or saint, feeding upon herbs and roots); a particular month of the cold season intervening between winter and spring (= Māgha or January-February, the month of religious austerities; cf. *tapasya*); one of the seven worlds, the region above the Jana-loka, inhabited by saints or devotees after death [cf. *tapa-loka*]; (in astrology) the ninth lunar mansion, = *dharma*; N. of a long period of time, a Kalpa; (*ās*, *as*), m. n. the cold or dewy season (= *śiśira*) or the winter (= *himantū*); the hot season. — *Tapah-kara*, *as*, *ā*, *am*, undergoing religious austerities or penance &c.; (*as*), m. a kind of fish, Polynemus Risua or Paradisus, (this fish is also called *Tapasyā-matsya*); [cf. *tapas-rin*]. — *Tapah-kriśa*, *as*, *ā*, *am* emaciated by austerities. — *Tapah-kleśa-saha*, *as*, *ā*, *am*, patient of austerities, enduring the pain of penance. — *Tapah-prabhāva*, *as*, m. the efficacy of devotion. — *Tapah-sīla*, *as*, *ā*, *am*, inclined to religious austerities. — *Tapah-samādhi*, *is*, m. the practice of penance. — *Tapah-sādhyā*, *as*, *ā*, *am*, to be accomplished by penance. — *Tapah-siddha*, *as*, *ā*, *am*, accomplished by penance. — *Tapah-sthalī*, *f*, 'the seat of religious austerity or piety,' a N. of Benares. — *Tapas-śaraṇa*, *am*, n. or *tapas-śaryā*, f. the practice of penance. — *Tapas-śīt*, *t*, *t*, *t*, accumulating religious merit by austerities; (*tas*), m. pl., N. of a class of deities; *tapasśītām ayanam*, N. of a religious ceremony which lasts several days. — *Tapaso-mūrti*, *is*, m., N. of one of the seven sages in the twelfth Manv-antara; [cf. *tapo-mūrti*]. — *Tapas-taksha*, *as*, m. 'destroying religious penance,' an epithet of Indra as disturbing the austerities of ascetics lest they should acquire too great power; (other authorities explain the word 'emaciating himself by his devotions;' and others read *tapas-tanku*, 'afraid of austerities' or 'the axe of austerities.'). — *Tapas-tītha*, *am*, n., N. of a place of pilgrimage. — *Tapas-pati*, *is*, m. the lord of penance. — *Tapas-vat*, *ān*, *atī*, *at*, Ved. burning, hot; ascetic, devout; [cf. *tapo-vat*]. — *Tapasvī-tā*, f. devout austerity, religious penance, bodily mortification. — *Tapas-rin*, *ī*, *inī*, *ī*, distressed, wretched, poor, miserable, pitiable; practising austerities, devout; a mendicant, a pauper; an ascetic, a religious man engaged in the practice of rigorous and devout penance; (*ī*), m., N. of a son of Manu Śākshusha and Naḍvalā; N. of one of the seven sages of the twelfth Manv-antara; an epithet of Nārada; the mango fish, Polynemus Risua [cf. *tapah-kara*]; N. of a tree, a kind of Karāñja (*ghṛīta-karāñja*); (*inī*), f. a female devotee, a woman leading a religious life; a poor wretched woman; spikenard, Valeriana Jatāmānsi; another plant, *Helleborus Niger*, = *kaṭu-rohinī*; also = *mahā-srāvāṅikā*. — *Tapasvī-pattra*, *as*, m., N. of a plant, = *damanaka*; [cf. *tapa-dhana*]. — *Tapo-jā*, *ās*, *ās*, *am*, Ved. born from heat; one who practises religious austerities. — *Tapoda*, *as*, *ā*, *am*, granting piety; (*am*), n., N. of a Tīrtha in Magadha. — *Tapo-dāna*, *am*, n., N. of a Tīrtha. — *Tapo-dhana*, *as*, *ā*, *am*, rich in religious penance; ascetic, pious; a very treasure of mortifications and austerities, a devotee, an ascetic, performing religious penance; consisting in religious penance;

granting religious merit or piety; (*as*), m., N. of a son of Manu Tāmāsa; N. of a plant, = *damanaka*, commonly *davanā*, Artemisia [cf. *tapasvi-pattra*]; (*ā*), f. the plant *Sphaeranthus Mollis*, = *mundirī*, commonly *mundī*. — *Tapo-dharma*, *as*, m., N. of a son of the thirteenth Manu. — *Tapo-dhāman*, *a*, n. 'the abode of penance,' N. of a place of pilgrimage. — *Tapo-dhṛiti*, *is*, m., N. of one of the seven sages of the twelfth Manv-antara. — *Tapo-nitya*, *as*, *ā*, *am*, devoting one's self uninterruptedly to religious austerities or penance; (*as*), m., N. of a man with the patronymic Pauruśiṣṭi. — *Tapo-mīdhi*, *is*, m. a treasury of religious austerities and penance, a very treasure of merit derived from self-mortification, an eminently pious man. — *Tapo-nishtha*, *as*, *ā*, *am*, performing penance, practising austerities. — *Tapo-mubhāva* (*pas-an*), *as*, m. the influence of religious penance. — *Tapo-bala*, *am*, n. the power acquired by religious austerities. — *Tapo-bhanga*, *as*, m. interruption of religious penance. — *Tapo-bhṛit*, *t*, *t*, *t*, undergoing penance, ascetic, pious; an ascetic, a pious man. — *Tapo-maya*, *as*, *ī*, *am*, consisting in religious penance, containing it; practising austerities, devout. — *Tapo-mūrti*, *is*, f. an incarnation of religious austerity or penance; an ascetic; (*is*), m., N. of one of the seven sages of the twelfth Manv-antara; [cf. *tapasa-mūrti*]. — *Tapo-mūla*, *as*, *ā*, *am*, founded on religious austerity or penance; (*as*), m., N. of a son of Manu Tāmāsa. — *Tapo-yukta*, *as*, *ā*, *am*, employed in penitential exercises, ascetic, pious. — *Tapo-rati*, *is*, *ī*, *t*, rejoicing in religious austerity; (*is*), m., N. of a son of Manu Tāmāsa. — *Tapo-ravi*, *is*, m. 'the sun of the ascetics,' N. of one of the seven sages in the twelfth Manv-antara. — *Tapo-rāja*, *as*, m. 'king of penance,' the moon. — *Tapo-rāśī*, *is*, m. 'a heap of religious austerities,' an ascetic. — *Tapo-loka*, *as*, m. one of the seven worlds, that which is situated above the Jana-loka; [cf. *tapas*]. — *Tapo-vaṭa*, *as*, m. 'enclosure or district of religious penance,' a N. applied to Brahmāvarta, i. e. the holy land situated in central India. — *Tapo-vat*, *ān*, *atī*, *at*, ascetic, pious; [cf. *tapas-vat*]. — *Tapo-vana*, *as*, m. 'penance-grove,' a sacred grove in which ascetics perform their religious austerities. — *Tapo-vāsa*, *as*, m. a place of religious austerity. — *Tapo-vīśeṣa*, *as*, m. excellence of devotion. — *Tapo-vīdha*, *as*, *ā*, *am*, rich in religious austerity or penance, very ascetic or pious. — *Tapo-vrāta*, *as*, m. a multitude of penances. — *Tapo-śana* (*pas-aś*), *as*, *ā*, *am*, one whose food is religious austerity; (*as*), m., N. of one of the seven sages of the twelfth Manv-antara; also of a son of Manu Tāmāsa.

*Tapasivan*, *ā*, *arī*, *a*, causing pain (?).

1. *tapasya*, nom. P. *tapasyati*, to undergo religious austerities, do penance.

2. *tapasya*, *as*, *ā*, *am*, produced by heat; (*as*), m. the month Phālguna (February-March); the second month of the season intervening between winter and spring; a N. of Arjuna; N. of a son of Manu Tāmāsa; (*ā*), f. devout austerity, religious penance; (*am*), n. devout austerity, mortification, religious penance; the flower of *Jasminum Multiflorum* or *Pubescens* (*Junlia-pushpa*). — *Tapasyā-matsya*, the mango fish; [cf. under *tapah-kara*].

*Tapita*, *as*, *ā*, *am*, heated, burnt, refined.

*Tapishtha*, *as*, *ā*, *am* (fr. 2. *tap* with the superl. affix), Ved. extremely hot, burning; [cf. *tapīyas*].

*Tapishnu*, *us*, *us*, *u*, warming, heating, burning.

*Tapīyas*, *ān*, *asī*, *as* (fr. 2. *tap* with the compar. affix), extremely ascetic, most devoted to religious austerities.

*Tapu*, *us*, *us*, *u*, Ved. burning hot.

*Tapushī*, *is*, *is*, *ī*, Ved. burning.

*Tapushī*, *f*. the heat of anger or wrath.

*Tapus*, *us*, *us*, *u*, Ved. burning hot; (*us*), m. fire; the sun; an enemy (who causes pain); (*us*), n. heat, pain. — *Tapur-agra*, *as*, *ā*, *am*, Ved. having a burning point or extremity (as a spear). — *Tapur-jambha*, *as*, *ā*, *am*, Ved. having burning jaws, an epithet of Agni. — *Tapur-mūrdhan*, *ā*, *ā*, *a*, Ved.

having a burning head, an epithet of Agni; (*ā*), m., N. of an author of a hymn of the Rig-veda who was a son of Bṛihaspati. — *Tapur-vadha*, as, *ā*, am, Ved. having burning weapons. — *Tapush-pā*, *ās*, *ās*, am, Ved. (Sāy.) protecting from pain; (perhaps rather) drinking warm (beverages).

*Tapta*, as, *ā*, am, heated, inflamed, burnt; hot; red-hot; fused, melted, molten; burnished; scorched by pain or sorrow, distressed, afflicted; inflamed with anger, incensed; undergone or performed (as penance). — *Tapta-kumbha*, as, m. a heated or red-hot jar; N. of a particular hell; (*as*, *ā*, am), having hot jars. — *Tapta-kūpa*, 'hot-well,' N. of a hell; (perhaps a wrong reading for the preceding.) — *Tapta-kriśāhara*, as, *ām*, m. n. a sort of penance which consists in drinking hot water, milk, and ghee for three days each, and inhaling hot air for three days. — *Tapta-tapa*, *ās*, m. one who has performed penance, an ascetic. — *Tapta-pāshāna-kūṇḍa*, am, n. 'a pit filled with burning stones,' N. of a hell. — *Tapta-bāhuka*, as, *ā*, am, having hot or burning gravel; (*as*), m., N. of a hell. — *Tapta-rūpa* or *taptra-rūpaka*, am, n. silver. — *Tapta-lomaśa*, green vitriol. — *Tapta-loha*, am, n. 'glowing iron,' N. of a hell. — *Tapta-sūrmī* or *tapta-sūrmī*, *is*, f. 'a red-hot iron statue,' N. of a hell in which the wicked are made to embrace red-hot images. — *Tapta-sūrmī-kūṇḍa*, am, n., N. of a hell. — *Tapta-surā-kūṇḍa*, as, m. 'a jar or hole filled with burning spirituous liquor,' N. of a hell. — *Tapta-hema-maya*, as, *ī*, am, like or consisting of melted gold. — *Tapāna* ('*ta-ay*'), am, n. hot food, hot rice. — *Tapāyana* ('*ta-ay*'), as, *ī*, am, Ved. serving as a dwelling-place for the distressed (as the earth).

*Tapavya*, as, *ā*, am, to be performed as a religious penance.

*Taptri*, *tā*, *trī*, *trī*, making warm or hot, heating, a heater.

*Taptvā*, ind. having heated, having performed penance.

*Tapya*, as, *ā*, am, performing religious austerity, doing penance.

*Tapyati*, *is*, f., Ved. heat.

*Tapyatu*, *us*, *us*, *u*, Ved. hot, glowing.

*Tapyat*, an, *atī* or *antī*, at, practising or intending to practise austerities.

*तपश* *tapaśa*, as, m. the moon; [cf. the following.]

*तपस* *tapasa*, as, m. (said to be fr. 2. *tap*), the moon; a bird; [cf. the preceding.]

*तबलाकृति* *tabalākṛiti*, *is*, f. (fr. *tabala*? and *ākṛiti*), N. of a kind of creeping plant.

**तम** *tam*, cl. 4. P. (rarely A.) *tāmyati*, *tāmyate*, *tatāma*, *tamim*, to gasp for breath (as one suffocating), choke, be suffocated, breathe with difficulty; to faint away; to be exhausted, perish; to be distressed in body or mind; to be disturbed or perplexed; to stop, become immovable or stiff; to wish, desire: Caus. *tamyati*, *-yitum*, to suffocate, deprive of breath; [cf. Lat. *temere*, *tabeo* (?); Old Germ. *damf*; Russ. *tomlyu*.]

1. *tama*, as, m. darkness &c., = *tamas* in its various meanings; also = *tamāla*; (*ā*), f. night, = *tamāla*, Phyllanthus Emblica; (*am*), n. darkness, gloom; the point of the foot. — *Tamāhvaya* ('*ma-āh*'), a kind of plant, = *tāliśa-pattra*.

*Tanaka*, as, m. oppression (of the chest), a kind of asthma; [cf. *pra-tanaka*.]

*Tamakā*, f. = *tamā*, *tamālākā*, 'kī, *tamālī*, *tamālīnī*, Phyllanthus Emblica.

*Tamata*, as, *ā*, am, desirous, cupidinous, longing or hankering after; wished, desired.

*Tamana*, am, n. the becoming breathless.

*Tamas*, as, n. darkness, gloom; the darkness of hell, hell itself or a peculiar division of hell; the obscuration of the sun or moon in eclipses, darkness personified as Rāhu or the ascending node; mental darkness, illusion, error (constituting one of the five

forms of *a-vidyā* in the Sāṅkhya phil.), sin, sorrow; (in the Sāṅkhya phil.) darkness or ignorance as one of the three qualities or constituents of everything in creation, the other two being *sattva* and *rajas*, see *guṇa*; as an inherent quality of nature *tamas* is heavy and obstructive, and predominates in earth and water, whence they fall and tend downwards; in living beings it is the cause of ignorance, illusion, lust, anger, pride, sorrow, dullness, and stolidity; (*as*), m., N. of a descendant of Grītsa-mada, a son of Stavas and father of Pra-kāśa; N. of a son of Prithu-śravas and father of Uśanas; [cf. Lith. *tamsa*, 'darkness'; *tamsus*, 'obscure': Russ. *temny*, 'dark'; *temno-ta*, 'darkness': Hib. *teim*, 'dark, obscure'; *teimhen*, 'darkness'; *teimheal*, 'an eclipse, darkness': Old Germ. *demar*: Old Sax. *thim*: Angl. Sax. *din*: Lat. *tenebrē*?]. — *Tamaḥ-prabhā* or *tama-prabhū*, f., or *tama-prabha* or *tamaḥ-prabhā*, as, m. a hell, one of the lowermost divisions of the infernal regions. — *Tamaḥ-praveśa*, as, m. groping in the dark; mental perplexity or aberration. — *Tamaḥ-śhīta*, am, n. 'situated in darkness,' N. of a hell, one of the lowest divisions of hell. — *Tamasā-kṛita*, as, *ā*, am, or *tamas-kalpa*, as, *ā*, am, like darkness, black, gloomy. — *Tamas-kānda*, as, m. or *tamas-tati*, *is*, f. great or spreading darkness. — *Tamas-vaṭ*, *ān*, *atī*, *at*, having darkness, dark, gloomy; (*tī*), f. night. — *Tamas-vin*, *ī*, *inī*, *ī*, dark, gloomy; (*ṇī*), f. night; turmeric. — *Tamo-gā*, *ās*, *ās*, am, Ved. roaming in the darkness, concealing himself in darkness, an epithet of Sushpa. — *Tamo-gu*, *us*, m. an epithet of Rāhu, the personified ascending node, the causer of darkness. — *Tamo-guṇa*, as, m. the quality of darkness or ignorance; see above under *tamas*. — *Tamogunin*, *ī*, *inī*, *ī*, having the quality of *tamas* predominant in the temperament, irascible, ignorant, proud, &c. — *Tamo-gluṇa*, as, *ī*, am, destroying darkness; (*as*), m. the sun; the moon; fire; an epithet of Vishnu; an epithet of Śiva; a Buddha. — *Tamo-ḥyotiś*, *is*, m. 'light in darkness,' a fire-fly. — *Tamo-darsana*, bilious fever. — *Tamo-nud*, *t*, *t*, *t*, dispersing darkness; (*t*), m. a shining body; the sun; the moon; fire; a lamp; light. — *Tamo-nuda*, as, *ā*, am, dispersing darkness; (*as*), m. the sun; the moon. — *Tamo-ntakṛit* ('*mas-an*'), *t*, *t*, *t*, making an end of darkness; (*t*), m., N. of one of the attendants of Skanda. — *Tamo-ntyā* ('*mas-an*'), as, m. one of the ten ways in which an eclipse may happen. — *Tamo-paha* ('*mas-ap*'), as, *ā*, am, removing darkness physical or moral, illuminating, enlightening; (*as*), m. the sun; the moon; fire; a Buddha. — *Tamo-bhīd*, *t*, *t*, *t*, dispersing darkness; (*t*), m. a fire-fly. — *Tamo-bhūta*, as, *ā*, am, 'become darkness,' dark, covered with darkness; ignorant. — *Tamo-mayī*, *is*, m. 'the jewel of darkness,' a kind of gem; a fire-fly. — *Tamo-maya*, as, *ī*, am, consisting or composed of darkness, derived from it, covered with it; (*as*), m. the mind enveloped with darkness, vexation, anger, one of the five forms of *a-vidyā* in the Sāṅkhya phil. — *Tamo-rī* ('*mas-arī*'), *is*, m. the enemy of darkness, the sun. — *Tamo-vaṭ*, *ān*, *atī*, *at*, dark, gloomy; [cf. *tamas-vaṭ*]. — *Tamo-vikāra*, as, m. disease, sickness, (as a modification of the Guṇa *tamas*.) — *Tamo-vṛita*, as, *ā*, am, obscured, clouded; overcome with or influenced by rage, fear, &c., or any of the effects of the property of darkness. — *Tamo-vidih*, *t*, *t*, *t*, Ved. rejoicing or delighting in darkness; (Sāy.) growing in the darkness, increasing by the darkness. — *Tamo-han*, *ā*, *-ghnī*, *a*, Ved. striking down or dispersing darkness. — *Tamo-hara*, as, *ā*, am, removing darkness, illuminating; (*as*), m. the moon.

*Tamasā*, as, *ī*, am, dark-coloured; (*as*), m. darkness; a well; (*ā*), f., N. of a river, the Tamasā or Tonse, falling into the Ganges below Pratiśthāna; (*am*), n. darkness (at end of comp., cf. *andha-l*, *ava-l*, *vī-l*, *san-l*); a city.

*Tamaska*, as, *ā*, am, at the end of an adj. comp. = *tamas*; [cf. *nis-tamaska*.]

*Tamāla*, as, m., N. of a tree with a very dark bark

(but white blossoms), *Xanthochymus Pictorius*; N. of various other plants, = *varuṇa* and *kṛishṇa-khadira*; (*as*), m. the sectarian mark made with sandal (or perhaps the juice of the Tamāla fruit) upon the forehead; a sword, a scymitar or large sacrificial knife; (*t*), f., N. of several plants, = *tāmra-vallī*; *Phyllanthus Emblica*; also = *varuṇa*; (*as*, *am*), m. n. the bark of the bamboo; (*am*), n. the leaf of the *Laurus Cassia*, = *pattra* = *tamāla-pattra*. — *Tamāla-pattra*, am, n. the leaf of the *Xanthochymus Pictorius*; the leaf of the *Laurus Cassia*, *Mala-bathron*; a sectarian mark on the forehead; the tree *Xanthochymus Pictorius*. — *Tamālapattra-candana-gandha*, as, m., N. of a Buddha.

*Tamāla*, as, am, m. n. the tree *Xanthochymus Pictorius*; the bark of a bamboo; (*ikā*), f., N. of two plants, = *tāmra-vallī* and *bhūmy-āmalī*, *Phyllanthus Emblica*; N. of a place, = *tāma-līpta* [cf. *tamālīmī*]; N. of a woman; (*am*), n. the leaf of the *Laurus Cassia*; a sort of pot-herb, *Marsilea Dentata*.

*Tamālīnī*, f. a place overgrown with Tamāla trees; N. of a country, = *tāma-līpta*; N. of a plant, = *bhūmy-āmalī*, *Phyllanthus Emblica*.

*Tāmīra*, am, n. darkness, a dark night; darkness of mind, illusion; anger, wrath; (*ā*), f. a dark night, or one during the wane of the moon; great or extensive darkness, the night of new moon, any night; (*as*), m. the dark half of the month, from the full to the change; [cf. *su-tāmīra*, *tāmīra*, *tam-shīcī*.] — *Tāmīra-pakṣa*, as, m. the fortnight of the moon's wane, the time from full moon to new moon.

**तम 2. tama** (for 1. see under *rt. tam*, col. 1), a Taddhita affix, the termination of the superlative degree, used also as an independent word in the sense of *ishṭa-tama*, most desired, and sometimes added adverbially in the form *tamām*; [cf. *tāra-tamyā*.]

**तमङ्ग** *tamanga*, as, m. a platform, stage.

*Tamangaka*, as, m. the flat and projecting roof of a house, a sort of balcony or terrace.

*Tamara tamara*, am, n. tin; lead (?).

**तमराज** *tamarāja*, as, m. a kind of sugar.

**तमाल** *tamāla*. See col. 2.

**तमाह्वय** *tamāhvaya*. See I. *tama*, col. 1.

**तमि** *tami*, *is*, or *tamī*, f. the night; turmeric; [cf. I. *tama* and *tamas*.]

**तमिषीचि** *tamishīcī*, *is*, *is*, *ī* (fr. *rt. tam*?), Ved. oppressing, stunning, afflicting, confusing, disturbing; (Sāy.) powerful, strong.

**तमिस्र** *tamisra*. See above.

**तमुष्टुहीय** *tamushṭuhīya*, as, *ā*, am, N. of a Sūkta beginning with the words *tam u shṭuhi*.

**तमोलिमो** *tamolipti*, f., N. of a country, the district of Tumlook in Bengal, = *tāma-līpta*, commonly called *tamoluka*.

**तम्पा** *tampā*, f. a cow; [cf. *tambā*.]

**तम्ब** *tamb*, cl. 1. P. *tambati*, &c., to go.

**तम्बा** *tambā*, f. a cow; [cf. *tampā*.]

**तम्बीर** *tambīra* or *tamvīra*, in astrology = **तम्बीर**, the fourteenth Yoga.

**तम** *tamra*, as, *ā*, am (fr. *rt. tam*), Ved. oppressing, darkening; (Sāy.) causing to languish.

**तय** *tay*, cl. 1. A. *tayate*, *teye*, *tayitum*, to go, move; to guard, preserve.

*Taya*, as, *ā*, am, who or what protects; (*as*), m. protection.

**तर 1. tara**, a Taddhita affix, the termina-

tion of the comparative degree, sometimes added adverbially in the form *tarām*; [cf. *kashṭa-tara*, &c.]

**तर 2. tara, as, ī, am** (fr. rt. *trī*), who or what passes over or beyond, crossing; surpassing; conquering, overpowering; excelling; to be crossed, to be overcome [cf. *dus-tara* and *dush-tara*]; (*as*), m. passing over, crossing, passage; freight; a road (?); a ferry-boat, raft (?); a tree (?); a sort of magical spell against the evil spirits supposed to possess certain weapons; N. of a man; (for *tari* see *tari* next col.) — *Tara-paryā, am*, n. ferrage, freight, the price or fare paid at a ferry. — *Tara-paryāka, as*, m. one who receives the ferrage or freight. — *Tara-athāna, am*, n. a landing-place, a wharf or stairs.

**1. taranga, as, m.** (perhaps fr. *taram + ga*), a wave; a name given to sections of certain literary works (especially when the title contains such a word as 'sea,' 'river,' &c., e. g. of the Kathā-sarit-sāgara and Rāja-tarangiṇī); a jumping motion, a leap, a jump, the gallop of a horse, waving, moving to and fro; cloth or clothes; [cf. *ut-taranga* and *śarmataraṅga*]. — *Taranga-bhīru, us, m.*, N. of a son of the fourteenth Manu. — *Taranga-patrasū (°ga-ap°)*, *as, ā, am*, a little afraid of waves (Pāṇ. II. 1, 38).

**2. taranga, nom. P. tarangati, -gitum**, to move like a billow, wave, move to and fro.

*Taranga, as, m.* a wave; [cf. *nārī-taranga*]. — *Tarangi, as, ā, am*, wavy, billowy, tossing with waves; overflowing; (*am*), n. waving, moving to and fro.

*Tarangi, ī, īnī, ī*, wavy, moving like a billow, moving restlessly to and fro, unsteady; (*īnī*), f. a river; (sometimes at the end of the title of a literary work, e. g. *kshīra-tarangiṇī, rāja-t°*).

*Taraṇa, as, m.* a raft, a boat; Svarga or paradise (the final landing-place); (*am*), n. crossing over, passing, going across, carrying over, transporting; conquering, overcoming; an oar; (for *tarāṇi* see under *tarāṇi* below; cf. also *su-taraṇa*).

*Taraṇi, is, īs or ī, ī, Ved.* passing through, pervading (space &c., said of the sun); moving forwards, quick, untired, energetic; bringing or carrying over, saving, helping, benevolent; (*īs*), m. the sun; the plant *Calotropis Gigantea* [cf. *arka*]; a ray of light; (*īs or ī*), f. a float, a raft, a boat, ferry-boat; the plant *Aloe Perfoliata* or *Hibiscus Mutabilis*; (according to others = *tarāṇi-vallī*), a kind of rose, *Rosa Glandulifera*; [cf. *go-taraṇi*]. — *Taraṇi-tva, am, n.*, Ved. quickness, eagerness, zeal. — *Taraṇi-dhanya, as, m.* an epithet of Śiva. — *Taraṇi-peṭaka, as, m.* an oval bowl or basin of wood for baling a boat. — *Taraṇi-ratna, am, n.* a ruby ('a sun-jewel'). — *Taraṇi-vallī, f.* a kind of rose, *Rosa Glandulifera*.

*Taraṇya, as, ā, am*, to be crossed or passed over. — *Taraṇḍa, as, ā or ī, am, m. f. n.* a boat, a vessel; (*as, am*), m. n. a raft or float made of bamboos &c. tied together and sometimes floated upon jars or hollow gourds inverted; the float of a fishing line; an oar; (*as*), m., N. of a country; [cf. the following]. — *Taraṇḍa-pādā, f.* a boat, a ship.

*Taraṇḍaka, am, n.*, N. of a Tirtha. — *Taraṇya* (fr. *taraṇa*), nom. P. *tarāṇyati*, &c., to cross over.

*Tarat, an, anti, at*, crossing, passing over. — *Tarat-dveshas, ās, ās, as*, Ved. conquering or overpowering enemies, an epithet of Indra. — *Tarat-samandīya, am, n.*, scil. *sūktam*, the *Sūktā* beginning with the words *tarat sa mandī*.

*Tarad, t, f.* a raft, a float; a kind of duck. — *Taranta, as, m.* the ocean; a hard shower, a torrent of rain; a frog; N. of a man with the patronymic *Vaidadaśvi*; (*ī*), f. a boat, ship. — *Tarantuka, am, n.*, N. of a Tirtha; [cf. *tarāṇḍaka*].

*Tarala, as, ā, am*, moving to and fro, trembling, tremulous; fickle, splendid, glittering, sparkling, luminous; unsteady, vain; liquid, liquefied; libidinous, lecherous, wanton; hollow; (*as*), m. the central gem of a necklace; a necklace; iron; a level. sur-

face (= *tala*); bottom, depth, lower or under part; the thorn-apple; N. of a poet; (*ā*), f. rice-gruel; wine, vinous or spirituous liquor; a bee; (*ās*), m. pl., N. of a race. — *Tarala-tā, f.* or *tarala-tva, am, n.* tremulousness, unsteadiness, sprightliness. — *Tarala-nayanī, f.* a woman having tremulous or rolling eyes; N. of a metre consisting of four lines of twelve short syllables each. — *Tarala-lekhā, f.*, N. of a woman. — *Tarala-lochanā, f.* a woman with tremulous eyes.

*Taralaya, nom. P. tarulayati, -yitum*, to cause to tremble, impart a tremulous motion; to wave, flutter, move to and fro.

*Taralāya, nom. A. taralāyate, &c.*, to tremble, move to and fro.

*Taralāyita, as, ā, am*, caused to tremble, made tremulous, agitated, waving to and fro, undulating; (*as*), m. a large wave, surf; (*as* or *am*), m. or n. (?), fickleness.

*Taralīkā, f.*, N. of a woman. — *Taralīta, as, ā, am*, shaking, dangling, moving to and fro, undulating, trembling, tremulous. — *Taralīta-hāra, as, ā, am*, having a tremulous garland.

*Taras, as, n.* rapid progress, speed, velocity; strength, energy, efficacy; a bank; a float, a raft; a ferry, a place of crossing; a symbolical N. of Stoma; (*ās, ās, as*), Ved. pervading, quick, energetic; *tarasā*, ind. speedily, quickly, directly, energetically. — *Taras-mat, ān, m.*, N. of a son of the fourteenth Manu. — *Taras-vat, ān, āti, at*, Ved. quick, swift (e. g. *taras-vatyas*, 'the swift ones,' i. e. the rivers); valiant, energetic, an epithet of Indra. — *Taras-vim, ī, imī, ī*, Ved. quick, swift, strong, violent, energetic, courageous, bold; (*ī*), m. a courier, an express, a runner; a hero; air, wind; an epithet of Garuḍa, the bird of Vishṇu.

*Tarasa, am, n.* meat, flesh. — *Tarasa-maya, as, ī, am*, consisting of meat.

*Tarasāna, as, m.* a boat. — *Tarāndhu or tarālu, us, m.* a large flat-bottomed boat.

*Tari, is, f.* a boat, ship; a clothes-basket; the end of a cloth; (*ī, īs or ī*), f. a boat; a clothes-basket; the hem of a garment; a small wooden baling-vessel; a club; smoke. — *Tari-ratha, as, m.* an oar, a paddle.

*Tarika, as, m.* a ferry-man; a float, a raft, a boat; (*ā*), f. a boat; cream.

*Tarikin, ī, m.* a ferry-man. — *Taritavya or taritavya, as, ā, am*, to be crossed or passed over, to be carried over or across.

*Taritr̥ṣ or taritr̥ṣ, tā, trī, tri*, who or what crosses, passes or carries over; (*trī*), f. a boat, a raft.

*Taritra, am, n.* a boat, a ship. — *Tarin, ī, īnī, ī*, who or what crosses; crossing; (*īnī*), f. a boat.

*Tariyas, ān, asī, as*, Ved. easily passing through or pervading; (Śāy.) easy to be passed through.

*Tarisha, as, m.* a raft, a float, a boat; the ocean; a fit or competent person; a fine shape or form; decorating, ornamenting; practice, business, profession; heaven or paradise; (*ī*), f., N. of a daughter of Indra.

*Tarishan* (occurring only as a loc. or Vedic inf. *tarishān*), Ved. passing through, going across.

**1. taru, us, u, = tarāṇi**, Ved. passing through; (Śāy.) rapid motion, velocity; a wooden ladle for taking up the Soma; [cf. 2. *taru* next col.]

*Taruṭri, tā, trī, trī*, Ved. overcoming, conquering, a conqueror; impelling, causing to be quick; [cf. *taritr̥ṣ*].

*Tarutra, as, ā, am*, Ved. carrying across; overcoming, conquering.

*Tarusha, as, m.*, Ved. a conqueror, overcomer; (*ī*), f. victory.

*Tarushya* (fr. the next), nom. P. *tarushyati*, &c., Ved. to attack, overcome, conquer.

*Tarus, us, n.*, Ved. battle; superiority; (Śāy.) overcoming.

*Tarushas, ās, ās, as*, Ved. (Śāy.) overcoming, conquering, saving, protecting; (*as*), n. rescue (?).

**तरु taraksha, as, m.** or *tarakshu, us, m.* or *tarakshuka, as, m.* a hyena, or perhaps a tiger (?).

**तरङ्ग taranga.** See col. 1.

**तरट taraṭa**, a kind of medicinal plant, commonly *ṭamkalā*; [cf. *taradī*].

**तरत्सल taratsala, as, m.** conflagration of chaff; (perhaps a wrong reading.)

**तरदी taradī, f.**, N. of a thorny plant (= *taradī, tivā, kharvurā, rakta-vījakā*; some read also *tarāṭi* and *tarāṭi*).

**तरन्तुक tarantuka.** See col. 1.

**तरबालिका tarabālikā, f.** a kind of sword, = *karabālikā*; [cf. *taravāri*].

**तरबुज tarambuja, am, n.** a water-melon, (most probably borrowed from the Persian *ترنج*); [cf. also *kharvīja*].

**तरल tarala.** See col. 1.

**तरवट taravaṭa**, the plant *Cassia Auriculata*.

**तरवारि taravāri, is, m.** a sword, a scymitar; [cf. *tarabālikā*].

**तरवी taravī**, in astrology = *تربيع*, quadrature.

**तरस् taras, tarasā, &c.** See col. 2.

**तरसनी tarasanti, f.** (fr. rt. *tras*), Ved. the female of a deer.

**तराम tarām**, an adverbial form of 1. *tara*.

**तरिता taritā, f.** (perhaps fr. rt. *trī*) the fore-finger; garlic, or perhaps hemp; a form of Durgā; [cf. *tariṇī*]. — *Tarītā-dhāraṇā-yantra* and *tarītā-pūjā-yantra, am, n.* mystic diagrams given in the Tantra-sāra.

**तरु 2. taru, us, m.** (said to be fr. rt. *trī*; for 1. *taru* see col. 2), a tree; N. of a son of Manu Cākshusha; (*taru* in the sense of 'tree' does not appear to occur in the Veda or Manu; it is perhaps a modern derivation fr. *dru*; but according to Śāy. it is used in Ṛig-veda V. 44, 5, in the sense of 'wooden ladle'; cf. 1. *taru*, col. 2); [cf. Lat. *termes*]. — *Taru-khaṇḍa, as, am, n.* an assemblage of trees; (also *taru-shaṇḍa*). — *Taru-śchāyā, f.* the shade of a tree. — *Taru-jā, as, ā, am*, produced by a tree (as a flower, fruit, &c.). — *Taru-jivana, am, n.* the root of a tree, i. e. the vital organ of a tree. — *Taru-tala, as, m.* the part under the branches of a tree, the ground about its root, the foot of a tree. — *Taru-tā, f.* the state of a tree, the being a tree. — *Taru-tūlikā* or (according to another reading) *taru-dūlikā, f.* the flying fox (suspended like a balance from the branches of a tree); [cf. *vā-tūli*]. — *Taru-nakha, as, m.* a thorn, ('a tree-nail'). — *Taru-pankti, is, f.* a row of trees, an avenue. — *Taru-bhuj, k, m.* a kind of parasitical plant, *Vanda Roxburghii*; [cf. *taru-rukhā, taru-rohīṇī, taru-śthā*]. — *Taru-mahāman, ā, m.* a section in the *Vpikshāyur-veda* which treats of the future rewards of those who plant trees. — *Taru-mṛiga, as, m.* 'a tree-animal,' a monkey, an ape. — *Taru-rāga, as or am, m. or n. (?),* a sprout; a bud, a blossom. — *Taru-rāja, as, m.* 'the king of trees,' the palmyra-tree; [cf. *trīṇa-rāja*]. — *Taru-rājan, ā, m.* 'the king of the trees,' an epithet of the *Pārijāta*. — *Taru-ruhā, f.* and *taru-rohīṇī, f.* 'growing on trees,' a parasitical plant, = *taru-bhuj*. — *Taru-vara, as, m.* an excellent tree, the best of trees, an epithet of the *Pārijāta*. — *Taru-vallī, f.* a kind of plant; [cf. *parpatī*]. — *Taru-viṭapa, as, m.* a branch or sprout. — *Taru-sāyīn, ī, m.* a bird ('sleeping on trees'). — *Taru-śreṣṭha, as, m.* the best of

trees. — *Taru-shaṇḍa*, *as*, *m*. a group of trees. — *Taru-sāra*, *as*, *m*. 'essence of trees,' camphor. — *Taru-stha*, *as*, *ā*, *am*, staying or being in a tree; (*ā*), *f*. a parasitical plant.

*Taruśa*, *as*, *ā*, *am*, abounding in trees.

**तरुकूपि** *tarukūpi*, *is*, *m*. a sort of bird, = *vāgūda*.

**तरुक्ष्य** *taruksha*, *as*, *m*., *N*. of a man; [cf. *tārukshyaṇi*, *tārukshya*, *taluksha*.]

**तरुण** *taruṇa*, *as*, *ī*, *am* (said to be fr. *rt. trī*), young, tender, juvenile; new, fresh; a young man, one of the virile age; fresh, lively, vivid; risen only a short time ago (as the sun), not yet high in the sky; (*as*), *m*. the castor-oil plant, *Ricinus Communis*; large cumin seed, = *kubja-pushya*, the blossom of *Achyranthes Aspera*; *N*. of one of the *Saptarshayas* in the eleventh *Manv-antara*; *N*. of a *Gandharva*; *N*. of a particular section in a mystical *Tantra* work treating of various stages in the life of the *Tāntrika*; (*ī*), *f*. a young woman, a girl from about sixteen years of age; *N*. of several plants; a kind of pot-herb, *Aloe Perfoliata*; also = *tarāṇi*, *Rosa Glandulifera*; also = *dantī*, a kind of flower, = *sahā*, *kumārī*, *gandhādhya*, *āru-keśarā*, &c.; a kind of perfume, commonly *cidā*; (*am*), *n*. cartilage [cf. *taruṇāsthī* below]; a sprout; [cf. *taluna*; cf. also *Gr. τέρην, téreiva*; Old Germ. *diorna*, 'maiden'; Old Island. *therna*.] — *Taruṇa-jvara*, *as*, *m*. a fever that lasts a week. — *Taruṇa-dadhī*, *ī*, *n*. coagulated milk five days old. — *Taruṇa-pīṭikā*, *f*. red arsenic. — *Taruṇābhāsa* ('*ṇa-ābh*'), *as*, *m*. a kind of cucumber. — *Taruṇāsthī* ('*ṇa-as*'), *ī*, *n*. 'soft-bone'; cartilage, gristle. — *Taruṇi-kaṭāksha-māla*, *as*, *m*., *N*. of a plant, = *tilaka*. — *Turuṇi-gaṇa*, *as*, *m*. a number of young women. — *Turuṇi-jana*, *as*, *m*. a young woman.

*Taruṇaka*, *as*, *m*., *N*. of a serpent-demon; (*am*), *n*. a sprout.

*Taruṇāya*, *nom. P. -yati*, &c., to bring forth; *A. taruṇāyate*, &c., to become or remain young or fresh.

*Taruṇīman*, *ā*, *m*. youth, juvenility.

**तरुट** *taruṭa*, *as*, *m*. the root of the lotus.

**तरुणक** *taruṇaka*, *am*, *n*. (probably a wrong reading for *taruṇaka*), *Ved.* a sprout.

**तर्क** *tark*, *cl. 10. P.* (ep. also *A.*) *tarkayati*, -*te*, *tarkayāmāsa*, *tarkayitum*, to suppose, conjecture, guess, suspect, make a guess, infer, express an opinion, try to discover or ascertain, reason, speculate about; to consider or regard as (with two acc.); to reflect, think of, recollect, have in one's mind, intend; to ascertain; to shine, to speak; [cf. *Lat. torqueo, torques, torcular, torvus*; *Goth. threihan*; *Angl. Sax. thringan*; *Old Germ. drayan*; *Mod. Germ. drehen*; *Goth. thagkyan*; *Lith. tikius*?].

*Tarka*, *as*, *m*. supposition, conjecture; reasoning, speculation, inquiry, meditation, discussion; doubt; the science of logic, logic; a system of doctrine founded on speculation or free thinking, a philosophical system (especially one of the six, viz. *Pūrva-mīmāṃsā*, *Uttara-mīmāṃsā*, *Nyāya*, *Vaiśeṣika*, *Sāṅkhya*, and *Yoga*); a name of the number six; (in logic) confutation, reduction to absurdity, a conclusion opposed to or disproving the premises; wish, desire; supplying an ellipsis; cause, motive; (*ā*), *f*. speculation, reasoning. — *Tarka-kārikā*, *f*., *N*. of a work setting forth the principles of the *Vaiśeṣika* phil. by *Jīva-rāja Dikshita*. — *Tarka-kaumudī*, *f*., *N*. of an elementary work on the *Vaiśeṣika* system. — *Tarka-grantha*, *as*, *m*. a treatise on reasoning, manual of logic. — *Tarka-āndrikā*, *f*., *N*. of an elementary exposition of the *Nyāya* philosophy. — *Tarka-jvālā*, *f*. 'the flame of speculation,' *N*. of a Buddhist work. — *Tarka-dīpikā*, *f*., *N*. of a commentary on the *Tarka-saṅgraha*. — *Tarka-prakāśa*, *as*, *m*. = *tarka-bhāṣā-prakāśa*. — *Tarka-pradīpa*, *as*, *m*., *N*. of a manual of *Vaiśeṣika* principles by

*Koṇḍa-bhaṭṭa*. — *Tarka-bhāṣā* or *tarkānubhāṣā* ('*ka-an*') or *tarka-paribhāṣā*, *f*., *N*. of a manual of the *Nyāya* phil. — *Tarkabhāṣā-prakāśa*, *as*, *m*. or *tarkabhāṣā-prakāśikā*, *f*. or *tarkabhāṣā-bhāva*, *as*, *m*. or *tarkabhāṣā-sāra-manjari*, *f*., *N*. of certain commentaries on this work. — *Tarka-manjari*, *f*., *N*. of a commentary on the *Tarka-kārikā* by the author of the original work. — *Tarka-mudrā*, *f*. a particular position of the hand. — *Tarkayukta*, *as*, *ā*, *am*, conjectured, suspected. — *Tarkaratna*, *am*, *n*., *N*. of a *Vaiśeṣika* disquisition by *Koṇḍa-bhaṭṭa*. — *Tarka-vāg-īśa*, *us*, *m*., *N*. of several writers on the *Nyāya* phil. — *Tarka-vidyā*, *f*. the science of reasoning or logic, a logical treatise. — *Tarka-sāstra*, *am*, *n*. the science of reasoning, logic; a philosophical work. — *Tarka-saṅgraha*, *as*, *m*., *N*. of a manual of the *Vaiśeṣika* branch of the *Nyāya* phil. by *Annam-bhaṭṭa*. — *Tarkasaṅgraha-dīpikā*, *f*., *N*. of a commentary on the preceding by the same author. — *Tarkābhāsa* ('*ka-ābh*'), *as*, *m*. apparent reasoning, fallacy in drawing conclusions, incompatibility of conclusion and premises. — *Tarkāmṛita* ('*ka-am*'), *am*, *n*., *N*. of an elementary work on the *Vaiśeṣika* doctrine by *Jagad-īśa Tarkānārka Bhaṭṭācārya*. — *Tarkāmṛita-śaṅkha*, *N*. of a commentary on the preceding work by *Gaṅgārāma Jaḍi*. — *Tarkāmṛita-taraṅgiṇī*, *f*., *N*. of a commentary on the *Tarkāmṛita* by *Mukunda Bhaṭṭa Gāḍegila*.

*Tarkāśa*, *us*, *ā*, *am*, inquiring, inquisitive, investigating; (*as*), *m*. a suppliant, a petitioner, an asker, an inquirer; a logician.

*Tarkaṇa*, *am*, *n*. conjecturing, reasoning, speculating.

*Tarkaṇīya*, *as*, *ā*, *am*, to be suspected, to be an object of the suspicion of others (with gen.); causing suspicion.

*Tarkayat*, *am*, *antī*, *at*, conjecturing, expecting, anticipating, doubting, &c.

*Tarkāri*, *f*. the tree *Sesbania Ægyptiaca*, a kind of gourd.

*Tarkīṇa* or *tarkīla*, *as*, *m*. the tree *Cassia Tora*, = *śakra-mārda*.

*Tarkita*, *us*, *ā*, *am*, investigated, examined, doubted, discussed, &c.; (*am*), *n*. conjecture, supposition.

*Tarkin*, *ī*, *inī*, *ī*, conjecturing, supposing; reasoning, skilled in speculation or philosophy; (*ī*), *m*. a logician, disputant, reasoner.

*Tarkuka*, *as*, *m*. a suppliant, beggar; [cf. *tarkaka*.]

*Tarkya*, *as*, *ā*, *am*, to be imagined or supposed, capable of investigation or reasoning.

**तर्कु** *tarku*, *us*, *us*, *m*.f. (said to be fr. *rt. kṛit*, with transposition of the consonants), a spindle, an iron pin upon which the cotton is first drawn out and which serves as the distaff, the cotton being next transferred from it to the wheel; [cf. *Gr. ἄ-τρακτος*.] — *Tarku-piṇḍa*, *as*, *m*. a ball of clay &c. at the lower end of a spindle to assist in giving it a rotatory motion. — *Tarku-pīṭha*, *as*, *ī*, *m*.f. or *tarku-pāṭhī*, *f*. a ball at the lower end of a spindle. — *Tarku-lānaka*, *as*, *m*. a concave shell or saucer which serves to hold the lower end of the spindle when whirled round. — *Tarku-sāṇa*, *as*, *m*. a small whetstone for sharpening spindles, &c.

*Tarkuśa*, *am*, *n*. drawing out the cotton upon the distaff or upon the wheel; spinning; (*ī*), *f*. a spindle, a distaff.

**तर्क्षु** *tarkshu*, *us*, *m*. = *tarakshu*, a hyena.

**तर्क्ष्य** *tarkshya*, *as*, *m*. nitre, saltpetre.

**तर्ज** *tarj*, *cl. 1. P.* (ep. also *A.*) *tarjati*, -*te*, *tatarja*, *tarjītum*, to threaten, menace; to blame, censure, reprove; *Caus. P.* (ep. also *A.*) *tarjayati*, -*te*, *-yitum*, to threaten; to scold, censure; to frighten, terrify; to deride, mock; [cf. *Old Germ. trug, druck, tringu, driuku*, 'to cheat'; *Angl. Sax. threagan*, 'to chide'; *thracian, thraec*; *Old Germ. dravyan*; *Mod. Germ. drohen*.]

*Tarjana*, *am*, *n*. threatening, blaming, censuring;

pointing at in ridicule or contempt; putting to shame, surpassing; wrath, anger; (*ā*), *f*. threatening, censuring; (*ī*), *f*. the fore-finger (as used for threatening).

*Tarjanīya*, *as*, *ā*, *am*, to be threatened, reprehensible.

*Tarjita*, *as*, *ā*, *am*, threatened, blamed, reviled; shamed, disgraced; (*am*), *n*. threatening, menace.

**तर्जिक** *tarjika*, *ās*, *m*. pl., *N*. of a country or people, perhaps to the north-west of India or Bokhara, the country of the *Tājiks*; (also *tāyika* or *tājika*.)

**तर्ण** *tarṇa* or *tarṇaka*, *as*, *m*. (perhaps corrupted fr. *taruṇa*), a calf.

**तर्णि** *tarṇi*, *is*, *m*. (fr. *rt. trī*), a float, a raft; the sun.

**तर्तरीक** *tartarika*, *as*, *ā*, *am* (fr. *Intens. of rt. trī*), being in the habit of passing or crossing over, a passenger; (*am*), *n*. a boat, a raft, a vessel.

*Tartarīya*, *as*, *ā*, *am*. See *taritārīya*, p. 365, col. 2.

**तर्द** *tard* (connected with *rt. trid*), *cl. 1. P. tartati*, &c., to kill, injure, hurt; cut through; [cf. *rt. trid*.]

*Tarda*, *as*, *m*., *Ved.* a species of bird; [cf. *Lat. turdus*.]

*Tardū*, *ūs*, *m*.f.? (fr. *rt. trid*, but said to be fr. *rt. trī*), a wooden ladle.

*Tardman*, *a*, *n*., *Ved.* a hole, an opening, a cleft.

**तर्षण** *tarpaṇa*, *as*, *ī*, *am* (fr. *rt. trīp*), satisfying, satiating, pleasing, refreshing [cf. *ghṛāṇa-tarpaṇa*]; (*as*, *am*), *m*. *n*. a kind of plant; (*ī*), *f*., *N*. of a plant, = *guru-skandha*, *sleshmanā*; (*am*), *n*. the becoming satisfied or satiated, the act of satiating, refreshing, pleasing; satisfaction given or received; the state of being pleased; satiety, fullness; pleasure; a religious rite, libation, presenting libations of water to the manes of the deceased or to the *Pitṛs* collectively, also to the gods, either generally or individually; gladdening; satiating the eyes, i. e. filling them with oil &c.; food; fuel used on sacrificial occasions or for lighting a sacrificial fire; a kind of sweetmeat (?). — *Tarpaṇa-vidhī*, *is*, *m*. a chapter of the *Smṛity-artha-sāra* by *Sṛidhara-svāmin* on funeral ceremonies &c. — *Tarpaṇēchhu* ('*ṇa-īc*'), *us*, *us*, *u*, desirous of satisfaction or of receiving after death the presentation of water called *Tarpaṇa*; (*us*), *m*. an epithet of *Bhīṣhma*.

*Tarpaṇīya*, *as*, *ā*, *am*, to be satiated or satisfied.

*Tarpayitavya*, *as*, *ā*, *am*, to be satiated or refreshed.

*Tarpayitvā*, *ind.* having satisfied.

*Tarpita*, *as*, *ā*, *am*, pleased, gratified, satisfied.

*Tarpīn*, *ī*, *inī*, *ī*, gratifying, giving pleasure or satisfaction; offering oblations to the manes, one who does so; (*inī*), *f*. the plant *Hibiscus Mutabilis* (*padma-lārīṇī*).

**तर्षित** *tarphitṛi*, *tā*, *trī*, *trī* (fr. *rt. trīph*), a killer, injurer.

**तर्ब** *tarb*, *cl. 1. P. tarbati*, &c., to go or move.

**तर्बट** *tarbaṭa*, *as*, *m*. a year; the plant *Cassia Tora*, = *śakra-mārda*.

**तर्मन** *tarmān*, *a*, *n*. (perhaps fr. *rt. trī*), the top or end of the sacrificial post; [cf. *su-tarman*; cf. also *Gr. τέρμα*; *Lat. terminus*.]

**तर्ष** *tarya*, *as*, *m*. (fr. *rt. trī*), *Ved.* (*Sāy.*) *N*. of a man.

*1. tarsha*, *as*, *m*. a raft or float; the ocean; the sun; [cf. *tarāṇi*.]

*2. tarsha*, *as*, *m*. (fr. *rt. trīsh*), thirst; wish, desire; Desire personified as a son of *Arka* (the sun) and *Vāsanā*.

*Tarshaṇa*, *am*, *n*. thirsting, thirst; desiring, wish, desire.

Tarsham, ind. thirsting, being thirsty.  
Tarshita, as, ā, am, thirsting, athirst, thirsty; desiring, wishing for; [cf. trishita.]

Tarshula, as, ā, am, wishing, desiring; in a-tarshula, without desire.

Tarshyāvat, ān, atī, at, Ved. thirsty.

तर्ह्य tarhaṇa, as, ī, am (fr. rt. trih), Ved. injuring, crushing, bruising; [cf. dasyu-tarhaṇa.]

तर्हि tarhi, ind. (fr. the pronom. base 2.ta), at that time, then, at that moment, in that case; in the mean time; (this word occurs in the Veda, but is rarely found in the earlier epic poetry); yadā—tarhi, when—then; yadi—tarhi, yatra—tarhi, ced—tarhi, if—then; [cf. tarhi, karhi, yarhi.]

तल tal, cl. I. 10. P. talati, tālayati, &c., to be full or complete; to fix, found; to establish; to be fixed; to accomplish a vow; (according to others a Sautra root.)

तल tala, as, am, m. n. (perhaps fr. rt. stri), surface, a level surface, the flat roof of a house; (often used in composition with only a slight alteration of the sense of the word to which it is added, but explained by lexicographers to mean 'essential nature,' e. g. mahi-tala, the very earth, the surface of the earth, earth itself; nabhas-tala, the sky, heaven); the inner side or palm of the hand with extended fingers (in pāni-tala, &c.); the sole of the foot (in pāda-tala); the fore-arm; a span; a slap or clap with the hand, (anyonyasya talān daduḥ, they slapped each other with the palms of the hands); depth, lowness, inferiority of position, the under part, the part underneath, lower part, base, bottom; a hole, a pit, a chasm; tale, ind. at the bottom, under, beneath; (am, ā), n. f. a leathern fence worn by archers on the left arm [cf. tala-tra and tala-trāṇa]; (as), m. an epithet of Siva [cf. tāla and u-tala]; the palmyra-tree, = tāla; the hilt or haft or handle of a sword &c.; pressing the strings of a lute with the left hand; a division of hell; (am), n. a wood; a pond; cause, origin, motive, the root or seed of events; [cf. a-tala, jihvā-t°, dharanī-t°, ni-t°, pra-t°, mahā-t°, rasā-t°, vi-t°, su-t°; cf. also Hib. talamh, 'the world, earth'; Lat. tellus.] — Tala-gḥāta, as, m. a slap with the palm of the hand.

— Tala-tas, ind. from the bottom. — Tala-tāla, as, m. clapping the bands; [cf. tāla-śabda.] — Tala-tra or tala-trāṇa, am, n. (hand or arm-guard), the leathern glove of an archer. — Talatra-vat, ān, atī, at, wearing a leathern glove (as an archer). — Talaprahāra, as, m. a slap or blow with the palm of the hand or with a claw. — Tala-mukha-hasta, as, m. a particular position of the hand with the palm expanded. — Tala-yukta, as, ā, am, furnished with a handle or haft. — Tala-yuddha, am, n. a fight carried on with the palms of the hands, a fight. — Talaloka, as, m. the lower regions, nether world; [cf. talātāla, rasātāla, a-tala.] — Tala-sāraka, am, n. a martingale, a strap passing between the fore-legs of a horse; a kind of trough or vessel from which horses are fed (?). — Tala-stha or tala-sthita, as, ā, am, remaining beneath. — Tala-hridaya, am, n. the centre of the sole of the foot. — Talān-gulī ('la-an°), is, f. a toe. — Talācī, f. (fr. tala and rt. aic), a mat, one made of reeds or bamboos. — Talātāla ('la-at°), am, n. the fourth of the seven divisions of the infernal regions; [cf. a-tala, mahā-t°, rasā-t°, vi-t°, su-t°.] — Tala-kshana ('la-ik°), as, m. a hog ('looking downwards'). — Talottama ('la-ul°), as, am, m. n. (?), cover, site (?). — Talodara ('la-ud°), as, ā or ī, am, having a protuberant belly or one that hangs down (?); (ī), f. a mistress or wife. — Talodā ('la-ud), f. a river ('whose water flows downwards').

Talaka, am, n. a large pond; [cf. talla.]

Talakoṭa, a kind of plant.

Talika, f. a martingale; [cf. tala-sāraka.]

1. talita, as, ā, am, fixed, placed, having a bottom; [cf. 2. talita next col.]

Talin, ī, inī, ī, wearing the leathern fence called Tala (as an archer).

तलमीन tala-mīna, a various reading for nala-mīna, q. v.

तलव talava, am, n., Ved. a musician. — Talava-kāra, ās, m. pl., N. of a school of the Sāma-veda. — Talavakāropanishad ('ra-up°), t, f. = kenopaniśhad.

तलवारण talavāraṇa, am, n. a sword; [cf. taravāri; Beng. talvār; Hind. تلوار.]

तलाशा talāśā, f., Ved. a kind of tree.

तलित 2. talita, am, n. fried meat. (For 1. talita see col. I, under tala.)

तलिन talina, as, ā, am (said to be fr. rt. tal), thin, spare, meagre, delicate; small, little; clear, clean; separate, having spaces or interstices; below, situated under or beneath [cf. tala]; (am), n. a bed, a couch or cot; (a various reading for talīma.)

तलिम talima, am, n. ground prepared for the site of a dwelling &c. (kuṭṭīma); a bed, a couch or cot [cf. talina and talpa]; an awning; a scymitar, a large sacrificial sword or knife.

तलीञ्च talīdyā, Ved. a particular part of the body.

तलुक्ष taluksha, as, m., N. of a man; [cf. taruksha.]

तलुन taluna, as, ī, am (for taruṇa, q. v.), young; (as), m. a youth; air, wind; (ī), f. a girl, a young woman.

तल्क talka, am, n. a wood, a forest; [cf. tala.]

तल्प talpa, as, am, m. n. (in the earlier language m., in the later n.; perhaps fr. rt. stri, but according to others fr. rt. tal or fr. rt. trip), a couch, bed, sofa; a wife; the seat of a carriage; an upper story, a room on the top of a house, a turret, a tower or keep; (in the Atharva-veda XIII. 1, 17, talpā occurs.) — Talpa-kīṭa, as, m. 'a bed-insect,' a bug. — Talpaga, see under guru. — Talpa-giri, is, m., N. of a mountain. — Talpa-ja, as, ā, am, brought forth in or on a marriage-bed; born of a wife (as a son by an appointed substitute). — Talpa-śvan, ā, arī, a, or talpe-saya, as, ā, am, Ved. resting on a couch.

Talpaka, as, m. a maker of beds or sofas.

Talpana, am, n. (fr. a nom. formed fr. talpa), an elephant's back, the exterior muscles of the back.

Talpi-kṛita, as, ā, am, made into a bed or couch.

Talpya, as, ā, am, Ved. belonging to a bed; worthy of a couch or sofa; born in a marriage-bed.

तल्ल talla, as, m. a reservoir, a large pond, a tank or Talao; (ī), f. a young woman; N. of the wife of Varuṇa; a boat; (am), n. a pit, a hole; [cf. tala and talaka.]

तल्लक्ष्य tal-lakshana. See undertad, p. 361.

तल्लज talluja, as, m. excellence, happiness; (also attributively) excellent, happy; used in apposition as an epithet (e. g. kumārī-tallaja, an excellent maiden; go-tallaja, the best of cows.)

तल्लह tallaha (?), as, m. a dog.

तल्लिका tallikā, f. a key; [cf. tāli.]

तल्ल talva, am, n. scent arising from the rubbing of fragrant substances.

तल्लक talvaka, as, ā, am, thine; (perhaps an incorrect form for tāvaka.)

तल्लक्षीर talvakhīra (a corruption of tvak-kshīra), am, n. manna of bamboo (commonly Tabāshīr); a N. applied to a kind of extract of wheat, barley, rice, &c., (or, according to some, a kind

of milk and water), = payah-kshīra, yava-ja, yavajodbhava (commonly Tōshākshīra); (ī), f. a kind of Curcuma (gandha-patṭrā). — Tavakshīry-ekapattrikā, the single-leaved Tavakshīri, turmeric, Curcuma Zedoaria.

तवर tavara, a particular high number.

तवराज tavarāja, as, m. a sort of sugar prepared from a species of Hedysarum (yavāsa-śarkarā). — Tavarājodbhava-khaṇḍa ('ja-ud°), as, m. a sort of hard sugar prepared from the preceding.

तवस् tavas, ās, ās, as (fr. rt. 2. tu), Ved. strong, powerful, courageous, efficacious, energetic; an epithet of Rudra, the Maruts, Indra, Parjanya, Agni, Pūshan; (ās), m. power, strength, courage; [cf. pra-tavas.] — Tavasa-vat, ān, atī, at, Ved. powerful, strong, an epithet of Soma.

Tavasya, am, n., Ved. strength, efficacy; courage; (Sāy.) an oblation which increases the strength.

Tavāgā (fr. tavā, a derivative of rt. 2. tu, and go?), an epithet of a bull; (but in the Pada-pāṭha this word is not considered as a compound, and by Sāy. it is said to mean) of great strength.

Tavisha, as, ā, am, Ved. powerful, strong, energetic, efficacious; courageous; (as), m. the ocean, sea; heaven, paradise; (ī), f. power, strength, violence, courage, (inst. plur. tarishūbhis, powerfully, violently); the earth; a river; N. of a daughter of Indra; (am), n. power, strength. — Tavishi-mat, ān, atī, at, Ved. powerful, violent, epithet of the winds. — Tarishīvat, ān, atī, at, Ved. powerful, strong, an epithet of Indra.

Tavishīya, nom. P., Ved. tavishīyati, &c., to be strong or violent or courageous, to make effort; (Sāy.) to wish for power or strength; [cf. tavishīya.]

Tavishīyu, us, us, u, Ved. spirited (as a horse); violent, epithet of the Maruts; (Sāy.) evincing strength.

Tavishya, nom. A., Ved. tavishyate, &c., to be strong or violent, have courage.

Tavishyā, f., Ved. violence, force.

Tavīyas or tavyas, ān, asī, as (compar. of tavas), stronger, very strong, powerful, rich; (generally found in the phrase tavasas tavīyān, stronger than the strong.)

Tavisha, as, m. the ocean; heaven; gold; (ī), f., N. of a daughter of Indra; [cf. tavisha.]

1. tavya, as, ā, am, Ved. powerful, strong, grown strong. (For 2. tavya see below.)

तवारिसाण tavārisaṇa, N. of a place.

तविपुला ta-vipulā, f. a particular metre.

तव्य 2. tavya, a kṛit affix by means of which the future passive participle is formed from roots.

तव्यी taṣṭī, f. in astron., trigon. = तल्लिथ.

तष्ट taṣṭa, as, ā, am (fr. rt. taksh), pared, hewn, cut, chiseled, split, made thin; fashioned.

Taṣṭrī, tā, m. a carpenter, a builder, a builder of chariots; a N. of Viśva-karman, the architect of the gods; N. of one of the twelve Ādityas; [cf. trashtri.]

तस् tas, cl. 4. P. tasyati, &c., to fade away, become exhausted, perish, wane; to throw down; to cast upwards, reject, cast; [cf. rt. tans and Eng. toss.]

तसर tasara, am, as, n. m. (?), (fr. rt. tans?), Ved. a shuttle.

तसिर tasīra, in astron. = tāsīra, = تاسير.

तस्कर taskara, as, m. (said to be derived fr. atas and rt. kṛi); according to others fr. tad and rt. kṛi), a thief, a robber; (at the end of a comp.) anything bad or contemptible [cf. śaura]; (in astron.) N. of certain Ketus; a kind of pot-herb, Trigonella Corniculata; a tree, Vangueria Spinosa [cf. madana]; the ear; (ī), f. a passionate woman; N. of several

plants, a sort of Mimosa, = *taskara-sāyū*, Leea Hirta, &c. = *Taskara-tā*, f. or *taskara-tva*, am, n. thievishness, thieving, theft; catching by means of the ear, hearing. = *Taskara-pat*, ind. like a thief. = *Taskara-sāyū*, us, m. the plant Leea Hirta.

**तस्तुव** *tastuva*, am, n., Ved. an antidote against poison (?).

**तस्यु** *tasthu*, us, us, u (fr. the weakest cases of *lasthivas*, perf. part. of rt. *sthā*), stationary, immovable, motionless.

**तस्दी** *tasdi*, in astron., hexagon, = تسديس.

**तस्मात्** *tasmāt*, ind. (abl. of the pronom. base 2. *tā*), from that, on that account, therefore, (correlative to *yasmāt* and *yad*.)

**ताक्षक** *tākshaka*, as, ī, am (fr. *takshakiyā*), relating or belonging to Takshakiyā.

**ताक्षश्या**, as, m. (fr. *takshan*), the son of a woodcutter or carpenter.

**ताक्षशिला**, as, ī, am, coming or produced from Takshashilā.

**ताक्षश्या**, as, ī, am (fr. *takshan*), fit for a carpenter; (as), m. the son of a carpenter.

**ताक्षब्ध** *tākshabdyā*, am, n. (fr. *tākshabda* [*taḍ + śabda*]), having that name or the name of that, the being called or named after that.

**ताक्षीलिक** *tākshīlika*, as, ī, am (fr. *tākshīla* or *tākshīlyā*), a N. given to an affix when it denotes 'having a particular inclination or custom.'

**ताक्षील्या**, am, n. the being accustomed to that, doing anything regularly, consuetude.

**ताजक** *tājak*. See *tājat*.

**ताजक** *tājaka* and *tājika*, am, n., N. of certain astronomical books translated from the Arabic and Persian (e.g. *tājika-ḥyotir-maṇi*, *tājaka-pād-dhātī*, *tājaka-śāstra*, *tājaka-sāra-sudhā-nidhi*, *viśvanātha-tājaka*, &c.).

**ताजत्** *tājat* or sometimes *tājak*, ind., Ved. suddenly, abruptly, (opposed to *śiram*). = *Tājad-bhanga*, as, m, Ved. a species of very fragile wood; [cf. *kovidāra*.]

**ताजिक** *tājika* or *tājika*, N. of a district; also = *tājaka*, q. v.

**ताङ्क** *tāṅka*, as, m. an ornament for the ear, a large sort of ear-ring; [cf. *tāṅka*.]

**ताटस्थ** *tāṭasthya*, am, n. (fr. *taṭa-stha*, a by-stander), proximity; indifference, disregard, exemption from attachment or aversion, neutrality.

**ताड** *tāḍa*, as, ā, am (fr. rt. *taḍ*), beating, striking; (as), m. a blow, thump, knock, beating, whipping, chastisement; sound, noise; a handful of grass, corn, &c., a sheaf; a mountain; a kind of grass, *Andropogon Serratus*, = *devatāḍa*; [cf. *tāḍi* next col.] = *Tāḍa-gha*, as, ā, am, beating with a whip or strokes of any kind; (as), m. a blacksmith (?). = *Tāḍa-ghāta*, as, m. an artificer who beats or hammers, a smith. = *Tāḍa-vakra*, N. of a district.

**Tāḍakā**, f., N. of a Yakshiṇī or female fiend, daughter of Su-ketu, wife of Sunda, and mother of Māritā, (she was changed into a Rākshasī by Agastya, whose devotions she had disturbed, and was afterwards killed by Rāma, see *Rāmāyaṇa* I. 28); the large dark-green pumpkin. = *Tāḍakā-phala*, am, n. large cardamoms.

**Tāḍakāyana**, as, m., N. of a Rishi.

**Tāḍana**, as, ā, am, beating, whipping, striking, hitting, hurting; (am), n. the act of striking, beating, thumping, whipping, chastising, a stroke, blow; (in astron.) touching, partial eclipse; (ā), f. striking; (ī), f. a whip.

**Tāḍanīya**, as, ā, am, to be beaten, punishable.

**Tāḍayitri**, tā, tri, tri, a striker, beater, thumper, who or what beats or strikes.

**Tāḍayitvā**, ind. having beaten or struck.

**Tāḍāta**, as, ā, am, struck, beaten, chastised.

**Tāḍula**, as, ā, am, beating, who or what beats or strikes, punishing with blows.

**Tāḍya**, as, ā, am, to be beaten or chastised or punished, punishable.

**Tāḍyamāna**, as, ā, am, being beaten or struck; suffering blows, undergoing a beating; (as), m. a musical instrument which is struck (as a drum &c.).

**ताडङ्क** *tāḍaṅka*, as, m. or *tāḍapattra*, am, n. a kind of ear-ring or ornament of the ear; [cf. *tāṅka*.]

**ताडाग** *tāḍāga*, as, ī, am (fr. *tāḍāga*), being in tanks, coming from ponds (as water &c.).

**ताडि** *tāḍi*, is or ī, f. (for *tāḍī*), a kind of palm, *Corypha Taliera*; (ī), f. a kind of ornament.

**ताण्ड** *tāṇḍa*, as, m. (fr. *taṇḍa* or *taṇḍā*), N. of an old sage; (am), n., N. of a Brāhmaṇa.

**Tāṇḍaka**, am, n., N. of a Brāhmaṇa.

**ताण्डव** *tāṇḍava*, as, am, m. n. dancing, especially with violent gesticulation, and particularly applied to the frantic dance of the god Śiva and his votaries; (in prosody) a tribrach or foot of three short syllables; a sort of grass, *Saccharum Procerum*.

— *Tāṇḍava-tālika*, as, m. an epithet of Nandin the door-keeper of Śiva. = *Tāṇḍava-priya*, as, m. an epithet of Śiva ('fond of the Tāṇḍava dance'). = *Tāṇḍava-brāhmaṇa*, perhaps a wrong reading for *tāṇḍaka-brāhmaṇa*.

**Tāṇḍavita**, as, ā, am, moving round in a wild dance; dancing; fluttering; frowning.

**Tāṇḍi**, ī, n., N. of a manual of the art of dancing; the science of dancing.

**Tāṇḍin**, ī, m., N. of a writer on prosody; (*śāstra*), m. pl., N. of a Vedic school founded by a pupil of Vaiśampāyana. = *Tāṇḍi-brāhmaṇa*, am, n., N. of a Brāhmaṇa belonging to this school.

**Tāṇḍya**, as, m., N. of a preceptor; (am), n., N. of a Brāhmaṇa belonging to the Sāma-veda, to which there is a commentary by Śāyana.

**Tāṇḍyānī**, f. a patronymic from Tāṇḍya.

**तात्** *tāt*, ind. (an obsolete abl. fr. the pronom. base 2. *tā*), Ved. thus, in this way.

**तात** *tāta*, as, ā, am (said to be fr. rt. 3. *tan*), venerable, reverend, respectable, dear; (as), m. a father; a term of affection or endearment addressed to any person, but especially to a junior or inferior, as to a child or pupil (e.g. *he tāta*, O child!); any person for whom one feels pity; [cf. Lat. *tata*: Gr. *τάτα*: Boh. *tata*, 'father': Lith. *tėta*, *tėtis*, 'daddy'; *teta*, 'aunt': Old Germ. *toto*: Low Germ. *teite*, 'daddy, dad.']. = *Tāta-gu*, us, us, u, agreeable to a father, paternal, fatherly, relating or belonging to a father; (us), m. a paternal uncle.

— *Tāta-ḥyayitri*, *tryau*, f. du. father and mother, parents. = *Tāta-tulya*, as, ā, am, like a father, paternal; (as), m. a paternal uncle or the most respectable of a man's male relations.

**Tātala**, as, m. a fatherly relative, one who may be considered as a father; an iron club or spike; sickness, disease; cooking or maturing; heat, physical or morbid; (as, ā, am), hot.

**Tāti**, is, m. offspring, a son.

**Tātya**, as, ā, am, Ved. paternal, fatherly.

**तातन** *tātana*, as, m. a wagtail.

**तातृपि** *tātṛipi*, is, is, i (fr. Intens. of rt. *trip*), Ved. satisfying, delighting much.

**तातृषया** *tātṛishāya*, as, ā, am (perf. part. fr. rt. 1. *trish*), Ved. thirsting, very thirsty.

**तात्कर्म्य** *tātkarmya*, am, n. (fr. *tat-karman*), sameness of occupation.

**तात्कालिक** *tātkālika*, as, ā or ī, am (fr. *tat-kāla*), 'lasting that time,' lasting equally long, happening at that time, simultaneous, contemporary,

instantly appearing; happening immediately or without delay; relating to any particular moment of time.

**Tātkālyā**, am, n. simultaneousness.

**तात्तलि** *tāttali*, is, m., N. of a man.

**तात्विक** *tātvika*, as, ī, am (fr. *tattva*), accordant with reality, real, true, essential.

**तात्पर्य** *tātparya*, am, n. (fr. *tat-para*), aim, reference to any object (with loc.), object, purpose, intent, design; meaning, scope, purport; explanation; *tātparyatas* or *tātparyeṇa*, ind. with this intention, with this aim or object. = *Tātparyā-parisuddhi*, is, f., N. of a work by Udayana. = *Tātparyā-bodhinī*, f., N. of a commentary on a philosophical work called *Citra-dīpa*. = *Tātparyārtha* ('*ya-ar*'), as, m. the meaning or purpose of a sentence.

**Tātparyaka**, as, ikā, am, aiming at, intending, meaning.

**तात्या** *tātya*. See under *tāta*, col. 2.

**तास्तोम्य** *tāstomya*, am, n. (fr. *tat-stoma*), sameness of praise.

**तास्त्य** *tāsthya*, am, n. (fr. *tat-stha*), the residing in that, the being contained in.

**ताथाभाव्य** *tāthābhāvya*, as, ā, am (fr. *tāthābhāva*), a N. for the Svarita accent at the end of the first member of a compound when an Udātta syllable immediately follows, (the low-sounding vowel in such a position cannot strictly be called either Svarita or Anudātta-tara, and a new name is therefore given to it; this may often happen in the case of two separate words, but the vowel is then called Anudātta-tara.)

**तादर्थिक** *tādāṛthika*, as, ī, am (fr. *tad-ārtha* or *tādārthya*), destined or intended for that.

**Tādārthya**, am, n. the being destined or intended for that, the having that or the same object, identity of aim, object; relation to; sameness or precision of meaning.

**तादात्म्य** *tādātmya*, am, n. (fr. *tad-ātman*), sameness of nature or character, identity, unity.

**तादीना** *tādīnā*, ind. (fr. *tadī* = *tadi*, a correlative of *yadi*, and affix *tna*?), Ved. at that time.

**तादुरी** *tādūrī*, f., Ved. epithet of a frog (explained by Durga as either *tarāṇa-sīlā*, able to swim, or *tāvad udaram*, consisting only of a belly; perhaps a wrong reading for *tādūrī*, as if fr. rt. *taḍ*; cf. also *dardura*, 'a frog').

**तादृक्ष** *tā-dṛiksha*, as, ī, am (fr. the pronom. base 2. *tā* and *dṛiksha* fr. rt. *dṛiṣ*), such like, such a one, like that, like him, &c.

**Tā-dṛiṣ**, k, k (Ved. nom. m. f. *tādṛiṣ*), like that, such like, like him or it, &c.; (k), ind. in such a manner. = *Tādṛiḥ-guṇa*, as, ā, am, of such qualities. = *Tādṛiḥ-rūpa*, as, ā, am, of such a shape or form. = *Tādṛiḥ-vidha*, as, ā, am, of such a kind, of such qualities, being in this situation.

**Tā-dṛiṣa**, as, ī, am, such like, such a one; *yā-dṛiṣas tādṛiṣas*, anybody whosoever; [cf. *Prāk. tāriṣa*; Gr. *ταλικος*; Dor. *ταλικος*; Slav. *tolik*; Lat. *talis*.]

**तादृष्य** *tādṛshya*, am, n. (fr. *tad-dharman*), sameness of law, analogy.

**तादृहित** *tādṛhita*, as, ī, am (fr. *tad-dhita*), formed with a Taddhita affix.

**तादृष्य** *tādṛshya*, am, n. (fr. *tad-rūpa*), oneness or sameness of form, figure, &c.

**तान** *tāna*, as, m. (fr. rt. 3. *tan*), a thread, a fibre; a tone, a protracted tone, the key-note (in music); a monotonous tone (in reciting, also called *Eka-śruti*); (am), n. expanse, extension; an object of sense; [cf. Gr. *τόνος*.] = *Tāna-karman*, a, n.

tuning the voice previously to singing; running over the notes to catch the key.

**तानव** *tānava*, *am*, n. (fr. *tanu*), thinness, spareness, meagreness, smallness. — *Tānava-kṛit*, *t*, *t*, *t*, diminishing, causing thinness.

*Tānavya*, *as*, m. a patronymic from Tanu; (the fem. is *tānavyāyani*.)

**तानूनपात** *tānūnapāta*, *as*, *ī*, *am* (fr. *tanū-napāt*), relating to Tanū-napāt, addressed to that form of Agni.

*Tānūnaptra*, *am*, n. (fr. *tanū-naptri*), a ceremony in which Tanū-napāt is invoked and the oblation touched by the sacrificer and the priests as a form of adjuration; (*as*, *ī*, *am*), used or employed in this ceremony, (as clarified butter &c.)

**तानूर** *tānūra*, *as*, m. a whirlpool; [cf. *tālūra*.]

**तान्त** *tānta*, *as*, *ā*, *am* (fr. rt. *tam*), wearied, fatigued, distressed; languid, languishing; faded, withered, blighted; a mystical N. of the letter *d*. — *Tānta-nayana*, *as*, *ā*, *am*, having languid or languishing eyes.

**तान्तव** *tāntava*, *as*, *ī*, *am* (fr. *tantu*), made of thread; (*am*), n. spinning, weaving; a web; a woven cloth.

*Tāntavya*, *as*, m. a patronymic from Tantu; (the fem. is *tāntavyāyani*.)

*Tāntuvāya*, *as*, m. (fr. *tantu-vāya*), the son of a weaver.

**तान्त** *tānta*, *as*, *ī*, *am* (fr. *tantra*; rt. 3. *tan*), strunged, having wires or strings (as a musical instrument); relating to the Tantras &c.; (*am*), n. the music of a strunged instrument.

*Tāntrika*, *as*, *ī*, *am*, completely versed in any science or system, a scholar; a philosopher; relating to the Tantras, taught or contained in them, following them, &c.; *tāntrikī sañjñā*, a technical name; (*as*), m. a follower of the Tantra doctrine or mystical system of the Tantras.

**तान्द** *tāndana* (?), *as*, m. wind.

**तान्य** *tānva*, *as*, *ī*, *am* (fr. *tanū*), Ved. belonging to one's own body or person, personal; (*as*), m. a patronymic from Tanva; (*am*), n., N. of a Sāman called after Tanva; (*as*, *ā*, *am*), forming the warp of a web, woven, spun; (Sāy.) a cloth for filtering the Soma; (perhaps for *tanva* by a metrical lengthening of the first syllable.)

*Tānvanga*, *as*, m. a patronymic from Tanv-anga.

**ताप** *tāpa*, *as*, m. (fr. rt. 2. *tap*), heat, glow, burning, torment, pain (mental or physical); fever; sorrow, affliction, distress; (*ī*), f., N. of the Tapā or Surat river; N. of the Yamunā or Jumnā river; [cf. *paśāt-tāpa*.] — *Tāpa-hara*, *as*, *ī*, *am*, removing heat; cooling; consoling, alleviating distress; (*ī*), f. a dish, a sort of soup of pulse and grain, first fried with ghee and turmeric and afterwards boiled with salt and sugar. — *Tāpī-ja* or *tāpī-samudbhava*, *as*, *ā*, *am*, produced near or occurring near the river Tapā; pyrites or another kind of mineral substance; a kind of gem. — *Tāpesvara-tīrtha* (*pa-is*), *am*, n., N. of a Tīrtha. — *Tāpy-utthasañjñāta*, *am*, n. = *tāpya* below.

*Tāpaka*, *as*, *ā*, *am*, heating, burning, inflaming; (*as*), m. fever, morbid heat.

*Tāpatya*, *as*, *ā*, *am*, relating to Tapāt (q. v.), treating of her; a metronymic from Tapāt, epithet of Kuru, also of Arjuna.

*Tāpana*, *as*, *ī*, *am*, burning, inflaming, heating, distressing [cf. *indra-t* and *čandra-t*]; (*as*), m. the sun; the hot season; the sun-stone [cf. *sūrya-kānta*]; N. of one of the arrows of the god of love; (*am*), n. burning; distressing, chastising; a division of hell; gold; [cf. *tapana*.]

*Tāpaniya*, *as*, *ā*, *am* (fr. *tapāniya*), golden,

made of gold; (*ās*), m. pl., N. of a school of the Vājasaneyi-sarphitā or White Yajur-veda. — *Tāpanī-yopanishad* (*Čya-up*), *t*, *f*, N. of an Upanishad.

*Tāpayāna*, *as*, *ā*, *am*, warming, burning, illuminating.

*Tāpayishṇu*, *us*, *us*, *u*, Ved. heating, burning, causing pain.

*Tāpasāta*, *am*, n. (fr. *tapas-āt*), N. of a sacrificial ceremony of long continuance; (*as*, *ī*, *am*), an epithet of the sacrificial fire used at this ceremony.

*Tāpasa*, *as*, *ī*, *am* (fr. *tapas*), performing penance, a practiser of austerities; devout; a hermit; a devotee, an ascetic; relating to religious penance or to an ascetic; (*as*), m., N. or epithet of a Hotṛi; a kind of crane, Ardea Nivea, = *vaka*; a kind of sugar-cane; a kind of plant, = *damanaka*; (*ī*), f., N. of two plants, viz. Curcuma Zedoaria and Jaṭāmāṅsi; (*am*), n. the leaf of the Laurus Cassia, = *tamāla-pattra*; [cf. *tāpasa-ja*.] — *Tāpasa-ja*, *am*, n. the leaf of the Laurus Cassia. — *Tāpasa-taru*, *us*, m. or *tāpasa-druma*, *as*, m. the tree of the ascetics, Terminalia Catappa [cf. *inguda*] or Putranjiva Roxburghii. — *Tāpasadruma-sannibhā*, *f*, a kind of plant, = *garbha-dātri*. — *Tāpasa-pattri*, *f*, the plant Artemisia Indica. — *Tāpasa-priya*, *as*, *ā*, *am*, dear to ascetics; (*as*), m. the tree Buchanania Latifolia, = *priyāla*; (*ā*), f. a kind of sugar-cane; a grape; Ganitrus Sphærica; Chironia Sapida, = *rudrāksha*. — *Tāpasa-vṛkṣa*, *as*, m. = *tāpasa-taru*. — *Tāpasādhyushita* (*sa-adh*), *as*, *ā*, *am*, inhabited by hermits. — *Tāpasāranya* (*sa-ar*), *am*, n. a wood of hermits. — *Tāpaseshta* (*sa-ish*), *as*, m. the tree Buchanania Latifolia.

*Tāpasya*, *am*, n. asceticism, the condition of a devotee, penance.

*Tāpāyana*, *ās*, m. pl., N. of a school of the Vājasaneyi-sarphitā or White Yajur-veda.

*Tāpika* in *jala-tāpika*, *q. v*.

*Tāpita*, *as*, *ā*, *am*, heated, inflamed, distressed, pained.

*Tāpin*, *ī*, *inī*, *ī*, oppressed by heat, morbid, suffering from disease (moral or physical); anything heated or glowing; (*ī*), m. one of the deified saints of the Buddhists; (*inī*), f. a N. of the letter *v*; [cf. *jala-tāpika*.]

*Tāpya*, *as*, *am*, m. n. or *tāpyaka*, *am*, n. a mineral substance, sulphuret of iron.

**तापिच्छ** *tāpīccha* or *tāpinēha*, *as*, m. the plant Xanthochymus Pictorius; [cf. *tamāla*.]

*Tāpīja*, *as*, m. the plant Xanthochymus Pictorius; (*am*), n. = *tāpīja*, *tāpya*, sulphuret of iron.

**तापित** *tāpita* or *tāpita* or *tāpita*-*deśa*, *as*, m., N. of a country.

**तापीमाहात्म्य** *tāpī-māhātmya*, *am*, n., N. of a part of the Skanda-Purāna.

**तावरिसाणु** *tābarisaṇu*, N. of a country.

**तावुव** *tāvuvā*, *am*, n., Ved. an antidote against poison.

**ताम** *tāma*, *as*, m. (fr. rt. *tam*), an object of terror; fault, defect, vice; anxiety, distress, desire.

**तामर** *tāmara*, *am*, n. water; ghee or oiled butter.

**तामरस** *tāmarasa*, *am*, n. a red-coloured lotus; gold; copper [cf. *tāmra*]; a metre consisting of four lines of twelve syllables each; (*as*), m. a kind of crane, Ardea Sibirica; (*ī*), f. a lotus pond.

**तामलकी** *tāmalakī*, *f*, the tree Flacourtia Cataphracta.

**तामलिप्त** *tāmalīpta*, *ās*, m. pl., N. of a people in the south of Bengal; (*am*, *ī*), n. f., N. of the city and district inhabited by this people, the modern Tamlook or Tamoluk in the district of Midnapore; (also called *tamoliptī*, *tāmralīpta*, *dāmalīpta*; cf. also *tamālikā* and *tamālinī*.)

**तामस** *tāmasa*, *as*, *ī*, *am* (fr. *tamas*), dark; of or belonging to darkness; affected by or appertaining to the third quality or that of darkness (vice, ignorance, &c.); ignorant, vicious, malignant; relating to Manu Tāmasa; (*as*), m. a malignant or mischievous person, a villain, an incendiary; a snake; an owl; N. of the fourth Manu; N. of one of the attendants of Śiva; (*ī*), f. night; sleep; an epithet of Durgā; N. of a river, = *jaṭāmāṅsi* (in this sense a wrong reading for *tāpasi*); (*am*), n. darkness [cf. *andha-tāmasa*]; *tāmasi tanūs*, the form assumed by the Deity for the destruction of the world; *tāmasi śaktis*, the faculty of Tamas. — *Tāmasa-kūlaka*, *as*, m., N. of certain astronomical Ketus. — *Tāmasa-guṇa*, *as*, m. the quality of darkness; see *guṇa*. — *Tāmasa-tīna*, *as*, *ā*, *am*, (in the Śāṅkya phil.) one of the forms of a *taśṭi*, dissatisfaction. — *Tāmasa-vana*, *am*, n. 'the dark wood,' N. of a forest.

*Tāmasika*, *as*, *ī*, *am*, dark, obscure, of or belonging to the quality of darkness, derived from it, teaching lessons so characterized, &c.

**तामि** *tāmi*, *is* or *ī*, *f*. (fr. rt. *tam*), restraining or keeping in the breath until it produces exhaustion; (also said to = *tami*, night.)

**तामिस** *tāmisra* (fr. *tamisra*), scil. *paksha*, the dark half of the month, the time from full moon to new moon; (*as*), m. a Rākshasa (as going about in the dark); indignation at being disappointed or slighted, anger, one of the five forms of Avidyā in the Śāṅkya system; a division of hell, that of deep gloom.

**तामु** *tāmu*, *us*, m., Ved. a praiser; (a various reading has *stāmu*.)

**तामूली** *tāmūlī*, *f*, N. of a kind of plant.

**तामूल** *tāmūla*, *am*, *ī*, n. f. (said to be fr.

rt. *tam*), betel, Piper Betel, or rather its pungent and aromatic leaf, which together with the areca-nut and catechu and sometimes caustic lime and spices is eaten or chewed very generally by the natives of the east, acting as a carminative and antacid tonic. It is called Pān (fr. *parva*, 'a leaf,' the name betel being connected with *viṭikā*, q. v.), and is presented to guests and visitors, and sometimes sent to relations and friends at family festivals, inclosed in gold or silver paper; (*am*), n. the areca-nut; (*as*), m. Bengal Saṇa or Crotonaria Juncea. — *Tāmūla-karanka*, *as*, m. the Pān-dā or betel-box, (this box generally resembling a Karanka or hollowed cocconut.) — *Tāmūla-dā* or *tāmūla-dāyaka* or *tāmūla-dhara*, *as*, m. the betel-bearer (who attended on kings and great men). — *Tāmūla-pattra*, *am*, n. betel-leaf; (*as*), m. the Dioscorea Globosa; [cf. *piṇḍalu*.] — *Tāmūla-petikā*, *f*, a betel-box. — *Tāmūla-bhaktshaṇa*, *am*, n. the eating of betel-leaf. — *Tāmūla-pāga*, *as*, m. a kind of pulse, Ervum lens. — *Tāmūla-vallikā* or *tāmūla-vallī*, *f*, the betel plant (Piper Betel) bearing a pungent leaf; see above. — *Tāmūla-vāhaka*, *as*, m. or *tāmūla-vāhin*, *ī*, m. a betel-bearer, a servant attached to men of rank to prepare the Pān and carry the betel-box. — *Tāmūlāṭeta* (*la-ak*), *as*, *ā*, *am*, smeared with the juice of chewed betel. — *Tāmūlādhiṅkara* (*la-adh*), *as*, m. the office of carrying the betel-box for persons of rank.

*Tāmūlika*, *as*, m. a seller of betel.

*Tāmūlin*, *ī*, *inī*, *ī*, relating or belonging to betel, having betel, giving it, &c.; (*ī*), m. the Pān-bearer, a servant who prepares and furnishes the Pān; a seller of betel.

**ताम्य** *tāmya*, *am*, n. (?) = *kloman*.

**ताम्यत्** *tāmyat*, *an*, *antī*, *at* (fr. rt. *tam*), distressing, afflicting, annoying.

**ताम्र** *tāmra*, *as*, *ā*, *am* (said to be fr. rt. *tam*), of a coppery red colour, (*tāmra trac*, the

fourth of the seven skins or membranes with which an embryo is covered); (*as*), m. a kind of leprosy with large red spots; N. of a man [cf. *tāmrayāna*]; N. of an island [cf. *tāmra-dvīpa*]; (*ā*), f., N. of several plants, viz. = *mañjishṭhā*, *Rubia Munjista*, = *raktaguñjā*, *Abrus Precatorius*, = *sainhalī*; N. of a daughter of Dakṣha, one of the wives of Kaśyapa, and mother of various birds; N. of a river; (*am*), n. a dark or coppery red; copper; a kind of sandal, represented as of a dark-red colour and smelling like a lotus; Ved. form, figure; (*as*, *i*, *am*), made of copper; (*ī*), f. a copper or metallic cup of prescribed capacity and perforated by a small hole at the bottom, (when placed in a vessel of water it answers the purpose of a clepsydra, and the water gradually filling it marks the time that has elapsed); [cf. *Hib. umha*, 'copper.']; = *Tāmra-kaṅṭaka*, *as* or *am*, or n. (?), a kind of Acacia. = *Tāmra-karṇi*, *f.*, N. of the female of one of the elephants of the quarters called *Añjana*; also of the elephant *Sesha*. = *Tāmra-kāra*, *as*, m. a brazier, a copper-smith. = *Tāmra-kilī*, *is*, m. a small worm of a red colour; [cf. *tāmra-kṛimī*]. = *Tāmra-kuṭṭa*, *as*, *i*, m. f. a brazier or copper-smith. = *Tāmra-kuṭṭaka*, *as*, m. = the last; tobacco (?). = *Tāmra-kūṇḍa*, *am*, n. a copper basin or other vessel; probably N. of a place. = *Tāmra-kūṭa*, *as*, *am*, m. n. a kind of plant, tobacco (?). = *Tāmra-kṛimī*, *is*, m. the lady-bird; cochineal. = *Tāmra-garbha*, *am*, n. blue vitriol or sulphate of copper. = *Tāmra-śakshus*, *us*, m. a kind of pigeon. = *Tāmra-śūḍa*, *as*, *ā*, *am*, red-crested; (*as*), m. a cock [cf. *tāmra-sikhin*]; a kind of plant (*kukkura-dru*); a particular position of the hand [cf. *tāmra-cūḍaka*]; N. of a Pañi-vrājaka; (*ā*), f., N. of one of the Mātṛis attending on Skanda. = *Tāmra-cūḍaka*, *as*, m. (scil. *hasta*), a kind of theatrical gesticulation or motion of the hands. = *Tāmra-cūḍa-bhairava*, *as*, m. a peculiar form of Bhairava. = *Tāmra-cūḍādi-kathana* ('*ḍa-ād*'), *am*, n. 'explanation of the Tāmra-cūḍa gesticulation &c.,' N. of a section of the Mantra-mahodadhī by Mahī-dhara = *Tāmrajāksha* ('*ja-ak*'), *as*, m., N. of a son of Kṛiṣṇa and Satya-bhāmā. = *Tāmra-tanu*, *us*, *u*, having a ruddy or fair complexion, copper-coloured. = *Tāmra-tuṇḍa*, *as*, m. a sort of monkey. = *Tāmra-trapuṇa*, *brass*. = *Tāmra-tva*, *am*, n. dark-red or copper colour, redness. = *Tāmra-lugdhā*, *f.* a species of plant, = *goraksha-dugdhā*. = *Tāmra-dru*, *us*, m. red sandal-wood. = *Tāmra-dvīpa*, *as*, m. the island Ceylon. = *Tāmra-dhātu*, *is*, m. red chalk. = *Tāmra-dhūmra*, *as*, *ā*, *am*, Ved. dark-red, coppery red. = *Tāmra-dhūva*, *as*, m., N. of a man. = *Tāmra-netra*, *as*, *ā*, *am*; red-eyed. = *Tāmra-pakṣhā*, *f.*, N. of a daughter of Kṛiṣṇa. = *Tāmra-pakṣhin*, *i*, m., N. of a son of Kṛiṣṇa. = *Tāmra-paṭṭa*, *as*, m. a copper plate on which Hindū grants of land &c. are frequently inscribed; [cf. *tāmra-śāsana*]. = *Tāmra-pattra*, *am*, n. a copper plate; (*as*), m. a kind of pot-herb, = *jīva-sāka*. = *Tāmra-pattra*, N. of the two plants Bauhinia Tomentosa and Capparis Aphylla. = *Tāmra-parṇa*, *am*, n., N. of a district renowned for a temple of Śiva, the ancient Taprobane; Ceylon; (*ī*), f. the plant *Rubia Munjista* (*mañjishṭhā*); a kind of pond or lake; N. of a river rising in Malaya and of the district in its vicinity, (the river is celebrated for its pearls); N. of a town in Ceylon, after which the whole island is by some called *Tāmra-parṇi*; [cf. *tāmra-dvīpa*]. = *Tāmraparṇiya*, *as*, m. (fr. the last), an inhabitant of Ceylon, especially a Buddhist. = *Tāmra-pallava*, *as*, m. the *Aśoka* tree. = *Tāmra-pāhīn*, *i*, m. the tree *Thespesia Populneoides* and *Hibiscus Populneoides*. = *Tāmra-pātra*, *am*, n. a copper vessel. = *Tāmra-pādī*, *f.* a kind of plant related to the *Mimosa Pudica*, = *haṅṣa-pādī*. = *Tāmra-pushpa*, *am*, n. a copper-coloured or red flower; (*as*), m. the plant *Bauhinia Variegata* or a kind of ebony (*rakta-kāñcana*); another plant, *Kæmpferia Rotunda* (*bhūmi-campaka*); (*ī*), f., N. of several plants having red flowers, viz. *Bignonia Suaveolens*, *Grislea Tomentosa*,

*Ipomoea Turpethum* (*tri-vṛt*); [cf. *tāmra-push-pikā*]. = *Tāmra-pushpaka*, *as*, m. *Bauhinia Variegata* or a kind of ebony; (*ikā*), f., N. of several plants, viz. = *Bignonia Suaveolens*, *Grislea Tomentosa*, also = *Marāthī rakta-nisottarā*. = *Tāmra-phala*, *as*, m. the tree *Alangium Hexapetalum*. = *Tāmra-phalaka*, *am*, n. a copper plate. = *Tāmra-maya*, *as*, *i*, *am*, consisting of copper, coppery. = *Tāmra-māraṇa*, *am*, n. the decomposition of copper and its application as a remedy. = *Tāmra-mukha*, *as*, *i*, *am*, copper-faced, fair-complexioned; (*as*), m. a European. = *Tāmra-mūlā* and *ī*, f., N. of several plants, *Rubia Munjista*, *Alhagi Maurorum*, *Mimosa Pudica*. = *Tāmra-mṛiga*, *as*, m. the red deer. = *Tāmra-rasāyani*, *f.* a species of plant with a milky juice, = *tāmra-dugdhā*. = *Tāmra-lipta*, *ās*, m. pl., N. of a people near the western mouth of the Ganges; (*as*), m., N. of a Rishi; (*ā* or *ī*), f., N. of the capital of the Tāmra-liptas; [cf. *tāma-liptī*]. = *Tāmraliptaka*, *ās*, m. pl., N. of a people near the western mouth of the Ganges; (*ikā*), f., N. of the capital of this people, = *tāmra-liptā*. = *Tāmra-varṇa*, *as*, *i*, *am*, copper-coloured, dark-red; (*as*), m. a kind of grass, = *pallivāha*; N. of one of the nine divisions of *Bhārata-varṣa*; (*ā*), f. the China rose; (*ī*), f. the blossom of sesamum. = *Tāmra-varṇaka*, *as*, m. = *tāmra-varṇa*. = *Tāmra-vallī*, *f.* the plant *Rubia Munjista*; a medicinal plant used as an emollient in affections of the mouth and fauces: also called *tamālī*, *tālī*, *sūkshma-vallī*, &c. = *Tāmra-vijā*, *as*, m. a kind of vetch, *Dolichos Uniflorus* (*kulathā*). = *Tāmra-vriksha*, *as*, m. the plant *Dolichos Uniflorus*; a red sort of sandal-wood. = *Tāmra-vrinta*, *as*, m. the plant *Dolichos Uniflorus*; (*ā*), f. another kind of *Dolichos*. = *Tāmra-sāṭhya*, *ās*, m. pl. 'having red vestments,' N. of a Buddhist school. = *Tāmra-sāsana*, *am*, n. an edict or grant &c. inscribed on copper; [cf. *tāmra-paṭṭa*]. = *Tāmra-sikhin*, *i*, m. 'having a red crest,' a cock; [cf. *tāmra-cūḍa*]. = *Tāmra-sāgara*, *as*, m., N. of an ocean. = *Tāmra-sāra*, *am*, n. a red kind of sandal, *Pterospermum Santolinum*. = *Tāmra-sāraha*, *as*, m. a sort of *Khadira* with red flowers; (*am*), n. red sandal-wood. = *Tāmra-sena*, *as*, m., N. of a king. = *Tāmraśakha* ('*ra-ak*'), *as*, *i*, *am*, red-eyed; (*as*), m. a crow; the Indian cuckoo. = *Tāmraśhya* ('*ra-ākh*'), *as*, *ā*, *am*, N. of a kind of pearl, so called either because reddish in colour or because found in the river *Tāmra-parṇi*. = *Tāmraśha* ('*ra-ābh*'), *am*, n. red saunders. = *Tāmraśī* ('*ra-ari*'), *is*, m. 'the copper-coloured enemy,' N. of a hostile people. = *Tāmraśūra* ('*ra-ar*'), *as*, m. a coppery red dawn; (*ā*), f., N. of a river; (*am*), n., N. of a Tirtha. = *Tāmraśrī* ('*ra-ar*'), *am*, n. mixed or bell-metal. = *Tāmraśvati*, *f.*, N. of a river. = *Tāmraśvatin* ('*ra-up*'), *i*, m. a copper-smith. = *Tāmraśhṭha* and *tāmraśhṭha* ('*ra-osh*'), *au*, m. du. red lips; (*as*, *ā*, *am*), having red lips; (*as*), m., N. of a Yaksha.

*Tāmra*, *am*, n. copper; (*ikā*), f. = *tāmri*, the plant *Abrus Precatorius*, = *guñjā*.

*Tāmrayāna*, *as*, m., N. of a pupil of Yājñavalkya; (also read *tāmrayāni*.)

*Tāmrika*, *as*, *i*, *am*, coppery, made of copper, &c.; (*as*), m. a brazier, a copper-smith; (for *tāmrihā* see *tāmra*.)

*Tāmriman*, *ā*, m. redness, dark-red, copper colour, the colour of copper.

*Tāmri-kṛi*, cl. 8. P. A. -*haroti*, -*kurute*, -*karatum*, to die red or a dark-red or coppery.

*Tāmrya*, *am*, n. a dark-red colour, redness.

ताम्राकु *tāmra*, *us*, m., N. of an *Upa-dvīpa*.

ताय *tāy* [cf. rt. 3. *tan*, *trai*, *tay*], cl. 1. A. *tāyate*, *tāyate*, *tāyishyate*, *atāyī* and *atāyishī*, *tāyitum*, to spread, extend, proceed in a continuous stream or line; to cherish, protect. *Tāyana*, *am*, n. preceeding or succeeding well; increase, growth.

ताय *tāyā*, ? in *Gaṇa* to *Pāṇ.* VI. 1, 203.

तायादर *tāyādara*, ? *Atharva-veda* VI. 72, 2.

तायिक *tāyika*, *ās*, m. pl., N. of a country; the inhabitants of this country, = *tarjika*.

तायु *tāyu*, *us*, m. [cf. *stāyu*; Gr. *τηρώ*], Ved. a thief.

तार *tāra*, *as*, *ā*, *am* (fr. rt. *trī*, or in the senses 'shining,' 'star,' &c., for *stāra* fr. rt. *stri*, to scatter rays of light, or according to others fr. rt. 2. *as*, cf. *astra*), all-pervading, all-conquering, a protector; an epithet of Rudra and Viṣṇu; high (as a note in music), soprano; loud, shrill; a loud or shrill note, a high tone or note (in music); shining, radiant, radiating; clean, clear; good, excellent, well flavoured, &c.; (*as*), m. descent to a river, a bank [cf. *tīra* and *tīrtha*]; crossing, passing over, &c.; the clearness or transparency of a pearl, a clear or beautiful pearl; the (saving) mystical syllable *om* (*praṇava*); a mystical monosyllable in the Tantras; N. of a Daitya slain by Viṣṇu; N. of one of Rāma's monkey generals, who was a son of Brīhas-pati, and whose wife is called *Tārā*; N. of *Mañi-rāma*, a commentator on the *Bhāminī-vilāsa*; (*as*, *ā*, *am*), m. f. n. a star in general, a fixed star, asterism, &c. [cf. *trī* and *stri*]; (*ā*), f. a star, planet, a kind of meteor, perhaps a falling star; the pupil of the eye, (according to some also m. and n.); N. of one of the eight Siddhis in the *Sāṅkhya* phil.; a kind of perfume; N. of the wife of Brīhas-pati who was carried off by Soma; of a form of *Dākṣhāyāni* worshipped on the mountain *Kishkindha*, protectress of the *Gṛīta*-madras; of the wife of Buddha *Amogha-siddha*; of one of the *Jaina Saktis*; of a female monkey in the *Rāmāyāna*, daughter of *Su-sheṇa*, wife of *Bālīn* and mother of *Angada*; N. of the wife of *Tāra*; (*am*), n. silver; (*as*, *am*), m. n. camphor; (*am*, *ā*), n. f. a pearl; [cf. *Zent stārē*; Gr. *ἀστὴρ*, *ἀστρον*; Goth. *stairno*; Lat. *aster*, *astrum*, *stella* for *sterrula*]. = *Tāra-ja*, *as* or *am*, m. or n. (?), a kind of mineral substance. = *Tāra-taṇḍula*, *as*, m. a kind of Sorghum (*dhavala-yāvanāla*). = *Tāra-tama*, *as*, *ā*, *am*, very loud. = *Tāra-tāra*, *am*, n., N. of one of the eight Siddhis in the *Sāṅkhya* phil.; [cf. *tāra* and *tārā*]. = *Tāra-nātha*, *as*, m. (for *tārā-n*), N. of a renowned Tibetan who lived in the beginning of the seventeenth century and wrote a history of Buddhism. = *Tāra-nāda*, *as*, m. a loud or shrill sound or cry. = *Tāra-patana*, *am*, n. the falling of a meteor, a falling star. = *Tāra-pāla*, *as*, m., N. of a lexicographer. = *Tāra-pushpa*, *as*, m. jasmine. = *Tāra-mākshika*, *am*, n. a kind of mineral substance, = *tāra-ja*. = *Tāra-mūla* and *tāra-mūlaka*, *am*, n., N. of a place. = *Tāra-vīmalā*, *f.* a sort of mineral said to be of the colour of silver. = *Tāra-suddhikāra*, *am*, n. ('what refines silver'), lead. = *Tāra-sāra*, *as*, m., N. of an Upanishad. = *Tāra-svara*, *as*, *ā*, *am*, having a loud or shrill sound. = *Tāra-kavāca*, *am*, n., N. of a chapter in the *Tantra-sāra* by Kṛiṣṇānanda; see *kavāca*. = *Tāra-kārya*, *am*, n. 'the composition of *Tārā*,' N. of a chapter in the *Rāmāyāna*. = *Tārāksha* ('*rā-ak*'), *as*, *i*, *am*, star-eyed, one whose eyes are stars; (*as*), m., N. of a Daitya, = *tārāksha*, uncle of *Dhūmrāksha* and king of the *Nishadhas*. = *Tārā-graha*, 'star-planet,' i. e. one of the five lesser planets exclusive of the sun and moon. = *Tārā-śakra*, *am*, n., N. of a mystical circle. = *Tārā-śandra*, *as*, m., N. of a scholiast and of a king. = *Tārā-śchāya*, *as*, *ā*, *am*, reflecting the stars. = *Tārādhipa*, *as*, m. or *tārādhipatī* ('*rā-adh*'), *is*, m. 'ruler of the stars,' the moon. = *Tārādhisā* ('*rā-adh*'), *us*, m., N. of a prince. = *Tārā-pajjhāṭikā*, *f.*, N. of a hymn written by *Sankarācārya*. = *Tārā-patī*, *is*, m. 'lord of the stars,' the moon; a N. of Brīhas-pati as husband of *Tārā*; N. of *Siva*; of the monkey *Bālīn*; of a prince. = *Tārā-patha*, *as*, m. the path of the stars, the atmosphere, the firmament, heaven or sky; N. of a country. = *Tārāpaharaṇa* ('*rā-ap*'),

*am*, n., N. of a chapter in the Brahmapurāṇa. — *Tārāpīḍa* (°rā-āp°), *as*, m. the moon ('having a chaplet of stars'); N. of several princes. — *Tārā-pramāṇa*, *am*, n. sidereal measure, sidereal time. — *Tārābha* (°rā-ābha), *as*, m. quicksilver, ('looking like silver or bright as the stars.'). — *Tārā-bhūshā*, *f.*, 'decorated with stars,' an epithet of the night. — *Tārābhra* (°rā-abh°), *as*, m. camphor. — *Tārā-maṇḍala*, *am*, n. the starry region, the sphere of the stars, the zodiac; the pupil of the eye; (*as*), m. a Siva temple of a particular form or decorated in a peculiar manner. — *Tārā-mantra*, *as*, m., N. of a chapter in the Mantra-mahodadhī. — *Tārā-maya*, *as*, i, *am*, consisting of stars. — *Tārā-mṛga*, *as*, m. the star-antelope, the Nakshatra Mṛga-śirsha. — *Tārāri* (°rā-ari), *is*, m. a pyritic ore of iron; see *rād-mākshika*. — *Tārā-rūpa*, *as*, ā, *am*, star-shaped, star-like. — *Tārā-vatī*, *f.*, N. of a form of Durgā; of a daughter of Kakut-stha and Mano-māthiñi, wife of king Candra-śekhara; of the wife of Dharmadhva, who was a king of Kāñchana-pura. — *Tārā-varsha*, *am*, n. 'star-rain,' falling stars. — *Tārāvālī* (°rā-āv°), *f.*, N. of a daughter of the Yaksha prince Mañi-bhadra. — *Tārā-rākya*, *am*, n. 'the speech of Tārā,' N. of a chapter in the fourth book of the Rāmāyana. — *Tārā-rilāpa*, *as*, m. 'the lamentation of Tārā,' N. of a chapter in the fourth book of the Rāmāyana. — *Tārā-sthāna*, *am*, n. the place in the gamut for the treble notes, those of the higher octave. — *Tārendra* (°rā-in°), *as*, m. 'the prince of the stars,' N. of an author.

*Tāraka*, *as*, ikā, *am*, one who causes or enables to pass or go over, carrying over; rescuing; one who helps another through a difficulty &c.; a protector, a preserver (e.g. *tārakam brahma*, 'the saving prayer,' N. of a particular prayer which saves or liberates); belonging to the stars; (*as*), m. a pilot, a helmsman or steersman; a N. of Siva; N. of a Daitya conquered by Indra with the assistance of Kārtikeya or Skanda; (Tāraka is also enumerated among the nine enemies of Viṣṇu); N. of a friend of Simanta; (*ās*), m. pl. the children of Tāraka; (*as*, *am*), m. n. a float, a raft; (*akā*), *f.* a star; a meteor, a falling star, &c., with Jains constituting one of the five divisions of the Jyotishkas; a sort of coluquintida; N. of a daughter of Sunda; of the wife of Bṛihas-pati, usually called Tārā; also = *laghu-vṛindāvana*; (*ikā*), *f.* the juice of palms, = *tāla-rasa*, commonly *tādī*; (*ā*, *am*), *f.* n. the pupil of the eye; the eye; (*am*), n., N. of a metre of four lines of thirteen syllables each. — *Tāraka-jaya*, *as*, m. 'conquest of Tāraka,' N. of a chapter in the Padma-Purāṇa. — *Tāraka-jit*, *t.*, m. 'conqueror of Tāraka,' epithet of Skanda. — *Tāraka-tīrtha*, *am*, n., N. of a Tīrtha. — *Tāraka-vadhā*, *as*, n. 'the killing of Tāraka,' N. of a chapter in the Siva-Purāṇa. — *Tārakāksha* (°kā-ak°), *as*, i, *am*, having stars for eyes; (*as*), m., N. of a Daitya, a son of Tāraka. — *Tārakākhyā* (°kā-ākhyā), *as*, m., N. of a Daitya, a son of Tāraka. — *Tārakāntaka* (°kā-an°), *as*, m. 'destroying Tāraka,' an epithet of Skanda. — *Tārakā-maya*, *as*, i, *am* (*tārakā* = *tārā*), on account of Tārā, by reason of Tārā, (generally used as an epithet of either Saṅgrāma or Yuddha or Samara, i.e. the war waged by gods and demons for the rescue of Tārā, the wife of Bṛihas-pati, who had been carried off by Soma); a N. of Siva, as taking part in that fight. — *Tārakā-māna*, *am*, n. sidereal measure, sidereal time. — *Tārakāri* (°kā-ari), *is*, m. 'the enemy of Tāraka,' an epithet of Skanda. — *Tārakopanishad* (°kā-up°), *t.*, *f.* 'the saving or liberating Upanishad,' N. of an Upanishad.

*Tārākāyana*, *as*, m. a patronymic from Tāraka.

*Tārākita*, *as*, ā, *am*, starry, star-spangled.

*Tārakin*, i, inī, *i*, *am*, *f.* night.

*Tārāṇa*, *as*, i, *am*, who or what causes or enables to cross; helping over a difficulty &c.; liberating, saving; (*as*), m. a N. of Siva and of Viṣṇu; a raft, a float; (*am*), n. crossing, reaching the opposite shore, safe passage; conquering; carrying or con-

veying across, the act of saving or liberating; a sort of sacrificial vessel (?); N. of a Sāman; N. of the third year of the fourth Jupiter cycle.

*Tārāṇī*, *is*, *f.* = *tarāṇī*, a boat, ship.

*Tārāṇeya*, *as*, m. a patronymic of Yāja and Upa-yāja.

*Tārāyitri*, *tā*, *tri*, *tri*, a liberator, promoter, promoting, liberating.

*Tārāyāna*, *as*, m. the tree of salvation, the holy fig-tree.

*Tārīka*, *am*, n. fare, freight, toll for passage.

*Tārīkā*, *f.* See under *tāraka*, col. 1.

*Tārīta*, *as*, ā, *am*, made to cross, conveyed across, saved.

*Tārīn*, i, inī, *i*, enabling or causing to get over or across, saving; (*inī*), *f.* a form of Durgā, = *drūṭiyā śaktiḥ*; N. of a kind of goddess with Buddhists. — *Tārīnī-tantra*, *am*, n., N. of a section of the Sakti-ratnākara.

*Tārēya*, *as*, m. a metronymic of the monkey Aṅgada; [cf. *tārā*.]

*Tārēya*, *as*, ā, *am*, to be crossed, passable, to be carried across, to be ferried over, to be conquered or defeated; (*am*), n. fare, freight, toll.

**तारक्षति** *tārakshati*, *tārakshiti*, and *tirīkshati*, N. of a district to the west of Madhya-dēśa.

**तारतम्य** *tāratamya*, *am*, n. (an abstract noun from *tara* + *tama*, the affixes of the comparative and superlative degrees), gradation, proportion, the state or condition of more or less; dependence of larger numbers on smaller in a progressive series; (*ena*), ind. in different degrees, in various gradations.

**तारदी** *tārādī*, *f.* a kind of plant, = *tarādī*; also read *tarāṭī* (*tarāṭī*).

**तारल** *tārāla*, *as*, i, *am* (= *tarāla*), unsteady; libidinous, dissipated, a lecher.

*Tārālya*, *am*, n. tremulousness, unsteadiness, libidinousness, wantonness.

**ताराज** *tā-rāj*, *t.*, *f.*, N. of a kind of Virāj metre.

**तारिक** *tārika*, *tārin*. See under *tāra* above.

**तारीप** *tārīsha*, an incorrect form for *tāvīsha*, q. v.

**तारुक्ष्याणि** *tārūkshyāṇi*, a patronymic from Tārūksha.

*Tārūkshya*, *as*, m. a patronymic from Tārūksha; (the fem. is *tārūkshyāṇī*.)

**तारुण्य** *tārūṇya*, *as*, i, *am* (fr. *taruṇa*), youthful, young, adolescent.

*Tārūṇya*, *am*, n. youth, youthfulness.

**तार्कव** *tārkaṇva*, *as*, i, *am* (fr. *tarku*), spun, woven, made with a spindle, belonging to a spindle.

**तार्किक** *tārkika*, *as*, i, *am* (fr. *tarka*), related or belonging to the science of reasoning or logic, belonging to philosophy; (*as*), m. a dialectician, a logician, a philosopher, a sophist, a follower of one of the six schools of Hindū philosophy.

**तार्क्ष** *tārksya*, *as*, m. a kind of bird; a kind of plant; a N. of Kaśyapa; a wrong reading for *tārksya*, i. e. Garuḍa; (*i*), *f.* a sort of creeping plant, = *pātāla-garuḍī*. — *Tārksya-ju* = *tārksyāyā-ja*, q. v. — *Tārksya-putra* or *tārksya-suta*, *as*, m. 'the son of Tārksya or Kaśyapa,' i. e. Garuḍa.

*Tārksyāka*, a patronymic from Tārksyāka.

*Tārksya*, *as*, m. (a patronymic fr. *tārksya*), N. of a mythical being, described either as a horse or bird, and originally one of the personifications of the sun, which was represented under these forms; (the most ancient representation seems to have been that of the horse: in Mahā-bh. I. 2548, Tārksya, Arishta-nemi, Garuḍa, Aruṇa, and Aruṇi are described as children of Kaśyapa and Vinatā; Tārksya is also called Garuḍāgra-ja, the elder brother of Garuḍa: in Mahā-bh. III. 12660, mention is made of a Muni

called Arishta-nemi Tārksya, but in the epic and later literature Tārksya is generally identified with Garuḍa; the bird and vehicle of Viṣṇu and destroyer of the race of snakes); a N. of Garuḍa; a N. of Siva; a Vedic hymn supposed to be composed by Arishta-nemi Tārksya; a horse in general; a car, a chariot; a bird in general; N. of a race; a snake; the tree Vatica Robusta [cf. *tārksya-prasava*]; a sort of antidote; gold; (*i*), *f.* a wild creeper; (*am*), n. a kind of drug; a sort of collyrium. — *Tārksyāyā-ja* and *tārksya-ja*, *am*, n. a sort of collyrium. — *Tārksyā-dhvaja*, *as*, m. an epithet of Viṣṇu (whose symbol is Garuḍa). — *Tārksyā-nāyaka*, *as*, m. 'the leader or chief of the birds,' an epithet of Garuḍa. — *Tārksyā-nāśaka*, *as*, m. 'destroyer of birds,' the bird Falco Calidus. — *Tārksyā-prasava*, *as*, m. the tree Vatica Robusta; [cf. *asva-karna* and *tārksya*.] — *Tārksyā-sāila*, *am*, n. a substance prepared from the calx of brass or from the Amomum Anthorrhiza, and used as a medical application to the eyes; [cf. *rasājāna*.] — *Tārksyā-sāman*, *a*, n., N. of a Sāman.

*Tārksyāyāna*, *as*, m. a patronymic from Tārksya. — *Tārksyāyāna-bhakta*, *am*, n. the district inhabited by the Tārksyāyāṇas.

**तार्य** *tārya*, *as*, i, *am* (fr. *trīṇa*), made of grass; levied from grass (as a tax); (*as*, i), m. f. a patronymic from Tṛiṇa.

*Tārnyaka*, *as*, i, *am*, an adjective derived from Tṛiṇakiyā.

*Tārnyakarna*, a patronymic from Tṛiṇa-karna.

*Tārnavindaviya*, *as*, ā, *am*, sacred to Tṛiṇavindu.

*Tārnyāna*, a patronymic from Tṛiṇa.

**तार्तीय** *tārīya*, *as*, ā or i (?), *am* (fr. *trīṭīya*), belonging to the third; the third; (*am*), n. a third part. — *Tārīyasavana* or *tārīyasavanika*, *as*, i, *am* (fr. *trīṭīya-savana*), belonging to the third Savana; [cf. *trī-shavaṇa*.] — *Tārīyāhnikā*, *as*, i, *am* (fr. *trīṭīya* + *ahan*), belonging to the third day.

*Tārīyaka*, belonging to the third.

*Tārīyika*, *as*, ā, *am*, the third.

**तार्य** *tārpya*, *am*, n., Ved. a garment made of a particular vegetable substance; (according to Śāy. derived fr. *trīpā*, a kind of plant.)

**तार्य** *tārya*. See col. 2.

**तार्श्या** *tārshyā*, *as*, m. (fr. *trīshṭāgha*?), a kind of tree; (*as*, i, *am*), coming from or belonging to this tree.

**ताल** *tāla*, *as*, m. (fr. rt. *taḍ* or *tal*), the palmyra-tree or fan-palm, Borassus Flabelliformis, from the juice of which a sort of sugar or by fermentation a spirituous liquor is prepared; a measure of height (i. e. the palm-tree so considered, e.g. *prāsādo bahuv-tāla-samutseḍha*), a palace many palm-trees in height); a banner formed of the palm [cf. *tāla-keṭu*, *tāla-dhvaja*, *tāla-bhrīṭ*, *tāla-lakshman*, *tālāṅka*]; slapping or clapping the hands together or against the opposite arm; clapping or flapping in general; the flapping of the ears of an elephant; beating time in music, musical time or measure; a musical instrument of bell-metal or brass, a sort of cymbal played with a stick; (in prosody) a trochee; an epithet of Siva [cf. *tāla*]; a short span, one measured by the thumb and middle finger; the open hand with the fingers extended, the palm; the hilt of a sword or sacrificial knife; a lock, a bolt; (*ās*), m. pl., N. of a people [cf. *apara-tāla* and *tāla-vana*]; (*as*, *am*), m. n. a division of hell [cf. *tāla*]; = *haritāla*, yellow orpiment; (*i*), *f.* the tree Corypha Taliera; a species of the mountain-palm; Corypha Umbraulifera; Flacourtia Cataphracta; Curculigo Orchioides; the spirituous juice of the palm, the common toddy; a fragrant earth, = *tuvarī*; a sort of key or instrument for opening a door, = *prati-tālī*; a sort of metre consisting of four lines of three long syllables each; (*am*), n. the fruit or nut of

the palmyra-palm; orpiment; the throne of Durgā [cf. *manas-tāla*]; (*as*, *ī*, *am*), made of the palmyra-tree or of the palm-wood; [cf. *udā-tāla*, *ut-l*, *cha-l*, *kara-l*, *kāma-l*, *krośa-l*, &c.]—*Tāla-keṭu*, *us*, *m*, 'having the palm-tree as a banner,' an epithet of Bhīṣma; N. of an adversary of Kṛṣṇa, slain by the latter; N. of a Dānava who was a younger brother of Pātāla-keṭu.—*Tāla-kshira*, *am*, *n*, an extract, = *tavukshira*.—*Tāla-kshiraka*, *am*, *n*, the exudation of the palm.—*Tāla-garbha*, *as* or *am*, *m*, or *n* (?), the fermented exudation of the palm-tree.—*Tāla-āra*, *ās*, *m*, *pl*, N. of a race.—*Tāla-jangha*, *as*, *ā*, *am*, having legs as long as a palm-tree; (*ās*), *m*, *pl*, N. of a warrior-tribe; (*as*), *m*, the prince of this tribe; N. of the ancestor of the Tāla-janghas who was a descendant of Saryāti; N. of a son of Jaya-dhvaja; of a Rakshas; of a Daitya.—*Tāla-jaṭā*, *f*, the fibres of the palm-tree under the outer bark.—*Tāla-dhvaja*, *as*, *m*, 'having the palm-tree as a banner,' a N. of Bala-rāma [cf. *tāla-bhṛit*, *tāla-lakshman*, *tālānka*]; N. of a mountain; (*ā*), *f*, N. of a town; (*ī*), *f*, N. of a river.—*Tāla-navami*, *f*, the ninth day of the light half of the month Bādra, sacred to Durgā.—*Tāla-pattra*, *am*, *n*, the palm-leaf, an oblong piece of the leaf used to write on with an iron stile; *Trigonella Foeniculum* Græcum; a hollow cylinder of gold (or a palm-leaf used as a substitute) with or without a ring attached and thrust through the lobe of the ear as an ornament; (*ī*), *f*, N. of several plants, = *rayūā*, *Salvinia Cucullata*; *Anethum Graveolens*; *Cureuligo Orchioides*.—*Tāla-parṇa*, *am*, *ī*, *n*, *f*, a kind of vegetable perfume, see *murā*; (*ī*), *f*, a sort of anise, *Anethum Graveolens* (*madhurikā*).—*Tāla-push-paka*, *am*, *n*, a medicinal application to the eyes (= *pra-paṇḍarika*).—*Tāla-pralamba*, *am*, *n*, the fibres growing on the cocoa-nut and other palms under the outer rind, and from which a sort of cordage called *coir* is prepared, = *tāla-jaṭā*.—*Tāla-baddha* or *tāla-suddha*, *as*, *ā*, *am*, measured, rhythmical, regulated by measure or musical time.—*Tāla-bhaṭa*, *as*, *m*, N. of a warrior.—*Tāla-bhṛit*, *t*, *m*, 'bearer of the palm-tree,' a N. of Bala-rāma; [cf. *tāla-dhvaja*].—*Tāla-maya*, *as*, *ī*, *am*, made of the palm.—*Tāla-mardaka*, *as*, *m*, a kind of musical instrument.—*Tāla-mardata*, *as*, *m*, a cymbal.—*Tāla-mātra*, *as*, *ā*, *am*, of the measure of a palm-tree, as big as a palm; (*am*), *ind*, only a moment, *i*, *e*, one beat.—*Tāla-mūlīkā* or *tāla-mūli*, *f*, *Cureuligo Orchioides*.—*Tāla-yantra*, *am*, *n*, a particular surgical instrument, a small pair of pincers; a lock, a lock and key.—*Tāla-reṇanaka*, *as*, *m*, a dancer, actor; (a various reading has *tāla-reṇanaka*).—*Tāla-lakshman*, *ā*, *m*, a N. of Bala-rāma; [cf. *tāla-dhvaja*].—*Tāla-vaṇa*, *am*, *n*, a grove of palmyra-trees; (*ās*), *m*, *pl*, N. of a race.—*Tāla-ṛinta*, *am*, *n*, a palm-leaf used as a fan, a fan in general; (*as*), *m*, a kind of Soma plant.—*Tāla-ṛintaka*, *am*, *n*, a fan.—*Tālvṛintanivāsīn*, *ī*, *m*, N. of a scholiast.—*Tāla-reṇanaka*, see *tāla-reṇanaka*.—*Tāla-sābda*, *as*, *m*, the noise caused by the falling of the fruit of the palm; clapping the hands; [cf. *tāla-tāla*].—*Tālākhyā* ('*lā-āk*'), *f*, = *tāla-parṇī*, a sort of vegetable perfume (*murā*).—*Tālānka* ('*lā-an*'), *as*, *m*, a N. of Bala-rāma [cf. *tāla-dhvaja*]; a N. of Siva [cf. *tālm*]; a man marked with every fortunate spot or sign &c.; the leaf of a palm used for writing, the leaf of a book; a book; a saw; a sort of vegetable.—*Tāladhyāya* ('*lā-adh*'), *as*, *m*, N. of the sixth book of the Saṅgīta-darpana, treating of musical instruments.—*Tālavācāra* ('*lā-av*'), *as*, *m*, a dancer, an actor; (also read *tālavācāraṇa* and, less correctly, *tālārtha-ācāraṇa*).—*Tāli-pattra*, *am*, *n*, = *tālīsa-pattra*.—*Tālīsa* ('*lī-sā*'), *am*, *n*, or *tālīsa-pattra*, *am*, *n*, the tree *Flacourtia Cataphracta*, the leaves of which are used in medicine.

*Tālaka*, *as*, *m*, a kind of poisonous insect; N. of a teacher; of a prince; (*ikā*), *f*, the open palm of the hand [cf. *tālīka*]; N. of two plants, = *tāla-mūli* and *tāmra-vallī*; (*ī*), *f*, toddy or the fer-

mented exudation of the palm; (*am*), *n*, = *tāla*, *hari-tāla*, yellow orpiment; a fragrant earth; a bolt, a latch, a kind of lock for fastening a door; a kind of ornament.—*Tālākābha* ('*ka-ābh*'), *as*, *ā*, *am*, ('like orpiment'), green; (*as*), *m*, green, the colour.

*Tāli*, *is*, *f*, *Corypha Taliera*; *Flacourtia Cataphracta*; [cf. *tāḍī*, and *tālī* under *tāla*, p. 371.]

*Tālīka*, *as*, *m*, the open palm of the hand; clapping the hands; a tie, seal, string or cover for binding a letter, or parcel of papers, or the leaves of a manuscript; N. of a preceptor; [cf. *tālīkā* under *tālaka*].

*Tālīta*, *am*, *n*, dyed or coloured cloth; a string, a tie; any musical instrument.—*Tālīta-nagara*, *am*, *n*, N. of a town.

*Tālīn*, *ī*, *ini*, *ī*, 'furnished with cymbals,' an epithet of Siva; (*inas*), *m*, *pl*, the pupils of Tala.

*Tālī*, compounded as a *gūli* (q. v.) with the roots *as*, *bhū*, and *kṛi*; see also *tālī* under *tāla*, p. 371.

*Tālīyaka*, *as* or *am*, *m*, or *n* (?), a cymbal.

तालकट *tālakaṭa* or *tālīkaṭa* or *tālākaṭa*, *as*, *m*, N. of a country.

तालव्य *tālavya*. See under *tālu* below.

तालित *tālita*. See above.

तालिश *tālīśa*, *as*, *m*, a mountain.

तालीश *tālīśa*, *am*, *n*, N. of a tree or its leaf.—*Tālīśa-pattra*, *am*, *n*, the leaf of this tree; *Flacourtia Cataphracta*.

तालु *tālu*, *u*, *n*, (rarely used as masc.; said to be fr. rt. *ṭṛi*), the palate.—*Tālu-kaṇṭhaka*, *as*, or *am*, *m*, or *n* (?), a disease of the palate with children.—*Tālu-jihva*, *as*, *m*, a crocodile; the uvula.—*Tālu-pāka*, *as*, *m*, suppuration or abscess in the palate.—*Tālu-pāta* or *tālu-pīḍaka*, *as*, *m*, a particular disease of the palate with children.—*Tālu-puṣṭi*, *as*, *m*, an indolent swelling of the palate.—*Tālu-mūla*, *am*, *n*, the root or back part of the palate.—*Tālu-vīśoṣaṇa*, *am*, *n*, the drying of the palate (through much talking &c.).—*Tālu-śośa*, *as*, *m*, morbid dryness of the palate.—*Tālu-sthāna*, *as*, *ā*, *am*, palatal.

*Tālavya*, *as*, *ā*, *am*, relating to the palate, palatal; (the palatal letters are formed by the contact of the tongue and the palate; they are *i*, *e*, *ai*, *ī*, *ē*, *ch*, *j*, *jh*, *ñ*, *y*, and *ś*).—*Tālavya-varṇa*, *as*, *m*, a palatal letter.

*Tāluka*, *am*, *n*, the palate; a disease of the palate; *tālakā*, *e*, *f*, *du*, the two arteries of the palate.

*Tālukīn*. See *kāka-tālukīn*.

*Tālūshaka* = *tālu*, the palate.

तालुक्ष्य *tālukshya*, *as*, *m*, a patronymic from Taluksha; (the fem. is *tālukshyāyaṇī*.)

तालुन *tāluna*, *adj*, formed fr. *taluna*.

तालूर *tālūra*, *as*, *m*, a whirlpool, an eddy; (also written *tālura*; cf. *tānūra*.)

ताल्प *tālpa*, *as*, *ī*, *am* (fr. *talpa*), = *talpya*, offspring of the marriage-bed.

तायक *tāvaka* (fr. *tava*), *as*, *ī*, *am*, *thy*, *thine*. *Tāvakīna*, *as*, *ā*, or *ī* (?), *am*, *thine*.

तावत् *tāvat*, *ān*, *ālī*, *at* (fr. *tāv*) the pronom. base 2. *ta*; correlative of *yāvat*, so great, so large, so much, so far, so long, so many, such (e. g. *tāvantas taṇḍulāḥ*, so many rice-grains; *yāvatā kshanaṇa tāvatā*, after what time, in that time; *yāvanti tasya dvīpasya vastūni tāvanti upanētavyāni*, whatever are the commodities of that island, so many are to be brought); *tāvatā*, *ind*, in the mean time, during that time; to that extent; *tāvat*, *ind*, so much, so greatly, to such an extent, in such a number, so far, so long, in that time (correlatively to *yāvat*, e. g. *yāvat—tāvat*, as long as so long; when—then; *yāvat trayas te jīveṇyū tāvan nānyam samācureṭ*, as long as those three live, so long he must perform no other duty), mean-

while, in the mean time, (often connected with *yāvat* and a negative, e. g. *tāvat chobate mūrkhō yāvat kiñcin na bhāshate*, so long a fool shines as long as he says nothing; or with omission of the negative, e. g. *śoṣayishyāmy ātmānam tāvad yāvan me prāptum brāhmanyaṃ*, so long I will enaciate myself as long as, i. e. until I have obtained the state of a Brāhman); at once, now, just, (often connected rather redundantly with an imperative or with a potential or the verb *ari*, e. g. *gaccha tāvat or gacches tāvat*, go now; *ta tāvad vākyaṃ kshantum arhasi*, deign now to pardon that speech); indeed, really, truly, well, (as an emphatic particle, or to express assent, e. g. *dridhas tāvad bandhaḥ*, the knot is tight I must admit; *gatā tāvat*, she is indeed gone; sometimes connected in this sense with the particle *eva*, e. g. *vikrayas tāvad eva sah*, it is really a sale.) *Na tāvat*, not at all; not yet (e. g. *na tāvad drīṣyate sūryaḥ*, the sun is not yet visible); *itas tāvat*, away then! just come hither; *mā tāvat*, by no means, God forbid! *yāvat—drīś-tāvat*, as long—twice so long. According to the lexicographers *tāvat* may imply measure, limitation, totality, restriction, surprise, emphasis, &c.; [cf. Lat. *tantus* fr. *tavantus*; Gr. *τόσος*, *τόσος*.—*Tāvat-chata* ('*vat-śa*'), *as*, *ī*, *am*, a measure containing so many hundreds.—*Tāvat-chas* (*tāvat-chas*), *ind*, Ved. in so many ways, so manifoldly.—*Tāvat-kālam*, *ind*, for so long a period, for such a time.—*Tāvat-kṛitvas*, *ind*, so many times.—*Tāvat-phala*, *as*, *ā*, *am*, having such results.—*Tāvad-guṇa*, *as*, *ā*, *am*, having so many qualities.—*Tāvad-dvayasa*, *as*, *ī*, *am*, measuring so much, so long, &c.—*Tāvad-āhā*, *ind*, in that number, in such a number; so many times, so often.—*Tāvad-varsha*, *as*, *ā*, *am*, so many years old.—*Tāvad-ryakta*, (in alg.) a known number annexed to an unknown quantity.—*Tāvan-mātra*, *as*, *ī*, *am*, just so much, just so many.—*Tāvan-māna*, *as*, *ā*, *am*, measuring so much.

*Tāvātīka*, *as*, *ā*, *am*, bought for so much, worth so much, of so great value; [cf. *tāvātīka*.]

*Tāvātītha*, *as*, *ī*, *am*, the so manieth, such a one (of a number).

*Tāvātīka*, *as*, *ā*, *am*, bought for so much, worth so much, of so much value, &c.; [cf. *tāvātīka*.]

तावर *tāvāra*, *am*, *n*, a bow-string.

ताविष *tāvīsha*, *as*, *ī*, *m*, *f*, the ocean; heaven or paradise; gold; [cf. *tāvīsha*.]

*Tāvīsha*, *as*, *m*, the ocean; heaven or paradise; gold; (*ī*), *f*, a river; the earth; N. of a daughter of Indra; N. of a daughter of the moon (?); [cf. *tāvīsha*.]

तावुरि *tāvuri*, *is*, *m*, (borrowed fr. the Gr. *ταῦρος*), the sign of the Zodiac, Taurus.

तासीर *tāsīra* = *tasīra*, *q*, *v*.

तास्क्य *tāskarya*, *am*, *n*, (fr. *taskara*), theft, robbery, larceny.

तास्यन्द *tāsyaṇdra* or *tāsvindra*, *am*, *n*, N. of a Sāman.

ति *ti* = *iti* in the Śatapatha-Brahmaṇa.

तिक् *tik*, *cl*, *i*, *A*, *tekata*, &c., to go or move [cf. rt. *tik*]; *cl*, *5*, *P*, *tiknoti*, &c., to go or move; to assail, assault; to wound; to seek to injure or kill; to challenge; [cf. rt. *tig* and *stigh*.]

तिक *tika*, *as*, *m*, N. of a family.—*Tika-kītava*, *ās*, *m*, *pl*, the descendants of Tika and Kītava.

*Tikīya*, *as*, *ā*, *am*, *an* *adj*, derived from Tika.

तिक्त *tikta*. See rt. *tij*, p. 373, col. 1.

तिग् *tig*, *cl*, *5*, *P*, *tignoti*, &c., to go or move; to assail, assault; to seek to injure or kill; [cf. rt. *tik*.]

तिगल *tigala* (?), *as*, *m*, N. of a man.

तिग्म *tigma*. See next page, col. 2.

**तिघ्** *tigh*, cl. 5. P. *tighnoti*, &c., to strike; to hurt or kill.

**तिङ्गुद** *tinguda*, as, m. (a wrong reading for *tinduka*), N. of a plant.

**तिज्** *tij*, cl. 1. P. A., Ved. *tejati*, -te, Ved. Inf. *tejase*, to be or become sharp; to sharpen: Caus. P. *tejayati*, -yitum, to sharpen, whet; to stir up, excite, incite, urge on: Desid. A. *tīkshate*, to desire to become sharp or firm, to resist, oppose, to bear with firmness, suffer with courage or patience, endure, bear: Intens. Ved. *tektite*; [cf. Zend *tigh-ra*, 'pointed, peaked'; *tigh-ri*, 'an arrow': Gr. *στίξω*, *στίξμα*, *στίξ-μῆ*, *στίξ-ρός*: Lat. *di-sting-u-o* (*dia-sti-ξω*), *in-stinctu-s*, *in-stiga-re*, *stī-mulu-s* for *stig-mulu-s*, *stī-lu-s* for *stig-lu-s*: Goth. *us-stiggan*, 'to sting'; *tēka*, 'to touch'; *stiggvan*, *stib-s*, *stak-s*: Old Germ. *sting-u*, *stihhu*, 'I sting'; *stachila*, 'a prickle'; *stihhīl*, 'a stile': Angl. Sax. *stician*, 'to sting': Lith. *tēkinu*, 'I whet'; *tēkēlis*, 'a large whetstone': Russ. *točū*, 'I whet'; *točilo*, 'a whetstone': Cambro-Brit. *teg*, 'clear, fair, beautiful, pretty, bland.']

**Tikta**, as, ā, am, bitter (as sharpening the appetite), pungent; fragrant; (as), m. a bitter taste; one of the six modifications of flavour (*rasa*); bitterness, pungency; fragrance, perfume; N. of several plants, viz. *Wrightia Antidysenterica* (= *kuṣaja*); *Capparis Trifoliata* (= *varuṇa*); *Agathotes Chirayta* (= *kirāta-tikta*); *Melia Azadirachta*; *Terminalia Catappa* (= *inegudi*); a bitter sort of cucumber, *Trichosanthes Cucumerina* (?); a kind of salt; (ā), f., N. of several plants, viz. *Helleborus Niger* (= *kaṭu-rohiṇī*); *Clypea Hernandezifolia* (= *pāḥā*); *Artemisia Stenotatoria*; (am), n. a medicinal plant, *Mollugo Pentaphylla*.—**Tikta-kandakā**, f. *Curcuma Zedoaria*.—**Tikta-gandhā** or **tikta-gandhikā**, f. mustard, *Lycopodium Imbricatum*.—**Tikta-guṇḍī**, f. *Pongamia Glabra*, = *karaija*.—**Tikta-ghṛīta**, am, n. a mixture of Ghṛīta with bitter herbs &c.—**Tikta-taṇḍulā**, f. long pepper.—**Tikta-tuṇḍī**, f. = *kaṭu-tuṇḍī*.—**Tikta-tumbī**, f. = *kaṭu-tumbī*, a bitter gourd.—**Tikta-dugdā**, f., N. of several plants, = *kehriṇī*, *uja-sṛiṅgi*, *svarna-kshirī*.—**Tikta-dhātu**, us, m. bile.—**Tikta-pattra**, as, m. a cucurbitaceous plant, *Momordica Mixta*.—**Tikta-parvan**, ā, f., N. of several plants, viz. *Cocculus Cordifolius*; *Hingcha* (= *hilamocī*) *Repens*; *Panicum Dactylon*, = *madhu-yashṭī*; liquorice.—**Tikta-pushpā**, f. *Clypea Hernandezifolia*; *Bignonia Suaevoles*.—**Tikta-phala**, as, m. *Strychnos Potatorum* [cf. *kataka*]; (ā), f., N. of several plants, = *yava-tiktā*, *vārtāki*, *shaḍ-bhujā*.—**Tikta-bhadra**, as, m. a kind of cucumber, *Trichosanthes Dioica*.—**Tikta-maričā**, as, m. *Strychnos Potatorum*; [cf. *kataka*].—**Tikta-yavā**, f., N. of a plant, = *sankhīni*.—**Tikta-rohiṇikā** or **tikta-rohiṇī**, f. a medicinal plant, = *kaṭu-rohiṇī*.—**Tikta-vallī**, f. the plant *Sansevieria Roxburghiana*.—**Tikta-vijā**, f. a kind of cucumber, = *kaṭu-tumbī*.—**Tikta-sāka**, as, m. 'bitter herbs or greens', N. of several plants, viz. *Capparis Trifoliata*; *Acacia Catechu*, a kind of Mimosa [cf. *khudira*]; = *pattra-sundara*.—**Tikta-sāra**, as, m. the plant *Acacia Catechu*; (am), n. a kind of fragrant grass.—**Tiktākhyā** ('*ta-ākh*'), f. the plant *Tikta-tuṇḍī*.—**Tiktāṅgā** ('*ta-an*'), f. a kind of creeper, = *pātāla-garudī*.—**Tiktāmrītā** ('*ta-am*'), f. *Menispermum Glabrum*.—**Tiktāyana** ('*ta-ay*'), as, ī, am, Ved. possessing the heat or radiance of fire.

**Tikkaka**, as, ā, am, bitter; anything having a bitter flavour; (as), m., N. of several plants, viz. *Trichosanthes Dioica*; *Agathotes Chirayta*; a sort of *Acacia Catechu*; *Terminalia Catappa* [cf. *kirāta-tiktaku*]; (ā), f. a kind of gourd (*kaṭu-tumbī*); *Cardiospermum Halicacabum*, = *karaija-vallī*; (*ikā*), f. a kind of gourd (*kaṭu-tumbī*); [cf. *jala-tiktikū*.]

**Tigita**, as, ā, am, Ved. sharp, pointed.

**Tigma**, as, ā, am, sharp, pointed (as a weapon or as flame or a ray of light); violent; hot; pungent, acrid; scorching; fiery, passionate, hasty; (as), m., N. of a prince; (am), n. heat; a pungent or hot flavour, the heat of spices, pungency; [cf. *tikshna*; cf. also Hib. *time*, 'heat, warmth.']

—**Tigma-kara**, as, m. 'hot-rayed', the sun [cf. *tigma-dīdhīl*, *tigma-raśmī*, *tigmāṅsu*].—**Tigma-ketu**, us, m., N. of a son of Svar-vithi and Vatsara.—**Tigma-ga**, as, ā, am, going or flying swiftly.—**Tigma-jambha**, as, ā, am, Ved. having sharp teeth, an epithet of Agni.—**Tigma-tā**, f. or **tigma-tva**, am, n. sharpness, pungency; heat; passion, petulance.—**Tigma-tejas**, ās, ās, as, Ved. sharp-edged, sharp-pointed; penetrating, pervading; of a violent character.—**Tigma-dīdhīl**, is, m. the sun; [cf. *tigma-kara*].—**Tigma-bhrishṭī**, is, ī, i, Ved. sharp-pointed, a N. of Agni.—**Tigma-yātānā**, f. acute pain, agony, torment.—**Tigma-raśmī**, is, m. the sun; [cf. *tigma-kara*].—**Tigma-ruč**, k. k, k, shining brightly, hot; (k), m. the sun.—**Tigma-val**, ān, āt, at, Ved. containing the word *tigma*.—**Tigma-sṛiṅga**, as, ā, am, Ved. having sharp horns.—**Tigma-śocīs**, is, is, is, Ved. having sharp rays, epithet of Agni.—**Tigma-hetī**, is, is, i, Ved. having sharp weapons (or flames); forming a sharp weapon (as the horns of Agni).—**Tigmāṅsu** ('*ma-an*'), us, us, u, having sharp rays or warm beams; (us), m. the sun; fire; an epithet of Śiva.—**Tigmā-tman** ('*ma-āt*'), ā, m., N. of a prince, son of Ūrva.—**Tigmānika** ('*ma-an*'), as, ā, am, Ved. sharp-pointed; (Sāy.) sharp-mouthed.—**Tigmōyudha** ('*ma-ay*'), as, ā, am, Ved. having or casting or forming sharp weapons.—**Tigmeshu** ('*ma-ishu*'), us, us, u, Ved. having sharp arrows.

**Titikshu**, as, m. (fr. Desid. of rt. *tij*), N. of a man; (ā), f. endurance, patience, resignation, suffering, forbearance; Patience personified as a daughter of Daksha and wife of Dharma and mother of Kshema.—**Titikshita**, as, ā, am, borne, endured, suffered.—**Titikshu**, us, us, u, bearing, enduring patiently, patient, resigned, forbearing; (us), m., N. of a son of Mahā-manas and descendant of Janam-ejaya.

**तिजिल** *tijila*, as, m. (said to be fr. rt. *tij*), the moon; a Rakshas.

**तिटिभ** *tiṭibha*, a particular high number; (also read *tiṭīlambha*.)

**तिणिस** *tiṇisa*, as, m. = *tinīśa*, q. v.

**तिण्टी** *tiṇṭī*, f. a plant, commonly *Teori*, *Convolvulus Turpethum* (= *tri-vrit*).

**तितु** *titu-u*, us, u, m. n. (said to be fr. rt. 3. *tan* by a kind of reduplication, cf. *ṛṛalva*; but perhaps fr. rt. *taṅs*), a sieve, a cribble; a parasol; [cf. *ālanī*.]

**तितनिषु** *titanishu*, us, us, u (fr. Desid. of rt. 3. *tan*), desirous of extending or enlarging.

**तितिक्ष** *titiksha*. See above.

**तितिभ** *tiṭibha*, as, m. an insect, cochineal.

**तितिरि** *titiri*, is, m. = *tittiri*, a partridge.

**तितिल** *titila*, am, n. a sort of sweetmeat made of sesamum ground and baked with sugar; one of the seven Karapās or astronomical periods; a bowl or bucket, = *nandaka*.

**तितोषो** *tītirshā*, f. (fr. Desid. of rt. *tīrī*), desire of crossing over, wish to pass, wish to be freed from mundane existence, desire of final emancipation.

**Tītirshu**, us, us, u, desirous of crossing; wishing to attain; desirous of emancipation from existence.

**तिन्निड** *tittiḍa* and *tittiḍika*, incorrect forms for *tintīḍa* and *tintiḍika*.

**तिन्निर** *tittira*, as, m. = *tittiri*, col. 3; (ās), m. pl., N. of a race.

**तिन्निर** *tittiri*, is, m. (said to be fr. rt. *tīrī*, but perhaps an onomatopoeic word fr. the cry *titti*), the francoline partridge; N. of a Muni, pupil of Yaska, and said to be the first teacher of the Taittiriya or Black Yajur-veda; (according to a legend the pupils of Vaiśampāyana became partridges in order to pick up the Veda which was voided forth in a tangible shape by Yajñavalkya; cf. *taittirīya*); N. of a Nāga; [cf. Gr. *τέριξ*, *τέρπαξ*, *τερπάων*, *τερπάω*; Old Island. *thid-r*, 'a kind of hen'; Lith. *tėdrva*, 'black grouse'; Boh. *tetrev*.]

**Tittirika**, as, m. the francoline partridge.

**Tittirika**, as, ā, am, variegated like a partridge (*tittiri*) or made of Croton Tiglium (*tittiri-phala*).—**Tittiri-phala** (*tittiri* = *tittiri* ?), Croton Tiglium.

**तिथ** *titha*, as, m. (said to be fr. rt. *tij*), fire; love; time; autumn.

**तिथि** *tithi*, is, ī, m. f. (said to be fr. rt. *at*), a lunar day, the thirtieth part of a whole lunation, (the auspicious Tithis are Nandā, Bhadrā, Vi-jayā, Pūrṇā); the number 15; [cf. *janma-tithi*].—**Tithi-kshaya**, as, m. the day of new moon; the day or space in which a Tithi begins or ends without one sunrise; the difference between the solar and lunar days in a Yuga.—**Tithi-tattva**, am, n., N. of the seventh section of the Smṛiti-tattva, treating of lunar holidays, by Raghu-nandana.—**Tithi-tattva-ṭīkā**, f., N. of the commentary on the preceding work by Kaśī-rāma.—**Tithi-dāna**, am, n., N. of a chapter of the second part of the Bhavishya-Purāṇa, treating of the observance of various ceremonies.—**Tithi-dvaita**, am, n., N. of a chapter of the Purāṇa-sarva-sva by Halāyudha.—**Tithi-niyama**, as, m., N. of a chapter of the Tantra-sāra, or compendium of Tantra doctrine, by Kṛishṇānanda.—**Tithi-niraya** and **tithi-niraya-sankshepa**, as, m., N. of two astronomical works.—**Tithi-pati**, is, m. = *tithīśa*.—**Tithi-patṛi**, f. an almanack.—**Tithi-pālana**, am, n. observance of the rites appointed for the several lunar days.—**Tithi-prakarana**, am, n., N. of a chapter of the Cintā-mañiḥ Śāraṇikā or Tithi-sāraṇikā, treating of astronomical periods and constellations, by Daśa-bala; N. of a chapter of the Jyotisha-ratna-mālā, an astronomical work by Śrī-pati.—**Tithi-praṇī**, is, m. 'the leader of the lunar days', the moon; [cf. *dina-praṇī*].—**Tithi-vāra-yoga**, ās, m. pl., N. of a chapter of the Purāṇa-sarva-sva.—**Tithi-viveka**, as, m., N. of a chapter of the Samskāra-tattva by Raghu-naudana, treating of the Indian sacraments.—**Tithi-vridhī**, is, f. that day or space in which a Tithi commences before or with one sunrise and ends after or at the next, thus completed under two suns.—**Tithīśa** ('*thī-śa*'), as, m. the regent of a lunar day.—**Tithy-anta-niraya**, as, m., N. of a chapter of the Smṛity-artha-sāra by Śrī-dhara-svāmin, treating of the Indian ceremonies.—**Tithy-ardha**, as, am, m. n. half a Tithi, = *karāṇa*.

**तिनाशक** *tināśaka*, as, m. a tree, = *tinīśa*.

**तिनिका** *tinikā*, f. *Holcus Sorghum*.

**तिनिश** *tinīśa*, as, m. the tree *Dalbergia Ougeinensis*; [cf. *tiṇisa* and *tinīśa*.]

**तिन्निड** *tintiḍa*, as, m. the tamarind tree, *Tamarindus Indica*; acid seasoning, sour sauce, especially a sauce made of the fruit of the tamarind tree; an inauspicious period, the evil aspect of planets (?); (ī), f. the Indian tamarind tree; a sour sauce, especially one made of the fruit of the tamarind tree; Emblic Myrobalan.—**Tintiḍi-dyūta**, am, n. a kind of game, a sort of odd or even played with tamarind seeds.

**Tintiḍikā**, f. the tamarind tree.

**Tintiḍika**, as, ā, am, m. f. n. the tamarind tree; (am), n. the fruit of the tamarind; a sour sauce, especially one made of the fruit of the tamarind tree.

*Tintili* or *tintilikā* or *tntilikā*, f. the tamarind tree.

**तिन्दिश** *tindīśa*, as, m. a kind of plant, = *tindīśa*.

**तिन्दु** *tindu*, us, m. a species of ebony, from the fruit of which is obtained a kind of resin used in India as pitch for caulking vessels &c.; *Diospyros Glutinosa*; also *Strychnos Nux Vomica*.

**Tinduka**, as, m. the tree *Diospyros Embryopteris* or *Diospyros Glutinosa*; (f), f. the resinous fruit of this tree; (am), n. the fruit of this tree; a *Karsha*, a kind of measure or weight (= the weight of the *Tinduka* fruit).

**Tinduki**, is, f. or *tindula*, as, m. the tree *Diospyros Embryopteris*.

**Tindukinī**, f. the senna plant, = *āvartakī*.

**तिन्दुवित्त्व** *tinduvitva*, am, n., N. of the birthplace of the Lyric poet *Jaya-deva*.

**तिप्** *tip*, cl. 1. P. *tepati*, &c., to sprinkle, to distil or drop, to ooze or leak.

**तिम्** *tim*, cl. 4. P. *timyati*, *titema*, &c., to be or become wet or damp &c.; to become pacified or quiet: Intens. *tetmyate*; [cf. rt. *tim* and *stim*.]

**Timīta**, as, ā, am, moistened, moist, wet, damp; quiet; unmoved, unshaken; steady, fixed.

**तिमि** *timi*, is, or sometimes *tima*, as, m. (said to be fr. rt. *tam*), a kind of whale or fabulous fish of an enormous size, said to be 100 Yojanas long; a fish in general; the figure of a fish produced by drawing two lines, one intersecting the other at right angles; the ocean; N. of a son of *Dūrva* and father of *Bṛihad-ratha*; (is, ī), f. a fish; N. of a daughter of *Dakṣa* who was the wife of *Kaśyapa* and mother of the sea-monsters. — *Timi-kosha* or *timī-koshaka*, as, m. the ocean ('the receptacle of great fish'). — *Timir-gīla*, as, m. ('swallowing even the *Timi*'), a large fabulous fish; (ās), m. pl., N. of a people in *Dakṣiṇā-patha*; (as), m. a prince of this people. — *Timingīla-gīla*, as, m. a large fabulous fish ('swallowing even the *Timin-gīla*'). — *Timi-ja*, as, ā, am, coming or derived from the *Timi*, a sort of pearl. — *Timi-timin-gīla*, as, m. a large fabulous fish. — *Timi-dhvaja*, as, ā, am, 'having a *Timi* depicted in his banner,' epithet of the *Asura Śambarā*, prince of *Vaijyanta*; (as), m., N. of a man.

**तिमित** *timīta*. See under rt. *tim* above.

**तिमिर** *timira*, as, ā, am (said to be fr. rt. *tim*, but rather related to *tamas* fr. rt. *tam*), dark, gloomy; (am), n. darkness; darkness of the eyes, blindness; a class of morbid affections of the eyes seated in the *paṭala* or coats of the eye; gutta serena, total blindness from affection of the optic nerve; iron-rust; a sort of aquatic plant [cf. *timira* and *timīsha*]; (am, ā), n. f., N. of two towns. — *Timira-nud*, t, t, t, dispelling darkness; (t), m. the sun; the moon. — *Timira-pratishedha*, am, n., N. of a chapter of the *Uttara-tantra* or sixth book of the *Aṣṭāṅga-hṛdaya-saṃhitā* by *Vāg-bhaṭa*, treating of medicine. — *Timira-maya*, as, ī, am, consisting of darkness; (as), m. an epithet of *Rāhu* (who creates darkness), or an eclipse in general. — *Timira-rtpu*, us, m. 'the enemy of darkness,' the sun. — *Timirāri* ('*ra-ari*'), is, m. 'the enemy of darkness,' the sun. — *Timirodghāta* ('*ra-ud*'), N. of a treatise in verse connected with the *Saiva* dogmas.

**Timiraya**, nom. P. *timirayati*, -*yitum*, to obscure, darken, eclipse.

**Timirāya**, nom. A. *timirāyate*, &c., to appear dark, to darken.

**Timirin**, ī, m. the cochlear insect.

**तिमिरि** *timiri*, a kind of fish (not the *timī*).

**तिमिर्षे** *timirgha*, as, m., N. of a man with the patronymic *Dauresruta*.

**तिमिश** *timīśa*, probably a wrong reading for *timīśa*.

**तिमिप** *timīsha*, as, m. a kind of pumpkin-gourd, *Benicasa Cerifera*; a water-melon (*nā-ṭāmra*).

**तिमीर** *timīra*, as, m. a kind of tree; [cf. *timīra*.]

**तिरय** *tiraya*. See next col.

**तिरश्च** *tiraśc*, &c. See under *tiryāñc*.

**तिरस्** *tiras*, ind. (fr. rt. *trī*, the *as* being probably the ablative termination), through (with acc. in Ved., e. g. *tiraś pavitram*, through the strainer; *tiras tamāsi darśatah*, discernible through the darkness); across, beyond, over (e. g. *nadīm tiras*, across the river; *rajānsi tiras*, over the world; *te nas tiro viśvānt* (*duritā nayanti*), they lead us over all difficulties); without (i. e. in such a manner as to pass by or leave on one side); apart from, on one side of, aside, secretly from, 'clam' (with acc., e. g. *tiras cītāni*, without the knowledge; *tiro vaśam*, against the will; or sometimes with abl., e. g. *manuṣyebhyas tiras*, on one side of the men); crookedly, obliquely, awry; transversely, indirectly, badly, secretly, covertly; [cf. Lat. *trans*: Goth. *thairh*: Germ. *durch*: Hib. *tar*, *tair*, 'beyond, over, across, through; bad'; *tri*, 'through, by'; Lith. *ties*: Zend *tarō*.] — *Tiras-kara*, as, ī, am, leaving on one side, passing by, surpassing, excelling. — *Tiras-kartu*, ī, inī, m. f. a curtain, veil; an outer tent, kaṇāṭ, wall, or screen of cloth surrounding the principal tent; a kind of magical veil rendering the wearer invisible. — *Tiras-kāra*, as, m. placing aside, concealment, disappearance; disrespect, abuse, reproach, censure, disgrace, disdain. — *Tiras-kārinī*, f. a curtain, = *tiras-kāriṇī*. — *Tiras-kudya* or *tiras-prākāra*, as, ā, am, looking through a wall. — *Tiras-kri* or *tiraś kri*, cl. 8. P. -*karoti*, -*kartum*, to put on one side, set aside, remove, cover, conceal; to pass by, surpass, excel, conquer; to blame, reproach, abuse, treat disrespectfully, contemn, despise; [according to *Pāṇini* I. IV. 71, 72, *tiras* must be a *gati* (q. v.), in the sense of 'covering,' 'concealing,' but an option is allowed in its connection with rt. 1. *kri*.] — *Tiras-kṛita*, as, ā, am, concealed, hidden, veiled, vanished, disappeared; censured, reviled, abused, reproached, scorned. — *Tiras-kṛitya* (or *tiraś kṛitvā*), ind. having concealed. — *Tiras-kriyā*, f. concealment, disappearance; disrespect, reproach, contempt. — *Tiro-ahnaya* or *tiro-hnya*, as, ā, am (the former form occurring in the *Veda*, the latter in the *Brahmaṇyas* and later writings), more than one day old, prepared the day before yesterday.

— *Tiro-gata*, as, ā, am, disappeared, vanished, out of sight. — *Tiro-janam*, ind., Ved. apart from men. — *t*, *tiro-dhā* or *tiro dhā*, cl. 3. P. A. *dadhāti*, *dhatte*, *dhātum*, to place on one side, set aside, remove out of the way, cover, conceal, hide; to hide one's self from (with abl.), disappear; to overpower, conquer: Pass. *tiro-dhīyate* or *tiro dhīyate*, to be hidden, to vanish, disappear. — *2*. *tiro-dhā*, f., Ved. concealment, secrecy. — *Tiro-dhātavya*, as, ā, am, to be covered or concealed, to be closed. — *Tiro-dhāna*, am, u. disappearance, vanishing, the being hidden or the act of hiding, concealing, &c.; a covering, a sheath, a veil, a cloth or cloak, anything which conceals from sight. — *Tiro-bhavitri*, tā, trī, trī, disappearing. — *Tiro-bhāva*, as, m. disappearance, (opposed to *āvīr-bhāva* and *prādur-bhāva*). — *Tiro-bhā*, cl. 1. P. *tiro-bhāvati*, -*vītum*, to be set on one side, disappear, vanish, hide one's self: Caus. *tiro-bhāvayati* or *tiro bhāvayati*, -*yitum*, to cause to disappear, dispel. — *Tiro-varsha*, as, ā, am, protected from rain. — *Tiro-hita*, as, ā, am, covered, concealed, hidden, removed or withdrawn from

sight. — *Tirohita-tā*, f. disappearance, the becoming invisible; *tirohitaṭam gam*, to disappear.

**Tiraya**, nom. P. *tirayati*, -*yitum*, to keep hidden or concealed, to prevent from appearing, hinder, stop, restrain; to conquer.

**Tirāya**, nom. P. *tirāyati*, &c., to disappear.

**Tirohaya**, nom. P. *tirohayati*, -*yitum*, to hide, conceal.

**Tiro-hnya**. See *tiro-ahnaya*, col. 2.

**तिरस्कार** *tiras-kara*, *tiras-kri*, &c. See under *tiras*, col. 2.

**तिरिञ्जिह्विक** *tirijihvika*, as or am, m., or n. (?), *Erythrina Crista Galli* (?).

**तिरिटि** *tiriṭi*, is, or *tiriṭa*, as (?), m. the joint of the sugar-cane.

**तिरिणीकण्ट** *tiriṇikaṇṭa* = *tirijihvika*.

**तिरिन्द्र** *tirindira*, as, m., Ved., N. of a man.

**तिरिम** *tirima* or *tiriya*, as, m. a sort of rice; [cf. *tirya*.]

**तिरोट** *tirōṭa*, am, n. (said to be fr. rt. *trī*, perhaps for *tiri-tra*, or a wrong form for *kiriṭa*), a kind of head-dress, a tiara, a diadem; gold; (as), m. the tree *Symplocos Racemosa*.

**Tirīṭaka**, as, m. a kind of bird.

**Tirīṭin**, ī, inī, t, Ved. furnished with a head-dress.

**तिरो** *tiro* for *tiras*. See under *tiras*.

**तिरोहित** *tiro-hita*. See under *tiras*.

**तिरिपिरिक** *tiripirika*, am, n. = *tilpilika*.

**तिरिपिलि** *tiripili*, is, m., N. of an author.

**तिर्ये** *tirya*, as, ā, am, = *tilya*, Ved. prepared from the seeds of *sesamum* (?); [cf. *tirya*.]

**तिर्येग** *tiryaga* for *tiryag-ga*. See *tiryāñc*.

**तिर्यच्च** *tiryāñc* or *tiryāc*, an, *tiraścī*, or according to *Vopa-deva* also *tiryāñcī*, ak (fr. *tiras* and rt. *añc*), going or lying crosswise or transversely or obliquely, oblique, transverse (opposed to *anv-āñc*), horizontal (opposed to *ūrdhva*, vertical); going across; crossing over, traversing; moving tortuously, going crookedly or awry; curved, crooked; meandering; lying in the middle or between; (an, ak), m. n. an animal (going horizontally, as opposed to man who walks erect), a brute, an amphibious animal; a bird; (with *Jainas*) plants, the organic world; (*tiraścī* or *tiryāñcī*), f. the female of an animal or of any beast or bird; (ak), ind., Ved. across, obliquely, transversely, horizontally, sideways; *tiraścī*, ind. across, obliquely. — *Tiraścī-rāji*, is, is, ī (*tiraścī* loc. case of *tiryāñc*), Ved. striped across (as a serpent). — *Tiryak-kāram* or *tiryak-kṛitya*, ind. having laid aside (after the completion of any work), having placed on one side. — *Tiryak-kṣipta*, as, ā, am, placed obliquely or across; a form of dislocation when a part of the joint is forced outwards. — *Tiryak-tā*, f. or *tiryak-tea*, am, n. the state of going across or obliquely; the state of a beast or animal, animal nature; measurement across, breadth. — *Tiryak-pātana*, am, n., N. of a part of the *Ānanda-kānda*, treating of medicine. — *Tiryak-pramāṇa*, am, n. measurement across, breadth; *purastāt-tiryak-pramāṇa*, breadth in front; *paścāt-p*, breadth behind. — *Tiryak-prekṣhaṇa*, as, ā, am, looking obliquely or askance; (am), n. a squint, oblique glance, side look. — *Tiryak-prekṣhīn*, ī, inī, ī, looking obliquely or sideways. — *Tiryak-sūtra*, am, n. a cross-line. — *Tiryak-srotas*, as, n. 'the horizontal stream of life,' the animal creation; (ās), n. 'hurrying the stream of life horizontal,' i. e. the animal world; an animal, a beast or bird; [cf.

*arvāk-srotas, avāk-srotas, ūrdhva-srotas.*]—*Tiryag-antara, am, n.* intermediate space measured across, breadth.—*Tiryag-ayana, am, n.* the horizontal course, the annual revolution of the sun, (opposed to its diurnal revolution, in which it rises and sets vertically).—*Tiryag-āgata, as, ā, am,* lying across (a particular position of the child at birth).—*Tiryag-ākṣha, as, ā, am,* looking obliquely; [cf. *tiryak-prekṣha*].—*Tiryag-īśa, as, m.* 'the lord of the animals,' an epithet of Kṛiṣṇa.—*Tiryag-ga* (or sometimes *tiryag-ga*), *as, ā, am,* going obliquely, going across or horizontally [cf. *pratīpa-ga, adho-mukha, ūrdhva-ga*]; an animal; going towards the north or south, (opposed to *pūrva-mukhī* and *pasān-mukhī*).—*Tiryag-gata, as, ā, am,* going horizontally, (opposed to man who walks erect).—*Tiryag-gati, is, f.* the course of an animal, transmigration of animals.—*Tiryag-gama, as, ā, am,* going sideways or obliquely.—*Tiryag-gamana, am, n.* motion sideways or across, (opposed to *ūrdhva-g* and *adho-g*).—*Tiryag-guṇana, am, n.* oblique multiplication.—*Tiryag-ja, as, ā, am,* born from an animal, having an animal as father or mother.—*Tiryag-jana, as, m.* an animal.—*Tiryag-jāti, is, is, ī,* belonging to the race of animals or to the brute creation, born as an animal; (*is*), *f.* the brute kind.—*Tiryag-jā, f.* an oblique chord.—*Tiryag-dīś, k, f.* the region or part of the universe which lies horizontally, (opposed to *ūrdhva* and *adhas*).—*Tiryag-dhāra, as, ā, am,* having curved or oblique edges.—*Tiryag-nāsa* or *tiryag-nāsa, as, ā, am,* crooked-nosed, wry-nosed.—*Tiryag-yavodara* ('*va-ud*'), *am, n.* a barleycorn.—*Tiryag-yāna, as, m.* 'going crookedly,' a crab.—*Tiryag-yona, as, m.* an animal (as a bird &c.); [cf. *tairyagyoṇa*].—*Tiryag-yoni, is, is, ī,* born of or as an animal; (*is*), *f.* the womb of an animal, the animal creation or race, organic nature (including plants).—*Tiryagyoṇy-anvaya, as, ā, am,* of the animal race; (*as*), *m.* the race of animals, birds, &c.—*Tiryag-vidha, as, ā, am,* pierced obliquely (as a vein in bleeding by an unskilful operator).—*Tiryag-niraya, as, m.* the hell of animals or animal nature as a punishment for evil deeds.

*Tiraśca, am, n.* Ved. the cross-board of a bedstead.—*Tiraścāngirasa* ('*ca-ān*'), *as, m.* the Āngirasa Tiraśca; [cf. *tiraścī*].

*Tiraścatā, ind.* Ved. across, transversely, through.

*Tiraścatā, ind.* Ved. aside, secretly.

*Tiraścī, m.* Ved., N. of a Rishi, descendant of Angiras.—*Tiraścī-nidhana, am, n.* N. of a Sāman.

*Tiraścina, as, ā, am,* lying across, oblique, transverse, sideways, awry, horizontal; irregular; *ā-tiraścinam*, a little across.—*Tiraścina-nidhana, am, n.* Ved., N. of a Sāman.—*Tiraścina-priśni, is, is, ī,* Ved. spotted across.—*Tiraścina-vaṇsa, as, m.* Ved. a bee-hive.

**तिल** 1. *til, cl. 1. P. telati, &c.,* to go or move; [cf. *rt. till.*]

**तिल** 2. *til* (probably an artificial *rt. fr.* *tila* below), *cl. 6. 10. P. tilati, telayati, &c.,* to be unctuous or greasy; to oil or anoint.

*Tila, as, m.* the sesameum plant (Sesamum Indicum) which bears an oily seed; the seed of this plant (much used in Oriental cookery); a mole or spot compared to a seed of sesameum; a small particle or portion as much as a sesameum-seed [cf. *kṛiṣṇa-tīla* and *carma-tīla*]; (*ās*), *m. pl.*, N. of a chapter of the Purāṇa-sarva-sva.—*Tīla-kāṣa, am, n.* the farina of sesameum.—*Tīla-kalka, as, m.* dough made of ground sesameum.—*Tīlakalka-ja, as* or *am, m.* or *n.* (?), oil-cake made of the sediment of ground sesameum.—*Tīla-kāḥaka, as, m.* a mole, a dark spot under the skin; a disease of the penis in which the fleshy parts become black and die off; (*as, ā, am*), having a mole or mark.—*Tīla-kiṭṭa, am, n.* the caky sediment of sesameum after the oil is pressed out.—*Tīla-khali, is* or *ī, f.* oil-cake made from sesameum.—*Tīla-gaiji-tīrtha, am, n.* N. of a place mentioned in the Rasika-ramaṇa by Raghunātha.

—*Tīla-grāma, as, m.* N. of a Grāma or township.—*Tīla-śitra-patraka, as, m.* a kind of bulbous plant.—*Tīla-śārṇa, am, n.* sesameum ground and pounded.—*Tīla-taṇḍulaka, am, n.* an embrace (as agreeable as rice mixed with sesameum).—*Tīla-tejā, f.* a kind of plant.—*Tīla-taila, am, n.* sesameum-oil.—*Tīladesvara-tīrtha* ('*da-īś*'), *am, n.* N. of a Tīrtha; [cf. *tīlakēśvara-tīrtha*].—*Tīla-dvādaśī, f.* a festival occurring on the twelfth day of a particular month.—*Tīla-dhenu, us, f.* sesameum made up in the shape of a cow for the purpose of being presented to Brāhmins &c.—*Tīladhenu-dāna, am, n.* N. of a chapter of the Vāraha-Purāṇa.—*Tīlan-tuda, as, ā, am,* bruising sesameum-seed, a sesameum-grinder, one who extracts oil out of sesameum-seed; [cf. *tīla-pīḍa*].—*Tīla-parṇa, as, m.* turpentine; (*ī*), *f.* the sandal tree, Pterocarpus Santalinus; frankincense; turpentine; (*am*), *n.* the leaf of the Tīla tree; sandal-wood.—*Tīla-parṇikā, f.* or *tīla-parṇika* or *tīla-parṇaka, am, n.* red sanders, sandal-wood.—*Tīla-pīcāṭa, am, n.* (*pīcāṭa* = *pīshṭaka*), a sort of sweetmeat made chiefly of ground sesameum.—*Tīla-pīṇja, as, m.* barren sesameum, bearing no blossom or yielding a seed which gives no oil; white sesameum; [cf. *tīla-peja, tilpiṇja, taila-piṇja*].—*Tīla-pīḍa, as, m.* = *tīlan-tuda*; [cf. *tīla-pīḍa*].—*Tīla-pushpaka, Terminalia Bellerica* (*vībhītaka*).—*Tīla-peja, as, m.* barren sesameum; [cf. *tīla-piṇja*].—*Tīla-bhāra, ās, m. pl.*, N. of a race.—*Tīla-bhāvinī, f.* jasmine.—*Tīla-bhāriṣṭha, am, n.* fried sesameum-seed.—*Tīla-maya, as, ī, am,* made of or prepared from sesameum, abounding with sesameum.—*Tīla-mayūra, as, m.* a species of peacock.—*Tīla-miśra, as, ā, am,* mixed with sesameum.—*Tīla-rasa, as, m.* sesameum-oil.—*Tīla-vatsa, as, ā, am,* Ved. having sesameum-seed (as it were) for children.—*Tīla-vratī, ī, inī, ī,* eating only sesameum-seeds in consequence of a vow.—*Tīla-śas, ind.* in pieces as small as sesameum-seeds.—*Tīla-sambaddha, as, ā, am,* mixed with sesameum-oil.—*Tīla-sneha, as, m.* oil, especially of sesameum.—*Tīla-homa, am, n.* burnt-offering of sesameum.—*Tīlan-kīta-dala* ('*la-an*'), *as, m.* a kind of bulbous plant, = *taila-kanda*.—*Tīlādhaka* ('*la-ādh*'), *N.* of a monastery; (also read *tīlādhaka, tilādhāka, tīla-sākyā*).—*Tīlāna* ('*la-an*'), *am, n.* rice with sesameum-seeds.—*Tīlāpatyā* ('*la-ap*'), *f.* a plant bearing a small pungent seed, *Nigella Indica*.—*Tīlāmbu* ('*la-amb*'), *u, n.* water with sesameum.—*Tīlotamā* ('*la-ut*'), *f.* N. of an Apsaras; a form of Dakṣhāyāṇī; N. of a woman.—*Tīlodaka* ('*la-ud*'), *am, n.* sesameum-seeds and water (as an oblation).—*Tīlavāna* ('*la-av*'), *am, n.* a dish of milk, rice, and sesameum.

*Tīlaka, as, m.* a species of tree with beautiful flowers, (so called either because it is similar in some way to the sesameum plant, or because it is used as an ornament like the mark on the forehead); a plant growing near water; a freckle, a natural mark under the skin (compared to a seed of sesameum); a kind of eruption of the skin; (*as, am*), *m.* a mark or marks made with coloured earths, sandal-wood, or unguents, upon the forehead and between the eyebrows, either as an ornament or a sectarian distinction; the ornament of anything (used in comp. to express greatness or distinction, e.g. *trailokyā-tīlaka*, the ornament of the three worlds, i. e. a distinguished personage); (*as*), *m.* the burden of a song, = *dhruvaka*; a species of horse; N. of a son of Pra-dyota; N. of a prince of Kampanā; (*ā*), *f.* a kind of necklace; (*am*), *n.* the bladder; the lungs; black sochal salt, a factitious salt containing sulphur and iron &c.; a disease, the appearance of dark spots on the skin, unattended with inflammation; alliteration; a kind of metre consisting of four lines of six syllables each; [cf. *ūrdhva-tīlakin, erva-tīlaka, kha-l, vasanta-l*].—*Tīlaka-rāja, as, m.* N. of a man.—*Tīlaka-vrata, am, n.* N. of a chapter of the second part of the Bhavishya-Purāṇa, treating of ceremonies.—*Tīlaka-siṅha, as, m.* N. of a man.—*Tīlakā-śraya* ('*ka-ās*'), *as, m.* the forehead ('the receptacle

of the Tīlaka').—*Tīlakēśvara-tīrtha* ('*ka-īś*'), *u, n.* N. of a Tīrtha; [cf. *tīladesvara-tīrtha*].

*Tīlakaka, as, m.* N. of a man.

*Tīlakāya, nom. A. tīlakāyate, &c.,* to form the Tīlaka mark on the forehead, to ornament.

*Tīlakita, as, ā, am,* marked with the Tīlaka, ornamented; freckled, spotted.

*Tīlakin, ī, inī, ī,* marked with the Tīlaka; freckled, spotted.

*Tīlu, an adj.* derived by Sāy. fr. *tīla*, and meaning 'fertile,' 'rich'; [cf. *tilvīla* below.]

*Tīlpiṇja, as, m.* Ved. = *tīla-piṇja*, *q. v.*

*Tīlya, as, ā, am,* suited for the cultivation of sesameum, grown with sesameum; (*am*), *n.* a field of sesameum.

*Tīlva* or *tilvaka, as, m.* the tree Symplocos Racemosa, = *ārgudī*, Terminalia Catappa.

*Tīlvīla, as, ā, am,* Ved. having a fertile soil, prolific, rich; [cf. *ībhya-tilvīla* and *dhānya-l*].

*Tīlvīlāya, nom. A. tilvīlāyate, &c.,* Ved. to be fertile or rich, to cause fertility of soil.

**तिलकनिज** *tilakanija, ās, m. pl.*, N. of a race.

**तिलङ्ग** *tilinga, N.* of a place mentioned in the Kāka-rudra-saṃvāda.

**तिलङ्गिल** *tilingila, ās, m. pl.*, N. of a people; (also *tilingila, tilengala*.)

**तिलिस** *tilīsa* or *tilīśha, as, m.* a large snake; (according to some = Gokhura; according to others = the Boa or Boa Constrictor.)

**तिल्लिक** *tilpilika, am, n.* = *tirpirika*.

**तिल्ल** *till, cl. 1. P. tillati, &c.,* to go or move; (a various reading for *ī. til*.)

**तिय** *titya, as, m.*, N. of a Brāhman.

**तिष्ठ** *tisṭhat, an, anti, at* (pres. part. fr. *rt. sthā*), staying, remaining, abiding, standing, being, &c.—*Tisṭhad-gu, ind.* (*gu* fr. *go*), at milking-time (when the cows stand to be milked), after sunset.—*Tisṭhad-homa* ('*at-ho*'), *as, ā, am,* Ved. (a sacrifice) at which the oblation is offered standing, (opposed to *uparishṭa-homa*.)

**तिष्य** *tishya, as, m.* N. of a mythical being who like Kṛiṣṇa is a kind of heavenly archer; an asterism regarded as shaped like an arrow and containing three stars, of which δ Cancri is one, (it is the sixth Nakshatra of the old or eighth of the new order, and is also called Pushya and Sidhya); the month Pausha (December-January); a common N. of men, 'born under the asterism Tishya' [cf. *upa-tishya*]; (*ā*), *f.* Terminalia Tomentosa; Emblica Officialis; Emblic Myrobalan; (*as, am*), *m. n.* the Kali-yuga, the fourth or present age; (*as, ā, am*), auspicious, fortunate, lucky (?).—*Tishya-keṭu, us, m.* an epithet of Siva.—*Tishya-punarvasiṇya, as, ā, am,* relating to the asterisms Tishya and Punarvasu.—*Tishya-pushpā, f.* Emblic Myrobalan (*āmalaki*).—*Tishya-phalā, f.* Emblic Myrobalan.—*Tishya-rakṣitā, f.* N. of the first wife of Aśoka.

*Tishyaka, as, m.* the month Pausha.

**तिस्र** *tisri, tisras, f. pl.* three; see *tri*.—*Tisri-dhanva, am, n.* Ved. a bow with three arrows.

*Tisrikā, f.* N. of a Grāma.

*Tisrā, f.* the grass Andropogon Aciculatus.

**तिहन्** *tihan, ā, m.* sickness; a good disposition; rice; a bow.

**तीक** *tik, cl. 1. A. tikate, &c.,* to go or move; [cf. *rt. tik.*]

**तीक्ष्ण** *tikshṇa, as, ā, am* (fr. *rt. tij*: cf. the similar word *tigṃa*, which is more used than

*tikshṇa* in the older literature), sharp (in all senses), hot, pungent, warm, fiery; acid (= *khara-nshṇa*); virulent, harsh, rough, rude, cross; injurious, noxious, unfriendly, unpropitious, inauspicious (e. g. *tikshṇānī nakshatrānt*, the inauspicious Nakshatras, viz. Mūla, Ārdra, Jyeshthā, Āśleshā); sharp, keen; intelligent; zealous, vehement, active, eager, energetic, quick; devoted, self-abandoning; devout, ascetic, a devotee, zealot; (*as*), m. nitre; the resin of *Boswellia Thurifera*, = *sveta-kuśa* or *sveta-darbhā*; long pepper; black mustard; black mustard; *Moringa Pterygosperma*, horse-radish tree; *Dalbergia Sissoo* (*śinsapā*), marjoram; *Asa Foetida*; *Galmei*; N. of a Nāga; N. of a man; (*ā*), f., N. of several plants, = *vacā*, = *sarpa-kankalīkā* (wrongly translated 'the cast skin of a snake'); *Mucuna Pruritus*, = *mahā-jyotiṣmati*, = *atyamla-parāṇi*; *Cardiosperm Halicacabum*; black mustard; a mystical name of the letter *p*; (*am*), n. iron; steel; any weapon; anything sharp (as sharp language, &c.); heat, pungency; haste; sea-salt, nitre; poison; = *mushkaka*; the tree *Bignonia Suaveolens* or (according to others) the scrotum or testicles; *Piper Chaba*; war, battle; plague, pestilence, epidemic destruction; death, dying; [cf. *a-tikshṇa* and *su-tikshṇa*.] — *Tikshṇa-kaṅṭaka*, *as*, m., N. of several plants, viz. thorn-apple; *Capparis Aphylla*; *Terminalia Catappa*; *Acacia Arabica*; *Euphorbia Tortilis*; (*ā*), f. a kind of plant, = *kantāri*. — *Tikshṇa-kanda*, *as*, m. 'pungent root', the onion. — *Tikshṇa-karma-kṛit*, *t*, *i*, *t*, acting in a sharp or clever manner, active, energetic. — *Tikshṇa-karman*, *ā*, *ā*, *am*, 'sharp in action', active, energetic, zealous, brisk; (*u*), n. a clever work. — *Tikshṇa-kalka*, *as*, m. coriander. — *Tikshṇa-kāntā*, f. a form of *Caṇḍikā*. — *Tikshṇa-gandha*, *as*, m. 'having a pungent smell', N. of two plants, = *sobhānjana* and *phanjijhaka*; the resin of the *Boswellia Thurifera*; (*ā*), f., N. of several plants, = *sobhānjana*, *rājikā*, *vacā*, *sveta-vacā*, *kantāri*, *jivanti*; small cardamoms. — *Tikshṇa-gandhaka*, *as*, m. = *sobhānjana*. — *Tikshṇa-taṇḍalā*, f. long pepper. — *Tikshṇa-tara*, *as*, *ā*, *am*, sharper, &c. — *Tikshṇa-tā*, f. or *tikshṇa-tva*, *am*, n. warmth, heat, sharpness, pungency. — *Tikshṇa-taṇḍalā*, *as*, *ā*, *am*, having a sharp beak (as a bird). — *Tikshṇa-taila*, *am*, n. 'pungent oil', the resin of the *Shorea Robusta*; the milky juice of the *Euphorbia Lactea*; spirituous or vinous liquor. — *Tikshṇa-danshtra*, *as*, *ā*, *am*, having sharp teeth or tusks; (*as*), m. a tiger. — *Tikshṇa-danshtraka*, *as*, m. a leopard. — *Tikshṇa-dhāra*, *as*, *ā*, *am*, sharp-edged, sharp; (*as*), m. a sword. — *Tikshṇa-pattira*, *as*, m. 'having pungent leaves', coriander; the plant *Terminalia Catappa*; a species of sugar-cane. — *Tikshṇa-pushpa*, *am*, n. 'pungent flower', cloves; (*ā*), f. *Pandanus Odoratissimus*; the clove tree. — *Tikshṇa-priya* = *tikshṇa-śūka*, barley. — *Tikshṇa-phala*, *as*, m. 'having pungent fruit', coriander; black mustard. — *Tikshṇa-buddhi*, *is*, *is*, *i*, sharp-witted, sagacious, acute. — *Tikshṇa-maijari*, f. the betel plant. — *Tikshṇa-mukha*, *as*, *i*, *am*, sharp-mouthed. — *Tikshṇa-mūla*, *as*, m. 'having a pungent root', *Moringa Pterygosperma*; *Alpinia Galanga*. — *Tikshṇa-raśmi*, *is*, *is*, *i*, having hot rays (as the sun). — *Tikshṇa-rasa*, *as*, m. 'pungent liquid', saltpeper. — *Tikshṇa-loha*, *as*, m. 'sharp iron', steel. — *Tikshṇa-visha*, *as*, *ā*, *am*, having virulent poison. — *Tikshṇa-vriṣhāna*, *as*, m. 'having strong testicles', N. of a bull. — *Tikshṇa-vega*, *as*, *ā*, *um*, possessing great velocity; (*as*), m., N. of a *Rakshas*. — *Tikshṇa-śūka*, *as*, m. 'having sharp awns', barley. — *Tikshṇa-śrīṅga*, *as*, *ā* or *i*, *am*, having sharp horns. — *Tikshṇa-āra*, *as*, m. *Dalbergia Sissoo* (= *śinsapā*); *Bassia Latifolia*; iron. — *Tikshṇānśu* (*na-an*), *us*, *us*, *u*, having hot rays; (*us*), m. the sun; fire. — *Tikshṇānśu-tanaya*, *us*, m. 'the son of the sun', the planet Saturn. — *Tikshṇāgni* (*na-ag*), *is*, m. 'acid gastric juice', heartburn, dyspepsia. — *Tikshṇāgra* (*na-ag*), *as*, *ā*, *ava*, sharp-pointed; (*as*), m. *Zingiber Zerumbet*. — *Tikshṇāyasa* (*na+ayasa* for *ayus*, q. v.), *am*, n. 'sharp iron', steel; (*as*, *i*, *am*), made of steel,

sharp. — *Tikshṇeshu* (*na-ishu*), *us*, *us*, *u*, having sharp arrows. — *Tikshṇopāya* (*na-up*), *as*, m. forcible means, a strong measure.

*Tikshṇaka*, *as*, m. = *mushkaka*, *Bignonia Suaveolens* or (according to others) the scrotum or testicles; black mustard; long pepper.

*Tikshṇishtha*, *as*, *ā*, *am*, sharpest, &c.

*Tikshṇiyas*, *ān*, *asī*, *as*, sharper, &c.

**तीम्** *tim*, cl. 4. P. *tīmyati*, &c., to be wet or moist; [cf. rt. *tim*.]

**तीर** *tīr*, cl. 10. P., to accomplish, (better regarded as a nominal verb; see under *tīra* below.)

**तीर** *tīra*, *am*, n. (fr. rt. *tīri*), a shore, a bank; margin, brink, edge; the brim of a vessel; a sort of arrow [cf. the Pers. *تیر*]; (*as*), m. tin [cf. *tīra*]; (*i*), f. a kind of arrow, three-fourths of which consists of reed and a fourth part of iron. — *Tīra-graha*, *ās*, m. pl., N. of a race. — *Tīra-ja*, *as*, *ā*, *am*, growing or standing near a shore; (*as*), m. a tree near a shore. — *Tīra-bhukti*, *is*, m., N. of a country, the modern Tirhut, a province in the east of central Hindūstan, lying to the north of Bahar (fr. *tīra*, a bank, and *bhukti*, here signifying a limit; being bounded on the east by Bhaugulpore, on the west by Samu, on the south by the Ganges, and on the north by the skirts of the Himālaya mountains); [cf. *tīri-bhukti*]. — *Tīra-ruha*, *as*, *ā*, *am*, growing on a bank; (*as*), m. a tree growing on a bank. — *Tīra-stha*, *as*, *ā*, *am*, situated on a bank or shore. — *Tīrāntara* (*ra-an*), *am*, n. the opposite bank or shore.

*Tīraja*, nom. P. *tīrayati*, -*yitum*, to get through, cross over, to finish, accomplish, complete successfully.

*Tīrita*, *as*, *ā*, *am*, finished, settled, completed, adjudged, decided according to evidence; (*am*), n. completion of any act or affair; corrupt or improper non-inflection of a sentence.

**तीरण** *tīraṇa*, a kind of plant, = *karāñjikā*.

**तीराट** *tīrāṭa*, *as*, m. = *tīrīṭa*, *Symplocos Racemosa*.

**तीरु** *tīru*, perhaps a wrong reading for *bīru*.

**तीरु** *tīru*, *as*, *ā*, *am*. See under rt. *tīri*.

**तीर्त्वा** *tīrtvā*, ind. See under rt. *tīri*.

**तीर्थ** *tīrtha*, *as*, *am*, m. n. (fr. rt. *tīri*, the masc. is 'only exceptionally used in epic poetry), a passage, way, road, ford; especially a Ghāt, the stairs of a landing-place, a descent into a river, a bathing-place, a holy place, a shrine or sacred place of pilgrimage, as Benares &c., especially particular spots along the course of sacred streams, as the Ganges &c., or in the vicinity of sacred springs; any piece of water; (in sacrificial language) the path to the altar between the *Cātvalā* and *Utkara*; a channel, a canal, watercourse; the usual way, the usual or right manner (e. g. *tīrthena* or *tīrthas*, in right order, in the usual way; *a-tīrthena*, in a wrong way); the right place, the right moment; a sacred place, a sacred moment, opportunity; a sacrifice; advice, instruction, counsel; a counsellor, an adviser; a sacred preceptor, a Guru; an opportunity, a means, an expedient; certain lines or parts of the hand sacred to the deities &c. (as the root of the two smaller fingers, to *Prajāpati* and the tops of the fingers, to the gods; the space between the thumb and finger, to the manes; the root of the thumb, to Brahma or to the Veda; *saumyan tīrtham* = the middle of the hand); an object of veneration, a sacred object; a worthy object or person, a fit recipient, (sometimes at the end of names, e. g. *ānanda-tīrtha*, *jaya-t*, &c.); a Brāhman; a minister; a N. given to certain officers

(eighteen or fifteen in number) who are in close attendance on a king; prudent muliebre; menstrual courses of a woman; a school of philosophy (= *darśana*), a sect; ascertainment of disease; fire. — *Tīrtha-kamaṇḍala*, *us*, u, m. n. a pot with water from a sacred bathing-place. — *Tīrtha-kara*, *as*, *ā* or *i*, *am*, 'creating a passage (through life, or through the circuit of life)'; (*as*), m. an epithet of Viṣṇu; one of the synonyms of an Arhat or sanctified teacher of the Jaina sect; (with Buddhists) an ascetic ('bathing in holy waters'). — *Tīrtha-kāka*, *as*, m. a crow at a sacred bathing-place, i. e. one not in his own proper place. — *Tīrtha-kāśikā*, f. N. of a work by Gaṅgā-dhara. — *Tīrtha-kīrti*, *is*, *is*, *i*, one whose mere fame makes holy. — *Tīrtha-kṛt*, *t*, m. = *tīrtha-kara*, a Jaina Arhat. — *Tīrtha-gopāla*, *am*, n., N. of a place of pilgrimage. — *Tīrtha-kara*, *as*, m. = *tīrtha-kara*, a Jaina Arhat. — *Tīrtha-śāntā-manī*, *is*, m. f., N. of a chapter of the *Saṃskāra-tattva* by Raghunandana, treating of the Indian sacraments. — *Tīrtha-tama*, *am*, n. (fr. *tīrtha* with the affix of the superl.), a more sacred place of pilgrimage; an object of the highest sanctity. — *Tīrtha-deva*, *as*, m. an epithet of Śiva. — *Tīrtha-dhvānśikha*, *as*, m. 'a crow at a place of pilgrimage,' a contemptuous epithet; [cf. *tīrtha-kāka*]. — *Tīrtha-pati*, *is*, m., N. of the chief of a sect. — *Tīrtha-pād*, *pād*, *paḍī*, *pat*, 'one whose feet are sacred or sanctify,' an epithet of Kṛiṣṇa. — *Tīrtha-pādiya*, *as*, m. an adherent of Kṛiṣṇa. — *Tīrtha-bhūta*, *as*, *ā*, *am*, rendered holy, sacred. — *Tīrtha-mahā-hruda*, *as*, m., N. of a shrine or place of pilgrimage. — *Tīrtha-mahiman*, *ā*, m., N. of a chapter of the *Sūdra-dharma-tattva*, treating of the duties of the *Sūdras*. — *Tīrtha-māhātmya*, *am*, n., N. of a chapter of the *Purāṇa-sarva-sva* by Halāyudha. — *Tīrtha-yātrā*, f. a visit to any sacred shrine or bathing-place, a pilgrimage; N. of a chapter of the *Sīva-Purāṇa*. — *Tīrthayātrā-tattva*, *am*, n., N. of a part of the *Smṛiti-tattva* by Raghunandana. — *Tīrthayātrā-parvan*, *a*, n., N. of a section of the third book of the *Mahā-bhārata* (ch. 80-156). — *Tīrtha-yātrī*, *i*, *inī*, *i*, going to a place of pilgrimage. — *Tīrtha-rāji*, f. 'a line of sacred bathing-places,' epithet of Benares. — *Tīrtha-val*, *ān*, *atī*, *at*, having descents to the water, abounding in sacred bathing-places; (*atī*), f. N. of a river. — *Tīrtha-vāka*, *as*, m. the hair of the head. — *Tīrtha-vāyasa*, *as*, m. a crow at a Tīrtha; see *tīrtha-kāka*. — *Tīrtha-vāsin*, *i*, *inī*, *i*, dwelling at a place of pilgrimage. — *Tīrtha-vidhi*, *is*, m. the rites observed at a place of pilgrimage. — *Tīrtha-sīla*, f. the stone steps leading to a bathing-place. — *Tīrtha-svavas*, *ās*, *ās*, *as*, one whose mere fame is sacred or sanctifies. — *Tīrtha-srāddha-prayoga*, *as*, m., N. of a chapter of the *Śrāddha-cīntā-mānī* by Sivarāma, treating of funeral ceremonies. — *Tīrtha-senā*, *is*, f., N. of one of the *Māris* attending on Skanda. — *Tīrtha-sevīn*, *i*, *inī*, *i*, visiting shrines, a pilgrim; (*i*), m. a kind of crane, *Ardea Nivea*. — *Tīrtha-saukhya*, *am*, n. title of a particular work or of a part of a work.

*Tīrthaka*, *as*, *ā*, *am*, holy, sacred, venerable; (*as*), m. an ascetic Brāhman; N. of a Nāga.

*Tīrthika*, *as*, m. an ascetic Brāhman (visiting holy shrines or bathing-places), a pilgrim.

*Tīrthi-kṛi*, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to make sacred. — *Tīrthi-karaṇa*, *am*, n. the act of rendering sacred; (*as*, *i*, *am*), sanctifying.

*Tīrthi-bhūta*, *as*, *ā*, *am*, become sacred.

*Tīrthya*, *as*, *ā*, *am*, relating to a ford or to a sacred bathing-place, &c.; (*as*), m. an ascetic; [cf. *tairthya*.]

**तीव** *tiv*, cl. 1. P. *tīvati*, &c., to be large or strong, to be fat or corpulent; [cf. rt. *niv*.]

**तीवर** *tivara*, *as*, m. (said to be fr. rt. *tīri*), the ocean; a hunter, the adulterine offspring of a Rājaputrī by a Kshatriya; one who lives by killing

and selling game; a fisherman (?); (ī), f. the wife of a hunter or of a fisherman.

**तीव्र** *tivra*, *as, ā, am* (said to be fr. rt. *tij*; probably connected with rt. *tiv* and rt. 2. *tu*), strong, severe, violent, intense, fierce, ardent, impetuous, sharp, keen, acute, poignant, pungent, sour; hot, warm; flashing, pervading; much, exceeding, excessive, endless, unbounded, unlimited; horrible, dreadful; (*as*), m. sharpness, &c.; a hunter (?); an epithet of Siva; (*ā*), f., N. of several plants, viz. Helleborus Niger; black mustard; a sort of Dūrvā or bent grass, = *ganḍa-dūrvā*; basil, = *taraḍī*, = *mahā-jyotishmatī*; N. of a river, the Padma-vatī, in the east of Bengal; (*am*), n. heat, pungency; a shore [cf. *tira*]; tin [cf. *tira*]; iron, steel [cf. *tikshṇa*]; (*am*), ind. violently, impetuously, sharply, fiercely; much, excessively. — *Tivra-kanda* or (according to a various reading) *tivra-kaṇṭha*, *as, m.* a pungent kind of Arum. — *Tivra-gati*, *is, is, i*, moving rapidly, quick, swift. — *Tivra-gandhā*, f. cumin-seed or Ptychotis Ajowan. — *Tivra-jvālā*, f. Grislea Tomentosa; [cf. *agni-jvālā* and *vahnī-sikhā*]. — *Tivra-tā*, f. violence, sharpness, heat, pungency. — *Tivra-dāru*, *us, m.* a species of tree. — *Tivra-pauruṣa*, *am, n.* daring heroism, such as the storming of a fortress. — *Tivra-roṣha-samāviṣṭa*, *as, ā, am*, filled with fierce anger. — *Tivra-vedanā*, f. excessive pain, agony, the pain of damnation. — *Tivra-śoka-samāviṣṭa*, *as, ā, am*, filled with excessive sorrow. — *Tivra-śokārta* (*ka-ār*), *as, ā, am*, afflicted with poignant grief. — *Tivra-sava*, *as, m.*, N. of an Ekāha sacrifice. — *Tivra-sut*, *t, t, i*, Ved. pressed out of a sour or fermenting substance; (Śāy. *tivra-suta*, *as, ā, am*), whose expressed juice is sharp or pungent; (*i*), m., N. of an Ekāha sacrifice. — *Tivrananda* (*ra-ān*), *as, m.* 'having intense joy,' an epithet of Siva. — *Tivranāta* (*ra-an*), *as, ā, am*, Ved. becoming strong or sharp at the close (i. e. by a process of fermentation); having a sure or excessive result.

*Tivraya*, nom. P. *-yati, -yitum*, to make sharp, strengthen.

**तीसट** *tisata*, *as, m.*, N. of a writer on medicine.

**तु** 1. *tu*, the base of some of the cases of the 2nd personal pronoun; [cf. *tea*.]

**तु** 2. *tu*, cl. 2. P., Ved. *tavīti* and *tauti*, *tūtāva, totum* and *tavitum*, to have authority or power, to be strong; to attain; to thrive or increase, to fill, become full; to go or move; to injure, hurt, kill; Caus., Ved. (only used in aor. *tūto*), to make strong or efficient, make valid, accomplish; [cf. Zend *tau*, 'to be able,' *tavan*, 'powerful,' Pers. توان *tuvān*, 'power;' توانم *tuvānam*, 'I can,' Gr. τύλος, τύλη, τυλός, τῆς: Lat. *tumar, tumere, tumidus, tumulus* (?), *tuber, tueri, totus*: Umbr. Osc. *tauta, tota, tauta*, 'town;' *tut-icus*, 'townish': Goth. *thiuda, thiuth, thuthyan*: Angl. Sax. *thū-mo*, 'the thumb;' *thead*, 'people': Old Germ. *dū-mo*, 'the thumb': Slav. *ty-ti*, 'to grow fat;' *tu-kū*, 'fat': Lith. *tau-ka-i*, 'fat;' *tunk-u*, 'I become fat': Old Pruss. *tau-ta*, 'land, country': Cambro-Brit. *tyv-u*, 'to increase.']

**तु** 3. *tu*, ind. (a particle, perhaps connected with the pronom. base 2. *ta*, or with the Vedic pronom. *ta*; never found at the beginning of a sentence or verse, and causing the verb with which it is constructed to retain its accent). As a particle implying 'earnest entreaty' or 'urgent request' it is often used in the Veda, like Lat. *dum*, with an imperative, and may be translated by 'pray!' 'I beg,' 'do' (e. g. *ā tveta*, come here, do); or it may be rendered by 'well,' 'now then,' 'now,' 'just.' As an adversative particle it is equivalent to 'but,' 'on the contrary,' 'on the other hand' (e. g. *na śhināti janayati tu*, he does not destroy but he produces). The sense 'but' is most common in later Sanskrit.

*Tu* is sometimes, however, used for *ca*, 'and' (e. g. *ā samudrāt pūrvā ā samudrāt tu paśīmāt*, to the eastern sea and to the western sea); and even for *vā*, 'or' (e. g. *uśhtra-yānaṃ samāruhya khara-yānam tu*, having ascended a camel-carriage or one drawn by donkeys). Sometimes it appears to be incorrectly written for *nu* (e. g. *kin tu* for *kin nu*). Occasionally it seems to be used for *tadā* after *cet* (e. g. *tām cet na ditseyam pramathayinām hareyus tu*, if I were not willing to give her then they would take her by force). Not unfrequently *tu* is used as an expletive to fill out a verse or prevent the blending of vowels (e. g. *īrshyī ghrīnī tv a-santushāh, &c.*, an envious man, one over-compassionate, a discontented man, &c.). *Tu—tu*, although—yet; *api-tu*, moreover; *kin tu*, but, nevertheless, notwithstanding; *paran tu*, moreover, but, nevertheless; *na tv eva tu*, but by no means. According to lexicographers *tu* implies disjunction, mutual opposition, alternative, asseveration, emphasis, conjunction, &c.

**तुःखार** *tukkhāra, ās, m. pl.* (probably = *tukhāra*), N. of a race of people; (*as*), m. a man of this race.

**तुक** *tuk*. See 1. *tu* below.

**तुकज्योतिर्विद्** *tuka-jyotir-vid, t, m.*, N. of an astronomer.

**तुकाक्षिरी** *tukākshirī, f.* = *tugākshirī*, the manna of bamboos.

**तुकु** *tukka, as, m.*, N. of a man.

**तुखार** *tukhāra, ās, m. pl.*, N. of a non-Hindū people to the north-west of Madhya-dēśa; (often written *tushāra*); [cf. *tukkhāra*.]

**तुगा** *tugā, f.* the so-called Tabāshīr (fr. *trak-kshirā*), a white secretion found sometimes in the joints of bamboos, the manna of bamboos. — *Tugā-kshirī, f.* a peculiar kind of bamboo manna; [cf. *tukā-kshirī*.]

**तुग्र** *tugra, as, m.*, N. of the father of Bhujyu who was protected by the Aśvins; N. of an enemy of Indra, conquered by the latter.

*Tugriya*, Ved. = *tugrya*.  
*Tugrya, as, m.*, Ved. a patronymic of Bhujyu; N. of a man or of a race; (*ā*), f. water. — *Tugryā-vrīdh, t, t, t*, Ved. delighting in the Tugryas; epithet of Indra and of Soma; (Śāy.) increasing water, increasing with water.

**तुग्वन्** *tugvan, a, n.*, Ved. = *tīrtha*, q. v.

**तुङ्ग** *tungā*. See under rt. 2. *tuj* next col.

**तुञ्च** 1. *tu* or 1. *tuj, k, f.*, Ved. offspring, children, propagation; [cf. *taka* and *takman*.]

*Tuji, is, f.*, Ved. propagation, begetting children; (*is*), m., Ved., N. of a man protected by Indra.

**तुञ्च** 2. *tu* in *ā-tu* (q. v.), growing dusk.

**तुच्छ** *tučcha, as, ā, am* (probably for *tusha*), empty, void, vain, light; small, little, trifling; abandoned, deserted; low, mean, insignificant, contemptible; miserable, poor; worthless; (*ā*), f. the Indigo plant, = *tutthā*; (*am*), n. chaff; [cf. Lith. *tuszetas*, 'empty.'] — *Tučcha-tva, am, n.* emptiness, meanness, inanity, vanity. — *Tučcha-dru, us, m.* ('the sapless tree'), the castor-oil tree, Ricinus Communis. — *Tučcha-dhānya* or *tučcha-dhānyaka, am, n.* straw, chaff.

*Tučchaka, as, ā, am*, void, empty, &c., = *tučcha*.  
*Tučchaya*, nom. P. *tučchayati, &c.*, to make empty or poor.

*Tučchī-kri, cl. 8. P. A.* -*karoti, -kurute, -kartum*, to consider as vain or idle, to despise, contemn.

*Tučhya, as, ā, am*, Ved. void, empty, vain.

**तुञ्ज** 1. *tuj*. See 1. *tu* above.

**तुज** 2. *tuj* or *tuij*, cl. 1. 6. P., Ved. *to-jati, tujati, tujato, tujā, tojium*, or cl. 1. P. *tunijati, tununja, tuijittum*, Ved. Inf. *tujase*, to strike, hit; impel, push; to press out, emit; to stir up, urge on, instigate, incite; wave to and fro; to hasten; Ved. reach, extend, project; to kill or hurt; to guard, protect, to be strong; to clothe; to live: Pass. *tujyate, &c.*, to be struck, to be vexed, &c.: Caus. *tujayati, -yitum*, Ved. to promote, instigate; to move quickly, spring, run [cf. *tūtujāna*]; *tunjayati* or *tojayati, -yitum*, to hurt, to injure or kill; to be strong or vigorous; to give or take; to dwell, abide; to shine, speak; [cf. *tūtujī*.]

*Tungā, as, ā, am*, high, elevated, prominent, erect, lofty; long; vaulted; chief, principal; strong, passionate [cf. *ut-tungā*]; (*as*), m. an elevation, height, culmination, altitude; a mountain; top, highest point, peak, vertex; the superior apsis or aphelion of a planet; (metaphorically) a throne; a wise man; a rhinoceros; the planet Mercury; the tree Rottleria Tinctoria; the cocoa-nut; N. of a man; (*ā*), f., N. of a tree [cf. *samī*]; also = *tugā*, bamboo manna; N. of a metre consisting of four lines of eight syllables each; N. of a river in the Mysore territory; (*i*), f. a kind of Ocimum (*varvarā*); turmeric; night; (*am*), n. the stamina of the lotus blossom; [cf. Lith. *tunkū*, 'to grow fat': Russ. *tučnyj*, 'fat': Hib. *tonngo*, 'a billowy sea'; *tonnghail, tonnta*, 'waved.'] — *Tungā-kūta, as* or *am, m.* or n. (?), N. of a place of pilgrimage. — *Tungā-tā, f.* or *tungā-tva, am, n.* altitude, loftiness, height, passionateness. — *Tungā-dhawan, ā, m.*, N. of a king of Suhma. — *Tungā-nābha, as, m.* a particular species of poisonous insect. — *Tungā-nāshīkā* or *i, f.* a woman having a prominent nose. — *Tungā-prastha, as, m.*, N. of a mountain. — *Tungā-bala, as, m.*, N. of a warrior. — *Tungā-bha, am, n.* the lunar mansion in which a planet reaches its apsis, the apsis of a planet. — *Tungā-bhadra, as, m.* a restive elephant or one in rut; (*ā*), f., N. of a river in the Mysore territory, commonly called Tumbudra, formed by the junction of the Tunga and Bhadra rivers. — *Tungā-mukha, as, m.* a rhinoceros, ('having a prominent snout.') — *Tungā-vija, as* or *am, m.* or n. (?), quick-silver, ('forming long seed-like balls.') — *Tungā-venā, f.*, N. of a river in the Dekhan. — *Tungā-śekhara, as, m.* the top of a mountain. — *Tungā-saila, as, m.* 'the high mountain,' N. of a mountain with a temple of Siva. — *Tungī-nāsa, as, m.* a kind of poisonous insect. — *Tungī-pati, is, m.* the moon, ('lord of night.') — *Tungīśa* (*gi-śa*), *as, m.* the moon; the sun; an epithet of Siva; N. of Kṛishṇa. — *Tungēśvara* (*ga-ś*), *as, m.* 'lord of the mountains,' an epithet of Siva; a temple of Siva; [cf. *giriśa* and *giriśa*.]

*Tungaka, as, m.* the tree Rottleria Tinctoria; (*am*), n., N. of a sacred forest.

*Tungin, i, inī, i*, high, lofty; (*i*), m. a planet at the apex of its orbit or of its position with regard to others considered astrologically; (*inī*), f., N. of a planet, = *mahā-satāvārī*.

3. *tuj, k* (?), f., Ved. shock, impulse; pressure; assault; (*k, k, k*), pressing, urging on, impelling.

*Tujya, as, ā, am*, Ved. to be struck or pushed, to be impelled.

*Tunja, as, m.*, Ved. shock, assault; a Daitya, a demon; a thunderbolt; giving; (*as, ā, am*), noxious, mischievous.

**तुनि** *tuji*. See under 1. *tu*, col. 2.

**तुञ्जीन** *tunjīna, as, m.*, N. of several kings of Kāśmīra.

**तुट** *tuṭ, cl. 6. P. tutati, tutoṭa, tuṭittum*, to dispute, quarrel, wrangle; to hurt or injure: Caus. P. *toṭayati, &c.*, a wrong reading for *troṭayati*.

**तुटितुट** *tuṭituta, as, m.* a N. of Siva.

**तुडुम** *tuṭuma, as, m.* a mouse or rat.

**तुद** *tud*, cl. 1. P. *toḍati*, *tuḍati*, *tutoḍa*, *toḍitum* or *tuḍitum*, to tear, split, break, cut, pull to pieces; to push; to injure, hurt or kill; to bring near.

**तुद** *tudā*, cl. 1. P. *tuddati*, &c., to disrespect, disregard, contemn; [cf. rt. *tūḍ* and *toḍ*.]

**तुण** *tun*, cl. 6. P. *tunāti*, *tunoṇa*, *toni-tum*, to curve, bend or make crooked; to be crooked or curved; to act fraudulently.

**तुणि** *tunī*, is, m. = *kunī* = *tunna*, the tree *Cedrela Toona*.

**तुणिक** *tunika* (*tūnika*?), as, m., N. of a tree, = *nandī-ṛiksha*.

**तुण्ड** *tunḍ*, cl. 1. A. *tunḍate*, &c., = *tud*.

**Tunḍa**, am, n. (according to some also *as*, m.), a beak, snout (of a hog &c.), trunk (of an elephant), mouth, face; the point of an instrument; (*as*, m. a N. of Siva; of a Rakshas or demon; [cf. *asthi-t<sup>o</sup>*, *kanka-t<sup>o</sup>*, *kāka-t<sup>o</sup>*, &c.])—*Tunḍa-deva*, *as*, m., N. of a race or of a particular class of men.—*Tunḍa-deva-bhakta*, am, n. the district inhabited by the *Tunḍa-devas*.

*Tunḍaka* = *tunḍa* above.  
*Tunḍakerikā*, f. = *tunḍikerī*, the cotton plant.  
*Tunḍakeri*, f. a cucurbitaceous plant, *Momordica Monadelphica*.

**Tunḍi**, is, m. a beak, the mouth, the face; (*is*), f. the navel, a prominent navel [cf. *tundi*]; emphysema or distention of the navel (in infants); a kind of gourd or cucumber, = *irvāru*, *kushmāṇḍa*; [cf. *tunḍi* in *kaṭu-tunḍi*, *tikta-t<sup>o</sup>*.]

**Tunḍika**, as, ā, am, furnished with a trunk or snout; (*ā*), f. the navel [cf. *tundiḍā*]; the plant *Momordica Monadelphica*; [cf. *kaṭu-tunḍikā* and *kāka-t<sup>o</sup>*.]

**Tunḍikera**, ās, m. pl., N. of a race; (*as*), m. the prince of this race; (*i*), f. the cotton plant; a kind of cucumber, *Momordica Monadelphica*; a large boil or swelling on the palate.

**Tunḍikerikā**, f. *Momordica Monadelphica*.  
**Tunḍikerin**, i, m. a species of poisonous insect.  
**Tunḍikeśi**, f. a sort of gourd, *Momordica Monadelphica*.

**Tunḍicela**, am, n. a particular kind of costly garment.

**Tunḍibha**, as, ā, am, having a prominent or elevated navel; [cf. *tunḍibha*.]

**Tunḍila**, as, ā, am, talkative; speaking harshly or severely; loquacious; having a prominent or elevated navel; [cf. *tunḍila*.]

**तुण्डेल** *tunḍela*, as, m., Ved., N. of a kind of evil spirit or goblin.

**तुतात** *tutāta*, as, m., N. of the founder of a philosophical system; [cf. *tautātika*.]

**तुतुर्वणि** *tuturvani*, is, is, i (fr. rt. 1. *tur*), Ved. striving to bring near or obtain; (Sāy.) acting with alacrity, acting speedily; [cf. *jugurvani* and *sutukrani*.]

**तुत्य** *tuttha*, as, m. (said to be fr. rt. 1. *tud*), fire; (*ā*), f. the Indigo plant; small cardamoms; (*am*), n. blue vitriol, sulphate of copper, especially considered as an ointment or medical application to the eyes; a collyrium extracted from the *Amomum Zanthorrhiza*; a stone, a rock.—*Tutthānjana* ('*tha-an<sup>o</sup>*'), am, n. blue vitriol as an ointment or medicinal application to the eyes.

**Tutthaka**, am, n. blue vitriol.  
**Tutthaya** (originally 'to cover with blue vitriol?'), nom. P. *tutthayati*, -*yitum*, to screen, veil, cover; to spread.

**तुथ** *tuttha*, Ved. occurring in certain

formulæ, (explained in commentaries by *brahma-rūpa*, 'having the shape or form of Brahma.')

**तुद** 1. *tud*, cl. 6. P. A. *tudati*, -*te*, *tutoda*, *totum*, to strike, hit, push; to goad, prick; to bruise; to pain, wound, sting, vex, harass, tease, torture, torment: Caus. *todayati*, -*yitum*, *atūdat*, to push &c.: Desid. *tutubati*, -*te*: Intens. *totudyate*, *tolatti*; [cf. rt. *tund*, *tottra*, *toda*; Gr. *Tud-év-s*, *Túd-a-s*, *Tuvd-áph-s*, *Tuvd-ápeo-s*, *Tuvd-ápew-s*, *Tuvd-áp-ıxo-s*; Lat. *tund-o*, *tud-es*, *tud-i-tare*, *dea Pertunda*, *tussis*; Goth. *staut-an*; Old Germ. *stoz-an*; Mod. Germ. *stoss-en*; Angl. Sax. *a-stintan*, 'to blunt': the initial *s* is original, and dropped in Sanskrit.]

2. *tud*, *t*, *t*, *t*, (at the end of a comp.) striking, pricking, goading.

**Tuda**, as, ā, am, (at the end of a comp.) striking, pricking, stinging, paining, tormenting [cf. *tīlan-tuda* and *arun-tuda*, 'striking a wound']; (*as*), m., N. of a man.—*Tud-ādi*, the grammatical designation of the sixth class of roots or those of which *tud* is the first.

**Tunna**, as, ā, am, struck, hit; pricked; goaded, tormented, hurt, vexed, injured; cut, broken, cut down &c.; (*as*), m. the *Toon* or *Tuna* tree, the wood of which bears some resemblance to mahogany and is used for furniture &c.; *Cedrela Toona*.—*Tunna-vāya*, as, m. a tailor.—*Tunna-sevani*, f. the suture of a wound (in surgery); a suture of the skull.

**तुन** *tuna*, as, am, m. n. (?), Ved. a various reading (in the *Sāma-veda*) for *tana*, posterity.

**तुन्द** *tund*, cl. 1. P. *tundati*, &c., to be busy, active; to search, seek; [cf. rt. *trand*.]

**तुन्द** *tunda*, am, n. (said to be fr. rt. 1. *tud*), a protuberant belly, the belly, abdomen; (*as*, *i*), m. f. the navel.—*Tunda-kūpikā* or *tunda-kūpi*, f. the cavity of the navel.—*Tunda-parimārja*, as, ā, am, one who is in the habit of stroking his belly (in the literal sense).—*Tunda-parimrja*, as, ā, am, one who is in the habit of rubbing his belly (metaphorically), a lazy man, a sloth, a sluggard.—*Tundavat*, ān, *atī*, *at*, corpulent, fat.

**Tundi**, is, i, f. n. the belly; (*is*), f. the navel; (*is*), m., N. of a *Gandharva*.

**Tundika**, as, ā, am, having a large or prominent navel or belly, fat, corpulent; (*ā*), f. the navel.

**Tundikura**, as, m. the navel.  
**Tundita**, as, ā, am, or *tundin*, *i*, *inī*, *i*, or *tundibha* or *tundila*, as, ā, am, having a large or prominent belly or navel; gorbellied, corpulent.

—*Tundila-phalā*, f. *Cucumis Uuillissimus*.

**तुन्न** *tunna*. See under rt. 1. *tud* above.

**तुप्** *tup* or *tuph* or *tump* or *tumph*, cl. 1. P. 6. P. *topati*, *tupati*, *tophati*, *tuphati*, *tumphati*, *tumphati*, &c., (in the last two the form in cl. 1. will only differ from that in cl. 6. by the accent), to injure, hurt, wound; kill; *tump*, cl. 10. P. *tumpayati*, &c., a various reading for *tumb*, q. v.; [cf. Gr. *τύπ-ω*, *τύπο-ς*, *τυπή*, *τύμ-μα*, *τυπῶ(δ)ς*, *τύμ-ανο-ν*; Lat. *stupro*; Old Germ. *stumppf*, *stumb-alon*, *stumph*; Old Island. *stuf-r*.]

**तुबरी** *tubarī*, f. = *tambarī*, coriander; a bitch.

**तुभ** *tubh*, cl. 1. A., 4. 9. P. *tobhate*, *tobhitum*, to push, to kill, hurt, injure in any manner; [cf. *stubb*; Goth. *thiubs*; Angl. Sax. *theof*.]

**तुभ** *tubha*, as, m. = *stubha*, a goat.

**तुमल** *tumala*, a various reading for *tumula*, q. v.

**तुमिञ्ज** *tuminja*, as, m., N. of a man.

**तुमुर** *tumura*, as, am, m. n. mingled combat; [cf. *tumula*.]

**तुमुल** *tumula*, as, ā, am, tumultuous, noisy; excited, perplexed, confused; (*as*, *am*), m. n. uproar, tumult, tumultuous sound, clang, clatter, tumultuous or confused combat, mêlée, confusion; (*as*), m. *Beleric Myrobalan*, *Terminalia Belerica*; (sometimes read *tumala* and *tumūla*); [cf. Lat. *tumulitus*.]—*Tumula-yuddha*, am, n. a tumultuous conflict.

**तुम्प** *tump* and *tumph*. See rt. *tup*.

**तुम्ब** *tumb*, cl. 1. P. *tumbati*, &c., to distress, trouble, torment; to hurt, kill; cl. 10. P. *tumbayati*, &c., to trouble; or (according to a various reading) to be invisible.

**तुम्ब** *tumba*, as, m. a kind of long gourd, *Lagenaria Vulgaris*; (*ā*), f. *Lagenaria Vulgaris*; a milk-pail or vessel used in milking; a milch-cow; (*i*), f. *Lagenaria Vulgaris*; *Asteracantha Longifolia*; (*am*), n. the fruit of *Lagenaria Vulgaris*; [cf. *kaṭu-tumbi*, *kumbha-t<sup>o</sup>*, *goraksha-t<sup>o</sup>*.]—*Tumba-vana*, as or am, m. n. (?), N. of a country.—*Tumba-tiṇya*, as, m. 'having a Tumba or gourd for a lute,' a N. of Siva.—*Tumbi-pushpa*, am, n. the flower of the *Lagenaria Vulgaris*.

**Tumbaka**, as, m. the gourd *Lagenaria Vulgaris*; (*am*), n. the fruit of this gourd.

**Tumbi**, is, or *tumbikā*, f. a long white gourd, *Lagenaria Vulgaris*.

**Tumbinī**, f. = *kaṭu-tumbi*.  
**Tumbuka**, as, m. the plant, and (*am*), n. the fruit, of *Lagenaria Vulgaris*.

**तुम्बर** *tumbara*, as or am, m. or n. (?), a kind of plant; (*i*), f. = *tubarī*, a sort of earth, = *tubarī*, a bitch.

**तुम्बरु** *tumbaru*, us, m., N. of a *Gandharva*; (perhaps a wrong reading for *tumburu*.)

**तुमुम** *tumbuma*, ās, m. pl., N. of a race or people; [cf. *tumbura*.]

**तुम्बुर** *tumbura*, ās, m. pl., N. of a race; (*i*), f. coriander; a bitch; [cf. *tambarī*.]

**तुम्बुरु** *tumburu*, us, m., N. of a pupil of *Kalāpīn*; N. of a *Gandharva*; N. of the attendant of the fifth Arhat of the present *Ava-sarpīnī*; (*u*), n. the fruit of *Diospyros Embryopteris*; coriander; (according to others *us*), m. n. the plant and seed of *Diospyros Embryopteris*.

**तुम** *tumra*, as, ā, am [cf. *tumura* above], Ved. big, strong, powerful; wild; (Sāy.) energetic (= *preraka*); destroying or defeating adversaries; see *tūtuma*; [cf. Lat. *tumidus*.]

**तुर** 1. *tur* (connected with rts. *trī*, *tvar*, and *tūr*), cl. 6. P. A., Ved. *turati*, -*te*, &c., to hurry, hasten, press forwards, run; overcome; injure; cl. 3. P., Ved. *turtoti*: Caus. *turayati*, -*yitum*, to run: Desid., Ved. *tūtūrshati*: Intens. A., Ved. in the part. *tarturāṇa*, running forwards; [cf. rt. *tvar*; Gr. *τύρ-βη*, *τύρ-βα*, *τυρβῶ*, *τυρβαρία*, *Τυρ-μ-ἰδαί*; Lat. *turba*, *turbare*, *turb-īdu-s*, *turma*; Angl. Sax. *thrym*, 'multitude, mass, troop'; Goth. *thaurp*; Old Germ. *dorf*, 'conference, assembly, meeting'; Old Island. *thyrpaz*, 'to congregate.']

2. *tur*, *tūr*, *tūr*, Ved. running a race, hastening, fighting, conquering, a warrior; [cf. *ap-tur*, *ājī-tur*, &c.]

1. *tura*, as, ā, am (for 2. 3. *tura* see p. 379, col. 1), Ved. furthering, promoting, a promoter; quick, willing, prompt; (*am*), ind. quickly.—*Tura-ga*, as, m. 'going quickly,' a horse; the mind, thought; (*i*), f. a mare, = *asra-gandhā*, the plant *Physalis Flexuosa*; [cf. *turan-ga* and *turan-gama*.]—*Turaga-gandhā*, f. = *tura-gī*, *Physalis Flexuosa*; [cf. *turaga-gandhā*.]—*Turaga-dānava* or *turaga-daitya*, as, m. 'horse-

titan' or 'Dānava in the shape of a horse,' an epithet of Keśin. — *Turaga-nīla-tāla*, as, m. a kind of gesture with the hand. — *Turaga-priya*, as or am, m. or n. (?), barley, 'liked by horses'; [cf. *turanga-priya*.] — *Turaga-brahma-śaryaka*, am, n. the sexual restraint of horses, i. e. compulsory celibacy, leading a life of continence, in consequence merely of being without female society. — *Turaga-medha*, as, m. a horse-sacrifice, = *śva-medha*. — *Turagarukha*, as, m. 'horse-guardian,' a groom, an equerry. — *Turaga-līlaka*, as, m. a particular time in music. — *Turaga-vadana* or *turagānana* ('ga-ān'), ās, m. pl. 'horse-faced,' N. of a race in the north of Madhya-deśa. — *Turaga-gātu*, us, us, u, Ved. going quickly. — *Turagāroha* ('ga-ār'), as, m. 'one mounted on a horse,' a horseman. — *Turagin*, ī, īnī, ī, equestrian, riding, mounted or carried on a horse; (ī), m. a horseman, a cavalier. — *Turagiya*, an adj. derived fr. *turaga* in *khara-turagiya-samparka*, as, m. sexual intercourse between asses and horses. — *Turagopacāraka* ('ga-up'), as, m. 'attending to horses,' a groom, an equerry. — *Turanga*, as, m. 'going quickly,' a horse; a N. of the number seven (because of the seven horses of the sun); the mind considered as the seat of feeling as well as of intellect, the heart; (ī), f. a mare, = *turagi*. *Physalis Flexuosa*, = *ghoṣhikā*, *Cucumis Utilissimus*; [cf. *turaga* and *turan-gama*.] — *Turanga-gaka*, as, m. the plant *Luffa Foetida*; (*ikā*), f. a kind of cucurbitaceous plant, = *deva-dōli*, = the large dark-green pumpkin. — *Turanga-gandhā*, f. = *turaga-gandhā*. — *Turanga-dvishanī*, f. (for *dve-shanī*), a she-buffalo. — *Turanga-nātha*, as, m., N. of the chief of a sect. — *Turanga-priya*, as, m. = *turaga-priya*, barley. — *Turan-gama*, as, m. a horse; (ī), f. a mare; [cf. *turaga* and *turan-ga*.] — *Turangama-sālā*, f. a horse-stable. — *Turanga-medha*, as, m. a horse-sacrifice, = *śva-medha*. — *Turanga-yāyin*, ī, īnī, ī, going on horseback. — *Turanga-vaikra* or *turanga-vadana*, as, m. 'horse-faced,' a Kinnara or chorister of Indra's heaven. — *Turanga-sādīn*, ī, m. a horseman, a horse-soldier. — *Turanga-skandha*, as, m. a troop of horses. — *Turanga-sthāna*, am, n. a horse-stable. — *Turanga-gāri* ('ga-ari'), īs, m. 'enemy of the horse,' a buffalo; fragrant oleander (*karavīra*). — *Turagārūdhā* ('ga-ār'), as, ā, am, mounted on horseback; (as), m. a horseman. — *Turagin*, ī, m. a horse-man, a rider, a groom; [cf. *turagin*.] — *Turayā*, ās, ās, am, Ved. going quickly. — *Turaya*, as, ā, am, Ved. quick, swift, energetic; (am), n. haste. — *Turayya*, nom. P., Ved. *turanyati*, &c., to be quick or swift; to make haste, to accelerate. — *Turayya-sad*, t, ī, t, Ved. dwelling among the quick or active. — *Turayya*, us, us, u, Ved. quick, swift, energetic, zealous. — *Turas-peya*, am, n., Ved. anything drunk quickly (?). 1. *turī*, ī, Ved. overpowering strength, superior power. (For 2. *turī* see col. 2.) — *Turyā*, f., Ved. overpowering or superior strength. — *tur* 2. *tura*, as, ā, am (fr. rt. 2. *tu*; for 1. *tura* see p. 378, col. 3), Ved. strong, powerful, excelling, surpassing, overpowering; an epithet of Indra, of the Maruts, Adityas, &c.; possessed of property; rich; abundant, abounding; (as), m., N. of a preceptor and priest with the patronymic *Kāvasheya*. — *Turā-shāh*, -shāh, ī, ī, overpowering the mighty or overpowering quickly, epithet of Indra and of Vishnu; (ī), m. a N. of Indra. — *Turāyana*, as, m. (a patronymic fr. 2. *tura*), N. of a man; (am), n., N. of a particular sacrifice or vow, = *paurṇamāsa-vikāra*, a modification of the full moon sacrifice; N. of a Sattra; (as, ā, am), m. f. n. attachment to any object or pursuit; attached to any object or pursuit (?); [cf. *parōyana*.] — *tur* 3. *tura*, as, ā, am, Ved. hurt, wounded; (according to Sāy. = *ā-tura*, q. v.)

**तुरकिन्** *turakin*, ī, īnī, ī, Turkish; [cf. *turushka*.] — **तुरक** *turakva*, N. of a people, 'the Turks'; [cf. *turushka*.] — **तुरा** *tura-ga*, *turanga*. See 1. *tura*, p. 378. — **तुरष्क** *turashka*, N. of a country and people mentioned in the Śrī-shhāvayāga or part of the Rōmaka-siddhānta. — **तुरापाह** *turā-shūh*. See 2. *tura*, col. 1. — **तुरी** 2. *turī*, f. (or *turī*, is, in the first sense; cf. *tulī*), the fibrous stick used by weavers to clean and separate the threads of the wool; a painter's brush; a shuttle; N. of a wife of Kṛishṇa (or Vasu-deva) and mother of Jaras. (For 1. *turī* see col. 1.) — **तुरीप** *turīpa*, am, n., Ved. seminal fluid; (as), m. an epithet of Tvashṭri, 'spermatic.' — **तुरीय** 1. *turīya*, P., Ved. *turiyati*, &c., to go or move; [cf. rt. 1. *tur* and *turayya*.] — **तुरीय** 2. *turīya*, as, ā, am, Ved. fourth, a fourth; consisting of four parts; whose power extends on all four sides, mighty; (am), n. the fourth state of the soul (according to the Vedānta phil.), that state in which it has become one with Brahma or the universal spirit; (as, ā, am), (with a different accent), a fourth, constituting the fourth part; (am), n. a fourth part, a quarter; [cf. *turya* and *caturtha*.] — *Turīya-bhāga*, as, m. a fourth part or share. — *Turīya-bhāj*, k, k, k, a sharer of a fourth. — *Turīya-varṇa*, as, ā, am, belonging to the fourth caste; (as), m. the fourth caste or tribe, a Śūdra. — *Turīyānśa* ('ya-an'), as, m. a fourth part or share, a quarter. — *Turīyātīta* ('ya-at'), N. of an Upanishad. — *Turīyārṇha* ('ya-ar'), am, n. one half of a fourth, an eighth part. — *Turīyaka*, as, ā, am, a fourth (part). — *Turya*, as, ā, am, = 2. *turīya*, fourth, a fourth; (am), n. the fourth state of the soul, in which it becomes one with Brahma, a quarter; (as, ā, am), being in the above state; the fourth (part). — *Turya-vah* or *vāh*, ī, f. *turyavāhī*, Ved. an ox or cow four years old. — **तुरुष्क** *turushka*, ās, m. pl., N. of a race, the Indo-Scythian race or Turks; (as), m. the country of this race, Turan or Turkestan; a prince of this race; (as, am), m. n. oilbanan, Indian incense, the resin of the *Boswellia Serrata*; the resin of the *Pinus Longifolia*; [cf. *yōvanu*.] — **तुर्फरि** *turphari*, Ved. (fr. rt. *trip*), according to Yāska = *kshīpra-hantri*, striking quickly; (according to Sāy., *turphari*, du. = killers of the enemy.) — *Turpharītu*, us, us, u, Ved. according to Yāska = *hantri*, striking; (according to Sāy., *turpharītū*, du. = *tarphitarau* = *śatrūṇām hantārau*.) — **तुर्ये** *turya*. See above under 2. *turīya*. — **तुर्या** *turyā*, f. See col. 1. — **तुर्व** *turv* [cf. rt. 1. *tur*], cl. 1. P., Ved. *turvati*, *tutūrva*, *tūrētum*, to overpower, overcome, excel; to cause to overpower or conquer, help to victory; to save; to strike, to hurt, kill, injure; [cf. *turvayāna* and *tūrvi*.] — *Turvāni*, īs, īs, ī (fr. rt. 1. *tur*), Ved. overpowering, excelling, victorious; (Sāy.) acting quickly, serving quickly, moving quickly; injuring or destroying enemies. — *Turvān*, a, n., Ved. (only used in the dat. *turvāne*), conquering, defeating, injuring. — **तुर्वशा** *turvāsa*, as, m. (also written *turvasu*), Ved., N. of a hero and ancestor of the Ārya race, often mentioned in the Rīg-veda and probably related to the Kaṇvas; he is generally mentioned together with his brother Yādū; N. of a whole race; [cf. *turvasu* and *taurvāsa*.]

**तुर्वसु** *turvasu*, us, m. (a later form of *turvasā*), N. of a son of Yayāti and Devayāni and brother of Yādū. — **तुर्वीति** *turvīti*, is, m., Ved., N. of a man or of a race. — **तुल** *tul* [cf. rt. *tūl*], cl. 10. P. A. (according to Vopa-deva also cl. 1. P.) *tolayati* or *tulayati*, -te, (the form *tolayati* is rarely used in the metaphorical sense), *tolūti*, *atūtulāt*, *yitum*, to lift up, raise; to determine the weight of anything by lifting it; to weigh, poise, measure; to compare by weighing and examining; to ponder, weigh in the mind, consider; to examine with distrust, suspect; to make equal in weight, to equal, compare one thing with another (with inst., e. g. *na brāhmaṇaiś tulaye bhūtam anyat*, I do not compare any other being with Brāhmins); to counterpoise, counter-balance, outweigh, weigh against, equal in weight, match, be equal to (with acc.); to possess in the same degree, to attain, reach; [cf. rt. *dul*: Old Lat. *tul-o*, *te-tul-i*: Lat. *tul-i*, *lātus* (for *flātus*), *tollere*, *toll-o*, *tolleno*, *tolerare*, *tolūtum*: Gr. *τλή-ναι*, *τάλα-s*, *πολύ-τλή-s*, *τάλα-ό-s*, *τλή-μην*, *τάλ-αντο-u*, *δ-τά-λαντο-s*, *τάλ-αρο-s*, *τελα-μῶν*, *τάλ-αντο-u*, *τολμ-α*, *Τάλ-παλο-s*: Goth. *thul-an*, 'to tolerate'; *usthul-ain-s*, 'patience'; Angl. Sax. *tholian*, *thyl-dian*, *athylgian*: Old Germ. *dol-an*: Germ. *duld-en*: Slav. *tul-ū*, 'a quiver.')] — *Tulana*, am, n. lifting, raising; weighing, measuring; rating, assessing, taxing; a particular high number. — *Tulayitvā*, ind. having weighed, having counterpoised, having made equal or like, &c. — **तुल** *tulā*, f. a balance, especially a fine balance, the beam of a balance, goldsmith's or assay scales; a measure, a weight, (*tulayā dhri*), to hold in a balance, to weigh; the balance as an ordeal; weighing; resemblance, likeness, equality, similarity; the sign of the zodiac Libra; the seventh sign in a circle divided like a zodiac; a measure or weight of gold and silver = 100 Palas or about 145 ounces troy; a kind of vessel; sloping beams or timbers in the roof of a house; [cf. *bhāra-tulā* and *tulopatulā*.] — *Tulā-koṭī*, is, ī, m. f. an ornament on the feet or toes of women; a particular weight; a hundred millions, = *arbuda*. — *Tulā-kośa* or *tulā-kośha*, as, m. a place where a balance or pair of scales is kept; ordeal by weighing; see *tulā-parikshā*. — *Tulākośa-rahasya*, am, n. a mystical rite which consists in weighing seeds and thence calculating the fertility of the soil. — *Tulā-dāna*, am, n. the gift to a Brāhman of as much gold, silver, &c., as equals the weight of the body. — *Tulā-dhata*, as, m. the scale or cup of a balance; an oar, a paddle. — *Tulā-dhara*, as, m. 'holding a pair of scales,' the sign of the zodiac Libra, the sun. — *Tulā-dhāra*, as, ā, am, 'holding a pair of scales,' trading, trafficking, a trader, a dealer; (as), m. the string of a balance; the beam; the sign of the zodiac Libra; N. of a merchant. — *Tulā-paddhati*, N. of a book by Kama-lākara-bhaṭṭa. — *Tulā-parikshā*, f. ordeal by the balance, (the weight of the accused being first taken, certain prayers and ceremonies are performed, after which he is weighed again; if lighter, he is innocent; if heavier, or as at first, guilty.) — *Tulā-purusha*, as, m. 'a weighed man,' or gold, jewels, and other ornaments equal to a man's weight, an offering of such extent constituting one of the sixteen pious gifts; a kind of penance. — *Tulāpurusha-dāna*, am, n. gift of gold or valuables to an amount equivalent to the weight of the donor. — *Tulā-pragraha* or *tulā-pragrāha*, as, m. the string of a balance. — *Tulā-māna*, am, n. measure by weight. — *Tulā-yashī*, is, m. or f. (?), the beam of a balance. — *Tulā-vatī*, ān, atī, at, furnished with or possessed of a balance. — *Tulā-vīja*, am, n. the Guñjā or berry of the *Abrus Precatorius*, from which the goldsmith's or jeweller's weight in India is taken; the berry weighs about 1  $\frac{3}{16}$  grain troy, the factitious weight about 2  $\frac{1}{16}$ .

—*Tulā-sūtra*, *am*, n. the string of a balance.  
—*Tulopatulā* (*‘lā-up*), f. a supporting beam or prop in the roof of a house (?).

*Tulita*, *as*, *ā*, *am*, made equal or like, equalled, compared (with inst., e.g. *śasāṅkena tulita*, compared with the moon); weighed, counterpoised.

*Tulya*, *as*, *ā*, *am*, equal to, of the same kind or class, well matched, similar, comparable, equally valuable or precious, like, resembling (with gen. or inst., e.g. *tulya etasya*, equal to him; *prāṇais tulyā*, a woman as dear as life; or with the crude form in comp., e.g. *amṛita-tulya*, similar to the immortals or to nectar; *etat-tulya*, equal to this man); fit for (with inst.); even, same; indifferent; (*am*), ind. equally, similarly, in like manner; (*as*), *m*, N. of a Gandharva.—*Tulya-tā*, f. or *tulya-tva*, *am*, n. equality, likeness, sameness, resemblance (with inst., e.g. *vayasā tulyatā*, equality in age); equality of place, conjunction (in astronomy); *drīk-tulyatā*, conformity with any observed place.—*Tulya-tejas*, *ās*, *ās*, *as*, equal in splendor.—*Tulya-darsana*, *as*, *ā*, *am*, regarding with equal or indifferent eyes.

—*Tulya-pāna*, *am*, n. drinking together, copulation.—*Tulya-bala*, *as*, *ā*, *am*, of equal strength.—*Tulya-bhāvanā*, f. (in arithm. or algebra) combination of like or analogous sets of magnitude.—*Tulya-mūlya*, *as*, *ā*, *am*, of equal value.—*Tulya-yogitā*, f. ‘combination of equal actions or qualities,’ a figure in rhetoric.—*Tulya-rūpa*, *as*, *ā* or *i*, *am*, of like or equal form; like, similar, analogous.—*Tulya-lakṣaṇā*, f. a particular figure in rhetoric.—*Tulya-vaṅśa*, *as*, *ā*, *am*, equal in race, of equal race.—*Tulya-vikrama*, *as*, *ā*, *am*, of equal prowess.—*Tulya-vīrya*, *as*, *ā*, *am*, of equal strength.—*Tulya-vṛitti*, *is*, *is*, *i*, following the same or similar occupation.—*Tulya-sus*, ind. in equal parts.—*Tulya-suddhi*, *is*, f. equal subtraction, transposition (in arithmetic).—*Tulya-sōdhana*, *am*, n. reducing an equation by removing the like magnitudes on both sides.—*Tulyākriti* (*‘ya-āk*), *is*, *is*, *i*, of the same form, alike.—*Tulyātulya*, *as*, *ā*, *am*, similar and dissimilar, like and unlike.—*Tulyānumāna* (*‘ya-am*), *am*, n. like inference, a parallel case.—*Tulyodyoga* (*‘ya-ud*), *as*, *ā*, *am*, equal in labours or exertions.

**तुलकुचि** *tulakuṇi*, *is*, *m*, N. of a prince.

**तुलभ** *tulabha*, *ās*, *m*, pl., N. of a warrior-tribe.

*Tulabhīya*, *as*, *m*, a prince of the above tribe.

**तुलसारिणी** *tulasāriṇī*, f. = *tūṇa*, a quiver.

**तुलसी** *tulasī* or *tulasikā*, f. holy basil, a small shrub said to have been produced from the hair of the goddess Tulasi and held in veneration by the worshippers of Viṣṇu (*Ocimum Sanctum*); N. of a deity.—*Tulasī-dvешā*, f. a kind of plant, = *varvari*.—*Tulasī-pattra*, *am*, n. a Tulasi leaf, hence a very small gift.—*Tulasī-vivāha*, *as*, *m*, the marriage of an image of Viṣṇu with the holy basil, a festival on the twelfth day in the first half of the month Kārttika.—*Tulasī-vṛindāvana*, *as*, *m*, a small altar, a square pedestal before the gate of a Hindū house on which the sacred basil is planted.

**तुलि** *tulī*, *is*, or *tulī*, f. a fibrous stick or brush used by weavers for cleaning the threads of the woof; a painter’s brush used for that purpose; [cf. *tūli*, *tūli*, *tūlikā*, *turi*.]—*Tulī-phalā*, f. the Simul or silk-cotton tree; [cf. *tūli-phalā*.]

*Tulnī* (= *tūlnī*), f. the Simul or silk-cotton tree.

**तुलिका** *tulikā*, f. a small bird said to resemble the wagtail.

**तुल्य** *tulya*. See above.

**तुवर** *tuvara*, *as*, *ā*, *am*, astringent; beardless; (*as*, *am*), *m*, n. an astringent taste; (*as*), *m*, a sort of grain, = *tuvara-yāvanāla*; (ṛ), f. = *āḍhaki*, a kind of lentil, *Cajanus Indicus*; a fragrant

earth; alum; [cf. *tūvara*.]—*Tuvara-yāvanāla*, *as*, *m*, a sort of grain, = *kashāya-yāvanāla*, &c.—*Tuvari-śimba*, *as*, *m*, a kind of plant, *Cassia Tora*, = *śakra-mardaka*.

*Tuvaraka*, *as*, *m*, a sort of grain (?); N. of a tree growing in the countries bordering on the western ocean; (*ikā*), f. *Cajanus Indicus*; a sort of earth; alun.

**तुवि** *tuvi* (fr. rt. 2. tu), = *bahu*, much, many, great, strong, excessive, very, (only used in the Ved. compounds enumerated below); (*is*), f. = *tumbī*, a long gourd.—*Tuvi-kūrmī*, *is*, *is*, *i*, or *tuvi-kūrmīnī*, *i*, *īnī*, *i*, Ved. powerful in working, efficacious; (*Sāy*.) doing many and various deeds; epithet of Indra.—*Tuvi-kratu*, *us*, *us*, *u*, Ved. of a strong will; (*Sāy*.) doing many deeds; having much knowledge; epithet of Indra.—*Tuvi-kṣha*, *as*, *ā*, *am*, Ved. epithet of Indra’s bow, (according to *Sāy*, and the Nirukta = *bahu-ṛi-kṣhepa* or *mahā-vikṣhepa*), ‘throwing far,’ perhaps ‘very destructive,’ (*kṣha* being then fr. rt. 4. *kṣhī*.)—*Tuvi-kṣhatra*, *as*, *ā*, *am*, Ved. ruling powerfully, (according to *Mahī-dhara*) preserving from many injuries, epithet of Aditi.—*Tuvi-gra*, *as*, *ā*, *am*, Ved. swallowing much; (*Sāy*.) sounding loudly; going quickly.—*Tuvi-grābha*, *as*, *ā*, *am*, Ved. seizing powerfully.—*Tuvi-grī*, *is*, *is*, *i*, Ved. swallowing much or greedily; (*Sāy*.) having a full throat or to be praised by many.—*Tuvi-grīva*, *as*, *ā*, *am*, Ved. having a powerful or firm or erect neck, having many throats, swallowing or consuming much, all-embracing.—*Tuvi-jāta*, *as*, *ā*, *am*, Ved. of strong or powerful nature, powerful; born for many, born for the protection of many; (*Sāy*.) born with many (qualities), from whom many are born; epithet of the gods Indra, Varuṇa, Varuṇa-Mitra, &c.—*Tuvi-deshṇa*, *as*, *ā*, *am*, Ved. granting excellent gifts, epithet of Indra; (*Sāy*.) giving much.

—*Tuvi-dyumna*, *as*, *ā*, *am*, Ved. very glorious, powerful, wealthy; epithet of Indra, and of the Maruts.—*Tuvi-nṛpīna*, *as*, *ā*, *am*, Ved. very manly or valiant or courageous; epithet of Indra.—*Tuvi-prati*, *is*, *is*, *i*, Ved. (*Sāy*.) visiting many, approaching many; withstanding many, (perhaps rather) resisting powerfully; [cf. *a-prati*.]—*Tuvi-bādha*, *as*, *ā*, *am*, Ved. killing many.—*Tuvi-brahman*, *ā*, *ā*, *am*, Ved. very devoted or pious.—*Tuvi-manyu*, *us*, *us*, *u*, Ved. very zealous, very furious.—*Tuvi-mātra*, *as*, *ā*, *am*, Ved. making or creating much, very efficacious, measuring many (?).—*Tuvi-mraksha*, *as*, *ā*, *am*, Ved. injuring greatly, destructive; (*Sāy*.) destroying much (timber).—*Tuvi-rādhas*, *ās*, *ās*, *as*, Ved. granting in abundance; (*Sāy*.) opulent, having great wealth.—*Tuvi-vāja*, *as*, *ā*, *am*, Ved. having much food or strength, strengthening, abounding with food.—*Tuvi-sugma*, *as*, *ā*, *am*, Ved. able to do much; (*Sāy*.) having much enjoyment or pleasure.—*Tuvi-sushma*, *as*, *ā*, *am*, Ved. high-spirited; (*Sāy*.) of great power, very strong, epithet of Indra and of Indra-Varuṇa.—*Tuvi-sravas*, *ās*, *ās*, *as*, Ved. highly renowned, having great fame.—*Tuvi-sravas-tama*, *as*, *ā*, *am*, having very great fame, an epithet of Agni.—*Tuviś-tama*, *as*, *ā*, *am*, Ved. strongest, most powerful, most valid.—*Tuviś-mat*, *ān*, *atī*, *at*, Ved. powerful, mighty, efficacious.—*Tuviśhvaṇas* (*‘vi-śv*), *ās*, *ās*, *as*, or *tuviśhvaṇi*, *is*, *is*, *i*, or *tuviśhvan*, *ā*, *ā*, *am*, Ved. loud-sounding, roaring.—*Tuvi-magha*, *as*, *ā*, *am*, Ved. giving abundantly; (*Sāy*.) having great riches, epithet of Indra, and of the Maruts.—*Tuvi-rava*, *as*, *ā*, *am*, Ved. making a terrible noise (in battle &c.).—*Tuvi-ravat*, *ān*, *atī*, *at*, Ved. making a great noise (?); (*Sāy*.) possessed of many praisers, (either for *tuvirava-val*, or *ravān* may be an irregular nom. case of the part. *rvat*.)—*Tuvi-ojas*, *ās*, *ās*, *as*, Ved. very strong or powerful.

**तुश** I. *tuś*, cl. I. A., Ved. *tośale*, &c., to drip, trickle; sprinkle; (*Sāy*.) to be struck; to be pressed out or extracted; to be drunk; [cf. *tośa* and *tośas*.]

**तुश** 2. *tuś* (for *tush*?), cl. I. A., Ved. *tośate*, &c., to quiet, pacify, appease, satisfy.

**तुष** *tush* [cf. rt. I. *jush*], cl. 4. P. (ep. also A.) *tushyati*, -*le*, *tutośa*, *tokshyati*, *atushat*, *toshṭum*, to become tranquil or calm or quiet; to be contented or satisfied, to be pleased or delighted with anything or any person (with inst., gen., loc. or *prati* after the acc., e.g. *dattena tushyati*, he is satisfied with the gift; *tasya* or *tena* or *tasmīn* or *tam prati tushyāmi*, I am pleased with him); to satisfy, please (with acc., e.g. *sā patīm na tutośa*, she did not please her husband); Caus. P. *toshayati*, -*yitum*, to make satisfied, satisfy, please, gratify, gladden, quiet, calm, appease, pacify; to gratify any one with anything (with acc. of the person and inst. of the thing, e.g. *toshaya Harāṃ tapasā*, gratify Siva with penance; *ātmanān toshayati*, he satisfies himself, he becomes satisfied); Desid. *tutukshati*: Intens. *tutushyate*, *totośhī*; [cf. *tūshnim*; cf. also Lith. *tėszju*, ‘to recreate, to refresh’; Lat. *tacco*; Goth. *thahan*.]

*Tushita*, *ās*, *m*, pl. a class of subordinate deities, thirty-six in number (sometimes reckoned as twelve in number and identified with the twelve *Ādityas*); N. of twelve sons of Bhaga-vat; (*as*), *m*, N. of Viṣṇu (one of the *Ādityas*); (*ā*), f., N. of the wife of Veda-siras and mother of the god Vibhu.—*Tushita-kāyika*, *as*, *ā*, *am*, belonging to the body or class of the Tushitas.

*Tushṭa*, *as*, *ā*, *am*, satisfied, contented, pleased, glad, &c.—*Tushṭa-dhī*, *dhīs*, *dhīs*, *dhi*, pleased in mind, satisfied.

*Tushṭi*, *is*, f. satisfaction, gratification, contentment, pleasure; acquiescence, indifference to everything but that possessed, (the *Sāṅkhya* phil. reckons nine kinds of *Tushṭi*); Contentment personified as a daughter of Dakṣa and mother of Santosha or Muda; N. of a daughter of Kaśyapa; of a deity sprung from the Kalās of Prakṛiti and wife of Ananta; of a Mātrikā; of one of the Kalās of the moon.—*Tushṭi-kara*, *as*, *ā* or *i*, *am*, causing satisfaction, pleasing, gratifying, satisfying.—*Tushṭi-janana*, *as*, *i*, *am*, or *tushṭi-da*, *as*, *ā*, *am*, giving or producing satisfaction, affording pleasure, gratifying.—*Tushṭi-mat*, *ān*, *atī*, *at*, pleased, gratified; (*ān*), *m*, N. of a prince, a son of Ugra-sena.

*Tushṭvā*, ind. having pleased or satisfied.

*Tushya*, *as*, *ā*, *am*, to be satisfied or gratified, easily satisfied; an epithet of Siva.

*Tusha*, *toshita*, &c. See s.v.

**तुष** *tusha*, *as*, *m*. (perhaps connected with *tvac*), the husk or chaff of grain, of corn, rice, &c. [cf. *a-tusha*, *ut-tusha*, *nīś-tusha*, *tuśhā*]; Beleric Myrobalan, Terminalia Bellerica.—*Tusha-graha*, *as*, *m*, Agni or fire (‘seizing the husk’).—*Tushaja*, *as*, *ā*, *am*, produced from husk or chaff.—*Tushaja-ka*, *as*, *m*, N. of a Sūdra.—*Tushadhānya*, *am*, n. a leguminous plant; N. of a place.—*Tusha-vana*, *as* or *am*, or *n*. (?), N. of a place; (a various reading has *tumva-vana*.)—*Tusha-sāra*, *as*, *m*. (= *tusha-graha*), Agni or fire.—*Tushāgnī* (*‘sha-agnī*), *is*, *m*, or *tushānala* (*‘sha-am*), *as*, *m*, a conflagration of chaff or of the husk of corn; a capital punishment which consists in twisting dry straw &c. round the limbs of a criminal and setting it on fire.—*Tushāmbu* (*‘sha-am*), *u*, n. sour rice or barley-gruel.—*Tushotha* (*‘sha-ud*), *as*, *m*, or *tusholaka* (*‘sha-ud*), *am*, n. sour rice-gruel or barley-gruel, (‘made from husk’).

**तुषस्प** *tushaspa*, *as*, *m*, N. of a man.

**तुपार** *tushāra*, *as*, *ā*, *am* (said to be fr. rt. *tush*), cold, frigid, frosty, dewy; (*as*), *m*, frost, cold; ice, snow, mist, dew, thin rain; N. of a place mentioned in the *Śrī-shavāyana* or part of the *Romaka-siddhānta*; (*ās*), *m*, pl., N. of a race; [cf. *tuhina*; cf. also Angl. Sax. *thyste*, *thystrian*, *theovtre*, *theosterlic*.]—*Tushāra-kaṇa*, *as*, *m*, 2

dew-drop, an icicle, hoar frost. — *Tushāra-kāla*, *as*, m. winter, the cold season. — *Tushāra-kiraṇa*, *as*, m. the moon ('having cold rays'). — *Tushāra-giri*, *is*, m. the snowy mountain, the Himālaya. — *Tushāra-gaura*, *as*, *i*, am, white as snow, white with snow; camphor. — *Tushāra-raśmi*, *is*, m. the moon; [cf. *tushāra-kiraṇa*]. — *Tushārādri* ('*ra-ad*'), *is*, m. or *tushāra-parvata* or *tushāra-sāila*, *as*, m. the Himālaya mountain.

तुषित *tushita*, *tushī*, &c. Sec under rt. *tush*.

तुष्टु *tushtu*, *us*, m. a jewel worn in the ears.

तुस् *tus*, cl. 1. P. *tosati*, &c., to sound.

तुस *tusa*, *as*, m. the husk of corn or rice, = *tusha*, q. v.

तुस्त *tusta*, *as*, *am*, m. n. dust; husk; (a various reading for *busta*); [cf. *tūsta*; Angl. Sax. and Eng. dust.]

तुह *tuh*, cl. 1. P. *tohati*, &c., to hurt, pain, kill.

तुहर *tuhara*, *as*, m., N. of one of the attendants of Skanda; (also written *tuhāra*.)

तुहिन *tuhina*, *as*, *ā*, *am* (said to be fr. rt. *tuh*), cold, frigid, frosty; (*am*), n. mist, dew, snow, frost, cold; moonlight, moonshine; camphor; (*ā*), f., N. of a tree, = *śuka-nāsa*; [cf. *tushāra*; Hib. *deigh*, 'ice.']. — *Tuhina-kaṇa*, *as*, m. a dew-drop; snow-flake. — *Tuhina-kiraṇa*, *as*, m. 'cold-rayed,' the moon. — *Tuhinakiraṇa-putra*, *as*, m. the son of the moon, the planet Mercury. — *Tuhina-gu*, *us*, m. 'having cold rays,' the moon. — *Tuhina-dyuti*, *is*, m. or *tuhina-raśmi*, *is*, m. 'cold-rayed,' the moon. — *Tuhina-sarkarā*, f. a piece of ice, ice. — *Tuhina-sāila*, *as*, m. a snowy mountain, a snowy peak, the Himālaya. — *Tuhināśu* ('*na-aṅ*'), *us*, m. 'cold-rayed,' the moon; camphor. — *Tuhināśu-tāila*, *am*, n. oil of camphor. — *Tuhināśala* ('*na-aṅ*'), *as*, m. or *tuhināśri* ('*na-ad*'), *is*, m. a snow mountain, a snowy peak, the Himālaya.

तुहुण्ड *tuhuṇḍa*, *as*, m., N. of a Dānava; of a son of Dhṛita-rāshtra.

तूख *tūkha*, *as*, m., N. of a man.

तूड *tūd* (= *tud*), cl. 1. P. *tūḍati*, &c., to split; to slight, disrespect.

तूण *tūṇ* [cf. *kūṇ* and *būṇ*], cl. 10. P. *tūṇayati*, *-yitum*, to shrink, contract, close as the eyelids, wink; A. *tūṇayate*, to fill, fill up.

तूण *tūṇa*, *as*, *i*, m. f. (this word appears to be connected with the preceding root, which may perhaps be formed from it), a quiver; (*i*), f. an internal disease by which the anus and the bladder become painfully affected; the Indigo plant; [cf. Slav. *tūl*, 'quiver.']. — *Tūṇa-dhāra*, *as*, m. a quiver-bearer (a kind of officer). — *Tūṇa-nukha*, *am*, n. the mouth or opening of a quiver. — *Tūṇa-val*, *ūn*, *atī*, *at*, furnished with a quiver.

*Tūṇi*, *is*, m. a quiver [cf. *tūṇa* and *tūṇi*]; N. of a prince, father of Yugaṇ-dhara.

*Tūṇika* or *tūṇika*, *as*, m., N. of a tree, = *nandī-vriksha*.

*Tūṇin*, *i*, *inī*, *i*, having a quiver, quivered; (*i*), m., N. of a tree, = *nandī-vriksha*.

*Tūṇira*, *as*, *am*, m. n. a quiver. — *Tūṇira-val*, *ān*, *atī*, *at*, provided with a quiver.

तूणक *tūṇaka*, *as*, m. a kind of metre consisting of four lines of fifteen syllables each.

तूणव *tūṇava*, *as*, m., Ved. a wind instrument, a flute (?). — *Tūṇava-dhama*, *as*, m., Ved. a flute-player (?).

तूणिक *tūṇika*, *tūṇika*. See above.

तूतक *tūtaka*, *am*, n. = *tuttha*, blue vitriol.

तूतुजान *tūtujāna*, *as*, *ā*, *am* (fr. rt. 2. *tuj*), Ved. hastening, quick, eager, ardent.

*Tūtujī*, *is*, *is*, *i*, Ved. quick, swift; (a various reading has *tūtujit*.)

तूतुम *tūtumu*, *as*, *ā*, *am*, Ved. granting much (?); (Sāy.) quick, active; [cf. *tumra*.]

तूद *tūda*, *as*, m. = *tūla-vriksha*, the cotton tree; also = *तुत*, the mulberry tree; *Thespesia Populaceoides*; (*i*), f., N. of a district.

तूपर *tūpara*, *as*, *ā*, *am*, Ved. hornless, (often applied to a goat, and sometimes used alone to denote 'a hornless goat.')

तूबर *tūbara*, see *tūvara*; *tūbarikā*, *tubarī*, and *tūbarikā*, f. = *tubarikā*, a kind of earth.

तूय *tūya*, *as*, *ā*, *am* (fr. rt. 2. *tu*), Ved. strong, powerful; (Sāy.) quick, not delaying; (*am*), n. water; (*am*), ind. quickly, swiftly.

तूर 1. *tūr* [cf. rt. 1. *tur* and *tvar*], cl. 4. A. *tūryate*, &c., to go quickly, make haste; to kill, hurt, injure.

तूर 2. *tūr*, *r*, *r*, *r* (fr. *tvar*), hastening; a courier; (*r*), f. speed, swift motion, swiftness; [cf. 2. *tur*.]

तूरा *tūra*, *am*, n. = 1. *tūrya*, any musical instrument; (*i*), f. a thorn-apple; [cf. *ardha-tūra*.]

तूर्घ *tūrghna*, *am*, n., N. of the northern part of Kuru-kshetra.

तूर्ण *tūrṇa*, *as*, *ā*, *am* (fr. rt. *turv* and *tvar*), quick, expeditious; fleet; (*am*), n. rapidity, quickness; (*am*), ind. quick, swift, quickly, speedily, in haste; [cf. Hib. *tonn*, 'quick.']. — *Tūrṇa-vani*, quickly honouring or serving, (a word made by Yaska to explain the etymology of *turvaṇi*, q. v.) — *Tūrṇodila* ('*ṇa-ud*'), *as*, *ā*, *am*, spoken quickly, uttered rapidly.

*Tūrṇaka*, *as* or *am*, m. or n. (?), a sort of rice which ripens quickly.

*Tūrṇi*, *is*, *is*, *i*, Ved. quick, swift, expeditious; clever, zealous; (*is*), m. f. speed, velocity, expedition; (*is*), m. the mind; a Sloka; dirt, excrement. — *Tūrṇy-ārtha*, *as*, *ā*, *am*, Ved. pursuing an object with zeal, eager to accomplish a purpose; (Sāy.) going quickly.

*Tūrta*, *as*, *ā*, *am*, Ved. quick, speedy.

तूर्णाश *tūrṇāśa*, *am*, n., Ved. water; a waterfall (?).

तूर्य 1. *tūrya*, *am*, n., Ved. an abstract noun of 2. *tur*, occurring at the end of comp. [cf. *ap-tūrya* under *apta*, &c.]; (*as*, *am*), m. n. a musical instrument of which four kinds are sometimes reckoned, (wind instruments, stringed instruments, &c.); *sa-tūrya*, accompanied by music; *sa-tūryam*, with music; [cf. *mārgala-t*, *mṛityu-t*, *yāma-t*, *taurya*]. — *Tūrya-khaṇḍa*, *as*, m. a musical instrument, a sort of tabor. — *Tūrya-maya*, *as*, *i*, *am*, representing music, musical. — *Tūryaughā* ('*ya-ogha*'), *as*, m. a band of instruments.

तूर्य 2. *tūrya*, *as*, *ā*, *am* (for *turya*), a fourth, a quarter.

तूर्वयाण *tūrvayāṇa*, *as*, *ā*, *am* (fr. rt. *turv*), Ved. overpowering; (Sāy.) going quickly, having a rapid course (as if *tūrva-yāna*); (*as*), m., N. of a man.

*Tūrvi*, *is*, *is*, *i*, Ved. excelling, superior; (Sāy.) quick, rapid.

तूल *tūl* [cf. *tu*], cl. 1. P. and according to some cl. 10. P. A. *tūlati*, *tūlayati*,

-*te*, &c., to ascertain quantity or weight; to weigh, measure; to fill; [cf. rt. *tūṇ*.]

तूल *tūla*, *am*, n. a tuft of grass or reeds &c.; the panicle of a flower or plant; (*as*, *am*), m. n. cotton; (*am*), n. the mulberry, *Morus Indica*; the thorn-apple; the sky, air, atmosphere; (*ā*), f. the cotton tree; the wick of a lamp, cotton twisted into that form for applying unguents &c.; (*i*), f. cotton; the wick of a lamp; a weaver's fibrous stick or brush, a painter's brush &c.; the Indigo plant; [cf. *indra-tūla* &c.]. — *Tūla-kārmulca* or *tūla-čāpa*, *am*, n. or *tūla-dhanus*, *us*, n. 'cotton-bow,' i. e. a bow or similarly shaped instrument used for cleaning cotton. — *Tūla-nālī* or *tūla-nālikā*, f. 'cotton-tube,' i. e. a thick roll of cotton which is drawn out in spinning. — *Tūla-pīcu*, *us*, m. = *tūla* or *pīcu*, cotton. — *Tūla-mūla*, N. of a district on the Candra-bhāgā. — *Tūla-vriksha*, *as*, m. the cotton tree. — *Tūla-sarkarā*, f. a pod or seed of the cotton plant, any seed yielding a similar substance. — *Tūla-secana*, *am*, n. the act of spinning ('sprinkling or moistening the cotton').

*Tūlaka*, *am*, n. cotton.

*Tūli*, *is*, f. a painter's brush or pencil or a fibrous stick so used and for other purposes; [cf. *tūli* under *tūla*]. — *Tūli-phalā*, f. the silk-cotton tree.

*Tūlikā*, f. a pencil, a brush, a painter's brush or stick with a fibrous extremity used as one; a wick or twist of cotton either for a lamp or for applying unguents, a whisk of any soft substance, &c.; a kind of probing-rod; a mattress or quilt filled with cotton, a bed, a down or cotton bed; an ingot mould.

*Tūlinī*, f. the silk-cotton tree; a kind of bulbous plant, = *lakshmanā-kandā*.

तूवर *tūvara*, *as*, *ā*, *am*, = *tuvara*, astringent; (*as*), m. an astringent taste; a bull without horns [cf. *tūpara*] though of an age to have them; a beardless man; a eunuch; (*i*), f. a fragrant earth, = *tuvari*.

*Tūvaraka*, *as*, *ā*, *am*, unmanly; a eunuch; (used as a taunt or abusive epithet.)

*Tūvarikā*, f. = *tuarikā*, a kind of earth.

तूष *tūsh* (= *tush*), cl. 1. P. *tūshati*, &c., to be satisfied or pleased; to satisfy.

तूष *tūsha*, *as*, *am*, m. n., Ved. a lappet, the border or fringe of a garment.

तूष्णीम् *tūshṇim*, ind. (fr. rt. *tush* with the termination *ṇim*, as in *ūlāṇim*, *taḍāṇim*, &c.; cf. *josham* fr. rt. 1. *jush*), silent, in silence, silently, quietly, still, softly, without speaking, without noise. — *Tūshṇim-śansa*, *as*, m., Ved. silent recitation, certain formulas or verses to be recited; [cf. Russ. *tishina*, 'silence, tranquillity'; Lith. *tylā*, 'silence'; *tylā*, 'to be silent'; Hib. *tosd*, 'silence, taciturnity'; *tosdadh*, 'silencing, confutation.']. — *Tūshṇim-sīla*, *as*, *ā*, *am*, silent, taciturn. — *Tūshṇim-gaṅgam*, ind. (a place) where the Ganges flows silently. — *Tūshṇim-bhāva*, *as*, m. the being silent, silence, taciturnity; (rarely spelt *tushṇi-bhāva*). — *Tūshṇim-bhūta*, *as*, *ā*, *am*, being silent, silent. — *Tūshṇim-bhūya*, *as*, *ā*, *am*, become silent. — *Tūshṇi-sīla* = *tūshṇim-sīla*, (perhaps a wrong reading.)

*Tūshṇika*, *as*, *ā*, *am*, silent, taciturn; (*am* or *ām*), ind. silently, quickly.

तूस्त *tūsta*, *am*, n. (said to be fr. rt. *tus*), a braid of hair, matted or clotted hair; dust; sin; an atom, any very minute or delicate substance.

तृ *tri*, *tā*, m. (for *stri*), Ved. a star; [cf. *tāra*.]

तृह *trih*. See rt. *trih*, p. 383, col. 2.

*Triṅṣhaṇa*, *am*, n. crushing, bruising, hurting, killing.

*Triṅṣhaṇiya*, *as*, *ā*, *am*, to be crushed, killed, &c.

*Trīḍha*, *as*, *ā*, *am*, crushed, bruised, hurt, injured, &c. See under *rt. trīh*, p. 383.

**तृक्व** *trīkvan*, *ā*, *m.*, Ved. a thief; (also read *trikvan* and *rikvan*.)

**तृक्ष** *trīksh*, cl. 1. P. *trīkshati*, &c., to go, move or approach; [cf. *rt. strīksh*: Gr. *τρέχω*: Goth. *thragjan*, 'to run'; *trethan*, 'to urge'; Hib. *teig*, 'to go'; *teiglin*, 'a shock!']

**तृक्ष** *trīksha*, *as*, *m.* or *trīkshas*, *as*, *n.*, Ved. strength (?), [cf. *trīkshas*]; (*as*), *m.* a kind of tree (?); *N.* of a man.

**तृक्षाक** *trīkshāka*, *as*, *m.*, *N.* of a man.

**तृक्षि** *trīkshi*, *is*, *m.*, *N.* of a man with the patronymic *Trāsadasayava*.

**तृक्ष** *trīkha*, *am*, *n.* nutmeg.

**तृच** *trīca* or *trīca*, *as*, *am*, *m.* *n.* (fr. *trī-riḍ*), a strophe consisting of three verses; [cf. *trī-riḍ*].—*Trīca-kṛtpta*, *as*, *ā*, *am*, Ved. arranged in strophes of three verses each.

**तृद** *trīḍha*. See above.

**तृण** *trīṇ* (according to some, a *rt.* formed from the conjugational base of *trīd*), cl. 8. P. A. *trīṇoti*, *-nute*, or *trīṇoti*, *-nte*, &c., to eat (especially grass), to graze; [cf. *trīṇa*.]

**तृण** *trīṇa*, *am*, *n.* (according to the lexicographers also *as*, *m.*; perhaps connected with the preceding *rt.* or fr. *rt. strī*, to spread, or *rt. trī*, to pierce, cf. *taru*; but according to native authorities fr. *rt. trīh*; according to the conjecture of others, *trīṇa* is for *trīṇa* fr. *rt. trīd*), grass, a herb or any gramineous plant, a blade of grass, a bamboo, a reed, (often a symbol of minuteness and worthlessness); straw, grass or reeds for roofing a house [cf. *rt. jeal*]; (*as*), *m.*, *N.* of a man; *N.* of a prince, a son of Uśinara; [cf. Goth. *thaurnus*; Angl. Sax. *thorn*; Gem. *dorn*; Russ. *tern*, 'thorn'; Hib. *dreas*, *driis*, 'a briar, bramble'.]—*Trīṇa-karṇa*, *as*, *m.*, *N.* of a man; (*ās*), *m.* pl. the descendants of this man.—*Trīṇa-kāṇḍa*, *am*, *n.* a heap or quantity of grass.—*Trīṇa-kunkuma*, *am*, *n.* a sort of perfume.—*Trīṇa-kuṭi*, *f.* or *trīṇa-kuṭiraka*, *am*, *n.* a hut of grass or straw.—*Trīṇa-kūṭa*, *as*, *am*, *m.* *n.* a heap of grass.—*Trīṇa-kūrma*, *as*, *am*, a long gourd, Cucurbita Lageneria (=tumbi).—*Trīṇa-ketaki*, *f.* a kind of Tabāshir (*tavakshira*).—*Trīṇa-ketu*, *us*, or *trīṇa-ketuka*, *as*, *m.* a bamboo; [cf. *trīṇa-dhrāja*.]—*Trīṇa-gaḍa*, *as*, *m.* a sort of sea crab, = *us-śiṅgaṭa*.—*Trīṇa-gandhā*, *f.* Batatas Paniculata, = *vidāri*; [cf. *ikshu-gandhā*.]—*Trīṇa-godhā*, *f.* a kind of newt, a chameleon, a worm, = *śāra-kola* and *krikālāsa*.—*Trīṇa-gaura*, *am*, *n.* a sort of perfume, = *trīṇa-kunkuma*.—*Trīṇa-granthi*, *is*, *f.*, *N.* of a plant, = *svarṇa-jivanti*.—*Trīṇa-grāhin*, *i*, *m.* sapphire, = *nīla-maṇi*; another gem, commonly *kāphura-lānā*, amber, &c., or any gem which being rubbed becomes electrically attractive. = *Trīṇa-śāra*, *as* or *am*, *m.* or *n.* (?), a kind of gem, = *go-meda*.—*Trīṇa-jambhā*, *ā*, *ā*, *am*, grass-toothed, having teeth like grass, &c., graminivorous, feeding on grass. = *Trīṇa-jalāyukā* or *trīṇa-jalūkā*, *f.* a caterpillar.—*Trīṇa-jāti*, *is*, *m.* the vegetable kingdom.—*Trīṇa-jyotis*, a particular kind of shining plant.—*I. trīṇa-tā*, *f.* or *trīṇa-tea*, *am*, *n.* the aggregate properties of grass or herbage, the state or condition of grass, gramineousness; (for 2. *trīṇatā* see col. 3.)—*Trīṇa-duh*, *-dhuk*, *m.* = *baḍāvānt*.—*Trīṇa-druma*, *as*, *m.* a palm-tree, any of the various species, as the palmyra, cocoa-nut, date, &c.; [cf. *trīṇa-ṛiksha*.]—*Trīṇa-dhānya*, *am*, *n.* grain growing wild or without cultivation; [cf. *trīṇanna*.]—*Trīṇa-dhvaja*, *as*, *m.* a bamboo; [cf. *trīṇa-keṇu*.]—*Trīṇa-nimba*, *as*, *m.* a kind of Nimba growing in Nepal (*nepāla-nimba*); Agathotes Chirayta (*hirāta-tikta*).—*Trīṇa-pa*, *as*, *m.*,

*N.* of a Gandharva.—*Trīṇa-panā-mūla*, *am*, *n.* an aggregate of five roots of gramineous plants, viz. of rice, sugar-cane, Darbha, Scirpus Kyscor (*ka-seru*), and a cane similar to Saccharum Sara (= *sara*).—*Trīṇa-patirikā*, *f.* a kind of sugar-cane (*ikshu-darbha*).—*Trīṇa-patirī*, *f.* a kind of grass, = *guṇḍāśini*.—*Trīṇa-padi*, *f.* having legs as thin as blades of grass.—*Trīṇa-pāṇi*, *is*, *m.*, *N.* of a Rishi.—*Trīṇa-piḍa*, *am*, *n.* pressing as close as grass, hand to hand fighting, close quarters.—*Trīṇa-pushpa*, *am*, *n.* a kind of perfume, = *trīṇa-kunkuma*; (*i*), *f.* a kind of plant, = *sindūra-pushpi*.—*Trīṇa-pūlaka* = *trīṇa-pūli* (?).—*Trīṇa-pūli*, *f.* a mat, a seat made of reeds or basket-work.—*Trīṇa-prāya*, *as*, *ā*, *am*, worth a straw, worthless.—*Trīṇa-maṇi*, *is*, *m.* 'straw-attracting gem,' a sort of gem, apparently amber; [cf. *trīṇa-grāhīn*.]—*Trīṇa-maya*, *as*, *i*, *am*, consisting of made of grass, grassy.—*Trīṇa-mushī*, *is*, *f.* a handful of grass.—*Trīṇa-rāj*, *t*, *m.* 'the king of the grasses,' the vine-palm.—*Trīṇa-rāja*, *as*, *m.* 'the king of the grasses,' the palm or the palmyra-tree, Borassus Flabelliformis; the cocoa-nut tree; bamboo; sugar-cane.—*Trīṇa-rājan*, *ā*, *m.* 'the king of the grasses,' the vine-palm.—*Trīṇa-vaṭ*, *ān*, *atī*, *at*, abounding in grass, grassy.—*Trīṇa-valva-ja*, *as* or *am*, *m.* or *n.* (?), Saccharum Cylindricum; (*ā*), *f.* = *valva-jā*.—*Trīṇa-vindu*, *us*, *m.*, *N.* of an ancient sage and prince; [cf. *tārnāvindaviya*.]—*Trīṇavindu-saras*, *as*, *m.*, *N.* of a lake.—*Trīṇa-vistara*, *as*, *m.* a heap of grass.—*Trīṇa-vija* or *trīṇa-vijaka* or *trīṇavijottama* ('*ja-ut*'), *as*, *m.* a kind of grain, = *śyamaka*.—*Trīṇa-ṛiksha*, *as*, *m.* the fan-palm; the date tree; the cocoa-nut tree; the areca-nut tree; Pandanus Odoratissimus; [cf. *trīṇa-druma*.]—*Trīṇa-śita*, *am*, *n.* a kind of fragrant grass, Andropogon Serratus; (*ā*), *f.* a kind of aquatic plant, = *jala-pūppali*.—*Trīṇa-śūnya*, *as*, *m.* Jasmium Sambac; the fruit of Pandanus Odoratissimus.—*Trīṇa-sūti*, *f.* a kind of plant.—*Trīṇa-sonita*, *am*, *n.* a kind of perfume, = *trīṇa-kunkuma*; [cf. *trīṇāśrij*.]—*Trīṇa-soshaka*, *as*, *m.* a kind of serpent.—*Trīṇa-saundikā*, *f.* a kind of Achyranthes.—*Trīṇa-śaṭpada*, *as*, *m.* a wasp ('an insect with six feet infesting grass').—*Trīṇa-sārā*, *f.* the plantain or banana, Musa Sapientum.—*Trīṇa-siṅha*, *as*, *m.* an axe ('a reed lion').—*Trīṇa-somāṅgiras* ('*ma-an*'), *ās*, *m.*, *N.* of one of the seven sacrificial priests of Yama.—*Trīṇa-skanda*, *as*, *m.*, Ved., *N.* of a man; (Sāy.) trembling or fading away like grass.—*Trīṇa-karmya*, *as*, *m.* a house or upper room of grass or straw.—*Trīṇāṅhripa* ('*na-an*'), *as*, *m.* a kind of grass, = *mantānaka-trīṇa*; (also read *trīṇāṅhripa*).—*Trīṇāgni* ('*na-ag*'), *is*, *m.* a grass fire, i. e. one quickly extinguished; conflagration of straw or chaff; burning a criminal wrapped up in straw.—*Trīṇājvara* ('*na-an*'), *as*, *m.* a chameleon, a lizard.—*Trīṇāṭavi* ('*na-aṭ*'), *f.* a forest abounding in grass.—*Trīṇūdhya* ('*na-ādhe*'), *as*, *m.* a kind of grass, = *parvata-trīṇa*; [cf. *pat-trādhya*.]—*Trīṇāna* ('*na-an*'), *am*, *n.* rice growing wild; [cf. *trīṇa-dhānya*.]—*Trīṇāmla* ('*na-am*'), *am*, *n.* a kind of grass, = *lavana-trīṇa*.—*Trīṇāri* ('*na-ari*'), *is*, *m.* a kind of Mollugo, (a common weed).—*Trīṇāvarta* ('*na-āv*'), *as*, *m.*, *N.* of a man.—*Trīṇāvarta-valha*, *as*, *m.*, *N.* of a chapter of the Gaṇeśa-khaṇḍa or third part of the Brahmaivarta-Purāṇa.—*Trīṇa-valli-tirha*, *N.* of a place mentioned in the Rasika-rāmaya by Raghunātha.—*Trīṇāśrij* ('*na-as*'), *k*, *n.* a kind of perfume, = *trīṇa-kunkuma*, *trīṇa-sonita*.—*Trīṇekshu* ('*na-ik*'), *us*, *m.* a kind of long grass, Saccharum Cylindricum.—*Trīṇendra* ('*na-in*'), *as*, *m.* 'prince of the grasses,' the palmyra-palm (= *tāla*); [cf. *trīṇa-rāja*.]—*Trīṇottama* ('*na-ut*'), *as*, *m.* 'best of grasses,' a kind of Andropogon (*ukhar-vaḷa*).—*Trīṇotta* ('*na-ut*'), *as*, *m.* a kind of perfume, = *trīṇa-kunkuma*.—*Trīṇodaka* ('*na-ud*'), *am*, *n.* grass and water.—*Trīṇodbhava* ('*na-ud*'), *as*, *m.* rice &c. growing wild or without cultivation; a kind of perfume, = *trīṇottila*.—*Trīṇolapa*

('*na-ul*'), *am*, *n.* grass and shrubs.—*Trīṇolkā* ('*na-ul*'), *f.* a torch of hay; a fire-brand made of a wisp of straw.—*Trīṇaukas* ('*na-ok*'), *as*, *n.* a hut, a house of straw or mats.—*Trīṇaushadha* ('*na-osh*'), *am*, *n.* the fragrant bark of Feronia Elephantum (= *elavātuka*).

*Trīṇaka*, *am*, *n.* grass, a worthless blade of grass; (*as*), *m.*, *N.* of a man.

*Trīṇakīyā*, *f.* a grassy place.

*Trīṇasa*, *as*, *ā*, *am*, grassy, abounding in grass, &c. *Trīṇi-kri*, cl. 8. P. *-karoti*, *-kartum*, to make straw of, to make light of.—*Trīṇi-kṛitya*, having esteemed as lightly as straw.

*Trīṇīya*, *as*, *ā*, *am*, relating to grass (?).

*Trīṇyā*, *f.* a heap or quantity of grass or straw.

**तृणत** 2. *trīṇatā*, *f.* (for 1. see under *trīṇa*, col. 1), a bow, = *trīṇatā*.

**तृणमकृण** *trīṇamakṛiṇa* or *trīṇamatkṛiṇa*, *as*, *m.* a bail or surety, security, warranty; (the right reading may be *trīṇamatkṛiṇa*.)

**तृणाङ्कु** *trīṇāṅku*, *us*, *m.*, *N.* of an ancient sage.

**तृणामल** *trīṇāmalla*, *N.* of a temple; (also read *trīṇāmalla* and *trimala* and *trīṇāvalli-tirha*.)

**तृण** *trīṇa*. See under *rt. trīd* below.

**तृत** *trīta* = *trīta*, *q. v.*

**तृतीय** *trītiya*, *as*, *ā*, *am* (fr. *trī*), the third; forming or constituting the third part; (*as*), *m.*, scil. *varṇa*, the third consonant of a Varga (i. e. *g, j, ḍ, d, b*); (*ā*), *f.*, scil. *tithi*, the third day in a half month; scil. *vibhakti*, the terminations of the third case, the third case, the instrumental; (*am*), *n.* a third part; (*am* or *ena*), *ind.* at or for the third time, thirdly; [cf. Zend *trī-tiya*; Lith. *trī-tias* or *trētias*; Lat. *tertius*; Gr. *trītiōs*; Goth. *trī-dya*; Slav. *tre-tŭ*; Scot. *tri-teamh*; Hib. *triugha*.]—*Trītiya-tā*, *f.* 'thirdness,' the condition of the third consonant of a Varga.—*Trītiya-prakṛiti*, *is*, *f.* ('the third nature'), a eunuch; the neuter gender.—*Trītiya-savana*, *am*, *n.*, Ved. the third Soma offering (in the evening).—*Trītiya-savanīya*, *as*, *ā*, *am*, belonging to the third Soma offering.—*Trītiya-svara*, *am*, *n.*, *N.* of a Sāman.—*Trītiyāṇsa* ('*ya-an*'), *as*, *m.* a third part; (*as*, *ā*, *am*), receiving a third as one's share.—*Trītiyā-prakṛiti*, *is*, *f.* a eunuch; a hermaphrodite; the neuter gender, = *trītiya-prakṛiti*.—*Trītiyā-samāsa*, *as*, *m.* a compound word (Tat-purusha), the former member of which would stand in the instrumental case, if separated from the latter.

*Trītiyaka*, *as*, *ikā*, *am*, recurring every third day, tertian (as fever &c.); occurring for the third time; the third; (*ikā*), *f.* = *trītiya*, the third day in a half month.—*Trītiyaka-jvara*, *as*, *m.* tertian ague.

*Trītiyā-kri*, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to plough for the third time.—*Trītiyā-kṛita*, *as*, *ā*, *am*, thrice ploughed (as a field).

*Trītiyin*, *i*, *inī*, *i*, holding the third place or rank; having or receiving a third as one's share.

**तृत्सु** *trītsu*, *us*, *m.*, *avas*, *m.* pl., Ved., *N.* of a Vedic race or family; (Sāy.) injurious, an enemy.

**तृद** *trīd* [cf. *rt. tard*], cl. 7. P. A. *trī-natti*, *trīntte* or *trīnte*, *tatarda*, *tatrīde*, *tardishyati*, *-te*, and *tartayati*, *-te*, *atridat* and *atardit*, *atṛitta*, *tarditum*, to cleave; to split open; to pierce, cut through; to let out, set free; to kill, destroy, injure; to disregard; to eat (?); to give; cl. 1. P. *tardati*, to kill, injure; Caus. *tardayati*, *-yitum*, *atatarat* and *atitridat*: Desid. *tītarāśhātī*, *-te*, and *tītrāsātī*, *-te*: Intens. *tārī-trīdyate*, *tārītartī*.

*Trīṇa*, *as*, *ā*, *am*, split, pierced, cut, injured, &c. *Trīdila*, *as*, *ā*, *am*, Ved. having holes, porous; (Sāy.) splitting, cleaving.



enlightening, rendering bright, making splendid or polished; whetting; a point, the point of an arrow; a reed, a bamboo, the shaft of an arrow; the reed Saccharum Sarsa; (i), f. a number of reeds, straw, &c., twisted or matted together, a mat; a tuft; a tuft of hair on the head (of a horse); N. of a plant, = *mūrvā*, Sansevieria Roxburghiana; also = *jjyotish-mati*, *Cardiospermum Halicacabum*.

*Tejanaka*, as, m. a kind of reed, Saccharum Sarsa (= *sarsa*).

*Tejala*, as, m. the francoline partridge (= *ka-pijjala*).

*Tejas*, as, n. sharpness; the sharp edge (of a knife &c.); the point or top of a flame or of a ray &c.; glow, glare, fierce or scorching heat, radiance, splendor, brilliance, lustre, light, fire; clearness of the eyes; the clear or bright appearance of the human body (in health), beauty; the heating and strengthening faculty of the human frame seated in the *pitā*; the bile; bilious humor &c.; fiery energy, ardour, power, might, spirit, strength, efficacy, male energy, semen virile, vital power; the brain; marrow; the essential nature or value of anything, essence; violence, mettle, fierceness, severity, energetic opposition; impatience, inability to bear or put up with; spiritual or moral or magical power; virtue; influence, effect, consequence, majesty, fame, dignity, glory, authority; a brave man; a venerable or dignified person, a splendid object, a renowned person, a person of consequence; fresh butter; gold; [cf. *a-tejas*, *agni-tē*, *ugra-tē*, *utma-tē*, &c.; cf. also Hib. *teas*, 'warmth, fervour.']]

— *Tejah-prabha*, as, ā, am, gleaming with lustre, flashing with brilliance (as a weapon). — *Tejah-phala*, as, m. a kind of plant, = *bahu-phala*, &c. — *Tejah-sambhava*, as, m. = *rasa*, lymph; [cf. *agni-sambhava*.] — *Tejah-siṅha*, as, m. N. of an astronomer.

— *Tejah-sena*, as, m., N. of a man. — *Tejas-ka*, as, ā, am, splendid, radiant, glorious, famous. — *Tejas-kara*, as, ā or i, am, irradiating, illuminating, granting strength or vital power. — *Tejas-kāma*, as, ā, am, longing for manly strength or vital power, desiring influence or authority or dignity. — *Tejas-timira*, e, n. du. light and darkness. — *Tejas-tejas*, ās, m. whose essence is light, who is light of lights. — *Tejas-tva*, am, n. the nature or essence of light, brightness, &c. — *Tejas-vat*, ān, atī, at, having a sharp edge (as a weapon); sharp, pungent; splendid, bright; energetic, spirited; (i), f., N. of a prince; [cf. *tejo-vat*.] — *Tejasvi-tā*, f. or *tejasvi-tva*, am, n. energetic behaviour or nature, energy, brilliancy, splendor. — *Tejas-vān*, i, inī, i, brilliant, splendid, bright; powerful, energetic, strong, sound, inspiring respect, dignified, noble; famous, glorious, illustrious, celebrated; violent; lawful; haughty; granting strength &c.; (i), m., N. of a son of Indra; (inī), f. = *jjyotish-mati*, *Cardiospermum Halicacabum*.

— *Tejasvi-pasānsā*, f., N. of a chapter of Sārngadhara's anthology called Sārngadhara-paddhati.

— *Tejo-nātha-tīrtha*, am, n. the Tīrtha of the lord of light (the Sun?). — *Tejo-nidhi*, is, is, i, 'a treasury of glory,' abounding in glory. — *Tejo-bala-samanvita* or *tejo-bala-samayukta*, as, ā, am, endowed with spirit and strength. — *Tejo-bhanga*, as, m. destruction of dignity, disgrace. — *Tejo-maṅḍala*, am, n. a disk or halo of light. — *Tejo-mantha*, as, m. the tree *Premna Spiuosa*, (the friction of the wood engendering flame); [cf. *agni-mantha*.] — *Tejo-maya*, as, i, am, consisting of splendor or light, shining, brilliant, luminous, glorious; full of energy or ardour. — *Tejo-mūrti*, is, is, i, whose form is light, consisting totally of light. — *Tejo-rāsī*, is, m. a heap or mass of splendor, i. e. all splendor.

— *Tejo-rūpa*, as, ā, am, whose form is light, consisting wholly of splendor; (am), N. of Brahma, the supreme spirit; the nature of light. — *Tejo-vat*, ān, atī, at, sharp, pungent; bright, splendid; energetic; (i), f. = *čavya*, Piper Chaba; Scindapsus Officialis, = *gaja-pippali*, = *mahā-jjyotish-mati*; a kind of medicinal root, commonly called Tejo-bala; N. of a princess; [cf. *tejas-vat*.] — *Tejo-vid*, t, t, Ved.

possessing splendor or light. — *Tejo-vindūpanishad* ('*du-up*'), i, f. 'a drop or particle of light,' N. of an Upanishad. — *Tejo-vija*, am, n. marrow. — *Tejo-vriksha*, as, m. = *kshudrāgni-mantha*. — *Tejo-vṛitta*, am, n. noble or dignified behaviour; superior brilliancy or power. — *Tejo-vṛiddhi*, is, f. increase of glory or dignity. — *Tejo-hrasa*, as, m. loss of dignity or lustre. — *Tejohvā* ('*jas-āh*'), f. = *tejas-vini*, = *tejinī*.

*Tejasa*, am, n. = *tejas*, power &c. (at the end of a compound).

*Tejasya*, as, ā, am, Ved. splendid, conspicuous.

*Tejita*, as, ā, am, sharpened, whetted, polished, burnished; excited, invigorated, stimulated.

*Tejinī*, f. a sort of medicinal plant, commonly called Tejo-bala; Sansevieria Zeylanica.

*Tejislūtha*, as, ā, am (superl. of *tigma* or *tikshya*), Ved. very sharp or pointed, very bright, splendid, shining; vigorous, powerful, violent.

*Tejīyas*, ān, asi, as, Ved. very bright, radiant, splendid; very powerful or vigorous; a man of high dignity or influence.

*Tejeyu*, us, m., N. of a son of Raudrāśva.

**तेजावर** *tejāura*, N. of a place mentioned in the poem *Rasika-ramaṇa* by Raghunātha.

**तेदनी** *tedanī*, f., Ved. blood or clotted blood.

**तेन** 1. *tena*, as, m. a note or cadence introductory to a song &c.

**तेन** 2. *tena*, ind. (Inst. sing. of the pronom. base *ta*), in that direction, there (correlative to *yena*, in which direction, where); in that manner, thus, so (correlative to *yena*, in what manner); on that account, for that reason, therefore, in consequence of; so with regard to (with acc.); *tena hi*, therefore, now then.

**तेप्** *tep*, cl. 1. A. *tepatē*, &c., to sprinkle, distil, ooze, drop; to shake, tremble; to shine.

**तेम** *tema*, as, m. (fr. rt. *tim*), the becoming wet, wet, damp, moisture; [cf. *stema*.]

*Temana*, am, n. wetting, moistening, moisture; a sauce, condiment; (i), f. a sort of chimney, a fireplace.

**तेर** *tera* (?), am, n. the mouth.

**तेल** *tela*, as, m. a particular high number.

**तेलु** *telu*, us, m., N. of a race.

**तेव्** *tev*, cl. 1. A. *tevatē*, &c., to play, sport; to weep, lament; [cf. *div* and *dev*.]

*Tevana*, am, n. play, sport, pastime; a garden, a pleasure-garden or play-ground.

**तैकायन** *taikāyana*, as, m. and *taikāyani*, is, m. two patronymics from Tika.

*Taikāyaniya*, as, m. a descendant or a pupil of Taikāyani.

**तैक्ष्णायन** *taikshṇāyana*, as, m. a patronymic from Tikshṇa.

**तैक्ष्ण्य** *taikshṇya*, am, n. (fr. *tikshṇa*), sharpness (of a knife &c.), acuteness, heat, pungency, acerbity, fierceness, severity, vehemence, violence, cruelty.

**तैगम्य** *taigmya*, am, n. (fr. *tigma*), sharpness, pungency, &c.

**तैजनित्त्व** *taijanitvaḥ*, k, f. (?), a sort of Vīṇā.

**तैजस** *taijasa*, as, i, am (fr. *tejas*), bright, luminous, brilliant, consisting of light or fire, fiery, splendid; consisting of any shining substance such as metal, metallic; the gastric juice as coloured by digested food; passionate, energetic, vigorous, power-

ful, intense; (as), m. 'the bright one,' i. e. the highly refined or subtle essence (in the Vedānta phil.); (i), f. Scindapsus Officialis; (am), n. any metal; ghee or oiled butter; intensity; vigour, energy; N. of a Tīrtha. — *Taijasāvartani* or *taijasāvartini* ('*sa-āv*'), f. a crucible.

**तैतल** *taitala*, as, m., N. of a man.

*Taitalāyani*, is, m. a patronymic from Taitala.

**तैतिक** *taitiksha*, as, i, am (fr. *titikshā*), patient; (this word is also an adj. fr. *taitikshya*).

*Taitikshava*, as, m. a patronymic from Taitikshu.

*Taitikshya*, as, m. a patronymic from Taitiksha.

**तैतिर** *taitora*, as, m. = *tittiri*, a partridge; (probably a wrong reading for *taitira*.)

**तैतिल** *taitila*, as, m. a rhinoceros; a god; = *kalinga*; (am), n., N. of the fourth astronomical period called *Karapaśa*.

*Taitili*, is, m., N. of a man.

**तैतिर** *taitira*, as, i, am (fr. *tittiri*), produced or coming from a partridge; sprung from the sage Tittiri; (as), m. = *tittiri*, a partridge; a rhinoceros; (am), n. a flock of partridges.

*Taitiri*, is, m., N. of an ancient sage who was an elder brother of Vaiśampāyana; N. of a son of Kapota-roman and father of Puna-vasu.

*Taitirika*, as, m. one who catches partridges.

*Taitiriya*, ās, m. pl. the pupils of Tittiri, the followers of the Taitiriya school of the Yajur-veda; or the Yajur-veda itself, according to the version of this school; see *taitiriya-saṃhitā*. — *Taitiriya-čaraṇa*, as, am, m. n. the school or sect of the Taitiriya. — *Taitiriya-prāśākhya*, am, n. the Prāśākhya of the Taitiriya. — *Taitiriya-brāhmaṇa*, am, n. a Brāhmaṇa of the Taitiriya Yajur-veda. — *Taitiriya-sikshā*, f. the pronunciation of letters, accents, &c., according to the Taitiriya. — *Taitiriya-saṃhitā*, f. the collection of the hymns &c. of the dark or black Yajur-veda; (this, the more ancient version of the Yajur-veda, was called Taitiriya, as handed down by Tittiri, the pupil of Yaska, the pupil of Vaiśampāyana; the more modern or bright Yajur-veda being attributed to Yājñavalkya, of the family of the Vājasaneyins: the legend relates that the Yajus in its original form was first taught by the sage Vaiśampāyana to twenty-seven pupils, Yājñavalkya being deputed by him to teach it to others; subsequently the sage being offended with Yājñavalkya, bade him relinquish the Veda committed to him, which he instantly disgorged in a tangible form; whereupon the other disciples of Vaiśampāyana receiving his command to pick it up, assumed the form of partridges for that purpose, and swallowed the texts, which were soiled, and hence named 'black,' the other name *taitiriya* having reference to the partridges. Yājñavalkya then had recourse to the Sun, and from that deity received a new revelation of the Yajus, which is sometimes called 'white,' and sometimes from the patronymic of Yājñavalkya, Vājasaneyin.) — *Taitiriya-āryaka* ('*ya-ār*'), am, n. the *Āryaka* of the Taitiriya.

— *Taitiriya-panishad* ('*ya-up*'), t, f. the Upanishad of the Taitiriya.

*Taitiriya*, as, ā, am, belonging to the Taitiriya version of the Yajur-veda; (ās), m. pl. = *taitiriyaś*, i. e. the followers of the Taitiriya school of the Yajur-veda. — *Taitiriya-kopaniśad* ('*ka-up*'), t, f. the Upanishad of the Taitiriya mentioned in the Sarva-darśana-saṅgraha.

**तैतिडीक** *taitidika*, as, i, am (fr. *tintidika*), prepared with a sour sauce of tamarinds.

**तैन्दुक** *tainduka*, as, i, am (fr. *tinduka*), derived from or belonging to the tree *Diospyros Embryopteris*.

**तैम** *taibha*, am, n., N. of a Sāman.

तेजात तैमाता, *as, m.*, Ved. a kind of serpent.

तेमिर तैमिरा, *as, m.* (fr. *timira*), scil. *roga*, darkness or dimness of the eyes, a disease of the eyes; [cf. *timira*.]

तैमिरिका, *as, i, am*, affected by this disease.

तेरा तैरा, *as, m.* or *tairāṇa, as, m.* or *tairāṇi, f.*, N. of a plant, = *ku-nili, rāga-da*.

तेरभुक्त तैराभुक्ता, *as, i, am*, derived from or a native of Tira-bhukti.

तेरश्च तैराश्चा, *as, i, am*, derived from or composed by Tiraścī (as a Sāman or Sukta).

तात्रास्त्या, *am, n.*, N. of a Sāman.

तेरोविराम तैरोविरामा, *as, m.* (fr. *tiras + virāma*), 'extending beyond a pause' or 'having a pause between', i. e. the dependent Svarita in a compound when the Udātta upon which it depends stands on the last syllable of the first member of the compound.

तेरोव्यञ्जन तैरोव्यञ्जना, *as, m.* (fr. *tiras + vy*), 'extending beyond the consonant' or 'having a consonant between,' the dependent Svarita when separated from the Udātta syllable of the same word by one or more consonants, i. e. a circumflex accent between which and the preceding acute vowel one or more consonants intervene.

तेरोऽह्न तैरोऽह्ना = *tiro-hnya, q. v.*

तेथे तैरथा, *as, i, am* (fr. *tirtha*), relating to a sacred bathing-place or shrine, coming from it, &c.

तैरथाका, *as, &c.*, an adj. fr. *tirtha*.

तैरथिका, *as, i, am*, coming or derived from a holy place of pilgrimage; visiting the holy shrines or bathing-places; sacred, holy; (*am*), n. water from a sacred bathing-place, holy water; (*as*), m. an ascetic; [cf. *tirthika*.]

तैरथ्या, *am, n.* abstract noun fr. *tirtha*.

तैर्यगयनिक तैर्यगयानिका, *as, i, am* (fr. *tiryag-ayana*), measured by the revolution of the sun, as a year, (opposed to *sāvanah samvat-sarah*.)

तैर्यग्योन तैर्यग्योना, *as, i, am*, or *tair-yagyoni, is, is, i,* or *tair-yagyonya, as, ā, am* (fr. *tiryag-yoni*), of animal origin, relating to the animals, an animal, &c.

तैल तैला, *am, n.* (fr. *tila*), oil expressed from sesamum, mustard, &c.; oil in general, (often compounded with the name of the plant from which the oil is extracted); storax, gum benzoïn, incense; [cf. *tikshṇa-taila*.]—*Taila-kanda, as, m.* a kind of bulbous plant.—*Taila-kalka-ja, as, m.* oil-cake; [cf. *tilakalka-ja*.]—*Taila-kalpanā, f.*, N. of a chapter in the Sārṅga-dhara-samhitā or medical work by Sārṅga-dhara, son of Dāmōdara.—*Taila-kāra, as, m.* an oil manufacturer.—*Taila-kitta, am, n.* oil-cake, a cake made of oily seed; [cf. *tila-kitta*.]—*Taila-kitta, as, m.* a kind of insect, = *tallini, dardru-nāsini, &c.*—*Taila-caurikā, f.* a cock-roach ('stealing oil').—*Taila-tva, am, n.* oiliness, oily state.—*Taila-droni, f.* a tub or bath filled with oil.—*Taila-paka, as, m.* (*paka* fr. *pa*, drinking), a kind of bird; an 'oil-drinking' beetle, a cock-roach; [cf. *taila-pā*.]—*Taila-parṇaka, am, n.* a kind of fragrant grass, = *granthi-parṇa*; sandalwood.—*Tailaparṇika, as, m.* a kind of sandalwood.—*Taila-parṇi, f.* sandal; turpentine; incense; [cf. *tila-parṇa* and *tila-parṇi*.]—*Taila-pā* or *taila-pāyikā, f.* a kind of beetle or cock-roach; [cf. *taila-paka*.]—*Taila-pāyini, i, m.* a kind of cock-roach; a sword ('drinking oil', i. e. anointed with oil?); (*īni*), f. a kind of cock-roach.—*Taila-pūjya = tila-pūjya*, white sesamum.—*Taila-pūpikā, f.* the small red ant.—*Taila-pūta, as, ā, am*, = *pita-*

*taila*, one who has drunk oil.—*Taila-phala, as, m.* the sesamum plant; Terminalia Catappa (= *ingudi*); Terminalia Bellerica.—*Taila-bhāvinī, f.* = *tila-bhāvinī*, jasmine.—*Taila-mālī, f.* a wick, the cotton of a lamp.—*Tailam-pātā, f.* the pouring of sesamum-seeds into fire [cf. *śyainam-pātā*]; oblation to fire; (*as, ā, am*), mixed with oil &c.—*Taila-yantra, am, n.* an oil-mill.—*Taila-vallī, f.* a kind of plant, = *laghu-satāvārī* (Asparagus).—*Taila-rīja, Semecarpus Anacardium.*—*Taila-sādhana, am, n.* a fragrant substance or perfume, civet? (= *kākolaka*).—*Taila-spandā, f.*, N. of several plants, = *śveta-gokarṇi; kākoli; Cucurbita Pepo.*—*Taila-sphaṭika, as, m.* a sort of gem, amber(?).—*Tailākara ("la-ākā"), as, m.* seeds &c. from which oil is expressed.—*Tailaguru ("la-ag"), u, n.* a sort of Agallochum.—*Tailaṭī ("la-aṭī"), f.* a wasp.—*Tailābhyaṅga ("la-abh"), as, m.* anointing the body with oil.—*Tailāmbukā ("la-am"), f.* = *taila-pāyikā*, a sort of cock-roach.

*Tailaka, am, n.* a small quantity of oil.

*Tailika, as, m.* an oilman, an oil manufacturer.

*Tailin, i, īni, i*, relating or belonging to oil, oily, &c.; (*i*), m. an oilman, an oil-grinder or preparer; (*īni*), f. the wick or cotton of a lamp; a kind of insect found in oil (= *taila-kīṭa*).—*Taili-sālā, f.* an oil-mill.

*Tailina, as, ā, am*, grown with sesamum; (*am*), n. a field of sesamum.

तैलक्य तैलक्या, *am, n.* (fr. *tilaka*), putting the Tilaka-mark on the forehead (?).

तैलङ्ग तैलङ्गा, *as, m.* the country along the coast south of Orissa as far as Madras, the modern Carnatic.

तैलवक्य तैलवका, *as, &c.*, inhabited by the Telus.

तैलवक्य तैलवका, *as, &c.* (fr. *tilvaka*), coming from or made of the Tilvaka tree, the plant *Symplocos Racemosa*.

तैलवक्य तैलवका, *as, &c.*, inhabited by the Tivras.

तैलदारव तैलदारवा, *as, i, am*, made of or coming from the tree Tivra-dāru.

तैश तैशा, *as, i, am* (fr. *tishya*), relating to the asterism Tishya; (*as*), m., N. of a month (December-January), the month in which the full moon stands in the asterism Tishya, = *pausha* and *sahasya*; (*i*), f., scil. *ūthi* or *rātri*, the day of full moon in month Taisha.

तोक तोका, *am, n.* (connected with *i. tué* and *i. tuj*, and said by some to be fr. *rt. 2. tu*), offspring, children, race, male or female offspring, a child, (in the Rig-veda *toka* is never used in pl.; it is often joined with *tanaya*); a new-born child; the offspring of any animal (in comp., e. g. *varāhaka-toka*, a young boar); [cf. *tvaksh, stoka, taksh*; Gr. *τεκνον, τικτω, ετεκον, tokods*; Angl. Sax. *thegn, thegen*; Old Germ. *degan, 'servant'*.]—*Toka-vat, ān, atī, at*, Ved. connected with offspring, having children.—*Toka-sāti, is, f.* Ved. the acquisition of offspring.

*Tolma, as, m.* and (in the earlier language) *tolman, a, n.* a young green blade of corn, especially of barley, young or unripe barley; (*as*), m. green colour; (*am*), n. the wax of the ear; a cloud.

तोदक तोदका, *as, m.* a kind of poisonous insect; N. of a pupil of Sankarācārya; (*am*), n. a particular metre (each line of the stanza containing twelve syllables); according to some also a kind of drama, (probably a Prākṛit form for *troṭaka*.)

तोड तोड, cl. I. A. *toḍate, &c.*, to treat with disrespect; to despise; [cf. *tuḍḍ, tūḍ, raud.*]

तोडन तोडना, *am, n.* (fr. *rt. tuḍ*), splitting (?).

तोडलतन्त्र तोडला-तन्त्रा, *am, n.*, N. of a Tantra.

तोडल तोडला, *as, m.*, N. of a writer on medicine; (*ā*), f., N. of a goddess; [cf. *trotala*.]

तोडस तोडस, *ind.*, Ved. (according to Mahī-dhara), a wife; or = *tvayi*.

तोडायन तोडायना, *ās, m. pl.*, N. of a branch of the Atharva-veda, (also read *tottāyāniya, tavta*, and *tauttāyāna*.)

तोड तोड, or *totra, am, n.* (fr. *rt. i. tud*), a stick or bamboo with a sharp iron head used for guiding an elephant; a goad or pike for driving cattle.—*Totra-vetra, am, n.* a rod or wand borne by Vishnu.

*Toda, as, m.* guiding or driving (horses &c.); 'the instigator and exciter' (of all nature), an epithet of the Sun; sharp, shooting or pricking pain; pain, anguish, vexation, torture, disease, uneasiness either of body or mind; (*as*), m., Ved. a sacrificer; *gotamasya todaḥ*, N. of a Sāman.—*Toda-parṇi, f.* 'prick-leaf', N. of a plant enumerated among the Ku-dhānyas.

*Todana, am, n.* a stick used for guiding or driving cattle &c.; a goad; stinging; pain, affliction from disease &c.; (*as, am*), m. n., N. of a tree and its fruit, (in Marāṭhi *laghukāṅkaḍa*.)

तोडर तोडरा, *as, am, m. n.* an iron club or crow; a lance, a javelin; a kind of metre consisting of four lines of nine syllables each; N. of a man; (*ās*), m. pl., N. of a race.—*Tomara-graha, as, m.* a warrior armed with a club or lance; throwing a lance.—*Tomara-dhara, as, m.* a warrior armed with a club or lance; fire.

तोडराण तोडराणा, *as, m.*, N. of a man; [cf. *toramāṇa*.]

तोडरिका तोडरिका, *f.* = *tuvarikā*, a fragrant earth.

तोय तोया, *am, n.* (perhaps fr. *rt. 2. tu*), water; the regent of the Nakshatra Aśādhā; (*toyaṃ kṛi*, to make an offering of water to a deceased person, with gen.); (*ā*), f., N. of a river; [cf. Slav. *toyati*, 'to melt'.]—*Toya-karman, a, n.* a religious ceremony performed with water, abutions of various parts of the body, oblations of water offered to a deceased person.—*Toya-kāna, as, ā, am*, fond of water; (*as*), m. a sort of cane growing in or near water, Calamus Fasciculatus.—*Toya-kumbha*, Blyxa Saivala.—*Toya-kṛiśhra, as, am, m. n.* a sort of penance, drinking nothing but water for a fixed period.—*Toya-kṛi, t, t, t*, causing water or rain.—*Toya-kṛidā, f.* sport or pastime in water, splashing about in water or besprinkling one another; [cf. *jala-kṛidā*.]—*Toya-garbha*, the cocoa-nut ('containing water').—*Toya-cara, as, ā, am*, moving in water; (*as*), m. an aquatic animal.—*Toya-ja, as, ā, am*, born or living in water.—*Toya-ḍimba* or *-ḍimbha* or *-ḍimbhaka, as, m. hail.*—*Toya-da, as, ā, am*, giving water; (*as*), m. a cloud; a kind of Cyperus, = *mustaka*; (*am*), n. ghee or oiled butter.—*Toyadātaya ("da-at"), as, m.* the departure of the clouds, the autumn.—*Toya-dāna, am, n.* a kind of gesticulation mentioned in the Purāṇa-sarva-sva by Halāyudha.—*Toya-dhara, as, ā* or *i, am*, bearing or containing water; (*as*), m. a cloud; a kind of medicinal plant, = *su-nishayna*; a kind of Cyperus, = *mustā*.—*Toya-dhāra, as, ā, am*, bearing or containing water; (*as*), m. a stream of water.—*Toya-dhi, is, m.* 'the receptacle of waters, the ocean.—*Toyadhī-prīya, am, n.* doves, ('fond of the sea', i. e. produced in maritime countries.)—*Toya-nidhi, is, m.* 'a treasure-house of water, the ocean.—*Toya-nivī, f.* 'girdled by

the ocean, an epithet of the earth. — *Toya-pāshāna-ja-mala*, *am*, n. calamine, oxide of zinc. — *Toya-pippali*, f. the plant *Jussiaea Repens*. — *Toya-pushpi* or *toya-prashthā*, f. trumpet-flower, *Bignonia Snaeveolens*. — *Toya-prasādāna*, *as*, *ā*, *am*, purifying water; (*am*), n. the tree or the nut of the tree *Strychnos Potatorum*, the clearing-nut, (this nut being rubbed upon the inside of a water-jar occasions the precipitation of the impurities of the water poured into it). — *Toyaprasādāna-phala*, *am*, n. the nut of the tree *Strychnos Potatorum*; [cf. the preceding.] — *Toya-phalā*, f. *Cucumis Utilissimus* (= *irvāru*). — *Toya-maya*, *as*, *ī*, *am*, formed or consisting of water. — *Toya-mala*, *am*, n. sea foam. — *Toya-muc*, *k*, m. a cloud ('discharging water'). — *Toya-yantira*, *am*, n. a water-clock, a clepsydra; [cf. *jala-yantira*.] — *Toya-rasa*, *as*, m. water, moisture. — *Toya-rāj*, *ī*, m. 'the king of the waters,' an epithet of the ocean. — *Toya-rāṣi*, *is*, m. 'a heap of water,' a pond, a lake. — *Toya-vat*, *ān*, *atī*, *at*, 'having water,' surrounded by water; (*atī*), f., N. of a plant, = *amṛita-vallī*, *Cocculus Cordifolius*. — *Toya-vallikā*, f. *Cocculus Cordifolius*. — *Toya-vallī*, f. a kind of gourd, *Momordica Charantia*; [cf. *kāravella*.] — *Toya-ṛiksha*, *as*, m. the plant *Blyxa Saivala*. — *Toya-ṛitī* = *toyāpāmārga*. — *Toya-velā*, f. the margin of the water, the water's edge, the shore. — *Toya-vyatikara*, *as*, m. blending or union of the waters (of two rivers). — *Toya-śuktikā*, f. a bivalve shell, an oyster. — *Toya-śūka*, *Blyxa Saivala*. — *Toya-sarpikā*, f. a frog. — *Toya-sūcaka*, *as*, m. a frog. — *Toyadhāra* ('*ya-adh*'), *as*, m. a water reservoir, a lake. — *Toyādhi-rāsini* ('*ya-adh*'), f. trumpet-flower, *Bignonia Snaeveolens*; [cf. *ambu-rāsini* and *ambu-rāsi*.] — *Toyāpāmārga* ('*ya-ap*'), *as*, m. *Achyranthes Aquatica*. — *Toyālaya* ('*ya-āp*'), *as*, m. ocean, sea; N. of a constellation. — *Toyāsaya* ('*ya-ās*'), *as*, m. a water reservoir, a cistern, a lake, a river. — *Toyotsarga* ('*ya-ut*'), *as*, m. the pouring out or discharge of water, raining. — *Toyotsarga-stanīta-mukhara*, *as*, *ā*, *am*, noisy with rain and thunder. — *Toyodbhavā* ('*ya-ud*'), f. *Achyranthes Aquatica*.

**तोरण** *torāṇa*, *as*, *am*, m. n. (perhaps fr. rt. *tur*, to press forwards, i. e. through a passage), an arch; a gate, an arched doorway, a portal, the ornamented arch of a door or gateway; any temporary and ornamental arch; decoration of the gate-post (with boughs of trees, garlands, &c.); an outer door; a mound or elevated place near a bathing-place; a triangle supporting a large balance; (*am*), n. the neck, the throat; (*as*), m. an epithet of Siva. — *Toraṇa-māla*, *as* or *am*, m. or n. (?), N. of a place of pilgrimage. — *Toraṇa-vat*, *ān*, *atī*, *at*, arched, having ornamental arches.

**तोराण** *torāṇa*, *as*, m., N. of a prince; [cf. *tomarāṇa*.]

**तोरावस्** *torāśravas*, *ās*, m., N. of a Rishi with the patronymic *Āngirasa*; [cf. *tauraśravasa*.]

**तोल** *tola*, *as*, *ā*, *am* (fr. rt. *tu*), poisoning one's self, e. g. *ghana-tola*, (a bird) poisoning itself in the clouds; (*as*, *am*), m. n. weighing, weight or quantity measured by the balance; a Tola, a weight of gold or silver, (reckoned in books at 16 Māshas or 5 Rettis or 6½ grains each, and weighing therefore 105 grains troy; in practice it is calculated at 12 Māshas, jeweller's weight, and weighs nearly double or 210 grains; but actually it is of the same weight as the Sicca or 179½ grains.)

*Tolaka*, *as*, *am*, m. n. a kind of weight, = *tola*. *Tolana*, *am*, n. raising, lifting up, weighing. *Tolayitā*, ind. having lifted up, having weighed. *Tolya*, *as*, *ā*, *am*, to be raised, to be weighed.

**तोश** *tośa*, *as*, *ā*, *am*, or *tośas*, *ās*, *ās*, *as* (fr. rt. *tus*), Ved. distilling, trickling, granting.

**तोष** *toshā*, *as*, m. (fr. rt. *tush*), satisfaction,

gratification, contentment, pleasure, joy, happiness; Contentment personified as a son of Bhaga-vat and one of the twelve Tushitas.

*Toshaka*, *as*, *ikā*, *am*, gratifying, causing pleasure or happiness.

*Toshāṇa*, *as*, *ī*, *am*, satisfying, gratifying, making contented, appeasing, pleasing; (*am*), n. the act of satisfying, satisfaction, gratification, pleasing, delighting; (*ī*), f. an epithet of Durgā.

*Toshāṇiya* or *toshayitavya*, *as*, *ā*, *am*, to be satisfied or gratified or made contented, to be pleased.

*Toshita*, *as*, *ā*, *am*, pleased, satisfied, gratified, appeased.

*Toshin*, *ī*, *inī*, *ī*, (at the end of a comp.) satisfied or contented with, pleased with, liking; gladdening, satisfying, making contented.

*Toshya*, *as*, *ā*, *am*, to be made satisfied or contented, to be pleased or delighted.

**तोषल** *toshala* or *tosala*, *ās*, m. pl., N. of a race (?).

**तोषायण** *taukshāyāṇa*, *adj.* from *Tuksha*.

**तोषिक** *taukshika*, *as*, m. (a word borrowed fr. the Gr. *τοξότρος*), the sign of the zodiac Sagittarius.

**तोय्य** *taugrya*, *as*, m., Ved. the son of Tugra, a patronymic of Bhujyu.

**तोच्छ** *taucēhya*, *am*, n. (abstract noun fr. *tučha*), emptiness, meanness, worthlessness.

**तोषिकेर** *tauṣṭikera*, *ās*, m. pl., N. of a race; [cf. *tauṣṭikera*.]

**तोत** *tauta*, another form for *tottāyana*.

**तोतातिक** *tautāika*, *as*, *ī*, *am*, composed by *Tūtāta*, (according to a scholiast) = *Kaumārīlāṃ Sāstram*.

**तोतिक** *tautika*, *as*, m. the pearl-oyster; (*am*), n. a pearl.

**तोत्तयन** *tauttāyana*, another form for *tottāyana*.

**तोद** *tauda*, *am*, n. (fr. *tuda* or *toda*), N. of a Sāman; (*ī*), f., Ved., N. of a plant (?).

**तोदादिक** *taudādika*, *as*, *ī*, *am* (fr. *tud* + *ādi*), belonging to the class of roots which begins with *tud*, i. e. to the sixth class.

1. *taudeya*, *as*, m. a patronymic from *Tuda*.

**तोदिय** *taudiya*, *as*, m., N. of a Brāhman.

**तोदिय** 2. *taudeya*, *as*, *ī*, *am*, produced in or coming from the district called *Tūdi*, q. v.

**तोम्बुरविन** *taumburavin*, *iṣas*, m. pl. the pupils of Tumbura.

**तौर** *taura*, *as*, *ī*, *am*, relating to *Tura*; (*am*), n., scil. *ayana*, N. of a Sat-tra ceremony.

**तौरायण** *taurayāṇa*, *as*, *ā*, *am*, Ved. = *tūrṇayāna*, hastening.

**तौरावस्** *tauraśravasa*, *am*, n. (fr. *torāśravas*), N. of two Sāmans.

**तौरायणिक** *taurāyāṇika*, *as*, *ī*, *am*, performing the sacrifice or vow *Turāyāna*.

**तौर्य** *taurya*, *am*, n. (fr. *tūrya*), the sound of musical instruments, music, harmony, &c. — *Taurya-trika*, *am*, n. triple symphony or harmony, i. e. union of song, dance, and instrumental music.

**तौरवश** *taurvaśa*, *as*, *ī*, *am* (fr. *turvaśa*), epithet of a peculiar species of horse.

**तौल** *taula*, *am*, n. a balance, = *tuḷā*.

1. *taulika* in *duśa-taulika*, having the weight of 10 *Tulās*.

*Taulin*, *ī*, m. (fr. *tuḷā*), one who holds a balance, a weigher; the sign of the zodiac *Libra*.

*Taulya*, *am*, n. weight; equality, similarity, likeness.

**तौलिक** 2. *taulika*, *as*, m. (fr. *tūlikā*), a painter; [cf. the next.]

*Taulikika*, *as*, m. a painter.

**तौवलि** *taulvali*, *is*, m. (fr. *tuḷvala* ?), N. of a preceptor; *njā-taulvali*, *Taulvali* fond of goats.

*Taulvalāyana*, *as*, m. a patronymic from *Taulvali*.

**तौवरक** *tauravaka*, *as*, *ī*, *am*, derived or coming from the praka *Tavaraka*.

**तौवलिका** *taurilikā*, f., Ved. a kind of animal (?).

**तौषार** *taushāra*, *as*, *ī*, *am* (fr. *tushāra*), snowy, dewy; (*am*), n. snow, cold.

**त्मन्** *tman*, *ā*, m. = *ātman* (acc. *tmanam* and *tmanam*, dat. *tmāne*, loc. *tmani*; the initial *ā* is also rarely dropped in epic poetry after *e* or *a*), Ved. the vital breath; one's own person, self. *Tman* is also used in Ved. for *tmanā* at the end of a *Pāda*.

*Tmanā*, ind., Ved. Although according to the unanimous interpretation of the native scholiasts and grammarians (cf. *Pāṇ.* VI. 4. 141) this word stands for *ātmanā*, 'by itself, myself, himself, one's self,' &c., yet it has evidently in many cases lost its original meaning and is used as an emphatic particle in the same way as the Greek *μέν* and *μὴν*; it may then be translated by 'yet,' 'really,' 'indeed,' 'even,' 'at least,' 'certainly,' 'also'; (*tmanā* usually lays stress on a preceding and more rarely on a following word); *uta tmanā*, *tmanā ca*, and also, and certainly; *iva tmanā* or *na tmanā*, just as; *adha tmanā*, then certainly, even.

*Tmanyā*, ind., Ved. (in certain *Āpri* hymns) = *tmanā*.

**त्मूत** *tmūta*, *as*, *ā*, *am* (perhaps for *tyūta* fr. rt. *tiv*), Ved. soaked with fat.

**त्य** *tya*. See *tyad*.

**त्यगल** *tyagala*, *as*, m., N. of an author; (also read *tyigala*.)

**त्यग्नयि** *tyagnāyi*, Ved., N. of a Sāman.

**त्यज्** 1. *tyaj*, cl. 1. P. *tyajati*, *tatyāja* (Ved. *tityāja*), *tyakshyati* (rarely *tyajishyati*), *atyākshīti*, *tyaktum*, to leave, abandon, quit; to leave a place, go away from; to let go, dismiss, discharge; to shoot off; to give up, surrender, resign, part from, renounce (e. g. *tanuṃ* or *deham* or *kalevarāṃ tyaj*, to abandon the body, die; *prāṇān* or *svāsaṃ* or *jīvitaṃ tyaj*, to give up breath or life, die, risk one's life); to shun, avoid; to get rid of, free one's self from, lose; to distribute, give away, give, offer (as a sacrifice or oblation to a deity); to set aside, leave unnoticed, disregard; to except; Pass. *tyajyate*, to be abandoned by, to become deprived of, lose, get rid of (with inst., e. g. *dhanena tyajyate*, he loses his riches): Caus. *tyajāyati*, *yitum*, Aor. *atityajat*, to cause to leave or abandon or quit, to deprive a person of anything (with two acc., e. g. *tyājnyati māṃ grīham*, he causes me to quit the house; or with acc. and inst., e. g. *atityajat tam prāṇāth*, he caused him to lose his life); to expel, turn out; to quit; to cause anything not to be noticed: Desid. *tityakshati*: Intens. *tātyajyate*, *tātyakti*; [cf. Hib. *treigim*, 'I leave, forsake'; *treigthe*, 'forsaken,' = *tyakta*; *treigean*, 'leaving, forsaking, abandonment,' = *tyajana*; *treigtheotr*, 'a deserter, forsaker,' = *tyakttri*.]

*Tyakta*, *as*, *ā*, *am*, left, resigned, forsaken, abandoned, deserted, left alone, &c. = *Tyakta-jivita* or

tyakto-prāṇa, as, ā, am, ready to abandon life; willing to run all hazards, having relinquished all expectation of life as men on the forlorn hope. —Tyakto-lajja, as, ā, am, abandoning shame, shameless. —Tyakto-val, ān, atī, at, having left, leaving, abandoning, &c. —Tyakto-vidhi, is, is, i, transgressing rules. —Tyakto-śrī, is, is, i, abandoned by fortune. —Tyaktāgni (ta-ag), is, m. a Brāhman who has given up his household fire, one who neglects essential ceremonies.

Tyaktavya, as, ā, am, to be left or abandoned or released, to be left to one's fate; to be removed or kept back; to be given up or sacrificed.

Tyaktu-kāma, as, ā, am, wishing to leave.

Tyaktṛi, tā, trī, trī, resigning, leaving, abandoning, giving up, sacrificing; an abandoner, forsaker.

Tyaktvā, ind. having left, abandoned, surrendered, &c.; leaving aside, disregarding, with exception of.

2. tyaj, k, k, k, (at the end of a comp.) leaving, abandoning, giving up, dying, risking one's life; [cf. tanu-<sup>l</sup>].

Tyajāna, am, n. leaving, quitting, abandoning; giving; excepting, exclusion.

Tyajāniya, as, ā, am, to be left or abandoned, to be avoided, to be excepted, &c.

Tyajas, as, n. V.ed. abandonment; difficulty, danger; alienation, estrangement, dislike, anger, aversion, envy; (Sāy.) a weapon or instrument causing abandonment; (ās, ās, as), m. f. n., Ved. offspring, a descendant.

Tyāga, as, m. leaving, letting go, abandoning, forsaking, parting from, deserting, renouncing, separation; discharging; dismissing; giving up, resigning; gift, donation, distribution; sacrificing one's life; liberality, generosity, prodigality; secretion, exaction; a sage, one who separates himself from the world; [cf. ātma-<sup>l</sup>, tanu-<sup>l</sup>, deha-<sup>l</sup>]. —Tyāga-pattra, am, n. a bill of divorce. —Tyāga-maya, as, i, am, consisting only in giving or in donation. —Tyāga-yuta, as, ā, am, liberal. —Tyāga-śīla, as, ā, am, disposed to give away, generous, liberal. —Tyāga-śīla-tā, f. or tyāga-śīla-tva, am, n. generosity.

Tyāgin, i, inī, i, leaving, abandoning, renouncing; giving up, resigning; sacrificing; liberal; (i), m. an abandoner, (often applied to the religious ascetic who abandons terrestrial objects, thoughts, &c.); a giver, a donor; a hero. —Tyāgi-tā, f. or tyāgi-tva, am, n. liberality, generosity.

Tyāgīma, as, ā, am, left, abandoned.

Tyājaka, as, ikā, am, one who leaves, abandons, expels; leaving, abandoning, &c.

Tyājita, as, ā, am, made to quit or abandon; caused to be disregarded.

Tyājya, as, ā, am, to be left or abandoned or quitted, to be avoided or shunned, to be expelled, to be removed; to be given up or relinquished or abstained from; to be sacrificed; to be excepted; (am), n. part of an asterism or its duration considered as unlucky.

त्यद् tyad, syas, syā, tyad (a pronoun composed of the base of the demonstrative pron. ta and the relative ya, and not found in the later language), Ved. that, that person or thing, (often used like the article in other languages, e.g. tyad vasu Paṇḍinām vidas, thou didst find that wealth, i. e. the wealth of the Pāṇis); it is sometimes strengthened by *eid* and often occurs in connection with other demonstratives; (tyad), ind., Ved. indeed, namely, as it is known, (always preceded by the particle ha, e.g. tvam ha tyad Indra Kutsam āvas, thou indeed, O Indra, didst help Kutsa); [cf. Old Germ. *dēr fr. dīar, f. dīu, acc. dīa = tyām, nom. pl. m. die = tye, f. dīo = tyās, n. dīu = tyāni*: to *syā* belongs Old Germ. *siu, acc. sīa*: Lith. and Slav. *sīis, sy, = syas; sīi, sī, = syā*].

Tyatra, ind., Ved. at that place, there.

Tyatradya, as, ā, am, Ved. existing or being there.

Tyadu, as, m. a son of that person; (am), ind. (at the end of an adv. comp.) = tyad.

Tyādāyani, is, m. a son of that person.

Tyā-dṛts, k, k, k, and tyā-dṛisa, as, i, am, such a one as that.

व 1. tra, as, ā, am (fr. rt. *trai*), protecting (in comp.; see *ansa-<sup>l</sup>, anguli-<sup>l</sup>, ātapa-<sup>l</sup>, kaṭi-<sup>l</sup>*, &c.).

व 2. tra = tri, three, in *dei-tra*, q. v.

चंस trans, cl. 1. 10. P. *transati, transayati*, &c., to speak or shine.

चख् trakh, cl. 1. P. *trakhati*, &c., to go, move.

चङ्क trank, cl. 1. A. *trankate*, &c., to go, move.

चङ्क trankh or trang, cl. 1. P. *trankhati* or *trangati*, &c., to go or move, (a various reading for *twang*); [cf. Hib. *tairgim*, 'I escape'; *tairgeadh*, 'going, passing']

वङ्क tranga, as, ā, m. f. a kind of town or N. of a town; the city of Hari-ścandra supposed to be suspended in the air; [cf. *dranka, dranga*, &c.]

वद trada, as, m. (fr. rt. *trid*), Ved. splitting, one who cleaves or opens; a creator; (Sāy.) = *tardayitri*, a killer or injurer (of enemies).

चन्द trand, cl. 1. P. *trandati*, &c., to act, perform functions; to endeavour, strive; to be busy.

चप trap, cl. 1. A. *trapate, trepe, trapishyate* and *trapasyate, atrapishya* and *atrapita, trapitum* and *trapitum*, to become perplexed or embarrassed, to be ashamed, to be modest; Caus. *trapayati* and *trapayati, -yitum*, to make perplexed or ashamed: Desid. *titrapishate* and *titrapasate*: Intens. *tātrapayate, tātrapiti*; [cf. Gr. *τρέπω, ἐν-τρέπω*; Lat. *turpis*, probably also *trepidus*, = Ved. *trīpra*, 'hastening'; Lith. *trōpiyu*, 'to throw'; Slav. *trepet*, 'trembling'; probably Goth. *dreiban*; Angl. Sax. *drif-an, dref-an*].

Trapa, as, ā, m. f. (more commonly ā, f.), perplexity, embarrassment, bashfulness, shame, modesty; (ā), f. an unchaste woman (a shame to her family); family, race; fame, celebrity; [cf. Gr. *ἐν-τροπή*]. —*Trapā-nirasta*, as, ā, am, shameless, impudent. —*Trapānvita* ('pā-an'), as, ā, am, modest, bashful, ashamed. —*Trapā-bhara*, as, ā, am, overcome with shame. —*Trapā-yukta*, as, ā, am, bashful, modest. —*Trapā-raṇḍā*, f. a harlot. —*Trapā-val, ān, atī, at*, modest, ashamed. —*Trapā-hina*, as, ā, am, shameless, impudent. —*Trapā-māya*, as, ā, am, being ashamed.

Trapita, as, ā, am, modest, bashful, ashamed.

Trapu, u, n. tin; lead; (tin is said to be called *trapu* from its contracting just before melting; cf. *lajjālu*, as a N. of the sensitive plant.) —*Trapu-karkaṭi*, f. a kind of cucumber, = *trapusi*. —*Trapu-karṇin, i, inī, i*, having tin ear-ornaments; (i), m. an epithet of Bbava-nandin.

Trapula, am, n. tin, lead.

Trapusha, as, m., N. of a merchant; a cucumber or melon; (i), f. = *trapusi*; (am), n. cucumber, the fruit of the *Trapushī*; tin.

Trapus, us, n. tin; [cf. *trāpusha*].

Trapusa, am, n. cucumber, the fruit of the *Trapusi*; tin; (i), f. *colocynthis* and other sorts of cucumber, = *mahendra-rāvuṇi, karkaṭi, pītapushpā*.

वप्रा trapāta, as, m., N. of a barbarous tribe.

वपिष trapishtha, as, ā, am (superl. of *trīpra*), highly satisfied, much pleased or contented.

Trapīyas, ān, asi, as (compar. of *tripra*), more satisfied, highly pleased.

वपुदी trapuṭi, f. small cardamoms; [cf. also *tri-putā* and *tri-puti*].

वपुस् trapus. See under rt. *trap* above.

वप्रा trapra, am, n. (a various reading for *vapra*), lead.

वप्स्य trapsya, am, n. (said to be fr. rt. *trip*), thin or diluted curds; (according to some authorities written *drapsya* and *drapsa*.)

वय traya, as, i, am (fr. *tri*), triple, threefold, consisting of three, divided into three parts, of three kinds, treble; (i), f., scil. *vidyā*, the threefold knowledge, the triple science (i. e. sacred revelation in its threefold form of hymn, sacrificial formula, and song, afterwards represented by the Ṛig, Yajur, and Sāma Vedas), the three Vedas collectively (omitting the Atharvan, which is not of equal authority); a triad, three collectively, a triplet, three, (e. g. *śata-trayi*, 300); a matron, a married woman whose husband and children are living; intellect, understanding; N. of a plant (*Conyza Serratula*), = *soma-rājin*; (am), n. a triad, three collectively, three, *trīpr*. —*Trayi-tanu*, us, m. an epithet of the Sun (having the three Vedas for a body, either as celebrated in the Vedas or because the Sāma-veda and portions of the other Vedas are said to have proceeded from the Sun); an epithet of Siva. —*Trayi-dharma*, as, m. the duty enjoined by the Vedas (i. e. the forms of sacrifice &c. prescribed by them). —*Trayi-maya*, as, i, am, consisting of the three Vedas, containing them, resting on them, &c. —*Trayi-mukha*, as, m. a Brāhman ('having the three Vedas in his mouth'). —*Trayi-vida*, as, ā, am, Ved. knowing the triple science; [cf. *trayi* and *trāvīda*].

Trayas, nom. pl. of *tri*, three, (used in comp. with a following deced, except *asiti* which takes *tri*. The other decads, except ten, twenty, and thirty, may also take *tri* for + 3.) —*Trayah-pancāśat*, i, f. fifty-three; [cf. *tri-pancāśat*]. —*Trayah-shashī*, is, f. sixty-three; [cf. *tri-shashī*]. —*Trayah-saptati*, is, f. seventy-three; [cf. *tri-saptati*]. —*Trayas-catvāriṅśa*, as, i, am, the forty-third. —*Trayas-catvāriṅśat*, i, f. forty-three; [cf. *tri-catvāriṅśat*]. —*Trayas-triṅśa*, as, i, am, the thirty-third; joined with thirty-three (e. g. *trayastrīṅśam śatam*, 133); consisting of thirty-three; celebrated with the Stoma which consists of thirty-three parts or syllables, containing that Stoma, &c. —*Trayas-triṅśat*, i, f. thirty-three. —*Trayas-triṅśati*, is, f., Ved. thirty-three. —*Trayas-triṅśa-pati*, is, m. the chief of the thirty-three gods, an epithet of Indra. —*Trayas-triṅśa-stoma*, as, ā, am, Ved. containing the *Trayastrīṅśa-stoma*. —*Trayas-triṅśin, i, inī, i*, containing thirty-three. —*Trayo-daśa*, as, i, am, the thirteenth; joined with thirteen or having thirteen added (e. g. *trayodaśam śatam*, 113); consisting of thirteen; (i), f. the thirteenth day of the lunar fortnight; a kind of gesticulation mentioned in the *Purāṇa-sarva-sva*. —*Trayodaśaka*, consisting of thirteen; (am), n. the number thirteen. —*Trayodaśa-dhā*, ind. into or in thirteen parts. —*Trayo-daśan*, a, m. f. n. pl. thirteen; [Gr. *τρεις-καὶ-δεκα* for *τρεις*°; cf. Lat. *tredecim* for *tres-decem*: Lith. *trylika* fr. *trydika*]. —*Trayo-daśama*, as, i, am, the thirteenth. —*Trayodaśavidha*, as, ā, am, of thirteen kinds. —*Trayo-daśika*, happening on the thirteenth day of the half-moon. —*Trayo-daśin, i, inī, i*, Ved. containing thirteen. —*Trayo-navati*, is, f. ninety-three; [cf. *tri-navati*]. —*Trayoviṅśa*, as, i, am, the twenty-third; consisting of twenty-three. —*Trayo-viṅśati*, is, f. twenty-three. —*Trayo-viṅśatika*, as, i, am, consisting of twenty-three. —*Trayoviṅśati-tama*, as, i, am, the twenty-third. —*Trayoviṅśati-dhā*, ind. in twenty-three parts, in twenty-three ways, &c.

वयययय trayayāya, as, ā, am, Ved. (according to Sāy.) = *trāvarya*, to be protected.

वयोदशन् trayo-daśan. See *trayas* above.

व्याख्यान trayyārūpa, as, m., N. of a prince, a son of Tri-dhanva; a son of Uru-kshaya; N. of the Vyāsa in the fifteenth Dvāpara.

त्रावडिलु *travāḍi-laghu*, *us*, *m.*, N. of the father of Mahī-dhata.

त्रस 1. *tras*, cl. 10. P. *trāsyaṭi*, *-yitum*, to take, seize; to hold; to oppose, prevent, forbid.

त्रस 2. *tras*, cl. 1. and 4. P. (ep. also A.) *trasati*, *trasyati*, *tatrāsa* (3rd pl. *tatrasas* and *tresus*), *trāsishyati*, *atrāsīt* and *atrāsīt*, *trāsītum*, to tremble, quiver, quake, or start with fear; to be agitated, be afraid of; to fear, dread (with abl. or gen. and more rarely with inst., e. g. *tasmāt* or *tasya* *trasyati*, he fears that or is afraid of him); to run away, run: Caus. *trāsyaṭi*, *-yitum*, to cause to tremble, terrify, to frighten, scare, agitate, set in motion: Desid. *tītrāsishati*: Intens. *tītrasyate*, *tītrasti*: [cf. Zend *tares*, *tars-ti*: Gr. *τρέω* for *τρεῖσιν*, *ταρταρίζω*, *τρήρω* for *τρέω*, *τρέμω*, *τρήβος*, *ταρσίνω*, *θάλασσα*, *δ-τρήρός*, *δ-τραλέος*: Lat. *tristis* = *trasta*; *tremo*; *terreo* fr. *terreo* for *terreo* = Caus. *trāsyaṭi*: Goth. *thlahsyan*: Russ. *tryasu*, 'to shake'; *tryasu-sy*, 'I tremble': Lett. *trisseht*, 'to tremble': Hib. *tor*, 'fear, dread.']

*Trasa*, *as*, *ā*, *am*, movable, moving, locomotive; (*am*), *n.* the collective body of moving or living beings; animals; animals and men, (opposed to *sthāvara*, cf. *jaṅgal*; under *trasa* are sometimes reckoned gods, men, and the inhabitants of the lower regions); (*as*), *m.* the heart ('the quivering one'); (*am*), *n.* a forest, a wood. = *Trasa-dasyu*, *us*, *m.* 'before whom evil beings tremble,' N. of a prince, (celebrated for his liberality and favoured by the gods; he bears the patronymic *Paurukutsya* or *Paurukutsi* or *Paurukutsa*, and is supposed to be the author of certain R̥g-veda hymns; in the Bhāgavata-Purāṇa *Trasad-dasyu*, which is probably the original form, is identified with Mām-dhātṛi and regarded as the father of Purn-kutsa; the meaning of the name may be 'frightening evil beings'; cf. *jamad-agni*, *tarad-dvishas*, *bharad-vāja*, &c.) = *Trasa-reṇu*, *us*, *m.* f. an atom, the mote or atom of dust which is seen moving in a sun-beam, especially considered as an ideal weight either of the lowest denomination or equal to three or (according to some) thirty invisible atoms; (*us*), *f.*, N. of one of the wives of the Sun.

*Trasana*, *am*, *n.* in *hasṭi-trasanāni*, the moving ornaments of an elephant (?).

*Trasara*, *as*, *m.* a shuttle; weaving; = *tasara*. *Trasura*, *as*, *ā*, *am*, trembling, timid, fearful. *Trasta*, *as*, *ā*, *am*, frightened, alarmed; timid, trembling, fearful; quick. = *Trasta-rūpa*, *as*, *ā*, *am*, terrified, fearful.

*Trasnu*, *us*, *us*, *u*, fearful, timid, timorous. *Trasyat*, *an*, *antī*, *at*, fearing, apprehending.

*Trāsa*, *as*, *ā*, *am*, moving, movable, locomotive; frightening; (*as*), *m.* fear, terror, anxiety; terrifying, frightening, causing alarm, (often in comp., e. g. *trāsārtham*, ind. in order to frighten); a flaw or defect in a jewel. = *Trāsa-kara*, *as*, *ī*, *am*, causing fear, fearful, alarming. = *Trāsa-dāyin*, *ī*, *inī*, *ī*, causing alarm, fear-exciting.

*Trāsāḍasyava*, *as*, *m.* a patronymic from *Trasad-dasyu*; (*am*), *n.*, N. of a Sāman.

*Trāsana*, *as*, *ī*, *am*, terrifying, alarming, frightening (with gen.), making anxious; (*as*), *m.* epithet of Siva; (*am*), *n.* the act of frightening or alarming; a means of frightening, cause of alarm, fright.

*Trāsānīya*, *as*, *ā*, *am*, to be dreaded, frightened, &c. *Trāsita*, *as*, *ā*, *am*, frightened, scared, alarmed. *Trāsini*, *ī*, *inī*, *ī*, fearful, timid, afraid.

त्रा 1. *trā* (by native authorities written *trāi*, q. v.), cl. 1. A. *trāyate*, &c., to protect, &c. See *rt. trāi*, p. 394.

2. *trā*, *ās*, *m.*, Ved. a protector, a defender; [cf. 1. *tra*.]

*Trāya*, *as*, *ā*, *am*, preserved, saved, guarded, protected; (*am*), *n.* protecting, preserving; protection, a preservative, defence; shelter, help, (often in comp., e. g. *ārta-trāṇāya*, for the protection of the

distressed; *ātma-trāṇa*, self-defence); protection for the body, armour; (*ā*), *f.*, N. of a plant, = *trōya-mōṇā*; [cf. Hib. *troiath*, 'a helmet.']. = *Trōya-karṭṛi*, *tā*, or *trāna-kārīn*, *ī*, *m.* a preserver, protector, saviour, deliverer.

*Trāta*, *as*, *ā*, *am*, preserved, rescued, guarded, protected; (*as*), *m.*, N. of a man; (*am*), *n.* preserving, protection.

*Trātavya*, *as*, *ā*, *am*, to be guarded or protected. *Trāṭṛi*, *tā*, *tṛi*, *trī*, a protector, saviour, guardian, defender; protecting, defending.

*Trātra*, *am*, *n.* defence, protection. *Trātvā*, ind. having preserved or rescued.

*Trāman*, *a*, *n.*, Ved. protection; [cf. *su-trāman*.]

*Trōyat*, *an*, *antī*, *at*, preserving, defending, protecting; (*antī*), *f.* a protectress; a medicinal plant; [cf. *trāyamāṇā*.]

*Trōyantihā*, *f.* a medicinal plant.

*Trōyamāṇa*, *as*, *ā*, *am*, preserving, defending, a preserver; (*ā*), *f.*, N. of a medicinal plant; also *trōyamāṇikā*, *f.*; [cf. *kṛita-trā*.]

*Trōhi* (2nd sing. impv. of *rt. trāi*), save! deliver! to the rescue!

त्रापुष *trāpusha*, *as*, *ī*, *am* (fr. *trapu*), made of tin [cf. *jātusha*]; silver (produced from tin).

त्रापुस *trāpusa*, *as*, *ī*, *am*, sprung or coming from the plant *Trapust*.

त्रायोदश *trāyodaśa*, *as*, *ī*, *am* (fr. *trayo-dashī*), relating &c. to the thirteenth day of a half-moon.

त्रि *tri*, *trayas* *m.* pl., *tisras* *f.* pl., *trīṇi* *n.* pl. (said to be fr. *rt. trī*; in Ved. *trī* occurs for *trīṇi* and *trīṇām* for *trāyāṇām*), three; [cf. Gr. *τρεῖς*, *τρι-α*, *τρι-τα*, *τρι-τα*, *τρι-τα*; Zend *thri*, *thri-ya*, *thris*: Lat. *tres*, *tri-a*, *ter-tiu-s*, *ter*: Goth. *threis*, *thriya*, *thri-dai*: Angl. Sax. *threo*, *thry*, *thri*: Slav. *trije*, *tre-tii*, 'third'. Lith. *trys*, 'three'; *trė-čia-s*, 'third'; to *tisras* belong Old Hib. *teora*, Cambro-Brit. *f. lair*, Armor. *teir*.]

= *Tri-kakud*, *t*, *t*, *t*, having three peaks or points or horns &c.; (*t*), *m.*, N. of a mountain in the Himalaya [cf. *tri-kūṭa* and *su-vela*]; an epithet of Kṛishṇa or Viṣṇu; N. of a son of Śuci and father of Dharma-sārathi; a kind of ritual observance; the highest, chief. = *Tri-kakuda*, *as*, *ā*, *am*, having three peaks or humps &c. = *Tri-kakubh*, *p*, *p*, *p*, Ved. having three peaks or points; an epithet of Indra's thunderbolt or of Indra himself; (*p*), *m.*, N. of a mountain; a kind of ritual observance; [cf. *tri-kakud*.] = *Tri-kaṭa*, *as*, *m.*, N. of a plant (Ruella Longifolia), = *go-kshuraka*; [cf. *tri-kaṭa*.] = *Tri-kaṭa*, *u*, *n.* or *tri-kaṭaka*, *am*, *n.* the aggregate of three spices, viz. black and long pepper and dry ginger; [cf. *kaṭu-traya*.] = *Tri-kaṭa*, *ana*, *n.* the three thorny plants, a collective N. of three kinds of Solanum, viz. *bṛihatī*, *agni-damanī*, and *duḥ-sparśā*; (*as*, *ā*, *am*), having three thorns; (*as*), *m.*, N. of a plant, = *go-kshuraka* or *pattra-gupta*; a kind of fish. = *Tri-kaṇṭaka*, *as*, *m.*, N. of a plant, = *go-kshuraka*; a kind of poisonous insect; a kind of fish (Silurus); a kind of weapon. = *Tri-kadrūka*, *ās*, *m.* pl., Ved. probably a N. of three peculiar Soma-vessels [cf. *hadru*], or perhaps a N. of an oblation consisting of three offerings of the Soma (which is of a dark-brown colour); the first three days of the Abhi-plava festival which lasts six days, (respectively called *Jyotis*, *Go*, and *Āyus*). = *Tri-kadrūkīya*, *as*, *ā*, *am*, containing the word *tri-kadrūka*. = *Tri-karṇa*, *as*, *ī*, *am*, having three ears. = *Tri-karman*, (at the beginning of a comp.) the three chief duties of a Brāhman, viz. sacrifice, study of the Vedas, and liberality (e. g. *tri-karma-kṛit*, performing these three duties); (*ā*, *ā*, *a*), engaging in these three actions. = *Tri-karsha*, *am*, *n.* = *tri-kārshika*. = *Tri-kalā*, *f.*, N. of a female deity produced by the union of three gods for the destruction of Andhaka. = *Tri-kāṇḍa*, *as*, *ā*,

*am*, consisting of three parts or divisions; forty-eight cubits long; (*as* or *am*), *m.* or *n.* (?), a work consisting of three parts, especially the dictionary of Amara-siṅha, also called *Amara-kosha*. = *Tri-kāṇḍa-cintā-maṇi*, *t*, *m.* or *trikāṇḍa-viveka*, *as*, *m.*, N. of commentaries on this work. = *Tri-kāṇḍa-mandana*, *N.* of a work. = *Tri-kāṇḍa-śeṣha*, *as*, *m.* a vocabulary in three chapters supplementary to the *Amara-kosha* by Purusbottama. = *Tri-kāya*, *as*, *ā*, *am*, having three bodies; (*as*), *m.*, N. of Buddha or of a Buddha. = *Tri-kārshika*, *am*, *n.* the three contracting (*kārshika* fr. *rt. kṛish*) substances, dry ginger, *Ati-vishā*, and *Mustā*; [cf. *tri-karsha*, *danta-karshaṇa*.] = *Tri-kāla*, *am*, *n.* the three times, viz. past, present, and future time; morning, noon, and evening; the present, past, and future tenses of a verb; (*am*), ind. three times, thrice; (*as*, *ā*, *am*), connected with or relating to the three times (past, present, and future). = *Tri-kāla-jīva*, *as*, *ā*, *am*, knowing the three times, omniscient; (*as*), *m.* a divine sage; a deity; a N. of Buddha, the founder of the Buddhist religion. = *Tri-kāla-darśin*, *ī*, *inī*, *ī*, seeing (or knowing) the past, present, and future, omniscient; (*ī*), *m.* a Rishi or divine sage; N. of Buddha. = *Tri-kāla-vid*, *t*, *t*, *t*, knowing the three times; (*t*), *n.* a Buddha; (with Jains) an Arhat. = *Tri-kūṇḍī-śvara* (°*ḍa-īṣ*?), *am*, *n.*, N. of a Tantra. = *Tri-kūṭa*, *as*, *ā*, *am*, having three peaks or humps or elevations &c.; (*as*), *m.*, N. of several mountains, = *tri-kakud* and *su-vela*; a mountain in Ceylon on the top of which Lankā, the capital of Rāvaṇa, was situated; (*am*), *n.* sea-salt prepared by evaporation. = *Tri-kūṭa-lavaṇa*, *am*, *n.* a peculiar kind of salt (= *droṇi-lavaṇa*). = *Tri-kūṭa-vat*, *ān*, *m.*, N. of a mountain. = *Tri-kūrṅaka*, *am*, *n.* a sort of knife with three edges. = *Tri-kaika* ('*ka-eka*'), Ved., N. of an Ekāha; [cf. *eka-trika*.] = *Tri-koṇa*, *as*, *ā*, *am* (borrowed from the Gr. *τρίγωνον*), triangular, forming a triangle; (*as*, *ā*), *m.* f. *Trapa Bispinosa*; (*ana*), (in astron.) N. of the fifth and ninth mansion [cf. *tri-koṇa-bhavana* and *tri-trikoṇa*]; the vulva; [cf. *tri-bhuj*.] = *Trikoṇa-kūṇḍa*, *am*, *n.*, N. of a mystical vessel in the form of a diagram. = *Trikoṇa-phala*, *am*, *n.* *Trapa Bispinosa*. = *Trikoṇa-bhavana*, *am*, *n.* (in astron.) N. of the fifth and ninth mansion. = *Tri-krama*, *as*, *m.* (according to the Prāśūfākyas) a Krama word composed of three words or members, the middle one of which is a single vowel. = *Tri-kshāra*, *am*, *n.* the three burning or acrid substances, viz. natron, saltpetre, and borax. = *Tri-kshura*, *N.* of a plant, = *kokilāksha*. = *Tri-kha*, *am*, *n.* a cucumber ('having three cavities'). = *Tri-khaṭva*, *am*, *ī*, *n.* f. three beds collectively. = *Tri-khanda*, the earth as divided into three portions. = *Tri-kharva*, *ās*, *m.* pl., Ved., N. of a particular school of the theologians. = *Tri-gaṅga*, *am*, *n.*, N. of a Tirtha; [cf. *sapta-gaṅga*.] = *Tri-gaṇa*, *as*, *m.* the aggregate of the three objects of existence, viz. virtue (*dharma*), pleasure or the 'dulce' (*kāma*), and wealth or the 'utile' (*artha*); [cf. *tri-varga*.] = *Tri-gata*, *as*, *ā*, *am*, tripled; gone or done in three ways; (*am*), *n.* the expression of different senses by the same word. = *Tri-gandhaka*, *am*, *n.* = *tri-jātaka*. = *Tri-gambhira*, see under *gabhira*. = *Tri-garta*, *ās*, *m.* pl., N. of a people inhabiting the modern Lahore; (*as*), *m.* a prince of the *Tri-gartas*; the country of the *Tri-gartas*; a particular method of calculation; (*ā*), *f.* a lascivious woman, a wanton; a woman in general; a kind of cricket (= *ghurguri*, *ghurgurikā*); a pearl. = *Tri-gartaka*, *ās*, *m.* pl. = *tri-garta*. = *Tri-garta-rāja*, *as*, and *tri-garta-rājan*, *ā*, *m.* king of *Tri-garta*. = *Tri-gartika*, *as*, *m.* the country of the *Tri-gartas*. = *Tri-gaṇa*, *ās*, *m.* pl. the three qualities or constituents of nature and every existing thing, i. e. *sat-tva*, *rajas*, and *tamas*; (*as*, *ā*, *am*), consisting of three threads or strings; threefold, three times repeated, thrice, triple, treble (e. g. *sapta triguṇīni dānīni*, three times seven days); containing the three Guṇas or properties; (*am*), ind. in three ways, three times, thrice. = *Triguṇā-karṇa*, *as*, *ī*, *am*, whose ears

have two slits dividing them into three parts (as a mark of distinction).—*Triguṇā-kṛita, as, ā, am*, thrice ploughed (a field &c.).—*Tri-grāmī, f.* an assemblage of three villages, N. of a place.—*Tri-grāhīn, ī, īṅ, ī*, extending to the length of three (padyās).—*Tri-śakshus, us, m.* 'tricolor,' 'three-eyed,' an epithet of Kṛiṣṇa (more properly of Śiva).—*Tri-śatuh-karṇa*, the third and fourth hypotenuses.—*Tri-śatura, ās, ās, āṅi, pl.* three or four.—*Tri-śaturdaśa, au, &c., du.* the thirteenth and fourteenth.—*Tri-śatvārīṅsa, as, ī, am* (fr. the next), the forty-third.—*Tri-śatvārīṅsat, l, f.* forty-three.—*Tri-śaritra (?), am, n.* three kinds of characters, (perhaps a wrong reading for *śrī-śaritra*; cf. *tri-gūḍha*).—*Tri-śit, t, t, t*, consisting of three layers or seats of sacrificial grass.—*Tri-śivara, am, n.* the three vestments of the Buddhist ascetic.—*Tri-śajaj-janani, f.* the mother of the three worlds, an epithet of Pārvatī.—*Tri-śajat, t, n.* or *tri-śajati, f.* the triple world, i. e. heaven, the intermediate region, and earth, or heaven, earth, and the lower world.—*Tri-śajam-mohini, f.* confounding the minds of the (inhabitants of the) three worlds, a form of Durgā (?).—*Tri-śata, as, ā, am*, wearing three braids of hair; (*as*), m. an epithet of Śiva; N. of a Brāhman; (*ā*), f., N. of a Rākshasī who was friendly to Sītā; N. of a tree, = *vīlva*, Āgale Marmelos.—*Tri-śatā-svapna-darśana, am, n.* the dream of Tri-śatā, N. of a chapter in the fifth book of the Rāmāyana.—*Tri-śatā or tri-śatāka, am, n.* three spices collectively, viz. mace, cardamoms, and Laurus Cassia (cinnamon).—*Tri-śivā, f.* the sine of three signs or ninety degrees, a radius.—*Tri-śyā, f.* = the preceding.—*Tri-nata, as, ā, am* (fr. *tri-nata*), bent in three places, epithet of a bow; (*ā*), f. a bow; [cf. *tri-natā*.]—*Tri-nayana, as, m.* [cf. *tri-nayana*], 'three-eyed,' an epithet of Śiva.—*Tri-navan* or *tri-nava* (fr. *tri* + *nava*), consisting of three times nine or twenty-seven parts, connected with the Tri-nava Stoma; three times nine, i. e. twenty-seven; *tri-nava-sāhasra*, twenty-seven thousand; [cf. *tri-saptan*.]—*Tri-nāciketa, as, ā, am*, one who has three kindled the fire called Nāciketa; (*as*), m. an epithet of Nārāyaṇa (perhaps as worshipped with this fire); (according to Kullūka Bhaṭṭa in Manu III. 185, *tri-nāciketa* means either 'a part of the Adhvaryu or Yajur-veda,' or 'a vow connected with it,' or 'one who performs this vow.')]—*Tri-nāman, ā, ā, a, Ved.* having three names, epithet of a deity, perhaps of Agni.—*Tri-nitā, f.* a wife, ('thrice married,' according to the belief that a girl belongs to Soma, Gandharva and Agni, before she obtains a human husband).—*Tri-taksha, am, ī, n. f.* (fr. *tri-takshan*), an association of three carpenters.—*Tri-tas, ind.* on three sides, from every side.—*Tri-tā, f.* or *tri-tva, am, n.* a triad, a triunity, an assemblage of three.—*Tri-tikoṇa, am, n.* (in astronomy) N. of the ninth mansion; [cf. *tri-koṇa* and *trikoṇa-lhavana*.]—*Tri-danda, am, n.* the three staves of a mendicant Brāhman who has resigned the world, (these staves are tied together so as to form one); triple subjection of words, thoughts, and acts; the state of a religious ascetic; (*ī*), f., N. of a literary work.—*Tri-dandaka, am, n.* the three staves of a mendicant Brāhman described above.—*Tri-danda-dhāraṇa, am, n.* carrying three staves tied together.—*Tri-dandān, ī, m.* a wandering mendicant or devotee who has resigned worldly pursuits and carries three long bamboo staves tied together in his right hand; the religious man who has obtained a command over his words, thoughts, and actions, or mind, body, and speech; [cf. *eka-dandān*.]—*Tri-dat, an, atī, at*, having three teeth.—*Tri-dalā, f.* a creeping plant, Cissus Pedata.—*Tri-dalīkā* (or according to some *tri-dālīkā*, f., N. of a plant, = *charma-kashā*.—*Tri-dasa, ās, m. pl.* (fr. *tri-dasān*), three times ten, i. e. thirty; the three times ten or thirty deities, i. e. in round numbers a N. for the thirty-three deities, not including Brahmā, Viṣṇu, and Śiva, viz. the twelve Ādityas, eight Vasus, eleven Rudras, and two Āsṁvins; (*as, ā, am*), divine; (*as*),

m. a god, a deity, an immortal; (*am*), n. the residence of the thirty-three deities, i. e. heaven.—*Tridasa-guru, us, m.* 'the preceptor of the gods,' i. e. Bṛihas-pati, regent of the planet Jupiter.—*Tridasa-gopa* or *tridasa-gopaka, as, m.* a fire-fly, = *indra-gopa*, q. v.—*Tridasa-tva, am, n.* the state or condition of a god, divinity, divine nature.—*Tridasa-dīrghikā, f.* 'the heavenly lake,' epithet of the Gangā.—*Tridasa-nadī, f.* the heavenly river, the Gangā.—*Tridasa-pati, is, m.* the chief of the gods, Indra.—*Tridasa-pati-śastra, am, n.* Indra's weapon, the thunderbolt.—*Tridasa-pratipaksha, as, m.* an adversary of the gods.—*Tridasa-manjari, f.* = *tulasī*, basil.—*Tridasa-vadhū, us, f.* or *tridasa-vanitā, f.* a nymph of Indra's heaven, an Apsaras, a goddess.—*Tridasa-sreshṭha, as, m.* 'the best of the thirty-three deities,' a N. of Agni; of Brahmā.—*Tridasa-sarshapa, as, m.* = *deva-sarshapa* = *Tridasānkausa* ('śa-an'), *as, m.* the thunderbolt ('divine goad').—*Tridasācārya* ('śa-āc'), *as, m.* = *tridasā-guru* above.—*Tridasādhipati* ('śa-adh'), *is, m.* 'lord of the thirty-three deities,' a N. of Śiva.—*Tridasāyana* ('śa-ay'), *as, m.* 'the refuge of the deities,' i. e. to whom the deities resort, an epithet of Nārāyaṇa; [cf. *brahmāyana* and *lokāyana*.]—*Tridasāyudha* ('śa-āy'), *am, n.* 'the divine bow,' the rainbow; a thunderbolt.—*Tridasāri* ('śa-ari'), *is, m.* 'enemy of the gods,' an Asura, a demon, a Titan.—*Tridasāri-rājan, ā, m.* 'king of the demons,' a N. of Rāvapa.—*Tridasālaya* ('śa-āl'), *as, m.* the residence of the gods, Svarga, Indra's heaven or paradise, the mountain Su-meru; an inhabitant of the divine world, a god.—*Tridasāvāsa* ('śa-āv'), *as, m.* the residence of the gods, heaven.—*Tridasāhāra* ('śa-āh'), *as, m.* the food of the gods, i. e. Amṛita or ambrosia.—*Tridasā-bhūta, as, ā, am*, become divine or immortal.—*Tridasendra* ('śa-in') or *tridasēsa* ('śa-is'), *as, m.* 'the chief of the thirty-three deities,' epithet of Indra; of Śiva; of Brahmā, &c.—*Tridasēsa-dvish, t, m.* epithet of Rāvapa or any demon.—*Tridasēvara* ('śa-is'), = *tridasendra*; (*ī*), f., N. of Durgā.—*Tridasēvara-dvish* = *tridasēsa-dvish*.—*Tri-dālīkā, f.* for *tridālīkā*, q. v.—*Tri-dina, am, n.* three days collectively.—*Tri-dina-sprī, k, m.* conjunction or concurrence of three lunations with one solar day.—*Tri-diva, am, n.* the space within the third sky, i. e. the innermost or most sacred part of the sky, heaven; the sky, atmosphere; paradise; (*ā*), f., N. of a river; cardamoms.—*Tridivādhiśa* ('va-adh') or *tridiveśa* ('va-is') or *tridiveśvara* ('va-is'), *as, m.* 'the lord of Tri-diva or heaven,' an epithet of Indra; a god, a deity.—*Tridivodbhavā* ('va-ud'), f. small cardamoms.—*Tridivaukhas* ('va-okh'), *ās, m.* an inhabitant of Tri-diva, a celestial, a god.—*Tri-driś, k, m.* 'tricolor,' 'three-eyed,' an epithet of Śiva.—*Tri-dosha, am, n.* disorder of the three humors of the body, vitiation of the bile, blood, and phlegm.—*Tridosha-ghna, as, ī, am*, correcting the vitiated state of the three humors.—*Tridosha-ja, as, m.* disease &c. proceeding from disorder of the three humors of the body.—*Tri-dhanvan, ā, m.*, N. of a prince or father of Trayyāruṇa.—*Tri-dhā, ind. adv.* in three ways, in three parts, in three places, triply, trebly; *tridhā-kṛi, to do* in three ways, to make threefold.—*Tri-dhātu, us, us, u*, consisting of three elements or ingredients, triple, threefold, thrice repeated (used like *triplex* in Lat. to denote excessive), tripartite; (Śāy.) causing the well-being of the three humors; (*us*), m. a N. of Gaṇeśa; (*u*), n. the aggregate of three minerals or of the three humors; the triple world.—*Tri-dhātu-sṛiṅga, as, m.*, Ved. having a tripartite horn, having horns or flames of three colours, red, white, and black (with smoke), an epithet of Agni.—*Tri-dhātva, am, n.* the state of being threefold or in three parts, tripartition.—*Tri-dhāman, a, n.* probably = *tri-diva*; (*ā, ā, a*), belonging or relating to the three worlds or regions; having three residences, &c.; (*ā*), m. an epithet of Viṣṇu; N. of Vyāsa

(= Viṣṇu) in the tenth Dvāpara; an epithet of Śiva; Agni or fire; death.—*Tridhā-mūrti, is, f.* a girl three years of age representing the deity Durgā at her festivals.—*Tri-dhāraka, as, m.* 'having three edges,' the plants Scirpus Kysoor and Euphorbia Antiquorum.—*Tri-dhāra-smūhi, f.*, N. of a plant, = *dhārā-smūhi, try-asra*.—*Tri-nagari, f.* the three cities.—*Tri-nayana, as, ā, am*, tricolor, three-eyed; (*as*), m. an epithet of Rudra-Śiva; (*ā*), f. epithet of Durgā; [cf. *tri-nayana*.]—*Tri-navata, as, ī, am* (fr. *tri-navati*), the ninety-third.—*Tri-navati, is, f.* ninety-three.—*Trinavati-tama, as, ī, am*, the ninety-third.—*Tri-nāka, am, n.*, Ved. = *tri-dīva*.—*Tri-nābha, as, ā, am*, having three navels or centres or central points; whose navel supports the three worlds.—*Tri-nābhi, is, is, ī*, = *tri-nābha*.—*Tri-nādhana, am, n.*, N. of a Sāman (generally in connection with the names *āgneyam, āyasyam*, and *vāśhītri-sāma*).—*Tri-nishka, as, ā, am*, = *tri-naiśhika*, worth three Nishkas.—*Tri-netra, as, ī, am*, tricolor; (*as*), m. an epithet of Rudra-Śiva; N. of a prince; (*ī*), f. = *vārāhī-kanda*, the root of Yam (Dioscorea).—*Trinetra-śūḍā-maṇi, is, m.* 'the crest of the three-eyed,' i. e. the moon (worn by Śiva as his crest).—*Tri-paksha, am, n.* a period of three fortnights or six weeks.—*Tri-paśāhas, ind. adv.* (*tri* + *paś* + *śas*), by three Pādas.—*Tri-paśāsa, as, ī, am* (fr. *tri-paśāśat*), the fifty-third; containing or consisting of fifty-three.—*Tri-paśāśat, t, f.* fifty-three; [cf. *trayaḥ-paśāśat* under *trayas*.]—*Tri-paśāśat-tama, as, ī, am*, the fifty-third.—*Tri-paṭu, u, n.* the three saline substances, stone-salt (= *saindhava*), Viḍ-lavaṇa, and black salt (= *kāca*).—*Tri-patāka, as, ā, am*, (with *hasta*) the hand with three fingers stretched out or erect; (with *lalāṭā*) the forehead marked naturally with three horizontal lines or wrinkles.—*Tri-patī, f.*, N. of a place of pilgrimage.—*Tri-pattra, as, m.* three-leaved, trifoliate, the plant Āgale Marmelos (= *vīlva*); (*am*), n. = *caṅ-gāla-kanda*, a kind of bulbous plant.—*Tri-patṛaka, as, m.* the Kiṣṇuka tree, Butea Frondosa.—*Tri-patha, am, n.* the three paths or ways, viz. the sky, atmosphere, and earth, or the sky, earth, and lower world; a place where three roads meet; (*ā*), f. epithet of Mathurā.—*Tri-patha-gā* or *tri-patha-gāmini, f.* 'flowing through heaven, earth, and the lower regions,' an epithet of the Gangā.—*Tri-pad* or *tri-pād, pāl, pāl* or *-padi, -pat*, Ved. 'three-footed,' 'tripod,' epithet of Viṣṇu (as pacing the universe in three steps; cf. *tri-vikrama*); epithet of Fever personified as a demon or evil spirit and represented with three feet and three hands, (probably symbolizing the cold, hot, and sweating stages of fever); having three steps; containing three Pādas; trinomial; (*t*), m., N. of a Daitya; (*-padi*), f. the girth of an elephant; the plant Cissus Pedata (= *godhā-padhī*); a kind of metre in Prakṛit; (according to Pāp. IV. 1, 9, the f. must be *tri-padā* when agreeing with *ric*, e. g. *tripadā rik*, a verse containing three Pādas, cf. the next).—*Tri-pada, as, ā, am*, three-footed; having three divisions (as a stanza); containing a measure of three feet; containing three words; (*ā*), f., N. of a plant, = *haṅsa-padi*; (*am*), n. a tripod; three words.—*Tri-padikā, f.* a stand with three feet.—*Tri-panna, as, m.*, N. of one of the ten horses of the moon.—*Tri-parikrānta, as, ā, am*, one who walks three round the sacred fire or who circumambulates the three sacred fires.—*Tri-parṇa, as, ī, am*, three-leaved, trefoil; (*as*), m. Butea Frondosa; (*ā*), f. wild hemp; (*ī*), f., N. of several plants, Desmodium Gangeticum, = *sālu-parṇī*, wild cotton, wild hemp, = *prīśni-parṇī-bheda* and *vana-kārpāsī*, Sansevieria Ceylanica; a kind of bulbous plant, = *tri-parṇikā*.—*Tri-parṇikā, f.*, N. of several plants, a kind of bulbous plant (= *bṛihat-patṛā*, &c.); Carpogon Pruniens; Alhagi Maurorum.—*Tri-paryāya, as, ā, am*, Ved. having three folds or plaits.—*Tri-paśa, us, us, u*, having three victims.—*Tri-pastyā, as, m.*, Ved. 'having

three dwellings,' an epithet of Agni. — *Tri-pājasya*, *as, ā, am*, Ved. having three flanks or sides; (Sāy.) having three breasts (or seasons). — *Tri-pāta*, *as, m*, intersection of a prolonged side and perpendicular (in a quadrangular figure); the figure formed by such intersection. — *Tripāṭhūn, ī, tni, i* (fr. *tri-pāṭha*), familiar with the three Pāthas, (probably with the *saṃhitā, pada*, and *krama-pāṭha*, q.v.). — *Tri-pāṇa, as, ī, am* (probably a Prākṛit form for *tripāṇa* or *traipāṇa*), made of the plant *Tri-parṇi*. — *Tri-pād*, see *tri-pad*. — *Tri-pāda*, *as, m*, a constellation or asterism of which three-fourths are included under one sign of the zodiac; a stand with three feet?; (ī), f. a kind of Mimosa. — *Tri-pādaka*, *as, ikā, am*, three-footed; (ikā), f., N. of a plant, = *hansa-padi*, a kind of Mimosa. — *Tri-pīṭaka*, *am, n*, the three baskets or collections of writings, a collective N. for the three classes of Buddhist writings, viz. *Sūtra-pīṭaka*, *Vinaya-pīṭaka*, and *Abhidharma-pīṭaka*. — *Tri-piṇḍi*, f. the three sacrificial cakes (mentioned in *Manu III. 215*). — *Tri-pība*, *as, ā, am*, drinking with three members of the body (as with the two pendent ears and tongue); (*as*), m. a long-eared goat. — *Tri-piśhṭapa, am, n*, = *tri-dīva*, the residence of the thirty-three gods, Indra's heaven; paradise; the sky, ether; [cf. *tri-viśhṭapa*]. — *Tri-piśhṭapa-sad, t, m*, an inhabitant of heaven, a deity. — *Tri-puṭa, as, ī, am*, triangular; (*as*), m. pulse, pease of three kinds; a kind of vetch, *Cicer Arietinum*; the palm of the hand; a measure, = *hasta-bheda*, a cubit; a bank or shore; (*ā*), f. *Convolvulus Turpethum*; Arabian jasmine; small cardamoms; a form of *Durgā*; (ī), f. *Convolvulus Turpethum*; small cardamoms; [cf. *karāla-tri-puṭā*]. — *Tri-puṭaka, as, ā, am*, triangular; (*as*), m. a triangle; a species of pulse. — *Tri-puṭā-pūjā-yantra, am, n*, N. of a kind of mystical diagram described in the *Tantra-sāra* by *Kṛishṇānanda*. — *Tri-puṭā-mantra, ās, m, pl.*, N. of a chapter of the *Tantra-sāra*. — *Tri-puṭā-stotra, am, n*, N. of a chapter of the *Tantra-sāra*. — *Tri-puṭin, ī, m*, or *tripuṭi-phala, as, m*, the castor-oil plant, *Ricinus Communis*. — *Tri-puṇḍra* or *tri-puṇḍra* or *tripuṇḍra*, *am, n*, a mark consisting of three lines on the forehead, the back, heart, and shoulders, or three curved horizontal marks made across the forehead with cow-dung, ashes, &c., which are worn especially by the followers of *Siva* or *Sakti*, and are indispensable in proceeding to worship the former; (*ā*), f. the three myrobalans, the fruits of *Terminalia Chebula*, *T. Bellerica*, and *Phyllanthus Emblica*; the three fragrant fruits, nutmeg, area-nut, and cloves; the three sweet fruits, grape, pomegranate, and date. — *Tri-phalādi-varga (ṭa-ād)*, *as, m*, N. of a chapter of the *Sabda-candrikā* or medical lexicon by *Čakra-pāṇi-datta*. — *Tri-bandhana, as, m*, N. of the son of *Aruṇa* and father of *Tri-sanku*. — *Tri-bandhu, us, m*, the friend of the three worlds or regions; (Sāy.) binding together or supporting the three worlds, (said of *Indra*). — *Tri-bandhura, ās, ā, am*, Ved. having three seven poles or seats, (said of the chariot of the *Aśvins*). — *Tri-barhis, is, is, is*, Ved. having three seats of sacrificial grass. — *Tri-bali, f*, three folds of skin or corrugations over the navel (of a woman; this peculiarity is regarded as a beauty); the anus. — *Tri-balika, as, m*, N. of *Rāma*, 'having three folds in the neck' (*am*), n. the anus. — *Tri-bāhu, us, us, u*, 'three-armed,' epithet of a kind of spirit or demon; (*us*), m. a technical term in fighting. — *Tri-bulika, am, n*, the anus. — *Tri-bha, am, n*, three signs of the zodiac, the quadrant of a circle, ninety degrees; (*as, ā, am*), containing three signs of the zodiac. — *Tri-bhanga, as, ā, am*, having three curves or bends (as have many images of *Kṛishṇa*); (ī), f., N. of a metre consisting of 4 × 32 syllabic instants. — *Tri-bha-jivā, f*, and *tri-bha-jyā, f*, = *tri-jivā* and *tri-jyā*. — *Tri-bhaṇḍi, f*, *Convolvulus Turpethum*. — *Tri-bhadra, am, n*, copulation, cohabitation. — *Tri-bha-maurvikā, f*, = *tri-jyā*. — *Tri-bhāga, as, m*, the third part; the

third part of a sign of the zodiac. — *Tri-bhānu, us, m*, N. of a descendant of *Yayāti* and father of *Karan-dhama*. — *Tri-bhāshya-ratna, am, n*, N. of a commentary on the *Taittiriya-Prātiśakhya*. — *Tri-bhukti = tira-bhukti (?)*. — *Tri-bhuja, k, k, k*, Ved. threefold. — *Tri-bhuja, as, ā, am*, having three arms, triangular; (*as*), m. a triangle. — *Tri-bhuvana, am, n*, the three worlds, i. e. sky, atmosphere, and earth, or heaven, earth, and the lower region; (*as*), m., N. of a prince. — *Tri-bhuvana-guru, us, m*, 'master of the three worlds,' epithet of *Siva*. — *Tri-bhuvana-pati, is, m*, 'lord of the three worlds,' epithet of *Viṣṇu*. — *Tri-bhuvaneśvara (na-iś)*, *as, m*, 'lord of the three worlds,' epithet of *Indra*. — *Tri-bhuvaneśvara-linga, am, n*, N. of a *Linga* temple. — *Tri-bhona-lagna (bha-ūn)*, *am, n*, that part of the ecliptic which does not reach the eastern point by three signs or ninety degrees, i. e. the highest point of the ecliptic above the horizon. — *Tri-manḍalā, f*, scil. *lūtā*, a kind of poisonous spider. — *Tri-maḍa, as, am, m, n (?)* the three narcotic plants, *Mustā*, *Citraka*, *Viḍanga*; the threefold illusion. — *Tri-madhu, u, n*, the three sweet substances, sugar, honey, and ghee; (*us*), m. one who knows or recites the three verses of *Rig-veda I. 90, 6-8*, which begin with *madhu*. — *Tri-madhura, am, n*, the three sweet substances, sugar, honey, and ghee. — *Tri-malla, N*, of a place of pilgrimage. — *Tri-mātṛi, tā, m*, Ved. 'having three mothers;' (Sāy.) the maker or creator of the three worlds. — *Tri-mārga, (at the beginning of a comp.) the three paths; (ī), f*, three ways or paths; the meeting of three roads; [cf. *tri-patha*]. — *Tri-mārga-gā, f*, flowing by three ways; [cf. *tripatha-gā*]. — *Tri-mukūṭa, as, m*, a mountain with three peaks; N. of a mountain, = *tri-kūṭa*. — *Tri-mukha, as, ī, am*, three-faced, having three faces, having three mouths; (*as*), m., N. of the third Arhat of the present *Avasarpinī*; (*ā*), f. an epithet of *Mayā* or the mother of *Sākya-muni*. — *Tri-muni, ind*, produced by the three *Manis* or sages, (as the grammar of *Pāṇini*, *Kātyāyana*, and *Patañjali*). — *Tri-mūrti, is, is, t*, having or assuming three forms or shapes, (as *Brahmā*, *Viṣṇu*, and *Siva*); (*is*), m. a *Buddha*, a *Jina*; (*is*), f. (?) the *Hindū* triad, the united form of the above three gods. — *Tri-mūrdha, as, ā, am*, three-headed. — *Tri-mūrdhan, ā, m*, 'three-headed,' N. of a *Rākshasa*. — *Triy-ambaka, as, m*, = *try-ambaka*, 'trioocular,' 'three-eyed,' N. of *Siva*. — *Tri-yava, as, ā, am*, containing or weighing three barleycoms; (*am*), n. a *retti (= raktika)* or weight of three barleycoms, = *kṛishṇala*. — *Triy-avi = try-avi*. — *Tri-yashī, is, m*, a species of plant, = *kshetra-parpaṭi*. — *Tri-yāna, am, n*, (with *Buddhists*) the three vehicles (leading to welfare). — *Tri-yāma, as, ā, am*, containing (as the night) three *Yāmas* or watches, i. e. about nine hours; (*ā*), f. night, (*ahas-triyā-mam*, day and night); turmeric; a convolvulus with dark flowers; the *Indigo* plant; the river *Yamunā*. — *Tri-yāmaka, am, n*, sin ('the impeder of the three objects of life?'). — *Tri-yuga, am, n*, a space of time containing three periods or ages; (*as*), m. 'appearing in the three Yugas,' epithet of *Kṛishṇa*. — *Tri-yoni, is, f*, a lawsuit in which a person engages from anger, covetousness, or infatuation. — *Triyricā = try-ricā = trīcā*, a strophe consisting of three verses. — *Tri-ratna, am, n*, the three gems, viz. *Buddha*, the law, and the congregation. — *Tri-rasaka, am, n*, a spirituous liquor ('having a triple flavour'). — *Tri-rātra, am, n*, three nights collectively, or the duration of three nights or days; (*am*), ind. for three nights or days, during three days; (*āt or eṇa*), ind. after three days; (*as, ā, am*), lasting three days; (*as*), m. a festival which lasts three days; [cf. *try-aha*]. — *Tri-rāsī-pa, as, ā, am*, governing three signs of the zodiac. — *Tri-rūpa, as, ā, am*, of three colours. — *Tri-rekha, as, m*, 'having three lines,' a conch, a muscle-shell, a shell marked with three lines. — *Tri-lavaṇa, am, n*, the three salts, = *tri-paṭu*, q.v. — *Tri-linga, as, ā, am*, possessing the three *Guṇas*; having three genders,

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third part of a sign of the zodiac. — *Tri-bhānu, us, m*, N. of a descendant of *Yayāti* and father of *Karan-dhama*. — *Tri-bhāshya-ratna, am, n*, N. of a commentary on the *Taittiriya-Prātiśakhya*. — *Tri-bhukti = tira-bhukti (?)*. — *Tri-bhuja, k, k, k*, Ved. threefold. — *Tri-bhuja, as, ā, am*, having three arms, triangular; (*as*), m. a triangle. — *Tri-bhuvana, am, n*, the three worlds, i. e. sky, atmosphere, and earth, or heaven, earth, and the lower region; (*as*), m., N. of a prince. — *Tri-bhuvana-guru, us, m*, 'master of the three worlds,' epithet of *Siva*. — *Tri-bhuvana-pati, is, m*, 'lord of the three worlds,' epithet of *Viṣṇu*. — *Tri-bhuvaneśvara (na-iś)*, *as, m*, 'lord of the three worlds,' epithet of *Indra*. — *Tri-bhuvaneśvara-linga, am, n*, N. of a *Linga* temple. — *Tri-bhona-lagna (bha-ūn)*, *am, n*, that part of the ecliptic which does not reach the eastern point by three signs or ninety degrees, i. e. the highest point of the ecliptic above the horizon. — *Tri-manḍalā, f*, scil. *lūtā*, a kind of poisonous spider. — *Tri-maḍa, as, am, m, n (?)* the three narcotic plants, *Mustā*, *Citraka*, *Viḍanga*; the threefold illusion. — *Tri-madhu, u, n*, the three sweet substances, sugar, honey, and ghee; (*us*), m. one who knows or recites the three verses of *Rig-veda I. 90, 6-8*, which begin with *madhu*. — *Tri-madhura, am, n*, the three sweet substances, sugar, honey, and ghee. — *Tri-malla, N*, of a place of pilgrimage. — *Tri-mātṛi, tā, m*, Ved. 'having three mothers;' (Sāy.) the maker or creator of the three worlds. — *Tri-mārga, (at the beginning of a comp.) the three paths; (ī), f*, three ways or paths; the meeting of three roads; [cf. *tri-patha*]. — *Tri-mārga-gā, f*, flowing by three ways; [cf. *tripatha-gā*]. — *Tri-mukūṭa, as, m*, a mountain with three peaks; N. of a mountain, = *tri-kūṭa*. — *Tri-mukha, as, ī, am*, three-faced, having three faces, having three mouths; (*as*), m., N. of the third Arhat of the present *Avasarpinī*; (*ā*), f. an epithet of *Mayā* or the mother of *Sākya-muni*. — *Tri-muni, ind*, produced by the three *Manis* or sages, (as the grammar of *Pāṇini*, *Kātyāyana*, and *Patañjali*). — *Tri-mūrti, is, is, t*, having or assuming three forms or shapes, (as *Brahmā*, *Viṣṇu*, and *Siva*); (*is*), m. a *Buddha*, a *Jina*; (*is*), f. (?) the *Hindū* triad, the united form of the above three gods. — *Tri-mūrdha, as, ā, am*, three-headed. — *Tri-mūrdhan, ā, m*, 'three-headed,' N. of a *Rākshasa*. — *Triy-ambaka, as, m*, = *try-ambaka*, 'trioocular,' 'three-eyed,' N. of *Siva*. — *Tri-yava, as, ā, am*, containing or weighing three barleycoms; (*am*), n. a *retti (= raktika)* or weight of three barleycoms, = *kṛishṇala*. — *Triy-avi = try-avi*. — *Tri-yashī, is, m*, a species of plant, = *kshetra-parpaṭi*. — *Tri-yāna, am, n*, (with *Buddhists*) the three vehicles (leading to welfare). — *Tri-yāma, as, ā, am*, containing (as the night) three *Yāmas* or watches, i. e. about nine hours; (*ā*), f. night, (*ahas-triyā-mam*, day and night); turmeric; a convolvulus with dark flowers; the *Indigo* plant; the river *Yamunā*. — *Tri-yāmaka, am, n*, sin ('the impeder of the three objects of life?'). — *Tri-yuga, am, n*, a space of time containing three periods or ages; (*as*), m. 'appearing in the three Yugas,' epithet of *Kṛishṇa*. — *Tri-yoni, is, f*, a lawsuit in which a person engages from anger, covetousness, or infatuation. — *Triyricā = try-ricā = trīcā*, a strophe consisting of three verses. — *Tri-ratna, am, n*, the three gems, viz. *Buddha*, the law, and the congregation. — *Tri-rasaka, am, n*, a spirituous liquor ('having a triple flavour'). — *Tri-rātra, am, n*, three nights collectively, or the duration of three nights or days; (*am*), ind. for three nights or days, during three days; (*āt or eṇa*), ind. after three days; (*as, ā, am*), lasting three days; (*as*), m. a festival which lasts three days; [cf. *try-aha*]. — *Tri-rāsī-pa, as, ā, am*, governing three signs of the zodiac. — *Tri-rūpa, as, ā, am*, of three colours. — *Tri-rekha, as, m*, 'having three lines,' a conch, a muscle-shell, a shell marked with three lines. — *Tri-lavaṇa, am, n*, the three salts, = *tri-paṭu*, q.v. — *Tri-linga, as, ā, am*, possessing the three *Guṇas*; having three genders,

(often = 'an adjective'); the Sanskrit form for Telinga (called so fr. three Lingas). — *Tri-lingaka*, as, &c., having three genders, an adjective. — *Tri-lingi*, f. the three grammatical genders. — *Tri-loka*, am, n. the three worlds, i. e. sky, atmosphere, and earth, or heaven, earth, and the lower region; (as), m. an inhabitant of the three worlds; (ī), f. the universe, the aggregate of the three worlds. — *Triloka-nātha*, as, m. 'lord of the three worlds,' an epithet of Indra. — *Triloka-rakshin*, ī, m. guardian of the three worlds. — *Trilokātman* ('ka-āt'), ā, m. 'soul of the three worlds,' epithet of Siva. — *Trilokī-nātha*, as, m. an epithet of Vishṇu. — *Trilokēśu* ('ka-īś'), as, m. 'lord of the three worlds,' an epithet of the Sun. — *Tri-locana*, as, ā or ī, am, 'tricolor,' 'three-eyed,' epithet of Siva; (as), m., N. of a poet; of a grammarian; of a prince &c.; (ā), f. a disloyal wife, unchaste woman; (with Buddhists) N. of a deity; (ī), f. an epithet of Durgā. — *Tri-locana-tīrtha*, am, n., N. of a Tīrtha. — *Trilōcana-dāsa*, as, m., N. of a grammarian. — *Trilōcana-svāra-tīrtha* ('na-īś'), am, n., N. of a Tīrtha. — *Tri-lohaka*, am, n. the three metals, i. e. gold, silver, and copper. — *Tri-lauha*, as, ī, am, made of the above three metals. — *Tri-val*, ān, āli, at, containing the word *tri*. — *Tri-vatsa*, as, ā, am, Ved. three years old (as an ox or cow). — *Tri-vandhura*, see *tri-bandhura*. — *Tri-varga*, as, m. an aggregate of three things or substances &c.; the three objects or pursuits of life, viz. religion or virtue (*dharma*), pleasure (*kāma*), and wealth (*artha*); the three conditions of a king or kingdom, viz. progress (*vriddhī*), remaining stationary (*sthāna*), and decline (*kshaya*); the three qualities of nature, viz. *sat-tva*, *rajas*, and *tamas*, see under *guṇa*; the three higher castes or tribes; the three myrobalans; the three spices &c.; propriety, good behaviour. — *Trivarga-cintana*, am, n., N. of a chapter of the Purāṇa-sarva-sva. — *Trivarga-pāriṇa*, as, ā, am, having passed through the three conditions or attained the three objects of life. — *Tri-varṇa*, am, n. three colours; (as, ā, am), three-coloured (Ved.). — *Tri-varṇaka*, am, n. a kind of plant. = *go-kshuraka*; the three myrobalans [cf. *tri-phalā*]; the three spices; [cf. *tri-kaṭu*]. — *Trivarna-kṛit*, t, m. the chameleon. — *Tri-varṇu*, us, us, u, Ved. threefold; [cf. *tri-ṛit*]. — *Trivartma-gā*, f. 'flowing by three paths,' an epithet of the Gaṅgā; [cf. *tripatha-gā*]. — *Tri-vartman*, a, n. three paths; (ā, ā, a), going by three paths (Ved.). — *Tri-varsha*, am, n. a period of three years; (as, ā, am), three years old. — *Tri-varshikā*, f. a three-year-old heifer. — *Tri-varshiya*, as, ā, am, triennial, lasting for three years, used for three years. — *Tri-vali*, ī, n. f. the three folds or wrinkles across the belly; [cf. *tri-bālī*]. — *Tri-vāra*, as, m., N. of a son of Garuḍa; (am), ind. three times, thrice. — *Tri-vikrama*, am, n. the three steps (of Vishṇu), three strides; (as), m. 'one who makes three steps or strides,' an epithet of Vishṇu, who paced the three worlds in three steps in his Vāmana or dwarf Avatār, see *bālī*; N. of a Brāhman; of an astronomer; of a jurist; of a medical author. — *Trivikrama-tīrtha*, am, n., N. of a Tīrtha. — *Trivikrama-deva*, as, m., N. of an author. — *Trivikrama-bhaṭṭa*, as, m., N. of the author of the *Damayanti-kathā*. — *Trivikramācārya* ('ma-āc'), as, m., N. of an astronomer. — *Tri-vidya*, as, m. an epithet of Siva, 'familiar with or containing the three Vedas'; (ā), f. three branches of knowledge, especially that of the three Vedas. — *Tri-vidha*, as, ā, am, of three kinds, threefold, triple, in three ways. — *Tri-vidhā*, ind. (?), in three parts, triply (?). — *Tri-vināta*, as, ā, am, bowing in the presence of three, viz. gods, Brāhman, and preceptors; bent in three places, curved in three parts of the body (?). — *Tri-vishṭapa*, am, n. = *tripishṭapa*, the world of Indra, i. e. heaven or paradise; the three worlds. — *Trivishṭapa-sād*, t, m. an inhabitant of heaven, a deity. — *Tri-vista*, as, ā, am, = *tri-vaistika*, worth three Vistas. — *Tri-vijā*, as, m. a kind of grain; [cf. *śyamāka*]. — *Tri-ṛit*,

t, t, t, threefold, triple, tri-form; consisting of three parts or folds &c.; (with *stoma*) a threefold hymn of praise, (i. e. a particular recitation, in which first the first three Ṛiks of each Tṛica of the eleventh hymn of the ninth Maṇḍala of the Rig-veda are sung together, then the second Ṛiks, and lastly the third; hence this *Stoma* consists of 3 × 3 or 9 verses); connected with the *Triṇṣṭi-stoma*; (t), m. a triple cord consisting of three strings; a girdle &c. of three strings; an amulet of three strings; (t), f. a plant of valuable purgative properties, commonly called *Tēori*, and distinguished into two species, white and black (*Convolvulus Turpethum*); also called *tri-ṛitā*; [cf. *try-ṛit*]. — *Tri-ṛitā*, f.; see the preceding. — *Tri-ṛit-karaja*, as, ī, am, combining three things; (am), n. making a combination of three things; combining earth, water, and fire, in the proportion of half of one with a quarter of each of the others. — *Tri-ṛitti*, is, f. truth (?); [cf. *try-akshara*]. — *Tri-ṛit-parṇi*, f., N. of a pot-herb, *Hincha Repens*; [cf. *hila-moḍi*]. — *Tri-ṛitika*, as, m. (?) the plant *Butea Frondosa*. — *Tri-ṛitika*, f. the plant *Ipomœa Turpethum*. — *Tri-ṛisha*, as, m., N. of a Muni; [cf. the next]. — *Tri-ṛishan*, ā, m., N. of the father of *Try-aruna* [cf. *trai-ṛishana*]; N. of the *Vyāsa* of the twelfth *Dvāpara*. — *Tri-venī*, f. 'triple-braid,' the place (now called *Allahabad*) where the *Gaṅgā* joins with the *Yamunā* or *Jumna* and is supposed to receive underground the *Sarasvatī*; N. of the *Gaṅgā*. — *Tri-ṛeṇu*, us, m. a particular part of a carriage; (us, us, u), epithet of a carriage, (according to some) furnished with three banners. — *Tri-veda*, (at the beginning of a comp.) the three Vedas, viz. *Rig*, *Yajus*, and *Sāman*; (as, ā, am), familiar with the three Vedas. — *Tri-vedin*, ī, inī, i, familiar or acquainted with the three Vedas. — *Tri-vedī*, f. the three Vedas collectively. — *Tri-velā*, f. the plant *Ipomœa Turpethum*. — *Tri-śakti*, is, f., N. of a female deity, = *tri-kālā*. — *Tri-śanku*, us, m., N. of a sage; N. of a prince of the solar race, king of *Ayodhya*, (according to the *Rāmāyana* he was a son of *Prithu*, and was a pious prince who aspired to celebrate a great sacrifice whereby to ascend to heaven in his mortal body; he first requested the sage *Vasishtha* to officiate for him, but being refused he then applied to the sage's hundred sons, by whom he was cursed and degraded to the condition of a *Cāṇḍāla*; in this emergency he had recourse to *Viśvā-mitra*, who undertook the sacrifice and invited all the gods to the enraged *Viśvā-mitra*, by his own power, transported *Tri-śanku* to the skies, whither he had no sooner arrived than he was hurled down again headforemost by the gods; but, being arrested in his downward course by *Viśvā-mitra*, remained suspended with his head towards the earth, forming a constellation in the southern hemisphere: according to the *Hari-vaṅśa* and *Vāyu-Purāṇa* he was a son of *Tray-yāruṇa*; according to the *Bhāgavata-Purāṇa*, a son of *Tri-bandhana*; and he is sometimes described as a wicked prince, guilty of three *Sankus* or heinous crimes): a cat, the civet-cat; a bird, the *Cātaka*, *Cuculus Melanoleucus*; a grasshopper; a fire-fly. — *Triśanku-ja*, as, m. 'the son of *Tri-śanku*,' epithet of *Hari-śandra*. — *Triśanku-yājñin*, ī, m. 'sacrificing for *Tri-śanku*,' epithet of *Viśvā-mitra*. — *Trī-suta*, am, n., 103, 300; (as, ī, am), the 300th; consisting of 300; (ās), m. pl., 300. — *Tri-sataka*, as, ikā, am, consisting of 300. — *Trīsata-tama*, as, ī, am, the 300th; the 103rd. — *Tri-satī*, f. the aggregate of 300 (e. g. *paśūnām tri-satī*, 300 cattle). — *Tri-saraṇa*, am, n. (with Buddhists) the three places of refuge, Buddha, the Law, and the Assembly; (as), m. a Buddha. — *Tri-sarkarā*, f. three kinds of sugar, viz. *guḍotpannā*, *himothā*, and *madhurā*; [cf. *tri-sitā*]. — *Tri-salā*, f., N. of the mother of the twenty-fourth *Arhat* of the present *Avasarpinī*. — *Trīśalākā-purusha-carita*, am, n., N. of a work by *Hema-čandra*. — *Tri-sas*, ind. by threes, by three at a time. — *Tri-sūkha*, as, ī, am, having

three branches. — *Trīsākha-patra*, as, m. the plant *Ægle Marmelos*. — *Tri-sāpa*, as, ī, am, worth three *Sāpas*. — *Tri-sānu*, us, m. a various reading for *tri-lhānu*. — *Tri-sāla*, as, ā, am, or *tri-sālaka*, as, ā, am, consisting of three halls or rooms; (am), n. a house with three halls. — *Tri-sākha*, as, ā, am, three-crested, three-headed, having the shape of a trident; (as), m. the plant *Ægle Marmelos*; of the son of *Rāvaṇa*, a demon with three heads; N. of *Indra* in the *Manv-antara* of *Tāmasa*; (ī), f., N. of an *Upanishad*; (am), n. a trident, a three-pronged spear; a crest, a tiara with three points. — *Tri-sikhara*, as, ā, am, having three tops or peaks; (as), m. (with *sūla*) N. of a mountain. — *Trīśikhī-dalā*, f. a kind of bulbous plant. — *Trīśikhīn*, ī, inī, i, three-crested, three-headed. — *Tri-sira*, as, ā, am, having three points; (as), m., N. of a *Rākshasa*; (ā), f. the root of *Bignonia Suaveolens*. — *Tri-sīrasa*, ās, ās, as, three-headed, having three points or tops; (ās), m. epithet of *Tvāshṭra Viśva-rūpa*; Fever personified as a demon with three heads [cf. *tri-pad* and *tri-pād*]; N. of an *Asura* killed by *Vishṇu*; N. of a *Rākshasa* killed by *Rāma*; an epithet of *Kuvera*. — *Tri-sīrsha*, as, ā, am, 'three-headed,' an epithet of *Siva*. — *Tri-sīrshaka*, as, ā, am, three-headed; (am), n. a trident, a three-pointed or three-pronged spear. — *Tri-sīrshan*, ā, ā, a, Ved. three-headed. — *Tri-sūkra*, as, ā, am, Ved. white or bright in three places. — *Tri-sūkrīya*, as, ā, am, Ved. triply illuminated. — *Tri-sūc*, k, k, k, Ved. triply shining or splendid, shining in three ways. — *Tri-sūla*, am, n. a trident, a three-pointed pike or spear, especially the weapon of *Siva*; (as, ā, am), 'bearing the trident,' epithet of *Siva*; N. of a mountain. — *Trīsūla-khāta*, am, n., N. of a Tīrtha, ('dugged with the trident'). — *Trīsūla-gaṅgā*, f., N. of a river. — *Trīsūlānka* ('la-an'), as, m. 'trident-marked,' a N. of *Siva*; of a teacher. — *Tri-sūlin*, ī, inī, i, 'armed with the trident'; (ī), m. epithet of *Siva*; (inī), f. epithet of *Durgā*. — *Tri-śringa*, as, ā, am, having three horns or peaks; (as), m. a hill with three peaks; N. of a mountain; a triangle. — *Tri-śringin*, ī, inī, i, having three horns; (ī), m. a sort of fish, commonly *Rohi*, *Cyprinus Rohita*. — *Tri-śoka*, as, ā, am, Ved. = *tri-śud* (?); (as), m., N. of a *Rishi*. — *Tri-śam-yukta*, as, ā, am (for *tri-sam*), triply connected. — *Tri-śamvatsara*, as, ā, am (for *tri-sam*), lasting three years. — *Tri-shatya*, as, ā, am (for *tri-satyā*), Ved. trebly true (in thought, word, and deed). — *Tri-shadhashtha*, as, ā, am, Ved. being in three places. — *Tri-shandhi*, is, is, i (for *tri-sam*), Ved. composed of three parts or members; (is), m., N. of a demon in the *Atharva-veda*, generally associated with *Arbudi*; (ī), n., N. of a *Sāman*. — *Tri-shapta* or *tri-sapta* (fr. *tri + saptan*), Ved. three times seven, twenty-one; an indefinite number. — *Tri-shaptiya*, as, m. adj., N. of the first verse of the *Atharva-veda*, beginning with the words *ye tri-shaptās*, &c. — *Tri-shavaṇa* or *tri-savana*, as, ā, am, containing three oblations; (as), m., N. of an ancient sage; *tri-shavaṇam* or *trishavaṇa-smānam*, the three ablutions to be performed daily, i. e. at dawn, noon, and sunset. — *Trishavaṇa-smāyin*, ī, m. a man performing regularly the prescribed ablutions morning, noon, and evening. — *Trishashṭa*, as, ī, am, the sixty-third. — *Tri-shashṭī*, is, m. sixty-three; [cf. *trayaś-shashṭī*]. — *Trishashṭī-tama*, as, ī, am, the sixty-third. — *Trishashṭī-dhā*, ind. in sixty-three parts, sixty-three-fold. — *Trishashṭī-salākāpurusha-carita*, am, n., N. of a work. — *Trishṭup-chandas*, ās, ās, as, Ved. having the metre *Tri-shṭubh*. — *Tri-shṭubh*, p. f. (for *tri-stubh* fr. *tri + stubh*, to praise; or possibly the word may come fr. *stubbh*, to stop, because the voice is obliged to pause three times; according to *Yaska*, the prefix *tri* may be fr. *rt. trī*, to denote the rapidity of the metre, cf. *jagati*; or fr. *tri*, three, + *stubbh*, to praise, because the metre is in praise of the *vajra* or thunderbolt, which has three edges); N. of a Vedic metre consisting of four *Pādas* of eleven

syllables each; (in the later metrical system) N. of every metre consisting of four times eleven syllables (e.g. the Indra-vaṛā and Upendra-vaṛā metres); [cf. *trīṣṭubha*]. — *Tri-ṣṭoma*, *as, ā, am* (for *tri-ṣṭoma*), Ved. containing three Stomas; (*as*), m., N. of an Ekāha. — *Tri-ṣṭha*, *as, ā, am* (for *tri-ṣṭha*), Ved. standing on three (wheels), situated in three places; (*as*), m., N. of a man. — *Tri-ṣṭhīn*, *ī, inī, ī* (for *tri-ṣṭhīn*), Ved. standing on triply divided ground. — *Tri-sampātara*, see under *tri-shapātara*. — *Tri-satyā*, see under *tri-shatyā*. — *Tri-sandhi*, *is, ī, ī*, see *tri-sandhi*; (*is*), f. a kind of mallow. — *Tri-sandhika*, *as, ā, am*, occurring or happening at the three periods or divisions of the day, (probably a wrong reading for *trisandhyika*). — *Tri-sandhya*, *am, n.* the three periods or divisions of the day, viz. dawn, noon, and evening or sunset; (*ā*), f., N. of a goddess; a form of Durgā; a kind of mallow; (*ā* or *ī*), f. the three periods of the day; (*am*), ind. at the time of the three Sandhyās; (*as, ā, am*), relating to the three periods of the day. — *Tri-sandhya-kusumā*, f. a kind of mallow. — *Tri-saptata*, *as, ī, am* (fr. the following), the seventy-third. — *Tri-saptatī*, *is, f.* seventy-three; [cf. *trayah-saptatī*]. — *Tri-saptatī-tama*, *as, ī, am*, the seventy-third. — *Tri-saptan* or *tri-sapta*, three times seven, twenty-one [cf. *tri-shapta*]; *trisapta-kṛitvas*, ind. twenty-one times. — *Tri-sama*, *as, ā, am*, (in geom.) having three equal sides; (*am*), n. an aggregate of equal parts of three substances, viz. yellow myrobalan, ginger, and molasses; *trisama-śataraśa*, *am, n.* a quadrangle having three equal sides. — *Tri-sara*, *as, am, m. n.* a dish of sesamum, rice, &c., = *kṛisara* or *kṛisara*. — *Tri-sarga*, *as, m.* the triple product of the three qualities of nature. — *Tri-savana* = *tri-shavana*, q.v. — *Tri-sādhana*, *as, ā, am*, triply composed, having three component parts. — *Tri-sāman*, *ā, ā, a*, singing three Sāmans or the Sāman called *Triṣ-sāman*. — *Tri-sāmā*, f., N. of a river. — *Tri-sāmya*, *am, n.* equilibrium of the three (qualities). — *Tri-sāhasra*, *as, ī, am*, Ved. consisting of 3000. — *Tri-sitā*, f. = *tri-sarkarā*, three kinds of white sugar, viz. *gudotpannā*, *madhu-jā*, and *himothkā*. — *Tri-sitya*, *as, ā, am*, thrice ploughed (as a field &c.). — *Tri-sugandhi* or *tri-sugandhika*, *am, n.* = *tri-jāta*, the three fragrant substances or spices. — *Tri-suparṇā*, *as, m.* a N. of certain hymns of the R̥g and Yajur Vedas; (*as, ā, am*), or *tri-suparṇaka*, *as, ikā, am*, familiar or conversant with the above hymns of the Veda; [cf. *tri-sauparṇā*]. — *Tri-suvarcaka*, *as, ā, am*, having a threefold excellent splendor. — *Tri-saugandhya*, *am, n.* = *tri-sugandhi*. — *Tri-sauparṇā*, *as, ī, am*, relating to the part of the Vedas called *Tri-suparṇā*; N. of a particular religious vow or observance. — *Tri-sauvarṇa*, *am, n.* perhaps a wrong reading for *tri-suparṇā*. — *Tri-skandhaka*, N. of a Sūtra work. — *Tri-stana*, *as, ā* or *ī, am*, milked from three nipples (Ved.); having three breasts. — *Tri-stobha-yukta*, *as, ā, am*, having three pauses or three rhythms or three divisions (?). — *Tri-sthālī*, f. the three (sacred) places. — *Tri-sthālī-śetu*, N. of a work. — *Tri-sthāna*, *am, n.* a sacred spot celebrated for a junction of three streams of the Ganges; (*as, ā, am*), reaching through the three worlds. — *Tri-strotas*, *ās, ās, as*, having three streams; (*ās*), f. an epithet of the Ganges [cf. *tri-patha-gā*, *tri-mārga-gā*, *tri-carta-gā*]; N. of another river. — *Tri-strotasī*, f., N. of a river. — *Tri-halya*, *as, ā, am*, thrice ploughed (as a field &c.). — *Tri-hāyana*, *as, ī, am*, three years old; appearing in three ages of the world; (*ī*), f. a three-year-old heifer. — *Triśhu* (*tri-īsh*), *us, us, u*, or *triśhuka*, *as, ā, am*, furnished with three arrows. — *Triśhtaka* (*tri-īsh*), *as, ā, am*, Ved. furnished with three *īśhtakās* or sacrificial bricks. — *Tri-anśa*, *as, am, m.* or *n.* (?), three shares or portions, three-fourths; a third part, the third part of a sign of the zodiac (= *drīkkāna*, q.v.). — *Tri-anśa-nātha*, *as, m.* the regent of a *Drīkkāna*. — *Tri-anśha*, *as, ī, am*, triocular; (*as*), m. an epithet of Rudra-Siva; also of a Daitya or Dānava.

— *Tryakshaka*, *as, m.* an epithet of Siva. — *Tryakshana*, *ā, ā, a*, triocular; (*ā*), m. epithet of Rudra. — *Tryaksha-patni*, f. an epithet of Pārvatī. — *Tryakshara*, *as, ā, am*, consisting of three sounds or letters or syllables, trilateral; (*am*), n. a word or song consisting of three letters or syllables (e.g. *satyam* or *sa + ti + am*); (*as*), m. a genealogist; the Ghāṭaka or matchmaker; [cf. *ghāṭaka* and *khaṭaka*]. — *Try-ankaṭa*, *am, n.* or *try-angata*, *as, m.* a sling or three strings like those of a balance suspended to either end of a pole for carrying burdens; a sort of collyrium; (*as*), m. a N. of Siva. — *Try-anga*, *āni, n. pl.*, Ved. three portions of the sacrificial victim supposed to belong to the Sv-īśhta-kṛit, q.v., viz. the upper part of the right fore-foot, a part of the left thigh, and a part of the bowels. — *Try-angula*, *as, ā, am*, Ved. three fingers long or broad or deep &c. — *Try-angya*, *as, ā, am*, Ved. belonging to the Try-angas. — *Try-anjana*, *am, n.* the three kinds of collyrium, or Kālānjana, Push-pānjana, and Rasānjana. — *Try-anjala*, *am, n.* and *try-anjali*, *ī, n.* three handfuls. — *Try-adhipatī*, *is, m.* 'the lord of the three qualities,' (i. e. *sat-tva-rajās*, and *tamas*; cf. *guṇa*), an epithet of Kṛiṣṇa or Viṣṇu. — *Try-adhishṭhāna*, *as, ā, am*, having three stations, situated in three places. — *Try-adhīsa*, *as, m.* = *try-adhipatī*, q.v. — *Try-adhva-gā*, f. a N. of the Ganges, 'going or flowing through the three worlds.' — *Try-anika*, *as, ā, am*, Ved. having three faces, followed by three hosts; (Sāy.) having the three properties of heat, rain, and cold. — *Try-anta*, *am, n.*, N. of a Sāman. — *Try-abda*, *am, n.* a period of three years; (*am*), ind. during three years; (*as, ā, am*), three years old. — *Try-ambaka*, *as, m.* a N. of Siva (Rudra) as triocular or uttering the three (Vedas) or uttering the three mystical letters (?), or as having three wives or sisters (as if fr. *tri + ambā*); N. of one of the eleven Rudras; the sacrificial ceremony in which the Try-anbakās or cakes sacred to Rudra Try-ambaka are offered; N. of a mountain; (*ā*), f. an epithet of Pārvatī; (*am*), n., N. of a Linga. — *Tryambaka-māhātmya*, *am, n.* 'the glory of Try-ambaka,' N. of a part of the Padma-Purāṇa. — *Tryambaka-sakha*, *as, m.* 'the friend of Try-ambaka,' an epithet of Kuvera, the god of wealth. — *Try-arūpa*, *as, m.*, N. of a man with the patronymic *Traivṛiṣṇa*. — *Try-arusha*, *as, ī, am*, Ved. marked red in three places. — *Try-avara*, *as, ā, am*, having three who are inferior, three at the least; (*am*), ind. at least three times, (see Manu XI. 80.). — *Try-avi*, *is, ī, m. f.*, Ved. a calf eighteen months old. — *Tryasita*, *as, ī, am* (fr. *try-asīt*), the eighty-third. — *Try-asītī*, *is, f.* eighty-three. — *Tryasītī-tama*, *as, ī, am*, the eighty-third. — *Try-asva*, *as, ā, am*, triangular; (*as*), m., N. of a plant, = *tri-dhāra-snuhī*; (*am*), n. a triangle. — *Tryasra-kunḍa*, *am, n.*, N. of a mystical diagram. — *Try-ashṭaka*, *as, ā, am*, containing three *Aśṭakās*; (*am*), n. a kind of vessel. — *Try-ashṭan* or *try-ashṭa*, three times eight, twenty-four; *try-ashṭa-varsha*, twenty-four years old. — *Try-asra*, see *try-asra*. — *Try-aha*, *am, n.* a period of three days; *try-aham*, ind. during three days; *try-ahāt* or *try-ahena*, ind. after three days; (*as, ā, am*), lasting three days; (*as*), m., Ved. a festival lasting three days. — *Tryaha-sparsa*, *as, m.* or *tryaha-sprisa*, *am, n.* the meeting of part of three lunar days in one solar day, (the first lunar day ending just after midnight and the third beginning a little before the next midnight). — *Tryahina*, *as, ā, am*, Ved. lasting three days. — *Tryahāhika* (*ha-ah*), *as, ī, am*, having provision sufficient for three days, providing for three days. — *Try-ahna*, *as, ā, am*, happening or occurring after three days. — *Tryākshāyana*, *as, m.* (fr. *try-aksha*), a worshipper of Siva (?). — *Tryākshāyana-bhakta*, *am, n.* a district inhabited by worshippers of Siva. — *Try-āyusha*, *am, n.*, Ved. threefold vital power or period of life; (according to Maht-dhara) the threefold period of life, consisting of childhood, youth, and old age. — *Try-ārunī*, *is, m.* (fr. *try-arūpa*), N. of the Vyāsa in the fifteenth

Dvāpara; N. of a mountain. — *Try-ārshya*, *as, ī, am*, containing three lines or families of Rishis; (*ās*), m. pl. an aggregate of three persons, viz. blind, deaf, and dumb. — *Try-ālikhita*, *as, ā, am*, Ved. scratched or marked in three places. — *Try-ālikhita-val*, *ān, atī, at*, consisting of bricks marked in three places. — *Try-ārit*, *t, t, t*, Ved. carried on in three periods, consisting of three series. — *Try-āstr*, *īr, m.*, Ved. mixed with three products of milk; (according to Sāy.) mixed with Dadhi, Saktu, and Payas, (said of the Soma). — *Try-āhika*, *as, ī, am* (fr. *try-aha*), produced or performed &c. in three days; tertian; returning after the third day, quartan (as a fever); having provisions for three days. — *Try-uttari-bhāva*, *as, m.* progression by three. — *Try-udāya*, *am, n.*, Ved. the threefold going to the altar, i. e. in the three daily oblations; (Sāy.) having three goings to the altar (as the Soma). — *Try-udhan*, *ā, m.*, Ved. three-uttered, (according to Sāy.) said of the year as having three seasons. — *Try-ushaṇa* or *try-ūshaṇa*, *am, n.* the three spices collectively, i. e. black pepper, long pepper, and dry ginger. — *Try-ṛicā*, *am, n.* = *trīcā*, a strophe consisting of three verses. — *Try-eta*, *as, m.*, *tryeṇī* or *tryeṇī*, f., *am, n.*, Ved. variegated or spotted in three places.

*Trīṣa*, *as, ī, am* (fr. *trīṣat*), the thirtieth, constituting the thirtieth part; joined with thirty (e.g. *trīṣaṇ satam*, 130); consisting of thirty (as a Stoma); connected with the *Trīṣa-stoma*;  $\frac{1}{30}$  of a sign of the zodiac, a degree. — *Trīṣānsa* or *trīṣānsaka* ( $^{\circ}$ sa-an $^{\circ}$ ), *as, m.* a thirtieth part,  $\frac{1}{30}$  of a sign of the zodiac, a degree.

*Trīṣaka*, *as, ā, am*, = *trīṣa*, consisting of thirty parts, divided into thirty; bought for thirty, worth thirty; (*am*), n. a collection or aggregate of thirty.

*Trīṣat*, *t, f.* (fr. *trī* and *sat* = *daśat*), thirty, the number thirty. — *Trīṣat-chata*, *am, n.*, 130.

*Trīṣatī*, *is, f.* = *trīṣat*, thirty; [cf. *trayas-trīṣatī*, *pañca-t*, *sapta-t*].

*Trīṣatka*, *am, n.* an aggregate or collection of thirty.

*Trīṣat-tama*, *as, ī, am*, the thirtieth.

*Trīṣat-patra*, *am, n.* the white esculent water-lily, *Nymphaea Esculenta*.

*Trīṣad-vīṣa*, *ās, m. pl.* about twenty or thirty, between twenty and thirty.

*Trīṣṭin*, *ī, inī, ī*, containing thirty, consisting of thirty.

*Trīka*, *as, ā, am*, triple, threefold; trine, forming a triad; trebly repeated, happening the third time; (with or without *śata*) three out of every hundred, three per cent; (*as*), m., N. of two plants, = *go-kshuraka* and *Trapa Bispinosa* [cf. *tri-kaṇṭaka*]; (*ā*), f. a triangular frame or bar across the mouth of a well over which passes the rope of the bucket; a wooden frame at the mouth of a well, or the upper part of the well; a frame at the bottom of a well on which the masonry rests; the cover or lid of a well; (*am*), n. the aggregate of three, a triad [cf. *taurya-trīka*]; a place where three roads meet; the lower part of the spine or regio sacra; the part about the hips; the part between the shoulder-blades; the three mystical words pronounced before the *Gāyatrī* [cf. *vyāhṛitī*]; the three spices, three myrobalans &c. collectively. — *Trīka-sthāna*, *am, n.* the region at the lower part of the spine. — *Trīkāgni-kāla* (*ha-ag*), *as, m.* an epithet of Rudra.

*Trīta*, *as, m.*, Ved. (in the Atharva-veda also *trīta*), N. of a Vedic deity; (he is generally associated with the Maruts, Vāyu, and Indra; and fights like the latter with *Tvāṣṭra*, *Vṛitra*, and other demons; he is also called *Āptya*, q.v., either as produced in water by Agni, whence he is sometimes called 'a son of the water,' or as son of the Rishi *Āpta*. In some passages of the *Taittirīya-Saṃhitā* he is regarded as bestowing long life; while elsewhere he is supposed to reside in the remotest regions of the world, whence the idea of wishing to remove calamity to *Trīta* or to the remotest place possible; cf. *R̥g-veda* VIII. 47, 14. In some passages of the



which an intoxicating infusion &c. is prepared. — *Trailokya-sāgara*, *as*, m., N. of a work. — *Trailokya-sāra*, *am*, n., N. of a work. — *Trailoçana*, *as*, i, *am* (fr. *tri-loçana*), relating to Śiva.

*Trailaṅgi*, *is*, m., N. of a teacher.

*Trailārgika*, *as*, i, *am* (fr. *tri-varga*), relating to the three objects of life [cf. *tri-varga*], directed towards or devoted to them.

*Trailārgya*, *as*, ā, *am*, belonging to the Tri-varga. See *trailārgika* above.

*Trailārgika*, *as*, i, *am* (fr. *tri-varṇa*), relating or belonging to the first three castes; (*as*), m. a member of the first three castes.

*Trailārvāṅka*, *as*, i, *am* (fr. *tri-varṣa*), triennial, three years old, lasting three years, &c.

*Trailārvāṅka*, *as*, i, *am*, sufficient for three years, lasting three years.

*Trailāvikrama*, *as*, &c. (fr. *tri-vikrama*), belonging to Viṣṇu; (*am*), n. the three strides or steps (of Viṣṇu).

*Trailāvidā*, a various reading for *trayi-vidā*, q. v. *Trailāvidyā*, *am*, n. (fr. *tri-vidyā* and *tri-vidyā*), the three sciences; the three Vedas (Rig, Yajus, and Śāman); study or knowledge of the three Vedas; the three duties of teaching the Veda, sacrificing, and donation; a particular Vrata or religious observance; a collection or assembly of Brāhmanas who are familiar with the three Vedas; (*as*, ā, *am*), familiar with the three Vedas.

*Trailāvidhya*, *am*, n. (fr. *tri-vidha*), the state of being of three kinds, threefoldness, triplicity, triple-ness, three ways or kinds.

*Trailāviṣṭāpa* or *trailāviṣṭāpeya*, *as*, m. an inhabitant of Tri-viṣṭāpa, a god.

*Trailāvrīta*, *as*, i, *am* (fr. *tri-vrīṭi*), coming from the plant *Ipomoea Turpethum*.

*Trailāvrīṣṇa*, *as*, m. a patronymic of Try-arūpa.

*Trailāvedika*, *as*, i, *am* (fr. *tri-veda*), relating to the three Vedas.

*Trailāsanaka*, *as*, m. (fr. *tri-sanku*), a patronymic of Hari-śçandra.

*Trailāśāna*, *as*, i, *am*, = *triśāna*, worth three Śānas.

*Trailāśāmba*, *as*, m., N. of the father of Karandhama; (various readings have *trībhānu*, *trīśānu*, *trīśāri*, *trīśānu*.)

*Trailāśirsha*, *as*, ā, *am* (fr. *tri-śirshan*), relating to the three-headed Viśva-rūpa.

*Trailāśoka*, *am*, n. (fr. *tri-śoka*), N. of a Śāman.

*Trailāśṭubha*, *as*, i, *am*, relating to or written in the metre Tri-śṭubh; (*am*), n. the Tri-śṭubh stanza or metre; (Śāy.) the atmosphere or intermediate region consisting of rain, clouds, and lightning. (In the Brāhmaṇas the three chief metres Gāyatrī, Tri-śṭubh, and Jagatī are often identified with the sky, atmosphere, and earth.)

*Trailāśānu*, *us*, m., N. of the father of Karandhama.

*Trailāśrotasa*, *as*, i, *am* (fr. *tri-śrotas*), belonging to the Ganges.

*Trailāśvarya*, *am*, n. (fr. *tri-śvara*), the three accents collectively.

*Trailāhāyana*, *am*, n. (fr. *tri-hāyana*), Ved. a period or age of three years.

**त्रै** *trai* (by some modern scholars written *trā*, q. v.), cl. 1. A. *trāyate* (3rd sing. Pres. ep. *trāti*; 2nd sing. Impv. Ved. *trāsva*, ep. *trāhi*, *trātu*), *tatre*, *trāsyate* (ep. *trāsyati*), *atrāsta*, *trātum*, to protect, preserve, cherish, defend, rescue from, (in the earlier language with abl. and gen., in the later only with abl.)

*Trāna*, *trāta*, &c. For these and other derivatives of the rt. *trai* see 1. *trā*, p. 388, col. 1.

**त्रैगुण्य** *traigunya*, *am*, n. See p. 393, col. 2.

**त्रोटक** *troṭaka*, *as*, m. [cf. *toṭaka*], a kind of poisonous insect; N. of a pupil of Saṅkarāçhārya; (i), f. a Rāgiṇī or one of the female personifications of music; (*am*), n. a minor drama, such as the Vikramorvaśī; angry speech.

**त्रोटि** *troṭi*. See p. 393, col. 2.

**त्रोटल** *trotala*, *am*, n. f., N. of a Tantra.

— *Trotalottara* ('*la-ut*'), *am*, n., N. of a Tantra.

**त्रोट** *trotra*, *am*, n. (said to be fr. rt. *trai* above), a weapon, a goad; a kind of disease.

**त्रौक** *trauk*, cl. 1. A. *traukate*, &c., to go, move.

**त्र्यंश** *try-anśa*. For compounds with *try* for *tri* see under *tri*.

**त्र** 1. *tva*, base of some cases of the second personal pronoun (in some of the cases the base is *tu*, Nom. sing. *tvam*, Acc. *tvā* and *tvām*, Abl. *tvat* or *tvad*; in Ved. *tvā* occurs for *tvayā*, *tubhya* for *tubhyam*, *ve* for *tvayi*; at the beginning of a compound *tvat* or *tvad*, and in the Vedas *tvā* is used), thou, you; [cf. Lat. *tu*; Lith. *tū*; Hib. *tu*; Goth. *thu*; Slav. *ty*; Gr. *τοῦν*, *τὸ*, *οὐ*.] — *Tran-kāra*, *as*, m. the expression 'thou', addressing with 'thou' (disrespectfully). — *Tran-kri*, cl. 8. P. *-karoti*, *-kurute*, *-kartum*, to address with 'thou'. — *Tvat-ka*, *as*, ā, *am* (a familiar diminutive), thine, your. — *Tvat-krita*, *as*, ā, *am*, made or composed by thee; like like you. — *Tvat-tana*, 'your sphere or department', you. — *Tvat-sangama*, *as*, m. union with thee. — *Tvad-anya*, *as*, ā, *at*, other than thee. — *Tvad-artham* or *tvad-arthe*, ind. on thy account, about thee, respecting thee. — *Tvad-grīha*, *am*, n. thy house. — *Tvad-bhāya*, *am*, n. dread of thee. — *Tvad-bhū*, cl. 1. P. *-bhavati*, *-vītum*, to become thou, to become like you. — *Tvad-yoni*, *is*, *is*, *i*, Ved. produced or proceeding from thee. — *Tvad-vidha*, *as*, ā, *am*, similar to thee, like thee, of thy kind. — *Tvad-viyoga*, *as*, m. separation from thee. — *Tran-maya*, *as*, i, *am*, produced from thee, consisting of thee. — *Tva-yata*, *as*, ā, *am*, Ved. given by thee. — *Tvān-kāma*, *as*, ā, *am*, Ved. longing for thee. — *Tvā-datta* or *tvā-dāta*, *as*, ā, *am*, Ved. given by thee; (Śāy. *tvā-dāta*, purified by thee.) — *Tvā-dūta*, *as*, ā, *am*, Ved. having thee as a messenger. — *Tvā-dṛṣṭi*, *i*, *k*, *k*, or *tvā-dṛṣa*, *as*, i, *am*, similar to thee, one of thy kind. — *Tvā-nid*, *t*, *t*, *t*, Ved. blaming thee. — *Tvā-vat*, *ān*, *at*, *at*, Ved. similar to thee; as rich, mighty, great, &c., as you; worthy of thee. — *Tvā-vasu*, *us*, *us*, *u*, Ved. having thee as a possession; (Śāy.) having thee as a pervading attribute. — *Tvā-vrīḍha*, *as*, ā, *am*, Ved. having thee as patron, favoured by thee. — *Tveshita*, *as*, ā, *am* (*tva* or *tvā* + *ishita*), Ved. sent by thee. — *Tvota*, *as*, ā, *am* (*tva* or *tvā* + *ūta*), Ved. helped or protected or loved by thee. — *Tvoti*, *is*, *is*, *i* (*tva* or *tvā* + *ūti*), Ved. enjoying thy protection or help or love.

2. *tva*, *as*, ā, m. f. thy, your, yours.

*Tvakat*, a familiar diminutive from *tvad*, e. g. in *tvakat-pīṭhika*; [cf. *tvat-ka* above.]

*Tvādīya*, *as*, ā, *am*, thine, your, yours.

*Tvadṛk*, ind. towards thee, directed towards thee; (Śāy. = *tvad-abhīmukha*.)

*Tvāyat*, *an*, *anti*, *at* (part. fr. a nom. derived fr. 1. *tva*), Ved. longing for thee, seeking thee, loving thee. *Tvāyā* (fr. the same nom.; used as an inst.), Ved., out of love towards thee, for thee.

*Tvāyu*, *us*, *us*, *u*, Ved. longing for thee, loving thee.

**त्र** 3. *tva*, *as*, ā, *at*, Ved. pron. one, several, other, different; *tva—tva*, one—the other; *tvad*, ind. partly; *tvad—tvad*, partly—partly.

**त्वक्** *tvaksh*, cl. 1. P. *tvakshati*, *tatva-ksha*, *tvakshitum* and *tvakshitum*, to create, produce, generate, effect, to work (Ved.); to pare, make thin, peel, skin; to cover; [cf. rt. *taksh*, *takman*, *toka*: Zend *thwakshsh*, *tash*, 'to cut'; *tasha*, 'a hatchet'; *tas-ta*, 'a cup, bowl'; *tuč*, 'to produce, create'. Gr. *τεκ*, *ἔ-τεκ-ου*, *τίκ-τω*, *τοκ-ε-ς*, *τόκ-ος*, *τέκ-μαρ*, *τεκμήρ-ιο-ν*, *τέκμησσα*, *τόξο-ν*, *τόσσα*, *τέχ-νη*, *τέκ-των*, *τυκ*, *τυχ*, *τυχάν-ω*, *ἔ-τυχ-ο-ν*, *τύχ-η*, *τεύχ-ω*, *τε-τόκ-οντο*,

*τύκ-ο-ς*, *Τεύκ-πο-ς*: Lat. *tig-nu-m*, *tē-lu-m*, *tē-mo*, *lex-o*, *tex-tor*, *tex-tura*, *tē-la*: Goth. *theik-an*, 'to thrive': Old Sax. *thigg-yu*: Old Germ. *dig-yu*, 'I obtain'; *deh-s-a*, 'a mattock, trowel'; *deh-sen*, 'to break flax'; *dihsel*, 'a shaft': Lith. *тік-ų-ς*, 'a ram'; *tenk-ū*, 'to fall to one's share'; *tin-k-ū*, 'to be fit'; *tinka-s*, 'it happens'; *tik-ra-s*, 'right, orderly'; *tlk-j-ti*, 'to take aim'; *tasz-j-ti*, 'to cut timber'; *tais-y-ti*, 'to prepare': Slav. *тік-на-ти*, 'to fix'; *түк-а-ти*, 'to weave'; *tes-a-ti*, 'to cut'; *těz-a-ti*, 'to obtain': Boh. *tesar*, 'a smith.')

*Tvakshas*, *as*, n., Ved. efficiency, energy, vigour; (Śāy.) foe-destroying might.

*Tvakshīyas*, *ān*, *ān*, *as*, Ved. very vigorous, very invigorating; [cf. Zend *thwakshīsta*.]

*Tvashṭa*, *as*, ā, *am*, pared, peeled, made thin.

*Tvashṭi*, *is*, f. carpentry, the profession of a carpenter.

*Tvashṭri*, *tā*, m. a carpenter, builder, workman, maker of carriages, &c. [cf. *tashṭri*]; N. of a god, sometimes identified with the later deity Viśvakarman, the Vulcan of the Hindūs; hence in the Veda he has the epithets *su-pāni*, *su-gabhasti*, *sv-apas*, *su-kṛit*, *viśva-rūpa*, *puru-rūpa*, &c.: he makes the various implements of the gods, especially the thunderbolt of Indra, and is said to have taught the Ribhus who are also skillful workmen; he is sometimes regarded as the creator himself, and as forming the bodies of men and animals is invoked for the sake of offspring, especially in the Aṅgī hymns; elsewhere he is associated with other similar deities, e. g. Dhātṛi, Savitṛi, Prajā-pati, and Pūshan; as Indra is accompanied by the Vasus, Rudra by the Rudras, so Tvashṭri is surrounded by the divine females called Gnās, Janayas, Devānām Patnyāḥ, who may be regarded as the recipients of his generative energy; he has a son Viśva-rūpa or Tri-śiras, a daughter Saranyū (or Sureṇu, Svareṇu, Sañjñā), wife of Vivasvat, the children of whom are the Āsvinas, and Vāyu is called his son-in-law; Indra overpowers Tvashṭri and recovers the Soma, which, according to the Brāhmaṇas, was concealed by the latter because Indra had killed his son Viśva-rūpa; Tvashṭri is the deity of the Nakshatra Citrā, regent of the fifth Yuga or of the fifth cycle of Jupiter; and is also a form of the sun, the N. being derived by Yaska in Nirukta VIII. 13. fr. the rt. *tvish*, 'to shine,' and being applied in Rig-veda I. 84, 15, to one of the Ādityas; it is also in the sense 'shining,' 'brilliant,' applied to Agri and to Vāyu as well as to the Rudras; N. of a prince, a son of Manasyu (Bhauvana). — *Tvashṭri-mat* or *tvashṭi-mat*, *ān*, *at*, Ved. connected with or accompanied by Tvashṭri.

*Tvashṭi*, f. (? for *tvashṭri*), N. of Durgā.

*Tvāshṭra*, *as*, i, *am*, belonging to or coming from Tvashṭri; (with *yuga*) the fifth Jupiter cycle, the regent of which is Tvashṭri; (with *putra*) the son of Tvashṭri; (*as*), m. the son of Tvashṭri, i. e. Viśva-rūpa (also identified with Vṛitra), and Ābhūti; (i), f. the daughter of Tvashṭri, patronymic of Saranyū (or Sureṇu, Svareṇu, Sañjñā), who was wife of Vivasvat; the asterism Citrā, the regent of which is Tvashṭri; a small car; *tvāshṭryas*, f. pl. the daughters of Tvashṭri, certain divine female beings; (*am*), n. the power or energy of Tvashṭri, creative power; (with *bha* or *nakshatra*) the asterism Citrā [cf. *tvashṭri*]; a kind of eclipse.

**त्वगेल** *tvagela*, *am*, n. probably = *elavālu*, the bark of *Feronia Elephantum*.

**त्वङ्ग** *tvang*, cl. 1. P. *tvangati*, &c., to gallop.

**त्वक्** 1. *tvac*, cl. 6. P. *tvacati*, &c., to cover, (a root artificially formed to furnish an etymology for 2. *tvac*); [cf. Lat. *tego*; Old Germ. *dekiu*, 'to cover'; Lith. *dingiū*.]

*Tvakka* at end of adj. comp., e. g. *sāndra-tvakka*, covered with thick armour-like skin.

2. *tvāc*, *k*, *f*. skin (as of men, serpents, &c.); hide (as of a goat, cow, &c.); a cow's hide (used in pressing out the Soma); bark, rind, peel; any surface or covering (as turf of the earth); a cover, horse-cloth; (Ved.) the black cover, =darkness; a protecting cover or guard, mail, a shield; a leather bag; Cassia bark; cinnamon, the cinnamon tree; mystical N. of the letter *ya*. — *Tvak-kandura*, *as*, m. skin-wound, a sore. — *Tvak-kshirā*, *i*, *f*. manna of bamboo (commonly Tabāshir); [cf. *tavakshira*.] — *Tvak-chada*, *as*, m. the grass *Lipeocercis Serrata*. — *Tvak-cheda*, *as*, m. a skin-wound, flesh-wound, cut, scratch; circumcision. — *Tvak-chedana*, *am*, n. cutting the skin; see *tvak-cheda*. — *Tvak-taran-gaka*, *as*, m. 'skin-wave,' a wrinkle. — *Tvak-tra*, *am*, n. 'protection for the skin,' armour. — *Tvak-pattra*, *am*, n. Cassia (the plant and bark); (*i*), *f*. = *kāravī*, *hingu-pattrī*, the leaf of the *Asa Foetida* (?), = *tamāta-pattra*, the leaf of the *Laurus Cassia*, *Malabathron*. — *Tvak-paripūṭana*, *am*, n. peeling of the skin, desquamation. — *Tvak-pāka*, *as*, m. inflammation of the skin, N. of a particular disease. — *Tvak-pārushya*, *am*, n. roughness of the skin. — *Tvak-pushpa*, *am*, n. 'skin-sprout,' erection of the hairs of the skin, horripilation; (*am*, *i*), n. *f*. blotch, scab, cutaneous eruption, &c. — *Tvak-push-pikā*, *f*. scab, blotch. — *Tvak-sāra*, *as*, *ā*, *am*, having an excellent or sound skin; (*as*), m. a bamboo; Cassia (the plant and the bark); *Bignonia Indica*; (*ā*), *f*. *Tabāshir*; [cf. *tvak-kshirā*.] — *Tvak-sāra-bhedinī*, *f*. a kind of plant, = *kshudra-cañcu*. — *Tvak-sugandha*, *as*, m. an orange ('having fragrant peel'); (*ā*), *f*. the fragrant bark of *Feronia Elephantum* (= *clavūluka*). — *Tvak-śvādvi*, *f*. a kind of cinnamon ('having sweet bark'). — *Tvag-ankura*, *as*, m. = *tvak-pushpa* above. — *Tvag-aśhī-mātra-śeṣa*, *as*, *ā*, *am*, with mere skin and bone left, reduced to a skeleton. — *Tvag-kshirī*, *f*. = *tugū-kshirī*, = *tvak-kshirā*, *i*. — *Tvag-īndriya*, *am*, n. the sense or organ of touch. — *Tvag-gandha*, *as*, m. an orange; [cf. *tvak-sugandha*.] — *Tvag-ja*, *as*, *ā*, *am*, produced on or issuing from the skin; (*am*), n. the hairs on the body; blood. — *Tvag-dosha*, *as*, m. disease of the skin, leprosy. — *Tvag-doshāpahā* ('*sha-apahā*'), *f*. *Vernonia Anthelmintica* ('destroying leprosy'). — *Tvag-doshāri* ('*sha-ari*'), *is*, m. a kind of bulbous plant ('the enemy of leprosy'), = *hastī-kanda*. — *Tvag-doshin*, *i*, *īpi*, *i*, affected with skin disease or with leprosy. — *Tvag-bheda*, *as*, m. 'breaking of the skin,' a flesh-wound, a scratch. — *Tvag-bhedaka*, *as*, m. one who cuts the skin, a stabber, scratcher, one who draws blood from the skin. — *Tvag-roga*, *as*, m. any cutaneous disease; leprosy &c. — *Tvag-rat*, *ān*, *atī*, *at*, furnished with skin or bark. — *Tvan-maya*, *as*, *i*, *am*, made of bark or skin. — *Tvan-mala*, *am*, n. the hairs of the body. — *Tvacī-sāra*, *as*, m. (*tvacī* loc. of 2. *tvac*), = *tvak-sāra*, a bamboo. — *Tvacī-sugandhā*, *f*. small cardamoms.

*Tvāca* at the end of a comp. = 2. *tvac*; cf. *sa-l*, *sūrya-l*, *hiranya-l*; (*am*), n. skin; bark, rind; cinnamon, the cinnamon tree, Cassia bark; (*ā*), *f*. skin; [cf. *gūḍa-tvāca* and *tam-tvācā*.] — *Tvacā-pattra*, *am*, n. = *tvak-pattra*, Cassia bark.

*Tvacāna*, *am*, n. covering with a skin or hide; skinning.

*Tvacāya*, nom. P. *tvacāyati*, &c., to cover with a skin or hide; to tear off the skin, to skin.

*Tvacāya*, *as*, *ā*, *am*, Ved. being in the skin.

*Tvacīśhṭha*, *as*, *ā*, *am* (superl. of *tvag-rat*, Pāṇ. V. 3, 65), having the best skin, having an excellent skin; bark &c.

*Tvacī-sāra*. See under 2. *tvac* above.

*Tvacīyas*, *ān*, *asī*, *as* (compar. of *tvag-rat*, Pāṇ. V. 3, 65), having a more excellent or an excellent skin; bark &c.; [cf. *tvacīśhṭha*.]

*Tvacya*, *as*, *ā*, *am*, conducive to the healthiness of the skin.

*Tvāca*, *as*, *i*, *am*, cuticular, relating to the skin,

contagious, derived from touch. — *Tvāca-pratyaksha*, *am*, n. ascertainment of objects by contact.

त्वञ्च *tvāñc* = *tañc*, cl. 1. P. *tvāñcati*, &c., to go, move; cl. 7. P. *tvānakti*, &c., to contract.

त्वर *tvat* or (according to the proper form of the base) *tvad*. See 1. *tva*, p. 394.

त्वर *tvar*, cl. 1. A. *tvarate* (ep. also P. *tvariti*), *tavra*, *tvaritum*, to hurry, make haste, go or move with speed, do anything quickly or precipitately: Caus. *tvarayati*, *-yitum*, Aor. *atavrat*, to cause to hasten, quicken, urge forward, accelerate: Desid. *tívarishati*: Intens. *tátvuryate*, *totárti*; [cf. *tur*, *trī*: Gr. *θρῦνμι*, *θρῦπος*, *θρῦσκω*; perhaps *ἀ-θρῦσι*, *τῦρβη*, *θρῦβος*: Lat. *turba*: perhaps Angl. Sax. *a-thwerian*, 'to move, shake': Hib. *tuairim*, 'to go round, move in a circle.']

*Túrva* = *tvarita*. See p. 381, col. 2.

*Tvaraṇa*, *as*, *ā*, *am*, making haste; (*am*), n. making haste, speed, velocity.

*Tvarānya*, *as*, *ā*, *am*, to be hastened or accelerated.

*Tvarā*, *f*. haste, speed, velocity. — *Tvarānvita* ('*rā-an*'), *as*, *ā*, *am*, possessed of haste, swift, quick. — *Tvarāyukta*, *as*, *ā*, *am*, hasty, impetuous, quick, expeditious. — *Tvarāroha* ('*rā-ār*'), *as*, m. a pigeon ('ascending quickly'). — *Tvarā-rat*, *ān*, *atī*, *at*, quick, expeditious.

*Tvarāyasya*, nom. P. *tvarāyasyati*, &c., to make haste.

*Tvari*, *is*, *f*. haste, speed.

*Tvarita*, *as*, *ā*, *am*, hastening, quick, swift, speedy, expeditious; (*am*), n. despatch, haste; (*am*), ind. quickly, swiftly; hastily, in haste, fast, speedily; (*ā*), *f*. a form of *Durgā*; a magical formula called after her. — *Tvarita-gati*, *is*, *f*. swift motion; a species of the *Pankti* metre. — *Tvarita-prayoga*, *as*, m., N. of a chapter of the *Tantra-sāra*. — *Tvaritā-mantra*, *as*, m., N. of a chapter of the *Sāradā-tīlaka*. — *Tvaritā-yantra*, *am*, n., N. of a mystical diagram. — *Tvaritodita* ('*ta-ud*'), *as*, *ā*, *am*, spoken quickly, uttered rapidly, hurried.

*Tvaritaka*, *as*, *ā*, m. *f*. a sort of rice ripening before the usual time.

त्वारयण *tvarāyana*, *as*, *ā*, *am*, m. *f*. n. (a various reading for *parāyana*), adherence, attachment; (according to some only *am*, n.)

त्वष्ट *tvashṭa*, *tvashṭri*, &c. See under *rt*. *tvaksh*, p. 394.

त्वाच *tvāca*. See col. 1.

त्वादृज *tvā-drīś*. See 1. *tva*, p. 394.

त्वायत् *tvāyat*. See under 1. *tva*, p. 394.

त्विष् 1. *twish*, cl. 1. P. A. *tveshati*, *-te*, *tīvesha*, *twiśhe* (part. *twiśhāna*), *twekshyati*, *-te*, *atvīkshat*, *atvīkshata* (Ved. forms *atvīshus*, *atvīshanta*, *atvīshanta*), *tveshtum*, Ved. inf. *twiśhe*, to be violently agitated or moved; to be excited; to be troubled or perplexed; to excite, instigate; to shine, glitter, sparkle; to be brilliant, to blaze: Caus. *tveshayati*, *-yitum*, Aor. *atvīshat*: Desid. *twiśhāti*, *-te*: Intens. *tetvīshyate*, *tetvīshī*.

2. *twish*, *t*, *f*. violent agitation or quivering motion of any kind, vehemence, violence, fury, perplexity; light, brilliance, glitter, any shining colour, splendor, beauty; authority, weight, consideration; speech; wish, desire; custom, practice, usage; [cf. *acala-l* and *vāta-l*.]

*Twishā*, *f*. light, splendor; N. of a daughter of *Kaśyapa*. — *Twishām-īśa*, *as*, or *twishām-patī*, *īś*, m. 'the lord of rays,' the sun.

*Twishī*, *is*, *f*. Ved. vehemence, impetuosity, energy, internal power; (Śāy.) splendor, light, ray, brilliancy, beauty. — *Twishī-mat* and (Ved.) *twishī-mat*, *ān*, *atī*, *at*, vehemently excited, vehement, energetic; brilliant, beautiful, N. of *Rudra*.

*Tvesha*, *as*, *i*, *am*, Ved. vehement, impetuous; inspiring awe, causing fear, awful; (Śāy.) brilliant, bright, glittering, epithet of *Rudra* and the *Maruts*, shining. — *Tvesha-dyumna*, *as*, *ā*, *am*, Ved. having vehement energy, impetuous; (Śāy.) possessed of brilliant reputation. — *Tvesha-nrīma*, *as*, *ā*, *am*, Ved. having impetuous energy or courage; (Śāy.) of brilliant power. — *Tvesha-pratika*, *as*, *ā*, *am*, Ved. having a brilliant appearance, having an awful aspect, having the aspect of great power; (Śāy.) bright-pointed (as a shaft). — *Tvesha-yāma*, *as*, *ā*, *am*, Ved. impetuous in course, rushing impetuously; (Śāy.) 'having a brilliant course,' epithet of the *Maruts*. — *Tvesha-ratha*, *as*, *ā*, *am*, Ved. having rushing chariots; (Śāy.) having brilliant chariots. — *Tvesha-sandrīś*, *k*, *k*, *k*, Ved. of a splendid aspect, similar to flame; 'looking awful,' epithet of the *Maruts*, of *Indra*, &c.

*Tveshatha*, *as*, m., Ved. fury, violence; (Śāy.) radiance.

*Tveshas*, *as*, n., Ved. force, energy, impulse; (Śāy.) brilliant energy.

*Tveshya*, *as*, *ā*, *am*, agitating, terrifying, awful, inspiring awe, any terrible object; (Śāy.) shining, brilliant, epithet of *Rudra*.

*Tvatshīrathī*, *is*, m. a patronymic of *Kuśika*.

त्वोत *tvota*, *tvoti*. See 1. *tva*, p. 394.

त्सर *tsar*, cl. 1. P. *tsarati*, *tatsāra*, *tsarishyati*, *atsārīt* and *atsār*, *tsaritum*, Ved. to go or approach stealthily, to creep, crawl, creep on, steal upon, sneak, to obtain by sneaking; to proceed crookedly or fraudulently.

*Tsaru*, *us*, m. any creeping or crawling animal or a particular animal of this kind; the stalk of a leaf &c.; the hilt or handle of a sword and similar weapons. — *Tsaru-mārga*, *as*, m. sword-exercise, sword-fight.

*Tsārīn*, *i*, *īpi*, *i*, Ved. creeping, sneaking, approaching stealthily or secretly; crooked; (Śāy.) very fearful, very much alarmed.

*Tsārūka*, *as*, *ā*, *am*, skilful in handling a sword, skilled in sword-exercise.

## य

य 1. *tha*, the second consonant of the dental class and the aspirate of the preceding letter, having much the sound of *th* in *ant-hill*, but more dental. — *Tha-kāra*, *as*, m. the letter or sound *th*.

2. *tha*, *as*, m. a mountain; a protector, preserver; a sign of danger; a kind of disease; eating; (*am*), n. preserving, preservation; fear, terror; auspiciousness; a prayer for the welfare of another.

यङ्कन *thakkana*, *as*, m., N. of a man; (also read *thakkana* and *thakkama*.)

यङ्कियक *thakkiyaka*, *as*, m., N. of a man.

यङ्क्रिय *thakriya*, *as*, m., N. of a man.

यर्व *tharv* (said to be = *rt*. *car*), cl. 1. P. *tharvati*, &c., to go, move.

यत्पूरक *thalyoraka*, *as*, m., N. of a village.

युड् *thud*, cl. 6. P. *thudati*, &c., to cover, screen; to clothe; to hide; [cf. *rt*. *sthud*.] *Thodana*, *am*, n. covering, clothing, wrapping up.

युक्कार *thut-kāra*, *as*, m. the making of the sound *thut*, the sound made in spitting.

युयु *thutthu* (an onomatopoeic word), the sound heard in eating.

*Thuthu-kṛit*, *t*, m. the making the imitative sound *thuthu*; a kind of bird (= *Marāṭhī holā*).

युर्व *thurv*, cl. 1. P. *thurvati*, *tuthūrva*, &c., to hurt, injure; [cf. *rt*. *turv*.]

यूक्कार *thūt-kāra*, *as*, m. the making of

the sound *thūt*, the sound made in spitting; [cf. *thūt-kāra*.]—*Thūt-kṛita*, *am*, n. the sound *thūt* made in spitting.

थूथू *thūthū*, imitative sound of spitting; (according to others *thuthu*.)

थैथै *thaitthai*, imitative sound of a musical instrument.

## द

द 1. *da*, the eighteenth consonant of the alphabet and the third letter of the fourth or dental class, the sound of which is more dental than the English *d*.—*Da-kāra*, *as*, m. the letter or sound *d*.

द 2. *da*, *as*, *ā*, *am* (fr. rt. 1. *dā*, to give), giving, a giver, donor; presenting, favouring with, granting, a granter; causing, (often at the end of comp., e.g. *vāri-da*, giving water; *anna-da*, granting food &c.); exceptionally compounded with the receiver of the gift, e.g. *pitri-da*, giving to the father); (*as*), m. a gift, anything given; (*am*, *ā*), n. f. a gift, donation.

द 3. *da*, *as*, *ā*, *am* (fr. rt. 3. *dā* for *do*, to cut), cutting off, destroying, breaking, &c., (generally at the end of comp.); (*as*, *ā*), m. f. the act of cutting off, dividing.

द 4. *da*, *as*, *ā*, *am* (fr. rt. 4. *dā*, to bind), binding, (generally at the end of comp.); cf. *riśya-da*.)

द 5. *da*, *as*, *ā*, *am* (fr. rt. 7. *dā*, to purify), cleaning, cleansing.

द 6. *da*, *as*, m. a mountain; (*ā*), f. heat, pain, repentance; (*am*), n. a wife; [cf. *dam-pati*.]

दंश 1. *daṅś*, cl. 1. 10. P. *daṅśati*, *daṅśayati*, &c., to speak or shine.

दंश 2. *daṅś*, cl. 1. P. (ep. also A.) *daṅśati*, -*te*, *dadāṅśa*, *dankśhyati* (ep. also *daṅśishyati*), *adāṅkshīt*, *daṅśhum*, to bite, sting; to see [? cf. rt. *daṅś*]: Caus. P. *daṅśayati*, -*yitum*, Aor. *adadāṅkshat*, to cause to bite; to bite: Desid. *didāṅkshati*: Intens. *dandaśyate*, *dandaṅśīti*, *dandaśhīti*: Caus. of Intens. *dandaśayati*, to cause to bite violently; [cf. Gr. *δάκνω*, *δάκω*, *δάκνυμι*, *δάκνω*, *δάκνυμι*, *δάκνω*, *δάκνυμι*, &c., *δάκνω*; Lat. *lacruma*, perhaps *lacero*; Goth. *tahyan*, 'dilacerate,' *tagr*; Angl. Sax. *taecher*, *tuz*, *tusk*, *tang*; Old Germ. *zanga*, *zangar*; Cambro-Brit. *danhez*, 'to bite'; Hib. *dan-t*, 'a morsel, portion, share'; Russ. *desnā*, 'ginger.']

*Dāṅśa*, *as*, m. biting, stinging; cutting, dividing, tearing; the sting of a snake; a bite, the spot bitten; pungency; fault, defect (in a jewel &c.); a tooth; a gad-fly; armour, a coat of mail; a joint, limb; N. of an Asura; (*i*), f. a small gad-fly; [cf. *kshamā-d* and *vriśha-d*.]—*Dāṅśa-nāśini*, f. ('healing irritation of the skin?'), a kind of insect;=*taila-kīṭa*; [cf. *dardru-nāśini*.]—*Dāṅśa-bhīru*, *us*, m. or *daṅśa-bhīruka*, *as*, m. 'affraid of the gad-fly,' a buffalo.—*Dāṅśa-mūla*, *as*, m. 'having a pungent root,' the plant *Hyperanthera Moringa* or a sort of horse-radish, =*sigru*.—*Dāṅśa-radana*, *as*, m. 'having a sharp beak,' a heron.

*Dāṅśaka*, *as*, *ā* or *ikā*, *am*, biting, stinging; (*as*), m. a dog; gad-fly, common fly; N. of a prince of Kampana; (*ikā*), f. a kind of gad-fly.

*Dāṅśana*, *am*, n. the act of biting, stinging; armour, mail.

*Dāṅśita*, *as*, *ā*, *am*, bitten, stung; (fr. *daṅśa*), armed, mailed; protected; fitting closely (like armour), standing closely together, crowded; (*am*), n. a bite; [cf. *pari-dāṅśita*.]

*Dāṅśin*, *i*, *ini*, *i*, biting, stinging [cf. *tripra-dāṅśin*]; (*i*), m. a dog; a gad-fly, a wasp.

*Dāṅśuka*, *as*, *ā*, *am*, Ved. biting, stinging.

*Dāṅśera*, *as*, *ā*, *am* (more correctly *daśera*, q. v.), biting, mordacious; noxious, mischievous.

*Dāṅśman*, *a*, n., Ved. a bite; the place bitten.

*Dāṅśtri*, *tā*, *tri*, *ṭri*, Ved. a biter, biting, stinging.

*Dāṅśtra*, *as*, *ā*, m. f. (in the later language usually f.), a large tooth, tusk, fang, (often at the end of comp.; cf. *ayo-d*, *ashta-d*, *tikshna-d*, &c.)—*Dāṅśtrā-karāla*, *as*, *ā*, *am*, having terrible tusks.—*Dāṅśtrā-nivāsin*, *i*, m., N. of a Yakshas.—*Dāṅśtrāyudha* (°*rā-āy*), *as*, *ā*, *am*, using tusks as weapons; (*as*), m. a wild boar.—*Dāṅśtrā-sena*, *as*, m., N. of a Buddhist scholar.

*Dāṅśtrāla*, *as*, *ā*, *am*, tusked, having large tusks; (*as*), m., N. of a Rākshasa.

*Dāṅśtrika*, *as*, *ā*, *am*, tusked, having tusks; (*ā*), f. =*dādhikā*, a beard (?); a kind of plant; [cf. *nakuleshṭā*.]

*Dāṅśtrin*, *i*, *ini*, *i*, tusked, having tusks or large teeth; biting or wounding with the teeth; carnivorous; (*i*), m. any animal with tusks; a wild boar; a hyena; a snake.

*Dāṅśtvā*, ind. having bitten.

*Dāṅśta*, *as*, *ā*, *am*, bitten, &c. See p. 406, col. 1.

दंस *daṅs* (connected with rt. *das*, q. v.; perhaps only a various reading for rt. 1. and 2. *daṅś*, col. 1, or a Prākṛit form of rt. 1. *dris*), cl. 1. P. 10. A. *daṅsati*, *daṅsayate* or *dāsayate*, &c., to bite; to destroy, overpower; to see, (*daṅsati* ?); cl. 10. P. *daṅsayati*, &c., to speak or to shine.

*Dāṅsana*, *am*, *ā*, n. f. (Ved. inst. *daṅsanā*), a surprising or wonderful deed or operation, marvellous power; an action, work, deed; armour, mail, (in the latter meaning only a various reading for *daṅsana*); [cf. *dasma* and *dasra*.]—*Dāṅsanā-vat*, *am*, *atī*, *at*, Ved. having wonderful power; (*Sāy*.) abounding in marvellous deeds.

*Dāṅsayitri*, *tā*, m. a destroyer, (a word formed to explain *dasra*.)

*Dāṅsas*, *as*, n., Ved. =*daṅsana*, a surprising action or deed (applied especially to the wonderful actions of the *Āsvin*, by which these deities protected their human friends); [cf. *puru-d* and *su-d*.]

*Dāṅsi*, *i*, m. f. (?), Ved. =*karman*, act, deed.

*Dāṅsiṣṭha*, *as*, *ā*, *am* (superl. of *daṅsu* or *dasra*), Ved. of very wonderful strength, performing marvellous deeds, eminent in action, epithet of the *Āsvin* and of Indra.

*Dāṅsu*, *us*, *us*, u, Ved. of wonderful strength; (according to *Sāy*., loc. of *dam* = *daneśhu* or *karma-ratsu*); (*u*), ind. in a wonderful way, wonderfully.—*Dāṅsu-jūta*, *as*, *ā*, *am*, Ved. wonderfully quick; (*Sāy*.) borne along by well-trained horses (as if fr. rt. 1. *dam*).—*Dāṅsu-patnī*, f., Ved. having a powerful lord or master; (*Sāy*.) having the *Asuras* as good masters (as if fr. *dam* + *su* + *patnī*, *su* = *sushṭhu*); in *Rig-veda* VI. 3, 7, *dam* is regarded as a separate word.

दंह *daṅh*, cl. 10. P. *daṅhayati*, &c., to shine, burn; [cf. rt. 1. *dah*.]

दक *daka*, *am*, n. = *udaka* (the initial vowel being dropped), water.—*Daka-lāvaṅka*, *as*, *i*, *am* (fr. *daka* + *lavaṅga*), prepared with water and salt.—*Dakodara* ('*ka-ud*'), *am*, n. (instead of *udakodara*, cf. *udakodarini*), a watery or dropsical belly.

दक्ष *dakṣ*, cl. 1. P. A. *dakṣhati*, -*te*, *dadakṣha*, *dakṣhitum*, Ved. to act to the satisfaction of another (with dat. in P.); to be competent, be able, be strong or powerful (A.); to grow, increase; to do or act quickly, go, move; to hurt, kill: Caus. P. *dakṣayati*, -*yitum*, Aor. *adadakṣhat*, to make able or strong.

*Dakṣha*, *as*, *ā*, *am*, able, fit, competent, suitable, adroit, expert, clever, judicious, dexterous [cf. Gr. *δέξιός*]; intelligent, upright, honest; (*as*), m. epithet of Soma (as heightening or strengthening the intellectual faculties; according to *Sāy*. = *viddhā*); epithet of Siva; epithet of the Ganges (as satisfying or suiting all); ability, power, fitness; capacity, intellectual ability, mental power, talent; strength of

will, energy, will, disposition; (in the Veda *dakṣha* and *kratu*, i. e. energy and intelligence, are often joined together as the chief two faculties of the mind, cf. *kratu*); bad disposition, evil design; N. of an *Āditya*; a creative power associated with Aditi, and therefore sometimes identified with Prajāpati; (his daughter is called *Kṛittikā*: in the Post-vedic literature *Dakṣha* is the subject of numerous legends, which relate his history differently; he is there generally called the son of Brahmā, and placed among the Prajā-patis or at their head as 'the lord of all creatures,' being born from Brahmā's right thumb, as his wife was from the left, see Manu IX. 128: in other legends he is said to be the son of the ten Pra-*śetas* or of Pra-*śetas* alone, whence his patronymic *Prāśetas*; he is variously stated to have had fifty, sixty, forty-four, and a less number of daughters, of whom twenty-seven became the wives of the Moon, forming the lunar asterisms, and thirteen or, according to others, seventeen or only eight the wives of Kaśyapa, becoming by this latter the mothers of gods, demons, men, and animals: *Dakṣha* on one occasion celebrated a great sacrifice to obtain a son, but omitted to invite Siva who, according to one legend, was his son-in-law, (Siva's wife being *Satī*, a form of *Durgā*, daughter of *Dakṣha*); this irritated the god, who interrupted the sacrifice and decapitated his father-in-law, see *dakṣhādhvara-dhvaṅśa-kṛit*: *Dakṣha* is sometimes regarded as an Avatār of Brahmā himself, and is even in one legend identified with Vishṇu; N. of a son of Garuḍa; N. of a man with the patronymic *Pārvati*; of a Muni and legislator; of a prince or a son of Uśīnara; of one of the five Brāhmanas of Kānya-kubja, from whom the Brāhmanas of Bengal are said to have sprung; (according to the lexicographers also) the bull of Siva; a cock; a kind of plant; a name of Agni or fire; a general lover, one attached to many mistresses; (*ā*), f. the earth; [cf. *atūrta-dakṣha*, *dīna-d*, &c.: cf. also *dakṣhina*; Gr. *δέξιός*, *δέξιτροπός*; Lat. *dexter*, *dextimus*; Goth. *taihvs*; Angl. Sax. *teso*; Old Germ. *teso*; Hib. *deas*, 'right, southern.']]—*Dakṣha-kanyā*, f. 'daughter of *Dakṣha*, (especially) epithet of *Durgā*, the wife of Siva.—*Dakṣha-kratu*, *us*, *us*, u, Ved. having a strong will or intelligence, having a clear understanding.—*Dakṣha-jā*, f. 'daughter of *Dakṣha*, the goddess *Durgā*; a lunar asterism; [cf. *dakṣha*.]—*Dakṣhajā-pati*, *i*, m. 'the husband of the daughters of *Dakṣha*, an epithet of the Moon; also of Siva.—*Dakṣha-tā*, f. or *dakṣha-tva*, *am*, n. dexterity, cleverness, ability.—*Dakṣha-tāti*, *i*, f., Ved. mental power or capacity.—*Dakṣha-nidhana*, *am*, n., N. of a *Sāman*.—*Dakṣha-pati*, *i*, m., Ved. lord of the faculties, lord of power or might; protector of the sacrifice.—*Dakṣha-pitri*, *tā*, *tri*, *tri*, Ved. having *Dakṣha* as father or progenitor, (the m. pl. may be either *dakṣha-pitaras* or *-pitāras*); preserving, possessing or granting abilities.—*Dakṣha-makha-mathana*, *am*, n. 'destruction of *Dakṣha*'s sacrifice,' N. of the ninety-seventh and ninety-eighth chapters of the *Linga-Purāṇa*.—*Dakṣha-yajña*, *as*, m. the sacrifice celebrated by *Dakṣha*.—*Dakṣha-yajña-bhanga*, *as*, m. the interruption of *Dakṣha*'s sacrifice.—*Dakṣhayajña-vidhvansa*, *as*, m. 'destruction of *Dakṣha*'s sacrifice,' N. of the fifteenth chapter of the *Kūrma-Purāṇa*.—*Dakṣhayajña-vidhvansana*, *am*, n., N. of the fifth chapter of the *Śpishṭi-khaṇḍa* of the *Padma-Purāṇa*.—*Dakṣhayajña-vināśini*, f. 'destroyer of the sacrifice of *Dakṣha*, an epithet of *Durgā*.—*Dakṣha-vihitā*, f. (scil. *gāthā*), a hymn or song arranged by *Dakṣha*.—*Dakṣha-vriṣh*, *t*, *t*, *t*, Ved. rejoicing in power or energy &c.—*Dakṣha-sāpa*, *as*, m. 'the curse of *Dakṣha*, N. of the thirty-third chapter of the *Svarga-khaṇḍa* or third part of the *Padma-Purāṇa*.—*Dakṣha-sādhana*, *as*, *ā*, *am*, Ved. effective of energy, inspiring courage.—*Dakṣha-sāvarnī*, *i*, m., N. of the ninth Manu.—*Dakṣha-sūta*, *as*, m. the son of *Dakṣha* (?); (*ā*), f. a daughter of *Dakṣha*, a lunar asterism or one of the wives of the Moon.—*Dakṣhādhvara-dhvaṅśa-kṛit*

(*ḥksha-adh°*), *t*, m. 'disturber of the sacrifice of Dakṣha,' a N. of Śiva; (Dakṣha having instituted a sacrifice to which he invited all the gods except his son-in-law Śiva and his wife Satī, the latter went unbid, and being received contemptuously, threw herself into the fire; upon which an emanation or incarnation of Śiva was produced, named Vira-bhadra, who attacked Dakṣha, and a general affray ensued in which the gods and Rishis took the part of Dakṣha, but were wounded and dispersed; Dakṣha himself was decapitated, but was restored to life by Śiva at the prayer of the gods; the decapitated head, however, was not to be found, and the head of a ram had therefore to be substituted for the one lost.) = *Dakṣeśvara-linga* (*ḥksha-iś°*), *am*, n., N. of a Linga.

*Dakṣhaś, āś, āś, as*, Ved. = *dakṣha*, able, strong, dexterous, &c.

*Dakṣhāya, as, ā, am*, Ved. to be satisfied or pleased; (Sāy.) increaser of all; to be honoured, to be augmented (by oblations); (*as*), m. a vulture; an epithet of Garuḍa or the bird of Viṣṇu.

*Dakṣhiṇa, as, ā, am* (according to Pāṇ. I. 1, 34, and VII. 1, 16, can only be declined as a pronominal when it denotes relative position, i.e. 'situated on the right hand' or 'southern,' and even in this sense can be optionally declined like *śtra* in abl. loc. sing. m. n. and nom. voc. pl. m.; but *dakṣhiṇāyām diś*, for the loc. f. in Hari-vaṅśa 12390, is against the rule), able, competent, clever, skillful, dexterous [cf. *dakṣha*]; right (not left; probably applied to the right hand, foot, &c., as the cleverest or most skillful), situated on the right side, (opposed to *savya, vāma*; *dakṣhiṇam pari*, to walk round a person with the right side towards him; *dakṣhiṇam kṛi*, to place on the right side, to turn the right side towards a person as a mark of respect); south, southern (as being on the right side of a person looking towards the east), situated to the south, turned or directed southward, (*dakṣhiṇā diś*, the south, the southern quarter or point of the compass; *dakṣhiṇāyām diś*, in the southern quarter; *dakṣhiṇā āmnāyas*, the southern sacred text, one of the holy texts of the Tāntrikas); straight-forward, candid, sincere, upright, honest, impartial; pleasing, amiable, compliant; submissive, dependent, subject; (*as*), m. the right (hand or arm); the right hand horse, the horse on the right side of the pole of a carriage; an epithet of Śiva; (*as, am*), m. n. the right side; *savyam dakṣhiṇam eva śa*, to the left and to the right; the south, the country of the south, the Dekhan; (*ā*), f., scil. *go*, a prolific cow, 'able to calve and give milk,' a good milch-cow; a present to Brāhmins or young virgins (consisting originally of a cow, and given upon solemn or sacrificial occasions); property so acquired [cf. Manu VIII. 349]; Donation to Brāhmins personified as a goddess, (generally mentioned together with Brahmanas-pati, Soma, Indra, &c., and said to be the authoress of Ṛig-veda X. 107; sometimes regarded as a daughter of Prajā-pati, or as the wife of Sacrifice personified, or as born from Kṛiṣṇa's right side, or as the wife of Ruci); wages or remuneration in general; a fee, gift, donation (e.g. *prāṇa-dakṣhiṇā*, the gift of life); offering, oblation in general; completion of any rite, fixing or establishing any act or place; scil. *diś*, the south; the southern quarter, the southern point of the compass, the Dekhan; a form or figure of Durgā, in which the right side is said to be advanced; (*am*), n. the right hand or highest doctrine of the Śāktas; *dakṣhiṇā* or *dakṣhiṇena*, ind. on the right, on the right side of (with acc. and gen.); on the south, southward; *dakṣhiṇena kṛi*, to place on the right, to leave on the right; *dakṣhiṇā*, ind. on the right, from the south, southward; *dakṣhiṇe*, ind. on the right, on the south, southward; [cf. Lith. *dēsziñe*, f. 'the right hand,' = perhaps Russ. *yug*, 'south'; *yushnyk*, 'southern.']= *Dakṣhiṇa-kālīkā*, f. a form of Durgā worshipped by the Tāntrikas. = *Dakṣhiṇa-tas*, ind. from the right, to the right hand; from the south, southward, southerly; *da-*

*kṣhiṇataḥ kṛi*, to turn the right side towards a person (as a mark of respect); to stand on the right side of any one or so assist him; *dakṣhiṇataḥ purastāt* or *dakṣhiṇataḥ pūrah*, to the south-east, on the south-east. = *Dakṣhiṇatas-kaparda* or *dakṣhiṇā-kaparda, āś*, m. pl., Ved. 'wearing the hair knotted or braided on the right side of the head,' epithet of the Vasishthas. = *Dakṣhiṇa-trā*, ind., Ved. on the right side. = *Dakṣhiṇa-tea, am*, n. uprightness, honesty. = *Dakṣhiṇa-dhurina, as, ā, am*, harnessed on the right side of the pole of a carriage. = *Dakṣhiṇa-patha*, a wrong reading for *dakṣhiṇā-patha*, q. v. = *Dakṣhiṇa-pasāt*, ind. to the south-west, on the south-west. = *Dakṣhiṇa-pasārdha* (*ḥa-ar°*), *as, m.* the south-western side. = *Dakṣhiṇa-pasāśma, as, ā, am*, south-western. = *Dakṣhiṇa-pāncālaka, as, ikā, am*, relating to the southern Pāncālas. = *Dakṣhiṇa-pūrva, as, ā, am*, south-eastern; (*ā*), f., scil. *diś*, the south-east quarter; (*ḥa*), ind. to the south-east (with acc.). = *Dakṣhiṇa-prāñē, ān, āci, āk*, south-eastern; *dakṣhiṇa-prāci*, f. the south-east quarter. = *Dakṣhiṇa-bhāga, as, m.* the southern hemisphere. = *Dakṣhiṇa-nānasa, N.* of a place of pilgrimage. = *Dakṣhiṇa-nāruta, as, m.* the south wind. = *Dakṣhiṇa-sad* or *dakṣhiṇā-sad, t, t, t*, sitting or remaining seated on the right or southern side. = *Dakṣhiṇa-stha, as, ā, am*, standing upon the right, to the south, &c.; (*as*), m. a charioteer (as standing on the right of his master; cf. *savye-shtha*). = *Dakṣhiṇa-kaparda*, see *dakṣhiṇatas-kaparda*. = *Dakṣhiṇa-kāla, as, m.* the time of (receiving) the sacrificial gift or fee. = *Dakṣhiṇāgni* (*ḥa-ag°*), *is, m.* the southern fire of the altar, a sacred fire placed towards the south, (in the Brāhmaṇas generally called Anvāhārya-pācana). = *Dakṣhiṇāgra* (*ḥa-agra*), *as, ā, am*, pointing to the south, having the head or point turned towards the south. = *Dakṣhiṇācala* (*ḥa-ac°*), *as, m.* the southern mountain, the Malaya range. = *Dakṣhiṇācāra* (*ḥa-ac°*), *as, ā, am*, honest or upright in conduct, well-behaved; a worshipper of Śakti according to the purer or right hand ritual. = *Dakṣhiṇācārin, ī, iṇī, ī*, a worshipper of Śakti according to the purer or right hand ritual; a follower of the right hand Śāktā system. = *Dakṣhiṇā-jyotiś, is, is, is*, Ved. brilliant by the sacrificial gift. = *Dakṣhiṇāñē* (*ḥa-ñē*), *ān, āci, āk*, turned to the south, southward. = *Dakṣhiṇāntāyaya* (*ḥa-at°*), *as, m.* one who goes beyond the south, a dweller in the south. = *Dakṣhiṇā-stvāra, as, ā, am*, having the door on the south. = *Dakṣhiṇāntikā* (*ḥa-an°*), f. a kind of metre. = *Dakṣhiṇā-patha, as, m.* the path or road of the Dakṣhiṇā, i. e. of the cow constituting the sacrificial fee (situated between the Śālā and the Sadas); the southern region or country, the Dekhan. = *Dakṣhiṇāpatha-gāmin, ī, iṇī, ī*, going to the south, living in the south. = *Dakṣhiṇāpatha-janman, ā, m.* born in the south, a southern; (*janmā-nas*), m. pl., N. of the Andhakas, Guhas, Pulindas, Savaras, Cūcukas, and Madrapas, all outcast or barbarous tribes. = *Dakṣhiṇā-pathika, as, ā, am*, belonging to the southern region. = *Dakṣhiṇāpara* (*ḥa-ap°*), *as, ā, am*, south-western. = *Dakṣhiṇā-pravaṇa, as, ā, am*, shelving or inclining to the south. = *Dakṣhiṇā-prashī, is, m.* Ved. the horse harnessed on the right side of the yoke-horses (*yugya*); [cf. Gr. *δεξιόστροφος*]. = *Dakṣhiṇā-bandha, as, m.* (in the Śākhya-phil.) N. of one of the three states of bondage, the bondage of ritual observance; [cf. *dākṣhiṇa* and *dākṣhiṇika*]. = *Dakṣhiṇābhīmukha* (*ḥa-abh°*), *as, ā, am*, facing southwards, directed southwards, flowing southwards. = *Dakṣhiṇābhīmukha-sthita, as, ā, am*, standing with the face southwards. = *Dakṣhiṇā-mukha, as, ī, am*, turning the face to the right or to the south, facing south. = *Dakṣhiṇāmūrti, is, m.* one of the forms of Śiva with the Tāntrikas; N. of an author. = *Dakṣhiṇāmūrti-prayoga, as, m.* N. of a chapter of the Tantrasāra. = *Dakṣhiṇāmūrti-mantra, as, m.* N. of a chapter of the Śāradātīlaka by Lakṣhmaṇa. = *Da-*

*kṣhiṇāmūrti-saṃhitā, f.* N. of a chapter of the Tantra-sāra. = *Dakṣhiṇāmūrti-upanishad, t, f.* N. of an Upanishad. = *Dakṣhiṇāyana* (*ḥa-ay°*), *am*, n. the sun's progress south of the equator, the winter's solstice, the half-year in which the sun moves from north to south; *dakṣhiṇāyanam anuyā*, to follow the southward way, to go to Yama's quarter, i. e. to die; (*as, ā, am*), situated in the sun's course from north to south (said of certain asterisms). = *Dakṣhiṇā-yugya, as, m.* the right yoke-horse. = *Dakṣhiṇāranya* (*ḥa-ar°*), *am*, n. the southern forest, N. of a particular forest (probably in the Dekhan). = *Dakṣhiṇārus* (*ḥa-ar°*), *us, us, us*, used on the right side. = *Dakṣhiṇārdha* (*ḥa-ar°*), *as, m.* the right side, the southern side. = *Dakṣhiṇārdhya, as, ā, am* (fr. the preceding), Ved. situated on the right, being on the southern side. = *Dakṣhiṇārha* (*ḥa-ar°*), *as, ā, am*, deserving a fee, meriting a reward, worthy of a gift. = *Dakṣhiṇā-rat, ān, āti, at* (fr. *dakṣhiṇa* with lengthening of the final), Ved. able, competent, strong, fit, effective; (fr. *dakṣhiṇā*), giving sacrificial presents, offering large remuneration, abounding in presents, possessed of a gift, having ample rewards, piously disposed. = *Dakṣhiṇāvarta* (*ḥa-āv°*), *as, ā, am*, turning to the right, turned towards the south; *dakṣhiṇāvarta ādityas*, the sun in his course from the north to the south; (*as*), m. the southern country, the Dekhan, a conch-shell with the valve opening to the right. = *Dakṣhiṇāvartaka* (*ḥa-āv°*), *as, ikā, am*, turning to the right, turned towards the south; (*ākī*), f., N. of a plant or shrub (= *eristē-kālī*); a line of bees. = *Dakṣhiṇā-vah, -vāf*, Ved. 'being borne to the right or to the south of the (Āhavanīya) fire,' epithet of the sacrificial lade. = *Dakṣhiṇāvṛiti* (*ḥa-āv°*), *t, t, t*, Ved. turned towards the right, going round on the right. = *Dakṣhiṇāśā* (*ḥa-āśā*), f. the southern quarter, the south. = *Dakṣhiṇāśā-pati, is, m.* 'the lord of the south,' epithet of Yama. = *Dakṣhiṇāśā-rati, is, m.* (? *rati* for *pati*), an epithet of Agastya. = *Dakṣhiṇāśad*, see *dakṣhiṇaśad*. = *Dakṣhiṇetara* (*ḥa-it°*), different from the right, other than the right, the left. = *Dakṣhiṇerman* (*ḥa-irman* = 2. *irma*), *ā, ā, a*, wounded on the right side or right fore leg (as a deer). (In any other sense this compound takes the form *dakṣhiṇerma, as, ā, am*, e.g. *dakṣhiṇerman śakāṭam*, a cart broken on the right side.) = *Dakṣhiṇottara* (*ḥa-ut°*), *as, ā, am*, situated on the right and left, lying to the south and north, turned to the south and north. = *Dakṣhiṇottara-rīta*, the meridian line. = *Dakṣhiṇottarin* (*ḥa-ut°*), *ī, iṇī, ī*, Ved. being above on the right side, overhanging on the right side.

*Dakṣhiṇā, dakṣhiṇena, dakṣhiṇe*. See col. 1, under *dakṣhiṇa*.

*Dakṣhiṇāhi*, ind. far on the right, far in the south (with abl.).

*Dakṣhiṇit, t*, ind., Ved. on the right hand, to the right; [cf. *pra-dakṣhiṇit*.]

*Dakṣhiṇī-kṛi*, d. 5. P. A. *-karoti, -kuruṭe, -kartum*, to place on the right hand, to turn the right side towards any one (acc.), to walk round a person with the right side turned towards him (as a mark of respect). = *Dakṣhiṇī-kṛitya*, ind. having walked round in the above manner.

*Dakṣhiṇīya, as, ā, am*, worthy of the sacrificial fee, meriting a reward, fit for a sacrificial donation, worthy to be honoured with presents; [cf. *ā-dakṣhiṇīya* and *dakṣhiṇya*.]

*Dakṣhiṇya, as, ā, am*, Ved. = *dakṣhiṇīya*, meriting a sacrificial reward &c.; [cf. *dākṣhiṇya*.]

दक्षि *dakṣhi* or *dakṣhim* (fr. 1. *dah*), Ved. burning, blazing; (according to Sāy. = *dakṣhi*), thou burnest. (In Ṛig-veda I. 141, 8, *dakṣhi* = *dahati*.)

दक्षिण *dakṣhiṇa*. See col. 1.

दग्गील *dagārgala, am*, n. (fr. *da* = *uda* + 2. *ga* + *argala*), examining the soil in searching for wells or rules for doing so.

**दग्गु** *daggu*, *us*, *m.*, *N.* of a man; [cf. *dāga-vyāyāni*.]

**दग्गु** *dagdha*, *as*, *ā*, *am* (fr. rt. 1. *dah*), burnt, scorched, consumed by fire; (metaphorically) tormented, tortured, pained, consumed by grief, distressed; burnt by the fire of the gastric juice (as the stomach; cf. *jaṭharāgnī*), famished; dry; tasteless, insipid; inauspicious; cunning (= *vi-dagdha*); (*ā*), f. the quarter where the sun remains overhead (?); a lunar day or Tīthi on which it is unlucky to do anything and religious sites are prohibited; a species of plant, = *dagdhikā*, *dagdha-ruhā*; (*am*), n. burning, cauterizing (e. g. *agnt-dagdha*, actual cautery; *kshāra-dagdha*, potential cautery, in surgery; *vrag-dagdha*, cauterizing of the skin); a species of fragrant grass, = *rohisha*. — *Dagdha-kāka*, *as*, *m.*, 'a black or inauspicious crow,' a raven, or perhaps the carrion crow. — *Dagdha-tīthi*, *N.* of a chapter of the Purāna-sarva-sva. — *Dagdha-mandira-sāra*, *as*, *ā*, *am*, one who has burned the best of mansions. — *Dagdha-maraṇa*, *as*, *m.*, *N.* of an author. — *Dagdha-yoni*, *is*, *is*, *i*, having its source or origin destroyed. — *Dagdha-ratha*, *as*, *m.* = *Ātra-ratha*, *N.* of the chief of the Gandharvas. — *Dagdha-ruha*, *as*, *m.*, 'growing in ashes,' *N.* of a tree, = *tilaka*; (*ā*), f., *N.* of a plant, = *dagdhā*, *dagdhikā*, *bhasma-rohā*, &c. = *Dagdha-varnaka*, 'black-coloured (?); a species of grass, = *dagdha*, *rohisha*. — *Dagdhākskara* (°*dha-ak*'), *N.* of certain letters regarded as inauspicious in poems. — *Dagdheshābhā* (°*dha-ish*'), f. a burnt or vitified brick. — *Dagdhodara* (°*dha-ud*'), *as*, *ā*, *am*, 'having a burnt or starving stomach,' starving; (*am*), n. 'a burnt stomach,' i. e. an empty or craving stomach.

*Dagdhavya*, *as*, *ā*, *am*, to be burnt or consumed by fire, inflammable.

*Dagdhikā*, f. scorched rice; *N.* of a plant, = *dagdhā*.

*Dagdhri*, *dhā*, *dhri*, *dhri*, a burner, consuming by fire, one who burns, a consumer.

*Dagdhvā*, ind. having burnt, having consumed.

**दग्** *dagh*, cl. 4. P. *daghyati*, &c., Ved. to move, go, flow, reach, attain; to go away; (with *pasā* or *pasāt*) to lag behind, fall short of [cf. *a-pasā-daghan*]; cl. 5. P. *daghnōti*, &c., to hurt, kill, to go, to leap, to protect; [cf. rt. *daggh* below; cf. also Gr. *ταχός*, *δέχομαι*; Goth. *tekan*, 'to take'; Angl. Sax. *taengan*, 'to hasten'; Lat. *tango*.]

*Daghna*, *as*, *i*, *am* (at the end of a comp.; regarded by native grammarians as an affix), reaching to, as high as; [cf. *ā-daghna*, *upastha-daghna*, *ūru-daghna*, *jānu-daghna*, &c.].

*Daghvan* in *apāsā-daghevan*, q. v.

**दग्गु** *dankshnu*, *us*, *us*, *u* (fr. rt. 2. *dans*), Ved. biting, mordacious.

**दग्गु** *daggh*, cl. 1. P. *dagghati*, &c., to quit, abandon; to cherish, protect; [cf. rt. *dagh* above.]

**दग्गु** *dat-ṭhāda*. See under *dat*, p. 399.

**दग्गु** *daṅḡ*, cl. 10. P. *daṅḡayati*, *-yitum*, to punish, &c. (rather to be regarded as a nom. fr. *daṅḡa* below).

*Daṅḡa*, *as*, *am*, *m.* (fr. rt. 1. *dam*, but connected with the preceding; the neut. is rare), a stick, staff, rod, pole, cudgel, mace, club or club-shaped weapon; a sceptre; a blow with a stick, &c.; the staff given to a twice-born man at initiation or at investiture with the sacred thread, (this staff was of different lengths, the longest belonging to the Brāhmins, see Manu II. 45-47); the penis; the trunk of an elephant; an arm or leg (generally in comp. with a word signifying 'arm,' &c.; see *dar-daṅḡa*, *bāhu-daṅḡa*); a stalk, the stem of a tree [cf. *ud-d* and *khara-d*]; the handle of anything (as of a ladle, sauce-pan, fly-flap, parasol, &c.), the staff or pole of a banner or of a tent; the beam of a plough; the oar of a boat; the

cross-bar or bridge of a late or other stringed instrument which holds the strings; a churning-stick (said to be neut. only, cf. *daṅḡāhata*); a pole as a measure of length, = 4 Hastas, = 96 finger-breadths; a particular measure of time, = 60 Vi-kalās, = 360 breaths, = 1/15 part of the day and night, = 24 minutes [cf. *nāḍikā*]; the stick with which an instrument is played; a particular appearance in the sky similar to a staff or rod; a particular planet, = *graha-bhedā*; a particular constellation; a form of military array, a long line or column of troops [cf. *daṅḡa-vyūha*]; an uninterrupted row or series, a line [cf. *daṅḡa-pāta* and *daṅḡaka*]; a staff or sceptre as a symbol of power and sovereignty; application of power or physical force (e. g. *rājā nṛtyam udṛyāta-daṅḡaḥ syāt*, a king should always hold his sceptre erect, i. e. prepared to use his power; *daṅḡodyama*, raising the sceptre, exertion of power; *nyasta-daṅḡa*, laying aside the sceptre, resigning power); assault, attack, violence, (in this sense *daṅḡa* is one of the four Upāyas; *sāman*, 'negotiation,' *dāna*, 'bribery,' and *bhedā*, 'sowing dissension,' constituting the other three, see *upāya*); power over, control, restraint (e. g. *mano-d*, *vāg-d*, *kāya-d*, restraint of thoughts, words, and bodily actions, see Manu XII. 10; cf. *tri-daṅḡin*); power or physical force embodied, an army (e. g. *koṣha-daṅḡau*, du. treasure and army); the rod as a symbol of judicial authority and punishment; punishment in general; corporal chastisement; fine, mulct, amercement; imprisonment; capital punishment, putting to death; reprimand; (Punishment personified is a son of Dharma and Kriyā; sometimes = Yama or = Siva); standing upright or erect; *N.* of one of the attendants of the sun; *N.* of a man; *N.* of a prince slain by Arjuna (brother of Daṅḡa-dhara and identified with the Asura Krodhahantī); *N.* of a son of Ikshvāku; (according to lexicographers *daṅḡa* also means) pride; a horse, a corner, an angle (?); (*ā*), f. Hedyсарum Lagopodioides, = *nāga-bala*; [cf. *carma-d*, *jāla-d*, &c.]. — *Daṅḡa-kandaka*, *as*, *m.* a species of bulbous plant, = *dharanī-kanda*. — *Daṅḡa-kartri*, *tā*, *m.* a punisher, chastiser. — *Daṅḡa-karman*, *a*, *n.* 'application of the rod,' infliction of punishment, chastisement. — *Daṅḡa-kala*, a kind of metre. — *Daṅḡa-kāka*, *as*, *m.* a raven; (perhaps for *dagdha-kāka*, q. v.). — *Daṅḡa-kāshika*, *am*, *n.* a wooden staff or pole. — *Daṅḡa-kuśa*, *ās*, *m.* pl. a various reading for the next. — *Daṅḡa-kūla*, *ās*, *m.* pl., *N.* of a people. — *Daṅḡa-keṭu*, *us*, *m.*, *N.* of a man. — *Daṅḡa-gauri*, *f.*, *N.* of an Apsara. — *Daṅḡa-grahana*, *am*, *n.* assumption of the (pilgrim's) staff, becoming a mendicant or ascetic. — *Daṅḡa-grāha*, *as*, *m.* a staff-bearer, (probably) *N.* of a man. — *Daṅḡa-ghna*, *as*, *i*, *am*, striking with a stick, one who commits an assault. — *Daṅḡa-ṭakra*, *as*, *m.* 'the discus of punishment,' *N.* of a mythical weapon; a division of an army; [cf. *daṅḡānikā*]. — *Daṅḡa-ṭhadana*, *am*, *n.* a room in which utensils of various kinds are kept. — *Daṅḡa-jita*, *as*, *ā*, *am*, subdued by punishment. — *Daṅḡa-dhakkā*, *f.* a sort of kettle-drum, upon which the hours are struck. — *Daṅḡa-tāmri*, *f.* = *tāmri*, p. 370, col. 1. — *Daṅḡa-tva*, *am*, *n.* the state of a staff, stick, &c. — *Daṅḡa-dāsa*, *as*, *m.* 'a slave from a fine not paid,' i. e. one who has become a slave from non-payment of a debt. — *Daṅḡa-ḍeva-kula*, *am*, *n.* 'temple of punishment,' a court of justice. — *Daṅḡa-dhara*, *as*, *ā*, *am*, a staff-bearer, having or carrying a staff or sceptre, having oars (as a ship); exercising judicial power, chastising, punishing, having authority to punish; (*as*), *m.* a king; a magistrate, judge, the supreme judge; a *N.* of Yama; a mendicant carrying a staff; a potter. — *Daṅḡadharaḍhipa* (°*ra-adh*'), *as*, *m.* 'the prince of sceptre-bearers,' a plenipotentiary, a king. — *Daṅḡa-dhāra*, *as*, *ā*, *am*, bearing the sceptre, exercising judicial power; (*as*), *m.* a king; a judge; an epithet of Yama; *N.* of a prince slain by Arjuna (brother of Daṅḡa and identified with the Asura Krodhā-varhana, enumerated among the sons of Dhṛita-rāshtra in Mahābh. I. 2738); (*ās*), *m.*

*N.* of a barbarous people. — *Daṅḡa-dhāraṇa*, *am*, *n.* the carrying a staff (as by the Brahma-ḥārin); following the order of a mendicant; chastising, punishment. — *Daṅḡa-dhārin*, *i*, *īnī*, *i*, carrying the rod, chastening, punishing. — *Daṅḡa-dhrish*, *k*, *k*, *k*, carrying the staff or rod, exercising authority. — *Daṅḡa-nāyaka*, *as*, *m.* 'one who applies the rod,' a judge, magistrate, a head police-officer; a leader of a column, leader of an army, general, commander-in-chief; *N.* of one of the attendants of the sun. — *Daṅḡanāyaka-purusha*, *as*, *m.* a policeman, police-officer, constable, beadle. — *Daṅḡa-nīpātana*, *am*, *n.* applying the rod, chastising, punishing; [cf. *daṅḡa-pātana*]. — *Daṅḡa-nīti*, *is*, f. application of the rod, administration of justice, judicature, the doctrine of the right administration of justice; the rule of inflicting punishment, the system of civil and military administration taught by Cāpakya and others, polity, ethics, system of morals; an epithet of Durgā. — *Daṅḡanīti-mat*, *ān*, *atī*, *at*, familiar with the administration of justice. — *Daṅḡa-netri*, *tā*, *m.* 'one who applies the rod,' a punisher, an inflicter of punishment, a judge; *adhī-daṅḡanetri*, the supreme chastiser, i. e. Yama. — *Daṅḡanetri-tea*, *am*, *n.* the office of a judge, administration of justice. — *Daṅḡa-pa*, *as*, *m.*, *N.* of a man. — *Daṅḡa-pakshaka*, *as*, *m.* a particular gesture or motion of the hands. — *Daṅḡa-pāṅśula* (?), *as*, *m.* a porter, a warder or door-keeper. — *Daṅḡa-pāni*, *is*, *is*, *i*, staff-handed, bearing a staff or rod; (*tā*), *m.* an epithet of Yama; *N.* of a leader of two of the troops of the god Siva in Kāśī (identified with the Yaksha Hari-keśa); *N.* of the father of Go-pā, the wife of Śākya-muni; *N.* of a prince, grandfather of Kshemaka; [cf. *khaṅḡa-pāni*]. — *Daṅḡa-pāni-vara-pradāna*, *am*, *n.*, *N.* of the forty-fourth chapter of the Jñāna-khaṅḡa or second part of the Skanda-Purāna. — *Daṅḡa-pāta*, *as*, *m.* 'the falling of the stick' [cf. *daṅḡa-pātā*]; dropping one line in a manuscript. — *Daṅḡa-pātana*, *am*, *n.* applying the rod, punishing, punishment; [cf. *daṅḡa-nīpātana*]. — *Daṅḡa-pātin*, *i*, *ini*, *i*, 'letting fall the stick or rod,' punishing, chastising, fining, mulcting. — *Daṅḡa-pārushya*, *am*, *n.* 'stick-assault,' actual violence, assault and battery (as a title of jurisprudence); cruel or harsh infliction of punishment, (one of the seven vices of kings and rulers). — *Daṅḡa-pāla* or *daṅḡa-pālaka*, *as*, *m.* 'superintendent of punishment or of the administration of justice,' a head magistrate or judge; a door-keeper, a porter; a kind of fish (= *ardha-saphara*, *śakula*; commonly *dāṅḡikā*). — *Daṅḡapāla-tā*, *f.* the administration of justice. — *Daṅḡa-pāsaka* or *daṅḡa-pāsika*, *as*, *m.* 'holding the fetters or noose of punishment,' a head police-officer, policeman; a hangman, an executioner. — *Daṅḡa-pāsika* (?), = *paurika*, q. v. — *Daṅḡa-pingalaka*, *ās*, *m.*, *N.* of a people to the north of Madhya-deśa. — *Daṅḡa-poṇa*, *am*, *n.* (*poṇa* = *parvana*), a strainer or filtering machine with a handle. — *Daṅḡa-praṇayana*, *am*, *n.* 'infliction of punishment,' *N.* of a chapter of the Purāna-sarva-sva by Halāyudha. — *Daṅḡa-praṇāma*, *as*, *m.* a stiff bow, bowing without bending the body like a stick. — *Daṅḡa-badhā*, *as*, *m.* 'death by punishment,' capital punishment. — *Daṅḡa-bā-ladhī*, *is*, *m.* an elephant ('having a tail like a stick'). — *Daṅḡa-bāhu*, *us*, *us*, *u*, 'stick-armed,' carrying a stick or staff; (*us*), *m.*, *N.* of one of the attendants of Skanda. — *Daṅḡa-bharṇa*, *as*, *m.* 'omission of punishment,' non-execution of a sentence, reprieve, escape. — *Daṅḡa-bhaya*, *am*, *n.* fear of the rod. — *Daṅḡa-bhūti*, *is*, f. dread of punishment. — *Daṅḡa-bhṛit*, *t*, *t*, *t*, carrying a staff or stick; (*t*), *m.* a potter. — *Daṅḡa-mānava* or *daṅḡa-mānava*, *as*, *m.* 'a staff-man,' a staff-bearer, an ascetic, one who bears a staff; a chief or leader. — *Daṅḡa-mātanga*, Tabernemontana Coronaria (= *piṅḡa-tagara*). — *Daṅḡa-mukha*, *as*, *m.* the leader of an army, a general, a commander-in-chief; [cf. *daṅḡa-nāyaka*]. — *Daṅḡa-yātrā*, *f.* a solemn or festive procession, moving in state or with

attendants, especially a bridal procession; warlike expedition, subjection or conquest of a region or quarter (= *dig-vijaya*). — *Daṇḍa-yāma*, *as*, m. a day; an epithet of Yama; of Agastya; (also written *daṇḍā-yāma*). — *Daṇḍa-yoga*, *as*, m. infliction of punishment. — *Daṇḍa-leśa*, *am*, n. a small fine. — 1. *Daṇḍa-vaṭ*, *ān*, *atī*, *at*, having a stick, carrying a staff; furnished with a handle; having a large army. — 2. *Daṇḍa-vaṭ*, *ind.* like a stick, erect or upright as a stick; prostrate, falling or lying prostrate; *daṇḍa-vaṭ praṇāmya*, bowing like a stick; [cf. *daṇḍa-praṇāma*]. — *Daṇḍa-vādīn*, *ī*, *inī*, *t*, uttering a reprimand, rebuking, censuring, threatening with punishment or castigation; (*ī*), m. a door-keeper, warder; [cf. *daṇḍa-vāsīn*]. — *Daṇḍa-vārکشا*, *am*, n. a particular posture, a mode of sitting. — *Daṇḍa-vāsika*, *as*, m. a door-keeper. — *Daṇḍa-vāsīn*, *ī*, m. a door-keeper, warder, chamberlain; the magistrate or head of a village. — *Daṇḍa-vāhin*, *ī*, m. a police-officer. — *Daṇḍa-vikalpa*, *as*, m. 'alternative of punishment,' discretionary punishment or fine. — *Daṇḍa-vīdhi*, *is*, m. criminal law; rule or mode of punishment. — *Daṇḍa-viśeṣa*, *as*, m. kind or degree of punishment. — *Daṇḍa-viśhkambha*, *as*, m. a post or a stake to which is fastened the string that works the churning-stick. — *Daṇḍa-vīrya*, *as*, m., N. of a prince. — *Daṇḍa-vrīkshaka*, *as*, m. the plant *Tithymalus Antiquorum* (= *snuhi*). — *Daṇḍa-vyūha*, *as*, m. drawing up or arraying an army in long lines or columns. — *Daṇḍa-vrata-dhara*, *as*, *ā*, *am*, exercising judicial power, decreeing punishment, punishing. — *Daṇḍa-sarman*, *ā*, m., N. of a prince; (also read *datta-sarman*). — *Daṇḍa-sāstra*, *am*, n. the criminal law. — *Daṇḍa-sankhyā*, *f*, N. of a chapter of the Purāṇa-sarva-sva. — *Daṇḍa-sena*, *as*, m., N. of a prince, son of Vishvak-sena. — *Daṇḍa-hasta*, *as*, m. 'staff-handed,' a 'staff-bearer'; epithet of the god of death; a door-keeper, warder; (*as*, *ā* or *ī*), m. f. the plant *Tabernaemontana Coronaria*; (*am*), n. the flower of this plant. — *Daṇḍākhyā* (*ḍa-ākh*), *as*, *ā*, *am*, called after a staff; having the name *Daṇḍa*; (*am*), n., N. of a place of pilgrimage; a hall with two wings, one of which faces towards the north, the other towards the east. — *Daṇḍāghāta* (*ḍa-āgh*), *as*, m. a blow with a stick or staff. — *Daṇḍājīna* (*ḍa-āj*), *am*, n. 'staff and skin' (as mere outer signs of devotion); hypocrisy, deceit, fraud, cheating, roguery; [cf. *dāṇḍājīnika*]. — *Daṇḍājñā* (*ḍa-āj*), *f*, judicial sentence. — *Daṇḍā-daṇḍī*, *ind.* 'stick against stick' in fighting, single-stick, cudgelling, fighting with sticks and staves. — *Daṇḍādhipa*, *as*, or *daṇḍādhipatī* (*ḍa-adh*), *is*, m. a superior judge, supreme magistrate. — *Daṇḍānīka* (*ḍa-an*), *am*, n. a division of an army, a detachment; [cf. *daṇḍa-śakra*]. — *Daṇḍā-patānaka* (*ḍa-ap*), *as*, m. tetanus, lock-jaw, spasm. — *Daṇḍāmītrā* (*ḍa-am*), *f*, N. of a place; [cf. *dattāmītra* or *dattāmītrā*]. — *Daṇḍā-yāma* = *daṇḍa-yāma*. — *Daṇḍārtha* (*ḍa-ār*), N. of a sacred bathing-place. — *Daṇḍārtha* (*ḍa-ār*), *as*, *ā*, *am*, deserving punishment. — *Daṇḍālasikā* (*ḍa-al*), *f*, the cholera. — *Daṇḍāśrama* (*ḍa-ās*), *as*, m. the order of the staff, condition of a pilgrim. — *Daṇḍāśramīn* (*ḍa-ās*), *ī*, m. assuming the pilgrim's staff, a devotee. — *Daṇḍāsana* (*ḍa-as* or *-ās*), *am*, n. a sort of arrow. — *Daṇḍāstra* (*ḍa-as*), *am*, n. the stick-weapon or 'the weapon of punishment,' N. of a fabulous weapon. — *Daṇḍāhata* (*ḍa-āh*), *am*, m. 'struck with the churning-stick,' buttermilk. — *Daṇḍōtpalā* (*ḍa-ut*), *am*, n. a species of plant (commonly *Dānipolā* and *Dānakūmi*) with yellow, red, and white flowers; (according to some, the one with white flowers is called *Daṇḍōtpalā*).

*Rāma-āndra* was a forest and celebrated as a place of pilgrimage; (*ās*), m. pl. the above district and its inhabitants; (*as*), m., N. of a prince who was son of Ikshvāku and connected with the *Daṇḍaka* district; N. of a man; (*ikā*), *f*, a stick, a staff; a row, line, series; a rope; a string of pearls; [cf. *yashṭī*]. — *Daṇḍakāraṇya* (*ka-ar*), *am*, n. the *Daṇḍaka* forest, see above; N. of a part of the *Skanda-Purāṇa*. — *Daṇḍakāraṇya-prasthāna*, *am*, n., N. of a part of the *Abhirāma-maui-nāṭaka*. — *Daṇḍakālasaka* (*ka-al*), *as*, m., N. of a man.

*Daṇḍana*, *as*, m., Ved. a cane?; (*am*), n. beating, punishing, chastising, inflicting punishment (e. g. *adharmā-daṇḍana*, unjust punishment).

*Daṇḍāniya*, *as*, *ā*, *am*, punishable, to be chastised, deserving punishment, liable to a fine.

*Daṇḍāya*, nom. P. *daṇḍayati*, *ṛitum*, to punish, chastise, to fine, amerce (with acc. of the person and of the punishment inflicted).

*Daṇḍāya*, nom. A. *daṇḍāyate*, &c., (common in Bengālī for) to stand erect.

*Daṇḍāyamāna*, *as*, *ā*, *am*, (common in Bengālī for) standing erect.

*Daṇḍīka*, *as*, *ā*, *am*, carrying a stick, punishing, one who chastises; (*as*), m. a staff-bearer, mace-bearer [cf. *dāṇḍīka*]; a fish, *Cyprinus Dankena*, commonly called *Dānikaṇā Māca*; (*ā*), *f*, see *daṇḍaka*.

*Daṇḍita*, *as*, *ā*, *am*, punished, chastised, amerced, sentenced, mulcted, fined.

*Daṇḍīn*, *ī*, *inī*, *i*, having or bearing a staff or stick [cf. *tri-daṇḍīn*]; (*ī*), m. a Brāhman of the fourth order or in the fourth stage of his life; a religious mendicant or Bhikshu carrying a staff; N. of a particular order of mendicants deriving their origin from *San-karācārya*; a *Jaina* ascetic; a door-keeper, warder, porter; an oarsman, boatman; a N. of *Yama*; of *Mañju-śrī*; of a son of *Dhṛita-rāshṭra*; of the author of the *Kāvya-darśa*; of a species of the plant; [cf. *damanaka*]. — *Daṇḍī-mat*, *ān*, *atī*, *at*, possessing staff-bearers, having club-bearers. — *Daṇḍī-muṇḍa*, *as*, m. 'carrying a staff and having the head shaved,' epithet of *Siva*. — *Daṇḍīmuṇḍīsvara* (?) for *daṇḍīmuṇḍīsvara*, a form of *Siva*; N. of a *Muni*.

*Daṇḍīman*, *ā*, m. (abstract noun fr. *daṇḍa*), the state or condition of a staff, rod, &c.

*Daṇḍīya*, *as*, *ā*, *am*, to be punished, punishable, deserving punishment, to be fined (with acc. of the punishment inflicted, or in comp., e. g. *sarva-sva-daṇḍīya*, to be fined in all one's property).

दण्डरी *daṇḍarī*, *f*. = *daṅgarī*, a species of cucumber.

दण्डार *daṇḍāra*, *as*, m. a carriage, vehicle; a raft, boat; a potter's wheel; a bow or any other instrument for shooting arrows or darts; an elephant in rut, a furious or intoxicated elephant.

दत्त *dat* (perhaps fr. *rt. ad*, to eat, the initial being dropped, as in *khādana*, a tooth, fr. *rt. khād* and *phayōves* fr. *phay*; or according to others fr. *rt. 3. dā*, to cut), optionally substituted for *danta*, a tooth, in the acc. pl. and remaining weak and middle cases (Pāṇ. VI. 1, 63; *Vopa-deva* III. 39); the form *dat* occurs frequently at the end of compounds, the nom. case ending in *an* as in pres. participles; [cf. *ubhaya-to-dat*, *su-dat*, *a-dat*, &c.]. — *Daṭ-śhada*, *as*, m. 'the covering of the teeth,' the lip, (chiefly in comp., see *dashṭa-daṭśhada*); [cf. *danta-śhada*]. — *Dat-vaṭ*, *ān*, *atī*, *at*, Ved. furnished with teeth, biting; *dat-vaṭī rajjuh*, 'a rope with teeth,' = a serpent or snake.

*Datka* in *adatka*, *q. v.*

दत्त I. *datta*, *as*, *ā*, *am* (fr. *rt. I. dā*, to give; cf. I. *dad*), given, granted, presented, made over, assigned; placed, extended, stretched forth; (*as*), m. a given son, i. e. a son given away by his natural parents to persons engaging to adopt him [cf. *dattaka* and *dattīmā*]; a common N. or title of a man of

the *Vaiśya* or third tribe, (generally in comp. with a preceding word, e. g. *vasu-datta*, *deva-datta*, &c., but *datta* sometimes stands alone, at present the title is common to the *Kāyastha* or writer class); N. of a man, brother of *Dur-vāsa*; of a son of *Atri*, = *dattātreya*; (with *Jainas*) N. of a son of *Agnisīha* and the seventh black *Vāsu-deva*; of a son of *Rājādhideya Sūra*; one of the seven sages in the second *Manv-antara*; (*ā*), *f*, N. of several women; (*am*), n. a gift, a donation. — *Datta-ūrtha-kṛit*, *t*, m., N. of the eighth *Arhat* of the past *Ut-sarpiṇi*. — *Datta-nṛityopahāra* (*ḍa-up*), *as*, *ā*, *am*, complimented with a dance. — *Datta-prāna*, *as*, *ā*, *am*, one who has given up or sacrificed life. — *Datta-bhujanga-stotra*, *am*, n. and *datta-mahiman*, *ā*, m., N. of two works of *San-karācārya*. — *Datta-mārga*, *as*, *ā*, *am*, given way to, having the road ceded. — *Datta-vaṭ*, *ān*, *atī*, *at*, one who has given. — *Datta-vara*, *as*, *ā*, *am*, allowed to choose a boon; granted as a boon. — *Datta-śatru*, *us*, or *datta-śarman*, *ā*, m., N. of a son of *Rājādhideya Sūra*. — *Datta-sūka*, *f*, a bride for whom a sum of money or dowry has been paid. — *Datta-hasta*, *as*, *ā*, *am*, having a hand given for support, supported. — *Dattātman* (*ḍa-āt*), *ā*, *ā*, *am*, one who has given himself, self-given; (with *putra*) an orphan or a son deserted by his parents who gives himself to persons disposed to adopt him as their child; (*ā*), m., N. of one of the *Viśve Devās*. — *Dattātreya* (*ḍa-āt*), *as*, m., N. of a sage, son of *Atri* and *Anasūyā*, who favoured *Arjuna Kārtavyīra*, (see *Mahā-bh. Śānti-parva* 1751; according to one legend, *Atri* performed a very severe penance by which the three gods *Brahmā*, *Vishṇu*, and *Siva* were propitiated and became in portions of themselves severally his sons *Soma*, *Datta*, and *Dur-vāsa*); N. of an author mentioned in the *Ānanda-lahari* or *Saundarya-lahari* by *San-kara*. — *Dattātreyaśhottara-śata-nāma-stotra*, *am*, n., N. of a chapter of the *Brahmaṇḍa-Purāṇa*. — *Dattātreya*, *am*, n. the story of *Dattātreya*. — *Dattādatta* (*ḍa-ad*), *as*, *ā*, *am*, given and received. — *Dattādāra* (*ḍa-ad*), *as*, *ā*, *am*, showing respect, respectful; treated with respect. — *Dattānapakarman* (*ḍa-an*), *a*, n. non-remission of gifts. — *Dattāpahṛita* (*ḍa-ap*), *as*, *ā*, *am*, given and taken again. — *Dattāpradānika* (*ḍa-a-pr*), *as*, *ā*, *am*, relating to the non-delivery of a gift; (*am*), n. non-delivery or resumption of gifts, one of the eighteen titles of law. — *Dattāmītra* (*ḍa-am*), *as*, m., N. of a prince of the *Sauviras*; (*as*, *ā*), m. f., N. of a district; [cf. *daṇḍāmītrā*]. — *Dattāvadhāna* (*ḍa-av*), *as*, *ā*, *am*, attentive. — *Dattāsana* (*ḍa-ās*), *as*, *ā*, *am*, having a seat given, requested to sit. — *Dattairāṇḍa-pallāka* (*ḍa-er*), N. of a district in the *Dekhan*. — *Dattopaniśad* (*ḍa-up*), *t*, *f*, N. of an *Upaniśad*; (also written *śrīmad-dattopaniśad*, *q. v.*)

*Dattaka*, *as*, m. (scil. *putra*), a son given away by his natural parents to persons engaging to adopt him; one of the twelve heirs acknowledged by the old *Hindū* law; N. of the father of *Māgha*; N. of the author of the *Vaiśikādhikāraṇa*; a familiar diminutive of the names of persons ending with *datta*. — *Dattaka-candrīkā* and *dattaka-mīmāṃsā*, *f*, N. of two legal works.

*Dattī*, *is*, *f*, a gift, donation, offering.

*Dattika*, *dattīya*, and *dattīla*, *as*, m. familiar diminutives of the names of persons ending in *datta*.

*Datteya*, *as*, m., N. of *Indra*.

दत्त 2. *datta*, *as*, *ā*, *am* (fr. 5. *dā*), preserved, guarded, protected.

दत्तोलि *dattoli*, *is*, m., N. of a son of *Pulastya*, one of the seven sages in the second *Manv-antara*.

दत्त *datra*. See below under *rt. I. dad*.

दद I. *dad*, a reduplicated form substituted for *rt. I. dā*, to give, before certain affixes and

terminations (Pāp. VI. 4, 126; VII. 4, 46; VIII. 2, 38), and by some grammarians given as a separate rt.: cl. I. A. *dadate*, &c., to give, (see rt. 1. *dā*.)

*Datra*, *am*, n. (perhaps more correctly *datra*), Ved. gift, donation; [cf. *a-datrayā* and *go-datra*.] — *Datra-vat*, *ān*, *atī*, *at*, Ved. rich in gifts, giving abundantly.

*Datrima*, *as*, *ā*, *am*, received by gift, produced or effected by gifts; (*as*), m. a slave or a son received by gift; (see Manu VIII. 415; IX. 141.)

2. *dād*, giving, in *āyur-dād*.

*Dada*, *as*, *ā*, *am*, giving; [cf. *abhayan-dada*.]

*Dadat*, *at*, *atī*, *at* (pres. part. of rt. 1. *dā*), giving, presenting.

*Dādana*, *am*, n. gift, giving, donation.

*Dadi*, *is*, *i*, *ī*, Ved. giving, bestowing, distributing (with acc.); [cf. Pāp. II. 3, 69.]

*Dadīrī*, *tā*, *trī*, *trī*, Ved. a giver, giving; (according to others) a preserver, preserving; a possessor; [cf. 5. *dā*.]

*Dadivas*, *vān*, *dushi*, *vas*, who or what has given.

ददद् *dadada*, an onomatopoeic word for the roaring of thunder.

ददरि *dadari*, N. of a river. — *Dadari-saragama*, N. of a place mentioned in the *Rasikaramāṅga* by *Raghu-nātha*.

ददाश्वस *dadāśvas*, *vān*, *ushī*, *vas* (perf. part. fr. rt. 1. *dās*), worshipping, serving the gods, giving, having given or bestowed.

ददुक्ष्य *dadrikshenya*, *as*, *ā*, *am* (fr. rt. 1. *dris*), Ved. worth seeing, worthy to be seen, (Pāp. III. 4, 14; according to some *didrikshenya*, q. v., is the only correct form.)

*Dadrīśāna-patī*, *is*, m., Ved. having the track of the wheels visible; epithet of *Agni*; (*Sāy*.) having a thunderbolt or weapon visible.

*Dadrīśīras* or *dadrīśvas*, *vān*, *ushī*, *vas*, having seen, having looked at.

ददृत् *dadrit*, *t*, *t*, *t* (reduplicated form fr. rt. *drī*), tearing, splitting, bursting out.

*Dadru*, *us*, or *ū*, *ūs*, m. f. [cf. *dardru*], a cutaneous eruption or rash, herpes; a kind of leprosy, (or according to others) a ringworm; a tortoise. — *Dadru-ghna* or *dadrū-ghna*, *as*, *ī*, *am*, destroying or removing cutaneous eruptions; (*as*), m. ringworm-shrub, *Cassia Tora* or *Alata*; *Psoralea Corylifolia*, (commonly *Hākuć*), the seeds are used as a remedy for cutaneous diseases.)

*Dadruka*, *as*, m. cutaneous eruption or scab, leprosy.

*Dadrūna* or *dadrūna*, *as*, *ā*, *am*, or *dadrū-rogin*, *i*, *inī*, *i*, herpetic, afflicted with cutaneous diseases or ringworm; [cf. *dardru-rogin*.]

दध् *dadh* (reduplicated form substituted for rt. 1. *dhā* before certain affixes and terminations; also given as a distinct rt.), cl. I. A. *dadhate*, &c., to hold, possess, retain; to give, present, assign, make over; (see rt. 1. *dhā*.)

*Dadha*, *as*, *ā*, *am*, holding, having, possessing, giving; [cf. *flā-d°*.]

*Dadhat*, *at*, *atī*, *at* (pres. part. of rt. 1. *dhā*), having, holding, possessing.

*Dadhāna*, *as*, *ā*, *am* (pres. part.), having, holding, possessing.

1. *dadhī*, *is*, *i*, *ī*, Ved. presenting, giving; preserving, keeping (with acc.); holding, having, possessing, bearing; (*i*), n. a house, an abode.

दधन् *dadhan*, substituted for 2. *dadhī* below, in the weakest cases (e.g. inst. *dadhñā*, dat. *dadhne*, abl. gen. *dadhmas*, loc. *dadhni* or *dadhānā*). — *Dadhan-vat*, *ān*, *atī*, *at*, Ved. containing coagulated milk.

दधि 2. *dadhī*, *i*, n. (perhaps a reduplicated form fr. rt. *dhe*, to drink; cf. *dadhan* above), milk thickened or coagulated spontaneously by heat,

thick sour milk, commonly called *dadhī*, (it is a general article of food in high estimation among the Hindus, and regarded as a remedy or preventive of many disorders; it differs from curds in not having the whey separated from it); turpentine, the resin of the *Shorea Robusta*; [cf. Goth. *daddyān*, 'to suckle.')] — *Dadhī-karna*, *as*, m., N. of a Nāga; N. of a cat in the *Pañca-tantra*. — *Dadhī-kulyā*, f. a stream of coagulated milk. — *Dadhī-kūrīkā*, f. a mixture of boiled and coagulated milk; see *kūrīkā*.

— *Dadhī-kra*, *as*, m., N. of a man; [cf. the following.] — *Dadhī-krā*, *ās*, m., Ved., N. of a mythical being often mentioned in the *Veda*, and the actual subject of *Rig-veda* IV. 38, 39, 40; VII. 44; (he is described as a kind of divine horse, and probably, like *Tārksya*, is a personification of the morning Sun; sometimes he is considered as a creation of heaven and earth, sometimes of *Mitra-Varuṇa*, and is invoked in the morning, together with *Agni*, *Ushas*, and the *Asvins*; the N. is probably derived fr. 2. *dadhī* and rt. 1. *krī*, to scatter, in allusion to the rising sun spreading dew and hoar frost like milk, but *Mahī-dhara* and *Yāska* explain it as if fr. 1. *dadhī* and rt. 1. *kram*, i. e. one who bears his rider and advances, see *Nirukta* II. 27; in *Nigh.* I. 14, *dadhī-krā* is given as one of the synonyms of *asva*, a horse.) — *Dadhī-krāvan*, *ā*, m., Ved. = *dadhī-krā*. — *Dadhī-gharma*, *as*, m., Ved. a warm beverage made of inspissated milk. — *Dadhī-cāra*, *as*, m. the churning-stick. — *Dadhī-ja*, *as*, *ā*, *am*, produced from thickened or coagulated milk; (*am*), n. fresh butter. — *Dadhī-drapsa*, *as*, m., Ved. a drop or globule of thickened milk. — *Dadhī-dhenu*, *us*, f. a quantity of thickened milk representing or equivalent to a cow given as an offering to the priests at a sacrifice; N. of the 105th chapter of the *Vārāha-Purāṇa*. — *Dadhī-dhenu-vidhī*, *is*, m., N. of the 168th chapter of the second part of the *Bhaviṣya-Purāṇa*. — *Dadhī-nadī*, f., N. of a river. — *Dadhī-parṇa*, *as*, m., N. of a saint. — *Dadhī-pučāha*, *as*, m., N. of a jackal. — *Dadhī-pushpikā*, f. the plant *Clitoria Ternatea*, = *aparājītā*. — *Dadhī-pushpī*, f., N. of a plant, = *kolāśimbi*. — *Dadhī-pūraṇa*, *as*, m., N. of a Nāga. — *Dadhī-pūrva-mukha*, *as*, m. = *dadhī-mukha*, N. of a monkey, ('in whose name the word *mukha* is preceded by *dadhī*.)' — *Dadhī-phala*, *as*, m. the elephant or wood-apple, *Feronia Elephantum*, (the fruit having the acid taste of coagulated milk.) — *Dadhī-bhāṇḍa*, *am*, n. a vessel for holding coagulated milk, a pail. — *Dadhī-manda*, *as*, m. the liquid part of curdled milk, whey. — *Dadhī-maṇḍa* (*ḍa-uda*), *as*, m. the sea of whey. — *Dadhī-manthana*, *am*, n. the churning of coagulated milk. — *Dadhī-mukha*, *as*, m. a kind of serpent, N. of a Nāga; N. of a monkey, brother-in-law of *Su-grīva*; N. of a *Yaska*. — *Dadhī-mukha-śrāva*, *as*, m., N. of the fifty-seventh chapter of the *Sundara-kāṇḍa* of the *Rāmāyaṇa*. — *Dadhī-vaktra*, *as*, m., N. of a monkey, brother-in-law of *Su-grīva*. — *Dadhī-vat*, *ān*, *atī*, *at*, Ved. having coagulated milk, prepared with thick sour milk. — *Dadhī-varga*, *as*, m., N. of a chapter in the medical work called *Bhāva-prakāśa*. — *Dadhī-vāmana-prayoga*, *as*, m., N. of a chapter of the *Tantra-sāra*. — *Dadhīvāmana-mantra*, *ās*, m. pl., N. of a chapter of the *Tantra-sāra*. — *Dadhī-vārt*, *is*, *i*, *ī*, containing coagulated milk for water (as a sea). — *Dadhī-vāhana*, *as*, m., N. of a prince, son of *Anga* and father of *Divi-ratha*. — *Dadhī-vidarbha*, *ās*, m. pl., N. of a people; (various reading for *daśī-vidarbha*.) — *Dadhī-śoṇa*, *as*, m. a monkey. — *Dadhī-saktu*, *avas*, m. pl. barley-meal mixed with thickened milk. — *Dadhī-sambhava*, *as*, *ā*, *am*, prepared or produced from thickened milk. — *Dadhī-sara*, *as*, m. the skim of coagulated milk. — *Dadhī-sāra*, *as*, m. fresh butter. — *Dadhī-skanda*, *as*, m., N. of a Tirtha. — *Dadhī-sneha*, *as*, m. the oily skim of coagulated milk. — *Dadhī-sveda*, *as*, m. buttermilk. — *Dadhī-ānī*, *am*, m. (acc. *dadhyañām*, inst. *dadhīcā*, &c.), Ved., N.

of a *Rishi* or of a mythical being, called in *Rig-veda* I. 80, 16, and 117, 22, son of *Atharvan*; (the N. properly denotes 'sprinkling or bestowing thick milk' [cf. *ghṛitācī*]; and the legends concerning him were probably originally connected with those of *Dadhī-krā*; he is described as having the head of a horse given to him by the *Asvins*, with which he taught them the *Madhu-vidyā* and revealed to them where the *Soma* of *Tvaṣṭri* was concealed; according to *Rig-veda* I. 84, 13, *Indra* slew ninety times nine *Vṛitras* with his bones converted into a thunderbolt; a portion of the latter part of the *Yajur-veda* is ascribed to *Dadhī-ānī*, and he and his father are regarded as the first founders of sacrifice.) — *Dadhī-anna*, *am*, n. rice prepared with *dadhī*. — *Dadhī-ākara*, *as*, m. the sea of inspissated milk. — *Dadhī-āśīr*, *īr*, *īr*, *īr*, Ved. mixed with coagulated milk (as *Soma*). — *Dadhī-āhva* or *dadhī-āhvaya*, *as*, m. the resin of the *Pinus Longifolia*. — *Dadhī-uttara* or *dadhīuttaraka*, *am*, n. the skim of curdled milk, whey. — *Dadhī-uda*, *as*, *ā*, *am*, = *dadhī-vāri* above. — *Dadhī-odana*, *as*, m. boiled rice mixed with coagulated milk.

*Dadhīka* (at the end of adj. comp.) = *dadhī*.

*Dadhītha*, *as*, m. the wood-apple, *Feronia Elephantum*, the wood of which is not allowed to be used in sacrifices; [cf. *dadhī-phala*, *kapittha*, *dādītha*.] — *Dadhītha-rasa*, *as*, m. or *dadhīthā-khya* ('*thā-ākh*'), *as*, *am*, m. n. the resin of the above tree.

*Dadhīśhāyā*, *as*, m. clarified butter; [cf. *didhī-shāyā*.]

*Dadhīśya*, nom. P. *dadhīśyati*, &c., to wish for thick milk; [cf. *dadhīśya* and *dadhīśyasya* below.]

*Dadhīcā*, *as*, m. (a later and corrupt form of *dadhī-ānī*, col. 2), the N. of a *Rishi* or sage celebrated for having devoted himself to death that the gods might be armed with his bones, (his story is told in *Mahā-bh.* III. 8695; the gods being oppressed by the *Kālākeya Asuras*, solicited from the sage his bones, and with them *Tvaṣṭri* fabricated the thunderbolt with which *Indra* slew *Vṛitra* and routed the *Asuras*; the *Saras-vatī* receives his generative energy, from which springs *Saras-vatā*.) — *Dadhīcā-kshupa-sampvāda*, *as*, m., N. of the thirty-fifth chapter of the *Linga-Purāṇa*.

*Dadhīcī*, *is*, m. = *dadhīcā*. — *Dadhīcī-asthī*, n. *Dadhīcī*'s bones, the thunderbolt; the diamond, (the latter being regarded as similar in nature to the thunderbolt.)

*Dadhīya*, nom. P. *dadhīyati*, &c., to like sour curds.

*Dadhīśyasya*, nom. P. *dadhīśyati*, &c., to long for thick or coagulated milk; [cf. *dadhīśya* and *dadhīya*.]

*Dadhīyānī*, f., N. of a medicinal plant, = *su-darśana*.

दधृष् *dadhṛish*, *k*, *k*, *k*, m. f. n. (reduplicated form of rt. *dhṛish*), Ved. firm, strong, bold. — *Da-dhṛik*, ind. firmly, strongly, boldly; (according to some, this word is to be referred to rt. *dhṛinh*.)

*Dadhṛisha*, *as*, *ā*, *am*, Ved. courageous, bold, fighting bravely.

*Dadhṛishvānī*, *is*, *i*, *ī*, = *dadhṛisha*.

दध् *dadhna*, *as*, m. an epithet of *Yama*.

दध्यद् *dadhyañc*, &c. See bottom of col. 2.

दन् 1. *dan*, Ved., explained by *Sāyaṇa* as a participle fr. rt. 1. *dā* = *dadat* or *dātṛi*, giving, bestowing; modern scholars connect this word with *pati* and explain *patir-dam* as a transposition of *dam-pati*, q. v.

दन् 2. *dan*, considered by some as a Vedic root, from which they derive the *Desid. didānsate* (referred by *Pāp.* III. 1, 6, to rt. *dān*, q. v.) and other forms; the meaning is said to be straight, to straighten; to correct. (In *Rig-veda* I. 174, 2,

*danas* is said by Yāska to = *dāna-manasas*, liberal-minded, disposed to give, see Nirukta VI. 31; but according to Sāy., *danas* = *adamayas*, thou hast humbled, or by transposition of the letters *anas*.)

**दानयुस् danāyus, us, f., N.** of one of the daughters of Dakṣa, married to Kaśyapa; (*us*), m. (?), N. of the supposed father (?) of the Dānavas; [cf. *danu*.]

**दन्धीवंस danīdhvansa, an adj.** formed fr. Intens. of rt. *dhraṇs*.

**दनु danu, us, f., N.** of one of the daughters of Dakṣa, wife of Kaśyapa, and mother of the demons called Dānavas, the Titans of Hindū mythology; the number of these Dānavas is stated to be 40 in Mahā-bh. I. 252, but 100 &c. are reckoned in other places; (*us*), m., N. of a son of Śiṭ, also called Dānava; (he was originally very handsome, but having offended Indra, was changed by him into a deformed monster; see *Kabandha*.)—*Danu-ja, as*, or *danu-sambhava, as*, or *danu-sānu, us*, m. a son of Danu, a Dānava.—*Danuja-dvish, i*, or *danujāri* (*ja-ari*), *is*, m. an enemy of the Dānavas, a god, a deity.

*Danusha, as, m.* (?) a Rākshasa.

**दन्त danta, as, m.** (for etym. see *dat*, p. 399, col. 2), a tooth, tusk, fang; an elephant's tusk, ivory; the point of an arrow; the peak of a mountain, the side or ridge of a mountain; (3), f. a medicinal plant yielding a pungent oil, commonly Danti, Croton Polyandrum or Croton Tigium [cf. *danta-mūlikā* and *dantīni*]; at the end of an adj. comp. the fem. of *danta* may end in *ā* or *i*; [cf. *ibha-dantā, kuṣmala-dantī, krūra-dantī, &c.*: cf. also Zend *danī-an*, 'tooth'; Gr. *δ-δovs, δ-δovr*, Æol. pl. *δδovres*; Lat. *dens*; Lith. *dant-i-s*; Goth. *tanht-u-s*; Angl. Sax. *toth*; Old Germ. *zant, zand, zan*; Cambro-Brit. *dant*; Hib. *déad*.]—*Danta-karshaṇa, as, i, am*, contracting the teeth, i. e. setting them on edge; (*as*), m. the common lime, Citrus Acida.—*Danta-kāra, as, m.* an artist who works in ivory.—*Danta-kāshṭha, am, n.* a piece of stick or small twig of particular trees used as a tooth-brush or chewed to cleanse the teeth; cleaning the teeth in this manner; (*as*), m., N. of various trees, the wood of which is used for cleaning the teeth; Flacourtia Sapida (= *vi-kankata*); Asclepias Gigantea; Ficus Indica (= *vaṭa*); Acacia Catechu; Pongamia Glabra; Terminalia Alata; [cf. *danta-dhāvana*.]—*Danta-kāshṭhaka, as, m.* the shrub Tabernaemontana Coronaria (= *āhulya*).—*Dantakāshṭhābhakṣhaṇa* (*ka-a-bh*), *am, n., N.* of the 128th chapter of the Vārāha-Purāṇa.—*Danta-kumāra, as, m., N.* of a man.—*Danta-krūram, ind.* cruelly or fearfully on the teeth, fearfully with or by the teeth (e. g. to seize or strike a person in this manner).—*Dantagrāhī-tā, f.* the state of causing injury to the teeth.—*Danta-grāhīn, i, inī, i,* injuring the teeth, causing them to decay &c.—*Danta-gharsha, as, m.* chattering or grinding of the teeth; [cf. *danta-sangharsha* and *danta-harsha*.]—*Danta-ghāta, as, m.* 'a blow with the teeth,' a bite [cf. *danta-vighāta*]; N. of a man.—*Danta-cāla, as, m.* looseness of the teeth.—*Danta-ēhāda, as, m.* 'the covering of the teeth,' a lip [cf. *daēhāda* and *daśana-ēhāda*]; (*ā*), f. Momordica Monodelpha.—*Dantaēhādopamā* (*da-up*), f. Momordica Monodelpha, (to the red fruit of which the lips are often compared).—*Danta-jāta = jāta-danta, as, ā, am,* 'having teeth,' a child who is teething or whose teeth are just appearing; (*a-dantajāta*, having no teeth).—*Danta-jāha, am, n.* the root of a tooth.—*Danta-darśana, am, n.* showing the teeth (as a dog does).—*Danta-dhāvana, am, n.* cleaning or washing the teeth; a tooth-brush or fibrous stick for cleaning the teeth, or a piece of wood chewed for that purpose [cf. *danta-kāshṭha*]; (*as*), m., N. of various trees, the wood of which is

used for cleaning the teeth, Acacia Catechu, Mimulus Elengi (= *vakula*); N. of a chapter of the Purāṇa-sarva-sva by Halāyudha.—*Dantadhāvana-naka, as, m.* a species of tree.—*Dantadhāvana-prakarāṇa, am, n., N.* of a chapter of the Parāśara-smṛiti-vyākhyā by Mādha.—*Dantadhāvana-vidhī, is, m., N.* of a chapter of the Smṛiti-kāumudī.—*Danta-pattra, am, n.* a kind of ear-ring.—*Danta-pattraka, am, n.* a kind of jasmine (= *kunda*), Jasminum Pubescens, (the petals or leaves of the flower resembling teeth in colour and shape, and are often so compared in poetry).—*Danta-pavana, am, n.* a dentifrice, or a small piece of wood taken to clean the teeth; [cf. *danta-kāshṭha* and *danta-dhāvana*.]—*Danta-pāta, as, m.* the falling out of the teeth.—*Danta-pāti, f.* the gum.—*Danta-puppūta* or *danta-puppūṭaka, as, m.* gum-boil.—*Danta-pura, am, n.* 'the town of Buddha's tooth,' N. of the capital of the Kalings.—*Danta-pushpa, as, m.* the plant Strychnos Potatorum, the flower of which is compared to a tooth; (*am*), n. the fruit of the above plant.—*Danta-prakṣhālana, am, n.* cleaning the teeth; any instrument or means for cleaning the teeth; [cf. *danta-kāshṭha, danta-dhāvana, danta-pavana*.]—*Danta-phala, us, m.* Feronia Elephantum, = *kapittha* [cf. *dadi-phala*]; (*ā*), f. long pepper; (*am*), n. = *danta-pushpa*, q. v.—*Danta-bhanga, as, m.* fracture of the teeth.—*Danta-bhāga, as, m.* the fore part of an elephant's head (where the tusks appear); part of a tooth.—*Danta-maya, as, i, am,* made of ivory.—*Danta-mala, am, n.* the tartar of the teeth, any impurity of the teeth.—*Danta-mānsa, am, n.* the gums.—*Danta-mūla, am, n.* the root of a tooth, the gums; a gum-boil.—*Danta-mūlikā, f.* = *dantī*, Croton Polyandrum or Croton Tigium.—*Dantamūliya, as, ā, am,* belonging to the root of the teeth, as the dental letters; *dantamūliyas ta-kāra-vargas*, the class of letters beginning with *ta* which are uttered from the root of the teeth.—*Danta-rajas, as, n.* the tartar of the teeth, impurity of the teeth.—*Danta-roga, as, m.* disease of the teeth, tooth-ache.—*Dantarogin, i, inī, i,* affected with tooth-ache.—*Danta-lekhaka, as, m.* one who makes a livelihood by painting or marking the teeth.—*Danta-loka, as, m., N.* of a mountain in Gāndhāra.—*Danta-vaktra, as, m., N.* of a prince of the Karūshas (described as a Dānava or Asura; more correctly *danta-vakra*).—*Danta-vat, ān, atī, at,* having teeth, toothed.—*Danta-valka, am, n.* the enamel of the teeth.—*Danta-vastra, am, n.* (according to some also *as, m.*), 'teeth-covering,' i. e. the lip.—*Danta-vāsas, ās* (?), *as, m.* (?) n. the lip; see the preceding.—*Danta-vighāta, as, m.* = *danta-ghāta*, a bite.—*Danta-vija, as, ā, m. f.* and *danta-vijaka, as, m.* pomegranate; (*ā*), f. a kind of cucumber.—*Danta-viṇā, f.* 'a tooth-guitar,' a kind of jew's-harp; (*danta-viṇāṇī vādayat*, playing this instrument; in Pañca-tantra 94, 4, = making a chattering with the teeth).—*Danta-veshṭa, as, m.* the gums; (*au*), m. du. the gums of the upper and lower jaw; a ring round the tusk of an elephant (?); tumor of the gums; see the next.—*Danta-veshṭaka, as, m.* tumor of the gums (internal abscess accompanied with loosening of the teeth), gum-boil.—*Danta-vaidarbha, as, m.* loosening of the teeth through external injury.—*Danta-vyasana, am, n.* fracture or decay of the teeth or of a tusk.—*Danta-sanku, u, n.* a pair of forceps or pincers for drawing teeth.—*Danta-saṭa, as, m.* a wrong form for *danta-saṭha*.—*Danta-saṭha, as, ā, am,* 'bad for the teeth,' acid; (*as*), m. sourness, acidity; N. of several trees with acid fruits; common lime (Citrus Acida), elephant or wood-apple, Feronia Elephantum, Averrhoa Carambola (Acida), Citrus Aurantium; (*ā*), f. wood-sorrel, Oxalis Pusilla, = *kshudrāmlīkā*; (*am*), n. the fruits of the above trees.—*Danta-sarkarā, f.* tartar or concretion of the teeth.—*Danta-sāṇa, am, n.* a dentifrice composed chiefly of the powdered fruit of the myrobalan and green sulphate of iron.—*Danta-*

*śirā, f.* a back or double tooth (= *mādhī*); the gum.—*Danta-suddhī, is, f.* cleaning the teeth.—*Danta-sūta, as, am, m. n.* tooth-ache.—*Danta-sodhanī, f.* 'tooth-cleanser,' a tooth-pick.—*Danta-śopha, as, m.* swelling of the gum.—*Danta-sliṣṭa* or *danta-sakta, as, ā, am,* entangled in or between the teeth.—*Danta-sangharsha, as, m.* rubbing the teeth together, gnashing the teeth; [cf. *danta-gharsha* and *danta-harsha*.]—*Danta-harsha, as, m.* morbid sensitiveness of the teeth, intolerance of any rough or acid substances; chattering of the teeth; [cf. *danta-gharsha* and *danta-sangharsha*.]—*Danta-harshaka* or *danta-harshaka, as, m.* 'making the teeth sensitive, setting them on edge,' the lime tree, Citrus Acida.—*Danta-hina, as, ā, am,* toothless.—*Dantāgra* (*ta-ag*), *am, n.* the top or point of a tooth.—*Dantāghāta* (*ta-agh*), *as, m.* 'tooth-blow' or 'tooth-wound,' a bite; the citron or lime tree.—*Dantāghātīn, i, inī, i,* struck with the teeth, bitten, remaining between the teeth.—*Dantāda* (*ta-ad*), *as, ā, am,* corroding the teeth.—*Dantā-danti, ind.* tooth against tooth, i. e. biting one another.—*Dantāntara* (*ta-an*), *am, n.* the space between the teeth.—*Dantāntarādhiṣṭhita* (*ra-adh*), *as, ā, am,* sticking between the teeth.—*Dantāyudha* (*ta-ay*), *as, m.* a wild boar, a bog ('having tusks for weapons').—*Dantārbuda* (*ta-ar*), *as, am, m. n.* gum-boil, ulceration of the gums.—*Dantālaya* (*ta-ul*), *as, m.* 'the abode of the teeth,' i. e. the mouth.—*Dantālikā* or *dantāli* (*ta-āl*), *f.* a horse's bridle or bit; [cf. I. *ālī*.]—*Dantoc-ṣhiṣṭa* (*ta-uē*), *am, n.* the remains of food lodged between the teeth.—*Dantodbheda* (*ta-ud*), *as, m.* appearance of the teeth, dentition.—*Dantobhikhalika, as, ā, am,* or *dantobhikhalin* (*ta-ul*), *i, inī, i,* 'one who uses his teeth as a mortar,' one who grinds his grain between the teeth, i. e. eats it before being ground, an anchorite.—*Dantoshṭhaka* (*ta-osh*), *as, ā, am,* one who attends to or takes care of his teeth and lips.

*Dantaku = danta*, a tooth &c. (at the end of a comp., cf. *a-dantaka, kṛimi-d*, *śyāva-d*); (*as*), m. a jagged peak or projection in a rock or mountain; a bracket, a pin or shelf projecting from a wall; (*as, ā, am*), paying attention to one's teeth.

*Dantāvala* or *dantābala, as, m.* an elephant (? for *danta-vala = dantīn*).

*Danti, is, m.* (probably) an epithet of Gaṇeśa; [cf. *eka-danta*.]

*Dantikā* or *dantiṇā = dantī* below; [cf. *guṇḍha-dantikā*.]

*Dantīn, i, inī, i,* having teeth, toothed, tusked; (*i*), m. an elephant; a mountain; (*inī*), f. = *dantī* below.—*Danti-danta, as, m.* an elephant's tusk, ivory.—*Dantidanta-maya, as, i, am,* made of ivory.—*Danti-mada, as, m.* the juice flowing from the temples of a rutting elephant.

*Dantīla, as, m., N.* of a man.

*Danti, f.* the plant Croton Polyandrum; see above under *danta*; [cf. *dantikā* and *dantiṇā*.]—*Danti-vija, am, n.* a strongly purgative nut, the fruit of the Croton.

*Dantura, as, ā, am,* having long or projecting teeth; jagged, notched, serrated, uneven; waving, undulatory; rising (as hair), bristling.—*Dantura-ēhāda, as, m.* the lime tree ('having prickly leaves').

*Danturaka, as, ā, am,* having prominent teeth; (*ās*), m. pl. N. of a people living to the east of Madhya-dēsa.

*Danturita, as, ā, am,* having prominent teeth, toothed, notched, bristling.

*Dantūla, as, ā, am,* having teeth, furnished with teeth.

*Dantya, as, ā, am,* dental, of or belonging to the teeth, produced on the teeth; suitable to the teeth; [cf. *a-d*.]—*Dantyoshṭhya* or *dantyaushṭhya* (*ya-osh*), *as, ā, am,* denti-labial.

**दन्तकूर dantakūra, N.** of a place.

**दन्श dandaśa**, *as*, m. (fr. Intens. of rt. 2. *dañś*), a tooth.

**Dandaśūka**, *as*, *ā*, *am*, mordacious, biting, mischievous, malignant, venomous; (*as*), m. a snake, serpent; a particular kind of serpent; N. of a hell infested by serpents; a Rākshasa, a demon or goblin.

**दन्दम dandrama**, *as*, *ā*, *am* (fr. Intens. of rt. *drām*), going tortuously or slowly (?).

**Dandramaṇa**, *am*, o. the act of going tortuously; (*as*, *ā*, *am*), who or what goes tortuously.

**दन्व dānv**, cl. 1. P. *danvati*, &c., to go or move; [cf. 1. *du*, *dhanv*, *dhāv*; Gr. *δῶν* = Caus. *danvayāmi*.]

**दफारवाह्निक daphārabāhnikā**, N. of a place mentioned in the Romaka-siddhānta.

**दभ् dabh** (connected with rt. *dambh*, q. v.), cl. 1. 5. P. *dabhāti*, *dabhnoti*, &c., to hurt, injure, destroy; to go; cl. 10. P. *dābhayati* or *dambhayati*, &c., to send, impel, order, command; [cf. Gr. *θάμβος*, *ἔταρον*, *τίθηρα*; Old Germ. *teppan* or *deppan*.]

**Dabdhī**, *is*, f., Ved. injury, hurt, damage.

**Dabha**, *as*, *ā*, *am*, Ved. injuring, hurting; (*as*), m. deception, deceiving, (only occurring in dat. case, *dabhāya* used for inf.; cf. *a-dabha*, *dambha*, *dūdabha*.)

**Dabhith**, *is*, *is*, *i*, Ved. injuring, an enemy; (*is*), m., N. of a being protected by the *Asvins* and especially by *Indra*.

**Dabhya**, *as*, *ā*, *am*, Ved. to be hurt or injured, to be deceived.

**Dabhra**, *as*, *ā*, *am*, little, small, deficient; (*as*), m. the sea, ocean; (*am*), ind. a little, slightly. — *Dabhra-śētas*, *ās*, *ās*, *as*, or *dabhra-buddhī*, *is*, *is*, *i*, little-minded, weak-minded.

**दम् dam**, cl. 4. P. *dāmyati*, *dadāma*, *damitum*, to be tamed or subdued; to be tranquillized; to tame, subdue, conquer, subject, control, restrain; to quiet, pacify; Pass. *damyate* (Aor. *adami*): Caus. P. A. *damayati*, *-te*, &c., to subdue, overpower, conquer; [cf. Gr. *δάμνημι*, *δαμνάω*, *δαμνάζω*, *δάμω*, *δαμῶ*, *δαμῶ*, *δαμῶ*; Lat. *domare*, *domnum*, *domnare*; Goth. *tamyjan*, to tame, *ga-timan*; Angl. Sax. *tam*, *tamyjan*; Old Germ. *zami*, *zam*; Mod. Germ. *zahn*, *zlemer*.]

2. *dam* (in comp.) = *dama*, a house. — *Dampati*, *is*, m., Ved. the master or lord of the house, a master or lord in general; (*i*), du. wife and husband; (in this case the compound is by modern scholars explained as = 'the two masters'; but according to *Sāy* and others *dam* is here = *jāyā*, a wife; cf. Gr. *δεσπότης*.)

**Dama**, *as*, *am*, m. n., Ved. house, home, (properly 'domain,' the place of the husband's dominion); the inmates of a house [cf. Gr. *δομορ*, *δῆμος*; Lat. *domus*; Goth. *timryan*; Angl. Sax. *timber*, *timbrjan*]; (*as*, *ā*, *am*), (at the end of comp.) taming, subduing, see *arin-dama*; (*as*), m., N. of several men; of a Maharshi; of one of the three sons of *Bhīma*, king of *Vidarbha*; taming, subduing; self-command, self-restraint, self-control, endurance of painful austerities, temperance, subduing the passions; punishing, punishment, chastisement, fine, mulct, a N. of *Prajā-pati* (?); mud, mire (?). — *Dama-kartṛi*, *tā*, m. a ruler. — *Dama-ghoṣha*, *as*, m. a prince of the lunar race, king of *Cedi*, father of *Sīśu-pāla*. — *Damaghoshā-uta*, *as*, m., N. of *Sīśu-pāla*, the enemy of *Kṛishna*. — *Dama-maya*, *as*, *i*, *am*, consisting of self-control. — *Dama-svasṛi*, *ā*, f. 'the sister of *Dama*,' a N. of *Damayanti*.

**Damaka**, *as*, *ā*, *am*, taming, a tamer, subduer.

**Damaṭha**, *as*, *am*, m. n. self-restraint, self-control, taming, subduing, endurance of rigorous austerities, subduing the senses, suppressing the passions; punishment, punishing, chastising.

**Damathu**, *us*, m. self-restraint, self-subjugation; self-denial, subjection; punishment, punishing.

**Damana**, *as*, *i*, *am*, taming, subduing, overpowering, (at the end of a comp., e. g. *śatru-d*); tranquil, passionless, a philosopher; (*as*), m. a subduer, a tamer of horses, a charioteer; N. of a son of *Vasu-deva* and *Rohiṇī*; of a Brahmarshi; of a son of *Bharad-vāja*; of an old king; of a son of *Bhīma*, king of *Vidarbha*; the flower *Artemisia Indica*, commonly called *Donā*; (*i*), f., N. of a plant, = *agni-damanī*, *Solanum Jacquinii*; (*am*), n. taming, subduing, subjugation, restraining, chastising, punishing, self-restraint.

**Damanaka**, *as*, m., N. of a man; N. of a jackal; *Artemisia Indica*, = *damana*; N. of a metre consisting of four lines of six short syllables each; N. of another metre of four lines of ten short syllables and one long.

**Damaniya**, *as*, *ā*, *am*, tamable, to be restrained or subdued.

**Damanya**, Nom. P. *damanyati*, &c., Ved. to subdue, overpower, conquer.

**Damayāt**, *an*, *antī*, *at*, subduing, taming, restraining, chastising.

**Damayantikā**, *f*, N. of a woman.

**Damayanti**, *f*, ('subduing men'), N. of a beautiful woman who was the daughter of *Bhīma*, king of *Vidarbha*, and wife of *Nala*, whose story forms the subject of a celebrated episode of the *Mahā-bhārata*; (according to some) = *Sākya-muni* in a former birth; a kind of cucumber, see *bhūdra-mallikā*. — **Damayanti-kathā**, *f*, 'the story of *Damayanti*,' N. of a song. — **Damayanti-kāvya**, *am*, n. 'poem of *Damayanti*,' N. of a work.

**Damayitṛi**, *tā*, *trī*, *trī*, a tamer, subduer, subduing; a punisher, chastiser; epithet of *Vishṇu* and of *Siva*.

**Damāya**, Nom. P. *damāyati*, &c., Ved. to restrain or control one's self; to subdue, overpower.

**Damīta**, *as*, *ā*, *am* (or *dānta*, q. v.), tamed, subdued, patient of every suffering or exaction or privation.

**Damītri**, *tā*, *trī*, *trī*, Ved. a tamer, subduer.

**Damītvā** or *dāntvā*, ind. having subdued or tamed.

**Damin**, *i*, *inī*, *i*, tamed, subdued, subduing the passions; taming, subduing, a tamer; (*i*), n., N. of a *Tirtha*.

**Damūnas**, *ās*, m., N. of *Agni*, the god of fire.

**Damūnos**, *ās*, *ās*, *as*, Ved. belonging to the house or family, devoted to the house or family; a friend of the house; epithet of *Agni*, *Savitṛi*, *Indra*, &c.; (*Sāy*.) of subdued mind, docile. In *Rig-veda* V. 42, 12, the pl. is regarded by *Sāy* as an epithet of the *Riḅhus*.

1. **damya**, *as*, *ā*, *am* (fut. pass. part.), to be tamed, tamable, to be subjected or controlled; to be punished, punishable; (*as*), m. a young bullock; a steer that has to be tamed. — **Damya-sārathi**, *is*, m. 'the guide of those who have to be restrained,' an epithet of *Buddha*.

2. **damya**, *as*, *ā*, *am* (fr. *dama*), Ved. being in a house, being at home, homely.

**दमावन्दु damāvandu**, N. of a place mentioned in the Romaka-siddhānta.

**दम्पति dam-pati**. See under 2. *dam*, col. 1.

**दम् दम्भ** (connected with rt. *dabh*, q. v.), cl. 1. 5. P. *dabhāti*, *dabhnoti*, *dadambha* or *dadābha* or *debha* (pl. *dadambhus* or *debhus*), *dambhishyati*, *adambhī*, *dambhitum*, Ved. inf. *ā-dabhe*, to seek to injure, to hurt, injure, cause damage; to act deceitfully, cheat, impose upon, trick, deceive; Caus. P. A. *dambhayati*, *-te*, *-yitum*, Aor. *adambhat*, to destroy, strike down; A. to collect, gather, arrange, string; Desid. *ādambhishati*, *dhīpsati*, *dhīpsati*, Ved. *dīpsati* or *dīpsati*, to wish to hurt or injure, desire to destroy; to have the power to deceive or destroy; Intens. *dādabhyate*, *dādambhī*.

**Dambha**, *as*, m. deceit, fraud, cheating, trickery, feigning hypocrisy, sanctimony; arrogance, ostentation, pride; sin, wickedness; Deceit personified as a son of *A-dharma* and *Mṛishā*; an epithet of *Siva*; *Indra*'s thunderbolt. — **Dambha-śaryā**, *f*. deceit, hypocrisy. — **Dambhodbhava** ('*bha-ud*'), *as*, m., N. of a king whose story is told in *Mahā-bh. Udyoga-parva* 3473, (he fought with two hermits but was worsted.)

**Dambhaka**, *as*, *ikā*, *am*, (at the end of comp.) cheating, deceiving, deluding; [cf. *kāma-d*.]

**Dambhana**, *as*, *ā*, *am*, (at the end of comp.) injuring, damaging, subduing [cf. *amitra-dambhana*, *sapatna-d*]; (*as*), m. cheating, deceiving, deceit.

**Dambhin**, *i*, *inī*, *i*, acting deceitfully, hypocritical, wicked, proud; (*i*), m. a hypocrite, a deceiver, an impostor.

**Dambholi**, *is*, m. *Indra*'s thunderbolt.

**दम्प damya**. See col. 2.

**दय day** [cf. rt. 3. *dā*], cl. 1. A. *dayate*, *dayān-śakre*, *dayitum*, to divide, impart, allot, grant, give, (according to Pān. II. 3, 52, requiring the gen. case); to partake, possess; to divide asunder, destroy, kill, hurt; to take part in, be interested in, sympathise with, have pity on, love, protect (with acc. or gen.); to repent; to go, move; Intens. *dandayate* and *dādāyate*; [cf. Gr. *δαίνομαι*, *δαίνυμι*, *δαίς*; Hib. *deidh*, *f*. 'desire, longing'; *deidh*, m. 'a protector, defender'; *deide*, 'obedience, submission'.]

**Dayamāna**, *as*, *ā*, *am*, dividing, having pity on, preserving, protecting.

**Dayā**, *f*. taking interest in, sympathy, compassion, pity, mercy, tenderness, love, clemency, pity for (with loc. or gen., e. g. *mayi* or *mama dayām kuru*, take pity on me); Pity personified as a daughter of *Daksha*, wife of *Dharma*, and mother of *Abhya*. (According to some, the form *daya*, *as*, m. occurs; and according to others, *daya* may be used as an adj. meaning 'compassionate'; cf. *a-daya*, *nir-d*, *sa-d*.) — **Dayā-kara**, *as*, *ā* or *i*, *am*, showing pity or compassion, sympathising, kind; (*as*), m. an epithet of *Siva*. — **Dayā-kīrtā**, *as*, m. a *Buddha* or a form of *Buddha*, the founder of the Buddhist religion. — **Dayā-kṛit**, *t*, *t*, *i*, pitiful, compassionate. — **Dayā-nidhī**, *is*, m. a treasure of mercy, a very compassionate person. — **Dayānvita** ('*yā-an*') or *dayā-yukta*, *as*, *ā*, *am*, full of pity, pitiful, compassionate, benevolent. — **Dayā-rāma**, *as*, m., N. of several men. — **Dayā-vat**, *an*, *ati*, *at*, pitiful, merciful, tender, compassionate, taking pity on (with loc. or gen.). — **Dayā-vīra**, *as*, m. a hero in compassion, a very merciful man. — **Dayā-śankara**, *as*, m., N. of a man. — **Dayā-śila**, *as*, *ā*, *am*, tender-hearted, compassionate. — **Dayormi** ('*yā-ūr*'), *is*, *is*, *i*, having compassion for (its) wares.

**Dayālu**, *us*, *us*, *u*, or *dayāluka*, *as*, *ā*, *am*, pitiful, merciful, compassionate, kind, tender, taking pity on (with loc.). — **Dayālu-tā**, *f*. or *dayālu-tva*, *am*, o. pitifulness, tenderness, compassionateness, pity for (with loc.).

**Dayita**, *as*, *ā*, *am*, desired, cherished, beloved, dear; (*as*), m. 'the loved one,' a husband, a lover; (*ā*), *f*. a wife or mistress, a woman. — **Dayitādhina** ('*tā-adh*'), *as*, *ā*, *am*, subject to a wife, hen-pecked.

**Dayitnu**, *us*, *us*, *u*, Ved. pitiful, compassionate.

**दर dara**, *as*, *ā*, *am* (fr. rt. *dyi*; at the end of comp.) cleaving, rending, splitting, cutting open, opening, breaking [cf. *puran-d*]; (*as*, *am*), m. *f*. n. a hole in the ground, a cave, cavity; a conch-shell; (*i*), *f*. a natural or artificial excavation in a mountain, a cave, a cavern, a grotto, &c.; a valley; (*as*), m. a stream [cf. *asṛig-d*]; fear, terror, dread, despair; (*as*, *ā*, *am*), little, small; (*am*), ind. a little. — **Dara-kaṅṭhikā**, *f*. the plant *Asparagus Racemosus* (= *śatāvārī*). — **Dara-timira**, *am*, n. the

darkness of fear. — *Dara-manthara*, *as, ā, am*, a little slow. — *Dara-mulculita*, *as, ā, am*, a little budded. — *Dara-vidalita*, *as, ā, am*, slightly burst or opened. — *Dara-vriḍā*, *f*, slight shame. — *Dara-slatha*, *as, ā, am*, a little loose. — *Darī-bhū*, *ūs, f*, a cavern, a hollow. — *Darī-bhrīṭ*, *t, m*, 'having caves,' a mountain. — *Darī-mukha*, *am, n*, a mouth like a cave; a cave like a mouth; the opening of a cave; (*as, ī, am*), having a mouth as large as a cave; (*as*), *m, N.* of a monkey. — *Darī-vaṭ*, *ān, atī, at*, containing caves, cavernous, abounding in caves. — *Darendra* (*°ra-in°*), *as, m*, Vishṇu's conch.

*Daraṇa*, *am, n*, the act of cleaving, rending, splitting, tearing, breaking; breaking off, falling away.

*Darāṇi*, *is, is, m, f*, breaking; an eddy; a current; breakers, surf.

*Daratha*, *as, m*, a cavity, cave; running away, taking flight; spreading over the country for rage.

*Darād*, *t, m, N.* of a people; (*t*), *f*, the fear; a bank, mound; a mountain; a precipice; terror, fear.

*Darāda*, *ās, m, pl.* a country bordering on Kāśmīr, the mountains about Kāśmīr and above Peshāwar; the inhabitants of this country; (*as*), *m*, the king or chief of the Daradas; (*as*), *m*, fear, terror; (*am*), *n*, red lead.

*Darī*, *is, is, ī*, splitting, rending, opening [cf. *go-d°*]; (*is*), *m, N.* of a Nāga; (*is*), *f*, a cave. (For *darī* see under *dara*.)

*Darīta*, *as, ā, am*, frightened, terrified, timid; torn, rent, divided.

*Dartṛi*, *tā, trī, tri*, or *dartm, us, us, u*, Ved. a breaker, render, splitting, breaking, one who splits, breaks, or opens.

*Dardara*, *as, ā, am*, cracked, broken, burst, flawed, slightly broken; (*as*), *m*, a mountain ('containing caves'); *N.* of a mountain (also *dardura*); a kind of drum. — *Dardarāma* (*°ra-ām°*), *as, m*, a sort of sauce or condiment (= *mināmriṇa*).

*Dardarika*, *as, m*, a frog; a cloud; a kind of musical instrument; (*am*), *n*, any musical instrument; [cf. *darvarika*.]

*Dardura*, *as, m*, (perhaps an onomatopoeic word), a frog [cf. *dārdura* and *dārdurika*]; a sort of musical instrument, a pipe or flute; the sound of a drum; a cloud; a sort of rice; a mountain; *N.* of a mountain in the south (sometimes associated with the mountain Malaya); *N.* of a man; of a gamester; (*ā* or *ī*), *f*, a *N.* of Durgā; (*am*), *n*, an assemblage of villages, a district, a province. — *Dardura-ēkhadā*, *f*, or *dardura-parāi*, *f*, *N.* of a plant, = *brāhmī*. — *Dardura-puta*, *as, m*, the mouth or extremity of a pipe.

*Darduraka*, *as, m, N.* of a gamester; [cf. *dardura* and *durodara*.]

*Dardū*, *ūs, or dardru, us, or dardrū, ūs, m*, (according to some fr. *daridrā*), = *dadrū*, cutaneous and herpetic eruptions, especially a kind of leprosy. — *Dardru-ghna*, *as, m*, = *dadrū-ghna*, the shrub Cassia Tora; Psoralea Corylifolia. — *Dardru-nāśini*, *f*, a kind of insect, = *tailīni*. — *Dardru-rogin* or *dardrū-rogin*, *ī, iṇī, ī*, afflicted with cutaneous eruptions, herpetic.

*Dardruva* or *dardrūva*, *as, ā, am*, having cutaneous eruptions, herpetic.

**दरिद्रा** *daridrā* (reduplicated form of

*rt. i. drā*; according to some, an old Intens. form; perhaps connected with *rt. dṛi*), *cl. 2*. P. *daridrāti* (*daridrivas*, *daridrītas*, 3rd pl. *daridrātī*), *daridrānī-śakāra* or *dadaridrāu*, *daridrīshyati*, *adaridrīṭ* and *adaridrāṣṭi*, *daridrītum*, to be poor or needy, to be in distress.

*Daridra*, *as, ā, am*, poor, needy, indigent, distressed, a poor person, beggar; (Ved.) unsteady, roving, strolling. — *Daridrā-tā*, *f*, or *daridra-tva*, *am, n*, poverty, indigence, penury. — *Daridrā-nīndā*, *f, N.* of the twenty-fifth chapter of the Śārngadhara-paddhati.

*Daridrāṇa*, *am, n*, the state of being poor, poverty.

*Daridrāyaka*, *as, ā* or *ikā*, *am*, poor, needy.

*Daridrita*, *as, ā, am*, impoverished, distressed.

*Daridrīṭ*, *tā, trī, tri*, poor, distressed, needy.

**दरोदर** *darodara*, *as, m*, = *durodara*, a gamester [cf. *dardura* and *darduraka*]; a stake at play; (*am*), *n*, gambling, playing at dice; a die, dice.

**ददर** *dardara*, *dardarika*, *dardura*. See last col.

**दप** *darpa*, *as, m*, (fr. *rt. 3. dṛip* or *2. dṛip*; according to some, also *am, n.*), pride, arrogance, haughtiness, insolence, rashness, temerity; vanity, conceit; sullenness, sulkiness; Pride &c. personified as a son of Śrī, or of A-dharma and Śrī, or of Dhama and Lakshmi, or of Unonati; heat; musk; [cf. *ati-d°* and *sa-d°*]. — *Darpa-ēchid*, *t, t, t*, destroying pride, humbling. — *Darpa-da*, *as, m, N.* of Śiva. — *Darpa-dhmāta*, *as, ā, am*, puffed up or swelling with pride. — *Darpa-nārāyaṇa*, *as, m, N.* of a king. — *Darpa-patṭraka*, *as, m*, a kind of grass; [cf. *darbha-patṭra*]. — *Darpa-pūrṇa*, *as, ā, am*, full of pride. — *Darpa-sāra*, *as, m, N.* of a man. — *Darpa-ha* or *darpa-hara*, *as, ā, am*, pride-destroying, humbling, humiliating. — *Darpa-han*, *ā, m, N.* of Śiva. — *Darpārambha* (*°pa-ār°*), *as, m*, beginning of pride, incipient pride, conceit. — *Darpopasānti* (*°pa-up°*), *is, f*, allaying pride, conciliating or subduing arrogance.

*Darpaka*, *as, ā, am*, making proud, inflaming, exciting, an inflamer; (*as*), *m*, a *N.* of Kāma-deva, god of love.

*Darpaṇa*, *as, m*, 'causing vanity or pride,' a looking-glass, mirror, (sometimes occurring at the end of comp. or titles of books, e. g. *harṇa-d°, jñāna-d°, sāhitya-d°, q. v.*); a *N.* of Śiva [cf. *darpa-da*]; *N.* of a mountain inhabited by Kuvēra and of a river rising there; (*am*), *n*, the eye; kindling, inflaming.

*Darpita*, *as, ā, am*, made proud, arrogant; inflamed. — *Darpita-pura*, *am, n, N.* of a town.

*Darpin*, *ī, iṇī, ī*, proud, arrogant, insolent.

**दर्भ** *darbha*, *as, m*, (fr. *rt. 1. dṛibh*; said to be fr. *rt. dṛi*), a bundle of grass, tuft or bunch of grass; *N.* of various kinds of grass used at sacrificial ceremonies, especially of the Kuśa grass, *Poa Cynosuroides*; Saccharum Spontaneum; Saccharum Cylindricum; (the first kind or Kuśa grass was held very sacred; it was used to strew the ground in preparing for a sacrifice, the officiating Brāhmins being purified by sitting on it; under the name *Darbha* it was even addressed as a deity; its various sanctifying qualities are described in Manu II. 43, III. 208, IV. 36, &c.; cf. *kuśa*, *kāśa*, *mūjja*, *vatva-ja*, *śara*); *N.* of a man; [cf. Old Germ. *zurba*, *zurft*; Mod. Germ. *torf*; Eng.  *turf*]. — *Darbha-kusuma*, *as, m*, a kind of insect (= *darbha-pushpa*). — *Darbha-ētra*, *am, n*, a dress of Kuśa grass. — *Darbha-tarunaka*, *am, n*, Ved. a young shoot of Kuśa grass. — *Darbha-patṭra*, *as, m*, a kind of grass, Saccharum Spontaneum (= *kāśa*). — *Darbha-pūjīla* = *darbha-pūjīla*, *am, n*, Ved. a bunch or bundle of Kuśa grass. — *Darbha-pushpa*, *as, m*, a kind of serpent; a kind of insect, 'similar to the *Darbha* flower'; [cf. *darbha-kusuma*]. — *Darbha-maya*, *as, ī, am*, made of Kuśa or *Darbha* grass. — *Darbha-mushṭi*, *is, m, f*, a handful of Kuśa grass. — *Darbha-samstara*, *as, m*, a bed of *Darbha* grass. — *Darbha-etamba*, *as, m*, a cluster or bunch of Kuśa grass. — *Darbhāhvaya* (*°bha-āh°*), *as, m*, a kind of grass; [cf. *mūjja*].

*Darbharā*, *as, m*, (?), a kind of bird, = *lāvā*, *Perdix Chionensis*.

*Darbhī*, *is, m*, or *darbhīn*, *ī, m, N.* of a man.

**दर्भट** *darbhaṭa*, *am, n*, a private apartment or house, a retired room; [cf. *dārvaṭa*.]

*Darvaṭa*, *as, m*, a door-keeper, warder, village constable, police officer; [cf. *garvāṭa*.]

**दर्म** *darma*, *as*, or *darman*, *ā, m*, (fr. *rt. dṛi*), Ved. a destroyer, demolisher; a tearer.

**दर्यक** *daryaka*, *as, m, N.* of a man.

**दर्य** *darva*, *as, m*, (said to be fr. *rt. dṛi*), a ladle, spoon (at the end of comp., e. g. *pūrṇa-d°, q. v.*); the hood of a snake [cf. *dārvi* below]; a Rākshasa, an imp, goblin; a mischievous man, a rapacious animal, &c.; (*ās*), *m, pl., N.* of a people [cf. *dārva*]; (*ā*), *f, N.* of a wife of Uśīnara; (sometimes written *darbā*; cf. *dārvan*.)

*Darvi* or *darbi*, *is, f*, (in later Sanskrit also *darvī* or *darbi*, *f*; acc. in Ved. *daryam* or *darvim*), a ladle, spoon; the expanded hood of a snake; (*ī*), *f, N.* of a country. — *Darvi-homa* or *darvī-homa*, *as, m*, an oblation made with a ladle; [cf. *dārvi-haumika*]. — *Darvihomān*, relating to the preceding oblation. — *Darvī-kara*, *as, m*, (scil. *sarpa*), a class of snakes with expanded hoods, of which twenty-six species are enumerated. — *Darvī-sankramaṇa*, *am, n, N.* of a Tīrtha.

*Darvika* or *darbika*, *as, ā, m, f*, a ladle, a spoon; (*ā*), *f*, a pot-herb; a kind of collyrium; [cf. *dārvikā*.]

**दर्यैक** *darvāṭa*. See above.

**दर्यैक** *darvarika*, *as, m*, a kind of musical instrument; air, wind; an epithet of Indra; [cf. *dardarika*.]

**दर्यि** *darvi* or *darvī*. See above.

**दर्यिदा** *darvidā*, *f*, Ved. a species of bird, (according to Mahī-dhara) = *kāshīha-kuttā*, a sort of woodpecker; (perhaps corrupted fr. *dāru-vidha*; cf. *dārvāghāṭa*.)

**दर्श** *darśa*, *as, ā, am* (fr. *rt. 1. dṛiś*), looking at, viewing, seeing, perceiving, showing, having a view, (generally at the end of comp., see *avasāna-d°, āhīnava-d°, ātma-d°, tattva-d°*); (*as*), *m*, sight, view, seeing, appearance, (generally at the end of comp., see *priya-d°, dur-d°*); the moon when only just becoming visible, the new moon; day of new moon; the festival of new moon; half monthly sacrifice (performed at the change of the moon by persons maintaining a perpetual fire); New Moon or Day of New Moon, personified as a son of Dhātī and Sīolvalt. — *Darśa-pa*, *as, ā, am*, drinking the new moon oblation. — *Darśa-pūrṇa-māsau*, *m, du*, new and full moon, the days and the ceremonies which precede all other ceremonies. — *Darśa-yāga*, *as, m*, a sacrifice or ceremony on the day of new moon. — *Darśa-yāminī*, *f*, the night of new moon on which it rises hardly visible. — *Darśa-vipad*, *t, m*, the moon ('as having the misfortune to be hardly visible when new').

*Darśaka*, *as, ā* or *ikā*, *am*, seeing, looking at, a spectator; examining, searching; who or what shows or displays or explains or makes clear; (*as*), *m*, a door-keeper, a warder; a shower, exhibiter, discoverer, one who points out; a skilful man, one conversant with any science or art; (*ās*), *m, pl., N.* of a people.

*Darśata*, *as, ā, am*, Ved. visible, striking the eye, beautiful; conspicuous; (*as*), *m*, the sun; the moon. — *Darśata-śrī*, *is, is, ī*, Ved. of conspicuous beauty.

*Darśana*, *as, ā, am*, seeing, looking, (at the end of comp., e. g. *tulya-d°, deva-d°, dharma-d°*); showing, exhibiting, demonstrating, teaching; (*ī*), *f*, epithet of Durgā, 'as showing the way or leading'; (*am*), *n*, seeing, observing, looking; sight, vision, observation; inspection, examination; perception; the being or becoming visible; the act of showing [cf. *danta-d°*]; exhibition; appearance, aspect, semblance, colour; visiting, visiting a sacred shrine, worshipping in the presence of an image; going into the presence of (e. g. *darśanam kri*, to visit, to go into any

one's presence; cf. *puṇya-darśana*); a view or theory prescribed in a system or book (e.g. *Sāstra-darśanāt*, in the manner prescribed in the *Sāstras*); experiencing; seeing in the mind, mental or spiritual vision, foreseeing, divining; contemplating; a vision, a dream; apprehension, judgment; discernment, understanding, intellect; knowledge, religious knowledge; opinion; intention; doctrine, demonstration, a *Sāstra*, a N. applied to the six recognized systems of philosophy (viz. 1. Pūrva-mīmāṃsā, usually called *Mīmāṃsā* by Jaimini; 2. Uttara-mīmāṃsā, usually called *Vedānta* by Vyāsa or *Bādarāyaṇa*; 3. Nyāya by Gotama; 4. Vaiśeṣika by Kaṇāda; 5. Sāṅkhya by Kapila; 6. Yoga by Patañjali; cf. *tarika*); virtue, moral merit; the eye; a mirror [cf. *ā-d'*]; a sacrifice, oblation [cf. *danta-d'*]; (ī), f. a kind of insect (= *taila-kīṭa*). — *Darśana-patha*, as, m. 'the path of the sight'; the range of sight or view, horizon. — *Darśana-pāla*, as, m., N. of a man. — *Darśana-pratibhū*, ūs, m. bail or surety for appearance. — *Darśana-pratibhāva*, am, n. surety for appearance, bail. — *Darśana-bhūmi*, is, f. the region or range of perception; (with Buddhists) one of the periods in the life of a *Srāvaka*. — *Darśana-tālasa*, as, ā, am, longing to see, ardently desirous of beholding. — *Darśanepu* ('na-īp'), us, us, u, anxious to see. — *Darśanajvalā* ('na-uj'), f. 'of brilliant aspect,' great white jasmine. — *Darśanapanishad* ('na-up'), t, f., N. of an Upanishad.

*Darśanīya*, as, ā, am, visible, to be seen; observable, perceptible, conspicuous; worthy of being seen, good-looking, beautiful, agreeable, handsome; to be made to appear before a court of justice, to be produced in court; (as), m. *Aselepias Gigantea*. — *Darśanīya-tama*, as, ā, am, most worthy of being seen, very beautiful. — *Darśanīya-mānta*, ī, inī, ī, thinking one's self good-looking, vain, conceited.

*Darśayitu-kāma*, as, ā, am, wishing to show. — *Darśayitri*, tā, tri, trī, showing, exhibiting, displaying, a shower, exhibitor, director, instructor, showman, guide; (tā), m. a warder, usher, door-keeper.

*Darśayitvā*, ind. having shown or exhibited, having made manifest.

*Darśayishyat*, an, anti, at, intending or proposing to show or explain.

*Darśita*, as, ā, am, shown, displayed, exhibited, exposed to view; explained; seen, understood; visible, apparent. — *Darśita-vaṭ*, ān, atī, at, having shown or explained or taught.

*Darśin*, ī, inī, ī, (at the end of comp.) seeing, a spectator, looking, looking at, inspecting, observing, examining, perceiving, apprehending; knowing, understanding; seeing or knowing (the hymns of the *Veda*); experiencing, looking, appearing, having an aspect; causing to see, showing, exhibiting, teaching, causing to experience or suffer; [cf. *anīti-d'*, *amogha-d'*, *kshema-d'*, *pāpa-d'*, &c.]. — *Darśita*, am, n. the state of seeing &c.

*Darśivas*, ān, m. (perf. part. fr. rt. 1. *drś* without reduplication; always at the end of comp., and usually at the end of a verse), a seer, one who has seen, one who sees or knows or understands (e.g. *Arjuna-darśivān*, one who has seen Arjuna; cf. *dirgha-d'*).

*Darśya*, as, ā, am, Ved. worthy of being shown or exhibited; worthy of being seen, conspicuous.

दल

*dal* (connected with rt. *drī*), cl. 1. P. *dalati*, *dadāta*, *adālit*, *dalitum*, to burst open, split, crack, to be divided, to fly open, open in chinks, open (as a bud or blossom), expand, blossom : Caus. *dalayati* and *dālayati*, -*yitum*, to cause to burst, to split or tear or open, tear asunder; to cut, divide, split, pierce; to wither; [cf. Lith. *dalis*, 'a part'; *dallykas*, 'a fragment'; *daliyū*, 'to divide'; Goth. *dails*, 'a part'; Old Germ. *tail*, *teil*; *tīlon*, *tīligōn* = Caus. *dalayāmi*: Lat. *dolo*: Hib. *dail*, 'a share'; *dailim*, 'I deal out'; *duil*, 'partition'; *duilleann*, 'a spear.']

*Dala*, am, n. (according to lexicographers also as, m.), a piece torn or split off; a part, a portion, a fragment, a rent, side [cf. *aṣṭa-dala*]; a degree;

a half, the half (e.g. *aḥar-dala*, mid-day); a sheath, scabbard; a small shoot, blade, petal, leaf (i. e. what unfolds itself; often occurring at the end of names of plants, the fem. being *dalā*; cf. *udumbara-d'*, *karṣaka-d'*, *kāna-khadga-d'*, *kshāra-d'*); the blade of anything (as of a knife &c.); a clump, lump, heap, quantity; a detachment, body of men; dividing, tearing, cutting, splitting, &c.; an adulteration or alloy; (as), m., N. of a prince; (ī), f., see *dali* below; [cf. Hib. *duille*, 'a leaf.']. — *Dala-kapāta*, as, m. a folded petal or leaf. — *Dala-konala* = *kamala*, the lotus (Nelumbium). — *Dala-kosha*, as, m. 'having young shoots incased in sheaths,' a sort of jasmine (J. Pubestens). — *Dala-ja*, am, n. 'produced by small bees' or 'produced from young shoots,' a kind of honey; [cf. *dāla*]. — *Dala-taru*, us, m. = *tādī*, a kind of palm, *Corypha Taliera*. — *Dala-nirmoka*, as, m. a kind of birch (lit. 'leaf-shedding'), the bark of which is used for hooks &c. (= *bhūrja-pattra*). — *Dala-pati*, is, m., N. of a prince. — *Dala-purushpā*, ī, f. a fragrant plant, the leaves of which surround the flower, *Pandanus Odoratissimus* (= *ketakī*). — *Dala-mālinī*, f. a kind of cabbage. — *Dalaśas*, ind. in pieces or fragments (e.g. *dalaśo yā*, to go or fall to pieces). — *Dala-sālīni*, f. a species of pot-herb (= *kaśīchuka-sāka*). — *Dala-sāyāsī* (ī), f. white basil. — *Dala-sarīni*, f. = *kemuka*, a species of pot-herb, (probably) = *dala-sālīni*. — *Dala-sūcī*, ts, m. a thorn. — *Dala-snaśā*, f. the fibre or vein of a leaf. — *Dalākhyā* ('la-ākh'), as, m., N. of a particular constellation (subdivisions of which are *Ahi* and *Mālā*). — *Dalagra-lohita*, as or am, m. or n. (?), a sort of spinnage. — *Dalādḥaka* ('la-ādḥ'), as, m., N. of several plants, *Pistia Stratiotes* (= *priśni*); a kind of jasmine (= *kunda*); wild sesamum; *Mesua Ferrea* (commonly *Nageśar*); *Acacia Sirissa* (= *sirīsha*); red chalk (= *gaurika*); foam (= *phena*); cuttle-fish bone; a moat, a ditch; a *Sūdra*; the head man of a village (?), the driver of an elephant (?); an elephant's ear; a hurricane, a high wind. — *Dalādḥā* ('la-ādḥ'), as, m. mud, especially on the banks of a river; [cf. *dalādḥaka*]. — *Dalāmala* ('la-am'), am, n., N. of several plants, = *damanaka* and *maruvaka*; *Vangueria Spinosa* and *Artemisia*. — *Dalāmāla* ('la-am'), am, n. sorrel. — *Dalī-kṛtī*, as, ā, am, divided, bisected, halved. — *Dale-gandhi*, is, m. ('fragrance in the leaf'), N. of a plant, *Echites* Scholarius; [cf. *sapta-parṇa*]. — *Dalodbhava* ('la-ud'), am, n. a kind of honey; [cf. *dala-ja* and *dāla*].

*Dalat*, an, anti, at, splitting, bursting open, rending; being torn or cut. — *Dalad-dḥīdaya*, as, ā, am (*dalat* + *hṛidaya*), broken-hearted, cut to the heart, &c.

*Dalana*, as, ī, am, splitting, tearing asunder or in two, breaking to pieces, cutting, dividing; (ī), f. a clod of earth [cf. *dali*]; (am), n. bursting; tearing, rending, breaking, crushing, cutting to pieces, grinding.

*Dalanīya*, as, ā, am, to be broken or destroyed or trodden down.

*Dali*, ts, f. (according to some also *dali*), a clod of clay or earth; [cf. *dalanī* and *dalana*].

*Dalika*, am, n. timber, a piece of wood.

*Dalita*, as, ā, am, burst, split, broken, torn, rent; torn asunder, cut to pieces, wounded; opened, unfolded, expanded, blown, full blown; divided in two, bisected, halved; divided into degrees, distributed; driven asunder, scattered; trodden down; crushed; destroyed; manifested.

*Dalini*, ī, inī, ī, having pieces, leaves, &c.

*Dalmi*, is, m. Indra's thunderbolt; an epithet of Indra; [cf. *darma*, *darmīn*, *dālmī*]. — *Dalmimat*, ān, atī, at, having a thunderbolt.

*दल्प dalapa*, as, m. a weapon; a sacred or religious book (= *sāstra* for *śāstra*); gold.

*दल्भ dalbha*, as, m. a wheel; fraud, dishonesty, sin; N. of a Rishi; [cf. Hib. *dalbh*, 'falsehood.'];

*Dalbhya*, as, m., N. of an ancient preceptor.

*दव दवा*, as, m. (fr. rt. 2. *du*), fire, burning, heat; fever, pain; a wood on fire, a forest conflagration; a wood, a forest; [cf. *dāva*; cf. also *Cambro-Brit. dav*, 'burning.']. — *Dava-dagdḥaka*, as or am, m. or n. (?), a kind of grass (= *rohiṣa*). — *Dava-dahana*, as, m. the fire in a burning forest. — *Davāgni* ('va-aḡ'), is, or *davānala* ('va-an'), as, m. a wood on fire, a forest conflagration; [cf. *dāvāgni*].

*Davathu*, us, m. fire, heat; pain, anxiety, vexation, distress; inflammation of the eye.

*दवय davaya* (fr. *dava*, substituted for *dūra* in the same manner as in *davīyas*, *davīshṭha*), Nom. P. *Davayati*, -*yitum*, to make distant, remove.

*Davayat*, an, anti, at, removing, making distant, distancing, placing at a distance.

*Davīshṭha*, as, ā, am (superl. fr. *dūra*), very remote, very distant.

*Davīyas*, ān, asi, as (compar. fr. *dūra*), more or very remote, more distant.

दश

*daś*. See 2. *daś*, p. 396, col. 1.

*दशन दासान*, a, m. f. n. pl. (said to be fr. rt. 2. *daś*), ten; [cf. Gr. *deka*; Lat. *decem*; Goth. *taihun* for *tīhun*; Armor. *dek*; Hib. *deagh*, *deich*; Lith. *deszimtis*, *deszim-ts*, *deszim-t*; Slav. *desyaty*.]

— *Daśa-kaṇṭha* or *daśa-kandhara*, as, ā, am, ten-necked; (as), m. an epithet of Ravana. — *Daśa-kaṇṭha-jit*, t, m. or *daśakan/hārī* ('ṭha-ari), is, m. an epithet of Rāma. — *Daśa-kanyā-tīrtha*, as, m. 'the Tīrtha of the ten virgins,' N. of a Tīrtha. — *Daśa-karman*, āni, n. pl. the ten ceremonies prescribed to the three twice-born classes. — *Daśa-karma-paddhati*, is, f., N. of a work on the ten ceremonies. — *Daśa-kāma-ja-ryasana*, am, n. ten vices (see *Manu VII. 47*) arising from love of pleasure, viz. hunting, gambling, sleeping by day, fault-finding, lust, drunkenness, dancing, singing, playing, and useless travel. — *Daśa-kumāra-ārita*, am, n. 'the adventures of the ten princes,' N. of a book of stories by Daṇḍin. — *Daśa-kṣitī-garbha*, as or am, m. or n. (?), N. of a Buddhist *Sūtra* work. — *Daśa-kshira*, as, ā, am, mixed with ten parts of milk; (am), n. a compound of ten parts of milk mixed with one part of some other substance. — *Daśa-gaṇī*, f. ten classes collectively. — *Daśa-gītīkā*, f., N. of an astronomical work, i. e. 'the ten poems of Ārya-bhaṭṭa.' — *Daśa-guṇa*, as, ā, am, ten-fold, ten times larger, ten times more; (am), ind. ten times, ten-fold. — *Daśa-grāma*, am, n. a district or collection of ten villages.

— *Daśagrāma-pati*, is, m. a magistrate or chief of ten villages. — *Daśagrāmīn*, ī, m. the head man of ten villages. — *Daśa-grāmī*, f. a collection of ten villages; a municipality or corporation of ten villages. — *Daśa-grīva*, as, ā, am, ten-necked; (as), m., N. of a demon; of an enemy of Vṛjisha, who is the Indra of the eleven Manv-antara; an epithet of Ravana; N. of a son of Dana-ghosha. — *Daśa-gra*, as, ā, am, Ved. going in ten ways, one who observes a ten-days rite or conducts sacrifices for ten months; going to completion in ten months; a N. applied to the Maruts; also to the family of the *Angirāsas*. — *Daśa-grīn*, ī, inī, ī, ten-fold, going ten ways; (Sāy.) going for ten (leagues). — *Daśa-joyoti* and *daśa-joyotis*, is, m., N. of a son of Su-bhrāj. — *Daśa-daśin* or *daśan-daśin* or *daśa-daśin*, ī, inī, ī, Ved. consisting of repeated decads. — *Daśa-dīs*, k, f. the ten quarters of the heavens (including that overhead and underneath). — *Daśa-dyu*, us, m., Ved. (according to Sāy.) N. of a person. — *Daśa-dhanus*, us, m., N. of one of the ancestors of Śākya-muni. — *Daśa-dhā*, ind. in ten parts, into ten parts, ten-fold, in ten ways. — *Daśa-pa*, as, m. a chief of ten villages; [cf. *daśagrāma-pati*]. — *Daśa-paśu*, us, us, v, Ved. prepared or intended for ten oxen. — *Daśa-pādi*, f., N. of a grammatical work. — *Daśa-pāra-nitā-dhara*, as, ā, am, possessing the ten *Pāra-nitās* or perfections; (as), m. a Buddha or Buddhist saint. — *Daśa-pārśva*, ās, m. pl., N. of a people.

— *Daśa-piṇḍa-śrāddha*, *am*, n. a funereal ceremony in which a Piṇḍa or ball of rice is offered by the next of kin to a person deceased, increasing the number daily for ten successive days until they amount to ten. — *Daśa-pura*, *am*, n. a district or part of Malwa or Bandelkhand; (perhaps) N. of a town, Decapolis; a fragrant grass, a species of *Cyperus Rotundus*. — *Daśa-purusham*, *ind.* for ten persons or male progenitors, i. e. through a series of ten ancestors. — *Daśapurusham-rājya*, *am*, n. a kingdom inherited through a series of ten ancestors. — *Daśa-pūra*, *am*, n. a fragrant grass (= *daśa-pura*). — *Daśa-pūruṣham* = *daśa-purusham* above. — *Daśa-pūrva-ratha*, *as*, m. a periphrasis for the name *Daśa-rāṭha* ('*ratha* preceded by *daśa*'). — *Daśa-pūrvin*, *ī*, m., N. of seven saints of the Jains. — *Daśa-peya*, *as*, m., Ved. 'to be quaffed by the *Ṛ*,' N. of a Soma oblation forming part of the *Rāja-sūya*. — *Daśa-pramati*, *is*, *ī*, i (?), Ved. receiving excessive honour in the ten regions or spreading over the ten regions. — *Daśa-bandha*, *as*, m. a tenth part, a fine equivalent to the tenth part. — *Daśa-bala*, *as*, *ā*, *am*, possessing ten powers; (*as*), m. an epithet of Buddha. — *Daśabala-kāyapa*, *as*, m., N. of one of the first five pupils of Śākya-muni. — *Daśa-bāhu*, *us*, *us*, u, ten-armed; (*us*), m. an epithet of Śiva. — *Daśabhakti-paiṇāstuti*, *is*, f., N. of a collection of Jaina prayers. — *Daśa-bhujā*, f. 'the ten-armed,' a form of Durgā. — *Daśa-bhūmi-ga*, *as*, *ā*, *am*, traversing the ten worlds; (*as*), m. Buddha, the founder of the Buddhist religion, a Buddha or the generic name of the sanctified teachers of that religion. — *Daśa-bhūmiśa* ('*mī-śa*'), *as*, m. 'lord of the ten worlds,' a N. of Buddha or a Buddha. — *Daśabhūmiśvara* ('*mī-śa*'), N. of a Buddhist Sūtra work. — *Daśa-mahāvīdyā*, f. an epithet of Durgā ('possessing the ten great sciences'). — *Daśa-māta*, *am*, *ī*, n. f. a collection of ten garlands. — *Daśa-mālika*, *ās*, m. pl., N. of a people. — *Daśa-māsyā*, *as*, *ā*, *am*, ten months old, as the child in the womb just before birth; (with *asva*), a horse let loose for ten months. — *Daśa-mukha*, *āni*, n. pl. ten mouths or faces; (*as*, *ī*, *am*), having ten faces; (*as*), m. an epithet of Rāvaṇa. — *Daśamukha-rīpu*, *us*, or *daśamukhāntaka* ('*kha-an*'), *as*, m. 'the enemy of Rāvaṇa,' an epithet of Rāma. — *Daśa-mūtraka*, *am*, n. the urine of ten (i. e. of the elephant, buffalo, camel, cow, goat, sheep, horse, donkey, man, and woman). — *Daśa-mūla*, *am*, n. a tonic medicine prepared from the roots of ten plants, viz. *Til*-kaṇṭhaka, the two *Vṛjhaṭis*, *Pṛithak-parpi*, *Vidāri-gandhā*, *Vilva*, *Agni-mantha*, *Tuṅṭuka*, *Pāṭāla*, and *Kāśmāri*; [cf. *dvipaṇca-mūla*]. — *Daśa-yojana-vistṛita*, *as*, *ā*, *am*, ten Yojanas broad. — *Daśa-ratha*, *as*, *ā*, *am*, having ten chariots; (*as*), m., N. of several princes, among whom the most renowned is the father of Rāma, (he was a descendant of Ikshvāku and sovereign of Ayodhyā or Oude); N. of an older *Daśa-ratha*, son of Mūlaka, and ancestor of the above, (also written *śata-ratha*); N. of a son of Navarāṭha and father of Sakuni; N. of a son of *Su-yaśas* and father of *Saṅgata*; N. of an ancestor of Buddha; (*am*), n. the body (?). — *Daśaratha-tattva*, *am*, n., N. of a work. — *Daśaratha-yajñārambha* ('*śa-ār*'), *as*, m., N. of the fourteenth chapter of the *Pātāla-khaṇḍa* or fourth part of the *Padma-Purāṇa*. — *Daśaratha-vijayā*, *as*, m., N. of the twelfth chapter of the *Pātāla-khaṇḍa* of the *Padma-Purāṇa*. — *Daśa-raśmīśata*, *as*, m. 'possessed of a thousand rays,' an epithet of the sun; [cf. *daśaśata-raśmī*]. — *Daśa-rātra*, *as*, m. a period of ten days and nights; (*as*, *ā*, *am*), Ved. lasting ten days; (*as*), m., Ved. any ceremony that lasts ten days; a particular ceremony lasting ten days (forming the chief part of the *Dvādaśāha*). — *Daśarātra-parvan*, *a*, n., N. of a *Sāman*. — *Daśa-rūpaka*, *am*, n., N. of a rhetorical work. — *Daśarūpaka-tīkā*, *ī*, N. of a commentary on the preceding work by Pāpi. — *Daśa-rūpa-bhṛit*, *t*, *t*, taking ten forms, appearing in ten shapes; (*t*), m. an epithet of Viṣṇu (with reference to his ten

Avatāras). — *Daśarāca* ('*śa-riṭa*'), *as*, m., Ved. a strophe of ten verses. — *Daśarshabha* ('*śa-riṣh*'), *as*, *ā*, *am*, Ved. consisting of ten bulls. — *Daśa-lakṣhaṇa*, *am*, o. ten marks or attributes. — *Daśa-lakṣhaṇaka*, *as*, *ikā*, *am*, having ten forms or characteristics, ten-fold. — *Daśa-vakra*, *as*, *ā*, *am*, having ten mouths; (*as*), m. a particular magical formula against the evil spirits supposed to possess certain weapons. — *Daśa-vadana*, *as*, m. 'the ten-faced,' an epithet of Rāvaṇa. — *Daśa-varman*, *ā*, m., N. of a prince. — *Daśa-varsha*, *as*, *ā*, *am*, ten years old. — *Daśa-vājīn*, *ī*, m. the moon 'whose car is drawn by ten horses.' — *Daśa-vārshika*, *as*, *ī*, *am*, happening after ten years. — *Daśa-vīdha*, *as*, *ā*, *am*, of ten kinds, ten-fold. — *Daśa-vīra*, *as*, *ā*, *am*, Ved. granting ten men. — *Daśa-vṛiksha*, *as*, m., Ved. a species of tree. — *Daśa-vraja*, *as*, m., N. of a man. — *Daśa-śata*, *am*, n. ten hundred, a thousand; one hundred and ten; (*ī*), f. a thousand; (*as*, *ī*, *am*), Ved. containing ten hundred. — *Daśa-śata-kara-dhārin*, *ī*, m. 'having a thousand rays,' the sun. — *Daśaśata-tama*, *as*, *ī*, *am*, the one hundred and tenth. — *Daśaśata-nayana*, *as*, *ā* or *ī*, *am*, having a thousand eyes; (*as*), m. an epithet of Indra. — *Daśaśata-raśmī*, *is*, *is*, *ī*, having a thousand rays; (*is*), m. the sun; [cf. *daśa-raśmīśata*]. — *Daśaśatāksha* ('*ta-ak*'), *as*, *ī*, *am*, having a thousand eyes; (*as*), m. an epithet of Indra. — *Daśaśatāṅghri* ('*ta-an*'), *is*, *is*, *ī*, having a thousand feet; (*is*), f. a species of plant, = *śatāvārī*. — *Daśa-śtra*, *as*, m., N. of a man. — *Daśa-śīras*, *ās*, *ās*, *as*, ten-headed; (*ās*), m. an epithet of Rāvaṇa; N. of a mountain. — *Daśa-śīrha*, *as*, *ā*, *am*, ten-headed; (*as*), m. an epithet of Rāvaṇa; a kind of magical formula against the evil spirits supposed to possess weapons. — *Daśa-śloki*, f. a collection of ten Ślokas; N. of a summary of the Vedānta system by Śaṅkarācārya; also of another similar summary by Nimbārka. — *Daśa-saptā*, f., Ved., N. of a Viśvīti of the *Saptadaśa-stoma* (in which the verses of a *Ṭṛīca* are repeated in the following order, 11123, 12223, 1222333). — *Daśa-sahasra*, *am*, n., 10,000; (*as*, *ī*, *am*), consisting of 10,000, forming 10,000. — *Daśa-sahasrika*, *as*, *ī*, *am*, consisting of 10,000. — *Daśa-stobha*, *am*, n., N. of a *Sāman*. — *Daśa-harā*, f. an epithet of *Gaṅgā* or the *Ganges*, 'as taking away ten sins,' a festival in honour of *Gaṅgā* (vulgarly called *Dusrah*) on the tenth day of the month *Jyāishṭha*, but now held in honour of Durgā in the month *Āśvin*. — *Daśa-hotṛī*, *tā*, m., Ved. a particular Mantra in which the ten sacrificial vessels are mentioned; (*tā*, *trī*, *trī*), connected with the Mantra *Daśa-hotṛī*. — *Daśāṅsa* ('*śa-anśa*'), *as* or *am*, m. or n. (?), ten parts, the tenth part, ten-fold amount of anything (?). — *Daśāksha* ('*śa-ak*'), *as*, *ī*, *am*, ten-eyed; (*as*), m. a kind of magical formula against the evil spirits supposed to possess weapons. — *Daśākshara* ('*śa-ak*'), *is*, *ā*, *am*, Ved. containing ten syllables. — *Daśāṅgula* ('*śa-an*'), *as*, *ā*, *am*, ten fingers long; (*am*), n. a water-melon. — *Daśādhipati* ('*śa-adh*'), *is*, m. a decurion or commander of ten men. — *Daśānana* ('*śa-an*'), *as*, *ā* or *ī*, *am*, ten-faced; (*as*), m. an epithet of Rāvaṇa. — *Daśāṅgula* ('*śa-an*'), *am*, n., N. of a *Sāman*. — *Daśārḍha* ('*śa-ar*'), *ās*, *ās*, *āni*, pl. half of ten, five. — *Daśārḍha-sankhya*, *as*, *ā*, *am*, five in number. — *Daśārḥa* ('*śa-ar*'), *as*, m. 'worthy of ten (?),' an epithet applied to a Buddha; an epithet of *Kṛishṇa*; (*ās*), or *daśārḥakās*, m. pl., N. of a warrior-tribe descended from *Daśārḥa* of the family of *Yadu*; (*ī*), f. a princess of the *Daśārḥas*. — *Daśavatāra* ('*śa-av*'), *as*, m. an epithet of *Viṣṇu* (the deity, of whom there are ten descents from heaven); N. of the fifty-sixth chapter of the *Bhaviṣya-Purāṇa*. — *Daśāvāra* ('*śa-av*'), *as*, *ā*, *am*, consisting of ten at least; (*as*), m., N. of an evil spirit. — *Daśāśva* ('*śa-aś*'), *as*, *ā*, *am*, possessing ten horses, driving ten horses; (*as*), m. the moon; N. of a son of *Ikshvāku*. — *Daśāśvamedha* ('*śa-aś*'), *am*, n., N. of a *Tirtha*, the *Tirtha* of the ten horse-sacrifices. — *Daśāśya* ('*śa-aś*'), *as*, *ā*, *am*, having ten mouths, ten-faced; (*as*), m. an epithet

of Rāvaṇa. — *Daśāśya-jit*, *t*, m. 'conqueror of the ten-faced,' an epithet of Rāma. — *Daśāha* ('*śa-aha*'), *as*, *ā*, *am*, lasting ten days; (*as*), m. a period of ten days; a kind of ceremonial observance; [cf. *daśa-rātra*]. — *Daśendra* ('*śa-in*'), *as*, *ā*, *am*, having the ten *Indrājis* as a deity (schol. to *Pāp*. I. 2, 49). — *Daśendriya* ('*śa-in*'), *āni*, n. pl. the ten organs of perception and action, viz. the skin, eye, tongue, nose, ear, larynx, hand, foot, anus, and pudendum; see *indriya*. — *Daśeśa* ('*śa-iś*'), *as*, m. a superintendent of ten villages. — *Daśaikādasika* ('*śa-ek*'), *as*, *ī*, *am*, one who lends ten and receives eleven in return, i. e. one who lends money for ten per cent. — *Daśoṇi* ('*śa-oni*'), *is*, m., N. of a person protected by Indra; of an Asura; (*Sāy*.) offering many oblations; (according to some) an oblation giving ten-fold reward. — *Daśoṇya*, *as*, m., N. of a man. — *Daśopaniṣad-bhāṣya* ('*śa-up*'), *am*, n., N. of a commentary by *Ānanda Tīrtha*.

*Daśa* (at the end of comp.) = *daśan* above; [cf. *tri-daśa*, *dvi-daśa*, *nir-daśa*]. *Daśa* (at the end of comp.) may also stand for *daśā*, p. 406, col. 1.

*Daśaka*, *as*, *ā*, *am*, consisting of ten, having ten, having ten parts, ten-fold; (with *śata*), ten in a hundred, ten from a hundred, ten per cent; (*am*), n. an aggregate of ten, a decad. — *Daśaka-māsika*, *as*, *ā*, *am*, hired for ten months.

*Daśat*, *t*, f. a collection or aggregate of ten, a decad; (m. f. n.?), consisting of ten, divided into ten parts; [cf. *daśat* and *pañcat*.]

*Daśataya*, *as*, *ī*, *am*, consisting of ten parts, ten-fold; (*gyas*), f. pl., scil. *sākhās* or *ṛīcas*, the texts of the ten-fold *Rig-veda*, i. e. of the *Rig-veda* divided into ten *Maṇḍalas*; (*ī*), f., N. of a commentary; [cf. *daśataya*].

*Daśatī*, *is*, f. (probably for original *daśatī*), 'a collection or aggregate of ten, a decad; N. of the subdivisions of a *Prapāthaka* of the first part of the *Sāma-veda*, usually containing ten verses, (in this sense the crude form *daśatī* without *Visarga* is used, probably as a weakened form of *daśatī*); = a hundred in connection with *daśan* (e. g. *daśatīr daśa* in *Mahābh.* I. 1081).

*Daśama*, *as*, *ī*, *am*, the tenth, the tenth part, the tenth day, N. of an *Ekāha*, the last day of the *Daśa-rātra* belonging to the *Dvādaśāha*; (*ī*), f., scil. *tithi*, the tenth day of the half moon; the tenth decad or last stage of human life, the last ten years of a century; (*am*), n. a tenth part; (*am*), ind. at or for the tenth time; [cf. *Lat. decimus*; *Scot. deicheamh*; *Hib. deachmad*]. — *Daśama-bhāva*, *as*, m. the culminating point, or that point in which the meridian crosses a given circle. — *Daśamin-gata* or *daśamī-stha*, *as*, *ā*, *am*, arrived at the tenth decad of life, above ninety years old.

*Daśamin*, *ī*, *inī*, *i*, between ninety and one hundred years, very old or aged.

*Daśin*, *ī*, *inī*, *i*, having ten, divided into ten parts; (*inī*), f. a decad; (*ī*), m. a superintendent of ten villages.

*Daśan* *daśana*, *as*, *am*, m. n. (fr. rt. *daś* or *2. daṅś*), a tooth; biting; (*as*), m. the peak of a mountain; (*am*), n. armour, mail; [cf. *daśana*]. — *Daśana-śhāda*, *as*, m. 'teeth-covering,' the lip. — *Daśana-pada*, *am*, n. 'teeth-mark,' a bite. — *Daśana-vāsa*, *as*, n. 'the covering of the teeth,' the lip. — *Daśana-vija*, *am*, n. (?) the pomegranate. — *Daśanāṅśu* ('*na-an*'), *us*, m. whiteness or brightness of the teeth. — *Daśanāṅka* ('*na-an*'), *as*, m. 'teeth-mark,' a bite. — *Daśanādhyā* ('*na-adh*'), f. a kind of sorrel (= *śukrikā*). — *Daśanośchishṭa* ('*na-u*'), *as*, m. 'remainder or leavings of the teeth,' a kiss; a sigh; a lip.

*Daśera*, *as*, *ā*, *am*, biting, mordacious, injuring; hurtful, attacking or killing any one when asleep; (*as*), m. a mischievous or venomous animal, a beast of prey, &c.

*Daśeraka* or *daśeraka*, *ās*, m. pl., N. of a people, = *maru*; a young camel; [cf. *dāsera*, *dāśeraka*, *dāseraka*].

*Dashta*, *as*, *ā*, *am*, bitten, stung; pressed together. — *Dashta-lacchada*, *as*, *ā*, *am*, biting the lips.

**दशमान** *daśamāna* or *daśamānika*, *ās*, *m*. pl., N. of a people; (also written *daśamānika*.)

**दशस्य** *daśasya* (fr. *daśas*, probably an old form for *yaśas*, = Lat. *decus*; cf. r. i. *dās*). Nom. P. *daśasyati*, &c., Ved. to render service, serve, worship, favour, oblige, aid (with acc.); to do service or favour to any one (with dat.); to grant, accord; [cf. *namasya*; *dāsaspatya*.]

*Daśasyā*, f. occurring only in Ved. inst. *daśasyā*, at the pleasure of, according to the liking, in order to please; (Sāy.) by desire of giving or granting.

**दशा** *daśā*, f. (said to be fr. rt. *daś* or 2. *daś*), the threads or fringe projecting at the end of a piece of woven cloth, the fringe of a garment (e. g. *apadaśam vāsas*, a fringeless garment), the loose ends of any piece of cloth or garment, the skirt or edge or hem of a garment, (according to some in these senses also m. pl., but in most passages where the pl. *daśās* occurs the gender may be f.); the wick of a lamp; 'the wick of life,' state or condition of life; age, period or time of life (as youth, manhood, &c.); period in general; state, condition, circumstances; state or condition of mind; the result of actions, fate; (in astrology) the aspect or position of the planets (at birth &c.), the fate of men as depending on the position of the planets; the mind, understanding. — *Daśākārsha*, *as*, or *daśākārshim* ('*sā-āk*' or '*sā-ka*'), *ī*, m. 'wick-drawing,' a lamp. — *Daśānta* ('*sā-an*'), *as*, m. the end of a wick, the end of life. — *Daśāpanna* ('*sā-āp*'), *as*, *ā*, *am*, being in a particular state or condition. — *Daśā-pavitra*, *am*, n. a fringed filtering cloth for straining the Soma. — *Daśā-pāka*, *as*, m. the fulfilment of fate. — *Daśā-phala*, *am*, n. result of circumstances or of condition of life. — *Daśārūhā* ('*sā-ār*'), f, N. of a particular species of plant, = *kaṣṭhārtikā*, (probably so called as sticking or attaching itself to clothes). — *Daśā-lakṣhaṇa*, *am*, n., N. of a chapter of the Purāṇa-sarva-sva. — *Daśā-viśeṣa*, *as*, m. any particular state or condition, existing circumstances. — *Daśendhāna* ('*sā-in*'), *as*, m. 'wick-kindling,' a lamp.

**दशानिक** *daśānika*, *as*, m. = *danti*, Croton Polyandrum or Croton Tigium.

**दशामय** *daśāmaya*, *as*, m. (fr. *daśā* or *daśan* + *āmaya*), an epithet of Śiva.

**दशार्थ** *daśārtha*, *ās*, m. pl. (said to be fr. *daśan* + *ṛiṇa*, 'having ten forts'), N. of a people living south-east of Madhya-deśa in the centre of Hindūstān; (*as*), m. the king of the Daśārthas; the region of the Daśārthas; (*ā*), f. N. of a river rising in the Vindhya hills, the ancient Dosarene (?).

*Daśārṇaka*, a wrong form for *dāśārṇaka*, q. v. *Daśārṇeyu*, *us*, m., N. of a son of Raudrāśva.

**दशार्ह** *daśārha*. See p. 405, col. 2.

**दशीविदर्भ** *daśīvidarbhā*, *ās*, m. pl., N. of a people; [cf. *dadhi-vidarbhā*.]

**दशेर** *daśera*. See *daśana*, p. 405, col. 3.

**दशोनसि** *daśonasi*, *is*, m., Ved. a kind of serpent.

**दृष्ट दश्टा**. See above at top of this col.

**दस** *das* (connected with rt. *dans*, p. 396, col. 2), cl. 4. P. *dasyati*, *dadāsa*, &c., Ved. to suffer want, to waste away, perish, become exhausted, to be ruined; to throw up, toss [cf. r. *tas*; Eng. *toss*]; cl. 1. 10. P. *dansati*, *daṅsati*, &c. (see r. *dans*), to bite, destroy, overpower; to see; to shine: Caus. P. *dasyati*, *dāsayati*, *-yitum*, to cause to waste away, exhaust.

*Dasa*, *as*, m., Ved. = *dasyu*, q. v.

*Dasana*, *am*, n. wasting, perishing, destroying; throwing, tossing; and dishing.

*Dasamāna*, *as*, *ā*, *am*, Ved. wasting away, becoming exhausted.

*Dasta*, *as*, *ā*, *am*, wasted, lost, destroyed; thrown, tossed; sent away, dismissed.

*Dasma*, *as*, *ā*, *am*, destroying, destructive, overcoming enemies, worthy to be seen, beautiful, accomplishing wonderful deeds, wonderful, extraordinary; (*as*), m. an epithet of Agni; of Indra; of Pūshan; of Varuṇa; (*ās*), m. pl. an epithet of the Maruts; of the horses of Agni. According to the lexicographers *dasma*, *as*, m., may also mean 'a sacrificer' or 'institutor of a sacrifice'; 'fire'; 'a thief'; 'a rogue'; [cf. *dansana*.] — *Dasma-varāśas*, *ās*, *ās*, *as*, Ved. of wonderful appearance; (Sāy.) whose glory is worthy of being seen or whose power is destructive; (*ās*), m. an epithet of Indra; of Pūshan; (*asas*), m. pl. an epithet of the Maruts.

*Dasmāt*, *ām*, *atī*, *at*, Ved. wonderful, extraordinary; (Sāy.) worthy of being seen, desirable, acceptable. According to Sāy. on Ṛig-veda I. 74, 4, the form *dasmāt* is for *dasmām*.

*Dasmya*, *as*, *ā*, *am*, Ved. wonderful, extraordinary; (Sāy.) beautiful.

*Dasyu*, *us*, m. (probably connected with *dāsa*), 'destroyer (of the good),' N. of a class of evil beings or demons, enemies of god and men, and especially of Indra and Agni; (many of the demons defeated by Indra have the general name *Dasyu*, e. g. *Vṛitra*, *Sambara*, *Sushya*, *Cumuri*, &c.; and these *Dasyus* are not only spirits of darkness like the *Rākshasas*, but have other characteristics which bring them into closer relationship to men living in the world: sometimes a general distinction is drawn between man, i. e. *manu*, *āyū*, *nṛi*, and the *Dasyus*, the latter being called *a-mānuṣa*, or the *Dasyu* is contrasted as an *an-ārya* with the pious and respectable man or *ārya*; or rarely *dasyu* means 'a barbarian or savage,' as contrasted with 'a civilized man'; any cruel or mischievous man, an enemy, thief, robber, oppressor, bandit, ruffian, violator, perpetrator of injustice; (according to Manu) a barbarian, an outcast or a Hindū who has become so by neglect of the essential rites. — *Dasyu-jivīn*, *i*, *inī*, *i*, living the life of a robber or barbarian. — *Dasyu-jūta*, *as*, *ā*, *am*, Ved. instigated by *Dasyus* or by wicked men. — *Dasyu-tarhaṇa*, *as*, *i*, *am*, Ved. crushing the *Dasyus*; killing or injuring the *Dasyus*. — *Dasyu-sāt*, ind. into the hands of the *Dasyus*, a prey to robbers. — *Dasyu-hatya*, *am*, n., Ved. a fight with the *Dasyus* or with wicked men. — *Dasyu-han*, *ā*, *ghnī*, *a*, Ved. destroying the *Dasyus* or the wicked; (*ā*), m. an epithet of Indra; of Agni; of Manyu. — *Dasyuhan-tama*, *as*, m. (superl. of the preceding), an epithet of Budha, who was son of Tārā and Soma.

*Dasra*, *as*, *ā*, *am*, Ved. destroying, destructive, overcoming enemies, accomplishing wonderful deeds, giving marvellous aid; worthy to be seen, handsome, beautiful; (*as*), m., N. of Pūshan; N. of one of the two *Asvins* (the other being called *Nasatya*); an ass; a robber, thief, &c., see *dasyu*; (*au*, Ved. *ā*), m. du., N. or epithet of the *Asvins*, said to be so called as 'destroying diseases or enemies'; (occurring usually in the nom. and voc.); a N. of Indra-Vishṇu; the numeral two; (*ās*), m. pl. an epithet of the Maruts; (*am*), n. the cold season, hoar frost. In *Sūrya-siddhānta* VIII. 9, *daśrūḍinām* must be translated 'of the Nakshatra *Asvini*, &c.,' see *dasra-devatā*; [cf. *dansana*, *daṅsas*, *daṅsa*, *dansishtha*.] — *Dasra-devatā*, f. the lunar constellation *Asvini*. — *Dasra-sū*, *īs*, f. 'the mother of the *Asvins*,' N. of *Saijñā* or the wife of the Sun.

*Dāsita*, *as*, *ā*, *am*, = *dasta* above.

**दसाराम** *dasārāma*, *as*, m., N. of a man.

**दह** I. *dah* (the original form of this rt. was probably *dagh*), cl. 1. P. *dahati* (ep. *dahatē*), *dadāha*, *dhakshyati* (ep. *dahishyati*), *dhakshyate*, *dagdhum* (Ved. inf. *dagdhos*; other Vedic forms are *dakshī*, *adhāk*, *dhāk*; part. *dhakhal* or *dakshat*), to burn, consume by fire, scorch,

roast; (in surgery) to cauterize; to consume, destroy completely; to torment, torture, pain, distress, disturb, grieve: Pass. *dahyate* (ep. also *dahyatē*), to be burnt, to burn, to be in flames; to be consumed by fire; to be inflamed; to be consumed by internal heat or by grief, to suffer pain, be distressed, be vexed; to be destroyed &c.; (also transitive) to burn: Caus. *dāhayati*, *-yitum*, Aor. *adidāhat*, to cause to burn or to be burned &c.; to cause to roast or to be cooked: Desid. *didhakshatī* (ep. *-te*), to wish to burn, to be about to consume or destroy, &c. [cf. *didhakshā* and *didhakshū*]: Caus. of Desid. *didhakshayati*, *-yitum*, to cause to desire to burn or to be about to burn: Intens. *dandahīti*, *dandahyate*, *dandagdhi* (also 2nd sing. impv.), to burn completely, destroy completely; (A.) to be burnt completely, be entirely consumed by fire or grief; [cf. Hib. *daghaim*; *daghim*, *daghte*, 'burnt,' = *dagtha*; *drighīr*, 'flame'; Lith. *degu*, 'I am hot'; *deginā*, 'I burn': Old Germ. *tāh-t* or *dāh-t*, 'a wick,' fr. Caus.: Goth. *dag-s*, 'the day': Angl. Sax. *daeg*: Mod. Germ. *tag*: Eng. *day*: perhaps Gr. *ἡγανον*: Lat. *lig-nu-m* for *dig-nu-m*.]

2. *dah*, *dhak*, *k*, *k*, burning (at the end of comp.; cf. *uśa-dhak*).

*Dahat*, *an*, *anti*, *at*, burning, scorching.

*Dahati*, *is*, m., N. of one of the attendants on Skanda.

*Dahadahā*, f., N. of one of the Mātṛis attending on Skanda.

*Dahana*, *as*, *i*, *am*, burning, consuming by fire, scorching, destroying [cf. *tripura-d*]; destructive, injurious, mischievous; (*as*), m. fire, a N. of Agni the god of fire; the numeral three; one of the five forms of fire in the Svāhā-kāra; N. of one of the eleven Rudras; of one of the attendants of Skanda; a bad man; a pigeon; lead-wort, Plumbago Zeylanica (= *itraka*), the marking-nut, Anacardium Officinatum (= *bhallātaka*); (*i*), f. fire; (*am*), n. burning, cauterizing, consuming by fire; sour gruel. — *Dahana-ketana*, *as*, m. 'the mark of burning,' smoke. — *Dahana-priyā*, f. 'the beloved of fire,' N. of Svāhā or the wife of Agni. — *Dahanarksha* ('*na-riksha*'), *am*, n. 'the burning constellation,' the constellation Kṛittikā. — *Dahanāguru* ('*na-ag*'), *us*, m., N. of a species of the plant *Agallochum*. — *Dahanārati* ('*na-ar*'), *is*, m. 'enemy of fire,' water. — *Dahanopakarāṇa* ('*na-up*'), *am*, n. the means for cauterizing. — *Dahanopala* ('*na-up*'), *as*, m. 'fire-stone,' the sun-gem, a crystal lens; (also read *dahanopama*; cf. *sūrya-kānta*.) — *Dahanolkā* ('*na-ul*'), f. a firebrand.

*Dahaniya*, *as*, *ā*, *am*, to be burnt, burnable, combustible. — *Dahaniya-tā*, f. or *dahaniya-tra*, *am*, n. combustibility.

*Dahyamāna*, *as*, *ā*, *am*, being burnt.

**दहर** *dahara*, *as*, *ā*, *am* (said to be fr. rt.

1. *dah*, probably another form of *dahra*, which is for *dāhira*; see *dahra* below), small, fine, thin, subtle, short; young in age, (opposed to *vṛiddha*); the cavity of the heart, the heart; (*as*), m. a child, infant; a younger brother; a young animal; a rat, mouse. — *Dahara-prishtha*, *am*, n., N. of a section of the *Taittirīya-samhitā*; [cf. *mahā-prishtha*.] — *Dahara-sūtra*, *am*, n., N. of a Buddhist Sūtra work.

*Daharaka* = *dahara* above.

*Dahra*, *as*, *ā*, *am*, small, fine, thin; the cavity of the heart; the heart itself; (*as*), m. fire; a forest conflagration, a wood on fire. — *Dahra-tas*, ind. from the cavity of the heart. — *Dahrāgnī* ('*ra-ag*'), *is*, m., N. of *Agastya* in a former birth.

**दहियक** *dahiyaka*, *as*, m. (?), N. of a particular kind of bird.

**दह** *dahra*. See above under *dahara*.

**दा** I. *dā* (many of the forms of this rt. are to be referred to the base *dad*, which is sometimes regarded as a separate rt.; cf. 1. *dad*), cl. 3. P. A. *dadāti*, *datte*, 1st pl. *dadmas*, 2nd pl. *dattha*,



*jīva-d*, q. v.) ; placing upon, arranging. — *Dāyaka-tā*, f. the state of a giver, giving.

*Dāyita*, as, ā, am, probably a wrong reading for *dāpita*, q. v.

1. *dāyitrī*, incorrect form for 1. *dātri*, p. 407, col. 2.  
*Dāyin*, ī, inī, ī, (at the end of comp.) giving, presenting, granting, paying, owing; communicating; causing, effecting; [cf. *a-d*, *udaka-d*, *ṛi-shabha-d*.]

1. *dāru*, us, us, u (for 2. *dāru* see p. 410, col. 1), liberal, munificent, giving, communicating, compassionate; a giver, donor; an artist (in this sense perhaps to be referred to rt. *drī*).

*Dāvan*, Ved., occurring only in dat. *dāvane*, for the giving, in order to give or present; in order to receive; (*ā*, *ā*, *a*), giving, granting, (usually at the end of comp.; cf. *asva-d* and *sata-d*.)

दा 3. *dā*, cl. 2. 4. P. *dāti*, *dyati*, *dātum*, to cut, divide; [according to native authorities the proper form of this rt. is *do*, q. v.; cf. rts. *dāy*, *dal*; Gr. *dal-o-mai*, *dal(τ)-r*, *darrús*, *dal-τη*, *dal-τρός*, *dal-νυ-μι*, *dal-νυ-μαι*, *dal-νυ-μῶν*, *dalco*, *daré-o-mai*, *da-o-μῶ-s*, *δαπρω* (Caus.), *δαπρον*: Lat. *daps*: Cambro-Brit. *de*, 'to part'; *dead*, 'a parting.']

2. *dāta*, as, ā, am, cut, divided; reaped; (see Pān. VIII. 4, 46.)

2. *dāti*, is, f. cutting, destroying; distribution. — *Dāti-vāra*, as, ā, am, Ved. (Śāy.) splitting the clouds or yielding water or giving strength or giving riches, (as if fr. 1. *dā*; see 1. *dāti*, p. 407, col. 2.)

*Dātu*, u, n., Ved. a part, division, allotted portion or task; (at the end of an adj. comp. after a numeral = fold, e. g. *sahasra-dātu*, thousand-fold.)

2. *dātri*, tā, trī, trī (for 1. *dātri* see p. 407, col. 2), Ved. cutting off, mowing; cropping (grass); a cutter.

*Dātra*, am, n., Ved. anything allotted or fallen to one's share, share, possession; an instrument for cutting or chopping wood &c., a sort of sickle or large knife, a bill-hook or hatchet with a curved point, commonly called a *Dā*.

2. *dāna*, as, m. (for 1. *dāna* see p. 407, col. 2), Ved. distribution (especially of food); a meal; a sacrificial meal; distributing, communicating, liberality; part, share, possession; a distributor; (*am*), n. cutting off, dividing; pasture; the fluid flowing from an elephant's temples when in rut; [cf. 1. *dāna*.] — *Dānāpnas* ('*na-ap*'), *ās*, *ās*, as, Ved. having abundant shares (or gifts, fr. 1. *dāna*). — *Dānavukas* ('*na-ok*'), *ās*, m., Ved. delighting in the sacrificial meal; (*ām*), n. 'the abode of liberality, munificent,' epithet of Indra, (as if fr. 1. *dāna*.)

*Dānavas*, as, ī, m. f. a class of demons, a giant, a Titan; (according to a later conception the *Dānavas*, who are implacable enemies of the Devas, are children of Danu and *Kāśyapa*, see *danu*, p. 401; the *Dāityas* and *Dānavas* are often identified, and both of them are called *Asuras*); (*as*, ī, *am*), belonging to the *Dānavas*, peculiar to the *Dānavas*, &c. — *Dānavaguru*, us, m. 'the preceptor of the *Dānavas*,' N. of the regent of the planet Venus. — *Dānava-pati*, is, m. the king of the *Dānavas*. — *Dānava-pūjita*, as, ā, am, worshipped by the *Dānavas*; (*as*), m. the regent of the planet Venus. — *Dānava-prītyā*, f. the betel plant. — *Dānava-sādana*, as, ā, am, destroying the *Dānavas*. — *Dānavāri* ('*va-ari*'), is, m. an enemy of the *Dānavas*; an epithet of Indra; of Siva; (*ayas*), m. pl. the gods. — *Dānavendra* ('*va-tn*'), as, m. the chief of the *Dānavas*.

*Dānaveya*, as, m. a *Dānava* or demon.

2. *dānu*, us, us, u (for 1. see p. 407, col. 3), valiant; a victor, conqueror, destroyer; (*us*), m. a class of demons; (*u*), n. a fluid, a drop, dew; [cf. *ārātra-d*, *jīva-d*.] — *Dānu-ētra*, as, ā, am, Ved. shining with dew, brilliant with moisture; (Śāy.) wonderfully destructive, wonderfully liberal, marvellous by gifts, (as if fr. 1. *dānu*) = *Dānu-dā*, as, ā, am, Ved. giving drops, trickling. — *Dānu-dā-pati*, m. du. (fr. the gen. sing. of 2. *dānu*), Ved. 'the lord of dew,' epithet of Mitra-varuṇa and of the *Asvins*; (*as*), lords of munificence, (as if fr. 1. *dā*). — *Dānu-Pinva*, as,

&c., Ved. swelling with drops. — *Dānu-mat*, ān, atī, at, Ved. having many oblations; liquid, fluid, trickling; (Śāy.) malignant, injurious; having gifts, liberal, suited to a giver, (as if fr. 1. *dā*.)

2. *dāman*, ā, ā, m. f. (for 1. *dāman* see p. 407, col. 3; for 3. *dāman* see below), an allotment, share.

2. *dāya*, as, m. [cf. 1. *dāya*, p. 407, col. 3], share, portion, separate property, inheritance, patrimony (e. g. *dāyād upāgata*, fallen to one's share by inheritance); a part (in *sata-d*, q. v.); distributing, dividing, breaking; loss, destruction; irony; place, site, (some of the meanings here given as connected with rt. 3. *dā* may perhaps be referred to rt. 1. *dā*; cf. 1. *dāya*). — *Dāya-kāla*, as, m. the time of dividing an inheritance. — *Dāya-krama-sangraha*, as, m., N. of a work on the law of inheritance. — *Dāya-tattva*, am, n., N. of a part of the *Smṛiti-tattva*. — *Dāyātāva-kṛtī*, t, m., N. of an author mentioned in the *Mitrodāya* by *Mitra-mītra*. — *Dāya-bandhu*, us, m. 'a friend or partner in the inheritance,' a brother. — *Dāya-bhāga*, as, m. partition or porportioning of inheritance, division of property among heirs, apportioning, inheritance; N. of a work on the law of inheritance. — *Dāyabhāga-tīkā*, f., N. of a commentary on the *Dāya-bhāga* by *Kṛṣṇa*.

— *Dāyabhāga-tattva*, am, n., N. of a work by *Raghu-nandana*. — *Dāya-vibhāga*, as, m. portioning of inheritance, division of property amongst heirs, portion. — *Dāyāda* ('*ya-āda*'), as, m. 'the receiver of a portion or heritage,' an heir, claimant, candidate, pretender (with gen. or loc. of thing); a son, a kinsman near or remote, a distant descendant; (*ā*, ī), f. an heiress, daughter. — *Dāyāda-vaṭ*, ān, atī, at, having an heir. — *Dāyādya*, am, n. inheritance. — *Dāyādya-tā*, f. the state of being an inheritor or near relation, near relationship, affinity. — *Dāyāpavartana* ('*ya-ap*'), am, n. forfeiture of property, privation. — *Dāyārha* ('*ya-ar*'), as, ā, am, claimable or claiming inheritance.

2. *dāyaka*, as, m. a heir, inheritor, kinsman. — *Dāyādava*, as, m. an inheritor, heir, kinsman (?). 1. *dāta*, as, ā, am, cut, torn, divided.

1. *dāna*, as, ā, am (for 2. *dāna* see p. 412, col. 3), cut, split, destroyed.

दा 4. *dā*, cl. 4. P. *dyati*, *dātum*, to bind; (this root does not occur separately, and is not given in the *Dhātu-pāṭha*); [cf. Gr. *δέω*, *δίδη-μι*, *δέοι-s*, *δε-τῆ*, *δε-σῶ-ς*, *διδ-θη-μα*; Angl. Sax. *ti-an*, 'to tie.']

*Dāma* (at the end of comp.) = 3. *dāman* below; [cf. *ud-d* and *srag-d*.]

3. *dāman*, a, n. (said to be also ā, f.), a string, cord, thread, rope, fetter, fillet; a girdle; a chaplet, wreath or garland for the forehead; a large bandage; a particular constellation. The word *dāman* may be used at the end of an adj. comp., e. g. *uru-dāman*, having a large garland; and according to Pāṇini IV. 1, 27, when a numeral precedes, the fem. must end in ī, e. g. *dvi-dāmani*, having two cords; it also occurs at the end of proper names, e. g. *āśā-d*, q. v.; [cf. Gr. *κρη-δεμων*.] — *Dāma-kaṇṭha*, as, ā or ī, am, having a rope round the neck; (*as*), m., N. of a man; (*ās*), m. pl. the descendants of this man. — *Dāma-granthi*, is, m. a name assumed by *Nakula*; [cf. *granthika*.] — *Dāma-candra*, as, m., N. of a man. — *Dāma-jāta-śrī*, is, m., N. of a prince (occurring only on coins).

— 2. *dāman-vaṭ*, ān, atī, at (for 1. see p. 407, col. 3), furnished with cords &c. — *Dāma-siṅha*, as, m., N. of a prince. — *Dāmāñjana* ('*ma-ān*'), am, n. a foot-rop for horses &c.; (also *dāmāñjala*, am, n.) — *Dāmādy-upākhyāna* ('*ma-ād*'), am, n., N. of the fourteenth chapter of the *Vāsisṭha-rāmāyaṇa*, commonly called *Yoga-vāsishṭha*. — *Dāmodara* ('*ma-d*'), as, m., N. of *Kṛṣṇa* or *Viṣṇu* ('having a cord round the belly'; *Yaśodā* his foster-mother having in vain passed a rope round his body, whilst a child, to keep him in confinement); N. of the twelfth month; of the ninth Arhat of the past Ut-sarpiṇī; of two kings of *Kāśmīra*; of a poet

in the *Bhoja-prabandha* by *Bāllāla*; of the editor of the drama called *Mahā-nāṭaka*; of the author of a medical work; of the father of *Malhaṇa* and of several other men; of a river. — *Dāmodara-gupta*, as, m., N. of a poet. — *Dāmodara-taita*, as, m., N. of the father of *Padma-nātha-datta*. — *Dāmodara-deva*, as, m., N. of a poet. — *Dāmodara-pad-dhāt*, is, f., N. of an astronomical work. — *Dāmodarāraṇya* ('*ra-ar*'), am, n. 'Kṛṣṇa's wood,' N. of a forest. — *Dāmoshṇīsha* ('*ma-ush*'), as, m., N. of an old sage; (also read *dāmoshṇīva* and *dāmosh-ṇīsa*). — *Dāmoshṇīshi*, is, m. a patronymic from *Dāmoshṇīsha*. — *Dāmoshṇīshya*, as, m. a patronymic from *Dāmoshṇīshi*.

*Dāmanī*, f. [cf. *dāmana*, p. 409, col. 3], a multitude of ropes or strings for tying cattle (especially calves).

*Dāmanīka*, as, ā, am, at the end of an adj. comp. = *dāmanī* above.

*Dāmā*, f. a string, cord, &c., = 3. *dāman*, col. 2.

2. *dāta*, as, ā, am, bound; [cf. *saṃ-līta*.]

दा 5. *dā*, cl. 1. A. *dayate*, *dātum*, to protect, defend, guard; (according to native authorities the proper form of this rt. is *de*, q. v.)

*Datta*, as, ā, am, protected, defended.

6. *dā*, ās, f. protection, defence.

दा 7. *dā*, cl. 1. P. *dāyati*, *dātum*, to clean, purify; (according to native authorities the proper form of this rt. is *dai*, q. v.)

8. *dā*, ās, f. cleansing, purifying.

3. *dāta*, as, ā, am [cf. *ava-dāta*], cleansed, cleaned, washed, purified; (see Pān. VII. 4, 46.)

3. *dāna*, am, n. purification; [cf. 1. *ava-dāna*.]

दाक्ष *dāksha*, as, ī, am (fr. *daksha*), relating to *Daksha*; relating to *Dākshī*; (*as*), m. or (*am*), n. the south; *dākshasyāyanam* ('*ya-ay*') = *dakshīnāyanam*, the progress of the sun towards the south; the winter solstice; the sacrifice performed at this time; (*ās*), m. pl., N. of the disciples of a particular school.

*Dākshaka*, as, &c., inhabited by the *Dākshis*; (*am*), n. a multitude of the descendants of *Daksha*.

*Dākshāyana*, as, ī, am, coming from the *Daksha* family, of or relating to *Daksha*; (*as*), m. a son or distant descendant of *Daksha*; a particular kind of sacrifice [cf. *dākshāyana-yajña*]; (*ī*), f., N. of the daughters of *Daksha*; of *Aditi*; of *Diti*; of *Kadrū*; of *Vi-ōatā*; of the nymph and asterism *Rohiṇī*; of *Su-rasā*, mother of the *Nāgas*; of *Jayā* and *Vi-jayā*; of *Svadhā*; of *Durgā*, wife of *Siva*; of the wife of *Dharma*, mentioned in the *Vāmana-Purāṇa*; N. of the plant *Croton Polyandrum*, = *danti*; (*nyas*), f. pl. the twenty-seven lunar mansions considered mythologically as the daughters of *Daksha* and wives of the Moon; (*am*), n. the posterity of *Daksha*; gold or a gold ornament (as an ear-ring &c.); = *dākshasyāyanam*, the winter solstice; the sacrifice performed at this time. — *Dākshāyana-bhakta*, am, n. the district inhabited by the *Dākshas*. — *Dākshāyana-yajña*, as, m., N. of a kind of sacrifice said to be a modification of the *Darśapaurṇamāsa* (extending through fifteen instead of thirty years). — *Dākshāyana-yajñika*, as, ā, am, or *dākshāyana-yajñin*, ī, inī, ī, belonging to the *Dākshāyana* sacrifice. — *Dākshāyānī-pa*, as, or *dākshāyānī-pati*, is, m. 'husband of *Dākshāyānī*,' epithet of the Moon; of *Siva*. — *Dākshāyānī-ramaṇa*, as, m. 'delighting in *Dākshāyānī*,' epithet of the Moon. — *Dākshāyany-agnī-praveśa*, as, m., N. of the tenth chapter of the *Uttara-khaṇḍa* of the *Siva-Purāṇa*.

*Dākshāyānī*, ī, inī, ī, having gold, wearing golden ornaments; (*ī*), m. a *Brahman* student wearing golden ear-rings.

*Dākshāyānī*, as, m. the son of the *Dākshā* yaṇī *Aditi*, the sun.

*Dākshāyānī*, f. wrong form for *dākshāyānī* above.

*Dākshī*, is, m. a son of *Daksha*; (*ī*), f. a daughter

of Dakṣha. — *Dākshī-kanthā*, f., N. of a village in the north of India in the country of the Vāhlikas or Balkh. — *Dākshīkanthīya*, as, ā, am, produced or born in Dākshī-kanthā, relating to Dākshī-kanthā. — *Dākshī-karsha*, as, m., N. of a village. — *Dākshīkārshuka*, as, ī, am, coming from or relating to Dākshī-karsha. — *Dākshī-kūla*, am, n., N. of a village. — *Dākshī-grāma*, as, m., N. of a village. — *Dākshīgrāmiya*, as, ā, am, coming from or relating to Dākshī-grāma. — *Dākshī-nagara*, am, n., N. of a town. — *Dākshī-palada* and *dākshī-prastha*, as, m., N. of places. — *Dākshī-hrada*, as, m., N. of a lake. — *Dākshīhradīya*, as, ā, am, relating to the above lake. — *Dākshī-putra*, as, m. 'the son of Dākshī', Pāṇini.

*Dākshīya*, as, m. 'the son of Dākshī', a metronymic of Pāṇini; (ī), f. 'the daughter of Dākshī (?).'  
*Dākshya*, am, n. cleverness, dexterity, skill, ability, capability, fitness; probity, integrity.

**दाक्षाय्य** *dākshāyya*, as, m. a vulture; [cf. *dakshāyya*.]

**दाक्षिण** *dākshīṇa*, as, ī, am (fr. *dakshīṇā*), belonging or relating to a sacrificial gift or to a gift in general; relating or belonging to the south; (am), n. a collection of sacrificial gifts; (āmī), n. pl., N. of a Kāṇḍa in the Taittirīya-saṃhitā. — *Dākshīṇāsāla*, as, &c. (fr. *dakshīṇa* + *sālā*), relating to a hall or room situated to the south.

*Dākshīṇātya*, as, ā, am (fr. *dakshīṇā*, ind.), southerly, southern, belonging to or produced in the south; belonging to or living in the Dekhan, situated in the Dekhan; *dākshīṇātyā bhāshā*, the language spoken in the south; (as), m., N. of a preceptor mentioned in the Ānanda-lahari; the cocoon; (as, am), m. or n. (?), the south; (ās), m. pl. the inhabitants of the Dekhan; N. of several preceptors mentioned in the Kāma-sūtra by Vātsyāyana.

*Dākshīṇika*, as, ī, am (fr. *dakshīṇā*), connected with a sacrificial gift.

*Dākshīṇiya* = *dakshīṇiya*.

1. *dākshīṇya*, as, &c. (fr. *dakshīṇā*), belonging or relating to a sacrificial gift; meriting a sacrificial gift or reward.

2. *dākshīṇya*, am, n. (fr. *dakshīṇa*), civility, courtesy, politeness, conciliatory conduct, propitiation, kindness, obsequiousness, concord, harmony, agreement; honesty, sincerity, candour; cleverness, talent; (probably) the ritual of the right-hand Śāktas (?); N. of a Tantra.

**दागव्यायनि** *dāgavyāyani*, a patronymic from Dagu.

**दाडक** *dādaka*, as, m. a tooth; tusk; [cf. *dādha*.]

**दाडिम** *dādīma*, as, ī, am, m. f. n. (said to be fr. rt. *dal*), the pomegranate tree, (according to some) the m. f. applies to the tree, and the n. to the fruit; small cardamoms; (as, ī, am), being on the pomegranate tree. — *Dādīma-patraka*, as, m. or *dādīma-pushpa* or *dādīma-pushpaka*, as, m. the plant Soymania Febrifuga or Amorea Rohitaka (= *rohitaka*). — *Dādīma-priya*, as, m. 'fond of pomegranates', a parrot. — *Dādīma-bhākshana*, as, m. 'eating pomegranates', a parrot. — *Dādīmī-vaṭ*, ān, ālī, at, planted with pomegranate trees. — *Dādīmī-sāra*, as, m. = *dādīma*, the pomegranate tree.

*Dādīmā*, as, m. = *dādīma*, the pomegranate tree.

**दाडी** *dādī*, f. a kind of plant and its fruit; [cf. *doḍi* and *dālī*.]

**दादा** *dādā*, f. = *dāyshrā*, a large tooth, tusk; wish, desire; a number, multitude.

*Dādīkhā*, f. = *dāyshrīkā*, the beard, the whiskers; (Manu VIII. 283.)

**दाण्ड** *dāṇḍa*, as, ī, am, relating to a stick or staff, relating to punishment, &c.; (ā), f. a particular game with sticks. — *Dāṇḍagrāhika*, as, m. a patronymic from Daṇḍa-graha. — *Dāṇḍapātā*, f.

(fr. *dāṇḍa-pāta*), scil. *tithi*, a particular festival, the day of full moon in the month Phālguna, on which sticks are thrown; [cf. *tailampātā* and *syat-nampātā*.] — *Dāṇḍapāyana*, as, m. a patronymic from Daṇḍa-pa. — *Dāṇḍamāthūka*, as, ī, am (fr. *dāṇḍa-māthā*), churning with a straight stick or staff. — *Dāṇḍājīnika*, as, ī, am (fr. *dāṇḍājīna*), carrying a staff and hide as mere outward signs of religion; (as), m. a cheat, rogue, an hypocrite.

*Dāṇḍāki*, is, m. a patronymic from Daṇḍaka; (ayas), m. pl., N. of a race belonging to the Tri-gartas.

*Dāṇḍākīya*, as, m. a prince of the Dāṇḍakis.  
*Dāṇḍāyana*, as, m. a patronymic from Daṇḍa (?). — *Dāṇḍāyanasthalaka*, as, ī, am, relating to or coming from Dāṇḍāyana-sthali. — *Dāṇḍāyanasthali*, f., N. of a village.

*Dāṇḍīka*, as, ī, am, inflicting punishment, punishing; (as), m. a chastiser, punisher.

*Dāṇḍīkyā*, am, n. punishing, the state of being a punisher (?).

*Dāṇḍin*, īnas, m. pl., N. of the disciples of the school of Daṇḍa.

*Dāṇḍīnāyana*, as, m. a patronymic from Daṇḍin.

**दात** *dāta*, ās, m. pl., N. of a school of the Atharva-veda.

**दातृ** *dātṛi*. See p. 407, col. 2; p. 408, col. 1.

**दात्तमित्रिय** *dāttāmītriya*, as, ā, am, relating to or coming from Dattāmītra or Dattāmītrā.

*Dātteya*, as, m. a metronymic from Dattā, q. v.

**दायूह** *dāyūha*, as, m. a gallinule; the Cātaka, a sort of cuckoo, Cuculus Melanoleucus; a cloud (the water of which the Cātaka is said to drink).

*Dāyūhaka*, as, m. a familiar diminutive of *dāyūha*, a little gallinule.

*Dāyūha*, as, m. (according to Pāṇ. VII. 3, 1, fr. *dāyā-vāh*), a gallinule; (as, ī, am), relating to or produced in the vehicle of a demon (?).

**दाद** *dāda*, *dādīn*, &c. See p. 407, col. 2.

**दादाभाइ** *dādābhāi*, N. of the author of the Kīraṇāvalī (a commentary on the Indian astronomical work *Sūrya-siddhānta*).

**दाधिक** *dādīhika*, as, ī, am (fr. *dādhi*), made of or from Dādhi or coagulated milk; mixed with it, sprinkled with it; carrying about or selling coagulated milk; eating anything with coagulated milk; (am), n. a kind of broth or gruel made of coagulated milk mixed with other substances.

*Dādīhīra*, as, ī, am, Ved. relating to Dādhi-kṛā.

**दाधित्य** *dādhittha*, as, ī, am (fr. *dādhittha*), coming from or belonging to the Feronia Elephantum; (am), n. the resin of this tree.

**दाधीच** *dādīhīca*, as, m. (fr. *dādhyāñc*), Ved. a patronymic of Cyavana.

**दाधृचि** *dādhrīchi*, is, is, i (fr. rt. *dhri*), Ved. holding, bearing.

**दाधृचि** *dādhrīchi*, is, is, i (fr. the Intens. of rt. *dhriśh*), Ved. courageous, bold; overbearing, overpowering.

**दान** *dān*, cl. 1. P. A. or cl. 10. P. *dānāyati*, &c., to cut off; Desid. P. A. *dādan-sati*, -te, to straighten, make straight; to be straight; (this verb is by some regarded as a nominal fr. 2. *dāna*; cf. 2. *dan*.)

**दान** *dāna*, &c. See under rts. 1. and 3. *dā*.

**दानव** *dānava*. See *dānu*. *ḍānu*

**दान** 1. *dānta*, as, ā, am (fr. rt. 1. *dam*), tamed, broken in, subdued, daunted, bridled, restrained; tame, mild; patient of privations or austerities, &c.; resigned; liberal (fr. rt. 1. *dā?*); (as), m. a tamed ox or steer; a donor, giver (fr. rt. 1. *dā*); N. of a plant, = *damanaka*, = *vudā*, = *vafa*, Ficus

Indica; N. of a son of Bhīma, king of Vidarbha; (ās), m. pl., N. of a school of the Atharva-veda; (ā), f., N. of an Apsaras.

*Dānti*, is, f. self-restraint; the patient endurance of religious austerities or privations; subjection, humiliation.

*Dāntvā*, ind. having subdued, tamed, &c.

**दान** 2. *dānta*, as, ī, am (fr. *danta*), dental, made of ivory; 'completed by Danta (?), epithet of a well situated on the northern or southern bank of the river Vipāśā; (see Pāṇ. IV. 2, 74, Schol.)

*Dāntika*, as, ī, am, made of ivory.

**दाभी** *dābhī*, f. (fr. rt. *dabh?*), Ved. hurting, injuring (?).

*Dābhya*, as, ā, am, to be disturbed or obstructed; to be governed or ruled.

**दामचरित** *dāma-čarita* or *śrī-dāma-čarita* or *-čaritra*, am, n. 'the adventures of Śrī-dāman' (or Śrī-dāma?), N. of a drama in five acts.

**दामन** *dāmana*, as, ī, am (fr. *damana*), relating to the Dona or Artemisia flower. — *Dāmanaparvan*, a, n. the fourteenth of the light half of the month Čaitra, a festival on which Artemisia flowers are gathered.

*Dāmāni*, is, m. a patronymic from Dāmāna; (ayas), m. pl., N. of a warrior-tribe.

*Dāmāniya*, as, m. (fr. *dāmāni*), a prince of the Dāmānis.

**दामलिप्त** *dāmalipta*, am, n., N. of a town or country, the modern district of Tumlook, = *tāmalipta*; [cf. *tāmralipta*.]

**दामोद** *dāmoda*, ās, m. pl., N. of a school of the Atharva-veda.

**दाम्यत** *dāmyata*, am, n. (fr. *dam-pati*), matrimony, the marriage-state, the matrimonial or conjugal relation.

**दाम्भिक** *dāmbhika*, as, ī, am (fr. *dambha*, q. v.), deceitful, hypocritical; proud, imperious, ostentatious; sanctimonious; (as), m. a cheat; a hypocrite; a kind of crane, Ardea Nivea.

**दाय** *dāy* (a form of rt. 1. *dā*, given by some grammarians; cf. *ā-dāyamāna* under 1. *ā-dā*), cl. 1. A. *dāyate*, &c., to give.

**दाय** *dāya*. See under rts. 1. *dā* at p. 407, col. 3, and 3. *dā* at p. 408, col. 2.

**दार** *dāra*, as, m. (fr. rt. *dāri*), a rent, cleft, gap, hole; a ploughed field; a wife, (usually occurring in the m. pl. *ās* or in comp.: an exceptional form *dārā*, f. sing., occurs in one or two passages; and in Pañcāntantra I. 450, the neut. pl. *dārānt*); *dārān kṛi*, to take a wife, marry; [cf. *kṛīta-d.*] — *Dāra-karman*, a, n. or *dāra-kriya*, f. taking a wife, marrying, marriage; [cf. *dāra-parigraha*.] — *Dāra-gava*, am, n. wife and cows. — *Dāra-grahaṇa*, am, n. 'taking a wife,' marriage. — *Dāra-parigraha*, as, m. 'taking a wife,' marriage. — *Dāraparigrahaṇī*, ī, īnī, ī, 'taking a wife,' marrying. — *Dāra-lakṣhaṇa*, am, n. a characteristic sign or decisive mark of wife-hood. — *Dāra-saṅgraha*, as, m. 'taking a wife,' marrying, marriage. — *Dārāpukramaṇa* ('*ra-aṇ*'), am, n., N. of a chapter of the Purāṇa-sarva-sva. — *Dārādhīna* ('*ru-adh*'), as, ā, am, dependent on a wife, in the power of a wife. — *Dārāpasangraha* ('*ra-up*'), as, m. 'taking a wife,' marrying, marriage.

*Dāraka*, as, ikā, am, breaking, tearing, splitting; (as), m. a boy, son, child, infant; a young animal; a village hog; the charioteer of Kṛiṣṇa; (*ikā*), f. a rent, cleft, gap, chap; a daughter; a harlot; (*au*), m. du. a boy and a girl. — *Dārakāčārya* ('*ka-āc*'), as, m. 'a preceptor of boys,' a schoolmaster. — *Dārīkā-dāna*, am, n. the gift of a daughter in marriage.

**दारण** *dāraṇa*, as, ī, am, tearing, splitting, tearing asunder; (ī), f. an epithet of Durgā; (am), n. the act of tearing, rending, dividing; opening, bursting,

flying open; a means of opening; the clearing-nut plant, *Strychnos Potatorum*; [cf. *kāṭaka*.]

*Dāruva*, *as*, *ī*, *am* (fr. 2. *dāru* below), wooden, made of wood, coming from or relating to wood.

*Dāri*, *is*, *is*, *ī*, tearing, causing to burst, splitting [cf. *veṇu-d'*]; (*is*), *f.* cutting, tearing, dividing.

*Dārīta*, *as*, *ā*, *am*, torn, rent, divided.

*Dārīn*, *ī*, *īnī*, *ī*, tearing, splitting; (*ī*), *m.* (fr. *dāra*), a husband; a polygamist.

*Dārī*, *f.* a cleft, gap; a chap.

2. *dāru*, *us*, *us* or *vī*, *u* (for 1. *dāru* see p. 408, col. 1), tearing, rending; a tearer, breaker, destroyer; (*us*), *m.*, Ved. 'the destroyer of cities,' an epithet of Indra; (*us*, *u*), *m. n.* (usually *n.*), a piece of wood, wood, timber; a block; a lever; a bolt; (*u*), *n.* a sort of pine, *Pinus Devadāru*; ore, metal in its natural state; [cf. *toru*, *dru*; Zend *dāru*, 'wood'; Gr. *δῶρυ*, *δωῦρα* for *δῶφαρα*, *δωῦρος*, *δωῦρ-εἶος*, *δωῦρ-εἶος*; Goth. *triu*, 'tree'; Old Sax. *trio*, 'timber'; Eng. *tree*; Slav. *dřevo*, 'tree'; Russ. *derevo*, *drova*; Lith. *dervà*; Hib. *doireach*, 'woody'.] — *Dāru-katāha*, *as*, *m.* (?), *N.* of a district. — *Dāru-kāṭhaka*, relating to the above district. — *Dāru-kadalī*, *f.* a wild uneatable plantain (= *vana-kadalī*). — *Dāru-karṇin*, *ī*, *m.* 'having wooden ear-rings,' a *N.* of Bhavīla. — *Dāru-gandhā*, *f.* a kind of perfume (commonly *śiṅḍā*). — *Dāru-garbhā*, *f.* a wooden puppet, a doll. — *Dāru-ja*, *as*, *ā*, *am*, produced from wood, made of wood, wooden; (*as*), *m.* a kind of drum. — *Dāru-tīrtha*, *am*, *n.*, *N.* of a Tīrtha. — *Dāru-nisā*, *f.* Curcuma Zanthorhizon (= *dārvī*). — *Dāru-patṛī*, *f.* a plant, = *kingu-patṛī*. — *Dāru-pātra*, *am*, *n.* a wooden vessel. — *Dāru-pitā*, *f.* a plant, = *dārvī*. — *Dāru-putrikā* or *dāru-putrī*, *f.* a wooden doll or puppet. — *Dāru-phala*, *as*, *am*, *m. n.* (?), Pistachio (tree and nut). — *Dāru-maya*, *as*, *ī*, *am*, wooden, made of wood (e. g. *dāru-mayī yoshā* or *strī* or *nārī*, 'a wooden woman,' a doll). — *Dāru-mukhyāhvayā* or *dāru-mukhyāhvā* ('*ya-āh*'), *f.* a lizard. — *Dāru-yantra*, *am*, *n.* a wooden puppet moved by strings. — *Dāru-varman*, *ā*, *m.*, *N.* of a man. — *Dāru-vaha*, *as*, *ā*, *am*, bearing or carrying timber. — *Dāru-sitā*, *f.* cinnamon in sticks. — *Dāru-strī*, *f.* a wooden doll; [cf. *dāru-maya*.] — *Dāru-haridrā*, *f.* a species of Curcuma, = *dārvī*. — *Dāru-hastaka*, *as*, *m.* a wooden spoon or ladle. — *Dāru-āghāṭa*, *as*, *m.* or *dāru-āghāṭa*, *as*, *m.* the woodpecker. — *Dāru-āhāra*, *as*, *m.* a collector of wood.

*Dārūka*, *as*, *m.*, *N.* of Kṛishṇa's charioteer, who was son of Satyaka; *N.* of an incarnation of Śiva; (*ā*), *f.* a wooden figure; a doll, puppet; (*am*), *n.* a sort of pine, *Pinus Devadāru*. — *Dārūkā-vana*, *am*, *n.*, *N.* of a wood containing a famous Linga. — *Dārūkeśvara-tīrtha* ('*ka* or '*kā-īś*'), *am*, *n.*, *N.* of a Tīrtha.

*Dārūki*, *is*, *m.*, *N.* of Pra-dyumna's charioteer, who was son of Dārūka.

*Dāruṇa*, *as*, *ā* or rarely *ī*, *am* (perhaps not directly fr. *rt. dṛī*, but rather fr. 2. *dāru* above), hard, harsh (opposed to *mṛḍu*), rough, sharp, severe (as speech); cruel, pitiless, heart-rending; terrible, terrific, frightful, dreadful, fearful, grievous; shocking, atrocious, dire; agonising, painful; intense, violent, severe, great; (*as*, *am*), *m. n.* harshness, severity, hard-heartedness, cruelty, horror, horribleness; (*as*), *m.*, *N.* of the plant Plumbago Zeylanica (= *ātraka*). *Dāruṇa* at the beginning of comp. or before a verb expresses excellence or superiority; [cf. *kāśhtha* and see *dāruṇādhyāpaka* below.] — *Dāruṇa-karman*, *a. n.* violent treatment (as of diseases). — *Dāruṇa-tā*, *f.* harshness, roughness, frightfulness, direness, severity, intensity. — *Dāruṇa-vapus*, *us*, *us*, *us*, of frightful shape. — *Dāruṇa-kṛitī* ('*na-āk*'), *is*, *is*, *ī*, of terrible or dreadful form. — *Dāruṇātman* ('*na-āt*'), *ā*, *ā*, *a*, hard-hearted, cruel. — *Dāruṇādhyāpaka* ('*na-adh*'), *as*, *m.* an energetic or indefatigable teacher; [cf. *dāruṇa* above.]

*Dārūnaka*, *am*, *n.* 'harshness,' *N.* of a particular disease affecting the roots of the hair.

*Dāruṇāya*, *Nom. A.* *dāruṇāyate*, &c., to act harshly or cruelly, to be unmerciful.

*Dāruṇya*, *am*, *n.* harshness (as of a sound &c.); cruelty, dreadfulness, direness, severity, &c.

*Dāruva*, *as*, *ī*, *am*, wooden, made of wood; (*ās*), *m. pl.*, *N.* of a people to the north-east of Madhyadeśa, generally associated with the Abhi-sāras; (*ī*), *f.*, *N.* of several plants, = *dāru-haridrā*, *dāru-nisā*, Curcuma Aromatica or Curcuma Xanthorrhiza; a particular species of collyrium extracted from an infusion of the Curcuma Xanthorrhiza; a species of pine, = *deva-dāru*; turmeric; a species of pot-herb, Go-jihvā. — *Dārvi-patṛikā*, *f.*, *N.* of a plant, = *go-jihvā*. — *Dārvi-kvāthobhava* ('*tha-ud'*'), *am*, *n.* a particular kind of collyrium prepared from an infusion of Curcuma Aromatica or Curcuma Xanthorrhiza.

*Dāreka*, *as*, *ī*, *am*, relating to or coming from *Dāruva*.

*Dārvi-kā*, *f.* a sort of collyrium prepared from an infusion of Curcuma Aromatica; *N.* of a plant, = *go-jihvā*.

दारुकदारुका, *dāruka*, &c. See p. 409, col. 3.

दारद *dārada*, *as*, *ī*, *am*, coming from the country of the Darads, (a various reading has *darada*); (*ās*), *m. pl.*, *N.* of a people, (probably only a wrong form for *darada*); (*as*), *m.* a kind of poison brought from the above country; quicksilver; the ocean; (*as*, *am*), *m. n.* vermilion.

दारवलिभुज *dāra-bali-bhuj*, incorrect form for *dvāra-bali-bhuj*, q. v.

दारित *dārīta*, &c. See col. 1.

दारिद्र *dāridra*, *am*, *n.* (fr. *daridra*), poverty, indigence, (perhaps a wrong form for *dāridrya* below.)

*Dāridrya*, *am*, *n.* poverty, indigence.

दारु *dāru*. See col. 1. and p. 408, col. 1.

दारुण *dāruṇa*. See col. 1.

दारोदर *dārodara*, *as*, *ī*, *am* (fr. *darodara*), connected with gambling.

दार्यसत्र *dāryhasattra*, *as*, *ī*, *am* (fr. *dāryhasattra*), connected with a long continued sacrifice, performing such a sacrifice.

दार्ययुत *dāryācyuta*, *as*, *m.* (fr. *dṛiḍha-cyuta*), a patronymic, (also read *dauryācyuta*); (*am*), *n.*, *N.* of a Sāman.

दार्य *dārdhya*, *am*, *n.* (fr. *dṛiḍha*), hardness, fixedness, tightness, stability; strength, energy; confirmation, corroboration.

दार्य *dārteya*, *as*, *ī*, *am*, leathern, made of leather; (*as*), *m.* a patronymic from *Dṛitī*, q. v.

दारु *dārdura*, *as*, *ī*, *am* (fr. *dardura*), relating to a cloud, frog, &c.; (*am*), *n.* a conch-shell or muscle, the valve of which opens to the right; lac; water.

*Dārdurika*, *as*, *ā*, *am*, belonging to a frog, &c.

दारभ *dārbha*, *as*, *ī*, *am* (fr. *darbha*), made of Darbha grass.

*Dārbhāyana*, *as*, *m.* a patronymic from Darbha; (see Pān. IV. 1, 102.)

*Dārbhi*, *is*, *m.* a patronymic from Darbha; (see Pān. IV. 1, 102.)

*Dārbhya*, *as*, *m.*, Ved. a patronymic from Darbha, applied to *Syāvāśva*; [cf. *dālbhya*.]

दार्य *dārva*. See above.

दार्यद *dārvaṭa*, *am*, *n.* (fr. the Pers. داریل), a court or council-house; [cf. *darbhaṭa*.]

दार्यद *dārvaṇḍa*, *as*, *m.* a peacock.

दार्यन *dārvaṇ*, *ā*, *m.*, *N.* of a son of *Uśīnara*; [cf. *dārvā*.]

दार्यघाट *dārv-āghāṭa*. See 2. *dāru*, col. 1.

दार्यहोमिक *dārvihaumika*, *as*, *ī*, *am* (fr. *dārvī-homa*), relating to an oblation made with a ladle.

दार्य *dārśa*, *as*, *ī*, *am* (fr. *darśa*), relating to the new moon or the new moon sacrifice; (*as*), *m.*, scil. *yajña*, the new moon sacrifice.

*Dārśanika*, *as*, *ī*, *am* (fr. *dārśana*), seeing far; familiar with the Darśanas or philosophical systems.

*Dārśapaurṇamāsthika*, *as*, *ī*, *am* (fr. *dārśa-pūrṇa-māsa*), belonging to the Darśa-pūrṇa-māsa sacrifice.

*Dārśika*, *as*, *ī*, *am*, or *dārśya*, *as*, *ā*, *am*, relating to the new moon or the new moon sacrifice.

दार्यद *dārshada*, *as*, *ī*, *am* (fr. *drishad*), ground on a flat stone (as meal &c.); stony, of stone, mineral.

दार्यद्वत *dārshadvata*, *am*, *n.* (fr. *drishad-ratī*), *N.* of a Sattrā.

दार्यद्वत *dārshāntā*, *as*, *ī*, *am* (fr. *drishāntā*), explained by an example or simile or case in point; illustrated by metaphor or figure.

*Dārshāntika*, *as*, *ī*, *am*, explained by an illustration or simile; illustrated, any thing which is the subject of an illustration or simile; suitable to be used in illustration; one who uses an example or simile as a proof.

दाल *dāla*, *am*, *n.* a sort of wild or unprepared honey, (according to some produced by a peculiar kind of small bee; see *dala-ja*); (*ā*), *f.* = *dālkhā*, *deva-dālīkā*, colocyath; (*ī*), *f.* a kind of plant, = *deva-dālī*; (*as*), *m.* a sort of grain, = *Paspalum Frumentaceum*.

दालकि *dālaki*, *is*, *m.*, *N.* of a pupil of Saka-pūrṇi.

दालन *dālana*, *am*, *n.* (fr. *rt. dal*), crumbling or decay (of the teeth), tooth-ache.

दालभ्य *dālabhya*, a wrong form for *Dāl-bhya*, q. v.

दालव *dālava*, *as*, *m.* a sort of poison.

दालिका *dālīkā*, *f.* = *dālā*, *deva-dālīkā*, colocyath.

दालिम *dālīma*, *as*, *m.* the pomegranate; [cf. *dālīma*.]

दाल *dālbha*, *as*, *ī*, *am* (fr. *dālbhya* below), relating to or coming from *Dālbhya*.

*Dālbhi*, *is*, *m.* (fr. *dalbha*), a patronymic of Vaka. *Dālbhya*, *as*, *m.* (fr. *dalbha*), a patronymic of Keśin; of Caikitāyana; *N.* of a grammarian. — *Dālbhya-ghoṣṭa*, *as*, *m.*, *N.* of an ancient sage. — *Dālbhya-parīśiṣṭa*, *am*, *n.*, *N.* of a poetical work.

*Dālbhyaka*, *as*, *m.*, *N.* of an ancient sage.

दास्मयणि *dāsmiṇi*, probably a wrong form for *dālbhāyāni* or *dārbhāyāni*.

दालिम *dālmi*, *is*, *m.*, *N.* of Indra; [cf. *dālmi*.]

दाव *dāva*, *as*, *m.* (fr. *rt. 2. du*), a forest conflagration, a forest on fire; fire in general, heat; a forest; [cf. *antar-d'* and *dava*.] — *Dāva-dahana-jvālā-kalāpa*, the mass or sheet of flame arising from the conflagration of a forest. — *Dāvadhānā-jvālā-kalāpāya*, *Nom. A.* -*yate*, &c., to resemble the sheet of flame of a burning forest. — *Dāva-pa*, *as*, *m.*, Ved. one who keeps watch over a forest on fire. — *Dāva-latā*, *f.* a creeper in a burning wood. — *Dāva-vivarjita*, *as*, *ā*, *am*, free from fire. — *Dāva-su*, *us*, *m.*, *N.* of an Āngirasa. — *Dāvāsu-nīdhana*, *am*, *n.*, *N.* of a Sāman. — *Dāvāgnī* ('*va-āg*'), *is*, or *dāvānala* ('*va-an'*'), *as*, *m.* a forest on fire, a forest conflagration, fire in a wood; [cf. *dāvāgnī*.]

**दाविक** *dāvika*, *as*, &c. (fr. *devikā*), coming from the river Devikā; (Pāṇ. VII. 3, 1.)

**दाविककुला** (fr. *devikā-kūla*), see Pāṇ. VII. 3, 1.

**दाश** 1. *dās* (apparently occurring only in Rīg-veda), cl. 1. P. A. *dāsāti*, *-te*, (rarely cl. 2. 5. P.) *dāshī*, *dāshnōti*, (according to Vopa-deva also) cl. 10. A. *dāsayate*, *dadāša*, (Ved. forms are *dadāśati*, *dadāsat*, part. *dāśivas* and *dāśvas*, dat. sing. *dāśuḥ* or *dadāśuḥ*), *dāśitum*, Ved. to honour or serve a god (dat. or acc.) with any offering (inst.); to offer any thing (acc.), make an oblation; to grant, give, bestow [cf. rt. *dās*]; cl. 5. *dāśnoti*, &c., to hurt, injure, kill [cf. rt. *dās* and *das*]; Caus. P. *dāsayati*, *-yitum*, Aor. *adadāsat*, to offer: Desid. *dīdāśishati*, *-te*: Intens. *dādāśyate*, *dādāśhī*.

2. *dās*, worshipping, making oblations (?); [cf. *dū-dās*.]

**Dāsa**, *as*, m. [cf. *dāsa* with which *daśa* is interchanged], Ved. presenting oblations, honouring the gods with offerings [cf. *puro-dāsa*]; a fisherman, ferryman, boatman, mariner; the son of a Nishāda by a woman of the Āyogava caste; a servant, = 1. *dāsa*, col. 2; (ī), f. a fisherwoman; a female slave. — *Dāśa-nandini* or *dāsa-nandini*, f. 'the fisherman's daughter,' epithet of Satya-vati, who was the mother of the poet Vyāsa.

**Dāsaka**, (probably) a fisherman, (occurring only in *dāsaka-putra*.)

**Dāsu**, *us*, *us*, *u*, giving, &c.; see *a-d*. — *Dāsv-adhvāra*, Ved. presenting oblations, honouring the gods with sacrifices; (Sāy.) the oblation of the giver of the sacrifice.

**Dāsuri**, *is*, *is*, *i*, Ved. making oblations or offerings. **Dāseya** or *dāseya*, *as*, m. (fr. *dāśī*), the son of a fisherman's wife; (ī), f. 'the daughter of a fisherman's wife,' epithet of Satya-vati, mother of Vyāsa.

**Dāsera**, *as*, m. a fisherman; a camel. **Dāseraka**, *as*, m. a fisherman; (*ās*), m. pl., N. of a people, = *maru-bhū*; [cf. *daśeraka*.]

**Dāśva**, *as*, *ā*, *am* (corrupted fr. *dāśvas*), liberal, giving, a giver, donor.

**Dāśvas** (rarely *dāśivas*), *vān*, *uśhī*, *vas*, Ved. honouring or serving the gods with offerings, bestowing, offering, giving, granting (with acc. or compounded with the thing given). In the Rīg-veda *dāśvas* is often a general expression for a faithful worshipper of the gods or a religious and pious man, especially when connected with *martā*, *martya*, and *jana*.

**दाशत्** *dāśat*, wrong form for *daśat*.

**दाशतय** *dāśataya*, *as*, *ī*, *am* (fr. *daśataya*), belonging to the Rīg-veda which consists of ten divisions or Maṇḍalas.

**दाशपुर** *dāśapura*, *as*, *ī*, *am* (fr. *daśa-pura*), coming from *Daśa-pura*; (*am*), n. a fragrant grass related to the Cyperus Rotundus; (also *dāśapura*.)

**Dāśaphalī**, f. (fr. *daśa-phala*), N. of a plant.

**Dāśaratha**, *as*, *ī*, *am* (fr. *daśa-ratha*), belonging to *Daśa-ratha*, coming from *Daśa-ratha*, a descendant of *Daśa-ratha*; (*as*), m. a patronymic of Rāma.

**Dāśarathī**, *is*, m. 'descendant of *Daśa-ratha*,' a patronymic of Rāma; of Lakshmaṇa, the younger brother of Rāma; of Catur-anga; (with Jains) N. of the eighth Black Vāsu-deva; (ī), m. du. Rāma and Lakshmaṇa.

**Dāśarājā**, *am*, n. (fr. *daśan + rājan*), Ved. 'the fight with ten kings,' a famous battle fought by Su-dās.

**Dāśarūpya** (fr. *daśan + rūpa*), N. of a Grāma.

**Dāśavāja**, *am*, n. (fr. *daśan + vāja*); in *kautsam dāśavajam*, N. of a Sāman; [cf. *pañcāvāja*.]

**Dāśasīras**, n. (Perhapp for *dāśastrasa* fr. *daśa-sīras*), N. of a Sāman.

**Dāśārṇa**, *as*, *ī*, *am* (fr. *daśārṇa*), containing the word *Daśārṇa*, treating of it (as an *anu-vākya* or *udhyāya*); (*as*), m. a prince of the *Daśārṇas*; (*ās*), m. pl. = *daśārṇa*, N. of a people. — *Dā-*

*śārṇa-rāja*, *as*, m. or *dāśārṇa* (°*ṇa-īśa*), *as*, m. a king of the *Daśārṇas*.

**Dāśārṇaka**, *as*, *itā*, *am*, coming from or relating to or belonging to the *Daśārṇas*.

**Dāśārṇa**, *as*, *ī*, *am* (fr. *daśārṇa*, q. v.), containing the word *Daśārṇa*, treating of it (as an *udhyāya* or *anu-vākya*); belonging to *Daśārṇa*, i. e. to *Kṛishṇa*; (*as*), m. a prince of the *Daśārṇas*; an epithet of *Kṛishṇa*; a *Daśārṇa* king of *Mathurā*; (ī), f. a princess of the *Daśārṇas*; (*ās*), m. pl. = the *Daśārṇas*.

**Dāśārṇhaka**, *ās*, m. pl. = *daśārṇhās* above.

**Dāśāsvamedha**, *ās*, m. pl. (perhapp a wrong reading for *daśāsvamedhās*), ten horse-sacrifices.

**Dāśaudanika**, *as*, *ī*, *am* (fr. *daśan + odana*), N. of a particular sacrificial rite; (ī), f. the offering made to the priests at this rite; [cf. *pañcāudanika*.]

**दाशमेय** *dāśameya*. See *dāśameya*.

**दाशर्म** *dāśarma*, *as*, m., N. of a man.

**दाशस्पत्य** *dāśaspatya*, *am*, n. (fr. *daśas* or *dāśas* + *pati*; cf. *daśasya* and rt. 1. *dās*), N. of a Sāman, (perhapp 'the lord of pious oblations.')

**दाशिवस्** *dāśivas*, *dāśvas*. See col. 1.

**दाशुर** *dāśura* or *dāśūra*, *as*, m., N. of a man.

**दाशेय** *dāśeya*, *dāśera*. See col. 1.

**दास** *dās* (generally occurring in connection with the prep. *abhi*, connected with rts. 1. *dāś*, *das*, *daś*, *daś*), cl. 1. P. A. *dāsati*, *-te*, *dadāsa*, *-se*, *dāsītā*, &c., to give; cl. 5. P. *dāsnōti*, &c., Ved. to hurt, injure, wound, kill; [cf. perhapp Gr. *ληγή*, *ληγίς*, *λεῖ(σ)μαι*, *ληγιστής*, the *l* being changed into *l*, as in rt. *lā* fr. rt. *dā*; probably also Gr. *λά-τρο-ν*, *λά-τροις*; Lat. *la-tro*.]

1. *dāsa*, *as*, m. a general N. applied in the Veda to certain evil beings or demons, hostile to the human race and to Indra, (those defeated by Indra have also special names, e.g. *Namuci*, *Pipru*, *Sambara*, *Varcin*, &c.); a savage, a barbarian, (opposed in the Veda to *ārya*, &c.; cf. *dasyu*); a slave, servant, (in this sense occurring at the end of the names of *Sūdras* and *Kāya-sthas*; cf. also *kāli-dāsa*); one to whom gifts may be made; = *dāsa*, a fisherman, boatman; (ī), f. a female servant or slave, servant-maid; whore, harlot, (in this sense having the accent on the first syllable); N. of a plant, = *nīlā jhīngī*, = *kāka-jarṅhā*, = *nīlāmlāna*; an altar; N. of a river; (*as*, *ī*, *am*), belonging to the *Dāsas*, i. e. to demons, barbarians, &c.; consisting of the *Dāsas*, &c.; [cf. Gr. *δοῦλος* derived in a similar manner from *δοῦν*, 'to give or serve.']; — *Dāsa-jana*, *as*, m. a slave; = *dāśī*, a female servant.

— *Dāsa-jīvāna*, *am*, n. 'slave-life,' the work or business of a slave. — *Dāsa-lā*, f. or *dāsa-tva*, *am*, n. the condition of a slave, slavery, servitude. — *Dāsa-dāśī*, f. the female slave of a slave. — *Dāsa-nandini* = *dāsa-nandini*, q. v. — *Dāsa-patnī*, f., Ved. having the demons as masters, being in the power of the demons; (Sāy.) having *Dāsa*, i. e. the destroyer, or *Vṛitra* as husband; [cf. Gr. *δέσποινα*.]

— *Dāsa-pravarga*, *as*, *ā*, *am*, Ved. (according to Sāy.) having a multitude of servants, having a large number of slaves; [cf. *pra-varga*.] — *Dāsa-bhārya*, *am*, n. servants and wives. — *Dāsa-bhāva*, *as*, m. the condition of a slave, slavery, servitude. — *Dāsa-mitra*, *as*, m. 'friend of a slave,' N. of a man.

— *Dāsamitrāyana*, *as*, or *dāsamitrī*, *is*, m. a patronymic from *Dāsa-mitra*. — *Dāsamitrāyana-bhakta* or *dāsamitrī-bhakta*, *am*, n., N. of the district inhabited by the *Dāsamitrāyanas* or *Dāsamitris*. — *Dāsamitrīka*, *as*, *ā* or *ī*, *am*, relating to or coming from *Dāsa-mitra*. — *Dāsa-mithuna*, *am*, n., Ved. a couple of slaves or servants. — *Dāsa-varga*, *as*, m. the whole collection of slaves, all the servants. — *Dāsa-veśa*, *as*, m., Ved. (according to Sāy.) the destruction of the demons. — *Dāsa-śarman*, *ā*, m., N. of a scholiast on the *Srauta-sūtras* of *Sāṅkhāyana*.

— *Dāsa-sya-kula*, *am*, n. (see Pāṇ. VI. 3, 21), the common people, low people, the mob. — *Dāsānu-dāsa* (°*an-dā*), *as*, m. a slave of a slave, a servant of servants; (sometimes applied by a humble speaker to himself.) — *Dāśī-krī*, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to make any one a slave or a female slave; to enslave. — *Dāśī-kṛita*, *as*, *ā*, *am*, made a slave. — *Dāśī-tva*, *am*, n. the state of a female slave.

— *Dāśī-dāna-vidhi*, *is*, m. 'the rules for giving female slaves,' N. of the 14th chapter of the *Bhaviṣyottara-Purāṇa* or second part of the *Bhaviṣya-Purāṇa*. — *Dāśī-dāsa*, *am*, n. female slaves and slaves, female servants and servants. — *Dāśī-putra*, *as*, m. 'the son of a female slave' (used as an abusive expression), = a low wretch, a miscreant.

— *Dāśī-mānavaka*, *am*, n. female slaves and boys.

— *Dāśī-srotṛya*, *as*, m. a *Brāhman* (conversant with the *Vedas*) who goes after a female slave. — *Dāśī-sabha*, *am*, n. an assembly of female slaves or servants. — *Dāśī-suta*, *as*, m. the son of a female slave. — *Dāśyāh-putra*, *as*, m. the son of a female slave; (ī), f. the daughter of a female slave; [cf. *dāśī-putra*.] — *Dāśyāh-sadriśī*, f. behaving like a female slave. — *Dāśyāh-suta*, *as*, m. = *dāśī-suta*, q. v.

**Dāsaka**, *as*, m., N. of a man; of a son of *Bhājamāna*.

**Dāsakāyana**, *as*, m. a patronymic from *Dāsaka*. **Dāsānu**, *us*, m., Ved., N. of a semi-divine being associated with *Kṛishṇan*.

**Dāśāya**, Nom. P. A. *dāśāyati*, *-te*, &c., to become a slave.

**Dāśāyana**, *as*, m. the son of a slave or of a man called *Dāsa*.

**Dāśikā**, f. a female slave or servant.

**Dāśī**, f. See under 1. *dāsa*, col. 2.

**Dāśika** for *dāśī*, at the end of comp. (e. g. *trinśad-dāśika*, having thirty female slaves).

1. *dāseya*, *as*, m. (fr. *dāśī*), the son of a female slave, a slave, servant, = *dāseya*, q. v.; (*as*, *ī*, *am*), born of a slave.

**Dāsera**, *as*, m. (fr. *dāśī*), the son of a female slave, a slave, servant, = *dāsera*, q. v.

**Dāseraka**, *as*, m. = *dāsera*; (*ās*), m. pl., N. of a people to the north of *Madhya-deśa*, = *dāseraka*, q. v.

**Dāśya**, *am*, n. servitude, slavery, service. — *Dāśya-yoga*, *as*, m. servitude, slavery. — *Dāśya-vṛitti*, *is*, f. the business of a slave or servant.

**Dāśvat**, *ān*, *atī*, *at*, Ved. disposed to give, giving, liberal.

**दास** 2. *dāsa*, *as*, m. (said to be fr. rt. *daś*, q. v.), a knowing man; a knower of the universal spirit.

**दास** 3. *dāsa*, *as*, m. = *dāsa*, a fisherman, &c.

**दासनीय** *dāsaniya* for *dāsamiya*, q. v.

**दासपूर** *dāsapūra*, *am*, n. = *dāsapūra*, q. v.

**दासमीय** *dāsamiya*, *ās*, m. pl., N. of a people; [cf. *dāśameya*.]

**दासमेय** *dāśameya*, *ās*, m. pl., N. of a people to the north of *Madhya-deśa*; (also written *dāśameya*; cf. *dāsamiya*.)

**दाससरस्** *dāśasaras*, *as*, n., N. of a Sāman; (also read *dāśasīras*.)

**दासित** *dāsita*. See under rt. *das*.

**दाह** *dāha*, *as*, m. (fr. rt. 1. *dah*), burning, combustion, conflagration; glowing redness (as of the sky; cf. *dig-dāha*); cauterizing, cautery (in surgery); the sensation of burning, internal heat; the heat of a fever, feverish or morbid heat [cf. *antar-d*, *griha-d*, *geha-d*]; (*ās*), m. pl., N. of a people; (a various reading for *vaideha*, q. v.) — *Dāhā-kāshīha*, *am*, n. a kind of *Agallochum* used as a perfume; [cf. *dāhāgura*.] — *Dāhā-jvara*, *as*, m. inflammatory fever. — *Dāhā-maya*, *as*, *ī*, *am*, consisting in burning or heat. — *Dāhamaya-tva*, *am*,

n. the state of consisting in burning, &c. — *Dāha-vat*, *ān*, *atī*, *at*, burning, heated, on fire. — *Dāha-sara*, *as*, m. or *dāha-saras*, *as*, n. or *dāha-sthala*, *am*, n. a place where dead bodies are burnt. — *Dāha-haraṇa*, *as*, *ā* or *ī*, *am*, removing heat; (*am*), n. the root of Andropogon Muricatus, (a fragrant grass, the root of which when woven into screens and kept wet tempers the hot winds, = *vīraṇa-mūla*). — *Dāhāguru* ('*ha-ag*'), *u*, n. = *dāha-kāshtha*, q. v. — *Dāhātma* ('*ha-āt*'), *as*, *ikā*, *am*, of an inflammable nature, easily kindled or burning, combustible. — *Dāhādīkara* ('*ha-adh*'), *as*, m., N. of a chapter of a medical work by Vriada on cauterizing, &c.

*Dāhaka*, *as*, *ikā*, *am*, burning, kindling, setting on fire; causing heat or combustion; incendiary, inflammatory; cauterizing, caustic; (*as*), m. the plant *Plumbago Zeylanica* (= *śūtraka* = *rakta-śūtraka*).

*Dāhana*, *am*, n. (fr. the Caus.), causing to burn, burning, inflaming, reducing to ashes; cauterizing. — *Dāhanāguru* for *dahanāguru*, q. v.

*Dāhaniya*, *as*, *ā*, *am*, to be burnt, combustible. *Dāhin*, *ī*, *ini*, *i*, burning, setting on fire, burning hot; tormenting, paining; [cf. *gehe-d*.]

*Dāhuka*, *as*, *ā*, *am*, burning, inflaming. *Dāhya*, *as*, *ā*, *am*, to be burnt, inflammable, combustible.

दिकम् *dikam*, ind. given by some as an indeclinable under the *Gāṇa cādi*.

दिक्क *dikka*, *as*, m. = *karabha*, a young elephant?; (also read *dhikka* and *vilka*.)

दिक्क्या *dik-kanyā*, 2. *dik-kara*, *dik-karikā*, *dik-karin*, &c. See under the compounds of 2. *dis*.

दिक्कर 1. *dikkara*, *as*, m. (for 2. see p. 414, col. 3), a youth; (ī), f. a young woman; [cf. *ḍikkari*.]

दिगन्त *dig-anta*, *dig-antara*, *dig-ambara*. See under the compounds of 2. *dis*.

दिग्ध *digdha*, *as*, *ā*, *am* (fr. rt. 1. *dih*), smeared, anointed, plastered; soiled, polluted, defiled; (*as*), m. oil, ointment, unguent, oily substance; a name of fire; a poisoned arrow; a tale true or false. — *Digdha-saha-saya*, *as*, *ā*, *am*, lying in the midst of mud (?). — *Digdha-hasta*, *as*, *ā*, *am*, having the hands smeared or soiled. — *Digdhāṅga* ('*dha-an*'), *as*, *ī*, *am*, having the limbs anointed.

दिङ्क *dinka*, *as*, m. a nit, the egg of a louse or bug (= *utkvaṇa-ḍimbha*).

दिङ्गाग *din-nāga*, *din-maṇḍala*, *din-mā-targa*. See under the compounds of 2. *dis*.

दिखिद *diṅḍi*, *is*, m. or *diṅḍan*, *ā*, m., N. of one of the attendants of Skanda; [cf. *ḍhuṅḍhi*.]

दिखीय *diṅḍiya*, *as*, m., N. of a man.

दिखीर *diṅḍira*, *as*, m. cuttle-fish bone held to be indurated sea-foam; (also read *hiṅḍira*; cf. *ḍiṅḍira*.)

दित *dita*. See under rt. 3. *dā* at p. 408, col. 2, and 4. *dā* at p. 408, col. 3.

दिति *diti*, *is*, f. (fr. rt. 3. *dā* or *do*), cutting, splitting, dividing; distributing, liberality, (in this sense also fr. rt. 1. *dā*); Liberality personified; (*is*), f., N. of a divine female, (probably a N. formed to answer to A-diti, as *Sura* to A-*surā*, and without any distinct character: in epic poetry *Diti* is a daughter of *Dakṣha* and wife of *Kaśyapa*; the race of *Daityas* or implacable enemies of the gods are described as her progeny or derived from her through her son *Hiraṇya-kaśipu*; but the *Vishṇu-Purāṇa* I. 21, describes *Indra* as dividing the embryo in the womb of *Diti*, through fear of his future enemies, and forming the forty-nine *Maruts* from the divided pieces); (*is*), m., N. of a king; a king. — *Diti-ja*, *as*, m. 'a son of *Diti*,' a *Daitya*, an enemy of the gods. — *Ditijārati* ('*ja-ar*'), *is*, m. 'the enemy of

the *Daityas*,' an epithet of *Vishṇu*. — *Diti-tanaya* or *diti-nandana* or *diti-suta*, *as*, m. 'a son of *Diti*,' a *Daitya*. — *Diti-rūpa-rakshasi-vadha*, *as*, m., N. of the twenty-first chapter of the *Kṛiḍā-khaṇḍa* or second part of the *Gaṇeśa-Purāṇa*. — *Diti-śoka-prasāma*, *as*, m., N. of the sixth chapter of the *Bhūmi-khaṇḍa* or second part of the *Padma-Purāṇa*. — *Diti-sambodhana*, *am*, n., N. of the ninth chapter of the *Bhūmi-khaṇḍa*.

*Ditya*, *as*, m. 'a son of *Diti*,' a *Daitya*; (a wrong form for *daitya*.)

दित्यवह *ditya-vah* or *ditya-vāh*, -*vāt*, m. (inst. *dityauhā*), *dityauhi*, f. (*ditya* probably a corruption of *dvitīya*), Ved. a two-year-old steer or cow; [cf. *turya-vah* and *dātyauha*.]

*Dityauhi*. See above under *ditya-vah*.

दित्सा *ditsā*, f. (fr. the *Desid.* of rt. 1. *dā*), desire or intention of giving.

*Ditsu*, *us*, *us*, *u*, ready or wishing to give, willing to grant (with acc.); ready to perform (e.g. *śrāddham*, the funeral ceremony; cf. *a-ditsu*).

*Ditsya*, *as*, *ā*, *am*, what one is willing to give or ready to grant.

*Diditsu*, *us*, *us*, *u*, = *ditsu*, ready or wishing to give away; (an irregular form with double reduplication.)

दिदम्भिषु *didambhishu*, *us*, *us*, *u* (fr. the *Desid.* of rt. *dambh*), intending or wishing to deceive; [cf. *dhipsu* and *dipsu*.]

दिदिवि *didivi*, *is*, *i*, m. n. heaven, the sky. See *didivi*.

दिदीवि *didivi*, *is*, m. boiled rice.

दिदृक्षमाण *didrikshamāṇa*, *as*, *ā*, *am* (fr. the *Desid.* of rt. 1. *dṛiṣ*), wishing to see.

*Didrikshā*, f. desire of seeing, wish to see. — *Didrikshā-vat*, *ān*, *atī*, *at*, having a desire to see.

*Didrikshu*, *us*, *us*, *u*, desirous of seeing (with acc.); wishing or desiring to examine, desirous of inspecting.

*Didrikshenya* or *didriksheya*, *as*, *ā*, *am*, Ved. what one likes or wishes to see, conspicuous, attracting.

दिदेविषत *didevishat*, *am*, *anti*, *at* (fr. the *Desid.* of rt. 2. *div*), wishing to play or sport.

दिदा *diddā*, f., N. of a princess of *Kaśmīra*. — *Diddā-kshema*, *as*, m. 'having affection for *Diddā*,' an epithet of *Kshema-gupta*. — *Diddā-pāla*, *as*, m., N. of a man. — *Diddā-pura*, *am*, n., N. of a town built by *Diddā*. — *Diddā-svāmīn*, *ī*, m., N. of a temple built by *Diddā*.

दिद्यु *didyu*, *us*, m. (fr. 2. *div* or 2. *dī* or 1. *dyut*), Ved. a missile weapon, arrow; (*Sāy*.) a shining weapon; the sky, heaven.

*Didyut*, *t*, f., Ved. an arrow, a missile (especially the missiles of the gods and the thunderbolt of *Indra*); N. of an *Apsaras*; (*t*, *t*, *t*), shining, blazing, bright, (in this last sense derived by some fr. rt. 3. *dyut*.)

दिद्योतिषु *didyotishu*, *us*, *us*, *u* (fr. the *Desid.* of rt. 3. *dyut*), wishing to shine.

दिधक्ष *didhakh*, *k*, *k*, *k* (fr. the *Desid.* of rt. 1. *dah*), wishing or intending to burn.

*Didhakhamaṇa*, *as*, *ā*, *am*, wishing to burn.

*Didhakhayat*, *an*, *anti*, *at*, desiring to burn.

*Didhakhā*, f. desire or wish to burn or consume by fire.

*Didhakhshu*, *us*, *us*, *u*, intending to burn or destroy, desirous of burning.

दिधि *didhi*, *is*, f. (fr. rt. 1. *dhā*), firmness,

stability, fixed state of mind or being; (probably a wrong form.)

दिधिष्य *didhiksh*, *k*, *k*, *k* (fr. the *Desid.* of rt. 1. *dih*), intending to smear.

दिधिष्याय *didhishāyā*, *as*, m. (fr. the *Desid.* of rt. 1. *dhā*), 'to be tried to be gained,' an epithet of *Agni*; (*Sāy*.) a supporter; (*as*), m. a pretended friend (?); [cf. *dadhishāyā*, which is by some considered as another reading.]

*Didhishu*, *us*, *us*, *u*, Ved. wishing or trying to gain or obtain; (*us*), m. a suitor; a husband; the second husband of a woman twice married; (*us* or *didhishū*, *ūs*), f. a virgin widow remarried; an elder sister unmarried having a younger married sister; [cf. *agre-d*' and *edidhishuh-pati*.] — *Didhishū-pati*, *is*, m. the husband of a woman remarried.

*Didhishū*, f. = *didhishū*.

दिन 1. *dina*. See rt. 3. *dā*, p. 408, col. 2.

दिन 2. *dina*, *as*, *am*, m. n. (probably for *divana* and related to 3. *div* fr. rt. 2. *div*, said to be fr. rt. *do*), a day; [cf. *dur-d*', *puru-d*', *madhyān-d*', *su-d*' ; cf. also Lith. *diēna*, f. 'a day'; Slav. *deny*, 'a day'; Lat. *peren-dinus*, *peren-dinatio*, *peren* = *para*; perhaps Goth. *sin-teins*, 'daily,' *sin* = *sam*.] — *Dina-kara*, *as*, *ī*, *am*, making day or light; (ī), f., scil. *ṣikā*, N. of a commentary on the *Bhāshā-pariścheda*; (*as*), m. the sun; N. of the author of the work *Candrārki*. — *Dinakaratanaya*, *as*, m. 'the son of the Sun,' the planet Saturn. — *Dinakara-deva*, *as*, m., N. of a poet.

— *Dinakarātma-jā* ('*ra-āt*'), f. 'the daughter of the Sun,' an epithet of the *Yamunā* or *Jumnā* river.

— *Dina-kartri*, *tā*, m. or *dina-krit*, *t*, m. 'the day-maker,' the sun. — *Dina-kesara* or *dina-kesara* or *dina-keśava*, *as*, m. 'the hair of the day,' the darkness. — *Dina-kshaya*, *as*, m. 'the decline of day,' the evening, = *tithi-kshaya*; N. of a chapter in the *Purāṇa-sarva-sva*. — *Dina-joyotis*, *is*, n. 'day-light,' sunshine. — *Dina-dukhita*, *as*, *ā*, *am*, afflicted by day, sorrowing by day; (*as*), m. the bird *Cakra-vāka*, the ruddy goose. — *Dina-akta*, *am*, n. day and night. — *Dina-pati*, *is*, m. 'the lord of the day,' the sun. — *Dina-praṇī*, *is*, m. 'the bringer of day,' the sun; [cf. *tithi-praṇī*.] — *Dina-bandhu*, *us*, m. 'the friend of the day,' the sun. — *Dina-bala*, *as*, m. 'the strength of the day,' N. of the fifth, sixth, seventh, eighth, eleventh, and twelfth signs of the zodiac collectively. — *Dina-maṇi*, *is*, m. 'the jewel of day,' the sun. — *Dina-mala*, *am*, n. 'day-refuse (?),' a month. — *Dina-mūrdhan*, *ā*, m. 'the head of the day,' the eastern mountain behind which the sun is supposed to rise; [cf. *udaya*.] — *Dina-ratna*, *am*, n. 'the jewel of the day,' the sun. — *Dina-rāśi*, *is*, m. 'the sum or collective amount of days,' i. e. the number of solar days which have elapsed from one given point of time to another. — *Dina-ryāsa-dala*, *am*, n. 'half-diameter or radius of the sky,' i. e. the radius of a circle made by an asterism in its daily revolution. — *Dināṅśa* ('*na-aṅśa*'), *as*, m. 'any portion of a day,' i. e. a watch, an hour, morning, forenoon, afternoon, &c. — *Dināgama* ('*na-ag*'), *as*, m. day-break. — *Dināṅḍu* ('*na-aṅḍa*?'), *am*, n. 'day-egg,' i. e. darkness, (the egg or embryo whence day proceeds). — *Dinātyaya* ('*na-āt*'), *as*, m. 'the decline of day,' evening. — *Dinādi* ('*na-ādī*'), *is*, m. 'day-break,' dawn. — *Dinādhisā* ('*na-adh*'), *as*, m. 'the lord of day,' the sun. — *Dinānta* ('*na-an*'), *as*, m. 'end of day,' sun-set, evening. — *Dināntaka* ('*na-an*'), *as*, m. 'day-destroyer,' darkness. — *Dinārambha* ('*na-ār*'), *as*, m. 'day-break,' morning. — *Dinārdha* ('*na-ar*'), *as*, m. 'the half of the day,' noon. — *Dināvāsāna* ('*na-av*'), *am*, n. 'close of day,' evening. — *Dināstra* ('*na-as*'), *am*, n. 'day-missile,' N. of a magical formula. — *Dini-kri*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to reduce to days. — *Dinēsa* ('*na-iśa*'), *as*, m. 'the lord of day,' the sun; the regent of a day. — *Dinēśātmaja* ('*śa-āt*'), *as*, m. 'the son of the Sun,' the planet Mercury. — *Dinēśvara* ('*na-iś*'), *as*, m. 'the lord of the day,' the sun. — *Dinaika* ('*na-eka*'), *as*, m. one day.

*Dinikā*, f. a day's wages, hire for a day or by the day.

दिवाग्राम *dinnā-grāma*, as, m., N. of a village of the Khāśakas.

दिव् *div*, cl. I. P. *divati*, &c., to be glad, to gladden; to please, to be pleased; [cf. *dhinv* and *jinv*.]

दिप् *dip*, cl. I. A. *depatē*, &c., to drop; (various reading for *tip*.)

दिसु *dipsu*, us, us, u (fr. the Desid. of rt. *dabh*), Ved. intending to hurt or injure; [cf. *dhīpsu* and *didambhishu*.]

दिम् *dimp*, cl. IO. A. *dīmpayate*, &c., to accumulate, order, direct; [cf. *dīp*.]

दिम् *dimbh*, cl. IO. A. *dīmbhayate*, &c., to accumulate; P. *dīmbhayati*, &c., to order, command, direct; to incite.

दिय *diya*, as, ā, am, Ved. to be given, deserving of a gift, (according to Durga on Nirukta III. 15 = *deya* or *dānārha*.)

दिर *dir* (fr. rt. *dri*), 'a fracture' in *kalasa-dīr*, q.v.

दिरिपक *diripaka*, as, am, m. or n. (?), a ball for playing with.

दिलीप *dilīpa*, as, m. (said to be fr. *dili*, a name for the ancient Hāstina-pura or modern Delhi, + *pa*, a protector), N. of a king and ancestor of Rāma, son of Aṅśu-mat and father of Bhagī-ratha; [cf. *dalīpi*.] — *Dilīpa-carita*, am, n., N. of the fifth chapter of the Pātāla-khaṇḍa or fourth part of the Padma-Purāṇa. — *Dilīpa-rāj*, t, m. the king of Dīlpa. — *Dilīpa-varu-lābha*, as, m., N. of the sixth chapter of the Pātāla-khaṇḍa.

दिलीर *dilīra*, as, m. = *śilindraka*, a mushroom.

दिल्ह *dilha*, as, m., N. of a man; [cf. *dihlā*.]

दिव् I. *div*, cl. I. P. *devati*, cl. IO. P. *devayati*, -*yitum*, to cause to lament, to pain, vex; to ask, beseech, beg; A. (-*te*), to suffer pain, lament, wail, mourn audibly.

दिव् 2. *div*, cl. 4. P. *divyati*, *dideva* (2nd sing. *didevītha*, part. *divvas*, or according to Vopa-deva *dudyūvas*), *devishyati*, *adevī*, *devitum* (Ind. part. *devitvā* or *dyūtā*), to shine (perhaps originally to shoot forth as a ray of light), to be bright or splendid [cf. 3. *div*, 2. *dī*, *dīp*, *dev*, I. *dyut*]; to cast, throw; to cast dice, play with dice, gamble (with inst., e. g. *akshair divyati*, he plays with dice: but with gen. of the stake played for, e. g. *śatasya divyati*, he plays for a hundred; or sometimes with inst., e. g. *tena dhana devyāmi trayā*, I will play with thee for this money; or even with dat. or in the Brāhmaṇas with acc., e. g. *gām divyeyus*, they may play for a cow); to lay a wager, make a bet (with dat. of the thing betted upon); to play, sport, joke; to trifle with, make sport of, play upon, rally (with acc.); to play with, squander, make light of (as property &c. with gen.); to sell; to buy (?); to have free play or scope; to praise (e. g. *Brāhmaṇam divyati*, he praises the Brāhmaṇ; cf. *panate*, he bets; *panāyati*, he praises); to be glad, rejoice; to be mad or drunk with pride, passion, &c.; to be sleepy; to wish for, desire to gain; to go; [cf. rt. I. *dyu*]; Caus. *devayati*, -*yitum*, *adivāta*, to cause to play with dice: Desid. *didevishati* and *didyūshati*: Caus. of the Desid. *dudyūshayati*, &c., to cause any one to wish to play: Intens. *dedivīti*, *dedeti*, *dedivyate*; [cf. *dyāta*, 'play' probably Lat. *ludo*, *jocus*; *Jupiter*, *Jovis*, for *Dyupiter*, *Dyovis*: Lith. *yūkas*, 'joke'; *yūkoys*, 'I joke': perhaps also Lith. *zibu*, 'I shine.']

3. *div*, *dyaus*, m. f. (in the Veda usually m., rarely f., but in later Sanskrit only f. In the Veda the acc. sing. is *dyām* and *divām*; inst. *divā*; dat. *dyave*, *Mahā-bh.* I. 3934, and *divve*; abl. and gen. *dyos* and *divas*; loc. *dyari* and *divi*: nom., acc., voc. du. *dyāvā*, and in Rīg-veda IV. 56, 5, *dyāvī*, cf. *dyāvā-prīthivī*, heaven and earth: nom. pl. *dyāvas*; acc. *dyān*; inst. *dyubhis*. According to native grammarians the base of this noun is both *div* and *dyo*, the nom. and voc. sing. being formed from *dyo* as *gous* fr. *go*, the base *dīv* remaining before vowel terminations and the form *dya* being used before terminations beginning with consonants and at the beginning of a comp., see 3. *dya*; Vopa-deva gives the acc. *dyām* as well as *divām*. In *Mahā-bh.* VIII. 4658, the base *dyo* occurs in the comp. *dyo-salileshu*; cf. *dyo*); heaven, the sky, air, atmosphere (e. g. *dyaur bhūmir āpasāc*, air, earth, and water); the place where the Soma is produced (apparently used in this sense in the Sāma-veda); day, the day (generally in pl., see 3. *dya*, except in such forms as *divā*, by day; *dive dive*, *dyavi dyavi*, daily, every day; *ahar-dive*, &c.); daylight, light, brightness, brilliancy, glow (generally in inst. pl., e. g. *pari-bhūshati dyubhis*, he adorns with splendor); fire; the glow of fire; [in the Veda 'the sky' is generally regarded as a masculine deity, being called in certain passages *dyaush-pitri* or the universal father, the Earth being regarded as 'the mother'; while the daughter of 'the Sky' is Ushas or the dawn. In Vedic cosmology there are three Skies, an upper, a middle, and a lower. As a feminine personification, *Dyaus* is the daughter of *Prajā-pati*. The inst. c. *divā*, 'by day,' 'the day,' is often used in comp. or as a subst.; so also *divam* acc., *divas* gen., and *divi* loc. are used in comp. as in the examples given below; cf. *eka-dya*; cf. also *dya*, *dī-na*, *a-dya*, *deva*: Zend *div*, 'to shine'; *daēva*, 'demon'; Gr. *Zēus* = *dyaus*; *Δίος* = *divas*; *ἔν-δι-ο-ς*, *εὐ-δι-α*, *Δία-λος*, *δέελο-ς*, *δῆλος*, *Διώνη*, *πρό-δος*, *χρ-ός*, *ἦθη*, *δέ-α-το*, *δο-ά-σσα-το*: Lat. *Diō-vi-s*, *Jovis*, *Ju-piter*, *deu-s*, *divu-s*, *sub-lio*, *Diana*, *dīe-s*, *bī-du-u-m*, *nū-div-s*, *inter-dīū*, *nun-dīna*, *jam*, *dum*, *dudum*: Old Icelandic *tívar*, 'gods, heroes'; Old Germ. *Zio*: Lith. *deva-s*, 'god'; *dēnd*, 'day': Slav. *dī-nā*, 'day.']. — *Divāh-syeni*, f. epithet of particular sacrifices or oblations. — *Divan-gama*, as, ā, am, going or rising or leading to heaven. — *Divas-pati*, is, m. 'the lord of heaven,' epithet of Indra; also of *Nahusha* and of *Vishṇu*; N. of the Indra of the thirteenth *Manv-antara*. — *Divā-kara*, as, m. 'the day-maker,' the sun; N. of one of the sons of *Garuḍa*, (often mentioned with *Niśā-kara*, who is another son of *Garuḍa*); a crow [cf. *divātana*]; a flower, the sun-flower, *Calotropis Gigantea* [cf. *arka*]; N. of a prince, (also read *divārka*), of the founder of the *Sūrya-bhakta* sect; of a poet; of a pupil of *Saṅkarācārya*, and of several other men. — *Divākara-vāta*, as, m., N. of the author of the *Kakshyā-stotra* hymn. — *Divākara-suta*, as, m. 'the son of the Sun,' the planet Saturn; (ā), f. 'the daughter of the Sun,' an epithet of the river *Yamunā*. — *Divā-kirtti*, is, m. a man of low or impure caste, a *Caṇḍāla*; a barber; an owl; (the barber not being allowed to operate at night; or *divākirtti* may be fr. *divā* + *akirtti*, the *Caṇḍāla* and owl only coming abroad by night.) — *Divā-kirtya*, as, ā, am, to be recited or pronounced at day-time; (am), n., N. of certain recitations and songs; furnished with a recitation which must be performed at day-time; (as), m. a *Caṇḍāla*; [cf. the preceding.]. — *Divā-kṛta*, as, ā, am, done by day. — *Divā-čara*, as, ā, am, or *divā-čarin*, ī, inī, ī, going about by day (as certain animals). — *Divātana* (vā-ā), as, ā, am, wandering about by day; (as), m. a crow. — *Divā-tana*, as, ī, am, or *divā-tara*, as, ā, am, Ved. daily, diurnal, of or belonging to the day. — *Divā-nisam*, ind. day and night. — *Divāndha* (vā-an-), as, ā, am, blind by day; (as), m. an owl; (ā), f. a kind of bird (= *valgulā*). — *Divāndhakī*, f. the musk-rat. — *Divā-puṣṭa*, as, m. the

sun ('nourished by the day,' appearing in its full splendor in day-time). — *Divā-pradīpa*, as, m. 'a lamp by day; i. e. an obscure man. — *Divā-bhūta*, as, ā, am, timid by day; (as), m. an owl; a thief or house-breaker; the white lotus, or perhaps any such flower (the petals of which open at night and close in the day-time). — *Divā-bhūti*, is, m. 'having fear by day,' an owl. — *Divā-bhūta*, as, ā, am, turned into day, become bright as the day. — *Divā-maṇi*, is, m. 'the jewel of the day,' the sun. — *Divā-madhya*, am, n. midday, noon. — *Divā-manya*, as, ā, am, thinking one's self the day. — *Divā-māthunin*, ī, inī, ī, cohabiting by day. — *Divā-rātram*, ind. day and night. — *Divā-rātri*, is, f. day or night. — *Divārka* (vā-ar-), as, m., N. of a prince. — *Divāvasāna* (vā-av-), am, n. the end of day, close of day. — *Divā-vasu*, us, us, u, Ved. eminent or excellent by day; (Sāy.) having splendid oblations. — *Divā-saya*, as, ā, am, sleeping by day. — *Divāsaya-tā*, f. sleeping in the day-time. — *Divā-saṅcāra*, as, ā, am, = *divā-čara*, walking about by day. — *Divā-supta*, as, ā, am, asleep by day. — *Divā-svapana*, am, n. sleeping by day. — *Divā-svapna*, as, m. sleep by day (considered as noxious). — *Divā-svāpa*, as, m. sleep by day; (as, ā, am), sleeping by day; (ā), f. a kind of bird (= *valgulā*). — *Divi-kshaya*, as, ā, am, living in the sky. — *Divi-kshīt*, t, t, t, Ved. living in the sky or in heaven. — *Divi-gata*, as, ā, am, being in the sky or in heaven. — *Divi-čara*, as, ā, am, or *divi-čarin*, ī, inī, ī, moving in the sky, celestial, an inhabitant of the sky. — *Divi-ja*, as, ā, am, born in heaven, of heavenly origin, heavenly, celestial; (as), m. 'an inhabitant of the sky,' a deity, a god. — *Divi-jā*, ās, ās, am, Ved. born or produced in the sky. — *Divi-jāta*, as, ā, am, born or produced in the sky or heaven; (as), m., N. of a son of *Purū-ravas*. — *Div-it*, t, t, t, Ved. going to the sky. — *Divi-mat*, ān, ātī, at, Ved. going in or to the sky, heavenly; (Sāy.) = *dipti-mat*, shining; (-*matā*), ind. turned towards heaven; [cf. *it-vaṅ*.]. — *Divi-yaj*, t, t, t, Ved. offering oblation or worship to heaven. — *Divi-yoni*, is, is, ī, born in the sky, Ved. having origin in heaven. — *Divi-ratha*, as, m., N. of a son of *Bhumanyu*; also of *Dadhī-vāhana*; also of *Khanapāna* (who like *Dadhī-vāhana* is the grandfather of *Dharma-ratha*; cf. *divā-ratha*). — *Divi-śrī*, t, t, t, (rt. *śrī*), Ved. taking up one's abode in heaven. — *Divi-shad*, t, t, t, Ved. living in the sky; (t), m. an inhabitant of the sky, a deity. — *Divi-shāmbha*, as, ā, am, Ved. resting on the sky. — *Divi-shīṭh*, is, f, Ved. 'eagerness or ardour for heaven,' devotion, practising devotion, any religious rite, sacrifice; [cf. *gavishīt*.] — *Divi-shītha*, as, ā, am, situated or dwelling in heaven, heavenly, celestial. — *Divi-sad* and *divi-sīha*, see *divi-shad* and *divi-shītha*. — *Divi-sprīś*, k, k, k, or *divi-sprīśat*, ān, ātī or *antī*, at, touching or reaching the sky or heaven, pervading the sky; [cf. *diva-sprīś*.] — *Divō-jā*, ās, ās, am, produced in heaven. — *Divō-dāsa*, as, m. 'slave of heaven,' N. of a man with the surname *Bharad-vāja* (celebrated in the Rīg-veda for his liberality, and the assistance rendered to him by Indra and the *Aśvins* against *Sambara*; his father is called in the Veda *Vadhryaśva*, but in the later literature *Bhadrasva* or *Badhryāśva* or *Bahvaśva* &c., and his son is *Mitrayu* or *Mitrāyu*); N. of the father of *Su-dās*; N. of a king of *Kāśī* or *Benares* with the surname *Dhanvantari*, founder of the Indian school of medicine &c.; N. of several other men; [cf. *daivodāsi*.] — *Divodāseśvara-linga* (vā-iś-), am, n., N. of a *Linga* mentioned in the *Skanda-Purāṇa*. — *Divodāśopākhyāna* (vā-up-), am, n. 'the episode of *Divō-dāsa*,' N. of the twenty-third chapter of the *Svarga-khaṇḍa* or third part of the *Padma-Purāṇa*. — *Divō-duh*, *dhuk*, k, k, Ved. milking from the sky. — *Divō-ruč*, k, k, k, Ved. shining from heaven.

*Divā*, am, n. = 3. *div*, heaven, sky, atmosphere; paradise; a day; a wood, thicket; (often at the end of comp.; cf. *ahar-d*, *tri-d*, *naktan-d*); cf.

also Lat. *divum*, sub-*divo*.)—*Divā-kshas*, *ās*, *ās*, *as* (*kshas* fr. rt. 2. *kshī*), Ved. living in heaven, heavenly; (*ās*), m. epithet of Indra; [cf. *dyu-ksha*.]—*Divā-darsā*, *ās*, m. pl., N. of a school of the Atharva-veda.—*Divā-ratha*, wrong reading for *divī-ratha*, q. v.—*Divas-prithivya*, f. du. heaven and earth.—*Divas-ppriś*, *k*, *k*, *k*, Ved. touching or reaching the sky, pervading the sky; (*k*), m. an epithet of Kṛishṇa.—*Divokas*, *ās*, m. an inhabitant of heaven, a deity; the *Cātaka*; [cf. *divaukas*.]—*Divod-bhava* (*va-ud*), *as*, *ā*, *am*, born or produced in heaven or the sky, of heavenly origin; (*ā*), f. cardamoms.—*Divolkā* (*va-ud*), f. 'firebrand in the sky,' a meteor; [cf. *divyolkā*.]—*Divaukas* (*va-ok*), *ās*, m. an inhabitant of heaven, a deity; the *Cātaka*, *Cnuculus Melanolenus*; a deer; a bee; an elephant; [cf. *divokas*.]—*Divaukasa*, *as*, m. an inhabitant of heaven, a deity.

*Divan*, *ā*, m. a day; [cf. *prati-d*.]  
*Divasa*, *as*, *am*, m. n. the sky, heaven; a day (generally *as*, m.); [cf. Lat. *diēs*; Old Germ. *zies-tac*; Angl. Sax. *twes-daeg*; Eng. *twes-day*; perhaps also Cambro-Brit. *diēv* and Hib. *día*, 'day.']—*Divasa-kara*, *as*, m. or *divasa-kṛit*, *t*, m. 'the day-maker,' the sun.—*Divasa-cara*, *as*, *ā*, *am*, going about in the day-time, (opposed to *nisā-cara*).—*Divasa-nātha*, *as*, m. 'the lord of day,' the sun.—*Divasa-bhartṛi*, *tā*, m. 'the supporter of day,' the sun.—*Divasa-mukha*, *am*, n. 'the beginning of day,' day-break, dawn.—*Divasa-multrā*, f. 'day's coin,' a day's wages.—*Divasa-vigama*, *as*, m. the departure of day.—*Divasāyaya* (*sa-an*), *as*, m. 'the passing away of day,' evening.—*Divasāntara* (*sa-an*), *as*, *ā*, *am*, only one day old.—*Divasāvāsna* (*sa-av*), *am*, n. 'the close of day,' evening.—*Divasēvara* (*sa-is*), *as*, m. 'the lord of day,' the sun.

*Divā*, ind. by day, see 3. *div*, p. 413, col. 2; *a-divā*, not by day.

*Divi*, *is*, m. the blue jay, = *kikādivi*.  
*Divī*, f. a species of insect, = *upa-jihvā*, *upadikā*.  
1. *divya*, Nom. P. *divyati*, &c., to long for heaven.  
2. *divya*, *as*, *ā*, *am*, divine, heavenly, celestial, (opposed to *pārthiva*, *kshamyā*, *bhauṃa*, &c.); supernatural, wonderful, brilliant (as heaven); charming, beautiful, agreeable; (*as*), m. barley; a fragrant resin, bdellium; a kind of animal (= *dhanvina*); N. of a prince; (*ā*), f., N. of several plants, *Emblica Officialis* (= *haritaki*), *Terminalia Chebula*, *Asparagus Racemosus* (= *satāvari*); cumin-seed (= *mahā-medā*, *brāhmī*, *śhūla-jiraka*); a kind of perfume (= *sveta-dūrvā*, *surā*); N. of an Apsaras; (*am*), n. divine or celestial nature, divinity; the celestial regions, the sky, heaven; an ordeal, (of which ten kinds are enumerated, viz. 1. *Tulā*, cf. *tulā-pari-khā*; 2. *Agni*, 'touching fire'; 3. *Jala*, 'immersion in water'; 4. *Visha*, 'poison'; 5. *Kośa*, q. v.; 6. *Taṇḍula*, 'chewing rice-grains and ejecting them,' if they appear dry or blood-stained, they are a proof of guilt; 7. *Tapta-māsha*, 'taking a *Māsha* weight of gold out of heated oil'; 8. *Phāla*, 'holding a hot plough-share'; 9. *Dharmādharma*, 'drawing concealed images of Virtue and Vice out of a vessel filled with earth'; 10. *Tulastī*, 'holding the leaves of holy basil and after repeating a form of oath swallowing them'); an oath, adjuration, solemn declaration or promise; clothes; a sort of sandal; N. of a grammar.—*Divya-kaṭa*, *am*, n., N. of a town.—*Divya-kānana-darsana*, *as*, *ā*, *am*, in aspect like to a celestial grove.—*Divya-kārīn*, *ī*, m. undergoing an ordeal, taking an oath.—*Divya-kundā*, *am*, n. 'the heavenly lake,' N. of a lake on the mountain *Kshobhaka* in *Kāma-rūpa*.—*Divya-gandha*, *as*, *ā*, *am*, having a divine odour; (*as*), m. sulphur; (*ā*), f. large cardamoms; a kind of vegetable, = *mahā-candū*; (*am*), n. clothes.—*Divya-gāyana*, *as*, m. a divine songster, a Gandharva or heavenly minstrel.—*Divya-śakshus*, *us*, n. a divine eye, prophetic or supernatural vision, the faculty of seeing what is invisible by the human eye; (*us*, *us*, *us*), having divine or prophetic visions, heavenly-eye; d;

blind, i. e. using the mental instead of the physical eye; (*us*), m. a monkey; a kind of perfume.—*Divya-jāna*, *am*, n. supernatural knowledge.—*Divya-tattva*, *am*, n. 'heavenly truth,' N. of a work.—*Divya-tā*, f. heavenliness, heavenly or divine nature.—*Divya-tejas*, *ās*, f. 'having heavenly splendor,' a kind of plant; [cf. *brāhmī*.]—*Divya-darsana-risṛta*, *as*, *ā*, *am*, renowned for a divine aspect.—*Divya-darsīn*, *ī*, *inī*, *t*, having a divine vision.—*Divya-dṛis*, *k*, *k*, *k*, 'seeing heavenly things,' observing heavenly phenomena; (*k*), m. an astrologer.—*Divya-dcha*, *as*, m. a celestial body.—*Divya-dohada*, *am*, n. divine desire, the object of a deity's desire; (*as*, *ā*, *am*), fit for an offering or oblation.—*Divya-dharmin*, *ī*, *inī*, *t*, having a divine nature.—*Divya-nadī*, f. a heavenly stream.—*Divya-nārī*, f. a divine female, an Apsaras.—*Divya-pañcāmṛita* (*śa-am*), *am*, n. 'the five divine ambrosias,' viz. ghee, milk, coagulated milk, honey, and sugar.—*Divya-pātala*, 'having a heavenly pale-red colour,' a kind of plant.—*Divya-pushpa*, *as*, m. fragrant oleander, = *karavīra*; (*ā*), f. a kind of plant (= *mahā-dronā*).—*Divyapushpikā*, f. a kind of Calotropis (= *lohita-varāṅka-vriksha*).—*Divya-prabhāva*, *as*, *ā*, *am*, having celestial power.—*Divya-praśna*, *as*, m. inquiry into celestial phenomena, augury.—*Divya-māna*, *as*, m. measuring the time according to the days and years of the gods.—*Divya-mānusha*, *as*, m. a demi-god, a being half divine and half human, a semi-divine being; (*as*, *ā*, *am*), divine and human.—*Divya-yamunā*, f. 'the heavenly Jumna,' N. of a river in *Kāma-rūpa*.—*Divya-ratna*, *am*, n. 'the heavenly gem,' the fabulous gem *Cintā-maṇi*.—*Divya-ratha*, *as*, m. 'a heavenly car,' the car or vehicle of any deity.—*Divya-rasa*, *as*, m. 'the divine fluid,' quicksilver.—*Divya-latā*, f. 'the divine creeper,' N. of the plant *Sansevieria Zeylanica* (= *mūrvā*).—*Divya-rustra*, *as*, *ā*, *am*, 'having heavenly clothes,' clothed in celestial raiment, divinely dressed; (*as*), m. a plant, commonly *Sūrya-sobhā*, a sort of sun-flower.—*Divya-vākya*, *am*, n. a celestial voice.—*Divya-śrotṛa*, *am*, n. 'a heavenly ear,' an ear which hears everything.—*Divya-sānu*, *us*, m. 'divine eminence,' N. of one of the *Viśve-Devās*.—*Divya-sāra*, *as*, m. 'having divine juice or resin,' N. of the tree *Shorea Robusta*.—*Divya-strī*, f. a divine female, an Apsaras.—*Divyāṅsu* (*ya-aṅsu*), *us*, m. the sun, 'having heavenly rays.'—*Divyānganā* (*ya-an*), f. a divine woman.—*Divyā-divya* (*ya-a-div*), *as*, *ā*, *am*, divine and not divine, partly human, partly divine; (*ā*), f. a demi-goddess (as *Sītā*, heroine of the *Rāmāyana*).—*Divyāvadāna* (*ya-av*), *am*, n. 'heavenly achievements,' N. of a Buddhist collection of legends.—*Divyodaka* (*ya-ud*), *am*, n. 'heavenly water,' rain-water, dew, &c.—*Divyopādaka* (*ya-up*), *as*, *ī*, *am*, divinely born, of heavenly birth or origin, celestial, divine.—*Divyauḅha* (*ya-ugha*), *as*, m. 'having divine energy,' N. of particular forms of *Sīva* (worshipped by the *Tāntrikas*).

*Divyaka*, *as*, m. a kind of serpent; another species of animal, = *dhanvina*; [cf. 2. *divya*.]

*Divyelaka*, *as*, m. a kind of serpent (= *divyaka*?).  
*Div* (acc. *dyuvam*, dat. *dive* and *dyuve*), Ved. gambling, gaming, playing with dice.

*Divana*, *am*, n. gambling, playing with dice; [cf. *devana*.]

*Divi*, *is*, m. the blue jay; [cf. *divi*, col. 1.]

*Divyat*, *an*, *anti*, *at*, playing, sporting, gambling.  
*Divyamāna*, *as*, *ā*, *am*, playing, sporting; throwing, darting, shooting.

दिविर *divira*, *as*, m., N. of a man.  
—*Divira-kisora*, *as*, m., N. of a poet.

दिश 1. *dis*, cl. 3. and in later Sanskrit cl. 6. P. (rarely A.) *ādideshī*, *disati*, -*te*, *didesa*, *didise*, *dekshyati*, -*te*, *adikshat*, *adikshata* (Ved. *adishāta*), *deshunt*, to point out, show, exhibit, produce, bring forward (as a witness in a court of justice); to assign; to bestow upon (with

gen.); grant, give, deliver; to pay (tribute); to direct, order, command (with inf.); to point to, denote: Pass. *desiyate*: Caus. *desayati*, -*yitum*, *ādūṣhat*, to show, point out, assign; to teach, communicate, tell, inform; to direct, order, command, govern; to confer: Desid. *didikshati*, -*te*, to wish to show, &c.: Intens. *dedisyate*, *dedesht*, (A.) to exhibit exceedingly, show, show one's self, &c.; (P.) to order or direct urgently; [cf. *Zend. dis*; Gr. *deik-nu-mi*, *deikelos*, *dele-is*, *deigma*, *dik-n*, *dik-eiv*, *diktuvon*, *deidiskouai*, *diskos*; Lat. *in-dicare*, *ju-dex*, *causi-dic-us*, *dic-ere*; Goth. *teih-an*, *taikns*, *taiknyan*; Angl. Sax. *tihian*, *tihhan*, *taccan*, *tācn*, *tācēn*, *tier* for *tihher*, *tīd*, *tīd*; Old Germ. *weig-ōn*, *zit* for *zi-ti*, *zeinyan*; probably also Lith. *ėnkilas*, 'a sign.']

2. *dis*, *k*, f. direction pointed at, point of the compass, quarter of the sky, cardinal point, quarter, region, place, space, part (e. g. *disi disī*, in all directions, in every quarter; *digbhya*, from all regions or quarters; *disōdisas*, higher and thither: the four chief quarters or cardinal points are *prācī*, east; *dakshīnā*, south; *pratiā*, west; and *udīcī*, north: sometimes five are enumerated, i. e. the preceding four with *dhruvā*, q. v.: sometimes six or seven are given, but oftener eight, i. e. the four cardinal and the four intermediate quarters, S.E., S.W., N.W., and N.E., cf. *upa-dis*: or sometimes ten, viz. the preceding eight with *tiryak*, horizontally, and *ūrdhvam*, perpendicularly, or *adhās*, underneath, and *ūrdhvam*, overhead: *disō dāsa*, towards the ten quarters, i. e. in all directions; *disām patis*, 'the lord of the quarters,' is a N. of *Soma* and *Rudra* in the *Veda*, cf. *dik-pati* below; in *Vishṇu-Purāṇa* I. VIII. the collective *disās*, 'the regions or quarters,' is mentioned as one of the wives of the eight manifestations of *Rudra*; the numeral ten; side, party, people; a foreign or distant quarter or region, cf. *dig-āgata*; a hint, reference; precept, order, manner; manner of thinking, point of view, method of considering a subject; the mark of a bite; N. of a river.—*Dik-kanyā*, f. a region of the sky considered as a virgin or mistress.—2. *dik-kava*, *as*, m. = *aruṇa*, q. v. = *sambhu*, q. v.; (*as*, *ī*, *am*), juvenile, youthful; [cf. 1. *dik-kara* atp. 412, col. 1.]—*Dik-kara-vāsinī*, f., N. of a goddess; [cf. *dik-kāminī* and *dik-sundarī*.]—*Dikkarikā*, f. (fr. the next), N. of a river.—*Dik-karīn*, *ī*, m. 'elephant of the quarter,' an elephant of one of the eight quarters or points, i. e. a mythical elephant standing in one of the four or eight regions of the sky and supporting with the others the earth; [cf. *dig-ibha*, *dig-gaja*, *dig-dantīn*, *dig-vāraṇa*, *din-nāga*, *din-mātanga*, *disā-gaja*.]—*Dik-kāntā*, f. or *dik-kāminī*, f. = *dik-kanyā*.—*Dik-kumāra*, *ās*, m. pl. the youths of the quarters; (with *Jainas*) a class of deities belonging to the *Bhavanādhisās*.—*Dik-śakra*, *am*, n. the circuit of the quarters of the compass, the horizon; the compass, the whole world; [cf. *din-maṇḍala*.]—*Dik-taṭa*, *as*, m. the horizon, the line of the horizon.—*Dik-tas*, ind. from the regions of the sky.—*Dik-pati*, *is*, or *dik-pāta*, *as*, m. the regent or guardian of a quarter of the world, (the guardian of the eight points are *Indra* of the east, *Agni* of the south-east, *Yama* of the south, *Nirriti* of the south-west, *Varuṇa* of the west, *Vāyu* or *Marut* of the north-west, *Kuvera* of the north, *Isāna* or *Sīva* of the north-east; these are generally regarded as identical with the regents of the quarters, but other lists substitute *Sūrya* 'the sun' and *Candra* or *Soma* 'the moon' for *Nirriti* and *Isāna*, and others again give the sun and moon and the six planets; cf. *Manu* V. 96, VII. 303.)—*Dik-patha*, *as*, m. 'the path of the horizon,' the surrounding region or quarter.—*Dik-parvibhāga*, *as*, m. a point, direction, quarter; [cf. *dig-bhāga* and *dig-vibhāga*.]—*Dik-sūta*, *am*, n. 'stake of the sky,' any inauspicious planetary conjunction as for the sun and *Venus* to be in the west, &c.; N. of particular days on which it is not allowed to travel in certain directions.—*Dikśūla-lakṣhaṇa*, *āni*, n. pl., N. of a chapter of the

Purāṇa-sarva-sva. — *Dik-sama*, *as*, *ā*, *am*, having the same direction. — *Dik-gundarī*, *f.* = *dikhanyā*. — *Dik-srakti*, *is*, *is*, *i*, having the angles or corners towards the four cardinal points. — *Dik-svāmīn*, *ī*, *m.* = *dik-pati*. — *Dig-anta*, *as*, *m.* the end of the horizon or of space, remote distance; (*as*, *ā*, *am*), being at the end of the horizon or in the remote distance. — *Dig-antara*, *am*, *n.* another region, a distant quarter, a foreign country; space, the atmosphere. — *Dig-ambara*, *as*, *ā*, *am*, 'sky-clothed,' having only the sky or atmosphere for raiment, clad by the regions of space, unclad, unclothed, stark naked; (*as*), *m.* a naked mendicant (especially of the Jaina or Bauddha sect; cf. *r. ksha-pana*); a mendicant or ascetic in general; an epithet of Śiva; also of Skanda; darkness; (*i*), *f.* an epithet of Durgā; [cf. *dig-vastra* and *dig-vasas*]. — *Dig-ambaraka*, *as*, *m.* a naked mendicant (especially of the Jaina sect). — *Dig-ambara-tva*, *am*, *n.* entire nakedness. — *Dig-āgata*, *as*, *ā*, *am*, come from a distant region or country. — *Dig-ībha*, *as*, *m.* = *dik-karin*, *q. v.* — *Dig-īsvara*, *as*, *m.* = *dik-pati*, *q. v.* — *Dig-gaja*, *as*, *m.* = *dik-karin*, *q. v.* — *Dig-grahaṇa*, *am*, *n.* observation of and fixing the quarters of the compass. — *Dig-jaya*, *as*, *m.* the conquest of various countries in all directions; [cf. *dig-vijaya*]. — *Dig-dantīn*, *ī*, *m.* = *dik-karin*, *q. v.* — *Dig-darsana*, *am*, *n.* the act of looking to every side, a general survey. — *Dig-darsin*, *ī*, *inī*, *i*, looking round on all sides, taking a general view. — *Dig-dāha*, *as*, *m.* preternatural redness of the horizon, as if on fire; (also called *dīśān dāhas*). — *Dig-devatā*, *f.* the deity of a quarter, = *dik-pati*, *q. v.* — *Dig-deśa*, *as*, *m.* the country in various directions, various regions, distant countries. — *Dig-dai-vata*, *am*, *n.* = *dig-devatā*, *q. v.* — *Dig-nāga*, see *din-nāga*. — *Dig-bhāga*, *as*, *m.* a point, direction, quarter; *dig-bhāgeshu*, *loc. pl.* in all directions; [cf. *dik-pravibhāga* and *dig-vibhāga*]. — *Dig-bhrama*, *as*, *m.* or *dig-bhramana*, *am*, *n.* a wandering about in every direction. — *Dig-maṇḍala*, see *din-maṇḍala*. — *Dig-tābha*, *as*, *m.* profit or gain in a distant region. — *Dig-vastra*, *as*, *ā*, *am*, or *dig-vasas*, *ās*, *as*, *as*, = *dig-ambara*. — *Dig-vāraṇa*, *as*, *m.* = *dik-karin*. — *Dig-vijaya*, *as*, *m.* 'the subjugation of various countries in all directions,' *N.* of a part of the Mahā-bhārata (Sabhā-parva 983, describing the victories of the four younger Pāṇḍavas and the subjugation of all the neighbouring princes of India under their eldest brother Yudhi-śthira, which led to his performance of the Rājā-sūya sacrifice); *N.* of a work by Sankarācārya showing the superiority of the Vedānta over the other systems of philosophy. — *Digvijaya-krama*, *as*, *m.* invasion of various countries, going forth to conquer the whole world. — *Dig-vidik-stha*, *as*, *ā*, *am*, situated towards the cardinal and intermediate points, encompassing. — *Dig-vidhāna*, *am*, *n.*, *N.* of a chapter of the Tantra-sāra. — *Dig-vibhāga*, *as*, *m.* = *dig-bhāga*, *q. v.* — *Dig-vibhārita*, *as*, *ā*, *am*, celebrated or known in all quarters. — *Dig-vilokana*, *am*, *n.* looking vacantly towards the sky, gazing vacantly in the air. — *Dig-vyāpīn*, *ī*, *inī*, *i*, spreading through all space or every quarter. — *Din-nāga*, *as*, *m.* = *dik-karin*; *N.* of a Buddhist author; (also read *dig-nāga*). — *Din-maṇḍala*, *am*, *n.* the circle of the quarters of the compass, the horizon, the compass, all regions or quarters; [cf. *dik-ākra*; also read *dig-m*]. — *Din-mātanga*, *as*, *m.* = *dik-karin*, *q. v.* — *Din-mārga*, *as*, *m.* a country road, a road to a distant country. — *Din-mukha*, *as*, *ī*, *am*, facing any point or quarter; (*am*), *n.* 'face of the sky,' any quarter or part of the heavens, (*din-mukheshu*, *loc. pl.* in all regions); a place. — *Din-mūḍha*, *as*, *ā*, *am*, confused about the quarters of the compass, not able to find out the bearings of any place; anything or place about the direction of which one is doubtful. — *Din-moha*, *as*, *m.* perplexity about the quarters of the compass or the exact situation and bearings of any place, mistaking the way or direction. — *Diśo-daṇḍa*, *as*, *m.* (*diśo* for *diśas*, gen. case),

'the staff of a quarter of the sky,' a particular appearance in the sky; [cf. *daṇḍa*]. — *Diśo-bhāga*, *as*, *ā*, *am*, one who runs away or takes to his heels.

*Diśa*, *am*, *ind.* = 2. *diś*, at the end of adv. comp. (Pāp. V. 4, 107).

*Diśas*, *ās*, *f.* a region, quarter, &c.; [cf. 2. *diś*].

*Diśā*, *f.* direction, region, quarter or point of the compass; *N.* of a wife of Rudra; [cf. *antara-d*<sup>o</sup> and *avāntara-d*<sup>o</sup>]. — *Diśā-gaja*, *as*, *m.* = *dik-karin*, *q. v.* — *Diśā-ākshus*, *us*, *m.* 'sky-vision,' *N.* of a son of Garuḍa. — *Diśā-pāta*, *as*, *m.* 'the guardian of a quarter,' the elephant of a quarter; [cf. *dik-pāta* and *dik-karin*].

*Diśya*, *as*, *ā*, *am*, relating or belonging to the quarters of the sky or to the horizon; situated towards any particular point, lying in a particular tract or quarter, bearing in a particular direction or towards a particular point of the compass [cf. *pūrva-d*<sup>o</sup>]; *N.* of a particular kind of brick used in constructing an altar.

*Diśta*, *as*, *ā*, *am*, shown, pointed out, appointed, assigned (e. g. *diśtā gaṇḍa*, 'the assigned way,' i. e. death); delineated, described, referred to; directed, ordered, prescribed, advised, enjoined; fixed, settled; resigned to destiny or fate; (*am*), *n.* allotment, assignment, appointment, decree; assigned place or portion, fate, destiny, good or ill luck; direction, order, command, aim, object; (*as*), *m.* time; a sort of Curcuma [cf. *dāru-haridrā*]; *N.* of one of the sons of Manu Vaivasvata. — *Diśtānta* ('*ta-an*<sup>o</sup>'), *as*, *m.* 'the appointed end' or 'the end of one's appointed life,' death, dying.

*Diśti*, *is*, *f.* pointing out, assigning, allotting, prescribing, assignment, direction, injunction, instruction, precept, order, command; auspicious juncture, good fortune, happiness; a sort of measure of length; (*tyā*), *ind.* an expression of joy or congratulation, thank heaven! how fortunate! mayest thou be fortunate! hail! I congratulate you! bravo! auspiciously, fortunately, luckily; [cf. *ku-d*<sup>o</sup>].

**दिष्णु** *dishṇu*, *us*, *us*, *u* (for *deshṇu* fr. rt. 1. *dā*), giving, one who gives, a giver, donor.

**दिह्** 1. *dih*, *cl.* 2. P. A. *degdhi*, *digdhe*, *dideha*, *didihe*, *dheksyati*, *-te*, *adhikshat*, *adhikshata*, *adidgha*, *degdhum*, to anoint, smear, plaster, spread over; to soil; pollute, defile; to increase, augment, accumulate: Caus. *dehayati*, *-yitum*, Aor. *adidhat*: Desid. *didiheshati*, *-te*, Ved. *dihikshate*, to wish to anoint or to anoint one's self: Intens. *dedihyate*, *dedegdhi*: [cf. Gr. *τελεχος*, *τηγανω*; Lat. *ungere*, probably *figere*, *figulus*; Goth. *deijan*, *ga-dikis*, *daigs*; Angl. Sax. *dic*, *deag*, *tigel*, *tigel*; Old Germ. *ziagal*, *zehom* = Caus. *dehayami*].

2. *dih*, *dihik*, *f.* smearing, anointing, soiling, pollution.

**दिह्वा** *dihlā*, *f.*, *N.* of a woman; [cf. *dihla*].

**दी** 1. *dī* [cf. rt. *dī*], *cl.* 4. P. *dīyati*, &c., Ved. to poise one's self in the air, soar, fly, (also used of the motions of deities, especially of the Aśvins and their vehicle): Intens. *dediyate*, Ved. inf. of Intens. *dediyitavai*, to hasten or fly away; [cf. Gr. *δινη*, *δινώ*; perhaps *διω*, *διεμαι*].

2. *dī* (an anomalous reduplicated rt.

sometimes given in the form *dīdi* or *didi*; cf. rt. 1. *dī* and *dīdī*), *cl.* 3. P. 3rd pl. *dīyati*, *adidet*, 2nd impv. *dīdīhi* or *dīdīhi*, *dīdīyus*, *dīdāya*, *dīdayati*, *dīdayat*, Ved. to shine, be bright (especially used of fire), to shine forth, excel; to shine upon, bestow by shining; to seem or appear good or eminent, to please, be admired; [cf. 2. *dī*, *dīp*: Gr. *δέαται*, *δέατο*; perhaps *δηλος*].

*Dīti*, *is*, *f.* splendor, brightness; [cf. *su-d*<sup>o</sup>].

*Dīdi*, *is*, *i*, or (*dīdī*, *is*, *is*, *i*), shining. — *Dīdyagnī*, *m.* *du.*, Ved. (according to Śāy.) 'having bright fires,' 'bright with sacrificial fires,' epithet of the Aśvins.

*Dīditi*, *is*, *f.* splendor, brightness; [cf. *su-d*<sup>o</sup>].

*Dīdivi*, *is*, *is*, *i* (said to be fr. rt. 2. *dī*), shining; risen, ascended (as a star); (*is*), *m.* epithet of Agni; of Brihaspati, the planet Jupiter; heaven [cf. *dīdivi*]; (*is*, *i*), *m.* *n.* or (*is*, *is*), *m.* *f.* boiled rice, food; final emancipation.

**दी** 3. *dī*, *cl.* 4. A. *dīyate*, *dīdiye*, *dāsyate*, *adāsta*, *dātum*, to decay, waste away, be ruined; to waste, diminish: Caus. *dāpayati*, *-yitum*: Desid. *dīdīshate*, *dīdāstate*.

4. *dī*, *is*, *f.* decay, ruin, wasting, destruction. — *Dīda*, *as*, *ā*, *am*, causing destruction, destroying.

*Dīna*, *as*, *ā*, *am*, scarce, scanty (Ved.); poor, indigent, needy, afflicted, distressed, miserable, wretched, dejected, downcast, melancholy; frightened, afraid, timid [cf. *pari-d*<sup>o</sup>]; (*am*), *n.* distress, wretchedness [cf. *dānya*]; the plant *Tabernæmontana Coronaria*; (*am*), *ind.* 'miserably'; (*ā*), *f.* the female of a mouse or shrew. — *Dīna-śātana*, *as*, *ā*, *am*, 'distressed or dejected in mind,' distressed, dejected. — *Dīna-tā*, *f.* scarcity, rarity (Ved.); wretchedness, distress, weakness. — *Dīna-dakṣha*, *as*, *ā*, *am*, of weak understanding. — *Dīna-dāsa*, *as*, *m.* a name applied to a Sūdra. — *Dīna-dhī*, *is*, *is*, *i*, 'having melancholy thoughts,' dejected, helpless. — *Dīna-manas*, *ās*, *ās*, *as*, or *dīna-mānasa*, *as*, *ā*, *am*, 'afflicted in mind,' distressed, dejected, downcast. — *Dīna-mukha*, *as*, *ī*, *am*, 'having a dejected countenance,' of melancholy aspect. — *Dīna-locana*, *as*, *m.* a cat. — *Dīna-vatsala*, *as*, *ā*, *am*, kind to the poor. — *Dīna-vadana* = *dīna-mukha*. — *Dīna-varṇa*, *as*, *ā*, *am*, 'having a bad colour,' discoloured. — *Dīnanūkampana* ('*na-an*<sup>o</sup>'), *as*, *ā*, *am*, 'compassionating the poor,' kind to the poor.

*Dīnaka*, *as*, *ā*, *am*, wretched, distressed; (*am*), *ind.* in a wretched manner, miserably.

**दीक्ष** *diksh* (a rt. formed fr. the Desid.

of rt. *daksh*, and signifying originally 'to wish to make one's self fit or competent'), *cl.* 1. A. *dikshate*, *dīdikshe*, *dikshishyate*, *dikshītum*, to prepare or consecrate one's self for the performance of a sacred rite, especially of the Soma offering; to dedicate one's self; to sacrifice, perform a sacrifice; to shave one's head, to be shaved; to introduce or initiate a pupil, invest with the sacred thread; to instruct in the rules or principles of religious observances; to practise self-restraint, to announce the performance of a vow: Caus. *dikshayati* or *dikshāpayati*, &c., to prepare, make ready, consecrate, initiate; to determine: Desid. *dīdikshiate*.

*Dikshaka*, *as*, *m.* a priest, a spiritual guide.

*Dikshāya*, *am*, *n.* preparing or consecrating one's self, consecration; initiating; causing one's self to be consecrated.

*Dikshāyīya*, *as*, *ā*, *am*, to be consecrated or initiated; (fr. *dikshāya*) relating or belonging to *Dikshāya* or initiation, &c.; (*ā*), *f.* a particular rite or sacrifice, that preceded by the *Dikshā*; [cf. *dikshāyīyeshī* and *adhvara-dikshāyīya*]. — *Dikshāyīyeshī* ('*ya-ish*<sup>o</sup>'), *is*, *f.* the sacrifice of consecration or initiation, = *dikshāyīya*.

*Dikshayīri*, *tā*, *trī*, *trī*, consecrating, a consecrator, one who initiates.

*Dikshā*, *f.* preparation or consecration for a religious ceremony; a ceremony preliminary to a sacrifice, initiation, dedication; receiving the initiatory Mantra; undertaking religious observances for the attainment of a certain object, religious rites for a special purpose; sacrificing, offering oblations, dedicating one's self to a particular object (as to battle) or to a person (as to a god), self-devotion; Initiation personified as the wife of Soma or of Rudra Ugra (one of the eight manifestations of Rudra) or of Rudra Vāma-deva. — *Dikshā-krama-ratna*, *am*, *n.* 'the jewel of the regular order of initiation,' *N.* of a work treating of initiation, — *Dikshā-tattva*, *am*, *n.* 'the essence of initiation,' *N.* of another work on consecration or initiation. — *Dikshānta* ('*shā-an*<sup>o</sup>'), *as*, *m.* 'the end of a *Dikshā*,' = *ava-bhṛitha*, a supplementary sacrifice made to atone for any defects in a preceding one. — *Dikshā-pati*, *is*, *m.*, Ved. 'the lord of

consecration,' i. e. the Soma. — *Dikshā-pāla*, *as*, m., Ved. 'guardian of initiation,' epithet of Agni and Vishnu. — *Dikshā-phala*, *am*, n. 'the fruit of initiation,' N. of a chapter of the Purāṇa-sarva-sva. — *Dikshā-maya*, *as*, *ī*, *am*, consisting in initiation.

*Dikshita*, *as*, *ā*, *am*, initiated, consecrated; prepared for a sacrifice; one who has received initiation or by whom the preparatory ceremonies have been observed; performed (as the *Dikshā* ceremony); prepared for, made ready for, ready, &c.; *dikshitam* *krī*, to initiate a person, instruct any one in rules or principles; (*as*), m. a priest engaged in a *Dikshā* or in a particular sacrifice; a pupil, (often at the end of a name, especially of a Brāhman, after the name of another person, to denote his initiation by that person or his being a pupil of that person, e. g. *bhaffojī-d*<sup>o</sup>, *bhānujī-d*<sup>o</sup>, *apayajā-d*<sup>o</sup>, &c., and the preceding name is sometimes omitted, leaving *Dikshita* to stand alone.) — *Dikshita-vasana*, *am*, n., Ved. the garment of an initiated person. — *Dikshita-vimīta*, *am*, n. a temporary dwelling erected for a person about to be initiated; [cf. *prācīna-vansa*]. — *Dikshita-vrata*, *am*, n. the vow of an initiated person.

*Dikshītāyāni*, *f*, N. of the wife of *Dikshita* *Yajña-datta*.

*Dikshītri*, *tā*, *m*, a consecrator, a spiritual father, one who initiates, the communicator of the initiatory Mantra or prayer.

*Dikshin*, *ī*, *inī*, *ī*, (at the end of a comp.) being initiated, one who has been initiated; [cf. *gaya-d*<sup>o</sup>].

**दीदी** *didī* or *didī*. See *rt. 2. dī*, p. 415.

**दीधी** 1. *didhī* (connected with *rt. 2. dī*), cl. 2. A. *didhīte* (3rd pl. *didhyate*), &c., Caus. *didhayati*, &c., to shine, to be bright, to seem, appear.

1. *didhīti*, *is*, *f*, brightness, splendor, light; a ray [cf. *amrita-d*<sup>o</sup>]; a finger, (connected by Vedic commentators with *rt. 1. dhā* or 3. *dhī*); N. of a commentary on the *Tattva-cintā-maṇi* by *Siromani* treating of the *Nyāya* doctrines. — *Didhīmat*, *ān*, *atī*, *at*, having splendor, shining, brilliant; (*ān*), m. the sun.

*Didhyāna*, *as*, *ā*, *am*, shining, brilliant.

**दीधी** 2. *didhī* (a reduplicated form of 1. *dhī* and connected with *rt. dhyat*), cl. 2. A. *didhīte*, &c., to perceive, think, reflect upon, be intent upon; wish, desire.

2. *didhīti*, *is*, *f*, Ved. religious reflection, devotion; divine inspiration; prayer; religious rites; (*Sāy.*) a son-in-law (= *dhartṛi*, *jāmātri*, connected with 1. *dhā*).

**दीन** *dīna*, *as*, *ā*, *am*. See p. 415, col. 3.

**दीनार** *dīnāra*, *as*, m. (fr. the Gr. *δηνάριον*, = *denarius*, said to be fr. *rt. 3. dī*), a coin, a gold coin; a weight of gold (variously stated as 2 *Kāshhas*, 1 *Pala* of 32 *Rettis* or the large *Pala* of 108 *Su-vaṃsas*); a gold ornament; a seal.

**दीप** *dīp*, cl. 4. A. (ep. also P.) *dīpyate*, *-ti*, *didīpe*, *dīpishyate*, *adīpi* or *adīpishita*, *dīpitum*, to blaze, burn with a bright flame, shine, be bright or luminous; to burn, glow, be inflamed or excited (as with anger); to be illustrious; Caus. *dīpayati*, *-yitum*, Aor. *adīdīpat* or *adīdīpat*, to kindle, set on fire, inflame; illuminate, irradiate, make bright, make illustrious; excite, raise; Desid. *didīpishate*: Intens. *dedīpyate*, *dedīpti*, to be very bright, to shine intensely; to blaze fiercely, be all on fire or in flames; [cf. *tap*, *div*, 2. *dī*, 1. *didhī*; Lith. *žibbu*, 'to shine'; Lat. *limpidus*?].

*Dīpa*, *as*, m. a light, lamp, lantern; [cf. *jacal-d*<sup>o</sup>]. — *Dīpa-kitta*, *am*, n. 'the sediment of a lamp,' lamp-black, soot. — *Dīpa-kīpi*, *f*, 'lamp-well,' the wick of a lamp. — *Dīpa-khāvā*, *f*, a bedstead upon which the sun shines, (perhaps for *dīpta-kh*<sup>o</sup>). — *Dīpa-khari*, *f*, the wick of a lamp. — *Dīpan-kara*, *as*,

m. 'light-maker,' N. of a Buddha. — *Dīpankara-jāna*, *as*, m. 'having the knowledge of a Buddha,' N. of a man. — *Dīpa-dāna*, *am*, n. 'giving light,' N. of a chapter of the Purāṇa-sarva-sva. — *Dīpa-dāna-vidhī*, *is*, m., N. of the 115th chapter of the *Bhavisyottara-Purāṇa* or second part of the *Bhavisya-Purāṇa*. — *Dīpa-dhvaja*, *as*, *am*, m. n. 'lamp-sign,' lamp-black, the condensed smoke or soot of a lamp. — *Dīpa-nirvāna-gandha*, *as*, m. the smell of an extinguished lamp. — *Dīpa-pādapa*, *as*, m. 'a lamp-tree,' a candlestick, lamp-stand; [cf. *dīpa-vriksha*]. — *Dīpa-pushpa*, *as*, m. 'lamp-flower,' N. of the plant *Michelia Champaka* (= *campaka*). — *Dīpa-bhājana*, *am*, n. 'vessel of light,' a lamp. — *Dīpa-māla*, *f*, a row of lamps; an illumination; [cf. *dīpālī* and *dīpāvalī*]. — *Dīpamālikotsava* ('*ka-ut*<sup>o</sup>'), *as*, m. 'the feast of illumination,' N. of the 125th chapter of the *Bhavisyottara-Purāṇa*; [cf. *dīpālī*]. — *Dīpa-māhātmya*, *am*, n. 'the glory of the Dīpa,' N. of a chapter of the *Bhavisya-Purāṇa*. — *Dīpa-vat*, *ān*, *atī*, *at*, 'containing lights,' illuminating, making bright; (*atī*), *f*, N. of a river in *Kāmākhya*. — *Dīpa-vriksha*, *as*, m. 'lamp-tree,' the stand or stem of a lamp, a candlestick; a light; a lantern; *Pinus Longifolia* or *Deodora* (= *deva-dāru*). — *Dīpa-satru*, *us*, m. 'the enemy of a lamp,' a moth. — *Dīpa-sikhā*, *f*, the flame of a lamp; lamp-black (especially as used for darkening the eyelashes, &c.). — *Dīpa-srīnkhalā*, *f*, a row or string of lamps. — *Dīpānvita* ('*pa-an*<sup>o</sup>'), *ā*, *f*, scil. *tīthī*, 'furnished with lamps,' N. of the *Diwālī* festival; (see the next.) — *Dīpārādhanā* ('*pa-ār*<sup>o</sup>'), *am*, n. worshipping an idol by waving a light before it. — *Dīpālī* ('*pa-ālī*'), *f*, 'a row of lamps,' the day of new moon in the month *Āśvina* or *Kārttika* (September–October), on which day there is a festival with nocturnal illuminations in honour of *Kārttikeya*; (this festival or feast of lights is commonly called *Diwālī*). — *Dīpāvalī* ('*pa-āv*<sup>o</sup>'), *is*, *f*, 'a row of lamps,' a nocturnal illumination, the *Diwālī* festival; (see the preceding.) — *Dīpotsava* ('*pa-ut*<sup>o</sup>'), *as*, m. the festival of lights; (see the preceding.)

*Dīpaka*, *as*, *ā* or *ikā*, *am*, kindling, inflaming; illuminating, making bright or luminous, illustrating, beautifying, making illustrious; exciting, rendering intense (as a feeling &c.); stimulating, tonic, exciting appetite, digestive; skilful in managing a lamp; (*us*), m. a light, lamp; N. of two plants promoting digestion, *Ptychotis Ajanan* (= *yavanī*) and *Celosia Cristata* [cf. *dīpya*]; a bird of prey, falcon; N. of a *Rāga*; an epithet of *Kāma* ('the inflamer'); N. of a son of *Gaṇḍa*; of a man; of a poet; (*ikā*), *f*, a light, lamp, lantern; moonlight; the plant *Ptychotis Ajanan*; the root of *Calamus*; N. of one of the *Rāginis* or female personifications of the musical modes; 'the illustrator,' in which sense often at the end of the titles of books, see *gūdhārtha-d*<sup>o</sup>, *tratlolya-d*<sup>o</sup>; (*am*), n. saffron; a figure of rhetoric (dilating upon an idea or accumulating expressions to strengthen it; various kinds of this figure are given, as *kāraka-dīpaka*, *māla-dīpaka*, &c.); a kind of metre containing 4 × 10 syllabic instants. — *Dīpikā-taila*, *am*, n. the oil of the plant *Ptychotis Ajanan*. — *Dīpikā-prakāśa*, *as*, m. (also called *Nīla-kaṇṭhī*), 'the illuminator of the illustrator,' N. of a commentary on the *Tarka-dīpikā* by *Nīla-kaṇṭha*. — *Dīpikā-vivaraṇa*, *am*, n. 'explanation of the *Dīpikā*,' N. of a lost commentary on the *Pūrva-mīmāṃsā-sārtha-saṅgraha* by *Nṛi-siṅha*.

*Dīpana*, *as*, *ī*, *am*, kindling, inflaming, setting on fire, burning, causing light or heat; digestive, tonic, stimulating [cf. *agnī-d*<sup>o</sup> and *anala-d*<sup>o</sup>]; N. of several plants with digestive properties, = *mayūra-sikhā* = *sālīnīca-sāka*; *Cassia Sophora* (= *kāsa-marda*); an onion; (*ī*), *f*, N. of several plants, = *Ptychotis Ajanan* = *pāṭhā* = *methikā*; N. of a chapter of the *Tantra-sāra* or of a mystical formula therein described; (*am*), n. the act of kindling or setting on fire, inflaming; lighting, illuminating, making bright [cf. *tatva-d*<sup>o</sup>]; kindling the digestive

fire, promoting digestion; a digestive, stimulant, tonic; saffron; the root of the plant *Tabernaemontana Coronaria*.

*Dīpanīya*, *as*, *ā*, *am*, to be lighted or set on fire; inflammable; to be excited or stimulated; relating to tonic medicines, serving to promote digestion; (*as*), m. an aromatic seed, *Ptychotis Ajanan*; (*am*), n. a stimulating drug, a digestive.

*Dīpayat*, *an*, *antī*, *at*, setting on fire, inflaming; illuminating.

*Dīpita*, *as*, *ā*, *am*, set on fire, inflamed; excited; illuminated, irradiated; manifested.

*Dīpītri*, *tā*, *trī*, *trī*, an illuminator, enlightener; irradiating, shining.

*Dīpin*, *ī*, *inī*, *ī*, kindling, setting on fire, inflaming; illuminating, shining.

*Dīpta*, *as*, *ā*, *am*, blazing, flaming, being in flames, flashing, radiant, illuminated, luminous, bright, glittering; glowing, hot; burning, burnt; (as a term of augury) irradiated by the sun, exposed to the glare of sunshine, (this is considered inauspicious, the opposite expression being *sānta*, *q. v.*); situated on the inauspicious side, inauspicious in general; clear, shrill? (opposed to *pīṇya*, *q. v.*, as a term of augury); (*as*), m. a lion (from its bright colour); a lime, a citron tree (from its golden colour); a particular disease, inflammation of the nose; (*ā*), *f*, N. of several plants with bright red flowers, *Methonica Superba*, *Cardiospermum Halicacabum* (= *yyotish-matī*), = *sātālā*; red arsenic; (*am*), n. *Asa Foetida*; gold. — *Dīpta-kīraṇa*, *as*, *ā*, *am*, 'having glowing rays,' epithet of the Sun. — *Dīpta-kīrti*, *is*, m. 'of splendid renown,' epithet of *Skanda*. — *Dīpta-keṭu*, *us*, m. 'bright-bannered,' N. of a king; of a son of *Mann Dakshasavarṇi*. — *Dīpta-jihvā*, *f*, 'red-tongued,' a fox. — *Dīpta-tapas*, *ās*, *ās*, *as*, fervent in devotion, of glowing piety. — *Dīpta-tejas*, *ās*, *ās*, *as*, brilliant or radiant with glory. — *Dīpta-pingala*, *as*, m. 'bright and yellowish,' a lion. — *Dīpta-pushpā*, *f*, 'having bright flowers,' the plant *Tragia Involucrata* (the flowers of which are of a bright greenish colour). — *Dīpta-rasa*, *as*, m. 'having a yellow liquid,' an earth-worm. — *Dīpta-roman*, *ā*, m. 'red-haired,' N. of one of the *Viśve-Devās*.

— *Dīpta-locana*, *as*, m. 'bright-eyed,' 'having glittering eyes,' a cat. — *Dīpta-loha*, *as*, m. 'the shining metal,' brass, bell-metal. — *Dīpta-rarna*, *as*, m. 'red-coloured,' epithet of *Skanda*. — *Dīpta-sakti*, *is*, m. 'having a glittering spear,' epithet of *Skanda*. — *Dīptāṅśu* ('*ta-an*<sup>o</sup>'), *us*, *us*, *u*, having burning rays; (*us*), m. the sun. — *Dīptāksha* ('*ta-ak*<sup>o</sup>'), *as*, *ī*, *am*, having glittering eyes, bright-eyed; (*as*), m. a cat; a peacock; N. of a minister of the king of the owls, *Ari-mardana*; (*ās*), m. pl., N. of a people. — *Dīptāgnī* ('*ta-ag*<sup>o</sup>'), *is*, m. blazing fire; (*is*, *is*, *ī*), set on fire, kindled (as fire); having the gastric fire well kindled, i. e. digesting well; (*is*), m. an epithet of *Agastya*; [cf. *dahrāgnī* and *satyāgnī*]. — *Dīptāgnī-tā*, *f*, goodness of digestion; [cf. the preceding.] — *Dīptāṅga* ('*ta-an*<sup>o</sup>'), *as*, m. 'having a brilliant body,' a peacock. — *Dīptātman* ('*ta-āt*<sup>o</sup>'), *ā*, *ā*, *am*, having a flaming or fiery nature. — *Dīptānala-dyuti* ('*ta-an*<sup>o</sup>'), *is*, *is*, *ī*, having the brilliancy of glowing fire. — *Dīptoda* ('*ta-uda*'), *am*, n. 'having brilliant water,' N. of a *Tīrtha*. — *Dīptopala* ('*ta-up*<sup>o</sup>'), *as*, m. 'the flaming stone,' the sun gem (= *sūrya-kānta*); a crystalline lens. — *Dīptaujas* ('*ta-oj*<sup>o</sup>'), *ās*, *ās*, *as*, glowing with energy.

*Dīptaka*, *as*, m. a kind of disease of the nose [cf. *dīpta*]; (*am*), n. gold.

*Dīpti*, *is*, *f*, brightness, brilliancy, splendor, light, glow, lustre; clearness, brilliancy of beauty (in a woman), extreme loveliness; the flash-like flight of an arrow; lac; brass, bell-metal; (*is*), m. (?), N. of one of the *Viśve-Devās*. — *Dīptī-kara*, *as*, *ā* or *ī*, *am*, irradiating, illuminating. — *Dīptī-mat*, *ān*, *atī*, *at*, having brightness, splendid, brilliant, lustrous, radiant, shining, blazing, flaming; (*ān*), m., N. of a son of *Kṛishna*.

*Dīptika*, *as*, m. a species of plant; [cf. *dugdha-pashāna*]. — *Dīptikēśvara-tīrtha* ('*ka* or '*kā-is*<sup>o</sup>'),

*am*, n. 'the Tīrtha of the lord of Diptika or Diptikā (?)', N. of a Tīrtha mentioned in the Śiva-Purāṇa.

*Dīpya*, *as*, *ā*, *am*, to be kindled or inflamed, inflammable; to be stimulated; promoting digestion, digestive; (*as*), m. the plants *Celosia Cristata*, *Ptychotis Ajanan*; cumin-seed; (*am*), n. white cumin-seed.

*Dīpyaka*, *as*, *am*, m. n. (?), N. of several plants, cumin, *Ptychotis Ajanan*, *Celosia Cristata*, *Apium Involutratum*; (*as*), m. a figure of rhetoric; [cf. *dīpaka*.]

*Dīpyamāna*, *as*, *ā*, *am*, shining, blazing, glowing, radiant.

*Dīpra*, *as*, *ā*, *am*, shining, brilliant, radiant, luminous, irradiating; (*as*), m. fire. — *Dīprāstradhara* ('*ra-as*'), *as*, *ā*, *am*, armed with shining weapons, well accoutred.

**दीर्घ** *dirgha*, *as*, *ā*, *am* (fr. rt. *dṛiḥ*, originally *dargh*; compar. *drāghīyas* or *dirgha-tara*; superl. *drāghīshtha* or *dirgha-tama*), long (as space or time), reaching far, lasting long; long (as the quantity of a vowel); lofty, high, tall; deep; (*as*), m. a long vowel; a camel; N. of several plants, = *Saccharum Sara* (= *śara*) or a similar kind of grass (= *utkata*), = *rāma-śara*; *Shorea Robusta* (= *latā-sāla*), the fifth, sixth, seventh, and eighth sign of the zodiac; a mystical N. of the letter *a*; N. of a prince of Magadha; (*ā*), f. a long lake or oblong tank [cf. *dirghikā*]; a plant related to the Hemionitis Cordifolia (= *dirgha-patṛā*); a mystical N. of the letter *n*; (*am*), n. N. of a Sāman; (*am*), ind. for a long time, long; far; deeply; [cf. *Zend darēgha*: Gr. *δολιχός*, *ἐν-δέλεχος*; Russ. *dolog*, 'long'; *dolga* = *dirghā*; Lith. *ilga-s*, *d* being dropped; *isz-drykens*, *isz-drykēlis*, 'grown long'; perhaps Lat. *longus*; Germ. *lang*.] — *Dirgha-kānā*, f. white cumin. — *Dirgha-kāntaka* or *dirgha-kānta*, *as*, m. 'long-thorned,' N. of a plant (= *varvira*). — *Dirgha-kāṅṅha*, *as*, m. 'long-necked,' N. of a Dānava; (variously read *dirgha-bāhu*). — *Dirghakāṅṅhaka*, *as*, m. 'long-necked,' a sort of crane, the Vaka, Ardea Nivea. — *Dirgha-kāṅṅhata*, *am*, n. 'having long bulbs,' a kind of radish (= *mūlaka*); (*ikā*), f. Curculigo Orchoides (= *mushali*). — *Dirgha-kāṅṅhara*, *as*, m. 'long-necked,' a sort of crane, Ardea Nivea. — *Dirgha-kāṅṅha*, *as*, m. 'long-ear,' N. of a cat. — *Dirgha-kāṅṅhā*, *as*, m. 'having long joints,' N. of a kind of grass, *Scirpus Kysor* (= *kaseru*); (*ā*), f. a parasitical plant (= *pātāla-garudī*). — *Dirgha-kāṅṅya*, *as*, *ā*, *am*, having a long body, tall. — *Dirgha-kāṅṅta*, *am*, n. a long time, a long period. — *Dirghakāṅṅjivī*, *ī*, *ini*, *ī*, long-lived. — *Dirgha-kāṅṅshtha*, *am*, n. a long piece of timber, a spar, a beam. — *Dirghakāṅṅkila*, *as*, m. or *dirghakāṅṅkila*, *as*, m. 'having a long stem,' the tree *Alangium Hexapetalum* (= *ankota*). — *Dirgha-kāṅṅraka*, *am*, n. 'long rice,' a kind of rice (= *rājanna*). — *Dirgha-keśa*, *as*, *ā*, *am*, long-haired; (*as*), m. a bear; (*ās*), m. pl. N. of a people to the north-east of Madhya-dēśa. — *Dirgha-kośā* or *dirgha-kōshi* or *dirgha-kōshikā* or *dirgha-kōshikā*, f. a kind of muscle shell, a cockle. — *Dirgha-gatī*, *is*, m. 'making long journeys,' a camel. — *Dirgha-gāmin*, *ī*, *ini*, *ī*, going far, flying far (as an arrow). — *Dirgha-granṭhī*, *is*, m. 'having long knots or joints,' *Scindapsus Officialis* (= *gajapippalī*). — *Dirgha-grīva*, *as*, *ā*, *am*, long-necked; (*as*), m. a camel; a kind of curlew (= *nīla-kraunṅcā*); (*ās*), m. pl. N. of a people in the north-east of Madhya-dēśa. — *Dirgha-gṛhāṅṅka*, *as*, m. 'long-necked,' a camel. — *Dirgha-gāṅṅcū*, *us*, m. 'long-beaked,' a kind of bird, = *Marṭṭhī rukhauḍā*; [cf. *dirgha-sira*.] — *Dirgha-ṅṅuraśra*, *as*, *ā*, *am*, shaped like an oblong square or parallelogram. — *Dirgha-ḅhāda*, *as*, *ā*, *am*, long-leaved; (*as*), m. the tree *Tectona Grandis*; sugar-cane. — *Dirgha-jāṅṅgala*, *as*, m. a kind of fish (commonly *bhāṅṅgā*). — *Dirgha-jāṅṅga*, *as*, *ā*, *am*, long-legged, spindle-shanked; (*as*), m. a camel; a crane, Ardea Nivea; N. of a Yaksha. — *Dirgha-jāṅṅuka*, *as*, m.

'long-kneed,' Ardea Sibirica. — *Dirgha-jihva*, *as*, *ā*, *am*, long-tongued; (*as*), m. a snake; N. of a Dānava; (*ā*), f. N. of a Rākshasi; one of the Mātṛis attending on Skanda; (*ī*), f. Ved., N. of an evil spirit. — *Dirgha-jihvya*, *as*, *ā*, *am*, Ved. long-tongued. — *Dirgha-jīva*, *as*, m. long life. — *Dirghajīvi-lā*, f. longevity. — *Dirgha-jivī*, *ī*, *ini*, *ī*, long-lived, living long. — *Dirgha-tanu*, *us*, *vī*, *u*, 'having a long body,' tall, long; (*vī*), f. 'long and narrow,' N. of a plant. — *Dirgha-tantu*, *us*, *us*, *u*, Ved. forming a long thread or row. — *Dirghatapa-ākhyāna*, *am*, n. 'the story of the long penance,' N. of a chapter of the Śiva-Purāṇa. — *Dirghatapa-svarga-gamana*, *am*, n. 'going to heaven by long penance,' N. of a chapter of the Śiva-Purāṇa. — *Dirgha-tapas*, *ās*, *ās*, *as*, performing long penances; (*ās*), m., N. of a son of Kāśya and grandfather or father of Dhanvantari; also of a Muni in Kāmpilya, epithet of the sage Gautama. — *Dirgha-tama*, *as*, *ā*, *am*, the longest, farthest; (*am*), ind. for the longest time. — *Dirgha-tamas*, *ās*, m., N. of a Rishi with the patronymic Aucāthyā and metronymic Māmateya, author of some hymns of the Ṛig-veda; (he was the father of Kakshi-vat, and was born blind through a curse pronounced on him by Brīhas-pati; in some Purāṇas he is described as the father of Dhanvantari, and has by Su-dēshpā, wife of Bali, five sons, viz. Anga, Barga, Kalinga, Puṅḍra, and Suhma); *dirghatamaso rkaḥ* or *vrātam*, N. of a Sāman; (*asas*), m. pl. the descendants of Dirghatamas; [cf. *dirgha-tapas* and *dirghatamasā*.] — *Dirgha-tara*, *as*, *ā*, *am*, longer, farther. — *Dirgha-taru*, *us*, m. 'the high tree,' the Tāl or palm tree. — *Dirgha-tā*, f. or *dirgha-tva*, *am*, n. length, longness. — *Dirgha-timishā*, f. a kind of cucumber, Cucumis Utilissimus; [cf. *timisha*.] — *Dirgha-trūdā*, f. 'long-snouted,' the musk-rat. — *Dirgha-trīṅṅa*, *as*, m. 'long grass,' a species of grass (= *pallivāha*). — *Dirgha-daṅṅda*, *as*, m. 'having a long stem,' the palm tree; the castor-oil tree, Ricinus Communis; (*ī*), f. a kind of small shrub (= *go-rakshī*). — *Dirghadāṅṅdaka*, *as*, m. = *dirgha-daṅṅda*, Ricinus Communis. — *Dirghadarsī-tā*, f. or *dirghadarsī-tva*, *am*, n. the faculty of seeing far, long-sightedness, far-sightedness, providence. — *Dirghadarsī*, *ī*, *ini*, *ī*, far-seeing, long-sighted, fore-casting, provident, sagacious, wise; (*ī*), m. a bear; a vulture; N. of a monkey; [cf. *dūra-darsī*.] — *Dirghadarsī-vas*, *vān*, m. a far-seeing man, one who is long-sighted. — *Dirgha-dṛiṅṅī*, *is*, *is*, *ī*, far-seeing, far-sighted, provident, shrewd, deep; (*is*), m. a sagacious or penetrating man. — *Dirgha-dru*, *us*, m. 'the high tree,' the palm tree. — *Dirgha-druma*, *as*, m. 'lofty-tree,' Bombax Heptaphyllum (= *sālmali*). — *Dirgha-dveshin*, *ī*, *ini*, *ī*, cherishing long hatred or an old grudge, implacable. — *Dirgha-nakha*, *as*, *ā*, *am*, having long nails; (*as*), m., N. of a man; (*ī*), f., N. of the tree *Diospyros Embryopteris*. — *Dirgha-nāda*, *as*, *ā*, *am*, 'long-sounding,' sounding or crying to a long distance, making a long-continued noise; (*as*), m. a dog; a cock; a conch-shell. — *Dirgha-nāla*, *as*, m. 'having a long stalk,' N. of several kinds of grass, = *vṛitta-guṅḅa* and *yāvanāla*; (*am*), n. = *dirgha-rokshaka*. — *Dirgha-nidrā*, f. long sleep; death. — *Dirgha-nīsvasya*, ind. sighing or having sighed deeply, having fetched a long drawn breath. — *Dirgha-nīsvāsa*, *as*, m. a long or deep drawn breath, a sigh. — *Dirgha-nītha*, *as*, m., N. of a man. — *Dirgha-paksha*, *as*, m. 'long-winged,' the fork-tailed shrike. — *Dirgha-patōḅḅikā*, f. a kind of cucurbitaceous plant ('having a long fruit'). — *Dirgha-patṛā*, *as*, *ā*, or *ī*, *am*, long-leaved; (*as*), m. a kind of sugar-cane; the palm tree, = *rāja-palāyḅu*, = *vishṅu-kāṅṅla*, = *hari-darbhā*, = *kundara*, = *ku-pāḅu*; (*ā*), f. a kind of plant related to the Hemionitis Cordifolia, = *krasva-jambū*, = *ganḅha-patṛā*; Pandanus Odoratissimus, = *ḅoḅī*; (*ī*), f. = *palāṅṅī*, = *mahā-cāṅṅcū*. — *Dirghapatṛā*, *as*, m., N. of several plants, = a kind of sugar-cane, a kind of garlic (= *rakta-lasuna*); Ricinus Communis, Barringtonia

Acutangula (= *hijjala*); a kind of reed (= *vēṅṅasa*), = *karīra*, Capparis Aphylla, = *jāḅaja-madhūka*; (*ikā*), f. Desmodium Gangeticum (= *sāla-parṅṅī*); Aloe Indica (= *ghṛita-kumārī*) = *palāṅṅī*. — *Dirgha-pad* or *dirgha-pād*, *-pāt*, *-pādī*, *-pat*, long-footed, long-legged; (*t*), m. a heron. — *Dirgha-parṅṅa*, *as*, *ā* or *ī*, *am*, long-leaved; (*ī*), f. a species of plant related to the Hemionitis Cordifolia. — *Dirgha-parvan*, *ā*, m. 'having long knots or joints,' sugar-cane. — *Dirgha-pallava*, *as*, *ā* or *ī*, *am*, having long shoots or tendrils; (*as*), m. *Crotalaria Juncea* (= *sāna*). — *Dirgha-pavana*, *as*, *ā*, *am*, long-winded; (*as*), m. an elephant; [cf. *dirgha-māruta*.] — *Dirgha-pāḅha*, *as*, m. 'the long reading,' a peculiar manner of reading or writing the Vājasaneyi-samhitā in which the letters are often doubled. — *Dirgha-pāda*, *as*, *ā*, *am*, long-footed, long-legged; (*as*), m. a heron; [cf. *dirgha-pād*.] — *Dirgha-pādapa*, *as*, m. 'the lofty tree,' the cocoa-nut tree; the areca-nut tree. — *Dirgha-pṛiṅṅhā*, *as*, *ā*, *am*, long-backed; (*as*), m. a snake. — *Dirgha-prajña*, *as*, *ā*, *am*, having a far-seeing mind; (*as*), m., N. of a king. — *Dirgha-prayajyu*, *us*, *us*, *u*, Ved. persevering in offerings and sacrifices; (*ū*), m. du. epithet of Vishṅu-Vaṅṅa as receiving constant offerings. — *Dirgha-prayātna*, *as*, m. persevering effort. — *Dirgha-prasadman*, *ā*, *ā*, *am*, Ved. inhabiting an extensive district; (*Sāy*) having extensive sacrificial halls, epithet of the earth. — *Dirgha-phala*, *as*, *ā*, *am*, having long fruit; (*as*), m., N. of several plants, Cathartocarpus (Cassia) Fistula; Butea Frondosa; Asclepias Gigantea; (*ā*), f. = *jatukā*, a vine with reddish grapes, = *mesha-sṛiṅṅī*, a kind of cucumber. — *Dirghaphalaka*, *as*, m., N. of a plant, = *agastya*. — *Dirgha-bālā*, f. 'long-tailed,' the bos grunniens; [cf. *cāmara* and *cāmara*.] — *Dirgha-bāhu*, *us*, *us*, *u*, long-armed; (*us*), m., N. of one of the attendants on Śiva; of a Dānava, (also read *dirgha-kāṅṅṅha*); of a son of Dhṛita-rāshṅra; of a son of Dīlpa and father of Raghu; of a grandson of Dīlpa. — *Dirgha-bāhu-garvīta*, *as*, *ā*, *am*, proud of having long arms; (*as*), m., N. of a demon. — *Dirgha-bhūya*, *as*, *ā*, *am*, long-armed; (*as*), m., N. of one of the attendants on Śiva. — *Dirgha-māruta*, *as*, *ī*, *am*, long-winded; (*as*), m. an elephant; [cf. *dirgha-pavana*.] — *Dirgha-mukha*, *as*, *ī*, *am*, long-mouthed, long-beaked, long-faced; (*as*), m., N. of a Yaksha (?); (*ī*), f. the musk-rat. — *Dirgha-mūla*, *am*, n. 'long-root,' the root of *Andropogon Muricatus*; (*as*, *ā*, *am*), having long roots; (*as*), m., N. of several plants, = *morāta*, a kind of Vilva tree; (*ā*), f. Desmodium Gangeticum; Ichnocarpus Frutescens; (*ī*), f. Alhagi Maurorum; Leea Hirta; Solanum Indicum. — *Dirghamūlaka*, *am*, n. a kind of radish; (*ikā*), f. Desmodium Gangeticum. — *Dirgha-yajña*, *as*, *ā*, *am*, performing a long sacrifice; (*as*), m., N. of a king of Ayodhyā. — *Dirgha-yāśas*, *ās*, *ās*, *as*, Ved. renowned far and wide; having abundant food. — *Dirgha-yātha*, *as*, m. (?), Ved. a long course or journey; (*as*, *ā*, *am*), having a long course. — *Dirgha-yāma*, *as*, *ā*, *am*, having long watches (as the night). — *Dirgha-rāṅṅā*, f. 'having a lasting colour,' turmeric. — *Dirgha-rata*, *as*, m. 'long in copulation,' a dog; [cf. *dirgha-surata*.] — *Dirgha-rada*, *as*, m. 'long-tusked,' a hog. — *Dirgha-rasana*, *as*, m. 'long-tongued,' a serpent. — *Dirgha-rāḅā*, f. = *dirgha-rāṅṅā*. — *Dirgha-rātram*, ind. (*rātra* for *rātri*, see Gram. 778), for a long night, for a long time or period. — *Dirgha-rāva*, *as*, *ī*, *am*, making a long-continued noise, yelling, howling, = *dirgha-nāda*; (*as*), m., N. of a jackal. — *Dirgha-rūpa*, *as*, *ā*, *am*, having a long form, having the form of a long vowel. — *Dirgha-roḅḅin*, *ī*, *ini*, *ī*, long ill, long sick. — *Dirgha-roma*, *as*, m., N. of a son of Dhṛita-rāshṅra. — *Dirgha-roman*, *ā*, *ā*, *am*, long-haired; (*ā*), m. a bear; N. of one of the attendants on Śiva. — *Dirgha-rokshaka*, *am*, n. a kind of fragrant grass. — *Dirgha-locana*, *as*, *ā*, *am*, long-eyed; (*as*), m., N. of a son of Dhṛita-rāshṅra. — *Dirgha-lohita-yashṅikā*, f. 'having a long red stem,' red sugar-cane.

— *Dirgha-vanśa*, as, ā, am, having a long reed; having a long lineage, being of an ancient family; (as), m. a kind of sugar-cane; [cf. *nala*]. — *Dirgha-valkra*, as, m. 'long-faced,' an elephant. — *Dirgha-valcchikā* or *dirgha-varcchikā*, f. (*valcchikā* probably = *vata*, a young animal), an alligator, a kind of crocodile. — *Dirgha-vat*, ind. like a long vowel. — *Dirgha-varṇa*, as, m. a long vowel. — *Dirgha-vartman*, a, n. a long road, a long journey. — *Dirgha-varshābhū*, ūs, f., N. of a plant, = *śveta-punar-navā*. — *Dirgha-vrikśha*, as, m. 'the lofty tree,' the palm tree. — *Dirgha-vrīnta*, as, m. 'long-stalked,' the tree *Calosantes Indica*; (ā), f., N. of a plant, = *indra-śirbhūtī*. — *Dirgha-vrīntaka*, as, m. 'long-stalked,' *Calosantes Indica*; a variety of it; (*śkā*), f. *Mimosa Octandra*. — *Dirgha-sara*, as, m. 'having a long reed,' *Andropogon Bicolor*. — *Dirgha-sākha*, as, ā, am, having long branches; (as), m. *Shorea Robusta*; a sort of hemp. — *Dirghasākchikā*, f., N. of a shrub, = *nīlāmlī*. — *Dirgha-simbika*, as, m. 'having a long pod,' a kind of plant, = *kshava*. — *Dirgha-sīra*, as, m. (*sīra* = *sīras*), 'having a long head or beak,' a kind of bird, = *Marāthī rukhauḍā*; [cf. *dirgha-śābhū*]. — *Dirgha-sūkaka*, am, n. 'having long awns or beards,' a sort of rice. — *Dirgha-smāstru*, us, us, u, Ved. long-bearded. — *Dirgha-sravas*, ās, ās, as, Ved. renowned far and wide; (ās), m., N. of a son of *Dirgha-tamas*; of another man. — *Dirgha-srut*, t, t, t, Ved. 'long-bearing,' hearing from afar; audible or perceptible from afar or at a long distance; renowned far and wide, heard of everywhere. — *Dirghasrut-tama*, as, ā, am, Ved. being audible at a long distance. — *Dirgha-saktha*, as, ā, am (*saktha* for *sakthī*; see *Gram.* 778), long-thighed, spindle-legged. — *Dirgha-sattra*, am, n. 'a long-continued Soma sacrifice,' N. of a place of pilgrimage. — *Dirghasatrin*, i, iṇi, i, occupied with a long-continued Soma rite. — *Dirgha-sandhya*, as, ā, am, performing long prayers or rites at the different twilights. — *Dirghasandhya-tva*, am, n. long-continued observance of the twilight rites, the continued repetition of the twilight prayer. — *Dirgha-sasya*, as, m. 'having long fruits,' the tree *Diospyros Embryopteris*. — *Dirgha-surata*, as, m. = *dirgha-rata*. — *Dirgha-sūtra*, as, ā, am, 'spinning a long yam,' working slowly, procrastinating, slow, dilatory, tedious. — *Dirghasūtra-tā*, f. or *dirghasūtra-tva*, am, n. procrastination, dilatoriness, irresolution, tediousness. — *Dirghasūtrin*, i, iṇi, i, = *dirgha-sūtra*, dilatory, irresolute, procrastinating. — *Dirgha-skandha*, as, m. 'long-stemmed,' the palm tree. — *Dirgha-svara*, as, m. a long vowel; a long note, a minim or semibreve. — *Dirghākāra* ('*gha-āk*'), as, ā, am, long-formed, oblong. — *Dirghāgama* ('*gha-āg*'), as, m., N. of a Buddhist work. — *Dirghāngāhri* ('*gha-ān*'), is, m. 'having long roots,' *Desmodium Gangeticum*. — *Dirghā-dhi*, is, is, i, Ved. having a far-seeing mind; (Śāy.) making long prayers or oblations. — *Dirghādheca* ('*gha-adh*'), as, m. (?), a long way, a long journey. — *Dirghādheca-ga*, as, ā, am, going long journeys; (as), m. a camel; a letter-carrier, messenger, courier or express. — *Dirghāpānga* ('*gha-ap*'), as, ā, am, having long outer corners (of the eyes). — *Dirghāpekśhām* ('*gha-ap*'), i, iṇi, i, regarding from afar, very regardful or considerate. — *Dirghāpasas* ('*gha-ap*'), ās, ās, as, Ved. long-shaped, having a long fore part (as a wagon). — *Dirghāmaya* ('*gha-ām*'), as, ā, am, long ill, long sick, affected with a chronic disease. — *Dirghāyu* ('*gha-āy*'), us, us, u, long-lived, wished to be long-lived. — *Dirghāyuvā*, am, n. long-livedness; [cf. *dirghāyush-tva*]. — *Dirghāyudha* ('*gha-āy*'), as, m. (?), a long weapon, spear, a javelin; (as, ā, am), having long weapons; (as), m. a hog. — *Dirghāyusocis*, is, is, t, Ved. having a long-lived splendor, i. e. one which lasts through a long life. — *Dirghāyush-tva*, am, n. long-livedness, a long life; [cf. *dirghāyuvā*]. — *Dirghāyushya*, as, m., N. of a tree, = *śveta-mandāraka*; (am), n.

long-livedness. — *Dirghāyus* ('*gha-āy*'), us, us, us, long-lived [cf. *āyush-mat*]; (us), m. a crow; N. of two trees, = *jivaka* and *sālmali*, *Bombax Heptaphyllum*; an epithet of *Mārkaṇḍeya*; [cf. *dirghāyus*]. — *Dirghāranya* ('*gha-ar*'), am, n., Ved. a long tract of wild or desert country. — *Dirghā-larka* ('*gha-al*'), as, m., N. of a tree, = *śveta-mandāraka*. — *Dirghāsya* ('*gha-ās*'), as, ā, am, long-faced; (ās), m., N. of a people to the north-east of *Madhya-dēśa*. — *Dirghāhan* ('*gha-ah*'), ā, hñi, a, having long days. — *Dirghī-kṛi*, cl. 8. P. A. -karoti, -kuruṭe, -kartum, to lengthen, prolong; to lead away to a distant place. — *Dirghī-bhāva*, as, m. the becoming long, the lengthening (of a vowel). — *Dirghī-bhū*, cl. 1. P. -bhavati, &c., to become long, lengthen. — *Dirghī-bhūta*, as, ā, am, become long, lengthened. — *Dirghervāru* ('*gha-ir*'), us, m. a kind of cucumber (= *āngarī*). — *Dirghoḥcchvāsa* ('*gha-uc*'), am, n. 'having a long breath,' epithet of the body.

*Dirghikā*, f. a long or oblong lake or pond; [cf. *tridasa-dīr*.]

दीर्घ *dīrṇa*, as, ā, am (fr. rt. *dīr*), torn, rent, sundered; frightened, afraid.

दीव् *dīv*, *dīvi*, *dīvyat*, &c. See under rt. 2. *dīv* at p. 414, col. 2.

दु 1. *du* (the original form of this rt. *ḍ* was probably *dū*), cl. 1. P. *darati*, *duḍāva* (2nd sing. *dudavitha*, 1st du. *duduviva*), *dotā*, *doshyati*, *adavīti*, *adavahit*, *dotum*, to go, move; Caus. *dāvayati*, &c., to cause to go; [cf. rt. 1. *drū*]. *Dūta*. See p. 426, col. 2.

1. *dūna*, as, ā, am, gone; going, moving. — *Dūnavat*, ān, atī, at, having gone.

दु 2. *ḍu* (also written *dū*, see 1. *dū*), cl. 5. P. 4. A. *dumoti*, *dūyate* (ep. also *dūyati*), *dudāra*, *doshyati*, *adavahit*, *dotum*, to be burnt, be consumed with internal heat, be consumed by pain or sorrow, to be agitated or disturbed, to be distressed; (cl. 5. P.) to burn, consume with fire; to cause pain by internal heat or fever; to cause anxiety or sorrow or distress; to afflict: Caus. P. *dāvayati*, -yitum, Aor. *adūdavat*, to burn, cause pain: Desid. *dūdūshati*: Intens. *dadūyate*, *dadoti*; [cf. Lith. *dovyni*, 'I vex,' = Caus. *dāvayāmi*; Gr. *δ-δύνω*, *δ-δύνω*, *δαίνω*, *δεδαυμένος*, *δαινώ*, probably *δύη*; Lat. *doleo* fr. *doveo*; Angl. Sax. *tyman*; Hib. *leirim*, 'I pain,' probably = Caus. *dāvayāmi*].

*Dut*, i, f. pain, anxiety, uneasiness. — *Dud-ā*, as, ā, am, or *dud-dādin*, i, iṇi, i, giving or causing pain, cruel, wicked.

*Duta*, as, ā, am (?), pained, afflicted. *Dunvat*, ān, atī, at, afflicting, causing pain or sorrow, injuring. 2. *dūna*. See under 1. *dū*, p. 426, col. 1.

दुः *duḥ*, euphonically substituted for *ḍus* in *duḥkha* (see the next) and in comps. like *duḥ-prajña*, *duḥ-samsa*, &c. See under *ḍus* at p. 424.

दुःख *duḥkha*, am, n. (more properly written *duḥ-kha*, and said to be fr. *ḍus* + *kha*, q. v.; cf. *duḥ* above and *su-kha*; the word *duḥkha* does not occur in the earliest literature), uneasiness, unhappiness, pain, sorrow, affliction, distress, misery, anguish, agony; difficulty, trouble; (as), m. Unhappiness or Pain personified as son of *Naraka* and *Vedanā*; (as, ā, am), painful, disagreeable, unpleasant, uncomfortable, uneasy, difficult; (am), ind. difficultly, scarcely, hardly; (ema), ind. with difficulty; difficultly; (āt), ind. with difficulty, hardly; [cf. Hib. *diuic*, 'pain, sorrow, grief,' perhaps *doilghe*, 'sore, hard,' *doilgheas*, 'sorrow.']. — *Duḥkha-kāra*, as, i, am, causing pain; afflicting, occasioning sorrow or trouble. — *Duḥkha-čārin*, i, iṇi, i, going with pain, distressed. — *Duḥkha-čhinnā*, as, ā, am, cut with difficulty, tough, hard; pierced by sorrow, pained, distressed. — *Duḥkha-čhedya*, as, ā, am, to

be cut with difficulty, hard to be divided, tough, hard; to be conquered or overcome with difficulty; to be pierced or pained by affliction, &c. — *Duḥkha-jāta*, as, ā, am, suffering pain, feeling pain, distressed. — *Duḥkha-jivin*, i, iṇi, i, living in pain or distress. — *Duḥkha-tāra*, am, n. greater pain, a greater evil; a very great evil; (as, ā, am), more painful or disagreeable; (am), ind. more painfully or disagreeably. — *Duḥkha-tā*, f. unhappiness, misery, pain, discomfort, painful state. — *Duḥkha-tāgāha*, as, ā, am, burnt or tormented by affliction, pained, distressed. — *Duḥkha-duḥkkena*, ind. with great difficulty. — *Duḥkha-dohyā*, f. (a cow) difficult to be milked. — *Duḥkha-nivaha*, as, ā, am, difficult to be borne. — *Duḥkha-paritāra* ('*ta-an*'), as, ā, am, whose limbs are scorched or filled with pain. — *Duḥkha-paritāman* ('*ta-āt*'), ā, ā, a, whose soul is affected with anguish. — *Duḥkha-prāya* or *duḥkha-bahula*, as, ā, am, full of trouble, suffering excessively, abounding with distress or trouble, &c. — *Duḥkha-bhāgin*, i, iṇi, i, having pain as one's portion, suffering pain, unhappy. — *Duḥkha-maya*, as, i, am, consisting in suffering, one whose nature is made up of suffering. — *Duḥkhamaya-tva*, am, n. a condition made up of suffering. — *Duḥkha-moksha*, as, m. deliverance from pain. — *Duḥkha-yoga*, as, m. occurrence or presence of trouble or pain, &c. — *Duḥkha-labdhikā*, f. 'gained with difficulty,' N. of a princess. — *Duḥkha-labhya*, as, ā, am, to be obtained or effected with difficulty, hardly procurable. — *Duḥkha-loka*, as, m. 'the world of pain,' = *saṃsāra* or the world as a scene of constant suffering and transmigration. — *Duḥkha-vyābhāshāta*, as, ā, am, pronounced with difficulty. — *Duḥkha-sīla*, as, ā, am, of a difficult temper, i. e. hard to manage, bad-tempered, irritable. — *Duḥkha-sīla-tva*, am, n. irritability of temper. — *Duḥkha-śoka-samanvīta*, as, ā, am, filled with pain and sorrow. — *Duḥkha-samyoga*, as, m. occurrence or presence of pain, distress, &c. — *Duḥkha-samvardhīta*, as, ā, am, reared with difficulty. — *Duḥkha-samskṛti*, is, is, i, in a wretched condition, poor, miserable. — *Duḥkha-samsparśa*, as, ā, am, = *duḥkha-sparśa*. — *Duḥkha-sañcāra*, as, ā, am, passing unhappily (as time). — *Duḥkha-samāyukta*, as, ā, am, accompanied with pain, affected by anguish. — *Duḥkha-sāgara*, as, m. 'an ocean of trouble or pain,' great sorrow; the world. — *Duḥkha-sparśa*, as, ā, am, unpleasant or hard to the touch. — *Duḥkha-han*, ā, gñi, i, removing pain. — *Duḥkha-kāra*, as, ā or i, am, causing pain, afflicting. — *Duḥkha-kṛi*, cl. 8. P. -karoti, -kartum, to cause pain to any one (with acc.); to distress. — *Duḥkhā-čāra* ('*kha-āč*'), as, ā, am, of a difficult temper or disposition; hard to manage. — *Duḥkhātīta* ('*kha-āt*'), as, ā, am, freed or escaped from pain. — *Duḥkhānta* ('*kha-an*'), as, m. 'the end of pain or trouble' (with the *Māheśvaras*), final emancipation or the acquisition of superhuman powers and freedom of will. — *Duḥkhānvīta* ('*kha-an*'), as, ā, am, accompanied with pain, filled with grief, pained, afflicted, distressed. — *Duḥkhārta* ('*kha-ār*'), as, ā, am, afflicted by pain, pained, distressed. — *Duḥkhā-lidha* ('*kha-āl*'), as, ā, am, consumed with grief. — *Duḥkhopeta* ('*kha-up*'), as, ā, am, affected by pain, suffering distress, &c.

*Duḥkhaya*, Nom. P. *duḥkhayati*, -yitum, to pain, cause pain, afflict, distress; (also given as a rt. of the 10th cl. and even cl. 1. *duḥkhāti*, &c.)

*Duḥkhāya*, Nom. P. *duḥkhāyate*, &c., to feel pain, be distressed.

*Duḥkhīta*, as, ā, am, pained, suffering pain, distressed, afflicted, unhappy, poor, indigent; (am), n. pain, distress, trouble. — *Duḥkhīta-čitta*, as, ā, am, afflicted at heart, grieved in mind.

*Duḥkhīn*, i, iṇi, i, having pain, pained, sorrowing, afflicted, grieved; difficult, painful.

*Duḥkhīya*, Nom. P. *duḥkhīyati*, &c., to feel pain, be distressed.

*Duḥkhīya*, Nom. P. *duḥkhīyati*, &c., to cause pain.

दुःप° duḥ-pa°, duḥ-pra°, duḥ-prā°, duḥ-pre°, &c. See the comp. under *duḥ* at p. 424.

दुःफालिकृत्य *duḥphālikruttha* (a word said to be borrowed fr. the Arabic), N. of the twelfth Yoga (in astrology).

दुःश° duḥ-śa°, duḥ-sha°, duḥ-sa°. See the comp. under *duḥ* at p. 424.

दुःसाधिन् *duḥ-sādhin*. See 1. *dur*, col. 3.

दुकूल *dukūla*, *as*, m. (said to be fr. rt. 2. *du*), a species of plant; (*am*), n. woven silk, very fine cloth or raiment made of the inner bark of this plant, (opposed to *valkala*; also read *duḡūla*.)

दुग्ध *dugdha*, *as*, *ā*, *am* (fr. rt. 2. *duh*), milked; milked out, extracted, sucked out so as to be impoverished; milked together, collected, filled, full; (*am*), n. milk, the milky juice of plants, sap [cf. *go-raksha-d°*]; milkiog, (in *dugdha-bandhaka*); (i), f. a medicinal plant, a kind of Asclepias, = *kshīrāvīkā*, = *dugdha-pāshāṇa*. = *Dugdha-kūpikā*, f. a sort of cake made of ground rice and mixed with milk &c. ('having a milk-well?'). = *Dugdha-tā*, f. or *dugdha-tva*, *am*, n. milkiness, milky nature. = *Dugdha-tāṭya*, *am*, n. (fr. *dugdha* and *tāḷa*?), the froth of milk, syllabub; and the skim of milk or cream; milk and mangoes, mango fool. = *Dugdha-dā*, f. giving milk, milk-giver, milch. = *Dugdha-pācana*, *am*, n. a kind of salt (= *vaj-raka*); a vessel for boiling milk. = *Dugdha-pātra*, *am*, n. a milk-pan. = *Dugdha-pāyini*, *i*, *ini*, *i*, drinking milk. = *Dugdha-pāshāṇa*, *as*, m. a species of plant, = *dugdha-pāshāṇaka*, *dugdhaśman*, *dugdhi*; *kshīrin*, *kshīra-kshava*, *gomedha-sannibha*, *dīptika*, *vajrābha*. = *Dugdha-puṅchī*, f. a kind of plant, = *nīśā*, *bhaṅgā*, *sevakālu*, commonly *dugdha-peyā*. = *Dugdha-poshya*, *as*, *ā*, *am*, a suckling, a child &c. living on its mother's milk. = *Dugdha-phena*, *as*, m. the froth or skim of milk, syllabub, cream; (i), f. a small medicinal shrub, = *gojā-parṇi*, *payah-phenī*, *payasvini*, *phena-dugdha*, *litāri*. = *Dugdha-bandhaka*, *as* or *am*, m. or n. (?), the post to which a cow is fastened before being milked. = *Dugdha-vati*, f. giving milk. = *Dugdha-vijā*, f. rice mixed with milk. = *Dugdha-samudra*, *as*, m. the sea of milk. = *Dugdhaśka* (°*dha-ak°*), *as*, m. 'having milk-white eyes,' a particular kind of precious stone (opal?). = *Dugdhaḡra* (°*dha-ag°*), *am*, n. the upper part, surface or skim of milk, cream. = *Dugdhaḡdā* (°*dha-ab°*), *is*, m. the sea of milk. = *Dugdhaḡdhi-tanayā*, f. 'the daughter of the sea of milk,' epithet of the goddess Lakshmi. = *Dugdhaḡmbudhī* (°*dha-am°*), *is*, m. the sea of milk. = *Dugdhaḡmra* (°*dha-am°*) = *dugdha-tāṭya*, q.v. = *Dugdhaśman* (°*dha-as°*), *ā*, m. = *dugdha-pāshāṇa*, q.v.

*Dugdhikā*, f. a sort of Asclepias, A. Rosea, = *kshīrāvi*, = *uttamā*; (the Hindi derivative *Dūdhi* is also applied to Euphorbia Hirta and Thymifolia.)

*Dugdhiṅ*, *i*, *ini*, *i*, having milk, milky, milch. *Dugdhiṅkā*, f. a species of plant, = *raktāpū-mārga* or a red kind of Achyrantes Aspera.

*Dugdhvā*, ind. having milked; having pressed or squeezed out.

*Dugha*, *as*, *ā*, *am*, (at the end of a comp.) milking; yielding, granting; (ā), f. a milch-cow; [cf. *kāma-d°*, *gharma-d°*, *drona-d°*.]

दुच्छक *duccḥaka*, *as*, m. a kind of perfume, = *gandha-kuḡi*, = *vihārādyavakāsaka* (?).

दुच्छुना *duccḥunā*, f. (fr. *duḥ* + *śuna*?), Ved. misfortune, calamity; injury, evil, often personified as a malicious being or evil spirit; [cf. *a-ducchuna*.] *Ducchunāya*, Nom. A. *ducchunāyate*, &c., Ved. to wish to injure or hurt, to be evil disposed.

दुडि *duḡi*, *is*, f. = *duli*, a small tortoise; a female tortoise.

दुण्डुक *duṅḡuka*, *as*, *ā*, *am*, fraudulent, dishonest, bad-hearted.

दुण्डुभ *duṅḡubha*, *as*, *ā*, *am*, = *duṅḡubha*, a kind of lizard without feet; a kind of snake described as not venomous, = *rājīla*; [cf. *duṅḡubha*.]

*Duṅḡubhi*, *is*, m. f. a species of venomous animal; a kind of snake; [cf. *duṅḡubhika*.]

दुत्थोत्थदवीर *duṭṭhotṭhadavira*, (in astrology) N. of the thirteenth Yoga.

दुद *duda*, *as*, m., N. of a mountain.

दुदुह *duduha*, *as*, m. (fr. rt. 2. *duh*?), N. of a prince, father of Pra-śetas.

दुह *dud-da*. See *duṭ*, rt. 2. *du*, p. 418.

दुद्युषु *dudyūshu*, *us*, *us*, *u* (fr. the Desid. of rt. 2. *div*), wishing to play, wishing to brandish.

दुद्रुम *dudruma*, *as*, m. (said to be fr. *du* = *duḥ* + *druma*), a green onion; [cf. *dur-druma*.]

दुधि *dudhi*, *is*, *is*, *i* (fr. rt. 1. *dhū*?), Ved. violent, impetuous, injurious; [cf. *dudhita* and *dudhra*.]

*Dudhita*, *as*, *ā*, *am*, Ved. troubled, perplexed, turbid.

*Dudhūshat*, *an*, *ati*, *at* (fr. the Desid.), trying, wishing or endeavouring to shake.

*Dudhra*, *as*, *ā*, *am*, Ved. = *dudhi*, powerful, violent, impetuous, terrible; (Sāy.) restraining wicked enemies. = *Dudhra-kṛit*, *t*, *t*, *t*, Ved. doing dreadful acts, rendering excited, exciting, impetuous, boisterous; (*ās*), m. pl. epithet of the Maruts. = *Dudhra-vāc*, *k*, *k*, *k*, Ved. speaking in an excited or uncontrolled manner.

दुधुक्षु *dudhukshu*, *us*, *us*, *u* (fr. the Desid. of rt. 2. *duh*), wishing or intending to milk.

दुन्दम *dundama*, *as*, m. a sort of drum, = *duṅḡubhi* below.

दुन्दु *dundu*, *us*, m. (an onomatopoeic word), a sort of drum; an epithet of Vasu-deva who was the father of Kṛishṇa; [cf. *ānaka-d°*.]

दुन्दुभ *duṅḡubha*, *as*, m. a species of water-snake described as not venomous [cf. *duṅḡubha* and *duṅḡubhi*] as an epithet of Siva; (*ās*), m. pl., N. of a Vedic school, = *duṅḡubhi*, a kind of drum (occurring in the comp. *anaka-d°*).

दुन्दुभि *duṅḡubhi*, *is*, m. (fr. *dundu*, imitative sound), a sort of large kettle-drum; a sort of poison; N. of the fifty-sixth year in the Jupiter cycle of sixty years; an epithet of Varuṇa; Kṛishṇa; N. of an Asura; of a Rakshas; of a son of Andhaka and grandson of Anu; of a man considered as a son of Siva; (*is*), f. a drum; a particular throw of the dice in gambling; twice three dots or spots on a die or a pair of dice with three spots on each; (i), f. 'a kettle-drum,' N. of a Gandharvi; [cf. *karṇa-d°*.] = *Duṅḡubhi-grīva*, *as*, *ā*, *am*, having a neck like a kettle-drum (an ox). = *Duṅḡubhi-nīrhrāda*, *as*, m. 'having the sound of a kettle-drum,' N. of a Dānava. = *Duṅḡubhi-vadha*, *as*, m., N. of the eighty-ninth chapter of the Gaṇeśa-Purāna. = *Duṅḡubhi-svāna*, *as*, m. 'emitting the sound of a kettle-drum,' a kind of magical formula or spell against the evil spirits supposed to possess weapons. = *Duṅḡubhi-svara*, *as*, m. 'sounding like a kettle-drum,' N. of a man. = *Duṅḡubhisvara-rāja*, *as*, m., N. of several Buddhas. = *Duṅḡubhisvara* (°*bhi-is°*), *as*, m., N. of a Buddha.

*Duṅḡubhika*, *as*, m. a kind of venomous insect.

*Duṅḡubhya*, only in the comp. *śakra-duṅḡubhya* (scil. *mantra*), Ved. 'relating to Śakra and Duṅḡubhi.'

दुन्दुमा *duṅḡumā*, f. (an onomatopoeic word), a particular sound, sound in general.

*Duṅḡumāya*, Nom. A. *duṅḡumāyate*, -*yitum*, to sound.

*Duṅḡumāyita*, *as*, *ā*, *am*, sounded; (*am*), n. a particular sound, sound.

दुन्दुमार *duṅḡumāra*, *as*, m. a sort of red worm; the smoke of a house; a cat, = *dhundhumāra*.

दुन्वत् *duṅvat*. See rt. 2. *du*, p. 418, col. 2.

दुफार *duphāra*, N. of a place mentioned in the Romaka-siddhānta.

दुमेल *dumela*, *am*, n. a particular high number.

दुम्मदुमाक *dummadumāka*, *as*, m., N. of a Grāma.

दुर 1. *dur*, f., Ved. (occurring only in nom. and acc. pl. *duras*) = *dvār*, a door; (at the end of a comp. the form *dura* is used, see 2. *dura*.) = *Duḥ-sādhin*, *i*, m. a door-keeper.

दुर 2. *dur*, ind. a prefix substituted for *duḥ*, q.v., at the beginning of a compound before vowels and soft consonants; (for the comps. beginning *duḥ*, *duś*, *dush*, *duḥ*, see under *duḥ*.) = *Dur-aksha*, *as*, m. (fr. 2. *aksha*), a loaded or fraudulent die or dice; (*as*, *i*, *am*), (fr. 4. *aksha*), weak-eyed. = *Dur-atikrama*, *as*, *ā*, *am*, difficult to be surpassed or overcome, difficult to be conquered, unquarable; difficult of performance or accomplishment, insurmountable; difficult to be escaped from, inevitable; (*as*), m., N. of a Brāhman regarded as a son of Siva. = *Dur-atyaya*, *as*, *ā*, *am*, difficult to be passed or surpassed, hard to be overcome; difficult to be escaped from; difficult to be attained; difficult to be passed through or fathomed. = *Dur-atyayanukramaṇa* (°*ya-an°*), *as*, *ā*, *am*, whose ways are past finding out (God). = *Dur-atyeta*, *us*, *us*, *u*, Ved. difficult to be overcome &c., the preceding. = *Dur-adṛishṭa*, *am*, n. bad luck, ill fate, misfortune. = *Dur-admani*, f., Ved. bad or noxious food. = *Dur-adhiga*, *as*, *ā*, *am*, difficult to be attained &c., see the next. = *Dur-adhigama*, *as*, *ā*, *am*, difficult to be attained or reached, unattainable, hard to be traversed; not to be overcome, insurmountable; difficult to be read through or studied. = *Dur-adhishṭhita*, *as*, *ā*, *am*, badly managed or executed; (*am*), n. improper residence at a place. = *Dur-adhita*, *as*, *ā*, *am*, badly read or learnt, studied with difficulty. = *Dur-adhyaya*, *as*, *ā*, *am*, difficult of attainment; difficult of perusal, hard to be studied. = *Dur-adhyayana*, *am*, n. reading or studying badly or with difficulty. = *Dur-adhyavāsāya*, *as*, m. a bad or foolish undertaking; (wrongly read *durādhyavāsāya*). = *Dur-adhva*, *as*, m. a bad road. = *Dur-anupālana*, *as*, *ā*, *am*, difficult to be kept or preserved. = *Dur-anubodha*, *as*, *ā*, *am*, difficult to be recollected. = *Dur-anushṭhita*, *as*, *ā*, *am*, badly done or performed. = *Dur-anushṭhēya*, *as*, *ā*, *am*, difficult to be accomplished. = *Dur-anta*, *as*, *ā*, *am*, whose end is difficult to be reached, having no end, infinite; ending ill, ending in misery, having a bad end, miserable, unhappy. = *Dur-antaka* = the preceding; (*as*), m. epithet of Siva. = *Duranta-kṛit*, *t*, *t*, *t*, doing what is endless, (perhaps) suffering endless pains. = *Duranta-moha*, *as*, *ā*, *am*, whose infatuation has a bad ending or has no end. = *Duranta-vīrya*, *as*, *ā*, *am*, possessed of endless energy. = *Duranta-sakti*, *is*, *is*, *i*, having endless power. = *Dur-anvaya*, *as*, *ā*, *am*, difficult to be passed along (as a road &c.), difficult to be followed; difficult to be carried out, hard to be comprehended or attained; (*as*), m. a false concord (in gram.); a consequence wrongly deduced from given premises. = *Dur-anveshya*, *as*, *ā*, *am*, difficult to be searched. = *Dur-apācāra*, *as*, *ā*, *am*, difficult

to be displeased or offended. — *Dur-abhigraha*, *as*, *ā*, *am*, difficult to be laid hold of; (*as*), *m*. Achyranthes Aspera [cf. *apāmārga*]; (*ā*), *f*. Mucuna Pruriens; Alhagi Maurorum. — *Dur-abhimānī*, *i*, *inī*, *i*, badly or disagreeably proud. — *Dur-avagama*, *as*, *ā*, *am*, difficult to be understood, incomprehensible. — *Dur-avagraha*, *as*, *ā*, *am*, difficult to be kept back or restrained; disagreeable. — *Dur-avagraha-vādin*, *i*, *inī*, *i*, speaking disagreeably. — *Dur-avagrāhya*, *as*, *ā*, *am*, difficult to be apprehended or reached. — *Dur-avabodha*, *as*, *ā*, *am*, difficult to be understood, unintelligible. — *Dur-avabodha-tā*, *f*. unintelligibility. — *Dur-avaraha*, *as*, *ā*, *am*, difficult to be descended. — *Dur-avavada*, *am*, *adj*. *n*. difficult to be spoken against or censured. — *Dur-avasita*, *as*, *ā*, *am*, difficult to be conceived (?). — *Dur-avastha*, *as*, *ā*, *am*, badly situated, poorly circumstanced; (*ā*), *f*. bad situation, miserable condition, evil case. — *Dur-avāpa*, *as*, *ā*, *am*, difficult to be reached, gained, attained or obtained; difficult to be acquired; difficult to be fulfilled. — *Dur-avēkshita*, *am*, *n*. an improper look, a forbidden glance. — *Dur-ahna*, *as*, *m*. a bad day; [cf. *dur-dina*]. — *Dur-ākṛitī*, *i*, *s*, *i*, *s*, *i*, badly formed; deformed, disfigured, mishapen. — *Dur-ākṛanda*, *am*, *ind*. crying miserably; [cf. *dur-ākrośa*]. — *Dur-ākrama*, *as*, *ā*, *am*, difficult to be ascended or passed; hard to be approached, attacked or assailed; invincible. — *Dur-ākramaṇa*, *am*, *n*. unfair attack; difficult approach. — *Dur-ākṛanta*, *as*, *ā*, *am*, unjustly attacked; difficult of access. — *Dur-ākrośa*, *as*, *m*. a miserable cry; (*am*), *ind*. crying miserably; [cf. *dur-ākṛanda*]. — *Dur-āgata*, *as*, *ā*, *am*, badly come, arrived with difficulty, unhappily arrived; (*as*), *m*. *N*. of a man. — *Dur-āgama*, *as*, *m*. bad income, improper gain, illegal accession (of property &c.). — *Dur-āgraha*, *as*, *ā*, *am*, obstinate retention of an opinion, wicked or foolish obstinacy, pertinacity, head-strongness. — *Dur-ācāra*, *as*, *ā*, *am*, difficult to be practised, hard to be performed; difficult to be treated or cured, incurable. — *Dur-ācaritū*, *am*, *n*. bad practice or performance, bad treatment. — *Dur-ācāra*, *as*, *m*. bad behaviour, ill conduct, bad manners, wickedness; (*as*, *ā*, *am*), difficult to be practised or managed; ill-conducted, badly behaved; addicted to evil practices, wicked, depraved, profligate. — *Dur-ādhyā*, *as*, *ā*, *am*, not rich or opulent, not abounding. — *Dur-ādhyānkāra*, *as*, *i*, *am*, difficult to be made rich. — *Dur-ādhyambhuva*, *as*, *ā*, *am*, difficult to become rich; (*am*), *n*. becoming rich with difficulty. — *Durātma-tā*, *f*. (*fr*. the following), mean-spiritedness, baseness, wickedness. — *Dur-ātman*, *ā*, *ā*, *ā*, *ā*, bad-hearted, evil-natured, mean-spirited, ill-conditioned, low, vile, wicked, bad; (*ā*), *m*. a rascal, scoundrel, villain, wretch. — *Durātma-val*, *ān*, *atī*, *atī*, *atī*, the preceding. — *Dur-ādāna*, *as*, *ā*, *am*, Ved. difficult to be laid hold of or apprehended. — *Dur-ādeya*, *as*, *ā*, *am*, difficult to be taken away or seized. — *Dur-ādhana*, *as*, *m*. *N*. of one of the 100 sons of Dhṛita-rāshṭra; (probably a wrong form for *dur-ādharma*). — *Dur-ādharma*, *as*, *ā*, *am*, difficult to be withstood, not to be restrained, irresistible; difficult to be subdued or overpowered; (*as*), *m*. *N*. of one of the 100 sons of Dhṛita-rāshṭra; [cf. the preceding]. — *Dur-ādharsha*, *as*, *ā*, *am*, difficult to be attacked, not to be assailed, unassailable, hard to be approached or attacked; not to be assaulted or molested with impunity, dangerous; intractable, haughty; (*as*), *m*. white mustard; (*ā*), *f*. a kind of plant (= *kūmbhī*); [cf. *dur-dharsha* and *dush-pradhārsha*]. — *Dur-ādāra*, *as*, *m*. 'not to be confined, illimitable,' epithet of Siva. — *Dur-ādhi*, *i*, *s*, *i*, *s*, *i*, painful, distressing. — *Dur-ādhi*, *i*, *s*, *i*, (*fr*. *dhyā*), Ved. intending or meditating evil, malignant. — *Dur-ānāma*, *as*, *ā*, *am*, difficult to be bent, hard to bend (as a bow). — *Dur-āpa*, *as*, *ā*, *am*, difficult to be obtained, difficult of attainment; difficult to be approached; hard to be overcome; (*as*), *m*. *N*. of a Dānava. — *Dur-āpana*, *as*, *ā*, *am*, Ved. difficult to be attained, difficult to be overtaken. — *Dur-āpādāna*, *as*, *ā*, *am*, difficult to be accom-

plished, hard to be brought about. — *Dur-āpūra*, *as*, *ā*, *am*, difficult to be filled or fulfilled or satisfied. — *Dur-ābādha*, *as*, *ā*, *am*, not to be molested, not to be assaulted with impunity; (*as*), *m*. epithet of Siva. — *Dur-āmnāya*, *as*, *ā*, *am*, difficult to be handed down. — *Dur-ānya*, *as*, *ā*, *am*, Ved. difficult to be attained; (probably for *dur-āpyu*). — *Dur-ārakshya*, *as*, *ā*, *am*, difficult to be protected; [cf. *ā-rakshya*]. — *Dur-ārādha*, *as*, *ā*, *am*, difficult to be won over or propitiated, hard to be conciliated, difficult to be worshipped. — *Dur-ārī-han*, *ā*, *m*. (*fr*. *dur-ārī-han*), 'killing wicked enemies,' epithet of Viṣṇu. — *Dur-ārūha*, *as*, *ā*, *am*, difficult to be ascended or mounted; (*as*), *m*. a cocoa-nut tree; Ægle Marmelos (= *vīva*); (*ā*), *f*. Phoenix Sylvestris (= *kharjūrī*). — *Dur-ārūḍha*, *as*, *ā*, *am*, ascended with difficulty. — *Dur-ārōha*, *as*, *ā*, *am*, difficult of ascent; (*as*), *m*. the palm tree, the date tree; (*ā*), *f*. the silk-cotton tree (= *sālnali*; = *śrī-vallī*). — *Dur-ārōhāṇīya*, *as*, *ā*, *am*, difficult to be ascended. — *Dur-ālākshya*, *as*, *ā*, *am*, difficult to be observed or perceived; [cf. 1. *ā-lākshya*]. — *Dur-ālākshya-tama*, *as*, *ā*, *am*, most difficult to be perceived. — *Dur-ālābha* or *dur-ālāmba*, *as*, *ā*, *am*, difficult to be laid hold of or handled, unfit to be touched; difficult of attainment; (*ā*), *f*. the prickly Alhagi Maurorum; [cf. *kshūdra-d'*]. — *Dur-ālāpa*, *as*, *m*. a curse; imprecation; abuse, scurrilous or abusive language. — *Dur-ālōka*, *as*, *ā*, *am*, difficult to be perceived; not to be looked at, painfully bright, dazzling; (*as*), *m*. dazzling splendor. — *Dur-āvarta*, *as*, *ā*, *am*, difficult to be turned (from an opinion &c.). — *Dur-āvaha*, *as*, *ā*, *am*, difficult to be brought, difficult to be led towards. — *Dur-āvāra*, *as*, *ā*, *am*, difficult to be covered or surrounded; difficult to be shut in or kept together; hard to be filled up; difficult to be restrained or stopped or kept back. — *Dur-āvya*, *as*, *ā*, *am* (perhaps for *dur-āvya* *fr*. *rt*. *av*), Ved. displeasing. — 1. *dur-āsa*, *as*, *m*. *N*. of an Ekāha; [cf. *dur-ṇāsa*, *dū-ṇāsa*, *dū-ṇāsa*]. — 2. *dur-āsa*, *as*, *ā*, *am*, having bad expectations; (*ā*), *f*. bad hope or expectation. — *Dur-āsāya*, *as*, *m*. a bad resting-place or asylum; (*as*, *ā*, *am*), having a bad place of rest or refuge, having a difficult shelter or asylum; having evil thoughts or designs, evil-minded, malicious. — *Dur-āsīr*, *īr*, *īr*, *īr*, Ved. badly mixed (as Soma). — *Dur-āsa*, *as*, *ā*, *am*, difficult to be driven out or expelled. — *Dur-āsāda*, *as*, *ā*, *am*, difficult of access or attainment, difficult to be approached; difficult to be met with or found; hard to be borne; unequalled, unparalleled, unrivaled; (*as*), *m*. epithet of Siva; mystical *N*. of a sword. — *Dur-āsāda-jaya*, *as*, *m*. *N*. of the forty-second chapter of the Kṛīḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Dur-āsādotpāhīyāna* (*ḍda-upo*), *am*, *n*. *N*. of the fortieth chapter of the Kṛīḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Dur-āsāha*, *as*, *ā*, *am*, difficult to be accomplished. — *Dur-āsīta*, *am*, *n*. bad or unbecoming manner of sitting. — *Dur-āhā*, *ind*. (opposed to and formed like *sv-āhā*), Ved. ill luck, misfortune. — *Dur-ī*, *cl*. 1. *A. dur-ayate* or *dul-ayate*, &c., to go badly, to go wrong? (this verb is given by grammarians, but seems only to occur in its derivatives). — *Dur-īta*, *am*, *n*. bad course, difficulty, danger, damage; evil ways, evil, sin, Evil or Sin personified; (*as*, *ā*, *am*), difficult, bad; sinful, wicked; [cf. *dur-īti*, *dur-gata*, *dur-gati*]. — *Durīta-kshaya*, *as*, *m*. *N*. of a son of Mahā-vīrya and father of Trayyaruṇi. — *Durīta-damanī*, *f*. *N*. of a tree. — *Durītarī* (*ta-ārī*), *i*, *s*, *f*. 'the enemy of sin,' *N*. of a female deity of the Jains (accompanying the third Arhat of the present Ava-saripīṭ). — *Dur-īti*, *i*, *s*, *f*. Ved. bad course; difficulty, distress, trouble; [cf. *dur-īta* and *dur-gati*]. — 1. *dur-īshṭa*, *am*, *n*. (*īshṭa* *fr*. *rt*. 3. *īsh*), 'bad wish,' curse, malediction, imprecation, a spell for the injury of another person; [cf. *dur-īshaṇā*]. — 2. *dur-īshṭa*, *as*, *ā*, *am* (*īshṭa* *fr*. *rt*. *yaj*), badly sacrificed, defective in a sacrifice, (opposed to *sv-īshṭa*). — *Durīshṭa-kṛit*, *t*, *t*, *t*, performing a

magic spell to injure another. — *Dur-īshṭī*, *i*, *s*, *f*. Ved. defect or failure in a sacrifice. — *Durīshṭha*, *as*, *ā*, *am* (*superl*. *fr*. 2. *dur*), very bad, very wicked; (*am*), *n*. great crime, extreme wickedness. — *Dur-īśa*, *as*, *m*. a bad master. — *Dur-īshaṇā*, *f*. (*īshaṇā* being a wrong form for *ēshaṇā*), 'bad wish,' curse, cursing, imprecation; an evil eye; [cf. 1. *dur-īshṭa*]. — *Dur-ūkta*, *as*, *ā*, *am*, badly spoken, uttered wrongly, harshly or injuriously spoken, harshly addressed; (*am*), *n*. injurious speech, reproach, hard or harsh words, rough or offensive words. — *Dur-ūkti*, *i*, *s*, *f*. harsh or injurious speech, offensive speech; personified as a daughter of Krodha and Hīṅśā and sister and wife of Kali, (their children are Bhaya and Mṛityu). — *Dur-ūcheda*, *as*, *ā*, *am*, difficult to be extirpated or destroyed. — 1. *dur-uttara*, *as*, *ā*, *am* (see 1. *ut-tara*, p. 149), unanswerable. — 2. *dur-uttara*, *as*, *ā*, *am* (see *ut-trī*, p. 150), difficult to be crossed, hard to pass, difficult to be come out of or escaped from. — *Dur-utsaha* or *dur-utsāha*, *as*, *ā*, *am*, difficult to be borne; difficult to be resisted, irresistible. — *Dur-udaya*, *as*, *ā*, *am*, rising into view or appearing with difficulty, not easily manifested. — *Dur-ulāhara*, *as*, *ā*, *am*, difficult to be articulated or pronounced. — *Dur-udvaha*, *as*, *ā*, *am*, difficult to be borne or suffered; unbearable, burdensome. — *Dur-upakrama*, *as*, *ā*, *am*, difficult of access or approach; difficult of cure. — *Dur-upacūra*, *as*, *ā*, *am*, difficult of approach; unmanageable; difficult of cure. — *Dur-upalaksha*, *as*, *ā*, *am*, difficult to be perceived. — *Dur-upasarpiṇ*, *i*, *inī*, *i*, approaching incautiously. — *Dur-upasthāna*, *as*, *ā*, *am*, difficult of approach, unapproachable, unattainable. — *Dur-upāya*, *as*, *m*. a bad expedient. — *Dur-ūha*, *as*, *ā*, *am*, difficult to be inferred or perceived or understood; abstruse. — *Dur-ūha-lū*, *f*. abstruseness. — *Dur-eva*, *as*, *ā*, *am*, Ved. evil-affected, ill-disposed, malignant; (Sāy.) going badly, having evil ways; difficult to be approached, unassailable; (*as*), *m*. a wicked person, a criminal. — *Dur-okam*, *iud*. Ved. unwillingly, reluctantly. — *Dur-ōsha*, *as*, *ā*, *am*, Ved. slow, lazy [cf. *ōsham*]; (Sāy.) difficult to be burnt; dwelling in houses; [cf. *Zend dūraōsha*]. — *Dur-ōshas*, *ās*, *ās*, *as*, Ved. slow, lazy; whose anger is difficult to be overcome. — *Dur-ga*, *as*, *ā*, *am*, difficult of access or approach, almost impassable or inaccessible, impervious, impermeable; difficult of attainment, unattainable; difficult to be understood; (*as*), *m*. bdellium; *N*. of an Asura (supposed to have been slain by the goddess Durgā, according to some she received her name from him); *N*. of a man; of a grammarian and lexicographer and commentator on Yāska's *Nimkta*; an abridged form for *durgādāsa*, *durga-gupta*, *durga-siṅha*, &c.; (*ā*), *f*. *N*. of two rivers; 'the inaccessible goddess,' *N*. of the daughter of Hima-vat and wife of Siva, (also called Umā, Pārvatī, &c.), and mother of Kārtikeya and Gaṇeśa; in her character of Durgā she is a goddess of terrific form and irascible temper, particularly worshipped at the Durgā-pūjā held in Bengal in the month of Aśvin (or about October); *N*. of a princess; the indigo plant; a creeping shrub, *Clitoria Ternatea*; a singing bird, = *śyāmū*; (*am*), *n*. a difficult or narrow passage over a stream or a mountain or through a wood &c., a defile, narrow pass, gorge; a place difficult of access, a citadel, fort, fortress, stronghold, castle, crag, Droog or hill-fort, (in the sense of 'an inaccessible place' often at the end of a compound after a word indicating that by which the difficulty is caused, see *giri-d'*, *dhanva-d'*, *vāri-d'*); rough ground, roughness; difficulty, adversity, distress, danger. — *Durga-karman*, *a*, *n*. fortification; difficult work. — *Durga-kāraka*, *as*, *ikā*, *am*, building a fort; making difficult or impassable; (*as*), *m*. the Bhojpatra or birch tree. — *Durga-gupta*, *as*, *m*. (for *durgā-g'*), *N*. of a grammarian. — *Durga-gṛhāta*, *as* or *am*, *m*. or *n*. (?), *N*. of a fort. — *Durga-gṛhṇā*, *f*. 'remover of difficulties,' epithet of Durgā. — *Durga-ṭikā*, *f*. 'Durga's commentary' on Yāska's *Nirukta* &c.; (according to some authorities

Durgā = Durgā-gupta; according to others = Durgā-siṅha.) — *Dur-gata*, *as, ā, am*, 'one whose affairs go badly,' unfortunate, in bad circumstances, poor, indigent, in trouble; distressed; suffering pain or affliction; [cf. *Dur-ita*.] — *Durgata-tā*, *f.* ill luck, bad circumstances, distress, poverty, misery. — *Durgata-raṇī*, *f.* 'conveying over difficulties,' an epithet of Sāvitrī. — *Durgata-tā*, *f.* impassableness, difficulty of being crossed. — *Dur-gatī*, *is, f.* bad circumstances, misfortune, poverty, straits, indigence, want; a difficult path or situation; hell. — *Durgati-nāsini*, *f.* 'removing distress,' an epithet of Durgā. — *Durganivāsini*, *i, inī, ī*, dwelling in a fortress or stronghold. — *Dur-gandha*, *as, m.* a bad smell, bad odour, stink; (*as, ā, am*), ill-smelling, ill-scented; (*as*), *m.* any ill-smelling substance; the mango tree (= *āmra*), an onion; (*am*), *n.* social-salt. — *Durgandha-tū*, *f.* badness of smell, stink. — *Durgandhī*, *is, is, ī*, or *durgandhin*, *i, inī, ī*, ill-smelling, stinking. — *Durga-patī*, *is, m.* or *durga-pāla*, *as, m.* the commandant or governor of a fortress. — *Durgapura*, *am, n.* a fortified town, citadel. — *Durgapushpī*, *f.* *N.* of a plant (commonly *keśa-pushpā*). — *Dur-gama*, *as, ā, am*, difficult to be traversed or travelled over, difficult of access or approach, impassable, inaccessible, impervious, unattainable, difficult of attainment, difficult to be understood; (*as, am*), *n.* a difficult situation; (*as*), *m.* *N.* of a son of Vasu-deva and Pauravī; also of Dhṛita. — *Dur-gamaniya*, *as, ā, am*, difficult to be traversed, hard to be passed, impassable. — *Durga-mārga*, *as, m.* a difficult pass or way, a defile. — *Durgamāśu-bodhinī* ('*ma-ās*'), *f.* *N.* of a commentary by Mātānka on the Mātāi-mādhava. — *Dur-gala*, *as, m.* *N.* of a people. — *Durga-langhana*, *as, ī, am*, making one's way through difficult places, surmounting or overcoming difficulties; (*as*), *m.* a camel. — *Durga-vākya-prabodha*, *as, m.* 'knowledge of difficult words,' *N.* of a grammatical work. — *Durgavyasana*, *am, n.* defect in a fortress (e.g. its being ill-guarded &c.). — *Durga-saila*, *as, m.* 'an inaccessible mountain,' *N.* of a mountain. — *Durga-saṅcāra* or *durga-saṅcāra*, *as, m.* difficult passage, defile passing through an almost impervious or inaccessible place; a bridge, pontoon, or contrivance for passing a river, defile, &c. — *Durga-sampad*, *t, f.* excellence or perfection of a fortress. — *Durga-siṅha*, *as, m.* (for *durgā-s*), *N.* of a king; of a grammarian; of an astronomer; (*ī*), *f.* *N.* of Durgā-siṅha's commentary on the Kātānta; [cf. *durga-tikā*.] — *Durga-sena*, *as, m.* *N.* of an author. — *Durgaha*, *as, ā, am* (rt. *gāh*), *Ved.* difficult to be entered or passed through or fathomed; (*ānt*), *n.* pl. impassable or dangerous places, intolerable evils, dangers; (*as*), *m.* *N.* of a man; [cf. *durgaha*.] — *Durgākramana* ('*ga-āk*'), *am, n.* the taking of a fort. — *Dur-gādha*, *as, ā, am*, difficult to be fathomed or investigated; [cf. *dur-gādha* and *dur-gāhya*.] — *Durgā-datta*, *as, m.* *N.* of the author of the *Vṛitta-muktāvalī* (a modern work on Prākṛit prosody). — *Durgā-dāsa*, *as, m.* *N.* of a commentator on the grammar and collection of roots by Vopā-deva (this commentary is called the *Dhātu-dīpikā*); *N.* of a physician; of a prince. — *Dur-gādha*, *as, ā, am*, unobtainable. — *Durgādihikārin* ('*ga-adh*'), *ī, m.* or *durgādihaksha* ('*ga-adh*'), *as, m.* the governor of a fortress. — *Durgā-navamī*, *f.* the ninth day of the light half of the month Kārtika (sacred to Durgā and the first day of the Treta-yuga). — *Durgāntarātīhī* ('*ra-at*'), *is, is, ī*, guest of the interior of a stronghold, a prisoner. — *Durgā-pūjā*, *f.* the festival in honour of the goddess Durgā, held in Bengal in the month Āsvin or about October; *N.* of a chapter of the Purāṇa-sarva-sva. — *Durgāpūjā-prakarāṇa*, *am, n.* *N.* of a chapter of the Purāṇa-sarva-sva. — *Durgā-prayoga*, *as, m.* *N.* of a chapter of the Tantra-sāra. — *Durgā-bhakti-tarangīnī*, *f.* *N.* of a work on the worship of Durgā. — *Durgā-manu*, *us, m.* *N.* of the eleventh chapter of the Śāradātīlaka by Lakshmana. — *Durgā-mahātva*, *am, n.* 'the greatness of Durgā,' *N.* of a work.

— *Durgā-māhātmya*, *am, n.* = *devī-māhātmya*. — *Durgā-yantra*, *am, n.* *N.* of a mystical diagram in the Tantra-sāra. — *Durgārādhana-māhātmya* ('*gā-ār*'), *am, n.* *N.* of the fourteenth chapter of the Śakti-ratnākara treating of the mystical worship of Durgā. — *Durgārohaṇa* ('*ga-ār*'), *as, ā, am*, difficult to be ascended. — *Durgāvārodha* ('*ga-av*'), *as, m.* investing or besieging a fortress. — *Durgā-vākya*, *am, n.* *N.* of the 118th chapter of the Kṛidā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Durgā-vilāsa*, *as, m.* *N.* of a poem. — *Durgāśrayaṇa* ('*ga-āś*'), *am, n.* taking refuge in a fortress. — *Durgā-stūti*, *is, f.* 'praise of Durgā,' *N.* of a chapter of the Purāṇa-sarva-sva. — *Durgā-stotra*, *am, n.* *N.* of the sixty-third chapter of the Prākṛit-khaṇḍa or second part of the Brahma-vaivarta-Purāṇa. — *Dur-gāhya*, *as, ā, am*, difficult to be fathomed or forded, unfathomable; [cf. *dur-gādha*.] — *Durgāhya-tva*, *am, n.* unobtainableness. — *Durgāhva* ('*ga-āh*'), *as, m.* bdellium. — *Durgi*, *is, f.* = *durgā*. — *Dur-grībhī*, *is, is, ī*, *Ved.* difficult to be seized or laid hold of. — *Dur-grībhī-tva*, *am, m.* (Sāy.) whose pervasion of space is difficult to be apprehended. — *Durgrībhīya* (fr. the preceding), *Nom. A.* *durgrībhīyate*, &c., *Ved.* to be difficult to seize or lay hold of. — *Durgotsava* ('*gā-ut*'), *as, m.* 'festival of Durgā,' *N.* of a treatise; *N.* of a chapter of the Tīthi-tattva-śikha by Kāśī-rāma. — *Durgotsava-tattva*, *am, n.* *N.* of a work by Raghunāṇḍana. — *Durgoshthī*, *f.* evil association, secret alliance, conspiracy. — *Durg-graha*, *as, m.* seizing badly; a spasm, cramp; an evil demon (causing diseases); (*as, ā, am*), difficult to be conquered or gained; difficult to be obtained or accomplished; hard to be understood. — *Dur-grāhya*, *as, ā, am*, difficult to be seized, hard to be caught or laid hold of; difficult to be imprisoned; difficult to be gained or obtained; difficult to be understood or investigated. — *Durgrāhyatva*, *am, n.* the state of being difficult to be seized, &c. — *Durgrāhya-hṛidaya*, *as, ā, am*, whose heart is difficult to be gained. — *Dur-ghaṭa*, *as, ā, am*, difficult to be accomplished, difficult, impossible, unattainable; (*as* or *am*), *m.* or *n.* (?), *N.* of a work. — *Durghaṭa-gṛhātana*, 'removing difficulties,' *N.* of a commentary on the Sankhīya-sāra. — *Durghaṭa-tva*, *am, n.* the state of being difficult to be accomplished. — *Durghaṭa-ṛitti*, *is, f.* *N.* of a commentary. — *Dur-ghaṭa*, *as, ā, am*, too crowded or closely packed. — *Dur-ghoṣa*, *as, ā, am*, uttering a harsh or disagreeable sound, harsh-sounding, roaring, bellowing; (*as*), *m.* a harsh or disagreeable cry; a bear. — *Dur-jana*, *as, m.* a bad man, a wicked wretch, a mischievous person, a scoundrel, a villain; (*as, ā, am*), bad, wicked, vile; malicious, mischief-making. — *Durjana-tā*, *f.* or *durjana-tva*, *am, n.* wickedness, villainy. — *Durjana-dūṣhita-manas*, *ās, ās, ā*, *as*, having a mind corrupted by the wicked. — *Durjana-nindā*, *f.* 'censure of the wicked,' *N.* of the twenty-second chapter of the Sārngadhara-paddhati. — *Durjana-mukha-lapeṭhikā*, *f.* 'a box on the ear for perverse men,' *N.* of a controversial work. — *Durjanāya*, *Nom. A.* *durjanāyate*, &c., to become a wicked man, to become wicked. — *Durjaya*, *as, ā, am*, difficult to be subdued or overcome, hard to win or conquer, invincible; difficult to be obtained; (*as*), *m.* *N.* of a Dānava; of an assemblage of Dānavas; of a Rakshas; of several heroes; (*ā*), *f.* *N.* of a place. — *Durjāyanta*, *as, m.* *N.* of a mountain. — *Dur-jara*, *as, ā, am*, difficult to be made old, ever youthful; difficult of digestion, indigestible, hard; difficult to be enjoyed; (*as* or *am*), *m.* or *n.* (?), *N.* of a place. — *Dur-jāta*, *as, ā, am*, badly or inauspiciously born or produced, wretched, unhappy; bad-natured, bad; of a bad kind; not genuine, false; (*am*), *n.* misfortune, calamity; disparity, impropriety. — *Dur-jāti*, *is, f.* misfortune; ill condition; (*is, is, ī*), bad-natured, vile, wicked; low, outcast. — *Dur-jātya*, *as, ā, am*, bad-natured, vile. — *Dur-jiva*, *as, ā, am*, difficult to live; (*am*), *n.* a difficult life. — *Dur-jāna*, *as, ā, am*, difficult to be known. — *Durjāna-tva*, *am, n.* the

state of being difficult to be known. — *Dur-jneya*, *as, ā, am*, difficult to be known or understood, hard to be discovered; (*as*), *m.* an epithet of Śiva. — *Dur-ṇaya*, *as, m.* bad conduct, impropriety, impolicy, &c. (see *dur-ṇaya*). — *Dur-ṇāsa*, *as, ā, am*, *Ved.* unattainable, inaccessible; [cf. *dū-ṇāsa* and *dū-ṇāsa*.] — *Dur-ṇaṣṭa*, *as, ā, am*, unattained. — *Durṇāma-cātana*, *as, ā, am*, *Ved.* driving away or averting the demons called *Dur-ṇāman*. — *Dur-ṇāman*, *ā, mni, a*, having a bad name; (*ā*), *m.* *N.* of certain demons hostile to man and causing diseases &c.; (according to a scholiast) *N.* of a worm; [cf. *dur-nāman*.] — *Durṇāma-han*, *ā, ghnī, a*, *Ved.* destroying the demons called *Dur-ṇāman*. — *Dur-ṇihītaishin* ('*ta-esh*'), *i, inī, ī*, tracing out what is badly kept. — *Dur-ṇūta*, *as, ā, am*, ill-behaved, ill-governed; impolitic; untoward; froward; (*am*), *n.* misconduct, impolicy; [cf. *dur-ṇūta*.] — *Dur-ṇūti*, *is, f.* bad policy, misconduct, injustice, maladministration; [cf. *dur-ṇūti*.] — *Dur-datta*, *as, ā, am*, badly given. — *Dur-dama*, *as, ā, am*, difficult to be subdued; (*as*), *m.* *N.* of a son of Vasu-deva and Rohiṇī; of a prince, son of Bhadra-śreṇya; of a Brāhman. — *Dur-damana*, *as, ā, am*, difficult to be subdued; (*as*), *m.* *N.* of a prince, son of Satānīka. — *Dur-damya*, *as, ā, am*, difficult to be subdued, untamable, indomitable, obstinate. — *Dur-darsa*, *as, ā, am*, difficult to be seen; disagreeable or painful to the sight, dazzling; [cf. *dur-dṛśa*.] — *Durdarsa-tā*, *f.* the state of being disagreeable to the sight, loathsomeness. — *Durdarsatāya*, *Nom. A.* *durdarsatāyate*, &c., to have a bad or disgusting appearance. — *Dur-darsana*, *as, ā, am*, difficult to be seen; disagreeable to the sight, looking badly. — *Dur-dasā*, *f.* a bad situation, misfortune, calamity. — *Dur-dānta*, *as, ā, am*, badly tamed, untamable, intractable, difficult or hard to be restrained or disciplined; (*as*), *m.* a calf; strife, quarrel. — *Dur-dīna*, *am, n.* a rainy or cloudy day, a wet day, bad weather, rainy weather, a cloud, a shower; (*as, ā, am*), cloudy, rainy, clouded, overcast, lowering, dark. — *Durdīna-grasta-bhāskara*, *as, ā, am*, having the sun obscured by dark clouds. — *Durdīnāya*, *Nom. A.* *durdīnāyate*, &c., to become covered with clouds, to be cloudy. — *Dur-dīvasa*, *as, m.* a dark or rainy day; [cf. *dur-dīna*.] — *Dur-duhā*, *f.* difficult to be milked (a cow). — *Dur-dṛś*, *k, k, k*, seeing badly. — *Dur-dṛśa*, *as, ā, am*, difficult to be seen or looked at or met with; disagreeable to the sight, disgusting; [cf. *dur-darsa*.] — *Dur-dṛśika*, *as, ā, am*, *Ved.* having a bad aspect, looking bad or ill. — *Dur-dṛśhta*, *as, ā, am*, ill-seen (literally or figuratively), ill-examined, imperfectly investigated; looked at with an evil eye. — *Dur-dāiva*, *am, n.* hard fate, bad luck, unlucky destiny, misfortune. — *Dur-dāiva-vat*, *ān, āti, at*, unlucky, pursued or overtaken by misfortune, unhappy. — *Dur-dyūta*, *am, n.* a bad or unfair game. — *Dur-dyūta-devin*, *i, inī, ī*, playing a bad or unfair game. — *Dur-druma*, *as, m.* a green onion. — *Dur-dhara*, *as, ā, am*, difficult to be carried, borne, or suffered; irresistible, hard to be obstructed or restrained; difficult to be accomplished [cf. *anekusa-d*]; difficult to be kept in mind or recollected; (*as*), *m.* quick-silver; *N.* of two plants, = *ṛishabha* and *bhalkā-taka*; a kind of hell; *N.* of a son of Dhṛita-rāshtra [cf. *dur-dharsha*]; of one of Śambara's generals; *N.* of Mahisha. — *Durdharā-yogādhyāya* ('*ga-adh*'), *as, m.* *N.* of a chapter of the Mīna-rāja-jātaka, an astrological work attributed to Yavaneśvara. — *Dur-dhartu* or *dur-dhartu*, *us, us, u*, *Ved.* irresistible, unrestrainable. — *Dur-dharma*, *as, ā, am*, having or obeying bad laws. — *Dur-dharsha*, *as, ā, am*, difficult to be laid hold of or assaulted, secure from assault, not to be touched or violated, inviolable, difficult of attainment or approach, difficult to be mastered or overpowered; inaccessible; dangerous; haughty, distant; fearful, dreadful, awful; (*as*), *m.* *N.* of a son of Dhṛita-rāshtra [cf. *dur-dharā*]; of a mountain in Kuśa-dvīpa; (*ā*), *f.* *N.* of two plants, = *nāga-damanī*, = *kanthāri*; [cf.

*dur-ādharsha* and *dush-pradarsha*.]—*Durdharsha-kumāra-bhūta*, *as*, m. 'who has become a youth of inviolable (sanctity), N. of a Bodhi-sattva. — *Dur-dharshaya* = *dur-dharsha*, *q. v.* — *Durdharsha-tā*, *f.* or *durdharsha-tva*, *am*, n. difficulty of being touched or of being conquered, intangibility, inviolability. — *Dur-dhā*, *ās*, *f.* bad order, derangement; [cf. *dur-dhīta*.] — *Dur-dhārya*, *as*, *ā*, *am*, difficult to be borne or suffered; [with *manasā*, difficult to be kept in mind or recollection.] — *Dur-dhīta*, *as*, *ā*, *am*, Ved. badly placed or arranged, loosely arranged, not in order, untidy. — *Dur-dhī*, *īs*, *is*, *ī*, weak-minded, stupid, silly; [cf. *dūdhī*.] — *Dur-dhur*, *ūr*, *ūr*, *ūr*, Ved. unfitted for drawing vehicles; (Sāy.) difficult to be restrained. — *Dur-naya*, *as*, m. bad conduct, imprudent or impolitic behaviour, injustice; (often incorrectly written *dur-naya*, but cf. *dur-nāman* and *dur-nītaishin*.) — *Dur-nāma*, *am*, n. 'having a bad name', hemorrhoids, piles. — *Dur-nāman*, *ā*, *m.*, N. of a Yaksha; N. of a chapter of the Brahma-Purāṇa; (*ā* and *mī*), *f.* a cockle, scollop, kind of muscle; (*ā*), n. piles or hemorrhoids; [cf. *dur-nāman*.] — *Dur-nāmāri* ('*ma-ari*'), *ī*, n. 'enemy of hemorrhoids, i. e. destroying them,' the bulbous root of *Amorphophallus Campanulatus*. — *Dur-nigraha*, *as*, *ā*, *am*, difficult of restraint, irrepressible, ungovernable. — *Dur-nimīta*, *as*, *ā*, *am*, badly or carelessly put to the ground (as the feet). — *Dur-nimīta*, *am*, n. a bad omen; a bad pretext. — *Dur-niyantu*, *us*, *us*, *u*, Ved. difficult to be checked or held back; (Sāy. in one passage) bad restrainer (as if gen. c. of *niyantri*). — *Dur-niriksha*, *as*, *ā*, *am*, difficult to be looked at or seen. — *Dur-nirikshya*, *as*, *ā*, *am*, difficult or hard to be looked at, scarcely visible. — *Dur-nivartya*, *as*, *ā*, *am*, difficult to be turned back (as a flying army). — *Dur-nivāra* or *dur-nivārya*, *as*, *ā*, *am*, unrestrainable, difficult to be kept back, stopped, checked, hindered or contradicted, difficult to suppress, irrepressible; invincible, unconquerable. — *Dur-nivāra-tva*, *am*, n. irrepressibility, unrestrainableness. — *Dur-nivṛtta*, *as*, *ā*, *am*, difficult to be returned from. — *Dur-nishkramaṇa* or *dur-nishprapatana* or *dur-nisharaṇa*, *am*, n. coming out or escaping with difficulty, difficult escape. — *Dur-nīta*, *as*, *ā*, *am*, badly managed, ill-conducted, ill-governed, improperly or unjustly decided, wrong; (*am*), n. a bad act, misconduct, imprudent conduct, impolicy; ill luck; [cf. *durnaya* and *dush-pranīta*.] — *Durnīta-bhāva*, *as*, m. bad behaviour, misconduct, imprudent conduct. — *Dur-nīti*, *is*, *f.* maladministration, impolicy, &c.; see *Dur-nīti*. — *Dur-nṛpa*, *as*, m. a bad king. — *Dur-bādhā*, *as*, *ā*, *am*, badly fastened. — *Dur-bala*, *as*, *ā*, *am*, of little strength, weak, feeble, thin, emaciated, impotent, scanty; (*as*), m. circumcised, having the glans penis void of prepuce, (also written *dur-vača*); a kind of bird, = *bhāṇḍika*, (also written *dur-vača*; cf. *dur-bālīka*); (*ā*), *f.* a species of plant (= *ambu-sīrishikā*). — *Durbala-tā*, *f.* weakness, feebleness, thinness. — *Durbalāgni* ('*la-āg*'), *is*, *is*, *ī*, having a weak digestion. — *Durbalāgni-tā*, *f.* weakness of digestion. — *Durbalāyāsa* ('*la-āy*'), *as*, *ā*, *am*, 'weak of effort', ineffective. — *Durbālīka* or *durbālīka*, *as*, m. a kind of bird, = *dur-bala*. — *Durbalīyas*, *ān*, *asī*, *as*, weaker, feeble. — *Durbalendriya* ('*la-in*'), *as*, *ā*, *am*, having feeble (i. e. unrestrained) organs of sense. — *Dur-bāla*, *as*, *ā*, *am*, bald-headed, red-haired; void of prepuce; (various readings for *dur-bala*.) — *Dur-birāta*, *as*, *ā*, *am*, Ved. bristly, rough (as a beard). — *Dur-buddhi*, *is*, *f.* weak-mindedness, silliness; (*is*, *is*, *ī*), weak-minded, silly, foolish; perverse, evil-minded, badly disposed; ignorant. — *Dur-budha*, *as*, *ā*, *am*, little-minded, weak-minded, silly. — *Dur-bodha*, *as*, *ā*, *am*, difficult to be understood, unintelligible, unfaithable. — *Dur-brāhmaṇa*, *as*, m. a bad Brāhmaṇ. — *Dur-bhaksha* or *dur-bhakshya*, *as*, *ā*, *am*, to be eaten with difficulty. — *Dur-bhaga*, *as*, *ā*, *am*, difficult to be gained or obtained; unfortunate, unlucky; (*ā*), *f.* a

wife disliked by her husband; a bad or ill-tempered woman, a shrew; (personified) = Old Age, daughter of Time; [cf. *daurbhāgya* and *daurbhāginēya*.] — *Durbhaga-tva*, *am*, n. the being unlucky or unfortunate, ill luck, ill fortune. — *Dur-bhāgya*, *as*, *ā*, *am*, badly broken. — *Dur-bhāgya*, *as*, *ā*, *am*, difficult to be broken, difficult to be loosened. — *Dur-bhāra*, *as*, *ā*, *am*, difficult to be borne, insupportable, burdensome, troublesome; hard to be maintained or supported. — *Dur-bhāgya*, *as*, *ā*, *am*, unfortunate, unlucky; (*am*), n. ill luck. — *Dur-bhāvanā*, *f.* an evil thought; bad inclination. — *Dur-bhāvyā*, *as*, *ā*, *am*, difficult to be kept in the memory or to be imagined. — *Dur-bhāshīta*, *as*, *ā*, *am*, badly spoken or uttered. — *Dur-bhāshin*, *ī*, *ī*, *ī*, speaking ill, abusing, insulting. — *Dur-bhīksha*, *am*, n. scarcity of provisions, dearth, famine; want in general; (also wrongly read *dur-bhīkshya*). — *Dur-bhīksha-tva*, *am*, n. a state of famine, scarcity of food. — *Durbhīksha-nyasana*, *am*, n. the horrors of famine. — *Durbhīkshavyasanin*, *ī*, *ini*, *ī*, afflicted by famine. — *Dur-bhīda*, *as*, *ā*, *am*, difficult to be broken or torn asunder or destroyed. — *Dur-bhishajya*, *am*, n., Ved. difficult cure. — *Dur-bhūta*, *am*, n., Ved. ill luck, bad fortune; damage. — *Dur-bhṛiti*, *is*, *f.* Ved. scanty maintenance or subsistence. — *Dur-bheda* or *dur-bhedyā*, *as*, *ā*, *am*, difficult to be broken or divided or torn asunder, not easily disunited or separated, firm. — *Dur-bhrātrī*, *tā*, *m.* a bad brother; [cf. *daurbhrātra*.] — *Dur-makha*, see *a-durmakha*. — *Dur-maṅgala*, *as*, *ā*, *am*, inauspicious. — *Dur-mātī*, *is*, *f.* Ved. bad disposition of mind, evil intention, envy, hatred; (*is*, *is*, *ī*), weak-minded, silly, ignorant, simple; a blockhead; evil-minded, malicious, wicked; (*is*), *m.*, N. of a demon; N. of the fifty-fifth year of the cycle of Jupiter which lasts sixty years. — *Dur-mātī-kṛita*, *as*, *ā*, *am*, done unadvisedly or through bad advice. — *Dur-mada*, *as*, m. a mad conception or imagination or illusion; (*as*, *ā*, *am*), drunken, fierce, ferocious, seized by a mad illusion, infatuated; (*as*), *m.*, N. of one of the 100 sons of Dhṛita-rāshṭra; of a son of Dhṛita and father of Pra-śētas; of a son of Bhadra-sena and father of Dhanaka; N. of a son of Vasu-deva and Rohiṇī or Pauravi. — *Dur-mada-vīramānin*, *ī*, *ini*, *ī*, fancying (one's self) a hero in (one's) foolish pride. — *Dur-madānda* ('*da-an*'), *as*, *ā*, *am*, 'blinded by mad illusion', besotted. — *Dur-manas*, *as*, n. bad disposition or perversity of mind, evil intention; (*ās*, *ās*, *as*), distressed or troubled in mind, depressed in spirit, discouraged, sad, melancholy, meditating sorrowfully; [cf. *Zend dād-mananh*; Gr. *δυσ-μενης*.] — *Durmanāya*, Nom. A. *durmanāyate*, &c., to be or become troubled in mind or sad, to meditate sorrowfully. — *Dur-manushya*, *as*, m. a wicked man, a bad or mischievous man. — *Dur-mantu*, *us*, *us*, *u*, Ved. difficult to be understood. — *Dur-mantra*, *as*, *m.* or *Dur-mantraṇā*, *f.* bad advice, evil or bad counsel. — *Dur-mantrita*, *as*, *ā*, *am*, imprudently advised; (*am*), n. an imprudent advice. — *Dur-mantrin*, *ī*, m. an evil adviser, a bad counsellor or minister; an unlucky minister; (*ī*, *ini*, *ī*), having bad counsellors or ministers. — *Dur-manman*, *ā*, *ā*, *am*, Ved. badly disposed, evil-minded. — *Dur-mara*, *as*, *ā*, *am*, not easily dying, dying hardly, tenacious of life; (*am*), n. difficult death, dying with difficulty, a hard death; (*ā*), *f.* a kind of grass, = *dūrṛvā*, = *sveta-dūrṛvā*. — *Dur-maraṇa*, *am*, n. any violent or unnatural death. — *Dur-marata-tva*, *am*, n. the state of dying with difficulty, a hard death. — *Dur-marāyū*, *us*, *us*, *u*, Ved. not to be killed or made to die easily, not easy to be destroyed. — *Dur-maryāda*, *as*, *ā*, *am*, having evil ways or courses, wicked. — *Durmaryāda-tā*, *f.* misconduct, wickedness. — *Dur-marsha*, *as*, *ā*, *am*, Ved. unbearable, insupportable, not to be suffered; not to be forgotten; obstinate, angry, hostile; (*as*), m. an epithet of the Asura Bali. — *Dur-marshaṇa*, *as*, *ā*, *am*, difficult to be endured or borne, hard to be managed; (*as*), m. an epithet of Vishṇu; N. of one of the 100 sons

of Dhṛita-rāshṭra; of a son of Sṛijaya. — *Dur-marshīta*, *as*, *ā*, *am*, instigated to enmity, made hostile, stirred up. — *Dur-mallikā* or *dur-malli*, *f.* a minor drama, a comedy, a farce. — *Dur-mātsarya*, *am*, n. evil envy. — *Dur-māyīn*, *ī*, *inī*, *ī*, or *Dur-māyū*, *us*, *us*, *u*, Ved. using bad arts; (Sāy.) using bad weapons. — *Dur-mitra*, *as*, *ā*, *am*, Ved. unfriendly; (*as*), *m.*, N. of an author of a Rīg-veda hymn; of a prince; (*ā*), *f.*, N. of a woman. — *Dur-mitriya*, *as*, *ā*, *am*, Ved. unfriendly. — *Dur-mīlā*, *f.*, N. of two kinds of metre, one consisting of 4 × 32 syllabic instants, the other consisting of 4 × 8 anapests. — *Dur-mīlikā*, *f.*, N. of a metre consisting of 4 × 32 syllabic instants. — *Dur-mulcha*, *as*, *ī*, *am*, having a bad countenance or an ugly face, hideous; foul-mouthed, abusive, scurrilous; (*as*), *m.* a horse; N. of a prince of the Pañcālas; of one of the 100 sons of Dhṛita-rāshṭra; of an astronomer; of an ascetic; of a Rakshas; of one of the principal Nāgas or serpents; N. of a Yaksha; of a monkey; of a general of the Asura Mahisha; N. of the twenty-ninth year of the cycle of Jupiter which consists of sixty years; [cf. *daurmulchi*.] — *Dur-muhūrta*, *as*, *am*, m. n. an inauspicious hour or moment. — *Dur-mūlya*, *as*, *ā*, *am*, high-priced, dear; (*am*), n. anything of high price or value. — *Dur-medha*, *as*, *ā*, *am*, or more correctly *dur-medhas*, *ās*, *ās*, dull-witted, simple-minded, silly, stupid, ignorant, uninformed. — *Dur-medha-tva*, *am*, n. dulness or weakness of intellect, foolishness, stupidity. — *Dur-medhāvin*, *ī*, *inī*, *ī*, = *dur-medha* above. — *Dur-mattra*, *as*, &c., unfriendly, hostile, an enemy. — *Dur-moḍa*, *as*, *ā*, *am*, hard to unloose. — *Dur-moḍa*, *as* or *ā*, *m.* or *f.*, N. of a tree, = *kīka-tundi*. — *Dur-yavana*, *am*, ind. the bad Yavanas. — *Dur-yasas*, *as*, n. ill repute, dishonour, disgrace. — *Dur-yāman*, *ā*, *m.* 'going badly,' N. of a prince; (also read *dur-dama*.) — *Dur-yuj*, *k*, *k*, *k*, Ved. difficult to be yoked. — *Dur-yoga*, *as*, m. bad contrivance, clumsy artifice, bad or inauspicious conjunction. — *Dur-yodha*, *as*, *ā*, *am*, difficult to be conquered. — *Dur-yodhana*, *as*, *ā*, *am*, difficult to be conquered, invincible; (*as*), *m.*, N. of the eldest of the Kuru princes and leader in the war against his cousins the Paṇḍavas and Kṛishṇa, described in the Mahā-bhārata; N. of a son of Su-durjaya; [cf. *su-yodhana*.] — *Duryodhana-tā*, *f.* the state of being difficult to be conquered, invincibility, difficulty of being attacked. — *Duryodhana-vīrya-jñāna-mudrā*, *f.* 'the mark of the knowledge of invincible heroism,' a peculiar position of the hands. — *Dur-yoni*, *is*, *is*, *ī*, of low or impure origin. — *Dur-lakshana*, *as*, *ā*, *am*, badly marked. — *Dur-lakshya*, *as*, *ā*, *am*, difficult to be observed, hardly visible. — *Dur-larghana* or *dur-larghya*, *as*, *ā*, *am*, difficult to be surmounted or transgressed, insurmountable, not to be overcome. — *Durlarghana-śakti*, *is*, *f.* of insurmountable power. — *Dur-labha*, *as*, *ā*, *am*, difficult to be obtained, hard to be attained, difficult of attainment or accomplishment, difficult to be found or met with, scarce, rare; excellent, eminent; dear, beloved; difficult (with an inf., e. g. *ratho durlabhāc samārodhum*, a chariot difficult to be mounted); (*as*), *m.* a kind of plant, = *Curcuma Amhadi* or *Zerumbet*, = *karbura*, *kačhura*; N. of a man; (*ā*), *f.*, N. of two plants, = *sveta-kaṅka-kāri* and *dur-lābhā*. — *Dur-labhaka*, *as*, *m.*, N. of a king of Kāśmīra, also called Prāśpādīya. — *Durlabha-tara*, *as*, *ā*, *am*, extremely difficult of attainment, more hard to be obtained. — *Durlabha-tva*, *am*, n. difficulty of attainment, scarceness, rarity. — *Durlabha-vardhana*, *as*, *m.*, N. of a king of Kāśmīra. — *Durlabha-svāmin*, *ī*, *m.*, N. of a temple built by Durlabha-vardhana. — *Dur-lalita* or *durlalīta*, *as*, *ā*, *am*, ill-bred, ill-mannered, uncivil; spoilt, wayward, naughty; (*am*), n. ill-breeding, waywardness, rudeness. — *Dur-lasita*, *as*, *ā*, *am*, ill-mannered; (various readings for *dur-lalita*; cf. *dur-rilasita*.) — *Dur-labha*, *as*, *ā*, *am*, difficult to be obtained, = *dur-labha*. — *Dur-lekha*, *am*, n. a false or forged document. — *Dur-vača*, *as*, *ā*, *am*, difficult to be uttered, hard to be spoken, difficult

to be explained, not to be spoken about; anything about which it is difficult or disagreeable to speak; speaking ill or improperly, abusing; (*am*), n. abuse, censure; evil or unlucky speech. — *Dur-vačana*, *am*, n. a harsh expression, abusive language. — *Dur-vačās*, *as*, n. evil speech, bad language, insult, abuse; (*ās*, *ās*, *as*), using bad or abusive language; difficult to be explained or answered; [cf. *dur-vačā*.] — *Dur-vačās-tva*, *am*, n. bad or abusive language; difficulty of being answered. — *Dur-va-daka*, *as*, *ā*, *am*, speaking or uttering badly or indistinctly, uttering incoherently, stammering. — *Dur-varāha*, *as*, m., Ved. a wild hog (?). — *Dur-varṇa*, *as*, *ā*, *am*, of a bad or inferior colour, bad-coloured; of a bad or low species or class; (*am*), n. silver, (opposed to *su-varṇa*, gold); the fragrant bark of *Feronia Elephantum* (commonly *Elabāṅka*). — *Dur-varṇaka*, *am*, n. silver. — *Dur-varṇu*, *us*, *us*, *u*, Ved. difficult to be kept back or restrained, irresistible. — *Dur-vaṅa*, see *dur-bala*. — *Dur-vaśa*, *as*, *ā*, *am*, difficult to be inhabited or resided in; difficult to be passed or spent (as time). — *Dur-vaśati*, *is*, f. a difficult dwelling, painful residence. — *Dur-vaśa*, *as*, *ā*, *am*, difficult to be borne or supported. — *Dur-vākya*, *am*, n. harsh or abusive language. — *Dur-vāg-bhava*, *as*, m. the being abusive, abusiveness, the use of bad language. — *Dur-vād*, *k*, f. evil speech, bad words, abuse; inelegant language or utterance; (*k*, *k*, *k*), having a bad voice, speaking ill, using bad language. — *Dur-vācya*, *as*, *ā*, *am*, difficult to be uttered or spoken; abusive, harsh (*aś* words); (*am*), n. any harsh or bad or ill-omened speech, inauspicious news; censure, abuse. — *Dur-vāda*, *as*, m. calumnious report, slander, defamation, calumny; (*as*, *ā*, *am*), one who speaks badly or incorrectly or ungrammatically, one who utters abusive or unbecoming language. — *Dur-vānta*, *as*, *ā*, *am*, one who has vomited badly or on whom an emetic has not had the desired effect. — *Dur-vāra* or *dur-vāraṇa* or *dur-vāraṇiya*, *as*, *ā*, *am*, difficult to be restrained or stopped, not to be repressed or checked, irresistible. — *Dur-vāra-tva*, *am*, n. irrepressibility, unrestrainableness. — *Dur-vārta*, *as*, *ā*, *am*, badly restrained or obstructed. — *Dur-vārtā*, f. bad news, sad intelligence. — *Dur-vārya* = *dur-vāra* above. — *Dur-vārya-tā*, f. unrestrainableness, irrepressibility. — *Dur-vāsanā*, f. bad inclination, evil propensity; a chimeric. — *Dur-vāśas*, *ās*, *ās*, *as*, badly clad, ill-dressed, unclothed, denuded, naked; (*ās*), m., N. of a Rishi or saint (who was a sōp of Atri by Anasūyā and an incarnation of a portion of Siva; he became notorious for his irascible temperament). — *Dur-vāśeśvara-līngā* ('*śa-iś*'), *am*, n., N. of a Līngā; N. of the eighty-fifth chapter of the *Kāśī-khaṇḍa* of the *Skānda-Purāna*. — *Dur-vāśo-darpa-bhāṅga*, *as*, m. 'the humbling of the pride of *Dur-vāśas*,' N. of the fiftieth chapter of the *Kṛiṣṇa-khaṇḍa* of the *Brahma-vaivarta-Purāna*. — *Dur-vāśopantśhal* ('*śa-up*'), t, f. 'the mystical doctrine of *Dur-vāśa* (?),' N. of the thirty-fourth to the forty-first chapters of the *Jñāna-khaṇḍa* of the *Siva-Purāna*. — *Dur-vāśo-mata-tantra*, *am*, n., N. of a work mentioned in the commentary to the *Anānda-Jaharī* or 'wave of pleasure' by *Gaurī-kānta-sārva-bhāuma*. — *Dur-vāśo-vākya*, *am*, n., N. of the ninety-ninth chapter of the *Uttara-kāṇḍa* of the *Rāmāyaṇa*. — *Dur-vāśo-śāpa-kathana*, *am*, n. 'the tale of the curse of *Dur-vāśas*,' N. of the thirty-eighth chapter of the *Uttara-kāṇḍa* or fifth part of the *Padma-Purāna*. — *Dur-vāhita*, *am*, n. a heavy load or burden. — *Dur-vikathana*, *as*, *ā*, *am*, boasting in an arrogant or offensive manner. — *Dur-vigāha*, *as*, *ā*, *am*, difficult to be fathomed or penetrated or reached, unfathomable; (*as*), m., N. of one of the 100 sons of *Dhṛita-rāshṭra*. — *Dur-vigāhya*, *as*, *ā*, *am*, = *dur-vigāha* above. — *Dur-vicāntya*, *as*, *ā*, *am*, difficult to be imagined, inconceivable, inscrutable. — *Dur-vicēśhta*, *as*, *ā*, *am*, behaving badly, ill-behaved, misconducted. — *Dur-vijāna*, *am*, n. comprehending or understanding with difficulty; (*as*, *ā*, *am*), difficult

to be understood or comprehended; having an evil mind. — *Dur-vijneya*, *as*, *ā*, *am*, difficult to be understood or perceived, unintelligible. — *Dur-vitarka* or *durvitarkya*, *as*, *ā*, *am*, difficult to be reasoned about or discussed, difficult to be understood. — *Dur-vida*, *as*, *ā*, *am*, difficult to be known or discovered. — *Dur-vidagḍha*, *as*, *ā*, *am*, 'badly burned,' i.e. imperfectly skilled, unskilled, raw, scantily versed, stupid, silly; wholly ignorant; foolishly puffed up. — *Dur-vidatra*, *as*, *ā*, *am*, Ved. ill-disposed, envious, ungracious. — *Dur-vidya*, *as*, *ā*, *am*, uninformed, uneducated. — *Dur-vidvas*, *vān*, *dushī*, *vas*, Ved. evil-minded, ill-disposed, malignant. — *Dur-vidha*, *as*, *ā*, *am* ('acting badly,' 'of a bad nature'), mean, low, base; wicked, malevolent; poor, badly circumstanced, pauper, indigent; stupid, foolish, silly, (? for *dur-vidya*). — *Dur-vidhi*, *is*, m. 'bad fate,' bad luck, misfortune. — *Dur-vinaḡya*, *as*, m. imprudent conduct, bad behaviour. — *Dur-vinīta*, *as*, *ā*, *am*, ill-conducted, badly behaved, badly educated, ill-mannered, unrefined, mean, wicked; stubborn, obstinate, restive (as a horse); (*as*), m. a wicked wretch, reprobate, ruffian; N. of a sage (associated with *Dur-vāśas*, *Kaṇva*, *Kātyāyana*). — *Dur-vinītaka* = *dur-vinīta*. — *Dur-vipāka*, *as*, m. a bad end or result, evil consequences of acts done either in this or a former birth. — *Dur-vibhāḡa*, *ās*, m. pl. 'difficult to be disunited,' N. of a people. — *Dur-vibhāvyā*, *as*, *ā*, *am*, difficult to be conceived, incomprehensible, inconceivable. — *Dur-vibhāsha*, *as*, *ā*, *am*, difficult to be pronounced or uttered; (*am*), n. harsh or offensive words, abuse. — *Dur-vimocana*, *as*, *ā*, *am*, difficult to be set free or liberated; (*as*), m., N. of one of the 100 sons of *Dhṛita-rāshṭra*. — *Dur-virocana*, *as*, m. 'shining badly (?),' N. of one of the 100 sons of *Dhṛita-rāshṭra*. — *Dur-vilasita*, *am*, n. a rude or ill-mannered trick, rudeness, naughtiness, a wayward act; [cf. *dur-lasita*.] — *Dur-vivakṛī*, *tā*, *trī*, *trī*, declaring badly, answering wrongly. — *Dur-vivāha*, *as*, m. a bad marriage, mesalliance. — *Dur-viśa*, *as*, *ā*, *am*, hard to be entered, difficult to be trod or walked upon. — *Dur-viśha*, *as*, *ā*, *am*, bad-tempered (?); ill-natured, malignant; (*as*), m. an epithet of *Siva*. — *Dur-vishaha*, *as*, *ā*, *am*, difficult to be borne or supported, intolerable, insupportable, difficult to be subdued or overcome, irresistible; difficult to be performed; (*as*), m. an epithet of *Siva*; N. of one of the 100 sons of *Dhṛita-rāshṭra*; (also read *dur-viśaha*; cf. *duḡ-shaha*, *duḡ-saha*, *dush-prasaha*). — *Dur-vishahya*, *as*, *ā*, *am*, = *dur-viśaha*. — *Dur-vṛitta*, *am*, n. bad conduct, misconduct, ill-behaviour, mean practices; (*as*, *ā*, *am*), behaving badly, misbehaved, vile, wicked, criminal, leading a low or infamous life, following disreputable habits or business, cheating, roguish, a cheat, rogue, blackguard. — *Dur-vṛitti*, *is*, f. bad circumstances, distress, misery, want, indigence; disreputable conduct, bad practices; fraud. — *Dur-vṛtṣhī*, *is*, f. insufficient rain, drought, dryness, aridity. — 1. *dur-veda*, *as*, *ā*, *am* (rt. 1. *vid*), having bad or little knowledge, unlearned; difficult to be known. — 2. *dur-veda*, *as*, *ā*, *am* (rt. 3. *vid*), difficult to be found. — *Dur-vyavasthāpaka*, *as*, *ā*, *am*, deciding badly, giving a bad or unfavourable judgment. — *Dur-vyavahāra*, *as*, m. a wrong judgment (in law). — *Dur-vyāhṛita*, *as*, *ā*, *am*, spoken badly or ill; (*am*), n. a bad or unfit expression. — *Dur-vrajita*, *as*, m. a bad or improper gait, bad manner of going. — *Dur-vrata*, *as*, *ā*, *am*, disobedient, not conforming to rules; [cf. *durvratya*.] — *Dur-haṇa* or *dur-hana*, *us*, *ā*, *am*, Ved. difficult to be killed, difficult to be destroyed or overcome, hard to be overpowered, irresistible; (*nā*), t, Ved. ill luck, misfortune. — *Dur-haṇāyat*, *am*, *anti*, *at*, or *durhaṇāyu*, *us*, *us*, *u*, Ved. seeking to destroy, intending injury, meditating evil or damage. — *Dur-haṇāvat*, *ān*, *atī*, *at*, Ved. fatal, pernicious. — *Dur-haṇu*, *us*, *us*, *u*, Ved. having deformed jaws. — *Dur-hana*, see *dur-hana*. — *Dur-hārd*, t, t, Ved. ill-disposed; [cf. *dur-hṛid* and *daurhārda*.] — *Dur-hita*, *as*, *ā*, *am*, Ved. unfriendly, hostile, trouble-

some. — *Dur-huta*, *am*, n. a badly offered sacrifice. — *Dur-hṛiṇāyat*, *an*, *anti*, *at*, or *durhṛiṇāyu*, *us*, *us*, *u*, Ved. whose fury is difficult to restrain or be borne. — *Dur-hṛid*, t, t, t, bad-hearted, hard-hearted, ill-disposed, inimical; (t), m. an enemy; [cf. *dur-hārd* and *daurhārda*.] — *Dur-hṛidaya*, *as*, *ā*, *am*, evil-minded, bad-hearted; [cf. *daurhṛidaya*.] — *Dur-hṛishika*, *as*, *ā*, *am*, having defective organs of sense, badly restraining the senses; [cf. *durbalendriya* and *dur-bala*.]

*Durasya* (probably connected with 2. *dur*), Nom. P. *durasyati*, &c., Ved. to wish to hurt, desire to injure.

*Durasyu*, *us*, *us*, *u*, Ved. wishing to do harm, desirous of inflicting injury.

दुर 1. *dura*, *as*, *ā*, *am*, Ved. (according to *Sāy.* fr. rt. 1. *dā*), a giver, grantor; (perhaps rather to be derived fr. rt. *drī*, one who opens, unlocks.)

दुर 2. *dura* = 1. *dur* (occurring only in *śata-dura*, q. v.). — *Dura-dabhna*, *as*, *ā*, *am*, Ved. deceiving or illuding doors, i. e. not to be kept in or restrained by bolts and bars.

*Duroṇa*, *am*, n., Ved. residence, dwelling, home. — *Duroṇa-sad*, t, t, t, Ved. residing in a house.

*Duroṇāyu*, *us*, *us*, *u*, Ved. fond of the house; (*Sāy.*) frequenting the sacrificial hall.

*Durya*, *as*, *ā*, *am*, Ved. belonging to the door or house; (*ās*), m. or f. pl. a residence; (perhaps 'the posts of the door'; cf. *Lat. fores*.)

*Duryoṇa*, *am*, n., Ved. a residence, dwelling-place, = *duroṇa* (?); *Sāy.* = *saṅgrāma*, battle, or (*dus + yoni*) = *Duryoni*, N. of a king.

दुराक *durāka*, *as*, m., N. of a barbarous tribe.

दुरु *duru*, *us*, m., N. of a mountain.

दुरुःफ *duruḡpha*, (in astrology) N. of the fiftieth Yoga; (also read *durapha* and *durupha*.)

दुरुधरा *durudharā*, f. (a word borrowed fr. the Gr. *δορυφορία*), a peculiar position of the moon.

दुरोदर *durodara*, *as*, m. (probably for *darodara*, q. v., and connected with rt. *drī*), according to others perhaps fr. *duras*, acc. pl. of 1. *dur*, q. v., + *dara*, piercing or breaking the doors; cf. *dura-dabhna* under 2. *dura*), one who plays at dice, a gamester; a dice-box; a stake; (*am*), n. (according to a commentator also *as*, m.), playing, gaming, a game at dice.

*Durdara*, *as*, *ā*, *am* (probably for *dardara*, q. v.), tearing; distressing; a kind of drug, = *ṛishabha*; [cf. *dardra* and *dur-dhara*.]

दुर्ग *dur-ga*, *dur-gā*, &c. See p. 420, col. 3.

दुर्गि *durgi* = *dur-gā*, q. v.

दुर्दुरुत *durduruṭa* or *durduruṭa*, *as*, m. (said to be fr. 2. *dur*, 'vile,' repeated), an expression of reproach; an atheist; = *karāṭa*.

*Durdhurūta* or *durdhurūta*, *as*, m. a pupil who does not obey his teacher without exercising his own judgment.

दुर्द्विता *durdvīta*, f. a kind of creeping plant.

दुर्व *durva*, cl. 1. P. *durvati*, &c., to hurt, injure, kill; [cf. rt. *dhuru*.]

दुर्वारि *durvāri*, *ayas*, m. pl., N. of a tribe of the *Kāmbojas*.

दुर्वीस *dur-vāśas*. See col. 1.

दुल *dul*, cl. 10. P. *dolayati*, &c., to whirl, shake to and fro, cause to oscillate or vibrate, excite; [cf. *tul*, *dola*, *dolāya*.]

*Dulā*, f., Ved. 'shaking,' N. of an Ishṭakā or sacrificial brick.

**दुलयते** *dul-ayate* = *dur-ayate*. See *dur-*, p. 420, col. 2.

**दुलि** *duli*, is, m., N. of a Muni or saint; (is, ī), f. a small or female tortoise; [cf. *dauleya*.]

**दुलितुह** *duliduha*, as, m., N. of a prince; of a son of An-amitra and father of Dilpa.

**दुवन्** *duvanya* (perhaps fr. rt. 1. *du*), Ved. worshipping. = *Duvanya-sad*, t, t, t, Ved. (Sāy.) dwelling among worshippers, abiding with the devout; [cf. *duvas* below.]

*Duvas*, as, n., Ved. worship, honour, reverence; (Sāy.) wealth; (*ās, ās, as*), active, moving restlessly. = *Duvas-kri*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to worship. = *Duvas-va*, *ān*, *atī*, at, Ved. worshipping; enjoying or receiving worship. = *Du-vo-āhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to worship.

*Duvasana*, as, ā, am, active, moving; (Sāy.) adorable, worthy of worship.

1. *duvasya*, Nom. P. *duvasyati*, &c., Ved. to honour, worship, celebrate, acknowledge, reward; to present with, give as a reward.

2. *duvasya*, as, ā, am, Ved. (according to Sāy.) worthy of worship or honour.

*Duvasyu*, us, us, u, Ved. honouring, worshipping, respectful.

*Duwoyā*, f., Ved. worship; (only occurring in inst. *duwoyā*, in worship.)

*Duwoyu*, us, us, u, Ved. honouring, worshipping; (u), ind. reverently; out of acknowledgment.

**दुग्** *duḡ*, euphonicly substituted for *duś* in comp. like *duś-čakshas*. See bottom of col. 3.

**दुश्चक्र** *duśčikya*, am, n. (in astrology) N. of the third lunar mansion.

**दुप्** 1. *duś*, euphonicly substituted for *duś* in *duś-kara* &c. See p. 425, col. 1.

**दुष्** 2. *duś*, cl. 4. P. (ep. also A.) *duś-yati*, -*te*, *duśośa*, *duśhyati*, *aduśhat* (according to Vopa-deva also *aduśshat*), *duśtum*, to become bad or corrupted, to be ruined, to perish, suffer damage, to be soiled; to be or become depraved or defiled or impure, to be violated (as a woman), to be contaminated by a crime, to sin, to commit a mistake, to be wrong; to be faithless or unchaste (as a wife): Caus. *duśhayati* (ep. also -*te*), -*yitum*, to corrupt, spoil, make bad, cause to perish, hurt, destroy, lay waste, to make unclean or impure, to soil, defile, contaminate, vitiate, taint; to dishonour or violate (as a girl or the wife of another); to cause evil or misfortune (in astrology); to corrupt the morals, deprave, demoralize; to adulterate; to falsify; to rescind, abrogate, annul, retract; to object, refute, disprove; to find fault with, speak ill of, accuse, blame, abuse, censure; (it is to be observed that *duśhyate*, Pass. of the Caus., may often more correctly be read where *duśhyate* is given in the printed editions of epic poems, the sense of *duśhyate* being the same; according to Pāṇ. VI. 4. 91, another form of the Caus., viz. *doshayati*, &c., is optionally used in speaking of moral corruption, e. g. *kāmo duśhayati* or *doshayati čittam*, lust corrupts the mind.)

*Duśta*, as, ā, am, become bad, spoiled, corrupted, reduced to a bad state, injured, damaged, ruined, spoiled, vitiated, contaminated, diseased, tainted, infected, degraded; depraved; violated; corrupt, vicious, wicked; bad, evil; faulty, guilty, convicted, culpable; having evil intentions, ill-affected; roguish, low, vile; worthless; painful; (*ā*), f. a bad woman, a harlot, an unchaste woman; (*am*), n. sin, an offence, crime, guilt; a kind of *Costus*, *Costus Speciosus*, = *kushtha*. = *Duśta-gaja*, as, m. a vicious elephant. = *Duśta-čaritra*, as, ā, am, ill-conducted. = *Duśta-čārin*, ī, inī, ī, practising evil deeds, wicked, criminal. = *Duśta-četas*, ās, ās, us,

evil-minded, malevolent, bad-hearted. = *Duśta-tā*, f. or *duśta-tva*, am, n. badness, wickedness; perversion, falsehood; contamination, defilement, violation. = *Duśta-dhī*, īs, īs, ī, or *duśta-buddhi*, īs, īs, ī, having bad thoughts, evil-minded, evil-affected. = *Duśta-bhāva*, as, ā, am, evil-natured, of a wicked or depraved nature, innately bad or wicked. = *Duśtabhāva-tā*, f. wickedness, innate depravity. = *Duśta-mati*, īs, īs, ī, evil-minded, wicked, depraved. = *Duśta-mānasa*, as, ī, am, evil-minded, depraved in mind. = *Duśta-vāc*, k, k, k, speaking evil, uttering bad language. = *Duśta-rīṣha*, as, m. a bad or vicious ox, a strong but stubborn ox which refuses to draw. = *Duśta-vraja*, as, m. a dull boil or sore, an obstinate tumor; a sinus. = *Duśjātman* ('*ta-āt*'), ā, ā, a, of a bad nature, evil-minded, wicked. = *Duśjānrita* ('*ta-an*'), as, ā, am, defiled, rendered impure.

*Duśti*, īs, f. corruption, corruptness, depravity.

*Duśṭiya*, Nom. P. *duśṭiyati*, &c., to become bad or corrupted (?).

**दुष्ट** *duṣṭa*. See col. 1.

**दुष्** *duṣṭhu*. See p. 425, col. 2.

**दुष्मन्** *duśhyanta*. See p. 425, col. 3.

**दुस्** *duś*, ind. (related to rt. 2. *duś*, and reckoned by Pāṇini among the Upa-sargas), a particle and prefix to nouns and rarely to verbs, implying evil, bad, badly, wicked, wickedly, difficult, hard, with difficulty, slight, inferior, &c., and sometimes equivalent to the English prefix *in-* or *un-*; [cf. rt. 2. *duś*; rt. 1. *dvish*: Zend *duś*, *duś-mananh*, *duś-iti*: Gr. *duś*, e. g. *duś-μενής*: Goth. *ius* in *tuz-veryan*: Old Germ. *zur*: Hib. *do*, *do-dhail*, 'bad luck'; *do-dhuine*, 'a bad man'; *do-dheanta*, 'hard to be done'; *do-dhasutighle*, 'immortal.'] *Duś* becomes *dur*, q. v., before vowels and soft consonants; becomes *dū*, q. v., before *r*; remains unchanged before *t*, *th* (not however in the earlier language where *s* becomes *sh* and the following *t*, *th* are changed to *t*, *th*); becomes *duś* and rarely *duḡ* before *k*, *kh* [cf. *duḡ-kha*], *p*, *ph*; becomes *duḡ* and rarely *duś*, *duś*, *duś* before *s*, *ś*, and *sh*. Those compounds in which *duś* becomes *dur* and *dū* will be found under *dur* and *dū* respectively. The other compounds formed with *duś* are as follow. = *Duś-pača*, *duś-patana*, *duś-pattra*, *duś-prajña*, &c., see *duś-pača*, &c., p. 425, col. 2. = *Duś-saṅsa*, as, ā, am, Ved. wishing evil, malevolent, malicious, wicked. = *Duś-saka* or *duś-sakta*, as, ā, am, or *duś-sakti*, īs, īs, ī, having no power, possessed of little power, powerless. = *Duś-sāla*, as, m., N. of one of the 100 sons of Dhṛita-rāshtra; (*ā*), f., N. of the only daughter of Dhṛita-rāshtra, (she was the wife of king Jayad-ratha.) = *Duś-sāsta*, as, ā, am, badly recited; (*am*), n. a bad recitation. = *Duś-sāka*, am, ind. the luckless Sākas (see Pāṇ. II. 1. 6). = *Duś-sāsa*, as, ā, am, difficult to be controlled. = *Duś-sāsana*, as, ā, am, difficult to be governed, intractable, difficult to be managed; (*as*), m., N. of one of the 100 sons of Dhṛita-rāshtra. = *Duś-sāsu*, us, us, u, Ved. wishing evil, malevolent. = *Duś-sīma*, as, ā, am, Ved. = *duś-prāpa*, difficult to be attained; (*as*), m., N. of a man?; [cf. *su-sīma*.] = *Duś-sīla*, as, ā, am, badly disposed, ill-behaved, reprobate, abandoned. = *Duś-sīla-tā*, f. bad behaviour, badness of disposition. = *Duś-sringī*, f. a disloyal wife. = *Duś-seva*, as, ā, am, Ved. 'badly propitious,' envious; (Sāy.) difficult to serve (as if *seva*); delighting in evil. = *Duś-sodha*, as, ā, am, difficult to be cleaned. = *Duś-sośa*, as, ā, am, difficult to be dried. = *Duś-srūta*, as, ā, am, badly or wrongly heard. = *Duś-shanta*, as, m., N. of the father of Bharata; [cf. *dauśhanti*; later forms are *dush-manta*, *dushyanta*, *dushvanta*, *duśshvanta*.] = *Duś-shama*, as, ā, am, unlike, uneven; adverse, unlucky, unfortunate; wrong; (*am*), ind. unevenly, improperly; at a wrong time; (*ā*), f. (with Jains) N. of two spokes in the wheel of time, viz. the fifth

in the Ava-sarpiṇī, and the second in the Ut-sarpiṇī; [cf. *duḡ-sama*.] = *Duśshama-sushamā*, f. 'both unfortunate and fortunate' (but with a preponderance of misfortune), N. of two spokes in the Jaina wheel of time, viz. the fourth in the Ava-sarpiṇī, and the third in the Ut-sarpiṇī. = *Duś-shaha*, as, ā, am, Ved. difficult to be borne, irresistible; [cf. *duḡ-saha*.] = *Duś-shuṭta*, as, ā, am, sleeping badly, having bad dreams. = *Duś-shṭutu* and *duḡ-shṭuti*, see *duśhṭuta*, *duśhṭuti*, p. 425, col. 2. = *Duś-shvapnya*, am, n., Ved. 'causing bad dreams,' evil dream, pain; (Sāy.) poverty; [cf. *jāgra-āp*, *svapna-āp*, *dauśshvapnya*, *duḡ-svapna*.] = *Duś-samlakshya*, as, ā, am, difficult to be observed or recognised. = *Duś-samskāra*, as, m. a bad custom or practice. = *Duś-saktha*, as, ā, am, or *duḡ-sakthi*, īs, īs, ī, having deformed thighs. = *Duś-sarga*, as, ā, bad inclination, evil attachment. = *Duś-saṅčāra*, as, ā, am, difficult to be passed. = *Duś-saṅčintya*, as, ā, am, difficult to be conceived or imagined. = *Duś-satva*, am, n. an evil being, noxious creature, ferocious animal. = *Duś-sattva-va*, *ān*, *atī*, at, filled with or infested by evil beings or ferocious animals. = *Duś-santushṭa*, as, ā, am, unsatisfied, discontented. = *Duś-sandhāna* or *duḡ-sandheya*, as, ā, am, difficult to be joined together or united or reconciled. = *Duś-sama*, as, ā, am, unequal, uneven, unlucky, unfit, improper, evil, bad, unseasonable; [cf. *duḡ-shama*.] = *Duś-samatikrama*, as, ā, am, difficult to be surmounted, insurmountable. = *Duś-samīkshya*, as, ā, am, difficult to be observed or perceived. = *Duś-sampāda* or *duḡ-sampādyā*, as, ā, am, difficult to be reached or attained. = *Duś-sāha*, as, ā, am, difficult to be borne, unbearable, irresistible; (*as*), m., N. of one of the 100 sons of Dhṛita-rāshtra; of a son of Puru-kutsa and father of Sam-bhūti; of an evil demon; (*ā*), f. an epithet of Śrī; N. of a shrub (= *nāga-damanī*); [cf. *duḡ-shaha*, *dur-vishaha*, *duś-prasaha*.] = *Duś-sahāya*, as, ā, am, having evil companions or associates. = *Duś-sakshin*, ī, m. a false witness. = *Duś-sādhyā*, as, ā, am, difficult to be accomplished; difficult to be managed; difficult to be cured; difficult to be conquered. = *Duś-sevya*, as, ā, am, difficult to be used or dealt with, hard to be managed, intractable. = *Duś-strī*, f. a bad woman. = *Duś-stha*, as, ā, am, 'standing badly,' badly fixed, unsteady, disquieted; badly circumstanced, suffering pain or affliction, distressed, unhappy; unwell, ill, badly situated, ill-conditioned, poor, miserable; ignorant, unwise, a fool; (*am*), ind. badly, ill, unwell; in bad circumstances. = *Duś-sthita*, as, ā, am, = *duś-stha* above; (*am*), n. an improper manner of standing. = *Duś-sthiti*, īs, f. instability, unsteadiness; ill condition, bad fortune, unhappiness. = *Duś-stheya*, as, ā, am, difficult to be stood; (*am*), n. difficult standing or position. = *Duś-snāna*, am, n. defective or inauspicious ablution. = *Duś-sparśa*, as, ā, am, difficult or unfit to be touched or laid hold of, unpleasant to the touch; (*as*), m. the prickly plant *Alhagi Maurorum* (= *latā-karaija*); (*ā*), f., N. of several plants, *Solanum Jacquinii* [cf. *kshudra-āp*]; *Alhagi Maurorum*, *Mucuna Pruritus*, *Cassya Filiformis*. = *Duś-sprīsa*, īs, ā, am, difficult to be touched; [cf. *duś-sparśa*.] = *Duś-sprīṣṭa* or *duś-sprīṣṭa*, am, n. slight contact, the slight action of the tongue which produces the sounds *y*, *r*, *l*, *v*; (*as*), m. a sound produced by this slight motion of the tongue. = *Duś-sphoṭa*, as, m. 'difficult to be burst,' a sort of weapon. = *Duś-svana*, as, ā, am, sounding badly, cacophonous. = *Duś-svapna*, as, m. a bad dream. = *Duś-svapna-darsana*, as, ā, am, seeing a bad dream. = *Duś-svapna-nāsa*, as, m. the removal of bad dreams. = *Duś-svapna-nāśana*, as, ā, am, removing bad dreams. = *Duś-svapna-pratibodhana*, as, ā, am, difficult to be awakened from sleep. = *Duś-svapnopasānti* ('*na-up*'), īs, f. the cessation of a bad dream. = *Duś-čakshas*, ās, ās, as, Ved. evil-eyed. = *Duś-čar*, cl. 1. P. -*čarati*, -*ritum*, to act wrongly or badly towards (with acc. of person), to behave badly. = *Duś-čara*, as,

ā, am, difficult to be gone to or approached, unattainable, inaccessible, difficult to be passed or spent (as time); difficult to be performed or accomplished; going with trouble or difficulty; acting ill, behaving wickedly; (as), m. a bear (as moving slowly); a bivalve shell. — *Duścāra-čārin*, ī, inī, ī, practising very difficult penance. — *Duścāra-tva*, am, n. inaccessibility, difficulty of being approached or practised. — *Duścārita*, as, ā, am, misbehaving, wicked, abandoned; (am), n. misbehaviour, misdoing, ill-conduct, wickedness; (āni), n. pl. (with Buddhists) the ten chief sins, viz. murder, theft, adultery, lying, calumny, lewdness, evil speech, covetousness, envy, heresy. — *Duścāritin*, ī, inī, ī, performing wicked actions. — *Duścārman*, ā, ā, a, affected with disease of the skin, leprosy; a circumcised man, one whose prepuce is naturally or artificially wanting; [cf. *dausčarmya*.] — *Duścāritra*, as, ā, am, or *duścārin*, ī, inī, ī, badly conducted, misbehaving. — *Duścākitā*, as, ā, am, difficult to be cured, incurable. — *Duścākitā*, f. (in medic.) wrong treatment. — *Duścākitā* or *duścākitāya*, as, ā, am, difficult to be cured. — *Duścākitāya-tama*, as, ā, am, most difficult to be cured. — *Duścākitāya-tva*, am, n. difficulty of being cured, incurableness. — *Duścāit*, t, t, t, Ved. thinking evil. — *Duścāintya*, as, ā, am, difficult to be thought about or understood. — *Duścāshīta*, as, ā, am, misbehaving, doing or designing evil; (am), n. evil purpose or action, misconduct, error. — *Duścāyavana* or *duścāyāna* or *duścāyāna*, as, ā, am, difficult to be felled or brought to the ground, unshaken, unmovable; (as), m. an epithet of Indra; (another etymology for the latter meaning is based upon the legend, that Indra having raised his arm to hurl his thunderbolt at Cyavana, had it fixed in that position by the curse of the saint.) — *Duścāhada*, as, ā, am, 'covering badly,' forming a bad garment; difficult to be clothed, hardly covered, tattered. — *Duścāhid*, t, t, t, difficult to be cut or destroyed. — *Duścāhinna*, as, ā, am, badly cut or separated, badly extracted. — *Duścākara*, as, ā, or ī, am, difficult or hard to be done or performed or accomplished; difficult to be reached or attained; difficult, arduous (with inf., e. g. *dushkaram kartum*, difficult to perform); difficult to be borne or supported; doing badly or with difficulty, acting badly, wicked, bad; (am), n. difficult or painful act, a difficult task, a difficulty; atmosphere, ether; the tree of plenty?; (am), ind. hardly, scarcely; (with following *yadi*). — *Dushkarakāri-tā*, f. the state of experiencing difficulties. — *Dushkara-čārin*, ī, inī, ī, experiencing difficulties, suffering what is hard to be borne. — *Dushkara-čaryā*, f. 'the performance of difficulties,' N. of the seventeenth chapter of the *Lalita-vistara* which describes Śākya-muni as the performer of difficult tasks. — *Dushkaraṇa*, am, n. anything difficult to be done or performed, a difficult task. — *Dush-karṇa*, as, m., N. of one of the 100 sons of Dhṛita-rāshṭra; (also read *duh-karṇa*.) — *Dush-karman*, a, n. evil act, crime, wickedness, sin; any difficult or painful act; (ā, ā, a), acting wickedly, wicked, criminal. — *Dush-kalevara*, as, am, m. n. 'the bad or miserable body,' i. e. the body considered as the seat of diseases &c. — *Dush-kāyastha-kula*, am, n. the miserable writer-caste. — *Dush-kāla*, as, m. 'bad or all-destroying time,' an epithet of Śiva. — *Dush-kīrti*, īs, īs, ī, dishonourable. — *Dush-kula*, am, n. a low family or race; (as, ā, am), of a low family, low-born; [cf. *daushkulu*, *daushkuleya*, *daushkulya*.] — *Dush-kula-tā*, f. lowness of origin, meanness of birth or family. — *Dush-kulīna*, as, ā, am, of a low or degraded family or race, low-born; (as), m. a sort of perfume, commonly called Chora. — *Dush-kṛit*, t, t, t, Ved. an evil-doer, offender, wicked, criminal. — *Dush-kṛita*, as, ā, am, done wrongly or wickedly, done with difficulty or pain, badly organized, badly applied (e. g. *dushkṛitā pūjā*, badly applied worship); (am), n. evil action, misdeed, sin, crime, guilt. — *Dushkṛita-karman*, ā, ā, a, acting wickedly,

wicked, reprobate, a criminal; (a), n. a wicked deed, wickedness. — *Dushkṛita-vahishkṛita*, as, ā, ā, am, free from sin. — *Dushkṛitātman* ('*ta-āt*'), ā, ā, a, evil-minded, wicked, base. — *Dush-kṛiti*, īs, īs, ī, or *dushkṛitin*, ī, inī, ī, acting wickedly, an evil-doer. — *Dush-kṛiṣṭa*, as, ā, am, Ved. badly ploughed, ill-cultivated. — *Dush-krama*, as, ā, am, difficult of access; going ill; ill-arranged, unmethodical. — *Dush-kriyā*, f. evil act, a misdemeanour. — *Dush-kṛita*, as, ā, am, badly purchased, bought too dearly. — *Dush-kha*, see *duhkha* at p. 418, col. 2. — *Dush-khadira*, as, m. a tree related to the *Acacia Catechu* (= *khadira*). — *Dush-ṭanu*, us, vī, v, Ved. having an ugly body, having an odious form. — *Dush-ṭara*, as, ā, am, Ved. difficult to be crossed or passed, hard to be overcome, unconquerable, invincible, irresistible; not to be subdued; not to be surpassed or excelled; difficult to be endured; [cf. the later form *duś-tara*.] — *Dush-ṭaritu*, us, us, u, Ved. = *duś-tara*; (us), m. epithet of Indra; N. of a man. — *Du-shṭuta*, am, n. (for *duh-shṭuta*), Ved. faulty recitation of the Stotra. — *Du-shṭuti*, īs, f. (for *duh-shṭuti*), Ved. a faulty or bad hymn. — *Du-shṭhu*, us, us, u (for *duh-shṭhu*), 'standing badly,' ill-behaved, depraved; (u), ind. ill, bad; improperly, incorrectly; [cf. *daushṭhava* and *su-shṭhu*.] — *Dush-pačā*, as, ā, am, difficult to be digested. — *Dush-patana*, am, n. falling badly, (formed to explain *apa-bhraṇsā*). — *Dush-pattra*, as, m. a kind of perfume, commonly called Chora; (also read *duh-pattra*). — *Dush-pada*, as, ā, am, Ved. (according to Śāy. = *duh-prapadana*), not to be reached or overtaken. — *Dush-parājaya*, as, ā, am, difficult to be conquered; (as), m., N. of one of the 100 sons of Dhṛita-rāshṭra. — *Dush-parigraha*, as, ā, am, difficult to be seized or kept. — *Dush-parināma*, as, ā, am, difficult to be finished or ended. — *Dush-parihantu*, us, us, u, Ved. difficult to be destroyed or disturbed. — *Dush-parikṣhya*, as, ā, am, difficult to be investigated or examined. — *Dush-parśa*, see *duh-sparsa*. — *Dush-pāna*, as, ā, am, difficult to be drunk. — *Dush-pāra*, as, ā, am, difficult to be crossed or passed over; difficult to be accomplished or performed. — *Dush-pārshṇigraha*, as, ā, am, having a dangerous enemy in the rear; (also read *duh-pārshṇigraha*). — *Dush-pīta*, as, ā, am, badly drunk. — *Dush-putra*, as, m. a bad son. — *Dush-purusha*, as, m. a bad man; (also read *duh-purusha*; cf. *daushpurushya*). — *Dush-pūra*, as, ā, am, difficult to be filled or satiated or satisfied. — *Dush-prakampa* or *dush-prakampya*, as, ā, am, difficult to be shaken or agitated, immovable. — *Dush-prakāśa*, as, ā, am, 'lighting badly,' obscure, dark. — *Dush-prakṛiti*, īs, īs, ī, evil-natured, bad-tempered. — *Dush-prajās*, ās, ās, as (*prajās* = *prajā*), having bad offspring. — *Dush-prajña*, as, ā, am, having a weak intellect, weak-minded, stupid; [cf. *duhprajña*.] — *Dushprajña-tva*, am, n. stupidity. — *Dush-prajñāna*, am, n. want of understanding, weak intellect; (as, ā, am), Ved. weak in intellect, stupid. — *Dush-prāṇita*, as, ā, am, badly led, badly conducted or trained, ill-managed; (am), n. imprudent or impolitic conduct; ill luck, evil fortune; [cf. *dur-nīta*.] — *Dush-pratara*, as, ā, am, difficult to be passed over or crossed. — *Dush-pratigraha*, as, ā, am, difficult to be taken or laid hold of. — *Dush-prativāraṇa*, as, ā, am, difficult to be warded off or averted. — *Dush-prativikṣhya* or *dush-prativikṣhya*, as, ā, am, difficult to be looked at, one whose glance is unbearable. — *Dush-pradharsha*, as, ā, am, not to be assailed or meddled with; difficult to be attacked; secure from assaults, intangible, not to be touched; (as), m., N. of one of the 100 sons of Dhṛita-rāshṭra; (ā), f., N. of two prickly plants which cannot be touched, = *kharjūri*, *Phoenix Sylvestris*; = *dur-ālabhā*, *Albha* Maurorum; [cf. *dur-ādharsha* and *dur-dharsha*.] — *Dush-pradharshaṇa*, as, ī, am, = *dush-pradharsha*; (as), m., N. of one of the 100 sons of Dhṛita-rāshṭra; (ī), f., N. of the plant *Melongenā*

*Incurva*; [cf. *vārtākī*.] — *Dush-pradharshinī*, f. (wrong form for *dush-pradharshani*, according to some) = *kaṇṭakāri*, = *bṛihatī*. — *Dush-pradhṛishya*, as, ā, am, = *duh-pradharsha*. — *Dush-prapadana*, as, ā, am, difficult to be overtaken or attained. — *Dush-pramaya*, as, ā, am, difficult to be measured, immeasurable. — *Dush-pratambha*, as, ā, am, difficult to be deceived; (according to others) difficult of attainment. — *Dush-pravāda*, as, m. calumnious report, slander, defamation. — *Dush-pravṛitti*, īs, f. bad news, sad intelligence. — *Dush-praveśa*, as, ā, am, difficult to be entered; (ā), f. a kind of tree, = *kaṇṭhāri*. — *Dush-prasaha*, as, ā, am, difficult to be borne or supported or suffered, hard to endure or resist, irresistible; terrible, frightful; (as), m., N. of a Jaina teacher; [cf. *duh-prasāha*, *dur-rishaha*, *duh-saha*, *duh-shaha*.] — *Dush-prasāda* or *dush-prasādāna*, as, ā, am, difficult to be propitiated or conciliated or appeased. — *Dush-prasādāna* (perhaps wrongly read for *dush-prasādāna*) or *dush-prasādhyā*, as, ā, am, difficult to be managed or dealt with (as a bad-tempered man). — *Dush-prasāha*, as, ā, am, = *duh-prasaha*. — *Dush-praharsha*, as, m. 'bad rejoicing,' N. of one of the 100 sons of Dhṛita-rāshṭra. — *Dush-prāpa* or *dush-prāpāna* or *duh-prāpya*, as, ā, am, difficult of attainment, hard to attain, difficult to be reached, unattainable, remote. — *Dush-prāvi*, īs, īs, ī, Ved. difficult of access, unfavourable, unfriendly. — *Dush-pṛiti*, īs, f. displeasure. — *Dush-prekṣha* or *dush-prekṣhaniya* or *dush-prekshya*, as, ā, am, difficult to be looked at, disagreeable to the sight. — *Dushmanta*, as, m. another form for *dushyanta* below; [cf. *daushmanta*, *daushmanti*, *sushmanta*.] — *Dushyanta*, as, m. (a later form for *duh-shanta*, q. v.), N. of a prince of the lunar line or descendant of Puru, husband of *Sakuntalā* and father of Bharata; [cf. *daushyanta* and *daushyanti*.] — *Dushvanta*, as, m. another form for *dushyanta*, q. v.; [cf. *daushvanti* and *duh-shvanti*.] — *Dushvapnya*, as, ā, am, Ved. = *duh-shvapnya*, q. v. — *Dush-tapa*, as, ā, am, difficult to be endured (as a penance). — *Dush-tara*, as, ā, am, or *dush-taraṇa*, as, ī, am, or *dush-taraṇiya*, or *dush-tāra*, as, ā, am, or *dush-tīra*, as, ā, am, difficult to be crossed or passed over, hard to be traversed, impassable, hard to be subdued, invincible; [cf. the older form *duh-tara*.] — *Dush-tarka*, as, m. false reasoning, bad reasoning, wrong argument. — *Dustarkā-mīla*, as, ā, am, founded on false or wrong reasoning. — *Dush-tarkya*, as, ā, am, difficult to be supposed or reasoned about. — *Dush-tosha*, as, ā, am, difficult to be satisfied. — *Dush-tyaja* or *dush-tyāja*, as, ā, am, difficult to be relinquished or quitted. — *Dustha*, *dusthita*, *duṣprishṭa*, see *duh-stha*, *duh-sprishṭa*.

दुसप्य *dussatha*, as, m. a cock; a dog; (perhaps for *duh-saktha*.)

दुसनि *dussani*, īs, m., N. of a man.

दुह् 1. *duh* (connected with rt. *tuh*), cl. 1. P. *dohati*, *dudoha*, *aduhat*, and *adohit*, to hurt, pain, give pain, distress, torment.

दुह् 2. *duh* (the original form of this rt. was probably *dugh*, cf. *dugha*), cl. 2. P. A. *dodhṭi*, *dudhṭe* (2nd sing. *dhokeshi*, *dhukshe*); Imp. P. *adhok* (1st du. *aduhva*); Impv. P. *dodghu* (2nd sing. *dudghṭi*, A. *dhuksṭva*), *dudoha*, *duduhe* (3rd pl. P. *duduhus*; Bhāg.-Purāṇa V. 15, 9, *du-dūhus*), *dhuksṭyati*, -*te*, *adhukṭat*, *adhukṭata*, and *adudgha*: (Vedic and irregular forms are, *dodghṭe*; *dhuksṭhasva*; *dudhāt*; 3rd sing. *duhe*; 3rd pl. *duhre*, *duhate*, and *duhrate*; *aduhvan*; *dohat*; *duhus*; *dhuksṭam*, *dhuksṭata*; *duhiyat*; part. *dudhāna* and *dudghāna*); Inf. *dodghum*, Ved. *dodghos*, *dohase*, to milk; to milk out, squeeze out; to extract (as the juice of the Soma); to draw anything out of another thing (with two acc., e. g. *prāṇān duhann ivāmānam*, as it were drawing the life out

of himself); to make a profit or extract gain out of anything (with acc.); to enjoy; to give milk (A., in this sense also cl. 4. *duhyati*, -te); to yield milk or any desired object (A.), to grant desires (A.): Pass. *duhyate*, Aor. *adohi*, to be milked, to be drawn or extracted from: Caus. P. *dohayati* (rarely -te), -yitum, Aor. *adūduhat*, to cause to milk or to be milked, to cause to yield milk or any desired object; to milk, milk out from, extract: Desid. *dudhukshati*, -te, to wish to milk, to wish to milk out or enjoy [cf. *dudhukshu*]: Intens. *doduhyate*, *dodogdhi*; [cf. Goth. *tūhan*; Them. *tuh*, *tūha*, *tauh*, *tuhum*, 'to draw': Angl. Sax. *lucian*, *teon*, *teoge*: Old Germ. *ziuhan*, *ziug* (*gazing*), *zaugyan*: Mod. Germ. *ziehen*: Lat. *ducere*: Hib. *dūngaim*, 'I drink off'; *diughatfatn*, 'sucking': Scot. *deoghail*, 'to suckle.']

3. *dūh*, *dūhuk*, *k*, *k*, (at the end of a comp.) milking, yielding milk; yielding, granting (e. g. *kāma-d°*, *go-d°*, *gharma-d°*, *ghṛita-d°*, q. v.).

*Dūha*, *as*, *ā*, *am*, (at the end of a comp.) milking; yielding, granting (e. g. *kāma-d°*, *go-d°*; cf. *durdūhā*).

*Duhat*, *an*, *atī*, *at*, milking; yielding, granting, parting with.

*Duhitṛī*, *tā*, *f*, a daughter (either as drawing milk from the mother or as milking the cows, 'the milk-maid of the family'); [cf. Zend *dugh-dhar*; Gr. *θυρ-δ-τρη*; Goth. *dauh-tar*; Old Germ. *tohtar*; Slav. *dush-ti*; Lith. *duk-tē* for *duktēr*; the original form must have been *dugh-atar*.] — *Duhituk-pati*, *is*, *m*, a daughter's husband, son-in-law. — *Duhitṛi-tva*, *am*, *n*, the state of being a daughter, the condition of a daughter. — *Duhitṛi-pati*, *is*, *m*, a daughter's husband. — *Duhitṛi-mat*, *ān*, *atī*, *at*, having a daughter, possessing a daughter.

*Duhya*, *as*, *ā*, *am*, to be milked, milkable.

दुस्य *duhyu*, a wrong form for *druhyu*.

दृ I. *dū*, generally written *du*. See 2. *du*, p. 418, col. 2.

*Dū*, *ūs*, *ūs*, *u*, burning with eagerness (?) in *a-dū*; (*ūs*), *f*, pain, distress. — *Dū-da*, *as*, *ā*, *am*, giving pain, afflicting, harassing.

1. *dūataka*, *as*, *m*, a N. of Agni in the form of a forest conflagration; [cf. *dava* and *dāva*.]

2. *dūna*, *as*, *ā*, *am* (for 1. *dūna* see under rt. 1. *du* at p. 418), burnt, inflamed; pained, afflicted, distressed, fatigued; agitated. — *Dūna-mānasa*, *as*, *ā*, *am*, distressed in mind.

दृ 2. *dū* at the beginning of some comps.

दृ = *dur* for *dus*, as in the following examples. — *Dū-dabha* or *dū-dabha*, *as*, *ā*, *am* (fr. *dur* for *dus* + *labha*), difficult to be deceived, not to be deceived. — *Dū-dās*, *ī*, *ī*, *ī* (fr. *dur* for *dus* + *dās*), not offering oblations, not worshipping. — *Dū-dāsa*, *as*, *ā*, *am*, Ved. = the preceding. — *Dū-dhī*, *is*, *is*, *ī* (fr. *dur* for *dus* + *dhī*), Ved. of an evil disposition. — *Dū-dhya*, *as*, *ā*, *am*, incorrect form for the preceding. — *Dū-naśa*, *as*, *ā*, *am* (fr. *dus* + *naś*), Ved. unattainable, inaccessible; [cf. *dur-āsa*, *dur-naśa*, *dū-naśa*.] — *Dū-nāsa*, *as*, *ā*, *am* (fr. *dus* + *nāsa*, attainment), Ved. unattainable, inaccessible [cf. *dur-naśa*]; (*as*), *m*, N. of an Ekāha; (*as*, *ā*, *am*), (fr. *nāsa*, destruction), imperishable, not to be destroyed, not ceasing, perpetual. — *Dū-rakta*, *as*, *ā*, *am*, badly coloured or dyed. — *Dū-rakshya*, *as*, *ā*, *am*, difficult to be guarded or preserved. — *Dū-rādha*, *as*, *ā*, *am*, difficult to be accomplished. — *Dū-rūḍha*, *as*, *ā*, *am*, badly grown; badly or imperfectly cicatrized. — *Dū-rūḍha-tva*, *am*, *n*, the state of being badly grown; bad or imperfect cicatrization. — *Dū-roha*, *as*, *ā*, *am*, ascending or climbing with difficulty. — *Dū-rohana*, *as*, *ā*, *am*, difficult to be ascended; (*am*), *n*, N. of a difficult ritual recitation in which a verse is recited in seven ways, (first only one Pāda, then one half of the verse, then three Pādas, then the whole verse, then three Pādas again, then one half of the verse, and then

one Pāda again.) — *Dūrohaṇya*, *as*, *ā*, *am*, recited or recitable in the manner described above.

दून *dūta*, *as*, *m*, (probably fr. rt. 1. *du*, to go; cf. *dūra*), a messenger, carrier of intelligence, envoy, ambassador, go-between, negotiator, cf. *agni-d°*, *tvā-d°*, *yama-d°*; (ī or *dūti*, *is*), *f*, a female messenger, confidante, prociress, go-between, &c. [cf. *kāma-d°*]; a kind of bird; [cf. *sarika*]. — *Dūta-karman*, *a*, *n*, business or duty of a messenger. — *Dūta-ghnī*, *f*, 'the killer of messengers,' a plant resembling the Kadamba, = *kadamba-pushpī*. — *Dūta-tva*, *am*, *n*, the office of an ambassador, condition of an envoy. — *Dūta-mukha*, *as*, *ī*, *am*, 'having an ambassador as mouth,' speaking by an ambassador. — *Dūta-moḥana*, *am*, *n*, 'the liberating of a messenger,' N. of the fifty-sixth chapter of the Kṛīḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Dūta-lakshana*, *am*, *n*, 'the characteristic mark of a messenger,' N. of a chapter of the Purāṇa-sarva-sva. — *Dūtāngada* ('*ta-an°*'), *am*, *n*, 'Angada as messenger,' N. of a play. — *Dūti-tva*, *am*, *n*, the office of a confidante, condition or function of a prociress. — *Dūti-lakshana*, *am*, *n*, 'the characteristic of go-betweens,' N. of a chapter of the Purāṇa-sarva-sva. — *Dūty-upahāsa*, *as*, *m*, 'the joking of go-betweens,' N. of the 109th chapter of the Sārngadhara-paddhati.

2. *dūtaka*, *as*, *m*, (for 1. see col. 1. under rt. 1. *dū*), a messenger, ambassador [cf. *deva-d°*]; (*ikī*), *f*, a female messenger, go-between, &c.; a gadding, gossiping, mischief-making woman; [cf. *kāma-d°*.]

*Dūtīkā*, *f*, = *dūtīkā* under 2. *dūtaka* above.

*Dūtya*, *am*, *n*, the rank or employment or office of an ambassador; an embassy, a message; [cf. *dautya*.]

दून *dūma*. See col. 1. and rt. 1. *du* at p. 418.

दूप *dūpra*, *as*, *ā*, *am*, strong.

दूर *dūr*, *N*, of the Prāṇa or vital breath regarded as a deity.

दूर *dūra*, *as*, *ā*, *am* (probably connected with *dūta* and rt. 1. *du*, but said to be fr. rt. 1. with prefix *dur* and affix *ra*, the rt. being then dropped, see Uq. sūt. II. 20; compar. *davyas*, superl. *davishtha*, q. v.), distant, far from (with abl. or gen.); remote, long (e. g. *gatvā dūram adhvānam*, having gone a long journey), a long way off; (*am*), *n*, distance, farness, remoteness, a long way, a long distance. The various cases of *dūra* are used adverbially, as follow: (*am*), ind. far, to a distance, far away, far or distant from (with abl. or gen., e. g. *grāmāt* or *grāmasya dūram*, far from the village), to a great height, aloft, high above; to a great depth below, far below, deeply; highly, in a high degree; *dūraṃ kṛi*, to make distant, distance, surpass, exceed; (*ena*), ind. far, in a distant place, from afar, by far, by a long way; (*āt*), ind. from a distance, from afar, far from (with abl., e. g. *dūrād avasathāi*, far from the fire-temple), afar, in a remote degree; a long way back, from a remote period; (*e*), ind. in a distant place, far, far away. — *Dūra-ādīs*, *k*, *k*, *k* (for *dūre-ādīs*), Ved. announcing or proclaiming to a distance. — *Dūra-ādhi*, *is*, *is*, *ī* (for *dūre-ādhi*), whose thoughts are in the distance or far away. — *Dūra-upabdas* (for *dūre-up°*), Ved. sounding to a distance; (perhaps ind.) — *Dūra-ga*, *as*, *ā*, *am*, going far or to a distance, receding, being far, remote. — *Dūra-gata*, *as*, *ā*, *am*, gone far away. — *Dūra-gāmin*, *ī*, *inī*, *ī*, going far; (*ī*), *m*, an arrow. — *Dūra-griha*, *as*, *ā*, *am*, whose house is distant. — *Dūra-grahaṇa*, *am*, *n*, seizing or perceiving objects from afar (a supematural faculty). — *Dūran-karāṇa*, *as*, *ī*, *am*, making far, making distant, removing. — *Dūran-gata*, *as*, *ā*, *am*, gone to a distance, far removed, distant. — *Dūran-gama*, *as*, *ā*, *am*, going far away or to a distance; (*ā*), *f*, scil. *bhūmī*, one of the ten stages in the life of a Sṛāvaka. — *Dūra-cara*, *as*, *ā*, *am*, going to a distance,

walking far off. — *Dūra-ja*, *as*, *ā*, *am*, born in a distant place, a native of a distant place. — *Dūra-tara*, *as*, *ā*, *am*, farther; (*e*), ind. at some distance from, far from (with abl.). — *Dūra-tas*, ind. from afar, from a distance, at a distance from, aloof from, far off, afar, far, at a distance; [cf. *a-d°*]. — *Dūra-tā*, *f*, or *dūra-tva*, *am*, *n*, remoteness, distance, farness. — *Dūra-darśana*, *as*, *ā*, *am*, far-seeing; to be seen only from afar; (*am*), *n*, long-sightedness; foresight; (*as*), *m*, a vulture. — *Dūra-darśin*, *ī*, *inī*, *ī*, far-seeing, long-sighted; (*ī*), *m*, a vulture, N. of a vulture who was prime-minister of Citra-varṇa; a Pandit, learned man, doctor, teacher; a prophet, seer, sage; [cf. *dirgha-d°*]. — *Dūra-dṛis*, *k*, *k*, *k*, far-seeing, long-sighted; (*k*), *m*, a vulture; a learned man. — *Dūra-dṛisṭi*, *is*, *f*, far-sightedness, long-sightedness; foresight, discernment. — *Dūra-pāta*, *as*, *m*, a long flight; falling from a great height; (*as*, *ā*, *am*), shooting from afar, discharging (missiles) from a distance; [cf. *dūrāp°*]. — *Dūra-pātana*, *am*, *n*, the act of shooting to a distance, discharging (missiles) from afar. — *Dūrāpātī-tā*, *f*, or *dūrāpātī-tva*, *am*, *n*, state or property of taking a long flight. — *Dūra-pātin*, *ī*, *inī*, *ī*, flying far, having a long flight, flying a long way; one whose (arrows) fly far, discharging (missiles) to a distance; [cf. *dūrāp°* and *dūreshu-p°*]. — *Dūra-pātra*, *as*, *ā*, *am*, having a wide channel or bed (as a river). — *Dūra-pāra*, *as*, *ā*, *am*, having the opposite shore far off (as a river); very broad; difficult to be crossed, hard of attainment; (*as*), *m*, a broad river which is difficult to be crossed; (*ā*), *f*, epithet of the Ganges; [cf. *dush-pāra*]. — *Dūra-bandhu*, *us*, *us*, *u*, having one's kinsmen distant, banished from wife and kindred. — *Dūra-bhūj*, *k*, *k*, *k*, possessing distance, distant. — *Dūra-bhāva*, *as*, *m*, farness, remoteness, distance. — *Dūra-bhinna*, *as*, *ā*, *am*, struck or wounded from a distance; wounded deeply. — *Dūra-bheda*, *as*, *m*, striking from a distance. — *Dūra-mūla*, *as*, *m*, a kind of grass, Saccharum Munjia (= *munja*). — *Dūram-bhaviṣṭu*, *us*, *us*, *u*, and *dūram-bhāvuka*, *as*, *ā*, *am*, being far away, proceeding to a distance. — *Dūra-yāyin*, *ī*, *inī*, *ī*, going far. — *Dūra-varṭin*, *ī*, *inī*, *ī*, being in the distance, far removed. — *Dūra-vastraka*, *as*, *ā*, *am*, having the clothes removed, naked. — *Dūra-vāsin*, *ī*, *inī*, *ī*, residing in a distant land, outlandish. — *Dūra-vīdārītānana* ('*ta-an°*'), *as*, *ā*, *am*, having the mouth stretched widely open. — *Dūra-vibhinna*, *as*, *ā*, *am*, 'far-separated,' unconnected by the ties of nature. — *Dūra-vilambin*, *ī*, *inī*, *ī*, hanging far down. — *Dūra-vedhin*, *ī*, *inī*, *ī*, piercing or striking from afar, missile, projectile (as weapons &c.). — *Dūra-samstha*, *as*, *ā*, *am*, being in the distance, remote, distant. — *Dūra-samsthāna*, *am*, *n*, residing or residence at a distance. — *Dūra-sūrya*, *as*, *ā*, *am*, having the sun distant. — *Dūra-stha*, *as*, *ā*, *am*, or *dūra-shthita*, *as*, *ā*, *am*, or *dūra-shthāyin*, *ī*, *inī*, *ī*, situated at a distance, standing afar off, remote, far off. — *Dūrastha-tva*, *am*, *n*, the state of being remote. — *Dūra-svarga*, *as*, *ā*, *am*, having heaven distant. — *Dūrūd-āgata*, *as*, *ā*, *am*, come from a distance. — *Dūrāntara* ('*ra-an°*'), *am*, *n*, a wide space, a long interval. — *Dūrāntarita* ('*ra-an°*'), *as*, *ā*, *am*, separated by a wide space. — *Dūrāpāta* ('*ra-ap°*'), *as*, *m*, shooting from afar, discharging from a distance; [cf. *dūra-p°*]. — *Dūrāpātin* ('*ra-ap°*'), *ī*, *inī*, *ī*, shooting or discharging (missiles) from afar; [cf. *dūra-p°*]. — *Dūrāplava* ('*ra-ap°*'), *as*, *ā*, *am*, jumping or leaping far. — *Dūrārūḍha* ('*ra-ar°*'), *as*, *ā*, *am*, mounted high, advanced or reaching far, intense. — *Dūrārtha* ('*ra-ar°*'), *as*, *m*, remote or recedite object. — *Dūrāvasthita* ('*ra-ar°*'), *as*, *ā*, *am*, standing or being afar off. — *Dūrī-karāṇa*, *am*, *n*, the act of making distant, removing, placing at a distance. — *Dūrī-kṛi*, cl. 8. P. A. *karoti*, *karute*, *karitum*, to make distant, remove to a distance, expel, banish, distance, exceed, excel. — *Dūrī-kṛita*, *as*, *ā*, *am*, made distant, removed, placed to a distance or afar off. — *Dūrī-bhū*, cl. 1. P. *bhavati*, *bharitum*, to become distant, move away, retire,

go back. — *Dūri-bhūta*, *as, ā, am*, become distant, removed, remote, far off. — *Dūre-anta*, *as, ā, am*, Ved. ending in the remote distance, boundless; (*e*), f. du. epithet of heaven and earth. — *Dūre-amitra*, *as, ā, am*, Ved. whose enemies are far away. — *Dūre-ārtha*, *as, ā, am*, Ved. whose aim is far off; (*Sāy.*) going far or widely sought. — *Dūre-gavyūti*, *is, is, ī*, Ved. whose range or sphere reaches to a distance or is in the distance. — *Dūre-āra*, *as, ā, am*, going or travelling far, being far away, distant, remote. — *Dūre-tya*, *as, ā, am* (fr. *dūre* with affix *tya*, Pāṇ. IV. 2. 104), being far off, being distant, come from afar. — *Dūre-dris*, *k, k, k*, Ved. visible in remote places, far-seeing. — *Dūre-bhā*, *ās, ās, am*, Ved. shining to a distance. — *Dūre-yama*, *as, ā, am*, one from whom Yama the god of death is distant, one from whom he is far removed. — *Dūre-ritikshaṇa* (*ra-ritā-ikshā*), *as, ā, am*, 'one who sends his glances far apart,' squinting, squint-eyed. — *Dūre-vadha*, *as, ā, am*, Ved. far-striking, hitting at a distance. — *Dūre-śravaśas*, *ās, ās, as*, far-renowned; (*ās*), m., see *daureshravaśas*. — *Dūre-śruta*, see *daureshruta*. — *Dūreshkupātīn* (*ra-ish*), *ī, inī, ī*, discharging or shooting arrows to a distance; [cf. *dūre-pātīn*]. — *Dūre-heti*, *is, is, ī*, whose arrows or missile weapons fly to a distance. — *Dūronnamitā* (*ra-un*), *as, ā, am*, raised aloft, stretched far out.

*Dūraka*, *as, ā, am*, remote, distant, &c., = *dūra*.

**दूरक्त** *dū-rakta, dū-rakshya, dū-roha*, &c. See 2. *dū*, p. 426, col. 1.

**दूर्यै** *dūrya*, *am*, n. feces, ordure; a kind of *Curcuma* (= *saṭī*).

**दूर्व** *dūrva*, *as, m.*, N. of a prince who was son of Nṛipaṅjaya and father of Tīmi.

**दूर्वा** *dūrvā*, f. (said to be fr. rt. *durv*), bent grass, panic grass, commonly Panicum Dactylon; [cf. *alī-d*, *gaṇḍā-d*, *granthī-d*]. — *Dūrvā-kāṇḍa*, *am*, n. a quantity or heap of *Dūrvā* grass. — *Dūrvā-ikshī* (*vā-ak*), f., N. of the wife of Vṛika. — *Dūrvā-vaṇa* or *dūrvā-vaṇa*, *am*, n. a thicket of *Dūrvā* grass. — *Dūrvā-vaṭ*, *ām, atī, at*, intertwined or joined with *Dūrvā* grass. — *Dūrvāśṭamī* (*vā-ash*), f., N. of a festival on the eighth day of the light half of the month Bhādra on which the *Dūrvā* is worshipped as a deity. — *Dūrvā-soma*, *as, m.*, a species of Soma plant. — *Dūrvāśṭakā* (*vā-ish*), f. *Dūrvā* grass used like bricks in erecting an altar.

**दूर्श** *dūrśa*, *am*, n., Ved. a kind of woven cloth or vesture; [cf. *dūśya* and *dūshya*].

**दूलसा** *dūlāsa*, *as, m.* (?), a bow.

**दूलिका** *dūlikā* and *dūlī*, f. the indigo plant; [cf. *tūlī, dolā, taru-dūlikā*].

**दूश्य** *dūśya*, *am*, n. = *dūshya*, a tent.

**दूष** *dūsha*, *as, ā, am* (fr. the Caus. of rt. 2. *dush*), defiling, polluting, contaminating, corrupting, (generally at the end of comp.; cf. *kora-d* and *pankti-d*).

*Dūshaka*, *as, ikā, am*, making bad, corrupting, polluting, contaminating, vitiating, spoiling, violating, dishonouring, disgracing, seducing, making mischief, hurting [cf. *ārma-dūshikā*]; committing an offence against, offending, trespassing; disfiguring; acting against a command or precept; an offender, a seducer, corrupter, any infamous or wicked person; sinful, wicked (as an action); *Vedānām dūshakas*, one who vitiates or is a disparager of the Vedas; (*ikā*), f. a pencil or paint-brush; impurity or secretion of the eyes, rheum of the eyes [cf. *dūshikā*]; a kind of rice.

*Dūshana*, *as, ī, am*, corrupting, spoiling, ruining, destroying, vitiating, contaminating, dishonouring, violating; offending against; counteracting [cf. *arā-ti-d*, *kṛtyā-d*, *khara-d*, *visha-d*]; (*as*), m., N.

of a Rakshas or Rākshasa who was one of the generals of Rāvaṇa; of a Daitya slain by Śiva; (*ā*), f., N. of a deity, the wife of Bhauvana and mother of Tvashṭri; (*am*), n. the act of spoiling or corrupting, ruining, vitiating, contaminating, hurting; violating (a contract), breaking (an agreement), dishonouring or violating a woman; slighting, speaking ill of any one, abusing, finding fault, censuring, disparaging, blaming, detracting, throwing doubts upon, criticising, objecting, refuting, rendering suspected; objection, adverse argument; fault, defect, offence, guilt, sin, blame; [cf. *ārtha-d* and *dosha*]. — *Dūshanāri* (*na-ari*), *is, m.* 'the enemy of Dūshana,' epithet of Rāma. — *Dūshanāvaha* (*na-av*), *as, ā, am*, occasioning guilt.

*Dūshanīya*, *as, ā, am*, corruptible, liable to be vitiated, &c., = *dūshya*.

*Dūshayat*, *an, anti, at*, making bad, corrupting, defiling, &c.

*Dūshayāna*, *as, ā, am*, vitiating, defiling, spoiling. *Dūshayitri*, *tā, trī, trī*, or *dūshayitnu*, *us, us, u*, a corrupter, one who dishonours or deflowers or violates (a girl).

*Dūshī*, *is, is, ī*, (at the end of comp.) corrupting, ruining, destroying [cf. *arā-ti-d*, *ātma-d*, *kṛtyā-d*]; (*is*), f., Ved. a poisonous substance; (*is, ī*), f. = *dūshikā, dūshikā*, the rheum of the eyes.

*Dūshī-visha*, *am*, n. a vegetable poison that ceases to act because it has become old or decomposed (*dūshīta*). — *Dūshīvishāri* (*sha-ari*), *is, m.* a kind of antidote. — *Dūshy-udara*, *am*, n. a disease of the abdomen caused by poisonous substances. — *Dūshyudarin*, *ī, inī, ī*, affected with the above disease.

*Dūshīta*, *as, ā, am*, corrupted, spoiled, contaminated; violated, hurt, injured; demoralized; disgraced; blamed, censured; calumniated, falsely accused, often at the end of comp., see *manyu-d*, *śatrūpajāpa-d*; (*ā*), f. a girl who has been violated or deflowered.

*Dūshin*, *ī, inī, ī*, corrupting, contaminating, violating.

*Dūshikā*, f. the secretion or rheum of the eyes; [cf. *dūshikā* under *dūshaka, dūshī*].

*Dūshya*, *as, ā, am*, corruptible, liable to be corrupted or defiled or contaminated; liable to be ruined, to be seduced or dishonoured, deserving censure, condemnable; reprehensible, culpable, contemptible, vile, bad; (*as*), m. a wicked man; (*am*), n. matter, pus, poison; (*am*), n. clothes or a kind of cloth; cotton, calico; a tent (in this sense perhaps for *dūśya*; cf. *dūrśa*); (*ā*), f. an elephant's leathern girth; [cf. *dūshā* and *kakshyā*]. — *Dūshya-yukta*, *as, ā, am*, associated with a vile rascal.

*Dūshyat*, *an, anti, at*, offending, insulting (for *dūshayat* ?).

**दूस** *dūsa*, *am*, n. (considered as an affix), milk, (occurring in *avi-dūsa*, q. v.)

**दृ** *dri*, cl. 6. A. *driyate*, &c., to honour, worship, (only occurring with prep. *ā*; cf. *ā-dri* at p. 120, col. 1.)

*Dṛita*, respected, honoured; (*ū*), f. cumin.

**दृढ** *dr̥iḍh* (connected and sometimes identified with rt. *dr̥iḥ*), cl. 1. P. *dr̥iḥ*, *dadṛiḥ*, *dr̥iḥitum*, to make firm, fix, strengthen, confirm; to make fast, fasten; to fortify; cl. 1. A. *dr̥iḥate*, to be firm or fixed; to grow, increase; Caus. *dr̥iḥayati*, *-yitum*: Desid. *didṛiḥishati*: Intens. *daridṛiḥyate*.

*Dr̥iḥa* in *bhūmi-dr̥iḥa*, q. v.

*Dr̥iḥaṇa*, *am*, n., Ved. making firm or fast, strengthening, fastening, fortifying; means of strengthening; [cf. *keśa-d*].

*Dr̥iḥīta*, *as, ā, am*, made firm or fast, fixed, strengthened, fortified; grown, increased.

*Dr̥iḥītri*, *tā, trī, trī*, Ved. one who makes firm, a strengthener.

*Dr̥iḥa* or Ved. *dr̥iḥa*, *as, ā, am*, fixed, firm, hard, strong, solid, massive; firmly fastened, shut

fast; tough; difficult to be bent (as a bow), compact; tight, close, dense, without interstices, (opposed to *bhinna*); durable; confirmed, established; not giving way, stubborn; certain, sure, not subject to vacillations; secure; reliable; steady, persevering; great, intense, excessive, severe, violent, mighty, powerful, important; (in mathematics) reduced to the last term or smallest number by a common divisor; (*as*), m. a term in music; N. of a son of the thirteenth Manu; of one of the sons of Dhṛitā-rāshṭra; (*ā*), f., N. of a Buddhist goddess, 'the goddess of the earth,' (*am*), n. anything fixed or firm or solid; a stronghold, fortress; iron; (*am*), ind. firmly, fast, much, in a high degree, excessively; thoroughly, very well. — *Dr̥iḥa-kantaka*, *as, m.* 'having hard thorns,' a kind of plant, = *kshudra-pthalaka*, commonly *dhalānkadā*; (*ā*), f. the wild date tree, Phoenix Sylvestris. — *Dr̥iḥa-kāṇḍa*, *as, m.* 'having a strong stem,' a bamboo; (*ā*), f. a kind of creeping plant, = *pātāla-garudī*; (*am*), n. a kind of fragrant grass (= *dirgha-rohishaka*). — *Dr̥iḥa-kārin*, *ī, inī, ī*, 'acting firmly,' resolute, persevering, determined. — *Dr̥iḥa-krodha*, *as, ā, am*, having violent anger. — *Dr̥iḥa-kshatra*, *as, m.* 'having strong power,' N. of one of the 100 sons of Dhṛitā-rāshṭra. — *Dr̥iḥa-kshurā*, f. 'having hard blades,' a kind of grass, = *valva-jā*. — *Dr̥iḥa-gā-trikā*, f. 'having hard particles,' granulated sugar. — *Dr̥iḥa-granthī*, *is, m.* 'having hard knots,' a bamboo. — *Dr̥iḥa-grāhin*, *ī, inī, ī*, seizing firmly, i. e. pursuing an object with untiring energy. — *Dr̥iḥa-ēchada*, *as, m.* 'having hard leaves,' a kind of fragrant grass, = *dirgha-rohishaka*. — *Dr̥iḥa-ēyuta* or *dr̥iḥa-ēyuta* or *dr̥iḥāēyuta*, *as, m.*, N. of a son of Agastya or author of a hymn of the R̥ig-veda; [cf. *dārḍha-ēyuta*]. — *Dr̥iḥa-jāna*, *am*, n. certain knowledge, firm conviction. — *Dr̥iḥa-tara*, *as, ā, am*, firmer, harder. — *Dr̥iḥa-taru*, *us, m.* 'the strong tree,' *Grislea Tomentosa* (= *dhava*). — *Dr̥iḥa-tā*, f. or *dr̥iḥa-tva*, *am*, n. firmness, hardness, solidity, strength; steadiness, perseverance. — *Dr̥iḥa-trīna*, *as, m.* 'the strong grass,' a kind of grass, Saccharum Munjia; (*ā*), f. a kind of grass, = *valva-jā*. — *Dr̥iḥa-toraṅgala*, *as, ā, am*, having the bars of the gates firmly fastened. — *Dr̥iḥa-tvaḥ*, *k, m.* 'having tough bark,' a kind of reed, = *yāvanālasara*. — *Dr̥iḥa-dānsaka*, *as, m.* 'having strong teeth or a hard biter,' a shark. — *Dr̥iḥa-dasyu*, *us, m.*, N. of an old sage, also named Idhma-vāha, (son of *Dr̥iḥa-ēyuta*; cf. *dr̥iḥasyu*). — *Dr̥iḥa-dvāra*, *as, ā, am*, having strong gates, having the gates well-secured. — *Dr̥iḥa-dhana*, *as, m.* 'having secure wealth,' an epithet of Śākya-muni. — *Dr̥iḥa-dhanus*, *us, m.* 'having a strong bow,' N. of a prince who was an ancestor of Śākya-muni; (also read *dr̥iḥa-hanu, dr̥iḥāśva*). — *Dr̥iḥa-dhanvan*, *ā, ā, a*, having a strong bow; (*ā*), m. a good archer; (perhaps) N. of a man. — *Dr̥iḥa-dhanvin*, *ī, inī, ī*, having a strong bow, a strong or sure archer; (perhaps) furnished with strong archers. — *Dr̥iḥa-dhur*, *ūr, ūr, ūr*, having a strong pole or beam; able to bear a weight or load. — *Dr̥iḥa-nābha*, *as, m.*, N. of a spell or formula for restraining magical weapons. — *Dr̥iḥa-niśēya*, *as, ā, am*, 'having a fixed determination,' certain, confirmed, corroborated, undoubted. — *Dr̥iḥa-nira*, *as, m.* 'having strong juice,' the coconut tree. — *Dr̥iḥa-netra*, *as, m.* 'strong-eyed,' N. of one of the sons of Viśvā-mitra. — *Dr̥iḥa-nemī*, *is, m.* 'having a strong circle or wheel (?),' N. of a prince who was a son of Satya-dhṛiti. — *Dr̥iḥa-patra*, *as, m.* 'having strong leaves,' a bamboo; (*ī*), f. a kind of grass, = *valva-jā*. — *Dr̥iḥa-pāda*, *as, m.* 'firm on the feet,' epithet of Brahmā; (*ā*), f. a kind of plant, = *yava-tiktā*; (*ī*), f. Flacourtia Cataphracta. — *Dr̥iḥa-pratīḥa*, *as, ā, am*, keeping a promise, firm to a promise, faithful to an agreement. — *Dr̥iḥa-pratīyaya*, *as, m.* firm confidence. — *Dr̥iḥa-praroha*, *as, m.* 'growing strongly,' the holy fig-tree (= *plaksha*). — *Dr̥iḥa-prahāri-tā*, f. hard striking &c. — *Dr̥iḥa-prahārin*, *ī, inī, ī*,

striking hard, hitting strongly or firmly, shooting surely. — *Drīḍha-phala*, as, m. 'having a hard fruit,' the cocoa-nut. — *Drīḍha-baddha*, as, ā, am, firmly bound, tied tightly. — *Drīḍha-bandhana-baddha*, as, ā, am, caught fast in a snare. — *Drīḍha-bandhini*, f. 'winding closely round a tree or stem,' a kind of creeper, *Echites frutescens* (= *śyāmā*). — *Drīḍha-bala*, as, m., N. of a medical author. — *Drīḍha-bhakti*, is, is, i, 'firm in devotion,' faithful, devoted. — *Drīḍha-mati*, is, is, i, firm-minded, strong-willed, firm, devoted. — *Drīḍha-manyu*, us, us, u, violent in anger or grief. — *Drīḍha-muṣhī*, is, is, i, 'having a hard fist,' close-fisted, one whose hand is difficult to be opened; one who does not open his hand, miserly, niggardly; (is), m. a sword, any weapon furnished with a hilt or handle; [cf. *gāḍha-muṣhī*]. — *Drīḍhamuṣhī-tā*, f. firmness or lightness of grasp. — *Drīḍha-nūla*, as, m. 'having a hard root,' the cocoa-nut; a kind of grass, *Saccharum Munjia* (= *munjia*); another kind of grass (= *manthānaka*). — *Drīḍha-ravṅā*, f. 'having a fast colour,' a sort of white substance, = *sphatī*, commonly *phatīkiri* (sulphate of alumine?). — *Drīḍha-ratha*, as, m. 'having a strong chariot,' N. of one of the 100 sons of Dhṛita-rāshṭra; of a son of Jayad-ratha and father of Viśva-jit; (with Jains) N. of the father of the tenth Arhat of the present Ava-sarpiṇī. — *Drīḍharathāśraya* ('*tha-ās*'), as, m. 'having a firm chariot-seat,' N. of one of the 100 sons of Dhṛita-rāshṭra. — *Drīḍha-ruci*, 'of great glory,' N. of a Varsha. — *Drīḍha-latā*, f. 'having strong branches,' a kind of plant, = *pātālagarudī*. — *Drīḍha-loman*, ā, ā, a, coarse-haired, having coarse bristles; (ā), m. a wild hog; coarse hair, bristles. — *Drīḍha-vaṅra*, as, m. 'having a strong thunderbolt,' N. of a king of the Asuras. — *Drīḍha-varman*, ā, m. 'having strong armour,' N. of one of the 100 sons of Dhṛita-rāshṭra. — *Drīḍha-vaikala*, as, m. 'having a hard bark,' *Artocarpus Locucha* (= *lakucha*); the areca-palm (= *pīga*). — *Drīḍha-vaikā*, f. 'hard-barked,' a kind of plant, = *amba-śhīhā*. — *Drīḍha-vikrama*, as, ā, am, having great fortitude. — *Drīḍha-vijā*, as, m. 'having hard seeds,' *Cassia Torā* (= *cakramardā*); *Zizyphus Jujuba*, = *varvira*, a kind of plant. — *Drīḍha-vriksha*, as, m. 'the firm tree,' the cocoa-nut. — *Drīḍha-vedhana*, am, n. piercing strongly, striking firmly. — *Drīḍha-vairin*, i, m. a relentless foe. — *Drīḍha-vrata*, as, ā, am, 'having firm vows,' strictly observing religious vows or obligations, firm in religious austerity, having a firm resolution, persevering, persistent, strict, firm, faithful (sometimes used in comp., e. g. *bhartṛi-drīḍha-vratā*, q. v.). — *Drīḍha-śaktika*, as, ā, am, of great power or great strength of will. — *Drīḍha-sandha*, as, m. 'firm or faithful to engagements,' N. of one of the 100 sons of Dhṛita-rāshṭra. — *Drīḍha-sandhi*, is, is, i, firmly united, closely joined or allied; strong-knit, thick-set; close, compact, without interstices, well fixed. — *Drīḍha-sūtrikā*, f. 'having strong fibres,' a plant from the fibres of which bow-strings are made, *Sansevieria Zeylanica*; [cf. *mūrā*]. — *Drīḍha-sena*, as, m. 'possessing a strong army,' N. of a prince. — *Drīḍha-sauhrīda*, as, i, am, firm in friendship, constant. — *Drīḍha-skandha*, as, m. 'strong-stemmed,' a plant, a sort of Mimmsops (= *kshīrikā*). — *Drīḍha-śhāna*, as, ā, am, having firm posts or columns. — *Drīḍha-hanu*, us, m. 'possessing strong jaws,' N. of a prince; [cf. *drīḍha-dhanus*]. — *Drīḍha-hasta*, as, m. 'strong-handed,' N. of one of the 100 sons of Dhṛita-rāshṭra. — *Drīḍhāksha* ('*dha-ak*'), as, m. 'strong-eyed,' N. of a prince. — *Drīḍhāṅga* ('*dha-an*'), as, ā, am, firm-bodied, hard-limbed, stout, stalwart; (am), n. a diamond. — *Drīḍhānūtāpa*, as, ā, am, deeply penitent. — *Drīḍhāyu* or *drīḍhāyus* ('*dha-ay*'), us, m. 'having a firm life,' N. of a prince; of a son of Purū-ravas and Urvaśī; N. of one of the seven sages of the south; of a son of the third Manu Sāvarka. — *Drīḍhāyudha* ('*dha-ay*'), as, ā, am, having strong weapons; (as), m.

epithet of Śiva; N. of one of the 100 sons of Dhṛita-rāshṭra. — *Drīḍhārti* ('*dha-ar*'), is, f. the strong end of a bow; great pain. — *Drīḍhāśca* ('*dha-as*'), as, m. 'having a strong horse,' N. of a son of Dhundhu-māra; of a son of Kāśya. — *Drīḍhī-karaṇa*, am, n. or *drīḍhī-kāra*, as, m. making strong or firm, fixing firmly, corroboration, confirmation. — *Drīḍhī-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make firm or fast; to fix, fasten, make strong, strengthen; to fasten tightly together; to corroborate, confirm. — *Drīḍhī-bhū*, cl. 1. P. -*bhavati*, -*bhavīṣṭum*, to become strong or fixed. — *Drīḍheshudhī* ('*dha-esh*'), is, m. 'having a strong quiver,' N. of a prince.

*Drīḍhaya*, Nom. P. *Drīḍhayati*, -*yitum*, to make firm, to fasten, confirm, strengthen, fortify, intensify; [cf. *draḍhaya*.]

*Drīḍhavya*, as, m., N. of a Ṛishi; (a wrong form for *drīḍhāyu*, q. v.)

*Drīḍhasyu*, us, m., N. of an ancient sage, also called Idhma-vāha; [cf. *drīḍha-dasyu*.]

*Drīḍheyu*, us, m., N. of one of the seven sages of the west.

दृक *drīka*, am, n. a hole, opening.

दृकाण *drīkāṇa* or *drīkkāṇa* or *drekkāṇa* or *dreshkāṇa*, as, m. (fr. the Gr. *δέκατος*), the third part of a sign of the zodiac or a demi-god presiding over it.

दृकर्ण *drīk-karṇa*, *drīk-karma*, &c. See under 2. *drīś*, p. 429, col. 1.

दृक्ष *drīksha*, as, i, am, looking, appearing, having any aspect or appearance; (occurring in comp. with certain pronominal bases, see *amū-d*, *i-d*, *kī-d*, *tā-d*; cf. 2. *drīś* and *drīśa*.)

दृग्ध्यक्ष *drīg-adyaksha*. See under 2. *drīś*, p. 429, col. 1.

दृग्भू *drīgbhū*, ūs, f. a thunderbolt; the sun, a serpent; [cf. *drīnbhū*, *drīmbhū*, *drīnpbhū*, *drīmpbhū*.]

दृङ्गीरज *drīn-niraja*, *drīn-maṇḍala*. See under 2. *drīś*, p. 429, col. 1.

दृडक *drīḍaka*, as, m. a fire-place or hole made in the ground for cooking (?).

दृढ *drīḍha*. See under rt. *drīḅh* at p. 427.

दृति *drīti*, is, m. (said to be fr. rt. *drī*; cf. *krīti* fr. rt. *krī*), a skin of leather, a leather bag for holding water and other fluids; a cloud (Ved.); skin, hide; a pair of bellows; a fish; N. of a man with the patronymic Aindroti or Aindrota; [cf. *dāteya*; cf. also rt. *drī*; Gr. *δέπ-ω*, *δέπ-ω*, *δέπ-μα*; Angl. Sax. *teld*, 'a tent,' Old Germ. *gizelt* = Mod. Germ. *zelt*, 'a tent.']. — *Drīti-dhāraka*, as, m. a kind of plant, = *ānandi*, commonly *ākanapātā*. — *Drīti-hart*, is, is, i, carrying a leather skin or leather bags (as cattle); (is), m. a dog. — *Drīti-hāra*, as, ā, am, carrying a leather skin or bag; (as), m. a carrier of skins or bags, a water-carrier, &c.

दृम *drīdhra*, as, ā, am (fr. rt. *dhṛi*), Ved. seizing or fastening tightly.

दृन *drīn*, ind. an interjection; (probably an artificial word made to explain *drīnbhū*, q. v.)

दृन्मू *drīnpbhū* or *drīnbhū*, ūs, m. (said to be fr. rt. *drīmp* or *drīmp*, q. v.), a thunderbolt; the sun; f. a snake in general; a wheel; [cf. *drīgbhū*, *drīnpbhū*, *drīmbhū*, and see Gram. I 26. c.]

दृप् 1. *drīp* or *drīph* (connected with rt. *drīmp* next col.), cl. 6. P. *drīpati*, *drīphati*, *drīmpati*, &c., to pain, inflict pain, torture.

दृप् 2. *drīp*, cl. 1. 10. P. *darpati* and *darpayati*, &c., to light, kindle, inflame.

दृप् 3. *drīp*, cl. 4. P. *drīpyati*, *dadarpa*, *darpitā*, *darptā*, *draptā*, *drapsyati*, *adri-pat*, *adrāpsit* or *adārpsit*, *adarpit*, *darpitum*, *darptum* and *draptum*, to be mad; to be foolish; to be extravagant or wild; to be arrogant or insolent; to be vain or proud; to be wildly delighted; Caus. *darpayati*, -*yitum*, to make mad or proud or arrogant; [cf. rt. *drīp*; Gr. *δόσρος*.]

*Drīpta*, as, ā, am, mad, wild, proud, arrogant. — *Drīpta-bālāki*, is, m., Ved., N. of a man with the patronymic Gārgya.

*Drīpta*, an, antī, at, being proud or arrogant.

*Drīpra*, as, ā, am, proud, arrogant; strong, powerful.

दृभ् 1. *drībh*, cl. 6. 1. 10. P. *drībhati*, *darbhati*, *darbhayati*, *dadarbha*, &c., to string together, arrange, tie, fasten.

*Darbha*, as, m. See p. 403, col. 2.

1. *drībdha*, as, ā, am, strung, tied, connected.

*Drībdhi*, is, f. stringing together, arranging.

दृभ् 2. *drībh*, cl. 1. 10. P. *darbhati* and

*darbhayati*, &c., to fear, be afraid.

2. *drībdha*, as, ā, am, afraid, frightened.

दृभीक *drībhīka*, as, m. (fancifully derived by Śāyana fr. rt. *drī* with 2. *bhī*, 'fear,' and 1. *krī*), Ved., N. of a demon slain by Indra.

दृमिचण्डेश्वर *drīmīcāṇḍeśvara*, N. of a Linga; (said to be a various reading for *krīmīcāṇḍeśvara*.)

दृम्प *drīmp* or *drīmp* or *drīnp*, cl. 6. P. *drīmpati* or *drīnpati*, to pain, inflict pain, torture.

*Drīmpbhū* or *drīmbhū*, ūs, f. (said to be fr. the preceding rt.), a snake in general; [cf. *drīnpbhū*, *drīnbhū*, *drīgbhū*.]

दृव्ह *drīvha*. See *drīḍha*, p. 427, col. 2.

दृवन *drīvan*, ā, &c., or as, ā, am (according to Maḥi-dh. fr. rt. *drī*), Ved. piercing (as an arrow).

दृश् 1. *drīś* (this rt. forms the Pres., Impf., Pot., and Impv. fr. a rt. *paś*, said to be a weakened form of rt. *spaś*), cl. 1. P. *paśyati*, *dadarśa* (rarely *dadriśe*, and sing. P. *dadarśītha* or *dadarśītha*, Ved. *dadriśe*, part. *dadriśvas* or *dadriśvas* or *darśīvas*, q. v.), *drashṭā*, *drakshyati*, *adarśat*, *adrākshī* (Vedic forms *adrāk*, *adrīkshata*, *adrīśram*), *drashṭum*, Ved. inf. *drīśe*, *drīśaye*, to see, look at, view, behold, be a spectator; regard, consider; to perceive; visit, wait upon; to see with the mind, learn, know, understand; to notice, inspect; to discover, examine, search, investigate, decide; to see by divine intuition (as the hymns of the Veda, which were said to be 'seen' by the Ṛishis); to look on while anything occurs which cannot be prevented: Pass. *drīśyate* (rarely with P. terminations *drīśyati*), to be seen, to become visible, appear in sight, be manifested; to appear like, look like, look; to be found, to occur (as in a book); to be regarded or considered: Caus. P. A. *darśayati*, -*te*, -*yitum*, Aor. *adīdrīśat*, *adālarśat*, to cause any one (acc. or gen. or dat. or also according to grammarians inst.) to see anything (acc.); to show; to point out, prove, demonstrate; to make visible; to produce (as in a court of justice); to pay; (A.) to show one's self, appear, show one's self to any one (acc. or gen. or inst.), show anything belonging to one's self: Desid. A. *didriśhate*, &c., to wish to see, desire to see: Intens. *dari-drīśyate*, *dardarshī*; [cf. Gr. *δέπ-ω*, *δέ-δρακ-ο-ν*, *δέ-δρακ-α*, *δρακ-ο-ν*, *δρακ-ο-ν*, *δρακ-ο-ν*: Goth. *ga-tarh-yun*: Angl. Sax. *torht*: Old Germ. *zorht-yan*, 'to manifest'; Hib. *dearcaim*, 'I see'; *draech*, 'form, looking-glass': Lith. *zerkolas*, 'a mirror': Russ. *serkolo*: Old Pruss. *en-deirit*, 'to consider.']

2. *drīś*, k, k, k, (at the end of comp.) one who

sees or views; seeing, viewing; a seer, overseer, superintendent; seeing with the mind, discerning, knowing, looking like [cf. *ī-d°, tā-d°, kī-d°*]; (*k*), f. seeing, viewing, perceiving; sight, view, the eye; the aspect of a planet, the place in which a planet is observed; [cf. *drishṭi, a-d°, ahar-d°, tri-d°, &c.*]  
 — *Drik-karṇa, as, m.* 'whose eyes are his ears, a snake, (in the opinion of the Hīndūs the snake has no visible external ear); [cf. *drik-śruti.*]  
 — *Drik-karman, a, n.* an operation by which any planet of a certain latitude (*vi-kshēpa*) is referred to a point on the ecliptic, the operation for apparent longitude.  
 — *Drik-krodha, as, m.* the wrathfulness of the aspect (of a planet &c.).  
 — *Drik-kshaya, as, m.* decay of sight, growing dim-sighted.  
 — *Drik-kshēpa, as, m.* the sine of the zenith-distance of the highest or central point of the ecliptic at a given time.  
 — *Drik-tulya, as, ā, am,* according or coincident with an observed spot (in astron.).  
 — *Drik-tulya-tā, f.* coincidence or accordance (of a planet) with its observed place.  
 — *Drik-patha, as, m.* 'the path of the sight,' the range of the sight; *drik-patham ī,* to appear, become visible.  
 — *Drik-pāta, as, m.* the letting fall a glance, a look; a downward glance.  
 — *Drik-prasāda, f.* a blue stone used for a collyrium and the collyrium prepared from it (= *kulatthā, kulat-thānjana*).  
 — *Drik-priyā, f.* 'delight of the sight,' beauty, splendor.  
 — *Drik-śakti, is, f.* the power of sight, the faculty of perception (comprehending, according to the Māheśvaras, *darśana, śravaṇa, manana, vijñāna, and sarva-jña-tva*).  
 — *Drik-śruti, is, m.* 'hearing with the eyes,' a snake.  
 — *Drig-adhyaksha, as, m.* 'ruler of the sight,' the sun.  
 — *Drig-gati, is,* or *driggati-jyā* or *drig-gati-jīvā, f.* the cosine of the zenith-distance or the sine of the highest or central point of the ecliptic at a given time.  
 — *Drig-gochara, as, m.* the range of sight.  
 — *Drig-gola, as, m.* = *drin-maṇḍala*.  
 — *Drig-jala, am, n.* 'eye-water,' tears.  
 — *Drig-jyā, f.* the sine of the zenith-distance or the cosine of the altitude.  
 — *Drig-bhakti, is, f.* a look of love, an amorous glance.  
 — *Drig-ruj, k, f.* disease of the eye.  
 — *Drig-lambana, am, n.* vertical parallax.  
 — *Drig-visha, as, ā, am,* having poison in the eyes, poisoning by the mere look; (*as*), m. a Nāga or serpent; [cf. *drishṭi-visha.*]  
 — *Drig-vṛtta, am, n.* a vertical circle.  
 — *Drin-nirāja, as, ā, am,* one whose eyes are like the lotus.  
 — *Drin-maṇḍala, am, n.* a small circle on the axis of the earth within the greater circles of the armillary sphere, accompanying each planetary circle or orbit.

*Drīsa, as, m.* seeing, looking [cf. *ī-d°, kī-d°, tā-d°, &c.*]; (*ā*), f. the eye; (*am*), ind. = 2. *dris*, at the end of adv. comp. = *Drīśānkshya* (*śā-āk°*), *am, n.* 'the desire of the eye,' a lotus, a species of Nelumbium.  
 — *Drīśopama* (*śā-up°*), *am, n.* 'resembling the eye,' the white lotus, Nelumbium Speciosum.

*Drīśati, is, f.,* Ved. looking.  
*Drīśāna, as, ā, am,* Ved. seeing; (*as*), m. a ruler, a Loka-pāla or protector of the world, a god presiding over one of the quarters; N. of a Rishi with the patronymic Bhārgava; a spiritual teacher; a Brahman; N. of a demon, also called Vi-rocana; (*am*), n. light, brightness.

*Drīśālū* (?), *us, m.* the sun.  
*Drīśī, is, f.* seeing, viewing; (the dat. *drīśaye* being used in the Veda as an infinitive; cf. *ī. drīś*; (*is, ī*), f. the eye; a Sāstra.

*Drīśika, as, ā, am,* Ved. worthy of regard, conspicuous; (*am*), n. the becoming manifest, appearance; (*ā*), f. appearance; [cf. *āra-d°* and *dur-d°*].  
*Drīśenya, as, ā, am,* Ved. visible, conspicuous.

1. *drīśya, as, ā, am,* to be seen, visible; to be looked at; to be looked at with pleasure, beautiful, pleasing; (*as*), m. (in arithmetic) a given or known quantity or number; (*am*), n. N. of a town; [cf. *a-d°*].  
 — *Drīśya-tā, f.* or *drīśya-tva, am, n.* visibility, vision, sight.  
 — *Drīśya-pura, N.* of a town, = 1. *drīśya, q. v.*  
 — *Drīśya-shāpita, as, ā, am,* anything placed so as to be visible.  
 — *Drīśyadrīśya* (*°yā-ut°*), *as, ā, am,* visible and invisible; (*ā*), f. an epithet of Sinfāll.

2. *drīśya, ind.* (ep. for *drishṭvā*), having seen.  
*Drīśvan, ā, vari, a,* (at the end of comp.) seeing, a seer; conversant with.

*Drīshṭa, as, ā, am,* seen, looked at, beheld, perceived, viewed, observed, noticed; visible, apparent, observable; considered, regarded; treated of; appearing, manifested; occurring, found; experienced, suffered, endured; seen in the mind, devised, imagined, learned, known; understood; foreseen; allotted, destined; declared, fixed, determined, decided, approved of, acknowledged, valid; *drīshṭam bhayam*, a really seen or obvious danger or calamity; (*am*), n. perception, observation.  
 — *Drīshṭa-karman, ā, ā, a,* one whose actions are seen or proved, tried by practice.  
 — *Drīshṭa-kashṭa, as, ā, am,* one who has experienced calamity or suffered misery.  
 — *Drīshṭa-kūta, am, n.* a riddle, an enigma.  
 — *Drīshṭa-tva, am, n.* the state of having been looked at or examined or read (e.g. *Sāstra-drīshṭa-tvāt*, because the Sāstras have been examined).  
 — *Drīshṭa-duhkha, as, ā, am,* having seen or experienced misfortune.  
 — *Drīshṭa-dosha, as, ā, am,* found out or detected in a fault, one whose faults are apparent or manifest, regarded as guilty; found out, exposed, detected.  
 — *Drīshṭa-nashṭa, as, ā, am,* seen and (immediately afterwards) lost to view, appeared and disappeared.  
 — *Drīshṭa-pūrva, as, ā, am,* seen before.  
 — *Drīshṭa-pratyaya, as, ā, am,* having confidence manifested.  
 — *Drīshṭa-bhakti, is, is, i,* whose service has been beheld.  
 — *Drīshṭa-rajās, ās, f.* a girl arrived at puberty ('who has experienced the menstrual discharges,' cf. *rajās*).  
 — *Drīshṭa-vat, ān, atī, at,* having seen or beheld.  
 — *Drīshṭa-virya* or *drīshṭa-sāra, as, ā, am,* one whose strength has been proved or experienced.  
 — *Drīshṭa-vyatikara, as, ā, am,* one who has seen or experienced a misfortune, one who foresees evil.  
 — *Drīshṭādrīshṭa* (*°ta-ad°*), *as, ā, am,* one who has seen what has not been seen, seen for the first time; seen and not seen.  
 — *Drīshṭānta* (*°ta-an°*), *as, am, m, n.* 'the end or aim of what is seen,' or 'of what is in view,' an example, comparison, illustration, parable, allegory, type; a Sāstra; science; a particular high number; death, dying; [cf. *drīshṭānta.*]  
 — *Drīshṭānta-sataka, am, n.* a hundred examples.  
 — *Drīshṭāntita, as, ā, am* (fr. *drīshṭānta*), adduced as an example or comparison, chosen as an illustration.  
 — *Drīshṭārtha* (*°ta-ar°*), *as, ā, am,* having the aim or object apparent, having the scope or meaning obvious, practical, (opposed to *a-drīshṭārtha*, 'speculative,' and applied to the *Upa-vedas* which are practical sciences); one who discerns the meaning of anything or has a clear idea about it; one who sees the state of the case.  
 — *Drīshṭārtha-tattva-jña, as, ā, am,* knowing the true state or circumstances of a case.

*Drīshṭi, is, f.* seeing, viewing; seeing with the mental eye; knowing; sight, the faculty of seeing; the eye, look, the sight of the eye, the pupil; (in astrol.) aspect of the stars (e.g. *subha-d°, q. v.*); the mind's eye, intellect, wisdom, knowledge; consideration, regard, view, notion; (with Buddhists generally) 'a wrong view.'  
 — *Drīshṭi-kṛit, t,* or *drīshṭi-kṛita, am, n.* 'suitable to the faculty of seeing,' the plant Hibiscus Mutabilis.  
 — *Drīshṭi-kshēpa, as, m.* 'throwing the sight,' a glance, look.  
 — *Drīshṭi-guṇa, am, n.* 'an object for the sight,' a mark for archers &c., a target, butt.  
 — *Drīshṭi-guru, us, m.* 'the lord or master of sight,' an epithet of Śiva.  
 — *Drīshṭi-gochara, as, m.* the range or compass of the sight; (*as, ā, am*), within the range of sight, in sight, visible.  
 — *Drīshṭi-nīpāta, as, m.* 'falling of the sight,' looking at or on, a look, a glance.  
 — *Drīshṭi-pa, as, ā, am,* drinking with the eyes.  
 — *Drīshṭi-patha, as,* or *drīshṭi-pathin, -panthās, m.* the path or range of sight.  
 — *Drīshṭi-pāta, as, m.* 'falling of the sight,' a look, a glance.  
 — *Drīshṭi-pūta, as, ā, am,* purified or kept pure by the sight, i.e. watched that no impurity is committed or impurity contracted.  
 — *Drīshṭi-prasāda, as, m.* the favour of a look.

— *Drīshṭi-phala, am, n.* 'the results or consequences of the aspect of the planets,' N. of the seventeenth or eighteenth Adhyāya in Varāha-mihira's *Bṛihat-saṃhitā*.  
 — *Drīshṭi-bandhu, us, m.* 'the friend of sight,' a fire-fly.  
 — *Drīshṭi-maṇḍala, am, n.* the circle or circuit of the sight.  
 — *Drīshṭi-mat, ān, atī, at,* having eyes or intellect, wise, a connoisseur.  
 — *Drīshṭi-rāṇa, as, m.* 'eye-arrow,' a glance, leer.  
 — *Drīshṭi-vāda, as, m.,* N. of the last of the twelve sacred writings of the Jains.  
 — *Drīshṭi-vikshēpa, as, m.* 'casting the eye obliquely,' an oblique look, a side glance, leer.  
 — *Drīshṭi-vidyā, f.* the science of vision, optics.  
 — *Drīshṭi-vibhrama, as, m.* 'the wandering of the eye,' a coquetish or amorous glance.  
 — *Drīshṭi-visha, as, ā, am,* 'having poison in the eyes,' poisoning by the mere look; (*as*), m. a snake.

*Drīshṭin, ī, imi, i,* having an insight into or familiar with anything; having the looks or thoughts directed upon anything.

*Drīshṭvā, ind.* having seen, having beheld.

दृशद् दृशद्, *drīśad, drīśad-vatī,* = *drīśhad, drīśhad-vatī* below.

दृषद् *drīśhad, t, f.* (said to be fr. rt. *drī*), a rock, large stone, mill-stone, flat stone for grinding condiments upon, the lower mill-stone on which the upper or *Upalā* rests [cf. *upalā*]; a sacrificial vessel.  
 — *Drīśhadī-māshaka, as, m.* (with the eastern people) a tax raised from mill-stones.  
 — *Drīśhad-upala, am, n.* a grindstone for grinding condiments.  
 — *Drīśhad-vat, ān, atī, at,* having stones or rocks, stony, rocky; (*ān*), m., N. of the father of Varāṅgī who was the wife of Samyāti; (*atī*), f., N. of a river which flows into the Saras-vatī, forming the eastern boundary of the Āryāvarta or holy land of the Hīndūs, and running to the north-east of Delhi, (also read *drīśhad-vatī*); N. of several women, (also written *drīśhad-vatī*); the mother of Aṣṭaka and wife of Viśvā-mitra; the mother of Prataradana and wife of Divo-dāsa; the mother of Śivi Anūsnara and wife of Nṛipa; the mother of Prasena-jit with the epithet Haimavati (probably as N. of a river); an epithet of Durgā.

*Drīśhadā* = *drīśhad* in comp. (as in *drīśhadolū-khala* (*°da-ul°*), *Hari-v. 6509*).

*Drīśhadya, Nom. A. drīśhadyate, drīśhadyātī,* *drīśhaditā,* to be stony (?), Schol. to Pāṇ. VI. 4. 50.

दृष्काणं *drīshkāṇa* (?) = *drīkāṇa*.

दृष्ट *drīshṭa.* See col. 2.

दृष्या *drīshyā, f.* = *dūshyā*, the girdle of an elephant.

दृष्ट्वा *drīshṭvā* (connected with rt. *drīsh*), cl.

1. P. *darhātī, drīshṭatī, dadarha, darhishyati, darhitum,* to fix, fasten, make firm or strong, make immovable; (A.) to be fixed or fastened; to be firm; to grow, increase, prosper; Caus. *drīshayati, &c.*, to make firm, to fix; to keep, hold fast; to become fixed or strong, be firm.

*Drīshṭa* or *drīshṭā, as, ā, am,* grown, increased.

दृष्ट्वा *drī, cl. 9.* P. *drīṣṭāti, dadōra* (3rd du. *dadaratus* or *dadratu*, 3rd pl. *dadaratus* or *dadrus*), *dartā, darishyati* and *darishyati, adārit, daritum* or *daritum*, to burst, break or burst asunder, split open; to cause to burst, tear, rend, divide, sunder, pull to pieces; Pass. *drīryate* (ep. also *drīryati*), to be split, burst, break open; to separate, be dispersed or scattered (as soldiers in a battle); to be afraid, to fear; Caus. P. *darayati, -yitum*, to split, tear, pull to pieces, break open; (in the later language) *dārayati, -te, &c.*, to tear asunder, divide by splitting or digging; cause to run away, disperse, scatter; Desid. *dūrshati, didarishati, dūrshati*; Intens. *dedryate, dardarīti* (1st sing. *dardarīmī*, 2nd *dardarāshī*), 2nd sing. Impv. P. *dardrīhi* (according to Śāy. also *dādṛīhi*), 3rd sing. *dardartu*; 2nd sing. Aor. *adardar, dardar, dard*, 2nd du. *adardrītam*, 3rd pl. *adardrīrus*, to rend or tear in pieces, split, &c.

**दे** *de* [cf. rt. 5. *dā*], cl. I. A. *dayate*, *diḡye*, *dāsyate*, *adīta*, *dātum*, to preserve, protect; to cherish, take compassion on: Pass. *diyate*: Caus. *dāpayati*, &c.: Desid. *dītsate*: Intens. *dedīyate*, *dādēti*.

**देउलिय** *deūliya*, N. of a Grāma.

**देङ्गपाल** *deṅga-pāla*, as, m., N. of a man.

**देदीपमान** *dedīpyamāna*, as, ā, am (fr. the Intens. of rt. *dīp*), shining intensely, glowing, blazing.

**देय** *deya*, as, ā, am (fr. rt. I. *dā*), to be given or presented, to be granted or allowed; fit or proper for a gift; to be shown; to be given in matrimony; to be delivered; to be returned; to be paid (as a debt, wages, taxes, &c.); to be placed, put, applied, laid; (*am*), n. a gift, oblation; water (?); [cf. *a-d*° and *balā-d*°].—**देयाधर्मा**, as, m. 'the duty of giving,' charity, beneficence.

**देव** *dev* (related to rt. I. *div*), cl. I. A. *devate*, *dīdeve*, *devitum*, to throw, cast; to sport, play, gamble; to lament; to shine.

I. *devana*, am, n. (fr. the above rt. or fr. rt. I. *div*), lamentation, wailing, grief, sorrow. (For 2. *devana* see p. 433, col. 3.)

**देव** *deva*, as, ī, am (fr. rt. 2. *div*), divine, celestial, heavenly, applied in the Veda to devotion, prayer, the human mind, &c., as standing in some relationship to the supernatural world or as being of high excellence, but in the later language occurring rarely as an adjective; (*as*), m. an inhabitant of heaven, a deity, god, (sometimes applied even to evil beings if superhuman; the gods are often reckoned as thirty-three in number, or eleven for each of the three worlds, cf. *tri-daśa*; in the Brāhmaṇas they are distributed under three heads, viz. eight Vasus, eleven Rudras, and twelve Ādītyas, to which the two Aśvins must be added to make up the number thirty-three; the expression *viśve devās*, which meant originally 'all the gods,' became the name of a peculiar class of deities, to which the third oblation had to be offered; the Jains divide the gods into four classes, viz. Bhavanādīśa, Vyantara, Jyotiśhka, and Vaimānika; a N. of Indra, the giver of rain; a cloud; the twenty-second Arhat of the future Jaina Ut-sarpiṇi; one occupied with divine things, a god on the earth, a divine man, a Brāhman, a priest; a god among men, a king, prince [cf. *kaśhīti-deva*]; a title of honour, 'His Majesty,' 'His Honour,' &c.; a husband's brother, cf. *devrī* and *devara*; a familiar abbreviation of the name Deva-datta. *Deva* is often found at the end of names of Brāhmanas, and at the end of a comp. it may mean 'having as one's deity' (e. g. *Purushottama-deva*, having Vishnu as one's deity); at the beginning of a comp. it may mean 'divine.' According to some lexicographers, *deva* is said to have the following additional meanings, — a fool, a dolt; a child; a man following any particular line or business; a spear-man, a lancer; emulation, wish to excel or overcome; sport, play; (*ā*), f., N. of two plants, Hibiscus Mutabilis (= *palma-āraṇi*) and Marsilea Quadrifolia (= *āsana-parṇi*); (*ī*), f. a female deity, goddess; a N. of Sarasvatī; of Durgā [cf. *mahā-deva*]; of Sāvitrī; of Ushas; of the nymph Urvasī; of a nymph beloved by the Sun; of the mother of the eighteenth Arhat of the present Ava-sarpiṇi; a queen, one who has been consecrated as well as the king (in theatrical language chiefly); the daughter of a king, a princess; a respectful epithet or title applied to a lady of the first rank; a kind of bird [cf. *śyāmā*]; N. of several plants, Sansevieria Roxburghiana, Medicago Esculenta, Trigonella Corniculata, = *linginī*, = *bandhyā*, = *karkoṭakī*, = *sālt-parṇi*, = *mahā-droṇi*, = *pālū*, = *nāyara-mustā*, = *mrigervāru*, = *harī-takī*, = *atasi*; (*am*), n. an organ of sense; [cf. Old Pruss. *deivas*; Lith. *dīevas*, 'a god'; Lat. *deus*; Gr. *θεός*; Hib. *dīa*, 'a god.'].—**देवा-रिशभ**, as, m. 'a bull among the gods,' N. of a son of Dharma and

Bhānu. — **देवा-रिश**, ts, m. 'a Rishi among the gods, a divine saint,' an epithet of Nārada; [cf. *devarshī* and *deva-brahman*].—**देवा-कन्या** or **देवा-कन्या**, f. a celestial or divine maiden, a nymph. — **देवा-कन्दाम**, as, m. 'divine paste,' a fragrant paste of sandal, agallochum, camphor, and safflower. — **देवा-कर्मा-कृत**, t, t, t, doing religious acts, offering oblations or worship to the gods. — **देवा-कर्मान**, a, n. a religious act or rite or oblation to the gods, worship of the gods; [cf. *deva-kārya* and *deva-kṛitya*].—**देवा-काला**, as, m., N. of a man. — **देवा-कावा**, as, am, m. n. divine armour. — **देवा-कान्दना**, as, m. (?), 'divine gold,' the tree Bauhinia Purpurea. — **देवाकतमाज** ('*ka-āt*'), f. 'the daughter of Devaka,' i. e. the mother of Kṛishna. — **देवा-कामा**, as, ā, am, Ved. loving the gods, pious. — **देवा-कार्या**, am, n. = *deva-karman*, worship or oblation to the gods, a religious rite in general, anything relating to or coming from the gods, a divine command. — **देवा-काश**, am, n. 'divine wood,' a kind of pine, Pinus Devadāru. — **देवा-कीरि**, f. (fr. rt. a. *kri*), N. of a Rāgiṇi regarded as wife of Megha-rāga; [cf. *deva-giri*, *deśa-kari*, *goṇḍa-kṛi*].—**देवा-किलिषा**, as, m., Ved. an offence against the gods. — **देवा-कीर्ति**, ts, m., N. of an astronomer. — **देवा-कुटा**, am, n. 'the house of the gods,' a temple. — **देवा-कुण्ड**, am, n. a natural spring. — **देवा-कुरु**, avas, m. pl., N. of a people and the district inhabited by them, (usually associated with the name Uttara-kuru). — **देवा-कुरम्बा**, f., N. of a plant, = *mahā-droṇi*. — **देवा-कुला**, am, n. = *prāsāda*, a temple; [cf. *daṇḍā-d*°].—**देवा-कल्या**, f. 'the river of the gods,' personified as a daughter of Pūrṇiman and grand-daughter of Marīci; N. of the wife of Ud-gītha. — **देवा-कुसुमा**, am, n. 'the flower of the gods,' doves. — **देवा-कुटा**, 'the divine peak,' N. of a mountain; N. of Adam's Peak. — **देवा-कृता**, as, ā, am, Ved. made or done or performed by the gods. — **देवा-कृत्या**, am, n. a religious act directed to the gods; anything relating to the gods, a divine command. — **देवा-कोश**, as, n., Ved. divine cask or receptacle. — **देवा-कशात्र**, am, n. divine dominion; (*as, ā, am*), Ved. under the dominion of the gods; (*as*), m., N. of a prince who was a son of Deva-rāta. — **देवा-कशetra**, am, n., Ved. the domain of the gods. — **देवा-कशema**, as, m., N. of the author of the Vijnāna-kāya; [cf. *deva-sarman*].—**देवा-कहा**, as, ā, am, 'dug by the gods,' i. e. hollow by nature; (*am*), n. a cave or natural hollow among mountains; a natural pond or reservoir. — **देवा-कहाता**, am, n. a natural pond or one in front of a temple; a natural cavern, a grotto. — **देवा-कहा-रिला**, am, n. 'a chasm dug by the gods,' a cavern, a chasm, a natural receptacle of water or reservoir. — **देवा-गाणा**, as, m. a troop or class of gods. — **देवा-गाणा-देवा**, as, m., N. of a poet. — **देवा-गणिका**, f. 'a divine courtizan,' an Apsaras. — **देवा-गणेश्वरा** ('*na-iś*'), m. 'lord of the troop of gods,' an epithet of Indra. — **देवा-गणधर**, as, m. pl. the divine Gandharvas (superior to the human Gandharvas; cf. *manushya-gandharva*); (*as*), m. an epithet of Nārada; (*am*), n. a mode of singing; [cf. *śhalikya* and *deva-gāndhāra*].—**देवा-गणध**, f. 'having divine fragrance,' a kind of fragrant medicinal plant (= *mahā-modā*). — **देवा-गण**, am, n. 'celestial roaring,' thunder. — **देवा-गण**, as, m. a divine child, the offspring of a god [cf. *deva-sīśu*]; (*ā*), f., N. of a river in Kuśa-dvīpa. — **देवा-गणध**, as or *am*, m. or n. a peculiar mode of singing, a kind of song [cf. *śhalikya*]; (*ī*), f. one of the Rāgiṇis or female personifications of the modes of music, who was wife of Sit-rāga. — **देवा-गयाना**, as, m. 'a songster of the gods,' a celestial chorister, a Gandharva. — **देवा-गिरि**, is, m. 'the divine hill,' N. of a mountain, (periphrastically expressed in Megha-dūta 43. as *deva-pūrro giris*, and according to a commentator so called because thought to be the domicile of Kārttikeya); N. of the town Daulat-ābād which is situated between mountains. — **देवा-गिरि**, f. (*giri* fr. rt. I. *gri*), N. of a Rāgiṇi or

one of the female personifications of the modes of music; (according to some) the wife of Vasanta-rāga; (according to others) the wife of Nāga-dhvani who was a son of Hīṇḍola-rāga; (according to others) the wife of Naṭa-kalyāna; [cf. *deva-kiri*].—**देवा-गुप्ता**, as, ā, am, guarded or protected by a god or by gods; (*as*), m., N. of a man. — **देवा-गुरु**, us, m. 'the father of the gods,' an epithet of Kaśyapa; 'the preceptor of the gods,' an epithet of Brīhaspati. — **देवा-गुहि**, f., N. of a place on the river Sarasvatī. — **देवा-गुह्या**, am, n. a secret only known by the gods; [cf. *deva-rahasya*].—**देवा-ग्रीहा**, am, n. 'the house of the gods,' a celestial or planetary sphere; a temple, chapel, oratory; the palace of a king. — **देवा-गोपा**, ās, ās, am, Ved. 'having the gods for guardians,' guarded by the gods; (*ā*), f. a divine protectress. — **देवा-ग्राहा**, as, m. a class of demons who cause harmless madness. — **देवा-गमा**, as, ā, am, Ved. going to the gods. — **देवा-का**, as, m. a divine wheel, a circle of the gods; a peculiar kind of magical circle. — **देवा-कारिता**, am, n. the course of action or practices of the gods. — **देवा-कार्या**, f. worship or service of the gods. — **देवा-कार्यopasābhita** ('*yā-up*'), as, ā, am, beautified by the service of the gods (as an hermitage). — **देवा-चित्तिका**, as, m. a divine physician; (*au*), m. du. the two Aśvins or sons of Aśvinī who were considered physicians of heaven; see *asvin*. — **देवा-चहान्दा**, as, m. a garland or necklace of pearls &c. (composed of 100 or 103 or 81 or 108 strings). — **देवा-चहान्दा-prāsāda**, as, m. a temple consecrated to a god. — **देवा-चहान्दा**, as, n. or *deva-achandasa*, am, n. a divine metre. — **देवा-जा**, as, ā, am, god-born, born or produced by gods [cf. *deva-jā*]; (*as*), m., N. of a prince who was a son of Saṃyama. — **देवा-जग्धा** or *devajagdhaka*, am, n. a kind of fragrant grass, = *kat-triṇa*. — **देवा-जाना**, as, m., Ved. the gods collectively, a troop or collection of deities, any collection of superhuman beings (as of serpents; cf. *divrajana* and *itara-jana*). — **देवा-जा**, ās, ās, am, Ved. born or produced by gods; [cf. *deva-ja*].—**देवा-जाता**, as, ā, am, Ved. = *deva-jā*; (*am*), n. a class or race of gods. — **देवा-जामि**, is, is, i, Ved. peculiar to the gods; (*ts*), f. a sister of the gods. — **देवा-जुश**, as, ā, am, Ved. agreeable to the gods. — **देवा-जुता**, as, ā, am, Ved. incited by the gods, inspired; gained by the gods. — **देवा-तारा**, as, m., N. of a man; [cf. *deva-taras*].—**देवा-ताराथा**, as, m., N. of a teacher. — **देवा-तारास**, ās, m., N. of a teacher (with the patronymic *Sāvāsāyana*); [cf. *devatatarasa*].—**देवा-तारु**, us, m. 'the tree of the gods,' the divine tree, the holy fig-tree; one of the trees of Svarga or paradise, the tree of plenty, (a general N. for the five trees *mandāra*, *pārijātaka*, *santāna*, *kalpa-vṛksha*, and *hari-bāndana*); the old tree of a village, held sacred by the villagers and usually the place of their assembling; [cf. 2. *caitya* and *dyu-taru*].—**देवा-ता**, f. the state or nature of a deity, divine dignity or power, divinity; a deity or divine being, a god; the image of a deity; an idol; an organ of sense; (*ā*), ind., Ved. in the nature of a god; among the gods, to the gods; [cf. *a-d*° and *griha-d*°].—**देवा-तगारा** ('*tā-āg*') or *devatā-griha*, am, n. 'the house of the gods,' a temple, chapel. — **देवा-तजि**, t, m. 'the conqueror of a deity,' N. of a son of Sumati and grandson of Bharata. — **देवा-तादा**, as, m. a kind of grass, *Lippocercis Serrata*, (also *deva-tādī*, f. and *deva-tādaka*, as, m.); (*as*), m. = *ghoshaka*, *Luffa Foetida* or a similar plant; fire; an epithet of Rāhu; [cf. *tāda* and *deva-dāti*].—**देवा-तत**, f. (occurring only in dat. and loc.), Ved. divine service. — **देवा-तति**, is, f., Ved. = *deva-tāt*, divine service; divinity, the gods collectively. — **देवा-ततमा** ('*tā-āt*'), f. the mother of the gods; [cf. *devatmā*].—**देवा-तधिपा** ('*tā-adh*'), as, m. 'the ruler or chief of the gods,' an epithet of Indra. — **देवा-तधि** ('*tā-adh*'), am, n., scil. *brāhmaṇa*, N. of a Brāhmaṇa. — **देवा-तनुक्रमा** ('*tā-an*'), as, m. or *devatānukramaṇi*, f. an index of the deities to which the hymns of the Vedas are

addressed. — *Devatā-pratimā*, f. the image of a god, an idol. — *Devatābhāṣarāna* ('tā-abh'), am, n. the act of worshipping an idol, worship of a deity. — *Devatābhāṣarāna-para*, as, ā, am, devoted to the worship of a deity. — *Devatā-māya*, as, ī, am, containing all the gods, made up of all the deities. — *Devatā-mithuna*, am, n. the cohabitation of deities. — *Devatāyatana* ('tā-āy'), am, n. or *devatā-tālaya* ('tā-ā'), as, m. or *devatā-veśman*, a, n. the dwelling or sanctuary of a god, a temple, chapel. — *Devatā-snāna*, am, n. the ablution of an idol. — *Devatā-tīrtha*, am, n. 'the Tīrtha of the gods,' N. of a bathing-place; the right moment for the (worship of the) gods; the part of the hands sacred to the gods, i. e. the tips of the fingers. — *Devatā-tta*, as, ā, am (*tta = datta*, Gram. 533. a), Ved. given by the gods. — *Devatā-trā*, ind., Ved. among the gods, to the gods. — *Devatā-tva*, am, n. the state of a deity, divinity, the abstract attribute of divine being, divine dignity; identification with a deity, deification. — *Devatā-datta*, as, ā, am, given by the gods, god-given, granted by the gods; (as), m., N. of the conch-shell of Arjuna; one of the vital airs, that which is exhaled in yawning; a common N. for men, (often used in grammatical and other examples and then equivalent to 'any one,' 'a certain person, &c.'). N. of a cousin of Śākya-muni; of a son of Uru-śravas and father of Agni-veśya; of a son of the Brāhman Govinda-datta; of a son of Hari-datta; of a son of the king Jaya-datta; of the author of a commentary; of a Nāga; of a Grāma of the Bāhikas; (ā), f., N. of the mother of Deva-datta who was the cousin of Śākya-muni. — *Devatā-tataka*, ās, m. pl. the band led by Deva-datta. — *Devatā-tāgraja* ('tā-ag'), as, m. 'the elder brother of Deva-datta,' an epithet of Śākya-muni. — *Devatā-tattīya*, ās, m. pl. the pupils of Deva-datta. — *Devatā-dantīn*, ī, m. an epithet of Śiva? (see Kathā-sarit-s. III. 5). — *Devatā-darsā*, as, m., N. of a teacher of the Atharva-veda. — *Devatā-darśana*, as, ā, am, seeing the gods, visiting them, familiar with them; (as), m. an epithet of Nārada. — *Devatā-darśin*, ī, inī, ī, seeing the gods, having intercourse with them; (inas), m. pl., N. of a school of the Atharva-veda. — *Devatā-dāni*, f. a species of creeper, = *ghoshakālkrīti*. — *Devatā-dāru*, us, m. a species of pine, Pinus Deodora or Deodar; (in Bengal it is usually applied to the Uvaria Longifolia, and in the peninsula to another tree, Erythrosylon Sideroxyloides.) — *Devatā-dāra-māya*, as, ī, am, made of the wood of the Deva-dāru tree. — *Devatā-dālīkā* or *deva-dālī*, f. a kind of cucurbitaceous plant; [cf. *dālīkā* and *mahā-kāla*]. — *Devatā-dāsa*, as, m. a servant of a god or of the gods (especially slaves or servants who serve in a temple or Buddhist monastery); N. of the son of a merchant who was the brother of Sārngga-dhara's mother; N. of the son of a Kāli-dāsa; (ī), f. a courtesan (especially one employed as a dancer &c. in a temple); the wild citron tree (= *vana-vīja-pūraka*; cf. *deva-dūti*). — *Devatā-dāsa-deva*, as, m., N. of a poet, (perhaps the brother of Sārngga-dhara's mother). — *Devatā-dīpa*, as, m. 'the lamp of the gods,' 'the divine light,' the eye; [cf. *dāva-dīpa* and *deha-dīpa*]. — *Devatā-dānubhī*, is, m. a divine or celestial drmm; holy basil with red flowers; an epithet of Indra. — *Devatā-dāta* or *deva-dūtaka*, as, m. a messenger of the gods, a divine envoy, an angel; (ī), f. a female messenger of the gods, the wild citron tree. — *Devatā-deva*, as, m. ('the god of the gods'), 'the chief of the gods,' epithet of Brahmā; of Rudra or Śiva; of Kṛishna or Vishnu; of Gaṇeśa; (ās), m. pl. epithet of the Brāhman. — *Devadeveśa* ('va-iś'), as, m. 'the lord among the chiefs of the gods,' epithet of Śiva; [cf. *devēśa*]. — *Devatā-dyumna*, as, m., N. of a son of Devatā-jit and father of Parameshthīn. — *Devatā-droṇī*, f. an idol procession, a procession with idols, (originally perhaps 'the ablution of idols,' cf. *droṇī*). — *Devatā-dryadī* (fr. *deva* and rt. *ādrī*), an, drī, āk, 'turned towards or approaching the gods,' adoring a deity. — *Devatā-dharma*, as, m. a religious duty or officē. — *Devatā-dhāni*, f. 'the resi-

dence of the gods,' N. of Indra's city on the Mānāsottara, to the east of Meru. — *Devatā-dhānya*, am, n. 'god's grain,' a sort of grain cultivated in many parts of Hindūstān, Andropogon Saccharatus, Andropogon or Holcus Sorghum (commonly *dedhān*, *jo-ār*). — *Devatā-dhūpa*, as, m. a fragrant resin or bdellium used for incense. — *Devatā-nakshatra*, as, m., N. of a prince, (a various reading for *deva-īshatra*); (am), n., N. of the first fourteen Nakshatras on the southern quarter, (opposed to the Yama-nakshatras on the northern). — *Devatā-nādī*, f. 'the divine river,' epithet of several deities. — *Devatā-nandīn*, ī, m., N. of one of Indra's door-keepers. — *Devatā-nala*, as, m. a kind of reed, Arundo Bengalensis; [cf. *deva-nāla*]. — *Devatā-nāgarī*, f. 'the divine city writing,' N. of the character in which Sanskrit is usually written, (probably from its having originated in some city). — *Devatā-nātha*, as, m. 'the lord of the gods,' an epithet of Śiva. — *Devatā-nābha*, as, m., N. of a man. — *Devatā-nāma*, a, n. the N. of a god. — *Devatā-nāman*, ā, m. 'having divine names,' N. of the seven Varshas in Kuśa-dvīpa. — *Devatā-nāyaka*, as, m., N. of a man. — *Devatā-nāla*, as, m. = *deva-nāla*, q. v. — *Devatā-nikāya*, as, ā, am, living with the gods or in heaven; (as), m. the residence of a divinity, a paradise, heaven. — *Devatā-nid*, t, t, t, Ved. hating the gods, a god-hater. — *Devatā-nīndaka*, as, m. a reviler of the gods, a heretic, an unbeliever, atheism. — *Devatā-nīndā*, f. reviling the gods, infidelity, heresy, atheism. — *Devatā-nīrmita*, as, ā, am, 'god-made,' god-created, natral. — *Devatā-nītha*, as, m. a formula consisting of seventeen Pādas. — *Devatā-pañcharātra*, as, m., N. of a Pañchāha. — *Devatā-pati*, is, m. 'the lord of the gods,' an epithet of Indra; (ayas), m. pl. the most excellent of the gods. — *Devatā-pati-mantrin*, ī, m. 'Indra's counsellor,' an epithet of Brīhas-pati, the planet Jupiter. — *Devatā-patnī*, f. having a god as husband; (ī), f. the wife of a deity; sweet potato (= *madhv-āhuka*). — *Devatā-patha*, as, m. the way of the gods, the celestial path or way, heaven, the firmament; N. of a place of pilgrimage. — *Devatā-patha-tīrtha*, am, n. 'the Tīrtha of the way to heaven,' N. of a particular Tīrtha. — *Devatā-pathīya*, as, ā, am, relating to or coming from Deva-patha above. — *Devatā-pada* or *deva-pāda*, am, n. the foot of a god or king, the royal presence, a honorific term for a king, = 'His Majesty.' — *Devatā-parishad*, t, f. an assembly of deities. — *Devatā-parṇa*, am, n. 'the divine leaf,' N. of a medicinal plant (= *sura-parṇa*). — *Devatā-pālī-pattana*, as or am, m. or n. (?), N. of a place. — *Devatā-pāsu*, us, m. any animal consecrated to a deity. — *Devatā-pātra*, am, n. 'cup of the gods,' a divine drink. — *Devatā-pāda*, see *deva-pāda*. — *Devatā-pāna*, as, ā, am, Ved. constituting the beverage of the gods, drunk by the gods. — *Devatā-pāla*, as, m. 'god-defender,' N. of several princes; N. of a mountain. — *Devatā-pālita*, as, m. 'god-protected,' N. of a man. — *Devatā-pīyu*, us, us, u, Ved. reviling or despising the gods. — *Devatā-putra*, as, m. the son of a god; (ī or ikā), f. a kind of plant, = *prīkkā*; (as, ā, am), having gods as children. — *Devatā-putra-māra*, as, m., N. of one of the four Buddhist Māras. — *Devatā-pur*, ūr, f, Ved. 'the city of the gods,' a divine fortress, the residence of Indra. — *Devatā-pura*, am, n. 'the city of the gods,' the residence of Indra (= *amara-patī*). — *Devatā-purā*, f, Ved. a divine fortress, a stronghold of the gods. — *Devatā-pūjaka*, as, m. a worshipper of the gods. — *Devatā-pūjā*, f, worship of the gods. — *Devatā-pūjya*, as, m. 'to be honoured by the gods,' an epithet of Brīhas-pati, the planet Jupiter. — *Devatā-pratikṛiti*, is, f. or *deva-pratimā*, f. the image of a deity, an idol. — *Devatā-pratīshṭhā-tatva*, am, n., N. of a work. — *Devatā-prayāga*, as, m. 'the divine place of sacrifice,' N. of a sacred bathing-place. — *Devatā-prasna*, as, m. enquiring of the gods, consulting the deities, fortune-telling, astrology; [cf. *dāva-prasna*]. — *Devatā-prasāda*, as, m. 'having the divine favour,' N. of a man. — *Devatā-prasūta*, as, ā, am, Ved. produced by the gods. — *Devatā-*

*prastha*, as, m., N. of the city of Sena-vindu. — *Devatā-priya*, as, ā, am, 'dear to the gods,' an epithet of Śiva; (as), m., N. of two plants, = *pītabhṛīnga-rāja* and *vaku-pushpa*. — *Devatā-psarasatama*, as, ā, am, Ved. very pleasing to the gods or propitiatory of the gods. — *Devatā-badhū*, ūs, f. the wife of a god. — *Devatā-bandhu*, us, us, u, Ved. related to the gods; (us), m., N. of a Rishi. — *Devatā-balā*, f. 'having divine strength,' N. of a plant, a kind of Balā, = *mahā-balā*, *jyeshṭhā-balā*, *saha-devī*. — *Devatā-bali*, is, m. an oblation to the gods; (also read *deva-vali*, q. v.). — *Devatā-bāhu*, us, m. 'the arm of the gods,' N. of an ancient Rishi; of a son of Hṛīdika. — *Devatā-bodhi*, as, m. 'having the knowledge of the gods,' N. of a commentator on the Mahā-bhārata. — *Devatā-bodhi*, is, m. 'god-inspired,' N. of a poet. — *Devatā-bodhi-sattva*, as, m., N. of a Buddhist saint. — *Devatā-brāhman*, ā, m. 'a Brāhman among the gods,' an epithet of Nārada; [cf. *deva-rīshī*]. — *Devatā-brāhmana*, as, m. a Brāhman esteemed by the gods, a venerable Brāhman. — *Devatā-brāhmaṇa-nīndaka*, as, m. a despiser of the gods and Brāhman. — *Devatā-bhaktā*, as, ā, am, Ved. distributed by the gods. — *Devatā-bhakti*, is, f. the service of the gods, religion, piety. — *Devatā-bhāvāna*, am, n. 'the residence of the gods,' heaven, paradise; a temple; the holy fig-tree (= *āsvattha*). — *Devatā-bhāga*, as, m. 'the portion or allotment of the gods,' the northern hemisphere, (opposed to *asura-bhāga*, the southern hemisphere); N. of a teacher with the epithet Śrauta or Śrautārsha; N. of a son of Śūra and brother of Vasu-deva. — *Devatā-bhīti*, is, f. fear of the gods. — *Devatā-bhū*, ūs, m. a divine being, a god, a deity; Svarga or paradise. — *Devatā-bhūta*, as, ā, am, become a god. — *Devatā-bhūti*, is, m., N. of the last prince of the Sunga dynasty; (is), f. the Gangā of the sky. — *Devatā-bhūmi*, is, m. 'having a divine domain,' = *devatā-bhūti*. — *Devatā-bhūya*, am, n. divinity, godhead; inferior deification or identification with a deity. — *Devatā-bhojya*, am, n. 'the food of the gods,' Amṛita, nectar. — *Devatā-bhrāj*, t, m. 'shining like a god,' N. of a son of Mahya, son of Vivasvat (i. e. of the Sun). — *Devatā-mānjara*, am, n. the jewel of Vishnu or Kṛishna suspended on his breast; [cf. *kaustubha*]. — *Devatā-maṇi*, is, m., Ved. a divine amulet; the jewel on Kṛishna's breast; a twist of hair on a horse's neck; N. of a drug belonging to the Ashta-varga (= *mahā-medā*); an epithet of Śiva. — *Devatā-mata*, as, m. 'god-approved,' N. of a Rishi; [cf. *dāivamati*]. — *Devatā-māya*, as, ī, am, containing the gods, made up of all the gods. — *Devatā-malīmūc*, k, m., N. of an Asura. — *Devatā-māta*, as, m., N. of a man. — *Devatā-mātri*, tā, f. 'the mother of the gods,' an epithet of Aditi (= *dākshāyāni*). — *Devatā-mātrika*, as, ā, am, fostered or watered by the clouds (or by Indra, the giver of rain), as corn, land, &c., deprived of every other kind of water ('having the clouds as foster-mother'; cf. *nādī-mātrika*). — *Devatā-mādāna*, as, ā, am, Ved. 'gladdening or inspiring the gods,' an epithet of Soma. — *Devatā-māna*, am, n. the residence of the gods, dwelling of the gods. — *Devatā-mānaka*, as, m. = *deva-maṇi*. — *Devatā-māyā*, f. an illusion created by a god or gods. — *Devatā-mārga*, as, m. 'the way of the gods,' (according to commentators a facetious expression for the penis or anus). — *Devatā-māsa*, as, m. 'the divine month or month of the gods,' the eighth month of pregnancy. — *Devatā-mitra*, as, ā, am, having the gods as friends; (as), m., N. of an ancient preceptor with the epithet Śākalya; of the father of Vishnu-putra of the family of Vatsa [cf. *dāivamītri*]; (ā), f., N. of one of the Mātṛis attending on Skanda. — *Devatā-mithuna*, am, n., Ved. cohabitation of the gods. — *Devatā-mīśra*, as, m., N. of a man. — *Devatā-miśha*, as, m., N. of a Yādava, grandfather of Vasu-deva; of a descendant of Nimi and Jaraka. — *Devatā-miśhusha*, as, m. the grandfather of Vasu-deva. — *Devatā-muni*, is, m. a heavenly or divine Muni; N. of a son of Irambada and author of a hymn of the Rīg-veda. — *Devatā-yaj*, k, k, k,

or *ṭ*, *ṭ*, *ṭ* (?), making oblations or sacrifices to the gods, a worshipper of the gods. — *Deva-yajana*, *as*, *ī*, *am*, Ved. worshipping the gods, making oblations to them; serving for an oblation or constituting an oblation to the gods; (*am*), n. the place where a sacrifice is performed. — *Deva-yajī*, *is*, *is*, *ī*, worshipping the gods, making oblations or sacrificing to them; (*is*), n. a worshipper of the gods; a Muni. — *Deva-yajina*, *as*, m. a sacrifice to the superior gods performed by oblations to Fire or through Fire to the other gods; the Homa or burnt sacrifice (one of the five great sacrifices mentioned in Manu III. 84, 85); N. of a man. — *Deva-yajya*, *am*, n. or *deva-yajyā*, f. (inst. -*yajyā*), Ved. worshipping the gods, a sacrifice. — *Deva-yā*, *ās*, *ās*, *am*, Ved. going to the gods, desirous of them, honouring them. — *Deva-yājīn*, *ī*, *inī*, *i*, making sacrifices to the gods; (*ī*), m., N. of one of the attendants of Skanda; N. of a Dānava. — *Deva-yājñika*, *as*, m., N. of an author, = *yājñika-deva*. — *Deva-yātu*, *us*, m. 'a heavenly Yātu, N. of a class of Yātus; (also read *deva-yātu*; cf. *daiva-yātaka* and *daivayātavaka*). — *Deva-yātrā*, f. an idol procession, any sacred festival when the images of gods are carried in procession. — *Deva-yātrin*, *ī*, m., N. of a Dānava; [cf. *deva-yājīn*.] — *Deva-yāna*, *as*, *ī*, *am*, Ved. going to the gods, following them; serving as a way to the gods (especially applied to the paths by which the gods descend from heaven, and sacrifices ascend to them), the ways leading to the gods; (*am*), n. the car or vehicle of a god; (*ī*), f., N. of a daughter of Uśanas or wife of Yayāti and mother of Yādu and Turvasu. — *Deva-yāvan*, *ā*, *vari*, *a*, Ved. going to the gods. — *Deva-yukta*, *as*, *ā*, *am*, Ved. yoked by the gods (as horses). — *Deva-yuga*, *am*, n. 'the age of the gods,' the first age of the world; any age or period of the gods comprising the four ages of mankind, (two of these ages or Yugas form a day and night of Brahmā; cf. *kṛta-yuga*.) — *Deva-yoni*, *is*, m. f. the place of origin of a god, a divine birth-place; epithet of the wood used for kindling fire; (*is*, *is*, *ī*), of divine origin; (*is*), m. a being of divine origin; a superhuman being, a demi-god or demon. — *Deva-yoshā*, f. the wife of a god. — *Deva-rakṣita*, *as*, *ā*, *am*, guarded by a god or by the gods; (*as*), m., N. of a son of Devaka; of a prince of the Kosalas; (*ā*), f., N. of a daughter of Devaka and one of the wives of Vasu-deva. — *Deva-rata*, *as*, *ā*, *am*, Ved. delighting in the gods, pious. — *Deva-ratha*, *as*, m. the car or vehicle of a deity, a car for carrying the images of the gods in a procession [cf. *daivaratha*]; N. of a man. — *Devarathāhnyā*, *am*, n. a day's journey for the chariot of a god (of the Sun). — *Deva-rāhasya*, *am*, n. a secret of the gods, divine mystery; [cf. *deva-guhya*.] — *Deva-rāj*, *ī*, m. 'the king of the gods,' an epithet of Indra; of Nahusha. — *Deva-rāja*, *as*, m. a divine ruler; king of the gods; an epithet of Indra; of a king; of a Rishi; of a Buddha; of a commentator to the Naighaṅṭuka; (the full name is *devarāja-yajran*, q. v.; cf. *daivarājaka* and *daivarājika*). — *Deva-rājan*, *ā*, m. a prince of a Brāhmanical family. — *Devarāja-yajran*, *ā*, m., N. of a commentator on the three chapters of Vedic synonyms, usually called the Naighaṅṭuka portion of the Naighaṅṭus, incompletely explained by Yaska; N. of the grandfather of this commentator. — *Devarāja-samadyuti*, *is*, *is*, *i*, equal in glory to the king of the gods. — *Deva-rājya*, *am*, n. sovereignty over the gods; [cf. *daivarājya*.] — *Deva-rāta*, *as*, *ā*, *am*, 'god-given'; (*as*), m. the N. given to Sunah-śepha after being received into the family of Viśvā-mitra; (*ās*), m. pl. the descendants of Sunah-śepha; N. of a king who was the son of Su-ketu and descendant of Nimi; N. of a king who was the son of Karambhi; an epithet of Parikṣit [cf. *daivarāṭi*]; a sort of crane. — *Deva-rāshtra*, *am*, n. the empire of the gods; N. of an empire in the Dekhan. — *Deva-rūpin*, *ī*, *inī*, *i* (fr. *deva-rūpa*), of divine form, godlike. — *Devarshī* (*deva-rishi*), *is*, m. a Rishi,

a saint of the celestial class, as Nārada, Atri, Marīci, Bharad-vāja, Pulastya, Pulaha, Kratu, Bṛhgu, Vasishtha, Pra-śetas, Bharata, Kapāda, and others. — *Devarshī-tra*, *am*, n. state or rank of a divine Rishi. — *Devarshī-varya*, *as*, m. chief of sages. — *Devalatā*, f. double jasmine (= *nava-maitikā*). — *Devalāngulikā*, f., N. of a plant; [cf. *vrīśīkālī*.] — *Devalinga*, *am*, n. the image or statue of a deity. — *Devalekhā*, f., N. of a princess. — *Devaloka*, *as*, m. the particular sphere or heaven of any divinity; heaven or paradise; any one of the seven superior worlds (from the earth to the highest or Satya-loka, in opposition to those below the earth; *deva-loke gata*, gone to the world of the gods, one who has died). — *Deva-vaktra*, *am*, n. 'the mouth of the gods,' an epithet of fire or its deity Agni (as eating or consuming the oblations made to the gods). — 1. *deva-vat*, *ān*, *atī*, *at*, guarded by the gods, surrounded by them, (also read *devāvat*); (*ān*), m., N. of the grandfather of Su-dās; of a son of A-kṛura; of Devaka who was a son of Āhuka; of the twelfth Manu; [cf. *deva-rāyu*.] — 2. *deva-vat*, ind. like a god. — *Deva-vadhā*, *as*, m., Ved. a weapon of the gods. — *Deva-vadhū*, *ūs*, f. the wife of a god. — *Deva-vanda*, *as*, *ā*, *am*, Ved. praising the gods. — *Deva-vara*, *as*, m. a superior or supreme deity; (*am*), n. a divine boon or blessing. — *Deva-varman*, *a*, n. 'the path of the gods,' the atmosphere. — *Deva-vardhalī*, *is*, m. 'the builder or architect of the gods,' an epithet of Viśva-karman or of Tvash-ṭri the carpenter of the gods. — *Deva-vardhana*, *as*, m., N. of a son of Devaka. — *Deva-varman*, *a*, n. the armour of the gods, divine armour. — *Deva-varsha*, *as* or *am*, m. or n. (?), N. of a Varsha in the Dvīpa Sālmala. — *Deva-vallabha*, *as*, m. the tree Rottlera Tinctoria. — *Deva-vānī*, f. a divine voice, a voice from heaven. — *Deva-vāta*, *as*, *ā*, *am*, Ved. agreeable to the gods; (*as*), m., N. of a Bhārata; [cf. *daivavāta*.] — *Deva-vāyu*, *us*, m., N. of the son of the twelfth Manu; [cf. 1. *deva-vat*.] — *Deva-vāhana*, *as*, *ā*, *am*, Ved. carrying the gods (as a horse). — *Deva-vid*, *t*, *t*, *t*, knowing the gods. — *Deva-vidyā*, f. the doctrine or science of the gods, divine science; (according to a commentator = *nirukta*, q. v.) — *Deva-vibhāga*, *as*, m. the division or quarter of the gods, the northern hemisphere; [cf. *deva-bhāga*.] — *Deva-viś*, *ī*, or *deva-viśā*, f., Ved. a divine person, a deity, the gods collectively. — *Deva-vī*, *īs*, *ī*, Ved. gratifying the gods. — *Deva-vī-tama*, *as*, *ā*, *am*, Ved. very much liked by the gods. — *Deva-vīṭi*, *is*, f., Ved. a feast or meal or enjoyment prepared for the gods; N. of one of the nine daughters of Meru and wife of one of the nine sons of Agnidhra. — *Deva-vriksha*, *as*, m. 'the divine tree,' a common N. of the Mandāra and other fabulous trees of heaven or paradise; the tree Alstonia Scholaris; a plant yielding a fragrant resin, bdellium (= *guggulu*). — *Deva-vrittī*, *is*, m. the commentary of Deva (= *Purushottama-deva*) on the Uṇādi-sūtras. — *Deva-nyācas*, *ās*, *ās*, *as*, Ved. affording space for the gods, receiving the gods. — *Deva-vrata*, *am*, n. a religious observance; any religious obligation or vow; the favourite food of the gods; (*as*, *ā*, *am*), devoted to the gods, religious; (*as*), m. an epithet of Bhīshma; of Kārtikeya. — *Deva-vratīn*, *ī*, *inī*, *i*, obeying the divine commands, serving the gods. — *Deva-sakti*, *is*, m. 'having the power of a god,' 'having divine strength,' N. of a king. — *Devasāta-bhāshya*, *am*, n., N. of a work mentioned in the Sūdra-dharma-tattva by Kamalākara. — *Deva-sātru*, *us*, m. an enemy of the gods; an Asura; a Rakshas; (*us*, *us*, *u*), Ved. having the gods as enemies. — *Deva-sarman*, *ā*, m., N. of several persons; of an old sage; of a Buddhist author, (wrongly written *deva-sarman*); of a minister of Jayāpīda who was king of Kāśmīra; [cf. *daiva-sarmanī*.] — *Deva-sas*, ind., Ved. deity after deity. — *Deva-sīlpin*, *ī*, m. 'the artist of the gods,' an epithet of Tvash-ṭri. — *Deva-sīśu*, *us*, m. the child of a god; [cf. *deva-garbhā*.] — *Deva-sīshṭa*, *as*, *ā*, *am*, Ved. taught or directed by the gods. — *Deva-*

*sunī*, f., Ved. 'the divine female dog,' an epithet of Saramā. — *Deva-sūra*, *as*, m. 'the divine hero,' N. of a man. — *Deva-sekhara*, *as*, m. 'the diadem of the gods,' a kind of plant, = *damanaka*. — *Deva-sesha*, *am*, n. the remnants of a sacrifice offered to the gods. — *Deva-srāvas*, *ās*, m., N. of a Bhārata; of a son of Yama and author of hymns of the Rīgveda. — *Deva-srī*, *is*, *is*, *i*, Ved. approaching the gods, worshipping. — *Deva-srī-garbhā*, *as*, m., N. of a Bodhi-sattva. — *Deva-srūt*, *t*, *t*, *t*, Ved. audible to the gods, heard by the gods. — *Deva-srūta*, *as*, m. (with Jainas) N. of the sixth Arhat of the future Ut-sarpiṇī; a god (= *īśvara*); N. of Nārada; a sacred treatise or branch of scripture. — *Deva-srū*, *īs*, *ūs*, *u*, Ved. known to the gods. — *Deva-srenī*, f. the plant Sansiviera Zeylanica (= *mūrā*). — *Deva-sreshṭha*, *as*, m., N. of a son of the twelfth Manu. — *Deva-sakha*, *as*, m., Ved. a friend or companion of the gods. — *Deva-sargita-yonin*, *ī*, *inī*, *i*, 'furnishing sources of amusement or entertainment to the gods,' N. of the Nāradas who appear as messengers. — *Deva-sattra*, *am*, n. a festival or sacrifice of long continuance in honour of the gods. — *Deva-sattra*, *as*, *ā*, *am*, having the nature of a god, godlike. — *Deva-sād*, *t*, *t*, *t*, Ved. living among the gods. — *Deva-sādna*, *as*, *ā*, *am*, Ved. serving as a seat or residence for the gods. — *Deva-sadman*, *a*, n. the seat or residence of a god. — *Deva-sandhu*, *as*, *ā*, *am*, connected with the gods, divine. — *Deva-sannidhī*, *is*, m. presence of the gods. — *Deva-sabhā*, f. an assembly of the gods; a gambling-house; [cf. the next.] — *Devasabhya*, *as*, m. the keeper of a gambling-house; a gambler; a frequenter of gambling-houses or clubs; an attendant on a deity. — *Deva-sarasa*, *am*, n. 'the pool of the gods,' N. of a place. — *Deva-sarshapa*, *as*, m. 'divine mustard,' a kind of mustard. — *Deva-saha*, *as*, m. 'the strength of the gods,' N. of a mountain; (*ā*), f. a kind of plant, = *saha-devī*, *dandotpatā*, = *bhīkṣhā-sūtra* (or *bhīkṣhu-sūtra*). — *Deva-sāt*, ind. to a god or gods, to the nature of a deity; *devasād-bhū*, to become changed into a god. — *Deva-sāyujya*, *am*, n. conjunction with the gods, reception among the gods, absorption into or identification with a deity; inferior deification, the state or being of the inferior gods. — *Deva-sārarnī*, *is*, m., N. of the thirteenth Manu. — *Deva-siṅha*, *as*, m. 'the lion of the gods,' an epithet of Śiva. — *Deva-sūnda*, *as*, m., N. of a lake. — *Deva-sumati*, *is*, f. the favour of the gods. — *Deva-sumanas*, 'divine flower,' a species of flower. — *Deva-sushī*, *is*, m. a tube or cavity which leads to the gods; (the heart has five, viz. *prāṇa*, *vyāna*, *apāna*, *saṁāna*, and *udāna*.) — *Deva-sū*, *ūs*, *ūs*, *u*, Ved. an epithet applied to eight deities, viz. Agni grīha-pati, Soma vanas-pati, Savitṛi satya-prasava, Rudra paśu-pati, Bṛihas-pati vācas-pati, Indra jyeshtha, Mitra satya, and Vanuṇa dharmna-pati. — *Deva-sūda*, *am*, n., N. of a village. — *Deva-sūri*, *is*, m., N. of a preceptor. — *Devā-srīshṭa*, *as*, *ā*, *am*, let go or discharged by a god; caused or created by the gods; (*ā*), f. an intoxicating drink, a kind of spirituous liquor. — *Deva-sena*, *as*, m., N. of a king of Srāvastī; of Pauṇḍra-vardhana; of a Buddhist Arhat; (*ā*), f. an army or host of celestials; N. of a daughter of Prajā-pati or niece of Indra and wife of Skanda who is the leader of the hosts of heaven, (she is worshipped by the race of Jātukānyā); N. of a daughter of Indra. — *Deva-senā-pati*, *is*, m. 'the commander of the hosts or heaven,' an epithet of Skanda. — *Devasenā-priya*, *as*, m. 'the beloved of Deva-senā,' epithet of Skanda. — *Deva-stut*, *t*, *t*, *t*, Ved. praising the gods. — *Deva-stri*, f. the wife of a deity. — *Deva-sthāna*, *as*, m., N. of an ancient Rishi [cf. *daivasthānī*]; (*am*), n., N. of a Sāman. — *Devasvatvaka*, *as*, *ā*, *am*, containing the words *devasya tvā* (as an Adhyāya or Anu-vāka). — *Deva-sva*, *am*, n. the property of the gods, property applicable to religious purposes or endowments &c. — *Devasvāpahaṇa* ('*sva-ap*'), *am*, n. 'plunder of sacred property,' sacrilege. — *Deva-svāmin*, *ī*, m. 'the lord of the

gods, N. of several Brāhmins; N. of an astrologer; of a commentator on the Āpastamba. — *Deva-havis*, *is*, n., Ved. an oblation to the gods. — *Deva-havya*, *am*, n. an oblation to the gods; (*as*), m., N. of an ancient Rishi. — *Deva-hiṣṭaka*, *as*, m. an enemy of the gods. — *Deva-hiṭa*, *us*, *ā*, *am*, Ved. arranged or appointed or settled by the gods. — *Deva-hiṭi*, *is*, f., Ved. divine ordinance or arrangement. — *Deva-hū*, *ūs*, *us*, Ved. invoking the gods, devoted to the gods; (*ūs*), m., N. of a man; (*ūs*), f., scil. *dvār*, N. of the northern aperture of the human body, i. e. of the left ear (which is turned northwards if the face is directed towards the east; cf. *pitṛ-hū*). — *Deva-hū-tama*, *as*, *ā*, *am*, most devoted to the gods; very pious. — *Deva-hūti*, *is* or *i*, f., Ved. invocation of the gods; N. of a magical formula with which the gods are invoked; N. of a daughter of Manu Svayam-bhū and wife of Kardama. — *Deva-hūya*, *am*, n., Ved. = *deva-hūti*, invocation of the gods. — *Deva-heḍana* or *deva-heḷana*, *am*, n., Ved. disregarding the gods, an offence against them. — *Deva-heti*, *is*, f., Ved. the weapon of a god, a divine weapon. — *Deva-hotra*, *as*, m., N. of the father of Yogeśvara, a partial incarnation (*anśa*) of Hari. — *Deva-hrada*, *am*, n. 'the divine lake, N. of a sacred bathing-place. — *Devāṅsa* (*va-an*), *am*, n. a portion of a god, a partial incarnation of a god. — *Devākriṣṭa* (*va-āk*), *as*, m. the playing-place or pleasure-grove of the gods. — *Devāgāra* (*va-aḡ* or *-āḡ*), *as*, *am*, m. n. 'the dwelling of a god, a temple. — *Devāṅga* (*va-an*), *as*, m., N. of an emanation from the body of the god Sadāśiva, (said to be the inventor of the art of weaving). — *Devāṅga-śaritra*, *am*, n. 'the adventures or story of Devāṅga, N. of a book. — *Devāṅganā* (*va-an*), f. a divine female, courtesan of Svarga. — *Devājīva*, *as*, m. or *devājīvin* (*va-āj*), *i*, m. an attendant upon an idol, a low Brāhmin, subsisting by attendance upon an image and upon the offerings made to it. — *Devāñc* (*va-an*), *ān*, *āc*, *ān*, Ved. approaching the gods; directed towards them; worshipping them. — *Devāñjana* (*va-an*), *am*, n., Ved. divine unguent or ointment. — *Devāta* (*va-ata* or *-āta*), *as*, m., N. of a sacred bathing-place; [cf. *patnyāta*.] — *Devātithi* (*va-at*), *is*, m. 'the guest of the gods, N. of a descendant of Kaṇva and author of a hymn of the Rīg-veda; of a prince or son of A-krodhana or Krodhana by Karambhā; (also read *deva-tithi*). — *Devātīdeva* (*va-at*), *as*, m., a god surpassing or excelling all other gods; epithet of Vishnu; of Śākya-muni. — *Devātman* (*va-āt*), *ā*, m. the divine soul; the holy fig-tree or Ficus Religiosa; (*ā*, *ā*, *ā*), being of divine nature, containing a divinity; one with or identified with a deity; belonging to a deity, consecrated, sacred. — *Devātma-śakti*, *is*, f. the power of the divine soul. — *Devātma* (*va-āt*), f. the mother of the gods; [cf. *deva-tātmā*.] — *Devādhideva* (*va-adh*), *as*, m. a god over all other gods, an Arhat of the Jainas. — *Devādhipa* (*va-adh*), *as*, m. 'the king of the gods, an epithet of Indra; N. of a king identified with the Asura Nikumbha. — *Devānām-priya*, *as*, *ā*, *am*, 'the beloved of the gods, simple, foolish; (*as*), m. a fool, an idiot; a goat; an ascetic, one who relinquishes or abandons the world; [cf. the Prākṛit N. of a Buddhist king, *Devānām-priyatissa*.] — *Devānīka* (*va-an*), *am*, n. an army of celestials; (*as*), m., N. of a prince who was the son of Kshema-dhanvan; of a son of the eleventh Manu; of a mountain. — *Devānūtrama*, *as*, m. 'the series of the gods, enumeration of the gods in order, N. of a work supposed to be written by Saunaka, (serving as an index to the deities to whom hymns are addressed). — *Devānūcara*, *as*, or *devānūyāyin* (*va-an*), *i*, m. a follower or attendant of a god. — *Devānta* (*va-an*), *as*, m., N. of a son of Hridika. — *Devāntaka* (*va-an*), *as*, m., N. of a Rakshas; of a Daitya. — *Devāntaka-vadha*, *as*, m. 'the destruction of Devāntaka, N. of the seventy-first chapter of the Kṛiḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Devāndhās* (*va-an*), *as*, n. divine

food, ambrosia. — *Devāna* (*va-an*), *am*, n. divine food, ambrosia; rice or food that has been first presented to an idol. — *Devāpi* (*va-āpi*), *is*, m. 'the friend of the gods, N. of a Rishi who was son of Rishi-shena; (according to a later legend he is a son of king Pratāpa, resigns his kingdom, retires to the woods, becomes a Brāhman, and is supposed to be still alive near the Su-meru mountain; cf. *daivāpa*). — *Devābhikṣā* (*va-abh*), *as*, *ā*, *am*, desired by the gods, sacred or dedicated to a deity; (*ā*), f. betel, piper betel (= *tāmbūli*). — *Devāyatana* (*va-āy*), *am*, n. 'the dwelling of a god, a temple; [cf. *devāyatana*.] — *Devāyudha* (*va-āy*), *am*, n. 'the weapon of a god, a divine weapon, Indra's bow, the rainbow. — *Devāyusha* (*va-āy*), *am*, n. the life-time of a god. — *Devāranya* (*va-ar*), *am*, n. a divine grove, the forest of the gods. — *Devārādhana* (*va-ār*), *am*, n. or *devārādhānā*, f. worship of the gods. — *Devāri* (*va-ari*), *is*, m. 'an enemy of the gods, an Asura. — *Devāraka* (*va-ar*), *as*, m. a worshipper of the gods. — *Devārāna* (*va-ar*), *am*, n. or *devārānā*, f. the worship of the gods; idolatry. — *Devāranya* (*va-ar*), *as*, *ā*, *am*, received among the gods, considered as a god. — *Devāranya* (*va-ār*), *as*, m., N. of the last Arhat of the present Ava-sarpiṇī. — *Devārha* (*va-ar*), *as*, *ā*, *am*, worthy of the gods, divine; (*as*), m. a kind of medicinal plant; (*ā*), f. a species of plant, = *deva-bālā*, = *saha-devī*. — *Devālaya* (*va-āl*), *as*, m. 'the residence of the gods, heaven; a temple. — *Devāvat*, *ān*, *ātī*, *at*, = *devāvat*, q. v. — *Devāvātara* (*va-av*), *as*, m. 'the place of descent of a god (?), N. of a place. — *Devāvāsatha* (*va-āv*), *as*, m. 'the habitation of a deity, a temple. — *Devāvāsa* (*va-āv*), *as*, m. 'the residence of a god or gods, a temple; an epithet of the tree Ficus Religiosa. — *Devāvī* (*va-avi*), *is*, *is*, *i*, Ved. gladdening or satisfying the gods, agreeable to the gods. — *Devāvriḍh*, *t*, *t*, *t*, Ved. gladdening or satisfying the gods; (*t*), m., N. of a mountain; (also read *devāvriḍha*). — *Devāvriḍha*, *as*, m., N. of a prince who was father of Bahru [cf. *daivāvriḍha*]; of a mountain; [cf. *devāvriḍh*.] — *Devāvśva* (*va-as*), *as*, m. the horse of a god, a divine horse; Indra's horse Uccaiḥśravas. — *Devāsura* (*va-as*), *ās*, m. pl. the gods and the Asuras; [cf. *daivāsura*.] — *Devāsura-guru*, *us*, m. 'the preceptor of the gods and Asuras, epithet of Siva. — *Devāsura-namaskṛita*, *as*, m. 'worshipped by the gods and Asuras, epithet of Siva. — *Devāsura-mahāmātra*, *as*, m. 'the chief of the gods and Asuras, epithet of Siva. — *Devāsura-mahāśraya* (*hā-ās*), *as*, m. 'the great refuge of the gods and Asuras, epithet of Siva. — *Devāsura-mahēśvara* (*hā-is*), *as*, m. 'the great lord of the gods and Asuras, epithet of Siva. — *Devāsura-yuddha*, *am*, n. the battle between the gods and Asuras. — *Devāsura-vara-prada*, *as*, m. 'conferring boons on the gods and Asuras, epithet of Siva. — *Devāsura-saṅgrāma*, *as*, m. the war between the gods and Asuras. — *Devāsuresvara* (*ra-is*), *as*, m. 'the lord of the gods and Asuras, epithet of Siva. — *Devāhāra* (*va-ah*), *as*, m. 'food of the gods, divine food, ambrosia. — *Devāhwaya* (*va-āh*), *as*, m. 'called Deva, N. of a prince. — *Devī-lāsa*, *as*, m. (for *devī-l*), 'the slave of the goddess, N. of a man; N. of a commentator on the Mugdha-bodha. — *Devī-koṭa*, *as*, m. = *sonitapura*, N. of a town (the city of Vāna, probably Devicoṭa on the Coromandel coast). — *Devī-garbhagrāha*, *as*, m. 'a house containing an image of the goddess Durgā, a shrine of the goddess Durgā. — *Devī-grīha*, *am*, n. a temple of the goddess (Durgā); the apartment of a queen. — *Devī-tantra*, *am*, n. 'the Tantra of the goddess (Durgā), N. of a Tantra. — *Devī-tva*, *am*, n. 'the state of being a goddess, the rank of a goddess; the rank of a queen. — *Devī-lata*, *as*, m., N. of the father of Rāma-sevaka and grandfather of Kṛiṣṇa-mitra. — *Devīndhīyaka*, *as*, *ā*, *am*, containing the words *devīm dhīyā* (as an Anu-vāka or Adhyāya). — *Devī-pādadvaya*, *am*, n. 'the two feet of the goddess, i. e. of

Durgā, N. of a holy bathing-place. — *Devī-purāṇa*, *am*, n., N. of an Upa-Purāṇa. — *Devī-bhavana*, *am*, n. the temple of the goddess (Durgā). — *Devī-bhā-gavata-purāṇa*, *am*, n., N. of a Purāṇa. — *Devī-mahādeva*, *am*, n., N. of a play. — *Devī-mahāman*, *ā*, m., N. of a work, (perhaps = the following). — *Devī-mahātmya*, *am*, n. 'the majesty of Durgā, N. of a section of the Mārkaṇḍeya-Purāṇa. — *Devīr-āpasaka*, *as*, *ā*, *am*, containing the words *devīr āpah* (as an Anu-vāka or Adhyāya). — *Devī-rūktā*, *am*, n. 'the hymn of the goddess, N. of a hymn to Durgā. — *Devej* (*va-ij*), *t*, *t*, *t*, sacrificing to the gods, worshipping them. — *Devejya* (*va-ij*), *as*, m. 'the preceptor of the gods, an epithet of Brīhaspati, the planet Jupiter. — *Devēdha* (*va-iddha*), *as*, *ā*, *am*, Ved. kindled by the gods. — *Devendra* (*va-in*), *as*, m. 'the chief of the gods, an epithet of Indra; of Siva; N. of a man. — *Devendra-bud-dhī*, *is*, m. 'having the intellect of the chief of the gods, N. of a learned Buddhist. — *Devendra-samaya*, *as*, m., N. of a Buddhist work; of a part of the Suvārṇa-prabhāsa. — *Devesa* (*va-isa*), *as*, m. 'the chief of the gods, an epithet of Brāhmā; of Vishnu; of Siva; of Indra; (*i*), f. 'the queen of the gods, epithet of Durgā; of Devaki who was mother of Kṛiṣṇa. — *Devesa-tīrtha*, *am*, n. 'the Tīrtha of the chief of the gods, N. of a Tīrtha. — *Devesaya*, *as*, *ā*, *am*, 'resting or reposing on a god, epithet of Vishnu. — *Devesvara* (*va-is*), *as*, m. 'the sovereign of the gods, an epithet of Siva; N. of an author. — *Devesvara-panḍita*, *as*, m., N. of a poet. — *Deveshita* (*va-ish*), *as*, *ā*, *am*, Ved. sent or impelled by the gods. — *Devesha* (*va-ish*), *as*, *ā*, *am*, wished by the gods, acceptable to the gods; (*as*, *ā*), m. f. a sort of dog (reckoned among the Ashtāvarga, = *mahā-medā*); bdellium; (*ā*), f. the wild lime tree (= *vana-vijāpāraka*). — *Devānāsa* (*va-en*), *am*, n., Ved. the curse of the gods. — *Devāyāna* (*va-ud*), *am*, n. 'the grove of the gods, a sacred grove, a garden near a temple or consecrated to a deity. — *Devopāsaka* (*va-up*), *as*, m. a worshipper of the gods. — *Devaukas* (*va-ok*), *as*, n. 'the residence of the gods, the mountain Meru. — *Devya-gāma*, *as*, m. 'the arrival of the goddess, N. of a work. — *Devya-upanishad*, *t*, f., N. of an Upanishad. — *Devaka*, *as*, *ikā*, *am*, who or what sports or plays; divine, celestial, godlike, &c.; (*as*), m. a god, deity, (at the end of an adj. comp.); N. of a man; of a Gandharva; of a prince, son of Āhuka and father of Devaki who was mother of Kṛiṣṇa; of a son of Yudhi-shthira and Yaudheyī or Pauravī [cf. *devikā*]; a familiar diminutive for Deva-datta, q. v.; (*ās*), m. pl., N. of the inhabitants of a Varsha in Krauñca-dvīpa; (*ikā*), f. a diminutive of Devī; N. of a class of goddesses of an inferior order; (*ās*), f. pl. the oblations made to the aforesaid goddesses (viz. to Anu-matī, Rākā, Sinivālī, Kuhū, and to Dhātṛi); N. of the wife of Yudhi-shthira and mother of Yaudheyā; of a river; of a country [? cf. *dāvika*]; the thorn-apple (= *dhustūrā*); (*akī*), f. a familiar diminutive for Deva-dattā, q. v.; (*akī*), f., N. of a daughter of Devaka, (she was the wife of Vasu-deva and mother of Kṛiṣṇa); N. of Aditi; of Dākshāyaṇī. — *Devakī-nandana* or *devakī-nandana* or *devakī-putra*, *as*, m. or *devakī-sinu*, *us*, m. 'the son of Devakī, an epithet of Kṛiṣṇa. — *Devakī-mātṛi*, *tā*, f. the mother of Devakī. — *Devakīya*, *as*, *ā*, *am*, divine, godlike, belonging or relating to a divinity; [cf. *devakya*.] — *Devakya*, *as*, *ā*, *am*, divine, godlike; corresponding to the number of the gods; (*ā*), f. epithet of the metre Anuṣṭubh; [cf. *devakya*.] — *Devatya*, *as*, *ā*, *am*, (at the end of an adj. comp.) having as one's deity; sacred to a deity [cf. *eka-d*, *kim-d*, *daivatya*]; (*ā*), f., Ved. (perhaps) N. of a particular species of animal. — *Devan*, *ā*, m. a husband's brother; [cf. *devrī*.] — *Devana*, *as*, m. (for *i*. see *t. dev*, p. 430, col. 1), a die, dice for gambling; (*ā*), f. sport, wanton sport or pastime; service; (*am*), n. shining, splendor,

lustre, beauty; gaming, gambling, a game at dice; sport, play, pastime; a play or pleasure-ground, a garden; a lotus; praise; emulation, desire to excel or overcome; affair, business, profession; going, motion.

**Devayat, an, anti, at** (from a Nom. *devaya*), Ved. following the gods, serving the gods, religious; desirous of divinity (?); shining (?); [cf. *a-d*<sup>o</sup> and *devāyat*.]

**Devayu, us, ū, u**, Ved. loving the gods, devoted to the gods, pious, virtuous, righteous; frequenting sacred festivals; (us), m. a deity; [cf. *a-d*<sup>o</sup>.]

**Devara or devaraka, as, m.** a husband's brother, especially his younger brother; a beloved person; a husband; [cf. Lith. *dkveris*; Gr. *δαφρ*; Lat. *levir* for *devir*; Slav. *dever*; Angl. Sax. *tacur, taeor*; Old Germ. *zeihur*.]

**Derala, as, m.** an attendant upon an idol; a Brahman of an inferior order who subsists upon the offerings made to the idols he attends, and who conducts various ceremonies for hire; a holy or virtuous man; N. of a descendant of Kaśyapa, author of the hymns of the ninth Maṇḍala of the R̥g-veda; an epithet of Asita, (according to other authorities a son of Asita); N. of an astronomer; of a legislator; of the son of Pratyūsha; of the elder brother of Dhaumya; of the husband of Eka-parṇā; of the father of Sannati who was wife of Brahma-datta; of the grandfather of Pāpini; of a son of Kṛiśāva by Dhishanā, wrongly identified with Nārada, with whom Asita Devala is sometimes associated.

**Devalaka, as, m.** the attendant on an idol. See the preceding.

**Devāyat = devayat** above.

**Devālā, f.** one of the female personifications of music.

**Devika, as, ī, am**, appertaining to or derived from a deity, divine; (as), m. a familiar diminutive of Deva-datta; (ā), f., see under *devaka*.

**Devitri, tā, m.** a dice-player, gamester, dicer.

**Devitā, ind.** having played.

**Devta, ī, inī, ī,** gambling, a gambler, gamester.

**Devya, as, m.** a familiar diminutive of Deva-datta.

**Devila, as, ā, am**, appertaining to a deity, divine; virtuous, pious, just; (as), m. a familiar diminutive of Deva-datta.

**Devika** for *devī*, a queen &c. (at the end of an adj. comp.; cf. *sa-d*<sup>o</sup>). — **Devika-vača, am, n.** 'the prayer of Durgā,' N. of a mystical book treating of the worship of Durgā.

**Devri, ā, m.** a husband's brother, especially his younger brother; the husband of a woman previously married. — **Devri-kāma, as, ā, am**, loving the brother of one's husband.

**Devya, am, a,** Ved. divine dignity or power, rank, godhead.

**देवकड देवाका, as or am, m. or n. (?)**, N. of a Grāma.

**देवद देवाता, as, m.** (said to be fr. rt. *dev*, q. v.), an artist, artisan.

**देवद्वी देवात्ति, f.** a sort of gull, *Larus Ridibundus* (= *gargācilli*).

**देश deśa, as, m.** (fr. rt. 1. *dis*), any place or spot shown or pointed out; place or spot in general, region, country (whether inhabited or uninhabited, e.g. *deśam āvas* or *nivṛi*, to settle in a place; *ātmiya-deśa*, one's own country); a province, part, department, side, portion; an institute, ordinance; *deśa* occurs at the end of some comps., the fem. ending in *ā*; [cf. *a-d*<sup>o</sup>, *eka-d*<sup>o</sup>, *vi-d*<sup>o</sup>, &c.] — **Deśa-kāla, au, m, du,** place and time. — **Deśa-kāla, au, m, du,** knowing the (proper) place and time. — **Deśa-kāla-vid, t, t, t,** knowing place and time. — **Deśa-kāla-vibhāga, as, m.** apportioning of place and time. — **Deśa-kāla-ryavasthita, as, ā, am**, regulated by place and time. — **Deśa-ja or deśa-jāta, as, ā, am**, 'country-born,' native, indigenous; born in the right place; produced in the right country (as a horse, ele-

phant, &c.); of genuine descent; genuine; [cf. *deśya*.] — **Deśa-jña, as, ā, am**, knowing the district, familiar with places. — **Deśa-dṛiṣṭa, as, ā, am**, seen or experienced in a country; customary in a country; considered locally, judged as to place. — **Deśa-dharma, as, m.** local law, local rights or customs, the law or usage of any country. — **Deśa-nirṇaya, as, m.** 'description of countries,' N. of a work. — **Deśa-bhāṣā, f.** the dialect of a country. — **Deśa-bhramāṇa, am, n.** wandering about, peregrination, tontr. — **Deśa-rāja-carita, am, n.** 'history of native princes,' N. of a work. — **Deśa-rūpa, am, n.** 'the being in the right place,' conformity with place, propriety, fitness. — **Deśa-vāsin, ī, inī, i,** residing in a country. — **Deśa-eritta, am, n.** a circle depending upon its relative position with regard to the spot from which it is observed. — **Deśa-ryavahāra, as, m.** local usage, custom of the country. — **Deśa-stha, as, ā, am**, situated or living in a country. — **Deśā-čāra (śā-āč), as, m.** local usage or custom. — **Deśātithi (śā-at), is, m.** 'a guest in a country,' a foreigner. — **Deśāntara (śā-an), am, n.** another country, abroad, foreign parts; longitude or difference of longitude; the distance from the chief meridian. — **Deśāntara-phala, am, n.** the equation for difference of meridian. — **Deśāntara-bhāṇḍānyana (śā-ān), am, n.** importing wares from foreign countries. — **Deśāntarīn, ī, inī, i,** belonging to another country, foreign, a foreigner. — **Deśāpeksha (śā-ap), as, ā, am**, spying or inspecting a land.

**Deśaka, as, śkā, am**, who or what shows, points out, describes, directs, teaches, &c.; a shower, indicator; (as), m. a ruler, governor; a guide, instructor.

**Deśanā, f.** direction, command, instruction, doctrine. — **Deśika, as, ā, am**, familiar with a place, a guide; (as), m. a Guru or spiritual teacher; a traveller, stranger, sojourner; [cf. *daiśika*.]

**Deśita, as, ā, am**, directed, commanded; shown, pointed out; advised, instructed.

**Deśin, ī, inī, i,** showing, pointing out, instructing, guiding; of or belonging to a country; (inī), f. the index or fore-finger.

**Deśi, f,** scil. *bhāṣā*, the dialect of a country; N. of a Rāgiṇī, (according to Hanu-mat) wife of the Rāga Dīpaka. — **Deśi-kośha, as, m.** a vocabulary of the dialect of a country.

**Deśiya, as, ā, am**, peculiar or belonging to a country or province, provincial, native; (at the end of a comp.) inhabiting any country (e.g. *Māgadha-deśiyas*, an inhabitant of Māgadha); bordering upon, contiguous, not very distant from, almost (in this sense regarded by Indian grammarians as an affix, see *pañca-varshaka-d*<sup>o</sup>, *paṭu-d*<sup>o</sup>, &c.). — **Deśiya-bhāṣā, f.** the dialect of a country, native dialect. — **Deśiya-varāḍi, N.** of a Rāga?; (also read *deśi-varāḍi*).

**Deśya, as, ā, am**, to be pointed out, to be ordered or proved; being in a place or on the spot, present at any transaction (and so witnessing it); belonging to or being in a country, local, provincial, inhabiting or coming from a country, (often at the end of a comp., e.g. *nānā-d*<sup>o</sup>, coming from various countries; *ta-d*<sup>o</sup>, inhabiting the same country); born in or belonging to one's own country, native; born at the right place or in the right country, of genuine descent; genuine [cf. *deśa-ja*]; contiguous, not far from, almost [cf. *deśya* above, and see *vāstati-d*<sup>o</sup>, *śiśu-d*<sup>o</sup>, *paṭu-d*<sup>o</sup>, &c.]; (as), m. an eye-witness of anything, one who was on the spot; the inhabitant of a country; (am), n. the proposition, the statement or exhibition of a question or argument; the fact or thing to be proved or substantiated; [cf. *a-d*<sup>o</sup>.] — **Deśya-bhikshu, us, m.** a native mendicant.

**Deśṭarya, as, ā, am**, to be pointed out or shown or declared.

**Deśṭri, tā, trī, trī,** one who shows or directs or points out, an indicator; (trī), f., N. of a divine female (= *dharmady-upadeśa-kartrī*).

**Deśṭra, am, n.**, Ved. direction, order; promise.

**देशकारी deśakārī, f.** N. of a Rāgiṇī or

musical mode, (according to Hanu-mat) the wife of the Rāga Megha; [cf. *deva-kārī*.]

**देशाख deśākha and deśāga, as, m., N.** of a Rāga; (ī), f., N. of a Rāgiṇī.

**देष deshta, as, ā, am** (superl. fr. 1. *dā*), Ved. giving the most, most liberal, greatest giver.

**Deshna, am, n.**, Ved. giving, a gift; [cf. *ku-māra-d*<sup>o</sup>, *čāru-d*<sup>o</sup>, *turi-d*<sup>o</sup>.]

1. **deshnu, us, us, u**, liberal, giving, a donor.

**देषु 2. deshnu, us, us, u** (fr. 3. *dā* or 4. *dā?*), difficult of subjection, intractable, ungovernable.

**देषु 3. deshnu, us, m.** (fr. rt. 7. *dā*), a washerman.

**देह deha, as, am, m. n.** (fr. rt. 1. *dih*, because it defiles or perhaps rather because it envelops the soul), the body; (ī), f. a mound, bank, rampart, surrounding wall; [cf. Goth. *leik*, 'dead body'; Old Germ. *lih*; Mod. Germ. *leiche*.] — **Deha-kara, as, m.** 'the former of the body,' a father. — **Deha-kartri, tā, m.** 'creating the bodies, i. e. body and life,' an epithet of the Sun; a father. — **Deha-krit, t, t, t,** forming the body; (t), m. a father; epithet of Śiva. — **Deha-kośha, as, m.** the covering of the body; skin, epidermis; a feather, wing; [cf. *deha-dhi*.] — **Deha-leshaya, as, m.** decay of the body, sickness, disease. — **Deha-gata, as, ā, am**, 'gone into a body,' incarnate. — **Deha-grahaṇa, am, n.** assuming a body or visible form. — **Deha-čyuta, as, ā, am**, separated or detached from the body (as excrement or the spirit).

— **Deha-ja, as, m.** 'born of the body,' a son. — **Deha-tantra, as, ā, am**, see *tantra*, p. 362, col. 1. — **Deha-tyāga, as, m.** resigning or relinquishing the body, dying; death in general, voluntary death. — **Deha-ta, as, ni.** 'what gives a body or life (?),' quicksilver (= *pāra-da*). — **Deha-dīpa, as, m.** 'lamp of the body,' the eye. — **Deha-dharma, as, m.** the function or law of the body. — **Deha-dhāra, am, n.** 'supporter of the body,' a bone. — **Deha-dhāraṇa, am, n.** 'supporting the body,' living, life (e.g. *pūrvāsmīn deha-dhāraṇe*, in a former life or existence). — **Deha-dhi, is, m.** 'sustaining the body,' a wing; [cf. *deha-kośha*.] — **Deha-dhṛish, k, m.** 'carrying or sustaining the body,' air, wind; (*dhṛik* is by some derived fr. rt. *dhri* or *drīh*). — **Deha-bhāj, k, k, k,** possessed of a body, corporeal; (*k*), m. a being possessed of a body or of life, especially a man. — **Deha-bhuj, k, m.** 'possessed of a body,' an epithet of Śiva. — **Deha-bhṛit, t, t, t,** 'carrying a body,' embodied, corporeal; (*t*), m. a living being, especially a man; an epithet of Śiva; life, vitality. — **Deha-mātrāvāśeshita (tra-av), as, ā, am**, destitute of all except the body, having merely the body left.

— **Deha-mānīn, ī, inī, i,** proud of the body. — **Deham-bharu, as, ā, am**, intent upon nourishing the body, minding only one's own body, an epicure, gluttonous. — **Deha-yātrā, f.** 'departure of the body,' dying, death; nourishment, food, prolonging bodily life. — **Deha-takshana, am, n.** a mole, spot or mark upon the body. — **Deha-va, ān, atī, at,** furnished with a body, embodied; (ān), m. a living being, a man; the soul. — **Deha-vāyu, us, m.** an air of the body, a vital air; [cf. *apāna, udāna, prāna, ryāna, samāna*.] — **Deha-visoṛjāna, am, n.** quitting the body, death. — **Deha-sanku, us, m.** (according to a commentator) a column or pillar of stone. — **Deha-saicārīnī, f.** a daughter. — **Deha-sāra, as, m.** 'essence of the body,' marrow. — **Deha-svabhāra, as, m.** bodily temperament. — **Dehātma-vāda, as, m.** materialism; see the next. — **Dehātma-vādin (ha-āt), ī, inī, i,** one who asserts that the body and soul are one, a materialist, a Cārvāka. — **Dehāntara (ha-an), am, n.** another body, another embodied state (in the doctrine of metempsychosis). — **Dehāntara-prāpti, is, f.** 'obtaining another body,' transmigration. — **Dehāvaraṇa (ha-ān), am, n.** 'screen for the body,' armour; dress. — **Deheśvara (ha-iś), as, m.** 'lord of the body,' the soul. — **Dehod-**

bhava or dehadbhūta (°ha-ul°), as, ā, am, born in the body, innate.

Dehalā, f. spirituous liquor.

Dehalī, is, or dehalī, f. the threshold of a door, the sill or lower part of the wooden frame of a door or a raised terrace in front of it. — Dehalī-mukta-pushpa, am, n. a flower dropped on the threshold.

Dehikā, f. a sort of ant or insect which throws up the earth; [cf. ud-dehikā.]

Dehin, ī, inī, ī, having a body, corporeal, embodied; (ī), m. living, a living being, especially a man; the spirit, soul (enveloped in the body); (inī), f. the earth.

दै dai, cl. 1. P. dāyati, &c., to purify; cleanse; to protect; [cf. rts. 5. dā and de.]

दैद्य daiksha, as, ī, am (fr. dikshā), relating to initiation, inauguration, &c.

दैतेय daiteya, as, m. (fr. diti), a son of Diti, an Asura, an enemy of the gods, (especially) epithet of Rāhu; (as, ī, am), proceeding from or belonging to the Daiteyas.

Daitya, as, m. a son of Diti, a demon; (as, ā, am), belonging or relating to the Daityas; (ā), f. a kind of fragrant plant (= murā); a perfume; a drug (= candaushadhi); spirituous liquor. — Daityaguru, us, m. 'the preceptor of the Daityas,' an epithet of Sukra, the regent of the planet Venus.

— Daitya-dānava-mardana, as, m. 'subduer or crusher of Daityas and Dānavas,' a title of Indra.

— Daitya-deva, as, m. 'the god of the Daityas,' an epithet of Varuṇa, deity of the waters; Air or Wind personified. — Daitya-dvīpa, as, m. 'refuge or protector of the Daityas (?);' N. of a son of Garuda.

— Daitya-nisūdana, as, m. 'the destroyer of the Daityas,' an epithet of Viṣṇu. — Daitya-pa, as, or daitya-pati, is, m. 'the prince of the Daityas,' epithet of Bali. — Daitya-purodhas, ās, or daitya-purohita, or daitya-pūjya, as, m. 'family priest of the Daityas, to be honoured by them,' epithet of Sukra, regent of Venus. — Daitya-mātri, tā, f. 'mother of the Daityas,' epithet of Diti. — Daitya-medaja, as, m. 'produced from the marrow of a Daitya,' a kind of bellium (= bhūmija-guggulu); (ā), f. the earth (supposed to be produced from the Meda or marrow of the Daityas Madhu and Kaiṭabha).

— Daitya-yuga, am, n. an age of the demons (consisting of 12000 divine years or the sum of the four Yugas or ages of man). — Daitya-senā, f. N. of a daughter of Prajā-pati and sister of Deva-senā.

— Daityāri (°ya-ari), is, m. 'enemy of the Daityas,' an epithet of Viṣṇu; a god in general. — Daityāhorātra (°ya-ah°), as, m. a day and night of the demons (being a year of mortals).

— Daityeja (°ya-i°), as, m. 'preceptor of the Daityas,' an epithet of Sukra who is the regent of Venus; [cf. daitya-guru.] — Daityendra (°ya-in°), as, m. 'a prince of the Daityas,' an epithet of Pātala-keṭu. — Daityendra-pūjya, as, m. 'to be honoured by the chief of the Daityas,' an epithet of Sukra, regent of Venus.

दैपियय दaidhishavya, as, m. (fr. didhishū), the son of a woman by her second husband (?).

दैन 1. daina, as, ī, am (fr. dina), relating to a day, diurnal, daily.

Dainandina, as, ī, am, happening daily, diurnal, quotidian. — Dainandina-pralaya, as, n. destruction of the world after the lapse of fifteen years of Brahmā's age.

Dainika, as, ī, am, diurnal, relating daily to a day; (ī), f. a day's hire or wages.

दैन 2. daina or dainya, am, n. (fr. dina), wretchedness, feebleness, weakness, affliction, sorrow, grief, depression, low-spiritedness; poverty, humbleness, a poor and pitiable state, miserable state; meanness, covetousness.

दैनार daināra, as, ī, am (fr. dināra), bought with a Dīnār, of the value of a Dīnār.

दैप daipa, as, ī, am (fr. dīpa), relating or belonging to a lamp.

दैयांपति daiyāmpati, is, m., Ved. a patronymic from Dyāmpāta, q. v.

दैघै dairgha, am, n. (fr. dīrgha), length.

— Dairghatama, as, m. (fr. dīrgha-tama), a patronymic of Dhanvantari. — Dairghatamasa, as, ī, am, relating to Dīrgha-tamas; (as), m. a patronymic from Dīrgha-tamas. — Dairghavaratra, as, m. (fr. dīrgha-varatrā), scil. kūpa, a well in which a long rope is used. — Dairgha-śrāvasa, as, ī, am, relating to Dīrgha-śrāvasa.

Dairghya, am, n. length, longness. — Dairghya-saṃyuta, as, ā, am, possessing length, lengthy.

दैलीपि dailipi, is, m. a patronymic from Dilipa, q. v.

दैव daiva, as, ī, am (fr. deva; only the fem. daivī occurs in the Ṛig-veda), of or belonging to a deity or divinity, coming from the gods, divine, celestial; royal; (as), m. (with or without vivāha), one of the forms of marriage, the gift of a daughter at a sacrifice to the officiating priest; a patronymic of Atharvan; (am), n. a deity [cf. kula-d°]; a religious offering or rite, an oblation to the gods; divine power, destiny, fortune, chance, fate, accident (e.g. daivāt, ind. by chance, accidentally); the part of the hands sacred to the gods, i. e. the tips of the fingers [cf. tīrtha]; (ī), f. a division of medicine, the medical use of charms, prayers, &c.; [cf. a-d°.]

— Daiva-karman, a, n. offering oblations to the gods, worship of the gods, a religious rite. — Daiva-kṛita, as, ā, am, caused by destiny, fated; formed by nature, natural. — Daiva-kovida, as, ā, am, acquainted with the destinies of men; (as, ā), m. f. a fatalist, astrologer, fortune-teller. — Daiva-gati, is, f. course of destiny, fortune. — Daiva-śintaka, as, ā, am, 'reflecting on fate or the destiny of men,' an epithet of Śiva; (as), m. an astrologer, a fatalist.

— Daiva-śintana, am, n. or daiva-śintā, f. fatalism, reliance on fate; foretelling fate by astrology (?).

— Daiva-jña, as, ā, am, acquainted with fate, knowing the destinies of men, foretelling, prophetic; (as), m. an astrologer; (ā), f. a female fortune-teller.

— Daivajña-tva, am, n. fatalism, astrology. — Daivajña-vilāsa, as, m., N. of a work. — Daivajña-saṃmuni, is, m., N. of an astrologer. — Daiva-tantra, as, ā, am, subject to fate. — Daiva-tas, ind. by fate or destiny, through fortune, by chance. — I. daiva-datta, as, ā, am, granted by fate or fortune; (for 2. see col. 3.) — Daiva-dīpa, as, m. 'the heavenly lamp,' the eye; [cf. deva-dīpa and deha-dīpa.] — Daiva-dur-vipāka, as, m. 'the hard or cruel ripening of destiny,' hardness of fortune, unpropitiousness of fate. — Daiva-dosha, as, m. the fault or evil result of destiny; badness of fate. — Daiva-para, as, ā, am, trusting to fate, believing in predestination, a fatalist; fated, willed, predestined. — Daiva-praśna, as, m. inquiring of fate, fortune-telling, astrology; (according to the lexicographers) a supernatural and prophetic voice heard at night; [cf. upa-śruti and deva-praśna.] — Daiva-yuga, as, m. an age of the gods or immortals; [cf. daitya-yuga.] — Daiva-yoga, as, m. a fortuitous combination, the occurrence of any unforeseen event, the intervention of destiny, fortune, chance; (ena) or (āt), ind. through the influence of fortune, by chance, accidentally. — Daiva-rakṣita, as, ā, am, guarded by destiny. — Daiva-ratha, as, m. a divine chariot; (perhaps wrongly for deva-ratha.) — Daiva-rājya, am, n. dominion over the gods; [cf. deva-rājya.] — Daiva-lekhaka, as, m. a fortune-teller, an astrologer. — Daiva-lukika, as, ī, am, celestial and worldly. — Daiva-raśa, as, am, m. n. the will or power of destiny; daiva-raśāt, by chance, by accident, fatally. — Daiva-vāni, f. a voice from heaven. — Daiva-vid, t, i, t, knowing the destiny of man, acquainted with astrology, an astrologer. — Daiva-sampanna, as, ā, am, favoured by destiny.

— Daivasampanna-tā, f. the state of being favoured by destiny. — Daiva-hata, as, ā, am, stricken by destiny, fate-stricken. — Daiva-hataka, as, ā, am, beaten or struck by destiny; (am), n. a blow of destiny; [cf. daivopahataka.] — Daivāyaya (°va-ā°), as, m. danger or evil resulting from unusual natural phenomena. — Daivādharma (°va-adh°), as, ā, am, depending on fate, subject to fate. — Daivānurodhin (°va-an°), ī, inī, ī, subject or obedient to the gods. — Daivāyatta (°va-āy°), as, ā, am, dependant upon destiny. — Daivāhorātra (°va-ah°), as, m. a day of the gods, the human year; [cf. daityāhorātra.] — Daivodhā (°va-ūdhā), f. a woman married according to the Daiva ritual; [cf. above.] — Daivodyāna (°va-ud°), am, n. a divine grove, a grove or garden of the gods. — Daivopahata or daivopahataka (°va-up°), as, ā, am, struck by fate, ill-fated, unfortunate, unlucky.

Daivaka (at the end of an adj. comp.) = daiva, a deity, &c.; (ī), f. = devakī, N. of the mother of Kṛishṇa. — Daivakī-nandana, as, m. 'the son of Daivakī' or 'Devaktī's joy,' epithet of Kṛishṇa; (also read devakī-nandana.)

Daivata, as, ī, am (fr. devatā), of or relating to a god or to the gods, especially relating to the peculiar deity honoured by any religious rite or a hymn &c., belonging to such a deity, divine; (as, am), m. n. (usually n.), a god, a deity, (often collectively) the deities, especially as celebrated in any hymn, a number of gods; an idol; (at the end of an adj. comp.) having as one's deity, worshipping as one's deity. — Daivata-kānda or daivata, am, n. that part (books 7-12) of Yāska's Nirukta in which the names or epithets of deities collected in the fifth Adhyāya of the Nighaṇṭus are explained. — Daivata-pati, is, m. 'the prince of the gods,' an epithet of Indra. — Daivata-para, as, ā, am, a worshipper of the gods. — Daivata-pratimā, f. the image of a deity.

Daivatya, as, ā, am (fr. devatā), having as one's deity, addressed to some deity, sacred to a deity; [cf. devatya.]

Daivalaka, as, m. the servant or worshipper of an evil spirit, an attendant on an idol (?); [cf. devalaka.]

Daivāt, ind. by chance, by accident, fatally. See daiva.

Daivātītha, as, ī, am (fr. devātīthi), relating to Devātīthi.

Daivika, as, ī, am, peculiar to the gods, relating to the deities, divine, deific; performed in honour of the gods; (am), n. an inevitable accident.

Daivin, ī, m. an astrologer.

Daivya, as, vī or vyā, am, divine; (am), n. divine power or effect; fortune, fate.

दैवजन daivajana, as, ī, am (fr. deva-jana), Ved. belonging to the gods collectively.

दैवदत्त 2. daivadatta, as, ī, am (fr. deva-datta; for 1. see under daiva, col. 2), being in the village Deva-datta; (ās), m. pl. the disciples of Deva-datta.

Daivadattika, as, ā or ī, am, relating to Deva-datta.

दैवदर्शनन् daivadarśanin, inas, m. pl. the adherents or disciples of Deva-darśana.

दैवदारव daivadarava, as, ī, am (fr. deva-dāru), made of the tree Deva-dāru, being upon it.

दैवयातक daivayātaka, as, ī, am (fr. deva-yāta), inhabited by the Deva-yātas.

दैवयातवक daivayātavaka, as, ī, am (fr. deva-yātu), inhabited by the Deva-yātas.

दैवयानेय daivayāneya, as, m. (fr. deva-yāni), a patronymic from Deva-yāni.

दैवरति daivarāti, is, m. (fr. deva-rāta), a descendant of Deva-rāta; a patronymic of Janaka; a N. of Yājñavalkya.

दैववात daivavāta, as, ī, am (fr. deva-vāta), relating to Deva-vāta; (as), m. an epithet of Śrīñjaya.

**देवाकरि** *daivākari*, *is*, m. (fr. *divākara*), 'the son of the Sun,' a patronymic of Yama and Sani or the planet Saturn; (*ī*), f. 'the daughter of the Sun,' an epithet of Yamunā or the river Jumnā.

**दैवादिक** *daivādika*, *as, ī, am* (fr. *div-ādi*), belonging to the class of roots which begins with *div*, i. e. to the fourth class.

**दैवावृथ** *daivāvṛidha*, *as, m.* (fr. *devā-vṛidha*), a patronymic of Babhru.

**दैवासुर** *daivāsura*, *as, ī, am* (fr. *deva-asura*), relating to the gods and Asuras; (with *vaitra*) the natural enmity perpetually subsisting between the gods and Asuras; containing the word *devāsura* (as an *Adhyāya* or *Anu-vāka*; cf. *devāsura*).

**दैवोदास** *daivodāsa*, *as, ī, am*, relating to Divo-dāsa; (*as*), m. a patronymic from Divo-dāsa. — *Daivodāsi*, *is*, m. a patronymic of Pratardana, and of Panūcchepa.

**दैशिक** *daishika*, *as, ī, am* (fr. *deśa*), belonging or relating to a place, local, provincial; relating or having reference to space; belonging to a country, national; produced in any place or country; acquainted with any place or country; teaching, directing, showing, pointing out [cf. *deśika* and *deśya*]; (*as*), m. a guide; a teacher.

**दैष्टिक** *daishṭika*, *as, ī, am* (fr. *dishṭa*), fated, predestined; (*as*), m. a predestinarian, a fatalist. — *Daishṭika-tā*, *f.* or *daishṭika-tva*, *am*, n. fatalism, predestinarianism.

**दैहिक** *daihika*, *as, ī, am* (fr. *deha*), corporeal, bodily.

**दैह्या**, *as, ā, am*, being in the body; (*as*), m. the soul (enclosed by the body).

**दो** *do* (sometimes written *dā*, see 3. *dā*, p. 408, col. 1), cl. 4. 2. P. *dyati*, *dāti*, *dadau*, *dāsyati*, *adāsi* and *adāt*, *dātum*, to cut, divide; to reap, mow; to untie, loosen; Pass. *dyāte* and *dāyate*, Aor. 3rd sing. *adāyi*: Desid. *dītsati* and *didāsati*: Intens. *dedīyate* and *dādāyate*.

**दोग** *doga*, *as, m.* a bull (?).

**दोगध्व** *dogdhavya*, *as, ā, am* (fr. rt. 2. *duh*), to be milked.

**दोगधु-कामा**, *as, ā, am* (fr. the inf. *dogdhum + kāma*), wishing to milk.

**दोगधुरि**, *dhā, dhri, dhri*, a milker, who or what milks; one who performs anything from interested motives or who makes profit out of (with acc.); yielding milk or desirable objects of any kind; (*dhā*), m. a cowherd; a calf; a poet, panegyrist, one who writes verses for hire or reward; (*dhri*), f. a cow which yields milk; a wet-nurse who has much milk; a female who yields or grants anything (with acc.).

**दोग्हा**, *as, ā, am*, Ved. milking; (*as*), m. milking.

**दोडी** *doḍī*, *f.* a species of plant and its fruit; [cf. *ḍoḍī* and *dāḍī*.]

**दोदुल्यमान** *dodulyamāna*, *as, ā, am* (fr. the Intens. of *rt. dul*), swinging backwards and forwards, being swung repeatedly or violently.

**दोध** *dodha*, *as, m.* (fr. *dogdhri*?), a calf.

**दोधक** *dodhaka* or *dodhaka-vṛitta*, *am*, n. a kind of metre consisting of four lines of eleven syllables each.

**दोधुयमान** *dodhuyamāna*, *as, ā, am* (fr. the Intens. of *rt. dhū*), shaking or trembling violently.

**दोमन्** *doman*, *a, n.* (fr. rt. 2. *du*), pain, inconvenience, (occurring only in *a-doma-da*, q. v.)

**दोरक** *doraka*, *as, ikā*, m. f. a string for fastening the wires of a lute.

**दोल** *dola*, *as, m.* (fr. rt. *dul*), swinging, rocking, oscillating; a festival on the fourteenth of

the month Phālguna (February–March) when figures of the juvenile Kṛishṇa are swung in an ornamental swing; a swing, litter; a peculiar position of the closed hand; (*ā*), f. a litter, a swinging cradle or cot or hammock, a dooly, palanquin, sedan, a swing, swinging; fluctuation, incertitude, doubt; the indigo plant. — *Dolākula-dhī* (*lā-āk*), *is, is, ī, i*, or *dolā-ḥala-cittavṛittī*, *is, is, ī, i*, whose mind is agitated like a swing. — *Dolādhirūḍha* (*lā-adh*), *as, ā, am*, mounted, on a swing; restless, disquieted. — *Dolāyātrā*, *f.* 'the swing festival,' N. of a festival in honour of Kṛishṇa when figures of him and his consort Rādhā are carried about in a litter or swung in an ornamental swing.

*Dolāya*, Nom. A. *dolāyate*, &c., to swing, rock about like a swing, shake, toss, move to and fro, fluctuate, oscillate, be unsteady.

*Dolāyamāna*, *as, ā, am*, oscillating, swinging, rocking, tossing, being swung backwards and forwards; vacillating, wavering; perplexed, doubting. — *Dolāyamāna-matī*, *is, is, ī, i*, wavering in mind, with a wavering mind.

*Dolāyita*, *as, ā, am*, swinging about, oscillating, moving to and fro, rocking. — *Dolāyita-śraṇa-kuṇḍala*, *as, ā, am*, whose ear-rings swing to and fro.

*Dolikā*, *f.* a litter, swing; a cradle.

*Dolita*, *as, ā, am*, swung, shaken, rocked, tossed backwards and forwards.

**दोष** *dosha*, *as, m.* (fr. rt. 1. *dush*), fault, vice, defect, deficiency, want, blemish, blame, accusation, reproach (with *rt. gam*, to accuse, e. g. *do-shena nām gamāḥṭati*, he accuses me); a bad or noxious quality; badness, wickedness, sinfulness; offence, transgression, sin, guilt, crime; damage, harm, detriment; bad consequence, detrimental effect (e. g. *mātri-doshāt*, q. v.); morbid affection, morbid element, disease; disorder of the three humors of the human body, defect in the functions of *vāyu* or wind, *pitta* or bile, and *śleshma* or phlegm (e. g. *trīdoshā-kṛit*, causing disorder of the three humors); a N. applied to the three fluid elements or humors themselves (as causing diseases when in a state of derangement); evening, dusk, darkness, Evening personified as one of the eight Vasus and husband of Night; refutation; a calf; (1. *doshā*), *f.* evening, darkness, night; Night personified (regarded with Prabhā as wife of Pushpāma and mother of Pradosha or Evening, Nīthā or Midnight, and Vyusṣṭa or Day-break); *doshām*, ind. in the evening; *doshā*, old inst. in the evening, at dusk, at night; [cf. *anna-d*, *tvag-d*, *doshas*, *pra-dosha*, *prati-dosham*.] — *Dosha-kara*, *as, ī, am*, or *dosha-kārin*, *ī, īnī, ī, i*, or *dosha-kṛit*, *l, l, t*, causing evil or harm, hurtful. — *Dosha-kalpāna*, *am, n.* attributing blame, reprehending, condemning. — *Dosha-grasta*, *as, ā, am*, involved in guilt, convicted, guilty. — *Dosha-grāhin*, *ī, īnī, ī, i*, fault-finding, censorious, vituperative, malicious, malignant; [cf. *guṇa-grāhin*.] — *Dosha-ghna*, *as, ī, am*, removing vitiation or disease of the humors.

— *Dosha-jña*, *as, ā, am*, acquainted with what is noxious or dangerous, discerning sins, understanding diseases, knowing faults, &c.; (*as*), m. a physician; a Pandit, teacher, discerning man. — *Dosha-tas*, ind. from a fault or defect; *doshato brū*, to accuse of a fault. — *Dosha-traya*, *am*, n. vitiation of the three humors, or wind, bile, and phlegm; any combination of three defects. — *Doshatraya-hara*, *as, ā, am*, removing vitiation of the three humors. — *Dosha-tva*, *am, n.* faultiness, deficiency. — *Dosha-dṛishṭi*, *is, f.* looking at faults, fault-finding. — *Dosha-prasanga*, *as, m.* attaching blame, attribution of blame, censure, condemnation. — *Dosha-bala-pravṛitta*, *as, ā, am*, proceeding from the influence of bad humors (a disease). — *Dosha-bhāj*, *k, k, h*, possessing faults, wrong, faulty, doing wrong, being defective or to blame. — *Dosha-bhīti*, *is, f.* fear of offence. — *Dosha-bheda*, *as, m.* a peculiar modification of disease of the three humors. — *Dosha-val*, *ān, atī, at*, having faults, faulty, defective, blemished, deficient; guilty of an offence; detrimental, con-

nected with crime or guilt, sinful, wicked; noxious, dangerous. — *Dosha-samana*, *as, ā, am*, allaying disorder of the humors. — *Dosha-sthāna*, *am, n.* the seat of disorder of the humors. — *Dosha-hara*, *as, ā, am*, removing disease of the humors. — *Doshākara* (*sha-āk*), *as, ā, ī, am*, 'a mine of faults,' full of defects, faulty; (*shā-ka*), *as, m.* 'the night-maker,' epithet of the Moon. — *Doshā-kileṣṭi*, *f.* 'fading in the evening,' a kind of plant (= *vana-varvarikā*). — *Doshākshara* (*sha-ak*), *as, m.* 'a word of blame,' accusation, censure. — *Doshā-tana*, *as, ī, am* (fr. *doshā*, ind.), nocturnal, at evening, nightly. — *Doshā-tilaka*, *as, m.* 'the ornament of the night,' a lamp. — *Doshān-vādu* (*sha-an*), *as, m.* taking over faults, tile-bearing. — *Doshā-bhāta*, *as, ā, am*, having become night, turned into night. — *Doshā-manyā*, *as, ā, am*, considering one's self as night, regarding as night; [cf. *divā-manyā*.] — *Doshāropa* (*sha-ar*), *as, m.* imputing fault, accusation. — *Doshā-vastri*, *tā, m.* (generally occurring in loc. *doshā-vastar*), Ved. 'illuminating the darkness or shining in the evening,' an epithet of Agni; (Śāy.) by night and day. — *Doshāya* (*shā-ā*), *as, m.* 'the face of the night,' a lamp. — *Doshāikadṛis* (*sha-ek*), *k, k, k*, seeing only defects, fault-finding, censorious, malevolent. — *Doshocchṛāya* (*sha-uc*), or *doshopaḥāya* (*sha-up*), *as, m.* the rise or undue accumulation of vitiated humors.

*Doshaka*, *as, m.* a calf.

*Doshāṇa*, *am*, n. imputation of a crime, accusation.

*Doshala*, *as, ā, am*, of a faulty nature, defective, corrupt.

*Doshas*, *as, n.* evening, darkness.

*Doshika*, *as, ī, am*, faulty, defective, bad; (*as*), m. sickness, disease.

*Doshin*, *ī, īnī, ī*, becoming defiled or impure or contaminated; faulty, defective; criminal, wicked, bad.

**दोषन्** *doshan*, *m. n.* (defective; substituted for *dos*, q. v. in certain cases), the fore-arm, the lower part of the fore-foot of an animal, the arm in general. — *Doshāṇi-śrīsh*, *l, l, l*, leaning or hanging on the arm.

*Doshāṇya*, *as, ā, am*, Ved. belonging to the arm, seated in the arm (as a disease).

2. *doshā*, *f.* the arm. (For 1. *doshā* see col. 2.)

*Dos*, *s, m. n.* (nom. sing. *dos*, du. m. *doshau*, n. *doshī*, acc. pl. *doshas* or *doshṇas*, inst. sing. *doshā* or *doshṇā*, du. *dorbhāyam*, loc. pl. *doḥshu*, Gram. 166. d), the fore-arm, the arm; the part of an arc defining its sine; the side of a triangle or square, [cf. *bāhu* and *bhujā*.] — *Doh-sahasra-bhṛit*, *t, m.* 'thousand-armed,' N. of a king also called Kārtavīrya. — *Dor-āndolana*, *am, n.* swinging the arm. — *Dor-gaḍu*, *us, us, u*, having a crippled arm, crooked-armed. — *Dor-graha*, *as, ā, am*, 'seizing with the arms,' strong, powerful; (*as*), m. pain in the arm. — *Dor-juḍā*, *t.* the sine of the base. — *Dor-daṇḍa*, *as, m.* the arm; [cf. *laṇḍa*.] — *Dor-nikartana*, *am, n.* amputation of the arm. — *Dor-madhya*, *am, n.* the middle of the arm. — *Dor-mūla*, *am, n.* 'the root of the arm,' the armpit. — *Dosh-mat*, *ān, atī, at*, having arms. — *Do-stha* (for *doḥ-stha*), placed on the arm; (*as*), m. 'standing near the arm,' a servant [cf. *pārśva-stha*]; service; a player, one who plays or sports; play, sport.

**दोह** *daha*, *as, m.* (fr. rt. 2. *duh*), milking; milk; a milk-pail; making profit out of anything, satisfaction, success. — *Doha-kāma*, *as, ā, am*, Ved. desirous of being milked. — *Doha-ja*, *am, n.* 'produced by milking,' milk. — *Dohadohiya*, *am, n.* (fr. *doha-doha*), N. of a Sāman. — *Dohāpanaya* (*ha-ap*), *as, m.* milk.

*Dohana*, *as, ā, am*, milking, a milker; giving or yielding milk or other desirable objects; (*ī*), *f.* a milk-vessel, milk-pail; (*am*), n. milking, the result of milking; a milk-pail; [cf. *go-d*.]

*Dohaniya*, *as, ā, am*, proper to be milked.

*Dohas*, *as, n.*, Ved. milking; (the dat. *dohase* is used as an inf. of rt. 2. *duh*.)

*Dohita*, as, ā, am, made to yield milk, milked.  
*Dohin*, ī, inī, ī, milking; giving milk, granting or yielding desirable objects; a milker.  
*Dohiyas*, ān, asī, as, giving much milk, yielding abundance of milk.

*Dohya*, as, ā, am, to be milked, milkable; (as), m. (?) a cow; [cf. *duhya*, *duhka-d'*, *sukha-d'*.]  
**दोहडिका** *dohadikā*, f. a kind of Prākṛit metre consisting of thirty-five syllables, (commonly called *dohā*.)

**दोहद** *dohada*, as, am, m. n. (a Prākṛit form for *daurhṛida*; cf. *dauhṛida*), the longing of a pregnant woman, that craving after particular objects which is regarded as a sign of impregnation; (sometimes) the desired object itself; pregnancy; the desire of plants at budding time to be touched by the foot of a beautiful girl, (poetically imagined to cause the production of blossoms); violent or morbid desire, desire in general, wish; a kind of incense used as a manure. — *Dohada-lakshya*, am, n. 'having longing desire as its mark,' the fetus, the embryo, (sometimes confounded with the womb itself); the period of passing from one season of life to another (as from childhood to youth, from youth to manhood). — *Dohada-vatī*, f. or *dohadānvitā* ('*da-an*'), f. 'possessing the desire of a pregnant woman,' a pregnant woman longing for anything; [cf. *dohala* and *dtvya-dohada*.]

*Dohadin*, ī, inī, ī, eagerly longing for, desirous of, craving after.

*Dohala*, as, m. = *dohada*, longing, wish, desire, craving after; (ī), f. the Aśoka tree. — *Dohala-vatī* = *dohada-vatī*.

**दोःशलेय** *dauḥśaleya*, as, m. probably a metronymic from *Duḥ-śālā*.

**दोःशासनि** *dauḥśāsani*, is, m. (fr. *duḥ-śā-sana*), a patronymic from *Duḥ-śāsana*.

**दोःशील्य** *dauḥśīlya*, am, n. (fr. *duḥ-śīla*), bad inclination or custom, bad character, badness of disposition, wickedness.

**दोःश्वप्स्य** *dauḥshvapmya*, am, n. (fr. *dush-shvapna*), Ved. evil dreams; [cf. *duḥ-shvapnya*.]

**दोःसाधिक** *dauḥsādhika*, as, m. (the first syllable fr. *dvār*?), a door-keeper, a warder, a porter; a beadle; the superintendent of a village; [cf. *duḥ-sādhin*.]

**दोःस्त्र** *dauḥstra*, am, n. (fr. *duḥ-strī*), discord or wrangling contention between women.

**दोःकूल** *daukūla* or *daukūlaka*, as, ī, am (fr. *dukūla*), covered with fine silk, see *dukūla*; (am), n. cloth made of *Dukūla*, silk cloth.  
*Daugūla* = *daukūla* above.

**दोःत्य** *dautya*, am, n. (fr. *dūta*), the state of a messenger, an embassy or message, mission; the office of a messenger; function of an ambassador.

**दोःराह्य** *daurātmya*, am, n. (fr. *dur-ātman*), evil-mindedness, badness of soul, wickedness, depravity, mischievousness.

**दोःरित** *daurita*, am, n. (fr. *dur-ita*), mischief.

**दोःरुधर** *daurudhara*, as, ī, am, relating to the lunar mansion called *Durudhara*, q. v.

**दोःश्रवस** *daureśravasa*, as, m. (fr. *dūreśravas*), a patronymic of the priest of the serpents called *Prithu-śravas*.

*Dauresruta*, as, m. (fr. *dūreśruta*), a patronymic of the serpent-priest *Timirgha*.

**दोःग** *daurga*, as, ī, am (fr. *dur-ga*), relating to *Durga* or *Durgā*.

*Daugasīṅha*, as, ī, am, belonging to or composed by *Durga-sīṅha*.

*Daugāyaṅa*, as, m. a patronymic from *Durga*.

*Daurgya*, am, n. difficulty, inaccessibility.

**दोःगत्य** *daurgatya*, am, n. (fr. *dur-gata*), misfortune, bad circumstances, want, wretchedness, distress.

**दोःगन्धि** *daurgandhi*, is, m. or *daurgandhya*, am, n. (fr. *dur-gandha*), bad or disagreeable smell, badness of smell, fetor.

**दोःजन** *daurjana*, as, ī, am (fr. *dur-jana*), consisting of wicked men.

*Daurjanya*, am, n. wickedness, maliciousness, depravity, vileness.

**दोःजीवित्य** *daurjivitya*, am, n. (fr. *dur-jivita*), a miserable life, a wretched state of existence.

**दोःबल** *daurbala* or *daurbalya*, am, n. (fr. *dur-bala*), impotency, feebleness, weakness, debility.

**दोःभोगियेय** *daurbhāgiyeya*, as, m. (fr. *dur-bhagā*), the son of a woman disliked by her husband; (ī), f. the daughter of such a woman.

*Daurbhāgya*, am, n. ill luck, misfortune, bad condition; the unhappiness of a woman resulting from the dislike of her husband.

**दोःभ्रातृ** *daurbhrātra*, am, n. (fr. *dur-bhrātrī*), a bad understanding between brothers.

**दोःमद्य** *daurmadya*, am, n. (fr. *dur-mada*), a drunken brawl, a fight, battle.

**दोःमनस्य** *daurmanasya*, am, n. (fr. *dur-manas*), evil-mindedness, evil disposition; mental pain, discomposure of mind, affliction, distress; despair.

**दोःमन्त्र्य** *daurmantrya*, am, n. (fr. *dur-mantra*), bad consultation or counsel, evil advice.

**दोःमिति** *daurmitri*, is, f. a metronymic from *Dur-mitrā*, q. v.

**दोःमुक्ति** *daurmukhi*, is, m. a patronymic from *Dur-mukha*.

**दोःयोधन** *dauryodhana*, as, ī, am (fr. *dur-yodhana*), belonging or relating to *Dur-yodhana* &c. *Dauryodhani*, is, m. a patronymic from *Dur-yodhana*, q. v.

**दोःलभ्य** *daurlabhya*, am, n. (fr. *dur-labha*), difficulty of attainment, rarity, scarceness.

**दोःवचस्य** *daurvacāsya*, am, n. (fr. *dur-vaśas*), evil speech, bad language.

**दोःवास** *daurvāsa* or *daurvāsasa*, as, ī, am (fr. *dur-vāsa*), belonging to or composed by *Dur-vāsa*; (am), n., scil. *purāṇam*, N. of an *Upa-Purāṇa*.

**दोःवीक्ष्य** *daurvīkṣya*, am, n. (fr. *dūr-vā*), the sap or juice of bent grass; a clean leaf.

**दोःव्रत्य** *daurvratya*, am, n. (fr. *dur-vrata*), Ved. disobedience, ill conduct.

**दोःहृदि** *daurhārda*, am, n. (fr. *dur-hṛid*), badness of heart; hard-heartedness; evil disposition of mind, enmity.

*Daurhṛida*, am, n. evil disposition of mind, enmity; the longing of pregnant women, (perhaps originally the disgust felt by pregnant women for certain things); longing, desire.

*Daurhṛidaya*, am, n. evil disposition of mind, enmity.

**दोःलेय** *dauleya*, as, m. (fr. *dulī*), a turtle or tortoise.

**दोःल्मि** *daulmi*, is, m. an epithet of *Indra*; [cf. *dalmi* and *dālmī*.]

**दोःवारिक** *dauvārika*, as, m. (fr. *dvūr* or *dvāra*), a door-keeper, warder, porter, the door-keeper of paradise(?).

**दोःवालिक** *dauvālika*, ās, m. pl., N. of a people.

**दोःशर्म्य** *dauśarmya*, am, n. (fr. *duś-śarman*), a disease of the skin, a defect in the generative organs (supposed to be a disease of the prepuce or paraphimosis).

**दोःशर्य** *dauśarya*, am, n. (fr. *duś-śara*), acting wickedly, evil conduct, wickedness; a bad deed.

**दोःष्क** *daushka*, as, ī, am (fr. *dos*), one who swims or crosses a stream by the help of his arms.

**दोःष्कुल** *daushkula* or *daushkuleya*, as, ī, am (fr. *dush-kula*), sprung from a bad or low or contemptible family or race.

*Daushkulya*, as, ā, am, sprung from a bad or low family; (am), n. lowness of origin, low extraction.

**दोःष्कृत्य** *daushkritya*, am, n. (fr. *dush-kṛita*), bad conduct, badness of conduct, wickedness.

**दोःष्प** *daushṭya*, am, n. (fr. *dushṭa*), depravity, badness, wickedness.

**दोःश्व** *daushvāda*, am, n. (fr. *du-shṭhu*), badness, wickedness.

**दोःष्मन्त** *daushmanta*, as, or *daushmanti*, is, m. (fr. *dush-manta*), 'the son of *Dush-manta*,' a patronymic of *Bharata*, the first sole monarch of *India*.  
*Daushyanta*, as, ī, am, relating to *Dushyanta*.  
*Daushyantī* or *daushvanti* or *dauhshanti*, is, m. a patronymic of *Bharata*.

**दोःहित** *dauhitra*, as, m. (fr. *duhitri*), a daughter's son; a term applied to a rhinoceros; (ī), f. a daughter's daughter; (am), n. sesameum-seed; ghee from a brownish cow (?). — *Dauhitra-vat*, ān, atī, at, having or possessing a daughter's son.

*Dauhitraka*, as, ī, am, relating to a daughter's son.

*Dauhitrāyaṅa*, as, m. the son of a daughter's son.

**दोःहद** *dauhṛida*, am, n. (see *daurhṛida*), the longing or desire of pregnant women for certain things, pregnancy; [cf. *dohada*.]

*Dauhṛidīnī*, f. a woman who has the longing which attends pregnancy, a pregnant woman.

**द्य** *dya*. See *a-dya*.

**द्यस्य** *dyas*. See *sa-dyas*.

**द्या** *dyā*, f. = *jyā*, the sinew of a bow, a bow-string; (in *Satapatha-Br.* XIV. 6, 8, 2, *u-dya* = *uj-jya*.)

**द्यम्पत** *dyāmpāta*, as, m. (fr. *dyām*, acc. sing. of *dyo*, + *pāta*), N. of a man; [cf. *dyāmpātī*.]

**द्यावा** *dyāvā* (according to *Sāy.*, *Rig-veda* VII. 65, 2) = *dyāvā-prithivī*, du. heaven and earth. — *Dyāvā-kehamē* or *dyāvā-kehamā* or *dyāvā-prithivī* or *dyāvā-prithivyau* or *dyāvā-bhūmī* or *dyāvā-bhūmyau*, f. du. (the comp. consisting of two Vedic duals which may even be separated by intermediate words), heaven and earth. — *Dyāvā-prithivī-vat*, ān, atī, at, Ved. connected with heaven and earth.

*Dyāvāprithivīya* or *dyāvāprithivya*, as, ā, am, relating to heaven and earth, sacred to them.

**द्यु** 1. *dyu*, cl. 2. P. *dyauti*, *dudyāva*, *dyoṣhyati*, *adyaushit*, *dyotum*, to advance towards or against, approach, assail, attack; [cf. *didyu*, rt. 2. *div*.]

1. *dyut*, t, t, t, (at the end of a comp.) advancing against, assaulting.

**द्यु** 2. *dyu*, sharpness, in *a-dyu*, q. v.

**द्यु** 3. *dyu*, us, m. (connected with 3. *div*, q. v.), a N. of *Agni* or fire; (u), n. a day, brightness; heaven, sky, ether, paradise; *dyu* is the form of 3. *div*, used before terminations beginning with

consonants and in comp., see 3. *div*; *dyubhis* = *upa-dyubhis*, in the course of days, in the course of time; [cf. Lat. *nu-diu-s*; Hib. *an-diu*, 'to-day']

— *Dyu-ksha*, *as*, *ā*, *am* (fr. *dyu* and *ksha* = 3. *kshī*?), Ved. heavenly, celestial; light, brilliant; (*as*), m. epithet of Varuṇa; of Aryamaṇ; of Indra; of Agni; of Soma. — *Dyuksha-vacas*, *ās*, *ās*, *as*, Ved. uttering heavenly words. — *Dyu-ga*, *as*, m. 'going in the sky; a bird; [cf. *khe-āra*]. — *Dyu-gaṇa*, *as*, m. a given term of days (as a month &c.). — *Dyu-gat*, ind. (*gat* fr. *rt. gam*), Ved. pervading the sky, going through the sky; (according to Naigh. II. 15), quickly. — *Dyu-āra*, *as*, *ā*, *am*, 'going or moving in heaven,' an inhabitant of heaven. — *Dyu-jaya*, *as*, m. conquering or gaining heaven; attainment of heaven. — *Dyu-taru*, *us*, m. the tree of heaven; [cf. *deva-taru*]. — *Dyu-dala*, *as* or *am*, m. or n. (?), 'dividing of the sky,' noon. — *Dyudhuni*, *is*, f. 'the river of heaven,' the Ganges. — *Dyu-nadi*, f. 'the river of heaven,' the Ganges. — *Dyumnādi-sargama*, *as*, m. 'the confluence of the river of the sky,' N. of a place of pilgrimage mentioned in the *Rasika-ramaṇa* by Raghunātha. — *Dyu-nivāsa*, *as*, m. 'heavenly abode,' heaven; an inhabitant of heaven, a deity. — *Dyumnivāsa-bhūya*, *am*, n. the becoming a deity. — *Dyu-nivāsin*, *i*, m. 'an inhabitant of heaven,' a deity; a pious person. — *Dyu-nis*, *au*, f. du. or *dyu-niśa*, *am*, n. or *dyu-niśe*, n. du. day and night; *dyu-niśam* or *dyu-niśi*, for a day and night, by day and night. — *Dyu-pati*, *is*, m. 'the lord of heaven,' the sun; an epithet of Indra. — *Dyu-patha*, *as*, m. 'the path of heaven,' the upper part of the sky. — *Dyu-maṇi*, *is*, m. 'the jewel of the sky,' the sun; an epithet of Siva. — *Dyu-mat*, *ān*, *atī*, *at*, Ved. bright, light, brilliant; clear, loud, heard from afar; serene; brisk, energetic, strong; excellent, conspicuous; (*ān*), m. an epithet of Agni; of Soma; of Brahmā; of the chariot of the gods; N. of a son of Vasiṣṭha; of Divo-dāsa (= Pra-tardana); of Manu Svārochīṣa; (*atī*), ind. clearly, brightly. — *Dyumat-sena*, *as*, m., N. of a prince of Sālva, father of Satya-vat. — *Dyumat-gāman*, *ā*, m., Ved. one who sings distinctly (rt. *gai*) or one who walks (rt. *gam*) within the sacred enclosure. — *Dyu-maya*, *as*, *i*, *am*, light, clear; (*i*), f., N. of a daughter of Tvashṭri and wife of the Sun. — *Dyu-mārga*, *as*, m. the path of the sky or air. — *Dyu-yohitī*, *t*, f. 'a heavenly woman,' an Apsaras. — *Dyu-loka*, *as*, m. the heavenly world; [cf. *prithivī-loka*, *antarikṣa-loka*, *dyaur-loka*]. — *Dyu-shad*, *t*, m. (fr. *dyu-sad*), an inhabitant of heaven, a god, deity; a planet. — *Dyu-sad* = *dyu-shad*. — *Dyu-salman*, *ā*, m. 'an inhabitant of heaven,' a god. — *Dyu-saras*, n. the lake of heaven. — *Dyu-sarīt*, *t*, f. or *dyu-sindhu*, *us*, f. 'the river of heaven,' the Ganges.

*Dyumna*, *am*, n. splendor, glory, majesty; clearness or serenity of mind, enthusiasm, inspiration; energy, ability, strength, power; wealth, property, substance; N. of a Sāman; (Sāy.) sacrificial offering, oblation; (*as*), m., N. of an author of a Ṛig-veda hymn; of a son of Manu and Nādvālā; [cf. *abhishīḍ*, *indra-ḍ*, *rita-ḍ*, *turi-ḍ*]. — *Dyumna-vat*, *ān*, *atī*, *at*, Ved. inspired, sounding clearly; having wealth, rich, powerful; (Sāy.) accompanied by oblations. — *Dyumna-varāhana*, *as*, *ā*, *am*, Ved. increasing strength. — *Dyumna-śravas*, *ās*, *ās*, *as*, Ved. producing a strong or clear sound; (Sāy.) having splendid food or offerings. — *Dyumna-sah* or *dyumna-sāh*, *t*, *t*, *t*, Ved. bearing or bringing strength; (Sāy.) carrying off or taking away wealth. — *Dyumna-sāti*, *is*, f., Ved. receiving inspiration or power; (Sāy.) obtaining food or glory. — *Dyumna-hūti*, *is*, f., Ved. inspired invocation; (Sāy.) invocation characterized by oblations or accompanied by offerings. — *Dyumnodā*, *ās*, *ās*, *am* (fr. *dyumnas* = *dyumna* and *dā*), Ved. granting splendor.

*Dyumnin*, *i*, *inī*, *i*, Ved. majestic; strong, spiritual; inspired, courageous; (Sāy.) having wealth, having food or oblations; (*i*), m., N. of a son of Vasiṣṭha and author of a hymn of the Ṛig-veda.

*Dyuvan*, *ā*, m. the sun; heaven.

*Dyus*, a contraction of *dīvas*, the gen. sing. of 3. *div*, day; [cf. *adhare-dyus*, *anyatare-ḍ*, *apare-ḍ*].

*Dyo*, *aus*, f. (considered by native grammarians as another form of the base 3. *div*, forming in the nom. *dyaus*, as *gaus* fr. *go*, and used in a few comp.), the sky, heaven, paradise, &c.; see 3. *div*. — *Dyo-kāra*, *as*, m. 'a maker of brightness,' a goldsmith (?), a N. applied to some sort of handicraft. — *Dyo-bhūmi*, *is*, m. 'moving between heaven and earth (?);' a bird; (*i*), f. du. heaven and earth. — *Dyo-shad*, *t*, m. (fr. *dyo* + *śad*), 'sitting in heaven,' a deity, a celestial. — *Dyaur-dā*, *ās*, *ās*, *am* (*dyaur* for *dyaus*, nom. of *dyo*), giving heaven. — *Dyaur-loka*, *as*, m. (*dyaur* for *dyaus*, nom. of *dyo*), the heavenly world. — *Dyau-saṁsita*, *as*, *ā*, *am*, Ved. impelled or incited by heaven.

द्युक् *dyuka*, *as*, m. an owl. — *Dyukāri* (°*ka-ari*), *is*, m. 'the owl's enemy,' a crow; (wrong forms for *dyūka* and *dyūkāri*.)

द्युत् 1. *dyut*, occurring in the Atharva-veda, and said to mean 'to be broken, to break'; it occurs IV. 12, 2, XII. 3, 22, in the past part. *dyutta*, *as*, *ā*, *am*, broken: Caus. *dyotayati*, *-yitum*, to break.

द्युत् 2. *dyut*, cl. 1. A. *dyotate*, *didyute* (Pān. VII. 4, 67; part. *didyutāna*), *dyotishyate*, *adyotishṭa* and *adyutat* (Ved. *adyaut*, *adidyutat*), *dyotitum*, to shine, to be bright or brilliant: Caus. P. *dyotayati*, &c., Aor. *adidyutat*, to make bright or brilliant, illuminate, irradiate; to cause to appear or become manifest, to enlighten, cause to understand; to express, mean: Desid. *didyutishate* and *didyotishate*: Intens. *de-dyutyate*, *de-dyoti*, Ved. Intens. *davidyotti*, *davidyot*, 3rd pl. *davidyutati*, part. *davidyutat*; [cf. rt. *jjut*, which is probably derived fr. *dyut* with change of *d* to *j*].

3. *dyut*, *t*, f., Ved. shining, splendor, a ray of light. *Dyutat-gāman*, *ā*, *ā*, *a*, Ved. having a shining or brilliant path.

*Dyutāna*, *as*, m., N. of a Rishi with the patronymic Māruta or Māruti, who is author of a hymn of the Ṛig-veda; N. of the hymn ascribed to him.

*Dyuti*, *is*, f. splendor, brightness, brilliancy, lustre, beauty; light, a ray of light; majesty, dignity; Splendor personified as a deity; (*is*), m., N. of one of the Saptarshis under the reign of Manu Meru-sāvarga IV; of a son of Manu Tāmasa. — *Dyutikara*, *as*, *i*, *am*, producing splendor, illuminating, shining, handsome; (*as*), m. the polar star or (in mythology) the divine sage Dhruva. — *Dyuti-mat*, *ān*, *atī*, *at*, resplendent, bright, brilliant; majestic, dignified; (*ān*), m., N. of a prince of the Madras and father-in-law of Saha-deva; of a prince of the Sālvas and father of Rīcika; of a son of Madirāśva and father of Su-vīra; of a son of Priya-vrata and king of Krauñḍa-dvīpa; of a son of Prāṇa (or Pāṇḍa); of one of the seven sages under the first Manu Meru-sāvarga or under Manu Dākṣasāvarga; N. of a son of Manu Svayam-bhūva; N. of a mountain. — *Dyuti-mati*, *is*, *is*, *i*, of brilliant understanding, clear-minded.

*Dyutita*, *as*, *ā*, *am*, illuminated, enlightened, shining; [cf. *dyotita*].

*Dyutitrā* or *dyotitrā*, ind. (Pān. I. 2, 26), having become bright or brilliant.

*Dyutīlā*, f. the plant Hemionitis Cordifolia.

*Dyota*, *as*, m. light, lustre, brilliance; sunshine; heat; [cf. *kha-ḍ* and *śintya-ḍ*].

*Dyotaka*, *as*, *ā*, *am*, shining; illuminating [cf. *kha-ḍ*]; making clear, explaining; meaning, significant, expressing, expressive of. — *Dyotaka-tva*, *am*, n. the power or faculty of expressing, expressiveness.

*Dyotana*, *as*, *ā* or *i*, *am*, shining, bright, brilliant; illuminating, enlightening [cf. *kha-ḍ*]; explaining, meaning; (*as*), m. a lamp; N. of a prince; (*am*), n. shining; illumination; making manifest, explaining, showing; sight, seeing.

*Dyotanaka*, *as*, *ikā*, *am*, making manifest, explaining; (*ikā*), f. explanation.

*Dyotani*, *is*, f., Ved. splendor, brightness.

*Dyotamāna*, *as*, *ā*, *am*, shining, being bright, brilliant.

*Dyotayamāna*, *as*, *ā*, *am*, illuminating, enlightening, irradiating.

*Dyotita*, *as*, *ā*, *am*, shone upon, illustrated, illuminated, &c., = *dyutita*, q. v. — *Dyotita-prabha*, *as*, *ā*, *am*, resplendent.

*Dyotin*, *i*, *inī*, *t*, shining, brilliant, splendid.

*Dyotis*, *is*, n. light, brightness; a star. — *Dyotir-ṅgaṇa*, *as*, m. a shining insect, fire-fly. — *Dyotish-patha*, *as*, m. 'the path of the stars,' the upper part of the sky; (also read *jjyotish-patha*.)

*Dyotyā*, *as*, *ā*, *am*, to be made clear or expressed or explained.

*Dyauta*, *am*, n., N. of a Sāman.

*Dyautāna*, *am*, n. (fr. *dyutāna*), N. of a Sāman.

*Dyautra*, *am*, n. light, splendor; forked lightning.

द्युत *dyuta*, *am*, n. (in astrology) N. of the seventh mansion; (also read *dyuna* or *dyūna*, q. v.)

द्युन *dyuna* = *dyuta* and 2 *dyūna*.

द्यु *dyū*, *ūs*, *ūs*, *u* (fr. rt. 2. *div*), playing, sporting with, delighting in, (used at the end of a comp., see *aksha-ḍ*, *eka-ḍ*, *kama-ḍ*); going after, (explained by some native commentators as derived fr. 1. *dyu*.)

*Dyūta*, *as*, *am* (past part. pass. of 2. *div*), gambled; (*as*, *am*), m. n. play, gaming, gambling, playing with dice or any inanimate object; (figuratively) a battle or fight (the end of a battle being as uncertain as that of a game); the prize won, that which is gained in battle; [cf. *aksha-ḍ*]. — *Dyūta-kāra*, *as*, m. a gambler. — *Dyūta-kāra* or *dyūta-kāraka*, *as*, m. the keeper of a gaming-house; a gambler. — *Dyūta-kṛit*, *t*, m. a gambler. — *Dyūta-kṛidā*, f. playing at dice, gambling. — *Dyūta-tā*, f. gambling, gaming, playing with dice. — *Dyūta-parvean*, *a*, n., N. of a section of the *Sabhā-parva* of the *Mahā-bhārata*, comprising *Adhyāya* 45-69. — *Dyūta-pūrṇimā*, f. or *dyūta-paurṇamī* (or more correctly *-paurṇamī*), f. the day of full moon in the month Kārttika (October-November), the night of which is spent in games of chance in honour of Lakṣmī, goddess of fortune. — *Dyūta-pratipad*, *t*, f. the first day of the bright half of the month Kārttika kept as a festival and celebrated by gambling. — *Dyūta-priya*, *as*, *ā*, *am*, fond of gambling. — *Dyūta-bhūmi*, *is*, f. gambling-ground, playing-place. — *Dyūta-viśeṣa*, *ās*, m. pl. 'the different sorts of play,' N. of a chapter in the *Kāma-sūtra* by Vātsyāyana. — *Dyūta-vīja*, *am*, n. a cowrie, a small shell used as a coin and in playing. — *Dyūta-vṛitti*, *is*, m. a gambler by profession or the keeper of a gaming-house. — *Dyūta-vaitānsika*, *as*, m. one who lives by exhibiting fights between animals (?). — *Dyūta-sabhā*, f. a gaming-house, assembly of gamblers. — *Dyūta-samāja*, *as*, m. an assembly of gamblers, a gaming-house. — *Dyūta-samāhva-ṇa-prakarana*, *am*, n. 'a treatise on the lawsuits arising from gambling,' N. of a chapter of the legal work *Su-bodhīni* by Viśveśvara. — *Dyūtalhikārin* (°*ta-adhī*?), *i*, m. the keeper of a gaming-house.

*Dyūtvā*, ind. having played or gambled.

द्युन् 1. *dyūna*, *as*, *ā*, *am* (past part. pass. of 1. *div* or of 2. *div*, but not in the sense 'to gamble'), lamenting, sorrowful; playing (but not with dice); [cf. *pari-dyūna*].

द्युन् 2. *dyūna*, *am*, n. the seventh mansion or sign of the zodiac reckoning from that which the sun enters; [also *dyūnaka* in comp.; cf. *dyuta* and *dyūna*].

द्यै 1. *dyai*, cl. 1. P. *dyāyati*, *dadyau*, &c., to despise, reprove, treat with contempt; to disfigure.

2. *dyai*, ind. fie! for shame!

द्यो dyo. See p. 438, col. 2.

द्योत dyota, dyotita, &c. See p. 438, cols. 2, 3.

द्यौष्पितृ dyaush-pitrī. See 3. div, p. 413.

द्रुकट drakṣa or dragaḍa, as, m. a kettle-drum with which sleepers are awakened.

द्रक्ष्ण drankshana, am, n. a measure or weight, = tola.

द्रङ्ग dranga, as, ā, m. f. a town, city; [cf. udranga and tranga.]

द्रढय draḍhaya (fr. drīḍha), Nom. P. draḍhayati, -yitum, to make firm, fasten, tighten; confirm, corroborate, affirm, assert; [cf. drīḍhaya.]

द्राḍhika, as, m., N. of a man.

द्राḍhāman, ā, m. firmness, hardness; heaviness; affirmation, assertion.

द्राḍhishṭha, as, ā, am, (superl.) very hard, hardest, firmest, tightest.

द्राḍhīyas, ān, asī, as, (compar.) harder, firmer, hardest.

द्रध् dradhās, as, n., Ved. a garment (?).

द्रप्स drapsa, as, ā, am (fr. rt. 2. dru or rt. 2. drā?), dripping, falling in drops, flowing as liquid; (as), m. (according to some only used as a subst.), a drop (as of Soma &c.); a drop of fire, i. e. a spark, (the moon is considered in the Veda as a bright drop; cf. indu); diluted sour milk, thin coagulated milk, diluted curds; [cf. trapsya; Angl. Sax. dropa; Old Germ. trofo, trauf, traufi.] — Drapsa-vat, ān, atī, at, Ved. sprinkled with drops, besprinkled.

Drapsin, ī, inī, ī, Ved. dripping, falling in drops, flowing thickly; distilling; gushing (as rain &c.).

Drapsya, am, n. thin coagulated milk, diluted sour milk, diluted curds.

द्रबुद्ध drabuddha, as or am, m. or n. (?), a particular high number.

द्रम् dram, cl. 1. P. dramati, dadrāma, dramishyati, dramitum, to run, go, move, run about; Caus. dramayati, -yitum; Desid. didramishati; Intens. dandramyate or dandran-ti, to run to and fro; [cf. rt. 2. dru; Gr. δρέμω, ἔδραμ-ο-ν, δέ-δραμ-α, δρῆμος.]

द्रमिट dramīṭa or dramīta, as, m., N. of a serpent-king.

द्रमिल dramīla, as, m., N. of a country; of a lexicographer [cf. drīmīla]; (ās), m. pl., N. of a school.

द्रम्म drama (fr. Gr. δραχμή), a drachma.

द्रव drava, as, ā, am (fr. rt. 2. dru), running (as a horse); flowing, fluid; dripping, distilling, oozing; liquid; fused, liquefied, melted; (as), m. going, motion, quick motion, walking about; flight, retreat; play, sport, amusement; the act of dropping, distilling, trickling, exudation; fusion, fluid condition of a substance, liquefaction, fluidity; a liquid substance; juice, essence; decoction. — Drava-ja, as, m. a treacle. — Drava-tā, f. or drava-tva, or dravatvaka, am, n. fluidity, fusibility, fusion, natural or artificial fluid condition of a substance, wetness, distillation; ductility. — Drava-dravya, am, n. a fluid substance. — Drava-rasā, f. 'having fluid essence,' lac; gum; extract. — Dravādhāra ('va-ādḥ'), as, m. 'fluid-holder,' a small vessel or receiver. — Dravī-karaṇa, am, n. liquefying, melting. — Dravī-kṛt, cl. 8. P. -karoti, -kartum, to liquefy, dissolve, melt. — Dravī-kṛta, as, ā, am, liquefied, melted. — Dravī-bhū, cl. 1. P. -bhavati, -bhavitum, to become fluid. — Dravī-bhūta, as, ā, am, become fluid, liquefied, melted, fused. — Dravetarā ('va-it'), as, ā, am, other than fluid, hard, solid, congealed. — Dravottara ('va-ut'), as, ā, am, chiefly fluid, very fluid.

Dravaka, as, ā, am, running.

Dravaṇa, as, ā, am, running, going; flowing, dropping, exuding; heat.

Dravat, an, antī, at, running, flowing, going; trickling, oozing; (anti), f. a river in general; the plant Anthericum Tuberosum; (at), ind. quickly, speedily. — Dravaś-śakra, as, ā, am (for dravat-śakra), having rapid wheels. — Dravat-patrī, f. a kind of plant (= śimrīḍī). — Dravat-pāṇi, ayas, m. pl., Ved. 'swift of foot,' epithet of the horses of the Aśvins; (?), m. du. 'possessed of quick-footed horses,' (Sāy.) 'having nimble hands (to seize the oblation),' epithet of the Aśvins. — Dravad-āsya, as, ā, am, Ved. drawn by swift horses (as a carriage).

Dravatya, Nom. P. dravatyati, &c., to become fluid.

Dravamāna, as, ā, am, flowing, fluid, melted.

Dravara, as, ā, am, Ved. running quickly.

Dravasya (fr. an unused dravas), Nom. P. dravasayati, -yitum, to harass one's self, take great pains; to attend upon or serve any person.

Dravi, is, m., Ved. a smelter, one who melts metal.

Draviṇa, am, n. (thought by some to be connected with 4. dru), any valuable possession, property, substance, goods, wealth, gold, money; thing, matter, material; that of which anything consists; substantiality; strength, power; N. of the Sāman; (as), m., N. of a son of Vasu Dhara (or Dhava); of a son of Pṛithu; of a mountain; (ās), m. pl. wealth (in Bhāg-Purāṇa V. 14, 12); the inhabitants of a Varsha in Krauñḍī-dvīpa. — Draviṇa-nāśana, as, m. 'destroying vigour,' the plant Hyperanthera Moringa (= śobhāñjana). — Draviṇa-vat, ān, atī, at, possessing goods or property, rich; strong, powerful. — Draviṇādhipati ('ṇa-adh'), is, m. or draviṇeśvara ('ṇa-īś'), as, m. 'lord of wealth,' an epithet of Kuvera.

Draviṇaka, as, m., N. of a son of Vasu Agni; [cf. draviṇa.]

Draviṇas, as, n., Ved. property, possession, goods, substance; (ās), m., N. of a son of Pṛithu; (according to Sāy. on Rīg-veda III. 7, 10, draviṇas is for draviṇa, and means 'moving, ever moving,' as applied to Agni.) — Draviṇas-vat, ān, atī, at, Ved. possessed of goods or wealth, procuring wealth. — Draviṇo-da, as, ā, am, or draviṇo-dā, ās, ās, am, or draviṇo-das, granting wealth or any desired good; (as or ās), m. an epithet of Agni; of Tvashṭri. — Draviṇo-vid, t, t, t, Ved. = draviṇo-da.

Draviṇasyu, us, us, u, Ved. desiring goods or wealth; (Sāy.) desiring sacrificial offerings; (us), m. an epithet of Agni.

Dravītri, tā, trī, trī, Ved. a runner, running.

Dravītu, us, us, u, Ved. running, making haste.

1. Dravya, am, n. (thought by some to be connected with 4. dru), a substance, thing, object; the ingredients or materials of anything; medicinal substance or drug; the receptacle or substratum of properties &c., elementary substance (nine kinds of which are reckoned in the Nyāya philosophy, viz. pṛithivī, earth; ap, water; tejas, fire; vāyu, air; ākāśa, ether; kāla, time; dīś, space; ātman, soul; and manas, mind; the Jains recognize only six, viz. jīva, dharma, a-dharma, pudgala, kāla, and ākāśa) an object possessed, a possession, wealth, property, goods, wares, chattels, money; a fit object; (according to lexicographers dravya may also mean) bell-metal, brass; ointment; anointing, plastering; spirituous liquor; modesty, propriety; a stake, wager. — Dravya-gana, as, m. a class of similar substances (in medicine &c.). — Dravya-guṇa, as, m. 'the quality of medicinal substances,' N. of a chapter of the Purāṇa-sarva-sva by Halāyudha. — Dravya-tas, ind. in substance, according to substance, &c. — Dravya-tva, am, n. substantiality, substance. — Dravya-dvāita, am, n. duality of substance, instrumental cause (?). — Dravya-nīśāya, as, m. 'enquiry into the (elementary) substances,' N. of a chapter of Bhaṭṭopāla's commentary to Vārāha-mihira's Brihat-samhitā. — Dravya-parigraha, as, m. the possession of property or wealth. — Dravya-pūjā, f. 'adoration

of substance,' N. of a chapter of the Purāṇa-sarva-sva. — Dravya-prakarsha, as, m. the excellence of a matter. — Dravya-prakṛiti, is, f. the nature of a matter. — Dravya-prayojana, am, n. use or employment of any article. — Dravya-maya, as, ī, am, material, substantial; having or holding any substance; consisting of wealth. — Dravya-yajña, as, m. offering oblations, material sacrifice, &c. — Dravya-vat, ān, atī, at, having property, possessed of substance, rich, wealthy; inherent in the substance. — Dravya-vardhana, as, m. 'wealth-increaser,' N. of an author of a work on augury. — Dravya-vācaka, a substantive. — Dravya-viddhi, is, f. increase of wealth. — Dravya-sūddhi, is, f. cleansing of soiled or defiled articles, purification of inanimate objects; N. of a work. — Dravyasūddhi-dīpikā, f., N. of a commentary on the Dravya-sūddhi by Purushottama. — Dravya-saṃskāra, as, m. consecration of articles for sacrifice, purification or cleansing of soiled or defiled articles. — Dravya-saṅkaya, as, m. accumulation of property, a store of worldly goods. — Dravya-sāra-saṅgraha, as, m. 'collection of the essence of substances,' N. of a philosophical work. — Dravya-siddhi, is, f. acquirement of property or wealth; effecting an object by means of wealth. — Dravya-hasta, as, ā, am, holding anything in the hand. — Dravyātmaka ('ya-āt'), as, ā, am, substantial, containing a substance. — Dravyātmā-kāryasiddhi, is, f. effecting one's object by means of wealth. — Dravyāntara ('ya-an'), am, n. another thing. — Dravyārjana ('ya-ar'), am, n. acquiring property, gain or acquisition of wealth. — Dravyaughā ('ya-ogha'), as, m. a stream of wealth, abundance of property. — Dravyaku, as, m. = dravya-vāhaka, a carrier or taker of anything.

द्रविड draviḍa, as, m., N. of a people and district on the east coast of the Dekhan, (the people are regarded as degraded Kshatriyas; the name is said to be derived from Draviḍa son of Vṛishabha-svāmin); (?), f., N. of a Rāgīṇī.

द्रव्य 2. dravya, as, ā, am (fr. 4. dru), derived from or relating to a tree; (am), n. lac, the animal dye; extract, gum, resin. (For 1. dravya see col. 2.)

द्रश्य drashṭavya, as, ā, am (fr. rt. 1. drīś), to be seen, visible, apparent; to be perceived or recognized, perceptible; to be understood; to be examined or investigated; to be regarded or considered as.

Drashṭu-kāma, as, ā, am (drashṭu for drashṭum, inf. of rt. 1. drīś), wishing to see, desirous of seeing.

Drashṭu-manas, ās, ās, as, having a mind to see, wishing to see.

Drashṭu-śakya, as, ā, am, able to be seen.

Drashṭri, tā, trī, trī, a seer, spectator; one who examines or investigates or decides in a court of law, a judge; appearing, any person or thing that appears. — Drashṭri-tva, am, n. the faculty of seeing.

द्रह draha, as, m. a deep lake.

द्रक्ष् drakṣat (fr. rt. drīh), ind., Ved. firmly, strongly.

द्रा 1. drā or draī, q. v., cl. 4. 2. P. drā-yati, drāti, &c., to sleep.

द्रा 2. drā (connected with rts. 2. dru and dram), cl. 2. P. drāti, dadraa, drāsyati, drātum, to run, make haste; run away, fly; to be ashamed or spoiled; Caus. P. drāpayati, -yitum, didrapati, to cause to run; Intens. dādrāyate, dādrāti, dādrēti; Old Intens. daridrāti, see daridrā; [cf. rt. 2. dru, rt. dram; Gr. ἀπο-δρᾶ-ναι, δι-δρᾶ-σκ-ω, δρᾶ-σ-μῶ-ς, ἔ-δρα-σ-το-ς; δρᾶ-π-ε-της-φ. Caus. Drā-p-aya-tī.]

Drāk, ind. (fr. rt. 2. drā + atī), quickly, speedily, instantly, immediately, shortly, soon. — Drāg-bhṛī-taka, am, n. water just drawn from the well.

Drāṇa, as, ā, am, flown, run away.

द्राक्षा drākshā, f. a vine, grape; (as, ī,

am), made of grapes; [cf. Hib. *dearc*, 'a berry'; perhaps Old Germ. *drūbo*; Mod. Germ. *traube*; Lat. *racemus* with dropped *d*.] — *Drākshā-prastha*, as, m., N. of a town. — *Drākshā-mat*, *ān*, *atī*, *at*, furnished with grapes. — *Drākshā-rasa*, as, m. grape-juice, wine. — *Drākshā-latā*, f. a vine, vine-tendrill.

**द्राक्ष्** *drāksh*, cl. I. P. *drākshati*, &c., to become dry or arid; to be able or competent or sufficient; to add; to prohibit or prevent; [cf. *rs. dhrāksh* and *1. trīsh*; Old Germ. *truk-an*; Angl. Sax. *drig*, *dryg*, *dri*; Old Iceland. *thurka*, 'to dry.']

**द्राघ्** *drāgh*, cl. I. A. *drāghate*, &c. (probably a Nom. fr. *dirgha*, but regarded as a separate rt.), to be able or competent; to stretch, lengthen; to exert one's self; to be tired or fatigued; to tire, vex, torment; to roam about, stroll.

*Drāghaya* (fr. *dirgha*), Nom. P. *drāghayati*, &c., to lengthen, extend, stretch; to tarry, delay, to be slow or dilatory.

*Drāghita*, as, *ā*, *am*, lengthened, made long. *Drāghīman*, *ā*, m. length; a degree of longitude. — *Drāghīma-vat*, *ān*, *atī*, *at*, long, lengthy. *Drāghīshtha*, as, *ā*, *am* (superl. fr. *dirgha*), longest, very long.

*Drāghīyas*, *ān*, *asī*, as (compar. fr. *dirgha*), longer, very or exceedingly long.

*Drāghman*, *ā*, m., Ved. = *drāghīman*.

**द्राङ्क्ष्** *drāṅksh*, cl. I. P. *drāṅkshati*, &c., to utter a discordant sound; to croak, to caw &c. (as a bird); to desire, wish, long for; [cf. *dhrāṅksh*.]

**द्राङ्गवथ** *drāṅgavadha*, as, m., N. of a man.

**द्राड्** *drād*, cl. I. A. *drādāte*, &c., to divide, split, pierce, pull to pieces, &c.; to go to pieces; [cf. *dhrād*.]

**द्राप** *drāpa*, as, m. mud, mire; heaven, sky; a fool, blockhead, an idiot; a N. of Śiva with his hair twisted or matted; a small shell, Cypraea Moneta.

**द्रापि** 1. *drāpi*, is, m., Ved. a mantle, garment.

**द्रापि** 2. *drāpi*, is, m. (according to Mahīdhara fr. the Caus. of rt. 2. *drā*), Ved. 'one who causes to run,' epithet of Rudra.

**द्रामिल** *drāmīla*, as, m. (fr. *dramīla*), 'born in Dramīla,' N. of the Muni Cāṅkya; (also *dromīna*).

**द्रायुष** *drāyudha* (?), a peculiar species of horse.

**द्राव** *drāva*, as, m. (fr. 2. *dru*), flight, retreat; speed, going quickly; running, flowing; fusing, liquefaction; heat. — *Drāva-kara*, as, m. a kind of borax, a flux.

*Drāvaka*, as, *ā*, *am* (fr. the Caus.), causing to run; solvent; captivating, enchanting; cunning; (as), m. a flux to assist the fusion of metals; a kind of stone, a loadstone; a thief; a wit, wag, sharp or clever man; a libertine, a lecher; a kind of Rasa or sentiment; (*ikā*), f. saliva (as 'flowing'); (*am*), n. bee's wax (as 'melting'); a drug employed in diseases of the spleen. — *Drāvaka-kanda*, as, m. a kind of bulbous plant (= *taitla-kanda*).

*Drāvāva*, as, *ā*, *am*, putting to flight, causing to run or retreat; fusing; (*am*), n. the act of causing to fly or retreat, putting to flight; fusing, distilling; the fruit of *Strychnos Potorum*, used for purifying water; the clearing-out-nut.

*Drāvayat-sakha*, as, *ā*, *am*, Ved. causing a companion to go quickly; carrying a rider quickly away.

*Drāvāyāna*, as, *ā*, *am* (part. fr. the Caus.), putting to flight, causing to run.

*Drāvāyitnu*, us, us, u, Ved. causing to run or to make haste.

*Drāvīta*, as, *ā*, *am*, made to run or fly, put to flight, chased, driven away; melted, liquefied; softened.

*Drāvya*, as, *ā*, *am*, to be made to run, to be set

in motion, to be put to flight; fusible, liquefiable, to be made fluid.

**द्राविड** *drāvīḍa*, as, *ī*, *am*, Drāvīḍian, belonging to the Drāvīḍas, a Drāvīḍa; (*ās*), m. pl. the Drāvīḍa people and their country (properly the coast of Coromandel from Madras to Cape Comorin, or the country in which Tamil is spoken); (*as*), m. a Brāhman of Drāvīḍa or rather of the south, (the name is applied to a class of Brāhmanical tribes called the five Drāvīḍa Brāhmins, comprehending all those of the peninsula, i. e. Drāvīḍa, Kāṇṇāta, Gujerāta, Mahārāshṭra or Marāṭha, and Telīnga); a patronymic from Drāvīḍa; N. of a scholiast of the Amara-kosha; a particular number; Curcuma Zedoaria (= *vedha-mukhya*, = *karāūra*); (*ī*), f. cardamoms.

*Drāvīḍaka*, as, m. zedoary, Curcuma Zedoaria; (*ani*), n. black salt (= *viḍ-lavaṇa*). — *Drāvīḍa-bhūṭika*, as, m. Curcuma Zedoaria.

**द्राविणोदस** *drāvīṇodasa*, as, *ī*, *am* (fr. *drāvīṇo-das*), Ved. coming from or belonging to those who present gifts, i. e. from sacrificers; relating to Drāvīṇo-das, i. e. Agni.

**द्रावित** *drāvīta*. See under *drāva*, col. 1.

**द्राह्** *drāh*, cl. I. A. *drāhate*, &c., to wake; to deposit, pledge, put or cast down.

**द्राक्षायण** *drāhyāyana*, as, m., N. of an author of certain Kalpa-sūtras. — *Drāhyāyana-sūtra*, am, n. the Sūtras of Drāhyāyana. — *Drāhyāyana-sūtra-bhāṣya*, am, n., N. of a commentary on the preceding work by Dhanvīn.

*Drāhyāyana*, am, n. the Sūtras of Drāhyāyana.

*Drāhyāyāni*, is, m. a patronymic from Drāhyāyana.

*Drāhyāyāniya*, as, *ā*, *am*, relating to Drāhyāyana, composed by him.

**द्रिमिल** *drimīla*, as, m., N. of a lexicographer; (various reading for *dramīla*, q. v.)

**द्रु** 1. *dru*, cl. 5. P. *druṇoti*, &c., to hurt, injure, wound or kill; to repent; to go; [cf. Old Germ. *drug*, *ga-druwīt*, *ar-druwīt*.]

**द्रु** 2. *dru* connected with *rts*. 1. *drū* and *drū* (cl. I. P. (in the poetry of the later language also A.) *dravati*, -*te*, *dudrāva*, *dudruve*, *droshyati*, -*te*, *adudruvat* (Ved. *adudrot*, *dudravat*), *drotum*, to run, make haste, run away, retreat, fly; to run up to, rush, attack, assault quickly (with acc.); to move, go; to become fluid, dissolve, melt; to distil or ooze; to drop: Caus. P. (ep. also A.) *drāvayati* (-*te*), Aor. *adudravat* or *adidravat*, &c., to cause to run or flow; to cause to run away, put to flight; to make fluid, melt; Ved. A. *drāvayate*, &c., to run, flow: Desid. *dudrūshati*; Desid. of Caus. *du-drāvāyishuti* or *didrāvāyishuti*: Intens. *doḍrūyate*, *doḍroti*; [cf. Goth. *drib*, 'to drive,' fr. *drāvayati*: Angl. Sax. *driopan*, *dropa*: Old Germ. *trofo*, *trauf*, *traufi*, *trufan*: Lith. *drebo*, 'I tremble'; *drimba*, 'it drops'; *pa-dribbā*, 'running of the eyes'; Hib. *driogaim*, 'I trickle'; *drabh*, 'a chariot': probably Germ. *tau*, 'dew,' from original *trau*, 'the river Drau': probably also Lat. *gruere* in *in-gruere* and *ruere*.]

3. *dru*, us, us, u, at the end of a comp., cf. *mita-d*, *raghu-d*, *śata-d*; (*us*), f. going, motion.

**Druta**, as, *ā*, *am*, quick, speedy, swift; quickly pronounced and therefore indistinct; flown, escaped, run or running away; scattered, diffused; liquid, dissolved, melted, fluid; (*as*), m. a scorpion; a tree [cf. *drūna* and *drumā*]; (*am*), ind. quickly, rapidly, instantly, immediately, without delay. — *Druta-tara*, as, *ā*, *am*, quicker, swifter; (*am*), ind. very quickly, as quickly as possible. — *Drutatara-gatī*, is, is, *ī*, having a very swift course, quicker in motion. — *Druta-tva*, am, n. melting, fusion. — *Druta-pada*, as, *ā*, *am*, quick of step, going quickly; (*am*), ind. a quick pace or step, quickly; (*am*), n. a kind of metre consisting of four lines of twelve syllables each. — *Druta-bodha*,

as, m. 'quick understanding,' N. of a grammar. — *Drutabodhikā*, f., N. of a modern commentary on the *Raghu-vaṅsa*. — *Druta-madhya*, f. 'quick in the middle,' a kind of metre consisting of two lines of twenty-three syllables each. — *Druta-varāhākula*, am, n. a herd of flying boars. — *Druta-vikrama*, as, *ā*, *am*, having a quick step. — *Druta-vilambita*, as, *ā*, *am*, quick and slow alternately; (*am*), n. or *druta-vilambitāha*, am, n. a kind of metre consisting of four lines of twelve syllables each.

*Druti*, is, f., N. of the wife of Nakta and mother of Gaya.

**द्रु** 4. *dru*, us, u, m. n. = *dāru* (said to be fr. rt. *drī*), wood, any implement made of wood, as a cup or an oar; (*us*), m. (said to be fr. rt. 2. *dru*, to go or grow), a tree; a branch; [cf. 2. *dāru*; Zend *dru*, *dāuru*, 'wood, spear'; Gr. *δρῦς*, *δρῦ-μῦ*, *δρῦ-μῦς*, *δρῦ-τόμος*, *δῆν-δρε-ο-ν*, *δρῖα*, *δῶρυ*, *δούρειος*, *δουπάρ-εος*, *δρῦρῆ*, *δρῖορῆ*; Goth. *triu*, *triv-ein-s*, 'wooden'; Old Sax. *trio*, 'wood, tree'; Eng. *tree*; Slav. *drevo*, 'tree'; Lith. *derva*.] — *Dru-kilīma*, am, n. a tree, a sort of pine, Pinus Deva-dāru; [cf. *kilīma*.] — *Dru-ghaṇa* or *dru-ghana*, as, m. a wooden mace, mallet, hammer; an iron weapon made like a carpenter's hammer; an axe, a hatchet; a kind of plant [cf. *bhūmī-campaka*], an epithet of Brahmā. — *Dru-ghnī*, f. a hatchet for cutting wood. — *Dru-nasa*, as, *ī*, *am*, 'having a nose like a tree,' large-nosed. — *Dru-naha* or *dru-naha*, as, m. a scabbard, the sheath of a sword. — *Dru-pada*, am, n., Ved. a pillar or post of wood, a pillar in general; (*as*), m., N. of a king of the Pāñchālas, he was the son of Pīshata and was father of Dhīrīshṭa-dyumna, of Sīkhaṇḍīn, of Sīkhaṇḍīnī, and of Kṛīṣhṇā the wife of the Pāṇḍu princes, hence called *Draupadī*; (*ā*), f., N. of a Rīc; (*ī*), f. having large feet. — *Drupadātīmajā* ('*dā-ātī*'), f. 'daughter of *Dru-pada*,' an epithet of Kṛīṣhṇā or *Draupadī*, sometimes identified with Umā. — *Drupadādītīya* ('*dā-ādītī*'), as, m. a form of the Sun. — *Dru-pādī*, f. a splay-footed female. — *Dru-mat*, *ān*, *atī*, *at*, furnished with wood. — *Dru-shad*, t, t, t, or *dru-shadran*, *ā*, *varī*, a (fr. *dru-sad*), Ved. sitting in or on a piece of wood or a tree. — *Dru-sallaka*, as, m. a kind of tree. — *Dru-anna*, as, *ā*, *am*, Ved. one whose food is wood.

**Druma**, as, m. (said by some to be for *druhma* fr. rt. *drīh*), a tree in general; a tree of Svarga or paradise; N. of a prince of the Kim-purushas; a prince of the Yakshas; (*ā*), f., N. of a river. — *Druma-kinnara-prabha*, as, m., N. of a prince of the Gandharvas. — *Druma-kinnara-rāja*, as, m., N. of *Druma* who was king of the Kin-naras. — *Druma-kinnararāja-pariprihāḥ*, f. 'the questioning of *Druma*, king of the Kin-naras,' N. of a Buddhist work. — *Druma-nakha*, as, m. 'tree-nail,' a thorn. — *Druma-maya*, as, *ī*, *am*, made of wood, wooden. — *Druma-ratna-sālīhā-prabha*, as, m., N. of a prince of the Kin-naras. — *Druma-vat*, *ān*, *atī*, *at*, overgrown with trees, woody. — *Druma-valka*, as or am, m. or n. (?), the bark of a tree. — *Druma-vyādhi*, is, m. 'tree-disease,' lac, resin. — *Druma-sīrsha*, am, n. 'tree-head,' a sort of decoration on the upper part of a building or wall. — *Druma-shreshtha*, as, m. 'the best of trees,' epithet of the palm tree (= *tāla*). — *Druma-shaṇḍa*, am, n. an assemblage of trees; [cf. *taru-shaṇḍa* and *taru-khaṇḍa*.] — *Druma-sena*, as, m., N. of a king (identified with the Asura *Gavishṭha*). — *Drumāmāya* ('*ma-ām*'), as, m. 'tree-disease,' lac, the animal dye, resin; [cf. *druma-ryādhi*.] — *Drumāri* ('*ma-ari*'), is, m. 'the enemy of trees,' an epithet of the elephant. — *Drumālāya* ('*ma-āl*'), as, m. a place of shelter or dwelling in trees. — *Drumāśraya* ('*ma-āś*'), as, *ā*, *am*, seeking shelter or dwelling in trees; (*as*), m. a lizard, chameleon. — *Drumēsvāra* ('*ma-īś*'), as, m. 'the king of trees,' an epithet of the Pārijāta; the palm tree; an epithet of the Moon. — *Drumotpala* ('*ma-ut*'), as, m. the tree *Pterospermum Acerifolium* (= *karni-kāra*).

*Drumara*, as, m. a thorn.  
*Drumāya*, Nomi. A. *drumāyate*, &c., to pass or be counted or considered as a tree.  
*Drumīṇī*, f. (fr. *drumīn* derived fr. *druma*), an assemblage of trees, a forest.

*Drumila*, as, m., N. of a Dānava who was prince of Saubha &c.; [cf. *dramila* and *drimila*.]  
*Drumaya*, as, m., Ved. a wooden vessel, the wooden part of a drum; (*as, am*), m. n. a measure.

**द्रु** *drud*, cl. 1. and 6. P. *droḍati* and *droḍati*, &c., to sink, perish; [cf. rt. *drūd*.]

**द्रुण** *drum*, cl. 6. P. *druṇati*, &c., to make crooked or curved, to bend; to go, move, approach; to hurt, injure, kill.

*Drūṇa*, as, m. a scorpion; a bee; a rogue, cheat; (ī), f. a small or female tortoise; an oval vessel or basin of wood &c. (shaped like a boat and used for pouring or baling out water; cf. *droṇa* and *droṇī*); (*am*), n. a bucket; a centipede; (*ā*), f. a bow-string; (*am*), n. a bow; a sword, scimitar; [cf. *dru-naha*.]  
*Drūṇī*, is, f. = *drūṇī*, *droṇī*, an oval water-basin of wood or stone &c.; a bucket, basket.

**द्रुम्** *drumm*, cl. 1. P. *drummati*, &c., Ved. to go.

**द्रुह** 1. *druh*, cl. 4. P. (ep. also A.) *druh-yati*, *dudroha*, *drohishyati*, *dhrokshyati*, *adruhat*, *drohītum*, *drohānum* and *drohnum*, to hurt, seek to hurt or injure or grieve, seek to do harm, to plot revengefully or maliciously, to contrive, machinate or meditate mischief (with dat., but also with gen., loc., acc.); to bear malice or hatred: Caus. *drohayati*, -*yitum*: Desid. *dudrohishati*, *dudruhishati*, *dudhrukshati*; [cf. rt. 1. *drū*: Goth. *driugan*, *dulgs*: Angl. Sax. *trucyan*: Old Germ. *triugan*, *draveyan*: Lett. *draudeht*, 'to menace': Lat. *trux*, *atrox*: Hib. *drīuch*, 'anger'; *droch*, 'evil'.]

*Drughā*, as, ā, *am*, injured, plotted against; an injurer; (*am*), n. offence, injury.

2. *druh*, *dhruk*, or (according to the grammarians) *dhruṭ*, (at the end of a comp.) injuring, having injured, hurting, acting as an enemy against; (in the older language often also in its uncompound state) one who hurts or injures, an evil or hostile being or spirit; (*k*), f. injury, damage. — *Druhan-tara*, as, ā, *am*, Ved. conquering one who injures or an evil spirit.

*Druhā*, f., Ved. (according to Sāy. inst. sing. of 2. *druh*), injury, damage.

*Druhu*, us, us, u, Ved. = 2. *druh*, injuring, hurting.

*Druhya*, as, m., N. of a man; (*ās*), m. pl. his descendants.

*Druhyat*, an, *anti*, at, injuring, hurting, attacking, assailing, defying; tyrannizing over, oppressing.

*Druhyu*, *avas*, as, m. pl., N. of a people; (in epic poetry *Druhyu* is with *Yadu* a son of *Yayāti*, sometimes wrongly written *duhyu*.)

*Druhan*, ā, *vari*, a, Ved. hurting, injuring; [cf. *a-d*.]

*Drogdhavya*, as, ā, *am*, to be injured or hurt.  
*Drogdhri*, *dhā*, *dhri*, *dhri*, an injurer, one who seeks to hurt, malevolent.

*Drogha*, as, m. injury, damage; [cf. *a-d*.]  
 — *Drogha-mitra*, as, m., Ved. a mischievous friend.  
 — *Drogha-vacas*, ās, ās, as, or *drogha-vac*, k, k, k, Ved. using injurious or malicious words; [cf. *a-d*.]

*Droha*, as, m. injury, insidious wounding, hostile action, mischief, malice, perfidy, treachery, trespass; wrong, offence; rebellion; [cf. *a-d*.] — *Droha-cintana*, *am*, u. injurious design, malice prepense; the wish or thought or attempt to injure. — *Droha-buddhi*, is, is, i, maliciously minded, malevolent, one whose mind is set on mischief. — *Droha-ṛitti*, is, is, i, malicious, wicked; [cf. *a-d*.] — *Drohāta* (*ha-ata* or *-āta*), as, m. a false man; a religious impostor, an impostor; a hunter, deer-killer; a sort of metre, the *Doha* or stanza of Hindi poetry.

*Drohāta*, as, ā, *am* (adj. fr. *droha* above), hostile, maliciously inclined.

*Drohān*, i, iṇi, i, hurting, harming, injuring, endeavouring to hurt, malignant, malicious; rebellious.

**द्रुह** *druha*, as, m. a son; a lake [cf. *draha*]; (ī), f. a daughter.

**द्रुहण** *druhaṇa* or *druhiṇa*, as, m. (said to be either fr. rt. 1. *druh* or = *dru-ghaṇa*), an epithet of *Brahmā*; of *Siva*.

**द्रु** 1. *drū*, cl. 9. P. *drūṇāti*, &c., to raise the arm or hand in order to strike, &c.; cl. 5. P. *drūṇoti*, &c., to hurt, injure, wound, kill; to go, move.

2. *drū*, ūs, m. f.? (said to be fr. rt. 2. *drū*), gold; taking any shape at will.

**द्रुघण** *drū-ghaṇa*, as, m. = *dru-ghana*, a sort of hatchet, an iron club; an epithet of *Brahmā*.

**द्रुण** *drūṇa*, as, m. = *drūṇa*, a scorpion; (*am*), n. a bow.

**द्रुड** *drūd* or *drūl*, cl. 1. P. *drūḷati*, &c., Ved. to go; [cf. rt. *drūd*.]

**द्रुक** *drek* [cf. rt. *dhrek*], cl. 1. A. *drekate*, &c., to sound; to manifest joy or high spirits by noise; to grow, increase.

**द्रेक** *drekka* or *drekkaṇa* or *dreshkkaṇa* = *drikkaṇa*, q. v. — *Dreshkkaṇādhyaṇa* (*na-adh*), as, m. 'the chapter on the *Drikkaṇas*, N. of a chapter of the *Bṛhaj-jātaka* by *Varāha-mihira*.

**द्रेष्य** *dreṣya*, as, ā, *am* (probably fr. a form *dris* for rt. 1. *drīs*), visible, = *drīṣya*.

**द्रै** *drai*, cl. 1. P. *drāyati*, &c., to sleep; [cf. 1. *drā*; cf. also Gr. *δραπέ-δν-ω*, *ἔ-δραβ-ο-ν*; Lat. *dor-mi-o*; Slav. *drē-m-a-ti*, 'to sleep'; Old Sax. *drom*; Eng. *dream*; Mod. Germ. *traum*.]

**द्रोण** *droṇa*, *am*, n. (said to be fr. rt. 2. *dru*), a wooden vessel or cup, a bucket, a tub; a trough; a Soma vessel; (*as, am*), m. n. a measure of capacity, = 4 *Ādhakas*, = 16 *Pushkalas*, = 128 *Kuñcis*, = 1024 *Mushṭis*, or = 200 *Palas*, =  $\frac{1}{16}$  *Kumbha*, or =  $\frac{1}{16}$  *Khāri*, = 4 *Ādhakas*, or = 2 *Ādhakas*, =  $\frac{1}{2}$  *Sūras*, = 64 *Seras*, or = 32 *Seras*; a measure for measuring fields, as much land as is sown with a *droṇa* of corn; (*as*), m. a lake or large piece of water of 400 poles length; a cloud abounding in water; a peculiar kind of cloud (from which the rain streams forth as from a bucket); a raven, or perhaps the carrion-crow [cf. *droṇa-kāka*]; a scorpion [cf. *druṇa*]; a small tree bearing white flowers, commonly *Ghalaghasiyā* and *Halakasiyā*; N. of a man; N. of a *Brahman* said to have been generated by *Bharad-vāja* in a bucket or wooden vessel, (he was called *Droṇācārya* as military preceptor of both the *Kuru* and *Pāṇḍu* princes; afterwards he became king of a part of *Pāñcāla* and general of the *Kurus* against the *Pāṇḍu* princes; he was husband of *Kṛpī* and father of *Asvatthāman*); N. of one of the four sons of *Maṇḍa-pāla* and *Jarītā* (who were born as birds); N. of one of the eight *Vasus* (whose children by *Abhi-mati* were *Harsha*, *Soka*, and *Bhaya*); N. of a *Brahman*; N. of a mountain; (*ā*), f. a kind of shrub [cf. *droṇa-pushpī*]; N. of a daughter of *Sigha-hanu*; (ī), f. any oval vessel made of wood &c. (shaped like a boat and used for holding or pouring out water, as a bathing-tub, a baling-vessel, a basin, bucket, a watering-pot, &c.); a trough or trough-like rack for feeding cattle; a measure of capacity, = 2 *Sūras*, = 128 *Seras*; the hollow of two mountains, the valley or chasm between them; N. of two plants, the indigo plant and a sort of *coloquintida* (= *indra-cīrbhīṭī*); N. of a country; of a river; a kind of salt brought from *Droṇī*; [cf. *droṇī-lavaṇa*, *droṇīja*, *droṇeya*; cf. also *Zend draona*.] — *Droṇa-kalāsa*, as, m. a large wooden vessel for the *Soma*. — *Droṇa-kāka* or *droṇa-kāka*, as, m. a raven; [cf. *droṇa*.] — *Droṇa-kshūrā*, f. a cow yielding a *droṇa* of milk. — *Droṇa-gandhikā*, f. a kind of plant. — *Droṇa-ghā*, f. (corrupted fr. *droṇa-dughā*),

= *droṇa-dughā*, a cow yielding a *droṇa* of milk. — *Droṇa-cīt*, t, t, t, Ved. arranged in the form of a *droṇa*. — *Droṇa-dughā* or *droṇa-dughā*, f. a cow yielding a *droṇa*, i. e. much milk. — *Droṇa-padī*, f. having feet like a *droṇa* (oval-shaped?). — *Droṇa-parṇī*, f. the tree *Musa Sapientum*. — *Droṇa-parvan*, a, n. 'the *Droṇa* section', N. of the seventh book of the *Mahā-bhārata*. — *Droṇa-pushpī*, f. a kind of small shrub (= *kumbha-yonī*, *kurumbā*, *kurumbikā*, *kharva-patṛā*, *citra-patṛikā*, *citr-rākshupa*, *su-pushpā*, commonly *gūmā*); another plant (= *go-śīrshakā*, commonly *ghalaghasiyā*). — *Droṇa-māya*, as, ī, *am*, full of *droṇas*, consisting only of a *droṇa*. — *Droṇa-mānā*, f. = *droṇa-dughā*, q. v. — *Droṇa-mukha*, *am*, n. the capital of a district, the chief of 400 villages; the end of a valley; (also read *droṇī-mukha*). — *Droṇa-megha*, as, m. a peculiar kind of cloud from which the rain streams forth as from a watering-pot; [cf. *droṇa*.] — *Droṇam-paśa*, as, ā, *am*, 'one who cooks a *droṇa*', i. e. liberal in entertaining. — *Droṇa-ṛishṭī*, is, f. a peculiar kind of rain streaming forth from a cloud as from a *droṇa*; [cf. *droṇa* and *droṇa-megha*.] — *Droṇa-surma-pada*, *am*, n., N. of a *Tīrtha*. — *Droṇa-sāc*, k, k, k, Ved. fixed on or belonging to a *droṇa*. — *Droṇa-stūpa*, as, m., N. of a prince of the *Vallabhī* dynasty. — *Droṇa-stūpa*, as, m., N. of a *Stūpa* (said to be so called as containing a *droṇa* holding certain relics of *Sākya-muni*). — *Droṇācārya* (*na-āc*), as, m., N. of *Droṇa*, son of *Bharad-vāja*, as *Ācārya* or teacher of the *Kuru* and *Pāṇḍu* princes. — *Droṇāśa* (*na-āśa*), as, m. 'whose mouth is shaped like a *droṇa* (?)', N. of a demon who causes diseases; (*āśa* = *āsan*?), perhaps = *dirgha-nāśa*; cf. *dru-nāśa*). — *Droṇā-hāva* (*na-āh*), as, ā, *am*, Ved. using the box of a chariot for a *droṇa*. — *Droṇī-ja*, *am*, n. = *droṇī-lavaṇa*. — *Droṇī-dala*, as, m. *Pandanus Odoratis-simus*. — *Droṇī-padī*, f. = *droṇa-padī*. — *Droṇī-mukha*, as, m. = *droṇa-mukha*. — *Droṇī-lavaṇa*, *am*, n. a kind of salt coming from *Droṇī*. — *Droṇādana* (*na-od*), as, m., N. of a son of *Sigha-hanu* and uncle of *Sākya-muni*. — *Droṇy-āśa*, as, ā, *am*, Ved. having clouds (*droṇī*) for horses; (*Sāy.*) quickly pervading. — *Droṇy-āmya*, as, m. a disease of the interior of the body, (the body being compared to a hollow *droṇī*).

*Droṇaka*, ās, m. pl. 'the inhabitants of a valley', N. of a people.

*Droṇī*, is, f. [cf. *droṇī* under *droṇa* above], any oval vessel made of wood &c. in the shape of a boat and used for holding and pouring out water, as a tub, bucket, baling-vessel, watering-pot, &c.; N. of a country.

*Droṇīkā*, f. a tub, bucket, trough, &c.; (metaphorically) the tongue bent in the form of a *droṇa* (by which the sound *sh* is produced); the indigo plant.

*Droṇeya*, *am*, n. = *droṇī-lavaṇa*.

*Droṇya*, as, ā, *am*, Ved. belonging to a bucket, tub, trough, rack, &c.

*Draṇa*, as, ī, *am*, containing a *droṇa*.  
*Draṇāyana*, as, m. or *draṇāyanti*, is, m. a patronymic of *Asvatthāman* son of *Droṇa*.

*Draṇī*, is, m. a patronymic of *Asvatthāman*; of *Vyāsa* in a future *Dvāpara*.

*Draṇīka*, as, ī, *am*, containing a *droṇa*; sown with a *droṇa* of grain (as a field); (ī), f. a vessel holding a *droṇa* by measure.

*Draṇī*, f. (a wrong form for *droṇī*), a trough, tub, &c.

**द्रौमिण** *dromiṇa*, as, m. = *drāmila*, q. v.

**द्रौघण** *draughana*, as, ī, *am*, an adj. formed fr. *dru-ghana*, q. v.

**द्रौपद** *draupada*, as, m. (fr. *dru-pada*), in *draupadāditya*, a form of the *Sun*; (ī), f. a patronymic of *Kṛishṇā*, wife of the *Pāṇḍu* princes. — *Draupadi-ja*, as, m. (for *draupadī-ja*), a son of *Draupadī*. — *Draupadī-pramātha*, as, m. the forcible abduc-

tion of Draupadī; [cf. *draupadi-harṇa*.]—*Draupadi-vastraharṇa* ('*ra-āh*'), *am*, n. 'the seizure of Draupadī's garments'; N. of a poem by an unknown author on the story told in *Sabhā-p.* 2.186.—*Draupadi-harṇa*, *am*, n. 'forcible abduction of Draupadī'; N. of a section of the *Mahā-bh.* *Vana-p.* 15492.

*Draupadeya*, *as*, m. a patronymic of any of the five sons of the five Pāṇḍu princes, viz. of Prativindhya, son of Yudhiṣṭhira; of Suta-soma, son of Bhīma; of Sruta-kīrti or Sruta-karman, son of Arjuna; of Satānikā, son of Nakula; and of Sruta-seana, son of Saha-deva.

*द्रौष drauhyā*, *as*, m. (fr. *druhya*), a patronymic from *Druhya*.

*Drauhyava*, *as*, m. a patronymic from *Druhya*.

*द्र्वा* *dvā*. See *dvā* and *dvi*.

*द्र्वाका*, *au*, *du*. (fem. *dvake* or *dvike*), Ved. two and two, two by two.

*द्वन्द्व* *dvanda*, *am*, n. (fr. *dvandva*), a pair, a couple; (*as*), m. a clock or plate on which the hours are struck.

*द्वन्द्व* *dvandva*, *am*, n. (a reduplicated form fr. *dvā*), a pair, brace, couple; a couple of animals of different sexes, male and female; any two things taken together, any pair of qualities or conditions which are the opposite of one another (e.g. heat and cold, happiness and misery, &c.); strife, contention, bickering, dispute, quarrel, contest, fight; a fight between two persons, a duel; doubt, uncertainty; a stronghold, fortress; a secret; using sacrificial vessels?; (*as*), m. (rarely n.) a form of compound or grammatical combination (*samāsa*) uniting two or more words which if uncompounded would be in the same case and connected by the conjunction 'and,' (this form of compound was called *dvandva* as originally combining couples or pairs of things, e.g. *Rāma-lakṣmaṇau*, *Rāma* and *Lakṣmaṇa*; *pāṇi-pādām*, hand and foot); (*as*), m., N. of several Ekāhas; the sign of the zodiac Gemini; a species of disease, a complication of two disorders, a compound affection of two humors [cf. *nir-ā*]; (*am* or *ena*), ind. two by two.—*Dvandva-āra*, *as*, *ā*, *am*, going about or living in couples; (*as*), m. the muddy goose, *Anas Casarca*.—*Dvandva-ārin*, *ī*, *inī*, *i*, living in couples; (*ī*), m. the ruddy goose.—*Dvandva-ja*, *as*, *ā*, *am*, produced or proceeding from morbid affection of two humors; proceeding from a pair &c.; arising from a quarrel, occasioned by a dispute.—*Dvandva-duḥkha*, *am*, n. pain arising from alternations (as of heat and cold, pleasure and pain, &c.).—*Dvandva-bhāva*, *as*, m. antagonism, discord.—*Dvandva-bhīna*, *am*, n. separation of the sexes.—*Dvandva-bhūta*, *as*, *ā*, *am*, become doubtful, hesitating, irresolute.—*Dvandva-moha*, *as*, m. trouble excited by doubt.—*Dvandva-yuddha*, *am*, n. a duel, single combat.—*Dvandvayuddha-varṇana*, *am*, n. 'description of the single combat,' N. of the forty-first chapter of the *Kṛiḍā-khaṇḍa* or second part of the *Gaṇeśa-Purāna*.—*Dvandva-yodhin*, *ī*, *inī*, *i*, fighting in couples or by single combat.—*Dvandva-śas*, ind. two by two, in couples.—*Dvandva-sahishṇu-va*, *am*, n. ability of supporting opposites (as happiness and misery &c.).—*Dvandvatīta* ('*va-at*'), *as*, *ā*, *am*, gone beyond or freed from pairs of opposite worldly affections.—*Dvandvi-bhūta*, *as*, *ā*, *am*, engaged in single combat or close fighting.

*Dvandvin*, *ī*, *inī*, *i*, forming a couple; opposed to one another; contradictory, quarrelsome, antagonistic.

*द्वय* *dvaya*, *as*, *ī*, *am* (fr. *dvā*; in *Sīsūpāla-b.* III. 57. *dvaye* nom. pl. m. occurs), twofold, double, of two kinds or sorts; (*ī*), f. a pair; (*am*), n. a pair, couple, two things, both, a brace (chiefly used at end of comps., e.g. *go-dvayam*, a couple of oxen); the masc. and fem. gender (in grammar); twofold nature, untruthfulness.—*Dvaya-vādin*, *ī*, *inī*, *i*, double-tongued, insincere.—*Dvaya-hīna*, *as*, *ā*, *am*, destitute of both (masc. and fem.) genders, i. e. neuter.

—*Dvayāgni* ('*ya-āg*'), *is*, m. a kind of tree, = *pāṭhin*, *kravāgni*, commonly *rāñcītā*, *Plumbago Zeylanica*.—*Dvayātiḡa* ('*ya-at*'), *as*, *ā*, *am*, one who has passed beyond or overcome the two bad qualities, passion and ignorance, or who has surmounted the several pairs of affection which disturb the mind; (*as*), m. a saint, a holy or virtuous man.—*Dvayātmaka* ('*ya-āt*'), *as*, *ā*, *am*, having a twofold nature, appearing in a twofold manner.

*Dvayat*, *dvayas*. See *a-ā*.

*Dvayāvin*, *ī*, *inī*, *i*, Ved. false, dishonest.

*Dvayn*, *us*, *us*, *u*, Ved. false, dishonest; [cf. *a-ā*.]

*द्वर* *dvara*, *as*, *ā*, *am*, or *dvāri*, *is*, *is*, *i*, or *dvārin*, *ī*, *inī*, *i* (fr. rt. *dvri*), Ved. obstructing.

*द्वि* *dvā*, old nom. du. m. fr. *dvā* = *dvi*, two (in comp. before other numerals and before *ja* and *para*).—*Dvācatvāriṣa*, *as*, *ī*, *am*, the 42nd.—*Dvācatvāriṣat*, *t*, or *dvācatvāriṣati*, *is*, *f*, 42.—*Dvā-ja*, *as*, m. a son of two fathers, (formed to explain one derivation of *bhara-dvāja*, which is however more properly deduced from *bharat* and *vāja*).—*Dvātriṣa*, *as*, *ī*, *am*, the 32nd; consisting of 32.—*Dvā-triṣat*, *t*, *f*, 32.—*Dvātriṣad-akṣharin*, *ī*, m. a book or composition written in *Slokas* (consisting of 32 syllables).—*Dvātriṣad-rātra*, *am*, n., scil. *satram*, a sacrifice lasting 32 days.—*Dvātriṣad-lakṣaṇopeta* ('*na-up*'), *as*, *ā*, *am*, 'having 32 auspicious marks or spots upon the body,' illustrious, great.—*Dvātriṣad-ā*, *f*, occurring in the compound *Bharata-dvātriṣad-ā*, q. v.—*Dvādaśa*, *as*, *ī*, *am*, the 12th (e.g. *dvādaśo bhāga*, the 12th part); consisting of 12, divided into 12 parts; accompanied by or increased by 12; (*ī*), *f*, scil. *rātri* or *tīthi*, the 12th day of the half month; (*am*), n. a collection or aggregate of 12; [cf. Gr. *δω-δεκα*; Lat. *duo-decim*; Hib. *da-deug*; Hindūst. *bā-rah* through change of *d* into *r*: Lith. *duy-tka* through change of *d* into *l*; Goth. *twalif* through change of the guttural into the labial; Eng. *twelve*; Mod. Germ. *zwei-ßf*.]—*Dvādaśaka*, *as*, *ī*, *am*, the 12th; containing 12, consisting of 12, amounting to 12; (*am*), n. the aggregate of 12.—*Dvādaśa-kapāla*, *as*, *ī*, *am*, having 12 skulls.—*Dvādaśa-kara*, *as*, *ā*, *am*, possessed of 12 hands or rays; (*as*), m. an epithet of *Kārttikeya*; of *Bṛihaspati*.—*Dvādaśa-gava*, *as*, *ī*, *am*, having 12 oxen or cows.—*Dvādaśa-tā*, *f*, or *dvādaśa-tea*, *am*, n. the aggregate of 12.—*Dvādaśa-dhā*, ind. into or in 12 parts or ways, twelvefold.—*Dvādaśan*, *a*, m. f. n. pl., 12.—*Dvādaśa-patraka*, *am*, n., N. of a Yoga or particular religious observance in which the 12 syllables *oṃ nama bhagavate vāsudevāya* are connected with the 12 signs of the zodiac and with the 12 months.—*Dvādaśa-bhuja*, *as*, *ā*, *am*, having 12 arms; (*as*), m., N. of one of *Skanda*'s attendants.—*Dvādaśama*, *as*, *ī*, *am*, the 12th; [cf. *dvādaśa*.]—*Dvādaśa-mahāvākya-rāraṇa*, *am*, n. 'the explanation of the 12 great words,' N. of a philosophical work by *Vaiṣṇuṭha-purī*.—*Dvādaśa-mūla*, *as*, m. 'having 12 roots or sources (?)', an epithet of *Vishṇu*.—*Dvādaśa-rātra*, *am*, n. a period of 12 nights (or days); (*as*, *ā*, *am*), lasting 12 nights (or days).—*Dvādaśarā* ('*śa-riā*'), *as*, *ā*, *am*, containing 12 verses (*Rīts*).—*Dvādaśa-lingodbhava* ('*ga-ud*'), *am*, n. 'the origin of the 12 *Lingas*,' N. of a chapter of the *Vrata-prakāśa* by *Viśva-nātha*.—*Dvādaśa-locana*, *as*, *ā*, *am*, twelve-eyed; (*as*), m. an epithet of *Kārttikeya*.—*Dvādaśa-vārshika*, *as*, *ī*, *am*, 12 years old or lasting 12 years.—*Dvādaśavārshika-vrata*, *am*, n. a vow for 12 years.—*Dvādaśa-rīdha*, *as*, *ā*, *am*, twelvefold.—*Dvādaśa-sata*, *am*, n., 112.—*Dvādaśasata-tama*, *as*, *ī*, *am*, the 112th.—*Dvādaśa-sāhasa*, *as*, *ī*, *am*, consisting of 12000 (years).—*Dvādaśānsu* ('*śa-an*'), *us*, *us*, *u*, having 12 rays; (*us*), m. an epithet of *Bṛihaspati*; the planet Jupiter over which *Bṛihaspati* presides; [cf. *dvādaśa-kara* and *dvādaśārīs*.]—*Dvādaśākṛitī* ('*śa-āk*'), *is*, *is*, *i*, having 12 shapes.—*Dvādaśākṣha* ('*śa-āk*'), *as*, *ī*, *am*, twelve-

eyed; (*as*), m. an epithet of *Kārttikeya*; N. of one of the attendants of *Kārttikeya*; a Buddha; [cf. *dvādaśākṣhya*.]—*Dvādaśākṣhara* ('*śa-ākṣh*'), *as*, *ā*, *am*, containing 12 syllables; [cf. *dvādaśa-patraka*.]—*Dvādaśākṣhara-mantra*, *am*, n. a prayer of 12 syllables addressed to *Vishṇu* (viz. *oṃ namo bhagavate vāsudevāya*).—*Dvādaśākṣhya* ('*śa-ākṣh*'), *as*, m. a Buddha; [cf. *dvādaśākṣha*.]—*Dvādaśāngī* ('*śa-an*'), *f*, the collective sacred writings of the *Jainas* (consisting of 12 parts).—*Dvādaśāṅgula* ('*śa-an*'), *as*, m. a measure of 12 fingers.—*Dvādaśātman* ('*śa-āt*'), *ā*, *ā*, *am*, appearing in 12 forms; (*ā*), m. or *dvādaśātmanaka*, *as*, m. the sun (as identified with the 12 *Ādityas* or the sun in each month of the year).—*Dvādaśāditya-tīrtha* ('*śa-ād*'), *am*, n., N. of a sacred bathing-place.—*Dvādaśādityārama* ('*śa-āditya-ās*'), *as*, m., N. of a sacred hermitage.—*Dvādaśādhyāyī* ('*śa-ād*'), *f*, N. of *Jaimini*'s *Mīmāṃsā* consisting of 12 *Adhyāyas*.—*Dvādaśānyika* ('*śa-an*'), *as*, *ā*, *am*, one who has made 12 mistakes in reading.—*Dvādaśānyus* ('*śa-āny*'), *us*, m. 'whose life lasts 12 years,' a dog.—*Dvādaśāra* ('*śa-ara*'), *as*, *ā*, *am*, Ved. having 12 spokes (as the wheel or cycle of the year).—*Dvādaśārati* ('*śa-ar*'), *is*, *is*, *i*, being 12 cubits long.—*Dvādaśārīs* ('*śa-ar*'), *is*, *is*, *i*, containing 12 rays; (*is*), m. an epithet of *Bṛihaspati* or the planet Jupiter; [cf. *dvādaśa-kara* and *dvādaśānsu*.]—*Dvādaśāra* or (less correctly) *dvādaśāra*, *am*, n. or *dvādaśāri*, *is*, *f*, or *dvādaśāri* ('*śa-as*'), *f*, a dodecagon, a dodecagonal figure.—*Dvādaśāha* ('*śa-aha*'), *as*, m. a period of 12 days; (*as*, *ā*, *am*), lasting 12 days; (*as*), m. a particular ceremony lasting 12 days; [cf. *bharata-ā*.]—*Dvādaśāhika*, *as*, *ī*, *am* (fr. *dvādaśan* + *ahan*), relating to or coming from a period of 12 days.—*Dvādaśika*, taking place or happening on the 12th day or on the 12th day of a half month.—*Dvādaśin*, *ī*, *inī*, *i*, consisting of 12, divided into 12.—*Dvādaśī-tīrtha*, *am*, n., N. of a sacred bathing-place mentioned in the *Siva-Purāna*.—*Dvādaśī-vrata*, *am*, n. a peculiar religious observance on the 12th day of a half month.—*Dvānavati*, *as*, *ī*, *am*, the 92nd.—*Dvānavatī*, *is*, *f*. = *dvi-navatī*, 92.—*Dvāpancāśa*, *as*, *ī*, *am*, the 52nd; accompanied by 52, increased by 52.—*Dvāpancāśat*, *t*, *f*, 52.—*Dvāpara*, *as*, *am*, m. n. that die or side of a die which is marked with two spots or points; the Die personified; 'the age with the number two,' N. of the third of the four *Yugas* or ages of the world, comprising 2400 years, (the *Yuga* itself = 2000, each twilight = 200 years); the Age personified as a god; doubt, uncertainty.—*Dvāriṣa*, *as*, *ī*, *am*, the 22nd; consisting of 22.—*Dvāriṣati*, *is*, *f*, 22.—*Dvāriṣati-tama*, *as*, *ī*, *am*, the 22nd.—*Dvāriṣati-dhā*, in 22 parts or ways, twenty-two-fold.—*Dvāriṣati-sata*, *am*, n., 122.—*Dvāriṣatisāta-tama*, *as*, *ī*, *am*, the 122nd.—*Dvāshashī*, *as*, *ī*, *am*, the 62nd; accompanied by or joined with 62; [cf. *dvi-shashī*.]—*Dvāshashī*, *is*, *f*, 62.—*Dvāshashī-tama*, *as*, *ī*, *am*, the 62nd.—*Dvāseptata*, *as*, *ī*, *am*, the 72nd.—*Dvāseptati*, *is*, *f*, 72; [cf. *dvi-ē*.]

*द्वादशन्* *dvā-daśan*. See *dvā*, col. 2.

*द्वार* *dvār*, *r*, *f*. (said to be fr. rt. *dvri*), Ved. a gate, door, entrance; access, way; expedient, means, opportunity; *dvārā*, inst. c., at the end of a comp. = by means of, by; [cf. 1. *dur*, 2. *dura*; Zend *drara-m*, 'gate, palace'; Gr. *θύρα*, *θύρα*-*ε*-*τρο*-*υ*, *θύρα*, *θύρα*-*ε*-*ς*, *θύρα*-*ε*-*ς*; Lat. *for-ē-s*, *foris*, *foras*; Umbr. *vero*, 'gate,' for *deero*; perhaps also *πύλη* and *porta*, 'being dropped and *v* changed into *p*, as in Zend *aspa* = *προς* from Sanskrit *asva*; Goth. *daur*; Angl. Sax. *duru*, *dūr*; Old Germ. *tor*; Slav. *dvēr*, 'gate, door'; Lith. *dur*-*ys*, 'door'; Hib. *dur*, *doras*, 'a door, gate.')]—*Dvār-stha* or *dvār-stha* or *dvār-sthita* or *dvār-sthita*, *as*, *ā*, *am*, standing at the gate or door; (*as*), m. a door-keeper, porter, warder.—*Dvār-vat*, *ān*, *atī*, *at*, having many doors; (*atī*), *f*. = *dvāra-vatī*, q. v.

*Dvāra*, *am*, n. a door, gate, gateway, passage, entrance, opening (cf. *valtra-dvāra* and *sahasra-d*; the body is sometimes called *nava-dvāram puram*, a city with nine gates or openings); a way, means, medium, vehicle, (the Māheśvaras hold that there are six *Dvāras* or means of obtaining a wished-for object); (*ena*), ind. 'by means of, by; with regard to, according to'; (*i*), f. a door; [cf. *a-d*.] — *Dvāra-kaṇṭhaka*, *as*, m. 'door-thorn', the bolt of a door; a door, gate. — *Dvāra-kapāṭa*, *as* or *am*, m. or n. (?), the leaf or fold of a door, the panel of a door. — *Dvāra-tā*, f. a gate, door, an entrance, way, access. — *Dvāra-darśin*, *i*, m. 'watching the door,' a door-keeper. — *Dvāra-dātu* (?), *us*, m. a species of tree, = *vara-dātu*, *bhūmī-saha*. — *Dvāra-dāru*, *us*, m. (?), 'having wood fit for a door,' the tree *Tectona Grandis*, *teak*. — *Dvāra-nāyaka*, *as*, m. or *dvāra-pa*, *as*, m. a door-keeper, porter, warder. — *Dvāra-paṭṭa*, *as*, m. the panel or surface of a door; the curtain of a door. — *Dvāra-pati*, *is*, m. a door-keeper, warder; N. of a kingdom (?). — *Dvāra-pāla*, *as*, m. a door-keeper, warder; an epithet of various Yakshas and of sacred places connected with them. — *Dvāra-pālaka*, *as*, m. a door-keeper; (*ikā*), f. a metonymic from *Dvāra-pālī*. — *Dvāra-pīṇḍī*, f. the threshold of a door. — *Dvāra-pīḍhāna* or *dvārāpīḍhāna* (°*ra-ap*), *as*, m. the bolt of a door. — *Dvāra-bālī-bhuj*, *k*, m. 'eating the offering (of food) scattered before the door,' the bird *Ardea Nivea*; a crow; a sparrow. — *Dvāra-bāhu*, *us*, m. 'door-arm,' a door-post, jamb. — *Dvāra-mahima-varṇana*, *am*, n. 'description of the glory of the *dvāra*,' N. of the 127th chapter of the *Kṛiḍā-khaṇḍa* or second part of the *Gaṇeśa-Purāna*. — *Dvāra-yantra*, *am*, n. 'door-implement or door-restrainer,' a lock, bolt. — *Dvāra-vat*, *ān*, *atī*, *at*, having many doors; (*atī*), f., N. of the capital of *Kṛiṣṇa*; [cf. *dvārakā* and *dvār-vatī*.] — *Dvārāvati-nirmāna*, *am*, n. 'the construction of *Dvārāvati*,' N. of the 116th *Adhyāya* of the *Yārāha-Purāna*. — *Dvāra-vaṭman*, *a*, n. a gateway. — *Dvārā-eritta*, *am*, n. black pepper. — *Dvārā-sākhā*, f. the leaf of a door, division of a door. — *Dvāra-stambha*, *as*, m. a door-post. — *Dvāra-sṭha*, *as*, *ā*, *am*, standing at the door; (*as*), m. a door-keeper, porter. — *Dvārādhipa* or *dvārādhyakṣa* (°*ra-adh*), *as*, m. 'superintendent of the door,' a door-keeper, porter, warder, chamberlain. — *Dvārābhīmānīn* (°*ra-abh*), *i*, *ini*, *i*, assuming the character of the (sacrificial) doors. — *Dvārā-vatī*, f. = *dvārā-vatī*, q. v.

*Dvāraka* = *dvāra* above; (*ā* or *ikā*), f. 'the city with many gates,' N. of the capital of *Kṛiṣṇa* (on the western point of *Guzerāt*, supposed to have been submerged by the sea). — *Dvārakā-dāsa*, *as*, m. 'slave of *Dvārakā*,' N. of a man. — *Dvārakā-praveśa*, *as*, m. 'the entrance into *Dvārakā*,' N. of the 103rd chapter of the *Kṛiṣṇa-khaṇḍa* or fourth part of the *Brahma-vaivarta-Purāna*. — *Dvārakā-māhātmya*, *am*, n. 'the glory of *Dvārakā*,' N. of a part of the *Skanda-Purāna*. — *Dvārākārambha* (°*kā-ār*), *as*, m. 'the commencement of *Dvārakā*,' N. of the 102nd chapter of the *Kṛiṣṇa-khaṇḍa* of the *Brahma-vaivarta-Purāna*. — *Dvārākeśa* (°*kā-īśa*), *as*, m. 'the lord of *Dvārakā*,' an epithet of *Kṛiṣṇa*.

*Dvārīka*, *as*, m. a door-keeper, warder; N. of one of the eighteen attendants of the Sun; (*ikā*), f., see *dvāraka*.

*Dvārīn*, *i*, m. a door-keeper, porter, warder.

*Dvārīya*, *as*, *ā*, *am*, belonging to a door, being at a door; (*ā*), f., scil. *śhūnā*, a door-post.

द्वि *dvi*, *dvau*, m. du., *dve*, f. n. du. (the old dual form is *dvā*, q. v., from the original base *dva*), two, both. In native lexicons *dvayasa* = 'in two genders,' i. e. in the masc. and fem. gender; [the original form was *dva*, as shown in nom. du. *dvau*: Zend *dva*, 'two'; *bi-* in comp., e. g. *bi-tya*, 'the second'; Gr. *δύο*, *δύω*, *δύακίς*, *δύοί*, *δί-τυλος*, *δῖς* for *δῖς*, 'twice'; *δύε-τερο-* from *dva-tara-*; *δούή*, 'doubt'; *δί-α*, *δί-ω*, *δισσός*, 'double'; *δύ-δεκα*: Lat. *duo*, *bis* for *dvīs*; *bi-* in comp., e. g. *bi-farius*;

*vē-* in comp., e. g. *vē-sanus*; *dis-* in comp., e. g. *displicere*; *bi-ni*, *da-plex*, *di-b-ius*, *du-ellum*, *bellum*: Umbr. *du-r*, 'two'; Goth. *twai*, *tvōs*, f., *twā*, n., *twēiflyan*, *twi-standan*, *dis-dailyan*: Angl. Sax. *twa*, *twi*, *twoogan*: Old Germ. *zer* or *zar* in comp.: Slav. *dva*: Lith. *dū*, *dvi*, f. 'two'; Hib. *da*, *do*, *di*.] — *Dvi-ka*, *as*, *ā*, *am*, having two *ks* in one's name; (*as*), m. a crow (= *kāka*); the ruddy goose, *Anas Casarca* (= *kāka*, *śakra-vāka*). — *Dvikākāra*, *as*, m. the bird with the two *ks* in its name, the crow (= *kāka*). — *Dvikakud*, *t*, or *dvika-prishṭha*, *as*, m. the camel ('two-humped,' 'two-backed'). — *Dvi-kara*, *as*, *ā* or *i*, *am*, doing two things, making two or twofold. — *Dvi-kāṇḍa*, *as*, *i*, *am*, consisting of two parts, (but the fem. is in *ā* if measure is denoted, Pāṇ. IV. 1, 23.) — *Dvi-kārshāpaṇa* or *dvi-kārshāpaṇika*, *as*, *i*, *am*, worth two *Kārshāpanas*. — *Dvi-kubja*, *as*, *ā*, *am*, having two humps. — *Dvi-khaṇḍikā*, f. a complet. — *Dvi-khārika*, *as*, *ā*, *am*, worth two *Khāris*. — *Dvi-khura*, *as*, *ā*, *am*, cloven-hoofed, cloven-footed. — *Dvi-gat*, *t*, m., N. of a *Bhārgava*. — *Dvi-gu*, *us*, m., scil. *śamāsā*, a compound word in which the first member of the compound is a numeral; (the word *dvi-gu*, 'having two cows or worth two cows,' is itself an example of this class of compounds, a single example often serving in native grammatical terminology as the name for the whole class.) — *Dvi-guṇa*, *as*, *ā*, *am*, double, twofold, of two kinds, twice as much or as large; multiplied by two, doubled. — *Dvi-guṇa-tva*, *am*, n. the state of being twofold, duplication. — *Dvi-guṇā-karṇa*, *as*, *ā*, *am*, having an ear divided into two parts by a slit (as a mark to distinguish cattle). — *Dvi-guṇā-kpi*, cl. S. P. A. *harotī*, *śkurute*, *-kartum*, to plough twice. — *Dvi-guṇā-kṛta*, *as*, *ā*, *am*, twice ploughed; (also read *dviguṇī-kṛta*.) — *Dvi-guṇita*, *as*, *ā*, *am*, doubled, double, multiplied by two; folded, invested, enveloped. — *Dvi-guṇī-kṛta*, *as*, *ā*, *am*, doubled, increased. — *Dvi-guṇī-bhūta*, *as*, *ā*, *am*, doubled, augmented. — *Dvi-śakra*, *as*, m., N. of a *Dānava*. — *Dvi-śatvāśraka* or *-śraka*, *as*, m., N. of a particular gesture or posture. — *Dvi-śatur-gṇu*, *as*, *i*, *am*, multiplied by two and four. — *Dvi-śatvārīṣa*, *as*, *i*, *am*, the 42nd. — *Dvi-śatvārīṣat*, *t*, f., 42; [cf. *dvā-śatvārīṣat*.] — *Dvi-śatvārīṣika*, *as*, &c., consisting of 42. — *Dvi-śarāṇa*, *as*, *ā*, *am*, two-legged, having two legs, bipedal. — *Dvi-śchivina*, *as*, *ā*, *am*, cut into two, bisected. — *Dvi-ja*, *as*, *ā*, *am*, twice-born; (*as*), m. a man of any one of the first three classes, a Brāhman, Kshatriya, or Vaiśya (whose investiture with the *Yajñopavita* or sacrificial cord at the age of puberty constitutes religiously and metaphorically their second birth, see *upa-naya*, p. 164, col. 3); a Brāhman; any oviparous animal (as a bird, a snake, a fish, &c., born first in the shell and next produced from it); a tooth (which falls out and grows again); coriander seed (= *tumburu*); (*ā*), f. a kind of fragrant plant = *reṇukā*; *Clerodendrum Siphonanthus* (= *bhārgi*); *kundur* or gum olibanum (= *pālanki*); [cf. *dvi-jā*.] — *Dvi-ja-kutūta*, *as*, m. 'the tree despised by the Brāhman,' *Cordia Latifolia* and *Myxa* (= *śleshmāntaka*). — *Dvi-ja-ketu*, *us*, m. a kind of citron. — *Dvi-ja-śchattrā*, *am*, n., N. of a place. — *Dvi-ja-jetī*, *tā*, m., N. of a Brāhman. — *Dvi-ja-tva*, *am*, n. 'the state of being twice-born,' the condition or rank of a Brāhman. — *Dvi-jā-dāsa*, *as*, m. 'the slave of the twice-born,' a servant of the first three classes, a *Sūdra*. — *Dvi-ja-deva*, *as*, m. 'a god among the twice-born,' a Brāhman. — *Dvijadeva-deva*, *as*, m. 'a god among the Brāhman,' a very pious or excellent Brāhman. — *Dvi-ja-niśhevita*, *as*, *ā*, *am*, inhabited by birds. — *Dvi-janman*, *ā*, *ā*, *am*, having a double birth or birthplace, having two natures; regenerate; oviparous; (*ā*), m. a member of the first three classes, especially a Brāhman; a bird; any oviparous animal; a tooth; [cf. *dvi-ja* and *dvi-jāti*.] — *Dvi-ja-pati*, *is*, m. 'lord of the twice-born' (i. e. according to some 'lord of the Brāhman'; but according to others the moon is said to be 'the chief of the twice-born,

as produced in the first instance from the eye of Atri and again from the ocean of milk at its churning by the gods and demons); the moon; [cf. *dvi-jarāja*, *dvijēśa*, *dvijēśvara*.] — *Dvi-ja-prapā*, f. the trench round the foot of a tree into which water is poured; a trough near a well for watering birds, cattle, &c. — *Dvi-ja-priya*, *as*, *ā*, *am*, dear to a man of the first three classes, especially to a Brāhman; (*ā*), f. the Soma plant, *Asclepias Acida*. — *Dvi-ja-bandhu*, *us*, m. 'a mere twice-born man,' i. e. a member of the first three classes not invested with the sacred string, or one merely called a *Dvi-ja*, but not so in fact; [cf. *kshatra-bandhu*.] — *Dvi-ja-bruva*, *as*, m. 'merely called twice-born,' i. e. a Brāhman merely by name or by birth and not by observance of spiritual duties. — *Dvi-ja-malla*, *as*, m., N. of a man. — *Dvi-ja-mukhya*, *as*, m. 'the most excellent among the twice-born,' a Brāhman. — *Dvi-ja-rāja*, *as*, m. 'the king of the twice-born,' an epithet [cf. *dvi-ja-pati*]; 'the king of the birds,' an epithet of *Garuḍa*; 'the king of the serpents,' an epithet of *Ananta* (as a synonym of the moon); camphor. — *Dvijarshabha* (°*ja-rish*), *as*, m. 'the bull among the twice-born,' i. e. the best of the twice-born, a Brāhman. — *Dvi-ja-lingin*, *i*, *ini*, *i*, wearing the insignia of a Brāhman; (*i*), m. a Kshatriya or man of the military tribe; an impostor, a pretended Brāhman who wears the distinguishing badge of that tribe without belonging to it. — *Dvi-ja-vara*, *as*, m. 'the best among the twice-born,' a Brāhman. — *Dvi-ja-verya*, *as*, m. an excellent or superior Brāhman. — *Dvi-ja-vāhana*, *as*, m. 'whose vehicle is the bird (*Garuḍa*),' epithet of *Kṛiṣṇa* or *Vishṇu*. — *Dvi-ja-erāṇa*, *as*, m. gum-boil, tooth-ache (= *dantārbuda*). — *Dvi-ja-sapta*, *as*, m. 'the pulse cursed by the Brāhman,' i. e. prohibited on some occasions, *Dolichos Catjang* (= *rāja-māsha*); (also read *dvi-ja-sapta*.) — *Dvi-ja-sušrūshā*, f. service of the twice-born, service done to the first three classes, especially to the Brāhman by the fourth or *Sūdras*. — *Dvi-ja-sreṣṭha* or *dvi-ja-sattama*, *as*, m. 'the best of the twice-born,' a Brāhman. — *Dvi-ja-sevaka*, *as*, m. 'a servant of the twice-born,' a servant of the first three classes, a *Sūdra* or man of the fourth and servile class; [cf. *dvi-jopāsaka*.] — *Dvi-ja-sevā*, f. 'the service of the twice-born,' service of the first three classes, especially of the Brāhman by the fourth or *Sūdras*. — *Dvi-ja-sneha*, *as*, m. 'the favourite of Brāhman,' N. of the Butea *Fronosia*. — *Dvi-jā*, *ās*, *ās*, *am*, Ved. twice-born, doubly born; [cf. *dvi-ja*.] — *Dvijāgrya* (°*ja-ag*), *as*, m. 'chief of the twice-born,' a Brāhman. — *Dvijāngikā* and *dvi-jāngi* (°*ja-am*), f. a kind of medicinal plant, = *katukā*. — *Dvi-jāti*, *is*, *is*, *i*, twice-born; (*is*), m. a man of either of the first three classes, especially a Brāhman; any oviparous animal (as a bird, snake, &c.); [cf. *dvi-ja* and *dvi-janman*.] — *Dvijāti-jana-vatsala*, *as*, *ā*, *am*, friendly to the Brāhman race. — *Dvijāti-mukhya*, *as*, m. 'the chief among the twice-born,' a Brāhman. — *Dvijāti-sāt*, ind. as a present for Brāhman. — *Dvijātiya*, *as*, *ā*, *am*, relating to the first three or twice-born classes; of twofold nature, of mixed origin or breed, mongrel; (*as*), m. a mule. — *Dvi-jāni*, *is*, *is*, *i*, Ved. having two wives. — *Dvijānūloma* (°*ja-an*), *am*, n. the regular order or series of the first three twice-born classes. — *Dvijāyani*, f. the thread or cord worn over the shoulder and marking the first three twice-born classes. — *Dvi-jā-laya* (°*ja-āl*), *as*, m. 'the residence of birds,' the hollow trunk of a tree; the residence of Brāhman. — *Dvi-jihva*, *as*, *ā*, *am*, two-tongued, double-tongued (literally or figuratively), insincere; (*as*), m. a peculiar disease of the tongue; a snake; an informer, a rogue, scoundrel, bad man; a thief; N. of a *Rakshas*; (also read *dvi-jihva*.) — *Dvijāvatā*, f. 'the state of having two tongues,' insincerity, dishonesty. — *Dvijendrakā* (°*ja-in*), *as*, m. = *dvi-ja-ketu*, q. v. — *Dvijēśa* (°*ja-īś*), *as*, m. 'lord of the twice-born,' the moon; [cf. *dvi-ja-pati*, *dvi-ja-rāja*, *dvijēśvara*.] — *Dvijēśvara* (°*ja-īś*), *as*, m. 'the lord of the twice-born,' epithet of the Moon, see

*dvi-pati*; of Siva. — *Dvijottama* (°*ja-ut*), *as*, m. 'servant of the twice-born,' best of the twice-born, a Brāhman. — *Dvijopāsaka* (°*ja-up*), *as*, m. 'servant of the twice-born,' a servant of the first three classes, a Śūdra; [cf. *dvi-svaka*.] — *Dvijyā*, *f*. the sine or chord of an arc. — *Dvijyā-mārga*, *am*, n. a horizontal line. — *Dvi-ṭha*, *as*, m., N. of the symbol Visarga (as having two points); N. of Svāhā, wife of Agni. — *i. dvi-tā*, *f.* = *dvi-tva* below; [cf. p. 445, col. 3.] — *Dvi-tra*, *ās*, *ās*, *āni*, pl. two or three. — *Dvi-tri-ṭatura*, *as*, &c., happening two or three or four times; (*am*), ind. twice or three or four times. — *Dvi-tva*, *am*, n. doubleness, the number two, a pair, couple; duality; the dual; reduplication (of a letter or word). — *Dvidanḍi*, ind. (fr. *dvi-danḍa*), with two sticks, stick against stick, single-stick, quarter-staff. — *Dvidanḍin*, *i*, m. 'carrying two staves,' a kind of mendicant. — *Dvi-dat*, *am*, *ati*, *al*, having two teeth (as a mark of age); [cf. Lat. *bi-dens*.] — *Dvi-danta*, *as*, *i*, *am*, having two teeth. — *Dvi-dala*, *as*, *ā*, *am*, 'having two parts,' split in two, two-leaved; (*ā*), *f*. *Bauhinia Tomentosa*. — *Dvi-dāsa*, *ās*, m. pl. twenty, two tens. — *Dvi-dāmi*, *f*. (a cow) tied with two ropes. — *Dvi-diva*, *as*, *ā*, *am*, lasting two days; (*as*), m. a ceremony or festival that lasts two days. — *Dvi-devata*, *as*, *ā*, *am*, belonging to or sacred to two deities; (*am*), n. the constellation Viśākḥā; [also read *dvi-daitvā*.] — *Dvi-devatyā*, *as*, *ā*, *am*, relating or belonging to two deities. — *Dvi-deha*, *as*, m. 'two-bodied, double-bodied,' epithet of the god Gaṇeśa (having the head of an elephant with the figure of a man; cf. *dvi-sarira* and *dvi-dhātu*). — *Dvi-daitvā*, *f*. the constellation Viśākḥā (Indra and Agni jointly presiding over this asterism; cf. *dvi-devata*). — *Dvi-dha*, *as*, *ā*, *am*, divided in two, split asunder. — *Dvi-dhā*, ind. in a twofold manner, in two parts, of two kinds or sorts, in two ways, in two directions, divided; [cf. Gr. *δίχα*, *διχῶς*, *δισός*.] — *Dvidhā-karāṇa*, *am*, n. the act of making twofold, dividing into two parts, splitting, arranging in two ways, &c. — *Dvidhā-kāra* (°*dhā-āk*), *as*, *ā*, *am*, of a twofold form, in a twofold manner. — *Dvidhā-pati*, *is*, m. 'going in two ways or by water and land,' a crab; a crocodile. — *Dvi-dhātā*, *us*, *us*, *u*, having two natures or two roots &c.; (*as*), m. an epithet of Gaṇeśa; [cf. *dvi-deha*.] — *Dvidhātaka* (°*dhā-āt*), *am*, n. a nutmeg (as being of two kinds?). — *Dvidhā-lekhyā*, *as*, *ā*, *am*, to be written in two ways; (*as*), m. the tree Phoenix Paludosa (= *hīntāla*), the marshy date tree. — *Dvi-nagnaka*, *as*, m. a circumcised man, one having no prepuce. — *Dvinavata*, *as*, *i*, *am* (fr. the following), the 92d. — *Dvi-navati*, *is*, *f*, 92. — *Dvinavati-tama*, *as*, *i*, *am*, the 92d. — *Dvināman*, *ā*, *mni*, *ā*, having two names. — *Dvi-nidhāna*, *am*, n., N. of a Sāman. — *Dvi-nishka*, *as*, *ā*, *am*, or *dvinaiśhika*, *as*, *i*, *am*, bought &c. with two Nishkas. — *Dvi-pa*, *as*, m. 'drinking twice,' an elephant, (the elephant imbibing fluids by his trunk and thence conveying them to his mouth); the tree *Mesua Ferrea*; [cf. *gandha-d* and *dvi-pāyīn*.] — *Dvipañcamūli*, *f*. = *daśa-mūla*, q. v. — *Dvipañcāsa*, *as*, *i*, *am* (fr. *dvi-pañcāśat*), the 52d. — *Dvi-pañcāśat*, *t*, *f*, 52. — *Dvipañcāśatama*, *as*, *i*, *am*, the 52d. — *Dvi-paṇya*, *as*, *ā*, *am*, worth two Paṇyas. — *Dvi-patṭraka*, *as* or *am*, m. or n. (°), a kind of bulbous plant (= *śaṅḍāla-kanda*). — *Dvi-patha*, *am*, n. a cross-way, a place where two roads meet; (*ā*), *f*. a kind of metre. — *Dvi-pad* or *dvi-pād*, *pāt*, *pāt* or *padī*, *pat*, two-footed, bipedal; (*pāt*), m. a biped, -a man; a god; a demon; a bird; (*pat*), n. men collectively; (*t*, *t*, *t*), consisting of two Padas; m. a metre of two Padas; (*padī*), *f*. a kind of Prakṛit metre; [cf. Lat. *bi-pes*; Gr. *δί-πους*.] (According to Pāp. IV. 1, 9, the fem. must be *dvi-padā* when agreeing with *riś*, e. g. *dvi-padā riś*, 'a verse containing two Padas,' but *dvi-padā stri*, 'a woman with two feet.') — *Dvi-pada*, *as*, *ā*, *am*, two-footed, bipedal; containing two Padas; (*as*), m. a biped, (contemptuously) a man; (*ā*), *f*, scil. *riś*, a verse con-

sisting of two Padas; a kind of Prakṛit metre; (in mathem.) binomial; containing two words; a peculiar sign of the zodiac; (*ā*), *f*. a kind of jasmine [cf. *dvi-puṭi*]; (*am*), n. a combination of two words. — *Dvipada-pati*, *is*, m. 'the lord of bipeds,' a king, prince. — *Dvipada-rāśi*, *is*, *f*. any one of the signs Gemini, Libra, Aquarius, Virgo, and half of Sagittarius. — *Dvipadāntara* or *dvipadābhāṣya* (°*da-an*), (°*da-abh*), *am*, n., N. of a Sāman. — *Dvi-padik*, *ā*, *f*. double amount (?); a kind of Prakṛit metre (= *dvi-padi*); a peculiar manner of singing. — *Dvipamada*, *as*, m. the juice exuding from the elephant's temples. — *Dvi-parṇa*, *as*, *i*, *am*, two-leaved, opposite-leaved; (*i*), *f*. wild jew's thorn (= *vana-koli*). — *Dvipāt-tva*, *am*, n. or *dvipāt-tā*, *f*. two-footedness, the state of a biped; bipariteness. — *Dvi-pātra*, *am*, n. a couple of vessels. — *Dvi-pād*, see *dvi-pād*. — *Dvi-pāda*, *as*, *i*, *am*, two-footed, bipedal, a biped. — *Dvi-pādyā*, *as*, *ā*, *am*, worth double; bought &c. with two quarters, double; (*as*, *am*), m. n. a double penalty, an abatement of twice the common amount. — *Dvi-pāyīn*, *i*, m. 'drinking twice,' an elephant; [cf. *dvi-pa*.] — *Dvipāyā* (°*pa-ās*), *as*, m. 'having the face of an elephant,' an epithet of Gaṇeśa. — *Dvi-puṭa*, *as*, *i*, *am*, folded double, having two folds; (*i*), *f*. a kind of jasmine. — *Dvi-purusha*, *as*, *ā* or *i*, *am*, having the length of two men; (*as*, *ā*, *am*), worth two men, Pāp. IV. 1, 24; (*am*), ind. through two generations. — *Dvi-prishṭha*, *as*, m. (with Jāinas) the second black *Vāsu-deva*. — *Dvipendra* (°*pa-in*), *as*, m. 'prince of elephants,' a large elephant. — *Dvipendra-dāna*, *am*, n. or *dvipendra-mada*, *as*, m. the liquor flowing from the temples of a large elephant in rut. — *Dvi-pratika*, *as*, *i*, *am*, bought &c. with two Kārshāpaṇas. — *Dvi-bandhu*, *us*, m. 'having two friends (?)', Ved., N. of a man. — *Dvi-barhā-jman*, *ā*, m., Ved. having a double course; (Sāy.) whose course is spread through two. — *Dvi-barhas*, *ās*, m., Ved. doubly close or thick, strong; doubled (as opposed to single); (Sāy.) mighty in two places, mightily expanded in the two worlds; (the form *dvi-barhās* appears also as neut. and as an adverb.) — *Dvi-bāhu*, *us*, *us*, *u*, two-armed. — *Dvi-bāhuka*, *as*, m. 'the two-armed one,' N. of one of the attendants of Siva. — *Dvi-bhūja*, *as*, *ā*, *am*, two-armed; (*as*), m. an angle. — *Dvi-bhūma*, *as*, *ā*, *am*, having two floors. — *Dvi-maya*, *as*, *i*, *am*, made or consisting of two (parts). — *Dvi-mātri*, *tā*, *tri*, *tri*, Ved. having two mothers; (Sāy.) the measurer of the two worlds. — *Dvimātrija*, *as*, *ā*, *am*, having two mothers, born from two mothers, born in two ways, having different mothers (thus Gaṇeśa was the son of Pārvatī, but according to one legend was formed of the scurf and impurities of her body; cf. *dvaimātura*). — *Dvi-mātra* or *dvimātrika*, *as*, *ā*, *am*, containing two syllabic instants (as a long vowel). — *Dvi-nārgi*, *f*. a cross-way, a place where two roads meet. — *Dvi-māshya*, *as*, *ā*, *am*, worth two Māshas. — *Dvi-miḥa*, *as*, m., N. of a son of Hastin (Bjihat) and grandson of Su-hotra. — *Dvi-mukha*, *as*, *ā*, *am*, two-faced, having two mouths; (*as*), m. a sort of snake; (*as*), m. a kind of serpent, Amphibosna, a kind of worm (= *kṛimī*); (*ā*), *f*. a leech; a small water-jar with two mouths (= *karakari*). — *Dvimukhāhi* (°*kha-ah*), *is*, m. 'a snake with two mouths,' a peculiar kind of serpent (= *ahirāṇi*). — *Dvimukhoraga* (°*kha-ur*), *as*, m. a kind of serpent; see above. — *Dvi-munt*, ind. produced by two sages; [cf. *tri-munī*.] — *Dvi-musali* or *dvi-mushali*, ind. with two clubs or maces, club against club (in fighting). — *Dvi-murdha*, *as*, *i*, *am*, two-headed. — *Dvi-murdhan*, *ā*, *ā*, *a*, two-headed, bicapital; (*ā*), m., N. of an Asura. — *Dvi-yamunam*, ind., N. of a place. — *Dvi-yodha*, *as*, m. 'fighting with two,' epithet of the charioteer of Kṛishṇa; (*i*), *f*. a kind of metre consisting of four lines of six syllables each. — *Dvi-ra*, *as*, m. a bee; [cf. *dvi-repha*.] — *Dvi-rada*, *as*, *ā*, *am*, two-toothed, two-tusked; (*as*), m. an elephant. — *Dvi-rada-karāgra* (°*ra-ag*), *am*, n. the tip of an elephant's trunk. — *Dvirudāntaka* (°*da-an*), *as*, m. 'destroyer

of the elephant,' the lion. — *Dviradārūti* (°*da-ar*), *is*, m. 'enemy of the elephant,' N. of the fabulous animal Sarabha. — *Dviradāsana* (°*da-aś*), *as*, m. 'food of the elephant,' epithet of the *Ficus Religiosa*. — *Dvi-rasana*, *as*, *ā*, *am*, double-tongued, having a forked tongue; (*as*), m. a snake in general. — *Dvirāja*, *am*, n., Ved. the battle between the two kings. — *Dvi-rātra*, *as*, *ā*, *am*, lasting two nights; (*as*), m. a period of two nights or days. — *Dvirātrīna*, *as*, *ā*, *am*, lasting two nights; to be accomplished in two nights. — *Dvi-rūpa*, *as*, *ā*, *am*, biform, of two forms, twofold; bicolour; bipartite; having a different shape; spelt or written in two ways; (*as*), m. variety of interpretation or reading; a word that may be correctly spelt in two ways. — *Dvirūpa-kosha*, 'the treasury of words written in two ways,' a dictionary of words spelt in two ways. — *Dvirūpa-tā*, *f*. doubleness of form, a double form or manner of expression. — *Dvi-retas*, *ās*, *ās*, *as*, doubly impregnating (as the male ass which impregnates the she-ass and mare); receiving double impregnation (as a mare which is impregnated by the horse and male ass). — *Dvi-repha*, *as*, m. the insect with two *rs* in its name (= *bhramara*), a large black bee. — *Dvirepha-gaya-sammittā*, *f*. 'resembling a multitude of bees,' a kind of rose. — *Dvirepha-mālā*, *f*. or *dvirepha-vṛinda*, *as*, m. a flight or swarm of bees. — *Dvi-lakṣhaṇa*, *as*, *ā*, *am*, twofold, of two kinds. — *Dvi-laya*, 'double-time (?)', a term in music. — *Dvi-vaktra*, *as*, *ā*, *am*, having two mouths, two-faced; (*as*), m., N. of a Dānava. — *Dvi-vaśana*, *am*, n. or *dvi-vaśas*, *as*, n. the dual, the terminations of the dual. — *Dvi-vaśanānta* (°*na-an*), *as*, m. a dual termination. — *Dvi-vaśraka*, *as*, m. a column with sixteen angles or sides. — *Dvi-varṇa*, *as*, *ā*, *am*, two-coloured, bicolour; (*am*), n. doubling of a consonant. — *Dvi-varṇa-ratha*, *as*, m. 'having a bicolour chariot,' N. of one of the ancestors of Sākya-muni. — *Dvi-varsha*, *as*, *ā*, *am*, two years old &c.; (*ā*), *f*. a cow two years old. — *Dvi-varshaka*, *as*, *ikā*, *am*, or *dvivarshika*, or *dvi-vārshika*, *as*, *i*, *am*, biennial, two years old, of two years standing. — *Dvi-vāhikā*, *f*. a swing, a swinging cot, a litter. — *Dvi-viṅśatikina*, *as*, *ā*, *am*, worth twice twenty. — *Dvi-vida*, *as*, m., N. of a monkey (slain by Viṣṇu, or Viṣṇu in the form of Kṛishṇa or of Bala-rāma; but according to other legends an ally of Rāma and, like Maṇḍa, a son of the Āsvins). — *Dvidividāri* (°*da-ari*), *is*, m. 'the enemy of Dvi-vida,' an epithet of Viṣṇu. — *Dvi-vidha*, *as*, *ā*, *am*, of two sorts, biform, of two kinds or ways, bipartite. — *Dvi-vindu*, *us*, m. 'consisting of two points,' the symbol Visarga. — *Dvi-rista*, *as*, *ā*, *am*, or *dvi-vaistika*, *as*, *i*, *am*, worth two Vistas. — *Dvi-veda*, *as*, *ā*, *am*, or *dvidedīn*, *i*, *inī*, *i*, studying two Vedas, familiar with two Vedas. — *Dviveda-ganga*, *as*, m., N. of a commentator. — *Dvi-veśarā*, *f*. a kind of light carriage drawn by mules. — *Dvi-sata*, *am*, n., 200; 102; (*as*, *i*, *am*), the 200th; consisting of 200, containing 200. — *Dvi-sataka*, worth 200, bought for 200. — *Dvi-sata-tama*, *as*, *i*, *am*, the 200th. — *Dvi-satikā*, *f*. an aggregate or amount of 200. — *Dvi-satyā*, *as*, *ā*, *am*, = *dvi-sataka*. — *Dvi-sapha*, *as*, *ā*, *am*, cloven-footed, bisulcated; (*as*), m. any cloven-footed animal. — *Dvi-sarira*, *as*, m. 'two-bodied, double-bodied,' epithet of Gaṇeśa; [cf. *dvi-deha*.] — *Dvi-savas*, *ās*, *ās*, *as*, Ved. having twofold strength. — *Dvi-sae*, ind. two by two, in couples, by pairs. — *Dvi-sāna* or *dvi-sānya*, *as*, *ā*, *am*, worth two Sāṇas; [cf. *dvaiśāṇa*.] — *Dvi-sāla*, *as*, *ā*, *am*, containing two rooms (as a house). — *Dvi-sirsha* or *dvi-sirshaka*, *as*, *ā*, *am*, two-headed, bicapital; (*as*), m. an epithet of Agni. — *Dvi-sirpa* or *dvīsaurpika*, *as*, *i*, *am*, worth two Sūrpas or winnowing baskets. — *Dvi-sringikā*, *f*. N. of a plant, = *medhra-valli*. — *Dvi-sringin*, *i*, *ini*, *i*, two-horned; (*i*), *f*. a sort of fish, commonly called Marmaka. — *Dvi-shaṅkhita*, *as*, *ā*, *am* (fr. *āvi* + *śaṅkh*), twice folded (as a skin). — *Dvi-shandhi* or *dvi-shandhi*, *is*, *is*, *i*, admitting a twofold Sandhi. — *Dvi-shash*, *t*, m. f. n. pl. twice six, twelve. — *Dvi-shashṭa*, *as*, *i*, *am*, the 62nd.

— *Dvi-shashṭi*, *is*, f., 62; [cf. *dvā-shashṭi*.] — *Dvi-shashṭi-tama*, *as*, *i*, *am*, the 62nd. — *Dvi-shāshṭīka*, *as*, *i*, *am*, consisting of 62; worth 62, &c. — *Dvi-shāhasra*, *as*, *i*, *am*, Ved. = *dvi-sāhasra*, q. v. — *Dvi-shūkta*, *as*, *ā*, *am*, having two Śūktas. — *Dvi-shūha*, *as*, *ā*, *am*, staying in two places. — *Dvi-shūha-tā*, f. the state of staying in two places. — *Dvi-sandhī*, see *dvi-sandhī*. — *Dvisaptata*, *as*, *i*, *am*, the 72nd. — *Dvi-saptati*, *is*, f., 72; [cf. *dvā-saptati*.] — *Dvisaptati-tama*, *as*, *i*, *am*, the 72nd. — *Dvisapta-dhā*, ind. into or in 14 parts, in 14 ways. — *Dvisaptāha* (*ṭa-aha*), *as*, n. a fortnight. — *Dvi-sama*, *as*, *ā*, *am*, consisting of two equal portions, having two equal sides. — *Dvisamā-triṅbhūja*, *as*, m. an isosceles triangle. — *Dvi-sāhasra*, *as*, n., 2000; (*as*, &c.), worth 2000. — *Dviśāhasrāśṭha* (*ra-akṣ*), *as*, *i*, *am*, having 2000 eyes; (*as*, m.) 'the two-thousand-eyed one,' the great serpent Śeṣha who is regarded as sovereign of the serpent-race and who formed the couch of Viṣṇu. — *Dvi-sāmevāsarika*, *as*, *i*, *am*, lasting two years or intended for two years. — *Dvisāptatīka*, *as*, *i*, *am*, having the value of 72. — *Dvi-sāhasra* or *dvi-shāhasra*, *as*, *i*, *am*, having the value of 2000, consisting of 2000. — *Dvi-sītya*, *as*, *ā*, *am*, twice furrowed, twice ploughed (first lengthways and then across). — *Dvi-svarṇa* or *dvi-svarṇīka*, *as*, &c., worth two Su-varṇas. — *Dvi-stana*, *as*, *ā*, *am*, two-breasted, two-shouldered. — *Dvi-svabhāva*, *as*, *ā*, *am*, having a double nature, of two characters. — *Dvi-han*, *ā*, m. 'striking twice or with tusks and teeth,' an elephant. — *Dvi-halya*, *as*, *ā*, *am*, twice ploughed; [cf. *dvi-sītya*.] — *Dvi-hāyana*, *as*, *i*, *am*, two years old; (*i*), f. a cow two years old. — *Dvi-hīnkāra*, *am*, n., N. of a Sāman. — *Dvi-hīna*, *as*, *ā*, *am*, destitute of both genders (i.e. of the masc. and fem.), neuter; (*am*), n. the neuter gender. — *Dvīhīdaya*, *ā*, f. 'having two hearts,' a pregnant woman. — *Dvi-hotri*, *tā*, m. 'a double Hotri,' epithet of Agni. — *Dviḍa* (*dvi-ḍa*), *am*, n., N. of a Sāman. — *Dvīndriya* (*dvi-īn*), *am*, n. two organs of sense; (*as*, *ā*, *am*), having two organs of sense (touch and taste). — *Dvīndriya-grāhya*, *as*, *ā*, *am*, perceptible by two senses (by sight and touch &c.). — *Dvīpa*, see col. 3. — *Dvy-anśa*, *as* or *am*, m. or n. (?), two parts. — *Dvy-akṣha*, *as*, *i*, *am*, two-eyed, binocular. — *Dvy-akshara*, *as*, *ā*, *am*, two-syllabled, dissyllabic; (*am*), n. a dissyllable, a word of two syllables. — *Dvy-agra*, *as*, *ā*, *am*, two-pointed, ending in two extremities. — *Dvy-angula*, *am*, n. two fingers' length; (*as*, *ā*, *am*), measuring two fingers. — *Dvy-anjala*, *am*, n. or *dvy-anjal*, n. two Añjalis or handfuls; (*as*, *i*, *am*), measuring &c. two Añjalis or handfuls. — *Dvy-anuka*, *am*, n. the aggregation or combination of two atoms, (the first step in the formation of substances when they become perceptible.) — *Dvy-anya*, *as*, *ā*, *am*, accompanied &c. by two others; (*am*), n. two others collectively. — *Dvy-ārtha*, *as*, *ā*, *am*, having two senses or interpretations, ambiguous, equivocal; having two objects; (*as*), m. double meaning, double entendre. — *Dvy-asīta*, *as*, *i*, *am*, the 82nd. — *Dvy-asīti*, *is*, f., 82. — *Dvyasīti-tama*, *as*, *i*, *am*, the 82nd. — *Dvy-ashṭa*, *am*, n. copper. — *Dvyasṭa-sahasra*, *am*, n., 16000. — *Dvy-cha*, *as*, m. a period of two days (loc. *dvy-ahni*); (*as*, *i*, *am*), lasting two days; (*as*), m. a ceremony or festival lasting two days. — *Dvyahīna*, *as*, *ā*, *am*, of or belonging to two days, relating to a ceremony which lasts two days. — *Dvy-ātmaka*, *as*, *ā*, *am*, having a double nature, comprising two, being two; (*ās*), m. pl. the signs of the zodiac Gemini, Virgo, Sagittarius, and Pisces. — *Dvy-āmuṣhyāyana*, *as*, m. descended from two persons, standing in the relationship of an *Āmuṣhyāyana* to two people; a son of two fathers, a boy who remains heir to his father though adopted by another. — *Dvy-āyusha*, *am*, n. a double life, two lives. — *Dvyāhita*, *as*, *i*, *am* (fr. *dvy-aha*), returning the third day, produced &c. in two days. — *Dvy-udātta*, *as*, *ā*, *am*, doubly accented; (*am*), n. a word so accented. — *Dvy-ricu*, *as*, m., Ved. a strophe

consisting of two verses. — *Dvy-ekāntara* (*ka-an*), *as*, *ā*, *am*, having two or one between, separated by one or two, one or two off. — *Dvy-yoga*, *as*, *ā*, *am* (for *dvi-yoga*), drawn by two pairs (as a carriage). — *Dvy-opaśa*, *as*, *ā*, *am*, having two superfluous (syllables &c.); having two appendages. — *Dvika*, *as*, *ā*, *am*, consisting of two, twofold, a pair; the second; happening the second time; increased by two (e.g. *dvikam satam*, 102, i.e. two per cent).

*Dvita*, *as*, m., N. of an Āptya (supposed to be the author of a Ṛig-veda hymn; in epic poetry, Ekata, Dvita, and Trīta are children of Gautama or of Brahmā or Prajā-pati); N. of a descendant of Atri; [cf. *trīta*.] — *Dvita-vana*, *as*, m., N. of a man; [cf. *dvaitavana*.]

*Dvitiya*, *as*, *ā*, *am*, consisting of two, divided into two parts, twofold, double; *dvitaye* or *dvitayās*, m. pl. two, both (e.g. *te dvitaye*, these two or these two classes of things); (*am*), n. a pair, two.

*Dvitiya*, *as*, *ā*, *am*, second, the second; forming the half or second part of anything; (*as*), m. the second person, the second in a family, i.e. a son; a companion, fellow, partner (e.g. *Kṛishṇa-dvitiya*, accompanied by Kṛishṇa; cf. *a-dv*, *dhanur-dv*, *chāyā-dv*); the second letter (in a class), the hard or aspirated consonant in each of the five classes; (*ā*), f. a female companion, a wife ('a second self'); the second day of a half month; (scil. *vibhakti*) the second case, the accusative, the terminations of this case, a word standing in this case; (with *bhāga*) the second half; (*am*), n. the half; (*am*), ind. for the second time, a second time, again. — *Dvitiya-tā*, f. or *dvitiya-tva*, *am*, n. the state of being second, the condition or quality or rank of a second. — *Dvitiya-trīphalā*, f. the second set of three fruits, viz. the grape, the date, and the gambhārī. — *Dvitiya-vat*, *ān*, *atī*, *at*, having as a second or companion. — *Dvitiya-vayas*, *ās*, *ās*, *am*, having arrived at the second period of life. — *Dvitiya-svara*, *am*, n., N. of a Sāman. — *Dvitiya-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to plough twice. — *Dvitiya-kṛita*, *as*, *ā*, *am*, twice ploughed (as a field). — *Dvitiyābhā* (*ya-ābhā*), f. a scitamineous plant, Curcuma Xanthorrhiza (= *dāru-haridra*).

*Dvitiyaka*, *as*, *ā* or *ika* (?), *am*, the second, happening the second time; returning every second day; [cf. *dvaitiyaka*.]

*Dvitiyika*, *as*, *ā*, *am*, second.

*Dvitiyīn*, *i*, *inī*, *i*, standing in the second place or rank; [cf. *trītiyīn*.]

*Dvis*, ind. twice; [cf. Gr. *dis*; Zend *bis*; Lat. *bis*, *dis* in *dis-cedo* &c.; probably also Goth. prefix *dis-* and *missa-* in *missa-dēths*, *missa-leik's*.] — *Dviś-svara*, *as*, *ā*, *am*, doubly accented. — *Dvir-ansaka*, *as*, *ā*, *am*, having two shoulders. — *Dvir-abhyasta*, *as*, *ā*, *am*, twice repeated. — *Dvir-abhyāsāhāpāra* (*sa-ak*), *am*, n., N. of a Sāman. — *Dvir-aśana*, *am*, n. eating twice a day. — *Dvir-āgamana*, *am*, n. 'twice coming,' the ceremony of the second entrance or approach of the bride to her husband's house after a visit to that of her father. — *Dvir-āpa*, *as*, m. 'drinking twice, i.e. with trunk and mouth,' the elephant; [cf. *dvīpa*.] — *Dvir-āvṛitti*, *is*, f. repetition of an act. — *Dvir-āśhādha*, *as*, m. an intercalary Āśhādha month. — *Dvir-īda*, *as*, *ā*, *am*, containing the word *īda* twice. — *Dvir-ukta*, *as*, *ā*, *am*, twice spoken, twice said, repeated, doubled, reduplicated; said or told in two ways; (*am*), n. repetition. — *Dvir-ukti*, *is*, f. saying twice, repetition, tautology; (in grammar) repetition of a syllable; twofold way of expression or of spelling a word; variety of narration, telling anything in two ways. — *Dvirakti-prakriyā*, f. N. of a chapter of the Madhya-siddhānta-kaumudī by Varada-rāja. — *Dvir-udātta*, *as*, *ā*, *am*, doubly accented. — *Dvir-udhā*, f. a woman who has been twice married. — *Dvir-bhāva*, *as*, m. doubling, reduplication. — *Dvir-vaśāna*, *am*, n. repetition, reduplication. — *Dvis-tāvā*, f. (fr. *dvis* + *tāvāt*), exceeding twice

the usual measure; (only used with *vedi*; cf. *tris-tāvā*.)

*Dve-dhā* (fr. *dvaya*; cf. *tre-dhā*) = *dvi-dhā*, in two parts, into two parts, in a twofold way, twice; [cf. *dvaidha* and *dvaidham*.]

द्विता 2. *dvitā*, ind. (a particle of affirmation or emphasis of the Greek *δῆ*, *δηρα*, and occurring only in the Ṛig-veda), Ved. indeed, certainly, exactly, really, precisely, surely, especially; (native commentators derive the word from *dvi* and translate it 'in two ways, twofold,' &c.; cf. 1. *dvi-tā*, p. 444, col. 1.)

द्विष 1. *dvish*, cl. 2. P. A. *dveshṭi*, *dvishṭe*, *didvesha*, *dveshjayati*, *dveshṭum* (Ved. *dveshṭos*), to hate, show hatred against (with acc., dat., or gen.), to dislike, be hostile or unfriendly: Pass. *dvishyate*: Caus. *dveshjayati*, -*yitum*, Aor. *adidveshat*: Desid. *didvishati*, -*te*: Intens. *dedvishyate*, *dedveshṭi*, *dedvishṭi*; [cf. rt. 2. *dush*, *dus*; *dvis*, implying division: Zend *dvīsh*, 'to hate': Gr. base *δύω*, *ὀδύω-ρα*, *ἄδύω-α-μην*, *δύωσά-μενο-σ*, *ὀδύσθη*, *ὀδυρό-ε-σ*; perhaps also *μῶέω* = Caus. *dveshjayāmi*, *d* being dropped and *v* changed to *m*.]

2. *dvish*, *ḥ*, *ḥ*, *ḥ*, hostile, hating, disliking; (*ḥ*), m. an enemy, a foe; (*ḥ*), f., Ved. hostility, dislike, hatred. — *Dviṣ-sevā*, f. service of a foe, secret agreement with an enemy; treachery. — *Dviṣevīn*, *i*, *inī*, *i*, serving an enemy, having a secret understanding with an enemy, traitor.

*Dviśha*, *as*, *ā*, *am*, (at the end of a comp.) hostile, hating; (*as*), m. an enemy; [cf. *anṛita-d*, *rishi-d*, *bruhma-d*.] — *Dviśha-tā*, f. hostility, enmity, hostile behaviour, hating. — *Dviśhan-tapa*, *as*, *ā*, *am*, punishing or harassing an enemy, revenging, retaliating.

*Dviśhat*, *an*, *atī*, *at*, hating or detesting, hostile, inimical, unfriendly; (*an*), m. an enemy, foe. — *Dviśhati-tāpa*, *as*, *ā*, *am* (?), vexing or harassing an enemy.

1. *dvishṭa*, *as*, *ā*, *am* (for 2. see below), hated, disliked, odious; hostile.

*Dvesha*, *as*, m. (opposed to *rāga*, *kāma*, *icchā*), hatred, hate, dislike, abhorrence; repugnance; malignity, enmity; [cf. *a-d* and *tulasi-d*.]

*Dveshaṇa*, *as*, *ā*, *am*, hating, disliking, inimical, hostile; (*as*), m. an enemy; (*am*), n. hate, hatred against (with gen.), enmity, dislike.

*Dveshaṇya*, *as*, *ā*, *am*, to be hated.

*Dveshas*, *as*, n., Ved. dislike, hatred, hostility; a mischievous man, an enemy; [cf. *a-d*, *tarad-d*, *rakshas*.] — *Dvesho-yut*, *t*, *t*, *t*, Ved. removing hostility, remover of sin; (Sāy.) filled with hatred.

*Dveshin*, *i*, *inī*, *i*, hating, disliking, hostile, inimical; (*i*), m. a hater, foe, an enemy; [cf. *kriyā-d* and *gajāsura-d*.] — *Dveshi-dvesha-para*, *as*, *ā*, *am*, filled with hatred towards enemies.

*Dveshtrī*, *tā*, *trī*, *trī*, one who hates, a hater, disliking, hating, inimical, an enemy, foe. — *Dvesh-trī-tva*, *am*, n. hatred, hostility.

*Dveshya*, *as*, *ā*, *am*, to be hated; disagreeable, hateful, odious, detestable; (*as*), m. an enemy, a foe. — *Dveshya-tā*, f. aversion, dislike, disfavour; odiousness, detestableness.

द्विपट्टिक *dvishapṭika*, *as*, m. a garment which protects from wind and cold; (the right reading is perhaps *dvikhaṇḍika* fr. *dvi-khaṇḍa*.)

द्विपदा *dvishadā*, f. *Polianthes Tuberosa*.

द्विपा *dvishā*, f. cardamoms.

द्विष्ट 2. *dvishṭa*, *am*, n. (for *dvy-ashṭa*), copper. (For 1. *dvishṭa* see above.)

द्वीप *dvīpa*, *as*, *am*, m. n. (fr. *dvi* + *ap*, water), an island, peninsula, any land surrounded by water, a sandbank; a place of refuge, shelter, protection; a protector; a division of the terrestrial world (of which according to different authorities there are seven or four or nine or thirteen and which are situated round the mountain Meru like the leaves

encircling a lotus flower; each *Dvīpa* is separated from the next by a distinct circumambient ocean: the seven *Dvīpas*, reckoning from the central one, are Jambu, Plaksha or Go-medaka, Sālmālī, Kuśa, Krauñca, Śāka, and Pushkara: according to Mahā-bhārata, Bhīṣma-parva 208, there are four *Dvīpas*, viz. Bhadrāsava, Ketu-māla, Jambu-dvīpa, and Uttarāḥ kuravz. In Viṣṇu-Purāṇa II. 3. nine *Dvīpas* are enumerated, which are sometimes joined with the above-named four, so as to make thirteen in all); a tiger's skin? (according to some) cubets; [cf. *dvīpa-sambhava*.] — *Dvīpa-karpūra* or *dvīpa-karpūra* (a?), *as*, m. camphor from China. — *Dvīpa-kumāra*, *ās*, m. pl. (with Jains) N. of a class of deities belonging to the Bhavana-patis. — *Dvīpa-kharjūra* or *dvīpa-ja*, *am*, n. a kind of fruit tree, = *mahā-pārevatā*. — *Dvīpa-chaṇḍra*, N. of a place mentioned in the Tarka-bhāṣā-prakāśikā by Cīna-bhaṭṭa. — *Dvīpa-val*, *ān*, *atī*, *at*, abounding in islands; (*ān*), m. the ocean; a river; (*tī*), f. a river; the earth. — *Dvīpa-satru*, *us*, m. Asparagus Racemosus (= *śatāvare*); cf. the right form *dvīpi-satru* and *dvīpikā*. — *Dvīpa-śreṣṭha*, *as*, *am*, m. n. best of islands. — *Dvīpa-sambhava*, *as*, m. the largest sort of raisin [cf. *dvīpya*]; Vernonia Anthelmintica; (*ā*), f. a kind of date.

*Dvīpikā*, f. Asparagus Racemosus; [cf. *dvīpa-satru* and *dvīpya*.]

*Dvīpin*, *ī*, *inī*, *ī*, having islands; having spots like islands; (*ī*), m. a tiger, an ounce or panther, leopard; (*inī*), f. a kind of plant, = *vaṭa-patṛī*. — *Dvīpi-karṇi*, *īs*, m. 'having the ear of a tiger,' N. of a king; [cf. *manda-karṇi*.] — *Dvīpi-nakha*, *as*, m. a kind of perfume; [cf. *vyāghra-nakha* and *vyāla-nakha*.] — *Dvīpi-satru*, *us*, m. the plant Asparagus Racemosus.

*Dvīpya*, *as*, *ā*, *am*, living on an island, an islander; (*as*), m. the largest sort of raisin, cubets; a sort of crow; N. of Vyāsa [cf. *dvāipāyana*]; (*ā*), f. Asparagus Racemosus; [cf. *dvīpikā* and *dvīpi-satru*.]

*द्वृ* *dvṛi*, cl. 1. P. *dvarati*, &c., to obstruct; to cover; to disregard; to appropriate.

**द्वेधा** *dve-dhā*. See p. 445, col. 3.

**द्वेष** *dvesha*. See p. 445, col. 3.

**द्वेसत** *dvesata*, *as*, *ā*, *am*, having the same length above and below the navel; (also read *dva-yasata*.)

**द्वैगत** *dvaigata*, *am*, n. (fr. *dvi-gat*), Ved., N. of a Sāman.

**द्वैगुणिक** *dvaiguṇika*, *as*, *ī*, *am* (fr. *dvi-guṇa*), one who requires the double or cent per cent interest; (*as*), m. an usurer, money-lender.

**द्वैगुण्या**, *am*, n. the double, double amount, double value or measure, double the amount; duality; doubling; the possession of two out of the three qualities.

**द्वैजात** *dvaījāta*, *as*, *ī*, *am* (fr. *dvi-jāti*), belonging to the twice-born, consisting of twice-born men, belonging to one of the three higher classes.

**द्वैत** *dvaita*, *am*, n. (fr. *dvi-tā*), duality, the state of being doubled, duplicity, dualism in philosophy, the assertion of two principles (as of spirit and matter, God and the universe, &c.); doubt. — *Dvaita-nirṇaya*, *as*, m. 'the decision or discussion of duality,' N. of a philosophical work by Vācaspati-miśra. — *Dvaita-pariśiṣṭa*, *am*, n. 'the remainder of discussions on duality,' N. of a work by Keśava. — *Dvaita-bhṛta*, *ās*, m. pl., N. of a philosophical school. — *Dvaita-vādin*, *ī*, m. 'an assertor of dualism,' a philosopher who asserts the two principles or the existence of the soul as separate from the Supreme Being. — *Dvaita-viveka*, *as*, m. 'discrimination of duality,' N. of a part of the Pañcādāśī by Bhārati-tīrtha. — *Dvaita-vaitathyopantśhad* ('*ya-up*'), *t*, f., N. of an Upanishad.

*Dvaitavana*, *as*, m. (fr. *dvi-ta-vana*), Ved. a

patronymic of the king Dhvasan; (*as*, *ī*, *am*), belonging or relating to Dhvasan Dvaitavana.

**द्वैतियका**, *as*, *ī*, *am*, returning every second day, second; [cf. *dvītyika*.]

**द्वैध** *dvaidha*, *as*, *ī*, *am* (fr. *dvi-dhā*), twofold, double; (*am*), n. duality, duplicity, double existence or nature, twofold form or state, a double resource, secondary array or reserve; division or separation into two parts; disunion, diversity, difference, variance, contest, conflict, a duel; doubt, uncertainty; a dilemma; contradiction, dispute; (*am*), ind. in two parts, into two portions; in two ways, doubly. — *Dvaiddhā-karaṇa*, *am*, n. making into two, separating into two parts, disuniting. — *Dvaiddhi-kṛita*, *as*, *ā*, *am*, separated, made twofold, divided into two, sundered; brought into a dilemma. — *Dvaiddhī-bhāva*, *as*, m. twofold form or state, a double state, duality, duplicity, double nature, the nature or property of being two or distinct; separation into two, difference; contest, dispute, doubt, dilemma, uncertainty; sowing dissension or causing the separation of allies, dividing an army into two detachments, making peace with one and waging war with another (one of the six kinds of military tactics); falsehood. — *Dvaiddhi-bhū*, cl. 1. P. *-bhavati*, *-bhavitum*, to become separated or divided into two parts, to be disunited. — *Dvaiddhī-bhūta*, *as*, *ā*, *am*, separated into two, divided, disunited.

**द्वैध्या**, *am*, n. 'the state of being twofold,' double nature, duplicity; diversity, variance, discrepancy; falsehood.

**द्वैप** *dvaipa*, *as*, *ī*, *am* (fr. *dvīpa*), being or living on an island, an islander; occurring on an island; (fr. *dvīpin*), belonging to a tiger or panther, made of a tiger's skin, covered with it; (*as*), m. a car covered or hung with a tiger's skin.

**द्वैपाका**, *as*, *ī*, *am*, living on an island, an islander.

**द्वैपायाना**, *as*, m. (fr. *dvīpa*), 'the island-born,' N. of Vyāsa, author or compiler of the Vedas and Purāṇas, (the place of his nativity being a small island in the Ganges); (*as*, *ī*, *am*), relating to *Dvaipāyana*.

**द्वैप्या**, *as*, *ā* or *-pī*, *am* (fr. *dvīpa*), of or relating to an island or peninsula, the inhabitant of an island or of the coast, an islander.

**द्वैपक्ष** *dvaipaksha*, *am*, n. (fr. *dvi-paksha*), two factions or parties.

**द्वैपद** *dvaipada*, *as*, m. (fr. *dvi-pada*), a combination or compound of two words. — *Dvaipada-śas*, ind. in a compound or combination of two words.

**द्वैपादिका**, *as*, *ī*, *am* (fr. *dvi-padā*), familiar with the *Dvi-padā*.

**द्वैपराक** *dvaiparāka*, *as*, m. (fr. *dvi-parāka*), N. of a Tri-rātra.

**द्वैपरायणिक** *dvaipārāyaṇika*, *as*, *ī*, *am*, one who performs the Pārāyaṇa twice.

**द्वैभाव्य** *dvaibhāvya*, *am*, n. double nature, division or separation into two.

**द्वैमातुर** *dvaimātura*, *as*, *ī*, *am* (fr. *dvi-mātri*), having two mothers, i. e. a natural mother and a step-mother; having another mother, having two different mothers (as two brothers); (*as*), m. an epithet of Gaṇeśa [cf. *dvimātri-ja*]; of Jarā-sandha.

**द्वैमात्रिका**, *as*, *ī*, *am*, nourished by rain and rivers (as a country; cf. *devamātrika* and *nadimātrika*).

**द्वैमित्रि** *dvaimitri*, *is*, *is*, *i* (fr. *dvi-mitra*), born of two friends.

**द्वैयह्निक** *dvaiahnika*, *as*, *ī*, *am* (fr. *dvi-dhan*), of or belonging to two days.

**द्वैयोग्य** *dvaigyogya*, *am*, n. (fr. *dvi-yoga*), a combination of two.

**द्वैरथ** *dvairatha*, *am*, n. (fr. *dvi-ratha*), 'chariot-duel,' a single combat in chariots, single combat in general; (*as*, *ī*, *am*), relating to a single combat in chariots; (*as*), m. an adversary.

**द्वैराज्य** *dvairājya*, *am*, n. (fr. *dvi-rājan*), a dominion divided between two princes.

**द्वैरात्रिक** *dvairātrika*, *as*, *ī*, *am* (fr. *dvi-rātra*), of or belonging to a period of two nights.

**द्वैवर्षिक** *dvaivarshika*, *as*, *ī*, *am* (fr. *dvi-varsha*), biennial, happening after two years.

**द्वैविध्य** *dvaividhya*, *am*, n. (fr. *dvi-vidha*), the state of being twofold, duality, twofold manner or character, duplicity, diversity, variance.

**द्वैशाख** *dvaishāṅga*, *as*, *ī*, *am*, worth two *Sāpas*; [cf. *dvi-sāpa* and *dviśānya*.]

**द्वैशयीया** *dvaishaiyā*, f. (fr. *dveshaiyā*), a sort of betel pepper.

**द्वैसमिक** *dvaisamika*, *as*, *ī*, *am* (fr. *dvi-samā*), two years old.

**द्वैहायन** *dvaiahāyana*, *am*, n. (fr. *dvi-hāyana*), the age of two years, the state of being two years old.

**द्वैश** *dvy-aṅśa*, for this and other comps. beginning with *dry* see under *dvi*, p. 445, col. 1.

## ध

ध 1. *dha*, the nineteenth consonant of the alphabet and the fourth of the fourth or dental class, being the aspirate of *d* and pronounced like *dh* in *madhouse*. — *Dha-kāra*, *as*, m. the letter or sound *dh*.

ध 2. *dha*, *as*, *ā*, *am* (fr. rt. 1. *dhā*), placing, putting; holding, containing, possessing, having; causing, &c.; (*as*), m. an epithet of Brahmā; epithet of Kuvera; virtue, moral merit; (*ā*), f., N. of the residence of Kṛiṣṇa; (*am*), n. wealth, property.

धक् 1. *dhak*, ind. (probably fr. rt. 1. *dah*), an exclamation of wrath.

धक् 2. *dhak*, see *śa-dhak*; cf. 2. *dah*.

धकित् *dhakit*, ind. = *dhik*, q. v.

धक्क *dhakk*, cl. 10. P. *dhakkayati*, &c., to destroy or annihilate.

धट *dhaṭa*, *as*, m. (probably a Prākṛit form of *dhartri*, derived from the nom. sing. *dhartā* and rt. *dhri*, like *bhaṭ*, *bhāṭa*, *bhāṭaka*, *bhāṭi* fr. rt. *bhri*; cf. *tuḷā-dhaṭa* and *tuḷayā dhri* under *tuḷā*), a balance, the scale of a balance, a pair of scales; the sign of the zodiac Libra; ordeal by the balance; (*ī*), f. old cloth or raiment; a piece of cloth worn over the privities. — *Dhaṭi-dāna*, *am*, n. giving old cloth to a woman after impregnation.

धटक *dhaṭaka*, *as*, m. a kind of weight equal to 14 *Vallas* or 42 *Raktikās*.

धटित् *dhaṭin*, *ī*, m. an epithet of Śiva, (perhaps a wrong reading for *ghaṭin*; cf. *ghaṭa*, *ghaṭin*, *ghaṭiṅghaṭa*); (*īnī*), f. a cotton cloth or string fastened round the loins; [cf. *dhaṭi* under *dhaṭa*.]

धटोत्कच *dhaṭatkaṭa*, *as*, m., N. of a man; (probably for *ghaṭatkaṭa*.)

धडि *dhaḍi*, m., N. of a man.

धण् *dhan*, cl. 1. P. *dhanati*, &c., to sound; [cf. rt. 1. *dhan*, *dhan*, 2. *dhan*, *dhan*.]

धनुर् dhattūra, as, m. or dhattūṛaka, as, ā, m. f. the white thorn-apple, *Datura Alba*; [cf. *dhustūra*.]

धन् 1. *dhan*, cl. I. P. *dhanati*, &c., to sound; [cf. rt. 2. *dhanam* and *dhanā*.]

धन् 2. *dhan* (related to rt. *dhanv*), cl. 3. P. *dadhanti*, &c., Ved. to cause to move or run, to put in motion; to bear fruit, produce crops of grain, &c.; Caus. P. A. *dhanyaṭi*, -*te*, -*yitum*, to cause to move or run, to put in motion; to move, run.

*Dhana*, am, n. (connected with 2. *dhan*, but said to be fr. rt. 1. *dhā*), the reward given to a victor in a combat, spoil taken from an enemy, booty, prey; a gift; the prize or thing won in a game, (*dhanam bhṛi*, to carry off the prize, to carry off booty); a contest or struggle for any prize, a match; anything valuable; property of any description, wealth, treasure, riches, money, gold, chattels, wealth in cattle or herds, abounding in anything, possessions in general [cf. *stri-dh*, *dhānya-dh*, *vidyā-dh*]; a valued object, an object of affection or endearment, capital (opposed to *vidhī*, interest); surplus, residue, the affirmative quantity or plus (in arithmetic, opposed to *riṇa*, *kshaya*, *vyaya*, *hanti*); (in astrology) N. of the second mansion; [cf. probably Gr. *εὐθεῖας*.] — *Dhana-kāma* or *dhana-kāmya*, as, ā, am, desirous of money, avaricious, covetous. — *Dhanakeli*, is, is, i, sporting with riches or treasures; (as), m. an epithet of Kuvera. — *Dhana-kṛitī* (according to some also *dhana-kṛitā*), f. a woman bought with money. — *Dhana-kshaya*, as, m. loss of money or property; 'one who has lost his money,' N. of a man. — *Dhana-garva*, as, m. 'one who has pride in riches, purse-proud,' N. of a man. — *Dhana-garvita*, as, ā, am, proud of riches, purse-proud. — *Dhana-gupta*, as, ā, am (for *gupta-dhana*), one who guards his property carefully; (as), m., N. of a merchant's son. — *Dhanagupta-tā*, f. careful guarding of property. — *Dhana-cbhū*, ūs, m. the numidian crane (said to = *karēṭavyā*, but the name suggests an analogy to the *Dhanēśa* of the spoken dialects or the Indian Buceros). — *Dhana-ṅyuta*, as, ā, am, fallen from affluence, reduced to poverty, poor. — *Dhana-jāta*, as, ā, am, arising from wealth, produced by wealth; (*ānti*), n. pl. all kinds of valuable objects or possessions. — *Dhana-jit*, t, t, t, Ved. conquering booty, victorious in a fight; acquiring treasures; (t), m., N. of an Ekaha. — *Dhanañ-jaya*, as, ā, am, Ved. conquering booty, victorious in battle; wealth-acquiring; (as), m. an epithet of Soma; a N. of fire; a particular vital air which is supposed to nourish the body; the plant *Plumbago Zeylanica*; N. of a Brāhman; an epithet of Arjuna, third son of Pāṇḍu; the plant *Terminalia Arjuna*; N. of a serpent-demon; of a Vyāsa; of a king of Kalinga; of a king of Kausthala-pura; of a merchant; of a lexicographer; of the author of the *Dharma-pradipa*; (*ās*), m. pl. the descendants of the Brāhman *Dhanañ-jaya*. — *Dhanañjaya-nighaṇṭu*, us, m. 'the vocabulary of *Dhanañ-jaya*, N. of a dictionary mentioned in the commentary *Prauddha-manoramā* by *Bhaṭṭojī-dikshita*. — *Dhanañjaya-vijaya*, as, m. 'the victory of *Dhanañ-jaya* (or Arjuna),' N. of a drama. — *Dhanañjaya-sangraha*, as, m., N. of a work mentioned in the *Saṃskāra-tattva* by *Raghunandana*. — *Dhana-tama*, am, n., scil. *dāyama*, an exceedingly rich donation. — *Dhana-triśeṇā*, f. thirst for riches, covetousness. — *Dhana-tyoj*, k, k, k, resigning wealth. — *Dhana-da*, as, ā, am, giving money or property, granting wealth, munificent, wealth-yielding, liberal, tributary; (as), m. an epithet of Kuvera, god of riches; N. of a Guhyaka or a being attending on Kuvera; N. of a mountain; the plant *Barringtonia Acutangula* (= *hijjala*); (*ā*), f., N. of one of the *Mātrīs* attending on Skanda; of a Tantra deity; [cf. *dhana-dā*.] — *Dhana-darḍa*, as, m. fine, amercement. — *Dhanada-tīrtha*, am, n., N. of a Tīrtha mentioned in the *Revā-nīhātmya*. — *Dha-*

*na-datta*, as, m. 'wealth-given,' N. of several persons. — *Dhanada-deva*, as, m. = *dhana-deva*, N. of a poet. — *Dhana-darpa*, as, n. pride of wealth. — *Dhanada-stotra*, am, n. 'praise of the liberal,' N. of a small work. — *Dhana-dā*, ās, ās, am, Ved. giving rewards, granting spoil; granting riches or treasures; [cf. *dhana-da*.] — *Dhanadākshī* (*da-akshī*), f. a kind of tree, = *kuverākshī*, *latā-karaviṇa*. — *Dhanadānija* (*da-an*), as, m. the younger brother of Kuvera, an epithet of Rāvapa. — *Dhanadā-pūj-yantra*, am, n., N. of a mystical diagram given in the *Tantra-sāra*. — *Dhanadā-mantra*, ās, m. pl., N. of a particular prayer mentioned in the *Tantra-sāra*. — *Dhana-dāyin*, ī, īnī, ī, granting treasures; (ī), m. an epithet of Agni. — *Dhanadāvāsa* (*da-āv*), as, m. the residence of Kuvera, epithet of the mountain *Kailāsa*. — *Dhana-deva*, as, m., N. of a man, = *dhana-deva*, N. of a poet. — *Dhanadeśvara* (*da-iś*), as, m. 'lord of wealth-givers,' an epithet of Kuvera. — *Dhanadeśvara-tīrtha*, am, n., N. of a place of pilgrimage. — *Dhanadhāni*, f. a receptacle for valuable articles, a treasury, storehouse. — *Dhana-dhānya*, am, n., N. of a spell for restraining certain magical weapons. — *Dhanadhānyādika* (*ya-adh*), as, ā, am, rich in money and grain. — *Dhanan-dada*, f. 'granting treasures,' one of the *Saktis* or female personifications of divine power peculiar to the Buddhās. — *Dhana-pati*, is, m. 'the lord of riches or treasures,' epithet of Indra, and especially of Kuvera. — *Dhana-pāla*, as, m., Ved. a guardian of treasure, a treasurer; N. of a merchant; of a poet; of a lexicographer. — *Dhanapīṣūtikā* or *dhana-pīṣūci*, f. avarice, thirst for wealth. — *Dhana-priya*, as, ā, am, fond of wealth; (*ā*), f. the plant *Ardisia Solanacea* (= *kāka-jambū*). — *Dhana-bhāksha*, as, m., Ved. (Sāy.) desirous of enjoying of booty or wealth; (Sāy.) desirous of distributing wealth or possessing wealth (in cattle &c.). — *Dhana-mada*, as, ā, am, proud, inflated with the pride of wealth, purse-proud; (as), m. pride or intoxication of wealth. — *Dhana-mitra*, as, m. 'having wealth as a friend,' N. of a merchant. — *Dhanamūla*, am, n. principal, capital; (as, ā, am), proceeding from wealth, founded on wealth. — *Dhanamohana*, as, m., N. of a merchant's son. — *Dhanarāca* (*na-riṇa*), as, ā, am, Ved. perhaps incorrectly for *dhanarja* (*na-rija*), striving after a reward (?). — *Dhanaraja* (*na-rija*), am, n. positive and negative quantities (in mathematics). — *Dhanalub-dha*, as, ā, am, or *dhana-lobhīn*, ī, īnī, ī, 'greedy of wealth,' avaricious, covetous, miserly, mercenary. — *Dhana-lobha*, as, m. 'desire of wealth,' covetousness, avarice. — *Dhana-vat*, ān, atī, at, wealthy, opulent, rich; (*atī*), f. the constellation *Dhanishthā*; N. of a merchant's daughter; [cf. probably Lat. *dives*.] — *Dhana-rābhāga*, as, m. distribution of property. — *Dhana-vṛiddhī*, is, f. increase of property. — *Dhana-vyaya*, as, m. 'the spending of money,' expenditure, extravagance. — *Dhanasai-cāya*, as, m. collection of riches. — *Dhanasai-cāyin*, ī, īnī, ī, rich; one who has amassed wealth; (ī), m. a rich man. — *Dhana-sani*, is, is, i, Ved. granting a reward, giving riches. — *Dhana-sampatti*, is, f. accumulation of wealth. — *Dhana-sū*, ās, ās, am, Ved. granting a reward, distributing gifts or treasures; acquiring or conquering booty. — *Dhana-sūti*, is, f., Ved. acquisition of wealth or treasure. — *Dhana-sū*, ūs, m. 'producing wealth,' the fork-tailed shrike. — *Dhanas-tha*, as, ā, am, 'living in wealth,' rich, wealthy. — *Dhana-sthāna*, am, n. a receptacle for riches, a treasury. — *Dhanasthānādhikārin* (*na-adh*), ī, m. the superintendent of a treasury, a treasurer. — *Dhana-sprī*, t, m., Ved. carrying away or conquering booty; (Sāy.) gratifying with wealth; epithet of Agni; of Indra. — *Dhana-hara*, as, ā or ī, am, carrying off wealth, stealing property, a thief; receiving property, inheriting, an heir; (ī), f. a kind of perfume commonly called *Chora*. — *Dhana-harin* or *dhana-hārin*, ī, īnī, ī, stealing property, a thief; inheriting property, an heir. — *Dhana-hīna*, as, ā, am, deprived of wealth; reduced to poverty, poor.

— *Dhana-hṛit*, t, t, t, a stealer of property, a thief; (t), m. f. n. (?), a kind of bulbous plant (= *caṇḍāla-kanda*). — *Dhanāyama* (*na-āy*), as, m. accession of wealth, gain. — *Dhanādhyā* (*na-adh*), as, ā, am, opulent, wealthy. — *Dhanādāna* (*na-ad*), am, n. acceptance of money. — *Dhanādhananibandhana* (*na-adh*), as, ā, am, contingent on the possession or non-possession of wealth. — *Dhanādharā* (*na-adh*), as, m. a treasury, storehouse. — *Dhanādrikāra* (*na-adh*), as, m. title or right to property. — *Dhanādrikārin* (*na-adh*), ī, īnī, m. f. an heir, an heiress, one who has a right or title to property; (ī), m. a treasurer; a collector. — *Dhanādrikāritā* (*na-adh*), as, m. 'any one placed over treasures,' a treasurer. — *Dhanādrihoptṛi* (*na-adh*), tā, m. 'the guardian of treasure,' an epithet of Kuvera. — *Dhanādhipāya*, as, or *dhanādhipati* (*na-adh*), is, m. 'the lord of treasure,' an epithet of Kuvera; a treasurer. — *Dhanādhipatyā* (*na-adh*), am, n. the dominion or superintendance over treasure. — *Dhanādhyaksha* (*na-adh*), as, m. an overseer of treasure, a treasurer; an epithet of Kuvera; of Siva; [cf. *koshādhyaksha*.] — *Dhanāndha* (*na-an*), as, ā, am, blinded by riches. — *Dhanāpāhāra* (*na-ap*), as, m. 'taking away of property,' fine, amercement; plunder. — *Dhanānāyus* (*na-āy*), us, m., N. of a son of *Dṛiḍhāyus*. — *Dhanārgla* (*na-ar*), as, ā, am, Ved. deserving a reward, worthy of wealth. — *Dhanārṇita* (*na-ar*), as, ā, am, wealthy, opulent. — *Dhanārjana* (*na-ar*), am, n. acquisition of property or of wealth. — *Dhanārthīn* (*na-ar*), ī, īnī, ī, desiring wealth, wealth-seeking, a seeker of riches, covetous, miserly. — *Dhanāsū* (*na-āsū*), f. longing after wealth, desire of riches. — *Dhanēśa* (*na-iśa*), as, m. the lord of treasure, a rich man; an epithet of Kuvera; N. of the teacher of *Vopa-deva*. — *Dhanēśvara* (*na-iś*), as, m. 'lord of treasure,' an epithet of Kuvera; N. of a Brāhman; of a teacher of *Vopa-deva*; (ī), f. a female possessor of riches; the wife of Kuvera. — *Dhanaiśvarya* (*na-aiś*), am, n. the dominion over treasure. — *Dhanaiśhīn* (*na-aiśh*), ī, īnī, ī, longing for riches, wishing or claiming property; (ī), m. a creditor who claims his money. — *Dhanopa-cāya* (*na-up*), as, m. accumulation of wealth. — *Dhanoshman* (*na-ush* or *ūsh*), ā, m. burning desire for wealth or treasure.

*Dhanaka*, as, m. avarice, covetousness, desire for riches; N. of a Yādava, son of *Dur-dama* or *Dur-mada*; of another man.

*Dhanāya*, Nom. P. *dhanāyati*, &c., to wish for wealth, long for riches, be desirous of anything (with gen.).

*Dhanāyā*, f. the desire of obtaining riches, covetousness.

*Dhanika*, as, ā, am, rich, wealthy, opulent; pious, virtuous, excellent; (as), m. a wealthy man; a money-lender, a creditor, owner; a husband; coriander; N. of a poet; (*ikā*), f. a virtuous or excellent woman; a wife, young woman; a tree, see *priyangu*.

*Dhanin*, ī, īnī, ī, possessing wealth or treasures, opulent, wealthy, rich, well off; (ī), m. a rich man; a creditor; the possessor of anything; N. of a messenger of the *Kapas*, *Mahā-bh. Anuśāsana-p. 7333*.

*Dhanishthā*, as, ā, am, very rich; (superl. of 2. *dhan*), Ved. very swift; (*ā*), f. the more modern N. of the *Nakshatra* *Sarishthā* or twenty-third lunar mansion, (it comprises four stars, apparently  $\alpha, \beta, \gamma$ , and  $\delta$  Delphini, and is figured by a drum or tabour).

*Dhanikā*, f. = *dhanikā*, f. a young woman.

*Dhaniya*, Nom. P. *dhanīyati*, &c., to wish for riches.

*Dhaniyaka* or *dhaneyaka*, am, n. coriander seed, = *dhanīyaka*.

1. *dhanū*, ūs, m. a store of grain. (For 2. *dhanū* see p. 448, col. 1.)

*Dhaneya*, us, m., N. of a son of *Raudrāśva*.

*Dhanya*, as, ā, am, bringing wealth, bestowing

opulence (Ved.); opulent, wealthy, rich; fortunate, happy, blest, lucky, auspicious; good; virtuous; (*as*), m. a fortunate or virtuous man; an infidel, atheist; N. of a spell for using or restraining magical weapons; N. of a man; (*ā*), f. a nurse; Emblem Myrobalan; coriander; (*am*), n. treasure, wealth; coriander. — *Dhanya-tā*, f. or *dhanya-tva*, am, n. good fortune, fortunate condition, good luck; opulence. — *Dhanyam-anya*, as, ā, am, considering one's self happy, thinking one's self fortunate. — *Dhanya-vāda*, as, m. thanksgiving, thankfulness, thanks, praise, applause. — *Dhanya-stotra*, am, n. 'the praise of the blessed,' N. of a short philosophical poem ascribed to Sankarācārya.

*Dhanyaka*, as, m., N. of a man.

*Dhanyāka*, am, n. a plant bearing a small pungent seed used by the Hindūs as a condiment, Coriandrum Sativum.

धनस्यक *dhanasyaka*, as, m. the plant *Asteracantha Longifolia* (= *go-kshura*).

धनाश्री *dhanāśrī*, īs (?), f., N. of a Rāgini; (according to Hanu-mat, the third wife of Śrī-rāga.)

धनु *dhanu*, us, m. or 2. *dhanū*, ūs, f. (fr. *dhan* = rt. *han*, to kill, or according to some fr. rt. *tan*, to stretch; the full form is *dhanus* below), a bow; a measure of four Hastas or cubits; the sign of the zodiac Sagittarius; a kind of tree, = *piyāla*, *Semecarpus Anacardium*; (*us*), f. a dry sandbank, a sandy shore; [cf. *dhanus*, *dhanvan*; Gr. *θίς*, *θύβς*.] — *Dhanu-kītakī*, f. a kind of flower. — *Dhanu-gupta*, as, m., N. of a tree. — *Dhanur-rāja*, as, m., N. of one of the ancestors of Sākya-muni. — *ī. dhanv-antara*, am, n. (for 2. see under *dhanvan*, col. 2), an extent or distance of a Dhanu or four Hastas.

*Dhanusha*, as, m., N. of a Rishi.

*Dhanushka* (at the end of an adj. comp.) = *dhanus*, a bow [cf. *sa-dh*]; (*am*), n. a small bow.

*Dhanus*, us, m. n. (generally n.), a bow; a measure of length equal to four Hastas or =  $\frac{1}{4}$  Gavyūti; (*us*), n. an arc or part of a circle; an arc or quadrant for obtaining by observation the altitude of the sun and the zenith-distance; the sign of the zodiac Sagittarius; a kind of tree, = *piyāla*; a desert, arid land; (*us*, *us*, *us*), armed with a bow; (*us*), m. a N. of Siva. — *Dhanuḥ-kāṇḍa*, am, n. a bow and arrow. — *Dhanuḥ-khaṇḍa*, am, n. a portion of a bow; the stick or any other part of a bow.

— *Dhanuḥ-paṭa*, as, m. the Piyal tree, *Buchanania Latifolia*; (also read *dhanush-paṭa*). — *Dhanuḥ-sata*, am, n., 100 Dhanus or 400 Hastas or cubits. — *Dhanuḥ-sākhā*, f. = *dhanur-guṇa*, q. v. — *Dhanuḥ-sālā*, f. the place where bows are kept, bow-room. — *Dhanuḥ-śreṇī*, f., N. of two plants, = *dhanur-guṇā* or *dhanu-śreṇī* and *mahendravāruṇī*. — *Dhanuḥ-stambha*, as, m. (?), a kind of spasmodic contraction of the body. — *Dhanur-ākāra*, as, ā, am, or *dhanur-ākṛitī*, īs, īs, ī, bow-shaped, formed like a bow, curved, bent. — *Dhanur-guṇa*, as, m. a bow-string; (*ā*), f. a plant from the leaves of which a tough thread is extracted of which bow-strings were formerly made; *Sansevieria Zeylanica*, S. Roxburghiana. — *Dhanur-graha*, as, ā, am, bearing a bow, an archer; (*as*), m., N. of one of the 100 sons of Dhṛita-rāshṭra [cf. *dhanur-dhara*]; the art of managing a bow. — *Dhanur-grāha*, as, ā, am, 'bearing a bow,' an archer. — *Dhanur-jiyā*, f. a bow-string. — *Dhanurjyā-tala-sābda*, as, m. the mere twanging noise of the bow-string. — *Dhanurdurga* = *dhanva-durga* under *dhanvan*, col. 2.

— *Dhanur-druma*, as, m. the bamboo used for bows. — *Dhanur-dvītiya*, as, ā, am, furnished with a bow. — *Dhanur-dhara*, as, ā, am, bearing a bow, armed with a bow, an archer, a bowyer; (*as*), m. the sign of the zodiac Sagittarius; N. of one of the 100 sons of Dhṛita-rāshṭra. — *Dhanur-dhārin*, ī, m. or *dhanur-dhṛit*, t, m. an archer, a bowyer. — *Dhanur-madhya*, am, n. the middle part of a bow (= *lastaka*). — *Dhanur-maha*, as, m. a fes-

tival or ceremony performed at the consecration of a bow; (a various reading has *dhanur-makha*). — *Dhanur-mārga*, as, m. a line curved like a bow, a curve. — *Dhanur-mālā*, f. a plant from the leaves of which bow-strings were made; [cf. *dhanur-guṇā*.] — *Dhanur-yāsa*, as, m. the plant *Hedysarum Alhagi* (= *dhanvayāsa*). — *Dhanur-latā*, f. the moon-plant (= *soma-vallī*). — *Dhanur-vaktra*, as, m., N. of one of Skanda's attendants; (probably a wrong form for *dhanur-vakra*.) — *Dhanur-vāta*, as, m. a kind of disease. — *Dhanur-vidyā*, f. the science of archery, skill in archery. — *Dhanur-eriksha*, as, m., N. of several plants used for making bows, as the bamboo, *Ficus Religiosa*, *Semecarpus Anacardium*; a measure of four cubits; an arc, a portion of the circumference of a circle; [cf. *dhanu* and *dhanus*.] — *Dhanur-veda*, as, m. 'knowledge of archery, the science of archery,' N. of a treatise on archery (regarded as an Upa-veda connected with the Yajur-veda and ascribed to Viśvā-mitra or according to others to Bhṛigu). — *Dhanurveda-para* or *dhanurveda-parāyāna*, as, ā, am, devoted to the science of archery. — *Dhanur-vedm*, ī, tni, ī, versed in the *Dhanur-veda*; (*ī*), m. epithet of Siva. — *Dhanur-hasta*, as, ā, am, bow in hand, bearing a bow. — *Dhanushāksha* ('*shū-ak*'), as, m. (*dhanushā* probably inst. c. of *dhanus*), N. of a Rishi. — *Dhanush-kara*, as, m. a bow-maker; (*as*, ā, am), carrying a bow in the hand, armed with a bow, an archer, bowyer; (*ī*), f. a kind of plant; (also read *dhanush-kari*). — *Dhanush-kāra*, as, or *dhanush-kṛit*, t, m. a bow-maker. — *Dhanush-paṭa*, as, m. a kind of tree, = *piyāla*. — *Dhanush-pāyī*, īs, īs, ī, 'bow-handed,' armed with a bow, an archer. — *Dhanush-mat*, ān, ātī, atī, furnished or armed with a bow, bearing a bow, an archer, Bowman, bowyer; (*ān*), m., N. of a mountain to the north of Madhya-dēśa; (*atī*), f., N. of the tutelary deity in the family of Vyāghra-pād. — *Dhanushmat-tū*, f. archery.

धन्व *dhanva*. See p. 447, col. 3.

धन्व *dhanv*, cl. I. P. A. (allied to rts. *dhav* and *dhāv* and 2. *dhan*), Ved. *dhanvati*, -te, *dadhavne*, &c., to run; to flow; to cause to run or flow.

*Dhanutṛi*, tā, trī, trī (fr. rt. *dhanv* or 2. *dhan*), Ved. running, flowing, flowing quickly; (Sāy.) enriching by crops of grain; causing to flow.

धन्व *dhanva*, am, n. (a curtailed form of *dhanvan* below; said to be fr. rt. *dhanv*), a bow, (in the classical language almost always at the end of an adj. comp.; cf. *priya-dh*°); (*as*), m., N. of a man. — *Dhanva-dhī*, īs, m. a bow-case, anything in which a bow is kept.

*Dhanvan*, a, n. a bow, (in the later language generally at the end of a comp.; cf. *avatata-dh*°, *asthī-dh*°, *ugra-dh*°, *krīta-dh*°, *kshīpra-dh*°, *kshema-dh*°, &c.); (*ā*, *a*), m. n. (in the earlier language n. only), a dry soil, a country scantily supplied with water, a desert, a waste; a firm spot, land, ground, shore; the plant *Alhagi Maurorum* which grows in a dry soil; (Sāy.) the sky, rain-water; [cf. Gr. *θῆναι*: Old Germ. *ten-ar*: Angl. Sax. *deni*, 'valley': Mod. Germ. *tenne*, 'threshing-floor'; *duene*, 'down'.] — *Dhanva-cāra*, as, ā, am, Ved. going in a desert land; (Sāy.) going like an archer or warrior armed with a bow. — *Dhanva-ḥyat*, t, t, t, Ved. agitating or moving the soil; (Sāy.) flowing with rain-water. — *Dhanva-ja*, as, ā, am, growing on dry soil, produced on waste or barren land. — *Dhanva-taru*, us, m. a kind of Soma plant. — *Dhanva-durga*, am, n. inaccessible by reason of a surrounding desert. — 2. *dhanvan-tara*, as, m. (for 1. see col. 1) = *dhanvan-tari*, a N. of Siva. — *Dhanvan-tari*, īs, m. (for *dhanvantari*), 'moving in a curve,' N. of a form of the Sun; of a deity to whom oblations were offered in the north-east quarter, (the deity *Dhanvantari* was honoured with morning and evening oblations along with Soma, *Vanas-pati*, *Agni-Soma*, *Indra-Agni*,

Heaven and Earth, *Indra*, the *Viśve-devās*, and *Brahmā*); the physician of the gods (who was produced at the churning of the ocean, holding a cup of *Amṛita* in his hands; author of the *Āyur-veda*); a celebrated physician also called *Divo-dāsa*, king of *Kāśī*, (said to be the same as the preceding in another existence, and considered to be the founder of the Hindū school of medicine; also read *dhanvantari*); N. of the author of a medical dictionary (perhaps the same as the *Dhanvantari* mentioned among the nine gems of the court of *Vikramāditya*).

— *Dhanvantari-grastā*, f. 'the plant eaten by *Dhanvantari*,' *Helleborus Niger*, a medicinal plant; [cf. *kaṭuki*.] — *Dhanvantari-darpa-bhārga*, as, m. 'the breaking of *Dhanvantari's* pride,' N. of the fifty-second chapter of the *Kṛishna-khaṇḍa* of the *Brahma-vaivarta-Purāna*. — *Dhanvantari-nighaṇṭu*, us, m. the vocabulary of *Dhanvantari*. — *Dhanvantari-yajña*, as, m. the sacrifice of *Dhanvantari*. — *Dhanvantariya*, as, ā, am, composed by *Dhanvantari*; (also read *dhanvantariya*). — *Dhanvayavāsa* or *dhanvayavāsaka* or *dhanva-yāsa*, as, m. *Alhagi Maurorum*. — *Dhanvā-sah* or *dhanvāsāh*, ī, ī, f, Ved. skilled in archery.

*Dhanvanya*, as, ā, am, Ved. being in dry soil or barren land.

*Dhanvāyana*, bearing bows (?), in *bhīma-dhanvāyāni*. See *bhīma-dhanvāyana*.

*Dhanvāyin* or *dhanvāvin*, ī, inī, ī, Ved. carrying or bearing a bow.

*Dhanvin*, ī, inī, ī, armed with a bow, an archer, a Bowman, (at the end of comp., e. g. *ishu-dh*°, furnished with arrow and bow); cunning, shrewd, a wag, wit, sharp or shrewd fellow; (*ī*), m. the sign of the zodiac Sagittarius; an epithet of Siva; of Vishṇu; of Arjuna; N. of a son of *Manu Tāmāsa*; N. of a commentator on the *Dṛāhyāyana-sūtras*; several plants, *Terminalia Arjuna*, *Mimusops Elengi* (= *vakula*); *Alhagi Maurorum*. — *Dhanvi-bhāshya*, am, n. the commentary of *Dhanvin*.

धन्वङ्ग *dhanvanga* or *dhanvana*, as, m. a fruit tree called in the modern languages of India 'Dhāmāni, Dhāmāna, Dhāmīni, and Dhūniñ'; (*am*), n. the fruit of this tree. — *Dhanvana-śhāda*, as, m. the tree *Grewia Asiatica*; (also read *dhanvaga*; cf. *dhāwana*.)

धन्वन्तरि *dhanvan-tari*. See col. 2.

धन्विन *dhanvina*, as, m. a kind of animal.

धम *dhama*, as, ā or ī, am (fr. rt. *dhmā*), blowing (fire, a trumpet, tube, &c.); smelting, fusing, melting, (generally at the end of a comp.; cf. *karandh*°, *jalan-dh*°, *ghaṭin-dh*°); (*as*), m. the moon; an epithet of *Kṛishṇa*; of *Yama*; of *Brahma*, the supreme spirit.

*Dhamaka*, as, m. 'a blower,' a blacksmith (as blowing the forge).

*Dhamadhama*, as, m. (fr. *dhmā* with reduplication), 'the blower,' N. of a demon that causes disease; N. of one of the attendants of Siva; (*ā*), f., N. of one of the *Mātṛis* attending on *Skanda*; (*ā*), ind. blowing repeatedly or the sort of sound made by blowing with a bellows or a trumpet.

*Dhamana*, as, ā, am, blowing (a bellows or wind instrument, trumpet, &c.); cruel; (*as*), m. a kind of reed, *Arundo Tibialis* or *Karka* (= *naḍa*, *nala*); a particular high number.

*Dhamani*, īs, and in the later language also *dhamanī*, f. a reed, a pipe, (perhaps also) the act of blowing (a wind instrument); a tube or canal of the human body; any tubular vessel, as a vein, nerve, &c., (in the Hindū medical system there are twenty-four chief tubular vessels, which starting from the heart carry the *rasa* or chyle through the body; according to another system the starting-point of these vessels is the navel, whence they branch out and perform various functions); the throat, neck; (*ī*), f. a sort of perfume (= *haṭṭa-vilāsini* and *nalikā*); turmeric (= *haridrā*); another plant, = *priśni-parṇi*;

(*is*), f., N. of the mother of Vātāpi and Ilvala, and wife of Hrāda.

*Dhamanila*, *as*, *ā*, *am*, full-veined, large-veined, having prominent veins.

*Dhamara* or *dhamātra* (also read *dhemātra*), a particular high number.

*Dhamī*, *is*, *is*, *i*, blowing, puffing; (*is*), f. the act of blowing.

*Dhamita*, *as*, *ā*, *am*, Ved. blown, kindled.

*Dhamyat*, *an*, *antī*, *at*, or *dhamyamāna*, *as*, *ā*, *am*, being blown; being melted.

**धम्मट** *dhammaṭa*, *as*, *m.*, N. of a man.

**धम्मल** *dhammala*, *as*, *m.* the breast ornamented with gold or jewels; [cf. *dhammilla*.]

**धम्मिका** *dhammikā*, *f.*, N. of a woman.

**धम्मिल्ल** *dhammilla*, *as*, *m.* the braided and ornamented hair of a woman tied round the head and intermixed with flowers, pearls, &c.

*Dhammilla* = *dhammilla* at end of comp. (e.g. *srasta-dhammilla* *vadhū*, a woman with loosened braided hair).

**धय** *dhaya*, *as*, *ā* or *i*, *am* (fr. rt. *dhe*), drinking, sipping, sucking, (often at the end of a comp., e.g. *āsyan-dhaya*, *ghaṭṭin-dh°*, *stanan-dh°*, &c.); (*ā*), f. a little girl (?).

**धर** *dhara*, *as*, *ā* or *i*, *am* (fr. rt. *dhrī*), holding, bearing, carrying; wearing; possessing, having, possessed of, containing, keeping, sustaining, preserving, observing, (often compounded with its object; cf. *anśu-dh°*, *aksha-dh°*, *asruti-dh°*, *asrig-dh°*, *aksha-dh°*, &c.); (*as*), *m.* a mountain [cf. *kshūti-dh°*, *bhū-dh°*, *mahi-dh°*]; a flock of cotton; a frivolous or dissolute man (= *vīta*), N. of one of the Vasus; of a hero on the side of the Pāṇḍavas; of the king of the tortoises; of the father of Padmaprabha, the sixth Arhat of the present Ava-sarpiṇī; (*ā*), *f.* 'the bearer, supporter,' the earth, the ground; the uterus or womb; a vein or tubular vessel of the body; marrow; a mass of gold or heap of valuables (representing the earth and given to Brāhmins); N. of one of the wives of Kaśyapa, mother of the land and water-birds, (probably = the Earth.) = *Dhara-paṭṭa* or *dhara-sena*, *as*, *m.*, N. of a prince of the Ballabhi or Vallabhi dynasty. = *Dhara-samstha*, *as*, *ā*, *am*, equal to a mountain, huge as a mountain, &c. = *Dhara-kadamba*, *as*, *m.* the Kadamba tree, Nuclea Cadamba; [cf. *dhārā-kadamba*.] = *Dharātmaja* (*°rā-āt°*), *as*, *m.* 'son of the earth,' the planet Mars or its regent. = *Dharā-dhara*, *as*, *ā*, *am*, 'bearing or sustaining the earth, prop of the earth,' an epithet of Viṣṇu or Kṛishṇa; (*as*), *m.* a mountain. = *Dharādharā* (*°rā-ād°*), *f.* the earth. = *Dharādhipa* (*°rā-adh°*), *as*, *m.* 'sovereign of the earth,' a king. = *Dharāntara-čara*, *as*, *ā*, *am*, walking in the interior of the earth; (probably a wrong reading for *dhārāntara-čara*, q. v.) = *Dharā-pati*, *is*, *m.* 'lord of the earth,' an epithet of Viṣṇu. = *Dharā-putra*, *as*, *m.* 'son of the earth,' the planet Mars. = *Dharā-bhuj*, *k*, *m.* 'enjoying or possessing the earth,' a king. = *Dharā-bhṛit*, *t*, *m.* 'sustaining the earth,' a mountain. = *Dharāmara* (*°rā-am°*), *as*, *m.* 'a god or immortal on the earth,' a Brāhman. = *Dharā-śaya*, *as*, *i*, *am*, sleeping on the earth, lying on the ground. = *Dharā-sūnu*, *us*, *m.* 'son of the earth,' the planet Mars. = *Dharoddhāra* (*°rā-ud°*), *as*, *m.* deliverance of the world. = *Dharopastha* (*°rā-up°*), *as*, *m.* surface of the earth.

*Dharaza*, *as*, *i*, *am*, bearing, holding; preserving; (*as*), *m.* a dike, a bank, a ridge of land answering the purpose of a bridge &c., the side of a mountain; the world; the sun; the female breast; rice, corn; the Himālaya considered as king of mountains; N. of a king of the Nāgas; (*i* or *dharaṇi*, *is*), *f.* the earth, the soil, the ground, the Earth personified as the wife of Dhruva; a tubular vessel of the body, a vein; a kind of bulbous plant, an esulent root, = *dhāraṇiyā*, *dhāra-patṛī*, *kandāu*, *kandādhyā*,

*daṇḍa-kandaka*, *vana-kanda*, *su-kandaka*; the silk-cotton tree, = *sālmali*; a beam or rafter for a roof; N. of a dictionary (generally called *dharaṇi* or *dharaṇi-koṣa*); (*am*), *n.* the act of holding, seizing, possessing, keeping, bearing, supporting, support; bringing, procuring; a support, fastening, prop, stay; security; a sort of weight variously reckoned as = 10 Palas, = 16 silver Māshakas, = 1 silver Purāṇa, =  $\frac{1}{10}$  Satamāna, = 19 Niṣpāvas, =  $\frac{2}{3}$  Karsha, =  $\frac{1}{10}$  Pala, = 24 Raktikās; a particular high number. = *Dharaṇa-priyā*, *f.*, N. of the goddess executing the commands of the nineteenth Arhat. = *Dharaṇi-gopiga*, *as*, *m.*, N. of a man. = *Dharaṇi-ja*, *as*, *m.* 'the son of the earth,' an epithet of Angiras or the planet Mars. = *Dharaṇi-dhara*, *as*, *m.* 'the bearer of the earth,' an epithet of Viṣṇu; [cf. *dharaṇi-dhara*.] = *Dharaṇi-maṇḍa*, N. of a place. = *Dharaṇi-śtha*, *as*, *ā*, *am*, being or staying on earth. = *Dharaṇi-kanda*, *as*, *m.* an esulent root or bulb (= *dharaṇi*). = *Dharaṇi-kilaka*, *as*, *m.* a mountain. = *Dharaṇi-tala*, *am*, *n.* the surface of the earth. = *Dharaṇi-talaśrī*, *is*, *m.*, N. of a king of the Kin-naras. = *Dharaṇi-dhara*, *as*, *i*, *am*, 'bearing or sustaining the earth,' epithet of the mythical elephants which are fabled to support the earth; (*as*), *m.* epithet of Śeṣha; of Viṣṇu or Kṛishṇa; of Śiva; a mountain; a tortoise; a king; N. of several persons; of a man of the family of Mannin and son of Maheśvara; of the father of Śaśi-dhara; of the father of Vāsu-deva and grandfather of the author Hari-nātha; of the father of Dayā-śankara; of a scholiast on Mann; of a Bodhi-sattva; (sometimes read *dharaṇi-dhara* or *dharaṇin-dhara*.) = *Dharaṇi-bhṛit*, *t*, *m.* 'supporting the earth,' an epithet of Śeṣha. = *Dharaṇi-pati*, *is*, *m.* 'lord of the earth,' a king. = *Dharaṇi-pura*, *as*, *m.* the ocean (as 'surrounding the earth'). = *Dharaṇi-plava*, *as*, *m.* the ocean ('in which the earth floats'). = *Dharaṇi-bhṛit*, *t*, *t*, *t*, bearing or supporting the earth; (*t*), *m.* a mountain; a king; (also read *dharaṇi-bhṛit*.) = *Dharaṇi-maṇḍala*, *am*, *n.* 'the sphere of the earth,' the globe. = *Dharaṇi-ruha*, *as*, *m.* 'growing on the earth,' a tree; [cf. *kshūti-ruh* and *kshūti-ruha*.] = *Dharaṇiśvara* (*°ṇi-śv°*), *as*, *m.* 'lord of the earth,' an epithet of Śiva. = *Dharaṇiśvara-rāja*, *as*, *m.* 'king of the lords of the earth,' N. of a Bodhi-sattva. = *Dharaṇi-suta*, *as*, *m.* 'son of the earth,' an epithet of Angiras or the planet Mars; (*ā*), *f.* 'the daughter of the earth,' an epithet of Sītā, wife of Rāma (as produced from the soil by Janaka when he was ploughing a spot to prepare it for a sacrifice).

*Dharaṇi*, *is*. See above under *dharaṇa*.

*Dharaṇi*, *as*, *ā*, *am*, to be held or kept, to be borne or carried; supportable.

*Dharinī*, *is*, *m.* (?), N. of an Agastya.

*Dharitṛi*, *f.* a female bearer, supporter; the earth.

*Dhariman*, *ā*, *m.* a balance, a pair of scales, a weight; form, figure, semblance; [cf. *dhariman*.] = *Dharima-meya*, *as*, *ā*, *am*, measurable by weight.

*Dhariman* = *dharman* (only occurring in the loc. *dharimanī*), Ved. according to custom or law or precept; (Sāy.) containing the essence of the earth (as an altar); a vessel for holding anything.

1. *dharaṇa*, *as*, *ā*, *am* (for 2. see p. 451, col. 3), Ved. carrying, holding, supporting, one who supports or keeps; (*as*), *m.* the supposed author of a hymn of the Rīg-veda; an epithet of Brahmā; heaven, paradise; water; opinion, conception; (*as*, *i*, *am*), containing in one's self, spacious; a place where anything is preserved or kept; (*am*), *n.* a basis, foundation, support, prop, stay; the firm soil of the earth; anything that is undermost or innermost; a receptacle, reservoir; water. = *Dharaṇa-hvara*, *as*, *ā*, *am*, Ved. trembling in its innermost foundations?; (Sāy.) obstructing the flow of waters.

*Dharṇasa*, *as*, *ā*, *am*, or *dharṇasi* or *dharṇi*, *is*, *is*, *i*, Ved. bearing, supporting, sustaining; a supporter; strong, energetic, powerful, able; full of spirit (as Soma); firm, durable; (*dharṇasi* in Naigh. 11. 9. is one of the synonyms of *bala*, strength.)

*Dhartavya*, *as*, *ā*, *am*, to be upheld or supported; to be held, had or possessed; to be placed or fixed.

*Dhartṛi*, *tā*, *trī*, *trī*, holding, bearing, supporting; (*tā*), *m.* a bearer, supporter, preserver.

*Dhartha*, *am*, *n.* a prop, a stay; a house; a sacrifice; virtue, moral merit.

1. *dharma*, *as*, *am*, *m.* *n.* (rarely *n.*; the older form which occurs in the Rīg-veda is *dharman*, q. v.; for 2. *dharma* see p. 451, col. 3), that which is to be held fast or kept, ordinance, statute, law, usage, practice, custom, the customary observances of caste, sect, &c.; religion, piety; prescribed course of conduct, duty, (thus 'giving alms' &c. is the *dharma* of the householder, 'administering justice' of a king, 'piety' of a Brāhman, 'courage' of a Kshatriya); right, justice, equity, anything right, proper, or just; virtue, morality, morals, merit, good works; nature, character, the peculiar state or condition of anything; an essential or characteristic quality, mark, peculiarity; manner, resemblance; any sacrifice; a peculiar kind of sacrifice; an Upanishad; religious abstraction, devotion (= *yoga*); associating with the virtuous; a bow; a drinker of Soma juice; Right, Justice, Law, or Virtue personified (as born from the right breast of Brahmā, and having Sama, Karma, and Harsha as his offspring); or personified as a Bull; or personified as a Dove; a N. of Yama (the Hindū Plato, ruler of the lower regions, god of justice, and judge of the dead); one of the attendants of the god of the Sun; Justice or Virtue identified with Viṣṇu; also identified with Prajā-pati, and said to be son-in-law of Dakṣha; N. of the fifteenth Arhat of the present Ava-sarpiṇī, descended from Ikshvāku, son of Bhānu and Su-vratā; N. of a son of Anu and father of Gṛhita; of a son of Gāndhāra and father of Dhṛita; of a son of Haihaya and father of Netra; of a son of Pṛithu-śravas and father of Uśanas; of a son of Su-vratā; of a son of Dīrgha-tapas; of a prince of Kāśmīra; of a lexicographer; (in astrology) N. of the ninth mansion; *dharma* or *dharmaṇa*, ind. according to right, rightly, justly, according to law, according to the nature of anything. = *Dharma-kathaka*, *as*, *m.* a propounder of the law. = *Dharma-kathā*, *f.* a discourse upon law, &c. = *Dharma-karman*, *a*, *n.* a work of duty or piety; any virtuous or pious action. = *Dharma-kāma*, *as*, *ā*, *am*, loving justice, observing right or duty; (*as*), *m.*, N. of a son of the demon Pāpiyas; of a god of the Bodhi tree. = *Dharma-kāmārtha-sambaddha* (*°ma-ar°*), *as*, *ā*, *am*, joined with or containing virtue, pleasure, and wealth. = *Dharma-kāya*, *as*, *m.* 'the body of law or of abstract existence,' epithet of one of the three bodies of a Buddha; (*as*), *m.* a Buddha; a Jina or Jaina saint; an epithet of Avalokiteśvara. = *Dharma-kāra*, *as*, *m.* a doer or observer of the law; N. of a person. = *Dharma-kāraṇa*, *am*, *n.* cause of virtue. = *Dharma-kārya*, *am*, *n.* any act of duty or religion (as digging a well, building a temple, &c.); pious act, good work, virtuous conduct. = *Dharma-kīrtti*, *is*, *m.* 'glory of religion,' N. of a poet; of a logician; of a king mentioned in the twenty-first chapter of the Vṛihau-nārāyīya-Purāṇa. = *Dharma-kīla*, *as*, *m.* royal edict or order, decree, grant. = *Dharma-kilaka*, *as*, *m.* the command of a Brāhman. = *Dharma-kīpa*, *as*, *m.* 'the holy well,' N. of a Tīrtha. = 1. *dharmā-kṛit*, *t*, *t*, *t* (for 2. see under *dharman*), fulfilling duty, one who acts justly or practises virtue. = *Dharma-kṛitya*, *am*, *n.* fulfilment of duty, virtue; any moral or religious observance. = *Dharma-keṭu*, *us*, *m.* 'having justice for a banner or symbol,' N. of a son of Su-keṭu and father of Satya-keṭu; N. of a Buddha; of a Jaina deified saint. = *Dharma-koṣa* or *dharmā-koṣa*, *as*, *m.* the treasury of law or duties; the collective body of laws or duties. = *Dharmakoṣa-vyākhyā*, *f.* 'the explanation of the treasury of law,' N. of a Buddhist work. = *Dharma-kriyā*, *f.* observance of duties, acting according to law, righteous conduct, any religious act or pious work. = *Dharma-kshetra*, *am*, *n.* the department or province of the law; a plain in the north-west of India near Delhi (the scene of the

great battle between the Kurus and Pāṇḍus, commonly called Kurukṣetra); (*as*), m. a man of piety and virtue. — *Dharma-gaṇja*, *as*, m. 'treasury of law or religion,' N. of a library. — *Dharma-gaṇḍha*, *as*, m. 'seeking virtue &c.,' N. of a man. — *Dharma-gaṇābhīyudgata-rāja* ('*na-abh*'), *as*, m. 'a prince who has threaded the labyrinth of the law,' N. of a Buddha. — *Dharma-gupta*, *as*, m. 'protected by the law,' N. of several persons; (*ās*), m. pl., N. of a Buddhist school. — *Dharmagupta-mīśra*, *as*, m., N. of an author mentioned in the Sankshepaśankara-jaya by Mādhava. — *Dharma-grantha*, *as*, m. book of the law, sacred scriptures. — *Dharma-grahaṇa*, *am*, n. observance of moral or religious precepts, accepting or following the law. — *Dharma-ghaṭa*, *as*, m. a jar of fragrant water offered daily in the month Vaiśākha. — *Dharma-gṛha*, *as*, *i*, *am*, 'destroying law or right,' contrary to law or duty, immoral, unlawful; (*as*), m. (?), the plant Terminalia Belle-rica (so called because the seeds are used as dice). — *Dharma-śakra*, *am*, n. 'the wheel or circle of religion or law,' (an expression used to denote the vast range of Dharma); a kind of mythical weapon; (*as*), m. 'having the wheel of Dharma,' a Buddha. — *Dharmaśakra-bhṛit*, *t*, m. 'holding the wheel of Dharma,' a Buddha or Jaina. — *Dharma-śaraṇa*, *am*, n. or *dharmā-śarāṇa*, f. observance of the law, performance of duty. — *Dharma-śarin*, *i*, *inī*, *i*, observing the law, fulfilling one's duties, practising virtue, virtuous, dutiful, moral; (*ī*), m., N. of a Buddhist deity; epithet of Śiva; (*inī*), f. a female helpmate in the fulfilment of duties, especially a wife, an honest wife, a virtuous woman. — *Dharma-śintaka*, *as*, *ā*, *am*, reflecting on the law, studying duty, familiar with it. — *Dharma-śintana*, *am*, n. or *dharmā-śintā*, f. pondering on the law or duty, study of virtue, consideration of moral duties, virtuous reflection. — *Dharma-śinti*, *is*, *is*, *i*, reflecting on the law or duty; an epithet of Śākya-muni; (perhaps wrongly for *dharmā-śintn.*) — *Dharma-ja*, *as*, *ā*, *am*, produced by a sense of duty; (*as*), m. 'son of Dharma, judge of the dead,' an epithet of Yudhi-śhīra. — *Dharma-jijñāsā*, f. 'inquiry into the law,' N. of a Pārisiṣṭa ascribed to Kātyāyana. — *Dharma-jivana*, *as*, *ā*, *am*, living by fulfilment of prescribed duties, a Brāhman who lives according to the rules of his class, one who practises the outward acts of the law. — *Dharma-jña*, *as*, *ā*, *am*, knowing the law or what is right, knowing one's duty, conversant with virtue. — *Dharma-jñāna*, *am*, n. knowledge of moral, legal, and religious duty. — *Dharma-tattva*, *am*, n., N. of a Mīmāṃsā work by Kamalākara. — *Dharmatattva-vid*, *t*, *t*, *i*, knowing the truths of law or religion. — *Dharma-tas*, ind. according to law or to rule, rightly, justly, religiously, righteously, virtuously; from a virtuous motive. — *Dharma-tīrtha*, *am*, n. 'the holy Tīrtha,' N. of a sacred place of pilgrimage. — *Dharma-tyāga*, *as*, m. abandonment of religion, apostasy. — *Dharma-trāta*, *as*, m. 'protected by the law,' N. of a Buddhist author. — *Dharma-tva*, *am*, n. religion, virtue, righteousness, morality, piety; inherent nature, peculiar property. — *Dharma-da*, *as*, *ā*, *am*, giving or granting virtue; (*as*), m., N. of one of the attendants of Skanda. — *Dharma-datta*, *as*, m. 'given by religion,' N. of a writer on rhetoric. — *Dharma-darśana*, *am*, n. seeing or knowing duty or the law. — *Dharma-dāna*, *am*, n. a gift made from a sense of duty (without regard to self-interest). — *Dharma-dāra*, *ās*, m. pl. a lawful wife; [cf. *dharmā-patnī*]. — *Dharma-dāsa*, *as*, m. 'the slave of duty,' N. of a poet, author of the Vidagdha-mukha-maṇḍana. — *Dharma-dānā*, f. 'given by religion,' (*dāna* in Pāli = *datta*), N. of a female. — *Dharma-dīpikā*, f., N. of a work. — *Dharma-dughā*, f. a cow milked for the fulfilment of religious duty. — *Dharma-dṛiḍhābhēdya-sunitambhu* ('*dha-abh*'), *as*, m., N. of a king of the Garuḍas. — *Dharma-dṛiś*, *k*, *k*, *k*, seeing the right, regarding piety. — *Dharma-draṅṅ*, f. 'having law or virtue for its waters,' the Ganges. — *Dharma-drohin*, *i*, *inī*, *i*, violating the

law or right; (*i*), m. a Rākshasa. — *Dharma-dveśhīn*, *i*, m. the plant Terminalia Belle-rica; see *dharmā-gṛha*. — *Dharma-dhara*, *as*, m. 'supporter of the law,' N. of a king of the Kin-naras. — *Dharma-dhātu*, *us*, m. 'the element of law or of existence,' one of the eighteen Dhātus of the Buddhists; a Buddha ('whose Dhātu is Dharma'). — *Dharmadhātu-vāg-isvara*, *as*, m., N. of a deity. — *Dharma-dhṛit*, *t*, *t*, *t*, Ved. observing the law. — *Dharma-dhṛish*, *k*, m. (*dhṛi* is also referred to *rt. dhṛi* or to *rt. dṛi*), 'supporter of the law or right,' N. of a son of Sva-phalka; [cf. *dharmā-bhṛit*]. — *Dharma-dhvaja*, *as*, *ā*, *am*, 'whose banner is virtue,' one who hangs out the flag of religion for selfish purposes, one who makes a livelihood by assumed devotion, a religious hypocrite or impostor; (*as*), m., N. of the Sun; of a king of Mithilā, son of Kuśa-dhvaja and father of Amita-dhvaja and Kṛita-dhvaja; N. of a brother of Kuśa-dhvaja; of a king of Kāṅkana-pura. — *Dharma-dhvaṅin*, *i*, *inī*, *i*, 'hoisting the flag or colours of religion,' a religious hypocrite or impostor, one who makes a livelihood by assumed devotion. — *Dharma-nada*, *am*, n., N. of a sacred lake; (according to a legend, a metamorphosis of the god Dharma). — *Dharma-nandana*, *as*, m. 'Dharma's joy, a son of the god Dharma,' properly an epithet of Yudhi-śhīra, but applied in Bhāg.-Purāṇa I. 9, 12, to all the sons of Pāṇḍu; [cf. *dharmaja*, *dharmā-putra*, *dharmā-suta*]. — *Dharma-nandin*, *i*, m., N. of a Buddhist who translated certain sacred writings into Chinese. — *Dharma-nātha*, *as*, m. legal protector, rightful lord. — *Dharma-nābha*, *as*, m. 'the centre of the law,' an epithet of Viṣṇu; N. of a king. — *Dharma-nibandha*, *as*, m. attachment to virtue or religion, piety, virtue. — *Dharma-nibandhin*, *i*, *inī*, *i*, pious, attached to virtue, engaged in religious duties, holy. — *Dharma-niveśa*, *as*, m. religious devotion. — *Dharma-niśpatti*, *is*, f. fulfilment or discharge of duty, moral or religious observance. — *Dharma-netra*, *as*, m. 'law-eyed,' N. of a grandson of Dhṛita-rāshṭra; of a son of Taṅsu and father of Dush-manta (Dushyanta). — *Dharma-paṭṭa*, *as*, m. the band of law or duty. — *Dharma-pati*, *is*, m., Ved. the lord or guardian of order and law. — *Dharma-pattana*, *am*, n. 'the city of the law,' epithet of the city of Srāvastī [cf. *dharmā-paṭṭana*]; pepper. — *Dharma-pattra*, *am*, n. the plant Ficus Glomerata. — *Dharma-patnī*, f. a lawful wife, a man's first wife, a wife of the same caste with her husband and married conformably to the established law. — *Dharma-patha*, *as*, m. the way of duty or virtue, virtuous course; N. of a merchant. — *Dharma-pathin*, *-panthās*, m. the way of duty or virtue. — *Dharma-para*, *as*, *ā*, *am*, intent on virtue, devoted to duty; pious, righteous. — *Dharma-pāṭhaka*, *as*, m. a teacher of law, a lawyer. — *Dharma-pāla*, *as*, m. 'protector or guardian of the law,' metaphorical expression for 'punishment' or for 'a sword,' N. of a minister of king Daśa-ratha; of a learned Buddhist; of a prince. — *Dharma-pālaka*, *as*, *ikā*, *am*, observing the law, dutiful. — *Dharma-pāśa*, *as*, m. 'the noose of the god of justice,' N. of a mythical weapon. — *Dharma-pātha*, 'the seat of law,' N. of a place in Vārāṇasī. — *Dharma-pidā*, f. an offence against the law, transgressing the law or right. — *Dharma-putra*, *as*, m. a lawful son, a son begot from a sense of duty (not from sensual pleasure); 'son of the god Dharma,' epithet of Yudhi-śhīra; (*au*), m. du. epithet of the Rishis Nara and Nārāyaṇa. — *Dharma-pura*, *am*, n. 'the city of the law,' N. of a town situated on the Narmadā river. — *Dharma-purāṇa*, *am*, n. 'the Purāṇa of law,' N. of a work. — *Dharma-pracāra*, *as*, m. 'the course of law or right,' metaphorical expression for 'a sword.' — *Dharma-pradīpa*, *as*, m. 'light of the law,' N. of a work composed by Dhanañ-jaya. — *Dharmapradīpa-ryāḅhāna*, *am*, n. 'the explanation of the lamp of law,' N. of a commentary to the preceding work. — *Dharma-pradhāna*, *as*, *ā*, *am*, eminent in piety. — *Dharma-prabhāsa*, *as*,

m. 'illuminator of the law,' N. of a Buddha. — *Dharma-pravakṛi*, *tā*, m. a teacher or expounder of the law. — *Dharma-pravācana*, *am*, n. enunciation of the law, the act of propounding the law. — *Dharma-prastha*, *as*, m. 'the table-land of the god Dharma,' N. of a place. — *Dharma-priya*, *as*, m. 'a friend of the law,' N. of a Buddhist scholar. — *Dharma-bala*, *as*, m. 'the strength of law,' N. of a man. — *Dharma-bāñjika*, *as*, m. one who tries to make a profit out of his virtue like a merchant. — *Dharma-buddhi*, *i*, *is*, *i*, virtuously-minded, virtuous; (*is*), m., N. of a king. — *Dharma-bhaginī*, f. a lawful sister, a female that has the rights of a sister; 'a sister in respect of religion,' i. e. as belonging to the same religion; [cf. *dharmā-bhṛatṛi*]. — *Dharma-bhāgin*, *i*, *inī*, *i*, possessed of religion or virtue; (*inī*), f. a virtuous wife. — *Dharma-bhāṅaka*, *as*, m. 'an expounder of the law,' a lecturer, a public reader of the Mahā-bhārata and other sacred works which are read aloud and explained to large assemblies of Hindūs at particular seasons. — *Dharma-bhikṣhuka*, *as*, m. a mendicant from virtuous motives. — *Dharma-bhūraka*, *as*, *ā*, *am*, tremblingly alive to duty. — *Dharma-bhṛit*, *t*, m. 'a supporter of law, a maintainer of justice,' (often an epithet of a king); a virtuous person; N. of a son of Sva-phalka. — *Dharma-bhṛita*, *as*, m., N. of one of the sons of the thirteenth Manu. — *Dharma-bhṛatṛi*, *tā*, m. 'a brother in respect of religion,' a fellow religious student, any one regarded as a brother from discharging the same religious duties; [cf. *dharmā-bhāginī*]. — *Dharma-matī*, *is*, m. 'virtuously-minded,' N. of a prince; of a god; of the Bodhi tree. — *Dharma-maya*, *as*, *i*, *am*, consisting of law or virtue, made up or replete with virtue, moral, righteous. — *Dharma-mahāmātra*, *as*, m. a minister in matters of religion. — *Dharma-mātra*, *as*, *ā*, *am*, depending only on custom. — *Dharma-mārga*, *as*, m. the path of virtue. — *Dharma-mitra*, *as*, m., N. of a Buddhist. — *Dharma-mīmāṃsā-saṅgraha*, *as*, m. 'an abridgment of the inquiry into Dharma,' N. of a Mīmāṃsā work by Kṛiṣṇa-deva. — *Dharma-mīla*, *am*, n. the foundation of Hindū law and religion; the Vedas. — *Dharma-meyhā*, f., N. of one of the ten Bhūmis with Buddhists. — *Dharma-yuga*, *am*, n. 'the age of religion,' the Kṛita-yuga. — *Dharma-yuj*, *k*, *k*, *k*, righteous, pious, just. — *Dharma-rakṣitā*, f., N. of a female. — *Dharma-ratī*, *is*, *is*, *i*, 'delighting in justice or virtue,' N. of one of the sons of the demon Pāpīyas. — *Dharma-ratna*, *am*, n. 'gem of the law,' N. of a work. — *Dharma-ratha*, *as*, m. 'whose chariot is dharma,' N. of a son of Sagara; of Divi-ratha. — *Dharma-rāj*, *t*, m. 'the king of justice,' epithet of Yama; of Yudhi-śhīra; of a king of the heroes, son of Kaśyapa and an Apsaras. — *Dharma-rāja*, *as*, m. 'king of justice,' an epithet of Yama; an epithet of Yudhi-śhīra; a king in general; a Buddha. — *Dharmarāja-tā*, f. the rank or title of Dharma-rāja. — *Dharmarāja-dīkṣhita*, *as*, m., N. of the author of the Vedānta-paribhāṣā. — *Dharma-rājūn*, *ā*, m. 'king of justice,' epithet of Yudhi-śhīra. — *Dharmarāja-purogama*, *as*, *ā*, *am*, having Yudhi-śhīra for a leader; headed by Yudhi-śhīra. — *Dharma-rājikā*, f. a Stūpa. — *Dharma-ruē*, *is*, m., N. of a god of the Bodhi tree; N. of a man. — *Dharma-rodhin*, *i*, *inī*, *i*, opposed to law or virtue, illegal, immoral. — *Dharma-lakṣhaṇa*, *am*, n. an essential mark or characteristic of ethics or law, as place, time, &c. — *Dharma-lopa*, *as*, m. irreligion. — *Dharma-vat*, *ān*, *atī*, *atī*, endowed with virtue, virtuous, pious, upright, just, lawful; accompanied by Dharma; (*atī*), f., N. of a Mudrā; N. of a queen. — *Dharma-vatsala*, *as*, *ā*, *am*, tenderly alive to duty, loving piety. — *Dharma-vartn*, *i*, *inī*, *i*, 'abiding in duty,' righteous. — *Dharma-varadhana*, *as*, *ā*, *am*, 'increasing right or virtue,' an epithet of Śiva; (*as*), m., N. of a king of Srāvastī; of a poet; (*am*), n., N. of a town. — *Dharma-varman*, *a*, n. 'shield or armour of justice or virtue,' epithet of Kṛiṣṇa. — *Dharma-vāda*, *as*, m. discussion or argument about law or duty.

— *Dharma-vādin*, ī, inī, i, discussing the law or duty. — *Dharma-vāsara*, as, m. 'day of religious duties,' the day of full moon, peculiar sacrifices being performed on this day. — *Dharma-vāhana*, as, m. 'whose vehicle is the bull, considered as a personification of virtue,' an epithet of Śiva. — *Dharma-vāhya*, as, ā, am, 'outside the law,' contrary to what is right. — *Dharma-vicāra-saṅgraha*, as, m., N. of an abridgment of the Mīmāṃsā-sūtras by the Muni Jaimini. — *Dharma-vid*, t, t, t, acquainted with the law, duty-knowing, endowed with a sense of justice, virtuous, pious, moral. — *Dharma-vidyā*, f. knowledge of the law or right; [cf. *dhārmavidyā*.] — *Dharma-vidhī*, is, m. legal precept or injunction. — *Dharma-viplava*, as, m. 'confusion or violation of duty,' immorality, wickedness. — *Dharma-vivar-dhana*, as, m. 'promoter of law or right,' epithet of a son of Aśoka, = *kunāla*. — *Dharma-viveka*, as, m. investigation of right or virtue. — *Dharma-viveka-vākya*, am, n., N. of a short poem ascribed to Halāyudha. — *Dharma-vivecana*, am, n. judicial investigation. — *Dharma-vṛittī*, is, f. 'explanation of the law,' N. of a chapter of the Śārngadhara-paddhati. — *Dharma-vṛiddha*, as, m. 'advanced in virtue,' N. of a son of Śva-phalka; [cf. *dharmadhṛish* and *dharmā-kṛit*.] — *Dharma-vaitānsika*, as, m. one who gives away money unlawfully acquired in the hope of appearing generous. — *Dharma-vyādha*, as, m. 'the hunter versed in law,' N. of a Brāhman changed into a hunter in consequence of a curse; of a Brāhman-killer (born as a hunter from the body of Vasu, king of Kāśmīra). — *Dharma-sarīra*, am, n. 'religious or sacred relic,' a term applied to certain small Buddhist Stūpas. — *Dharma-sarman*, ā, m., N. of a preceptor. — *Dharma-sālā*, f. a court of justice, a tribunal; a charitable institution, a hospital. — *Dharma-sāsana* or *dharmā-sāstra*, am, n. 'a law-book,' a code of laws, the body or code of Hindū law, jurisprudence, any work on the subject. — *Dharma-sīla*, as, ā, am, of a virtuous disposition, virtuous, just, pious; (ā), f., N. of a female. — *Dharma-sreshthīn*, ī, m., N. of a Buddhist Arhat. — *Dharma-samsṛitā*, as, ā, am, 'following or seeking virtue,' virtuous, just, pious. — *Dharma-saṃhitā*, f. a code or collection of law, especially the work of some saint or divine person (as Manu, Yājñavalkya, &c.). — *Dharma-saṅga*, as, m. addiction to justice or virtue; hypocrisy. — *Dharma-saṅgiti*, is, f. a discussion about the law; (with Buddhists) a council; N. of a work. — *Dharma-saṅgraha*, as, m. 'collection of laws, legal compilation,' N. of a Buddhist work on law. — *Dharma-santāna-sū*, ūs, ūs, u, producing virtuous offspring or actions. — *Dharma-sabhā*, f. a court of justice, tribunal. — *Dharma-sahāya*, as, m. a companion in the fulfilment of religious duties. — *Dharma-sādhana*, am, n. 'means of performing duty,' any act or virtue essential to a system of duties. — *Dharma-sārathī*, is, m., N. of a son of Tri-śakud. — *Dharma-sāvarnī*, is, m., N. of the eleventh Manu. — *Dharma-siṅha*, as, m., N. of a man. — *Dharma-sūta*, as, m. 'the son of the god Dharmā,' an epithet of Yudhi-śhthira. — *Dharma-sū*, ūs, ūs, u, Ved. promoting order or justice; (ūs), m. the fork-tailed shrike. — *Dharma-sūtra*, am, n. a Sūtra work treating on law and custom; (as), m., N. of a son of Śu-vrata. — *Dharma-setu*, us, m. 'barrier of justice,' epithet of Śiva; N. of a son of Āryaka. — *Dharma-sena*, as, m., N. of a king. — *Dharma-sandha*, as, m. 'collection of laws,' N. of a work by Śāriputra and Maudgalyāyana. — *Dharma-stha*, as, m. 'abiding in the law,' a judge. — *Dharma-sthala*, am, n. 'the place of justice,' N. of a town. — *Dharma-sthavira*, as, m. 'firm in law,' N. of a man. — *Dharma-svāmin*, ī, m. 'the lord of law and right,' epithet of Buddha; N. of a sanctuary built by Dharmā, king of Kāśmīra. — *Dharma-hantri*, tā, trī, trī, transgressing the law or justice. — *Dharmākāra* ("ma-āk"), as, m. 'mine of virtue or law,' N. of a disciple of Buddha Lokēśvara-rāja; of the ninety-ninth Buddha;

of a Buddhist translator. — *Dharmāgama* ("ma-āg"), as, m. a law-book. — *Dharmāngada* ("ma-an"), as, m., N. of a man; of a prince, son of Priyan-kara. — *Dharmāngā* ("ma-an"), f. a heron. — *Dharmā-cārya* ("ma-āc"), as, m. a teacher of law or of customs. — *Dharmācārya-stuṭi*, is, f. 'praise of the teacher of the law,' N. of a work. — *Dharmātmaja* ("ma-āt"), as, m. 'the son of Dharmā,' an epithet of Yudhi-śhthira. — *Dharmātma-tā*, f. pious-mindedness, justice, virtue. — *Dharmātman* ("ma-āt"), ā, ā, a, just, virtuous, pious-minded, virtuously-minded; of a virtuous disposition, pious, fulfilling duties; (ā), m. a saint, a pious or virtuous person; an epithet of Kumāra-pāla. — *Dharmādūtya* ("ma-ād"), as, m., N. of a Buddhist king. — *Dharmādharma* ("ma-adh"), au, m. du. right and wrong, justice and injustice. — *Dharmādharma-parīkshā*, f. or *parīkshāya*, am, n. 'test of right and wrong,' a kind of ordeal by drawing lots or slips of black and white paper. — *Dharmādharma-senā-hanana*, am, n., N. of the 120th chapter of the Kṛiḍā-khaṇḍa of the Gaṇeśa-Purāṇa. — *Dharmādharma* ("ma-adh"), am, n. administration of the laws; a court of justice; (as), m. a judge, magistrate. — *Dharmādharma-sthāna*, am, n. a court of justice. — *Dharmādharma-ranika*, as, m. or *dharmādharma-rān*, ī, m. 'presiding over justice,' a judge, an administrator of the law. — *Dharmādharma* ("ma-adh"), as, m. administration of justice, the office of a judge; N. of a work. — *Dharmādharma-rin*, ī, m. or *dharmādharma-kṛitā*, as, m. a chief officer of justice, an administrator of the law, lord-chief-justice, magistrate, a judge. — *Dharmādharma-hāna* ("ma-adh"), am, n. a court of justice. — *Dharmādharma-ksha* ("ma-adh"), as, m. 'overseer of justice,' minister of justice, a magistrate, a judge. — *Dharmādharma* ("ma-adh"), ā, m. the way of justice or virtue. — *Dharmānūsh-thāna* ("ma-an"), am, n. virtuous or moral conduct, acting according to law. — *Dharmānūśara* ("ma-an"), as, m. conformity to law or virtue, course or practice of duty. — *Dharmānūśritya-upasthāna*, am, n., N. of a Buddhist Āgama. — *Dharmānū* ("ma-an"), us, m. 'the well of Dharmā, the holy well,' N. of a Tirtha. — *Dharmāpeta* ("ma-ap"), as, ā, am, departing from virtue, wicked, immoral, unrighteous; (am), n. injustice, immorality, vice. — *Dharmābhīmanas* ("ma-abh"), ās, ās, as, directing the mind to virtue or religion, virtuous. — *Dharmābhīsheka-kṛtyā* ("ma-abh"), f. any ablation prescribed as a religious duty. — *Dharmāmbhodhi* ("ma-am"), is, m. 'the ocean of laws,' N. of a work. — *Dharmāyatana* ("ma-āy"), am, n. knowledge of dharmā by means of manas(?). — *Dharmāraṅga* ("ma-ar"), am, n. 'grove of religion,' a sacred grove, a wood inhabited by hermits or ascetics; N. of a sacred forest in Madhya-deśa, into which Dharmā is said to have retired; N. of a town founded by Amūrta-rajās. — *Dharmārthakāma-moksha* ("ma-ar"), ās, m. pl. religious merit, wealth, pleasure, and final emancipation, (the four ends or objects of existence). — *Dharmārtha-darśin*, ī, inī, i, having an eye to duty and interest or to religion and wealth. — *Dharmārtha-pratibaddha-tā*, f. attachment to duty and interest or to religion and wealth. — *Dharmārtham*, ind. for religious purposes; according to right or duty, in a just manner, according to prescript. — *Dharmārthīya*, as, ā, am (fr. *dharmā-ārtha*), relating to law or duty. — *Dharmātika* ("ma-āl"), as, ā, am, having a false character. — *Dharmāloka-mukha* ("ma-āl"), am, o. introduction to the understanding of the dharmā of Śākya-muni. — *Dharmāśoka* ("ma-aś"), as, m. the Aśoka of justice,' epithet of king Aśoka, grandson of Candra-gupta, (after he had adopted the Buddhist faith). — *Dharmāśrīta* ("ma-aś"), as, ā, am, seeking virtue, just, virtuous. — *Dharmāsana* ("ma-ās"), am, n. the throne of justice, judgment-seat, the bench. — *Dharmāsana-gata*, as, ā, am, seated on the judgment-seat. — *Dharmāsikāya* ("ma-as"), as, m. (with Jains) the category or predicament of virtue. — *Dharmendra* ("ma-in"),

as, m. 'lord of justice,' epithet of Yama. — *Dharmepsu* ("ma-ip"), us, us, u, wishing to acquire religious merit. — *Dharmesa* ("ma-īsa"), as, m. 'lord of justice,' epithet of Yama. — *Dharmesvara* ("ma-īś"), as, m. 'lord of justice,' epithet of Yama; N. of a Buddhist deity; of a commentator on Yājñavalkya. — *Dharmesvara-līrtha*, am, n. 'the Tīrtha of the lord of justice,' N. of a place of pilgrimage. — *Dharmesvara-līnga*, am, n. 'the Līnga of the lord of justice,' N. of a place of pilgrimage. — *Dharmobcāya* ("ma-uc"), as, m. 'collection of law,' N. of a place (in which Śākya-muni is said to have instructed the deities called Tushitas). — *Dharmotara* ("ma-ut"), as, m. 'chiefly characterized by virtue,' N. of a Buddhist teacher. — *Dharmottarīya*, ās, m. pl. the disciples of Dharmottara. — *Dharmopadeśa* ("ma-up"), as, m. instruction in law or duty, a discourse on religion, moral or religious instruction; the laws, the collective body of laws. — *Dharmopadeśaka* ("ma-up"), as, m. a teacher of the law, a Guru or spiritual preceptor. — *Dharmopadeśanā* ("ma-up"), f. instruction in the law, advice relating to it. — *Dharmopadha* ("ma-up"), as, ā, am, making a pretence of religion, hypocritical. — *Dharmopeta* ("ma-up"), as, ā, am, endowed with virtues, virtuous, moral.

2. *dharmā*, Nom. P. *dharmati*, &c., to become law. (For I. *dharmā* see p. 449, col. 3.)

*Dharmaka* (at the end of an adj. comp.) = I. *dharmā*; (as), m., N. of a man.

*Dharman*, ā, m., Ved. bearer, maintainer, supporter, arranger; N. of a son of Bṛihad-rāja and father of Kṛitā-jaya; (a), n. (the older form for the later *dharmā*; and even in the later language used as a substitute for *dharmā* at the end of adj. comps.), support, prop; (Śāy.) religious rite (Ved.); law, order, custom; religion, duty; mode, manner; quality, characteristic mark, natural order [cf. *kshatradhī*, *kshema-dhī*, *jayo-dhī*, &c.]; *Dharmānā*, inst. sing. or *dharmābhī*, inst. pl., Ved. in order, according to rule, regularly, naturally. — 2. *dharmā-kṛit*, t, m., Ved. 'a maintainer of order or a performer of religious rites,' epithet of Indra; (for I. see p. 449, col. 3.)

*Dharmāyu*, us, us, u, righteous, virtuous.

*Dharmāya*, Nom. P. A. *dharmāyati*, -te, &c., to become law.

*Dharmin*, ī, inī, i, virtuous, religious, pious, just; obeying the law, knowing one's duties, having duties; endowed with any peculiar property or faculty; (often at the end of comp.) subject to particular laws (e. g. *vināśa-dhī*, q. v.); having the peculiar qualities or properties or nature of anything, having anything as a characteristic mark [cf. *eka-dhī*]; following the habits of any person; (ī), m., N. of the fourteenth Vyāsa; (inī), f. a kind of perfume; [cf. *dharmī-ṇeya*.] — *Dharmī-tva*, am, n. virtuousness, justice, devotion to one's duties, virtue.

*Dharmīshīla*, as, ā, am (superl. of *dharmīn*), very pious or virtuous; completely according to law, completely harmonizing or agreeing with law or virtue, lawful. — *Dharmīshīta-tā*, f. great virtuousness, righteousness.

*Dharmīyas*, ān, asī, as (compar. of *dharmīn*), more virtuous &c.; very pious or moral &c.

*Dharmeyu*, us, m., N. of a son of Raudrāśva.

*Dharmya*, as, ā, am, lawful, legal, conformable to justice or law or custom or morality, consistent with duty; usual; just, righteous; legitimate; endowed with particular qualities (e. g. *taḍ-dharmya*, endowed with those qualities); suitable to any person or thing (with gen.). — *Dharmya-vivāha*, as, m. legal marriage (of which there are various kinds described in Manu III. 22).

धरुण 2. *dharuṇa*, as, m. (fr. rt. *dhe* ?), Ved. a sucking calf; (for I. *dharuṇa* see p. 449, col. 2; cf. *dhāru*.)

धर्केट *dharkaṭa*, as, m., N. of a teacher.



a work on the radicals. — *Dhātu-pa*, as, m. the alimentary juice or chyle, the chief of the seven elementary ingredients of the body. — *Dhātu-pāṭha*, as, m. 'recital of roots,' a list or collection of roots compiled and arranged according to Pāṇini's system, (the most important and well-known Dhātu-pāṭha is ascribed to Pāṇini himself). — *Dhātu-pāṇīya* or *dhātu-pāṇīya*, am, n., N. of a work on verbal roots. — *Dhātu-puṣṭi*, is, f. nutrition of the bodily humors. — *Dhātu-puṣṭi* and *dhātu-puṣṭikā*, f. a plant, = *dhātrī-puṣṭi*. — *Dhātu-prādīpa*, as, m., N. of a commentary by Maitreya-rakṣita on the Dhātu-pāṭha. — *Dhātupradīpa-dīpikā* or *dhātupradīpa-tīkā*, f., N. of a commentary on the preceding work. — *Dhātu-bhṛit*, t, m. 'bearing metals,' a mountain; (t, t, t), promoting the elementary juices or secretions, robust. — *Dhātumanjarī*, f., N. of a commentary by Kāśī-nātha on the Dhātu-pāṭha. — *Dhātu-mat*, ān, atī, at, containing or possessing elements or elementary substances, abounding in minerals or metals. — *Dhātu-mat-tā*, f. richness in metals &c. — *Dhātu-maya*, as, ī, am, consisting of or abounding in metals, metallic. — *Dhātu-mala*, am, n. impure excretion from the essential fluids of the body; lead (the most impure of metals). — *Dhātu-māhāśhāka*, am, n. a mineral substance, sulphuret of iron. — *Dhātu-mārīn*, ī, m. 'dissolving metals,' sulphur; (īṇī), f. borax. — *Dhātu-ratna-mālā*, f., N. of a medical work by Deva-datta. — *Dhātu-ratnāvālī*, f. 'a necklace or string of roots,' N. of a metrical collection of roots by Rādhā-kṛṣṇa. — *Dhātu-rājaka*, am, n. 'the chief of the essential fluids of the body,' semen, the seminal fluid. — *Dhātu-lakṣhaṇa*, am, n., N. of a work. — *Dhātu-vallabha*, am, n. 'friend of metals,' borax (used as a flux). — *Dhātu-vāda*, as, m. metallurgy, mineralogy. — *Dhātuvādīn*, ī, m. an assayer, miner, mineralogist, metallurgist. — *Dhātu-vikāra*, as, m. = *dhātu-kṣaya*. — *Dhātu-viśh*, t, f. = *dhātu-mala*, lead. — *Dhātu-vṛttī*, is, f. a commentary on the roots. — *Dhātu-vairīn*, ī, m. 'enemy of metals,' sulphur. — *Dhātu-sekhara*, am, n. 'chief of minerals,' green sulphate of iron or green vitriol. — *Dhātu-sōdhana* or *dhātu-sambhava*, lead. — *Dhātu-sāmya*, am, n. equilibrium of the bodily humors, good health. — *Dhātu-han*, 'killing metals,' sulphur. — *Dhātūpala* ('tu-up'), as, m. 'the stone among metals,' chalk. — *Dhātū-artha*, as, m. 'having the sense of a root,' i. e. a verb.

*Dhātuka* (at the end of comp.) = *dhātu*; bitumen.

*Dhātrī*, tā, m. one who places or lays, a founder [cf. Lat. *con-ditor*], maker, creator, originator, author; orderer, arranger; bearer, supporter, maintainer, preserver; N. of a divine being who is the creator, arranger, maintainer, and manager of all things, (strictly perhaps without any distinct and definite place in the Hindū mythological system, but rather the personification of the various ideas and functions inherent in the rt. 1. *dhā*; he is not mentioned in the older hymns of the Rīg-veda, but is invoked in the tenth Maṇḍala, and agrees in many points with Tvāṣṭī and Prajā-pati; he is described as promoting generation, presiding over matrimony and domestic life, preserving health, curing diseases and broken limbs, granting riches, ordering times and seasons, &c.; not only is he associated with Tvāṣṭī and Prajā-pati, but with Savitṛ and Brihas-pati; sometimes with Mitra, Vishnu, and Aryaman, and occasionally identified with Prajā-pati: in one Brāhmaṇa Dhātrī and Aryaman are declared to be the first-born children of Aditi: in epic poetry Dhātrī is one of the twelve Ādityas, and in post-vedic mythology the name Dhātrī is applicable to Prajā-pati and to Brahmā 'as a creator and maintainer of the world'; in the Bhagavad-gītā it is applied to Kṛṣṇa in the same sense; elsewhere Dhātrī and Vidhātrī are associated as sons of Brahmā, the goddess Lakṣmī being then their sister, and in another place as children of Bhṛīgu and Khyāti); one of the seven sages of the fourth Manv-antara; one of the forty-nine winds; the paramour of a married woman,

an adulterer; N. of the forty-fourth year in the cycle of Jupiter. — *Dhātrī-putra*, as, m. 'Brahmā's son,' especially an epithet of Sanat-kumāra. — *Dhātrī-puṣṭikā* or *dhātrī-puṣṭi*, f. Grislea Tomentosa. — *Dhātrī-bhavana*, am, n. Brahmā's heaven.

*Dhātra*, am, n. a vessel for holding anything, a receptacle; (as, ī, am), belonging to Dhātrī.

*Dhātrī*, f. See under 2. *dhātu*, col. 3.

*Dhāna*, as, ā, am (at the end of comp.), containing [cf. *uda-dh*]; (am), n. a receptacle, reservoir, seat, (at the end of comp., see *agni-dh*, *atla-dh*, &c.); (ī), f. a receptacle, anything which holds or contains, a place where anything is kept, seat, (at the end of comp., see *angāra-dh*, *khale-dh*, *jīva-dh*, *matsya-dh*, &c.); the site of a habitation, N. of a tree (= *pīlu*); coriander; N. of a river; (ās), f. pl. corn, grain; fried barley or rice; grain fried and reduced to powder; coriander, Coriandrum Sativum (= *dhanyāka*); a bud, shoot. — *Dhānā-śūra*, am, n. the meal or flour of fried barley or rice &c. — *Dhānāntarvat* ('nā-an'), ān, m., N. of a Gandharva. — *Dhānā-pūpa*, as, m. a cake of fried barley &c. — *Dhānā-bharjana*, am, n. the frying or parching of grain. — *Dhānā-muṣṭi*, is, f. a handful of grain. — *Dhānā-vat*, ān, atī, at, Ved. accompanied by grain (as the Soma). — *Dhānā-soma*, as, m., Ved. Soma with grain.

*Dhānaka*, am, n. = *dhanyāka*, coriander.

*Dhānākā*, ās, f. pl. grain, corn; fried barley or parched rice; (am), n., N. of a Sāman.

*Dhānī*, f. See under *dhāna* above.

*Dhāneya* or *dhāneyaka*, am, n. = *dhanyāka*, *dhānyāka*, coriander; Coriandrum Sativum.

*Dhānya*, as, ā, am, consisting of grain or corn, made of grain, &c.; (am), n. grain, corn in general, rice (Oryza Sativa); a measure equal to four sesamum-seeds; coriander; Cyperus Rotundus (= *paripela*); (ā), f. coriander. — *Dhānya-kartana*, am, n. 'the cutting of corn,' N. of a chapter of the Purāṇa-sarva-sva. — *Dhānya-kalka*, am, n. bran; chaff; straw. — *Dhānya-kosha*, as, m. a granary, storehouse of corn or rice. — *Dhānya-koshthaka*, am, n. a granary, a basket or cupboard or small shed of matting &c. for keeping rice, &c. — *Dhānya-kshetra*, am, n. a corn-field, rice-field. — *Dhānya-camaśa*, as, m. rice flattened by threshing after it has been steeped and fried in the husk. — *Dhānya-tūvā*, as, ā, am, Ved. abounding in corn. — *Dhānya-trac*, k, f. the husk of corn or rice. — *Dhānya-da*, as, ā, am, giving or distributing rice. — *Dhānya-dhana*, am, n. property in grain; *dhānya-dhanatas*, on account of possessing grain &c. — *Dhānya-dheṇu*, us, f. a heap of rice (like a cow) to be presented to Brāhmanas. — *Dhānya-parvata-dāna-vīdhī*, is, m. 'rules for giving heaps of grain,' N. of the 156th chapter of the Bhaviṣyottara-Purāṇa. — *Dhānya-maya*, as, ī, am, abounding with rice, made of grain. — *Dhānya-mātrī*, tā, m. a measurer of corn. — *Dhānya-māya*, as, m. a corn-chandler, corn-dealer, &c. — *Dhānya-rāja*, as, m. 'the prince of grains,' barley. — *Dhānya-ropaya*, am, n. 'the planting of corn or rice,' N. of a chapter of the Purāṇa-sarva-sva. — *Dhānya-vat*, ān, atī, at, abounding in grain, rich in corn. — *Dhānya-vanī* (?), a heap of grain. — *Dhānya-vapana*, am, n. 'the sowing of corn or rice,' N. of a chapter of the Purāṇa-sarva-sva. — *Dhānya-var-dhana*, am, n. lending grain at interest, usury with grain, receiving an usurious return for a load of seed-corn supplied to peasants. — *Dhānya-vija*, am, n. coriander. — *Dhānya-vra*, as, m. 'the chief of grain,' a sort of pulse, Phaseolus Max. (= *māsha*).

— *Dhānya-śirshaka*, am, n. the ear or spike of corn. — *Dhānya-sūka*, am, n. the awn or beard of corn. — *Dhānya-saila-dāna*, am, n. 'the giving of a heap of corn or rice,' N. of the eighty-second chapter of the Matsya-Purāṇa. — *Dhānya-sangraha*, as, m. a store or magazine of grain. — *Dhānya-sāra*, as, m. 'the essence of grain,' threshed corn. — *Dhānya-kṛit*, t, t, t, Ved. preparing corn; (Sāy.) a cultivator of grain. — *Dhānyācala* ('ya-ac'), as, m. a pile of grain for presentation to Brāhmanas. — *Dhā-*

*nyāda* ('ya-ada'), as, ā, am, eating corn, feeding on corn. — *Dhānyāmla* ('ya-am'), am, n. sour gruel made of the fermentation of rice-water. — *Dhānyāri* ('ya-ari'), is, m. 'enemy of corn,' a mouse, rat. — *Dhānyārtha* ('ya-a'), as, m. wealth in rice or grain. — *Dhānyāsthi* ('ya-as'), i, n. 'the kernel of grain,' threshed corn. — *Dhānyōttāma* ('ya-ut'), as, m. the best of grain, rice.

*Dhānyaka* (at the end of an adj. comp. for *dhānyā*), grain, corn; (as), m., N. of a man; (am), n. = *dhānya*, *dhānyāka*, *dhānyāka*, coriander.

*Dhānyāka*, am, n. = *dhānyaka*, coriander.

*Dhāma*, am, n. = *dhāman*, abode, &c.; (ās), m., N. of a class of superhuman beings.

*Dhāman*, a, n. a dwelling-place, house, abode, home, residence; domain; site, especially the site of the sacred fire and the Soma; (in the sacrificial formulas and in the Brāhmanas generally with *prīya*, e. g. *prīyayā dhāma*, favourite residence, also = any favourite thing or person); the inmates of a house, the members of a family, domestics; a class; a troop, host, race; the body; law, rule (Ved.); state or condition; manner, fashion, mode, form, tone (Ved.); effect, power, strength, ability, faculty; majesty, dignity, glory, light, splendor, radiance, brilliancy [cf. *dhāman*]; (Sāy.) property, wealth; a band, fetter, (wrong reading for 3. *dāman*); (ā), m., N. of one of the Saptarshis in the fourth Manv-antara; [cf. Gr. *θέμα*; Lat. *do-mu-s*; Osc. *faa-ma*; Hib. *da-m*, 'a house, church, people'; Old Germ. *do-m*; Angl. Sax. and Eng. *dom* = Mod. Germ. *thum* as affix of abstract nouns; Slav. *do-mū*.] — *Dhāma-keśin*, i, īnī, ī, 'having rays for hair,' epithet of the Sun. — *Dhāma-śhad*, t, m., Ved. 'covering his residence or changing his abode,' epithet of Agni as giver of rain, (also applied to the Vashat-kāra); N. of a verse in the Vajāsaneji-samhitā containing the word *dhāma-śhad* (18. 76). — *Dhāma-dhā*, ās, m., Ved. the cause of order, a creator; (Sāy.) a bearer, supporter. — *Dhāma-nidhī*, is, m. 'treasure of splendor,' the sun. — *Dhāma-bhā*, k, k, k, Ved. possessing sites or seats. — *Dhāma-vat*, ān, atī, at, splendid, luminous, eminent, exalted, illustrious, heroic. — *Dhāma-sas*, ind., Ved. according to (their) several abodes, in (their) several places, according to order. — *Dhāma-sāc*, k, k, k, attached to or keeping a particular place; (Sāy.) possessing splendor or riches.

*Dhāya*, as, ā, am, or *dhāyaka*, as, ikā, am, having, possessing, holding, &c.

1. *dhāyas*, as, n. sustaining, supporting, bearing. (For 2. *dhāyas* see p. 454, col. 1.)

1. *dhāyu*, us, us, u, Ved. liberal; (Sāy.) possessing power, supporting. (For 2. *dhāyu* see p. 454, col. 1.)

*Dhānya*, as, m., Ved. a Puro-hita or family priest?; (ā), f., scil. *ric*, an additional verse inserted in certain hymns.

1. *dhāsi*, is, f., Ved. a dwelling-place, seat, home; (Sāy.) a holder, bearer, maintainer; food.

**धात्री dhātrī**, f. assault, assaulting or confronting an enemy.

**धातुक dhāyaka**, as, m. (said to be fr. rt. 1. *dhā*), a weight of gold, a gold coin, part of a Dīnāra [cf. *dhānaka*]; (ikā), f., Ved. pudendum muliebri (?).

**धातुकि dhātaki**, is, m., N. of one of the two sons of Vīthotra Praiyavra, king of a Varsha of Pushkara-dvīpa; (t), f. the plant Grislea Tomentosa.

**धातु 2. dhātu**, us, us, u (fr. rt. *dhe*); for 1. *dhātu* see p. 452, col. 3), Ved. to be drunk or sucked in?; (Sāy.) sustainer, supporter, (fr. rt. 1. *dhā*); (us), m. anything to be drunk or sucked, milk, &c.; (us), f. a milch cow.

*Dhātrīkā*, f. the plant Emblica Officialis.

*Dhātrī*, f. a wet-nurse, foster-mother, nurse, mother; the earth; Emblica Myrobalan, Emblica Officialis. — *Dhātrī-putra*, as, m. the son of a nurse, a foster-brother; an actor; (a various reading for *dharmi-putra*). — *Dhātrī-phala*, am, n. the fruit of the Emblica Myrobalan.

*Dhātreyikā*, f. a foster-sister, (sometimes employed as a sort of confidante); a nurse, foster-mother, wet-nurse (according to some).

*Dhātreyī*, f. the daughter of a nurse, a foster-sister, (sometimes employed as a sort of confidante); a wet-nurse (according to some).

2. *dhāyas*, *ās*, *as*, *as* (for *I. dhāyas* see p. 453, col. 3), Ved. nourishing, fostering, sustaining, (often in comp., e. g. *ari-dh°*, *kāru-dh°*, *go-dh°*, *bhūri-dh°*, &c.); drinking, sipping; the act of fostering, nourishing, satiating, (used only in dat. *dhāyase* in the sense of an infinitive.)

2. *dhāyu*, *us*, *us*, *u* (for *I. dhāyu* see p. 453, col. 3), Ved. feeding, eating, fond of eating; (Sāy.) holding, supporting, (as if fr. rt. *I. dhā*.)

*Dhāru*, *us*, *us*, *u*, Ved. drinking, sucking, a drinker, sucker.

2. *dhāsi*, *is*, m. (for *I. dhāsi* see p. 453, col. 3), Ved. a milk-beverage, a drink; nourishment in general.

*Dhāsyu*, *us*, *us*, *u*, Ved. desirous of drinking or of eating.

धातृ *dhātrī*. See p. 453, col. 1.

धातृ *dhātrī*. See 2. *dhātu*, p. 453, col. 3.

धानक *dhānaka*, a copper coin worth about twopence.

धानद *dhānada*, *as*, *ī*, *am* (fr. *dhana-da*), relating to *Dhana-da*, i. e. Kuvera, 'giver of riches.'

धानुर्दण्डिक *dhānurdaṇḍika*, *as*, *ī*, *am* (fr. *dhānus* and *daṇḍa*), living by bow and club.

धानुष्क *dhānushka*, *as*, *ī*, *am* (fr. *dhānus*), armed with a bow, one who carries a bow, a bowyer, Bowman, archer; (*ā*), f. the plant *Achyranthes Aspera* (= *apāmārga*).

*Dhānushkari*, N. of a plant; (probably a wrong reading for *dhānushkari*.)

*Dhānushya*, *as*, m. 'suitable for bows,' a bamboo.

धान *dhānta* (or *dhvānta*?), a mystical name of the letter *n*.

धान्या *dhāndhā*, f. small cardamoms.

धान्व *dhānva*, *as*, m. (probably fr. *dhānvan*), a patronymic of Asita, chief of the *Asuras*; (also read *dhānvanica*.)

धान्वन् 1. *dhānvana*, *as*, *ī*, *am* (fr. *dhānvan*), situated in a desert.

धान्वन् 2. *dhānvana*, *as*, *ī*, *am* (fr. *dhānvanā*), made of the wood of the tree *Dhanvana* (as bows).

धान्वन्तर *dhānvantara*, *as*, *ī*, *am*, or *dhānvantariya*, or *dhānvantariya*, &c. (fr. *dhānvantari*), relating to or proceeding from *Dhanvantari*; sacred to the sun.

धान्वपत *dhānvapata*, *as*, *ī*, *am* (fr. *dhānvapati*), relating to or proceeding from *Dhanva-pati*.

धामक *dhāmaka*, *as*, m. a sort of weight (= *māshaka*).

धामन् *dhāman*. See p. 453, col. 3.

धामनिका *dhāmanikā*, f. (fr. *dhāmanī*), the plant *Solanum Jacquinii*.

धामनी *dhāmanī*, f. the plant *Hemionitis Cordifolia*; any tubular vessel of the body; [cf. *dhāmanī*.]

धामार्गव *dhāmārgava*, *as*, m. a sort of plant (= *ghoshaka*) with white flowers, *Luffa Foetida* or a similar plant; *Achyranthes Aspera*.

धार *dhāra*, *as*, *ā*, *am* (fr. rt. *dhri*, but in some of its senses apparently connected with rt. *I. dhāv*), holding, bearing, supporting, containing, (at the end of a comp., see *asrig-dh°*, *kāra-dh°*, *jala-dh°*, *tulā-dh°*); continuing, streaming down in a continuous line, raining hard, flowing, dripping, (in

these senses said to be connected with rt. *I. dhāv*); (*as*), m. 'a supporter, holder,' epithet of *Vishnu*; a sudden and violent shower of rain; snow, hail; frost (?); a deep place, depth; debt; a boundary, limit, line; a sort of stone; (*ā*), f. the flowing or dropping of any fluid, (said to be connected with rt. *I. dhāv*); a stream or current of water, a line of descending fluid; a water-course, a torrent, a flood, a hard shower falling in large drops or in hail, a shower, the dripping of any liquid, a drop, (often at the end of a comp., cf. *asrig-dh°*); a leak, a hole in a pitcher &c. letting out the water; the pace of a horse (of which five are enumerated, cf. *dhōrita*, *valgita*, *pluta*, *ut-tejita*, *ut-terita*); the margin or border of anything, the sharp edge of a sword or any cutting instrument, the edge of anything, (often at the end of a comp.); cf. *ardha-dh°*, *asi-dh°*, *kshura-dh°*, *khaṇḍa-dh°*, *kharu-dh°*); the edge of a mountain or precipice; the circumference or periphery of a wheel; a garden-wall, fence, hedge; any continuous line or series, the line of a family; the van or front line of an army [cf. *dhārānkura*]; the tip of the ear, ear-lap; the highest point, excellence, pre-eminence; a multitude; fame; night; turmeric; likeness; custom, usage (?); N. of a town; of a sacred bathing-place; (*am*), n. rain-water (?).

— *Dhāra-pāta*, *as*, *ā*, *am*, Ved. purified with streams of water; clear as water (?). — *Dhāra-vāka*, *as*, *ā*, *am*, Ved. (Sāy.) sustaining or reciting praises. — *Dhārā-kadamba* or *dhārā-kadamba*, *as*, m. a kind of Kadamba tree; N. of a poet. — *Dhārā-griha*, *am*, n. a bath-room with flowing water, shower-bath. — *Dhārāgra* (*°rā-ag°*), *am*, n. the broad-edged head of an arrow. — *Dhārānkura* (*°rā-an°*), *as*, m. a drop of rain; hail; advancing before the line of an army to defy the enemy. — *Dhārāṅga* (*°rā-an°*), *as*, m. a sacred bathing-place; a sword, scimitar. — *Dhārāta* (*°rā-aṭa*), *as*, m. the *Cātaka* bird; a horse; a cloud; a furious elephant or one in rut (when juice exudes from his temples). — *Dhārādhara*, *as*, m. 'containing showers,' a cloud; 'having an edge,' a sword. — *Dhārādhirūḍha* (*°rā-adh°*), *as*, *ā*, *am*, elevated to the highest point, raised to the highest pitch. — *Dhārā-dhvani*, *is*, m. the sound of falling rain or flowing water. — *Dhārā-nipāta* or *dhārā-pāta*, *as*, m. a fall of rain, pelting shower; a stream of water. — *Dhārāntara-āra* (*°rā-an°*), *as*, *ā*, *am*, moving among the showers; flying amid the clouds (as the *Cātaka* bird). — *Dhārā-phala*, *as*, m. N. of a tree with prickly fruits (= *madana*).

— *Dhārā-yantra*, *am*, n. 'machine for sprinkling water,' a fountain; a watering-can, a sprinkling vase or ewer, a sort of censer. — *Dhārā-vaṭ*, *ān*, *atī*, *at*, having an edge, edged; (*atī*), f. N. of a town. — *Dhārā-vani*, *is*, m. wind, air. — *Dhārā-vara*, *ās*, m. pl. 'fond of showers,' epithet of the *Maruts*; (Sāy.) covering (the sky) with showers or preventing the stability of stationary objects, i. e. moving them. — *Dhārā-varsha*, *as*, *am*, m. n. a stream or torrent of rain, a hard shower. — *Dhārā-visha*, *as*, m. 'having a poisoned edge,' a crooked sword, a scimitar, sabre. — *Dhārāśru* (*°rā-as°*), *u*, n. a flood of tears. — *Dhārā-sampāta*, *as*, m. a hard shower, a heavy fall of rain. — *Dhārāsāra* (*°rā-ās°*), *as*, m. a heavy downfall of rain, a hard shower. — *Dhārā-snuhī*, f. N. of a plant (= *tridhāra-snuhī*). — *Dhārōshya* (*°rā-ush°*), *as*, *ā*, *am*, warm from the cow (as milk).

*Dhāraka*, *as*, *ā*, *am*, holding, containing, possessing, bearing, carrying, (at the end of a comp., see *kula-dh°*, *deha-dh°*, *nāma-dh°*); (*as*), m. a receptacle or vessel of any kind, a trunk or box (for holding clothes &c.), a water-pot; (*ā*), f. the vulva of a female.

*Dhāraṇa*, *as*, *ī*, *am*, holding, bearing, carrying, keeping, sustaining, preserving, maintaining, protecting; possessing, having, assuming; keeping in remembrance; (*as*), m., N. of a son of *Kaśyapa*; of a prince of the *Cāndra-vatsas*; (*au*), m. du. the two female breasts; (*ā*), f. the act of holding, supporting, bearing, maintaining, preserving, keeping, holding fast, keeping back; keeping in remembrance, retain-

ing in the mind, a good memory; memory; keeping the mind collected, holding the breath suspended and all the natural wants restrained; steady or immovable abstraction of mind; fortitude, firmness, steadiness, resolution; continuance in rectitude, keeping in the right way; fixed precept or injunction, a settled rule, certainty, conclusion; understanding, intellect; conviction; (*ās*), f. pl. the four days following the eighth day in the light half of month *Jyāishṭha*; (*ī*), f. any tubular vessel of the body; a mystical verse or charm or collection of such verses among the Buddhists; a row or line, (wrong reading for *dhōraṇī*); N. of a daughter of *Svadhā* [cf. *dhārīṇī*]; (*am*), n. the act of holding, bearing, upholding, supporting, sustaining; possessing, possession; containing; keeping, maintaining; observing, holding fast; keeping in the memory; immovable abstraction of the mind; restraining; (in grammar) keeping back, i. e. pronouncing imperfectly; [cf. *anka-dh°*, *asu-dh°*, *garbha-dh°*, *chattrā-dh°*, *daṇḍa-dh°*, *deha-dh°*, &c.] — *Dhāraṇa-pātra*, *am*, n. a receptacle for the sieve (?) of a Buddhist mendicant; a vessel for holding anything. — *Dhāraṇa-yantra*, *am*, n., N. of certain amulets. — *Dhāraṇā-maya*, *as*, *ī*, *am*, depending on or connected with abstraction of the mind. — *Dhāraṇā-yoga*, *as*, m. deep devotion. — *Dhāraṇā-vaṭ*, *ān*, *atī*, *at*, possessing memory, connected with memory. — *Dhāraṇī-mati*, *is*, m. (?), N. of a *Samādhi*. — *Dhāraṇī-mukha-sarva-jagat-prapūḍhi-sandhāraṇa-garbha*, *as*, m., N. of a *Bodhi-sattva*. — *Dhāraṇī-rāja*, *as*, m., N. of a Buddhist work.

*Dhāraṇaka*, *as*, *ā*, *am*, holding, containing; (*as*), m. a debtor.

*Dhāraṇīya*, *as*, *ā*, *am*, to be held or retained, to be maintained, borne, sustained, possessed, &c.; to be adhered to; (*ā*), f. = *dhāraṇī-kanda*, q. v.

*Dhārya*, *as*, *ā*, *am*, holding, possessing, having, keeping.

*Dhāryat*, *an*, *anti*, *at*, having, possessing; holding as doctrine, believing, maintaining, asserting, professing; acquainted with, versed in. — *Dhāryat-kavi*, *is*, *ī*, *is*, *ī*, Ved. supporting or cherishing sages; (Sāy.) supporting or bearing water. — *Dhāryat-kshiti*, *is*, *ī*, *is*, *ī*, Ved. bearing or sustaining creatures; (Sāy.) one who has prepared ground (for an altar). — *Dhāryad-vaṭ*, *ān*, *atī*, *at*, Ved. 'possessing the quality of sustaining or supporting,' an epithet of the *Ādityas*.

*Dhārayāna*, *as*, *ā*, *am*, bearing, holding, supporting, containing, &c.

*Dhārayitavya*, *as*, *ā*, *am*, to be borne, to be kept or retained; to be perceived or understood.

*Dhārayitri*, *tā*, *tri*, *tri*, a holder, bearer; holding, keeping, keeping back, restraining; (*ī*), f. = *dhāritri*, the earth.

*Dhārayishṭu*, *us*, *us*, *u*, capable of holding, bearing, maintaining, sustaining. — *Dhārayishṭu-tā*, f. capability of bearing or supporting, patience.

*Dhārayu*, *us*, *us*, *u*, Ved. flowing, streaming, dropping.

*Dhārā*, f. See under *dhāra*, col. 1.

*Dhāri*, *is*, *ī*, *is*, *ī*, holding, maintaining, carrying, bearing.

*Dhārikā*, f. a division of time, = 6 *Kṣhaṇas*, =  $\frac{1}{2}$  *Muhūrta*.

*Dhāritā*, *as*, *ā*, *am* (fr. the *Caus.*), borne, supported, maintained; (*am*), n. a horse's trot; (wrong reading for *dhōrita*, *dhauritaka*.)

*Dhārin*, *ī*, *inī*, *ī*, carrying, bearing, wearing, having, holding, keeping, possessing; sustaining, maintaining, preserving, keeping in one's memory, observing [cf. *jaṭā-dh°*, *daṇḍa-dh°*, *dhānur-dh°*]; having an edge, edged; (*ī*), m., N. of a tree [cf. *pīṭhī*]; (*inī*), f. the earth; *Bombax Heptaphyllum* (= *sālmali*); N. of a daughter of *Svadhā* [cf. *dhāraṇī*]; (*inīyas*), f. pl. a collective N. of the seventy-four wives of the gods; (with *Jainas*) N. of a deity who executes the commands of the eighteenth *Arhat* of the present *Avasarpini*; N. of the wife of *Agni-mitra*.

*Dhārya*, *as*, *ā*, *am*, to be held or maintained,

to be borne or carried, bearable; to be imposed (as a punishment); to be worn; to be suffered, supportable; to be upheld or preserved; to be contained; to be kept or detained; to be kept in the memory; to be directed steadily towards; to be kept back or restrained [cf. *a-dhārya* and *dur-dh°*]; (as or am), m. or n. (?), Ved. water; (am), n. clothes, garments.

— *Dhārya-tva*, am, n. the being held, borne or worn; capability or fitness for the same.

*Dhāryamāna*, as, ā, am, being held, borne, maintained, &c. — *Dhāryamāna-tva*, am, n. possessions, property.

**धार्तराष्ट्र** *dhārtarāshṭra*, as, ī, am, belonging to Dhṛita-rāshṭra; (as), m. a son of Dhṛita-rāshṭra, especially a patronymic of Dur-yodhana who was his eldest son; a kind of snake [cf. *dhṛita-rāshṭra*]; (fr. *dhṛita-rāshṭri*), a sort of goose with black legs and bill. — *Dhārtarāshṭra-padi*, f., N. of a plant.

*Dhārtarāshṭri*, is, m. a patronymic from Dhṛita-rāshṭra.

**धार्तेय** *dhārteya*, ās, m. pl. (perhaps fr. *dhṛita*), N. of a warlike tribe; (as), m. a prince of this tribe.

**धर्म** *dharma*, as, ī, am (fr. *dharma*), relating to justice or virtue, belonging to Dharma or the god of justice.

*Dharmapata*, as, ī, am, relating to Dharma-pati.

*Dharmapattana*, am, n. (fr. *dharma-pattana*), black pepper.

*Dharmavidya*, as, ā, am (fr. *dharma-vidya*), knowing the law, familiar with it, a lawyer, a jurist.

*Dharmika*, as, ī, am, righteous, just, fulfilling or performing duties, virtuous, religious, pious; resting on right, conformable to justice. — *Dharmika-tā*, f. or *dharmika-tva* or *dharmika*, am, n. righteousness, justice, virtuousness.

*Dharmīna*, am, n. an assemblage of virtuous men.

*Dharmīnya*, as, m. a metonymic from Dharmīnī.

*Dharmyāyana*, as, m. a patronymic from Dharmya.

**धाष्ट्र** *dharṣṭa*, as, ī, am, or *dharṣṭika*, as, ī, am (fr. *dhrishṭa*, rt. *dhrish*), proceeding or descended from Dhṛishṭa.

*Dharṣṭadyumna*, as, m. or *dharṣṭadyumni*, is, m. a patronymic from Dhṛishṭa-dyumna.

*Dharṣṭya*, am, n. violence, boldness, daringness, audacity, arrogance, impudence, rudeness.

*Dharṣṭaka*, as, ī, am (fr. *dhrishṭu*), descended from Dhṛishṭu; (the more correct form would be *dharṣṭava*.)

**धाव्** I. *dhāv* (connected with rts. *dhav* and *dhanv*), cl. I. P. and sometimes A. *dhāvati*, -te, *dadhāva*, -e, *dhāvishyati*, -te, *adhāvīt*, *adhāvishṭa*, *dhāvītum*, to flow, stream or flow forth, flow towards; to give milk (as a cow); to run, proceed quickly, advance, run away, run towards, advance against; to rush against, assault; run a race; run away, flee; to go, move, glide: Caus. *dhāvayati*, &c., Aor. *adīdharat*, to cause to run, make run, drive, impel, push on; *dhāvayati rathena*, he drives in a chariot: Desid. *dīdhāvishati*, -te: Intens. *dādīdhāvate*: [cf. Gr. *θέω*, *θεύσω*, *θούω*, *θούω*, *θούω*, *θούω*; Hib. *deifir*, 'haste.']

I. *dhāvaka*, as, ā, am, running, flowing, going quickly, running in advance, expeditious; (as), m., N. of an author in the pay of king Śrī-harsha; (also read *Bhāsaka*; he is said to have composed the *Ratnāvalī* for Śrī-harsha.)

*Dhāvat*, an, anti, at, running, going quickly, running away.

1. *dhāvana*, am, n. running, galloping, flowing, moving; attack, assault; (as), m., N. of a spell for using or restraining magical weapons.

*Dhāvamāna*, as, ā, am, running, going quickly.

1. *dhāvita*, as, ā, am, running, running off or away; running towards, advanced against.

*Dhāvitrī*, tā, m. a runner; running.

*Dhāvin*, ī, tvī, ī, running, going quickly.

**धाव्** 2. *dhāv*, cl. I. P. A. *dhāvati*, -te, *dadhāva*, -e, *dhāvishyati*, -te, *adhāvīt*, *adhāvishṭa*, *dhāvītum*, to rub, rub off, cleanse, clean, wash, purify, polish, brighten, make pure or bright; A. to rub one's self with anything, to rub into one's person: Caus. *dhāvayati*, &c., Aor. *adīdharat*, to cleanse, wash: Desid. *dīdhāvishati*, -te: Intens. *dādīdhāvate*: [cf. probably Goth. *daupya* = Old Sax. *dopyu* = Mod. Germ. *taufte*, 'I baptize,' = Caus. *dhāvayāmi*.]

*Dhāva*, as, ā, am, cleansing, washing, making bright, polishing, (at the end of an adj. comp.; cf. *caula-dh°* and *asi-dh°*.)

*Dhāvaka*, as, ā, am, washing, cleansing; (as), m. a washerman, a dhobi.

2. *dhāvana*, am, n. rubbing off, washing off, cleansing, purifying; rubbing with anything, (in comp., e. g. *mīna-dhāvana-toya*, *manahṣilā-candana-dh°*, q. v.)

*Dhāvani*, is, ī, f. a sort of creeping plant, Hedy-sarum Lagopodioides.

*Dhāvānikā*, f. a kind of prickly nightshade, = *kaṇṭha-kārikā*.

2. *dhāvita*, as, ā, am, purified, cleansed, clean.

*Dhauta*, as, ā, am, cleansed, &c. See p. 460, col. 2.

**धावत्य** *dhāvalya*, am, n. (fr. *dhavala*), whiteness, white (the colour).

**धासस्** *dhasas*, ās, m., Ved. a mountain.

**धि** I. *dhi* (allied to rt. I. *dhā*), cl. 6. P. *dhiyati*, *dīdhāya*, *dheshyati*, *adhāishī*, *dhetum*, to have, hold, keep, possess.

2. *dhi*, is, m. (fr. rt. I. *dhā*), what holds, contains or preserves; any receptacle, (only at the end of a comp., e. g. *ambu-dhī*, *ambho-dhī*, *ishu-dhī*, *utsa-dhī*, *uda-dhī*, *jala-dhī*, &c.)

1. *dhita*, as, ā, am (earlier form of *hita* fr. rt. I. *dhā*), put, placed, arranged, given, caused; resolved; [cf. *dur-dh°* and *nema-dh°*.]

*Dhītāvan*, ā, m., Ved. abounding in gifts (?). (According to Śāy. R̥g-veda III. 27, 2, *dhītāvānam* = *dhita-vānam* = *nihita-dhanam*, laying up or granting wealth; III. 40, 3, = *nihita-havishkam*, [a sacrifice] in which oblations are offered.)

*Dhīti* in *nema-dh°*, *mītra-dh°*, &c., q. v.

**धि** 3. *dhi* or *dhin*, cl. 5. P. *dhinoti*, *dīdhinva*, *dhinvitum*, to satisfy (Ved.); to delight, please.

2. *dhita*, as, ā, am, satisfied, pleased.

**धि** 4. *dhi* sometimes = 2. *adhi*, as *pi* = *api* and *va* = *ava*.

**धिक्** *dhi*, ind. (said to be connected with rt. I. *dih*), an interjection of reproach, menace or displeasure, = fie! shame! out upon! what a pity! &c.; (generally followed by the acc., sometimes by the nom. or voc., and rarely by the gen., e. g. *dhiḥ tvām*, shame upon thee! *dhiḥ iyam daridratā*, shame upon this poverty!) — *Dhik-pārushya*, am, n. abuse, reproach, excessive reviling. — *Dhig-daṇḍa*, as, m. reprimand, censure.

*Dhik-kri*, cl. 8. P. *-karoti*, *-kartum*, to reproach, censure, reprimand, censure (with acc.). — *Dhik-kāra*, as, m. or *dhiḥ-kriyā*, f. reproach, contempt, censure, disrespect. — *Dhik-kṛita*, as, ā, am, reproached, reviled, censured, condemned, cursed; (am), n. a reproach, contempt, curse.

**धिस्र** *dhiḥsh* (perhaps a Desid. form of rt. I. *dah*, cf. rt. *dhiḥsh*), cl. I. A. *dhiḥshate*, &c., to kindle; to live; to be weary or harassed.

**धिचवण** *dhiḥgava*, as, m. (perhaps a Prākṛit form of *dhiḥ-varṇa*), a man of a low or mixed caste, sprung from a Brāhman and a female of the tribe called *Āyogava*.

*Dhītsya*, as, ā, am, to be wished to be placed, &c.; desirable to be given or created, &c.

**धित** 1. and 2. *dhita*. See col. 2.

**धिन्व्** *dhin*. See rt. 3. *dhi*, col. 2.

**धिसु** *dhipsu*, us, us, u (fr. Desid. of rt. *dambh*), wishing to trick or deceive, deceptive.

**धियञ्चिन्व** *dhiyañ-jinvā*, *dhiyāya*, *dhiyāvasu*. See p. 456, col. 1.

**धिष्** I. *dhiḥ* (thought by some to be an abbreviated form of a Vedic Desid. *dīdhish* derived fr. rt. I. *dhā*; connected with rt. I. *dhi*), cl. 3. P. *dīdheshṭi*, &c., to sound, emit a sound; to praise, celebrate by hymns (?).

2. *dhiḥ*, f. (only occurring in inst. *dhiḥā* and probably connected with rt. I. *dhi*), fixing the mind, attention (?), intelligence (?), devotion; (Śāy.) = *dhiḥ-shanā*, knowledge, understanding; action; praise, hymn.

*Dhishana*, as, m. (said to be fr. *dhiḥ* substituted for rt. *dhrish*), 'the intelligent one,' N. of Bṛihas-pati, preceptor of the gods and regent of the planet Jupiter, the planet Jupiter itself [cf. *dhiḥ-shanā* and *dhi-mat*]; any Guru or spiritual preceptor; epithet of a Nārāyaṇa; N. of an astronomer; of an evil spirit or demon; (ā), f. a sort of Somavessel, a cup, goblet, bowl; a Soma press; (according to some commentators) the Soma juice itself and its effects; (metaphorically *dhiḥshane*, f. du. the two cups or bowls, i. e. the two worlds or heaven and earth; and *dhiḥshānās*, f. pl. the three worlds or heaven, earth, and the intermediate atmosphere); a female divinity presiding over prosperity and gain, (sometimes reckoned among the wives of the gods); = *vāc*, speech, praise, hymn; = 2. *dhi*, intelligence, intellect, understanding, knowledge; N. of the wife of Havir-dhāna, daughter of Agni; of the wife of Kṛiṣāva and mother of Veda-sira, Devala, Vayuna, and Manu; (am), n. a dwelling-place, abode, seat, site, resting-place [cf. *dhiḥshya*]; understanding, intellect. — *Dhishanādhipa*, as, m. 'lord of the planet Jupiter,' epithet of Bṛihas-pati.

*Dhishanya*, an adj. formed by Yaska (Nir. VIII. 3) to explain *dhiḥshya*.

*Dhishanyat*, an, anti, at (fr. a Nom. *dhiḥshanya* which only occurs in the part.), attentive, devout (?); (Śāy.) desiring to praise.

*Dhiḥshya*, as, ā, am, placed on a fire-altar (?); (wrong reading for *dhiḥshya*, q. v.)

*Dhiḥshya*, am, n. site, seat, place, (wrong reading for *dhiḥshya*, q. v.); (as), m. fire; the planet Venus (?). — *Dhiḥshya-pa*, as, m. world-protector.

*Dhiḥshya* for *dhiḥshya*, q. v.

*Dhiḥshniya*, as, ā, am, Ved. intended for or belonging to the *Dhiḥshyas*, i. e. certain receptacles or places for fire.

*Dhiḥshya*, as, ā, am, Ved. only perceptible by the mind; (Śāy. = *dharṣṭya-yukta*), endowed with fortitude; intelligent, thoughtful, devout, pious; (Śāy.) to be praised or meditated upon; worthy of a high station; placed upon the heaps of earth used for side-altars; see below. In R̥g-veda III. 22, 3, Śāy. explains *dhiḥshnyā* by *prāṇās* = the divinities presiding over the vital airs; (as), m. a place for the sacrificial fire, a sort of inferior or side-altar, (generally a heap of earth covered with sand on which the fire is placed, and of which eight are enumerated, cf. *agnīdhrīya*, *mārjāliya*, &c.) an epithet of Uśana, the planet Venus; power, strength; (am), n. a site, seat, place, abode, spot, region, house; a star, asterism, (looking like the fire on the side-altars); a meteor.

**धी** I. *dhi* (sometimes given in the reduplicated form *dīdhi*; the later forms of *dhi* are I. *dhā*, *dhyā*, *dhyai*, q. v., with which such Vedic forms as *dhimahi* are connected by native

commentators), cl. 2. A. *dīdhīte*, &c., to shine, appear (see *dīdhī*); cl. 1. P. (fr. rt. *dhyai*), *dhyāyati*, &c. (see *dhyai*), to perceive, think, reflect; to wish, desire. (A root *dhi*, cl. 4. A. *dhiyate*, &c., which is properly Pass. of rt. 1. *dhā*, is given in the *Dhātu-pāṭha* and is said to have the following senses,—to contain, hold; to slight, disregard; to accomplish; to propitiate.)

*Dhiyasāna*, *as*, *ā*, *am*, reflecting, meditating upon, fixing the mind upon.

*Dhiyāya* (fr. 2. *dhi*), Nom. A. *dhiyāyate*, &c., Ved. to fix the mind upon; to be devout, practise devotion; (Sāy.) to wish for praise.

*Dhiyāyu*, *us*, *us*, *u* (fr. the preceding), Ved. reflecting, devout, pious; (Sāy.) wishing to understand.

2. *dhi*, *is*, f. thought, idea, notion, intention; understanding, wisdom, intellect, intelligence, intellectual power, mind; knowledge, science, art; religious reflection, devotion, prayer; a religious rite, sacrifice; Intelligence personified (as the wife of Rudra in the form *Manu*); (in astrology) the fifth house from the *Lagna*; (*vyas*), f. pl. Holy Thoughts personified; [cf. *itihā-dhi*, *udāra-dhi*, *dur-dhi*, *dū-dhi*, *su-dhi*, &c.]—*Dhiyān-jinva*, *as*, *ā*, *am*, Ved. exciting pious reflection or promoting devotion; (Sāy.) to be propitiated by pious rites; (*ā*), m. du. epithet of the *Aśvins*.—*Dhiyan-dhā*, *ās*, *ās*, *am*, Ved. reflecting, devout, pious, wise; (Sāy.) celebrating sacred rites.—*Dhiyā-jur*, *ūr*, *ūr*, *ūr*, Ved. worn out or grown old in the performance of religious duties.—*Dhiyām-patī*, *is*, m. 'lord of the thoughts,' the soul; an epithet of *Mañju-ghoṣa*.—*Dhiyāvāsu*, *us*, *us*, *u*, Ved. abounding in devotion, very devout; (Sāy.) recompensing religious rites by wealth.

—*Dhī-javana*, *as*, *ā*, *am*, or *dhi-jū*, *ūs*, *ūs*, *u*, Ved. infusing spirit, inspiring; (Sāy.) rapid as thought.—*Dhīndriya* (*dhi-in*), *as*, m. an organ of perception (= *buddhīndriya*) and opposed to *karmendriya*, see *īndriya*.—*Dhī-mat*, *ān*, *atī*, *at*, possessed of understanding, endowed with intelligence, intellectual, intelligent, wise, learned, sensible; (*ān*), m. an epithet of *Bṛihas-pati*, preceptor of the gods; N. of a son of *Virāḥ*; of a son of *Puru-ravas*.—*Dhī-mantrin*, *ī*, m. a minister for counsel (as distinguished fr. *karma-mantrin*, a minister for action).—*Dhī-maraṇa*, *as*, m. (with preceding *mīra*), N. of a man.—*Dhī-raṇa*, *as*, *ā*, *am*, Ved. delighting in devotion; (Sāy.) whose speech is with praise, a devout worshipper.—*Dhī-rāja*, *as*, m., N. of one of the attendants of *Śiva*.—*Dhī-vaṭ*, *ān*, *atī*, *at*, Ved. intelligent, pious, religious.—*Dhī-sakti*, *is*, f. power of the mind, mental or intellectual faculty (as attention, comprehension, &c.).—*Dhī-sakha*, *as*, m. a wise counsellor, an adviser, mentor, minister; a tutor or friendly adviser.—*Dhī-satīva*, *as*, m. a minister for counsel, a counsellor, minister; a wise or prudent adviser.—*Dhī-harā*, *f*, a kind of sweet gourd.

1. *dhīta*, *as*, *ā*, *am*, reflected on, thought about.

1. *dhīti*, *is*, f. (for 2. *dhīti* see col. 2), Ved. thought, notion, reflection, idea; devotion, prayer; (*ayas*), f. pl. understanding, wisdom; (Sāy.) the fingers.

*Dhītika*, *as*, m., N. of a Buddhist patriarch.

1. *dhidā*, *f*. (for 2. *dhidā* see col. 2), understanding, intellect.

*Dhīvan*, *ā*, *varī*, *a*, Ved. clever, skillful; (*ā*), m. an artisan, artificer, a worker in brass; a fisherman; [cf. the next.]

*Dhīvara*, *as*, m. a fisherman, fisher; (*i*), f. a fisherman's wife; a sort of harpoon for catching fish; a receptacle for fish, a fish-basket; (*am*), n. iron; [cf. *tīvara*.]

*Dhīvaraka*, *as*, m. a fisherman, fisher.

**धीस्** *dhiksh* (perhaps *Desid.* of rt. 1. *dih*), cl. 1. A. *dhikshate*, &c., Ved. to wish to anoint.

**धीत** 2. *dhīta*, *as*, *ā*, *am* (fr. rt. *dhe*), drunk, sucked, sucked in, sucked out.—*Dhīta-rasa*, *as*, *ā*, *am*, having the juice sucked out or extracted.

2. *dhīt*, *is*, f. (for 1. *dhīt* see col. 1), drinking; (according to the commentators), thirst.

**धीदा** 2. *dhidā*, *f*. (probably a *Prākṛit* form for *dūhitā*), a daughter, a virgin, a maiden. (For 1. *dhidā* see col. 1.)

**धीन** *dhīna*, *am*, n. iron (?).

**धीर** *dhīra*, *as*, *ā*, *am* (fr. rt. *dhri*, but said to be fr. rt. 1. *dhā* and certainly connected with this latter rt.), steady, holding firmly, steadfast, enduring, durable, lasting, constant, continual; firm, determined, resolute, persevering, persistent; strong, energetic, courageous; brave, bold, daring, headstrong, self-controlled, strong-minded, self-possessed, composed, calm, collected; sedate, grave, solemn, sober; deep, grave, hollow, low, dull (as sound); emitting a long or prolonged sound; lazy, dull, slow; gentle, soft (as a breeze); well-conducted, well-behaved, well-bred; (fr. 1. *dhā*=1. *dhī*), intelligent, wise, prudent; sensible, learned, skillful, clever, shrewd; (*as*), m. the ocean, sea; 'the wise one,' epithet of a Buddha; of Bali; of several men; a species of medicinal plant,=*riṣhabha*; (*ā*), f. a woman who, although jealous of a husband or lover, suppresses all expression of resentment in his presence; an intoxicating beverage; N. of several medicinal plants,=*kākoli*,=*mahā-jyotiṣmatī*,=*kshīra-kākoli*, *sveta-vaṭā*, *medā*, *Rosa Glandulifera*; (*am*), n. saffron; (*am*), ind. firmly, steadily, resolutely, steadfastly.—*Dhīra-govinda-sarman*, *ā*, m., N. of the author of the modern work *Ātharvaṇa-rahasya*.—*Dhīra-śeta*, *ās*, *ās*, *am*, strong-minded, self-possessed, courageous.—*Dhīra-tā*, *f*. or *dhīra-tva*, *am*, n. firmness, fortitude, energy, courage; suppression; the female property of suppressing violent expression of jealousy; refusal.—*Dhīra-dhvani*, *is*, m. a deep sound.—*Dhīra-patṛī*, *f*. a kind of bulbous plant (= *dharanī-kanda*).—*Dhīra-prasānā*, *f*. 'the praise of the firm or of the wise,' N. of the thirteenth chapter of the *Sārngadhara-paddhati*.—*Dhīra-prasānta*, *as*, m. the hero of a poem or play who is both brave and calm or mild (?).

—*Dhīra-lalitā*, *as*, m. the hero of a poem or play who is firm and brave but reckless and sportive at the same time; (*ā*), *f*, N. of a metre consisting of four lines of sixteen syllables each.—*Dhīra-śkanḍa*, *as*, m. 'strong-shouldered,' a buffalo.—*Dhīrā-dhīrā* ('*ra-adh*'), *f*. a mistress or wife who having cause for jealousy pursues a middle course between suppression and expression of resentment, a jealous woman who alternately expresses and conceals her jealousy.—*Dhīreśvara* ('*ra-iśa*'), *as*, m., N. of a man.—*Dhīreśvara* ('*ra-iśa*'), *as*, m., N. of the father of *Jyotiṣvara*, author of the *Dhūrta-samāgama*.—*Dhīrodātta* ('*ra-ud*'), *as*, m. the hero of a poem or play who is brave and noble-minded.—*Dhīroddhata* ('*ra-ud*'), *as*, m. the hero of a poem or play who is brave but haughty.—*Dhīrosh-nin* ('*ra-ush*'), *ī*, m., N. of one of the *Viśve-devās*.

*Dhīrāvi*, *f*, N. of a plant (= *pitasinṣapā*).

*Dhīrya*, *as*, *ā*, *am* (fr. 1. *dhā*=1. *dhī*), Ved. intelligent, wise, clever; (*am*), n. intelligence, prudence.

**धीलटी** *dhīlaṭī*, *f*. (probably a *Prākṛit* form for *dūhitṛī*), a daughter.

**धीवर** *dhīvara*. See col. 1.

**धु** 1. *dhu*=rt. 1. *dhū*, to shake, q. v.

2. *dhu*, *us*, *f*. shaking, trembling.

*Dhuta*, *as*, *ā*, *am*, shaken, agitated, moved quickly to and fro; abandoned, deserted, left.—*Dhuta-pāpa*, *as*, *ā*, *am*, purified from sin.

*Dhuna*, *as*, *ā*, *am*, shaking. See col. 3.

*Dhuvana*, *am*, n. shaking, agitation.

*Dhunāna*, *as*, *ā*, *am*, shaking, agitating.

*Dhuni*, *is*, *is*, *i*. See col. 3.

*Dhunvat*, *an*, *atī*, *at*, shaking, agitating.

*Dhunvāna*, *as*, *ā*, *am*, shaking, agitating.

*Dhuvana*, *as*, m., Ved. fire; (*am*), n. shaking, agitation; place of execution.

*Dhuvitra*, *am*, n. a sort of fan (made of deer-skin and especially used to kindle or excite a sacrificial fire); [cf. *dhavitra*.]

**धुक** *dhuka*, *as*, *ā*, m. f. a kind of plant (commonly *Bhuyabara* or *Rānabara*, *bora*=*badara*).

**धुस्** *dhuksh*, cl. 1. A. *dhukshate*, &c., to kindle; to be weary; to live.

**धुहा** *dhukshā*, *f*, Ved. a kind of bird.

**धुन** *dhuna*, *as*, *ā*, *am* (variously derived fr. rt. 2. *dhran* or rt. 1. *dhu*), Ved. sounding, roaring; shaking, agitating, (only in comp.)—*Dhuneti* ('*na-iti*'), *is*, *is*, *i*, having a roaring or blustering course; having an agitating or destructive course.

*Dhunaya* (fr. *dhunī* below), Nom. P. A. *dhunayati*, *-te*, &c., Ved. to sound, roar, to flow with a roaring noise; to flow.

*Dhuni*, *is*, *is*, *i*, Ved. sounding, roaring, blustering; (Sāy.) shaking, agitating, causing to tremble, (fr. rt. 1. *dhu*); (*is*), m. epithet of the *Soma*; N. of a demon slain by *Indra*; (*is* or *dhunī*), f. a river [cf. *nadī*]; (*ayas*), m. pl. 'the agitators,' an epithet of the *Maruts*.—*Dhuni-mat*, *ān*, *atī*, *at*, Ved. roaring, sounding; (Sāy.) agitated, trembling.—*Dhuni-vrata*, *as*, *ā*, *am*, Ved. habitually roaring or blustering; (Sāy.) whose function is the agitation or shaking (of trees &c.).—*Dhuni-nātha*, *as*, m. 'lord of the rivers,' the ocean.

**धुनु** *dhundhu*, *us*, m., N. of an *Aeura* slain by *Kuvalāśva* (or *Kuvalayāśva*), father of *Sunda*; (a various reading for *Cūñi* who was a descendant of *Tri-śanku*).—*Dhundhu-māra*, *as*, m. 'the slayer of *Dhundhu*,' epithet of *Kuvalāśva* (*Kuvalayāśva*), a son of *Tri-śanku* and father of *Yuvāśva*; a house-lizard (?=*grīhāṭika*); an insect, cockroach (= *indra-gopa*, *śakra-gopa*); a kind of plant (= *griha-dhūma*), the smoke of a house (?), cf. *dundu-māra*.—*Dhundhumāropākhyāna* ('*ra-up*'), *am*, n. 'the episode of *Dhundhu-māra*,' N. of the seventeenth chapter of the *Svarga-khaṇḍa* or third part of the *Padma-Purāṇa*.

**धुर** *dhur*, *ūr*, *f*. (fr. rt. *dhri*?, in *Mahā-bh.* *Anuśāsana-p.* 2876. *dhur* is masc.), that part of a yoke which rests on the shoulder; a yoke; a burden, load (literally and metaphorically); the peg or pin at both ends of an axle for fastening the nave of the wheel; the foremost part of the pole, where the yoke is fixed; the pole itself, the shaft, the foremost or highest place, the top, the place of honour; a finger; N. of six verses of the *Bahish-pavamāna* which are to be sung in a peculiar manner; (some lexicographers add the following meanings) agitation, trembling; reflection, recollection; a spark of fire; a part, a portion; wealth; a N. of the *Ganges*; *dhurī*, ind. at the head of,=*agre*; [cf. *dhūr*, *dur-dhur*, *dṛidha-dhur*.]—*Dhuran-dhara*, *as*, *ī*, *am*, bearing the yoke, bearing a burden, fit to be harnessed; bearing a burden with patience, (figuratively) laden with good qualities or with weighty duties, &c.; (*as*), m. a beast of burden; a man of business; a chief, leader; an epithet of *Śiva*; (*ās*), m. pl., N. of a people; N. of a *Rakshas*; the tree *Grislea Tomentosa*.—*Dhur-gata*, *dhur-vaha*, *dhur-voḍhri*, incorrect forms for *dhūr-gata*, *dhūr-vaha*, *dhūr-voḍhri*; see under 2. *dhūr*, p. 458, col. 2.

*Dhura*, *as*, m. at end of comp.=*dhur*, a yoke, pole; burden; pin at the end of an axle &c.; (1. *dhūrā*), f. a burden, load.—*Dhūrā-vaha*, *as*, *ā*, *am*, bearing a burden (= *dhūr-vaha*).

*Dhurīṇa*, *as*, *ā*, *am*, fit to be harnessed; bearing a burden or able to bear one, laden with, abounding with (qualities, duties, &c.); (*as*), m. a beast of burden; a man of business; a leader, chief; [cf. *uttara-dhī*, *eka-dhī*, *dakṣiṇa-dhī*, *sarva-dhī*].

*Dhurīya*, *as*, *ā*, *am*, able to bear a burden, fit



astrology) N. of the twenty-eighth Yoga; (ā), f. a kind of gourd (= *śaśāṅgulī*); epithet of Durgā; of the mother of Vasu-dhara; (am), n. sin, vice, wickedness; [cf. *tāmra-dh.*]. — *Dhūmra-ketu*, us, m. 'grey-bannered,' N. of a son of Bharata; of Tṛiṇa-vindu. — *Dhūmra-keśa*, as, m. 'dark-haired,' N. of a son of Pṛithu and Arśis; of a son of Kṛiśāśva and Arśis [cf. *dhūmra-ketu*]; of a son of Daou. — *Dhūmra-giri*, is, m. 'the smoky mountain,' N. of a mount. — *Dhūmra-dhī*, is, is, i, 'whose intellect is dim' or 'whose devotion is obscured,' devoted to works. — *Dhūmra-nikāśa*, as, ā, am, Ved. of a deep dark-red colour. — *Dhūmra-patṛā*, f. 'having grey or dark-red leaves,' N. of a shrub (= *dhūmrālvā*, *su-labhā*, *svayam-bhuvā*, *grīdhra-patṛā*, *grīdhraṇī*, *kṛimī-ghnī*, *śrīma-lāpāhā*). — *Dhūmra-mūlikā*, f. 'having a grey or dark-red root,' a kind of grass (= *sūlī*). — *Dhūmra-ruć*, k, k, k, of a purple hue, of a deep-red colour. — *Dhūmra-rohita*, as, ā, am, Ved. dark-red, deep purple. — *Dhūmra-locana*, as, m. 'dark-eyed,' a pigeon; N. of a general of the Asura Sumbha. — *Dhūmra-lohita*, as, ā, am, dark-red, deep purple. — *Dhūmra-varṇa*, as, ā, am, smoky-coloured, dark-red, deep purple; (as), m. incense; N. of a son of Aja-miḍha and Dhūminī; N. of a mountain; (ā), f., N. of one of the seven tongues of Fire; flame. — *Dhūmra-varṇaka*, as, m. 'the dark-coloured one,' a kind of animal living in caves, a fox; [cf. *kokaḍa*]. — *Dhūmra-varṇā-manu*, N. of a magical formula. — *Dhūmra-sūka*, as, m. 'having grey bristles,' a camel; (also read *dhūmra-sūka*). — *Dhūmra-saṃprakta-locana*, as, ā, am, having dark-red or greyish-red eyes. — *Dhūmrāksha* ('*ra-ak*'), as, i, am, grey-eyed; (as), m., N. of a Rakshas; of a son of Hema-čandra, grandson of Tṛiṇa-vindu [cf. *dhūmrāśva*]; of a king of the Nishadhas. — *Dhūmrākshī* ('*ra-ak*'), is, m. a pearl of a bad colour. — *Dhūmrāta* ('*ra-ata*'), as, m. the fork-tailed shrike; [cf. *dhūmyāta*]. — *Dhūmrānika* ('*ra-ak*'), as, m., N. of one of the seven sons of Medhātithi and a Varsha called after him. — *Dhūmrābha* ('*ra-ābha*'), as, m. air, wind, atmosphere (sometimes of a smoky or dark-red hue?). — *Dhūmrāśva* ('*ra-aś*'), as, m. 'having dark horses,' N. of a son of Su-čandra (son of Hema-čandra) and father of Sṛiṇjaya; [cf. *dhūmrāksha*]. — *Dhūmrāvā* ('*ra-ā*'), f. = *dhūmra-patṛā*. — *Dhūmrorṇā* ('*ra-ūr*'), f. = *dhūmrorṇā* (?).

*Dhūmraka*, as, m. 'the grey animal,' a camel; (ikā), f. the plant *Dalbergia Sissoo* (= *śiśupā*).

*Dhūmrāyana*, as, m. (fr. *dhūmra*), a patronymic from Dhūmra; [cf. *dhaumrāyana*].

*Dhūmrīman*, ā, m., Ved. dark-red (the colour), darkness of colour; obscuring.

*Dhūyamāna*, as, ā, am, being shaken or agitated or fanned.

*Dhūli*, is, m. f. or *dhūli*, f. (perhaps connected with rt. *dhvas* or *dhvasa*, cf. *dhūsara*), dust; powder; [cf. *gandha-dh.*, *go-dh.*]; a particular number. — *Dhūli-kuṭṭima*, am, n. or *dhūli-keḍāra*, as, m. a mound, rampart of earth. — *Dhūli-gućchaka*, as, m. the red fragrant vegetable powder thrown about at the spring festival called the Holi. — *Dhūli-dhūmra*, as, ā, am, dark-red or dark with dust. — *Dhūli-dhvaja*, as, m. 'dust-marked,' 'whose sign is dust,' air or wind. — *Dhūli-puśpikā*, f. the plant *Pandanus Odoratissimus*; [cf. *ketakī*]. — *Dhūli-maya*, as, i, am, covered with dust. — *Dhūli-muśhī*, is, m. f. a handful of dust. — *Dhūlimuśhī-prakṣepa*, as, m. the throwing of handfuls of dust. — *Dhūli-kadamba* or *dhūli-kadambaka* or *dhūli-kadamba* or *dhūli-kadambaka*, as, m. the plant *Dalbergia Ougeinensis* (= *tñiśa*); a species of the Kadamba tree, *Nauclera Cordifolia* (= *nīpa*); *Caparis Trifoliata* (= *varuṇa*). — *Dhūli-paḍala*, as, m. a cloud of dust.

*Dhūlikā*, f. fog, mist, (from its dust-like appearance.)

*धृष्ण dhūṣa*, as or am, m. or n. (?), the resin of the Shorea Robusta; [cf. *dhūmaka*].

*Dhūnaka*, as, m. the resin of the Shorea Robusta or resin in general; [cf. *dhūrṇa* and *dhūṇa*].

**धूप** *dhūp*, cl. 1. P. *dhūpāyati*, &c., cl. 10. P. *dhūpāyati*, &c. See *dhūpaya* and *dhūpāya*, p. 457, col. 2.

*Dhūpa*. See p. 457, col. 2.

**धूम** *dhūma*, *dhūmra*. See p. 457, cols. 2, 3.

**धूर** 1. *dhūr* (connected with rt. *dhūrv*), d. 4. A. *dhūryate*, &c., to hurt or kill; to move or approach.

**धूर** 2. *dhūr* for *dhur* (q. v.) at the beginning of a comp. — *Dhūr-gata*, as, ā, am, standing on or going along the pole or fore-part of a chariot; standing at the head, taking the first place, preceding, foremost. — *Dhūr-jati*, is, m., in one place also *dhūr-jatin*, i, m. (fr. *dhur* and *jati* = *jaṭā*), 'whose matted locks are like a burden,' an epithet of Rudra-Siva; N. of a medical author. — *Dhūr-dhara*, as, ā, am, bearing a load or burden, managing affairs; (as), m. a beast of burden; [cf. *dhuran-dhara*]. — *Dhūr-vat*, ān, atī, at, having a load, laden. — *Dhūr-vaha*, as, ā, am, bearing a load, carrying a burden; managing affairs; (as), m. a beast of burden. — *Dhūr-voḍhri*, dhā, dhri, dhri, bearing a load, the carrier of a burden. — *Dhūr-shad*, t, t, Ved. standing under the yoke, drawing a load; resting on the yoke; moving, promoting. — *Dhūr-shāh*, t, t, Ved. bearing the yoke.

*Dhūrya*, as, ā, am, for *dhurya*, q. v.

**धूर्ण** *dhūrṇa* = *dhūṇa* = *dhūnaka*.

**धूर्त** *dhūrta*. See under rt. *dhūrv* below.

**धूर्व** *dhūrv* (connected with rts. *dhurve*, *dhūri*, *dhūri*, *dhūri*), cl. 1. P. *dhūrvati*, *du-dhūrva*, *dhūrvishyati*, *adhūrvit*, *dhūrvitum*, Ved. to bend, cause to fall, hurt, injure: Desid. *du-dhūr-shati*, to wish to hurt.

*Dhūrta*, as, ā, am, cunning, crafty, dishonest, knavish, fraudulent, subtle; mischievous, injurious; (as), m. a rogue, cheat, swindler; a gamester; (in amatory language) a gay deceiver, a lover or gallant; the thorn-apple, *Datura* [cf. *ktava* and *krāra-dhūrta*]; a kind of perfume [cf. *śoraka*]; (ā), f. a sort of nightshade; (am), n. rust or iron-filings; black salt (= *khaṇḍa-lavaṇa*); cf. *kshema-dhūrta*. — *Dhūrta-kittava*, as, m. a gamester. — *Dhūrta-kṛit*, t, m. = *dhūrta*, dishonest, a knave, rogue, cheat; (t), m. thorn-apple. — *Dhūrta-čarita*, am, n. 'the actions of rogues,' N. of a work. — *Dhūrta-jantu*, us, m. 'the cunning creature,' man. — *Dhūrta-tā*, f. or *dhūrta-tva*, am, n. knavery, craftiness, roguery, knavishness, shrewdness. — *Dhūrta-traya*, am, n. three rogues, a trio of swindlers. — *Dhūrta-nartaka*, am, n. 'rogues as actors,' N. of a comedy by Śama-rāja. — *Dhūrta-pṛalāpa*, as, m. the talk or confabulation of rogues. — *Dhūrta-maṇḍala*, as, m. a party of rogues or gamblers. — *Dhūrta-māmūshā*, f., N. of a plant (= *rāśnā*). — *Dhūrta-račanā*, f. a cunning plot, roguery. — *Dhūrta-rāja*, as, m. the chief of rogues. — *Dhūrta-samāgama*, am, n. 'assemblage of rogues,' N. of a comedy by Jyotir-Isvara. — *Dhūrta-svāmīn*, i, m. 'lord of the rogues,' N. of a commentator on *Āpastamba*.

*Dhūrtaka*, as, ā, am, cunning, a cheat, a rogue;

(as), m. a jaekal; N. of a Nāga.

*Dhūrti*, is, f., Ved. injury, damage.

*Dhūrtila* in *akṣa-dh.*, q. v.

*Dhūrvan*, a, n., Ved. causing to fall, bending.

**धूर्वा** *dhūrvā*, f., Ved. = *dūrvā*, q. v.

**धूर्वी** *dhūrvī*, f. the fore-part or pole of a carriage, = *dhur*, q. v.

**धूलक** *dhūlaka*, am, n. poison.

**धूलि** *dhūli*. See col. 1.

**धृष्ण** *dhūṣ* or *dhūsh* or *dhūs* (perhaps a P. *dhūṣayati*, *dhūshayati*, *dhūṣayati*, &c., to make splendid or elegant; to embellish.

**धृषर** *dhūshara*, a wrong spelling for *dhūsara* below.

**धृसर** *dhūsara*, as, ā, am (fr. rt. *dhvas* for *dhvasa*, cf. *dhvasira*; but said to be fr. rt. 1. *dhū* and connected with *dhūli*, q. v.), of a dusty or greyish or dusty-white colour, grey; (as), m. grey (the colour); a jackass, a donkey; a camel; a pigeon; an oilman; anything of a grey tint; (ā), f., N. of a small shrub, = *pāṇḍura-plalī*; (ī), f., N. of a Kinnaṛ or female chorister of heaven. — *Dhūsara-čchadā*, f. a kind of plant, = *sveta-vuṇā*. — *Dhūsara-tva*, am, n. grey colour, paleness; (also read *dhūshara-tva*). — *Dhūsara-patrikā*, f. the plant *Tragia Involucrata* [cf. *uśṭra-dhūsara*, *pubćhikā*]; a kind of Heliotropium (= *hasti-śuṇḍī*).

*Dhūsaraka*, as, m., N. of a jackal.

*Dhūsarita*, as, ā, am, made grey, greyish.

**धृष्टर** *dhūštura*, as, m. = *dhustura*, the thorn-apple, *Datura Metel* and *Fastuosa*.

**धृ** *dhri* (allied to rt. *bhri*, which is probably the more ancient form), cl. 1. P. A. *dharati*, -te, *dadhāra* (Ved. *dādharma*), *dadhre* (part. *dadhraṇa*), *dharishyati*, -te, *adhārshīt*, *adhṛita*, *dhartum*, and more commonly cl. 10. (identical with Caus. but with the same senses as cl. 1.) *dhārayati*, -te, Pot. *dhārayet*, -ta (Mahābh. Anuśāsana-p. 5007. *dhārayita*), *dhārayāmasa*, *dharayishyati*, -te, *adidharat*, -ta (Vedic forms *dīdharat*, *dīdhrītam*, *dīdhrīta*, *ni-dīdhar*), *dhārayitum*, to hold, bear, carry; hold up, support, sustain, maintain; carry on; to hold in, hold back, keep back, restrain, stop, detain, curb, resist; to hold in one's possession, keep, possess, have; to keep, retain (in one's service); to hold fast, preserve; to hold, contain; to lay hold of, seize, recover; to hold, observe, practise; to wear, use (as clothes &c.); to bear, undergo, suffer; to hold out, hold on, endure, continue, continue to live; (A.) to hold one's place, stand firm, remain; to fix, place, deposit; to destine for, assign or present anything (acc.) to any person (dat.); to allot, assign, confer; (A.) to destine a person (acc.) to anything (dat.); (cl. 10.) to owe anything (acc.) to any person (dat. or gen.); to weigh in a balance; to prolong (in pronunciation); to cite, quote. The above meanings of *dhri* (cl. 1. or more frequently cl. 10. identified with Caus.) may be variously extended by connecting it with various nouns, e. g. *garbham dhri*, to conceive, to become pregnant, (in this sense the older language uses rt. *bhri*); *daṇḍam dhri*, to carry a stick, use force, chastise (with loc. of the pers.); *damam dhri*, to punish (with loc. of the pers.); *ātmanam* or *jīvatmā* or *prāṇān* or *śarīraṃ* or *gātraṃ* or *deham dhri*, to maintain the soul, preserve the vital spirits, body, &c., to continue to live, survive; *mano* or *māna-saṃ* or *matim* or *cittam* or *buddhim dhri*, to fix the mind, direct the thoughts or attention upon, resolve; *vratam dhri*, to observe or keep a vow, &c. [cf. *dhṛta-vrata*]; *tapo dhri*, to undergo or perform penance; *dhārayām dhri*, to practise self-control; *tulayā dhri* (or without *tulayā*), to hold in a balance, weigh, measure; *śirasā* or *mūrdhani dhri*, to bear on the head, honour highly; *manasā dhri* (or without *manasā*), to bear in mind, recollect, remember; *samaye dhri*, to bring to an agreement, cause to make a compact; *antare dhri*, to deposit anything as surety, to give bail, to pledge: Pass. or cl. 6. A. *dhriyate* (ep. also *dhriyati*), to be firm or fixed, to be supported or maintained, to be preserved; to exist, live, continue to live, remain alive, survive; to remain, continue; to undertake, resolve upon (with dat. or acc. of the thing or with inf.); Caus. *dhārayati*, -te (with the meanings of cl. 1. and cl. 10.); Pass. of Caus. *dhāryate*, to be held or

supported, to be maintained or preserved; to continue to live (with inst., e. g. *tena na dhāryate*, it is not lived by him): Desid. *dādhīrshati*, *-te*, *dādhīrshate*, *dādhīrāyishati*, to wish to hold or keep, to try to support or maintain, &c.: Intens. *dādhrīyate*, *dādharti* (Ved. *dādharti*), to hold very fast, lay hold of firmly, bear firmly, &c.; [cf. 1. *dharma*, *dhīra*, *dhrūva*, *dhur*, *dhurya*; Zend dar, 'to hold'; Gr. *θρή-σα-σθα*, *θρή-υ-ος*, *θρή-υ-ς*, *θρή-υ-ος*, *θρή-μα*, *θρή-ω*, *θρή-ω*; Lat. *frē-tu-s*, *frē-nu-m*, *fir-mu-s*, *for-ma*; Angl. Sax. *drag-an*, *dreog-an*; Old Germ. *trag-an*; Mod. Germ. *trag-en*.]

*Dhrik* (at end of comp., and only occurring in nom. sing. *dhrik*, and more probably to be referred to rt. *dhriśh* or to rt. *dr̥h̥*), bearing, carrying, supporting, sustaining, suffering, wearing, possessing, having, &c.; [cf. *kāla-rūpa-dh°*, *sakti-dh°*, *śarīra-dh°*.]

*Dhrit*, *t*, *l* (at end of comp.), a holder, bearer, possessor; bearing, carrying, possessing, having, observing, &c.; [cf. *carshāṇi-dh°*, *dharāṇi-dh°*, *dharma-dh°*, *nitya-dh°*.]

*Dhrita*, *as*, *ā*, *am*, held, borne, carried, maintained, supported; contained; possessed; kept, retained, detained; laid hold of, seized, grasped, gripped; worn, used; observed, practised; weighed; placed, deposited; holding, bearing, continuing, enduring, existing, standing; intent upon, i. e. resolved or determined to do anything (with dat. or loc., e. g. *jaye dhritas*, resolved on victory); firm, prepared, ready; (*ās*), *m*, N. of a son of the thirteenth Manu; of a descendant of Druhyu and son of Dharmā [cf. *dhārtēya*]; (*am*), *n*, a peculiar manner of fighting; (*am*), *ind.* firmly, slowly, solemnly.—*Dhrita-kānaka-māla*, *as*, *ā*, *am*, wearing a golden collar or wreath.—*Dhrita-kārmukeshu* ('*ka-ishu*'), *us*, *us*, *u*, armed with bow and arrows.—*Dhrita-dakṣha*, *as*, *ā*, *am*, Ved. of enduring intelligence; (*Sāy.*) of enduring strength, possessing vigour.—*Dhrita-dāṇḍa*, *as*, *ā*, *am*, carrying the stick, inflicting punishment; one on whom punishment has been inflicted.—*Dhrita-dīdhiti*, *is*, *m*, 'constant in splendor,' fire; [cf. *ghrita-dīdhiti*].—*Dhrita-devā*, *f*, N. of a daughter of Devaka.—*Dhrita-paṭa*, *as*, *ā*, *am*, covered or overproud with a cloth &c.—*Dhrita-matī*, *f*, N. of a river; (wrong form for *dhriti-matī*).—*Dhrita-rājan*, *ā*, *m*, N. of a man; [cf. *dhārtarājā*].—*Dhrita-rāshtra*, *as*, *ā*, *am*, whose empire is firm or who holds the kingdom; (*as*), *m*, a good king; N. of a Nāga, also called Airāvata; of a Deva-gandharva, sometimes identified with king Dhrita-rāshtra; of a son of the Daitya Bali; of a king of Kāśī; (according to the Mahā-bhārata) N. of the eldest son of Vyāsa by the widow of Viçitravīrya, (he was brother of Paṇḍu and Vidura, and as the first-born was entitled to the throne of Hāstīnāpura, but being born blind, he at first renounced the sovereignty in favour of Paṇḍu; afterwards, on the retirement of Paṇḍu to the woods, Dhrita-rāshtra was called to undertake the government, which he did with the assistance of Bhīṣma as his regent; he was husband of Gāndhārī and father of 100 sons, the eldest of whom was named Dur-yodhana; he is sometimes identified with Dhrita-rāshtra and with Hapsa, two chiefs of the Gandharvas); N. of a son of Janam-eyaya; a kind of bird, perhaps a sort of goose; (*ās*), *m*, pl. the sons of Dhrita-rāshtra, whose names are enumerated in Mahā-bh. Ādi-p. 454b; (*ī*), *f*, N. of a daughter of Tāmra, mother of the geese and other water-birds, = *hansa-patnī*, = *hansa-patī*; [cf. *dhārtarāshtra* and *dhārtarāshtri*].—*Dhrita-rāshtra-ja*, *as*, *m*, 'sprung from Dhrita-rāshtra,' epithet of any son of Dhrita-rāshtra.—*Dhrita-varman*, *ā*, *m*, 'bearing armour or mail, mailed,' N. of a warrior on the side of the Kurus.—*Dhrita-vrata*, *as*, *ā*, *am*, Ved. of fixed law or order; keeping vows or engagements, devoted, attached, faithful; (*Sāy.*) accepting pious acts, performing religious rites; (*as*), *m*, epithet of Varuṇa; of Indra; of Rudra; of Savitri; of Agni; of a son of Dhriti;

(*ās*), *m*, pl. epithet of the Ādityas.—*Dhrita-sarira*, *as*, *ā*, *am*, continuing to live or exist, existing.—*Dhrita-srī*, *is*, *f*, N. of a metre consisting of four lines of twenty-one syllables each.—*Dhrita-sandhi*, *is*, *m*, 'keeping agreements or compacts,' N. of a son of Su-sandhi and father of Bharata.—*Dhrita-sinḥa*, *as*, *m*, a various reading for *dhriti-sinḥa*, q. v.—*Dhrita-heti*, *is*, *is*, *i*, 'bearing weapons,' armed.—*Dhritātman* ('*ta-āt*'), *ā*, *ā*, *a*, firm-minded, self-possessed, steady, calm, collected.—*Dhritāmbhas* ('*ta-am*'), *ās*, *ās*, *a*, containing water.—*Dhriteshudhi* ('*ta-ish*'), *is*, *is*, *i*, carrying a quiver.

*Dhritaka*, *as*, *m*, N. of a Buddhist patriarch.  
*Dhrita-vat*, *ān*, *atī*, *at*, having taken or conveyed or held or resolved; (*atī*), *f*, N. of a river.

*Dhriti*, *is*, *f*, holding, holding fast, laying hold of, seizing, having, possessing; supporting, maintaining; firmness (e. g. *dhritim kṛti*, to show firmness, stand firm); constancy, steadiness, steadfastness, fortitude, energy, resolution; strong will, self-command; will, command (Ved.); satisfaction, happiness, pleasure, contentment; N. of certain evening oblations offered at the Āśva-medha; a sacrifice, offering; N. of a Vedic metre of seventy-two syllables; (in the later language) any metre consisting of 4 × 18 syllables; a metre composed of the Upendra-vajrā and Indra-vajrā; N. of one of the astrological Yogas; Resolution or Satisfaction personified as a daughter of Dakṣha and wife of Dharmā, (regarded as one of the Vasu-patnīs or as a form of Dakṣhāyaṇī in Pinḍāraka); N. of one of the sixteen Kālas of the Moon; N. of a goddess, daughter of a Kalā of Prakṛiti and wife of Kapila; N. of the wife of Rudra-manu; N. of the thirteenth of the sixteen Mātṛikās; (*is*), *m*, N. of one of the Viśve-Devās; of a preceptor, Dhṛiti Androta; of a son of Vi-jaya and father of Dhṛita-vrata; of a son of Vita-havya and father of Bahulāśva; of a son of Babhrū; [cf. *a-dh°* and *kṣmā-dh°*].—*Dhriti-paripūrṇa*, *as*, *m*, N. of a Bodhi-sattva.—*Dhriti-mat*, *ān*, *atī*, *at*, steadfast, firm, steady, calm, determined, resolute; satisfied, content; (*ān*), *m*, N. of a form of Agni; of a son of Manu Raivata; of Manu Sāvama; of one of the Saptarshis in the thirteenth Manv-antara; of a son of Kṛiti-mat, son of Angiras; of a son of Yavinara; of a Brāhman; (*atī*), *f*, N. of a river, also read *dhṛita-vatī*; (*at*), *n*, N. of a Varsha in Kuśā-dvīpa.—*Dhritimāt-tā*, *f*, steadfastness, steadiness, calmness, &c.—*Dhriti-maya*, *as*, *ī*, *am*, consisting of steadfastness or constancy; consisting of contentment.—*Dhriti-mush*, *t*, *t*, *t*, 'fortitude-stealing,' who or what robs one of one's steadfastness, decomposing, agitating.—*Dhriti-sinḥa*, *as*, *m*, N. of a man said to have assisted Puroshottama in composing the Hārāvālī; (also read *dhṛita-sinḥa*).

*Dhritvan*, *ā*, *m*, an epithet of Vishnu; of Brahmā; a clever man; virtue, morality; the sea; the sky [cf. *kṣema-dh°*]; (*ari*), *f*, the earth.

*Dhritvā*, *ind*, having held, having laid hold of or seized; having taken, &c.

**धृज्** *dhrij* or *dhrij* (connected with rts. *dhraj* and *dhrij*), cl. 1. P. *dharjati*, *dhrijati*, &c., to go, move.

**धृष्** *dhriśh*, cl. 1. 5. P. *dharshati*, *dhriśh-noti*, *dadhārsha* (part. *dadhriśhvas*), *dharshīshyati*, *adhārshī* (Vedic forms *dadhārshī*, *dadhārshat*, *dadhārshati*), *dharshitum*, to be bold or courageous; to be confident or presumptuous, to be proud or overbearing; to be impudent or impatient; to have courage to do anything, to dare, venture (with inf., e. g. *dhriśhnumaḥ prash-ṭum*, we dare to ask); to dare to attack, &c. (with acc. of the person); to insult, overbear, treat with indignity: Pass. *dhriśhyate*, to be attacked or insulted, to be subdued or overpowered: Caus. *dharshayati*, *-yitum*, Aor. *adadhārshat* or *adadhriśhat*, to dare to attack, to overbear, insult, treat with indignity, violate (a woman); offend, injure; assail, overpower, overcome, conquer, destroy; (A.) to surpass (?);

Desid. *dādhārshishati*: Intens. *dādhriśhyate*, *dādhārshī*; [cf. Zend *daresh*, 'to dare'; *darshi*, 'strong'; Gr. *θρασ-ύ-ς*, *θρᾶσ-ος*, *θρᾶσ-ος*, *θρᾶσ-έ-ω*, *θρᾶψ-ύς*, *θρᾶσ-ύ-ω*, *θρᾶσ-ύ-ω*; Lat. *fortis*; Goth. *ga-dāurs-an*, 'to dare'; Slav. *driz-a-ti*, *driz-na-ti*, 'to dare'; Lith. *dras-ū-s*, 'courageous'; *dras-ā*, 'courage'; Hib. *das-achd*, 'fierceness'.]

*Dhriśhaj*, *k*, *k*, *k* (?), Ved. assailing, attacking, destroying.

*Dhriśhat*, *an*, *atī* or *antī*, *at*, pres. part., Ved. bold, daring, courageous, confident; (*atā*), *ind.* boldly, courageously.—*Dhriśhad-varuṇa*, *as*, *ā*, *am*, Ved. of a brave race, heroic.—*Dhriśhad-vin*, *i*, *inī*, *i*, Ved. bold, courageous.—*Dhriśhan-manas*, *ās*, *ās*, *as*, Ved. brave-hearted.

*Dhriśhita*, *as*, *ā*, *am*, bold, courageous, brave, daring.  
*Dhriśhu*, *us*, *us*, *u*, hold, proud; clever; (*us*), *m*, a heap, multitude.

*Dhriśhta*, *as*, *ā*, *am*, bold, daring, courageous, confident; insolent, impudent, rude, saucy, shameless; forward, intrusive, presumptuous; profligate, abandoned; obtained?; (*as*), *m*, a faithless husband; N. of a son of Manu Vaivasvata, (also read *dhriśhau*; cf. *dhārshī*); of a son of Kunti; of a son of Bhajamāna; (*as*), *m*, N. of a spell for using or restraining magical weapons; (*ā*), *f*, a disloyal or unchaste woman; (*am*), *ind.* boldly, courageously, fearlessly; (it is said that *dhriśhta* may be used at the end of a comp. to give a bad sense to the word with which it is compounded); [cf. Angl. Sax. *thriste*; Swed. *dristigt*; Old Iceland. *dreiss*; Mod. Germ. *dreist*].—*Dhriśhta-keṭu*, *us*, *m*, N. of a king of Cedi; of a king of Videhā or Mithilā, son of Su-dhṛiti; of a son of Satya-dhṛiti; of a son of Sukumāra; of the father of Sukumāra; of a son of Dhriśhta-dyumna; of a king of the Kaikayas; of a son of Manu.—*Dhriśhta-tama*, *as*, *ā*, *am*, very bold or daring, most confident or courageous.—*Dhriśhta-tā*, *f* or *dhriśhta-tva*, *am*, *n*, boldness, courage, impudence.—*Dhriśhta-dyumna*, *as*, *m*, N. of a son of Dru-pada (killed by Āsvatthāman while asleep).—*Dhriśhta-dhī*, *is*, or *dhriśhta-buddhi*, *is*, *m*, 'bold-minded,' N. of a man.—*Dhriśhta-parākrama*, *as*, *ā*, *am*, of daring valour.—*Dhriśhta-mānīn*, *i*, *inī*, *i*, having a high opinion of one's self.—*Dhriśhta-ratha*, *as*, *m*, N. of a prince.—*Dhriśhta-sarman*, *ā*, *m*, N. of a son of Svaphalka.—*Dhriśhokta* ('*ta-uk*'), *as*, *m*, N. of a son of Arjuna Kārtavyatya; (also read *dhriśhokta*).

*Dhriśhataka*, *as*, *m*, N. of a prince.

*Dhriśhī*, *is*, *is*, *i*, Ved. (according to Mahī-dhara) bold; (*is*), *m*, a pair of tongs; N. of a son of Hiranya-kaśipu; of a minister of king Daśa-ratha; (*is*), *f*, boldness.

*Dhriśhya*, *as*, &c., a wrong reading for *dhriśhta*, q. v.—*Dhriśhokta* ('*na-uk*'), *as*, &c., a wrong reading for *dhriśhokta*, q. v.

*Dhriśhuj*, *k*, *k*, *k*, hold, confident; impudent, shameless.

*Dhriśhvāt*, *is*, *m*, a ray of light.

*Dhriśhnu*, *us*, *us*, *u*, courageous, bold, confident, valiant; impudent, shameless; strong, powerful, (applied in the Veda to Indra, Soma, the Maruts, and the horses of Indra); (*u*), *ind.* in a bold or confident or powerful way; firmly, strongly; with force [cf. *dadhrik*]; (*us*), *m*, N. of a son of Manu Vaivasvata [cf. *dhriśhta*]; of a son of Manu Sāvama; of a son of Kavi; of a son of Kurukura; *Kasyapasya dhriśhnu*, N. of a Sāman.—*Dhriśhnu-tva*, *am*, *n*, boldness, confidence.—*Dhriśhnu-sheṇa*, *as*, *ā*, *am*, Ved. having an overpowering weapon; (*Sāy.*) having a conquering or overpowering host, leading a valiant army (as a drum).—*Dhriśhnu-ojas*, *ās*, *ās*, *as*, Ved. of overpowering strength, endowed with resistless might, (applied to Indra and the Maruts).

*Dhriśhuka*, *as*, *m*, N. of a prince; [cf. *dhriśh-taka*.]

*Dhriśhnyūyā*, *ind.*, Ved. in a bold or powerful manner, firmly.

*Dhṛishya*, *as*, *ā*, *am*, assailable, to be attacked; conquerable.

**धृषद्** *dhṛishad*, Ved. = *ṛishad*, q. v.

**धृ** *dhṛī*, cl. 9. P. *dhṛiṇāti*, &c., to be old, grow old; (various reading for rt. 1. *ṛī*.)

**धे** *dhe*, cl. 1. P. *dhayati*, *dadhau*, *dhās-yati*, *adhāt*, *adhāsīti*, *adadhāt*, Prec. *dhe-ya*, *dhatum*, to suck, drink, to suck in, drink in, absorb; appropriate; to suck out, draw away, take away; Caus. *dhāpāyati*, *-yitum*, to give suck, suckle, nourish; Desid. *dhātsati*, to wish to suck; [cf. *dadhi*, *dhātṛī*, 2. *dhāyas*, *dhāru*, 2. *dhāst*: Zend *daēnu*, 'female': Gr. *θη-σθαι*, *θη-λῆ*, *θη-λῶ*, *θηλα-μῶν*, *τήθη*, *τι-θη-νη*, *τί-τθη*, *τί-τθω-ς*, *θη-λυ-ς*, *γαλα-θη-νῶ-ς*, *Τη-θῶ-ς*, *Θέ-τι-ς*: Lat. *fi-liv-s*, *fi-li-a*, *fe-lā-re*, *fe-mīna*: Umbr. *fe-liv* = *filiv*: Goth. *dad-ya* = Old Germ. *tā-u*, 'I suck'; *tīla*, 'female breast'; *tuta*, *tutta* = Eng. *teat*: Slav. *do-ya*, 'to suck'; *doilica*, 'nurse'; *dk-te*, 'child'; *dē-va*, 'virgin': Hib. *daif*, 'drink'.]

*Dhena*, *as*, m. the ocean, a male river; (*ā*), f., Ved. a milch cow; a mare (?); a river; speech; voice; N. of the wife of Brihaspati; (*ās*), f. pl. any beverage made of milk; [cf. *dhenu*, *go*.] (In Rig-veda 1. 2, 3, *dhenā* may possibly be an epithet of the horses of Vāyu.)

*Dhenu*, *us*, f. a milch cow, a cow that has lately calved, (sometimes compounded with the names of other animals to denote the female of a species, see *khaḍga-dh*<sup>o</sup>, *go-dh*<sup>o</sup>, *vaḍava-dh*<sup>o</sup>); the earth [cf. *go*]; a gift, offering, present to Brāhmins, (properly a milch cow so presented, but applied also to any gift supposed to be formed in the shape of a cow or to be offered in its stead, (in this sense *dhenu* is generally at the end of a compound, e. g. *ghṛita-dh*<sup>o</sup>, an offering of ghee; *jala-dh*<sup>o</sup>, an oblation of water; cf. *tavaṇa-dh*<sup>o</sup>, *ratna-dh*<sup>o</sup>, *suvarṇa-dh*<sup>o</sup>: occasionally it is uncompounded, e. g. *tīlānām dhenuḥ*, an offering of sesamum-seeds); (*avas*), f. pl. any beverage made of milk; (*u*), n., N. of a Sāman. (*Dhenu* at the end of a comp. may form a diminutive, the female being weaker than the male; cf. *as-dh*<sup>o</sup>, *khaḍga-dh*<sup>o</sup>, *putrī*, *putrikā*.) = *Dhenu-godhu*, *am*, n. cow and milker. = *Dhenu-dugdha*, *am*, n. cow's milk; a kind of gourd, = *Ārbhīka*. = *Dhenuulugdha-kara*, *as*, m. carot, Daucus Carota. = *Dhenu-makshikā*, f. a horse-fly, gad-fly. = *Dhenu-mat*, *ān*, *atī*, *at*, Ved. possessing cows, rich in cattle; containing or giving nourishing beverage; containing the word *dhenu*; (*atī*), f., N. of the wife of Deva-dyūma. = *Dhenu-mbhavyā*, f. (probably) about to become a milch cow.

*Dhenuka*, *as*, m., N. of an Asura or demon in the shape of a donkey (killed by Kṛishṇa or according to other authorities by Rāma); a kind of coitus [cf. *dhaīnuka*]; (*ā*), f. a milch cow; a gift, offering, see *dhenu* above; a female animal in general (as a she-elephant, a woman, &c., see *dhenu* above); also used like *dhenu* at the end of comps. to form diminutives (e. g. *asī-dh*<sup>o</sup>, a knife, from *asī*, a sword); a vein which when cut bleeds only at intervals; N. of the wife of Kīrti-mat who was a son of Angiras; (*am*), n., N. of a place of pilgrimage. = *Dhenuka-vadha*, *as*, m. 'the killing of Dhenuka', N. of the twenty-third chapter of the Kṛishṇa-khaṇḍa or fourth part of the Brāhma-vaivarta-Purāṇa. = *Dhenuka-sūdana*, *as*, m. 'the slayer of Dhenuka,' an epithet of Kṛishṇa. = *Dhenuka-dugdha*, *am*, n. cow's milk; N. of a plant, = *dhenu-dugdha*. = *Dhenukāri* (*'ka-art*), *is*, m. 'enemy of Dhenuka,' an epithet of Kṛishṇa; a kind of small tree, = Nagesar.

*Dhenuṣṭarī*, f. (fr. *dhenu*, nom. case of *dhenu*, with the comparative affix), a milch cow ceasing to give milk.

*Dhenuṣhyā*, f. a cow whose milk has been pledged; a cow tied up to be milked (?).

*Dhenuṣyita*, *as*, *ā*, *am*, (probably) one who has pledged the milk of his cows and therefore cannot make use of it himself.

*Dhenūka* in *bahu-dh*<sup>o</sup>, q. v.

*Dhaīnuka*, *am*, n. a herd of cows; a kind of coitus.

**धेमात्र** *dhemātra*, a particular high number; (a various reading for *dhamātra*.)

**धेय** *dheya*, *as*, *ā*, *am* (fr. rt. 1. *dhā*), to be held or taken &c.; to be created; what is created or produced; (at the end of comps. the neut. is considered as an affix, Pāṇ. V. 4, 36, vārt; cf. *nāma-dheya*, *bhāga-dh*<sup>o</sup>, *mītra-dh*<sup>o</sup>, *rūpa-dh*<sup>o</sup>.)

*Dheshṭha*, *as*, *ā*, *am*, Ved. giving the most; (Sāy.) the best supporter, firmest stay.

**धैर्य** 1. *dhairya*, *am*, n. (fr. *dhīra*), firmness, durability, steadiness, stability, strength, consistency, constancy; calmness; gravity; patience; fortitude, courage; inflexibility; precision of diction; (Ved.) intelligence, forethought. = *Dhairya-kalita*, *as*, *ā*, *am*, assuming firmness or composure, endowed with calmness. = *Dhairya-dhvaṇsa*, *as*, m. failure of courage. = *Dhairya-mitra*, *as*, m., N. of a poet. = *Dhairya-vat*, *ān*, *atī*, *at*, possessed of firmness or patience, firm, steady. = *Dhairya-vṛitti*, *is*, *is*, *i*, of steady conduct, steadily behaved.

**धैवत** *dhaivata*, *as*, m. the sixth note of the gamut.

**धैवत्य** *dhaivatya*, *am*, n. (fr. *dhīvan*, Pāṇ. VI. 4, 174), cleverness, skillfulness (?).

**धैवर** *dhaivara*, *as*, *i*, *am* (fr. *dhīvara*), belonging or relating to a fisherman.

**धौकिक** *dhoī-kavi*, *is*, m., N. of a poet mentioned in the Śārngadhara-paddhati; [cf. *dhoiṇ*.]

**धोड** *dhoḍa*, *as*, m. a sort of snake, commonly Dhora, a kind of water-snake.

**धोयिन्** *dhoiṇ*, *i*, m. or *dhoiṇ*, *is*, m., N. of a poet.

**धोर** *dhor*, cl. 1. P. *dhorati*, *dudhara*, *dhoritum*, to run well, to trot, to be quick or alert, to have good paces: Caus. *dhorayati*, *-yitum*, Aor. *adudhorat*.

*Dhoroṇa*, *am*, n. a vehicle in general, any means of conveyance (as a horse, an elephant, a car, &c.); a horse's trot; going well or quickly; (ṛi), f. or (*dhorayati*, *te*), f. an uninterrupted series; tradition.

*Dhorita* or *dhoritaka*, *am*, n. a horse's trot; [cf. *dhauritaka*.]

**धौत** *dhauta*, *as*, *ā*, *am* (fr. rt. 2. *dhāv*), washed, cleansed, cleaned, purified, washed off; polished, brightened, whetted; white, bright, silvered, shining; (*am*), n. silver. = *Dhauta-kaṭa*, *as*, m. a bag of coarse cloth, a sack made of a kind of matting. = *Dhauta-kosajā* or *dhauta-kauṣheya* or *dhauta-kauṣeya*, *am*, n. bleached or purified silk (= *patrorṇa*). = *Dhauta-khaṇḍī*, f. sugar-candy. = *Dhauta-bālī*, f. = *dhautānjālī*, (probably rather *dhautānjāni*, q. v.) = *Dhauta-mūlōka*, *as*, m., N. of a prince of the Cīnas. = *Dhauta-śīla*, *am*, n. 'bright stone,' crystal, rock-crystal. = *Dhautānjāni*, f. a sort of collyrium, = *tryaṅkaṭa* or *tryaṅgaṭa*. = *Dhautāpāṅga*, *as*, *ā*, *am*, having the corners of the eyes brightened.

**धौतय** *dhautaya*, *as* or *am*, m. or n. (?), a kind of salt (= *saindhava*).

**धौतरी** *dhautarī*, f. (fr. rt. 1. *dhū*), Ved. (according to Sāy.) shaking, agitating, causing to tremble.

**धौति** *dhauti*, *is*, f. (fr. rt. 1. *dhāv*), Ved. a spring, well; river, rivulet.

**धौनुमार** *dhaundhumāro*, *as*, *i*, *am*, treating of Dhundhu-māra (as an episode).

*Dhaundhumārī*, *is*, m. a patronymic from Dhundhu-māra.

**धौमक** *dhaumaka*, *as*, m. (fr. *dhūma*), N. of a district.

*Dhaumata*, myrrh.

*Dhaumatāyana*, *as*, m. a patronymic (?).

*Dhaumatāyanaka*, *as*, m. a patronymic from Dhaumatāyana.

*Dhaumāyana*, *as*, m. a patronymic from Dhūma.

*Dhaumīya*, *as*, *i*, *am*, smoky.

*Dhaumya*, *as*, m. a patronymic from Dhūma; N. of an ancient Rishi; a son of Vyāghra-pāda; a younger brother of Devala and family priest of the Pāṇḍavas; a pupil of Vālmīki. = *Dhaumya-sīkshā*, f. 'the science of Dhauṃya,' N. of a chapter of the Purāṇa-sarva-sva.

*Dhaumra*, *as*, m., N. of an ancient Rishi; N. of a class of demons; (*am*), n. grey (the colour), greyness; a place for building prepared in a peculiar way; [cf. *dhūma*.]

*Dhaumrāyana*, *as*, m. a patronymic from Dhūmra; [cf. *dhūmrāyana*.]

**धौर** *daura*, *as*, m. Grislea Tomentosa. = *Dhaurāditya-tīrtha* (*°ra-ād*), *am*, n., N. of a Tīrtha.

**धौरितक** *dhauritaka*, *am*, n. a horse's trot; [cf. *dhorita* and *dhoritaka*.]

**धौर्य** *dhaureya* or *dhaureyaka*, *as*, *i*, *am* (fr. *dhur*), fit to be harnessed, fit for a burdea, capable of drawing or bearing a load (either a vehicle or beast, &c.); (*as*), m. a beast of burden; a horse.

**धौतिक** *dhaurtaka*, *am*, n. (fr. *dhūrta*), rogery, knavery, fraud.

*Dhaurtika*, *as*, *i*, *am*, cheating, dishonest, roguish, knavish, fraudulent, &c.; (*am*), n. fraud, dishonesty.

*Dhaurteya*, *ās*, m. pl., N. of a warlike tribe; (*as*), m. a prince of this tribe.

*Dhaurtya*, *am*, n. fraud, dishonesty.

**धौर्य** *dhaurya*, *am*, n. a horse's trot, = *dhorita*, &c.

**धौवक** *dhauvaki*, *is*, m. (fr. *dhuvakā*), a metronymic from Dhuvakā.

**ध्मा** 1. *dhmā*, cl. 1. P. *dhamati*, *dadhamau*, *dhmāsyati* (ep. *dhamīshyati*), *adhmāsīti*, *dhmātum*, to blow (as wind or breath), breathe out, exhale; to blow (a conch-shell, trumpet, or any wind instrument), to produce sound by blowing; to blow a fire, excite fire by blowing; to excite sparks; to manufacture by blowing, melt, smelt; to blow away from one's self, cast, throw: Pass. *dhmāyate*, ep. and Ved. *dhamyate*, *dhmāyati*, to be blown, to be melted, &c.: Caus. *dhmāpayati*, &c., to cause to blow or melt, to consume by fire, burn: Desid. *dīdhmāsāti*: Intens. *deidhmīyati*, *dādhmātī* (*dā-dhmāyate*), to be blown violently; [cf. Lat. *flāre*: Old Germ. *blayan*, *blāhan*, *blāsan*, 'blow'; Gr. *σπῶ-ν*, *σπῶ-ς*?].

*Dhma*, *as*, *ā*, *am*, blowing; [cf. *tūṇava-dh*<sup>o</sup> and *śankha-dh*<sup>o</sup>.]

2. *dhmā*, *ās*, m. (?), blowing. = *Dhmā-kāra*, *as*, m. a blacksmith, a smith.

*Dhmāta*, *as*, *ā*, *am*, blown (as a wind instrument), blown into, blown up, inflated, blown by a bellows (a fire &c.), inflamed, puffed, excited.

*Dhmātavya*, *as*, *ā*, *am*, to be blown, to be excited or kindled.

*Dhmātṛi*, *tā*, m., Ved. a blower, smelter (of metal); (*trī*), n. a contrivance for blowing or melting.

*Dhmāna*, *am*, n. blowing, puffing, swelling.

*Dhmāpita*, *as*, *ā*, *am* (fr. the Caus.), reduced to ashes, burnt to cinder.

*Dhmāyat*, *an*, *antī*, *at*, or *dhmāyamāna*, *as*, *ā*, *am*, being blown; being melted, &c.

**ध्माङ्क** *dhmānsh* (various reading for *dhvānsh*), cl. 1. P. *dhmānshati*, &c., to crow or caw; to desire; [cf. *dhrānsh*.]

*Dhmānksha*, as, m. a crow, &c.; (wrong form for *dhvānksha*, q. v.)

**धामन्** *dhamāman*, ā, m. wrong reading for *dhyāman*, col. 2.

**धा** *dhyā*, *dhyāta*, *dhyāna*. See under rt. *dhyai* below.

**ध्याम** *dhyāma*, as, ā, am, dark-coloured, black; (*am*), n. a fragrant grass in general or a particular kind of it; the plant *Artemisia Indica* (= *damanaka*). — *Dhyāmi-karāṇa*, am, n. making dark-coloured, blackening. — *Dhyāmi-kṛita*, as, ā, am, made dark-coloured, blackened.

*Dhyāmaka*, am, n. a particular kind of grass (= *rohisha*).

**धुषिताश्व** *dhyushitāśva*, as, m., N. of a prince; (a various reading for *vyushitāśva*.)

**धै** *dhyai* [cf. the older form १. *dhi*], cl. I. P. (ep. also A.) *dhyāyati* (ep. also *dhyāti*, 2nd sing. Impv. *dhyāhi*), Pot. *dhyāyet*, *dadhya*, *dhyātā*, *dhyāsyati*, *adhyaṣit*, *dhyātum*, to think of, have in mind, imagine, contemplate, ponder, meditate, think on, meditate on, reflect upon (with or without *manasā* or *manasi* or *cetāsā* or *dhyā*), to call to mind, recollect: Caus. *dhyāpāyati*, *yitum*: Desid. *dīdhyāṣati*: Intens. *dādhyāyate*, *dādhyāti*, *dādhyati*: [cf. Gr. *θεῖα*, *θεῖο-μα*, related to *dhyai*, as Lat. *vid-ere* to Sanskrit *vid*, 'to know'; or as Zend *buhi*, 'to see,' to Sanskrit *budh*, 'to know'.]

*Dhyā*, ās, f. thinking, thought, meditation. *Dhyāta*, as, ā, am, thought of, meditated on. *Dhyātavya*, as, ā, am, to be thought of or reflected upon. *Dhyātri*, tā, trī, trī, one who reflects upon or meditates; a thinker, reflector. *Dhyātva*, am, n. thought, reflection. *Dhyātva*, ind. having thought of or reflected, having pondered or recollected, &c. *Dhyāna*, am, n. meditation, thought, reflection, especially profound and abstract religious contemplation; divine intuition or discernment; mental representation of the personal attributes of a deity; (*as*), m., N. of the eleventh day in the light half in Brahmā's month. — *Dhyāna-guṇya*, as, ā, am, attainable by meditation or reflection. — *Dhyāna-gocāra*, as, m., N. of a class of Buddhist deities; [cf. *dhyānāvācāra*.] — *Dhyāna-janya*, ās, m. pl., N. of a race. — *Dhyāna-tātpara*, as, ā, am, lost in thought, absorbed in meditation, reflecting, meditative. — *Dhyāna-dīpa*, as, m., 'the lamp of meditation', N. of a work. — *Dhyāna-dyuti*, īs, m., N. of a man. — *Dhyāna-nishṭha*, as, ā, am, engaged in meditation, contemplative, lost in thought. — *Dhyāna-para*, as, ā, am, = *dhyāna-tātpara*. — *Dhyāna-pāramitā*, f., see *pāramitā*. — *Dhyāna-phala*, am, n., 'the fruit of meditation', N. of a chapter of the *Purāna-sarva-va* by Halāyudha. — *Dhyāna-bhanga*, as, m. interruption of thought or meditation. — *Dhyāna-maya*, as, ī, am, consisting of reflection or meditation. — *Dhyāna-mātra*, am, n. mere reflection, thought alone. — *Dhyāna-mudrā*, f. the prescribed attitude in which to meditate on the deity. — *Dhyāna-yoga*, as, m. profound meditation, the performance of religious abstraction, (also explained as a *Dvandva*, meditation and abstraction); N. of a kind of magic mentioned in the *Yoga-ratna-mālā*, 'destroying one's enemies by images formed in the mind'. — *Dhyāna-lakṣhaṇa*, am, n. 'the mark of meditation', N. of a chapter of the *Purāna-sarva-va*. — *Dhyāna-vat*, ān, atī, at, occupied in or intent on religious meditation. — *Dhyāna-vindūpanishad* ('*du-up*'), t, f, N. of an Upanishad belonging to the *Atharva-veda*. — *Dhyāna-stha*, as, ā, am, absorbed in meditation; lost in thought. — *Dhyānāvācāra* ('*na-av*'), ās, m. pl., N. of a class of Buddhist deities; [cf. *dhyāna-gocāra*.]

*Dhyānika*, as, ā, am, proceeding from religious meditation, sought or obtained by pious contemplation.

*Dhyānin*, ī, īmī, ī, contemplative, engaged in religious meditation, meditating.

*Dhyāni-buddha*, as, m. (probably fr. *dhyāni*, patronymic fr. *dhyāna*; cf. *mānushi-buddha*), a spiritual or mental Buddha, an incorporeal Buddha resulting from meditation, (their number is given as five or six or ten or more.)

*Dhyāni-bolhi-sattva*, as, m. (with Buddhists) an incorporeal son of a *Dhyāni-buddha*.

*Dhyāniya*, as, ā, am (according to *Vopa-deva* 26. 25, fut. pass. part.), to be meditated upon.

*Dhyāman*, ā, m. measure; light; (*a*), n. meditation.

*Dhyāyat*, an, antī, at, thinking of, considering, reflecting, meditating upon; supposing, imagining.

*Dhyāyamāna*, as, ā, am, being reflected on, being meditated upon.

*Dhyeya*, as, ā, am, to be meditated upon, to be pondered or contemplated; fit for meditation; to be imagined.

**ध** *dhra*, as, ī, am (fr. rt. *dhri*), = *dhora* (at the end of some comps., e. g. *ansa-dhri*, *māhi-dhra*, q. v.).

**ध्रज्** *dhraj* or *dhrañj*, cl. I. P. *dhrajati* or *dhrañjati* or *dhriñjati*, &c., Ved. to move, go, glide (as a bird &c.); [cf. rt. *dhri*, *dhrij*, *dhvaj*, *dhvanj*.]

*Dhrajās*, as, n. (?), Ved. = *dhraji* below.

*Dhrajī*, īs, f., Ved. the gliding course or motion of the wind, &c. — *Dhrajī-matī*, ān, atī, at, Ved. gliding, moving.

*Dhrajī*, īs, f., Ved. the gliding course of the wind, &c.; impulse; whirlwind, gale.

**ध्रण्** *dhraṇ*, cl. I. P. *dhraṇati*, &c., to sound (as a drum or other instrument); [cf. rt. *dhraṇ*, 2. *dhvan*, 3. *dhārā*; Gr. *θρη-ο-μα*, *θρη-ο-σ*, *θρη-νο-σ*, *θρη-λο-σ*, *θρίλλος*, *θρη-βο-σ*, *τεν-θηρη-δών*, *ἀν-θηρη-δών*, *τον-θηρη-σ*, *τον-θηρη-ζω*; Goth. *drun-yu-s*, 'voice'; Angl. Sax. *dran*, 'a drone'; Mod. Germ. *drönen*.]

**ध्रस्** *dhraś*, cl. 9. and 10. P. *dhraśnāti*, *dhraśayati*, *yitum*, to glean; to throw or toss up, cast upward; [cf. *ulhras*.]

**ध्रा** *dhra*, cl. 2. and 1. P. *dhraṭi* or *dhraṭi*, *dhrayati*, &c., Ved. to go, (Naigh. II. 14.)

**ध्राख्** *dhraḥk*, cl. I. P. *dhraḥkati*, &c., to be dry or arid, &c., = rt. *drākh*.

**ध्राघ्** *dhraḡh*, cl. I. A. *dhraḡhate*, &c., to be able or competent, &c., = rt. *drāgh*.

**ध्राङ्क** *dhraṅksh* [cf. rt. *dhmānksh*, *dhvānksh*, *drānksh*], cl. I. P. *dhraṅkshati*, &c., to utter the sound of birds, to crow, caw, &c.; to desire.

**ध्राड्** *dhraḍ*, cl. I. A. *dhraḍate*, &c., to divide, split, &c., = rt. *drāḍ*. *Dhraḍī*, īs, m. gathering or plucking flowers.

**ध्रि** *dhri* (fr. rt. *dhri*) in *a-dhri*, q. v. *Dhriyamāna*, as, ā, am, being held or sustained; being withheld or checked or suppressed, &c.

**ध्रिज्** *dhrij*, cl. I. P. *dhrejati*, &c., to go or move, &c., = rt. *dhraj*. *Dhrija* in *a-dhrija*, as, ā, am, unrestrainable.

**ध्रु** 1. *dhru* (connected with rt. *dhri*), cl. I. 6. P. *dhruvati*, *dhruvati*, *dudhrāva*, &c., to be firm or fixed, to stand firm; to go, move; to ascertain, know with certainty; to kill: Caus. *dhruvāyati*: Desid. *dudhrūshati*, *dudhruvishati*: Intens. *dodhrūyate*; [cf. Lith. *drūtas*, 'firm'; Goth. *trava*, 'I trust,' = Caus.].

*Dhruṭi*, īs, f., Ved. (Sāy.) fixed destiny, settled course of fate; (according to modern scholars) misleading, leading astray, corrupting, seduction, (fr. rt. *dhri*.)

*Dhruva*, as, ā, am, fixed, firm, remaining fixed in one place, firmly fixed, fast, immovable, stable,

enduring, constant, lasting, permanent, continual, perpetual, eternal, invariable, unchangeable, inevitable; certain, sure, well-ascertained; firm, strong, fixed, settled (as a day); fixed (in astrology, as a *karāṇa*, q. v.); the fixed *Karāṇas* are four, viz. *Sakuni*, *Nāga*, *Caṭushpada*, and *Kiṅtughna* or *Kintu-ghna* (?): the seven *A-dhruvāni* are given under *karāṇa*: some of the *Nakshatras* are also called *Dhruvāni*, see *nakshatra*; fixed (in anatomy, as certain members or organs of the body which cannot be severed without causing death, those which are separable being called *a-dhruva*, q. v.); tenacious, retentive (e. g. *dhruvā smṛtiḥ*, a retentive memory); (*as*), m. the polar star or the north pole itself (personified in mythology as son of *Uttāna-pāda* and grandson of the first *Manu*); the pole of any great circle (especially either of the celestial poles); polar longitude, the distance of a planet from the beginning of the sidereal zodiac; a constant arc; N. of one of the twenty-seven astronomical *Yogas* or the *Yoga* star of the twelfth lunar asterism (supposed to =  $\beta$  Leonis?); a knot (?); the trunk of a lopped tree or pollard, a post, stake; the Indian fig-tree; the tip or point of the nose (?); a sort of bird, = *śarāri*, (perhaps incorrectly for *smar-rāri*, meaning *Siva*); the introductory stanza of a poem or song ('the constantly recurring verse,' which is repeated as a kind of burden or chorus); time, epoch, any fixed period from which dates are computed; an epithet of *Brahmā*; of *Vishnu* [cf. *dhruvākshara*]; of *Siva*; N. of one of the serpents supporting the earth; N. of one of the *Vasus*; of a son of *Vasu-deva* and *Rohiṇī*; of an *Āngirasa*, supposed to be the author of a *Rig-veda* hymn (*Rig-veda* X. 173); of a son of *Nahusha*; of a hero on the side of the *Pāṇḍus*; of a son of *Ranti-nāra* (or *Ranti-bhāra*); (*ā*), f. the largest of the three sacrificial ladles (made in the shape of the Indian fig-leaf and of the wood of the *Flacourtia Sapida* ?); the plant *Desmodium Gangeticum*; the plant *Sansevieria Zeylanica*, a small tree from the fibres of which bowstrings are made (= *mūrvā*); a virtuous woman; a cow which stands quiet when milked; scil. *dis*, the point of the heavens directly under the feet, the point of the lower hemisphere directly opposite to the zenith; (*am*), n. 'the enduring sound,' a sound heard or supposed to be heard after the *Abhinidhāna*, probably the mere prolongation of the preceding sound; heaven, sky, atmosphere; (*am*), ind. certainly, surely, assuredly; eternally; (*āya*), ind. for ever. (According to grammarians, *dhruva* at the end of a comp. may give a bad sense to the word with which it is compounded, *Pāṇ.* II. r. 53); [cf. Hib. *dearbh*, 'sure, true'; Goth. *trigges*; Angl. Sax. *treowe*, for *truwjan*; Old Germ. *triu*, *triuwi*, *ga-triu*, *ga-triuwi*, *ga-triwi*, = Mod. Germ. *truen*, *treue*, *ge-treu*, = Eng. *true*, *trusty*.] — *Dhruva-keṭu*, us, m. a kind of meteor. — *Dhruva-kṣitī*, t, t, t, Ved. resting firmly, abiding fixedly; abiding in the fixed (sacrifice). — *Dhruva-kṣitī*, īs, īs, ī, Ved. having a firm position or abode. — *Dhruva-kṣema*, as, ā, am, Ved. abiding in fixed habitations, having enduring mansions; firmly fixed. — *Dhruva-gati*, īs, f. a firm position; (*is, is, ī*), going firmly. — *Dhruva-carita*, am, n., N. of the twelfth and thirteenth chapters of the *Svarga-khaṇḍa* or third part of the *Padma-Purāna*; N. of the sixty-second chapter of the *Linga-Purāna*; of a chapter of the *Purāna-sarva-sva*. — *Dhruva-ḥyut*, t, t, t, Ved. causing to fall or shaking the immovable (mountains); — *Dhruva-tārā*, f. or *dhruva-tāraka*, am, n. the polar star. — *Dhruva-ṣaṭu*, us, m., N. of a king of *Vallabhi* or *Ballabhi*; [cf. *dhruva-sena*.] — *Dhruva-yoni*, īs, īs, ī, Ved. having a firm resting-place. — *Dhruva-ratnā*, f., N. of one of the *Mātris* attending on *Skanda*. — *Dhruva-lakṣhaṇa*, am, n. 'the mark of recurring stanzas,' N. of a chapter of the *Purāna-sarva-sva*. — *Dhruva-sad*, t, t, t, Ved. resting on firm ground, abiding in a firm place. — *Dhruva-sandhi*, īs, m., N. of a prince, son of *Su-sandhi* or *Su-shandhi* and father of *Bharata*. — *Dhruva-siddhi*, īs, m. 'through whom conva-

lucence is sure, N. of a physician at the court of Agni-mitra. — *Dhruva-sena*, as, m., N. of two Balabhi princes; [cf. *dhruva-paṇu*.] — *Dhruvākshara* ('*va-aksh*'), as, m. 'fixed and eternal,' epithet of Vishṇu. — *Dhruvāvarta* ('*va-āv*'), as, m. the point on the crown of the head from which the hairs radiate. — *Dhruvāśva* ('*va-aś*'), as, m., N. of a prince.

*Dhruvaka*, as, m. polar longitude; the trunk of a lopped tree; a post, pale, stake; the introductory or recurring stanza of a song, see *dhruva*; N. of one of the attendants of Skanda; (*ā*), f. the introductory stanza and burden of a song [cf. *dhruvakā*]; N. of a woman.

*Dhruvase* (an infinitive form from *dhruvas* which may be derived from *dhruva*), Ved. in order to rest; (Sāy.) for a firm seat.

*Dhruvi*, *is*, *is*, *i*, Ved. firmly fixed, firm. *Dhruva*, as, *i*, am, belonging to Dhruva or the polar star; being in the ladle called Dhruvā.

*Dhruvaya*, am, n. fixedness, firmness, immovableness, uninterrupted rest; duration; certainty, necessity; (as, &c.), conferring duration or fixedness.

ध्रु 2. *dhru* (said to be fr. rt. *dhru*) in *a-smṛita-dhru*, not disappointing desire; (Sāy.) not remembering injury.

*Dhru* in *varuṇa-dhru*, q. v.

ध्रुव *dhruv*, cl. 6. P. *dhruvati*, &c., to stand firm; to go, move; (various reading for rt. 1. *dhru*.)

ध्रु *dhru*, cl. 6. P. *dhruvati*, &c., = rt. 1. *dhru* and *dhruv*.

ध्रेक *dhrek*, cl. 1. A. *dhrekate*, &c., to sound; to grow or increase; to be exhilarated or elevated with joy; to manifest elevation or hilarity by noise; [cf. *drek*.]

ध्रै *dhrai*, cl. 1. P. *dhraiyati*, &c., to be satisfied or pleased; [cf. probably Gr. *τρέψω* = Caus. *dhraipajāmi*, *θρέψις*, *τρέφεις*, *τρέφεις*.]

ध्वंस *dhvas* (sometimes written *dhvas*), cl. 1. A. *dhvasate* (ep. also *ti*), *dhvasate*, *dhvasishyate*, *adhvasishāta*, *adhvasat*, *dhvasitum*, to fall down, fall to pieces, fall to dust; be reduced to powder, decay, to be ruined; perish; to become eclipsed; to scatter or sprinkle over, cover with; to be covered or sprinkled with dust; (the imperative *dhvasa*, *dhvasata*, = 'be gone,' 'away with you,' 'vanish!'): Pass. *dhvasyate*, to be destroyed, perish, &c.: Caus. *dhvasayati*, to cause to fall, fell, throw down, cause to perish, destroy; to interrupt; *dhvasayati*, &c., Ved. to scatter, disperse (darkness &c.): Desid. *didhvasishate*: Intens. *danidhvasyate* and *danidhvasati*, *danidhvasiti*; [cf. Goth. *drus*, 'to fall'; *drausya* = 'I fall,' = Caus. *dhvasayāmi*: Old Germ. *troryu*, 'I gush.']

*Dhvasa*, as, m. falling down, perishing, destruction, demolition; vanishing, ceasing to exist, loss, ruin; (*i*), f. a mote in a sun-beam.

*Dhvasaka*, as, *ā*, am (at the end of a comp.), destroying, causing to fall or perish, removing.

*Dhvasana*, as, *ā*, am, causing to fall, destroying, demolishing, ruining; scattering, dispersing; sprinkling; (*am*), n. perishing, dying; loss, destruction, ruin; falling; going.

*Dhvasaniya*, as, *ā*, am, liable to destruction, capable of being ruined.

*Dhvasayitvā*, ind. having destroyed; having interrupted.

*Dhvasi*, *is*, m.  $\frac{1}{100}$  part of a Muhūrta.

*Dhvasita*, as, *ā*, am, caused to fall, destroyed, demolished, ruined, lost.

*Dhvasin*, *i*, *inī*, *i*, falling, perishing, being destroyed, decaying; causing to fall, destroying, destructive; (*i*), m. a Pīlu tree (said to grow in mountainous districts).

ध्वज 1. *dhvaj* or *dhvaj*, cl. 1. P. *dhvajati*, *dhvajati*, &c., to go, move; [cf. perhaps Lat. *vagus*, *vagari*.]

2. *dhvaj* = *dhvaja* in *kṛtā-dh*, Ṛig-veda VII. 83, 2.

*Dhvaja*, as, rarely *am*, n. (connected with rt. 1. *dhvaj* and perhaps with rt. 1. *dhū*), a banner, standard, flag-staff, flag, ensign, pennon; (metaphorically) a distinguished or eminent personage (e. g. *kula-dhvaja*, the head or ornament of a family); a mark, emblem, sign, symbol, characteristic mark [cf. *kajjala-dh*<sup>o</sup>, *dharmo-dh*<sup>o</sup>, *dhūma-dh*<sup>o</sup>, *dhūli-dh*<sup>o</sup>, *vrishabha-dh*<sup>o</sup>, &c.]; the attribute of a deity; the sign of any trade; the sign of a distillery or of a tavern [cf. *surā-dh*<sup>o</sup>]; the business there carried on; the penis &c., the organ of generation (of any animal, male or female); a skull carried on a staff as a mark of ascetics and Yogis; a house situated to the east of any object; a place prepared in a peculiar way for building; (in prosody) an iambic; (in Vedic grammar) N. of a peculiar kind of Krama-pāṭha; (in astronomy) N. of a Yoga; N. of a Grāma situated towards the north; (*as*), m. one who prepares or sells spirituous liquors; (according to some) pride, hypocrisy.

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*Dhvajika* in *dharma-dhvajika*, a hypocrite who only makes a pretence of religion; [cf. *dharmadhvaja*.]

*Dhvajin*, *i*, *inī*, *i*, furnished with or bearing a flag, carrying a flag or standard, hoisting an ensign; (at end of comp.) having as a mark or sign; (*i*), m. a standard-bearer; one having an emblem or sign; a distiller or vendor of spirituous liquors; a car, chariot, carriage; a mountain; a snake; a peacock; a horse; a Brāhman; (*inī*), f. 'a bannered host,' an army. — *Dhvajini-pati*, *is*, m. the leader of an army.

*Dhvaj*, as, rarely *am*, n. (connected with rt. 1. *dhvaj* and perhaps with rt. 1. *dhū*), a banner, standard, flag-staff, flag, ensign, pennon; (metaphorically) a distinguished or eminent personage (e. g. *kula-dhvaja*, the head or ornament of a family); a mark, emblem, sign, symbol, characteristic mark [cf. *kajjala-dh*<sup>o</sup>, *dharmo-dh*<sup>o</sup>, *dhūma-dh*<sup>o</sup>, *dhūli-dh*<sup>o</sup>, *vrishabha-dh*<sup>o</sup>, &c.]; the attribute of a deity; the sign of any trade; the sign of a distillery or of a tavern [cf. *surā-dh*<sup>o</sup>]; the business there carried on; the penis &c., the organ of generation (of any animal, male or female); a skull carried on a staff as a mark of ascetics and Yogis; a house situated to the east of any object; a place prepared in a peculiar way for building; (in prosody) an iambic; (in Vedic grammar) N. of a peculiar kind of Krama-pāṭha; (in astronomy) N. of a Yoga; N. of a Grāma situated towards the north; (*as*), m. one who prepares or sells spirituous liquors; (according to some) pride, hypocrisy.

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*Dhvasman*, ā, m., Ved. polluting, darkening; (Sāy.) destroying, destructive; causing destruction. — *Dhvasman-rat*, ān, atī, at, Ved. covered?; (Sāy.) whose faults or imperfections are destroyed; (at), n. (according to Yāska) water.

*Dhvasra*, as, ā, am, Ved. sprinkling, spattering; scattering, liberal; (Sāy.) destructive; (as), m., N. of a king.

**ध्वासा** *dhvākshā*, f., N. of a plant and its fruit.

**ध्वाङ्** *dhvāṅksh* [cf. rts. *dhmāṅksh* and *dhrāṅksh*], cl. I. P. *dhvāṅkshati*, &c., to utter the cry of birds, to caw, croak, crow, &c.: to desire.

*Dhvāṅksha*, as, m. a crow; (according to some) any aquatic bird, as a crane, gull, &c., feeding on fish, = *Ardea Nivea*; (sometimes used at the end of a comp. to express contempt, e. g. *tīrtha-dhvāṅksha*, a crow at a sacred bathing-place, i. e. a man in the wrong place); a beggar (on account of his insatiableness); an impudent fellow; N. of one of the Nāgas (= *takshaka*); a house?; (in astronomy) N. of a Yoga; (ī), f. a kind of plant, = *kākolī*, *kakkolikā*, *laghu-kāvalī*; [cf. Hib. *duis*, 'a crow.']

— *Dhvāṅksha-janghā*, f., N. of a plant, = *kāka-janghā*. — *Dhvāṅksha-jambū*, ūs, f. = *kāka-jambū*.

— *Dhvāṅksha-tuṅḍa-phala*, a kind of plant the fruit of which resembles the beak of a crow, (commonly called *Thora-svetakāvalī*). — *Dhvāṅksha-tuṅḍā*, ī, f. = *dhvāṅksha-tuṅḍa-phala*; (ī), f. = *kāka-nāsā*.

— *Dhvāṅksha-dantī* or *dhvāṅksha-nakhī*, f. = *kāka-tuṅḍī*. — *Dhvāṅksha-nāman*, ā or a, m. or n. (?), a dark species of *Udumbara*; (*nāmnī*), f. = *kākodumbarikā*.

— *Dhvāṅksha-nāśinī*, f. = *hapushā* (?). — *Dhvāṅksha-nāsā*, f. and *dhvāṅksha-nāśikā*, f. = *kāka-nāsā*. — *Dhvāṅksha-pushṭa*, as, m. the Kokila or Indian cuckoo, = *kāka-pushṭa*. — *Dhvāṅksha-mācī*, f. = *kāka-mācī*.

— *laghu-kāvalī*. — *Dhvāṅksha-rāvin*, ī, *īṇī*, ī, cawing like a crow, having a voice like a crow.

— *Dhvāṅksha-vallī*, f. = *kāka-nāsā*. — *dhvāṅkshadantī*; = *karaija*. — *Dhvāṅkshādanti* ('*śha-ad*'), f. = *dhvāṅksha-dantī*. — *Dhvāṅkshārāti* ('*śha-ar*'), īs, m. 'enemy of crows,' an owl.

*Dhvāṅkshikā*, f. = *kākolī*.  
*Dhvāṅksholikā* or *dhvāṅksholī*, f. a medicinal plant, = *kākolī*.

**ध्वान्त** *dhvānta*. For 1. and 2. *dhvānta* see p. 462, col. 3.

**ध्वृ** *dhvri* (connected with rts. *hvri* and *dhūrv*), cl. I. P. *dhvarati*, *dadhvāra*, *adhvarishyati*, *adhvarshūt* (3rd du. Aor. A. *adhvarishatām* or *adhvarishātām*); Prec. *dhvarishishṭa* or *dhvarishishṭa*, *dhvartum*, to bend, make crooked, cause to fall, fell; to kill; Caus. *dhvārayati*, *-yitum*: Desid. *adhvāriṣhātī*, *dīdhvāriṣhātī*: Intens. *dādhvāryate*; [cf. a-*dhvāra*, 2. *dhru*; probably Engl. Sax. *thwer*, *thweorh*, *thwīr*, *thwur*, *dwerlan*, *dōl*, *dweorg*, *for-dwīlman*; Old Germ. *dwēr-an*, *ga-dwōr*, *twar-ōn*, *dwerh*; Goth. *dwals*; Gr. *θάλ-ο-σ*, *θάλ-α-μ-ο-σ*.]

*Dhvaras*, ās, m. f., Ved. 'destructive, hurtful, injurious,' N. of certain female demons or noxious beings.

*Dhvarya*, as, ā, am, to be bent, made crooked, &c.

*Dhvrit*, t, t, t (at the end of a comp.), causing to fall, felling, killing.

**ध्वरा** *dheran*, cl. I. P. *dheranati*, &c., to sound; (a various reading for *dhran*.)

**न**

न 1. *na*, the twentieth consonant of the alphabet, and the fifth letter of the fourth or dental class, having much the sound of the English *n* in *tenth*. — *Na-kāra*, as, in, the letter or sound *na*.

न 2. *na*, ind. a particle of negation equivalent to 'not,' 'no,' 'nor,' 'neither' [cf. *no*, *nanu*, *na-hi*, *na-tarām*], and in the Veda a particle of comparison; it is used as a negative particle in wishing, requesting, and commanding (e. g. *na mā garan nadyah*, let not the waters swallow me; *nāvaman-yeta kañcana*, let him not despise any one), but not in prohibition before an imperative, and not before the aorist when it has lost its augment and stands for an imperative (in both which cases *mā*, q. v., is used). When joined with the potential, *na* may often have the sense of 'that not,' 'lest,' 'for fear lest' (e. g. *na tvāṃ śapet*, lest he should curse thee). In argumentative writings *na* often comes at the end of a hypothetical argument in the sense 'not so' (e. g. *naṃu na kiñcān mānam iti cen na*, now if it be said that there is no proof, not so). Two *nas* are not unfrequently used in the same sentence to intensify an affirmation (e. g. *na khalu na tat karishyāmi*, I will most certainly do that; *na tu jātu na*, most assuredly), or any other negative particle may be joined with *na* with the same effect (e. g. *nādaṇḍyo 'sti*, he is not to go unpunished, i. e. he must certainly be punished). When a negation has to be repeated in successive clauses of a sentence or in successive sentences, *na* may be simply repeated or may be strengthened by one of the particles *uta*, *ca*, *api*, *āpi*, *vā*, *athavā* (e. g. *nāham asyārāzasya devatā na tāpy asya gireh*, I am not the deity of this forest nor of this mountain), or the negative is not expressed in the second clause but represented by *vā* or *api vā* or *ca* standing alone (e. g. *na hrishyati glāyati vā*, he neither rejoices nor desponds), or two clauses may have the negative particle and not a third (e. g. *na deveshu na Yaksheshu mānu-sheshv api cānyeshu tādrig rūpavātī drishṭa-pūrṣā*, neither among gods nor Yakshas nor other mortals has so beautiful a female been before seen). *Na* is sometimes placed before round or collective numbers to denote a deficiency, the deficient number being prefixed in the inst. or abl. case (e. g. *ekayā* or *ekena na viṃśatiḥ*, not twenty by one, i. e. nineteen; *pañcabhīr na catvāri satāni*, 395). When *na* is the negative of the simple idea expressed by a word, it may be regarded as compounded with it, and is then identical with 3. a, q. v. (e. g. *na-vidvas*, unwise; *nādhitā*, unread; *na-kiñcana*, q. v.) *Na* is often joined with other particles, e. g. *na ca*, *na cāpi*, *nāpi*, *nota*, *na vā*, *naiva*, *na caiva*, *nāpi ca*, *na tu*, *na tveva*, *na tveva tu*, *na et* (see *ced*), *na khalu*, *na ha* (after this last a verb is said to retain its accent if used in the future with an imperative sense, Pāp. VIII. 1, 31). *Na* is frequently used in early Vedic composition as a particle of comparison = 'like,' 'as,' 'as it were' (e. g. *tvā nāvam na dhīmahi*, we meditate on thee like a boat; cf. 3. a, which also in a few instances = 'like'); it is also found in this sense in the later artificial poems; [cf. Lat. *ne*, *non*; Gr. *νη* in *νη-κερδής*, *νη-κερδής*; Lith. *ne*; Slav. *ne*; Goth. *ni*, *ne*, *nei*; Engl. Sax. *na*; Old Germ. *ni*; Hib. *nā*.]

न 3. *na*, as, m. a N. of Buddha; binding, tying, a band; one who is praised; a N. of Gaṇeśa (= *dvi-raṇḍa*?); a jewel, pearl; war; giving; a gift; welfare, prosperity; (ā), f. the naval; a musical instrument; knowledge; (as), ā, am), thin, spare; vacant, empty; identical, same, like; unvexed, unwearied; undivided, unbroken.

न 4. *na*, (in prosody) a tribrach or foot of three short syllables.

नंश *naṅś*, the base of many forms of rt. 2. *naś*, q. v.

*Nanśa*, as, m. (?), Ved. (according to Sāy.) = *nāśana*, removal, removing, destruction; (but perhaps fr. rt. 1. *naś*), acquisition.

*Nanśana*, am, n. (?), destruction, in *svapna-n*<sup>o</sup>, q. v.

*Nanśuka*, as, ī, am, injurious, destructive; going astray, being lost; small, minute.

*Nanśṭavya*, as, ā, am, destructible, to be injured or killed.

*Nanśkṛi*, tā, (rī, rī, rī, a destroyer, destructive; perishing, being lost.

नः *naḥ-kshudra*. See under 3. *nas*.

नक् *nak*, ind. (probably fr. rt. 2. *naś*), Ved. night; [cf. 1. *nakta*, 2. *niś*, *niśā*.]

1. *nakta*, am, n., ā, f. (in the Veda *naktā* is regarded as f. du.), night; eating only at night as a sort of penance; a species of poisonous plant, = *kalikāru*; (as), m., N. of a son of Pṛithu; of Pṛithu-śheya and Ākūtī; (am), ind. by night, at night; [cf. 2. *niś*, *niśā*; Zend *nakhturu* or *nakhtru*, 'nocturnal'; Gr. *νύξ*, *νύκτωρ*, *νύκτερο-σ*, *νύκτερο-νός*, *νύκτερο-σ*; Lat. *nox*, *noctu*, *nocturnu-s*, *noctua*; Vok. *nakht*; Angl. Sax. *naht*, *nihht*; Mod. Germ. *nacht*; Eng. *night*; Slav. *noshŭt*; Russ. *nočŭy*; Lith. *nakti-s*; Hib. *nocht*.] — *Nakta-cārin*, ī, *īṇī*, ī, going or moving about at night; (ī), m. an owl; a cat; a thief; a goblin, a Rakshas; (also read *naktañ-cārin*, which is the better form.) — *Naktañ-cāra*, as, ī, am, going or walking about at night; (as), m. any creature or animal that goes about at night; a nocturnal fiend, a goblin, demon, evil spirit, Rakshas; a thief; the bdellium tree, see *guggula*; (ī), f. a female demon. — *Naktañ-care-svara* ('*ra-īś*'), as, m. the lord of the night-rovers or goblins. — *Naktañ-cāryā*, f. walking or moving about at night, wandering by night. — *Naktañ-cārin*, ī, *īṇī*, ī, walking about at night, (opposed to *divā-cārin*, *divā-cāra*); (ī), m. a cat; [cf. *nakta-cārin*.] — *Naktañ-jāta*, as, ā, am, Ved. grown or produced at night. — *Naktan-dīna*, am, n. night and day; (am), ind. by night and day. — *Naktan-dīvam*, ind. by night and day. — *Nakta-bhōjana*, am, n. 'eating at night,' supper. — *Nakta-mukhā*, f. evening, night; (a wrong reading for *nakta-mushā*). — *Naktam-prabhava*, as, ā, am, produced at night; (also read *nakta-prabhava*).

— *Nakta-vrata*, am, n. fasting by day and eating at night; any religious rite or obligation observed at night. — *Naktāndha* ('*ta-an*'), as, ā, am, blind at night. — *Naktāndhya* ('*ta-an*'), am, n. blindness at night. — *Naktoskāsā* ('*ta-ush*'), f. du., Ved. night and morning.

*Naktan*, a, n., Ved. night.

*Naktam*, ind. by night, at night. See under 1. *nakta* above.

*Naktayā*, ind., Ved. at night.

*Naktī*, īs, f., Ved. night; [cf. Lith. *nakti-s*, 'night.']

नक *naka*, as, m., N. of a son of Dārūka; (am), n. in *Bharad-vājasya nakam*, N. of a Sāman.

नकिञ्चन *na-kiñcana*, as, ā, am, having nothing, very poor, beggarly; [cf. a-*kiñcana*.]

*Na-kim*, ind. not, not at all; [cf. *na-kim* and *mā-kim*.]

*Na-kis*, ind. (*kis* is said to be an old nom. sing. m. of *ki*, see *kim* and cf. Lat. *quis*), Ved. not, not at all, never, (a little stronger than in the simple *na*); no one, nobody; (also written *na-ktr*.)

*Na-kim*, ind., Ved. not, not at all, never; [cf. *na-kim* and *mā-kim*.]

नकुच *nakuca*, as, m. a various reading for *lakuca*, q. v.

नकुट *nakuṭa*, am, n. the nose; [cf. *nar-kutaka*.]

नकुल *nakula*, as, ā, am (fr. *na-kula*, without a family?), rejected from a family or race (?), disgraced (?), coloured like the ichneumon?; (as), m. the Bengal mongoose or *Vivera Ichneumon* (similar to the polecat and hostile to mice and serpents, from the poison of which it protects itself by a medicinal plant, cf. *gamṭha-n*<sup>o</sup> and *jala-n*<sup>o</sup>); a son; N. of a Vedic poet with the patronymic *Vāma-deva* or *Vāma-devya*

or Vaiśvāmītra; N. of a Sāman (*Nakulasya Vāma-devasya prenkhas*); N. of a son of Paṇḍu or rather of the Aśvins by Paṇḍu's wife Mādri, he was twin-brother of Saha-deva, and fourth of the five Paṇḍu princes; N. of a physician mentioned in the Brahma-vaivarta-Purāṇa, author of a work on horses; an epithet of Siva; (ī), f. a female ichneumon; several plants, Salmalia Malabarica, = *kukkuṭī*; Nardostachys Jatamansi, = *jaṭamānsī*; saffron, = *śankhīni*; a mystical N. of the letter *h* [cf. *nakulīṣā*]; (ā), f. an epithet of the wife of Siva; (also read *a-kulā*, q.v.) = *Nakula-tva*, am, n. the state or condition of an ichneumon. = *Nakulāḍhyā* ('*la-āḍh*'), f. a plant (= *gandha-nakulī*). = *Nakulāndha-tā* ('*la-an*'), f. or *nakulāndhya*, am, n. a kind of disease of the eye in which the eye becomes like that of an ichneumon and all objects have a variegated appearance; [cf. *nakulāndhya*]. = *Nakulīṣā* ('*li-īṣā*'), as, or (according to others) *nakuleśa* ('*la-īṣā*'), as, m. a form of Bhairava regarded as an attendant on or emanation from Siva; the letter *h* used mystically in the Tantras; [cf. *nakulī*]. = *Nakulīṣa-yoga-pārāyana*, am, n., N. of a Yoga work. = *Nakuleshṭhā* or *nakuleshṭakā* ('*la-īṣh*'), f. 'liked by the ichneumon,' a plant, = *nakulī*, *gandha-nakulī*, (the mongoose if wounded in a conflict with a poisonous snake is supposed to prevent the effects of the venom by the use of this plant.)

*Nakulaka*, as or am, m. or n. (?), an ornament shaped like an ichneumon.

**नक्क** *nakk*, cl. 10. P. *nakkayati*, &c., to destroy, kill, annihilate.

**नक्क** 2. *nakla* or *nakla* (?), am, n. (for 1. *nakta* see p. 463, col. 3), = *नक्षत्र*, N. of the fifth Yoga (in astronomy).

**नक्कक** *naktaka*, as, m. dirty or ragged cloth; a rag, wiper, handkerchief, &c.; (a various reading for *laktaka*.)

**नक्कमाल** *naktamāla* or *naktamālaka*, as, m. the tree Pongamia Glabra or Dalbergia Arborea or Galeduba Arborea.

**नक्क** *nakra*, as, m. (derived in Pāṇ. VI. 3, 75, fr. *na-jara*), a crocodile, an alligator [cf. *nākra*]; the sign of the zodiac Scorpio; (am, ā), n. f. the nose; (according to others) a peculiar disease of the nose (= *nāsā-jvara*, *āhaka-jvara*); (am), n. the upper timber of a door-frame; (ā), f. a swarm of bees or wasps. = *Nakra-rāj*, ī, or *nakra-rāja*, as, or *nakra-hāraka*, as, m. 'king of the Nakras, seizer of the Nakras,' a shark or any other large sea animal.

**नक्क** *naksh* (connected with rt. 1. *naś*, cf. *īnaksh*), cl. 1. P. A. *nakshati*, -te, &c., Ved. to come near, come to, approach, visit, meet with, attain, gain, obtain; [cf. Lat. *nanciscor*, *nactum*.]

*Nakshat*, an, anti, at, approaching. = *Nakshad-dābha*, as, ā, am, Ved. striking down any one that approaches; (as), m. an epithet of Indra.

*Nakshatra*, am, n. (fr. the above rt. in the sense of 'coming or ascending'; derived by some fr. *nakshā* = *nakta* + *tra*, i.e. guarding the night, but this would not apply to the sun; also by some fr. *na* + *kshatra*, decaying?), a star in general (also applied to the sun), a constellation, an asterism in the moon's path, a lunar mansion, of which, according to the earlier reckoning, twenty-seven are enumerated, but in the later astrology more usually twenty-eight, distinct in name, figure, and number of stars, (the usual names are as follow: 1. Sravishṭhā or Dhanishṭhā; 2. Sata-bhishaj; 3. Pūrva-Bhādrapadā; 4. Uttara-Bhādrapadā; 5. Revatī; 6. Aśvini; 7. Bharanī; 8. Kṛittikā; 9. Rohiṇī or Brāhmī; 10. Mṛiga-śiras or Āgrahāyāni; 11. Ārdra; 12. Punar-vasū or Yāmakau; 13. Pushya or Sidhya;

14. Āśleshā; 15. Maghā; 16. Pūrva-Phalgunī; 17. Uttara-Phalgunī; 18. Hasta; 19. Citrā; 20. Svātī; 21. Viśākhā or Rādhā; 22. Anurādhā; 23. Jyeshṭhā; 24. Mūla; 25. Pūrva Aśādhā; 26. Uttara Aśādhā; 27. Abhijit; 28. Śravana. In the Taittirīya-Brahmana, Sravishṭhā is given for 1; Pūrve Proshṭha-padās for 3; Uttare Proshṭha-padās for 4; Aśva-yujau for 6; Apabharaṇs or Bharanīs for 7; Kṛittikās for 8; Invakās or Mṛiga-śirsham for 10; Bāhū and Ārdra for 11; Tishyas for 13; Āśleshās or Āśreshās for 14; Maghās for 15; Pūrve Phalgunī or Phalgunīs for 16; Uttare Phalgunī for 17; Nishṭya or in the Taittirīya-Saṃhitā also Svātī for 20; Viśākhē for 21; Anurādhās for 22; Rohiṇī or Jyeshṭha-gṇī or Jyeshṭhā for 23; Mūla-barhaṇī or in the Taittirīya-Saṃhitā also Viçītau for 24; Pūrva Aśādhās for 25; Uttara Aśādhās or Abhijit for 26; Śronā for 27: the names of the months Magha, Phalgunā, Chaitra, Vaiśākhā, Jyeshṭhā, Aśādhā, Śravana, Bhādra, Āśvina, Kārttika, Mārgaśrīṣa, and Pausa were derived from the names of the corresponding twelve lunar mansions; according to some, certain Nakshatras are called *dhruvāni*, fixed, viz. Rohiṇī and the three double asterisms Uttara-Phalgunī, Uttara Aśādhā, and Uttara-Bhādrapadā. In the Vedas the asterisms are considered to be the abodes of the gods or the visible forms of pious persons after death, see Śāyana on Rig-veda I. 50, 2; in the later mythology the lunar mansions are regarded as the wives of the moon and daughters of Daksha; according to the Jains, the sun, moon, Grahas or planets, Nakshatras, and Tārās or stars form the Jyotiṣhkas); a pearl; [cf. *deva-n*° and *yama-n*°]. = *Nakshatra-kalpa*, as, m., N. of a Pari-śiṣṭa belonging to the Atharva-veda and treating of the lunar mansions. = *Nakshatra-kānti-vistāra*, as, m. 'spreading brilliance (like that) of the Nakshatras or constellations,' the white Yāvanāla flower. = *Nakshatra-kūrma-dāra*, as, m., N. of a chapter of Bhaṭṭotpālā's commentary to Varāha-mihira's Bṛihat-Saṃhitā. = *Nakshatrakūrma-vibhāga*, as, m. distribution of countries supposed to be under the dominion of the different lunar mansions. = *Nakshatra-graha-yuty-adhikāra*, as, m. 'the chapter of the conjunction of asterisms and planets,' N. of a chapter of the Śūrya-siddhānta. = *Nakshatra-ṭakra*, am, n. a particular diagram for astrological calculations; the sphere of the fixed stars; the lunar asterisms collectively. = *Nakshatra-cintāmaṇi*, is, m. 'Nakshatra gem' (see *cintāmaṇi*), N. of a work on lunar mansions. = *Nakshatra-jā*, ās, m., Ved. 'star-born,' son of the stars. = *Nakshatra-tārā-rājāditya* ('*ja-ād*'), as, m. the sun as king of the stars and lunar asterisms; (with Buddhists) N. of a particular kind of religious meditation. = *Nakshatra-darśa*, as, m., Ved. 'stargazer,' one who looks at the stars. = *Nakshatra-dāna-vidhī*, is, m. 'rules about the Nakshatra offering,' N. of the 153rd chapter of the Bhavishyottara-Purāṇa. = *Nakshatra-dohada-sāntika*, am, n., N. of a chapter of the Purāṇa-sarva-sva. = *Nakshatra-nātha*, as, m. 'lord of the lunar mansions,' the moon. = *Nakshatra-nirṇaya*, as, m. 'determination of the Nakshatras,' N. of a chapter of the Tantra-sūtra; N. of a chapter of the Purāṇa-sarva-sva. = *Nakshatra-nemī*, is, m. the pole star; the moon; an epithet of Viṣṇu; (is), f. the last of the asterisms, Revatī, containing thirty-two stars. = *Nakshatra-nyāsa*, as, m., N. of a chapter of the Purāṇa-sarva-sva. = *Nakshatra-pa*, as, m. 'protector or lord of the lunar asterisms,' the moon. = *Nakshatra-patha*, as, m. 'the path of the Nakshatras or stars,' the starry sky. = *Nakshatra-pāthaka*, as, m. 'reader of the stars,' an astrologer. = *Nakshatra-purusha*, as, m. (In astrology) the figure of a man's body on the limbs of which the various lunar asterisms are distributed (e.g. Mūla on the feet, Jyeshṭhā on the neck, &c., cf. *kāla-purusha*); in this sense also written *nakshatra-purushaka*); a ceremony in which such a figure is worshipped; N. of the eightieth chapter of the Vāmana-Purāṇa. = *Naksha-*

*trapurusha-vrata*, am, n. 'the vow Nakshatra-purusha,' N. of the fifty-third chapter of the Matsya-Purāṇa. = *Nakshatra-pūjita*, as, ā, am, 'star-honoured,' favoured by the constellations. = *Nakshatra-prakarāṇa*, am, n. 'the Nakshatra chapter,' N. of the second chapter of the Cintā-maṇi Śāraṅikā by Daśa-bala. = *Nakshatra-phala*, am, n. 'the result obtained from the observation or influence of the lunar mansions,' N. of a work on the lunar mansions. = *Nakshatra-bhakti*, is, f. 'distribution of the Nakshatras or explanation of the relation in which they stand to each other,' N. of the fifteenth Adhyāya of Varāha-mihira's Bṛihat-Saṃhitā; [cf. *nakshatra-ryūha*]. = *Nakshatra-mārga*, as, m. the path of the Nakshatras. = *Nakshatra-mālā*, f. a ring or group of stars; the table of the asterisms in the moon's path, the asterisms collectively; a necklace containing twenty-seven pearls; a kind of dance. = *Nakshatra-yājaka*, as, ā, am, offering oblations to the lunar mansions; [cf. *graha-yajita*]. = *Nakshatra-yoga*, as, m. the conjunction of the moon with the lunar mansions. = *Nakshatra-yoginī*, ī, inī, ī, connected with the lunar mansions; (inyas), f. pl. the chief stars in the lunar asterisms. = *Nakshatra-rāja*, as, m. 'the king of the asterisms,' the moon; N. of a Bodhi-sattva. = *Nakshatrarāja-vikṛidita*, am, n. 'moon-sport,' N. of a particular kind of abstract contemplation. = *Nakshatra-loka*, as, m. the starry region, the firmament; (ās), m. pl. the world of the Nakshatras. = *Nakshatra-vartman*, a, n. 'the path of the Nakshatras,' the sky. = *Nakshatra-vidyā*, f. 'star-knowledge,' astronomy. = *Nakshatra-viṭhī*, f. the path of the Nakshatras. = *Nakshatra-ṛishṭi*, is, f. 'star-shower,' falliṅg or shooting stars. = *Nakshatra-ryūha*, as, m. = *nakshatra-bhakti*, q.v. = *Nakshatra-śvasa*, ās, ās, as, Ved. equal to the Nakshatras in number; (Śāy.) going to the gods. = *Nakshatra-sulldhi-prakarāṇa*, am, n., N. of the first chapter of the Vivāha-vṛindāvana by Kefa-vārka, a work on the different lunar mansions regarded as favourable or unfavourable to marriage. = *Nakshatra-samuccāya*, as, m. 'the assemblage of the Nakshatras,' N. of an astrological work by Lalla-vārha-suta. = *Nakshatra-sūcaka*, as, m. 'star-indicator,' an astrologer. = *Nakshatresū* ('*ra-īṣā*'), as, m. 'lord of the Nakshatras,' the moon. = *Nakshatreshṭakā* ('*ra-īṣh*'), f., Ved., N. of certain sacrificial bricks. = *Nakshatreshṭi* ('*ra-īṣh*'), is, f. a sacrifice or oblation to the asterisms.

*Nakshatrin*, ī, m. 'bearing the stars (?),' an epithet of Viṣṇu.

*Nakshatriya*, as, ā, am, belonging or relating to the Nakshatras or to the stars in general, containing a number equal to that of the Nakshatras, i. e. twenty-seven.

*Nakshya*, as, ā, am, to be approached or attained.

**नख** *nakh* or *nankh*, cl. 4. and 1. P. *nakhyati*, *nakhati* and *nankhati*, &c., Ved. to move, go.

**नख** *nakha*, as, am, m. n. (said to be fr. rt. 1. *nakh*, perhaps fr. *nakh* for rt. *angh* = *ankh*, to move in a curve; in Pāṇ. VI. 3, 75, derived fr. *na* + *kha*), a nail of a finger or of a toe, a claw, talon, the spur of a cock; an expression for the number twenty; (as), m. a part, portion; (am, ī), n. f. a particular perfume, a dried substance of a brown colour and of the shape of a nail, apparently a dried shell-fish (= *sukti*) used as a perfume, see *dhūpya*; (ī), f. a vegetable perfume different from the above though known by the same name, *nakhī*; [cf. Lith. *naga-s*, 'nail'; Slav. *nogū-tl* = Russ. *nogolī*; Gr. *ε-νυξ*; Lat. *unguis*, *ungula*; Old Germ. *nagal*; Angl. Sax. *naegel*; Hib. *ionga*, perhaps for *niomya*.] = *Nakha-kutpa*, as, m. 'a nail-cutter,' a barber. = *Nakha-khādtn*, ī, inī, ī, 'eating the nails,' biting the nails. = *Nakha-guḍḍha-phalā*, f. = *nakha-nishṭhāpāra*. = *Nakha-chēda*, as, m. nail-paring, nail-cutting. = *Nakha-jāha*, am, n. the root of a nail. = *Nakha-dāraṇa*, as, m. 'tearing with the nails,' a falcon, a hawk. = *Nakha-nikṛintana*, as or am,

m. or n. (?), a pair of nail-scissors. — *Nakha-nishpāva*, as, m. or *nakha-nishpāvikā* or *nakha-nishpāvi*, f. a kind of pulse. — *Nakha-pada*, am, n. the mark of a finger-nail, a scratch. — *Nakha-parṇi*, f. a species of plant (= *vrīṣṭīkā*). — *Nakha-pūjya-phalā*, f. = *nakha-nishpāva*. — *Nakha-pūshpī*, f. a species of grass (= *prikkā*). — *Nakha-pūrvikā* or *nakha-phalīni*, f. = *nakha-nishpāva*. — *Nakha-bhīna*, as, ā, am, 'nail-divided,' scratched or torn off with a nail. — *Nakha-mūta*, as, m. 'nail-looser,' a bow. — *Nakham-pāca*, as, ā, am, nail-scalding, nail-scorching. — *Nakha-rajanī*, f. a species of plant and its fruit. — *Nakha-rajanī*, f. a nail-parer. — *Nakha-lekhaka*, as, m. a nail-painter. — *Nakha-lekhā*, f. a scratch; nail-painting. — *Nakha-rilekha*, as, m. a scratch; nail-painting (?). — *Nakha-risha*, as, ā, am, having venom in the nails or claws. — *Nakha-rishkīra*, as, ā, am, tearing or rending with the claws; (as), m. a bird of prey. — *Nakha-rīksha*, as, m. a species of plant (= *nīla-vrīkshā*). — *Nakha-vraja*, am, n. 'nail-wound,' a scratch. — *Nakha-śankha*, as, m. a small shell. — *Nakhāṅsu* ('*kha-an*'), us, m. elegance or brightness of the finger-nails. — *Nakhāṅka* ('*kha-an*'), am, n. 'nail-mark,' a scratch; a sort of perfume (= *vyāghra-nakhī*). — *Nakhāṅga* ('*kha-an*'), am, n. a kind of perfume (= *nālī*). — *Nakhāli-nakhī*, ind. nail against nail, (a fight with) mutual scratching, scratching one another. — *Nakhāyudha* ('*kha-āy*'), as, ā, am, 'claw-armed,' using the nails or claws as weapons; (as), m. an animal which uses its claws as weapons, any beast or bird having talons; a tiger; a lion; a cock; a monkey, &c. — *Nakhāyudha-tva*, am, n. the state of being claw-armed or of using claws as weapons. — *Nakhāri* ('*kha-ari*'), is, m., N. of one of the attendants of Śiva. — *Nakhāli*, is, m. or *nakhālikā* ('*kha-āli*'), f. a small shell; [cf. *nakha-śankha*]. — *Nakhāśin* ('*kha-ās*'), ī, m. 'eating with claws,' an owl (as using its claws in feeding). — *Nakhaka*, as, m., N. of a Nāga-rāja.

*Nakhara*, as, ā, am, shaped like a claw, any pointed and curved instrument (as a knife, sword, &c.); (as, ā, am), m. f. n. a finger-nail, claw; (ī), f. a kind of perfume (= *nakhī*, = *kshudra-nakhī*). — *Nakharāyudha* ('*ra-āy*'), as, ā, am, 'claw-armed,' using claws as weapons; (as), m. a lion, tiger, any beast of prey; a cock. — *Nakharāhva* ('*ra-ah*'), as, m. fragrant oleander (= *hara-vīra*).

*Nakhālu*, us, m. = *nakha-rīksha*, q. v.

*Nakhīn*, ī, inī, ī, having nails, armed with claws or talons, clawed; thorny, prickly; (ī), m. an animal or a beast with claws, especially the lion.

**नग** *na-ga*, as, m. (fr. *na-ga*, not moving, or said to be fr. rt. *dah* through change of *d* into *n*, Upādi-s. V. 61), a mountain; a symbolical expression for the number seven (because of the seven principal mountains; cf. *kula-parvata*); a tree; a plant in general; a serpent; the sun; (as, ā, am), not moving, immovable; [cf. *a-ga*]. — *Naga-ja*, as, ā, am, mountain, mountaineer; (as), m. 'mountain-born,' an elephant; (ā), f. a species of plant (= *kshudra-pāshāṅga-bhedā*). — *Naga-nadī*, f. 'mountain-river,' N. of a river. — *Naga-nandinī*, f. an epithet of the goddess Durgā ('daughter of the mountain,' Durgā being in one of her characters the daughter of the personified Himālaya). — *Naga-patī*, is, m. 'chief of mountains,' the Himālaya range of mountains. — *Naga-bhīd*, t, m. 'rock-splitter' or 'tree-splitter,' a species of plant (= *pāshāṅga-bhedāna*), Plectantrhus Scutellaroides; an axc; a crow; Indra. — *Naga-bhū*, is, us, u, 'mountain-born,' mountain, mountaineer; (us), m. a species of plant = *kshudra-pāshāṅga-bhedā*, (more probably fem. like *naga-jā*). — *Naga-mārdhan*, ā, m. the crest or brow of a mountain. — *Naga-randhra-kara*, as, m. 'rending the mountains,' an epithet of Kārtikeya. — *Naga-val*, ān, atī, at, possessing mountains, abounding in trees. — *Naga-vāhana*, as, m. 'whose vehicle is a mountain, mountain-borne,' an epithet of Śiva.

— *Naga-svarūpiṇī*, f. a kind of metre consisting of four lines of eight syllables each. — *Nagāgra* ('*ga-ag*'), am, n. the summit or top of a mountain. — *Nagātana* ('*ga-at*'), as, m. 'moving about on trees,' a monkey. — *Nagādhipa* ('*ga-adh*'), as, m. 'chief of mountains,' the Himālaya. — *Nagādhirāja* ('*ga-adh*'), as, m. = the preceding. — *Nagārī* ('*ga-ari*'), is, m., N. of a man. — *Nagāvāsa* ('*ga-āv*'), as, m. 'living on trees,' a peacock. — *Nagāśraya* ('*ga-ās*'), as, ā, am, living in or frequenting mountains; (as), m. a species of bulbous plant growing on mountains (= *hastī-kanda*). — *Nagāhwaya* ('*ga-āh*'), as, m., N. of a man. — *Nagendra* ('*ga-in*'), as, m. 'chief of mountains,' the Himālaya, Kailāsa. — *Nagēsa* ('*ga-īsa*'), as, m. 'chief of mountains,' N. of a particular mountain. — *Nagobhāra* ('*ga-uc*'), as, m. height or elevation of a mountain. — *Nagaukas* ('*ga-ok*'), ās, m. 'inhabiting a mountain or tree,' a lion; the fabulous animal Sarabha; a bird in general; a crow; [cf. *agaukas*].

**नगणा** *naganā*, f. a plant, *Cardiospermum Halicacabum*; (also read *nagnā*).

**नगर** *nagara*, am, ī (fr. *na-ga* ?), n. f. a town, city, (often appended to the names of cities in India or standing alone as a name.) According to Pāp. VIII. 4. 39, the initial *n* cannot be cerebralized [cf. *girī-nagara*]; at the end of adj. comps. the fem. may end in *ā* (e. g. *sa-grāma-nagarā medinī*, the earth with its villages and cities). — *Nagara-kāka*, as, m. 'a crow in a town,' an expression of contempt; [cf. *nagara-vāyasa*]. — *Nagara-koṭī*, N. of a place; N. of a town at the foot of the Himālaya, Nagar-kot. — *Nagara-ghāta*, as, ā, am, town-destroying; (as), m. an elephant. — *Nagara-ghātaka*, as, m. the destroyer of a city. — *Nagara-jana*, as, n. towns-folk; a citizen. — *Nagara-dvāra*, am, n. the gate of a town, city-gate. — *Nagara-dhana-vihāra*, as, m., N. of a Buddhist monastery. — *Nagara-patī*, is, m. the chief of a town. — *Nagara-pura*, am, n., N. of a town. — *Nagara-pradākṣiṇā*, f. carrying an idol round a city in procession; [cf. *pradākṣiṇā*]. — *Nagara-prānta*, as, m. the outskirts of a town. — *Nagara-mardin*, ī, m. 'town-crusher,' N. of a man. — *Nagara-mālin*, ī, inī, ī, garlanded with cities. — *Nagara-mustā*, f. = *nagarothā*; [cf. *nāgara-mustā*]. — *Nagara-rakṣā*, f. superintendence or government of a town. — *Nagararakṣhādhikṛita* ('*kshā-adh*'), as, ā, am, appointed to the government of a town. — *Nagara-rakṣin*, ī, m. the governor or superintendent of a town, civic-guard, town-watchman. — *Nagara-vāyasa*, as, m. = *nagara-kāka*. — *Nagara-rāsin*, ī, inī, ī, inhabiting towns, dwelling in cities, citizen. — *Nagara-vāhya*, as, ā, am, situated without the town. — *Nagara-sammīla*, as, ā, am, equal to a town. — *Nagara-stha*, as, ā, am, city-dwelling; a resident in a city, a townsman, citizen, burgess. — *Nagara-svarūpiṇī*, f. a species of the Anu-shtubh metre. — *Nagara-hāra*, as or am, m. or n. (?), 'town-taking,' N. of a kingdom. — *Nagarādhipatī* ('*ra-adh*'), as, m. the superintendent or governor of a town. — *Nagarādhipa* ('*ra-adh*'), as, m. or *nagarādhipatī*, is, m. the chief magistrate of a town, head police-officer. — *Nagarādhyakṣha* ('*ra-adh*'), as, m. the overseer or superintendent of a town. — *Nagarābhyaśa* ('*ra-abh*'), as, m. the neighbourhood of a city. — *Nagari-nirodha*, as, m., N. of the sixty-third chapter of the Kṛīḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Nagari-yukti*, is, f., N. of a chapter of the Yukti-kalpa-taru ascribed to king Bhōja. — *Nagari-rakṣin*, ī, m. = *nagara-rakṣin*. — *Nagari-raka*, as, m. 'town-crane,' a crow. — *Nagarothā* ('*ra-uthā*'), f. a species of plant = *nagara-mustā*; [cf. *nagarothā*]. — *Nagaropānta* ('*ra-up*'), am, n. suburbs, skirts of a town. — *Nagaraukas* ('*ra-ok*'), ās, m. the inhabitant of a town, townsman. — *Nagaravashadhī* ('*ra-osh*'), is, f. the plantain, *Musa Sapientum* (= *kaḍalī*).

*Nagarāya*, Nom. P. *nagarāyate*, &c., to have the appearance of a town, look like a town.

*Nagarin*, ī, m., N. of a man.

*Nagarīya*, as, ā, am, belonging to a town, civic, city, urban.

**नान** *nagna*. See under rt. *naj* below.

**नानहु** *nagnahu*, us, m. or *nagnahū*, us, m. ferment, a drug used for fermenting spirituous liquor.

**नाना** I. *nagnā*, f. (for 2. *nagnā* see *nagna* below), Ved. speech; (a various reading for *nanā*, q. v.)

**नयमार** *nagha-māra*, as, m. (fr. *nagha*, a disease? and *māra*), Ved. an expression for the plant *kushtha*.

*Nagh-risha*, as, ā, am, Ved. an epithet of plants.

**नघुष** *naghusha*, as, m. = *nahusha*, q. v.

**नह** *nankh*. See rt. *nakh*, p. 464, col. 3.

**नङ्ग** *nanga*, as, m. a lover, paramour.

**नचिकेतस** *na-ciketas*, ās, or *na-ciketa*, as, m., N. of a son of Vājaśravasa; [cf. *nācīketa*].

**नचिर** *na-cira*, as, ā, am, not long (in time), not of long duration; (am), ind. not long, for a short time; (ca or āt or āya), ind. in no long time, in a short time, quickly, speedily, shortly, soon; [cf. *a-cira* and *mācīram*].

**नच्युत** *na-cyuta* = *a-cyuta*, q. v.

**नज** *naj* (allied to rt. *laj* = *lajj*, of which it appears to be another form only found in the past pass. part. *nagna* below), cl. I. A. *najate*, &c., to be ashamed, to be modest or bashful.

*Nagna*, as, ā, am, naked, nude, bare; uncultivated, uninhabited, desolate; (as), m. a naked mendicant; a N. of Śiva; a hypocrite (whose nakedness is a mere pretence); a Buddhist mendicant, = *kshapana-naka*; a bard accompanying an army; (2. *nagnā*), f. a naked, wanton woman; a girl before menstruation (and therefore allowed to go naked; cf. *nagnīkā*); the plant *Cardiospermum Halicacabum*; [cf. *nagāṅā*, I. *nagnā* above; Lith. *nōga-s*, 'naked'; Russ. *nagŭ*; Slav. *nago-ta*, 'nakedness'; Goth. *naqvaths*; Old Iceland. *nakt-r*; Angl. Sax. *naeud*, *naeod*, *genaeoyan*; Old Germ. *nachat*; Mod. Germ. *nacht*; Hib. *nochl*; Lat. *nudus*]. — *Nagnakarāṇa*, as, ī, am, making naked. — *Nagna-jit*, t, m., N. of a prince of the Gandhāras, father of one of Kṛishṇa's wives; N. of an author of a work on architecture; of a poet. — *Nagna-tā*, f. or *nagna-tva*, am, n. nakedness, nudity. — *Nagnam-bhavishnu*, us, us, u, or *nagnam-bhānuika*, as, ā, am, becoming naked, uncovering one's self in a shameless manner. — *Nagna-vṛitti*, is, f. 'the mendicant's commentary,' N. of a commentary on the Upādi-sūtras. — *Nagna-vrata-dhara*, as, m. 'observing the vow of a naked mendicant,' epithet of Śiva. — *Nagnāta* or *nagnāta* ('*na-at*'), as, m. a man who wanders about naked, especially a Buddhist or Jaina religious mendicant. — *Nagnī-karāna*, am, n. making naked, undressing, stripping. — *Nagnī-kri*, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to render naked, to convert into a naked mendicant. — *Nagnī-kṛita*, as, ā, am, made naked, undressed, stripped; converted into a naked mendicant.

*Nagnaka*, as, ikā, am, naked, wanton; (as), m. a naked mendicant, especially a Buddhist or Jaina ascetic; a bard; (ikā), f. a naked or wanton woman; a girl before menstruation.

*Nagnikā*, f. a naked woman; a girl before menstruation or about ten years old.

**ननु** *nan*, ind. (in grammar) the technical term for the negative particle *na*, q. v., negation. — *Nai-ārtha-niraya*, as, m. 'inquiry into the meaning of the negative particle,' N. of a chapter of the grammatical work *Vaiyākaraṇa-bhūṣhaṅga-sāra* by Koṇḍa-bhaṭṭa. — *Nai-vāda-tippaṇi*, f. 'commentary

to the chapter of negation, N. of a grammatical work by Raghu-deva.

**नर** *naṛ* (a corrupted form of the original *rt. nrīti*), cl. I. P. *naṛati*, *nanāta*, *naṛishyati*, &c., to dance, to dance or perform as an actor, to act; to injure by one deceptive trick; cl. 10. P. *nāṭayati*, &c., to represent anything (acc.) dramatically or by pantomime; to act; to drop or fall; to injure; to speak or shine.

*Naṛa*, *as*, m. (said to be fr. *rt. nam*, Uṇādi-s. IV. 104), a dancer, mime, actor, &c.; (in modern times) N. for a particular caste, the son of a degraded Kshatriya by a woman of the second caste; the tree *Calosanthus Indica* [cf. *kuṭannaṭa*]; Jonesia Asoka (= *asoka*); a sort of reed, *Arundo Tibialis*, or latterly called *Arundo Karka* (= *kishku-parvan*); a subordinate mode of music; N. of a man who with his brother Bhaṭa built a Vihāra; (*ā*), f. a species of shrub, *Cæsalpina Banducella*; (*ī*), f. an actress, a dancer, a Nauch girl; a courtesan, harlot; a species of fragrant plant (= *nali*); red arsenic; N. of a Rāgini. — *Naṛa-gati*, *is*, f. a kind of metre consisting of four times fourteen syllables. — *Naṛa-caryā*, f. the performance of an actor. — *Naṛa-tā*, f. the office or state of a player, condition of an actor. — *Naṛa-nārāyaṇa*, *as*, m. a Rāga or mode of music, (according to some) the sixth, (or according to others) a subdivision of that called *Dipaka* or of *Megha*. — *Naṛa-patṛikā*, f. *Solanum Melongena*. — *Naṛa-parṇa*, *am*, n. the skin (?). — *Naṛa-bhāṭika-vihāra*, *as*, m. 'the temple of Naṛa and Bhaṭa', N. of a temple on the mountain *Uru-muṇḍa*. — *Naṛa-bhūṣaṇa*, *am*, n. 'actor's ornament or pigment', orpiment. — *Naṛa-maṇḍana*, *am*, n. 'actor's ornament', yellow orpiment. — *Naṛa-ranga*, *as*, m. 'actor's stage, a theatrical stage', a metaphorical N. for anything illusory. — *Naṛa-vaṭu*, *us*, m. (*vaṭu* said to be fr. *rt. vaṭ*), the son of an actor, a young actor. — *Naṛa-vara*, *as*, m. a chief dancer or actor. — *Naṛa-śreṣṭha*, *as*, m. a chief or excellent dancer or actor. — *Naṛa-saṅgiṇa*, *as*, m. yellow orpiment; an actor, a dancer, &c.; [cf. *naṛa-bhūṣaṇa* and *naṛa-maṇḍana*]. — *Naṛa-sūtra*, *am*, n. rules or directions for actors. — *Naṛāntikā* (*ta-an*), f. shame, modesty; (also read *naṛāndhikā*). — *Naṛi-suta*, *as*, m. the son of a dancing girl. — *Naṛeśvara* (*ta-is*), *as*, m. 'the lord of dancers,' an epithet of *Siva*.

*Naṛaka*, *as*, m. an actor. — *Naṛaka-melaka*, *am*, n. 'the company of actors,' N. of a comedy.

*Naṛana*, *am*, n. (derived fr. *nartana*), the act of dancing or representing dramatically, pantomime, &c.; a dance.

*Naṛita*, *am*, n. acting, representation.

*Naṛī*, f. an actress, &c. See under *naṛa* above.

*Naṛyā*, f. a company of actors.

**नटपट्टयाम** *naṭa-paṭṭa-grāma*, *as*, m., N. of a village.

**नड** *naḍ* (connected with *rt. naṭ* = *nrīti*), cl. 10. P. *nāḍayati*, &c., to fall.

*Naḍa*, *as*, *am*, m. n. (the n. does not seem to occur), a species of reed, *Arundo Tibialis* or *Karka*; (Ved. written *nala*; cf. *nala*); (*as*), m. a particular tribe whose employment is making a sort of glass bracelets; N. of a prince with the patronymic *Naishidha*; (according to the commentator) = *Nala Naishadha*; N. of a Nāga; [cf. *Lith. nēdrē*, 'a reed.']. — *Naḍa-prāya*, *as*, *ā*, *am*, abounding in reeds. — *Naḍa-bhaktā*, *am*, n. a place abounding in reeds. — *Naḍa-maya*, *as*, *ī*, *am*, consisting of reeds, made of reeds. — *Naḍa-mīna*, *as*, m. a small fish, a species of sprat frequenting reedy places (= *nala-mīna*). — *Naḍa-vana*, *am*, n. a thicket of reeds; N. of a place. — *Naḍa-saṃhātī*, *is*, f. a collection or quantity of reeds. — *Naḍāgāra* (*ḍa-āg*), *am*, n. a hut of reeds. — *Naḍā-giri*, *is*, m., N. of an elephant.

*Naḍaka*, *as*, *am*, m. n. (?), the hollow of a bone.

*Naḍakiya*, *as*, *ā*, *am*, abounding in reeds (as a field &c.).

*Naḍasa*, *as*, *ī*, *am*, covered with reeds.

*Naḍinī*, f. a quantity of reeds, a reed bed.

*Naḍīla*, *as*, *ā*, *am*, reedy, covered with reeds.

*Naḍyā*, f. a quantity of reeds, a bed of reeds.

*Naḍvat*, *ān*, *atī*, at (*naḍ* for *naḍa*), covered with reeds, abounding in reeds.

*Naḍvala*, *as*, *ā*, *am* (*naḍ* for *naḍa*), abounding in reeds, reedy; (*am*), n. a quantity of reeds, a reed bed; (*ā*), f. a quantity of reeds; N. of the wife of *Mann Cākusha*; (also written *naḍalā*; cf. *nāḍ-valeya*).

*Naḍvā-bhū*, *ūs*, f. a house or hut of reeds(?).

**नडह** *naḍaha*, *as*, *ā*, *am*, lovely, beautiful, desirable.

**ननु** *naṭ*, *t*, *i*, *l* (fr. *rt. nam*), bowing, bowing one's self, (at the end of comp.)

*Nata*, *as*, *ā*, *am*, bent, bowed, inclined, inclining; depressed, sunk; crooked, curved; (*am*), n. the zenith-distance at meridian transit; hour-angle or the distance of any planet from the meridian; (*as*), m. the plant *Tabernaemontana Coronaria* (= *tagara*, *tagara-pādī*). — *Nata-kandhara*, *as*, *ā*, *am*, 'bowing the neck,' bowing. — *Nata-jyā*, f. the sign of the hour-angle. — *Nata-druma*, *as*, m. = *lātā-sāla* (?). — *Nata-nādī* or *nata-nāḍikā*, f. hour-angle or the distance in time of any planet from the meridian; any hour of birth after noon or before midnight. — *Nata-nāsika*, *as*, *ā*, *am*, having a depressed or flattened nose, flat-nosed. — *Nata-bhāga*, *as*, m. (in astronomy) zenith-distance. — *Nata-bhru*, *ūs*, *ūs*, *u*, bending the brow, frowning. — *Nata-mukha*, *as*, *ī*, *am*, bending down the face, looking down. — *Nata-mūrdhan*, *ā*, *ā*, *a*, bending or hanging down the head. — *Natāṅsa* (*ta-an*), *as*, m. (in astronomy) zenith-distance. — *Natāṅga* (*ta-an*), *as*, *ī*, *am*, bowing the limbs, bending the body, bent, curved, bowed, stooping; (*ī*), f. a woman. — *Natannata-bhru* (*ta-un*), *ūs*, *ūs*, *u*, depressing and elevating the eyebrows, frowning.

*Natī*, *is*, f. bending, bowing, stooping; curvature, crookedness; a bow, a courtesy, modest behaviour; (in grammar) the change of a dental letter to a cerebral; parallax in latitude.

**नतमंहस्** *na-tam-aṅhas*, the beginning of a particular holy text.

**नतराम्** *natarām*, ind. (fr. *na* with the affix of the compar.), Ved. a strong negative particle equivalent to 'not at all,' 'never.'

**नद** *nad* (allied to *rt. nard*), cl. I. P. (ep. rarely A.) *nadati* (-te), *nanāda*, *nadishyati*, *anadīti* and *anadīti*, *naditum*, to vibrate; to sound, resound, thunder (as a cloud); to roar, shout, cry, speak (often with the acc. of words denoting sound, e.g. *śabdām*, *svanām*, *nādam*, *nādān*, *ravān*, &c.), thus *nadanto bhairavān nādān*, uttering frightful cries); Caus. P. *nadayati*, *-yitum*, to cause to vibrate or shake (Ved.); *nādayati*, -te, &c., to cause to sound or resound, fill with noise, make resonant; Intens. *nānadīti*, *nānadyate*, to vibrate or shake violently (Ved.); to make a tremulous sound, to cry, roar (especially used of the lion), howl; to sound violently; [cf. *rts. vad*, *nard*; Cambro-Brit. *nadu*, 'to cry.']

*Nada*, *as*, m., Ved. who or what sounds or makes a noise; a horse; a cloud (which thunders); a praiser; N. of a verse of the *Rig-veda* beginning with *nadam* (*Rig-veda* VIII. 58, 2); a river (the personification of which is male, as the *Brahma-putra*, *Sone*, *Indus*, &c.); any flowing water; (?), f. a torrent, a river (the common personification of rivers being female); a kind of metre consisting of four lines of fourteen syllables each; (in grammar) a N. for crude bases ending in *i* or *ū*, if like *nadī* they are invariably feminine (and not like *grāma-ṛi* which is both masc. and fem., see *Pāṇini* I. 4, 3).

At the end of an adverbial compound *nada* becomes *nadam* and *nadī* becomes *nadī* [cf. *upa-nadam*, *upa-nadī*, and see *Pāṇini* V. 4, 110]. — *Nada-nadī-patī*, *is*, m. 'lord of the male and fem.: (personified) rivers,' the ocean, sea. — *Nada-rā*, *ā*, *as*, m. 'king of the rivers,' the *Sindhu*, father of *Sri*. — *Nadī-kadamba*, *as*, m., N. of a plant. — *Nadī-kānta*, *as*, m. 'lover of the rivers,' the ocean; a small tree, *Vitex Negundo*; another sort of tree, *Baringtonia Acutangula*; (*ā*), f. 'beloved by rivers,' the rose-apple, *Eugenia Jambolana*; a shrub, *Lea Hirta*; a species of creeper. — *Nadī-kāśyapa*, *as*, m., N. of a contemporary of *Sākya-muni*. — *Nadī-kūla*, *am*, n. the bank or shore of a river. — *Nadī-kūla-priya*, *as*, m. 'fond of river-banks,' a species of reed, *Calamus Rotang*. — *Nadī-ja*, *as*, *ā*, *am*, river-born, water-born, aquatic; (*as*), m. 'son of the river,' an epithet of *Bhīṣma*; several plants, *Terminalia Arjuna*; a species of reed (= *yāvānala-śara*); *Baringtonia Acutangula*; a species of grain (= *nadī-nishpāva*); antimony; (*ā*), f. *Premna Spinosa* or *Longifolia*; (*am*), n. a lotus. — *Nadī-jiā*, *as*, *ā*, *am*, knowing the course of rivers. — *Nadī-tara*, *as*, *ī*, *am*, crossing a river. — *Nadītara-sthāna* or *nadītara-sthala*, *am*, n. 'a place for crossing a river,' a landing-place, ferry, *Ghāt*. — *Nadī-tira*, *am*, n. the bank of a river. — *Nadī-datta*, *as*, m., N. of a *Bodhi-sattva*. — *Nadī-doha*, *as*, m. a river-toll or tribute. — *Nadī-dhara*, *as*, *ā*, *am*, 'bearing the river Ganges,' an epithet of *Siva*. — *Nadīna* (*ḍī-ina*), *as*, m. 'lord of the rivers,' the ocean; *Varuṇa*, the god of the ocean; N. of a son of *Saha-deva* and father of *Jagat-sena*. — *Nadī-nishpāva*, *as*, m. a species of grain (= *kaṭu-nishpāva*). — *Nadī-panka*, *as*, *am*, m. n. 'river-mud,' the marshy bank of a river. — *Nadī-patī*, *is*, m. 'lord of the rivers,' an epithet of the ocean; (metaphorically) the water of the ocean, sea-water (Ved.). — *Nadī-pūra*, *as*, m. a river which has overflowed its banks. — *Nadī-bhava*, *am*, n. river-salt. — *Nadī-mātṛika*, *as*, *ā*, *am*, nourished or watered by rivers (as land, rice, &c.); well-irrigated, possessing rivers. — *Nadī-mukha*, *am*, n. the mouth of a river; a kind of grain; [cf. *nadī-mukha*]. — *Nadī-ṛaya*, *as*, m. the stream or current of a river. — *Nadī-ranka*, *as*, m. the bend or arm of a river. — *Nadī-vaṭa*, *as*, m. a species of tree (= *vaṭi*). — *Nadī-ṛtī*, *t*, *t*, *i*, Ved. stream-obstructing. — *Nadī-vega*, *as*, m. the stream or flow of a river. — *Nadī-velā*, f. the current or tide of a river. — *Nadīśa* (*ḍī-īśa*), *as*, m. 'lord of the rivers,' the ocean. — *Nadī-śha*, *as*, *ā*, *am* (fr. *nadī* + *śha*), bathing &c. in rivers; knowing the dangerous spots in rivers or their depth, course, &c.; (hence) versed in, experienced, clever in general. — *Nadī-sarja*, *as*, m. the tree *Terminalia Arjuna*. — *Nadī-ambu-jivana*, *as*, *ā*, *am*, deriving its sustenance from river-water. — *Nadī-ānra*, *as*, m. a species of plant (= *samaśhṛīklā*).

*Nadat*, *an*, *antī*, at, sounding, resounding, making a noise or cry, roaring.

*Nadathu*, *us*, m. noise, sound; roaring; crying; din.

*Nadana*, *as*, *ā*, *am* (formed by *Yaska* to explain *nada*), sounding (as water).

*Nadāntman*, *ā* (?), m., Ved. sounding, humming, murmuring.

*Nadānu*, *us*, m., Ved. noise, roaring, sounding; the sound of approbation; thunder (?); a cloud; a lion; (according to the *Naighaṅṭuka*) = *sar-grāma*, war, battle; (*Sāy*) = *na-danu*, not giving. — *Nadānu-mat*, *ān*, *atī*, at, Ved. possessed of sound, loud-sounding, roaring.

*Nadī*, *is*, m., Ved. a crier, caller, one who calls out; (*Sāy*) praiser.

*Nadīkā*, f. in *ku-nadīkā*, an insignificant rivulet.

*Nadēyī*, f. the plant *Premna Herbacea*; (wrong form for *nadēyī*?).

*Nadya*, *as*, *ā*, *am*, connected with a river.

**नदाल** *nadāla*, *am*, n. a potsherd, the fragment of a broken pitcher, &c.

नदी nadi. See rt. nād, p. 466, col. 2.

नदृश्य na-dṛśya, as, ā, am, not to be seen, invisible. — Nadrīśya-tea, am, n. invisibility.

नद्ध naddha, as, ā, am (fr. rt. I. nah), bound, tied, bound on, bound round, put on, fastened, joined, connected; covered, inlaid, embroidered, interwoven; (am), n. a tie, fastening, band, bond, knot. — Naddha-vimoksha, as, m. deliverance from fastenings or fetters.

Naddhi, is, f. binding, fastening; [cf. barsa-n°.] Naddhri, f. a strip of leather, a leather thong.

ननन्दृ nanandri or nanāndri, ā, f. (said to be fr. rt. nand), a husband's sister, a sister-in-law. — Nanāndri-pati or nanānduh-pati, is, m. the husband of a husband's sister.

नना nanā, f., Ved. a familiar expression for 'mother,' corresponding to tata, q. v.; (according to the Naighaṅṭuka I. 11) = vāc, speech.

ननु na-nu, ind. (fr. 2. na + nu), a strong negative particle = 'not at all' (Ved.); a particle of interrogation = the Latin nonne, 'not?' 'is not?' 'are not?' 'does he not?' often a particle of affirmation = 'is it not so?' i. e. 'it certainly must be so,' hence = 'certainly,' 'assuredly,' or with an imperative = 'pray,' 'do,' 'just,' 'well,' 'do now,' &c., or sometimes with an interrogative pronoun (e. g. nanu ko bhavān, pray who art thou?); in argumentative writings often a mere inceptive particle = 'now then,' 'but then,' 'but' (e. g. nanu na klēcin mānam iti cēn na, now if it be said that there is no proof, not so); nanv astu tathāpi, 'well, be it so, nevertheless; nanu ca, 'and (is it) not so?' 'is not then?' 'there can be no doubt.' According to native lexicographers nanu is also a vocative particle = 'ho,' 'hallo'; a particle implying kindness, conciliation, &c., = 'pray,' 'good friend'; a responsive particle; a particle of reproach, perplexity, &c.

नन्तु nantri, tā, trī, tri (fr. rt. nam), bending, bowing, stooping; (in grammar) Ved. changing a dental to a cerebral.

Nantarya, as, ā, am, to be bent or bowed, to be saluted, to be revered or honoured.

Nantva, as, ā, am, Ved. to be bent or bowed, to be humbled.

नन्द nand (thought by some to be for nanad, a reduplicated form of rt. nād, to utter sounds of approbation; the initial n is never cerebralized), cl. 1. P. (ep. also A.) nandati (-te), nanandā, nandīshyati, anandī, wanditum, to be pleased or satisfied with, to be contented with, be glad of anything (with inst., rarely abl.): Caus. nandayati, -yitum, Aor. ananandat, to make glad, gladden: Desid. ninandīshati: Intens. nānandiyate, nānanti.

Nanda, as, m. happiness, pleasure, joy, felicity, prosperity; a flute eleven inches long; N. of one of the two drums of Yudhi-shthira; of one of the nine inestimable gems or treasures of Kuvera; an epithet of Vishnu; N. of one of Skanda's attendants; of a Buddhist deity, (also read nandana); of a Nāga [cf. nandaka]; of a Nāga-rāja; of an attendant on Daksha; of a son of king Dhṛita-rāshṭra [cf. nandaka]; of a brother of Śākya-muni [cf. nandaka]; of a son of Vasu-deva; of a cowherd who was the foster-father of Kṛishna and apparently also of Durgā; of a leader of the Sāvatas; of a king of Pātāli-putra, cut off by the machinations of Candragupta's minister Cānakya, and founder of the Nanda dynasty; of a Buddhist writer on law [cf. nandapaṇḍita]; of a mountain [cf. nandi-giri]; (ā), f. Delight, Felicity (personified as the wife of Harsha, cf. nandi), prosperity, happiness, joy; a small earthen water-jar [cf. nandikā]; a husband's sister [cf. nanāndri]; N. of one of the seven or five small Kumāris or staffs of Indra's standard, (according to a commentator nandā and upa-nandā); the first,

sixth, or eleventh day of the fortnight, considered as three auspicious Tithis [cf. nandikā]; an epithet of Gauri; a form of Dākshāyāni; N. of an Apsaras, (also read kānyā); of the eldest daughter of Vi-bhīshana; N. of a girl connected with Śākya-muni, (also read nandī); of the mother of the tenth Arhat of the present Ava-sarpiṇī; N. of a wife of Gopāla-varman; of a river flowing near Kuvera's city Alakā, (often mentioned with apara-nandā; cf. nandā-tīrtha); (ī), f. the tree Cedrela Toona [cf. nandi-vriksha]; an epithet of Durgā; N. of Indra's residence, = amarā-ratī; [cf. ā-n°, ataka-n°, go-n°.] — Nanda-kisora, as, m., N. of the author of a supplement to Vopa-deva's Mugdha-bodha. — Nanda-gopa, as, m. the cowherd Nanda. — Nandagopakumāra, as, m., 'son of the cowherd Nanda,' epithet of Kṛishna. — Nanda-gopitā, f., N. of a plant, see rāsā. — Nanda-nandana, as, m., 'the foster-son of the cowherd Nanda,' epithet of Kṛishna. — Nanda-nandanī, f., 'daughter of the cowherd Nanda,' epithet of Durgā. — Nanda-panḍita, as, m., N. of a writer on jurisprudence. — Nanda-padma, N. of a town. — Nanda-pāla, as, m., 'guardian of the treasure Nanda,' epithet of Varuṇa. — Nanda-putrī, f., 'daughter of the cowherd Nanda,' epithet of Durgā. — Nanda-putrotsava ('ra-ut'), as, m., N. of the ninth chapter of the Kṛishna-khaṇḍa or fourth part of the Brahma-vaivarta-Purāṇa. — Nanda-prayāga, as, m., N. of a place mentioned in the Rasika-ramaṇa by Raghu-nātha (at the confluence of two rivers containing the word nanda in their names). — Nanda-balā, f., N. of a girl connected with Śākya-muni. — Nanda-mitra, as, m., N. of a man. — Nanda-curdhana, as, m., 'joy-increaser,' N. of a poet mentioned in the Śāringadhara-paddhati. — Nanda-sarman, ā, m., N. of an author. — Nandā-tīrtha, am, n., N. of a Tīrtha (the river Nandā?). — Nandātmaja ('da-āt'), as, m., 'son of the cowherd Nanda,' epithet of Kṛishna; (ā), f., 'daughter of the cowherd Nanda,' epithet of Durgā. — Nandā-purāṇa, am, n., 'the Purāṇa treating of Nandā,' N. of an Upa-Purāṇa. — Nandā-prācī-māhātmya, am, n., N. of the eighteenth chapter of the Śṛiṣṭī-khaṇḍa or first part of the Padma-Purāṇa. — Nandāśrama ('da-ās°), as, m., N. of a hermitage. — Nandā-lrādā-tīrtha, am, n., N. of a sacred bathing-place. — Nandi-pura, am, n., N. of a town mentioned in the Kathāpava. — Nandi-vriksha, as, m., N. of several plants, = nandi-vriksha, Cedrela Toona; = mesha-sringi, Thespesia Populneoides; = sthālī. — Nandi-saras, as, n., N. of Indra's lake.

Nandaka, as, ā, am, rejoicing, making happy or glad, causing pleasure, gladdening; rejoicing or delighting in; rejoicing a family; joyful; (as), m. a frog (= nandana); N. of Kṛishna's sword; of a Nāga [cf. nanda]; of one of Skanda's attendants; of a son of king Dhṛita-rāshṭra [cf. nanda]; of a Śākya [cf. nanda]; of a bull; of a village; (according to some also) happiness, pleasure (= ānanda); N. of the foster-father of Kṛishna, = nanda; (ikā), f. a small water-jar [cf. nandā]; N. of three auspicious Tithis, the first, sixth, and eleventh, (according to the Tithi-tattva) the sixth Tithi [cf. nandā]; N. of Indra's pleasure-ground.

Nandakī, is, m. (fr. nandī), long pepper. Nandakin, ī, m., 'the possessor of Nandaka,' an epithet of Kṛishna-Vishnu.

Nandāhu, us, m. happiness, joy, felicity, prosperity.

Nandana, as, ā, am, delighting, rejoicing, gladdening, pleasing, making glad or happy; (as), m., 'rejoicing (a father),' a son; 'the rejoicer,' an epithet of Vishnu; an epithet of Siva; a frog [cf. nandaka]; a species of plant with a poisonous fruit, (according to commentators also f.); N. of one of Skanda's attendants; of a Siddha; of a Buddhist deity, (also read nanda); of the seventh of the nine white Jaina Balas; of a mountain; of the twenty-sixth year in a Jupiter cycle of sixty years; of a particular form of temple; (ā), f., 'rejoicing (a mother),'

a daughter; (am), n. a grove or garden frequented by the gods, especially Indra's pleasure-ground or elysium [cf. nāndana]; N. of a sword (= aś-ratna, cf. nandaka); N. of a species of the Dhṛiti metre (four times eighteen syllables); rejoicing, gladdening; joy, felicity; [cf. Hib. naoidhin, 'an infant.'] — Nandana-kānana, am, n., 'the divine pleasure-grove,' N. of a wood mentioned in the Rasika-ramaṇa by Raghu-nātha. — Nandana-ja, am, n., 'produced in elysium,' yellow sandal-wood. — Nandana-mālā, f., 'joy-causing garland,' N. of a garland worn by Kṛishna. — Nandana-vana, am, n., the pleasure-grove of the gods; [cf. nandana, n.] Nandanako, as, m. (at the end of a comp.) a son.

Nandanta, as, ī, am, delighting, making happy; (as), m. a son; a friend; a king, a prince; (ī), f. a daughter; [cf. nandayanta.]

Nandayat, an, antī, at, rejoicing, delighting, making glad.

Nandayanta, as, ī, am, making happy, rejoicing, delighting; (also read nandanta.)

Nandāyaniya, as, m, N. of a pupil of Bāshkali.

Nandi, is, m. (for nandī see under nanda), 'the happy one,' epithet of Vishnu; of Siva; N. of an attendant of Siva [cf. nandin and nandīśvara]; N. of a man; of a Gandharva; (according to some also) the speaker of the prologue or prelude to a drama or one who pronounces the benediction, see nāndī, nāndīn; (is, ī), m. n. gambling, gaming; (is), f. joy, delight, pleasure, happiness, prosperity, welfare, (in these senses said to be also m. n.); Joy personified as a daughter of Heaven or as the wife of Kāma and mother of Harsha. — Nandi-kunḍa, as, am, m. n., N. of a sacred bathing-place. — Nandi-kshetra, am, n., N. of a district frequented by the gods. — Nandi-giri, is, m., N. of a mountain; [cf. nandi-devī.] — Nandigiri-māhātmya, am, n., 'the glory of Nandi-giri,' N. of a work. — Nandi-gupta, as, m., N. of a prince of Kāśmīra. — Nandi-grāma, as, m., N. of a village (near the modern Daulatābād, where Bharata resided during Rāma's banishment). — Nandigrāma-darśana, am, n., 'description of the village Nandi-grāma,' the twentieth chapter of the Pātāli-khaṇḍa of the Padma-Purāṇa. — Nandi-ghosha, as, m. cry of joy (= vāndī-ghosha); the proclamation of a panyerist or herald; the chariot of Arjuna. — Nandi-taru, us, m., = dhava, the tree Griselea Tomentosa. — Nandi-tūrya, am, n. a musical instrument played on joyful occasions. — Nandi-deva, as, m., N. of a man; (ī), ? the common N. of one of the loftiest Himalayan peaks. — Nandi-purāṇa, am, n., 'the Purāṇa of Nandi,' N. of part of the Kedāra-kalpa. — Nandi-mukha = nandi-mukha, a species of rice [cf. nadi-mukha]; N. of a man. — Nandi-mukha-sughosha, as, m., N. of a man. — Nandi-mukhasughosha-vādāna ('sha-av°), N. of a Buddhist work. — Nandi-rudra, as, m., N. of Siva in a joyful or serene form. — Nandi-wardhana, as, ā, am, increasing pleasure, promoting happiness; (as), m. an epithet of Siva; a son [cf. nandana]; a friend; the end of a half month, i. e. the day of full moon or new moon; N. of a particular form of temple (= nandin); N. of a prince, son of Udāvasu or of Janaka, (in this sense also read nandi-wardha); N. of a place. — Nandi-vāralaka, as, m. a species of fish. — Nandi-vriksha or nandi-vrikshaka, as, m. the tree Cedrela Toona; [cf. nandi-vriksha.] — Nandi-vega, ās, m. pl., N. of a people. — Nandi-shepa or nandi-sena, as, m., N. of one of Skanda's attendants. — Nandīśeṣvara ('na-is°), am, n., N. of a Linga. — Nandi-mukha, as, m. (nandi for nandī?), 'having joy on the face,' an epithet of Siva; a species of aquatic bird; a species of rice [cf. nandi-mukha, nadi-mukha, nandi-mukhī]; (ās), m. pl. a class of manes or deceased ancestors who are worshipped on festival occasions [cf. nandi-mukha]; (ī), f. sleep (in which the face shows joy), drowsiness; a species of the Ati-śakvari metre; (more correctly nāndī-mukha.) — Nandīśa ('di-īśa), as, m., N. of one of Siva's

attendants [cf. *nandi*, *nandin*]; N. of Śiva; a kind of time in music (= *nandīśvara*). — *Nandīśvara* (*di-ś*), *as*, m. 'lord of joy,' an epithet of Śiva; N. of Nandin, the leader of Śiva's attendants; N. of one of Kuberā's attendants; N. of a place held sacred by the Jains; a kind of time in music (= *nandīśa*). — *Nandīśvara-purāṇa* = *nandī-purāṇa*. — *Nandīśvara-yogopākhyāna* (*ga-up*), *am*, n., N. of the thirty-first and thirty-second chapters of the Uttara-khaṇḍa of the Śiva-Purāṇa. — *Nandīśvarot-patti* (*di-ś*, *ra-ul*), *is*, f. 'the birth of Śiva,' N. of the forty-second chapter of the Linga-Purāṇa. — *Nandī-āvarta*, *as*, m. a particular kind of diagram [cf. *nandīkāvarta*]; a sort of palace or temple built in the shape of the above diagram or in the form of a quadrangle without a western gate, (in this sense also *am*, n.); a species of large fish; a kind of tree; the shrub *Tabernaemontana Coronaria* (= *tagara*, = *bhagavad-druma*), probably the sacred fig-tree; a species of shell called so because of its convolutions (*āvarta*). — *Nandī-upapurāṇa*, *am*, n. = *nandī-purāṇa*. — *Nandī-upākhyāna*, *am*, n. 'the episode of Nandī,' N. of the forty-fifth to the fiftieth chapter of the Uttara-khaṇḍa of the Śiva-Purāṇa.

*Nandīka*, *as*, m. the Tūn tree (*Cedrela Toona*), the wood of which resembles mahogany and is used for furniture &c. [cf. *nandī*, *nandī-eriksha*]; N. of one of Śiva's attendants; N. of a pupil of Śākya-muni, chief of the village Uru-vilvā. — *Nandīkā-cārya-tantra* (*ha-āc*), N. of a medical work. — *Nandīkāvarta* (*ka-āv*), *as*, m. a kind of diagram (= *nandī-āvarta*); a species of plant. — *Nandīkeśa* (*ka-īśa*), *as*, m., N. of a temple or holy place. — *Nandīkeśa-linga*, *am*, n., N. of the thirty-ninth chapter of the Śiva-Purāṇa. — *Nandīkeśvara* (*ka-īś*), *as*, m., N. of one of Śiva's chief attendants [cf. *nandin*, *nandī*]; N. of an author. — *Nandīkeśvara-kāśikā*, *f*, N. of a Vedānta work by Nandīkeśvara treating of the first of Pāṇini's grammatical aphorisms as containing the dogmas of the Vedānta belief. — *Nandīkeśvara-tīrtha*, *am*, n., N. of a sacred bathing-place mentioned in the Śiva-Purāṇa. — *Nandīkeśvara-purāṇa*, *am*, n., N. of an Upa-Purāṇa. — *Nandīkeśvara-saṃhitā*, *f*, N. of a work mentioned in the Tantra-sāra. — *Nandīkeśvarā-bhīṣhka* (*ra-abh*), *as*, m., N. of the forty-third and forty-fourth chapters of the Linga-Purāṇa. — *Nandīkeśvarot-patti* (*ra-ul*), *is*, f., N. of the twenty-first chapter of the Uttara-khaṇḍa of the Śiva-Purāṇa.

*Nandin*, *ī*, *ini*, *i* (at the end of a comp.), rejoicing, gladdening, happy, delighted; delighting in, liking; making happy, gladdening; (i), m. 'rejoicing (a father),' a son; the speaker of the prelude or benediction at the opening of a drama [cf. *nandin*]; N. of several plants, the Indian fig-tree, *Tespesia Populoneoides*, *Phaseolus Radiatus*; N. of a particular form of temple [cf. *nandī-radhana*]; N. of a being attending on Śiva and (commonly) of the bull on which he rides [cf. *nandī*, *nandīśa*, *nandīkeśvara*]; N. of a Buddhist saint and teacher; (*ini*), f. 'rejoicing (a mother),' a daughter; a husband's sister (= *nanāndrī*); holy basil (= *tulasī*); *Nardostachys Jatamansi* (= *jaṭāmānsī*); a kind of perfume (= *reṃukā*); a fabulous cow, daughter of Surabhi, related to the cow of plenty, and the property of the sage Vasishṭha; an epithet or a form of Durgā; an epithet of Gangā or the Ganges; N. of one of the Mātṛis attending on Skanda; of a place; of a river (also called Vala-jā). — *Nandinī-tanaya* or *nandinī-suta*, *as*, m. 'son of Nandin,' epithet of Vyādi. — *Nandinī-tīrtha*, *am*, n., N. of a sacred bathing-place.

*Nandī*, *f*. See under *nanda* and *nandī*.

*Nandya* (fr. *nanda*), Nom. P. *nandyati*, &c., to be glad, to rejoice.

**नन्दलाल** *nandalāla*, *as*, m., N. of a man.

**नन्दीक** *nandīka*, *as*, m. (?), a cock.

**नन्दीट** *nandīṭa*, *as*, m. a bald-headed man.

**नन्नम** *nannama* (fr. rt. *nam*) in *ku-nō*, q. v.

*Nannamyamāna*, *as*, *ā*, *am* (fr. the Intens.), bending or bowing very low.

**नपराजित** *na-parājit*, *t*, m. 'having no conquerer,' 'not overpowered (?),' an epithet of Śiva.

**नपात** *napāt* and *naptri*, *tā*, m. (in Uṇādi-s.

II. 96. derived fr. *na* + *rt. pat*, 'to fall'; in Pāṇini VI. 3, 75, fr. *na* + *pāt* fr. *rt. 3. pā*, 'to protect,' according to which latter derivation *napāt*, *naptri* are for *na-pātri*, 'not the protector,' allied to *na-pitri*, 'not the father,' but a more probable derivation is fr. *rt. 1. nabh*, an older form of *rt. 1. nah*, 'to connect,' a descendant being 'the connecting relative,' in the earlier Vedic language the strong cases are formed fr. *napāt*, the weak fr. *naptri*, e.g. acc. sing. *napātām*, dat. sing. *naptri*; in the later Sanskrit all the cases come fr. *naptri*, a descendant, offspring in general, a son, &c. (Ved.); a grandson, a son's son, (in the later language restricted to this meaning); N. of one of the Viśve-devās; (according to Mahī-dhara on Vājasaneyi-saṃhitā XIX. 56. *napātāh* = *deva-yāna-pathāh*, the path of the gods; according to Śāyana on Rīg-veda X. 15, 3, *napātāh* = *vināśābhāvāh*); (*ti*), f., Vcd. a daughter; a granddaughter, (in Atharva-veda IX. 1, 3, *naptri*); *naptri* and *naptyā*, f. du. = (in Śāma-veda) 'the two pieces of wood for pressing out the Soma,' or 'heaven and earth'; or in Rīg-veda IX. 9, 1, = 'the hands,' *naptyāh*, f. pl. in Rīg-veda I. 50, 9, = 'the female horses of the chariot,' i. e. 'the daughters of the chariot,' (according to Śāy. so called 'because with them the chariot does not fall'); in Rīg-veda IX. 14, 5, *naptyāh* is said to = 'rays' or 'fingers'; horses as 'granddaughters of the chariot,' the fingers, the hands; (*tri*), f. a granddaughter, (*naptri*, f., and not *naptri*, is the only form used in classical Sanskrit); [cf. *tanū-napāt*, *pra-napāt*: Zend *naptar*, *napat*, 'descendant,' *naptri*, 'kindred,' *naptya*, 'a family'; Gr. *ἀ-νεψιός* for *ἀ-νεψιός*, quasi *con-nepot-iu-s*, *νεπ-ο-δες*: Lat. *nepōt*(-s), f. *nept-i-s*: Old Iceland. *nefi*, 'brother,' *nift*, 'sister'; Old Germ. *nefo*, 'grandson, cousin,' *niftila*, 'female cousin'; Goth. *nithyi-s*, m. 'cousin'; *nith-yō*, f. 'a female cousin'; Slav. *netii*, 'a brother's son'; Boh. *neti*, base *neter*, 'a female cousin.']

*Napātka*, *as*, *ā*, *am*, relating or belonging to a grandson; (applied to a particular sacrificial fire, = *trītyo gnis*).

*Naptriḥā*, *f*. a species of bird.

**नपुंस** *na-puṃs*, *-pumān*, m. not a man, a eunuch.

*Na-puṃsa*, *as*, m. not a male, a eunuch.

*Na-puṃśaka*, *as*, *am*, m. n. neither man nor woman, a hermaphrodite; a eunuch, an impotent or imbecile man, a coward; (*am*), n. a word in the neuter gender; the neuter gender. — *Napuṃsaku-pāta*, *as*, m., N. of the eighth chapter of Durgādāsa's commentary on Vopa-deva's Mugdha-bodha, called *Su-bodhā*. — *Napuṃśaka-linga-saṅgraha*, *as*, m., N. of a chapter of the grammatical work *Nāma-lingānūśāna* by Amara-siṅha.

**नपृ** *naptri*, *naptri*, *naptri*. See *napāt* above.

**नभ** 1. *nabh*, cl. 1. A. *nabhate*, &c., Ved.

to burst, to be torn or rent asunder; to hurt, injure, destroy, (*nebhe* occurs in Bhaṭṭi-kāvya XIV. 33); cl. 4. 9. P. *nabhayati*, *nabhnāti*, &c., to hurt, injure; Caus. P. *nabhayati*, *-yitum*, to cause to burst, tear open.

2. *nabh*, *p*, *f*, Ved. (according to Śāy.) hurt, injury, destruction.

*Nabhanu*, *us*, m. and *ū*, *ūs*, *f*, Ved. a spring, river, (water which bursts forth.)

1. *nabhanya*, *as*, *ā*, *am* (fr. *nabhana*). Ved. bursting out, breaking or coming forth (as a hymn or as a horse). According to Śāy. = 'being in the sky,'

'ethereal'; 'injuring,' 'destroying'; 'a hymn.' (For 2. *nabhanya* see under *nabha* below.)

*Nabhanva*, *as*, m., Ved. a river; (according to modern scholars the form is *nabhanu*.)

**नभ** *nabha*, *as*, m. (said to be fr. *rt. 1. nah* with affix *bha*, but rather fr. *nabh* an older form of 1. *nah*, 'to bind,' 'connect,' as 'connecting heaven and earth'; according to others fr. *rt. 1. nabh*, 'to rend asunder or be broken up into clouds'), = *nabhas*, the sky, atmosphere; the month Śrāvāṇa (July-August); N. of a son of Manu Svārociśha or of the third Manu (mentioned together with Nabhasya); N. of one of the seven sages of the sixth Manvantara; N. of a demon, son of Vipra-cīti by Sindhikā; N. of a son of Nala (Nishadha) and father of Puṇḍarīka [cf. *nabhas*]; (*ā*), f. a spitting-pot (for *nabhāsī*); N. of the city of the Sun; [cf. Zend *nap-la*, 'moist, wet'; Gr. *νέφ-ος*, *νεφ-ελη*, *ξυ-νέ-νοφε*, *νεφ-ω*, probably *δνόςος*, *ιο-δνεφής*, *γνός-φος*; Lat. *nūb-ēs*, *nūbīl-u-s*, *nēbula*, probably *Nep-tū-nu-s*, *nīmbu-s* for *nēmbu-s*; Old Iceland. *nīhl-heim-r*; Old Germ. *nīb-ul*; Mod. Germ. *neb-el*; Angl. Sax. *ge-nīp*, 'a cloud'; Slav. *neb-o*, base *neb-es*, 'sky'; Lith. *debes-i-s*, 'a cloud,' through change of *n* into *d*, as in *deveni*, 'nine'; Hib. *neamh*, 'heaven'; Cambro-Brit. *ner*, 'heaven.']; — *Nabhaga*, *as*, m. 'going on the sky,' N. of a son of Manu Vaivasvata; [cf. *nabhāga*, *nabhāga*.]

2. *nabhanya*, *as*, *ā*, *am*, Ved. (according to Śāy.) being in the sky, ethereal, heavenly; (see col. 2.)

*Nabhas*, *as*, n. fog, vapour; a cloud; sky, atmosphere, ether or heaven; ether as one of the five elements; N. of a month in the rainy season (= *śrāvāṇa*) or July-August, (according to lexicographers in this sense m.); period of life, age; the vapour or fluidity of the Soma (Ved.); water (Ved.); the sun (according to Nir. II. 14); (*ās*), m. a cloud, the rains or the rainy season; the nose, smell; the fibres in the root of a lotus or a rope made of lotus fibres; a spitting-pot; N. of a prince, son of Nala and father of Puṇḍarīka; (*asi*), n. du. both worlds, heaven and earth. — *Nabhaḥ-ketava*, *am*, n. 'sky-banner,' the sun. — *Nabhaḥ-krānta*, *as*, or *nabhaḥ-krāntī*, *ī*, m. 'going in the sky' (from the lion-like shape of certain clouds), a lion. — *Nabhaḥ-pāntha*, *as*; m. 'sky-traveller,' the sun. — *Nabhaḥ-prabheda*, *as*, m., N. of a descendant of Vi-ṛūpa and author of a Rīg-veda hymn (X. 112). — *Nabhaḥ-prāna*, *as*, m. 'sky-breath,' air, wind; [cf. *kha-svāsa*, *nabhaḥ-svāsa*.] — *Nabhaḥ-śrī*, *t*, *t*, *t*, reaching to the sky, attaining heaven. — *Nabhaḥ-svāsa*, *as*, m. 'sky-breath,' air, wind; [cf. *nabhaḥ-prāna*.] — *Nabhaḥ-sad*, *t*, m. 'inhabiting the sky,' a god; a star. — *Nabhaḥ-saras*, *as*, n. 'sky-lake,' the clouds. — *Nabhaḥ-sarīt*, *f*. 'sky-river,' the milky-way (= *deva-patha*); the celestial Ganges. — *Nabhaḥ-stha*, *as*, *ā*, *am*, 'situated in heaven,' celestial, aerial, heavenly, ethereal. — *Nubhaḥ-sthala*, *as*, m. 'whose residence is the sky,' an epithet of Śiva; (*ī*), f. the sky. — *Nabhaḥ-sthita*, *as*, *ā*, *am*, abiding in heaven or in the sky; (*as*), m. a division of the infernal regions, a hell. — *Nabhaḥ-sprīś*, *k*, *k*, *k*, or *nabhaḥ-sprīśā*, *as*, *ā*, *am*, Ved. 'sky-touching,' reaching to the sky. — *Nabhaḥ-śāśvata*, *us*, m. 'eye of the sky,' the sun. — *Nabhaḥ-śāmasa*, *as*, m. 'drinking vessel of heaven,' the moon; a variegated cake (= *diṭra-pūpa*); magic, conjuring. — *Nabhaḥ-śara*, *as*, *ī*, *am*, 'sky-going,' going in the air; (*as*), m. an inhabitant of heaven, a god; a Vidyā-dhara or demigod so called. — *Nabhaḥ-tala*, *am*, n. 'the bottom of the clouds,' the lower region of the sky, nether sky; the sky, atmosphere; (in astronomy) N. of the tenth solar mansion. — *Nabhaḥ-maya*, *as*, *ī*, *am*, Ved. vaporous, vapory, filled with vapour, exhaling vapour, misty, hazy; (*Śāy*). bright as the sun. — 1. *nabhaḥ-ṛat*, *ān*, *atī*, *āt*, vaporous, filled with vapour, misty, cloudy; young; (*ān*), m. air, wind; (*atī*), f., N. of the wife of Antar-dhāna and mother of Havir-dhāna. — 2. *nabhaḥ-ṛat*, ind. like vapour. — *Nabho-ga*, *as*, *am*, m. n. (?), a star; (*as*), m.,

N. of one of the seven sages of the tenth Manvantara. — *Nabho-gaja, as, m.* 'an elephant in the sky,' a cloud. — *Nabho-gati, is, f.* going through the sky, going in the air, soaring, flying. — *Nabho-jā, ās, ās, am, Ved.* produced from vapour. — *Nabho-jū, ūs, ūs, u, Ved.* impelling the clouds; (Sāy.) pervading or traversing the sky. — *Nabho-la, as, m., N.* of one of the Viśve-devās. — *Nabho-duha, 'milking the sky,' or nabho-dvīpa, 'sky-island,' or nabho-dhūma, 'sky-smoke,' or nabho-dhvaṅga, as, m.* 'sky-banner,' a cloud. — *Nabho-driṣṭi, is, is, i, blind; looking up to heaven. — Nabho-nadi, f.* 'sky-river,' the celestial Ganges. — *Nabho-maṇi, is, m.* 'sky-jewel,' the sun. — *Nabho-maṇḍala, am, n.* 'sky-circle,' the firmament; the atmosphere. — *Nabhomaṇḍala-dīpa, as, m.* 'light of the sky,' the moon. — *Nabho-mbu-pa, as, m.* 'drinking the water of the sky or rain-water,' the bird Cātaka, Cuculus Melanoleucus. — *Nabho-yoni, is, m.* 'whose birthplace is the sky,' epithet of Siva. — *Nabho-rajas, as, n.* 'sky-dust (?),' darkness. — *Nabho-rūpa, as, ā, am, Ved.* having the form or colour of the clouds, dark-coloured. — *Nabho-reṣu, us, f.* fog, mist, vapour. — *Nabho-laya, as, m.* 'having its abode in the sky,' smoke. — *Nabho-lih, t, t, f.* 'sky-lifting,' lofty, towering, rising to the clouds. — *Nabho-raja, as, m.* 'the expanse of the sky,' the atmosphere. — *Nabho-vid, t, t, t,* knowing or possessing heaven or the sky. — *Nabho-vithi, f.* 'sky-road,' the path of the sun. — *Nabhaukas (nabha for nabhas + akas),* inhabiting the atmosphere or heaven.

*Nabhāsa, as, ā, am, Ved.* vapourish, vapoury, filled with vapour, misty; (*as*), m. heaven, air, atmosphere; the rainy season; the ocean; N. of one of the seven sages in the tenth Manvantara; of a Dānava; (also read *rabhāsa*). — *Nabhasan-gama, as, m.* 'sky-goer,' a bird.

*Nabhāsya, as, ā, am,* vapoury, filled with vapour, misty, foggy; (*as*), m., N. of a month of the rainy season (= Bhādra, August–September); N. of a son of Manu Svārociṣa or of the third Manu [cf. *nabhā*]; epithet of Siva.

*Nabhāka, as, m., N.* of a Vedic Rishi by whom three hymns of the R̥g-veda (VIII. 39–41) are supposed to have been composed, see *nabhāka*; (*am*), n. (said to be = *nabhas* and to be derived fr. 2. *na* + *rt*. 1. *bhā* + aff. *āka*), darkness; a cloud; the sky. — *Nabhāka-vaṭ* in R̥g-veda VIII. 40 = the hymn of Nabhāka.

1. *nabhya, as, ā, am,* foggy, misty, cloudy.

नभग *nabhāga, as, m., N.* of a son of Manu Vaivasvata; [cf. *nabha-ga, nabhāga*.]

नभि *nabhi, is, m. (?)*, a wheel.

नभीत *na-bhīta, as, ā, am,* not afraid, undaunted, dauntless. — *Nabhita-vaṭ, ind.* in a fearless manner, fearlessly.

नभ्य 2. *nabhya, am, n.* (said to be fr. *nabha* for *nābhī*), Ved. the centre part of a wheel, the nave; the middle. — *Nabhya-etha, as, ā, am,* standing in the middle; belonging to the nave of a wheel, fit for a nave; *nabhyaṃ taṣṭam,* oil for greasing the nave of a wheel.

नभ्राज् *na-bhrāj, t, m.* 'not shining,' a dark cloud.

नम् *nam, cl. 1. P. A. namati, -te* (the *Ātmanepada* being generally used in the intransitive sense), *nanāma, neme* (2nd sing. *nemītha* or *nanantha*, ep. 3rd pl. A. *ava-nanāmitre*, Ved. 1st sing. P. *nānāma*), *nantā, nānasyati, nāmīshyati, anānsit, anānsita* (Ved., Aor. 3rd sing. *anān*; Let. 1st sing. *nānsāi*, R̥g-veda III. 33, 10), *nantum* (Ved. inf. *nī-nāme*), to bow to, make or pay obeisance to (with *dat.*, *gen.*, and *acc.*); to bow, bow down, subject or submit one's self; to bend; to be bent or curved; to sink; (in grammar) to change a dental letter into a cerebral; to sound; Pass. *namyate*: Caus. *namayati* and (with prep.)

*nāmayati, -yitum, Aor. anīyamat*, to cause to bow, bend, curve, make curved, (with *ghanus* or *cāpam*) to bend a bow; to cause to sink or decline; to ward off; to turn away from; (in grammar) to change a dental into a cerebral: Desid. *nīnan-sati*: Intens. *nānamīti, nānnanti, nānnamyate*, to bow, be bent, bend very low; [cf. Zend *nemank* = *namas, nīm-ata*, 'grass': Gr. *vém-ω, vém-o-μαί, vóm-ω, vou-ή, vém-η-σι-ς, vém-έ-τωρ, vou-έ-ς, vém-ε-σι-ς, vóμο-ς, vómí-ω, vóμο-μα, vém-ος, Ne-μέα, vóm-ός*: Lat. *Nūma, Nūm-ī-tor, nūm-e-ru-s, Nūnerius, nēm-us*: Goth. and Angl. Sax. *nīm-an*, 'to take,' originally 'to subdue': Old Germ. *nām-a*, 'prey': Lith. *nāma-s*, 'a house'; *nūm-a-s*, 'gain': Lett. *nom-a*, 'interest': probably Hib. *naomh*, 'a saint, sacred'; *naomhachd*, 'holiness.']

*Namat, an, anti, at,* bending, bowing, stooping.

*Namata, as, ā, am,* bent, bowed, crooked, curved; (*as*), m. a master, lord (?); an actor, mime; smoke; a cloud; (*am*), n. felt, woollen stuff; [cf. *nāmatika, 1. nūcata*.]

*Namana, as, m.* one who causes to bend or bow; (*am*), n. bowing down, sinking; [cf. *grīhā-nō*.]

*Namāniya, as, ā, am,* to be bowed down to, one to whom one must pay obeisance, venerable.

*Namayaj, an, anti, at,* bending, causing to bow down, inclining.

*Namayishṭu, us, us, u,* Ved. bowing, bending.

*Namas, as, n.* (often treated as an indeclinable interjection or exclamation), bowing, bending, making a bow, a bow, salutation, reverential salutation, paying honour (in gesture or words); adoration, obeisance (performed by joining the palms and inclining the head; often used in connection with the N. of a deity in the *dat.*, e. g. *Rāmāya namas*, salutation or glory or reverence to Rāma); food (Ved.); giving, presenting, a gift, present; a thunderbolt (Ved.); an inarticulate cry (said to be *m.?*). — *Nama-ukti, is, f.*, Ved. uttering a salutation, paying homage or obeisance. — *Namas-kartṛi, tā, trī, tri,* worshipping or adoring (the gods); a worshipper, pious. — *Namas-kāra, as, m.* uttering the interjection or exclamation *namas*, bowing, respectful or reverential address or salutation, adoration, obeisance; a sort of poison; (*i*), f. a sensitive plant. — *Namaskāra-vaṭ, ān, atī, at,* Ved. containing the *Namas-kāra*. — *Namas-kārya, as, ā, am,* to be bowed down to, one to whom one must pay obeisance, before whom one must say *namas*; to be worshipped. — *Namas-kṛi, cl. 8. P. -karoti, -kartum,* to utter the exclamation *namas* (sometimes with *dat.*, *loc.*, and *acc.*). — *Namas-kṛīta, as, ā, am,* worshipped, revered, adored. — *Namas-kṛītya* or *namas-kṛītvā, ind.* having saluted reverentially. — *Namas-kṛīyā, f.* reverential salutation, bowing, worshipping, adoration. — *Namas-vaṭ, ān, atī, at,* Ved. paying adoration or homage, worshipping, adoring; inspiring veneration; (Sāy.) abounding in food. — *Namas-vin, i, inī, i,* paying homage, worshipping, reverential, respectful. — *Namo-guru, us, m.* a spiritual teacher. — *Namo-vāka, as, m., Ved.* uttering the *namas* or obeisance in general. — *Namo-ṛkṭi, is, f.*, Ved. reverential cleansing (of the Barhis). — *Namo-ṛkṭh, t, t, t,* Ved. honoured by adoration; (Sāy.) food-augmenting, increasing food; (*ā*), m. du. 'delighting in adoration,' epithet of Mitra-Varuṇa.

*Namasa, as, ā, am,* favourable, kindly disposed; (*as*), m. agreement (?).

*Namasāna, as, ā, am,* Ved. paying obeisance, worshipping.

*Namasita, as, ā, am* (probably corrupted from *namasyīta*), revered, respected, worshipped.

1. *namasya* (fr. *namas*), Nom. P. (ep. also A.) *namasyati* (-te), &c., to pay homage, make obeisance, worship (with *acc.*); to act humbly or deferentially.

2. *namasya, as, ā, am,* to be worshipped or adored, one to whom obeisance must be made, venerable, respectable, entitled to salutation or civility; reverential, respectful, humble; (*ā*), f. reverence, respect, worship, adoration.

3. *namasya, ind.* having paid homage, having worshipped.

*Namasyat, an, anti, at,* saluting reverentially, making obeisance, bowing to, paying adoration.

*Namasyīta, as, ā, am,* revered, respected, worshipped; [cf. *namasīta*.]

*Namasyu, us, us, u,* Ved. paying homage, making obeisance, worshipping; (*us*), m., N. of a son of Praviṭa, descendant of Puru.

*Namīta, as, ā, am,* bowed, bent down, making salutation or obeisance.

*Namya, as, ā, am,* to be bowed down to, venerable; changeable to a cerebral letter; (*ā*), f. the night (Ved.).

*Namra, as, ā, am,* bowing, bowing down, inclining, (*mūrdhnā namrah*, bowing the head, lit. with the head); bent, bowed, inclined; curved, crooked; hanging down; sunk; making obeisance; lowly, submissive, reverential, humble; worshipping, adoring; devoted to; (*ā*), m. du., Ved. epithet of two verses addressed to Agni. — *Namra-tā, f.* or *namra-tva, am, n.* the state of being bowed or bent, bowing, bowing or hanging down, obeisance, adoration, respect, devotion; submissiveness, humbleness, humility, meekness; condescension. — *Namra-prakṛiti, is, is, i,* of a gentle or submissive disposition. — *Namra-mukha, as, i, am,* having the face bent down, looking down. — *Namra-mūrti, is, is, i,* having the form bent, stooping, bowed. — *Namra-rāga* ('*ra-anō*'), *as, i, am,* bowing or bending the body, bowed, bent, stooping. — *Namra-kṛīta, as, ā, am,* bowed down, bent down, humbled.

*Namraha, as, ā, am,* bowed down, bent, stooping; (*as*), m. a species of reed (= *vetasa*).

*Namrita, as, ā, am,* bent down, bowed down, made to sink.

नमात्र *na-mātra, as, am, m. n. (?)*, a particular high number; [cf. *nāhi-mātra*.]

नमि *nami* = *nemi*, q. v.

नमी *namī, m., Ved., N.* of a Rishi; (according to Sāy. on R̥g-veda I. 53, 7), *śoc-prostrating* (applied to the thunderbolt).

नमुच *namuça, as, m., N.* of an ancient sage; (also read *unmuçu, pramuçu, muçu, un-muçu, vimuçu*).

नमुचि *na-muçi, is, m.* 'not loosing the heavenly waters' (i. e. confining the clouds and preventing the flow of rain), N. of a demon vanquished and slain by Indra and the Aśvins; N. of the god of love. — *Namuçi-dvīsh, t,* 'enemy of *Namuçi*': or *Namuçi-sūdana, as,* 'destroyer of *Namuçi*'; or *Namuçi-han, ā, m.* 'killer of *Namuçi*,' epithets of Indra.

नमुर *na-mura, as, am, m. n. (?)*, Ved. not dying (?).

नमेरु *nameru, us, m.* the tree *Eleocarpus Ganitrus* (= *rudrāksha, = sura-punnāga*).

नमैय *namaiya, as, m., N.* of a poet.

नम्ब *namb, cl. 1. P. nambati, &c., to* go, move.

नम्ब *namra.* See above.

नय 1. *nay, cl. 1. A. nayate, neye, nayi-* tum, to go, move; to protect; [cf. *rt. 1. nī*.]

नय *naya, as, m.* (fr. *rt. 1. nī*), guiding, leading, directing, managing; manner of conducting one's self, behaviour, conduct, course of conduct, way of life, management; prudent conduct or behaviour, good management; prudence, reason; polity, policy, political wisdom, state-policy, political economy, statesmanship, civil administration, government; any work on policy or political economy; Prudence or Policy personified as a son of Dharma and Kṛiyā; plan, design; leading thought, maxim, principle; opinion, system, course, method; philosophical

system; the philosophical part of the Veda (?); a kind of game; a sort of dice or men for playing this game [cf. *naya-piṭhī*]; a move in this game (?); N. of a son of the thirteenth Manu; (*as, ā, am*), = *netri*, leading, guiding, conducting; a leader, guide; = *nyāya*, fit, right, proper. — *Naya-kovida, as, ā, am*, skilled in policy, prudent. — *Naya-ga, as, ā, am*, following a system. — *Naya-śakshus, us, us, us*, having political foresight, wise, prudent. — *Naya-jā, f, N.* of the wife of king Brahma-dāsa, father of Nārāyaṇa, who composed the Praśnarpava. — *Naya-jña, as, ā, am*, knowing polity, prudent; knowing any system, a follower of any system. — *Naya-netri, lā, m.* a master in policy or politics. — *Naya-pāla, as, m.* 'protector of policy,' N. of a man; of a king. — *Naya-piṭhī, f.* the board or cloth on which dice or men are moved in play. — *Naya-prayoga, as, m.* policy, political wisdom or address. — *Naya-loḍana, am, n.* 'the eye of policy,' N. of a work. — *Naya-rat, ān, atī, at*, familiar with policy, versed in polity, prudent; containing any form of *r. i. nī* (as 'a Rik). — *Naya-vid, t, l, t,* or *naya-viśārada, as, ā, am, m.* knowing polity, skilled in policy, a politician, statesman. — *Naya-sālin, i, inī, i,* possessing political wisdom, endowed with prudence. — *Naya-sāstra, am, n.* any work on policy or political economy, the doctrine of polity. — *Naya-sāra, as, m.* 'essence of polity,' N. of a treatise. — *Naya-siddhi, is, f.* political success, accomplishing anything by good management.

*Nayaka, as, ā, am*, a skilful manager, clever in policy or political administration.

*Nayat, an, anti, at*, leading, guiding; tending or conducting to; informing, certifying, giving evidence, obtaining.

*Nayana, as, m., N.* of a man; (*ā* or *i*), *f.* the pupil of the eye; (*am*), *n.* leading, guiding, conducting, managing; governing, directing, ruling; leading or bringing to, drawing; (with *kālasya*), passing or spending (time); attaining, obtaining; 'the guiding or leading organ,' the eye. — *Nayana-gōbara, as, ā, am*, perceptible by the eye, within the range of vision, visible, apparent. — *Nayana-śhāda, as, m.* 'eye-covering,' an eyelid. — *Nayana-jala, am, n.* 'eye-water,' tears. — *Nayana-patha, as, m.* range or field of sight. — *Nayana-puta, as, am, m. (?)*, the eyelid. — *Nayana-vāri, i, u.* 'eye-water,' tears. — *Nayana-vishaya, as, m.* 'field of vision, range of sight,' the horizon. — *Nayana-salila, am, n.* 'eye-water,' tears. — *Nayana-nāijana ('na-ān'), am, n.* any ointment for the eye. — *Nayanānanda ('na-ān')* or *nayanānanda-sarman, ā, m., N.* of a commentator on the Amarakosha. — *Nayanāmoshin ('na-ām'), i, inī, t,* 'sight-stealing,' blinding. — *Nayanotsava ('na-ut'), as, ā, am*, 'eye-festival,' any lovely or desired object; a lamp. — *Nayanoda ('na-uda), am, n.* eye-water; [cf. *nayana-salila*]. — *Nayanopānta ('na-up'), as, m.* the outer angle or corner of the eye, the canthus. — *Nayanavashadha ('na-osh'), am, n.* 'eye-medicament,' green sulphate of iron or that salt in a state of partial decomposition by exposure to the atmosphere (used as a collyrium).

*Nayitavya, as, ā, am*, to be conducted or brought. *Nayishtha, as, ā, am*, Ved. leading in the best manner.

*नयुत nayuta, as, am, m. n. (?)*, 100,000 millions.

*नयग्रोध nanyagrodha, as, i, am* (fr. *nyagrodha*), Ved. relating to or produced from the sacred fig-tree; (also read *naiyagrodha*.)

*नर nara, as, m.* (for etymology see the simple form *nṛ*), a man, a male, a person; a man or piece at chess, draughts, &c.; the pin or gnomon of a sun-dial; (in grammar) person, personal termination [cf. *purusha*]; a sort of measure, a man's length; the original or eternal Man, the divine imperishable spirit pervading the universe (always associated with Nārāyaṇa which as a patronymic from

Nara = 'son of the original Man;' in Mann Nara is apparently identified with Nārāyaṇa, see I. 10, where the waters are called Nārā as produced from Nara or the eternal spirit [according to Kullūka = Paramātman, Brahman], which spirit is thence also called Nārāyaṇa as 'having his first place of motion on the waters,' but in the more systematic mythology Nara and Nārāyaṇa are distinct, the former being regarded as a sage or patriarch, 'the best of men' or 'chief man,' while the latter is a god; in epic poetry they are the sons of Dharma by Mūrti or A-higṣā and are emanations of Vishṇu, Arjuna being identified with Nara, and Kṛishṇa with Nārāyaṇa; in some places Nara and Nārāyaṇa are called *devau*, 'the two gods,' or *pārva-devau*, 'the two original gods,' or *rishī*, 'the two sages,' or *purāṇān rishī-sattamau*, 'the two most ancient and best of sages,' or *tāpasau*, 'the two ascetics,' or *mahā-muni*, 'the two great Munis'; (*ās*), *m. pl.*, N. of certain mythical beings allied to the Gandharvas and Kin-naras, qq. vv. (thought by some to be a kind of centaur, half horse, half man); N. of one of the ten horses of the moon; N. of a son of Manu Tāmasa; of a son of Viśvā-mitra; N. of a son of Gaya and father of Virāj; of a son of Sudhṛiti and father of Kevala; N. of a son of Bhavanmanyu (Manyu) and father of Sankṛiti; N. of two kinds of Kāśmīra; (*i*), *f.* a woman, = *nārī*; (*am*), *n.* a kind of fragrant grass, = *rāma-karpūra*; [cf. Gr. *ἀσπ*; Lat. *Nero, Neriene*; probably Hib. *naoi*, 'a man,' but see *nṛi*]. — *Nara-kapāla, as, am, m.* n. a man's skull. — *Nara-kīlaka, as, m.* the murderer of his spiritual preceptor. — *Nara-keśarin, i, m.* 'man-lion,' 'half man, half lion,' Vishṇu in his fourth Ava-tāra; [cf. *nara-sinḥa*]. — *Nara-grāha, as, m.* 'man-crocodile,' 'half man, half crocodile,' N. of a kind of Kirāta. — *Nara-tā, f.* or *nara-tra, am, n.* humanity, manhood, human condition. — *Nara-trotakācārjya ('ka-āc'), as, m., N.* of a man. — *Nara-datta, as, m., N.* of a Brāhman, a nephew of the Rishi Asita; (*ā*), *f.*, N. of a goddess executing the commands of the twentieth Arhat of the present Ava-sarpīṇī; one of the sixteen Vidyā-devīs. — *Nara-deva, as, m.* 'a god among men,' a sovereign, king. — *Naradeva-tva, am, n.* kingship, royalty, kingly rank. — *Naradeva-deva, as, m.* a god among the gods of men or kings. — *Naradeva-putra, as, m.* the son of a man and a god. — *Nara-dvish, i, m.* 'enemy of men,' a Rakshas. — *Nara-nagara, am, n., N.* of a town. — *Nara-nātha, as, m.* 'protector of men,' a king, a prince. — *Naranātha-mārga, as, m.* 'king's road, royal road,' the chief road, high street. — *Naranāthōsana ('tha-ās'), am, n.* the throne or dignity of a king. — *Nara-nāyaka, as, m.* 'leader of men,' a king, a prince. — *Nara-nārāyaṇa, as, m.* an epithet of Kṛishṇa; (*au*), *m. du.* Kṛishṇa and Arjuna, see *nara* above. — *Naran-dhī, is, m.* 'man-containing,' the world, (a word given by Mahī-dhara to explain the etymology of *naran-dhīsha* below). — *Naran-dhīsha, as, m., Ved.* 'observing men (?)', an epithet of Vishṇu; of Pūshan; (according to Mahī-dhara on Vajasaneyi-s. VIII. 55. this comp. is either *naran-dhī-sha*, 'destroying the world,' see *naran-dhī* above, or *na-randhīsha*, 'not injuring,' i. e. 'a protector'; in XXII. 20. he explains *naran-dhīsha* by 'man-praising.') — *Nara-pati, is, m.* 'lord of men,' a king, sovereign; N. of one of the four mythical kings of Jambū-dvīpa. — *Narapati-jaya-bhāryā, f., N.* of a work. — *Nara-pati-patha, as, m.* 'king's road,' the chief road, high street. — *Narapati-vijaya, as, m., N.* of a work. — *Nara-pāsu, us, m.* 'man-beast,' a brute in human form, a beast-like man. — *Nara-pāla, as, m.* 'protector of men,' a king, a prince. — *Nara-pungava, as, m.* an excellent hero. — *Nara-priya, as, ā, am*, favourable or friendly to mankind; (*as*), *m.* a species of tree (= *nīla-vrīsha*). — *Nara-bali, is, m.* a human sacrifice; [cf. *nara-medha, purusha-medha*]. — *Nara-brahma-deva, as, m., N.* of a king. — *Nara-bhūj, k, k, m.* man-eating, cannibal. — *Nara-bhū, us, f.* or *nara-bhūmī, is, f.* 'the land of men, birthplace of men,' Bhārata-varsha,

i. e. India or the central part of the known continent. — *Nara-māntkā* or *nara-māntinī, f.* a man-like woman, a woman with a beard; [cf. *nara-mālinī*]. — *Nara-mālā, f.* a string or girdle of skulls. — *Nara-mālinī, f.* = *nara-māntinī* (of which it is probably a corruption). — *Nara-murchana, am, n., N.* of the eighty-ninth chapter of the Pātala-khaṇḍa of the Padma-Purāṇa. — *Nara-medha, as, m.* a human sacrifice, the sacrifice of a man; [cf. *nṛi-bali, purusha-medha*]. — *Naram-manyā, as, ā, am*, considered as a man, passing for a man. — *Nara-yantra, am, n.* 'instrument with a gnomon,' a sundial. — *Nara-yāna, am, n.* a carriage drawn by men; (in Pañca-tantra III. 248. *nara-yāna* with cerebral  $\eta$  = 'a man-vehicle, a man serving as a vehicle for carrying another.') — *Nara-ratha, as, m.* a wrong form for *nara-ratha*. — *Nara-rāja, as, m.* 'king of men,' a king. — *Nararājya, am, n.* 'empire over men,' kingship, royalty, kingdom. — *Nara-rūpa, as, i, am*, formed like a man, man-like; (*am*), *n.* the form of a man, human form. — *Nara-rūpin, i, inī, i,* having the human form. — *Nararshabha ('ra-rsh'), as, m.* 'man-bull,' chief of men, a prince. — *Nara-loka, as, m.* the world of men, the earth; mortals, men. — *Naraloka-pāla, as, m.* 'protector of men,' a king. — *Naraloka-vira, as, m.* 'a hero among men,' a human hero. — *Nara-vat, ind.* like a man. — *Nara-vara, as, m.* an excellent or illustrious man. — *Naravara-vrīshobha, as, m.* an excellent hero (like a bull). — *Naravarottama ('ra-ut'), as, m.* the best of excellent men. — *Nara-varman, ā, m., N.* of a prince of Mālava in the twelfth century. — *Nara-vāhana, as, ā, am*, borne or carried by men, drawn by men; (*as*), *m.* an epithet of Kuvera; N. of a prince, successor of Śālī-vāhana; of a prince of the Dārvābhisāras; of a minister of king Kshema-gupta. — *Naravāhana-janana, am, n., N.* of the fourth section of the Kathā-sarit-sāgara by Soma-deva. — *Naravāhana-datta, as, m., N.* of a son of king Udayana. — *Nara-vāhin, i, inī, i,* carried or drawn by men (as a vehicle). — *Nara-vishvaṇa, as, m.* 'man-devourer,' a Rakshas, an imp or goblin. — *Nara-vira, as, m.* 'a hero of a man,' a heroic man, a hero or brave man. — *Naravira-loka, as, m.* the bravest of men; mankind in general. — *Nara-vyāghra* or *nara-sārdūla, as, m.* 'man-tiger,' an eminent man; the most illustrious of men. — *Nara-srīṅga, am, n.* 'man's horn,' i. e. anything chimerical or impossible. — *Nara-sreshṭha, as, m.* the best of men. — *Nara-saṃsāra, as, m.* intercourse of men, human society. — *Nara-sakha, as, m.* 'friend of Nara,' an epithet of Nārāyaṇa. — *Nara-saṃhārāma ('gha-ār'), as, m. (?)*, N. of a Buddhist monastery. — *Nara-sāra, as, m.* a particular substance or article of commerce, sal ammoniac (?). — *Nara-sinḥa, as, m.* 'man-lion,' a lion among men, a great warrior, a man of eminence or power, a chief; 'the lion-headed man' or Vishṇu in his fourth Ava-tāra when he descended to fight with Hiranya-kaśipu; N. of the father of king Bhairava; of several authors and princes; [cf. *nāra-sinḥa, nṛi-sinḥa, nara-hari*]. — *Narasīnha-deva, as, m.* 'a god among the men-lions,' N. of several princes. — *Narasīnha-dvādaśī-vrata, am, n., N.* of a particular ceremony performed in the month Phālguna; N. of the forty-second chapter of the Vārāha-Purāṇa. — *Narasīnha-pañḍita, as, m., N.* of an author. — *Narasīnha-pārījata, N.* of a work by Nara-sīnha. — *Narasīnha-purāṇa, am, n., N.* of a Purāṇa. — *Narasīnha-manu, N.* of the sixteenth chapter of the Śārāda-tilaka by Lakshmaṇa. — *Narasīnha-yantra, am, n., N.* of a mystical diagram described in the Tantra-sāra. — *Narasīnha-saras-ratī, m., N.* of a commentator on the Vedānta-sāra. — *Narasīnha-sahasra-nāmāni, n. pl.* 'the thousand names of the man-lion,' i. e. of Vishṇu, N. of a work. — *Nara-skandha, as, m.* a multitude or body of men. — *Nara-haya, am, n.* (with *yud-dha*), a fight between man and horse; [cf. *devā-sura*]. — *Nara-hari, is, m.* Vishṇu as 'the man-lion'

in his fourth Ava-tāra [cf. *nara-siṅha*]; N. of a man. — *Narahari-deva*, *as*, m., N. of a prince. — *Narāṅga* (*ra-an°*), *as*, *am*, m. n. 'male-member,' the penis; (*as*), m. eruption on the face. — *Narāḍi* (*ra + āḍi fr. anḍ*), f., Ved. a species of plant (?); N. of a wife of Kṛiṣṇa; a kind of metre, (see under *nārāḍa*). — *Narādhama* (*ra-adh°*), *as*, m. a low or vile man, a wretch. — *Narādhāra* (*ra-ādhi°*), *as*, m. 'asylum or receptacle of men,' an epithet of Siva; (*ā*), f. the earth. — *Narādhipa* (*ra-adh°*), *as*, m. 'lord of men,' a prince, king, monarch; the tree Cathartocarpus Fistula; [cf. *rāja-vriksha*.] — *Narādhipati* (*ra-adh°*), *is*, m. 'lord of men,' a king, a prince. — *Narānta* (*ra-an°*), *as*, m., N. of a son of Hṛidika. — *Narāntaka* (*ra-an°*), *as*, m. 'man-destroyer,' death; N. of a Rākshasa, son of Rāvaṇa. — *Narāntaka-nīgraha-varṇana*, *am*, n. 'description of the subjugation of Narāntaka,' N. of the fifty-ninth chapter of the Kṛiḍā-khaṇḍa of the Gaṇeśa-Purāṇa. — *Narāntaka-nīrgama*, *as*, m. 'the coming forth of Narāntaka,' N. of the fifty-seventh chapter of the Kṛiḍā-khaṇḍa of the Gaṇeśa-Purāṇa. — *Narāyaṇa* (*ra-ay°*), *as*, m. = *nārāyaṇa*, a N. of Viṣṇu, &c. — *Narāśa* (*ra-āśa*), *as*, m. 'man-eater,' a Rakshas, an imp or demon. — *Narāśaṃsa* (*ra-āś°*), *as*, m., Ved. 'the desire of men, desired of men (?),' a mystical N. of Agni (invoked in the Āpri hymns with Tanū-napāt, another mystical epithet of Fire, or taking the place of Tanū-napāt in these hymns, see *ā-pri*). — *Narāśana* (*ra-āś°*), *as*, m. 'man-eater,' a Rakshas or demon. — *Narētara* (*ra-ī°*), *as*, m. a being differing from men; a higher being than a man; a lower being, an animal, a beast-like man. — *Narendra* (*ra-in°*), *as*, m. 'lord of men,' a king, a prince, an anointed sovereign; a physician, a dealer in antidotes; a juggler (?); a conveyer of news or intelligence (?); N. of a man; a species of tree (= *narādhipa*); a kind of metre consisting of four lines of twenty-one syllables each. — *Narendra-tva*, *am*, n. kingship, royalty. — *Narendra-druma*, *as*, m. the tree Narendra. — *Narendra-putra*, *as*, m. a prince. — *Narendra-mārga*, *as*, m. the king's high-road, a royal or main road, high street. — *Narendra-svāmin*, *i*, m., N. of a temple or holy place built by and called after Narendrāditya. — *Narendrācārya* (*ra-ād°*), *as*, m., N. of a grammarian. — *Narendrādītya* (*ra-ād°*), *as*, m., N. of two princes of Kāśmīra. — *Narendrāhva* (*ra-āh°*), *as*, *am*, m. n. (?), a kind of Aloë (= *kāshthā-guru*). — *Narēsa* or *narēsvara* (*ra-īś°*), *as*, m. 'lord of men,' a king, a prince. — *Narēsvara-rīveka*, *as*, m., N. of a Saiva work by Paramesbhin. — *Narēśhā*, *ās*, *as*, *am*, Ved. serving as a standing-place for men?; (Sāy.) resting on conducting (wheels). — *Narottama* (*ra-ut°*), *as*, m. 'best of men,' an epithet of Viṣṇu; of Buddha; N. of a scholiast of the Adhyātma-rāmāyaṇa.

*Narṇya*, *as*, *ā*, *am*, Ved. manly, human, (often with *apas*, a manly deed, a heroic deed); strong, powerful; suitable or agreeable to men (as food); (*as*), m. a man, a person; an epithet of Indra; of Agni Gārhapatya; N. of a man; (*ā*), m. du., scil. *ubhā śaṃsā*, the two objects of desire, i. e. heaven and earth [cf. *narāśaṃsa*]; (*ās*), m. pl. epithet of the Maruts; (*am*), n. a manly act, manly deed; a gift for men. — *Narṇyāpas* (*ya-ap°*), *ās*, *ās*, *as*, Ved. performing manly deeds; (Sāy.) performing deeds agreeable or suitable to men.

**नरक** *naraka*, *as*, *am*, m. n. (said to be fr. rt. *nṛi*), hell, the place of torment (distinguished fr. *pātāla*, the lower regions, q. v.), including a number of places of torture of various descriptions, generally said to be twenty-one in number [cf. *nāraka*]; (Hell is sometimes personified as a son of Anṛita and Nirṛiti or Nikṛiti); (*as*), m., N. of a demon, a son of Bhūmi or Earth (therefore called Bhauma, haunting Prāg-joytiṣha and slain there by Kṛiṣṇa); N. of a man; N. of a district; of a place of pilgrimage. — *Naraka-kūṇḍa*, *am*, n. a pit or abyss in hell wherein the wicked are tormented, (eighty-six such are enume-

rated). — *Naraka-jit*, *t*, m. 'vanquisher of the demon Naraka,' epithet of Viṣṇu-Kṛiṣṇa. — *Naraka-devatā*, f. 'the deity of hell,' Nirṛiti; Misfortune personified as a goddess. — *Naraka-bhūmi*, *is*, f. a division of hell, (of which seven are enumerated.) — *Naraka-rūpiṇi*, *i*, *inī*, *i*, 'hell-formed,' hellish. — *Naraka-varṇa*, *as*, m. 'the hell chapter,' N. of a chapter of Amara-siṅha's Nāma-lingānūsāsana. — *Naraka-varṇana*, *am*, n. 'description of hell,' N. of a chapter of the Revā-māhātmya. — *Naraka-stha*, *as*, *ā*, *am*, living or being in hell; (*ā*), f. the river of hell, Vaitaraṇī. — *Naraka-svarga-prāpti-prakāra-varṇana*, *am*, n. 'description of the mode of obtaining heaven and hell,' N. of the eighth chapter of the Māgha-māhātmya. — *Narakaṅtaka* (*ka-an°*), *as*, m. 'destroyer of the demon Naraka,' an epithet of Kṛiṣṇa-Viṣṇu. — *Narakaṃmaya* (*ka-am°*), *as*, m. the soul after death; a ghost or spirit. — *Narakhāri* (*ka-ari°*), *is*, m. 'enemy of the demon Naraka,' an epithet of Kṛiṣṇa-Viṣṇu. — *Narakhāvāsa* (*ka-āv°*), *as*, m. 'one whose abode is hell,' an inhabitant of hell. — *Narakaikas* (*ka-ok°*), *ās*, m. an inhabitant of hell. — *Narakaia*, Nom. A. *narakāyate*, &c., to represent a hell; to resemble or be similar to hell.

**नरङ्ग** *naranga*, *as*, m. pimples on the face (= *varaṇḍaka*); (*am*), n. the penis; (wrong form for *narāṅga*, see col. 1.)

**नरद** *narada*, *as* or *am*, m. or n. (?), a particular substance or article of commerce, a kind of perfume? [cf. *nalada*]; (*as*), m., N. of a Brāhman. — *Naradika*, *as*, *i*, *am*, dealing in the substance called Narada.

**नरायण** *narāyaṇa*, *narendra*. See col. 1.

**नरिषा** *narishṭā*, f., Ved. joking, chattering; sport, pastime; [cf. *narma*, *narman*.]

**नरिष्यत्** *na-rishyat*, *am*, m., N. of a son of Manu Vaivasvata.

*Narishyanta*, *as*, m., N. of a son of Marutta.

**नरीय** *nariya*, *as*, m., N. of a son of Bhangā-kāra; (also read *nāreya*.)

**नरुण** *naruna*, *as*, m. (fr. rt. *nṛi*), Ved. (according to a commentator) a leader.

**नरुकुटक** *narkuṭaka*, *am*, n. a nose [cf. *nakuṭa*]; a kind of metre consisting of four lines of seventeen syllables each; [cf. *nardaka*.]

**नर्त** *narta*, *as*, *ā*, *am* (fr. rt. *nṛit*, the initial *n* of which is not liable to become *ṇ*), dancing; (*as*), m. dancing, dance.

*Nartaka*, *as*, m. a dancer, a player of any description; an actor, gesticulator, mime, mummer; a bard, herald; an elephant; a peacock; a species of reed [cf. *poṭagala*]; (*i*), f. a female dancer, actress, singing girl; a female elephant; a peahen; a kind of perfume (= *nalikā*; cf. *naṭi*); (*as*, *ā*, *am*, fr. the Caus.), causing to dance; (*as*), m. a dancing-master.

*Nartana*, *as*, m. a dancer; (*am*), n. the act of dancing, gesticulating, acting, performing on the stage; [cf. *nartana-griha*.] — *Nartana-priya*, *as*, *ā*, *am*, fond of dancing; (*as*), m. a peacock. — *Nartana-sālā*, f. or *nartana-gāra* (*na-ag°* or *ag°*), *am*, n. or *nartana-griha*, *am*, n. a dancing-room. — *Nartana-sthāna*, *am*, n. a dancing-place.

*Nartayitṛi*, *tā*, m. 'one who causes to dance,' a dancing-master.

*Nartita*, *as*, *ā*, *am*, danced; made to dance; dandled; dancing.

*Nartin*, *i*, *inī*, *i*, dancing; [cf. *vaṅsa-n°*.]

*Nartū*, *us*, f. a female dancer or actress.

**नर्द** *nard* (connected with rt. *nad*), cl. 1. P. (ep. also A.) *nardati* (-te), *nanarda*, *narditā*, *nardishyati*, *anardū*, *narditum*, to bellow, roar, shriek, sound; to go, move; [cf. pro-

bably Hib. *nuail-im*, 'I roar, howl,' *nuail*, 'roaring, howling.']

*Narda*, *as*, *ā*, *am*, bellowing, roaring, sounding; [cf. *go-n°*.]

*Nardat*, *an*, *antī*, *at*, roaring, sounding; praising aloud; proclaiming.

*Nardana*, *as*, m. 'one who roars,' N. of a Nāgarāja; (*am*), n. sounding, roaring, making a noise; celebrating, praising aloud.

*Nardaniya*, *as*, *ā*, *am*, to be sounded; to be celebrated or praised aloud.

*Nardamāna*, *as*, *ā*, *am*, shouting, roaring.

*Nardita*, *as*, *ā*, *am*, roared, sounded, bellowed; celebrated, loudly praised; (*am*), n. sound, roar, bellow, bellowing; (*as*), m. a kind of die or a throw at dice, the chief die, (commonly *nāḍi* or *nāṇḍi*, perhaps 'an ace,' cf. *vṛiṣha*, a N. for the chief die in Nala VII. 6.)

*Nardin*, *i*, *inī*, *i*, sounding, roaring, making a noise; [cf. *gehe-n°*.]

**नर्दटक** *nardataka*, *am*, n. a kind of metre consisting of four lines of seventeen syllables each; (wrongly written *nardhataka*; cf. *narkuṭaka*.)

**नर्दवुद** *nardabuda* or *nardavuda*, *as*, m., Ved. an epithet of Indra.

**नर्धटक** *nardhataka*, wrong form for *nardataka*.

**नर्ब** *narb*, cl. 1. P. *narbati*, &c., to go, move; [cf. rt. *namb*.]

**नर्म** *narma*, *as*, m., Ved. sport, pastime; [cf. *narishṭā*.]

*Narmaṭha*, *as*, m. a jester; a rake, lecher, libertine; sport, amusement; coition; the nipple; the chin.

*Narman*, *a*, n. sport, play, amusement, pastime; diversion; jest, joke, (*narnāpi kṛi*, to joke); wit, humour; (*anā*), ind. in jest, by way of jest. — *Narmakīla*, *as*, m. a husband. — *Narma-garbhā*, *as*, m. a secret lover. — *Narma-dā*, *as*, *ā*, *am*, delighting, making happy, giving or causing pleasure; (*as*); m. a jester; the associate or companion of a person's sports or amusements; N. of the son of Lāḍana; (*ā*), f. the Narma-dā or modern Nerubda river, which, rising in the Vindhya mountains, runs westward to the gulf of Cambay, (personified as the wife of Puru-kutsa and mother of Trasa-dasyu); a sister of the Uragas or serpents; a daughter of the Somapas; a species of plant (see *prikhā*). — *Narmadā-taḍa-deśa*, *as*, m., N. of a district mentioned in the Ratna-kosha. — *Narmadā-tira-gamana*, *am*, n., N. of the seventeenth chapter of the Uttarakāṇḍa of the Rāmāyaṇa. — *Narmadā-tirtha*, *am*, n. a sacred bathing-place on the Narma-dā; [cf. *nārnada*.] — *Narmadā-māhātmya*, *am*, n. 'the glory of Narma-dā,' N. of the 173rd-181st chapter of the Matsya-Purāṇa. — *Narmadēśvara* (*dā-īś°*), *as*, m. a form of Śiva. — *Narmadēśvara-tirtha*, *am*, n., N. of several sacred bathing-places. — *Narmadēśvara-māhātmya*, *am*, n. 'the glory of Śiva,' N. of a chapter of the Śiva-Purāṇa. — *Narmadēśvara-linga*, *am*, n., N. of the ninety-second chapter of the Skanda-Purāṇa. — *Narma-dyuti*, *is*, *is*, *i*, bright with joy, cheerful, happy, merry; (*īś*), f. enjoyment of a joke or any amusement. — *Narmavati*, *f*, N. of a comedy. — *Narma-sācīva*, *as*, m. 'amusement-companion,' an associate or promoter of the amusements of a prince or man of rank. — *Narma-sācīvyā*, *am*, n. superintendence of a prince's amusements. — *Narma-suhṛīd*, *t*, m. = *narma-sācīva*. — *Narma-sphūrjā*, *as*, m. happiness or amusement ending in alarm (?). — *Narma-sphoṭa*, *as*, m. slight or inferior amusement (?).

*Narmaya*, Nom. P. *narmayati*, &c., to make happy or gladden by jests or sports, exhilarate by jesting and wit.

**नर्मट** *narmaṭa*, *as*, m. a potsherd; the sun.

**नर्मरा** *narmarā*, f. a cavity, a valley; a

bellows; an old woman past menstruation; a species of plant (= *saralā*).

नय narya. See p. 471, col. 1.

नल *nal*, cl. 1. P. *nalati*, &c., to smell; to pain (?); to bind (?); cl. 10. P. *nalāyati*, &c., to speak or shine; to bind or confine, (the two meanings 'smelling' and 'binding' have probably arisen from a confusion between *gandhe* and *bandhe* in the Dhātu-pāṭha.)

नल *nala*, as, m. (for *naḍa*, q. v.), a species of reed, Amphidonax Karka, eight to twelve feet high [cf. *naḍa*, *nāla*, *deva-nala*]; N. of a king of the Nishadhas or of the country called Nishadha, son of Vira-sena and husband of Damayantī and hero of the celebrated tale called Nala and Damayantī; a son of Nishadha and father of Nabha or Nabhas; a descendant of the latter Nala, son of Su-dhanvan and father of Uktha [cf. *naḍa*]; N. of a son of Yadu; N. of a monkey-chief, son of Tvashṭri or Viśvakarman, who made a bridge for Rāma from the continent to Lankā; N. of a Daitya; N. of a medical author; (in astrology) N. of a particular form of constellation in which all the planets or stars are grouped in double mansions; a deified progenitor, wrongly written for *nalva*; (z), f. a kind of fragrant substance, a perfume (= *naḍī*); red arsenic, = *manah-silā*, *kunati*; (am), n. the blossom of Nelumbium Speciosum (?); smell, odour; [cf. r. *nal*.] — *Nala-kānana*, ās, m. pl., N. of a people, (this word may perhaps be separated into *nalaka-ānana*; also read *nala-kālaka*, *nabha-kānana*.) — *Nala-kīla*, as, m. the knee. — *Nala-kūbara* and *nala-kūvara*, as, m., N. of a son of Kuvera. — *Nala-ḍampū*, ūs, f., N. of a work by Tri-vikrama-bhaṭṭa, also called Damayantī-kathā, describing the fortunes of Nala and Damayantī in a highly artificial mixed style, half prose, half verse; [cf. *ḍampū*.] — *Naladā*, am, ā, n. f. Indian spikenard, Nardostachys Jatamansi (= *jaṭāmāṇḍī*); (am), n. the root of Andropogon Muricatus (= *uśīra*); the honey or nectar of a flower; (ā), f., N. of a daughter of Raudrāśva. — *Nala-paṭṭikā*, f. a sort of mat made with reeds, a coarse mat. — *Nala-pura*, am, n., N. of a town. — *Nala-mīna*, as, m. a species of sprat or (according to some) a shrimp or prawn; (also read *tala-mīna*.) — *Nala-setu*, us, m. 'Nala's bridge,' the causeway constructed by the monkey Nala, (a name given to the rocks between Ramisseram and Ceylon, commonly called Adam's bridge.) — *Nalesvara-tirtha* ("la-iś"), am, n., N. of a sacred bathing-place. — *Nalottama* ("la-ut"), as, m. a species of reed (= *deva-nala*). — *Nalodaya* ("la-ud"), as, m. 'Nala's rise,' N. of an artificial poem ascribed to Kālī-dāsa and describing the restoration of the fallen Nala to prosperity and power. — *Nalopakhyaṇa* ("la-up"), am, n. 'the story of Nala (and Damayantī),' N. of a celebrated episode of the Mahā-bhārata.

*Nalaka*, am, n. a bone (hollow like a reed), any long bone of the body; the tibia; the radius of the arm; (ikā), f. a kind of fragrant substance (= *naḍī*, commonly *pavāri* or *panḥāri*); the leguminous plant *Dolichos Lablab*; the plant *Polianthes Tuberosa*; *Dæmia Extensa*.

*Nalakini*, f. (fr. an unused *nalakin*), the knee-cap or knee-pan; the leg.

*Naladika*, as, ī, am, dealing in Indian spikenard. *Nalita*, as, m. a species of vegetable, (commonly *nālitā*.)

*Nalina*, am, n. (connected with *nala*, its stalk being hollow like that of a reed), a lotus flower or water-lily, Nelumbium Speciosum or Nymphaea Nelumbo; the indigo plant; water; (i), f. a lotus, Nelumbium Speciosum, the flexible stalk of the water-lily; an assemblage of the Nelumbium Speciosum or of lotus flowers; a pond in which the lotus grows or may grow, a place abounding in lotuses, (*nalini* is to *nalina* as *abjini* to *abja*, *pankajini* to *pankaja*, and *padmini* to *padma*); the Ganges of heaven or rather an arm of it; a mystical N. of one of the

nostrils (= *nalikhā*); a kind of fragrant substance; the fermented and intoxicating juice of the cocoa-nut; N. of the wife of Aja-mīḥa and mother of Nala; (as), m. the Indian crane (as a synonym of *pushkara*); a species of shrub (= *kṛṣhṇa-pāka-phala*). — *Nalina-dala*, am, n. a leaf of the lotus flower; [cf. *nalini-dala*, *nava-nalina-dalāya*.] — *Nalini-hhaṇḍa*, am, n. an assemblage of the Nelumbium Speciosum. — *Nalini-dala*, am, n. a leaf of the lotus plant; [cf. *nalina-dala*.] — *Nalini-naidana*, am, n. 'the divine garden near the Nalini (?),' N. of a garden of Kuvera. — *Nalini-padma-kosha*, as, m., N. of a particular position of the hands in dancing. — *Nalini-raha*, as, ā, am, what comes forth or has come forth from a Nelumbium Speciosum; (as), m. an epithet of Brahmā; (am), n. the fibres of the stalk of Nelumbium Speciosum. — *Naline-saya*, as, m. (*naline*, loc. sing.), 'reclining on a lotus,' an epithet of Viṣṇu.

*Nalinika* at the end of comp. = *nalini*, q. v.

नल नाला, wrongly for *nalva*.

नल *nalva*, as, m. a furlong, a measure of distance = 400 or 104 (?) cubits; (wrongly read *nalla*, *nala*.) — *Nalva-varṇaga*, as, ā, am, going the distance of a Nalva; (ā), f. a spreading plant; the orange tree (= *kākāngi* for *nārara* ?).

नव 1. *nava*, as, ā, am (probably connected with the particle *I. nu*, q. v., or less probably with *nu* for prep. *anu*, or by some derived fr. *r. 4. nu*, to praise), new, fresh, recent, young, modern; (as), m. a crow; a species of plant (= *rakta-punar-navā*); N. of a son of Uśnara and Navā; (ā), f., N. of a wife of Uśnara and mother of Nava; (am), ind. recently, newly, lately, a short time ago, not long since, just, (the crude *nava* is prefixed to a past pass. part. in this sense, see *nava-baddha*); [for 2. *nava* see p. 473, col. 1; cf. *Zend nava*: Gr. *véo-s* for *véfo-s*, *vebs*, *veids*, *ve-apó-s*, *ve-ān*, *veāv-la-s*, *ve-āi*, *ve-oōrō-s*, *ve-ort-la*, *ve-oχ-pó-s*, *ve-βpó-s*, *ve-atos*, *ve-ai-pa*, *ve-i-pó-v*: Lat. *novus*, *Novius*, *nov-iciu-s*, *nov-āli-s*, *nov-ellu-s*, *nov-āre*, *nov-er-ca*, *nū-nt-ū-s*, *de-nuo*, *nū-per*: Osk. *Nūw-la*, *Nuceria*: Goth. *niū-yi-s*, 'new'; *niūyi-tha*, 'newness': Angl. Sax. *nīwe*, *neow*, *nīwa*: Lith. *naū-ye-s*, 'new'; *naūyō-ka-s*, 'a novice': Slav. *nov-ū*, 'new': Hib. *nua*, *nuadh*.] — *Nava-kārikā*, f. a bride, a woman newly married, (probably wrong reading for *nava-varikā*); a new Kārikā or comment. — *Nava-kālikā*, f. (fem. of *nava-kālikā*), a young woman, either one recently married or one in whom menstruation has lately commenced. — *Nava-kṛit*, wrongly for *nava-gat*. — *Nava-gat*, t, t, t, Ved. first-born (?). — 1. *nava-graha*, as, ā, am (for 2. see under *navan*), lately caught; [cf. *nava-buddha*.] — *Nava-tṣhātra*, as, m. a new scholar, a student, novice. — *Nava-jā*, as, ā, am, recently born, lately produced, new, young (e. g. *nava-jāḥ śaśi*, the new moon or the moon just becoming visible). — *Nava-jā*, ūs, ās, am, Ved. lately produced, new, young. — *Nava-jāta*, as, ā, am, Ved. born anew, new-born, fresh, new. — *Nava-tara*, as, ā, am (compar.), newer, younger, fresher, &c.; [cf. *naviyas*.] — *Nava-tā*, f. or *nava-tva*, am, n. freshness, novelty. — *Nava-dala*, am, n. the fresh leaf of a lotus flower, any young leaf. — *Nava-dvīpa*, as, m. 'the new island,' N. of a place now called Nuddea, sixty miles from Calcutta, in the district of Burdwan on the right bank of the Ganges at the point where it is joined by the Jellinghee. — *Nava-nagara*, am, n. 'the new town,' N. of a town. — *Nava-nalina-dalāya* (fr. *nava-nalina-dala*), Nom. A. *nava-nalina-dalāyate*, &c., to resemble the leaf of a fresh lotus blossom. — *Navanalinadalāyamāna*, ae, ā, am, resembling the leaf of a fresh lotus flower. — *Nava-nī*, is, f. or *nava-nīta*, am, n. fresh butter. — *Navanītaka*, am, n. clarified butter. — *Navanīta-dhenu*, us, f. a quantity of butter presented to Brāhmins, see *dhenu*. — *Nava-parṇādī-bhak-śaṇa*, am, n. 'eating of new leaves &c.,' N. of a

chapter of the Purāṇa-sarva-sva. — *Nava-pallava*, am, n. a new shoot, young sprout. — *Nava-prasūtā*, f. a woman who has lately brought forth (a child). — *Nava-prāśana*, as, m. eating of new rice or new barley. — *Nava-phalīkā*, f. a bride, a newly-married woman; a girl in whom menstruation has recently begun. — *Nava-baddha*, as, ā, am, lately caught, recently bound. — *Nava-mallikā*, f. Arabian jasmine, Jasminum Sambac; (also read *nava-mālikā*). — *Nava-mālikā*, f. many-flowered Nykantes, Jasminum Sambac (= *nava-mallikā*); N. of a daughter of Dharmavardhana, king of Srāvasti. — *Nava-mālini*, f. a kind of metre consisting of four lines of twelve syllables each. — *Nava-megha*, as, m. a new cloud or one just appearing. — *Nava-yajña*, as, m. sacrifice or oblation of the first-fruits of the harvest; [cf. *nā-vayajñika*, *navasāsyeshṭi*, *nava-sasya*.] — *Nava-yauvana*, am, n. fresh or incipient youth, bloom of youth, prime; (as, ā, am), being in the bloom of youth; (ā), f. a young woman. — *Nava-yauvana-vat*, ān, atī, at, blooming with the freshness of youth. — *Nava-raktaka*, am, n. a newly-dyed garment. — *Nava-rajās*, ās, f. a girl who has only recently menstruated. — *Nava-radhū*, ūs, f. a bride, a newly-married woman; a daughter-in-law. — *Nava-varikā*, f. a newly-married woman; [cf. *nava-kārikā*.] — *Nava-nastra*, am, n. new cloth. — *Nava-vāstava*, as, m., Ved., N. of a man or of an evil spirit. — *Nava-saśi-bhṛit*, t, m. 'bearing the new moon (on his brow),' an epithet of Śiva. — *Nava-sasya*, am, n. the first-fruits of the year's harvest, the grain first matured. — *Navasāsyeshṭi* ("ya-iśh"), is, f. 'sacrifice of first-fruits,' a sacrifice performed on eating the first matured rice or grain of the year; (wrongly written *navasāsyeshṭi*; cf. *nava-yajña*). — *Nava-srāddha*, am, n. the first series of Srāddhas collectively, or funeral offerings on the first, third, fifth, seventh, ninth, and eleventh days after a person's demise. — *Nava-saṅghārāma* ("gha-ār"), as, m., N. of a monastery. — *Nava-śū*, ūs, f., Ved. a cow that has recently calved. — *Nava-sūtikā*, f. a milch cow; a woman recently delivered. — *Navānkura* ("va-an"), N. of a work. — *Navānna* ("va-an"), am, n. new rice, new grain, the first-fruits; the grain first ripened, rice or grain recently matured; a ceremony observed on first eating the new rice, &c. — *Navānna-bhakṣhaṇa*, am, n. 'eating of new grain,' N. of a chapter of the Purāṇa-sarva-sva. — *Navānna-sthāli-pākāmantra*, ās, m. pl., N. of a work. — *Navānneshtī* ("na-iśh"), is, f. sacrifice of the first-fruits, see *navasāsyeshṭi*. — *Navāmbara* ("va-am"), am, n. new and unbleached cloth. — *Navāmbu* ("va-am"), n. fresh water. — *Navānna* ("va-an"), am, n., N. of a place. — *Navāha* ("va-aha"), as, m. a new day, the first day of a fortnight. — *Navi-karaṇa*, am, n. making new, doing anew, renewing. — *Navi-kṛit*, cl. 8. P. A. *karoti*, *kurute*, *kartum*, to make new, renew, restaurate, revive. — *Navi-kṛita*, as, ā, am, done or made anew, renewed, revived. — *Navi-bhāva*, as, m. becoming young or new, renovation. — *Navi-bhūta*, as, ā, am, become new, renewed, revived. — *Navetara* ("va-it"), as, ā, am, 'other than new,' old. — *Navodhā* ("va-ūdhā"), f. a newly-married woman, a bride. — *Navoddhṛita* ("va-ud"), am, n. fresh butter; [cf. *nava-nīta*.]

1. *navaka*, as, ikā, am, = 1. *nava*, col. 2.

*Navishtha*, as, ā, am, Ved. the newest, youngest, last; (am), ind. (?), at last.

*Navina*, as, ā, am, = 1. *nava*, new, fresh, recent, modern. — *Navina-ṇandira*, as, m. the new moon. — *Navina-mata-vicāra*, as, m. 'inquiring into new opinions,' N. of a philosophical work by Hāri-rāma. — *Navina-reclantini*, ī, m. a modern Vedānta philosopher.

*Naviyas* or *navyas*, ān, asī, as (compar. of 1. *nava*), Ved. new, fresh, young, recent, who has done anything or shown himself recently; very new; (as), ind. recently, lately; (ase or asā), ind. anew.

1. *navya*, as, ā, am, Ved. new, fresh, young; (as), m. a species of plant, = *rakta-punar-navā*;

[cf. Lith. *navya-s*; Goth. *niuyi-s*.]—*Navya-mata-vicāra*, as, m. = *navina-mata-vicāra*. — *Navyavat*, ind. like new, ever new (?).

*Navyas*. See *naviyas*, p. 472, col. 3.

**नव** 2. *nava*, as, m. (fr. rt. 4. *nu*), praise; pañegyric, celebration. (For 1. *nava* see p. 472, col. 2.)

*Navana*, am, n. the act of praising, laudation.

*Navishī*, is, f., Ved. a song of praise, hymn; (Sāy.) a new sacrifice or oblation, (as if fr. 1. *nava*.)

2. *navya*, as, ā, am, Ved. to be praised, praiseworthy, laudable, deserving of praise. — *Navya-var-dhamāna*, as, m., N. of an author.

**नवत** 1. *navata*, as, m. (for 2. see col. 2), an elephant's painted or variegated housings; woollen cloth; a cover, blanket, wrapper.

**नवन** *navan*, m. f. n. pl. (said to be fr. rt. 4. *nu*), nine; [cf. Zend *navan*, 'nine'; Gr. *ἐννέα*, *ἐννα-το-ς*, *ἐννα-το-ς*, *ἐννα-το-ς*, *ἐννὰ-κίς*; *ἐννὰ-κίς*, *ἐννὰ-κίς*, *ἐννα-κόσιοι*, *ἐννα-κόσιοι*, *ἐννὰ-κόσια*, *ἐννὰ-κόσια*; Lat. *novem*, *nōnu-s*, *nov-ienis*, *nōnā-ginta*, *non-genti*; Goth. *nūn*, 'nine'; *nūn-da*, 'the ninth'; Angl. Sax. *nigan*, 'nine'; Old Germ. *nūn*; Mod. Germ. *neun*: Old Pruss. *nevīn-is*, 'the ninth'; Slav. *devan-ŭ*, 'nine'; Lith. *devyn-i*, 'nine', *n* changed into *d* as in *dėbes-is*, 'a cloud', from Sanskrit *nabhas*; *devīn-ta-s*, 'the ninth'; Hib. *naoi*, 'nine'; Cambro-Brit. *nav*, 'nine'.] — *Navakāṇḍikā-bhāshya*, am, n. 'commentary of nine sections,' N. of a commentary on Kātyāyana's Śrāddha-sūtras by Nīlāsura. — *Nava-kṛitvā*, ind., 9 times. — 2. *navagraha*, ās, m. pl. the 9 planets, or sun, moon, five planets, and the ascending and descending nodes.

— *Navagraha-mantra*, ās, m. pl. 'hymns or prayers to the 9 planets (?),' N. of a work. — *Navagrahasānti*, is, f. propitiation of the 9 planets. — *Navagva*, as, ā, am, Ved. ninefold, consisting of 9; (*ās*), m. pl., N. of a mythological family often associated with that of Angiras and described as sharing in Indra's battles, regulating the worship of the gods, &c.; (*as*), m. one of the family called *Nava-gvas*; [cf. *daśa-gva*, *daśagvin*.] — *Navaśat-vārīṅsa*, as, ī, am (fr. the following), the 49th.

— *Navaśat-vārīṅsa*, t, ī, 49. — *Nava-tantu*, us, m., N. of a son of Viśvā-mitra. — *Navatrinśa*, as, ī, am (fr. the following), the 39th. — *Nava-trinśat*, t, f, 39. — *Nava-daśa*, as, ī, am (fr. the following), the 19th; consisting of 19. — *Nava-daśan*, a, m. f. n. pl., 19. — *Nava-dīdhī*, is, m. 'nine-rayed,' Mars, the planet or its deified regent; [cf. *navārcīs*.] — *Nava-durgā*, f. Durgā in her 9 forms (viz. *kumārīkā*, *tri-mūrti*, *kalyāṇī*, *rohīṇī*, *kālī*, *caṇḍīkā*, *sūmbhavī*, *durgā*, *bhadrā*). — *Nava-dolā*, f. a litter borne by 9 men. — *Nava-dvāra*, as, ā, am, 'nine-doored,' having 9 gates; an epithet of the body, which has 9 apertures or outlets, as the nostrils, ears, mouth, &c.; [cf. *nava-mukha*.] — *Nava-dhū*, ind. divided into 9 parts, ninefold, in 9 ways, 9 times. — *Nava-navatī*, is, f., 99; (in the Veda the number 99 is used for any large number.) — *Navanavotī-tama*, as, ī, am, the 99th. — *Navapañcāśa*, as, ī, am (fr. the following), the 59th. — *Nava-pañcāśat*, t, f, 59. — *Nava-pāt*, *pāt*, *padī*, *pāt*, Ved. having 9 feet, consisting of 9 feet. — *Nava-bhāga*, as, m. the 9th part, especially of an asterism or of a lunar mansion; [cf. *navāṅsa*.] — *Navamukha*, as, ī, am, having 9 apertures or openings; [cf. *nava-dvāra*.] — *Nava-ranga*, am, n. gift to five and acceptance by four persons of the best Kāyastha families (?). — *Navaranga-kula*, as, ā, am, having the privilege of marrying into 9 distinct families (?). — *Nava-ratna*, am, n., 9 precious gems, viz. a pearl, ruby, topaz, diamond, emerald, lapis lazuli, coral, sapphire, and one called *Go-medā*, (these 9 jewels are supposed to be related to the 9 planets); the 9 jewels, i. e. the 9 men of letters at the court of Vikramāditya were *Dhanvantarī*, *Kṣhapaṅka*, *Amara-siṅha*, *Sanku*, *Veṭāla-bhaṭṭa*, *Ghaṇa-karpara*, *Kālī-dāsa*, *Vararūci*, and *Varāha-mihira*; N. of a collection of 9 verses,

— *Nava-ratha*, as, m., N. of a son of Bhīma-ratha and father of Daśa-ratha. — *Nava-rātra*, as, m. or *navarātrika*, am, n. a period of 9 days; a Soma sacrifice with 9 Sutyā days; 9 days in the middle of the *Gavām-ayana*; (*am*), n. the period of 9 days from the first of the light half of month Āśvina to the 9th, devoted to the worship of Durgā. — *Nava-rāśīka*, the rule of proportion with 9 terms comprising four proportions. — *Navarāca* ('*va-riāca*'), as, ā, am, Ved. consisting of 9 verses. — *Navarīṅsa*, as, ī, am (fr. the following), the 29th. — *Navarīṅsatī*, is, f., 29. — *Nava-rīdha*, as, ā, am, ninefold, consisting of 9 parts. — *Nava-vyūha*, as, m. an epithet of Vishṇu; [cf. *catuṛ-vyūha*.] — *Navāśakti*, is, m. 'having 9 faculties,' an epithet of Siva or Vishṇu. — *Nava-sata*, am, n., 109. — *Navasāta-tama*, as, ī, am, the 109th. — *Nava-sās*, ind., 9 by 9, by nines. — *Nava-sāyaka*, as, m. a N. given to any of 9 inferior classes, viz. cowherd, gardener, oilman, weaver, confectioner, water-carrier, potter, blacksmith, and barber. — *Nava-shaṭka*, as, ā, am, consisting of 9 × 6 (strings &c.). — *Nava-shaṣṭī*, is, f., 69. — *Navaśaṣṭī-tama*, as, ī, am, the 69th. — *Nava-saptatī*, is, f., 79. — *Navasaptatī-tama*, as, ī, am, the 79th. — *Nava-saptadāśa*, as, m., N. of an Atrīra (containing 9 Saptadāśa-stotras). — *Navasāhasāṅka-cāritā*, am, n. 'the 9 or the new (fr. 1. *nava*) deeds of king Śāhasāṅka,' N. of a Campī composed by Śrī-harsha. — *Navāṅsa* or *navāṅśaka* ('*va-āṅ*'), as, m. a 9th, a 9th part, especially of an asterism or lunar mansion; [cf. *nava-bhāga*.] — *Navāṅśaka-pa*, as, m. the regent of a Navāṅśaka. — *Navāṅśa-nātha*, as, m. the regent of a Navāṅśa. — *Navāṅśā* ('*va-āṅ*'), f. a species of plant (= *karkaṭa-sringī*). — *Navāṅśā* ('*va-āṅ*'), am, n. a medicinal preparation of iron, containing 9 parts of iron. — *Navārcīs* ('*va-ar*'), is, m. 'nine-rayed,' the planet Mars or its deified personification. — *Navāsūti* ('*va-as*'), is, f., 89. — *Navāsūti-tama*, as, ī, am, the 89th. — *Navāha* ('*va-aha*'), as, m. a period of 9 days; a Soma sacrifice with 9 Sutyā days; 9 days in the middle of the *Gavām-ayana*; [cf. *navarātra*.]

3. *nava* = *navan*, nine, in *tri-nava*, q. v.

2. *navaka*, as, ā, am, consisting of 9; (*am*), n. the aggregate of nine, nine.

2. *navata*, as, ī, am, the 90th; [cf. *eka-n*, *catuṛ-v*, *catuṛ-n*, *tri-n*, *dvā-n*, *dvi-n*.]

*Navatī*, is (according to lexicographers also *navatī*), f., 90. — *Navatī-tama*, as, ī, am, the 90th. — *Navatī-dhamu*, us, m., N. of an ancestor of Śākya-muni. — *Navatī-dhā*, ind. ninetyfold. — *Navatī-ratha*, as, m., N. of an ancestor of Śākya-muni. — *Navatī-sas*, ind. by nineties, ninety by ninety.

*Navatīka*, f. (fr. *navatī*), a paint-brush containing 90 hairs.

*Navama*, as, ī, am, the 9th; (*ā*), f., scil. *tīthī*, the 9th day of a lunar half month. — *Navamāṅsa* ('*ma-āṅ*'), as, m. = *navāṅsa*, q. v.

*Navamaka*, as, ikā, am, the 9th.

*Navin*, ī, inī, i, consisting of 9, composed of 9.

**नवपट्टिका** *nava-patṭrikā*, f. (fr. 1. or 2. *nava*?), a particular sport described in the *Kāma-sūtra* by Vātsyāyana.

**नवर** *navara*, a particular number.

**नवरम्** *navaram*, ind. only.

**नविपुला** *na-vipulā*, f. a kind of metre.

**नवेदस्** *navedās*, ās, ās, as, Ved. cognizant, observing, perceiving; appreciating; an observer; appreciator (with gen. of the object); [cf. *ko-vida*.]

**नव्य** 1. and 2. *navya*. See p. 472, col. 3; and col. 1. of this page.

**नश** 1. *naś* (related to rt. *naksh*; cf. rt. 1. *aś*), cl. 1. P. A. *naśati*, -*te*, Aor. *ānaś* or *ānak*, &c. (Pāp. VI. 4. 73, but these forms may be referred to rt. 1. *aś*), Ved. to reach, attain,

obtain; to meet with, find: Caus. *naśayati*, &c., to cause to obtain or meet with; [cf. Lat. *namescor*.] 1. *naśa* in *dū-ṇaśa*, *dur-ṇaśa*, q. v.; [cf. 1. *nāśa*.]

**नश** 2. *naś*, cl. 1. 4. (more usually cl. 4.) P. *naśati*, *naśyati* (ep. also -*te*), *nanāśa* (3rd pl. *neśus*), *naśītā*, *nanāśhī* (according to Vopa-deva also *nanāghā*), *naśīshyati*, *nanāshyati*, *anaśat*, *aneśat*, *naśitum*, *nanāśhūm*, to be lost, disappear, to become invisible, to vanish; to perish, be destroyed, wane; to escape, run away; to come to nothing, be frustrated, be unsuccessful: Caus. *naśayati* (ep. also A. *naśayate*), -*yitum*, Aor. *anīnaśat*, to cause to disappear, make invisible; to cause to perish, suffer to perish, destroy, efface; to violate, deflower; to cause to be lost, to lose; to forget; to extinguish (as a fire); to drive away, cause to fly away; to disappear (in *mā vyāghrā nīnaśur vanāt*, let not the tigers disappear from the forest, Mahā-bh. Udyoga-p. 862): Desid. *nīnaśīshati*, *nīnanāshati*: Intens. *nānaśyate*, *nānanāshī*; [cf. Zend *naśu*, 'a corpse'; *naś-īsta*, 'very destructive'; Gr. *νεκ-υ-ς*, *νεκ-υ-ια*, *νεκ-ρ-ος*, probably *vōso-s*; *vōso-s* for *vofo-s*, like *svy* for *ḥsv*: Lat. *nex*, *nece-are*, *noc-ēre*, *noxa*, *per-nīctes*, *ve-ne-nu-m* for *ve-ne-nu-m*: Goth. *nau-s*, *navi-s*, 'a corpse,' for *nag-u-s* or *nah-u-s*.]

3. *naś*, k, k, k, or t, t, t, disappearing; perishing; [cf. *jīva-n*.]

2. *naśa*, as, m. destruction; perishing; [cf. 2. *nāśa*.]

*Naśana*, am, n. disappearing, vanishing; perishing; escaping.

*Naśīrī*, tū, trī, trī, one who disappears; perishing, being lost; destroying, a destroyer; [cf. *nanāshīrt*.]

*Naśyat*, am, anti, at, perishing, decaying, being destroyed; waning, wasting. — *Naśyat-prasūti*, is, is, ī, whose offspring perishes; (*is*), f. a woman who brings forth a dead child. — *Naśyatprasūtikā*, f. a female bearing a dead child.

*Naśvara*, as, ī, am, perishing, perishable; destructible; transitory, evanescent, subject to decay; destructive, mischievous. — *Naśvara-tva*, am, n. perishableness, transitoriness; destructiveness.

*Nashā*, as, ā, am, lost, disappeared, disappearing; vanished, invisible, lost sight of; perished, destroyed, ruined, spoiled, wasted, annihilated, dead; run away, fled; deprived, debauched; deprived of (at the beginning of a comp.). — *Nashā-candra*, as, m., N. of the fourth day in both halves of the month Bhādra. — *Nashā-śetana*, as, ā, am, one who has lost consciousness, unconscious, fainted, insensible, swooning away, losing one's senses. — *Nashā-śeṣhā*, as, ā, am, one who has lost the power of motion; unconscious, fainted, insensible. — *Nashā-śeṣhā-tā*, f. unconsciousness, insensibility, fainting, swooning. — *Nashā-janman*, a, n. 'the lost nativity,' subsequent calculation or casting of the lost nativity. — *Nashā-jūtaka*, am, n. = *nashā-janman*; N. of the thirteenth Adhyāya in Varāha-mihira's *Laghu-jātaka*. — *Nashā-driśhī*, is, is, ī, one who has lost his sight, blind. — *Nashā-matī*, is, is, ī, one who has lost his intellects. — *Nashā-mārgaṇa*, am, n. seeking any lost object. — *Nashā-rājya*, am, n., N. of a district to the north-east of Madhya-dēśa. — *Nashā-rūpa*, as, ā, am, one whose form is lost or no more seen; (*ā*), f., scil. *anu-shūbh*, a variety of the *Anu-shūbh*. — *Nashā-vīsha*, as, ā, am, Ved. (a snake &c.) that has lost (its) venom. — *Nashā-vīja*, as, ā, am, destitute of the seminal secretion, without the power of procreating, impotent. — *Nashā-vedana*, as, ī, am, finding a lost object. — *Nashā-samśrīti*, is, is, ī, one who has lost his memory, unmindful, forgetful. — *Nashā-saijya*, as, ā, am, one who has lost his consciousness. — *Nashā-smṛtī*, is, is, ī, one who has lost his memory, forgetful. — *Nashāgn* ('*ta-āṅ*'), is, m. a Brāhman or householder whose fire has been extinguished or who has lost his consecrated fire. — *Nashātankam* ('*ta-āt*'), ind. without

anxiety or fear. — *Nashātman* (‘*fa-āf*’), *ā, ā, a*, deprived of mind or sense. — *Nashāpti-sūtra* (‘*fa-āp*’), *am*, n. booty, plunder. — *Nashārtha* (‘*fa-ar*’), *as, ā, am*, one who has lost his property, reduced to poverty. — *Nashāsānka* (‘*fa-ās*’), *as, ā, am*, destitute of fear, fearless, dauntless. — *Nashāsū* (‘*fa-asu*’), *us, u, u*, Ved. one whose vital spirits have disappeared. — *Nashēndu-kalā* (‘*fa-in*’), *f*, the day of new moon when it rises invisible. — *Nashēndriya* (‘*fa-in*’), *as, ā, am*, one who has lost his organs of sense, deprived of one’s senses. — *Nashāishin* (‘*fa-esh*’), *ī, inī, ī*, seeking any lost object. — *Nashāishya*, *am*, n. the act of seeking what has been lost.

*Nashī, is, f*, loss, destruction, ruin.

**नशाक** *naśāka, as, m.* a species of crow.

**नश** *nashā*. See p. 473, col. 3.

**नस्** 1. *nas* (the alternative form for *asmān* acc. pl., for *asmābhyaṃ* dat. pl., and for *asmākam* gen. pl. of the first personal pronoun *asmad*, q. v.); *us, to us, of us; (nas* is an enclitic and has no accent.)

**नस्** 2. *nas*, cl. 1. A. *nasate, nese, nasitā*, &c., Ved. to approach, to go towards, to join; to copulate (especially as husband and wife); (said to mean also) to be crooked or curved; to bend; to be fraudulent; [cf. Gr. *vē-o-mai, vīo-σ-o-mai, vōo-το-s*, probably also *valō* for *vao-y-w, ē-vao-σa, ē-vōo-θη-v*.]

**नस्** 3. *nas*, *f*. (probably fr. rt. *snā*, to bathe, or *snu*, to flow, the initial *s* being dropped; cf. *nav*; *nas* is defective in nōm. voc. sing. du. and pl., acc. sing. du., but may be optionally substituted for *nāsikā*, q. v., in the acc. pl. and remaining cases, e. g. *nasas* or *nāsikās, nasā* or *nāsikayā, nobhyām* or *nāsikābhyaṃ*; only the weak cases *nasā, nasī, nasos*, however, appear to occur), the nose; [cf. *nāsū, nāsikā*; Lat. *nasus, naris*.] — *Nāh-kshudra, as, ā, am*, small-nosed. — *Nastāh-karman, a, n.* ‘the putting into the nose,’ taking snuff. — *Nas-tas*, ind. from the nose, into the nose. — *Nasy-ota, as, ā, am* (fr. *nasi* loc. sing. + *ota*), led by a string through the septum of the nose, fastened by the nose, furnished with a nose-ring; an ox or other animal led by a string through the septum of the nose. — *Nas-val, ān, atī, at*, Ved. having a nose.

*Nasa* (at the end of an adj. comp.) = 3. *nas*, the nose, see *un-n°, urū-n°, kumbhī-n°, khara-n°, go-n°, dru-n°, &c.*; (*ā*), *f*, the nose.

*Nasi*, the nose (?), in *kumbhī-n°*, q. v.

*Nasta, as, m.* the nose; (*ā*), *f*, a hole bored in the septum of the nose, cf. *nastaka, nastita*; (*am*), *n.* a sternutatory, snuff. — *Nastakarana, am, n.* a kind of instrument used by the Bhikshus for injecting the nose. — *Nasta-tas*, ind. (perhaps only = *nas-tas* with reduplicated affix *tas*), from the nose, out of the nose. — *Nastota* (‘*ta-ota*’), *as, m.* an ox led by a string through his nose; (also read *nasy-ota*; see under 3. *nas*.)

*Nastaka, as, m.* a hole bored in the septum or bridge of the nose of cattle for draught.

*Nastita, as, ā, am*, nozzled, having a hole bored in the septum of the nose, an ox or any other draught animal with a string through its nose, (the sort of rein usually employed in India.)

*Nasya, as, ā, am*, belonging or relating to the nose, nasal, in the nose; (*ā*), *f*, the nose; the string through the nose of an animal [cf. *nasya*]; (*am*), *n.* the hairs in the nose; a sternutatory, snuff. — *Nasya-vidhi, is, m.* ‘rules about sternutatories,’ N. of the twenty-seventh chapter of the medical work *Sām-gadhara-samhitā*.

**नसंविद्** *na-samvid, t, f*, unconsciousness; forgetfulness.

**नसुकर** *na-sukara, as, ā* or *ī, am*, not easy to be done.

**नह** 1. *nah*, cl. 4. P. A. *nahyati, -te, na-nāha, nehe, naddhā, natsyati, -te, anātsi, anaddha, naddhum*, to bind, tie, bind on, bind round, put on, gird round, bind together; A. to put on one’s self, dress, put on armour, arm one’s self: Caus. *nāhayati, -yitum*, Aor. *anīnahat*, to cause to bind or tie together, to cause to put on: Desid. *nīnatsati, -te*: Intens. *nānahyate, nānaddhī*; [cf. Gr. *vē-o, vī-θ-w, vī-μα, vī-σι-s, vī-τρο-v, vē-o, Intens. vī-vē-o, vī-έ-w*: Lat. *ne-o, ne-men, ne-tu-s, nec-t-o, nexu-s*: Old Germ. *nū-an, nūw-an, nūh-an*, ‘to sew;’ *nā-dal, needle; nah, near*: Goth. *nehla*, ‘a needle;’ *nēhva, near*: Angl. Sax. *naedl, needle; neah, neh-st, nearra*: Eng. *nigh*: Mod. Germ. *nāh-en, nad-el, nah, nach, ge-nug*: Hib. *nasgaim, ‘I bind;’ nas, ‘a tie.’*]

2. *nah, t, f*, Ved. a bond, tie; [cf. *akshān°*.]

*Naha* in *dru-pāha, q. v.*

*Nahana, am, n.*, Ved. a bolt, a nail-or connecting beam in a wall.

*Nahyamāna, as, ā, am*, being bound, tied, or fettered.

**नहि** *na-hi*, ind. for not, surely not, certainly not, by no means, not at all; *na-nahi*, certainly not; (*nahi* is sometimes strengthened in the Veda by other particles, e. g. *nahy arga, naht nu, naht sma*.) — *Nahi-mātra, as* or *am, m.* or *n.* (?), a particular high number; [cf. *na-mūtra*.]

**नहुस्** *nahus, us, m.* a man, one who does not belong to one’s own immediate community, a neighbour [cf. *nābhī*; Mod. Germ. *nahe*]; (collectively) the neighbourhood.

*Nahusha, as, m.*, Ved. = *nahus*, a man; N. of a son of Mann and author of a R̥g-veda hymn; N. of an ancient king, one of the lunar race, son of Āyus and grandson of Purū-ravas, father of Yayāti, who took possession of Indra’s throne in heaven for a time, but was afterwards deposed and changed into a serpent; (according to others) a son of Ambarīsha, father of Nābhāga; N. of a serpent-demon; N. of a Marut; an epithet of Kṛishṇa-Vishṇu; [cf. *naghusha, nāhusha, nāhushi*.] — *Nahusha-śarīta, am, n.* ‘the life of Nahusha,’ N. of the 112th chapter of the Bhūmi-khaṇḍa of the Padma-Purāṇa. — *Nahushākhyā* (‘*sha-ākh*’), *am, n.* the plant Tabernemontana Coronaria (= *tagara-pushpa*). — *Nahushātmaja* (‘*sha-āt*’), *as, m.*, N. of a king, the son of Nahusha, also called Yayāti.

*Nahushtara, as, ā, am*, Ved. nearer (?), nearer than a neighbour.

*Nahushya, as, ā, am*, Ved. belonging to a descendant of Nahus, belonging to a man in general, human; (*as*), *m.* a man.

**ना** *nā*, ind. = *na*, no, not.

**नाक** *nāka, as, m.* (said to be fr. *na + āka*, where there is no unhappiness), heaven, the vault or ceiling of heaven, the upper sky, the firmament, sky, atmosphere, ether, paradise, (often in the Veda with *divo*, gen. of 3. *div*, or with *utama* or *trītiya*; cf. *tri-nāka, tri-diva*: in Vājasaneyi-samhitā XVII. 67, the scale upwards is given as follows, 1. *Prithivī*, earth; 2. *Antariksha*, atmosphere; 3. *Div*, sky; 4. *Divo-nāka*, upper sky; 5. *Svar-jyotis*, heaven of light or sphere of the luminaries; the sun (?); N. of a Maudgalya; N. of a mythical weapon of Arjuna; (*as, ā, am*), ‘painless (?),’ N. of a dynasty. — *Nāka-śara, as, ā, am*, walking in the sky (as the Piṭris). — *Nāka-nūtha, as, m.* or *nāka-nūthaka, as, m.* ‘guardian of the sky,’ an epithet of Indra. — *Nāka-nāyaka, as, m.* ‘chief of the sky,’ an epithet of Indra. — *Nākanāyaka-purohita, as, m.* ‘Indra’s chief priest,’ an epithet of Bṛihaspati. — *Nāka-pūta, as, m.* guardian or lord of the sky. — *Nāka-prishtha, am, n.* ‘sky-ceiling,’ the upper sky, the uppermost heaven. — *Nāka-prishthya, as, ā, am*, being in the highest heaven. — *Nāka-loka, as, m.* the heavenly world. — *Nāka-vanītā, f.* ‘a nymph of heaven,’ an Apsaras.

— *Nāka-sad, t, t, t*, resting in the firmament, inhabiting the sky; (*t*), *m.* an inhabitant of heaven, a deity; (*as*), *m. pl.*, N. of nine Ekāhas; (*t*), *f.*, N. of an Iṣṭākā. — *Nākāpagā* (‘*ka-āp*’), *f.* the river of heaven, the heavenly Gangā. — *Nākeśa* (‘*ka-īśa*’), *as, m.* ‘the lord of the sky,’ an epithet of Indra. — *Nākeśvara* (‘*ka-īś*’), *as, m.* ‘the lord of heaven,’ a god. — *Nākaikas* (‘*ka-ik*’), *ās, m.* ‘whose dwelling in the sky,’ an inhabitant of heaven, a god.

*Nākin, ī, m.* a deity, god (as dwelling in Nāka).

— *Nāki-nūtha, as, m.* ‘chief of the gods,’ an epithet of Indra.

**नाकु** *nāku, us, m.* (said to be fr. rt. *nam*), an ant-hill or mole-hill, a burrow; a mountain; N. of a Muni or saint. — *Nāku-sadman, ā, m.* a snake.

**नाकुल** *nākula, as, ī, am* (fr. *nakula*), relating or belonging to an ichneumon, ichneumon-like, similar to an ichneumon; (*as*), *m.* a patronymic from Nakula [cf. *nākulī*]; (*ās*), *m. pl.*, N. of a people; (*ī*), *f.* the ichneumon plant, a particular plant supposed to furnish the ichneumon or mungoose with an antidote when bitten in a conflict with a snake [cf. *gundhā-nākulī, nakuleshtā*]; a sort of pepper, Piper Chaba (= *śavya*); the root of the Seemul tree (= *kukkuṭi-kanda*) and several other plants, as *yava-tiktā, śveta-kaṇṭha-kāri, sarpa-gandhā*. — *Nākulāndhya* (‘*la-an*’), *am, n.* ‘ichneumon blindness,’ a kind of weakness of sight.

*Nākulī, is, m.* a descendant of Nakula, a patronymic of Satānikā.

**नाक्र** *nākra, as, m.*, Ved. an aquatic animal; [cf. *nakrā*.]

**नाक्षत्र** *nākshatra, as, ī, am* (fr. *nakshatra*), belonging to the constellations or lunar asterisms, starry, sidereal; (*am*), *n.* a month computed by the moon’s passage through the twenty-seven mansions, or one of thirty days of sixty Ghaṭis each.

*Nākshatrika, as, ī, am*, relating or belonging to the lunar asterisms, sidereal; (*as*), *m.* a month of twenty-seven days, each day being the period of the moon’s passage through a lunar asterism; (*ī*), *f.* the state or condition to which a person is subjected agreeably to the asterism presiding over his nativity.

**नाग** *nāga, as, m.* (perhaps for original *snāga*; Angl. Sax. *snaca*; Eng. *snake*; or connected with *naga*, a mountain, or *nagna*, naked; said to be fr. rt. 1. *daḥ* through change of *d* into *n*), a snake in general, especially the spectacle-snake or cobra capella, Coluber; a Nāga or fabulous serpent-demon so called, having a human face with the tail of a serpent, (the race of these beings is said to have sprung from Kadṛū, wife of Kaśyapa [or from Su-rasā], in order to people Pātāla, one of the regions below the earth, their city is called Bhoga-vatī); an elephant; a shark (= *tantu-nāga*); a cruel or tyrannical person; (at the end of a comp.) ‘an elephant of a man,’ any great or pre-eminent person; N. of several plants, the small tree with fragrant blossoms, Mesua Roxburghii [cf. *nāga-keśara*]; *Rottleria tinctoria* (= *pun-nāga*); a Cyperus (= *mustaka*); Piper Betel; a poisonous plant (see *nāga-stokaka*); a cloud; a peg or nail projecting from a wall to hang anything upon; one of the five airs of the body, that which is expelled by eructation; N. of the number seven, (probably to be referred to seven mythical serpents, but eight principal Nāgas are mentioned); N. of a Sādhyā; of a Buddhist teacher; of a king of Āryāvarta, contemporary of Samudra-gupta; N. of a dynasty consisting of nine or seven princes; N. of several men; N. of a mountain; of a district; (*ī*), *f.* a female Nāga; a female elephant; (*am*), *n.* tin; lead; one of the astronomical periods called Karāṇas, (it is one of those termed *dhrūva*, q. v., or invariable, and corresponds to the last half of Amāvāsya or new moon); the effects of that period on anything done or happening during it; (*as, ī, am*), formed or consisting of snakes, serpentine, snaky; relating to serpents or serpent-demons;

elephantine, belonging to or resembling an elephant; (*ā*), f., N. of a woman; [cf. *kshiti-n°*]. — *Nāga-kanda*, as, m., a kind of bulbous plant (= *hastī-kanda*). — *Nāga-kanyakā*, f., f. of a serpent-virgin. — *Nāga-karna*, as, m., a kind of Ricinus (= *ra-k-tairāṇḍa*, *hastī-karna*). — *Nāga-kīnjalka*, am, n., the blossom of Mesua Roxburghii. — *Nāga-kumāra*, as, m., a prince of the serpent-demons; N. of a class of deities among the Bhavanādīśas guarding the treasures of Kuvera. — *Nāga-keśa*, as, m., N. of a minister of king Nageśa. — *Nāga-keśara* or *nāga-keśara*, as, m., a small tree with fragrant blossoms (commonly Nageśar), Mesua Roxburghii or Ferrea; (*am*), n., the blossom of this tree. — *Nāga-khaṇḍa*, N. of one of the nine divisions of Bhārata-varsha. — *Nāga-gandhā*, f., a species of bulbous plant (= *nākulī* or *sarpa-gandhā*). — *Nāga-garbha*, am, n., red lead. — *Nāga-śūḍa*, as, m., 'snake-crested' or 'whose top-knot consists of snakes,' an epithet of Śiva. — *Nāga-śhattrā*, f., a kind of plant, Tiaridium Indicum. — *Nāga-ja*, as, ā, am, produced by or born from a Nāga, &c.; (*am*), n., red lead; tin. — *Nāga-jīhvā*, f., 'snake-tongue,' a species of plant, Asclepias Pseudosarsa; (see *śārtvā*). — *Nāga-jīhṭikā*, f., red arsenic. — *Nāga-jivana*, am, n., tin. — *Nāga-jivana-satru*, us, m., 'enemy of tin,' orpiment. — *Nāga-tīrtha*, am, n., N. of a Tīrtha. — *Nāga-datta*, as, ā, am, given by Nāgas or serpents; (*as*), m., N. of one of the 100 sons of Dhṛita-rāshṭra; N. of a man related to Śākya-muni; of a king of Āryāvarta, contemporary of Samudra-gupta. — *Nāga-danta*, as, m., elephant's tusk or ivory, the tooth or tusk of an elephant; a shelf, peg, or bracket projecting from a wall and used to hang things upon; (*ā*), f., N. of an Apsaras; (*i*), f., a species of sun-flower, Heliotropium Indicum; a harlot. — *Nāgadantaka*, as, m., ivory; a wooden peg or bracket projecting from a wall, a shelf; (*ikā*), f., a plant, commonly called Rāma-dūti, Tragia Involucrata. — *Nāga-damanī*, f., a particular plant (= *jambū*, *jāmbavati*, *vrikkā*). — *Nāga-dalopama* ('*la-up*'), am, n., the tree Xylocarpus Granatum. — *Nāga-dāsaka*, as, m., N. of a prince. — *Nāga-devṭikā*, f., the betel plant. — *Nāga-deva*, as, m., N. of an author. — *Nāga-dru*, us, m., a species of Euphorbia used in offerings to the snake-goddess Manasā (= *samanta-dugdhā*). — *Nāga-dvīpa*, as, m., N. of a Dvīpa in Jambū-khaṇḍa or Bhārata-varsha. — *Nāga-nakshatra*, am, n., N. of the three asterisms forming the Nāga-vīthi (?). — *Nāga-nātha*, as, m., the king of the serpents, a serpent-chief; (*am*), n., N. of a Liṅga sacred to Śiva; (also called *nāganātheśa-liṅga*). — *Nāga-nābha*, as, m., N. of a man. — *Nāga-nāmaka*, am, n., tin. — *Nāga-nāman*, ā, m., holy basil (= *tulasī*). — *Nāga-nāyaka*, as, m., the leader or chief of the Nāgas or snakes. — *Nāga-nāsā*, f., the trunk or proboscis of an elephant. — *Nāganāśorū* ('*sā-ūrū*'), ūs, f., a woman whose thighs taper like the trunk of an elephant; [cf. *karāhorū*, p. 205, col. 2.]. — *Nāga-niryūha*, as, m., = *niryūha* and *nāga-danta*, a large pin or bracket projecting from a wall like a shelf. — *Nāga-pañcāmī*, f., a particular festival, the fifth day in the light half of month Śrāvaṇa; the fifth day in the dark half of month Āshāḍhā. — *Nāga-patī*, is, m., a serpent-chief. — *Nāga-patī-trā*, f., = *nāga-damanī*. — *Nāga-patīrī*, f., a species of plant (= *lakṣhmaṇā*). — *Nāga-pada*, as, m., a kind of coitus. — *Nāga-parṇī*, f., the betel plant. — *Nāga-pāla*, as, m., N. of a man; a prince of Sāsikya. — *Nāga-pāśu*, as, m., a sort of magical noose or lasso used in battle to entangle an enemy; 'the serpent-noose,' an epithet of the weapon of Varuṇa, regent of the waters; a kind of coitus. — *Nāga-pāśaka*, as, m., a kind of coitus. — *Nāga-pura*, as, m., 'elephant's town,' ancient Delhi (= *gajā-pura*, *hastīna-pura*). — *Nāga-pushpa*, as, m., several plants, = Rottlera Tinctoria (= *pun-nāga*); Mesua Roxburghii (= *nāga-keśara*); Michelia Champaka (= *campaka*); (*am*), n., the blossom of this plant; (*i*), f., = *nāga-damanī*. — *Nāgapushpa-phalā*, f., the plant Benincasa Cerifera (= *kush-*

*māṇḍī*). — *Nāga-pushpikā*, f., yellow jasmine (= *svarṇa-yūthī*). — *Nāga-phala*, as, m., the plant Trichosanthes Dioeca; (*ā*), f., a various reading for *nāga-balā*. — *Nāga-badhū*, ūs, f., a female elephant. — *Nāga-bandhaka*, as, m., an elephant-catcher. — *Nāga-bandhu*, us, m., 'elephant-friend, liked by elephants,' the holy fig-tree, Ficus Religiosa (= *asvattha*). — *Nāga-bala*, as, m., 'having the strength of an elephant,' an epithet of Bhīma; (*ā*), f., the plant Uraria Lagopodioides; (*am*), n., a particular high number. — *Nāga-buddha*, as, m., or *nāga-bodhi*, is, m., N. of a Buddhist teacher. — *Nāga-buddhi*, is, m., N. of a medical author. — *Nāga-bodha*, as, m., N. of an author. — *Nāga-bhaginī*, f., 'serpent's sister,' N. of the goddess Manasā; [cf. *nāga-mātrī*]. — *Nāga-bhīd*, ī, m., 'elephant-destroyer,' a species of snake, Amphibisæna; (also written *nāga-bhīrit*, = *duṇḍu*). — *Nāga-bhūṣaṇa*, as, ā, am, 'decorated with serpents,' an epithet of Śiva; [cf. *nāga-śūḍa*]. — *Nāga-bhoga*, as, m., a species of serpent. — *Nāga-maṇḍalika*, as, m., a snake-keeper; a snake-catcher. — *Nāga-mati*, f., the plant Ocimum Sanctum. — *Nāga-maya*, as, ī, am, consisting of or in elephants. — *Nāga-mūlla*, as, m., 'an athlete among the elephants,' an epithet of Indra's elephant Airāvata. — *Nāga-mātrī*, tā, f., 'mother of serpent-demons,' an epithet of Su-tasā; an epithet of the goddess Manasā (supposed to preside over snakes); red arsenic. — *Nāga-māra*, as, m., a species of pot-herb, also Keśa-rāja. — *Nāga-mudra*, as, m., N. of a Buddhist Śhāvira (= *nāga-senu*). — *Nāga-yashī*, is, f., or *nāga-yashīkī*, f., a graduated pole or post for showing the depth of water in a newly dug pond, a boring-rod or stick driven into the earth. — *Nāga-rakta*, am, n., red lead. — *Nāga-ranga*, as, m., the orange, (usually applied to the Silhet orange, Citrus Aurantium). — *Nāga-raṭṭa*, as, m., a various reading for *nāga-vaṭṭa*, q. v. — *Nāga-rāj*, ī, m., a serpent-king, a chief of the Nāgas. — *Nāga-rāja*, as, m., 'king of the serpents,' an epithet of Ananta or of Vasuki, chief of the serpents; a king among the elephants, a large elephant. — *Nāgarāja-kara*, as, m., the trunk of the king of elephants. — *Nāga-rājan*, ā, m., a serpent-king. — *Nāga-ruka*, as, m., = *nāga-ranga*, the orange-tree. — *Nāga-reṇu*, us, m., red lead. — *Nāga-latā*, f., the penis; N. of a woman. — *Nāga-lekhā*, f., N. of a woman. — *Nāga-loka*, as, m., the Nāga world or one of the regions below the earth, otherwise called Pātāla, the world of the serpent-demons, the abode of serpents or the race of serpents collectively. — *Nāga-vaṭṭa*, as, m., N. of a man; [cf. *nāga-raṭṭa*]. — *Nāga-vat*, ān, atī, at, consisting of snakes; possessed of elephants. — *Nāga-vadhū*, see *nāga-badhū*. — *Nāga-vana*, am, n., 'serpent-wood,' N. of a place. — *Nāga-vartman*, ā, m., N. of a Tīrtha. — *Nāga-vallārī* or *nāga-vallī*, is, ī, or *nāga-vallikā*, f., Piper Betel, the betel plant. — *Nāga-vārika*, as, m., a royal elephant; an elephant-driver or keeper; a peacock; an epithet of Garuḍa, the bird of Vishṇu; the chief person in a court or assembly. — *Nāga-vāsa*, as, m., 'abode of snakes,' N. of a lake supposed to have been formed originally by the valley of Nepal. — *Nāga-vithī*, f., a row of serpents; the serpents' path, that part of the moon's path which contains the asterisms Svāti or (according to others) Āśvini, Bharāṇī, and Kṛtīkā; N. of a daughter of Yāmi who was the daughter of Dakṣa and wife of Dharmā; of a daughter of Kaśyapa by Yāminī. — *Nāga-vriksha*, as, m., a species of tree. — *Nāga-sata*, as, m., N. of a mountain. — *Nāga-srī*, is, f., N. of a queen. — *Nāga-sambhava*, am, n., minium or red lead. — *Nāga-sambhūta*, 'produced from serpents,' epithet of a sort of pearl. — *Nāga-sāhwaya*, as, ā, am, called after elephants, (generally with *nagara* = 'elephant's town,' i. e. Hastīna-pura). — *Nāga-sugandhā*, f., the ichneumon plant (= *su-gandhā*, *sarpa-sugandhā*, *bhujjagāṅkshī*; cf. *nākulī*). — *Nāga-sena*, as, m., N. of a Buddhist Śhāvira; a king of Āryāvarta and contemporary of Samudra-gupta. — *Nāga-stokaka*, am, n., a species of poisonous plant. — *Nāga-sthala*,

N. of a village near Mathurā. — *Nāga-sphotā* or rather *nāga-sphoṭā*, f., two plants (= *danti* and *nāga-danti*). — *Nāga-svarūpīnī*, f., a kind of metre consisting of four lines of eight syllables each. — *Nāga-hanu*, us, m., a kind of perfume (= *nakha*). — *Nāga-hantṛī*, f., a species of plant (= *bandhyā-karko-ṭaki*; cf. *nāgarāṭī*). — *Nāga-hrada*, am, n., a lake inhabited by snakes or serpent-demons. — *Nāgākhyā* ('*ga-ākhī*'), as, m., = *nāga-keśara*, Mesua Roxburghii. — *Nāgānga*, am, n., Hastīna-pura. — *Nāgānganā* ('*ga-an°*'), f., a female elephant; the proboscis of an elephant; [cf. *nāgājanā*]. — *Nāgān-śālī* ('*ga-an°*'), f., = *nāga-yashī*, q. v. — *Nāgān-janā*, f., the female of an elephant (= *nāga-yashī*, q. v.). — *Nāgādhipa* ('*ga-adh°*'), as, m., 'the serpent-prince,' an epithet of Śeṣha. — *Nāgādhipatī* ('*ga-adh°*'), is, m., 'serpent-chief,' an epithet of Virūdhaka. — *Nāgādhirāja* ('*ga-adh°*'), as, m., the king or chief of the elephants. — *Nāgānanda* ('*ga-an°*'), as or am, m., n. (?), or *nāgānanda-nā-ṭaka*, am, n., N. of a play ascribed to king Harsha. — *Nāgāntaka* ('*ga-an°*'), as, m., 'destroyer of serpents,' an epithet of Garuḍa, the bird of Vishṇu. — *Nāgābhūhu*, us, or *bhū* ('*ga-abh°*'), ūs, m., N. of a Buddha. — *Nāgarāṭī* ('*ga-ar°*'), is, m., a species of plant (= *bandhyā-karkoṭaki*; cf. *nāga-hantṛī*). — *Nāgarī* ('*ga-ari*'), is, m., 'enemy of serpents,' epithet of Garuḍa. — *Nāgarūḍha* ('*ga-ār°*'), as, ā, am, mounted or riding upon an elephant. — *Nāgar-juna* ('*ga-ar°*'), as, m., N. of an ancient Buddhist teacher of the rank of a Bodhi-sattva, said to be the author of the Yoga-ratna-mālā or Āścārya-ratna-mālā; (*i*), f., N. of a rock-cavern. — *Nāgālābu* ('*ga-al°*'), us, f., a species of gourd (= *kumbhā-tumbī*). — *Nāgāsana* ('*ga-as°*'), as, m., 'snake-eater,' a peacock; an epithet of Garuḍa. — *Nāgāhva* ('*ga-āh°*'), am, n., 'the town called after elephants,' Hastīna-pura; (*ā*), f., a species of bulbous plant (= *lakṣhmaṇā*; cf. *nāga-patīrī*). — *Nāgāhva* ('*ga-āh°*'), as, m., a species of plant; an epithet of Tathāgata-bhadra. — *Nāgendra* ('*ga-in°*'), as, m., a serpent-prince, serpent-chief; (*i*), f., N. of a river. — *Nāgeśa* ('*ga-īśa*'), as, m., N. of a prince; an epithet of Patānjali; *Nāgeśa* or *Nāgeśa-bhaṭṭa*, N. of a grammarian, see *Nāgojī*; (*am*), n., N. of a Liṅga in Dārukā-vana. — *Nāgeśvara* ('*ga-īś°*'), as, m., N. of a man; (*i*), f., N. of the deity Manasā; (*am*), n., N. of a Liṅga. — *Nāgeśvara-tīrtha*, am, n., N. of several sacred bathing-places. — *Nāgodara* ('*ga-ud°*'), as, m., N. of a medical author; (*am*), n., a medical term for a peculiar disease of pregnancy, dissolution of the fetus in the womb; a breast-plate, a cuirass. — *Nāgodbheda* ('*ga-ud°*'), as, m., N. of a sacred spot where the river Saras-vatī re-appears.

*Nāgaka*, as, m., N. of a man.

*Nāgin*, ī, inī, ī, having serpents, covered with or surrounded by serpents; snaky.

*Nāgoda*, am, n., armour for the front of the body; [cf. *nāgodara* above.]

नागपयै *nāgapayai*, as, m., N. of a poet mentioned in the Śārngadhara-paddhati.

नागम्मा *nāgammā*, f., N. of a female poet.

नागर *nāgara*, as, ī, am (fr. *nagara*), town-born, town-bred, city, citizen; relating or belonging to a town, civic; spoken in a town or city; polite, civil; clever, sharp, knowing; bad, vile; nameless; (*as*), m., a citizen; = *paura*, a term for a prince engaged in war under certain circumstances and (in astrology) applied to a planet in a state of opposition to other planets; a husband's brother; an orange; a lecturer; denial of knowledge; hardship, toil, fatigue; desire of final beatitude; (*i*), f., the Nāgarī or Deva-nāgarī (q. v.) character in which Sanskrit is commonly written; a species of Euphorbia (= *snuhī*); a clever or crafty or intriguing woman; (*am*), n., dry ginger; the root of Cyperus Pertenuis; a sort of coitus. — *Nāgara-khaṇḍa*, as, m., N. of a section of the Skanda-Purāṇa. — *Nāgara-ghana*, as, m., or *nāgara-mustā*,

f. a species of grass, Cyperus. — *Nāgarāhva* (°ra-āh°), *am*, n. dry ginger. — *Nāgarotthā* (°ra-ul°), f. = *nāgara-mustā*, q. v.

*Nāgaraka*, *as*, *i*, *am*, living in a town, (opposed to *āraṇyaka*); clever, cunning; (*as*), m. a citizen; the chief of the police or of a town; an artist; a thief, (a various reading for *nāgarika*); (*am*), n. dry ginger; [cf. *nāgara*.]

*Nāgarika*, *as*, *i*, *am*, town-born, town-bred; living in or inhabiting a town; produced from a town; polite; clever, cunning; (*as*), m. a citizen, the chief of a town, superintendent of police; (*am*), n. the toll raised from a town. — *Nāgarika-purā*, *am*, n., N. of a town. — *Nāgarika-bala*, *am*, n. the guard of a police-officer.

*Nāgarayaka*, *as*, *i*, *am*, city, citizen.

*Nāgaraya*, *am*, n. town-life, shrewdness.

**नागरमर्दि** *nāgaramardi*, *as*, m. (fr. *nāgara-mardin*), a patronymic from *nāgara-mardin*.

**नागररीट** *nāgarīṭa*, *as*, m. a libertine, rake, blackguard; (probably for *nāgavīṭa* below.)

*Nāgavīṭa*, *as*, m. a rake; intriguer, match-maker.

**नागशुद्धी** *nāgasuṣṭhī*, f. a species of gourd; (also read *nāmasuṣṭhī*.)

**नागुली** *nāguli*, f., N. of a town.

**नागोजी** *nāgojī* or *nāgojī* or *nāgojī-bhaṭṭa*, *as*, m., N. of a modern grammarian, also called *nāgeṣa-bhaṭṭa*, author of a Vivaraṇa or interpretation of Kaiyaṭa's commentary on Patañjali, of a grammar called *Paribhāshendu-śekhara*, &c.

**नागनजित** *nāgnajita*, *as*, m. (fr. *nagna-jit*), a descendant of Nagna-jit; (ī), f., N. of one of the wives of Kṛishṇa; (wrongly spelt *nagnajiti*.)

**नाचिक नāchika**, *as*, m., N. of a son of Viśvā-mitra.

**नाचिकेत नāchiketa**, *as*, *i*, *am* (fr. *na-čiketa*, q. v.), relating to Na-čiketa or Na-čiketas; (*as*), m. a synonym of fire, (wrongly written *nāčiketu*); N. of an ancient sage, son of Uddālaki; [cf. *na-čiketa*, *tri-nāčiketa*.]

**नाचीन nācīna**, *ās*, m. pl., N. of a people.

**नाञ्जक nājjaka**, *as*, m., N. of a man.

**नाट nāṭa**, *as*, *am*, m. n. (fr. rt. *naṭ*), dancing, acting, a dance; (*as*), m., N. of a Nāgarāja; (*ās*), m. pl., N. of a people, = *karṇāṭaka*, the Carnatic; (ī), f., scil. *bhāṣā*, the language spoken by the Nāṭas. — *Nāṭamra* (°ṭa-am°), *as*, m. the water-melon, *Cucurbita Citrullus*.

*Nāṭaka*, *as*, *i*, *am*, dancing, acting; (*am*), n. a play, drama; the first of the ten pieces of dramatic compositions of the first order; (*as*), m. an actor, dancer, mime; N. of a mountain in Kāmākyā; (*ikā*), f. a kind of play, see below; (*akī*), f. the court of Indra. — *Nāṭaka-prapañca*, *as*, m. course or arrangement of a drama. — *Nāṭaka-ratna-kosha*, *as*, m. 'treasure of jewels of plays', N. of a work. — *Nāṭaka-vidhī*, *is*, m. mimic art, dramatic action. — *Nāṭakāvatāra* ('ka-av°'), *as*, m., N. of a work. — *Nāṭakiya*, *as*, *ā*, *am*, dramatic.

*Nāṭakeya*, *ās*, m. pl., N. of a people. — *Nāṭāra*, *as*, m. (fr. *naṭī*), the son of an actress; [cf. *nāṭera*, *nāṭeya*.]

*Nāṭikā*, f. a short or light comedy, the first of the *Upa-rūpakas* or dramas of the second order.

*Nāṭitaka*, *am*, n. a mimic representation, a gesture. — *Nāṭeya*, *as*, m. the son of an actress or dancing-girl.

*Nāṭera*, *as*, m. = *nāṭeya*; [cf. *nāṭāra*.]

*Nāṭya*, *am*, n. dancing, mimic or dramatic representation, a play; action on the stage, the science or art of dancing or acting, scenic art, the union of song, pantomime dance and instrumental music; the costume of an actor; (*as*), m. an actor, mime. — *Nāṭya-darpaṇa*, *am*, n. 'mirror of acting', N. of a work.

— *Nāṭya-dharmikā* or *nāṭya-dharmī*, f. the rules of dramatic representation. — *Nāṭya-prīya*, *as*, m. 'fond of dancing', an epithet of Siva. — *Nāṭya-loḍana-kāra*, *as*, m., N. of a work on acting. — *Nāṭya-varga*, *as*, m., N. of a chapter of the *Nāma-liṅgaśāstra* by Amara-siṅha. — *Nāṭya-sālā*, f. a room or building for dramatic exhibitions, a theatre, a dancing-room, (according to some it should be built near the gate of a palace). — *Nāṭya-sāstra*, *am*, n. any book on dancing or dramatic representation. — *Nāṭyācārya* ('ya-āc°'), *as*, m. a dancing-master. — *Nāṭyoktī* ('ya-uk°'), *is*, f. dramatic phraseology.

**नाड nāḍa**, *am*, n. = *nāla*.

**नाडपितृ nāḍapit**, Ved., N. of a place.

**नाडायन nāḍāyana**, *as*, m. (fr. *naḍa*), a patronymic from *Naḍa*.

*Nāḍāyanaka*, relating to *Nāḍāyana*.

**नाडि nāḍi**, *is*, or *nāḍī*, f. (fr. *naḍa*, q. v.), the tubular stalk or culm of any plant; the hollow stalk of a lotus, &c.; any tubular organ of the body (as an artery, vein, intestine, &c.); any pipe or tube, a flute; a fistulous sore, fistula, sinus [cf. *nāḍi-vraṇa*]; the pulse either at the hand or feet, &c.; a measure of time =  $\frac{1}{100}$  of a sidereal day or  $\frac{1}{2}$  Muḥūrta; a period or hour of twenty-four minutes; the box of a wheel (Ved.); a sort of bent grass; a juggling trick, deception. — *Nāḍī-čira*, *am*, n. a small reed or tube round which the wool is wound, (it is then used as a shuttle). — *Nāḍin-dhama*, *as*, *ā*, *am*, causing movement of the intestines (as fright, terrifying); (*as*), m. a goldsmith; (also read *nāḍin-dhama*). — *Nāḍin-dhaya*, *as*, *i*, *am*, drinking or sucking through a tube. — *Nāḍi-pattra*, *am*, n. an esculent root, *Arum Colocasia*. — *Nāḍi-maṇḍala*, *am*, n. the celestial equator. — *Nāḍi-kalāpaka*, *as*, m. a species of plant (= *gaṇḍī* in Hindi). — *Nāḍi-čaraṇa*, *as*, m. 'whose feet or legs are like stalks', a bird. — *Nāḍi-jangha*, *as*, m. 'having stalk-like legs', a crow; N. of a fabulous crane; N. of a holy teacher or saint; [cf. *nāli-jangha*]. — *Nāḍi-taranga*, *as*, m. = *kāhola*; a sort of poison; an astrologer; a ravisher, debaucher (= *rata-hiṇḍaka*; cf. *nāri-taranga*). — *Nāḍi-tikta*, *as*, m. a species of Nimba growing in Nepal (= *nepāla-nimba*).

— *Nāḍi-datta*, *as*, m. = *nāḍikā-datta*, q. v. — *Nāḍi-deha*, *as*, m. 'thin-bodied like a tube or stalk', N. of one of the attendants of Siva (= *bhrīṅgin*; cf. *nāḍi-vigraha*). — *Nāḍi-nakshatra*, *am*, n. the planet of a person's nativity (= *janma-nakshatra*). — *Nāḍin-dhama* = *nāḍin-dhama*, q. v. — *Nāḍi-parikshā*, f. feeling the pulse; N. of a medical work. — *Nāḍi-prakāsa*, *as*, m., N. of a pharmaceutical work commented on by Sankara-sena. — *Nāḍi-maya*, *as*, *i*, *am*, abounding with blood-vessels. — *Nāḍi-yantra*, *am*, n. any tubular instrument. — *Nāḍi-vigraha*, *as*, m., N. of *Bhrīṅgin*, one of Siva's chief attendants; [cf. *nāḍi-deha*]. — *Nāḍi-vraṇa*, *as*, m. an ulcer, a fistula, fistulous sore, sinus. — *Nāḍi-sāka*, *as*, m. a species of vegetable (= *nāḍika*).

— *Nāḍi-suddhī*, *is*, f., N. of a Yoga work. — *Nāḍi-sankhyā*, *f*, N. of a chapter of the *Purāṇa-sarva-sva*. — *Nāḍi-saṅcāra*, *as*, m., N. of the forty-second chapter of the *Jhāna-khaṇḍa* of the *Siva-Purāṇa*. — *Nāḍi-sneha*, *as*, m. a N. of *Bhrīṅgin*; see *nāḍi-vigraha*. — *Nāḍi-lingu*, *v*, n. = *lingu-nāḍikā*, the resin of the plant *Gardenia Gunnifera*?; (*us*), m. a plant (= *vaṣṣa-patṭrī*).

*Nāḍika*, *am*, n. the plant *Ocimum Sanctum* (= *kāla-sāka*); (*ā*), f. a hollow stalk or stalk in general; any tubular organ of the body (as an artery, vein, intestine, &c.); a fistulous sore; a ray of the sun (supposed to be hollow); an Indian hour or twenty-four minutes =  $\frac{1}{100}$  of a sidereal day =  $\frac{1}{2}$  Muḥūrta; a measure of length =  $\frac{1}{2}$  *Daṇḍa*, (also read *nārthā*); a piece of metal on which the hours are struck, an Indian clock, a gong. — *Nāḍikā-datta*, *as*, m., N. of an author mentioned in the *Saṃskāra-tattva* by *Raghu-nandana*; [cf. *nāḍi-datta*.]

*Nāḍika*, *as*, m. a species of pot-herb (= commonly *pāṭśāk*); *Corchorus Olitorius*; (*ā*), f. the wind-pipe or throat.

**नाडिकेल nāḍikela** or *nāḍikela*, *as*, m. = *nārikela*, the cocoa-nut palm.

**नाडीच nāḍīca**, *as*, m. an esculent root, *Colocasia Antiquorum*.

**नाडुलेप nāḍvaleya**, *as*, m. a metronymic from *Naḍvala*.

**नाणक nāṇaka**, *am*, n. a coin or anything stamped with an impression. — *Nāṇaka-parikshā*, f. 'the testing of coin', assaying. — *Nāṇaka-parikshin*, *ī*, m. 'coin-tester', an assayer, assay-master.

**नातिचिर nāti-čira**, *as*, *ā*, *am*, not very long (in time), of no long duration; (*āt* or *e*), ind. in no very long time, soon.

**नातिदूर nāti-dūra** (*na-ati-d°*), *as*, *ā*, *am*, not very distant; (*e*), ind. not far from (with abl. or gen.); (*am*), ind. not far from, no great distance, not far away. — *Nātidūra-nirikshin*, *ī*, *inī*, *ī*, not seeing very far, not far-sighted.

**नातिभिन्न nāti-bhinna** (*na-ati-bh°*), *as*, *ā*, *am*, not very different from (with abl.).

**नातिवाद nātivāda** (*na-at°*), *as*, m. avoiding opprobrious or abusive language, abstaining from reproach.

**नात्र nātra**, *am*, n. (for *nātra*), praise, eulogium; surprise, wonder; (*as*), m. Siva; a sage.

**नाथ nāth** (allied to rt. *nādh* and generally identified with it), cl. r. P. *nāthati*, *nanātha*, *nāthitā*, *nāthishyati*, *anāthāt*, *nāthitum*, to ask, solicit, beg for anything (with dat. or gen. of the object or with two acc.); to have power; to be master; to harass, destroy (?); to be sick or ill (?); (in the *Veda* only the part. *nāthita* and *nāthamāna* fr. *nādh* appear to occur); [cf. rt. *nādh*; Old Germ. *nōt*, 'necessity'; Mod. Germ. *noth*; Angl. Sax. *nead*, *neod* = Eng. *need*; Goth. *nauthyan*, 'to force'.]

*Nātha*, *am*, n. refuge, help; (*as*), m. a protector, patron, master, leader, ruler, lord, (often at the end of a comp., see *jivita-n°*, *parjanya-n°*, *ku-n°*; and often used at the end of names of gods and men, see *govinda-n°*, *jagan-n°*, *trailokya-n°*); a husband [cf. *a-n°*]; a possessor [cf. *sa-nātha*, possessed of]; a rope passed through the nose of a draft ox [cf. *nātha-hari*]; N. of an author; [cf. *a-n°*, *ku-n°*, *govinda-n°*]. — *Nātha-kāma*, *as*, *ā*, *am*, Ved. seeking for help or protection, seeking a refuge. — *Nātha-kumāra*, *as*, m., N. of a pot mentioned in the *Sāṃghadhara-paddhati*. — *Nātha-tva*, *am*, n. the office or dignity of a protector or patron, protectorship, patronage. — *Nātha-vat*, *ān*, *ati*, *at*, having a patron or protector, having a master, dependant, subservient, subject; (*ati*), f. having a husband. — *Nātha-vid*, *t*, *l*, *t*, or *nātha-vindu*, *us*, *us*, *u*, Ved. possessing or granting protection. — *Nātha-hari*, *is*, *is*, *i*, carrying a master, any animal bridled by the nose. — *Nātha-hāra*, *as*, *i*, *am*, taking or carrying a master, &c.

*Nāthamāna*, *as*, *ā*, *am*, Ved. seeking help, asking, begging.

*Nāthāya*, *Nom*. P. *nāthāyati*, *-yitum*, to become a protector or patron, to grant a request.

*Nāthita*, *as*, *ā*, *am*, one who needs help, needy, oppressed.

*Nāthin*, *ī*, *inī*, *i*, having a protector or master.

**नाद nāda**, *as*, m. (fr. rt. *naḍ*), a loud sound, cry, sounding, roaring, bellowing, crying, a sound or tone in general, (sometimes at the end of an adj. comp., e. g. *dāruṇa-nāda*, *as*, *ā*, *am*, sounding dreadfully); (in the *Yoga*) the nasal sound represented by a semicircle and used as an abbreviation or hieroglyphic in mystical words; one who praises. — *Nāda-tā*, f. the quality of sounding;

—*Nāda-purāṇa*, *am*, *n*, N. of a Purāṇa treating of musical sounds. —*Nāda-val*, *ān*, *atī*, *at*, pronounced with sound (as letters), sonant. —*Nāda-vindūpanishad* (<sup>°</sup>*du-up*), *t*, *f*, N. of an Upanishad.

*Nādi*, *is*, *is*, *i*, sounding, roaring.  
*Nādin*, *i*, *inī*, *i*, who or what sounds, sounding, resonant, sounding aloud, pronounced with sound (as a letter); roaring, bellowing, braying, (often at the end of a comp.; cf. *khara-n*<sup>°</sup>, *gardabha-n*<sup>°</sup>); (*i*), *m*, N. of a Dānava; of a Brāhman metamorphosed into an antelope.

**नादर** *nādara* (*na-ād*<sup>°</sup>), *as*, *m*. disrespect, disregard, inattention.

**नादिक** *nādika*, N. of a country.

**नादिग** *nādiga*, *as*, *m*, N. of a man.

**नादेय** 1. *nādeya*, *as*, *i*, *am* (fr. *nadi*), coming from or belonging to a river, river-born, fluvial, fluvatic, aquatic, marine; (*as*), the reed *Saccharum Spontanum* (= *kāśa*); *Calamus Rotang* (= *vānīra*); (*i*), *f*, several plants, a species of reed growing usually near water, *Calamus Fasciculatus* (= *ambu-velasa*, = *jula-vānīra*); the orange-tree (= *bhūmī-jambūka*, *bhūmī-jambū*, or *bhū-jambū*); *Sesbania Aegyptiaca* (= *jayā*); the China rose (= *javā*, *javā*, = *vyaṅguśhṭha*, = *agnī-mantha*, *kāka-jambū*); (*am*), *n*. rock-salt (= *saindhava*); antimony (= *sauvirāñjana*).

*Nātya*, *as*, *ā*, *am*, coming from a river, fluvial, river-born.

**नादेय** 2. *nādeya* (for *na ādeya*), not to be taken, &c.

**नाध** *nādh* (= *nāth*, *q. v.*), *cl. i. A. nā-dhate*, *nanāthe*, *nādhishyate*, *nādhī-tum*, to ask, beg for, crave, &c. See *rt. nāth*.

*Nādhamaṇa*, *as*, *ā*, *am*, Ved. seeking help, asking, begging.

*Nādhas*, *as*, *n*. (probably = *nātha*), Ved. refuge, help.

**नान** *nāna*, *as*, *m*, N. of a man.

**नानद** *nānada*, *am*, *n*. (fr. *rt. nād*), N. of a Sāman; [cf. *nānanda*.]

**नानन्द** *nānanda*, *am*, *n*. (fr. *rt. nand*), scil. *indrasya*, N. of a Sāman; [cf. *nānada*.]

**नानर्दमान** *nānārdamaṇa*, *as*, *ā*, *am* (fr. the *Intens.* of *rt. nard*), sounding loudly, roaring lustily.

**नाना** *nānā*, *ind.* (probably a reduplication of the negative particle *na* or of the pronominal affix *na* in *a-na* &c.), in different or various ways, in different places, manifoldly, differently, variously; distinctly, separately; (when used as an adj. at the beginning of a comp. =) of different kinds, of different classes, various, sundry, different, manifold, diverse; (according to *Pāṇ. II. 3. 32*) = *vinā*, without (with *gen.*, *abl.*, *inst.*). — *Nānā-kanda*, *as*, *m*. a species of bulbous plant (= *piṇḍāḍṭu*). — *Nānākāra* (<sup>°</sup>*nā-āk*), *as*, *ā*, *am*, of different forms or manifold kinds, multiform, various. — *Nānā-kāram*, *ind.* having done variously. — *Nānā-graha*, *as*, *m*. taking separately, (used to explain *ava-graha*). — *Nānā-jātya*, *as*, *ā*, *am*, of various kinds or sorts, belonging to different classes, &c. — *Nānātma-vādin*, *i*, *inī*, *i*, maintaining the Sāṅkhya doctrine that each individual being has a soul distinct from the universal spirit. — *Nānātyaya* (<sup>°</sup>*nā-at*), *as*, *ā*, *am*, of different kinds, manifold. — *Nānā-tva*, *am*, *n*. variety, diversity, difference, manifoldness, (opposed to *eka-tva*, *aikyā*). — *Nānā-dānānti*, *n. pl.* 'various presents,' N. of a chapter of the Purāṇa-sarva-sva. — *Nānā-deśya*, *as*, *ā*, *am*, belonging to or coming from different districts or countries. — *Nānā-dharmān*, *ā*, *ā*, *a*, Ved. having different customs or characteristics. — *Nānā-dhātu-sata*, *am*, *n*. a hundred various

minerals. — *Nānādhātu-samākīrṇa*, *as*, *ā*, *am*, filled with various minerals. — *Nānā-dhī*, *is*, *is*, *i*, Ved. having different intentions. — *Nānā-dhvani*, *is*, *m*. a musical instrument of more than one tone. — *Nānā-nāma-nirūpaṇa*, *am*, *n*, N. of the tenth chapter of the Kṛiḍā-khaṇḍa of the Gaṇeśa-Purāṇa. — *Nānā-pakṣhi-gaṇākīrṇa* (<sup>°</sup>*ṇa-āh*<sup>°</sup>), *as*, *ā*, *am*, filled with flocks of various birds. — *Nānāpakṣhi-nisheṇita*, *as*, *ā*, *am*, frequented by various birds. — *Nānā-pada*, *am*, *n*, Ved. a different or separate or independent word. — *Nānāpada-stha*, *as*, *m*, Ved. (an accent) standing on distinct words or on a separate word (?). — *Nānā-prabhṛiti*, *is*, *is*, *i*, Ved. beginning differently, (opposed to *nānodarka*.) — *Nānā-bhaṭṭa*, *as*, *m*, N. of the great-grandfather of Ranga-nātha, a commentator on Kāli-dāsa's *Vikramorvaśī*. — *Nānā-mṛiga-gaṇa*, *ās*, *m. pl.* flocks of various animals. — *Nānā-ratham*, *ind.*, Ved. in many chariots, in various cars. — *Nānā-rasa*, *as*, *ā*, *am*, of different flavours, variously flavoured. — *Nānā-rāga*, *as*, *ā*, *am*, variegated, of many colours. — *Nānā-rūpa*, *āpi*, *n. pl.* various forms, different shapes; (*as*, *ā*, *am*), of different forms or shapes, of various kinds, multiform, various. — *Nānārūpa-tā*, *f. Ved.* multiformity, diversity of form, variousness. — *Nānārtha* (<sup>°</sup>*nā-ar*), *as*, *ā*, *am*, having a different aim or object, containing something else (as a new sentence or thing); having different meanings (as a word). — *Nānārtha-kośha*, *as*, *m*. a dictionary which contains words with different meanings. — *Nānārtha-dhvaṇī-maṅgarī*, *f.* 'a cluster or nosegay of words with different meanings,' N. of a dictionary by an anonymous author. — *Nānārtha-ratna-tīlaka*, N. of a dictionary. — *anekārtha-tīlaka*. — *Nānārtharatna-mālā*, *f.* 'necklace of words of different meanings,' N. of a glossary. — *Nānārthasāngraha*, *as*, *m*. 'collection of words with different meanings,' N. of a dictionary by Ajaya-pāla. — *Nānā-varṇa*, *ās*, *m. pl.* different colours; (*as*, *ā*, *am*), many-coloured, variegated. — *Nānā-vidha*, *as*, *ā*, *am*, of various sorts, of sundry kinds, in various ways, multiform, manifold. — *Nānā-vīrya*, *as*, *ā*, *am*, having different effects, having manifold efficacy. — *Nānāvīrya-tā*, *f.* 'the state of having manifold efficacy.' — *Nānā-sūrya*, *as*, *ā*, *am*, Ved. illuminated by different suns.

*Nānānam*, *ind.*, Ved. = *nānā*, differently, separately, &c.

**नानान्द्र** *nānāndra*, *as*, *m*. (fr. *nanāndrī*), a husband's sister's son, a sister-in-law's son.

**नानुष्ठेय** *nānuṣṭheya* (*na-an*<sup>°</sup>), *as*, *ā*, *am*, not to be performed, improper, unusual, not right.

**नानु** *nānu*, *is*, *m*, N. of a man.

**नान्त** *nānta* (*na-an*<sup>°</sup>), *as*, *ā*, *am*, = *an-anta*, endless.

**नान्तरीयक** *nāntariyaka* (*na-an*<sup>°</sup>), *as*, *ā*, *am*, inseparable, invariably connected.

**नान्त** *nānta*, *am*, *n*. (fr. *rt. nam*), praise, eulogy; [cf. *nānta*.]

**नान्द** *nānda*, *as*, *i*, *am* (fr. *nanda*), relating to Nanda.

**नान्दन** *nāndana*, *am*, *n*. (fr. *rt. nand* or *nandana*), Ved. a pleasure-garden, a paradise, elysium; [cf. *nandana*.]

**नान्दिन्** *nāndin*, *i*, *m*. the speaker of the benediction before the commencement of a play.

**नान्दी** *nāndī*, *f.* (fr. *rt. nand*), joy, satisfaction; prosperity; eulogium or praise of a deity, or a prayer recited in benedictory verses at the opening of a religious ceremony or of a drama, (generally a kind of blessing pronounced as a prologue to a Nāṭaka or play; cf. *nandī*). — *Nāndī-kara*, *as*, *m*. the speaker of the benediction at the opening of a drama; (also with the vowel *i* made short, *nāndī-kara*). — *Nāndī-nūḍa*, *as*, *m*. a shout of joy.

— *Nāndī-paṭa*, *as*, *m*. = *nāndī-mukha*, the lid or cover of a well. — *Nāndī-pura*, *am*, *n*, N. of a town in the East. — *Nāndīpuraka*, *as*, &c., coming from or relating to the town Nāndī-pura. — *Nāndī-mukha*, *as*, *i*, *am*. (with *pitaras* or *pitṛi-gaṇas*) the class of manes of deceased progenitors to whom the Nāndī-mukha Śrāddha is offered; (*am*), *n*. (with or without *śrāddha*) a Śrāddha or commemorative offering to the manes preliminary to any joyous occasion, as initiation, marriage, &c., in which nine balls of meat are offered to the deceased father, paternal grandfather, and great-grandfather; to the maternal grandfather, great-grandfather, and great-great-grandfather; and to the mother, paternal grandmother, and paternal great-grandmother; (*as*), *m*. = *nāndī-paṭa*, the lid or cover of a well; (*i*), *f*. a female ancestor sharing in the above Śrāddha; a kind of grain reckoned among the Ku-dhānyas; a kind of metre consisting of four lines of fourteen syllables each; [cf. *nāndī-mukha*.] — *Nāndī-rava*, *as*, *m*. a cry of joy. — *Nāndī-vādin*, *i*, *m*. the speaker of the prologue or introduction to a drama; a drummer, one who beats a drum at festivals. — *Nāndī-śrāddha*, *am*, *n*. = *nāndī-mukham śrāddham*, *q. v.*

*Nāndīka*, *as*, *m*. a post in a door-way set up for good luck; (also read as *du. nāndīkau*.)

**नान्दुक** *nānduka*, *as*, *m*, N. of a man.

**नापि** *nāpi* (*na-api*), *ind.* not even. See *na*.

**नापित** *nāpita*, *as*, *m*. (according to some a corruption of *smāpīṭi*, one who bathes), a barber, a shaver; (*i*), *f*. the wife of a barber; [cf. *vapīṭi*.] — *Nāpita-vāstu*, *u*, *n*. a barber's dwelling. — *Nāpītavāstuka*, *as*, *i*, *am*, belonging to or coming from the dwelling of a barber. — *Nāpīta-sālā* or *nāpīta-sālīkā*, *f*. a barber's shop.

*Nāpīṭayami*, *is*, *m*. the son or offspring of a barber.

*Nāpītya*, *as*, *m*. the son of a barber; (*am*), *n*. the trade or business of a barber.

**नाभ** *nābh*, *p*, *f*. (fr. *rt. i. nabh*), Ved. an opening, aperture, mouth (?); a rent (?); (Sāy.) destructive, obstructing.

**नाभ** *nābha*. See p. 478, col. 1.

**नाभक** *nābhaka*, *as*, *m*. a myrobalan, *Terminalia Chebula*.

**नाभस** *nābhasa*, *as*, *i*, *am* (fr. *nabhas*), celestial, heavenly, appearing in the sky; (with *yoga*) N. of certain constellations, (according to Bhaṭṭotpala there are thirty-two, divided into four classes, viz. three *Āśraya-yogas*, two *Dala-yogas*, twenty *Ākṛīti-yogas*, and seven *Sankhyā-yogas*). — *Nābhasa-yogādhyāya* (*ga-adh*<sup>°</sup>), *as*, *m*, N. of the twelfth chapter of the *Bṛhāj-jātaka*, an astrological work by Varāha-mihira.

**नाभाक** *nābhāka*, *as*, *i*, *am* (fr. *nābhāka*), belonging to or composed by Nābhāka; (*as*), *m*. (like *nābhāka*), Ved., N. of a Ṛishi of the Kaṇva family.

**नाभाग** *nābhāga*, *as*, *m*. (fr. *nabha-ga*), N. of a son of Manu Vaivasvata; a patronymic of Ambariṣha [cf. *nābhāgs*]; a son of Manu and father of Ambariṣha, &c.; a son of Nabha-ga or Nabhāga and father of Ambariṣha; a son of Śruta and father of Ambariṣha; of a son of Nedishṭha or Arishṭa or Dishṭa and father of Bhalandana; of a son of Yayāti, grandson of Ambariṣha, and father of Aja; [cf. *nābhāga*, *nābhā-nedishṭha*.] — *Nābhāga-dishṭa*, *as*, *m*, N. of a son of Manu Vaivasvata; [cf. *nābhā-nedishṭha*, *nābhāga*, *dishṭa*.] — *Nābhāga-dheya*, perhaps = *nābhāga-bhāgadheya*, one who has the same lot or destiny as Nābhāga. — *Nābhāga-nedishṭha*, *as*, *m*. and *nābhāgarishṭa* (<sup>°</sup>*ga-ar*), *as*, *m*, N. of a son of Manu Vaivasvata; [cf. *nābhāga*, *arishṭa*.]

*Nābhāgi*, *is*, *m*. a patronymic of Ambariṣha.

**नाभि** *nābhi*, *is*, or *nābhi*, *f.* (according to

lexicographers also m.; probably fr. *nābh*, an older form of rt. 1. *nāh*, to bind, connect, the navel; any navel-like cavity; the nave of a wheel (e.g. *tri-nābhi cakram*, a three-naved wheel, a wheel with a triple nave or centre, *Ṛig-veda* 1. 16.4, 2); the centre, focus, central point, middle, point of junction or that which holds the parts of anything together, point of concentration, chief point, chief, head, (hence *nābhīr nṛīpa-maṇḍalasya* in *Raghu-v.* XVIII. 19 = the chief of the circle of kings); the close connection of relations, near relationship, community of race or family; home; a near relation; musk (= *mṛīja-nābhā*); (*is*), m. a sovereign, a lord paramount; a chief; a Kshatriya or Hindū of the regal and military tribe; N. of a grandson of Priya-vrata [cf. *nābhī-gupta*, *nābhī-varsha*], son of Agnidhra and father of Rishabha; of the father of Rishabha, first Arhat of the present Avasarpini; [cf. *nābhā*, 2. *nābhya*, *anya-n°*, *ghana-n°*, &c.: cf. also Gr. *ὀμφαλό-ς*, *ὀμφαξ*: Lat. *umb-il-icu-s*, *umbo*: Old Germ. *nab-a*, 'navel'; *nabulo*, 'navel': Angl. Sax. *nafu*, *nafela*: Mod. Germ. *nabe*, *nabel*: Lett. *nābba*, 'navel': Lith. *nāmba*, 'navel.']

— *Nābhā-nedishṭha*, as, m. (*nābhā* loc. sing. for *nābhau*), N. of a son of Manu Vaivasvata and author of two *Ṛig-veda* hymns, (*Ṛig-veda* X. 61, 62.)

— *Nābhānedishṭha*, as, ī, am, or *nābhānedishṭhiya*, as, ā, am, relating to or composed by *Nābhā-nedishṭha*; (*am*), n., scil. *sūktam*, N. of a Vedic hymn. — *Nābhī-kaṇṭaka*, as, m. ruptured or protruded navel (= commonly *gorḍa*). — *Nābhī-guḍaka*, as, m. a protruding or ruptured navel. — *Nābhī-gupta*, as, m. (?), 'protected by *Nābhī*', N. of a Varsha in Kuśa-dvīpa, (the king of Kuśa-dvīpa was Hiraṇya-retas, a son of Priya-vrata, who divided the seven Varshas of his Dvīpa among his seven sons; *Nābhī* was probably the N. of one of these seven sons; cf. *nābhī-varsha*.) — *Nābhī-golaka*, as, m. a protruding or ruptured navel (= *nābhī-guḍaka*).

— *Nābhī-śhedana*, am, n. cutting or separating the umbilical cord. — *Nābhī-ja*, as, m. or *nābhī-janman*, ā, m. an epithet of Brahmā, (this deity appearing on the lotus which sprang from the navel of Vishṇu.) — *Nābhī-dvāra*, am, n. the aperture of the navel. — *Nābhī-nādi*, f. or *nābhī-nālā*, f. or *nābhī-nāla*, am, n. the umbilical cord; [cf. *garbha-nādi*]. — *Nābhī-bhū*, ūs, m. 'born from the navel', an epithet of Brahmā; [cf. *nābhī-ja*]. — *Nābhī-mūla*, am, n. the part of the body immediately under the navel. — *Nābhī-varḍhana*, am, n. division of the umbilical cord; rupture of the navel, umbilical hernia; corpulency. — *Nābhī-varsha*, as, am, m. n. the Varsha governed by *Nābhī*, son of Agnidhra (= *Bhārata-varsha*). — *Nābhī-āvarta*, as, m. the cavity of the navel.

*Nābha* (substituted for *nābhī* at the end of an adj. comp.), the navel (e.g. *abja-nābha*, as, m. 'lotus-navel', an epithet of Vishṇu; cf. *un-n°*, *ūrṇa-n°*, *kañja-n°*, *kāla-n°*); the nave of a wheel; the centre or central point of anything; (*as*), m. an epithet of Siva; N. of a son of Sruta and father of Sindhu-dvīpa.

*Nābhika*, as, ā, am, (at the end of an adj. comp.) = *nābhī* (e.g. *śaṅg-nābhika*, having six naves); (*ā*), f. a cavity shaped like a navel; a species of plant, *Achyranthes Atropurpurea* (= *katābhī*). — *Nābhika-pura*, am, n., N. of a town of the Uttarakurus.

*Nābhila*, as, ā, am, relating to or coming from a navel; [cf. *nābhila*.]

*Nābhila*, am, n. the groin of a woman; a prominent or ruptured navel; the cavity of the navel; pain.

*Nābhya*, as, m. a patronymic of Rishabha, first Arhat of the Jains.

*Nābhya*, as, ā, am, proceeding from the navel, being in the navel, umbilical, of or relating to the navel; (*as*), m. an epithet of Siva; [cf. *nābha*.]

**नाभिजात** *nābhijāta* (*na-abhijāta*), as, ā, am, not well-born, not noble, low-bred, ignoble.

**नाभिमान** *nābhimāna* (*na-abh°*), as, m. absence of pride, humbleness.

**नाम** *nāma*, ind. See under *nāman* below.

**नामतिक** *nāmatika*, as, ī, am (fr. *namata*), dressed in woollen cloth.

**नामधेय** *nāma-dheya*. See under *nāman*.

**नामन्** *nāman*, a, n. (fr. rt. 1. *ñā*), the initial *j* being lost; said to be fr. rt. *mnā*, a mark by which anything is known, sign, token (*Ved.*); form, manner, mode, character, personal character, nature, species (*Ved.*); name, appellation, (especially a personal name, as opposed to *gotra*, a family name); merely the name (as opposed to the reality); (in grammar) appellative, common name for a class of objects, noun, word (e.g. *megha-nāman*, [every] noun or word denoting cloud); substance, essence, (in the *Mīmāṃsā* phil. opposed to *guṇa*, accidental quality); water (according to Naigh. I. 11); *nāmnā vāc* or *nāma grah*, to address by name, mention or call upon by name; *nāma kri* or *nāma dā* or *nāma dhā* or *nāmnā kri* or *nāmnā vi-dhā*, to give a name, to name, call (e.g. *Sāvitrīti nāmāsyās cakruḥ*, they called her name *Sāvitrī*; *Lakshmanam iti nāma kṛitavān*, he named him *Lakshmana*; *tān Duhkha-labdhi-kān nāmā cakāra*, he called her *Duhkha-labdhi-kā*). *Nāman* often occurs at the end of an adj. comp., in which case the fem. is generally *nāmnī* (e.g. *Vishṇu-śarma-nāmā paṇḍitah*, a sage named *Vishṇu-śarma*; *nādi-nāmnī kanyā*, a girl with the name of a river); but the fem. may be also *nāmā* from *nāman* and *nāmā* from a base *nāma*, which is rarely substituted for *nāman* at the end of a comp. (*Nāma*, acc. sing. used as an adverb =) namely, by name (e.g. *Mādhava nāma Brāhmaṇah*, a Brahman, *Mādhava* by name); indeed, certainly, forsooth, really, of course, even, probably, possibly, perhaps, agreed, granted, granting (e.g. *astu nāma sa dhāni me kiñcid dadhōti*, granting [which I doubt] that this rich man will offer me something). *Nāma* as an emphatic particle may have some of the above senses, but is often untranslatable by any single equivalent English word. It is frequently placed after interrogative pronouns (e.g. *kim nāma*, *kathaṃ nāma*, *kadā nāma*, *ko nāma*), when it may be translated by 'then,' 'indeed,' &c.; *api nāma* at the beginning of a sentence = perhaps, probably, would that! oh that! of course; *mā nāma* = may it not be that, perhaps, but I hope not; *nanu nāma*, certainly, evidently; after an imperative *nāma* = I care not, no matter, if you like, &c. According to native lexicographers *nāma* implies certainty, possibility, anger, reproach, consent, promise, recollection, surprise, pretence, &c.; [cf. *Zend nāman*: Gr. *ὄνομα*(*τ*), *ὄν-ὄνομα-ς*, *ὄνομα-ο-ς*, *ὄνομα-ω*, *ὄνομα-ζω*: Lat. *co-gnō-men*, *t-gnō-min-ta*, *nō-men*, *nōmin-ā-re*, *no-guam*, *quis-nam*, *quem-nam* = Sanskrit *kaṃ nāma*, *nem-pe* = Sanskrit *nāma api*: Umbr. *nume*, *nome*, *dat. sing. nomn-e*: Goth. *namō*, gen. sing. *namīn-s*, *namn-yan*, *ga-namn-yan*, 'to name': Mod. Germ. *namen*, *nāme*: Angl. Sax. *nāma*, *nemn-an*: Eng. name: Slav. *t-man*, 'name'; *imen-ova-ti*, 'to name': Scot. *ainm*, 'name': Cambro-Brit. *enw*, 'name.']. — *Nāma-karaṇa*, as, m. a nominal affix; (*am*), n. giving a name, naming a child after birth. — *Nāma-karman*, a, n. the ceremony of naming a child after birth. — *Nāma-graha*, as, m. or *nāma-grahana*, am, n. or (*Ved.*) *nāma-grāha*, as, m. addressing or mentioning by name. — *Nāma-grāham*, ind., *Ved.* by mentioning the name, by naming. — *Nāma-tas*, ind., see col. 3. — *Nāma-deva*, as, m., N. of a man. — *Nāma-dvādāśī*, f. a religious ceremony, worshipping Durgā daily under one of her twelve appellations (*Gaurī*, *Kālī*, *Umā*, *Bhadra*, *Durgā*, *Kāntī*, *Sarasvatī*, *Mangalā*, *Vaiṣṇavī*, *Lakshmī*, *Sivā*, and *Nārāyaṇī*). — *Nāma-dha*, as, or *nāma-dhā*, as, m., *Ved.* one who gives a name, a name-giver. — *Nāma-*

*dhātu*, ūs, m. a verbal base derived from a noun, a nominal verb. — *Nāma-dhāraka*, as, ā, am, bearing only the name, being anything only by name (e.g. *puruṣo nāma-dhārakah*, one who is a man only in name). — *Nāma-dheya*, am, n. a name, a title, an appellation, (sometimes at the end of a comp., e.g. *kin-n°*, see under *kim*; *pun-n°*, see under *pun*); the ceremony of giving a name to a child. — *Nāmadheya-karaya*, am, n. giving a name, naming. — *Nāmadheya-tas*, ind. by name. — *Nāma-nāmika*, as, m. an epithet of Vishṇu. — *Nāma-nidhāna*, am, n. 'a collection of nouns,' N. of a glossary. — *Nāma-niyata-praveśa*, as, m., N. of a *Samādhi*. — *Nāma-nirdeśa*, as, m. pointing out by name. — *Nāma-pārāyaṇa*, am, n. 'a complete collection of nouns,' N. of a glossary. — *Nāma-mātra*, am, n. the mere name, a mere name; (*as*, ā, am), having only the name; (*enā*), ind. by the mere name, merely, nominally. — *Nāmamātrāvāśeṣhī* (*ra-av°*), as, ā, am, having only the name left. — *Nāma-mālā*, f. a vocabulary, nomenclature; N. of a Prākṛit glossary of synonyms. — *Nāma-mudrā*, f. a seal-ring, signet-ring with a name (engraved on it). — *Nāma-yajna*, as, m. a sacrifice only in name. — *Nāma-linga*, am, n. 'the gender of nouns,' N. of a work treating thereof. — *Nāma-lingānuśāsana* (*ga-an°*), am, n. the rules of gender or lessons on the gender of nouns. — *Nāma-varjita*, as, ā, am, destitute of name, nameless, stupid. — *Nāma-vādaka*, as, ikā, am, expressing a name; (in grammar) a proper name. — *Nāma-vidhī*, is, m. 'name-rule,' N. of the twenty-third chapter of the *Jñāna-khaṇḍa* of the *Siva-Purāna*. — *Nāma-risṃṣṭī*, is, f. forgetting the name (of any one). — *Nāma-śeṣa*, as, ā, am, having only the name left, deceased, dead; (*as*), m. name as the only thing left, dying, death; [cf. *ālekhya-śeṣa*, *kīrti-śeṣa*]. — *Nāma-sankīrtana*, am, n. 'name-glorification,' N. of the fourteenth chapter of the *Jñāna-khaṇḍa* of the *Siva-Purāna*. — *Nāma-saṅgraha*, as, m. a collection of words (exclusive of verbs). — *Nāma-sārodhāra* (*ra-ud°*), as, m., N. of a commentary on *Hema-čandra's* *Abhidhāna-čintā-maṇi*. — *Nāmākhyātika* (*ma-ākh°*), as, ā, am, relating to nouns and verbs. — *Nāmānka* (*ma-an°*), as, ā, am, marked with a name. — *Nāmānka-sobhita* (*ma-an°*), as, ā, am, adorned with the mark of the name or with name and cipher. — *Nāmādesam* (*ma-ād°*), ind. by announcing one's name. — *Nāmānuśāsana* (*ma-an°*), am, n. 'the rules about nouns,' N. of a lexicographical work. — *Nāmāparadhā* (*ma-ap°*), as, m. abusing (a respectable person) by name, calling names. — *Nāmārtha-nirṇaya* (*ma-ar°*), as, m. 'inquiry into the bases of nouns,' N. of a chapter of the *Vaiyākaraṇa-bhūṣaṇa-sāra* by *Koṇḍa-bhaṭṭa*. — *Nāmāvalī* (*ma-av°*), is, f. a list of names (especially of a god). — *Nāmāṣṭamī-vidhāna* (*ma-aṣṭ°*), am, n., N. of the twenty-fourth chapter of the *Jñāna-khaṇḍa* of the *Siva-Purāna*.

*Nāmaka*, as, ikā, am, (at the end of an adj. comp.) = *nāman*, e.g. *kṛīta-nāmaka*, one to whom a name has been given, having a name, named; [cf. *a-n°*, *aijana-n°*.]

*Nāma-tas*, ind. by name, namely, with the name, with respect to the name; (in *Bhāgavata-Purāna* V. 12, 8, used for the abl. c. of *nāman*); *nāmataḥ* is sometimes redundantly joined with *nāma* (e.g. *Bāhuko nāma nāmataḥ*, namely *Bāhuka* by name); *nāmataḥ kri*, to give a name, to name, call.

*Nāma-thā*, ind., *Ved.* by name.

*Nāmika*, as, ā, am, relating to a name or to a noun.

**नामि** *nāmi*, is, m. an epithet of Vishṇu.

**नामित** *nāmīta*, as, ā, am (fr. rt. *nam*), bent, bent down, bowed.

*Nāmin*, ī, inī, i, bending; (in grammar) changing a dental to a cerebral, a N. given to all the vowels except *a* and *ā*; [cf. *bhāvin*.]

*Nāmya*, as, ā, am, to be bent (as a bow &c.), bendable, pliable, pliant.

**नाम्न** *nāmba*, *as*, *m*, Ved. a species of grain, (also read *āmba*); (*as*, *ī*, *am*), consisting of Nāmba.

**नाय** *nāya*, *as*, *m*. (fr. rt. *ī*, *nī*), a leader, guide, driver (e.g. in *asva-n°*, *go-n°*); perhaps N. of a man; = *naya*, guiding, directing (morally or physically); policy; means, expedient.

**Nāyaka**, *as*, *īkā*, *am*, guiding, leading, conducting; (*as*), *m*. a guide, leader, conductor [cf. *ku-n°*]; a chief, lord, head; pre-eminent, principal; (with or without *sainyasya*) a general, a commander; (in erotic or dramatic poetry) the lover or hero in a drama &c., a husband; the central gem of a necklace; a paradigm or example (in grammar); an epithet of Śākya-muni; N. of a Brāhman; (*īkā*), *f*. a mistress; a wife; the heroine in a drama &c., a noble lady; an inferior form or Sakti of Durgā, (of which there are eight, viz. Ugra-*caṇḍā*, Pra-*caṇḍā*, Caṇḍogṛā, Caṇḍa-nāyikā, Ati-*caṇḍā*, Cāmūṇḍā, Caṇḍā, and Caṇḍā-vatī; cf. *kula-n°*). — **Nāyaka-teva**, *am*, *n*. leadership, headship, chieftainship. — **Nāyaka-ratna**, *am*, *n*, N. of a commentary on Pārtha-sārathi's Nyāya-ratna-mālā by Rāmānuja. — **Nāyakādhipa** (*ka-adh°*), *as*, *m*, the chief of leaders, a king, sovereign, prince.

**Nāyin**, *ī*, *inī*, *t*, leading, conducting; [cf. *ayuta-n°*.]

**नार** *nāra*, *as*, *ī*, *am* (fr. *nara*), proceeding from men, relating or belonging to men, human, mortal; spiritual (?); (*as*), *m*. a man (?); a calf; (*as* or, according to some, *am*, *ā*), *m*. *n*. *f*. water, (probably only a form invented to explain *nārāyana*; cf. *nīra*, *vāw*, *vnpōs*, *Nnpēus*); (*am*), *n*. a multitude or assemblage of men; dry ginger; (*ī*), *f*. a woman, a wife, (in the older language also with short *ī*, *nāri*); a female or any object regarded as feminine; a kind of metre consisting of four lines of three long syllables each; N. of a daughter of Meru; (*yas*), *f*. pl. a sacrifice, oblation (Ved.). — **Nāra-kiṭa**, *as*, *m*. a species of worm (= *asma-kiṭa*); a deceiver, one who disappoints expectations excited by himself. — **Nāra-jivana**, *am*, *n*. gold. — **Nāri-kavaca**, *as*, *m*. 'having women for armour,' an epithet of Mūlaka, king of the solar line and son of Aśmaka. — **Nāri-tīrtha**, *āni*, *n*. pl. 'bathing-places of women,' N. of five sacred bathing-places. — **Nāri-dushana**, *am*, *n*. a woman's vice, any great fault in women, (six are usually reckoned, viz. drinking spirits, keeping bad company, quitting a husband, rambling abroad, sleeping and dwelling in a strange house.) — **Nāri-nātha**, *as*, *ā*, *am*, having a woman for possessor or owner (e.g. *nāri-nātham griham*, a house having a woman for its possessor). — **Nāri-parāyana**, *as*, *ā*, *am*, devoted to women. — **Nāri-prasaṅga**, *as*, *m*. libertinism, lechery. — **Nāri-maya**, *as*, *ī*, *am*, consisting of women. — **Nāri-mukha**, *as*, *m*, N. of a people to the south-east of Madhya-dēśa. — **Nāri-yāna**, *am*, *n*. a woman's conveyance, a litter, &c. — **Nāri-ratna**, *am*, *n*. a jewel of a woman, an excellent woman. — **Nāri-vākya**, *am*, *n*. the word of a wife. — **Nāriśatā** (*ri-īsh°*), *f*. 'dear to women,' Arabian jasmine. — **Nāri-śiṅha**, *as*, *ā*, *am*, accompanying women (?), fond of them (?).

**Nārāyana**, *as*, *m*. (fr. *nara*, *q. v.*; sometimes derived fr. *nāra + ayana*), 'son of Nara or the original man,' patronymic of the personified Puruṣa or first living being, author of the Puruṣa hymn; he is often associated with Nara or the original man, and identified with Brahmā (in Manu I. 9, 11) and with Viṣṇu or Kṛiṣṇa; in Hari-vaṅśa 4601 Urvaśī is described as springing from his thigh; elsewhere he is regarded as a Kāśyapa or Aṅgīrasa [cf. *mahā-n°*, *ardha-n°*]; chief of the Sādhyas; the eighth of the nine black Vāsu-devas (with Jāinas); the Puruṣa hymn, composed by Nārāyana (Rig-veda X. 90); N. of the second month, reckoning from Mārgaśṛiṣa; N. of a son of Ajāmīla; of Bhūmī-mitra; of Nara-hari; N. of several men, authors and commentators; a

mystical N. of the letter *ā*; (*as*, *ī*, *am*), relating or belonging to Nārāyana or Kṛiṣṇa, (the warriors in Kṛiṣṇa's army are called Nārāyana-phī in Udyoga-parva 147); (with *kshetra*) a term applied to the ground on the banks of the Ganges for a distance of four Hastas or cubits from the water; (with *taila*) a sort of oil to which efficacy is ascribed in medicine; (*ī*), *f*. epithet of Lakṣmī, the goddess of prosperity and wife of Viṣṇu; epithet of Durgā; epithet and patronymic of Indra-senā, wife of Mudgala; epithet of the Ganges or of the Gaṇḍakī (?); the plant Asparagus Racemosus. — **Nārāyana-kaṅṭha**, *as*, *m*, N. of an author. — **Nārāyana-kalpa**, *as*, *m*, N. of a work. — **Nārāyana-kshetra**, *am*, *n*. four cubits on either side of the Ganges; see above. — **Nārāyana-gītā**, *f*, N. of a work containing the principles of the sect founded by Rāoīānanda. — **Nārāyana-gupta**, *as*, *m*, N. of a Gupta prince. — **Nārāyana-śakravartin**, *ī*, *m*, N. of a grammarian. — **Nārāyana-tāra**, *as*, *m*, N. of an author; (also read *nārāyana-tārā*). — **Nārāyana-tīrtha**, *as*, *m*, N. of an author; (*am*), *n*. N. of a bathing-place. — **Nārāyana-taila**, *am*, *n*. an oil expressed from various plants of great reputed efficacy in many complaints. — **Nārāyana-dasa-stddha**, *as*, *m*, N. of an author. — **Nārāyana-deva**, *as*, *m*, the god Nārāyana; N. of an author. — **Nārāyana-datra-vid**, *t*, *m*, N. of a man. — **Nārāyana-paṇḍita**, *as*, *m*, N. of a learned man. — **Nārāyana-priya**, *as*, *m*. 'the friend of Nārāyana,' an epithet of Śiva; yellow sandal-wood (= *pīta-candana*). — **Nārāyana-bali**, *is*, *m*. 'an oblation to Nārāyana,' N. of a peculiar funeral ceremony. — **Nārāyana-bhaṭṭa**, *as*, *m*, N. of an author. — **Nārāyana-maya**, *as*, *ī*, *am*, consisting of or in Nārāyana. — **Nārāyana-varman**, *a*, *n*. 'armour of Nārāyana,' N. of a poem in praise of Kṛiṣṇa, forming part of the sixth book of the Bhāgavata-Purāna. — **Nārāyana-śrī-garbha**, *as*, *m*, N. of a Bodhisattva. — **Nārāyana-saras**, *as*, *n*. Nārāyana's lake. — **Nārāyana-sarasvatī**, *is*, *m*, N. of a commentator. — **Nārāyana-sūri**, *is*, *m*, N. of a man. — **Nārāyanaśrama** (*pa-ās°*), *as*, *m*. Nārāyana's hermitage; N. of the author of the commentary Bheda-dhikkāra-satkrīyā. — **Nārāyanaśtra** (*pa-ās°*), *am*, *n*. 'weapon of Nārāyana,' a mystical weapon. — **Nārāyanendra** (*pa-in°*), *as*, *m*, N. of a commentator. — **Nārāyanopanishad** (*pa-up°*), *t*, *f*. the Upanishad treating of Nārāyana. — **Nārāyanopādhyāya** (*pa-up°*), *as*, *m*, N. of an author.

**Nārāyaṇī**, *is*, *m*, N. of a son of Viśvā-mitra. — **Nārāyaṇīya**, *as*, *ā*, *am*, referring or relating to Nārāyana, treating of him; (*ā*), *f*, scil. *upanishad*, N. of an Upanishad. — **Nārāyaṇīya-tantra**, *am*, *n*, N. of a Tantra.

**Nārika**, *as*, *ī*, *am*, watery, aqueous; spiritual; (*nārikā* wrong reading for *nāṭikā*.)

**Nārika** at the end of an adj. comp. = *nāri*; (*am*), *n*. (in the Sāṅkhya phil.) one of the nine kinds of Tushṭi.

**Nāreya**, *as*, *m*. (fr. *nāri*), N. of a son of Bhaṅga-kāra.

**नारक** *nāraka*, *as*, *ī*, *am* (fr. *naraka*), relating to hell, happening in hell, being or abiding in hell, hellish, infernal, (*nārakī nirvṛitih*, the death suffered in hell); (*as*), *m*. an inhabitant of the infernal regions; hell or the infernal regions.

**Nārakika**, *as*, *ī*, *am*, hellish, infernal; (*as*), *m*. an inhabitant of hell.

**Nārakīn**, *ī*, *inī*, *ī*, hellish, infernal, being in hell, condemned to or deserving hell; (*ī*), *m*. an inhabitant of hell.

**Nārakīya**, *as*, *ā*, *am*, hellish; (*as*), *m*. an inhabitant of hell.

**नारङ्ग** *nāranga*, *as*, *m*. (said to be fr. rt. *nri*, but probably a corruption of *nāga-ranga*, *q. v.*), the orange-tree; the juice of the pepper plant; a libertine, a catamite; a living being, an animal; a twin, one of twins; (*am*), *n*. a carrot, *Daucus Carota* (= *garjara*). — **Nāranga-patraka**, *as*, *m*. yellow carrot.

**नारद** *nārada*, *as*, *m*. (etymology uncertain), N. of a Rishi or rather Devarshi (i. e. Rishi among the gods) regarded in the Veda as a descendant of Kaṇva and author of certain hymns of the Rīg-veda (VIII. 13, IX. 104, 105), often associated in the later mythology with Parvata, (he appears on the earth, like Mercury, as a messenger from the gods to men or vice versā, and is reckoned among the ten Prajā-patis as a son of Brahmā (Manu I. 35), from whose forehead he is said to have been produced; in the modern mythology he is a friend of Kṛiṣṇa and is regarded as inventor of the Viṇā or lute; in epic poetry he is occasionally called a Deva-gandharva, 'divine Gandharva,' or a Gandharva-rājan, 'king of the Gandharvas,' or simply Gandharva); N. of a son of Viśvā-mitra; of an author; of a mountain; (*ā*), *f*. a species of sugar-cane, = *iṣhu-mūla*; (*as*, *ī*, *am*), relating to Nārada, composed by him, &c. — **Nārada-pañca-rātra**, *am*, *n*, N. of a work. — **Nārada-purāna**, *am*, *n*, N. of a Purāna. — **Nārada-purāna-sūcāna**, *am*, *n*, N. of the sixty-fifth chapter of the Vārāha-Purāna. — **Nārada-prakāṣa**, *am*, *n*. 'Nārada chapter,' N. of the 129th chapter of the Kṛiṣṇa-khaṇḍa or fourth section of the Brahma-vaivarta-Purāna. — **Nārada-vākya**, *am*, *n*. 'speech of Nārada,' N. of the sixty-seventh chapter of the Uttara-kāṇḍa or seventh section of the Rāmāyana. — **Nārada-saṅhītā**, *f*, N. of a musical work. — **Nārada-sanatsumāra-vāda**, *as*, *m*. 'discourse of Nārada and Sanatsumāra,' N. of the 103rd chapter of the Uttara-khaṇḍa of the Padma-Purāna. — **Nārada-samāgama**, *as*, *m*. 'arrival of Nārada,' N. of the twenty-first chapter of the Uttara-kāṇḍa of the Rāmāyana. — **Nāradaśvara-tīrtha** (*da-īś°*), *am*, *n*, N. of a sacred bathing-place. — **Nārada-padeśa** (*da-up°*), *as*, *m*. 'the advice of Nārada,' N. of the first chapter of the Kṛiṣṇa-khaṇḍa of the Gaṇeśa-Purāna.

**Nārādīn**, *ī*, *m*, N. of a son of Viśvā-mitra.

**Nārādīya**, *as*, *ā*, *am*, relating to Nārada, composed by Nārada, &c.; (*am*), *n*. (with or without *purāna*), N. of a Purāna. — **Nārādīya-mahāsthāna**, *am*, *n*. N. of a place. — **Nārādīyopapurāna** (*ya-up°*), *am*, *n*, N. of an Upa-Purāna.

**Nārādīyaka**, *as*, *ī*, *am*, relating to or proceeding from Nārada; (*am*), *n*, N. of a Purāna.

**नारदसच** *nāradaosava* (*i*), *am*, *n*, N. of a Sāma.

**नारसिंह** *nārasinḥa*, *as*, *ī*, *am* (fr. *nara-sinḥa*), referring or belonging to Viṣṇu in his manlion Ava-tāra or incarnation; (*as*), *m*, N. of Viṣṇu; of a man; of a town. — **Nārasinḥa-tantra**, *am*, *n*, N. of a Tantra. — **Nārasinḥa-purāna**, *am*, *n*, N. of a Purāna. — **Nārasinḥopapurāna** (*ha-up°*), *am*, *n*, N. of an Upa-Purāna.

**नारच** *nārāca*, *as*, *m*. an iron arrow, an arrow in general; a water-elephant (= *jalebha*, *ambu-hastin*); a bad or cloudy day (?); a species of the Dhṛiti metre, also called *nārāca*, consisting of 4 times 8 lambics; (*nārāci* or *nārācīkā*), *f*. a goldsmith's scales, a fine or assay balance.

**नारायण** *nārāyaṇa*. See col. 1.

**नाराशंस** *nārāśaṅsa*, *as*, *ī*, *am* (fr. *nārāśaṅsa*), Ved. laudatory or eulogistic praise of a man or men, (hence a tale or legend which eulogizes a liberal patron is called *Nārāśaṅs* or *Nārāśaṅsam*); sacred to or belonging to Agni-nārāśaṅsa, relating to him, containing him, (applied to certain Soma libations, at which *Nārāśaṅsa*'s name is mentioned; applied also to the *Pitṛis* because reference is made to them at these libations.)

**नाराशय** *nārāśarya*, *as*, *m*, N. of a man; (also read *pārāśarya*.)

**नारिकेर** *nārikera* or *nārikela*, *as*, *m*. or *nārikeli*, *is* and *ī*, *f*. the cocoa-nut tree, the cocoa-nut. — **Nārikela-dvīpa**, *as*, *m*, N. of an island.

**नारिङ्गकन्द** *nāringa-kanda*, as or am, m. or n. (?), the yellow carrot; [cf. *nāringa-pat-traka*.]

**नारी** *nārī*, f. See *nāra*, p. 479, col. 1.

**नारीकेल** *nārikela*, as, ī, m. f. the cocoa-nut; (ī), f. fermented liquor made from the water or milk of the cocoa-nut.

**नारीच** *nārīca*, am, n. an esculent root (=commonly *nālītā*), *Corchorus Capsularis*; [cf. *nādīkā*.]

**नारीतरङ्गक** *nārī-tarangaka*, as, m. a libertine, a catamite; [cf. *nādī-taranga*.]

**नारुनुद** *nārunuda* (*na-ar°*), as, ā, am, not causing wounds, not hurting.

**नार्तिक** *nārtika*, as, ī, am (fr. *narta*), relating to or connected with dancing (?).

**नारपत्य** *nārpattyā*, as, ā, am (fr. *nri-pati*), kingly, relating to royalty.

**नार्मत** *nārmata*, as, m. (fr. *nri-mat*), a patronymic.

**नार्मद** *nārmada*, as, m. (fr. *narma-dā*), a metonymic from *Narma-dā*.

**नार्मर** *nārmara*, as, m. (fr. *nri-mara*), Ved. 'man-slayer,' N. of a demon.

**नार्मिण** *nārmīṇa*, as, ī, am (perhaps fr. *narmīn* or *narmīṇa*, which may be a N. derived fr. *narma* or *narman*), Ved. (Sāy.) delightful, joyful (= *narma-vat*).

**नार्मेध** *nārmedha*, am, n. (fr. *nri-medha*), Ved., N. of a Sāman.

**नार्य** *nārya*, as, m. (fr. *narya*), Ved. probably N. of a person.

**नार्यङ्ग** *nāryanga*, as, m. = *nāringa*, the orange-tree.

**नार्यतिक** *nārya-tikta* = *anārya-tikta*, Agathos Chirayta (= *kirāta-tikta*).

**नार्षद** *nārshada*, as, m. (fr. *nri-shad*), Ved. a patronymic of *Kaṇva*; N. of a demon (?).

**नाल** *nāla*, as, ā, am (fr. *nala*), consisting of reeds, made of a reed or reeds; (*ā* or *ī*, am), f. n. a hollow or tubular stalk, especially the stalk of the lotus [cf. *khara-n°*], of a pot-herb, &c.; (am), n. any pipe or tube or tubular vessel of the body, the windpipe, urethra, &c.; a handle; = *tāla*, āla, yellow opiment; (*ā*), f. N. of a river; (ī), f. an instrument for perforating an elephant's ear; a piece of metal on which the hours are struck (= *ghaī*); a period of twenty-four minutes; a lotus flower. — *Nāla-vaṇṣa*, as, m. = *nala*, a reed. — *Nālaka* for *nāla* in *cāru-nālaka*, q. v.

*Nālakinī* = *nālīkinī*, q. v.

*Nālāyita*, as, ā, am (fr. an unused Nom. *nā-lāya*), representing the handle (of an axe).

*Nāli*, ī, f. = *nādī*, any tubular vessel of the body.

*Nālīka*, as, m. a buffalo; (*ā*), f. a stalk, the stalk of a lotus, a tube, see *gandha-n°*, *kapāla-n°*; a species of pot-herb (= *nālītā*); a species of plant (= *carma-kashā*); an instrument for piercing an elephant's ear; = *nādī*, a period of twenty-four minutes; (am), n. a lotus flower [cf. *nālīka*]; myrrh; a kind of wind instrument, (perhaps) a flute; a peculiar manner of sitting.

*Nālīni*, f. (fr. an unused form *nālīn*, which is derived fr. *nāla*), a mystical N. of one nostril.

*Nālīku*, as, m. an arrow (= *nārāca*, but in the epic poetry different from it); a dart, a javelin, a pike; body, limb (?); a lotus; the fibrous stalk of the lotus; (am), n. an assemblage of lotus flowers.

*Nālīkinī*, f. (fr. an unused form *nālīkin*, which

is derived fr. *nālīka*), a multitude or assemblage of lotus flowers, a lotus lake.

**नालन्द** *nālanda*, N. of a village near Rajagriha containing a celebrated Buddhist monastery. — *Nālandara*, N. of a Buddhist monastery.

**नालिकेर** *nālīkera*, as, m. the cocoa-nut tree, the cocoa-nut; N. of a district to the south-east of *Madhya-deśa*.

*Nālīkela*, am, n. the cocoa-nut; (various reading for *nālīkera*.)

**नालिजङ्घ** *nālī-jangha*, as, m. a raven or the carrion-crow; [cf. *nādī-jangha*.]

**नालिता** *nālītā*, f. an esculent root, *Arum Colocasia*.

**नालीप** *nālīpa*, as, m. = *kadambaka*; perhaps for *kaḍambaka*, the stalk of a pot-herb.

**नालीव्रण** *nālī-vraṇa*, as, m. a fistulous or sinous sore (= *nādī-vraṇa*).

**नाव** 1. *nāva*, as, m. (fr. rt. 4. *nu*), Ved. a shout of joy or triumph.

**नाव** 2. *nāva* = 2. *nau*, q. v., a boat, a ship, in *Dvigu* comps. after numerals and *ardha* (e. g. *dvi-nāvam*, two boats; *ardha-n°*, q. v., Pāṇ. V. 4. 99. 100). — *Nāvāja* (*va-aja*), as, m., Ved. the steerer of a boat, a sailor. — *Nāvopajivana* (*va-up°*), as, m. a sailor.

*Nāvika*, as, ī, am, belonging to a vessel, ship, boat, &c.; (as), m. (said to be fr. rt. *nud*), the helmsman of a vessel, the steersman, pilot; a passenger on board ship, a navigator, a sailor; (am), n., N. of a Sāman.

*Nāvīn*, ī, m. a boatman, shipman, sailor.  
1. *nāvya*, Nom. P. *nāvyaī*, &c., to wish for a ship.  
2. *nāvya*, as, ā, am, navigable; belonging to a boat; attainable or accessible by a boat or ship; (*ā*), f., Ved. a navigable river.

**नावनीत** *nāvanīta*, as, ī, am (fr. *nava-nīta*), mild.

**नावमिक** *nāvamika*, as, ī, am (fr. *navama*), the ninth.

**नावयज्ञिक** *nāvayajñika* (fr. *nava-yajña*), with *kāla*, the time of offering the first-fruits &c. of the harvest.

**नावकार** *nāvākāra*, *nāvāroha*. See 2. *nau*.

**नाय्य** 3. *nāvya*, am, n. (fr. 1. *nava*), newness, novelty.

**नाश** 1. *nāśa*, as, m. (fr. rt. 1. *naś*), Ved. attainment, obtaining; [cf. *dū-nāśa*.]

**नाश** 2. *nāśa*, as, m. (fr. rt. 2. *naś*), disappearance; destruction, annihilation, ruin, loss; death; misfortune; abandonment, desertion; flight, retreat; (in arithmetic) elimination; [cf. *karma-n°*, *graha-n°*, *citta-n°*, *dū-nāśa*.] — *Nāśa-tas*, ind. = *nāśāt*, from death.

*Nāśaka*, as, ā, am, destroying, destructive, annihilating, causing to perish; [cf. *ku-n°*, *kṛita-n°*.]

*Nāśana*, as, ī, am, destroying, annihilating, causing to be lost, causing to perish, removing, (commonly in comp. with the object; cf. *duḥsvapna-n°*); (am), n. destruction, removing, removal, expulsion; ruin, perishing; forgetting.

*Nāśaniya*, as, ā, am, liable to be destroyed, destructible.

*Nāśayat*, an, *antī*, at, destroying, annihilating, removing.

*Nāśayitri*, *tā*, *trī*, *trī*, Ved. a destroyer, removing, a remover.

*Nāśta*, as, ā, am, destroyed, ruined, suffered to perish, lost.

*Nāśtn*, ī, *inī*, ī, destructive, destroying, a destroyer; removing; perishing, perishable, being lost or destroyed; [cf. *anartha-n°*, *kushtha-n°*, *kshaya-n°*.]

*Nāśī*, f., N. of a river near Benares.

*Nāśuka*, as, ā, am, Ved. disappearing, perishing, being lost.

*Nāśya*, as, ā, am, liable to be destroyed, destructible.

*Nāśhika*, as, ī, am (fr. *nashṭa*), belonging or relating to anything lost; (as), m. the owner of anything lost, the former owner of a lost chattel.

*Nāshtrā*, f., Ved. danger, destruction; an evil spirit, a demon.

**नास** 1. *nās*, cl. 1. A. *nāsate*, *nanāse*, *nāsītum*, to sound.

**नास** 2. *nās*, Ved. the nose, in *nāsā*, du. (Rig-veda II. 39. 6); [cf. 3. *nas*.]

*Nāsā*, f. (said by some to be fr. rt. *snā* = rt. *snu*), the nose, (originally perhaps *nāsā*, sing. = a nostril; *nāse*, du. = the two nostrils or the nose); a proboscis, the trunk of an elephant [cf. *gaja-n°*]; a piece of wood over a door projecting like a nose, the upper timber of a door [cf. *nakra*]; the plant *Gendarussa Vulgaris* (= *vāsaka*); [cf. Lat. *nāsus*, *nāris* for *nāsīs*; Old Germ. *nāsa*; Angl. Sax. *nāse*; Mod. Germ. *nāse*; Slav. *nōsū*; Lith. *nōsis*; Gr. *vṛ-ros*; Hib. *neas*, 'a promontory,' *ness* in *Dunge-ness*.]

— *Nāsāgra* (*śā-ag°*), as, m. the point or tip of the nose. — *Nāsā-chidra*, am, n. a nostril. — *Nāsā-chinnī*, f. a species of bird with a divided beak (= *pūrntkā*). — *Nāsā-jvara*, as, m. a kind of disease of the nose (= *nakra*). — *Nāsā-dakshināvarta* (*ṇa-āv°*), as, m. wearing the nose-ridge in the right nostril by rich women who have children (?). — *Nāsā-dāru*, n. = *nāsā*, a piece of wood over a door projecting like a nose; the upper timber of a door-frame.

— *Nāsā-nāha*, as, m. thickening of the membrane of the nose, stoppage of the nostrils. — *Nāsāntika*, as, ā, am (fr. *nāsā-anta*), reaching to the nose; [cf. *keśāntika*.] — *Nāsā-parīśośa*, as, m. heat and dryness of the nose. — *Nāsā-parīśāva*, as, m. 'nose-flow,' running at the nose, a running cold. — *Nāsā-pāka*, as, m. a kind of disease of the nose attended with inflammation. — *Nāsā-puṭa*, as, m. 'nose-cup,' the outside of the nostril, the nostril. — *Nāsāpuṭamaryādā*, f. the septum of the nose. — *Nāsā-pratīnāha*, as, m. = *nāsā-nāha*, thickening of the membrane of the nose, stoppage of the nostrils.

— *Nāsā-akta-pitta*, am, n. bleeding of the nose. — *Nāsā-randhra*, am, n. 'nose-aperture,' the nostril. — *Nāsāśas* (*śā-ar°*), ās, m. polypus of the nose. — *Nāsā-vaṇṣa*, as, m. the bridge of the nose. — *Nāsā-vāmāvarta* (*ma-āv°*), as, m. wearing the nose-ridge in the left nostril, a mark of sorrow or distress. — *Nāsā-vivara*, as, m. 'nose-cavity,' a nostril. — *Nāsā-śośa*, as, m. dryness of the nostrils.

— *Nāsā-samvedana*, as, m. *Momordica Charantia* (= *kūṇḍīra-latā*). — *Nāsā-srāva*, as, m. = *nāsā-parīśāva*, 'nose-flow,' running at the nose, a running cold.

*Nāsālu*, us, m. a tree, commonly *Kāyaphal*. See *katphala*, p. 196, col. 1.

*Nāsikā*, f. the nose, (originally *nāsikā*, sing. = a nostril; *nāsike*, du. = the two nostrils or the nose); the trunk of an elephant; a proboscis; any nose-shaped object [cf. *carma-n°*]; a projection, the upper timber of a door; an epithet of the nymph *Aśvini*; [cf. *a-nāsika*, *kāka-nāsikā*, *carma-n°*.]

— *Nāsika-tryambaka-tīrtha*, am, n., N. of a sacred bathing-place mentioned in the *Rasika-ramaṇa*. — *Nāsikan-dhama*, as, ā, am (*nāsikam* for acc. sing. *nāsikām*), blowing or breathing through the nose, snoring, &c. — *Nāsikan-dhaya*, as, ī, am (*nāsikam* for acc. sing. *nāsikām*), drinking through the nose. — *Nāsika-vat*, ān, *atī*, at (for *nāsikāvat*), Ved. having a nose. — *Nāsikāgra* (*ka-ag°*), am, n. the tip of the nose. — *Nāsikā-pāka*, as, m. = *nāsā-pāka*, a kind of disease or inflammation of the nose. — *Nāsikā-puṭa*, as, m. = *nāsā-puṭa*, 'nose-cup,' the outside of the nostril, the nostril.

— *Nāsikā-mala*, am, n. the mucus of the nose, snot.

- *Nāsikya*, *as*, *ā*, *am*, being in the nose; uttered through the nose, nasal; (*as*), m. any nasal sound; a peculiar nasal sound related to the so-called Yamas; (*ās*), m. pl., N. of a people in Dakṣiṇā-patha; (*āv*), du. = *nāsatyau*, the two sons of Aśvini, the Aśvins; (*am*), n. the nose; N. of a town.

*Nāsthikya*, *am*, n. the nose.

*Nāsyā*, *am*, n. a nose-cord, the rein of a draught-ox passed through the septum of the nostrils; (perhaps collectively) noses, a multitude of noses (?); [cf. *nasya*.]

नासयति *nāsatyā*, *as*, m. (derived by native commentators fr. *na* + *a-satyā*, 'not untrue', or fr. *nāsā* + affix *tyā*, or still more improbably fr. *nā*, nom. of *nṛi* = *netri* + *satya*), N. of one of the Aśvins, the other being then called Dasra; (*au*), m. du. the common N. of the two Aśvins, see *āśvinu*; (*ā*), f. the constellation Aśvini; (*as*, *ā*, *am*), referring or relating to the Nāsatyas; [cf. Zend *nā-nahūitya*.]

नासमौजस *nāsamavjasa* (*na-as*<sup>o</sup>), *as*, m., N. of the brother of Asamaus and son of Kambalabharhisha.

नासिका *nāsikā*. See p. 480, col. 3.

नासीर *nāsira*, *am*, n. advancing or skirmishing in front of an army, leaving the line and defying or challenging the enemy by shouts and gestures; (*as*), m. the van or a champion who advances before the line; (also read *nāsira*.)

नास्ति *nāsti* (*na-asti*), ind. non-existence, not so, it is not. - *Nāsti-tā*, f. or *nāsti-tva*, *am*, n. non-existence. - *Nāsti-vāda*, *as*, m. "assertion of 'it is not' or of non-existence," infidelity.

*Nāstika*, *as*, *i*, *am*, atheistical, unbelieving, infidel, an unbeliever, applied by the orthodox Hindūs to any one who denies the divine authority of the Vedas and a future life, or doubts the legends of the Purāṇas; [cf. *āstika*.] - *Nāstika-tā*, f. or *nāstika-tva*, *am*, n. or *nāstikya*, *am*, n. infidelity, disbelief, atheism, denial of the deity, of a future state, of the authority of the Vedas, &c.; Buddhism, heresy, &c. - *Nāstika-mata*, *am*, n. an atheistical opinion.

नास्तिद *nāstida* or (according to others) *nāstītada*, *as*, m. the mango tree (= *āmra*).

नाह *nāha*, *as*, m. (fr. rt. 1. *nah*), binding, confinement; a trap, a snare for catching deer &c.; obstruction in any organ or secretion of the body, as costiveness &c.

नाहल *nāhala*, *as*, m. a man of a barbarous or outcast tribe; (*ās*), m. pl., N. of a non-Āryan people (= *mlecchā*).

नाहुष 1. *nāhusha*, *as*, *i*, *am* (fr. *nahus*), Ved. neighbouring, being in the vicinity, neighbourly?; (Sāy.) human, belonging to men; (*as*), m. a neighbour.

नाहुष 2. *nāhusha*, *as*, m. (fr. *nahusha*), a patronymic of Yayāti; N. of a serpent-demon; [cf. *nahusha*.]

*Nāhushi*, *is*, m. a patronymic of Yayāti.

नि *ni* (an indeclinable prefix to verbs and nouns, used as a preposition except in one passage in Atharva-veda X. 8, 7, where it stands alone as an adverb), in, into, within; down, under, back; on, upon. As a prefix to nouns *ni* appears sometimes to be a curtailed form of *nis* in its sense of 'without,' 'deprived of' (e. g. in *ni-kilviṣha*, *ni-khīla*, q. v.), but the idea of negation in such compounds may possibly be derived from the meanings 'down,' 'downwards,' 'back,' which properly belong to *ni*; occasionally, however, *ni* is inaccurately written for *niḥ* (= *nis*), as in *ni-sābda* for *niḥ-sābda*; according to native lexicographers the senses in which *ni* may be used are expressed by the following Sanskrit words, *kṣhepa*, *bhīrīārtha*, *nityārtha*, *dāna*, *san-ni-dhāna*, *upa-rāma*, *saṃ-śraya*, *ā-śraya*, *rāsi*,

*mokṣa*, *antar-bhāva*, *adho-bhāva*, *bandhana*, *kausalā*, *nī-veśa*, *vi-nyāsa*; [*ni* is thought by some to be for primitive *ani*; cf. *an-tar*, *an-tarā*; Gr. *év*, *évi*, *éiv*, *eis*, *és* for *év-s*, *év-tó-s*, *év-ḍo-v*, *éσ-ω*, *évepa*, *évep-θε*, *év-évep-θε*, *évep-τεπο-s*, *év-τεπο-v*; Lat. *en-do*, *in-du*, *in*, *in-ter*, *in-trō*, *in-ter-ior*, *in-tumu-s*, *in-tus*; Umbr. *en*, *an-der*; Osk. *an-ter*; Goth. *in*, *inna*, *innuma*, *innathrō*, *un-dar*; Mod. Germ. *nieder*; Angl. Sax. *in*, *nidhan*.]

निम्ब *nims* (thought by some to be a contraction of *ninans*, old Desid. of rt. *nam*), cl. 2. A. *nimste* (2nd sing. *nimse*, 2nd sing. Impv. *nimsva*), *ninimse*, *nimsitum*, &c., Ved. to touch, kiss, salute. (After *pra* the initial *n* is optionally cerebralized, cf. *pra-nimsitavya*, *pra-nimsitavya*, *pari-nimsaka*; cf. also rt. *nikhsh*.)

निः *niḥ*, euphonicly substituted for *nis*, q. v., before *ś*, *sh*, *s*, and rarely before *k*, *kh*, *p*, *ph*.

निःक<sup>o</sup> *niḥ-ka<sup>o</sup>*, *niḥ-kā<sup>o</sup>*, &c. See under *nish-ka<sup>o</sup>*, *nish-kā<sup>o</sup>*, &c.

निःक्षत्र *niḥ-kshatra* or *niḥ-kshatriya*, *as*, *ā*, *am*, destitute of the military tribe, having no warrior-caste.

निःक्षिप *niḥ-kship*, probably for *ni-kship*, q. v.

*Niḥ-kshipta*, *as*, *ā*, *am*, thrown or sent away; spent (as time), passed.

*Niḥ-kshīpya*, ind. having thrown or sent away; having spent (as time); having wiped away (as tears).

*Niḥ-kshēpa*, *as*, m. throwing, sending, putting away; spending, passing (time); wiping away (as tears).

निःप<sup>o</sup> *niḥ-pa<sup>o</sup>* and *niḥ-pha<sup>o</sup>*. See under *nish-pa<sup>o</sup>* and *nish-pha<sup>o</sup>*.

निःसंसय *niḥ-samsaya*, wrongly spelt for *niḥ-samsāya*.

निःशङ्क *niḥ-śanka*, *as*, *ā*, *am*, free from fear, fearless, without misgiving or apprehension, having no cares, free from risk; (*am*), ind. fearlessly, without fear or care, without anxiety. - *Niḥśankasupta*, *as*, *ā*, *am*, sleeping without care, sleeping calmly and securely.

*Niḥ-sankīta*, *as*, *ā*, *am*, free from fear or care, free from risk, secure.

निःशब्द *niḥ-śabda*, *as*, *ā*, *am*, noiseless, soundless, not making a noise; (*as*, *am*), m. n. (?), soundlessness, silence, a calm; (*am*), ind. without noise, noiselessly; [cf. *ni-śabda*.]

निःशम *niḥ-śama*, *as*, m. uneasiness, discomposure, anxiety.

निःशयान *niḥ-śayāna*, *as*, *ā*, *am*, not sleeping, not lying down.

निःशरण *niḥ-śaraṇa*, *as*, *ā*, *am*, without protection or refuge, defenceless, unprotected.

निःशकैर *niḥ-śarkara*, *as*, *ā*, *am*, free from stones or pebbles (as a bathing-place).

निःशलाक *niḥ-śalāka*, *as*, *ā*, *am*, free from talking birds (as parrots, jays, or crows); solitary, private.

निःशल्य *niḥ-śalya*, *as*, *ā*, *am*, freed from an arrow; free from spikes or thorns; (*am*), ind. without an arrow; unthorny; without pain or difficulty; without reluctance, willingly.

निःशस् *niḥ-śas*, f. Ved. refusing, declining; (Sāy.) disinclination, absence of wish or desire, dislike (= *niḥ-samsana*).

निःशस्त्र *niḥ-śastra*, *as*, *ā*, *am*, without arms, unarmed, weaponless.

निःशास् *niḥ-śās* (*nis-ś<sup>o</sup>*), cl. 2. P. -*śāsti*, -*śāsitum*, Ved. to order off or away; to expel.

निःशिष् *niḥ-śish* (*nis-ś<sup>o</sup>*), Caus. -*śeshayati*, -*yitum*, to take away or destroy completely, consume entirely, annihilate; (also regarded as a Nom. fr. *niḥ-śesha*.)

*Niḥ-śesha*, *as*, *ā*, *am*, having no remainder, without remainder, completely spent, complete, entire, whole, (often in the sense of an adverb at the beginning of a comp. before a participle, e. g. *niḥ-śesha-bhagna*, completely broken); (*am* or *epa*), ind. completely, totally; *niḥśesham kṛi*, to destroy or consume completely; [cf. *a-śesha*.] - *Niḥśeshatas*, ind. without remainder, completely, totally. - *Niḥśesha-tā*, f. complete destruction.

*Niḥ-śeshāya*, *as*, *ā*, *am*, = *niḥ-śesha*.

*Niḥ-śeshīta*, *as*, *ā*, *am*, having nothing left, completely consumed or finished, destroyed, annihilated; (wrongly read *ni-śeshīta*.)

निःशुक्र *niḥ-śukra*, *as*, *ā*, *am*, Ved. without brilliancy; without virile energy, impotent.

निःशूक *niḥ-śūka*, *as*, m. beardless rice without any awn.

निःशेष *niḥ-śesha*. See *niḥ-śish* above.

निःशोक *niḥ-śoka*, *as*, *ā*, *am*, free from sorrow or care.

निःशोध *niḥ-śodhya*, *as*, *ā*, *am*, not to be purified, not requiring cleansing; clean, pure.

निःश्मश्रु *niḥ-śmaśru*, *us*, *us*, *u*, beardless; (wrongly read *ni-śmaśru*.)

निःश्रम *niḥ-śrama*. See *ni-śrama*.

निःश्रयणी *niḥ-śrayaṇi* or *niḥ-śrayiṇi*, f. a ladder, a staircase, steps, &c.; [cf. *ni-śrayaṇi*, *ni-śrayiṇi*.]

*Niḥ-śreṇi*, *is*, *i*, f. a ladder or staircase, a flight of stairs or steps; the wild date tree.

*Niḥśreṇikā*, f. a species of grass.

निःश्री *niḥ-śrī*, *is*, *is*, *i*, deprived of happiness or prosperity, unfortunate. - *Niḥśrī-kṛita*, *as*, *ā*, *am*, made unfortunate, rendered unhappy.

*Niḥśrīka*, *as*, *ā*, *am*, deprived of beauty (as a dead body), deprived of happiness, &c.; one whose happiness is destroyed, unhappy, inglorious; (also read *ni-śrīka*.) - *Niḥśrīka-tā*, f. absence of good fortune, want of good luck.

निःश्रेणि *niḥ-śreṇi*. See above.

निःश्रेयस *niḥ-śreyasa*, *as*, *i*, *am*, having nothing better or superior, the best, most excellent; (*as*), m. an epithet of Siva; (*am*), n. final beatitude, ultimate bliss or supreme felicity in the life to come, happiness, welfare; knowledge which brings deliverance, learning; belief, faith, devotedness; apprehension, conception.

निःश्वस *niḥ-śvas*, cl. 2. P. -*śvasiti*, -*śvasitum*, to breathe out, expire, sigh.

*Niḥ-śvasāna*, *am*, n. breathing out, sighing.

*Niḥ-śvasīta*, *as*, *ā*, *am*, breathed out, sighed; sighing, breathing out; (*am*), n. sighing, expiration, a sigh.

*Niḥ-śvasya*, ind. having sighed, sighing, breathing out.

*Niḥ-śvāsa*, *as*, m. breathing out, expiration; breath, sighing, a sigh; (often read *ni-śvāsa*.) - *Niḥ-śvāsa-parama*, *as*, *ā*, *am*, chiefly engaged in sighing, melancholy, sorrowful. - *Niḥśvāsa-samhitā*, f., N. of a code of laws supposed to have been revealed by Rudra-Siva.

निःशमम् *niḥ-shamam*, ind. (fr. *nis* + *sa-mam*), at the wrong time, unseasonably.

निःपिष् *niḥ-shidh*, *t*, f. (fr. *nis* + *sidh* = *sādḥ*), granting, bestowing; grant, oblation, gift, donation; (Sāy.) hindrance, obstruction; destroying, destructive, adverse.

*Niḥ-shidhvan*, *ā*, *ari*, a (fr. *nte* + *sidhvan*),

Ved. granting, presenting; (Sāy.) coming to complete perfection.

**निःसंशय** *niḥ-saṁśaya*, *as, ā, am*, undoubted, infallible, unerring, certain; not doubting, not doubtful; (*am*), ind. without doubt, doubtless, infallibly, certainly, surely.

**निःसङ्कष्य** *niḥ-saṅkāksha*, *as, ā, am*, not perplexed, not confused; (also written *ni-saṅkāksha*.)

**निःसङ्ख्य** *niḥ-saṅkhya*, *as, ā, am*, innumerable, numberless.

**निःसङ्ग** *niḥ-saṅga*, *as, ā, am*, unattached, unobstructed; not attached, not devoted, regardless, indifferent to (with loc.); free from worldly attachment or selfish desires, unselfish, disinterested; unconnected, separated; (*ena* or *am*), ind. without attachment, without interest, unselfishly, without further reflection; (also written *niḥ-shaṅga*; cf. *a-saṅga*.)—*Niḥsaṅga-tā*, *f.* or *niḥsaṅga-tva*, *am*, *n.* absence of attachment, unselfishness, disinterestedness, indifference.

**निःसञ्चार** *niḥ-sañcāra*, *as, ā, am*, not moving, not walking about, not leaving one's home.

**निःसञ्ज्ञ** *niḥ-sañjña*, *as, ā, am*, senseless, insensible, unconscious.

**निःसत्त्व** *niḥ-sattva*, *as, ā, am*, without courage or strength, ineffectual, weak, impotent; insignificant, low, meagre; non-existent, unsubstantial; deprived of living beings; (*am*), *n.* absence of power, want of energy; insignificance; non-existence.

**निःसत्य** *niḥ-satyā*, *as, ā, am*, untrue, false.—*Niḥsatya-tā*, *f.* insincerity, falsehood, untruth.

**निःसन्तति** *niḥ-santati*, *is, is, i*, destitute of offspring, childless.

*Niḥsantāna*, *as, ā, am*, destitute of posterity, childless.

**निःसन्दिग्ध** *niḥ-sandigdha*, *as, ā, am*, undoubted, not doubtful, certain; (*am*), ind. without any doubt, certainly.

*Niḥsandeha*, *as, ā, am*, free from uncertainty, doubtless, undoubted, certain; (*am*), ind. without any doubt, certainly.

**निःसन्धि** *niḥ-sandhi*, *is, is, i*, having no joints, having no joints perceptible, well knit, compact, close, firm.

**निःसपत्न** *niḥ-sapatna*, *as, ā, am*, having no rival, not sharing the possession of anything with another; not claimed by another, belonging exclusively to one possessor; having no enemies.

**निःसम्पात** *niḥ-sampāta*, *as, ā, am*, affording no passage, blocked up; (*as*), *m.* thick darkness, midnight.

**निःसम्बन्ध** *niḥ-sambandha*, *as, ā, am*, without relatives.

**निःसम्बाध** *niḥ-sambādha*, *as, ā, am*, not contracted, large, spacious.

**निःसम्भ्रम** *niḥ-sambhrama*, *as, ā, am*, not perplexed or flurried, unembarrassed.

**निःसराण** *niḥ-saraṇa*. See under *niḥ-sṛi*, col. 2.

**निःसलिल** *niḥ-salila*, *as, ā, am*, waterless, having no water.

**निःसह** *niḥ-saha*, *as, ā, am*, unable to bear or support or resist, impatient; powerless, weak; intolerable, unbearable, irresistible.—*Niḥsaha-tā*, *f.* or *niḥsaha-tva*, *am*, *n.* inability to bear or support; impatience, unendurance.

**निःसहाय** *niḥ-sahāya*, *as, ā, am*, without helpers or associates, unassisted.

**निःसध्वस** *niḥ-sādhvasa*, *as, ā, am*, fearless,

bold; (*am*), ind. fearlessly, boldly.—*Niḥsādhvasa-tva*, *am*, *n.* fearlessness, boldness.

**निःसामर्थ्य** *niḥ-sāmarthyā*, *as, ā, am*, unfit, unsuitable.

**निःसामान्य** *niḥ-sāmānya*, *as, ā, am*, extraordinary, uncommon, unusual, special.

**निःसार** 1. *niḥ-sāra*, *as, ā, am* (for 2. *niḥ-sāra* see under *niḥ-sṛi* below), sapless, pithless, worthless, vain, vapid, unsubstantial; (*as*), *m.* the plant *Trophis Aspera*; a kind of time in music; (*ā*), *f.* the pisang, *Musa Sapientum* (= *kadali*).—*Niḥsāra-tā*, *f.* saplessness, worthlessness, vanity.

**निःसाल** *niḥ-sāla*, *as, ā, am*, Ved. being out of the house.

**निःसीमन्** *niḥ-sīman*, *ā, ā, a*, immeasurable, having no boundaries or limits.

**निःसुख** *niḥ-sukha*, *as, ā, am*, joyless, sad, unhappy; disagreeable, distressing.

**निःसृ** *niḥ-sṛi* (*nis-s°*), *cl. 1. P. -sarati, -sartum*, to go out, come forth, issue, slip out, depart, withdraw; Caus. *-sārayati, -yitum*, to cause to go out or away, turn out, expel.

*Niḥ-sara*, *as, ā, am*, issuing out.—*Niḥsara-tva*, *am*, *n.* = *pitla-rogā*.

*Niḥ-saraṇa*, *am*, *n.* going forth or out, coming forth, exit; the egress or outlet from a house, market-place, town, &c., the gate, the gate-way; a means or expedient, a remedy; departure, dying, death; final beatitude.

2. *niḥ-sāra*, *as, m.* (for 1. *niḥ-sāra* see above), going forth or out.

*Niḥ-sāraṇa*, *am*, *n.* driving out, expelling, turning out; the egress or outlet from a building, town, &c., a passage, road of ingress or egress.

*Niḥ-sārīta*, *as, ā, am*, turned out, made to come out, expelled, dismissed.

*Niḥ-sārya*, *as, ā, am*, to be turned out, to be excluded or expelled.

*Niḥ-sṛīta*, *as, ā, am*, gone forth or out, broken forth; having departed (with abl.).

**निःस्तम्भ** *niḥ-stambha*, *as, ā, am*, without posts or columns, having no pillars.

**निःस्तुति** *niḥ-stuti*, *is, is, i* (also read *ni-stuti*), praising nothing, without praising (anything).

**निःस्रेह** *niḥ-sneha*, *as, ā, am*, without unction, not greasy or unctuous, dry; without love or affection, insensible, cold, unfeeling; not longing for, indifferent; not loved, uncared for, hated; (*ā*), *f.* linseed, *Linum Usitatissimum*.—*Niḥsneha-phalā*, *f.* a species of *Solanum* with white flowers.

**निःस्पन्द** *niḥ-spanda*, *as, ā, am*, motionless.

**निःस्पृह** *niḥ-sprīha*, *as, ā, am* (often written *ni-sprīha*), free from desire; disregarding, indifferent to (with abl.); content, unenvious.

**निःस्पन्द** *niḥ-syanda*. See *ni-syanda*.

**निःसृ** *niḥ-sru* (*nis-s°*), Caus. *-srāvayati, -yitum*, to cause to flow out or off, to empty.

*Niḥ-srava*, *as*, *m.* remainder, surplus, overplus (with abl.).

*Niḥ-srāva*, *as*, *m.* causing to flow out, expending, expense; the moisture or water of boiled rice; [cf. *ni-srāva*.]

**निःस्र** *niḥ-sra*, *as, ā, am*, deprived of one's owa, having no property, indigent, poor.—*Niḥsra-tā*, *f.* poverty.—*Niḥsra-kṛīta* or *niḥsra-bhūta*, *as, ā, am*, deprived of one's property, impoverished.

**निःस्वन** *niḥ-svana*, *as, m.* (fr. *svan* with *nis*), sound, noise, voice; [cf. *ni-svana*]

**निःस्वभाव** *niḥ-svabhāva*, *as, ā, am*, void of peculiarities, without peculiar properties.

**निःस्वादु** *niḥ-svādu*, *us, us* or *dvī, u*, tasteless, void of flavour, insipid, unsavoury.

**निःस्वाध्याय** *niḥ-svādhyāya*, *as, ā, am*, not muttering prayers, not repeating texts.—*Niḥsvādhyāya-vashatkāra*, *as, ā, am*, neither repeating holy texts nor sacrificing.

**निकक्ष** *ni-kaksha*, *as, m.*, Ved. the armpit.

**निकट** *ni-kaṭa*, *as, ā, am*, situated at the side, near, proximate, close by; without neighbours, kinless?; (*as, am*), *m. n.* proximity; (*e*), ind. in the neighbourhood, at hand.—*Nikaṭi-bhūta*, *as, ā, am*, approached.

**निकथित** *ni-kathita*, *as, ā, am*, told, related (?).

*Nikathitin*, *i, inī, i*, one who has told.

**निकम्** *ni-kam*, *cl. 10. A. -kāmayate, -cākame*, &c., to long for, wish for, have a desire for, lust after (with acc.).

*Ni-kāma*, *as, ā, am*, Ved. desirous of, longing for, vehemently desiring, (often at the beginning of a comp. in the sense of *ni-kāmam*, ind.); (*as*), *m.* desire, wish; (*am*), ind. according to wish or desire, willingly, according to pleasure or to one's satisfaction, to one's heart's content; *yadā nikāmam*, if you please, if you like.—*Nikāma-kāma*, *as, ā, am*, covetous.—*Nikāma-varshin*, *i, iṇi, i*, raining according to wish.

*Ni-kāman*, *ā, ā, a*, Ved. desirous of, longing for.

*Ni-kāmana*, *am*, *n.* desire, longing after.

*Ni-kāmayamāna*, *as, ā, am*, longing for, wishing for.

**निकर** *ni-kara*, *as, m.* (fr. rt. *i. kṛī* with *ni*), a heap, pile; a flock or multitude; a bundle; pith, sap, essence; suitable gift, a honorarium; a treasure, the best of anything, a treasure belonging to Kuvera.

1. *ni-kāra*, *as, m.* piling up or winnowing corn; tossing or lifting up.

**निकम्** *ni-kasha*, *as, m.* (fr. rt. *kash* for *karsh* = *kṛish* with *ni*), the touchstone, the streak of gold or test made on it [cf. *ni-kāsha*]; (*ā*), *f.*, *N.* of the mother of Rāvaṇa or of the mother of the Piśitāsana fiends or imps in general.—*Nikashāt-maja* (*śhā-āt°*), *as, m.* a Rākshasa, a sort of demon; [cf. *kashā-putra*.]

*Ni-kashaṇa*, *am*, *n.* (?), the touchstone.

*Ni-kashā*, ind. near to (with acc.), proximate; in the middle, betwixt, between (with acc.).

*Nikashāya*, *Nom. A. nikashāyate*, &c., to be used or serve as a touchstone.

**निकस** *ni-kasa*, *nikasāt-maja* = *ni-kasha* and *nikashāt-maja*, *q. v.*

**निकाणम्** *ni-kāṇam*, ind. (fr. rt. *kaṇ* with *ni*), having closed the eyes; *nikāṇam akshī jal-pati* or *akshī-nikāṇam jalpati*, he speaks with closed eyes.

**निकाय** *ni-kāya*, *as, m.* (fr. rt. *i. ēi* with *ni*), a heap, an assemblage, a group, class, association or set of persons who perform like duties; a congregation, a school; a flock, multitude in general; a house, dwelling-place, habitation, hiding-place; the body; (according to *Mahī-dhara*) the air, wind (Ved.); a butt, aim, mark; the universal Soul, Supreme Being.—*Nikāyāntarīya* (*ya-an°*), *as, ā, am*, belonging to another assemblage or school.

*Ni-kāyin*, *i, inī, i*, an epithet of particular oblations or sacrifices.

*Ni-kāyā*, *as, am*, *m. n.* (?), a dwelling, house.

**निकार** 1. and 2. *ni-kāra*. For 1. see above; for 2. see under *ni-kṛi*, p. 483, col. 1.

**निकारिन्** *ni-kārin*. See p. 483, col. 1.

**निकावला** *nikāvalgā*, *f.*, *N.* of a woman, (perhaps rather two names, *nikā* and *valgā*.)

**निकाश** *ni-kāśa*, *as, m.* (fr. rt. *kāś* with *ni*),

the horizon; appearance, sight; (at the end of an adj. comp.) having the appearance of, similar, like; [cf. *ni-kāśa*.]

**निकायम्** *ni-kāsham*, ind. having pounded or mixed together.

**निकास** *ni-kāsa* = *ni-kāśa*, *nī-kāśa*.

**निकिल्बिष** *ni-kilbisha*, *am*, n., Ved. freeing from sin, deliverance from evil.

**निकुचिति** *ni-kuṭiti*, *is*, f. (fr. rt. *kuṅt* with *ni*), contraction?; [cf. Pān. I. 2, 18.]

**निकुञ्ज** *ni-kuñja*, ind. with the ears hanging down. **निकुञ्जका**, *as*, m. a measure of capacity equal to ¼ of a Kuḍava; a species of reed (= *vānira*). **निकुञ्जिता**, *as*, *ā*, *am*, contracted.

**निकुञ्ज** *ni-kuñja*, *as*, *am*, m. n. = *kuñja*, an arbour, a bower, a place overgrown with shrubs and creepers, a thicket.

**निकुञ्जिकाम्ल** (*ḥkā-am*), f. a species of plant (= *kuñjīkā*, *kuñja-vallari*).

**निकुम्भ** *ni-kumbha*, *as*, m. the plant Croton Polyandrum; N. of a Dānava who, like Kumbha, was son of Pra-hlāda, (he was father of Sunda and Upa-sunda); N. of a Rakshas; of a son of Kumbha-karṇa; of an attendant of Śiva; of one of Skanda's attendants; N. of one of the Viśve Devāḥ, (also read *viśkumbhu*); N. of a hero on the side of the Kurus; N. of a king of Ayodhyā, son of Hary-aśva and father of Saṃhataśva; (2), f. the plant Croton Polyandrum. — **निकुम्भक्यजिवा** (*ḥbha-ākh*), *am*, n. a plant, Croton Jamalgotā (= *jaya-pāla*).

**निकुम्भिता**, *am*, n. a kind of time in music.

**निकुम्भिला**, f. (fr. *kumbha*, a jar?), a place where oblations are offered; a grove at the western gate of Lankā for the performance of sacrificial rites; (according to another commentator) an image of Bhadrā-kālī on the west side of Lankā; (also, according to some, *ni-kumbhīlas*, m., and *ni-kumbhīlam*, n.)

**निकुरुम्ब** *ni-kurumba* or *ni-kurumbaka*, *am*, n. a flock, mass, multitude; (also read *ni-kuramba*, *ni-kurūmba*, *ni-kurumbha*.)

**निकुलीनिका** *ni-kulīnikā*, f. a family art or one inherited by birth, any skill or skilful act peculiar to a race.

**निकूल** *ni-kūla*, *as*, *ā*, *am*, going down hill, (opposed to *ut-kūla*); standing on a declivity or bank.

**निकृ** *ni-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, Ved. to put down, bring down, lower, humiliate, subdue, overcome, overpower, depreciate, debase; to act in a low or base manner, to treat ill; (in the post-Vedic literature only occurring in the past part. *ni-kṛita*, q. v.): Desid. *ni-ḥkīrshati*, to wish to subdue.

**नि-कृत्या**, *as*, *ā*, *am*, to be acted badly or basely, to be injured; (*asmākaṃ tatṛ ni-kartavyam*, a wrong is to be done us by them.)

**नि-कृता**, *as*, m. putting down, bringing down, humiliation, subjugation; injury, insult, wrong, offence; wickedness, malice, abuse, reproach, disrespect; opposition, contradiction.

**नि-कृता**, *am*, n. killing, slaughter.

**नि-कृति**, *i*, m., Ved. an injurer, oppressor.

**नि-कृता**, *as*, *ā*, *am*, brought down, lowered, cast down, humbled, humiliated; insulted, offended; afflicted; injured; tricked, cheated, deceived; removed, set aside, dismissed; dishonest, wicked, perverse; low, base, vile; (*am*), n. lowering, humbling, humiliation; (also read *ni-kṛiti*.) — **निकृता-प्रजिा**, *as*, *ā*, *am*, evil-minded. — **निकृता-मति**, *is*, *i*, *is*, *i*, depraved in mind.

**नि-कृति**, *is*, f. low conduct, baseness, wickedness, dishonest practice, dishonesty, fraud, deception,

deceit, cheating; offence, insult; abuse, reproach; rejection, removal; poverty, indigence; wickedness, a wicked person (personified as a daughter of A-dharma and Hipsā, or Nirṛiti); (*is*, *i*, *i*), base, low, dishonest, wicked; (*i*), m., N. of one of the eight Vasus. — **निकृति-प्रजिा**, *as*, *ā*, *am*, versed in dishonesty, well acquainted with vice.

**निकृति**, *i*, *ini*, *i* (fr. *ni-kṛita*), = *ni-kṛiti*, dishonest, low, base, wicked.

**नि-कृत्या**, f. wickedness, dishonesty, fraud, &c., = *ni-kṛiti*.

**नि-कृत्या**, *ā*, *ari*, *a*, Ved. acting basely, deceitful.

**निकृत्** *ni-kṛit*, cl. 6. P. -*kṛintati*, -*kartitum*, to cut down, hew down, cut away, cut or chop off, cut through, cut asunder, cut to pieces, massacre; tear off, tear away, wear away; A. (-*te*), to cut oneself (or one's nails &c.); to cut down &c.: Caus. -*kartayati*, &c., to cause to cut or cut down.

**नि-कृत्या**, *am*, n. cutting down, cutting to pieces, cutting off.

**नि-कृता**, *as*, *ā*, *am*, cut off, cut up. — **निकृता-मूला**, *as*, *ā*, *am*, cut up by the roots.

**नि-कृत्या**, *as*, *i*, *am*, cutting down, cutting off, destroying; (*as*), m., N. of a hell; (*am*), n. massacring, cutting, cutting off, destruction; an instrument for cutting.

**निकृष्** *ni-kṛish*, cl. 1. 6. P. -*karshati*, -*kṛishati*, -*karshṭum* or -*krashṭum*, to draw down, drag down; to tear asunder (?). In Mahā-bh. I. 3616. *ni-kṛishyate* may mean 'is drawn down by the stream of a river.'

**नि-कृशा**, *am*, n. an open space for recreation, a sort of play-ground in or near a town; a court at the entrance of a house; a neighbourhood.

**नि-कृशा**, *as*, *ā*, *am*, debased, low, base, vile, vulgar; despised, outcast; near; (*am*), n. vicinity, proximity. — **निकृश्या** (*ḥa-ās*), *as*, *ā*, *am*, having base intentions. — **निकृश्या-ता**, f. the state of one who has base intentions, base disposition of mind; jealousy. — **निकृश्या-त** (*ḥa-up*), f. a state of base or low deception.

**निकेचाय** *ni-keḥāya*, *as*, m. (fr. rt. *i*. *ḥi* with *ni*), piling or collecting repeatedly.

**निकेत** *ni-keta* or *ni-ketaka*, *as*, m. = *ketana*, a house, mansion, habitation; a mark, countersign.

**निकेतन** *ni-ketana*, *as*, m. an onion; (*am*), n. = *ni-keta*, a house, mansion, abode, habitation, temple.

**निकोचक** *ni-koḥaka*, *as*, m. (fr. rt. *kuṅt* with *ni*), the tree Alangium Decapetalum; (*am*), n. the fruit of this tree.

**नि-कोचाना**, *am*, n. contracting, contraction, compression.

**निकोठक** *ni-koṭhaka*, *as*, m. = *ni-koḥaka* above.

**निकोथक** *ni-kothaka*, *as*, m. (fr. rt. *kuth* with *ni*), N. of a teacher with the epithet Bhāyājātya.

**निकोशय** *ni-kośya*, *as* or *am*, m. or n. (?), Ved. a particular part of the entrails of sacrificial animals; [cf. *kośya*.]

**निक्रहस्त** *nikṭa-hasta*. See rt. *nij*, p. 485.

**निक्रन्द** *ni-krand*, cl. 1. P. -*krandati*, -*kranditum*, Ved. to utter a cry in a direction downwards (as a bird on a tree); Caus. -*krandayati*, -*yitum*, Ved. to cause to roar &c.

**निक्रम** *ni-kram*, cl. 1. P. -*krāmati*, -*krāmitum*, to set the foot on the ground, put down the feet; to enter; to tread down (with acc.).

**नि-क्रमाना**, *am*, n., Ved. putting down the feet, treading down; the place where the foot is put, foot-step, foot-fall.

**निक्रीड** *ni-kṛīḍ*, Caus. -*kṛīḍayati*, &c., to play, sport.

**नि-क्रीडा**, *as*, m. play, sport; *marutām nikerīḍaḥ*, N. of a Sāman.

**निकृष** *ni-kvaṣa* or *ni-kvāṣa*, *as*, m. a musical tone or sound; any sound.

**निकृष** *niksh*, cl. 1. P. *nikshati*, &c., to pierce (Ved.); to kiss.

**निकृषा**, *am*, n. kissing.

**निकृषा** *nikshā*, f. a nit; (a wrong form for *likshā*.)

**निकृष** *ni-kship*, cl. 6. P. A. -*kshipati*, -*te*, -*kshiptum*, to throw down, cast or put down, throw upon, put or lay down; put in, pour in; to deliver anything (acc.) to a person (loc.); to give or hand over, grant; to deposit, commit, deliver to any one's charge, intrust; to install, appoint, establish; to lay aside, give up, leave off, cast off, repel; to encamp; Caus. -*kshēpayati*, &c., to cause to put down, to cause to be set down in writing.

**नि-कृषिप**, *an*, *anti* or *ari*, *at*, throwing down or on, placing in or upon.

**नि-कृषिप**, *as*, *ā*, *am*, thrown down or upon, put down, laid down or on, placed into, thrust into; deposited, pawned, pledged; rejected, abandoned, foregone, given or thrown away; sent, sent off or away. — **निकृषिप-वदा**, *as*, *ā*, *am*, one who has ceased talking or left off boasting.

**नि-कृषिप**, ind. having placed or laid down or upon; having given in charge, having intrusted or deposited in a place of safety.

**नि-कृषेपा**, *as*, m. throwing upon, casting on (with loc.); a deposit, pledge, trust, anything deposited without a seal in trust or as a compensation, anything pawned; abandoning, parting with, throwing away; sending or putting away; wiping, drying; in *nikshepa-īpti* probably N. of a country; [cf. *ut-kshēpa*, *pra-kshēpa*, *vi-kshēpa*.]

**नि-कृषेपा**, *am*, n. putting down (the feet); a means by which or place in which anything is kept.

**नि-कृषेपा**, *as*, *ā*, *am*, caused to be put down or set down in writing, committed to writing, inscribed.

**नि-कृषेप**, *tā*, *tri*, *tri*, who or what places or deposits, delivers to one's care; (*tā*), m. a depositor, a pawnor or pledger.

**नि-कृषेपा**, *as*, *ā*, *am*, to be deposited, to be thrust into.

**निकृषा** *ni-kshubhā*, f. (fr. rt. *kshubh* with *ni*), N. of the mother of Maga.

**निकृषन्** *ni-khan*, cl. 1. P. A. -*khanati*, -*te*, -*khanitum*, to dig into (the ground), bury; to dig in or up, root up; to infix, pierce (with an arrow &c.), to fix, implant.

**नि-कृषाना**, *am*, n. digging in, burying.

**नि-कृषा**, *as*, *ā*, *am*, dug in, buried; dug up, excavated; fixed in the ground as a stake.

**नि-कृषा**, *as*, *ā*, *am* (fr. the Caus.), infixed, dug in, fixed.

**निकृष** *ni-kharba* or *ni-kharva*, *as*, *ā*, *am*, dwarfish, a dwarf; (*am*), n. a billon; [cf. *kharva*.]

**नि-कृषा**, *am*, n., 1000 millions.

**नि-कृषा**, *as*, m., N. of a Rakshas.

**निकृष** *ni-khid*, cl. 6. P., Ved. -*khidati*, -*khetum*, to press down; (Sāy.) to cut off, remove.

**निकृष** *ni-khila*, *as*, *ā*, *am* (probably for *ni-khila*), complete, all, whole, entire; (*ena*), ind. completely, totally; [cf. *khila*, *a-kh*.]

**निकृषेप** *nikhurya-pa* (?), *as*, m., Ved. an epithet of Vishnu.

**निगड** *ni-gaḍa*, *as*, *am*, m. n. (probably fr. rt. *gaḍ* = rt. *gal*; cf. *ni-gala*), an iron chain for the feet, a fetter, especially the chain used to secure the hind feet of an elephant or a noose for catching the feet and throwing an animal down, a fetter or shackle in general, gyves.

*Ni-gaḍana*, *am*, n. putting in irons or fetters, binding, fettering.

*Ni-gaḍaya*, *Nom. P. ni-gaḍayati*, &c., to put in irons or fetters, to bind, fetter.

*Ni-gaḍayitvā*, ind. having fettered.

*Ni-gaḍita*, *as, ā, am*, chained, bound, tied, &c.

**निगग्नि** *ni-gaṇa*, *as, m.* the smoke of a burnt offering or sacrificial fire; [cf. *ni-garaṇa*.]

**निगद्** *ni-gad*, cl. 1. P. *-gadati*, &c., to recite, proclaim, declare, communicate, tell, speak, say, shout out; to speak to, address any one (with acc.), to tell anything to any one (with two acc.); to enumerate; to call: Pass. *-gadyate*, &c., to be recited, to be named or called: Caus. *-gādayati*, &c., to cause to recite, tell, &c.

*Ni-gada* or *ni-gāda*, *as, m.* reciting, audible recitation of prayers or charms; a prayer or sacrificial formula recited aloud; mention, mentioning; speech, speaking, discourse; N. of a teacher with the epithet *Pāṇavalki*.

*Ni-gadat*, *an, anī, at*, reciting, addressing, speaking, saying, speaking to.

*Ni-gadita*, *as, ā, am*, recited, told, said, spoken; (*am*), n. speech. — *Nigadita-vaṭ, ān, atī, at*, one who has spoken, having spoken.

*Ni-gadya*, ind. having told, having declared.

*Ni-gāda*, *as, m.* speech, discourse, recitation, &c.

*Ni-gādīn, ī, inī, i*, reciting, telling, speaking, &c.

**निगम्** *ni-gam*, cl. 1. P. *-gacchati*, *-gantum*, to settle down upon (Ved.); to enter (acc. or loc.); to inire feminin (Ved.); to go to any place or state, to undergo, become (e.g. *sāntīni ni-gam*, to become pacified); to be inserted: Caus. *-gamayati*, to cause to go in, to insert.

*Ni-gama*, *as, m.* insertion, especially of the name of a deity into a liturgical formula; the place or passage in a book where a word occurs, especially a passage of the Vedas or the actual word quoted from such a passage; the Veda or the Vedic text; the root (as the source from which a word comes); a sacred precept, the words of a god or holy man; certainty, assurance; a town, a city; a market, a fair; a road, a market road; trade, traffic; a camp or caravan of itinerant merchants, a merchant; = *lundī*; (*am*), n. a particular number.

*Ni-gamana*, *am, n.* insertion, quotation of words (from the Veda &c.) or the word &c. quoted; the conclusion in a syllogism, the deduction; going in or into.

*Nigamin, ī, inī, i*, familiar with or versed in the Vedas or in holy writ.

**निगर** *ni-gara*, *ni-garaṇa*, &c. See *ni-grī*.

**निगर्ह** *ni-garh*, cl. 10. P. *-garhayati*, *-yitum*, to disdain, despise.

**निगल** *ni-gal*, cl. 1. P. *-galati*, &c., to fall down (?).

*Ni-gala*, *us, am, m. n.* = *ni-gaḍa*, q. v.

**निगा** *ni-gā*, cl. 3. P. *-jigāti*, &c., to go into, enter, attach one's self to; to come or get into any state &c.; to nestle.

**निगु** *ni-gu*, *us, m.* = *manas*, the mind, the faculty of feeling and reasoning; (according to others) dirt, excrement [cf. rt. 4. *gu*]; a root; painting; (*us, us, u*), pleasing, charming.

**निगुत्** *ni-gut*, *t, m.* (probably fr. rt. 3. *gu* with *ni*), Ved. (according to Sāy.) an enemy; [cf. *naiguta*.]

**निगुह** *ni-guh*, cl. 1. P. A. *-gūhati*, *-te*, *-gūhitum*, to cover, conceal, hide: Caus. *-gūhayati*, *-yitum*, to cause to cover or hide.

*Ni-gūḍha*, *as, ā, am*, hidden, concealed; profound, recondite, mysterious, obscure; (*am*), ind. privately, secretly. — *Nigūḍha-kārya*, *as, ā, am*, secret in operation. — *Nigūḍha-tara*, *as, ā, am*, well con-

cealed or hidden. — *Nigūḍha-niścaya*, *as, ā, am*, whose resolve or determination is concealed. — *Nigūḍha-roman*, *ā, ā, a*, having concealed hair. — *Nigūḍhārtha* (*°dha-ar°*), *as, ā, am*, having a hidden sense or purpose, difficult to be understood, abstruse, occult.

*Ni-gūḍhaka*, *as, m.* a species of wild bean; [cf. *vana-mudga*.]

*Ni-gūhaka*, *as, ā, am*, hiding, concealing.

*Ni-gūhana*, *am, n.* hiding, concealing.

*Ni-gūhaniya*, *as, ā, am*, to be hidden or concealed; to be covered or protected or defended.

**निगृहीत** *ni-grihita*. See *ni-grah* below.

**निगृ** *ni-grī*, cl. 6. P. *-girati* and *-gilati*, &c., to swallow, swallow up, swallow down, ingest, devour: Caus. Pass. *-gāryate* and *-gālyate*: Intens., Ved. *-jegilyate*, *-galgalīti*, to swallow with a gurgling sound.

*Ni-gara*, *as, m.* swallowing, devouring.

*Ni-garaṇa*, *am, n.* swallowing, devouring, deglutition; (*as*), m. the throat, the gullet, esophagus; the smoke of a burnt offering; [cf. *ni-gaṇa*.]

*Ni-galana* = *ni-garaṇa*.

*Ni-gāra*, *as, m.* swallowing, swallowing down, devouring.

*Ni-gāra*, *as, ikā, am.* = *ni-gālaka*, swallowing.

*Ni-gāla*, *as, m.* the throat or neck of a horse; [cf. *gala*, *ni-garaṇa*.] — *Nigāla-vaṭ, ān, m.* a horse.

*Ni-gālaka*, *as, ā, am*, swallowing, devouring.

*Ni-gīra*, *ī, ā, am*, swallowed; (metaphorically) left out, omitted, not expressed; (*a-nigīra*, expressed.)

*Ni-gīryamāna*, *as, ā, am*, being swallowed down; (with act. sense?), swallowing, devouring.

**निगै** *ni-gai*, cl. 1. P. *-gāyati*, *-gātum*, to accompany with song; to sing, chant; to proclaim, announce.

*Ni-gita*, *as, ā, am*, sung, chanted; said.

**नियन्** *ni-granth*, cl. 9. P. *-grathnāti*, &c., to intertwine, interweave.

*Ni-grānthana*, *am, n.* (probably a corruption of *nī-kranthana*; cf. *krath*, *krathana*), killing, destroying, slaughter; [cf. *nīr-granthana*.]

**नियह** *ni-grah*, in the older language *ni-grabh*, cl. 9. P. A. *-grbhñāti*, *-ñite*, *-grihñāti*, *-ñite*, *-grahitum*, to hold down, keep down, depress, keep under, keep in check; to keep back, hold back, stop, obstruct, restrain, suppress, confine; to seize, catch, apprehend, hold, hold fast; to oppress, overpower, subdue, conquer; to chastise, punish, tame; to draw together, contract, close (as the eyes): Caus. *-grāhayati*, to cause to be apprehended or seized: Caus. of the Desid. *-jighrīkshayati*, to cause any one to desire to keep under or suppress.

*Ni-grihita*, *as, ā, am*, seized, arrested; held back, restrained, confined, subdued, checked; harassed, assailed, attacked.

*Ni-grihīti*, *is, f.* restraint, check; overpowering.

*Ni-grihītrī*, wrong form for *ni-grahītrī*, q. v.

*Ni-grihñat*, *an, atī, at*, seizing, taking; keeping, suppressing, restraining.

1. *ni-grihīya*, *as, ū, am*, to be held back; to be punished, punishable; deserving chastisement or reproof.

2. *ni-grihīya*, ind. having taken; having arrested or confined; having restrained or suppressed.

*Ni-graha*, *as, m.* keeping down, holding down, keeping under, keeping back, keeping in check, coercion, restraining, binding, restraint, subjugation, subduing, restraint of the appetite &c., abstinence; obstruction, suppression, putting down; seizing, catching, confinement, capture, arrest; the arresting or suppressing of disease, cure; taking down, humbling, punishing, punishment, chastisement, rebuke, rebuff, reprimand, blame; aversion, dislike, disgust; (in the Nyāya phil.) putting down in argument, failure in a syllogism, flaw in an argument, failure in proof;

any place for catching hold of, a handle; a boundary, a limit; N. of Śiva and of Viṣṇu or Kṛishṇa. — *Ni-graha-sthāna*, *am, n.* the predicament of rebuke for failure in argument.

*Ni-grahaṇa*, *as, ā, am*, holding down, holding back, suppressing; (*am*), n. subduing, suppression; capture, confinement, prison; defeat, punishment.

*Ni-grahārya*, *as, ā, am*, to be chastised or punished, punishable.

*Ni-grahītrī*, *tā, trī, trī*, one who seizes or lays hold of; one who keeps back or prevents; seizing, restraining, binding.

*Ni-grābha*, *as, m.*, Ved. pressing down; N. of a verse recited when the Soma plants are pressed.

*Ni-grābhya*, *as, ā, am*, Ved., with *āpas*, the water with which the Soma plants are sprinkled before they are pressed.

*Ni-grābha*, *as, m.* punishment, chastisement, (used in imprecations, e.g. *nigrūhas te bhūyāt*, confusion seize thee, &c.)

*Ni-grāhya*, *as, ā, am*, to be suppressed or punished, punishable.

**निघ** *ni-gha*, *as, ā, am* (fr. rt. *han* with *ni*), as high as broad; (anything) whose height and circumference are equal; a round or circle, a ball; sin. — *Nighānigha* (*°gha-an°*), *as, ā, am*, of different forms or sizes.

**निघण्ट** *ni-ghanṭa* (said to be fr. rt. *gam* or *han* or *hrī* with *ni*; gender doubtful), a word; a glossary or collection of words or names, (in this sense properly pl.); often the collection of Vedic words explained in the Nirukta, see *ni-ghanṭu* below.

*Ni-ghanṭi*, probably only a wrong form for *ni-ghanṭa* or *ni-ghanṭu*.

*Ni-ghanṭikā*, *f.* a species of bulbous plant (= *gulañca-kanda*).

*Ni-ghanṭu*, *us, m.* (or *ni-ghanṭuka*), any vocabulary or collection of words or names, but especially a N. of the Vedic glossary explained by Yaska in his Nirukta, (in this sense usually pl. *nighaṇṭavas* as embracing five chapters.) — *Nighaṇṭu-bhāṣhya*, *am, n.* 'commentary on part of the Nighaṇṭus,' N. of a work by Deva-rāja on the three chapters of synonyms incompletely treated by Yaska. — *Nighaṇṭu-rāja*, *as, m.* 'king of glossaries,' N. of a medical lexicon commonly called *Abhidhāna-śūḍā-maṇi*.

**निघषे** *ni-gharsha*. See *ni-ghrīsh* below.

**निघस** *ni-ghasa*, *as, m.* (fr. rt. *ghas* with *ni*), eating; food, victuals.

**निघात** *ni-ghāta*, *as, m.* (fr. the Caus. of rt. *han* with *ni*), a blow, stroke; suppression of accent, absence of accent.

*Ni-ghātam*, ind. having struck.

*Ni-ghāti*, *is, f.* an iron club or mace or hammer(?).

*Ni-ghātin*, *ī, inī, i*, striking down, killing, destroying.

**निघुष** *ni-ghush* (rt. 2. *ghush* = *ghrīsh* with *ni*), Caus. P. *-ghoshayati*, *-yitum*, to tread down, trample under foot, crush, pound, grind.

**निघुष्ट** *ni-ghuṣṭa*, *am, n.* (fr. rt. 1. *ghush* with *ni*), sound, noise.

**निघृष** *ni-ghrīsh*, cl. 1. P. *-gharshati*, &c., to rub into, rub down, rub, pound, grind, triturate; graze, chafe, abrade, wear away by rubbing, excoriate. *Ni-gharsha*, *as, m.* rubbing, friction, pounding, crushing.

*Ni-gharshana*, *am, n.* rubbing, friction, grinding, trituration; [cf. *nīr-gharshana*.]

*Ni-ghrīshṭa*, *as, ā, am*, rubbed, ground; chafed, worn, grazed, abraded, excoriated; subdued.

*Ni-ghrīshva*, *as, ā, am*, rubbed off, abraded, excoriated; small, insignificant; (*as*), m. a hoof; wind; an ass or a mule; a boar; a road; (*am*), n. the mark of a hoof(?).

**निग्न** *ni-ghna*, *as, ā, am* (fr. *ni-han*), dependant, subservient, docile; dependant on a substantive

(as an adjective); (after a numeral) multiplied with; (as), m., N. of a son of An-araya and father of An-amrita; of a son of An-amrita.

*Nighna-ka, as, ā, am,* = *ni-ghna*, dependant. *Ni-ghnat, an, atī, at*, smiting, slaying, killing, destroying, overcoming.

*Ni-ghnāna, as, ā, am*, slaying, killing.

*निचक्र ni-čakra, as, m., N.* of a prince.

*निचकुश ni-čankuṣa* for *ni-čankuṣa*, q. v.

*निचन्द्र ni-čandra, as, m., N.* of a Dānava.

*निचमन ni-čamana, am, n.* (fr. rt. *čam* with *ni*), sipping, taking liquid into the mouth.

*निचय ni-čaya.* See under 1. *ni-či* below.

*निचाकुश ni-čānkuṣa* for *ni-čankuṣa*, q. v.

*निचाय ni-čāy, cl. 1. P.* -*čāyati*, &c. (occurring only in the form *ni-čāyā*), Ved. to regard with reverence, honour, worship; to see; [cf. rt. 4. *či*.] *Ni-čāyā*, ind. having seen, having observed.

*निचि 1. ni-či, cl. 5. P. A.* -*činoti*, -*činute*, -*čētum*, to pile up, heap up.

*Ni-čāya, as, m.* piling up, heaping up; collection, heap, multitude, quantity, store, stock, provisions (e. g. *śaṅ-māsa-ni-čāya*, provisioned for six months); assemblage, assemblage or collection of parts constituting a whole (e. g. *śarira-ni-čāya*, the assemblage of parts of which the body consists; *vadhū-ni-čāya*, a collection of women); certainty, ascertainment (in this sense for *ni-čāya*, q. v.).

*Ni-čāyin, i, inī, i*, heaped up, containing a quantity, full of, abounding in.

*Ni-čāya, as, m.* a heap (as a measure).

*Ni-čāta, as, ā, am*, piled up, heaped up, full of, filled; covered, overspread; raised up; (*ās*), m. pl., N. of a warrior-tribe [cf. *naičitya*]; (*ā*), f., N. of a river.

*Ni-čākāya, as, m.* (fr. the Intens.), continual or repeated piling up.

*Ni-čāya, as, ā, am*, to be piled or heaped up.

*निचि 2. ni-či, cl. 3. P.* -*čiketi*, -*čikāya*, &c., Ved. to observe, perceive, recognise; Desid., Ved. -*čikishate*, to observe, watch, guard.

*Ni-čāra, as, ā, am*, Ved. attentive, observant, vigilant; (*ā*), m. du. epithet of Mitra-Varuṣa; (Sāy.) excessively inattentive (= *nitarāp čirantana*).

*Ni-čētri, ā, trī, trī*, Ved. an observer; observing, paying attention.

*निचिकी ni-čiki, f.* an excellent cow (= *naičiki*, q. v.).

*निचिर ni-čira.* See under 2. *ni-či* above.

*निचुङ्कुश ni-čankuṣa, as, ā, am* (fr. Intens. of rt. *kuṣ*?), Ved. roaring, murmuring; (*as*), m., N. of a Vāruṣi; (often read *ni-čankuṣa* or *ni-čānkuṣa*.)

*निचुम्पुश ni-čumpuṣa, as, ā, am* (rt. *čup*?), Ved. an epithet of Soma (because, according to Yaska, *ni-čamanena prīṇāti*) of the Ava-bhṛitha; of the sea (because, according to Yaska, *ni-čamanena pūryate*); moving about?; (*as*), m., N. of a Saunahśepha.

*निचुल ni-čula, as, m.* (fr. rt. *čul* with *ni*), the tree Barringtonia Acutangula, commonly called Hijjal, = *velasa*; = *ni-čola*, an upper garment, overcoat; (also read *ni-čūla*.)

*Ni-čulaka, am, n.* an outer garment; a breast-plate, a cuirass.

*Ni-čola, as, m.* a cover, wrapper, veil, surtout.

*Ni-čolaka, as, m.* a sort of jacket, bodice, mantle, but especially a soldier's jacket serving as a cuirass or breast-plate; (*am*), n. = *ni-čulaka*.

*निचृत 1. ni-črit, cl. 6. P.* -*čritati*, -*čartitum*, to insert, infix, fix into.

2. *ni-črūt, t, f.* a defective metre; [cf. *ati-n*, *ni-vrit*.]

*निचेर ni-čeru, us, us, u* (fr. rt. *čar* with *ni*), Ved. gliding; creeping; an epithet of the Ava-bhṛitha.

*निच्छवि ni-čchavi, is, f., N.* of a district (= *tira-bhukti*), the modern Tirhut; [cf. *ličchavi*.]

*निच्छिद्र ni-čchidra* for *ni-čhidra*, q. v.

*निच्छिवि ni-čchivi, is, m., N.* of one of the degraded castes sprung from the outcast or Vrātya Kshatriyas (see Manu X. 22; their occupation appears to have been the public exhibition of gymnastic performances &c., as they are classed with the Jballas, Mallas, and others).

*निच्छेद ni-čcheda, as, m.* (fr. rt. *čhid* with *ni*), cutting off; (in arithmetic) leaving no common measure, reduced by the common divisor to the least term so as not to allow of further reduction (in this sense for *ni-čcheda*).

*निज nij, cl. 3. P. A.* *nenekti* (3rd pl. *nenjati*), *nenikte*, *nineja*, *ninjje*, *nektā*, *nekshyati*, -*te*, *anjat*, *anaikshāt*, *anikta*, *nektum*, to wash, clean, cleanse, purify; A. to wash or clean one's self; to nourish; Pass. *nijyate*, &c., to be washed; Caus. *nejayati*, -*yitum*, Aor. *anīnt-jat*: Desid. *nīnikshati*, -*te*: Intens. *nenijyate*, *nenijūti*, *nenekti*; [cf. rt. *ninj*: Zend *snizh*, 'to snow.' Gr. *νίξω*, *νίπτω*, *χέρυθα* (acc.), *νίπτω*, *νίφα* (acc.), *νίφω* (acc.), *νίφω* (acc.), *νίφω* (acc.), *νίφω* (acc.); Lat. *Nep-tūn-s* = *νίπτω* = 'bathing'; *ning-i-l*, *ningu-i-l*, *ningu-i-s*, *nix*, base *ni* for *nig*: Goth. *snaiws*, 'snow'; Old Germ. *sneo*, 'snow'; *snīwit*, 'it snows'; Lith. *snig-ti*, *snīng-ti*, 'to snow'; *snēg-a-s*, 'snow'; *snāig-ald*, 'a flake of snow'; Slav. *snēg-ŭ*, 'snow'; Hib. *nigh-īm*, 'I wash'; *nigh-te*, 'washed,' = Sanskrit *nikta*.]

*Nikta, as, ā, am*, washed, cleaned, cleansed, rinsed; sprinkled. = *Nikta-hasta, as, ā, am*, Ved. clean-handed, having clean hands.

*निज ni-ja, as, ā, am* (fr. rt. *jan* with *ni*), innate, native, congenial, indigenous; own, of one's own party or country; proper, peculiar; continual, perpetual; (*ās*), m. pl. one's own people. *Ni-ja* is used in later Sanskrit as a reflexive possessive pronoun, like *sva*, for 'my own,' 'his own,' 'our own,' &c.; and frequently for simple 'my,' 'his,' 'our,' &c. = *Nija-karman*, a, n. one's own work, any duty pertaining to one's self. = *Nija-karma-bandhana, as, ā, am*, fettered by one's own works. = *Nija-ghāsa, as, m.* 'devouring his own,' N. of a demon. = *Nija-dhriti, is, f.*, N. of a river in Śāka-dvīpa. = *Nija-mukta, as, ā, am*, (according to the commentators) = *svabhāva-mukta*, liberated in own nature, essentially liberated (?). = *Nija-lābha-pūṣa, as, ā, am*, engrossed in self-interest, self-satisfied. = *Nija-sva, am, n.* own property. = *Nijārtham* ('*ja-ar*'), ind. for one's own sake, for one's self.

*निजग्नि ni-jaghi, is, is, i* (fr. *ni-han*), Ved. striking down, overpowering; [cf. *jaghi*.]

*निजानुका ni-jānukā, f.* (fr. *ni-jānu*), Ved. shaking or trembling of the knees (?).

*निजिघृक्षयत् ni-jighṛikshayat, an, anti, at* (Caus. of Desid. of rt. *grah* with *ni*), causing to be desirous of overpowering or excelling.

*निजुर्व ni-jurv* or *ni-jūrv*, cl. 1. P. -*jūrvati*, &c., to consume by fire; (Sāy.) to destroy, kill.

*Ni-jur, ūr, f.*, Ved. killing, destroying.

*निजुषुपु ni-juhūshu, us, us, u* (fr. Desid. of rt. *hnu* with *ni*), wishing to conceal or deny.

*निज्ज nijj, cl. 2. A.* *nikte*, &c., = rt. *nij*, q. v.

*नितल ni-tala, as, m.* the forehead. = *Nitālāksha* ('*la-āksha*'), *as, m.* 'having an eye on the forehead,' an epithet of Śiva; (incorrectly spelt *niṭālāksha*).

*निडी ni-dī, cl. 1. 4. A.* -*ḍayate* and -*ḍiyate*, &c., to fly down.

*Ni-dīna, am, n.* the downward flight or swoop of a bird or a peculiar mode of flying.

*निगिञ्ज ni-nij, k* (according to Sāy. fr. *ni-nij*, to purify), milk; (according to modern scholars this word may be an adverb related to *ni-nyā*.)

*निगिडका niṅdikā, f.* a species of convolvulus, = *tiṅḍī*; (probably wrongly for *tiṅḍikā*.)

*निग्य ni-nyā, as, ā, am* (fr. *ni*), Ved. interior, hidden, concealed, secret, mysterious, (in R̥g-veda I. 32, 10, = *nir-nāmadheya*, nameless, according to Sāy.); (*am*), n. a secret, a mystery; (*am*), ind. secretly, mysteriously.

*नितततपम् nitatatapam, ind., Ved.* an onomatopoeic word to denote the speech of a stutterer.

*नितन् ni-tan, cl. 8. P. A.* -*tanoti*, -*nute*, -*tanitum*, Ved. to pervade, penetrate, pierce; to cause to grow downwards (as a shoot, root, &c.).

*Ni-tatnī, f., Ved.* a species of plant; N. of an Ishṭakā; N. of one of the seven stars of the asterism Kṛittikā.

*Ni-tāna, as, m.*, Ved. the shoot of a plant which grows downwards; N. of a man with the patronymic Māruta.

*नितप् ni-top, cl. 1. P.* -*tapati*, -*taptum*, Ved. to emit heat downwards; to consume.

*नितम् ni-tam, Caus. P.* -*tamayati*, &c., Ved. to choke, suffocate.

*Ni-tānta, as, ā, am*, extraordinary, excessive, exceeding, much, considerable; (*am*), ind. exceedingly, excessively, very, much, in a high degree. = *Nitāntāṅṛiksha* ('*ta-av*'), *as, ā, am*, excessively treeless.

*नितम्ब ni-tamba, as, m.* (said to be fr. rt. *tamb*, probably connected with rt. *stambh*), the buttocks or posteriors, especially of a woman, (in this sense generally *nitambau*, m. du.); the circumference of the hip and loins; the ridge or side or protuberant flank or swell of a mountain [cf. *giri-nitamba*]; a precipice; the sloping bank or shore of a river; the shoulder; a particular position of the hands in dancing; (*ā*), f. a form of Durgā. = *Ni-tamba-tā, f.* the state of having large hips. = *Ni-tamba-vaṭ, ān, atī, at*, having beautiful buttocks or hips. *कालिपुग्यो*; (*ī*), f. a woman. = *Nitamba-eimba, as, ā, am*, having Vimba-like hips.

*Nitambin, ī, inī, i* (at the end of a comp.), having buttocks; having beautiful hips; having graceful slopes, having beautiful sides (as a mountain); (*inī*), f. a woman with large and handsome hips.

*नितम्भू nitambhū, ūs, m., N.* of a person mentioned in Mahā-bh. Anuśāsana-p. 1765; (perhaps for *nityam-bhū*.)

*नितराम् ni-tarām, ind.* (fr. *ni* with the comparative affix), downwards, towards the lower part (Ved.); in a low tone (Ved.); completely, wholly, entirely; much, extremely, excessively, in a high degree; in an especial manner, always, continually, eternally; at all events; certainly; [cf. Angl. Sax. *nidher*; Old Germ. *nidar*.]

*नितल ni-tala, am, n.* one of the seven divisions of the lower regions. See *pātāla*.

*नितान ni-tānta.* See *ni-tam* above.

*नितिकि ni-tikti, as, ā, am* (fr. rt. *tij* with *ni*), Ved. excited, roused up.

*Ni-tikṭi, is, f., Ved.* excitement, haste, speed; (*i*), ind. quickly, speedily; (Sāy.) = 3rd sing. Pres. of rt. *tij* = *tikshṇi-karoti*, he sharpens.

**नितुद्** ni-tud, cl. 6. P. A. -tudati, -te, -totum, Ved. to pierce, penetrate, pierce into; to goad; (Sây.) to incite or pain vehemently, or to issue forth (= *nitarāva vyayathati* or *nir-gacchati*).  
*Ni-toda*, as, m. piercing, a prick, puncture, hole.  
*Ni-todnī*, ī, inī, i, Ved. piercing, penetrating.

**नितुद्** ni-trid, cl. 7. P. A. -trīṇatti, -trīntte, -tarditum, Ved. to pierce, penetrate, cleave in two.

**नितु** ni-trī, cl. 6. P. -tirati, -taritum, -taritum, Ved. to dispel, subdue, overpower, obstruct.

**नितोशन** ni-tošana, as, ā, am (fr. rt. *tus* with *ni*), Ved. sprinkling, distributing, granting; (as), m. a distributor, granter.

**नित्य** nitya, as, ā, am (fr. *ni*), own (Ved.); continual, perpetual, regularly repeated, constant, uninterrupted, endless, eternal, everlasting; invariable, regular, fixed, regularly prescribed, inevitable, not optional, (opposed to *kāmya* &c.); necessary, obligatory, essential; ordinary, usual, (opposed to *naimittika*, unusual, produced by an unusual cause); constantly dwelling in, perpetually engaged in, (often at the end of a comp., e. g. *arānya-nitya*, constantly dwelling in a forest; *tapo-nitya*, engaged in constant penance); (with *samāsa*) a necessary compound which cannot be resolved without losing its meaning, because the separate ideas have merged in one, as in *Jamad-agni*; (with *svarita*) = *jātya*, the primary or independent Svarita, as opposed to the secondary or dependent; (as), m. the ocean; (ā), f. an epithet of Durgā; a Sakti or form of Durgā; an epithet of the goddess Manasā; (am), n. constant and indispensable rite or act; (am), ind. always, ever, daily, constantly, continually, perpetually, everlastingly, eternally; *na nityam*, not always, never, (in Manu VI. 8. *nityam an-dātā* = never a receiver.) = *Nitya-karman*, a, n. or *nitya-kriyā*, f. constant act or duty, as observance of the five great sacrifices or any daily and necessary rite. = *Nitya-kṛtīya*, am, n. regular and necessary act or ceremony; daily or regular act or routine. = *Nitya-gati*, īs, īs, ī, moving continually; (ī), m. air or wind, the god of wind. = *Nitya-jāta*, as, ā, am, constantly born. = *Nitya-tā*, f. perpetuity, eternity, continuance, continual repetition, (as *mathuna-nityatā*, continually repeated coitus); perseverance; necessity. = *Nitya-tva*, am, n. invariableness, perpetuity, eternity; endurance; inevitableness, necessity. = *Nitya-dā*, ind. always, ever, perpetually, constantly, eternally, at all times. = *Nitya-dāna*, am, n. daily alms-giving. = *Nitya-dhṛit*, t, t, t, constantly bearing or maintaining, observing daily duties (?). = *Nitya-dhṛita*, as, ā, am, constantly maintained or kept up. = *Nitya-nātha-siddha*, as, m., N. of an author. = *Nitya-niyama*, as, m. fixed rule, constant observance. = *Nitya-naimittika*, am, or *nitya-naimittikam karma*, n. any regularly recurring occasional act or ceremony or any rite constantly performed to accomplish some object, as Srāddhas at fixed lunar periods. = *Nitya-parivṛtta*, as, m., N. of a Buddha. = *Nitya-parikṣhāna*, am, n. constant investigation or inspection. = *Nitya-pūjāyantra*, am, n. a kind of amulet. = *Nitya-pralaya*, as, m. the constant dissolution of living beings. = *Nitya-bhāva*, as, m. the state of being eternal, eternity. = *Nitya-maya*, as, ī, am, formed of or consisting of anything eternal, eternal. = *Nitya-yukta*, as, ā, am, always busy, ever engaged in. = *Nitya-yauvana*, am, n. perpetual youth; (as, ī, am), ever or always young; (ā), f. an epithet of Draupadi. = *Nityartu* ('*ya-ri*'), us, us, u, regularly recurring at the seasons, annual. = *Nitya-vatsa*, as, ā, am, Ved. always possessing a calf; (ā), f. a particular form of Sāma supplication; (am), n., N. of several Sāmans. = *Nitya-vitrasta*, as, m. 'constantly scared,' N. of an antelope. = *Nitya-vaikuṇṭha*, as, m., N. of a particular residence of Viṣṇu, the heaven of Viṣṇu. = *Nitya-vyaya*, as, ā, am, always expending, constantly disbursing; (ā), f. always expending, ever laying out. = *Nitya-sankta*, as, ā,

am, perpetually alarmed, always suspicious. = *Nitya-saya*, as, ā, am, always sleeping or reclining. = *Nitya-sas*, ind. always, continually, constantly, eternally. = *Nitya-samhṛishṭa*, as, ā, am, always exulting or triumphant; always rivalling one another, (in this sense *samhṛishṭa* = *sanghṛishṭa*). = *Nitya-sana*, as, m. the assertion that all things remain the same (?). = *Nitya-samāsa*, see *nitya*. = *Nitya-siddha*, as, ā, am, 'ever perfect,' a Jaina predicate of the soul. = *Nitya-stotra*, as, ā, am, Ved. receiving perpetual praise, constantly lauded. = *Nitya-snāyin*, ī, inī, i, constantly bathing or making ablutions. = *Nityānadhya* ('*ya-an*'), as, m. invariable suspension of repetition of the Vedas, (a term applied to periods when the perusal of the Vedas is invariably prohibited, as the day of full moon, new moon, the eighth and fourteenth days of the half month.) = *Nityānanda* ('*ya-an*'), as, m. eternal happiness. = *Nityānandarasoadhī* ('*sa-ud*'), īs, m. 'ocean of the essence of eternal joy,' God. = *Nityānandāśrama* ('*da-ās*'), as, m., N. of a commentator. = *Nityānitya* ('*ya-an*'), as, ā, am, eternal and perishable, permanent and temporary. = *Nityāyukta* ('*ya-ay*'), as, m., N. of a Bodhi-sattva; (also read *nityoyukta*; cf. *nityodyukta*.) = *Nityāritra* ('*ya-ar*'), as, ā, am, Ved. having (its) own oars, ever fitted with oars (i. e. according to Sây. with priests). = *Nityokṣhīptahasta* ('*ya-ud*'), as, m. 'who always raises his hand,' N. of a Bodhi-sattva. = *Nityodita* ('*ya-ud*'), as, m., N. of a man. = *Nityodyakta* ('*ya-ud*'), as, m., N. of a Bodhi-sattva; [cf. *nityāyukta*.]

**नित्यज** ni-tyaj, cl. 1. P. -tyajati, -tyaktum, Ved. to scare or drive away.

**निद** I. nid, cl. 1. P. A. nedati, nedate, *nineda*, *ntide* or *ninede*, *neditā*, &c., to be near [cf. rt. *ned*, *nedīyas*, *uedīsh[ha]*]; to ridicule, blame, reproach, censure, &c., (in this sense properly a separate rt., the form of which is usually *nind*, q. v.): Desid., Ved. *ninīsati*, to wish to reproach or depreciate; [cf. rt. *nind*; Gr. *δ-veid-o-s*, probably *λοιδ-ο-πο-s*; Goth. *ga-nait-yan*, *naitēins*, probably *neith*; Old Germ. *neiz-yan*; Angl. Sax. *nael-an*, *nael-ing*, *nidh*, *ge-nidhe*, 'hatred'; Mod. Germ. *neid*, 'envy.']

2. *nid*, t, f, Ved. mocking, ridiculing, despising, censure, contempt; (t), m. one who ridicules or contemns, a blamer, an enemy.

I. *nidā*, f, Ved. blame, contempt.  
 1. *nidāna*, as, ā, am, Ved. (= *nidyamāna*), reproached, ridiculed. (For 2. see 3. *ni-dā*, col. 3.)  
*Nidyamāna*, as, ā, am, being reproached, &c.

**निद** ni-da, am, n. (said to be fr. *ni-do*), poison, venom.

**निदण्ड** ni-danḍa, as, m., according to a commentator = *nihita-danḍa*, a stick put aside or laid down; (as, ā, am), one who has put down a stick (i. e. not using force), one who has laid down a staff.

**निदत्त** ni-datta. See 2. *ni-dā* below.

**निदद्रु** nida-dru, us, m. (said to be fr. *nida* + *dru*), a man.

**निदर्शन** ni-darsana. See *ni-dṛś*, col. 3.

**निदह** ni-dah, cl. 1. P. -dahati, -dagdhum, to burn down, consume by fire.

*Ni-dāgha*, as, m. (according to native lexicographers also *am*, n.), heat, warmth; the hot season (May and June), summer; internal heat, sweat, perspiration; N. of a man; N. of a son of Pulastya; (ās), m. pl. the descendants of the former person. = *Nidāgha-kara*, as, m. 'heat causer' or 'hot-rayed,' the sun. = *Nidāgha-kāla*, as, m. 'the time of heat,' the hot season, two months previous to the rains, about May and June. = *Nidāgha-sindhu*, us, m. a river in hot weather, one nearly dry.

**निदा** 2. ni-dā (rt. 1. *dā*), cl. 3. P. -dadāti, &c., Ved. to give. (For I. *nidā* see above.)

*Ni-datta*, as, ā, am, given, given absolutely; [cf. *nitta*.]

**निदा** 3. ni-dā (rt. 4. *dā*, to bind), cl. 4. P. -dyati, &c., Ved. to fasten.

*Ni-dātri*, tā, trī, trī, Ved. one who fastens or ties up; (Sây.) a restrainer, obstructer, (as if fr. rt. 3. *dā*.)

2. *ni-dāna*, am, n. (for 1. *nidāna* see col. 2), a band, a rope, a halter; a rope for tying up a calf &c.; a first or original cause, a primary or remote cause [cf. *ni-bandhana*]; original form, essence, (*nidāna*, ind. originally, essentially, properly); the cause of a disease, inquiry into the causes of disease, pathology, i. e. study of the symptoms with a view to trace the remote or proximate causes, (regarded as a department of medical science; the sixteen *Nidānas* being the title of the sixteen divisions into which it is divided; cf. *nidāna-sthāna*); N. of a work on metres and Vedic Stomas (see *nidāna-sūtra*); end, termination, cessation; purification, purity, correctness; claiming the reward of penitential acts. = *Nidāna-rat*, ān, atī, at, Ved. founded on a cause, essential. = *Nidāna-sūtra*, am, n. a work in ten Prapāthakas on metres and Vedic Stomas. = *Nidāna-sthāna*, am, n. one of the five departments of medical science, inquiry into the causes of diseases, pathology.

*Ni-dāta*, as, ā, am, Ved. preserved, concealed; (Sây.) completely bound or fettered (= *nitarām baddha*).

**निदाघ** ni-dāgha. See *ni-dah*, col. 2.

**निदिग्ध** ni-digdha, as, ā, am (fr. rt. *dih* with *ni*), smeared, anointed, plastered; clinging to; (ā), f. small cardamoms.

*Nidīgdhikā*, f. = *kaṇṭha-kārikā*, a species of prickly nightshade, Solanum Jacquinii [cf. *nir-digdhikā*, *nir-dagdhikā*]; cardamoms.

**निदिध्यासन** ni-didhyāsana, am, n. (fr. the Desid. of rt. *dhyai*), profound and repeated meditation.

*Ni-didhyāsu*, us, us, u, desiring to meditate upon.  
*Ni-didhyeya*, as, ā, am, to be deeply meditated upon.

**निदिश** ni-diś, cl. 6. P. -diśati, -deshtum, to order, point out, &c.; (perhaps for *nir-diś* and apparently only used in the derivatives below.)

*Ni-diśṭa*, as, ā, am, ordered, directed; advised, enjoined; explained, pointed out.

*Ni-deśa*, as, m. order, command, direction, instruction; speech, speaking, narration, conversation; vicinity, proximity, neighbourhood; = *bhājana*, a vessel, vase; (e), ind. in the vicinity, near. = *Nidēśa-kārīn*, ī, inī, i, executing orders, obedient, servile.

*Ni-deśin*, ī, inī, i, showing, directing, ordering, pointing out; (inī), f. a region, quarter, point of the compass.

*Ni-deśya*, as, ā, am, to be ordered, to be told.  
*Ni-deshtṛi*, tā, trī, trī, who or what points out or orders; explaining, advising, commanding.

**निदी** ni-dī, cl. 3. P. (see rt. 2. *dī*), Ved. to shine down upon; (Sây. = *nitarām pra-kās*, to shine exceedingly.)

**निदुश** niduśa, as, m. a fish.

**निदृश** ni-dṛś, Caus. -darśayati, -yitum, to cause to see, to show, point, to point out; to introduce, cause to enter; to impart knowledge, communicate, teach; advise; to appear (in a vision) to any person (acc.).

*Ni-darśaka*, as, ā, am, seeing into, perceiving; seeing; pointing out, proclaiming, announcing.

*Ni-darśana*, as, ī, am, pointing to, showing, foreshowing, prognosticating, indicating; proclaiming, announcing, teaching; suiting, pleasing; (ā), f. a simile, a comparison; (am), n. seeing, looking into, vision, insight, sight, vision (e. g. *svapna-nidarśana*, a vision in sleep); pointing to; showing; evidence; an example or illustration; a designation

of the third member of a complete syllogism (usually called *ud-āhāra*, q. v.); a foreboding, prognostic, sign, mark, omen; a scheme, system; injunction, precept, ordinance, scriptural authority; authority, text.

*Ni-darsita*, *as, ā, am*, illustrated, exemplified.

*Ni-darsin*, *i, inī, i*, seeing, viewing, having an insight into, familiar with, knowing.

**निदेश ni-deśa.** See *ni-diś*, p. 486, col. 3.

**निद्रा I. ni-drā or ni-drai**, cl. 1. 2. P. A. *-drāyati, -te, -drāti, &c.*, to fall asleep, sleep.

2. *ni-drā*, *f.* (said to be fr. rt. *nind* + affix *ra*), sleep, slumber, sleepiness, sloth; (in flowers the budding state is considered as sleep, hence *nidrām tyaj* = to bloom); a mystical N. of the letter *bh*.

— *Nidrā-darīra*, *as, m., N.* of a poet. — *Nidrāndha* (*ṛā-an*), *as, ā, am*, blind with sleep. — *Nidrā-bhanga*, *as, m.* rousing from sleep, awaking; [cf. *bhagna-nidra*]. — *Nidrā-maya*, *as, i, am*, consisting in sleep. — *Nidrā-yoga*, *as, m.* sleep and deep meditation; [cf. *yoga-nidrā*]. — *Nidrā-lasa* (*ṛā-al*), *as, ā, am*, slothful from drowsiness, fast asleep, sleepy. — *Nidrā-vriksha*, *as, m.* darkness. — *Nidrā-saijanana*, *am, n.* 'producing drowsiness,' phlegm, the phlegmatic humor.

*Ni-drāpa*, *as, ā, am*, sleeping, asleep, sleepy, drowsy; shut up, closed (as a bud or blossom).

*Ni-drāt, ān, āti, atī, at*, sleeping.

*Ni-drāyamāna*, *as, ā, am*, sleeping, asleep.

*Ni-drālu*, *us, us, u*, sleeping, sleepy, drowsy, slothful; (*us*), *m.* an epithet of Vishnu; (*us*), *f.* the plant *Solanum Melongena*; another plant (= *vanavararikā*); a kind of perfume (= *natī*). — *Ni-drālu-tva*, *am, n.* sleepiness, drowsiness.

*Nidrita*, *as, ā, am*, sleeping, asleep. — *Nidritavāt, ān, atī, at*, having slept.

**निधन ni-dhana**, *am, n.* (in some senses apparently fr. 1. *ni-dhā* below, but in others more probably fr. *dhan* = *tī, han*, to kill, with *ni*; cf. *pra-dhana*), settling down in a residence, residence, place of residence, domicile, resting-place, receptacle (Ved.); race, family; conclusion, end; dying, death, destruction, loss, disappearance, annihilation, (in these senses also rarely *ni-dhanas*, *m.*, see Hari-vaṅśa 4846); the concluding passage or words at the end of a Sāman which is sung in chorus, (several words are used for this purpose, e. g. *svar-jyotiḥ, vashat, vratam, im, nām, &c.*); the finale in music; (*am*), *n.*, N. of the eighth mansion; (*as*), *m.* the head of a family; (*as, ā, am*), without money, poor, (in this sense for *nir-dhana*); [cf. rt. *han*; Gr. *ḥan-aro-s*; Hib. *nidh, nith*, 'manslaughter, battle']. — *Nidhana-kāma*, *am, n.*, Ved., N. of several Sāmans. — *Nidhana-kārin*, *i, inī, i*, causing death, destroying, destructive. — *Nidhana-kriyā*, *f.* a funeral ceremony. — *Nidhana-tā*, *f.* poverty, indigence. — *Nidhana-pati*, *is, m.*, Ved. lord of the end or of destruction. — *Nidhana-bhūta*, *as, ā, am*, Ved. become final or like a finale in music. — *Nidhanavāt, ān, atī, at*, Ved. having a finale in music.

**निधा I. ni-dhā**, cl. 3. P. A. *-dadhāti, -adhate, -dhātum*, to put down, lay down, put or lay into, fix in, deposit, lodge, bury; (with *manas*) to fix or direct the thoughts upon or towards (dat.); resolve, determine; (with *kriyām*) to direct one's labours, use efforts; to appoint; to lay aside, put away, remove, relinquish; lay up, treasure up, put into a safe place; to preserve for one's self (A.); to deliver, intrust, commit, present; (with *hrīdaye* or *manasi*) to keep in mind, bear in mind, remember, lay to heart, keep close; to keep down, keep back, restrain; to end, close; to place in any state, render: Pass. *-dhiyate*, to be placed on or in, to be deposited, be situated in or on, be absorbed into, to rest in: Caus. *-dhāpayati, &c.*, to cause to be put or laid on or into, to cause to be deposited or preserved; to appoint: Intens. (ṛ), Ved. 3rd sing. *-dedhyat*.

2. *ni-dhā*, *f.*, Ved. laying snares; a net; a collection

of snares, a snare. — *Nidhā-pati*, *is, m.* the possessor or bearer of snares.

*Ni-dhātavya*, *as, ā, am*, to be put down or deposited; to be delivered; to be directed towards; to be concealed.

*Ni-dhātṛi, tā, tri, trī, Ved.* a depositor, one who deposits, keeps, conceals, &c.

*Ni-dhāna*, *am, n.* putting down, laying down, depositing, (*daṇḍa-nidhāna*, putting down or laying aside the stick, i. e. not using force, = mildness, clemency); keeping, preserving; a place where anything is laid, a vessel in which anything is deposited, a receptacle; a place of cessation or rest; anything laid up, a treasure, a divine treasure (especially belonging to Kuvera, god of wealth); store, hoard, property, possessions, wealth. — *Nidhāneśa* (*ṇa-śa*), *as, m.* 'lord of treasure,' a Yaksha.

*Ni-dhānya*, *as, ā, am*, Ved. fit for being laid or put down.

*Ni-dhāpaka*, *as, m.* one who causes to be put down or deposited; a weapon (?); burnt timber (?), charcoal (?); the castor-oil plant (?).

*Ni-dhāpya*, *ind.* having caused to be placed or fixed in, having installed or appointed.

*Ni-dhāya*, *ind.* having fixed or placed in or on, (*manasi nidhāya*, fixing or laying up in the mind, reflecting.)

*Ni-dhī*, *is, m.* setting down or serving up food &c. (Ved.); the lower part or bottom of the Ukhā (Ved.); a place where anything is laid or deposited, a receptacle, (*apām nidhī*, the receptacle of waters, the ocean, sea; also N. of a Sāman; sometimes *nidhī* alone stands for 'the ocean'); a place for storing up, a storehouse, treasury, granary, a nest, &c.; (figuratively) a treasure-house of good qualities, a man endowed with many good qualities; a treasure, store, hoard, any collection of wealth or valuables; a divine treasure belonging to Kuvera, (nine of which are enumerated, viz. the Padma, Mahā-padma, Saṅkha, Makara, Kačchapa, Mukunda, Nanda, Nīla, and Kharba; their nature is not exactly defined, though some of them appear to be precious gems; according to the Tāntrika system they are personified and worshipped as demi-gods, attendant either upon Kuvera who is sometimes called *Nidhīnam adhipati*, 'lord of the Nidhis,' or upon Lakshmi, the goddess of prosperity); N. of a particular medicinal plant, commonly *Jivikā*; a kind of perfume (= *nalikā*); *daivo nidhī*, 'the divine treasure,' N. of a particular philosophical doctrine. — *Nidhī-gopa*, *as, m.* guardian of treasure. — *Nidhī-nātha*, *as, m.* or *nidhī-prabhu*, *us, m.* or *nidhīśvara* (*ḍhī-ś*), *as, m.* 'lord of treasures,' an epithet of Kuvera. — *Nidhī-pa*, *as, m.* guardian of treasure; [cf. *nidhī-pā*]. — *Nidhī-pati*, *is, m.* 'lord of treasures,' an epithet of Kuvera; N. of a rich merchant. — *Nidhīpati-datta*, *as, m.*, N. of a merchant. — *Nidhī-pā, ās, Ved.*, or *nidhī-pāla*, *as, m.* guardian of treasure. — *Nidhī-pālita*, *as, m.*, N. of a merchant. — *Nidhī-mat, ān, atī, at*, Ved. possessing treasure, forming a store. — *Nidhīśa* or *nidhīśvara* (*ḍhī-ś*), *as, m.* 'lord of treasures,' an epithet of Kuvera. — *Nidhī-arthīn, i, inī, i*, treasure seeking.

*Ni-dhiyamāna*, *as, ā, am*, being laid down or deposited, &c.

*Ni-dheya*, *as, ā, am*, to be placed in or on, to be deposited.

*Ni-dhīta*, *as, ā, am*, put down, deposited, &c. See s. v.

**निधि ni-dhi.** See above.

**निधु ni-dhū**, cl. 5. 6. P. A. *-dhūnoti, -dhūnute* (in the later language also *-dhuoti, -dhumute*), *-dhwatī, -dhotum, -dhavitum*, to throw down, give or deliver over (Ved.); shake to and fro, agitate.

*Ni-dhuvana*, *am, n.* shaking about, agitation, trembling; coition, sexual intercourse; pleasure, enjoyment; sport, play, pastime.

**निधु ni-dhri**, cl. 10. P. *-dhūrayati, -yitum*

(Ved. *-dīdhar*), to place down or in, deposit in; determine; establish; render (Ved.); to keep, preserve; (Sāy.) to establish firmly; to conceive in the womb: Pass. *-dhāryate* (Ved. *-dadhre*), to be placed in or deposited; to bend down, to stoop (Ved.).

*Ni-dhāraya*, *as, ā, am*, Ved. placing in or on, depositing.

*Ni-dhārayat, an, antī, at*, (Sāy.) abiding in.

*Ni-dhṛitī, is, m., N.* of a prince, a son of Vṛiṣṇi; [cf. *nir-ṛitī, ni-ṛitī*].

**निध्ये ni-dhyai**, cl. 1. P. *-dhyāyati, -dhyātum*, to observe, perceive (Ved.); to meditate on, be absorbed in meditation; to think of, reflect on; remember: Desid. *-didhyāsati, -te*, to wish to meditate on; think of attentively (Ved.).

*Ni-didhyāsana*, *am, n.* profound meditation, deep and repeated consideration, thinking of or recalling repeatedly.

*Ni-didhyāsitavya*, *as, ā, am*, to be reflected or meditated upon.

*Ni-didhyāsu*, *us, us, u*, desirous of meditating on.

*Ni-dhyāta*, *as, ā, am*, meditated on, thought on, imagined.

*Ni-dhyāna*, *am, n.* intuition, looking at, seeing, beholding, sight.

**निधुव ni-dhruva**, *as, m.*, N. of a man; (*ās*), *m. pl.* his descendants; [cf. *naidhruva, naidhruvi*].

**निधुवि ni-dhruvi**, *is, is, i*, Ved. constant, persevering, faithful; (*is*), *m.*, N. of a Kāśyapa and author of a Ṛig-veda hymn (IX. 63).

**निध्वान ni-dhvoṇa**, *as, m.* (fr. rt. 2. *dhvan* with *nt*), sound.

**निनङ्क ninankshu**, *us, us, u* (fr. Desid. of rt. 2. *nas*), wishing or expecting to perish or die.

**निन्द ni-nad**, cl. 1. P. *-nadati, &c.*, to sound, make a sound, cry out; to resound: Caus. P. *-nādayati, -yitum*, to cause to sound or resound, fill with noise, cries, &c.

*Ni-nada* or *nī-nāda*, *as, m.* sound, noise, cry, buzzing, humming, crying.

*Ni-nādita*, *as, ā, am*, made to sound, filled with noise or cries; (*am*), *n.* a sound.

*Ni-nādin, i, inī, i*, sounding, resounding, ringing, crying; causing to sound, playing (as a musical instrument).

**निनयन ni-nayana.** See *ni-nī* below.

**निनर्तशत्रु ninarta-śatru**, *us, m.*, N. of a son of An-ādhṛiṣṭi.

**निन्दे ni-nard**, cl. 1. P. *-nardati, -narditum*, to sound; prolong a note in chanting; [cf. *ava-nard*].

*Ni-narda*, *as, m.* prolonging a note in chanting, trilling.

*Ni-nardat, an, antī, at*, sounding; prolonging a cadence

**निन्द ni-nah**, cl. 4. P. A. *-nahyati, -te, -naddhum*, Ved. to fasten, tie; [cf. *nīnāha*].

*Ni-nāddha*, *as, ā, am*, fastened, tied fast.

*Ni-nāhya*, *as, m.*, Ved. a water-jar; (according to the commentaries) a water-jar put into the ground.

**निनित्सु ninitṣu**, *us, us, u* (fr. Desid. of rt. *nid*), Ved. wishing to censure or blame.

**निनी ni-nī**, cl. 1. P. A. *-nayati, -te, -netum*, to lead to, carry or bring towards, bring near, bring, fetch; to incline, bend; to pour on or into (Ved.); to carry out, perform, accomplish, cause; to spend (time).

*Ni-nīyana*, *am, n.* carrying out, performing, accomplishing; performance; pouring down.

**निनीषा ninishā**, *f.* (fr. Desid. of rt. 1. *nī*), wishing to bring, desire or intention of carrying or taking or leading away.



called as a witness (Manu VIII 76); composed, written; fixed in, inlaid (as with gold or jewels), encased, set, inserted; committed, intrusted; enveloped, enclosed, involved, covered with; constructed of, formed of, consisting of; accompanied by, furnished or endowed with; relating to, contained or involved in.

*Ni-banddhri*, *dhā*, *dhri*, *dhri*, who or what ties or binds, a binder, fastener; (*dhā*), m. a composer, writer, author; a commentator; (also written *ni-banddhri*.)

*Ni-bandha*, *as*, m. binding on, binding, fastening, tying, attachment, to, intentness on; composing, writing down, recording; restraint, obstruction, confinement, constipation, suppression of urine, strangury; a band, bond, fetter; fixed property, not movable or fluctuating; a grant of property, an assignment of cattle or money for support; foundation, origin, root, cause, reason; any literary composition or treatise; a commentary or explanation of technical rules [cf. *grantha*]; N. of a particular work; the plant *Azadirachta Indica*; (*am*), n. song, singing. — *Nibandha-dāna*, *am*, n. grant of property, assignment or gift of a corrody. — *Nibandha-saṅgraha*, *as*, m., N. of a commentary on *Su-śrūta*'s medical work.

*Ni-bandhana*, *as*, *i*, *am*, binding, fastening, fettering; (*i*), f. band, bond, fetter; (*am*), n. the act of fastening to, binding together, ligation; constructing, building (as a bridge &c.); checking, restraining, confining; band, fetter; that to which anything is fastened or on which it rests; a receptacle; the part of a lute where the strings are fastened, the tie or peg of a lute; cause, origin, reason, motive, condition; (in grammar) syntax; a composition; a commentary; a grant, an assignment.

*Ni-bandhika*. See *asva-n*.

*Ni-bandhita*, *as*, *ā*, *am*, bound, fastened, confined, tied.

*Ni-bandhin*, *i*, *inī*, *i*, binding, confining; joined or connected by or with, hanging together, cohering; causing, being a cause or having a reason.

*निबर्हण* *ni-barhaṇa*. See *ni-brih* below.

*निबल* *nibala*, *as* or *am*, m. or n. (?) a particular number.

*निबाध* *ni-bādhi*, cl. 1. A. -*bādhati*, -*bādhitum*, Ved. to press down or together, force in; to cramp, contract, confine, obstruct; to oppress.

*Ni-bādha*, *as*, m. obstruction, in *a-n*, q. v.

*निबाह* *ni-bāha*, *as*, *ā*, *am* (according to some fr. *rt. bāh*, according to Śāy. fr. *rt. bāh* = *vāh*, to endeavour), Ved. forced down, thrown into.

*निबुध* *ni-budh*, cl. 1. P. A. -*bodhati*, -*te*, -*bodhitum*, to learn or hear anything (acc.) from any one (gen. or with *sakāśāt*); to attend to, listen to, (often occurring in the impv. *ni-bodha*); to know, consider; Caus. -*bodhayati*, &c., to cause to know or learn, to inform, give to understand.

*Ni-bodhavya*, *as*, *ā*, *am*, to be learnt; to be considered or regarded.

*निबृह* *ni-brih* (also written *ni-vrih*, q. v.), cl. 1. P. -*barhati*, -*barhitum*, -*barhayati*, -*yitum*, Ved. to throw down, destroy, annihilate, extirpate, eradicate.

*Ni-barhaṇa*, *as*, *ā*, *am*, destroying, &c.; (*am*), n. destruction, annihilation, &c. See *ni-varhaṇa*.

*निभ* *ni-bha*, *as*, *ā*, *am* (fr. *rt. i. bhā* with *ni*), like, resembling, similar, (only at the end of a comp.; sometimes pleonastically after adjectives, e. g. *śāru-nibhānana*, handsome-faced; and occasionally with another word meaning 'like,' e. g. *naga-nibhōpama*, like a mountain); (*as*, *am*), m. n. appearance, light, manifestation; pretence, pretext, fraud, sham, trick, disguise. — *Nibha-tā*, f. similarity, likeness.

*निभञ्ज* *ni-bhañj*, cl. 7. P. -*bhanakti*, -*bhanktum*, to break or dash to pieces, break asunder.

*निभर्त्सन* *ni-bhartsana*, wrong reading for *nir-bhartsana*.

*निभल्* *ni-bhal*, cl. 10. P. A. -*bhālayati*, -*te*, -*yitum*, to perceive, see.

*Ni-bhālana*, *am*, n. seeing, sight, perception; [cf. *ni-phālana*.]

*निभसद्* *ni-bhasad* (?), having the hinder parts directed downwards (?). See *bhasad*.

*निभिद्* *ni-bhid*, cl. 7. P. A. -*bhinatti*, -*bhintte*, -*bhettum*, to break or divide asunder; Pass. -*bhidyate*, to be opened, to open.

*निभीम* *ni-bhīma*, *as*, *ā*, *am*, terrible, frightful. — *Nībhīma-vikrama*, *as*, *ā*, *am*, of terrible valour, of formidable prowess.

*निभूत* *ni-bhūta*, *as*, *ā*, *am*, past, gone.

*निभूयप* *nibhūyapa*, *as*, m., Ved. epithet of Vishnu, (meaning unknown.)

*निभृ* *ni-bhri*, cl. 1. P. -*bharati*, -*bhartum*, &c., to bear or put down, (apparently only used in the part. *ni-bhrita* below.)

*Ni-bhṛīta*, *as*, *ā*, *am*, borne or placed down, deposited in a low place, lowered; concealed, hidden, secret, occult, unperceived, imperceptible; modest, humble, unassuming; mild, gentle; lonely, solitary; still, silent; firm, unmoved, immovable; resolute, decided, firmly attached, faithful; filled with, full of, (Bhāgavata-Purāṇa X. 32, 20, = *pūrva*, *vyāpta*); (*am*), n. humility, modesty, meekness [cf. *naibhṛītya*]; (*am*), ind. covertly, secretly, privately, apart, unobserved, imperceptibly, in a corner, out of sight. — *Nībhṛitāgata* ('*ta-āg*'), *as*, *ā*, *am*, secretly arrived. — *Nībhṛitātman* ('*ta-āt*'), *ā*, *ā*, *a*, resolute-minded, resolute. — *Nībhṛitārtha* ('*ta-ar*'), *as*, *ā*, *am*, having a secret meaning, occult.

*निभ्रंश* *ni-bhraṅś*, Caus. -*bhraśayati*, -*yitum*, Ved. to cause to fall off, to strike or break off.

*निम* *nima*, *as*, m. a pin, stake (?).

*निमज्ज* *ni-majj*, cl. 6. P. -*majjati*, -*manktum*, to sink into, sink down, dive, plunge into, immerse one's self, bathe, be immersed or submerged (e. g. *akṣhi nimajjati*, the eye sinks; *śraṇa nīmamajja*, be remained long under the water); to be drowned; to penetrate into; to disappear, perish; to immerse or submerge in water, cause to sink (e. g. into hell, Mahā-bh. Ādi-p. 4156); Caus. P. -*majjayati*, -*yitum*, to cause to dive, immerse, dip, plunge (anything) into water, submerge, drown; (figuratively) to cause to plunge or penetrate into a battle, lead into the thick of a fight.

*Ni-magna*, *as*, *ā*, *am*, plunged or immersed in, dipped into, fallen into (water &c.), submerged, sunk; gone down, set (as the sun); forcibly entered into or penetrated; (with *para-lokāya*) entered into the other world; sunk in, depressed, not prominent; overwhelmed, covered. — *Nīmagna-nābhi*, *is*, *is*, *i*, having a depressed navel. — *Nīmagna-madhya*, f. a woman having a depressed (and therefore slender) waist.

*Ni-magnaka*, *as*, *ā*, *am*, hiding one's self, lurking. *Ni-majjat*, *an*, *atī* or *antī*, *at*, bathing, diving, plunging in, sinking.

*Ni-majjathu*, *us*, m. the act of diving or entering into, plunging; (with *talpe*) going to bed, sleeping.

*Ni-majjana*, *as*, *i*, *am*, causing to enter or plunge into (with gen.), immersing, absorbing; (*am*), n. bathing, diving, immersion, sinking.

*Ni-majjamāna*, *as*, *ā*, *am*, sinking, plunging into; immersed; being drowned.

*Ni-majjita*, *as*, *ā*, *am*, plunged into the water, drowned.

*निमद्* *ni-mad*, Caus. P. -*mādayati*, -*yitum*, to pronounce distinctly but slowly.

*Ni-mada*, *as*, m. pronunciation which is distinct

but slow, one of the seven degrees of pronunciation (*vācaḥ sthānāni*).

*निमन्त्* *ni-mantr*, cl. 10. A. -*mantrayate*, -*yitum*, to invite, summon, call (to a feast), entertain. *Ni-mantraha*, *as*, m. one who summons or invites, an inviter.

*Ni-mantraṇa*, *am*, n. inviting, invitation; summoning, calling; a summons. — *Nimantraṇa-patra*, *am*, n. a written summons, a note of invitation.

*Ni-mantrita*, *as*, *ā*, *am*, invited, summoned, convoked; bidden to a feast, entertained.

*Ni-mantrya*, *as*, *ā*, *am*, to be invited, to be called.

*निमन्यु* *ni-manyu*, *us*, *us*, *u*, Ved. not angry, unresentful, appeased.

*निमय* *ni-maya*. See *ni-me*, p. 490, col. 2.

*निमा* *ni-mā* [cf. *ni-me*], cl. 2. 3. P. A. -*māti*, -*miṃite*, -*mātum*, to measure; to adjust. 1. *ni-mātavya*, *as*, *ā*, *am*, to be measured, &c.; [the *ni-mātavya* which occurs in Manu X. 94. is to be referred to *ni-me*, q. v.]

*Ni-māna*, *am*, n. measure. See *a-n*.

1. *ni-mīta*, *as*, *ā*, *am*, measured out. See *dur-n*.  
1. *ni-meya*, *as*, *ā*, *am* (for 2. see *ni-me*), to be measured, measurable, anything the measure or value of which can be fixed.

*निमि* 1. *nimi*, *is*, m., N. of several kings of Videha; of a son of Dattatreya; of a son of Ikṣvāku, (this Nimi lost his body through the curse of Vasiṣṭha, and when the gods were willing to restore it, requested that instead of receiving his former shape he might occupy the eyes of all living creatures; the request was granted, and in consequence of the presence of Nimi, men's eyelids are ever opening and shutting; cf. *ni-misha*, and see Vishnu-Purāṇa IV. 5); N. of the twenty-first Jaina Arhat of the present Ava-sarpiṇī; of a son of Bhajamāna; of Daṇḍa-pāpi; of a Dānava; closing or winking of the eyes, twinkling. — *Nimin-dhara*, *as*, m. (fr. *nimim* acc. sing. + *dhara*), N. of a prince.

*निमि* 2. *ni-mi*, cl. 5. P. A. -*minoti*, -*minute*, &c., to fix in, dig in; to fix, erect.

2. *ni-mīta*, *as*, *ā*, *am*, fixed in, fixed, erected.

*निमित्त* *ni-mitta*, *am*, n. (probably connected with *nī-mā* above), a mark, an aim; an archer's butt, target; sign, token; prognostic, pre-sage, omen [cf. *dur-n*]; cause, motive, reason, instrumental or efficient cause, (opposed to *upā-dāna*, the material cause); *nimitta* is used at the end of a comp. in the sense 'having as a motive or cause,' 'caused or produced by,' 'occasioned by,' e. g. *visha-nimittā piḍā*, pain caused by poison; (*am* acc., *ena* inst., *āya* dat., *āt* abl., *asya* gen., *e* loc.), because of, on account of, for the sake of, for the purpose of, through. — *Nimitta-kāraṇa*, *am*, n. an instrumental or efficient cause, (especially the Deity considered as the agent in creation). — *Nīmitta-kāraṇa-tā*, f. the state of being the efficient cause. — *Nimittā-kāla*, *as*, m. the period or moment of time which may be regarded as causing any event; any given or specific time. — *Nimittā-kṛī*, *t*, m. 'omen-maker,' a crow, raven. — *Nimittā-jña*, *as*, *ā*, *am*, acquainted with omens. — *Nimittā-jñāna*, *am*, n. 'knowledge of causes or signs,' N. of the fifty-eighth chapter of the Kāma-sūtra by Vātsyāyana. — *Nimittā-tas*, ind. by or from a special cause or reason. — *Nimittā-tā*, f. or *nimittā-tva*, *am*, n. the state of being a cause, causality, instrumentality. — *Nimittā-dharma*, *as*, m. expiation; any occasional or special penance, rite, or obligation. — *Nimittā-nidāna*, *am*, n., N. of a work. — *Nimittā-bhūta*, *as*, *ā*, *am*, become a cause or reason, being a cause or means. — *Nimittā-mātra*, *am*, n. the mere efficient cause or instrument. — *Nimittā-vid*, *t*, m. 'omen-knower,' an astrologer. — *Nimittā-vedhī*, *i*, *inī*, *i*, hitting an aim, piercing the mark. — *Nimittā-hetu*, *us*, m. an efficient cause. — *Nimittahetu-tva*, *am*, n. the being an instrumental

or efficient cause. — *Nimitṭārtha* (<sup>ṭa-ar°</sup>), *as*, m. the infinitive mood (in grammar). — *Nimitṭāvṛtī* (<sup>ṭa-āc°</sup>), *is*, f. dependence upon a special cause or occasion. — *Nimitṭi-kṛī*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make anything a cause, to use as a cause or means. — *Nimitṭi-bhū*, cl. 1. P. -*bhavati*, -*ritum*, to become a cause or reason for (with loc.).

*Ni-mittaka*, *as*, *ā*, *am* (at the end of an adj. comp.), caused or occasioned or produced by; (*am*), n. kissing, a kiss.

*Nimitṭāyamāna*, *as*, *ā*, *am* (fr. an unused Nominal verb *nimitṭāya*), causing, producing.

*Nimittin*, *i*, *inī*, *i*, operated on or influenced by a cause, having a cause or reason.

**निमित्त** *ni-miṣṭa*, *as*, *ā*, *am*, Ved. devoted to, attached to (with loc.); (Sāy.) commixed, commingling, mixing with, being mixed. — *Nimiṣṭa-tama*, *as*, *ā*, *am*, Ved. most attached to (with loc.).

**निमित्** I. *ni-miṣh*, cl. 6. P. -*miṣhati*, -*me-ṣhitum*, to shut the eyelids, wink, twinkle, blink.

2. *ni-miṣh*, *t*, *f*, Ved. winking or twinkling of the eye; shutting the eyes, falling asleep [cf. *nimī*]; *a-nimish*, *t*, *f*, never closing or winking the eyes; (*t*), m. a god; [cf. Nala V. 24.]

*Ni-miṣha*, *as*, m. twinkling, winking, shutting the eye; the twinkling of an eye considered as a measure of time, a moment; morbid twinkling of the eyes; N. of a son of Garuḍa (Mahā-bh. Udyoga-parva 3595); an epithet of Vishnu, (also *a-nimisha*). — *Nimiṣhāntara* (<sup>ṣha-an°</sup>), *am*, n. the interval of a moment; (*ṣha*), ind. in a twinkling, in the interval of a moment.

*Ni-miṣhat*, *an*, *atī* or *antī*, *at*, winking, blinking, closing the eyes.

*Ni-meṣha*, *as*, *am*, m. n. twinkling of the eyes, (opposed to *un-meṣha*); a momentary space of time, a moment, a twinkling of the eye considered as a measure of time; morbid twinkling of the eye, morbid closing of the eyelid; N. of a mythical being; *nimeṣhaṃ nimeṣham*, every moment. — *Nimeṣha-kṛtī*, *t*, *f*. 'twinkler', lightning. — *Nimeṣha-tas*, ind., *v*, *f*. with regard to the shutting of the eyes, (according to Mahā-dhara gen. sing. of the pres. part.) — *Nimeṣha-dyūi*, *t*, or *nimeṣha-ruḍ*, *k*, m. a fire-fly. — *Nimeṣha-mātra*, *am*, n. only a twinkling, merely an instant; (*ṣha*), ind. in a twinkling, in an instant of time, in barely a moment. — *Nimeṣhārdhāt* (<sup>ṣha-ar°</sup>), ind. in half a twinkling of the eye, i. e. in less than an instant.

*Ni-meṣhaka*, *as*, m. twinkling of the eye; a fire-fly.

*Ni-meṣhaṇa*, *as*, *i*, *am*, causing twinkling &c.

**निमित्त** *ni-mih*, cl. 1. P. -*mehati*, &c., to urine, sprinkle down urine.

**निमील** *ni-mīl*, cl. 1. P. -*mīlati*, -*mīlitum*, to shut or close the eyes, fall asleep, sleep; to close (as flowers); to die, disappear: Caus. -*mīlayati*, -*yitum*, to cause (one) to shut the eyes, to close; to kill.

*Ni-mīlat*, *an*, *antī*, *at*, closing the eyes, winking the eyelids, twinkling.

*Ni-mīlana*, *am*, n. shutting the eyelids, winking or twinkling of the eyes, winking; closing the eyes in death; (figuratively) dying, death; (in astronomy) immersion, complete obscuration, a total eclipse.

*Ni-mīlā*, *f*. shutting the eyes.

*Ni-mīlāḥ*, *f*. shutting the eyes, winking, twinkling, blinking, conniving at anything; fraud, trick.

*Ni-mīlita*, *as*, *ā*, *am*, closed, shut (as the eye), winked, blinked; blinded, darkened, obscured; [cf. *rajo-nimīlita*]. — *Nimīlitākṣha* (<sup>ṭa-āc°</sup>), *as*, *i*, *am*, having the eyes closed.

*Ni-mīlin*, *i*, *inī*, *i*, closing the eyes, having the eyelids shut.

**निमीव** *ni-miv*, cl. 1. P. -*mīvati*, &c., to press on, press down.

**निमीश्वर** *nimīśvara*, *as*, m. (with Jainas) N. of the sixteenth Arhat of the present Ut-sarpiṇ.

**निमूलम्** *ni-mūlam*, ind. down to the root.

**निमृज** *ni-mṛj*, cl. 2. P. -*mṛṣhti* (cl. 6. Ved.

-*mṛjati*, -*te*), -*mārjītum*, -*māreṣtum*, to rub in, rub upon, wipe, wipe off, wipe away, to cleanse one's self (A.); to lead to, attach to: Inteos., Ved. -*mānṛjje*, to wipe away, cleanse; to destroy: Desid., Ved. -*mānṛjshati*, (in Rig-veda I. 64. 4. Sāy. considers *ni-mānṛjshuh* as a Vedic reduplicated perf. = *ni-mṛṣhāḥ sthīḥ bahhūvuh*; according to some the meaning is 'to flash down.')

*Ni-mṛiga*, *as*, *ā*, *am*, Ved. devoted, attached to; (Sāy.) excessively purifying or cleansing.

**निमृण** *ni-mṛṇ*, cl. 6. P. -*mṛṇati*, &c., to dash down, strike down.

**निमृद** *ni-mṛid*, cl. 9. P. -*mṛidnāti*, -*mardī-tum*, to crush, dash to pieces; to rub off.

**निमे** *ni-me* [cf. *ni-mā*], cl. 1. A. -*mayate*, -*mātum*, to change, exchange for (with inst.), barter.

*Ni-maya*, *as*, m. barter, change, exchange.

2. *ni-mātavya*, *as*, *ā*, *am* (for 1. see *ni-mā*), to be exchanged or bartered.

2. *ni-meya*, *as*, *ā*, *am* (for 1. see *ni-mā*), to be exchanged; (*as*), m. barter, exchange; [cf. *naimeya*.]

**निमेष** *ni-meṣa*. See under I. *ni-miṣh*, col. 1.

**निम्न** *nimna*, *am*, n. (fr. *ni* or perhaps rather fr. *rt. nam* with *ni* or according to others fr. *rt. man* or *rt. mnā* with *ni*), depth, low ground, lowland; a slope, declivity; gap, chasm or cavity in the ground; a depression, deepening; (*as*, *ā*, *am*), deep, profound (literally or figuratively); (low as ground), depressed, sunk; (*as*), m., N. of a prince. — *Nimnaga*, *as*, *ā*, *am*, going low or deep, going downwards, descending; (*ā*), *f*. a river, mountain-stream; [cf. *giri-n°*]. — *Nimna-gata*, *as*, *ā*, *am*, going in deep or low places; (*am*), n. a low place. — *Nimna-tala*, see under *nīnda-tala*. — *Nimna-tā*, *f*. or *nimnatva*, *am*, n. depth, lowness, profundity. — *Nimna-deśa*, *as*, m. or *nimna-bhāga*, *as*, m. a low or deep place. — *Nimnonnata* (<sup>na-un°</sup>), *as*, *ā*, *am*, low and high, depressed and elevated, up and down.

*Nimnais*, ind., Ved. in deep places, low, downwards; [cf. *uccāis*, *nīcāis*.]

**निम्ब** *nimba* or *nimbaka*, *as*, m. (said to be fr. *rt. nī*), a tree with bitter fruits, Azadirachta Indica, the Nimb or Neemb tree, (the leaves of this tree are chewed at funeral ceremonies); [cf. *giri-n°*, *triṇa-n°*]. — *Nimba-taru*, *us*, m. the tree Erythrina Fulgens or (according to others) Melia Sempervirens, (it is considered as one of the trees of paradise.) — *Nimba-rajās*, *as*, n. a particular high number; [cf. *mahā-n°*]. — *Nimba-otī*, *f*, N. of a woman. — *Nimba-vija*, *as*, m. a tree (= *rājādāni*). — *Nimbārka-karavivārcana-vrata* (<sup>ba-ar°</sup>, <sup>ra-ar°</sup>), *am*, n., N. of a particular vow; N. of the seventy-seventh chapter of the Bhavishya-Purāṇa.

**निम्बूक** *nimbūka*, *as*, m. the common lime, Citrus Acidā; (also read *nībū*.)

**निमृच** *ni-mṛuḥ* (Ved. *ni-mṛuḥ*), cl. 1. P. -*mṛoṭati*, &c., to set, disappear (as the sun).

*Ni-mṛukti*, Ved., or in later Sanskrit *ni-mṛukti*, *is*, *f*. sunset, setting of the sun, disappearance.

*Ni-mṛuḥ*, *k*, *l*, Ved. sunset, setting of the sun, evening; (*k*, *k*, *k*), slack, loose.

*Ni-mṛoṭa*, *as*, m. setting of the sun, sunset.

*Ni-mṛoṭanī*, *f*. (fr. an unused form *ni-mṛoṭana*), N. of the city of Varuṇa situated on the mountain Mānsottara towards the west.

*Ni-mṛoṭi*, *is*, m., N. of a prince, son of Bhajamāna.

**नियत** *ni-yata*. See col. 3.

**नियन्त्र** *ni-yantr*, cl. 10. P. -*yantrayati*, &c., to restrain, [apparently only used in the derivatives.]

*Ni-yantrāṇa*, *am*, n. the act of restraining, restraint, checking; governing, guiding; defining, definition.

*Ni-yantrīta*, *as*, *ā*, *am*, restrained, curbed, checked; governed, guided.

**नियम्** *ni-yam*, cl. 1. P. -*yaḥḥati*, -*yantum*, to check, curb, restrain, hold back, suppress, stop; to hold in (as the breath &c.); govern, control, rule, direct, regulate; to punish; to restrict; to bind, confine, fasten; to conceal; to attain, obtain; to assume; to present, offer; to place or fix upon: Caus. -*yamayati*, -*yitum*, to restrain, curb, check.

*Ni-yata*, *as*, *ā*, *am*, checked, curbed, restrained, held in; governed, controlled, subdued, submissive, self-governed; abstemious, self-denying, temperate; attentive, intent upon; fixed, constant, steady, permanent, incessant; ascertained, certain, destined, settled, sure; inevitable; positive, definite; permeable, what may be spread through or over?; (*am*), n. elementary or crude matter, the recipient of attributes or properties; (*am*), ind. always, constantly, decidedly, positively, surely, certainly, inevitably; forcibly. — *Niyata-mānasa*, *as*, *ā*, *am*, of subdued mind or spirit. — *Niyata-vishaya-vartin*, *i*, *inī*, *i*, steadily abiding in one's own sphere. — *Niyatūlman* (<sup>ṭa-āl°</sup>), *ā*, *ā*, *a*, self-regulated, self-controlled, self-restrained. — *Niyatāhāra* (<sup>ṭa-āh°</sup>), *as*, *ā*, *am*, abstemious in food, temperate. — *Niyatenūriya* (<sup>ṭa-in°</sup>), *as*, *ā*, *am*, having the passions subdued or restrained.

*Ni-yati*, *is*, *f*. restraint, restriction; the fixed order of things, necessity, destiny, fate, luck, good or bad fortune; a religious duty or obligation; self-command, self-restraint; (*Niyati* is sometimes personified as a goddess, she and *Āyati* being regarded as daughters of Menū and wives of Dhātṛi and Vidhātṛi); (*ī*), *f*. an epithet of Durgā.

*Ni-yatavya*, *as*, *ā*, *am*, to be restrained, checked, controlled, tamed; to be forced.

*Ni-yantu* in *dur-n°*, *q*, *v*.

*Ni-yantṛi*, *iā*, *trī*, *trī*, who or what holds in, restrains, curbs, governs, guides, tames, &c.; restraining; (*lā*), m. a restrainer, charioteer, driver, coachman; a ruler, governor, master; a punisher. — *Niyantrī-iva*, *am*, n. restraint, government, ability to rule, power of restraining, controlling faculty.

*Ni-yama*, *as*, m. restraining, holding back, checking, keeping back; taming, subduing, preventing, confining; restraint, restriction, restriction to (with loc.); limitation; fixing, defining, definition; keeping down, lowering (as the tone of the voice); fixed rule or law, necessity, obligation; rule, precept (e.g. *strīṇāṃ Prākṛita-bhāṣhaṇam eva niyamāḥ*, the usage of women is to speak only Prākṛit); certainty, ascertainment; agreement, contract, engagement, assent, promise, vow; any self-imposed restraint or religious observance voluntarily practised, as fasting, watching, pilgrimage, praying, &c.; voluntary penance, meritorious or supererogatory piety; a lesser vow, minor observance (as opposed to *yama*, a greater vow which must always be observed); (in rhetoric) a common-place in poetry, any conventional expression or usual comparison (as notice of the birch in describing the Himālaya, of the sandal tree in describing the Malaya mountains, of the peacock's cry in the rains, of the koil in spring, &c.); Necessity or Fixed Law personified as a son of Dharma by Dhṛiti; (*ena* or *āt*), ind. by a fixed rule, necessarily, surely, certainly. — *Niyama-niṣhṭā*, *f*, rigid observance of prescribed rites. — *Niyama-patra*, *am*, n. a written agreement or stipulation. — *Niyama-pāra*, *as*, *ā*, *am*, observing fixed rules; relating to or corroborative of a rule. — *Niyama-pāla*, *as*, m. 'observer of vows', N. of a sage from whom the Nepalese derive the name of their country, (properly Nipāl). — *Niyama-bhanga*, *as*, m. breach of a stipulation or contract. — *Niyama-vaṭ*, *ān*, *atī*, *at*, practising or observing religious observances; (*atī*), *f*. (a woman) having the monthly courses. — *Niyama-sthiti*, *is*, *f*. a state of self-restraint, steady observance of religious obligations, asceticism.

*Ni-yamana*, *as*, *i*, *am*, regulating, controlling, subduing, taming, overpowering; (*am*), n. subduing, checking, restraining; humiliation, coercion; binding; restriction, limitation; precept, fixed practice or rule.

*Ni-yamita*, *as*, *ā*, *am*, checked, restrained, suppressed, bound, confined; governed, guided; fixed, regulated, prescribed, stipulated, agreed upon.

1. *ni-yamya*, *as*, *ā*, *am*, to be checked or restrained, restrainable, tamable.

2. *ni-yamya*, ind. having restrained, having guided, &c.

*Ni-yāma*, *as*, *m*. = *ni-yama*, restraint; religious vow, penance, fasting, &c., especially if an act of supererogation; = *ni-yāmaka*, a boatman, sailor; [cf. *nir-yāma*.]

*Ni-yāmaka*, *as*, *ā*, *am*, restraining, checking, controlling, subduing, suppressing, overpowering; restrictive, limiting; defining more closely; guiding, governing, who or what regulates or restrains; a restrainer, ruler, master; (*as*), *m*. a charioteer; a boatman, a sailor, but variously applied to one who rows or steers, a pilot, a helmsman; [cf. *nir-yāma*.] = *Ni-yāmaka-tā*, *f*. controllership, power of restraining, restraint; exact definition, explanation.

*Ni-yāmana*, *am*, *n*. taming, checking, restraining; (probably incorrectly for *ni-yamana*.)

निययिन् *ni-yayin*, *i*, *inī*, *i* (fr. rt. *yā* with *ni*), Ved. driving over, passing over (as a carriage).

*Ni-yāna*, *am*, *n*. Ved. way, access.

नियव *ni-yava*. See under 2. *ni-yu* below.

नियतन *ni-yātana*, *am*, *n*. causing to fall or descend; (wrong reading for *ni-pātana*, q. v.)

नियु 1. *ni-yu*, cl. 3. P. *-yuyoti*, &c., Ved. to repel, keep off.

नियु 2. *ni-yu*, cl. 2. P. *-yauti*, cl. 9. P. A. *-yuntāi*, *-nīte*, *-yavitum*, to join, yoke, harness; to mix; to bestow.

*Ni-yava*, *as*, *m*. compact order, continuous line or series; (*Sāy*.) mixing, mixture.

*Ni-yut*, *t*, *f*. Ved. series, line, row; (*Sāy*.) a horse, steed (as harnessed to a car), especially one of the horses of *Vāyu* called *Niyut*; praise, a praiser; (*as*), *f*. pl. series of words [cf. *grantha*, *ni-bandhana*], verses, a poem; (*Sāy*.) a team of horses, especially the *Niyuts* or horses of *Vāyu*; *N*. of a wife of *Rudra* in one of his different forms. = *Niyutvat*, *ān*, *atī*, *at*, Ved. forming a series; flowing continuously, as the *Soma*; drawn by a line of horses, as *Vāyu* or *Indra*, or the *Maruts*; (*Sāy*.) possessing the *Niyut* steeds, possessing horses; containing the word *niyut* or *niyutvat* (as a verse or hymn). = *Niyud-ratha*, *as*, *ā*, *am*, Ved. one whose car is drawn by a line or team of horses; (*Sāy*.) having a harnessed chariot.

*Ni-yuta*, *am*, *n*. (according to some lexicographers also *m*.), a million; a hundred thousand; 100 *Ayutas* = 10,000 *Koṭis*.

*Ni-yutvatīya*, *as*, *ā*, *am*, Ved. belonging to *Niyutvat* (*Vāyu*).

नियुञ्ज *ni-yuj*, cl. 7. P. A. *-yunakti*, *-yunkte*, *-yoktum*, to join to, attach or fasten to; to put to (horses), yoke, harness; to place over, appoint, elect or depute any one to any office or duty (with acc. of the person and loc. of the thing or business); to give authority, authorize; to assign, employ, engage; to commit, intrust, commission; to enjoin, order, command; to constrain, urge, coerce, compel; to harass: *Caus.* (or cl. 10.) *-yujayati*, *-yitum*, to cause to be attached, cause to be placed or put, to fasten; to appoint, commission, charge, employ; to order, command, direct, prescribe; to urge, instigate, coerce; to perform, make, place in any state (e. g. *sandehe*, in jeopardy); to offer, present with, endow.

*Ni-yukta*, *as*, *ā*, *am*, fastened to; engaged in, attached to; directed, enjoined, commanded; authorized, appointed; ascertained; (*as*), *m*. a functionary, official.

*Ni-yuktaka*, *as*, *ā*, *am*, appointed, elected, placed in authority.

*Ni-yukti*, *is*, *f*. injunction, order, command; appointment, commission, charge, office.

*Ni-yujya*, ind. having joined or attached; having put to or harnessed; having appointed, &c.

*Ni-yujyamāna*, *as*, *ā*, *am*, being appointed, being engaged or employed.

*Ni-yujjāna*, *as*, *ā*, *am*, appointing, authorizing, enjoining, constituting, appointing to an office.

*Ni-yoktavya*, *as*, *ā*, *am*, to be appointed or authorized, to be employed, ordered, &c.

*Ni-yoktri*, *tā*, *trī*, *trī*, one who joins or fastens or attaches; (*tā*), *m*. a ruler, lord, master.

*Ni-yoga*, *as*, *m*. attaching or fastening to; application, use, employment, appointment, injunction, direction, order, command, commission, charge, precept; any trust or appointed task or duty, any business or function committed to one's charge; effort, exertion; certainty, ascertainment; necessity; (*āt* or *ena*), ind. according to order or command, necessarily, certainly, surely. = *Niyoga-karāṇa*, *am*, *n*. making a command, commanding. = *Niyoga-tas*, ind. according to order or command. = *Niyoga-pāsa*, *as*, *m*. a fastening, (probably) a halter. = *Niyoga-prayojana*, *am*, *n*. the object or business of any appointment, authorized act or duty. = *Niyoga-vidhī*, *is*, *m*. the form or rule of appointing to any act or duty. = *Niyogārtha* (*ḡa-ar*), *as*, *m*. the object of an authorized act or appointment.

*Ni-yogin*, *i*, *inī*, *i*, appointed, authorized, invested with authority, employed, engaged in any duty, attached to any business; (*i*), *m*. a functionary, an official, officer, man in office, a minister, a deputy, an agent, &c. = *Niyogy-artha-grahopāya* (*ḡa-up*), *as*, *m*. the resource of confiscating the property of men in office.

*Ni-yogya*, *as*, *ā*, *am*, to be enjoined or prescribed; fit to be appointed or authorized, able or qualified for a duty [cf. *ni-yojya*]; (*as*), *m*. (according to *Vopadeva*) a master.

*Ni-yojana*, *am*, *n*. tying or fastening (as an animal to the *Yūpa* or sacrificial post); uniting, attaching to; that with which anything is fastened or tied (Ved.); ordering, prescribing, commanding, directing; urging, impelling; appointing (e. g. *kriyāsu*, to affairs); (*i*), *f*. a halter.

*Ni-yojanīya*, *as*, *ā*, *am*, to be attached or joined to, to be appointed or authorized.

*Ni-yojayitavya*, *as*, *ā*, *am* (fr. the *Caus.*), to be appointed, to be commanded or urged or directed.

*Ni-yojita*, *as*, *ā*, *am*, joined or attached to, connected with, adapted to; appointed, authorized, commissioned; directed, ordered; impelled, urged, instigated.

*Ni-yojya*, *as*, *ā*, *am*, to be fastened or attached to; fit to be appointed or employed in; to be ordered, commanded, directed, instigated; proper to be enjoined; (*as*), *m*. a functionary, official, employé, servant.

नियुत *ni-yuta*. See under 2. *ni-yu*, col. 1.

नियुत्सा *ni-yutsā*, *f*. (fr. *Desid.* of rt. *yudh* with *ni* without reduplication), *N*. of the wife of *Pra-stāva* and mother of *Vi-bhu*.

*Ni-yudthā*, *am*, *n*. (fr. rt. *yudh* with *ni*), fighting, especially fighting on foot, close fight or combat, personal struggle. = *Niyudtha-bhū*, *us*, *f*. a battlefield, a place where close fighting has taken place.

*Ni-yoddhri*, *dhā*, *m*. a combatant, a wrestler, a boxer; a cock.

*Ni-yodhaka*, *as*, *m*. a fighter, combatant, wrestler, pugilist.

नियोग *ni-yoga*. See under *ni-yuj* above.

निर *nir* euphonicly substituted for *nis*, q. v., before vowels and soft consonants.

निरंश *nir-anśa*, *as*, *ā*, *am*, having no part or fraction remaining, whole. = *Niranśa-tva*, *am*, *n*. the state of having no part or fraction over, wholeness, completeness.

निरंशु *nir-anśu*, *us*, *us*, *u*, having no rays, rayless.

निरक्ष *nir-aksha*, *as*, *ā*, *am*, having no dice; having no latitude; (*as*), *m*. (in astronomy) the place of no latitude, i. e. the terrestrial equator. = *Niraksha-deśa*, *as*, *m*. a first meridian, as *Lankā*; a place where the sun is always vertical and the days and nights are equal; the equatorial region.

निरग्नि *nir-agni*, *is*, *is*, *i*, or *niragnika*, *as*, *ā*, *am*, having no fire, having lost or neglected the consecrated fire.

निरघ *nir-gha*, *as*, *ā*, *am*, sinless, blameless, free from fault or imperfection.

निरङ्कुश *nir-ankuśa*, *as*, *ā*, *am*, unchecked (lit. not held by a book), uncontrolled, unruly, self-willed, unfettered, independent, completely free; (*am*), ind. freely. = *Nirankuśa-tā*, *f*. or *nirankuśatva*, *am*, *n*. unruliness, independence, self-will, wilfulness.

निरङ्ग *nir-anga*, *as*, *ā*, *am*, having no resources, deprived of expedients.

निरञ्ज *nir-aj*, cl. 1. P. *-ajati*, *-ajitum* (Ved. inf. *-aje*), Ved. to drive or bring out, extricate, remove; to issue out.

निरञ्जिन *nir-ajina*, *as*, *ā*, *am*, without a skin or hide, skinless.

निरञ्चन *nir-rañchana*, *am*, *n*. (fr. *rañch* = *lañch* with *ni*), a mark or knot in a measuring line.

निरञ्जन 1. *nir-anjana*, *as*, *ā*, *am*, without collyrium or ointment, unstained, unblackened, unpainted; free from falsehood; artless; (*as*), *m*. an epithet of *Siva*; *N*. of one of the attendants of *Siva*; (*ā*), *f*. an epithet of *Durgā*; the day of full moon.

निरञ्जन 2. *ni-rañjana*, *as*, *ā*, *am*, void of passion or emotion, (applied to the Supreme Being.)

निरण *ni-raṇ*, cl. 1. P. *-raṇati*, *-raṇitum*, Ved. to rejoice, delight in.

निरत *ni-rata*. See *ni-ram*, p. 492, col. 2.

निरतिशय *nir-atishaya*, *as*, *ā*, *am*, unsurpassed. = *Niratishaya-tva*, *am*, *n*. the state of being unsurpassed, unsurpassedness.

निरत्यय *nir-atyaya*, *as*, *ā*, *am*, free from danger, dangerless, secure, infallible, completely successful, faultless, unblamable.

निरधिष्ठान *nir-adhishṭhāna*, *as*, *ā*, *am*, having no fixed resting-place, having no solid basis.

निरध्व *nir-adhva*, *as*, *ā*, *am*, (probably) one who has lost his way.

निरनुक्रोश *nir-anukrośa*, *as*, *m*. absence of compassion, hard-heartedness, unmercifulness; (*as*, *ā*, *am*), uncompassionate, without pity, pitiless, merciless; hard-hearted towards any person or thing (with loc.). = *Niranukrośa-kārin*, *i*, *inī*, *i*, acting without compassion or pitilessly. = *Niranukrośa-tā*, *f*. pitilessness, unmercifulness; hard-heartedness, cruelty. = *Niranukrośa-yukta*, *as*, *ā*, *am*, uncompassionate, ruthless, hard-hearted.

निरनुग *nir-anuga*, *as*, *ā*, *am*, unattended, without retinue or followers.

निरनुग्रह *nir-anugraha*, *as*, *ā*, *am*, unfavourable, unkind, ungracious.

निरनुनासिक *nir-anunāsika*, *as*, *ā*, *am*, not marked with the nasal symbol called *Anunāsika* (Gram. 7), not nasal.

निरनुमान *nir-anumāna*, *as*, *ā*, *am*, without inference, not binding one's self to conclusions or consequences.

निरनुरोध *nir-anurodha*, *as*, *ā*, *am*, unfavourable, unfriendly, unkind, ungracious, unamiable.

**निरन्तर** *nir-antara, as, ā, am*, without any intermediate space, having no intervening space, granting no room or free space, having no interval, closely contiguous, close; closely connected, continuous; uninterrupted, continual, constant; without interstices, completely filled, compact, dense, coarse, gross; persevering, faithful, true (as a friend); unconcealed, not hidden from view; not other or different, similar, identical; (*am*), ind. without intervening space, without interval, without interruption, constantly, incessantly, continually; closely, tightly, firmly; immediately.—*Nirantarābhyāsa* (‘*ra-abh*’), *as, m.* constant repetition or study, continual reading to one’s self; diligent and uninterrupted exercise or practice.

**निरन्तराल** *nir-antarāla, as, ā, am*, without an intervening space, without intervals or interstices; close, contracted, narrow.—*Nirantarāla-tā, f.* close contiguity, closeness, compactness, narrowness.

**निरन्धस्** *nir-andhas, ās, ās, as*, foodless, without food, hungry.

**निरन्न** *nir-anna, as, ā, am*, foodless, wanting food, hungry, starving; giving no food.

**निरन्वय** *nir-anvaya, as, ā, am*, having no offspring or descendants, childless; unconnected with, unrelated; not agreeing with the context (of a sentence); without logical connection, without regular order or sequence, unmethodical; without being seen or observed, out of sight, not visibly committed (Manu VIII. 332).

**निरप** *nir-apa, as, ā, am*, waterless, destitute of water.

**निरपत्न्य** *nir-apatrapa, as, ā, am*, shameless, impudent; bold, confident.

**निरपराध** *nir-aparādha, as, m.* faultlessness, innocence; (*as, ā, am*), unoffending, inoffensive, innocent, faultless, guiltless, blameless.—*Niraparādha-tā, f.* faultlessness, innocence.—*Niraparādha-vat, ān, atī, at*, faultless, innocent.

**निरपवर्त** *nir-apavarta, as, ā, am*, not returning or turning back; (in arithmetic) leaving no common measure, not to be divided by a common divisor, reduced to the lowest terms.

**निरपवाद** *nir-apavāda, as, ā, am*, free from censure, without reproof, blameless.

**निरपाय** *nir-apāya, as, ā, am*, free from destruction or decay, imperishable, eternal, free from detriment or loss, free from harm or evil; infallible.

**निरपेक्ष** *nir-apeksha, as, ā, am*, disregarding, not taking notice of (with loc.); careless, negligent, without desire, indifferent; not expecting anything from another; independent of, unconnected or unconcerned with; (often without any object) regardless, indifferent (to praise or blame); without purpose or hope; (*ā*), *f.* indifference; disregard, the absence of expectation; (*am*), *n.* without regard, regardlessly, accidentally.—*Nirapeksha-tā, f.* or *nirapeksha-tva, am, n.* disregard, indifference; independence; relationlessness.

*Nir-apekshita, as, ā, am*, disregarded; regardless. *Nir-apekshim, ī, iñi, i*, disregarding, indifferent, not expecting anything.

*Nir-apekshya, as, ā, am*, not to be regarded.

**निरभिभव** *nir-abhibhava, as, ā, am*, not subject to defeat or humiliation, not disgraced; not to be surpassed.

**निरभिमान** *nir-abhimāna* or *nir-abhīmāna, as, ā, am*, exempt from pride, free from self-conceit, devoid of egotism; unconscious.

**निरभिलाष** *nir-abhilāsha, as, ā, am*, having no desire for, not intent upon, indifferent.

**निरभ्र** *nir-abhra, as, ā, am*, cloudless; (*e*), ind. in a cloudless sky, when the sky is unclouded.

**निरम्** *ni-ram, cl. 1. A. -ramate, -rantum*, Ved. to delight in, be delighted; to rest, repose, desist: Caus. -*rāmayati, -yitum*, Aor. -*ariramat*, Ved. to gladden; to cause to rest or abide.

*Ni-rata, as, ā, am*, engaged or interested in; attached or devoted to; pleased, delighted; rested, ceased.

*Ni-rati, is, f.* delighting in; attachment to.

*Ni-ramaṇa, am, n.* delighting in; resting; (in Sata-patha-Brāhmaṇa XIII. 4, 2, 5, *ni-ramaṇa* is by some separated into *nir-amaṇa* and explained to mean ‘exhausted,’ ‘worn out.’)

**निरमर्ष** *nir-amarsha, as, ā, am*, not impatient; patient, apathetic, devoid of energy.

**निरमित्त** *nir-amitra, as, ā, am*, without foes, free from enemies; (*as*), *m.*, N. of several persons; of a son of Nakula; of a king of Tri-garta; of a son of Khaṇḍa-pāpi or Daṇḍa-pāpi, (also *nir-āmītra*); of a son of Ayutāyus; of a sage, considered as a son of Śiva, (also *nir-āmītra*.)

**निरम्बर** *nir-ambara, as, ā, am*, undressed, naked.

**निरम्बु** *nir-ambu, us, us, u*, abstaining from water, not drinking; waterless, destitute of water.

**निरय** *nir-aya, as, m.* ‘without happiness,’ hell [cf. *tiryak-niraya*]; Niraya or Hell personified as a child of fear and death; (according to some *nir-aya*, in the sense of ‘hell,’ is fr. *nir-i* and means ‘exit,’ ‘egress from life.’)

*Nir-ayana, am, n.*, Ved. egression.

**निरगल** *nir-argala, as, ā, am*, unbarred, without a bolt or hindrance, unobstructed, unrestrained, unimpeded; irresistible; (*am*), ind. without bolt or bar; without restraint or constraint, freely.

**निरर्थ** *nir-artha, as, m.* loss, detriment; nonsense; (*as, ā, am*), destitute of wealth, poor; useless; meaningless, unmeaning, nonsensical, purposeless, vain; (a consonant is called *nir-artha*, not fulfilling its purpose if it is not followed by a vowel).—*Nirartha-tā, f.* senselessness, nonsense.

*Nir-arthaka, as, ā or ikā or akī* (?), *am*, not fulfilling one’s aim or object, purposeless, useless, vain, unprofitable; having no reasonable sense, unmeaning, nonsensical; a consonant which is not followed by a vowel; (*am*), ind. without a purpose, uselessly, in vain.—*Nirarthaka-tva, am, n.* uselessness, vanity.

**निरद्** *nir-ard, cl. 1. P. -ardati, -arditum*, Ved. to stream forth, flow out.

**निरबुद्ध** *nir-arbuda, as, m.*? (with Buddhists) N. of a hell in which the wicked are punished by excessive cold.

**निरव** *nir-ava, as, ā, am*? (occurring only in the gen. sing. *nir-avasya*, which might be the ind. part. of *ni* so with preps. *nir* and *ava*; said by others to be *ni = nis + rava, as, m.* loss of voice; but according to Śāy.) Ved. having no protector or uttering praise.

**निरवकाश** *nir-avakāśa, as, ā, am*, without free space; having no room for moving freely, wanting an opportunity, without leisure.

**निरवग्रह** *nir-avagraha, as, ā, am*, without obstruction or obstacle, unrestrained, unchecked, uncontrolled; irresistible; free, independent; self-willed, unmanageable, headstrong.

**निरवत्त** *nir-ava-tta, nir-ava-tti*. See under *nir-ava-do*, col. 3.

**निरवदय** *nir-ava-day, cl. 1. A. -dayate*, Ved. to distribute, allot a share or shares.

**निरवदो** *nir-ava-do* [cf. 3, *dā*], cl. 2. 4. P.,

Ved. -*dātī* and -*dyati, -dātum*, to distribute, allot a share, give any one his share, to satisfy a claim; to divide completely among.

*Nir-ava-tta, as, ā, am*, distributed, completely divided or allotted.

*Nir-ava-tti, is, f.*, Ved. allotment or distribution of shares.

**निरवद्य** *nir-avadya, as, ā, am*, unblamable, blameless, faultless, unobjectionable, unexceptionable; (*am*), *n.* (or *ātī*), *f.* unblamableness, blamelessness, faultlessness; (*as* or *am*), *m.* or *n.* (?), a particular high number.—*Niravadya-tva, am, n.* blamelessness, unblamableness, excellence.—*Niravadya-vat, ān, atī, at*, unblamable, blameless.

**निरवधि** *nir-avadhī, is, is, i*, without bounds or boundaries, unlimited.

**निरवयव** *nir-avayava, as, ā, am*, without limbs or members, without component parts, not consisting of parts, indivisible.—*Niravayava-tva, am, n.* indivisibility.

**निरवरोध** *nir-avarodha, as, ā, am*, unrestrained, unobstructed, unopposed.

**निरवलम्ब** *nir-avalamba, as, ā, am*, having no prop or stay; unsupported; not affording support; not depending or relying on.

*Nir-avalambana, am, n.* want of a prop, want of reliance, want of a person or thing to depend upon.

**निरवशेष** *nir-avaśeṣa, as, ā, am*, without a residue, complete, whole; (*epa*), ind. completely, totally, fully, particularly, circumstantially.—*Nir-avaśeṣa-tas, ind.* completely, &c. (= *niravāśeṣeṇa*).

**निरवसाद** *nir-avasāda, as, ā, am*, not cast down, cheerful, good-humoured.

**निरवस्कृत** *nir-avaskṛita, as, ā, am*, cleansed, clean?; [cf. *avas-kara, un-avaskara*.]

**निरवस्तार** *nir-avastāra, as, ā, am*, without a bed or coverlet; not strewn (with leaves &c.), bare.

**निरवहालिका** *nir-avahālikā, f.* a fence, a hedge, an outer wall; [cf. *avahālikā*.]

**निरविन्द** *niravinda, as, m.*, N. of a mountain.

**निरवेक्ष** *nir-aveksh (ava-iksh)*, cl. 1. A. -*ikshate, -ikshitum*, to perceive.

*Nir-avekshya, ind.* having perceived or observed.

**निरव्यय** *nir-avyaya, as, ā, am*, undecaying, eternal.

**निराश** *nir-aś, cl. 9. P. -aśnāti, &c.*, Ved. to eat up, consume entirely.

*Nir-aśita, as, ā, am*, eaten up, completely consumed.

**निराशन** *nir-aśana, as, ā, am*, abstaining from food; (*am*), *n.* going without food, fasting.

**निरष्ट** *nir-aṣṭa, as, ā, am* (fr. *rt. 1. aś* or *akṣ* with *ni*), Ved. deprived of vigour, exhausted; (Śāy.) = *nir-ākṛta*, driven away, scattered, dispersed.

**निरस्** *nir-as, cl. 4. P. -asyati, -asitum*, to cast out, throw away, drive away, banish, expel, evict, drive back, send back; to keep off; to turn out (of doors); to reject, repudiate, decline, refuse; to remove; to tear out, strip off; to stretch out (e. g. *hastau nirasyati* or *-te*, he stretches out the hands); to annihilate, destroy, subdue.

*Nir-asana, as, ī, am*, expelling, removing, rejecting; vomiting, spitting out; (*am*), *n.* expelling, ejecting; expulsion, removal, rejection, denial, contradiction, refusal, disallowance; vomiting forth, spitting out; suppressing, checking; killing, destroying, destruction, extermination.

*Nir-asaniya, as, ā, am*, to be thrown out, to be driven away or expelled.

*Nir-asta*, *as, ā, am*, cast out or away, expelled; thrown out or away, cast off; thrown off (as from a horse); driven away, expelled, banished; rejected, repudiated, abandoned, deserted; disallowed; refuted; sent forth, sent away; deprived of, removed; shot off, discharged (as an arrow); spit out; uttered hurriedly or rapidly (as a speech or word); torn out or away; destroyed; broken (as an agreement); suppressed, checked; (*am*), n. rejecting; dropping or leaving out, not pronouncing (regarded as a fault in pronunciation). — *Nirasta-bheda*, *as, ā, am*, having all difference removed, identical. — *Nirastarāga*, *as, ā, am*, one who has abandoned worldly desires or has devoted himself to religious penance.

1. *nir-asya*, *as, ā, am*, to be expelled or driven out.

2. *nirasya*, ind. having cast out, thrown out or ejected, having expelled.

*Nir-asyat*, *an, anti, at*, ejecting, throwing out; expelling; abandoning, neglecting, scattering, destroying, &c.

*Nir-asyamāna*, *as, ā, am*, being thrown out or expelled; being abandoned; being suppressed, &c.

*Nir-āsa*, *as, m*, throwing out, casting out, ejection, expulsion, removal, abandonment; dropping (a sound or letter &c.); vomiting; opposing, contradiction, refutation. — *Nirāsa-guṭikā*, f. a pill to produce vomiting; (also written *nirāsa-guṭikā*).

*Nir-āsana*, *am, n.* = *nir-āsana*, p. 492, col. 3.

**निरस** *nir-rasa*, *as, ā, am*, = *nir-rasa*, without flavour, tasteless, insipid, dry; (*as*), m. want of flavour, insipidity; want of juice, dryness; want of passion or feeling; (*ā*), f. a species of grass (= *nir-srenikā*).

**निरस्त्र** *nir-asthra*, *as, ā, am*, weaponless, unarmed; (fought) without weapons (as a battle).

**निरस्थि** *nir-asthi*, *is, is, i*, having no bones, boneless.

**निरह** *nir-ah*, only in perf. *nir-āha*, Ved. to utter, pronounce, express.

**निरहङ्कार** *nir-ahankāra*, *as, ā, am*, free from egotism, devoid of selfishness, free from pride, humble, lowly.

*Nir-ahankrita*, *as, ā, am*, having no self-consciousness, without individuality or personality; unselfish.

*Nir-ahankritā*, *is, is, i*, free from egotism or selfishness.

*Nir-ahankriyā*, *as, ā, am*, having no individuality or personality, without self-consciousness.

*Nir-ahankriyā*, f. absence of egotism or selfishness.

**निरहम्** *nir-aham* or *nir-ahammati*, *is, is, i*, devoid of self-conceit, free from selfishness.

**निराक** *nirāka*, *as, m*, cooking; sweat; the recompense of a bad action; (wrong reading for *nir-pāka*.)

**निराकरण** *nir-ākaraṇa*. See under *nir-ākṛi*, col. 2.

**निराकाङ्क्ष** *nir-ākāṅksha*, *as, ā, am*, expecting nothing, wishing nothing, free from desire; wanting nothing to fill up or make complete (as the sense of a sentence or word).

*Nirākāṅkshin*, *i, inī, i*, expecting nothing, wishing or wanting nothing.

**निराकार** 1. *nir-ākāra*, *as, ā, am* (for 2. see *nir-ākṛi*, col. 2), devoid of form, deprived of one's natural form; without external appearance; formless, shapeless, deformed; disguised; unassuming; not claiming anything for one's self, modest; (*as*), m. heaven, Vishnu; Śiva; the universal Spirit, God.

1. *nir-ākṛitī*, *is, is, i*, formless, shapeless, deformed, ugly; (*is*), m. a person who has not duly gone through a course of study, (especially applied however to the religious student who has not duly read the Vedas); one who neglects the five great

religious obligations, who does not worship the gods, &c.; a Brāhman who neglects the duties of his caste (*ākṛitī*) by not going through a regular course of study.

**निराकाश** *nir-ākāśa*, *as, ā, am*, having no free space, leaving no room, completely filled.

**निराकुल** *nir-ākula*, *as, ā, am*, unconfused, not disordered; unperplexed; unbewildered; clear; steady, calm; perspicuous; (*am*), n. calmness, perspicuity, clearness.

**निराकृ** *nir-ākṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to separate or divide off (Ved.); to push away, turn or drive away, repudiate, keep away, keep off, banish, expel, eject, remove, reject; to refuse; to oppose, obstruct, contradict; to disallow; to omit, intermit; to frustrate; to contempt, spurn.

*Nir-ākaraṇa*, *am, n*, repudiating, expelling, turning out, turning away, throwing off; removing, banishing; repudiation, obstruction, opposition, contradiction, rejection; refutation, reply; contempt, disesteem; forgetting; neglecting the chief sacrificial or religious duties.

*Nir-ākariṣṭu*, *us, us, u*, expelling, repudiating, a repudiator; obstructive, obstructing, hindering from (with abl.); spurning, disdain, despising; seeking to remove from (with abl.), envying any person anything (abl.); forgetful. — *Nir-ākariṣṭu-tā*, f. the state of being a repudiator; envy, malevolence.

*Nir-ākartṛi*, *tā, trī, tri*, a repudiator, repudiating; a despiser, contemner (as of the gods).

2. *nir-ākāra*, *as, m*, rebuke, reproach, censure, blame. (For 1. *nir-ākāra* see col. 1.)

*Nir-ākṛita*, *as, ā, am*, pushed away, driven away, repudiated, expelled, banished, ejected, rejected, removed, set aside, turned away, turned out; thrown off; divorced; refused, denied; refuted, replied to; contemned, despised, spurned, made light of; deprived of. — *Nir-ākṛitānyottara* ('*ta-anya-ut*'), *as, ā, am*, refusing every answer, irrefutable, irrefragable. — *Nir-ākṛitānyottara-tva*, *am, n*, irrefutableness, irrefragableness.

2. *nir-ākṛitī*, *is, is, i*, refusal, repudiation, rejection; refusal, disallowance; obstruction, obstacle, impediment, interruption; contradiction, opposition; (*is, is, i*), impeding, obstructing; annihilating, destroying; (*is*), m., N. of a son of the first Manu Sāvami.

*Nir-ākṛitin*, *i, inī, i*, (probably) repudiating, impeding, obstructing; avoiding; making no exertion either to do or avoid.

*Nir-ākriyā*, f. repudiation, expulsion, removal; contradiction, denial, refutation.

**निराकृति** 1. and 2. *nir-ākṛitī*. See under 1. *nir-ākāra*, col. 1, and under *nir-ākṛi* above.

**निराक्रन्द** *nir-ākṛanda*, *as, ā, am*, not complaining; a place where no sound can be heard.

**निराक्रम** *nir-ākram*, cl. 1. P. A. -*krāmati*, -*kramate*, -*krāntum* and -*kramitum*, to come forth, to go out of.

**निराक्रिया** *nir-ākriyā*. See *nir-ākṛi* above.

**निराक्रोश** *nir-ākrośa*, *as, ā, am*, unaccused, unreviled.

**निराग** *nir-rāga*, *as, ā, am*, passionless, dispassionate.

**निरागम** *nir-āgama*, *as, ā, am*, not founded on revelation, not resting on scripture.

**निरागस** *nir-āgas*, *ās, ās, as*, sinless, faultless, innocent.

**निराग्रह** *nir-āgraha*, *as, ā, am*, not insisting upon, not peremptory or obstinate.

**निराचार** *nir-ācāra*, *as, ā, am*, without approved usages or customs, lawless, barbarian, (especially applied to those people who have not the ordinances of the Vedas or distinction of castes.)

**निराजीव्य** *nir-ājīvyā*, *as, ā, am*, not yielding subsistence, not granting a livelihood.

**निरादम्बर** *nir-ādambara*, *as, ā, am*, without drums. — *Nir-ādambara-sundara*, *as, ā or ī, am*, (perhaps) beautiful in itself, not requiring a drum to attract attention or not requiring ornaments.

**निरातङ्क** *nir-ātanka*, *as, ā, am*, not feeling pain or uneasiness, without ailment, well, comfortable; not causing pain or ailment or disagreeable feelings; (*as*), m. an epithet of Śiva.

**निरातप** *nir-ātapa*, *as, ā, am*, not penetrated by the sun's rays, shady; (*ā*), f. the night.

**निरात्मक** *nir-ātma*, *as, ā, am*, or *nir-ātman*, *ā, ā, a*, or *nirātma-rat, ān, atī, at*, having no separate soul or no individual existence.

**निरादर** *nir-ādara*, *as, ā, am*, showing no respect, disrespectful.

**निरादान** *nir-ādāna*, *as, ā, am*, taking nothing, not taking, one from whom nothing is taken; an epithet of Buddha.

**निरादिष्ट** *nir-ādishṭa*, *as, ā, am*, paid off (as a debt).

*Nir-ādēsa*, *as, m*, complete payment or discharge of a debt.

**निराधा** *nir-ādha*, cl. 3. P. A. -*dadhāti*, -*dhatte*, &c., Ved. to take out of, take away.

**निराधान** *nir-ādhāna*, *as, ā, am*, without a receptacle.

**निराधार** *nir-ādāhāra*, *as, ā, am*, without a receptacle; without a fulcrum or support.

**निराधि** *nir-ādhi*, *is, is, i*, free from anxiety, undisturbed by care.

**निरानन्द** *nir-ānanda*, *as, ā, am*, joyless, sad, sorrowful; not delighting. — *Nir-ānanda-kara*, *as, ī, am*, causing no pleasure, causing care or sorrow.

**निरान्त** *nir-ānta*, *as, ā, am*, Ved. eviscerated, disembowelled; having the entrails hanging out.

**निरापद्** *nir-āpad*, *t, f*, freedom from misfortune or calamity, a prosperous condition, security; (*t, t, t*), free from calamity or misfortune, prosperous, fortunate.

**निराबाध** *nir-ābādha*, *as, ā, am*, undisturbed, unmolested, unvexed, secure from disturbance; unobstructed; not disturbing, not molesting, not injuring, not paining; frivolously or not really vexatious. — *Nir-ābādha-kara*, *as, ā, am*, not causing injury or pain.

**निरामय** *nir-āmaya*, *as, am, m. n.* freedom from illness, health, happiness, welfare; (*as, ā, am*), free from illness, healthy, well, hale, recovered from sickness, free from disease; free from taint, pure; guileless; free from defects or failings; infallible; not liable to failure or miscarriage; complete, full; (*as*), m. a wild goat; a hog, a boar; N. of a king.

**निरामद** *nir-āmarda*, *as, m.* 'not oppressing,' N. of a king.

**निरामालु** *nir-āmālu*, *us, m.* (fr. *nir-āmālu*), the wood apple, *Feronia Elephantum*; [cf. *kapittha*.]

**निरामित्र** *nir-āmitra*. See *nir-amitra*.

**निरामिन्** *nir-rāmīn*, *i, inī, i*, Ved. remaining, staying in; (Sāy.) delighting in.

**निरामिष** *nir-āmisha*, *as, ā, am*, fleshless, without meat or prey; not receiving wages; having no sensual desires, free from covetousness. — *Nirāmishāśin* ('*sha-āśin*'), *i, inī, i*, not feeding on meat; living without meat; free from sensual desires.

**निराय** *nir-āya*, *as*, *ā*, *am*, having no income or revenue, profitless, yielding no income or profit. — *Nir-āya-vyaya-vaṭ*, *ān*, m. having neither income nor expenditure, an idler who lives by clandestine means.

**निरायत** 1. *nir-āyata*, *as*, *ā*, *am* (fr. rt. *yam* with *ā* and *nis*), stretched out, extended.

**निरायत** 2. *nir-āyata*, *as*, *ā*, *am*, unextended, contracted, compact.

**निरायस** *nir-āyāsa*, *as*, *ā*, *am*, not causing trouble, not requiring efforts, not fatiguing; easily attainable, easy.

**निरायुध** *nir-āyudha*, *as*, *ā*, *am*, weaponless, unarmed, defenceless.

**निरायम्भ** *nir-ārambha*, *as*, *ā*, *am*, not undertaking enterprises, not enterprising, abstaining from all work.

**निरालक** *nir-ālakā*, *as*, m. a species of fish.

**निरालम्ब** *nir-ālamba*, *as*, *ā*, *am*, having no prop or support, not resting or depending on another, independent, self-supported, not relying on another, standing alone, friendless; (*as*), m., N. of a man mentioned in the Sankara-vijaya; (*ā*), f. spikenard, = *ākāśa-māṅsi*; (*am*), ind. without support, independently. — *Nir-ālabopanishad* (°*ba-up*°), t, f., N. of an Upanishad.

*Nir-ālabhana*, *as*, *ā*, *am*, having no prop, without support, not resting on another.

**निरालस्य** *nir-ālasya*, *as*, *ā*, *am*, not slothful.

**निरालोक** *nir-āloka*, *as*, *ā*, *am*, not looking about, not moving the eye, without moving the eyes; deprived of light, dark; invisible, uninvestigable (?); an epithet of Śiva.

**निरावर्ष** *nir-āvarsha*, *as*, *ā*, *am*, unpenetrated by rain, protecting from rain.

**निराश** *nir-āśa*, *as*, *ā*, *am* (fr. *nis* + 1. *ā-sā*; cf. *ā-saṅs*), without hope, hopeless, despairing of (with loc., dat., or with *prati* and acc., e.g. *sva-jivite* or *sva-jivātāya* or *sva-jivātam prati nir-āśah*, despairing of one's own life); depriving of all hope; [cf. *nairāśya*.] — *Nir-āśa-tva*, *am*, n. hopelessness, despair. — *Nir-āśi-bhāva*, *as*, m. hopelessness, despair. — *Nir-āśi-bhūta*, *as*, *ā*, *am*, become hopeless; despairing.

*Nir-āśaka*, *as*, *ā*, *am*, desponding, despairing of (with abl.).

*Nir-āśin*, *i*, *inī*, *i*, hopeless. — *Nir-āśi-tva*, *am*, n. = *nir-āśa-tva*, hopelessness.

**निराशङ्क** *nir-āśanka*, *as*, *ā*, *am*, fearless; (*am*), ind. fearlessly, without fear or hesitation.

**निराशिस** *nir-āśis*, *iś*, *iś*, *iś* (see *ā-sās*), having no wishes or hopes; without a blessing.

**निराश्रम** *nir-āśrama*, *as*, *ā*, *am*, or *nir-āśramin*, *i*, *inī*, *i*, not being in one of the four periods or orders of a Brahman's life.

**निराश्रय** *nir-āśraya*, *as*, *ā*, *am*, supportless, without prop or stay, not resting or depending on, unsupported, self-supported, without shelter or refuge, unprotected, destitute; not deep (as a wound?).

**निरास** *nir-āsa*, *as*, m. See under *nir-as* at p. 493, col. 1.

**निरासित** *nir-āsi-tva* incorrect reading for *nir-āśi-tva*.

**निरास्पद** *nir-āspada*, *as*, *ā*, *am*, restless, having no place of rest, homeless; portionless.

**निरास्वाद** *nir-āsvāda*, *as*, *ā*, *am*, tasteless, flavourless, unsavoury, yielding no enjoyment.

*Nir-āsvādya*, *as*, *ā*, *am*, unsavoury, giving no enjoyment. — *Nir-āsvādya-tama*, *as*, *ā*, *am*, most unsavoury.

**निराहार** *nir-āhāra*, *as*, m. want of food, not eating, fasting; (*as*, *ā*, *am*), foodless, fasting, abstaining from food, without food, having nothing to eat. — *Nir-āhāra-tā*, f. foodlessness, fasting.

**निराहावत्** *nir-āhā-vaṭ*, *ān*, *atī*, *at*, for *nir-āhāva-vaṭ*, without invocation.

**निरि** *nir-i*, cl. 2. P. -*eti*, &c., -*etum*, to go out, come forth, go off, depart.

**निरिङ्ग** *nir-irga*, *as*, *ā*, *am*, immovable, not moving to and fro, not flickering.

**निरिङ्गिनी** *niringinī*, f. a veil.

**निरिच्छ** *nir-ičha*, *as*, *ā*, *am*, without wish or desire, indifferent.

**निरिन्द्रिय** *nir-īndriya*, *as*, *ā*, *am*, Ved. impotent, destitute of manly vigour or of strength (in general); barren; having lost the use of a limb; imperfect, mutilated, maimed, infirm, weak, frail; (in Manu IX. 18) without evidence or means of certain knowledge (according to Kullūka = *pramāṇa-rahita*).

**निरिन्धन** *nir-iudhana*, *as*, *ā*, *am*, destitute of fuel.

**निरि** *ni-rī*, cl. 9. P. -*riṇāti*, -*retum*, Ved. to attack.

**निरिक्ष** *nir-iksh*, cl. 1. A. -*ikshate*, -*ikshitum*, to look at, look towards, behold, gaze at, look about, regard, observe, view, contemplate, perceive. — *Nir-ikshaka*, *as*, *ā*, *am*, looking at, seeing, viewing, observing, visiting.

*Nir-ikshana*, *as*, *ā*, *am*, looking at, regarding; (*am*), n. look; looking at, regarding, seeing; expecting; the aspect of the planets.

*Nir-ikshat*, *an*, *antī*, *at*, or *nir-ikshamāṇa*, *as*, *ā*, *am*, looking at, regarding, expecting, hoping.

*Nir-ikshā*, f. looking at, regarding; consideration; hope, expectation; (*ayā*), ind. in respect of, in relation to, as to (e.g. *balābala-nir-ikshayā*, in respect of strength and weakness; cf. *dur-nir-iksha*).

*Nir-ikshin*, *i*, *inī*, *i*, seeing, looking, viewing; [cf. *nātidūra-nī*.]

1. *nir-ikshya*, *as*, *ā*, *am*, to be looked at or regarded; to be considered; [cf. *dur-nī*°.]

2. *nir-ikshya*, ind. having looked at or viewed or scanned.

*Nir-ikshyamāṇa*, *as*, *ā*, *am*, being looked at or regarded; looking, (Mahā-bh. Ādi-p. 7694.)

**निरिति** *nir-iti*, *iś*, *iś*, *i*, free from calamities or afflictions, painless.

*Nir-itka*, *as*, *ā*, *am*, not inauspicious, not prognosticating calamity, auspicious.

**निरिष** *nir-iśa* = *nir-iśha*, q. v.

**निरिश्चर** *nir-iśvara*, *as*, *ā*, *am*, godless, atheistic. — *Nir-iśvara-vāda*, *as*, m. godlessness, atheism. — *Nir-iśvara-vādin*, *i*, *inī*, *i*, atheistical.

**निरिष** *nir-iśha*, *am*, n. the body of a plough (without the pole and ploughshare; also read *nir-iśa*).

**निरिह** *nir-iha*, *as*, *ā*, *am*, inactive, effortless; desireless, not wishful, indifferent, unanxious. — *Nir-iha-tā*, f. or *nir-iha-tva*, *am*, n. or *nir-ihā*, f. indifference, absence of desire or effort. — *Nir-ihāvasthā* (°*hā-av*°), f. a state of indifference.

**निरुक्त** *nir-ukta*, *as*, *ā*, *am* (fr. rt. *vaṭ* with *nis*), uttered, pronounced, expressed, explained, defined; loud, distinct; (*am*), n. explanation or etymological interpretation of a word; N. of one of the six Vedāngas or works considered as connected with the Vedas; glossarial explanation of obscure terms, (especially those occurring in the Vedas); N. of a well-known commentary on the Nighaṅṭus by Yāska; [cf. *nairukta*, *nairuktika*.] — *Nirukta-kāra*, *as*, m. 'Nirukta-composer,' N. or epithet of a com-

mentator on Kāli-dāsa's Megha-dūta. — *Nirukta-kṛtī*, t, m. epithet of a pupil of Śāka-pūṣpi. — *Nirukta-ja*, *as*, m., N. of a class of sons enumerated in Mahā-bh. Anuśāna-p. 2615. — *Nirukta-partiśiṣṭha*, *am*, n., N. of a work supplementary to the Nirukta. — *Nirukta-vaṭ*, *ān*, m. 'possessing the Nirukta, author of the Nirukta,' an epithet of Yāska. — *Nirukta-vṛttī*, *iś*, f. 'commentary on the Nirukta,' N. of a commentary on Yāska's Nirukta by Durgācārya.

*Nir-ukti*, *iś*, f. explanation, etymological interpretation of words; (in rhetoric) an artificial or poetical explanation of the derivation of a word (e.g. deriving *doshā-kara*, 'the moon,' from *doshā* + *ākara* instead of *doshā* + *kara*); = *nir-ukta*, Yāska's commentary on the Nighaṅṭus.

*Nir-ucyamāna*, *as*, *ā*, *am*, being uttered or expressed.

**निरुक्ष** *nir-uksh*, cl. 6. P. -*ukshati*, &c., Ved. to remove by sprinkling.

**निरुच्छ्वास** *nir-učhvāsa*, *as*, m. absence of breath, not breathing; (*as*, *ā*, *am*), without breathing, not breathing, breathless; narrow, contracted, crowded; (*am*), n. (?) a particular hell where the wicked cannot breathe. — *Nir-učhvāsa-nipīḍita*, *as*, *ā*, *am*, pained by not breathing (?).

**निरुज** *ni-ruja*, *as*, *ā*, *am*, for *nī-ruja*, healthy, q. v.

**निरुत्तर** *nir-uttara*, *as*, *ā*, *am*, having no superior; answerless, without a reply, unable to answer, silenced, posed; (*am*), n., N. of a Tantra. — *Niruttara-tantra*, *am*, n., N. of a Tantra.

**निरुपगत** *nir-upgata*, *as*, *ā*, *am*, free from portents.

**निरुत्सव** *nir-utsava*, *as*, *ā*, *am*, without festivals, having no festivities.

**निरुत्साह** *nir-utsāha*, *as*, m. absence of exertion, want of energy, indolence, pusillanimity; (*as*, *ā*, *am*), without energy, devoid of energy, undertaking nothing, without courage, indolent, indifferent. — *Nirutsāha-tā*, f. want of energy, cowardice.

**निरुत्सुक** *nir-utsuka*, *as*, *ā*, *am*, careless, indifferent, unconcerned; calm, tranquil, unanxious, unregretful, having no vehement desire for; (*as*), m., N. of a son of Manu Raivata; one of the Saptarshis under the thirteenth Manu.

**निरुदक** *nir-udaka*, *as*, *ā*, *am*, waterless, devoid of water.

**निरुद्यम** *nir-udyama*, *as*, *ā*, *am*, effortless, inactive, lazy, at rest.

**निरुद्योग** *nir-udyoga*, *as*, *ā*, *am*, making no efforts, lazy, listless, idle; disheartened; causeless (?).

**निरुद्विग्न** *nir-udvigna* or *nir-udvega*, *as*, *ā*, *am*, unexcited, undisturbed, free from perturbation, fearless, sedate, calm. — *Nirudvigna-manas*, *ās*, *ās*, *as*, undisturbed in mind.

**निरुध** *ni-rudh*, cl. 7. P. A. -*ruṇadhi*, -*ruṇadhe*, -*ruḍdhum*, to shut in, shut, obstruct, stop, hinder, prevent, restrain, check; to confine; to keep off, remove; to accomplish (?): Caus. -*rodhaya-ti*, -*yitum*, to cause to be shut or obstructed.

*Ni-rudha*, *as*, *ā*, *am*, stopped, obstructed, restrained, checked, hindered, opposed; confined, imprisoned; (*as*), m., N. of a prince. — *Nirudhā-kaṅṭha*, *as*, *ā*, *am*, having the breath obstructed, suffocated. — *Nirudhā-gula*, *as*, m. contraction or obstruction of the rectum. — *Nirudhā-prakaśa*, *as*, m. stricture of the urethra. — *Nirudhā-samarvṛtti*, *iś*, *iś*, *i*, 'whose state of repose is interrupted,' wearied, tired.

*Ni-rundhat*, *an*, *atī*, *at*, checking, hindering, suppressing, &c.

*Ni-rundhāna*, *as*, *ā*, *am*, obstructing, opposing, hindering, preventing; depriving of, &c.

*Ni-rodhavya*, *as*, *ā*, *am*, to be shut in or confined, to be fenced, to be enclosed with a fence or hedge.

*Ni-rodha*, *as*, *m*, shutting in, confinement, locking up, imprisonment; enclosing, covering up; check, restraint, coercion, suppression, hindrance, prevention, obstruction, opposition; annihilation, destruction; (in dramatic language) disappointment, frustration of hope; hurting, injuring (= *ni-graha*); aversion, disfavour, dislike; (with Buddhists) suppression or annihilation of pain (one of the four principles); *N*. of a man.

*Ni-rodhaka*, *as*, *ā*, *am*, obstructive, obstructing, confining, hindering.

*Ni-rodhana*, *as*, *i*, *am*, confining, obstructing; (*as*), *m*. (with *avata*) *N*. of a hell; (*am*), *n*. confinement, imprisonment; keeping back, restraining, keeping down, coercion; denying; (in dramatic language) disappointment, frustration of hope.

*Ni-rodhin*, *i*, *tni*, *i*, obstructing, hindering.

**निरुपक्रम** *nir-upakrama*, *as*, *ā*, *am*, having no beginning, without a commencement.

**निरुपद्रव** *nir-upadrava*, *as*, *ā*, *am*, free from hostile attacks, free from ravages, not visited by calamity or affliction, free from adversity or danger, lucky, happy, undisturbed, unharmed, un-molested; free from national distress, free from tyranny; causing no affliction or adversity; peaceful, secure; not inauspicious (as a star). — *Nirupadravata*, *f*. absence of calamity or danger, security.

*Nir-upadruta*, *as*, *ā*, *am*, not visited by calamities; not boding evil (as a star).

**निरुपधि** *nir-upadhi*, *is*, *is*, *i*, without guile, guileless, honest, secure.

**निरुपपत्ति** *nir-upapatti*, *is*, *is*, *i*, unfit, unsuitable. — *Nirupapatti-tva*, *am*, *n*. unfitness, unsuitableness.

**निरुपपद** *nir-upapada*, *as*, *ā*, *am*, not connected with a subordinate word; [cf. *upa-pada*.]

**निरुपप्रव** *nir-upaplava*, *as*, *ā*, *am*, free from calamity or disturbance, free from trouble or alarm; unharmed; not causing adversity; an epithet of Śiva.

**निरुपभोग** *nir-upabhoga*, *as*, *ā*, *am*, not enjoying, destitute of enjoyment.

**निरुपम** *nir-upama*, *as*, *ā*, *am*, peerless, matchless, without a compeer or equal, unequalled, incomparable; (*as*), *m*. a species of poisonous animal (= *gaudheraka*).

**निरुपल** *nir-upala*, *as*, *ā*, *am*, stoneless, free from stones.

**निरुपलेप** *nir-upalepa*, *as*, *ā*, *am*, un-mixed, free from ointment.

**निरुपसर्ग** *nir-upasarga*, *as*, *ā*, *am*, free from portents, not portentous.

**निरुपस्कृत** *nir-upaskṛita*, *as*, *ā*, *am*, uncorrupted, inartificial, pure.

**निरुपहत** *nir-upahata*, *as*, *ā*, *am*, unhurt, uninjured, not afflicted; auspicious.

**निरुपाख्य** *nir-upākhyā*, *as*, *ā*, *am*, not perceptible by the eyes, invisible, immaterial; unreal, false, non-existent.

**निरुपाधिक** *nir-upādhika*, *as*, *ā*, *am*, without attributes or qualities.

**निरुपाय** *nir-upāya*, *as*, *ā*, *am*, without expedients, remediless, helpless; unsuccessful.

**निरुपेक्ष** *nir-upeksha*, *as*, *ā*, *am*, not neglectful; free from trick or fraud.

**निरुप्ति** *nir-upti*, *is*, *f*. (fr. *rt. vop* with *nis*), = *I. nir-vāpa*, *q. v.*

*Nir-upya*, *as*, *ā*, *am*, to be scattered or sprinkled.

**निरुञ्ज** *nir-ubj*, *cl. 6. P. -ubjati*, &c., *Ved.* to press down, cause to flow down, send down. let loose.

**निरुष्णीय** *nir-ushṇisha*, *as*, *ā*, *am*, without a turban or head-dress, bare-headed.

**निरुष्मन्** *nir-ushman*, *ā*, *ā*, *a*, devoid of heat, cold. — *Nirushma-tva*, *am*, *n*. absence of heat, coldness.

**निरुद्ध** *I. ni-rūḍha*, *as*, *ā*, *am* (fr. *ni-ruh*), inherent, conventional, accepted (as the familiar meaning of words in opposition to their etymological sense); (*as*), *m*. (in rhetoric) the force or application of words according to their natural or received meanings; (in logic) the inherence of any property in the term implying it (as of redness in the word red &c.).

**निरुद्ध** *2. nir-ūḍha*, *ā*, *f*. (fr. *rt. vah* with *nis*), unmarried.

**निरूप** *ni-rūp*, *cl. 10. P. -rūpayati, -yitum*, to perform; to represent, enact, act dramatically; to see, perceive, look at, look into; to observe, consider, reflect upon; to investigate, examine, look out for, discover, search; to ascertain; to select, choose, appoint; to resolve, determine.

*Ni-rūpaṇa*, *as*, *i*, *am*, defining, determining; (*am*), *n*. form, shape; sight, seeing; looking for, searching; looking into, investigation, determination, definition; ascertaining, defining, (in these senses also *ni-rūpaṇa*.)

*Ni-rūpaṇiṇya*, *as*, *ā*, *am*, to be looked for; to be searched into or examined, to be investigated.

*Ni-rūpayat*, *an*, *anti*, *at*, looking for, investigating, considering.

*Ni-rūpita*, *as*, *ā*, *am*, seen, beheld; discovered, found; appointed, elected, chosen, deputed; considered, weighed; ascertained, determined, resolved.

*Ni-rūpiti*, *is*, *f*. definition (of an idea), ascertainment.

*1. ni-rūpya*, *as*, *ā*, *am*, to be seen or defined or ascertained.

*2. ni-rūpya*, *ind.* having seen or considered. — *Ni-rūpya-tā*, *f*. or *nirūpya-tva*, *am*, *n*. ascertaining, determining.

**निरुष्मन्** *nir-ushman*. See *nir-ushman*.

**निरुह** *nir-ūh* [cf. *rt. I. ūh*], *cl. 1. P. A. -ūhati, -te*, &c., *Ved.* inf. *nir-ūhitavai*, to push out, draw out, remove: Caus. *-ūhayati, -yitum*, to cause to draw out or purge.

*3. nir-ūḍha*, *as*, *ā*, *am*, drawn out, purged, eviscerated; (for *2. nir-ūḍha* see above.) — *Nir-ūḍha-paśu-prayoga*, *as*, *m*, *N*. of a treatise on particular sacrifices, (see the next.) — *Nir-ūḍha-paśu-bandha*, *as*, *m*, 'the offering or oblation of an eviscerated animal,' *N*. of one of the regular Havir-yajñas.

*Nir-ūḍhi*, *is*, *f*. (also to be referred to *rt. vah* with *nis*), fame, celebrity, renown.

*1. nir-ūha*, *as*, *m*, a purging clyster; an enema not of an oily kind, = *ni-graha*?; (for *2. nir-ūha* see below.) — *Nir-ūha-vasti-vidhi*, *is*, *m*, *N*. of the twenty-fifth chapter of the *Sām-ga-dhara-sarpitā*, a medical work by *Sām-ga-dhara*. — *Nir-ūhā-dhikāra* ('*ha-adh*'), *as*, *m*, *N*. of a chapter of a medical work by *Vṛinda*.

*1. nir-ūhaṇa*, *am*, *n*. causing to purge with a clyster; administering enemas not of an oily kind. (For *2. nir-ūhaṇa* see below.)

*Nir-ūhita*, *as*, *ā*, *am*, purged.

**निरुह** *2. nir-ūha*, *as*, *m*. (fr. *rt. 2. ūh* with *nis*), logic, disputation; certainty, ascertainment. (For *1. nir-ūha* see above; for *3.* see next col.)

*2. nir-ūhaṇa*, *am*, *n*. ascertainment.

**निरुह** *3. nir-ūha*, *as*, *m*. (for *1.* and *2.* see col. 2), a sentence having no ellipsis, a complete sentence.

**निरुचि** *nir-ri*, *cl. 3. P. -iyarti*, &c., *Ved.* to go out from, depart from, liberate one's self from (with abl.); to be excluded, to become deprived of (with abl.): Caus. *nir-arpayati, -yitum*, to cause to go to pieces or decay, to dissolve.

*Nir-rita*, *as*, *ā*, *am*, dissolved, decaying; debilitated; (*as*), *m*, *N*. of a Rudra.

*Nir-riti*, *is*, *f*. decay, dissolution, destruction, annihilation, calamity, evil, adversity; imprecation, curse; Decay or Destruction personified (goddess of death and corruption; she is described as binding mortals with her cords, and is often associated with *Mṛityu*, *A-rāti*, and similar beings; she is variously regarded as the wife of *A-dharma*, mother of *Bhaya*, *Mahābhaya*, and *Mṛityu*, or as a daughter of *A-dharma* and *Hipsā* and mother of *Naraka* and *Bhaya*; she is regent of the south-west or south-western quarter and of the asterism *Mūla*); (*is*), *f*. the bottom or lower depths of the earth (perhaps regarded as the seat of putrefaction; cf. *nairrita*); (*is, is, i*), free from adversity, (in this sense *nir* is a privative.)

*Nir-ritāha*, *as*, *m*, destruction, the Destroyer (i. e. *Nirītha* personified); an epithet of a particular *Agni*; (according to some) the *Sāma-veda*.

**निरुचि** *nir-riḥ*, *cl. 6. P. -riḥhati*, &c., *Ved.* to go out from, fall from, be excluded from (with abl.); to go or leave asunder.

**निरि** *nir-e* (*nir-ā-i*), *cl. 2. P. nir-aiti*, *Ved.* to come forth from, to go off, depart, make way for.

**निरिक** *ni-reka*, *as*, *m*. (fr. *rt. ric* with *ni*), *Ved.* a lasting possession (?), wealth, property; (*e*), *ind.* lastingly, for ever; (Śāy.) in poverty or want; in donation or gifts; (according to *Mahī-dhara*) not empty.

**निरिभ** *ni-rebha*, *as*, *ā*, *am*, soundless, noiseless.

**निरिद्रव्य** *ni-rodhavya, ni-rodha*, &c. See col. 1.

**निर्गत** *nir-gata*. See *nir-gam* below.

**निर्गन्ध** *nir-gandha*, *as*, *ā*, *am*, inodorous, scentless, unfragrant, void of smell. — *Nirgandha-tā*, *f*. absence of smell, want of fragrance, scentlessness. — *Nirgandha-pushpī*, *f*. the silk-cotton tree (= *sālmālī*), *Bombax Heptaphyllum*.

**निर्गन्धन** *nirgandhana*, *am*, *n*. = *nirgran-thana*, killing, slaughter.

**निर्गम** *nir-gam*, *cl. 1. P. -gacchati, -gantum*, to go out, come forth, depart from (with abl.), set out; to come out or appear (as a bud); to go away, disappear; to be freed from (with abl.); to enter into any state, undergo (with acc.): *Desid. -jigami-śhati*, to wish to go out.

*Nir-ga*, *as*, *m*, country, region; place or province. *Nir-gata*, *as*, *ā*, *am*, gone out, come forth, come out, appeared; gone away, departed; disappeared, extinct; freed from. — *Nirgata-viśaṅka*, *as*, *ā*, *am*, freed from fear, fearless.

*Nir-gama*, *as*, *m*, going forth or out, setting out, going away, receding; departure, vanishing; exit, issue, outlet; a door; [cf. *jala-n*.]

*Nir-gamana*, *am*, *n*. going out or forth.

**निर्गर्व** *nir-garva*, *as*, *ā*, *am*, free from pride, humble, lowly.

**निर्गल** *nir-gal*, *cl. 1. P. -galati*, &c., to trickle or flow out; to dissolve, melt. — *Nir-galita*, *as*, *ā*, *am*, flowed out, poured forth; dissolved, melted.

**निर्गवाक्ष** *nir-gavāksha*, *as*, *ā*, *am*, windowless, without windows.

**निर्गो** *nir-gā*, cl. 3. P. -*jigāti* (or -*jaḡāti*), -*gātum*, Ved. to go out, come forth.

**निर्गुण** *nir-guṇa*, *as, ā, am*, stringless (as a bow); devoid of all qualities or properties; without attributes; having no epithet; devoid of good qualities or virtues, bad, worthless, vicious; (*as*), m. the Supreme Being (as without qualities of any kind). — *Nirguṇa-tā*, f. or *nirguṇa-tva*, *am, n.* absence of qualities, want of properties, freedom from all qualities (as an attribute of the Supreme Being); absence or want of good qualities, wickedness, viciousness, baseness. — *Nirguṇātma* (°*ṇa-āt*), *as, ā, am*, having no qualities.

**निर्गुण्डी** *nirguṇḍī* or *nirguṇḍī* or *nirguṇḍī*, *is, f.* the shrub *Vitex Negundo*; another plant (= *nila-sephālīkā*); the root of a lotus.

**निर्गुप** *nir-gup*, cl. 1. P. -*gopāyati*, &c., to guard, protect.

**निर्गुल्म** *nir-gulma*, *as, ā, am*, free from bushes, destitute of shrubs.

**निर्गूढ** *nir-gūḍha*, *as, m.* (fr. rt. *guh* with *nis*), the hollow of a tree.

**निर्गृह** *nir-griha*, *as, ā, am*, houseless, homeless.

**निर्गृ** *nir-grī*, cl. 6. P. -*girati* or -*gilati*, &c., to vomit forth. — *Nir-gīṛa*, *as, ā, am*, vomited forth.

**निर्गौरव** *nir-gaurava*, *as, ā, am*, destitute of respect; without dignity, undignified, affable; (*am*), ind. without pride, condescendingly, affably.

**निर्ग्रन्थ** *nir-grantha*, *as, ā, am*, freed from all ties or hindrances; a saint, a devotee who has withdrawn from the world and lives either as a hermit or a beggar wandering about naked; possessionless, poor, a pauper, beggar [cf. *grantha*, said to mean 'riches']; (*as*), m. an idiot; a fool; a gambler; N. of a man, son of Jhāti. — *Nirgrantha-sātra*, *am, n.*, N. of a work.

**निर्ग्रन्थका**, *as, ā, am*, unattended, unaccompanied; abandoned, deserted; fruitless; clever, expert, conversant; (*as*), m. a religious mendicant; a naked devotee; a gambler; (*as, am*), m. n. (?), Buddhism (because the Buddhists appeared as religious mendicants, especially as ascetics).

**निर्ग्रन्थि**, *is, is, i*, free from knots, knotless. — *Nir-granṭhika*, *as, m.* a naked mendicant, an ascetic; (*as, ā, am*), clever, conversant; = *hina*, destitute (?).

**निर्ग्रन्थन** *nir-granṭhana*, *am, n.* killing, slaughter; [cf. *ni-granṭhana, ni-gandhana*.]

**निर्ग्राह्य** *nir-grāhya*, *as, ā, am*, to be traced or found out, perceivable.

**निर्घट** *nir-ghaṭa*, *am, n.* a fair or crowded market, a free market, a wharf or ghaat where no toll is levied, a place where there is no quay or stairs, (in this sense *nir* is a privative.)

**निर्घण्ट** *nir-ghanṭa* or *nir-ghanṭaka*, *as, am, m. n.* a vocabulary, a collection of words, = *ni-ghanṭu*, (perhaps for *nir-granṭhaka*, 'singling out the words of a sentence and writing them down in their independent form.')

**निर्घात** *nir-ghāta*, *as, m.* (fr. rt. *han* with *nis*), destruction; a violent gust of wind, hurricane, whirlwind; the noise of contending vapours in the sky; an earthquake; a thunder-stroke; any severe stroke.

**निर्घाताना**, *am, n.* forcing out, bringing out. — *Nir-ghātāna*, *as, ā, am*, to be forced or brought out.

**निर्घुष्ट** *nir-ghuṣṭa*, *as, ā, am* (fr. rt. *ghuṣṭ* with *nis*), sounded, resounded.

**निर्घुषा**, *as, m.* sound in general, noise, a loud noise, rattling, trampling; (*as, ā, am*), soundless, noiseless, (in this sense *nir* is a privative.) — *Nirghuṣhākshara-vtmukta* (°*sha-aksh*°), *as, m.*, N. of a Samādhi.

**निर्घूरिणी** *nir-ghūrīṇī*, f. a river, (perhaps a wrong reading for *nir-jhariṇī*.)

**निर्घृण** *nir-ghṛiṇa*, *as, ā, am*, unmerciful, pitiless, cruel; shameless, immodest; (*am*), ind. without pity, pitilessly. — *Nirghṛiṇa-tā*, f. or *nir-ghṛiṇa-tva*, *am, n.* pitilessness, unmercifulness, hard-heartedness, cruelty.

**निर्घृण्ण**, f. unmercifulness, cruelty.

**निर्घृष** *nir-ghṛish*, cl. 1. P. -*gharshati*, &c., to rub against or on (with loc.).

**निर्घर्षा**, *am, n.* rubbing, friction. — *Nirgharshana*, *as, ā, am*, who or what rubs, a rubber, rubbing, a rubbing, a dentifrice fit for cleaning the teeth.

**निर्घर्ष्या**, ind. having rubbed, having rubbed on.

**निर्घोष** *nir-ghoṣa*. See *nir-ghuṣṭa* above.

**निर्जन** *nir-jana*, *as, ā, am*, unpeopled, depopulated, uninhabited, unfrequented, lonely, deserted, desolate; (*am*), n. a solitude, desert. — *Nir-jana-tā*, f. or *nirjana-tva*, *am, n.* depopulation, the state of being unpeopled or deserted. — *Nirjanavana*, *am, n.* a lonely or unfrequented forest.

**निर्जर** 1. *nir-jara*, *as, ā, am* (for 2. see *nir-jrī*, col. 3), not becoming old, young, fresh; imperishable, immortal, undecaying; (*as*), m. an immortal, a deity, god; (*ā*), f. the plant *Cocculus Cordifolius*; *Anethum Graevoleans*, = *tattva-bhid*; (*am*), n. ambrosia, the food of the gods. — *Nir-jara-sarshapa*, *as, m.* a species of mustard (= *deva-sarshapa*).

**निर्जारा**, optionally substituted for 1. *nir-jara* in certain cases. (See Pāp. VII. 2, 101.)

**निर्जरायु** *nir-jarāyu*, *us, us, u*, Ved. skinless (as a snake which has cast its skin).

**निर्जर्जल** *nir-jarjalpa*, *as, ā, am*, Ved. (according to Maht-dhara, probably because of its similarity to *jarjara*, =) ragged, tattered; (another reading has *nir-jālmaka*.)

**निर्जल** *nir-jala*, *as, ā, am*, waterless, destitute of water, dry, desert; not mixed with water (as buttermilk); (*as*), m. a desert, waste. — *Nirjalatoyadābha* (°*da-ābhā*), *as, ā, am*, of the colour of a waterless cloud, i. e. white, of a fair complexion. — *Nirjalakādaśī* (°*la-ek*°), f., N. of the eleventh day in the light half of month Jyāishṭha, on which even the drinking of water is forbidden.

**निर्जात** *nir-jāta*, *as, ā, am*, come forth, appeared, visible.

**निर्जाल्मक** *nir-jālmaka*. See *nir-jarjalpa*.

**निर्जि** *nir-ji*, cl. 1. P. A. -*jayati*, -*te*, -*jetum*, to conquer, win, gain, acquire, subdue, vanquish; to overcome in play.

**निर्जया**, *as, m.* conquest, complete victory, vanquishing, subduing; [cf. *manyu-n*°.]

**निर्जिता**, *as, ā, am*, conquered, completely vanquished, thoroughly subdued, overcome; won, acquired, gained; claimed; unconquered. — *Nirjita-varman*, *ā, m.*, N. of a man. — *Nirjitāri-gaṇas* (°*ta-ar*°), *as, ā, am*, one who has conquered hosts of enemies. — *Nirjitendriya* (°*ta-in*°), *as, ā, am*, of subdued passions or feelings. — *Nirjitendriya-grāma*, *as, m.* 'one who has subdued the whole assemblage of his organs,' a Muni, a saint.

**निर्जित**, *is, f.* conquest, complete victory, subduing, subjugation.

**निर्जिता**, ind. having conquered or won or gained. — *Nir-jetṛī*, *tā, m.* a conquerer, vanquisher.

**निर्जिह्व** *nir-jihva*, *as, ā, am*, tongueless, without a tongue.

**निर्जीव** *nir-jīva*, *as, m.* lifelessness, death; (*as, ā, am*), lifeless, inanimate, dead. — *Nirjivakāraṇa*, *am, n.* a cause of death, a fatal blow.

**निर्जीवित**, *as, ā, am*, lifeless, dead, inanimate.

**निर्जुष्ट** *nir-juṣṭa*, *as, ā, am* (fr. rt. 1. *jush* with prep. *nis*), frequented, inhabited.

**निर्जु** *nir-jrī*, Caus. -*jarayati*, -*yitum*, to wear down, wear away, rub to pieces, crush.

2. *nir-jara*, *as, ā, am*, completely wearing down or destroying. (For 1. *nir-jara* see col. 2.)

**निर्जाति** *nir-jāti*, *is, is, i*, destitute of relations; having no kinsfolk.

**निर्ज्वर** *nir-jvara*, *as, ā, am*, feverless, healthy.

**निर्ज्वर** *nir-jhara*, *as, ī, am*, m. f. n. (perhaps fr. *jhar* for rt. *kehar* with *nis*), a waterfall, cataract, cascade, mountain-torrent, the precipitous descent of water from mountains, &c. [cf. *jhara*]; (*as*), m. burning chaff; an elephant; a horse of the Sun [cf. *nir-jara*]; (ī), f. a river [cf. *nir-jhariṇī*; cf. also *nīlīmpa-n*°.]

**निर्ज्वरिन**, ī, m. a mountain; (*inī*), f. a torrent, river.

**निर्णय** *nir-ṇaya*. See under *nir-nī* below.

**निर्णय** *nir-ṇara*, *as, m.* one of the horses of the Sūa; [cf. *nir-jhara*.]

**निर्णयाम** *nir-ṇāma*, *as, m.*, Ved. the joint of a wing.

**निर्णयि** 1. *nir-ṇij*, cl. 3. P. A. -*ṇeneki*, -*ṇenikte*, Ved. inf. *nir-ṇije*, *nir-ṇijam*, &c., to wash off, wash, cleanse (A.); to wash one's self; to dress one's self.

**निर्णयिता**, *as, ā, am*, washed, purified, cleaned, cleansed.

2. *nir-ṇij*, k, f., Ved. a shining dress or ornament, any bright garment [cf. *adhi-n*°, *asva-n*°, *ghṛita-n*°]; purification, cleansing; (Sāy.) a form, shape; well nourished (m. f. n.).

**निर्णयिता**, *as, m.* washing, cleansing, cleaning; ablation; expiation, atonement.

**निर्णयिता**, *as, m.* a washerman, washer.

**निर्णयिता**, *am, n.* ablation; expiation, atonement for an offence.

**निर्णयि** *nir-ṇī*, cl. 1. P. A. -*ṇayati*, -*te*, -*ṇetum*, to lead or take away, carry away, carry off; to trace out, investigate, find out, ascertain, educe, elicit, to settle, come to a decision, decide.

**निर्णयिता**, *as, m.* removing, removal; deciding, rendering certain, complete ascertainment, decision, certainty, determination, proof, affirmation, precise definition, settlement; (in logic) deduction, inference, conclusion, demonstration; application of a conclusive argument; (in law) sentence, verdict; (in rhetoric) narration of events; discussion, consideration, investigation. — *Nirṇaya-kamalākara* (°*la-āk*°), *as, m.* 'a lotus-bed of conclusions,' N. of a Mīmāṃsā work.

— *Nirṇaya-darpaṇa*, *am, n.* 'mirror of certainty,' N. of a Vedānta work. — *Nirṇaya-dīpa*, 'lamp of certainty,' N. of a work mentioned in the Śūtra-dharma-tattva by Kamalākara-bhaṭṭa. — *Nirṇaya-dīpikā*, f., N. of a work written about the middle of the seventeenth century. — *Nirṇaya-pāda*, *as, m.* a sentence, decree, verdict in law. — *Nirṇaya-sindhu*, N. of a Mīmāṃsā work by Kamalākara-bhaṭṭa; (also read *nirṇaya-sindhu*). — *Nirṇaya-mṛta* (°*ya-am*°), *am, n.* 'nectar of certainty,' N. of a work.

**निर्णयत**, *an, anti, at*, concluding, deciding, ascertaining.

*Nir-ṇayana, am, n.* ascertainment, certainty; positive conclusion.

*Nir-ṇayaka, as, ā, am,* causing or leading to certainty, conclusive.

*Nir-ṇayana, am, n.* rendering certain; the outer angle of the elephant's eye.

*Nir-ṇita, as, ā, am,* deduced, traced out, brought to a conclusion, ascertained, settled, decided, proved.

*Nir-ṇetri, tā, trī, ṭri,* decisive, certifying, verifying, leading to certainty, demonstrating, proving; (*tā*), m. one who pronounces a sentence, a judge; a voucher; a guide. — *Nir-ṇetri-tva, am, n.* proof, verification.

*Nir-ṇeya, as, ā, am,* to be ascertained, to be decided or determined.

**निर्णुद्** *nir-ṇud*, cl. 6. P. A. (sometimes wrongly *nir-nud*), *-nudati, -te, -nottum*, to push or drive out; to drive away, expel, reject, remove; to repudiate.

*Nir-ṇoda, as, m.* removal, banishment.

**निर्दंश** *nir-danś*, cl. 1. P. *-dasati* or *-danśati, -dantum*, to bite through, bite; (with *dantān*) to gnash the teeth, grind the teeth.

*Nir-danśin, ī, inī, i,* biting through; not biting, (Ved., in this sense *nir* is a privative.)

*Nir-danśat, an, anti, at,* biting, biting through; consuming.

*Nir-dasamāna, as, ā, am,* biting through, biting; gnashing or grinding (the teeth).

*Nir-dasya, ind.* having bitten, biting through.

**निर्दग्ध** *nir-dagdha*. See *nir-dah* below.

**निर्दंड** *nir-daḍa, as, ā, am,* unkind, unfeeling, unmerciful; devoid of pity or charity, rejoicing over the faults of others; envious, slanderous, abusive; useless, unnecessary; mad, intoxicated; violent; (sometimes spelt *nir-daḍa*; cf. *nir-daya*.)

**निर्दण्ड** *nir-daṇḍa, as, ā, am,* not punishing.

**निर्दय** *nir-daya, as, ā, am,* pitiless, unmerciful, unkind, cruel, hard-hearted; passionate; excessive, violent; unpitied by any; (*am*), n. without pity, unmercifully; passionately, violently, excessively, much. — *Nirdaya-tva, am, n.* unmercifulness, cruelty.

**निर्दर** *nir-dara, as,* or *nir-dari, is, m.* = *dara* or *dari*, a cave, cavern; [according to some *nir-dara, as, ā, am,* = *nir-daya*, pitiless, hard; shameless; also *nir-daram, ind.* = excessively, and *nir-dara, am, n.* = pith, essence.] — *Nirdari-vāsin, ī, inī, i,* inhabiting a cave.

**निर्दलन** *nir-dalana, am, n.* splitting, cleaving asunder, breaking.

**निर्दश** *nir-daśa, as, ā, am,* more than ten days old, what happened more than ten days ago; [cf. *a-n<sup>o</sup>, nairdaśya*.] — *Nirdasāha (śa-aha), see a-n<sup>o</sup>.*

**निर्दशत्** *nir-daśat, &c.* See *nir-danś* above.

**निर्दशन** *nir-daśana, as, ā, am,* toothless. — *Nirdasanākṣhi-jihva (na-akṣh<sup>h</sup>), as, ā, am,* deprived of teeth, eyes, and tongue.

**निर्दस्यु** *nir-dasyu, us, us, u,* free from robbers or bandits.

**निर्दह** *nir-dah, cl. 1. P. -dahati, -dagdhum,* to burn out, burn up, consume by fire, destroy completely: Caus. *-dahayati, -yitum*, to cause to burn up or set on fire.

*Nir-dagdha, as, ā, am,* burnt, burnt up; unburnt, (in this sense *nir* is a privative.)

*Nir-dagdhikā, f.* = *ni-digdhikā*.

*Nir-dahana, as, ī, am,* burning, burning up, consuming; (*as*), m. the plant *Semecarpus Anacardium*; (*i*), f. the plant *Sansevieria Roxburghiana*; (*am*), n. burning.

*Nir-dāha, as, ā, am,* or *nir-dāhuka, as, ā, am,* Ved. burning, consuming by fire.

**निर्दातृ** *nir-dātrī, tā, m.* (fr. rt. 3. *dā* or *da* with *nir*), a weeder, digger up of weeds; a reaper, husbandman; [cf. *nir-yātrī*.]

**निर्दारित** *nir-dārīta*. See *nir-dṛi* below.

**निर्दिग्ध** *nir-digdha, as, ā, am* (fr. rt. *dih* with *nir*), anointed, smeared; well fed, corpulent, stout, lusty.

*Nir-digdhikā, f.* a various reading for *nir-dagdhikā* or *ni-digdhikā*.

**निर्दिश** *nir-diś*, cl. 6. P. *-diśati, -deshtum*, to point to, point out, show, direct, declare, announce, tell, enjoin, order; to denote, indicate, mark; to assign, destine; to enumerate, specify, particularize, name; to foretel; to define, determine; to describe; to recommend, advise, suggest; to denounce: Desid. *-diśikshati*, to wish to point out or to define more closely.

*Nir-diśya, ind.* having pointed out, having shown, explained, enjoined, &c.

*Nir-diśhta, as, ā, am,* pointed out, shown, specified, particularized; described, depicted; assigned; ordered, directed; asserted, declared; ascertained, determined.

*Nir-desā, as, m.* pointing out, directing, ordering, order, command, direction; instruction; saying, telling, declaring; description, designation; depicting, specifying, particularizing, giving particulars or details, specification, special mention; certainty, ascertainment; vicinity, proximity; a particular number; [cf. *ni-desā*.] — *Nirdesa-kārin, ī, inī, i,* executing orders, obedient.

*Nir-desāka, as, ikā, am,* pointing out, showing, describing; ordering.

*Nir-desaniya* or *nir-desya, as, ā, am,* to be pointed out; assignable; to be determined; to be arranged; to be described, to be defined or particularized; to be proclaimed or foretold.

*Nir-deshtṛi, tā, trī, ṭri,* who or what shows, explains, points out, defines, &c.; (*tā*), m. an authority, a guide.

**निर्दी** *nir-dī, cl. 4. P. -diyati, &c., Ved.* to fly away.

**निर्दुःख** *nir-duḥkha, as, ā, am,* free from pain, painless, not suffering pain; not causing pain. — *Nirduḥkha-tva, am, n.* absence of pain; painlessness.

**निर्दुह** *nir-duh, cl. 2. P. A. -dogdhi, -dugdhe, -dogdhum*, to milk out, extract, draw out, produce; to withdraw.

*Nir-dugdha, as, ā, am,* milked out, drawn out, extracted.

**निर्दृ** *nir-dṛi, cl. 9. P. -dṛiṇūti, -daritum, -daritum*, to tear or rend asunder, tear in pieces, split asunder: Caus. *-dārayati, -yitum*, to tear or split asunder; to root up, cause to be dug up.

*Nir-dārīta, as, ā, am,* torn asunder, rent; split open, opened, unclosed; starting open.

**निर्देव** *nir-deva, as, ā, am,* Ved. abandoned by the gods, without the gods.

**निर्देव्य** *nir-dainya, as, ā, am,* free from misery or wretchedness, happy, comfortable, at ease.

**निर्दोष** *nir-dosha, as, ā, am,* faultless, without defect or blemish; guiltless, innocent.

*Nirdoshi-kṛīta, as, ā, am,* cleared from guilt.

**निर्द्रव्य** *nir-draya, as, ā, am,* immaterial; without property, poor.

**निर्द्रु** *nir-dru, cl. 1. P. -dravati, -dratum,* Ved. to run out, run away.

**निर्द्रोह** *nir-draha, as, ā, am,* not malevolent, not hostile, friendly; well-disposed; innocent.

**निर्द्वन्द्व** *nir-dvandva, as, ā, am,* free from either of two alternatives or indifferent in regard to opposite pairs of feelings (as pleasure and pain), neither glad nor sorry, &c.; not standing in mutual relation, not dependant upon another, independant; not striving together, free from envy or jealousy; not causing disputes, uncontested, undisputed; not double; not acknowledging two principles.

**निर्धन** *nir-dhana, as, ā, am,* without property or money; poor, indigent; (*as*), m. an old ox. — *Nirdhana-tā, f.* or *nirdhana-tva, am, n.* absence of property, poverty, indigence.

**निर्धर्म** *nir-dharma, as, m.* unrighteousness; (*as, ā, am*), unjust, unrighteous, impious, immoral, void of law, irreligious.

**निर्धा** *nir-dhā, cl. 3. P. -dadhāti, -dhātum,* Ved. to free from; to find out (?).

**निर्धार** *nir-dhāra, &c.* See *nir-dhṛi* below.

**निर्धारण** *nir-dhāraṇa, as, ā, am,* having no descendants of Dhṛita-rāshṭra, free from them.

**निर्धाव** 1. *nir-dhāv, cl. 1. P. A. -dhāvati, -te, -dhāvītum*, to stream forth from, spring from; to run out, escape from.

**निर्धाव** 2. *nir-dhāv, cl. 1. P. A. -dhāvati, -te, -dhāvītum*, to wash off, wash away, cleanse.

*Nir-dhauta, as, ā, am,* washed off, cleansed, polished, bright.

**निर्धु** *nir-dhū, cl. 5. P. A. -dhūnati, -dhūnute* (in later language also *-dhunoti, -dhunute*), *-dhotum* and *-dhavītum*, to shake out, shake off, remove; to drive away, expel, banish, repudiate, disown; to shake, agitate, brandish, move about; to harass, distress, torment, pain.

*Nir-dhūta* or *nir-dhuta, as, ā, am,* shaken off, shaken out, thrown out or off; removed; avoided; departed; deserted, rejected; broken, divided; refused, destroyed; deprived of, bereft; suffered, undergone; (*as*), m. a man abandoned by his relatives or friends. — *Nirdhūta-pāpa, as, ā, am,* one whose sins are wholly shaken off or removed.

**निर्धूम** *nir-dhūma, as, ā, am,* smokeless. — *Nirdhūma-tva, am, n.* smokelessness.

**निर्धृ** *nir-dhṛi, cl. 1. P. A. -dharati, -te, cl. 10. or Caus. -dhārayati, -yitum*, to take out from; to separate one out of many, particularize; to determine, define, state accurately; to ascertain.

*Nir-dhāra, as, m.* or *nir-dhāraṇa, am, n.* taking out from, separating or specifying one out of many, particularizing individuals according to their degree of merit; determining, defining, settling; certainty, ascertainment.

*Nir-dhāraṇīya* or *nir-dhāritavya, as, ā, am,* to be ascertained; irresistible, (in this sense *nir* is a privative.)

*Nir-dhārīta, as, ā, am,* determined, ascertained, settled.

*Nir-dhārya, as, ā, am,* to be ascertained or determined, ascertainable; not to be restrained, acting resolutely or fearlessly, active, energetic, (in this sense *nir* is a privative.)

*Nir-dhāryamāṇa, as, ā, am,* being particularized; being determined.

**निर्धे** *nir-dhe, cl. 1. P. -dhayati, -dhātum,* Ved. to drink up, suck up, absorb.

**निर्धैत** *nir-dhāta*. See 2. *nir-dhāv* above.

**निर्ध्मा** *nir-dhmā, cl. 1. P. -dhamati, -dhmātum*, to blow away, blow out of.

*Nir-dhmāpana, am, n.* blowing away.

**निर्धै** *nir-dhyai, cl. 1. P. -dhyāyati, -dhyā-tum*, to think of, reflect upon, meditate about.

*Nir-dhyāta*, *as*, *ā*, *am*, thought of, reflected upon, meditated.

*Nir-dhyāya*, ind. having thought of, having reflected.

**निर्ममस्कार** *nir-namaskāra*, *as*, *ā*, *am*, not respecting any one, uncounteous; unrespected, respected by no one, despised by all.

**निर्नर** *nir-nara*, *as*, *ā*, *am*, abandoned by men, deserted, desolate.

**निर्नाथ** *nir-nātha*, *as*, *ā*, *am*, protectorless, without a guardian or master or superior. — *Nir-nāthātā*, *f.* the being without a master or guardian or protector, want of protection; widowhood; orphanage.

**निर्नाभि** *nir-nābhi*, *is*, *is*, *i*, without the navel, not reaching to the navel.

**निर्नाशन** *nir-nāšana*, *am*, *n.* (fr. rt. *naś* with *nā*), removing, expelling, banishing.

*Nir-nāśin*, *ī*, *inī*, *i* (from an unused *nir-nāśa*), removing, expelling, banishing.

**निर्निद्र** *nir-nidra*, *as*, *ā*, *am*, sleepless. — *Nir-nidra-tā*, *f.* sleeplessness.

**निर्निमित्त** *nir-nimitta*, *as*, *ā*, *am*, without reason or motive, causeless, groundless; (*am*), *n.* causelessly, without cause. — *Nir-nimitta-kṛita*, *as*, *ā*, *am*, produced without a cause, whose cause is invisible.

**निर्निमेष** *nir-nimesha*, *as*, *ā*, *am*, not twinkling.

**निर्निरोध** *nir-nirodha*, *as*, *ā*, *am*, unobstructed.

**निर्नीड** *nir-nīḍa*, *as*, *ā*, *am*, having no nest.

**निर्बद्ध** *nir-baddha*. See *nir-bandh* below.

**निर्बन्ध** *nir-bandh*, *cl.* 9. P. *-badhnāti*, *-banddhum*, to fix or fasten upon, attach one's self to, cling to, to insist upon, persist in; press upon; to urge, importune.

*Nir-baddha*, *as*, *ā*, *am*, fixed upon, fastened upon; directed on; clung to; pressed hard, urged.

*Nir-bandha*, *as*, *m.* insisting upon (with loc.), persistence, perseverance, pertinacity, intentness; obstinacy; importunity, urgency, pressing or urging anything, (*nirbandham kṛi*, to urge); accusing, accusation; contest, dispute; caprice, fancy?; [cf. *nī-bandha*.] — *Nirbandha-prishṭa*, *as*, *ā*, *am*, urgently asked, importuned.

*Nir-bandhanīya*, *am*, *n.* (perhaps) contest, dispute.

*Nir-bandhin*, *ī*, *inī*, *i*, insisting upon (with loc.), urgent, persisting in, intent upon.

**निर्वन्धु** *nir-bandhu*, *us*, *us*, *u*, without relations, without kindred, friendless.

**निर्वहण** *nir-barhaṇa*, *am*, *n.* = *nī-varhaṇa*, slaughter, killing, destroying, annihilation.

**निर्वल** *nir-bala*, *as*, *ā*, *am*, powerless, without strength, impotent, weak, feeble.

**निर्बाध** *nir-bādha*, *cl.* 1. A. *-bādhate*, *-bādhitum*, Ved. to keep off, ward off, hold back.

*Nir-bādha*, *as*, *m.*, Ved. a knob, prominence; (*nirbādhe kṛi* is perhaps a proverbial expression meaning 'to put on one side, set aside, remove.')

*Nirbādhin*, *ī*, *inī*, *i*, Ved. furnished with knobs or prominences.

**निर्बुद्धि** *nir-buddhi*, *is*, *is*, *i*, senseless, witless, unwise, ignorant, stupid, out of one's wits.

**निर्वेसीकृत** *nirbusī-kṛita*, *as*, *ā*, *am*, freed from chaff, husked.

**निर्ब्रू** *nir-brū*, *cl.* 2. P. *-bravīti*, &c., Ved. to speak out, pronounce (loud or clearly); to interpret, explain.

**निर्भक्त** *nir-bhakta*. See *nir-bhaj* below.

**निर्भग्न** *nir-bhagna*. See *nir-bhañj* below.

**निर्भज्** *nir-bhaj*, *cl.* 1. P. A. *-bhajati*, *-te*, *-bhaktum*, Ved. to exclude from participation or coparceny (with abl.): Caus. *-bhājayati*, *-yitum*, to exclude from sharing in, to disinherit.

*Nir-bhakta*, *as*, *ā*, *am*, excluded from participation in; taken without eating (as medicine; in this sense *nir* is a privative).

*Nir-bhājya*, *as*, *ā*, *am*, to be excluded from participation in, to be debarred from sharing in.

**निर्भञ्ज** *nir-bhañj*, *cl.* 7. P. *-bhanakti*, *-bhanaktum*, to break asunder, split asunder; to defeat.

*Nir-bhagna*, *as*, *ā*, *am*, broken in pieces; broken down; bent. — *Nir-bhajyamāna*, *as*, *ā*, *am*, being broken in pieces.

**निर्भट** *nir-bhaṭa*, *as*, *ā*, *am*, hard, firm, compact; (perhaps a wrong reading.)

**निर्भय** *nir-bhaya*, *as*, *ā*, *am*, fearless, undaunted; free from danger, secure; (*as*), *m.*, *N.* of a son of the thirteenth Manu; (*am*), ind. fearlessly, without danger.

**निर्भर** *nir-bhara*, *as*, *ā*, *am* [cf. *bhara*], excessive, exceeding, vehement, violent; deep, sound (as sleep); ardent; beyond measure, much; (at the end of a comp.) full of, filled with; (*as*, *am*), *m. n.* essence?; (*am*), ind. excessively, exceedingly, very much; soundly, deeply.

**निर्भर्त्स** *nir-bharts*, *cl.* 10. P. A. *-bhartsayati*, *-te*, *-yitum*, to threaten, menace, abuse, rebuke, reprimand, chide, blame, deride.

*Nir-bhartsana*, *am*, *ā*, *n. f.* threatening, threat, menace; abuse, reviling, reproach, blame; malignity; red paint, lac. — *Nirbhartasana-danda-mohita*, *as*, *ā*, *am*, bewildered by the threat of punishment.

*Nir-bhartsita*, *as*, *ā*, *am*, threatened, menaced; reviled, abused.

*Nir-bhartsya*, ind. having threatened; having reviled or reproached.

**निर्भस्** *nir-bhas*, *cl.* 3. P. *-babhasti*, *-bapsati*, &c., Ved. to bite off, chew.

**निर्भो** *nir-bhā*, *cl.* 2. P. *-bhāti*, *-bhātum*, to shine forth, appear, arise, proceed.

*Nir-bhāta*, *as*, *ā*, *am*, shone forth, shining forth, appeared, arisen.

**निर्भाग्य** *nir-bhāgya*, *as*, *ā*, *am*, unlucky, unfortunate.

**निर्भाज्य** *nir-bhājya*. See *nir-bhaj* above.

**निर्भास्** *nir-bhās*, Caus. *-bhāsayati*, *-yitum*, to illuminate.

*Nir-bhāsita*, *as*, *ā*, *am*, illuminated, illumined.

**निर्भिद्** *nir-bhid*, *cl.* 7. P. A. *-bhīnatti*, *-bhīntte*, *-bhīntum*, to cleave or split asunder, break in two, rend, divide, separate, open; to break through, pierce, penetrate, wound; to put out (the eyes); to break down, destroy; to divulge, betray; to find out, detect, discover; to excavate: Pass. *-bhīdyate*, to be broken asunder, to cleave or split open (intrans.); to burst asunder.

*Nir-bhīdyā*, ind. having broken through, having pierced or penetrated.

*Nir-bhinna*, *as*, *ā*, *am*, broken asunder, pierced, divided. — *Nirbhinna-tanu*, *us*, *us*, *u*, having the body pierced through or transfigured.

*Nir-bheda*, *as*, *m.* breaking or splitting asunder, bursting, dividing, a split, rent; the bed or channel of a river; the issue or termination of an affair, event.

*Nir-bhedīn*, *ī*, *inī*, *i*, splitting asunder, piercing. *Nir-bhedyā*, *as*, *ā*, *am*, to be split asunder; having

no rent; missing an aim; disappointed; (in the last three senses *nir* is a privative.)

**निर्भीत** *nir-bhīta*, *as*, *ā*, *am*, fearless, not afraid.

**निर्भुज्** *nir-bhuj*, *cl.* 6. P. *-bhujati*, *-bhoktum*, to bend on one side, bend awry, distort; (*oshthau nirbhujati*, he distorts his lips, makes a wry face.)

*Nir-bhugna*, *as*, *ā*, *am*, bent awry, distorted; not bent, straight, (in this sense *nir* is a privative.)

*Nir-bhujā*, *as*, *ā*, *am*, a term applied to a kind of Sandhi (or Sarpita).

**निर्भू** *nir-bhū*, *cl.* 1. P. *-bhavati*, *-bhavitum*, Ved. to come out, move out, move.

*Nir-bhūti*, *is*, *f.*, Ved. disappearing, passing away.

**निर्भृ** *nir-bhṛi*, *cl.* 1. 3. P. *-bharati*, *-bharti*, *-bhartum*, to take out, draw out.

*Nir-bhṛita*, probably a wrong reading for *nī-bhṛita*.

**निर्भृति** *nir-bhṛiti*, *is*, *is*, *i*, without wages, hireless.

**निर्भेद** *nir-bheda*, *nir-bhedyā*. See *nir-bhid*.

**निर्भोग** *nir-bhoga*, *as*, *ā*, *am*, not devoted to pleasure or enjoyment.

**निर्मक्षिक** *nir-makshika*, *as*, *ā*, *am*, free from flies, free from tormentors, untroubled; (*am*), *n.* the being free from flies; (*am*), ind. without flies.

**निर्मज्** *nir-maj*, Ved. (according to Sāy.) completely pure (as cows).

**निर्मज्ज्** *nir-majj*, *cl.* 1. P. *-majjati*, &c., to sink under, sink into; to inundate, deluge.

*Nir-magna*, *as*, *ā*, *am*, sunk, sunk into, sunk under, (opposed to *un-magna*.)

**निर्मज्ज** *nir-majja*, *as*, *ā*, *am*, fatless, marrowless, meagre.

**निर्मग्नक** *nir-maṅḍūka*, *as*, *ā*, *am*, frogless, destitute of frogs.

**निर्मत्सर** *nir-matsara*, *as*, *ā*, *am*, without envy, unenvious, free from envy or passion.

**निर्मत्स्य** *nir-matsya*, *as*, *ā*, *am*, fishless, destitute of fish. — *Nirmatsya-tā*, *f.* absence of fish, the having no fish.

**निर्मथ** *nir-matha*, *nir-mathana*. See under *nir-manth* below.

**निर्मद** *nir-mada*, *as*, *ā*, *am*, unintoxicated, sober, quiet; not proud, humble; not in rut (as an elephant).

**निर्मध्य** *nir-madhyā*, *as*, *ā*, *am*, having no middle; (*ā*), *f.* = *nalikā*, a fragrant substance; [cf. *nir-madhyā* below.]

**निर्मनस्क** *nir-manaska*, *as*, *ā*, *am*, mindless, having no Manas. — *Nirmanaska-tā*, *f.* the having no Manas.

**निर्मनुज** *nir-manuja*, *as*, *ā*, *am*, abandoned by men (as a forest), desolate, uninhabited.

**निर्मनुष्य** *nir-manushya*, *as*, *ā*, *am*, unpeopled, uninhabited, deserted by men, without a man; (*mātango nirmanushyas*, an elephant without riders.)

**निर्मन्त्र** *nir-mantra*, *as*, *ā*, *am*, unaccompanied by holy texts or the recitation of sacred verses (as the Gandharva marriage).

**निर्मन्थ** *nir-manth* or *nir-math*, *cl.* 1. 9. P. *-mathati*, *-mathati*, *-mathāti*, &c., to stir about, agitate, churn, shake about, toss about roughly or violently; to rub, elicit fire by rubbing; to strike,

beat violently, thresh, bruise, crush, stamp to pieces, grind, break in pieces, destroy.

*Nir-matha*, *as*, m. stirring, rubbing. — *Nirmathadāru* = *nirmantha-dāru*.

*Nir-mathana*, *am*, n. stirring, churning, rubbing, rubbing two pieces of wood together to light a fire.

*Nir-mathita*, *as*, *ā*, *am*, stirred about, agitated, churned.

1. *nir-mathya*, *as*, *ā*, *am*, to be stirred about or rubbed; (*ā*), f. a kind of fragrant substance, = *nalikā*; [cf. *nir-madhya* above.]

2. *nir-mathya*, ind. having churned; having ground; having discriminated or particularized.

*Nir-mathyamāna*, *as*, *ā*, *am*, being shaken or tossed about roughly.

*Nir-mantha*, *as*, m. rubbing. — *Nirmantha-dāru*, *us*, *u*, m. n. or *nirmantha-kāshtha*, *am*, n. the wood used for kindling fire by friction; a churning-stick.

*Nir-manthana*, *am*, n. rubbing, churning; separating, distinguishing, discriminating.

*Nir-manthya*, *as*, *ā*, *am*, to be stirred, to be churned; to be excited by friction (as fire); to be distinguished or discriminated.

*Nir-māthin*, *i*, *inī*, *i*, crushing or stamping to pieces, churning, rubbing.

**निर्मयु** *nir-manyu*, *us*, *us*, *u*, free from anger or resentment; (*us*), m., N. of a hunter.

**निर्मम** *nir-mama*, *as*, *ā*, *am*, unselfish, disinterested; regardless, indifferent to (with loc.); free from all connection with the outer world; an epithet of Śiva; (*as*), m. (with Jains) N. of the fifteenth Arhat of the future Ut-sarpiṭ. — *Nirmama-tā*, f. or 1. *nirmama-tva*, *am*, n. unselfishness, disregard of worldly interests, indifference towards (with loc.).

2. *nir-mamatva*, *as*, *ā*, *am*, free from selfishness, indifferent.

**निर्मयाद** *nir-maryāda*, *as*, *ā*, *am*, boundless, having no limits, immeasurable, innumerable; transgressing the boundaries of right, unrestrained, unruly, wicked, criminal, sinful, impious; confused; (*am*), n. confusion, disturbance of boundaries or rules; N. of a kind of fight; (*am*), ind. confusedly, topsy-turvy.

**निर्मल** *nir-mala*, *as*, *ā*, *am*, spotless, free from spots or dirt or impurities, stainless, unsoiled, clear, clean, pure, limpid; shining, splendid, bright; virtuous; (*am*), n. tale; the remains of an offering made to a deity. — *Nirmala-gada*, *as*, *ā*, *am*, having a bright mace. — *Nirmala-tā*, f. or *nirmalātva*, *am*, n. stainlessness, purity, cleanness (physical or moral). — *Nirmali-kṛita*, *as*, *ā*, *am*, freed from impurity, cleansed, cleared. — *Nirmalopala* (°*lap*), *as*, m. crystal.

*Nir-mālya*, *as*, *ā*, *am*, stainless, clean, &c., = *nir-mala*; (*ā*), f. a species of medicinal plant, see *prikkā*; (*am*), n. stainlessness, purity, cleanness, clearness; the remains of an offering to a deity, flowers left at a sacrificial ceremony; remains in general. — *Nirmālya-tā*, f. = *nirmala-tā*.

**निर्मशक** *nir-maśaka*, *as*, *ā*, *am*, free from gnats or mosquitoes.

**निर्मा** 1. *nir-mā*, cl. 2. P., 3. and 4. A., -*māti*, -*mimāte*, -*māyate*, -*mātum*, to build, make, form, fabricate; to produce, create; to compose; to cause: Caus. -*māpayati*, -*yitum*, to cause to be made or built.

2. *nir-mā*, f. value, measure, equivalent.

*Nir-māna*, *am*, n. measuring or meting out, measure; reach, extent, (*eka-nirmāna*, *as*, *ā*, *am*, of the same measure; *kalkudodagra-nirmāna*, as high as the top of a mountain; *avyakta-nirmāno bālas*, a boy who has not yet reached his full growth, not yet full grown); forming, making, producing, creating, production, fabrication, manufacture, formation, creation, building; composing, composi-

tion, work; a building; a part; (with Buddhists) transformation; the best of anything, pith, marrow, essence; (*ā*), f. propriety, decorum, fitness. — *Nir-māna-rata*, *ās*, m. pl. 'delighting in creating or building,' N. of a particular class of gods. — *Nir-māna-rati*, *is*, *is*, *i*, delighting in creating; (*ayas*), m. pl., N. of a class of deities in the eleventh Manvantara; (with Buddhists) delighting in transformation; [cf. *nirvāna-ruci*.]

*Nir-mātri*, *tā*, *trī*, *trī*, a maker, builder, creator, former, producer; building, fabricating, forming, &c. — *Nirmātri-tva*, *am*, n. creatorship, the condition of a maker or builder or producer.

*Nir-mūla*, *as*, *ā*, *am*, constructed, manufactured, produced, built, fashioned, fabricated, formed, made; artificial; meted out; (*ās*), m. pl. (with Buddhists) N. of a class of deities, 'the transformed.'

*Nir-mūli*, *is*, f. formation, production, creation, fabrication, manufacture, artificial production; making.

**निर्मांस** *nir-mānsa*, *as*, *ā*, *am*, fleshless, emaciated.

**निर्माख्य** *nir-mākhyā*, *as*, m., N. of a man; (probably a wrong form, also read *tigmātman* and *nirmād*.)

**निर्माधिन्** *nir-māthin*. See col. 1.

**निर्मान** *nir-māna*, *as*, *ā*, *am*, without self-confidence, free from pride.

**निर्मानुष** *nir-mōnusha*, *as*, *ā*, *am*, unpeopled, uninhabited, abandoned by men, desolate; (*e*), ind. in a solitary place.

**निर्माग** 1. *nir-mārga*, *as*, *ā*, *am*, roadless, pathless. (For 2. *nir-mārga* see under *nir-mṛj*.)

**निर्माली** *nir-māli*, f. = *nir-mālyā*.

**निर्माल्य** *nir-mālya*. See under *nir-mala*, col. 1.

**निर्मुच** *nir-muc*, cl. 6. P. A. -*muñcati*, -*te*, -*moktum*, to loosen, free from, liberate.

*Nir-mukta*, *as*, *ā*, *am*, loosed, set free, liberated, disjoined, sundered, separated, &c.; (*as*), m. a snake which has lately cast his skin.

*Nir-mukti*, *tā*, f. liberation, deliverance; [cf. *sāpa-n°*.]

*Nir-moka*, *as*, m. setting loose or free, liberating; a hide or skin, especially the cast off skin or slough of a snake [cf. *sarpa-n°*]; armour, mail; sky, heaven, atmosphere; N. of a son of the eighth Manu; of one of the Saptarshis under the thirteenth Manu; [cf. *nir-moha*.]

*Nir-moktri*, *tā*, *trī*, *trī*, one who solves or liberates, a liberator, looser, solver (of doubts).

*Nir-močana*, *am*, n. liberation, deliverance.

**निर्मुद** *nir-muṭa*, *as*, m. a tree bearing large blossoms (= *vanas-pati*); the sun; a rogue; (*as*, *am*), m. n. a large and free market or fair.

**निर्मूल** *nir-mūla*, *as*, *ā*, *am*, rootless, deprived of roots (as a tree); baseless, without origin, unfounded; eradicated. — *Nirmūla-tā*, f. rootlessness, baselessness.

*Nir-mūlana*, *am*, n. uprooting, eradicating, extirpating.

*Nir-mūlaya*, Nom. P. *nirmūlayati*, -*yitum*, to uproot, eradicate, extirpate, annihilate.

**निर्मृञ्** *nir-mṛj*, cl. 2. P. -*mārshṭi*, -*mārjibum* and -*mārshum*, to wipe off, wipe out, rub out, sweep out, strip off.

2. *nir-mārga*, *as*, m. (for 1. see above), rubbing or stripping off, wiping off; that which is stripped or wiped off, refuse.

*Nir-mārguka*, *as*, *ā*, *am*, Ved. drawing off, withdrawing, separating.

*Nir-mārjana*, *am*, n. wiping off, sweeping, cleaning.

*Nir-mṛshṭa*, *as*, *ā*, *am*, rubbed out, wiped off or out, swept.

**निर्मेष** *nir-megha*, *as*, *ā*, *am*, cloudless. — *Nirmeghāsrāma* (°*gha-ās°*), *as*, m., N. of a man.

**निर्मेष** *nir-medha*, *as*, *ā*, *am*, without understanding, stupid, dull. — *Nirmedhāsrāma* (°*dha-ās°*), *as*, m., N. of a man.

**निर्मोक** *nir-moka*, *nir-moktri*, &c. See under *nir-muc*, col. 2.

**निर्मोक्ष** *nir-moksha*, *as*, m. (rt. *moksh*), liberation from, deliverance.

**निर्मोह** *nir-moha*, *as*, *ā*, *am*, 'free from illusion,' an epithet of Śiva; (*as*), m., N. of a son of the fifth Manu; of one of the Saptarshis under the thirteenth Manu; [cf. *nir-moka*.]

**निर्मृतुक** *nir-mretuka*, *as*, *ā*, *am* (perhaps fr. *mrai* = *mlai* with *nis*), Ved. fadiag away, withering; (also read *nir-metuka*, *nir-mṛituka*.)

**निर्मुक्ति** *nir-mlukti*. See *ni-mlukti*, p. 490.

**निर्यत** 1. *nir-yat*, *an*, *atī*, *at* (fr. *nir-i*), going forth, coming out, issuing.

**निर्यत** 2. *nir-yat*, cl. 10. P. -*yātayati*, &c., to give back, restore, make restitution; to forgive, pardon, set free.

*Nir-yātaka*, *as*, *ā*, *am*, bearing away, carrying away, removing.

*Nir-yātana*, *am*, n. giving back, returning, delivering, restitution, delivery of a deposit, replacing anything lost; gift, donation; payment of a debt; requital, revenge; killing, slaughter.

*Nir-yātita*, *as*, *ā*, *am*, restored, given back, retailed, required; taken away.

*Nir-yātya*, *as*, *ā*, *am*, to be given back or restored or delivered (as a deposit &c.).

**निर्यत** *nir-yatna*, *as*, *ā*, *am*, inactive, lazy, listless. — *Niryatna-tā*, f. inactivity.

**निर्यन्त्रय** *nir-yantraṇa*, *as*, *ā*, *am*, without restraint, unrestrained, unobstructed, uncontrolled, unconfined, unrestricted, self-willed, independent; (*am*), n. absence of restraint, independence; (*am*), ind. without restraint, unrestrainedly. — *Niryantṛaṇa-pradeśāvasthita* (°*śa-av°*), *as*, *ā*, *am*, being at a place where no restraint is needed.

*Nir-yantrita*, *as*, *ā*, *am*, uncontrolled, unrestrained, self-willed.

**निर्यशक** *nir-yaśaka*, *as*, *ā*, *am*, without fame or reputation, inglorious.

**निर्या** 1. *nir-yā*, f., Ved. any disturbance of the regular course of a rite, any defect.

**निर्या** 2. *nir-yā*, cl. 2. P. -*yāti*, -*yitum*, to go out, issue, set out: Caus. -*yāpayati*, -*yitum*, to cause to go out.

*Nir-yāna*, *am*, n. going forth or out, exit, issue, setting out, departure; vanishing, disappearance; departure from life, dying, death; eternal emancipation, final beatitude, (probably confounded with 1. *nir-nāṇa*, q. v.); the outer corner of an elephant's eye [cf. *nir-nāyana*]; iron; a rope for tying cattle or for binding a calf's feet, a foot-rope.

*Nir-yāta*, *as*, *ā*, *am*, gone out, gone forth, issued, departed.

*Nir-yāti*, *is*, f. going out, exit, departing, dying. *Nir-yāpaṇa*, *am*, n. (fr. the Caus.), expelling, expulsion, banishing.

*Nir-yāya*, ind. having gone out or departed.

*Nir-yiyāṇu*, *us*, *us*, *u* (fr. the Desid.), trying or wishing to go out.

**निर्यातु** *nir-yātri*, *tā*, *trī*, *trī*, a husbandman, reaper, weeder; (wrong reading for *nir-dātri*, q. v.)

**निर्यादव** *nir-yādava*, *as, ā, am*, freed from the Yādavas, without the Yādavas.

**निर्याम** *niryāma*, *as, m.* a sailor, pilot, boatman (= *nīyāmaka*).

**निर्यास** *nir-yāsa*, *as, am, m. n.* (fr. rt. *yas* with *nis*), exudation of trees or plants, juice, gum, resin, milk, &c.; extract, decoction, infusion; any thick fluid substance; [cf. *agmi-n°*, *tanu-n°*.]

**निर्युक्ति** *nir-yukti*, *is, f.* disunion; want of connection or government (in grammar); unfitness, inappropriateness, impropriety.

*Nir-yuktika*, *as, ā, am*, detached, disunited; unconnected, unmeaning, illogical, not founded on sound reasoning; inappropriate, improper. — *Nir-yuktika-tva*, *am, n.* inappropriateness; illogicalness.

**निर्यूप** *nir-yūtha*, *as, ā, am*, separated from the herd (as an elephant &c.), strayed from the flock.

**निर्यूप** *nir-yūsha*, *as, m.* extract, juice, &c., = *nir-yāsa* = *nir-yūha*.

**निर्यूह** *nir-yūha*, *as, m.* (probably for *nir-vyūha*), a prominence, projection (also *am, n.*), perhaps a kind of turret-like ornament on columns or gates, a pinnacle, turret; a chaplet, crest, head-ornament, the crest of a helmet; a peg or bracket projecting from a wall to hang or place anything upon [cf. *nāga-niryūha*]; wood placed in a wall for doves to build their nests upon; a door, gate (also *n.*); extract, juice, decoction, &c.; [cf. *nir-yāsa*, *nir-yūsha*.]

**निर्योग** *nir-yoga*, *as, m.* (perhaps) a decoration, ornament.

**निर्योगक्षेम** *nir-yogakshema*, *as, ā, am*, free from care or anxiety about property.

**निरिक्षण** *nir-lakṣhaṇa*, *as, ā, am*, having no special marks, undistinguished, unimportant, insignificant; unmarked, unspotted.

**निरिक्ष्य** *nir-lakshya*, *as, ā, am*, not to be observed or perceived, unobservable.

**निरिज्ज** *nir-lajja*, *as, ā, am*, shameless, immodest, impudent, brazen. — *Nirilajja-tū*, *f.* shamelessness, impudence.

**निरिङ्ग** *nir-linga*, *as, ā, am*, having no characteristic or distinguishing marks, not to be defined (as *ātman*, *brahman*).

**निरिप्त** *nir-ṛipta*, *as, ā, am* (fr. rt. *lip* with *nis*), unsmearcd, unanointed; undefiled, uncontaminated; (*as, m.*, N. of Kṛishṇa; a sage.

*Nir-lepa*, *as, ā, am*, unanointed, unsmearcd, free from fatty substances; stainless, spotless, sinless; (*as, m.* a sage.

**निरिञ्चन** *nir-hiñcana*, *am, n.* (fr. rt. *hiñc* with *nis*), pulling out or off, tearing off, peeling.

**निरिञ्चन** *nir-hiñhana*, *am, n.* (fr. rt. *hiñh* with *nis*), robbing, plundering; pulling out, tearing off, (in the latter sense a wrong reading for *nir-hiñcana*, q. v.)

**निरिक्षन** *nir-lekhana*, *am, n.* (fr. rt. *likh* with *nis*), a scraper, instrument for scraping; [cf. *jihvā-n°*.]

**निरिर्भ** *nir-lobha*, *as, ā, am*, free from desire, unavaricious.

**निरिर्भ** *nir-loma*, *as, ā, am*, devoid of hair, hairless, smooth.

**निरिर्वयनी** *nir-lvayani*, *f.* the cast off skin of a snake; (wrong reading for *nir-vlayani*, q. v.)

**निरिर्वंश** *nir-vanśa*, *as, ā, am*, without lineage or posterity, childless.

**निर्वक्तव्य** *nir-vaktavya*, *as, ā, am* (fr. rt. *vac* with *nis*), to be interpreted or explained.

1. *nir-vačana*, *am, n.* (for 2. see below), pronunciation; a proverbial expression, proverb; interpretation, etymological explanation, etymology; vocabulary, index; [cf. 1. *nir-vačana*.]

*Nir-vačaniya*, *as, ā, am*, to be defined more closely, to be interpreted or explained, to be described or related.

1. *nir-vāčya*, *as, ā, am*, = *nir-vačaniya*. (For 2. see under *nir-vāčya*, p. 501, col. 1.)

**निर्वचन** 2. *nir-vačana*, *as, ā, am* (for 1. see above), not speaking, silent; unobjectionable, unblamable, blameless; (*am*), ind. silently; [cf. 2. *nir-vačana*.]

**निर्वण** *nir-vaṇa* or *nir-vana*, *as, ā, am*, being out of a wood, ranging in the open country; free from woods; bare, open, (in this sense *nir* is a privative.)

**निर्वत्सशिशुपुङ्गव** *nir-vatsa-śiṣupungava*, *as, ā, am*, deprived of calves and young bulls.

**निर्वद्** *nir-vad*, *cl. 1. P. A. -vadati, -te, -vaditum*, to speak out, to blame; to deny.

1. *nir-vāda*, *as, m.* (for 2. *nir-vāda* see p. 501, col. 1), obloquy, censure, blame, reproach; rumour, report; asseveration, affirmation, decision of a controversy.

**निर्वन** *nir-vana*. See *nir-vaṇa* above.

**निर्वप** *nir-vap*, *cl. 1. P. A. -vapati, -te, -vapitum*, to pour out, sprinkle, drop, scatter; to offer sacrificial food, present funeral oblations or libations to the Manes of deceased ancestors; to present, deliver; to perform.

*Nir-vapaṇa*, *am, n.* pouring out, sprinkling, offering, especially the presentation of funeral offerings to the Manes, libation, oblation; spending, bestowing presents; gift, donation, alms; a ladle or vessel for pouring; (*as, ī, am*), relating to libations; scattering, pouring out, bestowing.

1. *nir-vāpa*, *as, m.* (for 2. see p. 501, col. 1), scattering, strewing, pouring out; offering, giving, bestowing; offering oblations, especially funeral oblations in honour of a deceased ancestor; gift, alms.

1. *nir-vāpaṇa*, *am, n.* (for 2. see p. 501, col. 1), scattering, throwing or pouring out, casting in, sowing; offering, presenting funeral oblations; gift, giving.

1. *nir-vāpita*, *as, ā, am* (for 2. see p. 501, col. 1), offered in oblation, scattered, poured out.

1. *nir-vāpya*, *as, ā, am* (for 3. see p. 501, col. 1), to be scattered or offered.

2. *nir-vāpya*, *ind.* having offered funeral cakes.

**निर्वयनी** *nir-vayani*, *f.* the cast off skin of a snake; (a various reading for *nir-vlayani*; cf. *nir-lvayani*.)

**निर्वर** *nir-vara*, a various reading for *nir-dara*.

**निर्वरुणता** *nirvaruṇa-tā*, *f.* or *nirvaruṇa-tva*, *am, n.* deliverance from Varuṇa's power.

**निर्वर्यो** *nir-varṇ*, *cl. 10. P. -varṇayati, -yitum*, to look at, contemplate.

*Nir-varṇana*, *am, n.* looking at, regarding, sight, seeing.

*Nir-varṇaniya*, *as, ā, am*, to be looked at or regarded.

*Nir-varṇya*, *ind.* having looked at, having regarded.

**निर्वर्तक** *nir-vartaka*, *nir-vartana*, &c. See under *nir-vrit*, p. 502, col. 1.

**निर्वस** *nir-vas*, *cl. 1. P. -vasati, -vastum*, to dwell, finish dwelling; to dwell abroad; Caus. *-vāsayati, -yitum*, to expel from home, banish.

*Nir-vāsa*, *as, m.* leaving or abandoning one's home, residing far from one's native place; expulsion, banishment; killing.

1. *nir-vāsana*, *am, n.* (for 2. *nir-vāsana* see p. 501, col. 1), expelling or driving from home, banishing, banishment, expulsion; hurting, injuring, killing, slaughter, annihilation; [cf. *ud-vāsana*, *pra-vāsana*.]

*Nir-vāsaniya* or *nir-vāsya*, *as, ā, am*, to be expelled or banished.

*Nir-vāsita*, *as, ā, am*, expelled, banished, driven from home.

**निर्वसु** *nir-vasu*, *us, us, u*, destitute of wealth or property, poor. — *Nirvasu-tva*, *am, n.* poverty, destitution.

**निर्वह** *nir-vah*, *cl. 1. P. A. -vahati, -te, -vodhum*, to bring or carry out, bring one's self out of, extricate one's self; Caus. *P. -vāhayati, -yitum*, to carry out, carry on, perform, accomplish, effect, fulfil, settle; to pass, spend (time &c.).

*Nir-vahaṇa*, *am, n.* end, issue, completion; the closing scene or catastrophe of a drama, the conclusion; carrying on, (for *nir-vahaṇa*.)

*Nir-vahitri*, *tā, tri, tri*, separating, dividing.

*Nir-vāha*, *as, m.* carrying on, accomplishing, performing, managing, accomplishment, management; completion, end; narrating, describing; supporting, maintaining; subsisting on; sufficiency, adequacy, competent provision or means of living; steadfastness; [cf. *nair-vāhika*.]

*Nir-vāhaka*, *as, ikā, am*, accomplishing, performing, effecting; (*am*), n. application or connection of cause and effect (?).

*Nir-vahaṇa*, *as, ā, am*, carrying out, effecting; carrying away, removing; (*am*), n. accomplishment, completion; the catastrophe or closing scene of a drama (= *nir-vahaṇa*).

*Nir-vāhin*, *i, iñi, i*, leading out, carrying out; discharging (as a wound).

*Nir-vāhya*, *as, ā, am*, to be carried on or accomplished or performed.

**निर्वी** *nir-vā*, *cl. 2. P. -vāti, -vātum*, to cease to blow; (*cl. 4. -vāyati, &c.*), to be extinguished; to be refreshed; Caus. *-vāpayati, -yitum*, to extinguish, put out; to refresh, cool, ally, make happy, delight.

1. *nir-vāṇa*, *as, ā, am* (for 2. *nir-vāṇa* see p. 501, col. 1), blown out, gone out, put out, extinguished (as a fire); lost, disappeared; liberated from existence (lit. having the fire of life extinguished); dead, deceased, defunct; set (as a planet); calmed, quieted, (*a-nirvāṇa*, an elephant not yet tamed or one just caught and wild); immersed, plunged; (*am*), n. blowing out, extinguishing, extinction, (in this and some of the following senses *nir-vāṇam* is not the neut. of the pass. part. but formed fr. *nir-vā* with affix *ana*), becoming extinguished, disappearance, setting, vanishing from sight, (*nirvāṇam kṛi*, to act as if nothing had happened, not to keep one's promise); extinction of the flame of life, dissolution, liberation, eternal bliss, final emancipation from matter and reunion with the deity, union with the Supreme Spirit; (with Buddhists and Jainas) absolute extinction or annihilation, complete extinction of individual existence; perfect and perpetual calm, repose; complete satisfaction or pleasure, highest felicity; desisting, leaving off, cessation; vacuity, vacuum; union, association, blending, confluence; offering oblations, (perhaps wrongly for 1. *nir-vāpaṇa*); bathing of an elephant (because he draws in water with his trunk and then blows it out over his body); instructing in sciences; 'Deliverance,' N. of an Upanishad; [cf. *apa-n°*, *pari-n°*.] — *Nirvāṇa-purāṇa*, *am, n.* offering oblations to the dead. — *Nirvāṇa-prakarāṇa*, *am, n.* N. of the fourth chapter of the Vāsisṭha-rāmāyaṇa, commonly called *Yoga-vāsisṭha*. — *Nirvāṇa-bhūyishṭha*, *as, ā, am*, almost all vanished or departed. — *Nirvāṇa-maṇḍapa*, *N.* of a temple. — *Nirvāṇa-mantra*, *am, n.* N. of a mystical formula. — *Nirvāṇa-mastaka*, *as, m.* liberation, deliverance. — *Nirvāṇa-ruci*, *ayas*, *m. pl.* 'delighting in final beatitude,' N. of a class of

deities under the eleventh Manu; [cf. *nirmāṇa-ratī*.] — *Nirvāṇa-lakṣhaṇa*, *as, ā, am*, having complete felicity as its characteristic mark. — *Nirvāṇa-sūtra*, *am, n.*, N. of certain Buddhist Sūtras.

*Nir-vāṇin*, *ī, m.* (with Jains) N. of the second Arhat of the past Ut-sarpiṇī.

1. *nir-vāta*, *as, ā, am* (for 1. see below), ceased to blow.

2. *nir-vāpa*, *as, m.* (for 1. see under *nir-vap*, p. 500, col. 2), putting out, extinguishing (as a fire).

2. *nir-vāpaya*, *am, n.* (for 1. see under *nir-vap*, p. 500, col. 2), putting out (as a fire or light), extinguishing, quenching; extinction, annihilation; slaughter, killing; (in medicine) refrigerant; cooling, refreshing.

*Nir-vāpaya*, *tā, trī, tri*, extinguishing, refrigerant, one who allays.

2. *nir-vāpita*, *as, ā, am* (for 1. see under *nir-vap*, p. 500, col. 2), extinguished, put out, quenched; allayed, cooled; killed.

3. *nir-vāpya*, *ind.* (for 1. and 2. see under *nir-vap*, p. 500, col. 2), having extinguished or quenched; having refreshed or delighted.

*निर्वाक* *nirvāka*, *as, m.* in *karna-nirvāka*, *as, m.*, N. of a man.

*निर्वाक्य* *nir-vākya*, *as, ā, am*, speechless.

*Nir-vāc*, *k, k, k*, silent, mute, dumb.

2. *nir-vācya*, *as, ā, am* (for 1. see under *nir-vaktarya*, p. 500, col. 2), improper to be said; unobjectionable, blameless, not to be found fault with or censured.

*निर्वाच* *nirvāc*, *ān, ācī, āk* (according to the commentator fr. *nir-ava-āc*), outward, exterior.

*निर्वाण* 2. *nir-vāṇa*, *as, ā, am* (for 1. see under *nir-vā*, p. 500, col. 3), having no arrows.

*निर्वाणी* *nir-vāṇī*, *f.* (with Jains) N. of a deity who executes the commands of the sixteenth Arhat of the present Ava-sarpiṇī.

*निर्वात* 2. *nir-vāta*, *as, ā, am* (for 1. see above), free from wind, sheltered from wind, not windy, calm, still; (*as*), *m.* a calm, a place sheltered from wind. — *Nirvāta-stha*, *as, ā, am*, standing sheltered from the wind.

*निर्वाद* 2. *nir-vāda*, *as, m.* (for 1. *nir-vāda* see under *nir-vad*, p. 500, col. 2), absence of dispute or railing.

*निर्वाणर* *nir-vāṇara*, *as, ā, am*, free from monkeys.

*निर्वाप* 1. and 2. *nir-vāpa*. See p. 500, col. 2, and above.

*निर्वायस* *nir-vāyasa*, *as, ā, am*, free from crows.

*निर्वीर्य* *nir-vīrya*, *as, ā, am*, irresistible, not to be opposed or resisted; acting fearlessly or determinedly.

*निर्वासन* 2. *nir-vāsana*, *as, ā, am* (fr. *nis + vāsana*; for 1. *nir-vāsana* see under *nir-vas*, p. 500, col. 2), without fancy or imagination.

*निर्वाह* *nir-vāha*, *nir-vāhaṇa*. See *nir-vah*.

*निर्विकल्प* *nir-vikalpa*, *as, ā, am*, not admitting an alternative; recognising no such distinctions as that of subject and object; being without determination; (*am*), *ind.* without hesitation or vacillation, without wavering, without reflection.

*Nir-vikalpa* or *nir-vikalpana*, *as, ā, am*, not admitting an alternative, free from differences, having no mutual dependence; not capable of mutual relation; undeliberate; conditioned; (*am*), *n.* knowledge not depending upon or derived from the senses.

*निर्विकार* *nir-vikāra*, *as, ā, am*, or *nir-vikāra-vat*, *ān, atī, at*, unchanged, unaltered, unchangeable, immutable, uniform. — *Nirvikāra-tā*, *f.* unchangeableness, uniformity.

*निर्विकस* *nir-vikāsa*, *as, ā, am*, not yet opened or expanded (as a blossom), unblown. — *Nir-vikāsa-tva*, *am, n.* the being not yet opened or expanded.

*निर्विक्रम* *nir-vi-kram*, *cl. 1. P. A. -krāmati, -kramate, -kramitum*, to go out of, come out of.

*निर्विघ्न* *nir-vighna*, *as, ā, am*, unobstructed, uninterrupted, untroubled, secure from impediments; (*am*), *n.* absence of obstruction or impediment; (*am* or *ena*), *ind.* unobstructedly, freely, securely.

*निर्विचार* *nir-vicāra*, *as, ā, am*, not reflecting or considering; (*am*), *ind.* without reflection, without consideration, inconsiderately.

*निर्विचिक्त* *nir-vicikitsa*, *as, ā, am*, without reflecting much; (*am*), *ind.* without much or long reflection.

*निर्विचेष्ट* *nir-vicēṣṭa*, *as, ā, am*, motionless, insensible, unresisting.

*निर्वितर्क* *nir-vitarka*, *as, ā, am*, unreflecting, inconsiderate.

*निर्विद्* *nir-vid*, *cl. 4. A. -vidyate, &c.*, to be disgusted with one's self, to disparage or despise one's self, be ashamed of one's self, to be disgusted, to be despondent.

*Nir-viṇṇa*, *as, ā, am*, despondent, depressed; disgusted with anything (gen.); loathing; self-disparaged, overcome with fear or sorrow; emaciated with grief; decayed, impaired; abused, degraded; humble; known, certain. — *Nirviṇṇa-śeta*, *ās, ās, as*, depressed in mind, broken in spirit, humble-minded, meek, resigned, desponding.

1. *nir-veda*, *as, m.* disgust, loathing, feeling disgust for (with gen. or loc., e. g. *jīvite nirvedah*, disgust for life); satiety, loathsomeness; despondency, self-disparagement; humility; grief; complete indifference, disregard of worldly objects; despair, desperation; shame. — *Nirveda-vat*, *ān, atī, at*, disgusted (with worldly concerns); full of despondency; indifferent.

*निर्विद्य* *nir-vidya*, *as, ā, am*, unlearned, destitute of knowledge, uneducated.

*निर्विधित* *nir-vidhīta*, *as, ā, am*, not wishing to do, having no designs, free from desire.

*निर्विनोद* *nir-vinoda*, *as, ā, am*, without amusement, without pastime, void of solace or diversion.

*निर्विन्ध्य* *nir-vindhya*, *as, ā, am*, living on the outside or other side of the Vindhya; (*ā*), *f.*, N. of a river rising in the Vindhya hills or of one rising in the Riksha mountains.

*निर्विभास* *nir-vi-bhās*, *Caus. -bhāsayati, -yitum*, to illuminate, enlighten.

*निर्विमर्श* *nir-vimarśa*, *as, ā, am*, not considering, unreflecting, devoid of reflection; (also written *nir-vimarsha*.)

*निर्विवर* *nir-vivara*, *as, ā, am*, having no opening or rent, without interval or interstice, close, contiguous. — *Nirvivara-tā*, *f.* want of interstice, contiguousness (as of the female breasts); want of enmity; agreement, understanding.

*निर्विवह* *nir-vi-vah*, *cl. 1. P. A. -vahati, -te, -vodhum*, to carry out, export; to expel.

*निर्विवाद* *nir-vivāda*, *as, ā, am*, not contending or disagreeing, agreeing with each other; (*am*), *n.* absence of contention or controversy. — *Nirvivādi-kṛita*, *as, ā, am*, made to agree.

*निर्विवित्सु* *nir-vivitsu*, *us, us, u* (fr. the Desid. of *rt. vid* with *nis*), desirous to find (?).

*निर्विवेक* *nir-viveka*, *as, ā, am*, indiscreet,

undiscriminating, wanting discrimination or judgment, foolish. — *Nirviveka-tva*, *am, n.* want of discrimination or judgment, indiscretion.

*निर्विश* *nir-viś*, *cl. 6. P. -viśati, -veshtum*, to enter into, to meet with, enjoy (with acc., e. g. *madhum nirvivishuḥ*, they enjoyed wine); to experience; to embellish; to reward.

*Nir-viśat*, *an, atī* or *antī, at*, entering in or into; attaining, obtaining; engaging in; marrying.

*Nir-viśta*, *as, ā, am*, attained, arrived at, met with; obtained, gained, experienced, earned, received; engaged in, occupied by, staying in; married.

*Nir-veśa*, *as, m.* entering into, gaining, obtaining; wages, hire, employment; payment, returning payment [cf. *ni-veśya*]; expiation, atonement, (*a-nir-veśa*, one who has not expiated his sins); enjoyment, eating; fainting, swooning, syncope.

*Nir-veśanīya*, *as, ā, am*, to be gained or enjoyed.

*Nir-veśtavya*, *as, ā, am*, to be entered into; to be rewarded, to be paid; to be embellished.

*निर्विशङ्क* *nir-viśaṅka*, *as, ā, am*, or *nir-viśaṅkita*, *as, ā, am*, fearless, undaunted, confident.

*निर्विशेष* *nir-viśeṣa*, *as, m.* absence of difference, no difference; (*as, ā, am*), showing no difference, making no difference, not differing, without distinction; indiscriminating; indiscriminate; same, like, (at the end of an adj. comp.; cf. *nīlot-pala-n*); (*am* or *ena*), *ind.* without difference, indifferently, indiscriminately, without distinction, equally, (*sva-grīha-nirviśeṣeṇa*, just the same as in one's own house.) — *Nirviśeṣa-tva*, *am, n.* absence of difference, want of distinction, indiscriminateness. — *Nirviśeṣa-vat*, *ān, atī, at*, showing no difference, undistinguished, indiscriminate. — *Nirviśeṣā-kṛitī* (*śha-āk*), *ās, ts, i*, whose forms are precisely alike.

*Nir-viśeṣaṇa*, *as, ā, am*, having no attributes.

*निर्विष* *nir-viśa*, *as, ā, am*, without venom, poisonless (as serpents); (*ā* and *ī*), *f.* a species of grass, *Kyllingia Monocephala*, used as an antidote.

*निर्विषङ्ग* *nir-viśaṅga*, *as, ā, am*, not attached to anything, indifferent.

*निर्विषय* *nir-viśaya*, *as, m.* no residence; any place not deserving the name of a residence; (*as, ā, am*), expelled or driven away from one's residence or home, banished; having no sphere of action, not attached to any object, objectless; separated from sensual objects, not attached to them (as mind). — *Nirviśaya-tva*, *am, n.* non-attachment to any object. — *Nirviśayākāra* (*ya-āk*), *as, ā, am*, not deserving the name of a dwelling-place. — *Nirviśayī-kṛita*, *as, ā, am*, expelled from one's place of residence. — *Nirviśayoparāga* (*ya-up*), *as, ā, am*, unharmed by objects of sense.

*निर्विषाण* *nir-viśāṇa*, *as, ā, am*, destitute of horns or tusks, tuskless (as an elephant).

*निर्विहङ्ग* *nir-vihanga*, *as, ā, am*, without birds, free from birds.

*निर्विहार* *nir-vihāra*, *as, ā, am*, having no pleasure, deprived of pleasure.

*निर्वीज* *nir-vīja*, *as, ā, am*, seedless; impotent; (*ā*), *f.* a sort of grape without seeds or stones (= *kākalī-drākṣhā*, commonly called *kishmitsh*). — *Nirvīja-tva*, *am, n.* seedlessness, impotence.

*निर्वीर* *nir-vīra*, *as, ā, am*, deprived of men or heroes; unheroic, cowardly; (*ā*), *f.* a woman whose husband and children are dead, a childless widow; N. of a river; (*am*), *n.*, N. of a place of pilgrimage.

*निर्वीर्य* *nir-vīrya*, *as, ā, am*, powerless,

unmanly, without manly courage, spiritless, tame, feeble, impotent. = *Nirvīyā-tā*, f. unmanliness, powerlessness.

**निर्वृ** *nir-vri*, apparently only occurring in the derivatives below.

*Nir-vrita*, *as, ā, am*, satisfied, contented, happy, pleased, enraptured, tranquil, at ease, secure, free from cares, free from anxiety and troubles, free from occupation or interest, emancipated; ended, terminated, ceased.

*Nir-vriti*, *is, f.* complete satisfaction, contentment, tranquillity, bliss, happiness, gladness, pleasure; final emancipation or liberation from existence; freedom; rest, repose; setting, disappearance, death, destruction; completion, accomplishment (for *nir-vriti*); ceasing, abstaining from (for *nir-vriti*); incivility, impropriety (for *nir-vriti*); (*is*, m., N. of a man; of a son of Vṛṣṇi; (the forms *nir-vriti*, *nir-vriti*, and *nir-vriti* are often incorrectly confounded together.)

**निर्वृक्ष** *nir-vriksha*, *as, ā, am*, treeless.

**निर्वृत** *nir-vrit*, cl. I. A. (also P. in Fut. Cond. and Aor.) -*varṭate*, -*varṭitum*, to be completed or accomplished, to be effected; to draw back, recede, desist, cease, not to be done, not to take place, (in these senses probably for *nir-vrit*, q. v.): Caus. -*varṭayati*, -*yitum*, to complete, accomplish, finish, perform, produce, create.

*Nir-vartaka*, *as, ikā, am* (fr. the Caus.), completing, accomplishing, performing, finishing, ending, executing; desisting; [cf. *nir-vartaka*.]

*Nir-vartana*, *am, n.* accomplishment, completion, execution; desisting (for *nir-vartana*).

*Nir-vartaniya*, *as, ā, am*, to be completed or accomplished.

*Nir-vartin*, *i, īni, i*, accomplishing, performing, executing; behaving rudely or uncivilly, uncivil.

1. *nir-vartya*, *as, ā, am*, to be accomplished, performable, to be pronounced or uttered, pronounceable. = *Nirvartya-tva*, *am, n.* performableness; pronounceableness.

2. *nir-vartya*, ind. having accomplished, having performed or finished; having ceased, (for *nir-vartya*).

*Nir-vritta*, *as, ā, am*, finished, completely done, accomplished. = *Nirvritta-satru*, *us, m.*, N. of a prince of the Kalin-gas; (probably wrongly for *nir-vritta-satru*; cf. *nirvarta-satru*.)

*Nir-vritti*, *is, f.* completion, termination, conclusion; (in grammar) cessation of the influence of one rule over another; result, fruit, reward; impropriety, incivility [cf. *nir-vartin* above]; final beatitude (for *nir-vriti*); abstaining from action, inactivity (for *nir-vriti*); (*is, is, i*), having no occupation, destitute, (in this sense *nir* is a privative.)

**निर्वृता** *nir-vrita*, *nir-vriti*. See under *nir-vri* above.

**निर्वृष** *nir-vriṣh*, cl. I. P. -*varshati*, -*varshitum*, to cease to rain.

*Nir-vriṣhī*, *is, f.* cessation of rain, want of rain.

**निर्वृष** *nir-vriṣha*, *as, ā, am*, deprived of bulls.

**निर्वेग** *nir-vega*, *as, ā, am*, without violent motion or impetuosity, not waving, quiet, calm.

**निर्वेतन** *nir-vetana*, *as, ā, am*, not receiving wages, unsalaried.

**निर्वेद** 2. *nir-veda*, *as, ā, am* (for 1. *nir-veda* see under *nir-vid*, p. 501, col. 2), not having the Vedas, infidel, unscriptural.

**निर्वेधिम** *nir-vedhima* (fr. *vedh* with *nis*), with *karṇa*, a peculiar deformity of the ear.

**निर्वेपन** *nir-vepana*, *as, ā, am*, not trembling, not flickering (as the flame of a lamp).

**निर्वेश** *nir-veśa*. See under *nir-veś*, p. 501, col. 3.

**निर्वेशन** *nir-veśhana*, *am, n.* (fr. rt. *veśh* with *nis*), a small reed used as a shuttle, a weaver's shuttle.

**निर्वैर** *nir-vaira*, *am, n.* absence of enmity; (*as, ā, am*), free from enmity, without enmity, living in peace, peaceable; (*as*), m., N. of a hunter; (*am*), ind. peaceably, without enmity. = *Nirvaira-tā*, f. freedom from enmity, peaceableness, concord.

*Nir-vairiṇa*, *am, n.* absence of enmity, concord.

**निर्वोद्** *nir-vodhri*, *dhā, dhri, dhri*, carrying or leading away, who or what carries away; separating, dividing; [cf. *nir-vahūri*.]

**निर्व्यञ्जन** *nir-vyajiṇa*, *as, ā, am*, without condiment; straightforward; (*e*), ind. in a straightforward or downright manner; plainly, without verbosity; silently (?).

**निर्व्यथ** *nir-vyatha*, *as, ā, am*, free from pain; quiet, unmoved, calm.

*Nir-vyathana*, *am, n.* a hole, chasm (a place of rest); freedom from pain; pain, afflicting, (in this sense *nir* is a prep.)

**निर्व्यपेक्ष** *nir-vyapeksha*, *as, ā, am*, disregarding, indifferent to (with loc.).

**निर्व्यलीक** *nir-vyālika*, *as, ā, am*, not causing pain, not hurting, not offending; not feeling pain, without pain, pleased, doing willingly or sincerely, sincere, genuine, undissembling; (*am*), ind. sincerely, readily. = *Nirvyālika-tas*, ind. sincerely.

**निर्व्यकुल** *nir-vyākula*, *as, ā, am*, not troubled or disquieted, not excited, calm. = *Nirvyākula-tā*, f. freedom from trouble, calmness; (*ayā*), ind. with complete calmness, quite calmly.

**निर्व्याघ्र** *nir-vyāghra*, *as, ā, am*, free from tigers, not infested by tigers.

**निर्व्याज** *nir-vyāja*, *as, ā, am*, without deceit, candid, upright, straightforward, honest, plain, exact; (*am*), ind. honestly, exactly, plainly. = *Nirvyāja-tā*, f. honesty, plainness, candour. = *Nirvyāji-kṛita*, *as, ā, am*, made plain, freed from deceit or illusion.

**निर्व्याधि** *nir-vyādhi*, *is, is, i*, free from sickness, healthy, strong.

**निर्व्यापार** *nir-vyāpāra*, *as, ā, am*, without employment or business, free from occupation, unoccupied, not busy, at leisure.

**निर्व्युह** *nir-vyūh*, cl. I. P. A. -*ūhati*, -*te*, &c., to push out, carry out, lead or bring away, remove; to arrange, put in order, perform, accomplish. *Nir-vyūhā*, *as, ā, am*, finished, completed; abandoned, left, deserted; (*am*), n. various reading for *nir-vāha*, completion.

*Nir-vyūhī*, *is, f.* end, completion; the top, highest point or degree.

*Nir-vyūha*, *as, m.* a turret; a helmet or its ornament, a crest; a pinnacle (?); a door, gate; a pin or peg in a wall to hang things upon; decoction; [cf. *nir-vyūha*.]

**निर्व्रण** *nir-vraṇa*, *as, ā, am*, without wounds, unhurt; undamaged; without notches or rents.

**निर्व्रत** *nir-vrata*, *as, ā, am*, neglecting religious observances, not observing vows.

**निर्व्रस्क** *nir-vraska*, *as, ā, am* (fr. rt. *vrasē* with *nis*), uprooted, extirpated.

**निर्व्रयनी** *nir-vrayanī*, f. (fr. rt. *vli* with *nis*). See *nir-vrayanī*, p. 500, col. 1.

**निर्व्रन्** *nir-han*, cl. 2. P. -*hanti*, -*hantum*, Ved. to strike out, expel.

**निर्व्रस्त** *nir-hasta*, *as, ā, am*, Ved. handless, without hands; [cf. *nairhasta*.]

**निर्व्रह्म** *nir-hāda*, *as, m.* (fr. rt. *had* with *nis*), evacuation, voiding excrement; [cf. *nir-hāra*.]

**निर्व्रार** *nir-hāra*. See under *nir-hri* below.

**निर्व्रिम** *nir-hima*, *am, n.* cessation of winter.

**निर्व्रि** *nir-hri*, cl. I. P. A. -*harati*, -*te*, -*hartum*, to draw out from, extract, tear out, pull out, root up; to carry out (a dead body), to carry or take away; to export (goods); to change or mix together (clothes &c.).

*Nir-haraṇa*, *am, n.* taking forth or out, drawing out, extracting, rooting up, taking away, removing, removal; setting aside, carrying away, carrying out dead bodies to be burnt, carrying a corpse to the funeral pyre.

*Nir-haraṇīya* or *nir-hartavya*, *as, ā, am*, to be taken away or removed; to be drawn out, &c.

*Nir-hāra*, *as, m.* extracting, drawing out, rooting up, destroying, destruction; putting forth or out; carrying away, carrying out a corpse or dead body to the funeral pile to be burnt; taking away, removing, abstracting; setting aside; accumulation of a private store of wealth, a hoard; evacuation of any of the natural excrements of the body, (opposed to *ā-hāra*; cf. *nir-hāda*, *nir-hāra*); giving away (?); diffusive fragrance; completion.

*Nir-hāraka*, *as, ikā, am*, carrying out (a dead body to the funeral pile), one who carries out or extracts or removes.

*Nir-hāraṇa*, *am, n.* (fr. the Caus.), causing (a dead body) to be carried out.

*Nir-hārin*, *i, īni, i*, taking forth or out, carrying out; diffusively fragrant, spreading wide (as odour); having wealth.

*Nir-hrita*, *as, ā, am*, extracted, drawn out, taken or carried forth or out.

*Nir-hrit*, *is, f.* bringing away, taking out of one's way, removal.

1. *nir-hritya*, *as, ā, am*, Ved. to be taken out; to be left out or omitted.

2. *nir-hritya*, ind. having taken forth or out, having extracted.

**निर्व्रिति** *nir-heti*, *is, is, i*, weaponless, unarmed.

**निर्व्रेतु** *nir-hetu*, *us, us, u*, causeless, reasonless, having no cause or reason. = *Nirhetu-tva*, *am, n.* causelessness.

**निर्व्रह्म** *nir-hrāda* or *ni-hrāda*, *as, m.* (fr. rt. *hrād* with *nis*), a sound in general. = *Nirhrāda-bhūta*, *as, ā, am*, terrified by a sound or noise.

*Nir-hrādin*, *i, īni, i*, sounding, resounding, roaring.

**निर्व्रह्म** *nir-hrāsa*, *as, m.* abbreviation, shortening (of a vowel).

**निर्व्रिक** *nir-hrika*, *as, ā, am* (fr. *nis* + *hri*), not shy, without shame, bold, daring.

**निल** *nil*, cl. 6. P. *nilati*, &c., to understand with difficulty, to be impassable or impenetrable; [cf. *ni-lī* below.]

**निलय** *nil-ay* (= *nir-ay*), cl. I. A. -*ayate*, -*yitum*, to go out; [cf. rt. *i* and rt. *ay*.]

1. *nil-ayana*, *am, n.* (for 2. see under *ni-lī* below), the act of going out.

**निलिम्प** *ni-limpa*, *as, m.* (fr. rt. *lip* with *ni*), Ved., N. of a particular class of supernatural beings; a troop of Maruts; a god in general; (*ā*), f. a cow. = *Nilimpā-nirjharī*, f. the river of the gods, the Ganga.

*Nilimpikā*, f. a cow.

**निली** *ni-lī*, cl. 4. A. -*liyate*, -*letum* and -*lātum*, to lie down, settle down, alight; to hide

one's self, disappear, conceal one's self from (with abl.); to sink down, perish, (*ni-lilyire*, they perished, Mahā-bh. Sautpika-p. 399.)

*Ni-laya*, *as*, m. hiding one's self; a hiding-place; the lair or den of animals, a nest; dwelling, abode, residence, house, habitation; (often at the end of a comp. in the sense of) having one's residence, living, residing in (e.g. *Kailāsa-nilaya*, residing in Kailāsa).

2. *ni-layana*, *am*, n. (for 1. see p. 502, col. 3), settling in a place, alighting; place of refuge, dwelling-place, dwelling, habitation.

*Nilāyi-tā*, *f.* dwelling, residing in, the being domesticated.

*Ni-lāyin*, *i*, *inī*, *i*, dwelling in, inhabiting.

*Ni-līna*, *as*, *ā*, *am*, fused in or into; involved, encompassed, surrounded, shut or wrapt up, embraced, destroyed, perished; transformed, changed; full.

*Nīlīnaka*, *as*, *am*, m. n. (?), N. of a village in the north country; [cf. *nīlīnaka*.]

*Ni-liyamāna*, *as*, *ā*, *am*, hiding, lying concealed.

**निवक्षस्** *ni-vakshas*, *ās*, *ās*, *as*, Ved. (probably) an epithet of the sacrificial animal (implying some peculiarity of colour &c.).

**निवचन** 1. *ni-vačana*, *am*, n. (fr. rt. *vac* with *ni*), Ved. expression, address; a proverbial expression; [cf. 1. *nir-vačana*.]

**निवचन** 2. *ni-vačana*, *as*, *ā*, *am* (*ni* = *nis*), (Pān. 1. 4, 76), not speaking; [cf. 2. *nir-vačana*.] — *Nivačane-kṛi*, cl. 8. P. *-karoti*, *-kartum*, to obstruct the speech, to cease to speak. — *Nivačane-kṛītya* or *nivačane-kṛīṭvā*, ind. having ceased to speak.

**निवत्** *ni-vaṭ*, *t*, *f.* (fr. *ni*), Ved. a steep place, a valley; (*tā*), ind. downhill, downwards.

**निवध्** *ni-vadh*, a defective verb (see *vadh*), to kill.

**निवना** *ni-vaṇā*, ind., Ved. downwards, downhill; [cf. *ni-vaṭā*.]

**निवप्** *ni-vap*, cl. 1. P. A. *-vapati*, *-te*, *-vaptum*, to scatter seed, sow; to offer, make offerings of cakes &c. to the Manes; to kill.

*Ni-vapana*, *am*, n. pouring out, scattering or throwing down; sowing; oblations or gifts in honour of deceased ancestors, an offering to the Manes; [cf. *nir-vapaṇa*.]

*Ni-vāpa*, *as*, m. seed, grain, seed corn; an oblation or offering to the Manes of deceased parents or relatives, a libation or offering of water &c. at the Śrāddha; gift, offering in general.

*Ni-vāpaka*, *as*, m. a sower.

*Nivāpin*, *i*, *inī*, *i*, pouring out, throwing or scattering down, sowing.

*Ny-upta*, *ny-uptya*. See s.v.

**निवर** *ni-vara*. See *ni-vṛi*, p. 504, col. 1.

**निवर्त** *ni-varta*, *ni-vartana*, &c. See *ni-vṛt*, p. 504, col. 1.

**निवर्हण** *ni-varhaṇa*. See *ni-vṛih*, p. 504.

**निवस्** 1. *ni-vas*, cl. 1. P. *-vasati*, *-vastum*, to dwell, inhabit, reside, lodge, live in (with loc.); to sojourn, pass time, pass the night; to roost.

*Ni-vasat*, *an*, *antī*, *at*, dwelling in, inhabiting.

*Ni-vasati*, *is*, *f.* a habitation, abiding, abode, house, residence.

*Ni-vasatha*, *as*, *f.* a village.

1. *ni-vasana*, *am*, n. a dwelling, house, a habitation. (For 2. see under 2. *ni-vas*, col. 2.)

*Ni-vasavya*, *as*, *ā*, *am*, to be lived; to be spent.

1. *ni-vāsa*, *as*, m. (for 2. see under 2. *ni-vas*, col. 2), living, dwelling, residing; passing the night; a place of residence, dwelling-place, abode, house; night-quarters. — *Nivāsa-bhūmī*, *is*, *f.* place of residence. — *Nivāsa-bhūya*, *am*, n. habitation; inhabiting. — *Nivāsa-rājan*, *ā*, m. the king of the country in which one dwells.

1. *ni-vāsana*, *am*, n. (for 2. see under 2. *ni-vas* below), living, residing [cf. *jagan-n*]; sojourn; passing or spending time.

1. *ni-vāsin*, *i*, *inī*, *i*, dwelling, abiding in, inhabiting, an inhabitant, resident.

**निवस्** 2. *ni-vas*, cl. 2. A. *-vaste*, *-vasitum*, to put on or wear (clothes), dress; to change one's clothes: Caus. or cl. 10. P. *-vāsayati*, *-yitum*, to put on (a garment?).

2. *ni-vasana*, *am*, n. (for 1. see under 1. *ni-vas*, col. 1), putting on (a garment), cloth, clothes, raiment; an under garment.

2. *ni-vāsa*, *as*, m. (for 1. see under 1. *ni-vas*, col. 1), dress (e.g. in *darma-nivāsa*, dressed in a skin).

2. *ni-vāsana*, *am*, n. (for 1. see under 1. *ni-vas*, above), (with Buddhists) a kind of raiment.

*Ni-vāsaya* (fr. 2. *ni-vāsa*), Nom. P. *nivāsayati*, &c., to put on (a garment), to cover.

2. *ni-vāsin*, *i*, *inī*, *i* (at the end of a comp.), dressed in, wearing, clothed, covered.

**निवह्** *ni-vah*, cl. 1. P. A. *-vahati*, *-te*, *-vodhum*, to bring or lead near; to carry, to support.

*Ni-vaha*, *as*, m. a multitude, quantity, heap, (in this sense also *ās*, m. pl.); N. of one of the seven winds; one of the seven tongues of fire.

*Ni-vāha*, *as*, m., Ved. leading down, (opposed to *abhy-avaraha*.)

**निवात** 1. *ni-vāta*, *as*, *ā*, *am* (*ni* = *nis*), protected against or sheltered from the wind, not reached by the wind, not windy, calm [cf. 2. *nir-vāta*]; (*am*), n. a place sheltered from or inaccessible to the wind, a sheltered spot, (sometimes used at the end of a comp. of which the first member expresses the sheltering object, see Pān. VI. 2, 8); a calm.

**निवात** 2. *ni-vāta*, *as*, *ā*, *am* (*ni* + *vāta* fr. *van*), unimpeded, unhurt, uninjured; secure, safe (as in an asylum); well armed, accoutred in strong mail; (*as*), m. an asylum, a refuge, a dwelling, &c.; an impenetrable coat of mail; (*am*), n. security, a secure spot; strong armour. — *Nivāta-kavāca*, *as*, *ā*, *am*, whose armour or mail is impenetrable, wearing an impenetrable coat of mail; (*as*), m., N. of a demon, the grandson of Hiranya-kaśipu; (*ās*), m. pl., N. of a class of Dānavas or Daityas.

**निवाप** *ni-vāpa*, &c. See *ni-vap*, col. 1.

**निवार** *ni-vāra*. See *ni-vṛi*, p. 504, col. 1.

**निवाश** *ni-vāsa*, *as*, *ā*, *am* (fr. rt. *vās* with *ni*), Ved. bellowing, roaring, sounding.

**निविड** *ni-vidā*, *as*, *ā*, *am* (fr. *vida* = *vila*, a hole, with *ni* = *nis*), without spaces or interstices, close, contiguous, coarse, large, bulky; gross, thick, impervious, impenetrable, dense, firm; crooked-nosed; (*as*), m., N. of a mountain.

*Nivīdaya*, Nom. P. *nivīdayati*, &c., to make tight.

*Ni-vidisa*, *as*, *ā*, *am*, compact, close; coarse, gross; crooked-nosed (?).

*Ni-virisa* or *ni-virīsa* = *ni-vidā*.

**निविद्** 1. *ni-vid*, cl. 2. P. *-vetti*, *-veda*, *-veditum*, to tell, communicate, proclaim: Caus. *veda-yati*, *-yitum*, to make known, tell, communicate, report, represent, betray, relate (with dat., loc., or gen. of the person); to present, offer, give, deliver.

2. *ni-vid*, *t*, *f.*, Ved. instruction, information, direction, communication, precept, doctrine; invocation; N. of certain sentences or short formularies inserted in a liturgy and containing epithets or short invocations of the gods (e.g. *Agñih sushamī, hotā deva-vṛitah*); (Śāy.) speech, a short text of the Veda. — *Nivīd-dhāna*, *as*, *ā*, *am*, Ved. containing the Nivids; (*am*), n. (according to Śāy.) inserting the Nivids. — *Nivīd-hāniya*, *as*, *ā*, *am*, Ved. containing the Nivids.

*Ni-vedaka*, *as*, *ā*, *am*, communicating, relating.

*Ni-vedana*, *as*, *ā*, *am*, proclaiming, announcing; (*as*), m. an epithet of Śiva; (*am*), n. making known, proclaiming, appraising, publishing, relating, communicating, announcement, communication; information; representation; delivering, giving, entrusting; an offering, oblation; dedication.

*Ni-vedayishu*, *us*, *us*, *u* (fr. the Desid. of the Caus. without reduplication), wishing to make known or report, intending to relate about.

*Ni-vedīta*, *as*, *ā*, *am*, made known, announced, reported, communicated, stated, told; represented; delivered, addressed, entrusted, presented, given.

*Ni-vedin*, *i*, *inī*, *i*, communicating, reporting, relating, proclaiming.

1. *ni-vedya*, *as*, *ā*, *am*, to be communicated or related; fit to be reported; (*am*), n. an oblation, offering food to an idol, (probably for *naivedya*.)

2. *ni-vedya*, ind. having respectfully announced or made known.

**निविरोस** *ni-virīsa*. See *ni-vidā*, col. 1.

**निविवृत्सत्** *ni-vivṛitsat*, *ni-vivṛitsu*. See p. 504, col. 2.

**निविश** *ni-viś*, cl. 6. A. *-viśate* (ep. also P. *-viśati*), *-veṣtum*, to enter; to alight, descend; to sit down, take a seat; to lie down; to settle down, to encamp; to settle, take a wife; to be fixed or intent on (with loc.): Caus. *-veśayati*, *-yitum*, to cause to enter, introduce, place in or on; to cause to sit down; to cause to settle or dwell, cause to lie down or encamp; to cause to marry; to put or place down; to found (a city); to enter (in writing), mark down (letters, lines, &c.), inscribe (on a tablet), depict; (with *manas*) to apply the mind to, fix the mind on (with loc.).

*Ni-viśhā*, *as*, *ā*, *am*, entered, gone in or into; seated, sitting upon; situated or placed in or on, fixed on, intent upon; arranged.

*Ni-viśhī*, *is*, *f.*, Ved. entering (a female), copulation.

*Ni-veśa*, *as*, m. entering, entrance; settling in a place, encamping, halting; dwelling-place, habitation; halting-place, place of lying, camp, palace, the residence of a king or general, (*niveśam kṛi*, to take up one's residence, settle, encamp); depositing, delivering; founding (a household), settling, marrying, marriage; founding (a town); impression, mark, copy; military array; ornament, dress, decoration. — *Niveśa-deśa*, *as*, m. a dwelling-place. — *Niveśavāt*, *ān*, *atī*, *at* (at the end of a comp.), lying in or on, resting on.

*Ni-veśana*, *as*, *i*, *am*, entering; placing or laying down, lodging, providing with a resting-place; (*as*), m., N. of a Vṛiṣṇi; (*am*), n. entering, entrance; sitting down, encamping, settling, putting or laying down, (*niveśanam kṛi*, to settle, encamp); entering (in writing), inscribing; founding (a household), marrying, marriage; resting-place, habitation, dwelling-place, abode, dwelling, house; a nest; a camp; a town or city; [cf. *a-n*.]

*Ni-veśaniya*, *as*, *ā*, *am*, to be entered; to be fixed; to be engaged in.

*Ni-veśayat*, *an*, *antī*, *at*, causing to enter, introducing, sending in or into.

*Ni-veśīta*, *as*, *ā*, *am*, made to enter, introduced; placed in or upon; turned to or towards, fixed upon, directed on; sent into, entered into, engaged in.

*Ni-veśin*, *i*, *inī*, *i*, resting in, being in, situated on, lying near; resting on.

1. *ni-veśya*, *as*, *ā*, *am*, to be founded (as a town); to be married (as a man); to be returned or paid.

2. *ni-veśya*, ind. having placed in or on, having made to remain or dwell.

*Ni-veśtavya*, *as*, *ā*, *am*, to be married (applied to a man); (*am*), n. to be married, (used impersonally, e.g. *mahākule niveśtavyaṃ sadṛśe vā*, one should marry into a high family or an equal).

**निविशेष** *ni-viśeṣha*, *as*, *ā*, *am*, not different, alike; (*as*), m. want of difference.

**निवृत्ति** *ni-vṛta*, *as, ā, am* (fr. rt. *vye* with *ni*), having the sacred Brāhmaical thread suspended round the neck; (*am*), n. wearing the Brāhmaical thread round the neck; the Brāhmaical thread so worn; (*as, ā, am*), m. f. n. a veil, mantle, a wrapper (= *ni-vṛita*).

*Nivṛtīn*, *ī, inī, ī*, wearing the sacred thread suspended round the neck; (*ī*), m. a Brāhman with the cord so suspended.

**निवृत्त** *ni-vṛta*, *as, ā, am*, impotent (= *nir-vṛya*, q. v.).

**निवृत्ति** *ni-vṛti*, cl. 5. 9. 1. P. A. -*vṛiṇoti*, -*ṇute*, -*vṛiṇāti*, -*ṇite*, -*varati*, -*te*, -*vartum*, -*vartitum*, to surround, defend, restrain: Caus. -*vāryati*, -*yitum*, to surround, protect; to keep off, ward off, prohibit, hinder, prevent, hold back from, stop, withhold, forbid, interdict, exclude, obstruct, oppose: Caus. Pass. -*vāryate*, to be interdicted, to be withheld.

*Ni-vara*, *as, m.*, Ved. covering, protection, a protector; (*Sāy.*) a preventer, obstructer; (*ā*), f. a virgin, an unmarried girl, (in this sense probably fr. *ni*, 'not,' + *vara*, 'a husband.')

*Ni-vāra*, *as, m.*, keeping off, warding off, defending, preventing, hindering, opposition, impediment; (*ā*), f., N. of a river.

*Ni-vāraka*, *as, ā, am*, keeping off, defending, able to keep off.

*Ni-vāraya*, *as, ā, am*, keeping off, preventing, defending; (*am*), n. keeping back or off, preventing, defending, hindering, opposing; prohibition, an impediment; contemning (?).

*Ni-vāraṇya*, *as, ā, am*, to be kept off or defended, to be checked or hindered, &c.

*Ni-vārayat*, *an, anī, at*, preventing, opposing, hindering.

*Ni-vārita*, *as, ā, am*, hindered, forbidden, prevented, checked, opposed.

1. *ni-vārya* = *ni-vāraṇya*.

2. *ni-vārya*, ind. having suppressed, having forbidden.

*Ni-vāryamāna*, *as, ā, am*, being prevented or hindered.

*Ni-vṛita*, *as, ā, am*, surrounded, enclosed, encompassed; (*as, ā, am*), m. f. n. (= *ni-vṛita*), a veil, a mantle, a wrapper.

*Ni-vṛitti*, *is, f.*, covering, enclosing

**निवृत्त** *ni-vṛiṭ*, cl. 7. 1. P. -*vṛiṭkṛti*, -*varjati*, -*varjītum*, Ved. to immerse, drown; to overthrow; to pour out; to extirpate.

**निवृत्ति** *ni-vṛiti*, cl. 1. A. (also P. in Fut. Cond. and Ior.) -*vartate*, -*vartitum*, to turn back, return, retreat, retire, go back, turn back or away from (with abl.); to recoil; to escape from (with abl.); to cease from, desist from, abstain or refrain from (with abl.); to refuse, decline; to cease; to come to an end, be accomplished; to be finished, stop, set (as the sun); not to occur; to be withheld; to be forbidden; to be reversed; to be occupied or engaged in: Caus. -*vartayati*, -*yitum*, to cause to return; to bring back; to turn away, keep back from, restrain; to cause to desist; to drive back, repel; to accomplish, perform, bring to an end, (for *nir-vṛiti*.)

*Ni-varta*, *as, ā, am*, Ved. causing to return or turn back.

*Ni-vartaka*, *as, ikā, am*, returning, turning or coming back, flying; desisting from, stopping, ceasing; bringing back, causing to cease, abolishing, expelling, removing. = *Nivartaka-tva*, *am, n.* the state of one who turns back, &c.

*Ni-vartana*, *as, ā, am*, turning back, ceasing, ceasing to exist, disappearing; causing to return; (*am*), n. returning, turning or coming back, return; ceasing, not happening, not occurring; desisting or abstaining from (with abl.); desisting from work, inactivity, (opposed to *pra-vartana*); repenting, reforming;

causing to come back, bringing back; turning back (the hair); a means of returning (Ved.); keeping back from (with abl.); a measure of land, 20 rods or 200 cubits or 40,000 Hastas square. = *Nivartana-stūpa*, *as, m.*, N. of a Stūpa erected at the spot where the charioteer of Buddha returned.

*Ni-vartaniya*, *as, ā, am*, to be brought back; to be made to turn back, to be kept back or diverted or hindered.

*Ni-vartamāna*, *as, ā, am*, turning back, returning.

*Ni-vartayitavya*, *as, ā, am*, to be kept back, to be restrained, to be diverted.

*Ni-vartita*, *as, ā, am*, turned back or away, brought back, made to desist. = *Nivartita-pārva*, *as, ā, am*, one who has turned away before.

*Ni-vartitavya*, *as, ā, am*, to be brought back.

*Ni-vartin*, *ī, inī, ī*, turning back, returning, flying, (*sangrāmāḍ a-nivartin*, not turning back from the fight, i. e. not flying); leaving off, abstaining from; allowing to return, causing to turn back.

*Ni-vartya*, ind. having turned or brought back, having induced to desist; having desisted or refrained from; having repented; having repaid; [cf. *dur-n°*.]

*Ni-vivṛtsal*, *an, anī, at* (fr. the Desid.), wishing to return or desist.

*Ni-vivṛtsu*, *us, us, u*, desirous of turning back, wishing to desist.

2. *ni-vṛit*, *f* = *ni-vṛit*, q. v.; [cf. *ati-n°*, *pāda-n°*, *atipāda-n°*.]

*Ni-vṛita*, *as, ā, am*, returned, returning, turned back; gone, departed; vanished; ceased, refrained from, abstained, stopped, desisted, prohibited; abstaining from worldly acts, &c.; abstaining, abstracted or abstained from or independent of worldly acts or motives, abstracted from this world, quiet; desisting from or repenting of any improper conduct; finished, completed, whole; (*am*), n. return; [cf. *dur-n°*.]

= *Nivṛita-kāraṇa*, *as, ā, am*, without further cause or motive; (*as*), m. a virtuous man, one uninfluenced by worldly desires. = *Nivṛitta-kṛishigoraksha*, *as, ā, am*, ceasing from agriculture and the tending of cattle. = *Nivṛitta-deva-kārya*, *as, ā, am*, ceasing from sacrificial rites or offerings to the gods.

= *Nivṛitta-mānsa*, *as, ā, am*, one who abstains from eating meat. = *Nivṛitta-yajña-svādhyāya*, *as, ā, am*, ceasing from sacrifices and the repetition of prayers. = *Nivṛitta-rāga*, *as, ā, am*, of subdued appetites or passions. = *Nivṛitta-vṛitti*, *is, is, ī*, quitting any practice or occupation. = *Nivṛitta-hṛidaya*, *as, ā, am*, with relenting heart. = *Nivṛit-tātman* ('*ta-āt*'), *ā, m.* 'one whose spirit is abstracted,' a sage; an epithet of Vishṇu.

*Ni-vṛitti*, *is, f.*, returning, return; disappearing, disappearance, ceasing, cessation, suspension, abstaining from action, inactivity, (opposed to *pra-vṛitti*); ceasing to be active, ceasing to be valid or binding (as a rule); leaving off, desisting from (with abl.); resigning, discontinuance of worldly acts, cessation of emotions, separation from the world, abstinence; repose, rest; felicity, bliss, beatitude, (wrongly for *nir-vṛitti*); denial, refusal; abolition, prevention; completion; (*is*), m., N. of a son of Vṛishṇi; of a son of Dharma, king of Magadha; [cf. *nir-vṛitti*, *ni-dhṛiti*.]

**निवृत्ति** *ni-vṛiṭ* [cf. *ni-bṛiṭ*], Caus. -*varhaya*, -*yitum*, to throw down; to annihilate; to extirpate.

*Ni-varhana*, *as, ā, am*, destroying, extirpating, annihilating, removing; (*am*), n. destruction, eradication, annihilation, killing, removing; [cf. *ni-barhana*.]

*Ni-varhita*, *as, ā, am*, destroyed, annihilated, eradicated.

**निवेदक** *ni-vedaka*, *ni-vedana*, &c. See under 1. *ni-vid*, p. 503, cols. 2, 3.

**निवेश** *ni-veṣṭa*, *as, m.* (fr. rt. *veṣṭ* with *ni*), a cover, envelope; *Vaśiṣṭhasya ni-veṣṭas*, N. of a Sāman.

*Ni-veṣṭana*, *am, n.* covering, enveloping, clothing.

**निवेश** *ni-veṣhya*, *as, m.* (fr. rt. *vish* with *ni*), Ved. a whirlpool, a water-spout; a whirlwind or any similar phenomenon [cf. *stanayitnu*]; a part of the upper or fore-part of an animal, the vertebra?; (according to Maḥl-dhara) eddy or hoar-frost; (*as, ā, am*), whirling, belonging to a whirlpool or eddy.

**निव्याध** *ni-vyādha*, *as, m.* (fr. rt. *vyadh* with *ni*), Ved. an opening, aperture, a window.

*Ni-vyādhin*, *ī, inī, ī*, Ved. piercing, opening.

**निव्यूढ** *ni-vyūḍha*, *am, n.* perseverance, resolution.

**निश** 1. *niś*, euphonically substituted for *niś* before *ḷ, ṭh, &c.*

**निश** 2. *niś*, cl. 1. P. -*neśali*, &c., to meditate upon, meditate profoundly, to be absorbed in meditation.

**निश** 3. *niś*, f. (perhaps connected with *nak* fr. rt. 2. *naś*, or merely a curtailed form of *niśā* below, which may be connected with *ni-sītha* and so derived fr. rt. *sī* with *ni*; the form *niś* is defective in nom. voc. sing. du. and pl., acc. sing. du., but may be optionally substituted for *niśā* in acc. pl. and remaining cases, e. g. *niśas* or *niśās*, *niśū* or *niśayā*, *niḍbhyām* [according to some also *niḍbhyām*] or *niśābhyaṃ*, &c.), night; *niśi niśi*, every night; *mahā-niśi*, at midnight.

*Niśa*, *am, n.* (at the end of a comp.) = *niśā*, night (e. g. *ahar-niśam*, ind. day and night; *divā-niśam*, ind. day and night; cf. also *a-niśa*.)

*Niśa*, f. night; a vision, dream; turmeric, Curcuma (of two species, = *haridrā* and *dāru-haridrā*, probably C. Zedoaria and C. Longa; a collective N. of the asterisms Aries, Taurus, Gemini, Cancer, Sagittarius, and Capricorn; cf. *niśā-bala*). = *Niśā-kara*, *as, m.* 'the night-maker,' the moon, (regarded with *Divā-kara* as a son of Garuḍa); a symbolical expression for the numeral one; a cock. = *Niśā-kaṇḍa-kalā-mauli*, *is, m.* 'bearing a crescent as diadem,' an epithet of Siva. = *Niśā-kāla*, *as, m.* the time of night. = *Niśā-kṛva*, *us, m.* 'night-sign,' the moon. = *Niśā-keḥaya*, *as, m.* the close of night.

= *Niśā-gaṇa*, *as, m.* a number of nights. = *Niśā-gama* ('*sā-āg*'), *as, m.* the coming on or commencement of night. = *Niśā-griha*, *as, m.* a bedroom, sleeping-room. = *Niśā-kāra*, *as, ā or ī, am*, going or moving about by night, nocturnal, night-walking; (*as*), m. a Rākshasa, a fiend, an imp or goblin; an epithet of Siva [cf. *niśācara-pati*]; a jackal; an owl; a snake; the ruddy goose, Cakra-vāka; a thief; a ghost, an evil spirit; (*ī*), f. a she-devil, a female fiend; a woman who goes to an assignation, a harlot, whore; a sort of perfume, (see *keśinī*). = *Niśācara-pati*, *is, m.* 'lord of night-walkers,' an epithet of Siva. = *Niśācarasa* ('*ra-isa*'), *as, m.* 'lord of the Rākshasas,' an epithet of Rāvaṇa. = *Niśā-carman*, *as, n.* 'the skin of night,' darkness. = *Niśā-chada*, *as, m.* a species of plant.

= *Niśā-jala*, *am, n.* 'the water of night,' hoar-frost, frost, dew. = *Niśā-a* ('*sā-a*'), *as, m.* 'roving by night,' an owl; a demon, a ghost. = *Niśā-taka*, *as, m.* bdellium (= *guggulu*, connected with *ni-sāta*, an owl; cf. *kaśiṅka*, = owl and bdellium, *ulūkhala*, *ulūkhala*). = *Niśā-tana* ('*sā-at*'), *as, m.* 'night-rover,' an owl; (*ī*), f. a species of moth.

= *Niśātikrama* ('*sā-at*'), *as, m.* the passing away of night. = *Niśāyaya* ('*sā-at*'), *as, m.* the close of night, day-break. = *Niśā-darsin*, *ī, m.* 'seeing at night,' an owl. = *Niśādi* ('*sā-ādi*'), *is, f.* the beginning of night, evening, twilight. = *Niśādhīsa* ('*sā-adh*'), *as, m.* 'lord of night,' the moon. = *Niśā-nātha*, *as, m.* 'lord of night,' the moon. = *Niśā-nārāyana*, *as, m., N.* of a poet. = *Niśā-nisam*, ind. night by night, every night, always. = 1. *ni-sānta* ('*sā-an*'), *as, am, m. n.* (for 2. *ni-sānta* see under *ni-sam*, p. 505, col. 1), the end of night, break of day. = *Niśāndha* ('*sā-an*'),

*as, ā, am*, blind at night; (*ā*), f. a species of creeper (= *jatukā*). — *Niśā-pati*, *is*, m. 'husband of the night, the moon; camphor. — *Niśā-putra*, *ās*, m. pl. 'the sons of night,' N. of certain demons. — *Niśā-pushpa*, *as*, m. 'the flower of night,' the white water-lily; hoar-frost, dew. — *Niśā-prāṇeśvara*, *as*, m. 'husband of night,' the moon. — *Niśā-bala*, *as*, m. a collective N. of the signs of the zodiac Aries, Taurus, Gemini, Cancer, Sagittarius, and Capricorn. — *Niśā-bhaṅgā*, f. a species of plant (= *dugdha-puṅṅhī*). — *Niśā-maṇi*, *is*, m. 'jewel of the night,' the moon; [cf. *dhvajāgra-niśāmaṇi*.] — *Niśā-mukha*, *am*, n. the beginning of night. — *Niśā-mṛiga*, *as*, m. 'night-animal,' a jackal. — *i. niśā-rapa*, *am*, n. a nocturnal battle; (for 2. see *ni-śarāṇa* below.) — *Niśā-ratna*, *am*, n. (or, according to some, *as*, m.), 'the jewel of the night,' the moon. — *Niśārdhakāla* ('*śā-ardha-k*'), *as*, m. the first part of the night (opposed to the following). — *Niśāvāsāna* ('*śā-av*'), *am*, n. the close or end of night, the second part of the night (opposed to the preceding). — *Niśā-rihāra*, *as*, m. a night-walker, a nocturnal imp or goblin, a Rākshasa. — *Niśā-ṛiṇā*, *am*, n. a number of nights. — *Niśā-vedin*, *i*, m. 'knowing the night,' a cock. — *Niśā-hasa*, *as*, m. 'night-smiler,' the white water-lily which opens its petals at night. — *Niśāhvā* ('*śā-āh*'), f. turmeric. — *Niśi-pāla*, *as*, m. a kind of metre consisting of four lines of fifteen syllables each. — *Niśi-pushpā* or *niśi-pushpī* or *niśi-pushpikā*, f. the tree *Nyctanthes Arbor Tristis*. — *Niśeśa* ('*śā-īśa*'), *as*, m. 'lord of night,' the moon. — *Niśaita* ('*śā-īta*'), *as*, m. 'shining at night,' the crane, *Ardea Nivea*. — *Niśotsarga* ('*śā-ut*'), *as*, m. the end of night, day-break. — *Niśopasāya* ('*śā-ṣp*'), *as*, m. resting at night.

**निशठ** *ni-śaṭha*, *as, ā, am*, not false, candid, honest; (*as*), m., N. of a Vṛishṇi, a son of Bala-rāma by Revati; (also written *ni-śaṭha*, *ni-śaṭha*, *ni-saṭha*.)

**निशद्** *ni-śad*, Caus. -*śatayati*, -*yitum*, Ved. to kill.

**निशब्द** *ni-śabda*, *as, ā, am*, speechless, silent; [cf. *niḥ-śabda*.]

**निशाम** *ni-śam*, cl. 4. P. -*śāmyati*, -*śamītum*, to observe, see; to hear, listen; Caus. -*śāmyati*, -*yitum*, to observe, perceive, see; to hear, listen.

*Ni-śamana*, *am*, n. looking at; seeing, sight; hearing; becoming aware of.

*Ni-śamya*, ind. having perceived, having heard, hearing.

2. *ni-śānta*, *as, ā, am* (for 1. *niśānta* see under *niśā*, p. 504, col. 3), tranquillized, quiet, tranquil, patient; (*am*), n. a house, dwelling, habitation. — *Niśānta-nārī*, f. a house-wife.

*Niśāntiṣya*, *as, ā, am*, belonging or relating to a house (?).

*Ni-śāma*, *as*, m. observing, perceiving.

*Ni-śāmana*, *am*, n. sight, seeing; looking at, beholding; looking at repeatedly; observing, hearing; a shadow, reflection.

*Ni-śāmayat*, *an, antī*, at, perceiving, hearing.

*Ni-śāmya*, ind. having seen; having heard; having tranquillized; having put out (as a light).

**निशरण** *ni-śaraṇa*, *am*, n. (fr. rt. *śrī* with *ni*), killing, slaughter.

2. *ni-śaraṇa*, *am*, n. (fr. *śrī* with *ni*), killing, slaughter, slaying.

*Ni-śārūka*, *as*, m. a kind of Rūpaka (see under *dṛiḍha*); (*am*), n. an air, a sort of musical composition played as an accompaniment to dancing.

**निशात** *ni-śāta*. See under *ni-śo*, col. 2.

**निशाद** *ni-śāda*, *as*, m. a man of low caste; (see *nishāda*). — *Niśāda-tva*, *am*, n. the state or condition of a man of low caste. — *Niśādā-putra*,

*as*, m. (?), a pestle. — *Niśālā-silā*, f. a mortar, a slab for grinding.

**निशामय** *ni-śāmayā* = *śṛiṇu*, listen, (impv. of Caus. of *ni-śam*, col. 1.)

**निशायिन्** *ni-śāyin*, *i, inī, i* (fr. rt. *śī* with *ni*), lying down in, sleeping in (?).

**निशावन** *niśāvana*, *as*, m. hemp. See *śaṇa*.

**निशि** *ni-śi* [cf. *ni-śo*], cl. 5. P. A. -*śinoti*, -*nute*, -*śetum*, to sharpen; to stimulate, excite; to kill.

*Ni-śīta*, *as, ā, am*, sharpened, whetted, pointed, stimulated; (*am*), n. iron.

*Ni-śīti*, *is, f*, Ved. excitement, stimulation, encouragement.

**निशिता** *ni-śitā*, f., Ved. night; [cf. *ni-śītha*.]

**निशिय** *ni-śītha*, *as*, m. (for *ni-śītha*), N. of one of the three sons of Doshā (Night); (some read this word in Bhāgavata-Purāṇa IV. 13, 14, *ni-śītha*.)

**निशीय** *ni-śītha*, *as*, m. (fr. rt. *śī* with *ni*), midnight, the time of sleep, night in general.

*Ni-śīthāni*, f. night. — *Niśīthini-nātha*, *as*, m. 'husband of night,' the moon.

*Ni-śīthyā*, f. night.

**निशुम्भ** *ni-śumbha*, *as*, m. (fr. rt. *śumbh* with *ni*), killing, slaughter; N. of a Dānava, brother of Sumbha, slain by Durgā; (also written *ni-sumbha*.) — *Niśumbha-mathanī*, f. or *niśumbha-mardini*, f. 'destroyer of Niśumbha,' an epithet of Durgā.

*Ni-śumbhana*, *am*, n. killing, slaying, slaughter.

*Ni-śumbhin*, *i*, m. an epithet of Vajra-ṭika; an inferior deity of the Buddhists.

**निशुम्प** *ni-śushma*, *as, ā, am*, Ved. not sparkling (as fire), not consurcating, (opposed to *ud-śhushma*.)

**निशुम्भ** *ni-śrumbha*, *as, ā, am* (fr. rt. *śrumbh* with *ni*), Ved. stepping firmly?; (Sāy.) fastened to (a car), harnessed.

**निशैत** *niśaita*. See under *niśā*, col. 1.

**निशो** *ni-śo* [cf. *ni-śi*], cl. 4. P. -*śyati*, -*śātum*, to sharpen, whet, polish.

*Ni-śāta*, *as, ā, am*, sharpened, whetted, sharp; polished, burnished, varnished.

*Ni-śāna*, *am*, n. sharpening; (also read *ni-śāṇa*.)

**निश्वसुस्** *niś-śakshus*, *us, us, us*, eyeless, blind.

**निश्वत्** *niś-śat* (*niś-śat*), Caus. A. -*śātayate*, -*yitum*, Ved. to scare or drive away.

**निश्वत्वारिंश** *niś-śatvāriṅśa*, *as, i, am*, without forty.

**निश्वप्रच** *niś-śa-praśa*, (perhaps) backwards and forwards; [cf. *āca-parāca* under 2. *āca*.]

**निश्वर** *niś-śar* (*niś-śar*), cl. 1. P. -*śarati*, -*śaritam*, to come forth, issue, go out, arise, proceed, appear, be produced; to rise (as sounds); Caus. -*śarayati*, -*yitum*, to cause to issue or come forth.

*Niś-śara*, *as*, m., N. of one of the Saptarshis in the eleventh Manv-antara.

*Niś-śaraka*, *am*, n. evacuation by stool; air, wind; obstinacy, wilfulness.

**निश्चल** *niś-śala*, *as, ā, am*, immovable, not moving, stock-still, still, fixed, steady; not subject to motion or fluctuation, invariable, unchangeable; (*ā*), f. the earth; Desmodium Gangeiticum (= *śāla-parṇi*). — *Niśchala-mati*, *is, is, i*, steady-minded, of unshaken mind. — *Niśchālāṅga* ('*la-an*'), *as, ā* or *i, am*, having immovable limbs,

firm-bodied, firm; (*as*), m. a species of crane, *Ardea Nivea*; a rock, mountain.

**निश्चि** *niś-śi* (*niś-śi*, see rt. 2. *śi*), cl. 3. P. -*śiketi*, cl. 5. P. A. -*śinoti*, -*nute*, -*śetum*, Ved. to ascertain, investigate, know thoroughly, arrive at a certain decision, decide, regard as decided, to fix upon, determine, resolve.

*Niś-śaya*, *as*, m. ascertainment, investigation, inquiry, a fixed opinion, a firm conviction, accurate or certain knowledge, certainty, positiveness, positive conclusion, determination, resolution, resolve, decision; settled purpose, fixed intention, design, purpose, aim, (*iti niśchayah*, this is a fixed opinion or established conclusion; *niśchayam jñātum*, to ascertain the certainty; *niśchayam krī*, to decide, come to a determination; cf. *pāpa-n*, *marāṇa-n*, *eka-n*); 'removal of fallacy or deception,' N. of a figure in rhetoric; (*ena* or *āt*), ind. certainly. — *Niśchaya-datta*, *as*, m., N. of a merchant. — *Niśchaya-rūpa*, *as, ā, am*, having (only) the appearance of certainty, uncertain, wrong.

*Niś-śayin*, *i, inī, i*, decided, determined, resolved.

*Niś-śayaka*, *as, ā, am*, who or what ascertains or determines, one who is certain about anything, determining, decisive.

*Niś-śita*, *as, ā, am*, ascertained, determined, settled, concluded, decided, established, certain, one who has come to a conclusion or formed a fixed opinion; sentenced, pronounced; (*am*), n. certainty, decision, conclusion; (*am*), ind. decidedly, positively; (*ā*), f., N. of a river.

*Niś-śiti*, *is, f*, ascertainment, fixing, determining, settling.

*Niś-śitya*, ind. having ascertained, having concluded or decided, having made out for certain, having settled or come to a final decision, feeling assured or convinced.

*Niś-śiyamāna*, *as, ā, am*, being in the course of ascertainment, being under investigation, being concluded.

**निश्चिन्त** *niś-śicita*, *as*, m., N. of a Samādhi.

**निश्चिन्त** *niś-śicita*, *as, ā, am*, unthinking, thoughtless, inconsiderate, void of reflection, careless, unconcerned; [cf. *naiśchintya*.]

**निशुक्कण** *niś-śukkaṇa*, *am*, n. (said to be fr. rt. *śukh*), a sort of tooth-powder prepared from sulphate of iron &c. which destroys the tartar but blackens the teeth; (also written *niś-śukvaṇa*.)

**निश्वत्** *niś-śrit*, cl. 6. P. -*śritati*, -*śartitum*, Ved. to loosen, untie.

**निश्चेतन** *niś-śetana*, *as, ā, am*, without consciousness, unconscious, unreasonable.

**निश्चेतस्** *niś-śetas*, *ās, ās, as*, out of one's mind, not in one's right senses.

**निश्चेष्ट** *niś-śeṣṭa*, *as, ā, am*, motionless, powerless, helpless; incapable of motion or effort; (*am*), ind. without motion.

*Niś-śeṣṭā*, f. motionlessness. — *Niś-śeṣṭā-karaṇa*, *as, ā, am*, causing motionlessness; epithet of one of the arrows of the god of love.

**निश्चौर** *niś-śaura*, *as, ā, am*, free from robbers.

**निश्चयन** *niś-śyavana*, *as*, m. 'unperishing,' a form of fire; N. of one of the Saptarshis in the second Manv-antara.

**निश्चन्द्रस्** *niś-śchandra*, *ās, ās, as*, not studying holy writ; *nishchandra kulam*, a family in which the Vedas are not studied.

**निश्चिद्द्र** *niś-śchidra*, *as, ā, am*, having no rent or openings, without holes, having no holes, without weak points or defects, having no weak side; unhurt, uninterrupted.

*Niś-cheda*, *as, ā, am*, indivisible, without division.

**निघ्नय्य** *ni-śrathyā*, ind. having fastened or harnessed.

**निघ्नम** *ni-śrama*, *as*, m. (fr. rt. *śram* with *nt*), labour bestowed upon anything, continued practice.

**निघ्नयणी** *ni-śrayaṇī*, f. (fr. rt. *śri* with *ni*), a ladder, staircase; (also written *niḥ-śrayaṇī*, *niḥ-śrayaṇī*, q. v.)

*Ni-śreyā*, f. a ladder, staircase; (other forms of the word are *ni-śreyā*, f., *niḥ-śreyā*, and *niḥ-śreyā*, q. v.)

**निघ्निक** *ni-śrīka* for *niḥ-śrīka*, q. v.

**निघ्नस्व** *ni-śvas*, cl. 2. P. *-śvasati*, *-śvasitum*, to draw in the breath, inspire; to sigh.

*Ni-śvasya*, ind. having drawn in the breath, having sighed.

*Ni-śvāsa*, *as*, m. inspiration, inhaling, sighing. — *Niśvāsa-praśvāsa*, *au*, m. du. inspiration and expiration, respiration.

**निष्** 1. *nish*, euphonicly substituted for *nis* before *k*, *kh*, *ḥ*, &c.

**निष्** 2. *nish* [cf. rt. *nikṣh*], cl. 1. P. *neshati*, &c., to moisten, sprinkle.

**निष्ङ्ग** *ni-shanga*, *as*, m. (fr. rt. *sanj* with *nt*), clinging to, attachment; union, meeting, association; a quiver; a sword (?)

*Ni-shangathi*, *is*, *is*, *i*, embracing; (*is*), m. embracing, an embrace [cf. *śrañj*]; a Bowman; a charioteer; a car; grass; the shoulder. — *Ni-shangadhi*, *is*, m., Ved. (according to commentators) the sheath of a sword, a scabbard.

*Ni-shangin*, *i*, *tnī*, *i*, having a quiver; (*i*), m. an archer, Bowman; N. of one of the hundred sons of Dhṛita-rāshṭra.

**निष्ञ** *ni-shañja* in *ku-n°*, q. v.

**निष्ठा** *ni-shaṭha*. See *ni-ṣaṭha*, p. 505.

**निष्द** 1. *ni-shad* (*ni-sad*), cl. 1. 6. P. *-śhidati*, *-shattum*, to sit down, lie down, recline; to settle down, sink down; to dwell; to be afflicted, suffer pain; Caus. *-shādayati*, *-yitum*, to cause to sit down.

*Ni-shaṇṇa*, *as*, *ā*, *am*, seated, sitting, perched, placed in or on, rested, reclined, resting or leaning on, reclining; supported; sunk down, afflicted, distressed; gone to.

*Ni-shaṇṇaka*, *as*, *ā*, *am*, sitting, seated; (*am*), n. a seat; a species of pot-herb, *Marsilea Dentata*.

*Ni-shatti*, *is*, f., Ved. sitting down idly, remaining inactive or indifferent, indolence.

*Ni-shatsnu*, *us*, *us*, *u*, Ved. sitting fast, firmly settled or fixed.

2. *ni-shad*, *t*, *t*, *t*, Ved. sitting inactive; (*t*), f. sitting, especially near the altar at a sacrificial rite; N. of a kind of composition mentioned with Upanishad in Mahā-bh. Sānti-p. 1613.

*Ni-shada*, *as*, m., N. of an ancient king, (probably a wrong reading for *nishadha*); = *ni-shāda*, a musical note.

*Ni-shadana*, *am*, n., Ved. sitting down, reclining; dwelling, residing; a seat.

*Ni-shadyā*, f. a small bed or couch; the hall of a merchant; a market-place.

*Ni-shadvara*, *as*, *ā*, *am*, Ved. seated (near the altar), sitting lazily; (*as*), m. mud, mire (in which one sinks); the god of love; (*i*), f. 'the time of rest', night.

*Ni-shāda*, *as*, m., N. of certain wild aboriginal tribes in India not belonging to the Āryan race, and described as hunters, fishermen, robbers, &c.; (according to Mahā-dhara) a N. of the Bhillas (a wild mountain tribe whose progenitor is said by a legend to have sprung from the thigh of Vena); a man of a degraded tribe in general, an outcast (especially the son of a Brāhman by a Sūdra woman); the first of the seven musical notes or more properly the last

or highest of the scale, corresponding to B of our scale; N. of a Kalpa; [cf. *naishāda*, *naishādaka*, *naishādika*, *naishādī*.] — *Nishāda-karshu*, *us*, m., N. of a district; [cf. *naishāda-karshuka*.] — *Nishāda-vat*, n., N. of a musical note, = B of our scale.

*Ni-shādita*, *as*, *ā*, *am* (fr. the Caus.), made to sit down; afflicted.

*Ni-shādin*, *i*, *inī*, *i*, sitting down, lying down, reclining, resting; (*i*), m. an elephant-keeper or driver.

*Ni-shidat*, *an*, *anti*, *at*, sitting down, sitting on; settling or sinking down; resting in or on.

*Ni-shedivas*, *vān*, *dushī*, *vat*, seated in or upon, reclined.

**निष्ध** *nishadha*, *as*, m., N. of a mountain or chain of mountains forming one of the principal ranges of the earth, and described as lying immediately south of Ilāvṛita and north of the Himālaya; (*ās*), m. pl., N. of a people and their country governed by Nala; the sovereign of the Nishadhas; N. of a son of Janam-ējaya; of Kuśa the father of Nala; a peculiar position of the closed hand; a musical note [cf. *ni-shāda*]; (*as*, *ā*, *am*), hard, solid; (*ā*), f., N. of Nala's capital, the city of the Nishadhas; N. of a river rising in the Vindhya mountains. — *Nishadha-vaṇsa*, *as*, m. the race of Nishadha. — *Nishadhādhipa* (*ḍha-adh*), *as*, m. or *nishadhādhipati* (*ḍha-adh*), *is*, m. or *nishadheshvara* (*ḍha-iś*), *as*, m. 'lord of Nishadha', epithet of Nala; [cf. *naishadha*, *naishadhya*.] — *Nishadhāśva* (*ḍha-aś*), *as*, m., N. of a son of Kuru. — *Nishadhendra-kāvya*, *am*, n. 'the poem of the prince of the Nishadhas', N. of a poem.

**निष्मम्** *ni-shamam*, ind. (fr. *ni* + *sama*), see Pāp. VI. 2, 121, Schol.

**निष्ग** *ni-sharga*, *as*, m. a various reading for *ni-shanga*, q. v.

**निषाद्** *ni-shāda*. See 1. *ni-shad*, col. 1.

**निष्च** *ni-shic* (*ni-sic*), cl. 6. P. A. *-shinčati*, *-te*, *-shektum*, to sprinkle, pour upon or into, infuse, instil, irrigate: Caus. *-shecayati*, *-yitum*, to cause to sprinkle or irrigate.

*Ni-shikta*, *as*, *ā*, *am*, sprinkled upon, poured into, infused, instilled, irrigated. — *Nishikta-pā*, *ās*, *am*, Ved. protecting the infused (semen).

*Ni-sheka*, *as*, m. sprinkling, infusion, aspersion; distilling; effusion; seminal infusion, impregnation; the ceremony performed upon impregnation; irrigation; water for washing, (but according to others) seminal impurity; what is poured upon the ground, dirty water, swill.

*Ni-shektavya*, *as*, *ā*, *am*, to be sprinkled or poured into, to be watered.

*Ni-shecana*, *am*, n., Ved. pouring out, sprinkling, watering, irrigation.

*Ni-shectri*, *tā*, *trī*, *tri*, one who sprinkles or pours into, an instiller, infuser.

**निष्धि** *ni-shidh* (*ni-sidh*), cl. 1. P. *-shedhati*, *-sheddhm*, *-shedhātum*, to prohibit, forbid, restrain, keep off, ward off, keep back, prevent, remove: Caus. *-shedhayati*, *-yitum*, to prohibit, keep off.

*Ni-shūldha*, *as*, *ā*, *am*, prohibited, forbidden, kept back, restrained, warded off, prevented.

*Ni-shiddhi*, *is*, f. prohibition, warding off, keeping off, defence.

*Ni-sheddihavya*, *as*, *ā*, *am*, to be kept back or obstructed.

*Ni-sheddhi*, *dhā*, *dhri*, *dhri*, keeping back, obstructing, who or what restrains or prevents or prohibits.

*Ni-sheddha*, *as*, *ā*, *am*, in *a-nisheddhra*, having no impeder or subduer.

*Ni-shedha*, *as*, m. warding off, keeping off, hindering, stopping, obstructing, prevention, prohibition; negation, denial; discontinuance, contrariety to or

deviation from rule, exception; N. of several Sāmans.

*Ni-shedhaka*, *as*, *ā*, *am*, keeping back, obstructing, preventing, prohibiting, forbidding.

*Ni-shedhana*, *am*, n. the act of warding off or defending, prevention.

*Ni-shedhin*, *i*, *tnī*, *i*, defending, keeping back; excelling, surpassing.

*Ni-shedhya*, *as*, *ā*, *am*, to be kept back or prohibited or hindered.

**निषिध** *ni-shidha*, *ās*, m. pl., N. of a people; (various reading for *nishadha*; cf. *naishidha*.)

**निषूद्** *ni-shūd* (*ni-sūd*), Caus. *-shūdayati*, *-yitum*, to kill, slay.

*Ni-shūdāna*, *am*, n. killing, slaughter; [cf. *ni-sūdāna*.]

**निषेव** *ni-shev* (*ni-sev*), cl. 1. A. *-shevate*, *-shevitum*, to wait upon, serve, attend, follow; attach or devote one's self to; to honour, worship, adore; to pursue, practise, perform, observe, cultivate; to frequent, inhabit, visit; to enjoy; to employ.

*Ni-sheva*, *as*, *ā*, *am*, practising, exercising, following, devoted to [cf. *hri-n°*]; (*ā*), f. exercising, practice, service; worship, adoration.

*Ni-shevaka*, *as*, *ā*, *am*, practising, following, devoted to; frequenting, inhabiting; enjoying.

*Ni-shevaṇa*, *am*, n. waiting on, serving, service, attaching one's self to, worshipping, worship, adoration; practice, performance, adherence to; living in, inhabiting, enjoying, using, use, familiarity with.

*Ni-shevaṇiya*, *as*, *ā*, *am*, to be served or attended to, to be followed or observed; to be obeyed.

*Ni-shevita*, *as*, *ā*, *am*, visited, frequented; observed, practised; served, honoured, obeyed.

*Ni-shevitavya*, *as*, *ā*, *am*, to be practised or observed; to be used or enjoyed; (also read *ni-sevitavya*.)

*Ni-shevītri*, *tā*, *trī*, *tri*, one who attaches or devotes himself to anything, an observer, practiser, cultivator, &c.

*Ni-shevin*, *i*, *inī*, *i*, practising, observing, enjoying.

*Ni-shevyā*, *as*, *ā*, *am*, to be observed, to be honoured, to be visited or frequented; to be enjoyed.

**निष्क** *nishk* (probably a Nominal verb artificially formed fr. *nishka* below), cl. 10. A. *nishkayate*, &c., to measure, weigh.

*Nishka*, *as*, *am*, m. n. (said to be fr. rt. *sad* with preposition *ni* and affix *ka*), a golden ornament for the neck or breast; a golden ornament of a certain weight, used as money; a weight of gold varying in value at different times, = 1 Dināra of 32 small or 16 large Rettis, = 1 Karsha or Su-varṇa of 16 Māshas, = 1 Pāla of 4 or 5 Su-varṇas, = 1 larger Pāla or Dināra variously reckoned at 108 or 150 Su-varṇas, = 4 Māshas, = 16 Drammas; a weight of silver of 4 Su-varṇas; gold in general, a golden vessel; (*as*), m. a Caṇḍāla; (*ā*), f. a measure of length; [cf. *naishkika*, *naishkasatika*, *naishkasahasrika*.] — *Nishka-kaṇṭha*, *as*, *i*, *am*, wearing a golden ornament round the neck; (*am*), n. a golden ornament of the neck. — *Nishka-griva*, *as*, *ā*, *am*, Ved. wearing a gold ornament round the neck.

*Nishkin*, *i*, *inī*, *i*, Ved. having an ornament round the neck.

**निष्कराटक** *nish-kaṇṭaka*, *as*, *ā*, *am*, = *a-kaṇṭaka*, thornless, free from thorns or enemies; free from danger or trouble.

**निष्कराड** *nish-kaṇṭha*, *as*, m. a species of tree, *Capparis Trifoliata*.

**निष्कनिष्ठ** *nish-kanishṭha*, *as*, *ā*, *am*, or *nishkanishṭhaka*, *as*, *ā*, *am*, having the little finger stretched out.

निष्कन्द nish-kanda, as, ā, am, without edible or esculent roots, having no bulbous roots.

निष्कपट nish-kapaṭa, as, ā, am, guileless, free from deceit or fraud.

निष्कम्प nish-kampa, as, ā, am, not shaking, not tremulous, motionless, immovable. — Nishkam-pa-tā, f. motionlessness, immovableness.

निष्कम्भि nish-kambha in vajra-nishkambha, as, m., N. of one of the sons of Garuḍa. Ni-shkambhu, us, m., N. of a particular divine being (= Viśva).

निष्करुण nish-karuṇa, as, ā, am, pitiless, unmerciful, merciless, cruel. — Nishkaruṇi-kṛita, as, ā, am, rendered pitiless, made or become heartless or cruel.

निष्करुप nish-karuṣa, as, ā, am, not dirty, free from dirt.

निष्कर्तृ nish-kartri, tā, m., Ved. = ish-kartri, p. 143, col. 1.

निष्कर्मेन nish-karman, ā, ā, a, inactive; exempt from or neglecting religions or worldly acts, &c.

निष्कर्ष nish-karsha, &c. See under nish-kriṣh, col. 3.

निष्कल nish-kala, as, ā, am, without parts, undivided, indivisible; waned, diminished, decayed; impotent, seedless, barren; maimed, infirm; (as), m. a receptacle; pudendum muliebre; N. of Brahmā; a fancied personification of Brahmā for religious ceremonies; (ā or ī), f. an elderly woman past childbearing or in whom menstruation has ceased. — Nishkala-tva, am, n. undividedness, indivisibility, the state of the absolute Brahma.

निष्कलङ्क nish-kalanka, as, ā, am, stainless, spotless, sinless, immaculate, unblemished. — Nishkalanka-tirtha, am, n., N. of a sacred bathing-place.

निष्कल्मष nish-kalmasha, as, ā, am, spotless, sinless. — Nishkalmashi-bhūta, as, ā, am, become spotless or sinless.

निष्कमाय nish-kashāya, as, ā, am, free from dirt or impure passions; (as), m., N. of the thirteenth Arhat of the future Ut-sarpiṇI.

निष्कम्प nish-kas (nis-kas; sometimes incorrectly spelt nish-kas'), Caus. -kāṣayati, -yitum, to drive out, expel, turn out.

Nish-kāsa, as, m. exit, egress; a portico, veranda, (wrongly spelt nish-kāsa); the day-break; waning, disappearance; (also a wrong reading for nish-kāsha, q. v.)

Nish-kāṣita, as, ā, am, expelled, dismissed, turned out; gone forth or out, issued; placed, deposited; placed over, appointed, stationed; reviled, reproached; opened out, blown, expanded.

Nish-kāṣin, ī, inī, ī, who or what expels; (inī), f. a female slave not restrained by her master.

निष्काम nish-kāma, as, ā, am, desireless, free from wish or desire, disinterested, unselfish; (am), ind. without wish or desire; unwillingly. — Nishkāma-cārin, ī, inī, ī, acting disinterestedly or without desire, unselfish in one's conduct.

निष्कारण nish-kāraṇa, as, ā, am, causeless, needless, unnecessary; free from motive, disinterested, groundless, without a reason, not proceeding from any cause; (am), ind. without any special motive, without a reason, causelessly, without any secondary view; [cf. ni-kāraṇa.] — Nishkāraṇa-vairin, ī, inī, ī, groundlessly hostile.

निष्कारुष nish-karuṣa, as, ā, am, of a noble race, not degraded (?).

निष्कालक nish-kālaka, as, m. a penitent shaven and smeared with ghee or clarified butter.

निष्कालन nish-kālana, as, m. (fr. kal with nis), driving away (cattle).

निष्कालिक nish-kālīka, as, ā, am, one who has no more time (to live), one whose time is over or whose term of life is elapsed; (am), ind. without delay.

निष्काश nish-kāśa, as, m. issue, egress; a portico, veranda; [cf. nish-kāsa.] Nish-kāśita, as, ā, am. See nish-kāśita, col. 1.

निष्काप nish-kāsha, as, m. (fr. rt. kash with nis), Ved. the scrapings from a caldron or pan; (also written nish-kāsa.)

निष्किञ्चन nish-kiñcana, as, ā, am, having nothing, very poor. — Nishkiñcana-tva, am, n. poverty, indigence.

निष्क्रीय nish-kriya, ās, m. pl. (fr. nish-kira, which is fr. rt. 1. kṛi with nis), N. of a race.

निष्किल्बिष nish-kiḷbisha, as, ā, am, sinless, faultless; [cf. ni-kiḷbisha.]

निष्कुट nish-kuṭa, as, m. a pleasure-grove near a house, (in this sense also am, n.); a field; the hollow of a tree [cf. nish-kuha]; a door; the female apartments, Zenana; N. of a country (?); (am), n., N. of a hole of a peculiar form in the frame of a bedstead; (also read nish-kuha.)

Nish-kuṭi, is, ī, f. large cardamoms; [cf. nis-truṭi.]

Nish-kuṭikā, f., N. of one of the Mātṛis attending on Siva.

निष्कुतूहल nish-kuṭūhala, as, ā, am, having no curiosity, incurious.

निष्कुम्भ nish-kumbha, as, m. = ni-kumbha, Croton Polyandrum; (ā), f., N. of the mother of the Magas.

निष्कुल nish-kula, as, ā, am, having no family or kindred, left alone in the world; nish-kulan kṛi, to make (any one) without family, cut off entirely, exterminate. — Nishkula-tā, f. loss of family, dying out, perishing. — Nishkulā-kṛi or nishkuli-kṛi, cl. 8. P. -karoti, -kartum, to exterminate one's family; to strip off the husk, to husk, shell. — Nishkulā-kṛitya, ind. having stripped off the husk; (also read nishkulā-kṛitya.) — Nishkuli-kṛitya, ind. having husked or shelled; (also read nishkuli-kṛitya.)

Nish-kulina, as, ā, am, of low family, plebeian.

निष्कुप nish-kush (nis-kush), cl. 9. P. -kushṇāti, -koshitum and -koshṭum, to pull off or out, strip off, tear off or out, extract; to injure or hurt by tearing; to husk, shell.

Nish-kushita, as, ā, am, torn off, stripped off, extracted, forced or drawn out, torn, lacerated; expelled; (as), m., N. of a Marut; (also read nish-karshin.)

Nish-kosha, as, m. tearing out, stripping off the husk, shelling.

Nish-koshaṇa, am, n. tearing off or out, stripping off, drawing out, extracting, extirpating; taking away, husking, shelling.

Nish-koshaṇaka, as, ā, am, fit for picking, used as a picker, serving for a tooth-pick.

Nish-koshitavya, as, ā, am, to be stripped off or extracted, to be forced or drawn out; to be taken away; to be expelled.

निष्कुह nish-kuha, as, m. = nish-kuṭa, the hollow of a tree.

निष्कुञ्ज nish-kūja, as, ā, am, noiseless, soundless.

निष्कूट nish-kūṭa, as, ā, am, free from deceit or fraud, guileless.

निष्कृ nish-kṛi (nis-kṛi), cl. 8. P. A. -ka-

roti, -kuruṭe, -kartum, to bring out, extract (Ved.); to take away, do away, remove, expel, exclude, drive away; to break in pieces, destroy; to prepare, equip, arrange, accomplish, finish; to absolve, acquit; to restore, cure.

Nish-kāraṇa, am, n. removing, taking away, doing away; killing, slaughter.

Nish-kṛita, as, ā, am, done away, taken away, removed, expelled; absolved, pardoned, acquitted; disregarded; (am), n. expiation, atonement; a fixed place, place of rendezvous.

Nish-kṛiti, is, f. expiation, atonement; absolution, pardon; acquittance, compensation, discharge of a debt or obligation; removal, doing away; restoration, cure; escaping from, avoiding; disregarding, neglecting; (Nishkṛiti personified is a sister of Lobha and daughter of Dambha by Māyā); bad conduct, roguery, (various reading for ni-kṛiti); (is), m. a form of Agni.

निष्कृत nish-kṛit (nis-kṛit), cl. 6. P. -kṛintati, -kartitum, to cut off, to cut out; to divide, separate; to cut through, hew asunder, massacre; to loosen.

निष्कृप nish-kṛipa, as, ā, am, pitiless, merciless, cruel.

निष्कृष nish-kriṣh (nis-kriṣh), cl. 1. P. -karshati, -karshṭum and -krashṭum, to draw out, extract; to tear out, tear in pieces, rend asunder; Caus. -harshayati, -yitum, to tear in pieces, destroy, annihilate.

Nish-karsha, as, m. drawing out, extracting; the essence of anything, chief point, main point; measuring; certainty, ascertainment; (āt), ind. succinctly.

Nish-karshaṇa, am, n. drawing out, extracting; pulling off, drawing off, taking off; deducting.

Nish-karshin, ī, m., N. of one of the Maruts.

Nish-kriṣhṭa, as, ā, am, drawn forth, pulled out, extracted.

निष्केवल nish-kevala, as, ā, am, belonging exclusively.

Nish-kevalya, as, ā, am, belonging exclusively; N. of a particular Uktha (q. v.) connected with the midday oblation and belonging to Indra exclusively.

Nishkevalya, as, ā, am, mere, pure, absolute.

निष्कौरव nish-kaurava, as, ā, am, deprived of or freed from the Kauravas.

निष्कौशाम्बि nish-kauśāmbi, is, is, ī, one who has left Kauśāmbi.

निष्क्रम nish-kram (nis-kram), cl. 1. P. A. -krāmati, -kramate, -kramitum or -krāmītum, to go out, come forth, go from home, depart; to make an exit from the stage; Caus. -krāmayati, -yitum, to cause to go out or depart, to drive out, expel, to deliver.

Nish-krama, as, m. going out, coming forth; departing from (with abl.); exit; degradation, loss of caste, inferiority of tribe, family, &c.; any intellectual faculty (as intelligence, attention, comprehension, &c.).

Nish-kramaṇa, am, n. going forth or out; taking a child for the first time out of the house in the fourth month after birth to see the sun, (considered as an essential ceremony, Manu II. 34.)

Nish-kramaṇikā, f. the ceremony of taking a child out of the house for the first time in its fourth month to see the sun.

Nish-kramaṇita, as, ā, am, a child taken out for the first time in the fourth month after birth.

Nish-kramaṇya, ind. having gone out, going forth.

Nish-kṛanta, as, ā, am, gone out, departed, come forth; (in dramatic language) exit, exennt.

निष्क्रप nish-kṛaya. See nish-kṛi, p. 508.

निष्क्रिय nish-kriya, as, ā, am, inactive; abstaining from ceremonial rites, not performing religious ceremonies; (am), n. a term for Brahma or the Supreme Spirit. — Nishkriya-tā, f. inactivity,

idleness, negligence. — *Nishkriyātma-tā* (*nyā-āt*), f. non-performance of appointed acts, habitual neglect of prescribed duties, inactivity, laziness, idleness.

**निष्क्री** *nish-kri* (*nish-kri*), cl. 9. P. A. -*kri-ṇāti, -ṇite, -kretum*, P. to buy off, to redeem or ransom from (with abl.); A. to redeem or ransom one's self.

*Nish-kraya*, as, m. redemption, ransom; reward; price, hire, wages; acquittance.

*Nish-krayana*, as, i, am, redeeming, ransoming; (am), n. redemption, ransom.

*Nish-kriti*, is, f., Ved. redeeming, redemption.

**निष्क्रोध** *nish-krodha*, as, ā, am, free from wrath, not angry, not angry with (with gen.).

**निष्क्रेष** *nish-kreṣa*, as, ā, am, (with Buddhists) free from (ten) moral faults. — *Nishkresaleśa*, as, ā, am, not suffering the least pain, quite happy.

**निष्कष** *nish-kvath* (*nish-kvath*), Caus. -*kvā-thayati, -yitum*, to boil down, thicken by boiling.

*Nish-kvātha*, as, m. a decoction, broth, soup.

**निष्खन** *nish-khan* (*nish-khan*), cl. 1. P. A. -*khanati, -te, -khanitum*, to dig out.

**निष्खिदम्** *nish-khidam*, Ved. probably for *ni-khidam*, an inf. form of *ni-khid*.

**निष्कृन्** *nish-takvan*, ā, ari, a (fr. rt. *tak* with *nis*), Ved. escaping (?).

**निष्प** *nish-tap* (*nish-tap*), cl. 1. P. -*ṭapati, -ṭaptum*, to singe, scorch; to heat thoroughly, anneal, to purify by heat, free from impurities; to roast; to fry; to toast.

*Nish-tapana*, am, n. burning.

*Nish-tapta*, as, ā, am, burnished, made bright; well cooked, well dressed or done.

**निष्कर्ष** *nish-tarkya*, as, ā, am (fr. rt. *tark* with *nis*), Ved. to be opened by unscrewing, to be loosened by untwisting.

**निष्कवैश्य** *nishṭa-vaiśya*, as, m., N. of a man.

**निष्कानक** *ni-shṭānaka*, as, m. (fr. rt. *stan* with *ni* = *nis*), roar, murmur, murmuring, rustling; (as, ā, am), speaking loud; causing to cry.

**निष्क्री** *nishṭigrī*, f., Ved., N. of the mother of Indra.

**निष्कुर** *nish-tur*, ūr, ūr, ūr (fr. rt. *trī* with *nis*), Ved. one who has no conqueror, unconquered; (Sāy.) an overcomer of enemies.

**निष्क** *nishṭya*, as, ā, am (fr. *nis*), Ved. external, foreign, strange; exotic, coming from abroad; (as), m. a man of one of the outcast or barbarous tribes, a Cāṇḍāla, a Mleccha; (ā), f. a particular Nakshatra also called Svāti.

**निष्** *ni-shṭha*, as, ā, am (fr. rt. *sthā* with *ni* or in some senses with *nis*), staying or being in or on, situated on, grounded on; depending on, resting on, referring to, relating to; intent on, devoted to, attached to, practising; versed in, skilled in; believing in; (I. *ni-shṭhā*), f. position, condition, state, stand-point, basis, foundation; devotion or attachment to, uniform practice or profession; excelling in, conversancy with, skill, eminence, excellence, perfection; believing in, faith; conclusion, end, termination, (sometimes at the end of adj. comp., e.g. *apabhraṇṣa-nishṭha*, as, ā, am, ending in a fall); the end or catastrophe of a drama, conclusion of a fable, accomplishment, completion; culminating point; disappearance, destruction, death, fixed time of life; fixed or certain knowledge, ascertainment, certainty; a technical term for the past participle affixes *ta* and *lavat* (or with their indicatory letters *ka* and *ktavatu*); asking, begging; suffering, trouble, distress, anxiety. — *Nishṭhā-gata*, as, ā, am,

gone to perfection, attaining perfection, (a term applied to a class of Buddhist deities). — *Nishṭhānta* (*ṣṭhā-anṭ*), as, m. end, conclusion. — *Nishṭhā-vat, ān, atī, at*, possessed of complete knowledge, perfect, complete, consummate, fulfilling all religious duties.

2. *ni-shṭhā, ās, ās, am* (*ni* for *nis*), Ved. excellent, eminent, leading; staying or being in (= *ni-shṭha*); (*ās*), m. a leader, guide; (Sāy.) station, position.

*Ni-shṭhāna*, am, n. sauce, condiment.

*Nishṭhānaka*, as, m., N. of a Nāga.

*Ni-shṭhāva*, as, ā, am (*ni* for *nis*), Ved. concluding, deciding.

*Ni-shṭhāta*, as, ā, am (*ni* may be for *nis*), staying in, being in or on; engaged in, attached to, devoted to; versed in, skilled in, conversant with; firm, fixed; certain, ascertained.

**निष्प** *ni-shṭhiv* or *-shṭhiv*, cl. 1. and 4. P. -*shṭhivati, -shṭhivati, -shṭhivritum*, to spit, spit out, eject from the mouth.

*Ni-shṭhiva*, as, am, m. n. spitting, spitting out.

*Ni-shṭhivana* or *ni-shṭhivita*, am, n. spitting, spitting out, ejecting anything from the mouth.

— *Nishṭhivana-sarāva*, as, am, m. n. a spitting-box, spittoon.

*Ni-shṭheva*, as, ā, am, m. f. n. or *nishṭhevana*, am, n. spitting, spitting out, ejecting anything from the mouth.

*Ni-shṭhyūta*, as, ā, am, spit out, ejected from the mouth, cast or thrown out; uttered; directed, despatched (?).

*Ni-shṭhyūti*, is, f. spitting, spitting out; (less correctly written *ni-shṭhūti*.)

**निष्कुर** *ni-shṭhura*, as, ā, am (said to be fr. rt. *sthā*), hard, rough, rugged; harsh, coarse, gruff, cruel, severe, austere; contumelious (as speech). — *Nishṭhura-tā*, f. or *nishṭhura-tva*, am, n. harshness of speech, coarseness, reviling, abuse.

*Nishṭhura*, as, m., N. of a man.

*Nishṭhura*, as, m., N. of a Nāga.

*Nishṭhūrīn*, ī, iṅī, ī, rough, coarse; [cf. *sthūrīn*, *sthūla*.]

**निष्कृति** *ni-shṭhyūti*. See above.

**निष्पा** *ni-shṭpa*, as, ā, am (fr. rt. *snā* with *ni*), clever, skilful, experienced; [cf. *ni-sna*, *nadi-shna*.]

*Ni-shṭpāta*, as, ā, am, deeply versed in, skilful, clever, conversant, learned; perfect, superior; (in law) agreed upon.

**निष्पक** *nish-pakva*, as, ā, am (fr. rt. *paś* with *nis*), decocted, infused, boiled.

**निष्पङ्क** *nish-panka*, as, ā, am, free from mud or filth, pure.

**निष्पत्** *nish-pat*, cl. 1. P. -*patati, -patitum*, to fly out of (with abl.), rush out, jump out, hasten out, come forth, issue, depart; to fall out; to fly away; to spring from: Caus. -*pātayati*, &c., to cause to fall out or fly out; to ruin; to destroy.

*Nish-patat*, an, anti, at, issuing, going forth or out.

*Nish-patana*, am, n. going quickly forth, rushing out; issuing quickly.

*Nish-patishpu*, us, us, u, rushing or running out, hastening out.

**निष्पताक** *nish-patāka*, as, ā, am, having no flag or banner. — *Nishpatāka-dhvaṅga*, as, m. a flag-staff without a banner.

**निष्पतिमुता** *nish-pati-sutā*, f. having no husband and no sons.

**निष्पत्ति** *nish-patti*. See 2. *nish-pad*, col. 3.

**निष्पत्र** *nish-patra*, as, ā, am, having no leaves, leafless; without feathers, unfeathered; [cf. *nishpattram*]; (as, am), m. n. (?), the clove tree.

*Nish-patraka*, as, ā, am, leafless; (*ikā*), f. the plant *Capparis Aphylla* (see *karira*).

*Nish-patraya*, Nom. P. -*patrayati*, &c., to deprive of leaves, make leafless.

*Nishpatrā-kṛi*, cl. 8. P. A. -*karoti, -kurute, -kartum*, to pierce with an arrow so that the feathers come through on the other side. — *Nishpatrā-kṛiti*, is, f. causing excessive bodily pain.

**निष्पद्** 1. *nish-pad* or *nishpād*, -*pāt, -padī, -pāt*, footless, having no feet.

*Nish-pada*, as, ā, am, having no feet. — *Nish-pada-yāna*, am, n. a vehicle moving without feet (as a ship &c.).

**निष्पद्** 2. *nish-pad*, cl. 4. A. -*padyate, -pattum*, to come forth from, issue, spring from, spring up, arise, be produced, be accomplished, be brought about or effected; to be prepared; to become ripe, ripen: Caus. -*pādayati, -yitum*, to produce, bring about, accomplish, effect, perform; to make ripe, cause to ripen.

*Nish-patti*, is, f. going forth or out, birth, production; completion, conclusion, termination, consummation.

3. *nish-pad*, t, f., Ved. excrement; (according to Sāy. = *nir-gacchat*.)

*Nish-panna*, as, ā, am, gone forth or out, sprung up, arisen, born, descended, produced, brought about, effected, completed, concluded, accomplished, done, finished, ready.

*Nish-pādaka*, as, ikā, am, performing, accomplishing, effective. — *Nishpādaka-tva*, am, n. effectiveness, power of achieving.

*Nish-pādana*, am, n. doing, effecting, accomplishing; concluding; producing, causing, engineering.

*Nish-pādita*, as, ā, am, done, effected, made, produced, prepared, achieved.

*Nish-pādyā* or *nish-pādānyā* or *nish-pādī-tavyā*, as, ā, am, to be effected or accomplished, capable of being performed, achievable.

*Nish-pādyamāna*, as, ā, am, being effected or done, being in the course of accomplishment or completion.

**निष्पन्द** *ni-shpanda*, as, ā, am (*ni* for *nis* + *spanda*), motionless, immovable.

**निष्पराक्रम** *nish-parākrama*, as, ā, am, destitute of power or prowess, powerless, weak.

**निष्परिकर** *nish-parikara*, as, ā, am, without preparations.

**निष्परिग्रह** *nish-parigraha*, as, ā, am, without property, having no property; (as), m. an ascetic without family or dependants.

**निष्परिच्छद** *nish-paricchada*, as, ā, am, having no retinue or train, without a court.

**निष्परिदाह** *nish-paridāha*, as, ā, am, not liable to be burnt, incombustible.

**निष्परीक्ष** *nish-parīksha*, as, ā, am, not examining or testing accurately.

**निष्परीहार** *nish-parihāra*, as, ā, am, not avoiding; not observing caution; (am), ind. not so as to avoid.

**निष्पर्यन्त** *nish-paryanta*, as, ā, am, having no limits, boundless, unbounded.

**निष्पवण** *nish-pavaṅga*. See *nish-pū*, p. 509.

**निष्पा** 1. *nish-pā* (*nish-pā*, see rt. 1. *pā*), cl. 1. 2. P. -*pīvati* or -*pivati, -pāti, -pātum*, Ved. to drink out, drink up, drink from (with abl.), to empty by drinking, exhaust.

*Nish-pāna*, am, n. drinking out, drinking up. *Nish-pīta*, as, ā, am, drunk up, dried up, sucked up, exhausted.

**निष्पा** 2. *nish-pā* (*nish-pā*, see rt. 3. *pā*), cl. 2. P. -*pāti, -pātum*, to defend from (with abl.).

निष्पादक nish-pādaka, &c. See under 2. *nish-pād*, p. 508, col. 3.

निष्पाप nish-pāpa, as, ā, am, free from sin, sinless, guiltless.

निष्पार nish-pāra, as, ā, am, without boundaries, boundless, unlimited.

निष्पालक nish-pālaka, as, ā, am, without protector or guardian, unprotected.

निष्पिश nish-piś (nis-piś), cl. 6. P. A. -*piśati*, -*te*, -*peśitum*, Ved. to tear the flesh of an animal from the skin.

निष्पिष nish-piśh (nis-piśh), cl. 7. P. -*pinashī*, -*peśhūm*, to grind, crush, pound, bruise, triturate; to rub, rub the hands; to gnash the teeth: Caus. -*peśhayati*, -*yitum*, to destroy.

*Nish-piśhā*, as, ā, am, ground, pounded, pulverized, bruised, crushed, reduced to dust or powder; beaten, oppressed.

*Nish-pēsha*, as, m. or *nish-pēshāna*, am, n. rubbing together, grinding, pulverizing, bruising; striking, clashing, hitting or throwing against; the noise or sound produced by striking or clashing; [cf. *naishpeśhka*.]

निष्पीड nish-pīḍa, as, ā, am, pressed out? (probably incorrect for *nish-pīta*), sucked out.

निष्पीत nish-pīta. See 1. *nish-pā*, p. 508.

निष्पुङ्गल nish-puṅgala or *nish-puṅgala*, as, ā, am, without personality (?); [cf. *puṅgala*, *puṅgala*.]

निष्पुत्र nish-putra, as, ā, am, sonless, childless.

निष्पुराण nish-purāṇa, as, ā, am, not existing before, new.

निष्पुरुष nish-purusha, as, ā, am, deprived of meo, without males, unpeopled, desolate; not having produced male children; not male, feminine, neuter; (as), m. a eunuch or impotent man; a coward; [cf. *naishpurushya*.]

निष्पुलाक nish-pulāka, as, ā, am, free from chaff or rather from bad or useless grain; (as), m., N. of the fourteenth Arhat of the future Utsarpiṇī. — *Nishpulāki-kṛita*, as, ā, am, freed from chaff.

निष्पु nish-pū (nis-pū), cl. 9. P. A. -*punāti*, -*punite*, -*paritum*, to cleanse, purify; to winnow, fan. *Nish-pavaṇa*, am, n. winnowing, fanning.

*Nish-pāva*, as, m. fanning, winnowing, cleaning corn, &c.; the wind caused by the winnowing sieve or basket; wind, air; straw, chaff (?) = *kaḍangaka* or *kaḍanga*; a legume, a pod; a species of pulse, *Phaseolus Radiatus*; *Dolichos Sinensis* or a similar kind, = *rāja-māsha*, = *valla*, = *sitaśimbika*, = *śimbikā*, = *śveta-śimbī*, = *bola*, = *śimī*, i. e. *śimbī*; (ī or is), f. a species of pulse, commonly *vāḍā*, of which there are two kinds, a green and a white one; (as, ā, am), indubitable, certain.

*Nish-pāvaka*, as, m. a species of pulse, = *valla* or *śveta-śimbī*; (ikā), f., cf. *nakha-n°*, *vṛitta-n°*.

*Nish-pāvala*, an adj. formed fr. *nish-pāva*, Pāṇini V. 2, 97.

निष्पृ nish-pṛī or *nish-pṛī* (nis-pṛī), cl. 3. 9. P. -*pīpārti*, -*pīpārti*, -*paritum* or -*paritum*, to bring out, help out, extricate; to fill: Caus. -*pārayati*, -*yitum*, to lead or bring out, help out, extricate. *Nish-pūrta*, as, ā, am, poured out; filled.

निष्पौरुष nish-paurusha, as, ā, am, devoid of manhood, unmanly; (also written *nish-paurusha*.)

निष्प्रकम्प nish-prakampa, as, ā, am, immovable, motionless; (as), m., N. of one of the Saptarshis in the thirteenth Manv-antara.

निष्प्रकारक nish-prakāraka, as, ā, am, without distinction of species or kind, without specification.

निष्प्रकाश nish-prakāśa, as, ā, am, not transparent, not clear, lightless, dark.

निष्प्रचार nish-pracāra, as, ā, am, not going or moving away, remaining in one's place; concentrated or fixed upon one point (as mind).

निष्प्रणय nish-praṇaya, as, ā, am, without affection, cold.

निष्प्रताप nish-pratāpa, as, ā, am, void of dignity, mean, base.

निष्प्रतिकार nish-pratikāra. See *nish-pratikāra* below.

निष्प्रतिक्रिय nish-pratikriya, as, ā, am, incurable, irremediable, what cannot be remedied.

निष्प्रतिग्रह nish-pratigraha, as, ā, am, not accepting gifts. — *Nishpratigraha-tā*, f. the state of not accepting gifts, not taking presents.

निष्प्रतिघ्न nish-pratighna, as, ā, am, not impeded by obstacles, unhindered, unimpeded.

निष्प्रतिद्वन्द्व nish-pratidvanda, as, ā, am, without adversaries or enemies, unopposed; having no match, matchless, unequalled.

निष्प्रतिपक्ष nish-pratipaksha, as, ā, am, having no adversary, without an opponent. — *Nishpratipaksha-tā*, f. the state of having no adversary.

निष्प्रतिभ nish-pratibha, as, ā, am, having no splendor, deprived of splendor; stupid, frigid, dull, apathetic, ignorant.

निष्प्रतिभान nish-pratibhāna, as, ā, am, not bold, cowardly, pusillanimous.

निष्प्रतिकार nish-pratikāra, as, ā, am, without obstacles, unobstructed, uninterrupted; (am), ind. unobstructedly, uninterruptedly.

निष्प्रतीप nish-pratīpa, as, ā, am, not turned backwards, directed forwards, looking straight-forwards; *nishpratīpanam* *darśanam*, an untroubled or unconcerned look.

निष्प्रत्युह nish-pratyūha, as, ā, am, unobstructed, unimpeded, irremediable; (am), ind. without hindrance or obstacle, freely.

निष्प्रधान nish-pradhāna, as, ā, am, deprived of a chief, destitute of leaders.

निष्प्रपञ्च nish-prapañca, as, ā, am, without extension or diffusion; without deceit, pure, honest. — *Nishprapañcātman* ('*ca-āt*'), ā, m. an epithet of Siva.

निष्प्रपतन nish-prapatana in *dur-n°*, q. v.

निष्प्रभ nish-prabha, as, ā, am, deprived of light or radiance, lustreless; gloomy, dark, obscure; (as), m., N. of a Dānava. — *Nishprabha-tā*, f. or *nishprabha-tva*, am, n. obscurity, gloominess, darkness.

निष्प्रभाव nish-prabhāva, as, ā, am, powerless. — *Nishprabhāva-tā*, f. or *nishprabhāva-tva*, am, n. powerlessness.

निष्प्रमाणक nish-pramāṇaka, as, ikā, am, wanting authority, without authority.

निष्प्रयत्न nish-prayatna, as, ā, am, abstaining from exertion or effort, inactive, inert.

निष्प्रयोजन nish-prayojana, as, ā, am, without motives, not influenced by any motive; causeless, groundless, reasonless; useless, without an object; needless, unnecessary, uncalled for; (am), ind. causelessly, unnecessarily, without reason; (also

written *nish-prayojana*.) — *Nishprayojana-tā*, f. or *nishprayojana-tva*, am, n. uselessness.

निष्प्रवणि nish-pravaṇi, is, is, i, or *nish-pravāṇi*, is, is, i, or *nish-pravāṇa*, as, ī, am, fresh from the loom, quite new and unbleached (as cloth or linen).

निष्प्राण nish-prāṇa, as, ā, am, one whose breath has departed, breathless, lifeless, dead, quite exhausted. — *Nishprāṇa-tā*, f. lifelessness.

निष्प्रिति nish-prīti, is, is, i, joyless, feeling no pleasure.

निष्प्राव nish-plāva in *kaṭu-n°*, incorrectly for *nish-pāva* under *nish-pū*, col. 1.

निष्फल nish-phala, as, ā, am, bearing no fruit, fruitless, unfruitful, barren, useless, unprofitable, vain; meaningless; unproductive, seedless, impotent; (ā or ī), f. a woman past childbearing or in whom menstruation has ceased, (also read *nishkalā*); (ā), f. a species of *Momordica*. — *Nishphala-tva*, am, n. unfruitfulness, unproductiveness. — *Nishphalī-kṛitya*, ind. having made unfruitful.

*Nish-phalaya*, Nom. P. *nishphalayati*, &c., to make unfruitful, to render fruitless.

निष्फेन nish-phena, as, ā, am, foamless, without foam; (also written *nish-phena*.)

निष्शयन् nish-shyanda, ni-shyandin. See *ni-shyanda*, *ni-shyandin*, p. 510, col. 3.

निष्शूत ni-shyūta, as, ā, am (fr. rt. *śiv* with *ni*), sewn on.

निष्शपित nishshapin, ī, inī, i (according to the Nirukta fr. *nish* + *sapa* = *pasa*), Ved. libidinous, lustful.

निष्शह nish-shah or *nish-shāh*, ṭ, ṭ, Ved. overpowering, expelling; (Sāy. = *nishārayitṛ*.)

निस् nis, ind. (as a preposition or prefix to verbs and their derivative nouns, expressing out, forth, outward, out of, out from, away, away from; (*nish* is used as an independent and separable adverb in Atharva-veda VI. 18, 3; VII. 115, 3; XVI. 2, 1.) *Nis* is also prefixed to nouns, not immediately connected with verbs, in the sense 'out of', 'away from' [cf. *nir-vana*], but more commonly in the sense of a privative or negative adverb = 3. a, 'no', 'not', 'without'. In this latter signification it may form either negative substantives (e. g. fr. *artha*, advantage, *nir-artha*, disadvantage) or more frequently adjectives (e. g. fr. *mala*, a stain, *nir-mala*, stainless). *Nis* is liable to be euphonically changed to *nir*, *nih*, *niś*, *nish* or *nī* [cf. *nī-rasa*, &c.] according to the letter which follows it.

निसङ्कष ni-sankaksha. See *nih-sankaksha*.

निसञ्ज ni-saijña for *nih-saijña*, q. v.

निसम्पत ni-sampāta, as, m. midnight; (also *nih-sampāta*.)

निसर ni-sara, as, m., Ved. (according to Mahī-dhara) a noun of agency fr. rt. *sri* with *nī*.

निसर्ग ni-sarga. See under *ni-srj*, p. 510.

निसर्प ni-sarpa, as, m. (fr. rt. *srip* with *nī*). See *naisarpa*, p. 518, col. 2.

निसिन्धु ni-sindhu, us, or *nisindhuka*, as, m. a species of shrub, Vitex Negundo (= *nirgundī*); [cf. *sindhu*, *sindhuka*, *sindhu-vāra*.]

निसुन्द ni-sunda, as, m., N. of an Asura slain by Kṛishṇa; [cf. *sunda*, *upa-sunda*.]

निसुम्भ ni-sumbha. See *ni-sumbha*, p. 505.

निःसुप्त ni-susūsh, ūs, ūs, ūs (fr. the Desid. of rt. *su* with *nī*). See Pāṇini VIII. 3, 117, and cf. *abhi-susūsh*.

**निसूदक** ni-sūdaka, as, ā, am (fr. rt. sūd with ni), one who kills, a killer, destroyer.

**Ni-sūdana**, as, ā, am, killing, destroying, a destroyer, (at the end of a comp.); (am), n. killing, destroying, slaughter; (often incorrectly ni-shūdana.)

**निसृ** ni-sri, cl. 1. P. -sarati, -sartum, to go forth, (apparently only occurring in the derivative below.)

**Ni-srita**, as, ā, am, = ni-h-srita, q. v., gone forth, gone away, disappeared; (ā), f. the plant Ipomoea Turpethum (= tri-vritā); N. of a river; (a various reading for ni-s-citā.)

**निसृज** ni-srij, cl. 6. P. -srijati, -srashtum, to let go, set free, dismiss, (apparently only used in the derivatives below.)

**Ni-sarga**, as, m. evacuation, voiding excrement; giving away, presenting, bestowing, granting, showing a favour; a grant; relinquishment, abandoning, setting free; creation; the natural state, nature, natural character, natural condition or form; exchange, barter; **nisargena** or **nisargāt** or **nisarga-tas**, by nature, naturally, from one's natural state or condition. — **Nisarga-ja**, as, ā, am, innate; inborn, produced at creation, natural. — **Nisarga-bhinna**, as, ā, am, naturally distinct. — **Nisarga-vinita**, as, ā, am, naturally discreet. — **Nisarga-siddha**, as, ā, am, effected by nature, natural.

**Ni-sriṣṭa**, as, ā, am, dismissed, delivered, deposited, given, bestowed, emancipated; allowed, permitted; central, middle. — **Ni-sriṣṭārtha** (ṣṭa-arṣ), as, ā, am, any one to whom the management of an affair is intrusted; (as), m. a chargé d'affaires, envoy, ambassador; messenger, agent, manager.

**निसेवितव्य** ni-sevitavya for ni-shevitavya, q. v.

**निसृष्ट** nis-taksh, cl. 1. P. -takshati, &c., to form, create.

**निसृत्व** nis-tattva, as, ā, am, not comprehended in the twenty-four Tattvas or principles, (see tattva.)

**निसृनी** ni-stani, f. (according to some fr. ni + stanī, a small breast), a pill, bolus, a sort of force-meat ball.

**निसृन्तु** nis-tantu, us, us, u, having no offspring, childless.

**निसृन्द** nis-tandra, as, ā, am, or nis-tandrī, is, is, i, not lazy or listless, fresh, healthy.

**निसृम्भ** ni-stambha, as, ā, am, paralyzed, numbed, stiffened; stopped, fixed.

**Ni-stambha**. See ni-h-stambha, p. 482, col. 2.

**निसृमस्क** nis-tamaska, as, ā, am, free from darkness, not gloomy, light.

**निसृरण** nis-taraṇa, nis-tāra, &c. See under nis-trī, col. 2.

**निसृर्च** nis-tarkya, as, ā, am, unimaginable, inconceivable.

**निसृर्हण** nis-tarhaṇa, am, n. (fr. rt. trih with nis), crushing, destroying, killing, slaughter.

**निसृल** nis-tala, as, ā, am, not flat, round, globular; trembling, shaking, moving; down, below.

**निसृमिर** nis-timira, as, ā, am, free from darkness, clear, light.

**निसृति** ni-stuti. See under ni-h-stuti, p. 482.

**निसृद्** nis-tud, cl. 6. P. A. -tudati, -te, -totum, to pierce, prick, sting.

**Nis-toda**, as, m. or **nistodana**, am, n. pricking, piercing, stinging.

**निसृष** nis-tusha, as, ā, am, freed from

chaff or husk; (metaphorically) purified, cleansed; simplified. — **Nistusha-kshira**, as, m. wheat. — **Nistusha-ratna**, am, n. crystal.

**Nis-tushita**, as, ā, am, skinned, peeled, shelled, husked, made thin, pared; left, abandoned, deserted.

**निसृष्टकयटक** nis-triṇa-kaṇṭaka, as, ā, am, cleared or freed from grass and thorns.

**निसृ** nis-trī, cl. 1. P. -tarati, -taritum, -taritum, to come forth from, to rescue or free one's self from, get out of, get clear of, escape, be saved; to pass over, pass, cross; to pass through; to pass or spend time; to accomplish, perform, fulfil, settle; to overcome, overpower, master; to expiate; **abhiyogam nis-trī**, to clear one's self from an accusation: Caus. -**tārayati**, -**yitum**, to cause to pass over; to rescue, save, release, deliver, liberate; to overcome, overpower: Desid. -**titirshati**, -**titarishati**, -**titarishati**, to wish to cross or pass over. \* Also **nisarham**. R.P. 2. 595

**Nis-taraṇa**, am, n. going out or forth, coming out (of danger); crossing over or passing; rescue, releasing, deliverance, getting rid of or free from; means of success or rescue, an expedient, a plan.

**Nis-tartavya**, as, ā, am, to be overcome or conquered or overpowered.

**Nis-tāra**, as, m. crossing or passing over or across, getting rid of or away from, release, escape, rescue, preservation; final emancipation, salvation; means, expedient; payment, discharge of a debt, acquittance, requital. — **Nistāra-vīja**, am, n. a means of crossing (the ocean of life), a cause of final liberation.

**Nis-tāraka**, as, ikā, am, rescuing, delivering; a saviour.

**Nis-tāraṇa**, am, n. passing or transporting over or across, overcoming, conquering; liberating.

**Nis-titirshat**, am, anti, at, desirous or anxious to cross (the ocean of life); wishing for salvation or liberation.

**Nis-tirṇa**, as, ā, am, rescued, delivered, saved.

**निसृजस** nis-tejas, ūs, ās, as, deprived of strength or energy, destitute of fire or heat, powerless, impotent; spiritless, dull; obscure.

**निसृतोय** nis-toya, as, ā, am, deprived or destitute of water, waterless.

**निसृत्यज** nis-tyaj, cl. 1. P. -tyajati, -tyak-tum, to drive away, expel.

**निसृत्रंश** nis-trayṣa, as, ā, am, fearless; (probably incorrect for nis-triṣa below.)

**निसृत्रप** nis-trapa, as, ā, am, shameless.

**निसृत्रिंश** nis-triṣa, as, ā, am (fr. nis + triṣat), more than thirty; merciless, unfeeling, unpitying, cruel (as a sword); (as), m. a sword, a scimitar, falchion, a sacrificial knife, (so called because more than thirty fingers in length.) — **Nistriṣa-dhārin**, ī, m. a sword-bearer, a swordsman or soldier armed with a sword. — **Nistriṣa-patraka**, as, ikā, m. f. a thorny species of Euphorbia, (Antiquorum or Tortilis). — **Nistriṣa-bhṛit**, t, t, t, a sword-bearer.

**Nistriṣin**, ī, inī, i, bearing a sword, armed with a sword.

**निसृट्टी** nis-truṭṭī, f. cardamoms; [cf. truṭṭī, nish-kulī.]

**निसृत्रैगुण्य** nis-traiguṇya, as, ā, am, destitute of the three qualities (viz. sattva, rajas, and tamas; see guṇa).

**निसृत्रैणुपुष्पक** nistrainapushpaka, as, m. (fr. nis + straiṇa + pushpa?), a species of thorn-apple.

**निसृवा** ni-snūva, as, m. (fr. ni-snu?), residue of articles &c. after a sale or market.

**निश्चेहफला** nisheha-phalā. See nihsheha-phalā under ni-h-sheha, p. 482, col. 2.

**निस्यन्द** 1. ni-spanda, as, m. (fr. rt. spand with ni), throbbing, trembling motion.

**निस्यन्द** 2. ni-spanda, as, ā, am (fr. ni for nis + spanda), immovable, still, steady; [cf. ni-shpanda.] — **Nispanda-tva**, am, n. immovableness.

**निस्यृग** ni-sprīś, k, k, k, Ved. confiding; caressing, fondling.

**निस्यृह** ni-sprīha. See ni-h-sprīha, p. 482.

**निस्यन्द** ni-syanda or ni-shyanda, as, ā, am (fr. rt. syand with ni, or ni for nis), flowing or trickling down, dripping, dropping; (as), m. a trickling or flowing down, oozing, issuing, streaming, dropping, distilling; a discharge (of any fluid), a flux; a stream, any fluid that trickles down or drops; trickling forth from, flowing out, flowing from; necessary consequence or result; uttering.

**Ni-syandamāna**, as, ā, am, trickling, flowing, oozing, issuing.

**Ni-syandīn**, ī, inī, i, flowing or streaming or trickling down or out.

**निस्रव** ni-srava, as, m. (fr. rt. sru with ni), flowing down, a stream, torrent; (perhaps for ni-h-srava, flowing forth, streaming out.)

**Ni-srāva**, as, m. flowing down, a stream, torrent; the scum of boiled rice; [cf. ni-h-srāva.]

**Ni-srāvin**, ī, inī, i, flowing down.

**निस्रन** 1. ni-svana, as, ā, am, Ved., various reading for ni-svara, q. v.

**निस्रन** 2. ni-svana, as, m. (fr. rt. svan with ni), noise, sound, voice, (often at the end of comps. when the fem. is nisvanā; cf. ratha-n°, uddhatārpava-n°) (am), ind. with noise or sound; [cf. ni-h-svana.]

**Ni-svunita**, am, n. a noise, sound, crying, a cry.

**Ni-svāna**, as, m. noise, sound; the whistling sound of an arrow.

**निस्रर** ni-svara, as, ā, am, Ved. soundless, noiseless; (as), m. an epithet of Agni.

**निह** nih, Ved. = ni-hantri (according to Mahl-dhara).

**निहन्** 1. ni-han, cl. 2. P. -hanti, -hantum, to strike down, strike, kill, destroy; to strike in, fix in, infix; to disregard, neglect: Caus. -**ghātyati**, -**yitum**, to kill, destroy.

**Ni-hata**, as, ā, am, struck down, stricken, smitten, killed, slain, overcome; struck into, infix; attached, devoted. — **Nihata-bhuyishtha**, as, ā, am, having the greater number killed. — **Nihata-sena**, as, ā, am, having (their) armies smitten or destroyed. — **Nihatoshtra** (ṣṭa-ush°), as, ā, am, having the camels killed, whose camels have been slain.

2. ni-han, ā, m. a killer, destroyer.

**Ni-hanana**, am, n. killing, slaughter, murder.

**Ni-hantavya**, as, ā, am, to be struck down, to be killed or destroyed.

**Ni-hantri**, tā, trī, tri, who or what kills or destroys, a killer; destructive, murderous; one who removes or dispels or hinders.

**Ni-hanyamāna**, as, ā, am, being struck down or killed.

**निहव** ni-hava. See ni-hve, p. 511, col. 1.

**निहा** ni-hā, Pass. -hiyate, &c., to be deprived of.

**Nihākā**, f., Ved. a storm, whirlwind, &c.; (Sāy.) an iguana, the Gangetic alligator.

**Ni-hina**, as, ā, am, low, vile, of low origin; (as), m. a low man, an outcast.

**निहिंसन** ni-hiṇsana, am, n. killing, slaughter.

**निहित** ni-hita, as, ū, am (fr. 1. ni-dhā),

placed, laid, fixed, lodged, situated, deposited, delivered, given, intrusted; inserted, infixed, attached; applied to; bestowed upon; treasured up; held; laid (as dust by rain); uttered in a deep tone. — *Nihita-danda*, *as, ā, am*, one who lays aside the rod, one who shows clemency. — *Nihita-nayana*, *as, ā, am*, having the eyes fixed or directed upon (with loc.).

**निहीन** *nī-hīna*. See under *nī-hā*, p. 510, col. 3.

**निह** *nī-hri*, cl. I. P. A. -*harati*, -*te*, -*har-tum*, Ved. to offer, give.

*Nī-hāra*, *as, m.* = *nī-hāra*, q. v.

*Nī-hārin*. See *nī-hārin* under *nir-hri*, p. 502, col. 3.

**निहू** *nī-hnu*, cl. 2. A. -*hnuṭe*, -*hnotum*, to disown, deny, dissimulate, conceal, evade.

*Nī-hnava*, *as, m.* denial, concealment, hushing up, dissimulation; concealment in general, secrecy; mistrust, doubt, suspicion; a secret; wickedness; atonement, expiation; excuse, exculpation, deprecation; N. of a ceremony; N. of a Sāman. — *Nī-hnava-vādin*, *ī*, m. a defendant or witness who prevaricates or tries to hide the truth. — *Nīhnavatara* ('*na-ut*'), *am, n.* an evasive reply or defence.

*Nī-hnuta*, *as, ā, am*, denied, disowned, evaded; concealed, secreted.

*Nī-hnūti*, *is, f.* denial or concealment of knowledge; dissimulation, reserve, secrecy; hiding, concealment.

*Nī-hnūwana*, *am, n.* denial or concealment of knowledge; excuse, exculpation.

*Nī-hnūwana*, *as, ā, am*, dissimulating, prevaricating, insinuating, using double entendre.

**निह्राद** *nī-hrāda*, *as, m.* (fr. rt. *hrād* with *nī*), sound; (also read *nir-hrāda*). — *Nīhrāda-vat*, *ān, atī, at*, sounding, making a noise.

*Nī-hrādīn*, *ī, inī, ī*, sounding, pealing.

**निह्वे** *nī-hve*, cl. I. P. A. -*hvayati*, -*te*, -*hvātum*, to invoke, call.

*Nī-hava*, *as, m.* invocation, calling, summoning, calling near; N. of a Sāman, (*vasiṣṭhasya nihavas* or *vasiṣṭha-nihavas*.)

**नी** *ī, nī*, cl. I. P. A. *nayati*, -*te*, *anayat* (ep. also *anayit*), *nayeta* (ep. also *nayīta*), *nīnāya* (3rd pl. *nīnyas*, anomalous form of Perf. *nayām-āsa*), *nīnye*, *netā* (ep. also *nayitā*), *neshyati*, -*te* (ep. also *nayishyati*), *anaiṣhīti*, *anaiṣhīta* (Ved. forms *neshat*, *neshati*, *neshīti*, *naiṣhīta*, *neshīta*), *netum* (ep. also *nayitum*), to lead, guide, conduct, (*vyavahāraṃ nī*, to conduct a process); to direct, govern; to lead or bring away, carry away, to lead or bring away to (with acc., dat., or loc.); to carry off for one's self (A.); to marry; to bring a person (acc.) into any state or condition (acc. or loc., e.g. *nṛī-patīm vaśam anayat*, he brought the kings into subjection; *tām duhitṛīve nayati*, he brings her into the state of a daughter: sometimes used with a substantive in the same way as *ī. kṛī*, q. v., e.g. *vināśam nī*, to destroy; *paritosaṃ nī*, to gratify; *vikrayam nī*, to sell; *duḥkham nī*, to pain; *sākshyam nī*, to admit as a witness; *ādhanam nī*, to give in pledge; *Sūdratān nī*, to reduce to a Sūdra: or with an adverb ending in *sāt*, e.g. *bhasmasād nī*, to reduce to ashes); to lead away from, exclude from; to draw (a line &c.); to trace, track; to ascertain, investigate; to settle; to pass or spend (time); to carry, bear; (with *dandam*) to bear the rod, inflict punishment; to guide in learning, instruct (A.): Pass. *nīyate*, to be led, &c.: Caus. *nāyayati*, &c., to cause to lead, &c.; to cause to be carried away: Desid. *nīnīshati*, -*te* (Ved. *nīnīshati*), to wish to lead, &c.; to wish to take away; to wish to bring to a state; to wish to exclude from (with abl.); to wish to trace or ascertain, investigate [cf. *nīnīshā*, *nīnīshu*]: Intens. *nenīyate*, to lead as a captive, have in one's power, rule; [cf. Gr.

*vé-o-mai*, *vīssomai*, *vīssomai*; Lith. *neshū*; Slav. *nesun*, 'I bear.']

2. *nī*, *is, m.* a leader, a guide, (used at the end of a comp.; cf. *agra-nī*, *agre-nī*, *rita-nī*, *gāthā-nī*, *grāma-nī*, *pada-nī*, &c.)

*Nīka*, *as, m.* a species of tree; (*ā*), f. a channel for irrigation.

1. *nīta*, *as, ā, am*, led, guided, conducted; brought, reduced; gained, obtained; well-behaved, correct, modest; (*am*), n. wealth; corn, grain; [cf. *asu-n*, *dur-n*, &c.]

*Nīti*, *is, f.* guiding, guidance, directing, direction, management; manner of conducting one's self, conduct, propriety; right or moral or prudent behaviour, prudent counsel, policy, political wisdom or science, political economy, state policy, statesmanship, the administration of government; moral philosophy, ethics, precepts for prudent and moral behaviour, prudence, Prudence or Polity personified [cf. *naya*]; leading or bringing to, obtaining, acquirement, acquisition; presenting, offering; relation, support; [cf. *agra-nīti*, *adabha-n*, *asu-n*, *rīju-n*, &c.] — *Nītikathā*, f. any work on moral or political science, a discourse on political economy. — *Nīti-kusāla*, *as, ā, am*, conversant with political science, skilful in human affairs, a good statesman. — *Nīti-ghoṣha*, *as, m.*, N. of the car of Brihaspati. — *Nīti-jīa*, *as, ā, am*, knowing what is right especially in government, sagacious, politic, prudent; (*as*), m. a prudent statesman or soldier, a politician. — *Nīti-dosha*, *as, m.* error of conduct, mistake in policy. — *Nīti-nīshya*, *as, ā, am*, versed in political or moral science. — *Nīti-pradīpa*, *as, m.* 'the light of prudent behaviour,' N. of a collection of verses attributed to Vetāla-bhaṭṭa. — *Nīti-mañjarī*, f., N. of a work on morality or right behaviour. — *Nīti-mat*, *ān, atī, at*, knowing the rules of moral or prudent behaviour, moral, prudent, eminent for political wisdom. — *Nīti-ratna*, *am, n.* 'the jewel of morality,' N. of a collection of verses attributed to Varāruṇi. — *Nīti-vākyaṃṛta* ('*ya-am*'), *am, n.* 'nectar of discourse on morality or prudent behaviour,' N. of a work. — *Nīti-vid*, *t, m.* a politician, any one versed in political science, a statesman. — *Nīti-vidyā*, f. moral or political science, political economy; [cf. *nīti-sāstra*.] — *Nīti-vishaya*, *as, m.* the sphere of morality or prudent conduct. — *Nīti-vīja*, *am, n.* a germ or source of intrigue. — *Nīti-vedīn*, *ī, inī, ī*, knowing policy, a politician. — *Nīti-vyatikrama*, *as, m.* error of conduct, transgression of the rules of moral or political science. — *Nīti-sātaka*, *am, n.* the hundred verses on morality by Bhartī-hari. — *Nīti-sāstra*, *am, n.* the science of ethics or politics, any work on political ethics or morals. — *Nīti-sankalana*, *am, n.* 'collection of rules for moral conduct or prudent behaviour,' N. of a modern work. — *Nīti-sāra*, *as, m.* or *am, n.* the essence of political or moral science; (*am*), n. a special work on this subject by Ghata-karpura.

*Nītvā*, ind. having led or conducted or guided; having taken; having passed or spent (as time).

*Nītha*, *as, m.* (Ved. also n.) leading, guiding; a leader, a guider; N. of a man; (*ā*), f. Ved. way, trick; evasion, subterfuge; a mode in music; water; [cf. *dīrgha-n*, *deva-n*.] — *Nīthā-vid*, *t, t, t*, Ved. knowing ways, knowing the musical modes, skilled in sacred song.

*Nīthya*. See *grāmaṇīthya*, p. 304, col. 2.

*Nīyumāna*, *as, ā, am*, being led or conducted or conveyed, being carried or brought, being taken or taken away; being traced or sought or obtained.

*Netavya*, *as, ā, am*, to be led or guided or conducted, to be led away, to be taken, to be carried.

*Netrī*, *tā, trī, trī*, leading, conducting, guiding, one who brings or leads to; (*tā*), m. a leader, guide, conductor; a chief, master, owner; (with *dandasya*) an inflicter of punishment [cf. *danda-n*]; the hero of a drama or play; the plant *Azadirachta Indica* (= *nimba*); the numeral two; (*trī*), f. a female leader; a river; a vein; an epithet of Lakshmi. — *Netrī-tva*, *am, n.* the office or business of a

leader &c., leadership. — *Netrī-mat*, *ān, atī, at*, conducting the word *netrī*.

*Netra*, *as, ī, am*, one who guides or leads, a leader, guide; a substitute for *netrī* at the end of a comp. (e.g. *bhavan-netra*, having thee as commander); (*as*), m., N. of a son of Dharmā and father of Kuntī; also a son of Su-mati; (*am*), n. leading, conducting; the eye (as the instrument of leading or guiding); symbolic expression for the number two; the string with which a churning-stick is whirled round; an enema-pipe; the root of a tree; bleached or woven silk; a carriage. — *Netra-kānī-nīkā*, f. the pupil of the eye. — *Netra-kosha*, *as, m.* the eyeball; the bud of a flower. — *Netra-go-ḍāra*, *as, ā, am*, within the range of the sight, visible. — *Netra-śhāda*, *as, m.* the eyelid. — *Netra-jā, as, ā, am*, 'eye-born,' coming from the eyes; (*am*), n. a tear. — *Netra-jala*, *am, n.* 'eye-water,' tears. — *Netra-tā*, f. the state of being an eye; *netrātām yā*, to become an eye. — *Netra-tribhāga-brahma-yasasvin*, *ī, m.*, N. of an author. — *Netra-paryanta*, *as, ā, am*, as far as to the eye, up to the eye; (*as*), m. the outer angle of the eye. — *Netra-piṇḍa*, *as, m.* a cat ('having full eyes'); the eyeball. — *Netra-pushkarā*, f. a species of plant; [cf. *rudra-jaṭā*.] — *Netra-manah-svabhāvas*, m. pl. eyes, mind, and soul. — *Netra-minā*, f. a species of plant (= *yava-tiktā*). — *Netra-mush*, *t, t, t*, stealing or captivating the eye. — *Netra-yoni*, *is, m.* an epithet of Indra (as covered with marks resembling the female organ, through the curse of Gautama, whose wife Ahalyā he had attempted to seduce; the sage afterwards relenting, changed these disgraceful marks on the body of the deity to as many eyes); the moon (as produced from the eye of Atri). — *Netra-rājāna*, *am, n.* 'eye-colouring,' collyrium. — *Netra-ruj*, *k, f.* disease of the eyes. — *Netra-roga*, *as, m.* disease of the eyes, ophthalmia; (*as, ā, am*), afflicted with disease of the eyes. — *Netraroga-tā*, f. disease of the eyes. — *Netraroga-han*, *ā, m.* a particular plant used for diseases of the eyes, *Tragia Involucrata*. — *Netra-roman*, *a, n.* the eyelash. — *Netra-vasī*, *is, m.* f. a clyster-pipe with a bag. — *Netra-vastra*, *am, n.* a veil over the eye. — *Netra-vāri*, n. 'eye-water,' tears. — *Netra-vish*, *t, f.* excretion of the eyes. — *Netra-visha*, *as, ā, am*, having poison in the eyes. — *Netra-stambha*, *as, m.* rigidity of the eyes. — *Netrānjana* ('*ra-an*'), *am, n.* 'eye-ointment,' collyrium. — *Netrānta* ('*ra-an*'), *as, m.* the outer corner of the eye. — *Netrābhishyanda* ('*ra-abh*'), *as, m.* running of the eyes. — *Netrāmāya* ('*ra-am*'), *as, m.* ophthalmia. — *Netrāmbu* ('*ra-am*'), or *netrāmbhas* ('*ra-am*'), *as, n.* 'eye-water,' tears. — *Netrāri* ('*ra-ari*'), *is, m.* a species of plant (= *sikūṇḍā*). — *Netrotsava* ('*ra-ut*'), *am, n.* 'eye-feast,' any pleasing or beautiful object. — *Netropama* ('*ra-up*'), *am, n.* the almond fruit (as resembling eyes). — *Netropama-phala*, *as, m.* the almond tree. — *Netraushadha* ('*ra-ush*'), *am, n.* medicine for the eyes, collyrium, green sulphate of iron used as collyrium; (*ī*), f. *Odina Pinnata* (= *ajā-sringī*).

*Netrika*, *am, n.* a pipe, a clyster-pipe; a ladle.

*Neyā*, *as, ā, am*, to be guided or led; to be governed; to be passed or spent (as time); to be led away; to be inflicted (e.g. *neyo dandās*, punishment must be inflicted). — *Neyā-pāla*, *as, m.*, N. of a prince.

**नी 3. nī** (*nī*), cl. 2. P. *ny-eti*, *ny-etum*, Ved. to go into, enter, come or fall into, change to; [cf. *ny-āya*.]

2. *nīta*, *as, ā, am*, entered, gone to; (Sāy.) = *nitarām prāpta*.

**निकर्षिन्** *nī-karshin*, *ī, inī, ī* (fr. rt. *kṛish* with *nī*), spreading the tail (as a peacock?).

**निकार** *nī-kāra*, *as, m.* (fr. rt. *ī. kṛi* with *nī*), disrespect, contempt, vilifying, degrading.

**निकाश** *nī-kāśa*, *as, m.* (fr. rt. *kāś* with *nī*),

appearance, look, air, mien; certainty, ascertainment; (*as, ā, am*), like, resembling, (at the end of comps.)

**नीकुलक** *nīkulaka*, *as, m., N.* of a man.

**नीक्लेद** *nī-kleda*, *as, m.* (fr. rt. *klid* with *nī*), moistening, bedewing (?), Pāp. VI. 3, 122, Schol.

**नीक्षण** *nīkṣhaṇa*, *am, n.* (fr. rt. *īkṣh* with *nī* or rt. *nīkṣh*), Ved. a stick for stirring up a caldron, a kind of ladle, (Sāy. = *pāka-parīkṣhā-sādhanam kṣhāṅham*); [cf. *nekṣhaṇa*.]

**नीच** *nīca*, *as, ā, am* (fr. *nī* + *añc*, cf. *uccā*; said to be fr. rt. *ci* with *nī*), low, not high, short, little, small, dwarfish; deep, lowered (as the voice), pronounced without an accent; situated below, being in a low position; low, vile, insignificant, inferior, base, mean (as a man or action); (*as*), *m.* a kind of perfume (= *śoraka*); (*am*), *n.* (in astrology) the lowest point of a planet (= *ταπεινωσις*), the seventh house from the highest point; (*āt*), *ind.* from below, from beneath; [cf. *nīcāis, uccā-nīca, ny-añc*.] — *Nīcā-kadamba*, *as, m., N.* of a plant (= *maṇḍirī*). — *Nīcā-kula*, *am, n.* a low family. — *Nīcā-ga*, *as, ā, am*, going low or downwards, descending (as a river); being in or belonging to a low man or to a low class of men; low, vile, base; (*ā*), *f.* a river; (*am*), *n.* water. — *Nīcā-gata*, *as, ā, am* being at the lowest point (as a planet). — *Nīcā-grīha*, *am, n.* (in astrology) the house or station of the heavens in which a planet stands at its lowest point. — *Nīcā-jāti*, *is, is, i*, of low birth. — *Nīcā-tā*, *f.* or *nīcā-tva*, *am, n.* (opposed to *uccā-tā*), lowness, meanness, vileness, baseness, humbleness, inferiority, a low situation. — *Nīcā-bhojya*, *as, m.* 'the food of low men,' an onion. — *Nīcā-medhira*, *as, ā, am*, Ved. one whose penis hangs low. — *Nīcā-yonin*, *i, iinū, i*, being of low origin, low-born. — *Nīcā-rata*, *as, ā, am*, delighting in mean things. — *Nīcārkaśha* (*śa-rīk*), *am, n.* (?) = *nīcā-grīha*, *q. v.* — *Nīcā-vajra*, *am, n.* an inferior diamond, a sort of gem (= *vaikrānta*). — *Nīcā-vayasa*, *ās, ās, as*, Ved. one whose strength has failed; (Sāy.) bending down the body. — *Nīcōkti* (*śa-uk*), *is, f.* a low or vulgar expression. — *Nīcōcā-ṛtita* (*śa-uc*), *am, n.* an epicyle. — *Nīcōpagata* (*śa-up*), *as, ā, am*, situated low in the sky.

*Nīcāka*, *as, ikā, am*, low, short, dwarfish; (low as the voice), soft; vile, mean; (*akā*), *f.* an excellent cow; (*akī*), *f.* the head of an ox.

*Nīcākin*, *i, m.* the head or top of anything, the head of an ox; the owner of a good cow; [cf. *naiśika*.]

*Nīcākāis*, *ind.* (diminutive of *nīcāis*), low, below, little, &c.

*Nīcā*, *ind.* low, below, down, downwards, (this word may be regarded as the inst. c. of *ny-añc*, *q. v.*)

*Nīcāt*, *ind.* from below. See *nīcā*.

*Nīcāyamāna*, *as, ā, am*, Ved. descending, flying down (as a falcon).

*Nīcī-kri*, *cl. 8. P. A.* -*karoti, -kurute, -kartum*, to lower, to pronounce without an accent.

*Nīcīna*, *as, ā, am*, Ved. being low or below, low, directed downwards or underneath, hanging down, flowing down, cast down. — *Nīcīna-bāra*, *as, ā, am*, Ved. having its opening below (as a cloud).

*Nīcāis*, *ind.* low, below, down, downwards, underneath, beneath, deeply, deep, in the depths, in a bent or inclined position, bowing low, humbly, modestly; with a low or depressed or deep tone of voice, in a low tone (i. e. *an-udātta*, *q. v.*), softly; short, small, little, dwarfish; *N.* of a mountain, also called *Vāmana-giri* and *Kharva* (Dwarfish); [cf. *uccāis, nīmāis, śanāis*.] — *Nīcāih-kara*, *as, ā, ā, am*, causing a low or deep tone, giving depth of voice. — *Nīcāit-mukha*, *as, i, am*, with downcast countenance. — *Nīcāis-tarām*, *ind.* in a low tone, softly.

1. *nīcya*, *as, ā, am*, living below; Ved. an epithet of some nations in the West.

2. *nīcya*, *Nom. P.* *nīcyati*, &c., to be in a low situation, be a slave.

**नीड** *nīda* (Ved. *nīla*), *as, am, m. n.* (perhaps fr. rt. *sad* with *nī*, whence *nī-shada* = *nīshda* = *nīdā* = *nīda*, or fr. rt. *il* with *nī*), a resting-place, a place for lying down, a bird's nest; a bed, couch; a lair, den; the interior or seat of a carriage or chariot; a place, abode in general; [cf. Lat. *nidus*; Hib. *nead*; Cambro-Brit. *nyth*; Germ. and Angl. Sax. *nest*.] — *Nīda-ja*, *as, m.* 'nest-born,' a bird. — *Nīdajendra* (*śa-in*), *as, m.* 'chief of the birds,' an epithet of Garuḍa. — *Nīdodbhava* (*śa-ud*), *as, m.* 'nest-born,' a bird.

*Nīdaka*, *as or am, m. or n.* (?), the nest of a bird.

*Nīdaya* or *nīlaya*, *Nom. P.* *nīdayati* or *nīlayati, -yitum*, Ved. (according to Sāy.) to bring together, join together, cause to come to close fighting; to bring to rest (?).

*Nīdī* or *nīlī*, *is, m.*, Ved. one who lives in the same house (?).

**नीत** *nīta, nīti*, &c. See p. 511, col. 2.

**नीतमिथ्र** *nīta-miśra*, *as, ā, am* (*nīta* = *nava-nīta*), Ved. not yet become butter, (said of *dadhi*.)

**नीत्त** *nī-tta*, *as, ā, am* (for *nī-datta* fr. rt. 1. *dā* with *nī*), Ved. given.

**नीध** *nīdhra*, *am, n.* the edge of thatch, edge of a roof; a wood; the circumference of a wheel; the moon; the constellation Revati; (considered by some as a various reading for *nīra*, *q. v.*)

**नीनाह** *nīnāha*, *as, m.*, Ved. anything which encircles another (?).

**नीप** *nīpa*, *as, ā, am* (fr. *nī-ap*, but said to be fr. rt. 1. *nī*), situated low, deep; (*as*), *m.* the foot of a mountain; *N.* of a son of Kṛitīn; the tree *Naudca Cadamba* (= *kadamba* = *dhārā-lcadambaka* = *dhārā-kadamba* = *dhūli-kadamba*); the plant *Ixora Bandhuca* (= *bandhūka*); a species of *Asoka* (= *nīlāsoka*); (*am*), *n.* the fruit of the above plants; (*ās*), *m. pl.*, *N.* of a regal family descended from *Nīpa*, son of *Pāra*. — *Nīpa-rāja*, *am, n.* (?), the fruit (?) of the *Nīpa*. — *Nīpātīthī* (*śa-at*), *is, m.*, *N.* of a descendant of *Kaṇva* and author of a hymn of the *Rig-veda* (VIII. 34).

*Nīpya*, *as, ā, am*, Ved. being low or on the ground.

**नीमानुय** *nīmānuya*, *as, m.*, *N.* of a *Vaishṇava* teacher.

**नीयमान** *nīyamāna*. See p. 511, col. 2.

**नीर** *nīr* (*nī-ir*), *Caus. P.* *nīrayati, -yitum*, to drive or impel into, urge forwards (to an aim); to send forth, appoint (to a business).

**नीर** *nīra*, *am, n.* (said to be fr. rt. 1. *nī*), water; juice, liquor, (sometimes written for *nīda, nīla*, *q. v.*); (*as*), *m.*, *N.* of a prince; [cf. *kṣhīra-nīra*, *nāra*; Gr. *νῆρος, Nῆρεύς*.] — *Nīra-graha*, *as, m.* taking up water in a ladle; see under *graha*. — 1. *nīra-ja*, *as, ā, am* (for 2. see below), 'water-born,' being in water, aquatic; (*as*), *m.* an otter; a species of grass, = *uśīrī*; (*as, am*), *m. n.* (according to the lexicographers only *n.*), a lotus in general, the water-lily; (*am*), *n.* a species of *Costus*, *Costus Speciosus* (= *kushtha*); a pearl. — *Nīra-jāta*, *as, ā, am*, 'water-born,' produced from water, aquatic. — 1. *nīra-da*, *as, m.* (for 2. see col. 3), 'giving water,' a cloud; a species of *Cyperus*. — *Nīradīn*, *i, inī, i*, cloudy. — *Nīra-dhi* or *nīra-nīdhi*, *is, m.* 'the receptacle of waters,' the ocean; [cf. *ab-dhi, toya-dhi*, &c.] — *Nīra-priya*, *as, m.* a species of reed (*jala-netasa*). — *Nīra-ruha*, *am, n.* the water-lily, lotus. — *Nīrākhu* (*śa-ākhu*), *us, m.* 'water-rat,' an otter.

**नीरक्त** *nī-rakta*, *as, ā, am* (fr. *nī* + *rakta*), colourless, faded, having the colour gone.

**नीरज** 2. *nī-raja*, *as, ā, am* (fr. *nī* + *raja*)

for *rajas*), free from dust; devoid of passion; (with *vi-raja*) an epithet of *Siva*. (For 1. *nīra-ja* see under *nīra*, col. 2.)

*Nī-rajas*, *ās, ās, as* (fr. *nī* + *rajas*), free from dust, having no pollen (as a flower); free from passion; (*ās*), *f.* a woman not menstruating. — *Nī-rajas-tamasā*, *f.* absence of passion and darkness.

*Nī-rojaska*, *us, ā, am*, free from dust, not accompanied by dust (as wind); free from passion, pure.

*Nī-rajasva*, *as, ā, am*, free from dust.

*Nīraji-kri*, *cl. 8. P. A.* -*karoti, -kurute, -kartum*, to make free from dust. — *Nīraji-kārīta*, *as, ā, am*, made free from dust, cleansed.

**नीरत** *nī-rata*, *as, ā, am* (fr. *nī* + *rata*), not delighting in, not attached to, indifferent.

**नीरद** 2. *nī-rada*, *as, ā, am* (fr. *nī* + *rada*), toothless. (For 1. *nīra-da* see under *nīra*, col. 2.)

**नीरन्ध** *nī-randhra*, *as, ā, am* (fr. *nī* + *randhra*), having no holes or openings, without apertures or interstices, imperforate, close, uninterrupted; coarse, thick, gross. — *Nīrandhra-tva*, *am, n.* closeness, close connection.

**नीरव** *nī-rava*, *as, ā, am* (fr. *nī* + *rava*), soundless.

**नीरस** *nī-rasa*, *as, ā, am* (fr. *nī* + *rasa*), without juice, sapless, dried up, withered; flavourless, unsavoury, tasteless, devoid of taste, flat, dry; insipid; vain; (*as*), *m.* the pomegranate. — *Nīrasa-tā*, *f.* the state of being devoid of taste, tastelessness.

**नीरसन** *nī-rasana*, *as, ā, am* (fr. *nī* + *rasanā*), having no girdle.

**नीरञ्जन** *nī-rājana*, *am, ā, n. f.* (fr. rt. *rāj* with *nī*), lustration of arms (*lustratio exercitus*), a military and religious ceremony held by kings or generals on the nineteenth of *Aśvin* before taking the field, (it consists in purifying the *Puro-hita* or chaplain, the king's ministers, and various component parts of the army during the recitation of sacred texts); waving lights before an idol as an act of adoration, (this may also be performed with a lotus, clean cloth, or the leaves of various sacred plants; prostration is considered as a fifth kind of adoration.)

**नीरिन्दु** *nīrindu*, *us, m.* a species of plant (= *asva-sakhota*), *Trophis Aspera*.

**नीरुच्** *nī-ruč, k, k, k* (fr. *nī* + *ruč*), lustreless, dull, dim, faded.

**नीरुञ्ज** *nī-ruj, k, k, k* (fr. *nī* + *ruj*), free from sickness; convalescent, well, in health; painless. — *Nī-ruja*, *as, ā, am*, = *nī-ruj*, healthy, in health, well, (sometimes written *nī-ruja*); (*am*), *n.* a species of *Costus*, *Costus Speciosus* (= *kushtha*).

**नीरूप** *nī-rūpa*, *as, ā, am* (fr. *nī* + *rūpa*), formless, shapeless, mis-shapen; (*as*), *m.* air, wind; a god; (*am*), *n.* heaven, ether.

**नीरयुक्** *nī-reyuka*, *as, ā, am* (fr. *nī* + *reyu*), dustless, free from dust.

**नीरोग** *nī-roga*, *as, ā, am* (fr. *nī* + *roga*), free from sickness, healthy, well. — *Nīroga-tā*, *f.* health.

*Nīrogya-tā*, *f.* health, freedom from sickness, (perhaps an error for *nīroga-tā*.)

**नीरोह** *nī-roha*, *as, m.* (fr. *nī* + *ruh*), Ved. shooting out, growing.

**नील** *nīl* (rather a *Nom.* derived fr. *nīla* below), *cl. 1. P.* *nīlati*, &c., to be of a dark colour; to dye dark, make or dye blue.

*Nīla*, *as, ā* or *i, am* (probably fr. *nī* + *la* = *nīsla* = *nīlla* = *nīla*); according to Pāp. IV. 1, 42, the fem. form *nīlā* is used in relation to clothes &c., and *nīlī* in relation to plants, animals, &c.; in proper names either form is allowed), of a dark colour,

(especially dark-blue or black); dyed with indigo; (*as*), m. dark-blue or black (the colour); a gem, the sapphire; the Indian fig-tree (= *vaṭa*); a species of bird, the blue or hill Maina; an ox or bull of a dark colour; one of the nine Nidhis or divine treasures of Kuvera; N. of a man, the prince of Māhishmati; of a son of Yadu; of a historian of Kāśmīra; an epithet of Mañju-śrī; N. of a Nāga; of one of the monkey-chiefs attending on Rāma, (said to be a son of Agni); the blue mountain, one of the principal ranges of mountains dividing the world into nine portions and lying immediately north of Ilāvṛta or the central division [cf. *nīlādri*]; (*ā*), f. the indigo plant, *Indigofera Tinctoria* [cf. *nīlī*]; a species of *Boerhavia* with blue blossoms (= *nīlā-puṅgaravā*); a species of blue fly [cf. *nīlī*]; the two arteries in front of the neck, (in this sense *nīle*, f. du.); a black and blue mark on the skin (either from a bruise or a disease?); a Rāgiṇī or mode of music, personified as the wife of Rāga Mallāra; (*ī*), f. the indigo plant; another plant, *Blyxa Saivala* (= *saivala*; cf. *jala-nīlī*); a species of blue fly; a kind of disease (= *nīlī-roga*, *nīlīkā*); N. of the wife of Aja-mīdha [cf. *nīlīnī*, *nūlīnī*]; (*am*), n. darkness (Ved.); indigo, the dye; black salt (= *kāca-lavaṇa*); blue vitriol (= *tuttha*); antimony (= *sauvirāyāna*); poison (= *tālīśa-pattra*); a peculiar position in dancing; a kind of metre consisting of four times sixteen syllables; [cf. Lat. *niger* for *nigro* = *nīs-ra*.] — *Nīla-kaṇṭhā*, f. a species of curmin. — *Nīla-kaṇṭha*, *as*, *ā*, *am*, blue-necked; (*as*), m. a peacock; a species of gallinule or waterhen (= *dātīyūha*); a wag-tail; a sparrow; a blue-necked jay; the plant *Hyperanthera Moringa* (= *pīta-sāra*); an epithet of Śiva (as having a black throat, so stained by the acrimony of the poison which he swallowed on its production at the churning of the ocean); N. of several authors and commentators; (*am*), n. a fadish; [cf. *lāla-kaṇṭha*.] — *Nīlakaṇṭha-cāmpū*, *ūs*, f., N. of a work by Nīlakaṇṭha Dikshita. — *Nīlakaṇṭha-tīrtha*, *am*, n. 'the bathing-place of Śiva,' N. of a sacred Tīrtha. — *Nīlakaṇṭha-bhāratī*, *is*, f., N. of an author mentioned in the *Sarva-darśana-saṅgraha* of Mādhavācārya. — *Nīlakaṇṭha-stava*, *as*, m. 'the praise of Śiva,' N. of the fifty-first chapter of the Jñāna-khaṇḍa of the *Siva-Purāṇa*. — *Nīlakaṇṭhātīśa* (*ṭha-ak*), *am*, n. the berry or seed of *Elaeocarpus Ganitrus*. — *Nīla-kanda*, *as*, m. a species of bulbous plant (= *maḥiśha-kanda-bhedā*). — *Nīla-kamala*, *am*, n. the blue water-lily. — *Nīla-kāyika*, *ās*, m. pl. (with Buddhists) 'blue-bodied' or 'dark-bodied,' epithet of a class of deities. — *Nīla-kuntalā*, f., N. of a female friend of Durgā. — *Nīla-kuraṅṭaka*, *as*, m. or *nīla-kusumā*, f. or *nīla-kuraṅṭaka*, a species of *Barleria* with blue blossoms (B. *Cœrulea*, = *nīla-jhīṇī*). — *Nīla-keśī*, f. the indigo plant. — *Nīla-krāntā*, f. a species of plant (= *viśvukrāntā*). — *Nīla-krāvaṇḍa*, *as*, m. a species of curler or heron. — *Nīla-gaṅgā*, f., N. of a river. — *Nīla-gaṇeśa*, *as*, m. the blue Gaṇeśa. — *Nīla-garbha*, a young blue water-lily (?). — *Nīla-giri-karṇikā*, f. a blue variety of *Clitoria Ternatea*. — *Nīla-grīva*, *as*, *ā*, *am*, blue-necked; (*as*), m. an epithet of Rudra-Śiva or Mahā-deva, (see *nīla-kaṇṭha*); N. of a king. — *Nīla-ghora*, a various reading for *nīla-pora*, q. v. — *Nīla-carman*, *ā*, n. the tree *Xylocarpus Granatum*. — *Nīla-ēchada*, *as*, m. 'dark-leaved,' the date tree; 'blue-winged,' an epithet of Garuḍa. — *Nīla-ēchavi*, a species of bird (= *kuku*; the right form is probably *nīla-ēchavinī*, *ī*, m.). — *Nīla-jā*, *as*, *ā*, *am*, produced in the blue mountains; (*am*), n. blue steel; (*ā*), f. the river Vitastā. — *Nīla-jhīṇī*, f. blue *Barleria* (= *nīla-kuraṅṭaka*). — *Nīla-tantra*, *am*, n., N. of a Tantra. — *Nīla-taru*, *us*, m. the cocoa-nut tree. — *Nīla-tā*, f. blueness, blackness, a blue or dark colour. — *Nīla-tāla*, *as*, m. *Xanthochymus Pictorius*; Phoenix Paludosa. — *Nīla-dūrvā*, f. a species of plant (= *haritā*). — *Nīla-drūna*, *as*, m. a species of tree (= *nīlāsana*). — *Nīla-dhvaja*, *as*, m. *Xanthochymus*

*Pictorius*; N. of a prince of Māhishmati. — *Nīla-nakha*, *as*, *ā*, *am*, Ved. black-clawed, having black claws. — *Nīla-nirguṇḍī*, f. a species of *Nirguṇḍī* with blue blossoms. — *Nīla-niryāsaka*, *as*, m. a species of tree (= *nīlāsana*). — *Nīla-nīraja*, *am*, n. the blue water-lily. — *Nīla-pakṣman*, *ā*, *ā*, *am*, having black eyelashes. — *Nīla-parka*, *am*, n. darkness; (*as*, *am*), m. n. black mud. — *Nīla-paṭala*, *am*, n. a sort of dark film or membrane over the eye of a blind person; a dark mass, a black coating or covering. — *Nīla-pattra*, *as*, *ā*, *am*, dark-leaved, having black or dark-blue leaves; (*as*), m., N. of several plants, *Scirpus Kysoor*; the pomegranate tree; (*ā*), f. *Premna Herbacea*; (*am*), n. the blue water-lily. — *Nīla-padma*, *am*, n. the blue water-lily. — *Nīla-parṇa*, *as*, m. *Grevia Orientalis*; (*ī*), f. *Vanda* (= *vandā*) Roxburghii. — *Nīla-pācana*, *am*, n. steeping or maceration of indigo. — *Nīlapācana-bhāṇḍa*, *am*, n. a vessel for steeping indigo, an indigo vat. — *Nīla-pīngala*, *as*, *ā*, *am*, of a dark-brown colour. — *Nīla-pīcheha*, *as*, m. 'black-tailed,' a falcon. — *Nīla-pīṭa*, *as*, m. (with Buddhists) a collection of annals and royal edicts. — *Nīla-pishoḍī*, f. a species of shrub (= *nīlāmī*). — *Nīla-punar-navā*, f. a species of *Punar-navā* with blue blossoms. — *Nīla-pura*, *am*, n., N. of a town. — *Nīla-purāṇa*, *am*, n., N. of a Purāṇa. — *Nīla-pushpa*, *as*, m. a species of *Verbesina* with blue flowers; (*ā*), f. a plant (= *viśvukrāntā*); (*ī*), f. a plant (= *nīla-vulnā*); (*am*), n. a species of fragrant plant (= *granthī-parṇa*). — *Nīla-pushpikā*, f. the indigo plant; linseed, *Linum Usitatissimum*. — *Nīla-prishīṭha*, *as*, *ā*, *am*, Ved. 'black-backed,' epithet of Agni; (*as*), m. a species of fish, commonly called Rohi, *Cyprinus Denticulatus*. — *Nīla-pora*, *as*, m. a species of sugar-cane. — *Nīla-bha*, *as*, m. 'having a bluish or dark appearance,' the moon; a cloud; a bee; [cf. *nīlābha*.] — *Nīla-bhū*, *ūs*, f., N. of a river. — *Nīla-bhīringarāja*, *as*, m. a species of *Verbesina* with blue blossoms. — *Nīla-makṣhā*, f. a species of blue fly or bee. — *Nīla-maṇī*, *is*, m. a blue gem, the sapphire. — *Nīla-mata*, *am*, n., N. of a poem in the Pauranic style, celebrating the sacred places of Kāśmīra, and said to have been inspired by Nīla the serpent-king. — *Nīla-mallikā*, f. *Ægle Marmelos*. — *Nīla-mādhava*, *as*, m. an epithet of Viṣṇu or Kṛiṣṇa (as being of a dark colour). — *Nīla-māsha*, *as*, m. *Dolichos Catjang*. — *Nīla-mīlika*, *as*, m. a fire-fly. — *Nīla-mṛttikā*, f. iron pyrites; black earth or mould. — *Nīla-mehin*, *ī*, *inī*, *ī*, voiding dark or bluish urine. — *Nīla-yashītkā*, f. a species of dark sugar-cane. — *Nīla-ratna*, *am*, n. the sapphire. — *Nīla-rāji*, *is*, f. a dark line, dark row, dark mass. — *Nīla-rudropanishad* (*ra-up*), *t*, f., N. of an Upanishad. — *Nīla-rūpaka*, *as*, m. *Thespesia Populneoides*. — *Nīla-loha*, *am*, n. blue steel. — *Nīla-lohita*, *as*, *ā*, *am*, dark-blue mixed with red, purple, of a purple colour, dark-red; (*as*), m., N. of Rudra-Śiva; N. of a Kalpa; a mixture of blue and red, a purple colour; (*ā*), f. a species of vegetable (= *bhūmī-jambū*); N. of a goddess, the wife of Śiva. — *Nīla-rat*, *ān*, *atī*, *at*, Ved. blackish, dark; (*ān*), m., N. of a mountain. — *Nīla-varṇa*, *as*, *ā*, *am*, blue-coloured, blue, of a blue colour; (*as* or *am*), m. n. *Grevia Orientalis*; radish. — *Nīlavarna-srīgāla-rat*, ind. like the blue jackal. — *Nīla-vallī*, f. *Vanda* Roxburghii. — *Nīla-vasana*, *as*, *ā*, *am*, wearing dark-blue or black garments; (*as*), m. the planet Saturn. — *Nīla-vastra*, *am*, n. a blue or dark garment, dark-coloured cloth; (*as*, *ā*, *am*), dressed in dark or blue garments; (*as*), m. an epithet of Bala-rāma; (*ā*), f. an epithet of Durgā. — *Nīla-vānara*, *as*, m. 'the blue monkey,' a species of monkey. — *Nīla-vāsas*, *ās*, *ās*, *am*, dressed in dark-blue clothes; (*ās*), m. the planet Saturn. — *Nīla-vīja*, *as*, m. a species of tree (= *nīlāsana*). — *Nīla-vulnā*, f. *Convolvulus Argenteus*. — *Nīla-vṛkṣha*, *as*, m. a species of plant (= *vātārī*). — *Nīla-vṛinta*, *as*, m. (?), a fan. — *Nīlavrintaka*, *am*, n. cotton. — *Nīla-vṛiśha*, *as*, m. a dark-coloured bull; (*ā*), f. *Solanum Melongena*.

— *Nīla-erata*, *am*, n., N. of a kind of religious ceremony. — *Nīla-sikhaṇḍa*, *as*, *ā*, *am*, having black tufts or locks of hair. — *Nīla-sīgru*, *us*, m. *Hyperanthera Moringa*. — *Nīla-sikhaṇḍa*, *as*, m. a dark-coloured bull at liberty. — *Nīla-sandhyā*, f. = *nīla-giri-karṇikā*, q. v. — *Nīla-sarasvatī*, f., N. of a goddess (= *tārā*). — *Nīlasarasvatī-manu*, N. of an incantation or magical formula. — *Nīla-sinduvāra*, *as*, m. *Vitex Negundo*. — *Nīla-skandā* or *nīla-skandhā* or *nīla-spandā*, f. the dark Gokarpi. — *Nīla-svarūpa*, *as* or *am*, m. or n. (?), N. of a metre consisting of four lines of eleven syllables each. — *Nīlāksha* (*la-aksha*), *as*, m. 'blue-eyed,' a goose. — *Nīlākhīta-dula* (*la-an*), *as* or *am*, m. or n. (?), a species of bulbous plant (= *taīla-kanda*). — *Nīlānga* (*la-an*), *as*, *ā*, *am*, dark-bodied, having a dark-coloured or dark-blue body; (*as*), m. the Indian crane; the blue jay, *Coracias Indica*. — *Nīlānjana* (*la-an*), *am*, n. antimony; blue vitriol; (*ā*), f. lightning; (*ī*), f. a species of shrub (= *kālānjani*). — *Nīlānjāsā* (*la-an*), f. lightning [cf. *nīlānjānā*]; N. of an *Apsaras* or courtizan of Svarga; N. of a river. — *Nīlādri* (*la-ad*), *is*, m. the mountain Nīla. — *Nīlādri-karṇikā*, f. or *nīlāparājīta* (*la-ap*), f. = *nīla-giri-karṇikā*. — *Nīlābja* (*la-ab*), *am*, n. the blue water-lily, a blue lotus. — *Nīlābha* (*la-ābhā*), *as*, *ā*, *am*, blue-looking, blue; (*as*), m. a cloud; [cf. *nīla-bha*.] — *Nīlābhra* (*la-abh*), *as*, m. a dark cloud. — *Nīlābhra-saṃvṛita* (*la-abh*), *as*, *ā*, *am*, obscured or concealed by dark clouds. — *Nīlāmbara* (*la-am*), *as*, *ā*, *am*, dressed in dark-blue cloth, wearing a blue garment; (*as*), m. a demon, a goblin; the planet Saturn; an epithet of Bala-rāma; (*am*), n. black or dark-blue raiment. — *Nīlāmbujannan* (*la-am*), *a*, n. the blue lotus. — *Nīlāmāna* (*la-am*), *as*, m. a species of plant (in Hindī *kālākorāṭhā*) = *dāsī* = *chādana*. — *Nīlāmī* (*la-am*), f. a species of shrub. — *Nīlārūpa* (*la-ar*), *as*, m. 'the dark-red' or first dawn of day. — *Nīlāli-kula-sankula* (*la-al*), 'full of swarms of blue bees,' the plant *Rosa Gululifera*. — *Nīlālu* (*la-ālu*), *us*, m. a species of bulbous plant (= *asī-tālu*). — *Nīlāśī*, f. the plant *Vitex Negundo*. — *Nīlāśoka* (*la-as*), *as*, m. an *Aśoka* with blue blossoms. — *Nīlāśman* (*la-as*), *ā*, *am*, a blue stone, a sapphire. — *Nīlāśva* (*la-as*), *as*, m., N. of a district. — *Nīlāsana* (*la-as*), *as*, m. a species of tree (= *nīla-drūna*, *nīla-niryāsaka*, &c.). — *Nīlāsura* (*la-as*), *as*, m., N. of the author of the commentary *Nava-kaṇḍikā-bhāṣya* on *Kātyāyana's* *Srāddha-sūtras*. — *Nīlārāga*, *as*, m. an affection which is unchangeable as the colour of indigo, unalterable attachment; (*as*, *ā*, *am*), having the colour of the indigo plant; 'as unchangeable as the indigo colour,' constant in affection; (*as*), m. a firm and constant friend. — *Nīli-sandhāna*, *am*, n. fermentation or maceration of indigo. — *Nīlisandhāna-bhāṇḍa*, *am*, n. a vessel for steeping indigo, an indigo vat. — *Nīleśvara* (*la-iś*), N. of a town on the Malabar shore (Nēlkōvda). — *Nīlotpala* (*la-ut*), *am*, n. a blue lotus, the blue water-lily, *Nymphæa Cyanea*. — *Nīlotpala-maya*, *as*, *ī*, *am*, formed or consisting of blue lotuses. — *Nīlotpalin*, *ī*, m. an epithet of Mañju-śrī, one of the Jaina saints or teachers. — *Nīloda* (*la-uda*), *as*, m., N. of an ocean or river with blue water. — *Nīlopala* (*la-up*), *am*, n. a blue stone, lapis lazuli.

*Nīlaka*, *as*, *ā*, *am*, blue, especially an epithet of the third unknown quantity or of its square; (*as*), n. the tree *Terminalia Tomentosa* (= *asana*); a species of bee (?); a species of antelope, *A. Picta*; a dark-coloured horse; (*ikā*), f. a species of rank-growing aquatic plant; = *sēphālikā*, *Nyctanthes Arbor Tristis*; = *nīlī*, the indigo plant; = *nīla-sinduvāra*, a species of medicinal plant; a slight malady, black and blue marks on the body from bruises &c.; = *nīlikā-kāca*; N. of a river; (*am*), n. black salt (= *kāca-lavaṇa*); blue steel; blue vitriol; [cf. *kaṇṭha-n*, *jīna-nīlikā*.]

*Nīlangu*, *us*, m. (said to be fr. *rt. lag*, to go,

with *nī*), = *nīlāṅgu*, a species of worm growing in the inside of animals; an insect in general; a large bee; a species of fly (= *bhramarāli* or *bhambhārāli*); a jackal; = *pra-sūna* or *pra-sūta*, a bud (?).  
*Nīlāṅgu*, *us*, *m*. = *nīlāṅgu*.

*Nīlāya*, *Nom. P. A. nīlāyati*, *-te*, &c., to become blue or dark-coloured.

*Nīlikā*, see under *nīlaka*, p. 513, col. 3. — *Nīlikā-kāca*, *as*, *m*. a disease of the lens or crystalline humor of the eye.

*Nīlīni*, *f*. the indigo plant, *Indigofera Tinctoria*; a species with blue blossoms; *N.* of the wife of *Aja-mīdha*.

*Nīlman*, *ā*, *m*. blueness, blackness, darkness.

**नीव** *nīv* [cf. *rts. tīv, pīv, mīv*], *cl. I. P. nīvati*, *nīvitum*, to become fat or corpulent.

**नीव** *nīva*, *as*, *m*. a species of tree; [cf. *nīpa*.]

**नीवन** *nīvan*, *ā*, *m*. *N.* of one of the ten horses of the Moon.

**नीवर** *nīvara*, *as*, *m*. (said to be *fr. rt. I. nī*), trade, traffic; a trader; a religious mendicant; a place suitable for the site of a habitation; mud; (*am*), *n*. water.

**नीवाक** *nīvāka*, *as*, *m*. (*fr. nī-vač*), the increased demand for grain in times of dearth; dearth, scarcity.

**नीवार** *nīvāra*, *as*, *m*. rice growing wild or without cultivation; (*ās*), *m. pl.* grains of wild rice; (*ā*), *f.*, *N.* of a river.

*Nīvāraka*, *as*, *m*. rice growing wild or without cultivation.

**नीवि** *nīvi*, *is* and *ī*, *f*. (probably *fr. rt. vye* with *nī*), a cloth worn round a woman's waist or the ends of the cloth passed round the loins so as to hold the whole together; a petticoat; the tie or encircling band of a woman's drawers; the outer tie of a packet in which the offerings of a Śūdra at funeral obsequies are presented; capital, principal, stock; a stake at play, stake, wager. — *Nīvi-bhārya*, *as*, *ā*, *am*, *Ved.* to be worn in an apron, &c.

**नीवृत्** *nī-vṛit*, *t*, *t*, *l*, *m. f. n.* (*fr. vṛit* with *nī*), any inhabited country, a realm.

**नीव्र** *nīvra*, *am*, *n*. the edge of a thatch, the edge or side of a sloping roof; a thatch, a roof; a wood; the circumference of a wheel; the constellation *Revati*; the moon; [cf. *nīdhra*.]

**नीशार** *nī-śāra*, *as*, *m*. (*fr. śrī* with *nī*), a warm cloth or outer garment, a blanket; curtains, musquito curtains; an outer tent or screen.

**नीपह** *nī-shah*, *āṭ*, *āṭ*, *āṭ* (*fr. sah* with *nī*), *Ved.* overpowering.

**नीहार** *nī-hāra*, *as*, *m*. (*fr. rt. hri* with *nī*?), fog, mist; frost, hoar-frost, heavy dew; evacuation. — *Nīhāra-kara*, *as*, *m*. 'dew-maker' or 'cold-rayed', the moon.

*Nīhārāya*, *Nom. A. nīhārāyate*, &c., to make frost.

**नु** *nu*, *ind.* (perhaps related to *I. nava*; cf. *nūtana*), written *nū* in *Ved.* at the beginning of a verse and frequently in other places. (As an adverb of time in *Ved.*), now, still (e.g. *nū-ča purā-ča*, both now and heretofore; *asti svin nu viryam tat te*, hast thou still that power?). (As an inferential particle in *Ved.* often beginning the last sentence of a hymn), now therefore, now then, therefore, then (e.g. *nū no rāsva*, do thou therefore give us); (as an introductory particle, or in encouraging, invoking, inviting, summoning), now, then, pray, come then (e.g. *abhi nu mā cakṣhamithāh*, pray now [Sāy. quickly] have compassion upon me). *Nu* is often employed in questions, both in *Ved.* and classical Sanskrit, to strengthen an interrogative pro-

noun or adverb (e.g. *kadā nu*, when indeed? *katham nu*, how indeed? *krva nu*, where indeed? *kaṃ nu prīcchāmi*, whom can I possibly ask? *kim nu syāt*, what can that possibly be? *kim nu khalu*, why in the world?). *Nu* is also used interrogatively in classical Sanskrit, without an interrogative pronoun, in sentences of two or more clauses (e.g. *svapno nu māyā nu matī-bhramo nu*, was it a dream? or an illusion of magic? or a mental delusion?). *Nu* also serves as a particle of affirmation, to express 'indeed,' 'certainly,' 'surely' (e.g. *ahaṃ nv akārṣham*, Yes, I certainly did so), and often gives emphasis to the word it follows without being itself translatable, in which way it is frequently connected in the *Veda* with other particles (e.g. with *cid* in *cin nu*; with *id* in *in nu*; with *adha* in *adha nu*; with *gha* in *ghā nu*, &c.); but in the *Veda nu* sometimes means 'never' (especially in the construction *nū cid* = never, nevermore; in other passages it is said to = 'from this time forward,' 'for ever'). In classical Sanskrit *nu* is sometimes found in connection with *ēā*, 'or,' and in *Rāmāyaṇa* II. 72, 27, *nu—nu* may be translated 'either'—'or.' According to native commentators on the *Veda nu* often = *kshipram*, quickly. According to native lexicographers *nu* is used in the following senses: *prīcchā*, *vikalpa*, *vītarka*, *anuvāya*, *atīta*, *apamāna*, *hetu*, *apadeśa*; [cf. *nī-nam*, *nū-tana*; *Zend nū*, 'just now' Gr. *vū*, *vū-vū*, *vū*; *Lat. num*, *num-c*; *Goth. nu-h*; *Old Germ. nu*; *Slav. nynie*, 'at present'.]

**नु** 2. *nu*, *us*, *m*. a weapon; time; a boat; (probably only at the end of a comp.; cf. *nav*.)

**नु** 3. *nu*, *cl. I. A. navate*, &c., to go: *Caus. nāvayati*, &c., (probably) to move from a place, remove; (according to a Schol.) to make new.

**नु** 4. *nu*, *cl. 2*, or *nū*, *cl. 6. P. nauti*, *nūvati*, *nunāra*, *nāvishyati*, *nūvishyati*, *anāvī*, *anuvī*, *nāvitum*, *nūvitum*, to roar, cry, low, bray, &c.; to sound; to shout; to exult; to praise, commend (with acc.); *Caus. nāvayati*, *anūnavat*: *Desid. nunūshati*: *Intens. nonūyate*, *nonot*, to sound loudly, roar, be tumultuous.

5. *nu*, *us*, *f*. praise, eulogium.  
*Nūta*, *as*, *ā*, *am*, praised, commended.  
*Nūti*, *is*, *f*. praise, laudation, eulogium, panegyric; worship, reverence.

1. *nūta*, *as*, *ā*, *am*, praised, eulogized, lauded, hymned.

**नुद्** *nuḍ*, *cl. 6. P. nuḍati*, &c., to hurt, strike, kill.

**नुद** *I. nud*, *cl. 6. P. A. nudati*, *-te*, *nunoda*, *nunude*, *notyati*, *-te*, *anautsī*, *anutta*, *nottum*, to push, push on, impel, incite, propel, urge on, push away, drive away, repel, banish; to move, remove; to throw, shoot, cast, send; to raise, lift up (*Ved.*): *Caus. nodayati*, *-yitum*, to push on, incite, excite: *Intens. nonudayate*, *nonotti*, to push or impel or drive away repeatedly; [cf. *Angl. Sax. nyd-ian*, 'to compel'; *a-nydan*, 'to repel'; *not-an*: *Goth. nūt-an*: perhaps *Gr. νύσσα*.]

*Nūta*, *as*, *ā*, *am*, pushed away, despatched, sent, ordered; (*as*), *m*. a plant, see *lakūca*.

2. *nud*, *t*, *l*, *t* (at the end of a comp.), driving away, removing, rejecting, repelling.

*Nūda*, *as*, *ā*, *am* (at the end of a comp.), pushing, impelling, driving away, removing.

*Nūdat*, *an*, *ati* or *anti*, at, urging forward.

*Nūdita*, *as*, *ā*, *am*, (ep.) = *nūta*, *nunna*.

*Nunutsu*, *us*, *us*, *u*, desirous of impelling or inciting or removing.

*Nūna*, *as*, *ā*, *am*, pushed, propelled; pushed away; thrown, cast; dismissed, sent, despatched.

2. *nūta*, *as*, *ā*, *am* = *nūta* or *nūna*.

**नूतन** *nūtanā*, *as*, *ā*, *am* (*fr. I. nu* and connected with *I. nava*, *q. v.*), new, novel, recent, modern, fresh, young, (opposed to *pūrvā*, *purāna*, &c.);

present; instantaneous, sudden; curious, strange. — *Nūtana-tā*, *f.* or *nūtana-tva*, *am*, *n.* newness, novelty.

*Nūtanaya*, *Nom. P. nūtanayati*, &c., to make new, renew.

*Nūtna*, *as*, *ā*, *am*, new, fresh, young, recent. — *Nūtna-vayas*, *ās*, *ās*, *as*, in the bloom of youth, in the spring of life.

**नूद** *nūda*, *as*, *m*. the mulberry tree, *Morus Indica*.

**नूनम्** *nūnam*, *ind.* (*fr. I. nu*), now, at present (*Ved.*); just now, just, exactly (*Ved.*); immediately (*Ved.*); from this time forward, for the future (*Ved.*); now then, therefore (*Ved.*); probably, in all probability, perhaps; without doubt, certainly, assuredly, surely, indeed. — *Nūna-bhāva*, *as*, *m*. probability; (*āt*), *ind.* in all probability, probably, indeed.

**नूपुर** *nūpura*, *as*, *am*, *m. n.* an ornament for the toes or ankles or feet, an anklet; (*as*), *m*. *N.* of a descendant of *Ikshvāku*. — *Nūpura-vat*, *ān*, *ātī*, *at*, adorned with anklets or foot-ornaments.

**नृ** *nṛi*, *nā*, *m*. (said to be *fr. rt. I. nī*, *cf. rt. nṛi*, see *Gram. I. 28. b*); the gen. pl. may be *narām* or *nṛīnām* in *Ved.*, but generally *nṛīnām* in classical Sanskrit), a leader (said of gods), a man, person, mankind, people (generally pl.); a piece at chess, &c.; the pin or gnomon of a sun-dial; (in grammar) a masculine word; a horse (*Ved.*); [cf. *nara*: *Zend nar*, *nara*, 'a man'; *nairya*, 'manly'; *Gr. ἄνθρωπος*, *ἄνθρωπος*, *ἄνθρωπος*, 'man's face': *Sabin. nerc*, 'brave'; *ner-io*, 'fortitude': *Hib. nerth* = *Welsh nerth*, 'virtue'.] — *Nṛi-kukhura*, *as*, *m*. 'man-dog,' a dog of a man. — *Nṛi-kesarin* or *nṛi-kesarin*, *i*, *m*. a being, half man and half lion; *Vishṇu* in his fourth *Avatāra* as man-lion. — *Nṛi-ga*, *as*, *m*. *N.* of several persons; an old king; a grandson of *Oghavata*; a son of *Uśinara* by *Nṛiga* (he was ancestor of the *Yaudheyas*); a son of *Manu*; the father of *Sumati*; (*ā*), *f.*, *N.* of the wife of *Uśinara* and mother of *Nṛiga*. — *Nṛiga-sāpa*, *as*, *m*. 'the curse of *Nṛiga*,' *N.* of the fiftieth chapter of the *Uttara-kāṇḍa* of the *Rāmāyaṇa*. — *Nṛigākhyaṇa* (*°ga-ūkh*), *am*, *n.* 'the tale of *Nṛiga*,' an episode of the *Mahā-bh. Anuśāsana-p.* 3452; *N.* of the twenty-fourth chapter of the *Pārtha Itihāsa-samuṅgāya*. — *Nṛigopākhyāna* (*°ga-up*), *am*, *n.* 'the episode of *Nṛiga*,' *N.* of the forty-ninth chapter of the *Uttara-kāṇḍa* of the *Rāmāyaṇa*. — *Nṛi-śakṣas*, *ās*, *ās*, *as*, *Ved.* seeing or observing men, (an epithet of the *Sun*, *Savitṛi*, *Soma*, *Agni*, &c.); leading or guiding men; living among men; (*Sāy.*) seeing men or injuring men; (*ās*), *m*. 'waiting for men,' a demon, a *Rākṣhasa*, a goblin. — *Nṛi-śakṣus*, *us*, *us*, *us*, seeing with human eyes; (*us*), *m*. *N.* of a prince, a grandson or son of *Su-nītha*. — *Nṛi-śāndra*, *as*, *m*. 'man-moon,' *N.* of a prince, son of *Rantīnāra*. — *Nṛi-jaydha*, *as*, *m*. 'man-eater,' a cannibal, a *Rākṣhasa*. — *Nṛi-jala*, *am*, *n.* human urine. — *Nṛi-jāti*, *is*, *f.* the human race. — *Nṛi-jit*, *t*, *t*, *l*, *Ved.* conquering men; (*Sāy.*) conquering leaders; (*t*), *m*. *N.* of an *Ekṣha*. — *Nṛi-tama*, *as*, *ā*, *am*, most manly. — *Nṛi-deva*, *as*, *m*. 'man-god,' a god among men, a king. — *Nṛi-dharmān*, *ā*, *ā*, *a*, acting as a man, doing a man's duty; (*ā*), *m*. a *N.* of *Kuvera*; (*a*), *n.* manly quality or duty. — *Nṛi-dhūta*, *as*, *ā*, *am*, *Ved.* shaken about or stirred by men (as the *Soma*). — *Nṛi-namana*, *am*, *n.* the bending or bowing of men (?). — *Nṛi-pa*, *as*, *m*. a protector of men, a warrior, a prince, king, sovereign. — *Nṛi-pa-kānda*, *as*, *m*. a species of onion (= *rāja-palūṇḍu*). — *Nṛi-pa-kriyā*, *f.* 'king's act,' government, dominion. — *Nṛi-pa-grīha*, *am*, *n.* 'king's house,' the habitation of a prince, a palace. — *Nṛi-pai-jaya*, *as*, *m*. *N.* of two princes, a son of *Su-vīra* and a son of *Medhāvin*. — *Nṛi-pati*, *is*, *m*. 'lord of men,' a king, prince, sovereign, (also applied to gods); an epithet of *Kuvera*. — *Nṛi-pati-patha*, *as*, *m*. (?),

'king's road,' royal road, chief street. — *Nripati-val-labha*, *as*, m. 'king's favourite,' a species of medicinal plant. — *Nripati-sāsana*, *am*, n. a king's order, edict. — *Nripatni*, *f*, Ved. a king's wife, queen. — *Nripata*, *am*, n. royalty, sovereignty, dominion; *nripatvam kri*, to reign. — *Nripa-dīpa*, *as*, m. 'king-lamp,' a king who is like a lamp. — *Nripa-druma*, *as*, m. the plant *Cartocarpus* (*Cassia*) *Fistula*; a species of tree (= *rājādāni*). — *Nripa-dvish*, *t, t, t*, king-hating. — *Nripa-niti*, *is*, *f*, royal policy, king-craft. — *Nripa-priya*, *as*, m. a thorny species of bamboo, *Bambusa Spinosa*; a variety of *Saccharum Sara*; rice; a species of onion; the mango tree; (*ā*), *f*, the tree *Pandanus Odoratissimus*; a species of date tree. — *Nripapriya-phalā*, *f*, *Solanum Melon-goea*. — *Nripa-badara*, *as*, m. a species of jujube; (*am*), n. its fruit. — *Nripa-mandira*, *am*, n. a king's residence, a royal palace. — *Nripa-mārgal-yaka*, *am*, n. *Tabernæmontana Coronaria*. — *Nripa-māna*, *as*, m. (?), music played before kings when eating or feasting; [cf. *nripābhira*.] — *Nripa-lakshman*, *a*, n. a mark or symbol of a king, any one of the royal insignia, especially the white umbrella. — *Nripa-linga*, *am*, n. an emblem or mark of royalty. — *Nripalīnga-dhara*, *as, ā, am*, assuming the insignia of sovereignty; taking (fraudulently) the emblem or marks of the royal or military caste. — *Nripa-vallabha*, *as, ā, am*, dear to a king; (*as*), m. the friend or favourite of a king; a species of mango; (*ā*), *f*, a king's wife, a queen; a species of plant. — *Nripa-vriksha*, *as*, m. = *rāja-vriksha*. — *Nripa-sāsana*, *am*, n. a royal edict. — *Nripa-pasu*, *us*, m. 'man-beast,' a brute of a man; a man serving as a sacrificial victim. — *Nripa-sreshtha*, *as*, m. the best of kings. — *Nripa-samsraya*, *as*, m. seeking the protection of kings, service of princes. — *Nripa-sabha*, *am*, n. an assembly of princes; a royal palace. — *Nripa-suta*, *as*, n. a king's son, a prince; (*ā*), *f*, a king's daughter, the musk-rat. — *Nripa-susuhā*, *f*, the daughter-in-law of a king. — *Nripānsu* (*pa-an°*), *as*, n. king's share, royal portion (i. e. a sixth, eighth, or twelfth of grain, a sixth of fruit, a fiftieth of merchandise &c.), royal revenue. — *Nripākrishṭa* (*pa-āk°*), a particular favourable position of the pieces in the game *Catur-anga* (a kind of chess). — *Nripāngana* and *nripāngana* (*pa-an°*), *am*, n. a royal court. — *Nripāna*, *as, ā, am*, Ved. giving drink to men. — *Nripātri*, *tā*, m., Ved. the protector of men. — *Nripātmaja* (*pa-āt°*), *as, ā, am*, of royal birth; (*as*), m. a king's son, a prince; (*ā*), *f*, a king's daughter, a princess; a bitter guard. — *Nripādharma* (*pa-adh°*), *as*, m. a bad king. — *Nripādharma* (*pa-adh°*), *as*, m. a sort of sacrifice (the *Rāja-sūya*) held by a lord paramount in which all the offices are performed by tributary princes. — *Nripānūcara* (*pa-an°*), *as*, m. a king's attendant, a minister. — *Nripāna* (*pa-an°*), *am*, n. 'royal rice,' a sort of rice. — *Nripānyatva* (*pa-an°*), *am*, n. change of government. — *Nripābhira* (*pa-abh°*), *am*, n. music played at the royal meals. — *Nripāmayā* (*pa-am°*), *as*, m. 'king's disease or evil,' consumption. — *Nripāyāya*, *as, ā, am*, Ved. protecting men; (*Sāy*), to be drunk by the leaders or gods, or to be protected by the leaders of the sacrifice. — *Nripāpāla*, *as*, m. 'protector of men,' a king. — *Nripāpāya* (*pa-āp°*), *as*, m. a king's residence, a palace. — *Nripāvarta* (*pa-āv°*), *am*, n. a kind of gem (= *rājāvarta*). — *Nripāsana* (*pa-ās°*), *am*, n. the seat of a king, a throne, a chair of state. — *Nripāsada* (*pa-ās°*), *am*, n. a king's residence, a palace. — *Nripālvaya* (*pa-ālv°*), *as*, m. a species of onion (= *rāja-palāndu*). — *Nripāpiti*, *is*, *f*, Ved. the protection of men. — *Nripāpēchā* (*pa-īc°*), *f*, the royal pleasure. — *Nripāpesus*, *ās, ās, as*, Ved. (according to *Sāy. f.*), 'man-shaped,' having the form of men; (probably) formed or decorated by men. — *Nripāpōita* (*pa-up°*), *as, ā, am*, snited to a king, kingly, princely; (*as*), m. a species of bean (= *rāja-māsha*). — *Nripābāhu*, *us*, m., Ved. a man's arm. — *Nripābharti*, *tā*, m. 'lord of

men,' a prince, sovereign. — *Nripāmanas*, *ās, ās, as*, Ved. propitious or well-disposed towards men, honoured by men; epithet of *Indra*; (*Sāy.*) having the mind turned towards men. — *Nripāmanasya*, *Nom. A. nripāmanasyate*, Ved. to be friendly or propitious to men. — *Nripāmani*, *is*, m., N. of a demon said to seize on children; [cf. *graha*.] — *Nripāmat*, *ān, atī, at*, abounding in men; (*ān*), m., N. of a man. — *Nripāmara*, *as, ā, am*, 'man-destroying,' killing men. — *Nripāmāsa*, *am*, n. the flesh of men. — *Nripāmādana*, *as, ā, am*, Ved. exhilarating or gladdening men. — *Nripāmithuna*, *am*, n. the sign of the zodiac Gemini. — *Nripāmēgha*, *as*, m. 'man-cloud,' a man compared to a cloud or who has qualities like that of a cloud yielding rain. — *Nripāmēdha*, *as*, m. 'man-sacrifice' [cf. *nripāyajna*], N. of a man, an *Āngirasa* and author of two hymns of the *Rig-veda*. — *Nripāyajna*, *as*, m. 'man-offering,' the sacrifice to be offered to men, i. e. hospitality. — *Nripāyugma*, *am*, n. the sign of the zodiac Gemini. — *Nripāloka*, *as*, m. the world of men, the earth. — 1. *nrip-vaṭ*, *ān, atī, at*, Ved. having men, manly, belonging to men, fit for men, consisting of men, accompanied by men. — 2. *nrip-vaṭ*, *ind.*, Ved. like a man, in a manly way, strongly, powerfully, bravely, in abundance. — *Nripāvat-sakhī*, *is, is, i*, Ved. having manly companions. — *Nripāvarāha*, *as*, m. 'man-boar,' *Viṣṇu* in his boar incarnation (with the figure of a man and the head of the wild boar). — *Nripāvāhaṇa*, *as, ā, am*, or *nripāvāhas*, *ās, ās, as*, Ved. carrying or bearing men; (*Sāy.*) conveying leaders or chiefs (i. e. the *Āsvins*). — *Nripāvira*, *as*, m. 'man-hero,' a hero of a man, a hero among men. — *Nripāveshṭana*, *as, ā, am*, encircled with (the bones of) men; (*as*), m. an epithet of *Siva*. — *Nripāsāsa*, *as, ā, am*, to be desired or praised by men (Ved.); hurting or injuring men, malicious, noxious, cruel, wicked, hurtful, injurious to mankind, mischievous, base, destructive; [cf. *Zend nairya sāngho*.] — *Nripāsāsa-tā*, *f*, mischievousness, maliciousness, vileness, baseness. — *Nripāsāsa-vaṭ*, *ān, atī, at*, malicious, vile. — *Nripāsāsa-vritta*, *as, ā, am*, practising mischief. — *Nripāsānya*, *as, ā, am*, malicious, mischievous, vile; (*am*), n. injury to man, maliciousness, mischievousness, vileness. — *Nripāśringa*, *am*, n. 'man's horn,' any chemical or impossible thing. — *Nripāshad*, *t, t, t*, Ved. dwelling among men, (in some passages applied to *śāntanya*, consciousness, or *buddhi*, understanding); (*t*), m., N. of the father of *Kaṇva*; [cf. *nārshada*.] — *Nripāshadana*, *am*, n., Ved. an assemblage of men, residence of men; (*Sāy.*) the hall of sacrifice, the receptacle of oblations, the house of the sacrificing priest. — *Nripāshadvan*, *ā, arī, a*, or *nripāshadman*, *ā, ā, a*, Ved. sitting or living among men. — *Nripāshah* or *nripāshāh*, *t, t, t*, Ved. overpowering or overcoming men. — *Nripāshahya* or *nripāshāhya*, *as, ā, am*, Ved. overpowering men; (*Sāy.*) to be borne by men; (*am*), n. the overpowering of men; battle (as to be borne by men). — *Nripāshā*, *ās, ās, am* (fr. *nripā + sā = san*), Ved. granting or procuring men. — *Nripāshāc*, *k, k, k*, Ved. serving men, friendly or benevolent to men; an epithet of the *Maruts*. — *Nripāshātī*, *is, f*, Ved. 'capturing or making spoil of men,' i. e. battle, (in *Rig-veda VII. 27, 1*, *nripāshātī* is Ved. loc., but according to *Sāy.* it is nom. c. of *nripāshātī*, benefactor of men.) — *Nripāshūta*, *as, ā, am*, Ved. impelled or incited by men. — *Nripāsinha*, *as*, m. 'man-lion,' a lion among men, a chief, a noble, a great or illustrious man; *Viṣṇu* in his fourth *Āva-tāra* or incarnation in the shape of a man with the head and claws of a lion [cf. *nara-sinha*]; a kind of coitus; N. of several meo. — *Nripāsinha-kavaca*, *am*, n., N. of a chapter of the *Tantra-sāra*. — *Nripāsinha-čaturdaśī*, *f*, the fourteenth day in the light half of the month *Vaiśākha* (a festival). — *Nripāsinha-čampū*, *us, f*, N. of a work. — *Nripāsinha-tāpanya*, *as* or *am*, m. or n. (?), N. of an *Upanishad*. — *Nripāsinhatāpaniyo-panishad-bhāṣya*, *am*, n., N. of a commentary on the preceding *Upanishad* by *Sankarācārya*. — *Nrip-*

*sinha-purāna*, *am*, n., N. of an *Upa-Purāna*. — *Nripāsinha-prasāda*, *as*, m., N. of an author mentioned in the *Sūdra-dharma-tatva*. — *Nripāsinha-prādūrbhāva*, *as*, m. 'the manifestation of the man-lion,' N. of the thirty-ninth to the forty-third chapter of the *Narasinha-Purāna*. — *Nripāsinha-bhaṭṭa*, *as*, m., N. of a man. — *Nripāsinha-vaṇa*, *as*, m., N. of a district in the north-west of *Madhya-desa*. — *Nripāsinha-sarasvatī*, *m*, N. of a commentator on the *Vedānta-sāra*. — *Nripāsinhācārya* (*ha-āc°*), *as*, m., N. of an author. — *Nripāsinhārama* (*ha-ās°*), *as*, m., N. of the author of the *Prayoga-ratna*. — *Nripāsinhīya*, *as, ā, am*, relating to *Nripāsinha*; N. of a book. — *Nripāsenā*, *am, ā, n*, f. an army of men. — *Nripāsoma*, *as*, m. 'man-moon,' any illustrious or great man, a prince or chief. — *Nripāhan*, *ā, ghnī, a*, Ved. killing men. — *Nripāhari*, *is*, m. *Viṣṇu* in his fourth *Āva-tāra* as the man-lion [cf. *nara-sinha*]; N. of a man. — *Nripāsthī-mālin*, *ī, inī, i*, decorated with a garland of human bones; (*ī*), m. an epithet of *Siva*. — *Nripānya*, *am*, n., Ved. manhood (*virtus*), power, strength, wealth, ability, courage; (*as, ā, am*), making happy; (*as*), m. 'giving happiness,' an epithet of *Kṛishṇa*. — *Nripānya-vardhana*, *as, ā, am*, Ved. enhancing courage.

नृत् *nṛt*, cl. 4. P. *nṛityati* (ep. also *-te*), *nanarta*, *nartayati* and *nartishyati*, *anartit*, *nartitum*, to dance; to act on the stage; represent (as an actor), gesticulate, play: Caus. *nartayati*, *-yitum*, to cause to dance; Desid. *nānṛit-sati* and *ninartishati*: Intens. *narnartitī*, *narnṛititī*, *narinartitī*, *narinṛititī*, *narinartitī*, *narinṛititī*, *narinṛityate*; (*P.*) to cause to dance about or to and fro.

2. *nṛit*, *t, f*, Ved. dancing, gesticulation, gesture. *Nṛitī*, *is, f*, dancing, acting, playing; (perhaps in Ved.) lovely or grand appearance. *Nṛitu*, *us, us, u*, Ved. dancing, gesticulating, lively, active, (generally as an epithet of *Indra*); (*nṛitū, ūs*), m. a dancer, an actor, a mime; the earth; a worm; length.

*Nṛitta*, *am*, n. dancing, acting, gesticulation. — *Nṛitta-maya*, *as, ī, am*, consisting in dance. *Nṛitya*, *am*, n. dancing, acting, dance, gesticulation, pantomime. — *Nṛitya-gīta-vādyā*, *āni, n*, pl. dancing, singing, and instrumental music. — *Nṛitya-priya*, *as, ā, am*, fond of dancing; (*as*), m. a peacock; (*ā*), *f*, N. of one of the *Mātṛis* attending on *Skanda*. — *Nṛitya-sālā*, *f*, a dancing-room. — *Nṛitya-sarvasa*, *am*, n. 'the whole essence of dancing,' N. of a work. — *Nṛitya-sthāna*, *am*, n. a place for dancing, a dancing-room.

*Nṛityat*, *am, anti, at*, dancing. **नृपीट** *nripīṭa*, *am*, n., Ved. a various reading (in the *Nighaṇṭu*) for *kripīṭa*, q. v.

**नृमणा** *nṛimāṇā*, *f*, N. of a river. **नृ** *nṛī*, cl. 9. P. *nṛipāti*, *nanāra*, &c., to lead: Caus. *narayati*, *nārayati*, &c.

**नेक्षय** *nekshaya*, *am*, n., Ved. a sharp stick, a spear, a fork or similar cooking implement; [cf. *nīkshaya*, *mekshaya*.]

**नेम** *nega*, *ās*, m. pl., N. of a school of the *Sāma-veda*; [cf. *naigeya*.]

**नेजक** *nejaka*, *as*, m. (fr. rt. *nij*), a washerman. *Nejena*, *am*, n. washing, cleansing.

**नेजमेघ** *nejamesha*, *as*, m., N. of a demon hurtful to children.

**नेतय** *netavya*, *netṛi*, &c. See p. 511, col. 2.

**नेत्र** *netra*, *netrika*, &c. See p. 511, col. 3.

**नेद्** *ned* or *net*, ind. (fr. *na + id*, and regarded in the *Pada-pāṭha* as two words), Ved. not,

not indeed (Sây. = *naiva*); that not; (see Pân. VIII. 1, 30; cf. Zend *noid*, 'not.')

**नेद्** 2. *ned* [cf. rt. I. *nid*], cl. I. P. *nedati*, &c., to censure, blame; to be near; to go.

*Nedaya* (fr. *nedā*, see *nedishtha*), Nom. P. *nedayati*, &c., to bring near.

*Nedayat, an, anī, at*, bringing near, approximating.

*Nedishtha, as, ā, am* (superl. of *nedā* which is substituted for *antika*, near; probably allied to *nād-dha* fr. rt. I. *nāh*), the nearest, next, very near; (*am*), ind. very nearly, next, in the first place; (*ā*), ind. from the neighbourhood; (*as*), m. Alangium Hexapetalum; N. of a son of Manu; [cf. Zend *naēdista*.] — *Nedishtha-tama, as, ā, am*, Ved. the nearest of all.

*Nedishthin, ī, inī, ī*, very near, very nearly related.

*Nediyas, ān, asī, as* (compar. of *nedā* which is substituted for *antika*), nearer, very near, as near as possible.

**नेन्य** *nenya, as, ā, am* (fr. Intens. of rt. I. *nī*), taking or obtaining frequently (?).

**नेप** *nepa, as, m.* (said to be fr. rt. I. *nī*), a family priest; (*am*), n. water.

**नेपथ्य** *nepathya, am, n.* (for *nar-pathya*, i. e. *nri-pathya*; cf. *vetana* for *varatana*), an ornament, embellishment, decoration, the costume of an actor, attire, (in this sense said to be also m.); the part of a stage behind the scenes (or rather behind the curtain which was stretched across the stage and served for scenes), the space behind the curtain or scenes where the decorations were kept and where the actors attired themselves; the postscenium; the tiring-room; *nepathye*, loc. sing. (a voice) in the postscenium or behind the scenes, (used in the plays as a stage-direction, where anything is to be said by an actor behind the scenes.)

**नेपाल** *nepāla, as, m.* (said to be contracted fr. *nīyama-pāla*, q. v., the N. of a sage); N. of a country, Nepal; a species of sugar-cane; (*ās*), m. pl., N. of the people inhabiting Nepal; (*ī*), f. red arsenic; the wild date tree or its fruit; (*am*), n. copper. — *Nepāla-jā, fr. or nepāla-jātā*, f. red arsenic. — *Nepāla-nimba, as, m.* 'the Nepal Nimba,' a species of tree. — *Nepāla-mūlaka, am, n.* a radish.

*Nepālaka, am, n.* copper; (*ihā*), f. red arsenic. *Naipāla, as, ī, am*, produced &c. in Nepal; (*as*), m. a species of sugar-cane; the Nepal Nimba, a species of tree; (*ī*), f. red arsenic; a species of plant, Arabian Jasmine, Jasminum Zambac and Nycanthus Arbor Tristis; the indigo plant.

*Naipātika, as, ī, am*, produced in or brought from Nepal; (*am*), n. copper.

*Naipāliya, as, ī, am*, produced in or brought from Nepal. — *Naipāliya-devatā-kalyāṇa-paivā-vīṣatikā, f.*, N. of a Buddhist work.

**नेम** *nema, as, ā, am* (fr. rt. *nam* with *e* instead of reduplication, but said to be fr. rt. I. *nī*; *nema* is one of the *sarvādī* or pronominals according to Pân. I. 1, 27, but the nom. pl. m. is either *neme* or *nemās*). Ved. some, a few, several, (according to Sây. *nema* = *alpa*, *katipaya*; *neme* = *ke-śane*, also = *ete*, these); the one, the other; half; (*as*), m. a part, portion; time, period, season; term, boundary, limit; a fence, enclosure, a boundary wall or hedge; the foundation of a wall; a hole, a chasm; fraud, deceit; acting, dancing; evening; a root; food (Ved.); upper part, above; (*am*), n. a particular number; [cf. Zend *naima*.] — *Nema-śandra, as, m.* 'the half moon,' N. of a prince of Bengal. — *Nema-dhīta, as, ā, am*, Ved. divided, set at variance; (*ās*), m. pl., scil. *sangrāmāh*, battles in which only some are engaged; (*as*), m., scil. *Indraḥ*, the sharer of half the oblation, the other half going to all the gods; (see Sây. on Rîg-veda I. 72, 4.) — *Nema-dhīti, ī, ī,*

fr. Ved. battle, conflict, dispute. — *Nema-nātha, as, m.*, N. of a man who is also called *Nitya-nātha*.

— *Nema-sāha, as, m.*, N. of a man. — *Nemālitya* (*ma-āl*), *as, m.*, N. of a man, father of Trivikrama-bhāṭṭa, the author of the *Damayanti-kathā*.

*Nemi, is, ī, f.* the circumference or ring or felly or outer rim of a wheel; edge, rim; a windlass or framework for the rope of a well; a thunderbolt, a circle or circumference in general, the earth; (*īs*), m. the plant *Dalbergia Ougeinensis*; N. of a Daitya; (with Jainas) N. of the twenty-second Arhat of the present Ut-sarpiṇi; N. of a Cakra-varin; a sacred place, as Mathurā (?). — *Nemi-śakra, as, m.* a prince descended from Parikshit, who is said to have removed the capital of India to Kauśāmbi after the inundation of Hāstina-pura. — *Nemin-dhara, as, m.*, N. of a mountain.

*Nemin, ī, m.* the tree *Dalbergia Ougeinensis*; (with Jainas) N. of the twenty-second Arhat of the present Ut-sarpiṇi.

**नेमन्निष्** *nemann-ish, ī, f, f*, Ved. (perhaps) following guidance?; (according to Sây. on Rîg-veda I. 56, 2), moving reverentially or bearing oblations.

**नेय** *neya*. See p. 511, col. 3.

**नेला** *nela, as, or nelu, us, or nevala, as, m.* a particular number.

**नेष्** *nesh, cl. I. A.* *neshate, nineshe, &c.*, to go, move.

**नेष** *nesha* (fr. rt. I. *nī*), forming a superlative *nesha-tama*, occurring in the inst. pl. *nesha-tamais*, used adverbially in Rîg-veda I. 141, 12, = with the best guidance, by the most effective means; (Sây.) most conducive.

*Neshan, ā or a, m. or n. (?)*, Ved. leading, conducting; (Sây.) *neshari* = *netarye vishaye*.

*Neshtri, tā, m.* one of the chief officiating priests at a Soma sacrifice, he who leads forward the wife of the sacrificer and prepares the *Surā*. In Rîg-veda I. 15, 3, *Neshtri* is said to be another name of *Tvashtri* from his having assumed upon some occasion the function of the *Neshtri* priest.

*Neshtra, am, n.* the Soma vessel of the *Neshtri*; the office of the *Neshtri*.

*Neshtriya, as, ā, am*, belonging to the *Neshtri* priest, relating to him.

**नेष्ट** *neshta, as, ā, am* (fr. *na + ishṭa*), not wished for, undesired, disagreeable, unfavourable.

**नैःश्रेयस** *naiḥsreyasa, as, ī, am* (fr. *nih-sreyasa*), leading to happiness or future beatitude; (*am*), n., N. of a wood in the world of *Vishṇu*; N. of a fabulous forest.

*Naiḥsreyasika, as, ī, am*, leading to happiness, conducive to future beatitude.

**नैःश्रेय** *naiḥsneha, am, n.* (fr. *nih-sneha*), absence of love, want of affection, coldness.

**नैःस्य** *naiḥsvya, am, n.* (fr. *nih-sva*), absence of property, destitution, poverty.

**नैक** *naika, as, ā, am* (fr. *na + eka*), not one, more than one, several, manifold, various, numerous, many. — *Naika-śara, as, ā or ī, am*, going about in troops or flocks, gregarious, living in society, not living alone. — *Naika-dukhha-dā, ās, ās, am*, causing many sorrows. — *Naika-dris, k, m.*, N. of one of the sons of *Viśvā-mitra*. — *Naika-prishtha, ās, m. pl.*, N. of a people. — *Naika-bhāvāśraya* (*va-ās*), *as, ā, am*, 'not abiding in one condition', changeable, fickle, unsteady. — *Naika-bheda, as, ā, am*, of many kinds, various, multiform, manifold. — *Naika-rūpa, as, ā, am*, multiform, of various kinds, various. — *Naika-varṇa, as, ā, am*, many coloured, of various colours. — *Naika-śastra-maya, as, ī, am*, consisting of a multitude of arrows or of various missiles. — *Naikātman* (*ka-āt*), *ā, ā, a*, of manifold nature; (*ā*), m. an epithet of *Śiva*.

*Naikadhā, ind.* in many ways, in various ways,

manifoldly, in many parts, in many directions, on various sides.

*Naikasas, ind.* in great numbers, repeatedly, several times, often.

**नैकटिक** *naikaṭika, as, ī, am* (fr. *ni-kaṭa*), near, contiguous, neighbouring, living in the neighbourhood.

*Naikaṭya, am, n.* nearness, proximity, neighbourhood, vicinage.

**नैकती** *naikatī, f.*, N. of a village in the North of India.

**नैकषेय** *naikasheya, as, m.* a child of *Nikashā*, a *Rākshasa*, fiend, goblin; N. of a race of *Rākshasas*; (also read *naikaseya*.)

**नैकृतिक** *naikṛitika, as, ī, am* (fr. *ni-kṛiti*), dishonest, wicked, low, vile, morose, harsh spoken; fallacious, (Manu IV. 196.)

**नैखान्य** *naikhānya, as, ā, am* (fr. *ni-khāna*, see *nī-khan*), liable to be buried.

**नैगम** *naigama, as, ī, am* (fr. *ni-gama*), relating to Vedic quotations or Vedic words, relating or belonging to the *Veda* or holy writ, occurring in it, Vedic; (*as*), m. an interpreter of the sacred writings; an Upanishad or portion of the *Vedas*; a way, road (?); a means, an expedient; prudent conduct; a citizen, a townsman; a trader, a merchant; N. of an ancient teacher. — *Naigama-kāṇḍa, N.* of the second part of the *Nimukta*, or of the fourth, fifth, and sixth books of that work, where *Yāska* explains the *Nigamas* or Vedic words collected in the fourth *Adhyāya* of the *Nighaṇṭu*, (also called *Aikapadika*.)

*Naigamika, as, ī, am*, connected with or peculiar to the *Vedas*.

**नैगमेय** *naigameya, as, m.* a form of *Skanda*, (considered also as his son and play-fellow; cf. *nat-gamesha*.)

**नैगमेष** *naigamesha, as, m.*, N. of a demon with the head of a ram, (supposed to seize or injure children.)

**नैगुत** *naiguta, as, ī, am* (fr. *nigut*), Ved. destroying enemies.

**नैगेय** *naigeya, ās, m. pl.*, N. of a school of the *Sāma-veda*.

**नैघण्टुक** *naighaṇṭuka, as, ī, am* (fr. *ni-ghaṇṭu*, q. v.), mentioned by the way; (*am*), n. 'a collection of words,' N. of the whole five chapters of the Vedic glossary commented upon by *Yāska*, but especially of the first three chapters treating of synonyms.

**नैचाशाख** *naiśāśākha, as, ī, am* (fr. *nīcā + śākhā*), Ved. belonging to the low branches of the community, i. e. belonging to the lower orders or common people; (*am*), n. (perhaps) low or common people; (Sây.) N. of a town.

**नैचिक** *naiśika, am, n.* the head of an ox; (*ī*), f. an excellent cow, a cow exhibiting excellent marks on her head.

**नैचित्य** *naiçitya, as, m.* a prince of the *Niçitas*.

**नैचुल** *naiçula, as, ī, am* (fr. *ni-çula*), belonging to or produced by the *Barringtonia Acutangula*.

**नैज** *naija, as, ī, am* (fr. *ni-ja*), own, one's own.

**नैतन्वय** *naitandhava, as, m.*, N. of a place on the *Sarasvatī*.

**नैतोश** *naitośa, as, ī, am* (fr. *ni-tośa*), Ved. (perhaps) granting, giving.

**नैत्य** *naitya, as, ā (?)*, *am* (fr. *nitya*), continual, perpetual, constant, regularly repeated; (*am*), n. eternity, perpetuity.

*Naityaka*, *as*, *ī*, *am*, to be done always or regularly and not only on certain occasions, (opposed to *naimittika*); regularly recurring, constantly repeated; constant, indispensable, obligatory.

*Naityika*, *as*, *ī*, *am*, invariable, constant, perpetual, indispensable.

**नैदाघ** *naidāgha*, *as*, *ī*, *am* (fr. *ni-dāgha*), Ved. peculiar or belonging to the hot season, summer-like, scorching; (*as*), m. summer time.

**नैदाघिका** or **नैदाघिया**, *as*, *ī*, *am*, peculiar to the summer, summer-like.

**नैदान** *naidāna*, *as*, m. (fr. *ni-dāna*), an etymologist (who investigates the sources of words).

**नैदानिका**, *as*, m. a pathologist (who inquires into the causes of diseases).

**नैदेशिक** *naidēśika*, *as*, *ī*, *am* (fr. *ni-dēśa*), executing orders, a servant.

**नैद्र** *naidra*, *as*, *ī*, *am* (fr. *ni-drā*), sleepy, soporific, somniferous, relating to or occurring in sleep.

**नैधन** *naidhana*, *as*, *ī*, *am* (fr. *ni-dhana*), subject to death, liable to decay, perishable, relating to death, causing death; (in astrology with or without *griha*) the eighth house, the house of death.

**नैधान** *naidhāna*, *as*, *ī*, *am*, relating to a treasure, to a nest, &c.; (*ī*), f. a boundary where articles of value are buried and dug up (?).

**नैधुचि** *naidhruvi*, *is*, m. (patronymic fr. *ni-dhruva*), an epithet of Kāśyapa.

**नैप** *naipa*, *as*, *ī*, *am* (fr. *nīpa*), belonging or relating &c. to the Nauclea Cadamba.

**नैपातिक** *naipātika*, *as*, *ī*, *am* (fr. *ni-pāta*), only mentioned incidentally or by the way.

**नैपातिथ** *naipātitha*, *am*, n. (fr. *nīpātithi*), N. of a Sāman.

**नैपाल** *naipāla*. See under *nepāla*, p. 516.

**नैपुण** *naipuṇa* or *naipuṇya*, *am*, n. (fr. *nīpuṇa*), dexterity, cleverness, skill; artfulness; experience, exactness, strictness; anything which requires skill, a delicate matter; totality, completeness, completion.

**नैबुक** *naibuka*, N. of certain rites to be performed at full moon.

**नैभृत** *naibhṛitya*, *am*, n. (fr. *ni-bhṛita*), modesty, humility.

**नैमन्त्रणक** *naimantraṇaka*, *am*, n. (fr. *ni-mantraṇa*), a banquet, feast.

**नैमय** *naimaya*, *as*, m. (fr. *ni-maya*), a trader, a merchant.

**नैमिञ्ज** *naimitta*, *as*, *ī*, *am* (fr. *ni-mitta*), relating to or explanatory of signs, tokens, marks, prognostics, &c.

**नैमित्तिका**, *as*, *ī*, *am*, produced by any cause; connected with any particular cause, dependent on an external cause; (opposed to *nitya*), produced by some cause or by particular and unusual circumstances, unusual, occasional, accidental; (*as*), m. an astrologer, a prophet; (*am*), n. an effect; occasional or periodical act or rite. — **नैमित्तिका-karman**, *a*, n. or **नैमित्तिका-kriyā**, f. an occasional ceremony (as observed on the birth of a child &c.).

**नैमिष** *naimisha*, *as*, *ī*, *am* (fr. *ni-misha*), momentary, transient, lasting for a twinkling; (*am*), n., N. of a forest and sacred Tirtha celebrated as the residence of certain Rishis to whom Sauti related the Mahā-bhārata (Mahā-bh. Ādi-p. 7275, Vana-p. 6079; the district was so called because in it the sage Gaura-mukha destroyed an army of Asuras in a twinkling); (*ās*), m. pl. the inhabitants of the Naimisha wood. — **नैमिषा-kānana**, *am*, n. the Naimisha wood. — **नैमिषारण्या** (*śha-ar°*), *am*,

n. the Naimisha forest. — **नैमिषारण्या-tīrtha**, *am*, n., N. of a sacred bathing-place.

**नैमिषायाना**, *as*, *ī*, *am*, living in the Naimisha forest.

**नैमिषीया**, *ās*, m. pl. the inhabitants of the Naimisha forest; (*as*, *ā*, *am*), relating to the Naimisha forest.

**नैमिषेया**, *as*, *ī*, *am*, living in the Naimisha forest.

**नैमेय** *naimeya*, *as*, m. barter, exchange (= *ni-maya* under *ni-me*).

**नैम्ब** *naimba*, *as*, *ī*, *am* (fr. *nimba*), relating to the Azadirachta Indica.

**नैयग्रोध** *naiyagrodha* or *naiyyagrodha*, *as*, *ī*, *am* (fr. *nyag-rodha*), belonging to or made of the Ficus Indica or Indian fig-tree; (*am*), n. the fruit of the Indian fig-tree.

**नैयङ्कव** *naiyanṅkava*, *as*, *ī*, *am* (fr. *ny-anku*), belonging to or coming from the antelope called Nyanku, made of its skin, &c.

**नैयत** *naiyatya*, *am*, n. (fr. *ni-yata*), restraint, self-command, self-government.

**नैयमिक** *naiyamika*, *as*, *ī*, *am* (fr. *ni-yama*), according to rule, conformable to precept, regular, enjoined; (*am*), n. regularity.

**नैयाय** *naiyāya*, *as*, *ī*, *am* (fr. *ny-āya*), treating of the Nyāya philosophy (q. v.), explaining it, &c.

**नैयायिका**, *as*, *ī*, *am*, knowing the Nyāya philosophy, knowing the laws of logic; (*as*), m. a dialectician, logician (especially a follower of the Nyāya philosophy).

**नैरञ्जना** *nairañjanā*, f. (fr. *nir-aijana*), N. of a river falling into the Gangā in Magadha (now called Niladyan).

**नैरन्तर्य** *nairantarya*, *am*, n. (fr. *nir-antara*), absence of interruption or interval, uninterruptedness, close succession, continuousness, contiguity, closeness, compactness; (*eva*), ind. without interval or interruption, constantly, incessantly, uninterruptedly.

**नैरपेक्ष्य** *nairapekshya*, *am*, n. (fr. *nir-apeksha*), disregard, indifference.

**नैरयिक** *nairayika*, *as*, m. (fr. *nir-aya*), an inhabitant of hell.

**नैरर्थ्य** *nairarthyā*, *am*, n. meaninglessness, senselessness, nonsense.

**नैराशय** *nairāśya*, *am*, n. (fr. *nir-āśa*), hopelessness, despair; the absence of wish or expectation, non-expectancy.

**नैरास्य** *nairāśya*, *as*, m. (fr. *nir-āśa*), N. of a magical formula pronounced over weapons.

**नैरुक्त** *nairukta*, *as*, *ī*, *am* (fr. *nir-ukta*), relating to the Nirukta (q. v.), explaining it; resting on etymology, explained etymologically; (*as*), m. one who knows the etymology or true derivation of words.

**नैरुक्तिका**, *as*, *ī*, *am*, one who knows the etymology or radical meaning of words, an etymologist.

**नैरुज्य** *nairujya*, *am*, n. (fr. *nī-ruja*), health.

**नैरुहिक** *nairūhika*, *as*, *ī*, *am* (fr. *nir-ūha*), purging, cleaning out.

**नैरृति** *nairṛitya*, *as*, *ī*, *am* (fr. *nir-ṛiti*), belonging &c. to Nir-ṛiti; south-western; belonging to the Rākshasas; relating to the lunar mansion Nairṛita (Mūla); (*as*), m., N. of the ruler of the south-west quarter; a child or offspring of Nir-ṛiti, a demon, imp, goblin, Rākshasa; N. of a Rudra; (*ās*), m. pl., N. of a people; (*ī*), f. an epithet of Durgā; (with

or without *dis*) the south-west quarter; (*am*), n. the lunar mansion Mūla.

**नैरृति**, *ts*, m., N. of a demon, a Rākshasa.

**नैरृतेया**, *as*, *ī*, *am*, descended from Nir-ṛiti, belonging to or connected with Nir-ṛiti.

**नैरृत्या**, *as*, *ī*, *am*, relating to Nir-ṛiti; south-western; a sacrifice offered to Nir-ṛiti.

**नैर्गन्ध** *nairgandhya*, *am*, n. (fr. *nir-gandha*), absence of smell or odour, inodorosity.

**नैर्गुण्य** *nairgunya*, *am*, n. (fr. *nir-guṇa*), absence of qualities or properties; freedom from qualities; want of excellencies; absence of good qualities; (*as*, *ī*, *am*), having no connection with qualities.

**नैर्गुण्य** *nairghṛiṇya*, *am*, n. (fr. *nir-ghṛiṇa*), pitilessness, unmercifulness, cruelty.

**नैर्दश्य** *nairdaśya*, *am*, n. (fr. *nir-daśa*), getting over the critical period of the first ten days (of a new-born child), surmounting any dangerous time or bad influence.

**नैर्देशिक** *nairdēśika*, *as*, *ī*, *am*, servant, servile.

**नैर्बाध्य** *nairbādhya* (fr. *nir-bādha*), Ved. (with *haris*) a sort of oblation.

**नैर्मल्य** *nairmalya*, *am*, n. (fr. *nir-mala*), stainlessness, spotlessness (physical and moral), cleanliness, purity.

**नैर्लज्य** *nairlajya*, *am*, n. (fr. *nir-lajja*), shamelessness, impudence.

**नैर्वहिक** *nairvāhika*, *as*, *ī*, *am* (fr. *nir-vāha*), conducting or leading out, carrying (water &c.) out; (with *dvāra*) a sluice.

**नैर्हस्त** *nairhasta* (fr. *nir-hasta*), Ved. 'intended for handless demons,' N. of a particular magical missile weapon.

**नैत्य** *naiṭya*, *am*, n. (fr. *nīta*), blueness, darkness of colour, blackness, dark-blue (the colour).

**नैवसंज्ञानासंज्ञायतन** *naivasañjñānāsañjñāyatana*, *am*, n. a place (*āyatana*) where there is no (*na-eva*) thinking (*sañjñāna*) and no (*na*) not-thinking (*a-sañjñā*).

**नैवसांज्ञा-samādhi**, *is*, m. meditation in which there is no reflection.

**नैवार** *naiṅvāra*, *as*, *ī*, *am* (fr. *nīṅvāra*), consisting in or made of wild rice.

**नैविद्य** *naiṅvidya*, *am*, n. (fr. *ni-vidā*), closeness, denseness, compactness, thickness; substance; a prolonged note or continuous sound.

**नैविद** *naiṅvida*, *as*, *ī*, *am*, having a Ni-vid (q. v.).

**नैवेद्य** *naiṅvedya*, *am*, n. (fr. *ni-vedya*), an offering of eatables presented to a deity or idol (which may afterwards be distributed to his ministers or worshippers, especially if presented to any form of Vishṇu).

**नैवेशिक** *naiṅvēśika*, *am*, n. (fr. *ni-veśa*), any vessel or implement belonging to the furniture of a house; a present to a Brāhman householder, a girl so given, or ornaments with her, &c.

**नैश** *naiśa*, *as*, *ī*, *am* (fr. *nīśā*), nocturnal, nightly, relating to the night; a person &c. doing anything by night; done at night; to be observed by night.

**नैशकरा**, *as*, *ī*, *am* (fr. *nīśā-kara*), caused by or belonging to the moon, &c.

**नैशिका**, *as*, *ī*, *am*, nocturnal, happening at night, obtained in one night, &c.

**नैश्चल्य** *naiścalya*, *am*, n. fixedness, fixity, immovableness.

**नैश्चय नैश्वर्या** *naiścītya*, *am*, *n.* (fr. *nīś-śīta*), de-termination, certainty; a fixed ceremony or festival (as a birth, investiture, marriage, &c.).

**नैश्चय नैश्वर्या** *naiścīntya*, *am*, *n.* (fr. *nīś-śīnta*), freedom from anxiety, absence of care.

**नैशदिक नैशदिका** *naishadika*, *as*, *ī*, *am* (fr. *nī-shad*), sitting, (not lying down.)

**नैशध नैशधहा** *naishadha*, *as*, *ī*, *am*, relating to Nishadha; (*as*), *m.* a prince of the Nishadhas, especially an epithet of Nala; (*ās*), *m. pl.*, *N.* of the people of Nishadha; a species of plant used as food; (*am*), *n.* or *naishadhā-carita*, *am*, *n.*, *N.* of an artificial epic poem by Śrī-harsha, treating of Nala's adventures. — *Naishadhā-carita-bhāva-dyotaniḥ*, *f.* 'an explanation of the meaning of the Naishadhā-carita,' *N.* of a commentary on the preceding poem. — *Naishadhānveshaya* ('*dha-an*'), *am*, *n.* the seeking or searching for Naishadha, *i. e.* Nala.

**नैशधहा** *naishadhya*, *as*, *ī*, *am*, relating to Nala Nishadha; (*am*), *n.* (with or without *carita*) *N.* of an artificial epic poem on Nala's adventures by Śrī-harsha.

**नैशधहा** *naishadhya*, *as*, *ī*, *am*, peculiar or belonging to the Nishadhas; (*as*), *m.* a prince of the Nishadhas.

**नैशधहा** *naishādha*, *as*, *m.* an epithet of Naḍa, (an earlier form of *naishadhā* above.)

**नैशदा नैशदा** *naishāda*, *as*, *ī*, *am*, belonging to the Nishādas; (*as*), *m.* a Nishāda; (*ās*), *m. pl.* the Nishāda people.

**नैशदा** *naishādī*, *is*, *m.* a prince of the Nishādas.

**नैशकर्म्य नैशकर्म्या** *naishkarmya*, *am*, *n.* (fr. *nīsh-karman*), idleness, inactivity; abstinence or exemption from acts or their consequences; the salvation obtained by abstraction in opposition to that obtained by works.

**नैशकाश्रितिक नैशकाश्रितिका** *naishkaśatika*, *as*, *ī*, *am* (fr. *nīshka-śata*), worth a hundred Nishkas, bought with them, &c.

**नैशकाश्रितिक नैशकाश्रितिका** *naishkaśarikā*, *as*, *ī*, *am* (fr. *nīshka-śaśarikā*), worth a thousand Nishkas, bought with them, &c.

**नैशिका नैशिका** *naishika*, *as*, *ī*, *am* (fr. *nīshika*), bought with a Nishka, made of a Nishka, &c.; (*as*), *m.* a Mint-master, superintendent of a Mint.

**नैशिकान्त्य नैशिकान्त्या** *naishikāntya*, *am*, *n.* (fr. *nīsh-kiñcana*), absence of property, poverty, destitution.

**नैशकृतिक नैशकृतिका** *naishkrītika*, *as*, *ī*, *am*, acting wickedly, wicked, malignant, (probably incorrect for *naikrītika*); free from occupation, disengaged.

**नैशकाम नैशकामा** *naishkramaṇa*, *as*, *ī*, *am* (fr. *nīsh-kramaṇa*), any oblation offered or rite performed when a new-born child is taken out of the house for the first time.

**नैशिक नैशिकिका** *naishhika*, *as*, *ī*, *am* (fr. *nī-shhīhā*), forming the end or conclusion, final, last; conclusive, definitive, decided, accomplished, fixed, firm, constant; highest, perfect, complete; completely versed in or familiar with, conversant; vowing perpetual abstinence and chastity; belonging to the character or office of a perpetual student; (*as*), *m.* a perpetual religious student or Brāhman who continues with his spiritual preceptor even after the prescribed term of study is expired and observes the vow of chastity.

**नैशिक नैशिकिका** *naishhika*, *am*, *n.* constancy, steady adherence to rule, firm belief.

**नैशिक नैशिकुर्या** *naishhurya*, *am*, *n.* (fr. *nī-shhura*), severity, cruelty, coarseness, harshness.

**नैशिक नैशिकिया** *naishhīya*, *am*, *n.* (apparently fr. a form *nī-shhīh* = *nīh-anīh*), getting rid of, freeing one's self from anything.

**नैशिक नैशिक्या** *naishphalya*, *am*, *n.* (fr. *nīsh-*

*phala*), unfruitfulness, fruitlessness; absence of fruit or effect, barrenness, unprofitableness.

**नैसर्गिक नैसर्गिका** *naisargika*, *as*, *ī*, *am* (fr. *nī-sarga*), natural, innate, inherent, constitutional, original; (with Buddhists) cast off, put off.

**नैसर्प नैसर्पा** *naisarpa*, *as*, *m.* (fr. an unused form *nī-sarpa*), *N.* of one of the nine treasures (with Jainas).

**नैस्त्रिंशिक नैस्त्रिंशिका** *naiśtrīṣika*, *as*, *m.* (fr. *nīś-trīṣa*), a swordsman, a soldier armed with a sword.

**नो नो** *no*, *ind.* (fr. *na-u*), and not (Ved.); not, no (for *na*, but in epic poetry and later literature *no* is generally only used for *na* to suit the verse). *No* *cet*, if not; otherwise, else, unless; *no* *vā*, or not.

**नोत् नोत्** *not* or *nod*, *ind.*, Ved. almost, nearly.

**नोदन नोदान** *nodana*, *am*, *n.* (fr. *rt. I. nud*), pushing, impelling, driving away, removing.

**नोदिन नोदिन** *nodin*, *ī*, *inī*, *ī*, impelling, driving away, removing.

**नोद्या नोद्या** *nodya*, *as*, *ā*, *am*, to be impelled or driven away or removed.

**नोधस नोधस** *nodhas*, *ās*, *m.* (said to be fr. *rt. 4. nu*), *N.* of a Ṛishi with the epithet Gautama.

**नोधा नोधा** *nodhā*, *ind.* (contracted fr. *navadhā*), ninefold, in nine parts.

**नोपस्यात् नोपस्यात्** *nopasthātri* (*na-up*), *tā*, *trī*, *trī*, not at hand, absent, remote, far off.

**नौ नौ** *nau*, the alternative form for the acc., dat., and gen. of the 1st pers. pron., see *asmad*. *Nau* is an enclitic in the Veda.

**नौ नौ** *nau*, *naus*, *f.* (fr. *rt. 4. nu*), Ved. speech; [cf. *navishī*.]

**नौ नौ** *nau*, *naus*, *f.* (probably fr. *rt. snu*, but said to be fr. *rt. 1. nud*; in *Rig-veda I. 97, 8*, *nāvayā* is Vedic inst. for *nāvā*), a ship, a boat, a vessel; (in astrology) *N.* of a peculiar appearance on the moon; *N.* of a constellation; [cf. *Gr. ναῦς, ναῦ-της, ναῦ-τλος, ναῦ-τλλο-μαί, ναῦ-λο-ν, ναῦ-σθ-λο-ν, ναῦ-τία, ναῦ-σία, ναῦ-τίδ-ω, ναῦ-σίδ-ω*; Lat. *nāvis, nau-ia, nāvita, nāv-igare, nav-igium*; Old Germ. *nacho*; Angl. Sax. *naca*; Bavarian *naue*, 'a ship'; Old Iceland. *nau-st*, 'a ship station,' *Nōa-tūn*; Hib. *naot, not*.] — *Nāv-ākāra*, *as*, *ā*, *am*, boat-shaped, cymbiform. — *Nāv-āroha*, *as*, *m.* a passenger on board ship, a sailor. — *Nau-karṇadhāra*, *as*, *m.* the steersman of a ship, a helmsman, pilot.

— *Nau-karṇī*, *f.*, *N.* of one of the Mātṛis attending on Skanda. — *Nau-karman*, *a*, *n.* 'boat-business,' the occupation or business of a sailor.

— *Nau-āra*, *as*, *ā*, *am*, going in a ship, a sailor. — *Nau-jivika*, *as*, *m.* 'living in ships or boats,' a sailor, boatman. — *Nau-tārya*, *as*, *ā*, *am*,

'passable in a boat,' navigable, to be traversed in a vessel. — *Nau-danda*, *as*, *m.* 'boat-pole,' an oar. — *Nau-bandhana*, *am*, *n.* 'ship-binding,' *N.* of the highest peak of the Himālayas to which in the great flood Manu fastened his ship. — *Nau-bhū*, *cl. I. P. bhavati, bhavitum*, to be a ship, to have been made a ship. — *Nau-yāna*, *am*, *n.* going in a ship, navigation. — *Nau-yāyin*, *ī*, *inī*, *ī*, going in a boat or vessel, a passenger; freight. — *Nau-vāha*, *as*, *m.* 'ship-conductor,' a steersman, pilot, captain. — *Nau-vyasana*, *am*, *n.* ship-wreck, naufrage.

*Nauka* (at the end of an adj. comp.) = 3. *nav*; (*ā*), *f.* a small boat or ship; *N.* of a commentary on the Mantra-mahodadhī by Mahī-dhara. — *Naukāterīṣhṭa* ('*kā-āk*'), *am*, *n.*, *N.* of a favourable position of the pieces in the game *Catur-anga*; [cf. *nripā-kytshṭa*.] — *Naukā-danḍa*, *as*, *m.* 'boat-pole,' an oar, a paddle.

**नौधस नौधसा** *naudhasa*, *am*, *n.*, *N.* of a Sāman.

**न्यक् न्यक्** *nyak*, *ny-aksha*. See col. 3.

**न्यग्रोध न्यग्रोधा** *nyag-rodha*. See under 2. *ny-anē*, col. 3.

**न्यच्छ न्यच्छ** *nyaccha*, *am*, *n.* a mole or spot upon the body.

**न्यच्छ १. न्य-अने**, *cl. I. P. A. -acati* or *-an-cati, -aiçitum*, Ved. to bend down, curve down.

*Nyak-kri*, *cl. 8. P. -karoti, &c.*, to make low, lower, humble, humiliate, degrade, treat with disrespect or contempt, slight. — *Nyak-karāṇa*, *am*, *n.* the act of lowering or degrading, treating with disrespect or contempt. — *Nyak-kāra*, *as*, *m.* making low, humiliation, humbling, contempt, disregard, disrespect. — *Nyak-kṛita*, *as*, *ā*, *am*, humbled, treated with contempt or contumely.

*Ny-akna*, *as*, *ā*, *am*, Ved. bent down. — *Nyak-nāngulī* ('*na-an*'), *is*, *is*, *i*, Ved. having the fingers bent.

*Ny-aksha*, *as*, *ā*, *am* [cf. *rt. aksh*, which may be connected with *rt. ac = anē*], low, inferior; whole, entire; (*as*), *m.* a buffalo; an epithet of *Parasū-rāma*; (*am*), *n.* the whole; grass.

*Nyag-bhū*, *cl. I. P. bhavati, &c.*, to become low or humble, to humble one's self: Caus. *nyag-bhāvayati*, to cause to become low, humiliate, treat with disrespect. — *Nyag-bhāva*, *as*, *m.* humiliation, degradation, debasement, contempt. — *Nyag-bhāvana*, *am*, *n.* humbling, degrading, treating with contempt, defiling. — *Nyag-bhāvaytri*, *tā*, *trī*, *trī*, one who lowers or humbles; humbling.

*Ny-anka*, *as*, *m.* a particular part of a carriage.

*Ny-anku*, *us*, *m.* a deer, an antelope; *N.* of a Muni; of a Cakra-vartin. — *Nyanku-bhūruha*, *as*, *m.* the tree *Calosethes Indica*. — *Nyanku-śiraṇa*, *scil. kakubh*, a sort of metre consisting of 11 + 12 + 4 syllables. — *Nyanku-sāriṇī*, *f.*, *scil. bṛihatī*, *f.* a sort of metre, also called *uro-bṛihatī*, consisting of 8 + 12 + 8 + 8 syllables.

2. *ny-anē*, *nyan*, *nīc*, *nyak* [cf. *nīca*, p. 512], going downwards, turned or directed downwards, bent down; lying on the face; low, vile, contemptible, base; whole, entire; slow, lazy; *nīcā*, *inst. c.* on the ground, (see p. 512, col. 1); (*nyak*), *ind.* downwards, down, humbly. — *Nyag-jāti*, *is*, *is*, *i*, of a low or inferior race, low born. — *Nyag-roḍha*, *as*, *m.* (= *nyak-roha*, growing downwards), the Indian fig-tree, *Ficus Indica*; another tree [cf. *sami*]; a fathom, measured by the arms extended; *N.* of a son of Ugra-sena; of a Brāhman, of a monastery, of a village; (*ī* or *ā*), *f.* *Salvinia Cucullata*; a medicinal plant (commonly *Mohānā*). — *Nyagrodha-parimaṇḍala*, *as*, *ā*, *am*, being a fathom in circumference; (*ā*), *f.* an elegant woman. — *Nyagrodha-pāda*, *as*, *m.*, *N.* of a man.

*Ny-anēcana*, *as*, *ī*, *am*, Ved. taking on one's lap; (*ī*), *f.* the lap; (*am*), *n.* a curve; a hollow, recess; a hiding-place.

*Ny-anēta*, *as*, *ā*, *am*, thrown or cast down, bent down.

**न्यञ्ज न्य-अंज**, *cl. 7. P. -anakti* (Ved. also *A. -ankte*), *-anñitum* or *-anktum*, to anoint, besmear; (*A.*) to creep in, to conceal or hide one's self.

*Ny-akta*, *as*, *ā*, *am*, anointed, smeared; mixed up.

*Ny-anga*, *as*, *m.* a mark, sign; sort, kind (e. g. *Avabhṛitha-nyanga*, a sort of *Avabhṛitha*); (*am*), *n.* low abuse (?).

**न्यञ्जलिका न्य-अंजलिका** *ny-anjalikā*, *f.* an *Anjali* which is directed downwards.

**न्यन्त न्य-अन्ता**, *m. n.* (?), proximity; (*ena*), *ind.*, Ved. near, near to.

**न्यय न्य-अया**, *as*, *m.* (fr. 3. *nī*, *i. e.* *rt. 5. i* with *nī*), destruction, loss, waste.

*Ny-ayana*, *am*, *n.*, Ved. entrance or receptacle.

**न्यय न्य-अर्या**, *as*, *ā*, *am* (fr. *rt. ard* or *rt. 4. ri* with *nī*), dissolved (Ved.); injured; asked, solicited (?); gone (?).

**न्यय न्य-अर्था**, *am*, *n.* (fr. *rt. 4. ri* with *nī*), Ved. destruction, annihilation; (Śāy. on *Rig-veda VII. 18, 9*) not going in the usual course.

न्ययैय ny-arpāya, Caus. of ny-ri, q. v.

न्यबुदि ny-ārbudā, am, n., Ved. one hundred millions.

न्यबुदि ny-ārbudī, is, m., N. of a divine being described as taking an active part in war.

न्यवग्रह ny-avagraha, as, m. the accentless vowel at the end of a Pūrva-pada.

न्यवचर ny-ava-car, cl. 1. P. -carati, -caritam, to enter into, penetrate.

न्यस ny-as, cl. 4. P. -asyati, -asitum, to throw down, cast down, lay down, set or put down (with loc., e. g. bhūmāu, on the ground); to lay down, resign, give up (e. g. jivitam ny-as, to lay down one's life); to bring forward, adduce, propound (as an argument &c.); to lay or put down or place upon anything (with loc., e. g. citre ny-as, to place in a picture, paint, depict; pathi ny-as, to lay down on the road, give up an occupation, &c.; śirasya ājñān ny-as, to place a command on one's head, i. e. receive a command with due reverence; śāpam mayi nyasyati, he lays a curse upon me); to put in, place within (with loc.), to deposit with any one (loc.); to give into any one's keeping, make a deposit, intrust, deliver, consign, commit; to settle, fix, appoint; to support: Caus. ny-asyati, to cause to put or lay down, &c.

Ny-asana, am, n. casting or laying down, depositing; delivering, giving up.

Ny-asta, as, ā, am, thrown or cast down, laid down, placed in or upon, put in, inserted, applied; delivered, deposited, consigned; depicted (e. g. citra-nyasta, committed to a picture, painted); rested on, leaning, resting; given up, resigned, set aside. —Nyastu-daṇḍa, as, ā, am, 'laying down the rod,' giving up all means of punishment. —Nyastadeha, as, ā, am, one who has laid down the body, dead. —Nyasta-sāstra, as, ā, am, one who has laid down or resigned his weapons, laying down arms; unarmed, defenceless; harmless; epithet of the Manes or deified progenitors.

1. ny-asya, as, ā, am, to be deposited; to be appointed to any office (with loc.); to be delivered.

2. ny-asya, ind. having put down, having laid down, having deposited, having given up, &c.

Ny-āsa, as, m. putting down, placing, settling, planting or putting down (the feet), stepping, a step; depositing; a deposit, pledge; delivering, intrusting, committing, delivery; putting on colour &c.; painting; writing down, writing, impress, stamp, mark; giving up, putting off or away, laying aside; deserting, abandoning; lowering the tone of the voice; bringing forward, adducing; striking or digging in (the claws &c.), seizing (with the claws); consigning or intrusting anything to the mind; mental appropriation or assignment of various parts of the body to tutelary divinities (accompanied with certain prayers and gesticulations); N. of a commentary on the Kāśikā-vṛtti by Jinendra. —Nyāsa-dhārin, ī, m, the holder of a deposit, a mortgagee. —Nyāsā-pahnava (śa-ap), as, m. repudiation of a deposit. —Nyāsī-kṛi, cl. 8. P. A. -karoti, -kurute, -kartum, to make a deposit, deposit anything with a person. —Nyāsoḍdyota (śa-ud'), as, m., N. of a grammatical work.

Ny-āsin, ī, inī, ī, one who has abandoned all worldly concerns; (ī), m. a Saṅgyāsi.

न्यह ny-ahna (?), Ved. the closing day.

न्याकृ ny-ā-kṛi, cl. 8. P. -karoti, -kartum, Ved. to keep back, hold back.

न्याक्य nyākya, am, n. fried rice.

न्याग्रोधमूल nyāgrodhāmūla, as, ī, am (fr. nyāgrodha-mūla), being or situated at the roots of the Ficus Indica.

न्याद nyāda, as, m. (fr. rt. ad with ni), eating, feeding.

न्याधा ny-ā-dhā, cl. 3. P. -dadhāti, -dhātum, to fix in, place in, appoint; to put down.

न्याय ny-āya, as, m. (fr. 3. nī, i. e. rt. 5. i with ni), method, way, rule (lit. that to which anything goes back or in which anything goes), model, manner, system, plan, doctrine, right or fit or suitable manner, that which is fitting, fitness, propriety, right, justice, virtue, equity, law, a lawful act; (in gram.) a general or universal rule, an axiom which precedes and must be kept in view in the explanation of special rules; a lawsuit, policy, good government; decision in a lawsuit, judicial sentence, judgment; a celebrated system of Hindū philosophy delivered by Gautama or Gotama in a set of aphorisms divided into five lectures; the proper way of stating an argument, logic, logical philosophy; a logical argument, a complete argument or syllogism (consisting of five members with the Naiyāyikas, viz. pratijñā, hetu, udāharaṇa, upanāya, nigamana, and of three members with the Vedāntins); likeness, analogy, apposite illustration; nyāyena, in the way of, after the manner of (e. g. ilā-nyāyena, by way of sport, as if in sport; cf. nyāya-tas below). Placed after a finite verb nyāyam is said by Pāṇini (VIII. 1, 27, 57) to express either censure or repetition. —Nyāya-kalpātīkā, f., N. of a commentary. —Nyāya-kusumāñjali, is, m., N. of the aphorisms of Udayana; [cf. kusumāñjali.] —Nyāya-kokila (?), as, m., N. of a Buddhist teacher. —Nyāya-kaustubha, am, n., N. of a general work on the Nyāya philosophy. —Nyāya-śūdrā-maṇi, N. of a confutation of the Nyāya system of philosophy in favour of the Vedānta by Mādava Sarasvatī. —Nyāya-śūdrāmaṇi-prabhā, f., N. of a commentary on the preceding work by Candīśvara. —Nyāya-tas, ind. in a fitting manner, as is fitting; suitably, justly, fitly, according to right or justice. —Nyāya-tā, f. or nyāyā-tva, am, n. fitness, propriety. —Nyāya-dvāra-tāra-ka-sāstra, am, n., N. of a Buddhist work. —Nyāya-pañcānana, as, m. an epithet of Jaya-rāma; [cf. pañcānana.] —Nyāya-bindu, N. of a commentary on the Mīmāṃsā-sūtras by Vaidya-nātha. —Nyāya-bodhinī, f., N. of a commentary on the Tarkasaṅgraha by Go-vardhana Miśra. —Nyāya-bhāṣhya, am, n., N. of a commentary on the Nyāya-sūtras by the Rishi Vātsyāyana. —Nyāya-bhāṣkara, N. of a philosophical work. —Nyāya-bhūṣhaṇa, am, n., N. of a work. —Nyāya-makaranda, N. of a work on the Nyāya system controverted from the standpoint of the Vedānta. —Nyāya-mālā-vistara, as, m., N. of an introduction to the study of the Mīmāṃsā philosophy. —Nyāya-ratnamālā, f., N. of a work on the Mīmāṃsā. —Nyāya-tilāvati, N. of an elementary treatise on the Nyāya philosophy. —Nyāya-vaṭ, ān, atī, at, acting rightly, behaving properly. —Nyāya-varṭin, ī, inī, ī, well behaved, acting with propriety. —Nyāya-vāgīśa, as, m. an epithet of Śrī-kṛiṣṇa; of Dikshita-śrī-kaṅṅha-śarman. —Nyāya-vihāta, as, ā, am, prescribed by rule. —Nyāya-sāstra, am, n. the philosophical system of the Nyāya school; logic (as connected with this school). —Nyāya-saṅkshēpa, as, m. or nyāya-saṅgraha, as, m. or nyāya-sāra, as or am, m. or n., N. of certain compendious works on the Nyāya philosophy. —Nyāya-sārīṇī, f. right or fit behaviour; a woman acting or judging rightly. —Nyāya-siddhānta-pañcānana, as, m. an epithet of Viśva-nātha. —Nyāyasiddhānta-manjari, f., N. of a work. —Nyāya-sūtra, am, n. the aphorisms of the Nyāya philosophy by Gautama. —Nyāyācāra (ya-āc'), as, ā, am, acting justly, virtuously. —Nyāyādharma (ya-ād'), as, m. 'receptacle of justice,' a term applied to any one who is a model of virtue or propriety. —Nyāyānusāra-sāstra (ya-an'), am, n., N. of a Buddhist work. —Nyāyāmrīta (ya-am'), am, n. 'nectar of Nyāya,' N. of a Vedānta work by Vyāsa Tirtha Bindu. —Nyāyāmrīta-taranginī, f., N. of a commentary on the Nyāyāmrīta by Rāma Ācārya. —Nyāyārjita (ya-ar'), as, ā, am, obtained in a regular way. —Nyāyālankāra-

bhaṭṭa (ya-af'), as, m. an epithet of Śrī-goviṇḍa; also of Śrī-maheśvara. —Nyāyāvalī-dīdhīti (ya-āv'), is, f., N. of a commentary on Jainīni. —Nyāyopeta (ya-up'), as, ā, am, according to rule, right, admitted.

Nyāyin, ī, inī, ī, right, fit; logical, rational. Nyāyya, as, ā, am, regular, proper, just, right, equitable, fit, suitable, adapted, (sometimes giving a passive sense to the infin.); usual, customary. —Nyāy-ya-tva, am, n. fitness, suitability, propriety.

न्याय्य ny-ā-vyadh, cl. 4. P. -vidhyati, -vyadddhum, to cause to burst forth, let loose, set free.

न्यास ny-āsa. See under ny-as, col. 1.

न्युह nyunkha, as, m. a kind of Sāman, the sixfold repetition of the trilateral name of God or Om, [cf. nyūnkha]; (as, ā, am), proper, right; pleasing, agreeable.

न्युच ny-uc, cl. 4. P. -ucyati, &c., Ved. to rejoice in, delight in, take pleasure in; (Sāy.) to assent to, agree to.

Ny-ocanī, f., Ved. (probably) a kind of woman's ornament; (Sāy.) a female servant or slave.

Ny-ocara, as, ā, am, Ved. (perhaps) belonging to or fit for a place.

न्युत् ny-utta, as, ā, am (fr. rt. 2. ud or und with ni), dipped in, sprinkled.

न्युप्त ny-upta, as, ā, am (fr. ni-vap, q. v.), offered, presented (to the Manes of deceased ancestors).

Ny-upya, ind. having offered, having presented (cakes &c. to the Manes).

न्युज ny-ubj, cl. 6. P. -ubjati, &c., to bend down, press down, throw down.

Ny-ubja, as, ā, am, turned or bent downwards, lying on the face or with the face downwards; looking downwards; bent, crooked; hump-backed, crooked-backed (as the result of disease); convex; (as), m. the Nyag-rodha tree; a sort of ladle made of Kuśa grass; (am), n. the fruit of the Averrhoa Carambola; a vessel used at Śrāddhas. —Nyubjakhadga, as, m. a crooked sword, a sabre.

न्युष ny-ush [cf. rt. 1. ush], cl. 1. P. -oshati, &c., Ved. to burn down; (Sāy.) to consume utterly.

न्युह nyūnkha, as, m. the insertion of the sound o in different places with variety of prosodial length and accentuation in the recitation of hymns, (this sound may be repeated any number of times in the recitation of Mantras, or may be made long, short, or prolated, or may have different accents).

Nyūnkha, Nom. P. nyūnkhatī, -yitum, to insert the Nyūnkha, (occurring in fut. pass. part. nyūnkhanīya and nyūnkhyā); (A. -te), to make a peculiar sound, to growl.

न्यून ny-ūna, as, ā, am (see ūna), lessened, diminished, shortened, made smaller, less, inferior, deficient, defective, wanting, destitute, deprived of (e. g. artha-nyūna, deprived of property, destitute of wealth); imperfect or defective in some organ (e. g. pāda-nyūna, having a defect in the feet); low, vile, wicked, despicable, blamable; (am), ind. less; (am), n. an euphemistic expression for the vulva. —Nyūnā-tā, f. or nyūnā-tva, am, n. inferiority, deficiency, incompleteness. —Nyūnā-dhī, is, is, ī, deficient in intellect, ignorant, foolish. —Nyūnā-pañcāśad-bhāva, as, n. 'having but forty-nine properties of human nature,' an idiot. —Nyūnākshara (na-ak'), as, ā, am, defective in letters or syllables. —Nyūnānga (na-an'), as, ī, am, defective in a limb or organ, maimed, mutilated, imperfect. —Nyūnādḥika (na-adh'), as, ā, am, less or more, unequal. —Nyūnādḥika-vibhāga, as, m. unequal partition. —Nyūnendriya (na-in'), as, ā, am, wanting some organ or sense, deficient, imperfect (as blind, deaf, &c.).

Nyūnaya, Nom. P. nyūnyati, -yitum, or nyūnī-kṛi, cl. 8. P. A. -karoti, -kurute, -kartum, to lessen, diminish, make less.

**न्यूह** ny-ūh [cf. rt. 2. ūh], cl. 1. A. -ohate or -ūhate, Ved. to attend to, observe; (Sāy.) to bear up or support completely, (as if fr. rt. 1. ūh.)

**न्यू** ny-ri [cf. rt. 4. ri], cl. 5. P. -riṇoti or -riṇvati, &c., Ved. to put or place in; to infuse: Caus. ny-arpayati, -yitum, to throw down, cast down, overthrow.

**न्यूत्र** ny-riṇi [cf. rt. 2. riṇi], cl. 6. A. -riṇjate, &c., Ved. to reach, attain, gain, obtain, win; (Sāy.) to propitiate, befriend.

**न्यूष** ny-rish [cf. rt. 2. rish], cl. 6. P. -rishati, &c., Ved. to press down or under, suppress, hide, cover; to put in; (Sāy.) to attain to.

**Ny-rishā**, as, ā, am, pressed under; (Sāy.) attained to, gained, endowed.

**न्ये** ny-e (= ny-ā-i), cl. 2. P. ny-aiti, &c., Ved. to come or fall into.

**न्योकस** ny-okas, ās, ās, as, Ved. belonging to home or one's native country, domestic, home-bred; (Sāy.) dwelling in an eternal mansion, having an eternal abode.

**न्योचनी** ny-ocāni, ny-ocāra. See ny-uc.

**न्योजस** ny-ojas, ās, ās, as, powerful.

**न्यस्थिमालिन्** nr-asthi-mālin. See p. 515, col. 3.

**न्यै** nyai for nu-vai, ind., Ved. indeed, really, certainly.

## प

**प 1.** pa, the twenty-first consonant of the Nāgarī alphabet and the first letter of the fifth or labial class, having the sound of the English *p*. — **Pa-hāra**, as, m, the letter or sound *pa*. — **Pavarga**, as, m, 'the *p* series,' the labial series of consonants.

**प 2.** pa, as, ā, am (fr. rt. 1. pā), (at the end of a comp.), drinking; [cf. *aneka-pa*, *ājya-pa*, *kshira-pa*, &c.]

**प 3.** pa, as, ā, am (fr. rt. 3. pā), (at the end of a comp.), guarding, protecting, ruling; (ā), f. guarding, protection.

**प 4.** pa, as, m, air, wind; a leaf; an egg.

**पंश** paś or paś, cl. 1. and 10. P. paśati, paśati, paśayati, paśayati, &c., to destroy.

**पकथ** pakatha, as, m., N. of a man with the patronymic Saubhara.

**पक्कटी** pakkati, f. the tree *Thespesia Populnea*.

**पक्कण** pakkana, as, m. the hut of a Cāṇḍāla or of any outcast, the abode of a savage or barbarian; (incorrectly read *pakvaṇa*; cf. *pakvaṣa*.)

**पक्कपौड** paktapaṇḍa, as, m. a species of plant (= *pañca-kṛitya*, *pañca-rakshaka*, *vardhana*; in Hindi = *pakkaudā*).

**पक्कय** paktavya. See rt. 2. paḥ, p. 521.

**पक्कि** pakti, pakva. See rt. 2. paḥ, p. 521.

**पक्कशा** pakvaśa, as, m., N. of a barbarous tribe; a Cāṇḍāla; [cf. *pukkaśa*, *pukvaśa*, *paḥkaśa*.]

**पक्कपक्का** pakkapakvā, an onomatopoeic word imitative of the cry of birds.

**पक्ष** paksh [cf. rt. 2. paś], cl. 1. 10. P. pakshati, pakshayati, &c., to take, seize, accept; to take a part or side; [cf. Zend *paś*, 'to bind:'] Gr. πῆγ-σν-μῆ, ἑ-πᾶγ-η-ν, πῆγ-μᾶ, πῆγ-δ-ε, πᾶγ-ο-σ, πᾶγ-η, πᾶγ-η, πᾶσ-αλο-σ: Lat. *pac-i-sc-or*, *pāx*, *pac-i-o*, *panj-o*, *pig-nus*, *pā-lu-s*: Goth.

*fah-an*, 'to catch:'] Mod. Germ. *fang-en*: Old Germ. *fuog-a*, *ga-fuogi*, 'apt'; *gafag-yan*, 'to satisfy'; *fah*, 'a shelf': Bohem. *pās*, 'a girdle'; *pas-mo*, 'yarn.']

**Paksha**, as, m. (probably connected with the preceding, but by some regarded as an unreduplicated Desid. form of an unused rt. *paś*, fr. which *pāśas*, 'strength,' may be derived; in Uṇādi-s. III. 69. *paksha* is derived fr. rt. 1. *paś*), a wing, pinion, (in this sense also *am*, n.); symbolical expression for the number two; a feather, the feathers on both sides of an arrow; the flank or side (of a man &c.), the shoulder; the side of anything (as of a house, carriage, the head, hair, &c.); the wing or flank of an army, &c.; the half of anything; the half of a lunar month, a fortnight comprising fifteen days, (the half from new moon to full moon was called *pūrva* or *āpūryamaṇa*, later *śakla* or *suddha*; the other half was called *apara* or *apa-kshiyamaṇa*, later *kṛishṇa* or *tāmtera*; and every half month is divided into fifteen Tithis, named *prathamā*, *dvitīyā*, &c.); a side, party, faction, a partisan, adherent, follower; a class, multitude, host, set, troop, number of adherents or friends (e.g. *śatru-paksha*, the enemy's side or [as an adj.] being on the enemy's side; *mahā-paksha*, one who has many adherents; *deva-paksha-varāh*, the most distinguished adherents of the gods; *paksha-sammata*, approved by a certain set of people); one of two cases, one side of an argument, an alternative, (*pakshē*, on the other alternative, on the other hand); a case in general, a supposition, (*pakshāntara*, in the other case, on the other supposition); a thesis, a point under investigation or discussion, a position advanced or argument to be maintained; (in logic) the subject of a syllogism or conclusion or inference; place, position; supposition, view, notion, idea, opinion (e.g. *mukhyaḥ pakshah*, an excellent idea); state, condition; (in algebra) a primary division or the side of an equation in a primary division. According to the lexicographers the word has also the following meanings: the wall of a house; a wall; an army; favour; contradiction, opposition, rejoinder, reply; the ashpit of a fire-place, a royal elephant; a limb or member of the body; the feathers of the tail of a peacock, a tail; proximity, neighbourhood; a bracelet; purity, perfection. In composition with words signifying 'hair,' *paksha* is said to mean 'quantity'; see *kēśa-paksha*; [cf. *pūrva-p*<sup>o</sup>, *uttara-p*<sup>o</sup>, *eka-p*<sup>o</sup>, *kāka-p*<sup>o</sup>, *kṛishṇa-p*<sup>o</sup>, &c.: cf. probably Gr. πᾶξ in ἄ-πᾶξ; Goth. *fug-ls*, 'a bird'; Mod. Germ. *Vogel*; Lith. *panksh-tis*; perhaps Lat. *passer* for *paeser*.] — **Paksha-gama**, as, ā, am, moving with or by means of wings, flying. — **Paksha-gupta**, as, m. 'wing-protected,' a species of bird. — **Paksha-grahana**, am, n. choosing a party. — **Paksha-grāha**, as, ā, am, or *paksha-grāhin*, i, inī, i, one who chooses a party. — **Paksha-ghāta** = *pakshāghāta*, q. v. — **Paksha-ghna**, as, i, am, a Tri-śālaka having no hall towards the west. — **Pakshan-gama**, as, ā, am, moving by means of wings, flying. — **Paksha-čara**, as, m. an elephant strayed from the herd; the moon; an attendant, a constant companion. — **Paksha-čhid**, i, m. 'cutter of the wings' (of the mountains), an epithet of Indra. — **Paksha-ja**, as, ā, am, or *paksha-janman*, ā, ā, a, produced in a fortnight; (as or ā), m. the moon. — **Paksha-tā**, f. or *paksha-tva*, am, n. partisanship, alliance; adherence to a party; the being a part of; the taking up a side or argument; maintaining or defending a thesis; the essential nature of a proposition; the being the subject of a syllogism. — **Paksha-dvaya**, am, n. both sides of an argument, &c.; a month (two fortnights). — **Paksha-dvāra**, am, n. a side door, an inner or back door, a private entrance. — **Paksha-dhara**, as, ā, am, having a side or wing, winged; taking the side or adhering to the party of any one (gen.); belonging to any party or faction, siding with any one (gen.); (as), m. a bird; a partisan, adherent; the moon; an elephant that has strayed from the herd. — **Pakshā-nādi**, f. a quill. — **Paksha-pāta**, as, m. 'falling of

the feathers,' the moulting of birds (considered to proceed from fever); the act of taking the side or adhering to the party of any one (gen.); siding with any one (gen.); adopting a side or argument whether right or wrong, attachment to a party, partisanship, partiality for (with loc. or gen.); a partisan, adherent. — **Pakshapāta-kṛita-sneha**, as, ā, am, manifesting party attachment, sympathising. — **Pakshapāti-tā**, f. or *pakshapāti-tva*, am, n. partisanship, adherence to a side or party, partiality, friendship, fellowship, faction, factiousness. — **Pakshapātin**, i, inī, i, taking the side or adhering to the party (of any one), siding with, favouring a party; (i), m. a partisan, friend, adherent, follower. — **Paksha-pāli**, is, m. a private or back door. — **Paksha-pūta**, as, m. a wing. — **Paksha-poshana**, as, i, am, fostering or favouring a party, factious. — **Paksha-pradyota**, am, n., N. of a peculiar position of the hands in dancing. — **Paksha-bala**, am, n. strength of wing. — **Paksha-bhāga**, as, m. the side or flank, especially the flank of an elephant. — **Paksha-bhukti**, is, f. the course traversed by the sun in a fortnight. — **Paksha-bheda**, as, m. distinction between two sides of an argument; the difference between the two halves of a lunar month. — **Paksha-māla**, am, n. the root or articulation of a wing. — **Paksha-racānā**, f. forming a party or faction. — **Paksha-racīṭaka**, as, m. a peculiar position of the hands in dancing. — **Paksha-vaṭ**, ān, ati, at, winged; having flanks; having a side or party, firmly adhering to or having a predilection for any one; belonging to a good family, of good extraction (?). — **Paksha-vāda**, as, m. expression of opinion, stating a case; ex parte statement. — **Paksha-vāhana**, as, m. 'whose vehicles are wings,' a bird. — **Paksha-vindu**, us, m. 'wing-spot,' a heron. — **Paksha-vyāpin**, i, inī, i, embracing the whole of an argument or thesis. — **Paksha-sas**, ind. by or for half months or fortnights. — **Paksha-sundara**, as, m. a species of tree; [cf. *lodhra*.] — **Paksha-hata**, as, ā, am, paralysed on one side. — **Paksha-hara**, as, m. a bird; (perhaps a wrong reading for *paksha-dhara*, 'possessing wings.'). — **Paksha-homa**, as, n. (probably an oblation to be offered every half month. — **Pakshākāra** ('*śha-āk*'), as, ā, am, wing-shaped. — **Pakshāghāta** ('*śha-āgh*'), as, m. 'side-stroke,' paralysis or palsy of one side, hemiplegia; refutation of an argument or view. — **Pakshāntara** ('*śha-an*'), as, m. the fifteenth and last day of either half month, new or full moon; the end of the wings of an army arranged in the shape of a bird. — **Pakshāntara** ('*śha-an*'), am, n. another side or part, another or different view of an argument, another supposition. — **Pakshābhāsa** ('*śha-abh*'), as, m. a seeming or fallacious argument, a fallacy, a false plaint. — **Pakshāvāsara** ('*śha-av*'), as, m. the last day of either half month, day of new or full moon. — **Pakshāhāti** ('*śha-āh*'), is, f. a stroke with the wings. — **Pakshāhāra** ('*śha-āh*'), as, ā, am, one who eats food only once in a half month. — **Pakshī-kṛi**, cl. 8. P. A. -karoti, -kuruṭe, -kartum, to make anything the subject of an argument or syllogism. — **Pakshod-grāhin** ('*śha-ud*'), i, inī, i, showing partiality, taking a side or adopting a party.

**Pakshaka**, as, m. a side door, a private or back door; a side; a sidesman; an associate, a confederate or partisan, (at the end of comps. used for *paksha*.)

**Pakshati**, is, f. the root or insertion of a wing, the pit of a bird's wing; the first day of the half month.

**Pakshas**, as, n. (said to be fr. rt. 1. paḥ), a wing; the side part of a carriage; the leaf of a door; the wing of an army; a half, a division; a half month; the side or shore of a river; a side. — **Pakshālikā**, f., N. of one of the Mātṛis attending on Skanda. — **Pakshālu**, us, m. a bird. — **Pakshī**, is, n. (curtailed form for *pakshin*). — **Pakshin**, i, inī, i, winged, (figuratively) furnished with wings; taking the side or adhering to the party (of any one); siding with; (i), m. a day with the two nights enclosing it; the bird Garuda

as one of the eighteen attendants of the Sun; an arrow; an epithet of Śiva; (i, inī), m. f. a bird; (inī), f. (with or without rātri) a night with the two days enclosing it; the day of full moon; N. of a Śākinī; [cf. Lith. *pauskh-tis*, 'a bird'; Goth. *fug-ils*, 'a bird'; Angl. Sax. *fug-ul*; Mod. Germ. *Vogel*; probably Lat. *passer* for *pazer*.] — *Pakshi-kiṭa*, as, m. 'bird-insect, an insect-like bird, an insignificant species of bird.' — *Pakshī-tīrtha*, am, n., N. of a sacred bathing-place. — *Pakshi-pati*, is, m. 'the prince of birds,' an epithet of Sampāti. — *Pakshīpānīya-sūtikā*, f. a trough or reservoir for watering birds, cattle, &c. — *Pakshi-purṅava*, as, m. 'a bull among the birds,' an epithet of Jaṭayu. — *Pakshi-pravara*, as, m. 'the most excellent among the birds,' an epithet of Garuḍa. — *Pakshi-būlaka*, as, m. a young bird. — *Pakshi-mṛiga-tā*, f. (fr. *pakshin* and *mṛiga*), the form or condition of a bird or of a beast. — *Pakshi-rāj*, ṭ, or *pakshi-rāja*, as, m. 'king of the birds,' an epithet of Garuḍa or of Jaṭayu. — *Pakshī-rājya*, am, n. the sovereignty of the feathered tribes. — *Pakshī-sūlū*, f. 'bird-house,' an aviary, a nest. — *Pakshī-sāvaka*, as, m. a young bird. — *Pakshī-siṅha*, as, m. 'lion among the birds,' an epithet of Garuḍa, the bird and vehicle of Vishnu. — *Pakshī-svāmīn*, ī, m. 'lord or master of the birds,' an epithet of Garuḍa. — *Pakshīmūra* ('*shī-in*'), as, m. 'prince of the birds,' an epithet of Garuḍa. — *Pakshīla*, as, m. (with *svāmīn*) an epithet of the saint Vātsyāyana. — *Pakshīla-svāmīn*, ī, m. an epithet of Vātsyāyana who is identified with Cāṅkya.

*Pakshīya*, as, ā, am (at the end of a comp.), belonging to a side, siding with, taking the side or adhering to the party of any one.

*Pakshman*, a, n. an eyelash; the filament of a flower; the point of a thread, a thin thread; the leaf of a flower; a wing; a whisker. — *Pakshma-kopa* or *pakshma-prakopa*, as, m. irritation produced in the eye by the eyelashes turning inwards (Entropium). — *Pakshmakṣha* ('*ma-akṣha*'), as, ī, am, having an eyelash or eyelashes in the eye (suffering from Entropium).

*Pakshkala*, as, ā, am, having strong or long eyelashes; having long or thick hair, hairy, shaggy.

*Pakshya*, as, ā, am, Ved. descended from Paksha (i.e. according to Śāy. the Sun); changing every half month; produced or occurring in a fortnight; belonging to a side, siding with, taking part with; lateral.

**पक्षु** *pakshu*. See p. 522, col. 1.

**पक्ष्मन्** *pakshman*. See above.

**पक्क** *panka*, as, am, m. n. (said to be fr. rt. 1. *pać* or *pañć*), mud, mire, dirt, clay; a slough, a quagmire; ointment, unguent; moral impurity, sin; [cf. *nish-panka*, *nila-p*.] — *Panka-karvaṭa*, as, m. soft mud, especially such as is left by the retiring of floods or on the banks of a river, alluvium, a marsh, a quagmire. — *Panka-kira*, as, m. an aquatic bird, a lap-wing. — *Panka-kriḍa*, as, ā, am, wallowing or sporting in mud; (as), m. a pig; (also *panka-kriḍanaka*, as, m.) — *Panka-gaḍaka*, as, m. or *panka-gati*, is, f. a small fish, *Macrogathus Pancalus*. — *Panka-grāha*, as, m. the marine monster Makara, q. v. — *Panka-śāhid*, t, m. 'mud-destroyer,' *Strychnos Potatorum* (the fruit of which is used for purifying foul water). — *Panka-ja*, am, n. 'mud-bomb,' a species of lotus, *Nelumbium Speciosum* (or rather its flower which closes in the evening); (as), m. an epithet of Brahmā, (incorrect for *pankaja-ja*, 'lotus-born') (i), f. an epithet of Durgā. — *Pankaja-janman*, ā, m. 'sprung from a lotus,' an epithet of Brahmā. — *Pankaja-nābha*, as, ā, am, 'having a lotus springing from his navel,' an epithet of Vishnu. — *Panka-janman*, a, n. = *panka-ja*. — *Pankaja-patra*, am, n. the leaf of a lotus. — *Pankajapatra-netra*, as, ā, am, having eyes like lotus-leaves. — *Pankajāvalī* ('*ja-āv*'), f. a particular metre; [cf. *pankāvalī*.] — *Panka-jit*, t,

m., N. of a son of Garuḍa. — *Pankajini*, f. (fr. *pankajin* which is fr. *panka-ja*), *Nelumbium Speciosum* (the plant itself), a group of such lotuses, a lotus pool, a pool or pond where the lotus grows or a place abounding with that flower; the flexible stalk of a water-lily. — *Panka-tā*, f. the nature or property of mud, muddiness. — *Panka-digdha*, as, ā, am, besmeared with mud, soiled with dirt. — *Pankadigdha-sarira*, as, m. 'having a mud-smearred body,' N. of a Dānava; (also read as if two names, *panka-digdha* and *sarira*). — *Pankadigdhaṅga* ('*dha-an*'), as, m. 'having mud-smearred limbs,' N. of a being attending on Skanda. — *Panka-prabhā*, f. (with Jains) N. of one of the seven divisions of hell (where mud or mire takes the place of light). — *Panka-bhāj*, k, k, h, sunk in the mire. — *Panka-bhāra*, as, ā, am, laden with mud, muddy. — *Panka-majjana*, am, n. immersion in mud. — *Panka-maṇḍuka*, as, m. a bivalve conch; (also wrongly read *maṇḍuka*). — *Panka-maya*, as, ī, am, full of mud or mire, muddy. — *Panka-ruh*, ṭ, or *panka-ruha*, am, n. 'mud-growing,' a lotus. — *Panka-vaṭ*, ān, atī, at, muddy, covered with mud. — *Panka-vāsa*, as, m. 'dwelling in mud,' a crab. — *Panka-sukti*, is, f. 'mud-shell,' a particular species of muscle or cockle (the stair-case shell, spinnet shell). — *Panka-sūraṇa*, as, m. 'mud-root,' the fibrous edible root of a lotus; (also written *panka-sūraṇa*, *panka-shūraṇa*). — *Panke-ja*, am, n. 'born in the mud,' a lotus. — *Panke-ruha*, am, n. 'growing in mud,' a lotus; (as), m. the Indian crane (as a synonym of *puṣhkara*). — *Panke-śaya*, as, ā, am, resting or dwelling in mud.

*Pankāra*, as, m. the aquatic plant *Blyxa Octandra* or *Vallisneria* (= *śaivala*); the aquatic plant *Trapa Bispinosa* (= *jala-kubjaka*); a dam, dike, or raised bank forming a path amidst inundated fields; stairs, steps, a ladder.

*Pankāvalī*, f. = *pankajāvalī* (of which it may be a contraction).

*Pankin*, ī, inī, ī (at the end of a comp.), muddy, filled or covered with mud; [cf. *mala-p*.]

*Pankila*, as, ā, am, muddy, dirty, clayey; (as), m. a boat, canoe.

**पक्कण** *pankaṇa*, wrong form for *pakkaṇa*, q. v.

**पक्कवारि** *panka-vāri*. See *pakva-vāri*.

**पक्कि** *pankti*, is, ī, f. (connected with *pañ-ćan*), a row or line or set of five, a collection of five, the number five; a sort of fivefold metre consisting of five Pādas of eight syllables each; (in the later literature) any stanza of four times ten syllables (or of four lines, each line consisting of ten syllables); the number ten, (sometimes in comp., cf. *Rāvana-śiraḥ-p*, *pankti-grīva*, *pankti-ratha*); a line, range, row, series; a group, flock, troop; a heap; a row of people sitting down to a meal, a company, society, assembly, party; a company of persons of the same caste; the living generation; the earth; cooking, maturing, (incorrectly for *pakti*); fame, celebrity (for *pakti*); [cf. *akshara-p*, *āstāra-p*, *pada-p*, *prastāra-p*.] — *Pankti-kantaka*, 'having rows of thorns (?)', a white-flowering *Achyranthes*. — *Pankti-grīva*, as, m. 'ten-necked,' an epithet of Rāvaṇa; [cf. *pankti-ratha*.] — *Pankti-čara*, as, m. 'going in lines,' an osprey. — *Pankti-dūsha* or *-dūshaka*, as, ā, am, defiling or contaminating any society or company of persons; (as), m. an improper person with whom to associate, (opposed to *pankti-pāvana*). — *Pankti-dōsha*, as, m. a bane of society, anything which defiles or contaminates a company, what spoils a society. — *Pankti-pāvana*, as, ā, am, purifying a society or company of persons, (opposed to *pankti-dūsha*); (as), m. a respectable or eminent person. — *Pankti-ratha*, as, m. 'having ten chariots,' a N. of Daśa-ratha, the father of Rāma-čandra. — *Pankti-rūḍhas*, ās, ās, Ved. (a sacrifice) containing fivefold gifts; (Śāy.) abounding in properly presented oblations. — *Pankti-vija*, as, m.

a species of plant (= *varvūra*). — *Pankti-kṛita*, as, ā, am, associated in groups. — *Pankty-ūtara*, as, ā, am, having a Pankti at the end.

*Panktikū*, f. a row, line, (in *akshara-panktikū*, a row of letters.)

**पङ्ग** *pangu*, us, ūs or vī, u (perhaps fr. *apa-anga*, said to be connected with rt. 1. *khavi*), lame, crippled, halt, one who has lost his legs, &c.; (us), m. the planet Saturn (as moving slowly); an epithet of Nirjita-varman. — *Pangu-grāha*, as, m. the sea-monster Makara, q. v. [cf. *panka-grāha*]; one of the signs of the zodiac, see *makara*. — *Pangu-tā*, f. or *panqu-tva*, am, n. lameness, deformity, mutilation. — *Pangutva-hāriṇī*, f. a species of shrub (= *śimridī*).

*Panguka*, as, ā, am, = *pangu*, lame. — *Pangula*, as, ā, am, lame, crippled; (as), m. a horse of a glassy or silvery white colour; (am?), n. lameness (?).

**पच** 1. *pać* or *pañć*, cl. 1. P. A. *paćati*, -te, *pañćati*, -te, &c., to make clear or evident; Caus. *pañćayati*, &c., to explain or state fully, amplify; to spread.

*Pañćū*, f. spreading.

**पच्** 2. *pać*, cl. 1. P. A. *paćati*, -te, *pa-pāća* (*papaktha* or *pećitha*), *peće* (perf. part. *pećivas*, f. *pećushi*), *paćshyati*, -te, *apāćshit*, *apakta* (Vedic forms *pakshat*, *apećiran*, *pećiran*), *paktum* (Ved. *paktave*), to cook, dress food, bake, roast, boil; to melt (metal &c.); to bake or burn (bricks); to digest; to ripen, mature, bring to maturity; (figuratively) to bring to perfection or completion; to develop anything (acc.) into another state (acc.); to cook for one's self (A.): Pass. *paćyate*, to be cooked; to become ripe or mature, to ripen; to arrive at completion or perfection (*Mahābh. Anuśasana-p. 6205*); to be developed; to be inflamed; Caus. *paćayati*, -yitum, Aor. *apīpāćat*, to cause to be cooked, to have cooked, have dressed (as food); to cook; to cause to ripen, to bring to maturity or perfection, bring to completion, bring to an end; to cure, heal; (A. -te), to cause to cook for one's self: Pass. of Caus. *paćyate*, to be cooked: Desid. *pipāćshati*: Intens. *pāpāćyate*, *pāpāćīti*, to be much cooked, to cook very much, burn excessively; (figuratively) to be much afflicted: Desid. of the Intens. *pāpāćīshati*, -te; [cf. Zend *pać*, 'to cook': Gr. *πέπ-ω*, *πέπ-τός*, *πέψι-ς*, *πέπ-τω*, *πέψ-μα*, *πέπ-ανο-ν*, *έψ-ω* for *πέψ-ω*, *έψ-ο-ν*, *έπ-τός* for *ποπ-τός*, *έπ-τάω*, *έπ-το-πότος*, *έπ-το-πότος*, *έπ-πέψις*, *έπ-πέψι*: Lat. *coquo-o*, *coquu-s*, *cū-ina*, *co-quina* = *pop-ina*: Slav. *pek-a*, 'I cook,' *peš-ti*, 'a stove': Lith. *kep-ti*, 'to bake.']

*Paktavya*, as, ā, am, to be cooked or dressed, to be baked; to be matured; to be digested.

*Pakti*, is, f. cooking, preparing food; food or any dish of cooked food (Ved.); digesting, digestion; the place of digestion; becoming ripe, ripening; development; respectability, dignity, fame. — *Pakti-sūla*, am, n. violent pain or inflammation of the bowels proceeding from indigestion, colic. — *Pakti-śhāna*, am, n. the place of digestion.

*Pakti*, tū, trī, trī, who or what cooks, cooking, a cook; digestive, promoting digestion; who or what ripens, ripening.

*Paktra*, am, n. the state of a householder who possesses a sacred fire; the sacred fire perpetually maintained by the householder.

*Paktrima*, as, ā, am, prepared by cooking, cooked; obtained by boiling (as salt); ripe, ripened, matured.

*Paktvā*, ind. having cooked or dressed; having matured, &c.

*Paktha*, as, m., Ved. (according to Śāy.) one who cooks the oblation; N. of a man protected by the Asvins; (ās), m. pl., N. of a people.

*Paktlūn*, ī, inī, ī, Ved. (according to Śāy.) cooking the oblation.

*Pakva*, as, ā, am (past pass. part.), cooked,

roasted, boiled, prepared on the fire, (opposed to *āma*); warmed, (*det-pakva*, warmed up again); baked or burnt (as bricks, porcelain, &c.); digested; mature, ripe, ripened, matured (as fruits or corn or as the milk in an udder); ready to discharge matter or suppurate; ripe (as a boil); grey (as the hair); come to perfection, accomplished, perfect, fully developed (as the understanding, character, &c.), shrewd, experienced; ripe for destruction; on the eve of decay, near to death, perishing, decaying: (*am*), n. cooked food; [cf. *nish-p'*, *pari-p'*, &c.]; cf. also Gr. *πέπ-ων*, *πεν-αυό-ς*, *πέν-εϊρο-ι*.] — *Pakva-kashāya*, *as, ā, am*, having passion destroyed. — *Pakva-kṛit*, *t, l, l*, cooking, maturing, dressing food; (*t*), m. the tree *Azadirachta* (= *nimba*), the leaves of which are applied to certain swellings to induce suppuration. — *Pakva-keśa*, *as, ī, am*, grey-haired. — *Pakva-tā*, *f*, ripeness, maturity, greyness (of the hair). — *Pakva-rasa*, *as, m*, wine or any intoxicating liquor. — *Pakva-vaṭ*, *ān, atī, at*, one who has cooked, &c. — *Pakva-vāri*, n. sour rice-gruel, the water of boiled rice (= *kāñjika*); boiling water; distilled water; (also read *panka-vāri*). — *Pakva-sasyojamonnati* (= *sya-upama-un'*) = *rāja-kadamba*. — *Pakvātisāra* (= *va-at'*), *as, m*, chronic dysentery. — *Pakvādhāna* (= *va-ādh'*), *am, n*, or *pakvāśaya* (= *va-ās'*), *as, m*, the receptacle for digested food, the place of digestion, the stomach, belly, abdomen; [cf. *āmāśaya*]. — *Pakvāna* (= *va-an'*), *am, n*, cooked or dressed food. — *Pakvesh-taka-cīta*, *am, n*, (a building) constructed with burnt bricks, (Pāp. VI. 3, 65). — *Pakvesh'takā* (= *va-īsh'*), *f*, a burnt or baked brick.

*Pakshya*, *us, us, u*, who or what cooks or matures, cooking, maturing.

3. *pač, k, k, k* (at the end of a comp.), cooking, baking.

*Pača*, *as, ā, am*, cooking, baking, roasting; digesting [cf. *alpam-pača*, *iṣṭi-p'*, *kim-p'*, *dush-p'*, &c.]; (*as, ā*), m. f. cooking, maturing, &c.

*Pačaka*, *as, m*, a cook, cooking, baking.

*Pačat*, *am, antī, at*, cooking, boiling, roasting, ripening, &c. — *Pačat-puta*, *as, m*, the tree *Hibiscus Phoeniceus*.

*Pačata*, *as, ā, am*, cooked, dressed, boiled, ripe, mature; (*as*), m. the sun; fire; a N. of *Indra*; (*am*), n. cooked food. — *Pačata-bhṛijjalā*, *f*, continual baking and roasting.

*Pačati-kalpa*, *as, ā, am*, or (*am*), ind. almost cooked or ripened, (also in a similar sense *pačati-deśya* and *pačati-deśiya*.)

*Pačatyā*, *as, ā, am*, Ved. cooked, dressed (as food), ripe.

*Pačana*, *as, ā, am*, cooking, roasting, maturing [cf. *eni-p'*]; (*as*), m. fire; (*ā*), f. becoming ripe, ripening; (*ī*), f. the wild citron tree, = *vana-vijā-pūraka*; (*am*), n. the act of cooking, a means or instrument for cooking, fuel, a cooking utensil, a vessel, a frying-pan, &c.; cooking, dressing, boiling; ripening, maturing; becoming cooked, becoming ripe.

*Pačanika* (gender doubtful), a pan.

*Pača-pača*, *as, ā, am*, (probably) 'continually bringing to maturity,' an epithet of *Siva*.

*Pača-prakūṭā*, see *Gaṇa Mayūra-vaṅśakādi* to Pāp. II. 1, 72.

*Pačamāna*, *as, ā, am*, cooking, in the act of cooking or ripening.

*Pačam-pača*, *f*, (reduplicated form fr. rt. 2. *pač*), a species of *Curcuma*, C. *Aromatica* or C. *Xanthorrhiza*.

*Pača-lavaṇā*, *f*, constant boiling of salt, (*pača* is 2nd sing. impv., and the comp. belongs to the *Gaṇa Mayūra-vaṅśakādi*.)

*Pačāna*, *as, ā, am* (anoralous form of the pres. part. A.), cooking, preparing food, (see *Mahā-bh. Vana-p.* 1. 2239, and cf. *kim-p'*.)

*Pači*, *is, m*, fire; cooking, maturing.

*Pačelima*, *as, ā, am*, being soon cooked, cooking or ripening quickly; fit to cook or ripen, fit to be matured; (*as*), m. *Phaseolus Mungo* or a similar species of bean; fire; the sun.

*Pačeluka*, *as, m*, a cook.

*Pačya*, *as, ā, am*, becoming ripe, ripening, (see *kṛiṣṭa-p'* and cf. *pākyā*.)

*Pačyamāna*, *as, ā, am*, being cooked, being in the act of ripening, being baked, being melted, being under digestion, being matured.

*Pačyamāna*, *as, ā, am*, being cooked.

पञ्चदश *pač-čhadda*, *paj-ja*, &c. See under 3. *pač*, p. 529, col. 3.

पञ्चदिका *pajjhaṭikā*, *f*, a kind of metre; a small bell.

पञ्च *pajra*, *as, ā, am*, Ved. (perhaps) stout, fat, corpulent, in good condition, in good plight; wealthy, rich; (Sāy.) powerful, strong, rich in food; *pajrāyā garbhah*, 'the son or child of the fat one,' = the *Soma*; (*ās*), m. pl. (according to Sāy.) an epithet of the *Angirasas* or of the family of *Kakshivat*; (*am*), n., N. of a *Sāman*. — *Pajra-hoshin*, *ī, īnī, ī*, Ved. (perhaps) having rich oblations; (Sāy.) for whom the acclamation of praise (*ghosha*) is prepared.

*Pajriya*, *as, m*, an epithet of *Kakshivat*.

पञ्च *pañc*. See rt. 1. *pač*, p. 521, col. 3.

पञ्चन *pañcan*, *a, m, f, n*, pl. (said to be fr. rt.

*pañc*; originally the spreading out of the hand to represent the number by the five fingers), five. In the *Veda pañca svasārāḥ*, the five sisters = the fingers; *dvīḥ pañca svasārāḥ* = the ten fingers; *pañca kshī-tinām*, the five classes of dwellers on the earth = the four castes and the *Nishādas*, *Rig-veda* I. 7, 9; [cf. I. *kshīti*, *carshapī*, *kṛiṣṭī*, *jana*; cf. also Ved. *pañca-tha* = *Zend pukh-dha* = Gr. *πέμ-το-ς*; *Zend pañcan*; Gr. *πέντε*, *Æol. πέμπε*; Lat. *quinque*, *quinc-tu-s* or *quint-tu-s*, *Quinct-ili-s*; Goth. *fünf*; Mod. Germ. *fünf*; Lith. *pan-ti*; Hib. *cuiḡ*; *Cambro-Brit. pump*.] — *Pañca-kapāla*, *as, ī, am*, Ved. prepared or offered in five cups or bowls, a particular ceremony in which ghee is offered in five cups. — *Pañca-karṇa*, *as, ā, am*, (perhaps) branded in the ear with the number five (as cattle), see Pāp. VI. 3, 115. — *Pañca-karṇaṭa*, *ās, m, pl.*, N. of a people. — *Pañca-karman*, *a, n*, (in medicine) five kinds of treatment, viz. giving emetics, purging, giving stimulators, and administering enemata of two kinds, oily and not oily. — *Pañca-kashāya*, *as, m*, (?) a decoction from the fruits of five plants, the *Jamba*, *Sālmali*, *Vāṭyāla*, *Vakula*, and *Badara*; (for the five *Kashāyas* of the *Buddhists* see under *kashāya*.) — *Pañcakashāya-ja* or *pañca-kashāyotha* (= *ya-ul'*), *as, ā, am*, produced from the above decoction. — *Pañca-kāpitha*, *as, ī, am*, prepared with the five products of the *Kapitha* tree or *Feronia Elephantum*, (perhaps leaves, blossom, fruit, gum, and bark). — *Pañca-kṛityā*, *as, m*, a species of plant (= *pakta-pauḍa*). — *Pañca-kṛit-vas*, ind. five times. — *Pañca-kṛiṣṭya*, *as, m*, 'having five black spots,' a species of poisonous insect. — *Pañca-kṛiṣṭhalaka*, *as, ā, am*, comprising five *Kṛiṣṭhalas*. — *Pañca-kōra*, *as, m*, 'having five angles,' a pentagon. — *Pañca-kōla*, *am, n*, the five spices, viz. long pepper (*kaṇā*), its root (*kaṇā-māla*), *Chai* or *Piper Chaba* (*čavya*), *plumbago* (*agnī*), and *dry ginger* (*nāgara*). — *Pañca-kōsha*, *ās, m, pl.* the five sheaths or cases supposed to invest the soul; see under *kōsa*. — *Pañca-krama*, N. of a work ascribed to *Nāgārjuna*. — *Pañca-krośa-mā-hātmya*, *am, n*, N. of a poem. — *Pañca-krośi*, *f*, (probably) a distance of five *Krośas*. — *Pañca-kshāra*, *am, n*, = *pañca-lavaṇa*. — *Pañca-khāṭra*, *am, ī, n, f*, a collection of five bedsteads. — *Pañca-ganga*, *ās, m, pl.*, N. of a place (*Mahā-bh. Droṇa-p.* 2095). — *Pañca-gana-yoga*, *as, m*, a collective name of the five plants *Vidārī-gandhā*, *Bṛihatī*, *Prīṣṇi-parpī*, *Nidigdhikā*, & *Sva-dapshṭrā*. — *Pañca-gata*, *as, ā, am*, (in algebra) raised to the fifth power, (lit. arrived at five.) — *Pañca-gava*, *am, ī, n, f*, a collection of five cows. — *Pañcagava-dhana*, *as, ā, am*, whose property consists of five cows. — *Pañca-gavya*, *am, n*, five products of the cow,

viz. milk, coagulated or sour milk, butter, urine, and cow-dung. — *Pañca-gu*, *us, us, u*, bought with five cows. — *Pañca-guṇa*, *as, ā, am*, five times, fivefold. — *Pañca-gupta*, *as, ā, am*, covered or protected in a fivefold manner, having five members covered or concealed; (*as*), m. a tortoise, turtle (as drawing in its four feet and head under its shell; cf. *pañcāṅga-gupta*); the materialistic system of the *Cār-vākas*. — *Pañca-guṇṭī-rasā*, *f*, a species of vegetable, *Medicago Esculenta* (*Trigooella Corniculata*). — *Pañca-grihīta*, *as, ā, am*, Ved. taken or taken up five times. — *Pañca-gonī*, *is, is, ī*, containing five *Dronas* (?), see Pān. I. 2, 50. — *Pañca-grāmī*, *f*, a collection of five villages. — *Pañca-čatvārīṇsa*, *as, ī, am*, the 45th. — *Pañca-čatvārīṇśat*, *t, f*, 45. — *Pañca-čandra*, *as, m*, N. of a man. — *Pañca-čamara*, *am, n*, N. of a metre consisting of four lines of sixteen syllables each; of another metre of four lines each containing nineteen syllables. — *Pañca-čitika*, *as, ā, am*, Ved. piled up in five tiers or layers. — *Pañca-čira*, *as, m*, a Buddhist saint and legislator, also named *Mañju-śrī*, apparently the teacher of *Buddhism* in *Nepal*. — *Pañca-čūḍa*, *as, ā, am*, 'five-crested,' having five tufts of hair; (*ā*), f., N. of an *Apsaras* or nymph of heaven. — *Pañca-čola*, N. of a part of the *Himālaya* range. — *Pañca-jana*, *ās, m, pl.* the five kinds or classes of beings, viz. gods, men, *Gandharvas* and *Apsarasas*, serpents, and *Pitṛis*; man, mankind; N. of a demon who lived in the sea in the form of a conch shell which was formed of his bones, (he was slain by *Kṛiṣṇa*, who took the conch shell, thence called *Pañcajanya*, and used it as his horn, see *Vishnu-Purāṇa* V. 21); N. of a son of *Samhṛāda* by *Kṛiti*; of a son of *Sagata* by *Keśinī*; of a son of *Sṛiṇjaya* and father of *Soma-datta*; (*ī*), f. an assemblage or aggregate of five persons; N. of a daughter of *Viśva-rūpa* and wife of *Bharata*. — *Pañca-čajanālaya* (= *na-āl'*), *as, ā, am*, an epithet of the *Ābhīras*, (perhaps so called as living where the demon *Pañca-jana* lived). — *Pañca-janīna*, *as, ā, am*, devoted to the five races; (*as*), m. an actor, a mimic, a buffoon; the chief of five men. — *Pañca-janīya*, *as, ā, am*, consecrated to or intended for the five classes of beings. — *Pañca-jñāna*, *as, m*, 'possessing the five kinds of knowledge,' a *Buddha* or *Buddhist* sanctified teacher. — *Pañca-jakṣha*, *am, ī, n, f*, a collection of five carpenters. — *Pañca-tattva*, *am, n*, the five elements collectively, see under *tattva*; (in the *Tantras*) the five essentials (all beginning with *ma*, cf. *pañca-ma-kāra*), viz. wine (*madya*), meat (*mānsa*), fish (*matsya*), mystic intertwining of the fingers (*mudrā*), and sexual intercourse (*maithunā*). — *Pañca-tantra*, *am, n*, N. of a well-known collection of moral stories and fables in five books or chapters (*tantra*) from which the author of the *Hitopadeśa* drew a large portion of his materials. — *Pañcatantraka*, *am, n*, N. of a work consisting of five sections, (see the preceding.) — *Pañca-tanmātra*, *am, n*, the five subtle rudiments of the five elements; see *tan-mātra*. — *Pañca-tapas*, *ās, m*, an ascetic who in the hot weather sits between four fires placed towards the four quarters with the burning sun above (Manu VI. 23). — *Pañca-tā*, *f*, or *pañca-tva*, *am, n*, fivefoldness, fivefold state; the aggregate of five, a collection of five things; the five elements collectively (viz. earth, air, fire, water, and *akāśa*); separation into the five elements of which the body consists, death, dissolution. — *Pañca-tāra*, *as, ā, am*, five-starred. — *Pañca-tikta*, *am, n*, five bitter things (viz. *Nimba*, *Aṃṣitā*, *Vriśha*, *Paṭola*, and *Nidigdhikā*). — *Pañca-tīrthī*, *f*, five principal places of pilgrimage (especially *Viśrāntī*, *Sankara*, *Naimisha*, *Prayāga*, and *Pushkara*); N. of a sacred bathing-place; bathing on the day of the equinox (?). — *Pañca-trīṇśa*, *as, ī, am*, the 35th. — *Pañca-trīṇśat*, *t, f*, or *pañca-trīṇśatī*, *is, f*, 35. — *Pañca-tva*, see *pañca-tā* above. — *Pañca-daka*, *ās, m, pl.*, N. of a people. — *Pañca-dāśa*, *as, ī, am*, the 15th; consisting of 15; joined with or increased by 15 (e.g.

*pañca-daśam sahasram*, 1015; containing or representing the *pañca-daśa* Stoma or connected with it; (i), f., scil. *tīthī*, the 15th day of a half month, the day of full or new moon; N. of a book (belonging to the *Uttara-mīmāṃsā*) consisting of 15 chapters. — *Pañcadasa-kṛitvas*, ind., 15 times. — *Pañcadasa-dhā*, ind. in or into 15 parts or ways. — *Pañca-daśan*, a, m. f. n. pl., 15. — *Pañcadasama*, as, ī, am, the 15th. — *Pañcadasa-vat*, ān, atī, at, possessing the *pañca-daśa* Stoma. — *Pañcadasāha* (°*śa-aha*), as, m, a period of 15 days. — *Pañcadasāhika*, as, ī, am, lasting 15 days. — *Pañcadasin*, ī, inī, i, consisting of 15, or of 15 parts. — *Pañcadasā-samāna*, as, m., N. of a work by Rāma-kṛishna. — *Pañca-dāman*, ā, mñī, a, Ved. having five cords. — *Pañca-dīrgha*, am, n. the five long parts of the body (viz. the arms, eyes, belly [according to the Buddhists, the knees], nose, and breast). — *Pañca-dhā*, ind. in five ways, in five parts, fivefold. — *Pañca-nakha*, as, ā, am, five-clawed, having five nails; (as), m. any animal having five claws or toes; an elephant; a tiger; a tortoise. — *Pañca-nada*, am, n. (according to Pāp. II. 1, 20, an *Ayayi-bhāva* comp.), the Pañjāb or country of five rivers, viz. the Sata-dru (Sutluj), Vipāśā (Beas), Irā-vaṭī (Ravee), Candra-bhāgā (Chenab), and Vīstā (Jhelum or Behut); N. of a river produced by the junction of the five rivers of the Pañjāb and which falls into the Sindhu; N. of a Tirtha near the spot where the Kīraṇā and Dhūta-pāpa fall into the Ganges after the union of the latter river with the Yamunā and Sarasvatī; (as), m. a prince of *Pañca-nada*; N. of an Asura; N. of a preceptor; (ās), m. pl. the inhabitants of *Pañca-nada*. — *Pañca-nala-tīrtha*, am, n., N. of a sacred bathing-place. — *Pañcanavata*, as, ī, am, the 95th. — *Pañcanavati*, īs, f., 95. — *Pañcanavati-tama*, as, ī, am, the 95th. — *Pañca-nāman*, ā, mñī, a, having five names. — *Pañca-nidhana*, am, n., N. of a Sāman. — *Pañca-nimba*, am, n. the five products of the *Azadirachta Indica* (viz. the flowers, fruit, leaves, bark, and root). — *Pañca-nirōjana*, am, n. waving four things (viz. a lamp, lotus, cloth, mango or betel leaf) before an idol and then falling prostrate. — *Pañca-pakshin*, ī, m., N. of a small book ascribed to Siva containing prophecies, in which the five vowels *a, i, u, e, o* are connected with five birds; (also °*pakshi* or °*pakshin*, n.) — *Pañca-pañca-nakha*, as, m. five species of animals allowed to be killed and eaten, the hare, porcupine, alligator, rhinoceros, and tortoise. — *Pañca-pañcāsa*, as, ī, am, the 55th. — *Pañca-pañcāsat*, ī, f., 55. — *Pañca-pañcin*, ī, inī, ī, Ved. having five parts, fivefold. — *Pañca-pattra*, as, m. 'five-leaved,' a species of *Cañḍāla-kanda*. — *Pañca-pad* or *pañca-pād*, pāt, pāt or pādī, pāt, consisting of five feet, steps, or parts; (pādī), f., N. of a river in *Sāka-dvīpa*. — *Pañca-pada*, as, ā, am, Ved. containing five *Padas*; (ī), f. 'only five steps,' a term expressive of a cold unfriendly relationship, (opposed to *sāpta-padīna*, q. v.); the five strong cases (viz. the nom. voc. and acc. sing., the nom. voc. and acc. du., and the nom. and voc. pl.). — *Pañca-parikū* or *pañca-parṇī*, f. a species of small shrub (= *go-rakshī*). — *Pañca-parvata*, am, n. 'the five mountains,' N. of five peaks of the Himalayas. — *Pañca-pallava*, am, n. the aggregate of five sprigs or young shoots of the *Āmra*, *Jambū*, *Kapittha*, *Vīja-pūra*, and *Vilva*; (according to others, of the *Āmra*, *Aśvattha*, *Yaṭa*, *Parkaṭi*, and *Yajñodumbara*; or of the *Panasa*, *Āmra*, *Aśvattha*, *Yaṭa*, and *Vakula*); *Bél* or *Marmelos*, citron, and wood-apple. — *Pañca-pātra*, am, n. five cups or vessels collectively; a *Srāddha* in which offerings are made in five vessels. — *Pañca-pāda*, as, ā, am, consisting of or containing five feet. — *Pañca-pādīkā* or *pañca-pādī*, f., N. of a treatise on the *Upādī* affixes consisting of five sections; N. of a philosophical work by *Sa-nanda* treating of the first four *Brahma-sūtras*. — *Pañca-pādīkā-vīvaraṇa*, am, n. a commentary by

*Prakāśātman* on *Sa-nandana's* *Pañca-pādī*. — *Pañca-pāta*, am, n. the gall or bile of five animals (viz. the boar, goat, buffalo, fish, and peacock). — *Pañca-pura*, am, n., N. of a city. — *Pañcapushpa-maya*, as, ī, am, formed of five flowers. — *Pañca-prasṭha*, as, ā, am, having five elevations or rising grounds (as a forest; perhaps N. of a forest). — *Pañca-prāṇa*, ās, m. pl. the five vital airs, the five airs supposed to be in the body. — *Pañca-prāsāda*, as, m, a temple with four pinnacles and a steeple. — *Pañca-bandha*, as, m. a fine equal to the fifth part of anything lost or stolen. — *Pañca-balā*, f. the five plants called *Balā* (viz. *Balā*, *Nāga-b*°, *Mahā-b*°, *Ati-b*°, and *Rāja-b*°). — *Pañca-bāṇa* or *pañca-vāṇa*, as, m. 'having five arrows,' epithet of the god of love. — *Pañca-bāhu*, us, m. 'five-armed,' N. of one of the attendants of *Siva*. — *Pañca-brahma*, am, n., N. of an *Upanishad*. — *Pañca-bhadra*, as, ā, am, having five good qualities; consisting of five good ingredients (as a sauce or a decoction); having five auspicious marks or spotted on the chest, back, face, and flanks (as a horse); vicious. — *Pañca-bhūja*, as, ā, am, five-armed, pentagonal; (as), m. a pentagon. — *Pañca-bhūta*, am, n. the five elements, earth, air, fire, water, and akāśa. — *Pañca-bhūta-parītyakta*, as, ā, am, deserted by the five elements (as a dead body). — *Pañcabhūtātman* ('*ta-āt*'), ā, ā, a, consisting of the five elements, formed of the five primary elements (as the body). — *Pañca-bhṛīṅga*, epithet of the five plants *Devadālī*, *Samī*, *Bhangā*, *Nirguṇḍī*, and *Tamāla-pattra*. — *Pañca-bhautika* incorrect reading for *pañca-bhautika*, q. v. — *Pañca-ma-kāra*, am, n. the five essentials of the left-hand *Tantra* ritual, the words for which begin with the letter *m*; see *pañca-tattva*. — *Pañca-maya*, as, ī, am, consisting or formed of five, made up or consisting of the five (elements). — *Pañca-mahāpātakin*, ī, inī, i, guilty of the five great sins; see *mahā-pātaka*. — *Pañca-mahāyājña*, ās, m. pl. the five great sacrifices of the *Hindūs*; (see *mahā-yājña*). — *Pañca-mahīsha*, am, n. the five products of the buffalo cow; [cf. *pañca-gavya*]. — *Pañca-māshika* or *pañca-māshaka*, as, &c., consisting of five *Māshas*, amounting to five *Māshas* (as a fine &c.). — I. *pañca-māśya*, as, ā, am (for 2. see under *pañcuma*), happening every five months, containing five months; (as), m. the *Koīl* or *Indian* cuckoo. — *Pañca-mukha*, as, ī, am, five-faced or five-headed, (sometimes applied in the *Upanishads* to *Prajā-pati*); (as), m. an epithet of *Siva*; a lion; an arrow with five points; (ī), f. a species of plant, *Gendarussa Vulgaris*; [cf. *pañca-sikha*, *pañca-vakra*, *pañcānana*, *pañcāsya*]. — *Pañca-mudrā*, f. five gestures to be made in presenting offerings to an idol. — *Pañca-muṣṭī*, īs, ī, f. the plant *Trigonella Corniculata*. — *Pañca-mūtra*, am, n. the urine of five female animals (viz. the cow, goat, sheep, buffalo, and ass). — *Pañca-mūla*, am, n. or *pañca-mūli*, f. a collection or group of five roots or plants with tuberous roots (e. g. *Vilva*, *Agni-mantha*, *Tuṅṅuka*, *Pātāla*, and *Kāśmārī*; or *Tri-kaṅṭaka*, the two *Bṛihatīs*, *Prithak-parṇī*, and *Vidārī-gandha*; the first is considered the larger collection, the second the smaller; other groups are also enumerated). — *Pañca-yakshā*, f., N. of a Tirtha. — *Pañca-yājña*, ās, m. pl. the five rites or sacrifices of a house-keeper; [cf. *pañca-mahāyājña*]. — *Pañcayājña-paribhrashta*, as, m. a Brahman who omits to perform the five great sacrifices. — *Pañca-yāma*, as, m., N. of a son of *Ātapa* (Sun-shine). — *Pañca-yuga*, am, n. a cycle of five years, a *lustrum*. — *Pañca-raksha*, N. of two *Prajñā-pāramitās* (q. v.) connected with each other. — *Pañca-rakshaka*, as, m. a species of plant (= *pakta-pauḍā*). — *Pañca-ratna*, am, n. a collection of five jewels or precious things, viz. gold, the diamond, sapphire, ruby, and pearl, or (according to *Gauḍa*) gold, silver, coral, pearl, and *Rāga-paṭṭa*; N. of a collection of five verses on ethical subjects; (āni), n. pl. the five gems or five most admired episodes of the *Mahā-bhārata*. — *Pañca-rasā*, f. the *Emblic*

*Myrobalan* tree (= *āmalakī*). — *Pañca-rātra*, as, ā, am, lasting five nights or days; (am), n. a period of five nights, N. of an *Ahīna* (q. v.) which lasts five days; a general term for the sacred books of various *Vaiṣṇava* sects; see *pañcarātra*. — *Pañca-rātraka*, as, ā, am, lasting five nights (i. e. days). — *Pañcarātra-dīpikā*, f. (probably) N. of a treatise on the fabrication and right dimensions and decoration of idols. — *Pañca-rāsika*, as, ā, am, relating to the five ratios or proportions of numbers; (am), n. the rule of five, the rule of proportion with five terms, double rule of three (?). — *Pañcarāca* (°*ra-rica*), am, n., Ved. a stanza consisting of five verses. — *Pañca-lakṣhaṇa*, as, ā, am, possessing five characteristics (said of the *Purāṇas*, which ought strictly to comprehend five topics, viz. the creation of the universe, its destruction and renovation, the genealogy of gods and patriarchs, the reigns of the *Manus*, and the history of the solar and lunar races; but few *Purāṇas*, except the *Vishṇu*, conform to this description, and even the *Vishṇu-Purāṇa* diverges into other topics). — *Pañca-lambaka*, am, n., N. of the fourteenth *Lambaka* in the *Kathā-sarit-sāgara*. — *Pañca-lavaṇa*, am, n. five kinds of salt (viz. *Kāca*, *Saindhava*, *Sāमुद्रa*, *Vīḍa*, and *Sau-varāla*). — *Pañca-lāngalaka*, am, n. a gift of as much land as can be cultivated with five ploughs. — *Pañca-loha*, am, n. a metallic alloy containing five metals (viz. copper, brass, tin, lead, and iron). — *Pañca-lohaka*, am, n. the five metals (viz. gold, silver, copper, tin, and lead). — *Pañca-vakra*, as, ā, am, five-faced; (as), m. epithet of *Siva*; N. of one of the attendants of *Skanda*; a lion; (ā), f. epithet of *Durgā*; [cf. *pañca-mukha*]. — *Pañca-vaṭa*, as, m. 'five-threaded,' the *Brahmānical* or *sacrificial* cord worn across the breast or over the shoulder [cf. *pañca-vaṭa*]; N. of a man; (ī), f. the five fig-trees (viz. *Aśvattha*, *Vilva*, *Yaṭa*, *Dhātī*, and *Aśoka*); N. of a part of the great southern forest where the *Godā-varī* rises and where *Rāma* resided for a long period of his banishment; (in *Rāmāyaṇa* I. 3, 18, *pañca-vaṭa*, am, n. occurs). — *Pañca-varga*, as, m. a class or group or series of five; the five essential ingredients or constituent elements of the body, (see I. *dhātu*); the five organs of sense; the five sacrifices, &c., (according to some also *pañca-vargī*, which may mean 'five classes'); (as, ā, am), Ved. proceeding in five lines or at five times. — *Pañca-varṇa*, as, ā, am, five-coloured; (as), m., N. of a mountain; (am), n., N. of a forest. — *Pañca-var-dhana*, as, m. = *pañca-rakshaka*. — *Pañca-var-shaka-deśya*, as, ā, am, nearly five years old. — *Pañca-varshīya*, as, ā, am, five years old. — *Pañca-valkala*, am, n. a collection of the bark of five kinds of trees, viz. the *Indian*, *glomerous*, *holy* and *waved-leaf* fig-tree, and *Calamus Rotang*, a sort of reed, (i. e. *Nyag-rodha*, *Udumbara*, *Aśvattha*, *Plaksha*, and *Vetasa*; but other trees are sometimes substituted). — *Pañca-vāya*, as, m. 'five-armed,' a N. of *Kāma-deva*, the *Indian* *Cupid*. — *Pañca-vā-ti*, am, n., N. of an oblation offered to the five winds at the *Rāja-sūya*. — *Pañca-vārshika*, as, ī, am, recurring every five years. — *Pañca-vāhīn*, ī, inī, ī, yoked with five, drawn by five (as a carriage &c.). — *Pañca-vīṅṣa*, as, ī, am, the 25th; consisting of 25, containing 25; presenting the *Pañca-vīṅṣa* Stoma, belonging to it, celebrated with it; (as), m. an epithet of *Vishṇu* regarded as the 25th *Tattva*. — *Pañca-vīṅṣaka*, as, ī, am, the 25th; 25 years old (*vayasaṅ* *pañca-vīṅṣakah*); consisting of 25. — *Pañca-vīṅṣatī*, īs, f., 25. — *Pañcavīṅṣatikā*, f. a collection of 25 stanzas or tales, &c.; [cf. *vetāla-p*°]. — *Pañcavīṅṣatī-tama* or *pañcavīṅṣatīma*, as, ī, am, the 25th. — *Pañca-vīḍha* or *pañcavīḍheya*, as, ā, am, of five kinds, fivefold. — *Pañca-vīḍhāna-sūtra*, am, n., N. of a work belonging to the *Sāma-veda*. — *Pañca-vīṇḍu-prasṛita*, am, n., N. of a particular movement in dancing. — *Pañca-vīja*, am, n. a collection of five kinds of seeds (viz. of *Cardiospermum Halicacabum*, *Trigonella Foenum Græcum*, *Asteracantha Longifolia*, *Ligusticum Ajowan*, and *cumin*-seed;

of or *Trapusa*, *Karkatī*, *Dādīma*, *Padma*, and *Vānarī*; or of *Sinapis Racemosa*, *Ligusticum Ajowan*, cumin-seed, sesamum from *Chorasan*, and poppy. — *Pañcāvira-goṣṭha*, *am*, *n.* (perhaps) an assembly-room named 'The Five Heroes,' i. e. the five sons of *Pāṇḍu*. — *Pañcā-vṛit* or *pañcā-vṛitam*, *ind.* fivefold, five times. — *Pañcā-sūta*, *am*, *n.*, 105; 500; (*as*, *ī*, *am*), amounting to 500 (as a fine); fined 500 (panas). — *Pañcāśata-tama*, *as*, *ī*, *am*, the 105th. — *Pañcā-śara*, *as*, *ā*, *am*, 'five-arrowed,' armed with five arrows; (*as*), *m.*, *N.* of *Kāma-deva*, the god of love. — *Pañcā-śas*, *ind.* by fives, five by five. — *Pañcā-śasya*, *am*, *n.* (or more correctly *pañcā-sasya*), five species of grain, viz. *Dhānya*, *Mudga*, *Tila*, *Yava*, and *Sveta-sarsha* (or *Māsha*). — *Pañcā-śākha*, *as*, *m.* 'five-branched,' the hand (*πέντροφον*). — *Pañcā-śaradiya*, *as*, *m.*, *N.* of a *Pañcāha* representing five years. — *Pañcā-śikha*, *as*, *ā*, *am*, 'five-crested,' having five tufts of hair on the head; (*as*), *m.*, a lion; *N.* of a *Sāṅkhyā* teacher (a pupil of *Āsuri*); *N.* of an attendant of *Siva*; *N.* of a *Gandharva*. — *Pañcā-śirsha*, *as*, *ā*, *am*, five-headed; (*as*), *m.*, *N.* of a mountain. — *Pañcā-śukla*, *as*, *ā*, *am*, having five white spots; (*as*), *m.*, a species of venomous insect. — *Pañcā-śūraṇa*, *am*, *n.* the five *Śūraṇas* (*Śūraṇa* = the bulbous root of *Amorphallus Campanulatus*), a collective name of five bulbous plants; (this word may also be used as an adj.). — *Pañcā-śarīrshaka*, *am*, *n.* the five products of the *Acacia Sīrshā*, leaf, flower, fruit, bark, root. — *Pañcā-śālla*, *as*, *m.*, *N.* of a mountain. — *Pañcā-śha*, *ās*, *ās*, *āni*, *pl.* (fr. *pañcan + shash*), five or six. — *Pañcā-shashī*, *as*, *ī*, *am*, the 65th. — *Pañcā-shashī*, *is*, *ī*, 65. — *Pañcāshashī-tama*, *as*, *ī*, *am*, the 65th. — *Pañcā-śaṭa*, *as*, *ā*, *am*, five-tailed (as a badge of slavery?). — *Pañcā-sattra*, *N.* of a place. — *Pañcā-saptata*, *as*, *ī*, *am*, the 75th. — *Pañcā-saptati*, *is*, *ī*, 75. — *Pañcā-saptati-tama*, *as*, *ī*, *am*, the 75th. — *Pañcā-saptan*, *a*, *m.* *f.* *n.* *pl.* five times seven or 35. — *Pañcā-sāyaka*, *N.* of a work. — *Pañcā-siddhāntikā*, *f.*, *N.* of an astronomical work by *Varāha-mihira*, founded on the five older astronomical works, and called by *Varāha-mihira* himself *Karaṇa*. — *Pañcā-siddhaushadhikā* ('*dha-osh*'), *as*, *ā*, *am*, consisting of five kinds of medicinal plants. — *Pañcā-sugandhaka*, *am*, *n.* a collection of five kinds of aromatic vegetable substances, cloves (*lavanga*), nutmeg (*jāti-phala*), camphor (*kaṣpūra*), aloe wood (*a-guru*), and *kakkola* (*q. v.*). — *Pañcā-sūtrī*, *f.* the five *Sūtras*. — *Pañcā-sūnā*, *ās*, *m.* *pl.* the five things in a house by which animal life may be accidentally destroyed, the fire-place, the slab on which condiments are ground, the broom, the pestle and mortar, and the water-pot. — *Pañcā-skandhaka*, *N.* of a work. — *Pañcā-srotas*, *five streams* (probably = *pañcā-nada*). — *Pañcā-svarā*, *f.*, *N.* of an astrological work in seven chapters on fortune-telling and the averting of good or bad luck by *Prajāpati-dāsa-vaidyā*. — *Pañcā-svarodaya* ('*ra-ud*'), *as*, *m.*, *N.* of an astronomical work ascribed to *Rudra*. — *Pañcā-svastyayana*, *N.* of a Vedic work accentuated in an unusual manner and resembling a *Brahmana* in its subject-matter. — *Pañcā-hasta*, *N.* of a place. — *Pañcā-hāyana*, *as*, *ā*, *am*, five years old. — *Pañcā-hotra*, *as*, *m.*, *N.* of a son of *Manu Rohita*. — *Pañcā-hradatīrtha*, *am*, *n.*, *N.* of a place of pilgrimage. — *Pañcā-lāṅśa* ('*śa-an*'), *as*, *m.* the fifth part, a fifth. — *Pañcā-kshara* ('*śa-ak*'), *as*, *ā*, *am*, consisting of five syllables, five-syllabled. — *Pañcā-khyāna* ('*śa-āk*'), *as*, *ā*, *am*, consisting of five tales; (*am*), *n.* another name of the *Pañcā-tantra*. — *Pañcāgnī* ('*śa-ay*'), *ī*, *n.* a collection of five fires, the five sacred fires (viz. *Anvāhārya-pācāna*, *Gārhapatya*, *Ābhavānīya*, *Sābhyā*, and *Āvasathya*, generally in comp.); five mystic fires supposed to be present in the body; (*is*), *m.* a householder who maintains the five sacred fires, one who keeps the five fires constantly burning (= *agnī-hotrī*, see *Manu III*, 185); one who is acquainted with the doctrine of the five mystic fires. — *Pañcāgnī-tva*, *am*, *n.* a collection or aggregate

of five fires or of five passions (which inflame men's minds), &c. — *Pañcāgnī-vidyā-prakaraṇa*, *am*, *n.*, *N.* of a sacred work of the *Vājasaneyins*. — *Pañcā-ārga*, *as*, *ī*, *am*, five-limbed, five-membered, having five parts or subdivisions, consisting of five members or parts, &c.; *pañcānyāḥ prañāmāḥ*, obseance made with the arms, knees, head, voice, and look; (*as*), *m.* a tortoise or turtle [cf. *pañcā-ārga-gupta*]; a horse with five spots in various parts of his body (= *pañcā-bhadra*); (*ī*), *f.* a bit for horses; a kind of bandage; (*am*), *n.* five parts of a tree (viz. root, bark, leaf, flower, and fruit); five limbs or members of the body (in comp.); five modes of devotion, (said to be silent prayer, burnt offerings, libations, bathing idols, and feeding *Brahmans*); any aggregate of five parts; a calendar or almanac treating of five things, viz. solar days, lunar days, asterisms, *Yogas*, and *Karaṇas*. — *Pañcā-ārga-gupta*, *as*, *m.* a tortoise or turtle (= *pañcā-gupta*, *q. v.*). — *Pañcā-ārga-pattra*, *am*, *n.* a calendar or almanac, (see above). — *Pañcā-ārga-sūddhī*, *is*, *f.* the propitious or favourable state of five important points, the solar day, lunar day, *Nakshatra*, *Yoga*, and *Karaṇa*. — *Pañcā-ārgika* ('*śa-an*'), *as*, *ā*, *am*, five-limbed, five-membered. — *Pañcā-ārgurī* ('*śa-an*'), *is*, *is*, *ī*, *Ved.* five-fingered, having five fingers. — *Pañcā-ārgula* ('*śa-an*'), *as*, *ā*, *or* *ī*, *am*, five fingers long, measuring five fingers; (*as*), *m.* the castor-oil plant, *Ricinus Communis*; (*ī*), *f.* a species of shrub. — *Pañcā-ārgulī* ('*śa-an*'), *is*, *is*, *ī*, five-fingered, having five fingers or finger-like divisions. — *Pañcā-ārga* ('*śa-ārga*'), *am*, *n.* the five products of the goat; [cf. *pañcā-gavya*]. — *Pañcā-ātpā* ('*śa-āt*'), *f.* doing penance with five fires or with four fires and the sun, (see under *tapas*). — *Pañcā-ātma* ('*śa-āt*'), *as*, *ā*, *am*, consisting of the five elements, (said of the body). — *Pañcā-ādhikā* (according to the *Rig-veda Anukramāṇī*) = 25 (*i. e.* 20 + 5). — *Pañcā-āna* ('*śa-ān*'), *as*, *ī*, *am*, five-faced, (hence = *aty-ugra*, very fierce, very passionate, &c.); (*as*), *m.* an epithet of *Siva*; a lion; (often at the end of names of learned men to express respect, e. g. *Nyāya-pañcānana*, *Nyāya-siddhānta-p*, &c.); (*ī*), *f.* an epithet of *Durgā*. — *Pañcā-ānanda-māhātmya*, *am*, *n.*, *N.* of a work. — *Pañcā-ānu-gāna* ('*śa-an*'), *am*, *n.*, *N.* of a *Sāman*. — *Pañcā-āp-saras* ('*śa-ap*'), *as*, *n.*, *N.* of a lake or pool supposed to have been produced by an ascetic named *Mandakarnī* (*Sātakanī*) through the power of his penance, (so called because under it *Mandakarnī* formed a secret chamber for five *Apsarasas* who had seduced him from his devotions, see *Rāmāyana III*, 15, 11; *Raghu-v. XIII*, 38). — *Pañcā-ārbha-maṇḍala* ('*śa-ab*'), *am*, *n.*, *N.* of a mystical circle. — *Pañcā-āmrīta* ('*śa-am*'), *am*, *n.* the five kinds of divine food (viz. milk, coagulated or sour milk, butter, honey, and sugar); the aggregate of any five drugs of supposed efficacy; (*as*, *ā*, *am*), consisting of five ingredients (as a medicine); (*am*), *n.*, *N.* of a *Tantra*. — *Pañcā-āmnāya* ('*śa-ām*'), *ās*, *m.* *pl.* five *Sāstras* supposed to have proceeded from the five mouths of *Siva*, constituting the basis of the *Tantra* ritual. — *Pañcā-āmā* ('*śa-ām*'), *am*, *n.* the aggregate of five acid plants, the jujube, pomegranate, sorrel, spondias, and citron. — *Pañcā-ārī* ('*śa-ar*'), *is*, *m.* the planet Mercury. — *Pañcā-ārtha-bhāshya-dīpikā*, *f.*, *N.* of a chapter of the *Sarva-darśana-samgraha* by *Mādhavācārya*. — *Pañcā-vaṭa*, *as*, *m.* the sacrificial cord as worn crossed upon the breast with the ends hanging over the shoulders; [cf. *pañcā-vaṭa*]. — *Pañcā-vaṭa* ('*śa-av*'), *as*, *ā*, *am*, *Ved.* divided into five parts. — *Pañcā-vaṭa-tā*, *f.* or *pañcā-vaṭa-tva*, *am*, *n.* fivefold division. — *Pañcā-vaṭtī*, *is*, *ī*, *nī*, *ī*, *Ved.* that which is divided into five parts or has a fivefold division; that which divides into five parts. — *Pañcā-vaṭtīya*, *as*, *ā*, *am*, *Ved.* divided into five portions, offered in five portions. — *Pañcā-vaṭyava*, *as*, *ā*, *am*, five-limbed, five-membered; *pañcā-vaṭyavap vākyaṃ*, a five-membered argument, a syllogism. — *Pañcā-vaṭhā* ('*śa-av*'), *as*, *m.* a corpse (resolved into the five elements). — *Pañcā-āvī* ('*śa-avi*'), *is*, *ī*, *ī*, *Ved.* reckoning

five lambing times, i. e. five times six months. — *Pañcāvika* ('*śa-āv*'), *am*, *n.* the five products of the sheep; [cf. *pañcā-gavya*, *pañcāya*]. — *Pañcāśita* ('*śa-as*'), *as*, *ī*, *am*, the 85th. — *Pañcāśitī* ('*śa-as*'), *is*, *f.*, 85. — *Pañcāśitī-tama*, *as*, *ī*, *am*, the 85th. — *Pañcāśya* ('*śa-ās*'), *as*, *ā*, *am*, five-faced, five-headed; five-pointed (as an arrow); (*as*), *m.* a lion. — *Pañcāha* ('*śa-aha*'), *as*, *m.* a period of five days; (*as*, *ā*, *am*), lasting five days; (*as*), *m.* a *Soma* oblation with five *Sutyā* days. — *Pañcā-hika*, *as*, *ā*, *am*, containing five feast days or festivals. — *Pañcā-karaṇa-vārttika*, *am*, *n.*, *N.* of a philosophical work by *Sureśvara*. — *Pañcā-kṛī*, *cl.* 8. *P. A.* -*karotī*, -*kurute*, -*kartum*, to render fivefold &c., cause anything to contain all the five elements. — *Pañcādhmīya* ('*śa-idh*'), *as*, *ā*, *am*, (a nocturnal rite) in which five torches &c. are used. — *Pañcāndra* ('*śa-in*'), *as*, *m.* one who has the five *Indrājis* as his deity. — *Pañcāndra-kalpa*, *as*, *ā*, *am*, like five *Indras*. — *Pañcāndriya* ('*śa-in*'), *am*, *n.* the five organs of sense (viz. the eye, ear, nose, tongue, and skin) or the five organs of action (viz. hands, feet, larynx, and organs of generation and excretion); (*as*, *ā*, *am*), having five organs of sense. — *Pañcāshu* ('*śa-ish*'), *us*, *m.* 'five-arrowed,' *N.* of *Kāma-deva*, the *Hindū* Cupid. — *Pañcānā* (according to the *Rig-veda Anukramāṇī*) = 15 (*i. e.* 20 - 5). — *Pañcāoshman* ('*śa-ush*'), *āṇas*, *m.* *pl.* the five digestive fires supposed to be in the body. — *Pañcāudana* ('*śa-od*'), *as*, *ā*, *am*, *Ved.* prepared with fivefold pulp of mashed grain, &c. — *Pañcāka*, *as*, *ā*, *am*, consisting of five, relating to five, made of five, bought with five &c., taking five per cent; (*as*), *m.* any collection or aggregate of five; *N.* of one of the attendants of *Skanda*; (*ikā*), *f.*, *N.* of each book of the *Aitareya-Brahmana* (as consisting of five *Adhyāyas*); *N.* of a game played with five shells; (*am*), *n.* an aggregate of five, *πεντάς*; a field of battle. — *Pañcāt*, *t.* *f.* an aggregate of five, *πεντάς*. — *Pañcātaya*, *as*, *ī*, *am*, fivefold, having five parts or limbs, five. — *Pañcātha*, *as*, *ā*, *am*, *Ved.* the fifth. — *Pañcāthu*, *us*, *m.* time; the *Koīl* or *Indian* cuckoo. — *Pañcā-dhā*, *ind.* See *p. 523*, col. 1. — *Pañcāni*, *f.* a chequered cloth for playing at draughts, &c.; [cf. *pañcāmī*, *pañcārī*, *pañcālī*]. — *Pañcāma*, *as*, *ī*, *am*, the fifth; forming the fifth part, constituting a fifth part, beautiful, brilliant, pleasing; 'dexterous, clever; (*as*), *m.* the fifth or in later times the seventh note of the *Hindū* musical scale, (so called because, according to the *Hindis*, its tone is produced by air drawn from five parts of the body, the navel, breast, throat, heart, and forehead); one of the *Rāgas* or musical modes; *N.* of the twenty-first *Kalpa* (called after the musical note); the fifth consonant of a *Varga*, i. e. a nasal; (*ī*), *f.*, *scil. Uthī*, the fifth day of the half month; the termination of the fifth or ablative case, a word in the ablative; an epithet of *Draupadī*, the wife of the five *Pāṇḍu* princes [cf. *pañcālī*]; a chequered cloth for playing at draughts &c., a chess-board (= *sāri-sṛiṅghalā*); *N.* of a river; (*am*), *n.* a fifth, the fifth part; copulation as the fifth of the *Tattvas* of the *Tāntrikas*, see under *pañcā-tattva*; (*am*), *ind.* for the fifth time, fifthly. — *Pañcāma-bhāgya*, *as*, *ā*, *am*, belonging to the fifth part. — *Pañcāma-vaṭ*, *ān*, *ātī*, *at*, *am*, having the fifth (of anything). — *Pañcāma-sāra-samhitā*, *f.*, *N.* of a musical work. — *Pañcāmāra* ('*ma-ara*'), *as*, *m.* the fifth spoke in the wheel of time (with *Jainas*); *N.* of a son of *Bala-deva*. — 2. *pañcāmārya* ('*ma-ār*'), *as*, *m.* (for 1. see *p. 523*, col. 2), the *Indian* cuckoo or *Koīl* (as producing the fifth note of the scale with its mouth or throat). — *Pañcāmaka*, *as*, *ā* or *ī* (?), *am*, fifth, the fifth. — *Pañcāmīn*, *ī*, *nī*, *ī*, being in the fifth year of one's age. — *Pañcārī*, *f.* a chequered cloth for playing at draughts; [cf. *pañcāmī*, *pañcāmī*, *pañcālī*].

Pañcāśa, as, ī, am, the 50th; having 50 added (e. g. pañcāśaṃ śatam, 150; pañcāśaṃ sahasram, 1050).

Pañcāśaka, as, ikā, am, 50; (ikā), f. a collection or aggregate of 50; [cf. śloka-pañcāśikā.]

Pañcāśat, t, f., 50; (ardha-pañcāśat, 25; ekona-pañcāśat, 49; cf. Gr. πεντήκοντα; Lat. quinquaginta; Hib. caogát.) = Pañcāśat-śas, ind. (pañcāśat + śas), by fifties, fifty by fifty. = Pañcāśad-bhāga, as, m, the 50th part.

Pañcāśati, is, f., 50.

Pañcāśatka, as, ā, am, 50 years old.

Pañcāśat-tama, as, ī, am, the 50th.

Pañcāśad-dhā, ind. in 50 parts; ekona-pañcāśad-dhā, in 49 parts.

Pañcāśikā, f. a game played with five dice.

Pañcāśin, ī, īni, ī, Ved. divided into five, consisting of five, fivefold.

पञ्चाल पाñcāla, ās, m. pl. (said to be fr. rt. 1. paś or pañc), N. of a warrior-tribe and their country in the north of India; (as), m. a prince of the Pañcālas; N. of a man brought by Viśvak-sena to the childless Gaṇḍūsha; N. of a Nāga-rāja; a particular venomous insect; (as, am), m. n., N. of a metre consisting of twelve syllables; (ī), f. a doll, puppet; a style of singing; a chequered cloth for playing at draughts &c. = Pañcāla-śaṅḍa, as, m., N. of a teacher. = Pañcāla-pada-vṛttīśī, is, f., N. of a particular rhythm. = Pañcāla-rāja, as, or pañcāla-rājan, ā, m. a king of Pañcāla.

Pañcālaka, as, ā, am, relating to the Pañcālas; (ās), m. pl. the Pañcālas; (as), m. a species of venomous insect; (ikā), f. a doll, a puppet; a kind of song.

पञ्चहील पाñcāhīla, as, m., N. of a man.

पञ्ज pañj, a Sautra root occurring in grammatical Sūtras only, but not in the Dhātu-pāṭha, said to have the sense of 'enclosing,' and artificially formed on account of pañjara below.

Pañjara, am, n. (probably connected with paj in Ved. pajra, pājas), a cage, an aviary, a dove-cot, &c.; (as, am), m. n. a skeleton; the ribs; (as), m. the body; the Kali-yuga; a purificatory ceremony performed on cows; (am), n. certain prayers and formularies with which a deity is, as it were, caught and confined; [cf. pañjarya; Gr. πῆγρον, πῆγρον; Lat. pango.] = Pañjara-śuka, as, m. a parrot in a cage, a caged parrot. = Pañjaraśheṭa (°ra-ākḥ), as, m. a sort of basket or wicker trap in which fish are caught.

Pañjaraka, as, am, m. n. a cage, an aviary; (ikā), f. peculiar prayers and formularies, (see under pañjara.)

पञ्जक paiñjaka, as, m., N. of a man.

पञ्जल pañjala, as, m. a species of bulbous plant (= kola-kanda).

पञ्जि pañji, is, ī, f. the ball or roll of cotton from which the thread is spun; an almanac, calendar; a journal; (perhaps) a register. = Pañjikāra, as, m. a Kāyastha or scribe; an almanac-maker.

Pañjikā, f. the ball or roll of cotton from which the thread is spun; a perpetual commentary which explains and analyses every word; a calendar, an almanac; a journal, a book in which receipts and expenditure are entered; the register or record of human actions kept by Yama (the judge of the dead). = Pañjikā-kāraka, as, m. a writer, a man of the Kāyastha tribe; an almanac-maker.

पट् paṭ, cl. 1. P. paṭati, paṭitum, to go, move; Caus. or cl. 10. P. pāṭayati, -yitum, to split, cleave, tear, tear up, tear asunder, tear open, divide, pierce, penetrate; to break, to eradicate, remove; to pluck out; to cause to be torn up; to speak; to shine; paṭayati, -yitum, to string; to surround, encircle, encompass, clothe; to

distribute (?); Pass. of the Caus. pāṭyate, to be split open, cleave asunder (intransitively).

Paṭa, as, am, m. n. (perhaps connected with patra, and usually paṭas, m. in the sense of 'cloth,' &c.), woven cloth, cloth, a piece of cloth, a garment, raiment; fine cloth; a veil or screen; a piece of cloth or tablet or plate on which anything may be written or painted [cf. paṭṭa, col. 3]; (as), m. a species of tree, (see piyāla); a species of bird; anything well made or polished, = puraś-kṛta; (ī), f. cloth, a particular sort of cloth, coarse thick cloth, canvas; the curtain of a stage; a screen of cloth surrounding a tent, an outer tent; a coloured or chintz garment (?); (am), n. a thatch, a roof (= paṭala). = Paṭa-kāra, as, m. a weaver; a painter. = Paṭa-kuṭī, f. a tent; a tent of woollen cloth. = Paṭa-śaura, as, m. a cloth-stealer, a shop-lifter. = Paṭa-maṇḍapa, as, m. 'canvas house,' a tent. = Paṭa-maya, as, ī, am, made of cloth; (am), n. a tent, a canvas house; a petticoat (?). = Paṭa-vāpa, as, m. a tent, (for paṭa-vāsa). = Paṭa-vāsa, as, m. a tent; a petticoat; perfumed powder. = Paṭa-vāsaka, as, m. perfumed powder. = Paṭa-vesman, a, n. a tent. = Paṭākṣhepa (°ṭa-akḥ), as, m. not tossing the stage curtain, not pushing it aside, (probably the correct reading would be a-paṭi-kṣhepa). = Paṭi-kṣhepa, as, m. tossing aside the stage curtain, (denoting in theatrical language a hurried entrance on the stage.) = Paṭotaja (°ṭa-ut'), am, n. a tent; sunshine (?).

Paṭaka, as, m. cotton cloth; a camp, encampment; the half of a village, (for paṭaka.)

Paṭara, as, am, m. n. (Ved.) a ray (of sunlight); (as), m., N. of the third of the seven suns, (see Viśvhu-Purāna VI. 2, where the names of the seven suns are given as Ārāga, Bhrāja, Paṭala, Patanga, Svamābhāka, Jyotishmat, and Śa-vibhāsa); an epithet of Varuṇa.

Paṭaraka, as, m. a species of plant (= gundra).

Paṭala, am, n. a roof, thatch, (in this sense the fem. form paṭalī is also given); a cover, covering, veil, coating, an enclosing or surrounding skin or membrane (especially over the eyes), a film over the eyes; a basket; a heap, mass, number, quantity or multitude, (often at the end of a comp. with words denoting 'cloud,' e. g. jalada-paṭala, a mass of clouds; the fem. forms paṭalī and paṭalā are also given); train, retinue; a mark on the forehead or other parts of the body with sandal-wood (either as an ornament or sectarian mark); a spot, circle, district (?); (as), m. 'cataract of the eye,' N. of one of the seven suns at the end of the world; (as, am), m. n. a section, chapter, or portion of a book (especially of the Ṛig-veda Prātiśākhya); (as, ī), m. f. a tree; a stalk; a book (?); (in law) the filing of suits, (gender doubtful). = Paṭala-prānta, as, m. the edge of a thatch.

Paṭalaka (gender doubtful), a heap, &c. See paṭala above.

Paṭī, is, f. (for paṭī, cf. paṭa), a kind of cloth; a species of aquatic plant (= kumbhikā).

Paṭikā, f. woven cloth.

पटच्चर paṭaccāra, as, m. (probably fr. paṭat + cāra, paṭ being an imitative sound, perhaps of creeping stealthily), a thief, a robber [cf. pāṭaccāra]; (ās), m. pl., N. of a people; (am), n. old or ragged clothes.

पटत् पाṭat, ind. the sound paṭat.

पटत्ककन्थ पाṭatka-kantha, am, n., N. of a town, (Pān. VI. 2, 125.)

पटपटा paṭa-paṭā, ind. an imitative sound.

पटभाषा paṭabhāṣha, as, m. an instrument for looking (at any object), an optical instrument.

पटह paṭaha, as, am, m. n. (but commonly m.); probably fr. paṭa + ha, rt. pañ, a kettle-drum, drum, war-drum, tabor; (as), m. beginning, undertaking; hurting, injuring, killing.

= Paṭaha-ghoshaka, as, m. a crier who beats a drum before making a proclamation. = Paṭaha-tā, f. the noise or function of a drum. = Paṭaha-dhvani, is, m. the sound of a drum; (is, is, ī), sounding like a drum. = Paṭaha-bhramaṇa, am, n. going about with a drum to call people together.

पटाक paṭāka, as, m. a bird [cf. paiṭāka]; (ā), f. a flag, banner (= paṭākā).

पटालुका paṭālukā, f. a leech; [cf. jalukā.]

पटि paṭi. See col. 2.

पटिष्ठ paṭiṣṭha, paṭiyas. See paṭu below.

पटिस paṭisa, as, m. (incorrect for paṭiṣṭa?), a sort of weapon.

पटोर paṭira, as, m. (said to be fr. rt. paṭ), a ball for playing with; the god of love; sandal-wood; (am), n. Catechu (= khadira); the belly; anything that can be carried off or taken away (= haraṇīya); a sieve; a radish; a field; a cloud; bamboo manna; rheumatism; catarrh.

पटु paṭu, us, us or vī, u (said to be fr. rt. paṭ), sharp, pointed (as a ray of light); clear, shrill, ringing, sharp-sounding, clear-sounding, crackling, rustling (said of sound); pungent, acid, hot; sharp, clever, smart, dexterous, skilful, crafty, sly, cunning; sensible, intellectual; busy, active, violent, strong, intense; harsh, hard, rough, fierce; hale, healthy; cruel, unmerciful, unfeeling; contumelious (as speech &c.); eloquent, loquacious, talkative [cf. vāk-paṭu]; blown, expanded; apt, disposed; (us), m. the tree Trichosanthes Diocaea, the leaf of the Trichosanthes Diocaea; the plant Momordica Charantia; a kind of perfume (= coraka); N. of a man; (avas), m. pl., N. of a people; (us, u), m. n. a mushroom; (u), n. salt. = Paṭu-kalpa, as, ā, am, tolerably clever, pretty skilful. = Paṭu-jāṭiya, as, ā, am, of a clever sort, pretty clever or skilful. = Paṭu-tara, as, ā, am, more sharp, sharper, keener, clearer; more clever, &c. = Paṭu-tā, f. cleverness; eloquence; [cf. vāk-pṛ.] = Paṭu-triṇaka, am, n. a species of pungent grass. = Paṭu-tva, am, n. sharpness, keenness (as of sight), cleverness, skilfulness, eloquence. = Paṭu-deśiya or paṭu-deśya, as, ā, am, tolerably sharp, almost clever, cleverish. = Paṭu-patrickā, f. a species of shrub (= kshudra-śaiṇu). = Paṭu-parṇikā, f. a species of plant (= kshirirī). = Paṭu-parṇī, f. Bryonia Grandis, a species of cucurbitaceous plant. = Paṭu-mat, ān, m., N. of a prince. = Paṭu-mitra, as, m., N. of a prince. = Paṭu-rūpa, as, ā, am, very clever.

Paṭiman, ā, m. sharpness, &c. (Pān. V. 1, 122, VI. 4, 155.)

Paṭiṣṭha, as, ā, am, very sharp or clever, sharpest, &c.

Paṭiyas, ān, asī, as, sharper, more clever.

Paṭuka, as, m. Trichosanthes Diocaea.

पटुश paṭuśa, as, m., N. of a Rākshasa.

पटुस paṭuśa, as, m., N. of a prince.

पटोल paṭola, as, m. (said to be fr. rt. paṭ), a species of cucumber, commonly Palwal, Trichosanthes Diocaea, = paṭu; (am), n. the fruit of the above; a sort of cloth, a kind of chintz [cf. paṭa]; (ī), f. a small cucumber, either the same as above or another species, Luffa Acutangula (= kosātakī).

Paṭolaka, as, m. a muscle or oyster (= śukti) compared to the shape of the Trichosanthes; (tkā), f. = paṭolī, a species of cucumber.

पटौर paṭaura, as, m., Ved. (according to the Pada-pāṭha = paṭa + ūra), a particular member of the body (?).

पट्ट paṭṭa, as, m. (probably for pattra), a slab [cf. śīla-pṛ], tablet (for painting), plate (of metal for inscription or engraving royal edicts, grants, &c.); a patent, document, royal grant or order

(written on copper, stone, &c. = *nripa-sāsana*); a stone for grinding with, a miller (?); = *paṭa*, cloth, coloured cloth, fine cloth, woven silk (= *kaushya*); a strip (e. g. *nirmoka-paṭṭās*, strips of cast off skin); a bandage, ligature, swath, cloth bound round a sore, &c.; a frontlet, fillet or cloth worn round the head, turban, (of which five kinds are enumerated, viz. those of the king, queen, prince, general, and the *prāsāda-paṭṭa* or turban of honour worn as a token of royal favour); a coloured silk turban; a diadem; an upper or outer garment; a plant commonly called *Pāt* (*Corchorus Olitorius*) from the fibres of which or jute a coarse sackcloth and cordage are prepared (?); a place where four roads meet (= *catuṣ-patha*); a shield (?); a chair, stool (?); N. of various men; (३), f. an ornament of the forehead; a martingale, horse's girth (= *tala-sāraka*); N. of a certain species of the *Lodhra* or *Loth* plant (= *kramuka*, *rodhra*, *lodhra*, *paṭṭika-lodhra*); red *Loth*, *Symplocos Racemosa*; (*am*), n. a city, town, village, (probably the *Pattah* of the South; cf. *paṭṭana*, *pattana*; cf. also *anṣu-p*). = *Paṭṭa-ja*, *am*, n. a sort of cloth, probably a kind of canvas or sackcloth. = *Paṭṭa-devī*, f. a queen (decorated with the tiara), the principal wife of a king. = *Paṭṭa-bandha*, *as*, m. or *paṭṭa-bandhana*, *am*, n. binding or crowning the head with a fillet or tiara. = *Paṭṭa-mahishī*, f. the principal wife of a king; [cf. *paṭṭa-devī*]. = *Paṭṭa-ranga*, *am*, n. a plant used in dyeing, *Cesalpina Sappan*. = *Paṭṭa-rañjana* or *paṭṭa-rañjanaka*, *am*, n. *Cesalpina Sappan*. = *Paṭṭa-rājñī*, f. the principal queen. = *Paṭṭa-vastra*, *as*, *ā*, *am*, or *paṭṭa-vāsas*, *ās*, *ās*, *as*, attired in coloured cloth or wove silk. = *Paṭṭa-sāka*, *as*, *am*, n. a species of pot-herb, commonly also *Nālita* or *Lalita*, *Corchorus Capsularis*. = *Paṭṭa-sūtra-kāra*, *as*, m. a silk-weaver, (designation of a class of Hindus who are feeders of silk-worms and silk-twisters.) = *Paṭṭābhisheka* (‘*ta-abh*’), *as*, m. the consecration of the tiara. = *Paṭṭārhā* (‘*ta-ar*’), f. ‘worthy of the turban,’ the principal queen. = *Paṭṭo-pādhyāyā* (‘*ta-up*’), *as*, m. the writer of royal grants or patents and other similar documents.

*Paṭṭaka*, *as*, m. a plate of metal (usually copper) for inscription or engraving royal edicts; a cloth, bandage; a document (said to be also *am*, n.); (*ikā*), f. a tablet, plate; a document; a bandage, frontlet, ribbon, a piece of cloth; a piece of wove silk, cloth used for a turban; a species of tree (= *paṭṭikākhyā*, *paṭṭī*); N. of a woman. = *Paṭṭikākhyā* (‘*kā-ākh*’), *as*, m. a species of tree (= *paṭṭī*). = *Paṭṭikā-lodhra*, *as*, m. a species of *Lodhra* (= *paṭṭī*, *kramuka*). = *Paṭṭikā-vāyaka*, *as*, m. a silk-weaver, ribbon-weaver.

*Paṭṭī-kāra*, *as*, *ī*, m. f. a silk-weaver (?).  
*Paṭṭin*, *ī*, m. red *Lodh*.  
*Paṭṭīla*, *as*, m. a species of plant (= *pūtīka-rajā*), *Cesalpina Bonducella*.  
*Paṭṭī-lodhra* or *paṭṭī-lodhra*, *as*, m. a species of tree, the bark of which is used as an astringent; the red species of *Lodh*, *Symplocos Racemosa*.  
*Paṭṭīlikā*, f. a title deed, a *Paṭṭa*, a lease, &c.; a written legal opinion.

**पट्टन** *paṭṭana*, *am* and *ī*, n. f. a city; [cf. *paṭṭana*; cf. also *deva-paṭṭī-p*, *dharm-p*].

**पट्टला** *paṭṭalā*, f. a district, a community.

**पट्टव** *paṭṭava* (probably for *paṭṭa-ja*), a kind of cloth.

**पट्टार** *paṭṭāra*, N. of a district.

**पट्टि** *paṭṭī*, *ayas*, m. pl., N. of a people; (also spelt *paṭṭī*.)

**पट्टिका** *paṭṭikā*. See under *paṭṭaka* above.

**पट्टिशा** *paṭṭīśa*, *as*, m. a sort of weapon, a kind of axe; a spear with a sharp edge.

*Paṭṭīśm*, *ī*, *inī*, *ī*, armed with a *Paṭṭīśa*.  
*Paṭṭīśa*, *as*, m. a kind of weapon with three points.

*Paṭṭīśa*, *as*, m. (probably for *paṭṭīśa*), a kind of weapon used by *Siva*; (in *Hari-vaṅśa* 10658, *Siva* is called *Trīśūla-paṭṭīśa-dhara*.)

**पट्टेरक** *paṭṭeraka*, the plant *Cyperus Hexastachyus Communis*.

**पठ** *paṭh*, cl. 1. P. (Ved. and ep. also A.)

*paṭhati*, *-te*, *paṭhā*, *paṭhishyati*, *apāṭhī* or *apāṭhī*, *paṭhī*, to read or repeat aloud, recite in a clear voice, rehearse, speak distinctly, declaim; to repeat or pronounce the name of a god, to invoke (with acc.), to read or recite to one's self, to peruse, study; to teach; to mention (in a book), cite, quote; to express, describe, denote, declare; to learn from (with abl.): Caus. *paṭhayati*, *-yitum*, Aor. *apīpaṭhat*, *apīpaṭhata*, to cause to read; to teach to read or to pronounce; to teach, instruct; Intens. *pāpathyate*, *pāpaṭhī*, to recite often or repeatedly, to read diligently, study assiduously.

*Paṭhaka*, *as*, m. a reader, reciter.

*Paṭhat*, *an*, *anū*, *at*, reciting, reading.

*Paṭhana*, *am*, n. the act of reciting or reading, mentioning.

*Paṭhaniya*, *as*, *ā*, *am*, fit to be read or studied, legible, readable.

*Paṭha-maijarī* or *paṭha-samanjarī*, f., N. of a *Rāgīnī*, one of the wives of *Sīt-rāga*.

*Paṭhi*, *is*, f. reading, reciting, perusal.

*Paṭhita*, *as*, *ā*, *am*, recited, repeated; read, perused, studied. = *Paṭhītāṅga* (‘*ta-am*’), N. of a kind of girdle.

*Paṭhītavya*, *as*, *ā*, *am*, to be read, what may or ought to be read.

*Paṭhīti*, *is*, f., N. of a particular figure of speech.

*Paṭhītrī*, *tā*, *trī*, *trī*, reciting, reading, a reader.

*Paṭhyamāna*, *as*, *ā*, *am*, being recited or read.

**पठवेन** *paṭharvan*, *ā*, m., Ved., N. of a man, (*Rig-veda* I. 112, 17.)

**पड** *paḍ* = *pad*, foot, in the inst. pl. *paḍbhis*; and in *paḍ-grihī*, *is*, m., N. of a demon or of a man. = *Paḍ-bīsa* or *paḍ-vīsa* or *paḍ-vīśa*, *am*, n., Ved. a fetter (especially for the foot of a horse); the place of fettering.

**पण** 1. *paṇ* (connected with rt. *pan*, q. v.), cl. 1. A. and 10. P. A. *paṇate*, *paṇayati*, *-te*, *peṇe* or *paṇyāyī*-*śakre*, *apaṇit*, *apaṇishṭa* or *apaṇyishṭa*, to honour, praise.

*Paṇasya*, Nom. P. *paṇasyati*, *-yitum*, to honour; [cf. *paṇasya*.]

*Paṇāyita* or *paṇita*, *as*, *ā*, *am*, praised.

*Paṇītavya*, *as*, *ā*, *am*, to be praised.

*Paṇya*, *as*, *ā*, *am*, to be honoured or praised.

**पण** 2. *paṇ* (probably for original *paṇ* fr. rt. *par* or *pri*), cl. 1. A. (ep. also P.)

*paṇate*, *-ti*, *peṇe*, *paṇishyate*, *apaṇishṭa*, *paṇitum*, to deal in, barter, purchase, buy; to negotiate, bargain, transact business (Ved.); to bet or stake at play (with gen. of the thing staked, e. g. *śatasya paṇate*, he stakes a hundred); to play for (with gen.); to stake anything or any person (acc.) on a game; to risk or hazard (a battle &c.); to win anything (inst.) from any one (acc.) at play; [cf. *baṇij*: Gr. *πέριου*: Lith. *pantas*: Old Germ. *feil*; *phant*.]

*Paṇa*, *as*, m. play, gaming, playing with dice, playing for a stake; a game played for a stake, a bet, a wager, (*paṇam kṛi*, to make a bet); the thing staked or deposited; a sum played for; a compact, contract, agreement; stipulation, treaty; wages, hire; reward; expense of an expedition; a sum (reckoned in coins or shells); a weight of copper (*Manu* VII. 126); a particular coin (= twenty *Māshas* = four *Kākinīs*); a particular measure; a handful of anything; a commodity for sale; price; wealth, property; business; a publican or distiller; a house, dwelling (?). = *Paṇa-kāla*, *as*, m. gaming-time, time for playing. = *Paṇa-granthi*, *is*, m. a fair,

market. = *Paṇa-tā*, f. or *paṇa-tva*, *am*, n. the state or condition of a pledge or stake; price, value. = *Paṇa-bandha*, *as*, m. making a treaty, making peace, pacification. = *Paṇa-strī*, f. or *paṇārgana* (‘*ṇa-ar*’), f. a venal woman, a prostitute, harlot. = *Paṇārpaṇa* (‘*ṇa-ar*’), *am*, n. making an agreement, engagement, contract. = *Paṇārha* (‘*ṇa-ar*’), *as*, *ā*, *am*, fit to be laid as a wager. = *Paṇāsthī* (‘*ṇa-us*’), *ī*, n. *Cypræa Moneta*, the small shell used as a die and as a coin, a cowrie.

*Paṇāna*, *am*, n. the act of bartering, purchasing; traffic; sale, selling; betting.

*Paṇāniya*, *as*, *ā*, *am*, to be laid as a wager, negotiable.

*Paṇasa*, *as*, m. a commodity, an article of sale or commerce (= *panasa*, q. v.).

*Paṇāyā*, f. (probably an incorrect form), business, affair, transaction, buying and selling, &c.; profits and receipts of trade; a market-place.

*Paṇi*, *is*, m. (lit. ‘a negotiator or tradesman, one who barter and traffics’), a miser, a niggard; one who is sparing of sacrificial oblations; an impious man who gives nothing to the gods, a *Sūdra* sacrificing priest; N. of a class of envious demons watching over treasures, (they are defeated by the gods and the *Angirasas*; sometimes the word *paṇi* is only an epithet of the *Asuras* who are supposed to steal cows and hide them in mountain-caverns.)

*Paṇika*, *as*, *ā*, *am*, at the end of an adj. comp. (e. g. *pañcāśat-paṇika*, [a fine] consisting of fifty *Paṇas*).

*Paṇita*, *as*, *ā*, *am*, transacted as business; betted; (*am*), n. a bet, wager, stake.

*Paṇītavya*, *as*, *ā*, *am*, to be bought, vendible, fit or intended for sale; to be transacted, negotiable.

*Paṇītrī*, *tā*, *trī*, *trī*, one who transacts business or traffics or sells; (*tā*), m. a trader, dealer.

*Paṇya*, *as*, *ā*, *am*, to be sold, saleable, vendible; to be transacted as business; (*am*), n. an article of trade, a ware, commodity; trade, traffic, business; (*ā*), f. heart-pea, *Cardiospermum Halicacabum*; [cf. *paṇyā*.]

= *Paṇya-tā*, f. saleableness, the being an article of trade. = *Paṇyan-dha* or *paṇyan-dhā*, a species of grass, *Panicum Verticillatum*. = *Paṇya-pati*, *is*, m. a possessor of many wares, a great merchant, large trader. = *Paṇyapati-tva*, *am*, n. the state or condition of a great merchant. = *Paṇya-phala-tva*, *am*, n. prosperity or profit in trade. = *Paṇya-bhūmi*, *is*, f. a place where goods are stored, a warehouse.

= *Paṇya-mūlya*, *am*, n. the price of a commodity. = *Paṇya-yoshit*, *t*, f. a venal woman, prostitute, wanton woman, courtizan, harlot, whore. = *Paṇya-vikraya-sālā*, f. a place for buying and selling, a market-place, bazar. = *Paṇya-vikrayin*, *ī*, m. a seller of goods, a trader, merchant. = *Paṇya-vilāsinī*, f. a venal woman, a harlot; a kind of fragrant substance, the claw of an animal or something similar. = *Paṇya-vithikā*, f. or *paṇya-vithi*, f. a place of sale, market; a stall, shop. = *Paṇya-sālā*, f. a market, bazar, shop, a warehouse. = *Paṇya-strī*, f. or *paṇyārgana* (‘*ṇa-ar*’), f. a venal woman, harlot, courtizan, prostitute. = *Paṇyājīra* (‘*ṇa-aj*’), *am*, n. a market. = *Paṇyājīva* (‘*ṇa-āj*’), *as*, m. a trader, tradesman; (*am*), n. a market, fair (?). = *Paṇyājīvaka* (‘*ṇa-āj*’), *am*, n. a market; (also, according to some, *paṇya-jivaka*.) = *Paṇyān-dhā*, f. = *paṇyan-dhā*, q. v. = *Paṇyārha* (‘*ṇu-ar*’), *as*, *ā*, *am*, fit for sale, saleable, vendible.

**पणफर** *paṇaphara*, *am*, n. (fr. *ἐναυφορά*), the house following upon a *Kendra*, q. v. (in *astrol*).

**पणव** *paṇava*, *as*, m. (probably for *praṇava*), a sort of musical instrument, a small drum or tabor or a kind of cymbal, one used to accompany singing; also (*ā*), f. a kind of metre consisting of four lines of ten or five syllables each.

*Paṇavin*, *ī*, *inī*, *ī*, possessing a drum; (*ī*), m. an epithet of *Siva*.

**पणइ** *paṇḍ*, cl. 1. A. *paṇḍate*, to go, to move; cl. 10. P. *paṇḍayati*, &c., to go

collect, heap together, pile up; cf. I. P. *paṇḍati*; cl. 10. P. *paṇḍayati*, to destroy, annihilate.

*Paṇḍa, as, or paṇḍu, us, m.* (said to be fr. rt. 2. *paṇ*), a eunuch, impotent man [cf. *paṇḍra, shayḍa*]; (*ā*), f. wisdom, intelligence, understanding; science, learning. — *Paṇḍāpūrva* (*ḍa-ap*), *am, n.* non-occurrence of the results of fate or destiny (?).

*Paṇḍaka or paṇḍaga, as, m.* (probably fr. *paṇḍraka*), a eunuch; N. of one of the sons of the third Manu Sāvarka.

*Paṇḍita, as, ā, am* [cf. *paṇḍā*], learned, wise; shrewd, skilled, clever, educated; (*as*), a scholar, learned or wise man, learned Brāhman, teacher, philosopher, Pandit; an adept, proficient; N. of a man; incense. — *Paṇḍita-jātiya, as, ā, am*, somewhat clever, rather learned. — *Paṇḍita-tā, f.* or *paṇḍita-tva, am, n.* learning, knowledge, wisdom, skillfulness, cleverness. — *Paṇḍita-buddhi, is, is, i*, philosophically minded. — *Paṇḍita-maṇḍala, am, n.* an assembly or circle of learned men. — *Paṇḍita-mānika, as, ā, am, or paṇḍita-mānin, ī, inī, i*, or *paṇḍitam-manyā, as, ā, am*, fancying one's self learned or clever; an ignorant and conceited person, a pedant who thinks himself a Pandit. — *Paṇḍitam-manyamāna, as, ā, am*, Ved. fancying one's self learned. — *Paṇḍita-rāja, as, m.* the prince of the learned, an epithet of a great scholar. — *Paṇḍita-vādin, ī, inī, i*, pretending to be wise. — *Paṇḍita-sabhā, f.* an assembly of Pandits or literati.

*Paṇḍitaka, as, ā, am*, wise, learned; (*as*), m. a learned man; N. of one of the sons of Dhṛita-rāshtra.

*Paṇḍitāya, Nom. A. paṇḍitāyate, &c.*, to become learned or wise.

*Paṇḍitāyamāna, as, ā, am*, becoming wise or learned.

*Paṇḍitiman, ā, m.* wisdom, learning, scholarship.

**पण्ड** *paṇḍra or paṇḍraka, as, m.* a eunuch.

**पत्** I. *pat*, cl. 4. A. *patyate, &c.*, Ved. to share in, partake of (with loc.); to be master of; to rule, control, possess, be in possession of (with acc. or inst.); to be fit for, serve for (with dat.); [cf. Lat. *potior*.]

**पत्** 2. *pat*, cl. 1. P. (ep. also A.) *patati, -te, papāta* (1st pl. *petima*, Ved. *papitima*; 3rd pl. *petus*, Ved. *paptus*; part. *petivas*, Ved. *paptivas*; fem. *petuṣhī*), *patitā, patishyati, apaptat, patitum*, to fly, soar or move rapidly through the air; to go, move, move downwards, alight, sink down, throw one's self down, to throw or cast one's self at (rarely with acc. for loc., e.g. *papāta śaranau tasyāḥ*, he threw himself at her feet); to sink or set (as the sun); to fall, fall down, fall off, fall away; come down, descend (with loc. or acc., e.g. *papāta narendrāṇām madhye*, he descended in the midst of the princes; *pata bhūmim avāk-śirāḥ*, fall headlong to the earth, Rāmāyana I. 60, 17); to go down into hell (e.g. *narake patanty ete juhvatāḥ*, such sacrificers go down into hell, Manu XI. 37); to fall (in a moral sense), lose one's caste, forfeit rank or position (e.g. *paradharmena jīvan sadyah patati jāti-tah*, he who lives by the duties of another class immediately loses caste, Manu X. 97); to fall on, be directed to, light upon (e.g. *prasāda-saumyāni satīm suhriy-jane patanti cakṣuṣhī*, the eyes of the good soft with kindness are directed on a friendly person, Sakuntalā, verse 161); to fall upon, fall or devolve to one's lot or share; to fall in or into, be in, (see *patita*); to fall out, happen, occur, come to pass: Caus. P. *patayati, &c.*, Ved. to fly or hasten away; A. *patayate, &c.*, Ved. to put to flight, throw down; P. A. *patayati, -te, &c.*, to let fly, fling, hurl; to cause to fall, to fell, cause to sink down or alight, let fall, drop, throw or strike down (e.g. *daṇḍam daṇḍyeshu patayet*, let him cause punishment to fall on those who deserve it, i. e. let him inflict punishment on the guilty; *vāyuh pātayan mahā-drumān*, a wind which throws down lofty trees); to overthrow, ruin; to pour out,

shed; to dash out, knock out, strike out; to hew down, lay low (e.g. *pātayishyāmi Rākṣhasam*, I will lay the Rākṣhasa low); to throw in, put in or into, cause to enter; to cause to fall (morally), cause to lose caste, cause to sin; (with *pāvakaṁ*) to set on fire; (with *cakṣhus, drishṭim, &c.*) to cast or direct the eyes, look or glance upon; (with *sāpa, a-yasas, &c.*) to lay a curse or reproach upon; (with *sthānat*) to cause any one to lose his rank or position, cause to fall, bring into misfortune; (with *argha-tas*) to depreciate, lower the value of anything; (with or without *ātmanam*) to throw one's self; (in arithmetic) to subtract; to set in motion, set on foot (? see Rāja-tarāngiṇi V. 173); Desid. *pipatishati, pītsati*, to wish or expect to fall, be about to fall (e.g. *kūlam pipatishati*, the bank is about to fall in): Intens. *panipatyate, panipatitī*, see Pāp. VII. 4, 84; [cf. Gr. *πέτ-ο-μαι, ὠκυ-πέτ-ης, ποτά-ο-μαι, πτε-ρό-ν, πτέρυξ, πτ-ίλο-ν, π-π-ω, πτ-νέ-ω, πτῶ-μα, πτῶ-σι-ς, πτό-μο-ς, πέτα-λον, ποτή, ἴπταμαι*: Lat. *pet-o, im-pet-u-s, pena, acci-pit-er*: Old Germ. *fedara, fedah* or *fetah*, 'wing'; *find-an*=Goth. *fīn-an*: Slav. *put-i-ca*, 'a bird'; *pe-ro*, 'a feather': Hib. *faoth, faodh*, 'a fall': Cambro-Brit. *pyd-u*, 'to fall.'];

3. *pat, t, t, t*, flying, falling; [cf. *akshi-p*].  
*Paṭa, as, m.* flying, flight; going, falling, alighting. — *Paṭa-ga, as, m.* a winged or flying animal, a bird; N. of one of the five fires in the Svadhākāra. — *Paṭan-ga, as, ā, am*, flying; (*as*), m. a bird; (according to Naigh. I. 14) a horse; a flying insect, a grasshopper, a butterfly or moth (especially one attracted by a light), a bee; the sun; N. of one of the seven suns; a ball for playing with; (according to Sāy.) a spark; (according to Mahīdhara) a Piśāca; a species of rice; quicksilver; 'the Flier,' a N. of Kṛishṇa; N. of a son of Prajā-pati; N. of a mountain; N. of a village, also called Paṭan-ga-grāma; (*ās*), m. pl. N. of a caste in Tārksa, and mother of the Paṭagas or flying animals; (*am*), n. quicksilver; a species of sandal-wood. — *Paṭan-gama, as, m.* a small grasshopper; a butterfly; a bird. — *Paṭangara, as, ā, am*, Ved. bird-like, like a bird. — *Paṭanga-val, ind.* like a bird. — *Paṭangikā, f.* a small bird; a kind of small bee. — *Paṭangin, ī, inī, m.* f. a bird.

*Pataka, as, ā, am*, who or what falls or descends, &c.; (*as*), m. an astronomical table.  
*Patat, an, anti, at*, flying, alighting, descending, coming down, falling, &c.; (*an*), m. a bird. — *Patad-graha, as, m.* 'receiving what falls,' a spittoon; the reserve of an army. — *Patad-grāha, as, m.* a spittoon, spitting-pot. — *Patad-bhīru, us, m.* 'terrible to birds,' a hawk, falcon.

*Patatra, am, n.* a wing, pinion; a feather; a vehicle; [cf. *pattra*.]

*Patatri, is, m.* (fr. *patatrin*), a bird; (Ved.) N. of a particular fire; N. of a warrior on the side of the Kurus. — *Patatri-keṭana, as, m.* 'characterized by a bird,' Vishnu. — *Patatri-rāja, as, m.* the king of the birds, Vishnu's bird Garuda.

*Patatrin, ī, inī, i*, winged, feathered, flying; (Ved.) an epithet of a particular form of fire, of the vehicle of the Āsvins, &c.; (*i*), m. a bird; a horse; the horse in the Āśva-medha sacrifice (Rāmāyana I. 13); an arrow; (*īni*), n. du., Ved. day and night; [cf. *pātatrīna*.]

*Patana, as, ā, am*, who or what flies, falls, goes down, descends; falling, alighting, &c.; (*as*), m., N. of a Rākṣhasa; (*am*), n. the act of flying down, falling, alighting, descending, falling down, throwing one's self down or into; setting (as the sun), going down (to hell), slackening, hanging down, becoming flaccid (said of the breasts); falling from dignity, virtue, &c.; neglect of the duties of caste, apostasy; ruin; death; (with *garbhaya*) miscarriage; (in arithmetic) subtraction; the latitude of a planet. — *Patana-dharmin, ī, inī, i*, having the quality of or subject to the law of falling.

*Pataniya, as, ā, am* (fr. *patana*), leading to a

fall, causing the loss of caste; (*am*), n. a degrading crime, a crime which causes loss of caste.

*Patantaka, as, ā, am*, epithet of a kind of Āśva-medha performed in a hurried manner.

*Patama, as, m.* a bird; a grasshopper; the moon; [cf. *patasa*.]

*Patayānu, us, ā, u, u*, flying, falling, liable to fall.

*Patayishnu, us, us, u, or patayishnuka, as, ā, am*, Ved. flying.

*Patara, as, ā, am, or pataru, us, us, u, Ved.* flying, fugitive.

*Patasa, as, m.* a bird; a grasshopper; the moon.

*Patāka, as, n.* ('flying'), a flag or banner, (perhaps incorrect for *patākā*); a particular position of the hand or of the fingers of the hand; (*ā*), f. a flag, pennant, pennon, banner; a flag-staff; an emblem carried as an ensign or banner, a symbol, sign, mark; a particular high number; an episode or episodic incident in a drama; good fortune, auspiciousness. — *Patāka-dhvāja-mālin, ī, inī, i*, garlanded with flags and banners. — *Patākāṅśuka (kā-an)*, *am, n.* a flag. — *Patākā-sthānaka, am, n.* (in dramatic language) intimation of an episodic incident.

*Patāhika, as, ā, am*, having a flag or banner, carrying a banner.

*Patākin, ī, inī, i*, having a flag or banner, bearing a flag, adorned with flags; (*i*), m. an ensign, a standard-bearer, colour-bearer; a figure used in divination, a scheme for casting a nativity; a flag; N. of a warrior on the side of the Kurus; (*inī*), f. an army; N. of a particular divinity.

*Patāpata, as, ā, am*, going to fall, inclined to fall; going much or frequently.

*Patita, as, ā, am*, fallen, alighted; dropped, prostrate, sprung from; fallen (in a moral sense), wicked, abandoned, one who has committed a heinous sin; fallen in battle, defeated, overthrown; degraded, outcast; gone; fallen into, occurring in, being in (e.g. *avāṅsa-patita*, being in a low family; *madhyā-patita*, being between); (*am*), n. flying. — *Patitā-sāvitrīka, as, m.* a man of the first three classes whose investiture with the thread or initiation into sacred knowledge (*upa-nayana*) has not been duly performed or not performed at all, (this can happen to a Brāhman after his sixteenth, to a Kshatriya after his twenty-second, and to a Vaiśya after his twenty-fourth year). — *Patitā-shīta, as, ā, am*, lying on the ground. — *Patitēkṣhita (ta-ikṣh)*, *as, ā, am*, looked at by an outcast. — *Patitotpanna (ta-ul)*, *as, ā, am*, sprung from an outcast.

*Patitavya, am, n.* going down to hell.

*Pattvā, ind.* having flown; having fallen or fallen down or alighted.

*Patishṭha, as, ā, am*, Ved. flying most or best.

*Patiyas, ind.* (originally the neut. of a comparative of *pat*), quickly, speedily.

*Patara, as, ā, am*, flying, falling; going, moving; (*as*), m. a bird; a hole, pit; a particular measure (= *ādhaka*).

*Pattra* (sometimes spelt *patra*), *am, n.* (according to some also *as, m.*), the wing of a bird, pinion, feather, the feather of an arrow; a vehicle in general [cf. *patatra*], a chariot, car, cart, horse, camel, &c. (perhaps in these senses connected with 2. *pat*); the leaf of a tree (regarded as its plumage), the leaf of a flower, the leaf of a particular fragrant plant or of a species of plant with fragrant leaves (= *gandha-pattra*); the leaf of the Cassia (= *teja-pattra*); a leaf prepared for writing on, a leaf written on, paper (e.g. *taṭ pattram āropayati*, he commits that to paper); a letter, any written document, (in the latter sense also *pattri, f.*); the leaf of a book; gold-leaf, &c., any thin leaf or plate of metal or gold-leaf [cf. *paṭṭa*]; the blade of a sword, knife, &c. [cf. *asi-p*]; staining the person as a decoration, lines and figures painted on the face by means of musk and other fragrant substances; a knife, dagger; [cf. *acchinna-p*], *ultha-p*, &c.: cf. also Gr. *πε-ρό-ν, πέρυξ, πτ-ίλο-ν*; Old Germ. *fedara, fedah*, 'a wing'; Angl. Sax.

*feher*; Mod. Germ. *feder*; Eng. *feather*.]—*Pattra-kāhalā*, f. the noise made by the flapping of wings or rustling of leaves.—*Pattra-kriśāhara*, as, m. a sort of penance, drinking an infusion of the leaves of various plants and Kuśa grass for a given time; [cf. *parṇa-kriśāhara*.]—*Pattra-guṇḍa*, as, m. a kind of bird [cf. *pakṣha-guṇḍa*]; a species of plant (= *tri-kaṇṭā*).—*Pattra-ghaṇā*, f. a species of plant with full leaves, *Acacia Rugata* (= *sātālā*).—*Pattra-śhedaha*, as, m. a leaf-cutter, a particular trade.—*Pattra-śhedyā*, am, n. (perhaps) plucked feathers.—*Pattra-jhankāra*, as, m. the current of a river (or the rustling of leaves?); other authorities read *pura-saṅskāra* and *pattra-saṅskāra*.—*Pattra-taṇḍulā*, f. a woman; a species of barley; (i), f. a species of plant (= *taṇḍulī* and *yava-tiktā*).—*Pattra-taru*, us, m. a species of tree (= *dush-khādirā*).—*Pattra-dāraka*, as, m. 'leaf-divider,' a saw.—*Pattra-nāḍikā*, f. the fibre or vein of a leaf.—*Pattra-parāśu* or *pattra-parśu*, us, m. a fine file or saw used by silversmiths, &c.—*Pattra-pāṣa*, as, m. the perusal of a writing.—*Pattra-pāla*, as, m. a large knife, a long dagger; (i), f. the feathered part of an arrow.—*Pattra-pāśyā*, f. an ornament on the forehead, a piece of gold-leaf or a painted mark on the forehead.—*Pattra-piśādikā*, f. a sort of cap or cover for the head made of leaves (used as a protection against rain).—*Pattra-pushpa*, as, m. a species of plant, a red sort of Tulasi or basil, *Ocymum Pilosum*; (ā), f. holy basil, *Ocymum Sanctum*; holy basil with small leaves.—*Pattra-pushpaka*, as, m. a species of birch; [cf. *bhūrja-pattra*.]—*Pattra-prakāśā*, as, m. a title given to certain astronomical tables.—*Pattra-bandha*, as, m. adorning with leaves, flowers, &c., decorating with nosegays or garlands.—*Pattra-bāla*, as, m. an oar, especially a large one used as a rudder.—*Pattra-bhaṅga*, as, m. or *pattra-bhaṅgī*, is, f. or *pattra-bhaṅgī*, f. drawing lines or figures on the face and person with fragrant pigments of sandal, musk, &c., as an ornament.—*Pattra-mānjari*, f. = *pattra-bhaṅga*.—*Pattra-māla*, as, m. the plant *Cassia Rotang* (= *vetasa*).—*Pattra-mūlaka*, as, ā, am, resembling leaves and roots.—*Pattra-yāvāna*, am, n. a young leaf, sprout.—*Pattra-rañjana*, am, n. embellishing a page, illuminating, gilding.—*Pattra-ratha*, as, m. 'using wings as a vehicle,' a bird.—*Pattraratha-śreṣṭha* or *pattrarathendra* ('*tha-in*'), as, m. 'chief of birds,' a N. of Garuda or the bird of Vishṇu.—*Pattrarathendra-keṭu*, us, m. 'characterized by the chief of birds,' an epithet of Vishṇu.—*Pattra-rekhā*, f. = *pattra-lekhā*, q. v.—*Pattra-latā*, f. = *pattra-bhaṅga*, q. v.; a long knife or poniard.—*Pattra-lavaṇa*, am, n. 'leaf-salt,' a kind of drug made of certain leaves mixed with salt.—*Pattra-lekhā*, f. drawing lines or figures on the face or person by means of fragrant pigments consisting of sandal, saffron, musk, &c.; N. of a woman.—*Pattra-vallari*, f. = *pattra-bhaṅga*, q. v.—*Pattra-valli*, is and ī, f. = *pattra-bhaṅga*, q. v.; (i), f., N. of two plants (= *rudra-jaṭā* and *palāśī*).—*Pattra-vāja*, as, ā, am, feathered, furnished with feathers (as an arrow).—*Pattra-vāha*, as, m. 'feather-bearing,' an arrow; a bird ('wing-bearing'); a letter-carrier, postman.—*Pattra-viśeshaka* = *pattra-bhaṅga*, q. v.—*Pattra-viśēṭika*, as, m. a species of venomous reptile.—*Pattra-reṣṭha*, as, m. an ornament for the ear, a kind of ear-ring (= *tātanka*).—*Pattra-sāvāra*, as, m. a Sāvāra who decorates himself with feathers, a barbarian or mountaineer who wears peacock feathers as a decoration.—*Pattra-sūka*, as, m. a species of vegetable consisting chiefly of leaves; (am), n. leaves and vegetables.—*Pattra-śrūrā*, f. the vein or fibre of a leaf.—*Pattra-śringī*, f. or *pattra-śreṇī*, f. the plant *Anthericum Tuberosum*.—*Pattra-śreṣṭha*, as, m. the tree *Ægle Marmelos* (= *vīva*).—*Pattra-saṅskāra*, as, m. the current of a river; [cf. *pattra-jhankāra*.]—*Pattra-sundara*, a species of plant (= *tikta-śāka*).—*Pattra-sūci*, is, f. 'leaf-needle,' a thorn.—*Pat-*

*tra-hima*, am, n. cold, wintry or snowy weather.—*Pattrākhyā* ('*ra-ākḥ*'), am, n. Cassia leaf; the leaf of the *Flacourtia Cataphracta*.—*Pattrāṅga* ('*ra-an*'), am, n. (sometimes written *pattrāṅga*), red sanders, *Pterocarpus Santolinus*; red or sappan wood; a species of birch (= *bhūrja*); another plant (= *padmaka*).—*Pattrāṅgulī* ('*ra-an*'), is, f. drawing lines or figures with the finger on the forehead, throat, neck &c. with coloured sandal, saffron, or any other substance.—*Pattrāṅjana* ('*ra-ai*'), am, n. ink; blacking.—*Pattrāḍhya* ('*ra-ādh*'), am, n. the root of long pepper; a species of grass.—*Pattrāmlā* ('*ra-am*'), f. a species of sorrel (= *śukrikā*).—*Pattrālī* ('*ra-āli*'), f. = *pattra-bhaṅga*, *pattrāvalī*, q. v.—*Pattrālu* ('*ra-ālu*'), us, m. a species of bulbous plant, = *kāsālu*; a species of sugar-cane (= *śleṣu-darbha*).—*Pattrāvalī* ('*ra-āv*'), is, f. red chalk, a row of leaves; decorating the person with lines of paint, &c.; (i), f. a row or number of leaves; drawing lines or figures on the face or person with coloured and fragrant pigments, as with saffron, sandal, &c.; a mixture of young *Aśvattha* leaves with barley and honey.—*Pattrāhāra* ('*ra-āh*'), am, n. feeding on leaves.—*Pattraśvara-vīrtha* ('*ra-iś*'), am, n., N. of a sacred bathing-place.—*Patropaskara* ('*ra-up*'), as, m. the plant *Cassia Sophora* (= *kāsa-marda*).—*Pattrorṇa* ('*ra-ūr*'), as, m. the tree *Calosanthus Indica*; (ās), m. pl., N. of a people; (am), n. wove silk, cloth, or a garment made of it; (perhaps also) cotton.—*Patrollāsa* ('*ra-ul*'), as, m. the bud or eye of a plant.

*Pattra*, as, m. the plant *Achyranthes Triandra* the leaves of which are eaten as a vegetable; (*ikā*), f. a leaf for writing upon, a leaf on which anything has been written; a letter, document, &c.; (am), n. a leaf; the leaf of the *Laurus Cassia*; painting lines or figures on the body by way of decoration; (at the end of a comp.) leaf, wing; [cf. *ajina-patirikā*, *ali-p*.]—*Patirikākhyā* ('*kā-ākḥ*'), as, m. a species of camphor.—*Patirikā-praveśa*, as, m. a festival on the seventh day of the month *Āśvina*.

*Patranā*, f. feathering an arrow, putting feathers on an arrow, &c.

*Patraya*, Nom. P. *patrayati*, &c., to feather.

*Patraya*, ī, īnī, ś, winged, feathered, having pages or leaves; (i), m. an arrow; a bird, falcon; a mountain; possessing a carriage or driving in one; a chariot; a tree; N. of various plants, the wine-palm (= *gangā-patiri*, = *śveta-kīnīkī*); (īnī), f. a sprout, shoot.—*Patrivāha*, as, m. a bird; [cf. *pattra-vāha*.]

*Patman*, a, n., Ved. flight.

*Patya*, (at the end of a comp.) falling.

*Patvan*, ā, ari, a, Ved. flying; (a), n. flying, flight; [cf. *āśu-p*, *raghu-p*.]

*Patsala*, as, m. a way, road.

**पत** *patā*, as, ā, am, cherished, well fed, protected, (said to = *pushṭa*.)

**पतञ्जल** *patanśala*, as, m., N. of a man.

**पतञ्जिका** *patanśikā*, f. a bow-string.

**पतञ्जल** *patanśala*, as, m., N. of a man; (ās), m. pl., N. of his descendants.

**पतञ्जलि** *patanśali*, is, m. (said to be derived fr. *patā*, falling, and *anjali*, the joined hands; *Patanśali*, according to a legend, having fallen from heaven in the shape of a small snake into the hands of the saint Pāpini as he was joining his hands in reverence); N. of a saint or Muni teacher of the Yoga philosophy, (thence called *Pātanśala*); N. of the celebrated author of the *Mahā-bhāṣya* or great commentary on Pāṇini; a N. of the poet *Vara-ruṭi*.

**पति** *patī*, is, m. (said to be fr. rt. 3, *pā*, to protect, but connected with rt. 1, *pat*, and probably for original *pātan*), a master, owner, possessor,

proprietor, lord, ruler, governor, sovereign; one who presides over, (often applied to tutelary deities or regents, e. g. *ośadhīnām patih*, the Moon as guardian or lord of medicinal plants; *sarītām patih*, the Ocean as lord of the rivers; *vāca-sām patih*, *Bṛihas-pati* as lord of speech; sometimes at the end of a comp., cf. *ośadhi-p*, *bṛihas-p*, *vācas-p*, *vanas-p*); a husband; a root; going, motion, flight? (in these senses probably connected with rt. 2. *pat*); (is), f. a female possessor, mistress (e. g. *grāmasya patih*, the mistress of a village); a wife (at the end of a non-adj. comp., e. g. *vṛiddha-pati* = *vṛiddha-patnī*, the wife of an old man, Pāp. IV. 1, 34); [cf. *āśu-p*, *dām-pati*, *dvāra-p*, *urī-p*, *prithivī-p*, *prajā-p*: cf. also Gr. *πόσι-ς* for *πόσι-ς*, *δεσπό-της*, *δεσ-πό-υπο-ς*, *δεσ-πό-ω*: Lat. *com-po*(t)-e, *im-po*(t)-e, *pot-is*, *possum* for *potis-sum*, *pot-est*(t)-e: Lith. *pat-s*, 'husband'; *vėsz-pat-s*, 'lord, ruler'; Slav. *gos-podju*, 'lord'; Russ. *gos-podin*, 'lord'; Goth. *fath-s*, 'lord'; *bruth-fath-s*, 'bridegroom'.]—*Pativāra*, ā, f. a woman who chooses her husband for herself, a young woman who has the privilege of choosing her husband [cf. *śayam-vāra*]; the plant *Nigella Indica*.—*Pati-kāma*, as, ā, am, Ved. wishing for a husband.—*Pati-gaṇitā-ṭikā*, f., N. of a commentary on the *Līlāvati*.—*Pati-ghātīnī*, f., Ved. a woman who murders her husband.—*Pati-ghna*, as, i, am, killing a husband or surviving him; (i), f. a woman who murders her husband, a husband-killer; a line on the hand indicating that a woman will be faithless or treacherous to her husband.—*Patighnī-lakṣaṇa*, am, n. the mark of a husband-killer.—*Pati-iva* or Ved. *pati-vāna*, am, n. mastership, lordship; the conjugal or marital state, wedlock, matrimony, marriage.—*Pati-darśana-lālasa*, as, ā, am, longing to see one's husband.—*Pati-devatā* or *pati-devā*, f. regarding a husband as a divinity, honouring a husband above all others.—*Pati-dvish*, ī, ī, f., Ved. hating a husband.—*Pati-dharma*, as, m. duty towards a husband.—*Patidharma-vatī*, f. fulfilling duties towards a husband, fulfilling the duties of a wife, faithfully devoted to a husband.—*Pati-pṛāṇā*, f. a faithful wife ('whose husband is her life').—*Pati-yāna*, as, ā, am, leading to a husband.—*Pati-rāyā-vinākṛita*, as, ā, am, excluded from a husband's kingdom.—*Pati-rip*, p, p, Ved. hostile to or hating a husband.—*Pati-langhana*, am, n. injuring a husband; disregarding a former husband by marrying another.—*Pati-lālasa*, as, ā, am, longing for a husband.—*Pati-loka*, as, m. 'husband's world,' the sphere of a husband in a future life.—*Pati-vatī*, f., Ved. a woman who possesses a husband, a married woman.—*Pati-ratnī*, f. a woman who possesses a husband, a married woman, a wife whose husband is living.—*Pati-vidya*, am, n., Ved. finding or procuring a husband.—*Pati-vedana*, as, ā, am, Ved. finding or procuring a husband; (as), m. an epithet of *Aryaman*; (au), m. du. a particular part of the body ('attracting a husband?'); (am), n. procuring a husband (by means of magical arts).—*Pati-vrata*, am, n. loyalty or fidelity to a husband; (ā), f. a devoted and virtuous wife (faithful to her husband).—*Pati-vratā-va*, am, n. loyalty or fidelity to a husband.—*Pati-sokākula* ('*ka-āk*'), as, ā, am, agitated or confounded with grief for a husband.—*Pati-sevā*, f. devotion to a husband.

*Patīya*, Nom. P. *patiyati*, &c., to wish for a husband; (perhaps also) to become strong.

*Patīyanti*, f. a woman wishing or fit for a husband.

*Patnī*, f. (sometimes for the sake of the metre and in a few comps. shortened to *patnī*), a female possessor, a mistress (Ved.); a wife (even applied in one or two instances to the female of an animal, as in *Riḡ-veda* I. 140, 6, to a cow, but according to *Sāy. patnī* here = *pālayitṛī*); (in astrology) N. of the seventh house. Adjective comps. ending in *patī* may remain unchanged in the fem. or may

substitute *patnī* by *Vārt.* to *Pāṇ.* IV. 1, 34 (e. g. *vriddha-patnī* or *vriddha-pati*, a woman who has an old husband); but the form *patnī* only is allowed in such comps. as *sa-patnī*, a woman who has the same husband with another; *eka-patnī*, a woman who is faithful to one husband; [cf. *jīva-p*; Gr. *πρό-νια, δέο-ροια*.]—*Patnī-tva, am, n.* wife-hood, the condition of a wife, matrimony; (*patnī-ṅve grah*, to take as a wife.)—*Patnī-vaṭ, ān, atī, at, Ved.* having a wife or accompanied by wives.—*Patnī-sālā, f.* a hut, tent, or room erected near the place of sacrifice for the wives and domestic use of the sacrificer.—*Patnī-samyāja, ās, m. pl., Ved.* the four *Āya* oblations offered to *Soma, Tvashṭri*, the wives of the gods, and *Agni-gṛihapati*.—*Patnī-samyājana, am, n.* performing the *Patnī-samyāja*.—*Patnī-sannahana, am, n.* girding a wife; the girdle of a wife.—*Patny-āṭa, as, m.* a gynæceum, the private or women's apartments.

*Patnīka*, a substitute for *patnī* at the end of a comp.; [cf. *a-p*, *bahu-p*, *sa-p*.]

पत्कायिन *pat-kāshin.* See 3. *pad*, col. 3.

पत्तङ्ग *patṅga, as, am, m. n.* (probably a corruption of *patṅraṅga*), red sandal or sanders; (*am*), *n.* *Cæsalpina Sappan*.

पत्तन *patṭana, am, n.* (said to be fr. rt. 1. *pat*), a town, city; [cf. Lat. *op-pidum*.]—*Pattana-baṅṅī, k, m.* a town-tradesman, one who carries on his business in a town.—*Pattanaḍhipatī ('na-adh')*, *is, m.* 'governor of a city'; *N.* of a prince.

पत्तरङ्ग *patṭa-ranga = patṭa-ranga, q. v.*

पत्तला *patṭalā, f.* a circuit, district.

पत्तस *pat-tas, ind.* See 3. *pad*, col. 3.

पत्ति *patṭi.* See under rt. 2. *pad*, col. 2.

पत्तूर *patṭūra, as, m.* a kind of vegetable, *Achyranthes Triandra*; (*am*), *n.* red sandal or sanders.

पत्त्र *pattra, &c.* See p. 527, col. 3.

पत्त्रङ्ग *patṭraṅga.* See *patṭraṅga*, p. 528.

पत्त्रल *patṭrala, am, n.* thin or skim milk.

पत्नि *patni, is, f., for patnī.* See p. 528, col. 3.

पत्सन् *patman, patsala.* See p. 528, col. 2.

पत्सङ्गिन *pat-saṅgin, pat-sukha, &c.* See under 3. *pad*, col. 3.

पथ *path* (connected with rt. *panth*, q. v.), cl. I. P. *pathati, papātha, apathit, pathitum*, to go, move; cl. 10. P. *pāthayati, &c.*, to throw, cast, send.

*Patha, as, m.* (said to be fr. rt. 1. *pat*); generally only at the end of a comp.), a path, way, road, course, reach; [cf. *a-patha, aja-p*, *adarśana-p*, &c.; cf. also *Zend pathan*, 'way'; Gr. *πάτος, πατέω, πόντος*; Lat. *pon(t)-s, ponti-fex*; Slav. *pati*, 'way'; Old Germ. *pad, fad, phat*; Angl. Sax. *padh, pād*; Hib. *fath*, 'a district, field'.]—*Patha-kalpanā, f.* juggling tricks, conjuring.—*Patha-darsaka, as, m.* 'way-shower,' a guide, conductor.—*Pathātthi ('tha-at')*, *is, m.* a traveller, wayfarer.—*Pathe-shihā, ās, ās, am, Ved.* standing in the way or on the road.

*Pathaka, as, ā, am,* knowing the way, a guide.  
*Pathat, an, antī, at,* going, travelling; (*an*), *m.* a road.

*Pathika, as, ā or ī, am,* knowing the way, going on a road; (*as*), *m.* a traveller, wayfarer; a guide, one who knows the way.—*Pathika-santati* or *pathika-samhātī, is, f.* or *pathika-sārtha, as, m.* a collection or company of travellers, a caravan.—*Pathikāśraya ('ka-āś')*, *as, m.* an asylum for travellers, an inn.

*Pathikā, f.* a kind of vine with red grapes.

*Pathin, panthās, m.* (nom. voc. sing. *panthās* fr. a base *panthas*, the other strong cases fr. *panthān*, acc. pl. and other weak cases fr. *path*, middle cases fr. *pathin*, see Gram. 162; *Ved.* acc. sing. is *panthām* for *panthānam*, nom. pl. *panthās* or *panthāsas* or *pathayas* for *panthānas*), a path, way, road, course; a path in morals or religion, sect, doctrine; a division of hell (*Manu* IV. 90); *panthā-nah santu te śivāh*, may thy ways be happy! a happy journey to thee! *pathi ny-as*, see under *ny-as*.—*Pathan-vaṭ, ān, atī, at, Ved.* containing the word *pathin*.—*Pathi-kāra, as, m.* 'road-maker,' *N.* of a man (?).—*Pathi-kṛit, t, t, t, Ved.* making a road, constructing a path, preparing a way or ways; guiding, a guide; (*t*), *m.* an epithet of *Agni*.—*Pathi-deya, am, n.* a toll levied on public roads.—*Pathi-druma, as, m.* the tree *Acacia Catechu*.—*Pathi-prajña, as, ā, am,* acquainted with roads.—*Pathi-mat, ān, atī, at,* containing the word *pathin*.—*Pathi-madhye, ind.* in the middle of the road.—*Pathi-rakshī, is, is, i, Ved.* or *pathi-rakshas, ās, ās, as, Ved.* protecting ways or roads.—*Pathi-vāhaka, as, m.* a fowler, bird-catcher; a porter, burden-bearer; (*as, ā, am*), cruel, hard.—*Pathi-shad, t, t, t, Ved.* sitting in the way; an epithet of *Rudra*; of the dogs of *Yama*.—*Pathi-shihā, ās, ās, am, Ved.* standing in the way or on the way, going.

*Pathīla, as, m.* a traveller, wayfarer.

*Pathya, as, ā, am* (lit. belonging to a road, suitable for the way or course of anything), proper, fit, suitable, salutary, wholesome, agreeing with, (often said in a medical sense of diet, regimen, &c.); according to rule, containing elements or leading forms; (*as*), *m.* *Terminalia Chebula* or *Citrina*; *N.* of a teacher of the *Atharva-veda*; (*ā*), *f.* a path, way, road, (*pathyā revatī, f., Ved.* 'the rich path,' personified as a deity of happiness and welfare); the tree *Terminalia Chebula* or *Citrina*; other plants (= *mrigervāru, śirbhīṭā, bandhyā, karkotakī*); *N.* of several metres, a sort of *Bṛihatī*; a kind of *Pankti*; a kind of *Āryā*; a kind of *Vaktra*; (*am*), *n.* a species of salt; [cf. *a-pathya*.]—*Pathya-sāka, as, m.* a species of vegetable.—*Pathyāpathya ('ya-ap')*, *am, n.* 'wholesome and unwholesome,' the class of things that are considered beneficial or hurtful in disease.—*Pathyāsin ('ya-ās')*, *i, inī, t,* eating or an eater of wholesome diet.

पद 1. *pad*, cl. 1. P. *padati, &c.*, various reading for rt. *bad*, to stand fast or fixed.

पद 2. *pad*, cl. 4. A. (ep. also P.) *pad-yate, pede, patsyate, apādi, pattum*, to fall (*Ved.*); to fall down or drop with fatigue (*Ved.*); to perish (*Ved.*); to fall out (*Ved.*); to go, to go to (with acc.); to attain, obtain, participate in, gain; to turn one's self towards, observe; *Caus. P. A. pādāyati, -te*, to cause to fall (*Ved.*); to cause to go, &c.; *padayate*, to go; *Desid. patsate*: *Intens. paṅipadyate, paṅipadīti*; [cf. *Zend pad*, 'to go'; *padh-a*, 'a foot'; Gr. *πέδ-α-ν, πεδ-λο-ν, πῆδ-η, πῆδ-ιλο-ν, πεζός-ς, πέζ-α, πού-ς, base ποδ-, πῆδ-α, ὀ-παδός-ς*: Lat. *ped-u-m, ped-ica, compe(d)-s, ped-ūle, ped(d)-s, ped-e(t)-s, ped-es-ter, tri-pod-are, tri-pud-ū-n*: Old Iceland. *fet-ill*, 'fetter'; Goth. *fōt-u-s*, 'foot'; Old Germ. *fezz-il*, 'fetter'; *fuoç*, 'foot'; Mod. Germ. *fuss*: Eng. *foot*: Lith. *pād-a-s*, 'a sole'; *ped-ā*, 'a foot-mark'; Hib. *faioidh-im*, 'I go'; *faihd*, 'departure'.]

*Pattī, is, m.* (fr. rt. 2. *pad* or fr. 3. *pad*, col. 3), a footman, foot-soldier, infantry; a pedestrian; a hero; (*ayas*), *m. pl.*, *N.* of a people [cf. *paṭṭī*]; (*is*), *f.* the smallest division of an army (=  $\frac{1}{3}$  of a *senā-mukha*) or a company consisting of one chariot, one elephant, three horsemen and five foot-soldiers, (according to others = *senā-mukha* = fifty-five foot-soldiers); going, moving, walking.—*Pattī-karman, a, n.* the business or operations of infantry.—*Pattī-kāya, as, m.* infantry.—*Pattī-gaṇaka, as, m.* an officer whose business is to number or muster the

infantry.—*Pattī-pankti, is, f.* a line of infantry.—*Pattī-samhātī, is, f.* a body of infantry, an assemblage of foot-soldiers; infantry.

*Pattika, as, ā, am,* going on foot, pedestrian.

*Pattin, ī, m.* a foot-soldier, footman.

3. *pad* or *pād, pāt, m.* a foot; a step; a fourth part, quarter; [cf. *pāda*.]—*Paç-çhabda, as, m.* (*pad + çabda*), the noise of feet or of footsteps.—*Paç-çhas, ind.* (*pad + affix ças*), *Pāda* by *Pāda*, stanza by stanza, foot by foot.—*Paç-çhaudā, am, n.* (*pad + çhaudā*), cleansing or purifying the feet.—*Paj-ja, as, m.* (*pad + ja*), 'born from the feet (of Brahmiṇ)', a *Sūdra*.—*Pat-kāshin, ī, inī, t,* rubbing the feet, scratching the feet; going on foot, pedestrian; (*ī*), *m.* a footman, foot-soldier.—*Pat-tas, ind.*, *Ved.* from the feet; on foot.—*Pat-saṅgin, ī, inī, ī, Ved.* sticking or adhering to the feet.—*Pat-sukka, as, ā, am,* pleasant to the feet.—*Patsutah-sī, is, is, ī, Ved.* lying at the feet.—*Patsu-tas, ind.* (fr. loc. pl. of 3. *pad + tas*), *Ved.* at the feet.—*Pad-unushanga, as, m., Ved.* anything added or appended to a *Pa* or quarter of a verse; [cf. *padānushanga*.]—*Paḍi-baddha, as, ā, am* (fr. loc. sing. of rt. 3. *pad + baddha*), tied or bound by the feet.—*Pad-ga, as, ā, am,* going on foot, pedestrian; (*as*), *m.* a foot-soldier.—*Paḍ-ghoṣa, as, m., Ved.* the sound of footsteps.—*Paḍ-dhati, is, ī, f.* (*pad + hati*), a way, path, road; a line, row, range; *N.* of a class of writings, (described as guide-books or commentaries or a kind of manual detailing the mode of performing certain rites and ceremonies and collecting the texts relating to them); a family name, a surname, title, or perhaps more accurately the characteristic word denoting caste or occupation in comps. which are used as proper names (as *gupta* at the end of *Vaiśya* names, and *dāsa* at the end of *Sūdra* names).—*Paddhati-çintāmaṇi, is, m.* or *paddhati-bhūṣaṇa, am, n., N.* of a work on astronomy.—*Paḍ-dhīma, am, n.* (*pad + dhīma*), coldness of the feet.—*Paḍ-ratha, as, m.* a footman, foot-soldier.—*Paḍ-vaṭ, ān, atī, at,* having feet; running; (*ut*), *n.* an animal that uses its feet for locomotion.—*Pan-naddhā* or *pan-naddhri, f.* a shoe, boot.—*Pan-nīshka, as, m.* one quarter of a *Nishka*.—*Pan-nejanī, nyas, f. pl.* (with *āpas*) a bath for the feet.—*Pan-misra = pāda-misra, Pāṇ. VI. 3, 56.*

*Pada, am, n.* a step, pace, stride (e. g. *padāt padāy calitum*, to move on a step from any position; *paḍe paḍe*, at every step, everywhere, on every occasion; *madhyamaṅ Vaishṇavam padam*, *Vishṇu's* middle stride, i. e. the air); a footstep, footprint, footmark, trace, track, vestige, mark (e. g. *Vishṇos trīni padāni*, the three footprints of *Vishṇu*, said to mean the space between the eyebrows, but probably the *N.* of a constellation; *Vishṇoḥ padam*, 'Vishṇu's footprint,' *N.* of a place; *kararuha-pada*, the mark of finger-nails, cf. *nakha-p*, *daśana-p*; *padam anuvīdheyam mahatām*, the footsteps of the great are to be followed); a sign, token, characteristic; a particular measure of length (= 12 or 15 fingers' breadth, or  $\frac{1}{2}$  or  $\frac{1}{3}$  of a *Pra-krama*); a footing, stand-point, standing-place, position, station, site (e. g. *bhṛāmayitūḍ padāt padam*, having caused to wander from place to place; *padam ā-tan*, to spread or extend one's position); an abode, home; a place, post, office, rank, degree, dignity (e. g. *śāḍhya-padam prāpya*, having obtained an honourable position); a business, affair, matter, (*padam kṛi*, to have dealings with any one, with loc. or acc. of the person or with *prati*); an object, thing; occasion, cause, subject (e. g. *sandēha-padeshu vastushu*, in matters which are subjects of doubt; *ashṭādāsa rya-vahāra-padāni*, eighteen titles of law or occasions of litigation); pretext (= *apa-dēsa*); a part, portion, division [cf. *trī-pada*]; a plot of ground; a square on a chess-board; a foot, (according to *Hemacandra* in this sense also *as, m.*; *padena*, on foot; *padam kṛi*, to set foot in or on; *karishyasi padam punar āsrame*, thou shalt again set foot

in the hermitage; *mūrdhni padam kri*, to set the foot upon the head of any one, i. e. to conquer or overcome; *hrīdaye or bīte padam kri*, to take possession of any one's heart or mind; *padam kri* may also mean 'to put confidence in'; a portion of a verse, quarter or line of a stanza, (*Vaishikhasya padam*, N. of a Sāman); a word; (*according to Pāṇini*) a complete word, i. e. an inflected word or a *prātipadika*, q. v., with the case-terminations added, (also in Pāṇini's system) the base of a noun before all case-terminations beginning with consonants except those of the strong cases, and before all the Taddhita affixes beginning with consonants except *y*; a mode of writing the Vedas in which the several words are detached from one another [cf. *pada-pāṭha*]; (in arithmetic) any one in a set of numbers the sum of which is required; the last of a series, a period in an arithmetical progression; a square root; a quadrant; protection; (*as*), m. a ray of light. At the end of comps. the fem. form is *padā*; [cf. *a-p<sup>o</sup>*, *anu-p<sup>o</sup>*, *dush-p<sup>o</sup>*, *nish-p<sup>o</sup>*]. — *Pada-kāra*, *as*, m. the author of the *Pada-pāṭha*; one who divides or separates compound words. — *Pada-kāla*, *as*, m. = *pada-pāṭha*. — *Pada-krit*, *t*, m. = *pada-kāra*. — *Pada-kṛtīya*, N. of a commentary on the Tarka-sangraha by Candraja-siṅha. — *Pada-krama*, *as*, m. a series of steps, pace, walking [cf. *śītra-pada-kramam*]; a series of quarters of verses; a particular method of reading or writing the Vedas, see *krama*; (*ās*), m. pl. the *Pada-pāṭha* and the different *Krama-pāṭhas*. — *Pada-kramaka*, *am*, n. the *Pada-pāṭha* and *Krama-pāṭha*. — *Pada-ga*, *as*, *ā*, *am*, going on foot or with the feet; (*as*), m. a footman, a foot-soldier, &c. — *Pada-gata*, *as*, *ā*, *am*, gone on foot, described or recorded in a line or stanza. — *Pada-gati*, *is*, *f*, going on foot, manner of going, gait. — *Pada-gotra*, *am*, n. a family supposed to preside over a particular class of words. — *Pada-śatur-ārdha*, *am*, n. a kind of metre in which every *Pada* is four syllables longer than the preceding. — *Pada-śāndrikā*, *f*, 'elucidation of words' [cf. *śāndrikā*]; N. of a commentary by Rāja-mukuta on the Amara-kosha. — *Pada-śikha*, *am*, n. a footmark, footprint, footstep. — *Pada-śhēda*, *as*, m. separation of words (in speaking), resolving a sentence into its elementary parts; parsing. — *Pada-śyuta*, *as*, *ā*, *am*, fallen from a position or office, dismissed from a place or official station. — *Pada-jāta*, *am*, n. a class of words. — *Pada-jña*, *as*, *ā*, *am*, Ved. knowing places, knowing the footmarks (of the cows), knowing degrees. — *Pada-jyotiḥ*, n., N. of a work. — *Pada-tā*, *f*, the original form of a word. — *Pada-tva*, *am*, n. the state of a word. — *Pada-dārḍhya*, *am*, n. fixedness or security of text. — *Pada-devatā*, *f*, a deity supposed to preside over a particular class of words. — *Pada-nidhana*, *as*, *ā*, *am*, Ved. having the *Nidhana* at the end of every quarter of a verse (as a Sāman). — *Pada-nī*, *is*, *i*, Ved. one who guides the steps of another, a guide. — *Pada-nyāsa*, *as*, m. putting down the feet, stepping, step, foot-fall, tread; pace, footmark; position of the feet in a particular attitude; conduct, procedure (?); writing down verses or quarters of verses; the plant *Asteracantha Longifolia* Nees (= *go-kshura*). — *Pada-panktī*, *is*, *f*, a series or row of footsteps or footmarks; a kind of metre consisting of five *Padas* of five syllables each; in an *Ishtākā* or sacred brick called after this metre; a series of words. — *Pada-pad-dhati*, *is*, *f*, a series of footsteps or footmarks. — *Pada-pāṭha*, *as*, m. a particular method of reading and writing the text of the Vedas, by which each word is written and pronounced in its original form, separately and independently, i. e. without regard to its connection with the following or preceding word and without regard to the rules of *Sandhi*. — *Pada-pāta*, *as*, m. foot-fall, tread, step, pace. — *Pada-pūraṇa*, *as*, *ā*, *am*, filling out a verse, serving to complete a verse. — *Pada-bandha*, *as*, m. a footstep, step. — *Pada-bhājanā*, *am*, n. separating the words of a line or sentence, analysing words, explanation of obscure or obsolete words,

etymology. — *Pada-bhāṅikā*, *f*, a commentary which separates the words from each other and analyses the compounds into their parts; a register, a journal, a calendar or almanac. — *Pada-bhraṇsa*, *as*, m. dismissal from an office. — *Pada-manjarī*, *f*, N. of a commentary by Haradatta-mīra on the *Kāśikā vṛtti*; N. of *Loka-nātha's* commentary on the *Amara-kosha*. — *Pada-mālā*, *f*, 'word-wreath,' a form of magical words, a magical formula, an incantation. — *Pada-yopana*, *as*, *i*, *am*, Ved. stopping or obstructing the steps; (*am*), n. a fetter for the feet. — *Pada-vākya-ratnākara* (*°na-āk<sup>o</sup>*), *as*, m., N. of a grammatical work by *Gokula-nātha*. — *Pada-vāya*, *as*, m., Ved. a leader, &c.; [cf. *padavī*]. — *Pada-vikshēpa*, *as*, m. step, pace, walking; a horse's paces. — *Pada-vigraha* or *pada-viccheda*, *as*, m. separation of words, dividing words. — *Pada-vid*, *t*, *i*, *t*, Ved. knowing places; familiar with anything. — *Pada-vishṭambha*, *as*, m. tread, step, stamp with the foot. — *Pada-vī*, *is*, m., Ved. a leader, guide, one who precedes another; (*pada-vī* or according to some also *pada-vī*, *is*), *f*, a road, path, way, track (e. g. *moksha-pada-vī*, the way to final beatitude; *pagasaḥ padavī*, a water-course, canal; *artha-pada-vīm gata*, to go the way of profit, to consult one's interest; *smaraṇa-pada-vīm gata*, gone to the way of memory, i. e. living only in the memory, dead; *hāsyā-pada-vīm gata*, to go the way of laughter, i. e. to become a subject of ridicule); station, situation, degree, rank, post, office; place, site. — *Pada-viṅya*, *am*, n., Ved. seeking for the track or traces of anything. — *Pada-vṛttī*, *is*, *f*, the hiatus between two words in a sentence. — *Pada-vṛddhi*, *is*, *f*, increase of rank or station. — *Pada-vyākhyāna*, *am*, n. the interpretation of words. — *Pada-śas*, *ind*, step by step, gradually, by degrees. — *Pada-śreṇī*, *is*, *f*, a series of steps. — *Pada-śhṭhīra*, *am*, n. the feet and knees. — *Pada-saṅhitā*, *f*, = *pada-pāṭha*, q. v. — *Pada-saṅghāṭa* or *pada-saṅghāta*, *as*, m. connecting those words together which in the *Saṁhitā* are separated by a kind of refrain; a writer, an annotator, one who collects or classifies words. — *Pada-sadhātu*, *u*, n. a manner of singing. — *Pada-sandhi*, *is*, m. the euphonic combination of words. — *Pada-samīha*, *as*, m. a series of words or parts of verses; = *pada-pāṭha*, q. v. — *Pada-stobha*, N. of a work. — *Pada-stha*, *as*, *ā*, *am*, standing on one's feet, going on foot; being in an official position, having rank, fixed in a station or office. — *Pada-sthāna*, *am*, n. footprint, footmark. — *Pada-śhīta*, *as*, *ā*, *am*, standing on one's feet, going on foot. — *Padānka* (*°da-an<sup>o</sup>*), *as*, m. footmark, footprint. — *Padānka-dūta*, 'the messenger of the footmark (*Kṛishṇa*); N. of a poem. — *Padāngī* (*°da-an<sup>o</sup>*), *f*, a species of plant (= *haṅsa-padi*). — *Padāngushṭha* (*°da-an<sup>o</sup>*), *as*, m. the great toe; [cf. *padāngushṭha*]. — *Padājī* (*°da-ājī*), *is*, m. a footman, foot-soldier. — *Padādi* (*°da-ādi*), *is*, m. the beginning of the line of a stanza; the beginning or first letter of a word. — *Padādyavid*, *t*, m. (either *padādi-avid*, one who does not know the beginning of verses, or *padādyavid*, one who knows only the first parts of a verse or of a word), a bad student. — *Padādhyayana* (*°da-adh<sup>o</sup>*), *am*, n. the study of the Vedas according to the *Pada-pāṭha*. — *Padānuga* (*°da-an<sup>o</sup>*), *as*, *ā*, *am*, following at one's heels, following closely after (with gen.); suitable, agreeable to; (*as*), m. a companion, follower. — *Padānurāga* (*°da-an<sup>o</sup>*), *as*, m. a servant; an army. — *Padānuśāsana* (*°da-an<sup>o</sup>*), *am*, n. the science of words, grammar. — *Padānushanga* (*°da-an<sup>o</sup>*), *as*, m. anything added or appended to a *Pada*; [cf. *padānushanga*]. — *Padānushāra* (*°da-an<sup>o</sup>*), *am*, n., Ved. N. of a Sāman (?). — *Padānta* (*°da-an<sup>o</sup>*), *as*, m. the end of a line in a stanza; the end of a word; (*as*, *ā*, *am*), having the word *Pada* at the end, ending in the word *Pada*. — *Padāntara* (*°da-an<sup>o</sup>*), *am*, n. an interval of one step (e. g. *padāntare śhītvā*, stopping after taking one step; *a-pādāntara*, not having an interval of one step, closely

connected; *a-padāntaram*, *ind*, without any interval, immediately upon, closely, without a pause). — *Padānta-suddhāsaddhiya* (*°dha-as<sup>o</sup>*), *am*, n., N. of a Sāman. — *Padāntīya* or *padāntīya*, *as*, *ā*, *am*, being at the end of a word, final. — *Padābhilāshīn* (*°da-abh<sup>o</sup>*), *i*, *inī*, *i*, wishing for an office. — *Padāmbhoja* (*°da-am<sup>o</sup>*), *am*, n. 'lotus-foot,' the foot of a mistress or divinity; (there are many similar compounds, as *padāravinda*, q. v.). — *Padāyatā* (*°da-āy<sup>o</sup>*), *f*, a shoe; [cf. *pan-naddhā*]. — *Padāravinda* (*°da-ar<sup>o</sup>*), *am*, n. 'lotus-foot,' the foot of a mistress, of a divinity, &c. — *Padārtha* (*°da-ar<sup>o</sup>*), *as*, m. the meaning of a word, the thing corresponding to a word, a thing, object; a head or topic (of which sixteen are enumerated by the *Naiyāyikas*, viz. proof, that which is to be known and proven, doubt, motive, example, dogmatic truth, the member of a regular argument or syllogism, reasoning by *reductio ad absurdum*, ascertainment, disquisition, controversy, cavil, fallacious reason, perversion, futility, and occasion for rebuke); category or predicament in logic (of which seven are enumerated by the *Vaiśeshikas*, viz. *dravya*, substance; *guṇa*, quality; *karman*, action; *sāmānya*, genus; *viśeṣa*, difference; *śamavāya*, co-inherence; *a-bhāva*, non-existence); the sense of another word which is not expressed but has to be supplied, (see *Pāṇ. I. 4. 96*). — *Padārtha-kamudī*, *f*, N. of a commentary on the *Amara-kosha*. — *Padārtha-dīpikā*, *f*, N. of an introduction to the study of logic by *Koṇḍa-bhaṭṭa*. — *Padārtha-dharma-sangraha*, *as*, m., N. of a work. — *Padārtha-prakāśa*, *as*, m. = *padārtha-mālā*, q. v. — *Padārtha-bodha*, *as*, m., N. of a work on the *Nyāya* philosophy. — *Padārtha-mālā*, *f*, N. of an elementary treatise on the *Nyāya* philosophy. — *Padārthamālā-dīpikā*, *f*, N. of a *Nyāya* work. — *Padārtha-viveka*, *as*, m., N. of a work on the categories of the *Vaiśeshikas*. — *Padāvālī* (*°da-āv<sup>o</sup>*), *f*, a series of lines in stanzas, a series of words; N. of a grammar. — *Padāvṛttī* (*°da-āv<sup>o</sup>*), *is*, *f*, the repetition of a word. — *Padāsana* (*°da-ās<sup>o</sup>*), *am*, n. a footstool. — *Padāhata* (*°da-āh<sup>o</sup>*), *as*, *ā*, *am*, kicked. — *Padodāharaṇa* (*°da-ud<sup>o</sup>*), *am*, n. an example taken from the *Pada-pāṭha*. — *Padopahata* (*°da-up<sup>o</sup>*), see *Pāṇ. VI. 3. 52*.

*Paṭaka*, *am*, n. a step; a position; an office; (*as*), m. a Nishka or weight of gold; an ornament of the neck; (*as*, *ā*, *am*), familiar with the *Pada-pāṭha*.

*Padana*, *as*, *ā*, *am*, who or what goes or moves.

*Padāniya*, *as*, *ā*, *am*, Ved. to be investigated.

*Padāta*, *as*, m. (properly *pada + āta*), a footman, pedestrian.

*Padāti*, *is*, *i*, *i* (properly *pada + āti*), going or being on foot; (*is*), m. a pedestrian, footman, foot-soldier, peon; (N. of a son of *Janam-cjaya*).

*Padāti-jana*, *as*, m. a footman, pedestrian.

*Padātijana-sankula*, *as*, *ā*, *am*, mingled with footmen or pedestrians.

*Padāti-mātra*, *as*, m. only a foot-soldier.

*Padāty-adhyaksha*, *as*, m. the commander-in-chief of the infantry.

*Padātika*, *as*, m. a footman, foot-soldier, peon.

*Padātin*, *i*, *inī*, *i*, having foot-soldiers; going on foot, being on foot; (*i*), m. a foot-soldier.

*Padātiya*, *as*, m. a foot-soldier, footman, pedestrian.

*Padāra*, *as*, m. the dust of the feet; a boat (= *padābindu*).

*Padāsa*, *am*, n. (said to be fr. *pada + i. āsa*), with *Vaishikhasya*, N. of a Sāman.

*Paṭi*, *is*, m. (according to the *Nirukta* = *gantū*), Ved. an animal which uses its feet for locomotion; a bird; a particular kind of animal (?).

*Paṭika*, *as*, *ā*, *am*, going on foot, pedestrian; one *Pada* long; containing only one division; (*as*), m. a footman, foot-soldier; (*am*), n. the point of the foot.

*Paṭeka*, *as*, m. a hawk, falcon.

*Pade-kṛtīya* (or *pade kṛtvā*), *ind*, having placed in a position, (*Pāṇ. I. 4. 76*).

*Padvan*, *ā*, m. a road, path, way.

*Panna*, as, ā, am, fallen, gone down or downwards, sunk, descended; gone; (as), m. downward motion, falling, descent, fall; creeping on the ground. — *Panna-ga*, as, m. 'creeping along the ground,' a snake, serpent, serpent-demon or Nāga; a species of plant (= *padma-kāshṭha*); (ā), f. a female serpent, a female serpent-demon; (i), f. a species of shrub (= *sarpinī*). — *Pannaga-keśara*, as, m. Mesua Roxburghii. — *Pannaga-nāsana*, as, m. 'serpent-destroyer,' an epithet of Garuḍa, the bird and vehicle of Vishṇu. — *Pannaga-maya*, as, ī, am, formed or consisting of serpents. — *Pannagāri* ('*ga-ari*'), is, m. 'enemy of serpents,' an epithet of Garuḍa; N. of a teacher; (also read *panna-gāri*). — *Pannagāsana* ('*ga-as*'), as, m. 'serpent-devourer,' an epithet of Garuḍa. — *Pannagāra* ('*na-ag*' or '*āg*'), as, m., N. of a man; (ās), m. pl., N. of his descendants.

पदवी *pada-vī*. See p. 530, col. 2.

पद्मिनि *pad-dhati*. See 3, *pad*, p. 529, col. 3.

पद्म *padma*, as, am, m. n. (perhaps for an original *pad-mat*, rich in stalks, but said to be fr. rt. 2. *pad*), a lotus, lotus-flower, especially the *Nelumbium Speciosum* (not the plant itself, but the flower which closes towards the evening; often confounded with the water-lily or *Nymphaea Alba*); a lotus-like ornament; the form or figure of a lotus; a N. given by the Tāntrikas to the six divisions of the upper part of the body called Cakras, (see *chakra*); a particular mark or mole on the human body; a spot; red or coloured marks on the face and trunk of an elephant; N. of a particular part of a column or pillar; an army arrayed in the form of a lotus; a particular posture of the body in religious meditation; one of the personified treasures of Kuvera as worshipped by the Tāntrikas; a particular high number, 1000 billions; N. of a constellation; (with Buddhists) N. of a particular hell (characterized by coldness); a species of fragrant plant (= *padma-kāshṭha*); the root of the *Nelumbium Speciosum*; a species of bellium; a particular fragrant substance; lead; (as), m. a kind of temple; a kind of coitus; one of the eight treasures connected with the magical art called Padmiṇī; a species of plant; an elephant; a species of serpent; a Nāga; N. of one of the attendants of Skanda; (with Jains) N. of the ninth Cakra-vartin in Bhārata; an epithet of Rāma (the son of Daśa-ratha by his wife Kauśalyā); N. of a prince of Kāśmīra (founder of Padma-pura and of a temple, see *padma-svāmīn*); of a man; of a Brāhman; of a mythical elephant [cf. *mahā-padma*]; of a monkey; of a mountain; (ā), f. 'the lotus-hued one,' an epithet of Śrī, the goddess of fortune and wife of Vishṇu [cf. *padma-śrī*]; N. of two plants, *Clerodendrum Siphonanthus* and *Hibiscus Mutabilis*; cloves; the flower of *Carthamus Tinctoria*; N. of the mother of Muni-suvrata, the twentieth Arhat of the present Ava-sarpiṇī; N. of a female serpent-demon (= the goddess Manasā, wife of the sage Jarat-kāru; cf. *padma-priyā*); N. of a daughter of king Bṛihad-ratha and wife of Kalki; (as, ā, am), lotus-hued, being of the colour of a lotus. — *Padma-kara*, as, m. a lotus-like hand, a hand like a lotus; (as, ā, am), having a lotus in the hand, holding a lotus; (ā), f. an epithet of Śrī; (as), m., N. of the sun. — *Padma-karṇika* (perhaps incorrect for *padma-karṇikā*), the capsule or pericarp of a lotus or the central part of an army arrayed in that form. — *Padma-kalikā*, f. an unblown lotus. — *Padma-kāshṭha*, am, n. a fragrant wood used in medicine and described as cooling and tonic (= *kedāra-ja*, *padma-vṛkṣha*, &c.). — *Padma-kīṭa*, as, m. a species of venomous insect. — *Padma-kūṭa*, am, n. 'lotus-peak,' N. of the palace of Su-bhīmā. — *Padma-keṭana*, as, m. 'characterized by a lotus,' N. of a son of Garuḍa. — *Padma-keṭu*, us, m., N. of a Ketu. — *Padma-keśara*, as, am, m. n. the filament of a lotus. — *Padma-kośa* or *padma-kosha*, as, m. the

calyx of a lotus; a particular position of the fingers resembling the calyx of a lotus. — *Padma-kshetra*, am, n., N. of one of four districts in Orissa held especially sacred. — *Padma-khaṇḍa*, am, n. a quantity of lotuses, a spot abounding with them. — *Padma-gandha*, as, ā, am, or *padma-gandhi*, is, ī, ī, lotus-scented, smelling like a lotus, fragrant as a lotus. — *Padma-garbha*, as, ā, am, 'lotus-born,' sprung from a lotus; (as), m. an epithet of Brahmā; of Vishṇu; of Śiva; the sun; N. of a man; of a Bodhi-sattva; of a Brāhman who was changed into a swan. — *Padma-grīhā*, f. 'lotus-housed,' 'living in a lotus,' an epithet of Lakshmi. — *Padma-čariṇī*, f. a small tree, *Hibiscus Mutabilis*. — *Padma-ja*, as, m. 'lotus-born,' an epithet of Brahmā. — *Padma-tantu*, us, m. the fibrous stalk of a lotus or the fibre of a lotus-stalk. — *Padma-darśana*, as, ā, am, looking like a lotus; (as), m. the resin of the *Pinus Longifolia*; N. of a man. — *Padma-nandin*, ī, m., N. of an author. — *Padma-nābha*, having a lotus springing from his navel; (as), m. an epithet of Vishṇu (so called because the lotus containing Brahmā, the future creator, sprang from his navel); N. of the eleventh month (reckoned from Mārga-śirsha); N. of a Nāga; of one of the 100 sons of Dhṛita-rāshṭra; of the first Arhat of the future Ut-sarpiṇī; of various other men; of a magical formula pronounced over weapons. — *Padmanābha-datta*, as, m., N. of a grammarian and lexicographer, father of Vijñāneśvara. — *Padmanābha-bhā*, am, n. the algebra of Padma-nābha. — *Padmanābha-bhaṭṭa*, as, m., N. of the father of the commentator Vijñāneśvara. — *Padma-nābhī*, is, m. an epithet of Vishṇu, (see *padma-nābha*). — *Padma-nāla*, am, n. a lotus-stalk. — *Padma-nibheksaṇa* ('*bha-iksh*'), as, ā, am, having lotus-like eyes, whose eyes are like a lotus. — *Padma-nimilana*, am, n. the closing of a lotus. — *Padma-netra*, as, m. 'lotus-eyed,' N. of a future Buddha. — *Padma-pattra*, am, n. a lotus-leaf, the petal of a lotus; *Costus Speciosus*. — *Padmapattra-nibheksaṇa* ('*bha-iksh*'), as, ā, am, having eyes like lotus-leaves. — *Padma-pada* or *padma-pāda*, as, m., N. of an author, the pupil of Sankara. — *Padma-parā*, am, n. *Costus Speciosus*. — *Padma-pāni*, is, m. 'lotus-handed,' 'holding a lotus in his hand,' an epithet of Brahmā; of Vishṇu; the sun; N. of a particular Buddha; epithet of the Bodhi-sarvā Avalokiteśvara. — *Padma-pādāčārya* ('*da-āc*'), as, m., N. of a preceptor. — *Padma-pura*, am, n., N. of a city founded by Padma. — *Padma-purāṇa*, am, n. 'Lotus-purāṇa,' N. of a Purāṇa describing the period during which the world was a lotus. — *Padma-pushpa*, as, m. the plant *Pterospermum Acerifolium*; a species of small bird (= *pikānga*). — *Padma-prabha*, as, m., N. of a future Buddha; of a divine being; (with Jains) of the sixth Arhat of the present Ava-sarpiṇī. — *Padma-priyā*, f. an epithet of the goddess Manasā, wife of Jarat-kāru. — *Padma-bandha*, as, m. an artificial arrangement of the words of a verse in a figure representing a lotus-flower, (the several syllables being distributed on the eight petals of the flower and a syllable to be repeated before each group of syllables being written on the part representing the pericarp.) — *Padma-bandha*, us, m. 'friend of the lotus,' an epithet of the Sun; a bee. — *Padma-bija*, am, n. a lotus-seed, the seed of a lotus. — *Padmabījābha* ('*ja-ābhi*'), am, n. 'resembling the lotus-seed,' the seed of *Euryala Ferox*. — *Padma-bhava*, as, ā, am, 'lotus-born,' 'produced from a lotus,' an epithet of Brahmā. — *Padma-bhāsa*, as, m. 'brilliant with a lotus,' or 'bright as a lotus,' an epithet of Vishṇu; [cf. *padma-hāsa*]. — *Padma-bhū*, ūs, m. 'lotus-born,' an epithet of Brahmā. — *Padma-maya*, as, ī, am, made or consisting of lotus-flowers. — *Padma-mālin*, ī, inī, ī, lotus-garlanded, wearing a garland of lotuses; (ī), m., N. of a Rakshas; (inī), f. an epithet of Śrī. — *Padma-mithā*, as, m., N. of the writer of a history of Kāśmīra. — *Padma-mukhī*, f. a species of prickly nightshade, *Alhagi Maurorum*. — *Padma-yoni*, is, or *padma-yonin*,

ī, m. 'lotus-born,' 'sprung from a lotus,' an epithet of Brahmā; N. of a man. — *Padma-ratha*, as, m., N. of two princes. — *Padma-rāga*, as, ā, am, lotus-hued, of the colour of a lotus; (as), m. a ruby; (i), f., N. of one of the tongues of Fire. — *Padmarāga-maya*, as, ī, am, made or consisting of rubies. — *Padma-rāja*, as, m., N. of two persons. — *Padma-rūpa*, ā, f. 'lotus-hued,' an epithet of Śrī. — *Padma-rekhā*, f. a line in the palm of the hand indicating the acquisition of great wealth. — *Padma-lāncḥana*, as, m. 'marked or symbolized by a lotus,' a king; an epithet of Brahmā; an epithet of Kuvera; the sun; (ā), f. an epithet of the goddess Śrī; an epithet of Sarasvatī; an epithet of Tārā. — *Padma-lekhā*, f., N. of a woman. — *Padma-locana*, as, ā, am, lotus-eyed. — *Padma-vat*, ān, atī, at, full of lotuses, abounding in lotus-flowers; (atī), f., N. of a wife of A-śoka. — *Padma-varṇa*, as, ā, am, lotus-hued, lotus-coloured; (as), m., N. of a son of Yadu. — *Padmavarnaka*, am, n. *Costus Speciosus*. — *Padma-vāsā*, f. 'dwelling in a lotus,' an epithet of Śrī (as having dwelt at the creation within the petals of a lotus). — *Padma-vāhini*, f., N. of a work. — *Padma-vishaya*, as, m., N. of a country. — *Padma-vikṣha*, am, n. = *padma-kāshṭha*, q. v. — *Padma-vṛshabha-vikrāmin*, ī, m., N. of a future Buddha. — *Padma-vyūha*, as, m., N. of a Sam-ādhi. — *Padma-śas*, ind. by thousands of billions. — *Padma-śrī*, is, m., N. of a Bodhi-sattva; (is), f., N. of two princesses. — *Padmaśrī-garbha*, as, m., N. of a Bodhi-sattva. — *Padma-shaṇḍa*, am, n. a quantity or multitude of lotuses; [cf. *padma-khaṇḍa*]. — *Padma-sankāśa*, as, ā, am, lotus-like, resembling a lotus. — *Padma-samāsana*, as, m. 'having a seat like a lotus,' an epithet of Brahmā. — *Padma-sambhava*, as, m. 'sprung from a lotus,' an epithet of Brahmā; N. of a Buddhist scholar. — *Padma-saras*, as, n. 'lotus-lake,' N. of various lakes. — *Padma-sūtra*, am, n. a garland of lotuses. — *Padma-sena*, as, m., N. of a man. — *Padma-savandhika*, as, ī, am, fragrant as a lotus. — *Padma-smushā*, f. 'daughter-in-law of a lotus,' an epithet of Gangā; of Śrī; of Durgā. — *Padma-svastika*, as, am, m. n. a mystical mark consisting of lotus-flowers; (according to the scholiast) a four-cornered sort of painting. — *Padma-svāmīn*, ī, m., N. of a sacred edifice built by Padma. — *Padma-hāsa*, as, m. 'smiling like a lotus or with a lotus,' an epithet of Vishṇu; [cf. *padma-bhāsa*]. — *Padmākara* ('*ma-āk*'), as, m. a lotus-pool; a large deep tank or pond abounding in lotuses. — *Padmākara-bhaṭṭa*, as, m., N. of a scholar. — *Padmākāra* ('*ma-āk*'), as, ā, am, lotus-shaped, shaped like a lotus. — *Padmākṣha* ('*ma-akṣha*'), as, ī, am, lotus-eyed, having eyes like a lotus; (as), m. an epithet of Vishṇu; N. of a man; (am), n. the seed of the lotus. — *Padmāta* ('*ma-āta*'), as, m. Cassia Tora. — *Padmāntara* ('*ma-an*'), as, m. a lotus-leaf, the petal of a lotus. — *Padmālaya* ('*ma-āl*'), as, m. 'dwelling in a lotus,' an epithet of Brahmā; (ā), f. an epithet of Śrī. — *Padmāsana* ('*ma-ās*'), am, n. a lotus-seat, a seat or throne in the shape of a lotus, especially one on which idols are placed; a particular posture in religious meditation, sitting with the thighs crossed with one hand resting on the left thigh, the other held up with the thumb upon the heart, and the eyes directed to the tip of the nose; a kind of coitus; (as, ā, am), 'sitting in a lotus,' an epithet of Brahmā; of Śiva; of the goddess Manasā; sitting in the position called Padmāsana; (as), m. the sun. — *Padmāhvā* ('*ma-āh*'), f. = *padma-čariṇī*, q. v. — *Padmeśaya*, as, ā, am, reclining or sleeping on a lotus; (as), m. an epithet of Vishṇu. — *Padmot-tama* ('*ma-ut*'), as, m., N. of a future Buddha. — *Padmottara* ('*ma-ut*'), as, m. the plant *Carthamus Tinctorius*; N. of a man; of a Buddha. — *Padmottarātma-ja* ('*ra-āt*'), as, m. 'son of Padmottara,' (with Jains) epithet of the ninth Cakra-vartin in Bhārata. — *Padmodbhava* ('*ma-ud*'), as, ā, am, 'sprung from a lotus,' an epithet

of Brahmā, of the goddess Manasā; (as), m., N. of a man; origin of the lotus (?). — *Padmodbhava-prādurbhāva* ('*ma-ud*'), as, m. 'the manifestation of Brahmā on the lotus,' N. of the ninth chapter of the first part of the Kūrma-purāṇa.

*Padmaka*, as, m. an army arrayed in the form of a lotus-flower; N. of several men; (as, am), m. n. red or coloured spots on the skin of an elephant; Costus Speciosus or Arabicus; (am), n. a particular posture in sitting; a species of tree and its wood which is used for various purposes (= *padmakāshtha* = *kushtha*, Costus Speciosus or Arabicus). — *Padmakāmālakā-plaksha-kādamboḍumbarāvṛita* ('*ka-ām*', '*ba-ud*', '*ra-āu*'), as, ā, am, filled with lotuses, Emblic Myrobalans, fig-trees, Naudlea Kadambas and Uḍumbaras (a kind of fig-tree).

*Padmakāin*, ī, m. the Indian birch tree (= *bhūrja*), the bark of which is used for writing upon, &c.

*Padmāvata*, as, m., N. of a kingdom founded by Padma-vaṇa.

*Padmāvati*, f. Hibiscus Mutabilis; a kind of Prākṛit metre; an epithet of Lakshmi; N. of one of the Mātṛis attending on Skanda; an epithet of the goddess Manasā; N. of a divine being executing the orders of the twenty-third Arhat of the present Ava-sarpinī; N. of a wife of king Śṛigāla; of a wife of Yuddhi-shthira, king of Kāśmīra; of the wife of Jaya-deva; of a poetess; of a wife of king Virābhāhu; of king Naya-pāla; of a city; of a river; of the seventeenth Lambaka of the Kathā-sarīt-sāgara. — *Padmāvati-priya*, as, m. 'husband of Padmāvati,' an epithet of Jarat-kāru.

*Padmin*, ī, inī, ī, possessing lotuses; spotted or having coloured marks (as an elephant); (ī), m. an elephant; (inī), f. a lotus, Nelumbium Speciosum, (the whole plant, whereas *padma* is properly only the flower; the same difference exists between *abja* and *abjini*, *nalina* and *nalini*, &c.); a multitude of lotuses or lake abounding in them; a lotus-pool, a pool or pond (especially one deep enough for the growth of the lotus); the fibrous stalk of a lotus; a female elephant; a particular magical art; a woman of the first and most excellent of the four classes into which the sex is distinguished; N. of a woman. — *Padmini-kaṇṭaka*, as, m., N. of a kind of leprosy. — *Padmini-kānta*, as, m. 'beloved of the lotuses,' an epithet of the Sun, (so called because the Nelumbium Speciosum closes towards the evening.) — *Padmini-khaṇḍa*, am, n. a multitude of lotuses, a place abounding in lotuses or district in which they grow. — *Padmini-vallabha*, as, m. 'friend of the lotuses,' an epithet of the Sun. — *Padminiśa* ('*ni-īśa*'), as, m. 'lord of the lotuses,' the Sun.

*पद्य* *padya*, as, ā, am (fr. 3. *pad* or *pada*), relating to or belonging to the foot; paining or hurting or coming in contact with the feet; bearing traces of the feet, marked with footprints, measuring a Pada in length, (at the end of a comp. with a preceding numeral, e. g. *daśa-padya*, ten Padas long); consisting of Padas, formed of parts of verses; consisting of one Pada; belonging to a word; final; (as), m. a Sūdra (as sprung from the feet of Brahmā); a part of a word, a verbal element; (ā), f. a way, path, road; (ās), f. pl., Ved. footsteps, paces; (am), n. a verse, metre, poetry. — *Padya-maya*, as, ī, am, consisting of verses. — *Padya-veṇī*, f., N. of a collection of poems by Venī-datta. — *Padya-sangraha*, as, m. a collection of verses, N. of a collection of twenty verses ascribed to Kavi-bhaṭṭa.

*पद्* *padra*, as, m. (said to be fr. rt. 2. *pad*), a village; the entrance into a village; the earth; a particular district.

*पद्म* *padva*, as, m. (said to be fr. rt. 2. *pad*), the abode or world of human beings; a road; a car; (*nisarga-padva*, as, ī, am, naturally inclined to, feeling attracted towards.)

*पद्मन्* *padvan*. See p. 530, col. 3.

*पन्* *pan*, cl. 1. P. A. *panāyati*, -te (Ved. *panayati*, -te), *pene*, *panitā* or *panāyitā*, *panitum* or *panāyitum* (mostly Ved.), to be worthy of admiration; to admire; to regard with surprise or wonder; to praise; to acknowledge, recognise; (A.) to rejoice at, be glad of, congratulate one's self upon (with gen.).

*Panāyāya*, as, ā, am, Ved. worthy of admiration, admirable; astonishing, surprising.

*Panasya*, Nom. A. *panasyate*, &c., Ved. to show one's self worthy of admiration, be admirable.

*Panasyu*, us, us, u, Ved. showing one's self worthy of admiration, boasting; an epithet of the Maruts, of Indra, &c.

*Panāyita*, as, ā, am, praised.

*Panāyāya*, as, ā, am, Ved. worthy of admiration, admirable, surprising.

*Panita*, as, ā, am, admired, praised.

*Panitri*, tā, tri, tri, acknowledging with praise, praising.

*Panipnat*, at, atī, at (pres. part. of the Intens.), Ved. showing one's self worthy of admiration or praise.

*Panishṭama*, as, ā, am (perhaps for *panishṭha-tama*, cf. *nelishṭha-tama*), Ved. highly praised; (but Śāy. takes it for 1st pers. pl. = *stumah*.)

*Panishṭi*, is, f., Ved. (perhaps) admiration, praise.

*Panishṭha*, as, ā, am, Ved. very wonderful, exceedingly glorious or praiseworthy.

*Panīyas*, ān, asī, as, Ved. more wonderful or praiseworthy, very wonderful.

*Panu*, us, or *panū*, us, Ved. admiration, praise.

*Panya*, as, ā, am, Ved. praiseworthy; astonishing.

*Panyas*, ān, asī, as, Ved. = *panīyas*, more wonderful, very wonderful.

*पनस* *panasa*, as, m. (said to be fr. rt. *pan*), the bread-fruit or Jaka tree, Artocarpus Integrifolia; a thorn; a species of serpent; N. of a monkey; (ā or ī), f. a malady, pustular and phlegmonoid inflammation of the skin or external organs; a female monkey; a female demon; (am), n. the bread-fruit, fruit of the Jaka tree. — *Panasa-tālikā* or (according to some) *panasa-nālikā*, f. the bread-fruit tree.

*Panasikā*, f. a kind of disease, pustules on the ears and neck.

*पनिष्पद* *panishpada*, as, ā, am (fr. Intens. of *spand*), Ved. quivering, palpitating.

*पन्थ* *panthaka*, cl. 1. and 10. P. *panthati*, *panthayati*, &c., to go, move.

*पन्थक* *panthaka*, as, ā, am, produced in or on the way; (as), m., N. of a Brāhman.

*पन्दर* *pandara*, as, m., N. of a mountain.

*पन्न* *panna*. See p. 531, col. 1.

*पन्नडा* *pan-naddhā*. See p. 529, col. 3.

*पपि* *papi*, is, is, i (fr. rt. 1. *pā*), drinking, who or what drinks; (is), m. the moon.

*Papiti*, is, f. (fr. Intens. of rt. 1. *pā*), mutual or reciprocal drinking, drinking alike or together.

*पपी* *papī*, is, m. (fr. rt. 3. *pā*, to cherish), the sun; the moon.

*Papu*, us, m. a fosterer, protector; (us), f. a nurse, foster-mother.

*पपुरि* *papuri*, is, is, i (fr. rt. *pri*), Ved. liberal, giving, granting; abundant.

*पपुक्षेय* *paprikshya*, as, ā, am (fr. rt. *prāh*), Ved. to be wished or longed for, desirable.

*पपि* 1. *papri*, is, is, i (fr. rt. 1. *pri*), leading over, delivering, saving.

*पपि* 2. *papri*, is, is, i (fr. rt. 2. *pri*), Ved. giving, granting.

*पफक* *paphaka*, as, m., N. of a man. — *Paphaka-naraka*, ās, m. pl. the descendants of Paphaka and Naraka.

*पब्वेक* *pabbeka*, as, m., N. of the father of Kedāra who composed the Vṛjita-ratnākara.

*पमरा* *amarā*, f. a kind of fragrant substance.

*पम्पस्य* *pampasya* (probably fr. an unused *pampas*, grief), Nom. P. *pampasyati*, to feel pain.

*पम्पा* *pampā*, f. (said to be fr. rt. 3. *pā*), N. of a river in the south of India; (according to a Scholiast) N. of a lake.

*पम्ब* *pamb*, cl. 1. P. *pambati*, &c., to go, move; [cf. rt. *kamp*, *bamb*, *namb*, *namb*, *khamb*, *gamb*, *ghamb*, *āmb*, *tamb*.]

*पय* *pay*, cl. 1. A. *payate*, &c., to go, move.

*पयस* *payas*, as, n. (fr. rt. 1. *pī* or rt. *pinv*; but said to be fr. rt. 1. *pā*, to drink), juice, fluid, vital spirit, power, strength (Ved.); water, rain; milk; semen virile; N. of a Sāman; N. of a Virāj; night (Ved.). — *Payah-kandā*, f. Batatas Paniculata (= *kshira-vidāri*). — *Payah-payoshnī*, f. = *payoshnī*, q. v. — *Payah-pāna*, am, n. drinking milk, a draught of milk. — *Payah-pūra*, as, m. a pool, lake. — *Payah-phenī*, f. a species of small shrub (= *dugdha-phenī*). — *Payas-āya*, as, m. a reservoir, piece of water, lake. — *Payas-pa*, as, m. 'milk-drinker,' a cat; night. — *Payas-pā*, ās, ās, am, Ved. milk-drinking, drinking milk. — *Payas-rat*, ān, atī, at, Ved. full of sap or juice, succulent, juicy, liquid; full of strength or of milk, milky, containing water or milk or semen; (*ratyas*), f. pl. rivers (Ved.). — *Payas-vala*, as, ā, am, rich in milk, yielding milk abundantly; (*as*), m. a goat. — *Payas-vin*, ī, inī, ī, abounding in sap or milk, juicy, succulent, milky; (*inī*), f. a milch cow; a she-goat; a river; N. of a river; the night; N. of various plants containing milky juice (= *kākolī*, *kshira-kākolī*, *dugdha-phenī*, *kshira-vidāri*); N. of a deity. — *Payo-gaḍa*, as, m. 'water-drop (?); hail; (*as* or *am*), m. n. an island. — *Payo-graha*, as, m., Ved. an oblation of milk. — *Payo-ghana*, as, m. 'water-lump,' hail. — *Payo-janman*, ā, m. 'birthplace of water,' a cloud. — *Payo-da*, as, ā, am, yielding milk; (*as*), m. 'water-giver,' a cloud; N. of a son of Yādu; (*ā*), f., N. of one of the Mātṛis attending on Skanda. — *Payoda-suhṛīd*, t, m. 'friend of the clouds,' the peacock. — *Payo-duh*, dhuk, k, k, Ved. milking; giving semen (?). — *Payo-dhara*, as, m. 'water-holder,' a cloud; 'containing milk,' a woman's breast; an udder; the root of Scirpus Kysoor; a species of sugar-cane (= *kasha-kāra*); the cocoa-nut; a species of Cyperus; (in prosody) an amphibrach. — *Payo-dhas*, ās, m. a rain-cloud; a piece of water, pond, lake; the ocean. — *Payo-dhā*, ās, ās, am, Ved. sucking milk (as a calf). — *Payo-dhārā*, f. a stream of water; N. of a river. — *Payodhārā-grīha*, am, n. = *dhārā-grīha*, a bath-room with flowing water, shower-bath. — *Payo-dhi*, is, m. 'receptacle of waters,' the ocean. — *Payodhika*, am, n. 'sea-foam,' cuttle-fish bone. — *Payo-nidhana*, am, n., N. of a Sāman. — *Payo-nidhi*, is, m. 'receptacle of waters,' the ocean. — *Payo-mukha*, as, ā, am, having milk on the surface, milk-faced. — *Payo-muc*, k, k, k, yielding or giving milk; (*ke*), m. 'water-discharging,' a cloud. — *Payo-mṛita-tirtha*, am, n., N. of a Tirtha. — *Payo-rāsi*, is, f. a piece of water, the ocean. — *Payo-latā*, f. the plant Batatas Paniculata. — *Payo-rāha*, as, m. 'water-bearer,' a cloud. — *Payo-vṛidh*, t, t, t, Ved. full of sap, superabounding with water, overflowing. — *Payo-vrata*, am, n. the act of subsisting on mere milk in consequence of a vow, (regarded as an expiation for receiving an unsuitable present, if continued for a month with prayer and residence in a cow-house); offering milk to Vishnu and subsisting upon it for twelve days; also for one or for three days as a religious act; (*as*, ā, am), one who subsists upon mere milk in consequence of

a vow. — *Payoshni-jātā*, f. an epithet of the river Sarasvatī. — *Payoshni*, f. (fr. *payas* and *ushna*), 'warm as milk,' N. of a river that rises in the Vindhya mountain.

*Payasa*, as, ā, am, Ved. full of juice or sap; (am), n. water; milk.

1. *payasya*, Nom. P. A. *payasyati*, -te, &c., to flow, be fluid.

2. *payasya*, as, ā, am, made of milk (curds, butter, cheese, &c.), milky; watery; (as), m. a cat; N. of one of the sons of Angiras; (ā), f. coagulated milk, curds (made by mixing sour with hot sweet milk); a shrub, Asclepias Rosea; N. of various plants (= *duḡdhikā*, *kākolī*, *kshīri-kākolī*, *svarṇa-kshīri*, *arka-pushpikā*, and *kutumbīnī-kshupa*); any plant yielding a milky sap, as the Euphorbia, the Asclepias, &c.

*Payāya*, Nom. A. *payāyate*, &c., to be fluid.

*Payora*, as, m. = *khadira*, Acacia Catechu.

पर *para*, as, ā, am (fr. rt. 1. *pri*, or perhaps fr. *apa + ra*; declined optionally as a pronominal in abl. loc. sing. m. n. and nom. voc. pl. m., when it denotes relative position, e.g. abl. *paramāt* and *parāt*, loc. *paramin* and *pare*, nom. pl. m. *pare* and *parās*, Ved. *parāśas*, see Gram. 238. a), distant, remote, removed; opposite, ulterior, beyond, further, on the other side of (with abl. or rarely with gen., e.g. *Sarayvāḥ pare tīre*, on the opposite or further bank of the Sarayū); past, antecedent, earlier, previous, former (Ved.); long past, ancient; subsequent, succeeding, following, future, next, after (with abl.); added; (at the end of a comp.) having as a following letter or sound (e.g. *ta-para*, having *t* as a following letter, followed by *t*); exceeding, left, remaining; very high or excellent, distinguished, pre-eminent, highest, greatest, longest, most excellent, best, supreme, principal, chief, most complete, utmost (= Lat. *summus*, e.g. *param Brahma*, the Supreme Spirit); highest, latest (e.g. *paraḥ kālah*, the highest or latest times; *param āyuh*, the highest or last stage of human life; used at the end of comps. to denote having anything as the highest object, completely devoted to or occupied with or engaged or engrossed in or intent upon, e.g. *śīnti-para*, occupied with reflection; *dhyāna-para*, engaged in meditation, whose highest object is meditation; *sukha-para*, extremely glad or happy; *śoka-para*, filled with grief, whose principal occupation is grief); strange, a stranger, other, another, different, varying, foreign, alien, inimical, hostile, estranged, adverse; exceeding, having a remainder or surplus (e.g. *param śatam*, more than a hundred); left over, left as a remainder; concerned or anxious for (with loc.); (as), m. an enemy, foe, adversary; (sc. *graha*) a subsidiary Soma-graha (Ved.); N. of a king of Kōśala with the patronymic *Āṅgāra* (Ved.); N. of a prince; (sc. *prāsāda* or *vāsa*) N. of the palace of Mitra-vindā; (as, am), m. n. the Supreme, Supreme Spirit, soul of the universe, the Absolute; (ā), f., N. of a plant (= *bandhāyā-karkotakī*); N. of a river; (am), n. the highest or culminating point, acme, highest degree; final beatitude; the secondary or more remote meaning of a word; (in logic) one species of common property, that which comprehends many objects, genus; existence (regarded as the common property of all things); (am), ind. beyond, over (with abl., e.g. *param vijñānāt*, beyond human knowledge); after (with abl., e.g. *astamayāt param*, after sunset; *matāḥ param*, after me; *ataḥ param*, after this, after that, farther from hence, farther from here, farther on, hereupon, hereafter, next; *nāsmāt param*, no more of this, enough; *tataḥ param*, after that, thereupon); thereupon, thereafter (without an abl.); but, however; otherwise; rather; in a high degree, excessively, exceedingly, beyond measure, completely; most willingly; at the most, at the utmost; only; *yadi param*, if at all, perhaps, at any rate; (*ṛa*), ind. farther, beyond (with acc., e.g. *pareśmān pa-*

*rahi*, pass by us); on the other side, thereupon; afterwards; after (with abl. or gen.); (pare), ind. afterwards, in future, farther; thereupon; [cf. *pāra*, *parā*; Zend *para*, 'before'; Gr. *πῆρᾱ*, *πῆρας*, *πῆρᾱν*, *περᾱλω*, *περᾱλο-ς*, *περᾱ-τη*, *Πειραιεῖ-ς*, *πῆρᾱρ*, *ἄ-περᾱλο-ιο-ς*; Lat. *peren-die*, *per-egre*, *per-per-a-m*; Goth. *fairra*, 'far'; Angl. Sax. *far*; Slav. *pol-ŭ*, 'the opposite border.']. — *Para-karma*, a, n. another's work, service for others. — *Parakarma-nirata*, as, m. engaged in service for another, a servant. — *Para-kalatra*, am, n. another's wife. — *Parakalatrābhigamana* ('*ra-abh*'), am, n. approaching the wife of another, intriguing with another man's wife, adultery. — *Para-kārya*, am, n. another's business, the affair of another. — *Para-kṛitī*, śs, f. the action or history of another. — *Para-krama*, as, m. Krama of the subsequent or second letter of a conjunction of consonants, (see *krama*). — *Para-kṛāhīn*, i, m., N. of a hero in the Mahā-bhārata who fought on the side of the Kurus. — *Para-kṛāntī*, is, f. the greatest declination, inclination of the ecliptic. — *Parakshudrās*, f. pl. (probably) those verses of the Veda which are the shortest or excessively short. — *Para-kshetra*, am, n. another's field; another man's wife; another's body. — *Para-gata*, as, ā, am, being with another, present with another, relating to another. — *Para-gāmin*, i, inī, i, belonging to or relating to another, beneficial to another. — *Paraguna*, as, ā, am, advantageous or beneficial to another or to an enemy. — *Para-griha-vāsa*, as, m. dwelling in the house of another. — *Para-granthī*, is, m. 'the extreme point of a limb,' an articulation, a joint. — *Para-glānī*, is, f. reduction or subjugation of an enemy. — *Para-śakra*, am, n. the army of an enemy; a hostile prince. — *Para-śitta-jñāna*, am, n. knowing the thoughts of another. — *Para-śhānda*, as, m. the will of another; dependance; (as, ā, am), depending upon or subject to the will of another, dependant, subjected, subservient. — *Para-śhānda-val*, ān, āti, at, dependant on the will of another, subjected, subservient. — *Para-śhidra*, am, n. a fault or flaw or defect in another. — *Para-ja*, as, ā, am, 'born of another,' strange, a stranger, (see *para-jāta*). — *Para-jana*, as, m. another person, a stranger, (opposed to *sva-jana*). — *Para-janman*, a, n. a future birth. — *Para-janmika*, as, ā, am, relating to a future birth or life. — *Para-jāta*, as, ā, am, born of another, nourished or maintained by a stranger, dependant on others for sustenance, adopted, fostered by strangers; dependant, servile, subjected; (as), m. a servant. — *Para-jīta*, as, ā, am, conquered or subdued by another; nourished by a stranger, (for *para-jāta*, q. v.). — *Parai-ja*, as, m. an oil-press; froth, foam; the blade of a sword or knife, (in these three senses also read *parāñja*, q. v.); a sword or scymitar; (ā), f. the sound of instruments at a festival; (am), n. Indra's sword. — *Parai-jana*, as, m. an epithet of Varuṇa, 'regent of the waters.' — *Parai-jaya*, as, ā, am, foecoming; (as), m. an epithet of Varuṇa. — *Parataḥ-pośha*, as, ā, am, receiving food from another, nourished by another. — *Para-taṅgaṇa*, ās, m. pl., N. of a people. — *Para-tantra*, am, n. a rule, ritual or formula for another rite; (as, ā, am), dependant upon another, dependant, subject to another, subservient, obedient. — *Para-tama*, as, ā, am, highest, greatest, most excellent; farthest, &c. — *Para-tara*, as, ā, am, greater, higher, more; farther, &c. — *Para-tas*, ind. through or from another, (often taking the place of the abl. of *para*, e.g. *parato 'pi parusāsi*, and thou art greater than the greatest or higher than the highest; *svakāt parato vā grīhāt*, from his own house or that of another); farther, afterwards, behind, (often used in native grammars after locatives with the omission of the substantive verb, e.g. *śasāḍau parataḥ [sati]*, when the termination beginning with *śas* follows); after, over, beyond (with abl.); otherwise, differently. — *Para-tā*, f. comprehensiveness, absoluteness; highest degree. — *Para-tāpana*, as, m. 'pain-

ing enemies,' N. of a Marut. — *Para-tīrthika*, as, m., N. of a Brāhman. — *Para-tra*, ind. elsewhere, in another place, in a future state, in another world, in the other or next world; hereafter, in futurity; farther on, in the sequel (of a book). — *Paratra-bhṛta*, us, m. 'one who stands in awe of futurity,' a pious or religious man. — *Para-tra*, am, n. the being distant or remote; the state of being consequent, consequence, the following (as of another letter in grammar), posteriority; separateness, difference, distinction; hostility; the being more excellent; (in logic) the nature of common or generic property; priority of place or time, proximity. — *Para-dāra*, ās, m. pl. another's wife. — *Paradāra-gamana* or *paradārābhigamana* ('*ra-abh*'), am, n. approaching the wife of another, adultery, adulterous intercourse or intrigue. — *Paradārābhimarsha* ('*ra-abh*'), as, m. contact with the wife of another, intriguing with another's wife. — *Paradārīn*, i, m. committing adultery with another man's wife, an adulterer. — *Paradāropasevana*, am, n. or *paradāropasevā* ('*ra-rop*'), f. intriguing with another's wife. — *Para-duḥkha*, am, n. the pain or sorrow of another. — *Para-devatā*, f. the supreme or highest deity. — *Para-deśa*, as, m. a foreign country, the country of an enemy, (opposed to *sva-deśa*). — *Paradeśa-sevīn*, i, inī, i, frequenting foreign countries, living abroad, travelling, a traveller. — *Paradeśīn*, i, inī, i, foreign, exotic; (i), m. a foreigner; one residing abroad. — *Para-doshakīrtana*, am, n. the proclaiming of others' faults, scandal, calumny, censoriousness. — *Para-dravaṇa*, am, n. another's property, the goods of another. — *Paradravyāpahāraka* ('*ya-rop*'), as, m. one who carries off the property of another, a thief, robber. — *Para-droha-karma-dhī*, is, is, i, injuring another in deed or thought. — *Para-drohin*, i, inī, i, tyrannizing over another or over others; tyrannical. — *Para-dveshin*, i, inī, i, hating others, hostile to another, inimical, adverse. — *Para-dhana*, am, n. another's wealth. — *Paradhānāvādāna-sukha* ('*na-śo*'), am, n. feeding luxuriously at another's expense. — *Para-dharma*, as, m. another's duty or business, the duties of another caste. — *Paradhyanā*, am, n. intent meditation, absorption or abstraction in contemplation. — *Para-nindā*, f. reviling others. — *Para-nipāta*, as, m. (in gram.) the irregular posteriority of a word in a compound; [cf. *pūrva-nipāta*]. — *Para-nirmita-vaśa-vartin*, i, m. 'obedient to the will of those who are transformed by others,' an epithet of a class of Buddhist deities. — *Paran-tapa*, as, ā, am, paining enemies, vexing or annoying others, subduing a foe, (said of heroes); (as), m. a conqueror; N. of one of the sons of Manu Tāmasa; of a prince of Magadha. — *Parapaksha*, as, m. the side or party of an enemy or adversary, &c.; (as), m., N. of a son of Anu. — *Para-patnī*, f. the wife of another or of a stranger. — *Para-pada*, am, n. high station, eminence; final emancipation. — *Para-parigraha*, as, m. 'another's retinue,' the family or dependants of another. — *Para-pāka*, as, m. anything cooked by another, another's food, the meal of a stranger. — *Parapāka-nirvṛtta*, as, m. one who cooks his own food without observing the expiatory sacrifice for the five Sūnās or places of destruction of animal life. — *Parapāka-rata*, as, m. 'constant at another's meals,' one who lives upon others but observes the due ceremonies before cooking. — *Parapāka-ruṭī*, is, m. a constant guest at others' tables. — *Parapīṇḍa*, am, n. another's cake, food given by another. — *Parapīṇḍāda* ('*ḍa-āda*'), as, ā, am, 'taking another's food,' feeding at another's cost or upon another's food; (as), m. a servant. — *Para-purañ-jaya*, as, ā, am, 'conquering an enemy's city or cities,' an epithet of heroes. — *Para-purusha*, as, m. 'the Supreme Spirit,' an epithet of Vishnu; another man, a stranger, the husband of another woman. — *Para-pushṭa*, as, ā, am, fostered or nourished by a stranger; (as), m. the Kokila or Indian cuckoo; (ā), f. a female cuckoo; a harlot, a whore;

a parasitical plant; N. of a daughter of a king of Kauśāmbi. — *Parapushṭa-mahotsava*, *as*, m. 'great feast or joy of the cuckoo,' the mango tree. — *Para-pūrvā*, *f.* a woman who has had a former husband. — *Parapūrvā-patī*, *is*, m. the husband of a woman who has had a previous husband. — *Parapauravatantava*, *as*, m., N. of a son of Viśvāmītra. — *Para-prajanya*, *as*, *ā*, *am*, for the use of others. — *Para-prēshya-tva*, *am*, n. service of another, servitude, slavery. — *Para-brahman*, *a*, n. the Supreme Spirit or Brahma; N. of an Upanishad. — *Para-bhāga*, *as*, m. superior merit; good fortune, prosperity; excellence, supremacy; the last part, residue, remainder. — *Parabhāga-tā*, *f.* superior excellence, supremacy. — *Para-bhāgya*, *am*, n. another's wealth or prosperity. — *Parabhāgyopajivin* ('*ya-up*'), *i*, *ini*, *i*, living upon another's fortune. — *Para-bhāshā*, *f.* a foreign language. — *Parabhukta*, *as*, *ā*, *am*, possessed or enjoyed by another. — *Para-bhūta*, *as*, *ā*, *am*, following or subsequent, (said of words). — *Para-bhūmt*, *is*, *f.* a foreign or hostile country. — *Parabhūmi-shtha*, *as*, *ā*, *am*, living or being in a foreign or hostile country. — *Para-bhūshana*, *am*, n. another's ornament; (*as*), m., scil. *sandhi*, peace purchased by ceding the entire produce of a country; (also a wrong reading for *pari-bhūshana*). — *Para-bhrit*, *i*, *t*, *t*, nourishing another; (*t*), m. a crow, (said to nourish the Indian cuckoo). — *Para-bhrita*, *as*, *ā*, *am*, cherished or nourished by a stranger, fostered, adopted; (*as*), m. the Indian cuckoo, (supposed to leave its eggs in the nest of the crow to be hatched). — *Para-bhritya*, *as*, *ā*, *am*, to be nourished or supported by another. — *Para-bhedaka*, *as*, *ā*, *am*, 'foe-breaker,' destroying or subduing a foe. — *Para-maṇi*, *is*, m., N. of a prince. — *Para-mata*, *am*, n. another's opinion, different opinion or doctrine, heterodoxy, heresy. — *Paramata-kālānala* ('*la-an*'), *as*, m., N. of a pupil of Sankara. — *Param-adbhuta*, *as*, *ā*, *am*, very wonderful. — *Para-manyu*, *us*, m., N. of a son of Kaksheya; (also read *para-mantlu*). — *Paramarma-jña*, *as*, *ā*, *am*, knowing the secret plans or intentions of another, knowing another's character or disposition, able to dive into the recesses of another's heart. — *Para-mātra*, (with Buddhists) a particular high number; (also read *para-mantra*). — *Paramṛtyu*, *us*, m. a crow, (probably a corrupt word; cf. *para-bhrit*). — *Param-pada*, *am*, n. final or eternal felicity; a high station; the abode of Vishnu. — *Param-para*, *as*, *ā*, *am*, one following the other, proceeding from one to another (as from father to son &c.); successive, repeated; (*am*), ind. one after the other, successively, in continuous succession; (*as*), m. a great great-grandson, a great-grandson or one of his descendants; a species of deer; (*ā*), *f.* an uninterrupted series, a row, regular series, succession, continuous arrangement, order, method; race, progeny, lineage; mediate or indirect condition; injury, killing, hurting. — *Parampara-tas*, ind. successively, in continuous succession, mutually. — *Param-parāka*, *am*, n. immolating an animal at a sacrifice. — *Paramparā-prāpta*, *as*, *ā*, *am*, received by tradition. — *Param-pariṇa*, *as*, *ā*, *am*, hereditary, obtained by inheritance or descent; traditional. — *Parama-mana*, *as*, m. 'a strange lover,' a married woman's gallant, a paramour. — *Para-rūpa*, *am*, n. the following sound, the sound which comes last or in the second place. — *Para-loka*, *as*, m. the next world, the other world, paradise. — *Paraloka-gama*, *as*, m. or *paraloka-yāna*, *am*, n. going to the other world, death, dying. — *Paraloka-bādha*, *ā*, *f.* loss of paradise. — *Para-lokārthim* ('*ka-ar*'), *i*, *ini*, *i*, seeking a future state, a candidate for immortality. — 1. *para-val*, *ān*, *atī*, *at*, dependant upon another, being under the command of another, ready or willing to obey or serve (with inst. or loc., e.g. *bhrātṛā* or *bhrātari paravān*, one who obeys his brother); subject to another; deprived of strength; devoted to. — 2. *para-val*, ind. like a stranger. — *Paravat-tā*, *f.* submissiveness, obedience. — *Pa-*

*ra-vaśa*, *as*, *ā*, *am*, subject to another, depending on the will of another, dependant, subservient, subject; deceived. — *Para-vaśya*, *as*, *ā*, *am*, subject to the will of another, dependant, subservient, subject. — *Paravaśya-tā*, *f.* dependance on another. — *Paravācya*, *as*, *ā*, *am*, blamable by others; (*am*), n. fault, defect. — *Paravācya-tā*, *f.* condition of being an object of censure to another. — *Para-vānt*, *is*, m. a judge, ruler; a year; N. of the peacock on which the god Kārtikeya rides. — *Para-vāda*, *as*, m. 'other's talk,' the statement or speech of others, popular rumour or report, slander; an adverse reason, objection, refutation, controversy. — *Paravādin*, *i*, m. one who makes an adverse statement or raises an objection, a controversialist. — *Paravira-han*, *ā*, *ghnī*, *a*, killing hostile heroes, the slayer of the warriors or champions of the enemy, an epithet of brave warriors. — *Para-veśman*, *a*, n. the dwelling of the Supreme. — *Para-ryūha-vināśana*, *as*, m. the destroyer of an enemy's ranks. — *Paravṛata*, *as*, m. an epithet of Dhṛita-rāshṭra. — *Parasāśana*, *am*, n. the order of another. — *Para-sūci*, *is*, m., N. of a son of Manu Auttama. — *Para-svas*, ind. the day after to-morrow; (incorrectly for *paraś-svas*; see *paras*). — *Para-saṅgata*, *as*, *ā*, *am*, associated with another or with others; fighting or engaged with another. — *Para-saiśāruka*, *ās*, m. pl., N. of a people. — *Para-saijñaka*, *as*, m. 'called supreme,' the soul. — *Para-sambandha*, *as*, m. relation or connection with another. — *Parasambandhin*, *i*, *ini*, *i*, related to another; belonging to another. — *Para-savarna* or *para-sasthāna*, *as*, *ā*, *am*, homogeneous with a following letter. — *Parasāt*, ind. into the hands of another. — *Parasāt-kṛitā*, *f.* a woman just given away in marriage. — *Para-sevā*, *f.* service of another. — *Para-stṛī*, *f.* the wife of another, an unmarried woman depending upon another (as upon her father &c.). — *Parasthāna*, *am*, n. another or a strange place. — *Paraspara* (sing. only, but without nom. sing.), one another, each other, (often at the beginning of a comp., e.g. *paraspara-sthītau*, m. du. standing opposite to one another); mutual, mutually interchanged or interchangeable; (in Mahā-bh. Sānti-p. 2420. the nom. pl. *parasparās*, like one another, occurs); (*am*, *ena*, *āt*, *asya*), ind. one another, each other, with one another, from each other, against one another, to one after another, one after the other, mutually, reciprocally; (*tas*), ind. one another, one after another, mutually, reciprocally. — *Paraspara-jña*, *as*, m. knowing one another, a friend, an intimate. — *Paraspara-sukhaishin* ('*kha-esh*'), *i*, *ini*, *i*, seeking one another's happiness. — *Paraspara-hata*, *as*, *ā*, *am*, killed by one another. — *Parasparāmumati* ('*ra-an*'), *is*, *f.* mutual concurrence or assent. — *Parasparām*, ind. one another, one after another, mutually. — *Parasparopakāra* ('*ra-up*'), *as*, m. mutual assistance or benefit, offensive and defensive alliance. — *Parasparopakārin*, *i*, m. 'mutually assisting,' an ally; an associate, a helper. — *Parasmai-pada*, *am*, n. 'word to another' or 'word for another,' the form of a word which relates to another, (a term applied to the terminations of the active verb); the active or transitive verb; [cf. *ātmane-pada*]. — *Parasmai-padin*, *i*, *ini*, *i*, taking the active terminations. — *Parasmai-bhāshā*, *f.* = *parasmai-pada*, *q. v.* — *Para-sva*, *am*, n. another's property. — *Parasvatra*, *am*, n. another's right. — *Parasvatpādāna* ('*va-āp*'), *am*, n. conferring a right upon another as by gift &c. — *Parasva-haraṇa*, *am*, n. seizing another's property. — *Parasvādāyin* ('*va-ād*'), *i*, *ini*, *i*, taking or seizing another's property, extortionary, an extortioner. — *Parasvopajivika* ('*va-up*'), *as*, *ā*, *am*, or *parasvopajivin*, *i*, *ini*, *i*, living upon the property of others, dependant. — *Para-haṅsa*, *as*, m. = *parama-haṅsa*, *q. v.* — *Para-han*, *ā*, *ghnī*, *a*, killing enemies; (*ā*), m., N. of a prince. — *Para-hita*, *as*, *ā*, *am*, friendly to others, benevolent; good or profitable for another; (*am*), n. the welfare of another. — *Parahita-rakṣita*, *as*,

m., N. of a commentator on the Pañca-krama. — *Parāgama* ('*ra-āp*'), *as*, m. the arrival or attack of an enemy. — *Parānga* ('*ra-an*'), *am*, n. the hinder or back part of the body. — *Parāngada*, *as*, m. (fr. *para-anga-da*, giving form to another, Siva forming with Durgā a deity, half male and half female, or according to others restoring the body of an enemy, i. e. Kāma-deva, to shape, after having reduced it to ashes in a rage), a N. of Siva. — *Parācīta* ('*ra-āc*'), *as*, *ā*, *am*, cherished or fostered by another or by a stranger; (*as*), m. a slave, servant. — *Parāt-para*, *as*, *ā*, *am*, superior to the best. — *Parātman* ('*ra-āt*'), *ā*, m. the Supreme Spirit; (*ā*, *ā*, *a*), one who has directed his mind towards the Supreme; (perhaps) one who considers himself the Supreme. — *Parātma-bhūta*, *as*, *ā*, *am*, fixed on the supreme good. — *Parādhikāra* ('*ra-adh*'), *as*, m. another's office or post. — *Parādhikāra-carvā*, *f.* interference with another's concerns, officiousness. — *Parādhīna* ('*ra-adh*'), *as*, *ā*, *am*, depending on another, dependant, subservient. — *Parādhīna-tā*, *f.* or *parādhīna-tva*, *am*, n. dependance upon another, subjection. — *Parānta* ('*ra-an*'), *as*, m. the most extreme or remote end, final death; (*ās*), m. pl. 'living at the greatest distance,' N. of a people. — *Parānna* ('*ra-an*'), *am*, n. the food of another, food supplied by or belonging to another; (*as*, *ā*, *am*), eating the food of another, living at another's expense, sponging; a servant. — *Parānna-paripushṭa*, *as*, *ā*, *am*, nourished by the food of another. — *Parānnaparipushṭa-tā*, *f.* living on the food of another. — *Parānna-bhojin*, *i*, *ini*, *i*, eating the food of another, living at another's cost. — *Parāpara* ('*ra-ap*'), *as*, *ā*, *am*, the more distant and near, far and near, remote and proximate, prior and posterior, before and behind, earlier and later (as cause and effect), higher and lower, best and worst; (*as*), m. a Guru of an intermediate class, a term applied in the Tantras to the goddess Durgā; (*am*), n. (in logic) community of property intermediate between the greatest and smallest numbers, species (as being between genus and individual); a species of plant (= *parūshaka*). — *Parāpara-guru*, *us*, m. a particular Guru; [cf. the preceding.] — *Parāpara-tā*, *f.* or *parāpara-tva*, *am*, n. higher and lower degree, absolute and relative state; priority and posteriority; the state of the better and the worse; the state of comprising and not comprising; the condition of being both a genus and a species. — *Parāparaitṛi* ('*ra-et*'), *tā*, *trī*, *trī*, Ved. going after another, going in a line (to the next world). — 1. *parāmṛita* ('*ra-am*'), *am*, n. rain; (for 2. see s. v. at p. 537, col. 2.) — *Parāyatta* ('*ra-āy*'), *as*, *ā*, *am*, dependant upon another, subject to another, subservient. — *Parāyus* ('*ra-āy*'), *us*, *us*, one who has reached the highest age or 100 years; (*us*), m. an epithet of Brahmā. — *Parārtha* ('*ra-ar*'), *as*, m. the highest advantage or interest; the chief meaning or importance; the highest object (euphemistic expression for sexual intercourse); the profit or interest of another; (*am* or *e*), ind. for the sake of another, for the good of another; (*as*, *ā*, *am*), having another object or meaning; designed for another, done for another. — *Parārtha-nishṭha*, *as*, *ā*, *am*, fixed on the supreme good. — *Parārthavādin*, *i*, *ini*, *i*, talking of the affairs of others, officious, intermeddling. — *Parārdha* ('*ra-ar*'), *as*, m. the more remote or opposite or other side or half, the ulterior part, the other part; (*as*, *am*), m. n. the highest number, the number 100,000,000,000,000,000 or a hundred thousand billions; (according to others) a lac of lac of krosres or a number equal to half the term of Brahmā's life or as many mortal days as are equal to fifty of his years; (*as*, *ā*, *am*), the most excellent, (in this sense incorrectly for *parārdhya*). — *Parārdhya*, *as*, *ā*, *am*, being on the more remote or opposite or other side, being on the farther side or half, being on the following side or half; most remote, the most distant in number, of the highest possible number or value, highest in rank

or quality, most highly esteemed, most costly, most excellent, most beautiful, finest, best; more excellent than (with abl.); (*am*), n. a maximum; an immense or infinite number; (at the end of a comp.) amounting to an infinite number, amounting at the most. — *Parārbuda* (*ra-ar°*), *as*, m. a species of fire-fly. — *Parāvajñā* (*ra-av°*), f. insulting another, indignity offered to another. — *Parāvāra* (*ra-av°*), *as*, *ā*, *am*, far and near, distant and near, remote and proximate, earlier and later, prior and subsequent, higher and lower, highest and lowest; handed down from earlier to later times, traditional, each successive or every succeeding (one); all-inclusive, all-including; (*ās*), m. pl. ancestors and descendants; (*am*), n. the remote and near, the far and near, the earlier and later, cause and effect, motive and consequence; the whole extent of an idea; totality; the universe. — *Parāvāra-tva*, *am*, n. state of being higher and lower or superior and inferior. — *Parāvāra-dṛiṣ*, *k*, *k*, *k*, knowing both the past and the future. — *Parāvāsatha-sāyin* (*ra-av°*), *i*, *tni*, *i*, sleeping in another's house. — *Parāvaidha* (*ra-āv°*), *as*, m. 'pierced or wounded by another,' 'frightened by another' (?), an epithet of Viṣṇu; of Kuvēra; (perhaps rather *parāvaidha* fr. *parā-vyadh*.) — *Parāśraya* (*ra-ās°*), *as*, m. dependence upon another; the retreat of enemies; (*as*, *ā*, *am*), dependant or relying upon another; (*ā*), f. a parasitical plant. — *Parāśrita* (*ra-ās°*), *as*, *ā*, *am*, dependant, subject. — *Parā-sarga* (*ra-ās°*), *as*, m. dependence on another or on something else, dependence. — *Parāskandin* (*ra-ās°*), *i*, m. 'assailing another,' a thief, robber. — *Parāha* (*ra-aha*), *as*, m. the next day. — *Parāhata* (*ra-ah°*), *as*, *ā*, *am*, struck by another, assailed, attacked. — *Parāhā* (*ra-ah°*), *as*, m. the afternoon, the latter part of the day; (the word is also spelt *parāhna*.) — *Paretara* (*ra-i°*), *as*, *ā*, *am*, other than hostile, faithful, friendly. — *Pare-dyavi* or *pare-dyus*, ind. on the next day, to-morrow. — *Pare-prāya*, *as*, *ā*, *am*, of higher value than life, more precious than life. — *Pareśa* (*ra-īśa*), *as*, m. 'the supreme or highest lord,' an epithet of Brahmā; of Viṣṇu. — *Pareshīti* (*ra-īsh°*), *is*, ni. 'having the highest worship (?)', an epithet of Brahmā. — *Paraidhita* (*ra-edh°*), *as*, *ā*, *am*, nourished by a stranger, maintained by others; (*as*), m. a servant; the Koil or Indian cuckoo. — *Parodhā* (*ra-ūdhā*), f. the wife of another. — *Parotkarsha* (*ra-ut°*), *as*, m. another's superiority. — *Parodita* (*ra-ut°*), *as*, *ā*, *am*, uttered by an enemy, &c.; (*am*), n. clamour, menace. — *Paropakāra* (*ra-up°*), *as*, m. the assisting others, doing good to another, beneficence, benevolence, charity. — *Paropakārin* (*ra-up°*), *i*, *inī*, *i*, assisting others, supporting others, beneficent, charitable, kind to others. — *Paropakāraikarasa* (*ra-ek°*), *as*, *ā*, *am*, wholly devoted to the service of another; (*ā*), f. a wife wholly devoted to her husband. — *Paropakṛita* (*ra-up°*), *as*, *ā*, *am*, helped or befriended by another; brought by another. — *Paropajāpa* (*ra-up°*), *as*, m. the dissension of enemies, causing dissension among enemies. — *Paropadesa* (*ra-up°*), *as*, m. giving advice to others, counselling others, admonishing or instructing another, the instruction of others. — *Paroparudha* (*ra-up°*), *as*, *ā*, *am*, besieged by an enemy, blockaded, invested.

*Paraka*, *as*, *ā*, *am*, = *para*, at the end of an adj. comp. (e. g. *iti-śabda-paraka*, followed by the word *iti*).

*Parākīya*, *as*, *ā*, *am*, belonging to another or to a stranger, another, strange, hostile; (*ā*), f. the mistress or wife of another, i. e. one of the three objects of love, according to the Śringāra or amatory doctrine.

*Parama*, *as*, *ā*, *am* (superlative of *para*), most distant, last; highest, first, most excellent or distinguished, best, greatest, chief, primary, principal, superior; exceeding; extreme; worst; more excellent (with abl., *Sivat paramah*, more excellent than

*Siva*); adequate, sufficient; (*am*), n. the utmost or highest; the chief part, the most prominent part; (at the end of an adj. comp.) amounting at the highest to, consisting chiefly or principally of, occupied only with; (*am*), ind. (a particle of assent, affirmation, or agreement) yes, very well, well; (in a comp. before an adj. or part.) excessively, extremely, very, much, in the highest degree, to a great degree, excellently; [cf. Lith. *pirma*, 'the first'; probably Lat. *primus*-; cf. fr. *pra*; Goth. *fruma*, 'first.'] — *Parama-kṛānti*, *is*, f. = *para-kṛānti*. — *Parama-kṛānti-jyā*, f. the sine of the greatest declination. — *Parama-krodhin*, *i*, *inī*, *i*, extremely angry; (*i*), m., N. of one of the Viśve-devas. — *Parama-gatī*, *is*, f. any chief object or refuge (as a god, a protector); final beatitude. — *Parama-gava*, *as*, m. an excellent bull or cow. — *Parama-gahana*, *as*, *ā*, *am*, very mysterious or profound. — *Parama-cetas*, *as*, n. the entire heart, all the heart. — *Parama-jā*, f., Ved. (according to the Scholiast) = *pra-kṛiti*, (probably for *paravatah*?). — *Parama-jyā*, *ās*, *ās*, *am*, Ved. 'holding supreme power,' an epithet of Indra. — *Parama-tas*, ind. in the highest degree, excessively; still worse. — *Parama-tā*, f. the highest position or rank; highest end or aim. — *Parama-daruṇa*, *as*, *ā*, *am*, very dreadful. — *Parama-duḥkhita*, *as*, *ā*, *am*, deeply afflicted. — *Parama-durmedhas*, *ās*, *ās*, *am*, exceedingly stupid. — *Parama-dru*, *us*, m. Amyrin Agalochia. — *Parama-nanda*, *as*, m., N. of a teacher; (perhaps a wrong reading for *paramānanda*.) — *Parama-pada*, *am*, n. the highest rank, high station, excellence; final beatitude. — *Parama-parama*, *as*, *ā*, *am*, highest or most excellent of all. — *Parama-purusha*, *as*, m. the Supreme Spirit. — *Paramapurusha-prārthanā-mañjari*, f., N. of a collection of prayers addressed to Viṣṇu and other deities. — *Parama-brahma-cāriṇi*, f. an epithet of Durgā. — *Parama-brahman*, *as*, n. the Supreme Spirit. — *Parama-bhāsvara*, *as*, *ā*, *am*, excessively radiant. — *Parama-manju-mat*, *ān*, *atī*, *at*, deeply distressed. — *Parama-mahat*, *ān*, *atī*, *at*, infinitely great. — *Parama-rasa*, *as*, m. 'most excellent beverage,' buttermilk mixed with water. — *Paramarāja*, *as*, m. a supreme monarch. — *Paramarshi* (*ma-ri°*), *is*, m. 'greatest sage,' a Rishi or divine sage of a peculiar order or division. — *Paramavismita*, *as*, *ā*, *am*, greatly surprized or amazed. — *Parama-sobhana*, *as*, *ā*, *am*, exceedingly brilliant or beautiful. — *Parama-saṃpṛishṭha*, *as*, *ā*, *am*, exceedingly rejoiced. — *Parama-svadharmān*, *ā*, *ā*, *a*, most exact in the observance of the duties of one's own (caste or tribe). — *Parama-hansa*, *as*, m. an ascetic of the highest order, a religious man who has subdued all his senses by abstract meditation. — *Paramahansa-priyā*, f., N. of a work ascribed to Vopa-deva. — *Paramahansopantshad*, *t*, f., N. of an Upanishad. — *Paramākhya* (*ma-ākh°*), *as*, *ā*, *am*, called supreme, considered as the highest. — *Paramānganā* (*ma-an°*), f. an excellent woman, a beautiful woman. — *Paramāṇu* (*ma-an°*), *us*, m. an infinitesimal particle, an atom, the invisible base of all aggregate bodies, (of which thirty are said to form a mote in a sun-beam); the sun's passage past an atom of matter, an infinitesimal division of time; (*u*), n. the eighth part of a Mātrā. — *Paramāṇu-tā*, f. infinite minuteness, the state of an atom. — *Paramāpv-angaka*, *as*, m. 'subtle-bodied,' an epithet of Viṣṇu (as being smaller than the smallest as well as greater than the greatest). — *Paramātmaka* (*ma-āt°*), *as*, *ikā*, *am*, of the highest nature, the highest, greatest (= *summus*). — *Paramātmān* (*ma-āt°*), *ā*, m. the Supreme Spirit, soul of the universe. — *Paramādvaita* (*ma-ad°*), *as*, m. 'the highest without a duplicate,' 'peerless,' an epithet of Viṣṇu; (*am*), n. pure unitarianism. — *Paramānanda* (*ma-ān°*), *as*, m. supreme felicity, the Supreme Spirit, soul of the universe; N. of the reputed author of the *Chaitanya-śāndrodaya*, (also called *Kari-karṇa-pūra* or *Purī-dāsa*.) — *Paramāna*

(*ma-an°*), *am*, n. 'best food,' rice boiled in milk with sugar (offered to gods or to the Manes). — *Paramāpakrama* (*ma-ap°*), *as*, m. = *para-kṛānti*. — *Paramāpad* (*ma-āp°*), *t*, f. the greatest misfortune. — *Paramāpama* (*ma-ap°*), *as*, m. 'greatest declination,' the inclination of a planet's orbit to the ecliptic; the sine of the sun's greatest declination. — *Paramāyusha* (*ma-āy°*), *as*, m. the plant *Terminalia Tomentosa*. — *Paramāyus* (*ma-āy°*), *us*, *us*, *us*, reaching or attaining to a very advanced age (Ved.); the longest period of life either in men or animals. — *Paramārtha* (*ma-ar°*), *as*, m. the highest or most sublime truth, the whole truth, real truth, reality, truth; spiritual knowledge; any excellent or important aim or object; the best sense; the best kind of wealth; (*āt* or *ena*), ind. in reality. — *Paramārtha-tas*, ind. in reality, in the true sense of the word. — *Paramārtha-tā*, f. the highest truth, reality. — *Paramārtha-dharma-vijaya*, *as*, m., N. of a Buddhist work. — *Paramārtha-nīrvṛiti-satyā-nirdeśa*, *as*, m., N. of a Buddhist work. — *Paramārtha-prapā*, f., N. of a commentary by Śūrya-panḍita on the *Bhagavad-gītā*. — *Paramārtha-matsya*, *as*, m. a real fish, really a fish. — *Paramārtha-eid*, *t*, f. one who knows the highest truth, a philosopher. — *Paramārtha-rinda*, *as*, *ā*, *am*, acquiring knowledge of truth, obtaining the best kind of wealth, &c. — *Paramārtha-satyā*, *am*, n. the real truth, the entire or whole truth. — *Paramārtha-sāra*, *as*, m., N. of a book. — *Paramārtha-supta*, *as*, *ā*, *am*, really asleep. — *Paramārthata* (*ma-ār°*), *as*, m. 'the most excellent follower of Jina,' an epithet of Kumāra-pāla. — *Paramāvaṭika* (*ma-āv°*), *ās*, m. pl., N. of a school. — *Paramāvadhī* (*ma-av°*), *is*, m. utmost term or limit. — *Paramāha* (*ma-aha*), *as*, m. an excellent day. — *Paramekshu* (*ma-ikshu*), *us*, m., N. of a son of Anu. — *Parameśa* (*ma-īśa*), *as*, m. 'supreme lord,' an epithet of Viṣṇu. — *Parameśvara* (*ma-īś°*), *as*, m. 'supreme lord,' (said of rich or illustrious men and of princes and of gods); an epithet of Viṣṇu; of Indra; of a Jina; (most frequently) of Śiva; the Supreme Being; (*i*), f. an epithet of Durgā; (*am*), n., scil. *līnga*, N. of a Līnga sacred to Śiva. — *Parameśvara-tantra*, *am*, n., N. of a work. — *Parameshu* (*ma-īshu*), *us*, m., N. of a son of Anu. — *Parameśhtha*, *as*, *ā*, *am*, standing at the top, supreme, superior; (*as*), m. an epithet of Brahmā; a deity. — *Parameśhīti*, *is*, m. (connected with *parameśhīn*), 'standing at the head,' a superior, a chief god of the Jinas. — *Parameśhītā*, f. supremacy, superiority. — *Parameśhīn*, *i*, *tni*, *i*, standing at the head or top, highest, chief, principal; (*i*), m. an epithet of Agni or of any supreme deity; a N. of Prajā-pati; of a son of Prajā-pati; of Brahmā; of Śiva; of Viṣṇu; of Garuḍa; of Manu Kakshus; (with Jinas) an Arhat or superior deity; a Guru or spiritual teacher; N. of a son of Aja-mīdha; of a son of Indra-dyumna (or of Deva-dyumna); a kind of Virāj; a kind of Śālagrāma stone; (*inau*), m. du. an epithet of Viṣṇu and Śrī; (*inī*), f. a species of culinary plant (= *brāhmī*; cf. *parameśhīthya*.) — *Parameśhīna*, *as*, *ā*, *am*, Ved. = *parameśhīn*. — *Paramaś-vara* (*ma-aiś°*), *am*, n. supremacy.

*Paramaka*, *as*, *ikā*, *am*, the most excellent, highest, best, greatest, extreme.

*Paramika*, *as*, *ā*, *am*, = *parama*, col. 1.

*Paras*, ind., Ved. beyond, further, (opposed to *arvāk*), on the other or opposite side, further on, far away, away, at a distance; in future, hereafter, afterwards, after; (with acc.) on the other side, beyond, over against, more than; (with inst.) beyond, away from, higher or more than; (with inst.) without; (with abl.) beyond, on the other side of; without, exclusive of, with the exception of, except. — *Parā-uru*, *us*, *vī*, *u*, Ved. broad on the outside, broad above or at the top. — *Parā-ṛik-sata-gātha*, *as*, *ā*, *am*, Ved. containing in addition 100 verses of the Veda as well as Gāthās. — *Parāḥ-kṛishṇa*, *as*, *ā*, *am*, more than black or dark, extremely

dark. — *Paraḥ-puṁsā*, f., Ved. a woman who is not satisfied with her husband. — *Paraḥ-puruṣa*, as, ā, am, higher than a man. — *Paraḥ-sāta*, as, ā, am, more than 100; containing more than 100 verses, &c. — *Paraḥ-śvas*, ind. the day after tomorrow. — *Paraḥ-śhaṣṭa*, as, ā, am, Ved. more than 60. — *Paraḥ-sahasra*, as, ā, am, more than 1000. — *Paraḥ-sāman*, ā, ā, a, Ved. 'having superfluous or surplus Sāmans,' N. of certain sacrifice days. — *Paraś-śatvārīṁsu*, us, ā, am, Ved. more than 40. — *Paras-taram* or *paras-tarām*, ind., Ved. further away, further. — *Paras-tāt*, ind. (with gen.) on the other side, beyond, further on, towards, (opposed to *avas-tāt*, *arvāk*); higher than; from afar off, from above, from before or behind (Ved.); aside, apart; under (Ved.); hereafter, afterwards, later, (opposed to *pūrvam*). — *Paras-pa*, as, ā, am, Ved. protecting; (am), n. protection. — *Paraspa-tva*, am, n. protection. — *Paras-pā*, ās, m. a protector, protecting. — *Paroṅhu* ('as-an'), us, vī, u, Ved. narrow on the outside or at the top. — *Paroḥksha*, see s. v.

*Parārti*, ind. the year before last.

*Parāritna*, as, ā or ī (?), am, belonging to the year before last.

*Parāṇa* *paraṇa*, as, ā, am (fr. rt. *i. pri*), Ved. crossing [cf. *aritra-parāṇa*]; (am), n. reading, (a wrong form for *paraṇa*); N. of a town.

*Paratarkuka* *paratarkuka* or *paratarkaka*, as, m., Ved. a beggar; [cf. *tarkuka*.]

*Paramāra* *paramāra*, as, m., N. of a son of the Rishi Saunaka (ancestor of Bhoja-deva).

*Pararu* *pararu*, us, m. a species of pot-herb, *Eclipta Prostrata*; (another reading has *pavaru*.)

*Parāśa* *paraśa*, am, n. a species of gem.

*Parāśu* *paraśu*, us, m. (fr. rt. *śo* and *para*, but said to be fr. rt. *spī* and *para*, hurting another), a hatchet, the axe of a wood-cutter, a battle-axe; a thunderbolt; N. of a prince; [cf. *paraśu*; Gr. *πέλεκυς*, *πέλεκυ-ρα*, *πέλεκκο-ν*, *πέλεκκο-ς*, *πέλεκ-ās*.] — *Paraśu-dhara*, as, m. a soldier armed with an axe; N. of Gaṇeśa; of Paraśu-rāma. — *Paraśu-pāṇi*, is, is, i, 'axe in hand,' armed with an axe. — *Paraśu-mat*, ān, atī, at, Ved. having an axe. — *Paraśu-rāma*, as, m. 'Rāma with the axe,' an epithet of Rāma, son of the saint Jamad-agni, (the first of the three Rāmas and the sixth Avatāra or descent of the deity Viṣṇu who appeared in the world for the purpose of repressing the tyranny and punishing the violence of the Kshatriya or military caste; he seems to typify the tribe of Brāhmins and their contests with the Kshatriyas); N. of a modern prince by whose orders the Paraśurāma-prakāśa was composed. — *Paraśurāma-pratāpa*, as, m., N. of a book mentioned in the Sūtra-dharma-tattva. — *Paraśurāma-prādurbhāva*, as, m. 'the manifestation of Paraśu-rāma,' N. of the forty-fifth chapter of the *Narasigha-Purāna*. — *Paraśurāmavātāra* ('*ma-av*'), as, m. 'the descent of Paraśu-rāma,' i. e. the incarnation of Viṣṇu in the form of Paraśu-rāma, N. of a chapter of the *Khaṇḍa-praśasti* (a poem ascribed to Hanu-mat). — *Paraśurāmavātāra-kathana*, am, n. 'story of the descent of Paraśu-rāma,' N. of the fiftieth chapter of the *Uttara-khaṇḍa* or fifth part of the *Pādma-Purāna*. — *Paraśu-vana*, am, n. 'forest of axes,' N. of a hell (containing a forest the leaves of which are axes).

*Parāśavya*, as, ā, am, fit or proper for a hatchet or axe; [cf. *paraśavya*.]

*Parāśvadhā*, as, m. an axe, a hatchet; [cf. *pāraśvadhā*, *pāraśvadhika*.] — *Parāśvadhāyucha* ('*dha-ūy*'), as, ā, am, armed with an axe.

*Parāśvadhīn*, ī, inī, ī, provided or furnished with an axe.

*Parāśvadhā* *paraśvadhā* or *paraśvadhā*. See above.

*Parasvat* *parasvat*, ān, m., Ved. a species of animal, (perhaps) the wild ass; [cf. *pārasvata*.]

*Parā* *parā* (connected with *para*, *paras*, and *pra*, probably an old inst. sing. of *para*, and used as an indeclinable and inseparable prefix to verbs and nouns in the sense of) away, off; back, backward; inverted order; aside; to, towards; over, on. According to native lexicographers the senses in which *parā* may be used are expressed by the following Sanskrit words: *ābhimukhya*, *prātilomya*, *gati*, *vi-krama*, *dhārṣhaṇa*, *hīnsā* (*vadha*), *vimoksha*, *bhīṣam*, *pratyā-vṛttī*, *bhanga*, *an-ādhara*, and *nyag-bhāva*; [cf. *pareya*, *para-tas*, *pare*: Zend *para*: Gr. *παρά*, *παρά*, *πέρ*, *πάλιν*: Lat. *per*, *perco*=*parā-ī*, *perdo*=*parā-dā*: Osc. *perum*, 'without': Goth. *fra*, *fair*: Angl. Sax. *for*: Old Germ. *far*, *fer*: Mod. Germ. *ver*: Lith. *par*, 'back, again'; *per*, 'through': Hib. *frea*, *far*, 'back, again'.]

*Parā-taram*, ind., Ved. further away.

*Parāka* *parāka*. See under *parānt*, col. 3.

*Parākāśa* *parā-kāśa*, as, m., Ved. distant view, remote expectation.

*Parākṛi* *parā-kṛi*, cl. 8. P. *-karoti*, *-kartum*, to set aside, reject, disregard.

*Parā-karaṇa*, am, n. the act of setting aside, rejection, disregarding, disdain.

*Parā-kural*, an, atī, at, setting aside, throwing off, rejecting, disdain.

*Parā-kṛita*, as, ā, am, set aside, rejected, thrown off, disdained.

*Parākṛp* *parā-kṛiṣh*, cl. 1. P. *-karshati*, *-karshṣum*, *-krashṣum*, to draw or drag away; to draw down; to censure, revile.

*Parākṛi* *parā-kṛi*, cl. 6. P. *-kirati*, *-karitum*, *-karitum*, to throw away, lose.

*Parā-kīrya*, ind. having thrown away; having forfeited.

*Parākrama* *parā-kram*, cl. 1. P. A. *-kramati* (ep. for *-kramati*), *-kramate*, *-kramitum*, *-krāntum*, to march forward, advance; to march against, attack; to tum back; to display courage or spirit, display strength or heroism; show zeal, excel, distinguish one's self.

*Parā-krama*, as, m. marching or going forth, advancing against, attacking, attack; heroism, prowess, valour, courage, power, strength, forcible means; exertion; attempt, endeavour, effort, enterprise; a N. of Viṣṇu; N. of a warrior on the side of the Kurus; of a Vidyā-dhara prince, (associated with *Ā-krama*, *Vi-krama*, and *San-krama*). — *Parākrama-keśarin*, ī, m., N. of a prince, son of Vikrama-keśarin. — *Parākrama-gña*, as, ā, am, knowing the strength (of an enemy). — *Parākrama-val*, ān, atī, at, valourous, spirited, heroic, courageous, possessed of power or strength.

*Parā-kramān*, ī, inī, ī, spirited, showing or displaying courage or strength, exerting power.

*Parā-krānta*, as, ā, am, turned back (e.g. *palāyane*, in flight); advanced; valourous, strong, powerful, vigorous, bold, valiant, active, energetic.

*Parā-kṛāntṛi*, tā, trī, trī, displaying valour, showing courage or strength, exerting power, heroic, a hero.

*Parākship* *parā-kship*, cl. 6. P. A. *-kshipati*, *-te*, *-kshiptum*, to tear away from, to wrest away, to throw over, upset.

*Parā-kshipta*, as, ā, am, upset, thrown upside down; wrested away. — *Parākshipta-manas*, ās, ās, as, having the mind carried away or enraptured.

*Parākhyā* *parā-khyā*, cl. 2. P. *-khyūti*, *-khyū-tum*, Ved. to see afar off.

*Parāga* *parāga*, as, m. the pollen or farina of a flower; dust in general; fragrant powder used after bathing; sandal; an eclipse of the sun or moon; fame, celebrity; independence, following

one's own inclinations; N. of a mountain. — *Parāga-val*, ān, atī, at, or *parāgin*, ī, inī, ī, laden with pollen.

*Parāgam* *parā-gam*, cl. 1. P. *-gacchati*, *-gantum*, Ved. to go away, pass away, depart; to die.

*Parā-gata*, as, ā, am, departed, dead; spread, expanded; covered with, filled with, full of.

*Parāga* *parā-gā*, cl. 2. 3. P. *-gātī*, *-jigātī*, *-gātum*, Ved. to go away, pass by or on one side, to escape.

*Parāṅgava* *parāṅgava*, as, m. the ocean.

*Parāṅmukha* *parān-mukha*. See under *parānt*.

*Parācar* *parā-car*, cl. 1. P. *-carati*, *-caritum*, Ved. to go away, depart, retreat, retire.

*Parāji* *parā-ji*, cl. 1. P. A. *-jayati*, *-te*, *-jetum*, to conquer, win, vanquish, overthrow; to defeat in a lawsuit; to lose anything (acc.), be deprived of; to be conquered; to succumb, submit; to be overcome by (with abl., see Pāṇ. I. 4, 26).

*Parā-jaya*, as, m. conquest, victory, mastering, conquering, overpowering; defeat, being overcome by (with abl.); loss, losing (at play or in a lawsuit); deprivation; turning away from, desertion.

*Parā-jayamāna*, as, ā, am, overcoming, surpassing, defeating; being deprived of, losing.

*Parā-jit*, t, m., N. of a son of Rukma-kavāca.

*Parā-jīta*, as, ā, am, conquered, defeated, overcome; overthrow, overpowered, defeated (at play), cast (in a lawsuit), condemned by law.

*Parā-jishnu*, us, us, u, victorious; being conquered, defeated.

*Parānt* *parānt* or *parānt*, ān, ācī, āk (fr. rt.

*i. anē* with *parā*, opposed to *arvānt* or *arvāt* and *praty-anē*), directed towards (Ved.); turned away, averted; turning the back upon, having any one behind, standing behind; departing or retiring from (e.g. *parāntcāḥ pītarāḥ*, the departed Manes); not returning, irrevocable, (in these senses generally Ved.); situated beyond or on the other side (e.g. *amushmāt parāntcō lokāḥ*, the worlds situated beyond that); distant; directed outwards or towards the outer world (e.g. *parāntcī khāni*, the senses directed outwards); (*āk* or Ved. *ān*), ind. away, away from, in vain, to no purpose; outwards, towards the outer world.

— *Parānt-tva*, am, n., Ved. not turning back; non-recurrence. — *Parānt-pushpi*, f. Acharthas Aspera (= *apāmārga*; cf. *praty-pushpi*). — *Parānt-drīś*, k, k, having the eye turned towards the outer world.

— *Parānt-manas*, ās, ās, as, having the mind or thoughts directed backwards. — *Parānt-mukha*, as, ī, am, having the face turned away or averted, turning the back upon; averted, turned away; turning away from, averse from (with loc.); disinclined towards, not caring about, regardless of (with loc. gen. or acc. with *prati*); avoiding, shunning; (as), m. a spell or magical formula pronounced over weapons. — *Parāntmukha-tā*, f. or *parāntmukha-tva*, am, n. turning away or averting the face; disinclination, repugnance, dislike, aversion, disgust. — *Parāntmukhaya*, Nom. P. *parāntmukhayaiti*, to turn round, turn back or away. — *Parāntmukhī-kṛi*, cl. 8. P. A. *-karoti*, *-kuruṭe*, *-kartum*, to cause any one to turn back or avert the face, cause to retreat, put to flight. — *Parāntmukhī-bhū*, cl. 1. P. *-bhavati*, *-bhavitum*, to turn away the face, turn the back upon, take to flight, retreat.

*Parāka*, distance from, (generally in loc. *parāke*, at a distance, or abl. *parākāt*, from a distance or at a distance); (as), m., N. of a Tri-rātra; N. of a sort of penance or religious vow of an expiatory kind, (said to consist in fasting for twelve days and nights and keeping the mind attentive and organs subdued); a sacrificial sword or scimitar; a kind of disease; a species of animal; (as, ā, am), small. — *Parākāt-tāt*, ind. from a distance.

*Parācīna*, as, ā, am, turned away, turned in an opposite direction, averted, averse from, disinclined

to, not minding, not caring about; being on the opposite side, situated on the other side, being beyond; (*am*), ind. away from, beyond, after; more than.

*Parācāis*, ind., Ved. away, aside, at the side of.  
*Parācācana*, *am*, n. turning away from, bending aside.

*Parācāin*, *ī*, *inī*, *i*, Ved. not returning, not recurring.

*पराञ्ज* *parāñja*, *as*, m. an oil-mill; froth or foam; the blade of a sword or knife; [cf. *parañ-ja*.]

*पराण* *parāṇa*, *am*, n., in *vāyoḥ parāṇam*, N. of a Sāman.

*पराणी* *parā-ṇī* (*parā-nī*), cl. 1. P. A. -*ṇayati*, -*te*, -*netum*, to lead back.

*पराणन्ति* *parā-ṇnti*, *is*, f. (fr. rt. *nud* with *parā*), Ved. driving away, expulsion, expelling, removing.

*परातंस* *parā-taṅsa*, *as*, m. (fr. rt. *taṅs* with *parā*), the being thrust or pushed aside.

*परातरम्* *parā-taram*. See *parā*, p. 536.

*परात्रस* *parā-tras*, Caus. -*trāsayati*, -*yitum*, Ved. to scare away, drive away.

*परादन* *parādana*, *as*, m. a horse of the Persian breed.

*परादा* *parā-dā*, cl. 3. P. -*dadāti*, -*dātum*, Ved. to give up, give over, deliver, surrender, hand over; to give away, throw away, squander; to give away or exchange for (with dat.); to exclude from, (Bhāgavata-Purāṇa IV. 6, 5.)

*Parāṭta*, *as*, *ā*, *am*, given over, &c. (See Schol. on Pāp. VII. 4, 47.)

*Parādadi*, *is*, *is*, *i*, Ved. giving up, giving over, delivering over.

*Parā-dāna*, *am*, n., Ved. giving up, surrendering, giving away.

*परादिश* *parā-diś*, cl. 3. P. -*dideshī*, -*deshī*, Ved. to order off or command (anything), to be removed.

*पराद्रुश* *parā-driś*, cl. 1. P. -*paśyati*, -*drashī*, Ved. to perceive, observe, behold.

*पराद्रु* *parā-dru*, cl. 1. P. -*dravati*, -*drotum*, to run away from, flee away, escape.

*पराधि* *parādhi*, *is*, m. hunting, the chase.

*पराध्मा* *parā-dhmā*, cl. 1. P. -*dhamati*, -*dhmātum*, Ved. to blow away.

*पराणसा* *parāṇasā*, f. the practice of medicine, administering remedies, medical treatment.

*पराप* *parāpa*, *as*, *ā*, *am*, m. f. n. (fr. *parā* + *ap*), a place &c. whence water has retired; (*am*), n., see Schol. on Pāp. VI. 3, 97.

*परापत* *parā-pat*, cl. 1. P. -*patati*, -*patitum*, to fly away, escape; to depart; to fall out; to fall: Caus. -*pātayati*, to chase or drive away.

*Parā-patāl*, *an*, *anti*, *at*, flying away; coming back quickly.

*Parā-pātuku*, *as*, *ā*, *am*, Ved. miscarrying, abortive.

*परापुर* *parā-pur*, *ūr*, f., Ved. (according to the Commentator) a great body.

*परापू* *parā-pū*, cl. 9. P. A. -*punāti*, -*punīte*, -*pavitum*, Ved. to purify, cleanse away, lustrate.

*पराप्रासादमन्त्र* *parāprāsāda-mantra*, *as*, m. = *prāsāda-parāmantra*, N. of a kind of mystical prayer.

*पराबब* *parābaba*, *am*, n., N. of a Sāman.

*पराभिक्ष* *parā-bhiksha*, *as*, *ā*, *am* (probably

a wrong reading for *para-bhiksha*), living upon alms received from others.

*पराभिद्* *parā-bhid*, cl. 7. P. A. -*bhinatti*, -*bhintte*, -*bhettum*, to pierce, wound.

*पराभू* *parā-bhū*, cl. 1. P. -*bhavati*, -*bhavitum* (Ved. inf. *parā-bhuvē*), to pass away, vanish, disappear; to perish, be lost, succumb, yield; to overcome, conquer; to harm, hurt, injure (with acc.): Caus. -*bhāvayati*, -*yitum*, to overthrow, conquer, subdue, destroy; (A.) to vanish, perish, sustain a loss.

*Parā-bhava*, *as*, m. passing away, vanishing, disappearance, coming to an end, dissolution, separation; defeat, discomfiture, overthrow, mortification, humiliation, vexation, injury, contempt, disrespect, disregard; destruction; N. of the fortieth (or fourteenth) year in Jupiter's cycle of sixty years. = *Parābhava-pada*, *am*, n. an object of contempt.

*Parā-bhāva*, *as*, m. defeat, overthrow, discomfiture.

*Parā-bhāvuka*, *as*, *ā*, *am*, approaching decline or destruction, about to pass away.

*Parā-bhūta*, *as*, *ā*, *am*, defeated, discomfited, overcome; degraded, humbled, treated with contempt.

*Parā-bhūti*, *ts*, f. defeat, overthrow, humiliation; injury.

*पराभू* *parā-bhū*, cl. 3. P. A., Ved. -*bibharti*, -*bibhrīte*, &c., occurring only in the past pass. part. *parā-bhrita*, *as*, *ā*, *am*, taken off, put aside, hidden, concealed.

*परामृत* 2. *parā-mṛita*, *as*, *ā*, *am*, Ved. one who has overcome death or is no longer subject to death. (For 1. *parāmṛita* see p. 534, col. 3.)

*परामृश* *parā-mṛiś* (sometimes incorrectly spelt *parā-mṛiś*), cl. 6. P. -*mṛśati*, -*marshī*, -*mraśī*, -*mraśī*, to stroke, rub, touch, take hold of, grasp, clutch, seize, take; to handle roughly, violate (a woman), ravish, seduce; to have reference, point to: Pass. -*mṛśyate*, to be touched; to be referred to, to be meant.

*Parā-marśa*, *as*, m. (sometimes incorrectly spelt *parā-marsha*), seizing, dragging, pulling (e.g. *keśa-p*, dragging by the hair); bending or drawing a bow; injuring, any act of violence, violation, assault, attack; affection (by disease &c.); remembering, recollection; reflection, consideration, thought; discrimination, judgment; (in logic) inference, conclusion; drawing conclusions from analogy or experience, knowledge of the minor premiss in its connection with the major.

*Parā-marśana*, *am*, n. recollection, remembering; reflection, consideration.

*Parā-marśin*, *ī*, *inī*, *i*, calling or bringing to mind, reminding, referring to.

*Parā-mṛiśī*, *as*, *ā*, *am*, touched, handled, seized, grasped, roughly treated, violated; afflicted by (disease &c.); weighed, considered, judged; connected with, referred to; endured.

*परायण* *parāyaṇa*, *am*, n. (fr. rt. 5. *ī* with *parā*, or in some senses fr. *para* + *ayana*), going away, departure (Ved.); way of departure, exit (Ved.); final end or aim, last resort or refuge; principal object, chief aim or purport; essence, sum, summary; *parāyaṇam kṛi*, to do one's utmost, to do all one can; (often at the end of a comp. with fem. *ā*, in the sense of) making anything one's chief object, wholly devoted to, zealously engaged in, wholly occupied with, intent on, affected by, wholly possessed by; (according to some authorities *parāyaṇam*, n., has also the sense of a religious order or division); (*as*), m., N. of a pupil of Yājñavalkya; (*as*, *ā*, *am*), principal, being the chief or final end or aim, attached to, adhering to (with acc.); connected with; dependant on, subject to; leading to, conducive to. = *Parāyaṇa-vat*, *an*, *ati*, *at*, occupying the principal or highest point, most elevated.

*परायत्त* *parāyatta*. See p. 534, col. 3.

*पराह* *parāru*, *us*, m. a species of gourd, Momordica Charantia; [cf. *kāravella*.]

*पराहक* *parāruka*, *as*, m. a stone or rock; (another reading has *pavāruka*.)

*पराथ* *parārtha*, *parārdha*, *parārdhya*. See p. 534, col. 3.

*परावच्* *parā-vač*, cl. 2. P. -*vakti*, -*vaktum*, Ved. to contradict.

*Parā-vāka*, *as*, m., Ved. contradiction.  
*Parokta* (*rā-uk*), *as*, *ā*, *am*, Ved. contradicted.  
*Paročya*, *as*, *ā*, *am*, Ved. to be contradicted.

*परावत्* *parā-vat*, *t*, f., Ved. distance; (opposed to *arvā-vat*.)

*परावत* *parāvata*, *am*, n. a species of plant (= *parūshaka*).

*परावर* *parāvāra*. See p. 535, col. 1.

*परावर्त* *parā-varta*. See 1. *parā-vṛit*.

*परावसु* *parā-vasu*, *us*, *us*, *u*, Ved. keeping off wealth; (*us*), m., N. of the fortieth year in Jupiter's cycle of sixty years [cf. *parā-bhava*]; N. of a Gandharva (associated with *Viśvā-vasu*); also of a son of Raibhya (associated with *Arvā-vasu*).

*परावह* *parā-vaha*, *as*, m. (fr. rt. *vah* with *parā*), N. of one of the seven winds, (the other six being called *ā-vaha*, *ud-vaha*, *pari-vaha*, *prā-vaha*, *vi-vaha*, and *saṃ-vaha*.)

*परावाक* *parā-vāka*. See *parā-vač* above.

*परावृञ्* 1. *parā-vṛij*, cl. 7. 1. P. -*vṛinakti*, -*vṛajati*, -*vṛajitum*, to lose; to depart, depart from life.

2. *parā-vṛij*, *k*, m., Ved. banished (from society), humbled, miserable, an outcast (?); (according to the Scholiast) N. of a person.

*परावृत्* 1. *parā-vṛit*, cl. 1. A. (P. in Fut., Cond., and Aor.) -*vartate*, -*vartitum*, to turn back, return, to turn round.

*Parā-varta*, *as*, m. turning back, turning round; retreat; reversal of a sentence; exchange, barter; restoration.

*Parā-vartana*, *am*, n. turning back, turning round.

*Parā-vartin*, *ī*, *inī*, *i*, turning back, turning round, taking to flight (in battle).

*Parā-vartya*, *as*, *ā*, *am*, to be turned back, to be exchanged; to be reversed (as a sentence); to be given back or restored. = *Parāvartya-vyavahāra*, *as*, m. appeal (in law).

2. *parā-vṛit*, *i*, m., N. of a son of Sukma-kavača.

*Parā-vṛitta*, *as*, *ā*, *am*, turned back, returned, fled, retreated; turned round, revolved; exchanged; reversed (as a judgment); given back, restored.

*Parā-vṛitti*, *is*, f. turning back, turning round, revolving; returning, retreating, return; exchange, barter; reversion of a sentence or judgment; restoration of property; recoiling; not taking effect.

*परावेदी* *parāvedī*, f. = *bṛihati*, q. v.

*पराव्याथ* *parā-vyādha*, *as*, m. (fr. rt. *vyadh* with *parā*), a stone's throw, the range of any missile.

*पराशर* *parā-śara*. See *parā-śṛi* below.

*पराशस्* *parā-śas*, *as*, f. (fr. rt. *śans* with *parā*), Ved. (perhaps) calumny, defamation.

*पराशृ* *parā-śṛi*, cl. 9. P. -*śṛināti*, -*śarī*, -*śarī*, to kill, destroy; to repel.

*Parā-śara*, *as*, m., Ved. a destroyer; N. of a Nāga; N. of a son of Vasishtha or of a son of Śakti and grandson of Vasishtha; (according to the epic poems) the father of Vyāsa, (he was author of certain hymns in the Rīg-veda [I. 65-73 and part of IX. 97] and is also described as a law-giver.)

— *Parāśara-darśana*, *am*, n., N. of the 134th chapter of the *Kṛīḍā-khaṇḍa* of the *Gaṇeśa-Purāṇa*.  
— *Parāśara-purāṇa*, *am*, n., N. of a work.  
— *Parāśara-bhaṭṭa*, *as*, m., N. of a poet, author of the *Guṇa-ratna-kośa-stotra*. — *Parāśara-bhāṣhya*, *am*, n., N. of a work mentioned in the *Sūtradharma-tattva*. — *Parāśara-smṛiti*, *is*, f., N. of a law-book. — *Parāśarasamṛiti-vyākhyā*, f., N. of a commentary on the preceding law-book by *Mādhava*. — *Parāśaresvara* (*ra-īś*), *as*, m., N. of a *Linga*. — *Parāśaresvara-tīrtha*, *am*, n., N. of a sacred bathing-place mentioned in the *Siva-Purāṇa*.

*Parāśarin*, *ī*, m. a beggar, a wandering mendicant; [cf. *parāśarin*.]

**पराश्रय** *parā-śvas*, cl. 2. P. -*śvasiti*, -*śvasitum*, to put trust in, confide in (with loc.).

*Parāśvasya*, ind. having put trust or confidence in (with loc.).

**पराश्रय** *parā-as* (*parā-as*), cl. 4. P. *parāśrayati*, *parāśritum*, to throw away, cast aside (*Ved.*); expose (a new-born child, *Ved.*); to expel; to abandon, leave; to throw back, reject, repudiate.

*Parāsa*, *as*, m. the range or distance of anything thrown; (*am*), n. tin.

*Parāśana*, *am*, n. killing, slaughter, massacre.  
*Parāśin*, *ī*, *inī*, *ī*, throwing, measuring the distance of anything thrown.

*Parāśishu*, *us*, *us*, *u*, desirous to throw or cast or send; wishing to overcome.

*Parāśta*, *as*, *ā*, *am*, thrown; expelled; defeated.  
*Parāśya*, *as*, *ā*, *am*, to be thrown or cast away.

**पराशु** *parāśu* (*parā-asu*), *us*, *us*, *u*, one whose vital spirit is departing or departed, dying, at the point of death, expiring, lifeless, dead. — *Parāśu-karaṇa*, *as*, *ā*, *am*, causing death, killing.  
— *Parāśu-tā*, f. or *parāśu-tva*, *am*, n. death, extinction; apathy, want of spirit, spiritlessness.

**परास्कान्दिन्** *parāskandin*, *ī*, *inī*, *ī* (fr. *parā + āskandin*), a robber, thief.

**परास्तोत्र** *parā-stotra*, N. of a work.

**पराहन्** *parā-han*, cl. 2. P. -*hanti*, -*hantum*, to overthrow, strike down, throw away, cast away, drive away, drive on, impel.

*Parā-hata*, *as*, *ā*, *am*, struck down or back; driven back, repelled, repulsed; struck, assailed; driven on; (*am*), n. a stroke.

**परि** *pari* (an indeclinable particle and prefix to verbs and their derivative nouns; often *pari* in composition; allied to *para*, *parā*, *pra*), round, around, about, round about; further, in addition to; against, opposite to, in the way; much, excessively.

(As a separable preposition, especially in the *Veda*), around, about (with acc., e.g. *madhyan-dīnam pari*, about midday); against, opposite to, towards, to (with acc., e.g. *vrikṣham pari*, in the direction of a tree; *tva pari*, against thee); to the share of (with acc., e.g. *yan mān pari syāt*, what may fall to my lot); beyond, more than (with acc., e.g. *daivīm pari vāk*, a voice more than divine); after, successively, severally (with acc. distributively, e.g. *vrikṣham vrikṣham pari śināti*, he waters tree after tree); from, away from, out of (with abl. after verbs of motion, e.g. *samudrād uta vā divaḥ pari*, out of sea or sky); outside of, except, with exception of (with abl., e.g. *pari Trigartebhyaḥ*, round about or outside *Tri-garta*); after the lapse or expiration of (with abl., e.g. *pari samvatsarāt*, after the lapse of a full year); in consequence of, on account of, for the sake of (with abl., e.g. *Rakṣasaḥ pari*, on account of the *Rakshas*); according to, in accordance with (with abl., e.g. *dharmaṇaḥ pari*, according to the ordinance); above, over (*Ved.* according to the Scholiast = *adhi*, *upari*).

(As an adverbial prefix to nouns not immediately connected with verbs), very, excessively (e.g. *pary-āśru*, very tearful; *pari-durbala*, excessively weak).

At the beginning of an adverbial comp. *pari* implies outside, without, except, exclusive of (e.g. *pari-trigartam*, outside *Trigarta*, Pāp. II. 1, 12, VI. 2, 33; and according to Pāp. II. 1, 10, it may be used in this sense at the end of an adverbial comp., but only after *akṣha*, *śalākā*, and a numeral). At the beginning of an adjective comp., according to Pāp. (II. 2, 18, Vārt. 7), *pari* may be used in the sense of *pari-glāna*, exhausted, (but *pary-adhyagana* is said to mean 'one to whom study is repugnant.') Native lexicographers explain the senses of *pari* by the following Sanskrit words: *ā-līngana*, *doshākhyāna* (*doshā-kīrtana*), *nir-asana* (*nir-vasana*), *pūjā*, *bhūṣhaṇa*, *vyādhi*, *vy-āpti*, *uparāma*, *śoka*, *śeṣha*, *ati-śaya*, *tyāga*, *nī-yama*; [cf. *Zend pairi*; Gr. *περί*, *περί-σφ-σ*, *περ*; Lat. *per* in adj., e.g. *per-idoneus*; probably Old Germ. *furi*; Old Iceland. *fyri*; Mod. Germ. *für*; Hib. *faoi*, 'about, round.']

**परिकथा** *pari-kathā*, f. a work of fiction, tale, story, the history or adventures of any fabulous person.

**परिकम्प** *pari-kampa*, *as*, m. trembling violently, great fear or terror.

*Pari-kampin*, *ī*, *inī*, *ī*, trembling violently.

**परिकर** *pari-kara*, *pari-karman*. See under *pari-kri* below.

**परिकर्तन** *pari-kartana*. See 1. *pari-krit*.

**परिकर्ष** *pari-karsha*. See 1. *pari-kriṣh*.

**परिकल्** 1. *pari-kal* (see rt. 2. *kal*), cl. 10. P. -*kālayati*, &c., to drive about, chase, persecute.

**परिकल्** 2. *pari-kal* (see rt. 3. *kal*), cl. 10. P. -*kalayati*, &c., to see, observe; to consider as, regard as.

**परिकल्कन** *pari-kalkana*, *am*, n. deceit, cheating; [cf. *kalkana*.]

**परिकान्कित** *pari-kānkshita*, *as*, m. a devotee, a religious ascetic.

**परिकायन** *parikāyana* (?), *ās*, m. pl., N. of a school.

**परिकीर्ण** *pari-kirṇa*. See *pari-kṛī*, col. 3.

**परिकीर्तन** *pari-kirtana*. See *pari-kṛī*.

**परिकुप** *pari-kup*, cl. 4. P. A. -*kupyati*, -*te*, &c., to become greatly moved or excited, to suffer violent emotion, to be in a rage, be very angry; Caus. -*kopyati*, -*ṣyitum*, to excite violently; to make very angry.

*Pari-kopa*, *as*, m. great or violent anger.

**परिकूट** *pari-kūṭa*, *am*, n. a barrier, a trench before the gate of a town forming a sort of covered way; (*as*), m., N. of a *Nāga-rāja*.

**परिकृ** *pari-kṛī*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to surround; [cf. *pari-sh-kṛī*.]

*Pari-kara*, *as*, *ī*, *am*, who or what helps or assists, a helper; (*as*), m. attendants, dependants, retinue, train, followers (in these senses also *ās*, m. pl.); a multitude, crowd; preparation (*parikaram bandh* or *kṛī*, to make preparations); beginning, commencement, effort; a girdle for confining a loose garment, a girth, zone, sash, a cloth worn round the loins; (in dramatic language) covert or indirect intimation of coming events in the plot of a drama, the germ of the *Vija*; (in rhetoric) a particular figure, the employment of allusive epithets; discrimination, judgment.

*Pari-kartri*, *tā*, m. a priest who performs the marriage ceremony for a younger brother whose elder brother is not yet married.

*Pari-karman*, *ā*, m. a servant, an assistant, a

slave; (*a*), n. the act of surrounding or attending on (any one), worship, adoration; personal decoration, dressing, painting, or perfuming the body; perfuming the person after bathing; cleansing, purifying; a means of purification; preparation; arithmetical computation or operation. — *Parikarmāṣṭaka* (*ma-āṣṭ*), *am*, n. the eight fundamental rules of arithmetic, viz. addition, subtraction, multiplication, division, finding the square, extracting the square root, finding the cube and extracting the cube root.

*Pari-karmaya*, Nom. P. *parikarmayati*, &c., to anoint, decorate, adorn.

*Pari-karmin*, *ī*, *inī*, *ī*, adorning, decorating, &c.; (*ī*, *inī*), m. f. an assistant, a servant, slave.

*Pari-kṛita*, *as*, *ā*, *am*, surrounded, (*Mahā-bh. Anuśāsana-p.* 5044.)

*Pari-kriyā*, f. surrounding, inclosing, inclosing with a fence or ditch, intrenching; attending to (a sacred fire &c.), attention; (In dramatic language) allusion to future action, = *pari-kara*.

**परिकृत्** 1. *pari-kṛit*, cl. 6. P. -*kṛintati*, -*kartitum*, to cut round, clip, cut off; to exclude from.

*Pari-kartana*, *as*, *ā*, *am*, cutting up, cutting to pieces; (*am*), n. cutting, cutting off or round, a circular incision; cutting out, shelling; a shooting pain.

*Pari-kartikā*, f. sharp shooting pain, especially in the rectum.

**परिकृत्** 2. *pari-kṛit*, cl. 7. P. -*kṛiṇatti*, -*kartitum*, to wind round.

**परिकृश** *pari-kṛiṣa*, *as*, *ā*, *am*, very thin, emaciate, wasted.

**परिकृष** 1. *pari-kriṣh*, cl. 1. P. -*karshati*, -*karshṭum*, -*krashṭum*, to draw or drag about, to carry about with one; to lead (an army); to ponder, reflect constantly upon; cl. 6. P. A. -*kriṣhati*, -*te*, (*Ved.*) to draw or make furrows, to plough; Caus. -*karshayati*, -*ṣyitum*, to drag to and fro, torment, harass, vex, trouble.

*Pari-karsha*, *as*, m. or *pari-karshapa*, *am*, n. dragging about.

*Pari-karshita*, *as*, *ā*, *am*, dragged about; harassed, tortured (e.g. *kāma-p*, tortured with love).

*Pari-karshin*, *ī*, *inī*, *ī*, dragging away, carrying off, carrying about (to every place).

*Pari-kriṣṭa*, *as*, m., N. of a teacher.

**परिकृ** *pari-kṛī*, cl. 6. P. -*kirati*, -*karitum*, -*karitum*, to scatter or strew about, scatter round, besprinkle; to surround; to deliver over.

*Pari-kṛiṣa*, *as*, *ā*, *am*, spread, diffused, scattered around or about; surrounded, crowded about.

**परिकृत्** *pari-kṛit*, cl. 10. P. -*kirtayati*, -*ṣyitum*, to proclaim on all sides, announce, relate, communicate; to celebrate, praise, glorify; to propound; to declare, pronounce; to account; to call, name; Pass. -*kirtyate*, to be called.

*Pari-kirtana*, *am*, n. proclaiming aloud, proclaiming, stating, saying, telling, talking of; boasting; naming.

*Pari-kirtita*, *as*, *ā*, *am*, proclaimed, promulgated, announced; vaunted, boasted of; said, declared, called.

**परिकृप्** *pari-kṛip*, cl. 1. A. -*kalpate*, -*kalpītum*, -*kalptum* (the simple verb appears only to occur in the part.): Caus. -*kalpayati*, -*ṣyitum*, to fix, settle, decide, determine; to destine for; to perform, execute, effect, accomplish, make, form, invent; to contrive, arrange; to distribute; to invite.

*Pari-kalpāna*, *am*, n. deciding, fixing, settling, agreeing upon; making, inventing, forming, contriving, performing; furnishing, providing, dividing, distributing; (*ā*), f. making, forming, assuming a form or shape; contrivance; reckoning.

*Parī-kalpita*, *as*, *ā*, *am*, settled, decided, agreed upon; made, invented; contrived, arranged; distributed, divided; provided with, furnished with.

*Pari-kalpya*, as, ā, am, to be settled, to be calculated.

*Pari-klṛipta*, as, ā, am, existing or occurring here and there, distributed.

*परिक्रन्द* *pari-krand*, Caus. P. *-krandayati*, *-yitum*, Ved. to cry or make a noise round about.

*परिक्रम* *pari-kram*, cl. 1. P. *-krāmati*, *-krāmitum*, *-krāntum*, to step or walk round or about, circumambulate, go round, roam about for pleasure, roam over, walk through, visit (with acc.); to outstrip, overtake: Intens. *-cankramīti*, to move or walk about continually, to move round perpetually.

*Pari-krama*, as, m. walking round or about, walking for pleasure, circumambulating, going about, going over, passing over, roaming, walking, going; pervading, penetrating; succession; series, order. — *Parikrama-saha*, as, m. 'one who bears running about,' a goat.

*Pari-kramaṇa*, am, n., Ved. walking about, going or roaming about.

*Pari-kramat*, an, *antī*, at, moving or wandering about.

*Pari-kramya*, ind. having walked round or about.

*Pari-krānta*, as, ā, am, walked round, stepped upon; (am), n. the place or spot on which any one has walked about or stepped, foot-steps, foot-prints, traces.

*Pari-krānti*, is, f. moving round, revolution, circumrotation.

*Pari-krāmat*, an, *antī*, at, going or moving round or about.

*Pari-krāmam*, ind., Ved. going about, [cf. *a-parikrāmam*.]

*परिक्रिया* *pari-kriyā*, f. See *pari-kṛi*, p. 538.

*परिक्री* 1. *pari-kṛi*, cl. 9. P. *-krīṇāti*, *-kretum*, to purchase, buy, give in exchange, acquire, gain (with inst. or dat. of the price, e.g. *śatena* or *śatāya pari-kṛi*, to buy for a hundred); to hire, engage for hire or for stipulated wages; A. *-krīṇite*, *-kretum*, to recompense, reward.

*Pari-kṛaya*, as, m. hire, wages; redemption, purchasing or purchasing back, buying off; a particular kind of treaty, a peace purchased with money.

*Pari-kṛayāṇa*, am, n. engaging for hire, hiring.

2. *pari-kṛi*, Ved., N. of the second Sādyaskra.

*Pari-kṛiṇāna*, as, ā, am, purchasing, buying.

*Pari-kṛiū*, as, ā, am, purchased, bought; hired.

*परिक्रीड* *pari-kṛiḍ*, cl. 1. P. A. *-krīḍati*, *-te*, *-krīḍitum*, to play about.

*परिक्रुध* *pari-krudh*, cl. 4. P. *-krudhyati*, *-kroddhum*, to fly into a rage or passion, to become enraged.

*परिक्रुश* *pari-krus*, cl. 1. P. *-krośati*, *-krośitum*, to go about crying, to wail, lament.

*परिक्रम* *pari-klam*, cl. 4. P. *-klāmyati*, *-klāmītum*, to be tired out or exhausted.

*Pari-klānta*, as, ā, am, very tired, tired out, exhausted.

*परिक्लिद* *pari-klid*, cl. 4. P. *-klidyati*, *-kleḍitum*, *-kleḍitum*, to be very wet or damp.

*Pari-klinna*, as, ā, am, very wet, excessively moist or humid.

*Pari-klēda*, as, m. humidity, wetness, dampness.

*Pari-klēḍin*, ī, *inī*, ī, wetting, moistening, wet.

*परिक्लिष* *pari-klīṣ*, cl. 9. P. *-klīṣṇāti*, *-kleśitum*, *-kleśhitum*, to pain, torment, harass, vex; cl. 4. P. A. *-kliyati*, *-te*, to suffer, feel pain; to be vexed or troubled or harassed.

*Pari-klīṣa*, as, m. (?), vexation, trouble.

*Pari-klīṣhata*, as, ā, am, much vexed or annoyed, sorely troubled, pained, harassed, exhausted, fatigued; (am), n. pain, suffering, vexation; (am), ind. with a feeling of uneasiness or reluctance, unwillingly.

*Pari-klēṣa*, as, m. hardship, fatigue.

*Pari-kleshtri*, tā, trī, trī, causing pain or trouble, a tormentor, torturer.

*परिक्रणन* *pari-kvaṇana*, as, ā, am (fr. rt. *kvaṇ* with *pari*), loud-sounding, loud.

*परिक्षन्* *pari-kshan* or *pari-kshaṇ*, cl. 8. P. A. *-kshaṇoti*, *-kshaṇute*, *-kshaṇitum*, to wound, hurt, injure.

*Pari-kshata*, as, ā, am, wounded, hurt, injured, abraded, cut, scratched; killed.

*Pari-kshati*, is, f. wounding, injury, lesion.

*परिक्षय* *pari-kshaya*. See *pari-kshi* below.

*परिक्षर* *pari-kshar*, cl. 1. P. *-ksharati*, *-ksharītum*, to stream or flow round, flow or stream towards.

*परिक्षल* *pari-kshal*, cl. 10. P. *-kshālayati*, *-yitum*, to wash out, rinse, wash off.

*Pari-kshāṇa*, am, n. water for washing.

*परिक्षव* *pari-kshava*, as, m. (fr. rt. *kshu* with *pari*), Ved. (ill-omened) sneezing.

*परिक्षा* *pari-kshā*, f. (fr. rt. *kshai* with *pari*), clay, mud, dirt.

*Pari-kshāna*, am, n., Ved. that which is charred or burnt to a cinder.

*परिक्षाम* *pari-kshāma*, as, ā, am (said to be fr. rt. *kshai* with *pari*), excessively emaciated or wasted away, dried up, fallen away.

*परिक्षि* *pari-kshi* (see rt. 4. *kshi*), cl. 5. 9. P. *-kshīṇoti*, *-kshīṇāti*, *-kshētum*, to destroy, put an end to: Pass. *-kshīyate*, to waste away, decay, become exhausted; to be brought low; to become poor.

*Pari-kshaya*, as, m. disappearing, ceasing, failure, ruin; dissolution, decay, waste, destruction.

*Pari-kshīna*, as, ā, am, vanished, disappeared; quite decayed, wasted, emaciated, worn away; exhausted; brought low; entirely ruined; diminished, decreased; lost, destroyed; (in law) insolvent.

*परिक्षित्* *pari-kshit* or *pari-kshit* (see rt. 2. *kshi*), Ved. spreading round or about, extending; ('living about or among mankind'), an epithet of Agni; (au), du. an epithet of heaven and earth; (t), m., N. of an ancient king, a son of Abhi-manyu and father of Janam-ejaya; of a son of Kuru and father of another Janam-ejaya; of a son of A-vikshit and brother of Janam-ejaya; of a king of A-yodhya.

*परिक्षिप* *pari-kship*, cl. 6. P. A. *-kshipati*, *-te*, *-kshiptum*, to throw over or beyond; to put or lay or wind round; to throw about, surround, encircle, embrace; to overlay; to fetter; to throw or put into.

*Pari-kshīpta*, as, ā, am, thrown about, scattered, diffused; surrounded, encircled, entrenched; over-spread, overlaid; struck; left, abandoned.

*Pari-kshēpa*, as, m. throwing about, moving to and fro; scattering, spreading, diffusion; surrounding, encircling, circumference; an encircling belt or boundary, that by which anything is surrounded; being surrounded; abandoning, leaving.

*Pari-kshēpaka*, as, ā, am, who or what scatters or disperses or surrounds.

*Pari-kshēpin*, ī, *inī*, ī, who or what throws about, scatters, or distributes, &c.

*परिक्षीव* *pari-kshīva*, as, ā, am, drunk, quite intoxicated.

*परिक्षडय* *pari-khaṇḍaya*, Nom. P. *-khaṇḍayati*, *-yitum*, to make small, humiliate, conquer.

*परिक्षन्* *pari-khan*, cl. 1. P. A. *-khanati*, *-te*, *-khanitum*, to dig round, dig up.

*Pari-khā*, f. a moat, ditch, trench or fosse round a town or fort; N. of a village in the North country. — *Parikhā-sthita*, as, ā, am, secure, impregnable.

*Pari-khāta*, as, ā, am, dug round; (as), m. a furrow, rut.

*परिक्षिद्* *pari-khid*, cl. 4. P. *-khiḍyati*, *-khetum*, to be depressed, to feel uneasy or disturbed, to be afflicted: Caus. *-khedayati*, *-yitum*, to trouble, afflict, injure, destroy.

*Pari-khinna*, as, ā, am, depressed, afflicted, exhausted.

*Pari-kheda*, as, m. lassitude, fatigue, sleepiness, exhaustion, being worn out.

*परिख्या* *pari-khyā*, cl. 2. P. (in the non-conjugational tenses also A.) *-khyāti*, *-khyātum*, to look round or about, look at, perceive (Ved.); to observe, regard, consider; to overlook, disregard (Ved.).

*Pari-khyāta*, as, ā, am, regarded as; called, named; celebrated, famous.

*Pari-khyāti*, is, f. reputation, fame, celebrity.

*परिगण* *pari-gaṇa*, as or am, m. or n. (?), a house.

*परिगणय* *pari-gaṇaya*, Nom. P. *-gaṇayati*, *-yitum*, to count over, reckon up completely, enumerate one by one; to calculate, reckon, consider, reflect.

*Pari-gaṇana*, am, n. or *pari-gaṇanā*, f. complete or accurate enumeration, accurate calculation or statement.

*Pari-gaṇāniya*, as, ā, am, to be enumerated completely, to be stated accurately.

*Pari-gaṇita*, as, ā, am, enumerated, calculated, reckoned; *a-parigaṇita*, as, ā, am, not counted, innumerable; *a-parigaṇita-ṭea*, am, n. the state of not being enumerated, innumerableness.

*Pari-gaṇya*, as, ā, am, calculable, to be calculated or enumerated, to be stated with accuracy.

*परिगम्* *pari-gam*, cl. 1. P. *-gacchati*, *-gantum*, to go round, walk or step round; to wander over; to encircle, surround, embrace, inclose; to spread on all sides, extend everywhere, extend towards; to go away, depart, die; to come to or attain any state or condition (e.g. *sāntim pari-gam*, to become appeased): Caus. *-gamayati*, *-yitum*, to cause to go round, to pass or spend (time).

*Pari-ga*, as, ā, am, going round, surrounding.

*Pari-gata*, as, ā, am, gone round, encircled, surrounded, encompassed; diffused, spread; overwhelmed, distressed, overcome; filled, possessed of, affected by, afflicted with; known, understood; obtained, gained; performed; forgotten; obstructed.

*Pari-gama*, as, m. or *pari-gamana*, am, n. going round, surrounding; spreading, extending; knowing, ascertaining; obtaining.

*Pari-gamita*, as, ā, am, brought, conducted, driven.

*परिगर्ज* *pari-garj*, cl. 1. P. *-garjati*, *-garjitum*, to roar, cry.

*परिगर्चित* *pari-garvita*, as, ā, am, very proud.

*परिगर्ह* *pari-garh*, cl. 1. P. A., cl. 10. P. *-garhati*, *-te*, *-garhayati*, *-garhitum*, *-garhayitum*, to blame greatly, censure, despise, abuse.

*Pari-garhāna*, am, n. excessive blame, censure.

*परिगल* *pari-gal*, cl. 1. P. *-galati*, *-galitum*, to fall down or drop on all sides; to sink down.

*Pari-galita*, as, ā, am, tumbled down; sunk; flowing, fluid; melted.

*परिगा* *pari-gā*, cl. 2. 3. P. *-gātī*, *-jigāti*, *-gātum*, to go round, go round in a circle; to spread everywhere or in all directions, permeate, pervade, overspread; to come near, approach, reach, come upon; to go out of the way; to disregard; to investigate, ascertain, obtain knowledge of.

*परिगुणय* *pari-guṇaya*, Nom. P. *-guṇayati*, *-yitum*, to repeat, reiterate.

*परिगुप* *pari-gup*, cl. 1. P. *-gopayati*, *-gopitum*, to protect: Desid. A. *-jugupsate*, to beware of, be on one's guard against (with abl.).

**परिगै pari-gai**, cl. I. P. -gāyati, -gātum, to go about or walk round singing, to sing or celebrate everywhere, proclaim to all the world.

**Parigāiti**, is, f. a kind of metre.

**परिग्रह परि-grah** (Ved. *pari-grabh*), cl. 9. P. A. -grīhātī, -nīte (Ved. -grībhūātī, -nīte), -grahītum, to take hold of, lay hold of on both sides; embrace, surround, encircle, envelop; fence round, hedge round; to wrap round, put round; to put on (as a dress or ornament), to dress; to seize, clutch, hold, grasp, catch, take or carry along with one; to support; to take possession of, master, overpower, overturn; to take (in war); to accept, receive; to conceive, comprehend; to take (food); to take upon one's self, undertake, undergo; to receive (hospitably or kindly); to take (a wife), marry; to take (by the hand), assist; to have regard to, conform to, follow, adopt; to surpass, excel; (in Ved. gram.) to enclose (*itī*) between a word twice repeated, (see under *pari-graha*.)

**Parigrihita**, as, ā, am, taken hold of on both sides, grasped, clutched; embraced, surrounded; taken, accepted; admitted, consented to, assented to; followed, obeyed; opposed, checked.

**Parigrihīti**, is, f., Ved. grasping, comprehension; summing up.

**Parigrihītri**, incorrect form for *pari-grahītri*.

1. *pari-grihya*, as, ā, am, to be taken or accepted, to be regarded, &c.; (*ā*), f. a woman.

2. *pari-grihya*, ind. having taken or seized; in company with, together with, along with, along; considering, regarding. — *Parigrihya-vaṭ*, *ān*, *atī*, *at*, Ved. containing the word *pari-grihya*.

**Parigraha**, as, m. laying hold of, seizing, grasping; surrounding, encircling; embracing, spanning; enclosing, fencing round (the Vēdi or sacrificial altar by means of three lines or furrows); wrapping round, putting on (a dress &c.); assuming (a form or shape); comprehension; taking together, summing up, sum, totality; taking, accepting, receiving, acceptance [cf. *a-parigraha*]; anything received, a present; assenting to, assent; taking possession of, attaining, obtaining; possession, property (e. g. *artha-p*, possession of wealth; *prāṇa-p*, possession of vital spirit or life; *parigraham pari-tyajya*, having given up all one's property); choosing, selecting; claiming, claim; admitting or receiving any one (into one's house), entertaining; an entertainer; taking the hand, assisting, assistance; taking a wife (lit. taking her by the hand), marrying, marriage; a wife; a husband; honouring, favouring; reverence, homage; grace, favour, patronage, (*vat-parigrahāt*, by thy favour); apprehending, understanding, comprehension, conception; undertaking, performing; subjugation, making subservient; dominion; chastising, punishing, punishment; connection, concern, relation; adherents, dependants, attendants, train, retinue, family, suite, the seraglio of a prince, household; a house, an abode; taking away, removing; an eclipse of the sun; root, origin; a curse, imprecation, oath; the rear or reserve of an army, (various reading for *prati-graha*); (in Ved. gram.) the double mention of a word both before and after *itī*; the form which precedes the word *itī*. — *Parigraha-vaṭ*, *ān*, *atī*, *at*, possessed of wealth, having property.

**Parigrahaka**, as, ā, am, grasping, taking hold of; undertaking.

**Parigrahana**, am, n. wrapping round, putting on.

**Parigrahin**, ī, inī, ī, possessing, attached to worldly possessions or property.

**Parigrihītri**, tā, trī, trī, taking hold of; one who assists, an assister, assisting; one who receives (another into his house), an adoptive father; (*tā*), m. a husband.

**Parigrāha**, as, m. the fencing round (of the Vēdi or sacrificial altar with three lines or furrows; if of the northern altar, called *uttara-parigrāha*; if of the eastern, *pūrva-parigrāha*).

**Parigrāhya**, as, ā, am, to be treated kindly or hospitably, to be addressed with kind words.

**परिग्लै परि-glai**, cl. I. P. (ep. also A.) -glāyati (-te), -glātum, to be wearied out, be exhausted; to feel repugnance to or aversion from (with dat.).

**Pariglāna**, as, ā, am, wearied out, languid, exhausted; averse from.

**परिघ परि-gha**, as, m. (fr. rt. *han* with *pari*), an iron beam or bar used for locking or shutting a gate [cf. *argala*]; a bar, obstacle, hindrance (figuratively); an iron bludgeon or stick studded with iron, an iron club; a child which assumes a peculiar cross-position in birth; a line of clouds crossing the sun at sun-rise or sun-set; the gate of a palace, of a town, of a house; (in astron.) N. of the nineteenth Yoga; killing, striking, destroying, a blow; a pitcher, water-jar; a glass pitcher; N. of one of Skanda's attendants; N. of a Cāṇḍāla; of a certain virtuous man; (*au*), m. du. two birds flying one on each side of a traveller (regarded as an omen). — *Parigha-prāṇsu-bāhu*, us, m. one whose arm is as long as an iron beam. — *Parigha-bāhu*, us, m. one whose brawny arm resembles a knotty club. — *Parighopama* (°gha-up°), as, ā, am, resembling an iron club.

**Parighāta**, as, m. killing, striking; removing out of the way, getting rid of; a club, an iron bludgeon.

**Parighātana**, am, n. striking, hurting, killing; a club or bludgeon armed with iron.

**Parighātin**, ī, inī, ī, destroying, annihilating; setting at nought; transgressing (e. g. in *nripājñā-parighātin*, transgressing the commands of a king).

**परिघट परि-ghaṭ**, Caus. P. -ghāṭayati, -yitum, to strike, sound; to cause to vibrate (as the strings of a musical instrument).

**परिघट्ट परि-ghaṭṭ**, cl. 10. P. -ghaṭṭayati, -yitum, to stir round or about; to press or touch on all sides; to rub; to stir up; to open.

**Parighaṭṭana**, am, n. stirring round, stirring up.

**Parighaṭṭita**, as, ā, am, stirred about, touched or rubbed repeatedly.

**परिघर्ष परि-gharṣa** (?), a low murmuring sound.

**परिघर्म्य परि-gharmya**, as, m. a vessel for preparing the hot sacrificial beverage.

**परिघात परि-ghāta**. See under *pari-gha*.

**परिघूर्ण परि-ghūrṇ**, cl. I. P. A. -ghūrṇati, -te, -ghūrṇitum, to whirl about, shake to and fro, flutter, tremble.

**परिघृष् परि-ghrīsh**, cl. I. P. -gharshati, -gharshītum, to rub or pound to pieces.

**Parighrīshṭika**, as, ā, am, (perhaps) one who eats only what is pounded (?).

**परिघोष परि-ghoṣa**, as, m. (fr. rt. *ghush* with *pari*), sound, noise; thunder; improper speech.

**परिग्रामा परि-ghrā**, cl. I. A. -jighrate, -ghrātum, to kiss passionately, cover with kisses.

**Parijghramāna**, as, ā, am (Mahā-bh. Strī-p. 616), kissing passionately.

**परिचक्र परि-ṭakra**, as, m., N. of a section of the Dvā-viṣṭay-avadānaka; (*ā*), f., N. of a town.

**परिचक्ष परि-ṭaksh**, cl. 2. A. -ṭashṭe (see rt. *ṭaksh*), to overlook, pass over, despise; to reject; to declare (guilty), report, proclaim; to speak of, mention, relate; to admit, own, acknow-

ledge; to call, name; to address (with acc.); to answer.

**Parī-ṭakshā**, f., Ved. rejection, disapproval, disapprobation.

**Parī-ṭakshya**, as, ā, am, Ved. to be despised or disapproved.

**परिचतुर्दश परि-ṭaturdaśa**, as, m. or *parī-ṭaturdaśan*, a, m. f. n. pl. fully fourteen.

**परिचपल परि-ṭapala**, as, ā, am, always moving about, very volatile.

**परिचर परि-ṭar**, cl. I. P. (ep. also A.) -ṭarati (-te), -ṭaritum (ep. -ṭartum), to move or walk about, roam about, go round (with acc.); to attend upon, attend to, wait upon, serve, honour (with acc.): Caus. P. -ṭarayati, -yitum, to surround; A. -ṭarayate, to beset; to be served or waited upon.

**Parī-ṭara**, as, ā, am, roaming about; moving, flowing; movable (as certain verses which may be put at the beginning, middle, or end of a hymn); an attendant, companion, servant, assistant; a guard, patrol, city watchman, body-guard; a commander-in-chief (?); attendance, homage, service.

**Parī-ṭaraṇa**, as, m. an assistant, a servant; (*am*), n. going about; serving, attending upon, attention to.

**Parī-ṭaraṇīya**, as, ā, am, to be served or attended on; belonging to attendance, &c.

**Parī-ṭarītya**, as, ā, am, to be attended on or served or worshipped.

**Parī-ṭarītri**, tā, trī, trī, one who serves or attends upon, an attendant, servant.

**Parī-ṭarya**, as, ā, am, to be attended upon or served or honoured; (*ā*), f. waiting upon, attendance, service, dependance; devotion, veneration, adoration, worship. — *Parī-ṭaryā-vaṭ*, *ān*, *atī*, *at*, attended upon, waited upon, honoured, respected.

**Parī-ṭāra**, as, m. attendance, service, homage; a place for walking; an attendant, assistant, a servant.

**Parī-ṭāraka**, as, ikā, am, attending; (*as*), m. an assistant, a servant, attendant, guard; (*ikā*), f. a female attendant, waiting-maid.

**Parī-ṭāraṇa**, am, n. attending upon, attendance, serving.

**Parī-ṭārīka**, as, m. an attendant, assistant, a servant; (*ās*), m. pl. fried grain; (*ikā*), f. a female attendant or servant, a waiting-maid.

**Parī-ṭārin**, ī, inī, ī, going about in all directions, moving about, movable; attending on, serving, paying homage to; (*ī*), m. an attendant, a servant.

**Parī-ṭārya**, as, ā, am, to be served or obeyed, to be worshipped.

**परिचर्तन परि-ṭartana**. See *pari-ṭrit*, p. 541, col. 1.

**परिचर्मस्य परि-ṭarmaṣya**, am, n. (fr. *pari-ṭarman*), a strip of leather.

**परिचल परि-ṭal**, cl. I. P. -ṭalati, -ṭalitum, to move, stir; Caus. -ṭalayati, -yitum, to cause to move round, turn round.

**परिचि** I. *pari-ṭi*, cl. 5. P. A. -ṭinoti, -nute, -ṭetum, to pile up, heap up, accumulate; to collect; to augment, increase; to gather in, acquire, obtain; to fill with: Pass. -ṭīyate, to be increased or augmented, to grow.

1. *pari-ṭāya*, as, m. (for 2. see under 2. *pari-ṭi*, p. 541, col. 1), heaping up, accumulation. — 1. *pari-ṭāya-vaṭ*, *ān*, *atī*, *at*, accumulated, collected; complete, finished.

1. *pari-ṭāyanīya*, as, ā, am, to be collected or accumulated.

**Parī-ṭāyya**, as, m., scil. *agni*, a sacrificial fire arranged in a circle; raising the rent or revenue of land (?).

**Parī-ṭit**, t, t, t, Ved. piling up or arranging all around.

1. *pari-ṭīta*, as, ā, am, heaped, accumulated, filled with.

1. *pari-çetavya*, *as, ā, am*, to be collected together or accumulated.

1. *pari-çeya*, *as, ā, am*, to be collected all round or from every side.

**परिचि** 2. *pari-çi*, cl. 3. P. -*çiketi*, -*çetum*, Ved. to examine, investigate, search; to familiarize one's self with, accustom one's self to, exercise one's self in, practise; to become acquainted with: Caus. A. -*çāyayate*, -*çyitum*, to search, seek for.

2. *pari-çāya*, *as, m.* (for 1. see under 1. *pari-çi*, p. 540, col. 3), acquaintance, familiarity, familiar intercourse, conversancy, intimacy; knowledge; recognition; meeting with a friend; trial, practice, repetition, frequent repetition. = *Parīçāya-nat*, *ān, āti, at*, intimately acquainted, accurately known.

2. *pari-çāyanīya*, *as, ā, am*, to be known.  
2. *pari-çāta*, *as, ā, am*, known, acquainted or familiar with. = *Parīçāta-bhū*, *ūs, ūs, u*, having (its) place well known.

*Parī-çāti*, *is*, f. acquaintance, familiarity.  
2. *pari-çetavya*, *as, ā, am*, to be known, fit or proper to be known.

2. *pari-çeya*, *as, ā, am*, to be known; to be investigated or searched.

**परिचिन्त** *pari-çint*, cl. 10. P. -*çintayati*, -*çyitum*, to think about, meditate on, reflect, consider well; to call to mind, recollect, remember; to think out, invent, devise.

*Parī-çintaka*, *as, ā, am*, reflecting about, meditating on (with gen.).

**परिचिह्नय** *pari-çihṇaya*, Nom. P. -*çihṇayati*, -*çyitum*, to mark, sign, subscribe.

*Parī-çihṇita*, *as, ā, am*, marked, subscribed.

**परिचुद** *pari-çud*, Caus. P. -*çodayati*, -*çyitum*, to set in motion, wield, brandish; to drive, impel, urge, incite; to promote, further; to exhort.

*Parī-çodita*, *as, ā, am*, wielded, brandished; impelled, incited.

**परिचुम्ब** *pari-çumb*, cl. 1. P. -*çumbati*, -*çumbitum*, to kiss heartily or passionately, cover with kisses.

*Parī-çumbana*, *am*, n. the act of kissing heartily or passionately.

**परिचृत्** *pari-çrit*, cl. 6. P. -*çritati*, -*çartitum*, to wind round; to tie or fasten together.

*Parī-çartana*, *am*, n., Ved. the part of a horse's harness from the girth to the breast and the tail.

**परिच्छद्** 1. *pari-çhad* (*pari-çhad*), cl. 10. P. -*çhādāyati*, -*çyitum*, to envelop, wrap round, cover, cover up, clothe; to conceal, disguise; to surround with.

2. *pari-çhad*, *t*, f. retinue, train, attendants; paraphernalia; (at the end of a comp.) surrounded by, provided with (see *senā-p*<sup>o</sup>).

*Parī-çhāda*, *as, m.* a cover, covering, garment, dress, clothes; surroundings, domestic utensils or implements, goods and chattels, personal property, furniture; court, retinue, train, attendants, family, dependants; necessities for travelling; paraphernalia, baggage; (at the end of a comp.) furnished or provided with (e.g. *anna-pāna-pari-çhāda*, provided with food and drink); adorned with.

*Parī-çhānda*, *as, m.* retinue, train, suite, attendants.

*Parī-çhānna*, *as, ā, am*, invested, enveloped, covered, covered over, clothed, clad; overlaid; concealed, disguised; surrounded with (a retinue &c.).

**परिच्छिद्** *pari-çhid* (*pari-çhid*), cl. 7. P. A. -*çhināti*, -*çhīnti*, -*çhettum*, to cut on both sides, clip round, cut through, cut off, cut to pieces; to wound, mutilate; to separate, divide, part; to limit on all sides, define or fix accurately, define, discriminate, decide, determine; to form a just estimate of, weigh duly, assure one's self; to avert, obviate.

*Parī-çhīti*, *is*, f. accurate definition, limiting, limit, measure; partition, separation.

*Parī-çhīdya*, ind. having cut off; having fixed or defined; having decided.

*Parī-çhīnna*, *as, ā, am*, cut off, divided, detached; reaped; confined, limited, small; obviated, remedied.

*Parī-çhēda*, *as, m.* cutting, severing, parting, division, separation, discrimination (of false from true), accurate distinction or definition; distinguishing between the good and the bad, the right and the wrong, the expedient and the inexpedient; discernment, discretion; exact discrimination, determination, decision; judgment, limit, boundary, moderation; the division of a book, a section or chapter; a segment; obviating, remedying. = *Parī-çhēda-kava*, *as, m.*, N. of a Śān-adhi.

*Parī-çhēdaka*, *as, ā, am*, separating, defining, determining; (*am*), n. limitation, limit, measure.

*Parī-çhēdana*, *am*, n. dividing, division; discriminating; the division of a book; joyful laughter (?).

*Parī-çhēdya*, *as, ā, am*, to be accurately defined or limited, definable; to be estimated; to be weighed, to be measured.

**परिच्यु** *pari-çyu*, cl. 1. A. -*çyavate*, -*çyotum*, to fly off from (as arrows from a bow); to depart or deviate from, to swerve from or transgress (with abl.); to be displaced or ejected from (with abl.); to be removed from, deprived of, lose, forfeit; to be released or freed from, to escape; to descend or come down; to stream round.

*Parī-çyuta*, *as, ā, am*, fallen from, swerved from; deprived of, lost; ruined; streaming with, surrounded by streams (of blood).

*Parī-çyuti*, *is*, f. falling down.

**परिजन** *pari-jana*, *as, m.* a surrounding company of people, attendants, servants, followers, family; suite, train, court, retinue (especially of females); a single servant.

**परिजन्मन्** *pari-janman*, *ā, m.* the moon; fire; [cf. *pari-jman*.]

**परिजप** *pari-jap*, cl. 1. P. -*japati*, -*japitum*, to whisper to, to whisper or mutter (prayers) in a low voice, talk about.

*Parī-japita*, *as, ā, am*, muttered, whispered, prayed over in a low voice.

**परिजल्प** *pari-jalp*, cl. 1. P. -*jalpiti*, -*jalpītum*, to chatter; prate about, talk about, speak of (with acc.).

*Parī-jalpita*, *am*, n. the covert reproaches of a mistress neglected or ill used by her lover.

**परिजा** *pari-jā*, f. (fr. rt. *jan* with *pari*), Ved. place of origin, source.

**परिजाद्य** *pari-jādyā*, *ās, ā, am*, (perhaps) completely rigid or motionless.

**परिजातक** *pari-jātaka*, *am*, n., N. of a work on domestic rites.

**परिजि** *pari-ji*, cl. 1. P. A. -*jayati*, -*te*, -*jetum*, to conquer, overpower.

*Parī-jayya*, *as, ā, am*, to be conquered, to be mastered.

**परिजृ** *pari-jṛi*, cl. 4. P. A. -*jīryati*, -*te*, -*jaritum*, -*jaritum*, to become worn out or old, to wear out; to become withered, to fade; to be digested.

*Parī-jṛna*, *as, ā, am*, worn out, old; withered.

**परिज्ञा** 1. *pari-jñā*, cl. 9. P. A. -*jñānīti*, -*jñānītum*, to notice, observe, perceive, recognise; to learn, become acquainted with, ascertain, make sure of, know thoroughly, know exactly or accurately, comprehend.

*Parī-jñāpti*, *is*, f. conversation, discourse; recognition.

2. *pari-jñā*, f. knowledge, accurate ascertainment.  
*Parī-jñāta*, *as, ā, am*, thoroughly known, ascertained, learnt.

*Parī-jñātri*, *tā, trī, tri*, one who knows or perceives, an observer, knower; wise, intelligent.

*Parī-jñāna*, *am*, n. perception, thorough knowledge, learning, complete acquaintance, ascertainment, experience, discrimination.

*Parī-jñāya*, ind. having fully known or ascertained, having become aware of.

*Parī-jñeya*, *as, ā, am*, to be recognised or ascertained; comprehensible; (*a-parī-jñeya*, incomprehensible.)

**परिजमन्** *pari-jman*, *ā, ā, a* (probably fr. rt. *gam* with *pari*), Ved. running or walking or driving round (said of the sun, of the chariot of the Aśvins, and of the Aśvins themselves, but according to the commentator applied to the wind); (*ā*), m. the moon; fire; (*an*), ind. (Ved. loc. used as adv.), on all sides, round about, everywhere.

**परिजि** *pari-jri*, *is, is, i*, Ved. running round, hastening about, spreading everywhere.

**परिज्वन्** *pari-jvan*, *ā, m.* the moon; a sacrificer; a servant; fire; [? cf. *pari-jman*.]

**परिडी** *pari-ḍi*, cl. 1. A. -*ḍayate*, -*ḍīyate*, -*ḍayitum*, to fly round.

*Parī-ḍina* or *parī-ḍīnaka*, *am*, n. the flight of a bird in circles, flying round.

**परिणम्** *pari-ṇam*, cl. 1. P. A. -*ṇamati*, -*te*, -*ṇantum*, to stoop (as an elephant about to strike), bend down, bend aside; to change into, be transformed into (with inst.); to become ripe or mature, ripen; to be digested; to become old, grow old; to set (as the sun); to elapse (as time): Caus. -*ṇamāyati* or -*ṇāmāyati*, to make ripe, ripen, mature; to bring to an end, pass (as the night); to bend one's self down, stoop, bend to one side; Pass. of Caus. -*ṇāmyate*, to become ripe, ripen.

*Parī-ṇata*, *as, ā, am*, bent down, bowed down, curved, deflected; stooping; changed or transformed into (with inst.); ripened, ripe, mature; digested; full grown, advanced in age, perfected; set (as the sun); elapsed; (*as*), m. an elephant stooping to strike with his tusks or that gives a side blow with the tusks; (*am*), n. capital, wealth accumulated for the sake of profit (?). = *Parī-ṇata-śarad*, *t*, f. the latter part of the autumn.

*Parī-ṇati*, *is*, f. bending down, bowing; change, alteration, transformation, transmutation; the becoming ripe, ripening, ripeness, maturity; consequence, result, issue, effect; end, close, the last stage or conclusion of anything; fulfilment.

*Parī-ṇamana*, *am*, n. change, transformation, changing into (with inst.).

*Parī-ṇamayītri*, *tā, trī, tri*, causing to bend or bow, bending; causing to ripen, bringing to maturity.

*Parī-ṇāma*, *as, m.* change, alteration, transformation; alteration of food, digestion; result, consequence, issue, effect, event; end, close, termination, last stage or state, conclusion [cf. *dush-p*<sup>o</sup>]; advance in age, growing old; lapse (of time); a particular figure of speech by which the properties of any object are transferred to that with which it is compared; (*e*), ind. finally, lastly, in the end, afterwards; at the close of life. = *Parī-ṇāma-darśin*, *i, inī, i*, looking forward to the issue or consequences (of any act or event), prepared for a change, provident; prudent. = *Parī-ṇāma-dṛishṭi*, *is*, f. foresight, providence. = *Parī-ṇāma-nīrodha*, *as, m.* obstruction (of felicity caused) by human vicissitude, as birth, growth, death, &c. = *Parī-ṇāma-pathya*, *as, ā, am*, suited to a future state or condition. = *Parī-ṇāma-sūla*, *as, m.* pain resulting from the changes of the food in indigestion, violent and painful indigestion, flatulence with pain, colic.

*Parī-ṇāmaka*, *as, ikā, am*, effecting a change, causing vicissitudes (as time).

*Parī-ṇāmika*, *as, ā, am*, resulting from change, produced by alteration.

*Parī-ṇāmin*, *i, inī, i*, changing, altering, subject

to transformation, changeable. = *Parīṇāmi-tva, am*, n. liability to change, mutability.

*Parī-ṇinansu, us, us, u*, about to stoop, about to make a side thrust (with the tusks, as an elephant).

**परिणह्** *pari-ṇah*, cl. 4. P. A. *-ṇahyati, -te, -ṇaddhum*, to bind round, tie round, gird, wrap round; to encircle, span, embrace, surround.

*Parī-ṇaddha, as, ā, am*, bound round, wrapped round; of great span or compass, broad, large.

*Parī-ṇahana, am, n.* binding round, girding on, wrapping round.

*Parī-ṇāha, as, m.* compass, circumference, extent, width, breadth, circumference of a circle, periphery; (sometimes spelt *parī-ṇāha*, q. v.) = *Parī-ṇāha-ecat, ān, atī, at*, having a wide compass or circumference, round, large, big.

*Parī-ṇāhin, ī, inī, ī*, having a wide compass or circumference, big, large; (at the end of a comp.) having the circumference of (e.g. *mattebha-kumbha-p*, q. v.).

*Parī-ṇah, t, f.*, Ved. encompassing, pervading, spreading over; a trunk or chest on a carriage; N. of a place on the Saras-vatī.

*Parī-ṇāha, as, m.* = *parī-ṇāha* above; a piece of common land encircling a village or city; an epithet of Siva.

**परिणसक** *pari-ṇinsaka, as, ā, am* (fr. rt. *nins* with *pari*), tasting, eating; kissing; an eater (= *bhakshayitri*).

*Parī-ṇinsā, f.* tasting, eating; kissing.

**परिणिधा** *pari-ṇi-dhā*, cl. 3. P. A. *-dahāti, -dhatte, -dhātum*, Ved. to place or lay round.

**परिणिसंसु** *pari-ṇinansu*. See above.

**परिणिमा** *pari-ṇi-mā* (rt. 2. or 4. *mā*?), cl. 3. A. *-mimite, -mātum*, see Scholiast on Pāṇ. VIII. 4. 17.

**परिणिमे** *pari-ṇi-me*, cl. 1. A. *-mayate, -mātum*, see Scholiast on Pāṇ. VIII. 4. 17.

**परिणिमो** *pari-ṇir-mā* (rt. 4. *mā*), cl. 2. P., 3. 4. A. *-māti, -mimite, -māyate, -mātum*, to mark off, to limit; to settle, determine.

**परिणिष्ठा** *pari-ṇishṭhā*, f. perfect skill or conversancy.

**परिणिहन्** *pari-ṇi-han*, cl. 2. P. *-hanti, -hantum*, to strike.

*Parī-ṇighnat, an, atī, at*, striking.

**परिणी** *pari-ṇī*, cl. 1. P. A. *-ṇayati, -te* (anom. perf. in epic poetry, *parīṇayām-āsā*), *-ṇetum*, to lead about, to lead or conduct round, bear or carry round; (especially) to lead a bride and bridegroom or a bride round the sacrificial fire (with two acc.); to marry, (said of a bridegroom); to lead forward; to trace out, discover, investigate; Caus. *-ṇāyayati, -yitum*, to pass or spend (time).

*Parī-ṇāya, as, m.* leading round, (especially) leading the bride round the sacred fire, marriage, (*nava-parīṇayā*, a newly married woman.)

*Parī-ṇāyana, am, n.* the act of leading round, (especially) leading round the sacred fire; marrying, marriage.

*Parī-ṇāya, as, m.* leading round; moving a piece at chess, draughts, &c.; a move (at chess).

*Parī-ṇāyaka, as, m.* a leader, guide, (*a-parī-ṇāyaka*, being without a guide); a husband.

*Parī-ṇita, as, ā, am*, led round; married; (in Mahā-bh. Vana-p. 13739, probably) completed, finished, executed.

*Parī-ṇetri, tā, m.* 'one who leads round,' a husband.

*Parī-ṇeya, as, ā, am*, to be led round; (*ā*), f. to be led round the fire (as a bride), to be married.

**परितकन** *pari-takana, am, n.* (fr. rt. *tak* with *pari*), turning round or about.

*Parī-takmya, as, ā, am*, Ved. causing anxiety or uneasiness, insecure, unsafe, perilous, dangerous; (*ā*), f. error; night, darkness.

**परितद्** *pari-tad*, cl. 10. P. *-tādayati, -yitum*, to touch, strike against, strike.

**परितन्** *pari-tan* (see rt. 3. *tan*), cl. 5. P. A. *-tanoti, -tanute, -tanitum*, Ved. to stretch round, clasp round, embrace, surround.

*Parī-tatnu, us, us, u*, Ved. stretching round, embracing, clasping round, surrounding.

*Parī-tat, t, t, t*, spread all around, extended in every direction.

**परितप्** *pari-tap*, cl. 1. P. *-tapati, -taptum*, to burn or scorch all round, burn excessively, set on fire, kindle; to feel or suffer pain; to mortify the body, undergo penance, practise austerities; Pass. *-tapyate* (rarely *-tapyati*), to feel or suffer pain; to undergo penance, mortify the flesh; Caus. *-tāpayaṭi, -yitum*, to scorch; to cause great pain, torment, torture.

*Parī-tapta, as, ā, am*, surrounded with heat, heated, scorched, burnt; tormented.

*Parī-tapti, is, f.* great pain or sorrow, anguish, torture.

*Parī-tāpa, as, m.* glow, heat, scorching heat; pain, anguish, grief, sorrow, affliction; fear, trembling; N. of a particular hell.

*Parī-tāptin, ī, inī, ī*, burning hot, very hot; causing much pain or sorrow, causing anguish, torturing, tormenting.

**परितम्** *pari-tam*, cl. 4. P. *-tāmyati, -tamitum*, to gasp for breath, to be oppressed.

**परितर्क** *pari-tark*, cl. 10. P. (ep. also A.) *-tarkayati, -te, -yitum*, to think about, reflect about, ponder upon; to reflect, consider; to examine (judicially).

*Parī-tarkaṇa, am, n.* consideration, reflection; pondering upon (with gen.).

*Parī-tarkīta, as, ā, am*, thought about; examined; (*a-parī-tarkīta*, not examined, unexpected.)

**परितर्ज** *pari-tarj*, cl. 1. P. (ep. also A.) *-tarjati, -te, &c.*, to threaten, menace.

**परितस्** *pari-tas*, ind. (fr. *pari*), around, round about, all around, on all sides, on every side, to all sides, everywhere, in every direction, from all parts; round (as a prep. with acc. or gen.).

**परिताप** *pari-tāpa*. See *pari-tap* above.

**परितारणीय** *pari-tāraṇīya, as, ā, am* (fr. rt. *trī* with *pari*), to be delivered or liberated, to be saved or redeemed.

**परितिक्त** *pari-tikta, as, ā, am*, extremely bitter; (*as, am*), m. or n. (?), *Melia Azedarach*.

**परितुद्** *pari-tud*, cl. 6. P. A. *-tudati, -te, -totum*, to trample down, stamp upon, pound.

**परितुप्** *pari-tush*, cl. 4. P. (ep. also A.) *-tushyati, -te, -toshtum*, to be quite satisfied with (with gen. or loc.); to feel complete satisfaction, be much pleased, be very glad; Caus. *-toshayati, -yitum*, to satisfy completely, to please much or gratify; to appease; to flatter.

*Parī-tushṭa, as, ā, am*, completely satisfied, much pleased, delighted, very glad. = *Parī-tushṭāman* ('*ta-āt*'), *ā, ā, a*, contented in mind.

*Parī-tushṭi, is, f.* complete satisfaction, contentment, delight.

*Parī-tosha* (rarely *parī-tosha*), *as, m.* complete satisfaction, gratification, contentment, pleasure, delight, glee; delight in (with loc. or gen., e.g. *gunīni parītośah*, delight in a virtuous person). = *Parī-tośha-vat, ān, atī, at*, satisfied, contented, glad.

*Parī-tośhana, as, ā, am*, satisfying, gratifying, who or what satisfies or makes content; (*am*), n. satisfying, satisfaction, gratification.

*Parī-tośhayitri, tā, trī, trī*, one who satisfies

completely, who or what gratifies, pleasing or making very glad.

*Parī-tośhin, ī, inī, ī*, completely satisfied, contented.

**परितृद्** *pari-trīd*, cl. 7. P. A. *-trīṇatti, -trintte, -tarditum*, Ved. to pierce through, pierce (with a spear), thrust through.

**परितृप्** *pari-trīp*, cl. 4. P. (ep. also A.) *-trīpyati, -te, -tarpitum, -tarptum, -traptum*, to be completely satisfied or contented; Caus. *-tarpayati, -yitum*, to satiate or satisfy completely, satiate; to relish; to refresh.

*Parī-tarpana, as, ā, am*, satisfying, sating, contenting; (*am*), n. the act of satisfying, gratification.

*Parī-tarptā, as, ā, am*, satisfied completely, sated; refreshed.

**परित्यज्** *pari-tyaj*, cl. 1. P. *-tyajati, -tyaktum*, to abandon, forsake, desert, leave, discard, dismiss, repudiate, disown, reject; to quit (a place); to give up, give away, surrender, abdicate, renounce, resign; (with *deham*) to forsake the body, die; (with *prāṇān*) to resign the breath, give up the ghost; (with *nāvam*) to disembark; to shake off (as sleep); to leave over, leave a remainder; to leave a space or interval; to let go; to leave out; to put aside, neglect, disregard; Pass. *-tyajyate*, to be deprived of, bereft of (with inst.); to lose; Caus. *-tyājayati, -yitum*, to deprive a person (acc.) of anything (acc.); to rob, take away anything from any one (with two acc.).

*Parī-tyakta, as, ā, am*, left, quitted, deserted, abandoned; bereft of, deprived of, robbed of (with inst.); left, wanting; let go; let fly or discharged (as an arrow).

*Parī-tyaktri, tā, trī, trī*, one who abandons or deserts, leaving, abandoning, a forsaker.

*Parī-tyaj, k, k, k*, forsaking, deserting, abandoning; giving up, resigning; a forsaker.

*Parī-tyajana, am, n.* the act of abandoning, giving away, distributing.

1. *parī-tyājya, as, ā, am*, to be abandoned or forsaken or deserted; to be given up or resigned.

2. *parī-tyājya*, ind. having abandoned, &c.; leaving a space, at a distance from (with acc.); with the exception of, excepting.

*Parī-tyāga, as, m.* abandoning, abandonment, leaving, quitting, desertion, repudiation, divorce, rejection; discarding, resigning, renouncing, renunciation, abdication, letting go, giving up, giving away, liberality; sacrificing, sacrifice; neglecting, neglect, omission; loss, privation; separation from. = *Parī-tyāga-sena, as, m., N.* of a prince.

*Parī-tyāgin, ī, inī, ī*, abandoning, quitting, forsaking, resigning, renouncing.

*Parī-tyājana, am, n.* causing to abandon or give up.

*Parī-tyājya, as, ā, am*, to be abandoned or forsaken, to be left or deserted; to be given up or resigned, to be renounced; to be omitted.

**परितस्त** *pari-trasta, as, ā, am* (fr. rt. 2. *tras* with *pari*), terrified, frightened, afraid, much alarmed.

*Parī-trūsa, as, m.* terror, fright, fear.

**परित्रै** *pari-trai* (by some written *pari-trā*), cl. 1. A. *-trāyate, -trātum*, to rescue, save, protect, defend; *paritrāyātām* or *paritrāyadhvam*, help! to the rescuer!

*Parī-trāṇa, am, n.* protecting, protection, preserving, rescuing, rescue, deliverance, preservation, defence, means of defence or protection; self-defence; abstaining from; the hair of the body (?).

*Parī-trāta, as, ā, am*, protected; rescued, saved, preserved.

*Parī-trātavya, as, ā, am*, to be rescued or preserved, to be protected or defended.

*Parī-trātrī, tā, trī, trī*, a protector, defender, rescuer.

**परित्वर** *pari-tvar*, cl. 1. A. -*tvarate*, -*tvaritum*, to hasten towards.

**परिदंशित** *pari-danṣita*, as, ā, am, completely armed, covered with mail, armed cap-a-pie.

**परिदर** *pari-dara*. See col. 2.

**परिदष्ट** *pari-dashṭa*, as, ā, am, bitten to pieces, bitten. = *Paridashṭa-dacchada*, as, ā, am, biting the lips.

**परिदह** *pari-dah*, cl. 1. P. -*dahati*, -*dagdhum*, to burn round, scorch round, burn entirely, consume by fire, to dry up: Pass. -*dahyate*, to be burnt or wholly consumed, to burn.

*Pari-dagdha*, as, ā, am, burnt, scorched.

*Pari-dahana*, am, n. burning, scorching.

*Pari-dāha*, as, m. hating, combustion; mental anguish, pain, sorrow.

*Pari-dāhin*, ī, inī, ī, burning, scorching, hot.

**परिदा** 1. *pari-dā*, cl. 3. P. A. -*dadāti*, -*datte*, -*dātum*, to give, give away entirely, surrender, deliver up; to intrust, deposit with (with gen., dat., or loc. of the person); to present; to lend: Caus. -*dāpayati*, -*yitum*, to cause to be delivered or given up.

2. *pari-dā*, f, Ved. giving one's self up to the favour or protection of another; surrender; devotion. *Pari-dāna*, am, n. devotion; barter, exchange; restitution of a deposit.

*Pari-dāya*, iod. having given up or surrendered.

*Pari-dāyin*, ī, m. a father (or another relation) who marries his daughter or ward to a man whose elder brother is not yet married.

1. *pari-tta*, as, ā, am (for *pari-datta*), given, given up; entirely given away, delivered up. (For 2. *pari-tta* see *pari-do*, col. 2.)

**परिदा** 3. *pari-dā*. See *pari-do*, col. 2.

**परिदिव** *pari-div* or *pari-dev* (see *rts. 1. dīv* and *dev*), cl. 1. 10. P. -*devati*, -*deyayati* (rarely A. -*te*), -*yitum*, to wail, lament, cry; to bewail, bemoan, weep for (with acc.).

*Pari-deva*, as, m. lamentation, wailing, crying.

*Pari-devaka*, as, ikā, am, lamenting, who or what laments or complains.

*Pari-devana*, am, ā, n. f. lamentation, bewailing, complaint.

*Pari-devita*, as, ā, am, lamented, bewailed; plaintive, lamenting, miserable; (am), n. lamentation, wailing, complaint.

*Pari-devin*, ī, inī, ī, lamenting, bewailing.

*Pari-dyūna*, as, ā, am, sorrowful, sad, miserable.

**परिदिश** *pari-diś*, cl. 3. 6. P. -*dideshṭi*, -*diśati*, -*deshṭum*, to announce, make known; to signify (the existence of anything).

*Pari-diśṭa*, as, ā, am, made known, known.

**परिदिह** *pari-dih*, cl. 2. P. A. -*degdhi*, -*digdhe*, -*degdhum*, Ved. to coat or cover over, smear over.

**परिदीन** *pari-dīna*, as, ā, am, excessively dejected or downcast, much afflicted. = *Paridīnāsatva*, as, ā, am, distressed in mind.

**परिदुर्बल** *pari-durbala*, as, ā, am, extremely weak or decrepit.

**परिदृश** *pari-dṛśi*, cl. 1. P. -*paśyati*, -*drashṭum*, to look at, see, view, look upon, behold, regard, perceive; to regard mentally, consider, investigate, search, find out; to know; to frequent: Pass. -*dṛśiyate*, to be observed or perceived; to appear, become visible: Caus. -*darsayati*, -*yitum*, to show; to set forth, expound, explain.

*Pari-drashṭri*, tū, tvi, tṛi, a spectator, looker on; perceiver.

**परिदृ** *pari-dṛi*, cl. 9. P. A. -*dṛināti*, -*ṇite*, &c., Ved. to rend or destroy on all sides: Pass. -*dṛiyate*, to peel or drop off on all sides, to become

dropsical (the skin swelling and appearing ready to drop off).

*Pari-dara*, as, m. a disease of the gums in which the skin peels off and bleeds.

*Pari-dīrṇa*, as, ā, am, rent on all sides.

**परिदेव** *pari-dev*. See *pari-div*, col. 1.

**परिदो** *pari-do* or 3. *pari-dā*, cl. 2. P. -*dāti*, -*dātum*, to cut or clip round.

2. *pari-tta*, as, ā, am, clipped or cut round, incomplete, limited, confined, &c.; see p. 552, col. 1. (For 1. *pari-tta* see under 1. *pari-dā*, col. 1.)

**परिद्यून** *pari-dyūna*. See *pari-div*, col. 1.

**परिद्रु** *pari-dru*, cl. 1. P. -*dravati*, -*drotum*, Ved. to run round.

**परिद्वीप** *pari-dvīpa*, as, m., N. of one of the sons of Garuḍa.

**परिद्वेष** *pari-dveshas*, ās, ās, as, Ved. hating, completely hostile.

**परिदुर्षण** *pari-dharṣaṇa*, am, n. (fr. *rt. dhrīṣh* with *pari*), assault, attack, injury, abuse, ill-treatment, rough usage.

**परिधा** *pari-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to lay or put round, place or set round; to put round one's self, wrap round, put on, put on (a garment), dress (without a following acc.); to clothe; to surround, envelop, encompass; to cast (the eyes) round, turn the glance upon; (Ved.) to conclude or close (the recitation of a hymn): Caus. -*dhāpayati*, -*yitum*, to cause to put or wrap round, cause to put on, clothe with (with inst.); clothe any one in (with two acc.): Desid. -*dhitsate*, &c., to be about to put on, to wish to clothe one's self.

*Pari-dhāna* or *pari-dhāna*, am, n. putting round, laying round (Ved.); wrapping round; putting on (a garment), dressing, clothing; that which is put on, a garment, (especially) an under garment, clothes, vesture, (*gagaṇa-paridhāna*, stark naked; cf. *ḍig-ambara*); closing or concluding (the recitation of a hymn). = *Paridhāna-vaikāla*, am, n. bark for clothing.

*Paridhāniya*, as, ā, am, Ved. forming the close or conclusion; (ā), f., scil. *riḍ*, a concluding or final verse; (am), n. an under garment.

*Pari-dhāpana*, am, n. causing to put on (a garment).

*Pari-dhāpanīya*, as, ā, am, relating to investiture or the causing any one to put on (a garment &c.).

*Pari-dhāya*, as, m. train, retinue, attendants; the hinder parts, posteriors; a receptacle for water, reservoir.

*Pari-dhāyaka*, as, m. a hedge, fence, enclosure.

*Pari-dhī*, is, m. that by which anything is surrounded or enclosed (said of the ocean as surrounding the earth), a fence, hedge, wall; a misty halo or circle round the sun or moon; a circle or disk of light, a glory; the horizon; circumference, compass; the circumference of a circle; the periphery of a wheel; a circle surrounding the globe, a great circle; epicycle; a frame of wood laid round a sacrificial fire to keep it together, (commonly in three pieces, called *madhyama*, *dakṣiṇa*, *uttara*); a covering; the branch of the tree to which the victim at a sacrifice is tied (?); N. of a man. = *Paridhī-stha*, as, ā, am, situated on the horizon; (as), m. a number of sentinels posted in a circle; a guard, body-guard; an aide-de-camp, an officer attendant on a king or general. = *Paridhī-patikhechara*, as, m. an epithet of Śiva, (perhaps 'the bird presiding over the horizon,' *paridhī* for *paridhī*!).

*Pari-dheya*, as, ā, am, to be put round, wearable; (am), n. an under garment (?).

*Pari-hita*, as, ā, am, stationed round; placed round, invested, put on, clothed, covered.

**परिधारण** *pari-dhāraṇa*. See under *pari-dhri* below.

**परिधाव** *pari-dhāv*, cl. 1. P. (rarely A.) -*dhāvati*, -*te*, -*dhāvītum*, to flow or stream round, to run round or about; go about; (*mṛigayām pari-dhāv*, to go or move about hunting, to hunt); to drive about; to stream through, run through; to run or move round anything (with acc.); to run towards or after, to pursue: Caus. -*dhāvayati*, -*yitum*, to surround, encompass, encircle.

*Pari-dhāvin*, ī, inī, ī, running round; (ī), m., N. of the 46th (or 20th) of the 60 years' cycle of Jupiter.

**परिधीर** *pari-dhīra*, as, ā, am, very deep (as a tone or sound).

**परिधूपित** *pari-dhūpita*, as, ā, am, richly perfumed or scented.

**परिधूसर** *pari-dhūsara*, as, ā, am, quite grey.

**परिधृ** *pari-dhri*, cl. 10. P. -*dhārayati*, -*yitum*, to carry about; to support, bear, suffer, endure.

*Pari-dhāraṇa*, am, n. carrying about, supporting, suffering, enduring.

*Pari-dhārya*, as, ā, am, to be preserved or maintained.

**परिध्वंस** *pari-dhvans*, cl. 1. A. -*dhvansate*, -*dhvansitum*, to fall to pieces, fall away, decay; to be destroyed.

*Pari-dhvansa*, as, m. distress, disaster, ruin, trouble, toil; failing, failure; injury, destruction; leaving one's caste, loss of caste, mixture of castes.

*Pari-dhvānsin*, ī, inī, ī, falling away, falling off; destroying, ruining.

*Pari-dhvasta*, as, ā, am, destroyed, ruined; covered.

**परिनिन्दा** *pari-nindā*, f. strong censure, severe blame.

**परिनिम** *pari-nimna*, as, ā, am, much depressed, deeply hollowed.

**परिनिर्जि** *pari-nir-ji*, cl. 1. P. A. -*jayati*, -*te*, *jetum*, to conquer, overpower thoroughly.

**परिनिर्वपण** *pari-nirvapaṇa*, am, n. (fr. *rt. vap* with *pari-nis*), distributing, dispensing, giving.

*Pari-nirvāpṣā*, f. (fr. the Desid.), desire of giving, a disposition to distribute, liberality.

*Pari-nirvāpṣu*, us, us, u, intending to give much, desirous of giving.

**परिनिर्वाण** *pari-nirvāṇa*, as, ā, am, quite extinguished, quite brought to an end; (am), n. the final extinction of the individual; N. of a place where Buddha disappeared.

**परिनिर्वृति** *pari-nirvṛiti*, is, f. final liberation; complete emancipation of the soul from the body and exemption from future transmigration.

**परिनिश्चय** *pari-niśchaya*, as, m. fixed opinion or resolution.

**परिनिषद्** *pari-ni-shad*, cl. 1. 6. P. (Ved. also A.) -*śhādati*, -*shattum*, to sit round.

**परिनिष्ठा** *pari-niśṭhā* (fr. *rt. sthā* with *pari* and *ni* or *nis*, see *ni-śṭhā*), extreme limit, highest point; complete accomplishment; complete knowledge or acquaintance, familiarity with anything.

*Pari-niśṭhita*, as, ā, am, completely skilled in or acquainted with.

*Pari-naiśṭhika*, as, ī, am, the highest, utmost, most perfect.

**परिन्यस** *pari-ny-as*, cl. 4. P. -*asyati*, -*asitum*, to stretch out, extend.

*Pari-nyasta*, as, ā, am, stretched out, extended. *Pari-nyāsa*, as, m. completing the sense of a

passage; (in dramatic language) alluding to the development of the so-called seed or origin of the dramatic plot, [cf. *vija*.]

**परिपक्व** परि-pakva, as, ā, am (fr. rt. 2. *pac* with *pari*), completely cooked or dressed; finally baked; completely burnt (as a brick); digested; quite ripe, mature; highly cultivated or educated, very knowing or shrewd; near death or decay, approaching the end, about to pass away, decaying. — *Paripakva-tā*, f. the state of being completely cooked; digestion; full maturity, perfection; shrewdness.

*Paripākā*, as, m. being completely cooked or dressed; digestion; ripening, maturity, perfection; the fruit or consequence of an action, consequence; cleverness, shrewdness, experience.

*Paripākin*, ī, īni, i, ripening, bringing to maturity; cooking; digesting; (*īni*), f. the plant *Ipomoea Turpethum*.

*Paripācana*, as, ā, am, or *paripācayitri*, tā, trī, trī, cooking, bringing to maturity.

**परिपथ** परि-paṭh, cl. 1. P. -*paṭhati*, -*paṭhitum*, to enumerate completely, detail, describe, mention, name, represent.

*Paripātha*, as, m. complete enumeration, detail; (*ena*), ind. in detail, completely.

*Paripāhaka*, as, ā, am, enumerating in detail, describing the contents.

**परिपण** परि-paṇa, am, n. (fr. rt. 2. *paṇ* with *pari*), capital, principal, stock.

*Paripaṇita*, as, ā, am, pledged, plighted, agreed, promised.

**परिपत** परि-pat, cl. 1. P. -*patati*, -*patitum*, to fly round or about, to run round or about, run in all directions; to leap down, fall, throw one's self upon, attack: Caus. -*pātayati*, -*yitum*, to cause to fall down, shoot down, shoot off, throw into.

*Paripatana*, am, n. flying round or about.

**परिपति** परि-pati, is, m., Ved. the lord of all around; (Sāy.) a protector; (according to Mahādhara) flying about.

**परिपद्** परि-pad, t, f., Ved. a snare, trap; walking about; a creature, living being; (Sāy.) a bird (as flying about).

**परिपदिन्** परि-padin, ī, m. an enemy; (probably only a wrong reading for *pari-parin*.)

**परिपन्थक** परि-panthaka, as, m. one who obstructs the way, an antagonist, opponent, adversary, enemy.

*Paripantham*, ind. by the way, in the way.

*Paripanthaya*, Nom. P. -*panthayati*, -*yitum*, to obstruct the way, oppose, resist (with acc.).

*Paripanthika*, as, m. an adversary, enemy.

*Paripanthin*, ī, m. an antagonist, opponent, enemy; a robber, highwayman, bandit. — *Paripanthi-tva*, am, n. obstructing the way.

**परिपर** परि-para (probably fr. *pari* repeated), a tortuous course, roundabout way; [cf. *a-paripara*.]

**परिपरिन्** परि-parin, ī, m. (probably fr. *pari-pari*), Ved. an antagonist, opponent, adversary.

**परिपवन** परि-pavana. See *pari-pū*, col. 3.

**परिपशव्य** परि-paśavya, as, ā, am (fr. *pari-paśu*), Ved. relating to the victim at a sacrifice.

**परिपा** 1. परि-pā, cl. 1. P. -*pipati*, -*pātum*, to drink before and after any one (Ved.); to drink up, sip up.

*Paripāna*, am, n., Ved. a drink, beverage.

*Paripāta*, as, ā, am, drunk up, sipped up, drunk together with (anything).

**परिपा** 2. परि-pā, cl. 2. P. -*pāti*, -*pātum*, to protect or defend on every side, to guard, maintain: Caus. -*pālayati*, &c., to protect, guard, govern; to keep, maintain; to wait, expect.

*Paripāna*, as, am, m. n., Ved. protection, defence, covert.

*Paripālaka*, as, śkā, am (fr. the Caus.), guarding, protecting, defending, maintaining, supporting, sustaining; taking care of one's property.

*Paripālana*, am, n. protecting, cherishing, defending, maintaining, sustaining, keeping; protection, nurture.

*Paripālayitri*, tā, trī, trī, a protector, defender.

*Paripālita*, as, ā, am, protected, cherished.

*Paripālya*, as, ā, am, to be protected or defended, to be maintained or observed; to be governed.

*Paripipālayishā*, f. (fr. the Desid. of Caus.), desire of protecting or maintaining or sustaining.

**परिपाक** परि-pāka, परि-pākin, परि-pācana. See *pari-pakva*, col. 1.

**परिपाटल** परि-pāṭala, as, ā, am, of a pale red colour, pale red.

**परिपाटी** परि-pāṭi, f. succession, order, method, arrangement; arithmetic.

**परिपाठ** परि-pāṭha. See *pari-paṭh*, col. 1.

**परिपाण्डु** परि-pāṇḍu, us, us, u, very light or pale.

**परिपाद्** परि-pāda. See *Gaṇa* to *Pāṇ*. VI. 2, 184.

**परिपार्श्व** परि-pārśva, as, ā, am, being at or by one's side, at the side, near; [cf. *pārīpārśvika*.] — *Paripārśva-cara*, as, ī, am, going at or by one's side. — *Paripārśva-tas*, ind. at or by the side, at both sides of (with gen.). — *Paripārśva-vartin*, ī, īni, i, being at the side, standing at or close to one's side.

**परिपिञ्जर** परि-piñjara, as, ā, am, of a brownish red colour.

**परिपिष्** परि-piṣh, cl. 7. P. -*pinashṭi*, -*peṣhṭum*, to crush, trample; to beat, strike.

*Paripīṣhṭa*, as, ā, am, crushed, trampled down.

*Paripīṣhṭaka*, am, n. lead.

**परिपीड** परि-pīḍ, cl. 10. P. -*pīḍayati*, -*yitum*, to press all round, press together, compress, squeeze; to hug, embrace; to torment greatly, torture, harass, vex; (in augury) to cover, cover up.

*Paripīḍana*, am, n. squeezing or pressing out, expressing; injuring, prejudicing.

*Paripīḍā*, f. pressing; vexing, torturing, tormenting.

*Paripīḍita*, as, ā, am, pressed; embraced; tormented.

**परिपीत** परि-pīta. See 1. *pari-pā*, col. 1.

**परिपुच्छ्य** परि-pucchaya, Nom. A. परि-pucchayate, &c., to wag the tail.

**परिपुट** परि-puṭ, Pass. -*puṭyate*, &c., to peel off, lose the bark or skin.

*Paripuṭana*, am, n. removing the peel or bark, peeling, desquamation, peeling off; losing the bark or skin. — *Paripuṭana-vat*, ān, atī, at, peeling off, dropping off.

*Paripuṭa*, as, m. or *paripuṭaka*, as, m. peeling off, a particular disease of the ear. — *Paripuṭa-vat*, ān, atī, at, peeling off, losing the skin.

*Paripuṭana*, am, n. peeling off, desquamation, losing the bark or skin.

**परिपुष्** परि-puṣh, cl. 10. P. -*poshayati*, -*yitum*, to cause to be cherished, to nourish, sustain, foster.

*Paripuṣhṭa*, as, ā, am, nourished, cherished; amply provided with, abounding in. — *Paripuṣhṭā*, f. the being nourished or supported, receiving nourishment.

*Pariposhaka*, as, ā, am, nourishing, confirming, encouraging, furthering.

*Pariposhana*, am, n. the act of nourishing, furthering, promoting.

*Pariposhanīya*, as, ā, am, to be nourished, to be promoted.

**परिपुष्करा** परि-puṣhkarā, f. the plant *Cucumis Maderaspatanus*.

**परिपू** परि-pū, cl. 9. P. A. -*punāti*, -*nīte*, -*pavitum*, to purify completely, strain; to lustrate; to become completely purified.

*Paripavana*, am, n. cleaning, winnowing corn; a winnowing-basket.

*Paripūta*, as, ā, am, pure, purified; completely winnowed, threshed, freed from chaff.

**परिपूज** परि-pūj, cl. 10. P. -*pūjayati*, -*yitum*, to honour greatly, adore, worship.

*Paripūjana*, am, n. or *paripūjā*, f. honouring highly, worshipping, adoring.

*Paripūjita*, as, ā, am, much honoured, served, worshipped, adored.

**परिपूर्य** परि-pūrṇa. See *pari-pṛī* below.

**परिपू** परि-pṛī, Pass. -*pūryate*, &c., to fill (intransitively), become completely full: Caus. -*pūrayati*, -*yitum*, to fill completely (transitively), make full, fill out, completely cover, wholly occupy.

*Paripūraka*, as, śkā, am, filling, fulfilling; causing fulness or prosperity.

*Paripūrāṇa*, am, n. the act of filling; perfecting, rendering complete.

*Paripūrṇa*, as, ā, am, quite full, entire, complete, completely filled; fully satisfied, self-satisfied, content. — *Paripūrṇa-candra-vimāla-prabha*, as, m. 'having the spotless splendor of the full moon,' N. of a Samādhi. — *Paripūrṇa-tā*, f. or *paripūrṇa-tva*, am, n. completion, completeness, entireness, fulness; satiety or satisfaction. — *Paripūrṇa-sahasra-candra-vatī*, f. 'possessing a thousand full moons,' an epithet of Indra's wife. — *Paripūrṇā-mpita-rasmi* ('*ṇa-am*'), is, m. 'having rays filled with nectar,' the moon. — *Paripūrṇārtha* ('*ṇa-ar*'), as, ā, am, full of meaning; (*am*), ind. with deep emotion, affectionately. — *Paripūrṇendu* ('*ṇa-in*'), us, m. the full moon.

*Paripūrṇa*, am, n. the act of filling; perfecting, rendering complete.

*Paripūrṇa*, as, ā, am, quite full, entire, complete, completely filled; fully satisfied, self-satisfied, content. — *Paripūrṇa-candra-vimāla-prabha*, as, m. 'having the spotless splendor of the full moon,' N. of a Samādhi. — *Paripūrṇa-tā*, f. or *paripūrṇa-tva*, am, n. completion, completeness, entireness, fulness; satiety or satisfaction. — *Paripūrṇa-sahasra-candra-vatī*, f. 'possessing a thousand full moons,' an epithet of Indra's wife. — *Paripūrṇā-mpita-rasmi* ('*ṇa-am*'), is, m. 'having rays filled with nectar,' the moon. — *Paripūrṇārtha* ('*ṇa-ar*'), as, ā, am, full of meaning; (*am*), ind. with deep emotion, affectionately. — *Paripūrṇendu* ('*ṇa-in*'), us, m. the full moon.

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*Paripūrṇa*, am, n. the act of filling; perfecting, rendering complete.

**परिपेलव** परि-pelava, as, ā, am, very fine or small, very delicate; (*am*), n. a fragrant grass, *Cyperus Rotundus*.

*Paripela*, am, n. = *pari-pelava*, a fragrant grass, *Cyperus Rotundus*.

**परिपोट** परि-poṭa. See *pari-puṭ*, col. 2.

**परिप्रग्रह** परि-pṛa-grah, cl. 9. P. A. -*gṛih-ṇāti*, -*nīte*, -*grahitum*, Ved. to take round, to hand or pass round.

**परिप्रश्** परि-pṛach, cl. 6. P. -*pṛicchati*, -*prashṭum*, to interrogate or ask any one about anything (with two acc. or with acc. of the thing and abl. of the person); to enquire about.

*Paripṛicchā*, f. asking about, question, inquiry, asking for.

*Paripṛicchya*, ind. having inquired about (with two acc.).

*Pariprasna*, as, m. question, interrogation, inquiry.

**परिप्रमुच** परि-pṛa-muṭ, cl. 6. A. -*munūcate*, -*moktum*, Ved. to free one's self from.

**परिप्राप्ति** परि-pṛāpti, is, f. (fr. rt. *ōp* with *pari* and *pra*), acquisition, obtaining.

*Paripṛeṣu*, us, us, u (fr. the Desid.), wishing to reach, desirous of obtaining; wishing to defend; desiring, desirous, seeking.

**परिप्रार्थ** परि-pṛārdha, am, n., Ved. proximity, nearness.

**परिप्री** परि-pṛī, īs, īs, i (fr. rt. *pṛī* with *pari*), Ved. very dear or valued; (Sāy.) gratifying on all sides or in every way (= *paritāḥ pṛīṇayitri*).

**परिप्रुष्प** *pari-prush*, *t, t, t*, Ved. sprinkling, splashing.

**परिप्रे** *pari-pre* (fr. *pari-pra-i*), cl. 2. P. *-praiti, -praitum*, Ved. to go round, flow round.

**परिप्रेष्प** *pari-presh* (*pari-pra-ish*, see rt. 1. *ish*), Caus. *-praishayati, -yitum*, to send forth, dispatch, send away.

*Pari-preshana, am*, n. sending forth or away; banishing, abandoning.

*Pari-preshita, as, ā, am*, sent forth, sent away, dispatched; banished, abandoned.

*Pari-preshya, as, m.* a servant.

**परिप्लु** *pari-plu*, cl. 1. A. *-plavate, -plotum*, to swim about, float about, bathe; to flood, inundate; to overwhelm; to hover about, fly or soar through; to jump or spring about; to revolve, move in a circle; to move about, move restlessly; to go astray; to hasten forward: Caus. *-plāvayati, -yitum*, to flood, inundate, bathe, water.

*Pari-plava, as, ā, am*, swimming about; swaying or moving to and fro, running about, vibrating, oscillating, undulating, waving, shaking, trembling, movable, unsteady, restless; (*as*), m. inundation; bathing, wetting, immersing; a ship, boat; oppression, tyranny; N. of a prince, son of Sukhī-bala (Sukhī-vala, Sukhī-nala); (*ā*), f. a sort of spoon used at sacrifices.

*Pari-plavamāna, as, ā, am*, swimming about, floating, moving to and fro.

1. *pari-plāvya, as, ā, am*, swimming about, floating around, running (as water).

2. *pari-plāvya, ind.* having flooded or inundated, having bathed.

*Pari-pluta, as, ā, am*, flooded, inundated; overwhelmed; wetted, bathed, immersed; (*ā*), f. spirituous liquor; (*am*), n. a spring or jump, skipping about.

**परिवन्ध** *pari-bandh*, cl. 9. A. *-badhnite, -banddhum*, to bind together, connect, bind on, bind round one's self, put on (as a girdle); to encircle; to stop, interrupt: Caus. *-bandhayati, -yitum*, to tie round.

*Pari-baddha, as, ā, am*, bound round, obstructed.

**परिबाध** 1. *pari-bādḥ*, cl. 1. A. *-bādḥate, -bādḥitum*, to ward off, keep off, to exclude, hinder, obstruct, drive away, (Ved. according to Sāy. = *paribāhan*); to protect from or defend against (with abl., Ved.); to vex, disturb, annoy, molest, harass, importune, pain: Desid. A. *-bibādḥishate*, Ved. to strive to keep or ward off or keep at a distance.

2. *pari-bādḥ, t, f.*, Ved. hindrance, obstruction, check; an obstructor, hinderer.

*Pari-bādḥā, f.* trouble, vexation, worry, annoyance; fatigue, toil, hardship.

**परिवृह** *pari-brīṅh* or *pari-brīḥ* (also written *pari-vrīṅh* or *pari-vrīḥ*, q. v.), cl. 6. P. A. *-brīṅhati* or *-brīḥati, -brīṅhate* or *-brīḥate, -barḥitum*, Ved. to embrace, encircle, surround, encompass; to make strong or compact, fortify, strengthen; to increase: Caus. *-brīṅhayati, -yitum*, to make strong, strengthen.

*Pari-varḥa* or *pari-varḥa, as, m.* 'that which surrounds or encompasses,' 'surroundings,' retinue, train, attendants, dependants; royal insignia; furniture, attire, trim; the necessities of life; wealth, property, substance. — *Pari-varḥa-vat* or *parivarḥa-vat, ān, atī, at*, having a suitable retinue, possessing a proper train of attendants, provided with suitable furniture, properly furnished.

*Pari-varḥana* or *pari-varḥana, am, n.* retinue, train; attire, trim; growth, aggrandizement; worship, adoration.

*Pari-brīṅhana* or *pari-vrīṅhana, as, ī, am*, augmenting, increasing, enlarging; (*am*), n. prosperity, welfare; an additional work, appendix, supplement.

*Pari-brīṅhita* or *pari-brīḥita* or *pari-vrīṅhita*

or *pari-vrīḥita, as, ā, am*, increased, augmented, grown, thriven; strengthened by, connected with, accompanied by, furnished with.

*Pari-brīḥa* or *pari-vrīḥa, as, ā, am*, firm, fixed, dense, thick, solid, compact, ample, large; the lord of all around, a superior, proprietor, owner. — *Pari-vrīḥa-tama, am, n.*, Ved., scil. *Brahma*, the Supreme Spirit.

**परिव्रु** *pari-brū*, cl. 2. P. *-bravūti, &c.*, Ved. to utter a spell or charm, lay under a spell, charm, enchant.

**परिभक्ष** *pari-bhaksh*, cl. 10. P. *-bhakshayati, -yitum*, Ved. to drink off, drink up; to eat up (what belongs to another), devour, consume.

*Pari-bhakshana, am, n.* eating up, consuming. *Pari-bhakshita, as, ā, am*, drunk up, deprived of food (Ved.); devoured, consumed, gnawed; worn away.

**परिभग्न** *pari-bhagna, as, ā, am* (fr. rt. *bhañj* with *pari*), broken, interrupted, disturbed, stopped. — *Paribhagna-krama, as, ā, am*, stopped in one's course, checked in one's progress.

*Pari-bhanga, as, m.* breaking to pieces, shattering.

**परिभञ्ज** *pari-bhaj*, cl. 1. P. *-bhajati, -bhak-tum*, to divide.

*Pari-bhajya, ind.* having divided.

**परिभय** *pari-bhaya, as, m.* (fr. rt. 1. *bhī* with *pari*), Ved. apprehension, fear.

**परिभर्त्स** *pari-bharts*, cl. 10. P. A. *-bhartsayati, -te, -yitum*, to threaten, menace, treat harshly, rate, scold, chide, reprimand.

*Pari-bhartsat, an, anti, at*, threatening, chiding; mocking, deriding.

*Pari-bhartsana, am, n.* threatening, menacing.

*Pari-bhartsita, as, ā, am*, threatened, chided.

*Pari-bhartsyamāna, as, ā, am*, being threatened.

**परिभाष्प** *pari-bhāsh*, cl. 1. A. *-bhāshate, -bhāshitum*, to speak to, address, admonish; to declare, teach, explain, interpret, define; to persuade, exhort, encourage.

*Pari-bhāshana, as, ā, am*, speaking much, declaring, explaining; (*am*), n. speaking, talking, addressing, conversing with, chatting, gossiping; speech, discourse; admonition, expression of censure or contempt, reproof, abuse; rule, precept; agreement (?).

*Pari-bhāshaniya, as, ā, am*, to be addressed or spoken to; reprehensible, liable to censure; deserving reproof.

*Pari-bhāshā, f.* speech; blame, censure, abuse; an explanation, definition; (in gram.) an explanatory Sūtra or rule mixed with the other rules of Pāṇini and teaching the method of applying them, (these Sūtras are a key to the system and are thought by some to have been interpolated in later times, but by others are ascribed to Pāṇini himself; there are other *Paribhāshas* by unknown authors); any general definition applicable throughout; a table or list of abbreviations or signs used in any work; (in medicine) prognosis. — *Paribhāshā-prakarana, am, n.*, N. of the second chapter of the *Praughā-manoramā*, q. v. — *Paribhāshendu-śekhara* ('*śhā-in*'), *as, m.*, N. of a grammatical work by Nāgeśa-bhaṭṭa (= *nāgojī-bhaṭṭa*).

*Pari-bhāshita, as, ā, am*, explained, said; formed or used technically.

*Pari-bhāshin, ī, īnī, ī*, speaking, explaining.

**परिभास्** *pari-bhās*, cl. 1. A. *-bhāsate, -bhāsītum*, to appear (Ved.): Caus. *-bhāsayati, -yitum*, to embellish, adorn.

**परिभिद्** *pari-bhid*, cl. 7. P. A. *-bhinatti, -bhintte, -bhettum*, to split asunder, cleave open, tear or dash to pieces, break through; to change, disfigure, deform.

*Pari-bhinna, as, ā, am*, split or cleft open,

cracked, cut into small pieces; changed, disfigured, deformed.

**परिभुज** 1. *pari-bhuj* (see rt. 1. *bhuj*), cl. 6. P. *-bhujati, -bhoktum*, Ved. to span, encompass, embrace.

*Pari-bhugna, as, ā, am*, bowed, bent.

**परिभुज** 2. *pari-bhuj* (see rt. 3. *bhuj*), cl. 7. P. A. *-bhunakti, -bhunkte, -bhoktum*, to eat up, eat, devour; to feed upon; to use, enjoy; to neglect to feed: Caus. *-bhujayati, -yitum*, Ved. to possess, enjoy, govern.

*Pari-bhukta, as, ā, am*, eaten; enjoyed, possessed.

*Pari-bhoktri, tā, tri, tri*, eating, enjoying, possessing, an eater, enjoyer; one who lives at another's cost or uses another's property without his leave.

*Pari-bhoga, as, m.* enjoyment, especially sexual intercourse, possession, a means of enjoyment; living at another's cost, using another's property without his leave, illegal use of another's goods.

**परिभू** 1. *pari-bhū*, cl. 1. P. *-bhavati, -bhavitum* (Ved. inf. *-bhve*), to be round or about anything, encompass, surround, embrace, enclose, contain (Ved.); to circle round, go or fly round (Ved.); to accompany (Ved.); to take care of (Ved.); to guide, govern (Ved.); to be superior, surpass, overcome, subdue, conquer; to pass round, pay no attention to, treat with contempt or disrespect, despise; to disgrace; to injure; to grieve; to disappear (= *parā-bhū*, q. v.): Caus. *-bhāvayati, -yitum*, to cause to be surrounded or pervaded; to cause to be saturated or penetrated; to contain, include, comprehend; to conceive, think, reflect, meditate, know, recognise as; to make known.

*Pari-bhava, as, m.* or *pari-bhavana, am, n.* contumely, insult, injury, humiliation, degradation, disrespect, contempt, disgrace; defeat, discomfort. — *Paribhava-pada, am, n.* an object or occasion of contempt, a disgraceful situation, disgrace. — *Paribhava-vidhī, is, m.* contumelious or insulting action, humiliation. — *Paribhavāspada* ('*va-ās*'), *am, n.* a position or situation of disgrace, object of contempt.

*Pari-bhavanīya, as, ā, am*, to be injured or insulted, liable to be humiliated or despised or disgraced.

*Pari-bhaviṇ, ī, inī, ī*, injuring, humiliating, treating with contumely or disrespect, ridiculing; suffering disrespect.

*Pari-bhāva, as, m.* = *pari-bhava*, q. v.

*Pari-bhāvana, am, n.* cohesion, union; (*ā*), f. thought.

*Pari-bhāvita, as, ā, am*, contained, included; penetrated; pervaded; conceived. — *Paribhāvita-tva, am, n.* the state of being included, inclusion.

*Pari-bhāvin, ī, inī, ī*, treating with contempt, slighting, despising; putting to shame, mocking, insulting, outwitting, surpassing.

*Pari-bhāvuka, as, ī, am*, contemning, shaming, humbling.

*Pari-bhāvya, ind.* having caused to be surrounded; having reflected upon.

2. *pari-bhū, ūs, ūs, u*, Ved. surrounding, embracing, comprehending, pervading; overpowering; surpassing; guiding, governing.

*Pari-bhūta, as, ā, am*, treated with contempt or disrespect, disregarded, despised; overpowered, conquered. — *Paribhūta-gati-traya, as, ā, am*, surpassing three times the age of man.

*Pari-bhūti, is, is, ī*, Ved. overcoming, overpowering; (*is*), f. superiority, superior power (Ved.); contempt, insult, contumely, humiliation, disrespect, injury.

*Pari-bhūya, ind.* having treated with contempt, having disgraced or despised; shaming, outwitting; experiencing disgrace.

**परिभूष्प** *pari-bhūsh*, cl. 1. 10. P. *-bhūshati, -bhūshayati, &c.*, to wait upon, serve, attend; to honour, revere; to take care of; to follow, observe; to furnish, equip, fit out, prepare; to decorate; to be beautiful, to shine.

*Pari-bhūṣaṇa*, as, m., scil. *sandhi*, peace obtained by the cession of the whole revenue of a land.  
*Pari-bhūṣita*, as, ā, am, decorated, adorned.

**परिभृ** *pari-bhṛi*, cl. 3. P. -*bibharti*, -*bhar-tum*, Ved. to pass beyond (Sāy. = *ati-kram*); to extend beyond, extend.

**परिभेदक** *pari-bhedaka*, as, ā, am, breaking through.

**परिभ्रंश** *pari-bhraṅś*, cl. 4. P. A. -*bhraśyati*, -*te*, -*bhraṅśitum*; cl. 1. A. -*bhraṅśate*, -*bhraṅśitum*, to fall off, drop off; to fall, be cast down (metaphorically); to run away, escape; to vanish, disappear; to lose, be deprived of (with abl.); to neglect, omit.

*Pari-bhraṅśa*, as, m. falling from; escape, escaping.

*Pari-bhraṅśana*, am, n. falling from; losing, loss.  
*Pari-bhraṅśita*, as, ā, am, fallen off, dropped off; fallen, cast down, degraded; escaped; vanished; deprived of, void or devoid of (with abl. or sometimes inst.); lost; neglecting, omitting. - *Pari-bhraṅśita-sukha*, as, ā, am, fallen from happiness.

**परिभ्रज्ज** *pari-bhrajj*, cl. 6. P. -*bhṛijjati*, -*bhṛaśṭum*, -*bhṛaśṭum*, to fry, roast: Caus. -*bhṛajjati*, -*yitum*, to fry, roast, parch.

*Pari-bhṛiṣṭa*, as, ā, am, fried, roasted, parched.

**परिभ्रम्** *pari-bhram*, cl. 1. 4. P. (ep. also A.) -*bhramati* (-*te*), *bhramyati* or *bhṛm̐yati*, -*bhramitum*, to walk round about, wander round, rove or roam about, ramble about, saunter; to fly round about, hover or flutter round; to wander through, rove or roam through, ramble through; to whirl round, wheel or circle round, revolve; to encircle, describe a circle round.

*Pari-bhrama*, as, ā, am, flying round or about [cf. *khe-p*]; (as), m. wandering, going about; error; circumlocution, rambling discourse.

*Pari-bhramaṇa*, am, n. turning round, revolving (as of wheels); circumference.

*Pari-bhramat*, an, anti, at, roaming or wandering about, roving about; turning or whirling round, revolving; describing circles.

*Pari-bhramya*, ind. having roamed about, having gone to and fro.

*Pari-bhramyat*, an, anti, at, roaming about; flying or fluttering about.

**परिभ्राज्** *pari-bhrāj*, cl. 1. P. A. -*bhṛājati*, -*te*, -*bhṛājitum*, to shed brilliance all around, become resplendent.

**परिभ्राडल** *pari-maṇḍala*, as, ā, am, round, circular, globular, spherical; (as), m., scil. *maṣaka*, a venomous species of gnat; (am), n. a circle, circumference; a ball, globe, sphere, orb; - *Pari-maṇḍala-tā*, f. or *parimaṇḍala-tva*, am, n. roundness, rotundity, circularity.

*Pari-maṇḍalita*, as, ā, am, rounded, made round or circular.

**परिभ्रिडित** *pari-maṇḍita*, as, ā, am, adorned or decorated all round.

**परिमन्** *pari-man*, cl. 8. A. -*manute*, -*manitum*, Ved. to despise, contemn, slight, neglect.

**परिमन्त्र** *pari-mantr*, cl. 10. P. -*mantrayati*, -*yitum*, to charm or consecrate with sacred texts.

*Pari-mantrita*, as, ā, am, charmed, consecrated, enchanted.

**परिमन्थर** *pari-manthara*, as, ā, am, extremely slow or tardy.

**परिमन्द** *pari-manda*, as, ā, am, very dull or faint; very slow; very tired; very little; (am), ind. very little, a little, not much. - *Parimanda-tā*, f. fatigue, tiredness, tedium, ennui.

**परिमन्थु** *pari-manṭhu*, us, us, u, Ved. wrathful, angry, jealous (Sāy. = *kopa-pariṭita*).

**परिमर** *pari-mara*, as, ā, am, Ved. (fr. rt. *mṛi* with *pari*), decaying, becoming decrepit; *Brahmaṇaḥ pari-maraḥ*, 'destruction round the Brahman, i. e. the magician' (or, according to Colebrooke, 'around air'), a magical rite for the destruction of adversaries.

**परिमर्द** *pari-marda*, *pari-mardana*. See p. 547, col. 1.

**परिमल** *pari-mala*, as, m. (*mala* perhaps fr. a lost rt. *mal*, to rub), fragrance, perfume, (especially arising from the trituration of fragrant substances); the pounding or trituration of perfumes; a fragrant substance; a fragrant scent diffused during coitus; copulation; a meeting of learned men; soil, stain, dirt; N. of a poet; of a work; of a commentary by Amara-Āndra on the *Kāvya-kalpa-lāṭā-vṛitti*; of a commentary by Apṛyā-dikṣita on the *Vedānta-kalpa-taru*, (the complete title of which is *Vedānta-kalpa-taru-parimāla*). - *Parimāla-bhṛit*, t, t, t, laden with perfumes, impregnated with sweet odours.

*Pari-malita*, as, ā, am, perfumed; soiled, spoiled of freshness or beauty.

**परिमा** *pari-mā* (see rt. 3, mā), cl. 2. P., 3, 4. A. -*māti*, -*mimite*, -*māyate*, -*mātum*, to measure round or about; to mete out; to fulfil (a period or course); to measure, estimate, determine.

*Pari-māṇa*, am, n. measuring, measure, duration, length of time; compass, weight, number, value (e. g. *prati-graha-parimāṇa*, the value of a gift received). - *Parimāṇa-tas*, ind. by measure; in weight. - *Parimāṇa-vat*, ān, ati, at, capable of being measured, measurable.

*Parimāṇaka*, am, n. compass, weight, quantity, duration.

*Pari-māṇin*, ī, inī, ī, having measure, measured.

*Pari-māṇiya* or *pari-mātavya*, as, ā, am, measurable, fit to be measured; requiring to be ascertained as to quantity.

*Pari-māta*, as, ā, am, measured, meted; circumscribed, limited, adjusted; moderate, sparing; joined; regulated. - *Parimāta-katha*, as, ā, am, of measured discourse, seldom speaking, saying little. - *Parimāta-tva*, am, n. limitedness, moderation, limited condition. - *Parimāta-bhuy*, k, k, k, eating sparingly, abstemious. - *Parimāta-bhojana*, am, n. moderation in eating, abstemiousness. - *Parimāta-bharāṇa* ('*ta-ābh*'), as, ā, am, moderately adorned. - *Parimāta-vāyus* ('*ta-āy*'), us, us, u, short-lived. - *Parimāta-hāra* ('*ta-āh*'), as, ā, am, eating little food, eating moderately. - *Parimāta-śca-tā* ('*ta-ic*'), f. moderation in desire.

*Pari-miti*, is, f. measure, quantity, limitation.

*Pari-meya*, as, ā, am, measurable, to be measured; calculable, capable of being counted, few; finite. - *Parimeya-tā*, f. measurableness, calculableness.

**परिमाथिन** *pari-māthin*, ī, inī, ī (rt. *math* or *manth* with *pari*), torturing.

**परिमाद्** *pari-mād*, t, f. or *pari-māda*, as, m. (fr. rt. *mad* with *pari*), Ved., N. of sixteen Sāmans which belong to the Mahā-vrata-stotra.

**परिमार्ग** *pari-mārg*, cl. 1. 10. P. -*mārgati*, -*mārgitum*, -*mārgayati*, -*yitum*, to seek or search about, search for, search through, seek, pursue, trace, track, hunt about, investigate, grasp after, seek to gain, ask for, beg for.

1. *pari-mārga*, as, m. (for 2. see under *pari-mṛij*), searching or seeking about; searching for.

*Pari-mārgaṇa*, am, n. tracing, tracking, searching, seeking or looking for, seeking out.

*Pari-mārgitavya*, as, ā, am, to be sought after.

*Pari-mārgin*, ī, inī, ī, tracing, tracking, seeking for, going after, pursuing, hunting.

**परिमि** *pari-mi* (see rt. 1. mi), cl. 5. P. A. -*minoti*, -*nute*, &c., Ved. to set or place round, lay round.

*Pari-mit*, t, f., Ved. the beam of a roof, a connecting beam or rafter (?).

**परिमिलन** *pari-milana*, am, n. touch, contact, combination.

*Pari-milita*, as, ā, am, mixed or combined with, pervaded by (with inst.); filled, penetrated.

**परिमिह** *pari-mih*, cl. 1. P. -*mehati*, -*mēdhum*, Ved. to make water against.

*Pari-mīha*, as, ā, am, Ved. sprinkled with urine.  
*Pari-meha*, as, m., Ved. a magical rite in which urine is sprinkled about.

**परिमुखम्** *pari-mukham*, ind. round or about the face, round, about (any person, &c.; Pāṇ. IV. 4, 29).

**परिमुच** *pari-muḥ*, cl. 6. P. A. -*muñcati*, -*te*, -*moktum*, to unloose, unfasten, set free, liberate; to let go, give up, get rid of; to discharge, emit: Pass. -*muçyate*, to loosen or free one's self; to let go, get rid of; to neglect (?).

*Pari-mukta*, as, ā, am, released, liberated. - *Parimukta-bandhana*, as, ā, am, released from bonds, unbound, unfettered.

*Pari-muçya*, ind. having released or liberated.

**परिमुष** *pari-muṣ*, cl. 9. 6. P. -*mushṇāti*, -*mushati*, -*mōṣhitum*, to steal anything, rob, plunder (with acc.).

*Pari-moṣha*, as, m. stealing, theft, robbing.

*Pari-moṣhaka*, as, ā, am, stealing.

*Pari-moṣhin*, ī, inī, ī, stealing; a thief, robber.

**परिमुह** *pari-muh*, cl. 4. P. A. -*muhyati*, -*te*, -*mohitum*, -*moḥdum*, -*mogdhum*, to be bewildered or perplexed, to go astray, fail: Caus. A. -*mohayate* (Pāṇ. I. 3, 89); P. (ep.) -*mohayati*, -*yitum*, to bewilder, perplex; to fascinate.

*Pari-mugdha*, as, ā, am, lovely yet simple, fascinating yet foolish. - *Parimugdha-tā*, f. gracefulness or loveliness combined with simplicity.

*Pari-mūḍha*, as, ā, am, disturbed, perturbed, perplexed, bewildered, troubled. - *Parimūḍha-tā*, f. bewilderment, perplexity, trouble, error.

*Pari-mohana*, am, n. the act of bewildering, fascination, infatuation, beguiling.

*Pari-mohita*, as, ā, am, bewildered, deprived of consciousness or recollection.

*Pari-mohin*, ī, inī, ī, perplexing, fascinating, bewitching; perplexed.

**परिमूर्खी** *pari-mūrṅi*, f. (perhaps fr. rt. *mṛi* with *pari*), Ved. worn out, decrepit (as a cow, according to the commentator = *ṛiddhā*).

**परिमृ** *pari-mṛi*, cl. 6. A. -*mriyate* (Perf. P. -*mamāra*), -*martum*, Ved. to die (in numbers) round (any one).

**परिमृग्** *pari-mṛig*, cl. 10. A. -*mṛigayate*, -*yitum*, to seek, search for, hunt about for.

*Pari-mṛigyaṇa*, as, ā, am, being sought for.

**परिमृञ्** 1. *pari-mṛij*, cl. 2. P. -*mārṣṭi*, -*mārjitum*, -*mārṣṭum*, to wipe all round, wipe away, wash, wash away, rinse (the mouth), clean, cleanse, purify; to rub, polish; to wipe off, remove by rubbing, efface, remove; to touch lightly, touch, stroke: Intens. -*marmṛijyate*, Ved. to sweep over; (Sāy. = *tejasā śhad*, to cover with radiance.)

2. *pari-mārga*, as, m. (for 1. see under *pari-mārg*, col. 2), wiping off, cleaning; friction, touch.

*Parimārgya*, as, ā, am, to be cleaned or cleansed, to be rubbed.

*Pari-mārja*, as, ā, am, wiping off, cleaning, washing; stroking, rubbing.

*Pari-mārjana*, am, n. wiping off, cleaning; a dish of honey and oil.

2. *pari-mṛij*, t, t, t, or *pari-mṛija*, as, ā, am, wiping or washing off, cleaning.

1. *pari-mṛijya*, as, ā, am, to be wiped, to be cleansed; to be touched.

2. *pari-mṛijya*, ind. having wiped away, having washed the mouth; having polished; having stroked.

1. *pari-mṛiṣṭa*, as, ā, am, wiped away, washed,

cleaned, purified; rubbed, stroked. — *Parimṛiṣṭa-paricchada*, *as, ā, am*, trim, neat, spruce.

**परिमृद्** *pari-mṛid*, cl. 9. P. -*mṛidnāti*, -*mariditum*, to tread or trample down, crush, rub, grind; to wear down, wear out; to rub off, wipe away (as tears); to rub, stroke; cl. 1. P. -*mardati*, -*mariditum*, to excel, surpass.

*Pari-marda*, *as, m*, crushing, grinding, wearing out; using up, consuming; destroying, destruction.

*Pari-mardana*, *am, n*, rubbing, grinding; trampling, destroying; embracing, pressing.

*Pari-mṛidhita*, *as, ā, am*, trodden or trampled down; crushed, rubbed, ground; embraced, clasped.

*Pari-mṛidnat*, *an, ati*, at, trampling down, crushing; rubbing; wiping away.

**परिमृग्** *pari-mṛiś*, cl. 6. P. -*mṛiśati*, -*marshṭum*, -*marshṭum*, to touch, handle, stroke, caress; to grasp, seize; to examine, consider, reflect, ponder; to investigate, inquire into, question; to observe, discover; to intens. -*marmarshī*, Ved. to encompass, clasp, embrace.

*Pari-marśa*, *as, m*, friction; contact; consideration, reflection, examination.

*Pari-mṛiśya*, *ind*, having touched or handled; having grasped; having examined or pondered; having found or observed.

*Pari-mṛiśyamāna*, *as, ā, am*, being touched; being fanned (by the wind).

2. *pari-mṛiṣṭa*, *as, ā, am*, rubbed, touched; embraced, clasped; invested; spread; pervaded.

**परिमृष्** *pari-mṛiṣ*, cl. 4. P. -*mṛiṣyati*, -*marshitum*, to be angry or incensed against (with dat.); to envy.

*Pari-marsha*, *as, m*, envy, dislike, anger.

*Pari-mṛiṣyat*, *an, anti*, at, angry, incensed, envying; (according to a Scholiast = *asūyat*.)

**परिमोक्ष** *pari-moksh*, cl. 10. P. -*mokshayati*, -*yitum*, to set free, liberate, let go, discharge.

*Pari-moksha*, *as, m*, setting free, liberating; liberation, deliverance; escape; emptying, evacuation.

*Pari-mokshaya*, *am, n*, liberation, deliverance (with gen.); untying.

*Pari-mokshya*, *ind*, having let go or released.

**परिमोक्त** *pari-moḥṭana*, *am, n* (fr. rt. *muḥ* with *pari*), Ved. snapping, cracking; (according to a Scholiast = *catācatā-śubda*.)

**परिम्लै** *pari-mlai*, cl. 1. P. A. -*mīlayati*, -*te*, -*mīlātum*, to fade or wither away; to wane; to disappear; to faint.

*Pari-mīlāna*, *as, ā, am*, faded, withered, faint, fainting; languid; waned; diminished, impaired; soiled, stained; (*am*), n. change of countenance by fear or grief; soil, stain.

*Pari-mīlayin*, *i, inī, i*, fading away; stained, spotted; (*i*), m., scil. *linga-nāśa*, a kind of disease of the lens or pupil of the eye. — *Parimīlayi-tva*, *am, n*, fading away, sinking.

**परियत्** *pari-yajña*, *as, m*, Ved. a secondary or accompanying rite, one which precedes or follows another in any ritual; (*as, ā, am*), Ved. constituting an accompanying or secondary rite.

**परियत्त** *pari-yatta*, *as, ā, am* (fr. rt. *yat* with *pari*), Ved. surrounded.

**परियम्** *pari-yam*, cl. 1. P. -*yaḥṭhati*, -*yanatum*, to restrain; Caus. -*yamayati*, -*yitum*, to serve.

**परिया** *pari-yā*, Caus. P. -*yāpayati*, -*yitum*, to go round, wait upon (?), circumambulate (as a mark of respect); to protect (Ved.).

**परियोग्य** *pari-yogya*, *ās, m. pl.*, N. of a school.

**परिरक्ष** *pari-raksh*, cl. 1. P. -*rakshāti*, -*rakshitum*, to rescue, save, preserve; to guard well or completely, protect; to govern, restrain; to keep, conceal, keep secret.

*Pari-rakshaka*, *as, ūsā, am*, guarding, protecting; a guardian, protector, keeper.

*Pari-rakshaṇa*, *as, i, am*, guarding, protecting, a protector; (*am*), n. the act of guarding, defending, preserving, preservation, keeping, protecting, protection, deliverance; saving, rescuing; maintaining; care, caution.

*Pari-rakshaṇiya*, *as, ā, am*, to be completely protected or preserved.

*Pari-rakshā*, *f*, protection, preservation, keeping, guarding.

*Pari-rakshita*, *as, ā, am*, well guarded, well preserved, well kept.

*Pari-rakshitavya*, *as, ā, am*, to be protected or guarded, to be kept secret.

*Pari-rakshitin*, *i, inī, i*, keeping, guarding, protecting (with loc., Gaṇa to Pān. V. 2, 88).

*Pari-rakshitrī*, *tā, trī, trī*, a protector, guardian; keeping; protecting, &c.

*Pari-rakshin*, *i, inī, i*, guarding, protecting, defending; a defender.

*Pari-rakshya*, *as, ā, am*, to be guarded or preserved, to be protected, to be kept secret.

*Pari-rakshyamāna*, *as, ā, am*, being completely defended.

**परिरटन** *pari-raṭana*, *am, n* (fr. rt. *raṭ* with *pari*), crying, crying aloud.

*Pari-rāṭin*, *i, inī, i*, crying, crying aloud, screaming.

**परिरथ्य** *pari-rathya*, *am, n*, Ved. or *pari-rathyā*, *f*, a particular part of a chariot.

**परिरन्धित** *pari-randhita*, *as, ā, am*, injured, destroyed.

**परिरभ्** *pari-rabh*, cl. 1. A. -*rabhate*, -*rabdhum*, to embrace, clasp: Desid. A. -*ripsate*, to wish or desire to embrace.

*Pari-rabdha*, *as, ā, am*, embraced, clasped, encircled.

*Pari-rabhamaṇa*, *as, ā, am*, embracing.

*Pari-rabhyaṃāna*, *as, ā, am*, being embraced.

*Pari-rambha*, *as, m*, embracing, an embrace.

*Pari-rambhaṇa*, *am, n*, embracing, clasping.

*Pari-rambhin*, *i, inī, i* (at the end of a comp.), clasped, girded, girt.

*Pari-rīpsamāna*, *as, ā, am*, wishing or trying to embrace.

**परिरम्** *pari-ram*, cl. 1. P. -*ramati*, -*rantum*, to be delighted.

**परिरान्** *pari-rāj*, cl. 1. P. A. -*rājati*, -*te*, -*rājitum*, to shine on all sides, be very resplendent.

**परिराटिन** *pari-rāṭin*. See *pari-raṭana*.

**परिराप** *pari-rāp*, *p, p, p* (fr. rt. *rap* with *pari*), Ved. crying or talking all round, a reviler (Sāy. = *pari-vadut, nindaka*); (*p*), m. epithet of a demon.

*Pari-rāpīn*, *i, inī, i*, Ved. whispering to, talking over, persuading.

**परिरोध** *pari-rodha*, *as, m* (fr. rt. *rudh* with *pari*), obstructing, keeping back, resistance.

**परिल** *parila*, *as, m*, N. of a man; [cf. *pārila*.]

**परिलघु** *pari-laghu*, *us, us, u*, very light, easy to digest.

**परिलङ्घ** *pari-langh*, cl. 10. P. -*langhayati*, -*yitum*, to overleap, transgress, overstep.

*Pari-langhana*, *am, n*, jumping or leaping to and fro, jumping over.

**परिलिह** *pari-lih*, cl. 2. P. A. -*leḍhi*, -*liḍhe*, -*leḍhum*, to lick all round, lick over, lick: Intens. -*leḍhiyate*, -*leḍhi*, to lick all round, lick repeatedly.

*Pari-liḍha*, *as, ā, am*, licked all round, licked over.

*Pari-lehin*, *i, m*, a particular disease of the ear.

**परिलुप्** *pari-lup*, cl. 6. P. A. -*lumpati*,

-*te*, -*loptum*, to interrupt, break through, disturb; to suspend, diminish; to dispel.

*Pari-lupta*, *as, ā, am*, interrupted, disturbed, diminished, injured, lost. — *Parilupta-saijña*, *as, ā, am*, one whose consciousness is suspended, unconscious, senseless.

*Pari-luptyamāna*, *as, ā, am*, being interrupted.

*Pari-lopa*, *as, m*, injury; neglect, omission.

**परिलुभ्** *pari-lubh*, Caus. A. -*lobhayate*, -*yitum*, to entice, allure.

**परिलेख** *pari-lekha*, *as, m* (fr. rt. *likh* with *pari*), outline, delineation, sketch, figure, picture. — *Parilekhādhikāra* ('*kha-adh*'), *as, m*, 'section on delineation', N. of the sixth chapter of the *Sūtrya-siddhānta*.

*Pari-lekhana*, *am, n*, Ved. drawing lines round about.

**परिवक्त्रा** *pari-vakrā*, *f*, Ved. a circular pit; (according to a Scholiast) N. of a town.

**परिवञ्च** *pari-vañc*, Caus. P. -*vañcayati*, -*yitum*, to deceive.

*Pari-vañcīta*, *as, ā, am*, deceived.

**परिवत्सक** *pari-vatsaka*, *ās, m. pl.* (fr. *vatsa* with *pari*), N. of the descendants of Vatsa.

**परिवत्सर** *pari-vatsara*, *as, m*, a full year, a year; the second of a cycle of five years.

*Pari-vatsariṇa* or *pari-vatsariya*, *as, ā, am*, Ved. relating to a full year; lasting a whole year.

**परिवद्** *pari-vad*, cl. 1. P. A. -*vadati*, -*te*, -*vaditum*, to speak ill of, revile, calumniate, slander, accuse.

*Pari-vadat*, *an, anti*, at, speaking ill of, reviling, slandering.

*Pari-vadana*, *am, n*, reviling, accusing; crying out, clamouring, screaming.

*Pari-vāda*, *as, m*, abuse, reproach, reproof, censure, detraction; charge, accusation; an instrument with which the Indian lute is played.

*Pari-vādaka*, *as, m*, a complainant, accuser, plaintiff, calumniator; one who plays on the lute.

*Pari-vādin*, *i, inī, i*, speaking ill of, reviling, abusing, slandering, blaming; an accuser; calling out, crying, screaming; censured, abused; (*i*), m. an accuser, plaintiff, reprover; (*inī*), *f*, a *Viṇā* or lute of seven strings.

**परिवर्त** *pari-varta*. See p. 548, col. 3.

**परिवर्धित** 1. *pari-vardhita*, *as, ā, am* (fr. rt. *vardh*, to cut, with *pari*); for 2. see under *pari-vṛidh*, p. 548, col. 3), cut, excavated.

**परिवर्मेन** *pari-varman*, *ā, ā, a*, wearing a coat of mail, clad in mail, armed.

**परिवर्ह** *pari-varha*, *pari-varhaṇa*. See *pari-barha*, *pari-barhaṇa*, p. 545, col. 1.

**परिवस्** *pari-vas* (see rt. 4. *vas*), cl. 10. P. -*vāsayati*, -*yitum*, Ved. to split, cut through.

*Pari-vāsana*, *am, n*, Ved. a shred, chip.

**परिवसथ** *pari-vasatha*, *as, m* (fr. rt. 6. *vas* with *pari*), a village.

*Pari-vāsa*, *as, m*, abode, residence, stay, sojourn; [cf. *kāla-p*.]

*Pari-vāsita*, *as, ā, am*, respectfully attentive to superiors (?).

**परिवह** *pari-vah*, cl. 1. P. A. -*vahati*, -*te*, -*voḍhum*, to carry round, carry about.

*Pari-vaha*, *as, m*, N. of one of the seven winds; one of the seven tongues of fire.

*Pari-vāha*, *as, m*, the overflowing of a tank, an inundation, overflow natural or artificial; a water-course or drain to carry off excess of water; [cf. *pari-vāha*.] — *Parivāha-vat*, *ān, m*, 'having a channel,' a tank, pool.

*Pari-vāhita*, *as, ā, am*, drained.



*Pari-vṛiddha*, as, ā, am, grown, increased.  
-*Parivṛiddha-tā*, f. increase, extension.

*Pari-vṛiddhi*, is, f. growth, increase.

*परिवृत्ति* *pari-vṛisti*, is, m. a wrong reading for *pari-vṛitti*, q. v.

*परिवेदन* 2. *pari-vedana*, am, n. (probably a various reading for *pari-devana*), complaining, lamentation. (For 1. see p. 548, col. 1.)

*Pari-vedita*, as, ā, am (probably for *pari-devita*), lamented; (am), n. lamentation.

*परिवेष* *pari-vesha*. See p. 548, col. 2.

*परिवेश* *pari-vesh*, cl. 1. A. -*veshate*, -*veshātum*, to surround, encompass, encircle; to wrap up, cover, clothe: Caus. -*veshāyati*, -*yitum*, to surround; to wrap up, clothe; to embrace.

*Pari-veshāna*, am, n. surrounding, encompassing; circumference; a cover, covering; a ligature, bandage.

*Pari-veshita*, as, ā, am, surrounded, encompassed, enclosed; beset, beleaguered; bound round, covered, veiled, swathed.

*Pari-veshītri*, tā, trī, trī, Ved. one who surrounds or encompasses.

*परिव्यक्त* *pari-vyakta*, as, ā, am, very clear or distinct; (am), ind. very clearly or distinctly.

*परिव्यथ* *pari-vyadh*, cl. 4. P. -*vidhyati*, -*vyādhum*, to hit, strike, smite, wound.

*Pari-vyādha*, as, m. a species of reed, Calamus Fasciculatus; a species of tree, Pterospermum Acerifolium; N. of an ancient sage.

*परिव्यय* *pari-vyaya*, as, m. (fr. rt. 5. i with *pari-vi*), expense, cost; condiment, spices.

*परिव्ये* *pari-vye*, cl. 1. P. A. -*vyayati*, -*te*, -*vyātum*, to surround, invest, wrap round, veil, cover, put on, wrap one's self up.

*Pari-vī*, īs, īs, ī, Ved. wound round.

*Pari-vīta*, as, ā, am, surrounded, encompassed, invested; overspread, pervaded; (am), n. the bow of Brahmā.

*Pari-vīya*, ind. wrapping round.

*परिव्ययाना*, am, n., Ved. winding round, covering.

*Pari-vyayanīya*, as, ā, am, Ved. relating to wrapping round or binding on (as a verse).

*परिव्रज* *pari-vraj*, cl. 1. P. -*vrajati*, -*vrajītum*, to go or wander about, wander about as a mendicant, lead the life of a religious mendicant.

*Pari-vrajya*, as, ā, am, to be roamed about or walked for pleasure; (ā), f. strolling, wandering about from place to place; religious wandering, leading the life of a religious mendicant; ascetic devotion, religious austerity, abandonment of the world.

*Pari-vrāj*, f, or *pari-vrāja*, as, m. a vagrant, wandering man, ascetic of the fourth and last religious order, a mendicant devotee.

*Pari-vrājaka*, as, ikā, m. f. a wandering religious mendicant.

*Pari-vrājī*, is, f. a species of plant, Sphaeranthus Mollis; [cf. *tapo-dhanā*, *bhikshu*.]

*Pari-vrājya*, am, n. religious mendicancy.

*परिव्रद्धिमान* *pari-vrādhiman*. See under *pari-vṛinh*, p. 548, col. 2.

*परिशङ्क* *pari-śank*, cl. 1. A. -*śankate*, -*śankītum*, to suspect of (with inst.); to distrust.

*Pari-śankaniya*, as, ā, am, to be doubted or distrusted; to be feared or apprehended; *pariśankaniyam*, (used impersonally) distrust must be felt.

*Pari-śankin*, ī, inī, ī, fearing, apprehending, having apprehensions.

*परिशप* *pari-śap*, cl. 1. 4. P. A. -*śapati*, -*te*, -*śapyati*, -*te*, -*saptum*, to curse, execrate.

*Pari-śāpa*, as, m. cursing, reviling, anathema.

*परिशम* *pari-śam*, Caus. P. -*śamayati*, -*yitum*, to allay, quench; to destroy.

*Pari-śamita*, as, ā, am, allayed, quenched; destroyed.

*परिशान्त* *pari-śāsvata*, as, ī, am, remaining or continuing for ever, perpetually the same.

*परिशेष* *pari-śish*, Caus. P. -*śeshayati*, -*yitum*, to leave over, leave (as a remainder); to leave (a place), quit; with *na*, to destroy (e. g. *Megha-nādasya dhanur na pary-śeshayat*, he did not suffer to remain, i. e. he destroyed the bow of Megha-nāda).

*Pari-śishṭa*, as, ā, am, left, remaining; finished; (am), n. a supplement, appendix. - *Parishishṭa-prakāśa*, as, m., N. of a work by Śrī-nātha-śarman.

*Pari-śeṣa*, as, ā, am, left over, remaining (Ved.); (as, am), m. n. remnant, remains, remainder, residue, rest; sequel, supplement; conclusion, completion, termination; (epa), ind. with the residue or conclusion; to the very end, completely, in full. - *Parishēsha-sāstra*, am, n. a supplementary work, an appendix.

*Pari-śeṣhana*, am, n. remainder, residue.

*परिशीलन* *pari-śilana*, am, n. (fr. rt. *śil* with *pari*), frequent touch or contact, intercourse, correspondence, constant occupation, fond pursuit of or attachment to (a subject), study.

*परिशुच* *pari-śuṅ*, cl. 1. P. (ep. also A.) -*śocati* (-*te*), -*śocītum*, to be deeply grieved, mourn, lament, bewail.

*परिशुध* *pari-śudh*, Caus. P. -*śodhayati*, -*yitum*, to clear, clean, purify completely; to solve, explain, clear up.

*Pari-śuddha*, as, ā, am, completely cleansed, cleaned, purified; acquitted, discharged; cleared off, paid. - *Parishuddha-bhāva*, as, m. cleansed; discharged, paid.

*Pari-śuddhi*, is, f. complete purification, becoming perfectly clean; justification, acquittal, proving innocent.

*Pari-śodha*, as, m. cleansing, purifying, correcting; discharging a debt or obligation, quitance.

*Pari-śodhana*, am, n. purification; justification; paying, discharging a debt.

*परिशुश्रूया* *pari-śuśrūshā*. See under *pari-śru*, col. 3.

*परिशुष्प* *pari-śuṣh*, cl. 4. P. (ep. also A.) -*śuṣhyati* (-*te*), -*śoṣhītum*, to be thoroughly dried up, become quite dry; to shrivel, wither; to pine, waste away; to be afflicted: Caus. -*śoṣhayati*, -*yitum*, to emaciate.

*Pari-śuṣhka*, as, ā, am, perfectly dried up, thoroughly dried, completely dry or parched; withered, shriveled, shrunk (as a vein); hollow (as the cheeks); *pariśuṣhka-māṅsam*, meat fried in ghee, washed and spiced. - *Parishuṣhka-tālu*, us, us, u, having the palate dried up. - *Parishuṣhka-palāśa*, as, ā, am, having withered foliage.

*Pari-śuṣhyat*, an, anti, at, drying up, evaporating.

*Pari-śoṣha*, as, m. becoming completely dried up, dryness, desiccation, evaporation.

*Pari-śoṣhana*, as, ā, am, drying up, parching; (am), n. drying, parching, emaciating.

*Pari-śoṣhin*, ī, inī, ī, drying up, shriveling up, becoming quite emaciated.

*परिशून्य* *pari-śūnya*, as, ā, am, quite empty, quite free from, totally devoid of.

*परिश्रुत* 1. *pari-śruta*, as or am, m. or n. (?), ardent spirits; [cf. *pari-srut*, *pari-srutā*.]

*परिश्रु* *pari-śrī*, Pass. -*śiryate*, to be cleft or rent asunder, to be split.

*परिश्रम* *pari-śrama*, as, m. (fr. rt. *śram* with *pari*), fatigue, distress; fatiguing occupation, labour, exertion, trouble, pain. - *Parishramāpaha* ('*ma-ap*'), as, ā, am, relieving weariness.

*Pari-śrānta*, as, ā, am, thoroughly fatigued, worn out, exhausted, wearied; one who has performed acts of religious austerity.

*Pari-śrānti*, is, f. fatigue, exhaustion; labour, trouble.

*Pari-śrāma*, as, m. fatigue, a fatiguing occupation, exertion, toiling after.

*परिश्रय* *pari-śraya*, as, m. (fr. rt. *śri* with *pari*), an enclosure, fence (Ved.); a refuge, asylum; an assembly, meeting.

*Pari-śrayaṇa*, am, n. encompassing, surrounding with a fence.

*Pari-śrīta*, t, f, Ved. 'enclosure,' epithet of certain small stones laid round the hearth and other parts of the altar.

2. *pari-śrīta*, am, n., Ved. = *pari-vṛitam*, q. v.

*परिश्रु* *pari-śru*, cl. 5. P. -*śrīnoti*, -*śrotum*, to hear.

*Pari-śuśrūshā*, f. complete or implicit obedience.

*Pari-śruta*, as, ā, am, beard; (as), m., N. of one of the attendants of Skanda.

*परिश्लिष्ट* *pari-ślishṭa*, as, ā, am (fr. rt. *ślish* with *pari*), embraced, clasped.

*Pari-ślesha*, as, m. embracing, an embrace.

*परिशण्ड* *pari-śhaṇḍa*, a particular part of a house. - *Parishāṇḍa-vārika*, a servant.

*परिषद्* 1. *pari-śhad* (*pari-sad*), cl. 1. 6. P. -*śhidati*, -*shattum*, Ved. to sit round.

2. *pari-śhad*, t, t, Ved. surrounding, besetting; (t), f. an assembly, meeting, audience, congregation, council. - *Parishat-tva*, am, n. the state of constituting a legal assembly; a legal assemblage of councillors. - *Parishad-vala*, as, ā, am, surrounded by a council; convoking assemblies; (as), m. a member of an assembly, assessor, associate, spectator.

*Pari-śhada*, as, m. (a various reading for *pari-śhada*), one of an assembly or congregation, a councillor, assessor, a spectator at a play.

*Pari-śhadya*, as, ā, am, to be sought after laboriously (Ved.); to be worshipped (Ved.); to be avoided (Ved.); (according to Mahā-dhara) belonging to an assembly; (according to Śāy. on Rig-veda VII. 4. 7, = *pary-āpta*), sufficient, adequate, competent; (as), m. a member of an assembly, assessor, hearer, spectator, guest.

*Pari-śhadvan*, ā, ari, a, Ved. surrounding, encompassing, besetting.

*परिशह* *pari-śah* (*pari-sah*), cl. 1. A. -*śahate*, -*śahītum*, -*śhodhum*, to sustain, bear up against.

*परिशिच* *pari-śhic* (*pari-sic*), cl. 1. P. A. -*śhinīcati*, -*te*, -*śhektum*, to sprinkle round, scatter about, diffuse: Caus. -*śheṅyati* (ep. -*śhinīcayati*), -*yitum*, to sprinkle round.

*Pari-śheka*, as, m. sprinkling over, moistening; a bath, bathing apparatus.

*Pari-śhecaka*, as, ā, am, pouring over, sprinkling.

*Pari-śhecana*, am, n. pouring over, sprinkling; water for watering trees.

*परिषीवण* *pari-śhivana*, am, n. (fr. rt. *śiv* with *pari*), Ved. sewing round, winding round.

*परिषु* *pari-śhū* (*pari-sū*, see rt. 2. *sū*), cl. 6. P. -*śhavati*, -*shavitum*, Ved. to besiege, beleague.

*Pari-śhūta*, as, ā, am, Ved. besieged, beleaguered. *Pari-śhūti*, is, f., Ved. oppression; (Śāy.) violence (= *paritah preraka upadravaḥ*).

*परिशोडश* *pari-śhodāśa*, as, ī, am, full sixteen, quite sixteen.

*परिष्कन्त* *pari-shkand* or *pari-skand*, cl. 1. P. -*śhkandati*, -*śhkantum*, to leap about, spring round or about.

*Pari-shkanna* or *pari-shkanna*, as, m. a foster

or adopted child, one nourished by a stranger; the Koil or Indian cuckoo (?).

*Pari-shkanda* or *pari-skanda*, *as*, m. a foster child, one nourished by a stranger; a servant; (*au*), m. du. two servants running by the two sides of a carriage; (*am*), n. going round or about (?).

*Pari-shkandat* or *pari-skandat*, *an*, *anti*, *at*, leaping about, jumping round, going round or about; surrounding, circumambulating; wandering.

**परिष्कृ** *pari-sh-kṛi* (*pari-kṛi* with *s* inserted, cf. *pari-kṛi*, p. 538, col. 2), cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, Ved. to prepare, fit out, equip; to adorn, decorate; to polish, perfect; to cleanse.

*Pari-sh-kāra*, *as*, m. ornament, decoration.  
*Pari-sh-kāra*, *as*, m. surrounding (?); adorning, ornament, decoration, embellishment; finishing, polishing; cooking, dressing; cleansing, purification by essential rites, initiation; domestic utensils, furniture. — *Parishkāra-śvara*, a kind of garment.

*Pari-sh-kṛita*, *as*, *ā*, *am*, surrounded, encompassed (?); prepared, equipped; adorned, decorated, embellished; highly finished, polished; cooked, dressed; cleansed, purified by initiatory rites. — *Parishkṛita-bhūmi*, *is*, f. an altar or ground prepared for a sacrifice or for the victim and sacrificial utensils.

*Pari-sh-kṛiti*, *is*, f. finishing, polishing; cleansing.  
*Pari-sh-kṛiyā*, f. adorning, decorating; (*agni-p*)<sup>2</sup> is a various reading for *agni-parikṛiyā*, q. v.)

**परिष्टि** *pari-shṭi*, *is*, f. (according to some fr. rt. *i*. *as* with *pari*, but more probably fr. *pari-shṭhā* below; cf. *abhi-shṭi*, *upa-sti*), Ved. obstruction, impediment; distrest, dilemma; (Sāy.) searching all round, (as if fr. rt. 3. *ish* with *pari*.)

**परिष्टु** *pari-shṭu* (*pari-stu*), cl. 2. P. -*stauti*, -*stotum*, to praise, (Pāṇ. VIII. 3, 70.)

*Pari-shṭavaniya*, *as*, *ā*, *am*, Ved. intended for the *Pari-shṭavana*.

*Pari-shṭuti*, *is*, f. (fr. *pari-stu*), Ved. praise.  
*Pari-shṭoma*, *as*, m. an elephant's coloured housings; a coverlet; a cushion; [cf. *pari-stoma*.]

**परिष्टुभ** *pari-shṭubh*, *p*, *p*, *p* (fr. rt. *stubb* with *pari*), Ved. uttering joyful cries or exulting on every side; (*Sāy.*) = *stutibhṛt yukta*, endowed or glorified with praises; (*p*), f. exultation, acclamation.

*Pari-shṭobha*, *as*, m., Ved. embellishing a *Sāman* with the so-called *Stobhas*.

**परिष्टल** *pari-shṭhala*, *am*, n. surrounding place or site.

**परिष्टा** *pari-shṭhā*, *ās*, *ās*, *am*, Ved. obstructing, hindering, an obstructor; (*ās*), f. obstruction, impediment.

**परिष्यन्द** *pari-shyanda* or *pari-syanda*, *as*, m. (fr. rt. *syand* with *pari*), a stream, river; wetness, moisture; a sand-bank, island (Ved.).

*Pari-shyandin* or *pari-syandin*, *ī*, *ini*, *i*, flowing, streaming.

**परिष्वङ्ग** *pari-shvaṅj* (*pari-svaṅj*), cl. 1. A. -*shvajate* (rarely P. -*shvajati*), -*shvanktum*, to embrace.

*Pari-shvakta*, *as*, *ā*, *am*, embraced.  
*Pari-shvanga*, *as*, m. embracing, an embrace; contact, touch.

*Pari-shvajana*, *am*, n. embracing, an embrace.  
*Pari-shvajāna*, *as*, *ā*, *am*, embracing, (Rāmāyana II. 83, 10.)

1. *pari-shvajya*, *as*, *ā*, *am*, to be embraced.  
2. *pari-shvajya*, ind. having embraced.  
*Pari-shvajāna*, *am*, n. embracing, an embrace.  
*Pari-shvajānya*, *as* or *am*, m. or n. (?), Ved. a particular domestic utensil.

*Pari-shvajānyas*, *ān*, *asī*, *as*, Ved. clasping more firmly.

**परिष्वश्र्कत** *pari-shvashkita*, *am*, n. (fr. rt. *shvashk* with *pari*, probably) the act of leaping about.

**परिसंलिह** *pari-saṅ-lih*, cl. 2. P. A. -*ledhi*, -*lidhe*, -*ledhum*, to lick all round, lick over, lick.

**परिसंवत्सर** *pari-saṅvatsara*, *as*, m. a whole or full year; (*āt*), ind. after the expiration of a whole year; (*as*, *ā*, *am*), a whole year-old; one who has waited a whole year; (in medicine) chronic.

**परिसंस्तु** *pari-saṅ-stu*, cl. 2. P. A. -*stauti*, -*stavitī*, -*stute*, -*stuvite*, -*stotum*, to praise.

*Pari-saṅstūyamāna*, *as*, *ā*, *am*, being praised.

**परिसंस्थित** *pari-saṅ-sthita*, *as*, *ā*, *am* (fr. rt. *sthā* with *pari-sam*), standing together on every side.

**परिसंस्पृश** *pari-saṅ-sprīś*, cl. 6. P. -*sprīśati*, -*sprashṭum*, -*sparshṭum*, to touch, stroke.

**परिसंहा** *pari-saṅ-hā*, cl. 3. A. -*jihite*, -*hātum*, Ved. to lay aside, abandon (Sāy. = *pari-tyaj*).

**परिसंहृष्ट** *pari-saṅ-hṛishṭa*, *as*, *ā*, *am*, very glad, greatly rejoiced.

**परिसख्य** *pari-sakhya*, *as*, *ā*, *am*, Ved. being on friendly terms.

**परिसंक्रोड** *pari-san-krīḍ*, cl. 1. P. -*krīḍati*, -*krīḍitum*, to play about, jest, amuse one's self.

*Pari-sankrīḍat*, *an*, *anti*, *at*, playing about, indulging in amusements.

**परिसंक्षिप** *pari-san-kship*, cl. 6. P. A. -*kshipati*, -*te*, -*kshiptum*, to encompass, encircle.

**परिसंख्या** 1. *pari-san-khyā*, cl. 2. P. -*khyāti*, -*khyātum*, to count over, count up, reckon up, calculate, add together; to enumerate.

2. *pari-sankhyā*, f. enumerating one by one, computation; sum; total, a number; an exhaustive enumeration, exclusive specification, limitation to that which is enumerated or expressly mentioned; recapitulation.

*Pari-sankhyāta*, *as*, *ā*, *am*, counted, reckoned up; enumerated, specified exclusively.

*Pari-sankhyāna*, *am*, n. enumeration; total; a number; exclusive specification; a correct judgment, proper estimate.

**परिसंक्षुभ** *pari-san-ghush*, cl. 1. P. -*ghoshati*, -*ghoshitum*, to make to resound on all sides, to fill with cries.

*Pari-saṅghuṣhṭa*, *as*, *ā*, *am*, resonant on all sides.

**परिसंक्षय** *pari-saṅ-śaksh*, cl. 2. A. -*śashte*, -*śashṭum*, to enumerate; to avoid.

*Pari-saṅśakshya*, *as*, *ā*, *am*, to be avoided, avoidable.

**परिसंचर** *pari-saṅcāra*, *as*, m. 'a very difficult pass or defile,' a critical period.

**परिसंक्षि** *pari-saṅ-śi*, cl. 5. P. A. -*śinoti*, -*śinute*, -*śetum*, to collect, accumulate.

*Pari-saṅśita*, *as*, *ā*, *am*, collected, accumulated.

**परिसंस्तप** *pari-saṅ-tap*, cl. 1. P. -*tapatī*, -*taptum*, to be tormented or afflicted; to scorch, singe.

*Pari-santapta*, *as*, *ā*, *am*, scorched, singed.

*Pari-santopya*, ind. having been tormented; having scorched.

**परिसंस्तान** *pari-santāna*, *as*, m. (fr. rt. 3. *tan* with *pari-sam*), Ved. a string, cord.

**परिसभ्य** *pari-sabhya*, *as*, m. (fr. *sabhā* with *pari*), a member of an assembly, an assessor.

**परिसमन्त** *pari-samanta*, *as* or *am*, m. or n. (?), circumference, circuit.

**परिसमाप** *pari-sam-āp*, Pass. -*āpyate*, to be fully completed, arrive at completion.

*Pari-samāpana*, *am*, n. the act of finishing completely.

*Pari-samāpta*, *as*, *ā*, *am*, fully completed, entirely done or finished.

*Pari-samāptā*, *is*, f. entire completion, end, conclusion.

**परिसमुत्सुक** *pari-samutsuka*, *as*, *ā*, *am*, very anxious, greatly agitated or excited.

**परिसमूह** *pari-sam-ūh*, cl. 1. P. A. -*ūhati*, -*te*, -*ūhitum*, Ved. to heap or sweep together.

*Pari-samūhana*, *am*, n. heaping up or sweeping together.

**परिसम्भू** *pari-sam-bhū*, cl. 1. P. -*bhavati*, -*bhavitum*, Ved. to arise, spring, be produced.

**परिसर** *pari-sara*. See *pari-sṛi* below.

**परिसर्प** *pari-sarpa*. See *pari-sṛip* below.

**परिसहस्र** *pari-sahasra*, *as*, *ā*, *am*, Ved. a full thousand, at least a thousand.

**परिसाध्** *pari-sādh*, Caus. P. -*sādhayati*, -*yitum*, to finish, complete, settle (a cause).

*Pari-sādhana*, *am*, n. accomplishing, effecting, finishing, bringing to a conclusion; arranging, settling; determining, ascertaining.

**परिसान्त्वन** *pari-sāntvana*, *am*, n. the act of consoling; conciliation.

**परिसामन्** *pari-sāman*, *a*, n., Ved. a *Sāman* which is occasionally inserted.

**परिसिध्** *pari-sidh*, cl. 1. P. -*sedhati*, -*sedhitum*, to go round, go about.

*Pari-siddhikā*, f. a kind of rice-gruel.

*Pari-sedhat*, *an*, *anti*, *at*, going round, going about.

**परिसीमन्** *pari-sīman*, *ā*, m. a boundary, border, extreme term or limit.

**परिसीर्य** *pari-sīrya*, *am*, n. (fr. *pari* + *sīra*), Ved. a leather thong on a plough.

**परिस्** *pari-sṛi*, cl. 1. P. -*sarati*, -*sartum*, to go or flow round.

*Pari-sāra*, *as*, m. standing-place, position, site; verge, border, proximity, neighbourhood, environs, ground on the border of a river or mountain or contiguous to a town, &c.; width, breadth; death, dying; rule, precept, prescribed mode; a god.

*Pari-sāraṇa*, *am*, n. running or moving about.  
— *Parisāraṇa-śila*, *as*, *ā*, *am*, of a restless disposition, constantly moving about.

*Pari-saryā*, f. running about, wandering or going about, perambulation, circumambulation; near approach; service.

*Pari-sāra*, *as*, m. going round or about, wandering about, perambulation.

*Pari-sāraka*, *am*, n., N. of a place near the Sarasvati.

*Pari-sārin*, *ī*, *ini*, *i*, wandering or running about.

**परिस्पर्** *pari-sṛip*, cl. 1. P. -*sarpati*, -*sarptum*, -*srapum*, to go round, go to and fro.

*Pari-sarpa*, *as*, m. going or walking about, perambulation; going about in search of anything, following, pursuing, going after; surrounding, encircling; a species of serpent; a species of worm causing leprosy; N. of a mild form of leprosy.

*Pari-sarpaṇa*, *am*, n. creeping about, walking about, running to and fro, constantly changing one's place; a kind of disease (= *vi-sarpa*).

*Pari-sarṇin*, *ī*, *ini*, *i*, going or moving or roaming about.

**परिस्कन्द** *pari-skand*, *pari-skanda*, *pari-skandat*, *pari-skanna*. See *pari-shkand*.

**परिस्तृ** *pari-stṛi*, cl. 5. P. A. -*stṛiṇoti*, -*ṇute*, or *pari-stṛi*, cl. 9. P. A. -*stṛiṇāti*, -*ṇite*, -*startum*, -*startum*, -*staritum*, to spread, extend; to strew round; to arrange; to envelop, cover.

*Pari-stara*, as, m. strewing round or heaping together, strewing; a cover, covering (?).

*Pari-staraṇa*, am, n. strewing round, strewing, scattering about; a cover, covering (?).

*Pari-stūrya*, ind. having strewed around (sacred grass).

*Pari-strīta*, as, ā, am, spread over, covered.

**परिस्तोम** *pari-stoma*, as, m. = *pari-shṭoma*.

**परिस्थ्या** *pari-sthā*, cl. 1. P. A. -*tishṭhati*, -*te*, -*sthātum*, Ved. to stand round, encompass; to obstruct (Sāy. = *pari-vṛtīya sthā*).

*Pari-sthāna*, am, n. or *pari-sthīt*, is, f. abode, dwelling, residence; fixedness, solidity; fortitude, firmness.

**परिस्मन्द** *pari-spand*, cl. 1. P. A. -*spandati*, -*te*, -*spanditum*, to tremble, throb, quiver, vibrate, totter.

*Pari-spanda*, as, m. beating, throbbing, vibration; motion, movement; pressure, crush; maintenance, provision; train, retinue (in this sense also spelt *pari-syanda*); decoration of the hair.

*Pari-spandat*, an, anti, at, trembling, quivering, tottering.

*Pari-spandana*, am, n. beating, throbbing, vibration, moving about, motion.

*Pari-spandamāna*, as, ā, am, throbbing, beating; moving tremulously, gently agitated, shaking, trembling.

**परिस्पर्धिन्** *pari-sparḍhin*, ī, inī, i (fr. rt. *sparḍh* with *pari*), vying with, rivalling, emulating.

*Pari-spridh*, t, f, Ved. a rival.

**परिस्पर्श** *pari-sprīś*, cl. 6. P. -*sprīśati*, -*sparśhūm*, -*sprashūm*, to touch.

**परिस्पृष्ट** *pari-sphuṣṭa*, as, ā, am, very clear or manifest, quite evident or plain or distinct; fully developed.

**परिस्फुर** *pari-sphur*, cl. 6. P. -*sphurati*, -*sphuritum*, to throb, quiver.

*Pari-sphuraṇa*, am, n. quivering, glancing, shooting; budding.

*Pari-sphurāt*, an, anti or *anti*, at, quivering; darting, glancing, gleaming, moving quickly or suddenly; budding, expanding; bursting forth.

*Pari-sphurāta*, as, ā, am, quivering, glancing, gleaming; opened, expanded; shot, glanced.

**परिस्मापन** *pari-smāpana*, am, n. (fr. Caus. of rt. *smi* with *pari*), causing wonder, surprising, outwitting.

**परिस्वन्द** *pari-syanda*, as, m. (also *pari-shyanda*, q. v.), flow, stream, river; oozing, dropping; train, retinue; decoration of the hair (= *pari-spanda*).

*Pari-syandana*, am, n. dropping, flowing, oozing.

**परिस्त्रिजन्** *pari-srajin*, ī, inī, i, Ved. wearing a garland.

**परिस्त्रसा** *pari-srasā*, f. (fr. rt. *sraṅs* with *pari*), Ved. rubbish, lumber.

**परिस्तु** *pari-sru*, cl. 1. P. -*sraṭi*, -*srotum*, to flow round, flow, stream, trickle; to ask (?).

*Pari-srava*, as, m. (erroneously written *pari-srāva*), flowing, streaming, stream; a river, torrent; birth (of a child); gliding down.

*Pari-sravat*, an, anti, at, flowing down.

*Pari-srāva*, as, m. 'flowing', N. of a morbid state ascribed to the overflowing of the moistures of the body; efflux, effusion. = *Parisrāva-kalpa*, a kind of straining or filtering vessel.

*Pari-srāvāna*, am, n. a straining or filtering vessel.

*Pari-srāvīn*, ī, inī, i, flowing; (ī), m., scil. *bhagan-dara*, a form of fistula of the anus; (i), n., scil. *udara*, an incurable form of intumescence of the belly.

*Pari-srut*, t, t, i, Ved. streaming or flowing round or over, foaming, fermenting; (t), f. a kind of

intoxicating liquor prepared from herbs; dropping, flowing. = *Parisrun-nat*, ān, ati, at, Ved. possessing *Pari-srut*.

*Pari-sruta*, as, ā, am, flowed, streamed round; trickled, oozed; (ā), f. a kind of intoxicating liquor.

**परिस्वार** *pari-svāra*, as, m., Ved. a particular kind of singing.

**परिहत** *pari-hata*, as, ā, am (fr. rt. *han* with *pari*), loosed, loosened.

**परिहस्य** *pari-haraṇa*. See *pari-hri* below.

**परिहव** *pari-hava*, as, m., Ved. (fr. rt. *hve* with *pari*), crying or calling upon (?); invoking (?).

**परिहस** *pari-has*, cl. 1. P. -*hasati*, -*hasitum*, to laugh at, ridicule, deride.

*Pari-hasita*, as, ā, am, laughed at, ridiculed.

*Pari-hāsa*, as, m. jesting, joking, mirth, merriment, a jest, joke; laughter; laughing at, deriding, ridiculing. = *Parihāsa-kathā*, f. an amusing story. = *Parihāsa-pura*, am, n., N. of a town. = *Parihāsa-vedin*, ī, m. a jester, a wag, wit. = *Parihāsa-sīla*, as, ā, am, of a gay or joyous disposition.

= *Parihāsa-hari*, is, m., N. of a temple of Vishṇu; [cf. *parihāsa-keśava*.]

*Pari-hāsyā*, as, ā, am, laughable, ridiculous.

**परिहस्त** *pari-hasta*, as, m., Ved. a ring for the hand, an amulet put round the hand to secure the birth of a child.

**परिहा** *pari-hā*, Pass. -*hīyate*, to wane, fail, waste away, decrease; to be wanting; to want or be deficient in or be destitute of (with abl.); to be deprived of or excluded from (with abl.); to be abandoned; to be avoided or omitted; (in Mahā-bh. Sabhā-p. 1460 the form *pari-hāsyati* occurs, said to mean 'will fail'): Caus. -*hāpayati*, -*yitum*, to abandon.

*Pari-hāna*, am, n., Ved. suffering loss, losing; coming short of, being deficient, diminution, decrease.

*Pari-hāni*, is, f. decrease, loss, deficiency.

*Pari-hīna*, as, ā, am, waned, faded, wasted; deserted by; deprived of, destitute of; wanting, deficient in (with abl.).

*Pari-hīyamāna*, as, ā, am, wasting away, diminishing, becoming emaciated.

**परिहाटक** *pari-hāṭaka*, am, n. a ring worn round the arm or leg, an armlet, anklet.

**परिहार** *pari-hāra*. See *pari-hri* below.

**परिहास** *pari-hāsa*. See *pari-has* above.

**परिहि** *pari-hi*, cl. 5. P. -*hinoti*, -*hetum*, Ved. to prepare.

**परिहित** *pari-hita*. See *pari-dhā*, p. 543.

**परिहृ** *pari-hri*, cl. 1. P. A. -*harati*, -*te*, -*hartum*, to avoid, shun, pass by; to abandon, desert, leave; to refute; to conceal; to embrace.

*Pari-haraṇa*, am, n. moving, carrying or placing round or about (Ved.); avoiding; leaving, abandoning; seizing, taking; refuting, repelling; disappearing (?).

*Pari-haraṇīya*, as, ā, am, to be shunned or avoided, avoidable; to be taken away; to be repelled or refuted or confuted. = *Pariharaṇīya-tā*, f. avoidableness; disappearance, unattainableness; refutation (?).

*Pari-harat*, an, anti, at, shunning, avoiding, illuding; setting aside, taking away, humbling.

*Pari-haramāna*, as, ā, am, leaving, quitting; taking, seizing; confuting; concealing.

*Pari-hartavya*, as, ā, am, to be shunned or avoided, to be abstained from; to be taken away; to be confuted; (in Vedic grammar) to be constructed with the *pari-hāra*, q. v.

*Pari-hāra*, as, m. leading round; avoiding, shunning, leaving, deserting, abandoning, giving up, resigning; taking away, removing (e. g. *virodha-parihāra*, removing a contradiction); repelling (a

charge), confutation; seizing, keeping back; omitting, concealing; reserve, concealment; omitting to mention, leaving out; an extraordinary grant, exemption from taxes, granting privileges, immunity; bounty, largess; a circuit of common land round a village or town; (in grammar) the repetition of a word before and after *iti* (= *pari-graha*, q. v.); contempt, disrespect; any objectionable thing or person; objection; remedying or atoning for any improper action. = *Parihāra-vaṭ*, ān, ati, at, avoidable.

*Pari-hāraka*, as, ikā, am, repelling, refuting; (as or am), m. or n.? (a various reading has *pari-haraka*), an armlet; [cf. *pari-hāṭaka*.]

*Pari-hārin*, ī, inī, i, avoiding, shunning.

*Pari-hārya*, as, ā, am, to be shunned or avoided; to be left undone; to be escaped from; to be taken off or away; to be severed or separated; to be constructed with the *pari-hāra*; (as), m. a bracelet.

*Pari-hṛita*, as, ā, am, avoided, shunned; abandoned, quitted; set aside, removed, rejected; taken away, repelled, refuted; taken, seized.

*Pari-hṛiti*, is, f. shunning, avoiding, refuting.

*Pari-hṛītya*, as, ā, am, Ved. to be avoided, avoidable.

**परिहृष** *pari-hriṣh*, Caus. P. -*harshayati*, -*yitum*, to delight or gladden greatly, cause to rejoice. *Pari-harshaṇa*, as, ī, am, greatly delighting.

**परिहृत** *pari-hrut*, t, t, i (fr. rt. *hṛi* with *pari*), Ved. causing to fall, destroying, injuring, ruining.

*Pari-hṛit*, t, f, Ved. falling to the ground, falling down, ruined.

*Pari-hṛīti*, is, f, Ved. damage, injury, ruin.

**परि** *pari* (*pari-i*, see rt. 5. i), cl. 2. P. *pari-eti*, -*etum*, to go about, move in a circle, go or flow round, walk round, circumbulate, roam about; to encompass, encircle, include, grasp, span; to run against; to reach, attain to; (with or without *manasā*) to perceive, ponder: Intens. Ved. *pariyate*, to revolve round, move round, move in a circle.

*Parita*, as, ā, am, encircling, surrounding; past, elapsed, expired; departed; surrounded, encompassed; filled; taken possession of, seized. = *Parita-tā*, f. the being surrounded or filled.

*Paritin*, ī, inī, i (at the end of a comp.), = *parita*, filled with, seized by.

*Paritya*, ind. having passed round or circumbulated; having encompassed.

*Pariyamāna*, as, ā, am, being penetrated or pervaded by.

*Paryāya*, as, m. revolution (of time), passing away, lapse, expiration (e. g. *kāla-paryayāt*, after the lapse of a certain time); waste or loss (of time); change, mutation, alteration [cf. *vāsa-p*]; inversion, irregular or inverted order, confusion; contrariety, opposition; deviation from enjoined or customary observances, neglect of duty.

*Paryāyāna*, am, n. going round, walking round, circumbulating, roving about; anything wound round (an arrow or other object); a horse's saddle or housings.

*Paryāya*, as, m. going or turning round, revolving, winding round; revolution, passing away (of time), course, lapse, expiration; regular recurrence, repetition; succession, turn; regular order, arrangement, methodical disposition, method; a regularly recurring series or formula, especially in the *Āti-rātra* ceremony (Ved.); a strophe or clause of a hymn (Ved.); a convertible term, synonym; a list of synonyms; N. of a particular figure in rhetoric; way, manner, mode, method of proceeding (e. g. *anena paryāyena*, in this manner); property, quality, generic or specific character; opportunity, occasion; formation, creation, manufacture, preparation, artificial production; comprehensiveness, aggregation; *paryāyena*, in succession, in turn, by turns, by rotation, successively, alternately, (opposed to *yuga-pat*). = *Paryāya-krama*, as, m. order of

succession, regular rotation or turn. — *Paryāya-dyuta*, *as*, *ā*, *am*, one who has lost his turn, superseded, supplanted. — *Paryāya-ratna-mālā*, f. 'pearl-string of synonyms,' N. of a lexicon. — *Paryāya-vačana*, *am*, n. a convertible term, synonym. — *Paryāya-vādaka*, *as*, *ā*, *am*, expressing a corresponding notion. — *Paryāya-ṛitī*, *is*, f. alternate course or action. — *Paryāya-sabda*, *as*, m. a convertible term, synonym. — *Paryāya-sayana*, *am*, n. alternate sleeping and watching. — *Paryāya-śas*, ind. by phrases or sentences, &c. (Ved.); periodically; in succession, by rotation, by turns, seriatim. — *Paryāyānna* ('*ya-an*'), *am*, n. food intended for another, food that should have been given to some one else (as that of a Sūdra to a Brāhman). — *Paryāyānava* ('*ya-ar*'), *as*, m. 'ocean of synonyms,' N. of a lexicon. — *Paryāyokta* ('*ya-uk*'), *am*, n., N. of a particular figure in rhetoric.

*Paryāyika*, *as*, *ā*, *am*, Ved. composed in strophes. *Paryāyīn*, *i*, *īnī*, *i*, Ved. embracing, including; going round, encompassing (in a hostile manner); periodical.

**परीक्ष** *parikṣh* (*pari-ikṣh*), cl. 1. A. -*ikṣhate*, -*ikṣhitum*, to look round, inspect carefully, examine, investigate, scrutinize; to observe, perceive: Caus. -*ikṣhayati*, -*yitum*, to cause to examine or investigate.

*Parikṣhaka*, *as*, *ā*, *am*, trying, testing, examining; (*as*), m. a prover, examiner, experimenter, investigator, judge.

*Parikṣhaṇa*, *am*, n. trying, testing, experiment, examination, putting to the test, trying, proving.

*Parikṣhaniya*, *as*, *ā*, *am*, to be tried or investigated, fit to be brought to the test, to be submitted to ordeal.

*Parikṣhā*, f. investigation, examination, test, trial, experiment, discrimination; trial by ordeal of various kinds; N. of a commentary on Pingala's Chandaḥśāstra.

1. *parikṣhīta*, *as*, *ā*, *am*, carefully inspected, tried, examined, tested, proved.

*Parikṣhitavya*, *as*, *ā*, *am*, to be tried or tested, to be examined or proved.

*Parikṣhin*, *i*, *īnī*, *i*, proving, testing, one who tries or examines, an examiner.

*Parikṣhya*, *as*, *ā*, *am*, to be tried or tested; to be examined or proved.

**परीक्षित** *pari-kṣhit*, *t*, m. (connected with and frequently written *pari-kṣhit*), N. of a son of Abhi-manyu and father of Janam-ejaya; of a son of Kuru; of a son of An-aśvan and father of Bhīmasena; of a king of A-yodhyā.

2. *pari-kṣhita*, *as*, m. = *pari-kṣhit*.

**परीज्या** *parijyā* (for *pari-ijyā*, fr. rt. *yaj* with *pari*), Ved. an accompanying or secondary rite (= *pari-yajña*).

**परीणस** *pariṇas*, *ās*, m. (probably fr. rt. *pri*), Ved. plenty, abundance, wealth; (according to Śāy.) = *parito naddha*; (*asā*), ind. = *bahu*, richly, abundantly.

*Pariṇasa*, *am*, n., Ved. plenty, abundance, wealth.

**परीणह** *pari-ṇah*. See *pari-ṇah*, p. 542.

*Pari-ṇāha* = *pari-ṇāha*, q. v.

**परीणाम** *pari-ṇāma* = *pari-ṇāma*, q. v.

**परीणाय** *pari-ṇāya* = *pari-ṇāya*, q. v.

**परीत** *parīta*, &c. See *pari*, p. 551, col. 3.

**परीतत्** *pari-tat*. See *pari-tan*, p. 542.

**परीताप** *pari-tāpa*, *pari-tosha*, = *pari-tāpa*, *pari-tosha*, q. v.

**परीति** *parīti* = *pushpānjana*, q. v.

**परीत** 2. *parī-tta* (fr. *pari-do*, p. 543, col. 2, or identified by some with 1. *parī-tta*, p. 543, col. 1), cut round, incomplete, limited, circumscribed, not too much, little. — *Parīta-sūbha*, *ās*, m. pl. (with

Buddhists) N. of the gods of the thirteenth order. — *Parītābha* ('*ta-abha*'), *ās*, m. pl. (with Buddhists) N. of the gods of the tenth order.

**परीदाह** *pari-dāha* = *pari-dāha*, q. v.

**परीधान** *pari-dhāna* = *pari-dhāna*, q. v.

**परीधाविन्** *pari-dhāvin*. See *pari-dhāvin*.

**परीध्य** *paridhya*, *as*, *ā*, *am* (fr. rt. *indh* with *pari*), Ved. to be lighted or kindled.

**परीपाक** *pari-pāka* = *pari-pāka*, q. v.

**परीप्सत** *parīpsat*, *an*, *antī*, *at* (pres. part. of Desid. of rt. *āp* with *pari*), wishing to obtain, striving to reach.

*Parīpsamāna*, *as*, *ā*, *am*, = *parīpsat*.

*Parīpsā*, f. the desire of obtaining; the wish to save or maintain or preserve; haste, hurry.

*Parīpsu*, *us*, *us*, *u*, desirous of obtaining, wishing to save, desirous of maintaining or preserving.

**परीभाव** *pari-bhāva* = *pari-bhāva*, q. v.

**परीमन्** *parīman*, *ā* or *a*, m. or n.? (fr. rt. *pri*), Ved. bounty, plenty, plenteousness.

**परीमाण** *pari-māṇa* = *pari-māṇa*, q. v.

**परीमाण** *pariyamāṇa*. See *pari*, p. 551.

**परीर** *parīra*, *am*, n. (said to be fr. rt. *pri*), fruit.

**परीरण** *parīraṇa*, *as*, m. a tortoise; a stick or staff; = *paṭṭa-sāṭaka*.

**परीरम्भ** *pari-rambha*, *as*, m. an embrace, &c. See *pari-rambha*.

**परीवर्त** *pari-varta*, *as*, m. exchange, barter, &c. See *pari-varta*.

**परीवाद** *pari-vāda*, *as*, m. reproof, censure, abuse, &c. See *pari-vāda*.

**परीवार** *pari-vāra*, *as*, m. retinue, dependants, family, &c. See *pari-vāra*.

**परीवाह** *pari-vāha*, *as*, m. a drain, &c., see *pari-vāha*; a scabbard (?).

**परीवेत्** *pari-veṭṭi* = *pari-veṭṭi*, q. v.

**परीवेश** *pari-veśa* = *pari-veśa*, q. v.

**परीशास** *pari-śāsa*, *as*, m. (fr. rt. 1. *śas* with *pari*), Ved. anything cut out, an excision; (*au*), m. du. a kind of tongs used for raising a kettle from the fire.

**परीशेष** *pari-śeśa* = *pari-śeśa*, q. v.

**परीष्** *parīṣh* [cf. rt. 3. *ish*], cl. 6. P. -*īcchati*, -*eshitum*, -*eshitum*, Ved. to seek or search about for.

*Parīṣhī*, *is*, f. investigation, research, inquiry, (especially philosophical); service, attendance, reverence, respect, homage, worship; willingness, readiness, inclination.

**परीषेक** *pari-śheka* = *pari-śheka*, q. v.

**परीसार** *pari-sāra*, *as*, m. = *pari-sāra*, q. v.; near approach (?).

**परीहार** *pari-hāra* = *pari-hāra*, q. v.

**परीहास** *pari-hāsa* = *pari-hāsa*, q. v. — *Parīhāsa-keśava*, *as*, m., N. of a temple of Vishnu.

**परु** *paru*, *us*, m. (said to be fr. rt. *pri*), a limb, member; a knot or joint in a reed; a mountain; the ocean; the sky, paradise.

*Paru-śas* or *paruś-śas*, Ved. limb by limb, member by member.

*Parusha*, *as*, *ā*, *am* (in the earlier language, f. *parushñi*), containing knots, knotted (Ved.); spotted, variegated, party-coloured; dirty; rough, rugged, uneven, shaggy; keen, piercing (as the wind); harsh, discordant; unkind, cruel, stern, hard, severe,

abusive, contemptuous; coarse, gross; churlish, cruel, unkind; (*as*), m. a reed (Ved.); an arrow (Ved.); = *parūsha*, q. v.; (*ā*), f. a kind of riddle; (*śññi*), f., Ved. 'much indented' or 'winding' or 'reedy,' N. of one of the rivers of the Panjāb, in later times called Irā-vaṭī, and at the present day Ravi; a cloud?; (*am*), n. harsh and contemptuous speech, abuse; a species of Barleria with blue flowers; = *parūsha*, q. v.; (*āni*), n. pl. rough or harsh or stern words. — *Parusha-tva*, *am*, n. roughness, harshness. — *Parusha-vačana*, *am*, n. harsh language, harsh or contemptuous speech, reproach, abuse. — *Parusha-vāc*, *k*, *k*, *k*, harsh-spoken; (*k*), f. harsh or contemptuous speech. — *Parushākshara* ('*sha-ak*'), *as*, *ā*, *am*, 'harsh-worded,' harsh. — *Parushāvva* ('*sha-āv*'), *as*, m., Ved. a species of reed. — *Parushikṛita*, *as*, *ā*, *am*, spotted, soiled, stained; treated roughly. — *Parushetara* ('*sha-it*'), *as*, *ā*, *am*, other than rough, bright, light, beaming, mild. — *Parushokti* ('*sha-uk*'), *is*, f. abusive or harsh language. — *Parushoktika*, *as*, m. an abuser, one uttering harsh and scurrilous language.

*Parushita*, *as*, *ā*, *am*, treated roughly or harshly, subjected to rude treatment.

*Parushiman*, *ā*, m., Ved. a rough or shaggy appearance.

*Parushya*, *as*, *ā*, *am*, Ved. party-coloured, variegated, piebald.

*Parus*, *us*, n., Ved. a knot or joint of a cane or reed; a member of the body, limb; a joint, junction; a part cut off, portion. — *Paruḥ-sraṇsa*, *as*, m., Ved. fracture of a joint or limb.

*Parūsha* or *parūshaka*, *as*, m. Grewia Asiatica (from the berries of which a cooling beverage is prepared; Bengali *phalasā*; Hindīstān *پھالسا*; according to others) Xylocarpus Granatum = Bengali, *parusha*; (*am*), n. the fruit of this tree.

**परुक्षेप** *paru-śhepa*, *as*, m. (perhaps irregularly formed fr. *parus* + *kshēpa*), N. of a Rishi, son of Divo-dāsa and author of the hymns Rīgveda I. 127 sqq.

**परुत्** *parut*, ind. (fr. *para* + *vat*?, occurring only in comp.), last year; [cf. Gr. *πέπυσι*, Dor. *πέπυσι*, *πέπυσι*; Old Germ. *vert*, *verment*, *vern*, 'last year.' Goth. *fairni-s*, 'old'; *fairnyō yēr*, 'the old year.']

**परुद्वार** *parudvāra* or *parula*, *as*, m. a horse; [cf. Lat. *paraveredus*.]

**परुष** *parusha*. See under *paru*, col. 2.

**परे** *pare* (*parā-i*, see rt. 5. *i*), cl. 2, P. *paraiti*, *paraitum*, to go away, run away; to go to, set out for, approach; to go to the other world, depart, die.

*Pareta*, *as*, *ā*, *am*, departed, deceased, defunct, dead; (*as*), m. a kind of spectre; a ghost, spirit. — *Pareta-bhūmi*, *is*, f. 'place of the departed,' a cemetery. — *Pareta-rāj*, *t*, m. 'ruler of the dead,' an epithet of Yama.

*Parēti*, *is*, f., Ved. departure.

**परेक्ष** *parekṣh* (*parā-ikṣh*), cl. 1. A. *parekṣhate*, -*shītum*, Ved. to look at (anything at one's side).

**परेद्यवि** *pare-dyavi*, *pare-dyus*, *pare-prāṇa*. See under *para*.

**परेप** *parepa*, *as*, *ā*, *am* (fr. *parā*? + *ap*), (any place) whence water has retired.

**परेमन्** *pareman*, Ved. (perhaps) = *parīman*.

**परेष्टु** *pareshṭu*, *us*, or *pareshṭukā*, f. a cow which has often calved.

**परोहु** *paro-'ṅhu*. See under *paras*.

**परोक्ष** *paro-'ksha*, *as*, *ā*, *am* (fr. *paras* + *aksha*, opposed to *praty-aksha*, q. v.), beyond the range of sight, out of sight, invisible, imperceptible, escaping observation; unknown, strange,

nuintelligible; absent, past; (*as*), m. an ascetic, religious hermit; N. of one of the sons of Anu; (*ā*), f. past or completed action (in grammar perhaps with *ṛitti*); (*am*), n. invisibility, absence, secrecy; (in grammar) past time or tense. The acc., inst., abl., and loc. cases of *paroksha* are used adverbially, as follow: (*am*), ind. out of sight, behind one's back, in the absence of, without the knowledge of (in the earlier language with inst., in the later with gen.); surreptitiously; (*epa*), ind., Ved. out of sight, secretly, mysteriously, surreptitiously; (*āt*), ind., Ved. secretly, without the knowledge of (with inst.); (*e*), ind. behind one's back, in the absence of, imperceptibly, surreptitiously; [cf. *a-paroksha*.] — *Paroksha-kritā*, f., Ved., scil. *rik*, a hymn or verse in which a deity is spoken of in the third person, the first person being kept out of sight (e. g. 'Indra rules over heaven and earth,' &c.). — *Paroksha-jit*, *i*, *t*, *t*, conquering invisibly, an unseen conqueror. — *Paroksha-tā*, f. or *paroksha-tva*, am, n. the being beyond the sphere of observation, obscurity, invisibility, imperceptibility; keeping one's self as the first person out of sight, speaking of one's self in the third person (Ved.). — *Paroksha-bhoga*, as, m. enjoyment or possession of anything in the absence of the proprietor. — *Paroksha-manmatha*, as, ā, am, inexperienced in love, a stranger to love. — *Paroksha-ṛitti*, *is*, *is*, *i*, whose life is unseen, living out of sight; formed out of sight or unseen, formed in obscurity; (*is*), f. an unseen life. — *Parokshārtha* ('*sha-an*'), as, ā, am, having an unseen meaning, secret, recondite; (*am*), n. an absent or invisible object.

*Paro-gavyūti*, ind. (fr. *paras + g*), Ved. beyond or outside the pasture land; (Sāy.) = *krośa-devayād deśāt parastāt*, further than a Gavyūti, q. v.

*Paro-bāhu*, ind. (fr. *paras + b*), Ved. beyond the arm or reach.

*Paro-māru*, as, ī, am (fr. *paras + m*), Ved. immense, huge, vast.

*Paro-rajas*, ās, ās, as (fr. *paras + r*), Ved. being beyond the dust or above the world (Ved.); untouched by passion.

*Paro-laksha*, as, ā, am (fr. *paras + l*), over a lakh, more than 100,000.

*Paro-varam* (fr. *paras + av*), ind., Ved. from top to bottom; from hand to hand; in succession, one after another.

*Paro-varīna*, as, ā, am (fr. *paras + av*), having both superior and inferior, prior and subsequent, &c.

*Paro-varīyas*, ān, asī, as (fr. *paras + v*), Ved. broader on the outside or at the top; better than good, most excellent of all; (*as*), n. the highest happiness.

*Paroshnīh* (fr. *paras + uśh*), *l*, *f*, a kind of metre (consisting of 8 + 8 + 12 syllables).

**परोक्ष** *parokta*, *parōcya*. See *parā-vaē*.

**परोक्षी** *paroshnī*, f. a cockroach, (sometimes wrongly written *paroshnī*); N. of a river.

**पर्क** *parka* in *madhu-p*, q. v.

**पर्कट** *parkaṭa*, as, m. a heron [cf. *vakoṭa*]; (*am*), n. regret, anxiety.

*Parkaṭin*, *i*, m. or *parkaṭi*, f. the waved-leaved fig-tree, *Ficus Infectoria*; a fresh betel-nut.

**पर्जनी** *parjanī*. See col. 2.

**पर्जन्य** *parjanya*, as, m. (perhaps fr. *sphurj* for original *sparj*); but said to be fr. rt. *prish*; sometimes wrongly written *parjanya*), a rain-cloud, thunder-cloud, cloud; the muttering of clouds or distant thunder; rain; Rain personified; the rain-god, thunderer and fertilizer, i. e. Indra; N. of one of the twelve Ādityas; of a Deva-gandharva; of one of the seven Rishis in several Manv-antarās; of a Prajā-pati and father of Hiranya-roman; (*ā*), f. = *parjanī*, col. 2. — *Parjanya-krandya*, as, ā, am, Ved. muttering like a rain-cloud or like *Parjanya*. — *Parjanya-jīvita*, as, ā, am, Ved. animated by

*Parjanya*; (Sāy.) = *Parjanyaena prīta*, agreeable to *Parjanya*. — *Parjanya-nātha*, as, ā, am, Ved. having *Parjanya* as protector or patron. — *Parjanya-patnī*, f., Ved. having *Parjanya* for a husband, wedded to *Parjanya* (said of the earth). — *Parjanya-retas*, ās, ās, as, Ved. generated or growing in the showers or in the rainy season, (said of a reed or arrow; Sāy. = *parjanya reto yasyāh*). — *Parjanya-ṛiddha*, as, ā, am, Ved. nourished by *Parjanya* (as the Soma). — *Parjanya-sūkta*, am, n., N. of a hymn contained in the Mantra-samhitā.

*Parjanī*, f. the plant *Cucumis Aromatica* or *Cucumis Xanthorrhiza*.

**पर्ण** *parṇ* (more properly regarded as a Nom. fr. *parṇa* below), cl. 10. P. *parṇayati*, -*yitum*, to be green or verdant.

*Parṇa*, am, n. (said to be fr. rt. *prī*), a pinion, feather, wing; the feather of an arrow; a leaf (regarded as the plumage of a tree); the Pān or betel leaf; (*as*), m. *Butea Frondosa* (a beautiful sacred tree with leaves from eight to sixteen inches in length, of the wood of which particular sacrificial vessels are made, in later times generally called *palāśa*); N. of a man; of a teacher; of a place; (*i*), f. an aquatic plant, *Pistia Stratiotes*; the leaf of the *Asa Fœtida* (?); [cf. *acchinna-p*, *asva-p*, *uttāna-p*, &c.; cf. probably Gr. Πάρων, Παρρασός, Παρρασός; perhaps Lat. *perna*, if not fr. rt. *pat*, q. v., *frons*; Old Germ. *farn*; Angl. Sax. *fearn*.] — *Parṇa-kāra*, as, m. = *vāra-jivī* (commonly *vāruī*), a vender of betel leaves. — *Parṇa-kuṭikā*, f. or *parṇa-kuṭī*, f. a hut made of leaves. — *Parṇa-kṛidhvā*, as, m. 'leaf-penance,' living for a time upon an infusion of leaves and Kuśa grass as a religious observance. — *Parṇa-khaṇḍa*, as, m. a tree without apparent blossoms; a tree in general. — *Parṇa-cira-ṇa*, as, ā, am, clad in a garment made of strips of leaves; an epithet of Siva. — *Parṇa-cōraka*, as, m. a kind of perfume; [cf. *cōraka*.] — *Parṇa-dhī*, *is*, m., Ved. the part of an arrow to which the feathers are fastened. — *Parṇa-dhvas*, *t*, *t*, *t*, causing the falling of leaves. — *Parṇa-nara*, as, m. 'man of leaves,' an effigy stuffed with leaves or the figure of a man made of leaves and burnt in place of a lost corpse. — *Parṇa-nāla*, as, m. a leaf-stalk, petiole. — *Parṇa-prāyika*, N. of a locality (perhaps incorrectly for *parṇa-prāsika*). — *Parṇa-bhedinī*, f. the Priyangu tree. — *Parṇa-bhojana*, as, ā, am, feeding upon leaves; (*as*), m. any animal eating leaves, a goat. — *Parṇa-maṇi*, *is*, m., Ved. a kind of magical instrument (made of the wood of the *Parṇa* tree?). — *Parṇa-maya*, as, *i*, am, Ved. made of the wood of the *Butea Frondosa*. — *Parṇa-mācāla*, as, m. the plant *Averrhoa Carambola* (= *karmaranga*). — *Parṇa-muc*, *t*, *t*, *t*, causing leaves to fall (as the wind). — *Parṇa-mṛiga*, as, m. 'leaf-animal,' any wild animal lodging in the boughs of trees (as a monkey, sloth, squirrel, &c.). — *Parṇa-ruh*, *t*, *t*, *t*, causing the leaves to grow (as the wind). — *Parṇa-latā*, f. the betel plant. — *Parṇa-*at**, *an*, *atī*, *at*, abounding in leaves, leafy. — *Parṇa-valka*, as, m., N. of a man. — *Parṇa-vallī*, f. *Butea Frondosa* (= *palāśi-latā*). — *Parṇa-vādyā*, am, n. 'leaf-music,' sounds produced by blowing into a leaf. — *Parṇa-vī*, *is*, *is*, *i*, Ved. 'wing-borne,' carried by wings. — *Parṇa-vitīkā*, f. the *Areca* nut cut in pieces, sprinkled with spices, and rolled up in betel leaves. — *Parṇa-śāda* or *parṇa-śāda*, as, m., Ved. the falling of leaves. — *Parṇa-śadya*, as, ā, am, Ved. relating to the falling of leaves. — *Parṇa-śayyā*, f. a couch of leaves, leafy couch. — *Parṇa-śara*, as, m., Ved. a leaf-stalk, petiole; the stalk of a *Parṇa* leaf. — *Parṇa-savara*, ās, m., N. of a people, (Savara living upon leaves.) — *Parṇa-sālā*, f. 'leaf-hut,' an arbour or hut made of leaves and grass, hermitage; N. of a great settlement of Brāhmins between the Yamunā and Gangā in Madhya-dēśa. — *Parṇa-sālāgra* ('*lā-ug*'), as, m., N. of a mountain in Bhadrāśva. — *Parṇa-śush*, *t*, *t*, *t*, drying or shrivelling the leaves (as the wind).

— *Parṇa-samstara*, as, ā, am, having leaves for a bed, sleeping on leaves. — *Parṇa-santara*, as, ā, am, having leaves for a bed, sleeping on leaves. — *Parṇādhaka* ('*ṇa-ādḥ*'), as, m., N. of a man; (*ās*), m. pl., N. of his descendants. — *Parṇāda* ('*ṇa-ada*'), as, ā, am, feeding upon leaves; (*as*), m., N. of an ancient sage; of a Brāhman. — *Parṇāśana* ('*ṇa-aś*'), am, n. feeding on leaves; (*as*), m. a cloud. — *Parṇāsi* ('*ṇa-asi*'), *is*, m. a species of basil with small leaves, *Ocimum Sanctum*. — *Parṇāhāra* ('*ṇa-āh*'), as, ā, am, feeding upon leaves. — *Parṇōtāja* ('*ṇa-ut*'), am, n. 'leaf-hut,' an anchorite's hut or cottage, a hermitage. — *Parṇōtsa* ('*ṇa-ut*'), as, m., N. of a village.

*Parṇaka*, as, m., Ved. (according to Mahī-dhara) = *bhilla*, q. v.; N. of a man; (*ās*), m. pl., N. of his descendants; (*ikā*), f. a kind of vegetable; N. of an Apsaras.

*Parṇaya*, as, m., Ved., N. of an enemy (according to Sāy. an Asura) slain by Indra. — *Parṇaya-ghna*, am, n., Ved. the slaying of *Parṇaya*.

*Parṇala*, as, ā, am, abounding in leaves, full of leaves, leafy.

*Parṇasi*, *is*, n. (said to be fr. rt. *prī*), a house upon or by the water; a summer-house (?); a lotus; a vegetable; adorning, decoration, toilet.

*Parṇāsa* or *parṇāsa*, as, m. a species of plant, a kind of basil with small leaves, *Ocimum Sanctum*; (*ā*), f., N. of various rivers; [cf. *purnāsā*.]

*Parṇika*, as, ā, am, selling or dealing in *Parṇi*.

*Parṇin*, *i*, *inī*, *i*, winged, plumed; leafy, having leaves, leaved; (*i*), m. a tree; *Butea Frondosa*;

(*inī*), f. a species of plant; N. of an Apsaras.

*Parṇila*, as, ā, am, abounding in leaves, leafy.

*Parṇya*, as, ā, am, Ved. relating to leaves, leafy.

**पर्णाल** *parṇāla*, as, m. a boat; a spade or hoe; single combat.

**पर्ण** *parṇi*, *tā*, *trī*, *trī* (fr. rt. *i*. *prī*), Ved. a protector; protection, means of defence. (Sāy. = *pālana-sādhanam*.)

**पर्द** *pard*, cl. 1. A. *pardate*, &c., to break wind, fart; [cf. Gr. *πέρδ-ω*, *πέρδ-ο-μαι*, *ἔ-παρδ-ο-ν*, *πέ-πορδ-α*, *πορδ-ή*, *πέρδ-ι*; Lat. *pēd-or*, *pōdex*; Old Germ. *firz-u*; Bohem. *prd-u*; Lith. *perd-z-u*, *pērs-ti*, *pīrd-ē-s*.]

*Parda*, as, m. a fart; a quantity of hair, thick hair.

*Pardana*, am, n. breaking wind, a fart.

**पर्प** *parp* (a doubtful rt.; by some regarded as a Sautra rt.; cf. *Uṇādi-s*. IV. 81), cl. 1. P. *parpati*, &c., to go or move.

*Parpa*, am, n. (said to be fr. rt. *i*. *prī*), a wheelchair, a chair in which a cripple is moved about; young grass; a house.

*Parpaṭa*, as, m. a species of medicinal plant with bitter leaves (= *bhesajāntara*, *tiktā kshetra-parpaṭi*, apparently the *Oldenlandia Biflora*); a kind of thin cake, = *carpaṭi*; (*i*), f. a kind of fragrant earth or a red aluminous earth (apparently a sort of Bol, brought from Surāt or Su-rāshṭra); a sort of fragrant substance or perfume (= *kriśṇā, cakravartinī, jatukā*, commonly called *paperā*); a thin crisp cake made of any pulse. — *Parpaṭi-druma* or *parpaṭi-druma*, as, m. bellium.

*Parpaṭaka*, as, m. a species of medicinal plant with bitter leaves, (probably) *Oldenlandia Biflora*.

*Parpika*, as, *i*, m. f. a cripple who moves about by the aid of a chair.

**पर्परी** *parparī*, f. a braid of hair.

**पर्परीक** *parparika*, as, m. (said to be fr. rt. *pr* with reduplication), the sun; fire; a tank, reservoir, piece of water.

**पर्परिक** *parparika*, as, m., Ved. one who tears to pieces or fills, (Sāy. = *satrāṇam vidāra-yītrī* or *dhanādī-dānena pāyayītrī*.)

**पर्ब** *parb*, cl. 1. P. *parbati*, &c., to go or move.

**पर्मोडि** *parmāḍi*, is, m., N. of a prince of *Karṇāṭa*, (also called *Parmāḍi*.)

**पर्यक्** *parya-ak*. See 2. *parya-āṅc* below.

**पर्यगु** *parya-gu* in comp. with *pāramahansa*, *Bhāgavata-Purāṇa* IV. 21, 40; according to a Scholiast = *parito na gaśchanti gāvo yasmāi*, but variously taken, see *pāramahansa-pari*.

**पर्यग्नि** *parya-agni*, is, m., Ved. circumambient fire; a torch carried round the sacrificial animal; the ceremony of carrying fire round the sacrificial animal; *pariyagni kṛti*, to carry fire round any one (with acc.).

*Pariyagni-kṛita*, as, ā, am, Ved. encircled with fire.

*Pariyagni-kṛtyamāna*, as, ā, am, Ved. being encircled with fire; (ε), loc. during the encircling with fire.

**पर्यङ्क** *parya-anka*. See under 1. *parya-āṅc*.

**पर्यङ्क** *parya-ankh*, cl. 10. P. A. -*ankhayati*, -*te*, -*ḡitum*, Ved. to surround, clasp or encircle round.

**पर्यङ्ग** *paryangya*, as, ā, am (fr. *pari + anga*), Ved. being about or at the side.

**पर्यञ्च** 1. *parya-āṅc* or *parya-āc*, cl. 1. P. A. -*āṅcati*, -*te*, -*āṅcītum*, Ved. to turn round, revolve.

*Parya-anka*, as, m. (fr. *pari + anka* or perhaps directly fr. 1. *parya-āṅc* above; also spelt *pariy-anka*), a bed, couch, sofa; a litter, palanquin; a cloth thrown over the back, loins and knees while seated on the hams in the Oriental manner; sitting upon the hams (a particular posture especially practised by ascetics in meditation); N. of a mountain (son of *Vindhya*). — *Paryanka-granṭhi-bandha*, as, m. or *bandhana*, am, n. the bending of the legs in sitting on the hams. — *Paryanka-bandha*, as, m. sitting in the *Paryanka* posture (= *virāsana*). — *Paryanka-bandhana*, am, n. binding a cloth round the back, loins and knees while squatting on the hams. — *Paryanka-bhogin*, ī, m. 'couch-serpent,' a kind of serpent. — *Paryanka-stha*, as, ā, am, sitting on a sofa.

2. *parya-āṅc*, apparently only used in acc. sing. neut. *parya-ak*, ind. round about, all round, in every direction.

**पर्यट्** *parya-aṭ*, cl. 1. P. A. -*aṭati*, -*te*, -*aṭitum*, to roam or wander about, rove about.

*Parya-aṭa*, ās, m. pl., N. of a people.

*Parya-aṭana*, am, n. wandering about, peregrination, roaming through.

*Parya-aṭta*, am, n. wandering about.

**पर्यनुबन्ध** *parya-anubandha*, as, m. binding round.

**पर्यनुयोग** *parya-anuyoga*, as, m. asking, inquiring, question; blame, censure, reproach; contesting, disputing (?).

**पर्यन्त** *parya-anta*, as, m. an encircling boundary, circuit, circumference; limit, edge, skirt, border, verge, extremity; end, termination, close (e. g. *kāla-pariyanta*, the end or close of an appointed time; *pariyantāḥ pariyantam*, from one end to the other); (as, ā, am), bounded, surrounded by a boundary; extending in all directions; (often at the end of comps., e. g. *kshura-pariyantam cakram*, a discus with edges like a razor's; *samudra-pariyantā pṛithivī*, the ocean-bounded earth or the earth extending to the ocean.) — *Pariyanta-ḍesa*, as, m. a neighbouring or adjacent district. — *Pariyanta-pariyantam*, ind. to the end of, as far as. — *Pariyanta-parvata*, as, m. an adjoining hill. — *Pariyanta-bhū*, ūs, f. ground contiguous to the skirts of a river or mountain. — *Pariyanta-stha*, as, ā, am, limitative, confining, adjoining, neighbouring. — *Pariyanta-sṭhita*, as, ā, am, bounding, confining.

*Pariyantīkā*, f. loss of all good qualities, depravity.

**पर्यन्य** *parjanya*, incorrectly for *parjanya*, q. v.

**पर्यन्विष्** *parya-anv-ish*, cl. 6. P. -*iśchati*, -*eshṭum*, -*eshitum*, to seek for, search after.

**पर्यय** *parya-aya*, *parya-ayana*. See under *pari*, p. 551, col. 3.

**पर्ययण** *parya-arshaṇa*. See under 2. *parya-ṛṣh*, p. 555, col. 3.

**पर्ययक्** *parya-ava-kṛi*, cl. 6. P. -*kirati*, -*karitum*, -*karitum*, to scatter round or about, shed over.

**पर्ययच्छिद्** *parya-ava-śchid* (°*śhid*), cl. 7. P. A. -*śchinatti*, -*śchintte*, -*śchettum*, Ved. to cut off on both sides or all round.

**पर्ययदात** *parya-avadāta*, as, ā, am (fr. rt. *dai* or 7. *dā* with *parya-ava*), perfectly clean or pure; [cf. 7. *dā*, *ava-dāta*.]

**पर्ययदो** *parya-ava-do* or *parya-avadā* (see rt. 3. *dā*), cl. 2. 4. P. -*dāti*, -*dyati*, -*dātum*, Ved. to cut off or slice all round.

**पर्ययधारण** *parya-avadhāraṇa*, am, n. precise determination, refining, subtilizing.

**पर्ययरोध** *parya-avarodha*, as, m. (fr. rt. *rudh* with *parya-ava*), obstruction, hindrance.

**पर्ययशेष** *parya-avaśeṣa*, as, m. end, termination.

*Parya-avaśeṣita*, as, ā, am, regarded as the end of all (i. e. God).

**पर्ययशम्भ** *parya-ava-śhambh*, cl. 5. 9. P., 1. A. -*śhambhoti*, -*nāti*, -*śhambhate*, -*śhambhātum*, to surround; to surround with a view to obstruct.

*Parya-avaśhambhā*, as, ā, am, surrounded, invested.

*Parya-avaśhambhana*, am, n. surrounding, investing.

**पर्ययसो** *parya-ava-so*, cl. 4. P. -*syati*, -*sūtum*, to finish, complete, conclude; to endeavour.

*Parya-avaśāna*, am, n. end, termination, conclusion, issue.

*Parya-avaśānika*, as, ā, am, coming to a close, drawing to an end or conclusion.

*Parya-avaśāyin*, ī, inī, i, closing or ending with (often in comps.). — *Parya-avaśāyī-tva*, am, n. termination, close.

*Parya-avasita*, as, ā, am, finished, completed, ended, terminated, concluded; perished, lost; resolved; *lokāntaram parya-avasitaḥ*, gone to another world.

**पर्ययस्कन्द** *parya-avaskanda*, as, m. jumping or leaping down (from a carriage).

**पर्ययस्त्वा** 1. *parya-ava-sthā*, cl. 1. P. A. -*tīshthati*, -*te*, -*sthātum*, to be present or exist everywhere; to rely upon: Caus. -*sthāpayati*, -*yitum*, to raise, rouse.

2. *parya-avasthā*, f. or *parya-avasthāna*, am, n. opposition, resistance, contradiction.

*Parya-avasthātri*, tā, trī, tri, opposing, obstructing, opposed to or against; (*tā*), m. an antagonist, opponent, adversary, enemy.

*Parya-avasthita*, as, ā, am, opposed to, siding with an enemy.

**पर्यये** *parya-ave* (*parya-ava-i*, see rt. 5. *i*), cl. 2. P. -*avaiti*, -*avitum*, Ved. to turn round, turn in the right direction; to pass, elapse.

**पर्ययेक्ष** *parya-aveksh* (*parya-ava-iksh*), cl. 1. A. -*avekshate*, -*kshitum*, to regard from every side, regard (?).

**पर्ययि** 1. *parya-as*, cl. 5. P. A. -*aśnāti*, -*nute*, -*āsītum*, Ved. to arrive at, reach, attain (Sāy. = *parito vy-āp*).

**पर्ययि** 2. *parya-as*, cl. 9. P. -*aśnāti*, -*āsītum*, to eat.

**पर्ययि** *parya-asru*, us, us, u, bathed in or suffused with tears, shedding tears, tearful.

**पर्ययि** 1. *parya-as*, cl. 2. P. -*asti*, Ved. to be in the way; to surpass; to pass or spend (time); (Sāy.) = *parito bhū*, to be everywhere about.

**पर्ययि** 2. *parya-as*, cl. 4. P. A. -*asyati*, -*te*, -*āsītum*, to throw or cast round, put or place round, put on, spread round, diffuse; to surround, encircle, encompass; to enchain; to entrap, ensnare; to turn round, turn over; to turn away; to throw down, overturn, upset: Pass. -*asyate*, to fall down, drop, sink down: Caus. to cause to drop, to cause to roll down or shed (as tears).

*Parya-asana*, am, n. throwing about, moving to and fro, wagging; casting, sending; putting off or away.

*Parya-asta*, as, ā, am, thrown or cast round, placed round, put on, diffused; surrounded, encompassed, ensnared; thrown off, thrown down; thrown or tossed up; overturned, upset; dismissed, laid aside; struck, killed; bound. — *Parya-astat*, ān, atī, at, Ved. containing the notion expressed by the word *parya-asta*. — *Parya-astat-vilobana*, as, ā, am, or *parya-astaksha* (*ta-aksha*), as, ī, am, Ved. having the eyes cast or directed round.

*Parya-asti*, is, f. sitting upon the hams (= *parya-anka*, q. v.).

*Parya-astika*, f. = *parya-asti* above.

*Parya-asyat*, an, antī, at, scattering; oversetting, upsetting; investing.

*Parya-āsa*, as, m. edging, trimming (Ved.); end, conclusion; epithet of particular concluding strophes in certain hymns (Ved.); rotation, revolution; inverted order or position.

*Parya-āsana*, am, n. revolution, circumvolution.

*Parya-āṣita*, as, ā, am, upset, subverted, reversed.

**पर्यस्तमयम्** *parya-astamayam*, ind., Ved. about sunset.

**पर्याकुल** *parya-ākula*, as, ā, am, filled, full; turbid on all sides (as water), turbid; confounded, confused, disordered, beside one's self, excited, agitated, anxious, bewildered, infatuated. — *Parya-ākul-tva*, am, n. confusion, bewilderment.

**पर्याकु** *parya-ākṛi*, cl. 8. P. A. -*karati*, -*kurute*, -*kartum*, Ved. to turn round.

**पर्याक्षिप्** *parya-ākship*, cl. 6. P. A. -*kshipati*, -*te*, -*kshiptum*, to wind round, turn.

**पर्यागम्** *parya-ā-gam*, cl. 1. P. -*gaśchati*, -*gantum*, to go round, perform a revolution, elapse; to last or live through a space of time; to come to an end or conclusion; to surround on every side, encircle, ensnare, get into one's power.

*Parya-āgata*, as, ā, am, one who has finished the course or career of life.

**पर्यागल्** *parya-ā-gal*, cl. 1. P. -*galati*, -*galitum*, to let fall in drops, drop, trickle.

*Parya-āgalat*, an, antī, at, dropping, falling, trickling.

**पर्यागा** *parya-ā-gā* (occurring in Aor. *parya-āgāt*, *Mahā-bh. Sānti-p.* 8157), to perform a revolution, elapse.

**पर्याचर** *parya-ā-car*, cl. 1. P. -*carati*, -*cāritum*, Ved. to come near, approach, resort to.

**पर्याचान्न** *parya-ācūnta*, as, ā, am, sipped, rinsed prematurely; (scil. *annam*) food left by a person who has rinsed his mouth out.

**पर्याण** *paryaṇa*, am, n. (for *pari-yāṇa*), a circuit (Ved.); a saddle, pack-saddle or cloth serving for one.

**पर्याणह** *parya-ā-ṇah*, cl. 4. P. A. -*ṇahyati*, -*te*, -*ṇādḥum*, Ved. to cover up, cover.

*Pary-āṅahana*, *am*, n., Ved. a covering.  
**पर्याखी** *pary-ā-nī*, cl. 1. P. A. -*ṅayati*, -*te*, -*netum*, to lead round; to lead or bring forward.  
**पर्यातन्** *pary-ā-tan*, cl. 5. P. A. -*tanoti*, -*nute*, -*tanitum*, Ved. to spread round, encompass, surround.  
**पर्यादा** *pary-ā-dā*, cl. 3. A. -*datte*, -*dātum*, to make one's own, appropriate, learn; to take possession of; to take anything (acc.) away from (abl.); to take off, remove; to seize, grasp.  
**पर्याद्रु** *pary-ā-dru*, cl. 1. P. -*dravati*, -*drotum*, to run to and fro, hasten round about.  
**पर्याधा** *pary-ā-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, Ved. to lay round, surround with (fire).  
**पर्याप्** *pary-āp*, cl. 5. P. -*āpnoti*, -*āptum*, to reach, obtain, gain (Ved.); to make an end of; to be content: Desid. *parīpsati*, &c., to wish to obtain or reach; to try to get at; to ask for, request, desire; to wish to preserve, guard; to lie in wait or ambush.  
*Pary-āpta*, *as*, *ā*, *am*, obtained, gained; finished, ended, completed, complete, large, extensive, spacious; full; able, adequate, enough, sufficient; many; (*am*), ind. willingly, readily; ably, powerfully; satisfactorily. — *Paryāpta-kāla*, *as*, *ā*, *am*, having full digits (as the moon). — *Paryāpta-kāma*, *as*, *ā*, *am*, Ved. one whose desires are under control. — *Paryāpta-tā*, *f*, satisfaction, gratification. — *Paryāpta-dakṣhiṇa*, *as*, *ā*, *am*, accompanied with liberal gifts. — *Paryāpta-bhoga*, *as*, *ā*, *am*, possessing or enjoying a sufficiency. — *Paryāpta-vat*, *ān*, *atī*, *at*, able, capable.  
*Pary-āpti*, *is*, *f*, attaining, obtaining, acquisition; end, conclusion, close; adequacy, competency, fitness, dexterity; entireness, fullness, sufficiency, enough; satisfaction, repletion, satiety; willingness, readiness; protecting, preserving, guarding, warding off a blow, self-defence; discrimination or distinction of objects according to their natural properties.  
**पर्यापत्** *pary-ā-pat*, cl. 1. P. -*patati*, -*patitum*, to hasten forth, hurry away, run away.  
**पर्याप्लु** *pary-ā-plu*, cl. 1. A. -*plavate*, -*plotum*, to run round, encompass, encircle: Caus. -*plāvayati*, -*yitum*, Ved. to cause to float round.  
*Pary-āplāva*, *as*, *m*, revolution.  
*Pary-āpluta*, *as*, *ā*, *am*, surrounded, encircled.  
**पर्याभू** *pary-ā-bhū*, cl. 1. P. -*bhavati*, -*bhavitum*, Ved. to turn round.  
**पर्याभ्र** *pary-ā-bhrī*, cl. 1. P. -*bharati*, -*bharatum*, Ved. to extract.  
*Pary-ābhṛta*, *as*, *ā*, *am*, Ved. extracted.  
**पर्यामृञ्** *pary-ā-mṛis*, cl. 6. P. -*mṛisati*, -*marshṭum*, -*marshṭum*, to subdue, conquer, overpower.  
**पर्याय** *pary-āya*. See under *parī*, p. 551.  
**पर्यायिन्** *pary-ārin*, *i*, *inī*, *i* (fr. rt. 4. *ri* with *pari*), Ved. (perhaps) falling away, decaying, decrepit.  
**पर्यालोच** *pary-ā-loč*, cl. 10. P. -*ločayati*, -*yitum*, to look after, attend to, consider (the interests of another), ponder.  
*Pary-āločana*, *am*, n. or *pary-āločanā*, *f*, looking round or about; circumspection, attentive observation, mature consideration or reflection, deliberating; knowing, recognising.  
**पर्याविल** *pary-āvila*, *as*, *ā*, *am*, very turbid, much soiled.  
**पर्यावृत्** *pary-āvṛit*, cl. 1. A. -*varitate*, -*varitum*, to turn round, return: Caus. P. -*varitayati*, -*yitum*, to roll round, turn round: Desid. -*āvṛisati*, Ved. to wish to roll round.  
*Pary-āvarta*, *as*, *m*, return.

*Pary-āvartana*, *as*, *m*, N. of a bell; (*am*), n. coming back, returning.  
*Pary-āvartita*, *as*, *ā*, *am*, turned round, subverted, reversed.  
*Pary-āvṛisat*, *an*, *anti*, *at*, Ved. wishing to roll round.  
**पर्याश्रस्** *pary-ā-śvas*, Caus. P. -*śvāsayati*, -*yitum*, to comfort, console.  
**पर्यास** *pary-ās*, cl. 2. A. -*āste*, -*āsītum*, to sit round any one (acc.); to remain sitting, remain inactive; to exclude one's self from (with acc.).  
**पर्यासा** *pary-āsa*, *pary-āsana*. See under 2. *pary-as*, p. 554, col. 3.  
**पर्याहार** *pary-āhāra*, *as*, *m*, a yoke worn across the shoulders in carrying a load; conveying, taking; a load; storing hay or grain; a ewer, pitcher.  
**पर्युक्** *paryuka*, *as*, *m*, N. of a man.  
**पर्युक्ष** *pary-uksh*, cl. 6. P. -*ukshati*, -*ukshītum*, Ved. to sprinkle round.  
*Pary-ukshaṇa*, *am*, n. sprinkling round; sprinkling; (*i*), *f*, a vessel for sprinkling (Ved.).  
**पर्युत्थान** *pary-utthāna*, *am*, n. standing up, rising.  
**पर्युत्सुक** *pary-utsuka*, *as*, *ā*, *am*, afflicted, sad, sorrowful, regretting; eagerly desirous, longing for (with dat.).  
**पर्युदञ्चन** *pary-udañčana*, *am*, n. debt.  
**पर्युदयम्** *pary-udayam*, ind., Ved. about sunrise.  
**पर्युदस्** *pary-ud-as*, cl. 4. P. -*asyati*, -*asitum*, to heap round about, to construct here and there; to prohibit, object to; to expect, exclude.  
*Pary-udasta*, *as*, *ā*, *am*, heaped round; prohibited, objected to (as a ceremony); excepted, excluded.  
*Pary-udāsa*, *as*, *m* or *pary-udāsana*, *am*, n. a prohibitive rule or precept, exception.  
**पर्युद्धृत** *pary-udbhṛta*, *as*, *ā*, *am*, Ved. brought out, extracted; constructed, framed.  
**पर्युद्भिञ्ज** *pary-ud-vij*, cl. 7. P. -*vinakti*, -*vijitum*, to suffer pain, suffer.  
**पर्युपवेशन** *pary-upaveśana*, *am*, n. sitting about.  
**पर्युपस्था** *pary-upa-sthā*, cl. 1. P. A. -*tishṭhali*, -*te*, -*stihātum*, to stand round, surround; wait on, serve, minister; to be present.  
*Pary-upasthāna*, *am*, n. waiting upon, serving, maintaining; rising, elevation.  
*Pary-upasthāta*, *as*, *ā*, *am*, drawing nigh, imminent, impending.  
**पर्युपस्पृञ्** *pary-upa-sprīś*, cl. 6. P. -*sprīśati*, -*sprasṭum*, -*sparshṭum*, to touch or use for ablation or bathing.  
**पर्युपास** *pary-upās* (*pary-upa-ās*), cl. 2. A. -*āste*, -*āsītum*, to sit round, surround, encompass, encircle; to sit on or upon; to live around; to be present at, partake of; to approach as an attendant or worshipper, show reverence, worship.  
*Pary-upāsaka*, *as*, *ā*, *am*, worshipping, honouring, a worshipper, one who honours or respects.  
*Pary-upāsana*, *am*, n. encamping or sitting round; friendliness, amiability, courtesy; honour, service, worship; joining in or concurrence with any act of reverence.  
*Pary-upāsitrī*, *tā*, *trī*, *trī*, moving round or about; showing respect or honour; a worshipper.  
*Pary-upāsina*, *as*, *ā*, *am*, seated or sitting upon.  
**पर्युप्त** *pary-upta*, *as*, *ā*, *am* (fr. rt. *vap* with *pari*), sown; set (as a gem in a ring).  
*Pary-upti*, *is*, *f*, scattering seed, sowing.

**पर्युषण** *pary-ushaṇa*, *am*, n. (fr. rt. 6. *vas* with *pari* or incorrectly for *pary-eshāṇa*), service, worship, adoration.  
*Pary-ushita*, *as*, *ā*, *am*, having passed the night; stale, not fresh; insipid; stupid, vain. — *Paryushitā-bhojin*, *i*, *m*, the eater of stale food (said to become a maggot or worm in the next birth).  
**पर्युह** *pary-ūh* [cf. rt. 1. *ūh*], cl. 1. P. A. -*ūhati*, -*te*, -*ūhitum*, Ved. to heap or pile round; to surround or fortify with mounds or embankments.  
*Pary-ūhāna*, *am*, n., Ved. sweeping or heaping together.  
**पर्यृष्** 1. *pary-rish*, cl. 1. P. -*arshati*, -*arshītum*, Ved. to flow round, flow into.  
**पर्यृष्** 2. *pary-rish*, cl. 6. P. -*rishati*, -*arshitum*, Ved. to embrace, clasp round, support.  
*Pary-arshāna*, *am*, n., Ved. clasping round, supporting, making firm.  
**पर्ये** *pary-e* (*pari-ā-i*), cl. 2. P. -*eti*, -*etum*, Ved. to roam about; to come back, return.  
**पर्येतृ** *pary-etri*, *tā*, *trī*, *trī* (fr. *pari*), Ved. overpowering, mastering; (Sāy.) = *nāśaka*, a despoiler; = *pari-gamayitri*, a promoter.  
**पर्येष** *pary-esh*, cl. 1. P. -*eshati*, -*eshitum*, to seek about for.  
*Pary-eshāna*, *am*, n. search, inquiry, investigation; (*ā*), *f*, search, inquiry, research, investigation of duty by reasoning; serving, waiting upon, service.  
*Pary-eshat*, *an*, *anti*, *at*, seeking about for.  
*Pary-eshāvya*, *as*, *ā*, *am*, to be sought after, to be sought.  
*Pary-eshī*, *is*, *f*, searching for, inquiry.  
**पर्व** *parv*, cl. 1. P. *parvati*, *parvitum*, to fill; [cf. rts. *prī*, *pūr*, *marv*.]  
*Parva*, *as*, *ā*, *am*, (at the end of a comp.) = *parvan*, p. 556, col. 1.  
*Parvaka*, *am*, n. the knee-joint.  
*Parvaṇa*, *as*, *m*, N. of a demon; (*i*), *m*, the period of a change of the moon; a festival; (also *parvaṇikū* and *parvaṇikā*), a particular disease of the so-called juncture (*sandhi*) of the eye; (at the end of a comp.) = *parvan*, a knot.  
*Parvata*, *as*, *m*, (probably connected with *parvan*, p. 556, col. 1, as 'having crags or elevations'), a mountain, mountain-range, height, hill, elevation, rock, (in R̥g-veda I. 37. 7. V. 56. 4, *parvata* is joined as an adj. with *giri*; and according to Sāy. = *jaḡat-purakodaka-vat*, laden with water filling the world, or *bahuvridha-parva-yukta*, shelving, rugged); an artificial mountain or heap (of grain, salt, saffron, sugar, silver or gold presented to the Brāhmins); N. of the presiding genius of the mountains (personified in the Veda with Aptya, Rudra, and Ribhu as ruler of the clouds, and associated with Indra, Savitri, the Maruts, and other deities; in later times enumerated among the eight Vasus); a fragment of rock, bowlder, stone, (*adrayaḥ parvatāḥ*, the stones with which the Soma plant is pressed); a cloud (Ved.); in some passages of the R̥g-veda where *parvata* is interpreted by *adri*, the sense 'cloud' seems equally applicable, especially when the battles of Indra or the deeds of the Maruts are described); a N. of the number 7 (from the 7 principal mountains); a tree; a kind of vegetable; a kind of fish (commonly called *Pāvda*, the *Silurus Pabda*); N. of a divine Rishi mentioned in several passages of the Mahā-bh. (regarded as a companion of Nārada and messenger of the gods, cf. Nala II. 14; he is the author of R̥g-veda VIII. 12, IX. 104, 105, where he has the patronymics *Kāṇva* and *Kāśyapa*); N. of a son of Pauruamāsa (a son of Marīci and Sam-bhūti); of a minister of king Purū-ravas; of a grammarian (?); of an ape; (*i*), *f*, (Ved.) a rock, stone; [cf. Serv. *brdo*, 'a mountain'; perhaps Goth. *faurguni*.]  
— *Parvata-kāka*, *as*, *m*, a raven. — *Parvata-čyut*, *t*, *t*, *t*, Ved. 'causing mountains (clouds) to totter or

fall, an epithet of the Maruts. — *Parvata-ja*, as, ā, am, mountain-born; (ā), f. a river. — *Parvata-irīna*, am, n. 'mountain-grass,' a species of grass (= *trīṇāḍhya*). — *Parvata-pati*, is, m. 'mountain-prince,' lord of the mountains. — *Parvata-moḍā*, f. a species of plant (= *giri-kadalī*). — *Parvata-rāj*, ī, n. 'mountain-king,' a lofty mountain, 'the highest mountain-range,' the Himalāya. — *Parvata-rāja*, as, m. 'mountain-king,' the Himalāya. — *Parvatarāja-kanyā*, f. 'daughter of the mountain-king,' N. of Pārvatī or Durgā (daughter of Hima-vat, sovereign of the snowy mountains). — *Parvatarāja-putrī*, f. 'daughter of the mountain-king,' an epithet of Durgā. — *Parvata-vāsin*, ī, inī, ī, living in the mountains; (ī), m. a mountaineer; (inī), f. nard, spikenard; a designation of Durgā; of the Gāyatrī. — *Parvata-śreshṭha*, as, m. the best of mountains. — *Parvata-śtha*, as, ā, am, situated on a mountain or hill. — *Parvatākāra* ('*ta-āk*'), as, ā, am, mountain-shaped, formed like a mountain. — *Parvatāmajā* ('*ta-ā*'), f. 'daughter of the mountain,' an epithet of Durgā. — *Parvatādharā* ('*ta-ād*'), f. 'receptacle of mountains,' the earth. — *Parvatāri* ('*ta-ari*'), is, m. 'enemy of the mountains,' epithet of Indra (who clipped their wings). — *Parvatā-vidh*, t, t, Ved. delighting in mountains; (Sāy.) 'delighting in the stones used to press the Soma plant' or 'produced in the mountains,' an epithet of Soma. — *Parvatāśaya* ('*ta-āś*'), as, m. 'resting on the mountains,' a cloud. — *Parvatāśraya* ('*ta-āś*'), as, ā, am, living on the mountains, a mountaineer; (as), m. a fabulous animal, the Sarabha. — *Parvatāśrayin* ('*ta-āś*'), ī, m. a dweller on the mountains, mountaineer. — *Parvatī-kṛī*, cl. 8. P. -karoti, -kartum, to make into a mountain. — *Parvatēsvara* ('*ta-īś*'), as, m. a lord of the mountains. — *Parvate-śhṭhā*, ās, ās, am, Ved. 'dwelling in the heights,' an epithet of Indra.

*Parvatāka* in *eka-p*, q. v.

*Parvatīya*, as, ā, am, relating or belonging to a mountain, mountainous, hilly; a mountaineer.

*Parvatya*, as, ā, am, Ved. belonging to a mountain or rock; produced in mountains.

*Parvan*, a, n. (said to be fr. rt. *pri*, but connected with *parvata* above), a knot or joint, especially of a cane or other plant; a joint of the body, knuckle, limb, member; a break, pause, division, section; book, chapter; (in Vedic grammar) a member of a compound; a division of time, period, fixed time (especially the Cāturmāsya festival), the days of the four changes of the moon, i. e. the full and change of the moon and the eighth and fourteenth of each half month; the days of conjunction and opposition or eclipse of the sun or moon; a sacrifice performed on the occasion of a change of the moon; a particular period of the year (as the equinox, solstice, &c.); the moment of the sun's entering a new sign; a festival, holiday; opportunity, occasion; a moment, instant; [cf. *parus*.] — *Parva-kāra*, as, ā, am, or *parva-kārin*, ī, inī, ī, one who works on holidays; (according to others) a Brāhman who for the sake of gain performs on common days such ceremonies as should be performed only on festivals. — *Parva-kāla*, as, m. a periodic change of the moon; the time at which the moon at its conjunction or opposition passes through the node. — *Parva-gāmin*, ī, m. one who has intercourse with his wife on festivals or holidays. — *Parva-gupta*, as, m. N. of a man. — *Parva-dhī*, is, m. 'period-holder,' the moon. — *Parva-nāḍī*, f. 'moment of the Parvan,' moment of opposition or conjunction. — *Parva-pushpi* or *parva-push-pikā*, f. a plant, = *rāma-dūtī*, *Tiaridium Indicum* (= *nāga-dantī*). — *Parva-pūrṇa-lāṭī*, f. preparations for an assembly or festival; completion of a festival; joining, uniting. — *Parva-bheda*, as, m. the fracture of a joint. — *Parva-mūla*, am, n. the moment at which the fourteenth day passes into the fifteenth day of a month; (ā), f. a species of plant (= *svetā*). — *Parva-yoni*, is, is, ī, growing from joints or knots; (is), m. a cane or reed, the sugar-cane, &c. — *Parva-ruḍ*, ī, m. a pomegranate tree. — *Parva-*

*varja*, as, ā, am, except the forbidden days of a month. — *Parva-vallī*, f. a species of Dūrva (= *granthi-dūrva*, *mūla-dūrva*). — *Parva-sārka-raka*, as, m. N. of a man. — *Parva-śas*, in, Ved. limb by limb, limb from limb, piece by piece; *parvasaḥ kṛit*, to cut to pieces. — *Parva-sandhi*, is, m. a joint; the full and change of the moon, the junction of the fifteenth and first of a lunar fortnight or the precise moment of the full and change of the moon. — *Parvāvadhī* ('*va-av*'), is, m. a particular period, the end of a Parvan, &c. — *Parvāshpota* ('*va-āś*'), as, m. a particular movement of the fingers (regarded as indecorous). — *Parveśa* ('*va-īśa*'), as, m., Ved. the regent of an astronomical node.

*Parvarīna*, as, m. = *parva-vṛinta-rasa*; = *garva*; = *māruta*; = *parva-sīrā*; = *myītaka*; = *dyūta-kambala*; = *pattra-cūrṇa-rasa*; = *parvan*.

पर्वत parvata, parvan. See under rt. *parv*.

पर्वित parvita, as, m. a species of fish, Sīlurus Pabda (= *parvata*).

पर्वान parśāna, as, m. (probably connected with rts. *parsh* and *prishk*), Ved. a precipice, chasm; a well; (Sāy.) = *pārsva-sthāna*, the side; = *pīdyamāna*, being oppressed; = *spṛīṣyamāna*; = *vīmarśana-kshama*; (according to the Naighaṅṭika I. 10) a cloud.

1. *parśu*, us, m., Ved. a rib; a curved knife, pruning-hook, sickle; N. of a man; (*avas*), m. pl. N. of a warrior-tribe; (*us*), f. (according to the Nirukta IV. 6) the supporting or side wall of a well (Rig-veda I. 105, 8, but according to Sāy. = *pārsvāsthi*); N. of a woman. — *Parśu-maya*, as, ī, am, shaped like a curved knife.

*Parśukā*, f. a rib.

पर्वु 2. *parśu*, us, m. (fr. *pri*, substituted for rt. *spriś*), = *paraśu*, an axe, hatchet. — *Parśu-pāpī*, is, m. 'axe in hand,' an epithet of Gaṇeśa; [cf. *paraśu-dhara*.] — *Parśu-rāma* = *Paraśu-rāma*, q. v.

*Parśvadhā*, as, m. = *paraśvadhā*, an axe, hatchet.

पर्व parsh [cf. rts. *prish*, *varsh*, *sparsh*], cl. I. A. *parshate*, &c., to grow wet, become moist; to delight in, accept (Sāy. = *svī-kṛī*).

पर्व parsha, as, m. (probably connected with rt. *prishk*), a bundle, sheaf.

*Parshin*, ī, inī, ī, Ved. in *ishu-p*, (probably) carrying bundles (of arrows).

पर्वणि parshaṇi, is, is, ī (fr. rt. I. *pri*), Ved. carrying over or across, ferrying across.

*Parsham*, a, n. (?), Ved. leading out, delivering. *Parshishṭha*, as, ā, am, Ved. most mighty in delivering or rescuing.

पर्वद् parshad, t, f. = *parishad*, an assembly, audience. — *Parshad-bhūru*, us, us, u, Ved. shy in society. — *Parshad-rala*, as, ā, am, = *parishad-rala*, surrounded by an assembly; (as), m. an assistant at an assembly, a spectator.

पल् pal, cl. I. P. *palati*, *palitum*, to go, move; cl. 10. *pālāyati*, *ṣitum*, see rt. 3. *pā*; [cf. Gr. *πάλλω*, *παλμός*, *πάλο*, *παλάσσω*, *παλίνω*; Lat. *pello*, *poll-en*, *pul-vi-s*.] *Pala*, as, m. = *pāla* (Gaṇa Jvalādī to Pān. III. 1, 140) = *palāla*, straw; (*am*), n. a particular weight (= 4 Karshas =  $\frac{1}{100}$  of a Tuā) a particular measure of fluids; a particular measure of time (= *vighatikā*); flesh, meat; [cf. Lat. *palea*; Angl. Sax. *flesc*, *flesc*, *flec*; Old Germ. *fleisk*; French *paille*; Hib. *feol*, *feoil*, 'flesh'.] — *Pala-kshāra*, as, m. 'flesh-fluid,' blood. — *Pala-gaṇḍa*, as, m. a mason, bricklayer, plasterer. — *Palan-kāra*, as, m. 'flesh-maker,' gall, bile. — *Palam-kasha*, as, m. 'flesh-hurter,' a Rākshasa, imp, goblin; bdellium; a species of bdellium (= *kāṇa-guggulu*); (ā), f. N. of various plants (= *go-kshuraka*, *Asteracantha*

*Longifolia*; = *kshudra-gokshuraka*; = *kīṅśuka*, *Butea Frondosa*; = *mūṇḍīri*, a species of climbing plant; = *rāsna*; = *mahā-srāvaṇī*, bdellium; = *lākshā*, cochineal; a fly. — *Pala-priya*, as, m. 'fond of meat,' a Rākshasa; a raven. — *Pala-bhā* or *pala-vibhā*, f. the equinoctial shadow at midday, the midday shadow of a guoman when the sun is in the equinoctial points (= *riṣhuvat-prabhā*). — *Palāgni* ('*la-ag*'), is, m. 'flesh-fire,' bile, the bilious humor. — *Palāda* ('*la-ada*'), as, m. 'flesh-eater,' a Rākshasa; (ā), f. a Rākshasī. — *Palādana* ('*la-ad*'), as, or I. *palāsa* ('*la-us*'), as, or I. *palāśin* ('*la-ās*'), ī, m. 'flesh-eater,' a Rākshasa.

*Palāda*, as, m., Ved. a particular material for building, (perhaps) bundles of straw or reeds used for roofing and wainscoting; (ī), f., N. of a village.

*Palāla*, as, m. a Rākshasa; ground sesamum seeds, a kind of sweetmeat made of ground sesamum and sugar; mud, mire, clay; = *pala*, flesh, meat; [cf. *palvala*; Gr. *πυλό*, *πύλο*, *πυλο*, *πυλο*, *πυλο*; Lat. *pāl-ū(d)*, *pāl-us-tri-s*; Hib. *poll*, 'mire, dirt'.] — *Palāla-jvara*, as, m. gall, bile; [cf. *palāgni*, *palan-kāra*.] — *Palāla-priya*, as, m. 'fond of flesh,' a raven (= *pala-priya*). — *Palāśāya* ('*la-ās*'), as, m. 'flesh-receptacle,' swelled neck, goitre.

*Palika*, as, ā, am (at the end of a comp. after a numeral), weighing or containing so many Palas.

पलका palakyā, f. a kind of vegetable (= *pālankya*).

पलक्ष palaksha, as, ī, am (a secondary form of *balaksha*), Ved. white.

पलङ्कट palankaṭa, as, ā, am, shy, bashful, timid.

पलव palava, as, m. (said to be connected with rt. *pal*, probably for *plava* fr. rt. *plu*), a snare or basket of wicker-work for catching fish.

पलस palasa, as, m. = *panasa*, the bread fruit tree.

पलस्ति palasti, is, is, ī, Ved. (according to Sāy.) = *palīta*, grey-haired.

पलाङ्ग palāṅga, as, m. *Delphinus Gangecticus*; (perhaps an error for *śāpalāṅga*.)

पलाण्डु palāṇḍu, us, u, m. n. (said to be fr. rt. *pal*), an onion. — *Palāṇḍu-bhakhṣita*, as, ā or ī, am, one who has eaten onions.

पलाप palāpa, as, m. a halter; an elephant's temples.

पलापहा palāpahā, f. a kind of collyrium (= *kulathā*); perhaps only an error for *pralāpa-hā*).

पलाय palāya (fr. *ay* = rt. 5. *i* with *palā* = *parā*), cl. I. A. (ep. also P.) *palāyate* (-*ti*), *ṣitum*, to flee, run away, make off, take to one's heels, scamper off; to escape; to cease, die away, sink into oblivion.

*Palāyaka*, as, ā or *ikā* (?), am, fleeing, flying, taking to flight; a fugitive, runaway, deserter.

*Palāyat*, an, *anti*, at, fleeing, running away.

*Palāyana*, am, n. fleeing, running away, flight, escape; a saddle (= *palyayana*, *paryāṇa*). — *Palāyana-parāyana*, as, ā, am, occupied in flight, fugitive. — *Palāyana-manas*, ās, ās, as, thinking of flight. — *Palāyana-riṣhaya*, as, ā, am, having flight for an object, bent on flight.

*Palāyamāna*, as, ā, am, fleeing, flying away, taking to flight.

*Palāyita*, as, ā, am, flown, run away, fled, retreated; defeated.

*Palāyin*, ī, inī, ī, fleeing, flying, running away, taking to flight.

पलाल palāla, as, am, m. n. (said to be fr. rt. *pal*), straw; the stalk of the Sorghum,

Indian millet; (as), m., Ved., N. of a demon (associated with Anu-palāla and considered dangerous to children); (ā), f., N. of one of the seven Matrīs of Skanda; (ī), f. straw. — *Palāla-dohada*, as, m. 'longing for straw,' the mango tree (the fruit of which is sometimes ripened in straw).

**पलाव** *palāva*, as, m., Ved. chaff, husks; [cf. Lat. *palea*.]

**पलाश** 2. *palāśa*, am, n. (for 1. see under *pala*, rt. *pal*, p. 556, col. 2), a leaf, petal, foliage; the blossom of the tree *Butea Frondosa*; (as), m. *Butea Frondosa*; *Curcuma Zedoaria*; a N. of ancient Behar or Magadha; (ī), f. cochineal; a species of climbing plant (= *patra-valli*, *parnavalli*, *palāsikā*); (as, ā, am), green; unfeeling, unmerciful, cruel; (at the end of a comp.) see *Gaṇa* to Pān. II. 1. 56. — *Palāśa-patra*, am, n. the leaf of the *Butea Frondosa*; a single leaf; (as), m., N. of a Nāga. — *Palāśa-parṇi*, f. *Physalis Flexuosa* (= *śva-gandhā*). — *Palāśa-sātana*, as, m. an instrument for lopping foliage. — *Palāsākhya* (śā-ākhā), as, m. = *nādi-hingū*, q. v.; *Asa Foetida*. — *Palāsāntā* (śā-an<sup>o</sup>) or *palāsāmbhā*, f. = *gandha-patra*, q. v.

*Palāsaka*, as, m. *Butea Frondosa*; *Curcuma Zedoaria* (= *śaṭī*); N. of a place; (*ikā*), f. a species of climbing plant (= *palāśī*).

2. *palāśinī*, f, *inī*, ī (for 1. see under *pala*, rt. *pal*), leafy, covered with foliage, having luxuriant foliage; (ī), m. a tree; a species of plant (= *kshiravriksha*); N. of a city or a village (said to be the modern Plassey); (*inī*), f., N. of a river issuing from the Sukti-mat.

**पालिकी** *paliknī*, f. See *palita* below.

**पालिघ** *paligha*, as, m. a water-pot, pitcher, glass water-vessel; a wall, rampart; the gate-way of a building; an iron club or one studded with iron (= *parigha*).

**पालित** *palita*, as, *paliknī*, am (said to be fr. rt. *phal* with substitution of *p* for *ph*; a doubtful fem. form *palitā* is also given), grey, grey-haired, hoary, old, aged; (as), m., N. of a mouse in *Mahābh. Śānti-p.* 4933; (*paliknī*), f. a cow for the first time with calf; (am), n. grey hair; a tuft of hair (= *keśa-pāśu*); much or ornamented hair; mud, mire; heat, burning; benzoin; [cf. Gr. *πᾶλ-ός*, *πᾶλ-ός*, *πᾶλ-ός*, *πᾶλ-ός*, *πᾶλ-ός*, *πᾶλ-ός*, *πᾶλ-ός*; Lat. *pallo-c-o*, *pallo-idu-s*, *pallo-s*; Old Germ. *falo* (*fal-wer*): Angl. Sax. *fealo*, *falu*, *fealwe*, *falewe*; Slav. *plavū*, 'white'; Litb. *pāl-va-s*, 'fallow'; *pūl-ka-s*, 'ash-coloured.']. — *Palitan-karaṇa*, as, ī, am, rendering grey. — *Palitana-bhaviṣṭva*, us, us, u, or *palitam-bhāvika*, as, ā, ani, becoming grey.

*Palitū*, ī, inī, ī, having grey hair, grey-haired.

**पालियोग** *pali-yoga*, as, m. = *pari-yoga*.

**पालीजक** *paliṅjaka*, as, m., Ved., N. of a demon.

**पल्पूल** *palpūl* (considered by some as a reduplicated form of *rt. pal*), cl. 10. P. *palpūlayati*, -*yitum*, Ved. to wash in lye or water impregnated with alkaline salt; to wash, cleanse; to tan.

*Palpūlana*, am, n., Ved. lye, water impregnated with alkaline salt.

*Palpūlita*, as, ā, am, Ved. curried, tanned; washed (in lye).

**पल्प** *palya*, am, n. (perhaps fr. *pala*), a sack for corn (probably containing a certain measure, Ved.); a particular high number.

**पल्पङ्क** *paly-anka*, as, m. = *pary-anka*, a bed, couch, bedstead; a cloth thrown round the loins while sitting (= *pary-astī*, *paryastikā*).

**पल्पङ्ग** *paly-ang* (for *pary-ang*), Caus. P.

-*angayati*, -*yitum*, Ved. to cause to go round, stir round; Pass. -*angyate*, to turn round, revolve.

**पलय** *paly-ay* (fr. *ay* = rt. 5. *i* with *pali* = *pari*), cl. 1. A. -*ayate*, &c., Ved. to go round. *Paly-ayana*, am, n. = *paryāṇa*, a saddle, pack-saddle; a rein, bridle.

**पल्युल** *palyul* and *palyūl* (various readings for *palpūl*, q. v.), cl. 10. P. *palyūlayati*, *palyūlayati*, -*yitum*, to wash, &c.; to cut, cut off (in this sense perhaps for *pari-lū*).

**पल्ल** *pall* [cf. rt. *pal*], cl. 1. P. *pallati*, *pallitum*, to go, move.

*Palla*, as, m. a large granary, barn.

1. *pallava*, as, am, m. n. a sprout, shoot, twig, sprig, spray, (literally and as a metaphorical expression for the fingers, toes, and lips; cf. *kara-p<sup>o</sup>*, *oshtha-p<sup>o</sup>*); a bud, blossom; a blade of grass; the extremity of a robe, the loose end of a garment or scarf; spreading, expansion; epithet of a particular position of the hands in dancing; the red dye called *a-lakta*; love, affection; a bracelet, armband; unsteadiness moral or physical (?); strength, power (?); a wood (?); (as), m. a libertine, catamite; (*ās*), m. pl., N. of a people. — *Pallavagrāhī-tā*, f. the picking up of twigs or straws, the dealing with trifles; superficial or diffusive knowledge. — *Pallava-grāhinī*, ī, *inī*, ī, putting forth young shoots, sprouting in all directions; twig-picking, straw-gathering; laying hold of trifles; diffusive; superficial; (ī), m., scil. *doṣha*, the fault of prolixity or diffusiveness or of mere superficial knowledge. — *Pallava-dru*, us, m. the *Aśoka* tree. — *Pallava-maya*, as, ī, am, consisting of young shoots or twigs. — *Pallavānkura* ('*va-an<sup>o</sup>*'), as, m. a leaf-bud. — *Pallavāda* ('*va-ada*'), as, m. 'eating young shoots,' a deer. — *Pallavādhāra* ('*va-ād<sup>h</sup>*'), as, m. 'receptacle or support of twigs,' a branch. — *Pallavāpīṭṭa* ('*va-āp<sup>o</sup>*'), as, ā, am, bud-laden, loaded with buds. — *Pallavāstra* ('*va-aś<sup>o</sup>*'), as, m. 'having blossoms for missiles,' an epithet of the god of love.

2. *pallava*, Nom. P. *pallavati*, *pallavitum*, to put forth young shoots, sprout, bud.

*Pallavaka*, as, m. a libertine, gallant, the paramour of a harlot; a catamite; a species of fish, *Cyprinus Denticulatus*; (*ikā*), f., N. of a female attendant.

*Pallavaya*, Nom. P. *pallavayati*, -*yitum*, to put forth young shoots, sprout; to cause to sprout, to make diffuse or prolix (according to a Scholiast = *vistāraya*).

*Pallavika*, as, m. a libertine, gallant; a catamite; a species of fish, *Cyprinus Denticulatus*.

*Pallavita*, as, ā, am, sprouting, having young shoots; spread, extended; dyed red with lac, possessing the red dye; (as), m. the red dye of the lac insect.

*Pallavin*, ī, *inī*, ī, sprouting, having young shoots; (ī), m. a tree.

*Palli*, is or ī, f. a small village, especially a settlement of wild tribes; a hut, house; any number of houses, a station; a city (or rather an affix to words forming the name of towns; it is especially used in the Dekhan as in *Trichinopoly* = *Triśīra-palli*, &c.); a small house-lizard; a creeping plant.

*Pallikā*, f. a village, station [cf. *ābhira-p<sup>o</sup>*]; a small house-lizard.

**पल्लि** *palli*. See under rt. *pall* above.

**पल्लिवाह** *pallivāha*, as, m. a species of grass.

**पल्ल** *pallava*, as, m. (connected with *pallita*; said to be fr. rt. *pal*), a small tank, pond, pool; [cf. Gr. *πᾶλ-ός*, *πᾶλ-ί-ος*, *πᾶλ-ί-ος*, *πᾶλ-ί-ος*; Lat. *palu(d)-s*, *palus-tri-s*; perhaps Angl. Sax. *pol*, 'a pool.']. — *Pallava-tīra*, am, n. the bank or margin of a pool. — *Pallava-parka*, as, m. the mud of a pool. — *Pallavāśā* ('*la-āś<sup>o</sup>*'), as, m. 'living in ponds,' a tortoise.

*Pavalya*, as, ā, am, Ved. marshy, boggy.

**पव** *pav*, cl. 1. A. *pavale*, *pavitum*, to go; (a various reading for *plav*.)

**पव** *pava*, as, m. (fr. rt. 1. *pū*), purification, purity; winnowing corn; air, wind; a marsh; (*ā*), f. purification; (am), n. cow-dung.

*Pavat*, am, anī, at, purifying; pure.

*Pavana*, am, n. the act of purifying, purification; winnowing; an instrument for purifying, sieve, strainer, &c.; water; (as), m. 'the purifier,' wind, air, the wind of the body; Wind personified (as regent of the Nakshatra Svāti and of the North-west region); a N. of the number five (Ved.); a householder's sacred fire; N. of a son of Manu Uttama; of the author of a *Gāndharva-veda*; (as, am), m. n. a potter's kiln; (ī), f. a broom; N. of a river; (as, ā, an), clean, pure. — *Pavana-kṣipta*, as, ā, am, tempest-tossed. — *Pavana-tanaya*, as, m. 'son of the Wind,' an epithet of Hanu-mat. — *Pavana-vāhana*, as, m. 'having wind as a vehicle,' fire. — *Pavana-vijaya*, as, m. 'victory over the wind or breath,' N. of a mystic work. — *Pavana-nyādhi*, is, m. an epithet of Ud-dhava, the friend and counsellor of Kṛishṇa; morbid condition of wind, rheumatism, &c. — *Pavanātmaja* ('*na-āt<sup>o</sup>*'), as, m. 'son of the Wind,' fire; an epithet of Hanu-mat the monkey-hero. — *Pavanāśa* ('*na-āśa*'), or *pavanāśana* ('*na-aś<sup>o</sup>*'), as, m. 'feeding on air,' a serpent, snake. — *Pavanāśa-nāśa*, as, m. 'snake-destroyer,' a peacock; Garuda the bird and emblem of Vishṇu. — *Pavanāśin* ('*na-āś<sup>o</sup>*'), ī, m. 'feeding on air,' a serpent. — *Pavanāhata* ('*na-āh<sup>o</sup>*'), as, ā, am, struck or shaken by the wind; rheumatic. — *Pavanodbhānta-kārin* ('*na-ud<sup>o</sup>*'), ī, *inī*, ī, 'agitating the air,' epithet of a particular mode of fighting. — *Pavanodbhānta-vicī*, is, m. f. a wave tossed up by the winds.

*Pavamāna*, as, ā, am, being purified, being strained (usually said of the Soma, Ved.); (as), m. wind; N. of a particular Fire (associated with Pāvaka and Suci, and also regarded as a son of Agni by Svāhā); epithet of the moon; epithet of particular Stotras sung by the Sāma-ga at the Jyotiṣṭoma (Ved.). — *Pavamāna-vat*, ān, atī, at, Ved. having the *Pavamāna*-stotra. — *Pavamāna-havis*, is, n. or *pavamāneṣṭī* ('*na-iṣ<sup>o</sup>*'), is, f. Ved. offerings to Agni invoked under the title of *Pavamāna* or *Pāvaka* or *Suci*.

*Pavayitri*, tā, trī, trī, Ved. one who purifies or cleans, a purifier, cleanser, cleansing.

*Pavākā*, f. a storm, whirlwind.

*Pavī*, is, m., Ved. the tire of a wheel; the metallic point of a spear or arrow; a thunderbolt; an arrow; speech; fire; [cf. *ārdra-p<sup>o</sup>*, *kṛishṇa-p<sup>o</sup>*, *kehuva-p<sup>o</sup>*]. — *Pavī-nasa*, as, ā, am, Ved. 'having a nose like a spear-head,' epithet of a demon.

*Pavita*, as, ā, am, purified, cleansed; (am), n. black pepper.

*Pavitri* or Ved. *pavitri*, tā, trī, trī, one who purifies or cleanses, a purifier, cleanser.

*Pavitra*, am, n. a means of purification, instrument for cleansing, filter, strainer, straining-cloth, colander (made of thread or hair or straw plaited or woven, for clarifying fluids, especially the Soma); Kuśa grass (especially a couple of Kuśa leaves a span long used at sacrifices to present offerings upon or to sprinkle and purify ghee, &c.); a ring of Kuśa grass worn on the fourth finger on particular occasions; a purifying prayer or Mantra; water, rain; rubbing, cleansing; the vessel in which the Argha is presented; copper; the sacred thread, Brāhmanical cord; melted butter; honey; any divinity as Agni &c. ?; (as), m., N. of a Soma-yāga belonging to the Rāja-sūya; the sesame plant, *Nageia Putranjiva*; N. of a man (of the family of Angiras and the reputed author of Rīg-veda IX. 67, 73, 83, 107); (*ās*), m. pl. epithet of a class of deities in the fourteenth Manv-antara; (*ā*), f., N. of various plants; basil; Indian saffron, turmeric; = *śvatthī*, q. v.; N. of a river (the

Pabar, a little to the north-west of Hari-dwār); the twelfth day of the light half of Śrāvāna (a festival in honour of Viṣṇu); (*as, ā, am*), purifying, cleansing; pure, clean; holy, sinless; averting evil; [cf. Hib. *beathra*, 'water'; *fóthragaim*, 'I bathe, cleanse'; *fóthragadh*, 'a bath, well of purification.']  
 = Pavitra-tā, f. or pavitra-*tea*, am, n. purity, cleanness. = Pavitra-dhānya, am, n. 'pure grain,' barley. = Pavitra-pati, *is, m.*, Ved. lord of the Pavitra. = Pavitra-pāni, *is, is, ī*, 'pure-handed,' having clean hands or holding Darbha grass in the hand; (*is*), m., N. of an ancient sage. = Pavitra-pūta, *as, ā, am*, Ved. clarified with a strainer or colander. = Pavitra-ratha, *as, ā, am*, Ved. having the colander as a chariot (said of the Soma). = Pavitra-*vat, ān, atī, at*, Ved. having an instrument for purifying (as a strainer or Darbha grass); purifying, cleansing; being in the colander; holding Darbha grass; an epithet of Agni; (*atī*), f., N. of a river. = Pavitrāropana ('*ra-ār*'), am, n. 'putting on the Pavitra,' investiture with the Brāhmanical cord; investing the image of Kṛiṣṇa with the sacred thread; N. of a festival on the twelfth day of the light half of Śrāvāna. = Pavitrārohaṇa ('*ra-ār*'), am, n. 'putting on the Pavitra,' investing with the sacred thread, N. of a festival in honour of Durgā on the eighth day of the light half of the month Śrāvāna or Āshāḍha. = Pavitrī-karaṇa, am, n. purification, cleansing; the instrument or means of purifying. = Pavitrī-kṛī, cl. 8. P. A. -*karoti, -kuruṭe, -kartum*, to purify, cleanse. = Pavitrī-kṛita, *as, ā, am*, purified, cleansed, sanctified. = Pavitrī-bhū, cl. 1. P. -*bhavati, -bhavitum*, to become pure or clean.

Pavitraka, am, n. a small strainer or colander, the vessel in which an Argha or oblation is presented (?); pack-thread or a rope or net made of pack-thread; (*as*), m., N. of several sacred plants, *Poa Cynosuroides* (= *kusa*); *Artemisia Indica* (= *damanaha*); *Ficus Religiosa*; *Ficus Glomerata*; (at the end of a comp.) = pavitra.

Pavitraya, Nom. P. pavitrayati, -yitum, to cleanse, purify.

Pavitrīta, *as, ā, am*, cleansed, purified, clean, pure. Pavitrīn, *ī, īni, ī*, purifying, cleansing; pure, clean.

Pavira, am, n., Ved. a weapon with a metallic point, a lance, spear. = Pavira-*vat, ān, atī, at*, Ved. armed with a lance or spear; having a goad; having a metallic share (said of a plough).

Pavirava, *as, m.*, Ved. having a metallic share (said of a plough); (Śāy.) = *kuliśa* or *kuliśa-sabda*, a thunderbolt or the noise of a thunderbolt.

Pavira, us, m., Ved. (probably) a flash of lightning, a thunderbolt; N. of a man.

Paryā, f., Ved. purification, cleansing.

पवनाल pavanāla, *as, m.* a species of grain, Andropogon Saccharatus (= *deva-dhānya*; incorrectly for *yavanāla*).

पवनेष्ट pavaneshṭa, *as, m.* a large species of Nimba tree; (probably incorrectly for *yavaneshṭa*).

पवनोम्बुज pavanombuja, am, n. = *parūsha*, the Parush tree; (probably an incorrect form.)

पविन्द pavinda, *as, m.*, N. of a man.

पवितृ pavitṛi. See pavitṛi, p. 557, col. 3.

पवीनस pavī-nasa. See under pavī, p. 557.

पवीर pavira, am, n. See above.

पशु 1. paś, for original paś substituted for rt. 1. *drīś, q. v.*, 'to see,' in certain tenses; [cf. rt. *spāś, spāśa*: Zend *spās*, 'to see, guard'; *spāś*, 'a spy': Gr. *σπεκ* by metathesis for *σπεκ* in *σκέπ-τ-ο-μαι, σκοπ-ή, σκοπιά, σκόπ-ελο-ς, σकोп-б-ς, स्कृष*: Lat. *spec-i-o, con-spic-i-o, specula, speculum, specu-s, spec-to*: Old Germ. *speh-ō-m,*

*spāh-i*: Mod. Germ. *späh-en*: Lith. *spega-s*, 'a spy': Hib. *faic-im*, 'I see'; *feach-aim*, 'I look, view'; *faoch-og*, 'an eye.']

2. paś, according to some the form *paḍbhis* in Rig-veda IV. 2, 12, may be connected with a base *paś* derived fr. rt. 1. *paś* in the sense of 'sight,' 'look,' 'eye.'

1. paśu, ind. see I behold!

1. paśya, Ved. or paśyaka, *as, ā, am*, seeing, beholding, surveying, rightly understanding; [cf. *a-p*, *a-sūryam-paśyā*.]

2. paśya (2nd sing, imperative of rt. 1. *drīś*), lo I behold I see I (an exclamation of wonder or admiration.)

Paśyati, an, *antī, at*, seeing, beholding, looking, viewing, observing, remarking; regarding, considering; (*antī*), f. a courtesan, harlot; epithet of a particular sound. = Paśyata-hara, *as, ā, am*, stealing before a person's eyes or in the very sight of the possessor; (*as*), m. a thief, pilferer (a term of reproach proverbially applied to the goldsmith &c.).

Paśyata, *as, ā, am*, Ved. visible, conspicuous.

Paśyanā, f., in *a-p*, q. v.

पशु 3. paś, cl. 10. P. paśayati, -yitum, to bind; [cf. Zend *paś*, 'to bind'; Gr. *πῆγ-νυ-μι, ἐ-πῆγ-νν, πῆγ-μα, πῆγ-β-ς, πῆγ-ο-ς, πῆγ-νῆ, πῆγ-ν, πῆγ-ο-α-α-ς*: Lat. *pac-i-sc-or, pax, pac-i-o(n), pang-o, pig-nus, pā-lu-s, com-pe-sc-o, dis-pe-sc-o*: Goth. *fah-an*, 'to catch'; *fulla-fah-jan*, 'to fulfil'; *fagr-s*: Old Germ. *fuog-a, gafuogī, gafag-jan, fah*: Cambro-Brit. *fasgu*, 'to bind or tie in a bundle'; *fasgiad*, 'a ligation, a tying in a bundle.']

Paśavya, *as, ā, am*, belonging or relating to cattle, fit or suitable for cattle (as a meadow, pasturage, &c.); relating to a herd or drove; possessed of cattle; brutish; (with *kāma*) sexual love, sexual intercourse; (*am*), n. a herd or drove of cattle; a stall for cattle.

2. paśu, us, m. (fr. rt. 3. *paś*, 'to bind,' like Lat. *bestia* fr. rt. *bandh*; also said to be fr. rt. 1. *paś*; Vedic forms are du. *paśvā*, acc. pl. *paśvas*, inst. *paśvā*, dat. *paśve*, gen. *paśvas*), cattle (both singly and collectively), a herd, drove; any smaller animal used as a sacrificial victim, a goat; an animal in general, any domestic animal, (*grāmyāḥ paśavaḥ*, domestic animals, of which five kinds are enumerated, men, kine, horses, goats, and sheep, to which are sometimes added mules and asses or camels and dogs); a brute, beast, (*āraṇyāḥ* or *vanyāḥ paśavaḥ*, wild beasts, beasts of the forest; sometimes said contemptuously of a man; cf. *puruṣa-p*); a mere animal in sacred things, an uninitiated person; a victim [cf. *nṛi-p*]; an oblation; a subordinate deity and one of Śiva's followers; (with *Māheśvaras* and *Pāsupatas*) soul, the Supreme Spirit, the divine soul of the universe; *Ficus Glomerata*; (*u*), n., Ved. cattle; an animal, beast; [cf. Lat. *pecu*; Old Pruss. *peku*; Goth. *fah-u*; Old Germ. *feh-u*; Mod. Germ. *vieh*, 'cattle'; perhaps Gr. *πῶν*.] = *Paśu-karmar*, a, n., Ved. the act of offering the victim; sacrifice; copulation.

= *Paśu-kalpa*, *as, m.*, Ved. the ritual of animal sacrifice. = *Paśu-kāma*, *as, ā, am*, Ved. desirous of possessing cattle. = *Paśu-kriyā*, f. the act of animal sacrifice; acting like cattle, copulation. = *Paśu-gāyatrī*, f. a parody of the holy verse of the Vedas whispered into the ear of an animal about to be sacrificed (*paśu-pāśāya vidmahe śiraś-chedāya dhīmahi tan naḥ paśuḥ pracodayāt*). = *Paśu-ghāta*, am, n. slaughter of animals for sacrifice. = *Paśu-ghna*, *as, ī, am*, slaughtering cattle. = *Paśu-caryā*, f. acting like cattle; copulation. = *Paśu-*cit, t, t, t**, Ved. piled up with cattle (as a sacrificial fire). = *Paśu-jātiya*, *as, ā, am*, pertaining to the animal kingdom. = *Paśu-tantra*, *as, m.* = *paśu-kalpa*, q. v. = *Paśu-tā*, f. or *paśu-*tea, am, n.**

condition or nature of an animal, bestiality, brutality; the condition of a sacrificial animal, the being a sacrificial animal; the sacrifice of an animal. = *Paśu-trip*, p, p, Ved. gratifying one's self with cattle, i. e. stealing cattle; (Śāy.) = *paśunām tarpayitrī*, feeding cattle. = *Paśu-dā, as, ā, am*, making a grant of cattle; (*ā*), f., N. of one of the Mātṛis attending on Skanda. = *Paśu-dā, ās, ās, am*, making a grant of cattle. = *Paśu-devata, as, ā, am*, Ved. invoking cattle as a deity (said of a formula or ceremony); (*ā*), f. the deity of the victim, i. e. the deity to whom the sacrifice is offered. = *Paśu-dharma, as, m.* the characteristics of cattle, conduct of cattle, treatment of cattle; promiscuous cohabitation; the marrying of widows; (*ēṇa*), ind. like a beast. = *Paśu-nātha, as, m.* 'lord of cattle,' an epithet of Śiva. = *Paśu-pa, as, ā, am*, guarding or keeping cattle; (*as*), m. a herdsman. = *Paśu-pati, is, m.* 'lord of the animals' (or according to others 'lord of a servant named Paśu'), an epithet of the later Rudra (Rudra-Śiva) or of a similar deity (often associated in the Veda with Bhava, Sarva, Ugra, Rudra, Mahā-deva, Jāna, and others, who together with Bhīma are in later times regarded as manifestations of the one deity Rudra); = Śiva; N. of a scholiast; of a lexicographer; of Agni; (according to one legend every deity acknowledged himself to be a mere *paśu* or animal before his lord and master Śiva, when they solicited him to destroy the Asura Tri-pura.) = *Paśupati-sarman, ā, m.*, N. of a man. = *Paśupati-sāstra, am, n.* the sacred book of the Pāsupatas revealed by Śiva. = *Paśu-palāla, am, n.* a fragrant grass, *Cypripis Rotundus* (which grows in pools frequented by cattle). = *Paśu-pā, ās, m.*, Ved. a keeper of herds, herdsman; an epithet of Pūshan; (*ā*), m. du. epithet of Pūshan and Revati. = *Paśu-pāla, as, m.* a keeper of herds, herdsman; (*ās*), m. pl., N. of a people to the N. E. of Madhyadeśa; (*am*), n. the country or kingdom of the *Paśu-pālas*; (*as*), m., N. of a king (or perhaps a king of the *Paśu-pālas*). = *Paśu-pālaka, as, m.* a herdsman; (*ikā*), f. a herdsman's wife. = *Paśu-pālana, am, n.* tending or rearing cattle. = *Paśu-pālya, am, n.* breeding cattle. = *Paśu-pāśa, as, m.* the cord with which the victim is bound, binding the victim at a sacrifice; an animal sacrifice; the chains which fetter the individual soul, the world of sense. = *Paśu-pāśaka, as, m.* a kind of coitus. = *Paśu-prerana, am, n.* the driving of cattle. = *Paśu-bandha, as, m.* an animal sacrifice; N. of an Ekāha. = *Paśu-bandhaka, as or am, m. or n. (?)*, a rope for tethering cattle. = *Paśu-bhartri, tā, m.* 'lord of cattle,' an epithet of Śiva. = *Paśu-bheda, as, m.* a class or species of animals. = *Paśu-mat, ān, atī, at*, connected with cattle or animals, relating to cattle or animals; rich in cattle, rich in herds; connected with animal sacrifices; containing the word *paśu*; (*at*), n. possession of cattle. = *Paśu-māra, as, m.* the manner of slaughtering cattle; (*am, ēṇa*), ind. according to the manner of slaughtering cattle. = *Paśu-māraka, as, ā, am*, attended with the sacrifice of animals, accompanied by immolation of animals. = *Paśu-mohanikā, f.* 'stupefying animals,' a species of plant (= *katvī*). = *Paśu-yojna, as, m.* an animal sacrifice. = *Paśu-yāga, as, m.* the sacrifice of animals. = *Paśu-rakshaṇa, am, n.* the tending of cattle. = *Paśu-rakshi, is, is, ī*, Ved. keeping or tending cattle; (*is*), m. a herdsman. = *Paśu-rakshin, ī, m.* 'tending cattle,' a herdsman, shepherd. = *Paśu-raju, us, f.* a cord for tethering cattle, a tether for animals. = *Paśu-rāja, as, m.* 'monarch of the beasts,' a lion. = *Paśu-roman, a, n.* the hair of an animal. = *Paśu-*vat, ind. like an animal, brutally; (Ved.) as in an animal (sacrifice).**

= *Paśu-*vardhana, as, ā, am*, Ved. increasing cattle, causing cattle to thrive; (am), n. the thriving of cattle. = *Paśu-*rid, t, t, t*, Ved. providing cattle. = *Paśu-*śirsha, am, n.* the head of an animal. = *Paśu-*śraṇaṇa, am, n.*****

cooking a sacrificial animal; (*as*), m., scil. *agni*, the fire on which the victim's flesh is cooked. = *Paśu-*sha, as, ā, am*, or *paśu-*shā, ās, ās, am*, Ved. bestowing cattle. = *Paśu-*śhtha, as, ā, am*, Ved. existing or found in cattle. = *Paśu-*sakha, as, m.*****

'friend of cattle,' N. of a Sūdra. = *Paśu-*santi, is, is, ī*, Ved. bestowing cattle.*

—*Paśu-samāhva*, *as, m.*, 'enumeration of sacrificial animals'; N. of a section of the *Vājasaneyi-saṃhitā*. — *Paśusamāhva*, *as, ī, am*, mentioned in books on animal sacrifices. — *Paśu-sambhava*, *as, ā, am*, produced by animals (as flesh, honey, butter, &c.). — *Paśu-sādhana*, *as, ī, am*, Ved. leading or guiding cattle. — *Paśu-sūtra*, *am, n.*, N. of a work. — *Paśu-haritaki*, *f.* the fruit of the *Spondias Mangifera*. — *Paśu-havya*, *am, n.* sacrifice of animals. — *Paśu-kṛi*, cl. 8. P. A. *-karoti, -kuruṭe, -kartum*, to transform into an animal; to offer as a victim. — *Paśva-ishṭi*, *is, is, i* (fr. *paśvas*, acc. pl. of *paśu* and *ishṭi*), Ved. wishing for herds; (*is*), f. desire of cattle; (Sāy.) = *agner ishṭih*, a fire offering, offering by fire. — *Paśv-ayana*, *am, n.*, Ved. a festival attended with animal sacrifices. — *Paśva-yantra*, *as, ā, am* (fr. *paśva* for *paśvas* + *yantra*), Ved. being within the cattle-fold; (Sāy.) provided with the means of letting out or extricating cattle. — *Paśv-avadāna*, *am, n.* sacrifice or offering of animals. — *Paśv-ācāra*, *as, m.*, N. of a particular form of the worship of Devi. — *Paśv-ījyā*, *f.*, Ved. animal sacrifice. — *Paśv-ish*, *ī, ī, f.*, Ved. wishing for cattle; (Sāy.) driving cattle, a cattle-driver. — *Paśv-iṣṭakā*, *f.*, Ved. bricks in the shape of animals. — *Paśv-ekādāśini*, *f.* an aggregate of eleven sacrificial animals.

*Paśva*, *f.* any small animal.

**पशु** *paśū*, *as, ā, am* (fr. *pas* = *apas* = *apa* + *śa* fr. rt. *ani*; cf. *uśā*, *nīda*, *tīrasēna*), being behind; posterior, later; western, westerly; (*a*), ind., Ved. afterwards; (*ā*), ind., Ved. behind, at the back, abaft, after; afterwards, later; westward; (*āt*), ind. from behind, from the back, behind (*paśāt-kṛi*, to leave behind, surpass, excel), to or towards the back, backwards (e.g. *paśād apasarād yānam*, a carriage moving backwards); after, afterwards, subsequently, at a later time, in later times, at last; from the west, westward, to the west of; *tataḥ paśāt*, thereupon, after that; *uttarataḥ-paśāt*, from the north-west. As a prep. *paśāt* governs the gen. or abl., e.g. *rathasya paśāt*, behind the chariot; [cf. probably Lat. *post*, *pone* for *pos-ne*, *postūd-ea*: Gr. *ὀπίσσω*: Lith. *paskuy*, 'afterwards'; *paskuttints*, *paskiuvus*, 'last': Old Pruss. *pansdan*, 'afterwards'; Hib. *feasd*, *feasda*, 'hereafter, henceforward, forthwith'.] — *Paśāc-āra*, *as, ī, am*, coming or approaching behind. — *Paśāt-āra*, *as, m.* a Buddhist priest who walks behind another Buddhist priest in visiting the laity. — *Paśāt-karṇam*, ind., Ved. behind the ear. — *Paśāt-kāla*, *as, m.* subsequent time; (*e*), ind. in later times, afterwards. — *Paśāt-tap*, cl. 1. P. A. *-tapatī, -te, -taptum*, to feel pain after, regret, repent, feel remorse. — *Paśāt-tara*, *as, ā, am*, Ved. later, posterior. — *Paśāt-tāpa*, *as, m.* 'after-pain,' sorrow, regret, repentance, remorse; *paśāt-tāpaṃ kṛi*, to feel regret, repent. — *Paśāt-tāpīn*, *ī, īnī, ī*, regretting, repenting. — *Paśāt-sād*, *t, t, t*, Ved. sitting behind or towards the west. — *Paśād-akṣham*, ind., Ved. behind the axle-tree. — *Paśād-apavarga*, *as, ā, am*, Ved. closed or completed behind. — *Paśād-āgatya*, ind. having returned. — *Paśād-āyāt*, *ān, āti* or *ānti*, *āt*, coming behind, following. — *Paśādōsha*, *as, m.*, Ved. the later part of the evening. — *Paśād-vartin*, *ī, īnī, ī*, remaining behind, following after. — *Paśād-rāta*, *as, m.*, Ved. a wind from behind, a west wind. — *Paśānūtāpa* (*śā-an*), *as, m.* regret, repentance. — *Paśānūpūrō* (*śā-an*), *f.* a repeated or recurring series. — *Paśān-nata*, *as, ā, am*, sunk or depressed behind. — *Paśān-māruta*, *as, m.* a wind blowing from behind. — *Paśārdha* (*śā-ar*), *as, m.* the hinder side or part; the remaining half or part; the west side. — *Paśārdhya*, *as, ā, am*, Ved. being on the hinder side.

*Paśātāt*, ind., Ved. from behind.

*Paśāma*, *as, ā, am*, being behind, hinder, hindmost; latter, last (e.g. *paśīmā sandhyā*, the latter, i. e. the evening twilight; *paśīmā kriyā*,

the last rite, burning the dead); west, western, westerly; (*ā*), *f.*, scil. *diś*, the west; (*am*), *n.*, N. of a Tantra; (*eva*), ind. behind (with acc.), after; in the west; (*e*), ind. in the west; [cf. *uttara-p*, *dakṣiṇa-p*]. — *Paśāma-jana*, *ās, m. pl.*, Ved. the people in the west, the inhabitants of the western districts of India. — *Paśāma-tantra*, *am, n.*, N. of a Tantra. — *Paśāma-tas*, ind. from behind. — *Paśāma-darśana*, *am, n.* a last look; *paśāma-darśanam drashtum*, to see for the last time. — *Paśāma-deśa*, *as, m.*, N. of a district mentioned in the *Romaka-Siddhānta*. — *Paśāimānūpaka* (*śā-an*), *as, m.*, N. of a prince. — *Paśāimābhūmika* (*śā-abh*), *as, ā* or *ī, am*, directed towards the west. — *Paśāimārdha* (*śā-ar*), *as, m.* the latter half, the hinder part. — *Paśāimottara* (*śā-ut*), *as, ā, am*, north-westerly, north-western; (*asyām*), loc. sing. *f.*, scil. *diśi*, Ved. in the north-west; (*e*), ind. in the north-west. — *Paśāimottara-dīkpati*, *is, m.* the regent of the north-west, the god of wind, wind.

**पश्य** *paśya*, *paśyat*, *paśyata*. See under rt. 1. *paś*, p. 558.

**पशु** *pash*, cl. 1. P. A. *pashati, -te, pa-shitum*, a various reading for rt. *paś*, q. v.; cl. 10. P. *pashayati, -yitum*, to bind; to hinder; to touch; to go; *pashayati, -yitum*, a various reading for rt. 3. *paś*, p. 558, col. 2.

**पशुवाह** *pashṭha-vāh*, *ī, m.* (said to be fr. *pashṭha* = *prishṭha* + *vāh*), Ved. a bull four years old; (*pashṭhauhi*), *f.* a heifer four years old, (probably) a young cow.

**पस** 1. *pas*, cl. 1. P. A. *pasati, -te, pasittum*, a various reading for rt. *paś*, q. v.; cl. 10. P. *pāsayati, -yitum*, a various reading for rt. 3. *paś*.

2. *pas*, the pudenda.

*Paśas*, *as, n.*, Ved. membrum virile; [cf. Gr. *πέος*, *πόσ-θη*: Lat. *pēs-s*: Old Germ. *visellin*, 'penis': Lith. *pis-ā*, 'cunus'; *pis-ti*, 'coire cum muliere'.]

**पस्त्य** *pastya*, *am, n.*, Ved. habitation, abode, stall, stable; (*ās*), *m. pl.* a house, dwelling, residence; household, family; (Sāy.) = *dāvīyah prajāh*, divine progeny; = *manushya*, a man; = *ritu-ij*, a priest; (*ā*), *f.* the goddess of domestic affairs; (*as, ā, am*), to be approached by all, venerated (Sāy. = *sarvasr gantavyah*). — *Pastyā-sad*, *t, m.*, Ved. a member of a family; (Sāy.) = *deva-yajana-lakṣhणे grihe nishannah*, seated in the chamber of divine worship. — *Pastyā-vat*, *ān, āti*, at, Ved. having a fixed habitation; filled with habitations, abounding in dwellings or sacrificial halls (Sāy. = *griha-vat, yajña-grihopeta*); belonging to the Soma press; (*ān*), *m.* a householder, a wealthy man.

**पस्पृश** *pasprīś*, Ved. in *a-p*, q. v.

**पह्व** *pahlava*, *ās, m.*, N. of a people, the Persians, (also spelt *pahnava*; in the *Vishnu-Purāṇa* they are said to be a degraded Kshatriya race conquered by Sagara and sentenced by him to wear beads, see Wilson's *Vishnu-Purāṇa*, p. 375.)

**पह्निका** *pahlīkā*, *f.* *Pistia Stratiotes* (= *vāri-praśni*).

**पा** 1. *pā*, cl. 1. P. (ep. also A.) *pibati* (in later works generally written *pivati*), *-te* (Ved. *pāti*), *papau*, *pāsyati*, *apāt*, *pātum* (Ved. *pātave, pibadhjayi*), to drink, quaff (sometimes with gen. in Ved., e.g. *madhvah pibanti gauryah*, the white cows drink of the sweet Soma juice); to inhale, swallow (dust); to drink in, imbibe (metaphorically, e.g. *piban yaśo murtam* 'eva, drinking in as it were embodied glory); to feast on (with the eyes or ears, e.g. *taṃ śa papau ločanābhīyām*, she feasted on him with her eyes); to drink up, absorb, swallow up; to drink intoxicating liquors: Caus. *pāyayati, -te, -yitum* (Ved.

*-yitavai*), to cause to drink, give to drink; to water (horses or cattle): Desid. *pīpāsati* (Ved. *pīpishati*), to wish to drink, thirst, thirst for, thirst after: Desid. of Caus. *pīpāyayishati*, to wish or intend to give to drink: Intens. *pepiyate*, to drink greedily or with avidity, drink repeatedly; [cf. Gr. *πι-ν-ω*, Fut. *πι-ομαι*, Aor. *ἐ-πι-ο-ν*, *πι-θι*, Perf. *πέ-πω-κα*, *πέ-το-ς*, *πέ-μα*, *πέ-μα*, *πέ-σι-ς*, *πέ-τη-ς*, *πο-τή-ιο-ν*, *πι-πο-ν*, *πι-πι-σ-ω*, *πι-σ-ος*, *Πισα*, *πι-σ-τρα*, *Æol. πώ-ν-ω*: Lat. *po-tu-s*, *po-ti-o(n)*, *po-tor*, *po-culu-m*, *pō-tare*, *bē-b-o*, *vini-bu-a* for *vini-bib-a*, *ex-bu-res*, *im-bu-o*: Slav. *pi-ti*, 'to drink': Old Pruss. *pou-ten*, 'to drink': Lith. *po-tā*, 'tippling'; *pē-na-s*, 'milk'; *pj-va-s*, 'beer': Angl. Sax. *beor*: Old and Mod. Germ. *bier*.]

2. *pā*, *ās, ās, am* (at the end of a comp.) drinking, quaffing; [cf. *agre-pā*, *anjas-pā*, *ritu-pā*.]

1. *pātavya*, *as, ā, am*, to be drunk, drinkable.

1. *pātri*, *tā, trī, tṛi*, one who drinks, a drinker.

1. *pātra*, *am, n.* a drinking-vessel, goblet, bowl, cup, plate, dish, jar, pot; a vessel in general; a utensil; any kind of sacrificial vase or vessel (comprising various forms of cups, plates, spoons, ladles, &c. so used); the channel or bed of a river; a receptacle of any kind, anything which holds or supports; (metaphorically) a receptacle, a recipient or a person in whom any quality is contained [cf. *viśvāsa-p*]; a fit or competent or worthy person, a person worthy to receive gifts, worthy of, fit for (with gen. or loc. or inf., e.g. *pātram hy eśhām asi*, for thou art worthy of these); a king's counsellor or minister; an actor, dramatis persona; a part in a play; propriety, fitness; an order, command; a leaf; (*as*), *m.* a vessel &c.; a measure of capacity = 1 *Āṅhaka*; (*ī*), *f.* a vessel, plate, dish; pot, barrel; a small or portable furnace; an epithet of Durgā; [cf. perhaps Lat. *patera*; Goth. *fōdr*; Hib. *putraice*, 'a vessel, pot'.] — *Pātra-kaṭaka*, *as* or *am, m. or n. (?)*, the ring on which a beggar's alms-dish is carried. — *Pātra-tā*, *f.* or *pātra-va*, *am, n.* the property or capacity of a cup or vessel; the being a receptacle for anything; capacity, fitness; worthiness, merit, desert; dignity, honour; appropriate state or circumstance. — *Pātra-pāni*, *is, m.* 'cup-handed,' N. of a demon hurtful to children. — *Pātra-pāla*, *as, m.* 'vessel-guiding,' a large paddle used as a rudder (commonly called *pātavyāra*). — *Pātra-bhāta*, *as, ā, am*, 'become a recipient,' worthy of receiving anything from any one (gen.); the object of a present or of respectful treatment. — *Pātra-bhṛti*, *ī, m.* 'taking care of utensils,' a servant, scullion. — *Pātra-bheda*, *as, m.* breaking a drinking-vessel or cup. — *Pātra-melana*, *am, n.* the bringing together of the characters of a play. — *Pātra-varya*, *as, m.* a company of actors. — *Pātra-saṅskāra*, *as, m.* the current of a river; the cleaning of a vessel or dish. — *Pātra-saṅcāra*, *as, m.* (perhaps) removing the dishes or arranging them after dinner (or incorrect for *pātra-saṅskāra*). — *Pātra-sṭha*, *as, ā, am*, being in a dish. — *Pātra-hasta*, *as, ā, am*, 'cup-handed,' holding a vessel in the hand. — *Pātri-nirṇajana*, *am, n.*, Ved. water for rinsing a vessel. — *Pātre-bahūta*, *as, ā, am*, constant at meals; a parasite. — *Pātre-samīta*, *as, ā, am*, constant at meals, a parasite; a treacherous or hypocritical person. — *Pātrapakarāṇa* ('*ra-up*'), *am, n.* decorations of an inferior class, as bells, chowries, vases, &c.

*Pātraka*, *am, n.* a vessel, bowl, basin, dish; (*ikā*), *f.* a cup, a beggar's bowl or alms-dish.

*Pātraṭra*, *as, m.* an ex-minister; (according to others) an able or competent minister; a vessel of metal; mucus running from the nose; rust of iron; fire; a heron; a crow.

*Pātraya*, Nom. P. *pātrayati, -yitum*, to use as a drinking-vessel.

*Pātrasāt-kṛi*, cl. 8. P. *-karoti, -kartum*, to present a worthy person with anything.

*Pātrika*, *as, ī, am*, measured out with any vessel or with the measure *Pātra*; sown with as much as will fill a *Pātra*; containing it, possessing it; fit, adequate, appropriate; (*am, ī*), *n. f.* a vessel, cup, dish.

*Pātrin*, ī, inī, ī, having a drinking-vessel or provided with a dish; having fit or worthy persons.

*Pātrīya* or *pātrīya*, as, ā, am, worthy to partake of a meal.

*Pātri-kri*, cl. 8. P. -karoti, -kartum, to make a fitting receptacle or recipient, to make a worthy object; to dignify, promote to honour.

*Pātriṇa*, as, ā, am, measured or sown or cooked with a Pātra.

*Pātri-bhū*, cl. 1. P. -bhavati, -bharitum, to become a fitting recipient or worthy object.

*Pātrīya*, am, n. a sacrificial vessel or utensil.

*Pātriva*, as, m. an oblation.

*Pātriva*, as, am, m. n. a kind of sacrificial vessel.

1. *pā*, ā, am, n. (for 2. see col. 2), drinking, drinking spirituous liquors; enjoying; a drink, beverage; a drinking-vessel, cup; a canal; (as), m. a distiller, one who sells spirituous liquors, a publican, inn-keeper; [cf. Lith. *pēna-s*, 'milk.'] — *Pāna-kumbha*, as, m. a drinking-vessel. — *Pāna-goshthikā* or *pāna-goshthī*, f. a drinking-party, drinking-bout; a dram-shop, tavern, place where people drink together. — *Pāna-ja*, as, ā, am, caused by drinking (as a disease). — *Pāna-dosha*, as, m. the vice of drinking, drunkenness. — *Pāna-pa*, as, ā, am, a dram-drinker, drinker of spirituous liquors. — *Pāna-para*, as, ā, am, addicted to drinking. — *Pāna-pātra*, am, n. a drinking-vessel, glass, cup, goblet. — *Pāna-bhāṅjī*, k, m. a vender of spirits, a distiller. — *Pāna-bhājāna*, am, n. a drinking-vessel, glass, goblet. — *Pāna-bhāṅḍa*, am, n. a drinking-vessel. — *Pāna-bhū*, us, or *pāna-bhūmi*, ts or ī, f. a drinking-place, drinking-room, refreshment-room. — *Pāna-mangala*, am, n. a drinking-party, drinking-bout. — *Pāna-mada*, as, m. intoxication. — *Pāna-rata*, as, ā, am, addicted to drink, drinking, drunken, a toper. — *Pāna-vat*, ān, atī, at, Ved. abounding in drink, rich in beverages. — *Pāna-vibhrama*, as, m. 'drink-giddiness,' intoxication. — *Pāna-sauṇḍa*, as, ā, am, addicted to intoxication; (as), m. a hard drinker. — *Pānāgāra* ('na-ag' or -ag'), as, m. a drinking-house, tavern. — *Pānātīyaya* ('na-at'), as, m. hard drinking, drinking; morbid state after intoxication.

*Pānaka*, as, am, m. n. a draught, drink, beverage, potion.

*Pānika*, as, m. a vender of spirituous liquors.

*Pānila*, am, n. a drinking-vessel.

1. *pāniya*, as, ā, am (for 2. see col. 2), to be drunk, drinkable; (am), n. a beverage, drink; water. — *Pāniya-kārikā*, f. 'sea-crow,' the cormorant. — *Pāniya-nakula*, as, m. 'water-ichneumon,' an otter. — *Pāniya-prishtha-ja*, as, m. 'bom on the surface of the water,' an aquatic plant, Pistia Stratiotes. — *Pāniya-phala*, am, n. the seed of Euryala Ferox. — *Pāniya-mūlaka*, am, n. the plant Vernonia Anthelmintica. — *Pāniya-varnikā*, f. sand (= *bālūkā*). — *Pāniya-sālā* or *pāniya-sālikā*, f. a place where water is distributed, a shed on the road-side for providing passengers with water. — *Pāniya-śīta*, as, ā, am, too cold to drink. — *Pāniyādhyakṣa* ('ya-adh'), as, m. a superintendent of the water. — *Pāniyāmalaka* ('ya-am'), am, n. a kind of fruit, Flacourtia Cataphracta. — *Pāniyārtham* ('ya-ar'), ind. for the sake of water. — *Pāniyālu* ('ya-ālu'), us, m. a species of tuberous plant (= *jalālu*, *kshupālu*). — *Pāniyāsā* ('ya-as'), f. a species of grass (= *valvāḷu*, *driḍha-kshurā*).

*Pānta*, as, m., Ved. = 1. *pāniya*, a drink, beverage; (Sāy.) = *pālana-svabhāva*, nutritious (as if fr. rt. 3. *pā*).

*Pā* 3. *pā*, cl. 2. P. *pāti*, *pāpau*, *pāsyati*, *apāsīt* (Ved. forms *pipāya* [Sāy. fr. *pyai*], *pāsati*), *pātum*, to watch, keep, preserve, protect, screen, shelter, defend against (with abl.); to rule, govern; to beware of (with abl.); to observe, notice, attend to (Ved.); to oversee, take care of, tend (Ved.); to keep, observe (in this sense also A., Ved.); Caus. (or rt. *pāl* or *pāl*, cl. 10; or Nom. fr. *pāla*) P. (cp. also A.) *pālayati* (-te), -yitum, to watch,

keep, protect, screen, defend, be a guardian to; to cherish; to rule, govern; to maintain, keep, observe (as a promise or vow); Desid. *pipāsati*: Intens. *pāpāyate*, *pāpeti*, *pāpāti*; [cf. Gr. *πατ-τομαι*, *ἐ-πασάμην*, *πέ-πάμαι*, *ἔ-πασ-τας*, perhaps Πάν, *πάτρη*, *πάθρη*, *φάτρη*, *δεσ-πό-της*, perhaps *ἄθρο-πος* for *ἄθρο-πος* = *νρι-πα*(?); Lat. *pa* in *pā-vi*, *pa-bulum*, *pa-sc-or*, *pas-tor*, *Pā-le-s*, *pā-nis*, *pe-n-us*, *penātes*, *penes*, *penere*-to: Slav. *pūt-a-ti*, 'to nourish'; Russ. *pitāyu*, 'I feed'; Lith. *pō-nas*, 'a lord'; *pē-nas*, 'fodder, food'; *pēnū*, 'I feed'; *pē-nū*, 'a shepherd'; *pē-tu-s*, 'midday'; Goth. *fod-yan*, 'to feed'; *fōd-ein-s*, 'food'; Angl. Sax. *fod-a*: Mod. Germ. *futter*: Eng. *food*.]

4. *pā*, ā, am, (at the end of a comp.) keeping, protecting, guarding, screening; [cf. *apāna-pā*, *āpṛita-pā*, *go-pā*, *tapush-pā*.]

1. *pāt*, ā, atī or ānti, āt (for 2. see p. 563), guarding, defending, preserving; a guardian, protector.

1. *pāta*, as, ā, am (for 2. *pāta* see under 2. *pāt*), watched, protected, preserved.

2. *pātavya*, as, ā, am (for 1. see p. 559, col. 3), to be guarded or protected.

2. *pātri*, tā, tri, (for 1. see p. 559, col. 3), a defender, protector, defending (with gen. or acc.); (tā), m. a species of *Ocimum* (= *gandha-pattra*).

2. *pātra*, am, n. a preservative from sin.

2. *pāna*, as, ā, am, (for 1. see col. 1) Ved. observing, keeping; (am), n. protection, defence; [cf. *lanū-p*.]

2. *pāniya*, as, ā, am (for 1. see col. 1), to be cherished or protected, to be preserved.

पांसु *pānsu*, *pānsana*, &c., = *pānsu*, *pānsana*, &c. below.

पांसु *pānsu*, us, m. (in later writings mostly spelt *pānsu*; probably fr. rt. *paṅs* or *paṅs*, to destroy), crumbling soil, dust, sand; a particle of dust, grain of sand; dung, manure; a species of plant (= *parpata*); a kind of camphor; landed property; [cf. Lat. *pulvis* for *pulveris*; Cambro-Brit *pañ*, 'pollen, fine powder or dust.']; — *Pānsu-kāśīsa*, am, n. sulphate of iron. — *Pānsu-kūli*, f. 'multitude of dust,' a high road, highway. — *Pānsu-kūla*, am, n. a dust-heap, particularly a collection of rubbish and rags out of which the Buddhist priests make up their clothing; a legal document not made out in any particular person's name. — *Pānsukūla-sivana*, am, n. 'the sewing together of rags from a dust-heap,' N. of the place where Śākya-muāi assumed his priestly dress. — *Pānsukūlika*, as, ā, am, one who wears clothes made of rags from a dust-heap. — *Pānsu-kṛita*, as, ā, am, covered with dust, dusty. — *Pānsu-kṣhāra* = *pānsu-ja*, q. v. — *Pānsu-guṇḥita*, as, ā, am, covered with dust. — *Pānsu-śatvara*, am, n. bail. — *Pānsu-śandana*, as, m. an epithet of Siva. — *Pānsu-śamāra*, as, m. a heap of dust; a tent; a bank covered with *Dūrva* grass; praise; a small cucumber. — *Pānsu-ja*, am, n. 'earth-born,' a kind of salt extracted from soil, rock or fossil salt. — *Pānsu-jālika*, as, m. an epithet of Vishṇu. — *Pānsu-ākṣmra*, as, ā, am, dark-red or dark with dust; [cf. *dhūli-ākṣmra*.] — *Pānsu-dhvasta-sīroruha*, as, ā, am, having the hair soiled with dust. — *Pānsu-nipāta*, as, m. a fall of dust. — *Pānsu-pātala*, am, n. a coating or mass of dust. — *Pānsu-pattra*, am, n. a kind of vegetable, Chenopodium Album. — *Pānsu-bhava*, as or am, m. or n. (?) = *pānsu-ja*, q. v. — *Pānsu-mardana*, as, m. 'dust-destroying,' an excavation for water round the root of a tree. — *Pānsu-rāgiṇī*, f. a species of plant (= *mahā-madū*). — *Pānsu-rāśūtra*, am, n., N. of a country; (ās), m. pl., N. of its inhabitants. — *Pānsu-varsha*, as, m. a shower of dust, falling dust. — *Pānsu-samūhana*, as, ī, am, collecting or raising dust (as the wind). — *Pānsūkhara* ('su-ut'), as, m., Ved. = *pānsu-varsha*.

*Pānsaka*, as, ā, am, vitiating, spoiling; contemptible, vile.

*Pānsana*, as, ā or ī, am, (at the end of a comp.) defiling, disgracing, dishonouring; vitiating, spoiling,

destructive; contemptible, wicked, bad, infamous; (am), n. contempt.

*Pānsara*, as, ā, am, formed or consisting of dust; (as), m. a patronymic (Ved.); a kind of salt (in this sense spelt *pānsāra*).

*Pānsin*, ī, inī, ī, = *pānsana* (for which it is probably only a wrong reading).

*Pānsuka*, ās, m. pl. dust; (ā), f. a menstruous woman; a fragrant plant, Pandanus Odoratissimus.

*Pānsura*, as, ā, am, dusty (Ved.); a gad-fly; a cripple carried or moving about in a chair.

*Pānsula* or *pānsula*, as, ā, am, dusty, covered with dust; sullied, defiled, disgraced; defiling, disgracing (e. g. *kula-pānsula*, disgracing a family, a disgrace to the family); (as), m. a wicked or profligate man, a libertine, paramour, gallant; one of Siva's weapons (a sort of pole armed at the upper end with transverse pieces representing the breast-bone and adjoining ribs and surmounted by a skull); an epithet of Siva; a species of tree, *Cæsalpinia Bonducella*; (ā), f. a menstruous woman; a chaste woman, (a-pān-śulā, a chaste woman); the earth; Pandanus Odoratissimus.

पाक 1. *pāka*, as, ā, am (said to be fr. rt. 1. *pā*, to drink), Ved. very young; sincere, simple, genuine, inartificial, honest; ignorant; (as), m. the young of animals, a child, an infant; N. of a Daitya slain by Indra; an owl. — *Pāka-trā*, ind., Ved. in a simple or honest way, in simplicity; (Sāy.) = *vīpaka-prajñeshu*, towards the sincere-minded. — *Pāka-dūrva*, f., Ved. a species of plant. — *Pāka-dvish*, ī, m. 'the enemy of the Daitya Pāka,' an epithet of Indra. — *Pāka-yajña*, as, m. a simple or domestic sacrifice (an oblation offered on building a house, liberating a bull, &c.; according to Āpastamba this term comprise the Aupāsana-homa, Vaiśvadeva, Pārvaṇa, Aṣṭakā, Srāddha, Sarpa-bali, Iśāna-bali; according to Baudhāyana, the Huta, Pra-huta, Ā-huta, Śūla-gava, Bali-haraṇa, Praty-avaroḇana, Aṣṭakā-homa; according to Gautama, the Aṣṭakā, Pārvaṇa, Srāddha, Śrāvāṇi, Agrahāyāṇi, Caitri, Aśva-yujī); N. of a man. — *Pākayajñika*, as, ī, am, relating to the Pāka-yajña; (as), m. a performer of the Pāka-yajña ceremony. — *Pākayajñiya*, as, ā, am, relating to the Pāka-yajña. — *Pāka-va*, ind., Ved. simply, honestly. — *Pāka-saṅsa*, as, ā, am, Ved. honest-minded; (Sāy.) = *paripakva-rucana*, *satya-bhāshīn*, speaking sincerely. — *Pāka-sālā*, f. 'cook-house,' a kitchen. — *Pāka-sāsana*, as, m. 'punisher of the Daitya Pāka or instructor of the ignorant,' an epithet of Indra. — *Pāka-sāsani*, īs, m. (a patronymic fr. the preceding), an epithet of Jayanta; of Arjuna. — *Pāka-samsthā*, f. = *pākayajña*, q. v. — *Pāka-sutvan*, ā, ari, a, Ved. offering Soma with a simple or sincere mind (Sāy.) = *vīpākvena manasa Somasyābhtshotri*. — *Pāka-śāhāman*, ā, m., Ved., N. of a man. — *Pāka-han-trī*, tā, m. 'slayer of the Daitya Pāka,' an epithet of Indra.

*Pākyā*, am, n., Ved. honesty, simplicity; (ā), ind. in simplicity, in ignorance.

पाक 2. *pāka*, as, m. (fr. rt. 2. *pac*), cooking, baking, roasting, boiling, dressing food; burning (bricks or earthenware); digestion, assimilation of food; ripening, becoming ripe, ripeness; maturity, perfect development (e. g. *dhiyas*, of the intellect), development of consequences (as of an act done in a former life or of any act); completion, perfection, fulfilment, accomplishment [cf. *phala-p*]; greyness of the hair, old age; inflammation, suppuration, ripeness of a boil; an abscess, ulcer; a vessel in which anything is cooked or dressed, cooking utensil (a saucepan, boiler, &c.); the domestic fire; general fear and panic resulting in national disaster or revolution; the subversion of a country; [cf. *a-p*, *ikshu-p*, *krishna-p*]. — *Pāka-krishṇa*, as, m. the Caronda tree, Carissa Carondas ('bearing a black fruit when ripe,' also other similar compounds, as *pākakrishṇa-phala*, *krishṇa-pāka*). — *Pāka-ja*, as, ā, am, caused by cooking or roasting, produced

by maturing; (*am*), n. 'obtained by boiling,' black salt; flatulence. — *Pākaja-tva*, *am*, n. production by warmth, capability of being affected by contact with fire. — *Pāka-pātra*, *am*, n. a cooking utensil, a boiler, &c. — *Pāka-puṭi*, f. a potter's kiln, pottery. — *Pāka-phala*, *as*, m. the Caronda tree (= *krishṇa-pāka-phala*). — *Pāka-bhāṇḍa*, *am*, n. a cooking utensil. — *Pāka-matya*, *as*, m. a species of fish; a kind of fish-sauce; a species of venomous insect. — *Pāka-rañjana*, *am*, n. the leaf of the Laurus Cassia. — *Pāka-rājeśvara* ('*ja-īś*'), *as*, m., N. of a writer on the art of cookery. — *Pāka-sālā*, f. 'hall for cooking,' a kitchen. — *Pāka-suklā*, f. chalk. — *Pāka-sthāna*, *am*, n. 'place for cooking,' a kitchen; (scil. *kalāśaya*) a potter's kiln. — *Pākā-gāra* ('*ka-ag*' or '*āg*'), *as* or *am*, m. or n. (?), 'cooking-room,' a kitchen. — *Pākātsāra* ('*ka-at*'), *as*, m. chronic dysentery; [cf. *āmātsāra*]. — *Pākhādhyāya* ('*ka-adh*'), *as*, m. 'chapter on cooking,' N. of a chapter of the Sannipāta-kalikā treating of particular medical decoctions. — *Pākāru* ('*ka-aru*'), *us*, m., Ved., N. of a particular disease.

*Pākala*, *as*, ā, *am*, bringing to maturity; suppurative, causing suppuration in a boil; (*as*), m. fever in an elephant; fire; wind; = *vodhana-dravya* (probably an error for *rādhanā-dravya*); (*ā*), f. *Bignonia Suaveolens*; (*ī*), f. *Cucumis Utilisimus*; (*am*), n. *Costus Speciosus*.

*Pākali*, *is*, f. a species of plant (= *rohini*).

*Pākin*, *ī*, *ini*, *ī*, (at the end of a comp.) becoming mature, ripening; being digested.

*Pākima*, *as*, ā, *am*, cooked, dressed, ripened (naturally or artificial); obtained by boiling or evaporation (as salt).

*Pākuka*, *as*, m. a cook.

*Pākya*, *as*, ā, *am*, to be cooked or matured; fit to cook, eatable; obtained by cooking or evaporation; (*am*), n. a kind of salt; (*as*), m. saltpetre. — *Pācaka*, *as*, *ikā*, *am*, cooking, roasting, baking; causing digestion, digestive, peptic, tonic; maturing, bringing to maturity; (*as*, *ikā*), m. f. a cook; (*as*), m. fire; (*am*), n. the bile which assists in digestion. — *Pācaka-stri*, f. a female cook. — *Pācika-bhārya*, *as*, ā, *am*, having a cook for a wife, married to a cook.

*Pācana*, *as*, ī, *am*, causing to cook or boil, cooking, ripening; softening, relaxing, digestive; suppurative; (*as*), m. fire; acidity, sourness; a species of plant (= *raktairāṇḍa*); (*ī*), f. a species of *Myrobalan*, *Terminalia Chebula*; (*am*), n. the act of cooking or baking; ripening; causing a wound to close; a styptic for closing wounds; a medicinal preparation, infusion, decoction (of various drugs, chiefly carminatives or gentle stimulants given to bring the vitiated humors in fever &c. to maturity); 'extraction by boiling,' eliciting extraneous substances from a wound or ulcer by means of cataplasms &c.; a cataplasm; a sort of diet-drink; dissolving; a dissolvent, digestive; penance, expiation; (*ikā*), f. cooking, maturing.

*Pācanaka*, *as*, n. borax; (*am*), n. a sort of diet-drink; causing a wound to close (by means of styptics &c.).

*Pācanīya*, *as*, ā, *am*, to be cooked or digested; dissolving, digestive.

*Pācala*, *as*, m. whatever cooks, ripens, causes digestion, &c.; a cook; fire; wind; a thing dressed or matured without the aid of fire; (*am*), n. cooking, maturing.

*Pācā* or *pāci*, *is*, f. cooking, maturing.

*Pācya*, *as*, ā, *am*, to be cooked; capable of being matured.

पाक्ष *pāksha*, *as*, ī, *am* (fr. *paksha*), belonging to a half month, fortnightly, relating to a side or party, &c.

*Pākshapātika*, *as*, ī, *am* (fr. *pāksha-pāta*), favouring a party or faction, partial, factious.

*Pākshāyana*, *as*, ī, *am*, belonging to or occurring in a Pāksha or fortnight, &c.

*Pākshika*, *as*, ī, *am* (fr. *paksha* or *pakshin*),

belonging to a bird; belonging to a fortnight, fortnightly; belonging to an argument, &c.; favouring a party or faction; subject to an alternative, that which may or may not take place, possible but not necessary, contingent, allowed but not prescribed; (*as*), m. a fowler, bird-catcher; an alternative.

पाखराद *pākhaṇḍa*, *as*, m. a heretic, heterodox Hindū (adopting the exterior marks of the classes, but not respecting the ordinances of the Vedas; also *pāshāṇḍa*, q. v.).

पागल *pāgala*, *as*, ā, *am*, mad, deranged, demented.

पाङ्क *pāṅkta*, *as*, ī, *am* (fr. *pankti*), consisting of five parts, fivefold (Ved.); relating to or composed in the Pankti metre; an epithet of a kind of Soma; (*am*), n., scil. *Sāman*, N. of a *Sāman*. — *Pāṅkta-tā*, f. or *pāṅkta-tva*, *am*, n., Ved. fivefoldness, fivefold nature or condition.

*Pāṅktakākubha*, *as*, ī, *am* (fr. *pankti-kakubh*), Ved. an epithet of a Pra-gātha consisting of the Pankti and Kakubh metres.

*Pāṅkteya* or *pāṅkteya*, *as*, ā, *am*, fit to sit in the general row at meals, fit to be associated with, admissible into society, fit for respectable society.

पाङ्क *pāṅktra*, *as*, m., Ved. (according to Mahi-dhara) a kind of mouse.

पाङ्गुल्य *pāṅgulya*, *am*, n. (fr. *paṅgula*), limping, halting, hobbling.

पाचक *pācaka*. See col. 1.

पाचि *pācī*, f. a species of climbing plant.

पाजस्य *pājas*, *as*, n. (said to be fr. rt. 3. *pā*), Ved. brightness, shining, glimmer, gleam, glitter, sheen [cf. *sahasra-p*]; cheerfulness, freshness, activity, strength, vigour, impetuosity; a shining surface (said of the sky); (*asī*), n. du. 'the two shining surfaces,' heaven and earth; (Sāy.) = *balavatya*, powerful (as an epithet of *Dyāvā-kshāmā*); (*ānsi*), n. pl. glittering hues, glowing colours; (Sāy.) = *balāni*. — *Pājas-vat*, *ān*, *atī*, *at*, Ved. brilliant, strong.

पाजस्य *pājasya*, *am*, n., Ved. the region of the belly (of an animal); the flanks, side; [cf. *tri-p*].

पाचकपाल *pācākapaṭa*, *as*, ī, *am* (fr. *pañca-kapāla*), relating to or forming part of an oblation offered in five cups.

*Pācāgatika*, *as*, ī, *am* (fr. *pañca-gati*), consisting of five forms of existence.

*Pācājanī*, f. a patronymic of Asiknī the daughter of the Prajā-pati Pañca-jana.

*Pācājanya*, *as*, ā, *am* (fr. *pañca-jana*, q. v.), containing or relating to the five classes or races of men, extending over the five races (Ved.); (*as*), m., N. of the conch of *Kṛishṇa* which was taken by him from the demon Pañca-jana, see *pañca-jana*, p. 522; fire; a species of fish (= *poṭa-gala*); N. of one of the eight *Upa-dvīpas* in *Jambu-dvīpa*; (*ā*), f. a patronymic of Asiknī; (*am*), n. (?), N. of a forest. — *Pācājanya-dhara*, *as*, m. 'bearing the conch Pañcājanya,' an epithet of *Kṛishṇa*.

*Pācācala*, *as*, ī, *am* (fr. *pañca-dāsi*), relating to the fifteenth day of a month.

*Pācādasya*, *as*, sī, *am*, relating to belonging to the fifteenth day of a month, used on the fifteenth day of a half month; (*am*), n. the aggregate of fifteen.

*Pācānaka*, *as*, ī, *am* (fr. *pañca-nakha*), made of the skin of an animal with five claws.

*Pācānada*, *as*, ī, *am* (fr. *pañca-nada*), prevailing in the land of the five rivers, observed in Pañca-nada or the Panjāb; (*as*), m. a prince of the Panjāb; (*ās*), m. pl. the inhabitants of the Panjāb.

*Pācācalhautika*, *as*, ī, *am* (fr. *pañca-bhūta*), composed of or containing the five elements; (with *ā-dāna*) the assumption of the five elements.

*Pācāmānīka*, *as*, ī, *am* (fr. *pañcāma + ahan*), Ved. belonging to the fifth day.

*Pāñcamīka*, *as*, ī, *am*, treated of in the fifth (book).

*Pāñcayājñika*, *as*, ī, *am* (fr. *pañca-yajña*), relating or belonging to or included in the five great sacrifices or ceremonies; (*am*), n. any one of the five great sacrifices.

*Pāñcarātra*, *ās*, m. pl. (fr. *pañca-rātra*), N. of a *Vaiṣṇava* sect following the doctrine of their sacred book called *Pañca-rātra*. — *Pāñcarātra-rahasya*, *am*, n., N. of a work mentioned in the *Sarva-darśana-sangraha* by *Mādhavācārya*.

*Pāñcarātrya-nibarhaṇa*, *am*, n., N. of the eighth chapter of the *Sankara-vijaya* by *Anantānanda-giri*.

*Pāñcavarshika*, *as*, ī, *am* (fr. *pañca-varsha*), five years old.

*Pāñcavāja*, *am*, n. (fr. *pañca-vāja*), N. of a *Sāman*.

*Pāñcavidhya*, *am*, n. (fr. *pañca-vidhī*), N. of a *Sūtra* treating of the five *Vidhis* of the *Sāman*.

*Pāñcasabdika*, *am*, n. (fr. *pañca-sabda*), music of five kinds; musical instruments in general.

*Pāñcasāra*, *as*, ī, *am* (fr. *pañca-sāra*), belonging to 'the five-arrowed' or the god of love.

*Pāñcārthika*, *as*, m. (fr. *pañcan + artha*), a follower or votary of *Paṣu-pati* or *Siva*.

पाञ्चाल *pāñcāla*, *as*, ī, *am*, relating or belonging to the Pañcālas, dwelling in or ruling over the country of the Pañcālas; (*as*), m. a prince of the Pañcālas; the country of the Pañcālas; (*ās*), m. pl. the people of the Pañcālas; an association of five guilds (viz. those of the carpenter, weaver, barber, washerman, and shoe-maker); (*ī*), f. a princess of the Pañcālas; a N. of *Draupadī* the wife of the five *Pāṇḍu* princes; a doll, puppet; scil. *rīti*, epithet of a particular poetical style; the melodious combination of five or six words. — *Pāñcāla-dēśa*, *as*, m. the country of the Pañcālas. — *Pāñcāla-rāja*, *as*, m. the king of the Pañcālas.

*Pāñcālaka*, *as*, *ikā*, *am*, belonging to the people of the Pañcālas; (*as*), m. a sovereign of the Pañcālas; (*ikā*), f. a princess of the Pañcālas; a doll, puppet (sometimes written *pāñcālīkā*).

*Pāñcāleya* or *pāñcālyā*, *as*, ī, *am*, belonging to the Pañcālas; (*as*), m. a prince of the Pañcālas.

पाञ्च *pāñcī*, *is*, m. (fr. *pañcan*), a patronymic. — *Pāñcī-grāma*, *as*, m., N. of a village.

*Pāñcika*, *as*, m., N. of the leader of the *Yakshas*.

पाट *pāṭ*, ind. an interjection used in calling (*sanbodhane*).

पाट *pāṭa*, *as*, m. (fr. rt. *paṭ*), breadth, expanse, extension; (in geometry) the intersection of a prolonged side and perpendicular or the figure formed by such intersection; (*ā*), f. regular or successive order, series, succession.

*Pāṭaka*, *as*, m. a splitter, divider, one who cleaves or tears asunder; the half of a village, part of a village, a kind of village; a shore, bank; a flight of steps leading to the water; a kind of musical instrument; a long span (= *mahā-kishku*); expense or loss of capital or stock; throwing dice.

*Pāṭana*, *am*, n. splitting, cleaving, slitting up, tearing up, breaking, cutting to pieces, destroying. — *Pāṭana-kriyā*, f. lancing an abscess or ulcer.

*Pāṭala*, *as*, ā, *am* (said by some to be connected with *pāṭa* above), pale-red, of a pink or pale-red colour; rose colour; pallid; (*as*, ī, *am*), made of the *Pāṭalī* or forming a part of it; (*as*), m. a pale-red hue, rose colour, redness; the trumpet-flower, *Bignonia Suaveolens* (a tree with sweet-scented blossoms); a species of rice ripening in the rains; N. of a man; (*ā*), f. *Bignonia Suaveolens* (both the tree and its blossom); red *Lodhra*; a kind of fresh-water fish; an epithet of *Durgā*; a form of *Dākshāyaṇī*;

(*am*, ā), n. f. the flower of the *Bignonia Suaveolens*; saffron. — *Pāṭala-gaṇḍa-lekha*, *as*, ā, *am*, having the complexion of the cheek reddened. — *Pāṭala-druma*, *as*, n. a species of tree, *Rottleria Tinctoria* (= *pun-nāga*).

— *Pāṭala-pushpa-sannibha*, *am*, n. a species of medicinal plant (= *padma-kāshṭha*).

— *Pāṭalā-vatī*, f., N. of a river; an epithet of Durgā. — *Pāṭalopala* ('*la-up*'), am, n. a ruby.

*Pāṭalaka*, as, ā, am, of a pale-red colour, pink. *Pāṭali*, is, ī, m. f. the trumpet-flower, *Bignonia Suaveolens*; a species of rice; (ī), f., N. of a city; of a daughter of king Mahendra-varman. — *Pāṭali-putra* or *pāṭali-putra*, am, n., N. of the capital of Magadha near the confluence of the *Soṇa* and the Ganges, supposed to be the ancient *Palibothra* and the modern *Patna*. — *Pāṭaliputra-nāmadheya*, am, n., scil. *nagara*, a city called *Pāṭali-putra*.

*Pāṭalika*, as, ā, am, knowing the secrets of others; one who knows time and place; (as), m. a pupil; (am), n., N. of a town (= *pāṭali-putra*).

*Pāṭaliman*, ā, m. a pale-red or rose colour.

*Pāṭalyā*, f. a multitude of *Pāṭalā* flowers.

*Pāṭita*, as, ā, am, torn, split, broken, divided; epithet of a form of fracture of the leg.

*Pāṭī*, f. arithmetic; a species of shrub (= *balā*).

— *Pāṭī-gaṇita*, am, n. arithmetic.

*Pāṭīra*, as, m. a field; a pungent root, a kind of radish; the pith or manna of the bamboo; a cloud; a sieve, sarrac, crible; tin; disease arising from wind, catarrh; sandal.

**पाटञ्चर** *pāṭaccāra*, as, m. (fr. *paṭaccāra*), a thief, robber, shop-lifter.

**पाटल** *pāṭala*. See p. 561, col. 3.

**पाटव** *pāṭava*, as, m. (fr. *paṭu*), a son or descendant of *Paṭu*; a pupil of *Paṭu*; (as, ī, am), clever, sharp, dexterous; (am), n. sharpness, acuteness, intensity, energy; cleverness, skill, dexterity, talent, eloquence; quickness, rashness, precipitation; health.

*Pāṭavika*, as, ī, am, clever, adroit, dexterous; cunning, crafty, fraudulent.

**पाटहिका** *pāṭahikā*, f. a small shrub, *Abrus Precatorius*; [cf. *guṇjā*.]

**पाटा** *pāṭā*, f., Ved. a species of plant (= *pāṭhā*?).

**पाटिकावाडि** *pāṭikāvāḍi*, N. of a village (probably *Putcabarry*).

**पाटिन्** *pāṭin*, ī, m. a species of fish described as having many teeth; [cf. *pāṭhina*.]

**पाटूर** *pāṭūra*, as, m., Ved. a particular part of an animal near the ribs.

**पाट्य** *pāṭya*, am, n. a kind of vegetable (= *paṭṭa-sāka*).

**पाठ** *pāṭha*, as, m. (fr. rt. *paṭh*), recitation, recital; reading, perusal, study; reading sacred texts, studying the Vedas or scriptures; the text of a book.

— *Pāṭha-ccheda*, as, m. a break in recitation or in a text; a pause, caesura. — *Pāṭha-dosha*, as, m. an error in a text, a false reading. — *Pāṭha-nisṭhiti*, is, f. determining or settling the text (of a passage).

— *Pāṭha-bhū*, ūs, f. 'reading-place,' a place where the Vedas are read or studied. — *Pāṭha-manjari*, f. a particular small bird, *Graculus Religiosa*. — *Pāṭha-val*, ān, atī, at, Ved. well-read, learned. — *Pāṭha-viccheda*, as, m. = *pāṭha-ccheda*. — *Pāṭha-sālā*, f. 'lecture-room,' 'hall of study,' a college, school. — *Pāṭha-sālīn*, ī, inī, m. f. a scholar, pupil; (inī), f. = *pāṭha-manjari*. — *Pāṭhāntara* ('*ṭha-an*'), am, n. a variation of reading in a book or manuscript.

*Pāṭhaka*, as, m. a reciter, reader, one who recites or delivers; a student, pupil; a scholar, a scientific person; a teacher, preceptor, lecturer, public reader (of the *Purāṇas* or other sacred works), a *Paṇḍit* who declares what is the law or custom according to the scriptures; a spiritual teacher; the text of a book.

1. *pāṭhana*, am, n. lecturing, teaching.

*Pāṭhika*, as, ā, am, conformable to the text.

*Pāṭhita*, as, ā, am, caused or taught to read or recite; instructed, taught, lectured.

*Pāṭhin*, ī, inī, ī, one who has read or studied (any subject), a student; knowing, conversant with;

(ī), m. a *Brāhman*, especially one who has finished his studies; *Plumbago Zeylanica* (also *pāṭhi-kuṭa*).

*Pāṭhina*, as, m. a public reader or lecturer (on the *Purāṇas* &c.); a kind of sheat-fish, *Silurus Pelorius* or *Boalis*; a species of *Moringa* with red blossoms (= *guggalu*).

*Pāṭhya*, as, ā, am, to be taught, needing instruction.

**पाठन** 2. *pāṭhana*, *pāṭhanī*, various readings for *pānatha*, *pānathī*.

**पाठा** *pāṭhā*, f. a climbing plant possessing various medicinal properties, *Clypea Hemandifolia* (commonly called *ākanādi*); (according to others) = *pahāda-mūla*, the root of *Bignonia Suaveolens*.

**पाडिनी** *pāḍinī*, f. an earthen pot; a boiler.

**पाण** 1. *pāṇa*, as, m. (fr. rt. 2. *paṇ*), a stake at play, a game; trade, traffic; a trader; praise.

**पाण** 2. *pāṇa*. See col. 3.

**पाणि** *pāṇi*, is, m. (perhaps akin to *parṇa*; said to be fr. rt. 2. *paṇ*), the hand (in this sense frequently at the end of a comp. describing that which is carried in the hand, e.g. *darbha-pāṇi*, with *Kuśa* grass in the hand, carrying *Kuśa* grass; cf. *danḍa-p*, *śāstra-p*, *samit-p*); a hoof (Ved.); a place of sale, shop, market; *pāṇīm grah*, to take the hand of a girl in the marriage ceremony, to marry. — *Pāṇi-kaṭchhapikā*, f. 'hand-tortoise,' a particular position of the fingers. — *Pāṇi-karṇa*, as, m. 'hand-eared,' 'having hands for ears,' one of the epithets of *Siva*. — *Pāṇikūrcan*, ā, m., N. of one of the attendants of *Skanda*. — *Pāṇi-khāta*, as, ā, am, 'dug with the hand,' N. of a sacred bathing-place. — *Pāṇi-grihīta*, as, ā, am, taken by the hand, seized; (ī), f. married according to the ritual, a bride, wife. — *Pāṇi-graha*, as, m. or *pāṇi-grahaṇa*, am, n. taking by the hand, taking the hand, marrying, marriage (the joining of the bride and bridegroom's hands forming part of the ceremony).

— *Pāṇigraha-kara*, as, m. one who performs (the ceremony of) taking the hand; a lawful husband.

— *Pāṇigrahanika* or *pāṇigrahaṇiya*, as, ī, am, relating to marriage, matrimonial, nuptial; (am), n. a wedding present. — *Pāṇi-grahītrī*, tā, m. 'hand-taker,' one who has married, a bridegroom, husband.

— *Pāṇi-grāha*, as, m. taking the hand, marriage; one who has married, a bridegroom, husband.

— *Pāṇi-gha*, as, m. 'striking with the hand,' a drummer, one who plays on a tabor or other hand-instrument; a workman, handicraftsman. — *Pāṇi-ghāta*, as, m. a blow with the hand; striking with the hand, boxing; one who strikes with his hand, a boxer. — *Pāṇi-ghna*, as, m., Ved. clapping the hands. — *Pāṇi-dandā*, as, m., N. of a prince.

— *Pāṇi-cūpalya*, am, n. fidgeting with the hands, snapping the fingers, &c. — *Pāṇi-ja*, as, m. a fingernail. — *Pāṇi-tala*, am, n. the palm or flat of the hand; a particular weight (= 2 *Tolakas*); (e), n. du. the two palms. — *Pāṇi-dharma*, as, m. form of marriage, manner of marrying. — *Pāṇin-dhama*, as, ā, am, blowing through the hands; with *adhvan*, a journey in which a person blows into his hands, (perhaps) cold, chilly; obscure, dark (as a path, where a noise is made with the hands to frighten away snakes &c.). — *Pāṇin-dhaya*, as, ī, am, drinking out of the hands. — *Pāṇi-pallava*, as, am, m. n. 'hand-twig,' the fingers. — *Pāṇi-pātra*, as, ā, am, 'hand-cupped,' using the hand as a drinking-vessel, drinking out of the hand. — *Pāṇi-pāda*, am, n. the hands and feet. — *Pāṇi-pīḍana*, am, n. pressing the hand (of a bride), marriage. — *Pāṇi-pūra*, as, ā, am, filling the hand. — *Pāṇipranayī-tā*, f. the state of being taken as a wife, wife-hood. — *Pāṇi-pranayin*, ī, inī, ī, loved by the hand, being or resting in the hand; (inī), f. 'beloved of the hand,' a wife. — *Pāṇi-pradāna*, am, n. giving the hand (in confirmation of a promise). — *Pāṇi-banḍha*, as, m. union or junction of the hands (in marrying). — *Pāṇi-bhuj*, k̄, m. the glomerous fig-

tree, *Ficus Glomerata*. — *Pāṇi-mat*, ān, atī, at, possessed of hands. — *Pāṇi-marda*, as, m. *Carissa Carandas* (= *kara-marda*). — *Pāṇi-mukta*, am, n., scil. *astra*, a missile weapon, one thrown with the hand, as a dart, spear. — *Pāṇi-mukha*, as, ī, am, Ved. 'hand-mouthed,' having the hand for a mouth. — *Pāṇi-mūla*, am, n. the root of the hand, the extremity of the arm. — *Pāṇi-ruh*, ī, or *pāṇi-ruha*, as, m. a finger-nail. — *Pāṇi-vāda*, as, m. 'playing with the hand,' one who plays a drum or tabor, a drummer; (am), n. clapping the hands together. — *Pāṇi-vādaka*, as, m. 'playing with the hand,' one who plays a drum or tabor, a drummer. — *Pāṇi-sangrahaṇa*, am, n. clasping the hand (in confirmation of a promise), shaking hands. — *Pāṇi-sargya*, as, ā, am, unwound and let out of the hand (as a rope).

— *Pāṇi-saryā* (?), f. a rope or cord. — *Pāṇi-sṭha*, as, ā, am, being in the hand, held in the hand. — *Pāṇi-svanika*, as, m. one who plays musical instruments with the hands. — *Pāṇi-hatā*, ī, scil. *pushkarinī*, N. of a lake (which the gods created for *Śākya-muni* with a stroke of the hand). — *Pāṇau-karana*, am, n. marriage. — *Pāṇy-asya*, as, ā, am, 'hand-mouthed,' having the hand for a mouth; (as), m. a *Brāhman* who reads the Vedas upon receiving a gift at a *Srāddha*.

2. *pāṇa*, as, m. = *pāṇi*, the hand.

*Pāṇika*, as, m. a merchant; N. of one of the attendants of *Skanda*; (ā), f. a kind of song or singing; a sort of spoon or ladle.

*Pāṇin*, ī, inī, ī, at the end of an adj. comp. for *pāṇi* [cf. *śāstra-p*, *sūla-p*]; (īnas), m. pl., N. of a family reckoned among the *Kauśikas*.

*Pāṇitala*, am, n. a particular measure (= 2 *Tolakas*).

1. *pāṇya*, as, ā, am (for 2. see p. 563), belonging to the hand (Ved.); a patronymic (= *Kauṇḍīnya*).

**पाणिन** *pāṇina*, as, m. said to = *Pāṇini*, and according to some a patronymic from *Paṇin*.

*Pāṇini*, is, m. (probably fr. *pāṇina* above), N. of the most eminent Hindū grammarian (regarded as an inspired *Muni*; according to one legend his grandfather was an inspired legislator called *Devala*, and his mother's name was *Dākshī*, see *dāksheya*); the date at which he lived is a subject of controversy, but he is generally placed in the middle of the fourth century B. C.; from *Sālitra*, thought to have been the dwelling-place of his ancestors, he is said by some to have been called *Sālituriya*; cf. *Pāṇ. IV. 3. 94*).

*Pāṇinīya*, as, ā, am, relating to *Pāṇini*, written or composed by *Pāṇini*; (as), m. a disciple or follower of *Pāṇini*, one who follows the system of *Pāṇini*; an adherent or admirer of *Pāṇini*; (am), n. (with or without *vyākaraṇa*) the grammar of *Pāṇini*. — *Pāṇinīya-darsana*, am, n., N. of a chapter of the *Sarva-darśana-saṅgraha*. — *Pāṇinīya-mata-darpaṇa*, am, n. 'mirror of the system of *Pāṇini*,' N. of a work.

**पाणीतक** *pāṇītaka*, as, m., N. of a being attendant upon *Skanda*; (ās), m. pl., N. of a people, (a various reading for *haritī*).

**पाण्डक** *pāṇḍaka*, as, m., N. of a teacher.

**पाण्डर** *pāṇḍara*, *pāṇḍava*. See p. 563, col. 1.

**पाण्डित्य** *pāṇḍitya*, am, n. (fr. *pāṇḍit*), scholarship, erudition, learning; cleverness, skill, dexterity.

**पाण्डु** *pāṇḍu*, us, us, u (said to be fr. rt. *paṇḍ*), yellowish white, white, pale; (us), m. pale or yellowish white colour; jaundice; N. of two plants, *Trichosanthes Dioca* (= *pāṇḍura-phalī*); a white elephant; N. of a prince, a son of *Vyāsa* by the wife of *Viśvā-virya* and brother of *Dhṛita-rāshtra* and *Vidura*; of a son of *Janam-eyaya* and brother of *Dhṛita-rāshtra*; of a son of *Dhātṛi* by *Āyati* (according to others he is called *Frāṇa*); of an attendant of *Siva*; of a *Nāga-rāja*; of a people in

Madhya-deśa; (*us*), f. a species of plant, Glycine Debilis (commonly called Mashāni); [cf. Hib. *buidhe*, 'yellow.']. — *Pāṇḍu-kaṇṭhaka*, *as*, m. Achyranthes Aspera (= *apā-mārga*). — *Pāṇḍu-kambala*, *as*, m. a white woollen covering or blanket; a warm upper garment; the housings of a royal elephant; a kind of stone (limestone or marble?). — *Pāṇḍu-kambalin*, *ī*, *ini*, *i*, covered with a white woollen blanket; (*i*), m. a carriage covered with a sort of blanket; the housings of a royal elephant. — *Pāṇḍu-karaṇa*, *am*, or *pāṇḍu-karman*, *a*, n. (in medicine) making or rendering white. — *Pāṇḍu-taru*, *us*, m. Grisea Tomentosa (= *dhava*). — *Pāṇḍu-tā*, *f*, or *pāṇḍu-tva*, *am*, n. whitish-yellow colour, paleness. — *Pāṇḍu-tīrtha*, *am*, n. N. of a Tirtha. — *Pāṇḍu-dukūla*, *am*, n. a white winding-sheet. — *Pāṇḍudukūla-sivana*, *am*, n. 'sewing of the white winding-sheet,' N. of a place where Śākya-muni made a white winding-sheet. — *Pāṇḍu-nāga*, *as*, m. a white elephant; the plant *Rottleria Tinctoria*. — *Pāṇḍu-pattra-tā*, *f*, Ved. the growing yellow of leaves. — *Pāṇḍu-pattri*, *f*. = *venukā*, a species of fragrant substance. — *Pāṇḍu-putra*, *as*, m. a son of Pāṇḍu, any one of the Pāṇḍava princes; (there are many similar compounds, as *Pāṇḍu-nandana*, &c.) — *Pāṇḍu-prishtha*, *as*, *ā*, *am*, white-backed, having no distinguished or auspicious mark on the body, one from whom nothing great is to be expected. — *Pāṇḍu-phala*, *as*, m. 'having yellow fruit,' *Trichosanthes Dioca*; (*ā*), f. a species of gourd (= *āribhātā*); (*i*), f. = *pāṇḍura-phali*. — *Pāṇḍu-bhāva*, *as*, m. becoming yellowish-white. — *Pāṇḍu-bhūma*, *as*, *ā*, *am*, having a white, chalky soil; (*as*), m. a country with a light-coloured soil. — *Pāṇḍu-mṛttika*, *as*, *ā*, *am*, having a white, chalky soil, consisting of chalk; (*ā*), f. a pale soil; the opal. — *Pāṇḍu-mṛd*, *t*, f. chalk, a chalky soil, a country in which the soil is of a whitish colour. — *Pāṇḍu-ranga*, *as*, m. a kind of vegetable (commonly called *pātarāngā*). — *Pāṇḍu-rāga*, *as*, m. *Artemisia Indica*; whiteness, pallor. — *Pāṇḍu-roga*, *as*, m. 'yellow disease,' jaundice. — *Pāṇḍurogin*, *ī*, *ini*, *i*, suffering from jaundice, jaundiced. — *Pāṇḍulekha*, *am*, n. an outline or sketch made with a style or with chalk. — *Pāṇḍu-lomaśā* or *pāṇḍu-lomā*, f. Glycine Debilis. — *Pāṇḍu-varṇa*, *as*, *ā*, *am*, pale-coloured, white; (*as*), m. whiteness. — *Pāṇḍu-varma-deva*, *as*, m., N. of a prince. — *Pāṇḍu-sarkarā*, f. light-coloured gravel (the disease). — *Pāṇḍu-sarmīlā*, f. an epithet of Draupadī the wife of the sons of Pāṇḍu. — *Pāṇḍu-sopāka*, *as*, m. a particular mixed caste, the offspring of a Caṇḍāla by a Vaiḍehī mother (whose occupation, according to Manu X. 37, is working with bamboos and reeds, making baskets, mats, &c.). — *Pāṇḍu-āmaya*, *as*, m. 'yellow disease,' jaundice. — *Pāṇḍu-māyini*, *ī*, *ini*, *i*, suffering from jaundice, jaundiced.

*Pāṇḍara*, *as*, *ā*, *am*, whitish-yellow, whitish, white; (*as*), m. a species of plant (= *maru-vaka*); N. of a mountain; of a Nāga; of a sect; (*am*), n. the blossom of the jasmine; red chalk, ruddle. — *Pāṇḍura-dvāra-go-pura*, *as*, *ā*, *am*, having white doors and city gates. — *Pāṇḍara-pushpikā*, f. a species of plant (= *sītālā*). — *Pāṇḍara-bhikshu*, *us*, m. 'a white-robed mendicant,' epithet of a particular sect.

*Pāṇḍaraka*, *as*, m., N. of a Nāga-rāja.

*Pāṇḍava*, *as*, m. a patronymic, a son or descendant of Pāṇḍu; a partisan of the sons of Pāṇḍu; N. of a mountain; (*ās*), m. pl. the five reputed sons of Pāṇḍu (Yudhi-shthira, Bhīma, Arjuna, Nakula, and Saha-deva; cf. *Kuntī* and *Mādri*); the party or adherents of the sons of Pāṇḍu; (*as*, *i*, *am*), belonging to the sons of Pāṇḍu, connected with the five Pāṇḍavas. — *Pāṇḍava-nakula*, *as*, m., N. of a poet. — *Pāṇḍava-nakulī*, *ayas*, m. pl. 'the Pāṇḍava fires,' a N. applied to the three elder sons of Pāṇḍu ('kindled on the Arāṇi, Pṛithā or Kuntī'; cf. *pṛithā-rāpi*). — *Pāṇḍava-shreshtha*, *as*, m. 'best of the sons of Pāṇḍu,' an epithet of Yudhi-shthira. — *Pāṇḍavābhīla* (= *va-abh*), *as*, m. an epithet of Kṛṣṇa.

*Pāṇḍavāyana*, *ās*, m. pl. the children of Pāṇḍu; (*as*), m. an epithet of Kṛṣṇa the friend and ally of the Pāṇḍu princes.

*Pāṇḍaviya*, *as*, *ā*, *am*, relating to the children of Pāṇḍu, happening to the Pāṇḍavas.

*Pāṇḍaveya* = *pāṇḍava*, q. v.

*Pāṇḍuka*, *as*, *ā*, *am*, = *pāṇḍu*; (*as*), m. a pale or yellowish-white colour; the jaundice; N. of a prince (= *Pāṇḍu*); a species of rice; N. of one of the nine treasures of the Jainas; (*am*), n., N. of a particular forest.

*Pāṇḍukin*, *ī*, *ini*, *i*, suffering from jaundice, jaundiced.

*Pāṇḍura*, *as*, *ā*, *am*, whitish, white, pale, yellowish-white; (*as*), m. a form of jaundice; a species of plant (= *maru-vaka*); N. of a being attendant upon Skanda; (*ā*), f. Glycine Debilis (= *māsha-pāṇi*); (*am*), n. the white leprosy; vitiligo. — *Pāṇḍura-tā*, f. whiteness, white colour. — *Pāṇḍura-druma*, *as*, m. 'the pale tree,' *Wrightia Antidysenterica*. — *Pāṇḍura-prishtha*, *as*, *ā*, *am*, = *pāṇḍu-prishtha*, q. v. — *Pāṇḍura-phali*, f. a species of shrub (= *pāṇḍu-phali*, *pāṇḍu*, *dhūsarā*, &c.). — *Pāṇḍurekshu* (= *ra-ik*), *us*, m. 'pale sugar-cane,' a species of sugar-cane (= *śvetekshu*).

*Pāṇḍuriman*, *ā*, m. pale or white colour, paleness.

*Pāṇḍuka*, *as*, m., Ved. a species of rice; [cf. *pāṇḍuka*.]

*Pāṇḍya*, *ās*, m. pl., N. of a people and of the country in the Dekhan inhabited by them; (*as*), m., a prince of the Pāṇḍyas; N. of a son of Ākrīḍa; N. of the mountain-range in the Pāṇḍya country. — *Pāṇḍya-deśa*, *as*, m. the country of the Pāṇḍyas. — *Pāṇḍya-vāṭa*, Ved., N. of a district in which pearls are found.

*Pāṇḍva*, *am*, n. an uncoloured woollen garment; (*ās*), m. pl., N. of a people in Madhya-deśa; (a various reading for *pāṇḍu* and *pāṇḍya*.)

**पायस** 2. *pāyasa*, *as*, *ā*, *am* (fr. rt. 1. *paṇ*), praiseworthy, excellent. (For 1. *pāyasa* see p. 562, col. 3.)

**पात** 2. *pāt*, m. (fr. rt. 2. *pat*), falling; sin, wickedness. (For 1. see under rt. 3. *pā*.)

2. *pāta*, *as*, m. (for 1. see under rt. 3. *pā*), flying, mode of flying, flight; throwing one's self into or down, falling, fall, downfall; alighting, descending; a cast, throw, shot; a stroke (e.g. *khadga-pāta*, a sword-stroke); shedding, discharging, emitting, pouring out; destruction, dissolution; an attack, inroad, incursion; falling out, happening, coming to pass; defect, failing, fault, transgression; (in astrology) a malignant aspect; the node in a planet's orbit; an epithet of Rāhu; (*ās*), m. pl., N. of a school of the Yajur-veda. — *Pātadhikāra* (= *ta-adh*), *as*, m. 'chapter on malignant aspects,' N. of the eleventh chapter of the Śūrya-Siddhānta and of the thirteenth of the Ārya-Siddhānta. — *Pātotpāta* (= *ta-ut*), *ās*, m. pl. falls and rises, depressions and elevations, ups and downs.

*Pātaka*, *as*, *ā*, *am*, causing to fall; (*as*, *am*), m. n. 'that which causes to fall or sink,' sin, crime. — *Pātaka-yoga*, *as*, m. incurring guilt, acting sinfully.

*Pātakin*, *ī*, *ini*, *i*, guilty of a crime, criminal, wicked, sinful, a sinner.

*Pātana*, *as*, *i*, *am*, causing to fall, felling, laying low, cutting down; (*am*), n. causing to fall, felling, bringing down, throwing down, knocking down, laying low, throwing (as dice); lowering, humbling; removing, bringing away; causing to fall asunder, dividing; nodding (?); (with *daṇḍasya*) causing the rod to fall, chastising, punishing; (with *jalaukusām*) application of leeches; (with *garbhāsya*) destroying the fetus, causing an abortion.

*Pātāniya*, *as*, *ā*, *am*, to be caused to fall or alight, to be discharged or shot off.

*Pātayitri*, *tā*, *tri*, *tri*, one who causes to fall, one who throws (dice &c.).

*Pātayivā*, ind. having made to fall; having thrown or put down or in.

*Pātāla*, *am*, n. (probably connected with 2. *pāta*,

the termination is compared with *āla* = *ālaya* in *antar-āla*; the names of the other hells point to some connection with *tala*), one of the seven regions under the earth and the abode of the Nāgas or serpents and demons (seven such regions are enumerated, viz. A-tala, Vi-tala, Su-tala, Rasā-tala, Talāta, Mahā-tala, and Pātāla; but Pātāla is sometimes used as a general name for all: according to the Mahā-bhārata, Pātāla is also a town in the world of the serpent-race); an excavation, hole, chasm; submarine fire; (in astrology) the fourth sign from that in which the sun is present, the fourth house; (*as*), m. a sort of apparatus for distillation or for calcining and subliming metals (formed of two earthen pots, the upper one inverted over the lower, and the two joined together by their necks with cement and placed in a hole containing fire); an epithet of Jupiter's year of 361 days; N. of the attendant of the fourteenth Arhat of the present Ava-sarpiṇi. — *Pātāla-keṭu*, *us*, m., N. of a Daitya prince. — *Pātāla-khaṇḍa*, *as*, m., N. of the fourth part of the Padma-Purāṇa and of a part of the Skanda-Purāṇa. — *Pātāla-gaṅgā*, f. the Ganges of the lower regions. — *Pātāla-garuḍī*, f. or *pātāla-garuḍhāvaya* (= *da-āh*), *as*, m. a species of creeper (= *garuḍī*). — *Pātāla-nilaya*, *as*, or *pātāla-vāstn*, *i*, or *pātālausk* (= *la-ok*), *ās*, m. an inhabitant of the nether world, a demon, Daitya, Asura; a Nāga or serpent-demon. — *Pātāla-bhogi-varga*, *as*, m., N. of a part of the Nāma-lingaśūśāna by Amara-siṅha. — *Pātāla-varṇana*, *am*, n. 'description of hell,' N. of the first chapter of the Pātāla-khaṇḍa of the Padma-Purāṇa. — *Pātāla-vijaya*, *as*, m. 'victory over hell,' N. of the twenty-fourth and twenty-fifth chapters of the Uttara-kāṇḍa of the Rāmāyana.

*Pātika*, *as*, m. the Gangetic porpoise, *Delphinus Gangeticus* (= *śiśu-māra*).

*Pātita*, *as*, *ā*, *am*, made to fall, felled, thrown down, cast down, struck down; lowered, depressed, humbled, overthrown.

*Pātitya*, *am*, n. (fr. *patita*), the state of one who is fallen or sunk, loss of position or caste, degraded condition.

*Pātini*, *ī*, *ini*, *i*, flying, going to, going, alighting on; falling, sinking; being included or contained in; causing to fall, felling, throwing down; pouring forth, discharging, emitting; [cf. *antaḥ-p*, *ekā-p*, *garbha-p*, *daṇḍa-p*.]

*Pātīli*, f. a trap or snare for catching deer; a small earthen vessel or pot, especially used by religious mendicants; a woman of a particular class.

*Pātuka*, *as*, *i*, *am*, falling frequently or habitually, apt or disposed to fall; falling, losing caste; going to hell; (*as*), m. the declivity of a mountain, a precipice; an aquatic animal of a large size; (figuratively) the water-elephant.

1. *pātya*, *as*, *ā*, *am* (for 2. see p. 564, col. 1), to be felled, to be caused to fall, to be precipitated; to be inflicted or imposed (as a penalty).

*Pātyamāna*, *as*, *ā*, *am*, being caused to fall, being precipitated.

**पातङ्ग** *pātanga*, *as*, *i*, *am* (fr. *patan-ga*), belonging or peculiar to a grasshopper or moth.

*Pātāngi*, *is*, m. the son of the Sun, Saturn.

**पातञ्जल** *pātanjala*, *as*, *i*, *am* (fr. *patanjali*), composed by Pātāñjali; (*am*), n., scil. *sāstra*, the Yoga system of philosophy (first taught by Pātāñjali). — *Pātāñjala-darśana*, *am*, n. 'the system of Pātāñjali,' N. of a chapter of the Sarva-darśana-saṅgraha ascribed to Mādhavācārya. — *Pātāñjala-bhāṣya*, *am*, n., N. of a philosophical work on the Yoga-sūtras by Vyāsa.

*Pātāñjali*, *is*, m. a various reading for *pātāñjali*, q. v.

**पातत्रिय** *pātatriṇa*, *as*, *i*, *am*, containing the word *patatrin*.

**पातल्य** *pātalya*, *am*, n., Ved. a particular

part of a carriage; (according to Sāy.) = *kilaka*, a yoke-pin.

**पातय्य** 1. and 2. *pātavya*. See under *rts.* 1. and 3. *pā*, pp. 559, 560.

**पातसाह** *pātasāha*, *as*, *m.* = بادشاه, a king.

**पातासिडनीय** *pātāṣṭīniya*, *ās*, *m.* pl., N. of a school of the Yajur-veda.

**पाति** *pāti*, *is*, *m.* (fr. *rt.* 3. *pā*); but connected with *rt.* 1. *pāt*), a master, lord, owner, possessor; a husband (= *pati*).

**पतिव्रत्या**, *am*, *n.* (fr. *pati-vratā*), devotedness or loyalty to a husband, conjugal fidelity.

**पतिव्रता**, *as*, *i*, *am* (fr. *patni-vrat*), Ved. belonging to Agni-patnivat, i. e. to Agni together with the wives of the gods; containing the word *patnivat*.

**पतिशाला**, *as*, *i*, *am* (fr. *patni-sālā*), Ved. being or contained in the *patni-sālā*.

2. **पत्या**, *am*, *n.* dominion. (For 1. *pātya* see p. 563, col. 3.)

**पातृ** *pātri*. See under *rts.* 1. and 3. *pā*.

**पात्यमान** *pātyamāna*. See p. 563, col. 3.

**पात्र** 1. and 2. *pātra*. See under *rts.* 1. and 3. *pā*, pp. 559, 560.

**पात्रद** *pātrada*, *as*, *ā*, *am*, spare, emaciate, thin; (*as*), *m.* a cup, pot; ragged garments.

**पात्रपान** *pātra-pāka*, *as*, *m.* decoction of medicinal herbs; (incorrectly for *pattra-pāka*.)

**पाथ** *pātha*, *as*, *m.* (said to be fr. *rt.* 1. *pā*), fire; the sun; (*am*), *n.* water [cf. *pūtha*]; N. of a Sāman; = *patha*.

**Pāthas**, *as*, *n.*, Ved. a spot, place; food; air; water. — **Pātho-ja**, *am*, *n.* 'water-born,' a lotus. — **Pātho-da**, *as*, *m.* 'water-giver,' a cloud. — **Pātho-dhara**, *as*, *m.* 'water-bearer,' a cloud. — **Pātho-dhi**, *is*, *m.* 'receptacle of waters,' the ocean. — **Pātho-nidhi**, *is*, *m.* 'treasure-house of waters,' the ocean. — **Pātho-bhāj**, *k*, *k*, *k*, Ved. possessing room or space.

**Pāthis**, *is*, *m.* the sea; the eye; (*is*), *n.* a blotch, scab; water (?).

**Pāthya**, *as*, *ā*, *am*, being in a spot or place; (Sāy.) N. of a Rishi.

**पाथेय** *pātheya*, *am*, *n.* (fr. *pathin*), provender or provisions &c. for a journey, viaticum; the sign of the zodiac Virgo (= *pāthona*). — **Pātheyavat**, *ān*, *atī*, *at*, furnished with provisions for a journey, provisioned.

**पाथोन** *pāthona* (corrupted fr. the Gr. *παρθένος*), Ved. the sign of the zodiac Virgo.

**पाथ्य** *pāthnya*, *as*, *m.*, Ved. a patronymic of Dadhīca.

**पाद्** *pād* (fr. *rt.* 2. *pad*), see 3. *pad*, p. 529; used at the end of comps., cf. *dvi-pād*, *tri-pād*, and see Gram. 1.45.

**Pāda**, *as*, *m.* the foot (of men and animals; sometimes added in token of respect to proper names or titles of address, e. g. *ākarmaṅgantu deva-pādāh*, let your Majesty listen; *Kumārīta-pādāh*, the venerable Kumārīla); the foot or leg of an inanimate object (as of a bedstead); a column, pillar; a foot as a measure (= 12 Angulis); the foot or root of a tree; the foot of a mountain, a hill at the foot of a mountain; the bottom (of a bag); a ray or beam of light (rays being considered as the feet or hands of the heavenly bodies); a quarter, a fourth part (this sense is perhaps derived from the foot of a quadruped being one out of four); a quarter of a weight of gold (= 1¼ Paṅā); the fourth part of a book, (the Adhyāyas in the Sāunakiya Catur-adhyāyikā, in the Śārīraka-mīmāṃsā, and in Pāṇini's grammar are divided severally into four Pādas, as also the Dhanur-veda and the Vāyu-Purāṇa; while,

on the other hand, the Adhyāyas in Vopa-deva's grammar contain more than four Pādas); the fourth part of a Śloka or of any verse; the line of a hymn or stanza of the Ṛig-veda or of any stanza; the quadrant of a circle; a part in general; [cf. Goth. *fōtu-s*, 'a foot'; Lith. *pāda-s*, 'the sole of the foot'; *pēnda-s*, 'a vestige'; probably Hib. *fadadh*, 'kindling, lighting'; *fudaidhīm*, 'I kindle, excite, provoke.']. — **Pāda-kaṭaka**, *as*, *am*, *m.* *n.* or *pāda-kīlikā*, *f.* an ornament for the feet or ankles, an anklet. — **Pāda-kričhva**, *as*, *m.* 'quarter-penance,' a sort of penance (eating and fasting on alternate nights). — **Pāda-kshepa**, *as*, *m.* a footstep. — **Pāda-gandira**, *as*, *m.* morbid enlargement of the legs and feet. — **Pāda-grihya** or *pāde-grihya*, *ind.*, Ved., see Gaṇa to Pān. II. 1, 72. — **Pāda-granthi**, *is*, *m.* 'foot-knot,' the ankle. — **Pāda-grahaṇa**, *am*, *n.* laying hold of or clasping the feet (of a Brahman or superior as a mark of respectful salutation). — **Pāda-gṛhita**, *am*, *n.* melted butter for anointing the feet. — **Pāda-ātura** or *pāda-ātvara*, *as*, *m.* a slanderer, calumniator; a goat; a sand-bank; hail; the religious fig-tree, Ficus Religiosa. — **Pāda-āpalya**, *am*, *n.* 'foot-unsteadiness,' fidgeting or shuffling with the feet. — **Pāda-āra**, *as*, *m.* going on foot, walking; the daily position of the planets; (*epa*), *ind.* on foot. — **Pāda-ārin**, *i*, *iṇi*, *i*, going or walking on foot, having feet for locomotion; fighting on foot; (*i*), *m.* a footman, pedestrian, a foot-soldier. — **Pāda-āhna**, *am*, *n.* foot-mark, foot-print. — **Pāda-ja**, *as*, *m.* 'born from the foot (of Brahmā),' a Sūdra, man of the fourth and servile tribe. — **Pāda-jala**, *am*, *n.* water for the feet; water in which the feet have been washed; (*as*, *ā*, *am*), that of which a fourth part is water, mixed with one fourth of water. — **Pāda-jāha**, *am*, *n.* = *pāda-mūla*, that part of the foot to which the leg is articulated, the tarsus. — **Pāda-tala**, *am*, *n.* the sole or lower part of the foot; (*e*), *ind.* under the feet. — **Pāda-tas**, *ind.* out of the feet, from the feet, at or near the feet, (*pādātah kri*, to put down at the feet); at the foot (of a bed); in the south-west (Mann III. 89, according to Kullūka, this may also mean 'at the foot of the bed'); by or with a quarter; after a quarter of a verse (Ved.); step by step, by degrees. — **Pāda-tra**, *as* or *am*, *n.* or *n.* (?), or *pāda-trā*, *f.* 'foot-covering,' a shoe. — **Pāda-trāna**, *am*, *n.* 'foot-protecting,' a boot, shoe. — **Pāda-dāri** or *pāda-dārikā*, *f.* 'foot-rending,' a chap in the feet, a chilblain. — **Pāda-dāha**, *as*, *m.* a burning sensation in the feet (said to be in India an excruciating pain difficult to remedy). — **Pāda-dhāvana**, *am*, *n.* washing the feet. — **Pāda-dhāvanikā**, *f.* sand used for rubbing the feet. — **Pāda-nakha**, *as*, *m.* a toenail. — **Pāda-nālikā**, *f.* an ornament for the feet, an anklet. — **Pāda-nīpīti**, *t*, *f.*, scil. *gāyatri*, a defective metre, in which one syllable is wanting in each Pāda; (also wrongly spelt *pāda-nīvert*). — **Pāda-nishka**, *as*, *m.* = *pan-nishka*, p. 529. — **Pāda-nyāsa**, *as*, *m.* placing the feet, a dance or measured step. — **Pāda-pa**, *as*, *m.* 'imbibing nourishment with the foot or root,' a plant, tree; 'protecting the feet,' (fr. *rt.* 3. *pā*) a foot-stool, cushion for the feet; (*ā*), *f.* a shoe, slipper. — **Pādapa-khaṇḍa**, *as*, *m.* a group or clump of trees. — **Pāda-paddhati**, *is*, *f.* a line of footsteps, a track, trail. — **Pāda-padma**, *as*, *m.* 'foot-lotus,' a foot beautiful as a lotus. — **Pāda-parighaṭṭana**, *am*, *n.* trampling with the feet, treading upon. — **Pādapa-ruhā**, *f.* a climbing plant, parasitical plant. — **Pāda-pālikā**, *f.* an ornament for the feet, an anklet. — **Pāda-pāsa**, *as*, *m.* a foot-ropes for cattle or horses; an anklet of small bells, &c.; (*i*), *f.* a chain for the feet, a fetter; a foot-carpet or mat. — **Pāda-pīṭha**, *am*, *n.* a foot-stool. — **Pādapiṭhikā**, *f.* any common or vulgar trade, as that of a barber, &c.; white stone. — **Pāda-pīvi**, *f.* a shoe; (incorrectly for *pāda-pīhi*). — **Pāda-pūraṇa**, *as*, *ā*, *am*, (Ved.) filling out a part or line of a verse (as a particle), expletive; (*am*), *n.* the filling out a line or the measure of a verse. — **Pāda-prakṣhālana**, *am*, *n.* 'washing the feet,'

N. of a chapter of the Purāṇa-sarva-sva. — **Pāda-praṇāma**, *as*, *m.* bowing to the feet, prostration. — **Pāda-pratishṭhāna**, *am*, *n.* a foot-stool. — **Pāda-pradhāraṇa**, *am*, *n.* 'foot-covering,' a shoe. — **Pāda-prahāra**, *as*, *m.* 'foot-blow,' a kick. — **Pāda-baddha**, *as*, *ā*, *am*, bound or held together by quarters of verses (as a metre). — **Pāda-bandha**, *as*, *m.* any tie for the foot, a chain or fetter for the feet. — **Pāda-bandhana**, *am*, *n.* a fetter for the feet; a stock of cattle (so called from the foot-ropes with which cattle are tied). — **Pāda-bhāga**, *as*, *m.* a fourth part, quarter. — **Pāda-bhāj**, *k*, *k*, *k*, possessing a quarter, being only a quarter. — **Pāda-misra**, see Paṇ. VI. 3, 56. — **Pāda-mudrā**, *f.* the impression of a footstep, foot-print, trace. — **Pāda-mūla**, *am*, *n.* 'root of the foot,' the part of the foot to which the leg is articulated, tarsus; the sole of the foot; the heel; a polite designation of a person; the foot of a mountain. — **Pāda-yuddha**, *am*, *n.* 'foot-fight,' fighting on foot. — **Pāda-raksha**, *as*, *m.* a foot-protector, foot-guard; (*ās*), *m.* pl. armed men who run by the side of an elephant in battle to protect its feet from wounds. — **Pāda-rakṣhaṇa**, *am*, *n.* a cover for the feet; a leather boot or shoe, a stocking. — **Pāda-rajās**, *as*, *n.* the dust of the feet. — **Pāda-rajju**, *us*, *f.* a tether or rope for the foot of an elephant. — **Pāla-rathī**, *f.* 'foot-vehicle,' a shoe, boot, slipper. — **Pāda-rohaya**, *as*, *m.* 'growing from roots,' the Indian fig-tree. — **Pāda-lagna**, *as*, *ā*, *am*, sticking to the foot. — **Pāda-lepa**, *as*, *m.* an unguent for the feet. — **Pāda-rat**, *ān*, *atī*, *at*, having feet, possessed of feet. — **Pāda-randana**, *am*, *n.* 'saluting the feet,' respectful salutation. — **Pāda-rālmika**, *as*, *m.* morbid enlargement of the legs and feet, elephantiasis. — **Pāda-vigraha**, *as*, *m.* (probably) a mode of reading in which the divisions in verses are carefully marked; (*as*, *ā*, *am*), having a quarter of the compass or extent. — **Pāda-vidhāna**, *am*, *n.* 'the arrangement of the parts of a verse,' N. of a work ascribed to Sāunaka. — **Pāda-virajās**, *ās*, *f.* a shoe, slipper, stocking (as keeping *rajās* or dust from the feet?). — **Pāda-vīthī**, *f.* a shoe; (probably an incorrect form, cf. *pāda-pīvi*). — **Pāda-eritta**, *av*, *m.* *dn.*, Ved. the two component elements of the quarter of a verse, i. e. the long and short syllable; (*as*), *m.* epithet of a Svarita separated from the preceding Ud-atta by a hiatus. — **Pāda-veshṭanika**, *as* or *am*, *ni*, or *n.* (?), a stocking. — **Pāda-sabda**, *as*, *m.* the sound or noise of footsteps (= *pac-chabda*). — **Pāda-sus**, *ind.* foot by foot; verse by verse, stanza by stanza; by a fourth part. — **Pāda-sākhā**, *f.* 'branch of the foot,' a toe. — **Pāda-sīli**, *f.* an ornament for the feet, an anklet; (probably an incorrect form). — **Pāda-sūśrūshā**, *f.* obedience towards the feet (a respectful expression for *sūśrūshā*). — **Pāda-sēsha**, *am*, *n.* a quarter, fourth part. — **Pāda-sūla**, *as*, *m.* a hill at the foot of or near a mountain. — **Pāda-sōtha**, *as*, *m.* swelling of the feet, gout. — **Pāda-sauca**, *am*, *n.* cleaning the feet (= *pac-chauca*). — **Pāda-samhitā**, *f.* the union of words in a quarter of a verse. — **Pāda-sevana**, *am*, *n.* or *pāda-sevā*, *f.* 'foot-salutation,' showing respect by touching the feet, service, duty. — **Pāda-stambha**, *as*, *m.* a supporting beam, pillar, post. — **Pāda-sphoṭa**, *as*, *m.* 'cracking of the feet,' chilblain, a sore or ulcer on the foot. — **Pāda-svedana**, *am*, *n.* perspiration of the feet, causing perspiration in the feet. — **Pāda-hata**, *as*, *ā*, *am*, struck with the feet, kicked, trodden on, touched with the feet. — **Pāda-hārasa**, *as*, *m.* numbness of the feet after pressure upon the crural nerves. — **Pāda-hāra**, *as*, *ā*, *am*, taken away with the feet; (*as*), *m.* one who takes away or steals anything with the feet (?). — **Pāda-hināt**, *ind.* without division or transition; on a sudden, all at once. — **Pādā-kulaka** ('*da-āk*'), *as*, *am*, *ni*, or *n.* (?), N. of two kinds of metres. — **Pādāgra** ('*da-ag*'), *am*, *n.* the point or extremity of the foot. — **Pādāghāta** ('*da-āgh*'), *as*, *m.* 'a blow with the foot,' a kick. — **Pādāṅka** ('*da-an*'), *as*, *m.* a foot-mark, footstep, foot-print, vestige. — **Pādāṅgada** ('*da-an*'), *am*, *i*, *n.* *f.*

an ornament for the feet or toes, an anklet. — *Pādāṅguli* (*da-an*), *is, i, f.* 'foot-finger,' a toe.

— *Pādāṅguliyaka* (*da-an*), *am, n.* a ring worn on one of the toes. — *Pādāṅgushikā* (*da-an*), *as, m.* the great toe. — *Pādāṅgushāśritāvān* (*tha-ās*, *ta-av*), *is, is, i,* 'touching the ground with the toes, on tiptoe. — *Pādāṅgushikā*, *f.* a ring worn on the great toe. — *Pādādhāsa* (*da-adh*), *as, m.* treading upon, kicking. — *Pādānata* (*da-ān*), *as, ā, am,* bowed or bent down to the feet, prostrate. — *Pādānudhyāta* (*da-an*), *as, ā, am,* thought of by the feet of such an one (a respectful expression in inscriptions for 'thought of by such an one'); the son and successor of any one, rightful successor of any one ('thought of by his predecessor'). — *Pādānta* (*da-an*), *as, m.* the extremity of the feet; proximity to the feet; (*e*), ind. near the feet. — *Pādāntara* (*da-an*), *am, n.* the interval of a step, the distance of a foot; (*e*), ind. in immediate proximity to, close to (with gen.); after the interval of a step. — *Pādāntika* (*da-an*), *am, n.* proximity to the feet, the neighbourhood of the feet. — *Pādāmbu* (*da-am*), *us, us, u,* containing a fourth part of water. — *Pādāmbhas* (*da-am*), *as, n.* 'foot-water,' water in which the feet have been washed. — *Pādāravinda* (*da-ar*), *as, m.* 'foot-lotus,' the foot of a deity, lover, &c. — *Pādārghya* (*da-ar*), *am, n.* 'offering to the feet,' a donation to Brahmins or venerable persons. — *Pādārdha* (*da-ar*), *am, n.* half a quarter, an eighth; half a line of a stanza. — *Pādārpana* (*da-ar*), *am, n.* setting down the feet. — *Pādāvanejana* (*da-ar*), *as, i, am,* used for washing the feet (Ved.); washing the feet. — *Pādāvarta* (*da-av*), *as, m.* a wheel worked by the feet for raising water from a well; a square foot. — *Pādāvasecana* (*da-ar*), *am, n.* washing the feet; water for washing the feet, water in which the feet have been washed. — *Pādāshthīla* (*da-ash*), *as, m.* the ankle; contusion of the feet (?). — *Pādāsana* (*da-ās*), *am, n.* a footstool. — *Pādāśphālana* (*da-ās*), *am, n.* trampling or shuffling of the feet, motion of the feet (as in wrestling or struggling), floundering. — *Pādāhata* (*da-ah*), *as, ā, am,* 'struck with the foot,' kicked, trodden, touched by the foot. — *Pādāhati* (*da-ah*), *is, f.* a blow with the foot, kick; treading, trampling. — *Pādā-grīhya* = *pāda-grīhya*. — *Pādātpāla* (*da-ut*), *as, m.* shuffling or moving the feet. — *Pādōdaka* (*da-ud*), *am, n.* 'foot-water,' water for washing the feet, water in which the feet of a Brahman have been washed, water hallowed by the washing of sacred feet. — *Pādōdaka-tīrtha*, *am, n., N.* of a sacred bathing-place at Benares. — *Pādōdara* (*da-ud*), *as, m.* a serpent ('using the belly in place of feet').

*Pādāba*, *as, m.* a little foot (Ved.); (*as, ikā, am*), making a quarter of anything (Ved.); at the end of a comp. = *pāda*; [cf. *tri-p*.]

*Pādāya*, Nom. A. *pādāyate, -yitum*, to stretch out the feet.

*Pādāvika*, *as, m.* a traveller.

*Pādāt*, *t, m.* (properly *pāda + at*), a foot-soldier, footman.

*Pādāta*, *as, m.* (properly *pāda + āta*), a foot-soldier, footman; (*am*), *n.* infantry.

*Pādāti*, *is, or pādātika, or pādāvika, as, m. = padāti*, a foot-soldier, man on foot, footman.

*Pādika*, *as, i, am,* lasting for a quarter of the time, amounting to a quarter or fourth, a fourth; *pādīkam śatam*, one quarter of a hundred, 25 per cent; [cf. *araha-p*.]

*Pādīn*, *i, inī, i,* footed, having feet; having a fourth part or share, claiming or receiving a fourth part; having four parts, as a stanza &c.; (*i*), *m.* a footed aquatic animal, an amphibious animal; the heir to a fourth part of an estate.

*Pādīna*, *as, m.* a fourth part.

*Pādū*, *us, m., Ved.* course, path (Sāy. = *pādenā-gamana*).

*Pādūkā*, (*f.* a wooden shoe, shoe, slipper [cf. *śarma-p*]; (*as, ā* or *i, am*), going on foot, going

with feet. — *Pādūkā-kāra*, *as, or pādūkā-krit, t, m.* a shoemaker.

*Pādū*, *us, f.* a shoe. — *Pādū-krit, t, m.* a shoemaker; (also spelt *pādū-krit*.)

*Pādya*, *as, ā, am,* relating or belonging to the foot; (*am*), *n.* (with or without *udaka*) water for washing the feet. — *Pādya-pātra*, *am, n.* a metal vessel for washing the feet.

**पादकामिक** *pādakramika*, *as, i, am* (fr. *pādakrama*), one who reads or knows the Pada-krama, q. v.

**पादप** *pāda-pa*. See p. 564, col. 2.

**पादारक** *pādaraka*, *as, m.* the knees or ribs of a boat (supporting the deck on each side?).

**पादालिन्द** *pādālinda*, *as, ā* or *i, m. f.* a boat.

**पास** *pādma*, *as, i, am* (fr. *padma*), relating to the lotus, referring to or treating of the lotus; (*as*), *m.* a patronymic of Brahmā [cf. *padma-garbha, padma-yoni*]; *N.* of a Mahā-kalpa. — *Pādma-purāṇa*, *am, n., N.* of a Purāṇa.

**पान 1.** *pāna, pānīya, pānta*. See p. 560, cols. 1, 2.

**पान 2.** *pāna, as, m. = apāna*, breath, breathing out, expiration.

**पानस** *pānasa*, *as, i, am* (fr. *panasa*), prepared from the fruit of the Jaka or bread-fruit tree; (*am*), *n.* a spirituous liquor so prepared.

**पान्य** *pāntha*, *as, m.* (fr. *palhin*), a wanderer, traveller; 'the wanderer in the sky,' the sun.

**पान्नग** *pānnaga*, *as, i, am* (fr. *panna-ga*), formed or consisting of snakes, having serpents, snakey.

**पान्नेजन** *pānnejana*, *as, i, am* (fr. 3, *pad + nejana*), Ved. used for washing the feet; (*am*), *n.* a vessel in which the feet are washed, foot-bath.

**पाप** *pāpa*, *as, ā* (or in the earlier language *i*), *am* (said to be fr. rt. 3. *pā*; according to some for *apāpa* fr. rt. *āp* with *apa*), bad, wicked, vicious, sinful, evil, mischievous, destructive; vile, low, abandoned; (in astrology) boding evil, malignant, inauspicious; (*as*), *m.* a wicked man, wretch, profligate; *N.* of a hell; (*am*), *n.* bad fortune, bad state, unhappiness; evil, sin, vice, crime, wickedness, transgression, guilt (e.g. *pāpam avāpsyasi*, thou wilt incur guilt); (*am*), ind. badly, miserably, wrongly; (*ayā*), ind., Ved. badly, wrongly, wickedly; [cf. Gr. *kakos*: Lat. *peccare*: Lith. *pyktiū*, 'I am angry'; *paika-s, pika-s*, 'angry']. — *Pāpa-kāra*, *as, ā* or *i, am*, or *pāpa-kartri, tā, tri, tri*, or *pāpa-karman, ā, ā, a*, or *pāpa-karmin, i, inī, i*, or *pāpa-kārin, i, inī, i*, or *pāpa-krit, t, t, t*, 'wrong-doing,' wicked, sinful, criminal, an evil-doer, malefactor, villain.

— *Pāpa-kṛita*, *am, n.* or *pāpa-kṛityā, f.* an evil deed, bad action, sin, crime. — *Pāpa-kshaya*, *as, m.* the destruction of sin. — *Pāpakshaya-tīrtha*, *am, n., N.* of a Tīrtha. — *Pāpakshaya-mātra*, *am, n.* entire destruction (or expiation) of sins. — *Pāpa-gompa*, *as, m.* epithet of Bāla-kṛishṇa; (perhaps incorrectly for *pāya-guṇḍa*). — *Pāpa-gocāra*, *as, ā, am*, evidently involved in (the consequences of) sin. — *Pāpa-graha*, *as, m.* a planet of evil or malignant aspect (as Mars, Saturn, Rāhu, Ketu); any ill-omened or inauspicious aspect of the stars at the conjunction of the sun or Budha with the moon in its last quarter; calamitous or fatal destiny. — *Pāpa-ghna*, *as, i, am*, destroying or removing sin or evil deeds, expiating guilt; (*as*), *m.* the sesame plant; (*i*), *f.* *N.* of a river. — *Pāpa-śara*, *as, m.* 'walking in sin,' *N.* of a king. — *Pāpa-śarya*, *as, m.* a sinner; a fiend, Rākshasa. — *Pāpa-śārin, i, inī, i*, doing evil, sinful, wicked, criminal. — *Pāpa-śeta*, *as, ā, as*, evil-minded, being of an evil disposition, wicked, vile. — *Pāpa-śēḷi* or *pāpa-śēḷikā, f.* the plant *Clypea Hernandifolia*, a species

of creeper (commonly called *ākanādi*). — *Pāpa-ja*, *as, ā, am*, Ved. springing from evil. — *Pāpa-jīva*, *as, ā, am*, leading an evil life, wicked, criminal.

— *Pāpa-tara*, *as, ā, am*, worse, more wicked, very evil. — *Pāpa-timira*, *as, ā, am*, 'sin-darkened,' blinded by sin. — *Pāpa-tva*, *am, n.*, Ved. evil condition, misery, poverty. — *Pāpa-da*, *as, ā, am*, Ved. bringing misfortune, inauspicious. — *Pāpa-darśin*, *i, inī, i*, looking at faults, malevolent. — *Pāpa-dṛiśvan*, *ā, ari, a*, seeing guilt, knowing an act to be wicked. — *Pāpa-dṛiśhti, is, is, i*, evil-eyed. — *Pāpa-dhī*, *is, is, i*, evil-minded. — *Pāpa-nakshatra*, *am, n.*, Ved. an inauspicious constellation.

— *Pāpa-nāpita*, *as, m.* a vile or bad barber. — *Pāpa-nāman*, *ā, mñi, a*, Ved. having a bad name. — *Pāpa-nāšana*, *as, i, am*, destroying the wicked; (*as*), *m.* an epithet of Śiva; *N.* of a temple of Viṣṇu; (*am*), *n.*, *N.* of a part of the Brāhmaṇḍa-Purāṇa. — *Pāpa-nāśin*, *i, inī, i*, sin-destroying, purifying. — *Pāpa-nirāti, is, is, i*, wicked, villainous; a wretch; (*is*), *f.* attachment to evil, wickedness. — *Pāpa-niśēṣa*, *as, ā, am*, having evil designs, malevolent. — *Pāpa-niṣkṛiti, is, f.* atonement for sin. — *Pāpa-pati, is, m.* 'sinful master,' a paramour. — *Pāpa-parājita, as, ā, am*, Ved. ignominiously defeated. — *Pāpa-punya, āni, n.* pl. vicious or virtuous (deeds). — *Pāpa-purusha, as, m.* a villainous man (a personification of all sin or archetype of a sinner, whose head is Brāhmaṇicide, whose arms are theft, and whose heart is wine-drinking, &c.; also spelt *pāpa-purusha*). — *Pāpa-phala, as, ā, am*, having evil consequences, inauspicious. — *Pāpa-budhi, is, is, i*, evil-minded, wicked; (*is*), *m.*, *N.* of a man. — *Pāpa-bhaktiśāra, as, ā, am*, devouring the wicked; (*as*), *m.* an epithet of Kāla-bhairava, a son of Śiva. — *Pāpa-bhāṇjāna, as, ā, am*, breaking or destroying the wicked; (*as*), *m.*, *N.* of a Brahman. — *Pāpa-bhāva, as, ā, am*, being of an evil disposition, evil-minded. — *Pāpa-mati, is, is, i*, evil-minded, of a corrupt mind, sinful, graceless, ungodly, depraved. — *Pāpa-mitra, am, n.* friend or companion of sin, bad counsellor, seducer. — *Pāpamitra-tva, am, n.* friendship with the wicked. — *Pāpa-mukta, as, ā, am*, freed from sin, liberated from all crime. — *Pāpa-moṣana, am, n.* liberating from sin, remission of guilt. — *Pāpa-yakṣma, as, m.*, Ved. 'the evil disease,' consumption. — *Pāpa-yoni, is, f.* a bad or low birthplace, birth in an inferior condition (as in that of an animal; considered as the punishment of sin). — *Pāpa-rahita, as, ā, am*, freed from sin, sinless. — *Pāpa-roga, as, m.* any bad disease considered as the penalty of sin in a former life (as leprosy, elephantiasis); small pox. — *Pāparogin, i, inī, i*, suffering from a bad disease as a penalty for sin (committed in a former life). — *Pāpariddhi* (*pa-rīd*), *is, f.* 'sin-prosperity,' getting a living by hunting, the chase. — *Pāpa-loka, as, m.*, Ved. the evil world, the place of suffering, place of the wicked. — *Pāpalokya, as, ā, am*, belonging to hell or the world of the wicked, fiendish, infernal; belonging to the wicked. — *Pāpa-vasīyas, ān, asi, as*, inverted; confused; (*as*), *n.* inversion, confusion. — *Pāpa-vasīyas* or *pāpa-vasīyas, am, n.*, Ved. inversion, inverted order, confusion. — *Pāpa-vāda, as, m.*, Ved. an inauspicious cry. — *Pāpa-vināšana, as, i, am*, sin-destroying, destroying transgressions. — *Pāpavināšana-tīrtha, am, n.*, *N.* of a Tīrtha. — *Pāpa-vinīgraha, as, m.* restraining or punishing wickedness. — *Pāpa-vinīśēṣa, as, ā, am*, intending evil, resolved on wickedness or crime. — *Pāpa-samana, as, ā, am*, palliating or removing crime; (*am*), *n.* a sin offering; (*i*), *f.* a species of tree; [cf. *sami*.] — *Pāpa-sīla, as, ā, am*, ill-disposed, prone to evil, of bad character, wicked. — *Pāpa-sōdhana, as, ā, am*, cleansing or washing away sins; (*am*), *n.*, *N.* of a Tīrtha. — *Pāpa-saṁśamana, as, ā, am*, removing sin. — *Pāpa-sankhāpa, as, ā, am*, evil-minded, ill-intentioned. — *Pāpa-sama, am, n.*, Ved. a bad year. — *Pāpa-sammita, as, ā, am*, equal in sin, of like guilt. — *Pāpa-sūdāna, as, ā, am*, sin-destroying. — *Pāpasūdana-tīrtha, am, n.*, *N.* of a

**Tirha.** — *Pāpa-han*, *ā*, *ghnī*, *a*, sin-destroying, destroying the wicked. — *Pāpa-hara*, *as*, *ā*, *am*, removing evil, destroying sin; (*am*), *n.* a means of removing evil; (*ā*), *f.*, *N.* of a river. — *Pāpākhya* (*pa-ākh*), *f.*, *scil. gati*, epithet of one of the seven divisions of the planetary courses (according to the Parāśara-tantra extending over the constellations Hasta, Maitra, and Viśākha). — *Pāpānkusā* (*pa-an*), *f.*, *N.* of the eleventh day in the light half of the month Āśvina. — *Pāpācāra* (*pa-āc*), *as*, *ā*, *am*, ill-conducted, following evil courses, practising evil, living an evil life, vicious. — *Pāpātman* (*pa-āt*), *ā*, *ā*, *a*, evil-minded, wicked; (*ā*), *m.* a sinner, reprobate, wretch; (opposed to *dharmātman*). — *Pāpādharma* (*pa-adh*), *as*, *ā*, *am*, the lowest of the wicked, exceedingly low or wicked. — *Pāpānuvāsita* (*pa-an*), *as*, *ā*, *am*, addicted to sin, sinful. — *Pāpānta* (*pa-an*), *am*, *n.*, *N.* of a Tirtha ('where sins come to an end'). — *Pāpāpanutti* (*pa-ap*), *is*, *f.* 'removal of sins', expiation. — *Pāpāpahiyam* (*pa-ap*), *ind.*, *Ved.* wrongfully staying away or remaining behind. — *Pāpāśaya* (*pa-ās*), *as*, *ā*, *am*, evil-intentioned, wicked, sinful. — *Pāpāha* (*pa-ah*), *am*, *n.*, *Ved.* an unlucky day. — *Pāpāhi* (*pa-ahī*), *is*, *m.* a snake, serpent. — *Pāpoka* (*pa-uk*), *as*, *ā*, *am*, *Ved.* addressed in ill-omened words.

**Pāpaka**, *as*, *ikā* or *akī*, *am*, bad, evil, wicked; (*am*), *n.* evil, wrong, wickedness, sin; (*as*), *m.* a wicked person, rascal; an evil or malignant planet.

**Pāpala**, *as*, *ā*, *am*, imparting or incurring guilt; (*am*), *n.* a particular measure.

**Pāpin**, *i*, *inī*, *ī*, wicked, sinful, bad; a sinner, criminal.

**Pāpishtha**, *as*, *ā*, *am*, worst, lowest, most wicked; exceedingly bad, very wicked. — *Pāpishtha-tama*, *as*, *ā*, *am*, worst, most wicked; worse, more wicked. — *Pāpishtha-tara*, *as*, *ā*, *am*, worse, more wicked; the very worst; exceedingly wicked.

**Pāpiya**, *as*, *ā*, *am*, worse, &c.; (a contracted form of *pāpiyas* below.)

**Pāpiyas**, *ān*, *asī*, *as*, worse, worse off, more wretched or miserable; lower, poorer; more wicked; very bad or wicked, very criminal; *mārah pāpiyān*, (with Buddhists) the evil spirit, the devil; (*as*), *m.* a wicked man, wretch, villain. — *Pāpiyas-tara*, *as*, *ā*, *am*, = *pāpiyas*. — *Pāpiyas-tva*, *am*, *n.* the state of being very wicked, great wickedness.

**Pāpman**, *ā*, *m.* evil, unhappiness, evil plight, suffering; crime, evil, sin, wickedness; (*ā*, *ā*, *n.*), injurious, hurtful, evil.

**पापापुरी** *pāpāpurī*, *f.* = *pāvāpurī*, *f.*, *N.* of a town near Rājā-gṛiha.

**पामन्** *pāman*, *ā*, *m.* (fr. rt. *pai*), a kind of skin disease, cutaneous eruption, herpes, scab. — *Pāma-ghna*, *as*, *ī*, *am*, 'destroying the scab; (*as*), *m.* sulphur; (*ī*), *f.* a species of plant (= *katukā*). — *Pāma-val*, *ān*, *atī*, *at*, diseased with herpes.

**Pāmana**, *as*, *ā*, *am*, diseased with herpes. — *Pāmanam-bhāvuka*, *as*, *ā*, *am*, *Ved.* becoming diseased with herpes.

**Pāmara**, *as*, *ā*, *am*, diseased with herpes, scabby; wicked, vile; low, vulgar, base; stupid; (*as*), *m.* a man of the lowest extraction, a man engaged in any degrading occupation; an idiot, fool; a wicked man; (*am*), *n.* evil, bad character, wickedness. — *Pāmarodhārā* (*ra-ud*), *f.* 'removing herpes', a species of plant (= *gudūci*).

**Pāmā**, *f.* herpes, scab (enumerated among the forms of so-called mīd leprosy). — *Pāmāri* (*mā-ri*), *is*, *m.* 'enemy of the scab', sulphur.

**पाम्य** *pāmpa*, *as*, *ī*, *am*, belonging to or situated on the river Pampa.

**Pāmpāna**, *as*, *ī*, *am*, belonging or relating to the river Pampā.

**पाय** *pāya*, *am*, *n.* (fr. rt. *i. pā*), water. — *Pāya-guṇḍa*, *as*, *m.*, *N.* of the author of a commentary on the Laghu-śabdendu-śekhara.

**Pāyaka**, *as*, *ikā*, *am*, drinking; [cf. *taila-pāyikā*.]

**Pāyana**, *am*, *n.* the causing or giving to drink; (*Sāy*) = *i. pāna*, a beverage; (*ā*), *f.* causing to drink; watering, moistening.

**Pāyin**, *i*, *inī*, *ī*, (at the end of a comp.) drinking; [cf. *kuṇḍa-p*, *kshūra-p*, *chandrikā-p*.]

**1. pāyu**, *us*, *m.* the anus. — *Pāyu-kshālana-bhūmi*, *is*, *f.* or *pāyu-kshālana-vesman*, *a*, *n.* a water-closet, privy. — *Pāyu-bheda*, *as*, *m.*, *Ved.* (in *astrol.*) *N.* of two ways in which an eclipse terminates.

**1. pāyya**, *as*, *ā*, *am*, to be drunk, to be caused to drink; (*am*), *n.* water; drinking.

**पायस** *pāyasa*, *as*, *ī*, *am* (fr. *payas*), prepared with or made of milk or water; (*as*, *am*), *m.* *n.* food prepared with milk, rice boiled in milk; an oblation of milk, rice, and sugar; the resin of *Pinus Longifolia*; turpentine; (*am*), *n.* milk; a kind of divine beverage, nectar (*Rām. I. 15, 8*). — *Pāyasa-dāgha*, *as*, *ā*, *am*, scalded by milk-porridge.

**Pāyasika**, *as*, *ī*, *am*, fond of boiled milk, relating to any mixture of milk, &c.

**पायिक** *pāyika*, *as*, *m.* a foot-soldier, footman; (probably a corruption of *pādātika*.)

**पायु** *2. pāyu*, *us*, *m.* (fr. rt. *3. pā*; for *1.* see above), *Ved.* a guard, protector; *N.* of a man; (*avas*), *m.* pl. protecting powers or actions.

**2. pāyya** (for *1.* see above), protection (at the end of a comp.; cf. *nri-p*).

**पाय्य** *3. pāyya*, *am*, *n.* measure; practice, profession.

**पाय्य** *4. pāyya*, *as*, *ā*, *am*, low, vile, reprehensible, contemptible.

**पार** *pāra*, *as*, *m.* (fr. rt. *i. pri* or *rt. prī*), crossing [cf. *dush-p*]; the further shore or opposite bank of a river; the further side, concluding bound; the end or limit of anything, the utmost reach or extent; quicksilver; *N.* of a sage, a son of *Prithu-sheqa* and father of *Nipa*; of a son of *Samara* and father of *Prithu*; of a son of *Anga* and father of *Divi-ratha*; (*ās*), *m.* pl., *N.* of a class of deities under the ninth *Manu*; (*ā*), *f.*, *N.* of a river (said to flow from the *Pāriyātra* mountains or the central and western portion of the *Vindhya* chain); (*ī*), *f.* a quantity of water; a small water-jar, drinking-vessel, glass, cup; a milk-pail; a rope for tying an elephant's feet; pollen; (*am*), *n.* (according to some also *as*, *m.*), the further or opposite end or bank of a river; the totality of an object, the fullest extent (with *gen.*, e. g. *tamasas*, of darkness; *kāraṇānām*, of tortures); extremity, end, aim (in this sense also *m.*); *pāram gam*, to cross over; to fulfil (e. g. *pratijñāyāh pāram sa gatah*, he fulfilled his promise); to become proficient in; *pāram nī*, to bring to a close; [cf. *para*, *param*; Gr. *πρός*, *πέρα*, *πέραιν*, *περίαιν*, *πέραιν*, *πέραιν*, *πέραιν*-*ος*, *περ-τη*, *Περαίων*, *πέραιν*, *πέραιν*, *πέραιν*-*ος*; Lat. *per*; Lith. *per*, 'across'; Slav. *polŭ*, 'the opposite bank.']. — *Pāra-kāma*, *as*, *ā*, *am*, desirous of reaching the opposite bank. — *Pāra-ga*, *as*, *ā*, *am*, going to the opposite shore, crossing over, going through or over or across or to the end, ferrying across, intending to cross; one who has arrived at the end, accomplishing, one who has accomplished or completely mastered, completely familiar or conversant with, knowing thoroughly, well versed in (with *gen.* or *loc.* or in a comp., e. g. *Vedānām pāragah*, well versed in the Vedas; *pratijñā-p*, fulfilling or keeping a promise); profoundly learned; going over or beyond the world; (*am*), *n.* keeping, fulfilling. — *Pāra-gata*, *as*, *ā*, *am*, or *pāra-gāmin*, *ī*, *inī*, *ī*, one who has reached the opposite shore, passed over in safety, crossed; passed beyond the world, pure, holy; (*as*), *m.* (with *Jainas*) an Arhat or deified saint and teacher. — *Pāra-gati*, *is*, *f.* going through, reading, studying through.

— *Pāra-gamana*, *am*, *n.* reaching the opposite shore, crossing, going to the end. — *Pāra-tara*, *as*, *ī*, *am*, arriving at the opposite shore, crossing over.

— *Pāra-tas*, *ind.*, *Ved.* on the opposite bank, on the further side. — *Pāra-dāḍaka*, *as*, *m.* (perhaps a *Vjiddhied* form fr. *para + dāḍaka*), *N.* of a country (part of Orissa). — *Pāra-darśaka*, *as*, *ā*, *am*, showing the opposite bank. — *Pāra-darśana*, *as*, *ā*, *am*, beholding the opposite bank or shore, able to survey all things. — *Pāra-drisvan*, *ā*, *ari*, *a*, one who has seen the opposite bank, completely familiar with, knowing thoroughly; long-sighted, far-seeing, wise. — *Pāra-dhvaja*, *ās*, *m.* pl. 'banners of the further shore', *N.* of certain banners brought from beyond the sea (from Ceylon) and borne in procession by the kings of *Kāśmīra*. — *Pāra-netṛī*, *tā*, *lī*, *trī*, bringing to the further shore. — *Pāramīta*, *as*, *ā*, *am*, gone to the opposite bank; crossed, traversed; transcendent (as spiritual knowledge); (*ā*), *f.* (probably a contracted form for *pāramīta-tā*), coming to the opposite bank, complete attainment, perfection (the Buddhists enumerate six or sometimes ten *Pāramitās* or perfections as belonging to a *Bodhisattva*). — *Pārapāra* (*ra-ap*), *am*, *n.* = *pārāvāra*, the nearer and further bank, both banks, (a various reading for *pārāvāra*, *q. v.*); (*as*), *m.* the sea, ocean. — *Pārāyaṇa* (*ra-ay*), *am*, *n.* going over, going across; reading from one end to the other, reading through, perusing, studying, study; reading a *Purāṇa* or causing it to be read; the whole, totality, entireness, completeness [cf. *dhātu-p*, *nāma-p*]; *N.* of a grammatical work; (*ī*), *f.* a *N.* of the goddess *Sarasvatī*; an act, action; considering, meditating; light. — *Pārāyaṇa-māhātmya*, *am*, *n.*, *N.* of a section of the *Pātāla-khaṇḍa* of the *Pādma-Purāṇa*. — *Pārāyaṇika*, *as*, *ī*, *am*, reading to (aoy *10*), teaching how to pronounce; (*as*), *m.* a lecturer, reader of the *Purāṇas*; a pupil, scholar; (*ās*), *m.* pl. epithet of a particular school of grammarians. — *Pārāyaṇiya*, *am*, *n.*, *N.* of a grammar. — *Pārāvāra* (*ra-av*), *am*, *n.* the further and the nearer bank or shore, the opposite banks (e. g. *pārāvārasya nauh*, a boat which plies from one side to the other); (*as*), *m.* the sea, ocean; [cf. *pārāpāra*.] — *Pārāvāriṇa*, *as*, *ā*, *am*, on both sides of a river, &c., one who goes to both sides.

— *Pāre-gangam*, *ind.* on the other side of the *Gangā*, beyond the *Ganges*. — *Pāre-viśoka*, *N.* of a place. — *Pāre-sindhu*, *ind.* on the other side of the *Sindhu*, beyond the *Indus*.

**1. pāraka**, *as*, *ī*, *am* (for *2.* see p. 567, col. 1), carrying over, bearing across, saving, delivering (in *ugra-p*, *q. v.*); enabling to cross (a river or the world).

**1. pārāṇa**, *as*, *ā*, *am* (for *2.* see p. 567, col. 1), bringing over, carrying across, saving, delivering; (*am*), *n.* fulfilling, accomplishing; reading through, reading, studying; the complete text (of a book); (*am*, *ā*), *n. f.*, also *erata-pārāna*, concluding a fast, eating or drinking after a fast, breakfast; [cf. *sonita-p*.] — *Pārāṇa-karman*, *a*, *n.* exercise in reading, mode of reading.

**Pārāṇiya**, *as*, *ā*, *am*, having an attainable end, capable of being completed or brought to an end.

**1. pārāya**, *Nom. P. A.* *pārāyati*, *-te*, &c., to bring over, lead over; to be able; (this is also regarded as the *Caus.* of *rt. i. pri*, *q. v.*)

**2. pārāya**, *as*, *ā*, *am*, able, adequate, fit for.

**1. pārāyat**, *an*, *antī*, *at*, being able, competent.

**1. pārāyishnu**, *us*, *us*, *u* (for *2.* see *s. v.*), *Ved.* bringing to a successful issue, causing to succeed, victorious.

**Pārīṇa**, *as*, *ā*, *am*, being on the other or opposite side; crossing to the other or opposite side; (at the end of a comp.) completely familiar with, well acquainted with [cf. *trivarga-p*]; (*as*), *m.*, *N.* of a man (= *pārīṇa*).

**Pārīya**, *as*, *ā*, *am*, (at the end of a comp.) completely familiar with, well acquainted with.

**Pārya**, *as*, *ā*, *am*, *Ved.* being on the opposite side or bank; upper; last, final; giving the last stroke, decisive (e. g. *pārye dhane*, *Ved.* in a decisive battle); causing to succeed, helping through; effectual, efficient; (*am*), *n.* end; decision.

**पारक 2.** *pāraka*, as, ī, am (fr. rt. *pṛi*); for 1. see p. 566, col. 3), satisfying, pleasing; cherishing.

2. *pāraṇa*, as, m. (for 1. see p. 566, col. 3), satisfying, satisfaction; a cloud.

3. *pāraya*, as, ā, am (for 1. and 2. see p. 566, col. 3), satisfying, filling.

2. *pārayat*, an, anti, at, satisfying, filling.

2. *pārayishṇu*, us, us, u, gratifying, pleasing, satisfying.

**पारक्य** *pārakya*, as, ā, am, = *parakiya*, belonging to another or a stranger, alien (opposed to *eva*); intended for others, serving others; belonging to an enemy, hostile, inimical; (*as*), m. an enemy; (*am*), n. doing anything for the sake of future happiness, pious conduct.

**पारग्रामिक** *pāragrāmika*, as, ī, am (fr. *para* + *grāma*), 'belonging to another village,' hostile, inimical, (*pāragrāmikam vīdhim ādikirshati*, he is about to perform hostile action, i. e. prepares for hostilities.)

**पारज** *pāraj*, k, m. (said to be fr. *pāra*), gold.

**पारजायिक** *pārajāyika*, as, m. (fr. *para* + *jāyā*), one who intrigues with another's wife, an adulterer.

**पारटीट** *pāraṭīṭa*, as, m. (connected with *pāra* ?), a stone, rock; [cf. *pārārūka*.]

**पारणीय** *pāraṇīya*. See p. 566, col. 3.

**पारत 1.** *pārata*, as, ī, am (fr. *para-tas*), see *Vārtikā* to *Pāp*. IV. 2, 104; (Ved.) N. of a people or country.

**पारत 2.** *pārata*, as, m. quicksilver; [cf. *pārada*.]

*Pārataka*, ās, m. pl., N. of a people.

**पारतन्त्रिक** *pāratāntrika*, as, ī, am (fr. *paratantra*), belonging to or enjoined by the religious treatises of others.

*Pāratāntrya*, am, n. the being subject to another, dependence, subservience, slavery.

**पारत्रिक** *pāratrīka*, as, ī, am (fr. *para-tra*), relating to another world, belonging to the next world, advantageous in the future life.

*Pāratrya*, as, ā, am, relating to the next world; rewarded in a future state (according to *Kullūka* = *paraloka-phala*).

**पारद** *pārada*, as, m. quicksilver; (*ās*), m. pl., N. of a barbarous people (described in *Manu* X. 44. as a Kshatriya tribe degraded to Śūdras by neglect of duties; cf. 2. *pārata*).

**पारदखक** *pāra-dakṣaka*. See *pāra*, p. 566.

**पारदारिक** *pāradārika*, as, ī, am (fr. *para-dāra*), intriguing with another's wife; relating to another's wife; (*as*), m. an adulterer.

*Pāradārin*, ī, īnī, ī, intriguing with another's wife; (perhaps incorrectly for *para-dārin*.)

*Pāradārya*, am, n. intriguing with another's wife, adultery.

*Pāradesika*, as, ī, am (fr. *para-deśa*), outlandish, foreign, abroad; (*as*), m. a traveller; a foreigner.

*Pāradesya*, as, śī, am, belonging to or coming from a foreign country, foreign; (*as*), m. a traveller, one who has gone to a foreign country; a foreigner; [cf. *Lat. per-egrinus*.]

*Pāradhenu*, us, or *pāradhenuka*, as, m., N. of a low mixed caste, an *Āyogava* (q. v.).

*Pāramparīṇa*, as, ī, am (fr. *param-parā*), passing from one to another, handed down from father to son, hereditary.

*Pāramparīya*, as, ī, am, handed down, traditional.

*Pāramparya*, as, ī, am, one following the other; (*am*), n. uninterrupted series, continuous order or hereditary succession; traditional instruction, tradition;

intercession, intermediation; (*ena*), ind. successively. — *Pāramparya-kramāgata* (°*ma-āg*°), or *pāramparyāgata* (°*ya-āg*°), as, ā, am, derived from tradition. — *Pāramparyopadeśa* (°*ya-up*°), as, m. traditional instruction.

*Pāralokya*, as, ā, am (fr. *para-loka*), relating to the next world.

*Pāralaukika*, as, ī, am, relating to the next world (e. g. *śahyaś pāralaukikāḥ*, a companion on the way to the next world); epithet of a place where pearls are found and of the pearls found there (Ved.); (*am*), n. things or circumstances relating to the next world.

*Pāravargya*, as, ā, am (fr. *para + varga*), belonging to another party, siding with the enemy.

*Pāravaśya*, am, n. (fr. *para-vaśa*), dependence, dependency.

*Pārastraiṇeya*, as, m. (fr. *para-stri*), a son by another's wife, an adulterer.

*Pārahansya*, as, ā, am (fr. *para-hansa*), relating to an ascetic who has subdued all his senses; [cf. *pāramahansya*.]

*Pārāvarya*, eṇa, ind. (fr. *parāvara*), on all sides, completely.

**पारभूत** *pārabhūta*, am, n. a present, offering (incorrectly for *prābhūta*).

*Pārabhūtiya*, as, ī, am, relating or belonging to a present (incorrectly for *prābhūtiya*); belonging to a cuckoo (fr. *para-bhūta*).

**पारमहंस** *pāramahansa*, as, ī, am (fr. *parama-hansa*), relating to *Parama-hansa* (Brahmā).

*Pāramahansya*, as, ā, am, relating to the *Paramahansas* or religious men who have subdued all their senses by abstract meditation; (*am*), n. most sublime asceticism or meditation. — *Pāramahansya-pari*, ind. relating to the most sublime meditation or speculation.

*Pāramārthika*, as, ī, am (fr. *paramārtha*), relating to a high or spiritual object, relating to supreme truth; real, essential, true; one who cares for truth, loving right; supremely good, excellent, superior.

*Pāramika*, as, ī, am (fr. *parama*), supreme, chief, best.

*Pāramēśvara*, as, ī, am (fr. *paramēśvara*), relating or belonging to the supreme lord (Śiva), coming from the supreme lord.

*Pāramēśṭha*, as, m. a patronymic from *Paramēśṭhin*.

*Pāramēśṭhya*, as, ā, am (fr. *paramēśṭhin*), relating or belonging to the highest or supreme god (Brahman), coming from the supreme deity; relating to a king; (*am*), n. highest position, supremacy; royal insignia.

**पारमित** *pāram-ita*. See under *pāra*, p. 566.

**पारय 1.** and 2. *pāraya*, *pārayat*, *pārayishṇu*. See p. 566, col. 3, and col. 1. of this p.

**पारवत** *pāravata*, as, m. = *pārāvata*, a pigeon.

**पारवश्य** *pāravaśya*. See above.

**पारश्व** *pāraśva*, as, am, m. n. (fr. *paraśu*), iron (used for axes), an iron weapon; (*as*), m., N. of a mixed caste, the son of a Brāhman by a Śūdrā woman; a son by another's wife, an adulterine, bastard; (*ās*), m. pl., N. of a people in the south-west of *Madhya-deśa*; (*as*, ī, am), made of iron; made or derived from an axe; (sometimes written *pārasava*). — *Pāraśva-tva*, am, n. the state of being born of a Śūdrā woman.

*Pāraśvarya*, as, m., Ved. a patronymic of *Tirindira*.

**पारशीक** *pāraśīka* = *pārasika*, q. v.

**पारश्वध** *pāraśvadhā* or *pāraśvadhika*, as, ī, am (fr. *paraśvadhā*), armed with an axe; (*as*), m. a man armed with an axe, halbert-man, hatchet-man, pioneer, &c.

**पारश्वय** *pāraśvaya*, as, m. gold (?)

**पारस** *pārasa*, as, ī, am, Persian; (ī), f. (with or without *bhāshā*) the Persian language.

*Pārasika*, ās, m. pl. the Persians; (*as*, ī, am), Persian; (*as*), m. Persia (?).

*Pārasika*, ās, m. pl. the Persians; (*as*), m. Persia; a Persian horse.

*Pārasikeya*, as, ī, am, Persian.

**पारसव** *pārasava*. See *pāraśava*, col. 2.

**पारस्कर** *pārasaka*, as, m. (fr. *pāra* + *kara*, s being inserted; or fr. *paras-kara*), N. of the author of certain *Grihya-sūtras* forming a supplement to *Kātyāyana's Śrauta-sūtras* and of a *Dharma-śāstra*; N. of a district; (*as*, ī, am), composed by *Pārasaka*. — *Pārasaka-grīhya-paddhati*, is, f., N. of a work on domestic customs.

**पारस्त्रैण्य** *pārastraiṇeya*, *pārahansya*. See col. 2.

**पारापत** *pārāpata*, as, m. = *pārāvata*, a pigeon.

**पारापतक** *pārāpataka*, as, m. a kind of rice.

**पारायण** *pārayaṇa*. See *pāra*, p. 566.

**पारारुक** *pārārūka*, as, m. a rock; [cf. *pārāṭīṭa*.]

**पारवत** *pārāvata*, as, ī, am (fr. *parā-vat*), remote, coming or brought from a distance, of foreign extraction (Ved.); (*as*), m., N. of a tribe on the *Yamunā*; a turtle-dove, turtle-pigeon, dove, pigeon; a kind of snake; N. of a *Nāga* of the race of *Airāvata*; a monkey; a species of tree, *Diospyros Embryopteris*; a mountain; N. of a class of deities under *Manu Svārośīsha*; (ī), f. the fruit of the *Lavali* plant (*Annona Reticulata* ?); a form of song peculiar to cowherds; N. of a river in the peninsula; (*am*), n. the fruit of the tree *Diospyros Embryopteris*.

— *Pārāvata-ghnī*, f., Ved. (according to the *Nirukta*) destroying both banks (an epithet of the *Sarasvati*; *Sāy*. = *pārāvata-ghātīnī* or = *dhira-dese vidyamānasyāpi vrikshāder hantrī*; but the right meaning probably is), hitting the remote (demon), slaying from afar. — *Pārāvata-deśa*, as, m., N. of a district mentioned in the *Ratna-kosha*. — *Pārāvata-pādī*, f. or *pārāvataṅghrī* (°*ta-am*°), 'pigeon's foot,' *Cardiospermum Halicacabum* (so called from the form of the leaf). — *Pārāvataṅghrī-pīṭha*, as, m. a pigeon.

*Pārāvati*, is, m. a patronymic of *Vasu-roci*.

**पारवदमी** *pārāvada-ghnī*, a wrong reading for *pārāvata-ghnī*, q. v.

**पारवर** *pārāvāra*. See p. 566, col. 3.

**पारवर्ष** *pārāvarya*. See col. 2.

**पारशर** *pāraśara*, as, ī, am (fr. *paraśara*), preceding or derived from *Parāśara* or from *Pārāśarya*; (*as*), m. a patronymic from *Parāśara* and N. of the poet *Vyāsa*; (*ās*), m. pl., N. of a school; (ī), f. a daughter of *Parāśara*; (*am*), n. the rules of *Parāśara* for the conduct of the mendicant order. — *Pārāśari-putra*, as, m., Ved., N. of a teacher. — *Pārāśaropapurāṇa* (°*ra-up*°), am, n., N. of an *Upa-Purāṇa*.

*Pārāśarakalpika*, as, ī, am, one who studies the *Parāśara-kalpa*; (*as*), m. a follower of *Parāśara* the institutor of rules for the mendicant order.

*Pārāśari*, is, m. a patronymic of *Vyāsa*.

*Pārāśarin*, ī, m. a mendicant of the school of *Parāśara* or of *Pārāśarya*; a religious mendicant in general.

*Pārāśarya*, as, m. a patronymic of the poet *Vyāsa*; N. of a teacher.

**पारिकर्मिक** *pārikarmika*, as, m. (fr. *parikharman*), one who takes charge of the lesser vessels or utensils.

**पारिकाङ्गिण** *pārikāṅkshin*, ī, m. an ascetic (who devotes himself to devout contemplation), a contemplative saint, a Brāhman in the fourth period

of life, a religious mendicant; (also *pārikānkhshaka*; cf. *pari-kānkhshita*.)

**पारिकुट** *pārikuṭa*, *as*, m., Ved. an attendant, servant.

**पारिक्षित** *pārikshita*, *as*, *i*, *am*, epithet of the व्रत of the Atharva-veda XX. 127. 7-10; (*as*), m. a patronymic of Janam-ejaya.

**पारिक्षितीया** *pārikshītiya*, *as*, m., Ved. (according to the commentator) the brother of Pari-kshiti.

**पारिक्षेय** *pārikshēya*, *as*, *i*, *am* (fr. *pari-khā*), surrounded by a ditch or fosse, belonging to a ditch.

**पारिग्रामिक** *pārigrāmika*, *as*, *i*, *am* (fr. *pari-grāmam*), situated round a village.

**पारिजात** *pārijāta*, *as*, m. (fr. *pari* + *jāta*), the coral tree, Erythrina Indica (a splendid tree losing its leaves in June and then covered with large crimson flowers, sometimes identified with the Mandāra); the wood of this tree; N. of one of the five trees of paradise (which was produced at the churning of the ocean and came into the possession of Indra from whom it was afterwards taken by Kṛishṇa); fragrance; N. of a Rishi; N. of a Nāga of the race of Airāvata. — **पारिजात-माया**, *as*, *i*, *am*, made of flowers of the celestial Pārijāta. — **पारिजात-वत्**, *ān*, *atī*, *at*, possessing the celestial Pārijāta. — **पारिजात-सारस्वति-मन्त्रा**, *ās*, m. pl., N. of certain magical formulas. — **पारिजात-हरणा**, *am*, n. 'carrying off of the Pārijāta tree,' N. of sections of the Hari-vaṅśa and Vishnu-Purāṇa (describing the taking of the Pārijāta tree by Kṛishṇa from Indra); N. of a comedy by Gopāla-dāsa.

**पारिजाताक**, *as*, m. the coral tree, Erythrina Indica; one of the five trees of paradise; N. of a sage.

**पारिष** *pāriṣa*, *as*, m., N. of a man.

**पारिषाय** *pāriṣāya*, *as*, *ā*, *am* (fr. *pari-nāya* = *pari-nāya*), relating to marriage, obtained on the occasion of marriage; (*am*), n. property or paraphernalia received by a woman at the time of marriage; marriage settlement.

**पारिषास** *pāriṣāsa*, *am*, n. (fr. *pari-nāha*), household furniture and utensils.

**पारितथ्या** *pāritathyā*, f. (fr. *pari* + *tathyā*?), a string of pearls for bidding the hair, a trinket worn on the forehead where the hair is parted.

**पारितवत्** *pārita-vat*, *ān*, *atī*, *at*, containing the word *pārita* or other forms of the Caus. of rt. 1. *prī*.

**पारितोषिक** *pāritoshika*, *as*, *i*, *am* (fr. *pari-toshā*), gratifying, delighting, pleasing, making happy, satisfactory, consolatory; (*am*), n. a reward, gratuity (given as a token of satisfaction).

**पारिध्वजिक** *pāridhvajika*, *as*, m. (fr. *pari* + *dhvaja*), a standard-bearer.

**पारिन्द्र** *pāriन्द्र*, *as*, m. a lion (= *pā-rindra*).

**पारिपन्थिक** *pāripanthika*, *as*, m. (fr. *pari-pantham*), a highwayman, robber, thief.

**पारिपाट्य** *pāripāṭya*, *am*, n. (fr. *pari-pāṭi*), regularity, methodicalness, successiveness.

**पारिपात** *pāripātra*, *as*, m. (fr. *pari* + *pātra* f.), N. of one of the seven principal mountain ranges of India (the central or western portion of the Vindhya chain which skirts the province of Malwa); N. of a son of Abhina-gu; (also read *pā-riyātra*.)

**पारिपात्राक** or **पारिपात्राक**, *as*, m., N. of a mountain range, the central or western portion of the Vindhya chain.

**पारिपात्रिका** or **पारिपात्रिका**, *as*, m. an inhabitant of the Pāripātra or Pāriyātra mountain range.

**पारिपान्थिक** *pāripānthika*, *as*, m. probably only a wrong reading for *pāripānthika*, q. v.

**पारिपार्श्व** *pāripārśva*, *am*, n. (fr. *pari-pārśva*), retinue, attendants, followers.

**पारिपार्श्वक**, *as*, *ikā*, *am*, standing at the side, attending on; (*as*), m. an attendant; an assistant of the manager of a play; an actor who serves in place of a chorus in the drama and is one of the interlocutors in the prologue; (*ikā*), f. a female attendant, a chamber-maid.

**पारिपार्श्विका**, *as*, *i*, *am*, standing at the side, belonging to a retinue; attending on; (*as*), m. an attendant; an assistant of the manager of a play.

**पारिपेल** *pāripela*, *am*, n. = *paripelava*, q. v.

**पारिप्लव** *pāriplava*, *as*, *ā*, *am* (fr. *pari-plava*), swimming; moving to and fro, shaking, unsteady, tremulous, trembling; perturbed, troubled in mind; 'moving in a circle,' epithet of a particular legend recited at the Aśva-medha and repeated at certain intervals throughout the year (Ved.); (*as*), m. a boat; N. of a sage (?) in the fifth Manu-antara; (*am*), n., N. of a Tirtha. — **पारिप्लव-गता**, *as*, *ā*, *am*, being in a boat. — **पारिप्लव-नेत्रा**, *as*, *ā*, *am*, having tremulous or swimming eyes.

**पारिप्लविया**, *am*, n., Ved. an oblation accompanying the recitation of the Pāriplava legend.

**पारिप्लव्या**, *as*, m. a goose; (*am*), n. perplexity, agitation; tremulousness.

**पारिवर्ह** *pāribarha* and **पारिवारहा**, *as*, m. = *pari-barha* or *pari-varha*, q. v.; a wedding present; N. of one of the sons of Garuḍa.

**पारिभद्र** *pāribhadra*, *as*, m. (fr. *pari* + *bhadra*), the coral tree, Erythrina Indica; the Nimb tree, Azadirachta Indica; a species of pine, Pinus Devadāru; the Saral, Pinus Longifolia; N. of a son of Yajña-bāhu; (*am*), n., N. of a Varsha in Sālmaladvīpa named after Pāribhadra.

**पारिभद्राक**, *as*, m. the tree Erythrina Fulgens; the Nimb tree, Azadirachta Indica; (*am*), n. Costus Speciosus or Araticus.

**पारिभ्राय** *pāribhāya*, *am*, n. (fr. *pari-bhū*), surety, security, bail (= *prātibhāya*); a drug, a species of Costus, Costus Speciosus or Araticus.

**पारिभाषिक** *pāribhāshika*, *as*, *i*, *am* (fr. *pari-bhāshā*), universally received, generally current, usual, common; technical (as a term).

**पारिमाण्डल्य** *pārimāṇḍalya*, *as*, *i*, *am* (fr. *pari-maṇḍala*), having the measure or being of the size of an atom; (*am*), n. an atom (as a measure of space), a mote in a sun-beam.

**पारिमाख्य** *pārimānya*, *am*, n. (fr. *pari-māna*), circumference, compass.

**पारिमित्य** *pārimītya*, *am*, n. (fr. *pari-mita*), the being confined or limited, limitation.

**पारिमुखिक** *pārimukhika*, *as*, *i*, *am* (fr. *pari-mukham*), being before or round the face, being near or present.

**पारिमुख्या**, *as*, *ā*, *am*, being before or round the face, being near or present; (*am*), n. the being before the face, presence.

**पारियात्र** *pāriyātra*, *as*, m., N. of a mountain; of a country; [cf. *pāripātra*.]

**पारियात्राक**, N. of a place mentioned in the Romaka-Siddhānta.

**पारियानिक** *pāriyānika*, *as*, m. (fr. *pari* + *yāna*), a travelling carriage.

**पारिरक्षिक** *pārirakshika*, *as*, m. (fr. *pari-rakshā*), a Brāhman in the fourth period of life, an ascetic or religious mendicant.

**पारिवत्स** *pārivatsa*, *as*, m. (fr. *pari* + *vatsa*), a calf belonging (to the cows mentioned in Hari-vaṅśa 11877).

**पारिवित्त** *pārivittya*, *am*, n. (fr. *pari-vitta*), the being unmarried while a younger brother is married, the condition of an elder brother who is unmarried while the younger is married.

**पारिवेत्र्या**, *am*, n. (fr. *pari-veṭtri*), the marrying of a younger brother before the elder; the being unmarried while a younger brother is married.

**पारिव्रजक** *pārivrājaka*, *as*, *i*, *am* (fr. *pari-vrājaka*), intended for a religious mendicant; (*am*), n. the wandering life of a religious mendicant.

**पारिव्रज्या**, *am*, n. (fr. *pari-erāj*), the wandering life of a religious mendicant; (also incorrectly written *pārivrajya*.)

**पारिषा** *pāriṣa*, *as*, m. a species of tree (= *phaliṣa*, commonly called *palāśa-pipula* and *goja-haṇḍa*).

**पारिशील** *pāriśīla*, *as*, m. a cake (= *apūpa*).

**पारिषेष्य** *pāriśeshya*, *am*, n. (fr. *pari-sesha*), that which is left over, a remainder; (*āt*), ind. this alone remaining, there being no alternative.

**पारिषद्** *pāriśhad*, *t*, *t*, *t* (fr. *pari-shad*), one who is present at an assembly (?).

**पारिषात्का**, *as*, *ā*, *am*, one who studies or knows what has been settled in an assembly (?).

**पारिषदा**, *as*, *i*, *am*, belonging to an assembly or council, one who belongs to an assembly or council; (*as*), m. a person present at an assembly or congregation, a spectator; an assessor at a council; a king's companion; (*ās*), m. pl. the retinue or attendants of a god; (*am*), n. taking part in an assembly; (*as*, *am*), m. or n. (?), N. of a village in the North.

**पारिषदाका**, *as*, *i*, *am*, done by an assembly.

**पारिषद्या**, *as*, *ū*, *am*, = *pariśhadam samavāiti*, = *pariśhadi sādhuḥ*, one who is present at an assembly, a spectator.

**पारिसारक** *pāriśāraka*, *as*, *i*, *am*, containing the word *pari-sāraka*.

**पारिहारिक** *pārihārika*, *as*, *i*, *am* (fr. *pari-hāra*), taking away, seizing; surrounding; (*as*), m. a maker of garlands; (*i*), f. a kind of riddle.

**पारिहार्या**, *as*, m. a bracelet; (*am*), n. taking, seizure.

**पारिहास्य** *pārihāsyā*, *am*, n. (fr. *pari-hāsa*), jest, joke, fun; (*ena*), ind. in fun.

**पारी** *pāri*, f. (fr. rt. *prī*), a cup, drinking-vessel, &c. See *pāra*, p. 566, col. 2.

**पारीक्षित** *pārikshit*, *t*, m. = *pārikshita*, a patronymic of Janam-ejaya.

**पारिक्षिता**, *as*, *i*, *am*, relating to or treating of Pari-kshiti, derived from Pari-kshiti; (*as*), m. a patronymic of Janam-ejaya; N. of a sovereign to whom the Bhāgavata-Purāṇa or life of Kṛishṇa is supposed to have been addressed; N. of the successor of the preceding.

**पारीण** *pāriṇa*. See p. 566, col. 3.

**पारीणस्य** *pāriṇasya*, *am*, n. (fr. *pari-ṇah*), household furniture or utensils; [cf. *pāriṇāhya*.]

**पारीन्द्र** *pāriन्द्र*, *as*, m. a lion (= *pā-rindra*); a large snake, boa.

**पारीय** *pāriya*. See p. 566, col. 3.

**पारीरण** *pāriṛaṇa*, *as*, m. = *pariṛaṇa*, q. v.

**पारु** *pāru*, *us*, m. (said to be fr. rt. 3. *pā*), the sun; fire (= *peru*).

**पारुच्छेप** *pāruśchēpa*, *as*, *i*, *am*, derived from Paruśchēpa; Bhāradvājam Paruśchēpam, N. of a Sāman.

**पारुच्छेपी**, *is*, m. a patronymic from Paruśchēpa.

**पारुषक** *pārushaka*, *as* or *am*, m. or n. (?), a species of flower; [cf. *parūshaka*.]

**पारुषेय** *pārusheya*, as, ī, am (fr. *parusha*), Ved. spotted, freckled.

**पारुश्या**, am, n. roughness [cf. *tvak-p*], harshness; harshness of language, abuse, reproach, contumelious or scurrilous language, opprobrious or unfriendly speech, insult; violence (in word or deed, cf. *daṇḍa-p*, *vāk-p*); squalor; the forest or grove of Indra; aloe wood or Agallochum; (as), m. a N. of Brihas-pati, the planet Jupiter.

**पारुश्या** *pārushya*, as, m., Ved. a kind of bird.

**पारेगङ्गम्** *pāre-gaṅgam*, *pāre-viśoka*, *pāre-sinḍhu*. See under *pāra*.

**पारैरक** *pāreraka*, as, m., a sword, scimitar (?).

**पारोक्ष** *pāroksa*, as, ī, am (fr. *paroksha*), undisclosed, unintelligible, obscure, mysterious.

**पारोक्ष्या**, as, ā, am, undiscernible, invisible, hidden; (am), n. mysteriousness, mystery.

**पारोवर्ष** *pārovarya*, am, n. (fr. *paro-va-ram*), tradition.

**पाथेट** *pāghaṭa*, am, n. ashes, = *arghaṭa*; [cf. *pāpara*.]

**पार्जन्य** *pārjanya*, as, ā, am (fr. *parjanya*), belonging to Parjanya.

**पार्ण** *pārṇa*, as, ī, am (fr. *parṇa*), made or consisting of leaves, leafy; raised from leaves (as a tax); made of the wood of the *Butea Frondosa*; (as), m. a patronymic.

**पार्णवल्कि**, is, m. (fr. *parṇa-valka*), a patronymic of Ni-gaḍa.

**पार्थ** 1. *pārtha*, as, ī, am (fr. *prithi*), Ved. an epithet of twelve sacred texts, ascribed to Prithi Vaiya, repeated during the ceremony of unction in the Rāja-sūya sacrifice; (as), m. a patronymic of Tāva; (am), n., N. of several Sāmans.

**पार्थ्या**, as, m., Ved. a patronymic from Prithi.

**पार्थ** 2. *pārtha*, as, m. (fr. rt. *prith* for *prath* and connected with *prthu*, wide), a prince, king (= *pārthiva*); (fr. *prithā*), a metronymic of Yudhi-shthira, Bhīma-sena, and Arjuna, especially of the last; N. of a son of Pangu and king of Kāśmīra; N. of a man; the plant *Terminalia Arjuna*; (ās), m. pl. an epithet of the five sons of Pāṇḍu. — **पार्थाजा**, as, m. the son of Pārtha. — **पार्थापुरा**, am, n., N. of a city near the confluence of the Go-dāvari and Vi-darbha. — **पार्थामया**, as, ī, am, consisting of sons of Prithā. — **पार्थासूराथि**, is, m., N. of the author of the Tantra-rajata. — **पार्थासूरथि-मिश्रा**, as, m., N. of a commentator on Jaimini's Nyāya-sūtras. — **पार्थिवानुगा** (°*tha-an*°), as, ā, am, followed by (Pārtha, i. e.) Arjuna.

**पार्थवा**, as, ī, am, belonging or peculiar to Prithu; (am), n. width, greatness, immensity.

**पार्थवि**, an earthy substance, rotten wood; (probably a wrong reading for *pārthiva*.)

**पार्थिवा**, as, ī, am (fr. *prithivī* for *prithvī*, f. of *prithu*), earthen, earthly, terrestrial, relating to the earth, springing or derived from the earth, made of earth, earthy; ruling or possessing the earth; fit for kings or princes, royal, princely; *a-pārthiva*, unearthly, i. e. heavenly, celestial; (as), m. a dweller on the earth, inhabitant of the earth; a lord of the earth, king, prince, sovereign, warrior; an earthen vessel; the 19th (or 53rd) year in Jupiter's cycle of 60 years; (ās), m. pl. a patronymic; (i), f. 'earth-born,' an epithet of Sītā; of Lakshmi; (am), n. an earthy substance; (āni), n. pl., Ved. the regions of the earth (Sāy. = *prithivyām bhavāni sthānāni*).

— **पार्थिवा-तृ**, f. or *pārthiva-tva*, am, n. the dignity or rank of king, royalty. — **पार्थिवा-नान्दिनी**, f. the daughter of a king. — **पार्थिवारशब्धा** (°*va-ri*°), as, m. 'king-bull,' an excellent king. — **पार्थिवा-श्रेष्ठ**, as, m. best of kings, an

excellent sovereign. — **पार्थिवा-सुता** or *pārthivāt-majā* (°*va-āt*°), f. the daughter of a king. — **पार्थिव-आधमा** (°*va-adh*°), as, m. the lowest or meanest of kings. — **पार्थिवेन्द्रा** (°*va-in*°), as, m. the chief or greatest of princes.

**पार्थक्य** *pārthakya*, am, n. (fr. *prithak*), severalty, individuality, separation, separateness, singleness, difference, variety.

**पार्थुरात्म** *pārthurasma*, am, n. (fr. *prithu-raśmi*), Ved. epithet of various Sāmans.

**पार्पर** *pārpara*, as, m. a handful of rice; consumption (= *kshaya-roga*); a filament of the Nauclea Cadamba; ashes; = *kināśa*; = *gadāntara* (a kind of disease?); a N. of Yama.

**पार्थ** *pārya*. See p. 566, col. 3.

**पार्थन्तिक** *pārthantika*, as, ī, am (fr. *paryantā*), final, concluding, last.

**पार्व** *pārva*, as, ī, am (fr. *parvan*), = *pārvaṇa*; (probably an incorrect form.)

**पार्वणा**, as, ī, am, belonging or relating to a division of time or of the month; increasing, waxing full (as the moon); (as), m. a kind of deer; the general funeral ceremony to be offered to the Manes at the Parvan (or conjunction of the sun and moon, at which double oblations are offered, three cakes to the father, paternal grandfather and great-grandfather, and three to the maternal grandfather, his father and grandfather; and the crumbs of each set to the remoter ancestors in each line).

**पार्वणान्त्या**, as, ā, am (fr. *parvan + ayanānta*), occurring at the end of a Parvan or solstice (as a sacrifice &c.).

**पार्वत** *pārvata*, as, ī, am (fr. *parvata*), being or living in the mountains, growing on or coming from the mountains, consisting of mountains, mountainous; (as), m. the tree *Melia Sempervirens* (= *mahā-nimba*); (ī), f. a mountain stream; a female cowherd or Gopī; a N. of Durgā (as being the daughter of Hima-vat the king of the snowy mountains); N. of a cave in mount Meru; of various women (named after the goddess); an epithet of Draupadī (incorrectly for *pārshatī*); a kind of fragrant earth; a red clay commonly called Saurāshṭri or Surat earth; N. of various plants; the olibanum tree, *Boswellia Thurifera*; *Grislea Tomentosa*; = *Celtis Orientalis*; = *kshultra-pāshāna-bhedā*; = *īvaṇi*. — **पार्वती-कशेट्रा**, am, n. 'district of Pārvatī (Durgā)'; N. of one of the four especially sacred districts of Orissa. — **पार्वती-नन्दाना**, as, m. 'son of Pārvatī,' an epithet of Kārtikeya. — **पार्वती-पाश्र्चात्पा-वर्णना**, am, n., N. of the sixth chapter of the Gīta-gaṅgādharma, a poem by Kalyāṇa. — **पार्वती-प्रवर्तना**, am, n., N. of the ninth chapter of the Gīta-gīrīśa, a poem by Rāma. — **पार्वती-प्रसूदाना**, am, n., N. of the fifth chapter of the Gīta-gaṅgādharma. — **पार्वती-मोकशाणा**, am, n., N. of a chapter of the Gaṇeśa-Purāṇa. — **पार्वतीश्वर-लिंगा** (°*ti-iś*°), am, n., N. of a Linga. — **पार्वती-सम्प्रदाना**, am, n., N. of a chapter of the Brahma-vaivarta-Purāṇa.

**पार्वतयाना**, as, m. a patronymic; N. of a chamberlain.

**पार्वती**, is, m. a patronymic of Dakṣha.

**पार्वतिका**, am, n. a multitude of mountains, mountain-range.

**पार्वत्या**, as, ī, am, living or dwelling in the mountains, mountainous; (as), m. a mountaineer; epithet of a particular sovereign ruling in the mountains; (ās), m. pl., N. of a mountain tribe.

**पार्वतया**, as, ī, am, belonging or relating to the mountains, mountain-born; (as), m., N. of a prince of mountaineers; a species of culinary plant bearing a pungent fruit; (ī), f. the smaller or upper mill-stone; (am), n. antimony (= *sawirāñjana*).

**पार्श्व** 1. *pārśva*, as, m. (fr. I. *parśu*), a prince of the Parśus.

**पार्शुक**, f. = *parśuk*, a rib.

**Pārśva**, as, am, m. n. the region of the ribs or the part of the body below the armpit; the side, flank (either of animate or inanimate objects); a side of any square figure; a curved knife (Ved.); (as), m., N. of an ancient Buddhist teacher; (with Jainas) N. of the twenty-third Arhat of the present Ava-sarpiṇī; (av), m. du. heaven and earth; (am), n. a multitude of ribs, the thorax; the extremity of the fore-axle nearest the wheel to which the outside horses of a four-horse chariot are attached; a fraudulent or crooked expedient, dishonourable means; (āni), n. pl. the ribs (Ved.); (e), ind. at the side, near, on, upon, (opposed to *dūra-tas*, *dūre*); aside; (ayos), ind. on both sides; (āt), ind. away from; (am), ind. near to, towards; (as, ā, am), near, proximate, by the side of. — **Pārśva-ga**, as, ā, am, going at the side (of any one), accompanying, being in close proximity to, an attendant; (ās), m. pl. attendants, retinue. — **Pārśva-gata**, as, ā, am, being at the side, attending, accompanying, being close to or beside; sheltered, screening. — **Pārśva-gamaṇa**, am, n. the act of going by the side, accompanying. — **Pārśva-čara**, as, m. an attendant; (ās), m. pl. attendants, retinue. — **Pārśva-tas**, ind. by or from the side, at the side, near, sideways, aside. — **Pārśva-ta**, as, m. 'turning the side towards another,' an attendant; (ās), m. pl. attendants, retinue. — **Pārśva-dāha**, as, m. a burning pain in the side. — **Pārśva-deśa**, as, m. the region of the ribs, the side. — **Pārśva-druma**, ās, m. pl. the trees at the side, the trees on every side. — **Pārśva-nātha**, as, m. (with Jainas) N. of an Arhat; the Jaina pontiff. — **Pārśvanātha-kārya**, am, n., N. of a poem by Padma-sundara celebrating the preceding Arhat. — **Pārśva-parivartana**, am, n. 'the turning round on the other side or from one side to the other,' epithet of a festival on the eleventh day of the light half of the month Bhādra (Vishnu being supposed to turn upon the other side in his sleep on this day). — **Pārśva-parivartin**, ī, inī, ī, being or going by the side (of any one). — **Pārśva-phippala**, am, n. a species of Haritaki (= *Hindī gojāhad*). — **Pārśva-bhāga**, as, m. 'side-portion,' the side, flank (of an elephant). — **Pārśva-riṅg**, l, f. pain in the side. — **Pārśva-valitra**, as, m. whose face is in his side; N. of a being attendant upon Śiva (Hari-vaṅśa 14851). — **Pārśva-vartin**, ī, inī, ī, standing by the side, an attendant; situated at the side, adjacent; (inas), m. pl. attendants, retinue. — **Pārśva-vivartin**, ī, inī, ī, being by the side of, living with. — **Pārśva-saya**, as, ā, am, lying or sleeping on the side; sleeping at the side. — **Pārśva-sāyin**, ī, inī, ī, 'lying on the side,' epithet of a particular position of the moon. — **Pārśva-sūla**, as, m. a shooting pain in the side, spasm of the chest, stitch; pleurisy. — **Pārśva-saṅgatha**, as, ā, am, lying on the side. — **Pārśva-sūtraka**, as or am, m. or n. (?), a kind of ornament. — **Pārśva-stha**, as, ā, am, standing at the side or next to, being near or close to, adjacent, proximate; (as), m. an associate, companion; a stage manager's assistant (said to serve as a sort of chorus to the Indian drama, being sometimes an actor in the prelude and interpreter of the plot). — **Pārśva-sthita**, as, ā, am, standing at the side, being near or close to. — **Pārśvanūvara** (°*va-an*°), as, m. 'attending at the side,' an attendant, body-servant, lackey. — **Pārśvāyāta** (°*va-āy*°), as, ā, am, one who has approached close to. — **Pārśva-sanna** (°*va-ās*°), as, ā, am, standing by the side, standing next, present. — **Pārśvasina** (°*va-ās*°), as, ā, am, sitting by the side. — **Pārśvāsthi** (°*va-as*°), ī, n. 'side-bone,' a rib. — **Pārśvaikādasī** (°*va-ek*°), f., N. of a particular festival (= *pārśva-partivartana*). — **Pārśvolaro-priya** (°*va-ud*°), as, m. 'fond of (moving) sideways on the belly,' a crab.

**Pārśvaka**, as, m. a rib; (as, ā, am), one who seeks wealth or other objects by dishonest or indirect or side means; a pilferer, swindler.

**Pārśvatiya**, as, ā, am (fr. *pārśva-tas*), being on or belonging to the side, situated at the side.

**Pārśvika**, as, ī, am, lateral, belonging to the

side; (*as*), m. a sidesman, partisan; an associate, companion; a juggler; one who seeks money by dishonest means; N. of an ancient Buddhist teacher.

*Pārśvya*, *au*, m. du. heaven and earth (a various reading for *pārśvau*).

पाश्च २. *pārśava*, *as*, m. a warrior armed with an axe.

पाश्च्य *pārśva*. See p. 569, col. 3.

पार्श्विक *pārshaki*, *is*, m. a patronymic.

पार्श्वत *pārshata*, *as*, *ī*, *am* (fr. *prishata*), belonging to the spotted antelope, made of the skin of the spotted antelope; (*as*), m. a patronymic of Dru-pada and his son Dhṛiṣṭā-dyumna; (*ī*), f. a patronymic of Draupadi; an epithet of Durgā (in this sense a wrong reading for *pārvatī*); N. of two plants, *Boswellia Thurifera*; = *jivani*.

पार्श्वद *pārshad*, *t*, *f*. (for *pari-shada*?), an assembly; (*das*), m. pl. the attendants or retinue of a god.

*Pārshada*, *as*, m. (fr. *parshad*), an associate, companion, attendant; a train, retinue (especially of a god); a person present in a congregation or assembly, a spectator; (perhaps) a councillor, distinguished personage; (*am*), n. a text-book received by any particular grammatical school, a N. given to the Prātisākhya; N. of a work on ceremonies. — *Pārshada-tā*, *f*. the office of an attendant (especially of the attendant of a deity).

*Pārshadiya*, *as*, *ā*, *am*, conformable to the received text-book of any particular grammatical school.

*Pārshadya*, *as*, m. = *pārishadya*, a member of an assembly or council, assessor; (*ās*), m. pl. the attendants or retinue of a god (especially of Śiva).

पार्श्वद्वय *pārshadvāna*, *as*, m. (fr. *prishad-vāna*), N. of a man.

पार्श्विका *pārshikā*, *f*., N. of a woman.

पार्श्वी *pārshī* (?), *f*. dung.

पार्श्वेय *pārshṭeyu*, *as*, *ī*, *am* (fr. *prishṭi*), being within the ribs.

पार्श्विक *pārshṭhika*, *as*, *ī*, *am*, Ved. being after the manner of the Prishṭhya (Shaḍ-aha).

पार्श्वी *pārshni*, *is*, m. f., rarely *pārshni*, *f*. (said to be fr. *rt. prish*), the heel; the extremity of the fore-axle to which the outside horses of a four-horse chariot are attached (the two inner horses being harnessed to the *dhur* or chariot-pole); the rear of an army; the back; a kick; enquiry, asking (?); (*is*), *f*. a foolish or licentious woman; a N. of Kuntī the wife of Pāṇḍu. — *Pārshni-kshema*, *as*, m., N. of a divinity. — *Pārshni-graha*, *as*, *ā*, *am*, seizing from behind, threatening from behind; (*as*), m. a follower. — *Pārshni-grahaṇa*, *am*, n. attacking or threatening (an enemy) in the rear. — *Pārshni-grāha*, *as*, *ā*, *am*, attacking or menacing (an enemy) in the rear; (*as*), m. an enemy in the rear; a commander in the rear of an army; an ally who supports a prince (Manu VII. 207). — *Pārshni-tra*, *am*, n. 'rear-protecting,' a rear-guard, reserve, a body of forces in the rear. — *Pārshnt-vāh*, *t*, *ūhī*, *t*, or *pārshni-vāha*, *as*, *ā*, *am*, drawing (i. e. harnessed to) the extremities of the axle-tree; (*as*), m. an outside horse. — *Pārshni-sārathi*, *is*, m. a charioteer who drives one of the outside horses; (*ī*), m. du. the two charioteers who drive the outer horses attached to the extremities of the axle-tree.

पाल *pāl*. See Caus. of *rt. 3. pā*.

*Pāla*, *as*, m. a guard, guardian, protector, nourisher, keeper; a herdsman; a protector of the earth, a prince; a spitting-pot, spitoon; N. of a Nāga of the race of Vāsuki; of a prince; (*ī*), *f*. a

herdsman's wife; [cf. *pāli*.] — *Pāla-kavi-rāja*, *as*, m., N. of a poet (also called *Śrī-pāla-kavi-rāja*). — *Pāla-kāvya*, *am*, n. 'the poem of Pāla,' N. of a work. — *Pāla-glina*, *as*, m. a mushroom. — *Pāla-bañj*, *k*, m. = *kanyā-pāla*; (a wrong form for *pāna-bañj*). — *Pāli-vrata*, *am*, n., N. of a particular religious observance.

*Pālaka*, *as*, *ikhā*, *am*, guarding, protecting, nourishing; (*as*), m. a guardian, protector, cherisher, nourisher; a foster-father; a prince, ruler, sovereign; a horse-keeper, a groom; one who maintains or observes; N. of several princes; a species of plant with a poisonous bulb, *Plumbago Zeylanica*; a horse. — *Pālaka-gotra*, *am*, n. the family or tribe of one's adoptive parents. — *Pālākūhyā* ('*ka-ākḥ*'), *f*., N. of the mother of Dhanvantari.

*Pālāna*, *as*, *ī*, *am*, the act of protecting, guarding, fostering, nourishing, cherishing; (*am*), n. guarding, providing with a guardian, protecting, protection, preserving, cherishing, fostering, nourishing; maintaining, keeping, observing; the milk of a cow that has recently calved.

*Pālāniya*, *as*, *ā*, *am*, to be guarded or protected, to be cherished or nourished; fit to be preserved or maintained; to be observed or respected.

*Pālayat*, *an*, *antī*, *at*, guarding, protecting, cherishing.

*Pālayitri*, *tā*, *trī*, *trī*, protecting, cherishing; a protector, guardian.

*Pālita*, *as*, *ā*, *am*, guarded, protected, cherished, nourished; (*as*), m. a species of tree (= *sākhota*); N. of a son of Parā-jit (or Parā-vrit); (*ā*), *f*., N. of one of the Mātṛis attending on Skanda.

*Pālin*, *ī*, *inī*, *ī*, protecting, guarding, cherishing, nourishing; (*ī*), m., N. of a son of Prithu.

*Pālya*, *as*, *ā*, *am*, to be protected or guarded, to be cherished; being under (any one's) protection or guardianship; to be observed or kept, to be maintained.

पालकाप्य *pālākāpya*, *as*, m., N. of an ancient sage or Muni; a form of the divine physician Dhanvantari.

पालक *pālaka*, *as* or *am*, m. or n. (?), N. of a country.

पालक्या *pālakyā*, *f*. the plant *Beta Bengalensis*.

पालङ्क *pālanka*, *as*, m. the olibanum tree, *Boswellia Thurifera*; a species of beet-root, *Beta Bengalensis*; a hawk; (*ī*), *f*. the resin of the olibanum tree, incense.

*Pālankya*, *as*, *ā*, m. f. gum olibanum, incense; (*am*, *ā*), n. f. the plant *Beta Bengalensis*.

पालङ्गिन *pālāngin*, *inas*, m. pl., N. of a school called after a disciple of Vaiśampāyana.

पालल *pālala*, *as*, *ī*, *am* (fr. *palala*), made of powdered sesamum seed.

पालवी *pālavi*, *f*. a kind of vessel.

पालहरि *pālahari*, *is*, m. (probably a patronymic fr. *palahara*), N. of a man.

पालगल *pālāgala*, *as*, m., Ved. a runner, messenger; (according to others) a bearer of false tidings; (*ī*), *f*. the fourth and least respected wife of a prince.

पालाल *pālāla*, *as*, *ī*, *am* (probably incorrectly for *pālvala*), living in a marsh.

पालाश *pālāśa*, *as*, *ī*, *am* (fr. *palāśa*), coming from or belonging to the tree *Butea Frondosa*, made of the wood of the *Butea Frondosa*; green; (*as*), m. green (the colour). — *Pālāśa-khaṇḍa* and *pālāśa-shaṇḍa*, *as*, m. an epithet of Magadha (a country in India, the western part of Behar).

पालि *pāli*, *is*, *f*. (fr. Caus. of *rt. 3. pā*?;

said to be fr. *rt. pal*), the tip of the ear; an edge, margin; a boundary, limit; the sharp side of anything, the sharp edge or point of a sword or any cutting instrument; a line, row, range; a raised bank, dike, causeway, bridge; the lap, bosom; the hip, haunch; a mark, spot, stain; a particular measure of capacity (= *prastha*); a louse; a woman with a beard; prescribed food, maintenance of a scholar during the period of his studies by his teacher; praise, eulogium; a circumference; (*ī*), *f*. an edge, margin; the sharp edge of a sword; a line, row, range; a woman with a beard; a louse; a pot, boiler; an oblong pond; a causeway, bridge. — *Pālīṅ-litra*, *as*, m. a kind of snake, (perhaps a wrong reading for *pālīm-hara*, seizing by the tip of the ear.)

*Pālīka*, *f*. the tip of the ear; the sharp edge of a cutting instrument; a sort of ladle or knife for skimming milk, curds, &c.; a cheese or butter knife.

पालित्य *pālitya*, *am*, n. (fr. *palita*), grey-ness (of age), hoariness.

पालिन्द *pālinda*, *as*, m. ineense; a species of jasmine, *Jasminum Pubescens*; (*ī*), *f*. a species of creeper, *Ichnocarpus Frutescens*; = *pālindhi*.

पालिन्धी *pālindhī*, *f*. a species of *Ipomœa* with dark blossoms.

पालीवत *pālīvata*, *as*, m. a species of tree.

पाल्लवा *pāllavā*, *f*. (fr. *pallava*), scil. *kriḍā*, a game played with twigs.

पाल्वल *pālvala*, *as*, *ī*, *am* (fr. *palvala*), coming from a tank or pool.

पावक *pāvaka*, *as*, *ā*, *am* (fr. *rt. 1. pū*), (Ved.) pure, clear, bright, shining; (Śāy.) = *śodhaka*, cleansing, purifying (said of Agni, Āditya, Sūrya, and the Maruts; of water, of the dawn, of day and night, &c.); (*as*), m. epithet of a particular Agni (in the Purāṇas said to be a son of Agni Abhi-mānini and Svāhā or of Antar-dhāna and Śikhaṇḍini; cf. *pavamāna*, *śuci*); fire in general; Agni; or the god of fire; social fire, a fire lighted in common; a fire lighted on taking possession of a house; a species of tree, *Premna Integrifolia* or *Spinosa* (see *araṇi*); a species of plant, *Plumbago Zeylanica* (= *śitraka*); *Semecarpus Anacardium*; a plant used as a vermifuge, *Carthamus Tinctorius* (= *vidanga*); a symbolical expression for the number three (like all other words for 'fire'); epithet of a kind of Rishi, a saint, a person purified by religious abstraction, one who purifies from sin; (*ī*), *f*. the wife of Agni. — *Pāvaka-vat*, *ān*, *atī*, *at*, Ved. 'having the name Pāvaka,' an epithet of Agni; containing the word *pāvaka*. — *Pāvaka-varṣas*, *ās*, *as*, *as*, Ved. brightly resplendent (as Agni). — *Pāvaka-varṇa*, *as*, *ā*, *am*, Ved. being of pure or brilliant aspect; (Śāy.) = *agni-samāna-tejaska*, resembling the brilliance of fire. — *Pāvaka-śośis*, *is*, *is*, *is*, (voc. anomalously -*ce*), Ved. shining brightly. — *Pāvakarāṇi* ('*ka-ar*'), *is*, m. the tree *Premna Integrifolia* or *Spinosa* (see *araṇi*). — *Pāvakesvara* ('*ka-iś*'), *am*, n., N. of a Tirtha.

*Pāvaki*, *is*, m. 'son of Fire,' an epithet of Skanda or Kartikeya; of Su-darśana; of Hari (?).

*Pāvāna*, *as*, *ī*, *am*, purifying, purificatory, expurgatory, freeing from sin, sanctifying; purified, pure, holy; (*as*), m. fire (generally or for various ceremonial purposes); incense; a species of *Verbesina* with yellow flowers; a kind of demigod otherwise called a Siddha; N. of one of the Viśve Devāḥ; an epithet of the inspired poet Vyāsa; (*ī*), *f*. the plant *Terminalia Chebula*; holy basil; a cow; N. of a river; the Ganges or the goddess Gangā; (*am*), n. the act of cleansing, purifying, sanctifying, expiation, purification (by acts of austerity and devotion); a means of purification; penance; water; cow-dung; the seed of the plant *Elaeocarpus Ganitrus* (of which rosaries are made); a species of grass, *Costus Speci-*

osus; a sectarian mark (= *śītraka*). — *Pāvana-tva*, *am*, n. the property of cleansing or purifying. — *Pāvana-dhvaṇi*, *is*, m. a conch-shell.

*Pāvamāna*, *as*, *i*, *am* (fr. *pavamāna*), relating to Soma juice while being purified or while passing through the strainer (Ved.); (*i*), f., scil. *ric*, an epithet of particular Vedic hymns (especially of R̥gveda IX, Atharva-veda XIX. 71, 1); purificatory water (?).

*Pāvita*, *as*, *ā*, *am*, cleansed, purified.

*Pāvitra*, *as* or *am*, m. or n. ? (fr. *pāvitra*), N. of a metre, four times -----; (perhaps incorrectly for *pāvitra*.)

*Pāvin*, *i*, *inī*, *i*, cleansing, purifying (Mahā-bh. Vana-p. 10543; perhaps only a wrong reading for *pāvanī*).

*Pāvya*, *as*, *ā*, *am*, to be cleansed or purified.

**पावन** 1. *pāvan*, *ā*, *arī*, *a* (fr. rt. 1. *pā*), Ved. (at the end of a comp.) drinking; [cf. *asṛik-p°*, *gharma-p°*, *ghṛta-p°*.]

**पावन** 2. *pāvan*, *ā*, *arī*, *a* (fr. rt. 3. *pā*), Ved. (at the end of a comp.) protecting; [cf. *tanū-p°*.]

**पावर** *pāvāra*, *as* or *am*, m. or n. (?), the die or side of a die which is marked with two points (= *dva-para*, of which it is a corruption).

**पावा** *pāvā* or *pāvā-purī* (also *pāpā-purī*), f., N. of a city near Rājā-grīha.

**पावीरव** *pāvīrava*, *as*, *i*, *am* (fr. *pāvīru*), Ved. proceeding from or belonging to the thunderbolt; (Sāy.) = *pāvayītri*, *śodhayītri*, purifying; (*i*), f. 'daughter of lightning,' the noise of thunder.

**पाश** *pāśa*, *as*, m. (fr. rt. 3. *paś*), a snare, trap, noose, tie, fastening, cord, chain, fetter (*karāca-p°*, *jjā-p°*); a net or snare for catching birds and beasts; a string or cord for fastening tame animals [cf. *paśū-p°*]; a noose or lasso employed as a weapon [cf. *dharmā-p°*]; a die, dice (= *pāśaka*, Raghuv. VI. 18); selvage, edge, border (of anything woven); (in astrology) epithet of a particular constellation; (at the end of a comp.) expressive of contempt or depreciation (e.g. *chattra-pāśa*, *as*, m. a bad or shabby umbrella; cf. *bhīshak-p°*, *rakshas-p°*, *vaiyākaraṇa-p°*); abundance, quantity (after a word signifying 'hair'; cf. *keśa-p°*); expressive of admiration [cf. *karṇa-p°*]. — *Pāśa-kridā*, f. play with dice, gambling. — *Pāśa-dyūma*, *as*, m., Ved., N. of a man. — *Pāśa-dhara*, *as*, m. 'holding a noose,' an epithet of Varuṇa. — *Pāśa-pāntī*, *is*, *is*, *i*, noose in hand; (*is*), m. an epithet of Varuṇa (regent of the waters represented as holding in one hand a cord shaped like a sling or noose). — *Pāśa-baddha*, *as*, *ā*, *am*, noosed, snared, entrapped, caught in a net, bound. — *Pāśa-bandha*, *as*, m. a noose, snare, halter, net. — *Pāśa-bandhaka*, *as*, m. one who snares birds, a bird-catcher. — *Pāśa-bandhana*, *am*, n. a snare, fetter; (*as*, *ā*, *am*), hanging in a snare. — *Pāśa-bhṛit*, *t*, *t*, *t*, noose-bearing, bearing a noose; (*t*), m. any one armed with a noose; an epithet of Varuṇa. — *Pāśa-rajjū*, *us*, f. a fetter, rope. — *Pāśa-val*, *ān*, *atī*, *at*, having or possessing a noose. — *Pāśa-hasta*, *as*, *ā*, *am*, 'snare in hand,' holding a snare in the hand; (*as*), m. an epithet of Yama. — *Pāśānta* (*śā-an°*), *as*, m. the back of a garment, (opposed to *dasā*). — *Pāśī-kṛita*, *as*, *ā*, *am*, tied, fettered; snared.

*Pāśaka*, *as*, m. (at the end of a comp.) = *pāśa*, a snare, trap, &c. [cf. *kaṣṭha-p°*, *daṇḍa-p°*]; a die (particularly the long sort used in playing Chaupai). — *Pāśaka-kevalī*, f., N. of a work. — *Pāśaka-pīṭha*, *am*, n. a gaming-table.

*Pāśana*, *am*, n. a noose, lasso, sling; a cord, lash. *Pāśaya*, Nom. P. *pāśayati*, *-yitum*, to bind; [cf. rt. 3. *paś*, to which *pāśayati* is referred by native grammarians.]

*Pāśika*, *as*, m. one who snares animals, a bird-catcher (Ved.); N. of a man.

*Pāśita*, *as*, *ā*, *am*, tied, fettered, hound, snared.

*Pāśin*, *i*, *inī*, *i*, having a net or noose, armed with a net or noose, laying snares; a deer-catcher, fowler, trapper; (*i*), m. an epithet of Varuṇa; of Yama; N. of a son of Dhṛita-rāshṭra. — *Pāśī-vāṭa*, *ās*, m. pl., N. of a people.

*Pāśyā*, f. a number or multitude of nooses, a collection of ropes; a net.

**पाशव** *pāśava*, *as*, *i*, *am* (fr. *paśu*), derived from or belonging to cattle, relating or belonging to animals (e.g. *pāśavam māṃsam*, animal food); (*am*), n. a flock, herd. — *Pāśava-pālana*, *am*, n. 'nourishing flocks,' pasturage or meadow grass.

*Pāśuka*, *as*, *i*, *am*, Ved. relating or belonging to cattle, relating or belonging to the sacrificial animal.

*Pāśupata*, *as*, *i*, *am*, coming from or belonging to Siva Paśu-pati, relating or sacred to Siva Paśu-pati; (*as*), m. a follower and worshipper of Siva in one of his forms as the supreme deity of the Hindū triad; the tree *Aeschynomene Grandiflora*; a species of plant (= *valka*); N. of a place sacred to Siva Paśu-pati. — *Pāśupata-yoga-prakarana*, *am*, n., N. of the eighth chapter of the first part of the *Linga-Purāṇa*. — *Pāśupata-vrata-vivaraṇa*, *am*, n., N. of the eighteenth chapter of the second part of the *Linga-Purāṇa*. — *Pāśupataśtra* (*śa-as°*), *am*, n. Siva's trident.

*Pāśupālya*, *am*, n. (fr. *paśu-pāla*), the occupation of a grazier or keeper of cattle, the breeding and rearing of cattle.

*Pāśubandhaka*, *as*, *ikā*, *am* (fr. *paśu-bandha*), Ved. belonging to the slaughter of a sacrificial animal.

**पाशी** *pāśī*, f. a stone (perhaps incorrectly for *pāśhī*).

**पाश्चात्य** *pāścāttya* and *pāścūtya*, *as*, *ā*, *am* (fr. *paścāt*), hinder, behind; western; subsequent; posterior, last; (*am*), n. the hinder part. — *Pāścāttya-nirṇayāmrīta* (*ya-am°*), *am*, n., N. of a book on ritual, mentioned in the *Saṅskāra-tatva* by Raghuv-nandana. — *Pāścāttyākara-sambhava* (*ya-ik°*), *am*, n., N. of a species of salt coming from the West (= *romaka*).

**पाषक** *pāshaka*, *as*, m. an ornament for the feet.

**पाषाण** *pāṣaṇḍa*, *as*, *ā*, *am* (sometimes incorrectly spelt *pāḥaṇḍa*), heretical, impious; (*as*), m. a heretic, a hypocrite, impostor, any one who not conforming to the orthodox tenets of Hindū faith assumes the external characteristics of tribe or sect, a Jain, Buddhist; (*as*, *am*), m. n. false doctrine, heresy. — *Pāṣaṇḍa-tā*, f. heresy, heterodoxy, hypocrisy. — *Pāṣaṇḍa-patha*, *as*, m. the way of heretics, false doctrine.

*Pāṣaṇḍaka* or *pāṣaṇḍika*, *as*, m. a heretic.

*Pāṣaṇḍin*, *i*, m. a heretic, hypocrite; (also read *pā-hāṇḍin*.)

*Pāṣhāṇḍu*, *as*, m., Ved. a heretic.

**पाषाण** *pāṣhāṇa*, *as*, m. (said to be fr. rt. *paśh*), a stone; (*i*), f. a small stone used as a weight; [cf. Gr. *basanos*; Heb. *bāshān*, 'basalt-land.']. — *Pāṣhāṇa-gardabha*, *as*, m. a hard swelling on the maxillary joint. — *Pāṣhāṇa-catvrdasī*, f. the fourteenth day in the light half of the month Mārgaśīrsha (on which a festival of Gauṛī is celebrated, when cakes made of rice and shaped like large pebbles are eaten). — *Pāṣhāṇa-śaya-nīvaiddha*, *as*, *ā*, *am*, surrounded with a coping of stone (as a well). — *Pāṣhāṇa-dāraka* or *pāṣhāṇa-dāraṇa*, *as*, m. a sort of hatchet or instrument for cutting stones, a stone-cutter's chisel. — *Pāṣhāṇa-bheda* or *pāṣhāṇa-bhedana*, *as*, or *pāṣhāṇa-bhedin*, *i*, m. the plant *Plectranthus Scutellarioides*, used as a remedy for stone in the bladder. — *Pāṣhāṇa-maya*, *as*, *i*, *am*, consisting of or made of stone. — *Pāṣhāṇa-sandhī*, *is*, m. a cave or chasm in a rock. — *Pāṣhāṇa-setu-bandha*, *as*, m. a barrier or dam of stone. — *Pāṣhāṇa-hridaya*, *as*, *ā*, *am*, stone-hearted, cruel.

*Pāśhī*, f., Ved. (Sāy.) = *śilā*, a stone; = *śaktī*, a spear; [cf. *pāśhī*.]

*Pāśhya*, *āṇi*, n. pl., Ved. stones, a rampart of stones; (*e*), n. du. the two stones for pressing the Soma.

**पाशौह** *pāshṭhauha*, *am*, n. (fr. *pāshṭha-vāh*), N. of a Sāman.

**पास्त्य** *pāstya*, *as*, *ā*, *am* (fr. *pastya*), belonging to a house and farm; (Sāy.) = *grīke vasat*, dwelling in the house, the master of the house.

**पाहणपुर** *pāhaṇa-pura*, N. of a place mentioned in the *Sṛishavāyaṇa* portion of the *Romaka-Siddhānta*.

**पाहात** *pāhāta*, *as*, m. the Indian mulberry tree, *Morus Indica* (= *brahma-dāru*).

**पि** 1. *pi*, cl. 6. P. *piyati*, *petum*, to go, move.

**पि** 2. *pi*. See under *api*.

**पिस** *piś*, cl. 1. 10. P. *piśati*, *piś-*  
*situm*, *piśayati*, *-yitum*, to speak; to shine.

**पिक** *pika*, *as*, *i*, m. f. (probably for *spika*, cf. Gr. *σπίς*), the Indian cuckoo, *Cuculus Indicus*; [cf. Gr. *σπίτη* for *σπίτη* or *ψίτη*, *σπίτακος*, *ψίτακος*, *ψίττακος*, *βίττακος*; Lat. *picus*, *pica*; Old Germ. *speh*, *speht*.] — *Pika-bandhu*, *us*, m. 'friend of the cuckoo,' the mango tree. — *Pika-bāndhava*, *as*, m. 'friend of the cuckoo,' the spring. — *Pika-rāga* or *pika-vallabha*, *as*, m. 'cuckoo's favourite,' the mango tree. — *Pika-vara*, *as*, m. an excellent cuckoo. — *Pikāksha* (*ka-aksha*), *as* or *am*, m. or n. (?), 'cuckoo's eye,' a vegetable and perfume (commonly called *raṇānī*). — *Pikārga* (*ka-an°*), *as*, m. a small bird, commonly called *Čatākya*. — *Pikānanda* (*ka-an°*), *as*, m. 'cuckoo's joy,' the spring. — *Pikā-kshaṇā* (*ka-ik°*), f. 'having eyes like the cuckoo's,' the plant *Asteracantha Longifolia* or *Capparis Spinosa* (= *koktāksha*).

**पिक** *pikka*, *as*, m. an elephant twenty years old (= *vikka*); a young elephant in general.

**पिक** *pikkā*, f., Ved. a collection or string of thirteen pearls weighing a Dharāṇa.

**पिङ्ग** *pinga*, *pingara*, *pingala*. See under rt. *piṅj*, p. 572.

**पिचर** *picāṇḍa*, *as*, *am*, m. n. the belly; a particular part or limb of an animal.

*Picāṇḍaka* = *picāṇḍe kuśalah*, see Gaṇa to *Piṅ*. V. 2, 64; (*ikā*), f. the calf of the leg; the instep.

*Picāṇḍika*, *as*, *ā*, *am*, (probably) big-bellied. *Picāṇḍin*, *i*, *inī*, *i*, or *picāṇḍīla*, *as*, *ā*, *am*, big-bellied, corpulent.

*Picāṇḍa*, *as*, m. the belly or abdomen; a particular part of an animal. — *Picāṇḍa-vat*, *ān*, *atī*, *at*, big-bellied, corpulent.

*Picāṇḍikā*, f. the calf of the leg; the instep.

*Picāṇḍīla*, *as*, *ā*, *am*, big-bellied, corpulent.

**पिचु** *picū*, *us*, m. cotton; a sort of grain; the plant *Vangueria Spinosa*; a Karsha or weight of two *Tolas*; a kind of leprosy; N. of an Asura; Bhairava or one of the eight faces of Bhairava. — *Picū-tūla*, *am*, n. cotton. — *Picū-manda* or *picū-marda*, *as*, m. the Nimb tree, *Azadirachta Indica*.

*Picāvya*, *as*, m. the cotton plant.

*Picūka*, *as*, m. the plant *Vangueria Spinosa*; a species of tree.

*Picūla*, *as*, m. cotton; the tamarisk, *Tamarix Indica*; another plant, *Barringtonia Acutangula*; a kind of cormorant or sea crow.

**पिच** *picā*, a various reading for rt. *picḥ*, q. v.

**पिचट** *picāṭa*, *as*, *ā*, *am*, pressed flat,

a substance pressed flat, cake [cf. *tila-p*°]; (*as*), m. inflammation of the eyes, ophthalmia; tin, lead.

*Picchāta*, *as*, *ā*, *am*, pressed flat, squeezed; [cf. *tipīṭa*.]

**पिचि** *picchā*, *f*. a collection or string of sixteen pearls weighing a Dharaṇa; [cf. *piṅkā*.]

**पिचिट** *picchita* or *picchitaka*, *as*, *m*. a species of venomous insect.

**पिचोरा** *picchorā*, *f*. Ved. a pipe, flute.

**पिच्छ** *picch*, *cl. 10*. *P. picchayati*, *-yitum*, to split, cut, divide; *cl. 6*. *P. picchati*, *picchātum*, to inflict pain; to obstruct, hinder.

*Picchā*, *am*, *n*. a feather of a tail (especially of a peacock); the tail of a peacock; the feathers of an arrow; a wing; a crest; (*as*), *m*. a tail in general; (*ā*), *f*. the scum of boiled rice and of other grain; the gum of the silk-cotton tree; the venomous saliva of a snake; a multitude, heap; the calf of the leg; a sheath, a coat or cover; the arca-nut, betel-nut; a line, row, range; a diseased affection of a horse's feet; a plantain, *Musa Sapientum*; the *Sīśu* tree, *Dalbergia Sissoo*; armour, a sort of cuirass or jacket; = *picchīla*. — *Picchā-bāna* or *picchā-vāna*, *as*, *m*. 'whose feathers are like arrows,' a hawk. — *Picchā-val*, *ān*, *atī*, *at*, having a tail, tailed.

*Picchaka*, *am*, *n*. a feather of a tail (at the end of a comp.; cf. *śītra-p*°); (*ikā*), *f*. the feathers of a peacock's tail tied in a bunch (used by conjurers).

*Picchala*, *as*, *ā*, *am*, slimy, slippery, smeary; (*as*), *m*. *N.* of a *Nāga* of the race of *Vāsuki*; (*ā*), *f*. *N.* of various plants, *Dalbergia Sissoo*, *Bombax Heptaphyllum*, *Basella Lucida* or *Rubra*; *N.* of a river; (perhaps an incorrect form for *picchīla*, *q. v.*) — *Picchala-dalā*, *f*. the jujube, *Zizyphus Jujuba*.

*Picchitika*, *f*. = *picchīla*, the *Sīśu* tree, *Dalbergia Sissoo*.

*Picchīla*, *as*, *ā*, *am*, slimy, lubricous, slippery, smeary; having a tail; (*as*, *ā*, *am*), *m. f. n.* sauce mixed with rice-gruel; sauce, gravy or condiments with water or ghee; broth, soup; moist and split pulse; (*as*), *m*. the plant *Cordia Latifolia* and *Myxa*; the tamarisk, *Tamarix Indica*; (*ā*), *f. n.* of various plants, *Dalbergia Sissoo*; *Bombax Heptaphyllum*, the silk-cotton tree; a pot-herb, *Basella Lucida* or *Rubra*; linseed, *Linum Usitatissimum*; *Asteracantha Longifolia*; an esculent root, *Arum Indicum*; *N.* of a river. — *Picchīla-śhadā*, *f*. *Basella Cordifolia*. — *Picchīla-trāṭ*, *k*, *m*. an orange-tree; orange-peel; a species of fruit tree (= *dhanvana*). — *Picchīla-sāra*, *as*, *m*. the gum of *Bombax Heptaphyllum*.

*Picchilaka*, *as*, *m*. a species of fruit tree (= *dhanvana*).

*Piṅcha*, *am*, *n*. a wing (= *picchā*).

**पिजवन** *pijavana*, *as*, *m.*, *N.* of a man.

**पिजूल** *pijūla*, *as*, *m.*, *N.* of a man.

**पिञ्चदेव** *pinca-deva*, *as*, *m.*, *N.* of a man.

**पिञ्ज** *piñj*, *cl. 2*. *A. pinkte*, *pipinje*, *piñjīlā*, *pinktum*, to tinge, dye, colour [cf. *rt. 1. piś*]; to sound; to touch; to join [cf. *rt. 1. piś*]; to adore; *cl. 10*. *P. piñjayati*, *-yitum*, to kill, injure; to be strong; to give; to take; to dwell; to shine; to speak; to emit a sound; [cf. *Lat. ping-ere*.]

*Piñga*, *as*, *ā*, *am*, reddish-brown, tawny, bright red, red, yellow; (*as*), *m*. tawny colour; (probably) *N.* of a herb (Ved.); a buffalo; a rat, mouse; *N.* of a man (Ved., cf. *pañgi*, *pañgin*); *N.* of one of the attendants of the Sun; (*ā*), *f*. a bow-string (*Sāy*. = *piñga-varṇā jyā*); a kind of yellow pigment [cf. *go-roṣāṇā*]; the stalk of *Ferula Asa Fœtida*; bamboo manna; turmeric, Indian saffron; an epithet of *Durgā* (?); a tubular vessel of the human body which according to the Yoga system is the channel of respiration and circulation for one side; (*i*), *f*. a species of *Mimosa*, *Mimosa Suma*; (*am*), *n*. a young animal. — *Piñga-kapīśā*, *f*. 'tawny-

brown,' a species of cockroach. — *Piñga-śakshus*, *us*, *m*. 'tawny-eyed,' a crab. — *Piñga-jaṭa*, *as*, *m*. 'having tawny braided hair,' an epithet of *Siva*. — *Piñga-tīrtha*, *am*, *n.*, *N.* of a *Tīrtha*. — *Piñga-locana*, *as*, *ā*, *am*, 'tawny-eyed,' having brown eyes. — *Piñga-sāra*, *as*, *m*. yellow orpiment. — *Piñga-sphaṭika*, *as*, *m*. 'yellow-crystal,' a kind of gem (= *go-meda*). — *Piñgākṣha* (*°ga-ak*°), *as*, *i*, *am*, 'tawny-eyed,' having reddish-brown eyes, red-eyed; (*as*), *m*. an ape; *N.* of *Siva*; of a *Rakṣas*; of a wild man; of a bird; of one of the four sons of *Droṇa*; (*i*), *f*. *N.* of a divinity; of one of the *Mātrīs* attending on *Skanda*. — *Piñgāsya* (*°ga-ās*°), *as*, *m*. 'tawny-faced,' a species of fish, *Pimelodius Pangasius*. — *Piñgākṣhāna* (*°ga-ik*°), *as*, *i*, *am*, 'tawny-eyed,' having reddish-brown eyes; (*as*), *m*. an epithet of *Siva*. — *Piñgēśa* (*°ga-iśa*), *as*, *m*. 'lord of the yellow hue,' an epithet of fire.

*Piñgara*, *as*, *m.*, *N.* of a man.

*Piñgala*, *as*, *ā*, *am*, reddish-brown, tawny, brown, yellowish; (*as*), *m*. tawny colour, a dull brown or yellow hue; fire; a monkey; an ichneumon; a small kind of owl; a species of snake; a particular vegetable poison; (with *Jainas*) *N.* of a treasure; *N.* of one of *Kuvera*'s divine treasures; of an attendant of the Sun; the sun (?); an epithet of *Siva* or of a kindred being; *N.* of a *Rudra*; of a *Yaksha*; of an attendant of *Siva*; of a *Dānava*; of a fabulous being in the form of a *Nāga* (or serpent) of the lower regions, the reputed author of the *Chāṇḍas* or treatise on prosody, regarded as one of the *Vedāṅgas*, and describing *Prākṛit* as well as *Sanskṛit* metres; he is identified by some with *Patañjali*, the author of the celebrated commentary on *Pāṇini* called the *Mahā-bhāṣya*; by the *Hindūs* he is considered as a *Muni* or inspired and divine personage; *N.* of various ancient sages; *N.* of the fifty-first (or twenty-fifth) year in a sixty years' cycle of *Jupiter*; (*ās*), *m. pl.*, *N.* of a people; (*ā*), *f*. a species of bird, a kind of owl; the *Sīśu* tree, *Dalbergia Sissoo*; a kind of metal; a particular vessel of the body (the right of three canals running from the os coccygis to the head, which according to the anatomy of the *Yoga* school of philosophy are the chief passages of breath and air); the female elephant of the South quarter; *N.* of a courtesan who became remarkable for her piety; of an astrological house or period; heart-pea; (*am*), *n*. a particular metal (= *rāja-rīti*), brass; yellow orpiment. — *Piñgala-chando-granṭha-tikā*, *f.*, *N.* of a commentary by *Citra-sena* on *Piñgala*'s *Chandaḥ-śāstra*. — *Piñgala-nāga*, *as*, *m*. the serpent-demon *Piñgala*. — *Piñgala-vṛttī*, *is*, *f.*, *N.* of a commentary on *Piñgala*'s *Chandaḥ-śāstra*. — *Piñgala-sāra-vikāśīnī*, *f.* 'explaining the substance of *Piñgala*,' *N.* of a commentary by *Ravi-kara* on *Piñgala*'s *Chandaḥ-śāstra*. — *Piñgalākṣha* (*°la-ak*°), *as*, *m*. 'tawny-eyed,' an epithet of *Siva*. — *Piñgalā-tantra* and *piñgalāmrīta* (*°la-am*°), *am*, *n.*, *N.* of two *Tantras*. — *Piñgaleśvara* (*°la-iś*°), *am*, *n.*, *N.* of a *Linga*; (*i*), *f*. a form of *Dakṣhāyaṇī*. — *Piñgaleśvara-tīrtha*, *am*, *n.*, *N.* of a sacred bathing-place.

*Piñgalaka*, *as*, *ikā*, *am*, (Ved.) reddish-brown, tawny; (*as*), *m.*, *N.* of a *Yaksha*; *N.* of a man; (*ās*), *m. pl.*, *N.* of his descendants; (*ikā*), *f*. a kind of bee; a variety of the owl; a sort of crane; *N.* of a woman.

*Piñgalita*, *as*, *ā*, *am*, made reddish-brown, become tawny.

*Piñgāsa*, *as*, *m*. the chief of a community of wild tribes; the head man or proprietor of a village; a kind of fish, *Pimelodius Pangasius* (= *piñgāsya*); (*i*), *f*. the indigo plant; (*am*), *n*. virgin gold.

*Piñja*, *as*, *ā*, *am*, confused, confounded, disturbed in mind; (*as*), *m*. the moon; a species of camphor; killing, slaughter; (*ā*), *f*. hurting, injuring, injury; turmeric; cotton; a species of tree resembling the vine-palm; a switch; (*am*), *n*. strength, power.

*Piñjāta*, *as*, *m*. the concrete rheum of the eyes.

*Piñjana*, *am*, *n*. a bow or bow-shaped instrument used for cleaning cotton.

*Piñjara*, *as*, *ā*, *am*, reddish-yellow, yellow or

tawny, of the colour of gold; (*as*), *m*. tawny-brown or reddish-yellow colour, a mixture of red and yellow; a horse (probably a bay or chestnut); *N.* of a mountain; (*am*), *n*. gold; yellow orpiment; the flower of *Mesua Roxburghii*; a cage; the ribs or the cavity formed by them, the thorax; a skeleton; [cf. *pañjara*.] — *Piñjara-tā*, *f*. yellowish-red (the colour).

*Piñjara*, *as*, *m.*, *N.* of a *Nāga*; (*am*), *n*. orpiment.

*Piñjarita*, *as*, *ā*, *am*, coloured reddish-yellow.

*Piñjala*, *as*, *ā*, *am*, extremely perplexed or confounded, disturbed, overcome with terror or grief; panic-struck, being in great disorder; (*ā*), *f*. *N.* of a river; (*i*), *f*. two blades of *Kuśa* grass serving as an implement to hold certain articles at a sacrifice; (*am*), *n*. the leaf of the *Kuśa* grass; the plant *Curcuma Zerumbet* (*haridrābha*); yellow orpiment.

*Piñjalaka*, *as*, *ā*, *am*, in *ut-piñjalaka*, extremely confounded or disturbed, being in great disorder.

*Piñjana*, *am*, *n*. gold.

*Piñjikā*, *f*. a roll of cotton from which threads are spun.

*Piñjūla*, *am*, *n.*, Ved. a bundle of stalks, a bundle of grass, &c.; the wick of a lamp; (sometimes spelt *piñjūla*.)

*Piñjūlaka*, *as*, *m.*, *N.* of a man; (*ās*), *m. pl.*, *N.* of his descendants.

*Piñjūsha*, *as*, *m*. the wax of the ear (= *peñjūsha*).

*Piñjeta*, *as*, *m*. the excretion or concrete rheum of the eyes; [cf. *piñjāta*.]

**पिञ्जोला** *piñjolā*, *f*. the noise or rustling of leaves.

**पिट** *piṭ*, *cl. 1*. *P. peṭati*, *peṭitum*, to sound; to assemble or heap together.

*Piṭa*, *as*, *m*. a basket for holding grain, a sort of cupboard or granary made of bamboos or canes; a basket, box; (*am*), *n*. a house, a hovel; a roof.

*Piṭaka*, *as*, *ā*, *am*, *m. f. n.* (usually *n.*), a basket, box; a large basket or receptacle of basket-work for keeping grain &c.; a granary; a collection of writings [cf. *tri-p*°]; a boil, blister, ulcer; a kind of ornament on *Indra*'s banner; (*as*), *m.*, *N.* of a man.

*Piṭakyā*, *f*. a multitude of baskets.

*Piṭāka*, see *Gaṇa* to *Pāṇ. IV. 2, 49*; (*as*), *m.*, *N.* of a man; *N.* of a sage.

**पिटङ्काकी** *piṭankāki* or *piṭankokī*, *f*. the plant *Cucumis Colocynthis*.

**पिटङ्काश** *piṭankāśa*, *as*, *m*. a kind of fish, a species of pike, *Esax Scolopax*, *Silurus Pabda*.

**पिट्टक** *piṭṭaka*, *am*, *n*. the tartar or excretion of the teeth; [cf. *kiṭṭa*, *kiṭṭaka*, *piṭṭikā*.]

**पिट्टय** *piṭṭaya* (fr. *piṭṭa* = *piśṭa*°), *Nom. P.* *piṭṭayati*, *-yitum*, Ved. to stamp or press into a solid mass.

*Piṭṭita*, *as*, *ā*, *am*, stamped into a solid mass, pressed flat.

**पिठ** *piṭh*, *cl. 1*. *P. peṭhati*, *peṭhitum*, to injure, hurt, kill; to feel pain or affliction.

*Piṭha*, *as*, *m*. pain, distress.

*Piṭhara*, *as*, *i*, *am*, *m. f. n.* a pot, pan; (*as*), *m*. an addition to a building shaped like a hollow vessel, a hut made of bamboos and mats, or according to some a kind of store-room or scullery; *N.* of a particular *Agni*; *N.* of a *Dānava*; (*am*), *n*. a churning-stick; the root of *Cyperus Rotundus*.

*Piṭharaka*, *as*, *m*. (?), a pot, pan; *N.* of a *Nāga*. — *Piṭharaka-kapāla*, *as*, *am*, *n*. a fragment of a pot, potsherd.

**पिठीनस्** *piṭhīnas*, *ās*, *m.*, *N.* of a man.

**पिडक** *piḍaka*, *as*, *m*. or *piḍakā*, *f*. a small boil, pimple, papula, pustule. — *Piḍakā-val*, *ān*, *atī*, *at*, having boils, pimples, &c.

*Piḍakin*, *i*, *inī*, *i*, having boils, &c.

**पिण्ड** *piṇḍ* (probably akin to rt. *piśh*; considered by some as a Nom. fr. *piṇḍa* below), cl. I. A., I. O. P. *piṇḍate*, *piṇḍitum*, *piṇḍayati*, *-yitum*, to roll into a lump or ball, to put together, join, unite; to accumulate; to assemble.

*Piṇḍa*, *as*, *m*, *n*. (in most senses usually *m*), a round mass, ball, globe, lump, knob, clod (e.g. *ayah-piṇḍa*, a ball or lump of iron; *agni-piṇḍau*, the knobs at the end of a pair of tongs; cf. *netra-p<sup>o</sup>*, *mrit-p<sup>o</sup>*); a roundish lump of food, a bite, morsel, mouthful; a cake or ball of meal offered to the Manes, a ball or lump of meat or rice mixed up with milk, curds, flowers, &c., and offered at the several Śrāddhas to the Manes by the nearest surviving relations (= *ni-vāpa*); food; sustenance, means of living, livelihood, subsistence [cf. *para-piṇḍāda*]; alms; flesh, meat; the embryo or fetus in an early stage of gestation; the body; the projection of an elephant's frontal sinus; a round button; anything roundish, thick, gross, or solid; thickness (one of the three dimensions in geometry); a heap, cluster, quantity, collection; an object; a particular part of a house; a sort of portico or shed in front of the door; myrrh, incense, frankincense; the side immediately below the armpit (?); Vangueria Spinosa; the flower of the China rose; (in arithmetic) sum, total amount; (in astronomy) a sine expressed in numbers [cf. *jyā-p<sup>o</sup>*]; the twenty-fourth part of the quadrant of a circle, or 3° 45'; N. of a man; (*au*), *m*, *du*, the fleshy parts of the shoulder situated above the collarbone; (*am*), *n*, power, might; an army; iron; fresh butter; (i), *f*, a round mass, &c. (= *piṇḍa*, *m*); a long gourd, Cucurbita Lagenaria (= *a-lābu*); a species of date tree; the flowering shrub Tabernaemontana Coronaria (= *tagara*); the plant Jonesia Aśoka; a species of palm, Phoenix Dactylifera; the nave of a wheel; performance of certain gesticulations during the silent repetition of prayers while meditating on real or divine knowledge; a house; N. of a woman. — *Piṇḍa-kanda*, *as*, *m*, a species of bulbous plant (= *piṇḍālu*). — *Piṇḍa-kharjūra*, *as*, *m*, or *piṇḍa-kharjūrīkā* or *piṇḍa-kharjūri*, *f*, a species of date tree. — *Piṇḍa-gosa*, *as*, *m*, gum myrrh. — *Piṇḍa-tarkuka*, *as*, *m*, pl., Ved. the ancestors preceding the great-grandfather (who eat the remnants of the oblations made to the Manes). — *Piṇḍa-tas*, *ind*, from a ball or lump. — *Piṇḍa-taila*, *am*, *n*, or *piṇḍa-tailaka*, *as*, *m*, incense, oilbanum. — *Piṇḍa-tva*, *am*, *n*, the being a lump or ball; *piṇḍavam gam*, to attain the condition of a lump. — *Piṇḍa-da*, *as*, *ā*, *am*, giving or qualified to give the funeral cake to deceased ancestors; supplying with bread or with the means of subsistence; (*as*), *m*, the nearest male relation who offers the funeral cake; a patron, master. — *Piṇḍa-dātṛi*, *tā*, *trī*, *trī*, one who gives or is qualified to give the funeral cake to deceased ancestors. — *Piṇḍa-dāna*, *am*, *n*, offering a cake of meal (especially in the oblation to the Manes); presentation of the obsequial cake; the funeral oblation made to deceased ancestors on the evening of new moon. — *Piṇḍa-nirṇapaṇa*, *am*, *n*, presenting obsequial cakes to the Manes, the sacrifice to the Manes. — *Piṇḍa-pada*, *am*, *n*, a kind of arithmetical calculation. — *Piṇḍa-pāta*, *as*, *m*, giving alms. — *Piṇḍapātika*, *as*, *m*, one who lives on alms. — *Piṇḍa-pātra*, *am*, *n*, the vessel in which the obsequial cakes are offered to the Manes; alms (lit. an alms-dish). — *Piṇḍa-pāda* or *piṇḍa-pādyā*, *as*, *m*, 'thick-footed', an elephant. — *Piṇḍa-pūtri-yajña*, *am*, *n*, Ved. the oblation of obsequial cakes to deceased ancestors on the evening of new moon. — *Piṇḍa-pushpa*, *as*, *m*, the tree Jonesia Aśoka; the China rose; the pomegranate tree; (*am*), *n*, the blossom of the Aśoka tree; the flower of the China rose; a lotus; the flower of the plant Tabernaemontana Coronaria. — *Piṇḍapushpaka*, *as*, *m*, a kind of vegetable, Chenopodium Album. — *Piṇḍa-phala*, *as*, *ā*, *am*, bearing (long) round fruits; (*ā*), *f*, a bitter gourd. — *Piṇḍa-bija* or *piṇḍa-vija*, *as*, *m*, a flowering shrub, Nerium (or Oleander) Odorum. — *Piṇḍavijaka*, *as*, *m*, Pterospermum

Acerifolium (= *karṇikāra*). — *Piṇḍa-bhāj*, *k*, *k*, *k*, partaking of a funeral oblation, entitled to a share in the funeral cake, eating or receiving the cakes offered at a funeral ceremony; (*jas*), *m*, pl. deceased ancestors, the Manes. — *Piṇḍa-bhṛti*, *is*, *f*, means of subsistence, livelihood. — *Piṇḍa-maya*, *as*, *ī*, *am*, consisting of a lump (of clay). — *Piṇḍa-mātopajīvin* ('*ra-up*'), *i*, *ini*, *i*, subsisting on a mere morsel. — *Piṇḍa-mustā*, *f*, a species of grass, Cyperus Pertueus. — *Piṇḍa-mūla* or *piṇḍa-mūlaka*, *am*, *n*, a carrot, Daucus Carota (= *garjara*). — *Piṇḍa-yajña*, *as*, *m*, the oblation of obsequial cakes to deceased ancestors. — *Piṇḍa-lepa*, *as*, *m*, the particles or fragments of the obsequial cakes which cling to the hands, (these are offered to the three ancestors preceding the great-grandfather.) — *Piṇḍa-lopa*, *as*, *m*, an interruption in offering the funeral cake; a neglect of the solemn obsequies in honour of deceased ancestors. — *Piṇḍa-vat*, *ind*, like a lump or ball. — *Piṇḍa-sambandha*, *as*, *m*, relationship between a living person and one deceased sufficiently near to qualify the former to offer the obsequial cake to the latter; [cf. *sa-piṇḍa*.] — *Piṇḍa-sambandhin*, *i*, *inī*, *i*, qualified by near relationship to a living person to receive the obsequial cake from him at the oblation to the Manes. — *Piṇḍa-sektri*, *tū*, *m*, N. of a Nāga. — *Piṇḍa-śtha*, *as*, *ā*, *am*, Ved. 'mingled in a lump', mixed or intermingled together. — *Piṇḍānvāhārya* ('*da-an*'), *as*, *ā*, *am*, to be eaten after the funeral cake has been offered (Manu II. 123). — *Piṇḍānvāhāryaka*, *am*, *n*, (with *śrāddha*) a meal in honour of the Manes after offering the funeral cakes. — *Piṇḍābhra* ('*da-abh*'), *am*, *n*, hail. — *Piṇḍāyasa* ('*da-ay*'), *am*, *n*, steel. — *Piṇḍālu* ('*da-ālu*'), *us*, *m*, N. of two bulbous plants; = *kanda-guḍūci*; an esculent medicinal root described as sweet, cooling, and diuretic (= Hindi *peḍālu*, Bengāl *ēvaḍāilū*; in this sense also *piṇḍālu*, *am*, *n*). — *Piṇḍāsa* or *piṇḍāsaka* ('*da-as*'), or *piṇḍāsana* ('*da-as*'), *as*, or *piṇḍāsīn* ('*da-ās*'), *i*, *m*, 'eating morsels', a beggar. — *Piṇḍāhvā* ('*da-āh*'), *f*, the resin of Gardenia Gumifera (= *nādi-hingū*). — *Piṇḍi-khaṇḍa*, *as* or *am*, *m*, or *n* (?), a small wood of Tabernaemontana Coronaria trees (or of Aśoka trees). — *Piṇḍi-jangha*, *as*, *m*, N. of a man or of his descendants. — *Piṇḍi-tagara*, *as*, *m*, a species of Tabernaemontana Coronaria (= *kapha-varadhana*). — *Piṇḍitagaraka*, *as*, *m*, Tabernaemontana Coronaria. — *Piṇḍi-taru*, *us*, *m*, a species of tree (= *maha-p<sup>o</sup>*). — *Piṇḍi-pushpa*, *am*, *n*, Jonesia Aśoka. — *Piṇḍi-lepa*, *as*, *m*, a kind of unguent. — *Piṇḍi-sūra*, *as*, *m*, 'a cake-hero', a cowardly boaster, coquette, braggart. — *Piṇḍodakaleriyū* ('*da-ud*'), *f*, an oblation of obsequial cakes and water. — *Piṇḍodharāṇa* ('*da-ud*'), *am*, *n*, participating in funeral offerings, presenting them to common ancestors. — *Piṇḍopanishad* ('*da-up*'), *t*, *f*, N. of an Upanishad.

*Piṇḍaka*, *as*, *am*, *m*, *n*, a lump, lump of food; a round swelling or protuberance [cf. *mastaka-p<sup>o</sup>*]; the calf of the leg; incense, myrrh; a species of bulbous plant (= *piṇḍālu*); a carrot, Daucus Carota; (in astronomy) a sine expressed in numbers; (*as*), *m*, a Piśāca, goblin, demon; (*ikā*), *f*, a globular swelling or protuberance, a fleshy swelling (in the shoulders, arms, legs, &c.), a wen (?); the calf of the leg; the instep; the nave of a wheel; a stool or seat of various shapes and dimensions; a base or pedestal for the image of a deity or for a Linga (Ved.); a kind of shrub (= *śvetāmlī*).

*Piṇḍana*, *am*, *n*, forming globes, taking a globular form (as water); (*as*), *m*, a mound or bank.

*Piṇḍaraka*, *as* or *am*, *m*, or *n* (?), a bridge.

*Piṇḍala*, *as*, *m*, a bridge, causeway, passage over a stream or ravine, a mound, ridge, bank raised to form a path across inundated fields; [cf. *piṇḍana*, *piṇḍila*.]

*Piṇḍasa*, *as*, *m*, a beggar, mendicant living upon alms; [cf. *piṇḍāsa* under *piṇḍa*.]

*Piṇḍāta*, *as*, *m*, incense.

*Piṇḍūra*, *as*, *m*, a beggar, religious mendicant; a buffalo-herdsman, neatherd, cowherd; a species

of tree, Flacourtia Sapida; Trewia Nudiflora; an expression of censure; N. of a Nāga; (*am*), *n*, a kind of vegetable (= Hindi *piṇḍārū*).

*Piṇḍāraka*, *as*, *m*, N. of a Nāga; N. of a Vīṣṇi; of a son of Vasu-deva and Rohiṇī; of a river considered holy by the Hindus; (*am*), *n*, N. of a place of pilgrimage in Guzerat. — *Piṇḍāraka-tirtha*, *am*, *n*, N. of a sacred bathing-place.

*Piṇḍī*, *is*, *f*, the nave of a wheel (= *piṇḍi*, *piṇḍikā*).

*Piṇḍika*, *as*, *ā*, *am*, having large calves (?). See *piṇḍikā* under *piṇḍaka*, col. 2.

*Piṇḍita*, *as*, *ā*, *am*, rolled into a ball or lump, pressed into a solid mass; thick, massy, lumpish; formed into a mass, heaped together, collected; mixed, intermingled with; united; added, multiplied; counted, numbered; (*as*), *m*, incense.

*Piṇḍin*, *i*, *inī*, *i*, possessing a body (= *śarīrin*); receiving cakes of meal (as ancestors &c.); possessing the *piṇḍa* or funeral oblation; (i), *m*, a beggar; an offerer of obsequial oblations or cakes of meal to the Manes.

*Piṇḍila*, *as*, *ā*, *am*, having large calves (= *sthūla-jangha*); skilled in calculations; (*as*), *m*, a skilful calculator or arithmetician, a calculator of nativities, astrologer, astronomer; a bridge, mound, bank, causeway; (*ā*), *f*, a species of cucumber, Cucumis Maderaspatanus (= *godumbā*).

*Piṇḍī-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make into a lump or ball, press together, unite, join together, mix or intermingle; to concentrate; to identify with (with *saha*). — *Piṇḍī-karāṇa*, *am*, *n*, making into a lump or ball, heaping. — *Piṇḍī-kṛita*, *as*, *ā*, *am*, made into a lump or ball. — *Piṇḍī-kṛtīya*, *ind*, having made into a lump or ball; having concentrated.

*Piṇḍitaka*, *as*, *m*, the tree Vangueria Spinosa; a kind of shrub, Tabernaemontana Coronaria; a species of basil (= *phaṇijjhaka*); (*am*), *n*, the fruit of the tree Vangueria Spinosa.

*Piṇḍi-bhū*, cl. I. P. -*bhavati*, -*bhavitum*, to be made into a lump or ball, to become a solid body. — *Piṇḍi-bhāva*, *as*, *m*, the being rolled together into a ball. — *Piṇḍi-bhūta*, *as*, *ā*, *am*, formed into a lump or ball, lumped, heaped.

*Piṇḍira*, *as*, *ā*, *am*, sapless, juiceless, arid, dry; (*as*), *m*, the pomegranate tree [cf. *krishṇa-p<sup>o</sup>*]; cuttle-fish bone; sea foam.

*Piṇḍola*, *as*, *m*, N. of a man.

*Piṇḍoli*, *is*, *f*, leavings of a meal, fragments dropped from the mouth, ors.

**पिण्डियाल** *piṇḍipāla*, *as* or *am*, *m*, or *n* (?), N. of a weapon with a single point; [cf. *bhīndi-pāla*.]

**पिय्या** *piyā*, *f*, heart-pea, Cardiospermum Halicacabum (= *panyā*).

**पिय्याक** *piyāka*, *as*, *am*, *m*, *n*. (said to be fr. rt. *piśh*), the residue of seeds which have been ground for oil; oil-cake; incense; saffron; Asa Foetida; (*ā*), *f*, a species of plant.

**पितामह** *pitā-maha*. See p. 574, col. 1.

**पितु** *pitu*, *us*, *m*, Ved. (fr. rt. *pyai*), juice, drink; nourishment; (Sāy.) = *pālakaṃ an-nam*, nourishing food. — *Pitū-kṛit*, *t*, *t*, Ved. bestowing or providing food. — *Pitū-bhāj*, *k*, *k*, Ved. enjoying or partaking of food; (Sāy.) = *annārthān*, seeking or earning food. — *Pitū-bhṛit*, *t*, *t*, Ved. bringing food. — *Pitū-mat*, *ān*, *ātī*, Ved. accompanied by food, abounding in food, nourishing. — *Pitū-shani*, *is*, *is*, Ved. bestowing or granting food. — *Pitū-stoma*, *as*, *m*, 'praise of food', N. of the hymn Rīg-veda I. 187.

*Pitūya*, Nom. P. *pitūyati*, -*yitum*, Ved. to long for food, desire food.

**पितृ** *pitri*, *tū*, *m*. (fr. rt. 3. *pā*), a father; (in the Veda *pitri* is an epithet of Bṛihas-pati, Varuṇa, Prajā-pati, and especially of heaven or the

sky; *antarā pitarān mātarān-ā*, between heaven and earth; according to Śāy. *pitṛi* = *pālaka*, a protector; (*tarau*), m. du. father and mother, parents, (in the Veda an epithet of the Anapis or two pieces of wood regarded as the parents of Fire, and of heaven and earth regarded as the parents of all beings); (*taras*), m. pl. fathers, forefathers, ancestors; a father and his brothers, father and uncles, paternal ancestors; the spirits of departed ancestors, the Manes or spirits of the dead (they are of two kinds, viz. either the spirits of the father, grandfathers, and great-grandfathers of an individual or the progenitors of mankind generally, to both classes of whom Śrāddhas or obsequial worship is paid and oblations of food called *Pinḍas* presented; they inhabit a peculiar region, which, according to some, is the Bhuvā or region of the air, according to others, the orbit of the moon, and are considered as the regents of the Nakshatras Maghā and Mūla); [cf. Zend *pīta*, base *pa-tar*: Gr. *πα-τήρ*, *πά-τωρ*-s: Lat. *pa-ter*, *Jup-pter*: Goth. *fa-dar*: Old Germ. *fa-tar*, *fa-ter*, 'father'; *fataro*, 'uncle': Angl. Sax. *faeder*, 'father'; *fadhū*, 'aunt, father's sister': Hib. *athair*, 'father', for *pathair*.] — *Pitāri-śūra*, as, m. 'a hero against his father,' a cowardly boaster. — *Pitā-putra*, au, m. du. father and son. — *Pitāputra-virodha*, as, m. a contest between father and son. — *Pitāputra-samāgama*, as, m., N. of a Buddhist Sūtra. — *Pitāputriya*, as, ā, am, relating to father and son; containing the words *pitṛi* and *putra*: (with *sampradāna*) the transmission (of bodily capacities and powers) from father to son. — *Pitā-maha*, as, m. a paternal grandfather; a N. of Brahmā the great father of all; N. of the author of a Dharma-śāstra; of the author of an astronomical work; (*ās*), m. pl. the ancestors, Manes; (*i*), f. a paternal grandmother. — *Pitāmaha-saras*, as, n. or *pitāmahasya saras*, N. of a place of pilgrimage. — *Pitā-sumati-samvāda*, as, m., N. of a part of the Brahma-vaivarta-Purāṇa. — *Pituh-putra*, as, m. a father's son. — *Pituh-shvasri* or *pituh-shvasri*, s̄ā, f. a father's sister. — *Pitri-karman*, a, or *pitri-kārya*, am, n. obsequial rites, sacrifice offered to deceased ancestors. — *Pitri-kalpa*, as, m. (perhaps) legends relating to ancestors; N. of a long period of time, Brahmā's day of new moon. — *Pitri-kānana*, am, n. 'grove of ancestors,' a cemetery. — *Pitri-kulya*, f. 'rivulet of the Pitris,' N. of a river rising in the Malaya mountains. — *Pitri-kṛita*, as, ā, am, Ved. committed against parents or ancestors (as sin). — *Pitri-kṛitya*, am, n. or *pitri-kṛityā*, f. obsequial rites, oblations offered to the spirits of deceased ancestors. — *Pitri-gaṇa*, as, m. the whole body of ancestors collectively, a group or class of Manes or deceased progenitors who were sons of the Rishis or Prajā-patis, (the principal classes, according to Manu III. 194-199, are the Soma-sads, descended from Vi-rāj, the Agni-shvāttas from Marīci, Barhi-shads from Auri, Soma-pās from Bhṛigu, Havishmats from Angiras, Ājya-pas from Pulastya, and Su-kālins from Vasiṣṭha; there are also the Agni-dagdhās and An-agnidagdhās, Kavyās and Saumyas.) — *Pitri-gaṇā*, f. an epithet of Durgā. — *Pitri-gāthā*, ās, f. pl. 'songs of the ancestors,' an epithet of particular songs. — *Pitri-gāmin*, ī, inī, i, belonging or pertaining to a father. — *Pitri-grīṇā*, f. probably a wrong reading for *pitri-gaṇā*, q. v. — *Pitri-grīha*, am, n. a father's house, paternal mansion; 'house of ancestors,' a burial ground, cemetery. — *Pitri-graha*, as, m. 'the genius of the Manes,' N. of a demon causing disease. — *Pitri-ghātaka*, as, or *pitri-ghātin*, ī, m. 'slaying a father,' a parricide. — *Pitri-ḍeta*, as, m., N. of a man. — *Pitri-tama*, as, m., Ved., in *pitrītamah pitṛiṇām*, best of the ancestors (Śāy. = *pālā-kānām madhye atisāyena pālakaḥ*), a defender in the highest degree among defenders). — *Pitri-tar-paṇa*, am, n. 'refreshing the Manes,' gifts in honour of deceased progenitors, distributed at the Śrāddhas or funeral ceremonies; an oblation to the Manes; the act of throwing water out of the right

hand at seasons of ablution as an offering to the Manes or deceased ancestors in general; the part of the hand between the thumb and fore-finger sacred to the Manes; sesame (= *tīla*). — *Pitri-tas*, ind., Ved. from the father, on the father's side. — *Pitri-tīthi*, īs, f. day of new moon, a day sacred to the Manes of either deceased parent, the day appointed for obsequial rites to deceased ancestors. — *Pitri-tīrtha*, am, n. 'the place of pilgrimage for progenitors,' epithet of the city called Gayā (where the performance of funeral sacrifices is peculiarly meritorious and efficacious); the part of the hand between the fore-finger and thumb sacred to the Manes. — *Pitritīrtha-māhātmya*, am, n., N. of a chapter of the Śiva-Purāṇa. — *Pitri-tva*, am, n. fatherhood, paternity; the state or condition of a Pitri or deified progenitor. — *Pitri-datta*, as, ā, am, given by a father (a term applied to a woman's peculiar property); (*as*), m., N. of a man. — *Pitri-dayitā*, ī, N. of a work. — *Pitri-dāna* or *pitri-dānaka*, am, n. a gift in honour of deceased ancestors, an offering to the Manes. — *Pitri-dāya*, as, m. property inherited from a father, patrimony. — *Pitri-deva*, ās, m. pl. the Manes and the gods; the divine Manes; (*as*, ā, am), worshipping a father; relating to the worship of the Manes or deceased ancestors. — *Pitri-devata* or *pitri-devatya*, as, ā, am, Ved. having the Manes for deities, sacred to the Manes. — *Pitri-dāvatya*, as, ā, am, relating to the worship of the Manes; governed or presided over by the Manes; (*am*), n. epithet of the tenth lunar asterism or Maghā. — *Pitri-dāvatya*, as, ā, am, relating to the worship of the Manes; (*am*), n., N. of a sacrifice offered to the Manes on the day called *Ashtakā*. — *Pitri-draṇya*, am, n. 'father's substance,' patrimony. — *Pitri-nāman*, ā, mnī, a, called after the father's name; [cf. *mātri-nāman*.] — *Pitri-paksha*, as, m. paternal side, paternal relationship; the half month of the Manes, N. of the dark half in the Gauṇa Āśvina, so termed as peculiarly appointed for the celebration of obsequial rites to the Pitris or Manes; a father's relations, relatives by the father's side; (*as*, ā, am), being on the father's side. — *Pitri-pati*, īs, m. 'lord of the Manes,' an epithet of Yama, regent of the dead; (*ayas*), m. pl. the Manes and the lords of creatures (Prajā-patis). — *Pitri-pada*, am, n. the world or state of the Manes. — *Pitri-pātra*, am, n. a cup or other vessel used at obsequial rites. — *Pitri-pitri*, tā, m. a father's father, paternal grandfather. — *Pitri-pita*, as, ā, am, Ved. drunk by ancestors or deceased progenitors. — *Pitri-pūjana*, am, n. worship of the Manes. — *Pitri-pātāmaha*, as, ī, am, inherited or derived from father and grandfather; (*ās*), m. pl. fathers and grandfathers, ancestors. — *Pitripaitāmahika*, as, ī, am, inherited or derived from father and grandfather. — *Pitri-prasū*, ūs, f. a father's mother; 'mother of the Manes,' twilight (the time when the Manes of departed ancestors are abroad). — *Pitri-prāpta*, as, ā, am, received from a father; inherited patrimonially. — *Pitri-prītya*, as, m. 'dear to the Pitris,' a species of plant (= *bhṛiṅga-rāja*). — *Pitri-bandhu*, us, m. a kinsman by the father's side, as the son of the paternal grandfather's sister, of the paternal grandmother's sister, and of the father's maternal uncle; (*u*), n. relationship by the father's side. — *Pitri-bāndhava*, as, m. a kinsman in the paternal line. — *Pitri-bhaktā*, as, ā, am, dutifully attached to a father. — *Pitri-bhakti*, īs, f. filial duty to a father. — *Pitribhakti-tarangiṇi*, f, N. of a work. — *Pitri-bhūti*, īs, m., N. of a commentator on Kātyāyana's Śrauta-sūtras. — *Pitri-bhojana*, am, n. a father's food; food offered to the Manes; (*as*, am), m. n. the plant Phaseolus Radicatus (a species of pulse = *māsha*). — *Pitri-bhrātri*, tā, m. a father's brother, paternal uncle. — *Pitri-mat*, ān, atī, at, having a father, having an illustrious father; accompanied by the Manes, connected with the Manes (as Soma or Yama); mentioing the Manes or deceased ancestors. — *Pitri-mandira*, am, n. a father's house, paternal mansion; 'dwelling-

place of ancestors,' a cemetery. — *Pitri-mātri-hīna*, as, ā, am, destitute of father and mother, orphan. — *Pitri-medha* or *pitri-yajna*, as, m. sacrifice offered to the Manes, obsequial offerings. — *Pitri-yāna*, Ved. or *pitri-yāna*, as, ā, am, trodden by the Manes; (*am*), n. the path trodden by the Manes, the way leading to the Manes; the vehicle of the Manes, a car to convey holy persons after their decease to heaven. — *Pitri-rāj*, ī, or *pitri-rāja*, as, or *pitri-rājan*, ā, m. 'king of the Manes,' an epithet of Yama. — *Pitri-rāya*, as, m., N. of a Rudra. — *Pitri-loka*, as, m. a father's house, paternal mansion; the world or sphere of the Manes (to which various situations are ascribed, but principally the Bhuvā region or mid-heaven). — *Pitri-vaṇsa*, as, m. the paternal family. — 1. *pitri-vaṇ*, ān, atī, at, having a father, whose father is living; — 2. *pitri-vaṇ*, ind. like a father; like the Manes; as if for the Manes; as in the sacrifice offered to the Manes. — *Pitri-vana*, am, n. 'grove of ancestors,' a cemetery, a place where dead bodies are burnt or buried. — *Pitri-vāne-āra*, as, ī, am, haunting a cemetery; (*as*), m. an epithet of Śiva; a goblin. — *Pitri-vartin*, ī, m. 'staying or abiding with ancestors,' N. of a Brāhman (= king Brahma-datta). — *Pitri-vasati*, īs, f. 'abode of departed ancestors,' a cemetery. — *Pitri-vāk-para*, as, ā, am, attentive to the voice of parents, obedient to parents. — *Pitri-vitta*, as, ā, am, Ved. acquired by ancestors; (Śāy.) = *pituh sakāśal labha*, derived from a father, patrimonial. — *Pitri-vrata*, as, m. a worshipper of the Manes; (*am*), n. worship of ancestors, obsequial rites. — *Pitri-sarman*, ā, m., N. of a Dānava. — *Pitri-sravaṇa*, as, ā, am, Ved. bringing honour to a father; (Śāy.) = *pitā prakhyāyate yena putreṇa tādrīśah*.] — *Pitri-srādha*, am, n. a funeral ceremony or obsequial rites in honour of a father or deceased ancestor. — *Pitri-shad*, ī, t, t, Ved. living unmarried with a father or with parents; 'dwelling with the Manes,' an epithet of Rudra. — *Pitri-shadana*, as, ā, am, Ved. inhabited by the Manes. — *Pitri-shvasri*, s̄ā, f. a father's sister, paternal aunt (= *pituh-shvasri*). — *Pitri-shvasriya*, as, ā, m. f. a father's sister's son or daughter, a paternal aunt's son or daughter. — *Pitri-sannibha*, as, ā, am, like a father, fatherly, paternal. — *Pitri-sāmānya*, am, n. ancestors collectively. — *Pitri-sū*, ūs, f. a father's mother; 'mother of the Manes,' twilight; [cf. *pitri-prasū*.] — *Pitri-sūkta*, am, n., N. of a Vedic hymn. — *Pitri-sthāna*, as, m. a guardian; (*am*), n. the sphere of the Manes. — *Pitri-sthāniya*, as, m. a guardian (who takes the place of a parent). — *Pitri-svasri*, s̄ā, f. an incorrect form for *pitri-shvasri*. — *Pitri-svasriya*, as, ā, m. f., see *pitri-shvasriya*. — *Pitri-hatyā*, f. the murder of a father, parricide. — *Pitri-han*, ā, m. a parricide. — *Pitri-hū*, ūs, ūs, u, invoking or dedicated to the Pitris; (*ū*), f., scil. *dvār*, N. of the southern aperture of the human body, i. e. of the right ear; [cf. *deva-hū*.] — *Pitri-hūya*, am, n., Ved. invoking or summoning deceased ancestors. — *Pitri-rjita* (*ṣṭri-ar*), as, ā, am, derived from a father; property originally acquired by a father. — *Pitri-rtham* (*ṣṭri-ar*), ind. for a father's sake.

*Pitrika*, as, ā, am, (at the end of a comp.) paternal, parental, ancestral, relating or belonging to parents or progenitors, obsequial.

*Pitriya*, as, m. a father's brother, paternal uncle; any elderly male relation; [cf. Gr. *πα-τωρ*-s; Lat. *patruus*.]

*Pitrya*, as, ā, am, derived from a father, relating to a father, paternal, patrimonial, ancestral, belonging to a father or to progenitors, usual or customary with a father; relating to deceased ancestors, consecrated to the Manes, referring or devoted to the Manes, obsequial; in Manu II. 59. *pitryaṇ tīrtham* = the part of the hand sacred to deified progenitors, i. e. the part between the fore-finger and thumb; (*as*), m. the eldest brother (who takes the place of a father); the month Maghā; (*ā*), f. the Nakshatra Maghā (presided over by the Manes); the day of

full moon, the worship of the Manes on the day of full moon; (*am*), n., scil. *karma*, the worship of the Manes; the Nakshatra Maghā; the part of the hand between the fore-finger and thumb.  
-*Pitryā-vat*, *ān*, *atī*, *at*, Ved. (perhaps) possessing property inherited from a father; (Sāy.) = *pitrī-mat*, q. v.

**पित्त** *pitta*, *am*, n. (etymology doubtful), bile, the bilious humor, one of the three humors of the body (the other two being *vāta* and *kapha*); it is especially secreted between the stomach and bowels, and thence flows through the liver, and distributes itself in the spleen, heart, eyes, and skin; its chief quality is heat; [cf. *kūrma-p*, *go-p*, *rakta-p*, *pañtīka*.] = *Pitta-kosha*, *as*, m. the gall-bladder. = *Pitta-kshobha*, *as*, m. excess and disturbance of the bilious humor. = *Pitta-gadin*, *i*, *inī*, *i*, suffering from bilious complaints, bilious. = *Pitta-ghna*, *as*, *i*, *am*, 'bile-destroying,' antibilious; (*am*), n. an antidote to bilious complaints; ghee?; (i), f. a plant, *Cocculus Cordifolius*. = *Pitta-jvara*, *as*, m. bilious fever. = *Pitta-drāvin*, *i*, *inī*, *i*, 'bile-dispersing,' removing bile; (i), m. the sweet citron (= *madhura-jambīra*). = *Pittadhara*, *as*, *ā*, *am*, containing bile, bilious. = *Pittanvarhana*, *as*, *ā*, *am*, destroying bile. = *Pittaprakṛiti*, *is*, *i*, *i*, being of a bilious temperament. = *Pitta-prakopa*, *as*, m. excess and vitiation of the bilious humor. = *Pitta-rakta*, *am*, n. plethora; [cf. *rakta-pitta*.] = *Pitta-rogin*, *i*, *inī*, *i*, suffering from bilious complaints, bilious. = *Pitta-vat*, *ān*, *atī*, *at*, having bile, bilious. = *Pitta-vāyu*, *us*, m. flatulence arising from excess and vitiation of the bilious humor. = *Pitta-vidagdha*, *as*, *ā*, *am*, burnt up by bile, impaired or destroyed by bile. = *Pittavināsana*, *as*, *i*, *am*, 'bile-destroying,' antibilious. = *Pitta-samana*, *as*, *i*, *am*, 'bile-alleviating,' antibilious. = *Pitta-syanda*, *as*, m. a bilious form of ophthalmia; [cf. *pittābhishyanda*.] = *Pittahāra*, *as*, *i*, *am*, 'bile-removing,' antibilious. = *Pittātīsāra* ('*ta-at*'), *as*, m. 'bile-dysentery,' a bilious form of diarrhoea. = *Pittātīsārin*, *i*, *inī*, *i*, suffering from a bilious form of dysentery. = *Pittābhishyanda* ('*ta-abh*'), *as*, m. a bilious form of ophthalmia; [cf. *pitta-syanda*.] = *Pittāri* ('*ta-ari*'), *is*, m. 'enemy of bile,' i. e. anything antibilious; N. of various plants and vegetable substances used to counteract biliousness (= *parpata*, *lākshā*, and *varvara*). = *Pittopahata* ('*ta-up*'), *as*, *ā*, *am*, impaired or destroyed by bile.

*Pittala*, *as*, *ā*, *am*, bilious, relating to the bilious humor, secreting bile; (*ā*), f. the plant *Jussiaea Repens*; (i), f., N. of a plant, = *mūrva*; (*am*), n. brass, bell-metal; a species of birch tree (the bark of which is used for writing upon; cf. *bhūrja-pattra*).

**पितृ** *pitṛa*, *as*, m., N. of a man.

**पित्तत्** *pitsat*, *an*, *antī*, *at* (fr. Desid. of rt. 2. *pat*), being about to fly or fall, habitually falling or coming down; (*an*), m. a bird; [cf. Gr. *ψιττακος*; Lat. *psittacus*.]

*Pitsala*, *am*, n. a road, path, way.

*Pitsu*, *us*, *us*, *u*, being about to fly or fall.

*Pipatishat*, *an*, *antī*, *at*, about to fly or fall, inclined or addicted to falling repeatedly; (*an*), m. a bird.

*Pipatishā*, f. wish or inclination to come down or fall.

*Pipatishu*, *us*, *us*, *u*, being about to fall; (*us*), m. a bird.

**पिद्द** *pidva*, *as*, m., Ved. a species of animal.

**पिधा** *pi-dhā* = *api-dhā*, q. v.

*Pi-dadhat*, *at*, *atī*, *at*, covering, veiling, hiding.

*Pi-dhātavya*, *as*, *ā*, *am*, to be covered or hidden; to be stopped up, to be shut or closed.

*Pi-dhāna*, *am*, n. covering, stopping up, shutting; (*as* or *am*), m. or n. (?), a covering, cover, concealment; a lid, top, cover; a sheath; a wrapper, cloak; [cf. Cambro-Brit. *fedon*, 'a screen.']

= *Pidhāna-vat*, *ān*, *atī*, *at*, provided with a cover, covered with a lid.

*Pidhānaka*, *as*, m. a cover, lid; a sheath, scabbard [cf. *khaḍga-p*].

*Pi-dhāya*, ind. having covered.

*Pi-dhāyaka*, *as*, *ikā*, *am*, covering, hiding, concealing. = *Pidhāyaka-tā*, f. the state or act of covering.

*Pi-dhita*, *as*, *ā*, *am*, shut, covered, hidden, concealed; filled with; (*am*), n. a particular figure of speech, showing any person by insinuation that one knows his secrets.

**पिनस** *pinasa*, *as*, m. = *pinasa*, q. v.

**पिनह** *pi-nah* = *api-nah*, q. v.

*Pi-naddha*, *us*, *ā*, *am*, tied on, put on, fastened, bound; dressed, accoutred; wrapped, covered, concealed; pierced, penetrated.

*Pinaddhaka*, *as*, *ikā*, *am*, dressed, clothed, covered.

*Pi-nahya*, ind. having put on or dressed.

**पिनाक** *pināka*, *as*, *am*, m. n. (said to be fr. rt. 3. *pā*), a staff, stick; a bow; the club or bow of Rudra-Siva; a trident or three-pronged spear; the trident of Siva; a shower or fall of dust, falling dust; (*as*), m., N. of a man; (i), f. a kind of stringed instrument, a sort of violin. = *Pināka-goptrī*, *tā*, m. 'preserver of the Pināka,' an epithet of Siva. = *Pināka-dhṛik* (see *dhṛik*), or *pināka-bhṛit*, *t*, m. 'bearer of the Pināka,' an epithet of Siva. = *Pināka-pāni*, *is*, m. 'Pināka in hand,' an epithet of Siva.

*Pināki*, *is*, *is*, *i* (occurring only in acc. sing.), substituted for *pinākin*, q. v.

*Pinākin*, *i*, *inī*, *i*, armed with a Pināka; (i), m. an epithet of Rudra-Siva; N. of one of the eleven Rudras; (*inī*), f., N. of two rivers. = *Pinākinimāhātmya*, *am*, n., N. of a part of the *Brahmaṇḍa-Pārāṇa*.

**पिन्यास** *pinyāsa*, *am*, n. (said to be fr. rt. 2. *as* with *pi-ni*), *Asa Foetida*; [cf. *pinyāka*.]

**पिन्व** *pinva*, cl. I. P. A. *pinvati*, -*te*, *pinvāna*, *piptve*, *pinvishyati*, -*te*, *pinvītum*, Ved. to cause to swell, to distend, to cause to overflow or run over, to cause to abound; to cause to abound in milk (Rig-veda I. 112, 3, where, according to Sāy., *pinvathā* = *payasā pūrītavantau*); to sprinkle, wet, moisten, water; to discharge, pour forth; to grant, bestow; (A.) to swell, to be distended, to overflow; [cf. rt. *pyai*.]

*Pinva*, *as*, *ā*, *am*, Ved. causing to swell or flow; [cf. *dānu-p*].

*Pinvana*, *am*, n., Ved. a particular vessel used in religious ceremonies.

*Pinvantya*, *apiyā*, f., Ved., scil. *ric*, an epithet of the verse beginning *pinvanti apo* (Rig-veda I. 64, 6).

*Pinvamāna*, *as*, *ā*, *am*, Ved. being swollen, swelling, being full or filled.

**पिपतिषत्** *pipatishat*, *pipatishā*, *pipatishu*. See under *pitsat*, col. 1.

**पिपविषु** *pipavishu*, *us*, *us*, *u* (fr. Desid. of rt. 1. *pū*), wishing to purify.

**पिपाठक** *pipāthaka*, *as*, m., N. of a mountain.

**पिपासत्** *pipāsāt*, *an*, *antī*, *at* (fr. Desid. of rt. 1. *pā*), thirsting, thirsty.

*Pipāsā*, f. thirst, desire to drink. = *Pipāsā-vat*, *ān*, *atī*, *at*, thirsting, thirsty.

*Pipāsita*, *as*, *ā*, *am*, wishing to drink, thirsty, athirst.

*Pipāsin*, *i*, *inī*, *i*, wishing to drink, thirsty.

*Pipāsu*, *us*, *us*, *u*, thirsty, athirst.

**पिपिली** *pipilī*, f. = *pipilī*, an ant.

**पिपिष्वत्** *pipishvat*, *an*, *antī*, *at* (fr. a. rt. *pi* for *pi*), Ved. (perhaps) swollen, overfull, super-

abundant; (according to Sāy.) favourable to the husbandman.

**पिपीतक** *pipitaka*, *as*, m., N. of a Brāhman who was the first to perform a particular ceremony in honour of Vishnu on the twelfth day of the light half of the month Vaisākha; (i), f. the twelfth day of the light half of the month Vaisākha (when giving away water is an act of merit, so called after the Brāhman Pipitaka).

**पिपील** *pipīla*, *as*, *i*, m. f. (perhaps a reduplicated form fr. rt. *pid*), an ant.

*Pipīlaka*, *as*, m. a large black ant; (*ikā*), f. the common small red ant; a female ant. = *Pipīlikā-parisarpaṇa*, *am*, n. the running about of ants.

*Pipīlika*, *as*, m. an ant; (*am*), n. a kind of gold supposed to be collected by ants. = *Pipīlikā-madhya*, *as*, *ā*, *am*, 'thin in the middle like an ant,' N. of any metre the middle Pīda of which is shorter than the preceding and following. = *Pipīlika-madhya*, f., N. of a species of the *Anushtubh* metre. = *Pipīlikā-madhya*, *as*, *ā*, *am*, a kind of fasting (beginning on the day of full moon with fifteen mouthfuls, decreasing by one daily until the day of new moon, and after that increasing by one daily until the next day of full moon).

**पिपृच्छिषु** *pipṛcchishu*, *us*, *us*, *u* (fr. Desid. of rt. *prach*), about to ask or inquire, wishing to ask.

**पिप्पका** *pippakā*, f., Ved. a species of bird; [cf. *pippika*.]

**पिप्पटा** *pippatā*, f. a kind of sweetmeat.

**पिप्पल** *pippala*, *as*, m. (said to be fr. rt. 3. *pā*), the holy fig-tree, *Ficus Religiosa* [cf. *asvattha*]; a kind of bird; a nipple (so called from its similarity to a berry); the sleeve of a jacket or coat; N. of a son of Mitra and Revati; (*ās*), m. pl., N. of a school of the Atharva-veda; (*ā*), f., N. of a river; (i), f. a berry; long pepper, *Piper Longum* (both plant and berry; cf. *kapi-p*, *jala-p*, *toya-p*); (*am*), n. a berry in general, the berry of the tree *Ficus Religiosa*; sensual enjoyment; water; the sleeve of a coat; [cf. Gr. *πίπερι*, *πέπερι*; Lat. *piper*.] = *Pippalāda* ('*la-ada*'), *as*, m. 'eater of berries,' N. of an ancient teacher of the Atharva-veda; (*ās*), m. pl., N. of a school of the Atharva-veda (also *pippalādakās*). = *Pippalāda-tirtha*, *am*, n., N. of a sacred bathing-place. = *Pippalāda-śruti*, *is*, f., N. of a work mentioned in the *Parāśara-smṛiti*. = *Pippalā-vatī*, f., N. of a river. = *Pippalī-mūla*, *as*, m. the root of long pepper. = *Pippalī-lavaṇa*, *e*, n. du. pepper and salt.

*Pippalaka*, *am*, n. a nipple; sewing thread.

*Pippalāyana*, *as*, m., N. of a man.

*Pippalī*, *is*, f. long pepper; *Vasishṭhasya pippalī*, N. of a Sāman. = *Pippalī-śronī*, *is*, f., N. of a river.

*Pippalīkā*, f. a species of plant (= *asvatthī*).

**पिप्पलु** *pippalū*, *ūs*, m. or f. (?), N. of a man (or woman?).

**पिप्पिका** *pippikā*, f. the tartar of the teeth; [cf. *piṭṭaka*.]

**पिप्पिक** *pippika*, *as*, m., Ved. a species of animal, probably a bird; [cf. *pippakā*.]

**पिप्रीषा** *pipriṣā*, f. (fr. Desid. of rt. 1. *prī*), Ved. desire of pleasing or showing kindness.

*Pipriṣhu*, *us*, *us*, *u*, desirous of pleasing, wishing to give pleasure.

**पिपु** *pipu*, *us*, m. (fr. rt. *prī*?) Ved., N. of a demon (who was conquered and whose strongholds were destroyed by Indra).

**पिपु** *pipu*, *us*, m. (perhaps for *api-plu*; said to be fr. rt. *plush* with *api*), a freckle, mark, mole. = *Piplu-karṇa*, *as*, *ā*, *am*, having a mark on the ear. = *Piplu-pracchādana*, *as*, *i*, *am*, covering or concealing a mole.

**पिब** *piba* or *piva*, *as*, *ā*, *am* (fr. rt. 1. *pā*),



पीच *pīca*, *am*, n. the lower jaw, the chin.

पीटिका *pīṭikā*, a various reading for *pīṭhikā*, q. v.

पीठ *pīṭha*, *am*, n. (thought by some to be a Prākṛit form fr. *pī-sada* = *pī-shada* = *pī-shda* or connected with rt. *pīṭh*), a stool, seat, chair, bench; a religious student's seat made properly of Kuśa grass; the seat of a deity, an altar (according to some native authorities in this and the preceding senses also *as*, *i*, m. f.); a basis, basement, pedestal; an epithet of various temples (erected on the fifty-one spots on which, according to tradition, the various members of Pārvatī fell after she had been cut to pieces by the discus of Viṣṇu); a kind of ornament; a particular posture in sitting; (in geometry) the complement of a segment; N. of an Asura the minister of Kaśya. — *Pīṭha-keli*, *is*, m. a particular dramatic character, a male confidant, a parasite. — *Pīṭha-ga*, *as*, *ā*, *am*, moving about in a wheel-chair, lame. — *Pīṭha-garbha* or *pīṭha-vivara*, *as*, m. the cavity in the pedestal of an idol. — *Pīṭha-śakra*, *as* or *am*, n. or n. (?), Ved. a chariot with a seat. — *Pīṭha-nāyikā*, f. a girl of fourteen (before menstruation) who impersonates Durgā at the festival of that goddess. — *Pīṭha-nyāsa*, *as*, m. epithet of a particular mystical ceremony. — *Pīṭha-bhū*, *ūs*, f. a basis, basement. — *Pīṭha-mardā*, *as*, *ā*, *am*, 'rubbing the seat,' (perhaps) riding on horseback, a rider; exceedingly impudent; (*as*), m. the companion of a hero in great undertakings; a companion, parasite; a dancing-master who teaches courtiers. — *Pīṭha-sarpa*, *as*, *ā*, *am*, or *pīṭha-sarpin*, *i*, *ini*, *i*, moving about on a wheel-chair, lame, crippled, a cripple. — *Pīṭha-sthāna*, *am*, n. a place where one of the limbs of Pārvatī is supposed to have fallen and therefore consecrated to her worship; [cf. *pīṭha*.]

*Pīṭhaka*, *as*, *am*, m. n. a seat, chair, bench; a saddle?; (*ikā*), f. a bench; a base, pedestal; a section, chapter (sometimes wrongly spelt *pīṭikā*).

पीड़ *pīḍ* connected with rt. *pīsh*, cl. I. A. *pīḍate*, *pīḍitum*, Ved. to be squeezed or pressed out (as Soma): Caus. or d. 10. P. (ep. also A.) *pīḍayati* (-*te*), -*yitum*, to squeeze, pinch, press, oppress, compress, suppress (e. g. *kālam kālena pīḍayan*, Manu I. 51, pressing time against time, or suppressing one period by means of another, according to Kullūka = *śriṣṭhī-kālam pralaya-kālena nāṣayan*); to overpower; to hurt, harm, injure, pain, vex, harass, annoy, torment; to break, violate (an oath); to beleague (a city); to neglect, cause suffering by neglect; to remove; to cover; (in augury) to cover with anything inauspicious; (in astrology) to eclipse; to oppose, resist; to stir, agitate.

*Pīḍa*, *as*, *am*, m. n., in *tīla-p°*, *triṇa-p°*, q. v. — *Pīḍa-yantra-griha*, *as*, m. a workshop for criminals, house of correction.

*Pīḍaka*, *as*, m. an oppressor; [cf. *tīlu-p°*.]

*Pīḍana*, *as*, *ā*, *am*, molesting, paining, disagreeable; (*am*), n. the act of pressing, squeezing, rubbing; an instrument for pressing, press; oppressing, inflicting pain, paining, distressing; laying a country waste, devastation; (in astrology) the oppression or suppression of a planet &c., i. e. eclipse [cf. *graha-p°*]; suppressing sounds, a fault in the pronunciation of vowels.

*Pīḍaniya* or *pīḍayitavya*, *as*, *ā*, *am*, to be oppressed or molested, to be pained or harassed; used for pressing, serving for a press.

*Pīḍayat*, *an*, *anti*, *at*, squeezing, pressing; oppressing, suppressing, harassing, paining; breaking, violating.

*Pīḍā*, f. pain, suffering, anguish, annoyance; damage, injury, wrong; infraction, violation [cf. *dharma-p°*]; devastation, laying waste; restriction, limitation; the 'pain or calamity' of a planet, eclipse, occultation [cf. *graha-p°*]; compassion, pity, charity; a chaplet, garland for the head; the Saral tree, Pinus Longifolia; a basket (= *pīṭaka*, *peṭā*,

*peḍā*). — *Pīḍā-kara*, *as*, *i*, *am*, pain-causing, giving pain, afflicting, tormenting. — *Pīḍā-karaṇa*, *am*, n. the causing of pain, torturing, tormenting. — *Pīḍā-bhāj*, *k*, *k*, *l*, (according to Malli-nātha) = *vimardā-bhāj* = *khanga-vat*. — *Pīḍā-sthāna*, *am*, n., Ved. (in astrology) an unlucky position, inauspicious distance (of a planet).

*Pīḍāya*, Nom. A. *pīḍāyate*, -*yitum*, to feel pain, experience a sense of uneasiness.

*Pīḍita*, *as*, *ā*, *am*, squeezed, pressed; rubbed, chafed; griped, wrung; oppressed, harassed, distressed, pained, afflicted, suffering pain or distress, injured, impaired; violated, transgressed; destroyed, laid waste, devastated; eclipsed; bound, tied; (*am*), n. injuring, harming, harassing; a kind of coitus; (*am*), ind. closely. — *Pīḍita-tā*, f. or *pīḍita-tva*, *am*, n. the being squeezed or pressed; the being afflicted or distressed.

*Pīḍyamāna*, *as*, *ā*, *am*, being squeezed or pressed; being pained or afflicted, suffering.

पीत १. *pīta*, *as*, *ā*, *am* (fr. rt. १. *pā*), drunk, quaffed; drunk in, imbibed; soaked, steeped, saturated, filled with; (*am*), n. drinking. — *Pīta-taila*, *as*, *ā*, *am*, one who has drunk oil, filled with oil, = *taila-pīta*; (*ā*), f. a species of creeper; a kind of heart-pea, *Cardiospermum Halicacabum* (= *jyotish-matī* = *mahā-jyotishmatī*). — *Pīta-dugdhā*, f. a cow whose milk has been pledged (lit. already drunk); a cow tied up to be milked [cf. *dhe-mushyā*]; any milch cow. — *Pīta-nīdra*, *as*, *ā*, *am*, immersed in slumber. — *Pīta-pratibaddha-vatsa*, *ā*, f. (a cow) whose calf has drunk milk and been tied up. — *Pīta-madya*, *as*, *ā*, *am*, one who has drunk wine or any other intoxicating liquor. — *Pīta-rasa*, *as*, *ā*, *am*, whose juice is drunk or quaffed. — *Pīta-vat*, *ān*, *ati*, *at*, having drunk or quaffed; containing the verb १. *pā* (Ved.). — *Pīta-soma*, *as*, m. a Brāhman by whom the juice of the acid *Asclepias* is drunk at a ceremony. — *Pīṭābhdhī* ('*ta-ab*'), *is*, m. an epithet of the Muni Agastya ('by whom the ocean was drunk,' this saint having on one occasion swallowed up the sea).

१. *pīti*, *is*, f. (for 2. and 3. see p. 578, col. 1), drinking, a draught; a tavern, dram-shop.

१. *pītin*, *i*, *ini*, *i*, (at the end of comps.) drinking, having drunk. (For 2. *pītin* see p. 578, col. 1.)

*Pītvā*, ind. having drunk or quaffed. — *Pītvā-sthīraka*, *as*, *ā*, *am*, somewhat refreshed by a draught (Gaṇa to Pān. II. 1, 72).

१. *pītha*, *as*, m. (for 2. and 3. see p. 578, col. 1), a drink, draught [cf. *go-p°*]; (*am*), n. water; melted butter.

*Pīthin*, *i*, *ini*, *i*, (at the end of a comp.) drinking; *kośa-p°*, squandering away the treasury.

*Pīyamāna*, *as*, *ā*, *am*, being drunk or quaffed, being drunk or sucked in.

पीत २. *pīta*, *as*, *ā*, *am* (probably connected with rt. *pyāi*, the colour of butter and oil being yellowish), of a yellow colour, yellow (the colour of the Vaiśyas, white being that of the Brāhmins, red that of the Kshatriyas, and black that of the Sūdras); (*as*), m. yellow colour; a yellow gem, topaz; a yellow pigment prepared from the urine of kine; N. of several plants, *Alangium Hexapetalum* (= *amkoṭha*); safflower, *Carthamus Tinctorius*; Trophis Aspera (= *sākhota*); (*ā*), f., N. of various plants, turmeric (= *haridrā*); a medical plant, Betula, commonly called *Atai*; a kind of yellow pigment (= *go-roḍanā*); a mystical designation of the letter *sha*; (*am*), n. gold; yellow orpiment. — *Pīta-kadalī*, f. a species of banana (= *svarna-kadalī*). — *Pīta-kanda*, *am*, n. the carrot, *Daucus Carota*. — *Pīta-karavīraka*, *as*, m. oleander with yellow flowers. — *Pīta-kāvera*, *am*, n. saffron; bell-metal. — *Pīta-kāshṭha*, *am*, n. yellow sanders. — *Pīta-kīlā*, f. a species of plant (= *ā-vartakī*). — *Pīta-kauśeya-vāsa*, *ās*, *ās*, *as*, dressed in yellow silk; (*as*), m. an epithet of Kṛishṇa. — *Pīta-gandha*, *am*, n. yellow sandal. — *Pīta-ghoṣhā*, f. yellow Ghoshā, a species of creeper with yellow flowers. — *Pīta-*

*śāndana*, *am*, n. a yellow fragrant wood considered as a yellow species of sandal-wood; saffron; turmeric. — *Pīta-cāmpaka*, *as*, m. a lamp ('yellow as the Campa'). — *Pīta-tandulā*, f. millet, Panicum Italicum; a species of Solanum. — *Pīta-tā*, f. or *pīta-tva*, *am*, n. yellowness, yellow (the colour). — *Pīta-tuṇḍa*, *as*, m. 'yellow-beak,' N. of the Sylvia Sutoria (the whole bird being of a light yellow colour). — *Pīta-dāru*, *us*, m. a species of pine, Pinus Deodora (= *deva-dāru*); Pinus Longifolia; Curcuma Aromatica or Curcuma Xanthorrhiza (= *haridrā*). — *Pīta-dru*, *us*, m. a species of pine, Pinus Longifolia; Curcuma Aromatica or C. Xanthorrhiza. — *Pīta-nīla*, *as*, *ā*, *am*, 'yellow-blue,' green. — *Pīta-parnī*, f. 'yellow-leaved,' a plant commonly called Bīchati; a N. of the nettle or a plant of the same class, *Tragia Involucrata*. — *Pīta-pādā*, f. 'yellow-footed,' a small bird, the Maina (*Turdus Salica*). — *Pīta-pushpa*, *as*, m., N. of several plants (= *karṇīkāra*), *Pterospermum Acerifolium*, or a species of *Karṇīkāra*; *Michelia Champaka*; a species of *Tabernaemontana Coronaria*; a species of *Barleria* with yellow flowers; (*ā*), f. a species of *Coloquintida* (= *indra-vārūṇī* = *jhiṅharishṭā*), *Cajanus Indicus* (= *ādhakī*); a species of yellow *Barleria*; (*i*), f. *Andropogon Acicularis* (= *sankha-pushpī*, *sahadevī*, *mahā-koshāṭakī*, and *trapushī*); a species of *Barleria* with yellow flowers; (*am*), n. *Tabernaemontana Coronaria* (= *āhulya*). — *Pīta-prasava*, *as*, m. = *pīta-karavīraka*, q. v. — *Pīta-phala*, *as*, m. a tree, *Trophis Aspera*; *Averrhoa Carambola*. — *Pīta-phalaka*, *as*, m. *Trophis Aspera*. — *Pīta-bālukā*, f. turmeric; yellow sand. — *Pīta-bījā*, f. *Trigonella Foenum Græcum* (= *methikā*). — *Pīta-bhrīnga-rāja*, *as*, m. a species of *Verbesina* with yellow flowers. — *Pīta-maṇi*, *is*, m. a yellow gem, a topaz. — *Pīta-mastaka*, *as*, m. 'yellow-head,' a small bird, *Loxia Philippensis* (= *kālī-kāra*; cf. *Pīta-muṇḍa*). — *Pīta-mākhshika*, *am*, n. = *mākhshika*, a species of mineral substance. — *Pīta-mānjishṭha*, *as*, *ā*, *am*, yellowish-red. — *Pīta-muṇḍa*, *as*, m. 'yellow-head,' a bird (= *kālī-kāra*), *Loxia Philippensis*; a kind of gallinule. — *Pīta-mudga*, *as*, m. a species of bean, a yellow variety of the *Phaseolus Mungo*. — *Pīta-mūlaka*, *am*, n. the carrot, *Daucus Carota*. — *Pīta-yūthī*, f. yellow jasmine. — *Pīta-rakta*, *as*, *ā*, *am*, yellowish-red, orange; (*am*), n. (or according to some *as*, m.), a yellow-coloured gem, perhaps the topaz. — *Pīta-rāga*, *as*, *ā*, *am*, of a yellow colour; (*am*), n. (or according to some *as*, m.), a yellow colour; the fibres of the lotus; wax. — *Pīta-rohīṇī*, f. the plant *Gmelina Arborea*. — *Pīta-loha*, *as*, m. yellow metal, queen's metal or a mixed metal resembling gold. — *Pīta-vāsa*, *ās*, *ās*, *as*, dressed in yellow; (*ās*), m. an epithet of Kṛishṇa or Viṣṇu. — *Pīta-vriksha*, *as*, m. a species of *Syonāka* and *Pinus Longifolia*. — *Pīta-sāla* or *pīta-sāla* or *pīta-sālaka*, *as*, m. the plant *Terminalia Tomentosa*. — *Pīta-sāra*, *as*, m. a yellow gem, a topaz; the sandal tree; the tree *Alangium Hexapetalum*; *Citrus Medica*; East-Indian incense, = *turushka*; (*am*), n. a yellow sandal-wood. — *Pīta-sāraka*, *as*, m. *Alangium Hexapetalum*; *Azadirachta Indica*. — *Pīta-sāri*, *i*, n. anti-mony. — *Pīta-skandha*, *as*, m. 'fat-shouldered,' a hog. — *Pīta-sphaṭika*, *as*, m. 'yellow crystal,' the topaz. — *Pīta-harita*, *as*, *ā*, *am*, yellowish-green. — *Pīṭānga* ('*ta-an°*'), *as*, m. a species of *Syonāka*. — *Pīṭāmbara* ('*ta-am°*'), *as*, *ā*, *am*, dressed in yellow clothes, clad in yellow; (*as*), m. a N. of Kṛishṇa or Viṣṇu; a dancer or actor; a religious mendicant wearing yellow garments; N. of a man. — *Pīṭāruṇa* ('*ta-ar°*'), *as*, *ā*, *am*, yellowish-red; (*am*), n. an epithet of the middle of day-break; [cf. *tāmāruṇa*, *nīlāruṇa*.] — *Pīṭāśman* ('*ta-aś°*'), *ā*, m. 'yellow-stone,' a topaz or any yellow gem.

*Pīṭhaka*, *as*, *ikā*, *am*, of a yellow colour, yellow; (*as*), m. a species of gentian, *Gentiana Cheryta*; the Tūn tree, *Cedrela Toona*; (*ikā*), f. saffron; turmeric; yellow jasmine; (*am*), n. yellow orpiment; brass; honey; saffron; yellow sandal; aloe wood, *Amyris*



organ of generation. — *Puns-pravāda*, *as*, m. (in Vedic grammar) a masculine base. — *Puns-vat*, *ān*, *atī*, *at*, containing the word *puns* or the masculine gender. — *Pun-khe'ta*, *as*, m. a male planet. — *Pun-gava*, *as*, m. a bull; a kind of drug commonly called Māshāni; (at the end of a comp.) a hero or eminent person, chief, best, most excellent [cf. *kurup*-*p*, *gaja*-*p*, *nara*-*p*]. — *Pungava-ketu*, *us*, *us*, *u*, characterized or symbolized by a bull; (*us*, m. an epithet of Siva. — *Pun-gupa-jantu-jiva*, *as*, m. the living or animal soul combined with the qualities of man. — *Pun-janma-kara*, *as* or *am*, m. or n. (?), 'effecting the birth of males,' a constellation under which male children are born. — *Pun-janma-da*, *as* or *am*, m. or n. (?), 'granting the birth of males,' a constellation under which male children are born. — *Pun-janman*, *a*, n. the birth of a male child. — *Punjanma-yoga*, *as*, m. 'star of the birth of males,' a constellation under which male children are born. — *Pun-dāsa*, *as*, m. a male slave. — *Pun-dhava*, *as*, m. 'having the mark of a male,' the male of any species of animal. — *Pun-nakshatra*, *am*, n. a Nakshatra regarded as a male, male asterism; an asterism under which males are procreated. — *Pun-nāga*, *as*, m. 'an elephant among men,' a distinguished man; a white elephant; N. of a tree, *Rottleria tinctoria* (from the blossoms of which a yellowish dye is prepared); a white lotus; a nutmeg. — *Pun-nāta* or *pun-nāda*, *as*, m. the plant *Cassia tora* (= *śakra-mardā*). — *Pun-nāma-dheya*, *as*, m. 'that which is called man,' one of the male sex, a male. — 1. *pun-nāman*, *ā*, *mni*, *a* (for 2. see under *put*), having a masculine name; (*ā*), m. the tree *Rottleria tinctoria*. — *Pun-anujā*, *f*. (probably) 'born after a male child,' having an elder brother; born after or like a man. — *Pun-apatya*, *am*, n. male offspring. — *Pun-ārtha*, *as*, m. the aim of man. — *Pun-ākhyā*, *f*. a name for male beings, a designation of a male being. — *Pun-ācāra*, *as*, m. the custom or usage of men. — *Pun-bhū-man*, *ā*, m. a word of the masculine gender in the plural number.

*Punsa* (at the end of a comp.) = 2. *puns*; [cf. *na*-*p*, *mahā*-*p*, *stri*-*p*.]

*Punsaka* in *na-punsaka*, q. v.

*Punška* (at the end of an adj. comp.) = 2. *puns*, see *Gaṇa* to *Pāṇ*. V. 4, 151; [cf. *ukta*-*p*, *bhūṣita*-*p*.]

पुंस्ति *punsti*, N. of a *Sāman*.

पुक्कश *pukkaśa* or *pukkasa*, *as*, m. epithet of a degraded mixed caste (erroneously identified by lexicographers with the *Cāṇḍālas*), the offspring of a *Ni-shāda* by a *Sūdrā* female, a man of an impure or degraded tribe or occupation; (f), f. a woman of the *Pukkaśa* caste; a bud, blossom; the indigo plant; (*as*, *i*, *am*), low, vile.

*Pukkaśaka*, *as*, m. a man of the *Pukkaśa* caste; (*as*, *ā*, *am*), low, vile.

पुक्क *pukka*, *as*, m. the feathered part of an arrow, the lower part of an arrow which comes in contact with the bow-string and contains the feathers and shaft; a hawk, falcon (= *mangalācāra*, q. v.).

*Pukkita*, *as*, *ā*, *am*, furnished with a *Pukka*.

पुक्किलतीर्थ *pukkhila-tīrtha*, *am*, n., N. of a place of pilgrimage (= *Rāma-tīrtha*).

पुक्क *pungā*, *as*, *am*, m. n. a heap, collection, quantity; [cf. *puñja*.]

पुक्कल *pungala*, *as*, m. the soul; [cf. *pud-gala*.]

पुक्कव *pun-gava*. See under 2. *puns*.

पुक्क *pučha*, *as*, *am*, m. n. a tail; the hinder part; the tail of a peacock; a horse's tail; any hairy tail; the end of anything; [cf. probably Gr. *πυρή*, perhaps *πύραρος*]. — *pučha-jāha*, *am*, n. the root of the tail. — *pučha-dā*, *f*. a bulbous plant used as a remedy for sterility, = *lakshma-nā-kanda*; (probably a corruption of *putra-dā*).

— *pučha-dhi*, *i*, m., Ved. the root of the tail.

— *pučha-mūla* or *pučhāgra* ('*cha-ag*'), *am*, n. the tip of the tail. — *pučhāṇḍaka* ('*cha-aṇ*'), *as*, m., N. of a *Nāga* of the race of *Takshaka*. — *pučhēśvara* ('*cha-iś*'), *as* or *am*, m. or n. (?), N. of a place or of a temple.

*pučhaya* in *ut-pučhaya*, q. v.

*pučhikā* in *kroshṭu-p*, *kroshṭuka-p*, q. v.

*pučhīn*, *i*, *ini*, *i*, having a tail, tailed; a cock; *Calotropis Gigantea* (= *arka*).

पुच्छटि *pučhṭi*, *i*, n. snapping or cracking the fingers; [cf. *mubūṭi*.]

पुच्छ *puch* [cf. *yuch*], cl. 1. P. *pučhṭi*, *pučh*, *pupučha*, *pučhṭum*, to be careless or inattentive.

पुञ्ज *puñja*, *as*, m. (perhaps for *api* + *yuñja* fr. rt. *yuj*), a heap, lump, mass, quantity, collection, multitude; [cf. *nakha-puñja-phalā*, *pungā*, *pūga*; Gr. *πύξ* perhaps an abbreviated dat. pl., *πύξ-της*, *πύξ-μαχ-ος*, *πύξ-μή*, *πύξ-ών*, *πύξ-υδ-ος*, *πύξ-υδ-ος*; Lat. *pug-nu-s*, *pug-na*, *pug-nā-re*, *pug-io*, *pug-ūl*, *pugillu-s*, *pugillaris*; Old Germ. *fū-st*; Old Slav. *pe-sti*]. — *Puñja-rāja*, *as*, m., N. of a grammarian and author of a commentary on the *Sarasvatī-prakriyā*. — *Puñja-śas*, ind. in heaps. — *Puñji-kṛī*, cl. 8. P. *A. -karoti*, *-kurute*, *-kartum*, to heap, lay in a heap.

*Puñjaya*, Nom. P. *puñjayati*, *-yitum*, to heap, heap up, heap together.

*Puñjātuka* (?), *as*, m. = *phalelāṅku* (?).

*Puñji*, *i*, *s*, f. a heap, quantity, collection. — *Puñji-śtha*, *as*, *ā*, *am*, heaped, accumulated; (*as*), m., Ved. a fisherman; (according to *Mahī-dhara*) a birdcatcher.

*Puñjika*, *as*, m. hail. — *Puñjika-sthalā* or *puñjika-sthalā* or *puñjika-stanā*, f. an allegorical N. of an *Apsaras*; (scil. *bhūmi*, ground thrown up in digging or having such ground?).

*Puñjita*, *as*, *ā*, *am*, piled up, heaped, heaped together; made up into a ball, pressed or put together.

पुञ्जन्त *puñ-janman*. See under 2. *puns*.

पुञ्जिल *puñjila*, *am*, n., Ved. = *piñjila*, q. v.

पुट *puṭ*, cl. 6. P. *puṭati*, *puṭitum*, to embrace, clasp, fold; to intertwine; cl. 1. P. *poṭati*, to rub, to press, to grind or pound, (perhaps an incorrect form for *muṭ*); cl. 10. P. *puṭayati*, *-yitum*, to be in contact with; to bind together, fasten, string; *poṭayati*, *-yitum*, to reduce to powder, grind; to be or become small or shallow; to shine; to speak; [cf. *rs. paṭ*, *paṭh*, *puṭi*, *puṭh*, *muṭ*, *muṭṭ*, *puṭṭ*, *puṇḍ*.]

*puṭa*, *as*, *i*, *am*, m. f. n. a fold, pocket; a tubular or hollow space, cavity, concavity [cf. *kaksha-p*, *karna-p*, *gaja-p*]; a cup or concavity made of a leaf folded or doubled; a basket or vessel or dish made of leaves (Manu VI. 28; cf. *patra-p*, *parṇa-p*, *palāśa-p*); the pod or capsule which envelops young shoots; a shallow cup or receptacle (as the hollow of the hand); an eyelid; a cover, covering, wrapper, cloth worn round the middle of the body to cover the privities; (*as*, *am*), m. n. a horse's hoof; (*as*), m. a casket (= *sam-puta*); a narrowing or contracting of anything; a folding or doubling of anything so as to form a cup or concavity; N. of a man; (*am*), n. a nutmeg; two vessels joined together (the upper one being inverted, for the sublimation of medicinal substances). — *puṭa-kanda*, *as*, m. a species of bulbous plant (= *kola-kanda*). — *puṭa-grīva*, *as*, m. 'hollow-necked,' a pot, jar, pitcher, vessel for butter; a copper vessel. — *puṭa-pūka*, *as*, m. a particular method of preparing drugs (the various substances being wrapped up in leaves, covered with clay, and roasted in the fire); digesting, subliming. — *puṭa-bhedi*, *t*, *t*, Ved. causing to break through, opening (said of a rock under which a spring is discovered). — *puṭa-bheda*, *as*, m. (probably) the fountain-head of a river; the bend of a river (?);

the mouth of a river (?); a city, town; a kind of musical instrument. — *puṭa-bhedaka*, *as*, *ikā*, *am*, Ved. = *puṭa-bhīd*, q. v. — *puṭa-bhedana*, *am*, n. a town, city. — *puṭāhvaya* ('*ta-āh*'), *as*, m. = *puṭa-pāka*, q. v. — *puṭoṭaja* ('*ta-ut*'), *am*, n. a white umbrella or parasol. — *puṭoḍaka* ('*ta-ud*'), *as*, m. 'having water in its hollow or interior,' a cocoa-nut.

*puṭaka*, *am*, n. a fold, pocket, &c. [cf. *puṭa*]; any shallow cup or concavity (also *puṭa-p*), a bag or vessel made of a leaf doubled over in a funnel-like shape; a lotus; a nutmeg; (*as*), m. a particular position of the hands; (*ikā*), f. cardamoms.

*puṭakṇi*, f. a lotus; a group of lotuses.

*puṭita*, *as*, *ā*, *am*, rubbed, ground; split, torn up; contacted; sewn, stitched; (*am*), n. closing or shutting the hands to hold anything, the hollow of the hands.

पुट् *puṭṭ*, cl. 10. P. *puṭṭayati*, *-yitum*, to decrease, diminish; to be or become small, be or become low or shallow.

पुट् *puṭ*, cl. 6. P. *puṭati*, *puṭitum*, to leave, quit; to dismiss; to emit; to cover; cl. 1. P. *poṭati*, &c., to grind; [cf. *rs. puṭ*, 1. *puns*, *bud*, *mud*, *muṭṭ*, *muṭ*.]

पुण *puṇ* (connected with *puṇya*, q. v.), cl. 6. P. *puṇati*, *puṇitum*, to be pure or virtuous; to do a pious or holy act; cl. 10. P. *poṇayati*, *-yitum*, to collect, heap up, accumulate.

पुणतमकर *puṇatāmakara*, *as*, m., N. of the author of the *Ātmavā-jāti-vicāra* and *Sādrīśya-vāda*, (also called *Mahā-deva*.)

पुणत् *puṇṭ*, cl. 10. P. *puṇṭayati*, *-yitum*, to speak; to shine.

पुण्ड *puṇḍ*, cl. 1. P. *puṇḍati*, *puṇḍitum*, to rub, grind, pound, reduce to dust or powder.

पुण्ड *puṇḍa*, *as*, m. = *puṇḍra*, a mark, sign. — *Puṇḍa-varādhana* = *puṇḍra-varādhana*, q. v.

पुण्डरीक *puṇḍarīka*, *am*, n. (said to be fr. rt. *puṇ*), a lotus-flower, especially a white lotus, (used at the end of an adj. comp. as expressive of beauty, see *Gaṇa* *Vyāghrādī* to *Pāṇ*. II. 1, 56); a white umbrella; a kind of drug; a mark on the forehead (in this sense perhaps also m.); N. of a sacred bathing-place; (*as*), m. a kind of sacrifice; a species of rice; a fragrant kind of mango; *Artemisia Indica* (= *damanaka*); a variety of the sugar-cane; a silk-worm (?); a kind of leprosy; fever in an elephant; white (the colour); a tiger; a kind of serpent; N. of a *Nāga*; a pitcher, student's water-pot; N. of the elephant of the south-east quarter; N. of an ancient king; of a son of *Nabha* or *Nabhas*; (with *Jainas*) N. of a *Gaṇa-dhara*; N. of a hermit the son of *Sveta-ketu* and *Lakshmi*; of a mountain; (*ā*), f., N. of an *Apsaras*; of a daughter of *Vasishṭha* and wife of *Prāna* or *Pāṇḍu*. — *Puṇḍarī-srajā*, f. (*puṇḍarī* substituted for *puṇḍarīka*), Ved. a wreath or garland of lotuses. — *Puṇḍarīka-nārada-samvāda*, *as*, m., N. of the thirty-second chapter of the *Pārtha Itihāsa-samuccāya*. — *Puṇḍarīka-palāśakha* ('*śa-aksha*'), *as*, *i*, *am*, having eyes like the petals of a lotus. — *Puṇḍarīka-pura*, *am*, n., N. of a city. — *Puṇḍarīka-plava*, *as*, m. a kind of bird. — *Puṇḍarīka-mukhī*, f. a kind of leech. — *Puṇḍarīkāksha* ('*ka-aksha*'), *as*, m. 'lotus-eyed,' an epithet of *Viṣṇu*; a kind of drug (= *puṇḍarya*, *pra-puṇḍarīka*). — *Puṇḍarīkā-patra* ('*ka-āt*'), *as*, *ā*, *am*, having the lotus for an umbrella (said of the autumn). — *Puṇḍarīkāva-taṇṣa* ('*ka-av*'), *as*, *ā*, *am*, having white lotus-flowers for ear ornaments. — *Puṇḍarīkodara-pra-bha* ('*ka-ud*'), *as*, *ā*, *am*, resplendent as the interior of a white lotus.

*Puṇḍarīyaka*, *as*, m., N. of a divinity enumerated among the *Viśve Devāḥ*; (*am*), n. *Ketmia Mutabilis* (= *sthala-pādma*); a kind of drug (commonly called *puṇḍarīya*).

*Puṇḍarya*, *am*, *n*, a creeper; a medicinal plant used as a remedy for diseased eyes (= *pra-puṇḍarika*).

**पुण्ड्र** *puṇḍra*, *as*, *m*, a red variety of the common sugar-cane, *Saccharum officinarum*; a white lotus, a lotus in general; a species of tree (= *hrasva-ṅlaksha*); a kind of creeper, *Gærtnera Racemosa* (= *ati-muktaka, vāsanti*); a mark or line made on the forehead with sandal &c., sectarian mark; a worm; *N*. of a *Daitya* or *Infernal* being considered incarnate in *Sīsu-pāla*; *N*. of a son of *Bali*; (*ās*), *m*, *pl*, *N*. of a people and of their country (the modern Bengal and Behar, 'the country of the sugar-cane'); *N*. of a mythical city between the mountains *Hima-vat* and *Hema-kūta*. — *Puṇḍra-keli*, *is*, *m*, an elephant. — *Puṇḍra-leśa*, *as*, *m*, *N*. of a district. — *Puṇḍra-nagara*, *am*, *n*, 'city of the Puṇḍras', *N*. of a town; [cf. *puṇḍranāgara*.] — *Puṇḍra-varḍhana*, *am*, *n*, *N*. of a town in *Gauḍa*; (also spelt *puṇḍra-varḍhana*.)

*Puṇḍraka*, *as*, *m*, a red variety of the common sugar-cane, *Saccharum officinarum*; a kind of creeper, *Gærtnera Racemosa*; a species of tree; a mark on the forehead, sectarian mark; one who lives by breeding silk-worms; *N*. of a man (?).

*Puṇḍra*, *as* or *am*, *m*, or *n*, (?), a mark, sign, sectarian mark; [cf. *puṇḍra*.]

**पुण्य** *puṇya*, *as*, *ā*, *am* (said to be fr. *rt*. *i*. *pū*); according to others fr. *rt*. *i*. *push* or *rt*. *i*. *puṇ*; not met with in the earliest language), good, pure, holy, right, righteous, virtuous, just, sacred; happy, prosperous, favourable, propitious, auspicious, lucky; bright, fine, beautiful, pleasing; sweet, fragrant (as an odour); solemn, festive, ferial; (*am*), *n*, good, right, virtue, moral or religious merit; a good or meritorious act; purity, purification; a religious ceremony, especially one performed by a wife in order to retain her husband's affections and to obtain a son; a brick trough for watering cattle, = *koshhaka*; (*as*), *m*, *N*. of a man; of a lake (in this sense perhaps *n*.); (*ā*), *f*, holy basil, *Ocymum Sanctum*; *N*. of a daughter of *Kratu* and *San-nati*. — *Puṇya-karṭri*, *tā*, *m*, 'right-doer', an upright or virtuous man. — *Puṇya-karman*, *a*, *n*, a virtuous or meritorious act; (*ā*, *ā*, *a*), whose actions are holy or meritorious, doing good works, upright, righteous, virtuous, pious; [cf. *puṇyaika-karman*.] — *Puṇya-kāla*, *as*, *m*, an auspicious time. — *Puṇyakāla-tā*, *f*, a propitious period. — *Puṇya-kirtti*, *is*, *i*, bearing a good name, famous, celebrated; *N*. of a *Buddhist* (whose form was assumed by *Vishṇu*). — *Puṇya-kṛit*, *t*, *l*, *t*, 'right-doing', upright, virtuous; *N*. of a divinity enumerated among the *Viśve Devāḥ*. — *Puṇya-kṛityā*, *f*, a good action. — *Puṇya-kshaya*, *as*, *m*, decay or loss of religious merit. — *Puṇya-kshetra*, *am*, *n*, a holy place or district, a place by visiting which merit is acquired, a place of pilgrimage. — *Puṇya-gandha*, *as*, *ā*, *am*, sweet-scented, fragrant; (*as*), *m*, the *Cāmpaka*, *Michelia Champaka*. — *Puṇya-gandhi*, *is*, *is*, *i*, or *puṇya-gandhin*, *i*, *ini*, *i*, sweet-scented, fragrant. — *Puṇya-grīha*, *am*, *n*, a house of charity, an alms-house; a temple. — *Puṇya-jāna*, *as*, *m*, a good or pious or virtuous man; *N*. of a class of supernatural beings; a *Yaksha* or attendant of *Kuvera* the god of wealth; a fiend, goblin, *Rākshasa*. — *Puṇyajānesvara* ('*na-īś*'), *as*, *m*, 'lord of the *Yakshas*'; *Kuvera* the *Hindū* deity of wealth. — *Puṇya-jala*, *as*, *ā*, *am*, containing pure water. — *Puṇya-jīta*, *as*, *ā*, *am*, gained or attained by good works. — *Puṇya-tara*, *as*, *ā*, *am*, purer, holier. — *Puṇya-tari-kṛt*, *cl*. *8*. *P*. *-karotī*, *-kartum*, to make purer or cleaner. — *Puṇya-tā*, *f*, or *puṇya-tra*, *am*, *n*, purity, holiness. — *Puṇya-tīrtha*, *am*, *n*, a holy shrine or place of pilgrimage. — *Puṇya-trīna*, *am*, *n*, holy grass; *N*. of the white variety of *Kuśa* grass. — *Puṇya-darśana*, *as*, *ā*, *am*, of beautiful appearance, beautiful; (*as*), *m*, the blue jay, = *cāsha*; (*am*), *n*, visiting holy shrines. — *Puṇya-duh*, *-dhub*, *k*, *k*, yielding or granting happiness or beatitude. — *Puṇya-nātha*, *as*, *m*, *N*. of a grammarian.

— *Punya-nāman*, *ā*, *m*, *N*. of one of the attendants of *Skanda*. — *Punya-punya-tā*, *f*, perfect holiness. — *Punya-purusha*, *as*, *m*, a godly or good man, a man rich in moral merit. — *Punya-pratāpa*, *as*, *m*, the might and efficacy of virtue or of the merit acquired by a course of virtuous acts. — *Punya-prada*, *as*, *ā*, *am*, conferring merit, meritorious. — *Punya-prasava*, *ās*, *m*, *pl*. (with *Buddhists*) *N*. of a class of deities. — *Punya-phala*, *am*, *n*, the fruit or reward of good works or meritorious actions; (*as*), *m*, 'having good fruit,' the garden of *Lakshmi*; a grove. — *Punya-bala*, *as*, *m*, *N*. of a king of *Punya-vat*. — *Punya-bharita*, *as*, *ā*, *am*, extremely blessed, abounding in holiness or bliss. — *Punya-bhāj*, *k*, *k*, *k*, or *puṇya-bhājīn*, *i*, *ini*, *i*, possessing happiness, partaker of bliss, happy; possessing merit, virtuous. — *Punya-bhū*, *ūs*, *f*, the holy land of the *Hindūs* (bounded on the north by the *Himālayas*, on the south by the *Vindhya* mountains, and on the east and west by the sea, = *Āryāvarta*). — *Punya-bhūmi*, *is*, *f*, the holy land of the *Hindūs* [cf. *puṇya-bhū* above]; the mother of a male child. — *Punya-maya*, *as*, *i*, *am*, formed or consisting of good. — *Punya-mitra*, *as*, *m*, *N*. of a *Buddhist* patriarch. — *Punya-yoga*, *as*, *m*, the influence or effect of virtuous actions done in a former life. — *Punya-rātra*, *as*, *m*, a good or auspicious night; a night on which any religious commemoration or ceremony is held; [cf. *puṇyāha*.] — *Punya-rāsi*, *is*, *m*, *N*. of a man; *N*. of a mountain. — *Punya-labdha*, *as*, *ā*, *am*, attained by good works (as a reward in heaven). — *Punya-loka*, *as*, *ā*, *am*, belonging to a better world, sharing in a better world (*Ved*.); (*as*), *m*, heaven, paradise. — *Punya-loka-tra*, *ind*, *Ved*, in a better world. — *Punya-vat*, *ān*, *atī*, *aṭ*, possessing merit, meritorious, pure, holy, righteous, pious, virtuous; pleasing, beautiful; fortunate, lucky, auspicious; happy; (*ati*), *f*, *N*. of a country. — *Punya-varḍhana*, *am*, *n*, *N*. of a town; (probably a wrong reading for *puṇḍra-varḍhana*). — *Punya-varman*, *ā*, *m*, *N*. of a prince of *Vi-darba*. — *Punya-vāg-buddhi-karmin*, *i*, *ini*, *i*, pure in word, thought, and deed. — *Punya-vijita*, *as*, *ā*, *am*, acquired by merit, merited. — *Punya-śakuna*, *as*, *m*, a bird of good omen. — *Punya-sālā*, *f*, a house of charity, alms-house. — *Punya-sīla*, *as*, *ā*, *am*, being of a virtuous disposition, disposed to virtuous acts, virtuous, pious, righteous. — *Punya-sri-garbhā*, *as*, *m*, *N*. of a *Bodhi-sattva*. — *Punya-sloka*, *as*, *ā*, *am*, 'well spoken of,' of good fame or reputation; (*as*), *m*, an epithet of *Nala*; of *Yudhi-shthira*; of *Kṛishṇa*; (*ā*), *f*, an epithet of *Draupadi*; of *Sītā*. — *Punya-sloka-dīdṛkīshā*, *f*, the desire of seeing *Nala*. — *Punya-sloka-parāṇmukha*, *as*, *i*, *am*, having the face averted from *Nala*. — *Punya-saṅcāya*, *as*, *m*, a store of virtue or religious merit. — *Punya-sama*, *am*, *n*, a good year. — *Punya-sāra*, *as*, *m*, *N*. of a prince. — *Punya-sundara*, *as*, *m*, *N*. of a grammarian who arranged the *Dhātu-pātha* of *Hema-čandra*'s grammar in alphabetical order. — *Punya-sena*, *as*, *m*, *N*. of a man; of a prince of *Ujjayini*. — *Punya-stambha-kara*, *as*, *m*, *N*. of a man. — *Punya-sthāna*, *am*, *n*, a sacred place, consecrated ground. — *Punya-tman* ('*ya-āt*'), *ā*, *ā*, *a*, pure-souled, righteous, virtuous, pious, holy. — *Punya-lankṛita* ('*ya-āl*'), *as*, *ā*, *am*, adorned by virtue; (*as*), *m*, *N*. of a demon. — *Punya-āha* ('*ya-aha*'), *am*, *n*, a good or happy or auspicious day, holiday; *puṇyāhaṃ vad* in *Caus*, to wish any one a happy or pleasant day. — *Punya-āhan* ('*ya-ahan*'), *a*, *n*, *Ved*. = *puṇyāha* above. — *Punya-āha-vācana*, *am*, *n*, the declaration of a holiday, repeating at sacrifices &c. 'this is a holiday' three times, wishing any one a happy day. — *Punya-ika-karman* ('*ya-ek*'), *ā*, *ā*, *a*, one whose actions are only virtuous. — *Punya-dakā* ('*ya-ud*'), *f*, 'having sacred waters,' *N*. of a river in the next world. — *Punyaodaya* ('*ya-ud*'), *as*, *m*, the resulting of good fortune (as the effect of virtuous acts done in a former life). — *Punyaodyāna* ('*ya-ud*'), *as*, *ā*, *am*, having beautiful gardens.

*Punya*, *am*, *n*, a religious ceremony, festival; a meritorious act or obligation of a religious nature (as fasting, praying, &c.); a ceremony performed by a woman in order to retain her husband's affections and to obtain a son; the observance of this ceremony; the present made to a wife on that occasion. — *Punya-vrata*, *am*, *n*, the worship of *Kṛishṇa* for a year, with daily presents, to be performed by a woman desirous of a son.

**पुत्र** *put* or *puḍ*, *n*, hell, a particular hell to which the childless are condemned, a division of the infernal regions considered to be the abode of those who die childless; (a word invented to explain *putra*; see *Manu* IX. 138). — *2*. *puṇ-nāman*, *ā*, *māi*, *a* (for *1* see under *2*. *puṇs*), having the name *Put*, called *Put*.

**पुत्र** *puta*, *au*, *m*, *du*, the buttocks; *puta* and *śri-puta*, a kind of metre consisting of four times ००००००००, ००००००००.

**पुतारिका** *putārikā* (?), *f*, the navel.

**पुतीसृजय** *puti-sṛjaya*, *ās*, *m*, *pl*, *N*. of a people; (a wrong reading for *puti-sṛjaya*.)

**पुत्रल** *putalaka*, *puttalaka*, *puttikā*. See p. 581, cols. 1, 2.

**पुत्र** *putra*, *as*, *m*, (perhaps connected with *pitri*; said to be fr. *rt*. *i*. *pū*, but according to others fr. *rt*. *i*. *push*; traditionally said to be a comp. *put-tra*, 'preserving from the hell called *Put*,' *Manu* IX. 138), a son, child, the young of an animal; (at the end of a comp.) used as a diminutive to express 'any little thing of its kind' [cf. *sīlā-p*]; the fifth mansion from the point of conjunction of the sun and a zodiacal sign (in *astrol*.), the fifth house; *N*. of a son of *Brahmishtha*; of a son of *Priya-vrata*; of a son of a *Brāhman*; (*au*), *m*, *du*. two sons of a son and daughter; (*i*), *f*, a daughter; a doll [cf. *dāru-p*]; (at the end of a comp.) used as a diminutive to express 'any little thing of its kind' [cf. *asi-p*]; an epithet of *Pārvatī*; a species of plant. *Putra* in the *voc. sing.* is sometimes used as a mode of addressing young persons, 'my son,' 'my child'; [cf. *Pers. pusr*, 'a son'; *Gr. πῶλο-ς*, *πῶλο-ν*; *Lat. pullu-s*, (*Marci-ppor*, *pu-er*, *pu-er*, *pu-su-s*, *pusa*, *pū-pu-s*, *pū-pa*, *pūpilla*, *pu-tu-s*; *Goth. fula(n)* = *Old Germ. folo*, 'a foal'; *Armor. paotr*, 'a boy'.] — *Putra-kandā*, *f*, a bulbous plant supposed to cause fecundity (= *laksh-manā-kanda*). — *Putra-karman*, *a*, *n*, 2 ceremony or sacrifice on the birth of a son. — *Putra-kalatra-nāśa-bhīta*, *as*, *ā*, *am*, fearful or apprehensive of the destruction of wife and children. — *Putra-kāma*, *as*, *ā*, *am*, *Ved*. desirous of sons or children. — *Putrakāmeshtī* ('*ma-īsh*'), *is*, *f*, *Ved*. an oblation or sacrifice made by one desirous of offspring. — *Putrakāmya*, *Nom. P. putrakāmyati*, &c., to wish for or be desirous of a son. — *Putrakāmyā*, *f*, *Ved*. wish for sons or children, affection for progeny. — *Putra-kārya*, *am*, *n*, a ceremony relating to a son. — *Putra-kṛit*, *i*, *t*, *m*, *f*, an adopted child. — *Putra-kṛitaka*, *as*, *ā*, *am*, adopted as a child or son. — *Putra-kṛitya*, *am*, *n*, the duty of a son. — *Putra-kṛitha*, *as* or *am*, *m*, or *n*, (?), *Ved*. the bringing forth or procreation of children. — *Putra-krama-diptā*, *f*, *N*. of a work by *Rāma-bhadra* on the law of inheritance. — *Putra-ghna*, *as*, *i*, *m*, child-killing; *scil. yoni*, in which the fetus dies. — *Putra-jagdhī*, *f*, 'one who has devoured her children,' an unnatural mother. — *Putra-jāta*, *as*, *ā*, *am*, one to whom a son is born, having a son. — *Putra-jīva* or *putra-jīva* or *putra-jīvaka*, *as*, *m*, 'giving life to children,' the tree *Putra-jīva* *Roxburghii* (from the fruit of which necklaces are made, supposed to be of prolific efficacy, and when worn by children to keep them in good health). — *Putra-tā*, *f*, or *putra-tva*, *am*, *n*, sonship, filial relation. — *Putra-tīrtha*, *am*, *n*, *N*. of the 119th and 120th chapters of the *Bhūmi-khaṇḍa* or

second part of the Padma-Purāṇa. — *Putra-da, as, ā, am*, giving sons or offspring; (*ā*), f., N. of various plants (= *bandhyā-karkotakī, garbha-dātrī, and lakshmanā-kanda*). — *Putra-dātrī, f.* 'child-giver,' N. of a plant growing in Mālava, supposed to be of prolific efficacy. — *Putra-dāra, am, n.* son and wife, child and wife. — *Putra-dharma, as, m.* filial duty. — *Putradharma-las, ind.* according to the ceremonies usual on the birth of a son. — *Putra-niveśana, am, n.* the habitation or abode of a son. — *Putra-pankti, is, f.* a line or assemblage of sons. — *Putra-putrādīni ('ra-ād')*, f. (probably) 'devouring sons and grandsons,' an unnatural mother. — *Putra-pautra, am, n., ās, m.* pl. sons and grandsons. — *Putrapautrīm, ī, inī, i,* having sons and grandsons. — *Putrapautrīṇa, as, ā, am*, transmitted to sons and grandsons, transmitted from son to son; hereditary. — *Putrapautrīṇa-tā, f.* transmission to sons and grandsons, transmission from son to son, hereditary descent. — *Putra-pratinidhi, is, m.* a substitute for a son (as an adopted son &c.). — *Putra-pradā, f.* 'giving sons or children,' epithet of a species of Solanum (= *kshavikā*). — *Putra-priya, as, m.* 'fond of offspring,' epithet of a kind of bird. — *Putra-phala-bhaktṛī, tā, trī, trī,* enjoying the advantage of having a son. — *Putra-bhadra, f.* a species of plant (= *ṛijah-jīvanti*). — *Putra-bhāga, as, m.* the share or portion of a son. — *Putra-bhāva, as, m.* the being a son, the state or condition of a son, sonship. — *Putra-maya, as, ī, am, Ved.* consisting of a son, formed of a son. — *Putra-lābha, as, m.* the obtaining of a son. — 1. *putra-val, ān, atī, at, or putra-vala, as, ā, am*, having a son or sons, possessing offspring. — 2. *putra-val, ind.* like a son, as with a son, as on the birth of a son. — *Putra-vadhū, ūs, f.* a son's wife, daughter-in-law. — *Putra-vidya, am, n., Ved.* obtaining sons. — *Putra-śringī, f.* = *aja-śringī*, q. v. — *Putra-śreṇī, f.* 'having a row of offspring, i. e. of shoots or suckers,' the plant *Salvinia Cucullata*. — *Putra-sakha, as, m.* a friend of children, one who is fond of children. — *Putra-saṅgharīn, ī, inī, ī,* mixing or confusing sons or children (through mixed marriages). — *Putra-saṅgraha, as, m.* (perhaps) N. of a work by Sannaka on adoption. — *Putra-sū, ūs, f.* the mother of a son; [cf. *putrikā-prasū*]. — *Putra-hata, as, ā, am*, 'whose sons have been killed,' an epithet of *Vasiṣṭha*; (*ī*), f. 'one who has killed her son,' an unnatural mother. — *Putra-hīna, as, ā, am*, sonless, childless. — *Putra-hīna-tva, am, n.* sonlessness, childlessness. — *Putra-śrōyā ('ra-ād')*, *as, ā, am*, having a son for one's teacher; (*as*), m. a father instructed in sacred science by his son. — *Putrādīni ('ra-ād')*, f. 'son-devouring,' an unnatural mother; (according to a Scholiast when used literally spelt with two *t*'s, e. g. *putrādīni vyāghrī*, a tigress that devours her young; cf. *putra-jagdhī, putra-hatī*). — *Putrān-nāda ('ra-anna-āda)*, *as, ā, am*, eating the food of a son, living at a son's expense; (*as*), m. one who is maintained by his son. — *Putrārthīm ('ra-ar')*, *ī, inī, i*, wishing for a son. — *Putri-karana-mīmāṃsā, f.*, N. of a treatise by Nanda-pañḍita on the adoption of sons. — *Putri-kṛī, cl. 8.* P. A. -*karoti, -kurute, -kartum*, to adopt as a son. — *Putri-kṛtā, as, ā, am*, adopted as a son. — *Putreṣu ('ra-īp')*, *us, us, u*, wishing for a son. — *Putreshī ('ra-īsh')*, *is, or putreshikā ('ra-īsh')*, f. a sacrifice performed to obtain male children, one performed at the time of adoption. — *Putraī-śvarya ('ra-aīś')*, *am, n.* 'son's proprietorship,' a resignation of property or power by a father to his son. — *Putraishānā ('ra-ēsh')*, *f., Ved.* desire or longing for a son. — *Puttatu, as, m. or puttali, f.* = *puttalaka, puttalikā* below. — *Puttala-dahana, am, n.* or *puttala-vidhī, is, m.* 'doll-burning or doll-rite,' burning an effigy in place of the body of one who has died abroad. — *Puttali-pājā, f.* image-worship, idolatry. — *Puttalaka, as, m. or puttalikā, f.* a puppet, doll, small statue, image, idol, effigy.

*Puttikā, f.* the white ant or termite (so called from its doll-like form); = *patargikā*, a small kind of bee. — *Putraka, as, m.* a little son, little boy, child, a son (often used as a term of endearment); a puppet, doll, figure of stone or wood or lac, &c.; a rogue, cheat; a small and venomous species of animal (enumerated among the *Mūshikas*); a fabulous animal with eight legs (= *śarabha*); a grasshopper; hair; a species of tree; N. of a man, the supposed founder of the city of Pātāli-putraka; a particular mountain; (*akā* or *ikā*), f. a daughter; a daughter appointed to raise male issue to be adopted by a father who has no sons; a puppet, doll, figure of wood, &c.; the cotton or down of the tamarisk; (at the end of a comp.) used as a diminutive to express any little thing of its kind (e. g. *asi-p°, khaḍga-p°*). — *Putrikā-putra, as, m.* a daughter's son who by agreement or adoption becomes the son of her father (one of the twelve heirs acknowledged by the old Hindū law); a grandson. — *Putrikā-prasū, ūs, f.* the mother of a daughter. — *Putrikā-bhartrī, tā, m.* a daughter's husband. — *Putrikā-suta, as, m.* a daughter's son, a grandson.

*Putrīm, ī, inī, i*, having a son or sons, possessing children; (*ī*), m. the father of a son; (*inī*), f. the mother of a son or of children generally; a parasitical plant; the plant *Siphonanthus Indica*.

*Putriya, as, ā, am*, belonging or relating to a son, filial; procuring a son; *a-putriya, as, ā, am*, Ved. unfavourable to sons or children.

*Putri-kṛtī, cl. 8.* P. A. -*karoti, -kurute, -kartum*, to adopt as a son. — *Putri-kṛtā, as, ā, am*, adopted as a son.

1. *putriya* = *putriya* above.  
2. *putriya*, Nom. P. *putriyati, &c.*, to wish or desire a son or children; to treat like a son: Desid. *puputriyishati, putriyishati, putriyishati, puputriyishishati, putriyishishati*.

*Putriyat, am, anti, at*, wishing for a son.  
*Putriyā, f.* the desire of or wish for a son.  
*Putriyātrī, tā, trī, trī*, one who wishes for a son.  
*Putrya, as, ā, am*, = *putriya*, q. v.

**पुथ** *puṭh*, cl. 4. P. *puṭhyati, pupotha, pothayati, pothitum*, to injure, hurt, kill: Caus. *pothayati, -yatum*, to crush, bruise, kill, destroy, annihilate; to overpower or drown (one sound by another); to speak; to shine; [cf. rt. *puṭh.*]

**पुतल** *puṭgala, as, ā, am*, beautiful, handsome, of a handsome form or figure; having form or property; (*as*), m. the body, matter; the soul, personal identity; an epithet of *Siva*.

*Puddala, as, m.* a various reading for *puṭgala*.

**पुन** *puna, as, ā, am* (fr. rt. 1. *pū*), purifying, cleaning; [cf. *kim-p°, kulam-p°, &c.*]

**पुनच** *punača (?)*, N. of a country in the north of India.

**पुनर** *punar*, ind. again, afresh, anew, once more; back, in an opposite direction, (with rt. 1. *dā*, to give back, requite, to give up; with rts. 5. *i* or 1. *gā* or *gam*, to go back, return home, to go away again, to escape; with *bhū*, to exist again, to be renewed, to become a wife again, *Manu* IX. 175; cf. *punar-bhū*); *punaḥ punaḥ*, again and again, repeatedly; *punar—punar*, at one time—at another time.

*Punar* is often used to introduce further details or simply as a connecting particle in a sentence, in the sense of 'further,' 'furthermore,' 'besides,' 'now.' As an adverbative particle *punar* is equivalent to 'on the other hand,' 'on the contrary,' 'but,' 'yet,' 'still,' 'and yet,' 'notwithstanding,' 'nevertheless,' 'however.' The construction *vā punar* often takes the place of the simple *vā*, e. g. *adroheṇāiva bhūtānām atpa-droheṇa vā punaḥ*, with no injury or with the least possible injury to animated beings, *Manu* IV. 2. *Punar api*, even again, and on the other hand, also. *Kim punar*, how much more! how much less! see *kim*. — *Punaḥ-pada, am, n., Ved.* 'a repeated portion of a verse,' the burden

(of a hymn), refrain; (*as, ā, am*), containing a refrain. — *Punaḥ-parājaya, as, m.* losing again (what has been won). — *Punaḥ-pāka, as, m.* cooking afresh, repeated boiling or cooking; a repeated baking (of earthen vessels); *punaḥpākam kṛi*, to cook afresh or again. — *Punaḥ-punā, f., N.* of a river in Behar, the Poonpoo (perhaps so called from its meandering course). — *Punaḥ-pratyupahāra, as, m.* retribution, requital, retaliation. — *Punaḥ-pravridha, as, ā, am*, grown again. — *Punaḥ-prāpya, as, ā, am*, to be obtained again, recoverable. — *Punaḥ-saṅskāra, as, m.* renewed investiture, repetition of any essential ceremony (as the reinvestiture of a Brāhman with the sacrificial cord when he has forfeited it by unknowingly drinking spirits &c.). — *Punaḥ-saṅskṛita, as, ā, am*, Ved. fitted up again, repaired, mended. — *Punaḥ-saṅgama, as, m.* coming together again, meeting again, reunion. — *Punaḥ-saṅdarsana, am, n.* seeing one another again. — *Punaḥ-sandhāna, am, n.* uniting again, reuniting; restoring (the sacred fire when it has gone out). — *Punaḥ-sambhava, as, m.* coming into existence again. — *Punaḥ-sara, as, ā, am*, Ved. running back (as a dog returning by the way that it came); an epithet of the *Achyranthes Aspera* (the flowers of which are turned back; cf. *apā-mārga, parāk-pushpī, pratyak-pushpī*). — *Punaḥ-sukha, as, ā, am*, again agreeable or pleasant. — *Punaḥ-stuti, is, f., Ved.* repeated praise, a repeated ceremony. — *Punaḥ-stoma, as, m., N.* of an *Ekāha*. — *Punar-āgama, as, m.* going away again. — *Punar-abhidhāna, am, n.* mentioning again. — *Punar-abhisheka, as, m., Ved.* anointing again. — *Punar-arthitā, f.* a reiterated request or entreaty. — *Punar-āsu, us, us, u*, Ved. breathing again, coming to life again. — *Punar-āgata, as, ā, am*, come back again, returned. — *Punar-āgama, as, m.* coming back, return. — *Punar-āgamaṇa, am, n.* the act of coming back, returning to the place set out from. — *Punar-āgamin, ī, inī, i*, coming back, returning. — *Punar-ādāyam, ind.*, Ved. repeatedly. — *Punar-ādī, is, is, i*, Ved. beginning afresh, repeated. — *Punar-ādāna, am, n.* renewing or replacing a consecrated fire (according to *Kullūka punar-ādānaṃ kuryāt = smṛtāgnīm śrautāgnīm vā ādadhyaṭ*). — *Punar-ādheya, as, ā, am*, Ved. to be renewed or replaced (on the altar, said of fire); (*am*), n. renewing or replacing the consecrated fire; (*as*), m., N. of a Soma festival. — *Punar-ādheyaka, am, n.* renewing or replacing a consecrated fire. — *Punar-ādheyika, as, ī, am*, Ved. relating to the act of replacing the consecrated fire. — *Punar-āyana, am, n., Ved.* coming back, return. — *Punar-āmbha, as, m., Ved.* seizing or taking hold of again. — *Punar-āvarta, as, m.* return, revolution; repeated birth. — *Punar-āvartanānda, f., N.* of a place of pilgrimage. — *Punar-āvartin, ī, inī, ī*, returning (to mundane existence); leading back (to mundane existence); subject to successive births. — *Punar-āvṛita, as, ā, am*, Ved. repeated. — *Punar-āvṛitti, is, f.* return (to mundane existence); repetition; revision (of a book &c.). — *Punar-āhāra, as, m., Ved.* taking again, recapture. — *Punar-ukta, as, ā, am*, said again, reiterated, repeated, superfluous; (*am*), n. repetition, useless repetition, tautology. — *Punar-ukta-janman, ā, m.* 'whose birth is repeated,' a Brāhman. — *Punarukta-tā, f.* repetition, tautology. — *Punarukta-bhukta-vishaya, as, ā, am*, (an occupation) in which the objects of sense are repeatedly enjoyed. — *Punarukta-vad-ābhāsa, as, m.* appearance of repetition, seeming tautology (a figure of speech). — *Punar-ukti, is, f.* saying again, useless repetition, tautology; a mere word, empty word. — *Punarukti-mat, ān, atī, at*, having repetition, tautological. — *Punar-utthāna, am, n.* rising again, resurrection. — *Punar-utpatti, is, f.* the coming again into being, reproduction, new birth; metempsychosis. — *Punar-utsrisha, as, ā, am*, Ved. repeatedly let loose (said of a bull). — *Punar-utsyūta, as, ā, am*, Ved. sewed or mended again, patched

up. = *Punar-upagamana*, *am*, n. coming back, returning. = *Punar-upāgama*, *as*, m. return. = *Punar-upadhā*, f. married again, re-married. = *Punargamana*, *am*, n. going again, returning. = *Punargrahaṇa*, *am*, n., Ved. repeatedly taking, repeated taking up (of ghee &c. with a ladle); repetition. = *Punarjanma-jaya*, *as*, m. 'victory over future birth', liberation, final emancipation, freedom from transmigrating. = *Punar-janman*, *a*, n. new or second birth, regeneration, future birth by transmigrating, metempsychosis; (*ā*, *ā*, *am*), born again, regenerated. = *Punar-jātā*, *as*, *ā*, *am*, born again, regenerated. = *Punar-darśana*, *am*, n. seeing again, (*punardarśanāya*, 'au revoir'). = *Punar-dātri*, *tā*, m. giving again, a rewarder, recompenser. = *Punardāra-kṛtyā*, f. taking a second wife (after the death of the first). = *Punar-dhenu*, *us*, f. a cow that again gives milk. = *Punar-nava* or *punar-nava*, *as*, *ā*, *am*, Ved. becoming new or young again, being renewed or restored to youth; (*as*), m. a finger-nail; (*ā*), f. hog-weed, Boerhavia Procumbens. = *Punar-nishkṛita*, *as*, *ā*, *am*, Ved. repaired or mended again. = *Punar-bāla*, *as*, *ā*, *am*, = *παλιμπαις*, become a child again, become childish, being in second childhood. = *Punar-bhava*, *as*, *ā*, *am*, born again; (*as*), m. new birth, regeneration, transmigrating; a finger-nail; a species of *Punar-navā* with red flowers. = *Punar-bhavin*, *i*, m. the sentient soul (existing again after the dissolution of one body in another form). = *Punar-bhāva*, *as*, m. new birth. = *Punar-bhāvin*, *i*, *inī*, *i*, being born again. = *Punar-bhū*, *ūs*, *ūs*, *u*, produced again or anew, reproduced, born again, regenerated, restored to youth, renovated; (*ūs*), f. a virgin widow re-married; re-existence. = *Punar-bhoga*, *as*, m. repeated enjoyment; a return of fruition, perception of pleasure or pain as a reward of former actions. = *Punarmagha*, *as*, *ā*, *am*, Ved. 'having repeated gifts', covetous, avaricious; repeatedly offering oblations or granting gifts. = *Punar-manyā*, *as*, *ā*, *am*, Ved. (perhaps) again thinking of, remembering; (*Sāy.*) = *punaḥ stotavya*, to be praised or adored again. = *Punar-mṛityu*, *us*, m., Ved. repeated or second death. = *Punar-yajña*, *as*, m., Ved. a repeated sacrifice. = *Punar-yātrā*, f. a repeated procession. = *Punar-yuvan*, *ā*, *atī*, *a*, Ved. again young, restored to youth. = *Punar-lābha*, *as*, m. obtaining again, recovery. = *Punar-vaktavya*, *as*, *ā*, *am*, to be repeated. = *Punar-vaktavyā-tā*, f. necessity of being repeated. = *Punar-vačana*, *am*, n. saying again, repeating; repeated text or injunction. = *Punar-val*, *ān*, *atī*, *at*, Ved. containing the word *punar*. = *Punar-ratsa*, *as*, m. a weaned calf that begins to suck again; N. of the author of the hymn Rig-veda VIII. 9. = *Punar-varaṇa*, *am*, n., Ved. choosing again. = *Punar-vasu*, *us*, m. (perhaps) 'restoring goods', the fifth (or seventh) of the lunar asterisms (containing according to some authorities, two, and according to others, four stars; in this sense generally *ā*, m. du.); N. of Vishnu or Kṛishṇa; an epithet of Siva; 'born under the Nakshatra *Punar-vasu*', an epithet of Kātyāyana or Vāru-ruči; N. of a son of Taittiri, father of Abhi-jit and grandfather of Āhuka, or of a son of Abhi-jit (Ari-dyota) and father of Āhuka; epithet of a particular Loka or division of the universe; commencement of wealth. = *Punar-rivāha*, *as*, m. second marriage. = *Punar-han*, *ā*, *ghnī*, *a*, Ved. slaying or destroying in return. = *Punar-havis*, *is*, n., Ved. repeated sacrificial oblation. = *Punās-candrā*, f. N. of a river. = *Punās-caravaṇa*, *am*, n. chewing repeatedly, chewing the cud, ruminating. = *Punās-tīti*, *is*, f., Ved. piling up again.

**पुन्य** *punth*, cl. 1. P. *punthati*, *punthi-*  
*tum*, to hurt, give pain; to suffer pain  
or uneasiness; (a various reading for *yunth*.)

**पुनदास** *pun-dāsa*. See under 2. *puns*, p. 578.

**पुनामन्** 1. and 2. *pun-nāman*. See under 2. *puns* and *put*, pp. 578, 580.

**पुपुषत्** *pupūshat*, *an*, *antī*, *at* (fr. Desid. of rt. 1. *pū*), wishing to cleanse or purify.

**पुपुषह** *pupūshā*, f. the wish or desire to cleanse or purify.

**पुपुषुत्** *pupūṣuṭ*, *as*, m., N. of a particular disease, swelling of the palate and gums.

**पुपुफुल** *pupphula*, *as*, m. flatulency, wind in the stomach.

**पुपुफुस** *pupphusa*, *as*, m. the lungs [cf. *phupphasa*]; the pericarp or seed-pod of a lotus.

**पुम्** *pum*, *pum-anujā*, &c. See under 2. *puns*, p. 578, col. 3, and p. 579, col. 1.

**पु** 1. *pur* (fr. rt. *prī*), only in inst. pl. *pūrbhis*, Ved. in abundance, abundantly; (*Sāy.*) = *pūrvakāiḥ stavaiḥ*, with former praises.

**पु** 2. *pur* (probably an artificial rt. invented to furnish an etymology for *puras* and *purā* below), cl. 6. P. *purati*, *puritum*, to precede, go before, go at the head, lead.

*Pura-ga*, *as*, *ā*, *am* (a corruption of *puro-ga*), inclined or disposed towards, favourably inclined. = *Puragā-vaṇa*, *as*, m., N. of a forest.

*Puratas*, ind. before (said both of place and time), in front, in advance, in the presence of (with gen.); *purataḥ kṛi*, to place in front, cause to precede, give the lead to.

*Puran-dhī*, *is*, f. (*puram* connected with *puras* and *purā*, but by some considered to be fr. rt. *prī*), Ved. understanding, intelligence, prudence, wisdom; praise; (*ayas*), f. pl. good thoughts or reflections; (*is*, *is*, *i*), intelligent, prudent, wise (said of Pūshan, Indra, a Ribhu, Bhaga, Savitṛi, Heaven and Earth; perhaps also *is*, m., N. of a particular deity); (according to *Sāy.*) = *stri-rūpa* or *rūpa-val*. = *Purandhī-val*, *ān*, *atī*, *at*, Ved. endowed with wisdom or understanding.

*Puran-dhri*, *is* or *i*, f. an elderly married woman, respectable matron; a woman whose husband and children are living.

*Puras*, ind. before, in front, in advance, in the presence of, before the eyes of (with gen., e.g. *tasya puro vīdam ādāde*, he commenced a speech in his presence; or in the earlier language with the abl. or loc., opposed to *pasāde*, *pasācat*, *prishthe*); in the east, from the east, towards the east, eastward, (*dakṣiṇataḥ puraḥ*, towards the south-east); [cf. *purā*, *puratas*, *pūrva*: *Zend para*, 'before': *Gr. πρῶτος*, *πρῶτος-θεν*, *πρῶτον*, *πρῶσθιος*, perhaps *πρῆς* in *πρῆσθιος*: perhaps Lat. *coram* for *poram*, *palam* for *param*: Goth. *faura*, 'before'; *faur*, 'for': Old Germ. *vora*, 'before'; *furi*, 'for': Old Pruss. *pirsdan*, 'before.']. = *Pura-ushṇih*, *k*, f., Ved., N. of a metre of three Pādas, the first containing twelve, and the second and third eight syllables each. = *Pura-etrī*, *tā*, m., Ved. one who goes before, a guide, leader. = *Purāḥ-pāka*, *as*, *ā*, *am*, having fulfilment at hand, near fulfilment. = *Purāḥ-prasavaṇa*, *as*, *ā*, *am*, Ved. pouring forth; (*Sāy.*) = *purastād gacchat*. = *Purāḥ-praharṭṛi*, *tā*, m. one who fights in the front (of the battle). = *Purāḥ-phala*, *as*, *ā*, *am*, having fruit nigh at hand, exhibiting fruit in advance, promising fruit. = *Purāḥ-sad*, *t*, *t*, Ved. sitting in front, presiding; sitting towards the east. = *Purāḥ-sara*, *as*, *i*, *am*, going before or in advance; (*as*), m. one who goes before, a forerunner, precursor, har-binger, attendant; (at the end of comps. *as*, *ā*, *am*), having as an attendant, attended by, preceded by, connected with, with [cf. *priyākhyāna-p*]; (*am*), ind. with, after. = *Purāḥ-sthātri*, *tā*, *tri*, *tri*, Ved. standing at the head, a leader. = *Purāḥ-sthāyin*, *i*, *inī*, *i*, standing before one's eyes. = *Purāḥ-sphural*, *an*, *atī* or *antī*, *at*, opening or becoming manifest before any one. = *Purās-caravaṇa*, *as*, *ā*, *am*, making preparations; (*am*), n. a preparatory or introductory rite, preparation; repetition

of the name of a deity accompanied with burnt offerings. = *Purās-caravaṇa-candrikā* and *purās-caravaṇa-paddhati-mālā*, f., N. of two works. = *Purās-caravaṇa-tā*, f. the being engaged in making preparations. = *Purās-ḥada*, *as*, m. a species of grass, Imperata Cylindrica (commonly called *ulu*); a nipple. = *Puras-karavaṇa*, *ām*, n. the act of placing in front, &c.; making perfect (?). = *Puras-karavaṇi* or *purās-kartavya*, *as*, *ā*, *am*, to be placed in front, to be set before; to be honoured, to be treated with deference or respect; to be prepared or fitted out; to be made complete. = *Puras-kāra*, *as*, m. the placing before or in front; preference; showing respect, treating with honour, distinction, deference; worshipping; consecrating; causing to go before, accompanying, attending; preparing, making ready; arranging, putting in array, making complete; attacking, assailing; accusation; anticipating, expecting; (at the end of a comp.) preceded or accompanied by, joined or connected with, including. = *Puras-kārya*, *as*, *ā*, *am*, to be placed in front or appointed, to be charged or commissioned; to be prepared or fitted out, &c. = *Puras-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to bring to the front, place before or in front, station in front, cause to precede, hold before one's self; to make one's leader; to lead; to place in office, appoint; to show respect, pay respect, honour; to set before one's self, keep in sight, have respect to, make one's rule of conduct, attend to, regard, choose, prefer; to show, evince, betray, manifest; to use as a pretext. = *Puras-kṛita*, *as*, *ā*, *am*, placed before or in front; advanced to the foremost rank, placed in office, appointed; accompanied or attended by, combined with, provided or furnished with, possessing; distinguished, honoured, respected; revered, adored, worshipped; attended to, regarded, chosen, adopted; made perfect, finished, polished; prepared; sprinkled with holy water, anointed, initiated; consecrated; anticipated; accused, calumniated; harassed or attacked by an enemy. = *Puraskṛita-mādhyamakrama*, *as*, *ā*, *am*, taking or adopting a middle course. = *Puras-kṛitya*, ind. having placed before or caused to precede; having appointed; having paid respect to or honoured; having rewarded; having attended to or regarded. = *Puras-kṛityā*, f. a preparatory or introductory rite; showing honour, demonstration of respect. = *Puro-agni*, *is*, m., Ved. the foremost fire or fire in front. = *Puro-hsham*, ind., Ved. before the axle-tree. = *Puro-ga*, *as*, *ā*, *am*, going before, preceding, leading, a leader; first, chief, principal, pre-eminent; (at the end of a comp.) preceded by, accompanied by (e.g. *devā Agnī-purogamāḥ*, the gods preceded by Agni). = *Puro-gata*, *as*, *ā*, *am*, standing or being in front of; preceded, gone before. = *Puro-gatī*, *is*, *i*, *i*, preceding, going before; (*i*), m. a dog; (*is*), f. precedence, going before. = *Puro-ganṭṛi*, *tā*, m. a messenger who goes before. = *Puro-gama*, *as*, *ā*, *am*, going before or in front, travelling in front, preceding, leading, a leader; first, most excellent; best; (at the end of a comp.) preceded by, accompanied by. = *Puro-gamana*, *am*, n. going before, preceding. = *Puro-gava*, *as*, *i*, m. f., Ved. one who precedes, a leader. = *Puro-gā*, *ās*, m., Ved. going before, a leader. = *Puro-gāmin*, *i*, *inī*, *i*, going in front or before, preceding, a leader, one who precedes; (*i*), m. a dog. = *Puro-guru*, *us*, *us* or *vī*, *u*, Ved. heavy before or in front. = *Purojanma-tā*, f. priority of birth. = *Puro-janman*, *ā*, *ā*, *a*, born before. = *Puro-java*, *as*, *ā*, *am*, excelling in speed, swifter than; (*as*), m., N. of a son of Medhātithi and of a Varsha named after him; of a son of Prāpa. = *Puro-jīti*, *is*, f., Ved. previous possession or acquisition. = *Puro-jiyoti*, *is*, *is*, *is*, Ved. preceded by light. = *Puro-dās*, -*dāe* (or -*lāe*), Ved. or *puro-dāsta*, *as*, m. a sacrificial cake of ground rice usually divided into pieces and offered in one or more cups (*kapāta*); an oblation of ghee or clarified butter with cakes of ground meal; an oblation in general; a sort of flat ladle or spoon used for placing the cakes in the sacrificial fire; the orts or leavings of any substance

used in an oblation to fire; Some juice as drunk at particular sacrifices; a Mantra or prayer recited in offering oblations to fire.—*Puroḍāśin*, *ī*, *īni*, *ī*, Ved. connected with the sacrificial cake.—*Puroḍāśiya*, *as*, *ā*, *am*, relating to the Puroḍāśa or sacrificial cake, fit to be offered in oblations.—*Puroḍāśya*, *as*, *ā*, *am*, intended for the sacrificial cake, fit for offering with ghee as an oblation to fire.—*Puro-dhas*, 2. *puro-dhā*, *puro-dhātri*, *puro-dhānīya*, *purodhikā*, see under 1. *puro-dhā*, col. 3.—*Puronuvākya-vat*, *ān*, *atī*, *at*, Ved. having an invitory verse; [cf. the next.]—*Puro-nuvākya* ('*ras-an*'), *f*, Ved., scil. *ṛid*, an introductory or invitory verse.—*Puro-bhāga*, *as*, *m*, the front part, fore part; officiousness, meddling in other people's affairs, obtrusiveness; malevolence; envy; (*as*, *ā*, *am*), obtrusive, meddlesome.—*Purobhāgītā*, *f*, officiousness, obtrusiveness; malevolence.—*Puro-bhāgin*, *ī*, *īni*, *ī*, taking the first share; obtrusive, officious; malevolent, censorious, fault-finding; envious, jealous.—*Puro-bhū*, *ūs*, *ūs*, *u*, Ved. being in front, excelling, superior (said of Indra; according to Śāy. *yudhe purataḥ śatrūn avāpnōtīti purobhū*).—*Puro-māruta*, *as*, *m*, a wind blowing from before or in front, east wind (opposed to *pasān-māruta*).—*Puro-yāvan*, *ā*, *arī*, *a*, Ved. going in front, leading; (Śāy.)=*purato miśrayūri*, mingling foremost (in battles).—*Puro-yudh*, *t*, *l*, *l*, or *puro-yudha*, *as*, *ā*, *am*, Ved. fighting before or in front.—*Puro-ratha*, *as*, *ā*, *am*, Ved. one whose chariot is foremost; surpassing, excelling, superior.—*Puro-run-mat*, *ān*, *atī*, *at*, Ved. furnished with the Puro-*ru*ḥ.—*Puro-ru*ḥ, *k*, *h*, Ved. shining before or in front of, shining in the east; (*h*), *f*, *N*. of certain Nivid formularies (or Padas) recited at the morning sacrifice in the Ājya ceremony before the principal hymn (*sūktā*) or any part of it.—*Puro-vartin*, *ī*, *īni*, *ī*, being before the eyes or in the presence of, being in front.—*Puro-vasu*, *us*, *us*, *u*, Ved. preceded by wealth (?); (perhaps a corruption of *purī-vasu*).—*Puro-vāta*, *as*, *m*, wind from before, east wind.—*Puro-ṛiṭta*, *as*, *ā*, *am*, being before, preceding.—*Puro-havis*, *is*, *is*, *is*, Ved. previously provided with sacrifices or oblations.—*Puro-hita*, see under 1. *puro-dhā*, col. 3.

*Purastāt*, ind. before, in front of (with abl. or gen.), in advance, towards the front, forward, at the beginning or commencement, in the first place; ere; previously, formerly, first; before the eyes of, in the presence of; eastward, towards the east, in the east, from the east [cf. *uttara-p*°]; in the preceding part (of a book), further on, in the sequel.—*Purastāj-japa*, *as*, *m*, Ved. a preceding Japa.—*Purastāj-jyoti*, *is*, *is*, *is*, *N*. of a kind of Trishṭubh, the first Pāda of which contains eight syllables.—*Purastād-uddhāra*, *as*, *m*, Ved. a part given in advance.—*Purastād-dhoma*, *as*, *m*. (fr. *purastāt* + *homa*), Ved. an introductory sacrifice.—*Purastād-dhoma-vat*, *ān*, *atī*, *at*, Ved. having an introductory sacrifice.—*Purastād-byihati*, *f*, Ved. a kind of Brihātī metre, the first Pāda of which contains twelve syllables.

*Purastātina*, *as*, *ā* (?), *am*, preceding, going before. *Purā*, ind. (perhaps an old inst. sing. fr. a form *pura* for *para*), in former times, formerly, of old, in the olden time, in the days of old, of yore; before, hitherto, up to the present time (with *na*, 'never'); firstly, in the first place, first, at first (opposed to *pasā*, *pasāt*); soon, ere long, shortly, in a short time, by and by (in this sense giving a future sense to the pres. by Pāp. III. 3, 4, e.g. *purā dūshayati sthālin*, ere long he will contaminate the earth, Raghv-v. XII. 30; *āloke te nipatati purā*, soon she will fall within [the range of] thy sight, Megh. 84); before, ere (with abl. and in the earlier language also with dat.); for the defence or safety of (Ved.); securely from (Ved.); with the exception of, except, besides (Ved.); [cf. *puras*, *pūra*; Gr. *πάρος*, *παροίθε*, *παροίτροπος*, *πάλαι*, *πάλαιος*, perhaps *πέλας*, *πλήσιος*; Lat. *por* in *portendere*; Goth. *faura*, *faur*; Angl. Sax. *for*,

*fora*, *fore*.]—*Purā-kathā*, *f*, a story of the past, an old legend.—*Purā-kalpa*, *as*, *m*, a former creation, former age; a story or tale of the past.—*Purā-kṛita*, *as*, *ā*, *am*, done formerly or of old, done long ago; done or observed previously; begun, commenced.—*Purā-kṛiti*, *is*, *f*, the former mode of action.—*Purā-ja*, *as*, *ā*, *am*, Ved. former, existing from of old or from aforetime (Śāy.=*pūrva-jāta*, *śirantana*).—*Purā-yoni*, *is*, *is*, *ī*, of ancient origin or lineage; an epithet of kings.—*Purā-vasu*, *us*, *m*, an epithet of Bhīṣma.—*Purā-vid*, *t*, *l*, *l*, knowing the events of former times, knowing or acquainted with the past; an epithet of kings.—*Purā-ṛiṭta*, *as*, *ā*, *am*, that which has occurred or taken place in former times, long since transpired; one who has lived in former times; relating to ancient times, referring to times of yore; (*am*), *n*. former conduct, former mode of action; any old or legendary event; history, any account of former events traditional or heroic.—*Purā-ṛiṭta-kathā*, *f*, or *purā-ṛiṭtākhyāna* ('*ta-ākḥ*'), *am*, *n*. an old story or legend, a story of the past.—*Purā-ṛiṭtākhyāna-kathana* ('*ta-ākḥ*'), *am*, *n*. telling old stories, relating tales of the past.—*Purā-sāh*, *shāt*, *t*, *t*, Ved. superior from ancient times; (Śāy.)=*purāṅam abhībhavitṛi*, conqueror of cities.—*Purodhava* ('*rā-ud*'), *as*, *ā*, *am*, of former or prior origin; (*ā*), *f*. a species of plant, a drug (= *mahā-medā*).—*Puropanita* ('*rā-up*'), *as*, *ā*, *am*, formerly obtained or possessed.

*Purāna*, *as*, *ā* or *ī*, *am* (opposed to *nūtana*, *nava*), belonging to ancient or olden times, ancient, old, aged, primeval; worn out, laid aside; (*am*), *n*. a thing of the past, past event; a tale of the past, ancient history legendary and traditional, legend (= Gr. *λόγος*, *μῦθος*); the *N*. given to certain well-known sacred works, supposed to have been compiled by the poet Vyāsa, and comprising the whole body of modern Hindū mythology (each of which should treat of five topics; cf. *pañcā-lakṣhaṇa*). There are eighteen acknowledged Purānas, usually reckoned as follow: 1. Kūrma-p°; 2. Garuda-p°; 3. Vṛiḥan-nāradya-p°; 4. Padma-p°; 5. Brahma-p°; 6. Brahma-vaivarta-p°, which is of very modern origin; 7. Brahmāṅḍa-p°; 8. Bhavishya-p°; 9. Bhāgavata-p°, or the life of Kṛiṣṇa, by some considered a modern work; 10. Matsya-p°; 11. Mārkaṇḍeya-p°; 12. Linga-p°; 13. Vāmana-p°; 14. Vāyu-p°, which is probably one of the oldest; 15. Vārāha-p°; 16. Viṣṇu-p°; 17. Siva-p°; 18. Skanda-p°. Some authorities substitute the Agni-p° for the Vāyu-p°; and others add the Narasiṅha-p°, which is considered by some as an Upa-p°, q. v.; by some the Purānas are divided into four or by others into six Saṃhitās or collections); (*as*), *m*. a Karsha or measure of silver (= 16 Paṇas of cowries); *N*. of a Rishi.—*Purāna-kalpa*, *as*, *m*, former creation; a story or tale of former time; [cf. *purā-kalpa*.]—*Purāna-ga*, *as*, *m*. [cf. 3. *ga*], 'singing of the past,' an epithet of Brahma; a reciter of the Purānas.—*Purāna-purusha*, *as*, *m*. 'the primeval male,' an epithet of Viṣṇu.—*Purāna-prokta*, *as*, *ā*, *am*, proclaimed by ancient sages.—*Purāna-mahimopavarṇana* ('*ma-up*'), *am*, *n*. *N*. of the 132nd chapter of the Bhūmī-khaṇḍa or second part of the Padma-Purāna.—*Purāna-māhātmya*, *am*, *n*. *N*. of a chapter of the Linga-Purāna.—*Purāna-vat*, ind., Ved. as of old.—*Purāna-vid*, *t*, *l*, *l*, Ved. knowing the events of the past; knowing the Purānas.—*Purāna-vidyā*, *f*. or *purāna-veda*, *as*, *m*, Ved. a knowledge of the events of the past.—*Purāna-samuccāya*, *as*, *m*. *N*. of a book mentioned in Kamalākara-bhaṭṭa's Sūdra-dharma-tattva.—*Purāna-sarvasva*, *am*, *n*. 'essence of the Purānas,' *N*. of a work by Halāyudha taken mostly from the Purānas and giving a general outline of universal knowledge.—*Purāna-sāra*, *am*, *n*. 'substance of the Purānas,' *N*. of a work mentioned in Mādḥava's Parāśara-smṛitī-vyākhyā.—*Purānānta* ('*na-an*'), *as*, *m*. an epithet of Yama.—*Purānūvatāra* ('*na-av*'), *as*, *m*. *N*. of the first chapter of the Padma-Purāna.—*Pu-*

*rāṅokta* ('*na-uk*'), *as*, *ā*, *am*, enjoined by or written in the Purānas.

*Purānaka*, *as*, *m*. *N*. of a Nāga.

*Purānya*, Nom. P. *purānyati*, &c., to talk of the past, relate past events.

*Purātana*, *as*, *ī*, *am*, belonging to the past, former, old, ancient; worn out; (*ās*), *m*. pl. the ancients; (*am*), *n*. an ancient story, old legend; (*e*), ind. in past times, formerly.

1. *puro-dhā*, cl. 3. P. A. *-dadhāti*, *-dhatte*, *-dhātum*, (P.) to place or set before, place foremost or in front, regard before others, value highly, honour, esteem, pay chief attention to, apply one's self to; to weigh, ponder; (A.) to place at the head of in front, to place before, lay down before; to charge, commission, appoint, especially to appoint to priestly functions; to enjoin upon, charge with.—*Puro-dhas*, *ās*, *m*, an appointed priest or one appointed to a particular charge, a family priest, king's domestic chaplain (= *puro-hita*; in Mahā-bh. Vana-p. 10635, the form *puro-dha*, *as*, *m*. occurs); *N*. of a man said to be the author of the hymn Vājasaneyi-Saṃhitā XI. 17.—2. *puro-dhā*, *f*, charge, commission, standing in the place of any one, representation; the rank or office of a Puro-hita, q. v.—*Puro-dhātri*, *tā*, *m*, Ved. the giver of a charge or commission; the appointer of the Puro-hita.—*Puro-dhāna*, *am*, *n*. priestly ministrations.—*Puro-dhānya*, *as*, *m*, Ved.=*puro-hita*.—*Purodhikā*, *f*, preferred to other women, a favourite wife.—*Puro-hita*, *as*, *ā*, *am*, placed foremost or in front; charged, commissioned, appointed; (*as*), *m*. one holding a charge or commission, an agent, an appointed priest or one appointed to any particular charge, a family priest, a king's domestic chaplain, a priest who conducts all the ceremonials and sacrifices of the family.—*Purohita-tva*, *am*, *n*. the rank of a Puro-hita.—*Puro-hiti*, *is*, *f*, priestly ministrations (Śāy.=*puro-dhāna*, *paurohitya*).—*Purohītikā*, *f*, *N*. of a woman, or a mode of addressing a favourite (?).

३. *pur*, *ūr*, *f*. (probably fr. rt. *prī*), a rampart, wall; a stronghold, castle, fortress, fortified city, town; the body (considered as the stronghold of the *purusha*, q. v.); intellect (= *mahat*); *N*. of a Daśa-rātra (Ved.).—*Puraj-jana*, *as*, *m*. the living principle, life, the soul (personified as a king); (*ī*), *f*. understanding, intelligence (personified as the wife of a king).—*Puraj-jaya*, *as*, *m*. 'city-conqueror,' *N*. of a hero on the side of the Kurus; of a son of Sṛiṅjaya and father of Janam-ējaya; of a son of Bhājamāna and Sṛiṅjarī; (= *kakut-stha*) *N*. of a son of Saśada; (= *kakutstha*; *N*. of a son of Vindhya-śakti; of Medhāvin; of an elephant, the son of Airāvāna.—*Puran-da*, *as*, *m*.=*puran-dara*.—*Puran-dara*, *as*, *m*. 'town-splitter' or 'fortress-destroyer,' an epithet of Indra (as breaking cities into fragments with his thunderbolt?); the Indra of the seventh Manv-antara; an epithet of Agni; of Siva; a thief, house-breaker; (*ā*), *f*. an epithet of Gaṅgā; (*am*), *n*. a species of pepper, Piper Chaba.—*Purandara-śāpa*, *as*, *m*. Indra's bow, the rainbow.—*Purandara-purī*, *f*, *N*. of a town in Mālava.—*Purī-sāya*, *as*, *ā*, *am* (a word formed to explain *purusha*), repose in the fortress or fastness (i. e. the body).—*Puro-han*, *ā*, *ghni*, *a* (fr. *purās*, acc. pl. of 3. *pur* + *han*), Ved. breaking castles, destroying strongholds.—*Pūr-dvār*, *r*, *f*. or *pūr-dvāra*, *am*, *n*. the gate of a city.—*Pūr-pati*, *is*, *m*, Ved. the lord of a castle or city.—*Pūr-bhīd*, *t*, *t*, *t*, Ved. breaking down strongholds or castles.—*Pūr-bhīdyā*, *am*, *n*. Ved. the breaking of strongholds or castles; (Śāy.)=*saragrāma*, war.—*Pūr-yāna*, *as*, *ā*, *am*, Ved. leading or conducting to the fastness (i. e. to the celestial world).

*Pura*, *am*, *n*. a fortress, castle, fortified town; a town, city, a place containing large buildings surrounded by a ditch and extending not less than one Kos in length (if it extends for half that distance it is called a *kṛeṭa*, if less than that, a *karaṇa* or small market town; any smaller cluster of houses is called

a *grāma* or village); 'the city' *κατ' ἐξοχήν*, i. e. Pātali-putra or Patna; a house, dwelling, abode, residence; an upper story; the female apartments, gynæceum; a store-house, repository; a brothel; the body; the skin; the calyx of a flower or any receptacle or cup formed of leaves; a fragrant grass, a species of *Cyperus* (= *nāgara-mustā*); a kind of resin, bdellium; N. of a constellation; N. of the subdivisions of the Vedānta work called *Tri-puṭī* or *Tri-puṭī*; (*as*), m. a kind of resin, bdellium; yellow *Barleria*; N. of a demon; N. of a man; (*ā*), f. a stronghold, castle (at the end of a comp.; cf. *jīva-p*<sup>o</sup>, *deva-p*<sup>o</sup>); a kind of perfume; the east; (*ī*), f. a fort, stronghold, castle; a town, city; the body; [cf. Gr. *πόλις*, *πολι-χ-τη*, *πολι-χ-νιο-ν*, *πολι-τη-ς*, *πολι-ε-θρο-ν*, perhaps also *πύργος*; perhaps Lat. *urbs*; perhaps Lith. *pil-ī-s*, 'a castle'] = *Pura-koṭṭa*, *am*, n. 'city-stronghold', 'a citadel'. = *Pura-jit*, *t*, m. 'conqueror of fortresses or conqueror of Pura', an epithet of Śiva; N. of a prince (a son of Aja and father of Ariṣṭa-nemi). = *Pura-jyotiḥ*, *is*, n. an epithet of the region or world of Agni; [cf. *pura-jyotiḥ*]. = *Pura-taṭi*, *f*. a small market-town, village; a small fair. = *Pura-toraṇa*, *am*, n. 'city-arch', the outer gate of a city. = *Pura-devatā*, *f*. 'city-deity', the tutelary deity of a town. = *Pura-dvāra*, *am*, n. a city-gate. = *Pura-dvish*, *t*, m. 'foe of Pura', an epithet of Śiva. = *Pura-nivēsa*, *as*, m. the founding of a city. = *Pura-pakṣhin*, *i*, m., Ved. 'town-bird', a bird living in a city, tame bird (opposed to *vanya-pakṣhin*). = *Pura-pāla* or *pura-pālaka*, *as*, m. the defender of a fortress, city-governor. = *Pura-bhīd*, *t*, m. 'the crusher of Pura', an epithet of Śiva; [cf. *pura-jit*]. = *Pura-mathana*, *as*, m. 'crusher of Pura', an epithet of Śiva. = *Pura-mārga*, *as*, m. the street of a town. = *Pura-mālinī*, *f*. 'crowned with castles', N. of a river. = *Pura-rakṣa*, *as*, or *pura-rakṣhin*, *i*, m. a watchman of a town, constable. = *Pura-rāshtrāṇi*, n. pl. cities and kingdoms. = *Pura-rodhā*, *as*, m. the siege of a fortress or city. = *Pura-vara*, *am*, n. an excellent town. = *Pura-vāsin*, *i*, *mī*, *i*, dwelling in a city or town; (*ī*), m. a city-dweller, inhabitant of a town, citizen, townsman. = *Pura-vāstu*, *u*, n. ground suitable for the foundation of a city. = *Pura-sāsana*, *as*, m. 'chastiser of Pura', an epithet of Śiva. = *Pura-han*, *ā*, m. 'slayer of Pura', an epithet of Viṣṇu. = *Pura-hita*, *am*, n. the welfare of a town or city. = *Purātṭa* ('*ra-af*'), *as*, m. a turret for defensive purposes on a city wall. = *Purādhipa* ('*ra-adh*'), *as*, m. the governor of a town, prefect of police. = *Purādhyakṣa* ('*ra-adh*'), *as*, m. 'fort-overseer', the commandant of a fortress, the governor of a city, prefect of police. = *Purārāti* ('*ra-ar*'), *is*, m. 'foe of Pura', an epithet of Śiva. = *Purārī* ('*ra-ari*'), *is*, m. 'foe of Pura', an epithet of Śiva; an epithet of Viṣṇu. = *Purārḍha-vistara* ('*ra-ar*'), *as*, *ā*, *am*, being of the extent of half a town; (*as*), m. part of a town, a suburb, ward, division. = *Purā-vatī*, *f*. 'rich in castles', N. of a river. = *Purāsuhrīd* ('*ra-as*'), *t*, m. 'enemy of Pura', an epithet of Śiva. = *Purī-dāsa*, *as*, m., N. of the author of the *Āitanyā-candrodaya*; (also called *Kavi-kurṇa-pūra*). = *Purī-moha*, *as*, m. the thorn-apple, *Datura*. = *Purotsava* ('*ra-ut*'), *as*, m. 'town-festival', a festival solemnized in a city. = *Purodhlavī* ('*ra-ud*'), *f*. 'growing in towns', N. of a plant. = *Purodyāna* ('*ra-ud*'), *am*, n. 'city-garden', a pleasure-garden belonging to a town, park. = *Puraukas* ('*ra-ok*'), *ās*, m. an inhabitant of a town, inhabitant of *Tri-pura*.

*Puraka* = *pura*. See *arghāśha-puraka*, p. 83.

*Puraṇa*, *as*, m. the sea, ocean.

*Purī*, *is*, *f*. a city [cf. *purī* under *pura*]; a river; a king.

*Purikā*, *f*, N. of a city.

*पुरञ्जर* *puranjara*, *as*, m. the armpit.

*पुरट* *purata*, *am*, n. gold.

*पुरतस्* *puratas*. See *rt. 2. pur*, p. 582.

*पुरन्धि* *puran-dhi*, *puran-dhri*. See under *rt. 2. pur*, p. 582, col. 2.

*पुरय* *puraya*, *as*, m., Ved., N. of a man.

*पुरला* *purālā* (?), *f*. an epithet of *Durgā*.

*पुरस्* *purās*, *purastāt*. See under *rt. 2. pur*, p. 582, col. 2, and p. 583, col. 1.

*पुरा* *purā*. See p. 583, col. 1.

*पुराटङ्क* *purōṭanka*, *as*, m., N. of a man.

*पुराण* *purāṇa*. See p. 583, col. 2.

*पुरातन* *purātana*. See p. 583, col. 3.

*पुरातल* *purātala*, *am*, n. the region below the seven worlds; [cf. *talātala*.]

*पुरासिनी* *purāsini*, *f*. a species of creeper (= *saha-deva*).

*पुरि* *puri*. See col. 1.

*पुरीकय* *purīkaya*, *as*, m., Ved. a species of aquatic animal.

*पुरीत* *purī-tat*, *t*, *t*, m. n. (probably fr. *purī* for 3. *pur* + 2. *tat*), the pericardium or some other intestine near the heart; the entrails in general; (also wrongly read *purī-tat*.)

*पुरीष* *purīṣa*, *am*, n. (said to be fr. *rt. pṛī*), vapour, damp exhalations rising in the air, moisture, fluid in general (Sāy. = *udaka*); dust, anything crumbled; mould, rubbish, rubble-stones, anything used to fill up interstices in a wall; feces, excrement, ordure; (*ī*), *f*. epithet of a particular religious observance. = *Purīṣa-nigrahaṇa*, *as*, *ā*, *am*, stopping or obstructing the bowels. = *Purīṣa-pada*, *am*, n., Ved. epithet of particular passages inserted in the recitation of the *Mahā-nāmni* verses. = *Purīṣa-bhedīn*, *i*, *mī*, *i*, 'loosening the feces', relaxing the bowels. = *Purīṣa-vat*, *ān*, *atī*, *at*, Ved. furnished with rubbish or loose earth (used for filling interstices). = *Purīṣa-vāhana* or *purīṣa-vāhana*, *as*, *ā*, *am*, Ved. removing rubbish or refuse. = *Purīṣādāhāna* ('*sha-ādḥ*') or *purīṣādāhāna* (?), *am*, n. 'receptacle of excrement', the last of the intestines, the rectum. = *Purīṣotsarga* ('*sha-ut*'), *as*, m. the voiding of excrement.

*Purīṣhaṇa*, *am*, n. evacuation by stool, voiding of excrement, feces.

*Purīṣama*, *as*, m. the black kidney-bean, *Phaseolus* *Mas* or *Radiatus*.

*Purīṣhaya*, *Nom. P. purīṣhayati*, *-yitum*, to void excrement, evacuate by stool.

*Purīṣhita*, *as*, *ā*, *am*, voided, evacuated (as the bowels), voided upon.

*Purīṣhīn*, *i*, *mī*, *i*, Ved. filled with vapours, vaporuous, damp, humid, moist (as the *Maruts* or *Parjanya-Vāta*); 'possessing articles that fill up' (ἐπιπλα), i. e. furnished with utensils or movables, wealthy; (*īnī*), *f*. 'bearing or carrying rubbish', an epithet of the *Sarayu*, or N. of another river; (Sāy.) = *udaka-vatī*, watery.

*Purīṣhya*, *as*, *ā*, *am*, Ved. an epithet of fire; (according to Sāy.) = *sikatā-sammīśra*, mixed with sand, = *citya*, q. v.; (according to *Mahā-dhara*) = *paśavya*; dwelling in loose earth or in rubbish; dirty; possessing utensils or movables, wealthy. = *Purīṣhya-vāhana*, *as*, *ā*, *am*, see *Pāṇ. III. 2, 65*.

*पुरु* *puru*, *us*, *vī*, *u* (said to be fr. *rt. pṛī*; mostly Ved.; in the epic and later literature only at the beginning of proper names, except in the *Bhāgavata-Purāṇa* which affects archaic forms, where it occurs at the beginning of comps.), much, many, abounding, abundant, exceeding; (*us*), m. the pollen or farina of a flower; heaven or the world and residence of immortals; N. of a prince the son of *Yayāti* and *Sarmishthā* and sixth monarch of the

lunar race; N. of a son of *Manu Cākshusha* and *Naḍvalā*; N. of a son of *Vasu-deva* and *Saha-devā*; N. of a river; (*vyaś*), *f*. pl. a multitude, (Sāy.) = *bahvyaḥ prajāḥ*; (*u*), *ind*. much, often, exceedingly; *simā puru*, everywhere, in all places; *purūru*, very far, far and wide; *puru tirah*, far off, from afar; *puru viśva*, one and all, every; [cf. *pulu*, *pūrpa*: Old Pers. *par-u-s*, 'much': Gr. *πολύ-ς*, *πολλοί*, *πλε-ῖων*, *πλε-ῖστο-ς*, *πλή-ν*: Lat. *plūs*, *plārimu-s*, *plēri-que*: Goth. *filu*, 'much'; *filu-sna*, 'multitude': Old Norse *flēi-ri*, *flēi-r*: Old Germ. *filu*, *filo*, *vilo*, 'much': Mod. Germ. *viel*: Engl. Sax. *felā*, *feala*, 'much': perhaps *Hib. mor*, 'great, big, bulky, many, noble'; *moradh*, 'augmentation.']. = *Puru-kutsa*, *as*, m., N. of a man with the patronymic *Aikshvāka* (Ved.); N. of a son of *Mān-dhātṛi*. = *Puru-kutsava*, *as*, m., N. of an enemy of *Indra*. = *Purukutsāni*, *f*, Ved., N. of a woman (perhaps wife of *Puru-kutsa*). = *Puru-kṛit*, *t*, *t*, *t*, Ved. achieving great deeds, efficacious (said of *Indra* and of *Soma*); increasing. = *Puru-kṛitvan*, *ā*, m., Ved. achieving great deeds (said of *Indra*). = *Puru-kripā*, *f*. abundant mercy or compassion. = *Puru-kṣhu*, *us*, *us*, *u*, Ved. rich in food (said of *Agni*, *Soma*, *Indra*; Sāy. = *puṛōdāsādi-bahuvīdhānopeta*). = *Puru-gūrta*, *as*, *ā*, *am*, Ved. welcome to many (said of *Indra*). = *Puru-śetana*, *as*, m., Ved. visible to many, very grateful to the eyes (said of *Agni* and *Indra*; according to Sāy. = *bahūnām jñātṛi*, *sarva-jña*). = *Puru-jā*, *as*, *ā*, *am*, much, for *puruha*; (*as*), m., N. of a prince the son of *Su-śānti*; [cf. *puru-jāti*, *puru-jānu*]. = *Puru-jāta*, *as*, *ā*, *am*, Ved. variously manifested, appearing in various forms (said of *Aryaman*). = *Puru-jāti*, *is*, m., N. of a prince the son of *Su-śānti*. = *Puru-jānu*, *us*, m., N. of a prince the son of *Su-śānti*. = *Puru-jit*, *t*, m. 'conquering many', N. of a hero on the side of the *Pāṇḍus* and brother of *Kunti-bhoja*; N. of a prince the son of *Ruśaka*; of a son of *Ānaka*. = *Puru-jāman*, *ā*, *mī*, *a*, Ved. 'having many names', an epithet of *Indra*. = *Puru-jātila*, *am*, n., Ved. a song for many voices, choral song; (according to Sāy.) N. of a king. = *Puru-tman*, *ā*, *ā*, *a*, Ved. existing variously (said of *Indra*); (Sāy.) = *bahushu pradēśeshu satataṃ gaḥchut*. = *Puru-trā*, *ind*, Ved. variously, in various directions, in many places; in various ways; many times, often. = *Puru-da*, *am*, n. gold. = *Puru-dānsaka*, *as*, m. 'many-toothed', a goose (so called from its serrated beak). = *Puru-dānsas*, *ās*, *ās*, *as*, Ved. abounding in mighty acts or operations; (*ās*), m. an epithet of *Indra*, (also incorrectly spelt *puru-dānsas*); (*asau*), m. du. an epithet of the *Aśvīnas*. = *Puru-datra*, *as*, *ā*, *am*, Ved. rich in gifts, giving wealth (said of *Indra*; Sāy. = *bahu-dhana*). = *Puru-dama*, *as*, *ā*, *am*, Ved. possessing many houses, belonging to or springing from many households. = *Puru-daya*, *as*, *ā*, *am*, abounding in compassion. = *Puru-dasma*, *as*, *ā*, *am*, Ved. abounding in mighty acts or operations (said of *Viṣṇu* and of *Soma*). = *Puru-dasyu*, *us*, *us*, *u*, very rapacious. = *Puru-dīna*, *am*, n. pl., Ved. many days. = *Puru-drapṣa*, *as*, *ā*, *am*, Ved. abounding in drops of water (said of the *Maruts*). = *Puru-druk*, *-dhruk*, *k*, *k*, Ved. injuring greatly; (Sāy.) = *nānāvīdhā-droha-yukta*. = *Puru-dha* and *puru-dhā*, *ind*, Ved. in many ways, variously; often, frequently. = *Purudha-pratīka*, *as*, *ā*, *am*, Ved. having various or multiform aspects; (Sāy.) = *bahūdāvikshiptāṅga*. = *Puru-dhasman*, *ā*, *ā*, a (*dhasman* probably for *hasman*), Ved. much jesting; (probably an incorrect word). = *Puru-nīshidhī*, *t*, or *puru-nīshidhāvan*, *ā*, m., Ved. granting or giving abundantly; (Sāy.) = *bahūnām satṛūnām nīshedhaka*, the repeller of many foes (said of *Indra*). = *Puru-nīshtha*, *as*, *ā*, *am*, or *puru-nīshthā*, *ās*, *ā*, *am*, Ved. excelling among many; (Sāy.) = *bahūsthāna*, having many stations. = *Puru-nīmaṇa*, *as*, *ā*, *am*, Ved. displaying great valour (said of *Indra*). = *Puru-panthā*, *ās*, m., Ved., N. of a man. = *Puru-paśu*, *us*, *us*, *u*, Ved. rich in herds, possessing

much cattle. — *Puru-putra*, *as, ā, am*, Ved. having many sons or children. — *Puru-peśa*, *as, ā, am*, or *puru-peśas, ās, ās, as*, Ved. multiform, having various forms; (Sāy.) = *bahu-rūpa*. — *Puru-prajāta*, *as, ā, am*, Ved. variously propagated; (Sāy.) = *bahu-prādurbhāva*. — *Puru-prasasta*, *as, ā, am*, Ved. praised by many. — *Puru-priya*, *as, ā, am*, Ved. greatly beloved, beloved of many. — *Puru-praisha*, *as, ā, am*, Ved. the inciter or instigator of many, much inciting (said of Agni); accompanied by various exclamations; (Sāy.) = *bahuvīdham phalam icchat*. — *Puru-bhuj*, *k, k, k*, Ved. possessing much; (Sāy.) = *bahūnām pālaka* or *prabhūta-hasta*; (occurring only in the voc. m. du. as an epithet of the *Asvins*.) — *Puru-bhū*, *ūs, ūs, u*, Ved. appearing much or of high value; (Sāy.) = *bahu bhavat*. — *Puru-bhūta*, *as, ā, am*, a various reading for *puru-hūta*, *q. v.* — *Puru-bhojas*, *ās, ās, as*, Ved. containing or granting many means of enjoyment, greatly nourishing. — *Puru-manas*, *ās, ās, as*, a word formed in Nirukta IX. 15 for the explanation of 2. *manas*. — *Puru-mantu*, *ū, m. du.*, Ved. full of wisdom, intelligent (said of the *Asvins*; Sāy. = *bahūnām mādayitārau*). — *Puru-mahna*, *as, m.*, N. of a man with the patronymic *Āngirasa*. — *Puru-māya*, *as, ā, am*, Ved. possessing various arts or virtues, wonderful (said of Indra and of the chariot of the *Asvins*; Sāy. = *Vṛitrahana-nādi-bakukarman, bahuvīdhāśārya, bahuvīdha-karman*). — *Puru-māyūya*, *as, m.*, Ved. N. of a man. — *Puru-mitra*, *as, m.*, N. of a man; N. of a follower of the *Kurus*. — *Puru-miḥa* or *puru-miḥa*, *as, n.*, Ved. N. of a man with the patronymic *Āngirasa*; of a son of *Su-hotra* and author of the hymns *Rig-veda* IV. 43, 44; of a grandson of *Su-hotra* and son of *Hastin* or *Bṛihat*; a man with the patronymic *Vaidadaśvi*. — *Puru-medha*, *as, ā, am*, or *puru-medhas, ās, ās, am*, Ved. endowed with wisdom; (*as* or *ās*), *m.*, N. of a man with the patronymic *Āngirasa*, the author of the hymns *Rig-veda* VIII. 78, 79. — *Puru-ratha*, *as, ā, am*, Ved. having many chariots. — *Puru-ravasa*, a wrong reading for *puru-ravasa* = *puru-ravas*. — *Puru-rāvan*, *ā, m.*, Ved. much-barking or much-howling; epithet of a demon. — *Puru-ruś*, *k, k, k*, Ved. much-shining, shining brightly. — *Puru-ruj*, *k, k, k*, subject to many diseases. — *Puru-rūpa*, *as, ā, am*, Ved. multiform, variegated; (said of *tvashtri*) forming various shapes. — *Puru-lampata*, *as, ā, am*, very lascivious. — *Puru-vartman*, *ā, ā, am*, Ved. having many ways or paths. — *Puru-varpas*, *ās, ās, as*, Ved. multiform, variegated. — *Puru-vāja*, *as, ā, am*, Ved. of great strength, powerful, strong. — *Puru-vāra*, *as, ā, am*, Ved. having an ample tail (?); rich in gifts, (Sāy.) much desired. — *Puru-vāra-pushṭi*, *is, is, i*, Ved. rich in treasured wealth, granting treasured riches; (Sāy. = *bahubhīr varāṇiṣā abhivṛddhīr yasya*). — *Puru-vīru*, *as, ā, am*, Ved. abounding in men, possessed of many men or male offspring; (Sāy. = *bahubhīr virāṭhī putrādibhīr upeta*). — *Puru-vepas*, *ās, ās, as*, Ved. much excited or exciting (said of Agni). — *Puru-vrata*, *as, ā, am*, Ved. having many ordinances (said of *Soma*). — *Puru-sakti*, *is, is, i*, possessing various powers. — *Puru-śūka*, *as, ā, am*, Ved. of great might, very powerful (said of Indra); Sāy. = *bahubhīh stutya, bahu-sahāya*. — *Puru-śāka-tama*, *ā, m. du.*, Ved. 'achievers of great exploits,' epithet of the *Asvins*; (Sāy. = *atiśayena bahu-karmāṇau* or *atiśayena bahu-sahāyau*). — *Puru-śāndra*, *as, ā, am* (= *puru + śāndra*), Ved. much-shining, resplendent; (Sāy. = *bahudīpti*, said of Agni, of the *Asvins* and their chariots, &c.) — *Puru-shanti*, *is, m.*, Ved. N. of a man. — *Puru-shṭuta*, *as, ā, am*, highly landed or extolled, praised by many. — *Puru-sambhṛita*, *as, ā, am*, Ved. accumulated by many. — *Puru-sparha*, *as, ā, am*, or *puru-sprīh*, *k, k, k*, Ved. wished for or

desired by many. — *Puru-hanman*, *ā, m.*, Ved. N. of a man with the patronymic *Āngirasa* or *Vaiśvānasa*, author of *Rig-veda* VIII. 59, 2. — *Puru-huta*, *as, m.*, N. of a prince. — *Puru-hūta*, *as, ā, am*, much invoked, invoked by many; (*as*), *m.* an epithet of Indra; (*ā*), *f.* a form of *Dākshāyaṇī*. — *Puru-hūta-dvish*, *ḥ, m.* 'foe of Indra,' an epithet of Indra-jit. — *Puru-hūti*, *is, f.* manifold invocation. — *Puru-hotra*, *as, m.*, N. of a son of *Anu*. — *Puru-ruśi*, *f.* (fr. an unused form *puru-aiś*), Ved. abounding, abundant, full, comprehensive. — *Puru-dvaha* ('*ru-ud'*), *as, m.*, N. of one of the sons of the eleventh *Manu*. — *Puru-ravas, ās, ās, as*, Ved. crying much or loudly; (*ās*), *m.*, N. of a celebrated prince of the lunar race, hero of the *Vikramorvaśī* (his father's name was *Budha*, who was son of the Moon and regent of Mercury, and who is supposed to have instituted the three sacrificial fires; his mother's name was *Ilā*, whence his metronymic *Aiḷa* [cf. *Rig-veda* X. 95, 2, 5]); he was father of *Āyus* and ancestor of *Puru, Dushyanta, Bharata, Kum, Dhṛita-rāshtra*, and *Pāṇḍu*; according to *Nirukta* X. 46, *Puru-ravas* is one of the beings belonging to the middle region of the universe; in the *Veda* he seems to be connected with the *Sun* as *Urvāśī* is with the *Dawn*, the word *puru-ravas* being then interpreted to mean 'possessing much light,' cf. *ravi, rudhira*; according to some *Puru-ravas* is a *Viśva-deva*, according to others a *Pārvaṇa-śrāddha-deva*. — *Puru-ravasa*, *as, m.* = *puru-ravas*, *q. v.* — *Puru-ruś*, *k, k, k*, Ved. much-shining. — *Puru-ruśā* ('*ru-ur'*), *ind.*, Ved. far and wide. — *Puru-vasu*, *us, us, u*, Ved. abounding in goods or riches (said of Indra, the *Asvins*, &c.). — *Puru-urīṭ*, *t, t, t*, Ved. moving in various ways. — *Puru-anika*, *as, ā, am*, Ved. variously manifested (said of Agni); Sāy. = *bahuvibhīr anika-sthāniyābhīr jvalābhīr yukta*, having many flames instead of faces).

*Puruha*, *as, ā, am*, or *puruha*, *us, us, u*, much, many.

**पुरुडस् purudvas**, *ān, m.*, N. of a prince the son of *Madhu* and *Vaidarbhi*.

**पुरुष purusha**, *as, m.* (poetically also *pū-rusha*; said to be fr. *rt. 2. pur*; probably connected with *puru*), *m.* collectively or individually, mankind, a man, human being, male; a person (*pumān purushah*, a male person); a member or representative of a race or generation (e.g. *sapīṇḍatā puruṣe saptame vivivartate*, the relationship of men connected by the funeral cake ceases with the seventh person); an officer, official, functionary, agent, employé, attendant, servant, footman; the height or measure of a man, = 5 *Aratnis* (1 *Aratni* = 2 *Padas*, 1 *Pada* = 12 *Angulis*; cf. *ardha-p', dvi-p'*); Punishment personified; (in gram.) a person (= *prathamah p'*, the third person; *madhyamah p'*, the second person; *uttamah p'*, the first person); Man personified or identified with *Nārāyaṇa* the son of *Nara* (regarded as the author of *Vājasaneyi-Saṅhitā* XXX. 31); the soul and original source of the universe (described in the *Purushasūkta*, *q. v.*); the personal and life-giving principle in men and other beings, the human soul or spirit, *Soul* (which according to the *Sāṅkhya* philosophy is neither a production nor productive: it is so called according to the *Tattva-samāsa* because it reposes in the body, *puru śayanāt*; or because it is *purāṇa*, ancient, having existed from eternity); the Supreme Spirit or Soul of the universe, Supreme Being, *God* (identified variously with *Brahman*, with *Vishnu*, with *Siva*, and with *Durgā*); the 'spirit,' i. e. the fragrant exhalation of plants (Ved.); the pupil of the eye; the tree *Rottleria Tinctoria* (= *puru-nāga*); = *tīlaka*; N. of one of the sons of *Manu Cākshusha*; N. of one of the eighteen attendants of the *Sun*; N. of a *Pāda* in the *Mahā-nāmī* verses; an epithet of the first, third, fifth, seventh, ninth, and eleventh signs of the zodiac; a friend; a follower of the *Sāṅkhya* philosophy (?); (*ās*), *m. pl.* men, people; N. of the class of inhabitants of *Krautīca-dvīpa* corresponding

to the *Brāhmins*; the seven divine or active principles from the minute portions of which the universe was formed, viz. *mahat = buddhi, ahankāra*, and the five *tan-mātras*, (according to *Manu* I. 19); *pañca puruṣāḥ*, an epithet of five royal personages or miraculous persons born under particular constellations (Ved.); (*i*), *f.* a woman, female; (*am*), *n.* an epithet of mount *Meru*. — *Purusha-kāma*, *as, ā, am*, Ved. desirous of men. — *Purusha-kāra*, *as, m.* any act of man, manly act, human effort or exertion (commonly opposed to *daiva*, fate); manhood, virility; N. of a grammarian. — *Purusha-kuṇapa*, *as, am, m. n.* the corpse of a man, a human corpse. — *Purusha-keśarin*, *i, m.* 'man-lion or half-man, half-lion,' *Vishnu* in his fourth appearance on earth (which he undertook for the defeat of *Hiranya-kaśipu*). — *Purusha-kshetra*, *am, n.*, Ved. a male or uneven zodiacal sign or astrological house. — *Purusha-gatī*, *is, f.*, N. of a *Sāman*. — *Purusha-gandhī*, *is, is, i*, Ved. smelling of men. — *Purusha-ghna*, *as, i, am*, 'man-slaying,' striking or slaying men; *strī purusha-ghnī*, a woman who kills her husband. — *Purusha-śhandasa*, *am, n.*, Ved. 'man's metre,' the metre suited for men, the *Dvi-pāda*. — *Purusha-jñāna*, *am, n.* knowledge of men or of mankind. — 1. *purusha-tā*, *f.* or *purusha-tva*, *am, n.* manhood, virility; manliness, valour, prowess; the state of a man, manly nature or property. — 2. *purusha-tā*, *ind.*, Ved. after the manner of men, among men. — *Purusha-tejas*, *ās, ās, as*, Ved. having a man's energy or manly vigour. — *Purusha-trā*, *ind.*, Ved. among men, to men; in the manner of men. — *Purushatva-tā*, *ind.*, Ved. after the manner of men; (Sāy.) = *purushavattayā*. — *Purusha-daghna* or *purusha-dvayasa*, *as, i, am*, of the height or measure of a man. — *Purusha-dantikā*, *f.* a medicinal root; [cf. *medā*]. — *Purusha-dravya-sampad*, *t, f.* abundance of men and material. — *Purusha-dvish*, *ḥ, m.* an enemy of *Vishnu*. — *Purusha-dveshtn*, *i, inī, i*, 'man-hating,' misanthropic; (*inī*), *f.* an ill-tempered or fractious woman. — *Purusha-dharma*, *as, m.*, Ved. personal rule or precept. — *Purusha-nāya*, *as, m.* 'man-leader,' a prince. — *Purusha-nīyama*, *as, m.* (in gram.) a restriction as to person. — *Purusha-pati*, *is, m.* 'lord of men,' *Rāma*. — *Purusha-parīkshā*, *f.* 'trial of man,' N. of a collection of moral tales. — *Purusha-paśu*, *us, m.* beast of a man, a brutal man; a man as a sacrificial victim; a human animal, man. — *Purusha-puṅgava*, *as, m.* 'man-bull,' an eminent or excellent man. — *Purusha-puṅdarika*, *as, m.* an excellent or superior man; (with *Jainas*) N. of the sixth black *Vāsudeva*. — *Purusha-pura*, *am, n.*, N. of the capital of *Gāndhāra*, the modern *Peshāwar* (پشاور). — *Purusha-bahumāna*, *as, m.* the respect or esteem of mankind. — *Purusha-mātra*, *as, i, am*, of the height or measure of a man. — *Purusha-mānin*, *i, inī, i*, fancying one's self a man or hero. — *Purusha-mukha*, *as, i, am*, having a man's face. — *Purusha-mṛiga*, *as, m.*, Ved. (according to *Maht-dhara*) = *pum-mṛiga*. — *Purusha-medha*, *as, m.*, Ved. the sacrifice of a man; N. of the reputed author of the hymn *Vājasaneyi-Sambhitā* XX. 30. — *Purusha-rakshas*, *as, n.* a demon in the form of a man. — *Purusha-rāja*, *as, m.*, Ved. a human king. — *Purusha-rūpa*, *as, ā, am*, Ved. man-shaped, in the form of a man; (*am*), *n.* the shape of a man. — *Purusha-rūpaka*, *as, ā, am*, Ved. man-shaped, in the form of a man. — *Purusha-reshaṇa*, *as, i, am*, or *purusha-reshin*, *i, inī, i*, Ved. hurting men. — *Purusharshabha* ('*sharish'*), *as, m.* 'man-bull,' an excellent man. — *Purusha-rat*, *ān, atī, at*, Ved. accompanied by men. — *Purusha-radhū*, *as, m.*, Ved. manslaughter, homicide, murder. — *Purusha-vara*, *as, m.* 'best of males,' an epithet of *Vishnu*. — *Purusha-varjita*, *as, ā, am*, destitute of human beings, desolate. — *Purusha-vāc*, *k, k, k*, Ved. having a human voice. — *Purusha-vāha*, *as, m.* 'Vishnu's vehicle,'

an epithet of Garuḍa; (*am*), ind. in such a way as to be borne along by men; *purusha-vāham vahati*, he is carried in such a manner as to be drawn along by men (Pāṇ. III. 4. 43). — *Purusha-vidha*, *as*, *ā*, *am*, Ved. man-like, in the form or likeness of men. — *Purushavādhā-tā*, *f*. likeness to man, humanity. — *Purusha-vyāghra*, *as*, *m*. 'man-tiger', *N*. of a demon; 'tiger among men', a distinguished or eminent man; a vulture. — *Purusha-vrata*, *am*, *n*. *N*. of a Sāman. — *Purusha-sārdūla*, *as*, *m*. 'man-tiger', an emineat man, a chief of men. — *Purusha-sīras*, *as*, or *purusha-sīrsha*, *am*, *n*. Ved. a man's head, human head. — *Purusha-sīrshaka*, *as* or *am*, *m*. or *n*. (?), *N*. of an instrument used by thieves. — *Purusha-samavāya*, *as*, *m*. a number of men. — *Purusha-sīha*, *as*, *m*. 'man-lion', lion of a man, a brave man, hero; an eminent man; (with Jains) the fifth of the black Vāsudevas, a son of Siva. — *Purusha-sākta*, *am*, *n*. 'the Purusha hymn', *N*. of the 90th hymn of the tenth Maṇḍala of the Ṛig-veda, (this celebrated hymn, in which the soul or original source of the universe is described, is supposed by the best authorities to be comparatively modern in its diction and allusions; it is also found with alterations in the Vājasaneyi-Saṁhitā of the Yajur-veda XXXI. 1-16, and in the Atharva-veda XIX. 6.) — *Purushāsaka* ('*sha-an*'), *as*, *m*. *N*. of a teacher. — *Purushākāra* ('*sha-āk*'), *as*, *ā*, *am*, of a human form or shape. — *Purushānga* ('*sha-an*'), *as*, *am*, *m*. *n*. the male organ of generation; [cf. *narānga*.] — *Purushūl* ('*sha-ud*'), *t*, *i*, *t*, Ved. eating or destroying men. — *Purushāda* ('*sha-ud*'), *as*, *ī*, *am*, 'man-eating', a cannibal, a Rakshas; (*ās*), *m*. pl., *N*. of a race of cannibals in the east of Madhya-dēśa. — *Purushādaka* ('*sha-ād*'), *as*, *ā*, *am*, men-devouring; (*ās*), *m*. pl., *N*. of certain cannibals. — *Purushāda-tva*, *am*, *n*. the state or condition of a man-eater, cannibalism, the state of a demon or Rakshas. — *Purushādya* ('*sha-ād*'), *as*, *m*. 'first of men', (with Jains) an epithet of Ādi-nātha; of Rishabha the first Arhat of the present Ava-sarpini; an epithet of Viṣṇu. — *Purushādhamā* ('*sha-adh*'), *as*, *m*. 'lowest or vilest of men', a low man, an outcast; the worst of servants. — *Purushādhi-kāra* ('*sha-adh*'), *as*, *m*. manly office or duty. — *Purushāntara* ('*sha-an*'), *am*, *n*. another or succeeding generation; (*as*), *m*. scil. *śandhi*, an alliance negotiated by warriors chosen by each party; another who is a man (a mere man). — *Purushāntara-vedin*, *ī*, *inī*, *i*, knowing the heart of mankind. — *Purushāntarātman* ('*sha-an*'), *ā*, *m*. 'man's inner self', the soul. — *Purushāyana* ('*sha-ay*'), *as*, *ā*, *am*, Ved. going to the soul, uniting with the soul. — *Purushāyusha* ('*sha-āy*'), *am*, or *purushāyus* ('*sha-āy*'), *us*, *n*. the duration of a man's life, age of man, life or lifetime of man, human existence. — *Purushārtha* ('*sha-ar*'), *as*, *m*. any object of human pursuit, any one of the four objects or aims of man or of the soul (viz. 1. *kāma*, the gratification of desire; 2. *artha*, acquirement of wealth; 3. *dharma*, discharge of duty; 4. *moksha*, final emancipation); human effort or exertion; (*am*), ind. for the sake of man; for the soul's sake. — *Purushārtha-prabodha*, *as*, *m*. *N*. of a book mentioned in the Sūdra-dharma-tattva. — *Purushārtha-siddhy-upāya*, *N*. of a Jaina poetical work by Amṛita-śānda-sūri. — *Purushāśin* ('*sha-ās*'), *ī*, *m*. 'man-eater', a cannibal, Rakshasa. — *Purushāsthi-mālin* ('*sha-as*'), *ī*, *inī*, *i*, wearing a necklace of human skulls; (*ī*), *m*. an epithet of Siva. — *Purushendra* ('*sha-in*'), *as*, *m*. 'lord of men', a king. — *Purushendra-tā*, *f*. 'lordship over men', sovereignty. — *Purusheshita* ('*sha-ish*'), *as*, *ā*, *am*, Ved. caused or instigated by men. — *Purushokti* ('*sha-uk*'), *is*, *f*. the name or title of a man. — *Purushoktika*, *as*, *ā*, *am*, 'having only the name of man', destitute, having no friends, friendless. — *Purushottama* ('*sha-ud*'), *as*, *m*. best of men, an excellent or superior man; best of servants, a good attendant; the highest being, Supreme Spirit, an epithet of Viṣṇu or Kṛishṇa; (with Jains) *N*.

of the fourth black Vāsudeva (son of Soma); *N*. of an Arhat; a Jina, one of the generic terms for a deified teacher of the Jaina sect; *N*. of a district in Orissa sacred to Viṣṇu; *N*. of the author of the Trikāṇḍa-śeṣha and Hārāvālt; of a grammarian; of the father of Halāyudha; of various men. — *Purushottama-kshetra*, *am*, *n*. 'district of the Supreme Being', *N*. of a district in Orissa sacred to Viṣṇu (= *Līlācala*, *Lītādri*; cf. *jagannātha-kshetra*). — *Purushottama-tīrtha*, *am*, *n*. *N*. of a Tīrtha. — *Purushottamatīrtha-prayoga-tattva*, *am*, *n*. 'truth of the ceremonies connected with the Purushottama-tīrtha', *N*. of a work by Raghu-nandana. — *Purushottama-deva*, *as*, or *purushottamadeva-śarman*, *ā*, *m*. *N*. of a grammarian the author of the Paribhāṣā-ṛpiti. — *Purushottama-mantra*, *as*, *m*. *N*. of the seventeenth chapter of the Sāradā-tīlaka, a mystical work by Lakshmaṇa. — *Purushottama-miśra*, *as*, *m*. *N*. of a man the author of the Rāma-candrodaya.

*Purushaka*, *am*, *n*. standing on two feet like a man, the rearing of a horse.

*Purushāya*, *Nom. A. purushāyate*, *-yitum*, to behave or act like a man, play the man.

*Purushāyita*, *as*, *ā*, *am*, acting or behaving like a man, playing a manly part; (*am*), *n*. acting like a man, playing the part of a man. — *Purushāyitva*, *am*, *n*. manly conduct, manliness.

*Purushya*, *as*, *ā*, *am*, Ved. pertaining to man, human.

**पुरुह** *puruha*, *puruhu*. See p. 585, col. 2.

**पुरुवस्** *purū-ravas*. See p. 585, col. 2.

**पुरोग** *puro-ga*. See under *purās*, p. 582.

**पुरोचन** *purochana*, *as*, *m*. *N*. of a man.

**पुरोटि** *puroṭi*, *is*, *m*. the current of a river.

**पुरोडाश** *puro-dāśa*. See p. 582, col. 3.

**पुरोरवस्** *puroravas* for *purū-ravas*, *q. v.*

**पुरोहन्** *puro-han*. See 3. *pur*, p. 583.

**पुर्य** *purya*, *as*, *ā*, *am* (fr. 3. *pur*), Ved. being in a stronghold or fastness.

**पुर्यष्ट** *pury-ashṭa* or *pury-ashṭaka*, *am*, *n*. the eight constituent parts of the body.

**पुर्व** *purv* [cf. *rt. prī*], *cl. 1. P. pūrvaṭi*, *pūrvitum*, to fill; *cl. 10. P. pūrvayati* or *pūrvayati*, *-yitum*, to dwell or inhabit; to invite.

**पुल्** *pul* [cf. *rt. prī*], *cl. 1. 6. 10. P. polati*, *pulati*, *polayati*, &c., to be great or large; to be lofty or high; to be piled or heaped up.

*Pula*, *as*, *ā*, *am*, extended, wide, vast, great, extensive; (*as*), *m*. erection of the hairs of the body (considered as a proof of exquisite delight); horripilation; *N*. of one of the attendants of Siva; (*ā*), *f*. the soft palate or uvula.

*Pulaka*, *as*, *m*. erection or bristling of the hairs of the body (considered by the Hindūs to be occasioned by delight or desire rather than by fear), a thrill of joy or of fear, horripilation; a species of edible plant; a kind of stone or gem; flaw or defect in a gem; any kind of insect or vermin infesting animals; a ball of bread and sweetmeats with which elephants are fed; yellow ornament; a Gandharva or heavenly chorister; a wine-goblet or glass; a species of mustard; (*am*), *n*. a species of earth (= *kanku-shītha*). — *Pulakākulakṛiti* ('*ka-āk*'), *ī*, *is*, *i*, 'having the frame excited by horripilation, thrilled with joy. — *Pulakānga* ('*ka-an*'), *as*, *m*. the noose or cord of Varuṇa. — *Pulakālaya* ('*ka-āl*'), *as*, *m*. an epithet of Kuvera. — *Pulakī-kṛita*, *as*, *ā*, *am*, having the hairs or down of the body erect, thrilled with delight. — *Pulakīkṛitānga* ('*ta-an*'), *as*, *ī*, *am*, whose body has its hairs erect, having the body thrilled with joy. — *Pulakodgama*

('*ka-ud*'), *as*, *m*. erection of the hairs of the body (through rapture), horripilation.

*Pulakaya*, *Nom. P. pulakayati*, *-yitum*, to have or feel the hairs of the body erect (with rapture or desire).

*Pulākita*, *as*, *ā*, *am*, having the hairs or down of the body erect or bristling up with joy, thrilled with joy, delighted, rejoiced, enraptured, joyful.

*Pulakin*, *t*, *inī*, *i*, having the hairs or down of the body erect, thrilled, enraptured; (*ī*), *m*. a species of Kadamba tree (= *dharā-kadamba*).

*Pulasti*, *is*, *is*, *i* (perhaps fr. *pulas* for *purās*, cf. *palasti* fr. *parās*, but said to be fr. *pula* and *rt. 3. as*), wearing the hair straight or plain; (gender doubtful), the hair of the head; (*is*), *m*. *N*. of a man.

*Pulastya*, *as*, *m*. (said to be fr. *rt. pul*; perhaps fr. *pūlas* for *purās*), *N*. of an ancient Rishi, one of the mind-born sons of Brahmā (Manu I. 35; also enumerated among the Prajā-patis and seven sages, and described as a lawgiver); an epithet of Siva. — *Pulastya-smṛiti*, *is*, *f*. *N*. of a work mentioned in the Sūdra-dharma-tattva.

*Pulaha*, *as*, *m*. *N*. of an ancient Rishi, one of the mind-born sons of Brahmā enumerated among the Prajā-patis and the seven sages (Manu I. 35); an epithet of Siva.

*Pulāka*, *as*, *am*, *m*. *n*. shrivelled or blighted or empty grain, bad grain; a small lump of rice rolled into a ball, a lump of boiled rice; (according to particular medical authorities) rice-water; brevity, abbreviation, abridgement, compendium; smallness, a little; celerity, dispatch. — *Pulāka-kārin*, *ī*, *inī*, *i*, making haste, hastening.

*Pulākin*, *t*, *m*. a tree.

*Pulānikā*, *f*. (perhaps) induration of the skin.

*Pulāyita*, *am*, *n*. a horse's gallop; (a wrong reading for *palāyita*.)

*Pulina*, *as*, *am*, *m*. *n*. a sandbank, land deposited by alluvium on the bank of a river; an island of alluvial formation or one from which the water has recently withdrawn, a small island or bank left in the middle of a river by the subsiding of its waters, an islet; a sandy beach; (according to a Scholiast) = *tīra*, the bank of a river; (*as*), *m*. *N*. of a mythical being conquered by Garuḍa. — *Pulina-jaghanā*, *f*. having sandbanks for hips (said of the Gambhīra river personified as a female). — *Pulina-dvīpa-sōbhita*, *as*, *ā*, *am*, adorned with shoals and islands. — *Pulina-pradeśa*, *as*, *m*. island-site, situation on an island. — *Pulina-maṇḍita*, *as*, *ā*, *am*, adorned with sandbanks or islets. — *Pulina-vatī*, *f*. 'possessing sandbanks'; (probably) *N*. of a river.

*Pulinda*, *ās*, *m*. pl., *N*. of a barbarous tribe; (*as*), *m*. a man of this tribe, a king of the Pulindas; a barbarian, savage, Mlecchha, mountaineer, one who uses an uncultivated and unintelligible dialect.

*Pulindaka*, *ās*, *m*. pl., *N*. of a barbarous tribe; (*as*), *m*. *N*. of a king of the Pulindas, Savaras, and Bhillas; of a son of Ardraka.

**पुलिक** *pulika*, *as*, *m*. *N*. of a man; (*ā*), *f*. yellowish alum.

**पुलिमत** *pulimat*, *ān*, *m*. *N*. of a man.

**पुलिरिक** *pulirika*, *as*, *m*. a snake.

**पुलिश** *puliśa*, *as*, *m*. = Paulus (Alexandrinus), *N*. of the author of a Siddhānta.

**पुलु** *pulu* = *puru* (in particular comps.). — *Pulu-kāma*, *as*, *ā*, *am*, Ved. having many desires, covetous (Śāy.) = *bahukāmanā-vut*. — *Pulv-āgha*, *as*, *ā*, *am*, Ved. doing much evil.

**पुलुप** *pulusha*, *as*, *m*. *N*. of a man.

**पुलोम** *puloma*, *as*, *m*. = *puloman*, *q. v.*; (*ā*), *f*. *N*. of a daughter of the demon Vaiśvānara, (she was loved by the demon Puloman, but became the wife of Bhṛigu or Kaśyapa); the plant *Acorus Calamus* (= *vaśā*).

*Puloman*, *ū*, *m*. *N*. of a demon (the father-in-law

of Indra by whom he was destroyed). — *Puloma-jā*, f. 'daughter of Puloman,' an epithet of the wife of Indra. — *Puloma-jit*, t, or *puloma-bhṛt*, t, m. 'conqueror or destroyer of Puloman,' an epithet of Indra (who destroyed his father-in-law Puloman in order to avert his imprecation consequent on the violation of his daughter). — *Puloma-dvīṣh*, t, or *pulomāri* ('*ma-ari*'), t, m. 'foe of Puloman,' an epithet of Indra. — *Pulomārēis* ('*ma-ar*'), t, s, m. 'having the lustre of Puloman,' N. of a prince.

**पुलोमत्** *pulomat*, ān, m., N. of a prince; [cf. *pulmat*.]

**पुलोमही** *pulomahī*, f. opium.

**पुल्कस** *pulkasa*, as, m., Ved. (according to the commentators) = *paukasa*.

**पुल्ल** *pulla* wrongly for *phulla*, q. v.

**पुल्लक** *pullaka*, am(?), n. = *āścārya*, wonder.

**पुष्** I. *push* (various reading for *vyush*, q. v.), cl. 4. P. *pushyati*, &c., to divide, distribute.

**पुष्** 2. *push*, cl. 1. P. *poshati*, *puposha*, *poshishyati*, *aposhit*, *poshitum*, cl. 4. P. *pushyati*, &c., to be nourished, thrive, prosper, increase (intrans.); to share, divide; cl. 4. P. later also g. P. *pushyati*, *pushnāti*, &c., to nourish, nurture, cherish, foster, rear, bring up; to support, maintain, bear; to cause to thrive or prosper, cause to grow, unfold, develop; to increase (trans.), augment; to further, advance, promote, enhance, aggrandize; to magnify, exalt, extol; to increase in (with acc.), receive, get, possess, have, enjoy; to manage; to exhibit, show, display, evince, make to appear: Caus. *poshayati*, *-yitum*, Aor. *apūpushat*, to nourish, cherish, foster, rear, bring up; to cause to thrive or prosper, take care of, provide for; to cause to be fostered or brought up; to wear, put on: Desid. *pupushishati*, *pupushishati*, *pupukshati*: Intens. *popushyati*, *poposhī*.

3. *push* in *visva-p*, q. v.

*Pusha*, as, ā, am, nourishing (in *graha-p*, q. v.); (as), m., N. of a teacher of the Veda; (ā), f. a species of plant (= *lāngaliki*).

*Pusharya*, as, ā, am, Ved. well-nourished, thriving.

*Pushīta*, as, ā, am, nourished, nurtured (= *pushīta*).

*Pushka*, a word formed for the explanation of *pushkala* in Gaṇa to Pāṇ. V. 2, 97.

*Pushkara*, am, n. (probably an anomalous formation fr. an unused *pusha + kara*), a blue lotus-flower; a lotus, Nelumbium Speciosum or Nymphaea Nelumbo, (in Mahā-bh. Udyoga-p. 1790, a metaphorical expression for 'the heart,' or according to others for 'error'); a species of medicinal plant, Costus Speciosus or Arabicus; the bowl of a spoon; the tip or extremity of an elephant's trunk; the skin of a drum or place where any musical instrument is struck; the blade of a sword; the sheath of a sword; an arrow; air, atmosphere, sky, heaven; water; N. of a celebrated place of pilgrimage (now called Pokur in the district of Ajmere, about five miles from the city of Ajmere, consisting of a small town on the bank of a lake, said to be one of the most sacred in India; in this sense also *pushkarāṇi*, n. pl.); a cage; union; a part; war, battle; intoxication; the art of dancing; (as), m. a pond, tank, lake [cf. *tri-p*]; a kind of drum, a kettle-drum; a kind of serpent; a species of crane, Ardea Sibirica; a kind of disease; the sun; (in astrology) an inauspicious Yoga, an ill-omened combination of a lucky lunation with an unlucky day, three-fourths of a lunar mansion; the regent of Pushkara-dvīpa; an epithet of Kṛishṇa; of Siva; N. of a son of Varuṇa; of an Asura; of a Buddha; of a prince the brother of Nala; of a son of Bharata; of Su-nakshatra; of a son of Vṛika and Dūrvaṅkshī; N. of a mountain in Pushkara-dvīpa; (ās), m. pl. epithet of a class of

clouds said to occasion dearth or famine; of the inhabitants of Kuśa-dvīpa corresponding to Brāhmanas; (as, am), m. n., N. of one of the seven great Dvīpas or divisions of the universe; (with Jains) N. of one of the five Bharatas; (i), f., N. of one of the eight wives of Siva. — *Pushkara-dēṭṭa*, as, m. 'lotus-crested,' N. of one of the four elephants that support the earth. — *Pushkara-tīrtha*, am, n., N. of a sacred bathing-place. — *Pushkara-dvīpa*, as, m., N. of a Dvīpa or great division of the universe. — *Pushkara-nābha*, as, m. 'lotus-veiled,' an epithet of Viṣṇu; [cf. *padma-nābha*.] — *Pushkara-pattra*, am, n. a lotus-leaf, leaf of a lotus. — *Pushkarapattra-netra*, as, ā, am, having eyes like lotus-leaves. — *Pushkara-parṇa*, am, n., Ved. a lotus-petal; an epithet of a kind of brick; (ī or ikā), f. the plant Hibiscus Mutabilis. — *Pushkara-purāṇa*, am, n., N. of a work. — *Pushkara-priya*, as or am, m. or n. (?), wax. — *Pushkara-bija*, am, n. lotus-seed. — *Pushkara-māhīn*, ī, m. 'wearing a lotus-wreath,' N. of a man. — *Pushkara-māhātmya*, am, n., N. of a chapter of the Padma-Purāṇa. — *Pushkara-mūla*, am, n. the plant Costus Speciosus or Arabicus. — *Pushkaramūla*, am, n. the root of Costus Speciosus or Arabicus. — *Pushkara-vyāghra*, as, m. 'water-tiger,' an alligator. — *Pushkara-sāyikā*, f. a species of aquatic bird. — *Pushkara-śīkā* or (according to others) *pushkara-śīphā*, f. the root of the lotus. — *Pushkara-sad*, t, m., N. of a man; (das), m. pl., N. of his descendants; (in derivatives both members of this comp. are Vpiddhi; cf. *pushkarasādī*). — *Pushkara-sāgara*, as or am, m. or n. (?), the plant Costus Speciosus or Arabicus. — *Pushkara-sāda*, as, m., Ved. a species of bird. — *Pushkara-sārīn*, ī, m., N. of a Brāhman. — *Pushkara-sārī*, f. 'having the essence of the lotus,' a kind of writing (*lipi*). — *Pushkara-sṭhapatī*, is, m. 'architect of the lotus,' an epithet of Siva. — *Pushkara-sraj*, k, f. a lotus-wreath, chaplet of lotuses; (*jau*), m. du. an epithet of the two sons of Aśvinī and physicians of Svarga or paradise; (*l, k, k*), wearing a garland of lotuses, crowned with lotuses. — *Pushkarāksha* ('*ra-ak*'), as, ī, am, lotus-eyed; (as), m. an epithet of Viṣṇu; N. of a man; of a prince. — *Pushkarākhyā* ('*ra-āk*'), as, m. the Indian crane, Ardea Sibirica. — *Pushkarāṅghrija* ('*ra-āṅ*'), am, n. the plant Costus Speciosus or C. Arabicus. — *Pushkarāranya* ('*ra-ar*'), am, n., N. of a forest in the east of Viśālā. — *Pushkarārūṇi* ('*ra-āṅ*'), is, m., N. of a king. — *Pushkarāvātī*, f. 'abounding in lotuses,' N. of a town (= the Πευκεαῶντις of the ancients and the Pouekiolofti of Hiouen-Thsang); a form of Dakṣhāyaṇi. — *Pushkarāvartaka* ('*ra-āv*'), ās, m. pl. epithet of a particular class of clouds (also called *pushkalāvartakās*). — *Pushkarāhva* ('*ra-āh*'), as, m. the Indian crane, Ardea Sibirica; the plant Costus Speciosus or Arabicus (also *pushkarāvayā*). — 1. *pushkarekshaṇa* ('*ra-iksh*'), as, ā, am, 'lotus-eyed,' having eyes like the blue lotus. — 2. *pushkare-kshaṇa*, as, ā, am, being for a moment in the sky. — *Pushkaroddhṛita* ('*ra-ud*'), as, ā, am, raised with the extremity of the trunk.

*Pushkarāya*, Nom. A. *pushkarāyate*, *-yitum*, to act as or represent a drum.

*Pushkarikā*, f. a kind of disease, formation of abscesses on the penis; N. of a woman.

*Pushkarīn*, ī, inī, ī, abounding in lotuses; (ī), m. an elephant; N. of a prince; (*iyī*), f. a female elephant; a lotus-pond, pool in general, piece of water, lake, artificial pond, square or large pond; the plant Costus Speciosus or Arabicus; the plant Hibiscus Mutabilis; N. of a river; of the wife of Bhumanyu; of the wife of Cākshusha and mother of Manu; of the mother of Manu Cākshusha; of the wife of Vyushṭa and mother of Cākshu and grandmother of Manu; of the wife of Ulmuka; of a Buddhist temple in Maru or Marwar.

*Pushkala*, as, ā, am, much, many, abundant; full, filled, complete; rich, sumptuous, splendid, magnificent; good, salutory, eminent, excellent, best;

resonant, resounding, loud; near, approached; (as), m. a kind of drum; N. of a son of Varuṇa; epithet of Siva; of an Asura; N. of a son of Bharata; of a Rishi; of a Buddha; epithet of mount Meru; (ās), m. pl., N. of a people; N. of the military caste in Kuśa-dvīpa corresponding to the ancient Kshatriyas; (ī), f., see Gaṇa to Pāṇ. IV. 1, 41; (am), n. a particular measure of capacity (= 8 Kuṅchīs = 64 handfuls; sometimes = four times a double handful); a particular weight of gold; alms to the extent of four mouthfuls of food; N. of a celebrated place of pilgrimage (= *Pushkara*). — *Pushkala-moṭana*, am, n., N. of the 78th chapter of the Pātāla-khaṇḍa of the Padma-Purāṇa. — *Pushkala-vijaya*, as, m., N. of the 68th and 69th chapters of the Pātāla-khaṇḍa of the Padma-Purāṇa. — *Pushkalā-vatī*, f. = *pushkarā-vatī*, q. v. — *Pushkalāvartaka* ('*la-āv*'), ās, m. pl. epithet of a particular class of clouds (= *pushkarāvartaka*, q. v.).

*Pushkalaka*, as, m. the musk-deer; a post, wedge, pin, bolt; a Buddhist mendicant; (sometimes wrongly spelt *pushyalaka*).

*Pushkalāvata*, as, m. (probably a wrong form for *pushkalāvata*), an inhabitant of Pushkalāvati.

*Pushṭa*, as, ā, am, nourished, cherished, fed, well-fed; thriving, strong; tended, cared for; incubated, brooded over; abounding, abundant; rich, well-supplied, amply provided; eminent; full-sounding, loud; complete, perfect; burnt (for *plushṭa*?); (am), n., Ved. increase, acquisition, gain, wealth, property. — *Pushṭa-tā*, f. or *pushṭa-tva*, am, n. the being well-fed, a prosperous or thriving condition. — *Pushṭa-pati*, is, m., Ved. the lord of prosperity or welfare. — *Pushṭa-vipushṭau*, m. du. the well-fed and the ill-fed. — *Pushṭāṅga* ('*ṭa-āṅ*'), as, ī, am, fat-limbed, fat in body, fattened, well-fed, fat. — *Pushṭārtha* ('*ṭa-ar*'), as, ā, am, having a complete sense. — *Pushṭā-vat*, ān, atī, at, Ved. breeding or rearing (cattle); Sāy. = *sambhṛta-ghāsa*.

*Pushṭi*, is, f. a well-nourished condition, fatness, plumpness; growth, increase, vegetation, advance, prosperity, thriving; comfort, wealth, means, property; cherishing, nourishing, nourishment, maintenance, support; breeding, rearing (of cattle); Nourishment personified as a daughter of Dakṣha and wife of Dharmā (also mother of Lobha, and one of the 16 Mātṛikās or divine mothers); a form of Dakṣhāyaṇi; N. of a Kalā of Prakṛiti and wife of Gaṇeśa; of a Kalā of the moon; of a daughter of Paurṇamāsa; of a plant, Physalis Flexuosa (= *āśva-gandhā*). — *Pushṭi-kara*, as, ā or ī, am, nourishing, causing to thrive or grow. — *Pushṭi-karman*, a, n. a religious ceremony performed for the attainment of prosperity. — *Pushṭi-kānta*, as, m. 'beloved of Pushṭi,' an epithet of Gaṇeśa. — *Pushṭi-kāma*, as, ā, am, wishing for or desirous of prosperity or welfare. — *Pushṭi-gu*, us, m., N. of a man, said to be a Kāṇva and the reputed author of the hymn Rig-veda VIII. 51, 1. — *Pushṭi-da*, as, ā, am, yielding or causing prosperity or welfare, nourishing, cherishing; (ās), m. pl., N. of a class of Manes or deceased ancestors; (ā), f., N. of a plant (= *vridhī*); the plant Physalis Flexuosa. — *Pushṭi-dāvan*, ā, arī, a, yielding or causing prosperity or welfare, nourishing. — *Pushṭi-pati*, is, m., Ved. the lord of welfare or prosperity. — *Pushṭi-mat*, ān, atī, at, Ved. thriving, abundant, prosperous, well off; containing the word *pushṭi* or any other derivative of rt. 2. *push*. — *Pushṭi-mati*, is, m. a N. of Agni; (incorrectly for *pushṭi-pati*). — *Pushṭim-bhara*, as, ā, am, Ved. bringing prosperity, conveying nutriment; an epithet of Pūshan. — *Pushṭi-var-dhana*, as, ā, am, Ved. augmenting nourishment, causing to prosper, promoting welfare; (as), m. a cock.

*Pushṭika*, as, m., N. of a poet; (ā), f. a bivalve shell, an oyster.

*Pushpa*, am, n. a flower, blossom; the menstrual flux; a disease of the eyes, specks on the eye, albugo; a topaz; (in dramatic language) gallantry, politeness,





*Pūjayitri*, *tā*, *trī*, *trī*, honouring, worshipping, a worshipper.

*Pūjayitvā*, ind. having honoured or worshipped.  
*Pūjā*, f. honour, worship, respect, culture, reverence, veneration, homage to superiors or adoration of the gods. — *Pūjā-khaṇḍa*, N. of a Buddhist work. — *Pūjā-pradīpa*, as, m. 'lamp of worship,' N. of a work. — *Pūjārha* (*\*jā-ar\**), as, ā, am, worthy of reverence or honour, worshipful, venerable, respectable, sacred. — *Pūjā-vat*, ān, ati, at, enjoying honour or distinction.

*Pūjita*, as, ā, am, honoured, respected, revered; worshipped, adored; frequented; recommended; acknowledged; endowed. — *Pūjita-pūjaka*, as, ikā, am, honouring the honoured or what is honoured (by others).

*Pūjila*, as, ā, am, venerable, respectable, worshipful; (as), m. a god, deity.

*Pūjya*, as, ā, am, to be honoured, honourable, respectable, venerable; fit for or deserving adoration, worshipful; (as), m. a father-in-law. — *Pūjya-tā*, f. or *pūjya-tva*, am, n. venerableness, honourableness, the being entitled to honour. — *Pūjya-pūjā*, f. honouring those worthy of honour. — *Pūjyapūjā-ryatikrama*, as, m. neglecting to honour those worthy of honour.

*Pūjyamāna*, as, ā, am, being honoured or respected; being adored or worshipped.

**पूया** *pūya* [cf. rt. *pū*], cl. 10. P. *pūṇayati*, *-yitum*, to collect or heap together, accumulate.

**पूत** *pūt*, ind. an onomatopoeic word expressive of blowing or hard breathing, a puff.

*Pūt-kri*, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to blow, puff, breathe hard; to recover breath. — *Pūt-kartu-kāna*, as, ā, am, wishing to blow or breathe. — *Pūt-kāri*, f. a N. of Sarasvatī, of the capital of the Nāgas or serpent race.

**पूतपूता**, *pūti*. See p. 589 and col. 2. of this p.

**पूतना** *pūtanā*, f., N. of a female demon (said to cause a particular disease in children; she was sent by Kaṇsa to destroy the infant Kṛishṇa, and having assumed a pleasing form [according to Hari-vaṅśa 3423, Sakunt-veśa-dhāriṇī] appeared to the child and offered him her poisoned breast to suck, which he seized and held till he had sucked away her life; she is enumerated among the Mātṛis attending upon Skanda, and associated with Sakunī as a daughter of Bali; cf. *andha-p*, *ahi-p*, *kaṭa-p*, *gandha-p*); a kind of disease, atrophy and wasting in a child (ascribed to the demon Pūtanā); yellow myrobalan, Terminalia Chebula or Citrina (= *haritaki*); a species of Valeriana (= *gandhamānsi*). — *Pūtanā-mokshaṇa-prastāva*, as, m., N. of a chapter of the Brahma-vaivarta-Purāna. — *Pūtanāri* (*\*nā-ari*), is, m. 'enemy of Pūtanā,' an epithet of Kṛishṇa. — *Pūtanā-sūdāna*, as, m. 'destroyer of Pūtanā,' an epithet of Kṛishṇa. — *Pūtanā-han*, ā, m. 'slayer of Pūtanā,' an epithet of Kṛishṇa.

*Pūtanikā*, f., N. of a female demon (= *pūtanā*).

**पूतदारु** *pūtu-dāru*, us, m. the tree Butea Froidosa (= *palāsa*; cf. *pūta-dru*, p. 589).

**पूतद्रु** *pūtu-dru*, us, m. a species of tree, = *pūtu-dāru* = *khadira* or according to others *deva-dāru*; (u), n. the fruit of this tree.

**पूषिका** *pūshikā*, f. a species of culinary plant.

**पूप** *pūpa*, as, m. a cake, a sort of bread; [cf. *apūpa*]. — *Pūpa-sālā*, f. a cake room, baker's shop (according to Kullūka = *apūpa-rikṛaya-ves-man*). — *Pūpishatā* (*\*pa-ash\**), f. the eighth day of the wane of the moon after the day Agrahāyāni.

*Pūpālā* or *pūpālā* or *pūpālī*, f. a kind of sweet cake fried with ghee or oil, a rich cake of wheat flour.

*Pūpālīka*, as, ā, m. f. a cake.

*Pūpālī*, f. a sort of cake or biscuit made of meal or barley half baked or fried.

*Pūpikā*, f. a sort of cake half baked or fried in oil or ghee.

*Pūpiya* or *pūpya*, as, ā, am, see Gaṇa to Pāp. V. 1, 4.

**पूय** *pūy*, cl. 1. P. A. *pūyati*, *-te*, *pupūya*, *-ye*, *pūyishyati*, *-te*, *pūyitum*, Ved. to become foul or putrid, to putrefy, stink; to be dissolved; to split or cleave (?); [cf. Zend *pū*, 'to stink'; *pū-ti*, 'putridness'; Gr. *πύθω*, *πύθω-μαι*, *πύθω-δών*, *πύθω*, *Πύθων*, *πύθω-ν*, *πύθω*, *πύθω*; Lat. *pūs*, *pūs-cīnu-s*, *pur-u-lentu-s*, *put-co*, *puter*, *put-i-du-s*, *put-ere*; Goth. *ful-s*, 'foul'; Old Norse *fūi*, 'putridness'; *fūh-i*, 'a stench'; Engl. Sax. *fūl* = Eng. *foul* = Mod. Germ. *faul*: Lith. *pū-ti*, 'to putrefy'; *pū-d-au*, 'I cause to putrefy'; *pū-lei*, 'pus'; Hib. *putar*, 'putrid, stinking.']

2. *pūta*, as, ā, am (for 1. see rt. 1. *pū*, p. 589), putrid, foul-smelling, ill-smelling, fetid, stinking.

2. *pūti*, is, is, i (for 1. see rt. 1. *pū*, p. 589), putrid, foul-smelling, stinking, fetid, ill-smelling; (is), f. a stench, stink, fetor; putrefaction; (i), n. filthy water, suds; ichor, pus, matter; the substance called civet; a species of grass, = *rohisha*; (i), ind. an expression of censure or blame (after a verb, see Scholiast on Pāp. VIII. 1, 69). — *Pūti-karaja* or *pūti-karajja*, as, m. a species of shrub, Guilandina Bonducella. — *Pūti-karṇa* or *pūtikarṇaka*, as, m. or *pūtikarṇa-tā*, f. a disease of the ear accompanied with a discharge of putrid matter. — *Pūti-kāshṭha* or *pūtikāshṭhaka*, am, n. a species of pine, Pinus Deodora (= *deva-dōru*); Pinus Longifolia. — *Pūti-kīṣa*, as, m. 'stinking insect,' a species of insect. — *Pūti-gandha*, as, m. a fetid odour, stench, fetor; sulphur; the plant Terminalia Catappa, = *īngudi*; (am), n. tin; sulphur; (as, ā, am), having an offensive smell, fetid, foul-smelling, stinking. — *Pūti-gandhi*, is, is, i, ill-smelling, having an offensive smell, fetid, sinking. — *Pūti-gandhika*, as, ā, am, having an offensive smell, stinking, fetid; (ā), f. the plant Serratula Anthelmintica (= *vākūḍi*). — *Pūti-ghāsa*, as, m. 'eating putrid food,' a species of animal living in trees. — *Pūti-tailā*, f. 'containing ill-scented oil,' heart-pea, Cardiospermum Halicacabum. — *Pūti-tea*, am, n. putrid state, stinking. — *Pūti-nasya*, am, n. 'fetid exhalation from the nostrils,' a kind of disease of the nose attended with offensive breath; (sometimes wrongly spelt *pūtanasya*). — *Pūti-nāsā-gala*, as, m. 'fetid disease of the nose,' a kind of disease in the nose attended with offensive breath. — *Pūti-nāsika*, as, ā, am, having a fetid nose. — *Pūti-patra*, as, m. 'having ill-smelling leaves,' a species of plant, a variety of the Syonāka. — *Pūti-pushpikā*, f. 'having ill-smelling blossoms,' a variety of the common citron (Citrus Medica). — *Pūti-phala*, as, ā, am, bearing ill-smelling fruit; (ā or i), f. a species of medicinal plant, Serratula Anthelmintica. — *Pūti-mayūrikā*, f. a species of plant (= *āja-gandhō*). — *Pūti-mūsa*, am, n. dead or decayed flesh. — *Pūti-māsha*, as, m., N. of a man. — *Pūti-mukta*, as or am, m. or n. (?), evacuation by stool. — *Pūti-mrittika*, as, m. 'having fetid or stinking soil,' N. of a hell. — *Pūti-meda*, as, m. Vachellia Farnesiana (= *ari-meda*). — *Pūti-rajju*, us, f., Ved. (probably) a species of plant. — *Pūti-raktra*, as, ā, am, 'fetid-mouthed,' having offensive breath. — *Pūti-vaktra-tā*, f. the having a fetid mouth or offensive breath. — *Pūti-vāta*, as, m. foul air, a fart; the plant *Ægle Marmelos*. — *Pūti-ṛiksha*, as, m. 'ill-scented tree,' Calosanthus Indica. — *Pūti-rruṇa*, am, n. a foul ulcer. — *Pūti-sārijā*, f. a polecat, civet-cat. — *Pūti-srijāya*, ās, m. pl., N. of a people; (incorrectly spelt *puti-srijāya*). — *Pūti-karaja* and *pūti-karajja* = *pūti-karaja*, q. v. — *Pūty-aṇḍa*, as, m. 'having stinking eggs,' an insect with a fetid smell, the flying bug; the musk-deer.

*Pūtikāṣ*, as, ā, am, foul, stinking, putrid; (as),

m. a species of plant serving as a substitute for the Soma plant, grey bonduc, Guilandina Bonducella, = *pūti-karaja*; (ā), f. a species of pot-herb, Basella Lucida (= *upadikā*, *potikā*, *potakī*); a polecat, civet-cat, = *mārjūrī*; (am), n. ordure, excrement.

*Pūtika*, as, m. a species of plant serving as a substitute for the Soma plant, Guilandina Bonducella; the polecat, civet-cat; (ā), f. a pot-herb, Basella Rubra and Lucida. — *Pūtikā-mukha*, as, m. a bivalve shell. — *Pūtikēśvara-tīrtha* (*\*ka-īś\**), am, n., N. of a Tirtha on the banks of the Revā or Narmadā.

*Pūya*, as, am, m. n. pus, purulent matter, suppuration, discharge from an ulcer or wound. — *Pūya-bhuj*, k, k, k, eating purulent carcasses. — *Pūya-rakita*, as, m., scil. *roga*, 'having purulent blood,' a kind of disease of the nose with discharge of purulent blood or sanies; (am), n. discharge of sanies from the nostrils; ichor, sanies. — *Pūya-vāha*, as, m. 'filthy-streamed,' N. of a hell (in which filthy water flows). — *Pūya-sonita*, am, n. purulent blood ichor, sanies. — *Pūyāri* (*\*ya-ari*), is, m. 'hostile to suppuration,' the Nimb tree, Azadirachta Indica (the leaves of which are used to produce dispersion or absorption of purulent matter). — *Pūyā-lasa* (*\*ya-al\**), as, m. a particular disease of the juncture of the eye; suppuration at the joints, white swelling. — *Pūyoda* (*\*ya-uda*), as, m. 'having stinking water,' N. of a hell; [cf. *pūya-vāha*.]

*Pūyana*, am, n. pus, discharge from a wound or sore.

**पूर** *pūr*, cl. 10. P. *pūrayati*, *-yitum*, more properly regarded as a Caus. of rt. *prī*, q. v.

*Pūra*, as, ā, am, filling, making full (e. g. *pāṇi-pūrāna*, food that fills the hand, i. e. a handful of food); (as), m. filling, making full; satisfying, contenting, making content; the swelling or rising of a river or of the sea, flood, a large quantity of water, a piece of water, lake; (metaphorically) a stream, flood (as of tears or blood, cf. *vishpa-p*, *rahtāmbu-p*); a cake; drawing in breath slowly through the nose (as a religious exercise); the cleansing or healing of ulcers or wounds; the citron tree; (am), n. a kind of incense, = *dāhōguru*; (as, ā, am), m. f. n. a sort of unleavened cake fried with ghee or oil; [cf. *ṛikshāmla*, *karna-p*]. — *Pūra-kumbhaka-rebāka*, ās or āni, m. or n. pl. (?), inhaling, suspending and exhaling the breath. — *Pūra-kṛita*, as, ā, am, filled. — *Pūrāmla* (*\*ra-am\**), am, n. = *amla-pūra* or *ṛikshāmla*. — *Pūrotpiḍa* (*\*ra-ut\**), as, m. excess or superabundance of water.

*Pūraka*, as, ā, am, filling, completing, that which fills or completes; filling up; satisfying, making content; (as), m. (in arithmetic) the multiplier; a cake of meal offered at the conclusion of the funeral rites or oblations to the Manes; closing the right nostril and drawing up air through the left as a religious ceremonial; a citron, Citrus Medica (= *vija-pūra* or *vija-pūraka*).

*Pūraṇa*, as, i, am, filling, filling up, completing; satisfying; drawing (a bow); (in gram.) an epithet of the ordinal numbers from *devīya* upwards (so called as 'filling out or completing'); (as), m. a dam, dike, causeway, bridge; the ocean; a medicinal oil or embrocation; N. of a man; a man with the patronymic Vaiśvānītra, author of the hymn Rig-veda X. 160; (i), f. an epithet of Durgā; the silk-cotton tree, Bombax Heptaphyllum; an ordinal number in the feminine gender; (am), n. the act of filling, filling out, filling up, completing or making up, supplying a deficiency; puffing or swelling up; (in medicine) injection of fluids; with *dhanushah*, filling out, i. e. drawing or bending a bow; furnishing, decorating with; fulfilling; multiplication (in arithmetic); rain, raining; a sort of cake; funeral cake; a species of fragrant grass, Cyperus Rotundus (= *kūṭannāṭa*); the cross threads in weaving cloth, warp; [cf. *a-p*, *karna-p*, *nirvāṇa-p*, &c.]. — *Pūraṇa-kāśyapa*, as, m., N. of a man.

—*Pūṛṣa-pratyaya*, *as*, *m*. (in gram.) an affix forming an ordinal.

*Pūṛṣiṇya*, *as*, *ā*, *am*, to be filled up, to be completed.

*Pūṛṣitavya*, *as*, *ā*, *am*, to be filled or filled up; to be satisfied.

*Pūṛṣitṛi*, *tā*, *trī*, *trī*, one who fills or fills up; one who fulfils or satisfies; (*tā*), *m*. an epithet of Vishnu; of Śiva.

*Pūṛṣitvā*, *ind*. having filled or completed.

*Pūṛiḥa*, *as*, *ā*, *m*. f. a kind of pastry, a sort of unleavened cake fried with ghee or oil. —*Pūṛikā-pūpa* ('*ka-ap*'), *as*, *m*. an unleavened cake.

*Pūṛita*, *as*, *ā*, *am*, filled, full, complete; multiplied; overspread.

*Pūṛin*, *i*, *inī*, *i*. (at the end of a comp.) filling, making full, filling up.

*Pūṛna*, *as*, *ā*, *am*, filled, full, filled with, full of (e. g. *bhāṇḍa-pūṛṇāni jānāni*, waggons filled with goods; sometimes with inst. or with gen., e. g. *vasunā pūṛṇah*, full of wealth; *ghaṭa apūṛṇah*, a pitcher full of water); fulfilled, finished, ended, accomplished; completed, complete, all, entire (e. g. *daśa pūṛṇam śatāni*, full ten hundred); past, elapsed; satisfied, contented; drawn, bent (as a bow); uttering the full and natural cry, full-sounding, sonorous (a term of augury applied to the cry of birds and sometimes to that of beasts; opposed to *dīpta*, *pṛa-dīpta*, q. v.); strong, powerful, able; selfish, self-indulgent; (*as*), *m*. N. of a Nāga; of a Deva-gandharva; of a Buddhist ascetic frequently called the son of Maitrāyaṇi; (*ā*), *f*. an epithet of the fifteenth Kalā of the moon; of the fifth, tenth, and fifteenth Tithis; N. of a woman; of a river; (*am*), *n*. Ved. fulness, plenty, abundance; water.

—*Pūṛna-kaṇsa*, *as*, *m*. a full cup. —*Pūṛna-kakud*, *t*, *t*, *t*, 'full-bumped,' hump-backed. —*Pūṛna-kāma*, *as*, *ā*, *am*, one whose wishes are fulfilled, satisfied, satiated. —*Pūṛṇakāma-tā*, *f*. contentment, satiety.

—*Pūṛṇa-kāraṇa*, *as*, *ā*, *am*, filling, satisfying.

—*Pūṛṇa-kuṭa* or *pūṛṇa-kuṭa*, *as*, *m*. Ved. epithet of a particular class of birds. —*Pūṛṇa-kumbhu*, *as*, *m*. a full cup or jar; a water-vessel, one filled with holy water used at the consecration of a king; a particular mode of fighting; N. of a Dānava; (*as*, *ā*, *am*), having a full pitcher. —*Pūṛṇa-kośā*, *f*. 'having a full pod,' a species of plant. —*Pūṛṇa-kośhā*, *f*. a species of Cyperus (= *nāgara-mustā*).

—*Pūṛṇa-gabhastī*, *is*, *m*. Ved. 'having the arms full,' an epithet of Savitṛi; (Śāy.) = *sampūṛṇa-dhāna-hasta*, whose hands are full of wealth. —*Pūṛṇa-garbhā*, *f*. pregnant, gravid, ready to bring forth. —*Pūṛṇa-śandra*, *as*, *m*. the full moon; N. of a Bodhi-sattva; of an author. —*Pūṛṇaśandra-nibha*, *as*, *ā*, *am*, like or resembling the full moon.

—*Pūṛṇaśandranibhāna* ('*bha-ān*'), *as*, *ā*, *am*, having a face or countenance like the full moon.

—*Pūṛṇaśandra-prabhā*, *f*. the lustre of the full moon. —*Pūṛṇa-tā*, *f*. or *pūṛṇa-tva*, *am*, *n*. fulness.

—*Pūṛṇa-tūṇa*, *as*, *ā*, *am*, full-quivered, having the quiver full. —*Pūṛṇa-tarva*, *am*, *n*. Ved. the ceremony with the full ladle. —*Pūṛṇa-deva*, *as*, *m*. N. of an author. —*Pūṛṇa-pātra*, *as*, *am*, *m*. n. a full vessel or cup; as much as will fill a vessel, a cupful; a particular measure of capacity (properly 256 handfuls of rice; it may also be composed of as much as will satisfy one great eater); a vessel full of rice presented at a sacrifice to the superintending and officiating priests; a box or basket filled with clothes and ornaments scrambled for by guests and relations at a festival or distributed as presents. —*Pūṛṇapātramaya*, *as*, *i*, *am*, consisting of a Pūṛṇa-pātra; *pūṛṇapātra-mayam vacāḥ*, talking about full vessels, i. e. a season of plenty. —*Pūṛṇa-prajñā*, *as*, *m*. N. of an author. —*Pūṛṇaprajña-darśana*, *am*, *n*. N. of a chapter of the Sarva-darśana-saṅgraha.

—*Pūṛṇa-bhadra*, *as*, *m*. 'completely happy,' N. of a serpent-demon; of a man; of the father of the Yaksha Hari-keśa. —*Pūṛṇa-mā*, *f*. (*mā* contracted fr. *māsa*), the day or night of full moon; [cf. *pūṛṇimā*.] —*Pūṛṇa-mānasa*, *as*, *ā*, *am*, satisfied or

contented in mind, having the mind satisfied, satisfied. —*Pūṛṇa-mās*, *ās*, *m*. Ved. full moon.

—*Pūṛṇa-māsa*, *as*, *m*. full moon; a monthly sacrifice or ceremony performed on the day of full moon; Full moon personified as a son of Dhātṛi and Anu-mati; (*i*), *f*. the day or night of full moon.

—*Pūṛṇa-mukha*, *as*, *m*. 'full-faced,' N. of a serpent-demon. —*Pūṛṇa-yoga*, *as*, *m*. a particular mode of fighting. —*Pūṛṇa-vandhura*, *as*, *ā*, *am*, Ved. having the chariot-seat filled; (Śāy.) = *dhanañḥ pūṛitena rathena yuktaḥ*. —*Pūṛṇa-vapus*, *us*, *us*, *us*, 'full-bodied,' corpulent; (with *nīśa-kara*) the full moon. —*Pūṛṇa-varman*, *ā*, *m*. 'completely mail-clad,' N. of a man. —*Pūṛṇa-vija*, *as*, *m*. 'full-kerneled,' a citron. —*Pūṛṇa-vaināśika*, *as*, *m*. an epithet of Buddhists (as maintaining the doctrine of absolute annihilation, = *śarva-vaināśika*).

—*Pūṛṇa-sruti*, *is*, *is*, *i*, having the ears filled. —*Pūṛṇa-samaya*, *as*, *m*. N. of a Kshapaṇaka who identified time with the Supreme Being.

—*Pūṛṇa-saugandha*, *as*, *m*. N. of a man. —*Pūṛṇa-homa*, *as*, *m*. = *pūṛṇahuti*, q. v. —*Pūṛṇāṅka* ('*ṅa-an*'), *as*, *m*. 'a full figure or number,' an integer. —*Pūṛṇāṅka-gaṇita*, *am*, *n*. arithmetic of integers. —*Pūṛṇāṅgada* ('*ṅa-an*'), *as*, *m*. N. of a serpent-demon. —*Pūṛṇāñjali* ('*ṅa-an*'), *is*, *m*. Ved. 'full *anjali*,' two handfuls. —*Pūṛṇāṅka* ('*ṅa-ān*'), *am*, *n*. 'full drum,' a drum; the sound of a drum; clothes and garlands presented to friends at a feast (in this sense also spelt *pūṛṇālaka*; cf. *pūṛṇa-pātra*); a vessel; a moon-beam. —*Pūṛṇā-nadī*, *f*. N. of a sacred river. —*Pūṛṇābhīlāsha* ('*ṅa-abh*'), *as*, *ā*, *am*, whose wishes are fulfilled, satisfied, contented.

—*Pūṛṇāṃṛitā* ('*ṅa-am*'), *f*. epithet of the sixteenth Kalā of the moon. —*Pūṛṇāyata* ('*ṅa-āy*'), *as*, *ā*, *am*, completely bent (as a bow); a bow that is completely bent. —*Pūṛṇāyus* ('*ṅa-āy*'), *us*, *m*. N. of a Gandharva. —*Pūṛṇārtha* ('*ṅa-ar*'), *as*, *ā*, *am*, one who has attained his object or whose wishes have been realized. —*Pūṛṇāsā* ('*ṅa-āsā*'), *f*. N. of a river. —*Pūṛṇāhuti* ('*ṅa-āh*'), *is*, *f*. Ved. 'complete oblation,' an offering made with a full ladle. —*Pūṛṇāhutiḥa*, *as*, *ā*, *am*, Ved. relating to an offering made with a full ladle. —*Pūṛṇendu* ('*ṅa-in*'), *us*, *m*. the full moon. —*Pūṛṇendu-bimbāna* ('*ba-ān*'), *as*, *ā*, *am*, having a face like the disk of the full moon. —*Pūṛṇendu-vadana*, *as*, *ā*, *am*, having a face like the full moon. —*Pūṛṇoṭkata* ('*ṅa-ut*'), *as*, *m*. N. of a mountain.

—*Pūṛṇotsanga* ('*ṅa-ut*'), *as*, *m*. N. of a prince. —*Pūṛṇolarā* ('*ṅa-ud*'), *f*. 'full-bellied,' N. of a deity. —*Pūṛṇopamā* ('*ṅa-up*'), *f*. a complete comparison (containing the four requisites, *upamāna*, *upameya*, *sādharāṇa-dharma*, and *upamā-vācaka* or *sādriśya-pratipādaka*; opposed to *luptopamā*).

*Pūṛṇaka*, *as*, *ā*, *am*, filled, full; (*as*), *m*. a species of tree; the blue jay (= *svarga-śūda*); a cock; (*ikā*), *f*. a species of bird described as having a double or cleft beak (also called *nāsā-śinnī*).

*Pūṛṇālaka*, *am*, *n*. clothes and ornaments distributed or scrambled for at a feast; [cf. *pūṛṇānaka*, *pūṛṇa-pātra*.]

*Pūṛṇāman*, *ā*, *m*. N. of a brother of Kaśyapa and son of Marīci and Kalā.

*Pūṛṇimā*, *f*. (fr. *pūṛṇi* for *pūṛṇa* and *mā* a contraction of *māsa*), the day or night of full moon. —*Pūṛṇimā-dina*, *am*, *n*. the day of full moon. —*Pūṛṇimānta* ('*mā-an*'), *as*, *m*. the end of the day of full moon. —*Pūṛṇimā-rātri*, *is*, *f*. the night of full moon.

*Pūṛṇīmāsī*, *f*. (according to some) = *paurṇamāsī*, q. v.

*Pūṛṇī-kṛī*, *cl*. 8. P. -*karoti*, -*kartum*, to make complete.

*Pūṛta*, *as*, *ā*, *am*, filled, full, complete, completed, perfected; covered, concealed; (*am*), *n*. fulfilling, fulfilment; granting; the act of nourishing or cherishing; rewarding, a reward; merit; a meritorious work, an act of pious liberality (as feeding a Brāhman, digging a well, planting a grove, building

a temple); nourishing, cherishing; N. of a work on the digging of wells &c. by Kamalākara; [cf. *ishṭā-pūrta*.] —*Pūrta-kamalākara*, *as*, *m*. N. of a work mentioned in the Śūdra-dharma-tattva.

*Pūrta*, *is*, *t*. filling, fulfilling, accomplishing; fullness, completion, accomplishment; satiety, satisfaction; (Ved.) granting, rewarding, reward. —*Pūrti-kāma*, *as*, *ā*, *am*, Ved. desirous of a grant or reward.

*Pūrtin*, *i*, *inī*, *i*. Ved. possessing the merit of pious liberality [cf. *pūrta*]; filling; completing; effective.

*Pūrya*, *as*, *ā*, *am*, to be filled or satisfied.

**पूरु** *pūru*, *us*, *m*. Ved. (connected with *purusha*, *pūrusha*), a man, people; N. of a tribe associated with the Yadus, Turvaśas, Druhyus; epithet of a class of demons; N. of an ancient prince the son of Yayāti and Sarmishṭhā; of a son of Manu and Nāḍvalā; of a son of Jabnu; of a descendant of Atri and author of the hymns Ṛig-veda V. 16, 17.

*Pūruśa* = *purusha*, q. v.

**पूडा** *pūr-dvār*, *pūr-dvāra*, &c. See under 3. *pur*, p. 583, col. 3.

**पूर्व** *pūrv* or *pūrb*. See *rt. purv*, p. 586.

**पूर्व** *pūrva* or *pūrb*, *as*, *ā*, *am* (connected with *purā*, *purās*, but said to be fr. *rt. pūrv*; declined like a pronominal when implying relative position whether in place or time, see *Pāṇ*. I. 1, 34, but the nom. pl. may be either *pūrve* or *pūrvās*, the abl. sing. either *pūrvasmāt* or *pūrvāt*, the loc. sing. either *pūrvasmin* or *pūrvē*), being before or in front of, fore, first, foremost; eastern, easterly, to the east of; previous to, earlier than (with abl.); former, prior, anterior, preceding, antecedent (in these senses frequently at the end of a comp. and then translatable by 'formerly,' e. g. *ādhyā-pūrva*, formerly wealthy; *darśaniya-pūrva*, formerly handsome; often after a past pass. part., cf. *adriśh-ṭa-p*, *kṛta-p*, *driśh-ṭa-p*); first (in a series), lowest, initial (opposed to *uttara*); ancient, customary, hitherto prevalent; foregoing, aforesaid, before-mentioned; preceded by, accompanied by, attended with (at the end of comps., cf. *prīti-p*, *buddhi-p*, *mṛidu-p*, *svīta-p*); often used adverbially with the termination of the neut., e. g. *matī-pūrvam*, knowingly, intentionally); full, all, entire (wrongly for *pūṛṇa*); (*as*), *m*. an ancestor, forefather; N. of a prince; (*ās*), *m*. pl. the ancients, ancestors; (*ā*), *f*. scil. *dīś*, the east; epithet of a country to the east of Madhya-deśa; a collective epithet of the Nakshatras Pūṛva-pālgūni, Pūṛvaśāḍha, and Pūṛva-bhadra-padā; (*am*), *n*. the fore part, a particular high number (applied to a period of years); N. of the most ancient of the Jaina writings (of which fourteen are enumerated); N. of a Tantra; an ancient tradition; (*am*), *ind*. before (with abl. or gen.), beforehand, formerly, hitherto, previously, antecedently (in these senses frequently at the beginning of a comp., cf. *pūṛva-kārin*, *pūrvokta*); immemorably; *adya pūrvam*, until now, hitherto; *pūrvam—tatas*, first—then; *pūrvam—paśāt*, previously—afterwards; *pūrvam—upari*, previously—subsequently; *pūrvam—adhunā* or *pūrvam—adya*, formerly—now; (*ṛa*), *ind*. (opposed to *apareṇa* and with acc., gen., or abl.) in front, before; to the east, eastward of; *tataḥ pūrvēya*, to the east of that; [cf. *Zend panurva*; Slav. *prǔvŭj*; Russ. *pervyj*, 'first'; Hib. *foirfe*, 'old, ancient, perfect, worthy.' —*Pūṛva-karman*, *a*, *n*. a former work; preparation; actions done in a former state of being. —*Pūṛva-kalpa*, *as*, *m*. the preceding or aforesaid manner; former times. —*Pūṛva-kāma-kṛtvān*, *ā*, *ari*, *a*, Ved. fulfilling former wishes. —*Pūṛva-kāya*, *as*, *m*. the fore part of the body (of animals); the upper part of the body (of men). —*Pūṛva-kārin*, *i*, *inī*, *i*, active at first. —*Pūṛva-kāla*, *as*, *m*. earlier time, former

times; (*as, ā, am*), belonging to former times, spoken of or mentioned before. — *Pūrvakāla-tā*, f. priority in time. — *Pūrvakūlika, as, ā, am, or pūrvakālina, as, ā, am*, belonging to former times, ancient. — *Pūrvā-kāshthā*, f. the eastern quarter, the east. — *Pūrvā-kṛtī, t, t, t, Ved.* active from ancient times (according to Mahī-dhara = *pūrvāśya kartṛ*). — *Pūrvā-kṛta, as, ā, am*, done formerly or in a prior existence, previous; (*am*), n. an action done in former times or in a former birth. — *Pūrvā-kṛtvān, ā, arī, a, Ved.* acting beforehand. — *Pūrvā-koṣi = pūrvānta*, (perhaps) the starting-point. — *Pūrvā-ga, as, ā, am*, going before, preceding; belonging to what precedes. — *Pūrvā-gaṅgā*, f. 'eastern Gaṅgā,' epithet of the Narmadā or Revā river. — *Pūrvā-gata, as, ā, am*, gone before, preceding; (*am*), n. N. of a Jaina work belonging to the Dṛiṣṭi-vāda. — *Pūrvā-gatvan, ā, arī, a, Ved.* going to meet; (*Sāy.*) = *purato gantū dūtāh*. — *Pūrvā-gama, as, ā, am*, going before, preceding. — *Pūrvā-ḥit, t, t, t, Ved.* piling up first, preceding in piling up; (also incorrectly *pūrvā-ḥitta*). — *Pūrvā-ḥitti, is, f.* (in the Rīg-veda occurring only in the dat. perhaps in the sense of 'before-hand, in advance'), Ved. foreboding, presentiment, (*Sāy.*) = *anyebhyaḥ pūrvam tābhaḥ*, a first notion or conception?; N. of an Apsaras. — *Pūrvā-ḥodita, as, ā, am*, formerly stated, before-mentioned, fore-said. — *Pūrvā-ja, as, ā, am*, bom or produced before or formerly, former, elder, first-born; ancient, primeval; produced by something antecedent, caused; bom in the east, eastern; (*as*), m. an elder brother; the son of the elder wife, even though last bom; (*ās*), m. pl. the deified progenitors of mankind; ancestors, forefathers in general. — *Pūrvā-jana, ās, m. pl., Ved.* men of former times. — *Pūrvājanma-kṛta, as, ā, am*, done in a former birth or previous state of existence. — *Pūrvā-janman, a, n.* a former birth, former state of existence or life; (*ā*), m. an elder brother. — *Pūrvājanmānjita (ma-ur')*, *as, ā, am*, acquired in some former state of existence (as merit &c.). — *Pūrvā-jāti, is, f.* former birth, previous life or existence. — *Pūrvā-jāvan, ā, arī, a, Ved.* bom or produced before. — *Pūrvā-jīna, as, m.* 'the ancient Jina,' an epithet of Mahī-jū-śrī. — *Pūrvā-jñāna, am, n.* knowledge of a former life. — *Pūrvā-tantra, am, n., N.* of a Tantra. — *Pūrvā-tara, as, ā, am*, earlier, previous, prior, anterior; (*am*), ind. before, first, previously. — *Pūrvā-tāpanīya, as, or am, m. or n. (?)*, N. of the first half of the Nṛsiṅha-tāpanīyopaniṣad; [cf. *uttara-tāpanīya*]. — *Pūrvā-tva, am, n.* precedence, priority, a former state. — *Pūrvā-dakṣiṇa, as, ā, am*, south-eastern. — *Pūrvā-dik-pati, is, or pūrvā-diy-īsa, as, m.* 'regent of the eastern quarter,' an epithet of Indra. — *Pūrvā-dīna, am, n.* the earlier part of the day, forenoon. — *Pūrvā-dīś, h, f.* the eastern region, east quarter. — *Pūrvādīśya, as, ā, am*, situated towards the east, bearing east; eastern. — *Pūrvā-dīśhṭa, as, ā, am*, determined by former actions; (*am*), n. the award of destiny. — *Pūrvā-dushkṛta-bhoga, as, m.* the pain or penalty consequent on sins committed in a former birth. — *Pūrvā-dṛiṣṭa, as, ā, am*, formerly seen, seen before. — *Pūrvā-dṛiṣṭī, is, f.* a former view or sight. — *Pūrvā-deva, as, m.* an ancient deity, primeval divinity; an Asura or demon (offspring of Kaśyapa the parent of both gods and demons); a Piṭri or progenitor. — *Pūrvā-devatā, f.* a primeval deity, a Piṭri or progenitor of gods as well as men. — *Pūrvā-devikā, f., N.* of a Grāma in the eastern part of India. — *Pūrvā-deśa, as, m.* the eastern country or eastern part of India. — *Pūrvā-deha, as, m.* a former body, a former birth. — *Pūrvādehika, as, ā, am*, done in a former existence. — *Pūrvā-naḍaka, am, n., Ved.* a hollow bone in the upper part (of the thigh). — *Pūrvā-nipāta, as, m.* (in gram.) the irregular priority of a word in a compound. — *Pūrvā-nivāsa-jñāna, am, n.* (with Buddhists) 'knowledge of former habitations,' knowledge of the past lives of all beings. — *Pūrvā-nivāśānumṛitī (sa-an')*,

*is, f.* 'recollection of former habitations,' reminiscence of former existence (one of the ten powers of a Buddha). — *Pūrvā-nyāsa, as, m., N.* of a grammatical work. — *Pūrvā-pakṣha, as, m.* the fore part or side; the first half of a lunar month, the fortnight of the waxing moon; the first half of a year; an assertion, proposition; the first side or part of an argument, a primā facie argument or assertion, the primā facie view of a question; the first objection to an argument; the statement of the plaintiff; an action or suit at law. — *Pūrvāpakṣha-pāda, as, m.* the first step of a legal process or lawsuit, the plaint. — *Pūrvāpakṣhin, i, iṇī, i,* one who makes an assertion or proposition. — *Pūrvāpakṣhiya, as, ā, am*, situated on the front side. — *Pūrvā-pañcāla, ās, m. pl.* the eastern Pañcālas. — *Pūrvā-pada, am, n.* the first member of a compounded word or of a sentence or of a verse. — *Pūrvāpadika, as, ā, am*, relating to the first member of a compound term; reading or knowing the first member of a compound. — *Pūrvāpadya, as, ā, am*, belonging to the first member of a compound term. — *Pūrvā-parvata, as, m.* the eastern mountain from behind which the sun is supposed to rise. — *Pūrvā-paśān-mukha, as, i, am*, flowing to the east and west (as a river). — *Pūrvā-pā, ās, ās, am, Ved.* drinking first or before others. — *Pūrvā-pāñcālaka, as, ā, am* (fr. *pūrvā-pañcāla*), belonging to the eastern Pañcālas. — *Pūrvā-pāṭaliputra, as, ā, am*, being in the eastern Pāṭali-putra (?). — *Pūrvā-pāṇiniya, ās, m. pl.* the disciples of Pāṇini living in the east; *pūrvāpāṇiniyam sāstram*, (probably) the grammar of the eastern disciples of Pāṇini. — *Pūrvā-pāda, as, m.* a forefoot. — *Pūrvā-pāna or pūrvā-pāyya, am, n. or pūrvā-pitī, is, f., Ved.* precedence in drinking. — *Pūrvā-pālin, i, m., N.* of a prince. — *Pūrvā-pitāmaha, as, m.* a forefather, ancestor. — *Pūrvā-purusha, as, m.* 'the primeval soul,' an epithet of Brahmā; a forefather, ancestor. — *Pūrvā-pūra, as, ā, am*, each previous or preceding one; (*ās*), m. pl. forefathers, ancestors. — *Pūrvā-peya, am, n., Ved.* precedence in drinking; precedence. — *Pūrvā-prajñā, f., Ved.* knowledge of the past, remembrance, memory. — *Pūrvā-prayoga, as, m., N.* of a work. — *Pūrvā-pravṛtta, as, ā, am*, formerly happened, done, fixed. — *Pūrvā-prasthita, as, ā, am*, gone before, set out in advance. — *Pūrvā-phalgunī, f.* 'the first Phalgunī,' the eleventh Nakshatra (figured by a couch and containing two stars, one of which is ḍ Leonis; cf. *uttara-phalgunī*). — *Pūrvāphalgunī-bhava, as, m.* an epithet of Bṛihas-pati or the planet Jupiter. — *Pūrvā-bhadra-pādā, ās, f. pl. or pūrvā-bhadra-pādā, as, m. = pūrvā-bhādrapādā, q. v. = Pūrvā-bhāga, as, m.* the fore part; the upper part (opposed to *adho-bhāga*); *dina-pūrvābhāga*, the earlier part of the day, forenoon, morning. — *Pūrvā-bhāḥ, k, k, k, Ved.* receiving the first share, the first sharer; preferred, excellent. — *Pūrvā-bhādrapādā, f.* the twenty-fifth Nakshatra, the former of the two called Bhādrapādā, containing two stars. — *Pūrvā-bhāva, as, m.* the having existed formerly, previous existence; (in rhetoric) disclosing an intention. — *Pūrvābhāvi-tva, am, n.* the being previous to everything else, priority. — *Pūrvā-bhāvin, i, iṇī, i,* being anterior, preceding (everything else). — *Pūrvā-bhāshṭin, i, iṇī, i,* speaking first, addressing a person, condescending to speak first, polite, complaisant. — *Pūrvā-bhakti, is, f.* prior possession. — *Pūrvā-bhūta, as, ā, am*, existing previously, preceding. — *Pūrvā-mārin, i, iṇī, i,* dying before or first. — *Pūrvā-mīmāṃsā, f.* an inquiry into the first or ritual portion of the Veda (hence sometimes also called *karma-mīmāṃsā*, as opposed to *uttara-mīmāṃsā* or *brahma-mīmāṃsā*, q. v. v., which is rather an exposition of the later portion of the Veda or Upanishads; the *Pūrvā-mīmāṃsā* forms one of the six systems of philosophy and is attributed to Jaimini; it is really an interpretation of the text of the Veda, and is generally called the *Mīmāṃsā*, the term *Vedānta* being applied to the *Uttara-mīmāṃsā*;

though scarcely a system of philosophy, yet in the course of its critical explanation of the Vedic text the *Pūrvā-mīmāṃsā* discusses various philosophical questions, one of its speculations being the doctrine of the eternity of sound or of an eternal sound underlying all temporary sound and by some identified with Brahmā). — *Pūrvā-mīmāṃsārtha-saṅgraha (°ā-ar°)*, *as, m., N.* of an introduction to the *Mīmāṃsā* by Laugākṣhi Bhāskara. — *Pūrvā-yakṣha, as, m.* 'the first Yakṣha,' an epithet of Mañi-bhadra, one of the Jinas or Jaina teachers. — *Pūrvā-yāyāta, am, n.* the more ancient form of the legend of Yayāti or that current in the east. — *Pūrvā-yāvan, ā, m., Ved.* 'going before,' a leader. — *Pūrvā-ranga, as, m.* the commencement or prelude of a drama, a prologue, an overture. — *Pūrvā-rāga, as, m.* earliest or incipient affection, dawning love; affection arising from some previous cause (before meeting). — *Pūrvā-rātra, as, m.* the first part of the night, the former or earlier part of the night, the time from dusk to midnight. — *Pūrvārātra-kṛta, as, ā, am*, done during the first part of the night. — *Pūrvā-rūpa, am, n.* indication of approaching change; symptom of occurring disease; the first of two concurrent vowels or consonants; (in rhetoric) a figure of speech which describes anything as unexpectedly returned to its former state; (*as, ā, am*), having the previous form or shape. — *Pūrvā-lakṣhaṇa, am, n.* indication of something about to occur (as sickness). — 1. *pūrvā-val, ān, atī, at,* having something preceding or antecedent, having or characterized by a cause; (according to others) relating to something preceding. — 2. *pūrvā-val, ind. as, before, as hitherto, as heretofore, as aforesaid;* [applied in the *Nyāya* philosophy to a kind of syllogism, e. g. inferring from the appearance of a dark cloud that rain will fall.] — *Pūrvā-vayas, ās, ās, or pūrvā-vayaska, as, ā, am*, being in the first period or stage of life, young. — *Pūrvā-vayasa, am, n., Ved.* the first period or stage of life, youth. — *Pūrvā-vayasin, i, iṇī, i, Ved.* being in the first period of life, young. — *Pūrvāvartī-tā, f.* the having existed before, former existence, precedence, priority. — *Pūrvā-varṭin, i, iṇī, i,* existing before, preceding, prior, previous. — *Pūrvā-vah, -vāl, m., Ved.* drawing in front, being the first horse or leader, or harnessed for the first time (applied to a horse). — *Pūrvā-vāda, as, m.* the first plea or commencement of an action at law, a former plea or assertion. — *Pūrvā-vādin, i, m.* 'speaking first,' 'stating his case in the first instance,' a complainant, plaintiff, one who makes the first charge or complaint; the first claimant; one who has made a former plea or complaint. — *Pūrvā-vārṣhika, as, i, am* (fr. *pūrvā-varṣha*), relating to the first half of the rainy season. — *Pūrvā-vīd, t, t, t,* knowing the things or events of the past. — *Pūrvā-vṛtta, as, ā, am*, formerly happened, relating to a previous occurrence; (*am*), n. a former event, previous occurrence; former conduct. — *Pūrvā-vatrin, i, iṇī, i,* one who has first commenced hostilities, the first to declare war, the aggressor. — *Pūrvā-sārada, as, i, am* (fr. *pūrvā-sarad*), relating to the first half of the autumn. — *Pūrvā-sīrsha, as, ā, am*, turned with the head or face towards the east. — *Pūrvā-saila, as, m.* the eastern mountain behind which the sun is supposed to rise; (*ās*), m. pl., N. of a Buddhist school. — *Pūrvāsaila-saṅghārāma (°gha-ar°)*, *as, m., N.* of a Buddhist monastery. — *Pūrvā-saktha, am, n.* (probably) the upper part of the thigh. — *Pūrvā-sad, t, t, t, Ved.* sitting in front. — *Pūrvā-sandhyā, f.* 'earlier twilight,' dawn, day-break. — *Pūrvā-samudra, as, m., Ved.* the eastern sea. — *Pūrvā-sara, as, i, am*, going before, preceding. — *Pūrvā-sasya, am, n., Ved.* earliest-sown grain. — *Pūrvā-sāgara, as, m.* the eastern sea. — *Pūrvā-sāra, as, i, an,* going eastwards. — *Pūrvā-sārin, i, iṇī, i,* preceding, taking precedence of all others. — *Pūrvā-sāhasa, am, n.* the first or heaviest fine or punishment. — *Pūrvā-sū, ās, ās, u, Ved.* first bringing forth;

first-born.—*Pūrva-stha*, *as, ā, am*, standing first, most excellent.—*Pūrva-sthiti*, *is, f.* first or former state.—*Pūrva-svara*, *as, ā, am*, (in grammar) having the accent of the preceding.—*Pūrva-hūti*, *is, f.* Ved. first or earliest invocation, morning prayer.—*Pūrva-homa*, *as, m.*, Ved. an introductory sacrifice.—*Pūrvāgni* (*va-agn*), *is, m.*, Ved. 'original or primeval fire,' the household's sacred fire (= *āvasthya*).—*Pūrvāgni-vah*, *vāt, m.* carrying the sacred fire.—*Pūrvāgni-vahana*, *am, n.*, Ved. a vehicle for carrying the sacred fire.—*Pūrvācarita* (*va-āc*), *as, ā, am*, formerly done or followed.—*Pūrvācala* (*va-āc*), *as, or pūrvādrī* (*va-ād*), *is, m.* the eastern mountain (behind which the sun and moon are supposed to rise).—*Pūrvātīthi* (*va-at*), *is, m.*, N. of a man.—*Pūrvādi* (*va-ādī*), *is, is, i*, beginning with the word *pūrva*.—*Pūrvādīkārīn* (*va-adh*), *ī, m.* prior owner, former proprietor.—*Pūrvādīrāma* (*va-adh*), *am, n.* the more ancient form of the story of Rāma or the form current in the east of India.—*Pūrvāmyoga* (*va-an*), *as, m.*, N. of a Jaina work belonging to the Dīśhī-vāda.—*Pūrvānta* (*va-an*), *as, m.* the end of a preceding word; = *pūrvā-koṭi*, *q. v.*—*Pūrvāpara* (*va-ap*), *as, ā, am*, being before and behind, eastern and western; prior and subsequent, first and last, preceding and following, following one another, connected with one another; (*am*), *n.* that which is before and behind, east and west; connection; the proof and thing to be proved.—*Pūrvāpara-tva*, *am, n.* the being before and behind.—*Pūrvāpara-virodha*, *as, m.* opposition of prior and subsequent, inconsistency, incongruity.—*Pūrvāpari-bhūta*, *as, ā, am*, following one another, connected with one another.—*Pūrvā-push* (?), *ī, ī, t, t*, Ved. supporting those who precede.—*Pūrvābhūhāshīu* (*va-abh*), *ī, īnī, ī*, = *pūrvā-bhāshīn*, *q. v.*—*Pūrvābhīmukha* (*va-abh*), *as, ī, am*, turned towards or facing the east.—*Pūrvābhīrāmā* (*va-abh*), *f, N.* of a river.—*Pūrvābhīshika* (*va-abh*), *as, m.* previous anointing; (according to Śāy.) a particular Mantra.—*Pūrvābhīyāsa* (*va-abh*), *as, m.* the repetition of what precedes, former practice, antecedent experience; (*ena*), *ind.* afresh, anew.—*Pūrvāmbudhī* (*va-am*), *is, m.* the eastern ocean.—*Pūrvāyus* (*va-āy*), *us, us, us*, Ved. (perhaps) 'of an early age,' young.—*Pūrvārāma* (*va-ār*), *as, m.* 'eastern garden,' N. of a Buddhist monastery.—*Pūrvārēka* (*va-ār*), *am, n.*, N. of the first half of the Sāma-veda (the second half of which is called *uttarārēka*).—*Pūrvārjita* (*va-ar*), *as, ā, am*, attained or gained by former works.—*Pūrvārtha* (*va-ar*), *as, m.* the first half, front or upper part, eastern part (opposed to *jaghanārtha*, *uttarārtha*, *uttamārtha*, *parārtha*); the first half of a hemistich; *dīnazya pūrvārthah*, forenoon.—*Pūrvārtha-kāya*, *as, m.* the front or upper part of the body.—*Pūrvārthalambin*, *ī, īnī, ī*, having the foremost half inclined, leaning forward.—*Pūrvārthya*, *as, ā, am*, Ved. relating to the first or front part, relating to the upper part, relating to the eastern part.—*Pūrvāvedaka* (*va-āv*), *as, m.* a plaintiff.—*Pūrvāśin* (*va-ās*), *ī, īnī, ī*, eating before (another, with abl. or loc.).—*Pūrvāśādhā* (*va-āsh*), *f.* the first of two constellations called Ashādhā, the eighteenth or twentieth Nakshatra or lunar asterism containing two stars of which one is δ Sagittarii.—*Pūrvāśin* (*va-ās*), *ī, īnī, ī*, Ved. shooting before (another).—*Pūrvāṅha* (*va-ah*), *as, m.* the earlier part of the day, forenoon (mostly occurring in the loc. case; sometimes incorrectly spelt *pūrvāhna*).—*Pūrvāṅhaka*, *as, m.* 'born in the forenoon,' N. of a man.—*Pūrvāṅhatana* or *pūrvāṅhānika* or *pūrvāṅhatana*, *as, ī, am*, belonging or relating to the forenoon.—*Pūrvātrata* (*va-it*), *as, ā, am*, 'other than eastern,' western.—*Pūrvēdyus*, *ind.* on the day before, yesterday (opposed to *uttarēdyus*, *uttaram ahar*, *apare-dyus*) on a former day; at dawn, during the first part of the day; early, betimes, in the morning; during that portion

of a day on which religious ceremonies are to be performed.—*Pūrveshukāmasāmī* (*va-ish*), *f.*, N. of a Grāma.—*Pūrvokta* (*va-uk*), *as, ā, am*, said before, formerly stated, aforesaid, before-mentioned.

—*Pūrvottara* (*va-ut*), *as, ā, am*, north-eastern; (*e*), *n. du.* the antecedent and subsequent, the preceding and following; (*am, ā*), *n. f.* the north-east.—*Pūrvotpanna* (*va-ut*), *as, ā, am*, previously produced, previously existent.—*Pūrvotpanna-tva*, *am, n.* former existence, condition of prior existence.—*Pūrvodita* (*va-ud*), *as, ā, am*, aforesaid, before-mentioned.

*Pūrvaka*, *as, ikā, am*, earlier, former, previous, prior, anterior, preceding, antecedent (often like *pūrva*, *q. v.*, at the end of a comp.; cf. *strī-p*); first; preceded by, accompanied by, connected with, attended with (at the end of comps. = *pūrva*, *q. v.*; cf. *vyāhṛiti-p*); (*as*), *m.* a forefather, ancestor; (*am*), *ind.* preceded by, with, according to, in conformity with (at the end of comps.; cf. *vidhī-p*, *pṛīti-p*).

*Pūrvatana*, *as, ī, am*, former, earlier, older, more ancient.

*Pūrvatas*, *ind.* in front of, before (with gen.); towards the east; first, in the first place.

*Pūrvatra*, *ind.* in the former or preceding part (opposed to *uttaratra*, *q. v.*); *pūrvatra janmani*, in a former birth.

*Pūrvāthā*, *ind.*, Ved. at first, formerly, of old, aforesaid; as of old; in front, towards the east (?).

*Pūrvaya*, *as, ā, am*, Ved. in *upādhyāya-p*, having an edge or border (of red braid), trimmed, edged.

*Pūrvātītha*, *am, n.*, N. of a Sāman (= *paurvātītha*).

*Pūrvika*, *as, ā, am*, formerly or previously done; formerly invited; = *pūrvaka*, previous; [cf. *strī-pūrvika*.]

*Pūrvīne-shāhā*, *ās, ās, am*, Ved. standing in the east (? probably a wrong reading).

*Pūrvīn*, *ī, īnī, ī*, derived from ancestors or forefathers, observed by ancestors, ancestral; having formerly, having formerly been (at the end of a comp.; cf. *kṛīta-p*, *bhukta-p*, *strī-p*).

*Pūrvīna*, *as, ā, am*, derived from ancestors or forefathers, ancestral.

*Pūrvya*, *as, ā, am*, Ved. former, previous, preceding, ancient, old (opposed to *navīyas*, *nū-tana*); first, next, nearest (Śāy. = *nedīshīha*); excellent; (according to a Scholiast) young; (*am*), *ind.* before, formerly, long since, hitherto, at first.—*Pūrvya-stuti*, *is, f.*, Ved. principal praise (Śāy. = *mukhyā stutīh*).

**पूल** *pūl*, *cl. 1. 10. P. pūlati, pūlayati, -yitum*, to collect, gather, heap up, accumulate.

*Pūla*, *as or am, m. or n. (?)*, or *pūlaka*, *as, m.* a bundle, pack.

**पूलिका** *pūlikā*, *f.* a kind of pastry; [cf. *pūrikā*, *polikā*, *pauli*.]

**पूल्य** *pūlya*, *am, n.* an empty or shrivelled grain of corn.

**पूष्** *pūsh* (= *rt. 2. push*), *cl. 1. P. pūshati, pūshitum*, to nourish; to increase, grow.

*Pūsha*, *as, m.* (*fr. rt. 2. push*), a kind of mulberry tree, *Morus Indica*; (*ā*), *f.* epithet of the third Kāl of the moon.

*Pūshaka*, *as, m.* a kind of mulberry tree, *Morus Indica*.

*Pūshana*, *as, m.* = *pūshan* below; (*ā*), *f.*, N. of one of the Mātṛis attending on Skanda.

*Pūshan*, *ā, m.* (the *a* of *an* is not lengthened in the nom. du. pl. and acc. sing. du., e. g. nom. du. *pūshānam*, nom. pl. *pūshānas*, acc. sing. *pūshānam*, acc. pl. *pūshānas*, or according to some also *pūshas*, inst. sing. *pūshā* or *pūshā*, loc. sing. *pūshni* or *pūshani* or *pūshi*, see Gram. 157), N.

of a Vedic deity (regarded as the guardian of flocks and herds and of property in general, cf. *pushṭim-bhara*; in the character of a herdsman he is represented as carrying an ox-goad and riding in a car drawn by goats, cf. *ajāśva*; in that of a presiding deity of the sun he is all-seeing, the companion of travellers, guide of the soul on its way to the next world, and the lover of his sister Sūryā; he causes the alternation of day and night, and is associated with Soma or the Moon as protector of the universe; he is invoked together with various gods, but most frequently with Indra and Bhaga; his most remarkable epithets are *ā-ghṛiṇi*, *kapardin*, *dasra*, *dasma*, *dasma-varcās*; in the Brāhmaṇas Pūshan is represented as having lost his teeth and feeding on a kind of gruel, whence he is called *karambhād*; in later times he is enumerated among the twelve Ādityas, and regent of the Nakshatra Revatī or Pausṇā; N. of the sun.—*Pūshan-vat*, *ān, atī, at*, Ved. accompanied by Pūshan; (Śāy.) = *pushṭyā yukta*, filled with nutriment.—*Pūsha-danta-hara*, *as, m.* 'taking away Pūshan's teeth,' an epithet of Siva.—*Pūsha-bhāsā*, *f.* 'sun-splendor,' N. of the capital of Indra; (also spelt *pūsha-bhāshā*).—*Pūsha-mitra*, *as, m.*, N. of a man with the surname Gobhila.—*Pūsha-rātī*, *is, is, i*, Ved. having Pūshan as a giver, i. e. probably, among whom Pūshan is the especial benefactor.—*Pūshātmaja* (*sha-āt*), *as, m.* 'son of Pūshan,' an epithet of Indra.—*Pūshāshukṛid* (*sha-as*), *t, m.* 'enemy of Pūshan,' an epithet of Siva.

**पुष्प** *pūshadhra*, *as, m.*, N. of a son of Manu; (probably a wrong reading for *prishadhra*.)

**पुष्कर** *pūshkara*, a word formed for the explanation of *pushkara* (Satapatha-b.VII. 4, 1, 13).

**पृ** 1. *pṛi*, *cl. 3. P. pṛiparti, papāra, pāri-hyati, aparshīti* (mostly Ved.), to bring over, carry over or across, ferry over; to bring out of, deliver from (with abl.); to escort; to protect, uphold, support, sustain, maintain; to bring forward, promote, advance; *cl. 9. P. pṛināti*, to protect; Caus. P. (ep. also A.) *pārayati* (*-te*), *-yitum*, Aor. *apiparat*, to ferry over or across, carry over, conduct through; to bring out, deliver, extricate, rescue, save, protect; to reach the other side of anything, to accomplish, achieve, perform, bring to a conclusion; to keep one's ground, withstand, oppose; to be able or capable; to live; [cf. *Zend. par*, 'to carry across' Gr. *περάω, πόρος, πορεύς, πορ-θ-μός, πορσύνω, πορεύω, πορίζω, άπορος, άπορέω, έμ-πορο-σ, πείρ-α, πείράω, παρών, πειράτης, πεπαρείν, πείρω, περόνη, πόρη, πείρά, ηηρό-σ*; Lat. *por-ta, por-tus, ex-per-i-o-r, peritus, per-iculi-m, par-a-re* (?), *parere, partus, portare*; Goth. *far-an*, 'to go'; *far-j-an*, 'to carry'; Old Germ. *ar-far-an*, 'to perceive'; *furt*: Angl. Sax. *fyrd*.]

**पृ** 2. *pṛi* [cf. *rt. pṛin*], *cl. 5. P. pṛinomi, papāra, pariśhyati, aparshīti, partum*, to please, gratify, delight; to be pleased or delighted.

**पृ** 3. *pṛi*, *cl. 6. A. priyate, papre, parish-yate, aprita, partum*, to be busy or active (in *vy-ā-pṛi*, *q. v.*); [cf. Gr. *περάω, πέρ-νη-μ, π-πρά-σκ-ω, π-π-α-μαι, π-π-α-σι-σ, π-π-α-τί-α-σ, π-π-ω, έμ-πορος, έμ-πολά-ω, παλέω*; Lat. *prec-i-u-m, prec-ari*; Old Germ. *feil, feili* = Mod. Germ. *feil*, 'cheap, venal'.]

**पृ** 4. *pṛi* = *rt. pṛi*, to fill, *q. v.*

**पृक्का** *pṛikkā*, *f.* a species of leguminous plant, *Trigonella Corniculata*; [cf. *spṛikkā*.]

**पृक्त** *pṛikta, pṛikti*. See under *rt. 1. pṛic*.

**पृक्व** *pṛiktha*, *am, n.* possession, property, wealth; [cf. *riktha*.]

**पृष्** *priksh*, *f.* (the nom. sing. does not  
7 M

occur; perhaps connected with rt. 1. *prić*, Ved. refreshment, food, nourishment, satiation.—*Prikshu-dhā, ās, ās, am, Ved.* (according to Śāy.)=*paśu-purodāsāilishu dhā-madhye dhāyāmānah*, being placed in the midst of the burnt offerings of animals, ghee, &c., or = *pra-kshodhyah = prakarsheya bhukshkshāh*; (perhaps a corruption for *prakhudha*, 'hungry, eager'.)

**पृथ** *pṛiksha, as, ā, am, Ved.* fleet, swift (? said of a horse); having food, (Śāy.)=*ghāsādy-anna-vat*, possessing grass and other food; (*as*), m. a swift horse, courser (an epithet especially of the horses of the Āsvin, Agni, and Indra); N. of a man; a battle.—*Priksha-prayaḥ, k, k, k, Ved.* (perhaps) hastening with swift horses; (Śāy.) in which oblations of food begin to be offered (said of the morning).—*Priksha-yāma, as, ā, am, driving* swift horses; (Śāy.)=*annānām nīyamanam yasmin*, in which there is the offering of food; (*as*), m. a proper N. (?).

**पृच्** 1. *prić*, cl. 7. P. *pṛinakti, paparcā, parśishyati, aparćit, parćitum*; cl. 2. A. *pṛikte* or *pṛinkte* (sometimes referred to a form *pṛinć*), *papriće* or *paprińće, parćitā* or *pṛinćitā, parćishyate, aparćishā, parćitum*; cl. 1. A. *parćati, &c.* (?), to mix, mingle; to bring into contact, connect, unite, join; to be in contact, touch; to fill, satisfy, satiate, to give lavishly, grant bountifully, bestow anything (acc. or gen.) richly upon any one (dat.), lavish upon (Ved.); to increase, augment, multiply; (A.) to fill one's self (?); cl. 1. 10. P. *parćati, parćayati, &c.*, to touch; to hinder, restrain (?); [cf. Gr. *πλέκω, πλέγ-μα, πλοκή, πλόκαμος, δί-πλαξ*, perhaps *πόρκο-ς, πόρκη-ς*: Lat. *plec-t-o, am-plec-t-or, plic-o, du-plex, Parca, plēg-a*: Umbr. *trībriçū*, 'triplcity'; Goth. *flah-t-om*, 'with folds'; *fal-th-a*, 'I fold'; *flah, flīhtu, flūhtumē*: Old Germ. *flīhtu, flahs*=Mod. Germ. *Flachs*=Eng. *flax*; *flehtan*: Mod. Germ. *flech-t-en*: Angl. Sax. *folg-ian*: Slav. *plet-a*, 'I plait.']

*Pṛikta, as, ā, am*, mixed, mingled, combined; brought into contact, touched, united, being in combination with, touching [cf. *mayūkha-p*]; filled, full (e.g. *ghṛīta-pṛikta*, full of ghee); (*am*), n. possessions, property, wealth (in these senses a wrong reading for *pṛiktha*, q.v.).

*Pṛikti, is, f.* touch, contact.

2. *prić*, k, f., Ved. refreshment; (Śāy.)=*prāp-tum kāmaya māna*, desirous of attaining, or = *bhuj*, enjoying; [cf. *ghṛīta-p<sup>o</sup>, madhu-p<sup>o</sup>*.]

**पृच्छ** *pṛicćhaka, as, ā, am* (fr. rt. *prach*), one who asks or inquires after (with gen.); inquiring; inquiring into the future; (*as*), m. an inquirer, querist, investigator, inquisitive person.

*Pṛicćhana, am, n.* asking, inquiring.

*Pṛicćhā, f.* asking, questioning, a question, inquiry; an inquiry into the future.

*Pṛicćhya, as, ā, am*, to be asked or inquired after.

**पृज्** *prij, pṛinj*, cl. 2. A. *pṛinkte, &c.*, various readings for rts. 1. *prić, pṛinć*, q.v.

**पृञ्** *pṛinć*, cl. 2. A. *pṛinkte, &c.* See rt. 1. *prić* above.

**पृड्** *pṛid, cl. 6. P. pṛidati, &c.* [cf. rt. *pṛin*], to gladden, delight.

**पृण** *pṛiṇ* [cf. rts. 2. and 4. *pṛi*], cl. 6. P. A. *pṛiṇati, -te, &c.*, Ved. to fill; to please, gratify.

**पृत्** *pṛit, t, f.*, Ved. (usually in loc. pl. *pṛitsu*, in R̥g-veda I. 129, 4. *pṛitsushu*, but according to native grammarians also in other cases, viz. *pṛitas, pṛitā, pṛidhyām*), battle, contest, strife.—*Pṛit-anti, is, f.*, Ved. a hostile attack; (Śāy.) a host.—*Pṛitsu-tur, ūr, ūr, ur, Ved.* victorious; (Śāy.)=*pṛitanāsu tarāna-sīta = śūra*.

*Pṛitana, am, n.* a hostile encounter (Ved.); an

army (Ved.); (*ā*), f. a battle, encounter, fight, contest, (in the earlier language only in acc. and loc. plur.); a hostile armament, army; a small army or division consisting of 243 elephants, as many chariots, 729 horse, and 1215 foot, = 3 Vāhins; (*ās*), m. pl. men, mankind (?).—*Pṛitanāj* (*ṇā-aj*), k, k, k, Ved. running or rushing in battle.—*Pṛitanāji* (*ṇā-aji*), is, is, i, = *pṛitanāj* (Atharva-veda VII. 85, 1).—*Pṛitanā-jit, t, t, t*, Ved. victorious in battle; (*t*), m., N. of an Ekāha.—*Pṛitanājya* (*ṇā-aj*), am, n., Ved. 'running-match', a fight, battle.—*Pṛitanā-ni, is, or pṛitanā-pati, is, m.*, Ved. a leader in battle, commander, general.—*Pṛitanā-shah* or *pṛithanā-shāh, t, t, t*, Ved. winning battles, victorious, (Śāy.)=*a-martya*, immortal; (*t*), m. an epithet of Indra.—*Pṛitanā-shāhya, am, n.*, Ved. victory in battle (Śāy.)=*parakīya-senābhī-bhava*).—*Pṛitanāhara* (*ṇā-āh*), as, m., Ved. a challenge to fight; a fight, battle; (Śāy.)=*sangrā-meshu rakshanārtham āhvānam*.

*Pṛitanāyat, an, anti, at*, Ved. fighting together, engaged in combat, (according to Mahī-dhara = *sangrāma-kāma*, eager for battle.)

*Pṛitanāyu, us, us, u*, Ved. hostile, inimical.

*Pṛitanya, Nom. P. pṛitanyati, -yitum*, Ved. to attack, assail, to fight against.

*Pṛitanyā, f.* = *pṛitanā*, an army.

*Pṛitanyu, us, us, u*, Ved. attacking, hostile; (Śāy.)=*yuddham icchat*.

*Pṛitsuḍha, as, m.* battle ?; (a various reading for *pṛitsu* in Naigh. II. 17.)

**पृथ्** *pṛith, cl. 10. P. parthayati, -yitum*, to extend (=rt. 1. *prath*); to throw, cast; to send, direct; [cf. rt. 2. *prath*.]

*Pṛitha, as, m.* (fr. rt. *pṛith* as another form of rt. 1. *prath*), Ved. the flat or palm of the hand; a particular measure, the length of the hand from the tip of the fingers to the knuckles, or = 13 Angulis; (*ā*), f., N. of a daughter of Sūra and adopted daughter of Kuntī and one of the wives of Pāṇḍu (she was the mother of Karna before her marriage and of Yudhi-shthira, Bhīma, and Arjuna after her marriage, see Kuntī).—*Pṛitha-kara, as, m.* an epithet of Śiva.—*Pṛithā-ja, as, m.* 'son of Pṛithā', an epithet of Arjuna; the tree Pentaptera Arjuna.—*Pṛithā-pati, is, m.* 'the husband of Pṛithā', an epithet of Pāṇḍu.—*Pṛithā-rāṇi* (*ṭhā-ur*), is, f. 'the Arāṇi Pṛithā', a N. of Kuntī the wife of Pāṇḍu (as the mystical wood from which the Pāṇḍavas were struck out or generated; cf. *Pāṇḍava-rāṇi*).—*Pṛithā-suta, as, m.* 'son of Pṛithā', an epithet of Arjuna.

*Pṛithak*, ind. separately, singly, severally; apart from, besides, with exception of, except (with abl.); without (with abl., inst., or gen.); differently from (with abl.); *pṛithak pṛithak*, one by one, separately, with regular intervals; [cf. perhaps Gr. *φάπ-σο-ς*; Lat. *par(t)us, pri-vus* perhaps for *pṛith-vus, pri-vare*.]—*Pṛithak-karava, am, n.* making separate, separating, distinguishing, setting apart.—*Pṛithak-kāma, as, ā, am*, Ved. having different wishes, having various desires.—*Pṛithak-kārya, am, n.* a separate or private affair, the affair of an individual.—*Pṛithak-kula, as, ā, am*, belonging to a separate or different family.—*Pṛithak-kri, cl. 8. P. A. -ka-roti, -kurute, -kartum*, to make separate, sever, sunder; to keep off, avert.—*Pṛithak-kṛita, as, ā, am*, separated, severed, sundered, cut off; made distinct.—*Pṛithak-kriyā, f.* separation, disunion.—*Pṛithak-kshetra, ās, m.* pl. children of one father by different wives or by wives of different classes.—*Pṛithak-śara, as, i, am*, going separately, walking alone.—*Pṛithak-tva, am, n.* separateness, separation, diversity, severality; singleness, individuality; (*ena*), ind. singly, one by one.—*Pṛithak-tvaḥ, f.* 'diverse-barked', a species of aloe commonly called Mūrvā, Sansieviera Zeylanica.—*Pṛithak-jarṇi, f.* 'diverse-leaved', a species of plant, Hemio-nitis Cordifolia.—*Pṛithak-piṇḍa, as, m.* a distant kinsman who offers the funeral cake by himself and not together with the other relations; (according to

Kullōka = *samānodaka*).—*Pṛithak-sabda, as, m.* a separate word, a distinct or independent word.—*Pṛithak-sāyā, f.* sleeping apart.—*Pṛithak-sruti, is, is, i*, uttering a distinct sound, distinctly heard.—*Pṛithak-shīta, as, ā, am*, existing separately, separate.—*Pṛithak-shīti, is, f.* separate existence, separation.—*Pṛithag-abhīmati, is, is, i*, regarding the world as separate (from God).—*Pṛithag-ātmā, f.* separateness, severality; discrimination, judgment.—*Pṛithag-ātman, ā, ā, a*, 'having a distinct nature or essence,' separate, distinct, individual; (*ā*), m. individualized spirit, that of an individual as detached from universal spirit or the soul of the universe.—*Pṛithag-ātmikā, f.* separate or individual existence, individuality.—*Pṛithag-īśa-mānt, i, ī, i*, regarding God as distinct from the universe; [cf. *pṛithag-abhīmati*.]—*Pṛithag-gaṇa, as, m.* a separate company.—*Pṛithag-guṇa, as, ā, am*, having distinct properties.—*Pṛithag-jana, as, m.* a man of the lower classes or of low caste, a man of low character or profession; (yet Buddhists) a man in his natural state, one not yet illuminated; an ignorant man, fool, blockhead; a wicked or vicious man, sinner; the lower orders, low people, the multitude; (*ās*), m. pl. children of one father by different mothers; the lower orders, populace.—*Pṛithag-dṛiṣ, k, k, k*, beholding other objects (than those of sense).—*Pṛithag-bīja, as, m.* the plant Semecarpus Anacardium (= *bhallātaka*).—*Pṛithag-bhāva, as, m.* separate state or existence, separateness, difference, individuality (= *pṛithak-tva*, q.v.).—*Pṛithag-bhūta, as, ā, am*, become separate, separated, different.—*Pṛithag-yoga, as, ā, am*, (probably) having a different lot.—*Pṛithagyoga-karava, am, n.* disuniting things connected with one another.—*Pṛithag-rūpa, as, ā, am*, variously shaped, diverse, manifold, various, different, of different kinds.—*Pṛithag-vīdha, as, ā, am*, of different kinds, various, diversified, multiform, different from (with inst.).

*Pṛithavi, f.* = *pṛithivī* below.

*Pṛithivī, f.* (for *pṛithvi, f.* of *pṛithu* below), 'the wide (world),' the earth, Earth personified (as the mother of all beings, and often invoked together with the Sky; in the Veda there are three earths enumerated corresponding with the three heavens, that on which mankind lives being called *bhūmi*; in the Vishṇu-Purāṇa said to be the daughter of Pṛithu); land, ground, soil; earth regarded as one of the elements; (according to Naigh. I. 3) = *antariksha*, sky; *pṛithivīyā vratam* or *pṛithivīyāḥ sam-sarpāna*, N. of a Sāman. [*Pṛithivī* is sometimes shortened into *pṛithivī*, especially in comps.]-*Pṛithivī-tva, am, n.* the state of the earth.—*Pṛithivī-dā, ās, ās, am, Ved.* earth-giving.—*Pṛithivī-bhāga, as, ā, am*, Ved. having the earth as a share, one to whom the earth is allotted, entitled to the earth.—*Pṛithivī-loka, as, m.*, Ved. the earth regarded as a world, the terrestrial world.—*Pṛithivī-shad* or *pṛithivī-sad, l, l, t*, sitting on the ground.—*Pṛithivī-shtha, as, ā, am, Ved.* standing on the ground, stepping firmly (said of a horse); Śāy.= *pṛithivīyām su-pratishthitā*).—*Pṛithivī-kampa, as, m.* an earthquake.—*Pṛithivī-kshī, t, t, t*, dwelling on earth (Ved.); reigning over the earth; (*t*), m. a prince, king, sovereign.—*Pṛithivī-śandra, as, m.* 'earth-moon,' N. of a prince of the Trigartas.—*Pṛithivī-jaya, as, ā, am*, conquering the earth; (*as*), m. a prince, king, sovereign.—*Pṛithivī-tala, am, n.* the surface of the earth, ground, bare ground, the very earth.—*Pṛithivī-tīrtha, am, n.* N. of a Tīrtha.—*Pṛithivī-dharaṇa, am, n.* a prop or support of the earth.—*Pṛithivī-pati, is, m.* 'lord of the earth,' a prince, king, sovereign; an epithet of Yama the regent of the dead; a kind of drug (= *śishabha*).—*Pṛithivī-paripālaka, as, m.* 'guardian of the earth,' a prince, king, sovereign.—*Pṛithivī-pārvata, as* or *am, m.* or *n.* (?), rock-oil, petroleum (?).—*Pṛithivī-pāla, as, m.* 'guardian of the earth,' a king, sovereign, ruler.—*Pṛithivī-bhuj, k, m.* 'earth-enjoying,' a prince, sovereign.—*Pṛithivī-maṇḍa, as* or *am, m.* or *n.* (?),

the scum of the earth. — *Prithivī-maṇḍala*, *as*, *am*, m. n. the circuit of the earth. — *Prithivī-māya*, *as*, *i*, *am*, made of earth, earthen. — *Prithivī-rasa*, *as*, m. the sap of the earth. — *Prithivī-rājya*, *am*, n. the sovereignty of the earth. — *Prithivī-ruha*, *as*, m. 'earth-growing,' a plant, tree. — *Prithivī-loka*, *as*, m. the earth considered as a world, the terrestrial world; [cf. *prithivī-loka*.] — *Prithivīśa* ('*vi-īśa*'), *as*, m. 'lord of the earth,' a prince, king, sovereign. — *Prithivī-śakra*, *as*, m. 'the Indra of the earth,' a king. — *Prithivī-āpida*, *as*, m., N. of two princes of Kāśmīra.

*Prithu*, *us*, *or vi*, *u*, broad, wide, expansive, extensive, spacious; ample, abundant, luxuriant; large, great, gigantic; detailed; prolix; numerous; smart, clever; various; important; (*us*), m. a N. of Agni or fire; a particular measure of length (= *prithu*); N. of a mythical personage (= *prithu*, see col. 3); N. of a son of An-enas; of a Vṛiṣṇi and son of Citraka; of a son of Citra-ratha; of a descendant of Ikshvāku (son of An-aranya and father of Tri-śanku); of a son of Pāra; of a son of Pra-stāra; of a son of Ručaka; of one of the Saptarishi; of a son of one of the Manus; of a Dānava; of a monkey; (*us*), f. a pungent seed, Nigella Indica; a medicinal substance (commonly *hingu-pattri*); opium; (*vi*), f. 'the wide (world),' earth; earth as an element; the pungent seed Nigella Indica; = *hingu-pattri*; the plant Boerhavia Procumbens (= *punar-nava*, q. v.); great cardamoms; a kind of metre consisting of four lines of seventeen syllables each; another metre containing eleven syllables in each line; N. of the mother of the seventh Arhat of the present Ava-sarpinī; [cf. *rt. prath*; *prath-as*, 'breadth': Zend *frath-anh*, 'breadth': Gr. *πλατύ-s*, *πλάτος*, *πλάτ-η*, *πλάτ-ανο-s*, *πλάθ-ανο-s*, *πλάθ-άνη*, *πλάσ-σω*, *πλάσ-μα*, *πλάσ-τός-s*, *ἔμ-πλάσ-τρο-ν*: Lat. *lāt-us* for *platus*; *Latium*, 'flat country'; *lat-er*: Lith. *platus*: Goth. *braid-s*, 'broad'; Angl. Sax. *brād*: Eng. *broad*: Mod. Germ. *breit*.] — *Prithu-karman*, *ā*, *ā*, m., N. of a son of Saśa-vindu and grandson of Citra-ratha. — *Prithu-kalpini*, *f.* a various reading for *patha-kalpanā*, q. v. — *Prithu-kirtti*, *is*, m. 'far-famed,' N. of a son of Saśa-vindu; (*is*), f., N. of a daughter of Sūra. — *Prithu-kola*, *as*, m. a species of jujube. — *Prithu-ga*, *ās*, m. pl. 'far-going,' N. of a class of deities under Manu Cākshusha. — *Prithu-gman*, *ā*, *ā*, a, Ved. 'broad-pathed,' having a broad path; thick-set?; (Sāy.) = *prithu-bhāvam prāp-nvat.*) — *Prithu-grīva*, *as*, m. 'broad-necked,' N. of a Rākshasa. — *Prithu-śarv-ānītekhana* ('*ta-īksh*'), *as*, *ā*, *am*, having large, beautiful, and curved eyes. — *Prithu-śhoda*, *as*, m. 'broad-leaved,' a species of plant (= *harid-garbhā*). — *Prithu-jaghana*, *as*, *ā*, *am*, 'large-hipped,' having broad hips. — *Prithu-jaya*, *as*, m. 'victorious far and wide,' N. of a son of Saśa-vindu. — *Prithu-jman*, *ā*, *ā*, a, Ved. 'broad-pathed,' having a broad path; [cf. *prithu-gman*.] — *Prithu-jraya*, *as*, *ā*, *am*, or *prithu-jrayas*, *ās*, *ās*, *as*, widely extended, spreading widely; of rapid or extended impetus (Sāy.) = *prithu-java* = *śighra-gamīn* = *prathitā-vega*). — *Prithu-tama*, *as*, *ā*, *am*, broadest, widest, largest (= *prathishtha*). — *Prithu-tara*, *as*, *ā*, *am*, broader, wider, larger, more spacious, very large or important (= *prathiyas*). — *Prithu-tā*, *f.* or *prithu-tva*, *am*, n. breadth, width, largeness, greatness. — *Prithu-darśin*, *i*, *ini*, *i*, far-seeing, far-sighted (in a metaphorical sense). — *Prithu-dāna*, *as*, m., N. of a son of Saśa-vindu. — *Prithu-dīrgha-bāhu*, *us*, *us*, *u*, having broad and long arms, broad and long-armed. — *Prithu-dharāpī-dhara*, *as*, m. 'supporting the broad earth,' an epithet of Vishnu (Mahā-bh. Śānti-p. 13444). — *Prithu-dhāra*, *as*, *ā*, *am*, 'broad-edged,' having a wide or broad edge. — *Prithu-nāmba*, *as*, *ā*, *am*, having broad hips, large-hipped. — *Prithu-pakshas*, *as*, *u*, (probably) a broad space at the side (of a chariot); (according to Sāy. an adj. *ās*, *ās*, (*us*) = *prithu-pārsva-dvaya-yuktā*, broad-flanked, having the two flanks broad (said of a horse). — *Prithu-pattra*, *as*, m. 'broad-leaved,' a kind of garlic

(= *rakta-lāṣṇa*). — *Prithu-parsu*, *us*, *us*, *u*, Ved. armed with large sickles; (Sāy.) = *visimāśva-parsu-hasta*, holding large rib-bones of horses. — *Prithu-palāsikā*, *f.* Curcuma Zedoaria (= *śaṭī*, *palāsikā*). — *Prithu-pājas*, *ās*, *ās*, *as*, Ved. far-shining, resplendent (said of Agni, of the horses of Ushas, of the chariot of the Aśvins, and of Indra-Vāyu; Sāy. = *prithu-tejas* or *prithu-vegas*). — *Prithu-pāni*, *is*, *i*, *i*, Ved. broad-handed (said of Savitri; Sāy. = *mahat-kara*). — *Prithu-pragāṇa*, *as*, *ā*, *am*, Ved. having a wide approach or access, approached by wide avenues; (Sāy.) = *prithu-gīti*, much-lauded. — *Prithu-pragāman*, *ā*, *ā*, *a*, Ved. wide-striding, taking wide strides; moving fleetly (Sāy. = *prithu-pragamana*). — *Prithu-pratha*, *as*, *ā*, *am*, far-famed, having a wide reputation. — *Prithu-protha*, *as*, *ā*, *am*, having broad or wide nostrils (said of a horse). — *Prithu-bāhu*, *us*, *us*, *u*, broad-armed, having brawny arms. — *Prithu-budhna*, *as*, *ā*, *am*, broad-based, having a broad basis or foot, having a broad sole or under-part (Sāy. = *sthūla-mūla*). — *Prithu-bhuvana*, *am*, n. the wide world. — *Prithu-vidikā*, *f.* 'wide grape,' (probably) a raisin. — *Prithu-yāsas*, *ās*, *ās*, *as*, far-famed, of wide renown; (*ās*), m., N. of a son of Saśa-vindu; of a son of Varāha-miṥhira. — *Prithu-yāman*, *ā*, *ā*, *a*, Ved. 'broad-pathed,' having a broad path (said of Ushas); (Sāy.) = *prithu-ratha*, a spacious chariot. — *Prithu-raśmi*, *is*, m., Ved. 'broad-rayed,' N. of a Yati. — *Prithu-rukma*, *as*, or *prithu-rukman*, *ā*, m., N. of a son of Parā-jit (or Parā-vṛit). — *Prithu-roman*, *ā*, m. 'having broad hairs or scales,' a fish. — *Prithurama-yugma*, *as* or *am*, m. or n. (?), the sign of the zodiac Pisces. — *Prithu-locana*, *as*, *ā*, *am*, large-eyed, having large eyes. — *Prithu-vaktrā*, *f.* 'wide-mouthed,' N. of one of the Mātṛis attending on Skanda. — *Prithu-vega*, *as*, m. 'having excessive force or impetus,' N. of a prince. — *Prithu-śimba*, *as*, m. a species of Syonaka. — *Prithu-śiras*, *ās*, *ās*, *as*, Ved. broad-headed, flat-headed. — *Prithu-śekhara*, *as*, m. 'broad-crested,' a mountain. — *Prithu-śrava*, *as*, m., N. of a being attendant upon Skanda; (probably a wrong reading for *prithu-śravas*). — *Prithu-śravas*, *ās*, *ās*, *as*, far-famed, of wide renown; (*ās*), m., N. of a man; of a son of Saśa-vindu; of a son of Raghu; of a son of the ninth Manu; of a serpent-demon. — *Prithu-śrī*, *is*, *is*, *i*, having great fortune, highly prosperous. — *Prithu-śroṇi*, *is*, *is*, *i*, 'broad-hipped,' having broad hips, having large buttocks. — *Prithu-śhena* (*prithu + śenā*), *as*, m. 'having an extensive army,' N. of a son of Ruciāra (or Ruciāśṛva); of a son of Vibhu; (also read *prithu-sena*). — *Prithu-śhṭu*, *us*, *us*, *u*, or *prithu-śhṭhuka*, *as*, *ā*, *am*, Ved. (according to Mahi-dhara) = *prithu-keśa-bhāra*, abundant-haired, having a broad plait or tuft of hair; much-praised, much-desired, desired of many; (according to the Nirukta and Sāy.) = *prithu-jaghana*, q. v. — *Prithu-saitva-val*, *ān*, *ati*, *at*, abounding in great living creatures. — *Prithu-śampad*, *t*, *t*, *i*, possessing large property, rich, wealthy. — *Prithu-skandha*, *as*, *ā*, *am*, 'broad-shouldered,' a boar. — *Prithūdaka* ('*thu-ud*'), *am*, n. 'having extensive waters,' N. of a sacred bathing-place on the northern bank of the Sarasvatī. — *Prithūdaka-svāmin*, *i*, m., N. of the author of a commentary on the Brahma-gupta. — *Prithūdara* ('*thu-ud*'), *as*, *ā*, *am*, big-bellied, stout, corpulent; (*as*), m. a ram. — *Prithupākhyāna* ('*thu-up*'), *am*, n. 'episode of Prithu,' N. of the twenty-ninth and thirtieth chapters of the second part of the Padma-Purāṇa. — *Prithvi-kuraaka*, *as*, m. a species of tree (= *śveta-mandaraka*). — *Prithvi-khāta*, *am*, n. a hole or pit in the earth, cavern. — *Prithvi-garbhā*, *as*, m. an epithet of Gaṇeśa. — *Prithvi-grīha*, *am*, n. a dwelling in the earth, a cave. — *Prithvi-śandrodāya*, *as*, m., N. of a work. — *Prithvi-ja*, *am*, n. 'earth-born,' a species of salt (= *gaḍa-lavaṇa*). — *Prithvi-danda-pāta-tā*, *f.* the office of chief of the police, prefecture of police. — *Prithvi-dhara*, *as*, m., N. of the author of the Bhuvanēvari-stotra

hymn; of the author of a commentary on the Mṛicī-śhaktikā. — *Prithvi-pati*, *is*, m. 'lord of the earth,' a prince, king, sovereign. — *Prithvi-pāla*, *as*, m. 'earth-protector,' N. of a man. — *Prithvi-pura*, *am*, n., N. of a town in Magadha. — *Prithvi-bhara*, *as*, m. (?), a species of the Aty-aṣṭī metre. — *Prithvi-bhuj*, *k*, m. 'earth-enjoyer,' a prince, king. — *Prithvi-rāja*, *as*, m. 'king of the earth,' N. of a prince. — *Prithviśa* ('*vi-īśa*'), *as*, m. 'lord of the earth,' a prince, king, sovereign. — *Prithvi-hara*, *as*, m., N. of a man.

*Prithuka*, *as*, *am*, m. n. rice or grain flattened; rice scalded with hot water and then dried over a fire and ground in a mortar; (*as*), m. a child, boy, the young of any animal; (*ā*), f. a girl; a species of plant (= *hingu-pattri*).

*Prithula*, *as*, *ā*, *am*, broad, large, great; (*ā*), f., N. of a medicinal substance (= *hingu-pattri*). — *Prithulāksha* ('*la-ak*'), *as*, m. 'large-eyed,' N. of a prince, a son of Catur-anga.

*Prithvikā*, *f.* large cardamoms; small cardamoms; a small pungent seed, Nigella Indica.

*पृथवान् prithavāna*, *as*, m., N. of a man.

*पृथाञ्च prithāśva*, *as*, m., N. of a prince.

*पृथि prithi*, *is*, m., Ved., N. of a man (according to Sāy. a Rājarsi) under the special protection of the Aśvins.

*पृथिका prithikā*, *f.* (said to be fr. *rt. prith*), a centipede.

*पृथिवी prithivī*. See p. 594, col. 3.

*पृथी prithī*, *i*, m., Ved., N. of a mythical personage with the patronymic Vainya (said to have been the first anointed sovereign of men, to have ruled also the lower animals, and to have introduced the arts of husbandry into the world; he is enumerated among the Rishi and said to be the author of the hymn Rīg-veda X. 148).

*पृथु prithu*. See col. 1.

*पृदाकु pridāku*, *us*, m. or *pridākū*, *ūs*, f. (said to be fr. *rt. pard*), an adder, viper, snake, serpent; (*us*), m. a scorpion; a tiger; a panther (= *śtraka*); an elephant; a tree. — *Pridāku-sānu*, *us*, *us*, *u*, Ved. having a surface like that of a serpent; smooth or variegated or shining like a serpent; (according to Sāy.) having the head uplifted like a serpent.

*पृशान prīšana*, *as*, *i*, *am* (fr. *rt. sprīś*), Ved. clinging to, attached to; tender, gentle (only used in the fem.); (*am*), n. clinging to.

*Prīśanāyu*, *us*, *us*, *u*, Ved. clinging to, attached to; tender; (Sāy.) = *sparsana-kāma*, desirous of contact.

*पृश्नि prīṣni*, *is*, *is*, *i* (said to be fr. *rt. sprīś*, the initial *s* being elided, see Upādi-s. IV. 52), variegated, party-coloured, dappled, piebald, speckled, spotted (used in the Veda as a favourite epithet of cows); manifold, diverse, various, of many kinds (Ved.); dwarfish, stunted, short, thin, small; delicate, feeble; (*is*), f. (like all other words for 'cow' used in various figurative or mythical senses, viz.) earth, a cloud, milk, the spangled or starry sky, a ray of light; a kind of fruit; N. of the mother of the Maruts; of the wife of Savitri; of the wife of king Su-tapas (who in a former birth under the name of Devakī was mother of Kṛiṣṇa); (*i*), f. the plant Pistia Stratiotes; (*is*), m. a dwarf; N. of a prince the father of Svāphalka; (*ayas*), m. pl., N. of a race of Rishi; *prīśni* or *Bharadvājusya prīśni*, N. of a Sāman; [cf. *rts. prīśh* and *sprīś*; *prīśhata*, *prīśhat*, *prīśhatī*: Gr. *περκο-s*, *πέκρο-s*, *περκαίνε*, *περκο-vó-v*, *πέρκο-vó*, *πρόξ*, *πρόκ-s*, *πρώξ*, *πρόκ-νη*: Lat. *spurc-u-s*, *sparg-o*: Old Germ. *spren-en*: Mod. Germ. *bc-spreng-en* = Eng. *sprinkle*.] — *Prīśnt-garbhā*, *as*, *ā*, *am*, being in the variegated bosom or in the bosom of the variegated one (Sāy. = *ūditāyasya garbhā-bhūta* or

*saptojjala-varṇāḥ sūrya-rāsmayas teshāṃ garbha-bhūta*; (as), m. an epithet of Kṛishṇa. — *Prīṣṇi-gu*, us, us, u, Ved. driving piebald horses (said of the Maruts; Sāy. = *prīṣṇi-varṇā āsvā yeshāṃ te*); (us), m., N. of a man. — *Prīṣṇi-tva*, am, n., Ved. the being variegated or party-coloured, the being speckled or spotted. — *Prīṣṇi-dhara*, as, m. an epithet of Kṛishṇa. — *Prīṣṇi-nipreshāta*, as, ā, am, Ved. sent down or hastening down to Prīṣṇi, i. e. to the earth (said of the Maruts); (Sāy.) = *Prīṣṇyā mātrā nītarām prayatāḥ*, sent down by their mother Prīṣṇi. — *Prīṣṇi-parṇi*, f. 'having variegated leaves', N. of a plant, Hemionitis Cordifolia. — *Prīṣṇi-bāhu*, us, us, u, Ved. having speckled arms, i. e. front legs (said of a frog); (us), m., N. of a mythical being. — *Prīṣṇi-bhūdra*, as, m. 'propitious to Devakti', an epithet of Kṛishṇa. — *Prīṣṇi-mat* or *prīṣṇi-vat*, ān, atī, at, Ved. containing the word *prīṣṇi*. — *Prīṣṇi-mātri*, tū, trī, trī, Ved. 'having Prīṣṇi for a mother', an epithet of the Maruts; 'having the earth for a mother', an epithet of herbs. — *Prīṣṇi-srīnga*, as, m. 'having a small or a variegated crest', an epithet of Kṛishṇa or Vishṇu incarnate as Kṛishṇa; of Gaṇeśa. — *Prīṣṇi-saktha*, as, ā, am, Ved. having spotted thighs. — *Prīṣṇi-han*, ā, m., Ved. slaying the speckled (snake). — *Prīṣṇy-āhvayā*, f. = *prīṣṇi-parṇi*, q. v.

*Prīṣṇikā*, f. an aquatic plant, Pistia Stratiotes.

**पृष्** *prish* (akin to rt. *prush*; cf. rts. *spriś* and *vriśh*), cl. 1. P. *parshati*, *parshā*, *parshishyati*, *aparshīti*, *parshītum*, to sprinkle; to weary; to vex; to hurt, injure; to give; cl. 1. A. *parshate*, *parshītum* (a various reading for rt. *vriśh*), to become wet; Caus. *parshayati*, *-yitum*, Aor. *aparshat*, *apīrīśat*: Desid. *pīparshishati*: Intens. *parīprīśyate*, *parīparshīti*: [cf. *prīṣṇi*; Zend *paresh*, 'to sprinkle'.]

*Prīshat*, an, atī, at, (Ved.) spotted, speckled, mottled, dappled, piebald, party-coloured, variegated; sprinkling (in this sense used as a part.); (an), m. the spotted antelope; the hog deer, porcine deer; *prīshatām patih*, 'lord of the spotted antelopes', a N. of the Wind; (atī), f. a spotted cow; epithet of the animals ridden by the Maruts (usually said by commentators to be spotted antelopes, according to Mahā-dhara piebald mares, and often apparently identified in the R̥g-veda with the horses of the Maruts); the female spotted antelope, spotted doe; = *Pārshati*, the daughter of Prīshata; (at), n. a drop of water or of any other liquid. — *Prīshat-tā*, f. or *prīshat-tva*, am, n. the being spotted or variegated. — *Prīshad-āsva*, as, ā, am, Ved. 'having piebald horses', an epithet of the Maruts; (according to Sāy.) riding on spotted antelopes; (as), m. air, wind, the god of air or wind divinely personified; an epithet of Siva; N. of a man; of a son of An-aranya and father of Hary-āsva; of a son of Vi-rūpa; (ās), m. pl., N. of the descendants of Prīshad-āsva. — *Prīshad-ājya*, am, n. sprinkled or clotted butter, ghee mixed with coagulated milk forming an olation. — *Prīshad-ājya-pranūta*, as, ā, am, Ved. driven away from the olation of ghee and curds. — *Prīshad-vat*, ān, atī, at, Ved. party-coloured, variegated. — *Prīshad-vatsa*, as, ā, am, Ved. having a spotted calf. — *Prīshad-varā*, f. 'the best among the variegated antelopes', N. of a wife of Ruru and daughter of a Vidhyādhara by Menakā (a sort of antelope). — *Prīshad-vala*, as, m. 'piebald', N. of a horse of Vāyu or Wind; [cf. *prīshad-āsva*.] — *Prīshad-vūṇa*, as, m. 'having variegated arrows', N. of a man. — *Prīshodara*, as, ā, am (*prīsha* for *prīshat* + *ulara*), Ved. 'speckled-bellied', having the belly speckled, (see Schollast on Pāp. VI. 3. 109.)

*Prīshata*, as, ā, am, spotted, speckled, having white spots, variegated; (as), m. the spotted antelope, the porcine deer; a drop of water; a spot, mark; N. of the father of Dru-pada. — *Prīshatāśva* ('ta-āś'), as, m. air, wind (= *prīshad-āsva*).

*Prīshatka*, as, m. an arrow (so called as being variegated or as being as swift as an antelope).

*Prīshadhra* or *prīshadhira*, as, m. (probably a comp. fr. *prīshat* + *dhra*), N. of a man the son of Manu and author of the hymn R̥g-veda VIII. 57 (= Vālakhilya 8).

*Prīshadhru*, us, m., N. of a warrior on the side of the Pāṇḍavas.

*Prīshanti*, īs, m. a drop of water (probably an error for *prīshanti*, n. pl. of *prīshat*).

*Prīshatāka*, am, n. a mixture of ghee and coagulated milk or some similar compound; (as), m. an epithet of Rudra; (ī), f. a kind of disease or N. of a female demon causing this disease.

*Prīshodyāna*, am, n. (fr. *prīsha* for *prīshat* + *udyāna*), a small garden or grove.

1. *prīshṭa*, as, ā, am (for 2. and 3. see below), sprinkled.

**पृषभाया** *prīsha-bhāshā*, f. = *pūsha-bhāshā*, q. v.

**पृषाकरा** *prīshākara*, f. a small stone used as a weight.

**पृष्ट 2.** *prīshṭa*, as, ā, am (for *sprīshṭa* fr. rt. *spriś*), Ved. cleaving or adhering to, in contact with (Sāy. = *saṃ-sprīshṭa*, or = *nī-shikta* = *nī-hita*). — *Prīshṭa-bandhu*, us, us, u, Ved. (perhaps) having devoted relatives or attendants; (Sāy.) = *stotṛiṇām bandhu*, a friend to those who praise him.

*Prīshṭi*, īs, f., Ved. a rib (= *parśu*); touch; a ray of light. — *Prīshṭi-vah*, vāt, m., Ved. carrying on the back (as a horse). — *Prīshṭy-āmayā*, as, m., Ved. a pain in the side. — *Prīshṭy-āmayin*, ī, inī, ī, Ved. feeling a pain in the side.

**पृष्ट 3.** *prīshṭa*, as, ā, am (fr. rt. *prach*), asked, inquired, questioned, interrogated, demanded. — *Prīshṭābhṭhāyīn* ('ta-abh'), ī, inī, ī, Ved. answering that which is asked, answering an inquiry.

*Prīshṭvā*, ind. having asked or inquired, having questioned or interrogated.

**पृष्टहायन** *prīshṭahāyana*, as, m. an elephant; a species of grain.

**पृष्ट** *prīshṭha*, am, n. (probably fr. *pra-stha* or perhaps fr. *parā-stha*), the back of any animal (as standing out prominently), the back in general (e. g. *āsva-prīshṭhe sammataḥ*, admired on horseback, i. e. a good rider; *prīshṭham dā*, to bend the back, make a low obeisance); the hinder part of anything, the rear [cf. *senā-p*]; the upper side, uppermost part, surface, superficies (e. g. *divah prīshṭham*, Ved. the surface of the sky, vault of heaven; cf. *ghrīta-p*, *tri-p*, *nāka-p*); the flat roof of a house; a terrace; a page of a book; N. of a particular arrangement of Sāmans employed at the midday oblation, and formed from the Rathantara, Bṛihat, Vairūpa, Vairāja, Śākvara, and Raivata Sāmans, (in this sense more usually written as a comp. *prīshṭha-stotra*, q. v.); N. of various Sāmans; (ena, e), ind. at the back, behind, from behind. — *Prīshṭha-gopa*, as, m. one who guards or protects the rear of a warrior while fighting. — *Prīshṭha-granṭhi*, īs, m. 'back-knot', a bump on the back. — *Prīshṭha-ghna*, as, m., N. of a man. — *Prīshṭha-śakshu*, us, m. 'having eyes in the back', a crab. — *Prīshṭha-ja*, as, m. a form of Skanda; (also considered as a son of Skanda).

— *Prīshṭha-jāha*, am, n. = *prīshṭhasya mūlam*, 'the root of the back,' (probably) os coccygis; [cf. *jāha*.] — *Prīshṭha-talpana*, am, n. the exterior muscles on an elephant's back (= *talpana*). — *Prīshṭha-dṛīshṭi*, īs, m. 'looking backwards,' a bear. — *Prīshṭha-pātīn*, ī, inī, ī, being behind the back of a person, following, observing, controlling. — *Prīshṭha-phala*, am, n. the superficial contents of a figure. — *Prīshṭha-bhanga*, as, m. 'breaking or bending the back,' epithet of a mode of fighting. — *Prīshṭha-bhāga*, as, m. the hinder part, back. — *Prīshṭha-madhyā*, as, m. the middle of the back. — *Prīshṭha-mānsa*, an, n. the flesh on the back; *prīshṭhamānsam khād* or *bhāsh*, 'to eat

the flesh of a person's back,' i. e. to speak ill of any one behind his back. — *Prīshṭhamānsāda* ('sa-ada) or *prīshṭhamānsādāna* ('sa-ad'), as, ā, am, 'eating the flesh of the back,' backbiting, speaking ill of a person behind his back, a backbiter, tale-bearer, slanderer; (am), n. backbiting. — *Prīshṭha-yajvan*, ā, m., Ved. one who sacrifices on high places (Sāy. = *rathantara-bṛihad-ādībhīr ijana*). — *Prīshṭha-yāna*, am, n. 'going on the back (of a horse &c.)'; riding; (as, ā, am), an animal for riding, riding horse. — *Prīshṭha-raksha*, as, m. one who covers the rear of a warrior while fighting; [cf. *prīshṭha-gopa*.] — *Prīshṭha-rakshaya*, am, n. protection or defence of the back. — *Prīshṭha-vaṅśa*, as, m. the back-bone. — *Prīshṭha-vāstu*, u, n. an upper story, the upper room of a building. — *Prīshṭha-vāh*, ī, m. (f. *prīshṭhauhī*, see Gram. 182. c), a draught-ox, an ox employed for draught, (also read *prīshṭha-vāh* and *pashṭha-vāh*); 'borne on the back,' riding. — *Prīshṭha-vāhya*, as, m. a draught-ox, an ox carrying burdens. — *Prīshṭha-sāya*, as, ā, am, lying or sleeping on the back. — *Prīshṭha-srīnga*, as, m. 'having horns over the back,' a wild goat. — *Prīshṭha-srīngin*, ī, m. a ram; a buffalo; a eunuch; an epithet of Bhīma-sena. — *Prīshṭha-stotra*, am, n., N. of a particular arrangement of Sāmans (= *prīshṭha*, q. v.). — *Prīshṭhānuḡa* ('tha-an'), as, ā, am, or *prīshṭhānu-gānūn* ('tha-an'), ī, inī, ī, going behind, following (opposed to *agra-ga*). — *Prīshṭhāsthi* ('tha-as'), ī, n. the back-bone. — *Prīshṭhe-mukha*, as, ī, am, having the face in the back. — *Prīshṭhodaya* ('tha-ud'), as, ā, am, 'rising from behind,' an epithet of the signs of the zodiac, Aries, Taurus, Gemini, Sagittarius, and Capricorn.

*Prīshṭhaka*, am, n. the back; *prīshṭhake kri*, to place behind, postpone; to resign, renounce.

*Prīshṭha-tas*, ind. from the back, from behind, behind the back, at the back, behind (with gen.); to the back, backwards; on the back; behind the back, secretly, covertly; *prīshṭhatah kri*, to place on the back (e. g. *paratam prīshṭhatah krītvā*, having placed the mountain on his back); to place behind the back, neglect, forsake, abandon; to resign, renounce, desist from; *prīshṭhato gam*, to go at the back, follow, pursue; *prīshṭhato bhū*, to be behind, i. e. to be disregarded, to be an object of indifference.

*Prīshṭhya*, as, ā, am, relating or belonging to the back; belonging to or coming from the heights (Ved., e. g. *prīshṭhyam payah*, 'milk from the heights,' i. e. Soma, or according to Sāy. = *dhāra-kam payah*, sustaining milk); forming the Prīshṭha hymns (Ved.); having the Prīshṭha hymns (said of a particular period of six sacrificial days, Ved.); (as), m. with or without *āsva*, a horse for riding or for draught, a pack-horse; (as, am), m. n. = *prīshṭhānām samūhah* [cf. Pāp. IV. 2. 42] = *stotrānām samūhah* (Ujjvala-datta on Upādi-s. II. 12); (ā), f. with or without *āsvā*, a mare for riding or for draught; an edge or ridge along the back of the Vēdi (Ved.). — *Prīshṭhya-stoma*, as, m., Ved. N. of six Ekāhas or of a period of six sacrificial days. — *Prīshṭhyāvalamba* ('ya-av'), as, m., Ved., scil. *pañcāha*, a period of five sacrificial days.

**पृष्णि** *prīshṇi*, īs, īs, ī, small, short, or thin (= *prīṣṇi*); (īs), f. the heel (= *pārshṇi*); a ray of light (= *prīṣṇi*).

**पृष्णिपर्या** *prīshṇi-parṇi*, f. a wrong reading for *prīṣṇi-parṇi*, q. v.

**पृष्वा** *prīshvā*, incorrectly for *prushvā*, q. v.

**पृ** *prī* [cf. rts. 1. and 2. *prī*, *prīn*], cl. 9. and 3. P. (Ved. also A.) *prīnāti* (-nīte), *pīpārti* (3rd du. *pīpīrtas* or *pīpīrtas*, Vopa-deva X. 5), *pāpārā* (3rd du. *paparatus* or *papratu*, 3rd pl. *paparus* or *paprus*, Pāp. VII. 4. 12), *parishyati*, *parishyati*, *apārit*, Prec. *pāryāt*, *paritum*, *paritum* (Ved. forms, Impf. 3rd sing. A. *apīpāra*, Impv. 2nd sing. *pūrdhī*, Aor. *parshī*,

*parshat, pārīshat*; irregular Impv. 2nd sing. A. *pīpīpīhi*?, to fill, fill up; to fulfil; to sate, satisfy, refresh (e.g. *pīrīn apārīt*, he satisfied or refreshed the Manes); to cherish, nourish, nurture, foster, rear, bring up; to protect; to bestow bountifully, grant abundantly, give plentifully, lavish (with acc. of the thing and dat. of the person, Ved.); to collect, accumulate; (A.) to fill or sate one's self; cl. 4. A. (properly Pass. but ep. also P.), *pūryate* (-tī), Aor. *apūri, apūriṣhā*, to be filled, become full, to be fulfilled; to be sated or satisfied: Caus. *pārayati, -yitum* [cf. Caus. of rt. I. *pri*], to fill, fulfil (Ved.); *pūrayati, -te, -yitum* (sometimes regarded as derived fr. a separate rt. *pūr*, q.v.), to fill, fill up, replenish; to fulfil (a wish, hope, promise, &c.); to make full, fill out, intensify, strengthen (a sound); to fill with wind, blow, wind (a conch-shell or other wind instrument); to draw (a bow, or an arrow to the ear); to cover completely, cover up, surround, envelop; to load or enrich (with gifts) to spend the whole (of a period of time): Desid. *pīparīshati, pīparīshatī, pūpūrshati, pūpūrshate*: Intens. *popūryate, pāparī, popūrti*; [cf. rt. I. *prā*, 3. *pūr, pura, puru, pulu*: Zend *par*, 'fill'; *perena*, 'full': Gr. *π-μ-πλη-μ, πλη-θ-ω, πλέ-ω-s, πλη-ρ-ης, πλη-θ-ύ-s, πλη-θ-ος, πλού-θ-ο-s*: Lat. *im-ple-o, plē-nu-s, plē-be-s, plū-pul-u-s, multus* said to be for *pūrtas, am-plu-s*: Goth. *full-s*, 'full'; *fullo*, 'fulness'; *full-yan*, 'to fill': Old Germ. *fol, folc*: Angl. Sax. *fyll-an*: Mod. Germ. *voll*=Eng. *full*: Slav. *plū-nū*, 'full'; *plū-kū*, 'people'; *ple-me*, 'a tribe': Lith. *pil-ti*, 'to fill'; *pil-na-s*, 'full'; *pil-ka-s*, 'crowd': Hib. *paill*, 'abundant, plentiful, copious.']

**पेचक** *pečaka*, as, m. (said to be fr. rt. I. *pač*), an owl; the tip or the root of an elephant's tail; a couch, bed; a louse; a cloud; (*ikā*), f. a kind of owl.

*Pečakin*, ī, m. an elephant; (also read *pičakin*.)

*Pečā*, as, m. an elephant.

**पेचु** *peču*, u, n. or *pečulī*, f. a species of bulbous plant with esculent roots, *Colocasia Antiquorum*.

**पेज** *peja* in *tila-peja*, q. v.; (*ā*), f. = *peyā*.

**पेजूष** *pejūsha*, as, m. the wax of the ear (= *pinjūsha*).

**पेट** *peṭa*, as, ā or ī, am, m. f. n. (said to be fr. rt. *piṭ*, q. v.), a basket, a large basket, bag; a chest; a multitude; a retinue; (*as*), m. the open hand with the fingers expanded (= *pra-hasta*).

*Peṭaka*, as, *ikā*, am, m. f. n. [cf. *piṭaka*], a basket for holding clothes, books, &c.; (*am*), n. multitude, company, quantity; (*ikā*), f. a species of plant (= *kulīngākshī, kuverākshī, kṛishṇa-vrīn-tikā*).

*Peṭāka*, as, m. a basket.

*Peṭā*, f. a basket, large basket (= *peṭū*, for which it is perhaps only a wrong reading).

**पेट्टिभट्ट** *peṭṭi-bhaṭṭa*, as, m., N. of a man the father of the commentator Viśveśvara.

**पेढाल** *peḍhāla*, as, m., N. of the eighth Arhat of the future Ut-sarpiī.

**पेरा** *peṛa* [cf. rts. *paṛ, praṛ, laiṛ*], cl. I. P. *peṛati*, &c., to go; to send (?); to grind (?); to embrace.

**पेव** *peva*, as, m. (fr. rt. I. *pā*?), a ram, sheep (Ved.); a small part; (*am*), n. nectar, *Amṛita*; ghee or clarified butter.

**पेदु** *pedu*, us, m., Ved., N. of a man (under the especial protection of the *Aśvins*, by whom he was presented with a white horse that killed serpents).

**पेपीयमान** *pepīyamāna*, as, ā, am (fr. Intens. of rt. I. *pā*), drinking repeatedly.

**पेव्** *pev*, cl. I. A. *pebate*, a various reading for rt. *sev*, q. v.

**पेय** *peya*, as, ā, am (fr. rt. I. *pā*), to be drunk or quaffed, fit to be drunk, drinkable, potable; tastable, sapid; (*as*), m., scil. *yajña-kṛatu*, a drink offering, libation (Ved.); (*ā*), f. rice gruel; any drink with a small quantity of boiled rice; the decoction of anything after straining; a species of anise, = *mīstreya*; (*am*), n. a drink, beverage.

I. *peru*, us, us, u, Ved. (according to Maht-dhara) drinking; (*us*), m. the sun; fire; the ocean; the golden mountain.

**पेयुष** *peyūsha*, as, am, m. n. (= *piyūsha*, q. v.), the milk of a cow that has calved within seven days, biestings; fresh butter; nectar, *Amṛita*.

**पेरज** *peraja* or *peraja*, am, n. a turquoise (= Pers. *پروزه*).

**पेर** *perā*, f. a kind of musical instrument.

**पेरु** 2. *peru*, us, us, u (fr. rt. I. *pri*; for I. *peru* see above), Ved. drawing through, carrying across; leading through, delivering, rescuing; (*Sāy.* = *pūraka*, as if fr. rt. *pri*.)

**पेरु** 3. *peru*, us, us, u (fr. rt. *pyai*), Ved. swelling; causing to ferment; (*Sāy.* = *sarvasya rakshaka*, as if fr. rt. 3. *pā*); (*us*), m. a limb, member (?).

**पेरुक** *peruka*, as, m., Ved., N. of a man.

**पेल** *pel*, cl. I. 10. P. *pelati, pelitum, pelayati, -yitum*, to go, move.

*Pela*, as, m. going; a small part; (*am*), n. a testicle.

*Pelaka*, as, m. a testicle.

*Pelava*, as, ā, am, delicate, fine, soft, tender; thin, slim, slender. — *Pelava-pushpa*, am, n. a tender flower.

*Peli*, (perhaps) = *pelin*, see *Gaṇa* to *Pāṇ*. VI. 2. 86.

*Pelin*, ī, m. a horse. — *Peli-sālā*, f. a horse-stable.

**पेलोन** *peloja*, as, m., N. of one of the attendants of *Siva*.

**पेव** *pev* [cf. rt. *peb*], cl. I. A. *pevate, pevitum*, a various reading for rt. *sev*, q. v.

**पेश** *peša*, as, m. (fr. rt. I. *piś*), Ved. = *peśas*, q. v.; [cf. *puru-p*.]

*Peśana*, as, ī, am, Ved. well formed, well made; decorated, adorned.

*Peśala*, as, ā, am, artificially formed, adomed, decorated; beautiful, charming, lovely, pleasant; soft, smooth, tender; skilful, dexterous, expert, clever, ingenious; fraudulent, deceitful, crafty; (*am*), n. beauty, loveliness; [cf. Gr. *πικ-ίλο-s, ποικίλλ-ω*: Lat. *ping-o, pic-tor, pic-tura*: Old Germ. *feh*, 'variegated': Slav. *pištrū*, 'variegated'; *pis-ati*, 'to write': Lith. *piš-nu-s*, 'splendid.']. — *Peśalā-tva*, am, n. dexterity, skill. — *Peśala-madhya*, as, ā, am, slender-waisted, having a delicate or slender waist.

*Peśas*, as, n., Ved. shape, form; an artificial figure, ornament, decoration, embroidery; variety of colour, brilliance; gold; [cf. *aśva-p*.] — *Peśa-kārī*, f., Ved. a woman who weaves artistically or embroiders. — *Peśa-kṛit*, t, m. 'the artist,' an epithet of the hand; a species of insect, a kind of wasp. — *Peśas-val*, ān, atī, at, Ved. decorated, adorned, ornamented.

*Peśī*, is, m. a thunderbolt (for *peśī*); (*iś*), f. an egg; split pease.

*Peśikā*, f. (fr. *peśī*), rind, shell (of fruit).

*Peśitri*, tā, m., Ved. one who cuts in pieces or carves, a carver.

*Peśī*, f. a piece of flesh or meat [cf. *piśita*]; a ball or mass of flesh; the fetus shortly after conception; a muscle (of which there are said to be five hundred in the human body); the peel or rind (of fruit); a kind of drum; a sheath, scabbard; a shoe; the egg of a bird; spikenard, *Valeriana Jatamansi*; a blown bud; N. of a *Piśāct*; of a *Rākshas*; of a river. — *Peśī-kṛī*, cl. 8. P. A. *-karotī, -kurute*,

*-kartum*, to cut into pieces, to carve. — *Peśī-kośa* or *peśī-hośa*, as, m. a bird's egg. — *Peśy-aṇḍa*, am, n. a bird's egg; a piece of flesh; the fetus shortly after conception.

*Peśvara*, as, ā, am (? for *peśvara* fr. rt. *piśh*), who or what grinds.

**पेष** *peśh* [cf. rt. *yesh*], cl. I. A. *peśhate, peśhitum*, to exert one's self or strive diligently.

**पेष** *peśha*, as, m. (fr. rt. *piśh*), pounding, grinding; [cf. *silā-p*.]

*Peshaka*, as, *ikā*, am, one who pounds or grinds, a grinder, grinding, pounding, pulverizing, masticating.

*Peshāna*, am, n. pounding, grinding, crushing, triturating, pulverizing by means of a mill, (*peśhanam gā*, to be ground); a threshing-floor; a hand-mill, a stone and muller, any apparatus for grinding or pounding; a plant, a species of *Euphorbia* with three lobes, *Euphorbia Antiquorum* (= *sāta-guptā*, *Bengāll tekātośija*). — *Peshāna-val*, ān, atī, at, a word formed for the explanation of *pipīshvat*.

*Peshānī*, is, ī, f. a stone slab on which condiments are ground, a muller, mill-stone, grind-stone.

*Peshāniya*, as, ā, am, to be ground or pounded, fit to be ground or pulverized.

*Peshāka*, as, m. a small slab for grinding anything upon, a grind-stone.

*Peshī*, is, m. a thunderbolt.

*Peshītri*, tā, trī, trī, one who pounds or crushes, one who grinds, a grinder.

*Peshya*, as, ā, am, to be pounded or ground, to be triturated or pulverized.

**पेशल** *peśhala*, as, ā, am, = *peśala*, q. v.

**पेषी** *peśhī*, f., Ved. (according to *Sāy.*) = *hīnsikā, piśācīkā*, a malevolent spirit, female *Piśāca*; (perhaps) a nurse; spikenard (in this sense a various reading for *peśī*, q. v.). — *Peshī-kṛī*, a various reading for *peśī-kṛī*, q. v.

**पेष्ट** *peśhtra*, am, n. (perhaps fr. rt. I. *piś*), Ved. a bone.

**पेस** *pes* (= rt. *piś*), cl. I. P. *pesati, pesitum*, to go, move.

*Pesuka*, as, ā, am (fr. rt. *piś*), Ved. spreading, extending.

*Pesvara*, as, ā, am, going, moving; destructive; pleadid.

**पेसल** *pesala* = *peśala*, q. v.

**पै** *pai*, cl. I. P. *pāyati, pāyitum*, to dry, wither.

**पैङ्ग** *paingya*, as, ī, am (fr. *pinga*), belonging or relating to a rat or mouse; derived from or composed by *Paingya* (as a book); acknowledged by the *Paingins*; (*am*), n., N. of a work; (*as*), m., N. of a teacher (in this sense perhaps a wrong reading for *paingya*). — *Paingya-rāja*, as, m., Ved. a kind of bird.

*Paingī*, is, m. (fr. *pinga*), a patronymic of *Yāśka*. *Paingīnī*, ī, īnī, ī, derived from *Paingya*; (*ī*), m. a follower of *Paingya*.

*Paingya*, as, m. (a patronymic fr. *pinga*), N. of a teacher; (*am*), n. the doctrine or the manual of *Paingya*. — *Paingī-putra*, as, m. (fr. *paingī*, f. of *paingya*, + *putra*), Ved., N. of a teacher.

**पैङ्गल** *paingala*, ās, m. pl. a patronymic from *Pingala*.

*Paingalāyana*, as, or *paingalāyani*, is, m. a patronymic from *Pingala*.

*Paingalya*, am, n. the treatise of *Pingala*; brown or tawny colour.

**पैच्छिय** *paicchilya*, am, n. (fr. *pičhila*), sliminess, mucilaginousness.

**पैजवन** *paijavana*, as, m. (fr. *pijavana*), a patronymic of *Su-dās*.



*Potriya*, *as*, *ā*, *am*, Ved. relating or belonging to the Potri.

*Popuva*, *as*, *ā*, *am* (fr. Intens. of rt. 1. *pū*), purifying or cleansing much or repeatedly.

*Pautika*, *as*, *ī*, *am*, connected with a boat (as a cargo &c.).

**पोताल** *potāla*, *as*, *m.*, N. of a Brāhman; a wrong reading for *potala*, p. 598, col. 3.

**पोतास** *potāsa*, *as*, *m.* a species of camphor; [cf. Eng. *potash*.]

**पोतिमत्सक** *potimatsaka*, *as*, *m.*, N. of a prince.

**पोथक्री** *pothakī*, *f.* a kind of ulcer on the eyelids, red pimples on the eyelids.

**पोथिक** *pothika*, *as* or *am*, *m.* or *n.* (*ī*), in *ava-p<sup>o</sup>*, a machine for hurling down stones, fire-brands, and fiery darts upon the enemy, a kind of ballista (?); [cf. *solkātātāvapoṭhika*.]

**पोयालदह** *poyaladaha*, *as* or *am*, *m.* or *n.* (?), N. of a tank or pool.

**पोर** *pora*, *as*, *m.* in *nīla-p<sup>o</sup>*, q. v.

**पोला** *pola*, *as*, *m.* (fr. rt. *pul*), magnitude, bulk; a heap, quantity.

**पोलिका** *polikā*, *f.* flat cakes made of barley or wheat, &c.; [cf. *pūlikā*, *paulī*, *pūpālī*.]  
*Polī*, *f.* a kind of cake.

**पोलिन्द** *polinda*, *as*, *m.* the mast or the ribs of a ship or boat; [cf. *padāra*, *pādāraka*, *pādālinda*.]

**पोविष्य** *poviya*, *as*, *m.*, N. of the father of the commentator Gaṅga-dāsa.

**पोष** *posha*, *as*, *m.* (fr. rt. *push*), thriving, growth, increase; welfare, prosperity, plenty, abundance; nourishing, cherishing; maintaining, supporting.

*Poshaka*, *as*, *m.* one who feeds or nourishes; a nourisher, supporter, breeder, keeper.

*Poshaṇa*, *as*, *ī*, *am*, nourishing, cherishing [cf. *paksha-p<sup>o</sup>*]; bringing up, breeding; (*am*), *n.* the act of nourishing, cherishing, fostering, supporting.

*Poshaṇīya*, *as*, *ā*, *am*, to be cherished or protected, to be nourished.

*Poshayitri*, *tā*, *tri*, *tri*, nourishing, cherishing, one who breeds or rears.

*Poshayitru*, *us*, *us*, *u*, causing to grow, nourishing, cherishing (Ved.); (*us*), *m.* (according to a Scholiast) the Koil or Kokila or Indian cuckoo; (probably) a crow.

*Poshayishṇu*, *us*, *us*, *u*, Ved. causing to thrive, nourishing, causing prosperity or welfare, advantageous.

*Poshita*, *as*, *ā*, *am*, nourished, cherished, fostered, supported.

*Poshitavya*, *as*, *ā*, *am*, to be cherished or protected.

*Poshitri*, *tā*, *tri*, *tri*, nourishing, feeding; one who breeds or rears.

*Poshin*, *ī*, *īpī*, *ī*, nourishing, bringing up, rearing.

*Poshuka*, *as*, *ā*, *am*, Ved. prospering, growing.

*Poshūtri*, *tā*, *tri*, *tri*, a nourisher, cherisher, one who brings up; (*tā*), *m.* a protector, nourisher, cherisher; grey bonduc. — *Poshūtri-vara*, *as*, *ā*, *am*, the best of nourishers, nourishing best.

*Poshya*, *as*, *ā*, *am*, well-fed, thriving; causing welfare or prosperity, prosperous; to be nourished or cherished, to be taken care of, to be fed, to be brought up; copious. — *Poshya-tva*, *am*, *n.* the being one who is to be cherished; being taken care of. — *Poshya-putra* or *poshya-putraka*, *as*, *m.* 'a son to be brought up,' an adopted son. — *Poshyaputra-karaṇa*, *am*, *n.* adoption. — *Poshya-varga*, *as*, *m.* a class of persons or objects to be cherished, as parents, children, guests, and the sacred fire; a family, house-

hold. — *Poshyā-vaṭ*, *ān*, *atī*, *at*, Ved. causing prosperity; (Sāy. = *bahu-poshya-jana-yukta*.)

**पोषध** *poshadha*, *as*, *m.* (with Buddhists) renewal of religious vows.

*Poshadhika*, *as*, *ā*, *am*, (perhaps) one who renews religious vows.

**पोश्चलीय** *poṣṭhāliya*, *as*, *ī*, *am* (fr. *puṣṭhāli*), belonging or relating to harlots, meretricious.

*Pauṣṭāleja*, *as*, *m.*, Ved. the son of a harlot.

*Pauṣṭātya*, *am*, *n.* female incontinency, harlotry.

**पोसवन** *poṣavana*, *am*, *n.* (fr. *puṣ-savana*), one of the Saṅskāras or essential ceremonies of the Hindū religion; a religious observance held when signs of a living conception take place (in order to obtain male offspring).

**पोस्य** *poṣya*, *as*, *ī*, *am* (fr. 2. *puṣ*), worthy of or fit for a man; relating to or good for man; manly, virile; human; (*am*), *n.* manhood, manly strength.

*Pauṣya*, *am*, *n.*, Ved. manhood, virility, manly power; the courage or virtue of a man, a manly deed (Sāy. = *bala*); (*as*, &c.), masculine.

**पौगण्ड** *paugaṇḍa*. See *pogaṇḍa*, p. 598.

**पौञ्जिष्ठ** *pauñjishṭha* or *pauñjishṭa* (?), *as*, *m.*, Ved. (= *puiñjishṭha*), a fisherman; (*ās*), *m.* pl. a patronymic.

**पौण्डरीक** *paunḍarika*, *as*, *ī*, *am* (fr. *puṇḍarika*), consisting of lotus-flowers; (*as*), *m.* a kind of Soma sacrifice lasting twelve days (Ved.); a patronymic of Kshema-dhritvan; (*am*), *n.*, scil. *kushṭha*, a kind of leprosy; a species of plant (= *prapaunḍarika*). — *Pauṇḍarika-paddhati*, *is*, *f.*, N. of a ritual work containing the prayers used at the Pauṇḍarika sacrifice.

**पौण्डर्य** *paunḍarya*, *am*, *n.* a kind of drug used as a remedy for diseased eyes (= *puṇḍarya*, q. v.).

**पौण्ड्र** *paunḍra*, *as*, *m.* (fr. *puṇḍra*), a species of sugar-cane of a pale straw colour; N. of a country (said to include part of South Behar and Bengal); N. of a king of this country (regarded as a son of Vasu-deva); N. of the conch-shell of Bhishma; a mark, sectarian mark; (*ās*), *m.* pl., N. of a people, the inhabitants of the Pauṇḍra country.

*Paunḍraka*, *as*, *ī*, *am*, (at the end of a comp.) = *paunḍra*; (*as*), *m.* the pale straw-coloured species of sugar-cane; epithet of a particular mixed caste of hereditary sugar-boilers, (the son of a Vaiśya by a woman of the distiller class; regarded as one of the degraded races of Kshatriyas, Manu X. 44); a king of the Pauṇḍras; (*ās*), *m.* pl., N. of a people, the Pauṇḍras.

*Paunḍranāgara*, see Scholiast on Pāp. VII. 3, 24.

*Paunḍramātsyaka*, *as*, *m.* (probably) a king of the Pauṇḍras and Matsyas.

*Paunḍravatsa*, *ās*, *m.* pl. (fr. *puṇḍra* + *vatsa*), N. of a school.

*Paunḍravardhana*, *am*, *n.*, N. of a city, = *puṇḍra-varḍhana*; (*as*), *m.*, N. of a country, one of the divisions of central India, Behar.

*Paunḍrika*, *as*, *m.* a pale straw-coloured variety of the sugar-cane; (*ās*), *m.* pl., N. of a people.

**पौष्य** *poṣya*, *as*, *ī*, *am* (fr. *puṣya*), upright, righteous, virtuous, deserving good treatment.

**पौतन** *pautana* (perhaps fr. *pūtana*), N. of a country or people.

**पौतव** *pautava*, *am*, *n.* (said to be fr. rt. 1. *pū*), a measure; (also spelt *yautava*.)

**पौतिक** *pautika*. See col. 1.

**पौतिकी** *pautikī*, *f.* = *pūtikā*, a kind of vegetable.

**पौतिनासिक** *pautināsikya*, *am*, *n.* (fr. *pūti-nāsikā*), fetor of the nostrils.

**पौतिमापीपुत्र** *pautimāshī-putra*, *as*, *m.*, Ved., N. of a teacher.

*Pautimāshya*, *as*, *m.*, Ved. (a patronymic fr. *pūti-māsha*), N. of a teacher.

*Pautimāshyāyaṇa*, *as*, *m.*, Ved. a patronymic from *Pautimāshya*.

**पौत्तिक** *pauttika*, *am*, *n.* (fr. *puttikā*), scil. *modhu*, the honey of the small bee called *puttikā*; pale-coloured honey.

**पौत्र** 1. *putra*, *as*, *ī*, *am* (fr. *putra*), derived from a son or from children, belonging or relating to a son or to children; (*as*), *m.* a son's son, grandson; (*ī*), *f.* a granddaughter (either in the male or female line, though more usually implying a son's daughter); an epithet of Durgā.

*Pautrajivika*, *am*, *n.* (fr. *putra-jiva*), an amulet made of the nuts of the tree *Patranjiva* Roxburghii.

*Pautrāgha* ('*ra-agma*'), *am*, *n.*, Ved. any injury or evil happening to children.

*Pautrādya*, perhaps a wrong reading for the preceding.

*Pautrāyaṇa*, *as*, *m.* a patronymic from *Pautra*.

*Pautrika*, *as*, *ī*, *am* (fr. *putra* or 1. *putra*), belonging to a son or grandson; (*as*), *m.* the son of a Putrika (?); a patronymic from *Putrika* (?).

*Pautrikeya*, *as*, *m.* (fr. *putrikā*), the son of a daughter appointed to raise issue for her father. — *Pautrikeya-vaṭ*, *ān*, *atī*, *at*, having for a grandson the son of a daughter appointed to raise issue.

*Pautrin*, *ī*, *īpī*, *ī* (fr. 1. *putra*), having a grandson.

**पौत्र** 2. *putra*, *am*, *n.* (fr. *potri*, q. v.), Ved. the office of the Potri.

**पौदम्य** *paudanya*, *am*, *n.*, N. of a city.

**पौनःपुनिक** *paunahpunika*, *as*, *ī*, *am* (fr. *paunah-punaḥ*), frequently reiterated, repeated again and again.

*Paunahpunya*, *am*, *n.* frequent reiteration, constant repetition; (*ena*), ind. again and again, repeatedly.

*Paunarādheya*, *as*, *ī*, *am* (fr. *pumar-ādheya*), Ved. relating to the rite of replacing or renewing the sacrificial fire; [cf. *pumar-ādheya*.]

*Paunarukta*, *am*, *n.* (fr. *pumar-ukta*), repetition, tautology.

*Paunaruktika*, *as*, *ī*, *am*, see Gaṇa Uktādi to Pāp. IV. 2, 60.

*Paunaruktya*, *am*, *n.* repetition, tautology.

*Paunarava*, *as*, *ī*, *am* (fr. *pumar-ava*), relating or belonging to the plant *Boerhavia Procumbens*.

*Paunarbhava*, *as*, *ā*, *am* (fr. *pumar-bhū*), repeated, additional; relating or belonging to a widow who has married a second husband; (*as*), *m.* the son of a widow remarried, the offspring of a twice-married woman by her second husband, one of the sons or heirs admitted by the old Hindū law; *paunarbhavo bhartā*, a woman's second husband.

*Paunarbhavika*, *as*, *ī*, *am* (fr. *pumar-bhava*), relating to regeneration.

**पौम्या** *paumpū*, *f.*, N. of a sacred lake.

**पौर** 1. *paura*, *as*, *m.* (fr. 1. *pur* or fr. rt. *prī*), Ved. 'filling, sating,' an epithet of Soma (Sāy. = *udara-pūra*); 'filler, increaser,' an epithet of the Aśvins; an epithet of Indra (Sāy. = *pūrayitri*); N. of a Rishi the author of the hymns Ṛig-veda V. 73, 74; (*ās*), *m.* pl., N. of a dynasty.

**पौर** 2. *paura*, *as*, *ī*, *am* (fr. *pura*, see 3. *pur*), belonging to a town or city, produced in a town or city; (*as*), *m.* a townsman, burgher, citizen (opposed to *jāna-pada*); = *nāgara*, a term for a prince engaged in war under certain circumstances and (in astrology) applied to a planet in a state of opposition to other planets; (*ī*), *f.* the language or conversation of the servants in a palace; (*am*), *n.* a species of

fragrant grass (= *rauhisha*). — *Paura-jana*, *as*, m. a person belonging to the town, townsman, citizen. — *Paura-jānapada*, *as*, i, *am*, belonging to town and country; (*ās*), m. pl. citizens and rustics, townsmen and country people. — *Paura-yoshit*, *t*, or *paura-stri* or *paurānganā* (*ra-an<sup>s</sup>*), f. a woman living in a town or city. — *Paura-loka*, *ās*, m. pl. city people, citizens. — *Paura-vriddha*, *as*, m. a distinguished or eminent citizen, alderman. — *Paura-sakhya*, *am*, n. fellow-citizenship, connection or equality with others formed by inhabiting the same city for ten years.

*Pauraka*, *as*, m. a garden in the neighbourhood of a city; a garden round a house.

*Paurajana*, *as*, i, *am*, sprung or descended from Pura-jana and Pura-jani.

*Paurandara*, *as*, i, *am* (fr. *puran-dara*), belonging or relating to Indra, derived or coming from Indra, sacred to Indra; (*am*), n. the Nakshatra Jyeshtha.

*Paurika*, *as*, m. (fr. *pura*), a townsman, citizen; a governor of a city; N. of a prince of the city of Purikā; (*ās*), m. pl., N. of a people.

*Paureya*, *as*, i, *am*, belonging or relating to a town or city, civic.

**पौरव** *paurava*, *as*, i, *am* (fr. *pūru*), belonging to or descended from Pūru, of the race of Pūru; (*as*), m. a descendant of Pūru; (*ās*), m. pl. the descendants or the race of Pūru; N. of a people in the north or north-east of India; (*i*), f., N. of the wife of Vasu-deva; of the wife of Yudhi-shthira.

*Pauravaka*, *ās*, m. pl., N. of a people.

*Pauravatantava*, *as*, m. (probably fr. *pūru* + *tantu*), in *para-p<sup>o</sup>*, q. v.

*Pauraviya*, *as*, i, *am* (fr. *pūru*), devoted to Paurava.

**पौरस्य** *paurastya*, *as*, ā, *am* (fr. *purās*), situated in front, foremost; eastern; previous, preceding, former, prior, first, initial.

**पौरण्य** *paurānya*, *as*, i, *am* (fr. *purānya*), belonging or relating to the past, of the past, of ancient occurrence, derived from or belonging to past ages, primeval, ancient; belonging to former times, former, previous; relating to the Purāṇas.

*Paurāṇika*, *as*, i, *am*, belonging or relating to the past or to past ages; familiar with the events and legends of the past; relating or belonging to the Purāṇas, Paurāṇic; worth a Purāṇa, of the value of one Purāṇa; (*as*), m. a Brāhman well-read in the Purāṇas or a public expounder of them; a mythologist.

**पौरिक** *paurika*. See above.

**पौरुकुत्स** *paurukutsa*, *as*, or *paurukutsi*, *is*, or *paurukutsya*, *as*, m. (fr. *puru-kutsa*), a patronymic of Trasa-dasyu.

**पौरुमद्ग** *paurumadga*, *am*, n., N. of a Sāman.

**पौरुमह** *paurumahna*, *am*, n. (fr. *puru-mahna*), N. of various Sāmans.

**पौरुमिद** *paurumidha* or *paurumidha*, *am*, n. (fr. *puru-midha*), N. of various Sāmans.

**पौरुशिष्टि** *paurusishṭi*, *is*, m. (fr. *puru* + *shishṭa*), Ved., N. of a teacher.

**पौरुष** *paurusha*, *as*, i, *am* (fr. *purusha*), belonging or relating to a man or to man in general, manly, virile, human; relating or belonging to Purusha, sacred to Purusha; being of the length of a man with both arms elevated and the fingers extended; (*as*), m. (according to Kullūka) = *purusha-vāhya-bhāra*, a weight or load which can be carried by one man; (*i*), f. a woman; (*am*), n. manhood, manliness, manly strength or courage, heroism, strength, power, vigour; human action, action of men, man's work, action; effort, exertion; the measure of a man, the height to which he reaches

with both arms elevated and the fingers extended; generation; semen virile; the penis; a sun-dial. — *Paurusha-tā*, f. or *paurusha-tva*, *am*, n. manhood, manly strength or spirit.

*Paurushamedhika*, *as*, i, *am* (fr. *purushamedha*), Ved. relating or belonging to a human sacrifice.

*Paurushavidhika*, *as*, i, *am*, = *purusha-vidha*, man-like, resembling man, human.

*Paurushānsakin*, *inas*, m. pl. the school of Purushāṅsaka.

*Paurushāda*, *as*, i, *am* (fr. *purushāda*), relating or belonging to man-eaters or cannibals.

*Paurushika*, *as*, m. a worshipper of Purusha.

*Paurusheya*, *as*, i, *am*, derived from or relating to man, incidental to man, made by man, human, manly, male, virile; coming from the soul, spiritual; (*as*), m. a hireling, day-labourer; a crowd or number of men (?); manslaughter, murder; law as affecting persons; (*am*), n. human action, the work of man. — *Paurusheya-tva*, *am*, n. humanity, human origin, the human element (in sacred writings).

*Paurushya*, *as*, -*shī*, *am*, relating to Purusha; (*am*), n. manliness, manly strength or courage.

**पौरुहम्भन** *pauruhmanā*, *am*, n. (fr. *puruhanman*), N. of various Sāmans.

**पौरुहूत** *pauruhūta*, *as*, i, *am* (fr. *puru-hūta*), belonging to Indra.

**पौरुवस** *paurūvasa*, *as*, i, *am*, belonging or relating to Purū-ravas; (*as*), m. a patronymic.

**पौर्य** *paureya*. See col. i.

**पौरोगव** *paurogava*, *as*, m. (fr. *puro-gava*), an overseer or superintendent of a royal household, especially the inspector of the royal kitchen.

*Paurodāsa*, *as*, i, *am* (fr. *puro-dāsa*), see Gaṇa to Pāp. IV. 4, 62; (*as*), m. a Mantra recited upon making an oblation of clarified butter.

*Paurodāsika*, *as*, m. (fr. *puro-dāsa*), a priest who recites the Mantra used in offering an oblation of clarified butter.

*Paurodhava*, *as*, m. a patronymic from Puro-dhas; (*am*), n. the office or function of a family priest.

*Paurabhāgya*, *am*, n. (fr. *puro-bhāgin*), envy, jealousy, malevolence, ill-will, censoriousness; obtusiveness.

*Paurohita*, *as*, i, *am* (fr. *puro-hita*), belonging to a Puro-hita, coming or proceeding from a family priest.

*Paurohitya*, *as*, -*tī*, *am*, belonging to the family of a Puro-hita; (*am*), n. the character or office of a family priest.

**पौर्यदर्व** *pauryadarva*, *am*, n. = *pūrṇa-darva*, q. v.

*Pauramāsa*, *as*, i, *am* (fr. *pūrṇa-māsa*), relating or belonging to the full moon, usual or customary at full moon, having the full moon; (*as*, *am*), m. n. a ceremony performed at the full moon by persons maintaining a perpetual fire; a patronymic; N. of a son of Marīci and Sambhūti; of a prince of the Āndhra dynasty; (*am*), n. a day of full moon; (*i*), f. a day or night of full moon.

*Pauramāsāyana*, *am*, n. (fr. the preceding), Ved. a kind of sacrifice offered at the full moon.

*Pauramāsika*, *as*, i, *am* (fr. *pauramāsa*), used for the sacrifice offered at the full moon.

*Pauramāsya*, *am*, n., scil. *karman*, a sacrifice offered at the full moon.

*Pauramī*, f. a day of full moon (= *pūrpimā*).

*Paurīmā*, *as*, m. (fr. *pūrpimā*), an ascetic; (*ā*), f. a day of full moon.

**पौरि** *paurta*, *am*, n. (fr. *pūrta*), scil. *karman*, a meritorious work (= *pūrta*).

*Paurtika*, *as*, i, *am*, relating or belonging to a meritorious work (as the feeding of a Brāhman &c.).

**पौरव** *paurva*, *as*, i, *am* (fr. *pūrva*), relating or belonging to the past; relating to the east, eastern.

*Paurvadehika* or *paurvadāhika*, *as*, i, *am* (fr. *pūrva-deha*), belonging or relating to a former body, belonging or relating to a former life or existence; derived from a former existence, done in a former life.

*Paurvapāñcalaka*, *as*, i, *am* (fr. *pūrva-pañcāla*), = *pūrva-pañcālānam*.

*Paurvapadika*, *as*, i, *am* (fr. *pūrva-pada*), relating to the first member of a compound; (probably) pronouncing the first member of a compound (in teaching).

*Paurvavarshika*, *as*, i, *am*, = *pūrvāsu varshāsu bhavaḥ*, Scholiast on Pāp. VII. 3, 11.

*Paurvasāla*, *as*, i, *am*, = *pūrvāsyāṃ śālāyām bhavaḥ*, Scholiast on Pāp. IV. 2, 107.

*Paurvātithi*, *as*, m., Ved. a patronymic from Pūrvātithi; (*am*), n., N. of a Sāman.

*Paurvāparya*, *am*, n. (fr. *pūrvāpara*), priority and posteriority, the relation of prior and posterior, succession, continuity.

*Paurvārtha* or *paurvārdhika*, *as*, i, *am* (fr. *pūrvārtha*), living or situated on the eastern side of (with gen.).

*Paurvāhika*, *as*, i, *am* (fr. *pūrvāhna*), belonging or relating to the morning, produced in the forenoon, matutinal; (often wrongly spelt *paurvāhnikā*).

*Paurvika*, *as*, i, *am* (fr. *pūrva*), former, previous, prior, primary; ancient, old; ancestral; (*i*), f. an ancestress.

**पौलस्त्य** *paulastya*, *as*, -*stī*, *am*, relating to or descended from Pulasti or Pulastya; (*as*), m. a patronymic from Pulasti or Pulastya; an epithet of Kuvera; of Rāvaṇa; of Vibhishana; of the moon; N. of an astronomer; (*ās*), m. pl. an epithet of the brothers of Dur-yodhana; (*paulasti*), f. a patronymic of Sūrpa-ṅakhā the sister of Rāvaṇa.

**पौलि** *pauli*, *is*, i, *m*. f. grain half dressed or scorched or fried with ghee and made into a sort of cake.

*Paulikā*, f. a kind of cake (= *pauli*); perhaps an error for *polikā*).

**पौलिश** *pauliśa*, *as*, i, *am* (fr. *puliśa*), derived from or composed by Puliśa. — *Pauliśa-siddhānta*, *as*, m., N. of an astronomical work.

**पौलुषि** *paulushi*, *is*, m. (fr. *pulusha*), Ved. a patronymic of Satya-yajña.

**पौलोम** *pauloma*, *as*, i, *am*, relating to or treating of Pulomā, an epithet of Adhyāyas 4-12 of the Ādi-parva of the Mahā-bhārata; relating to Puloman or Pulomā or Paulomī; descended from Puloman or Pulomā; (*ās*), m. pl., N. of a class of demons; (*i*), f. the daughter of Puloman, an epithet of the wife of Indra; (*as*), m. an epithet of Indra; a Muni. — *Paulomī-mangula*, *as*, ā, *am*, as fortunate or happy as Paulomī. — *Paulomī-sambhava*, *as*, m. born from Paulomī, son of Paulomī (an epithet of Jayanta, q. v.).

**पौल्कस** *paulkasa*, *as*, m., Ved. (= *pulkasa*, said to be) the son of a Nishāda or of a Sūdra father and of a Kshatriyā mother.

**पौष** *pausha*, *as*, i, *am* (fr. *pushya*), relating to or occurring at the time when the moon is in the asterism Pushya; (*as*), m., N. of a month, the month Pausha (December-January, when the full moon is in the asterism Pushya); N. of the third year in the twelve years' cycle of Jupiter; (*i*), f. the night or day of full moon in the month Pausha; (*am*), n. a festival or a particular festival; a fight, combat; N. of various Sāmans; [cf. *paushya*.]

**पौष्कर** *paushkara*, *as*, i, *am* (fr. *pushkara*), relating to the blue lotus-flower, made or consisting

of blue lotuses, treating of the blue lotus; (with *prādur-bhāva*) the appearance of Vishṇu in the form of a lotus-flower; belonging to or derived from *Costus Speciosus* or *C. Arabicus*; (*am*), n. the root or fruit of the plant *Costus Speciosus* or *C. Arabicus*.

**Paushkaraka**, *as, ī, am*, relating to the blue lotus-flower, consisting of blue lotuses; (with *prādur-bhāva*) the appearance of Vishṇu in the form of a lotus-flower.

**Paushkarasādi**, *is, m.* (a patronymic fr. *pushkara-sād*), N. of a grammarian.

**Paushkarinī**, *f.* = *pushkarinī*, a lotus-pool, a large pond or reservoir.

**Paushkareyaka**, *as, ī, am*, see Gaṇa to Pāp. IV. 2, 95.

**पौष्कल paushkala**, *as, m.* (fr. *pushkala*), a species of grain; (*am*), n., N. of various Sāmans.

**Paushkalāvati**, *is, m.* (fr. *pushkalā-vati*), N. of a physician.

**Paushkalya**, *am, n.* full growth, maturity, complete development.

**पौष्टिक paushṭika**, *as, ī, am* (fr. *pushṭi*), relating to or promoting growth or welfare; nutritious, nourishing, nutritive, fattening, invigorating; preservative, protective; (*am*), n. a cloth worn during the ceremony of tonsure.

**Paushṭī**, *f.* (probably fr. *pushṭa*), N. of the wife of Pāru.

**पौष्ण paushpa**, *as, ī, am*, belonging or relating to Pūshan, sacred to Pūshan; relating to the sun; (*am*), n. the last of the twenty-eight lunar asterisms; the Nakshatra Revatī.

**पौष्प paushpa**, *as, ī, am* (fr. *pushpa*), relating or belonging to flowers, coming from flowers, made of flowers, flowery, floral; (*ī*), *f.* the city of Pāṭali-putra (= *pushpa-pura*).

**Paushpaka**, *am, n.* oxide of brass considered as a collyrium, green vitriol.

**पौष्पिञ्च paushpiñji**, *is, m.* a patronymic; N. of a teacher; (also read *paushyinjī*.)

**पौष्पिण्ड्य paushpiṇḍya**, *as, m.*, N. of an ancient teacher.

**पौष्प paushya**, *as, -shī (?)*, *am* (fr. *pushya*), relating to the asterism Pūshya; (fr. *paushya*), relating to or treating of king Pūshya, an epithet of the third Adhyāya of the Ādi-parva of the Mahābhārata; (*as*), *m.*, N. of a prince the son of Pūshan and king of Karavīra-pura.

**प्रा pnā**, *f.* the braided hair of Śiva.

**प्रा pyā**, *ind.* a particle used in calling, ho! holla!

**प्राय pyāy**. See *rt. pyai* below.

**प्युक्श पायुक्श**, *as or am, m. or n. (?)*, Ved. a covering for a bow (made of sinews or of the skin of a serpent, see Kātyāyana's Śrauta-s. XV. 3, 3f.).

**प्युश pyush**, *cl. 4. 10. P. pyushyati, pyo-shayati, &c.*, a various reading for *rt. vyush*, *q. v.*

**प्युस pyus**, *cl. 4. P. pyusyati, &c.*, a various reading for *rt. vyush*, *q. v.*

**प्यै pyai** or **प्यै** (developed out of a Vedic *rt. pi*; cf. *rt. pīnv*), *cl. 1. A. pyāyate* (Ved. *payate*), *pīpye* (Ved. *pīpāya*), *pyāyate*, *pyāyishyate*, *apyāsta*, *apyāyishṭa*, *apyāyī*, *pyātum*, *pyāyitum*, to swell, become swollen or distended; to be exuberant; to become full; to increase, grow; to overflow; to cause to swell, distend; to fill to excess, overflow, surcharge, cause to run over or overflow; Caus. *pyāyayati, -yitum*, (with *ā*, see *ā-pyai*.)

**Pyāna**, *as, ā, am*, fat, swollen, grown fat, = *pīna*, *q. v.*

**Pyāyana**, *as, ī, am*, promoting growth or increase (according to a Scholiast = *vriddhi-heu*), causing to thrive; invigorating; (*am*), *n.* growth, increase.

**Pyāyita**, *as, ā, am*, fat, grown fat; increased; strengthened, refreshed; = *pīna*, *q. v.*

**प्र I. pra** (as a preposition or prefix to verbs and their derivative nouns, expressing) before, forward, in advance, in front, onward, forth, away (e.g. *pra-gam*, to go forward, proceed; *pra-sthā*, to set out; *pra-sthāna*, going away, departure; *pra-kram*, to walk onwards, to begin, commence).

**Pra** is also used in the Veda as a separable adverb, and the verb of motion is then sometimes to be supplied, e.g. *pra śukrīyeva rodasi Marudbhyaḥ*, heaven and earth (have been caused) by the Maruts (to roll) onward like two wheels.

**Pra** is also compounded with nouns not immediately connected with verbs in the sense of 'forth', 'away', and before adjectives in the sense of 'pre-eminently', 'excessively', 'very', 'much'; [cf. *pra-pautra*.]

According to native lexicographers the senses in which *pra* may be used are expressed by the following Sanskrit words, *gati, ā-rambha, ut-karsha, sarvato-bhāva, prāthamya, khyāti, ut-patti, vy-avahāra*; [cf. *pra-taram, pra-naptri, prathama, parā, pūrva, prātar*: Zend *fra, frā*, 'before, away'; Gr. *πρό, πρό-τερος, πρῶ-τος* (Dor. *πρῶ-τος*), *πρό-μο-ς, πρῶ-ταυ-ς* (Æol. *πρῶ-ταυ-ς*), *πρῶ-ν* for *πρῶ-ν, πρῶ-ν, πρῶ-ν* (Dor. *πρῶ-ν*), *πρῶ-σσω, πρῶ-σσι, πρῶ-σσι, πόρ-σσι*: Lat. *prō-d, prō, prō*, *prō-nepos, prae* for *prai, prīmu-s* for *pro-imus, pri-or, pris-* = *prius* for *pro-ius, pris-tīnu-s, pris-cus, pra-n-dū-m, porro*, perhaps *pru-ina* for *provīna*: Umbr. *pru* = *pro*; *pre* = *prae*; *perne*, 'in front'; *pernaio*, 'ancient'; *per*, 'for (?)': Goth. *fru-ma*, 'first'; *frum-ist*, 'at first'; *fairra*, 'far': Old Germ. *fur-iro*, 'former'; *furisto*, 'a prince'; *fruo*, 'early'; *fer*, 'far': Angl. Sax. *form*: Slav. *pra-*, *prō-*, 'before'; *prī-oy*, 'first': Lith. *pra-*, 'before'; *pro*, 'through, for'; *pir-ma-s*, 'first'; *pirn*, 'before': Hib. *fur*, 'for'; *foir*, 'before'; perhaps *fri*, 'with, by, through, on.']

**प्र 2. pra, as, ā, am** (fr. *rt. prī*), filling, fulfilling (at the end of a comp., cf. *ākūti-pra, kaṭshya-pra, kāma-pra*); like, resembling (in *ikshu-pra, kshura-pra, q. v.*).

**प्रयुग pra-yuga, am, n.** (according to the commentators fr. *pra-yuga*), Ved. the forepart of the pole or shafts of a chariot (Sāy. = *ishayor agram yuga-bandhana-sihānam*); *ubhayataḥ-praūga*, having the foreparts of the shafts on both sides; (*as, am*), *m. n.*, N. of the second Sastra or hymn at the morning libation. = *Praūga-dī, t, i, t*, Ved. arranged in the form of the forepart of a chariot-pole.

**प्रककत pra-kankata, as, m.**, Ved. a venomous species of reptile; (Sāy.) = *prakṛishṭa-visho* (or *prakṛishṭa-gāmi*) *mahoragah*.

**प्रकच pra-kaṭa, as, ā, am**, (perhaps) having the hair erect; [cf. *ut-k<sup>o</sup>, vi-k<sup>o</sup>*.]

**प्रकट I. pra-kaṭa, as, ā, am**, evident, clear, manifest, apparent, displayed, unfolded, open; public, commonly known, undisguised; visible; *prakaṭah so 'stu*, let him show himself; (*as*), *m.*, N. of a man; (*am*), *ind.* evidently, clearly, manifestly, visibly; openly, undisguisedly, in public; *a-prakaṭam*, unobservedly; [cf. *ava-kaṭa, ut-k<sup>o</sup>, vi-k<sup>o</sup>, vi-k<sup>o</sup>, san-k<sup>o</sup>*.] = *Prakaṭa-prīti-varadhana, as, m.* an epithet of Śiva. = *Prakaṭi-karāna, am, n.* making visible or apparent, displaying, manifesting. = *Prakaṭi-kṛi, cl. 8. P. A. -karoti, -kurute, -kartum*, to manifest, bring to light, unfold, display. = *Prakaṭi-kṛita, as, ā, am*, manifested, brought to light, unfolded, displayed. = *Prakaṭi-bhū, cl. 1.*

*P. -bhavati, -bhavitum*, to become manifest, appear. = *Prakaṭi-bhūta, as, ā, am*, manifested, manifest.

**2. prakaṭa**, *Nom. P. prakaṭati, prakaṭitum*, to appear, become manifest.

**Prakaṭana, am, n.** manifesting, bringing to light.

**Prakaṭaya**, *Nom. P. prakaṭayati, -yitum*, to manifest, make manifest, bring to light; to disclose, evince, display.

**Prakaṭāya**, *Nom. P. prakaṭāyati, -yitum*, to manifest, reveal, promulgate, proclaim.

**Prakaṭita, as, ā, am**, manifested; evident, apparent; unfolded, displayed, opened, expanded; publicly proclaimed or exhibited. = *Prakaṭita-hatāśeṣa-tamas (īa-as<sup>o</sup>)*, *as, ind.* having openly destroyed utter darkness.

**प्रकण pra-kaṇva, as, ā, am**, (probably) freed from evil (said of a place, Scholiast on Pāp. VI. 1, 153).

**प्रकथ pra-kath, cl. 10. P. -kathayati, -yitum**, to announce, proclaim.

**Prakaṭhāna, am, n.** announcing, proclaiming, relating, communicating.

**प्रकम्प pra-kamp, cl. 1. A. -kampate, -kampitum**, to tremble, shake, quake, quiver, shudder; to become lax or loose, to be loosened; to vibrate (said of sound); Caus. *-kampayati, -yitum*, to cause to tremble; to swing, wave, brandish, shake.

**Prakampa, as, m.** trembling, quivering, shaking, quaking, staggering, violent motion.

**Prakampāna, as, ī, am**, causing to tremble; (*as*), *m.* wind, air; N. of a hell; of an Asura; (*am*), *n.* great trembling, shaking, swaying to and fro, violent or excessive motion.

**Prakampāniya, as, ā, am**, to be made to tremble.

**Prakampāna, as, ā, am**, trembling violently, shaking, quaking, quivering; becoming lax or loose.

**Prakampayat, an, anti, at**, causing to tremble, shaking, agitating.

**Prakampin, i, inī, i**, trembling, shaking, moving to and fro.

**Prakampya, as, ā, am**, to be caused to tremble, to be made to shake; [cf. *dush-p<sup>o</sup>*.]

**प्रकर I. and 2. pra-kara**. See under *prakṛi*, p. 602, and *pra-kṛi*, p. 603.

**प्रकरण pra-karāna, pra-kartavya, prakartṛi**. See *pra-kṛi*, p. 602, col. 3.

**प्रकरितृ pra-karitrī**. See *pra-kṛi*, p. 603.

**प्रकर्ष pra-karsha, pra-karshaṇa, &c.** See *pra-kṛish*, p. 603.

**प्रकल् pra-kal** (see *rt. 2. kal*), *cl. 10. P. -kālayati, -yitum*, to drive onwards, chase, pursue; to urge on, incite.

**Prakālana, as, ā, am**, driving, driving on, chasing, pursuing; (*as*), *m.*, N. of a Nāga of the race of Vāsuki.

**प्रकला pra-kalā, f.** part of a part, a minute portion. = *Prakala-vid, t, m.*, Ved. (according to the Nirukta) 'knowing, i. e. calculating the smallest particles or sums', a merchant; (according to Sāy.) = *a-jānat*, 'not knowing', knowing very little, destitute of knowledge, ignorant.

**प्रकल्पन pra-kalpanā**. See *pra-klṛip*, p. 604.

**प्रकल्याण pra-kalyāṇa, as, ā, am**, very excellent.

**प्रकश pra-kaśa, as, m.**, Ved. the thong or lash of a whip; hurting, killing.

**प्रकस pra-kas, Caus. P. -kāsayati, -yitum**, to drive away, repel, repulse; to cause to bloom.

**प्रकाङ्क pra-kāṅksh, cl. 1. P. -kāṅkshati, -kāṅkshitum**, to wish for, desire.

**प्रकाण्ड pra-kāṇḍa, as, am, m. n.** the stem

or trunk of a tree from the root to the branches; a branch, a shoot; (*as*), m. the upper part of the arm [cf. *pra-gaṇḍā*]; (*as, am*), m. n. anything excellent of its kind (at the end of a comp.; cf. *go-p<sup>o</sup>, mantri-p<sup>o</sup>*).

*Prakāṇḍaka, as, m.* = *pra-kāṇḍa* (at the end of a comp.; cf. *rakṣhaḥ-p<sup>o</sup>*).

*Prakāṇḍara, as, m.* a tree.

**प्रकाश** *pra-kāśa, as, ā, am*, amorous; (*as*), m. desire, delight, pleasure, luxury; (*am*), ind. according to wish or desire, with great pleasure; to the heart's content; voluntarily, willingly; sufficiently; very much; indeed. = *Prakāśa-tas*, ind. willingly, with great pleasure or delight, to the heart's content; at will, according to the will. = *Prakāśa-bhuj, k, k, k*, eating till satisfied, eating enough. = *Prakāśa-vistāra, as, m.* great expansiveness (according to Malli-nātha = *atyanta-viśālatā*). = *Prakāśmāloka-nīya-tā* (*ma-āḥ*), f. the being an object that may be viewed at pleasure. = *Prakāśodya* (*ma-ud<sup>o</sup>*), *am, n.*, Ved. talking to the heart's content, talkativeness, garrulity.

**प्रकार** *pra-kāra*. See *pra-kri*, col. 3.

**प्रकाश** *pra-kāś, cl. 1. A.* (ep. also P.) *-kāśate* (*-ti*), *-kāśitum*, to become visible, come to light, come in sight, appear; to shine, gleam, glitter; to become evident or manifest: Caus. P. *-kāśayati, -yitum*, to make visible, bring to light, cause to appear; to show, display; to lighten, illumine, irradiate; to discover, disclose, unfold, manifest, reveal; to make known, impart, communicate, proclaim: Pass. *-kāśyate*, to be illumined, &c.: Caus. A. *-kāśayate, -yitum*, to cause to appear; to explain: Intens., Ved. *-kāśasīti*, to irradiate, illumine; to survey.

*Prakāśa, as, ā, am*, visible, manifest, clear, evident; open, public; generally or universally known, noted, renowned, famous, celebrated; bright, shining, brilliant; expanded, blown; (at the end of a comp.) having the appearance of, looking like, resembling, like; (*as*), m. clearness, brightness, brilliance, lustre, splendor, light, elucidation (in this sense frequently at the end of the titles of explanatory works; cf. *arka-p<sup>o</sup>, tattva-p<sup>o</sup>, tarka-p<sup>o</sup>*); display, manifestation, expansion, diffusion; publicity, fame, renown, celebrity; sunshine; the open air, an open spot or space; (according to Maht-dhara) = *uparītana-deha-kānti*, the gloss on the upper part of a (horse's) body; a golden mirror (wrongly for *prākāśa*); a chapter, section; laughter (perhaps wrongly for a form *pra-kāśa* fr. *pra-kas*); N. of a Brāhman the son of Tamas or Darkness personified; of a son of Manu Raivata; (*ās*), m. pl. an epithet of the messengers of Vishnu; (*am*), n. white metal, bell-metal, brass; (*am*), ind. openly, publicly, undisguisedly, before all eyes (opposed to *a-p<sup>o</sup>, pra-śhannam, rahasyam*); aloud, audibly (especially in dramatic language where it is opposed to *ātma-gatam, sva-gatam, apa-vārya, janān-tikam*); (*e*), ind. visibly, apparently; before the world, openly, publicly; in the presence of. = *Prakāśa-kartri, tā, m.* 'maker of light,' an epithet of the sun. = *Prakāśa-karman, ā, m.* 'whose work is to give light,' an epithet of the sun. = *Prakāśa-kāma, as, ā, am*, Ved. wishing for a splendid appearance or for distinction. = *Prakāśa-kraya, as, m.* a purchase made publicly. = *Prakāśa-tā, f.* or *prakāśa-tva, am, n.* brightness, brilliance, splendor, luminousness; appearance, manifestation, visibility; celebrity, renown, fame. = *Prakāśa-devi, f.* N. of a princess (Rājā-taranginī IV. 79). = *Prakāśa-nārī, f.* 'public woman,' a prostitute, harlot. = *Prakāśa-vanīcaka, as, m.* 'an open rogue, public deceiver or cheat. = *Prakāśa-val, ān, atī, at*, bright, brilliant, shining; (*ān*), m., N. of one of the feet of Brahmā. = *Prakāśa-varsha, as, m.* N. of a poet mentioned in the Śārngadhara-paddhati. = *Prakāśa-kāśa-kānti* (*śa-āk<sup>o</sup>*), *is, is, is*, i, bright as a clear sky. = *Prakāśātma* (*śa-āt<sup>o</sup>*), *as, ikā, am*,

brilliant in character or nature, shining, brilliant. = *Prakāśātma-tva, am, n.* the possession of a brilliant nature or character, brilliancy. = *Prakāśātman* (*śa-āt<sup>o</sup>*), *ā, ā, a*, brilliant in character or nature, brilliant, shining; (*ā*), m. an epithet of Siva; the sun; N. of a man; of a philosophical writer (pupil of Ananyānubhava-svāmin). = *Prakāśātma-paṭi, is* or *prakāśātma-svāmin, ī, m.* N. of a philosophical writer (= *prakāśātman*). = *Prakāśānanda* (*śa-ān<sup>o</sup>*), *as, m.* N. of a philosophical writer. = *Prakāśi-karaṇa, am, n.* giving light, illuminating, irradiating. = *Prakāśi-kri, cl. 8. P. A.* *-kārōti, -kurute, -kartum*, to give light, illumine; to publish, make known. = *Prakāśi-bhāva, as, m.* the becoming light, morning twilight. = *Prakāśe-tara* (*śa-it<sup>o</sup>*), *as, ā, am*, 'other than visible,' invisible.

*Prakāśaka, as, ikā, am*, clear, bright, shining, brilliant; universally known, noted, renowned; irradiating, illuminating, giving light, luminous; making apparent or manifest, disclosing, discovering, publishing; evincing, betraying; expressing; explaining; (*as*), m. 'the giver of light,' the sun; an expounder, illustrator; a publisher; a discoverer; (*ikā*), f., N. of a commentary on the Mīmāṃsā-sūtra by Rāma-kṛishṇa. = *Prakāśaka-jñātri, tā, m.* 'knowing the giver of light, i. e. the sun,' a cock. = *Prakāśaka-tva, am, n.* luminousness, radiance.

*Prakāśana, as, ā, am*, illuminating, giving light; making known; (*as*), m. 'the giver of light,' an epithet of Vishnu; (*am*), n. causing to appear, displaying; illuminating, giving light; bringing to light, making clear or manifest, making known, publicly showing or manifesting; (*ā*), f. propounding, explaining, teaching. = *Prakāśana-val, ān, atī, at*, irradiating, illuminating.

*Prakāśaniya, as, ā, am*, to be displayed, to be shown or manifested.

*Prakāśamāna, as, ā, am*, becoming manifest, appearing; shining, splending, brilliant, radiant.

*Prakāśita, as, ā, am*, become visible, brought to light, visible, manifest, apparent, evident; displayed, unfolded, discovered; illumined, enlightened, irradiated; published, promulgated.

*Prakāśin, ī, inī, i*, visible, clear, bright, shining; making visible or manifest. = *Prakāśi-tā, f.* or *prakāśi-tva, am, n.* clearness, brightness, brilliance, light.

*Prakāśya, as, ā, am*, to be illuminated or enlightened; to be brought to light or made manifest; (*am*), n. light, clearness, distinctness (in this sense a wrong form for *prakāśya*, q. v.). = *Prakāśya-tā, f.* the being manifest; publicity; the being illuminated.

**प्रकिरण** *pra-kiraṇa*. See *pra-kri*, p. 603.

**प्रकीर्तन** *pra-kirtana, pra-kirtita, pra-kirtti*. See *pra-krit*, p. 604, col. 1.

**प्रकीर्य** *pra-kiryā*. See *pra-kri*, p. 603.

**प्रकुच** *prakucā, as, m.* a particular measure of capacity (somewhat more or less than a handful).

**प्रकुट** *pra-kuṭ* or *pra-kuṭṭ*, cl. 10. P. *-kuṭayati, -kuṭṭayati, -yitum*, to divide, reduce to small pieces.

**प्रकुप** *pra-kuth, cl. 4. P.* *-kuthyati, -kothitum*, to become putrid, turn putrid, begin to stink.

*Prakuthita, as, ā, am*, putrid, putrescent.

*Prakottha, as, m.* putrefaction, putridity, putrescence. = *Prakothodaka* (*tha-ud<sup>o</sup>*), *am, n.* filthy water.

**प्रकूप** *pra-kup, cl. 4. P. A.* *-kupyati, -te, -kopitum*, to be moved or agitated; to become enraged, fly into a passion: Caus. *-kopayati, -yitum*, to provoke to anger, incense.

*Prakupita, as, ā, am*, moved, agitated, moving to and fro (Śāy. = *ītas tataś cālita*); very angry,

wroth, enraged, incensed; disordered; *ati-prakupita*, excessively irritated.

*Prakupta*, anomalously for *pra-kupṭta*.

*Prakupya, ind.* having become angry, being enraged.

*Prakopa, as, m.* effervescence, ebullition, excitement, emotion, violent anger, rage, fury, wrath, ire, anger; irritation, provocation, exasperation; political disturbance, insurrection, mutiny; an attack; (in medicine) excess, superabundance, vitiation [cf. *pitta-p<sup>o</sup>, vāta-p<sup>o</sup>*].

*Prakopāna* or *pra-kopana, as, ī, am*, exciting, agitating, irritating, provoking; (*am*), n. irritating, provoking, irritation, provocation, incensing.

*Prakopāniya, as, ā, am*, to be irritated or incensed, to be provoked to anger, irritable.

*Prakopita, as, ā, am*, irritated, provoked, incensed, enraged.

*Prakopitri, tā, trī, trī*, exciting, agitating, disquieting, an exciter, agitator.

**प्रकुल** *pra-kula, am, n.* a handsome or excellent body; (also read *prahvala*.)

**प्रकुर्द** *pra-kurḍ, cl. 1. P. A.* *-kūrdati, -te, -kūrḍitum*, to jump forward, leap about.

**प्रकृष्णग्री** *pra-kūshmaṇḍī, f.* an epithet of Durgā; [cf. *kūshmaṇḍī*].

**प्रकृ** *pra-kri, cl. 5. Ved.* and cl. 8. P. A. *-kṛṇōti, -kṛṇute, -harōti, -harute, -kartum*, to make, accomplish, perform, achieve, effect; to make, render (with double acc., e.g. *andhakāram savalam prakurvan*, rendering the darkness partly illumined); to bring to light, express, utter; to place before or in front, cause to precede, mention first; to place at the head, honour, worship; to appoint (to an office, with loc.); to gain, win, conquer (Ved.); to do away with, destroy (Ved.); to induce, move, incline (Ved.); to cause, enable (with inf., Ved.); Śāy. = *prakṛiṣṭam kri, stutim prakṛiṣṭaṇa kri*, to exalt, praise highly; to lay out, expend; (with *buddhim* or *manas*) to set the heart upon, apply the mind to direct the thoughts towards anything (dat. or loc.); to resolve upon anything; (with *dūrān*) to marry; (with *kanyām*, &c.) to deflower, violate.

1. *pra-kara, as, ī, am* (for 2. see under *pra-kri*, p. 603), doing much, doing well; (*as*), m. aid, assistance, friendship; usage, custom, continuance of a similar practice; respect; seduction, abduction; (*i*), f. an episodic incident or interlude inserted in a drama to explain that which follows; theatrical dress or disguise, as wearing a woman's garb, &c.

*Prakaraṇa, am, n.* treatment, discussion, expounding, explanation; a subject, topic, province, department; a section, chapter, book, paragraph; opportunity, occasion; relation; an introduction, prologue, prelude; a poetical fiction or poem, in which the story and principal persons are wholly imaginary; a drama, a kind of drama with a fictitious plot; treating with respect; doing much or well; (*i*), f. a drama of the same character as the *Prakaraṇa* but of less extent. = *Prakaraṇa-tva, am, n.* the being a prelude or introduction. = *Prakaraṇa-paṭicā, f.* N. of a philosophical treatise by Śālika-nātha; (also called *śālikā*). = *Prakaraṇa-pāda, as, m.* N. of a Buddhist work. = *Prakaraṇa-śas, ind.* according to species or kind (opposed to *prīthaktvena*).

*Prakaraṇikā, f.* a kind of minor drama (= *prakaraṇi*).

*Prakarikā, f.* an episodic incident or interlude inserted in a drama to explain that which follows (= *pra-kari*).

*Prakartavya, as, ā, am*, to be prepared; to be manifested or shown; to be appointed.

*Prakartri, tā, trī, trī*, one who causes or occasions.

*Prakāra, as, m.* sort, kind, species; way, mode, fashion, manner (in these and the preceding meanings frequently at the end of a comp., e.g. *nānā-prakāra*, of many kinds, manifold; *tri-prakāra*,

of three kinds, threefold; cf. *bahu-prakāram*); similitude; difference; speciality. — *Prakāra-tā*, f. particularity, speciality. — *Prakāra-va*, *ān*, *atī*, *at*, belonging to a species or kind. — *Prakāraṅtara* ('*ra-an*'), *am*, n. another sort or kind, another manner; (e), ind. in another way.

*Prakāraka*, *as*, *ā*, *am*, = *pra-kāra* (at the end of comps., e. g. *tat-prakāraka*, of that kind, belonging to that).

*Prakārya*, *as*, *ā*, *am*, to be evinced or manifested.

*Prakurvāt*, *an*, *atī*, *at*, doing much or well; behaving respectfully to, waiting upon, serving, honouring.

*Prakurvāna*, *as*, *ā*, *am*, doing much or well; attending or behaving respectfully to.

*Prakṛta*, *as*, *ā*, *am*, made, accomplished, completed; commenced, begun; one who has begun anything; original; that which is spoken of or is the original subject of discussion, that which is now in hand or under consideration; genuine, real; appointed, charged; wished, expected; mentioned; important, interesting; (*am*), n. original subject, present subject of discussion, present case; (*as*), m., N. of a man. — *Prakṛita-tā*, f. or *prakṛitā-tva*, *am*, n. the being begun or in process of execution, incipient state or condition; the being the subject of discussion. — *Prakṛitārtha* ('*ta-ar*'), *as*, *ā*, *am*, having the original sense; real, true.

*Prakṛitī*, *is*, f. the original or natural form of anything, natural condition or state, original, primary substance (opposed to *vi-kṛitī*, change, modification, anything derived or secondary); cause, original source; origin, extraction, descent; nature, character, usual or natural state; constitution, disposition, temper; a rule, scheme, paradigm, pattern, model, standard (especially in ritual); (in the Sāṅkhya philosophy) = *pra-dhāna*, the evolver of all material appearances, the 'originant' or original source of (or rather passive power of creating) the material world, (generally called Nature as opposed to Puruṣa or Spirit); (in mythology) a goddess, the personified will of the Supreme in the creation (identified with *Māyā* or Illusion and in an especial manner the prototype of the female sex; hence the same with the *Sakti* or personified energy or bride of a deity, as *Lakṣmī*, *Durgā*, &c.); in some systems *Prakṛitī* is considered the same with the Supreme Being); (in grammar) the crude or elementary form of a word, an uninflected word, the radical form of a word before the case-terminations and other affixes are subjoined; N. of two classes of metres, consisting of eight and of eighty-four syllables respectively; (in arithmetic) a coefficient, multiplier; (in anatomy) temperament, the predominance of one of the humors at the time of generation; a woman, woman-kind; a mother; an animal; the male organ of generation; the female organ of generation; N. of a woman; *trīṭiyā prakṛitih*, the third nature, a eunuch (*ayas*), f. pl. (in the Sāṅkhya) the material archetypes of everything existing; the eight producers or primary elements out of which everything else is evolved (viz. *a-vyakta*, *buddhi* or *maḥat*, *ahankāra*, and the five *tan-mātras*); the constituent elements of the state (of which five are usually enumerated, viz. the minister, treasure, territory, fortresses, and army, to these are sometimes added the king himself and the sovereign who is his ally, and sometimes also the corporations of citizens); a king's ministers generally; the subjects of a king, the citizens, artisans, &c.; the various sovereigns to be considered in case of war (according to *Manu* VII. 155, viz. the *madhyama*, *vi-jūgishu*, *ud-āsina*, and *śatru*, to which according to *Kullūka* should be added eight remoter princes, viz. the *mītra*, *arimītra*, *mītra-mītra*, *arimītra-mītra*, *pārshnigrāha*, *ā-kṛanda*, *pārshnigrāhāsāra*, *ākṛanda-sāra*; each of these twelve kings has the five *Prakṛitis* above-mentioned, so that the total number of *Prakṛitis* may be seventy-two, *Manu* VII. 157); N. of a class of divinities under *Manu* Raibhya; *pra-*

*krityā*, ind. by nature, naturally, by birth or extraction; in the original state or condition, without change or alteration; properly. — *Prakṛitī-kṛipāna*, *as*, *ā*, *am*, naturally plaintive or disposed to lament, naturally feeble (in discriminating). — *Prakṛitī-khaṇḍa*, *as*, *am*, m. n. 'section on nature,' N. of the second book of the *Brahma-vaivarta-Purāṇa*. — *Prakṛitī-guṇa*, *as*, m. one of the three constituent qualities of nature (see *guṇa*). — *Prakṛitī-ju*, *as*, *ā*, *am*, springing from nature, inborn, innate. — *Prakṛitī-tarala*, *as*, *ā*, *am*, naturally changeful, volatile, fickle, dissolute, voluptuous. — *Prakṛitī-purusha*, *as*, m. a minister of state. — *Prakṛitī-pralaya*, *as*, m. = *prākṛitī-laya*, q. v. — *Prakṛitī-bhāva*, *as*, m. natural state, original or unaltered condition; (*as*, *ā*, *am*), natural, usual, common. — *Prakṛitī-bhūta*, *as*, *ā*, *am*, being in the original state or condition, original. — *Prakṛitībhūtekāra* ('*ta-ik*'), *as*, m. the original sound or letter *i*. — *Prakṛitī-maṇḍala*, *am*, n. the circle or aggregate of the *Prakṛitis* or of a king's subjects, the entire kingdom, whole empire. — *Prakṛitī-mat*, *ān*, *atī*, *at*, having the original or natural form or shape, natural, usual, ordinary; in a natural or usual frame of mind. — *Prakṛitī-laya*, *as*, m. absorption into *Prakṛitī*, the dissolution of the universe. — *Prakṛitī-va*, ind. as in the original form. — *Prakṛitī-vikṛitī-svabhāva*, *as*, m. the relation of (a word in its) radical form to (itself under the) mutations (of inflection &c.). — *Prakṛitī-riṣhama*, *as*, *ā*, *am*, naturally rough. — *Prakṛitī-siddha*, *as*, *ā*, *am*, effected by nature, natural; (*am*), n. true or real nature. — *Prakṛitī-subhaga*, *as*, *ā*, *am*, naturally pleasing or agreeable. — *Prakṛitī-stha*, *as*, *ā*, *am*, being in the original or natural state, being in the natural condition, natural, genuine, unmixed; healthy, in good health; recovered; inherent, innate; bare, stripped of everything. — *Prakṛitīśa* ('*ti-śa*'), *as*, m. 'lord of subjects,' a magistrate.

*Prakṛiyā*, f. conduct, manner, way; a ceremony, rite, observance; elevation, exaltation; a privilege, prerogative, advantage over others, precedence, high position; the bearing of royal insignia; insignia (of rank); a chapter, section; an introductory section of a work; producing, production; (in grammar) etymological formation, formation of a word with the root, affix, &c.; rules for the formation and inflection of words. — *Prakṛiyā-kaumudī*, f. 'elucidation of etymological structure,' N. of a grammatical work by *Rāma-āndra*. — *Prakṛiyākaumudī-ṛitī*, *is*, f. N. of a commentary by *Kṛishṇapāṇḍita* on the preceding. — *Prakṛiyā-pāda*, *as*, m. 'introductory section,' N. of the first part of the *Vāyu-Purāṇa*. — *Prakṛiyā-ratna*, *am*, n. 'gem of etymological structure,' N. of a grammatical work.

*Prakīrshu*, *us*, *us*, *u*, intending or purposing to recompense, wishing to requite (= *prati-ākīrshu*).

प्रकृत pra-kṛit (see rt. 2. *kṛit*), cl. 1. 6. P. *-kartatī*, *-kṛintatī*, *-kartitum*, to cut off; to cut up, cut to pieces.

प्रकृशित pra-kṛīṣita, *as*, *ā*, *am*, attenuated, thin, emaciate.

प्रकृष pra-kṛish, cl. 1. P. (ep. also A.) *-karshatī* (-te), *-karshṭum*, *-krashṭum*, to draw forth, stretch forth; to draw forwards, drag away; to lead (an army); to draw or bend (a bow); to draw out, stretch out, prolong; to place before or in front; to harass, distract, disturb, trouble, disquiet.

*Prakarsha*, *as*, m. pre-eminence, excellence, eminence, distinction, superiority, intensity of good qualities or merit, high degree (in these senses frequently at the end of comps.; cf. *pranaya-p*<sup>o</sup>, *vapuh-p*<sup>o</sup>, *varna-p*<sup>o</sup>); might, strength; speciality; universality; absoluteness, definitiveness; protractedness, length; (in grammar) the effect of the prefix *pra* upon roots; (*āt, ena*), ind. in a high degree, intensely, eminently, exceedingly, mightily, strongly. — *Prakarsha-gumana*, *am*, n. going absolutely or

finally (?). — *Prakarsha-tantra*, *as*, *ā*, *am*, dependent on excellence or intensity of merit; dependent on superior strength or power. — *Prakarsha-va*, *ān*, *atī*, *at*, pre-eminence, eminent, excellent.

*Pra-karshaka*, *as*, m. 'the harasser, disquieter,' an epithet of the god of love.

*Pra-karshaṇa*, *as*, *ā*, *am*, harassing, distracting, disquieting, troubling; (*am*), n. the act of drawing away, drawing, attracting; drawing furrows, ploughing; pushing forwards; stretching out, extension, long duration, length; excellence, superiority; the act of harassing or disquieting, distraction; realizing by the use of a pledge more than the interest of the money lent upon it; a bride (?).

*Pra-karshapīya*, *as*, *ā*, *am*, to be dragged away, to be moved along the ground.

*Pra-karshat*, *an*, *antī*, *at*, dragging forth, drawing out, drawing along; drawing or bending (a bow).

*Pra-karshāta*, *as*, *ā*, *am*, drawn forth, dragged forwards; stretched out; exceeded in profit (as the interest of a loan); (*am*), n. profit on a pledge beyond the interest of the money lent upon it.

*Pra-karshin*, *ī*, *inī*, *i*, drawing forth; excellent, pre-eminent, distinguished.

*Pra-kṛishṭa*, *as*, *ā*, *am*, drawn forth, dragged forwards; drawn out, protracted, lengthy, long; pre-eminent, superior, distinguished, excellent, exalted; prominent, chief, principal; well to do; distracted, harassed, disquieted; violent. — *Prakṛishṭa-tā*, f. or *prakṛishṭa-tva*, *am*, n. transcendent excellence, eminence, superiority.

*Pra-kṛishya*, *as*, *ā*, *am*, to be dragged forwards, to be drawn along on the ground; excessive. — *Prakṛishya-kutsita*, *as*, *ā*, *am*, strongly censured; (also read *prakṛishṭa-kutsita*).

प्रक pra-kṛī, cl. 6. P. *-kiratī*, *-karitum*, *-karitum*, to scatter forth, scatter, strew, throw about; to issue forth, spring up; Pass. *-kīryate* (ep. Pot. *-kīryet*), to disappear, vanish.

2. *pra-kara*, *as*, m. (for 1. see under *pra-kṛī*, p. 602), a scattered heap, heap, multitude, quantity, plenty; a bunch of flowers, a nosegay; (ṛ), f. a kind of song; an open piece of ground; a place where four roads meet; the proper site of any magical operations; (*am*), n. aloe wood, *Agallochum*.

*Pra-karīṭrī*, *tā*, *trī*, *trī*, Ved. one who sprinkles; one who spices or seasons (?).

*Pra-kirāṇa*, *am*, n. scattering, strewing, throwing about.

*Pra-kirat*, *an*, *atī* or *anti*, *at*, scattering, strewing.

*Pra-kirṇa*, *as*, *ā*, *am*, scattered forth, scattered, strewed, dispersed; squandered; spread abroad, spread, published, public, promulgated; mixed, containing various subjects, miscellaneous; disordered, loose, dishevelled; agitated, excited, wild; confused, incoherent; waved, waving, undulating; expanded, open; standing alone, nowhere mentioned; (*as*), m. the plant *Guilandina Bonduc*; (*am*), n. a confused mass, miscellany, miscellanea; a collection of miscellaneous rules; a chapter, section, division of a book. — *Prakirṇa-keśī*, f. 'having dishevelled hair,' an epithet of *Durgā*. — *Prakirṇa-mathuma*, *as*, *ī*, *am*, living in mixed (conubial) intercourse. — *Prakirṇāmbara-mūrdhaja* ('*na-am*'), *as*, *ā*, *am*, with disordered garments and dishevelled hair.

*Pra-kirṇaka*, *as*, *ā*, *am*, scattered about; occurring singly or in single instances; (*as*, *am*), m. n. a chowrie, the tail of the Bos Grunniens used as a fan or fly-flap and as an ornament for horses; a tuft of hair used as an ornament for horses; (*as*), m. a horse; (*am*), n. a miscellany, any collection of heterogeneous objects not arranged under any distinct classes or heads; a section or division of a book; (in law) a case not provided for by the *Sāstras* and to be decided by the judge or king, the legal decision of a case not anticipated in the law-books; a section or chapter of a book; extent, length (especially of a book or stanza).

*Pra-kīrya*, *as*, *ā*, *am*, to be strewed or scattered, to be spread abroad or about; to be diffused or

promulgated; to be expanded or extended; (*as*), m. the plant *Gaulandina Bonduc*.

**प्रकृत** *pra-kṛit*, cl. 10. P. *-kīrtayati, -yitum*, to announce, proclaim; to pronounce, declare, call, name; to approve.

*Pra-kīrtana*, *am*, n. announcing, proclaiming; pronouncing aloud; praising aloud, lauding, extolling; (*ā*), f. mentioning, naming.

*Pra-kīrtita*, *as, ā, am*, announced, proclaimed; pronounced, declared, said, mentioned, stated; called, named; explained; revealed; renewed, celebrated.

*Pra-kīrti*, *is*, f. celebration, praise; fame, celebrity; declaration.

**प्रकृप** *pra-kṛip*, cl. 1. A. *-kalpate, -kalpitum, -kalptum*, to proceed prosperously, succeed, be successful; to be fit or suitable for (with inf. or dat.): Caus. *-kalpayati, -yitum*, to prepare, make, design; to put a person at the head, show honour to; to accompany (?); to establish, fix, settle; to appoint, invest, install, elect to, choose or select for (with two acc., or with acc. and loc. of abstract noun); to fix, fasten; to further; (with *asru*) to shed tears.

*Pra-kalpanā*, *f*, fixing, settlement, allotting, allotment.

*Pra-kalpayitri, tā*, m., Ved. one who prepares or arranges, setting in order (= *ish-kartri*).

*Pra-kalpita*, *as, ā, am*, done, made, appointed; formed or shed (as a tear); (*ā*), f. a kind of riddle.

*Pra-kalpya*, *as, ā, am*, to be appointed, to be fixed or settled, to be determined.

*Pra-kalpipta*, *as, ā, am*, prepared, arranged, made ready; (*am*), ind., Ved. readily, easily. — *Pra-kalpipta-tva*, *am*, n., Ved. progress, success, successfulness. — *Prakalpipta-anāna-mañdana*, *as, ā, am*, one whose ablutions and toilet have been arranged.

*Pra-kīrīpti*, a various reading for *pra-kṛīti*, q. v.

**प्रकेत** *pra-keta*, *as*, m. (*keta* fr. 2. *ki* = rt. 2. *ēi*), Ved. appearance; observation, perception, intelligence; one who knows; (*Sāy.* = *andhakāravṛtī-tasya sarvasya padārthasya prajñāpakah*.)

**प्रकोष्ठ** *pra-koshṭha*, *as*, m. the fore-arm; a room near the gate of a royal palace; a court in a house, an open space surrounded by buildings; a part of a door-frame.

*Prakoshṭhaka*, *as*, m. a room near the gate of a palace.

**प्रक्खर** *prakkhara*, *as*, m. iron armour for the defence of a horse or elephant; (also written *pra-khara, pra-kshara*.)

**प्रक्रन्द** *pra-krand*, cl. 1. P. A. *-krandati, -te, -kranditum*, Ved. to invoke loudly; Caus. P. *-krandayati, -yitum*, Ved. to roar; to move with a rushing sound.

**प्रक्रम** *pra-kram*, cl. 1. P. A. *-krāmati, -kramate, -krāmitum*, to step or stride forwards, go forwards, walk on, advance; to set out, march forth, march off; to come forth, issue forth, to go, depart; to step or stride across, pass; (usually A.) to proceed to do or apply one's self to anything, undertake, prepare; to take the first step, commence, begin (with inf.); (A.) to act or behave towards (with loc.); Caus. *-krāmayati, -yitum*, to cause to step or stride forwards.

*Pra-krāntri, tā, trī, trī*, one who proceeds or goes; one who takes the first step or begins, a beginner; conquering, overpowering, surpassing.

*Pra-krama*, *as*, m. a step, stride; a particular measure of distance, a pace (the length of which is variously stated by commentators on works on ritual at two or three or three and a half Padas, and sometimes at more or less); striding forwards, stepping, striding; proceeding, going; commencement, beginning; leisure, opportunity; relation, proportion, degree, measure; a series of oblations corresponding to the movements of a sacrificial horse (Ved.); the reading of the *Krama*, q. v.; speaking about or discussing the point in question; the case in question.

— *Prakrama-trīṭiya*, *am*, n., Ved. the third of a square pace. — *Prakrama-bhanga*, *as*, m. want of method, the breaking of arrangement in composition (= *bhagna-krama, bhagna-prakrama*).

*Pra-kramaṇa*, *am*, n. stepping forwards, stepping, proceeding; issuing forth.

*Pra-kramaṇiya*, or *pra-kramitavya*, or *pra-kramya*, *as, ā, am*, to be gone or proceeded.

*Pra-kramamāna*, *as, ā, am*, proceeding, beginning; overcoming.

*Pra-krānta*, *as, ā, am*, gone, proceeded; gone beyond, surpassed; commenced, begun; preceded, previously mentioned, previously laid down or stated; (*am*), n. the outset of a journey; the point in question. — *Prakrānta-tva*, *am*, n. beginning, commencing; the being begun; the being stated or mentioned previously.

**प्रक्रय** *pra-kraya*, *as*, m. (fr. rt. 1. *kri* with *pra*), sale (?).

*Pra-kri, is, is, i, Ved.* to be bought, purchasable.

**प्रक्रीड** *pra-kriḍ*, cl. 1. P. A. *-kriḍati, -te, -kriḍitum*, to play, sport, disport one's self, gambol, frolic, amuse one's self.

*Pra-kriḍa*, *as*, m. play, pastime; a place of sports, play-ground (Ved.); *Marulām prakriḍah*, N. of a Sāman.

*Pra-kriḍita*, *as, ā, am*, played, playing, sporting.

*Pra-kriḍin, i, inī, i*, Ved. playing, sporting; playful, sportive, frolicsome.

**प्रक्रुश** *pra-kruś*, cl. 1. P. *-krośati, -krośtum*, to raise a cry, cry out; to utter (cries), call; to invoke, call upon, cry out to.

*Pra-krośa*, *as*, m., Ved. a shriek, scream.

**प्रक्लिद** *pra-klid*, cl. 4. A. *-klediyate, -kleditum, -klettum*, to become moist or humid, to become wet; Caus. *-kledayati, -yitum*, to moisten, wet, make wet.

*Pra-klīna*, *as, ā, am*, moist, humid, wet, soaked, saturated; moved with compassion or sympathy. — *Praklīna-vartman*, *a*, n. a kind of disease of the eyelids; [cf. *klīna-vartman*]. — *Praklīna-hṛdayekshaya*, *as, ā, am*, having the heart and eyes moist (with affection).

*Pra-kleda*, *as*, m. moistness, wetness, humidity.

— *Prakleda-vat, ān, atī, at*, moistening, wetting.

*Pra-kledana*, *as, ā, am*, or *pra-kledn, i, inī, i*, moistening, wetting.

**प्रक्वण** *pra-kvaṇa* or *pra-kvāṇa*, *as*, m. (fr. rt. *kvaṇ* with *pra*), the sound of a *Viṇā* or lute.

**प्रक्षय** *pra-kshaya*. See col. 3.

**प्रक्षर** *pra-kshar*, cl. 1. P. *-ksharati, -ksharitum*, to stream, trickle forth, ooze; to drop down.

*Pra-kshara*, *as*, m. iron armour for the defence of a horse or elephant; [cf. *pra-khara, prak-khara*].

*Pra-ksharāṇa*, *am*, n. flowing forth, trickling out, oozing, dripping.

**प्रक्षल** *pra-kshal*, cl. 10. P. *-kshālayati, -yitum*, to wash off, wash away, rinse; to cleanse, clean, purify; Caus. to cause to wash.

*Pra-kshālaka*, *as, ā, am*, washing, one who washes; [cf. *sadyah-p*].

*Pra-kshālana*, *as, ā, am*, performing frequent ablutions, one who performs frequent ablutions; (*am*), n. washing, washing off, cleaning, cleansing, purifying; bathing; a means of cleaning, anything used for purifying, water for washing. — *Prakshālanārthāya* ('*na-ar*'), ind. for the sake of washing.

*Pra-kshālaniya*, *as, ā, am*, to be washed away or cleansed; to be purified.

*Pra-kshālita*, *as, ā, am*, washed, cleansed; expiated.

1. *pra-kshālya*, *as, ā, am*, to be washed or purified.

2. *pra-kshālya*, ind. having washed, having rinsed.

**प्रक्षि** *pra-kshi*, cl. 9. 5. 1. P. *-kshīṇi*,

*-kshīṇoti, -kshayati, -kshetum*, to spoil, injure, wear out, exhaust, destroy; Pass. *-kshiyate*, to be destroyed, perish, to be worn out or exhausted; to be diminished.

*Pra-kshaya*, *as*, m. destruction, ruin.

*Pra-kshayaṇa*, *as, ā, am*, causing to perish; destroying.

*Pra-kshīna*, *as, ā, am*, decayed, wasting; destroyed; atoned; vanished, disappeared; (*am*), n. the spot where any one has perished (e. g. *prakshīṇam idaṃ Deva-dattasya*, this is the spot where Deva-datta perished).

**प्रक्षिप** *pra-kship*, cl. 6. P. A. *-kshipati, -te, -kshiptum*, to throw or fling at, throw or cast into; to project; to hurl; to put or lay before; to insert, interpolate; Caus. *-kshipayati, -yitum*, to cause or order to cast or put into.

*Pra-kshipta*, *as, ā, am*, thrown or cast at, hurled, flung; thrown forth, projected.

*Pra-kshiptavat, ān, atī, at*, one who has thrown at, one who has thrown.

*Pra-kshippa*, ind. having thrown at, having hurled.

*Pra-kshēpa*, *as*, m. throwing or casting forth or forward, projecting; a throw, cast; throwing into or upon, scattering upon; insertion, interpolation; anything added or thrown into drugs while in course of decoction, an ingredient; the sum deposited by each member of a commercial company; the box of a carriage. — *Prakshēpa-lipi*, *is*, f. a particular style of handwriting.

*Pra-kshēpaṇa*, *am*, n. throwing, casting; pouring upon, throwing on, throwing into; fixing (as a price).

*Pra-kshēpaṇiya*, *as, ā, am*, to be thrown or cast forth, to be thrown away.

*Pra-kshēpin, i, inī, i*, throwing upon, placing upon.

*Pra-kshēptavya*, *as, ā, am*, to be thrown into or upon, to be scattered upon; to be scattered.

*Pra-kshēpya*, *as, ā, am*, to be thrown or put on.

**प्रक्षीवित** *pra-kshivita*, *as, ā, am* (fr. rt. *kshiv* with *pra*), drunken, intoxicated.

**प्रक्षुद्** *pra-kshud*, cl. 7. P. *-kshunāti, -kshotum*, to pound, crush; to break; to pierce, pierce through.

*Pra-kshuṇṇa*, *as, ā, am*, crushed; pierced through, lacerated; incited.

**प्रक्षुभ** *pra-kshubh*, cl. 1. A., 4. P. *-kshobhate, -kshubhyati, -kshobhītum*, to be moved, to be shaken or agitated; to totter, stagger; to be confused; Caus. *-kshobhayati, -yitum*, to agitate, excite.

*Pra-kshobhāṇa*, *am*, n. agitating, exciting.

**प्रक्षै** *pra-kshai*, cl. 1. P. *-kshāyati, -kshātum*, to be consumed, to burn (intrans.).

**प्रक्षुण्ण** *pra-kshuṇṇu*, cl. 2. P. *-kshṇauti, -kshṇautum*, to sharpen, whet, point.

**प्रक्ष्वेडन** *pra-kshvedana* or *pra-kshvedana*, *as, ā, m. f.* (fr. rt. *kshvid* or *kshvid* with *pra*), clamour, a loud indistinct noise; an iron arrow.

*Pra-kshvedā*, *f*, humming, grumbling, an articulate sound.

*Pra-kshvedīta* or *pra-kshvedīta*, *as, ā, am*, clamorous, shouting, making a loud indistinct noise; unctuous. — *Prakshvedīta-vat* or *prakshvedīta-vat, ān, atī, at*, noisy; unctuous.

**प्रक्खर** *pra-khara*, *as, ā, am*, very hot or acrid, acrid, biting, pungent; very hard or rough; (*as*), m. iron armour for the defence of a horse or elephant [cf. *prakkhara, pra-kshara*]; a mule; a dog.

**प्रखल** *pra-khala*, *as*, m. a great scoundrel, very wicked person.

**प्रखाद** *pra-khāda*, *as, ā, am* (fr. rt. *khād* with *pra*), Ved. devouring, consuming.

**प्रखिद्** *pra-khid*, cl. 6. P. *-khidati*, *-khetum*, Ved. to thrust away; to harass, afflict.

*Pra-khidati*, *an*, *anti*, *at*, Ved. thrusting away; harassing, afflicting (according to Mahīdhara = *prakarsheṇa khedayat*).

**प्रख्या** *pra-khyā*, cl. 2. P. *-khyāti*, *-khyātum*, to see (Ved.); to announce, report; to praise, extol, celebrate: Pass. *-khyāyate*, to be recognised or acknowledged, to be known; to shine: Caus. *-khyāpayati*, *-yitum*, to make generally known, to be published.

*Pra-khya*, *as*, *ā*, *am*, visible, clear, distinct; looking or appearing like, resembling, like (at the end of comp., cf. *śasānka-kiraṇa-p°*); (*ā*), f. look, appearance; perceptibility, visibility; making manifest, disclosure.

*Pra-khyas*, *ās*, *m*. = *Prajā-pati*, q. v.; the planet Jupiter.

*Pra-khyāta*, *as*, *ā*, *am*, celebrated, renowned, famous, noted, notorious; recognised, acknowledged; bespoken, forestalled, claimed by right of pre-emption; pleased, happy. — *Prakhyāta-bhāṇḍa*, *am*, n. a commodity the pre-emption of which is claimed by a king. — *Prakhyāta-vapṛtika*, *as*, *ā*, *am*, having a celebrated father. — *Prakhyāta-sad-bhartri*, *tā*, *m*. known as a good husband.

*Pra-khyāti*, *is*, *f*. perceptibility; publicity, notoriety, celebrity; praise, eulogium, fame; *a-prakhyātim* *i* or *gam*, to become imperceptible, vanish, disappear.

*Pra-khyāna*, *am*, n. perception, the being perceived or being known; the making known, reporting, communicating; a report, information.

*Pra-khyāniya*, *as*, *ā*, *am*, to be celebrated or made known.

*Pra-khyāpana*, *am*, n. the making known, publishing; reporting, communicating; report, information.

*Pra-khyāpaniṇya*, *as*, *ā*, *am*, to be made generally known, to be published.

*Pra-khyāyamāna*, *as*, *ā*, *am*, being celebrated, being praised.

**प्रख्याल** *pra-khyāla*, probably a wrong reading for *pra-khyāta* above.

**प्रग** *pra-ga*. See under *pra-gam* below.

**प्रगण** *pra-gaṇ*, cl. 10. P. *-gaṇayati*, *-yitum*, to reckon up, calculate.

**प्रगण्ड** *pra-gaṇḍa*, *as*, *m*. the upper part of the arm from the elbow to the shoulder [cf. *pra-kāṇḍa*]; (*ṛ*), *f*. an outer wall or rampart.

**प्रगदित** *pra-gadita*, *as*, *ā*, *am* (fr. rt. *gad* with *pra*), spoken, speaking, beginning to speak.

*Pra-gādyā*, *as*, *ā*, *am*, see Scholiast on Pāṇ. III. 1, 100.

**प्रगम्** *pra-gam*, cl. 1. P. (ep. also A.) *-gačhati* (*-te*), *-gantum*, to go forward, advance, proceed; to set out towards, start for; to stride towards, go to; to reach, attain (Sāy. = *prāp*).

*Pra-ga*, *as*, *ā*, *am*, going before or in advance, preceding; (*e*), ind. early in the morning, at dawn, at day-break ('when the sun goes forth?'). — *Prage-tana*, *as*, *ṛ*, *am*, relating or belonging to the morning, to be performed in the morning, matutinal. — *Prage-niśa*, *as*, *ā*, *am*, 'one to whom it is night early in the morning', i. e. one who is asleep early in the morning. — *Prage-saya*, *as*, *ā*, *am*, sleeping early in the morning, asleep at day-break.

*Pra-gata*, *as*, *ā*, *am*, gone forward, gone forth, started; separate, apart; gone with difficulty. — *Pra-gata-jānu*, *us*, *us*, *u*, or *pragata-jānuka*, *as*, *ṛ*, *am*, having the knees far apart, bandy-legged, bow-legged.

*Pra-gama*, *as*, *m*. the first manifestation of affection in conversation, first advance.

*Pra-gamana*, *am*, n. progress, advance; going apart; the first manifestation of affection in the

course of conversation; difficult progress (?); disputing (?).

*Pra-gamaniya*, *as*, *ā*, *am*, see Scholiast on Pāṇ. VIII. 4, 34.

*Pra-gāman*, walk, gait, step; [cf. *prīthu-p°*].

*Pra-gāmin*, *i*, *inī*, *i*, setting out, being about to depart.

**प्रगयण** *pra-gayana*, *am*, n. a various reading for *pra-gamana*, q. v.

**प्रगर्ज** *pra-garj*, cl. 1. P. *-garjati*, *-garjitum*, to roar; to begin to thunder.

*Pra-garjana*, *am*, n. roaring, roar; [cf. *stṛṇha-p°*].

*Pra-garjita*, *am*, n. a roar, noise, din.

**प्रगर्धिन** *pra-gardhin*, *i*, *inī*, *i* (fr. rt. *grīdh* with *pra*), Ved. pressing onwards, pressing forwards; eager (Sāy. = *prakarsheṇābhīkāṅkshan*).

**प्रगल्भ** *pra-galbh*, cl. 1. A. *-galbhate*, *-galbhātum*, to act with spirit or resolution, behave resolutely, act in a determined manner, be determined; to be arrogant or proud; to be ready or able to (with inf.).

*Pra-galbha*, *as*, *ā*, *am*, bold, confident; resolute, energetic; prompt, ready; spirited, courageous, brave, intrepid, daring; audacious, proud, arrogant; impudent, shameless; strong, able; eminent, illustrious; mature (as age); (*as*), *m*. an epithet of the fire employed at the Jāta-karman; N. of a philosophical writer; (*ā*), *f*. a bold or confident woman, a woman who courts her husband's caresses, a wanton woman; a scolding woman, shrew; an epithet of Durgā; (*am*), *n*. in a spirited or determined manner, resolutely. — *Pra-galbha-kulāla*, *as*, *m*. a skilful potter. — *Pragalbha-tā*, *f*. or *pragalbha-tva*, *am*, n. boldness, confidence; energy, resolution, resoluteness; audacity, arrogance; power, eminence, consequence; perverseness, wilfulness.

*Pra-galbhita*, *as*, *ā*, *am*, rendered proud, arrogant; eminent, conspicuous.

**प्रगा** *pra-gā*, cl. 2. 3. P. *-gāti*, *-jigāti*, *-gātum*, to go forwards, proceed, go away, move.

1. *pra-gāna*, *am*, n. (for 2. see under *pra-gai*, col. 3), access, approach; [cf. *prīthu-p°*].

**प्रगाह** *pra-gāh*, cl. 1. A. *-gāhate*, *-gāhītum*, *-gādhum*, Ved. to dive into, enter, penetrate, pervade.

*Pra-gāha*, *as*, *ā*, *am*, dipped into, steeped, soaked, impregnated [cf. *lavaṇa-p°*]; much, excessive; hard, difficult; hard, firm; (*am*), *n*. pain, privation, penance; (*am*), ind. much, exceedingly; earnestly, forcibly; tightly, firmly; in due proportion. — *Pragāha-tā*, *f*. or *pragāha-tva*, *am*, n. abundance, excessiveness; hardness.

*Pra-gāhana*, *am*, n., Ved. dipping or plunging into.

**प्रगुण** *pra-guṇa*, *as*, *ā*, *am*, having excellent qualities, being in a good state or condition, being in the right state or order, straight; honest, upright. — *Praguṇī-kṛt*, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to make straight, put in order, arrange, place in rank and file, array; to spread, make smooth or even.

*Pra-guṇana*, *am*, n. putting straight.

*Praguṇaya*, Nom. P. *praguṇayati*, *-yitum*, to make straight.

*Pra-guṇita*, *as*, *ā*, *am*, made straight or even, made smooth, smoothed.

*Pra-guṇin*, *i*, *inī*, *i*, straightened, made smooth or even, smoothed.

*Pra-guṇya*, *as*, *ā*, *am*, having excellent qualities, excellent; more, exceeding.

**प्रगुप्** *pra-gup*, cl. 1. P. *-gopayati*, *-yitum*, to seek to guard.

*Pra-gopana*, *am*, n. protection, preservation, salvation.

**प्रगुर** *pra-gur*, cl. 6. P. *-gurati*, *-guritum*, Ved. to cry aloud, exclaim loudly; to make great efforts, make strenuous exertions (Sāy. = *atyartham udyu*).

**मग्र** *pra-grī* (see rt. 1. *grī*), cl. 9. P. A. *-grīṇāti*, *-grīṇāte*, *-garitum*, *-garītum*, to announce, praise, extol, celebrate.

**मगे** *pra-ge*. See under *pra-gam*, col. 1.

**मगै** *pra-gai*, cl. 1. P. *-gāyati*, *-gātum*, to begin to sing, sing of, sing, celebrate; to sound, resound.

2. *pra-gāna*, *am*, n. (for 1. see under *pra-gā*, col. 2), singing, song.

*Pra-gārti*, *tā*, *trī*, *trī*, a singer, excellent singer.

*Pra-gātha*, *as*, *m*. a strophe, a combination of two verses (viz. of a Bṛihati or Kakubh followed by a Sato-bṛihati which by an intermixture of the several Pādas is changed into a triplet); (*as*), *m*, N. of a man with the patronymics Kāṇva and Ghaura, the author of the hymns R̥g-veda VIII. 1, 2, 10, 48, 51-54; (*ās*), *m*. pl. an epithet of the hymns of the eighth Maṇḍala of the R̥g-veda.

*Pra-gāyin*, *i*, *inī*, *i*, singing, beginning to sing.

*Pra-gīta*, *as*, *ā*, *am*, sung; one who has begun to sing, singing; resonant with singing, vocal; (*am*), *n*. song; a sing-song or drawing recitation (regarded as a fault).

*Pra-gūti*, *is*, *f*. a kind of metre, containing 30 + 29 syllabic instants.

**मग्रथन** *pra-grathana*, *am*, n. the act of connecting or stringing together, intertwining.

**मग्रसु** *pra-gras*, cl. 1. P. A. *-grasati*, *-te*, *-grasitum*, to eat up, devour, swallow, swallow up; to eclipse.

**मग्रह** *pra-grah*, cl. 9. P. A. *-grīhṇāti*, *-grīhṇāte*, *-grahītum*, to hold forth, hold out, stretch forth; to offer; to seize, grasp, clutch, take hold of, take; to receive, accept; to draw up, stop; to draw towards one's self, unite with; to give a friendly reception to, act in a friendly manner towards, favour; to keep separate or isolated (as words &c. not subjected to the rules of Sandhi); Caus. *-grāhayati*, *-yitum*, to receive, accept.

*Pra-grīhita*, *as*, *ā*, *am*, held in front, held out; received, accepted, admitted; pronounced separately without observing the usual rules of Sandhi [cf. 1. *pra-grīhya*]; collected, strung together (?). — *Pragīhīta-pāda*, *as*, *m*, scil. *sandhi*, a suspension of Sandhi in which the vowels remain unaltered.

1. *pra-grīhya*, *as*, *ā*, *am*, to be taken or accepted, to be admitted; (in grammar) to be taken or pronounced separately, not subject to the rules of Sandhi or euphony (as the final *i*, *ū*, and *e* of the dual terminations whether of nouns, pronouns, or verbs, e. g. *kavī etau*, 'these two poets'; *bandhū etau*, 'these two relations').

2. *pra-grīhya*, ind. having taken or grasped, carrying away with; with.

*Pra-grīhyamāna*, *as*, *ā*, *am*, being taken or seized.

*Pra-graha*, *as*, *m*. holding in front, holding forth, holding out, stretching forth; taking, taking or laying hold of, grasping, clutching, seizing (e. g. *anga-p°*), the seizing of the limbs [by a demon], pain in the limbs); the seizing or grasping of the sun or moon, beginning of an eclipse [cf. *graha*]; kind or friendly reception, kindness, favour; a rein, bridle, rope or halter for horses, lash, thong, whip, scourge; the cord or string suspending a balance; a guide, leader, ruler; a ray of light; a prisoner, captive, either man or beast in confinement; binding; taming, breaking (a horse); the arm; a species of plant, Cassia Fistula; (in grammar) a vowel not subject to the rules of Sandhi; epithet of a particular sacrificial rite (more fully written *pragraha-homa*); an epithet of Vishpu or Kṛishna. — *Pragraha-vat*, *ān*, *ati*, *at*, (at the end of a comp.) having seized, holding; giving a friendly reception, receiving kindly, obliging, kind.

*Pra-grahana*, *am*, n. taking, seizing, holding, assuming; shutting up, confining; the seizure of sun and moon, i. e. the commencement of an eclipse;

offering; a rein, bridle; a check, restraint; the being a leader or guide.

*Pra-grāha*, *as*, m. seizing, taking, taking up, bearing, carrying; a rein; the string of a balance. — *Pra-grāha-vaṭ*, *ān*, *atī*, *at*, having the string of a balance.

**प्रग्रीव** *pra-grīva*, *as*, *am*, m. n. a window, lattice, balcony ('projecting like a neck,' cf. *grīvā*); a summer-house, pleasure-house; a building on the top of a palace, a painted turret; a wooden balustrade or fence round a building; a stable; the top of a tree.

**प्रग्लै** *pra-glai*, cl. 1. P. *-glāyati*, *-glātum*, to fade or wither away: Caus. *-glāpāyati*, *-yitum*, to cause to fade or wither away.

*Pra-gla*, *as*, *ā*, *am*, wearied, fatigued, exhausted.

**प्रघट** *pra-ghaṭ*, cl. 1. A. *-ghaṭate*, *-ghaṭitum*, to exert one's self, to apply or devote one's self to; to begin, commence.

*Pra-ghaṭaka*, a precept, rule, doctrine.

*Pra-ghaṭā*, f. (perhaps) the rudiments or first elements of a science. — *Pra-ghaṭā-vid*, *t*, m. 'knowing the rudiments,' a general reader but not a profound one.

**प्रघट्टक** *pra-ghaṭṭaka*, *as* or *am* (fr. rt. *ghaṭṭ* with *pra*), a precept, rule, doctrine.

**प्रघण** *pra-ghaṇa*, *as*, m. (fr. rt. *han* with *pra*), a porch before the door of a house, a terrace before a house; an iron mace or crowbar; a copper pot.

*Pra-ghana*, *as*, m. a covered terrace before a house; a species of bean, *Phaseolus Mungo* (a wrong reading for *prathana*).

*Pra-ghāṇa*, *as*, m. a covered terrace or small portico before the door of a house; an iron mace or hand-spike; a copper pot; the trunk of a tree.

*Pra-ghāta*, *as*, m. a combat, battle; the edging of a garment.

*Pra-ghāna*, *as*, m. a covered terrace before the door of a house, porch, portico.

**प्रघस** *pra-ghasa*, *as*, *ā*, *am* (fr. rt. *ghas* with *pra*), voracious; an epithet of false gods; (*as*), m., N. of a Rakshas; N. of a monkey follower of Rāma; a Daitya, demon; eating much, voracity; (*ā*), f., N. of one of the Mātṛis attending on Skanda.

*Pra-ghāsin*, *ī*, *inī*, *ī*, or *pra-ghāsiya*, *as*, *ā*, *am*, Ved. voracious (an epithet of the Maruts, according to Mahi-dhara = *purodāsa-bhākṣhaṇa-sīla*).

**प्रघुण** *praghūṇa*, *as*, m. a guest, visitor; (a wrong form for *prāghūṇa*.)

**प्रघुष** *pra-ghuṣh*, cl. 1. P. *-ghoṣhāti*, *-ghoṣhitum*, to sound forth, sound: Caus. *-ghoṣhayati*, *-yitum*, to cause to sound forth, cause to announce aloud, proclaim.

*Pra-ghoṣhaka*, *as*, m. sound, noise.

*Pra-ghoṣhīn*, *ī*, m., Ved. 'roaring,' an epithet of one of the nine classes of the Maruts.

**प्रघूर्ण** *pra-ghūrṇa*, *as*, *ā*, *am*, turning round or rolling violently; wandering, roaming; (*as*), m. a guest, a visitor (in this sense a wrong form for *prāghūrṇaka*).

**प्रघृष** *pra-ghrīṣh*, cl. 1. P. *-gharṣhāti*, *-gharṣhitum*, to rub to pieces; to rub into, anoint.

*Pra-ghrīṣhta*, *as*, *ā*, *am*, rubbed in, embrocated, anointed.

**प्रचकित** *pra-čakita*, *as*, *ā*, *am*, trembling, shuddering, terrified, startled.

**प्रचक्र** *pra-čakra*, *am*, n. an army in motion; a foraging army.

**प्रचक्ष** *pra-čakṣh*, cl. 2. A. *-čakṣhte*, *-čakṣhum*, to tell, relate, recount, inform; to suppose, consider as, regard as, deem; to call, name: Caus. *-čakṣhayati*, *-yitum*, Ved. to irradiate, illumine.

*Pra-čakṣhaṇa*, see Gaṇa Gotrādi to Paṇ. VIII. 1, 27, 57.

*Pra-čakṣhas*, *ās*, m. the regent of the planet Jupiter, Brihaspati.

**प्रचक्ष** *pra-čakṣha*, *as*, *ā*, *am*, excessively violent, vehement, impetuous, passionate, furious, enraged, wrathful; very hot or burning; intolerable, insupportable; terrible, terrific; bold, confident, presuming; (*as*), m. a species of oleander with white flowers; N. of a Dānava; of a goblin; of a son of Vatsa-prī and Su-nanda; (*ā*), f. a species of Dūrvā with white flowers; a form or Śakti of Durgā.

— *Pra-čakṣha-ghoṇa*, *as*, *ā*, *am*, large-nosed, having a large or prominent nose. — *Pra-čakṣha-tā*, f. violence, vehemence; boldness. — *Pra-čakṣha-pāṇ-ḍava*, *am*, n. 'the wrathful sons of Pāṇḍu,' N. of a comedy by Rājā-śekhara (= *Bāla-bhārata*).

— *Pra-čakṣha-mūrti*, *is*, f. 'oleander-formed,' a species of tree, *Tapia Crateva*. — *Pra-čakṣha-varman*, *ā*, m., N. of a prince (a younger brother of Caṇḍa-varman). — *Pra-čakṣha-sūrya*, *as*, *ā*, *am*, having a hot or burning sun = *Pra-čakṣha-sena*, *as*, m. 'having a formidable army,' N. of a prince of Tāmra-līptikā. — *Pra-čakṣha-tāpa* ('*ḍa-āṭ*'), *as*, m. fierce or stifling heat.

**प्रचत्** *pra-čat*, Caus. A. *-čātayate*, *-yitum*, Ved. to drive away, frighten or scare away; (according to Sāy.) to destroy utterly, consume.

*Pra-čātā*, ind., Ved. secretly, in secret, clandestinely.

**प्रचय** *pra-čaya*, &c. See under *pra-či*, col. 3.

**प्रचर** *pra-čar*, cl. 1. P. (ep. also A.) *-čarati* (*-te*), *-čaritum*, to come forth, issue forth, appear; to proceed towards, arrive at, reach, attain; to visit; to roam, wander; to circulate, become current (as a story); to undertake, perform, discharge (especially sacred functions, with inst. of the object or of the means employed); to proceed, behave, act in a particular manner (e.g. *bhṛītya-vaṭ-čar*, to act like a servant); to treat (e.g. *mīthyā-čar*, to treat wrongly or unskillfully); to be busied about, to be occupied or engaged in (with loc.); to do, perform, fulfil, practise; to succeed, thrive, prosper: Caus. *-čarayati*, *-yitum*, to allow to roam, cause to graze, turn out to graze; to make public.

*Pra-čara*, *as*, m. a road, way, path; usage, custom, currency; going well or widely; N. of a people (in this sense also read *prāčara*, *prastara*).

*Pra-čaraṇa*, *am*, n. going, proceeding; circulating, being current; proceeding with, beginning, undertaking; employing, using; (*ī*), f., Ved., scil. *śruč*, a wooden ladle employed for want of a better at a sacrifice.

*Pra-čaraṇiṇya*, *as*, *ā*, *am*, Ved. to be used, being in actual use.

*Pra-čarat*, *an*, *antī*, *at*, going forth, going well or quickly, going widely, being current, circulating.

*Pra-čarita*, *as*, *ā*, *am*, gone, going; pursued, practised (as a profession).

*Pra-čarītavya*, *as*, *ā*, *am*, to be proceeded with or undertaken, to be performed.

*Pra-čāra*, *as*, m. coming forth, going forth, appearing, becoming manifest, showing one's self; being in actual use, currency; appearance, manifestation; proceeding, taking place, being used or applied; going, wandering; conduct, behaviour; prevalence, currency, custom, usage; a play-ground, place of exercise; pasture ground, pasture, pasturage.

*Pra-čārīta*, *as*, *ā*, *am*, allowed to wander or roam about; made public or manifest.

*Pra-čārīn*, *ī*, *inī*, *ī*, coming forth, appearing, manifesting one's self; going about, wandering; proceeding with, behaving.

**प्रचल** *pra-čal*, cl. 1. P. *-čalati*, *-čalitum*, to be set in motion, shake, quake, totter, tremble; to move forth, move on, advance; to start up, spring up; to start, set out, set forth, depart; to become troubled or confused, to be perplexed or bewildered, to be excited; to swerve, deviate from (with abl.):

Caus. *-čalayati*, *-yitum*, to set in motion, move, jog, wag; *-čālayati*, *-yitum*, to cause to shake or tremble; to stir up, stir round.

*Pra-čala*, *as*, *ā*, *am*, being in motion, trembling, shaking; going well or widely; current, circulating, customary.

*Pra-čālaka*, *as*, m. a venomous species of reptile; [cf. *pra-čālāka*.]

*Pra-čalakin*. See *pra-čalākin* below.

*Pra-čalat*, *an*, *antī*, *at*, moving, trembling, shaking; going or proceeding far; circulating, being current or customary; prevailing, being recognised (as authority or law).

*Pra-čālana*, *am*, n. trembling, shaking, rocking, swaying, tottering; retreating, fleeing, flight; moving to and fro; going well or widely; circulating, being current or customary.

*Pra-čālāka*, *as*, m. shooting with arrows, archery; a peacock's tail; a snake; another poisonous animal; (*ā*), f., Ved. a violent shower of rain, a sudden fall of rain in torrents.

*Pra-čalākin*, *ī*, m. a peacock; a snake; (also spelt *pra-čalākin*.)

*Pra-čalāya*, Nom. P. *pra-čalāyati*, *-yitum*, to move to and fro, to nod the head.

*Pra-čalāyāti*, *as*, *ā*, *am*, rolling about, tossing, tumbling, rolled or tossed about (as in a ship); nodding the head (while asleep in a sitting posture); (*am*), n. nodding the head.

*Pra-čālita*, *as*, *ā*, *am*, set in motion, moved, shaken; swinging to and fro; rolling (as the eye); gone far or wide, wandering, roving; having set out or moved forwards, having proceeded; current, customary, circulating; prevailing, recognised, received (as authority or law).

*Pra-čālaka*, *as*, *īkā*, *am*, (at the end of a comp.) causing to tremble, trembling with.

*Pra-čālana*, *am*, n. stirring, stir; making a noise (?).

**प्रचाल** *pra-čāṣhāla*, *am*, n. a particular ornament on a sacrificial post.

**प्रचाय** *pra-čāya*. See under *pra-či* below.

**प्रचाल** *pra-čāla*, *as*, m. the neck of the Viṇā or Indian lute; (a wrong reading for *pra-bāla*.)

**प्रचि** *pra-či*, cl. 5. P. A. *-čīnoti*, *-čīnute*, *-čētum*, to collect, gather, pluck; to cut down, cut to pieces; to increase, augment, enhance: Pass. *-čīyate*, to be gathered or collected; to grow.

*Pra-čāya*, *as*, m. collecting, gathering (as fruit or flowers, but especially by means of a stick or other implement); a heap, quantity, number; slight union or aggregation; the neutral accentless tone (also called *eka-śrutī*); the common increase or difference of the terms in a progression (in algebra). — *Pra-čāya-svara*, *as*, m. (in Ved. gram.) 'the most usual tone,' the accentless or neutral tone neither raised nor depressed (= *pra-čāya*, *pra-čīta*, *pra-čīta-svara*).

*Pra-čāyana*, *am*, n. gathering, collecting.

*Pra-čāya*, *as*, m. or *pra-čāyikā*, f. gathering (with the hand), plucking, collecting.

*Pra-čīta*, *as*, *ā*, *am*, gathered, collected, plucked; accumulated, amassed; covered, filled; accentless or An-udāta, = *pra-čāya*; (*as*), m. a kind of Daṇḍaka metre (also called *pra-čīta*). — *Pra-čīta-svara* = *pra-čāya-svara*, q. v.

*Pra-čīvat*, *an*, *atī*, *at*, gathering, collecting, plucking; (*an*), m., N. of a son of Janam-ējaya.

**प्रचिकीर्षु** *pra-čīkirṣhu*. See p. 603, col. 2.

**प्रचित** *pra-čit*, cl. 3. P. A. *-čīketti*, *-čīkītte*, *-čētum*, Ved. to know; to make known, announce, proclaim; to become visible or perceptible, appear: Caus. P. *-čētyati*, *-yitum*, to make known, cause to appear; to observe, notice, remark, perceive; (A.) to appear: Desid. *-čīkītsati*, to show, point out.

*Pra-čīkita*, *as*, *ā*, *am*, Ved. familiar or conversant with.

*Pra-çetas, ās, ās, as,* attentive, observant, conversant or familiar with, clever, wise, intelligent (mostly Ved. as an epithet of the gods and especially of Agni and the Ādityas); happy, delighted; (*ās*), m. an epithet of Varuṇa regent of the waters; N. of a Prajā-pati (an ancient sage and law-giver, Manu I. 35); of a prince (son of Duduḥa); of a son of Dur-yāman; of a son of Dur-mada; (*asas*), m. pl. the ten sons of Prāçīna-barhiṣ by a daughter of Varuṇa (they are the progenitors of Dakṣha; in this sense also written *pra-çetasā*).

*Pra-çetuna, as, ā, am,* Ved. affording a wide view or prospect; (*Sāy.*)=*prakarshena phala-bhogya-jñāpaka*, notifying in a high degree the experience of results (of actions).

**प्रचिन्त्** *pra-çint*, cl. 10. P. *-çintayati, -yitum*, to think upon, reflect, muse, meditate, consider; to find out, devise, contrive.

1. *pra-çintya, as, ā, am*, to be reflected or meditated upon.

2. *pra-çintya*, ind. having reflected or considered.

**प्रचीवल** *pra-çibala, as or am*, m. or n. (?), a species of plant.

**प्रचीर** *pra-çira, as, m.*, N. of a son of Vatsa-pri and Su-nandā.

**प्रचुद्** *pra-çud*, cl. 1. P. A. *-çodati, -te, -çoditum*, to drive on, drive, impel (Ved.): Caus. *-çodayati, -yitum*, to set in rapid motion, push on, drive on, drive, impel, urge on; to excite, animate, inspire, inflame; to request, ask, solicit, importune; to decree, determine, settle; to announce, make known, proclaim; to hasten, make haste.

*Pra-çoda, as, m.* instigating, inciting, exciting.

*Pra-çodaka, as, ikā, am*, instigating; (*ikā*), f. 'inflamer,' epithet of the four daughters of Ni-yojikā daughter of the demon Duh-saha.

*Pra-çodana, am, n.* instigating, inciting, exciting; directing, enjoining, prescribing, ordering, an order; a rule or law; saying; sending; (*i*), f. the plant Solanum Jacquinii.

*Pra-çodita, as, ā, am*, driven on, impelled, instigated, incited; decreed, determined; announced, proclaimed; prescribed, commanded, directed (Manu II. 191); sent.

*Pra-çodini, i, inī, i*, driving forward, urging; (*inī*), f. prickly nightshade, Solanum Jacquinii.

**प्रचुर** *pracura, as, ā, am*, much, many, abundant (opposed to *alpa*); plenteous, plentiful, frequent; abounding in, filled with, replete with (in comp., e. g. *vrīkṣa-pō*, abounding in trees). = *Praçura-tā, f.* or *pracura-tra, am, n.* abundance, plentifulness, plenty; multitude, numerosness; the state of being full of, abounding in. = *Praçura-nitya-dhanāgama* ('*na-āgō*'), *as, ā, am*, receiving many and constant supplies of money. = *Praçura-paribhava, as, m.* frequent humiliation. = *Praçura-purusha, as, ā, am*, abounding with men, populous, numerous; (*as*), m. a thief; [cf. *çaura*.] = *Praçura-ratna-dhanāgama* ('*na-āgō*'), *as, ā, am*, having a large income of gems and money. = *Praçura-loma, as, ā, am*, having too much hair. = *Praçuri-karaṇa, am, n.* making abundant or plentiful; adding to, augmenting, increasing. = *Praçuri-kṛita, as, ā, am*, made abundant or plentiful; added to, augmented, increased. = *Praçuri-bhavat, an, anti, at*, becoming abundant or plentiful, increasing. = *Praçuri-bhū, cl. 1. P. -bhavati, -bhavitum*, to become abundant or plentiful, to increase.

**प्रचूय** *pra-çūrṇ*, cl. 10. P. *-çūrṇayati, -yitum*, to crush, grind to dust, reduce to powder.

**प्रचृत्** *pra-çrit*, cl. 6. P. *-çritati, -çartitum*, Ved. to loose, loosen, untie.

**प्रचेतस्** *pra-çetas.* See above.

**प्रचेत्** *pra-çetri, tā, m.* a charioteer; (*a*) wrong form for *pra-çetri*.)

**प्रचेल** *pra-çela, am, n.* (fr. rt. *çel* with *pra*?), yellow sandal-wood.

*Pra-çelaka, as, m.* a horse.

**प्रचेलुक** *praçeluka, as, m.* a cook; (a wrong form for *paçeluka*, q. v.)

**प्रचोद** *pra-çoda, &c.* See *pra-çud*, col. 1.

**प्रच्छद्** 1. *pra-çhad* (*pra-çhad*), cl. 10. P. (ep. also A.) *-çhadayati (-te), -yitum*, to cover over, cover, envelop, wrap up; to hide, conceal, disguise, keep secret; to obscure, darken, cloud; to be in the way, be an obstacle; to cover or clothe one's self with (with inst.), put on.

2. *pra-çhad, t, f.*, Ved. a cover, covering; (according to Mahī-dhara = *anna*.)

*Pra-çhada, as, m.* a cover, coverlet, wrapper, blanket. = *Praçhadapaṭa, as, m.* 'enveloping cloth,' a cover, wrapper (either of a person or thing, as a cloak, veil, sheet, curtain, &c.).

*Pra-çhanna, as, ā, am*, covered, enveloped; concealed, secreted, hidden; clothed, clad; private, secret, unavowed, disguised; (*am*), n. a private door inside a house, private door in general; a lattice, a loop-hole; (*am*), ind. secretly, covertly. = *Praçhanna-çāraka, as, ikā, am*, acting fraudulently. = *Praçhanna-taslara, as, m.* a secret or unseen thief. = *Praçhanna-vañçaka, as, m.* a secret or concealed rogue or rascal.

*Praçhannī-bhū, cl. 1. P. -bhavati, -bhavitum*, to hide or conceal one's self. = *Praçhannī-bhūya*, ind. being hidden, having become concealed.

*Pra-çhādaka, as, ikā, am*, concealing, covering (at the end of a comp., e. g. *tamaḥ-praçhādaka*, 'enveloping in darkness,' an epithet of a demon); (*as*), m. the song of a wife deserted by her husband (sung with the accompaniment of a lute and containing a covert description of her sorrows).

*Pra-çhādana, as, i, am*, concealing, hiding; (*am*), n. covering, concealing, concealment; an upper or outer garment. = *Praçhādana-paṭa, as, m.* 'enveloping-cloth,' a cover, coverlet, wrapper.

*Pra-çhādita, as, ā, am*, covered, enveloped; concealed, hidden; clothed.

1. *pra-çhādya, as, ā, am*, to be covered; to be hidden or concealed.

2. *pra-çhādya*, ind. having covered; having obscured or darkened; having hidden or concealed.

**प्रच्छन्** *praçchana.* See rt. *praçh*, col. 3.

**प्रच्छयिन्वा** *pra-çhayitvā, pra-çchāna, pra-çchāta.* See under *pra-çho* below.

**प्रच्छाया** *pra-çchāya, am, n.* a shadowy place, dense shadow, shade.

**प्रच्छिद्** 1. *pra-çhid* (*pra-çhid*), cl. 7. P. A. *-çhinatti, -çhitte, -çhettum*, to cut off, rend away; to cut to pieces, cut through, pierce, split, cleave; to take away, withdraw; Caus. *-çchedayati, -yitum*, to cause to cut off, to order to be lopped off.

2. *pra-çhid, t, t, i*, Ved. cutting off, cutting to pieces.

*Pra-çcheda, as, m.*, Ved. a cutting, slip, strip; (according to a Scholiast a piece of grass, such as a portion of the root, &c.).

*Pra-çchedana, am, n.*, Ved. dividing into small pieces.

*Pra-çchedya, as, ā, am*, to be cut to pieces; [cf. *a-pō*.]

**प्रच्छृद्** *pra-çhrīd* (*pra-çhrīd*), Caus. P. *-çhrīdayati, -yitum*, to vomit.

*Pra-çchardana, am, n.* vomiting; emitting, exhaling; an emetic.

*Pra-çchardikā, f.* vomiting, sickness.

**प्रच्छो** *pra-çcho* (*pra-çho*), cl. 4. P. *-çchyati, -çchātum*, to bleed by making incisions in the skin, cup, lance, scarify.

*Pra-çchayitvā*, ind. (?), having made an incision, having lanced.

*Pra-çchāna, am, n.* scarifying; making sore.

*Pra-çchita, as, ā, am*, cut, lanced, scarified.

**प्रच्यु** *pra-çyu*, cl. 1. A. *-çyavate, -çyotum*, to move, proceed, move away, go away, depart; to forsake, transgress; to be displaced or ejected, be deprived of, lose (with abl.); to come forth, flow out, stream forth; to fall down, drop, stumble; to set in motion, drive, impel: Caus. *-çyāvayati, -yitum*, to move, shake; to eject, displace, remove, expel, dispel; to divert (from an opinion &c.); to cause to fall down or fall out, cause to fall, ruin.

*Pra-çyava, as, m.* advancement, improvement; withdrawal; fall, ruin.

*Pra-çyavana, am, n.* going away, departing, retreating, withdrawing; being deprived of, loss (with abl.).

*Pra-çyāvāna, am, n.* means of removing or diminishing, a sedative; causing to desist from or give up, diverting from (with abl.).

*Pra-çyāvuka, as, ā, am*, Ved. transitory, fragile.

*Pra-çyuta, as, ā, am*, fallen from, strayed, deviated; ejected, displaced, degraded; banished, expelled; routed, put to flight, retreated. = *Praçyutava, am, n.* deviation; the being routed or put to flight, retreat.

*Pra-çyuti, is, f.* going away, withdrawing, departing; deprivation, loss; the becoming frail or fragile (Ved.).

**प्रश्** *praçh*, cl. 6. P. (in poetry also A.)

*prīçhāti (-te), papraçcha* (Ved. *pa-priçhc*), *praçhā, praçshyati, apraçhātī* (Ved. *apraçhātī*), Cond. *apraçshyati* (anomalous 2nd sing. *apraçshyas*), *praçhām*, to ask, question, interrogate, inquire of, ascertain, learn by inquiry; to ask or interrogate any one (acc.) about anything (with acc. or loc. or with *prati* or *adhī-kṛitya*), to seek, seek for; to entreat, supplicate, solicit, importune (Ved.): Caus. *praçchayati, -yitum*, Aor. *apapraçchat*: Desid. *ppriçchishati*: Intens. *paripriçchyate*; [cf. Zend *pèrēs*, 'to inquire'; *frās*, 'a question': Lat. *prec-ari*, *prex, proc-u-s, procaax*, probably *posco* for *proseo* and *rogo* for *progo, postulare*, perhaps *suf-frag-ari, jlag-it-are*: Goth. *frah, fraihna, frag-an, fraihn-an*: Angl. Sax. *fregran*: Mod. Germ. *Frage*: Russ. *pros'u*, 'I ask, pray': Lith. *pers'u*, 'I woo'; *praš'au*, 'I ask, pray': Hib. *fiarach*, 'inquisitive'; *fiarraighe*, 'a question'; *fiarraigim*, 'I inquire, ask'; perhaps *friscim*, 'I hope,' and *friscart*, 'an answer.']

*Praçchana, am, ā, n.* f. asking, inquiring, a question, inquiry.

**प्रज** *pra-ja.* See under *pra-jan* below.

**प्रजङ्घ** *pra-jangha, as, m.*, N. of a monkey; of a Rākshasa; (*ā*), f. a particular portion of the lower part of the thigh.

**प्रजन्** *pra-jan*, cl. 4. A. *-jāyate, -janitum*, to be born, be produced, come into existence, spring up; to become an embryo; to be born again; to propagate offspring (with inst.), beget, generate, cause to conceive; to bring forth, be delivered of, bear: Caus. *-janayati, -yitum*, to cause any one (acc.) to propagate offspring (inst., Ved., *Sāy.* = *prodhūtam kṛi*); to cause to be born; to beget, generate; to bring forth, bear; to produce, cause, occasion: Desid. *-jijānshate*, to wish to be born: Desid. of Caus. *-jijānshati*, to wish to cause to be conceived.

*Pra-ja, as, ā, am*, bringing forth, bearing (in *a-pō*, q. v.); (*as*), m. a husband; (*ā*), f. progeny, offspring, brood, children and children's children, posterity, descendants, race, family; a creature, created being; man, mankind, people, subjects; seed, semen; birth, generation, propagation. = *Pra-jā-kara, as, m.* a symbolical expression for 'a sword'; (perhaps an error for *prajā-kara*). = *Pra-jā-kāma, as, ā, am*, desirous of offspring, wishing for children. = *Pra-jā-kāra, as, m.* the maker of created beings, author of creation. = *Pra-jā-ghna, as, i, am*, Ved. killing offspring, destroying

progeny. — *Prajā-candra*, *as*, m. 'a moon to his subjects'; epithet of a prince. — *Prajā-tantu*, *us*, m. a line of descendants, a race. — *Prajā-da*, *as*, *ā*, *am*, granting offspring; removing barrenness (as a medicine &c.); (*ā*), f. a species of shrub (= *garbha-dātri*). — *Prajā-dāna*, *am*, n. 'people's gift, silver'. — *Prajā-dvāra*, *am*, n. 'a gate or means of obtaining progeny'; epithet of the sun. — *Prajā-dharma*, *as*, m. the duty of children or of subjects. — *Prajādhyaṅksha* (*ṣā-adh*), *as*, m. 'the superintendent or leader of created beings'; an epithet of the sun; of Kardama; of Dakṣa; [cf. *prajāpati*]. — *Prajā-nātha*, *as*, m. 'protector or lord of created beings'; an epithet of Brahmā; of Manu; of Dakṣa; a protector of subjects, a king, prince. — *Prajā-nisheka*, *as*, m. 'infusion of offspring'; impregnation; the infused germ itself, offspring. — *Prajāntaka* (*ṣā-an*), *as*, m. the god of death. — *Prajā-pa*, *as*, m. 'protector of subjects'; a king, prince. — *Prajā-pati*, *is*, m. 'lord of creatures'; an epithet in the Veda originally applied to Savitṛi, Soma, Tvashṭri, Hiranya-garbhā, Indra, and Agni, afterwards the name of a separate god presiding over procreation [cf. Manu XII. 121] and the bestower of progeny and cattle, sometimes invoked as the 'Creator' and sometimes invoked only as one of the thirty-three deities, (in more recent hymns and Brāhmaṇas sometimes identified with the universe, and described like Brahma as the original self-existent Being or source out of which the universe was evolved); an epithet of the ten lords of created beings first created by Brahmā (according to Manu I. 34; their names are Marīci, Atri, Angiras, Pulastya, Pulaha, Kratu, Vasishṭha, Pra-ṅetas or Dakṣa, Bhṛigu, and Nārada; some authorities make these Prajā-patis only seven in number, counting only the first seven in the above list, others reduce them to the last three, viz. Dakṣa, Bhṛigu, and Nārada); an epithet of Śiva; 'lord of the people'; a king, sovereign, prince; a daughter's husband, son-in-law; a creator, procreator, father (as generator); a kind of insect; the fifth (or thirty-ninth) year in a sixty years' cycle of Jupiter; a particular star, *δ* Aurigae; (in astrol.) = 2. *kāla-nara*, q. v.; the sun; fire; N. of a man; of a Ṛishi; (*ṛ*), f., N. of Sākya-muni's aunt and nurse with the patronymic Gautamī (the first woman who assented to the doctrines of Buddha; cf. *mahā-prajāpati*, *mahā-prajāvatī*). — *Prajāpati-grīhita*, *as*, *ā*, *am*, Ved. created by Prajā-pati (according to Mahā-dhara = *prajāpati-śriṣṭa*). — *Prajāpati-pati*, *is*, m. 'lord of the lords of created beings'; an epithet of Dakṣa. — *Prajāpati-bhakhṣita*, *as*, *ā*, *am*, Ved. eaten by Prajā-pati. — *Prajāpati-yajña*, *as*, m. 'the sacrifice performed to Prajā-pati (as the deity presiding over procreation of offspring)', the procreation of children enjoined by law. — *Prajāpati-loka*, *as*, m. the world of Prajā-pati situated between the sphere of Brahmā and that of the Gandharvas. — *Prajāpati-śarman*, *ā*, m., N. of a man. — *Prajāpati-śriṣṭa*, *as*, *ā*, *am*, created by Prajā-pati. — *Prajāpati-hridaya*, *am*, n., Ved. 'Prajāpati's heart', N. of a Sāman (also called *Prajāpater hridayam*). — *Prajāpatya*, an incorrect form for *prajāpatya*, q. v. — *Prajā-pāla* or *prajā-pālaka*, *as*, m. 'protector of created beings'; an epithet of Kṛiṣṇa; a protector of subjects, a king, sovereign; N. of a prince. — *Prajā-pālana*, *am*, n. the protection of subjects. — *Prajā-pālī*, *is*, m. an epithet of Śiva; [cf. *gopālī*]. — *Prajāpālya*, *am*, n. the office of protector of the people, royal office. — *Prajāpātatra* (*ṣā-am*), *am*, n., Ved. perpetuity of posterity. — *Prajāpārtham* or *prajārthe* (*ṣā-ar*), ind. for the sake of offspring. — *Prajā-rat*, *ān*, *ati*, *at*, accompanied by progeny, having offspring or children, abounding in progeny, prolific; pregnant; having subjects; (*ati*), f. a brother's wife; the wife of an elder brother; a mother, matron; N. of a tutelary deity of the Sumantus; of the wife of Priya-vrata. — *Prajā-vid*, *t*, *i*, *t*, or *prajā-santi*, *is*, *is*, *i*, Ved. bestowing or granting progeny. — *Prajā-viddhi*, *is*, f. increase

of progeny. — *Prajā-ṣṛi*, *t*, m. 'the creator of beings'; an epithet of Brahmā; of Kaśyapa. — *Prajā-hita*, *as*, *ā*, *am*, favourable to or good for children or subjects, kind or useful to children or subjects; (*am*), n. water. — *Prajāṣṭu* (*ṣā-ṣṭu*), *us*, *us*, *u*, wishing to obtain offspring, desirous of progeny. — *Prajāṣṭa* (*ṣā-ṣṭa*), *as*, m. 'lord of created beings'; an epithet of the god presiding over the procreation of offspring; 'lord of the people', a prince, king, sovereign. — *Prajāṣṭara* (*ṣā-ṣṭa*), *as*, m. 'lord of the people', a sovereign, king. — *Prajāpatti* (*ṣā-ut*), *is*, f. or *prajāpādana* (*ṣā-ut*), *am*, n. the raising up of progeny.

1. *pra-jajñi*, *is*, *is*, *i*, able to beget (in *a-p*°, q. v.; for 2. *pra-jajñi* see under 1. *pra-jñā*, col. 3). — *Pra-jana*, *as*, *am*, m. n. (usually m.), begetting, generating, impregnating, generation; impregnation or pregnancy of cattle; bearing, bringing forth; (*as*), m. one who begets, a generator, impregnator, progenitor. — *Prajanārtham* (*na-ar*), ind. for the sake of procreation.

*Pra-janana*, *as*, *i*, *am*, begetting, generating, generative, procreative, vigorous (according to Mahā-dhara = *prajāpādaka*); (*am*), n. the act of generation, procreation, propagation, conception in the womb; the act of bringing forth, delivery, birth; production; generative energy, procreative power, semen; the generative organ, penis, vulva; offspring, children; = *pra-gama*; = *pra-gata*. — *Pra-janana-kuśala*, *as*, *ā*, *am*, skilled in midwifery. — *Pra-janana-rat*, *ān*, *ati*, *at*, Ved. possessing generative power.

*Pra-janayitṛi*, *tā*, m., Ved. a generator, begetter, progenitor.

*Pra-janikā*, f. a mother.

*Pra-janishṭu*, *us*, *us*, *u*, generative, procreative, prolific, productive, generating, producing; being born or produced; growing or standing (as corn).

*Pra-janishyamāṇa*, f. about to bring forth, being near the time of delivery.

*Pra-januka*, *as*, m. the body; (perhaps an incorrect form.)

*Pra-janū*, *ūs*, f., Ved. the vulva, pudenda muliebria.

*Pra-jas*, *ās*, *ās*, *as*, = *pra-ja* (at the end of a comp.; cf. *dush-p*°, *bahu-p*°).

*Pra-jāta*, *as*, *ā*, *am*, born, produced; impregnating; (*ā*), f. a woman who has borne a child.

*Pra-jāti*, *is*, f. generating, generation, procreation, propagation, production; bringing forth, delivery, travail, labour; generative power; (*is*), m., N. of a prince. — *Prajāti-mat*, *ān*, *ati*, *at*, Ved. containing words relating to generation.

*Pra-jāyini*, f. being about to bring forth; bearing, bringing forth, a mother (at the end of comps., e. g. *abhīrāpa-prajāyini*, bearing handsome children; cf. *vīra-p*°).

*Pra-jājanishamāṇa*, *as*, *ā*, *am*, Ved. wishing to be born.

*प्रजप्* *pra-jap*, cl. 1. P. *-japati*, *-japitum*, to recite in a low tone, whisper, mutter.

*प्रजय* *pra-jaya*. See under *pra-ji*, col. 3.

*प्रजल्प* *pra-jalp*, cl. 1. P. *-jalpati*, *-jalpitum*, to prattle, gossip, chatter; to speak, talk; to communicate, proclaim, announce.

*Pra-jalpa*, *as*, m. prattle, gossip, heedless or frivolous words (especially such as used in greeting a lover).

*Pra-jalpana*, *am*, n. talking, speaking.

*Pra-jalpita*, *as*, *ā*, *am*, talked, chattered; one who has begun to talk; (*am*), n. spoken words, talk.

*प्रजव* *pra-java*. See under *pra-jū*, col. 3.

*प्रजागृ* *pra-jāgrī*, cl. 2. P. *-jāgarti*, *-jāgaritum*, to watch, keep watch, watch over (with loc.); to lie in wait for (with gen.). Caus. *-jāgarayati*, *-yitum*, to wake (trans.).

*Pra-jāgara*, *as*, *ā*, *am*, one who wakes, waking, an epithet of Viṣṇu; (*as*), m. a guardian; the act of waking or watching, lying awake at night, sleeplessness, being awake, being roused, awaking; taking care; (*ā*), f., N. of an Apsaras.

*Pra-jāgarāṇa*, *am*, n. being awake, sleeplessness.

*प्रजानि* *pra-jāni*, *is*, m., N. of a prince; (a various reading for *pra-jāti*.)

*प्रजि* *pra-ji*, cl. 1. P. *-jayati*, *-jetum*, to win, conquer, overpower, subdue.

*Pra-jaya*, *as*, m., Ved. victory, conquest.

*Pra-jit*, *t*, *t*, *t*, conquering, defeating.

*प्रजित* *prajita*, *as*, *ā*, *am*, impelled, urged on; (probably a wrong form for *prājita* fr. rt. *aj* with *pra*.)

*प्रजिन* *prajina*, *as*, m. wind, air; (also read *prajina*.)

*प्रजिन्व* *pra-jiu*, cl. 1. P. *-jinvati*, *-jinvitum*, Ved. to refresh, animate; to promote, help, assist.

*प्रजिहीषु* *pra-jihirshu*, *us*, *us*, *u* (fr. Desid. of rt. *hri* with *pra*), being about to strike or hit, wishing to strike.

*प्रजीवन* *pra-jīvana*, *am*, n. (fr. rt. *jiv* with *pra*), livelihood, subsistence.

*Pra-jivān*, *i*, m., N. of a minister of Megha-varṇa the king of the crows.

*प्रजुष्ट* *pra-jushṭa*, *as*, *ā*, *am* (fr. rt. *jush* with *pra*), strongly attached to, devoted to, intent on (= *pra-sakta*, Manu II. 96).

*प्रजु* *pra-jū*, cl. 1. P. A. *-javati*, *-te*, &c., to hasten forwards; to set in rapid motion, push or drive on; to urge on, incite: Caus. *-jāvayati*, *-yitum*, to set in rapid motion, let fly, dart, shoot.

*Pra-java*, *as*, m., Ved. haste, rapidity; (*am*), ind. hastily, rapidly.

*Pra-javita*, *as*, *ā*, *am*, driven on, impelled; incited, urged on.

*Pra-javin*, *i*, *inī*, *i*, hastening, rapid, swift, speedy; (*i*), m. a runner, courier, express.

*प्रजुम्भ* *pra-jṛimbh*, cl. 1. A. *-jṛimbhate*, *-jṛimbhitum*, to begin to yaw.

*प्रजृ* *pra-jṛi*, cl. 4. P. *-jṛiyati*, *-jaritum*, *-jaritum*, to be digested.

*प्रजटिक* *prajātika*, *as* or *am*, m. or n. (?), a kind of Prākṛit metre (= Prākṛit *paṅjalā*).

*प्रज्जि* *prajji*, *is*, m., N. of a man.

*प्रज्ञ* 1. *pra-jña*, *as*, *ā*, *am*, = *pra-jñu*, q. v.

*प्रज्ञा* 1. *pra-jñā*, cl. 9. P. A. *-jñāti*, *-jñānīte*, *-jñāntum*, to know, understand (especially said of knowing a way or mode of action); to distinguish, discern, discriminate; to know of, know about, be acquainted with; to become aware of, to find out, discover: Caus. *-jñāpayati*, *-jñāpayati*, *-yitum*, to show or point out (the way); to discover, betray; to summon, invite.

2. *pra-jajñi*, *is*, *is*, *i* (for 1. see col. 2), Ved. conversant with.

2. *pra-jña*, *as*, *ā*, *am*, wise, intelligent, learned; (at the end of a comp.) knowing, conversant with; (*ā*), f. a clever or sensible woman; intelligence, understanding, intellect, wisdom, knowledge; discernment, discrimination, judgment; device, design, determination; Wisdom personified as the goddess of arts and eloquence, Sarasvatī; (with Buddhists) the energy of the Ādi-buddha. — *Prajña-tā*, f., Ved. knowledge. — *Prajñā-kara*, *as*, m., N. of the author of a commentary on the Nalodaya. — *Prajñā-kāya*, *as*, m. an epithet of Mañju-śrī a Buddhist saint. — *Prajñā-kūṭa*, *as*, m., N. of a Bodhi-sattva. — *Prajñā-gupta-śarira*, *as*, *ā*, *am*, having the

body protected by understanding. — *Prajñā-ākshus*, *us, us, us*, 'mind-eyed,' 'having the understanding or wisdom as the only eyes,' blind; (*us*), m. an epithet of the blind king Dhṛita-rāshṭra. — *Prajñā-dhya* (°*nā-ādḥ*), *as, m.* 'rich in wisdom,' N. of a man. — *Prajñādītya* (°*nā-ād*), *as, m.* 'sun of wisdom,' N. of a man. — *Prajñā-pāramitā*, f. (with Buddhists) one of the six perfections, perfection in wisdom, (the other five are *dāna-p*°, *śīla-p*°, *keśhānti-p*°, *virya-p*°, and *dhyaṇa-p*°); N. of a Buddhist work. — *Prajñā-maya*, *as, i, am*, made or consisting of wisdom. — *Prajñā-vat*, *ān, atī, at*, possessing wisdom, wise, knowing, intelligent. — *Prajñā-varman*, *ā, m.* 'having wisdom for armour,' N. of a man. — *Prajñā-vāda*, *as, m.* a wise speech, wise saying. — *Prajñā-vriddha*, *as, ā, am*, old in wisdom or knowledge. — *Prajñā-sahāya*, *as, ā, am*, 'having wisdom for a companion,' wise, intelligent. — *Prajñā-hina*, *as, ā, am*, destitute of wisdom, ignorant, silly, unwise.

*Pra-jñapti*, *is, f.* teaching, informing, doctrine, communication; an appointment, agreement, engagement; (with Jains) a particular magical art personified as one of the Vidyā-devīs (also *pra-jñapti*). — *Pra-jñapti-kaushika*, *as, m.*, N. of a teacher acquainted with the magical art called *Pra-jñapti*. — *Pra-jñapti-vādin*, *in, as, m. pl.*, N. of a Buddhist sect. — *Pra-jñapti-sāstra*, *am, n.*, N. of a Buddhist work.

*Pra-jñāta*, *as, ā, am*, known, understood; distinguished, discriminated, discerned, discernible, distinct, clear; renowned, famous, notorious.

*Pra-jñāti*, *is, f.*, Ved. knowing the way (to any place), knowing the right way.

*Pra-jñātrī*, *tā, trī, trī*, Ved. one who knows the right way, a skillful guide, conductor.

*Pra-jñātra*, *as, ā, am*, Ved. in *a-p*°, losing or missing the way.

*Pra-jñāna*, *as, ā or ī, am*, prudent, wise, clever, learned; easily known (Ved.); (*am*), n. knowledge, knowing one's duty, wisdom, intelligence; discrimination; a mark, sign, token, memorial. — *Pra-jñāna-santati*, *is, f.* a train of thought.

*Pra-jñāpita*, *as, ā, am*, betrayed, disclosed, discovered.

*Pra-jñāla*, *as, ā, am*, wise, prudent.

*Pra-jñin*, *i, īni, ī*, wise, prudent; (*i*), m. a wise or learned man, sage, scholar.

*Pra-jñila*, *as, ā, am*, wise, prudent, clever.

**प्रज्जु** *pra-jñu*, *us, us, u*, having the knees far apart, bandy-legged, bow-legged; (also written *pra-jñu*.)

**प्रज्वल** *pra-jval*, cl. 1. P. (ep. also A.) *jvalati* (-*te*), *jvalitum*, to catch fire, begin to burn or blaze, be in flames, flame, blaze up; to blaze brightly, shine, gleam; to be inflamed or incensed, become wrathful, to be kindled (e.g. *teshām krodhah pra-javāla*, their wrath was kindled): Caus. *jvalayati*, *jvālayati*, *-yitum*, to set on fire, light, kindle, inflame; (with Buddhists) to explain, illustrate.

*Pra-jvalana*, *am, n.* blazing up, flaming, burning, taking fire, kindling.

*Pra-jvalaniya*, *as, ā, am*, to be set on fire, inflammable.

*Pra-jvalita*, *as, ā, am*, being in flames, flaming, burning, blazing, shining, bright, radiant; blazed forth, burnt; (*am*), n. flaming up, blazing, burning.

*Pra-jvālita*, *as, ā, am*, lighted, kindled, set on fire.

**प्रज्ञार** *pra-jvāra*, *as, m.* (fr. rt. *jvar* with *pra*), the heat of fever (sometimes personified).

**प्रडी** *pra-dī*, cl. 1. 4. A. -*ḍayate*, -*ḍiyate*, -*ḍayitum*, to fly forward, fly away, fly up.

*Pra-dīna*, *am, n.* flying rapidly, flying in every direction; taking flight, beginning to fly; the act of flying; flying forward.

**प्रण** *prana*, *as, ā, am* (fr. 1. *pra*), ancient, old (see Vārtika 3. to Pāp. V. 4. 30).

**प्रणख** *pra-nakha*, *as* or *am*, m. or n. (?), the point of the nails.

**प्रणद्** *pra-ṇad*, cl. 1. P. -*ṇadati*, -*ṇaditum*, to resound, begin to sound, begin to roar or cry.

*Pra-ṇadana*, *am, n.* sounding, sound.

*Pra-ṇadita*, *as, ā, am*, sounded, sounding; buzzing, humming (as a bee).

*Pra-ṇāda*, *as, m.* a loud sound, clangour, noise, shout, cry; any loud noise, especially one expressing approbation or delight, huzza; neighing, braying, bray; roar, roaring; a cry for help; a low sound expressive of great pleasure, a murmur or sigh of rapture; a disease of the ear, a noise or buzzing in the ear from thickening of the membranes &c.; N. of a Cakra-vartin.

*Pra-ṇādaka*, *as, ikā, am*, see Scholiast on Pāp. VIII. 4. 16.

**प्रणपात** *pra-ṇapāt*, *t, m.*, Ved. a great-grandson; [cf. Lat. *pro-nepo*-(*t*)-s.]

**प्रणभ्** *pra-nabh*, cl. 1. A. -*ṇabhate*, &c., Ved. to burst, split, cleave (intrins.).

**प्रणम्** *pra-ṇam*, cl. 1. P. A. -*ṇamati*, -*te*, -*ṇantum*, to bend or bow down before, make obeisance to (with dat., gen., loc., or acc.): Caus. -*ṇamāyati*, -*yitum*, to cause any one (acc.) to bow before another (dat.); to bend, incline; to do anything reverentially.

*Pra-ṇata*, *as, ā, am*, bent forwards, crooked; bowed, bowing to (with gen. or acc.); bending, stooping, stooped; inclined; humble; skillful, clever. — *Pra-ṇata-siras*, *ās, ās, as*, having the head or top bent down or bowed; inclined, stooping. — *Pra-ṇatāśeṣa-sāmanta* (°*ta-ās*°), *as, ā, am*, one before whom all (his) neighbours bow, receiving homage from all the neighbouring princes.

*Pra-ṇatarat*, *ān, atī, at*, having bent, bowed, bowing, bent.

*Pra-ṇati*, *is, f.* bending, bowing, inclination, salutation, reverence, obeisance, courtesy.

*Pra-ṇamat*, *an, anī, at*, bowing to, saluting with reverence or respect.

*Pra-ṇamita*, *as, ā, am*, bending, bowing.

*Pra-ṇamya*, ind. having bowed, having done homage or made obeisance.

*Pra-ṇāma*, *as, m.* bending, bowing, a bow; respectful or reverential salutation, prostration, obeisance (especially to a Brāhman or to a deity). — *Pra-ṇāmāñjali* (°*ma-āñ*°), *is, m.* reverential salutation with the hands opened and hollowed. — *Pra-ṇāmā-dara* (°*ma-ād*°), *as, m.* reverential salutation.

*Pra-ṇāmi*, *i, īni, ī*, bending, bowing before, saluting, honouring, worshipping, prostrating one's self.

**प्रणय** *pra-ṇaya*. See 1. *pra-ṇi*, p. 610, col. 1.

**प्रणव** *pra-ṇava*. See *pra-ṇu*, p. 610, col. 3.

**प्रणश्** 1. *pra-ṇas* (see rt. 1. *naś*), cl. 1. P. A. -*ṇasati*, -*te*, &c., Ved. to reach, attain.

**प्रणश्** 2. *pra-ṇas* (see rt. 2. *naś*), cl. 1. 4. P. -*ṇasati*, -*ṇasyati*, -*ṇasitum*, -*ṇashtum*, -*ṇash-ṭum* (the *n* of the rt. is not changed to *ṇ* when *s* passes into *sh* or is otherwise changed, e.g. *pra-nashṭa*, *pra-nankshyati*), to be lost, disappear, vanish; to escape: Caus. -*ṇasāyati*, -*yitum*, to cause to disappear or perish; to allow to be lost, i. e. to leave unrewarded.

*Pra-ṇasṭya*, *an, anti, at*, perishing, falling away; endeavouring to escape.

*Pra-ṇāsa*, *as, m.* vanishing, disappearance, cessation, loss [cf. *labdha-p*°]; death, destruction, perdition, decay.

*Pra-ṇāsana*, *as, i, am*, (at end of comps.) causing to disappear or cease, removing, destroying, annihilating; (*am*), n. destroying, destruction, annihilation.

*Pra-ṇāsin*, *i, īni, ī*, causing to disappear or cease, removing, destroying.

*Pra-nashṭa*, *as, ā, am* (often incorrectly written *pra-nashṭa*), lost, disappeared, vanished, not to be seen; departed, escaped; perished, destroyed, ruined, decayed, annihilated. — *Pra-nashṭa-jñānika*, *as, ā, am*, 'whose knowledge is destroyed,' without knowledge. — *Pra-nashṭa-vinaya*, *as, ā, am*, 'whose politeness has vanished,' lost to propriety, uncivil, uncomplaisant, rude.

**प्रणस** *pra-ṇasa*, *as, ā, am*, having a prominent nose.

**प्रणाडी** *pra-ṇāḍi*, *f.*, Ved. a channel from a pond, a water-course, waste-pipe, drain; intervention, interposition; (*ḍyā*), ind. mediately, indirectly.

*Pra-ṇāla*, *as, i, m. f.* or *pra-ṇālikā*, *f.* a channel from a pond, gutter, drain, water-course; *pra-ṇālikayā*, through a particular channel, through the medium of, mediately.

**प्रणिंसित** *pra-ṇinsita* or *pra-ṇinsita*, *as, ā, am* (fr. rt. *nins* with *pra*), kissed.

*Pra-ṇinsitavya* or *pra-ṇinsitavya*, *as, ā, am*, to be kissed, what may or ought to be kissed.

**प्रणिग्द्** *pra-ṇi-gad*, cl. 1. P. -*gadati*, -*gaditum*, to begin to address.

**प्रणिघ्नत्** *pra-ṇighnat*. See *pra-ṇi-han*, p. 610, col. 1.

**प्रणिञ्ज** *pra-ṇij*, cl. 3. P. A. -*ṇenekti*, -*ṇenikite*, -*ṇektum*, Ved. to wash away, cleanse.

*Pra-ṇejana*, *as, i, am*, washing away, wiping away; (*am*), n. washing away, wiping away, bathing; water for washing.

**प्रणिज्ञा** *pra-ṇi-jñā*, cl. 9. P. A. -*jāmāti*, -*jānīte*, *jñātum*, to consider, recollect.

**प्रणिधा** *pra-ṇi-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to set in front, place in advance, cause to precede; to lay down, deposit; to lay on, impose, apply; to place in, lay in, bring into, infix, enchain; to include, inclose; to stretch out, stretch forth (the hand); to touch; to turn or direct (the eyes or thoughts) upon; (with *manas*) to concentrate the thoughts upon, give the whole attention to; to resolve; to think; to send out or employ (a spy or emissary), spy.

*Pra-ṇidhāna*, *am, n.* laying on, imposing, applying, employing, application, employment, use; access, entrance; respectful conduct or behaviour towards, attention paid to (with loc.); profound religious meditation; great effort, stress, energy; (with Buddhists) prayer, entreaty, supplication.

*Pra-ṇidhi*, *is, m.* observing, scrutinizing, spying out; sending out (spies or emissaries); a spy, secret agent, emissary; an attendant, a follower; care, attention; asking, solicitation, request; N. of a son of Bṛihad-ratha.

*Pra-ṇidheya*, *as, ā, am*, to be applied or injected (as a clyster); to be sent out (as a spy); (*am*), n. employing; sending out (of emissaries).

*Pra-ṇihita*, *as, ā, am*, laid on, applied, imposed; deposited; outstretched, stretched forth; delivered, entrusted, consigned; having the attention fixed, having the thoughts concentrated on one point, intent (= *sam-āhita*); resolved, determined, decided; prudent, advised, careful, wary, cautious; discovered by spies, spied out; obtained, attained, received, acquired; acknowledged, previously agreed to or admitted.

**प्रणिध्ये** *pra-ṇi-dhyai*, cl. 1. P. -*dhyāyati*, -*dhyātum*, to give the attention to (with acc.).

**प्रणिन्द** *pra-ṇi-nad*, cl. 1. P. -*ṇadati*, -*ṇaditum*, to sound loudly, thunder.

*Pra-ṇinadat*, *an, anti, at*, sounding deep or like thunder.

*Pra-ṇināda*, *as, m.* a deep sound, that of thunder or the like.

**प्रणिन्द** *pra-nind* or *pra-nind*, cl. 1. P. -*ṇindati*, -*ṇinditum*, to blame, censure, upbraid.

*Pra-nindana* or *pra-nindana*, *am*, *n*. censuring, upbraiding.

*Pra-nindya* or *pra-nindya*, *ind*. having censured or upbraided.

**प्रणियत्** *pra-ni-pat*, *cl. 1. P. -patati, -patitum*, to throw one's self down before, fall prostrate before, bow down before, bow respectfully to (with acc. and sometimes with dat. or loc.): Caus. *-pātayati, -yitum*, to cause to bow down, induce or cause to fall prostrate.

*Pra-nīpatana*, *am*, *n*. falling down before, throwing one's self down at any one's feet, prostration; bowing or doing homage to, saluting.

*Pra-nīpatita*, *as, ā, am*, bowed down in reverence, saluting.

*Pra-nīpatya*, *ind*. having bowed down or in reverence, having saluted respectfully, having done homage to.

*Pra-nīpāta*, *as*, *m*. falling at any one's feet, prostration, humble submission to (with gen.); salutation, reverence, obeisance. — *Pra-nīpāta-purāṣ-sarani*, *ind*. preceded by prostration, with an obeisance. — *Pra-nīpāta-pratikāra*, *as, ā, am*, having submission for a remedy, counteracted by submission. — *Pra-nīpāta-rasa*, *as*, *m*. 'taking pleasure in submission,' a magical formula pronounced over weapons.

*Pra-nīpātin*, *i, inī, i*, throwing one's self down or falling at the feet of, submitting, submissive.

**प्रणिमा** 1. *pra-ni-mā*, *cl. 3. A. -mimīte, -mālum* (fr. rt. 2. *mā*), see Scholiast on Pāp. VIII. 4, 17.

**प्रणिमा** 2. *pra-ni-mā*, *cl. 2. P., 3. A. -māti, -mimīte, -mālum* (fr. rt. 4. *mā*), see Scholiast on Pāp. VIII. 4, 17, Vopa-deva VIII. 22, IX. 36.

**प्रणिमि** *pra-ni-mi*, *cl. 5. P. A. -minoti, -minute, &c.*, see Vopa-deva XXVI. 212.

**प्रणिया** *pra-ni-yā*, *cl. 2. P. -yāti, -yātum*, to advance, proceed.

**प्रणिशम्** *pra-ni-śam*, *cl. 4. P. -śāmyati, -śamitum*, to become calm, be pacified or appeased; to hear.

**प्रणिहन्** *pra-ni-han*, *cl. 2. P. -hanti, -hantum*, to slay, to kill (with gen.).

*Pra-nīghnat*, *an, atī, at*, preparing or threatening to strike.

**प्रणिहित** *pra-nihita*. See under *pra-nī-dhā*, p. 609, col. 3.

**प्रणी** 1. *pra-nī*, *cl. 1. P. A. -ṇayati, -te, -netum*, to lead forwards, advance, conduct, promote; to bring forwards, show, display; to bring; to offer, present; to direct or turn (the eyes) towards; (in liturgical language) to convey the sacrificial fire or water or Soma to its place at the altar; to bring into, reduce to (e.g. *vaśam pra-nī*, to reduce to submission); to bring to pass, effect, accomplish, perform, execute, complete, finish; to apply; to manifest affection, show love or affection, love; to establish, institute, promulgate, teach; to write, compose; to cast, shoot, discharge; to do away with, remove, dispel; (with *daṇḍam*) to carry the rod, inflict punishment; (A.) to draw in (the breath): *Desid. -ṇiṣhati*, to desire to lead, wish to conduct (Ved.).

*Pra-nāya*, *as*, *m*. a leader (Scholiast on Pāp. III. 1, 142); leading, conduct, guidance; confidence, familiarity, trust, intimacy; friendly acquaintance, confidential relationship, friendly or fond regard, friendship, affection, love, fondness, favour, kindness; wish, desire, longing; affectionate solicitation, request, asking, begging; reverence, obeisance; final emancipation or beatitude; (*ṇā*), *ind*. confidentially, candidly; of one's own accord; without ceremony; (*āt*), *ind*. candidly, openly, frankly. — *Pra-nāya-kalaha*, *as*, *m*. a lovers' quarrel, mere wanton quarrelsomeness. — *Pra-nāya-kūṭita*, *as, ā, am*, according to a Scholiast = *prematīśayena kupita*,

angry through excess of affection. — *Pra-nāya-kopa*, *as*, *m*. the (feigned) anger of a coquette towards her lover, anger indulged for the sake of the pleasure of being pacified. — *Pra-nāya-prakarṣa*, *as*, *m*. excess of affection, unwonted or extraordinary attachment. — *Pra-nāya-bharaṅga*, *as*, *m*. a breach of confidence or friendship, faithlessness. — *Pra-nāya-māna*, *as*, *m*. 'love-pride,' the arrogance of love, lovers' quarrels. — *Pra-nāya-vaśana*, *am*, *n*. a declaration of love or affection (according to a Scholiast = *prema-kathana*). — *Pra-nāya-val*, *ān, atī, at*, possessing candour, acting frankly or openly, free from constraint, unceremonious, frank, open, confident; possessing affection, attached to, feeling an attraction towards, loving. — *Pra-nāya-vimukha*, *as, ī, am*, averse from acquaintance, disinclined to friendship. — *Pra-nāya-vihati*, *is, f*. refusal of a request, denial, refusal, non-compliance. — *Pra-nāya-sprīṣ*, *k, k, k*, exciting affection, affectionate. — *Pra-nāyāparādha* (*ṇya-ap*), *as*, *m*. an offence against (mutual) affection or confidence. — *Pra-nāyāpahārṇ* (*ṇya-ap*), *i, inī, i*, taking with confidence, taking without shyness or constraint. — *Pra-nāyī-bhū*, *cl. 1. P. -bhavati, -bhavitum*, to become attached, to become affectionate. — *Pra-nāyonmukha* (*ṇya-un*), *as, ī, am*, intending or about to make a declaration of love. — *Pra-nāyopeta* (*ṇya-up*), *as, ā, am*, possessing candour, frank, open, candid.

*Pra-nāyat*, *an, anti, at*, leading forwards, conducting; dispensing; decreting, awarding.

*Pra-nāyana*, *am*, *n*. bringing forwards, conducting; conveying, bringing, fetching [cf. *agni-śhoma-p*]; carrying out, executing, performing, practising; bringing forward, adducing; composing, writing; that in which anything is brought [cf. *pra-nītā-p*]; dispensing, distributing; decreting, awarding, sentencing; (with *daṇḍasya* or *daṇḍa-p*) carrying the rod, inflicting punishment.

*Pra-nāyāniya*, *as, ā, am*, used in bringing or fetching (as wood employed in carrying the sacred fire; cf. *agni-p*).

*Pra-nāyīn*, *i, inī, i*, feeling attracted towards, attached to, affectionate, loving, kind; liking, wishing or longing for, desirous of; beloved, dear; intimate, familiar; (*ī*), *m*. a friend, favourite; a lover, husband; a petitioner; a humble servant; (*inī*), *f*. a female friend; a mistress, wife. — *Pra-nāyī-kriyā*, *f*. the act of a lover or affectionate person. — *Pra-nāyī-jana*, *as*, *m*. a friendly person, a friend; a number of friends, friendly circle. — *Pra-nāyī-tā*, *f*. desire or longing for.

*Pra-nāyaka*, *as*, *m*. a leader or commander (of an army), guide, chief.

*Pra-nāyā*, *as, ā, am*, to be regarded with affection, dear, beloved; blameless, upright, straightforward; devoid of passion or desire (?); disapproved, disagreeing.

*Pra-nīṣhēṇya*, *as, ā, am*, Ved. appointed to lead or begin, appointed to be a commencement.

2. *pra-nī*, *is, m.*, Ved. a leader, conductor; (*is*), *f*. (according to Śāy.) = *pra-nīyamānā stutīh*.

*Pra-nīta*, *as, ā, am*, led forwards, advanced, promoted; brought; offered, presented, delivered, given; directed; conveyed (to the altar, as fire or water or Soma); brought into, reduced to; effected, accomplished, performed, executed, completed, finished; made, done, constructed; prepared, dressed (as food), cooked; established, instituted, taught, said, declared; written, composed, compiled; thrown, cast, shot, discharged, sent; set aside, removed, dispelled, (exposed as a child?); beloved, dear [cf. *manaḥ-p*]; inflicted, decreed, sentenced, awarded; entered, approached; (*as*), *m*. fire consecrated by prayers or mystical formulas; (*ā*), *f*. a vessel used at sacrifices, a sort of cup; *N.* of a river; (*ās*), *f*. pl., scil. *āpas*, water fetched on the morning of a festival for sacrificial uses, holy water. — *Pra-nīta-pra-nāyana*, *am*, *n*, Ved. the vessel in which holy water is fetched.

*Pra-nīti*, *is, f*, Ved. conduct, leading, guidance; leading away; favour.

*Pra-nīya*, *as, ā, am*, Ved. to be led on, see Pāp. III. 1, 123.

*Pra-netavya*, *as, ā, am*, to be led or guided; to be accomplished or executed, to be used or applied.

*Pra-netri*, *tā, m*. a leader, guide; a maker, framer, creator; an author, promulgator of a doctrine, teacher; a performer or one who plays a musical instrument. — *Pra-netri-mat*, *ān, atī, at*, Ved. containing the notion of leading.

*Pra-neti*, *is, is, i*, Ved. leading or guiding constantly or repeatedly; (Śāy. = *prakarṣheṇa netā*.)

*Pra-neya*, *as, ā, am*, to be guided or led, ductile, docile, submissive, obedient, tamable, yielding; to be executed or accomplished; to be fixed or settled; agreeable (?).

**प्रणु** *pra-nu*, *cl. 2. 6. P. and Ved. 1. A. -ṇauti, -ṇavati, -ṇavate, -ṇavitum, -ṇuvitum*, to roar, bellow, low; to resound, reverberate; to make a humming or droning sound, to utter the sacred syllable *Om*; to praise.

*Pra-nava*, *as*, *m*. the mystical or sacred syllable *Om* (Manu II. 74); a small kind of drum or tabor (= *paṇava*). — *Pra-nāvopaniṣad* (*ṇva-up*), *t, f.*, *N.* of an Upanishad.

*Pra-navaka*, *as*, *m*. (at the end of comps.) the mystical or sacred syllable *Om*.

*Pra-nuta*, *as, ā, am*, praised, celebrated, lauded.

**प्रणुद्** 1. *pra-nud*, *cl. 6. P. A. -ṇudati, -te, -ṇotum*, to push or thrust forward, press forward, push on; to drive away, send away, repel, dispel; to scare or frighten away; to set in motion, drive; to stir: Caus. *-ṇodayati, -yitum*, to push or thrust away; to move, excite; to press any one to do anything; to request any one for anything (with two acc.).

*Pra-nutta*, *as, ā, am*, pushed away, driven away, repelled; frightened or scared away.

2. *pra-nud*, *t, t, t*, driving away, frightening or scaring away; forcing away, removing; directing, enjoining, who or what commands or enjoins.

*Pra-nuda*, *as, ā, am*, driving away, frightening away; forcing away.

*Pra-nudat*, *an, atī* or *anti, at*, driving away, dispelling.

*Pra-nūdita*, *as, ā, am*, driven away.

*Pra-nunna*, *as, ā, am*, pushed or thrust away, driven away; frightened or scared away; set in motion, driven; sent, dispatched; shaking, trembling.

*Pra-nottavya*, *as, ā, am*, to be pushed or moved forwards.

*Pra-noda*, *as*, *m*. driving, guiding (horses &c.); directing, ordering.

*Pra-nodita*, *as, ā, am*, set in motion, agitated; driven, guided; directed, ordered.

*Pra-nodya*, *as, ā, am*, to be driven away, to be sent or turned away; to be frightened away; to be removed.

**प्रतक्न** *pra-takvan, ā, arī, a* (fr. rt. *tak* with *pra*), Ved. moving onwards; steep, precipitous (? according to MahI-dhara = *pradakṣiṇam gat-chāntya rītvijo yatra*).

**प्रतक्ष** *pra-takṣh*, *cl. 1. P. -takṣati, -takṣhitum, -takhum*, Ved. to build, make, produce.

**प्रतङ्क** *pra-tankam*, *ind.* (fr. rt. *tank* with *pra*), Ved. having glided or crept.

**प्रतद्** *pra-tad*, *cl. 10. P. -tādāyati, -yitum*, to strike down, knock down.

**प्रतत** *pra-tata*. See under *pra-tan*, p. 611.

**प्रततामह** *pra-tatūmaha*, *as*, *m.*, Ved. a great-grandfather.

**प्रतद्वसु** *pratad-vasu*, *us, us, u*, Ved. 'laden with wealth,' an epithet of the horses of Indra (according to the Nirukta = *prāpta-vasu*; Śāy. = *visṭīra-dhana*).

**प्रतन्** *pra-tan* [cf. rt. 3. *tan*], cl. 8. P. A. *-tanoti*, *-tanute*, *-tanitum*, to spread, extend; to spread over, cover, fill; to stretch out, unfold, spread abroad, disperse, diffuse; to carry off; to show, display, reveal, manifest; to begin to perform, begin (a sacrifice); to execute, perform, accomplish: Pass. *-tanyate*, *-tāyate*, to spread or extend from, proceed from.

*Pra-tata*, *as*, *ā*, *am*, spread; spread over, covered, filled; stretched out, spread abroad, diffused; (*am*), ind. continuously, unintermittingly.

*Pra-tati*, *is*, f. spreading, expansion, extension; (*is* or *i*), f. a creeping plant, creeper.

*Pra-tāna*, *as*, m. a shoot, tendril; a plant with tendrils; a low spreading creeper, creeping plant, creeper, climber; branching out, ramification (both literal and metaphorical); 'a branch or tendril,' epithet of a section of a work entitled *Kāvya-kalpa-lāṭā-parimāla*; a kind of disease, tetanus, epilepsy; N. of a man; (*ās*), m. pl., N. of his descendants. — *Pra-tāna-vaṭ*, *ān*, *atī*, *at*, having shoots or tendrils; ramified.

*Pra-tānin*, *i*, *ini*, *i*, spreading, extending; having shoots or tendrils; (*ini*), f. a spreading creeper, climbing plant.

**प्रतन** *pratana*, *as*, *ī*, *am* (fr. 1. *pra*), ancient, old; [cf. *pratna*.]

**प्रतनु** *pra-tanu*, *us*, *us* or *vī*, *u*, very thin or fine, delicate, minute; slender, emaciated; small, narrow; insignificant, indifferent.

*Pra-tanuka*, *as*, *ā*, *am*, very fine or delicate; (*am*), ind. very delicately.

**प्रतप** *pra-tap*, cl. 1. P. *-tapati*, *-taptum*, to give forth heat, radiate heat, be hot, burn, glow; to warm, to heat, to shine upon; to bake, roast; to anneal metals; to kindle, light, illumine; to feel pain, suffer; to mortify the flesh, perform penance; to pain with heat, torment, torture, harass: Pass. *-tapyate*, to feel pain, suffer pain: Caus. *-tāpayati*, *-yitum* (anomalous 3rd sing. 1st Fut. *pra-tāpīta*, Mahā-bh. Kāṇḍa-p. 1971), to make warm or hot, warm, heat; to set on fire, set in flames, irradiate, illuminate; to destroy with heat, pain by heat, torment, harass.

*Pra-tapat*, *an*, *anti*, *at*, burning; (*an*), m. the sun.

*Pra-tapana*, *am*, n. making warm, warming; *pratapane kri*, to put near the fire, make warm.

*Pra-tapta*, *as*, *ā*, *am*, heated; hot, ardent; annealed; pained, tormented, tortured.

*Pra-tāpa*, *as*, m. glowing heat, heat, warmth; splendor, brilliancy, glory, majesty, dignity, the possession of rank and power, superiority; ardour, zeal, spirit, vigour, power, efficacy, energy; courage, prowess, valour; the plant *Calotropis Gigantea* (= *arka*); N. of a man. — *Pratāpa-śāstra*, *as*, m., N. of an author. — *Pratāpa-dhavalā*, *as*, m., N. of a prince. — *Pratāpa-pāla*, *as*, m., N. of a man.

— *Pratāpa-pura*, *am*, n., N. of a city. — *Pratāpa-mārtanda*, *as*, m., N. of a work. — *Pratāpa-mukuta*, *as*, m., N. of a prince. — *Pratāpa-rudra*, *as*, m., N. of a prince of the Kākatiyas (celebrated in a work by Vidyā-nātha on rhetoric and in the drama called *Pratāparudriya* or *Pratāpa-rudra*; he was born in Bhoja-pur); *Pratāpa-rudra* is also described as a king of Vijaya-nagara). — *Pratāpa-vaṭ*, *ān*, *atī*, *at*, full of splendor, endowed with majesty, majestic, glorious, mighty, powerful; dignified; (*ān*), m., N. of an attendant of Skanda; an epithet of Siva. — *Pratāpa-sīla*, *as*, m., N. of a prince (= *sīlā-dītya*). — *Pratāpādītya* (*pa-ād*), *as*, m., N. and epithet of various princes. — *Pratāpāṅkārā* (*pa-ā*), *as*, m., N. of a medical work.

*Pra-tāpana*, *as*, *ī*, *am*, making hot, paining, distressing, tormenting; (*as*), m. a particular hell; (*am*), n. warming, heating; burning, consuming; inflicting pain or punishment, paining, distressing.

*Pra-tāpasa*, *as*, m. a species of gigantic *Asclepias* with white flowers, *Calotropis Gigantea* Alba.

*Pra-tāpin*, *i*, *ini*, *i*, hot, burning, scorching,

singeing; splendid, shining; paining, distressing, harassing; majestic, dignified, powerful.

**प्रतम्** *pra-tam*, cl. 4. P. *-tāmyati*, *-tamitum*, to lose the breath, become breathless, be stupefied or stunned; to become exhausted, feel exhausted, faint, perish; to be beside one's self.

*Pra-tamaka*, *as*, m. a particular form of asthma. *Pra-tān*, *n*, *n*, *n*, desiring?; being afflicted?; (*ān*), ind. see Gaṇa Svar-ādi to Pāp. I. 1, 37.

**प्रतमाम्** *pra-tamām*, ind. (fr. 1. *pra*), Ved. especially, in particular.

*Pra-taram*, ind., Ved. further; more, more especially, more exceedingly; principally, pre-eminently; (Sāy. = *prakriṣṭataram*, *atīśayena*.)

**प्रतर** *pra-tara*. See under *pra-trī*.

**प्रतर्क** *pra-tark*, cl. 10. P. *-tarkayati*, *-yitum*, to form a clear view or notion; to gather, conclude; to search, investigate; to regard as, take for, deem, suppose.

*Pra-tarka*, *as*, m. conclusion, supposition, conjecture.

*Pra-tarkaṇa*, *am*, n. judging, reasoning, discussing, discussion; doubt; logic.

*Pra-tarkya*, *as*, *ā*, *am*, conceivable, comprehensible, imaginable.

**प्रतर्दन** *pra-tardana*, *as*, m. (fr. rt. *trid* with *pra*), N. of a king of Kāśī (a son of Divo-dāsa and author of the hymn Rig-veda IX. 96); N. of a Rākshasa; of a class of divinities under Manu Auttama.

**प्रतल** *pra-tala*, *as*, m. the open hand with the fingers extended; (*am*), n. one of the divisions of the lower regions; [cf. *pātāla*.]

**प्रतवस्** *pra-tavas*, *ās*, *ās*, *as*, Ved. mighty, powerful, active; (Sāy. = *prakriṣṭa-balopeta*.)

**प्रतव्य** *pra-tāmra*, *as*, *ā*, *am*, excessively red, very red.

**प्रतार** *pra-tāra*, *pra-tāraka*, *pra-tāraṇa*, *pra-tāraṇiya*. See under *pra-trī*.

**प्रति** 1. *prati* (an indeclinable particle and prefix to verbs and their derivative nouns; sometimes *prati* in composition), towards, in the direction of, to, unto, near to; against, in opposition to, counter; back, back again, again, in return; down upon, upon, on.

*Prati* is also prefixed to nouns not immediately connected with verbs, to express equality, likeness, resemblance, or comparison; [cf. *prati-śakra*, *prati-śandra*.]

(As a separable preposition with acc. and usually but not invariably following its substantive), towards, to, unto, in the direction of (e.g. *śabdum prati*, in the direction of the sound, towards the place whence the sound came); down upon, upon; against, in opposition to, counter (e.g. *yājñād ripum prati*, he should march against the enemy; *pāhī naṣ tvam prati rishataḥ*, defend thou us against the enemy); over against, opposite, contra; in the presence of, before; in comparison with, in proportion to, on a par with (e.g. *tvam sahasrāyī prati*, thou art on a par with, i.e. equivalent to, thousands); in the vicinity of, near, beside, by, at, on (e.g. *Gaṅgām prati*, at or on the Ganges; *āyodhanam prati*, on the field of battle); on the side of, in favour of; (distributively) in each, at or in every, according to each, severally (e.g. *yajñam prati*, at every sacrifice; *varṣham prati*, every year, annually; in this sense *prati* is frequently used at the beginning of adv. comps., cf. *prati-kṣaṇam*, *prati-grīham*); about, at the time of, during (e.g. *Phālgunam nāsam prati*, about the month Phālguna; *śramam prati*, for a long time); in relation to, with reference to, with regard to (e.g. *dharmam prati*, with regard to justice); concerning; on account of; according to (e.g. *mām prati*, according to me, i. e. in my opinion), in conformity with, in pursuance

of; a little (at the end of a comp., e.g. *sūpa-prati*, a little broth, see Pān. II. 1, 9).

(As a separable preposition, with abl.) on a par with, on an equality with (also with adverbs ending with the affix *tas*, e.g. *Nārāyaṇataḥ prati*, on an equality with Nārāyaṇa); in return for, as compensation for (e.g. *ukṣhā kapotāt prati*, an ox in return for a dove); in the place of, in lieu of, instead of.

Native lexicographers explain the senses of *prati* by the following Sanskrit words: *pra-dhāna*, *kshepa*, *nīś-śaya*, *vy-āvṛitti*, *pra-sasti*, *vi-rodha*, *sam-ādhi*: [cf. Zend *paiti*: Old Pers. *pati-sh*, 'against'; Gr. *πρῶ-τί*, *πρῶ-τί*, *πρῶς* for *πρῶτ*, *πρῶ-θε* (v): Lat. *red-* as in *red-dere*, *red-ire*; *re-* as in *re-ferre*; *pro* for *prati*; *por*, *pol*, *pos* for *part* in the forms *por-rigo*, *pol-liceor*, *pol-lus*, *pos-sides*: Old Slav. *proti*: Lith. *prėsz*, 'against'; Bohem. *proti*: Hib. *frith*, *fritho*, as in *frithbeart*, 'I object, oppose'; *frithbuille*, 'a back-stroke'; *frithshearc*, 'a return of love, mutual regard'; *frithcuirim*, 'I oppose, obstruct'; *frithbharamhuil*, 'a paradox.']

**प्रति 2.** *prati*, *is*, m., N. of a son of Kuśa.

**प्रतिक** *pratika*, *as*, *ī*, *am* (fr. 1. *prati*), worth a Kāṣhāpaṇa or sixteen Paṇas of Kowries.

**प्रतिकञ्चुक** *prati-kañcuka*, *as*, m. an adversary.

**प्रतिकरतम्** *prati-kañtham*, ind. singly, severally, one by one (lit. so that each is seized by the throat).

**प्रतिकम्प** *prati-kamp*, Caus. P. *-kampa-yati*, *-yitum*, to shake, cause to tremble.

**प्रतिकर** *prati-kara*, &c. See under *prati-kri*, p. 612, col. 1.

**प्रतिकर्कश** *prati-karkaśa*, *as*, *ā*, *am*, equally hard, of the same hardness.

**प्रतिकर्ष** *prati-karsha*, *as*, m. (fr. rt. *kriṣh* with *pra*), drawing together, aggregation; anticipating that which occurs later.

*Prati-kriṣhṭa*, *as*, *ā*, *am*, ploughed back again, twice ploughed; thrust back, repulsed, rejected, despised; inferior, low, vile; put out of sight, hidden, concealed.

**प्रतिकल्प** *prati-kalpya*. See under *prati-klrip*, p. 612, col. 2.

**प्रतिक्रम** *prati-kāsa*, *as*, *ā*, *am*, (probably) not obeying the whip.

**प्रतिक्रम** *prati-kāṅksh*, cl. 1. P. (ep. also A.) *-kāṅkshati* (*-te*), *-kāṅkshītum*, to wish for, long for.

*Prati-kāṅkshīn*, *i*, *ini*, *i*, longing for, desirous of, desiring.

**प्रतिकामम्** *prati-kāmam*, ind., Ved. according to wish or desire, at will.

*Prati-kāmin*, *i*, *ini*, *i*, Ved. contrary to desire, contrary to taste, disagreeable, distasteful; (*ini*), f. a female rival.

*Prati-kāmya*, *as*, *ā*, *am*, Ved. being according to wish or liking.

**प्रतिकाय** *prati-kāya*, *as*, m. an effigy, image, likeness, picture; the effigy of a man for archers to practise at; a target, butt, mark.

**प्रतिकार** *prati-kāra*, &c. See under *prati-kri*, p. 612, col. 1.

**प्रतिकार** *prati-kās*, Intens. *-kāsīti*, Ved. to see, behold.

*Prati-kāsa*, *as*, m. (or *prati-kāśa*, q. v.), reflection; look, appearance; (at the end of comps.) having the appearance of, looking like, similar, resembling, like (e.g. *śandra-pratikāśa*, *as*, *ā*, *am*, like the moon).

*Prati-kāsa*, wrongly spelt for *prati-kāśa* above.

**प्रतिक्रितव** *prati-kitava*, as, m. an adversary at play, an opponent in a game

**प्रतिकुञ्चित** *prati-kuñcita*, as, ā, am, bent, curved.

**प्रतिकुञ्जर** *prati-kuijara*, as, m. a hostile elephant; [cf. *prati-gaja*, *prati-dvirada*, *prati-nāga*.]

**प्रतिकूज** *prati-kūj*, cl. 1. P. -*kūjati*, -*kūjītu*, to coo or warble in return, answer by an inarticulate sound.

**प्रतिकूप** *prati-kūpa*, as, m. a moat, ditch.

**प्रतिकूल** *prati-kūla*, as, ā, am, 'against the bank' (opposed to *anu-kūla*, q. v.), against the stream or current, contrary, adverse, opposed, opposite; cross-grained, cross, inverted, reverse; contradictory; disastrous, inauspicious; disagreeable, unpleasant, ungracious, perverse, stubborn, contumacious, rebellious; *pratikūleshu sthita*, standing among the refractory, offering opposition (according to Kullūka = *ājñā-vyāghāta-kārin*); (am, ena), ind. contrary, contrarily, contrary to nature, in inverted order, inversely. — *Pratikūla-kārin*, ī, iñī, i, or *pratikūla-krit*, t, t, t, opposing, offering opposition to (with gen.). — *Pratikūla-tas*, ind. in contradiction or contravention to; *pratikūlato vrit*, to be in contradiction to. — *Pratikūla-tā*, f. or *pratikūla-tva*, am, n. adverseness, opposition, hostility; perverseness, contumacy. — *Pratikūla-darsana*, as, ā, am, looking cross or awry, having an ungracious aspect. — *Pratikūla-daiva-tā*, f. hostility of fate. — *Pratikūla-pravartin*, ī, iñī, i, taking an adverse course; causing unpleasantness. — *Pratikūla-bhāshin*, ī, iñī, i, speaking against, contravening, contradicting. — *Pratikūla-vācana*, am, n. refractory speech, contradiction; disagreeable speech. — *Pratikūla-vat*, ān, atī, at, refractory, contumacious. — *Pratikūla-vartin*, ī, iñī, i, being adverse to, disturbing, troubling. — *Pratikūla-vāda*, as, m. speaking contradictorily, contradiction. — *Pratikūla-vādin*, ī, iñī, i, speaking contradictorily, contradictory, contradicting, opposing. — *Pratikūla-vṛttī*, īs, īs, ī, being in a state of opposition, opposing. — *Pratikūla-sabda*, as, ā, am, having a disagreeable sound, having a discordant note (Kumāra-s. I. 46). — *Pratikūlācārita* ('*la-āc*'), am, n. offensive or hostile action, injurious conduct. — *Pratikūlokta* ('*la-uk*'), am, n. contradiction.

**Pratikūlaya**, Nom. P. *pratikūlayati*, -*yitum*, to oppose, offer opposition to.

**प्रतिकृ** *prati-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to do or make (anything as a defence) against (Ved.); to return, repay, recompense, requite, retaliate (with acc. of the thing, and gen., dat., or loc. of the person); to act in opposition to, counteract (with acc. or gen.); to treat or attend to (as a physician), cure; to repair, mend, restore; Caus. A. -*kārayate*, -*yitum*, to cause to be repeated; Desid. -*chikīrshati*, to wish to requite, seek to retaliate or take vengeance upon (with loc. or acc.).

**Prati-kāra**, as, ī, am, acting against, counteracting; (as), m. requital, compensation.

**Prati-kāraṇiya**, as, ā, am, to be counteracted, to be prevented, remediable.

**Prati-kurtaṅya**, as, ā, am, to be requited or returned, to be paid or discharged (as a debt); to be counteracted or counterworked, to be frustrated; to be treated or attended (by a physician).

**Prati-kartṛi**, tā, trī, trī, a requiter, recompenser; an opponent, adversary.

**Prati-kurman**, a, n. requital, retaliation; redress, remedy; counteraction, counterworking; opposing, opposition; dress, decoration, toilet, personal embellishment; (a), ind. at each celebration or performance; in every work; a-*pratikarman*, ā, ā, a, (either) whose deeds are unmatched, (or) not offering opposition; obedient.

**Prati-kāra**, as, m. (or *prati-kāra*, q. v.), rendering back, requital, reward, retaliation, retribution,

revenge; counteraction, application of an antidote or remedy, obviating, preventing, remedying, prevention, remedy; opposition; help against, help, alleviation; a kind of treaty or alliance concluded with the hope that one party will requite the services rendered by the other. — *Pratikāra-karman*, a, n. the making of amends. — *Pratikāra-jña*, as, ā, am, knowing what remedy should be applied. — *Pratikāra-vidhāna*, am, n. the application of a remedy, medical treatment.

**Prati-kārin**, ī, iñī, t, counteracting, obviating, opposing; a-*pratikārin*, one who uses no remedies, one who does not allow himself to be attended by a physician.

**Prati-kārya**, as, ā, am, to be retaliated or revenged; (am), n. retribution.

**Prati-kṛita**, as, ā, am, rendered back, returned, repaid, recompensed, requited, retaliated; opposed, counteracted, remedied; (am), n. recompense, requital; resistance, opposition.

**Prati-kṛiti**, īs, f. resistance, defence; retaliation, return, revenge; a reflected image, reflection, a shadow; an effigy, figure, image, statue, picture; a substitute.

**Prati-kṛitya**, as, ā, am, to be counteracted or remedied, remediable.

**Prati-kṛiyā**, f. requital, retaliation, revenge; a return for kindness received, recompense; opposition; counteracting, remedying; (medical) attendance; embellishment, decoration; defence, protection; a fence; succour, help, care.

**प्रतिकृष्ट** *prati-kṛiṣṭa*. See *prati-karsha*.

**प्रतिकृ** *prati-kṛi*, cl. 6. P. A. -*kirati*, -*te*, -*karitum*, -*karitum*, to scatter towards; [cf. *prati-s-kṛi*.]

**प्रतिकृष्** *prati-kṛip*, cl. 4. A. -*kalpate*, -*kalpitum*, -*kalptum*, Ved. to be at the service of (with acc.); to receive hospitably; Caus. -*kalpayati*, -*yitum*, to regulate, arrange.

**Prati-kāpya**, as, ā, am, to be arranged or prepared.

**प्रतिकोप** *prati-kopa*, as, m. anger against (any one), wrath; vexation.

**प्रतिक्रम** *prati-kram*, cl. 1. P. A. -*krāmati*, -*kramate*, -*kramitum*, to come back, return.

**Prati-krama**, as, m. reversed or inverted order.

**Prati-kramaṅga**, am, n. (Ved.) stepping towards; (with Buddhists) confessing, making confession.

**प्रतिक्रुध** *prati-krudh*, cl. 4. P. -*krudhyati*, -*krōddhum*, to be angry with any one (acc.) in return (Manu VI. 48).

**Prati-krodha**, as, m. anger in return.

**प्रतिकृष्ट** *prati-kṛiṣṭa*, as, ā, am (fr. rt. *krus* with *prati*), miserable, poor (said of a kind of soil).

**Prati-krośa**, as, m., Ved. crying out to, hallooing.

**प्रतिक्रूर** *prati-krūra*, as, ā, am, cruel or harsh in return, returning harshness for harshness.

**प्रतिक्षणम्** *prati-kṣaṇam*, ind. at every moment, every moment, momentarily, every instant; constantly, continually.

**प्रतिशत्रु** *prati-kṣatra*, as, m., N. of a descendant of Atri, author of the hymn *Rig-veda* V. 46; of a son of An-enas; of a son of Kṣatra-vidhā; of a son of Samin.

**प्रतिशय** *prati-kṣhaya*, as, m. a guard, attendant ('protecting from injury or loss').

**प्रतिक्षि** *prati-kṣhi* (see rt. 2. *kṣhi*), cl. 2. 6. P. -*kṣheti*, -*kṣhiyati*, -*kṣhetum*, Ved. to settle near.

**प्रतिक्षिप** *prati-kṣhip*, cl. 6. P. -*kṣhipati*, -*kṣheptum*, to throw or cast into; to push against, hurt; to revile, ridicule, reject.

**Prati-kṣhīpta**, as, ā, am, thrown into; turned away, rejected, dismissed; sent, dispatched; repelled,

opposed, resisted; abused, reviled; calumniated, falsely accused; (am), n. medicine.

**Prati-kṣhīpya**, ind. having thrown into, having thrown.

**Prati-kṣhepa**, as, m. contradicting, contradiction; opposing, controverting, contravening; contest, contesting; not acknowledging, rejecting.

**Prati-kṣhepaṅga**, am, n. contradicting, opposing, controverting, contesting.

**प्रतिक्षुत** *prati-kṣhuta*, am, n. sneezing, wheezing.

**प्रतिखुर** *prati-khura*, as, m. a particular wrong position of a child at birth.

**प्रतिख्या** *prati-khyā*, cl. 2. P. -*khyāti*, -*khyā-tum*, to see, behold.

**Prati-khyāti**, īs, f. renown; (also read *pratikhyāti*.)

**प्रतिगज** *prati-gaja*, as, m. a hostile elephant, elephant standing opposite; [cf. *prati-kuijara*.]

**प्रतिगद्** *prati-gad*, cl. 1. P. -*gadati*, -*gadi-tum*, to speak in return, answer.

**प्रतिगम** *prati-gam*, cl. 1. P. -*gacchati*, -*gantum*, to go or advance towards, go to meet; to go back, return, go home.

**Prati-gata**, as, ā, am, flying backwards and forwards, wheeling in flight; lost from the memory.

**Prati-gamana**, am, n. going back, returning, return.

**प्रतिगर** *prati-gara*. See *prati-gṛi* below.

**प्रतिगर्ज** *prati-garj*, cl. 1. P. -*garjati*, -*garjītu*, to roar at, roar against, roar at one another; to answer with roars; to resist, oppose.

**Prati-garjat**, an, antī, at, roaring against; murmuring against, rebelling; reverberating, echoing.

**Prati-garjana**, f. roaring against, answering roar.

**प्रतिगर्हित** *prati-garhita*, as, ā, am (fr. rt. *garh* with *prati*), blamed (Rām. VI. 103, 15; perhaps wrongly for *prati garhita*).

**प्रतिगा** *prati-gā*, cl. 3. P. -*jigāti*, -*gūlum*, to go back, return.

**प्रतिगात्रम्** *prati-gātram*, ind. in every limb.

**प्रतिगाह** *prati-gāh*, cl. 1. A. -*gāhate*, -*gāhitum*, -*gāhūm*, to penetrate, enter.

**प्रतिगिरि** *prati-giri*, īs, m. an opposite mountain; an inferior mountain or anything like a mountain.

**प्रतिगीर्घ्य** *prati-gīrya*. See *prati-gṛi* below.

**प्रतिगु** *prati-gu*, Caus. P. -*gāvayati*, -*yitum*, Ved. to proclaim.

**प्रतिगुप्त** *prati-gupta*, as, ā, am, guarded, protected.

**Prati-gūpya**, as, ā, am, to be guarded or protected.

**प्रतिगृध्** *prati-gṛidh*, cl. 4. P. -*gṛidhyati*, -*gardhītu*, to be greedy or eager for (with acc.).

**प्रतिगृहम्** *prati-griham*, ind. in every house.

**प्रतिगृहीत** *prati-grihita*. See under *prati-grah*, p. 613, col. 1.

**प्रतिगृ** *prati-gṛi*, cl. 9. P. A. -*gṛiṇāti*, -*gṛiṇīte*, -*garitum*, -*garitum*, to invoke, salute (Ved.); to answer or make responses in recitation or singing (Ved.); to agree with any one (with dat.).

**Prati-gara**, as, m., Ved. the Adhvaryu's response to the address of the Hotṛi.

**Prati-garītrī**, tā, trī, trī, Ved. one who ejaculates or utters a response.

**Prati-gīrya**, as, ā, am, Ved. to be answered with a response in singing.

**प्रतिगेहम्** *prati-geham*, ind. in every house.

**प्रतिग्रह्** *prati-grah*, cl. 9. P. A. -*grāhāti*, -*grāhite*, -*grāhitum* (an irreg. 2nd sing. Impv. *prati-grāhā* is used in Rāmāyana III. 9, 27), to take hold of, grasp, seize; to eclipse; to take up, collect, admit; to take, eat, drink; to take possession of, occupy; to take away, deprive of; to receive, accept (*śirasā prati-grah*, to accept anything and place it on the head as a mark of respect); to receive an enemy, attack, assault, assail; to receive a friend, give a friendly reception to, welcome; to take as a wife, choose for a husband, wed, marry; to hear, hear with pleasure; to accept what is said as a good omen; to express assent, approve, attend, pay attention to: Caus. -*grāhayati*, -*yitum*, to cause to accept, give, present.

*Prati-grāhāta*, as, ā, am, taken hold of; taken, accepted, received; assented to, admitted; taken as a wife, married.

*Prati-grāhātavya*, a wrong form for *prati-grāhātavya*, q. v.

*Prati-grāhītri*, a wrong form for *prati-grāhītri*, q. v.

1. *prati-grāhya*, as, ā, am, to be accepted, acceptable; one from whom anything may be accepted.

2. *prati-grāhya*, ind. having taken or received; bringing up the rear.

*Prati-graha*, as, m. receiving, accepting, acceptance, receiving a donation; the right of accepting gifts (as the peculiar prerogative of Brāhmins); one who receives, a receiver; a gift, present; a proper donation or fit present to a Brāhmin at suitable periods; receiving kindly, friendly reception; taking a wife, marrying; favour, grace; hearing, hearkening, listening; the reserve of an army, a detachment posted with the general four hundred yards in the rear of the line; a spitting-pot, spittoon; the sun near the moon's node; = *kriyā-kāra*.

*Prati-grahaṇa*, as, ī, am, receiving, accepting; (am), n. receiving, reception, receiving presents; receiving a bride, marrying; a vessel.

*Prati-grahaṇīya*, as, ā, am, to be taken or accepted, acceptable.

*Prati-grahin*, ī, inī, i, one who receives, a receiver (opposed to *dātṛi*).

*Prati-grahītavya*, as, ā, am, to be taken or accepted, allowed to be taken or received; to be received (in a friendly manner), to be welcomed.

*Prati-grahītri*, tā, tri, tri, one who receives or accepts, a receiver; one who takes in marriage, one who marries.

*Prati-grāha*, as, m. receiving, accepting gifts; a spitting-pot, spittoon.

*Prati-grāhaka*, as, ikā, am, receiving gifts or presents.

*Prati-grāhin*, ī, inī, i, one who accepts, receiving presents.

1. *prati-grāhya*, as, ā, am, to be taken or accepted, acceptable, admissible; one from whom anything may be received.

2. *prati-grāhya*, ind. having caused to accept, having offered.

**प्रतिग्रामम्** *prati-grāmam*, ind. in every village.

**प्रतिघ्न** *prati-gha*, as, m. (fr. *prati-han*), resistance, opposing, opposition; mutual beating, striking back again, fighting, combat; anger, wrath, rage, passion; an enemy; fainting; (as, ā, am), inimical, adverse.

*Prati-ghāta*, as, m. (or *prati-ghāta*, q. v.), warding off a blow, keeping back, repulse; hinderance, opposition, resistance; reaction; preventing, prohibiting; a blow in return; rebound.

*Prati-ghātaka*, as, ikā, am, disturbing, interrupting, troubling; (at the end of an adj. comp.) = *prati-ghāta*.

*Prati-ghātana*, am, n. warding off, repulsing; killing, slaughter.

*Prati-ghātina*, ī, inī, i, keeping off, repelling, repulsing; troubling, encroaching, injuring; hostile, opposed to; reacting.

*Prati-ghna*, am, n. the body.

*Prati-ghnat*, an, atī, at, opposing, impeding; destructive; hostile.

**प्रतिघोषिन्** *prati-ghoshin*, ī, inī, i (fr. rt. *ghush* with *prati*), Ved. roaring against, sounding against.

**प्रतिचक्र** *prati-čakra*, am, n. a discus that will bear comparison with others, a discus which is a match for any other; (perhaps) a corresponding or subordinate wheel.

**प्रतिचक्ष** *prati-čaksh*, cl. 2. A. -*čashṭe*, &c., to see, perceive, become aware of; to expect; to cause to see, cause to appear, bring to light.

*Prati-čakshāṇa*, am, n. looking at, viewing; making visible; appearance, look, aspect.

*Prati-čakshya*, as, ā, am, Ved. visible.

**प्रतिचन्द्र** *prati-čandra*, as, m. a mock moon, paraselene.

**प्रतिचर्** *prati-čar*, cl. 1. P. -*čarati*, -*čarītum*, to advance towards, approach (Ved.): Caus. -*čarāyati*, -*yitum*, to make current, circulate, proclaim, publish.

*Prati-čārīta*, as, ā, am, circulated, proclaimed, published.

**प्रतिचरणम्** *prati-čaraṇam*, ind. in every school or branch.

**प्रतिचिकीर्षी** *prati-čikīrshā*, f. (fr. Desid. of *prati-kri*), wish to requite, desire of retaliation or revenge, desire to be avenged upon (with acc. or loc.).

*Prati-čikīrshu*, us, us, u, wishing to requite, desirous of retaliating.

**प्रतिचिति** *prati-čiti*, ind., Ved. in every layer or pile, in each layer or course (of faggots, bricks, &c.).

**प्रतिचिन्** *prati-čint*, cl. 10. P. A. -*čintayati*, -*te*, -*yitum*, to think or reflect on; to consider again, remember.

*Prati-čintana*, am, n. thinking repeatedly, considering, meditating upon.

*Prati-čintāniya*, as, ā, am, to be reflected upon anew, to be thought over again.

**प्रतिचुद्** *prati-čud*, cl. 10. P. -*čodayati*, -*yitum*, to drive on, push on, impel, urge on, instigate; to fall upon, assail, attack.

*Prati-čodanam*, ind. (fr. *prati* + *čodana*), Ved. according to order or injunction.

*Prati-čodīta*, as, ā, am, impelled, one who has pushed against or assailed (with acc.).

**प्रतिच्छद्** *prati-čchad* (*prati-čhad*), cl. 10. P. (poet. also A.) -*čchādayati* (-*te*), -*yitum*, to cover over, cover, clothe, envelop; to obscure; to hide, conceal, disguise; to endow.

*Prati-čchadana*, am, n. a cover, a piece of cloth for a covering.

*Prati-čchanna*, as, ā, am, covered over, covered, overlaid, clotted, enveloped; obscured; hidden, concealed, disguised; beset, enclosed, hemmed in; furnished with, provided with.

**प्रतिच्छन्द** *prati-čchanda*, as, m. a reflected image, likeness, any image, picture, statue; a substitute.

*Prati-čchandaka*, as, m. an image; a substitute.

**प्रतिच्छाया** *prati-čchāyā* (*prati-čhāyā*), f. a reflected image, a shade, shadow; an image, statue, picture, bas-relief.

**प्रतिच्छिद्** *prati-čchid* (*prati-čhid*), cl. 7. P. A. -*čchīnati*, -*čchīnti*, -*čchettum*, to tear off, cut off; to retaliate by cutting to pieces.

*Prati-čcheda*, as, m. cutting off; resistance, opposition.

**प्रतिच्यवीयस्** *prati-čyāvīyas*, ān, asī, as (fr. rt. *čyū*), Ved. pressing closer against or towards; (Sāy. *pra-čyāvīyasī* = *pumānsam prati śarira-syātīyantam čyāvīyitri*).

**प्रतिजङ्घा** *prati-janghā*, f. the shin-bone; the fore part of the leg.

**प्रतिजन्** *prati-jan*, cl. 4. A. -*jāyate*, -*jānitum*, to be born again, spring up again, be produced anew.

**प्रतिजन** *prati-jana*, as, m., Ved. an adversary.

*Prati-janya*, as, ā, am, Ved. adverse, opposed to, hostile; (Sāy. *prati-janyāni* = hostile people.)

**प्रतिजप** *prati-jap*, cl. 1. P. -*japati*, -*japitum*, Ved. to mutter in response.

**प्रतिजल्प** *prati-jalp*, cl. 1. P. -*jalpati*, -*jalpitum*, to answer, reply.

*Prati-jalpa*, as, m. an answer, reply.

*Prati-jalpaka*, as, m. a reply expressing assent, respectful concurrence; a polite but evasive answer (?).

**प्रतिजगृ** *prati-jāgri*, cl. 2. P. -*jāgarti*, -*jāgarītum*, Ved. to watch beside (another).

*Prati-jāgara*, as, m. vigilance, watchfulness, attention.

*Prati-jāgarāṇa*, am, n. watching, guarding, attending to.

*Prati-jāgarāṇaka*, as or am, m. or n. (?), a district.

**प्रतिजि** *prati-ji*, cl. 1. P. -*jayati*, -*jetum*, Ved. to conquer, defeat (at play); Desid. -*jigīshati*, to wish to conquer or defeat, to attack, assault, assail.

**प्रतिजिह्वा** *prati-jihvā* or *prati-jihvikā*, f. the nula or soft palate.

**प्रतिजीवन** *prati-jīvana*, am, n. (fr. rt. *jīv* with *prati*), returning to life, resuscitation.

**प्रतिजुष** *prati-jush*, cl. 6. A. -*jushate*, -*juśhitum*, Ved. to be kind, act tenderly towards; to receive with pleasure, delight in, be gratified by: Caus. -*joshayati*, -*yitum*, to coax, caress.

**प्रतिजुतिवर्षस्** *prati-jūti-varpas*, ās, ās, as, Ved. victorious over enemies (Sāy. = *prati-pakshā-bhībhavana-śīla-tejo-yukta*).

**प्रतिजू** *prati-jū*, cl. 1. A. -*jarate*, -*jarītum*, -*jarītum*, Ved. to roar (as fire) in the direction of (Sāy. = *abhi-vrīdh*, to increase); to call out to, salute (Sāy. = *stu*, to praise).

**प्रतिज्ञा** 1. *prati-ññā*, cl. 9. A. (ep. also P.) -*ññāte*, -*ññāti*, -*ññātum*, to admit, own, acknowledge, recognise, allow, take in good part; to approve, consent; to promise (with gen., dat., or loc. of the person, and acc. or dat. of the thing); to maintain, uphold, assert, affirm, allege; to bring forward or introduce (a topic); to perceive, observe, learn, discern, become aware of; (A.) to confirm, assent, answer in the affirmative; to propose; (P. A.) to remember with regret, remember sorrowfully.

2. *prati-ññā*, f. admission, acknowledgment; assent; a solemn declaration, agreement, engagement, promise, vow; a statement, assertion, affirmation, declaration, allegation; (in logic) a proposition, the assertion to be proved, the first member or *avayava* of the five-membered Nyāya syllogism (in the usual standing example = 'this bill is fiery'); (in law) a plaint, complaint, indictment; (*ayā*), ind. by express rule; in the manner laid down. = *Pratiññāntara* ('*ññā-an*'), am, n. (in logic) a subsequent proposition on failure of the first. = *Pratiññāpatra* or *pratiññā-patṭra*, am, n. a promissory note, a written contract, bond. = *Pratiññā-pariśiṣṭa*, am, n., N. of a treatise by Kātyāyana. = *Pratiññā-bhanga*, as, m. the breaking or breach

of a promise. — *Pratijñābhanga-bhīru*, *us, us, u*, fearful or apprehensive of breaking a promise. — *Pratijñā-virodhā*, *as, m.* acting contrary to promise or agreement; denial of a logical proposition. — *Pratijñā-vivāhita*, *as, ā, am*, promised in marriage, betrothed. — *Pratijñā-sannyāsa*, *as, m.* breaking a promise; abandonment of the original proposition (in logic). — *Pratijñā-hāni*, *is, f.* giving up the proposition or argument.

*Prati-jñāta*, *as, ā, am*, asserted, propounded, declared, stated, proposed, deposed, alleged; admitted, acknowledged; promised, agreed; agreeable, desirable; (*am*), *n.* anything promised, a promise. — *Pratijñātārtha* (*ta-ar°*), *as, m.* a statement, averment.

*Prati-jñātoyā*, *as, ā, am*, to be assented to, to be promised, &c.

*Prati-jñāti*, *is, f.* a wrong form for *prati-prajñāti*, *q. v.*

*Prati-jñāna*, *am, n.* admission, assent, agreement, engagement, promise; asserting, assertion; bringing forward or introducing (a topic).

*Prati-jñāpita*, *as, ā, am*, betrayed; (a various reading for *pra-jñāpita*.)

*Prati-jñāya*, *ind.* having admitted or acknowledged; having promised; having maintained or asserted.

*Prati-jñeya*, *as, ā, am*, to be promised or assented to; (*as*), *m.* the reciter or pronouncer of a panegyric, a proclaimer of rank and titles, herald, bard, panegyrist.

**प्रतिज्वलत्** *prati-jval*, *cl. 1. P. -jvalati, -jvalitum*, to flame, blaze, shine.

**प्रतिजइ** *prati-tad*, *cl. 10. P. -tādayati, -yitum*, to strike in return, strike again.

**प्रतिजत्वसिद्धान्त** *prati-tattva-siddhānta*, *as, m.* a conclusion adopted by each disputant.

**प्रतिजन्तम्** *prati-tantram*, *ind.* according to each Tantra, according to each opinion.

**प्रतिजप** *prati-tap*, *cl. 1. P. -tapati, -taptum*, to throw out heat towards; to heat, warm, foment.

**प्रतिजतर** *prati-tara*, *as, m.* (*fr. rt. tṛi* with *prati*), a sailor, oarsman, ferryman.

**प्रतिजतराम्** *prati-tarām*, *ind.* (*compar. fr. 1. prati*), *Ved.* with *rt. bhū*, to become shorter or more contracted; (*according to a Scholiast = atyantam pratikūla*.)

**प्रतिजतरु** *prati-taru*, *ind.* at each tree.

**प्रतिजताल** *prati-tāla* or *prati-tālaka*, *as, m.* (*in music*) a particular time, a kind of air or melody; (*i*), *f.* the key of a door or padlock, an instrument to open a door.

**प्रतिजतूषी** *prati-tūṣi*, *f.* a modification of the nervous disease called Tūṣi; [*cf. pra-tūṣi*.]

**प्रतिज्यहम्** *prati-tryaham*, *ind.* for three days at a time.

**प्रतिजिथि** *pra-tithi*, *is, m.*, *N.* of a teacher with the epithet *Deva-ratha*.

**प्रतिजइश** *prati-danḍa*, *as, ā, am*, *Ved.* refractory, disobedient, obstinate.

**प्रतिजइशी** *prati-darśa*. See *prati-drīś*, *col. 2.*

**प्रतिजइह** *prati-dah*, *cl. 1. P. -dahati, -dagdhum*, *Ved.* to burn towards, encounter with flames, consume (*Sāy. = sarathā bhāsmi-kṛi*): *Pass. -dahyate*, to be burnt or consumed by fire.

**प्रतिजइदी** *prati-dā*, *cl. 3. P. A. -dadāti, -datte, -lātum*, to give in return, give as a reward, give back, return, restore; to retort; to give: *Caus. -dāpayati, -yitum*, to cause to be given back, cause to be restored.

*Prati-datta*, *as, ā, am*, given back. See *prati-tta*. *Prati-dātavya*, *as, ā, am*, to be given back, to be restored.

*Prati-dāna*, *am, n.* giving back, restoring (a deposit), restitution, restoration; returning, a gift in return; exchange, barter.

*Prati-deya*, *as, ā, am*, to be given back or returned, to be given as an equivalent; (*am*), *n.* a pledge, pawn; an article purchased and given back.

**प्रतिददारुण** *prati-dūraṇa*, *am, n.* (*fr. rt. dṛi* with *prati*), battle, fighting, fierce conflict.

**प्रतिदिनम्** *prati-dinam*, *ind.* day by day, daily, every day.

**प्रतिदिवन्** *prati-divan*, *ā, m.* (*fr. rt. 2. div* with *prati*), the sun; a day.

*Prati-divan*, *ā, m.* an adversary at play (*Ved.*); the sun.

**प्रतिदिवसम्** *prati-divasam*, *ind.* day after day, daily, day by day.

**प्रतिदिश** *prati-diś*, *Caus. P. -deśayati, -yitum*, to point towards, point out; to enjoin, teach; to direct; to confess.

*Prati-dīśam*, *iod.* (*fr. prati + 2. diś*), in every direction, from every quarter; everywhere, all around.

*Prati-deśam*, *ind.* (*fr. prati + deśa*), in every region, in each district or country, in every country.

**प्रतिदुह** *prati-duh, dhuk* (*gender doubtful*); *inst. -duhā* or *-dhushā*, *gen. -duhas* or *-dhushas*, *Ved.* fresh milk, milk still warm.

**प्रतिदूत** *prati-dūta*, *as, m.* a messenger or ambassador sent in return.

**प्रतिदूषित** *prati-dūshita*, *as, ā, am*, defiled, rendered noxious, contaminated.

**प्रतिदूश** *prati-drīś*, *cl. 1. P. -paśyati, -drashitum*, to look at, behold; to become aware of, experience, know; *A. -paśyate* or *Pass. -drīśyate*, to come in sight, become visible or perceptible, appear: *Caus. -darsayati, -yitum*, to cause to see, to show; to teach.

*Prati-darśa*, *as, m.*, *Ved.* looking at, viewing.

*Prati-darśana*, *am, n.* seeing, perceiving; (at the end of comp.) appearance, look.

*Prati-drīśam*, *ind.* (*fr. prati + 2. drīś*), in every eye, for every eye.

*Prati-drīśhita*, *as, ā, am*, beheld; become visible, come in sight.

**प्रतिदेवतम्** *prati-devatam*, *ind.*, *Ved.* for every deity.

*Prati-devatā*, *f.*, *Ved.* a corresponding deity.

*Prati-datvatam*, *ind.* for every deity.

**प्रतिदेहम्** *prati-deham*, *ind.* in each body, in every body.

**प्रतिदोषम्** *prati-dosham*, *ind.*, *Ved.* in the evening, in the dark.

**प्रतिद्रु** *prati-dru*, *cl. 1. P. -dravati, -dro-tum*, to run towards, run to.

**प्रतिद्रुह** *1. prati-druh*, *cl. 4. P. -druhyati, -drohitum, -droghum, -droḍhum*, to injure in return, retaliate an injury.

*2. prati-druh*, *dhruk, k, h, or dhruḥ, f, f*, seeking to injure in return, wishing to retaliate an injury.

**प्रतिद्वन्द्व** *prati-dvandva*, *as, m.* an opponent, antagonist, adversary, rival; an enemy, foe; (*am*), *n.* opposition, hostility.

*Prati-dvandvīn*, *i, m.* an opponent, adversary, rival; (*i, inī, i*), hostile, opposed; (at the end of a comp.) rivalling, vying with.

**प्रतिद्वारम्** *prati-dvāram*, *ind.* at every gate, at each door.

**प्रतिद्विरद** *prati-dvirada*, *as, m.* an opposite elephant, a hostile elephant; [*cf. prati-kujjara*.]

**प्रतिधृत्** *prati-dharti*. See under *prati-dhri*, *col. 3.*

**प्रतिधा** *1. prati-dhā*, *cl. 3. P. A. -dadhāti, -dhatte, -dhātum* (mostly *Ved.*), to place on, place within; to put back; to replace, restore, give back (to *with loc. or dat.*); to fix (an arrow on the bow-string); to put to the lips (in drinking, *Rig-veda* IV. 27, 5); to set (the foot) upon; to offer, present; to use, employ; (*A.*) to begin, commence; to draw near, come on (said of the night).

*2. prati-dhā*, *f.*, *Ved.* putting to the lips (in drinking); a draught.

*Prati-dhāna*, *am, n.* putting on; adopting precautions.

*Prati-dhā*, *is, m.*, *Ved.* a particular part of a chariot, pieces of wood fastened across the pole; (*according to Mahi-dhara*) = *anna*.

**प्रतिधाव** *prati-dhāv*, *cl. 1. P. A. -dhāvati, -te, -dhāvītum*, to run back; to rush upon, assail, attack.

*Prati-dhāvana*, *am, n.* running against, rushing upon, assailing, attacking.

**प्रतिधुर** *prati-dhura*, *as, m.* a horse harnessed by the side of another, one horse of a pair.

**प्रतिधृ** *prati-dhri*, *cl. 10. P. -dhūrayati, -yitum*, *Ved.* to keep back, stop, check; to keep erect, support.

*Prati-dhartṛi*, *tā, trī, tṛi*, *Ved.* one who keeps back or stops, one who checks; (*according to Mahi-dhara = nir-ākarṛi*.)

**प्रतिधृष** *prati-dhriśh*, *cl. 1. 5. P. -dharshati, -dhrīśhṇoti, -dharshītum* (*Ved. -dhrīśhe*), to be bold against, brave, defy; to withstand, resist; to sustain, endure.

*Prati-dhrīśhya*, *as, ā, am*, *Ved.* to be braved or defied, to be withstood or resisted, resistible.

**प्रतिध्ये** *prati-dhyai*, *cl. 1. P. -dhyāyati, -dhyātum*, to think upon, hit upon an idea, devise.

*Prati-dhyāta*, *as, ā, am*, thought upon, meditated on, devised.

**प्रतिध्वनि** *prati-dhvani*, *is, m.* or *prati-dhvāna*, *as, am, m. n.* echo, reverberated sound.

**प्रतिध्वस्त** *prati-dhvasta*, *as, ā, am*, cast down, downcast; forsaken (?).

**प्रतिनद** *prati-nad*, *cl. 1. P. -nadati, -nadi-tum*, to sound back, repeat or re-echo a sound; to answer with a cry or with a shout: *Caus. -nādayati, -yitum*, to cause to resound, make resonant, fill with repeated roaring, fill with cries; to cry aloud.

*Prati-nāda*, *as, m.* echo, resonance, reverberation.

*Prati-nādita*, *as, ā, am*, caused to resound, resonant, resounding, echoing, echoed.

*Prati-ninada*, *as, m.* an echo, a reverberation.

**प्रतिनन्द** *prati-nand*, *cl. 1. P. -nandati, -nanditum*, to greet cheerfully, accept or receive gladly, take thankfully (*Manu* II. 54); to greet in return, return a salute, salute, bid welcome, bid farewell; to address kindly, express gratification, display affection or devotion; to favour; (*with na*), to decline, refuse: *Caus. -nandayati, -yitum*, to gladden, delight, gratify.

*Prati-nandana*, *am, n.* greeting, salutation (*Ved.*); thankful acceptance; the act of returning thanks at meals, thanksgiving.

**प्रतिनम** *prati-naptri*, *tā, m.* a great grandson, a son's grandson; [*cf. pra-napāt*.]

**प्रतिनम्** *prati-nam*, *cl. 1. P. -namati, -nanditum*, *Ved.* to bow or incline towards.

*Prati-namashāra*, *as, ā, am*, *Ved.* returning a salutation.

**प्रतिनर्द** *prati-nard*, *cl. 1. P. -nardati, -narditum*, to utter sounds or cries against; to greet or hail with cries; to roar after (prey or food).

**प्रतिनव** *prati-nava*, *as, ā, am*, new, young, fresh, recent; blown, budded. — *Pratinava-javā*, *f.* a fresh or newly opened China rose.

**प्रतिनाग** *prati-nāga*, *as*, m. an elephant standing opposite, a hostile elephant; [cf. *prati-kūñjara*.]

**प्रतिनाडी** *prati-nāḍī*, *f.* a branch vein.

**प्रतिनाद** *prati-nāda*. See *prati-nad*, p. 614.

**प्रतिनामन्** *prati-nāman*, *ā*, *mnī*, *a*, Ved. having corresponding names, related by name.

**प्रतिनायक** *prati-nāyaka*. See col. 2.

**प्रतिनाह** *prati-nāha*. See *prati-nāha*.

**प्रतिनिक्षिप्** *prati-ni-kship*, cl. 6. P. A. *-kshipati*, *-te*, *-kshiptum*, to put down again, deposit again.

**प्रतिनिगद्** *prati-ni-gad*, cl. 1. P. *-gadati*, *-gaditum*, Ved. to speak to, address.

**प्रतिनिग्रह** *prati-ni-grah*, cl. 9. P. A. *-grih-ṇāti*, *-grihṇite*, *-grāhītum*, Ved. to take up (liquids with a ladle or other vessel), ladle out.

**प्रतिनिधा** *prati-ni-dhā*, cl. 3. P. A. *-dadhāti*, *-dhatte*, *-dhātum*, to put in the place of another, substitute; to set aside, slight, disregard; to command, order.

*Prati-nidhāya*, ind. having placed in, having implanted.

*Prati-nidhi*, *is*, m. substitution; a substitute, representative, proxy, deputy, vicegerent; a surety; a resemblance of a real form, an image, likeness, statue, picture.

**प्रतिनिन्द** *prati-nind*, cl. 1. P. *-nindati*, *-ninditum*, to inveigh against, abuse, blame, censure.

**प्रतिनिपात** *prati-nipāta*, *as*, m. (fr. rt. 2. *pat* with *prati-nī*), falling down, alighting.

**प्रतिनियत** *prati-niyata*, *as*, *ā*, *am* (rt. *yam*), settled, predestined.

*Prati-niyama*, *as*, m. a general rule, general prevalence.

**प्रतिनिर्जि** *prati-nir-ji*, cl. 1. P. *-jayati*, *-jetum*, to prevail against, overcome, vanquish; to rescind.

*Prati-nirjita*, *as*, *ā*, *am*, prevailed against, vanquished; rescinded.

**प्रतिनिर्दिश** *prati-nir-diś*, cl. 6. P. *-diśati*, *-deshṭum*, to point back, refer back.

*Prati-nirdeśa*, *as*, m., Ved. pointing or referring back to (with gen.).

*Prati-nirdeśaka*, *as*, *ikū*, *am*, (at the end of a comp.) pointing back, referring back.

**प्रतिनिर्यत्** *prati-nir-yat*, Caus. P. *-yātayati*, *-yitum*, to give back, return.

*Prati-niryātana*, *am*, n. giving back, returning; rewarding, retaliation.

**प्रतिनिवारण** *prati-nivāraṇa*, *am*, n. (fr. rt. *ṛi* with *prati-nī*), keeping off, warding off.

**प्रतिनिवासन** *prati-nivāsana*, *am*, n. (fr. rt. 5. *vas* with *prati-nī*), a kind of garment (with Buddhists).

**प्रतिनिविष्ट** *prati-nivishṭa*, *as*, *ā*, *am*, hardened, obstinate, obdurate.—*Pratinivishṭa-mūrkhā*, *as*, m. an obstinate fool, confirmed blockhead.

**प्रतिनिवृत्** *prati-ni-vṛit*, cl. 1. A. *-vartate*, *-vartitum*, to turn back or round, turn away from; to return; to run away, take flight.

*Prati-nivartana*, *am*, n. turning back, turning away from; returning, return.

*Prati-nivṛitta*, *as*, *ā*, *am*, turned away from, desisted from, leaving, withdrawn from; come back, returned.

**प्रतिनिशम्** *prati-nisam*, ind. every night, nightly, by night.

**प्रतिनिष्पू** *prati-nish-pū* (*-nis-pū*), cl. 9. P.

A. *-punāti*, *-punite*, *-pavitum*, Ved. to cleanse or winnow close at hand (?).

**प्रतिनी** *prati-nī*, cl. 1. P. A. *-nayati*, *-te*, *-netum*, to lead back; to lead to, bring towards; to put into, mix.

*Prati-nāyaka*, *as*, m. 'counter hero,' the adversary of the hero of a play.

**प्रतिनुद्** *prati-nud*, cl. 6. P. A. *-nudati*, *-te*, *-nottum*, to thrust back, repel, repulse, ward off.

*Prati-noda*, *as*, m. thrusting back, repelling, repulse.

**प्रतिनृत्** *prati-nṛit*, cl. 4. P. *-nṛityati*, *-nartitum*, to dance before (in token of contempt), to mock in turn by dancing before (with acc.).

**प्रतिन्यस्** *prati-ny-as*, cl. 4. P. *-asyati*, *-asitum*, to place apart or lay down separately (for different persons), deposit.

**प्रतिन्यायम्** *prati-nyāyam*, ind., Ved. in inverted order.

**प्रतिन्युह** *prati-nyūnkha*, *as*, m., Ved. a corresponding insertion of the vowel *o*; [cf. *nyūnkha*.]

**प्रतिप** *pratipa*, *as*, m., N. of a king of the lunar race the father of Śāntanu and grandfather of Bhīṣma; (more correctly spelt *pratipa*, q. v.)

**प्रतिपक्ष** *prati-paksha*, *as*, m. the opposite side or party, opposite faction, opposition, hostility; an adversary, enemy, foe, opponent, rival; a respondent, defendant; N. of a prince; (also read *pratikshatra*).—*Pratipaksha-tā*, *f.* or *pratipakshatva*, *am*, n. opposition, enmity; obstacle.—*Pratipaksha-vādīva*, *am*, n. contradictory or deceitful conversation, double dealing.

*Pratipakshita*, *as*, *ā*, *am*, containing a contradiction; nullified by a contradictory premiss (one of the five kinds of fallacious middle terms).

*Pratipakshin*, *i*, m. an opponent, adversary.—*Pratipakshi-tā*, *f.* self-contradiction, the being self-contradictory.

**प्रतिपण** *prati-paṇa*, *as*, m. (fr. rt. 2. *paṇ* with *prati*), barter, exchange (Ved.); (fr. *prati* + *paṇa*), the stake of an adversary at play.

**प्रतिपत्** *prati-pat*, cl. 1. P. *-patati*, *-patitum*, to fly or hasten towards, hasten to meet.

**प्रतिपथम्** *prati-patham*, ind. along the road, by the way; straightway (?).—*Pratipathagati*, *is*, *i*, *t*, going on the road, wending the way.

*Pratipathika*, *as*, *ā*, *am*, going along the road, wending the way.

**प्रतिपद्** 1. *prati-pad*, cl. 4. A. *-padyate*, *-pattum*, to set foot on, step upon, step up to; to light upon, meet with, find; to go towards, approach, betake one's self to, resort to, take refuge with; to go into, enter; to arrive at, reach, attain; to gain, get, obtain, share, partake of; to receive back, regain, reobtain, recover; to go back, return; to walk, roam, wander, go; to perceive, observe, become aware of, become conscious of; to find out, discover; to obtain a knowledge of, become acquainted with, learn; to comprehend, understand, know; to regard as, consider, deem; to affirm, admit; to answer affirmatively, express assent, comply with, consent, agree, promise; to permit, allow; to avow, acknowledge; to begin to speak, begin to answer, commence a reply; to apply one's self to, perform, practise, observe, fulfil, accomplish; to do anything to any one (with loc. or gen.), undertake anything against, proceed against; to act towards; to take place, occur, transpire; to give, give up, restore, return; *uttaram* *prati-pad*, to give an answer: Caus. *-pādayati*, *-yitum*, to cause to go back, bring back, lead back; to convey or transport to (a place); to cause to attain, cause to share in, cause to partake of; to give to (with loc., dat., or gen.), deliver over, present,

bestow; to communicate, impart, teach; to declare, represent, assert; to establish, substantiate, prove; to explain, expound, make clear; to consider, regard as, deem; to appoint to, install in (with loc.); to procure; to prepare; to effect, cause: Desid. of Caus. *-pīpādayishati*, to wish or intend to explain or analyze.

*Prati-pattavya*, *as*, *ā*, *am*, to be obtained, to be received; to be assumed or supposed, to be stated; to be given (as an answer); to be begun; to be done or performed.

*Prati-patti*, *is*, *f.* gaining, getting, obtaining, acquirement, gain; becoming aware of, perception, observation, ascertainment, determination, knowledge; intelligence, intellect; assertion, affirmation, statement, opinion; acknowledgment, admitting, admission, assent; undertaking, beginning, commencement; doing, acting, action, proceeding; worldly action; mode of acting, procedure; method, means; use, application; giving, imparting, bestowing, presentation; causing; elevation, exaltation, promotion, preferment; acquirement of rank or dignity, reputation, fame, renown; honouring, worshipping, honour, respectful behaviour; inspiring trust or confidence; resoluteness, boldness, assurance, reliance, confidence; comprehending, including, conclusion; conviction, proof; misleading, deceiving (?); a rite from which no advantage is expected (?).—*Prati-patti-karman*, *a*, n., Ved. a concluding rite or ceremony.—*Pratipatti-dakṣha*, *as*, *ā*, *am*, knowing how to act, knowing what is to be done.—*Pratipatti-darsin*, *i*, *ini*, *i*, showing what ought to be done.—*Pratipatti-nish(hu)ra*, *as*, *ā*, *am*, hard to understand, difficult to be understood.—*Pratipatti-paṭaha*, *as*, m. a kind of kettle-drum, the state drum allowed only to chiefs of a certain rank; [cf. *pratipat-tūrya* below.]—*Pratipatti-parān-mukha*, *as*, *i*, *am*, averse from compliance, obstinate, unyielding.—*Pratipatti-pradāna*, *am*, n. the giving of preferment, conferring promotion.—*Pratipatti-bheda*, *as*, m. diversity of views, difference of opinions.—*Pratipatti-mat*, *ān*, *ātī*, *at*, possessing appropriate knowledge, knowing what is to be done; intelligent; active, prompt; celebrated, high in rank.—*Pratipatti-tisārada*, *as*, *ā*, *am*, knowing how to act, knowing what is to be done, expert, clever.

*Prati-pattri*, *tā*, *trī*, *trī*, one who maintains or asserts.

2. *prati-pad*, *t*, *f.* access, ingress, entrance, way; beginning, commencement; an introductory verse or stanza; the first day of a lunar fortnight, the first day of the moon's increase or wane (especially of the former, cf. *prati-padā*); understanding, intelligence, intellect; rank, consequence; a kettle-drum.—*Pratipati-tūrya*, *am*, n. a kind of kettle-drum; [cf. *pratipatti-paṭaha*.]

*Prati-pada*, *am*, n., N. of an Upāṅga; (*ā* or *i*), *f.* the first day of a lunar fortnight, the first day of the moon's increase or wane (especially of the former, cf. 2. *prati-pad*); (*am*), ind. (fr. *prati* + *pada*), see p. 616, col. 1.

*Prati-panna*, *as*, *ā*, *am*, come up to, approached, reached, obtained, gained; overcome, conquered, subdued; done, effected, accomplished; undertaken; answered, replied; offered, promised, engaged; assented to, agreed to, accepted, admitted; known, understood, ascertained, determined; convicted, proved, demonstrated; conversant or familiar with; acting.

*Pratipannaka*, *as*, m. 'arrived at an aim,' (with Buddhists) a collective epithet of the four orders of Āryas, viz. the Śrota-panna, Sakṛd-āgāmin, An-āgāmin, and Arhat.

*Prati-pādaka*, *as*, *ikū*, *am*, causing to obtain, giving, granting, bestowing, presenting to (with loc.); stating, establishing, supporting, demonstrating, communicating, treating of, speaking about; explaining, explanatory, illustrating, teaching; productive, effective, efficient, accomplishing; advancing, forwarding, furthering, promoting; (*as* or *am*), m. or n. (?), a receptacle for hair.—*Pratipādaka-tva*,

*am*, n. the state or condition of one who explains, explaining.

*Prati-pādana*, *am*, n. causing to come back, bringing back; causing to reach or attain, causing to obtain; imparting, giving, presenting, donation, gift; giving back, returning, restoring; appointing; producing, exciting, causing; accomplishing, effecting; action, worldly conduct; repeated action, practice; treating of, discussing, rendering clear or intelligible, expounding, explaining, teaching, declaring, affirming, declaration; establishing, proving, substantiating; beginning, commencement.

*Prati-pādaniya*, *as*, *ā*, *am*, to be given, to be given in marriage; to be accomplished; to be discussed, to be treated of or expounded; to be established or proved, to be maintained.

*Prati-pādām*, ind. (fr. *prati* + *pāda*), in every *pāda*, in each quarter or fourth part of a verse.

*Prati-pādāyitri*, *tā*, *tri*, *tri*, one who discusses or expounds, a teacher, instructor.

*Prati-pādita*, *as*, *ā*, *am*, caused to attain; given, delivered, presented; caused, produced; declared, represented, stated, asserted, proved, maintained; explained, expounded.

*Prati-pādūka*, *as*, *i*, *am*, determining, ascertaining; making manifest or clear; causing, effecting.

*Prati-pādya*, *as*, *ā*, *am*, to be treated of or discussed, to be explained or expounded.

*Prati-pūtsā*, f. desire of obtaining, longing for.

*Prati-pūtsu*, *us*, *us*, *u*, wishing to obtain, striving for.

*Prati-pipādāyishu*, *us*, *us*, *u*, wishing to explain, about to treat of.

*प्रतिपदम्* *prati-padam*, ind. at every step, on every occasion; at every place, everywhere; in every word; verbally, expressly, especially. — *Prati-pāda-iva*, *am*, n., Ved. advancing step by step.

*प्रतिपराणी* *prati-parā-ṇī*, cl. 1. P. A. -*ṇa-yati*, -*te*, -*ṇetum*, Ved. to lead back.

*प्रतिपरी* *prati-parī* (-*parī-i*, see rt. 5. *i*), cl. 2. P. -*parī-eti*, -*etum*, Ved. to go round in a reverse direction.

*प्रतिपरे* *prati-pare* (-*parā-i*, see rt. 5. *i*), cl. 2. P. -*paraiti*, -*paraitum*, Ved. to return again.

*प्रतिपर्णेशिफा* *prati-parṇa-śiphā*, f. the plant *Anthericum Tuberosum* (= *dravanti*).

*प्रतिपर्वा* *prati-parva*, ind., Ved. at each *Parvan*.

*प्रतिपल्लव* *prati-pallava*, *as*, m. an opposite branch.

*प्रतिपा* *prati-pā* (see Caus. of rt. 3. *pā*), Caus. P. -*pālayati*, -*yitum*, to protect, defend; to cherish, nourish, foster, rear, patronize; to observe, keep, maintain; to wait, wait for, expect.

*Prati-pātaka*, *as*, *ikā*, *am*, protecting, defending, preserving, cherishing; (*as*), m. a protector, guardian, a king.

*Prati-pālana*, *am*, n. protecting, guarding, defending, cherishing; keeping up, observing, following, practising.

*Prati-pālaniya*, *as*, *ā*, *am*, to be protected or cherished; to be observed or followed; to be awaited, to be waited for, to be watched.

*Prati-pālayitavya*, *as*, *ā*, *am*, to be protected or guarded; to be awaited, to be waited for, to be watched.

*Prati-pālita*, *as*, *ā*, *am*, protected, cherished; practised, followed.

*Prati-pālīn*, *i*, *inī*, *i*, protecting, guarding, screening.

*Prati-pālya*, *as*, *ā*, *am*, to be protected or cherished; to be awaited, to be waited for.

*प्रतिपाण* *prati-pāṇa*, *as*, *ā*, *am* (fr. rt. 2. *paṇ* with *prati*), ready to exchange, bartering (Ved.); (*as*), m. a stake, gage, the thing played for; a counter-pledge, anything staked against another

thing; a counter-stake, counter-game; [cf. *prati-pāṇa*.]

*प्रतिपात्रम्* *prati-pātram*, ind. (in dramatic language) in each part, in each character, by every actor.

*प्रतिपादपम्* *prati-pādapam*, ind. in every tree.

*प्रतिपादम्* *prati-pādam*, *prati-pādita*. See col. 1.

*प्रतिपान* *prati-pāna*, *am*, n. water for drinking.

*प्रतिपाप* *prati-pāpa*, *as*, *ā*, *am*, wicked or evil in return, recompensing evil for evil.

*प्रतिपित्ता* *prati-pītsā*, *prati-pītsu*, *prati-pipādāyishu*. See col. 1.

*प्रतिपिप्* *prati-pish*, cl. 7. P. -*pinashṭi*, -*peṣṭum*, to rub one thing against another, rub together; to rub one's self against; to bruise, grind, crush, destroy in turn.

*प्रतिपीड* *prati-pīḍ*, Caus. P. -*pīḍayati*, -*yitum*, to press, press hard, oppress, harass, distress.

*Prati-pīḍana*, *am*, n. oppressing, harassing, molesting.

*प्रतिपीय* *prati-pīy* (see rt. 2. *pīy*), cl. 1. P. -*pīyati*, -*pīyitum*, Ved. to revile, abuse, treat with contempt or disrespect.

*प्रतिपुरुष* *prati-purusha* or *prati-pūrusha*, *as*, m. 'a counter-person', a corresponding or similar man; a companion, assistant; a deputy, substitute; an effigy, the effigy of a man which thieves push into the interior of a house before entering it themselves; (*am*), ind. man by man, every man, for each man; for each soul.

*प्रतिपुष्यम्* *prati-puṣyam*, ind., Ved. at each time of the moon's entrance into the asterism *Pushya*.

*प्रतिपुस्तक* *prati-pustaka*, *am*, n. a copy of an original manuscript, a copy in general.

*प्रतिपूज* *prati-pūj*, cl. 10. P. -*pūjayati*, -*yitum*, to show respect towards, honour; to salute respectfully, salute in turn, return a salutation, honour; to praise, commend, approve.

*Prati-pūjaka*, *as*, *ikā*, *am*, doing homage, honouring; (*as*), m. one who does homage, a reverer.

*Prati-pūjana*, *am*, n. or *prati-pūjā*, f. doing homage, showing respect, honouring; exchange of civilities, mutual obeisance or reverence.

*Prati-pūjita*, *as*, *ā*, *am*, honoured, respected, treated with reverence or respect; exchanged as civilities.

1. *prati-pūjya*, *as*, *ā*, *am*, to be treated with respect, to be honoured.

2. *prati-pūjya*, ind. having done homage to, having exchanged respectful salutations.

*प्रतिपूरुष* *prati-pūrusha*. See *prati-purusha* above.

*प्रतिपूर्वाह्नम्* *prati-pūrvāhnam*, ind. every forenoon, every morning.

*प्रतिपूर* *prati-pūrī*, Caus. P. -*pūrayati*, -*yitum*, to fill up, fill, make full; to fill with, to sate, satiate, satisfy, content.

*Prati-pūraṇa*, *am*, n. filling up, filling; injecting a fluid or other substance, pouring a fluid over.

*Prati-pūrīta*, *as*, *ā*, *am*, filled up, filled; satisfied, contented.

*Prati-pūrṇa*, *as*, *ā*, *am*, filled with, full, full of; satisfied.

*प्रतिप्रगृह* *prati-pragrah*, cl. 9. P. A. -*grīh-ṇāti*, -*grīhṇite*, -*grāhitum*, to take up or receive again.

*प्रतिप्रश्* *prati-praśh*, cl. 6. P. -*prīcchati*, -*prashṭum*, to ask, question, interrogate, inquire of. *Prati-praśna*, *as*, m. a question asked in return; an answer; (Ved.) an umpire (?).

*प्रतिप्रज्ञा* *prati-prajñā*, cl. 9. P. A. -*jānāti*, -*jānīte*, -*jñātum*, Ved. to seek out or find again.

*Prati-prajñāti*, *is*, f., Ved. distinguishing; recognition, acknowledgment.

*प्रतिप्रणवम्* *prati-praṇavam*, ind. at every repetition of the sacred syllable *Om*. — *Prati-praṇava-samyukta*, *as*, *ā*, *am*, accompanied each time with the syllable *Om*.

*प्रतिप्रणाम* *prati-praṇāma*, *as*, m. (fr. rt. *nam* with *prati-pra*), a bow or obeisance in return, saluting in turn.

*प्रतिप्रति* *prati-prati*, *is*, *inī*, *i*, Ved. being a counterpart, counter-balancing; being a match for, equal to (with acc.).

*प्रतिप्रतीकम्* *prati-pratikam*, ind., Ved. at each beginning, at every commencement.

*प्रतिप्रदा* *prati-pradā*, cl. 3. P. A. -*dadāti*, -*datte*, -*dātum*, to give back again; to give up, deliver.

*Prati-pratta*, *as*, *ā*, *am*, Ved. given up, delivered. *Prati-pradāna*, *am*, n. giving back, returning, restoring; giving in marriage.

*प्रतिप्रब्रू* *prati-prabrū*, cl. 2. P. -*bravīti*, &c., Ved. to speak to in return, address in reply, reply, answer.

*प्रतिप्रभ* *prati-prabha*, *as*, m., N. of a descendant of Atri, author of the hymn *Rig-veda* V. 49; (*ā*), f. reflection, reflected light.

*Prati-prabhātum*, ind. every morning.

*प्रतिप्रयम्* *prati-prayam*, cl. 1. P. -*yačhati*, -*yantum*, to give back, return, restore.

*प्रतिप्रयवण* *prati-prayavaṇa*, *am*, n. (fr. rt. *yu* with *prati-pra*), repeated mixture.

*प्रतिप्रया* *prati-prayā*, cl. 2. P. -*yāti*, -*yā-tum*, to go back, come back, return.

*Prati-prayāna*, *am*, n. going back, return, retreat.

*प्रतिप्रश्न* *prati-praśna*. See under *prati-praśh* above.

*प्रतिप्रसव* *prati-prasava*, *as*, m. a counter-order, countermand, suspension of a general prohibition in a particular case, license for an act which under other circumstances is forbidden; the laying down of excepted cases; contrary effect.

*Prati-prasūta*, *as*, *ā*, *am*, re-enjoined after having been forbidden.

*प्रतिप्रस्थानु* *prati-prasthātṛi*, *tā*, m. (fr. rt. *sthā* with *prati-pra*), Ved., N. of a priest who assists the *Adhvaryu*.

*Prati-prasthāna*, *am*, n. the office of the *Prati-prasthātṛi*; N. of a particular *Soma-graha* (Ved.).

*Prati-prasthānika*, *as*, *i*, *am*, relating to the work or office of the *Prati-prasthātṛi*; *Prati-prasthānikaṇ karma*, the office of the *Prati-prasthātṛi*.

*प्रतिप्रहार* *prati-prahāra*, *as*, m. (fr. rt. *hṛi* with *prati-pra*), a counter-blow, returning a blow or stroke.

*प्रतिप्रहे* *prati-pra-hve*, cl. 1. P. A. -*hva-yati*, -*te*, -*hvatum*, Ved. to invite to (a sacrifice), invoke.

*प्रतिप्रकार* *prati-prākāra*, *as*, m. an outer wall or rampart.

*प्रतिप्रशङ्* *prati-prāś*, *ṣ*, *ṣ*, Ved. consuming another's food.

*प्रतिप्रास्* *prati-prās* (-*pra-as*; see rt. 2. *as*), cl. 4. P. -*prāsyaṭi*, -*prāsītum*, to throw or cast upon.

**प्रतिप्रिय** *prati-priya*, *am*, n. kindness in turn, service in return.

**प्रतिप्रैय** *prati-praisha*, *as*, m., Ved. a cry or call in return, direction given in return.

**प्रतिप्रवन** *prati-plavana*, *am*, n. (fr. rt. *plu* with *prati*), jumping back, leaping back.

**प्रतिफल** *prati-phal*, cl. I. P. -*phalati*, -*phalītum*, to bound against, rebound; to shine back, be reflected; to requite.

**Prati-phala**, *as*, m. or *prati-phalana*, *am*, n. a reflection, reflected image, image, shadow; return, reward, remuneration, requital, retaliation, retribution.

**Prati-phalita**, *as*, *ā*, *am*, reflected, shadowed, represented; requited, returned.

**प्रतिफुल्लक** *prati-phullaka*, *as*, *ā*, *am*, flowering, in blossom.

**प्रतिबन्ध** *prati-bandh*, cl. 9. P. A. -*badh-nāti*, -*badhnīte*, -*bandhdum*, to bind to, make fast, moor; to set, enclose; to fix, direct; to shut out, exclude, preclude, cut off; to keep off, keep at a distance; to obstruct.

**Prati-baddha**, *as*, *ā*, *am*, bound to, tied to, bound, tied, moored; attached, hanging to; connected with, subject, dependant; furnished with, possessing; set, encased, inlaid, bestudded; fixed, directed; excluded, cut off; hindered, impeded, obstructed, opposed, precluded, prevented; disappointed, thwarted, crossed, vexed; kept off, kept at a distance; tangled, entangled, involved, hard to loose; (in philosophy) that which is always connected and implied, as fire is implied in smoke. — **Pratibaddha-prasava**, *as*, *ā*, *am*, hindered or blunted in its course (as a thunderbolt). — **Pratibaddha-rāga**, *as*, *ā*, *am*, pervaded by passion or having passion in harmonious connection (with gesture).

**Prati-badhaka**, *as*, m. an opposer, injurer (?).

**Prati-bādhyā**, *as*, *ā*, *am*, to be bound or tied to; to be hindered or obstructed.

**Prati-bandha**, *as*, m. binding or tying to; connection, conjunction; investment, blockade, beleaguering, siege; blocking up, obstacle, hindrance, impediment; resistance; cessation; disappointment. — **Pratibandha-kārin**, *ī*, *inī*, *ī*, creating obstacles, hindering, preventing. — **Pratibandha-vat**, *ān*, *atī*, *at*, beset with obstacles, in which obstacles are met with, difficult to attain.

**Prati-bandhaka**, *as*, *ikā*, *am*, binding or tying to; obstructing, obstructive, hindering, impeding, being an obstacle; resisting; (*as*), m. a branch, shoot; N. of a prince; (at the end of a comp.) an obstacle, impediment, hindrance.

**Prati-bandhana**, *am*, n. binding or tying to, binding, confinement; obstructing, impeding.

**Prati-bandhi**, *is*, m. a contradiction, objection.

**Prati-bandhin**, *ī*, *inī*, *ī*, binding or tying to; encountering obstacles, impeded, interrupted; (at the end of a comp.) hindering, obstructing. — **Pratibandhi-tā**, *f*, the being an obstacle, obstructiveness, impeding, checking.

**प्रतिबन्धु** *prati-bandhu*, *us*, m. an equal in rank or station.

**प्रतिबल** *prati-bala*, *as*, *ā*, *am*, having equal strength or power, of equal strength, equally matched, a match for (with gen. or at the end of a comp., e. g. *astru-p<sup>o</sup>*, equal in arms); able, adequate, powerful.

**प्रतिवाणि** *prati-bāni*, *is*, *ī*, f. n. an answer; (*is*, *is*, *ī*), improper, unseemly, unsuitable.

**प्रतिवाध** *prati-bād*, cl. I. A. -*bād*hate, -*bādhitum*, to beat back, repel, ward off, to keep off, combat; to restrain, check; to pain, torment, torture.

**Prati-bādaka**, *as*, *ikā*, *am*, thrusting back, rejecting, repelling; opposing, obstructing, withstanding, precluding, preventing.

**Prati-bādhana**, *am*, n. beating back, repelling, rejecting, keeping off.

**Prati-bādhin**, *ī*, *inī*, *ī*, opposing; (*ī*), m. an opponent.

**प्रतिबाहु** *prati-bāhu*, *us*, m. a particular part of the arm; N. of one of the sons of Svaphalka.

**प्रतिबिम्ब** *prati-bimba* = *prati-vimba*, q. v.

**प्रतिबीज** *prati-bija*, *am*, n. bad or rotten seed.

**प्रतिबुध्** *prati-budh*, cl. 4. A. -*budhyate*, -*bodhitum*, to awaken, awake, wake; to perceive, observe, remark, learn: Caus. -*bodhayati*, -*yitum*, to awaken; to instruct, inform, admonish; to commission, charge, order.

**Prati-buddha**, *as*, *ā*, *am*, awakened, awake (Mann I. 74); illuminated, enlightened; recognised, observed; known, celebrated; exalted, rendered prosperous or great. — **Pratibuddha-vastu**, *us*, *us*, *u*, understanding the real nature of things. — **Pratibuddhātman** (*‘dha-āt’*), *ā*, *ā*, *a*, having the mind roused or awakened, awake.

**Prati-buddhaka**, *as*, *ā*, *am*, in *a-p<sup>o</sup>*, not recognised.

**Prati-buddhi**, *is*, f. awakening; hostile disposition or purpose (= *satru-buddhi*). — **Pratibuddhi-mat**, *ān*, *atī*, *at*, having hostile intentions.

**Prati-bodha**, *as*, m. awaking, waking; perception, knowledge; instructing, instruction; admonishing; N. of a man. — **Pratibodha-vat**, *ān*, *atī*, *at*, endowed with knowledge or reason, possessed of understanding. — **Pratibodhī-putra** (?), *as*, m., N. of a teacher.

**Prati-bodhaka**, *as*, *ikā*, *am*, awakening; admonishing, instructing.

**Prati-bodhana**, *as*, *ī*, *am*, awakening [cf. *duḥ-svapna-p<sup>o</sup>*]; refreshing; (*am*), n. awaking, awakening; instructing, instruction, explanation.

**Prati-bodhita**, *as*, *ā*, *am*, awakened; instructed, taught.

**Prati-bodhin**, *ī*, *inī*, *ī*, awaking, about to awake.

**प्रतिब्रू** *prati-brū*, cl. 2. P. A. -*braviti*, -*brūte*, -*vaktum*, to answer (with acc. of the person or two acc.); (A.) to contradict, deny, refuse; to resist.

**प्रतिभक्ष** *prati-bhaksh*, cl. 10. P. -*bhakshayati*, -*yitum*, Ved. to eat separately, eat alone.

**प्रतिभञ्ज** *prati-bhaj*, cl. I. P. A. -*bhajati*, -*te*, -*bhaktum*, to receive back as a part or share; to fall again to one's share; to return to (with acc.).

**Prati-bhāga**, *as*, m. division; a share, portion, small daily present of fruit, flowers, vegetables, &c. offered to a Rājā or prince (Mann VIII. 307); (*am*), ind. for every portion or degree. — **Prati-bhāga-sas**, ind. according to particular divisions or classification; in divisions or classes.

**प्रतिभञ्ज** *prati-bhañj*, cl. 7. P. -*bhanakti*, -*bhanaktum*, Ved. to fracture, break in pieces.

**प्रतिभट** *prati-bhaṭa*, *as*, *ā*, *am*, vying with, rivalling, emulating. — **Pratibhaṭa-tā**, *f*, emulousness, emulation.

**प्रतिभण** *prati-bhaṇ*, cl. I. P. -*bhaṇati*, -*bhaṇitum*, to speak in reply, answer.

**Prati-bhaṇita**, *as*, *ā*, *ani*, answered, replied.

**प्रतिभय** *prati-bhaya*, *as*, *ā*, *am*, exciting fear, formidable, terrible, terrific, horrific, fearful, frightful; dangerous; (*am*), n. anything formidable or dangerous, fear, danger; (*am*), ind. formidably, frightfully. — **Pratibhayam-kara**, *as*, *ī*, *am*, causing fear. — **Pratibhayākāra** (*‘ya-āk<sup>o</sup>*), *as*, *ā*, *am*, having a formidable aspect.

**प्रतिभा** I. *prati-bhā*, cl. 2. P. -*bhāti*, -*bhātum*, to shine upon (with acc.); to appear, seem (e. g. *iti pratibhāti me manah*, so it seems to my mind); to come in sight, present one's self, offer

one's self to (with gen. or acc.); to appear clear to the mind, flash upon the thoughts, come into the mind, occur to (e. g. *nottaram pratibhāti me*, no answer occurs to me); to fall to the lot of, come into the possession of (with gen. or acc.); to seem fit, appear good, please (with acc.).

2. **prati-bhā**, *f*, an image; look, appearance, manifestation; light, splendor [cf. *nish-pratibha*]; reflected light; a flashing thought, bright idea, brilliant conception; understanding, intelligence, intellect (especially as opening or expanding); genius, wit, ingenuity; audacity, boldness, impudence, confidence; pleasingness, suitability; (*as*, *ā*, *am*), clear, bright; intelligent, clever (?). — **Pratibhānvita** (*‘bhā-an<sup>o</sup>*), *as*, *ā*, *am*, endowed with or acquiring knowledge or experience, intelligent; confident, proud, audacious, bold. — **Pratibhā-mukha**, *as*, *ī*, *am*, 'bold-faced,' arrogant, bold, confident. — **Pratibhā-vat**, *ān*, *atī*, *at*, bright, luminous; knowing, shrewd; confident, bold; (*ān*), m. the sun; the moon; fire. — **Pratibhā-vilāsa**, *as*, m., N. of a philosophical work (also called *Vedārtha-pradīpa* and *Vedārtha-candra*). — **Pratibhā-hāni**, *is*, *f*, privation of light, dulness, darkness; loss or absence of knowledge, want of sense.

**Prati-bhāna**, *am*, n. light, splendor, brilliancy; intelligence, understanding; brilliance of conception; confidence, boldness, audacity. — **Pratibhāna-kūṭa**, *as*, m., N. of a Bodhi-satva. — **Pratibhāna-vat**, *ān*, *atī*, *at*, bright, brilliant, luminous, splendid; intelligent, acute, shrewd; endowed with presence of mind, bold, prompt, audacious.

**Prati-bhānu**, *us*, m., N. of a descendant of Atri, author of the hymn *Ṛig-veda* V. 48.

**प्रतिभाव** *prati-bhāva*. See under I. *prati-bhū* below.

**प्रतिभाष्** *prati-bhāsh*, cl. I. A. -*bhāshate*, -*bhāshitum*, to address in turn, answer; to address, speak to (with acc.); to tell, relate; to call, name.

**Prati-bhāshā**, *f*, an answer, reply, rejoinder.

**प्रतिभास्** *prati-bhās*, cl. I. A. -*bhāsate*, -*bhāsītum*, to appear, become clear or evident, manifest or reveal one's self; to reflect.

**Prati-bhāsa**, *as*, m. appearance, look, similitude; appearing or occurring to the mind; illusion.

**Prati-bhāsana**, *am*, n. appearing, appearance, look, semblance.

**प्रतिभिद्** *prati-bhid*, cl. 7. P. A. -*bhimatti*, -*bhintte*, -*bhittum*, to pierce through, pierce, penetrate; to disclose, betray; to express displeasure, reproach, censure; to disown, reject, part from.

**Prati-bhīdya**, ind. having pierced or penetrated; having betrayed.

**Prati-bhīna**, *as*, *ā*, *am*, pierced through, pierced; separated, divided; in immediate contact, closely connected with (with inst.).

**Prati-bheda**, *as*, m. splitting, cleaving, dividing; discovery, betrayal.

**Prati-bhedana**, *am*, n. piercing, penetrating; splitting, cleaving, cutting; separating, dividing.

**प्रतिभुज्** *prati-bhuj*, cl. 7. P. -*bhunakti*, -*bhoktum*, to enjoy.

**Prati-bhoga**, *as*, m. enjoyment.

**प्रतिभू** I. *prati-bhū*, cl. I. P. -*bhavati*, -*bhavītum*, to be equal to or on a par with (with acc.): Caus. -*bhāvayati*, -*yitum*, to observe, consider, become acquainted with: Pass. of Caus. -*bhāvayate*, to be considered or regarded as.

**Prati-bhāva**, *as*, n. corresponding character or disposition. — **Pratibhāva-vat**, *ān*, *atī*, *at*, having corresponding or congenial characters, social.

2. **prati-bhū**, *us*, m. a surety, security, bail.

**प्रतिभूय** *prati-bhūsh*, cl. I. P. -*bhūshati*, -*bhūshitum*, Ved. to make ready, prepare, fit out, equip; to adorn; to serve, wait upon; to honour, worship; to accord, accede, acquiesce, comply.

**प्रतिभृ** *prati-bhri*, cl. 1. 3. P. A. -*bharati*, -*te*, -*bīharti*, -*bībhṛte*, -*bhartum*, Ved. to carry towards, offer, present.

*Prati-bhṛita*, *as*, *ā*, *am*, Ved. offered, presented (as Soma).

**प्रतिमङ्गलवार** *pratimangala-vāra*, *ās*, m. pl. (probably) every festive day, all festivals.

**प्रतिमण्डक** *prati-maṅṭhaka*, a particular term in music (= *maṅṭhaka*).

**प्रतिमण्डल** *prati-maṅḍal*, cl. 1. P. -*maṅḍati*, -*maṅḍitum*, to decorate, adorn.

*Prati-maṅḍita*, *as*, *ā*, *am*, decorated, adorned.

**प्रतिमण्डल** *prati-maṅḍala*, *am*, n. a secondary disk (of the sun &c.); an eccentric orbit.

**प्रतिमत्स्य** *pratimatsya*, *ās*, m. pl., N. of a people; (also read *pratimātsya*.)

**प्रतिमन्** *prati-man*, cl. 8. A. -*manute*, -*manitum*, to reply, rejoin (Ved.); to compare with (Ved.); Caus. -*mānayati*, -*yitum*, to honour, hold in honour; to applaud; to consider, regard.

**प्रतिमन्त्र** *prati-mantr*, cl. 10. P. -*mantrayati*, -*yitum*, to call out or reply to (Ved.); to consecrate with sacred texts.

*Prati-mantraṇa*, *am*, n., Ved. an answer, reply.

*Prati-mantram*, ind., Ved. with or at every formula or verse.

*Prati-mantrita*, *as*, *ā*, *am*, consecrated with sacred texts.

**प्रतिमन्दिरम्** *prati-mandiram*, ind. in every house.

**प्रतिमन्युय** *prati-manyūya* (fr. *prati* + *man-yu*), Nom. A. *pratimanyūyate*, &c., to manifest resentment towards, pour out one's fury upon.

**प्रतिमशी** *prati-marśā*, *as*, m. (fr. rt. *mṛśi* with *prati*), a kind of powder used as a sternutatory.

**प्रतिमल्ल** *prati-malla*, *as*, m. an opponent in wrestling or boxing, antagonist; a rival.

**प्रतिमा** 1. *prati-mā*, cl. 2. P., 3-4. A. -*māti*, -*māmite*, -*māyate*, -*mātum*, to imitate, copy (Ved.); to compare.

2. *prati-mā*, *ās*, m. a creator, maker, framer (Ved.); (*ā*), f. an image, likeness, resemblance (frequently at the end of comps. in the sense of 'like, similar, resembling, equal to', e.g. *amara-p*°, like an immortal), picture, figure, idol; a symbol; a reflection; measure, extent; the part of an elephant's head between the tusks; a metre consisting of twelve syllables. = *Pratima-tā* (?), f. or *pratima-tva* (?), *am*, n. reflection, image, shadow. = *Pratimā-gata*, *as*, *ū*, *am*, 'gone to a statue', present in an idol (as a deity). = *Pratimā-candra*, *as*, m. 'reflection-moon', the reflected moon, image of the moon. = *Pratimā-paricāraka*, *as*, m. an attendant upon an idol (= *devala*, q.v.). = *Pratimā-viśeṣa*, *as*, m. a sort of image, a kind of figure or character. = *Pratimā-saśānka*, *as*, or *pratimendu* (°*mā-in*°), *us*, m. 'reflection-moon', the reflected moon, image of the moon.

*Prati-mātavya*, *as*, *ā*, *am*, comparable.

*Prati-māna*, *am*, n. a counterpart, match, well-matched opponent, adversary (Ved.); a model, pattern; an image, picture; an idol; similarity, likeness, resemblance, similitude; a weight; the part of an elephant's head between the tusks; (*as*, *ā*, *am*, at the end of a comp.) like, resembling. = *Pratimāna-bhāga*, *as*, m. the part of an elephant's head between the tusks.

*Prati-mita*, *as*, *ā*, *am*, imitated, copied; compared; reflected; mirrored.

*Prati-meya*, *as*, *ā*, *am*, to be likened or compared, comparable.

**प्रतिमाया** *prati-māyā*, f. illusion or magical power applied in return, counter-spell, counter-charm.

**प्रतिमार्गक** *prati-mārgaka*, *as*, m. the city of Hari-ścandra (said to hover in the air).

*Prati-mārgam*, ind. the way back, back, backwards.

**प्रतिमाला** *prati-mālā*, f. an exercise analogous to capping verses, reciting verse for verse as a trial of memory or skill.

**प्रतिमासम्** *prati-māsam*, ind. every month, month by month, monthly.

**प्रतिमास्य** *pratimāsyā*, *ās*, m. pl., N. of a people; [cf. *pratimatsya*.]

**प्रतिमित** *prati-mit*, *i*, f., Ved. (fr. rt. *mi* with *prati*), a prop, stay, support.

**प्रतिमित्त** *prati-mitra*, (probably) *am*, n. 'a counterfeit friend,' an adversary, enemy.

**प्रतिमिह** *prati-mih*, cl. 1. P. -*mehati*, -*mēdhum*, to make water in the direction of (with acc.).

**प्रतिमिव** *prati-miv*, cl. 1. P. -*mivati*, -*mivitum*, Ved. to push or press back; to close by pressing, shut.

**प्रतिमुकुलम्** *prati-mukulam*, ind. in or upon every bud.

**प्रतिमुख** *prati-mukha*, *as*, *ā*, *am*, standing before the face, facing; near at hand, present; (*am*), n. (in dramatic language) a secondary plot or incident calculated either to hasten or retard the catastrophe; (*am*), ind. towards; in front, in the presence of, before. = *Pratimukhāgata* ('*kha-āg*'), *as*, *ā*, *am*, come against or into collision; come before or in front of. = *Pratimukhānya* ('*kha-an*'), *am*, n. (in dramatic language) progressive narration of events.

**प्रतिमुच** *prati-muc*, cl. 6. P. A. -*mucāti*, -*te*, -*moktum*, to put on, place on, fix on, append; to put on (clothes); to put on one's self (A.), dress one's self (A.); to assume a form; to fasten, tie up, bind, attach; to let go, set free, release, liberate; to give up, resign; to return, restore; to pay, liquidate or discharge (a debt); to fling, hurl; Pass. -*mucyate*, to be freed or released from (with abl.); Caus. or cl. 10. P. -*mocayati*, -*yitum*, to set free, release, liberate; to rescue, save, deliver.

*Prati-mukta*, *as*, *ā*, *am*, put on, applied; fastened, tied, bound; clothed, armed, accoutred; released, liberated; loosed or liberated repeatedly; returned, restored; flung, hurled; thrown at one another.

*Prati-moḍana*, *am*, n. loosening, loosing; liberation, release.

*Prati-moḍita*, *as*, *ā*, *am*, released, liberated; rescued, saved, delivered.

**प्रतिमुह** *prati-mud*, cl. 1. A. -*modate*, -*moditum*, to rejoice at, welcome with joy, welcome with acclamation; to be glad to see; Caus. -*modayati*, -*yitum*, Ved. to gladden, make cheerful, cheer; Desid. of Caus. -*mumodayishati*, Ved. to wish to make cheerful.

**प्रतिमुद्रा** *prati-mudrā*, f. a counter-seal; the impression of a seal.

**प्रतिमुह** *prati-muh*, Caus. P. -*mohayati*, -*yitum*, Ved. to bewilder greatly, perplex, confound.

*Prati-muhus*, ind. again and again, repeatedly.

*Prati-mohayat*, *an*, *anti*, *at*, Ved. bewildering, confounding.

**प्रतिमुहूर्तम्** *prati-muhūrtam*, ind. every moment, constantly.

**प्रतिमूर्ति** *prati-mūrti*, *is*, f. a corresponding form, the counterpart of any real form, an image, resemblance, likeness.

**प्रतिमषिका** *prati-mūshikā*, f. a species of rat.

**प्रतिमेय** *prati-meya*. See 1. *prati-mā*, col. 1.

**प्रतिमोक्ष** *prati-moksha*, *as*, m. liberation, deliverance; (with Buddhists) emancipation.

*Prati-mokshaṇa*, *am*, n. liberation, deliverance; emancipation.

**प्रतियत्** *prati-yat*, Caus. or cl. 10. P. -*yātayati*, -*yitum*, to retaliate, requite.

*Prati-yatna*, *as*, m. care bestowed upon anything, exertion for anything, effort, endeavour; a making or preparing, elaboration; making complete or perfect; acquiring a new virtue or quality; acting well or properly; comprehension; taking prisoner, making captive; desire, wish; making an effort against, opposition, counteraction, resistance; retaliating, re-priming, revenge; (*as*, *ā*, *am*), exerting one's self for, troubling about; making effort or exertion, strenuous, diligent, active, vigorous.

*Prati-yātana*, *am*, n. requital, retaliation; (*ā*), f. the counterpart or resemblance of a real form, a picture, image, statue.

**प्रतियम्** *prati-yam*, cl. 1. P. -*yacṭhāti*, -*yantam*, Ved. to grant, present, bestow.

**प्रतिया** *prati-yā*, cl. 2. P. -*yāti*, -*yātum*, to go back, return.

*Prati-yāta*, *as*, *ā*, *am*, gone against, opposed, resisted.

*Prati-yāna*, *am*, n. going back, return.

*Prati-yāyin*, *i*, *inī*, *i*, going towards, meeting; going against, attacking, assailing.

**प्रतियुध** *prati-yudh*, cl. 4. A. -*yudhyate*, -*yoddhum*, to fight with, fight against, oppose; Caus. P. -*yodhayati*, -*yitum*, to fight against, oppose.

*Prati-yuddha*, *am*, n. fighting against, battle in return.

*Prati-yoddhavya*, *as*, *ū*, *am*, to be attacked in return.

*Prati-yoddhri*, *dhā*, *dhri*, *dhri*, an antagonist, adversary, a well-matched opponent.

*Prati-yodha*, *as*, m. an antagonist, opponent, adversary.

*Prati-yodhana*, *am*, n. fighting against, assailing in turn.

*Prati-yodhin*, *i*, m. an antagonist, adversary, well-matched opponent.

**प्रतियूयप** *prati-yūthapa*, *as*, m. the leader of a hostile herd (of elephants).

**प्रतियोग** *prati-yoga*, *as*, m. (fr. rt. *yuj* with *prati*), opposition, resistance, enmity; controversy, contradiction; an antidote, remedy; co-operation, association; the being a counterpart of anything.

*Pratiyogika*, *as*, *ā*, *am*, antithetical, related to, relative, correlative. = *Pratiyogika-tva*, *am*, n. relativeness, relativity, correlativeness.

*Prati-yogin*, *i*, *inī*, *i*, opposing, counteracting, impeding; related to, corresponding to; co-operating with; equally matched; (*i*), m. an opponent, enemy, antagonist, rival; any object dependant upon another and not existing without it; a partner, associate, coadjutor; a counterpart, match. = *Pratiyogi-jñāna-kāraṇatā-vāda*, *as*, m., N. of a Nyāya work. = *Pratiyogi-tā*, f. or *pratiyogi-tva*, *am*, n. opposition; dependant existence; the state of being a match or counterpart, existence as a counterpart, equality in power; mutual co-operation, partnership.

*Prati-yogyatarya*, *as*, *ā*, *am*, to be fitted with strings, requiring to be stringed (as a musical instrument).

**प्रतियोनि** *prati-yoni*, ind., Ved. according to source or origin.

**प्रतिर** *pra-tira*, *as*, *ā*, *am* (fr. *pra-tri*), Ved. promoting, advancing; granting victory; (according to Śāy.) *pratiram ayyuḥ* = *jaṭhare śrakālāvasthānam*.

*Prati-tiram* (probably an ind. past part. fr. *pra-tri*), Ved. having crossed (?).

**प्रतिरक्ष्** *prati-raksh.*, cl. I. P. *-rakshati*, *-rakshītum*, Ved. to preserve, guard, protect.

*Prati-rakshaṇa*, *am*, n. preserving, preservation, protection.

*Prati-rakshā*, *f.* safety, preservation. — *Pratirakshārtham* ('*śhā-ar*'), ind. for the sake of saving.

**प्रतिरथ** *prati-ratha*, *as*, m. an opposite fighter in a war-chariot, an adversary in war, antagonist; N. of a descendant of Atri, author of the hymn Ṛig-veda V. 47; N. of a son of Mati-nāra and father of Kaṇva; N. of a son of Vajra and father of Su-čāru.

**प्रतिरम्भ** *prati-rambha*, *as*, m. passion, rage, violent or passionate abuse (= *prati-lambha*).

**प्रतिरव** *prati-rava*, *as*, m. (fr. rt. *ru* with *prati*), crying or calling out to; quarrelling; echo; (probably) = *upa-rava*, q. v.

*Prati-rurūshu*, *us*, *us*, *u*, wishing to speak or tell.

**प्रतिराज** *prati-rāja*, *as*, or *prati-rājan*, *ā*, m. a hostile king, royal adversary.

**प्रतिरात्रम्** *prati-rātram*, ind. each night, every night, nightly.

**प्रतिराध** *prati-rādha* or *prati-rādha*, *as*, m. (fr. rt. *rād*h with *prati*), Ved. 'obstacle, hindrance', N. of the verses Atharva-veda XX. 135, 1-3.

**प्रतिरुच्** *prati-ruč*, Caus. P. *-ročayati*, *-yitum*, to choose again; to resolve, decide upon.

**प्रतिरुध्** *prati-rudh*, cl. 7. P. A. *-ruṇaddhi*, *-runddhe*, *-roddhum*, to check, hinder, obstruct; to besiege, blockade; to stop, interrupt; to render imperfect, impair; to disable; to abuse, blame, accuse unjustly; to hide, conceal.

*Prati-ruddha*, *as*, *ā*, *am*, impeded, hindered, obstructed; stopped, interrupted; opposed; rendered imperfect, impaired; disabled; invested, blockaded.

*Prati-rudhya*, ind. having accused unjustly (Manu XI. 88).

*Prati-rodhri*, *dhā*, *dhri*, *dhri*, withstanding, opposing, resisting; a hinderer, preventer, opposer.

*Prati-rodha*, *as*, m. opposition, impediment, obstruction, hindrance, stoppage; an opponent; concealing, hiding; siege, blockade; theft, robbery.

*Prati-rodhaka*, *as*, *ā*, *am*, obstructing, opposing, hindering, stopping; besieging; (*as*), m. a robber, thief; an opponent; an obstacle.

*Prati-rodhana*, *am*, n. obstructing, opposing, hindering.

*Prati-rodhin*, *i*, *inī*, *i*, obstructive, hindering, impeding, opposing, controverting; besieging; (*i*), m. a thief, robber; an opponent.

**प्रतिरुषु** *prati-rurūshu*. See under *prati-rava* above.

**प्रतिरुह्** *prati-ruh*, Caus. P. *-ropayati*, *-yitum*, to place back, restore, re-establish.

**प्रतिरूप** *prati-rūpa*, *as*, *ā*, *am*, like a model, similar, corresponding, suitable, proper, fit; beautiful; (*am*, *ā*), n. f. the counterpart of any real form, an image, resemblance, representation, likeness, picture; (*as*), m., N. of a Dānava; (*ā*), *f.*, N. of a daughter of Meru. — *Pratirūpa-čarya*, *as*, *ā*, *am*, Ved. exemplary in conduct, worthy of imitation. — *Pratirūpa-dhṛik* (see *dhṛik*, p. 459, col. 1), offering a model for imitation, being a pattern or model.

*Pratirūpaka*, *am*, n. an image, a picture; a forged edict; (*as*, *ikā*, *am*), similar, resembling, corresponding, having the appearance of anything (generally at the end of a comp.; cf. *saptamī-p*).

*Pratirūpya*, *am*, n. 'similarity of form,' in a *prati-rūpya*, incomparableness.

**प्रतिरोद्रकमेन्** *prati-raudra-karman*, *ā*, *ā*, *a*, acting cruelly against others.

**प्रतिलक्ष्ण** *prati-lakṣhaṇa*, *am*, n. 'a counter-mark,' mark, sign, token.

**प्रतिलभ्** *prati-labh*, cl. I. A. *-labhate*, *-labdhum*, to receive back, recover; to obtain.

*Prati-labhya*, *as*, *ā*, *am*, to be received or obtained.

*Prati-lambha*, *as*, m. receiving, taking, obtaining, getting; censure, reviling, abuse.

*Prati-lambhita*, *am*, n. obtaining, getting; censure, reviling, abuse.

*Prati-lābha*, *as*, m. receiving back, receiving, taking, obtaining, getting.

**प्रतिलिङ्गम्** *prati-lingam*, ind. at every Linga.

**प्रतिलिपि** *prati-lipi*, *is*, *f.* a copy, transcript, a written reply.

**प्रतिलोम** *prati-loma*, *as*, *ā*, *am*, against the hair or grain (opposed to *anu-loma*), contrary to the natural course or order, reverse, inverted; disagreeable, unpleasant; hostile; low, vile, base, depraved; left, not right; contrary to caste (where the mother is of a higher caste than the father); (*am*), n. any disagreeable or injurious act; (*as*), m., N. of a man; (*ās*), m. pl., N. of the descendants of Prati-loma; (*am*), ind. against the hair, against the grain, in reversed or inverted order. — *Pratiloma-ja*, *as*, *ā*, *am*, born in the inverse order of the classes (as of a Kshatriya father and Brāhmaṇī mother, or of a Vaiśya father and Kshatriyā or Brāhmaṇī mother, in which cases the wife is of a higher caste than the husband; cf. Manu X. 16). — *Pratiloma-tas*, ind. against the grain, invertedly, in inverted order or series; on account of the inversion of the order of the castes. — *Pratilomānuloma-tas* ('*ma-an*'), ind. in an unfriendly and friendly manner.

*Pratilomaka*, *as*, *ā*, *am*, against the hair or grain, reverse, inverted; (*am*), n. inverted order, perversion.

**प्रतिवच्** *prati-vač*, cl. 2. P. *-vakti*, *-vaktum*, to say anything in reply to (with two acc.); to point out, indicate, denounce (Ved.).

*Prati-vačtavya*, *as*, *ā*, *am*, to be answered or replied to, to be given (as an answer), answerable.

*Prati-vačana*, *am*, n. a dependant or final clause in a sentence; an answer, reply, rejoinder; an echo. — *Prati-vačani-kṛi*, cl. 8. P. A. *-kavoti*, *-kurute*, *-kartum*, to make reply, to answer. — *Prati-vačani-kṛita*, *as*, *ā*, *am*, replied to, answered.

*Prati-vačas*, *as*, n. an answer, reply; an echo.

*Prati-vačya*, *as*, *ā*, *am*, admitting or requiring an answer, answerable; (*am*), n. a reply, answer; (*am*), ind. in every sentence.

*Prati-vač*, *l*, *f.* an answer, reply; calling or crying out to; barking in return (as a dog, Mahā-bh. Udyoga-p. 2651).

**प्रतिवत्** *prati-vat*, *ān*, *atī*, *at*, Ved. containing the word *prati*.

**प्रतिवत्सर** *prati-vačsara*, *as*, m. a year; (*am*), ind. every year, year by year, yearly.

**प्रतिवद्** *prati-vad*, cl. I. P. *-vadati*, *-vaditum*, to answer; to repeat.

*Prati-vāda*, *as*, m. an answer, reply, rejoinder; rejection, refusal.

*Prati-vādin*, *i*, *inī*, *i*, answering, replying, rejoicing, responding; contradicting, disobedient; (*i*), m. an opponent; a defendant, respondent. — *Prati-vādītā*, *f.* the state or situation of a respondent or defendant at law.

**प्रतिवनम्** *prati-vanam*, ind. in every wood or forest.

**प्रतिवप** *prati-vap*, cl. I. P. *-vapati*, *-vaptum*, to insert (jewels &c.), inlay, stud, adorn, ornament.

*Prati-vāpa*, *as*, m. addition of substances to medicines either during or after decoction (= *prati-vāpa*).

**प्रतिवर्णिक** *prati-varṇika*, *as*, *ā*, *am*, having a corresponding colour, similar, corresponding.

**प्रतिवर्तन** *prati-vartana*. See under *prati-vrit*, p. 620, col. 2.

**प्रतिवर्त्तन्** *prati-vartman*. See under *prati-vrit*, p. 620, col. 2.

**प्रतिवर्धिन्** *prati-varḍhin*, *i*, *inī*, *i*, grown strong enough for, being a match for, superior to.

**प्रतिवर्षम्** *prati-varsham*, ind. every year, year by year, yearly.

**प्रतिवस्** 1. *prati-vas* (see rt. 5. *vas*), Caus. P. *-vāsayati*, *-yitum*, to dress, clothe.

**प्रतिवस्** 2. *prati-vas* (see rt. 6. *vas*), cl. I. P. *-vasati*, *-vastum*, to dwell near, live at; to live, dwell.

*Prati-vasati*, ind. in every habitation, on every house, house by house.

*Prati-vasatha*, *as*, m. a settlement, village.

*Prati-vastu*, *v*, n. (fr. *prati* + *vastu*), a counterpart, an equivalent; anything given in return; anything contrasted with another, a parallel.

*Prati-vāsin*, *i*, *inī*, *i*, dwelling near, neighbouring, a neighbour.

**प्रतिवहन** *prati-vahana*, *am*, n. leading back.

*Prati-vāha*, *as*, m., N. of a son of Svaphalka.

*Prati-voḍhavya*, *as*, *ā*, *am*, to be carried home.

**प्रतिवह्निप्रदक्षिणम्** *prati-vahni-pradakṣhiṇam*, ind. at each perambulation from left to right of the sacred fire.

**प्रतिवाणि** *prati-vāṇi*, *is*, *f.* an answer, reply, rejoinder (see *prati-bāni*).

**प्रतिवात** *prati-vāta*, *as*, m. a contrary wind; (*am*), ind. against the wind, to leeward; (*e*), ind. on the lee side.

**प्रतिवार** *prati-vāra*, *prati-vāraṇa*, &c. See under *prati-vri*, p. 620, col. 2.

**प्रतिवाक्ता** *prati-vārtā*. See *prati-vrit*.

**प्रतिवाश** *prati-vāsa*, *as*, *i*, *am*, howling against; *a-p*, not contradicting.

**प्रतिवासरम्** *prati-vāsaram*, ind. every day, day by day, daily.

**प्रतिवासिन्** *prati-vāsin*. See above.

**प्रतिवासुदेव** *prati-vāsudeva*, *as*, m. 'opponent of a Vāsudeva,' (with Jains) N. of nine beings at enmity with Vāsudeva (= *Vishṇu-śvrit*).

**प्रतिविघात** *prati-vighāta*, *as*, m. (fr. rt. *han* with *vi*), striking back, warding off, defence.

**प्रतिविज्ञा** *prati-vi-jñā*, cl. 9. P. A. *-jñānti*, *-jñānte*, *-jñātum*, to behave wisely or prudently.

**प्रतिविटपम्** *prati-ṽṭapam*, ind. in every bough, to every branch, branch by branch.

**प्रतिविद्** *prati-vid*, cl. 2. P. *-vetti*, *-veda*, *-veditum*, to acknowledge, receive; cl. 6. P. A. *-vindati*, *-te*, *-veditum*, *-vettum*, to obtain, get, receive; Caus. *-vedayati*, *-yitum*, to make known, report, announce, relate; to deliver, give.

*Prati-vedam*, ind. at or for every Veda.

*Prati-vedayat*, *an*, *antī*, *at*, making known, announcing.

*Prati-veda-sūkhām*, ind. for every branch or school of the Veda.

**प्रतिविधा** *prati-vi-dhā*, cl. 3. P. A. *-dadhāti*, *-dhate*, *-dhātum*, to place or dispose in order, arrange, prepare, make ready, fit out, equip; to dispatch; to counteract, counterwork, frustrate.

*Prati-vidhātavya*, *as, ā, am*, to be arranged; to be used or employed.

*Prati-vidhāna*, *am*, n. arrangement, array; arrangement against, prevention; counteracting, counterworking, counteraction, taking measures against; a subsidiary or substituted ceremony.

*Prati-vidhi*, *is*, m. a means of counteracting, an act or ordinance designed to counterwork, or counteract, remedy; retaliation.

*Prati-vidheya*, *as, ā, am*, to be performed or done in any special case; to be counteracted or remedied.

*Prati-vihāta*, *as, ā, am*, arranged, arrayed.

*प्रतिविन्ध्य* *prati-vindhya*, *as, m.*, N. of a king who ruled over a particular part of the Vindhya mountains; of a son of Yudhi-shthira.

*प्रतिविपरी* *prati-vi-parī (-parī-i)*, cl. 2. P. *-pari-eti, -etum*, to turn back again.

*प्रतिविभज्* *prati-vi-bhaj*, cl. 1. P. A. *-bha-jati, -te, -bhaktum*, Ved. to distribute severally, apportion.

*Prati-vibhāga*, *as, m.* division, distribution, apportionment.

*प्रतिविम्ब* *prati-vimba*, *am, as, n. m.* the disk (of the sun or moon) reflected (in water), a reflection, reflected image, mirrored form; a resemblance or counterpart of real forms, a picture, image, shadow; epithet of the chapters of the Kāvya-prakāśadāra. — *Prativimba-vartin*, *i, inī, i*, being reflected or mirrored. — *Prativimbāta* (*ba-ata*)?, *as, m.* a mirror.

*Prati-vimbana*, *am, n.* the being reflected; reflection; comparing together, comparison.

*Prativimbaya*, Nom. P. *prativimbayati, -yitum*, to reflect, mirror.

*Prativimbāta*, *as, ā, am*, reflected, mirrored.

*प्रतिविरति* *prati-virati*, *is, f.* (fr. rt. *ram* with *prati*), desisting from anything (with abl.), leaving off; (*ā*), ind. at every pause, at each cessation or disappearance.

*प्रतिविशिष्ट* *prati-viśiṣṭa*, *as, ā, am*, most excellent; (with abl.) more excellent.

*Prati-viśeṣa*, *as, m.* peculiarity, a peculiar circumstance.

*प्रतिविश्व* *prati-viśva*, *as, ā, am*, every single one, one and all.

*प्रतिविष* *prati-viṣa*, *am, n.* 'counterpoison', an antidote; (*ā*), f. a birch tree (commonly called Ataiḥ or Atis Betula).

*प्रतिविषय* *prati-viśaya*, *ās, m. pl.* the several objects of sense; (*am*), ind. in relation to each single object of sense.

*प्रतिविष्णु* *prati-viṣṇu*, ind. at every (image of) Viṣṇu; towards Viṣṇu, in place of Viṣṇu.

*Prativiṣṇuka*, *as, m.* a species of tree (= *muḥukunda*).

*प्रतिविहाय* *prati-vihāya*, ind. (fr. rt. *hā* with *prati* and *vi*), having quitted, having abandoned.

*प्रतिविक्ष* *prati-vikṣh (-vi-ikṣh)*, cl. 1. A. *-vikṣhate, -vikṣhitum*, to look upon; to observe, perceive.

*Prati-vikṣhāna*, *am, n.* looking upon, returning a look.

*Prati-vikṣhāṇiya* or *prati-vikṣhya*, *as, ā, am*, to be looked upon; to be observed or perceived.

*प्रतिवोर* *prati-vira*, *as, m.* a well-matched opponent, antagonist. — *Prativira-tā*, f. the being a well-matched opponent, antagonism.

*Prati-vīrya*, *am, n.* sufficient strength or power for resistance, the being equal to or a match for; *a-prativīrya*, unequalled, matchless, irresistible; *aprativīryāmbha*, one who has not sufficient strength to undertake anything.

*प्रतिवृ* *prati-vri*, Caus. or cl. 10. P. *-vāra-yati, -yitum*, to keep or ward off, keep back, repel; to oppose.

*Prati-vāra*, *as, m.* keeping or warding off, defence; *a-p*, not to be warded off, irresistible.

*Prati-vāraṇa*, *as, i, am*, keeping or warding off [cf. *vāraṇa-p*]; (*as*), m. a hostile elephant; scil. *Daitya*, a Daitya in the form of an elephant; (*am*), n. keeping back, keeping or warding off.

*Prati-vārya*, *as, ā, am*, in *a-p*, not to be kept back, not to be impeded, not to be warded off.

*प्रतिवृत्* *prati-vrit*, cl. 1. A. *-vartate, -vartitum*, to approach; to accrue.

*Prati-vartana*, *am, n.* turning back, returning.

*Prati-vartman*, *ā, ā, a, Ved.* taking an opposite road or course.

*Prati-vārtā*, f. account, intelligence, information.

*Prati-vṛtti*, ind. (in Ved. gram.) according to the modulation (of the voice).

*प्रतिवृष्* *prati-vriṣh*, cl. 1. P. *-varshati, -varshitum*, to rain or shower upon (with arrows), to shoot; to assail.

*Prati-vriṣha*, *as, m.* a hostile bull.

*प्रतिवेलम्* *prati-velam*, ind. on every occasion.

*प्रतिवेश* *prati-veśa*, *as, ā, am* (fr. rt. *viś* with *prati*), neighbouring; auxiliary; (*as*), m. a neighbour; the residence of a neighbour, neighbouring house, neighbourhood; [cf. *prati-veśa*.] — *Prati-veśa-tas*, ind., Ved. from the neighbourhood. — *Prati-veśa-vāsin*, *i, inī, i*, living in the neighbourhood, neighbouring; (*i, inī*), m. f. a neighbour.

*Prati-veśin*, *i, inī, i*, neighbouring, a neighbour.

*Prati-veśman*, *a, n.* a neighbour's house.

*Prati-veśya*, *as, m.* a neighbour.

*प्रतिवेशित* *prati-veṣhīta*, *as, ā, am*, rolled back, reverted.

*प्रतिवैर* *prati-vaira*, *am, n.* requital of hostilities, revenge.

*प्रतिवोदय्य* *prati-voḍhavya*. See under *prati-vahana*, p. 619, col. 3.

*प्रतिव्यथ्* *prati-vyadh*, cl. 4. P. *-vidhyati, -vyadddhum*, to hit, wound.

*प्रतिव्यूह* *prati-vy-ūh (-vi-ūh; see rt. 1. ūh)*, cl. 1. P. A. *-ūhali, -te, -ūhitum*, to draw out in opposite battle-array.

*Prati-vyūḍha*, *as, ā, am*, drawn out in array against; broad.

*Prati-vyūha*, *as, m.* drawing out an army in opposite battle-array, arraying an army against an enemy; a multitude; N. of a prince (in this sense a various reading for *prati-vyoman*, q. v.).

*प्रतिव्योम* *prati-vyoma*, *as, or prati-vyoman*, *ā, m.*, N. of a prince.

*प्रतिव्रज्* *prati-vraj*, cl. 1. P. *-vrajati, -vrajitum*, to go towards, go near, approach.

*प्रतिशङ्कनीय* *prati-śankaniya*, *as, ā, am* (fr. rt. *śank* with *prati*), to be doubted about or feared.

*Prati-śankā*, f. fear or anxiety on account of (with loc.); constant fear or doubt.

*प्रतिशत्रु* *prati-śatru*, *us, m.*, Ved. an adversary, opponent, enemy.

*प्रतिशब्द* *prati-śabda*, *as, m.* echo, resonance, reverberation; a roar. — *Pratiśabda-ga*, *as, ā, am*, going after a sound, going in the direction of a sound.

*प्रतिशम* *prati-śama*, *as, m.* (fr. rt. *śam* with *prati*), deliverance, cessation.

*प्रतिशर* *prati-śara*, *as, m.* (fr. rt. *śri* with *prati*), Ved. breaking to pieces.

*प्रतिशशिन* *prati-śaśin*, *i, m.* a mock moon, paraselene.

*प्रतिशाखम्* *prati-śākhām*, ind. for every branch or school (of the Veda); (*ā*), f. a side branch, side shoot. — *Pratiśākhā-nādi*, f. a branch vein.

*प्रतिशाप* *prati-śāpa*, *as, m.* a curse in return, retorted imprecation, curse for curse.

*प्रतिशासन* *prati-śāsana*, *am, n.* (fr. rt. *śās*), giving orders, ordering, commissioning; sending a servant on a message, ordering or dispatching an inferior after calling him to attend; a counter-order, rival command or authority; *a-pratiśāsana*, *as, ā, am*, without rival authority, completely under subjection.

*Prati-śāsti*, *is, f.* sending on a message, ordering or dispatching an inferior after calling him to attend.

*Prati-śiṣṭa*, *as, ā, am*, sent, ordered, dispatched; celebrated, famous.

*प्रतिशी* *prati-śi*, cl. 2. A. *-śete, -śayitum*, to lie down opposite to (with acc.).

*Prati-śivan*, *ā, ari, a, Ved.* serving as a couch or resting-place.

*प्रतिशीन* *prati-śina*, *as, ā, am* (fr. rt. *śyai* with *prati*), melted, fluid, dropping, oozing.

*Prati-śyā*, f. or *prati-śyāya*, *as, m.* a cold, catarrh.

*प्रतिशुक्रम्* *prati-śukram*, ind. towards the planet Venus.

*प्रतिशुष्* *prati-śuṣh*, cl. 4. P. *-śuṣhyati, -śoṣhṭum*, to be dried up, become dry; to perish.

*प्रतिश्या* *prati-śyā*. See above.

*प्रतिश्रय* *prati-śraya*, *as, m.* (fr. rt. *śri* with *prati*), refuge, help, assistance; a place of refuge, shelter, asylum, an alms-house; a place where food &c. is given away; a house, dwelling; a receptacle; a place of sacrifice, the room or building where the sacrifice is performed; an assembly.

*प्रतिश्रु* *prati-śru*, cl. 5. P. *-śṛiṇoti, -śratum*, to promise (with dat. or gen. of the person and acc. of the thing).

*Prati-śrava*, *as, ā, am*, Ved. overhearing, discovering by listening; (*as*), m. promise, agreement, assent; (according to Mahi-dhara) = *prati-śabda*. — *Pratiśravānta* (*va-an*), *as, m.* the expiration of a promise, i. e. lapse of a promised period.

*Prati-śravaṇa*, *am, n.* hearkening to, listening to (with attention and obedience); assenting to, agreeing, promising; a promise; maintaining; a particular part of the ear. — *Pratiśravaṇa-pūrva*, *as, ā, am*, preceded by a promise, promised.

*Prati-śravas*, *ās, m.*, N. of a son of Bhīma-sena.

*Prati-śrūt*, t, f. an echo, resonance, reverberation; a promise.

*Prati-śruta*, *as, ā, am*, promised, assented, agreed, accepted; (*am*), n. a promise, assent; an engagement.

*Prati-śruti*, *is, f.*, Ved. an echo, repeated sound, resonance, reverberation.

*Pratiśrutkā*, f., Ved. = *prati-śrūt*.

*Prati-śroti*, *tā, tri, trī*, one who promises or assents, a promiser.

*प्रतिश्लोकम्* *prati-ślokaṃ*, ind. at every Sloka.

*प्रतिषिध्य* *prati-śhiḍya*, *as, ā, am* (fr. rt. *śiḍ* with *prati*), Ved. to be besprinkled or moistened.

*Pratiśheka*, *as, m.*, Ved. besprinkling, moistening.

*प्रतिषिध्य* *prati-shidh (-sidh)*, cl. 1. P. *-shedhati, -shedhitum, -sheddhum*, to keep off, ward off; to restrain; to hinder; to interdict, prohibit, forbid, disallow: Caus. *-shedhayati, -yitum*, to keep off, keep back, ward off; to restrain; to prohibit, interdict.

*Prati-shiddha*, *as, ā, am*, forbidden, prohibited; refused, denied, disallowed; contradicted. — *Prati-shiddha-sevā, am*, n. doing what is prohibited. — *Prati-shiddha-sevin, ī, inī, i*, following or doing what is forbidden.

*Prati-sheddahavya, as, ā, am*, to be warded off, to be kept back; to be prohibited or forbidden.

*Prati-sheddhrī, dhā, dhri, dhri*, one who wards off or keeps back; hindering, a hinderer; prohibiting, prohibitive, a prohibitor, forbidding; resisting.

*Prati-shedha, as, m*, keeping or warding off, keeping back, expulsion (of a disease &c.); forbidding, prohibition; denial, refusal, disallowal; negation, contradiction; a negative particle; an exception; enforcing a prohibition, reminding of a prohibition. — *Prati-shedhākshara (°dha-ak°)*, *am*, n. 'words of denial,' a negative answer. — *Prati-shedhokti (°dha-uk°)*, *is, f*, expression of denial or refusal, expression of prohibition or contradiction. — *Prati-shedhopamā (°dha-up°)*, *f*, a negative comparison.

*Prati-shedhaka, as, ikā, am*, prohibiting, prohibitive, interdicting, preventive; denying, negative; contradicting; excepting.

*Prati-shedhana, as, ī, am*, keeping or warding off; (*am*), n. the act of keeping or warding off, keeping back, expulsion; preventing, prohibiting, inhibition, refusal, refutation.

*Prati-shedhaniya, as, ā, am*, to be kept back; to be hindered or prevented; to be prohibited.

**प्रतिष्कश** *prati-sh-kaśa, as, m*, (*fr. rt. kaś* with *prati*), a messenger; a secret emissary, spy; a whip, a leather thong; [*cf. kaśā*].

*Prati-shka, as, m*, a messenger, an emissary, spy.

*Prati-shkasha, as, m*, a whip, a leather thong.

*Prati-shkasa, as, m*, a messenger, an emissary, spy.

**प्रतिष्कु** *prati-shku (prati-sku)*, cl. 5. P. -*shkunoti, -shkotum*, to cover in return (with arrows &c.).

**प्रतिष्ठम्** *prati-shṭabdha, as, ā, am* (*fr. rt. stambh* with *prati*), obstructed, impeded, stopped, withstood.

*Prati-shṭambha, as, m*, obstruction, impediment, obstacle, opposition, resistance, hinderance.

**प्रतिष्तुति** *prati-shṭuti, is, f*, (*fr. rt. stu* with *prati*), Ved. a song of praise, praise.

*Prati-shṭotri, tā, trī, trī*, Ved. one who rivals in praising.

**प्रतिष्ठुम्** *prati-shṭubh*, cl. 1. A. -*shṭobhate, -shṭobhitum*, Ved. to praise severally, glorify individually; (*Sāy.* = *pratyekam stu*.)

**प्रतिष्ठा** *prati-shṭhā (prati-shṭhā)*, cl. 1. P. A. -*tiśṭhāti, -te, -shṭhātum*, to stand firmly, stand or rest upon, to be supported; to depend upon; to stay; Caus. P. -*shṭhāpayati, -yitum*, to place firmly, to set up, erect; to place; to place with, consign to (with *loc.*); to offer.

*Prati-shṭha, as, ā, am*, Ved. standing firmly; resisting; famous; (*as*), m., N. of the father of Su-pārśva who was the seventh Arhat of the present Ava-sarpinī; (*ā*), f. standing still, resting, remaining in, staying, standing, fixing; a resting-place, site, ground, base, foundation; a prop, stay; fixity, constitution, strength; the state of rest, quiet, tranquillity, comfort; the foot (regarded as the basis on which men and animals stand); a halting-place, dwelling-place, house, home, residence; the earth; a limit, boundary; a receptacle; a high or honourable position, high authority, pre-eminence; celebrity, fame, notoriety; the accession (of a king to the throne); installation, inauguration, the consecration of a monument or image in honour of a deity or the setting up of an idol; the performance or institution of any rites (e.g. the endowment of a temple, portioning a daughter, completion of a vow, or any ceremonies for obtaining supernatural and magical powers); accomplishment, completion in general; a metre of four lines of four syllables each; a variety of the

Gāyatrī metre consisting of three lines of eight, seven, and six syllables respectively; a mystical designation of the letter *ā*; N. of one of the Mātṛis attending upon Skanda; *Prajāpateh prati-shṭhā* or *prati-shṭhā-sāman*, N. of a Sāman; (*ā*), ind., Ved. (perhaps) on the spot. — *Prati-shṭhākāma, as, ā, am*, Ved. desirous of a firm basis; wishing for a home or residence; wishing for eminence or distinction. — *Prati-shṭhā-titaka*, N. of a work by Rāma-candra (on the erection of the images of the twenty-four Jaina Tīrthan-karas). — *Prati-shṭhā-tva, am*, n. the being a ground or basis, being a foundation. — *Prati-shṭhānvita (°shṭhā-an°)*, *as, ā, am*, possessed of fame, renowned, illustrious, celebrated. — *Prati-shṭhā-mayūkha, as, m.*, N. of the ninth section of the Bhāskara. — *Prati-shṭhāvat, ān, atī, at*, having a foundation or support.

*Prati-shṭhātri, tā, m*, epithet of a particular priest (also called *prati-prashṭātri*, q. v.).

*Prati-shṭhāna, am*, n. resting or standing firmly, being firmly stationed; a standing-place, ground, foundation; the foundation of a city; site, situation; a leg, foot; N. of a town at the confluence of the Gangā and Yamunā on the left bank of the Gangā opposite to Allahabad, the capital of the early kings of the lunar dynasty; N. of a town on the Godāvarī, the capital of Śāli-vābana; (*au*), m. du. the constellation Proshṭha-pada.

*Prati-shṭhāpana, am*, n. fixing, placing, locating; erecting or consecrating the image of a deity, installation.

*Prati-shṭhāpam*, ind., Ved. having fixed or placed. *Prati-shṭhāpayitarya, as, ā, am*, to be placed or established.

*Prati-shṭhāpayitri, tā, trī, trī*, one who erects or fixes; one who founds, a founder.

*Prati-shṭhāpita, as, ā, am*, set up, erected, placed, located; fixed, appointed.

*Prati-shṭhāpya, as, ā, am*, to be placed or located or fixed; to be consigned or made over to (with *loc.*).

*Prati-shṭhi, is, f*, Ved. resistance; (*Sāy.*) = *āsraya*.

*Prati-shṭhita, as, ā, am*, set up, erected; established, fixed, infixed; comprised, included; placed, situated; staying; established in life, married; portioned, endowed; consecrated, inaugurated, installed; completed, finished, effected; applied, applicable; experienced, conversant with; famous, celebrated, renowned, illustrious; prized, valued; secured, acquired. — *Prati-shṭhita-santāna, as, ā, am*, one who has progeny or offspring secured.

*Prati-shṭhiti, is, f*, Ved. standing firmly, remaining firm or fixed; a station.

**प्रतिष्ठासु** *pra-tiśṭhāsu, us, us, u*, wishing to remain, &c. See *pra-shṭhā*.

**प्रतिष्ठात** *prati-shṭhāta, as, ā, am* (*fr. rt. snā*), pure.

*Pratiśṭhikā, f*, see Gaṇa to Pāṇ. VIII. 3, 98.

*Prati-snāta, as, ā, am*, bathed.

**प्रतिसंयुद्ध** *prati-samyoddhri, dhū, m*, an adversary in war.

**प्रतिसंलयन** *prati-samlayana, am*, n. (*fr. rt. li* with *prati-sam*), complete absorption.

**प्रतिसंत्सरम्** *prati-samvatsaram*, ind. every year, year by year, yearly.

**प्रतिसंविद्** *prati-samvid, t, f*, (*fr. rt. vid* with *prati-sam*), an accurate understanding of the particulars of anything. — *Pratisamvit-prāpta, as, m.*, N. of a Bodhi-satva.

*Prati-samvedaka, as, ā, am*, giving detailed information, informing about the particulars of anything.

*Prati-samvedin, i, inī, i*, enjoying.

**प्रतिसंसर्ग** *prati-samsarga, as, m.* = *prati-sarga, q. v.*

**प्रतिसंस्कृ** *prati-saṅs-kri (-sam-kri)*, cl. 8. P. A. -*karoti, -kurute, -kartum*, to mend, repair; to re-establish, restore; to unite one thing with another.

**प्रतिसंस्थान** *prati-samsthāna, am, n.* (*fr. rt. sthā* with *prati*), settling in, entering into.

**प्रतिसंह** *prati-saṅ-hri*, cl. 1. P. A. -*harati, -te, -hartum*, to draw back, withdraw, drag back; to place back, replace (an arrow in the quiver); to retract; to change; Caus. -*hārayati, -yitum*, to retract.

*Prati-saṅhāra, as, m*, taking back, drawing in, withdrawing; compression, diminution; comprehension; retracting; giving up, yielding, resigning.

*Prati-saṅhṛita, as, ā, am*, comprehended, included; compressed, reduced in bulk.

*Prati-saṅjihirshu, us, us, u*, wishing to withdraw from, wishing to be freed from.

**प्रतिसंहम्** *prati-saṅ-hriśh*, cl. 4. P. -*hriśhyati, -harshītum*, to be glad.

**प्रतिसंज्ञाश** *prati-saṅkāśa, as, m*, a similar appearance, resemblance.

**प्रतिसंक्रम** *prati-saṅ-kram (-sam-kram)*, cl. 1. P. A. -*krāmati, -kramate, -kramitum*, to go back again, return; to cease moving on, come to an end, cease; Caus. -*krāmāyati, -yitum*, to cause to go back or return.

*Prati-saṅkrama, as, m*, reabsorption, dissolution.

**प्रतिसंक्रुध** *prati-saṅ-krudh (-sam-krudh)*, cl. 4. P. -*krudhyati, -krodhdum*, to be angry with (with *acc.*).

*Prati-saṅkrudha, as, ā, am*, angry with, wroth against.

**प्रतिसंख्या** 1. *prati-saṅ-khyā (-sam-khyā)*, cl. 2. P. -*khyāti, -khyātum*, Ved. to count or reckon up, count, number.

2. *prati-saṅkhyā, f*, consciousness. — *Prati-saṅkhyā-nirodha, as, m.* (with Buddhists) conscious cessation of existence; wilful destruction of any existent thing (?).

**प्रतिसंज्ञिका** *prati-saṅgakshikā, f*, a cloak to keep off the dust (worn by Buddhist mendicants).

**प्रतिसंज्ञिन** *prati-saṅgin, ī, inī, i* (*fr. rt. sañj* with *prati*), cleaving or clinging to, adhering; *a-pratisaṅgin*, not meeting with any obstacle, irresistible.

**प्रतिसंग्रह** *prati-saṅ-grah (-sam-grah)*, cl. 9. P. A. -*grīhṇāti, -grīhṇate, -grahītum*, to receive, accept.

**प्रतिसंघर्** *prati-saṅ-car (-sam-car)*, cl. 1. P. A. -*carati, -te, -caritum*, to come together, come towards, meet with, meet.

*Prati-saṅcara, as, m*, going or moving backwards; reabsorption or resolution (back again into Prakṛiti); that into which anything is reabsorbed or resolved; a place of resort, haunt.

**प्रतिसंज्ञन** *prati-saṅ-jan (-sam-jan)*, cl. 4. A. -*jāyate, -jantum*, to be born again, to be born or produced; to spring up, arise, appear.

**प्रतिसंजीव** *prati-saṅ-jīv (-sam-jīv)*, cl. 1. P. (ep. also A.) -*jīvati (-te), -jivītum*, to come to life again, return to life, revive.

**प्रतिसंज्ञा** *prati-saṅ-jñā (-sam-jñā)*, cl. 9. P. A. -*jñāti, -jñāte, -jñātum*, Ved. to be friendly towards, to be kindly disposed towards.

**प्रतिसदृश** *prati-sadrīśha, as, ī, am*, or *prati-sadrīś, k, k, k*, Ved. similar.

**प्रतिसन्दिग्ध** *prati-san-diś (-sam-diś)*, cl. 6. P. -*disati, -deshṭum*, to give an errand or commission in return; to send back a message to (with *gen.*); to order, command.

*Prati-sandēśa*, as, m. a message given in return, tidings in return, an answer to a message.

**प्रतिसन्धा** *prati-san-dhā* (-sam-dhā), cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to put together again, readjust; to put on, fasten; to aim at, direct against; to give back, replace, restore; to grasp mentally, conceive, comprehend, understand; (A.) to compose one's self; to fit an arrow to the bow-string.

*Prati-samhita*, as, ā, am, aimed at, directed against.  
*Prati-sundhāna*, am, n. putting together again, joining together; a juncture, the period of transition between two ages; a remedy; self-command, suppression of feeling; praise, panegyric.

*Prati-sandhi*, is, m. reunion; entering into the womb [cf. *bhava-p*]; a juncture, the period of transition between two ages.

*Prati-sandheya*, as, ā, am, to be opposed, resistible; a-*pratisandheya*, irresistible.

*Pratisandhānika*, as, m. (fr. *prati-sandhāna*), a bard, a panegyrist.

**प्रतिसम** *prati-sama*, as, ā, am, equal to, a match for.

**प्रतिसमन्तम्** *prati-samantam*, ind., Ved. on every side, everywhere.

**प्रतिसमादिश** *prati-sam-ā-diś*, cl. 6. P. -*diśati*, -*deshṭum*, to return an answer, reply, answer; to direct in return; to order, command.

*Prati-samādīśṭa*, as, ā, am, enjoined, directed, ordered.

**प्रतिसमाधा** *prati-sam-ā-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to put back again, replace, affix again; to rearrange, readjust; to redress, remedy; to fit an arrow to the bow-string.

*Prati-samādhāna*, am, n. cure, remedy.

**प्रतिसमाम्** *prati-sam-ās* (see rt. 4. *ās*), cl. 2. A. -*āste*, -*āṣitum*, to be a match for, cope with; to withstand, resist.

*Prati-samāsana*, am, n. the being a match for, coping with (with *geu.*); withstanding, resisting.

**प्रतिसमिन्ध** *prati-sam-indh*, cl. 7. A. -*inddhe*, -*indhītum*, to kindle again, rekindle.

**प्रतिसमीक्ष्य** *prati-samīkṣha*, am, n. (fr. rt. *iśh* with *prati-sam*), looking at again, returning a glance.

**प्रतिसमुच्यते** *prati-sam-ut*(?), cl. 4. A. -*ucyate*, -*ucītum*, Ved. to deserve, be worthy of.

**प्रतिसमुद्ध्यते** *prati-sam-budh*, cl. 1. P. A., 4. A. -*bodhati*, -*te*, -*budhyate*, -*bodhitum*, to become conscious again, recover consciousness.

*Prati-sambuddha*, as, ā, am, become conscious again, restored to consciousness, recovered.

**प्रतिसम्भू** *prati-sam-bhū*, cl. 1. P. -*bhavati*, -*bhavītum*, to apply or give one's self to (with acc.).

**प्रतिसरा** *prati-sara*. See *prati-sri*, col. 2.

**प्रतिसर्ग** *prati-sarga*, as, m. (fr. rt. *srij* with *prati*), continued creation out of primitive matter; secondary creation or the creation of the world by the agency of Brahmā and other divinities regarded as the agents of one supreme being; dissolution; the portion of a Purāṇa which treats of the destruction and renovation of the world.

*Prati-sargam*, ind. in every creation.

*Prati-sriṣṭa*, as, ā, am, sent, dispatched; given; celebrated.

**प्रतिसव्य** *prati-savya*, as, ā, am, in inverted order, inverted, reverse.

**प्रतिसह** *prati-sah*, cl. 1. A. -*sahate*, -*sahitum*, -*soḍhum*, to sustain, uphold, support.

**प्रतिसान्धानिक** *pratisandhānika*. See under *prati-san-dhā* above.

**प्रतिसाम** *prati-sāma*, as, ā, am, (probably) unkind, unfriendly.

**प्रतिसामन्त** *prati-sāmanta*, as, m. 'an adverse neighbour,' an enemy, adversary.

**प्रतिसायम्** *prati-sāyam*, ind. towards evening.

**प्रतिसीरा** *prati-sīrā*, f. a curtain, a screen or wall of cloth, an outer tent.

**प्रतिसूर्य** *prati-sūrya*, as, m. a mock sun, parhelion; a kind of lizard, a chameleon (which lies or basks in the sun); (am), ind. opposite to the sun, in the sun. = *Pratisūrya-sayānaka*, as, m. 'lying or basking in the sun,' a kind of lizard, a chameleon.

*Prati-sūryaka*, as, m. = *prati-sūrya*.

**प्रतिसृ** *prati-sri*, cl. 1. P. -*sarati*, -*sartum*, to go towards, go back, [only used in Caus.]; Caus. P. -*sārayati*, -*yitum*, to cause to go back; to remove, replace.

*Prati-sara*, as, ā, am, going towards; dependent, subject; (as, am), m. n. a cord or ribbon used as an amulet worn round the neck or wrist at nuptials &c.; an ornament, adorning; a watch, guard, ward; the junction of an elephant's frontal sinuses (?); (as), m. a follower, servant; a bracelet; a wreath, garland; a form of magic or incantation; the rear of an army; day-break; cicatrizing or healing (as a sore); (ā), f. a female servant; a thread, fillet, ribbon.

*Prati-saraṇa*, am, n. leaning on, resting upon.

*Prati-sarya*, as, ā, am, Ved. (according to Mahidhara) present in the cord used as an amulet, present at an incantation.

*Prati-sāraṇa*, am, n. dressing or anointing the edges of a wound; an instrument used for anointing a wound.

*Prati-sāraṇīya*, as, ā, am, to be dressed or anointed (as a wound).

*Prati-sārīta*, as, ā, am, repelled, repulsed; removed; dressed (as a wound).

*Prati-sārṇ*, ī, iṇī, i, going round, going from one to another.

**प्रतिसृष्ट** *prati-sriṣṭa*. See *prati-sarga*.

**प्रतिसेना** *prati-senā*, f. an opposing or hostile army.

**प्रतिसोमा** *prati-somā*, f. a kind of plant (= *mahisha-vallī*).

**प्रतिसक्न्ध** *prati-skandha*, as, m. every shoulder; N. of an attendant of Skanda; (am), ind. upon the shoulders.

**प्रतिसृ** *prati-s-krī* (*prati-krī* with *s* inserted), cl. 6. P. A. -*kirati*, -*te*, -*karitum*, -*karitum*, to hurt, injure; [cf. *prati-krī*.]

*Prati-s-kiṛṇa*, as, ā, am, hurt, injured.

**प्रतिसम्भ** *prati-stabdha*, as, ā, am, stopped, restrained; stupefied; propped up, stayed, supported; [cf. *prati-shabdha*.]

**प्रतिस्त्री** *prati-strī*, īs, īs, i, Ved. lying on a woman.

**प्रतिस्यानम्** *prati-sihānam*, ind. in every place, everywhere.

**प्रतिस्नात** *prati-snāta*, as, ā, am (fr. rt. *snā* with *prati*), bathed, washed; [cf. *prati-shyāta*.]

**प्रतिसनेह** *prati-sneha*, as, m. love in return, requital of love, mutual love.

**प्रतिस्यन्दन** *prati-spandana*, am, n. (fr. rt. *spand* with *prati*), throbbing, vibration.

**प्रतिसपर्धा** *prati-spardhā*, f. (fr. rt. *spardh* with *prati*), emulation, rivalry, the wish or effort to excel or overcome.

*Prati-spardhin*, ī, inī, i, emulous, a rival, envious; refractory, rebellious.

**प्रतिस्यश** *prati-spaśa*, as, ā, am (fr. 1. *paś* with *prati*), Ved. spying, watching, lying in wait.

*Prati-spaśāna*, as, ā, am, Ved. = *prati-spaśa*.

**प्रतिसृ** *prati-smṛi*, cl. 1. P. -*smarati*, -*smartum*, to remember again, recall to memory, remember, recollect.

*Prati-smṛiti*, is, f. recollection; epithet of a particular kind of magic.

**प्रतिस्याय** *prati-syāya*, a wrong form for *prati-syāya*, q. v.

**प्रतिस्रोतस्** *prati-srotas*, ind. against the stream, up the stream; (sometimes wrongly spelt *prati-srotas*.)

**प्रतिस्रर** *prati-svara*, as, m. a reverberated sound, echo, reverberation; a focus.

**प्रतिहन्** *prati-han*, cl. 2. P. -*hanti*, -*hantum*, to strike in return, strike back, ward off, keep off; to drive back, repel; to remove; to oppose, resist; to prevent; to disown.

*Prati-hata*, as, ā, am, struck in return, struck back, beaten back, knocked back, hurt, killed; repulsed, repelled; opposed, obstructed; averted; reflected; fallen, overthrown; hated, disliked; disappointed; sent, dispatched; tied, bound. = *Prati-hata-dhī*, is, is, ī, hostile-minded, having hostile intentions. = *Pratihata-muti*, is, is, ī, adverse-minded, averse from, hating, disliking.

*Prati-hati*, is, f. beating back, beating again; repulse, recoil, rebound; disappointment.

*Prati-hanana*, am, n. striking back, hitting again, striking in return, returning a blow.

*Prati-hantavya*, as, ā, am, to be opposed or resisted, opposable, resistible.

*Prati-hantri*, tā, m. one who strikes in return, a revenger, avenger.

*Prati-hanyamāna*, as, ā, am, being struck back or hit again; being foiled or disappointed.

**प्रतिहरण** *prati-haraṇa*, am, n. (fr. rt. *hṛi* with *prati*), throwing back, striking back, repelling (Ved.); avoiding, shunning.

*Prati-hartri*, tā, trī, trī, one who draws back, drawing in, absorbing; dissolving, destroying; one who keeps or wards off, an averter; epithet of one of the sixteen priests, the assistant of the Ud-gāṛi [cf. *ṛito-ij*, *prati-hāra*]; N. of a prince, son of Prati-hāra or of Prathā.

*Prati-hāra*, as, m. striking against, striking back, pushing or thrusting back; (in grammar) the hard contact of the tongue with the edge of the teeth in the pronunciation of the dental letters; an epithet of particular syllables in the Sāma hymns with which the Prati-hartri begins to join in the singing (generally at the beginning of the last Pada of a verse); N. of a particular magical formula; (that which keeps back) a door, gate; a door-keeper, porter; a juggler; juggling, trick, disguise; N. of a prince, son of Parameshthio; N. of a particular form of alliance; (ī), f. a female door-keeper, portress; (au), m. du. two door-keepers, i. e. two statues at the entrance of a temple; (in several of the above senses this word is also spelt *prati-hāra*). = *Pratihāra-pa*, as, m. a door-keeper, porter. = *Pratihāra-bhūmi*, is, f. 'door-place,' a threshold. = *Pratihāra-rakṣi*, f. a female door-keeper, portress.

*Prati-hāraṇa*, as, m. a juggler.

*Prati-hāraṇa*, am, n. entrance, permission to enter a door.

*Prati-hārya*, as, ā, am, to be pushed or thrust back to be repelled, resistible; (am), n. juggling, jugglery.

**प्रतिहर्ष** *prati-hary*, cl. 1. P. -*horyati*, -*haryitum*, Ved. to desire, love (S3y. = *kam* or *pratyekam kam*).

**प्रतिहर्षण** *prati-harṣhaṇa*, am, n. (fr. rt. *hṛiṣh* with *prati*), causing joy in return.

**प्रतिहस्त** *prati-hasta* or *prati-hastaka*, as, m. a deputy, substitute, proxy.

*Prati-hastin*, *i*, m. the keeper of a house of ill fame.

**प्रतिहस्ति** *prati-hasti*, ind. towards the elephants, in the direction of the elephants.

**प्रतिहास** *prati-hāsa* or *prati-hāsa*, as, m. (fr. rt. has with *prati*), returning a laugh, laughing with or at; fragrant oleander, Nerium Odorum.

**प्रतिहंस** *prati-hins*, cl. 7. I. P. *-hinasti*, *-hinsati*, *-hinsitum*, to injure in return, retaliate.

*Prati-hinsā*, f. retaliation, revenge.  
*Prati-hinsāta*, as, *ā*, am, injured in return or by way of revenge; (am), n. requital of an injury.

**प्रतिहित** *prati-hita*, as, *ā*, am (fr. *prati-dhā*), put close to, placed in, fitted to (the bow-string as an arrow).—*Pratikīsheshu* ('*ta-ishu*'), us, us, u, one who has fitted an arrow to (the bow-string).

*Pratikītyāyin*, *i*, *inī*, *i*, Ved. one who has fitted an arrow to (the bow-string; cf. *ātatāyin*).

*Prati-hiti*, is, f. fitting an arrow to (the bow-string).

**प्रतिहृदयम्** *prati-hṛdayam*, ind. in every heart.

**प्रतिहास** *prati-hrāsa*, as, m. (rt. *hras*), Ved. shortening, abbreviation, abridgment.

**प्रतिहर** *prati-hvara*, as, m., Ved. the rising slope or vault (of the sky), a sloping side; (Śāy. *pratihvare* = *samipe*.)

**प्रती** *prati* (*prati-i*); see rt. 5. *i*), cl. 2. P. *praty-eti*, *-elum*, to go towards, come towards, go to; to go back, come back, return; to approach, turn to, betake one's self to; to fall to the lot or share of; to reach, attain; to observe, learn exactly, convince one's self (of the truth of anything); to be convinced, become certain of, give credence to, believe: Pass. *pratyate*, to be observed or recognised; to follow from anything (as a necessary result); to be proved, turn out to be true: Caus. *praty-āyayati*, *-yitum*, to cause to go towards; to convince (any one of the truth of anything), produce confidence, cause to believe; to cause to think of or observe, bring to mind; to show anything in its true light, make clear, prove; to cause to recognise or acknowledge: Desid. *pratiśhishati*, to wish or try to understand.

*Pratita*, as, *ā*, am, set forth, started, gone away; gone by, gone, past; acknowledged, proved, established, true; believed, trusted; experienced, known, well-known, famous, celebrated, renowned; called, (*Syāma iti pratīta*), known by the name of S.; convinced (of the truth of anything), having a firm conviction; firmly resolved, fully determined; trusting, believing; satisfied, glad, pleased, delighted; respectful; clever, wise; (as), m. a divinity enumerated among the *Viśve Devāḥ*.—*Pratīta-sena*, as, m., N. of a prince.—*Pratītakṣharā* ('*ta-ak*'), f. 'having trustworthy expressions,' N. of a commentary on the *Mitākṣharā*.—*Pratītārtha* ('*ta-ar*'), as, *ā*, am, having a recognised or acknowledged meaning.

*Pratīti*, is, f. going towards, approaching, drawing near; clear apprehension or insight into anything, definite perception, clear notion, distinct conception; complete understanding or ascertainment, knowledge, experience; conviction; faith, belief; trust, credit; fame, notoriety; respect; delight.

*Pratīyamāna*, as, *ā*, am, being trusted or believed, admitted.

*Pratīyāsa*, vān, *-yushī*, eat, one who has come back, returned.

*Pratyaya*, as, m. belief, firm conviction, trust, faith, reliance, assurance, confidence (*pratyayam gam*), to acquire confidence, repose confidence in; *asty atra pratyaya mama*, that is my conviction; *kah pratyaya tra*, what assurance is there of that?; certainty, ascertainment; knowledge, experience; apprehension, understanding, intellect (in the *Sāṅkhya* phil. = *buddhi*); acceptance, idea, notion,

conception; ground, motive; (with Buddhists) a co-operating cause, the concurrent occasion of an event as distinguished from its proximate cause; an instrument, means of agency; an assistant, associate; celebrity, fame; analysis (?); definition (?); (in Ved. gram.) a subsequent or following letter; (according to native lexicographers) an oath, ordeal; a dependent, a subject; usage, custom, practice; religious contemplation; a householder who keeps a sacred fire; a hole.—*Pratyaya-kāraka*, as, *ikā*, am, producing assurance, awakening confidence.—*Pratyaya-kārin*, *i*, *inī*, *i*, causing confidence; (*inī*), f. 'producing assurance,' a seal, signet.—*Pratyaya-tva*, am, n. the being a cause, causality.—*Pratyaya-sarga*, as, m. (in the *Sāṅkhya* phil.) the intellectual creation.

*Pratyayana*, see *Gaṇa* Gotrādi to Pāp. VIII. 1, 27, 57.

*Pratyayika*, as, *ā*, am, (at the end of a comp.) resting or depending upon.

*Praty-ayita*, as, *ā*, am, confided in, relied upon, trusted, trusty, confidential.

*Pratyayin*, *i*, *inī*, *i*, deserving trust or confidence, trustworthy; having faith in, trusting, believing, relying upon.

*Praty-āya*, as, m. revenue, tax, toll, tribute.  
*Praty-āyaka*, as, *ikā*, am, producing assurance, proving, making intelligible or clear, explaining, elucidating.

1. *praty-āyana*, am, n. (for 2. see under *praty-e*), leading home (a wife), marrying (?); (am, *ā*), n. f. producing assurance, proving, demonstrating, making clear or intelligible, analyzing, explaining, expounding.

*Praty-āyita*, as, m. a confidential agent, commissioned servant, commissioner.

*Praty-āyitavya*, as, *ā*, am, to be proved, to be made clear or intelligible.

*Praty-etyaya*, as, *ā*, am, to be acknowledged or admitted; to be relied on or believed.

*Praty-etri*, *tā*, *trī*, *tri*, believing, trusting, having confidence, a believer.

**प्रतीक** *pratīka*. See under *praty-añc*, p. 625, col. 1.

**प्रतीकार** *pratī-kāra*, as, m. = *prati-kāra*, q. v.

*Prati-kārya*, as, *ā*, am, to be retaliated upon, to be made an object of revenge, fit to be revenged; to be opposed or resisted, opposable, resistible; to be prevented or remedied.

**प्रतीकाश** *pratī-kāśa* (also wrongly spelt *prati-kāśa*) = *prati-kāśa*, q. v.

**प्रतीक्ष** *pratīksh* (*prati-iksh*), cl. 1. A. *-ikshate*, *-ikshitum*, to look towards, look at, observe; to look forward to, look out for, expect; to wait, await, wait for; to look at with indifference; wink at, bear with, tolerate.

*Pratīksha*, as, *ā*, am, looking forward to, expecting, expectant, waiting for; having regard to, paying attention to; (*ā*), f. looking to, looking at, regard, consideration, attention, respect; waiting for, expectation, hope.

*Pratīkshaka*, as, *ā*, am, looking at; looking forward to, looking out for, expecting, waiting for.

*Pratīkshāna*, am, n. looking to, looking at, observing, considering, referring to; respecting, respect or regard for; expecting, waiting for; observing, preserving, fulfilment.

*Pratīkshāyīya*, as, *ā*, am, to be looked at, to be had in view, to be considered or regarded; to be looked out for, to be waited for or expected.

*Pratīksham*, ind. having expected (at the end of comps.; cf. *sarāt-p*<sup>o</sup>).

*Pratīkshīta*, as, *ā*, am, looked for, looked out for, waited for, expected, hoped; contemplated, considered, regarded; respected, honoured.

*Pratīkshin*, *i*, *inī*, *i*, looking or waiting for, expecting, awaiting.

1. *pratīkshya*, as, *ā*, am, to be looked at, to be considered or regarded, worthy of consideration;

respectable, venerable; to be looked forward to or expected, to be waited for; to be upheld or maintained, to be fulfilled.

2. *pratīkshya*, ind. having looked at, having considered, having expected.

*Pratīkshyamāna*, as, *ā*, am, being looked at, being an object of observation.

**प्रतीघात** *pratī-ghāta*, as, *ā*, am, warding off, parrying (= *prati-ghāta*, q. v.).

*Prati-ghātin*, *i*, *inī*, *i*, presenting obstacles, hindering; *a-pratighātin*, unhindered, unimpeded.

**प्रतीघाति** *pratīcī*, *pratīcīna*, &c. See under *praty-añc*, p. 625, cols. 1, 2.

**प्रतीच्छक** *pratīcchaka*. See 1. *pratīsh*, p. 624.

**प्रतीइ** *pratīḍ* (*prati-īḍ*), cl. 2. A. *-īḍte*, *-īḍitum*, Ved. to praise.

**प्रतीत** *pratīta*, &c. See under *prati*, col. 1.

**प्रतीतोद** *pratī-toda*, as, m. (fr. rt. 1. *tud* with *prati*), a term applied to particular initial forms of *Padas* in hymns.

**प्रतीत्त** *pratī-tta*, as, *ā*, am (fr. *prati-dā*, q. v.), given back, in *a-p*<sup>o</sup>, q. v.

**प्रतीदर्श** *pratī-darśa*, as, m. (fr. *prati-dṛśi*; cf. *prati-darśa*), Ved., N. of a man.

**प्रतीनाह** *pratī-nāha*, as, m. (fr. rt. 1. *nah* with *prati*), Ved. obstruction [cf. *karna-p*<sup>o</sup>, *nāśa-p*<sup>o</sup>], a flag, banner.

**प्रतीन्धक** *pratīndhaka*, as, m. (fr. rt. *indh* with *prati*), N. of a prince of Videha.

**प्रतीन्व** *pratīnv* (*prati-īnv*), cl. 1. P. *-īnvati*, *-īnvitum*, Ved. to promote, advance; to present, offer.

**प्रतीप** *pratīpa*, as, *ā*, am (fr. *prati* + *ap*; cf. *anūpa*, *dvīpa*, *samīpa*), 'against the stream,' 'against the grain,' going in an opposite direction, adverse, contrary, opposite, opposed, contradictory, reverse; inverted, disordered, out of order; displeasing, offensive, disagreeable; resisting, perverse, refractory, disobedient, cross, obstinate; impeding, hindering; meeting, encountering; backward, retrograde, going back; turned away, averted; (as), m., N. of a prince the father of *Sāntanu* and grandfather of *Bhīṣma*; (am), n. inverse comparison as a figure of speech (e.g. 'the lotus resembles thine eyes,' or 'the moon resembles thy face,' instead of the usual comparison—'thine eyes resemble the lotus,' 'thy face resembles the moon'; five forms are enumerated); N. of a grammatical work; (am), ind. against the stream, backwards; against; in inverted order; [cf. Russ. *protiv*, 'against'; *protivnūi*, 'contrary'.]—*Pratīpa-ga*, as, *ā*, am, going against, flowing backwards.—*Pratīpa-gati*, is, f. or *pratīpa-gamana*, am, n. a retrograde movement.—*Pratīpa-gāmin*, *i*, *inī*, *i*, going against, acting in contravention to.—*Pratīpa-taraṇa*, am, n. sailing against the stream, crossing over (against) the stream.—*Pratīpa-darśinī*, f. 'looking in an opposite direction,' 'turning away the face,' a woman; (also spelt *pratīpa-darśanī*).—*Pratīpa-vaḍana*, am, n. contradicting, contradiction; a perverse or evasive manner, speaking to a third person without answering a previous speaker.—*Pratīpāśva* ('*pa-aś*<sup>o</sup>'), as, m., N. of a prince; (also read *pratīkāśva*, q. v.).

*Pratīpaka*, as, *ā*, am, opposed to, hindering, hostile; (as), m., N. of a prince.

*Pratīpaya*, Nom. P. *pratīpāyati*, *-yitum*, to oppose one's self to, to be against or hostile to (with loc.); to cause to turn back, cause to return, to bring back.

*Pratīpāya*, Nom. A. *pratīpāyate*, *-yitum*, to oppose one's self to, to be against a person (with gen.); to be unfavourable to, dislike.

*Pratīpin*, *i*, *inī*, *i*, unfavourable to, unkind towards.

**प्रतीबोध** *prati-bodha*, as, m. (fr. *prati-budh*), Ved. watchfulness, vigilance.

**प्रतीमान** *prati-māna*, am, n. a measure of capacity (= *prati-māna*, q. v.).

**प्रतीयमान** *pratiyamāna*. See *prati*, p. 623.

**प्रतीर** *prati-ir* (*prati-ir*), Caus. P. *-irayati*, *-yitum*, Ved. to put on, fix on (Sāy. = *prati-dhā*).

**प्रतीर** *prati-ira*, as, m., N. of one of the sons of Manu Bhautya; (am), n. a shore, bank.

**प्रतीराध** *prati-rādha* = *prati-rādha*, q. v.

**प्रतीवर्त** *prati-varta*, as, ā, am (fr. *prati-vrit*), Ved. circular.

**प्रतीवाप** *prati-vāpa*, as, m. (fr. *prati-vap*), inserting (as an ingredient); adding to (especially in mixing medicines); throwing into; calcining or fluxing metals; an epidemic disease, pestilence, plague.

**प्रतीवाह** *prati-vāha*, as, m. (fr. rt. *vah* with *prati*), Ved. harnessed or yoked at the side (?).

**प्रतीवी** *prati-vī*, īs, īs, ī, Ved. receiving, accepting with pleasure; (īs), m. f. acceptance; (Sāy.) = *yajña*.

**प्रतीवेश** *prati-veśa*, as, m. = *prati-veśa*, q. v.

*Prati-veśin*, ī, inī, ī, = *prati-veśin*, q. v.

**प्रतीष्** 1. *pratiśh* (*prati-ish*; see rt. 3. *ish*), cl. 6. P. *pratiśchati*, *praty-eshitum*, *praty-eshitum*, to strive after, seek (Ved.); to receive; to receive (a command), follow, attend to, observe, obey.

*Pratiśchaka*, as, m. one who receives, a receiver. *Pratiśhya*, ind., Ved. striving after, seeking.

**प्रतीष्** 2. *pratiśh* (*prati-ish*, see rt. *ish*), cl. 1. A. *pratiśhate*, *pratiśhitum*, to stretch out towards.

**प्रतीह** *pratiha*, as, m. (fr. rt. *ih* with *prati*), N. of a prince, a son of Parameshthin; (also read *prati-hāra*.)

**प्रतीहार** *prati-hāra*, as, m. = *prati-hāra*, q. v. = *Pratihāra-tā*, f. or *pratihāra-tva*, am, n. the office of porter, duty of gate-keeper.

**प्रतीहास** *prati-hāsa*, as, m. fragrant oleander, Nerium Odorum (= *prati-hāsa*).

**प्रतुद्** *pra-tud*, cl. 6. P. A. *-tudati*, *-te*, *-totum*, to strike at, strike, cut, pierce; Caus. *-todayati*, *-yitum*, to pierce; to push on, instigate.

*Pra-tuda*, as, m. 'pecker', epithet of a class of birds (including the falcon, hawk, owl, parrot, crow, raven, peacock, &c.); an instrument for pricking.

*Pra-toda*, as, m. a goad; a long whip; an instrument of torment; *Angirasām pratodaḥ* and *Kasyapasya pratodaḥ*, N. of two Sāmans.

*Pra-todin*, ī, inī, ī, striking; piercing.

**प्रतुष्** *pra-tush*, cl. 4. P. *-tushyati*, *-toshṭum*, to delight in, take pleasure in (with inst.): Caus. P. *-toshayati*, *-yitum*, to give pleasure, gratify.

*Pra-tushṭi*, īs, f. gratifying, satisfying, satisfaction. = *Pratushṭi-da*, as, ā, am, giving satisfaction.

*Pra-tosha*, as, m. 'gratification', N. of one of the twelve sons of Manu Svayambhuva.

**प्रतुष्टु** *pra-tushṭushu*. See under *pra-stu*.

**प्रतुणी** *pra-tūni*, f. a kind of nervous disease (in which pain is felt to extend itself from the rectum and organs of generation towards the bowels; in the disease called *tūni* the pain takes an opposite direction, whence perhaps *pra-tūni* is an incorrect form for *prati-tūni*).

**प्रतुर्ण** *pra-tūrṇa*, *pra-tūrta*, &c. See under *pra-tar*, p. 629, col. 1.

**प्रतृद्** 1. *pra-trīd*, cl. 7. P. A. *-trīṇatti*, *-trīnte*, *-tarditum*, Ved. to thrust through with a spit, spit, pierce.

2. *pra-trīd*, t, t, t, Ved. splitting up, piercing; (t), m. an expression substituted for the name of Tṛitsu.

**प्रतृप्** *pra-trīp*, Caus. P. *-tarpayati*, *-yitum*, to satisfy, sate, satiate; to refresh, invigorate, strengthen.

**प्रतृ** *pra-trī*, cl. 1. P. (ep. also A.), 6. P. *-tarāṇi* (*-te*), *-tirati*, *-taritum*, *-taritum*, to cross over, pass over, be ferried across; to come forwards, advance, thrive, prosper (Ved.); to lead forwards, lead, conduct; to promote, further, cause to thrive or prosper; to augment, aggrandize, enhance, raise, elevate; to lengthen, prolong, extend (frequently with *āyus*, in the sense of 'prolonging life'); (A. with *āyus*), to live longer; Caus. *-tārayati*, *-yitum*, to lengthen, spread, extend; to mislead, misguide, cheat, deceive; to lead astray, seduce; to induce, persuade.

*Pra-tāra*, as, m. ferrying over or across, carrying over; crossing over; deception, deceit, fraud.

*Pra-tāraka*, as, ikā, am, deceiving, deceitful, cheating, imposing upon, insidious, perfidious; a deceiver, cheat, impostor.

*Pra-tāraṇa*, am, n. ferrying over or across, carrying over, crossing over; deceiving, cheating, overreaching, deception, deceit, fraud, trick.

*Pra-tārayiṇya*, as, ā, am, to be deceived or misled, to be cheated (= *vañcanīya*), deceivable.

*Pra-tārita*, as, ā, am, deceived, misled, cheated, imposed upon.

**प्रतोद्** *pra-toda*. See under *pra-tud*, col. 1.

**प्रतोलि** *pra-tolī*, f. a broad way, high street, principal road through a town or village; a kind of bandage applied to the neck and to the penis.

*Pra-tolikā*, f. an upper room (?).

*Pratolika*, as, ā, am, (at the end of a comp.) having a high street.

**प्रत्त** *pra-tta*, &c. See under *pra-dā*, p. 630.

**प्रत्न** *pratna*, as, ā, am (fr. 1. *pra*), former, preceding, anterior; old, primeval, ancient; hitherto prevalent, traditional, customary; (am), n. a kind of metre. = *Pratna-vat*, ān, atī, at, Ved. containing the word *pratna*; (vat), ind. as formerly, in the usual manner.

*Pratna-thā*, ind., Ved. as formerly, as of old, in the usual manner.

**प्रत्यंशु** *praty-anśu*, us, m., see Scholiast to Pāṇ. VI. 2, 193.

**प्रत्यक्** *pratyak*. See under *praty-āñc*, p. 625, col. 1.

**प्रत्यक्ष** *praty-aksha*, as, ā, am, perceptible to the eye, being present before the eyes, in sight, perceptible, sensible, cognizable by any of the organs of sense (opposed to *parokṣha*, q. v.); clear, distinct, evident, undoubted, express, explicit, actual, real; corporeal; immediate; having before the eyes, keeping in view, discerning; (am), n. perceptibility, ocular evidence, clearness, distinctness, explicitness; superintendence; (in philosophy) apprehension by the senses, sensation, perception, intuition; (in rhetoric) a kind of style descriptive of impressions derived from the senses; (am, āt, eṇa), ind. before the eyes, in the sight of; with direct personal knowledge, distinctly, clearly; in the face of, in the presence of, before; publicly; immediately, directly, explicitly, really; literally; personally; at first sight, at sight; (e), ind. in the sight of, before the eyes of. = *Pratyaksha-kritā*, f., Ved., scil. *rik*, a hymn or verse in which a deity is addressed directly or in the second person (e. g. O Indra, thou &c.). = *Pratyakshakhaṇḍa*, as, am, m. n., N. of the first part of the *Tattva-cintā-maṇi* a Nyāya work by Gaṅgeśa. = *Pratyaksha-jāna*, am, n. knowledge obtained by per-

ception. = *Pratyaksha-tamām* or *pratyaksha-tamāt*, ind., Ved. most perceptibly; most directly; most evidently. = *Pratyaksha-tas*, ind. before the eyes, in presence of, visibly, perceptibly, (*pratyakshataḥ srutam*, heard perceptibly or with the ears); evidently, clearly, plainly. = *Pratyaksha-tā*, f. or *pratyaksha-tva*, am, n. visibility, perceptibility, perception by the senses, ocular demonstration; the standing face to face; explicitness; addressing in the second person (Ved.); *pratyakshatayā*, visibly. = *Pratyaksha-darśana*, am, n. seeing with one's own eyes, witnessing or seeing in person; the power of discerning the godhead present (in the sacrifice); (as), m. an eye-witness, witness. = *Pratyaksha-darśin*, ī, inī, ī, seeing with one's own eyes, one who has seen with his own eyes, an eye-witness. = *Pratyaksha-darśivas*, ān, m. one who has seen anything with his own eyes, an eye-witness; seeing anything clearly as if before the eyes. = *Pratyaksha-dṛṣṭi*, k, k, k, seeing distinctly, one who sees anything clearly as if before the eyes. = *Pratyaksha-dṛṣṭya*, as, ā, am, to be seen with the eyes, visible, perceptible. = *Pratyaksha-dṛṣṭā*, as, ā, am, seen with the eyes. = *Pratyaksha-parīkṣhāna*, am, n. real observation or examination. = *Pratyakshapramā*, f. correct or certain knowledge obtained through the senses. = *Pratyaksha-pramāna*, am, n. ocular or visible proof, the evidence of the senses; an organ or faculty of perception. = *Pratyakshaphala*, am, n. a visible consequence. = *Pratyakshabṛihati*, f., Ved. a real or original Bṛihati, an evident Bṛihati. = *Pratyaksha-bhāksha*, as, m., Ved. real or actual eating. = *Pratyaksha-bhūta*, as, ā, am, become visible, manifested. = *Pratyakshabhoga*, as, m. enjoyment or use of anything in the presence of or with the knowledge of the owner. = *Pratyaksha-vādin*, ī, inī, ī, asserting perception by the senses, one who admits of no other evidence than perception by the senses; (ī), n. a Buddhist. = *Pratyaksha-vihita*, as, ā, am, expressly enjoined. = *Pratyaksha-vṛitti*, īs, īs, ī, having a form which is visible to the eye; composed clearly or intelligibly. = *Pratyaksha-siddha*, as, ā, am, determined by the evidence of the senses. = *Pratyakshī-karaṇa*, am, n. looking at, viewing; making manifest or apparent. = *Pratyakshī-kri*, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to make visible or evident; to inspect, look at with one's own eyes, see. = *Pratyakshī-kṛita*, as, ā, am, seen with the eyes; made present or visible; manifested, displayed.

*Pratyakshaya*, Nom. P. *pratyakshayati*, *-yitum*, to make visible or perceptible, manifest, display.

*Pratyakshin*, ī, inī, ī, seeing or perceiving with one's own eyes, perceiving by the senses, witnessing in person; (ī), m. an eye-witness.

**प्रत्यक्षरम्** *praty-aksharam*, ind. at each syllable, syllable by syllable, letter by letter, literally.

**प्रत्यग्नि** *praty-agni*, ind. towards the fire; at or near or in every fire.

**प्रत्यग्र** *praty-agra*, as, ā, am, fresh, recent, new, young; repeated, reiterated; pure (as), m., N. of a son of Vasu Upari-āra and prince of the Cedis. = *Pratyagra-ksharat*, an, anī, at, fresh-flowing, flowing freshly. = *Pratyagra-gundhā*, f. a species of shrub, Rhinacanthus Communis. = *Pratyagra-tā*, f. or *pratyagra-tva*, am, n. newness, freshness. = *Pratyagra-prasavā*, f. recently delivered, having lately brought forth. = *Pratyagra-vayas*, ās, ās, as, young in age, youthful, young; (as), n. youth. = *Pratyagra-sodhita*, as, ā, am, recently purified, pure.

**प्रत्यग्रह** *pratyagraha*, as, m., N. of a son of Vasu and king of the Cedis (= *praty-agra*; probably a contracted form for *pratyag-graha*).

**प्रत्यङ्क** *praty-anka*, as, ā, am, recently marked.

**प्रत्यङ्ग** *praty-anga*, am, n. a minor or secondary member of the body (as the forehead, nose,

chin, fingers, ears, &c.; the six angas or chief members being the trunk, head, arms, and legs); a division, section, part, subdivision (of a science &c.); a weapon; (*as*), m., N. of a prince; (*am*), ind. on every part or member of the body, on every limb, on the limbs severally; for every part or subdivision (of a sacrifice &c.); in each base (in grammar). — *Pratyanga-dakṣiṇā*, f. a fee for each part (of a sacrifice).

**प्रत्यङ्गिरस** *praty-angiras*, *ās*, m., N. of a mythical personage (who like Angiras married a number of the daughters of Dakṣha).

*Praty-angirasa*, *as*, m., N. of a mythical personage regarded as the father of certain Rīcās.

*Praty-angirā*, f. a form of Durgā, one of the goddesses of the Tāntrikas.

**प्रत्यञ्जिर** *praty-ajira*, *am*, n., see *Gaṇa Anśv-ādi* to Pāṇ. VI. 2, 193.

**प्रत्यञ्च** *praty-añc*, *pratyam*, *pratiñcī* (according to Vopa-deva IV. 12. also *pratyañcī*), *pratyak* (fr. rt. 1. *añc* with *pratiñ*), turned towards, directed towards, proceeding to (with acc.); being behind, coming from behind; subsequent, following (in time or place); turning the back upon, turning back, turning away, turned away, averted, taking an opposite direction; western, occidental, westerly, west, turned or directed towards the west, to the west of (with abl.); turned inwards, inner, interior; equal to, a match for; uniform, unmixed (?); (*pratiñcī*), f. (with or without *dis*), the western quarter, the west; (*pratyak*), ind. backwards, back, in an opposite direction; behind; against; to the west, westwards, to the west of (with abl.); in the interior, inwardly; in former times. — *Pratiñcā*, *as*, m. 'lord of the west,' an epithet of Varuṇa. — *Pratyak-śetana*, *as*, *ā*, *am*, one whose thoughts are turned inwards or upon himself; rightly intelligent. — *Pratyak-tattva-dīpikā*, f., N. of a work confuting the Nyāya philosophy upon the basis of the Vedānta. — *Pratyak-tattva-vivēka*, *as*, m., N. of a philosophical work. — *Pratyak-tva*, *am*, n. backward direction, direction towards one's self. — *Pratyak-parṇī*, f. a species of plant, *Achyranthes Aspera* (= *apāmārga*); the plant *Anthericum Tuberosum* (= *dravanti*). — *Pratyak-pushpī*, f. a species of plant, *Achyranthes Aspera*; (according to Vārttika I. to Pāṇ. IV. 1, 64. the correct form would be *pratyak-pushpā*). — *Pratyak-stras*, *ās*, *as*, having the head turned towards the west. — *Pratyak-sreṇī*, f., N. of various plants, *Anthericum Tuberosum*; *Croton Polyandrum* or *Croton Tiglium*; *Salvinia Cucullata* (commonly called *indurakāñī danti*). — *Pratyak-srotas*, *ās*, *as*, flowing towards the west; (often wrongly spelt *pratyak-srotas*). — *Pratyak-akṣha*, *am*, n. an inner organ, internal faculty; (*as*, *ā*, *am*), having inner organs. — *Pratyakakṣha-ja*, *as*, *ā*, *am*, discerned by the internal faculties, visible to the eye of the soul. — *Pratyag-ātma-tva*, *am*, n. universal permeation of spirit. — *Pratyag-ātman*, *ā*, m. the individual soul. — *Pratyag-ānanda*, *as*, *ā*, *am*, inwardly rejoicing, internally joyful. — *Pratyag-āsū-patī*, *ās*, m. 'lord of the western quarter,' an epithet of Varuṇa. — *Pratyag-udak*, ind. towards the north-west. — *Pratyag-dakṣiṇatus*, ind. towards the south-west. — *Pratyag-dakṣiṇā*, ind., Ved. towards the south-west. — *Pratyag-drīś*, *k*, f. an inward glance, glance directed inwards. — *Pratyag-dhāman*, *ā*, *ā*, *a*, radiant within, internally illuminated. — *Pratyag-ratha*, *ās*, m. pl., N. of a warrior-tribe (also called *ahī-śhatra*; cf. *pratyag-rathī*). — *Pratyam-mukha*, *as*, *ī*, *am*, having the face turned away, having the face averted, facing the west.

*Pratika*, *as*, *ā*, *am*, turned towards, directed towards; adverse, contrary; inverted, reversed, inverse, contrary to the natural order or condition; (*am*), n. an outer or upper part, exterior, surface (Ved.); outward form or shape, look, appearance (Ved.; cf. *ghṛita-p*<sup>o</sup>, *cāru-p*<sup>o</sup>, *tvesha-p*<sup>o</sup>); an image, symbol; the face; the front; the mouth;

the first part (of a verse), first word; (*as*), m. a part, portion, particular point or item; a limb, member; N. of a son of Vasu and father of Ogha-vat; [cf. *anūka*, *apāka*, *abhūka*.] — *Pratika-vat*, *ān*, m., Ved. 'having a face or mouth,' an epithet of Agni. — *Pratikāśva* ('*ka-as*<sup>o</sup>'), *as*, m., N. of a prince. — *Pratikopāsana* ('*ka-up*<sup>o</sup>'), *am*, n. image worship, the service of idols.

*Pratiñcā*, *as*, *ā*, *am*, Ved. going or coming towards, turned or directed towards; turned away from, turning the back upon, turning back; being behind, coming from behind; turning westward, situated towards the west, western, westerly; following, subsequent, future; (*am*), ind. back to one's self; backwards, behind. — *Pratiñcā-phala*, *as*, *ā*, *am*, Ved. having the fruit turned backwards. — *Pratiñcēda* ('*na-īdā*'), *am*, n., Ved., with *kūśitam*, N. of various Sāmans.

*Pratiñcya*, *as*, *ā*, *am*, being or living in the west; western, westerly; (*ā*), f., N. of the wife of Pulastya; (*am*), n. a designation of anything remote or concealed (Naighaṇṭuka III. 25).

*Praty-añcīta*, *as*, *ā*, *am*, honoured.

**प्रत्यञ्ज** *praty-añj*, cl. 7. P. -*anakti*, -*añjītum*, -*anaktum*, Ved. to smear over, besmear; to decorate.

*Praty-añjana*, *am*, n. smearing over, smearing, anointing.

**प्रत्यदन** *praty-adana*, *am*, n. (fr. rt. *ad*), eating; food.

**प्रत्यधी** *praty-adhī* (*prati-adhī-i*), cl. 2. P. -*adhy-eti*, -*etum*, to read through or study severally.

**प्रत्यनन्तर** *praty-anantara*, *as*, *ā*, *am*, being in the immediate neighbourhood (of a person or thing), closely connected with, immediately following; standing nearest (as an heir); (*am*), ind. immediately after (with abl.); next in succession.

**प्रत्यनिलम्** *praty-anilam*, ind. against the wind.

**प्रत्यनीक** *praty-anika*, *as*, *ā*, *am*, hostile, opposed, opposite; withstanding, resisting; (*as*), m. an enemy; (*am*), n. a hostile army; hostility, enmity, a hostile relation, hostile position; injuring the relatives of an enemy who cannot be injured himself; injuring one who cannot retaliate (?). — *Praty-anika-tva*, *am*, n. the state of an enemy, hostility.

**प्रत्यनुज्ञा** *praty-anu-jñā*, cl. 9. P. A. -*jñāti*, -*jñāte*, -*jñātum*, to disallow, refuse, reject; to spurn.

**प्रत्यनुत्प** *praty-anu-tap*, Pass. -*tapyate*, &c., to feel subsequent remorse, repent, regret.

**प्रत्यनुनी** *praty-anu-nī*, cl. 1. P. A. -*nayati*, -*te*, -*netum*, to bring to submission, induce to yield; to declare against, protest against; to disagree; to deny.

**प्रत्यनुभू** *praty-anu-bhū*, cl. 1. P. -*bhavati*, -*bhavitum*, to enjoy singly or severally.

**प्रत्यनुमान** *praty-anumāna*, *am*, n. a contrary deduction, opposite conclusion.

**प्रत्यन्त** *praty-anta*, *as*, *ā*, *am*, bordering on, bordering, adjacent or contiguous to, skirting; (*as*), m. a border, frontier; a bordering country, i. e. a country occupied by barbarians, the country of the Mlecchās or savages; (*ās*), m. pl. barbarous tribes; (*āt*), ind., Ved. to the end. — *Pratyanta-deśa*, *as*, m. a neighbouring country, a country bordering upon another. — *Pratyanta-parvata*, *as*, m. an adjacent hill, a small hill near a mountain.

**प्रत्यपकार** *praty-apakāra*, *as*, m. offending or injuring in return, retaliation.

**प्रत्यब्दम्** *praty-abdam*, ind. every year, year by year, yearly.

**प्रत्यभिषु** *praty-abhi-ghṛi*, Caus. P. -*ghāra-yati*, -*yitum*, Ved. to sprinkle over repeatedly.

*Praty-abhghāraṇa*, *am*, n., Ved. sprinkling over afresh.

**प्रत्यभिचर्** *praty-abhi-čar*, cl. 1. P. -*čarati*, -*čarītum*, Ved. to use spells or charms against, employ incantations against.

*Praty-abhicāraṇa*, *as*, *ī*, *am*, Ved. using spells or charms against, employing incantations against.

**प्रत्यभिज्ञा** 1. *praty-abhi-jñā*, cl. 9. P. A. -*jñāti*, -*jñāte*, -*jñātum*, to recognise again; to come to one's self, recover one's consciousness.

2. *praty-abhijñā*, f. recognising again, recognition; N. of a philosophical work.

*Praty-abhijñāta*, *as*, *ā*, *am*, recognised again, recognised, known.

*Praty-abhijñāna*, *am*, n. recognising again, recognising, recognition, knowing; a token of recognition (which a messenger brings back to prove that he has duly accomplished his mission). — *Pratyabhi-jñāna-ratna*, *am*, n. jewel of recognition, a jewel given as a token of recognition.

*Praty-abhijñāya*, ind. having recognised again, having recognised.

**प्रत्यभिधा** *praty-abhi-dhā*, cl. 3. P. A. -*dhāti*, -*dhāte*, -*dhātum*, to place back, bring or draw back, reabsorb; to reply, answer; to give consent.

**प्रत्यभिधाव्** *praty-abhi-dhāv*, cl. 1. P. -*dhāvati*, -*dhāvītum*, to run or hasten towards.

**प्रत्यभिनन्द** *praty-abhi-nand*, cl. 1. P. -*nandati*, -*nandītum*, to greet or salute in return, return a salutation; to bid welcome.

*Praty-abhinandin*, *ī*, *īnī*, *ī*, receiving or accepting with thanks.

**प्रत्यभिप्रस्था** *praty-abhi-prasthā*, cl. 1. A. -*tīshthate*, -*tīshthātum*, to set out towards, set out for, depart; to march towards.

**प्रत्यभिभाषिन्** *praty-abhibhāshin*, *ī*, *īnī*, *i*, speaking to, addressing.

**प्रत्यभिभूत** *praty-abhibhūta*, *as*, *ā*, *am*, overpowered, overcome, conquered.

**प्रत्यभिषिषु** *praty-abhi-miṣu*, cl. 1. 6. P. -*miṣati*, -*miṣītum*, &c., Ved. to answer scornfully or abusively.

*Praty-abhimethana*, *am*, n., Ved. a scornful reply.

**प्रत्यभिमुञ्ज** *praty-abhi-muñj*, cl. 6. P. -*mṛisati*, -*marshjūm*, -*mraśjūm*, to stroke over, stroke down, touch; to lay hold of.

*Praty-abhimarsa*, *as*, m. or *praty-abhimarsana*, *am*, n., Ved. rubbing, touching (with the hand).

**प्रत्यभियुक्त** *praty-abhiyukta*, *as*, *ā*, *am* (fr. rt. *yuj* with *praty-abhi*), accused in return, charged by a counter claim.

*Praty-abhiyoga*, *as*, m. a counter claim or charge, a counter accusation, an accusation brought against the accuser or plaintiff, recrimination.

**प्रत्यभिवद्** *praty-abhi-vad*, Caus. A. -*vādāyate*, -*yitum*, to return a salute, greet in return.

*Praty-abhivāda*, *as*, m. returning a salutation or greeting; acknowledging a benediction.

*Praty-abhivādaka*, *as*, *ikā*, *am*, returning a salutation or greeting.

*Praty-abhivādāna*, *am*, n. returning a salutation or greeting (Manu II. 126).

*Praty-abhivādāyitrī*, *tā*, *trī*, *trī*, one who returns a salutation or greeting.

**प्रत्यभिक्षन्दन** *praty-abhiskandana*, *am*, n. a counter claim or charge, an accusation brought against the accuser or plaintiff; [cf. *praty-abhiyoga*.]

**प्रत्यभ्यनुज्ञा** 1. *praty-abhy-anu-jñā*, cl. 9. P. A. -*jñāti*, -*jñāte*, -*jñātum*, to dismiss any one when taking leave.

2. *praty-abhyanuññā*, f., Ved. leave, permission. *Praty-abhyanuññāta*, as, ā, am, dismissed on taking leave, allowed to depart.

**प्रत्यमित्त** *praty-amitra*, as, ā, am, opposed as an enemy, hostile; (as), m. an enemy, opponent, adversary.

**प्रत्यय** *praty-aya*, &c. See *prati*, p. 623.

**प्रत्ययनस्त्व** *pratyayanastva*, am, n., Ved. obtaining again, reobtaining, recovery.

**प्रत्यरा** *praty-arā*, f., Ved. an intermediate spoke of a wheel.

**प्रत्यरि** *praty-ari*, is, m. a well-matched opponent, equally powerful enemy.

**प्रत्यर्के** *praty-arka*, as, m. a mock sun, parhelion.

**प्रत्यर्चे** *praty-arcē*, cl. 1. P. -*arčati*, -*arčitum*, to shine towards, shine upon (Ved.); Caus. -*arčayati*, -*arčitum*, to return a salutation (with acc.); to salute one by one.

*Praty-arcāna*, am, n. returning a salutation or obeisance.

**प्रत्यर्थे** *praty-arth*, cl. 10. P. -*arthayati*, -*arhitum*, to seek (any one) as an opponent, challenge (to combat).

*Praty-ārtha*, as, ā, am, useful, expedient; (am), n. a reply, answer, counter representation; opposition, hostility; (am), ind. at every object, in every case.

*Pratyarthaka*, as, m. an opponent, adversary.

*Pratyarthika*, as, ā, am, = *praty-arthin*, an opponent (at the end of a comp.; cf. *bahu-p*).

*Praty-arthin*, i, inī, i, hostile, inimical; opposing, contradicting, rejecting; emulating; (i), m. an enemy, opponent, adversary, rival; (in law) a defendant. — *Pratyarthit-tā*, f. or *pratyarthit-tva*, am, n. the state of a defendant at law. — *Praty-arthi-avedana*, am, n. (in a lawsuit) the verbal information or deposition of the defendant which is written down by the officers of the court.

**प्रत्यर्द्धे** *praty-ard*, Caus. P. A. -*ardayati*, -*te*, -*arhitum*, to oppress or press hard in return, assault in return, return an attack.

**प्रत्यर्धि** *praty-ardhi*, is, is, i (connected with *ardha*), Ved. possessing half of (with gen.)?; having equal claims, equal.

**प्रत्यर्ष्या** *praty-arṣya*, *praty-arṣayā*. See under *praty-ri*, p. 629, col. 1.

**प्रत्यर्षे** *praty-arsha*, as, m. (rt. *riṣh*), Ved. (perhaps) the slope or side (of a hill).

**प्रत्यर्हम्** *praty-arham* in *yathā-p*<sup>o</sup>, q. v.

**प्रत्यवर्क्षान** *praty-avakṣāna*, as, i, am (fr. rt. *kṛiṣ* with *praty-ava*), bringing down or reducing to insignificance, baffling, annihilating.

**प्रत्यवगम्** *praty-ava-gam*, cl. 1. P. -*gaḥṣati*, -*ganitum*, to know one by one, recognise severally.

**प्रत्यवग्रह** *praty-ava-grah*, cl. 9. P. A. -*grāhṇāti*, -*grāhṇite*, -*grāhitum*, to draw back, withdraw, resume, retract, revoke, recall.

**प्रत्यवधा** *praty-ava-dhā*, cl. 3. P. A. -*dhāti*, -*dhatte*, -*dhātum*, Ved. to apply again.

**प्रत्यवनेत्रन** *praty-avanejana*, am, n., Ved. washing off again.

**प्रत्यवभुञ्ज** *praty-ava-bhuj* (see rt. 1. *bhuj*), cl. 6. P. -*bhujati*, -*bhoktum*, to bend back.

**प्रत्यवमर्शा** *praty-avamarśa*, as, m. inner contemplation, profound meditation; counsel, advice, injunction; a counter conclusion; recollection [cf. *smṛiti-p*]; (sometimes less correctly spelt *praty-*

*avamarśa*). — *Pratyavamarśa-vat*, ān, atī, at, absorbed in thought or reflection, meditative.

*Praty-avamarśana*, am, n. contemplation, reflection, pondering (according to a Scholiast = *yuk-tāyukta-vicāra*).

**प्रत्यवमृष** *praty-ava-mṛiṣh*, cl. 4. 1. P. A. -*mṛiṣhyati*, -*te*, -*marṣhati*, -*te*, -*marṣhitum*, to endure reluctantly, suffer beyond endurance.

**प्रत्यवयवम्** *praty-avayavam*, ind. in every part or particular, in detail. — *Pratyavayava-varṣana*, am, ā, n. f. a detailed or minute description, description of every part.

**प्रत्यवर** *praty-avara*, as, ā, am, lower, more insignificant, less honoured.

**प्रत्यवरुह** *praty-ava-ruh*, Caus. P. -*ropayati*, -*ritum*, to cause to descend from, bring down from; to deprive of (with abl.).

*Praty-avarūḍhi*, is, f., Ved. descending towards. *Praty-avaropita*, as, ā, am, caused to descend from; deprived, bereft of.

*Praty-avaroha*, as, m., Ved. descending towards; a descending series.

*Praty-avarohaṇa*, am, n., Ved. descending towards; N. of a particular Gṛihya festival in the month Mārgaśīrṣha.

*Praty-avarohaṇiṇya*, as, m., Ved. a particular Ekāha sacrifice forming part of the Vājapeya.

*Praty-avarohin*, i, inī, i, Ved. descending, moving downwards; moving or rising from a seat.

**प्रत्यवरोधन** *praty-avarodhanu*, am, n. obstruction, interruption.

**प्रत्यवसान** *praty-avasāna*, am, n. (fr. rt. so with *praty-ava*), consuming, consumption, eating.

*Praty-avasita*, as, ā, am, consumed, eaten.

**प्रत्यवस्कन्द** *praty-avaskanda*, as, m. or *praty-avaskandana*, am, n. a special plea at law, admitting a fact but qualifying or explaining it so as not to allow it to be matter of accusation.

**प्रत्यवस्था** 1. *praty-ava-sthā*, cl. 1. P. A. -*tishṭhati*, -*te*, -*sthātum*, to stand alone or separately; to attain to again, regain, recover; Caus. -*sthāpayati*, -*yitum*, to cause to stand firm; (with *ātmanam*) to collect one's self, recover.

2. *praty-avasthā*, f. = *praty-avasthā*, q. v. *Praty-avasthātri*, tā, m. an opponent, adversary, enemy.

*Praty-avasthāna*, am, n. removal, setting aside; former state or place, status quo; opposition, hostility.

*Praty-avasthita*, as, ā, am, standing separately.

**प्रत्यवह** *praty-ava-hri*, Caus. P. -*hārayati*, -*hitum*, to cause to take away; to suspend, interrupt.

*Praty-avahāra*, as, m. drawing back, withdrawing, withdrawal; dissolution, reabsorption.

**प्रत्यवाप** *praty-avāp* (*prati-ava-āp*), cl. 5. P. -*āpnoti*, -*āptum*, to obtain back, reobtain, recover.

**प्रत्यवे** *praty-ave* (*prati-ava-i*), cl. 2. P. -*avaiti*, -*avaitum*, Ved. to go down towards, reach in going downwards.

*Praty-avāya*, as, m. decrease, diminution, privation, detriment, harm; reverse, opposite course, contrary course or proceeding, contrariety, opposition (Manu IV. 2.45); annoyance, disagreeableness; dis-appointment, disarrangement; offence, sin, sinfulness; disappearance of anything that exists; non-production of what does not exist.

**प्रत्यवेक्ष** *praty-aveksh* (*prati-ava-iksh*), cl. 1. A. -*avekshate*, -*avekshitum*, to look towards, look at; to view, inspect, look after; to regard, have regard for.

*Praty-avekshāṇa*, am, n. or *praty-avekshā*, f. looking at, looking after, taking care of, care about.

*Praty-avekshya*, as, ā, am, to be looked at, to be regarded or considered, to be taken care of.

**प्रत्यश्मन्** *praty-aśman*, ā, m. red chalk.

**प्रत्यशीला** *praty-ashīlā*, f. a kind of nervous disease.

**प्रत्यस्** 1. *praty-as* (see rt. 1. *as*), cl. 2. P. -*asti*, Ved. to be equal to, to be a match for; to rival, emulate, vie with; (according to Śāy. = *prati-nidhīr as*.)

**प्रत्यस्** 2. *praty-as* (see rt. 2. *as*), cl. 4. P. -*asyati*, -*asitum*, to throw towards, throw down; to turn over, turn round; to throw off, put away, let go. *Praty-astra*, am, n. a missile hurled in return.

**प्रत्यस्तगमन** *praty-astagamana*, am, n., Ved. the setting (of the sun).

*Praty-astamaya*, as, m. the setting (of the sun); cessation, end, destruction.

**प्रत्यह** *praty-ah*, a defective verb only used in the Perf. -*āha*, to say anything in the presence of (with acc.); to relate anything (acc.) to any one (acc.); to reply, answer.

**प्रत्यहम्** *praty-aham*, ind. day by day, every day, daily; in the morning.

**प्रत्याकल्** *praty-ā-kal*, cl. 10. P. -*kalayati*, -*yitum*, to enumerate; to reproach, accuse, condemn (?).

*Praty-ākālita*, as, ā, am, enumerated; interposed; introduced (as a step in legal process).

**प्रत्याकाङ्क्ष** *praty-ā-kāṅksh*, cl. 1. P. A. -*kāṅkshati*, -*te*, -*kāṅkshitum*, to be eagerly desirous of, long for, expect, wait for, watch for.

**प्रत्याकार** *praty-ākāra*, as, m. a scabbard, sword-sheath.

**प्रत्याक्रुश** *praty-ā-kruś*, cl. 1. P. -*krośati*, -*krośitum*, to shout in return; to revile or execrate in turn, revile again.

**प्रत्याक्षेपक** *praty-ākshepaka*, as, ikā, am, reviling in turn, reviling, jeering, deriding, derisive, treating scornfully. — *Pratyākshepa-tva*, am, n. derisiveness, abusiveness.

**प्रत्याख्या** *praty-ā-khyā*, cl. 2. P. -*khyāti*, -*khyātum*, to proclaim one by one (Ved.); to decline, refuse, reject, disallow; to deny; to interdict; to excel, surpass, outvie; to counteract (by remedies).

*Praty-ākhyāta*, as, ā, am, informed, apprised; denied, disallowed, refused; discouraged, prohibited, forbidden; removed, set aside; celebrated, notorious. — *Pratyākhyāta-tva*, am, n. the being rejected or refused; rejection.

*Praty-ākhyātri*, tā, trī, trī, one who refuses or denies, a refuser, denier.

*Praty-ākhyāna*, am, n. refusal, denial, disallowance; rejection, repulse; refutation; not admitting, not accepting as true; disregard; reproach; N. of one of the fourteen Pūrvas or most ancient writings of the Jains.

*Praty-ākhyāyam*, ind., Ved. having refuted or rejected, having denied.

*Praty-ākhyayin*, i, inī, i, Ved. rejecting, refuting (in *a-p*).

*Praty-ākhyeya*, as, ā, am, to be declined or refused; to be rejected or repulsed; to be refuted or denied; not to be cured, incurable. — *Pratyākhyeyatā*, f. the being rejected; incurableness.

**प्रत्यागम्** *praty-ā-gam*, cl. 1. P. -*gaḥṣati*, -*ganitum*, to come back, come again, return; to come to one's self, recover consciousness, revive.

*Praty-āgata*, as, ā, am, come back, come again, returned; arrived at.

*Praty-āgati*, is, f. coming back, coming again, return, coming home again.

*Praty-āgama*, as, m. coming back, coming again, return; arrival. — *Pratyāgamāvadhī* (°*ma-av*), ind. till (my) return.

*Praty-āgamana*, am, n. coming back, coming again, return, coming home again.

**प्रत्यागार** *praty-āgāra* (?), *as*, m. former place or state.

**प्रत्यागृ** *praty-ā-gṛī* (see rt. 1. *gṛī*), cl. 9. P. A. -*gṛīati*, -*gṛīṇite*, -*gṛīṇitum*, -*gṛīṇitum*, Ved. to speak to in return, answer, respond.

**प्रत्याघात** *praty-āghāta*, *as*, m. (fr. *praty-āhan*, q. v.), counter-stroke, reaction, repulse.

**प्रत्याक्ष** *praty-ā-śaksh*, cl. 2. A. -*śakṣhe*, -*śakṣtum*, to refuse, decline, reject; to repulse; to answer.

**प्रत्याचार** *praty-ācāra*, *as*, m. suitable behaviour, conformable conduct.

**प्रत्यातन** *praty-ā-tan*, cl. 8. P. A. -*tanoti*, -*tanute*, -*tanitum*, Ved. to extend in the direction of (with acc.); to bend (a bow) against (with acc.); to shine upon, irradiate.

**प्रत्याताप** *praty-ātāpa*, *as*, m., Ved. a sunny place.

**प्रत्यात्म** *praty-ātma*, *as*, ā, *am*, every single, each several; (*am*), ind. singly, severally.

**प्रत्यात्मका**, *as*, *ikā*, *am*, belonging to one's self.

**प्रत्यात्म्या**, *am*, n. similarity with or resemblance to one's self.

**प्रत्यादर्श** *praty-ādarśa*, *as*, m. an image (?); (perhaps only a wrong reading for *praty-ādesa*, q. v.)

**प्रत्यादा** *praty-ā-dā*, cl. 3. A. -*datte*, -*dātum*, to receive back, get back; to take back, recall, revoke, rescind; to draw forth from; to repeat (Ved.).

**प्रत्यादāna**, *am*, n. taking back anything given, receiving back, resumption, reobtaining; repeating, repetition (Ved.).

**प्रत्यादित्सु**, *us*, *us*, *u* (fr. the Desid.), desirous of retaking, intending to recobtain, wishing to obtain.

**प्रत्यादेया**, *as*, ā, *am*, to be received back; to be received, to be accepted.

**प्रत्यादित्य** *praty-āditya*, *as*, m. a mock sun, parhelion; (at the beginning of a comp.) towards the sun (e. g. *pratyāditya-gula*, one whose hinder parts are towards the sun).

**प्रत्यादिश** *praty-ā-diś*, cl. 6. P. -*diśati*, -*diśtum*, to enjoin upon, direct, prescribe, advise, recommend; to warn, caution; to report anything to (with acc.), report again; to summon; to countermand; to reject, repel, repulse, deny, dismiss; to decline, refuse; to conquer, overcome.

**प्रत्यादिशता**, *as*, ā, *am*, prescribed, recommended; informed, apprised; declared; warned, cautioned; rejected, repulsed; conquered, overcome; removed, set aside.

**प्रत्यादेश**, *as*, m. order, command; information, apprising, informing, annunciation, declaration; warning, caution, supernatural warning; rejection, disallowance, refusal, denial; reproach; putting to shame, any one who puts another to shame, the shamer of another; obscuring, rendering obscure.

**प्रत्यादेशत्रि**, *tā*, *tri*, *tri*, one who warns or cautions.

**प्रत्याद्र** *praty-ā-dri*, cl. 6. A. -*driyate*, -*dartum*, Ved. to show respect to.

**प्रत्याद्रु** *praty-ā-dru*, cl. 1. P. -*dravati*, -*drotum*, to run against, rush upon, assail (with acc.).

**प्रत्याधान** *praty-ādihāna*, *am*, n., Ved. a place where anything is deposited or laid up, a repository.

**प्रत्याध्मान** *praty-ādhmāna*, *am*, n. a particular nervous disease, a kind of tympanites or wind-dropsy.

**प्रत्यानह** *praty-ā-nah*, cl. 4. P. A. -*nahyati*, -*te*, -*naddhum*, to put upon, cover with.

**प्रत्यानी** *praty-ā-nī*, cl. 1. P. A. -*nayati*, -*te*,

-*netum*, to lead or bring back, regain; to pour again (Ved.); to fill up again: Desid. A. -*ninīshate*, to wish to bring back, try to rearrange.

**प्रत्यानयाना**, *am*, n. leading back, bringing back again, giving back again, recovery.

**प्रत्यानिनिशु**, *us*, *us*, *u*, desirous of bringing back.

**प्रत्यानिता**, *as*, ā, *am*, led back, brought back.

**प्रत्यानेया**, *as*, ā, *am*, to be brought back; to be repaired, to be made good.

**प्रत्यापद्** *praty-ā-pad*, cl. 4. A. -*padyate*, -*pattum*, to go back, return back.

**प्रत्यापति**, *is*, f. return, going round again.

**प्रत्यापान्ना**, *as*, ā, *am*, restored, regained.

**प्रत्यापीड** *praty-āpīḍa*, *as*, m. a kind of metre.

**प्रत्यापवन** *praty-āplavana*, *am*, n. springing or leaping back.

**प्रत्याब्रु** *praty-ā-brū*, cl. 2. P. -*bravīti*, &c., to reply to, answer.

**प्रत्याभू** *praty-ā-bhū*, cl. 1. P. -*bhavati*, -*bhavitum*, Ved. to be at hand, be at one's command.

**प्रत्याम्ना** *praty-ā-mnā*, cl. 1. P. -*manati*, -*mnātum*, Ved. to recite or repeat after any one.

**प्रत्याम्नतव्या**, *as*, ā, *am*, to be rejected, to be considered invalid or not binding.

**प्रत्याम्नाना**, *am*, n., Ved. contrary determination, altered purpose.

**प्रत्याम्नया**, *as*, m. contrary or altered determination; the conclusion or fifth member of a complete syllogism, the repetition of the first member (= *ni-gamana*).

**प्रत्याय** *praty-āya*, *as*, m. (fr. *prati*, q. v.), 'what comes in as revenue, toll, tax, tribute.

**प्रत्यायका**, *as*, *ikā*, *am*, making intelligible, explaining, making clear, &c. See under *prati*.

1. **प्रत्यायाना**, *am*, n. leading home (a wife), marrying; setting (of the sun); (*am*, ā), n. f. making intelligible, analysing, explaining, explanation; proving, &c. See under *prati*.

**प्रत्यायिता**, *as*, m., Ved. a confidential agent, &c. See under *prati*.

**प्रत्यायितव्या**, *as*, ā, *am*, to be made clear, to be proved.

**प्रत्यायव्या**, *as*, ā, *am*, to be admitted or acknowledged.

**प्रत्यायन** 2. *praty-āyana*. See *praty-e*, p. 629.

**प्रत्याया** *praty-ā-yā*, cl. 2. P. -*yāti*, -*yātum*, to go towards (with acc.).

**प्रत्यारम्भ** *praty-ārambha*, *as*, m. beginning again, recommencement, second beginning; prohibition.

**प्रत्याद्रो** *praty-ādrū*, f., see *Gaṇa Anśv-ādi* to Paṇ. VI. 2, 193.

**प्रत्याधेपुर** *praty-ādhapura*, see *Gaṇa Anśv-ādi* to Paṇ. VI. 2, 193.

**प्रत्यालिङ्ग** *praty-ā-ling*, cl. 1. P. -*lingati*, -*lingitum*, to embrace in return, return an embrace.

**प्रत्यालीढ** *praty-ālīḍha*, *as*, ā, *am*, eaten; extended towards the left; (*am*), n. an attitude in shooting, the left foot advanced and right drawn back.

**प्रत्यावृत्** *praty-ā-vṛit*, cl. 1. A. -*vartate*, -*vartitum*, to come back, return.

**प्रत्यावर्ताना**, *am*, n. coming back, returning.

**प्रत्यावर्तिता**, *as*, ā, *am*, come back, returned.

**प्रत्यावर्तिता**, ind. having come back, having returned.

**प्रत्याशा** *praty-āśā*, f. confidence, reliance, trust, hope, expectation, desire.

**प्रत्याशिन**, *i*, *inī*, *i*, hoping, expecting, trusting, relying upon.

**प्रत्याश्रय** *praty-āśraya*, *as*, m. a shelter, refuge, dwelling.

**प्रत्याश्राव** *praty-āśrāva*, *as*, m. or *praty-āśrāvāna*, *am*, n., Ved. an ejaculatory response, a particular sacrificial formula.

**प्रत्याश्रस्** *praty-ā-śvas*, cl. 2. P. -*śvasiti*, -*śvasitum*, to breathe again, respire, take courage again, take heart again.

**प्रत्याश्रस्ता**, *as*, ā, *am*, refreshed, revived, reanimated; recollected.

**प्रत्याश्रवसा**, *as*, m. breathing again, respiration, recovery.

**प्रत्याश्रवसाना**, *am*, n. consolation.

**प्रत्यास** *praty-ās*, cl. 2. A. -*āste*, -*āsitum*, Ved. to sit down opposite to or in the direction of (with acc.).

**प्रत्यासङ्कलित** *praty-āsankalita*, *as*, ā, *am*, added to; ascertained, determined.

**प्रत्यासङ्ग** *praty-āsanga*, *as*, m., Ved. combination, connection.

**प्रत्यासद्** *praty-ā-sad*, cl. 1. 6. P. -*sīdati*, -*sattum*, to be near or close at hand.

**प्रत्यासत्ति**, *is*, f. immediate proximity (in space, time, &c.); close contact; analogy.

**प्रत्यासान्ना**, *as*, ā, *am*, near at hand, close by, near, proximate, contiguous; imminent. - **प्रत्यासान्ना-तā**, f. proximity, contiguity. - **प्रत्यासान्ना-मृष्यु**, *us*, *us*, *u*, one whose death is imminent, at the point of death.

**प्रत्यासार** *praty-āsara* = *praty-āsāra*.

**प्रत्यासार** *praty-āsāra*, *as*, m. the rear of an army; a form of array (?).

**प्रत्यास्तार** *praty-āstāra*, *as*, m. the carpet of a Buddhist Bhikshu.

**प्रत्यास्वर** *praty-āsvara*, *as*, ā, *am* (fr. rt. *svri* with *praty-ā*), Ved. reflecting (light).

**प्रत्याहन** *praty-ā-han*, cl. 2. P. -*hanti* (Perf. A. -*jaghne*), -*hantum*, to drive back, keep off, ward off, parry.

**प्रत्याहता**, *as*, ā, *am*, driven back, repelled, repulsed, resisted.

**प्रत्याहार** *praty-āhāra*. See below.

**प्रत्याहृ** *praty-ā-hṛi*, cl. 1. P. A. -*harati*, -*te*, -*hartum*, to take back again, draw back, withdraw, recover; to utter (a speech); to cry; to report.

**प्रत्याहारणा**, *am*, n. bringing back; taking back, recovery; drawing back, keeping back, withholding; withdrawing the senses from external objects, restraining the organs of sense.

**प्रत्याहारणव्या** or **प्रत्याहारतव्या**, *as*, ā, *am*, to be taken back, resumable; to be withheld; to be restrained or controlled.

**प्रत्याहारत**, *an*, *anti*, *at*, drawing back, withholding; altering.

**प्रत्याहारा**, *as*, m. drawing back (troops from a battle), marching back, retreat; withholding; withdrawing the senses from external objects, restraint of the organs of sense, abstraction; the reabsorption or dissolution of the world; (in grammar) the comprehension of a series of letters or affixes into one syllable effected by combining the first member of the series without its indicatory letter or letters with the indicatory final consonant of the last member, a group or class of letters so combined (for the concise expression of grammatical rules; thus the *Praty-āhāra ac* is the technical term for the letters *a, i, u, ri, lri, e, o, ai, au*, or all the vowels, and the *Praty-āhāra hal* is the term for all the consonants); compendium, abridgment; substitution (?).

**प्रत्याहारा**, *as*, ā, *am*, to be taken back; to be withheld or withdrawn; to be received; to be learned.

**प्रत्याहृता**, *as*, ā, *am*, resumed; restrained; withheld.

*Praty-āhṛitya*, ind. having drawn back, having recovered or taken back.

**प्रत्युक्त** *praty-ukta*, *as, ā, am* (fr. *prati-vač*), said in return, replied, answered; (*am*), n. an answer. *Praty-ukti*, *is, f.* a reply, answer, rejoinder.

**प्रत्युच्चर** *praty-uc̄-car* (*prati-ud-car*), Caus. P. *-c̄arayati*, *-yitum*, to rouse up, excite, urge. *Praty-uc̄cāra*, *as, m.* or *praty-uc̄cāraṇa*, *am*, n. repeating, repetition.

*Praty-uc̄cārya*, ind. having roused, having excited or urged.

**प्रत्युज्जीव** *praty-uj-jiv* (*prati-ud-jiv*), cl. 1. P. *-jivati*, *-jivitum*, to return to life, revive: Caus. *-jivayati*, *-yitum*, to restore to life, revivify, resuscitate, reanimate.

*Praty-ujjivana*, *am*, n. coming to life again, reviving; restoring to life, revivifying.

**प्रत्युत** *praty-uta*, ind. on the contrary, rather, aye, even; on the other hand, otherwise.

**प्रत्युत्कर्ष** *praty-utkarsha*, *as, m.* enhancing, overcharging, raising prices.

**प्रत्युत्क्रम** *praty-utkrama*, *as, m.* or *praty-utkramaṇa*, *am*, n. or *praty-utkrānti*, *is, f.* undertaking; an act or effort made for a certain purpose or tending to a main object; the first step or measure in any business; setting out to assail an enemy; declaration of war.

**प्रत्युत्तमि** *praty-uttadhi*, *is, f.* (fr. rt. *stambh* with *prati-ud*), Ved. upholding, propping up, staying, supporting, fixing.

*Praty-uttambha*, *as, m.* = *praty-uttadhi*.

**प्रत्युत्तर** *praty-uttara*, *am*, n. a reply to an answer, rejoinder, answer.

**प्रत्युत्तरि** *praty-ut-tri* (*prati-ud-tri*), cl. 1. P. *-tarati*, *-taritum*, to emerge (from the water); to betake one's self to (with acc.).

**प्रत्युत्था** *praty-ut-thā* (*prati-ud-sthā*), cl. 1. P. A. *-tshāhati*, *-te*, *-thātum*, to rise up before, rise to salute.

*Praty-utthāna*, *am*, n. rising from a seat as a mark of respect, rising to welcome a visitor, respectful reception (Manu II. 210); making preparations for, undertaking.

*Praty-utthāyin*, *i, inī, i*, Ved. rising again.

*Praty-utthāta*, *as, ā, am*, risen to meet or to encounter.

*Praty-uttheya*, *as, ā, am*, Ved. to be honoured or saluted by rising from the seat.

**प्रत्युत्पन्न** *praty-utpanna*, *as, ā, am*, existing at the present moment, present; prompt, ready; reproduced, regenerated; (in arithmetic) produced by multiplication, multiplied; (*am*), n. multiplication; the product of a sum in multiplication. — *Pratyutpanna-jāti*, *is, f.* (in arithmetic) assimilation of fractional increase. — *Pratyutpanna-mati*, *is, is, i*, ready-minded, having presence of mind or a prompt understanding; quick, subtle, sharp; confident, bold, arrogant. — *Pratyutpannamati-tva*, *am*, n. presence of mind.

**प्रत्युदाह** *praty-ud-ā-hri* (*prati-*), cl. 1. P. A. *-harati*, *-te*, *-hartum*, to speak in return, reply, answer.

*Praty-udāharaṇa*, *am*, n. a contrary example, instance to the contrary, counter example or illustration; [cf. *ud-āharaṇa*.]

*Praty-udāhṛita*, *as, ā, am*, called, named.

**प्रत्युदि** *praty-ud-i* (*prati-*), cl. 2. P. *-eti*, *-etum*, to rise and go towards, to go out towards; to ascend.

**प्रत्युदीक्ष** *praty-ud-iksh* (*prati-*), cl. 1. A. *-ikshate*, *-ikshitum*, to look up at, look at, perceive.

**प्रत्युद्गम** *praty-ud-gam*, cl. 1. P. (ep. also A.) *-gac̄chati* (*-te*), *-gantum*, to go out towards, advance towards, go forth against, go out to meet (a friend or an enemy).

*Praty-udgata*, *as, ā, am*, gone out towards; gone forth against; met; risen as from a seat.

*Praty-udgati*, *is, f.* or *praty-udgama*, *as, m.* or *praty-udgamana*, *am*, n. going forth towards, going out to meet (especially to meet a guest); rising from a seat as a mark of respect.

*Praty-udgamaniya*, *as, ā, am*, to be met respectfully; to be worshipped or revered; fit or suitable for the respectful salutation of a guest; (*am*), n. a clean suit of clothes or pair of garments, the upper and lower garments as worn at meals, &c.

**प्रत्युद्गा** *praty-ud-gā*, cl. 3. P. *-jigāti*, &c., Ved. to rise before or opposite to (as the sun).

**प्रत्युद्गार** *praty-ud-gāra*, *as, m.* a kind of nervous disease.

**प्रत्युद्गै** *praty-ud-gai*, cl. 1. P. *-gāyati*, *-gātum*, Ved. to answer by singing, sing a response.

**प्रत्युद्गृह** *praty-ud-grah*, cl. 9. P. A. *-grīh-ṇāti*, *-grīhṇite*, *-grāhitum*, Ved. to set aside, dismiss.

**प्रत्युद्घात** *praty-udghāta*, probably an error for *praty-udyāta*, q. v.

**प्रत्युद्घृ** *praty-ud-dhri* (*-ud-dhri*), cl. 1. P. *-harti*, *-hartum*, to raise or lift up again, extricate.

*Praty-uddharaṇa*, *am*, n. raising up again; recovering, reobtaining.

*Praty-uddhṛita*, *as, ā, am*, recovered, reobtained.

**प्रत्युद्यम** *praty-udyama*, *as, m.* counterbalance, counterpoise, equipoise; (*as, ā, am*), counterbalancing.

*Praty-udyamin* or *praty-udyāmin*, *i, inī, i*, Ved. maintaining an equipoise, counterbalancing; resisting, refractory.

**प्रत्युद्या** *praty-ud-yā*, cl. 2. P. *-yāti*, *-yātum*, to rise up and go towards or against, rise to meet; to go out to meet, go to meet.

*Praty-udyāta*, *as, ā, am*, met, saluted, welcomed, received (as a guest); encountered.

*Praty-udyātri*, *tā, trī, tri*, going forth against, attacking, an assailant.

**प्रत्युद्ग्रा** *praty-ud-vraj*, cl. 1. P. *-vrajati*, *-vrajitum*, to go towards, go out to meet.

**प्रत्युन्नमन** *praty-unnamaṇa*, *am*, n. rising again, springing up again.

**प्रत्युन्मिष** *praty-un-mish* (*prati-ud-mish*), cl. 6. P. *-mishati*, *-mешitum*, 'to open the eyes upon', to rise or shine forth upon (as the sun); to break forth.

**प्रत्युपकु** *praty-upa-kri*, cl. 8. A. *-kurute*, *-kartum*, to do a service in return, return a friendly office, requite a favour; to repay.

*Praty-upakāra*, *as, m.* requital of aid or assistance, mutual assistance; returning a service or favour, return of a kindness, gratitude.

*Praty-upakārin*, *i, inī, i*, requiting a favour, returning a kindness, grateful.

*Praty-upakriyā*, *f.* requital of a favour, return of a service.

**प्रत्युपगम** *praty-upa-gam*, cl. 1. P. *-gac̄chati*, *-gantum*, to come near, approach, meet.

*Praty-upagata*, *as, ā, am*, come near to, approached, met.

**प्रत्युपदिश** *praty-upa-diś*, cl. 6. P. *-diśati*, *-deśhitum*, to explain singly or severally; to teach in return, advise or caution in return.

*Praty-upadishṭa*, *as, ā, am*, advised or cautioned in return.

*Praty-upadeśa*, *as, m.* teaching or instructing in return, advice or admonition in return.

**प्रत्युपद्रु** *praty-upa-dru*, cl. 1. P. *-dravati*, *-drotum*, to rush against, fall upon, assail (with acc.).

**प्रत्युपधा** *praty-upa-dhā*, cl. 3. P. A. *-dadhāti*, *-dhatte*, *-dhātum*, Ved. to put or place upon, cover.

**प्रत्युपपन्न** *praty-upapanna*, *pratyupapanna-mati*, = *praty-utpanna*, *pratyutpanna-mati*, q. v. v.

**प्रत्युपभुञ्ज** *praty-upa-bhuj*, cl. 7. A. *-bhunkte*, *-bhoktum*, to eat up, consume, eat.

*Praty-upabhoga*, *as, m.* enjoyment.

**प्रत्युपमान** *praty-upamāna*, *am*, n. the counterpart of a likeness or resemblance, copy, model, pattern; a counter comparison.

**प्रत्युपया** *praty-upa-yā*, cl. 2. P. *-yāti*, *-yātum*, to go again towards, return.

**प्रत्युपलभ** *praty-upalabdha*, *as, ā, am*, gained back, regained. — *Pratyupalabdha-śetas*, *ās, ās, as*, recovering the senses.

**प्रत्युपविश** *praty-upa-viś*, cl. 6. P. *-viśati*, *-veśhitum*, to sit down opposite to.

*Praty-upaveśa*, *as, m.* or *praty-upaveśana*, *am*, n. surrounding or besetting any one in order to bring him to compliance.

**प्रत्युपस्थान** *praty-upasthāna*, *am*, n. proximity, vicinity, neighbourhood.

**प्रत्युपस्पर्श** *praty-upasparśana*, *am*, n., Ved. rinsing or washing again.

**प्रत्युपहव** *praty-upahava*, *as, m.*, Ved. a response to an invitory formula or the repetition of an invitory ejaculation.

**प्रत्युपहार** *praty-upahāra*, *as, m.* placing again in any one's hands, giving back, restitution; (*as, ā, am*), handing back, restoring.

**प्रत्युपाकरण** *praty-upākaraṇa*, *am*, n., Ved. recommencing the reading (of the Veda), resumption of study (?).

**प्रत्युपाधा** *praty-upā-dhā* (*prati-upa-ā-dhā*), cl. 3. P. A. *-dadhāti*, *-dhatte*, *-dhātum*, to attain to again, regain, recover.

**प्रत्युपे** *praty-upe* (*prati-upa-i*), cl. 2. P. *-upaiti*, *-upaitum*, Ved. to approach again.

*Praty-upeya*, *as, ā, am*, to be met; to be dealt with or treated in turn, to be required.

**प्रत्युप्त** *praty-upta*, *as, ā, am* (fr. *prati-vap*), inserted, set, inlaid, studded; sown.

**प्रत्युरस** *praty-urasa*, *am*, n. = *pratigatam vrah*; (*am*), ind. against the breast, upon the breast.

**प्रत्युलूक** *praty-ulūka*, *as, m.* a bird resembling an owl; (according to a Scholiast) a hostile owl, or a crow regarded as the enemy of the owl.

*Pratyulūkaka*, *as, m.* a bird resembling an owl.

**प्रत्युष्** *praty-ush*, cl. 1. P. *-ashati*, *-oshitum*, Ved. to singe, scorch.

*Praty-ushṭa*, *as, ā, am*, Ved. burnt or consumed one by one, (according to Māhī-dhara = *pratyekam dagidha*.)

*Praty-ushya*, *as, ā, am*, Ved. to be singed or scorched.

**प्रत्युष** *praty-usha*, *as, m.* or *praty-ushas*, *as, n.* morning twilight, early morning, day-break, dawn; the morning.

*Praty-ūsha*, *as, am*, m. n. morning twilight, day-break, dawn, morning; (*as*), m. one of the eight demigods called Vasus; the sun; N. of a man; (*ās*), m. pl., N. of his descendants.

*Praty-ūshas*, *as, n.* morning twilight, day-break, dawn, morning.

**प्रत्यूध्वम्** *praty-ūrdhvam*, ind. on the upper side of, above.

**प्रत्युह** *praty-ūh*, cl. I. P. A. *-ūhati, -te, -ūhitum*, to push back; to keep off, ward off; to reject, refuse; to strip, strip off; to outstrip, surpass, excel; to interrupt; to disturb; to offer up, present.

*Praty-ūha, as, m.*, an obstacle, impediment.  
*Praty-ūhana, am, n.*, Ved. interruption; leaving off, discontinuance.

**प्रत्यु** *praty-ri*, Caus. P. *-arpayati, -yitum*, to cause to go towards, throw towards; to fasten, fix, put on; to cause to go back, render up, deliver back, give back, restore, return; to give again.

*Praty-arpaṇa, am, n.* giving back, restoring, delivering back, returning.

*Praty-arpanīya, as, ā, am*, to be given back, to be returned or restored, to be delivered back.

*Praty-arpiṭa, as, ā, am*, fastened, fixed, put on; delivered back, restored, returned.

*Praty-rita, as, ā, am*, Ved. inserted.

**प्रत्युचम्** *praty-ricam*, ind., Ved. at each verse, in each verse.

**प्रत्ये** *praty-e (prati-ā-i)*, cl. 2. P. *-aiti, -aitum*, to come back, return to (with acc.).

2. *praty-āyana, am, n.* (for I. see under *prati*, p. 623), setting (of the sun).

*Praty-etya*, ind. having come back, having returned.

**प्रत्येक** *praty-eka, as, ā, am*, each one, each single one, every one; (*am*), ind. one by one, one at a time, singly, severally; for every single one. — *Pratyeka-buddha, as, m.* a Buddha who lives in seclusion and obtains emancipation for himself only (as opposed to those Buddhas who liberate others also). — *Pratyekabuddha-tva, am, n.* the state of a Pratyeka Buddha. — *Pratyeka-śas*, ind. one by one, singly, severally.

**प्रत्येत्य** *praty-etavya*. See under *praty-āya*, p. 627, col. 2.

**प्रत्येनस्** *praty-enas, ās, m.*, Ved. an officer of justice, punisher of criminals; a surety, the heir nearest of kin who is responsible for the debts of a deceased person.

**प्रतस्** *pra-tras*, cl. I. 4. P. *-trasati, -trasayati, -trastum*, to flee in terror: Caus. *-trāsayati, -yitum*, to frighten or scare away.

*Prat-rāsa, as, m.*, Ved. trembling, fear.

**प्रतस्वस्** *pra-tvakshas, ās, ās, as*, Ved. active, strong, vigorous; epithet of the Maruts and Indra; (*śāy*) = *śāstru-gḥātīn*, destroying the enemy.

**प्रतस्व** *pra-tvar*, cl. I. A. *-tvarate, -tvaritum*, to hasten forwards, hasten, speed, make haste.

*Prat-tūrṇa, as, ā, am*, quick, fleet.

*Prat-tūrta, as, ā, am*, Ved. hastening, speeding.

*Prat-ūrtaka, as, ā, am*, containing the word *prat-ūrtaka*.

*Prat-tūrti, is, f.*, Ved. rapid or violent motion, undulatory motion, haste, speed; (*śāy*) = *prakriṣṭa-hiṅsana*, excessive violence; (*is, is, i*), hastening, rapid, violent.

**प्रथ** I. *prath*, cl. I. P. A. *prathati, -te, -paprātha, paprathate, prathishyate, aprathishṭa, prathitum*, (P.) to spread, extend (*trans.*), prolong (Ved.); (P. A.) to spread, stretch, extend (*intrans.*); (A.) to become larger or wider, increase; to be spread abroad (said of fame, of a name, of a speech or rumour); to become well known, become famous or celebrated; to come to light, appear, arise; to occur (to the mind): Caus. P. A. *prathayati, -te, -yitum*, Aor. *apaprathat*, to spread, stretch, extend (*trans.*); to increase, augment, enhance, aggrandize; to spread abroad, proclaim, celebrate; to bring to light; to unfold, disclose, reveal, display, show, manifest, evince, to shine upon, give light to (with acc., Rīg-veda III. 14, 4); (A.) to stretch, extend, increase (*intrans.*, Ved.).

*Prutha, as, m.* (said to be the) N. of the author

of Rīg-veda X. 181, 1; (*ā*), f. spreading out; fame, celebrity, notoriety (e. g. *prithu-pratha*, far-famed). — *Prathāpaha* (*\*thā-ap*), *as, ā, am*, destroying fame, destructive to celebrity.

*Prathana, as, m.* the plant Phaseolus Mungo [cf. *pra-ghana*]; (*am*), n. spreading, extension; scattering; throwing, projecting; a place where anything is spread; displaying, showing; celebrating.

1. *prathayat, an, anti, at*, spreading out, extending; bringing to light, displaying, making manifest; seeing, beholding.

*Prathayitri, tā, tri, tri*, one who spreads or extends; one who proclaims, a proclaimer.

*Prathas, as, n.*, Ved. width, extension. — *Prathasvat, ān, atī, at*, Ved. wide, spacious.

*Prathita, as, ā, am*, stretched, spread; scattered; extended, increased; made known, published, openly announced, declared; famed, famous, celebrated, renowned; disclosed, shown, manifested, evinced; intent upon, engaged in, occupied by, devoted to; (*as*), m., N. of one of the sons of Manu Svārośha. — *Prathita-tva, am, n.* the being known or famous, celebrity. — *Prathita-viśiṣā-lakṣaṇa, as, ā, am*, renowned under the title of Viśiṣā. — *Prathitānūrāga* (*\*ta-an*), *as, ā, am*, manifesting or evincing affection.

*Prathiti, is, f.* celebrity, notoriety.

*Prathiman, ā, m.* extension, width, breadth, greatness, magnitude.

*Prathimān, ī, inī, ī*, having size or magnitude, large, great; (*inī*), f., see Scholiast on Pāp. V. 2, 137.

*Prathivi, f.* the earth; (probably an incorrect form for *prithivī*.)

*Prathishṭha, as, ā, am* (superl. of *prithu*), broadest, widest, largest, very large or great, most extended.

*Prathiyas, ān, asī, as* (compar. of *prithu*), larger, broader, wider, more extended, very large.

*Prathu, us, us, u*, = *prithu*, wide, wide spread; an epithet of Vishnu.

*Prathuka, as, m.* = *prithuka*, the young of any animal.

**प्रथ** 2. *prath* or *prith*, cl. 10. P. *prāthayati* or *parthayati, -yitum*, to throw, cast; to extend.

2. *prāthayat, an, anti, at*, throwing, casting.

**प्रथम** *prathama, as, ā, am* (connected with I. *pra*; said to be fr. rt. I. *prath*, Upādi-s. V. 68; declined as a pronominal in Atharva-veda VI. 18, 1; according to Pāp. I. 1, 33, the declension follows *Śiva* except in the nom. pl. m. which may optionally be *prathame* or *prathamās*), foremost, first, the first in a series (= *ādī, pūrva*); earliest, most ancient, primary, original; preceding, previous, prior, earlier, former (sometimes translatable adverbially, e. g. *prathamō nivṛttah*, returned first; *prathame pṛeshitā dūtāh*, messengers sent previously); first, chief, principal, most excellent, most eminent or distinguished, matchless, incomparable; (*as*), m., scil. *varṇa*, the first consonant of a Varga, a hard letter (= *varga-p*) and scil. *purusha*, the first (= in European grammars the third) person, a termination of the first (or according to European grammars third) person; scil. *svara*, the first tone (in grammar); (*ā*), f., scil. *vibhakti*, the first or nominative case, a termination of the first or nominative case; (*e*), f. du., scil. *vibhakti*, the first two cases, the terminations of the first two cases; (*am*), ind. first, firstly, at first, for the first time (opposed to *śaramam*); just, newly, recently; at once, immediately; before (with gen., e. g. *śakteḥ prathamam*, before strength, i. e. before the forces were ready, Rāghu-v. IV. 24); (*āt*), ind. firstly, for the first time; *prathamam—anantaram*, first—afterwards; *prathamam—tatas*, first—next; *prathamam—paścāt*, first—afterwards; [cf. Gr. *πρῶ-τος*; Lat. *primus*; Goth. *fruma*; Lith. *pirmas*.] — *Prathama-kathita, as, ā, am*, aforesaid, before-mentioned, afore-mentioned. — *Prathama-kalpa, as, m.* a primary or principal rule. — *Prathama-kalpita,*

*as, ā, am*, placed first, first in rank or importance, having precedence. — *Prathama-kusuma, as* or *am*, m. or n. (?), white marjoram. — *Prathama-garbha, as, m.*, Ved. first pregnancy or confinement; a first litter; (*as, ā, am*), pregnant for the first time. — *Prathama-grantha, as, m.*, N. of a poem by Jagaj-jivana-dāsa. — *Prathama-śchhad, t, t, t*, Ved. covering first, (*Śāy*, = *prathamam āchhādayitri*); typical, figurative. — *Prathama-ja, as, ā, am*, or *prathama-jā, ās, ās, am*, firstborn, a firstling; original, primary; being the issue of the first (i. e. first-mentioned marriage). — *Prathama-jāta, as, ā, am*, Ved. firstborn. — *Prathama-tas*, ind. first, at first, firstly, in the first place; previously; forthwith, straightway, immediately; before, in preference to (with gen.). — *Prathama-darśana, am, n.* first sight; (*e*), ind. at first sight. — *Prathama-dīvasa, as, m.* a first day, principal day. — *Prathama-dugdha, as, ā, am*, Ved. just milked. — *Prathama-parigṛhīta, as, ā, am*, formerly married. — *Prathama-purusha, as, m.* the first (= in European grammars the third) person in the verb, a termination of the first (or according to European grammars third) person. — *Prathama-bhāj, k, k, k*, Ved. one to whom the first share is due; (*Śāy*, = *utpatti-kāla eva vibhakti*, dividing or distinguishing beings at the time of creation.) — *Prathama-mangala, as, ā, am*, highly auspicious. — *Prathama-yajña, as, m.*, Ved. the first sacrifice. — *Prathama-yauvana, am, n.* early youth, early age. — *Prathama-rātra, as, m.*, Ved. the beginning of night. — *Prathama-vayas, as, n.* earliest age, youth. — *Prathama-vayasin, ī, inī, ī*, Ved. being in early youth, young. — *Prathama-vāsyā, as, ā, am*, Ved. worn formerly (as a garment). — *Prathama-vittā, f.*, Ved. a first wife. — *Prathama-vivaha, as, m.* first separation; (*e*), ind. immediately after separation. — *Prathama-vṛttānta, as, m.* former circumstances, earlier history, antecedents. — *Prathama-vaiyākaraṇa, as, m.* a beginner in grammar; a distinguished or first-rate grammarian. — *Prathama-sravas, ās, ās, as*, Ved. having a distinguished reputation; (*Śāy*, = *atīsayitaṃ dhanam yaśo vā yasya*). — *Prathama-saṅgama, as, m.*, N. of a man. — *Prathama-sāhasa, as, m.* the first or lowest degree of punishment or fine. — *Prathama-sukṛita, am, n.* a former service or kindness. — *Prathama-śhāna, am, n.*, Ved. the first or lowest scale (in pronunciation, low but audible). — *Prathama-svara, am, n.*, N. of a Sāman. — *Prathamāgāmin* (*\*ma-āg*), *ī, inī, ī*, occurring first, first mentioned. — *Prathamādesa* (*\*ma-ād*), *as, m.* placing (a word) at the beginning of a sentence. — *Prathamābhīta* (*\*ma-abh*), *as, ā, am*, first scorched or scalded (with tears). — *Prathamārḍha* (*\*ma-ar*), *as* or *am*, m. or n. (?), the first half. — *Prathamāvara-tva* (*\*ma-av*), *am, n.* the being the first and the last. — *Prathamāstamita* (*\*ma-as*), *as, ā, am*, Ved. just set (said of the sun). — *Prathametara* (*\*ma-ī*), *as, ā, am*, 'other than first', the second. — *Prathamot-parṇa* (*\*ma-ut*), *as, ā, am*, produced first, first-born. — *Prathamodita* (*\*ma-ud*), *as, ā, am*, first uttered, uttered previously.

*Prathamaka, as, ā, am*, first, foremost.

**प्रथयितृ** *prathayitri, prathas, &c.* See under rt. I. *prath*.

**प्रद** *pra-da, &c.* See *pra-dā*, p. 630, col. 1.

**प्रदक्षिण** *pra-dakshina, as, ā, am*, moving to the right, standing or placed on the right; auspicious, favourable, of good omen; respectful, reverential; (*as, ā, am*), m. f. n. turning the right side towards (any one), reverential salutation by circumambulation from left to right so that the right side is towards the person saluted; (*am*), ind. from left to right, towards the right side, so that the right side is turned towards a person or object (as a sign of respect, e. g. *pūjyaḥ pradakṣiṇam*, to be honoured by keeping the right side towards him);

*pradakṣiṇam kri* or *pra-kri*, to pass on the right, turn the right side towards (in token of respect); towards the south, in a southern direction [from the east, Manu III. 87]; (*ena*), ind. from left to right; towards the south; *a-pradakṣiṇam*, 'not towards the right,' towards the left. — *Pradakṣiṇa-kriyā*, f. turning the right side towards (any one), showing respect. — *Pradakṣiṇa-paṭṭikā*, f. a yard, a court-yard. — *Pradakṣiṇa-prakramaṇa*, am, n. proceeding with the right side towards (anything). — *Pradakṣiṇārcis* (*na-ar°*), *is, is, is*, having flames turned towards the right, flaming towards the right. — *Pradakṣiṇāvarta* (*na-āv°*), *as, ā, am*, turned towards the right. — *Pradakṣiṇāvṛitka* (*na-āv°*), *as, ā, am*, turned towards the right, having (any one or anything) on the right. — *Pradakṣiṇi-kri*, cl. 8. P. A. *-karoti, -karate*, to turn the right side towards (with acc.); to go round from left to right. — *Pradakṣiṇi-kriyā*, ind. having gone round from left to right.

*Pradakṣiṇaya*, Nom. P. *pradakṣiṇayati, -yitum*, to go round from left to right.

*Pradakṣiṇit*, ind., Ved. = *pra-dakṣiṇam*, q. v.

**प्रदग्ध** *pra-dagdha*, &c. See *pra-dah* below.

**प्रदत्त** *pra-datta*, &c. See col. 2.

**प्रदम्** *pra-dam*, Caus. P. A. *-damayati, -te, -yitum*, to subdue, conquer, overpower.

*Pra-dānta, ās, m, pl.*, N. of a school.

*Pra-dām, -dām, m.* one who tames or subdues; [cf. Pāṇ. VIII. 2, 64.]

**प्रदर** *pra-dara*. See *pra-dṛi*, p. 631, col. 1.

**प्रदर्प** *pra-darpa*, *as, m.* (fr. rt. 3. *drip* with *ya*), pride, arrogance.

*Pra-dṛipita* in *a-p°*, q. v.

*Pra-dṛipta, as, ā, am*, proud, haughty, conceited. — *Pra-dṛipti, is, f.* haughtiness, arrogance, madness; (Sāy. = *anartha-hetuḥ pradarpah.*)

**प्रदर्श** *pra-darśa*, &c. See *pra-dṛiś*, p. 631.

**प्रदल** *pra-dala*, *as, m.* an arrow (= *pradara*).

**प्रदव** *pra-dava, pra-davya, pra-dāvya*. See *pra-du*, col. 3, and p. 631, col. 1.

**प्रदस्** *pra-das*, cl. 4. P. *-dasyati, -dasitum*, to dry up, become dry.

**प्रदह** *pra-dah*, cl. 1. P. *-dahati, -dagdhum*, to burn, consume, destroy: Pass. *-dahyate*, to take fire, be consumed by fire, be burnt, burnt.

*Pra-dagdha, as, ā, am*, burnt, consumed, destroyed.

*Pra-dagdḥvaya, as, ā, am*, to be burnt.

*Pra-dāha, as, m.*, Ved. burning, destroying by fire.

**प्रदा** *pra-dā* (see rt. 1. *dā*), cl. 3. P. (rarely in the earlier language A.) *-dadāti (-datte), -dātum*, to give away, give to, give; to give up, deliver; to offer, present, grant; to give a daughter in marriage; to sell (with inst. of the price); to restore; to put in, place in; (with *ṛiṇam*) to pay, discharge a debt; (with *vidyām*) to communicate or impart knowledge; (with *pratīvach*) to give an answer; (with *yuddham*) to give battle; (with *dvandra-yudham*) to engage in single combat; (with *pranṛitum*) to give information of an event; (with *hutāsanaṃ*) to set fire to: Pass. *-dīyate*, to be given away, to be given: Caus. *-dāpayati, -yitum*, to cause to give, compel to give back or to repay; to cause to put or place in: Desid. *-dītsate*, to wish to give in marriage.

*Pra-dta, as, ā, am* (for *pra-datta*), given away, given, offered, presented; given in marriage, betrothed, married. — *Pratta-val, ān, atī, at*, one who has given or presented.

*Pra-tti, is, f.* (for *pra-datti*), Ved. giving away, giving.

*Pra-da, as, ā, am*, giving away, giving, a giver, bestower, yielding, presenting, granting, bestowing,

conferring (generally at the end of a comp.; cf. *bahu-p°, prāna-p°, ruči-p°, śāpa-p°, susya-p°*); liberal, bountiful; (*ā*), f. a gift.

*Pra-datta, as, ā, am*, given away, given, offered, presented, bestowed, granted; given in marriage; (*as*), m., N. of a Gandhara.

*Pra-dati, ts, is, is, i, Ved.* liberal, bountiful.

*Pra-dātavya, as, ā, am*, to be given away, to be given; to be given back; to be given in marriage; to be placed in or put into.

*Pra-dātṛi, tā, trī, trī*, one who gives or bestows, giving, liberal; a giver, donor; one who gives a daughter away in marriage; 'the giver,' an epithet of Indra; N. of a divinity enumerated among the Viśve Devāḥ.

1. *pra-dāna, am, n.* (for 2. *pra-dāna* see below), giving, offering, presenting, bestowing, granting [cf. *pāṇi-p°, vara-p°*]; an oblation (especially one made by fire); the words or sacred texts recited during an oblation by fire (for *pradāna-mantra*); imparting, communicating, teaching [cf. *veda-p°*, and see Manu II. 171]; giving away in marriage; applying (a clyster); a gift, present. — *Pradāna-kṛipāṇa, as, ā, am*, mean or niggardly in making presents. — *Pradāna-pūrvam*, ind. with a present. — *Pradāna-ruči, is, f.* 'delighting in giving,' N. of a man. — *Pradāna-val, ān, atī, at*, giving, liberal. — *Pradāna-sūra, as, m.*, lit. a hero in giving, i. e. an excessively liberal man [cf. *dāna-sūra, dāna-vira*]; N. of a Bodhi-sattva.

*Pradānaka, am, n.* an offering, oblation.

*Pradānika, as, ā, am*, (at the end of a comp.) relating to giving or offering; [cf. *dattāp°*].

*Pra-dāpayitṛi, tā, trī, trī*, one who causes to give; (Ved.) one who gives, a giver.

*Pra-dāpya, as, ā, am*, to be caused to give, to be compelled to pay.

*Pra-dāya, am, n.* a present.

*Pra-dāyaka, as, ikā, am*, giving, granting, presenting, bestowing. — *Pradāyaka-iva, am, n.* the being a giver, giving.

*Pra-dāyīn, i, inī, i*, giving away, giving, a giver, granting, presenting. — *Pradāyī-iva, am, n.* the being a giver, giving.

*Pra-dī, is, m.* a gift, present (Schol. on Pāṇ. III. 3, 92).

*Pra-dītsu, us, us, u*, wishing or intending to give (with acc.).

*Pra-deya, as, ā, am*, to be given or granted, to be offered or awarded to (in these senses sometimes compounded with a word denoting the recipient, cf. *rāja-p°, śishya-p°*); to be imparted, to be taught or instructed; to be given in marriage, marriageable; (*as*), m. a present.

**प्रदान** 2. *pra-dāna, am, n.* (fr. rt. 3. *dā* with *pra*), a goad. (For 1. *pra-dāna* see above.)

**प्रदान्त** *pra-dānta*, &c. See *pra-dam*, col. 1.

**प्रदिग्ध** *pra-digdha*. See *pra-dih*, col. 3.

**प्रदिव्** *pra-div, -dyaus, f.*, Ved. the third or highest heaven (in which the Pitṛis are said to dwell); the fifth of the seven heavens; (according to Sāy.) = *purāya*, existing from olden times, ancient; *pra-divas*, ind. from the remotest or earliest times, from of old, long since, always, constantly, ever; *anu pradivah*, as of old, as formerly; (*pra-divi*), ind. at all times, always, constantly, ever.

**प्रदिश** 1. *pra-diś*, cl. 6. P. *-diśati, -deshtum*, to point out, show; to signify, announce, declare, communicate, make known; to direct; to appoint, ordain, prescribe, instruct; to urge on, incite; to assign: cl. 4. P. *-diśyati, &c.*, to grant: Caus. *-desayati, -yitum*, to urge on, incite: Intens. *-dedeshī*, to animate (Ved.).

2. *pra-diś, k, f.* pointing to, pointing out; direction, order, command, instruction; a direction, quarter, region of the sky (of which from four to seven are enumerated in the Veda; *Pitṛya pradiś*, the region of the Pitṛis, i. e. the south; *pradiśo gatam*, gone

towards all quarters of the heavens); an intermediate point of the compass or half quarter, as north-east, south-west, &c.

*Pra-diśyamāna, as, ā, am*, being pointed out, being urged on or incited.

*Pra-diśhta, as, ā, am*, pointed out, announced, declared; directed, ordained, appointed.

*Pra-deśa, as, m.* pointing out, showing; direction, decision, determination; appealing to a precedent; an example (in grammar &c.); a place, (*pradeseshu*, in various places), spot, region; a country, district, foreign country; a wall; a short span measured from the tip of the thumb to that of the forefinger. — *Pradesa-kārin, ī, m.* epithet of a kind of ascetic. — *Pradesa-val, ān, atī, at*, possessing or occupying a place. — *Pradesa-sāstra, am, n.* a book containing examples (in grammar). — *Pradesastha, as, ā, am*, being or situated in a district.

*Pra-deśana, am, n.* a gift, present, bribe; an offering, anything given to the gods, to superiors, or friends; (*i*), f. the index finger, forefinger; the corresponding toe.

*Pra-deśta, as, ā, am*, urged, directed.

*Pra-deśīni, f.* the index finger, forefinger; the corresponding toe.

*Pra-deshtṛi, tā, m.* one who pronounces judgment, a judge.

**प्रदिह** *pra-dih*, cl. 2. P. *-degdhi, -degdhum*, to smear over, besmear, smear, daub, anoint.

*Pra-digdha, as, ā, am*, smeared over, besmeared, daubed, bedaubed, anointed, overspread; (*am*), n., scil. *māṃsa*, a kind of dish prepared with meat; (*as*), m. a kind of sauce or gravy.

*Pra-dela, as, m.* a plaster, a thick or viscid ointment; applying a plaster, unction; solid food (perhaps inspissated juice and the like).

**प्रदीदी** *pra-dīdī* = *pra-dīdhī* below.

**प्रदीधी** *pra-dīdhī* (see rt. 1. *didhī*), cl. 2. A. *-dīdhīte, &c.*, Ved. to shine forth, shine brilliantly.

*Pra-dīdhāna, as, ā, am*, Ved. shining forth, shining brilliantly.

**प्रदीप** *pra-dīp*, cl. 4. A. *-dīpyate, -dīpitum*, to flame forth, blaze, burst into flames; Caus. *-dīpayati, -yitum*, to set on fire, set fire to, light, kindle, inflame.

*Pra-dīpa, as, m.* a light, a lamp, lantern; that which illuminates or illustrates, an enlightener; (often at the end of a comp., e. g. *kula-p°*, 'the light of a family,' especially in titles of explanatory works, cf. *mahābhāshya-p°*). — *Pradīpa-mājarī, f.*, N. of a commentary by Rāmeśvara on the Amarakosha. — *Pradīpa-saraya-dhvaja, as, m.*, N. of a Mahoraga-rāja. — *Pradīpa-sāha, as, m.* (*sāha* = *شاه*), N. of a prince.

*Pradīpaka, as, ikā, m, f.* a small lamp, a lamp; (*as, ikā, am*), illuminating, illustrating, clearing up.

*Pra-dīpana, as, ī, am*, inflaming, illuminating; stimulating, exciting; (*am*), n. the act of kindling, inflaming, igniting, exciting, &c.; (*as*), m. a sort of mineral poison (of a red colour and caustic in its action).

*Pradīpāya*, Nom. A. *pradīpāyate, -yitum*, to represent a lamp, to act as a lamp, act the part of a lamp.

*Pradīpīya* or *pradīpya*. See *Gaṇa* to Pāṇ. V.

1, 4.

*Pra-dīpta, as, ā, am*, kindled, inflamed, lighted up, illuminated; blazing, burning, shining; excited, stimulated; clear, shrill (opposed to *purṇa*, as a term of augury?).

*Pra-dīpti, is, f.* light, lustre, splendor, brilliancy. — *Pradīpti-mat, ān, atī, at*, bright, radiant, luminous.

**प्रदीघ** *pra-dīgha, as, ā, am*, exceedingly long.

**प्रदु** *pra-du*, cl. 4. A. *-dūyate, -dotum*, to be consumed by fire; cl. 5. P. *-dunoti, &c.*, to distress, pain, torment, torture; to press hard.

*Pra-dava, as, ā, am*, burning, inflaming.

*Pra-davya* or *pra-dāvya*, *as*, m., Ved., scil. *agni*, a forest fire (= *dāvāgni*).

**प्रदुष** *pra-dush*, cl. 4. P. *-dushyati*, *-doshtum*, to become worse, deteriorate; to be defiled or polluted; to do amiss, act improperly, fall (morally); to commit an offence against (with acc.): Caus. *-dāshayati*, *-yitum*, to spoil, deprave, corrupt; to defile, pollute, contaminate, vitiate, damage; to speak ill of, abuse, blame, censure.

*Pra-dushṭa*, *as*, *ā*, *am*, corrupt, wicked, bad, wrong, sinful; licentious, wanton, infamous.

*Pra-dūshana*, *as*, *ī*, *am*, corrupting, spoiling; defiling, contaminating.

*Pra-dūshāta*, *as*, *ā*, *am*, corrupted, spoilt; depraved, vitiated; defiled, polluted.

*Pra-dosha*, *as*, *ā*, *am*, corrupt, bad, wicked; (*as*), m. defect, fault, offence, sin, transgression, guilt; a disordered condition (of the body or of the state), mutiny, insurrection, rebellion; the first part of the night, evening twilight, evening, nightfall; Evening personified (and associated with *Nīśitha* and *Vyushṭa* as a son of *Doshā*); (*am*), ind., Ved. in the evening, in the dark. — *Pradosha-kāta*, *as*, m. evening tide. — *Pradosha-timira*, *am*, n. evening darkness, the dusk of early night. — *Pradosha-pūjā-vidhī*, *is*, m. and *pradosha-śiva-pūjā*, f., N. of two works. — *Pradosha-ramanīya*, *as*, *ā*, *am*, pleasant or delightful in the evenings. — *Pradoshāgama* (*śha-āg*), *as*, m. the coming on of evening, nightfall.

*Pradoshaka*, *as*, *ā*, *am*, born in the evening; (according to a Scholiast) a proper N.

**प्रदुह** 1. *pra-duh*, cl. 2. P. A. *-dogdhi*, *-dugdhe*, *-dogdhum*, to milk; to yield milk or any desired object.

2. *pra-duh*, *-dhuk*, *k*, *k*, milking, milking well.

*Pra-doha*, *as*, m. milking.

*Pra-dohana*, *as*, m., N. of a man.

**प्रदृप्ति** *pra-dṛipti*. See *pra-darpa*, p. 630.

**प्रदृश** *pra-dṛiś*, cl. 1. P. *-paśyati*, *-drash-tum*, to look forward; see in front, foresee; to see, behold, view; to perceive, observe, discern, distinguish, learn; to look at, look upon; to regard, judge; to have a view or opinion; to be intelligent: Pass. *-dṛiśyate*, to become visible, to be seen or observed; to look, appear: Caus. *-darsayati*, *-yitum*, to foreshow, show forth, bring to light, make visible, display, exhibit; to describe; to make clear, explain, teach: Desid. *-dṛiśhātī*, to wish to see.

*Pra-darśa*, *as*, m. looking, look, appearance; direction, injunction.

*Pra-darśaka*, *as*, *ikā*, *am*, foreshowing, foretelling, presaging; a prophet; showing, exhibiting, displaying; presenting; proclaiming, announcing; propounding, teaching, instructing; a teacher, instructor, expounder; a doctrine, principle.

*Pra-darśana*, *am*, n. foreshowing, prophesying; look, appearance, aspect, (often at the end of comp., e. g. *ghora-p*), of terrible aspect; showing, pointing out, manifesting, displaying, bringing to light, indicating; explaining, specifying, teaching; an example; (*ās*), m. pl. a class of deities under *Manu* *Autтами*.

*Pra-darśita*, *as*, *ā*, *am*, foreshown, prophesied; shown forth, shown, brought to light, manifested, exhibited, evinced; made known, signified; rendered clear, taught; mentioned, declared, specified.

*Pra-darśin*, *ī*, *inī*, *i*, seeing, viewing; pointing out, showing, indicating.

*Pra-darśya*, ind. having exhibited or shown.

*Pra-paśyat*, *an*, *anti*, *at*, foreseeing, looking.

**प्रद** *pra-dṛi*, cl. 9. P. *-dṛiṇāti*, *-daritum*, *-daritum*, to break or tear to pieces (Ved.): Pass. *-dṛiyate*, to cleave asunder, split open (intrans.); to be dispersed or scattered: Caus. *-dārayati*, *-yitum*, to split, cleave, tear asunder.

*Pra-dara*, *as*, m. splitting, rending, tearing; a fracture, breach, crack, crevice, cleft in the earth; the dispersion of an army; a particular disease of women, menorrhagia; an arrow; (*ās*), m. pl., N. of a people.

**प्रदेश** *pra-deśa*. See p. 630, col. 3.

**प्रदोष** *pra-dosha*. See col. 1.

**प्रद्यु** *pra-dyu*, *u*, n. (fr. *pra* + 3. *dyu* or 3. *div*), good works leading to heaven, works securing heaven.

**प्रद्युत** *pra-dyut*, cl. 1. A. *-dyotate*, *-dyotitum*, to begin to shine or to be brilliant: Caus. *-dyotayati*, *-yitum*, to irradiate, illumine.

*Pra-dyūta*, *as*, *ā*, *am*, beginning to shine or to be brilliant; illuminated, irradiated, lighted.

*Pra-dyota*, *as*, m. illumining, irradiating; splendor, lustre, light; a ray of light; N. of a Yaksha; of a king of Magadha and founder of a dynasty; of a king of Ujjayini.

*Pra-dyotana*, *as*, m. the sun; N. of a prince of Ujjayini; (*am*), n. blazing, shining, light.

*Pra-dyotita*, *as*, *ā*, *am*, = *pra-dyūta*.

*Pra-dyotin*, *ī*, *inī*, *i*, illumining, irradiating.

**प्रद्युम्न** *pra-dyumna*, *as*, m. (fr. *pra* + *dyumna*, see p. 438, col. 1), 'the pre-eminently mighty one,' an epithet of *Kāma-deva* the god of love, or of that deity in another birth (regarded as a son of *Kṛiṣṇa* and *Rukmiṇī*, or as a son of *San-karshana* and then identified with *Sanat-kumāra*); N. of a son of *Manu* and *Nadvalā*; of an astronomer; of a mountain (?); of a river. — *Pradyumna-pura*, *am*, n. 'Pradyumna's city,' N. of a town on the *Candra-bhāga* or *Chenab*. — *Pradyumna-vījaya*, *as*, m. 'Pradyumna's victory (over *Vajra-nābha*)', N. of a drama by *San-kara-dikshita*. — *Pradyumnāgamana* (*na-āg*), *am*, n. the arrival of *Pradyumna*. — *Pradyumnāgamaniya*, *as*, *ā*, *am*, treating of the arrival of *Pradyumna*.

**प्रद्रव** *pra-drava*, *pra-drāva*. See below.

**प्रद्राणक** *pra-drāṇaka*, *as*, *ā*, *am* (fr. rt. 2. *drā* with *pra*), sorely distressed, very needy or indigent, very poor.

**प्रद्रु** *pra-dru*, cl. 1. P. *-dravati*, *-drotum*, to run forwards, run away, flee, escape, escape to (with acc.); to hasten, hasten away, go away; to hasten towards, rush against; to fall upon, assail; to attain: Caus. *-drāvayati*, *-yitum*, to cause to run away, put to flight, rout.

*Pra-drava*, *as*, *ā*, *am*, fluid, liquid.

*Pra-drāva*, *as*, m. running away, running, flight, retreat, escape; going, going quickly or well.

*Pra-drāvin*, *ī*, *inī*, *i*, runaway, fugitive; one who retreats or flies, retreating, flying, going.

**प्रद्रुह** *pra-druh*, *-dhruk*, *k*, *k*, one who hurts or injures, trying to hurt.

**प्रद्रेक** *pra-drek*, cl. 1. A. *-drekate*, *-drekitum*, to shout out; to neigh, to roar, bellow.

**प्रद्वार** *pra-dvār*, f. or *pra-dvāra*, *am*, n. a place before a door or gate.

**प्रद्विष** 1. *pra-dviṣh*, cl. 2. P. A. *-dveshṭi*, *-dviṣhte*, *-dveshṭum*, to feel dislike or repugnance for, dislike, hate; to show one's hatred.

2. *pra-dviṣh*, *ī*, *ī*, *i*, feeling dislike or repugnance for, disliking, hating.

*Pra-dviṣat*, *an*, *atī*, *at*, feeling dislike or repugnance for, hating, hostile, an enemy.

*Pra-dvesha*, *as*, m. dislike, repugnance, aversion, disinclination, hatred, hostility; (*ī*), f., N. of the wife of *Dirgha-tamas*.

*Pra-dveshāna*, *am*, n. hating, hatred, hostility.

*Pra-dveshṭri*, *tā*, *trī*, *trī*, one who dislikes or hates, a disliker, hater.

**प्रध** *pra-dha*. See under *pra-dhā*, col. 3.

**प्रधन** *pra-dhana*, *am*, n. spoil taken in a battle, a prize gained by a victor; a contest, conflict, combat, fight, war, battle [cf. *dhana*]; tearing, rending, destruction, destroying; (*as*), m., N. of a

man; (*ās*), m. pl., N. of his descendants. — *Pra-dhanottama* ('*na-ut*'), *am*, n. 'best of battles,' a great battle or contest.

*Pradhanya*, *as*, *ā*, *am*, Ved. forming or constituting the spoil or booty (as cattle).

**प्रधमन** *pra-dhamana*. See under 1. *pra-dhmā*, p. 632, col. 1.

**प्रधर्षि** *pra-dharsha*, &c. See under *pra-dhrish*, p. 632, col. 1.

**प्रधा** *pra-dhā*, cl. 3. P. A. *-dadhāti*, *-dhatte*, *-dhātum*, to place or set before, offer; to give up, deliver.

*Pra-dha*, *as*, *ā*, *am*, holding, having; (*ā*), f., see Scholiast on *Pāp*. VI. 4, 64; N. of a daughter of *Daksha*.

*Pra-dhāna*, *as*, *ā*, *am*, chief, main, principal, capital (city); pre-eminent, most eminent, most excellent, best; prevalent, predominant, preponderant, principally or pre-eminently inherent; (*am*), n. a chief or principal thing, chief object, the most important thing, the head, chief, (often at the end of a comp., e. g. *Indra-pradhāna*, having *Indra* as the chief object; cf. *dharmā-p*, *vinaya-p*, *yathā-pradhānam*); (in *Sāṅkhya* phil.) = *Prakṛiti*, 'the Originant,' primary or original matter or rather the primary germ out of which all material appearances are evolved, the first evolver or source of the material world (hence in a general acceptation 'nature' or rather 'matter' as opposed to *purusha* or 'spirit');

the Supreme Spirit, the Supreme Deity; intellect, understanding; (in grammar) the principal member of a compound (opposed to the *upa-sarjana* or secondary member by which the primary member is qualified); (*as*, *am*), m. n. the first companion or attendant of a king, his minister or counsellor, his eunuch or confidant; a courtier, a noble; an elephant-diver; (*as*), m., N. of an ancient king. — *Pradhāna-karman*, *a*, n. or *pradhāna-kārya*, *am*, n. chief or principal action; the principal mode of treatment (in medicine). — *Pradhāna-tama*, *as*, *ā*, *am*, the most excellent or distinguished, most important, chiefest.

— *Pradhāna-tara*, *as*, *ā*, *am*, more excellent, better. — *Pradhāna-tas*, ind. according to eminence or superiority. — *Pradhāna-tā*, f. pre-eminence, excellence, superiority, supremacy, prevalence; the being *Pra-dhāna*, q. v., (in *Mahā-bh.* *Vana-p.* 173 = *jaḡat-kāraṇatā*; cf. *śarira-p*). — *Pradhāna-tva*, *am*, n. pre-eminence, superiority, excellence; (in *Sāṅkhya* phil.) the being *Pra-dhāna*, q. v.

— *Pradhāna-dhātu*, *us*, m. the chief element or ingredient of the body, semen virile. — *Pradhāna-purusha*, *as*, m. a chief person, most distinguished personage; an epithet of *Siva*. — *Pradhāna-puruṣhātī* (*śha-at*), *as*, m. transcending *Pradhāna* and *Purusha* (matter and spirit); an epithet of *Siva*. — *Pradhāna-bhāj*, *k*, *k*, *k*, receiving the chief share, presiding over; the most excellent or distinguished. — *Pradhāna-mantrin*, *i*, m. a prime minister.

— *Pradhāna-mitra*, *am*, n. a chief friend. — *Pradhāna-vāsa*, *asī*, n. du. two principal garments, best clothes. — *Pradhāna-vṛiṣhṭi*, *is*, f. very copious rain, heaviest rain. — *Pradhāna-śiṣhṭa*, *as*, *ā*, *am*, taught or laid down as of primary importance; [cf. *anvāḍaya-śiṣhṭa*]. — *Pradhāna-sevī*, f. chief or principal service. — *Pradhānāṅga* ('*na-an*'), *am*, n. a chief member, the chief member of the body; most eminent person in a state; principal branch of a science, &c. — *Pradhānātman* ('*na-āt*'), *ā*, m. the highest personal principle, the chief soul, an epithet of *Viṣṇu*; one with crude nature or *Viśva-bhāvana*.

— *Pradhānādhyaksha* ('*na-adh*'), *as*, m. a chief superintendent. — *Pradhānādhyaksha-tā* ('*na-adh*'), f. the office of chief superintendent. — *Pradhānāmātya* ('*na-am*'), *as*, m. a prime minister.

— *Pradhānottama* ('*na-ut*'), *as*, *ā*, *am*, best of the eminent, eminent, illustrious; warlike, brave.

*Pradhānaka*, *am*, n. (in *Sāṅkhya* phil.) primary or original matter (= *pra-dhāna*, *a-vyakta*, q. v. v.).

*Pradhānya*, a wrong reading for *pradhānya*, q. v.

*Pra-dhi*, *is*, m. that which is placed round the nave of a wheel, the circumference or periphery of a wheel; a well. — *Pradhī-maṇḍala*, *am*, n. the circumference of a wheel.

**प्रधाव् १.** *pra-dhāv*, cl. 1. P. A. *-dhāvati*, *-te*, *-dhāvītum*, to run forwards, run forth, run away; to set out, start; to become diffused, spread; to pervade, permeate: Caus. P. *-dhāvayati*, *-yitum*, to drive away, drive.

*Pra-dhāvita*, *as*, *ā*, *am*, run forwards, run away; set out, started.

**प्रधाव् २.** *pra-dhāv*, cl. 1. P. A. *-dhāvati*, *-te*, *-dhāvītum*, to wash; to rub off: Caus. *-dhāvayati*, *-yitum*, to cause to wash; to wash.

*Pra-dhāvana*, *am*, n. rubbing or washing off; (*as*), m. air, wind (regarded as a 'purifier', cf. *pa-vana*); or perhaps fr. 1. *pra-dhāv*, regarded as a 'runner'.

**प्रधि pra-dhi.** See above.

**प्रधी pra-dhī**, *is*, f. great intelligence; (*is*, *is*, *i*), of superior intelligence, pre-eminently intelligent.

**प्रधूपित pra-dhūpita**, *as*, *ā*, *am*, fumigated, perfumed; heated, burnt; lighted, inflamed; afflicted; excited; (*ā*), f. a woman in trouble or affliction; the quarter to which the sun is proceeding.

**प्रधृ pra-dhṛi**, Caus. *-dhārayati*, *-yitum*, to direct towards, place or fix upon; (with *mamas*) to set the mind upon anything (dat.), resolve, determine; to bear in mind, keep in remembrance; to reflect, consider; to chastise, punish, inflict a punishment or penalty on any one (with loc.; cf. *daṇḍam dhṛi*).

*Pra-dhāraṇa*, *as*, *i*, *am*, keeping, preserving, protecting [cf. *pāda-p*]; (*ā*), f. (probably) a particular high order of intelligence.

**प्रधृष pra-dhṛish**, cl. 1. 5. P. *-dharshati*, *-dhṛishyati*, *-dharshītum*, to be bold against, assail with courage or daring; to lay hands on, hurt, injure, harass; to overpower, overcome: Caus. *-dharshayati*, *-yitum*, to attack, assault, assail; to hurt, injure; to overcome; to violate (a woman); to destroy, lay waste, devastate.

*Pra-dharsha*, *as*, m. attacking, assailing, assailing; [cf. *dush-p*.]

*Pra-dharshaka*, *as*, *ikā*, *am*, attacking, assailing; molesting, troubling, harassing.

*Pra-dharshaṇa*, *as*, *i*, *am*, attacking, assailing; molesting, troubling, harassing; (*am*, *ā*), n. f. attacking, assailing, an attack, assault; ill treatment, molestation; *keśa-pradharshaṇa*, dragging by the hair.

*Pra-dharshaṇiṇya*, *as*, *ā*, *am*, to be assailed or attacked, assailable, open to attack, exposed to injury or ill treatment.

*Pra-dharshita*, *as*, *ā*, *am*, attacked, assailed; hurt, injured; haughty, arrogant. — *Pradhārshīta-va*, *ān*, *atī*, *at*, arrogant, proud.

*Pra-dhṛishṭa*, *as*, *ā*, *am*, treated with contumely; proud, arrogant.

*Pra-dhṛishṭi*, *is*, f., Ved. overpowering, subjugation.

*Pra-dhṛishya*, *as*, *ā*, *am*, to be hurt or injured, violable; [cf. *dush-p*, *su-p*.]

**प्रध्मा १.** *pra-dhmā*, cl. 1. P. *-dhumati*, *-dhmātum*, to blow before or in front, blow forth, blow away, destroy; to blow into (with acc.): Pass. *-dhmāyate*, to be blown or tossed about, wander about: Caus. P. A. *-dhmāpayati*, *-te*, *-yitum*, to blow into, blow (a conch shell).

*Pra-dhmana*, *am*, n. blowing in, blowing into (the nose, as powder &c.); a stermatory.

2. *pra-dhmā*, *ās*, *ās*, *am*, blowing violently.

*Pra-dhmāpana*, *am*, n. (in medicine) a remedy for assisting respiration in any obstruction of the air-passages.

*Pra-dhmāpita*, *as*, *ā*, *am*, blown into, blown (as a conch shell).

**प्रध्मे pra-dhyai**, cl. 1. P. A. *-dhyāyati*, *-te*, *-dhyātum*, to meditate upon, reflect upon, think of (with acc. or with *prati*); to reflect, consider; to excoitate, devise, hit upon.

*Pra-dhyāna*, *am*, n. reflecting, reflection, thinking, thought; deep thought, subtle speculation.

**प्रध्वंस pra-dhvans**, cl. 1. P. *-dhwansati*, *-dhwansītum*, to fall to pieces, fall in ruins, be destroyed, perish: Caus. *-dhwansayati*, *-yitum*, to cause to fall, destroy, cause to perish; to scatter, sprinkle (Ved.).

*Pra-dhvansa*, *as*, m. utter destruction, annihilation; loss. — *Pradhvansa-tva*, *am*, n. a state of destruction, ruin. — *Pradhvansābhāva* ('*sa-abh*'), *as*, m. non-existence in consequence of annihilation, ceasing to exist, complete extinction.

*Pra-dhvansana*, *as*, *i*, *am*, destroying, annihilating; (*as*), m., Ved. one who destroys or annihilates, a destroyer.

*Pra-dhvansīn*, *i*, *inī*, *i*, passing, transitory, perishable; destroying, annihilating.

*Pra-dhvasta*, *as*, *ā*, *am*, fallen to pieces, disappeared, perished, destroyed, annihilated.

**प्रध्वन् pra-dhvan**, cl. 1. P. *-dhvanati*, *-dhvanītum*, to sound forth, resound.

*Pra-dhvanayati*, *an*, *antī*, *at*, causing to sound.

**प्रनक्ष pra-naksh**, cl. 1. P. A. *-nakshati*, *-te*, *-nakshītum*, Ved. to draw near, approach; (Sāy.) = *sarvato vyāp*, to be everywhere present.

**प्रनर् pra-nard**, cl. 1. P. *-nardati*, *-nardītum*, see Scholiast on Pāṇ. VIII. 4. 14.

**प्रनष्ट pra-nashta**. See under 2. *pra-ṇas*, p. 609.

**प्रनायक pra-nāyaka**, *as*, *ā*, *am*, one whose leader is away, whose rulers are abroad; destitute of a guide.

**प्रनाल pra-nāla**, *pra-nālī* = *pra-nāla*, *pra-nālī*, p. 609, col. 3.

**प्रनाशिन pra-nāśin**, incorrectly for *pra-ṇāśin*, p. 609, col. 2.

**प्रनिंसित pra-nīnsita**, *pra-nīnsitavya* = *pra-nīnsita*, *pra-nīnsitavya*, p. 609, col. 3.

**प्रनिक्षण pra-nikshaṇa** = *pra-nikshaṇa*, q. v.

**प्रनिघातन pra-nighātana**, *am*, n. (fr. Caus. of rt. *han* with *pra-ni*), killing, slaughter, murder.

**प्रनिन्दन pra-nindana** = *pra-nīndana*, q. v.

**प्रनिभिद् pra-ni-bhid**, cl. 7. P. *-bhinatti*, *-bhetum*, see Scholiast on Pāṇ. VIII. 4. 15.

**प्रनिरक्ष pra-ni-raksh**, cl. 1. P. *-rakshati*, *-rakshītum*, to protect, defend, maintain.

**प्रनोड pra-niḍa**, *as*, *ā*, *am*, flown from the nest, having left a nest.

**प्रनुद् pra-nud**, incorrectly for *pra-nud*, q. v.

**प्रनृत pra-nṛit**, cl. 4. P. *-nṛityati*, *-nartitum*, to dance forwards, begin to dance, dance; to gesticulate as in dancing (in token of derision).

*Pra-nartita*, *as*, *ā*, *am*, caused to dance forwards, set in motion, shaken, agitated; dandled.

*Pra-nṛita*, *as*, *ā*, *am*, one who has begun to dance, dancing; (*am*), n. a dance; (also incorrectly written *pra-nṛitya*). — *Pranṛita-va*, *ān*, *atī*, *at*, having danced forward, having begun to dance.

*Pra-nṛityat*, *an*, *antī*, *at*, dancing forward, beginning to dance, dancing.

**प्रपक्ष pra-paksha**, *as*, m. the extremity of a wing (of an army drawn out in the form of a bird); (*as*, *ā*, *am*), forming the extremity of a wing (in an army so arranged).

**प्रपक् pra-pac**, cl. 1. P. A. *-pacati*, *-te*, *-pak-tum*, to begin to cook; to be accustomed to cook.

*Pra-pakva*, *as*, *ā*, *am*, (in medicine) inflamed. *Pra-pāka*, *as*, m. ripening (of a boī &c.); inflammation.

**प्रपाञ्च pra-pañca**, *as*, m. (fr. rt. 1. *pac* or *pañc* with *pra*), spreading out, development, diffusion, display, amplification, expansion; expanse, extent; (in philosophy) the expansion of the universe, the world as the scene of manifold action, the visible world or universe; prolixity, diffuseness, copiousness (in style or composition); heap, abundance, quantity; manifoldness, diversity; phenomenon, appearance; illusion, delusion, deceit, trick, fraud, error; reciprocal false praise; reverse, opposition, reversion, inversion; analysis; (in grammar) the repetition of an obscure rule in a clearer form; a joke, jest (?); (as an eoclit after a finite verb) see Gaṇa Gotrādi to Pāṇ. VIII. 1, 27, 57; *prapañcana* or *prapañcātas*, ind. diffusely, in detail. — *Prapañca-nirmāna*, *am*, n. the creation of the visible world. — *Prapañca-buddhi*, *is*, *is*, *i*, deceitful-minded, artful, cunning; (*is*), m., N. of a man. — *Prapañca-vaḥana*, *am*, n. a diffuse or prolix discourse. — *Prapañca-viveka* and *prapañca-sāra*, *as*, m., N. of two works.

*Pra-pañcaka*, *as*, *ikā*, *am*, developing, displaying; explaining, copiously expounding.

*Pra-pañcana*, *am*, n. development, display, diffusion; copious explanation or exposition, explication.

*Pra-pañcāya*, Nom. P. *prapañcayati*, *-yitum*, to develop, amplify; to display, explain in detail, analyze; to dwell upon a note (in music); to cause to appear in a false light.

*Pra-pañcīta*, *as*, *ā*, *am* (fr. the Nom.), amplified, expanded, extended, diffused; declared fully, explained, expatiated upon, treated at length; caused to appear in a false light; mistaken, erring; tricked, deceived, beguiled.

**प्रपठ pra-paṭh**, cl. 1. P. *-paṭhati*, *-paṭhitum*, to recite aloud: Caus. *-pāṭhayati*, *-yitum*, to teach, lecture, expound.

*Pra-pāṭhaka*, *as*, m. a lesson, lecture, a division, chapter or subdivision of a book (sometimes read *pra-pāṭha*).

**प्रपण pra-pana**, *as*, m., Ved. (fr. rt. 2. *paṇ* with *pra*), exchange, barter.

**प्रपत् pra-pat**, cl. 1. P. *-patati*, *-patitum*, to fly forwards, fly along, fly forth, fly away; to hasten forwards, hasten away; to fly down, rush or dart down; to fall down, fall; to fall into; to come to; to fall from, be deprived of, lose (with abl.): Caus. *-pātayati*, *-yitum*, to cause to fly away, put to flight; to chase, pursue: Desid. *-pīpatishati*, Ved. to wish to hurry away: Intens. *-pāpatīti*, Ved. to shoot forth; (Sāy.) = *punaḥ punaḥ pat*, to fall again and again, descend repeatedly.

*Pra-patana*, *am*, n. flying forwards, flying forth, flying away; falling, falling down or into, precipitating one's self from; alighting; dying, death, destruction; a steep rock, precipice.

*Pra-patita*, *as*, *ā*, *am*, flown forwards, flown away, flown; fallen, come down; decayed, dead.

*Pra-pāta*, *as*, m. a particular mode of flying; starting off, hastening away, going away, departure; springing forth, sudden attack, facing an enemy; falling down or into, a fall; precipitating one's self down from a rock; falling out, (*danta-keśa-prapāta*, the falling out or loss of the teeth and hair); discharge, emission, flux [cf. *virya-p*]; a steep rock, cliff, precipice; a steep bank or shore; a cascade, water-fall. — *Prapātābhimukha* ('*ta-abh*'), *as*, *i*, *am*, inclined to precipitate one's self from a rock. — *Prapātāmbu* ('*ta-am*'), *u*, *u*, falling water, water falling from a rock.

*Pra-pātana*, *am*, n. the causing to fall, throwing down, throwing on the ground; *aksha-prapātana*, throwing dice.

*Pra-pātīn*, *i*, m. a precipitous mountain, mountain, rock, cliff.

*Pra-pītsu*, *us*, *us*, *u*, wishing or intending to descend or alight, wishing to fall or throw one's self down.

**प्रपथ** *pra-patha*, as, m., Ved. a long way or journey, a journey to a distant place; a remote place; a broad road or street; (*as, ā, am*), loose, relaxed, languid, enervated.

*Prapathān, ī, inī, ī*, Ved. roaming on distant paths (Sāy. = *prakṛishṭa-mārga*); (*ī*), m., N. of a man (?).

*Prapathya, as, ā, am*, Ved. being in the streets or on the road (Mañi-dhara = *bahuv-ṣevito mārgas tatra bhavaḥ*, being in a much frequented road); an epithet of Piśhan, the tutelary deity of travellers.

*Prapātha, as, m.* a road, way.

**प्रपद्** 1. *pra-pad*, cl. 4. A. *-padyate, -patum*, to go forwards, set out for, betake one's self to, resort to; to attain to, arrive at, reach; to take refuge with, flee to for safety, fly to for succour; to enter upon, enter into, set foot on; to come to a particular state, arrive at a condition; to become (with adv. ending in *sāt*, e.g. *sarpa-sāt prapad*, to become a serpent); to attain, obtain, gain, partake of, share in; to perceive; to come on, draw near, approach, appear (said of periods of time); to be going on, to proceed; to take effect, prosper; to deal with, act towards, behave towards; to allow, admit, assent, agree to; to throw one's self down, fall down (at another's feet); to fall upon, attack, assault, assail (Ved.); *adhvānam prapad*, to set forth on the way, begin a journey; *Jina-sāsanaṃ prapad*, to embrace the doctrines of Jina: Caus. P. A. *-pādayati, -te, -yitum*, to cause to enter, introduce: Desid. P. A. *-pitsati, -te*, to wish to enter; to desire to obtain; to be going to undertake.

2. *pra-pad, t, f.*, Ved. a way; N. of particular sacred texts; (fr. *pra + 3. pad*), the fore part of the foot.

*Pra-pada, am, n.* (fr. *pra + pada*), the fore part of the foot; the point of the foot, tip of the toes; (*ātis*), ind. on tiptoe.

*Pra-padana, am, n.* entering, entrance.

*Prapadam*, ind. a term applied to a particular mode of recitation (in which the Vedic verses are divided, without reference to the sense and construction, into parts of an equal number of syllables, and between these parts particular formulas inserted containing the word *pra-padye*).

*Prapadina, as, ā, am*, relating to the fore part of the foot; extending to it, (wrongly for *āprapadīna*, q.v.)

*Pra-panna, as, ā, am*, arriving at, reaching; seeking, adhering to; one who seeks for protection or takes refuge, a suppliant; attained, obtained; possessed of, furnished with, provided with; promised, assented to; effecting, producing; poor, distressed. — *Prapanna-pāla, as, m.* 'the protector of suppliants or of those who seek protection,' an epithet of Kṛishṇa. — *Prapannāmṛita ('na-am')*, am, n. 'nectar for suppliants,' N. of a work. — *Prapannārti-hara ('na-ār')*, as, ī, am, relieving or reliever of the distress of suppliants.

*Pra-pāda, as, m.*, Ved. premature delivery, miscarriage.

*Pra-pāduka, as, ā, am*, Ved. going off, coming forth.

*Pra-pitsu, us, us, u*, desirous of attaining, desirous of entering upon.

**प्रपन्न** *pra-panna*. See above.

**प्रपन्नाड** *prapannāḍa, as, m.* = *prapunnāḍa*.

**प्रपण** *pra-parṇa, as, m.* a fallen leaf.

**प्रपलाय** *pra-palāya*, cl. 1. A. *-palāyate, -yitum*, to run away, flee away, escape.

*Pra-palāyana, am, n.* running away, flight, rout.

*Pra-palāyita, as, ā, am*, run away; routed, defeated.

*Pra-palāyīn, ī, inī, ī*, running away, flying, escaping; a fugitive, one who deserts his cause.

**प्रपवण** *pra-pavaṇa* or *pra-pavana, am, n.* (rt. 1. *pū*), purifying, straining (Soma juice).

*Pra-pavanīya* or *pra-pavanīya, as, ā, am*, to be cleansed or purified.

**प्रपश्यत्** *pra-pasyat*. See *pra-dṛiś*, p. 631.

**प्रपा** 1. *pra-pā* (see rt. 1. *pā*), cl. 1. P. *-pbatī* (Ved. *-pāti*), *-pātum*, to begin to drink, drink, quaff, sip; (with *lakshushā*) to drink in with the eyes, feast the eyes upon.

2. *pra-pā, f.* (according to the usual rule the nom. sing. would be *pra-pās*), a place for watering cattle, a shed on the road-side for accommodating travellers with water, place where water is distributed, cistern, (according to Kullūka = *pānīya-dāna-grīha*); a draught; a supply of water. — *Prapā-pūraṇa, am, n.* filling a place for watering cattle, furnishing a cistern with water. — *Prapā-pūraṇīya, as, ā, am*, serving to fill a cistern. — *Prapā-vana, am, n.* 'cistern-grove,' a pleasure-garden, a cool grove.

*Pra-pānīya, as, ā, am*, to be drunk, drinkable, potable.

*Pra-pāna, am, n.* drinking, sipping; the under part of a horse's upper lip (which he uses in drinking).

*Prapānaka, am, n.* (probably) a draught, beverage. 1. *pra-pāyin, ī, inī, ī*, drinking, one who drinks.

**प्रपा** 3. *pra-pā* (see rt. 3. *pā*), cl. 2. P. *-pāti, -pātum*, to protect, defend from (with abl.): Caus. *-pālayati, -yitum*, to guard, screen, defend, protect.

2. *pra-pāyin, ī, inī, ī*, protecting (?).

*Pra-pālana, am, n.* guarding, protecting, protection.

*Pra-pālīn, ī, inī, ī*, guarding, protecting; (*ī*), m. an epithet of Bala-rāma.

**प्रपाक** *pra-pāka*. See *pra-pac*, p. 632.

**प्रपाठक** *pra-pāṭhaka*. See *pra-pāṭh*, p. 632.

**प्रपाणि** *pra-pāṇi, is, m.* the flat or palm of the hand.

**प्रपाणु** *pra-pāṇu, us, us, u*, very white, of a dazzling white colour.

*Pra-pāṇūra, as, ā, am*, = *pra-pāṇu*.

**प्रपादिक** *prapādika, as, m.* a peacock; (also read *prapādika*.)

**प्रपादुक** *pra-pāduka*. See under 1. *pra-pad*.

**प्रपितामह** *pra-pitāmaha, as, m.* a paternal great-grandfather; an epithet of Kṛishṇa (regarded as great-grandfather of the three worlds); an epithet of Brahmā; (*ī*), f. a paternal great-grandmother; (*ās*), m. pl. great-grandfathers, ancestors in general.

*Pra-pitṛivya, as, m.* a paternal grand-uncle.

**प्रपितृ** *pra-pitva, am, n.*, Ved. going towards, going to meet, meeting with, encountering (Sāy. = *sangrāma*, combat); the coming on or approach of day, day-break (Sāy. = *pra-krama*); [cf. *apa-pitva, abhi-pitva*.]

**प्रपित्सु** *pra-pitsu*. See under 1. *pra-pad*.

**प्रपितृ** *pra-pitva, cl. 1. P. A. -pivati, -te, -pivitum*, Ved. to swell, be full of, be rich, flow over.

**प्रपिष** *pra-piṣh, cl. 7. P. -pinashṭi, -pesh-tum*, to crush, pound: Caus. *-peshayati, -yitum*, to pound, grind or crush to pieces.

*Pra-piṣṭa, as, ā, am*, pounded, ground or crushed to pieces.

**प्रपीड** *pra-pīḍ, Caus. -pīḍayati, -yitum*, to press hard, press, squeeze; to check, suppress; to oppress, molest, injure, pain, torment, torture.

*Pra-pīḍana, am, n.* pressing, squeezing; (in medicine) an astringent.

*Pra-pīḍita, as, ā, am*, pressed, oppressed; pained, tortured.

**प्रपीत** *pra-pīta, pra-pīna*. See col. 3.

**प्रपुत्र** *pra-putra, as, m.* a grandson, descendant.

**प्रपुनाट** *prapunāṭa, or prapunāḍa, or pra-*

*punnāḍa, or prapunāṭa, or prapunāḍa, or prapunāḍa, as, m.* a species of tree, Cassia Tora; the ringworm shrub, Cassia Alata.

**प्रपुष** *pra-push, cl. 4. 9. P. -pushyati, -pushnāti, -poshitum*, to nourish, feed, support, maintain.

**प्रपुष्पित** *pra-pushpita, as, ā, am*, flowering, in blossom, blooming.

**प्रपूज** *pra-pūj, cl. 10. P. -pūjayati, -yitum*, to show respect or honour to, praise, esteem, honour.

**प्रपू** *pra-pri* (see rt. 1. *pri*), Caus. P. *-pā-rayati, -yitum*, Ved. to carry across, bring over, transport, ferry over; to bring out of, to deliver from (with abl.), rescue, protect (Sāy. = *pālayati*).

**प्रपूच** *pra-priś, cl. 7. P. -priṇakti, -parīctum*, Ved. to come in contact with (with acc.).

**प्रपूचक** *pra-priṭhak, ind., Ved. singly, one by one.*

**प्रपूष्ठ** *pra-priṣṭha, as, ā, am*, having a prominent or protuberant back.

**प्रपू** *pra-pri*, cl. 9. P. *-priṇāti, -paritum, -paritum*, to fill up, complete: Pass. *-pūryate*, to be filled, become full, become satiated; to be completed, be fulfilled: Caus. *-pūrayati, -yitum*, to fill up, complete; to make rich, enrich.

*Pra-pūraḥ, as, ikā, am*, filling up, fulfilling, satisfying, satiating; (*ṭkā*), f. the plant Solanum Jacquini.

*Pra-pūraṇa, as, ī, am*, filling, fulfilling, satisfying; (*am*), n. the act of filling up, filling; injecting, injection, inserting; affixing, attaching to; satiating, satisfying; (with *dhanushah*) bending a bow, i. e. the drawing or filling out of a bow-string for the purpose of shooting.

*Pra-pūrita, as, ā, am*, filled up, completed.

**प्रपौण्डरीक** *prapauṇḍarika, am, n.* a small herbaceous plant (= *pauṇḍarika*, commonly *pūṇḍariyā*, used as a remedy for ulcers and bad eyes and as a perfume); = *sthala-padma*, Hibiscus Mutabilis.

**प्रपौत्र** *pra-pautra* or *pra-pautraka, as, m.* the son of a son's son, a great-grandson; (*ī*), f. the daughter of a son's son, a great-granddaughter.

**प्रप्यै** *pra-pyai, cl. 1. A. -pyāyate, -pyāyitum, -pyātum*, to swell out, swell up, be distended: Caus. *-pyāyati, -yitum*, to cause to swell out, swell, distend.

*Pra-pīta* or *pra-pīna, as, ā, am*, swollen out, swollen up, distended.

*Pra-pyāta* or *pra-pyāna, as, ā, am*, swollen out, distended, fat, bulky.

*Pra-pyāyana, am, n.* causing to swell out, swelling.

*Pra-pyāyāniya, as, ā, am*, to be caused to swell out, to be swollen.

*Pra-pyāyāyitrī, tā, trī, trī*, Ved. causing to swell out, distending.

**प्रप्रोथ** *pra-protha, as or am, m. or n. (?)*, Ved. a particular plant (sometimes used as a substitute for the Soma plant).

**प्रप्लु** *pra-plu, cl. 1. A. -plavate, -plotum*, Ved. to swim towards, to float or sail away: Caus. *-plāvayati, -yitum*, to cause to float or sail away; to pour water upon, wash or flood with water.

*Pra-plāvana, am, n.*, Ved. flooding with water, extinguishing (a fire) with water.

*Pra-pluta, as, ā, am*, Ved. dipped in water.

**प्रफवी** *prapharvī, f.*, Ved. a wanton or lascivious girl.

**प्रफुल्ल** *pra-phulla, as, ā, am*, blown, blossomed, blooming (= *pra-phulla*, Scholiast on Pāṇ. VII. 4. 89).

*Pra-phullī*, *ī*, f. blooming, blossoming.

*Pra-phulla*, *as, ā, am*, blooming forth, blooming, blossoming, flowering, blossomed, blown (as a flower), covered with blossoms; expanded like a blown flower; shining; smiling; glad, gay, cheerful, pleased. — *Praphulla-nayana* or *praphulla-netra*, *as, ā, am*, having full or sparkling eyes, having eyes expanded with joy. — *Praphulla-vadana*, *as, ā, am*, having the face expanded with joy, having a cheerful or smiling countenance, looking gay or happy.

**प्रबन्ध** *pra-bandh*, cl. 9. P. *-badhnāti*, *-banddhum*, to bind on, bind, fasten, connect; to suppress, check, stop.

*Pra-baddha*, *as, ā, am*, bound on, bound, fastened, fettered; connected; suppressed, checked, stopped. — *Prabaddha-mūtra*, *as, ā, am*, suffering from retention of urine or ischury.

*Pra-banddhri*, *dhā*, m. one who connects together, an author.

*Pra-bandha*, *as, m*, a connection, a bond, tie, (*garbha-nādi-prabandha*, the umbilical cord); an uninterrupted connection, continuous series; uninterruptedness, continuance, continuous application or action; a continued discourse or narration, connected discussion or narrative; a composition, any literary composition, especially a poetical production. — *Pra-bandha-kalpanā*, f. a feigned story, a work of imagination (whether founded on fact or not). — *Pra-bandha-varsha*, *as, m*, incessant rain, rain without intermission. — *Prabandhādhyāya* ('*dha-adh*'), *as, m*, N. of the fourth chapter of the *Saṅgita-darpaṇa*; of the fourth book of the *Saṅgita-ratnākara*.

*Pra-bandhana*, *am, n*, connection, bond, tie; [cf. *sandhi-p*°].

**प्रबभ्र** *pra-babhra*, *as, m*, an epithet of Indra.

**प्रवर्ह** *pra-barha* or *pra-varha*, *as, ā, am* (fr. rt. *brih* or *erih* with *pra*), the best, most excellent.

**प्रबल** 1. *pra-bala*, *as, ā, am* (see *bala*), prevailing, predominant; strong, powerful, mighty, great; violent (as pain); important, significant; abounding with; dangerous, pernicious; (*as*), m., N. of an attendant of Viṣṇu; of a Daitya; a sprout, shoot (= *pra-bāla*); (*ā*), f. a kind of plant (= *pra-sārīṇi*); (*am*), ind. strongly, exceedingly, much. — *Prabala-tā*, f. or *prabala-tva*, *am, n*, strength, power, might, mightiness, validity. — *Prabala-toya*, *as, ā, am*, abounding in water. — *Prabala-rudita*, *am, n*, strong crying, excessive weeping. — *Prabala-vat*, *ān, atī, at*, strong, mighty.

2. *prabala*, Nom. P. *prabalati*, &c., to become strong or powerful.

*Pra-bāla*, *as, am, m, n*, (sometimes spelt *prā-vāla*), a young shoot, sprout, new leaf or branch; coral (in this sense also written *pra-vāda*); the neck of the Indian lute; (*as*), m, an animal; a pupil; a kind of vegetable; [cf. *prabālīka*]. — *Prabāla-padma*, *am, n*, a red lotus-flower. — *Prabāla-phala*, *am, n*, red sandal-wood. — *Prabāla-bhasman*, *a, n*, calx or ashes of coral (used medicinally). — *Prabāla-maṇi-sringa*, *as, ā, am*, having horns of coral and gems. — *Prabāla-vat*, *ān, atī, at*, having new leaves or shoots. — *Prabālaśmantaka* ('*la-as*'), (probably) coral.

*Prabālaka*, *as, m*, N. of a Yaksha; (*ikā*), f., N. of a female.

*Prabālīka*, *as, m*, a kind of vegetable.

**प्रबली** *prabālī*, f. a class, division of a community, (supposed to be used in this sense in a particular inscription.)

**प्रवहिका** *pravahikā* = *pravahikā* or *pravahikā*, q. v.

**प्रबाध** *pra-bād*, cl. 1. A. *-bādhatē*, *-bādhitum*, to press forwards, drive; to press hard upon, pain, torment, oppress, disquiet, vex, annoy; to throw down, destroy, demolish, abolish, unmake; to press back, drive back, repel, repulse.

*Pra-bādha*, *as, ikā, am*, pressing back, keeping off, keeping back, keeping at a distance; refusing.

*Pra-bādhana*, *am, n*, pressing hard upon, oppressing, tormenting, paining; keeping off, keeping back, keeping at a distance; refusing, denying.

*Pra-bādhamāna*, *as, ā, am*, pressing hard upon, tormenting, afflicting, paining; keeping off, keeping back.

*Pra-bādhitā*, *as, ā, am*, pressed forwards, driven; oppressed.

*Pra-bābādhanā*, *as, ā, am* (fr. the Intens.), Ved. hastening on before, overtaking.

**प्रबाल** *pra-bāla*. See under 1. *pra-bala*, col. 1.

**प्रबाहु** *pra-bāhu*, *us, m*, the fore-arm; 'long-armed,' N. of a man.

*Prabāhuka*, *as, m*, 'long-armed,' N. of a man.

**प्रबाहुक्** *pra-bāhuk*, ind., Ved. in an even line, in an equal series, on an equal height, on a level; at the same time.

*Pra-bāhukam*, ind. at the same time; on high.

**प्रबुध** 1. *pra-budh*, cl. 4. A. *-budhyate*, *-bodhitum*, to wake up, wake, awaken (intrans.); to bloom, blossom; cl. 1. P. *-bodhati*, to wake up, wake, awake (trans.); to become sensible or aware of, perceive, observe, regard; Caus. *-bodhayati*, *-yitum*, to wake up, wake, awaken (trans.); to make sensible, cause to know, inform, admonish; to try to convince, persuade; to instruct, teach (with two acc.); to explain; to cause to expand or bloom; to stimulate (by gentle friction).

*Pra-buddha*, *as, ā, am*, awakened, wakened, awake, roused; enlivened, lively; clear-sighted, clever, wise, learned; expanded, blown, in bloom; unfolded, developed; beginning to take effect (as a spell); (*as*), m., N. of a teacher. — *Prabuddha-tā*, f. intelligence, wisdom (opposed to *jada-tā*).

2. *pra-budh*, *bhūt, t, t*, Ved. attentive, watching for; (*t*), f. awaking.

*Pra-budha*, *as, m*, a great sage.

*Pra-bodha*, *as, m*, awaking (either from sleep or from ignorance); awakening, becoming conscious, consciousness; blowing (as of a flower); vigilance, watchfulness, wakefulness, activity; intellect, understanding, knowledge, wisdom, intelligence; explaining; consoling, consolation; reviving the fragrance of a perfume which has lost its scent. — *Prabodha-śāndra*, *as, m*, the moon of knowledge, i. e. Knowledge personified and compared to the moon. — *Prabodha-śāndrikā*, f. 'moonlight of knowledge,' N. of a grammar by Vajana. — *Prabodha-śāndrodaya* ('*ra-ud*'), *as, m*, 'rise of the moon of knowledge,' Intelligence personified and compared to the risen moon; N. of a celebrated philosophical drama. — *Prabodha-prakāśa*, *as, m*, N. of a grammar. — *Prabodha-siddhī*, *ī*, f., N. of a work. — *Prabodha-sudhākara*, *as, m*, N. of a Vedānta work. — *Prabodhotsava* ('*dha-ud*'), *as, m*, 'waking-festival,' a festival observed from the tenth to the day of full moon of the month Kārtika; see *pra-bodhīni*. — *Prabodhodaya* ('*dha-ud*'), *as, m*, 'the rise of knowledge,' N. of a work; [cf. *prabodha-śāndrodaya*.]

*Pra-bodhaka*, *as, ikā, am*, one who awakens; intelligible (at the end of comps., cf. *sukha-p*°); (*as*), m, a minstrel whose duty is to wake the king.

*Pra-bodhana*, *as, ī, am*, awakening, exciting, arousing; (*as*), m., N. of a Buddha; (*ī*), f. the eleventh day in the light half of the month Kārtika celebrated as a festival in commemoration of the waking of Viṣṇu; the plant *Alghi* *Maurozum* (= *aur-ālabhā*); (*am*), n. waking, awaking (e. g. *kalya-prabodhana*, waking at day-break); awakening, arousing, exciting, reviving; knowledge, understanding; instructing, informing, explaining; reviving the fragrance of a perfume which has lost its scent.

*Pra-bodhitā*, *as, ā, am*, awakened, wakened, awake, aroused, roused; taught, instructed, informed,

admonished; convinced, persuaded; (*ū*), f. a kind of metre, four times ००००-००००-००००. — *Pra-bodhitā-vat*, *ān, atī, at*, one who has awaked.

*Pra-bodhin*, *ī, inī, ī*, waking, awaking; (*inī*), f. the eleventh day in the light half of the month Kārtika celebrated as a festival in commemoration of the waking of Viṣṇu; [cf. *pra-bodhāni*]. — *Prabodhitā*, f. the being (early) awake, waking betimes.

1. *pra-bodhya*, *as, ā, am*, to be awakened.  
2. *pra-bodhya*, ind. having awakened; having instructed, having explained; having apologized.

**प्रब्रू** *pra-brū*, cl. 2. P. A. *-bravīti*, *-brūte*, &c., to speak before (with acc.); to proclaim, announce, publish, declare, inform; to celebrate, praise, laud, glorify (Ved.); to read before (with gen. or dat.); to recite, teach; to tell (with two acc.); to exclaim, shout; to describe; *satyam pra-brū*, to speak the truth, speak sincerely.

**प्रभञ्ज** *pra-bhaj*, cl. 1. P. A. *-bhajati*, *-te*, *-bhaktum*, to execute, accomplish; to honour; to divide.

*Pra-bhāga*, *as, m*, division; (in arithmetic) the fraction of a fraction, a sub-fraction. — *Prabhāga-jāti*, *ī*, f. reducing the fraction of a fraction to a simple fraction, reduction of sub-fractions to a common denominator.

*Pra-bhāj*, *k, k, k*, dividing, sharing, one who divides or shares.

**प्रभञ्ज** *pra-bhāj* [cf. *pra-bhaj*], cl. 7. P. *-bhanakti*, *-bhanaktum*, to break to pieces, break down, break up, break, destroy; to defeat, conquer.

*Pra-bhagna*, *as, ā, am*, broken to pieces, broken down, broken up, broken, destroyed.

*Pra-bhanga*, *as, ā, am*, Ved. breaking, crushing; (*as*), m. breaking, crushing, destroying, destruction, complete defeat.

*Pra-bhangin*, *ī, inī, ī*, Ved. breaking, crushing, destroying.

*Pra-bhangura*, *as, ā, am*, destroying; perishable, transitory (?).

*Pra-bhajyamāna*, *as, ā, am*, being broken to pieces, being broken up.

*Pra-bhājana*, *as, ī, am*, breaking down, breaking, destroying; (*as*), m. air, wind, storm, tempest, hurricane; the god of the winds; a nervous disease; N. of a prince; (*am*), n. breaking to pieces.

**प्रभद्र** *pra-bhadra*, *as, m*, the plant *Azadirachta Indica*; (*ā*), f. a kind of plant (= *prasarīṇi*). *Prabhadra*, *as, ā, am*, exceedingly handsome or beautiful; (*am*), n. a kind of metre, four times ००००-००००-००००.

**प्रभर्तव्य** *pra-bhartavya*, &c. See under *pra-bhṛi*, p. 636, col. 1.

**प्रभव** *pra-bhava*, &c. See under *pra-bhū*.

**प्रभा** 1. *pra-bhā*, cl. 2. P. *-bhāti*, *-bhātum*, to shine forth, shine, gleam; to begin to become light, begin to dawn; to appear, seem; to illuminate, enlighten.

2. *pra-bhā*, f. light, splendor, radiance, effulgence [cf. *āvara-p*°, *dhāma-p*°]; a ray of light; the shadow of the gnomon on a sun-dial; Light variously personified (as wife of the Sun; or as wife of Kalpa and mother of Prātar, Madhyān-dina, and Sāya, i. e. of Morning, Midday, and Evening; or as a daughter of Svar-bhānu and mother of Nahusha); a N. of Durgā; of an Apsaras; of a herdsman's wife; of the city of Kuvera; a kind of metre, four times ०००००-०-०-०-०; N. of a commentary by Vaidya-nātha on the *Kāya-pradīpa*; of a commentary on the *Sabda-kaustubha*. — *Prabhā-kara*, *as, ī, am*, causing light or splendor, radiant, luminous; (*as*), m. 'light-maker,' the sun; the moon; fire; the ocean; a N. of Siva; N. of a deity under the eighth Manu; of a sage of the race of Atri; of a teacher of the Mīmāṃsā philosophy associated with Kumārila-bhaṭṭa; of the author of the *Rasa-pradīpa* and of the *Laghu-sapta-śatikā-stava*; N. of a Samādhi;



become, been; increased, much, abundant; abounding in; existing in great numbers, numerous, many; gone up or upwards; high, lofty; long; governed, presided over; mature, perfect. — *Prabhūta-tama*, *as, ā, am*, very great or numerous, greatest, highest. — *Prabhūta-tara*, *as, ā, am*, greater, more numerous, very large. — *Prabhūta-tā*, *f.* or *prabhūta-tva*, *am, n.* abundance, plenty; multitude, great number. — *Prabhūta-nāgāśva-ratha*, *as, ā, am*, having many elephants and horses and chariots. — *Prabhūta-yavasendhana* (<sup>°sa-in°</sup>), *as, ā, am*, abounding in fresh grass and fuel. — *Prabhūta-ratna*, *as, m., N.* of a Buddha. — *Prabhūta-rūpa*, *am, n.* great beauty. — *Prabhūta-vayas*, *ās, ās, as*, advanced in age, old. — *Prabhūta-varsha*, *āṅī, n. pl.* many years.

*Prabhūtaka*, *as, ā, am*, containing the word *prabhūta* (as an Adhyāya or an Anuvāka); epithet of a class of Manes.

*Prabhūti*, *is, f.* source, origin; power; imperious demeanour; sufficiency.

*Prabhūvan*, *ā, arī, a*, Ved. reaching or extending beyond (with acc.).

*Prabhūshnu*, *us, us, u*, powerful, mighty, strong, able; [cf. *pra-bhaviṣṭhu*.]

**प्रभूष** *pra-bhūṣ*, cl. 1. P. *-bhūṣati*, *-bhūṣhitum*, Ved. to set forth in order; to offer, present; (Sāy.) = *prakarṣheṇa svi-krī*.

**प्रभृ** *pra-bhṛi*, cl. 1. 3. P. A. *-bharati*, *-te*, *-bibharti*, *-bibhṛite*, *-bhartum*, Ved. to bring or carry towards, bring before, to lead or bring forwards, place before; to offer, present; to stretch forth, extend; to hurl, cast; to bring in, introduce.

*Prā-bharat*, *an, anti, at*, bringing or leading towards, bringing nigh.

*Prā-bhartavya*, *as, ā, am*, to be supported or nourished.

*Prā-bhartṛi*, *tā, trī, trī*, Ved. one who brings or leads near to, bringing near, (Sāy.) = *samyak prabharan*.)

*Prā-bharman*, *a, n.*, Ved. bringing towards, placing before; reciting, recitation.

*Prā-bhṛiti*, *is, f.* offering, oblation (Ved.); throwing, casting, hurling (Ved.); beginning, commencement, (in this latter sense often used in three genders at the end of comps. to express 'having as a beginning or commencement,' 'commencing with,' or = 'et cetera,' e. g. *Munayab Somaśravah-prabhṛitayab*, the Munis beginning with Soma-śravas, i. e. the Munis, Soma-śravas, &c.; *varṇā Brāhmaṇa-prabhṛitayab*, the Brāhmanas and other castes); *prā-bhṛiti*, ind. beginning with, commencing with, beginning with and continuing from, from—forward, from—upward, from, since (at the end of comps., e. g. *tal-prābhṛiti*, from that time forward; *janma-prābhṛiti*, from birth; or after a word in the abl., e. g. *bālyāt prābhṛiti*, from boyhood upwards; *skandhāt prābhṛiti*, from the shoulder; or after adverbs, e. g. *adya prābhṛiti*, beginning from to-day, from this time forwards, henceforward, henceforth; *adhaḥ prābhṛiti*, from below, downwards; *tataḥ prābhṛiti* or *tadā prābhṛiti*, from that time forwards, thenceforth).

*Prā-bhṛitha*, *as, m.*, Ved. an offering, oblation.

**प्रभेद** *pra-bheda*. See 1. *pra-bhid*, p. 635.

**प्रभ्रंश** *pra-bhraṅś*, cl. 4. P., 1. A. *-bhraṅśati*, *-bhraṅśate*, *-bhraṅśitum*, to fall off, drop off, slip off, fall down, fall away; to escape from, free one's self from (with abl.); to be deprived of (with inst.). Caus. *-bhraṅśayati*, *-yitum*, to cause to fall down, cast down; to cause to fall from, cause to lose (with abl.).

*Prā-bhraṅśas*, *as, m.* falling off, becoming separated.

*Prā-bhraṅśathu*, *us, m.* a disease of the nose accompanied with discharge of mucus.

*Prā-bhraṅśita*, *as, ā, am*, caused to fall down, cast down; caused to fall from, deprived of (with abl.); expelled.

*Prā-bhraṅśin*, *i, ini, i*, falling off, falling down.

*Prā-bhraṅśūka*, *as, ā, am*, Ved. falling off; vanishing, disappearing.

*Prā-bhraṅśamāna*, *as, ā, am*, falling down, being broken off, being broken down.

*Prā-bhraṅśata*, *as, ā, am*, fallen off, fallen, dropping; broken.

*Prā-bhraṅśataka*, *am, n.* a chaplet or wreath of flowers suspended from the lock on the crown of the head.

**प्रभ्रम्** *pra-bhram*, cl. 1. 4. P. *-bhramati*, *-bhramyati*, *-bhramitum*, to roam or wander about; to roam or wander through.

**प्रभ्रज्जि** *pra-bhraj*, cl. 1. A. *-bhrājate*, *-bhrājītum*, Ved. to shine forth, gleam.

*Prā-bhrājamāna*, *as, ā, am*, Ved. shining forth, gleaming.

**प्रम्** *pram*, ind. (fr. rt. 1. *prā*), in *goshpada-pram*, sufficiently to fill the print of a cow's foot; (also *goshpada-pūram*, Scholiast on Pāp. III. 4, 32.)

**प्रमंदिष्यीय** *pramāṅshishṭhīya*, *am, n.*, Ved., N. of a Sāman (so called from its beginning with the words *pra māṅshishṭhāya*).

**प्रमगन्द** *pra-maganda*, *as, m.*, Ved. the son of a usurer, (according to Sāy. *maganda* = *kusidin*, *tad-apatyam pra-magandaḥ*); N. of a king.

**प्रमग्न** *pra-magna*. See *pra-majj* below.

**प्रमङ्गन** *pra-mangana*, *am, n.* (fr. rt. *man* with *pra*), going, proceeding.

*Prā-manganiya*, *as, ā, am*, to be gone or proceeded.

*Prā-mangita*, *as, ā, am*, gone, proceeded.

**प्रमज्ज** *pra-majj*, cl. 6. P. *-majjati*, *-mank-tum*, Ved. to immerse one's self in, dip into.

*Prā-magna*, *as, ā, am*, immersed, dipped, drowned. See Scholiast on Pāp. VIII. 4, 29.

**प्रमणस** *pra-maṇas*, *ās, ās, as*, careful, solicitous, attentive (Ved.); kind, amiable (Ved.); good-natured, joyful, cheerful; [cf. *pra-manas*.]

**प्रमण्डल** *pra-maṇḍala*, *as* or *am, m.* or *n.* (?), the felly of a wheel (?).

**प्रमत** *pra-mata*, &c. See *pra-man*, p. 637.

**प्रमत्त** *pra-matta*, &c. See 1. *pra-mad*, col. 3.

**प्रमथ** *pra-math* or *pra-month*, cl. 1. 9. P. *-mathati*, *-manthati*, *-mathnāti*, *-manthitum*, to stir about violently, agitate, churn; to trample down, strike down, bruise; to rob (Ved.); to assault violently, handle roughly, harass, annoy; to destroy, lay waste, devastate; to tear away, tear off, tear out; Caus. *-mathayati*, *-yitum*, to assault violently, handle roughly, harass, annoy.

*Prā-matha*, *as, m.* 'destroyer, tormentor,' N. of a class of fiends attending on Siva; N. of one of the hundred sons of Dhṛita-rāshṭra; a horse; (*ā*), f. the plant Terminalia Chebula or Citrīna (= *harī-taki*); N. of the wife of Kshupa and mother of Vira; pain, affliction (?). — *Pramatha-nātha*, *as*, or *pramatha-patī*, *is, m.* 'lord of the Pramathas,' an epithet of Siva. — *Pramathādhipa* (<sup>°tha-adh</sup>), *as, m.* 'ruler of the Pramathas,' an epithet of Siva; of Gaṇeśa. — *Pramathālaya* (<sup>°tha-āl</sup>), *as, m.* 'abode of torment (?),' hell.

*Prā-mathana*, *as, i, am*, harassing, tormenting, torturing, paining, hurting, injuring; (*as*), *m., N.* of a magical formula pronounced over weapons; N. of a Dānava; (*am*), n. hurting, paining, distressing, injuring; killing, slaughter; agitating, churning.

*Prā-mathita*, *as, ā, am*, well churned; trampled on, cut down, killed; pained, distressed; (*am*), n. buttermilk without water. — *Pramathīta-purāḥsara*, *as, ā, am*, having the leader killed, whose leader is slain.

*Prā-mathya*, ind. having conquered or oppressed; having used violence, violently, forcibly.

*Prā-mathyamāna*, *as, ā, am*, being chummed.

*Prā-mantha*, *as, m.*, Ved. a stick used for rubbing wood to produce fire by friction.

*Prā-manthu*, *us, m., N.* of a son of Vira-vrata and younger brother of Manthu.

*Prā-mātha*, *as, m.* stirring about, agitation; tormenting, torturing, afflicting, paining; killing; tearing; forcible abduction, rape [cf. *Draupadi-p*]; violence; N. of one of the sons of Dhṛita-rāshṭra; of one of the attendants of Skanda; of a Dānava; (*ās*), *m. pl.* epithet of the fiends attendant upon Siva (= *pra-matha*).

*Prā-māthita*, *as, ā, am*, assaulted violently, roughly handled; violated, ravished, forcibly carried off.

*Prā-māthīn*, *i, ini, i*, stirring about, setting in motion, agitating; striking off, striking down, used for striking or knocking down; teasing, rending; breaking, cutting; disquieting, troubling, harassing, annoying, afflicting, torturing [cf. *ḍitta-p*]; killing, destroying, a destroyer; (*i*), *m., N.* of a son of Dhṛita-rāshṭra; of a Rākshasa; of a monkey; N. of the thirtieth (or forty-seventh) year of a sixty years' cycle of Jupiter; (*inī*), *f.*, N. of an Apsaras.

**प्रमद** 1. *pra-mad*, cl. 4. P. *-mādyati*, *-māditum*, to enjoy one's self, be joyous, sport, play, gambol (Ved.); to be regardless of, be indifferent to (with abl.); to pay no attention to, give no heed to, neglect, be heedless about (with loc.); to neglect duty for, idle away time in (with loc.); Caus. P. A. *-mādayati*, *-te*, *-yitum*, to make light of, ridicule; (A.) to enjoy, indulge in (Ved.).

*Prā-matta*, *as, ā, am*, excited, wanton, lascivious, rutting; drunken, intoxicated; mad, insane; careless, regardless, heedless, inattentive, negligent; unmindful of duty; blundering, a blunderer. — *Pramatta-gita*, *as, ā, am*, inattentively or carelessly sung. — *Pramatta-ḍitta*, *as, ā, am*, careless-minded, heedless, negligent. — *Pramatta-tā*, *f.* inattentiveness, inattention, sleepiness, mental inactivity. — 1. *pramattavat*, *ān, atī, at*, inattentive, careless. — 2. *pramattavat*, ind. as if drunk, like one intoxicated.

2. *pra-mad*, *t, f.*, Ved. lust, desire.

*Prā-mada*, *as, m.* joy, joyousness, joyfulness, pleasure, delight, elation, rapture; the Datura tree or thorn-apple, D. Metel [cf. *un-matta*]; N. of the seven signs of a son of Vaśiṣṭha and one of the seven signs of Manu Uttama = *gulpha*?; (*ā*), *f.* a young and wanton woman, a handsome or beautiful woman, a woman in general; the sign of the zodiac Virgo; N. of a metre of 29 + 27 syllables; of another metre, four times ००००-०-०००-००-; (*as, ā, am*), wanton, dissolute; mad, intoxicated (literally or metaphorically); impassioned; violent; careless. — *Pramada-karṇtha*, *as, m., N.* of a man. — *Pramada-kānana* or *pramādā-kānana*, *am, n.* a royal garden or pleasure-ground attached to the gynæceum. — *Pramada-ropya*, *am, n.* N. of a city in the Dekhan; [cf. *mahilā-ropya*, *mihilā-ropya*]. — *Pramada-vana* = *pramada-kānana*. — *Pramadā-jana*, *as, m.* woman-kind, the female sex. — *Pramadānana* (<sup>°dā-ān</sup>), *am, n.* a kind of metre, four times ००-०००-०००-०००-०००-००-००-००-; — *Pramadā-vana*, *am, n.* a royal garden or pleasure-ground for the wives of a prince (attached especially to the private apartments of the palace).

*Prā-madaka*, *as, ā, am*, dissolute, licentious, sensual.

*Prā-malana*, *am, n.* amorous desire.

*Pramadīya*, Nom. P. *pramādāyati*, *-yitum*, to behave like a wanton woman.

*Prā-madīyavya*, *as, ā, am*, to be neglected or disregarded, to be treated with inattention (with abl.).

*Prā-madvara*, *as, ā, am*, inattentive, careless; (*ā*), *f.*, N. of the wife of Ruru and mother of Sunaka.

*Prā-mādu*, *as, m.* drunkenness, intoxication; madness, insanity, distraction, confusion; negligence, inattention, carelessness; inadvertence, error, inaccuracy, a blunder, mistake; a particular high number. — *Pramādāvat*, *ān, atī, at*, drunken, intoxicated; mad, insane; incautious, careless, heedless, inconsiderate.

*Pramādikā*, f. an imprudent or careless woman; a deflowered girl.

*Pra-mādita*, as, ā, am, made light of, ridiculed, mocked.

*Pramādin*, ī, inī, ī, drunken, intoxicated; insane; negligent, inattentive, inadvertent, careless, heedless, incautious, indifferent; (ī), m., N. of the forty-seventh (or twenty-first) year of a sixty years' cycle of Jupiter.

*Pramādyā* (?), am, n. insanity, carelessness. — *Pramādyā-tas* (?), ind. from carelessness.

**प्रमन्** *pra-man*, cl. 8. A. -*manute*, &c., Ved. to think upon, excogitate.

*Pra-mata*, as, ā, am, thought out, excogitated; wise.

*Pramataka*, as, m., N. of an ancient sage.

*Pra-matī*, īs, f. care, providence, protection (Ved., cf. *adabāha-vrata-p*, *indra-p*); one who provides for, a protector (Ved.); (īs), m., N. of an ancient sage; of a son of Cyavana and father of Ruru; of a prince (son of Janani-*ejaya*); of a son of Prāṅśu.

*Pra-manas*, ās, ās, as (fr. *pra* + *manas*), cheerful-minded, good-tempered, in good spirits, happy, delighted; [cf. *pra-manāṣas*.]

*Pra-mantra*, as or am, m. or n.? (fr. *pra* + *mantra*), a particular high number; [cf. *pra-mātra*.]

**प्रमन्थ** *pra-manth*. See *pra-math*, p. 636.

**प्रमन्द** *pra-manda*, as, m. or *pra-mandanī*, f., Ved. a species of fragrant plant.

**प्रमस्यु** *pra-manyu*, us, us, u, incensed or enraged against (with loc.); distressed, sorrowful.

**प्रमय** *pra-maya*, &c. See p. 638, col. 1.

**प्रमर** *pra-mara*, &c. See under *pra-mṛi*, p. 638, col. 2.

**प्रमर्दक** *pra-mardaka*, *pra-mardana*, &c. See *pra-mṛid*, p. 638, col. 3.

**प्रमहस** *pra-mahas*, ās, ās, as, Ved. of great splendor (said of Mitra-Varuṇa, Sāy. = *prakṛishṭa-*tejaska**).

**मा** 1. *pra-mā*, cl. 2. P., 3. 4. A. -*māti*, -*mīṃte*, -*māyate*, -*mātum*, to measure; to form, frame, make; to arrange, set in order; to form a correct notion of (anything), understand; to conjecture: Caus. -*māpayati*, -*yitum*, to cause correct knowledge, afford proof or authority, give proof.

2. *pra-mā*, f. basis, foundation (Ved.); a measure (Ved.); true perception, correct notion, accurate conception, true and certain knowledge, knowledge exempt from all error; consciousness, perception; a kind of metre. — *Pramā-tva*, am, n. accuracy of perception, truthness or correctness of knowledge.

*Pra-māna*, am, n. measure, scale, standard; measure in general (whether of weight, length, or capacity); magnitude, extent, circumference, length, duration (of time); weight, quantity; rule, sanction, ground of assurance, standard, authority, judgment, warrant; a decider, one whose advice or decision is an authority (e.g. *pramāṇam bhavati*, your ladyship is the warrant or you must judge; *pramāṇam bhavantaḥ*, your honours are the authority, i.e. it is yours to decide or I abide by your advice, cf. also *stri-p*); in this sense *pramāna* sometimes follows the number and gender of the word with which it is placed in apposition, e.g. *yadi Vedāḥ pramāṇās te*, if the Vedas be thy authorities; *stri pramāṇī yeshām*, they whose authority is a woman); a means of acquiring *pramā* or certain knowledge, source of knowledge, means of proof, proof, (the Vedānta admits six *Pramāṇas*, viz. 1. *Pratyakṣha*, perception by the senses; 2. *Anumāna*, inference; 3. *Upamāna*, analogy or comparison; 4. *Śabda* or *Apta-vācana*, verbal authority, trustworthy testimony, especially of an inspired person, revelation; 5. *An-upalabdhi* or *Abhāva-pratyakṣha*, non-

perception or negative proof; 6. *Arthāpatti*, inference from circumstances. The Nyāya admits only four, excluding the last two. The Sāṅkhya only three, viz. *Pratyakṣha*, *Anumāna*, and *Śabda*, excluding the third or *Upamāna* as well as the fifth and sixth: besides the *Pramāṇas* of the three orthodox schools, with their branches, other schools increase the number to nine by adding 1. *Sambhava*, equivalence; 2. *Atithya*, tradition or fallible testimony; 3. *Ceshṭā*, gesture; testimony, evidence; a scripture, a work of sacred authority; a speaker of the truth; a correct notion, right conception; cause, motive; a sense of security, freedom from apprehension; the prosodial length of a vowel; physical power or strength; the first term in a rule of three sum; principal, capital; oneness, unity; constant, eternal; a title of Vishṇu; (*as*), m. rule, standard, authority; N. of a large fig-tree on the bank of the Ganges (Mahā-bh. Vana-p. 41); (ī), f. rule, standard, authority; a kind of metre. — *Pramāṇa-koṭī*, f., N. of a particular spot or of a Tirtha near the above fig-tree on the bank of the Ganges; [cf. *pra-māna*.] — *Pramāṇa-jña*, as, m. an epithet of Śiva. — *Pramāṇa-tas*, ind. agreeably to measure or weight, with respect to measure, &c.; according to proof or authority. — *Pramāṇa-tā*, f. or *pramāṇa-tva*, am, n. authority, warranty. — *Pramāṇa-dṛishṭa*, as, ā, am, recognised by authority, enjoined by good authorities. — *Pramāṇa-pattra*, am, n. a written warrant. — *Pramāṇa-purusha*, as, m. 'a man who is an authority,' an umpire, arbitrator, judge. — *Pramāṇa-pramoda*, as, m., N. of a Nyāya work by Hari. — *Pramāṇa-bhūta*, as, ā, am, constituting proof or authority; true, authoritative; (*as*), m. an epithet of Śiva. — *Pramāṇa-mālā* or *pramāṇa-ratnamālā*, f., N. of a Vedānta work by Ānanda-bodha Yati. — *Pramāṇa-lakṣhaṇa*, am, n., N. of a Vedānta work. — *Pramāṇa-vat*, ān, atī, at, furnished with proofs, established by proofs, well-founded. — *Pramāṇa-vākya*, am, n. authoritative statement, authority. — *Pramāṇa-vārttika*, am, n. and *pramāṇa-viniśchaya*, as, m., N. of two works by Dharma-kīrti. — *Pramāṇa-śāstra*, am, n. any work of sacred authority, scripture. — *Pramāṇa-samuccaya*, as, m., N. of a work by Din-nāga. — *Pramāṇa-sūtra*, am, n. a measuring cord. — *Pramāṇādhika* (°*na-adh*°), as, ā, am, being beyond measure, excessive, unnaturally strong. — *Pramāṇāntara* (°*na-an*°), am, n. another means of proof. — *Pramāṇāntara-tā*, f. the being another means of proof. — *Pramāṇābhāva* (°*na-abh*°), as, m. absence of proof, want of authority. — *Pramāṇi-bhūta*, as, ā, am, being an authority or proof, proving, establishing.

*Pramāṇaka*, as, ikā, am, (at the end of a comp.) = *pra-māna*, measure, quantity, extent, circumference; (*ikā*), f. a kind of metre, four times ०-०-०-०.

*Pramāṇaya*, Nom. P. *pramāṇayati*, -*yitum*, to make or regard as an authority upon any point (with acc. of the person and loc. of the object); to receive as an authority, admit or obey as an authority; to hold up as a model; to prove, demonstrate, show clearly, manifest.

*Pramāṇayat*, an, antī, at, receiving or admitting as an authority, obeying as authority.

*Pramāṇika*, os, ā, am [cf. *pramāṇaka* above], forming a measure or standard, being a measure, forming an authority (perhaps a wrong reading for *prāmāṇika*, q.v.).

*Pra-māṇita*, as, ā, am (fr. *pramāṇaya* above), proved, demonstrated, shown clearly.

*Pramāṇi-kṛi*, cl. 8. P. A. -*karoṭi*, -*kurute*, -*kartum*, to mete out or apportion to (with gen.); to take as a rule or authority, regard as an authority; to conform to, obey (with acc.); to regard as proof; to prove. — *Pramāṇi-karaṇa*, am, n. establishing or admitting as authority, regarding as proof. — *Pramāṇi-kṛita*, as, ā, am, admitted or established as proof, regarded as authority; conformed to.

*Pra-māṇi*, tā, trī, ṭri, knowing truly or well,

having a right notion or idea, competent to judge; any person who gives evidence or proof, an authority, a proof; proving, demonstrating.

*Pra-māpaka*, as, ikā, am, affording proof or certain knowledge, furnishing authority; (*as*), m. an authority, an author cited or quoted.

1. *pra-mita*, as, ā, am, meted out, measured; known, understood; established by argument, demonstrated, proved; measured off, limited, few, little; (at the end of a comp.) measuring, of such and such measure or extent, of such and such size. — *Pramī-tāksharā* (°*ta-ak*°), f. 'having measured syllables,' a kind of metre, four times ०-०-०-०-०-०-०-०.

*Pra-mīti*, is, f. measure, measuring, measurement; a correct notion, right conception, true knowledge, knowledge or information established by proof; true inference or analogy.

*Pra-meya*, as, ā, am, to be measured, measurable, finite; to be fathomed or penetrated; admitting of evidence or proof, to be proved, provable, demonstrable; discernible; (*am*), n. an object of certain knowledge; the thing to be proved, subject under discussion, topic to be discussed or established. — *Pra-meya-kamala-mārtaṇḍa*, N. of a work. — *Pra-meya-tva*, am, n. provableness, capability of being proved.

**प्रमातव्य** *pra-mātavya*. See p. 638, col. 1.

**प्रमातामह** *pra-mātāmaha*, as, m. a maternal great-grandfather; (ī), f. a maternal great-grandmother.

**प्रमात** *pra-mātra*, as or am, m. or n. (?), a particular high number.

**प्रमाय** *pra-mātha*, &c. See p. 636, col. 3.

**प्रमाद्** *pra-māda*, &c. See under 1. *pra-mad*, p. 636, col. 3.

**प्रमापण** *pra-māpaṇa*, &c. See p. 638, col. 1.

**प्रमाय** *pra-māya*. See under *pra-mi* below.

**प्रमार** *pra-māra*. See *pra-mṛi*, p. 638.

**प्रमार्जक** *pra-mārjaka*, &c. See under *pra-mṛij*, p. 638, col. 3.

**प्रमि** *pra-mi* (see rt. 1. *mī*), cl. 5. P. A. -*minoti*, -*minute*, -*mātam*, to erect, build (Ved.); to judge, observe, perceive.

*Pra-māya*, ind. having perceived or observed. 2. *pra-mita*, as, ā, am (for 1. see above), Ved. erected, built.

**प्रमिद्** *pra-mid*, cl. 1. A., 4. P. -*medate*, -*medyati*, -*meditum*, to begin to become fat; to begin to show affection.

*Pra-medita*, as, ā, am, having begun to show affection (according to a Scholiast = *snigdhi-bhavitum ārabdhah*); being or made unctuous, unctuous, greasy. — *Pra-medita-vat*, ān, atī, at, having become unctuous, having been made unctuous.

**प्रमिह** *pra-mih*, cl. 1. P. -*mehati*, -*medhvm*, to make water, pass urine.

*Pra-mīdha*, as, ā, am, passed as urine; thick, compact.

*Pra-meha*, as, m. urinary disease (a general term applied to all diseases characterized by a morbid condition of the urine; twenty-one varieties are enumerated, including diabetes, gleet, gonorrhoea, &c.).

*Pra-mehin*, ī, inī, ī, suffering from urinary disease or affections.

**प्रमी** *pra-mī*, cl. 9. P. A. -*miṇāti*, -*miṇite* (Ved. -*mināti*, -*minīte*), -*mātum*, to frustrate, annul, destroy, annihilate; to diminish; to change, alter; to neglect, transgress, infringe (Ved.); to miss, lose (one's way), forget (Ved.); to cause to disappear, put out of sight, leave behind, outstrip, surmount, surpass; to come to naught, perish, die: Caus. -*māpayati*, -*yitam*, to destroy, annihilate, kill, slay.

*Pra-maya*, *as*, m. ruin, downfall, fall, death; killing, slaughter.

*Pra-mayu*, *us*, *us*, *u*, Ved. liable to be lost or destroyed, destructible, perishable.

*Pra-mātavya*, *as*, *ā*, *am*, to be slain or killed.

*Pra-māpāna*, *as*, *ī*, *am* (fr. the Caus.), murdering, murdering, a murderer; (*am*), n. killing, slaying, slaughter; (sometimes also spelt *pra-nāpāna*.)

*Pra-māpayitri*, *tā*, *trī*, *trī*, causing to perish, destructive, leading to ruin; a murderer. — *Pramāpayitri-tva*, *am*, n. destructiveness, murderousness.

*Pra-māpita*, *as*, *ā*, *am*, destroyed, killed, slain.

*Pra-māpin*, *ī*, *inī*, *i*, destroying, killing, slaying.

*Pra-māyu*, *us*, *us*, *u*, or *pra-māyuka*, *as*, *ā*, *am*, Ved. liable to ruin or destruction, perishable, destructible, dying away.

*Pra-mānat*, *an*, *atī*, *at*, injuring, killing; overcoming, subduing.

*Pra-māta*, *as*, *ā*, *am*, dead, deceased; immolated, sacrificed. — *Pramāta-patika*, *ā*, *f*. one whose husband is dead, a widow.

*Pra-māti*, *is*, *f*. ruin, destruction, death.

*Pra-māya*, *as*, *ā*, *am*, to be destroyed or killed, destructible.

**प्रमोद pra-mūḍha**. See *pra-mih*, p. 637.

**प्रमोल् pra-mūl**, cl. 1. P. -*mūlati*, -*mūlitum*, to close or shut the eyes.

*Pra-mūlā*, *f*. shutting the eyes, sleepiness, lassitude, weariness, enervation, exhaustion from indolence or fatigue.

*Pra-mūlita*, *as*, *ā*, *am*, closing the eyes, with closed eyes.

*Pra-mūlin*, *ī*, *m*, N. of a demon (who causes the eyes to close, or brings on faintness).

**प्रमोव् pra-mīv**, cl. 1. P. -*mīvati*, -*mīvitum*, to push towards, press; to instigate, incite.

**प्रमुक्ति pra-mukti**. See *pra-muc* below.

**प्रमुक् pra-mukha**, *as*, *ā*, *am*, turning the face towards (with acc.), facing; first, foremost, chief, principal, most excellent; (at the end of a comp.) having as chief, headed by, led by, preceded by, accompanied with [cf. *prīti-p*, *Vasishṭha-p*]; honourable, respectable; (*as*), m. a chief, respectable man, sage; a heap, multitude; a tree used in dyeing, *Rottleria Tinctoria*; (*am*), n. the mouth; commencement, beginning (of a chapter); time being, the present, the same time; (*e*), ind. before the face of, in the presence of, in front of, before, opposite to (with gen.); *pramukhe kri*, to cause to go before or precede. — *Pramukha-tas*, ind. at the head of, in front of, before the face of, before, opposite to (with gen.); before all others, first, in the first place. — *Pramukha-tā*, *f*. or *pramukha-tva*, *am*, n. superiority, predominance.

**प्रमुग्ध pra-mugdha**. See *pra-muh*, col. 2.

**प्रमुच् pra-muc**, cl. 6. P. A. -*mūcāti*, -*te*, -*moktūm*, to let loose, loosen, loose, untie, unbind, undo; to set free, let go, liberate, release; to forsake, desert, abandon; to give up, resign, renounce; to shake off; to discharge, emit, throw out, vomit, shed; to hurl, fling, cast, throw, shoot, send; to utter; to throw or put on (as a garland &c.); to remove, expel, drive away, banish; Pass. -*mūcyate*, to be loosened, become loose or detached; to leave off, cease (with abl.); to free one's self from, rid one's self of (with abl.): Caus. -*mocayati*, -*yitum*, to loosen, untie; to set free, liberate: Desid. -*mumukshati*, to wish to give up, be about to resign.

*Pra-mukta*, *as*, *ā*, *am*, loosened, untied; set free, released, liberated; given up, resigned, renounced; hurled, cast, shot.

*Pra-mukti*, *is*, *f*. Ved. setting free, liberation; N. of particular sacred texts.

*Pra-muḍa*, *as*, or *pra-muḍu*, *us*, *m*, N. of a Rishi.

*Pra-moktavya*, *as*, *ā*, *am*, to be liberated, to be set free.

*Pra-moḍana*, *as*, *ī*, *am*, liberating, setting free; (*ī*), *f*. a species of cucumber; (*am*), n. the act of liberating, setting free; discharging, emitting, shedding.

**प्रमुद् 1. pra-mud**, cl. 1. A. -*modate*, -*moditum*, to become joyful, rejoice greatly, exult, be delighted: Caus. -*modayati*, -*yitum*, to make glad, delight, exhilarate.

2. *pra-mud*, *t*, *t*, *t*, pleased, happy; (*t*), *f*. Ved. gladness, delight, pleasure; sensual pleasure.

*Pra-mudita*, *as*, *ā*, *am*, delighted, pleased, happy, glad, content; (*ā*), *f*. (with Buddhists) N. of one of the ten Bhūmis; (*am*), n. epithet of one of the eight perfections in the Sāṅkhya philosophy. — *Pra-mudita-pralamba-sunayana*, *as*, *m*. N. of a Gandharva-rāja. — *Pra-mudita-vadanā*, *f*. N. of a metre, four times ००००००, ०००००. — *Pra-mudita-hridaya*, *as*, *ā*, *am*, having the heart delighted, delighted in heart.

*Pra-moda*, *as*, *m*. excessive joy, delight, pleasure, gladness, happiness; one of the eight perfections in the Sāṅkhya philosophy; Pleasure personified as a child of Brahmā; a strong perfume; N. of a being attendant upon Skanda; of a Nāga; of a man; of the fourth year in a sixty years' cycle of Jupiter. — *Pramoda-nṛitya*, *am*, n. joyous dancing, a joyful dance.

*Pra-modaka*, *as*, *m*. a kind of grain (= *shash-tikā*).

*Pra-modana*, *as*, *ī*, *am*, making glad, gladdening, exhilarating; an epithet of Vishṇu; (*am*), n. making glad, gladdening; gladness, joyousness.

*Pra-modamāna*, *am*, n. 'rejoicing,' epithet of one of the eight perfections in the Sāṅkhya philosophy.

*Pra-modita*, *as*, *ā*, *am*, delighted, rejoiced, pleased, happy; (*as*), *m*. an epithet of Kuvera; (*am*), n. epithet of one of the eight perfections in the Sāṅkhya philosophy; [cf. *pra-modamāna* above.]

*Pra-modin*, *ī*, *inī*, *i*, causing excessive joy, delighting, making happy, gladdening; delighted, happy; (*inī*), *f*. N. of a plant (= *jingini*).

**प्रमुच् 2. pra-murch**, cl. 1. P. -*murchati*, -*murchitum*, Ved. to become thick or solid, congeal.

**प्रमुष् pra-mush**, cl. 9. P. -*mushṇāti*, -*moshitum*, to steal away, carry off, rob, pilfer.

*Pra-mushita*, *as*, *ā*, *am*, stolen away, carried off; distracted, beside one's self; (*ā*), *f*. a kind of riddle.

**प्रमुह pra-muh**, cl. 4. P. -*muhyati*, -*mogdhum*, -*moḍhum*, to become bewildered or infatuated; to sink, swoon: Caus. -*mohayati*, -*yitum*, to bewilder, infatuate.

*Pra-mugdha*, *as*, *ā*, *am*, fainting, unconscious; very charming.

*Pra-mūḍha*, *as*, *ā*, *am*, bewildered, infatuated, deceived; foolish, stupid, a fool. — *Pra-mūḍha-saṅgha*, *as*, *ā*, *am*, having the mind perplexed, bewildered, infatuated.

*Pra-moha*, *as*, *m*. bewilderment, infatuation, fascination; insensibility, stupefaction, stupor, fainting away. — *Pra-moha-ṭitta*, *as*, *ā*, *am*, bewildered in mind.

*Pra-mohana*, *as*, *ī*, *am*, infatuating the mind. *Pra-mohita*, *as*, *ā*, *am*, bewildered, infatuated. *Pra-mohin*, *ī*, *inī*, *i*, bewildering, infatuating.

**प्रमूर pra-mūra** in *a-pramūra*, *q*. v.

**प्रमृ pra-mṛi**, Caus. P. -*mārayati*, -*yitum*, Ved. to put to death.

*Pra-mara*, *as*, *m*. Ved. death, dying.

*Pra-maraṇa*, *am*, *n*. Ved. dying, death.

*Pra-māra*, *as*, *m*. Ved. = *pra-maraṇa*.

*Pra-mṛita*, *as*, *ā*, *am*, dead, deceased; withdrawn or gone out of sight; covered, concealed;

(*am*), n. death; tillage, cultivation.

*Pra-mṛitaka*, *as*, *ā*, *am*, dead.

**प्रमृग्म pra-mṛigam**, ind., see *Gaṇa Tish-thadgy-ādi* to Pāṇ. II. 1, 17.

*Pra-mṛigya*, *as*, *ā*, *am*, to be sought or searched after; peculiarly adapted to or fitted for (with dat.).

**प्रमृज pra-mṛij**, cl. 2. P. -*mārṣhī*, -*mārjī-tum*, -*mārṣhūm*, to wash out, wash, clean, cleanse; to wash off, wipe off, wipe away; to wipe out, remove, expel, rid one's self of; to rub gently, stroke, pass the hand over, rub; to make ready, prepare; to render unavailing, frustrate.

*Pra-mārjaka*, *as*, *īkā*, *am*, wiping off, removing. *Pra-mārjana*, *am*, n. the act of rubbing off, wiping off; *asru-pramārjana*, the wiping away or drying of tears, consoling.

*Pra-mṛishṭa*, *as*, *ā*, *am*, washed or rubbed off; rubbed; polished, bright, clear.

**प्रमृग pra-mṛiṅ**, cl. 6. P. -*mṛipati*, &c., Ved. to crush, destroy.

*Pra-mṛiṇa*, *as*, *ā*, *am*, Ved. destroying, crushing.

**प्रमृत pra-mṛita**, &c. See *pra-mṛi*, col. 2.

**प्रमृद् pra-mṛid**, cl. 9. P. -*mṛidnāti*, -*marditum*, to crush down, destroy, lay waste, ravage, devastate.

*Pra-mardaka*, *as*, *ā*, *am*, crushing down, crushing, destroying; N. of a demon.

*Pra-mardana*, *as*, *ī*, *am*, crushing down, crushing, destroying; rubbing out or away; (*as*), *m*. an epithet of Vishṇu; N. of an attendant of Śiva; of a Vidyā-dhara; of a general of Sambara; (*am*), n. crushing, destroying.

*Pra-mardūtri*, *tā*, *trī*, *trī*, one who crushes or destroys, a destroyer.

*Pra-mardin*, *ī*, *inī*, *i*, destroying, crushing.

**प्रमृश pra-mṛiś**, cl. 6. P. -*mṛiśati*, -*marshṭum*, -*mraśhum*, Ved. to lay hold of, handle; (according to Maṅg-dhara) to reflect, consider, deliberate.

*Pra-mṛiśa*, *as*, *ā*, *am*, Ved. laying hold of, handling; (according to Maṅg-dhara) = *paṇḍita*.

**प्रमृष् pra-mṛiṣh**, cl. 4. and 1. P. A. -*mṛiṣhyati*, -*te*, -*mraśhati*, -*te*, -*mraśhitum*, Ved. to forget, neglect; (Sāy.) to destroy.

*Pra-mṛiṣhya*, *as*, *ā*, *am*, in *a-p*, *q*. v.

**प्रमृ pra-mṛi**, cl. 9. P. -*mṛiṇāti*, &c., Ved. to crush, destroy; [cf. *pra-mṛiṅ*.]

**प्रमेदित pra-medita**. See *pra-mid*, p. 637.

**प्रमेय pra-meya**. See p. 637, col. 3.

**प्रमेह pra-meha**, *pra-mehin*. See under *pra-mih*, p. 637, col. 3.

**प्रमोक्तव्य pra-moktavya**. See col. 1.

**प्रमोक्ष pra-moksha**, *as*, *m*. (fr. rt. *moksh* with *pra*), letting fall, dropping, losing; discharging, dismissing, liberation.

*Pra-mokshaṇa*, *am*, n. 'releasing,' a term applied to the end of an eclipse.

**प्रमोचन pra-moḍana**. See col. 2.

**प्रमोत pra-mota** (perhaps fr. rt. *miv*), Ved. a particular kind of disease.

**प्रमोद pra-moda**, &c. See under 1. *pra-mud*, col. 2.

**प्रमोह pra-moha**, &c. See *pra-muh*, col. 2.

**प्रमृद् pra-mrad** [cf. *pra-mṛid*], cl. 1. A. -*mradate*, -*mraditum*, Ved. to destroy, kill.

**प्रमृच् pra-mluc**, cl. 1. P. -*mlocati*, -*mlocitum*, Ved. to go down, sink down.

*Pra-mlocanti* or *pra-mlocā*, *f*. N. of an Apsaras or nymph of heaven.

**प्रम्लै pra-mlai**, cl. 1. P. -*mlāyati*, -*mlātum*, to fade away, become faded, wither away, wither.

*Pra-mlāna*, *as*, *ā*, *am*, faded away, withered

away, faded, withered; soiled, dirty. — *Pramlāna-vadana*, *as*, *ā*, *am*, having the face dried up or soiled (with weeping &c.). — *Pramlāna-sarira*, *as*, *ā*, *am*, withered in body, having an exhausted frame.

**प्रयक्ष** *pra-yaksha*, *as*, *ā*, *am* (fr. rt. *yaksh* with *pra*), Ved. praiseworthy, laudable; (Śāy. = *pūjya*.)

**प्रयच्छत्** *pra-yacchéhat*. See col. 2.

**प्रयज्** 1. *pra-yaj*, cl. 1. P. A. *-yajati*, *-te*, *-yashṭum*, Ved. to sacrifice to, offer sacrifices, worship.

2. *pra-yaj*, *k*, *f*, Ved. an offering, oblation; [cf. *prākṣa-p*.]

*Praya-yu*, *us*, *us*, *u*, Ved. to be worshipped or honoured (Śāy. = *prakarshena pūjyah*); striving forwards, pressing onwards, rushing on (? cf. *iyaksh*); especially used as an epithet of the Maruts and of Vāyu, but also said of Indra and Agni).

*Prayāga*, *as*, *m*, a sacrifice, an oblation; the place of sacrifice *kar' éḡoḥv*, a celebrated place of pilgrimage (now called Allahabad) at the confluence of the Gangā and Yamunā with the supposed subterranean Sarasvatī (cf. *tri-veṇī*; *prayāga* in composition is applied to four other sacred places situated at the confluence of two rivers, viz. Deva-p°, Rudra-p°, Karṇa-p°, and Nanda-p°, in the Himālaya mountains); a horse [cf. *pra-yoga*]; a N. of Indra [cf. *prayāga-bhaya*]; N. of a man (in this sense also *prayāgaka*); (*ās*), *m*. pl. the inhabitants of *Prayāga*. — *Prayāga-bhaya*, *as*, *m*, 'fearing sacrifice,' an epithet of Indra (who is liable to be dethroned by the performance of a hundred *Asva-medhas* or horse sacrifices). — *Prayāga-setu*, *us*, *m*, N. of a work.

*Prayāja*, *as*, *m*, Ved., N. of particular sacrificial texts or invocations and of the *Ājya* oblations or libations at which they are employed (they form part of the *Prāyaṇīya* or introductory ceremony in a *Soma* sacrifice and are generally five in number, viz. *Samidh*, *Tanū-napāt*, *Idā*, *Barhis*, *Svāhā-kāra*; at animal sacrifices their number is eleven, corresponding to the eleven *Āpīs*, cf. *ā-pri*); a principal ceremony or sacrifice. — *Prayāja-vat*, *ān*, *atī*, *at*, Ved. accompanied with *Prayājas*.

**प्रयत्** *pra-yat*, cl. 1. A. *-yatate*, *-yatitum*, to strive, endeavour, make effort; to apply one's self to (with loc.).

*Prayati-tavya* or *prayattavya*, *as*, *ā*, *am*, to be striven or endeavoured.

*Prayatna*, *as*, *m*, persevering effort, continued exertion or endeavour, exertion bestowed on anything (with the object in the loc., or as the first member of a comp.; cf. *krīta-p*°); activity of will; activity, action, act; great care, caution, care; difficulty; (in philosophy) active effort of three kinds, viz. engaging in any act, prosecuting it, and completing it; (in grammar) effort in uttering, effort or movement of the mouth or breath in the production of articulate utterance, mode of articulation, (also *āṅya-prayātna*; distinguished into *ābhyantara-p*°, internal effort, and *vāhya-p*°, external effort); *prayātana*, *prayānat*, *prayānais*, *prayāna-tas*, ind. with especial effort, with particular care or pains, diligently, carefully, earnestly, zealously, with all one's might; particularly, especially; with difficulty, hardly, scarcely. — *Prayātna-prekṣaṇīya*, *as*, *ā*, *am*, to be seen with an effort, hardly visible. — *Prayātna-muktāsana*, *as*, *ā*, *am*, quitting a seat with difficulty, rising with difficulty from a seat. — *Prayātna-vat*, *ān*, *atī*, *at*, one who endeavours or makes effort, one who directs his whole attention and care towards anything, assiduous, eateprising, persevering.

**प्रयम्** *pra-yam*, cl. 1. P. *-yācchati*, *-yantum*, to hold out towards, offer; to present, bestow, grant, give (with dat., loc., or gen. of the person and acc. of the thing; in *Ṛig-veda* VII. 75, 2, with acc. of the person and dat. of the thing); to give in mar-

riage; to give up, deliver, restore, return; to pay, discharge (a debt); to restrain, check, control.

*Prayacchéhat*, *an*, *antī*, *at*, presenting, giving, bestowing.

*Prayata*, *as*, *ā*, *am*, restrained, well governed, self-subdued, keeping the organs of sense under control; submissive; careful, prudent; zealous, intent (on devotion); pure; (*as*), *m*. a holy or pious person, one purified by austerity and mortification. — *Prayata-tva*, *am*, *n*. self-control, purity, holiness. — *Prayata-dakṣiṇa*, *as*, *ā*, *am*, Ved. one who has made presents (to the priests officiating at a sacrifice; Śāy. = *yena ritvighbho dakṣiṇā dattāh*). — *Prayata-parigraha-dvitiya*, *as*, *m*, accompanied by a pious or chaste wife. — *Prayātman* (*ta-āt*°), *ā*, *ā*, *a*, restrained in mind, pious-minded, devout in spirit, pious, ascetic.

*Prayati*, *is*, *f*, Ved. offering, presenting; a gift, oblation; effort, exertion, endeavour; will, intention.

*Prayantri*, *tā*, *trī*, *trī*, Ved. one who offers or presents, a giver, bringer.

*Prayāma*, *as*, *m*, checking, restraining; dearth, scarcity, dearth; competition of buyers in consequence of scarcity; length (either of space or time).

*Prayāmya*, *as*, *ā*, *am*, to be checked or controlled.

**प्रयस्** 1. *pra-yas*, cl. 4. 1. P. *-yasyati*, *-yasati*, *-yasitum*, to endeavour, labour, strive after (with dat.).

*Prayāsa*, *as*, *m*, effort, exertion, labour, pains, endeavour; *prayāsena*, with effort, diligently; *a-prayāsena*, without any exertion, without effort or difficulty. — *Prayāsa-bhāḡ*, *k*, *k*, *k*, capable of exertion or fatigue, active, energetic.

**प्रयस्** 2. *prayas*, *as*, *n*. (fr. rt. 1. *pri*), Ved. pleasure, enjoyment, delight; an object of enjoyment, delicate or dainty food, refreshing draught or beverage; a sacrifice; *prayānsi nadinām*, the refreshing waters of rivers (Śāy. = *nadinām priṇayitriṇī jalāni*); (*ās*, *ās*, *us*), valuable, precious (?). — *Prayās-vat*, *ān*, *atī*, *at*, Ved. having or bestowing pleasant food, offering refreshing food (Śāy. = *haviṛ-lakṣhaṇna-vat*); (*at*), *n*, N. of a *Sāman*; *Prayasvanto trayah*, N. of the authors of the hymn *Ṛig-veda* V. 20. — 1. *prayoga*, *as*, *ā*, *am* (for 2. *pra-yoga* see p. 640, col. 1), Ved. coming to a meal; (*as*), *m*, N. of a *Rishi* with the patronymic *Bhārgava*, author of the hymn *Ṛig-veda* VIII. 91.

*Prayasta*, *as*, *ā*, *am* (probably connected with 2. *prayas*), seasoned, dressed with sauces and condiments.

**प्रया** 1. *pra-yā*, cl. 2. P. *-yāti*, *-yātum*, to go forwards, proceed onwards, advance, progress; to go forth, go away, depart: Caus. *-yāpayati*, *-yātum*, to cause to proceed: Desid. *-yiyāsatī*, to wish to advance.

2. *pra-yā*, *ās*, *f*. (or *m* ?), Ved. rushing upon, assailing, an attack, assault; (Śāy.) an attacking or assailing force.

*Prayāna*, *am*, *n*. setting out, departing, setting forth, starting (on a journey); going forth, going to a distance, journey, march; the march of an army, attack, invasion; going, motion, progress; departure, death [cf. *prāna-p*°]; beginning, commencement; the hind part or haunch of a horse or other animal, the crupper (?); the back of a horse, the rider's seat. — *Prayāna-kāla*, *as*, *m*. time of departure, death. — *Prayāna-puri*, *f*, N. of a town. — *Prayāna-bhāṅga*, *as*, *m*. the breaking or suspending of a journey, a halt. — *Prayānarha* (*na-ar*°), *as*, *ā*, *am*, worthy of death, deserving death.

*Prayānaka*, *am*, *n*. a journey, march; going, motion; *a-prayānaka*, the suspension of a journey, halting, a halt.

*Prayāṇīya*, *as*, *ā*, *am*, to be gone forward or advanced.

*Prayāta*, *as*, *ā*, *am*, gone towards, advanced; gone away, gone to a distance, gone, removed, departed; deceased, dead; (*as*), *m*. an invasion,

attack; a steep rock, precipice; (wrongly for *pra-pāta*.)

*Prayātarya*, *as*, *ā*, *am*, to be gone forward or advanced, to be marched or proceeded; to be attacked.

*Prayātri*, *tā*, *trī*, *trī*, one who goes forward, going, able to go or fly.

*Prayāṇa* or *pra-yāṇa*, *am*, *n*. causing to go forwards, sending; expelling, driving away.

*Prayāṇīya* or *pra-yāṇīya*, *as*, *ā*, *am*, to be caused to go forwards, to be sent away, to be sent.

*Prayāpita*, *as*, *ā*, *am*, caused to go forwards, driven or sent away, made to go or pass away.

*Prayāpīn*, *i*, *inī* or *inī*, *i*, causing to go forwards, sending forwards, causing to go, sending, sending away.

*Prayāpya*, *as*, *ā*, *am*, to be caused to go forwards, to be sent away.

*Prayāpyamāna* or *pra-yāpyamāna*, *as*, *ā*, *am*, being caused to go forwards, being sent or made to go, being caused to pass away.

*Prayāman*, *a*, *n*, Ved. going forwards, setting out (Śāy. = *pra-gamana*).

*Prayāyīn*, *i*, *inī*, *i*, going forwards, advancing, marching, going, driving, riding.

*Prayāyat*, *an*, *atī* or *anti*, *at*, about to go forwards, about to go or depart, going.

*Prayāyasat*, *an*, *anti*, *at*, wishing to go forth, desirous of setting out.

*Prayāyu*, *us*, *us*, *u*, Ved. used for driving (as a horse).

**प्रयाण** *pra-yāga*. See 1. *pra-yaj*, col. 1.

**प्रयाच्** *pra-yāc*, cl. 1. P. A. *-yācati*, *-te*, *-yācētum*, to ask for, beg, solicit, request.

*Prayācāca*, *as*, *ikā*, *am*, asking, requesting, begging, imploring.

*Prayācāna*, *am*, *n*. asking, requesting, begging, imploring.

**प्रयाज** *pra-yāja*. See 1. *pra-yaj*, col. 1.

**प्रयाण** *pra-yāṇa*, &c. See 1. *pra-yā*, col. 2.

**प्रयास** *pra-yāsa*. See 1. *pra-yas*, col. 2.

**प्रयु** *pra-yu*, cl. 2. P., 9. P. A. *-yauti*, *-yūnāti*, *-yūnīte*, *-yāritum*, to disjoin, sever, separate: Caus. *-yāyati*, *-yātum*, to use, employ; exact (interest, *Maṇu* III. 112); to perform, practise.

*Prayuta*, *as*, *ā*, *am*, joined, combined, united; disjoined, separated; (*as*), *m*, N. of a *Deva-gandharva*; (*am*), *n*. a million. — *Prayutesvara-tirtha* (*ta-is*°), *am*, *n*, N. of a place of pilgrimage.

*Prayuti*, *is*, *f*, Ved. separation from, absence; thoughtlessness.

*Prayotri*, *tā*, *trī*, *trī*, Ved. one who disjoins or separates, severing, separating.

**प्रयुज्** 1. *pra-yuj*, cl. 7. A. *-yunkte*, *-yoktum*, to join to, harness, yoke; to make use of, use, employ; to apply; to bestow, grant, give, lend; to impose, inflict on (with loc. or gen. of the person); to put in front; to appoint, invest (in an office), install; to instigate, impel, direct towards; to cast, hurl, throw (a missile); to conduct; to perform, practise; to best, become, be fitting or appropriate: Caus. *-yojayati*, *-yūtum*, to use, employ; exact (interest, *Maṇu* III. 112); to perform, practise.

*Prayukta*, *as*, *ā*, *am*, joined to, harnessed, yoked; used, employed; applied; inflicted upon; appointed, nominated; associated or connected with; endowed with, possessing (as an attribute &c.); resulting from, consequent on, produced by, arising from, occasioned by; compact, closely united; abstracted, lost in meditation; lent (as money); asleep?; (*am*), *n*. a cause. — *Prayukta-saṅskāra*, *as*, *ā*, *am*, to which polish has been applied, polished (as a gem).

*Prayukti*, *is*, *f*. use, employment, application; activity, inclination; impulse, instigation, incitement; cause, motive, main object or end, occasion, consequence, result.

*Prayuga*, *am*, *n*. regarded as the original form of *prāyuga*, q. v.

2. *pra-yuj*, *k*, *k*, *k*, joining, connected with (literally or figuratively, as a cause, motive, &c.); (*k*), *f*, Ved. a team of horses; impulse, motive, cause;

acquiring, acquisition; *prayujām havīṣhī* or *prayug-ghavīṣhī*, Ved., N. of twelve oblations, one of which is to be offered in each month.

*Pra-yujya*, ind. having used or employed; having applied; having connected; having acted or behaved to or towards.

*Pra-yujyamāna*, *as, ā, am*, being used or employed, being applied, &c.; being united or connected with.

*Pra-yujāna*, *as, ā, am*, joining, adding; employing, using; appointing, deputing; performing, doing.

*Pra-yoktavya*, *as, ā, am*, to be used or employed; to be applied, applicable, suitable; to be exhibited or represented (as a drama); to be hurled or thrown (as a missile); to be uttered or pronounced.

*Pra-yoktri*, *ū, trī, tṛi*, one who employs or applies, one who makes use of, one who uses, using, employing; one who performs or directs, an executor; one who stirs up or excites, an instigator; the agent of an action; lending, a money-lender; one who exhibits or represents (a drama); one who shoots or sends (an arrow); one who recites, a reciter.

2. *pra-yoga*, *as, m.* (for I. *prayoga* see under 2. *prayas*), joining together, combination, connection; adding, addition; application, employment; reducing to practice, use, usage, practice [cf. *bhūrt-p*, *samyak-p*]; ceremonial form, course of proceeding; act, action, effort; (in gram.) a form commonly employed, form usually occurring, usual form; a general precept; employment of drugs; application of charms or magic, magic, magical rites; offering, presenting; employment of money, investment, lending money on usury; principal, loan bearing interest, profits of usury or trade; appointing, appointment; hurling, throwing, casting, sending (a missile); undertaking, beginning, commencement; a design, device, plan, contrivance; means, instrument; exhibition (of a dance), performance, representation (of a drama); recitation, delivery; a formula to be recited, sacred text, authority; fascinating, subduing (?); cause, motive, occasion, object; consequence, result; an example, comparison; a horse [cf. *pra-yōga*]; *prayogais*, ind. by use of means.

—*Prayoga-tas*, ind. by the use of, through the employment of; in consequence of; according to; in action, actually. — *Prayoga-dīpa*, *as, m.*, N. of a work. — *Prayoga-nīpuṇa*, *as, ā, am*, skilful in practice, practically experienced. — *Prayoga-pād-dhātī*, *is, f.*, N. of a work by Śiva-rāma on ritual. — *Prayoga-pārijāta*, *as, m.* and *prayoga-muktāvālī*, *f.*, N. of two works. — *Prayoga-ṣṛīṭī*, *is, f.*, N. of a commentary by Varadādhīsa-yajvan. — *Prayoga-vaijayanti*, *f.*, N. of a commentary by Mahādeva on the Hiranya-keśi-kalpa-sūtra. — *Prayoga-sāra*, *as, m.*, N. of a section of the Saṅskāra-tattva. — *Prayogātīśaya* (*ga-at*), *as, m.* (in dramatic language) 'excess in representation,' bringing a character on the stage the moment that his name is pronounced. — *Prayogārtha* (*ga-ar*), *as, m.* an act tending to a main object? (*as, ā, am*), having the sense of *pra-yoga*.

*Pra-yogin*, *i, inī, ī*, being employed or used, usual; having some object in view, striving for an object, calculated for a particular purpose; using, applying; causing, stimulating. — *Prayogi-tva*, *am, n.* the being used or employed, usefulness.

*Prayogiya*, *as, ā, am*, treating of the application (of medicines &c.).

*Pra-yagya*, *as, m.*, Ved. an animal harnessed to a carriage, an animal used for draught.

*Pra-yojaka*, *as, ikā, am*, occasioning, effecting, conducting to, causing or inducing any act, leading to anything; instigating, occasioning, prompting, arousing, stimulating, exciting; an original instigator; deputing, appointing; (*as*), *m.* a founder or instigator (of any ceremony); a law-giver, legislator; an author, composer; a money-lender, creditor. — *Pra-yojaka-kartrīva*, *am, n.* acting as an instigator or promoter.

*Pra-yojana*, *am, n.* application, employment,

use, use of (with inst., e. g. *taruṇā kim prayojanam*, what is the use of the tree? *mama na kiñcid arthena prayojanam*, to me there is no use in money, money is of no use to me); need of, necessity for (with inst.); cause, occasion, motive, origin; purpose, object, aim, intention, design; profit, interest; means of attaining (Manu VII. 100); *prayojanena*, ind. with a particular motive or intention; *kena prayojanena*, from what cause? from what motive? — *Prayojana-va*, *ān, atī, at*, having a particular use or aim or purpose, done with a particular aim or design, selfish; serving for a particular purpose, serviceable; having a cause, caused, produced.

*Pra-yujayat*, *an, antī, at*, combining; behaving to, acting towards; showing, displaying.

*Pra-yojya*, *as, ā, am*, to be used or employed, to be practised; to be occasioned or produced; to be set to work; to be appointed or directed; to be thrown, to be cast (as a missile); (*as*), *m.* a servant, slave; (*am*), *n.* capital, principal, (properly, that which is put out to interest.) — *Prayojya-tva*, *am, n.* the state of being used or employed.

**प्रयुत** *pra-yuta*. See under *pra-yu*, p. 639.

**प्रयुष** I. *pra-yudh*, Desid. A. -*yuyutsate*, to wish to fight.

*Pra-yutsu*, *us, m.* a warrior; a ram; an ascetic; air, wind; a N. of Indra; (for *pra-yuyutsu*.)

*Pra-yuddha*, *am, n.* war, battle. — *Prayuddhārtha* (*dha-ar*), *as, m.* war, battle, going to war or battle (= *praty-utkrama*); (*as, ā, am*), having the sense of *pra-yuddha*.

2. *pra-yudh*, *t, t, t*, Ved. attacking, assailing (Sāy. = *pra-yoddhri*).

*Pra-yoddhri*, *dhā, dhri, dhri*, one who fights, a combatant.

**प्रयोक्तृ** *pra-yoktri*, 2. *pra-yoga*. See col. I.

**प्रयोतृ** *pra-yotri*. See under *pra-yu*, p. 639.

**प्रय्यमेध** *prayyamedha*, a patronymic from *Prīya-medha*, = *pratyamedha*.

**प्ररक्ष** *pra-raksh*, cl. I. P. -*rakshati*, -*rakshītu*, to protect against, protect, defend.

*Pra-raksha*, *as, ā, am*, from whom any one is protected.

*Pra-rakshana*, *am, n.* protecting, protection.

*Pra-rakshita*, *as, ā, am*, protected against, protected, defended.

**प्ररथम्** *pra-ratham*, ind., see *Gaṇa Tishthadgvy-ādi* to Pāp. II. 1, 17.

**प्ररम्** *pra-ram*, Caus. P. -*ramayati*, -*yitum*, Ved. to delight or gladden greatly, exhilarate; to excite, arouse (?).

**प्ररथस्** *pra-rāthas*, *ās, m.* (fr. rt. *rāth* with *pra*), N. of a descendant of Angiras.

*Pra-rādhyā*, *as, ā, am*, to be satisfied or made content.

**प्ररिच** *pra-ric*, Pass. -*ricyate*, to excel, surpass, be superior to (with abl.).

*Pra-rikvan*, *ā, ari, a*, Ved. reaching beyond, surpassing, excelling.

*Pra-reka*, *as, m.*, Ved. abundance, plenty, affluence; (Sāy.) = *dāna*, bounty, liberality.

*Pra-recana*, *am, n.*, Ved. superabundance, superfluity (Sāy. = *prakarshenādhiḥikam dhanam*).

**प्ररुच** *pra-ruč*, cl. I. A. -*roçate*, -*roçitum*, to shine forth, shine, be brilliant.

*Pra-roçana*, *as, ī, am*, exciting or inciting to love (as a spell), seducing; (*am*), *n.* stimulating, exciting; seduction; illustration, explanation; (*am, ā*), *n. f.* praising an author in the prologue of a drama, favourable description of that which is to follow in a play.

**प्ररुज** *pra-ruj*, cl. 6. P. -*rujati*, -*roktum*, Ved. to break down, break (Sāy. = *pra-bhañj*).

*Pra-ruja*, *as, m.*, N. of a mythical being conquered by Garuḍa; N. of a Rākshasa.

**प्ररुह** *pra-rud*, cl. 2. P. -*roditi*, -*roditum*, to burst into tears, begin to weep, weep, cry.

*Pra-rudīta*, *as, ā, am*, beginning to weep, wept, weeping.

**प्ररुध** *pra-rudh*, cl. 7. P. A. -*runaddhi*, -*runddhe*, -*roddhum*, to keep back, hold back.

**प्ररुह** I. *pra-ruh*, cl. I. P. -*rohati*, -*roḥum*, to grow up, shoot forth, shoot up, grow; to heal up (as a wound).

2. *pra-ruh*, *t, t, t*, shooting forth, growing up like a plant; (*t*), *f.*, Ved. a shoot, a new branch.

*Pra-rūḍha*, *as, ā, am*, grown up, full-grown; grown, increased; growing or proceeding from a root, rooted, fastened; born, produced. — *Prarūḍha-keśa*, *as, ā, am*, 'long-haired,' one whose hair has grown long, having long hair. — *Prarūḍha-sāli*, *is, m.* full-grown rice.

*Pra-rūḍhi*, *is, f.* growing up, growth, increase.

*Pra-rodhana*, *am, n.*, Ved. rising, ascending.

*Pra-roha*, *as, m.* growing or shooting forth [cf. *āridha-p*]; germinating, germination, sprouting, budding; a bud, shoot, sprout, twig, spray, sprig; a shoot of light [cf. *prabhā-p*]; a new leaf or branch; an excrescence. — *Praroha-va*, *ān, atī, at*, possessing vegetation, covered with vegetation.

*Pra-rohana*, *am, n.* growing or shooting forth, growing, growth; germinating, germination, budding, sprouting; a bud, twig, spray, shoot, sprig.

*Pra-rohin*, *i, inī, i*, growing or shooting up, growing, propagated (Manu I. 46). — *Prarohi-sākhin*, *i, m.* a tree whose branches grow again, (perhaps rather) a tree still growing or still alive.

**प्ररेज** *pra-rej*, cl. I. A. -*rejate*, &c., Ved. to tremble at (with acc.; Sāy. = *prakarshena kamp*).

**प्ररक्षीय** *prarkshīya* (fr. I. *pra + riksha*), Nom. P. *prarkshīyati*, &c., see *Vopa-deva* II. 4; (also *prārshīya*.)

**प्ररशभिय** *prarshabhīya* (fr. I. *pra + risha-bha*), Nom. P. *prarshabhīyati*, &c., see Scholiast on Pāp. VI. 1, 92; (also *prārshabhīya*.)

**प्ररप** *pra-lap*, cl. I. P. -*lapati*, -*lapitum*, to speak forth, speak; to prattle, prate, talk idly or incoherently, jabber, chatter; to cry, lament, bewail; to call upon, invoke; Caus. -*lapayati*, -*yitum*, to cause or incite to speak.

*Pra-lapat*, *an, antī, at*, speaking, talking; calling upon, invoking.

*Pra-lapana*, *am, n.* prattling, prating; speaking, talking.

*Pra-lapita*, *as, ā, am*, spoken forth, declared, spoken, uttered, said.

*Pra-lāpa*, *as, m.* talk, talking, conversation, discourse; talking in an unmeaning or childish manner, incoherent or delirious speech, prattling, prattle, prate, chattering; *ārta-pralāpa*, 'the utterance or cry of one in pain,' lamentation, wailing. — *Pralāpa-va*, *ān, atī, at*, speaking confusedly. — *Pralāpa-han*, *ā, m.* a kind of collyrium. — *Pralāpaikamaya* (*pa-ek*), *as, ī, am*, 'consisting of lamentation only,' doing nothing but lament.

*Pra-lāpana*, *am, n.* causing or teaching to speak.

*Pra-lāpin*, *i, inī, i*, talking much or unmeaningly, chattering, a prater; speaking to, conversing with; lamenting, wailing. — *Pralāpi-tā*, *f.* amorous conversation, loving prattle.

**प्ररलम्भ** *pra-labh*, cl. I. A. -*labhate* (ep. also -*labhate*), -*labdhum*, to overreach, cheat, deceive.

*Pra-labdha*, *as, ā, am*, overreached, cheated, deceived.

*Pra-labdhavya*, *as, ā, am*, to be cheated or deceived.

*Pra-lambha*, *as, m.* receiving, obtaining, attaining, gaining; overreaching, cheating, deceiving, fooling, fraud.

*Pra-lambhana*, *am*, n. deceiving, cheating, fooling, fraud.

**प्रलम्ब** *pra-lamba*, *as*, *ā*, *am* (fr. rt. *lamb* with *pra*), hanging down, depending, pendulous (generally in comps., cf. *pralamba-keśa* below); prominent; slow, dilatory; (*as*), m. hanging on or from, depending; a branch; a shoot of the vine-palm; a garland of flowers worn round the neck; a kind of necklace of pearls; a cucumber; the female breast; N. of a Daitya slain by Bala-rāma; N. of a mountainous district; tin?; (*ā*), f., N. of a Rākshasi. — *Pra-lamba-keśa*, *as*, *ā*, *am*, one whose hair hangs down. — *Pra-lamba-ghna*, *as*, or *pralamba-han*, *ā*, m. 'the slayer of the Daitya Pralamba,' epithet of Bala-rāma (also of Kṛishṇa?). — *Pra-lamba-bhīd*, *t*, or *pralamba-mathana*, *as*, m. 'the cleaver or crusher of Pralamba,' epithet of Bala-rāma (also of Kṛishṇa?). — *Pra-lambāñḍa* ('*ba-ñḍ*'), *as*, m. a man with hanging testicles. — *Pra-lambajjvala-dāru-ghona* ('*ba-ij*'), *as*, *ā*, *am*, having a prominent, bright, and handsome nose.

*Pra-lambaka*, *as*, m. fragrant Rohisha grass.  
*Pra-lambana*, *am*, n. hanging down, depending.  
*Pra-lambita*, *as*, *ā*, *am*, suspended, hanging down, pendulous.

*Pra-lambin*, *i*, *inī*, *i*, hanging down, depending; *tri-pralambin*, having three pendent limbs or members of the body.

*Pralambi-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make to hang down, suspend.

**प्रलम्भ** *pra-lambha*. See *pra-labh*, p. 640.

**प्रलय** *pra-laya*, &c. See *pra-lī* below.

**प्रललाट** *pra-lalāṭa*, *as*, *ā*, *am*, having a prominent forehead.

**प्रलव** *pra-lava*, *as*, m. (fr. rt. *lū* with *pra*), a part cut off, a chip, fragment (as of a reed &c.); the sheath of a leaf.

*Pra-lavana*, *am*, n., Ved. cutting off.

*Pra-lavitri*, *tā*, *trī*, *tri*, one who cuts off, cutting off.

*Pra-lavitra*, *am*, n. an instrument for butting off.

*Pra-lūna*, *as*, *ā*, *am*, cut off; (*as*), m. a kind of insect.

**प्रलिख** *pra-likh*, cl. 6. P. -*likhati*, -*lekhi-tum*, to draw lines along (the ground); to scratch.

**प्रलिप** *pra-līpa*, *as*, *ā*, *am* (fr. rt. *lip* with *pra*), one who smears or plasters, smearing, plastering.

*Pra-lepa*, *as*, m. an unguent, ointment, plaster, salve.

*Pra-lepaka*, *as*, *ikā*, *am*, anointing, smearing, plastering; (*as*), m. a plasterer, an anointer; a particular marine substance, lime made of calcined shells (?); a hectic or slow fever.

*Pra-lepana*, *am*, n. the act of anointing or smearing.

*Pra-lepya*, *as*, m. clean or well-trimmed hair; (perhaps incorrectly for a form *pra-lebhya*.)

**प्रली** *pra-lī*, cl. 4. A. -*līyate*, -*letum*, -*lūtum*, to become dissolved or reabsorbed, dissolve, melt away; to disappear, vanish; to die, perish.

*Pra-laya*, *as*, m. dissolution, destruction, annihilation, reabsorption; the destruction of the whole world at the end of a Kalpa or period of 432,000,000 years [cf. *kālyā*]; any extensive destruction or devastation; death, dying; fainting, syncope, loss of sense or consciousness; an epithet of the mystic syllable *om*. — *Pra-laya-kāla*, *as*, m. the period of the destruction of the world at the end of a Kalpa, the time of universal destruction. — *Pra-laya-jala-dhara-dhvāna*, *as*, m. the rumbling or muttering of clouds at the dissolution of the world. — *Pra-laya-tā*, f. or *pralaya-tva*, *am*, n. dissolution. — *Pra-laya-dahana*, *am*, n. the fire at the destruction of the world. — *Pra-laya-sthiti-sarga*, *as*, m. pl. destruction, preservation, and creation (of the world).

— *Pralayodaya* ('*ya-ud*'), *au*, m. du. dissolution and creation.

*Pra-layana*, *am*, n., Ved. a place of rest or repose, a bed.

*Pra-līna*, *as*, *ā*, *am*, dissolved, melted away; destroyed, annihilated; unconscious, insensible. — *Pra-līna-tā*, f. or *pralīna-tva*, *am*, n. dissolution, destruction, annihilation, the end of the universe; unconsciousness, loss of sense, fainting. — *Pra-līna-bhūpāla*, *as*, *ā*, *am*, whose monarchs have been destroyed.

**प्रलुट** *pra-luṭ*, cl. 1. P. -*loṭhati*, -*loṭhitum*, to roll forwards, roll along the ground, roll round, turn round; to be agitated, heave, toss.

*Pra-loṭhana*, *am*, n. rolling forwards, rolling on the ground; heaving, tossing (as of the ocean).

*Pra-loṭhita*, *as*, *ā*, *am*, rolling forwards, rolling; heaving, tossing.

**प्रलुप** *pra-lup*, Pass. -*lupyate*, to be interrupted; to be destroyed; to be violated; to be disturbed.

**प्रलुभ** *pra-lubh*, cl. 4. P. A. -*lubhyati*, -*te*, -*lobdhum*, to be lustful, follow one's lusts, lust after; to pollute (through lust); to allure, entice, seduce; Caus. -*lobhayati*, -*yitum*, to cause to lust, allure, entice, seduce.

*Pra-lobha*, *as*, m. allurements, seduction; desire, covetousness, cupidity, greediness.

*Pra-lobhaka*, *as*, m. 'allurer,' N. of a jackal.

*Pra-lobhana*, *as*, *i*, *am*, causing to lust after, alluring, seducing; (*am*), n. seducing, attracting, attraction; allurements, inducement; that which allures, a lure, bait; (*i*), f. gravel, sand.

*Pra-lobhita*, *as*, *ā*, *am*, allured, enticed, seduced, alluring, seducing.

*Pra-lobhya*, *as*, *ā*, *am*, to be lusted after or desired, desirable, attractive, alluring.

**प्रलून** *pra-lūna*. See under *pra-lava*, col. 1.

**प्रलेह** *pra-leha*, *as*, m. (fr. rt. *lih* with *pra*), a kind of broth.

*Pra-lehana*, *am*, n. the act of licking.

**प्रलोल** *pra-lola*, *as*, *ā*, *am*, being in violent motion, agitated.

**प्रलोलुप** *pra-lolupa*, *as*, m., N. of Kunti (a descendant of Garuḍa).

**प्रल्कारीय** *pralkāriya*, Nom. (fr. *pra* + *lri-kāra*), *pralkāriyati*, -*yitum*, see Scholiast on Pāṇ. VI. 1. 92; (also *pralkāriya*.)

**प्रव** *prava*, *as*, *ā*, *am* (fr. rt. *pru*), Ved. fluttering, hovering; (Sāy.) = *gacchat*. — *Prava-ga*, *as*, m. = *plava-ga*, a monkey. — *Pravan-ga*, *as*, m. = *plavan-ga*, a monkey; (*ās*), m. pl., N. of a people. — *Pravan-gama*, *as*, m. = *plavan-gama*, a monkey.

*Pra-vaka*, *as*, *ā*, *am*, going, one who goes.

**प्रवक्** *pra-vac*, cl. 2. P. -*vakti*, -*vaktum*, to speak forth, begin to speak, declare, announce, relate, tell (with acc. of the thing and gen. or dat. of the person); to speak to, address; to speak, say; to explain; to recite; to celebrate.

*Pra-vaktavya*, *as*, *ā*, *am*, to be declared or announced; to be imparted or taught; to be expounded or explained.

*Pra-vaktri*, *tā*, *trī*, *tri*, one who speaks or declares, one who announces or informs, a speaker, declarer, announcer, informer; a propounder, teacher, expounder (Manu VII. 20); a fine speaker, good orator, eloquent man. — *Pra-vaktri-tva*, *am*, n. the being an expounder or teacher.

*Pra-vačana*, *am*, n. speaking, talking; declaration, announcement, proclamation; recitation, oral instruction, teaching, expounding, exposition, interpretation [cf. *sāṅkhya-pravačana-bhāshya*]; excellent speech or language, eloquence; an expression,

term; a system of doctrines propounded in a treatise or dissertation; sacred writings, especially the Brāhmaṇas; the fundamental doctrine of Buddhists; the sacred writings of the Jainas; *pra-vačana* is also said to be used as an enclitic after a simple verb, see Gaṇa Gotrādi to Pāṇ. VIII. 1. 27. — *Pravačana-ṣaṭu*, *us*, *us*, *u*, skilled in speaking, eloquent.

*Pra-vačamīya*, *as*, *ā*, *am*, to be declared; to be taught or propounded; to be well or elegantly spoken; a good speaker; a propounder, teacher.

*Pra-vača*, *as*, m. proclaiming, announcing, a proclaimer, announcer.

*Pra-vāc*, *k*, *k*, *k*, eloquent, oratorical, speaking, a speaker.

*Pra-vācaka*, *as*, *ikā*, *am*, declaratory, explanatory; speaking well, eloquent.

*Pra-vačana*, *am*, n. a proclamation, promulgation; a designation; *dvi-pravačana*, having a twofold designation.

*Pra-vačya*, *as*, *ā*, *am*, to be proclaimed aloud; praiseworthy, glorious (Ved., Sāy. = *prakarsheya vaktavya*); to be spoken to or addressed; (*am*), a literary production.

**प्रवट** *pra-vaṭa*, *as*, m. (fr. rt. *vaṭ* with *pra*), wheat.

**प्रवण** *pravaṇa*, *am*, n. (probably fr. 1. *pra*; but according to Pāṇ. VIII. 4. 5, said to be fr. 1. *pra* + *vana*, a forest), the side of a hill, a declivity, steep descent, precipice, an abyss, depth, (in the earlier language used only in loc. sing.; Sāy. = *nimna-pradeśa*); (*as*), m. a place where four roads meet; (*e*), ind. in a precipitous course, precipitously, precipitately, suddenly, hurriedly, hastily; (*as*, *ā*, *ani*), declinog, bent, bowed, sloping down, shelving, flowing down (often in comps., e.g. *nimna-p*, flowing downwards; cf. *udak-p*, *dakṣiṇā-p*); precipitous, inclining downwards, steep, abrupt; curved, crooked; inclining, inclined to, directed towards, disposed to, tending to [cf. *vañcana-p*]; ready, willing; applying one's self to, devoted to, attached or adhering to, addicted, prone [cf. *viśhaya-p*]; filled with, possessed of, endowed with; generous; humble, modest; waning or fading away, wasted, decayed, disappeared. — *Pravaṇa-tā*, f. precipitousness, inclination, proclivity, propensity, pro-pension, attachment, devotion. — *Pravaṇa-prahar-sha*, *as*, *ā*, *am*, one whose joy has faded away, whose happiness has disappeared. — *Pravaṇa-vaṭ*, *ān*, *atī*, *at*, having a steep descent or declivity, having a downward course, downward, precipitous.

*Pravaṇāya*, Nom. P. *pravaṇāyati*, -*yitum*, to feel inclined or disposed towards.

*Pravaṇāyita*, *am*, n. inclination, propensity, bias.

*Pravat*, *t*, f. (fr. 1. *pra*), Ved. the side of a mountain, a declivity, precipice, an elevation, height, the heavenly height; a sloping path, easy course, rapid progress; *pravato napāt*, 'son of the heavenly height,' an epithet of lightning; *pravatas*, pl. the heavenly heights (sometimes said to be three, sometimes seven in number; Sāy. = *āpas*); flowing down declivities (said of rivers; Sāy. = *pravaṇa-dese gacchat*); (*ān*, *atī*, *at*), directed forwards or towards; containing the syllable *pra* or *prī*; (in the preceding adj. senses fr. 1. *pra* + *vat*); *pravatā* or *pravadbhīh*, ind. down hill, downwards (Sāy. = *pravaṇavatā mārgena*); precipitately, rapidly, swiftly. — *Pravat-vaṭ*, *ān*, *atī*, *at*, Ved. having a downward course, descending; precipitous, headlong, rapid; affording a downward path, suited for rapid motion; hilly. — *Pra-vad-bhārgava*, N. of a Sāman. — *Pravad-yāman*, *ā*, m., Ved. having a downward path, rapid in its course (as a chariot; Sāy. = *śighra-gāmin*).

**प्रवस्यत** *pra-vatsyat*. See *2. pra-vas*, p. 642.

**प्रवद्** *pra-vad*, cl. 1. P. A. -*vadati*, -*te*, -*vaditum*, to speak forth, speak out, pronounce, utter; to proclaim, declare; to speak to, address; to say, speak, tell; to converse with; to explain; Caus. -*vadayati*, -*yitum*, to cause to speak or sound forth, to play (a musical instrument).

*Pra-vada*, *as, ā, am*, Ved. sounding forth, sounding (as a drum).

*Pra-vadat*, *an, anti, at*, speaking forth, speaking to or with, conversing, addressing; speaking much or well; arguing, a disputant.

*Pra-vadana*, *am, n.*, Ved. a proclamation, announcement.

*Pra-vadīri*, *tā, trī, tri*, Ved. one who speaks forth or speaks out, speaking out.

*Pra-vāda*, *as, m.* speaking forth, uttering a word or sound; expressing, naming, mentioning; declaring, declaration [cf. *veda-p*]; discourse, conversation; a saying, popular talk, rumour, report; spreading a report, (*djūta-p*, report of gambling); a fable, myth; mutual defiance, the conversation of antagonists prior to combat; litigious language; (in Ved. gram.) a base or crude form (opposed to a word with a case termination &c.); (*ā*), f., Ved. in *gandha-pravādās*, f. pl. all that is called perfume (?).

*Pra-vādaka*, *as, ikā, am*, causing to sound forth, playing on (a musical instrument).

*Pra-vādīn*, *ī, inī, i*, giving forth a sound, uttering a cry; speaking, speaking of, reporting; (in Ved. gram.) being in the crude form.

*Pra-vādyā*, *as, ā, am*, to be said or spoken; to be proclaimed.

**प्रवध्य** *pra-vadhya*, ind. (fr. rt. *vadh* with *pra*), having killed or slain.

**प्रवन्द** *pra-vand*, cl. 1. A. -*vandate*, -*vanditum*, Ved. to praise highly, extol.

**प्रवप्** *pra-vap*, cl. 1. P. A. -*vapati*, -*te*, -*vaptum*, to scatter forth, scatter, strew; to throw, cast, shoot.

*Pra-vapa*, *as, ā, am* (fr. *pra + vapā*), having much fat, very fat.

*Pra-vapaṇa*, *am, n.*, Ved. scattering forth, sowing; shaving off (of the beard &c.).

*Pra-vāpayitri*, *tā, trī, tri*, Ved. one who scatters forth or pours out, scattering forth, pouring out.

*Pra-vāpīn*, *ī, inī, i*, one who sows seed, sowing, a sower.

**प्रवयण** 1. *pra-vayaṇa*, *am, n.* (fr. rt. *vī = rt. aj*; for 2. see under *pra-ve*, p. 645, col. 1), a goad; [cf. *prājana*.]

*Pra-vayaṇīya*, *as, ā, am*, to be driven forwards (?).  
*Pravayā*, f., Ved. (a cow) to be driven on with a goad (?).

**प्रवयस्** *pra-vayas, ās, ās, as*, (Ved.) strong, vigorous, in the prime of life; advanced in age, aged, ancient; (Sāy.) = *pravriddhāna* or *purātana*.

**प्रवर** *pra-vara*. See *pra-vri*, p. 644, col. 1.

**प्रवर्ग** *pra-varga, pra-vargya, pra-varjana*. See under *pra-vrj*, p. 644, col. 2.

**प्रवर्त** *pra-varta*, &c. See 1. *pra-vrit*, p. 644.

**प्रवर्धक** *pra-varḍhaka, pra-varḍhana*. See under *pra-vrīh*, p. 644, col. 3.

**प्रवर्ष** *pra-varsha, pra-varshaṇa, pra-varshēn*. See under *pra-vrīsh*, p. 645, col. 1.

**प्रवर्ह** *pra-varha*. See *pra-vrīh*, p. 645, col. 1.

**प्रवलकिन्** *pravalākin, ī, m.* a peacock; a snake; (incorrectly for *pralākin*.)

**प्रवल्ह** *pra-valha, as, m.*, Ved. a riddle, enigma.

*Pravahlīkā*, f., Ved. a riddle, enigma; N. of the formulas Atharva-veda XX. 133; [cf. *pravahlīkā*.]

**प्रवस्** 1. *pra-vas* (see rt. 5. *vas*), cl. 2. A. -*vaste*, -*vasitum*, to put on (clothes), to dress.

**प्रवस्** 2. *pra-vas* (see rt. 6. *vas*), cl. 1. P. -*vasati*, -*vastum*, to live afar off, dwell abroad; to order to live abroad, banish to (with loc.); Caus. -*vāsayati*, -*yitum*, to cause to live afar off, order to dwell abroad, banish, exile.

*Pra-vasyat*, *an, atī* or *anti, at*, about to dwell

abroad. — *Pravātsyat-patikā*, f. the wife of a man who intends to make a journey.

*Pra-vasat*, *an, anti, at*, dwelling or residing abroad.

*Pra-vasatha*, *am, n.*, Ved. going abroad, departing.

*Pra-vasana*, *am, n.* going abroad, setting out on a journey, departing; sojourning in a foreign country.

*Pra-vasavya*, *as, ā, am*, Ved. to be gone abroad, to be departed.

*Pra-vāsa*, *as, m.* sojourning abroad, foreign residence, being away from home, being abroad; a temporary sojourn; (in astronomy) heliacal setting of the planets; *pravāsam gam*, to go abroad. — *Pra-vāsa-gata*, *as, ā, am*, gone abroad, gone away from home. — *Pravāsa-para*, *as, ā, am*, addicted to living abroad or away from home. — *Pravāsa-stha* or *pravāsa-ssthita*, *as, ā, am*, dwelling abroad, being absent from home.

*Pra-vasat* (?), *an, anti, at* (see *pra-vasat* above), dwelling abroad, being absent from home.

*Pra-vāsana*, *am, n.* causing to live abroad, sending away from home, exile, banishment; dwelling abroad, sojourning, lodging; killing, slaying.

*Pra-vasita*, *as, ā, am*, caused to dwell abroad, banished, exiled, expatriated, expelled.

*Pra-vasīn*, *ī, inī, i*, dwelling or residing abroad, being or living away from home; being on a journey, a traveller, sojourner; *paraloka-ava-pravāsīn*, one who has lately set out for the next world.

*Pra-vāsya*, *as, ā, am*, to be caused to live abroad, to be sent into exile, to be banished.

**प्रवसु** *pra-vasu*, *us, m.*, N. of a son of Ilia.

**प्रवह** *pra-vah*, cl. 1. P. -*vahati*, -*voḍhum*, to carry forwards, drag onwards, draw; to carry forth, carry off; to breathe.

*Pra-vaha*, *as, ā, am*, bearing forwards, carrying off, bearing away; (*as*), m. 'bearing forwards,' N. of one of the seven winds said to cause the motion of the planets; wind, air; N. of one of the seven tongues of Fire; a reservoir into which water is carried off [cf. *varshāmbu-p*]; flowing or streaming forth; going forth, going from a town; [cf. *pra-vāha* below.]

*Pra-vahaṇa*, *am, n.* a covered carriage, a litter or carriage for women; a ship; (*as*), m., N. of a Dānava.

*Pra-vahat*, *an, anti, at*, carrying forwards, bearing; breathing; receiving, enjoying (?).

*Pra-vāha*, *as, m.* a stream, current, flow, flux, course; running water; continuous flow or passage; unbroken succession, continuity; flowing or streaming forth [cf. *pra-vaha* above]; course or direction towards; anything moving onwards like a current, current of human affairs &c., course of action, active life, occupation; a pond; N. of one of the attendants of Skanda; a beautiful or swift horse; (*ī*), f. sand. — *Pravāhe-mūtrita*, *am, n.* 'making water in a river,' a metaphorical expression for a useless action.

*Pra-vāhaka*, *as, ikā, am*, carrying forwards, carrying off, bearing or carrying well; (*as*), m. a Rākshasa, an imp, goblin; (*ikā*), f. a sudden desire to evacuate, diarrhoea; (*ā*), ind. = *pra-bāhuk*, q. v., see Gaṇa Svar-ādi to Pāṇ. I. 1, 37.

*Pra-vāhaṇa*, *as, ī, am*, carrying off, carrying away (Ved.); (*as*), m., N. of a man (Ved.); (*ī*), f. the sphincter muscle which ejects the feces from the rectum; (*am*), n. driving forth; evacuation by stool (especially if from sudden desire).

*Pravāhaṇeya*, *as*, or *pravāhaṇeyi*, *is*, m. a patronymic from *Pravāhaṇa*.

*Pravāhaṇeyaka*, *as, ikā, am*, see Scholiast on Pāṇ. VII. 3, 29.

*Pra-vāhīn*, *ī, inī* or *inī, i*, carrying forwards, drawing; carrying off, carrying away (said of a river); flowing, streaming [cf. *loka-p*]; (*inī* or *inī*), f. a region abounding in streams (?).

*Pravāhya*, *as, ā, am*, Ved. fluvial, fluvial; (Mahī-dhara = *srotasi bhavaḥ*.)

*Pra-voḍhri*, -*ḍhā*, -*ḍhri*, -*ḍhri*, or Ved. *pra-voḍhri*, carrying off, bearing away, one who carries off or bears away.

**प्रवह्नि** *pra-vahli, is*, or *pra-vahli*, or *pravahlīkā*, f. a riddle, enigma, conundrum, charade; [cf. *pra-valha, pravahlīkā*.]

**प्रवा** 1. *pra-vā*, cl. 2. P. -*vāti*, -*vātum*, to blow forth, blow violently, blow; to smell, yield a scent: Caus. -*vāpayati*, -*yitum*, to dry up, dry.

2. *pra-vā* (*ās* ?), f., Ved. blowing, blowing away, (*pra-vā vya-vā*, blowing to and fro); N. of a daughter of Daksha.

*Pra-vāta*, *as, ā, am*, blown forwards, agitated by the wind; (*am*), n. a current or draught of air; an airy place; windy or stormy weather. — *Pravāta-sūyana*, *am, n.* a bed placed in the middle of a current of air. — *Pravāta-sāra*, *as, m.*, N. of a Buddha; (also read *pravāta-sāgara*, i. e. *pravāda-sāgara*.) — *Pravāte-ja*, *as, ā, am*, Ved. growing in an airy place.

*Pra-vāyya*, *am, n.*, Ved. (perhaps) fleetness, rapidity.

**प्रवाक** *pra-vāka, pra-vāc*, &c. See p. 641, col. 3.

**प्रवाड** *pravāda*, a various reading for *prabāla*, q. v. — *Pravāda-sāgara* or *pravāta-sāgara*, *as, m.*, N. of a Buddha; [cf. *pravāta-sāra*.]

**प्रवाण** *pra-vāṇa, pra-vāṇi*. See under *pra-ve*, p. 645, col. 1.

**प्रवात** *pra-vāta*. See 1. *pra-vā* above.

**प्रवाद** *pra-vāda, pra-vādaka, pra-vādin*. See col. 1.

**प्रवापयितृ** *pra-vāpayitri, pra-vāpin*. See under *pra-vap*, col. 1.

**प्रवायक** *pra-vāyaka*. See Scholiast on Pāṇ. II. 4, 56.

**प्रवाय्य** *pra-vāyya*. See 1. *pra-vā* above.

**प्रवार** *pra-vāra*, &c. See *pra-vri*, p. 644.

**प्रवास** *pra-vāsa*, &c. See col. 2.

**प्रवाह** *pra-vāha*, &c. See col. 2.

**प्रविक्स्** *pra-vi-kas*, cl. 1. P. -*kasati*, -*kasitum*, to open out, expand (intrans.).

*Pra-vikasat*, *an, anti, at*, expanding, opening, blossoming; (also spelt *pra-rikaśat*.)

**प्रविकृ** *pra-vi-krī*, cl. 6. P. -*kirati*, -*kari-tum*, -*kāritum*, to scatter apart, scatter abroad, strew about, cast asunder; to disperse, diffuse.

*Pra-vikīraṇa*, *as, ā, am*, scattered apart, strewed about; dispersed, diffused.

**प्रविख्यात** *pra-vikhyāta, as, ā, am* (rt. *khyā*), universally known, renowned; known as, named, called.

*Pra-vikhyāti*, *is*, f. fame, renown, reputation, celebrity.

**प्रविगम्** *pra-vi-gam*, cl. 1. P. -*gacchati*, -*gantum*, Ved. to pass away, perish, disappear.

*Pra-vigata*, *as, ā, am*, passed away, perished, disappeared.

**प्रविगाह** *pra-vi-gāh*, cl. 1. A. -*gāhate*, -*gāhātum*, -*gādhum*, to dive into, enter.

*Pra-vigāhya*, ind. having dived into, having entered.

**प्रविग्रह** *pra-vigraha*, *as, m.* (in Ved. gram.) exhibiting distinctly the separation of words, dividing or breaking up the Sandhi.

**प्रविघट्** *pra-vi-ghaṭ*, cl. 10. P. -*ghātayati*, -*yitum*, to divide, disunite (Kīrtārj. II. 46).

**प्रविचक्ष्** *pra-vi-čaksh*, cl. 2. A. -*čashte* (see rt. *čaksh*), to declare, mention, name.

**प्रविचर्** pra-vi-car, cl. 1. P. A. -*carati*, -*te*, -*caritum*, to go forwards, move onwards, advance; to rove about, roam about; to go through, walk through, roam or wander through: Caus. -*cārayati*, -*yitum*, to examine or investigate accurately.

*Pra-vicāran*, *am*, *anti*, *at*, going forwards, moving onwards; going through, roaming through.

*Pra-vicāra*, *as*, *m*, discernment, discrimination. *Pra-vicārīta*, *as*, *ā*, *am*, examined or investigated accurately.

**प्रविचल** pra-vi-*cal*, cl. 1. P. -*calati*, -*calitum*, to move about, shake, quake, tremble; to go astray, deviate; to become confused, be thrown into confusion: Caus. -*cālayati*, -*yitum*, to set in motion, cause to tremble, shake.

*Pra-vicalīta*, *as*, *ā*, *am*, set in motion, moved, shaking, quaking.

**प्रविचि** pra-vi-*ci*, cl. 5. P. A. -*cinoti*, -*cinute*, -*cetum*, to search through, investigate, examine, test, prove.

*Pra-vicāya*, *as*, *m*, investigation, examination.

**प्रविचिन्** pra-vi-*ci*nt, cl. 10. P. -*ciñtati*, -*yitum*, to think about, reflect upon.

*Pra-vicīntaka*, *as*, *ikā*, *am*, reflecting beforehand, foreseeing.

*Pra-vicīntya*, *ind*, having thought about or reflected upon.

**प्रविचेतन** pra-vi-*ci*tana, *am*, *n*. (fr. rt. 4. *ci*t with *pru*), comprehending, understanding.

**प्रविजय** pra-vi-*ji*ya, *ās*, *m*, *pl.*, *N.* of a people.

**प्रविज्ञा** pra-vi-*ji*ñā, cl. 9. P. A. -*jāñāti*, -*jāñite*, -*jñātum*, to know severally or in detail, know accurately.

**प्रवितन** pra-vi-*ti*tan, cl. 8. P. A. -*tanoti*, -*tanute*, -*tanitum*, to stretch forwards, spread out, extend; to begin a sacred rite; to commence.

*Pra-vitāta*, *as*, *ā*, *am*, stretched forwards, spread out, expanded; dishevelled.

**प्रवितप्** pra-vi-*ti*tap, cl. 1. P. -*tapati*, -*tap-  
tum*, to scorch up, pain with heat.

*Pra-vitapta*, *as*, *ā*, *am*, scorched up, pained with heat.

**प्रविद्** 1. pra-*vi*-*vid*, Caus. -*vedayati*, -*yitum*, to make known; to possess knowledge or wisdom, know, understand (Ved.): Intens., Ved. -*vevīdīti*, to find often, obtain frequently.

2. pra-*vi*-*vid*, *t*, *f*, making known, proclaiming, proclamation (Sāy. = pra-*vedana*).

*Pra-vidvas*, *vān*, *uśī*, *vat*, very knowing, wise (?).

*Pra-veda*, *as*, *m*, in *a-p*, *q. v.* - *Praveda-kṛit*, *t*, *t*, Ved. (perhaps) making known.

*Pra-vedana*, *am*, *n*, the act of making known, proclaiming, announcing.

*Pra-vedin*, *i*, *inī*, *i*, knowing accurately, well acquainted with.

*Pra-vedya*, *as*, *ā*, *am*, to be made known.

**प्रविदार** pra-*vi*-*dā*ra, *as*, *m*. (fr. rt. *dṛi* with *pru*-*vi*), bursting asunder.

*Pra-vidārāna*, *am*, *n*. (fr. the Caus.), causing to burst asunder, bursting, tearing, rending, breaking; budding; conflict, war, battle, combat; tumult, crowd, confusion.

*Pra-vidārīta*, *as*, *ā*, *am*, torn, rent, severed; opened, expanded.

**प्रविद्ध** pra-*vi*-*dh*ḥa. See pra-*vyadh*, p. 645.

**प्रविद्रु** pra-*vi*-*dru*, cl. 1. P. -*dravati*, -*drotum*, to run or rush apart, disperse, retreat.

*Pra-vidrudra*, *as*, *ā*, *am*, running apart, dispersed, scattered.

**प्रविषा** pra-*vi*-*dh*ḥā, cl. 3. P. A. -*dadhāti*,

-*dhatte*, -*dhātum*, to place apart, divide; to meditate or think upon; to place in front, put at the head, pay attention to.

*Pra-vidhāya*, *ind*, having placed in front, having paid attention to.

**प्रविध्वस्त** pra-*vi*-*dh*vasta, *as*, *ā*, *am*, thrown away; tossed about, agitated.

**प्रविनाश** pra-*vi*-*na*ś, cl. 4. P. (ep. also A.) -*naśyati* (-*te*), -*naśitum*, -*nashitum*, to perish utterly, be destroyed.

**प्रविपल** pra-*vi*-*pa*la, *as* or *am*, *m*. or *n.* (?), a particular minute division of time, a small part of a Vipala.

**प्रविभज** pra-*vi*-*bh*aj, cl. 1. P. A. -*bhajati*, -*te*, -*bhaktum*, to part asunder, sever, sunder, separate; to divide, distribute, apportion.

*Pra-vibhakta*, *as*, *ā*, *am*, parted asunder, severed, sundered, separated; divided, distributed, partitioned, apportioned, shared; variously situated. - *Pra-vibhakta-raśmi*, *iś*, *iś*, *i*, having the rays distributed, distributing rays.

*Pra-vibhajya*, *ind*, having parted asunder, having separated; having divided or apportioned.

*Pra-vibhāga*, *as*, *m*, parting asunder, division, separation, distribution, classification; a part, portion. - *Pra-vibhāga-vat*, *an*, *ati*, *at*, having subdivisions, subdivided. - *Pra-vibhāga-śas*, *ind*, according to the several portions or divisions.

**प्रविभिन्न** pra-*vi*-*bh*inna, *as*, *ā*, *am*, broken or torn off, wounded.

**प्रविभुज** pra-*vi*-*bh*uj, cl. 6. P. -*bhujati*, -*bhoktum*, to bow.

**प्रविमुच्** pra-*vi*-*mu*ḥ, cl. 6. P. A. -*muñcati*, -*te*, -*moktum*, to set free, release, liberate; to lay aside, relinquish, resign, abandon: Pass. -*muḍyate*, to be freed from, be rid of (with abl.).

**प्रविमृश** pra-*vi*-*mṛ*ś, cl. 6. P. -*mṛśati*, -*marshitum*, -*mraśitum*, to think upon, meditate, ponder, reflect, deliberate.

*Pra-vimṛśya*, *ind*, having thought upon, having pondered or considered.

**प्रविर** pra-*vi*-*ra*, *as*, *m*, a species of fragrant wood, yellow sandal.

**प्रविरल** pra-*vi*-*ra*la, *as*, *ā*, *am*, separated by a considerable interval, separate, isolated, few, very rare, very scanty.

**प्रविलम्बिन्** pra-*vi*-*la*mbin, *i*, *inī*, *i* (fr. rt. *lamb* with *pru*-*vi*), hanging forwards, projecting, prominent.

**प्रविलय** pra-*vi*-*la*ya. See pra-*vi*-*li* below.

**प्रविलसेन** pra-*vi*-*la*sa, *as*, *m*. (*pravila* probably fr. *pra* + *vilu* with *senā*), *N.* of a prince.

**प्रविलापिन्** pra-*vi*-*la*pīn, *i*, *inī*, *i* (fr. rt. *lap* with *pru*-*vi*), grieving, sorrowing, lamenting.

**प्रविली** pra-*vi*-*li*, cl. 4. A. -*lyate*, -*letum*, -*lātum*, to become dissolved, melt away; to vanish away, disappear, fade away.

*Pra-vilaya*, *as*, *m*, becoming dissolved, melting away; complete dissolution or absorption.

**प्रविलुप्त** pra-*vi*-*lu*pta, *as*, *ā*, *am* (fr. rt. *lup* with *pru*-*vi*), cut away, removed, lost, fallen or rubbed off.

**प्रविलोक** pra-*vi*-*lo*k, cl. 10. P. -*lokayati*, -*yitum*, to look forwards, look about.

*Pra-vilokayati*, *an*, *anti*, *at*, looking forwards, looking about.

**प्रविषा** pra-*vi*-*vā*, cl. 2. P. -*vāti*, -*vātum*, Ved. to blow asunder, disperse, scatter; (Sāy.) = *ntarāṃ gamāya*.

**प्रविवाद** pra-*vi*-*vā*da (?), *as*, *m*, altercation, dispute (= *vi*-*vā*da).

**प्रविविक्त** pra-*vi*-*vi*kta, *as*, *ā*, *am* (fr. rt. *vi*c with *pru*-*vi*), separated, detached; solitary.

*Pra-viveka*, *as*, *m*, probably = *vi*-*ve*ka, *q. v.*

**प्रविव्राजयिषु** pra-*vi*-*vi*rājayishu. See under *pru*-*vra*j, p. 645, col. 2.

**प्रविश** pra-*vi*-*ś*, cl. 6. P. (ep. also A.) -*viśati* (-*te*), -*veshitum*, to enter into, enter, come into, go into; to enter upon, begin, commence; to appear: Caus. -*veśayati*, -*yitum*, to cause to enter into, allow to enter, bring into, introduce (with double acc.); to lead into (one's home), lead (home, as a wife); to lay up, store up: Desid. -*viśishati*, to wish to enter into.

*Pra-viśishu*, *us*, *us*, *u*, wishing to enter into, being about to go into.

*Pra-viśat*, *an*, *ati* or *anti*, *at*, entering.

*Pra-viśya*, *ind*, having entered.

*Pra-viśhā*, *as*, *ā*, *am*, entered into, entered, gone into, come into; entered upon, engaged in, occupied with, begun, commenced; (*ā*), *f.*, *N.* of the mother of Paippalādi and Kauśika.

*Praviśhāka*, *am*, *n*, entering a room; entrance on the stage.

*Pra-veśa*, *as*, *m*, entering into, entering, entrance, ingress, penetrating, penetration; the entrance or door of a house, &c.; the entrance of the sun into a sign of the zodiac; entrance on the stage; coming on, setting in (of night); going into, being contained in; income, revenue; intenceness on an object, engaging closely in a pursuit or purpose; the syringe of a clyster-pipe; *praveśam kṛi*, to make one's entrance, enter.

*Pra-veśaka*, *as*, *ikā*, *am*, going into, entering, penetrating, one who enters; (at the end of comps.) = *pra-veśa*; (*as*), *m*, an interlude or introductory scene acted by inferior characters for the purpose of acquainting the audience with any events supposed to have occurred between the two acts, a knowledge of which is requisite for the understanding of what follows; (according to Kāṭyavama in the opening scene in Sakuntalā, Act 2, the object of the *Praveśaka*, as of the *Vi-shkambha*, *q. v.*, is to connect or bind together the story of the drama and the subdivisions of the plot by concisely alluding to what has happened in the intervals of the acts, or what is likely to happen at the end.)

*Pra-veśana*, *am*, *n*, entering into, entering, entrance, going into; sexual intercourse; an entrance to a house, principal door or gate; conducting into, leading into, introducing.

*Pra-veśaniya*, to be entered, to be introduced, &c. (See also Gaṇa Anuprāvācānādi to Pāp. V. 1, 111.)

*Pra-veśayitavya*, *as*, *ā*, *am*, to be made to enter, to be led or conducted into.

*Pra-veśita*, *as*, *ā*, *am*, made to go in, caused to enter, introduced, brought in, sent in.

*Pra-veśin*, *i*, *inī*, *i*, entering; (at the end of an adj. comp.) having an entrance.

1. *pra-veśya*, *as*, *ā*, *am*, to be entered; to be pervaded; to be played (as a musical instrument); to be led or conducted into, to be brought into; to be placed in or upon.

2. *pra-veśya*, *ind*, having caused to enter into, having sent or thrown in, having sent or thrown into.

*Pra-veśhavya*, *as*, *ā*, *am*, to be entered; to be penetrated or pervaded; to be caused or allowed to enter, to be admitted.

*Pra-veśhṛi*, *tā*, *trī*, *trī*, one who enters or goes into, entering, going in.

**प्रविश्लेष** pra-*vi*-*ś*leśha, *as*, *m*, separation, parting.

**प्रविषण** pra-*vi*-*ś*haṇa, *as*, *ā*, *am*, dejected, sad, spiritless.

**प्रविषा** pra-*vi*-*ś*hā, *f.* a birch tree; [cf. *upa-viśhū*, *prati-viśhā*.]

**प्रविष्ट** *pra-vishṭa, pravishṭaka*. See under *pra-viṣ*, p. 643, col. 3.

**प्रविस्तर** *pra-vistara* or *pra-vistāra, as, m.* circumference, compass.

**प्रवी** *pra-vī*, cl. 2. P. *-veti, -vetum*, Ved. to desire, love.

**प्रवीण** *pra-vīṇa, as, ā, am* [cf. *vīṇā*], skilful, clever, proficient, conversant with, skilled in, versed in, an adept; (*as*), m., N. of a son of the fourteenth Manu. — *Pravīṇa-tā, f.* or *pravīṇa-tva, am, n.* skill, proficiency.

**प्रवीर** *pra-vīra, as, ā, am*, heroic, strong, powerful; best, most excellent; (*as*), m. a hero, warrior, chief, prince, a person of rank or distinction; N. of a son of Pūru; of a son of Pra-śinva and grandson of Pūru; of a son of Dharmā-netra; of a son of Hary-aśva; of a son of the fourteenth Manu; of a Caṇḍāla; (*ās*), m. pl., N. of the descendants of Pravira (son of Pūru). — *Pravīra-bāhu, us, m.* 'strong-armed', N. of a Rākshasa. — *Pravīra-vara, as, m.* 'best of heroes', N. of an Asura.

**प्रवृ** *pra-vṛi*, cl. 5. 9. P. A. *-vṛiṇōti, -vṛiṇute, -vṛiṇāti, -vṛiṇite, -vṛitum, -vṛitum*, to choose out, choose, select; to cover; to put on (a garment); to keep off, ward off (Ved.). Caus. *-vārayati, -yitum*, to ask for, prefer; *-vārayati, -yitum*, to cover; to defend; to present (?).

*Pravara, as, m.* a call, summons (especially of a Brāhman to priestly functions); an invocation addressed by a Brāhman at the consecration of his own fire to Agni Havya-vāhana (in such invocations Agni is invited to bear the oblations to the gods as he did for the sacrificer's ancestors, and the names of the first four or five of these ancestors, who are most nearly connected with the ancient Rishis, must then be added to each invocation of Agni, thus Gotama invokes Agni Āngirasa, Agni Āyāsa, Agni Gautama, &c.); a line of ancestors (so named in the preceding invocation to Agni); one of the forty-nine Gotras, as opposed to the eight original Gotras; a member of a line of ancestors, an ancestor; a Muni who contributes to the credit of a particular Gotra or family; family, race, lineage, kindred; offspring, descendants; a covering, cover, screen; an upper garment; a black variety of Phaseolus Mungo, Oppantia Dillenii; N. of a messenger of the gods and friend of Indra; of a Dāzava; (*ā*), f., N. of a river which falls into the Go-dāvāri near Tokā, and is celebrated for the sweetness of its water; (*am*), n. aloe wood; a particular high number; (*as, ā, am*), most excellent, chief, principal, best [cf. *śankha-p°*]; prominent, distinguished, exalted, eminent; better, greater (e.g. *tataḥ pravaraḥ*, better or greater than that); eldest (e.g. *putra-pravara*, the eldest son; in some of the preceding adj. senses perhaps fr. *pra + vara*). — *Pravara-dīpikā, f.*, N. of a work. — *Pravara-dhātu, us, m.*, Ved. a precious metal. — *Pravara-bhūpati, is, m.* = *pravara-sena*. — *Pravara-manjari, f.*, N. of a work by Punshottama. — *Pravara-mūrdhaja, as, m.* excellent hair (of the head). — *Pravara-lahita, am, n.* a kind of metre, four times —————. — *Pravara-vāhana, au, m. du.* 'having the best of horses,' an epithet of the Āsvin. — *Pravara-sena, as, m.*, N. of two princes of Kāśmīra, one of whom is also called Sreshṭha-sena. — *Pravara-dhyāya ('ra-adh°)*, *as, m.* 'book of ancestral lines,' N. of the eleventh of the eighteen Pari-śiṣṭas belonging to the White Yajur-veda. — *Pravara-śa ('ra-iśa)*, *as, m.* a distinguished nobleman (?). — *Pravara-sena*. — *Pravara-śvara ('ra-iś°)*, *as, m.*, N. of a temple built by Pravara-sena.

*Pravaraṇa, am, n.* a call, summons, invocation, (*ati-pravaraṇa*, excessive invocation, invoking in too great a number); (with Buddhists) the festivities at the end of the rainy season.

*Pravāra, as, n.* a covering, cover, clothing, woollen cloth.

*Pravāra, as, m.* (with Buddhists) the festivities at the end of the rainy season; (*am*), n. a covering, cover, clothing.

*Pravāraṇa, as, m.* priority of choice; satisfying, granting what is desired; prohibition, objection, opposition; (with Buddhists) the festivities at the end of the rainy season.

*Pravārya, as, ā, am*, to be satisfied, to be gratified.

*Pravṛita, as, ā, am*, chosen out, chosen, selected. — *Pravṛita-homa, as, m.* or *pravṛitāhūti ('ta-āh°)*, *is, f.*, Ved. 'election-sacrifice,' a sacrifice offered at the election of a priest. — *Pravṛitahomīya, as, ā, am*, Ved. relating to a sacrifice offered at the election of a priest.

**प्रवृज** *pra-vṛij, cl. 2. A. -vṛikte, -varjitum*, Ved. to purify; (Śāy.) = *prakarshēna chid*, to cut or strew in abundance; = *pra-bhṛi*, q. v.

*Pra-varga, as, m.* sacrificial fire (= *mahā-vīra*); an excellent assemblage [cf. *dāsa-p°*]; (perhaps a wrong reading for *pra-vargya*). — *Pravargāvarta-bhūṣhaṇa ('ga-āv°)*, *as, m.* an epithet of Vishṇu.

*Pra-vargya, as, m.* a ceremony introductory to the Soma sacrifice, pouring fresh milk into a heated vessel (called *mahā-vīra* or *gharma*), or according to others into boiling ghee (Śāy. = *tapte ghṛite payuh-prakshepah*). — *Pravargya-val, ān, ati, at*, Ved. connected with the Pravgarya ceremony. — *Pravargyābharana-bhūṣhaṇa ('ya-ābh°)*, *as, m.* an epithet of Vishṇu.

*Pravārjana, am, n.* the performance of the Pravgarya ceremony, pouring fresh milk into a heated vessel or into boiling ghee.

*Pra-vṛijya = pra-vargya*.

*Pra-vṛinjana, am, n.* = *pra-varjana*.

*Pravṛinjanīya, as, ā, am*, Ved. used at the Pravgarya ceremony (said of the *mahā-vīra*, q. v.).

**प्रवृत्** I. *pra-vṛit, cl. 1. A.* (also P. in Fut., Cond., and Aor.) *-vartate, -vartitum*, to go or roll forwards, roll on, flow onwards, proceed, make progress, go on well; to come forth, come into being, arise, be produced; to become, exist; to happen, take place, come to pass; to begin, commence (with acc. or inf.); to engage in, enter upon, be occupied in (with loc.); to behave, conduct one's self; to hold good: Caus. *-vartayati, -yitum*, to cause to proceed; to cause to flow onwards; to set in motion or action, instigate, urge, excite; to throw, cast; to produce, create; to devise, invent.

*Pra-varta, as, m.* engaging in, undertaking; excitement, stimulus; (Ved.) a round ornament.

*Pra-vartaka, as, ikā, am*, setting in motion or action, setting on foot; advancing, promoting, forwarding; producing, causing, effecting, inducing, inciting, prompting, instigating, stimulating, urging; (*as*), m. the original instigator of any act, originator, author, principal, founder; an arbiter, judge; (*am*), n. (in dramatic language) the entrance of a character on the stage.

*Pra-vartana, am, n.* rolling forwards, revolving, rolling on, flowing forwards, going or moving forwards, coming forth, walking, roaming, wandering; activity, action, acting; applying one's self to, engaging in, occupying one's self in, having dealings with (with loc. or inst.); beginning, commencing; behaviour, conduct, procedure, mode of living; happening, coming to pass, coming to light, appearing; bringing forward, presenting (Ved.); pushing forward, setting on foot, setting up, establishing, instituting, erecting [cf. *mahāyantra-p°*]; instigating to action; inciting, prompting, stimulating; directing, superintending; employing, employment; exhortation; informing; (*ā*), f. inciting or stimulating to action; ordering, the sense of the imperative or of the precative tense (?).

*Pra-vartaniya, as, ā, am*, to be set in motion, to be instigated; to be used or employed.

*Pra-vartamāna, as, ā, am*, moving on, rolling on, proceeding, going forth; engaging in, practising, being occupied with, doing; being used or employed.

*Pravartamānaka, as, m.*, Ved. a diminutive of the preceding; (Śāy.) = *ati-sighram abh-gacchat*, going forth hastily, hastening forth.

*Pra-vartayitri, tā, tri, tri*, one who sets in motion or action, exciting activity, instigating to action; establishing, erecting, a builder, founder; applying or inflicting, one who applies or inflicts.

*Pra-vartita, as, ā, am*, caused to roll on or forwards, caused to turn, going round, revolving; set in motion, set on foot; set up, established; stimulated, excited, incited, instigated; lighted, kindled; caused, made, rendered; informed, apprized; made pure (= *pravitri-kṛita*, Manu XI. 196).

*Pra-vartitavya, as, ā, am*, to be proceeded to, to be acted, to be practised.

*Pra-vartitri, tā, tri, tri*, one who causes or effects; one who establishes or determines.

*Pra-vartin, ī, inī, ī*, moving forwards, proceeding, advancing, moving, flowing; coming forth, flowing forth, streaming; being active; causing to flow; setting in motion or action, causing, effecting, producing; spreading, introducing; using, employing; *a-pravartin, ī, inī, ī*, immovable, unchangeable, unalterable, invariable.

*Pra-vartya, as, ā, am*, to be excited to activity, to be instigated or stimulated.

2. *pra-vṛit, ī, f.*, Ved. = *pra-vṛitti*.

*Pra-vṛitta, as, ā, am*, proceeded, going to, bound for, (*kuṭra pravṛitto 'si*, where are you going?); settled, fixed, determined; done; begun, commenced; beginning; engaged in, occupied with, entered or embarked upon; undertaking, doing, acting; unimpeded, undisputed (as dominion); round; (*as*), m. a round ornament; [cf. *pra-varta*.] — *Pravṛittakarman, a, n.* any act leading to a future birth. — *Pravṛitta-ākra, as, ā, am*, 'whose wheels roll on unimpeded,' having universal dominion. — *Pravṛittācakra-tā, f.* unimpeded or universal dominion.

*Pravṛitaka, am, n.* the entrance of a character on the stage (= *pra-vartaka*); a kind of metre.

*Pra-vṛitti, is, f.* continuous flow onwards, progress, advance, advancement; success; coming forth, appearing, appearance, manifestation; rise, source, origin, beginning; activity, effort, employment, occupation; active life (as opposed to *nī-vṛitti*, q. v., and to contemplative devotion, and defined as consisting of the wish to act, knowledge of the means, and accomplishment of the object); giving or applying one's self to, devoting one's self to (with loc.); course or tendency towards, addition to, inclination or predilection for; application, use, employment; continued application, perseverance; practice, conduct, behaviour; currency, continuance, continuity, prevalence, permanence, endurance; the applicableness or validity of a rule; fate, lot, destiny; news, tidings, intelligence [cf. *dush-p°*]; cognition, (*vishayavati pravṛittih*, a sensuous immediate cognition), the juice that exudes from the temples of an elephant in rut; N. of Avanti or Ujjein or any holy place; (in arithmetic) the multiplier. — *Pravṛitti-jāa, as, m.* 'knowing the news,' an emissary, agent, spy. — *Pravṛitti-nimitta, am, n.* the reason for the use of any term in the particular significations which it bears. — *Pravṛitti-parārmukha, as, ī, am*, disinclined to give tidings. — *Pravṛitti-mārga, as, m.* active or worldly life, occupancy about the business and pleasures of the world or with the rites and works of religion.

**प्रवृध** *pra-vṛidh, cl. 1. A. -vardhate, -vardhitum*, to grow up, grow, increase.

*Pra-wardhaka, as, ikā, am*, causing to grow, increasing, enhancing.

*Pra-wardhana, as, ī, am*, who or what causes to grow or increase; (*am*), n. augmenting, increase.

*Pra-viddha, as, ā, am*, grown up, full grown; increased, expanded, enlarged, diffused, spread abroad, dispersed; large; swollen (as a river); full, deep (as a sigh); haughty, arrogant; violent.

*Pra-viddhi, is, f.* growth, increase [cf. *śasya-p°, śmasru-p°*]; rising, rise, (*arghasya p°*, rising of

the price of anything); prosperity, increasing welfare, rising in rank or reputation.

**प्रवृष्य** *pra-vṛiṣya*. See *pra-vraś*, col. 2.

**प्रवृष्य** *pra-vṛiṣh*, cl. 1. P. *-varshati*, *-varshītum*, to begin to rain, rain.

*Pra-varsha*, as, m. raining fast, rain.

*Pra-varshana*, am, n. raining, causing to rain; the first rain; N. of the twenty-third Adhyāya of the Bṛīhat-saṃhitā of Varāha-mihira.

*Pra-varshin*, ī, īnī, ī, raining, causing to rain, showering, discharging; *urdhva-pravarshin*, 'raining upwards,' offering sacrifices.

**प्रवृह** *pra-vṛih*, cl. 6. P. A. *-vṛihati*, *-te*, *-varhītum*, *-vardhūm*, Ved. to tear forth, tear away, tear off, tear out; to draw out, extract; to rescue; to tear to pieces, destroy; (Sāy.)=*pra-kship*, to hurl, fling; (A.) to draw towards one's self, attract. *Pra-varha*, as, ā, am, chief, principal, first.

**प्रवे** *pra-ve*, cl. 1. P. A. *-vayati*, *-te*, *-vātum*, to sew lengthwise [cf. *prata*]; to pierce, transfix; to infix, impale.

2. *pra-vaṇa*, am, n. (for 1. see p. 642, col. 1), the upper part of a piece of woven cloth.

*Pra-vāna*, am, n. the edging or trimming of a piece of woven cloth.

*Pra-vāni*, is or ī, f. a weaver's shuttle.

**प्रवेक** *pra-veka*, as, ā, am (fr. rt. *vić* with *pra*), choicest, most excellent, best, principal, chief; (at the end of a comp., cf. *mañi-p°*.)

**प्रवेग** *pra-vega*, as, m. great speed, rapidity; [cf. *śara-p°*]

*Pravegita*, as, ā, am, moving swiftly, rapid.

**प्रवेठ** *pra-veṭa*, as, m. barley; [cf. *pra-vaṭa*, *prāvata*.]

**प्रवेण** *pra-veṇi*, is or ī, f. a braid of hair, the hair twisted and unadorned (as worn by widows and by wives in the absence of their husbands); a piece of coloured woollen cloth (used instead of a saddle); the housings of an elephant; (ī), f., N. of a river.

**प्रवेत्** *pra-vetri*, tā, m. (fr. rt. *vī* with *pra*), a charioteer.

*Pra-veya*, as, ā, am, see Scholiast on Pāṇ. VI. 1, 83.

**प्रवेद** *pra-veda*, &c. See 1. *pra-vid*, p. 643.

**प्रवेप** *pra-vep*, cl. 1. A. *-vepate*, *-vepītum*, to tremble; Caus. *-vepayati*, *-yītum*, to cause to tremble, shake.

*Pra-vepa*, as, m. trembling, quivering.

*Pravepaka*, as, m. trembling, shivering, shuddering.

*Pra-vepathu*, us, m. = *pravepaka*.

*Pra-vepana*, as, m., N. of a serpent-demon; (am), n. trembling, tremulous motion, shaking, agitation; (also wrongly spelt *pra-vepana*.)

*Pravepanīn*, ī, īnī, ī, Ved. 'causing (his enemies) to tremble,' an epithet of Indra.

*Pra-vepanīya*, as, ā, am, see Scholiast on Pāṇ. VIII. 4. 34.

*Pra-vepin*, ī, īnī, ī, trembling, shaking, tottering.

**प्रवेरित** *praverita*, as, ā, am (probably for *prāverita* fr. rt. *ir* with *pra-ava*, but said by some to be fr. *pra-ā-irita*), thrown about, cast or hurled hither and thither (= *itastatah pātita*, Mahā-bh. Svargārohaṇa-p. 47).

**प्रवेल** *pravela*, as, m. a yellow variety of kidney-bean, Phaseolus Mungo,

**प्रवेश** *pra-veśa*, &c. See *pra-viś*, p. 643.

**प्रवेश** *pra-veśh*, cl. 1. A. *-veshṭate*, *-veshṭītum*, to cover over, cover, surround.

*Pra-veśhṭa*, as, m. an arm; the fore-arm or wrist [cf. *pra-koshṭha*]; the fleshy part of the

back of an elephant on which the rider sits; an elephant's housings; an elephant's gums.

*Pra-veśhṭita*, as, ā, am, covered over, covered, surrounded.

**प्रवेशक** *praveshṭaka*, a various reading for *praviśhṭaka*, q. v.

**प्रवेश्य** *pra-veshṭavya*, *pra-veshṭri*. See under *pra-viś*, p. 643, col. 3.

**प्रवोह** *pra-voḥri*. See p. 642, col. 3.

**प्रयक्त** *pra-vyakta*, as, ā, am, evident, apparent, manifest.

*Pra-vyakti*, is, f. appearance, manifestation.

**प्रयथ** *pra-vyath*, cl. 1. A. *-vyathate*, *-vyathītum*, to be afflicted or distressed; to be frightened, fear, tremble at (with gen.).

*Pra-vyathita*, as, ā, am, distressed, pained; agitated, trembling.

**प्रयथ** *pra-vyadh*, cl. 4. P. *-vidhyati*, *-vyadhūm*, to throw away, cast down.

*Pra-vidhā*, as, ā, am, thrown away, cast away.

*Pra-vyādha*, as, m., Ved. a bow-shot, the distance of the flight of an arrow.

**प्रयाह** *pra-vy-ā-hri*, cl. 1. P. A. *-harati*, *-te*, *-hartum*, to declare beforehand, foretell, predict; to howl, yell, roar.

*Pra-vyāhāra*, as, m. (= *prakriśhṭakti*), prolongation or continuation of discourse.

**प्रव्रज** *pra-vraj*, cl. 1. P. *-vrajati*, *-vrajītum*, to go forth, set out, travel forth, go abroad, go into exile; Caus. *-vrajayati*, *-yītum*, to send into exile, banish.

*Pra-vivrajayishu*, us, us, u, wishing to send into exile, desirous of banishing.

*Pra-vrajat*, an, anti, at, going forth, travelling abroad.

*Pra-vrajana*, am, n. going abroad, migrating.

*Pra-vrajikā*, a wrong reading for *pra-vrajitā* or *pra-vrajikā*.

*Pra-vrajita*, as, ā, am, gone forth, gone away, gone abroad, gone into exile; (as), m. a religious mendicant, a mendicant or ascetic; the pupil or attendant of a Jaina or Buddhist mendicant; (ā), f. a female ascetic or devotee; spikenard, *Nardostachys Jatamansi*; N. of another plant, = *nundīri*; (am), n. the life of a religious mendicant.

*Pra-vrajyā*, f. going abroad, migration, emigration; roaming, travelling, wandering about, especially as a religious mendicant (in a dress not authorized by the Veda, Manu V. 89); the order of a religious mendicant; retirement into solitude. = *Pravrajyāvasita* ('*yā-av°*'), as, m. a religious mendicant who renounces his order.

*Pra-vrāj*, t, m. a religious mendicant; [cf. *pari-vrāj*.]

*Pra-vrāja*, as, m., Ved. the bed of a river (Sāy. = *atyanta-nīmo deśo nadyāh*).

*Pra-vrājaka*, as, m. a religious mendicant; (ikā), f. a female ascetic.

*Pra-vrajana*, am, n. banishing, banishment, exile.

*Pra-vrajīn*, ī, m., Ved. a religious mendicant.

*Pra-vrajya*, ind. having sent into exile, having banished.

**प्रव्रश्** *pra-vraś*, cl. 6. P. *-vriśati*, *-vraśītum*, *-vraśhṭum*, to tear to pieces, lacerate, wound.

*Pra-vriśṭya*, ind. having lacerated, having wounded.

*Pra-vraśāna* in *ilkhna-pravraśāna*, as, m. an instrument for curting fuel, a knife for cutting wood.

*Pra-vraśka*, as, m., Ved. a cut.

**प्रव्रय** *pra-vlaya*, as, m. (fr. rt. *vṛī* with *pra*), Ved. sinking down.

**प्रशम्यवाक** *praśamyu-vāka*, as, m., see Vārttika I. to Pāṇ. II. 4. 29.

**प्रशंस** *pra-śans*, cl. 1. P. *-śansati*, *-śansītum* (anomalous 3rd sing. Pot. *pra-śansiyāt*), to

praise forth, praise, eulogize, laud, extol, commend, recommend; to approve; to esteem, value; to declare; (with *na*) to disapprove, blame, censure.

*Pra-śansaka*, as, ikā, am, praising, commending, eulogizing, laudatory, flattering; a praiser.

*Pra-śansana*, am, n. praising, eulogizing; (sometimes incorrectly spelt *pra-śansāna*.)

*Pra-śansaniya*, as, ā, am, to be praised, praiseworthy, laudable, commendable.

*Pra-śansā*, f. praise, commendation, panegyric, eulogy, applause, flattery; fame, reputation, glory [cf. *stri-p°*]; *aprasuta-praśansā*, indirect description, a description of anything implied by the description of a similar or contrary object; (sometimes incorrectly spelt *pra-śansā*). = *Praśansā-mukhara*, as, ā, am, loud with praise, praising loudly. = *Praśansāmukharūnana* ('*ra-ān°*'), as, ā, am, 'one whose mouth is loud with praise,' speaking loudly in praise (of anything). = *Praśansā-pamā* ('*sā-up°*'), f. laudatory comparison, comparing to anything superior.

*Pra-śansita*, as, ā, am, praised, commended, eulogized, extolled, applauded.

*Pra-śansitavya*, as, ā, am, to be praised or commended, praiseworthy, laudable, commendable.

*Pra-śansin*, ī, īnī, ī, praising, commending, eulogizing.

*Pra-śansṭavya*, as, ā, am, to be praised, praiseworthy, laudable; [cf. *pra-śansṭavya*.]

*Pra-śansya*, as, ā, am, to be praised, commendable, praiseworthy, laudable; preferable, better; [cf. 1. *pra-śasya*.]

*Pra-śasta*, as, ā, am, praised, commended; eulogized, extolled; laudable, commendable, admirable, excellent, good, best; happy; well; right; (as), m., N. of a man; (ā), f., N. of a river. = *Praśasta-kara*, as, m., N. of an author (perhaps the writer of a work entitled *Pra-śasta*). = *Praśasta-kalaśa*, as, m., N. of a man. = *Praśastatā*, f. or *praśasta-tva*, am, n. excellence, goodness. = *Praśasta-pāda*, as, m., N. of an author. = *Praśastādri* ('*ta-ad°*'), is, m., N. of a mountain to the west of Madhya-deśa.

*Pra-śastavya*, as, ā, am, to be praised, praiseworthy; [cf. *pra-śansṭavya*.]

*Pra-śasti*, is, f. praise, eulogy, fame; glorification, benediction; excellence, eminence; instruction, conduct, guidance; an edict (?); *praśastīn dhā*, to bestow praise upon, speak highly of, value highly (with 'loc.'). = *Praśasti-kṛit*, t, t, Ved. bestowing praise, praising. = *Praśasti-prakāśhikā*, f., N. of a work. = *Praśasti-ratnāvalī*, f., N. of a poem by Viśva-nātha.

1. *pra-śasya*, as, ā, am, to be praised or commended, praiseworthy, laudable, commendable; excellent, eminent, distinguished; to be called happy, to be congratulated; [cf. *pra-śansya*.] = *Praśasyatā*, f. excellence, eminence:

2. *pra-śasya*, ind. having praised or recommended.

**प्रशम** *pra-śaka*. See under *pra-śāka*.

**प्रशद्** *pra-śad*, Caus. P. *-śatayati*, *-yītum*, to cause to fall down, break off, pluck, gather.

*Pra-śattvan*, ā, m. the ocean; (*ari*), f. a river.

**प्रशम** *pra-śam*, cl. 4. P. *-śamyati*, *-śamītum*, to become calm or tranquil, to be still or unmoved; to be appeased or pacified, be soothed; to be laid or made to settle down (as dust); to be restrained; to become extinguished; to cease; to fade away; Caus. *-śamayati*, *-yītum*, to tranquillize, make calm or tranquil, pacify, soothe, appease; to extinguish, quench, allay; to kill, destroy; *-śamayati*, *-yītum*, to make subject, make obedient, subdue, conquer, tranquillize.

*Pra-śama*, as, m. becoming calm or tranquil, rest, quiet, quiescence, calmness, tranquillity, peace, composure (e.g. *praśamanam upaihi*, go to composure, i.e. compose yourself); assuagement, appeasement, tranquillizing, removing; becoming extinguished, extinction (of flames &c.), abatement; N. of a son of Ānaka-dundubhi and Śānti-devā;

(i), f., N. of an Apsaras. — *Praśaman-kara*, as, ī, am, causing the cessation of. — *Praśama-śhīta*, as, ā, am, being in a state of quiescence. — *Praśamāyana* (°ma-ay°), as, ā, am, walking in tranquillity.

*Praśamana*, as, ī, am, tranquillizing, pacifying, calming; suppressing, curing, healing; (am), n. reposing, repose, quiescence; tranquillizing, pacifying, calming; mitigating, assuaging, allaying, composing; soothing (fever &c.); curing, healing; extinguishing, quenching, suppressing; abatement, cessation; killing, destroying, slaughter; (scil. *āstram*), N. of a magic weapon; bestowing aptly or fitly (Manu VII. 56, = *sat-pātre pratipādanam*); securing, keeping safe; *labdhasya praśumanam*, the securing of what has been acquired or bestowing it on fit objects; [cf. *labdha-p*°].

*Praśamayya*, ind. having appeased or tranquilized.

*Praśamīta*, as, ā, am, tranquilized, appeased, relieved; quelled, quenched, allayed. — *Praśamītopadrava* (°ta-up°), as, ā, am, having all calamities or hinderances quelled (= *praśānta-bādha*).

*Praśamyamāna*, as, ā, am, being tranquilized or pacified, being appeased; being flattered.

*Praśān*, ind., see Gaṇa Svar-ādi to Pāp. I. 1, 37; [cf. *pra-śām*.]

*Praśānta*, as, ā, am, tranquilized, composed, quieted, calmed, calm; tamed; subdued; abated, ended, ceased, discontinued (as active effort); dead, deceased; relieved; (as), m., N. of a divinity.

— *Praśānta-kāma*, as, ā, am, one whose desires are calmed, content. — *Praśānta-tārītra-mati*, īs, m., N. of a Bodhi-sattva. — *Praśānta-bārin*, ās, m. pl. walking tranquilly, (perhaps) an epithet of a class of deities. — *Praśānta-leshṭa*, as, ā, am, one whose efforts have ceased, resting. — *Praśānta-tā*, f. tranquillity (of mind). — *Praśānta-bādha*, as, ā, am, having all calamities or hinderances quelled (= *praśamītopadrava*). — *Praśāntātman* (°ta-āt°), ā, ā, a, 'tranquil-souled', composed in mind, peaceful, calm. — *Praśāntorja* (°ta-ūr°), as, ā, am, one whose strength has ceased, weakened, prostrated. — *Praśāntaujās* (°ta-oj°), ās, ās, as, = *praśāntorja* above.

*Praśāntaka*, as, ā, am, = *praśānta* above. — *Praśānti*, īs, f. becoming calm or tranquil, tranquillization, tranquillity of mind, calm, quiet, pacification, composure; ceasing, cessation, rest; allaying, quenching, extinguishing, extinction. — *Praśānti-dūti*, f. the harbinger of rest, forerunner of repose, an epithet of old age.

*Praśām*, n, n, n, tranquil, quiet. — *Praśāma*, as, m. tranquillity, quiescence; pacifying; laying, suppressing.

*प्रशर्ष* *pra-śarṣha*, as, ā, am (fr. rt. *śrīdh* with *pra*), Ved. valiant (said of Indra; Śāy. = *prakarṣheṣābhūbhavitā*).

*प्रशाल* *praśāla*, a various reading for *praśāla*, q. v.

*प्रशस्* *pra-śas*, as, f. (fr. rt. *śas* with *pra*), Ved. a hatchet, axe, knife; (according to others) = *praśasta*, *praśasta-śchedana*.

*प्रशस्त* *pra-śasta*, &c. See p. 645, col. 3.

*प्रशाख* *pra-śākha*, as, ā, am, having great branches (as a tree); an epithet of the fifth stage in the formation of an embryo (in which the hands and feet are formed, in this sense also written *praśāka*); (ā), f. a branch, small branch or twig; (probably) the extremities of the body. — *Praśākha-vaat*, ān, atī, at, having many branches.

*प्रशाकिकā*, f. a branch; a small branch or twig.

*प्रशान्त* *pra-śānta*, &c. See above.

*प्रशास्* *pra-śās*, cl. 2. P. -*śāsti*, -*śāsitum*, to rule over, reign over, rule, reign, govern, command, enjoin; to teach, instruct; to chastise, punish.

*प्रशासाना*, am, n. governing, ruling; dominion, government; enjoining, enacting.

*Praśāsita*, as, ā, am, ruled over, reigned over, governed, ruled; enjoined, enacted.

*Praśāsītri*, tā, trī, trī, governing, ruling, a governor, ruler.

*Praśāstri*, tā, m. 'director,' title of a priest also called *Maitrāvraṇya*, the first assistant of the Hotri (Ved.); a king.

*Praśāstra*, am, n., Ved. the office of *Prāśāstri*; the Soma vessel of the *Prāśāstri*; (Śāy.) = *praśāstur yāgah*.

*Praśāshṭa*, as, ā, am, ruled over, reigned over, governed, commanded.

*Praśāshṭi*, īs, f., Ved. injunction, command, order.

*Praśāsis*, īs, f., Ved. injunction, command, order; [cf. I. ā-*sis*.]

*प्रशथिल* *pra-śithila*, as, ā, am, very loose, relaxed, lax. — *Praśithili-kṛita*, as, ā, am, rendered very loose, greatly loosened. — *Praśithili-bhūta*, as, ā, am, become loose or lax.

*प्रशथि* *praśiṣha*, as, m., N. of a man; (ā), m. pl., N. of his descendants.

*प्रशथिष्य* *pra-śiṣhya*, as, m. the disciple of a disciple, scholar of a scholar, pupil of a pupil. — *Praśiṣhya-ta*, am, n. the being the disciple of a disciple, the condition of a pupil's pupil.

*प्रशुक्तीय* *praśukriya*, as, ā, am, Ved. beginning with the words *pra śukrā* (said of the hymn Rīg-veda VII. 34, 1).

*प्रशुद्धि* *pra-śuddhi*, īs, f. (fr. rt. *śudh* with *pra*), purity, clearness.

*प्रशुम्भ* *pra-śumbh*, cl. 6. A. -*śumbhate*, -*śumbhātum*, Ved. to decorate or adorn one's self highly; (Śāy.) = *prakarṣheṣa svakiyam anyam alan-kṛi*.

*प्रशुश्रुक* *pra-śuśruka*, as, m., N. of a prince (a son of Maru; cf. *pra-suśruta*).

*प्रशोचन* *pra-śočana*, as, ā, am (fr. rt. *śuc* with *pra*), Ved. burning on, continuing to burn.

*प्रशोष* *pra-śoṣha*, as, m. (rt. *śuṣh*), drying up, becoming dry, exsiccating, aridity.

*Praśoṣhana*, as, m. 'drying up,' epithet of a kind of phantom.

*प्रश्रुत* *pra-śrut* or *pra-ścyut*, cl. 1. A. -*śrotati*, -*ścyotati*, -*śrotitum*, -*ścyotitum*, to pour forth, shed, distil, sprinkle; to drip, fall in drops.

*Praśrotat* or *pra-ścyotat*, an, atī, at, pouring forth, sprinkling; dripping, falling in drops.

*प्रश्न* 1. *praśna*, as, m. basket-work, a plaited basket.

*प्रश्न* 2. *praśna*, as, m. (fr. rt. *praśh*), a question, demand, inquiry, interrogation, query [cf. *kuśula-p*°]; judicial inquiry or examination [cf. *sākshi-p*°]; a controverted question, point at issue, subject of inquiry, controversy, (*praśnam pra-brū*, to decide a controverted point; *praśnam i*, to lay a question before any one (acc.) for decision; *praśnas tava pitari*, the point at issue is before thy father, i. e. it is submitted to him to decide); a problem for calculation; inquiry into the future (in astrology; cf. *dirya-p*°, *deva-p*°, *datva-p*°); a particular number of verses of the Veda repeated from memory by a pupil to his Guru, a task, lesson, repetition; a term applied to short sections in various works. — *Praśna-koshṭhi*, f. N. of a work on divination. — *Praśna-dūti*, f. a riddle, enigma, perplexing or enigmatical question. — *Praśna-vivāka*, as, m., Ved. one who decides controversies, an arbitrator. — *Praśna-vivāda*, as, m. a controverted question, controversy. — *Praśna-vaiśyava*, am, n., N. of an astrological work. — *Praśna-vyākaraṇa*, am, n., N. of the tenth of the twelve sacred books of the Jains. — *Praśnārṇava* (°na-ar°), as, m. 'ocean of questions,' N. of a work on astrology (= *Vaiśyava-śāstra*). — *Praśnottara* (°na-ut°), as or am, m. or

n. (?), a particular *Sabdāṅkāra* or figure of speech. — *Praśnottara-maṇi-mālā* or *praśnottara-mūlā*, f., N. of a work. — *Praśnottara-ratna-mālā*, f., N. of a work. — *Praśnopaniṣad* (°na-up°), ī, f., N. of an Upanishad (consisting of six questions and six answers).

*Praśnaya*, Nom. P. *praśnayati*, -*yitum*, to inquire after, ask about (with two acc.).

*Praśnīn*, ī, m., Ved. an inquirer, one who inquires into the future (*Mahī-dhara* = *śakunādi-praśṭī*).

*Praśṭavya*, as, ā, am, to be asked or questioned about (with acc.); desiring to be consulted; proper to be inquired into.

*Praśṭī*, tā, trī, trī, asking, demanding, an asker, inquirer, questioner, interrogator, querist.

*प्रश्नि* *praśni*, ayas, m. pl., N. of a race of Rishis; (incorrectly for *praśni*, q. v.)

*Praśni*, f. incorrectly for *praśni*, q. v.

*प्रश्रथ* *pra-śratha*, as, m. or *pra-śranthana*, am, n. (fr. rt. *śranth* with *pra*), laxity, relaxation, flaccidity.

*प्रश्रद्धि* *pra-śraddhi*, īs, f. (fr. rt. *śrambh* with *pra*), trust, confidence.

*प्रश्रय* *pra-śraya*, as, m. (fr. rt. *śri* with *pra*), respectful demeanour, affection, regard, solicitation, affection, respect, courtesy, civility, modesty; Modesty personified as a son of Dharma and Hri. — *Praśraya-vaat*, ān, atī, at, = *praśrayin* below.

*Praśrayana*, am, n. respectful demeanour, civility, modesty.

*Praśrayin*, ī, inī, i, behaving respectfully, courteous, civil; modest. — *Praśrayi-tā*, f. respectful demeanour, courtesy, civility, modesty.

*Praśrīta*, as, ā, am, modest, humble, well-behaved; (as), m., N. of a son of Ānaka-dundabhi and Śānti-devā.

*प्रश्रवण* *pra-śravaṇa*, an incorrect form for *pra-śavana*, q. v.

*प्रश्रवस्* *pra-śravas*, ās, ās, as, Ved. 'loud-sounding,' an epithet of the Maruts; (Śāy.) = *prakṛiṣṭāṇna*, having or bestowing excellent food.

*प्रश्रथ* *pra-ślatha*, as, ā, am, very loose, greatly relaxed, languid, flaccid; unnerved.

*प्रश्रित* *pra-ślita*, as, m. (for *pra-śrita*), a term applied to the rule of Sandhi according to which as before a soft letter is changed into o.

*प्रश्रिष्ट* *pra-śliṣṭa*, as, ā, am (fr. rt. *śliṣh* with *pra*), twisted, entwined; (as), m. a term applied to the Sandhi of the vowel *a* with a following vowel and of other vowels with homogeneous vowels; also to the vowel resulting from this Sandhi and of the accent with which such a vowel is pronounced; (as), m., N. of a man (?).

*Praślesha*, as, m. close contact, pressing against; euphonic coalition of vowels.

*प्रश्रसितव्य* *pra-śvasitavya*, as, ā, am (fr. rt. *śvas* with *pra*), Ved. to be caused to recover the breath.

*Praśvāsa*, as, m. breathing in, inhaling, breath, respiration.

*प्रष्टव्य* *praṣṭavya*, *praṣṭī*. See above.

*प्रष्टि* *praṣṭi*, īs, m. (connected with *praṣṭi*, q. v.), Ved. a horse harnessed at the side, a side-horse or one harnessed outside the shafts by the side of the other yoke-horses [cf. *dakṣiṇā-p*°]; (perhaps) a horse in front of those harnessed to the yoke or to the chariot-pole [cf. *adhi-praṣṭi-yuga*]; (according to Śāy.) = *vāhana-traya-madhya-varū yuga-viśeṣah*, a sort of yoke in the middle of three horses; a bystander, companion (Śāy. = *pārśva-sṭha*). — *Praṣṭī-mat*, ān, atī, at, Ved. having side-horses (as a chariot). — *Praṣṭī-vāhana*, as, ā, am, or *praṣṭī-vāhin*, ī, inī, i, Ved. (a chariot) drawn by side-horses (and thus having at least three horses).

**प्रश्न** pra-shṭha, as, ā, am (fr. rt. *sthā* with *pra*), standing in front, preceding, prior; chief, principal, best [cf. *ratha-p*]; a leader, conductor; (as), m. a species of plant; (ī), f. the wife of a leader or chief. — *Prashṭha-vāh*, f, m. a young bull or steer training for the plough; *prashṭhauhi*, f. a cow for the first time with calf; [cf. *pashṭha-vāh*.]

**प्रश्नवाहिन** prashṭhi-vāhin, a wrong reading for *prashṭi-vāhin*, q. v.

**प्रश्नावेषण** prashṭa-vaishṇava, an incorrect form for *praśna-vaishṇava*, q. v.

**प्रसू** pras, cl. I. A. *prasate, prasitum*, to extend, expand, spread, diffuse; to bring forth young.

**प्रसक्त** pra-sakta, pra-sakti. See under *pra-sajj* below.

**प्रसक्षिन्** pra-sakshin. See p. 648, col. 1.

**प्रसङ्गा** I. pra-san-khyā, cl. 2. P. *-khyāti, -khyātum*, to count or reckon up, number, enumerate, calculate.

2. *pra-san-khyā*, f. total number, sum; reflection. *Prasankhyāna*, as, ā, am, meditating (? as an epithet of an order of ascetics); (as), m. payment, liquidation; a sum of money; (am), n. enumerating, enumeration; reflection, meditation; reputation, renown. — *Prasankhyāna-para*, as, ā, am, engrossed or absorbed in meditation.

**प्रसङ्ग** pra-sanga. See below.

**प्रसङ्ग** pra-sangha, as, m. a great multitude.

**प्रसञ्ज** pra-sañ-śaksh, cl. 2. A. *-śaṣṭe, &c.* (see rt. *śaksh*), to reckon up, recount, enumerate.

**प्रसज्ज** pra-sajj, cl. I. P. *-sajati, -sanktum*, to become attached to, feel affection for: Pass. *-sajyate*, to cleave to, adhere or cling to, become fixed upon or attached to, become strongly addicted to (with loc.); to be relevant or applicable, to apply.

*Pra-sakta*, as, ā, am, attached to, in contact with, united to, connected with; cleaving to, adhering to, fixed upon (with loc.); devoted to; accompanying; engaged in, applied to, used, employed; attained, obtained, gained; continual, constant, eternal; opened, expanded; (am), ind. continually, incessantly, eternally, ever.

*Pra-saktavya*, as, ā, am, to be attached to.

*Pra-sakti*, is, f. adherence or attachment to, adhesion, devotion to, addition to, engagedness, the being occupied with; bearing upon, applicability, application (especially of a rule in grammar); *atī-prasakti*, too wide applicability; *prasaktim pra-yā*, to become attached; connection, union, association; inference, conclusion, deduction; a topic or subject of conversation; occurrence of a possibility; perseverance, energy; acquiring, acquisition.

*Pra-sanga*, as, m. adherence or attachment to, devotion to, devotedness; addiction to [cf. *suratā-p*]; occupation [cf. *viratā-p*, *viruddha-p*]; connection, union, association, intercourse [cf. *stri-p*]; illicit intercourse; connected reasoning or argument; connected language or style; subject, topic, the case as stated; occurrence of a possibility, contingency, case, event (e.g. *śāhā pluta-prasange*, in the event of a diphthong being prolated); conjuncture, occasion, circumstances, time; introduction, insertion; mention of parents; conjoint result (?); revealing a secret (?); second or subsidiary incident (?); N. of a Buddhist school; of a man; *prasangena* or *prasangāt*, ind. through connection with or relation to; with all the heart, heartily, earnestly; on the occasion of, in consequence of, on account of, because of (lit. from its happening); when the occasion presents itself, occasionally, incidentally; in the course of (e.g. *kathā-prasangena*, in course of conversation). — *Prasanga-tas*, ind. out of attachment to or respect for; = *prasangena, prasangāt*. — *Prasanga-nivāraṇa*, am, n. the prevention of (similar)

cases, obviation of (like future) contingencies. — *Prasanga-ratnāvalī*, f, N. of a work. — *Prasanga-vat, ān, atī, at*, occasional, incidental, casual. — *Prasanga-vaśāt*, ind. according to the time, as occasion may demand, by the force of circumstances. — *Prasanga-vinivṛitti*, is, f. the non-recurrence of a case. — *Prasanga-sama*, as, m. a particular Jāti [q. v.] in logic. — *Prasanga-haraṇa* (*ga-ābh*), am, n, N. of a modern poetical anthology.

*Prasangin*, ī, inī, i, attached to, devoted to; dependent on, contingent, additional; occasional, incidental; secondary, subordinate, non-essential. — *Prasangi-tā*, f. attachment, addiction to, connection, intercourse with.

*Pra-sajya*, as, ā, am, to be attached to, to be connected with; applicable. — *Prasajya-pratishe-dha*, as, m. a particular kind of negation, negation of a possible case (distinguished from *parj-udāsa*, q. v.), a simple prohibition of the particular matter specified without enjoining what is different.

*Pra-sajjana*, am, n. the act of attaching or connecting, combining, uniting; applying, employing, bringing into use, bringing to bear.

**प्रसद** pra-sad, cl. I. 6. P. *-sīdati, -sattum*, to settle down, become clear, become placid or tranquil, become calm, be calm, be soothed; to be content or satisfied; to be glad; to be gracious or propitious, to be favourable, favour (with gen.); to vouchsafe, be pleased to (with inf.): Caus. *-sādayati, -yitum*, to render calm, soothe, appease, propitiate; to beg pardon of (with acc.); (A.) to cause to be gracious, pray for grace or favour: Pass. of Caus. *-sādyate*, to be rendered calm, to be soothed or appeased.

*Pra-satti*, is, f. transparency, brightness, clearness, cleanness, purity; complacency, graciousness, favour.

*Pra-sanna*, as, ā, am, settled down, tranquil; clear, bright, pellucid, limpid, pure, clean; soothed, propitiated, pleased, delighted; gracious, propitious, kind, kindly disposed towards, favourable, complacent; true; (as), m., N. of a prince; (ā), f. propitiating, pleasing; spirituous or vinous liquor. — *Prasanna-kalpa*, as, ā, am, almost quiet, complacent calm. — *Prasanna-tā*, f. or *prasanna-tva*, am, n. brightness, pellucidness, clearness, purity; favour, kindness, propitiousness, good humour. — *Prasanna-pāda*, as or am, m. or n. (?), N. of a work by Dharma-kīrti. — *Prasanna-mukha*, as, ī, am, 'placid-countenance', having a pleased or approving countenance, agreeable-looking, looking pleased, smiling. — *Prasanna-rāghava*, am, n., N. of a drama by Jaya-deva. — *Prasanna-venkaṭeśvara-māhātmya* (*ṣṭa-īś*), am, n., N. of a legend in the Bhaviṣyottara-Purāṇa. — *Prasanna-sāhita*, as, ā, am, having clear or limpid water. — *Prasannātman* (*na-āt*), ā, ā, a, gracious-minded, propitious. — *Prasannerā* (*na-irā*), f. spirituous liquor.

1. *pra-sāda*, as, m. clearness, brightness, pellucidness, transparentness, limpidness, purity, cleanness [cf. *ambu-p*]; clearness of style, perspicuity; calmness, tranquillity, absence of excitement, repose, composure; serenity of disposition, good humour, good temper; graciousness, propitiousness, favour, kindness, kind behaviour [cf. *dush-p*, *drik-p*]; approbation; Kindness personified as a son of Dharma and Maitrī; a propitiatory offering or gift, food offered to a god (= *prasāda-dṛavya, prasādanna*); the remnants of food presented to an idol or left by a spiritual teacher (both of which any one may freely appropriate to his own use); free gift, gratuity; well-being, welfare; N. of a commentary on the Prakriyā-kaumudī; *prasādāt*, abl. c. through the kindness of, by the favour of. — *Prasāda-dāna*, am, n. a propitiatory gift, a gift in token of favour, gift of food by a superior. — *Prasāda-paṭṭa*, as, m. a turban of honour (worn as a token of royal favour). — *Prasāda-parānmukha*, as, ī, am, not caring for any one's favour; withdrawing favour from any one (with gen.). — *Prasāda-pātra*, am, n. an object of favour. — *Prasāda-puruga*, as, ā,

am, inclined to favour, favourably inclined. — *Prasāda-pratilabdha*, as, m., N. of a demon. — *Prasāda-vat, ān, atī, at*, pleased, delighted; gracious, favourable. — *Prasāda-vittaka*, as, ā, am (perhaps an incorrect form for *prasāda-vittama*), best acquainted with the favour (of another), preferred to all others. — *Prasāda-stha*, as, ā, am, abiding in serenity, kind, propitious; happy. — *Prasādāntara* (*da-an*), am, n. another (mark of) favour. — *Pra-sādi-kri*, cl. 8. P. A. *-karoti, -kurute, -kartum*, to bestow as a mark of favour, bestow graciously, present.

2. *prasāda*, Nom. P. *prasādati, prasādītum*, to be clear or bright.

*Pra-sādaka*, as, ikā, am, clearing, purifying, rendering clear or pellucid; gladdening, cheering, exhilarating; propitiating, courting favour, wishing to win any one's favour.

*Pra-sādana*, as, i, am, rendering clear, purifying [cf. *ambu-p*, *toya-p*]; calming, tranquillizing; soothing, cheering, gratifying; (as), m. a royal tent; (ā), f. service, worship; (am), n. cleaning, freeing from soil or impurities; the act of calming, tranquillizing, composing, soothing (e.g. *netra-p*), administering soothing remedies to the eyes); cheering, gratifying [cf. *śruti-p*]; rendering gracious, propitiating, pleasing, (*tvat-prasādānāt*, for the sake of propitiating thee); boiled rice.

*Pra-sādaniya*, as, ā, am, to be rendered gracious, to be propitiated.

*Pra-sādayat*, an, anti, at, causing to be gracious, propitiating, gratifying, pleasing.

*Pra-sādāyitavya*, as, ā, am, to be rendered gracious, to be propitiated.

*Pra-sādita*, as, ā, am, purified, cleansed; pleased, conciliated, propitiated, appeased, reconciled; worshipped.

*Pra-sādin*, ī, inī, i, calming, tranquillizing, soothing, cheering, gladdening; showing favour, treating with kindness; clear, serene, bright.

*Pra-sādya*, as, ā, am, to be rendered gracious, to be propitiated, to be conciliated, placable.

*Pra-sedivas*, vān, dushī, vat, one who has become pleased or propitiated, favourable.

**प्रसन्धा** pra-san-dhā, cl. 3. P. A. *-dadhāti, -dhatte, -dhātum*, to fix or fit (an arrow) to (the bow-string).

*Pra-sandhāna*, am, n. combination (e.g. of words in the Krama, q. v.).

*Pra-sandhi*, is, m., N. of a son of Manu.

**प्रसभम्** pra-sabham. See p. 648, col. 1.

**प्रसमोक्ष** pra-sam-īksh, cl. I. A. *-īkshate, -īkshītum*, to look at, look upon, observe, perceive, see; to reflect upon, consider, deliberate; to acknowledge, recognise as, regard as.

*Pra-samikshaya*, am, n. considering, deliberating, discussing.

*Pra-samikshā*, f. deliberation, judgment.

*Pra-samikshita*, as, ā, am, looked at, looked upon, observed; reflected upon, considered; regarded as, declared.

1. *pra-samikshya*, as, ā, am, to be considered or weighed or discussed.

2. *pra-samikshya*, ind. having looked at; having reflected upon, having considered.

**प्रसमोदित** pra-samūdita, as, ā, am, praised, celebrated.

**प्रसयन** pra-sayana, am, n. (fr. rt. *si* with *pra*), binding, fastening.

*Pra-sita*, as, ā, am, bound to, bound, fastened; adhering to or engaged in, diligent, attentive, zealous; attached or devoted to, engrossed by; (am), n. pus, matter.

1. *pra-siti*, is, f. (for 2. see p. 648, col. 2), a ligament, binding, tie, fetter.

**प्रसर** pra-sara, &c. See *pra-sri*, p. 649.

**प्रसर्ग** pra-sarga, pra-sarjana. See under *pra-srij*, p. 649, col. 2.

**प्रसर्प** *pra-sarpa*, &c. See *pra-srip*, p. 649.

**प्रसल** *prasala*, *as*, m. the cold season, winter (= *hemanta*; also read *prasala*).

**प्रसलवि** *pra-salavi*, ind., Ved. towards the right side, (opposed to *apa-salavi*; also incorrectly written *prasavī*).

**प्रसव** 1. 2. and 3. *pra-sava*. See under 1. and 2. *pra-su*, col. 2, and 2. *pra-sū*, p. 649.

**प्रसव्य** *pra-savya*, *as*, *ā*, *am*, turned towards the left, (opposed to *pra-dakṣiṇa*); contrary, reverse, reverted, inverted; favourable; (*am*), ind. towards the left, to the left side.

**प्रसह** 1. *pra-sah*, cl. 1. A. -*sahate*, -*sahitum*, -*soḍhum*, to bear up against, be able to withstand, sustain, endure; to overpower, conquer, defeat; to make an effort; to be able (with inf.).

*Prasahsīn*, *i*, *inī*, *i*, Ved. overpowering, defeating, victorious (Śāy. = *satrūṇām prasahana-śīlāh*).

*Prasabham*, ind. (an ind. past part. of a form *sabh* = *sah*, cf. 2. *pra-sahya*), by force, forcibly, violently; importunately; exceedingly, much; N. of a variety of the Trishubh metre. — *Prasabha-damana*, *am*, n. forcible taming (of wild animals); according to a Scholiast = *balātkāreṇa mardanam*. — *Prasabha-haraṇa*, *am*, n. carrying off by force, violent seizure. — *Prasabhodhṛita* (*bha-ud*), *as*, *ā*, *am*, torn up by force, forcibly uprooted. — *Prasabhodhṛitārī* (*ta-ari*), *is*, *is*, *i*, one who has forcibly uprooted his enemies.

2. *pra-sah* or *pra-sāh*, -*sāh*, m. (acc. *pra-sāham*), overpowering; an epithet of Indra, (Śāy. = *satrūṇām abhībhavitā*, the overcomer of foes); force, violence.

*Prasaha*, *as*, *ā*, *am*, bearing up against, withstanding; (*as*), m. a beast or bird of prey; endurance, resistance (in *dush-p*<sup>o</sup>, q. v.); (*ā*), f. a kind of Solanum (= *vrihatikā*).

*Prasahana*, *as*, m. a beast or bird of prey; (*am*), n. withstanding, resisting; overcoming, defeating; bearing, enduring; embracing; an embrace.

1. *pra-sahya*, *as*, *ā*, *am*, to be resisted, to be conquered or defeated; *a-prasahya*, not to be resisted, -irresistible.

2. *pra-sahya*, ind. having withstood, having sustained; having overpowered or conquered; forcibly, violently, by violence, by force; exceedingly. — *Prasahya-kārin*, *i*, *inī*, *i*, acting violently, violent in action. — *Prasahya-aura*, *as*, m. 'a violent thief'; a robber, plunderer. — *Prasahya-haraṇa*, *am*, n. taking away by force, robbing, plundering; [cf. *prasabha-haraṇa*.]

*Prasahvan*, *ā*, *arī*, *a*, Ved. overpowering, defeating; an epithet of Indra.

*Prasāh*. See 2. *pra-sah* above.

*Prasāha*, *as*, m. overpowering, defeating; controlling one's self; *a-prasāha*, *as*, *ā*, *am*, Ved. completely master of one's self, not subject to passion.

**प्रसार्तिका** *prasārtikā*, f. a kind of rice with small grains (= *anū-erihī*; cf. *pra-sāhikā*).

**प्रसाद** *pra-sāda*, &c. See *pra-sad*, p. 647.

**प्रसाध** *pra-sādh*, Caus. P. -*sādhayati*, -*yitum*, to accomplish, effect; to promote, advance, further; to make one's own, acquire, (according to Kullūka on Manu VII. 103 = *ātmasāt-kṛī*); to subdue; to dress.

*Prasādhaka*, *as*, *ikā*, *am*, accomplishing, perfecting, one who accomplishes or perfects; cleansing, purifying; decorating, adorning, ornamenting; (*as*), m. an attendant who dresses his master, a valet de chambre; (*ikā*), f. a female attendant who dresses her mistress, lady's maid; wild rice; [cf. *prasādhikā*.]

*Prasādhana*, *as*, *i*, *am*, accomplishing, effecting; one who accomplishes or effects (Ved.); (*as*), m. a comb; (*i*), f. a drug, commonly called *siddhi*; a

comb, (*keśa-p*<sup>o</sup>, a comb for the hair); (*am*), n. bringing about, accomplishing, effecting; arranging; setting in order; decorating, decoration, embellishment, ornament, dress, toilet; a comb. — *Prasādhana-vidhi*, *is*, m. a mode of decoration or embellishment. — *Prasādhana-viśeṣa*, *as*, m. the highest decoration, most excellent ornament.

*Prasādhita*, *as*, *ā*, *am*, accomplished, finished, completed, done; proved; ornamented, decorated. — *Prasādhītāṅga* (*ta-an*), *as*, *i*, *am*, having the limbs ornamented or decorated.

*Prasādhya*, *as*, *ā*, *am*, to be accomplished or effected, practicable; to be destroyed; to be defeated.

**प्रसार** *pra-sāra*, &c. See *pra-sri*, p. 649.

**प्रसाह** *pra-sāha*. See 1. *pra-sah*, col. 1.

**प्रसिच** *pra-siḥ*, Pass. -*scīyate*, to be poured out or flow forth, to be scattered, to be lost.

*Prasēka*, *as*, m. flowing forth, flowing, dropping, oozing; sprinkling, wetting; emission, discharge; running or watering of the mouth or nose, flow of saliva in vomiting, sickness, nausea; the bowl of a spoon or ladle. — *Prasēka-tā*, f. flow of saliva in nausea or vomiting.

*Prasēkin*, *i*, *inī*, *i*, discharging a fluid; suffering from morbid flow of saliva.

**प्रसित** *pra-sita*. See *pra-sayana*, p. 647.

**प्रसिति** 2. *pra-siti*, *is*, f. (fr. rt. so with *pra*; for 1. see *pra-sayana*, p. 647). Ved. A track, path, course (as of fire &c.); an attack, assault; a throw, cast, shot; stretch, reach, extent, compass; duration, series, succession (e.g. *dirghām anu prasitim*, in long succession); dominion, power, authority, influence; (Śāy.) = *jvālā*, a flame; = *bandhana*, confinement.

**प्रसिध** *pra-sidh*, cl. 4. P. -*sidhyati*, -*sed-dhum*, to be accomplished or effected, to succeed; to be gained or obtained; to be established; to be made known or certified.

*Prasiddha*, *as*, *ā*, *am*, well known, notorious, renowned, famous, celebrated; adorned, ornamented. — *Prasiddha-kshatriya-prāya*, *as*, *ā*, *am*, consisting for the most part of renowned Kshatriyas. — *Prasiddha-tā*, f. or *prasiddha-tva*, *am*, n. celebrity, the being well known, notoriety.

*Prasiddhaka*, *as*, m., N. of a prince descended from Janaka (a son of Maru and father of Kṛitiratha).

*Prasiddhī*, *is*, f. accomplishment, success, attainment; the being generally known or admitted, celebrity, fame, notoriety; ornament, decoration. — *Prasiddhī-mat*, *ān*, *atī*, *at*, generally known, notorious, famous.

**प्रसिदिका** *prasidikā*, f. a small garden; (also read *prasedikā*, q. v.)

**प्रसु** 1. *pra-su*, cl. 5. P. A. -*sunoti*, -*sunute*, -*sotum*, Ved. to press or squeeze out Soma juice, extract the juice of the Soma plant (Śāy. = *somābhishavanam kṛī*).

1. *pra-sava*, *as*, m. (for 2. see under 2. *pra-su* below), Ved. pressing out Soma juice.

*Prasut*, *t*, *t*, Ved. flowing forth (as Soma from the Soma press).

*Prasunvat*, *an*, *atī*, *at*, Ved. squeezing out or extracting Soma juice.

*Prasuva*, *as*, m., Ved. pressing out Soma juice, extraction of the juice of the Soma plant.

**प्रसु** 2. *pra-su* (sometimes written *pra-sū*), cl. 1. P., 2. 4. A. -*savati*, -*sūte*, -*sūyate* (properly a kind of reflexive passive form), -*sotum*, -*savitum*, to procreate, beget, generate, engender; to bring forth, be delivered of; bear: Pass. -*sūyate* (ep. also P. -*ī*), to be begotten by (with abl.); to be brought forth by, be born of (with loc.).

2. *pra-sava*, *as*, m. (for 3. see under 2. *pra-sū*, p. 649), procreating, generating, procreation, generation; the production of young, bringing forth or bearing

young, childbirth, parturition, delivery, travail, labour; conception; birthplace, source, origin; offspring, young, progeny, posterity, (*antah-p*<sup>o</sup>, containing offspring, pregnant; *kisalaya-p*<sup>o</sup>, the offspring of a twig, a young shoot); a flower, blossom [cf. *kanaka-p*<sup>o</sup>, *pīta-p*<sup>o</sup>]; fruit. — *Prasava-griha*, *am*, n. a lying-in chamber. — *Prasava-dharmīn*, *i*, *inī*, *i*, characterized by production, productive, prolific. — *Prasava-bandhana*, *am*, n. the foot-stalk of a leaf or flower, the leaf-stalk or peduncle. — *Prasava-vikāra*, *as*, n., Ved. a prodigy happening at the birth of a child. — *Prasava-vedanā*, f. the pangs of childbirth, throes. — *Prasava-sthālī*, f. 'birthplace,' a mother. — *Prasava-sthāna*, *am*, n. a receptacle for young, a nest. — *Prasavothāna* (*va-ud*), *am*, n., N. of the seventeenth Pari-śiṣṭa of the Yajur-veda. — *Prasavonmukha* (*va-un*), *i*, f. expecting childbirth, about to be delivered (according to Mallinātha = *āsanna-prasavā*).

*Prasavaka*, *as*, m. the tree Buchanania Latifolia (= *pīyāla*).

*Prasavat*, *an*, *antī*, *at*, bringing forth, bearing; (*antī*), f. a woman in labour.

*Prasavana*, *am*, n. bringing forth, bearing children, fecundity.

1. *pra-savitṛi*, *tā*, m. (for 2. see under 2. *pra-sū*, p. 649), a procreator, generator, father; (*trī*), f. bringing forth, a mother.

1. *pra-savin*, *i*, *inī*, *i* (for 2. see under 2. *pra-sū*, p. 649), bringing forth, having or bearing young, producing.

*Prasuta*, *as*, *ā*, *am*, brought forth, born; (*as* or *am*), m. or n. (?), a particular high number; [cf. *mahā-p*<sup>o</sup>.]

1. *pra-sū*, *ūs*, *ūs*, *u* (for 2. see p. 649), bringing forth, bearing [cf. *pūtrī-p*<sup>o</sup>, *putrikā-p*<sup>o</sup>, *strī-p*<sup>o</sup>]; fruitful, productive; (*ūs*), f. a mother; a mare; a young shoot, tender grass or herbs, sacrificial grass, (Śāy. = *prasavitṛy ośadhī*); a spreading creeper, the plantain. — *Prasū-mat*, *ān*, *atī*, *at*, or *prasūvan*, *ā*, *arī*, *a*, Ved. furnished with flowers.

*Prasūkā*, *f*, a mare.

*Prasūta*, *as*, *ā*, *am*, procreated, begotten, engendered; brought forth, born, produced, grown; begetting, engendering; one who has brought forth, delivered; (*as*), m., N. of a class of deities under Manu Cākshusha; (*am*), n. a flower; any productive source; (*ā*), f. a woman who has brought forth a child; a woman recently delivered.

1. *pra-sūti*, *is*, f. procreating, procreation, begetting, generating; bringing forth, bearing; calving; laying eggs; birth, production, generation; coming forth, growth (of fruits, flowers, leaves; cf. *phala-p*<sup>o</sup>); a production, product; a procreator, begetter; one who brings forth, a mother; offspring, children, progeny; N. of a daughter of Maru and wife of Daksha. — *Prasūti-ja*, *am*, n. 'birth-produced,' pain or affliction (mental or corporeal) resulting as a necessary consequence of birth. — *Prasūti-vāyu*, *us*, m. air generated in the womb during the pangs of travail.

*Prasūtikā*, f. a woman who has had a child, a woman recently delivered; = 1. *pra-sūti* (at the end of a comp., cf. *nasaty-p*<sup>o</sup>, *sakṛit-p*<sup>o</sup>).

*Prasūna*, *as*, *ā*, *am*, born, produced; (*am*), n. a flower; a bud, blossom; fruit. — *Prasūna-bāna* or *prasūna-vāna*, *as*, m. 'having flowers for arrows,' the god of love. — *Prasūna-varsha*, *as*, m. a shower of flowers (rained from heaven). — *Prasūnāñjali* (*na-ñi*), *is*, *is*, *i*, presenting a nosegay of flowers held in both hands opened and hollowed (= *pushpāñjali*). — *Prasūneshu* (*na-īshu*), *us*, m. 'flower-arrowed,' an epithet of the god of love.

*Prasūnaka*, *am*, n. a flower; a bud, blossom.

*Prasūyat*, *an*, *antī*, *at*, being born (Mahā-bh. Śānti-p. 5637).

**प्रसुत** *pra-sul*. See under 1. *pra-su*, col. 2.

**प्रसूत** *pra-sula*. See above.

**प्रसुप् pra-sup, pra-supta, pra-supti.** See under *pra-svap*, p. 651, col. 1.

**प्रसुव pra-suva.** See 1. *pra-su*, p. 648, col. 2.

**प्रसुश्रुत pra-sūśruta, as, m., N.** of a prince (a son of Maru; cf. *pra-sūśruka*).

**प्रसुह pra-suhma, ās, m. pl., N.** of a people.

**प्रसू 2. pra-sū, cl. 6. P. -suvati, -savitum,** Ved. to urge forwards, incite, excite, animate.

3. *pra-sava, as, m.* (for 1. and 2. see under 1. and 2. *pra-su*, p. 648), Ved. urging forwards, setting in motion, being set in motion; a current, course, stream; rousing up, excitement, animation; ordering, enjoining; furtherance, assistance, help; pursuit, acquisition; one who urges on or excites.

2. *pra-savitri, tā, trī, tri* (for 1. see p. 648, col. 3), Ved. urging forwards, setting in motion, exciting, animating; (Sāy. = *prakarsheṇābhijñātri*).

2. *pra-savin, ī, inī, i* (for 1. see under 2. *pra-su*, p. 648), urging forwards, exciting (?).

*Prasavitri*, in the R̥g-veda = 2. *pra-savitri*.

2. *pra-siiti, is, f.* (for 1. see under 2. *pra-su*), urging forwards, impelling, commanding; permission.

**प्रसूका pra-sūkā.** See p. 648, col. 3.

**प्रसृ pra-sri, cl. 1. and Ved. cl. 3. P. -sarati, -sīrati, -sartum,** to move forwards, go forward, proceed, advance; to pass, pass by (as time); to flow onwards, flow forth; to spring up; to break forth, break out (as fire); to spread abroad; be diffused; to be stretched forth, be extended, extend: Caus. *-sāryati, -yitum*, to cause to go forwards, move forwards, stretch forth, hold out; to spread out, spread, extend; to expand, open wide; to put forward, exhibit, expose (for sale).

*Prasara, as, ā, am,* moving forwards, proceeding, projecting; (*am*), n. going forwards, unimpeded motion, free course [cf. *vicchinna-dhūma-p*]; spreading, extending, extension, extent, dimension, diffusion, dispersion; expansion; a stream, flow, flood, torrent; (in medicine) morbid displacement of the humors of the body; multitude, assemblage; a fight, combat, battle, war; an iron arrow; speed, velocity; affectionate solicitation; (*ā*), f. the plant *Pæderia Foetida*. = *Prasara-yuta, as, ā, am*, possessing extension, extensive.

*Prasaraṇa, am, n.* going forth, running forth, running away, escaping; going round; spreading abroad, spreading over the country for forage; surrounding an enemy; morbid displacement of the humors of the body; complaisance, amiability.

*Prasaraṇi, is, or prasaraṇi, f.* surrounding an enemy.

*Prasarat, an, anti, at,* going forwards, proceeding, projecting; spreading out, spreading, expanding; bursting.

*Prasāra, as, m.* going forth, going about, spreading, extending, extension, expansion; stretching out [cf. *bāhu-p*]; opening (the mouth); going out to forage, spreading over the country for grass and fuel.

*Prasāraṇa, am, n.* causing to go forwards, stretching out, extending, spreading, spreading abroad, diffusing, diffusion, expanding, expansion, increase; displaying, unfolding; going about; surrounding an enemy; dispersion of an army by detachments for collecting forage, &c.; changing a semivowel into a vowel [cf. *sam-prasāraṇa*]; (*ī*), f. surrounding an enemy; a species of creeper, *Pæderia Foetida*.

*Prasāraṇin, ī, inī, i,* containing a semivowel liable to be changed into a vowel.

*Prasārīta, as, ā, am,* moved forwards, held out; stretched out, expanded, extended, spread, diffused; laid out, exhibited, exposed (for sale).

*Prasārīn, ī, inī, i,* coming forth, flowing forth, moving on; going along gently, gliding, flowing, creeping; stretching, extending; spreading forth, spreading, expanding, expanded, unfolded; spreading round; (*inī*), f. the plant *Pæderia Foetida*.

1. *pra-sārya, as, ā, am,* to be changed into a vowel.

2. *pra-sārya, ind.* having stretched forth, having put forth, having held out.

*Prasrita, as, ā, am,* gone forwards, gone; stretched out, stretched, extended; diffused, spread abroad, dispersed; lengthened, long; swift, quick; modest, humble; attached to, engaged in, appointed; (*as*), m. the palm of the hand stretched out and hollowed as if to hold liquids; a handful (as a measure, = two Palas); (*ā*), f. the leg; (*am*), n. a measure equal to two Palas; (*pra-srita* is sometimes incorrectly written for *pra-srita* and even for *pra-sita*, q. q. v. v.) = *Prasritaja, ās, m. pl.* an epithet of a particular class of sons (Mahābh. Anuśāsana-p. 2615).

*Prasriti, is, f.* progress, advance; streaming, flowing; the palm of the hand hollowed, a handful; a measure equal to two Palas.

*Prasrimara, as, ā, am,* flowing forth, dropping, distilling.

**प्रसृज pra-srij, cl. 6. P. -srijati, -srashtum,** to pour away; to lay aside, dismiss; to quit, leave, abandon; to hurt, injure.

*Prasarga, as, m., Ved.* pouring forth, flowing forth, efflux (Sāy. = *varshaṇa*); emission, discharge.

*Prasarjana, as, ī, am, Ved.* (perhaps) throwing or casting forth.

*Prasrishā, as, ā, am,* poured away, laid aside, dismissed; hurt, injured; (*ā*), f. (probably) a particular movement in fighting.

**प्रसृप pra-srip, cl. 1. P. -sarpati, -sarptum, -sraptum,** to creep or crawl forth, creep on; to go on, proceed.

*Prasarpa, as, m.* going to the part of the sacrificial enclosure called the Sadas; (*am*), n., N. of a Sāman.

*Prasarpaka, as, m., Ved.* an assistant who is under the superintendance of the R̥tviṣ at a sacrifice or a mere spectator at a sacrifice (so designated from entering the part of the sacrificial enclosure called Sadas; cf. *pra-sripta*); an uninvited guest, an intruder (?).

*Prasarpaṇa, am, n.* going forwards, progressing, entering (with loc.); entering the part of the sacrificial ground called Sadas; refuge, shelter (Ved.; Sāy. = *prakarsheṇa sarpaṇa-sādhanam*).

*Prasarpāt, an, anti, at,* advancing, proceeding.

*Prasarpīn, ī, inī, i,* creeping or crawling forth, gliding away; coming forth, issuing; going to the part of the sacrificial enclosure called Sadas.

*Prasripta, as, ā, am,* crept or crawled forth, crept away, come forth; entered into the part of the sacrificial ground called Sadas; (*as*), m. = *pra-sarpaka*, q. v.

**प्रसृमर pra-srimara.** See above.

**प्रसृष्ट pra-srishṭa.** See *pra-srij* above.

**प्रसृक pra-seka, prasekin.** See under *pra-siḥ*, p. 648, col. 2.

**प्रसृदिका prasedikā, f.** a various reading for *prasidikā*, q. v.

**प्रसृदिवस् pra-sedivas.** See p. 647, col. 3.

**प्रसेन pra-sena, as, m., N.** of a prince (a son of Nighna or Nimna); N. of a king of Ujjayini succeeded by Vikramārka or Vikramāditya. = *Prasena-jit, t, m., N.* of several princes, especially of a sovereign of Śrāvastī contemporary with Śākya-muni.

**प्रसेव pra-seva, as, m.** (fr. rt. *siv* with *pra*), a sack, a leathern bottle; a small instrument of wood covered with leather and placed under the neck of an Indian lute to render the sound deeper.

*Prasevaka, as, m.* a sack [cf. *śarma-p*]; a particular part of a lute (= *pra-seva*); a crooked piece of wood at the end of a lute.

**प्रसृकव pra-s-kaṇva, as, m., N.** of a Vedic

Rishi with the patronymic Kāṇva (according to the Bhāgavata-Purāna, a grandson of Kāṇva), author of the hymns R̥g-veda I. 44-50, IX. 95, Vākhilya 3, 2, and 6, 8; (*ās*), m. pl., N. of the descendants of Praskāṇva.

**प्रस्कन्द pra-skand, cl. 1. P. -skandati, -skantum,** to spring forward, spring forth; to spring down, leap down, alight: Caus. *-skandayati, -yitum*, to overleap, spring over, leap across, cross (a river).

*Pras-kandāt, an, anti, at,* springing forward, springing forth.

*Pras-kāṇvano, as, m.* an epithet of Siva ('emitting semen?'); (*am*), n. the act of leaping over, springing across; evacuation by stool, diarrhoea, dysentery.

*Pras-kandīkā, f.* diarrhoea, dysentery.

*Pras-kandin, ī, m., N.* of a man possessed of extraordinary strength.

*Pras-kandya, ind.* having sprung forwards, having leaped down, having quickly alighted.

*Pras-kanna, as, ā, am,* sprung forward, sprung forth; dropped, fallen; defeated in battle; (*as*), m. a transgressor, sinner; one who has violated the usages of his caste or order, an outcast.

**प्रस्कन्द pra-skunda, as, m.** an altar or elevated floor of a circular shape (= *cakrākārā vedhā*).

**प्रस्कल pra-skhal, cl. 1. P. -skhalati, -skhalitum,** to stagger forwards, stagger, reel, totter, tumble.

*Pras-khalat, an, anti, at,* staggering forwards, reeling, tumbling.

*Pras-khalana, am, n.* the act of staggering, stumbling, tumbling, falling.

**प्रस्तार pra-stara, as, m.** (fr. rt. *stri* with *pra*), anything strewed about, a couch of leaves and flowers; a bed or couch in general; a flat surface, flat top, level, a plain [cf. *prāsāda-p*]; a stone, rock; a precious stone, gem, jewel; a paragraph, section of a work; (in prosody) a tabular representation of the long and short vowels of a metre (?); musical notation (?). = *Prastara-ghaṭanopakaraṇa* ('na-up'), *am, n.* an instrument for breaking or splitting stones. = *Prastara-shiṭha, as, ā, am* (rt. *sthā*), Ved. being on a couch or bed.

*Prastaraṇa, as, ā, m. f.* a couch, bed; a seat.

*Prastariṇi, f.* a species of small shrub (= *golomikā*).

*Prastāra, as, m.* strewing about, spreading out, scattering, spreading, covering with; a process in preparing minerals; a bed made with blossoms and leaves; a bed or couch in general; a flower-bed; a jungle, a thicket or wood overgrown with grass; a flat surface, level, plain; a representation or enumeration of all the possible combinations of certain given numbers (see Colebrooke's Algebra, p. 125); N. of a prince (a son of Ud-giṭha; in this sense incorrectly for *prastāra*). = *Prastāra-pankti, is, f.* a kind of metre consisting of 12 + 12 + 8 + 8 syllables.

*Prastārīn, ī, inī, i,* extending, spreading; (scil. *arman*) a particular disease of the white of the eye.

*Prastira, as, m.* a bed or couch made of flowers and leaves (= *pra-stara*).

*Prastirpa, as, ā, am,* thrust forward, protruded (as the tip of the tongue in pronouncing the dentals).

*Prastrita, as, ā, am,* spread out, spread, extended; disappeared.

**प्रस्तौत pra-stīta or pra-stīma, as, ā, am** (fr. rt. *stjai* with *pra*), crowded together, clustering, swarming; sounded, making a noise.

**प्रस्तु pra-stu, cl. 2. P. A. -stauti, -stavīti, -stute, -stuvīte, -stotum,** to praise before (anything else), praise first, praise; to begin, commence; to speak, say, report, relate, propound: Caus. *-stāvayati, -yitum*, to begin, commence.

*Prastushu, us, us, u,* wishing to begin, desirous of commencing.

*Prastava, as, m.* a hymn of praise; = *pra-stāva*, a favourable moment, &c.

*Prastāva, as, m.* an introductory eulogy, intro-

duction; the prelude or introductory words of a Sāman (sung by the Pra-stotri, Ved.); the prologue of a drama (= *pra-stāvanā*); beginning, commencing, commencement; introducing a topic, mentioning, mention; the occasion of a conversation, a subject, topic; occasion, opportunity, time, season; convenience; (*tava prastāvena*, at your convenience); N. of a prince (a son of Ud-gītha); = *helā*, q. v.; (e), ind. on a suitable occasion, opportunely; (*ana*), ind. on the occasion of, occasionally, opportunely; suitably. — *Prastāva-cintāmaṇi*, is, m., N. of a work. = *Prastāva-tas*, ind. on the occasion of; *kathā-p°*, in course of conversation. — *Prastāva-yajña*, as, m., 'the sacrifice to a topic of discussion,' a conversation to which each interlocutor contributes his share (and therefore compared with a sacrifice at which each person presents offers a contribution). — *Prastāva-ratnākara*, as, m., N. of a work. — *Prastāva-sadrīsa*, as, ī, am, suited to the occasion, appropriate, seasonable.

*Prastāvanā*, f. causing to be praised; causing to mention or to speak of; sounding forth; introduction, commencement, preface, exordium; a dramatic prologue, an introductory dialogue usually spoken by the manager and one of the actors, the scene between the prayer and the beginning of the first act (of which several varieties are enumerated, viz. the Udgāhyaka, Kathodghāta, Prayogātīśaya, Pra-var-taka, and Ava-lagīta).

*Pra-stāvayat*, an, antī, at, beginning, commencing.

*Pra-stāvita*, as, ā, am, caused to be told or related; mentioned.

*Pra-stāvya*, as, ā, am, Ved. to be precluded or introduced with a Pra-stāva (as a Sāman).

*Pra-stūta*, as, ā, am, praised, eulogized, panegyricised; proposed, propounded, declared, under discussion, revealed; said; expected, desired; ready, prepared; accomplished, done; happened, come to pass; made or consisting of; approached, proximate; done with effort or energy; (*am*), n. that which is propounded, any object under discussion, a proposition. — *Prastūta-yajña*, as, ā, am, prepared for a sacrifice. — *Prastūānkura* (*ta-an°*), as, m. a kind of metaphorical expression, allusion by the mention of any passing circumstance to something latent in the hearer's mind (as, for instance, if a girl walking in a garden with an inconstant lover were to ask a bee, Why go to the thorny plantain when you can have the jasmine flower?).

*Pra-stūti*, is, ī, i, Ved. praise, eulogium.

*Pra-stūtya*, ind. having told or related, having rehearsed.

*Pra-stotri*, tā, m., Ved. the Ud-gātri's assistant who sings the Pra-stāva (q. v.).

*Prastotriya*, as, ā, am, relating to the Pra-stotri.

**प्रस्तूत** *pra-stūta*, as, m., N. of a class of deities under Manu Cākshusha; (an incorrect form for *pra-bhūta* or *pra-sūta*.)

**प्रस्तोक** *pra-stoka*, as, m., Ved., N. of a son of Sṛīhājaya; *Kutsasya prastokah*, N. of a Sāman.

**प्रस्तोभ** *pra-stobha*, as, m. (fr. rt. *stubbh* with *pra*), allusion to, reference to (with gen.); *rajer āngīrasasya prastobhaḥ*, N. of a Sāman.

**प्रस्थल** *pra-sthala*, ās, m. pl., N. of a people.

**प्रस्था** *pra-sthā*, cl. 1. A. (ep. also P.) *-ish(hate* (-ti), *-sthātum*, to set out, depart; to proceed, advance, march towards (with acc. or dat. or with *prati*); (P., Ved.) to place before, set before, deposit: Caus. *-sthāpayati*, *-yitum*, to cause to set forth, cause to depart, induce to retire; to send forth, send out, dispatch, send away, dismiss; to send into exile, banish; to urge forwards, push on: Desid. *-ish(hāsati*, *-te*, to wish to advance.

*Pra-stha*, as, ā, am, going on a march or journey, going to, visiting, abiding in [cf. *vana-p°*]; stable, firm, solid; expanding, spread; (*as*, *am*),

m. n. table-land on the top of a mountain; a level expanse, (at the end of names of towns and villages, cf. *indra-p°*, *oshadhi-p°*, *karīra-p°*; see Pāṇ. IV. 2, 110); a particular weight and measure of capacity (= 32 Palas =  $\frac{1}{2}$  of an Ādhaka; or = 16 Palas = 4 Kuḍavas =  $\frac{1}{4}$  of an Ādhaka; or = 2 Sarāvas; or = 6 Palas; or =  $\frac{1}{16}$  of a Droṇa); a Prastha of anything or anything measuring a Prastha, (according to the Su-śruta a man should never lose more than a Prastha of blood in being bled); (*as*), m., N. of a man. — *Prastha-pushpa*, as, m., 'flowering on the mountain-top,' a species of plant, a variety of Tulasi or basil with small leaves. — *Prastham-pāca*, as, ā, am, cooking a Prastha (said of a cooking utensil capable of containing one Prastha). — *Prasthā-vat*, ān, ati, at, hastening away, rapid, (according to Mahī-dhara = *ukṛtīṣṭa-javopeta*); (*ati*), f., N. of a river.

*Pra-sthāna*, am, n. going forth, setting forth, procession, proceeding, departing; marching forth, a march, the march of an army or of an assailant; sending away, dispatching; departing this life, dying [cf. *mahā-p°*]; a way to attain (any object), course, method, system; a sect; an inferior kind of drama the characters of which are slaves and outcasts. — *Prasthāna-bheda*, as, ni., N. of a work by Madhusūdana-sarasvatī. — *Prasthāna-vat*, ind. as in setting forth, as on a departure. — *Prasthāna-vikala-gati* or *prasthāna-viklava-gati*, is, is, ī, one whose step falters in walking. — *Prasthāna-ighna*, am, n. an obstacle to proceeding or to sending (anything); non-attendance at a festival, impeding its taking place. — *Prasthānavighna-kṛit*, t, l, t, causing an impediment to proceeding or to dispatching (anything).

*Prasthānika*, belonging or relating to a departure, to a course, sect, &c.

*Prasthāniya*, as, ā, am, Ved. belonging or relating to a departure.

*Pra-sthāpana*, am, n. causing to depart, sending away, dismissing, dispatching, (*āśaḥ prasthāpanam*, sending into all quarters of the world); using, employing, (*dhvani-p°*, employing a metaphor); appointment to an embassy; carrying off cattle; (*ā*), f. sending away, dispatching.

*Pra-sthāpaniṇya*, as, ā, am, to be sent away, proper to be sent or dispatched; to be carried or driven off.

*Pra-sthāpita*, as, ā, am, made to depart, sent away, dismissed, sent, dispatched.

1. *pra-sthāpya*, as, ā, am, to be sent away, to be dispatched.

2. *pra-sthāpya*, ind. having sent forth, having dispatched.

*Pra-sthāyīn*, ī, inī, ī, setting forth, starting, departing; preparing to go or depart; travelling, marching, going.

*Pra-sthāvan*, ā, ari, a, Ved. hastening away, rapid (an epithet of the Maruts, Sāy. = *gamanu-sīla*).

*Prasthika*, at the end of adjectives derived from comp. ending in *prastha*, cf. *ārdhaprasthika*.

*Prasthikā*, f. a species of plant (= *amba-shtā*).

*Pra-sthita*, as, ā, am, set forth, set out, departed, gone; an epithet of particular Soma vessels (Ved.).

— *Prasthita-yājya*, f., Ved. a particular Yājya recited during the oblation offered with the Soma vessels called *pra-sthita*.

*Pra-sthiti*, is, f. setting forth, going forth, going away; a march, journey.

*Pra-stheya*, as, ā, am, to be set forth or departed.

**प्रस्र** *pra-sna*, as, m. (fr. rt. *snā* with *pra*), a bath, vessel for bathing.

*Pra-snatrī*, tā, trī, trī, one who bathes, a bather.

*Pra-sneya*, as, ā, am, Ved. to be bathed in, suitable for bathing.

**प्रस्रव** *pra-snava*, *pra-snāvin*. See under *pra-snu*, col. 3.

**प्रस्रिग्ध** *pra-snigdha*, as, ā, am, very fatty or greasy, very oily.

**प्रस्रु** *pra-snu*, cl. 2. P. A. *-snauti*, *-snute*, *-snarītum*, to pour forth, flow, distil.

*Pra-snava*, as, m. dropping, a stream; pouring forth, flowing.

*Pra-snāvin*, ī, inī, ī, Ved. pouring forth, dropping.

*Pra-snuta*, as, ā, am, poured forth; dropping.

— *Prasnuta-stanī*, f. having breasts that distil milk (through excess of maternal love).

**प्रस्रुया** *pra-snuṣhā*, f. the wife of a grandson.

**प्रस्पन्दन** *pra-spandanam*, am, n. (fr. rt. *spand* with *pra*), palpitating, quivering, trembling, vibrating.

**प्रस्फुट** *pra-sphuṭ*, Caus. or cl. 10. P. *-sphoṭayati*, *-yitum*, to cleave through, transfix, cleave, split, pierce; to expand.

*Pra-sphuṭa*, as, ā, am, cleft open, expanded, blown; manifest, clear, plain, apparent, evident; divulged, published, spread abroad.

*Pra-sphoṭaka*, as, m., N. of a Nāga.

*Pra-sphoṭana*, am, n. splitting, falling asunder; expanding, budding, opening, blooming; ripening; causing to blow or bloom; making evident or manifest, revealing; striking, beating; threshing or winnowing corn; a winnowing basket; wiping away, rubbing out.

**प्रस्फुर** *pra-sphur*, cl. 6. P. *-sphurati*, *-sphurītum*, to become tremulous, quiver, palpitate, vibrate, throb, pulsate.

*Pra-sphuramāna*, as, ā, am, trembling, quivering, palpitating.

*Pra-sphurita*, as, ā, am, become tremulous, quivering, vibrating. — *Prasphuritādhara* (*ta-adh°*), as, ā, am, one whose lower lip quivers, with quivering nether lip.

**प्रस्मृति** *pra-smṛiti*, is, f. (fr. rt. *smṛi* with *pra*), forgetting, forgetfulness.

**प्रस्यन्द** *pra-syand*, cl. 1. A. *-syandate*, *-syanditum*, to flow forth, flow away; to move rapidly, dart, fly.

*Pra-syanda*, as, m. flowing forth, trickling out.

*Pra-syandāna*, am, n. trickling forth, exudation.

*Pra-syandamāna*, as, ā, am, moving rapidly, dashing, flying.

*Pra-syandīn*, ī, inī, ī, flowing forth, trickling down.

**प्रस्रंस** *pra-sraṅsa*, as, m. (fr. rt. *sraṅs* with *pra*), Ved. falling down, falling asunder.

*Pra-sraṅsin*, ī, inī, ī, letting fall, dropping; (scil. *yonī*) giving birth to the fetus before the time, miscarriage.

**प्रस्रु** *pra-sru*, cl. 1. P. *-srovati*, *-srotum*, to flow forth; to let flow, pour out.

*Pra-srāva*, as, m. flowing forth, gushing forth, oozing out, dropping; that which flows forth, a flow, stream; milk flowing from the breast or udder; urine; the overflowing scum of boiling rice; (*ās*), m. pl. falling tears, tears gushing forth. — *Prasrāvayukta* or *prasrāvaya-samyukta*, as, ā, am, connected with a stream, flowing in a stream, falling in drops, trickling; flowing with milk.

*Pra-srāvāna*, am, n. (often incorrectly written *pra-srāvāna*), flowing forth, gushing out, oozing out, trickling, dripping, leaking; dripping or fall of water, a cascade, cataract; a fountain, spring, well; a spout, the projecting mouth of a vessel (out of which any fluid is poured); streaming forth of the milk from the breast or udder; a pool of water formed by mountain streams; washing away of rocks &c. by the dripping of water; sweat, perspiration; voiding urine; N. of a place where the Sarasvatī takes its rise, (also *plāksham prasrāvānam*); (*as*), m., N. of a man; of a range of mountains on the confines of Malaya.

*Pra-sravīn*, ī, inī, ī, pouring forth; yielding milk; rich in milk.

*Pra-srāva*, as, m. flowing, dropping; urine; the overflowing scum of boiling rice.

*Pra-sruta*, *as*, *ā*, *am*, flowed forth, oozed out, dropped, issued.

*Pra-srutī*, *is*, *f*. flowing forth, oozing out.

**प्रस्वन** *pra-svan*, cl. 1. P. *-svanati*, *-svanī-*  
*tum*, Ved. to sound loudly, resound.

*Pra-svana*, *as*, *m*. sound, noise.

*Pra-svanīta*, *as*, *ā*, *am*, Ved. loud-sounding, resounding, resonant.

*Pra-svāna*, *as*, *m*. a loud noise.

**प्रस्वप** *pra-svap*, cl. 2. P. *-svapiti*, *-svap-*  
*tum*, to fall asleep, go to sleep.

*Pra-svap*, *p*, *p*, Ved. sleeping, asleep, slumbering; (Sāy. = *śatrūṇāṃ hantṛī*.)

*Pra-supta*, *as*, *ā*, *am*, fallen into deep or sound sleep, fast asleep, asleep, sleeping, slumbering. — *Pra-supta-tā*, *f*. sleepiness.

*Pra-supti*, *is*, *f*. sleepiness, somnolence; paralysis.

*Pra-svāpa*, *as*, *m*. falling asleep, sleep; a dream; (*as*, *ā*, *am*), causing sleep, sending to sleep.

*Pra-svāpaka*, *as*, *ikā*, *am*, causing to fall asleep; causing to die, slaying.

*Pra-svāpana*, *as*, *ī*, *am*, causing sleep, sending to sleep; (*am*), *n*. the act of sending to sleep.

*Pra-svāpini*, *f*. 'sending to sleep,' *N*. of a daughter of Sattarjī and wife of Kṛṣṇa.

**प्रस्वादस्** *pra-svādas*, *ās*, *ās*, *as*, Ved. agreeable, pleasant.

**प्रस्वार** *pra-svāra*, *as*, *m*. (fr. rt. *svṛi* with *pra*), Ved. an epithet of the sacred syllable *Om* repeated by the religious teacher at the beginning of a lesson.

**प्रस्विन्न** *pra-svinna*, *as*, *ā*, *am* (fr. rt. *svīd* with *pra*), covered with perspiration, sweated, heated, perspired.

*Pra-sveda*, *as*, *m*. great or excessive perspiration, sweat.

*Pra-svedīta*, *as*, *ā*, *am*, sweated, heated, perspired, perspiring, sweating; causing perspiration, hot. — *Prasvedīta-vat*, *ān*, *atī*, *at*, suffering or producing perspiration.

*Pra-svedin*, *ī*, *inī*, *ī*, covered with perspiration, sweating.

**प्रहणेमि** *praha-nemi* or *praha-nemi*, *is*, *m*. the moon (incorrect forms for *graha-nemi*, *q. v.*).

**प्रहन्** 1. *pra-han*, cl. 2. P. *-hanti*, *-hantum*, to kill, slay.

*Pra-hāna*, *am*, *n*. killing, slaying (Scholiast on Pāṇ. VIII. 4. 22).

*Pra-hata*, *as*, *ā*, *am*, struck, beaten (as a drum), smitten, wounded, killed; repelled, repulsed, overcome, defeated; spread, expanded; contiguous, bounding, limiting; conversant with the principles of science; learned, accomplished. — *Prahata-muraja*, *as*, *ā*, *am*, having drums beaten, sounding with the beating of drums.

2. *pra-han* in *a-prahan*, *q. v.*

*Pra-hantavya*, *as*, *ā*, *am*, to be killed or slain.

*Pra-hantṛi*, *tā*, *trī*, *trī*, striking down, slaying, a slayer.

**प्रहर** *pra-hara*, &c. See *pra-hṛi*, col. 3.

**प्रहर्ष** *pra-harsha*, &c. See *pra-hṛish*, col. 3.

**प्रहस्** *pra-has*, cl. 1. P. *-hasati*, *-hasitum*, to break out into laughter, laugh heartily, laugh at, laugh; to mock, deride, ridicule.

*Pra-hasa*, *as*, *m*. *N*. of a Rākshasa.

*Pra-hasat*, *an*, *anti*, *at*, laughing heartily, laughing, smiling; (*anti*), *f*. Arabian jasmine (= *yūthī*, *rāsanti*); a large chafing-dish or fire-pan.

*Pra-hasana*, *am*, *n*. laughing loudly, violent or hearty laughter, laughing, mirth, merriment; laughing at, mocking, deriding, ridicule, irony, mockery; sarcasm, satire (as a branch of rhetorical composition); a kind of comedy, a farce.

*Pra-hāsita*, *as*, *ā*, *am*, laughing, cheerful; (*am*), *n*. laughter, mirth. — *Prahāsita-netra*, *as*, *m*. 'laughing-eyed,' *N*. of a Buddha.

*Pra-hāsivā*, *ind*. an anomalous form for *pra-hasya* below.

*Pra-hasya*, *ind*. having smiled or laughed.

*Pra-hāsa*, *as*, *m*. loud laughter, violent or hearty laughter, laughing, laughter; ridicule, mocking, derision; satire, irony; an actor, a dancer; *N*. of Śiva; of an attendant of Śiva; of a son of Varuṇa; of a Nāga; of a place of pilgrimage (= *Soma-tirtha*); *Bharad-vāṣya prahāsam*, *N*. of a Śaman.

*Pra-hāsaka*, *as*, *m*. one who causes laughter or merriment, a jester.

*Pra-hāsita*, *as*, *ā*, *am*, caused to laugh.

*Pra-hāsin*, *ī*, *inī*, *ī*, laughing aloud, causing laughter, diverting, joking, jesting; satirical; (*ī*), *m*. the buffoon of a drama (= *vi-dūshaka*, *q. v.*).

**प्रहस्त** *pra-hasta*, *as*, *ā*, *am*, having long hands; (*as*), *m*. the open hand with the fingers extended; *N*. of a Rākshasa; of a companion of Śūrya-prabha (see *Kathā-sarit-s*. XLIV. 25).

*Prahastaka*, *as*, *ā*, *am*, scil. *trīca*, an epithet of the verses *Rig-veda* VIII. 86, 13-15.

**प्रहा** 1. *pra-hā*, cl. 3. P. *-jahāti*, *-hātum*, to forsake, desert, leave, quit, abandon; to depart from; to throw, cast, fling: *Pass*. *-hīyate*, to be forsaken or relinquished, to be neglected; to fail, be lost, perish, disappear, vanish; to cease.

2. *pra-hā*, *f*. Ved. a good throw at dice, gain, winnings; an advantage; (Sāy. = *pra-hantṛi*, a smiter, as if fr. 1. *pra-han*.) — *Prahā-vat*, *ān*, *atī*, *at*. Ved. acquiring gain, gaining; (Sāy. = *praharaṇa-vat*, dealing blows, smiting).

*Pra-hāya*, *am*, *n*. relinquishing, abandoning, omitting, avoiding.

*Pra-hāyī*, *is*, *f*. relinquishing, abandoning; want, deficiency.

*Pra-hāyaṇa*, *am*, *n*. driving away, forced abandonment or departure.

*Pra-hīna*, *as*, *ā*, *am*, left, abandoned; (*as*), *m*. removal, loss, waste, destruction. — *Prahīna-jīvita*, *as*, *ā*, *am*, one who has abandoned life, dead, slain.

**प्रहा** *pra-hāra*. See *pra-hṛi*, col. 3.

**प्रहि** 1. *pra-hi*, cl. 5. P. *-hīnoti*, *-hetum*, to send forth, dispatch, send to (with *dat*. or *gen*. or *acc*. of the person and *acc*. of the thing); to shoot (an arrow from a bow), send, cast, throw, discharge; (Ved.) to rouse up, urge on (?); to propitiate (?).

*Pra-hīya*, *as*, *m*. Ved. 'one who is to be sent,' a messenger; [cf. *pra-heya*.]

1. *pra-hita*, *as*, *ā*, *am* (for 2. see below), sent forth, sent, dispatched; shot, discharged (as an arrow from a bow); appointed, commissioned [cf. *a-p*]; *Gauriviteḥ prahitah*, *N*. of a Śaman; (*am*), *n*. sauce, gravy, condiment. — *Prahitar-gama*, *as*, *ā*, *am*, Ved. going on an errand or mission.

*Pra-heti*, *is*, *m*. a missile weapon (Ved., according to *Mahī-dhara* = *prakriṣṭam ayudham*); *N*. of a king of the Rākshasas; *N*. of an Asura.

*Pra-hetrī*, *tā*, *m*. one who sends forth; one who excites or impels.

*Pra-heya*, *as*, *ā*, *am*, to be sent away or dispatched, serving as a messenger.

**प्रहि** 2. *prahi*, *is*, *m*. (said to be fr. *pra-hṛi*), a well.

**प्रहित** 2. *pra-hita*, *as*, *ā*, *am* (fr. *pra-dhā*, p. 631, col. 3; for 1. see above), put forth, placed; stretched out; extended; suitable, appropriate; learned (?).

**प्रहिम** *pra-hima*, see Scholiast on Pāṇ. VIII. 4. 16.

**प्रहीण** *pra-hīṇa*. See 1. *pra-hā* above.

**प्रहुत** *pra-huta*, *as*, *m*. (fr. rt. *hu* with *pra*), sacrificial food offered to all created beings; (*am*), *n*. an offering of food to all created beings (= *bhūta-yajña*, *Manu* III. 74).

*Pra-huti*, *is*, *f*. Ved. an oblation, sacrifice; (Sāy. = *prakriṣṭāhutiḥ*, an excellent oblation.)

*Pra-hosha*, *as*, *m*. Ved. an oblation, sacrifice (?).

*Prahoshin*, *ī*, *inī*, *ī*, Ved. offering oblations or sacrifices.

**प्रह** *pra-hṛi*, cl. 1. P. A. *-harati*, *-te*, *-hartum*, to strike at, strike, beat; to wound, hurt, injure; to attack, assail, assault; to cast, throw, fling, hurl (with *dat*. or *acc*.); to seize upon; (with *pādena*) to kick; (Ved.) to offer, present.

*Pra-hara*, *as*, *m*. a particular division of time (comprising about three hours, = 6 or 7 *Nādikas*; so called from its lapse being announced by beating a gong); the eighth part of a day, a watch [cf. *ardha-p*]; a subdivision of Śri-vasanta-rāja's work entitled *Sākuna*. — *Prahara-kuṭūbī*, *f*. a species of plant (= *kuṭumbinī*). — *Prahara-vīratī*, *is*, *f*. the end of a watch; (*au*), *ind*. at the end of the (morning) watch, at nine o'clock in the forenoon.

*Praharaka*, *as*, *m*. striking the hours; a watch.

*Praharāṇa*, *am*, *n*. striking, beating; casting, throwing; attacking, assailing, assaulting; fighting, war, battle; repelling, removing, expelling; a weapon, (*kṛita-praharāṇa*, practised in the use of arms, cf. *kṛitāstra*); the box of a carriage; a covered car, litter, small covered pleasure-car, (in this sense incorrectly for *pra-harāṇa*, *q. v.*); (*as*), *m*. *N*. of a son of Kṛṣṇa. — *Praharāṇa-kalikā* or *praharāṇa-kalītā*, *f*. a kind of metre, four times ०००००, ०००००.

*Praharāṇīya*, *as*, *ā*, *am*, to be attacked or assailed, assailable; to be fought with; to be expelled or removed; (*am*), *n*. a weapon.

*Praharin*, *ī*, *m*. 'one who announces the hours by striking a bell, beating a gong, &c.,' a watchman, sentry; a bellman.

*Pra-harishyat*, *an*, *atī* or *anti*, *at*, intending to strike; wishing to take.

*Pra-hartavya*, *as*, *ā*, *am*, to be struck; to be attacked or assailed, assailable.

*Pra-hartṛi*, *tā*, *trī*, *trī*, striking, a striker; one who beats; fighting, a fighter, assailant, combatant, champion; one who shoots, a shooter, archer.

*Pra-hāra*, *as*, *m*. striking, hitting; a stroke, blow, slap, knock, thump [cf. *itala-p*, *mushṭi-p*]; a kick [cf. *pāda-p*]; a cut, thrust [cf. *khadga-p*]; killing, wounding; pecking; shooting, hitting (with a missile), a shot, hit. — *Prahāra-karāṇa*, *am*, *n*. dealing blows, beating. — *Prahāra-carman*, *ā*, *m*. *N*. of a prince of Mithilā. — *Prahāra-vallī*, *f*. = *śarma-kasā*, *māṅṣa-rohinī*. — *Prahārta* (*Prār*), *as*, *ā*, *am*, bruised or wounded by a blow, hurt by a blow; (*am*), *n*. chronic and acute pain from a wound or hurt.

*Pra-harāṇa*, *am*, *n*. a desirable gift; (a various reading for *pra-vāraṇa*, *q. v.*)

*Pra-hārīn*, *ī*, *inī*, *ī*, striking, smiting, beating; attacking, assailing [cf. *randhra-p*]; killing; fighting, a warrior, champion, hero.

*Pra-hārūka*, *as*, *ī*, *am*, Ved. carrying off, tearing away.

*Pra-hārya*, *as*, *ā*, *am*, to be beaten, deserving to be beaten; to be taken away, to be removed.

*Pra-hṛta*, *as*, *ā*, *am*, struck, beaten, smitten; seized; (*am*), *n*. a stroke, blow, striking, killing; (*as*), *m*. *N*. of a man.

**प्रहृष** *pra-hṛish*, cl. 4. P. *-hṛishyati*, *-harshītum*, to rejoice beforehand, be glad in anticipation, anticipate pleasure; to be very glad, rejoice exceedingly, exult: *Caus*. *-harshayati*, *-yitum*, to cause to be glad, gladden, cheer, inspire, encourage, delight.

*Pra-harsha*, *as*, *m*. extreme joy, hilarity, mirth, gladness, delight, rapture, exultation, thrill; erection of the male organ, priapism; *praharshaṃ kṛi*, to take pleasure or delight in (with *loc*). — *Praharsha-vat*, *ān*, *atī*, *at*, delighted, glad.

*Pra-harshaṇa*, *as*, *ī*, *am*, causing erection of the hair of the body, causing a thrill of joy; making glad, gladdening; delighting; delighted, happy; (*as*), *m*. the planet Mercury or its ruler [cf. *pra-harshula*]; (*ī*), *f*. turmeric, (a various reading for *pra-harshīṇī*); a kind of metre, four times



belonging to the Pragāthas, i.e. to the eighth Maṇḍala of the Ṛig-veda; (as), m. a patronymic of Kali; of Bharga; of Haryata.

**प्रागृथिका, as, ā, am,** belonging to the eighth Maṇḍala of the Ṛig-veda.

**प्रागार प्रागारा, as or am,** m. or n. (?), a building, a house; a principal building (?).

**प्रागाहिक प्रागृहिका.** See under *prāñc.*

**प्राग्र प्राग्रा (pra-ag°), am,** n. the highest point, summit. — *Prāgra-sara, as, ā or ī, am,* going at the head, foremost, first, best. — *Prāgra-hara, as, ī, am,* taking the best share, chief, principal.

*Prāgrya, as, ā, am,* chief, principal, most excellent.

**प्राग्राट प्राग्राटा, am,** n. thin coagulated milk.

**प्राघर्मसद् प्राघर्मासद्, t, t, t,** Ved. abiding in a region of light; (Sāy. = *prakarshena dīpta-sthāne vartamānaḥ.*)

**प्राघात प्राघाता, as, m.** war, battle; (incorrectly for *pra-ghāta.*)

**प्राघार प्राघारा, as, m.** (fr. rt. *ghri* with *pra*), dropping, oozing, trickling out, aspersion or pouring out of any oily substance.

**प्राघुण प्राघुणा, as, m.** a guest, a visitor, one demanding hospitality; [cf. *prāhuṇa.*]

*Prāghuṇaka* or *prāghuṇika, as, m.* = *prāghuṇa.* *Prāghūrnaka* or *prāghūrnika, as, m.* various forms for *prāghuṇaka, prāghuṇika* above.

**प्राङ्ग प्राङ्गा, as, m.** a small kind of drum or tabor (= *paṇava*).

*Prāṅgaṇa* or *prāṅgaṇa, am, n.* a court, a yard, a court-yard [cf. *angaṇa, angaṇa*]; a kind of drum.

**प्राङ्गाय प्राङ्गाय, &c.** See p. 654, col. 1.

**प्राचञ्च्य प्राचञ्च्या, am, n.** (fr. *pra-chañḍa*), violence, vehemence, passion.

**प्राचार प्राचारा (pra-āc°), as, ā, am,** contrary to or deviating from ordinary institutions and observances (?); (as), m. a particular insect.

*Prācārya (pra-āc°), as, m.* a pupil, scholar (?).

**प्राचिन्वत प्राचिन्वत, an, m., N.** of a son of Janam-ejaya (= *pra-činvat*).

**प्राचीन प्राचीना.** See p. 654, col. 2.

**प्राचीर प्राचीरा, am, n.** an enclosure, hedge, fence, wall; [cf. *kshauri-p°, mahi-p°.*]

**प्राचुर्य प्राचुर्या, am, n.** (fr. *pra-čura*), multitude, quantity; abundance, copiousness, plentifulness, plenty; (*ḥa*), ind. in a mass; fully, in detail.

**प्राचतस् प्राचetas, as, m.** pl. an epithet of the ten sons of Prācīna-barhis (= *pra-četas*).

*Prācetasu, as, m.* a patronymic from *Prā-četas*; a patronymic of Manu; of Dakṣa; of Vālmīki.

**प्राच्य प्राच्या.** See p. 654, col. 2.

**प्राच्छ प्राच्छ, †, †, †** (fr. rt. *prach*), asking, inquiring, an inquirer, questioner. — *Prācch-vivāka, as, m.* 'one who interrogates and discriminates,' a judge, magistrate, the presiding officer in a court of judicature (Manu VIII. 79, 181).

**प्राजक प्राजका, as, m.** (fr. rt. *oj* with *pra*), a driver, charioteer, coachman.

*Prājana, as, am, m. n.* a whip, goad.

*Prājika, as, m.* a hawk.

*Prājūtri, tā, m.* a driver, charioteer, coachman.

*Prājīn, ī, m.* = *prājika.*

**प्राजया प्राजया, see Gaṇa Sākshādādi** to Pāṇ. I. 4, 74.

**प्राजहित प्राजहिता, as, m., Ved.** a Gārhapatya fire maintained during a longer period of time, an older Gārhapatya fire.

**प्राजापत प्राजापता, as, ī, am** (fr. *prajā-pati*), see Gaṇa Mahishyādi to Pāṇ. IV. 4, 48.

*Prājāpatya, as, ā* (or *ī*), *am*, belonging to or derived from *Prājā-pati*, relating to *Prājā-pati*, sacred to *Prājā-pati*; (*as*), m., with or without *vivāha* or *vīdhī*, the third or according to Manu the fourth form of marriage (that in which the father gives his daughter to the bridegroom without receiving a present from him, but with the conviction that the two will live faithfully together, Manu III. 30); scil. *upavāsa*, a kind of penance (lasting twelve days, food being eaten during the first three once in the morning, during the next three once in the evening, in the next three only if given as alms, and a plenary fast being observed during the three remaining days); scil. *tīthī*, the eighth day in the dark half of the month Pausa; a patronymic of Patan-ga; of *Prājā-vat*; of *Yakshma-nāśana*; of *Yajña*; of *Vimada*; of *Vishnu*; of *Samvaraṇa*; of *Hiranya-garbhā*; (with *Jainas*) N. of the first black *Vāsudeva*; a N. of the confluence of the *Gaṅgā* and *Yamunā*, = *pra-yāga*; (*am*), n. a particular sacrifice performed before appointing a daughter to raise issue in default of male heirs; scil. *bha* or *nakshatra*, the asterism *Rohiṇī*; generative energy, procreative power; (*as* or *am*), m. or n. (?), the heaven or sphere of the *Manes*, = *pitrī-loka*; (*ā*), f. giving away the whole of one's property before entering upon the life of an ascetic or mendicant; a patronymic of *Dakṣiṇā*; scil. *śakaṭī*, N. of an asterism, the chariot of *Rohiṇī* (probably =  $\alpha \beta \gamma \delta \epsilon$  of *Tauri*). — *Prājāpatya-tva, am,* n. the state or condition of belonging or referring to *Prājā-pati*.

*Prājāpatyuka, as, &c.*, belonging or referring or sacred to *Prājā-pati*.

*Prājāvata, as, ī, am* (fr. *prajā-vat*), see Gaṇa Mahishyādi to Pāṇ. IV. 4, 48.

*Prājeśa, as, ī, am* (fr. *prājeśa*), Ved. sacred to *Prājā-pati*; (*am*), n. the *Nakshatra Rohiṇī*.

*Prājeśvara, as, ī, am* (fr. *prājeśvara*), sacred to *Prājā-pati*.

**प्राजिधर प्राजिधरा, as, m., N.** of a man.

**प्राजिमठिका प्राजिमठिका, f., N.** of a place.

**प्राजेश प्राजेसा, प्राजेश्वरा.** See above.

**प्राज्ञ प्राज्ञा, as, ā or ī, am** (fr. *pra-jñā*), intellectual, (opposed to *sāriṇa, taijasa*); intelligent, wise, clever; patient in investigation; (Ved.) having no deep insight; (*as*), m. a wise or learned man, a *Paṇḍit*, a skilful or clever man; a kind of parrot with red stripes on the neck and wings; (*ā* or *ī*), f. a clever or intelligent woman; (*ī*), f. the wife of an intellectual man, wife of a *Paṇḍit*; (*ā*), f. intelligence, understanding. — *Prājña-kathā, f.* a story of a wise man, tale about a wise man. — *Prājña-tva, am, n.* or *prājña-tā, f.* wisdom, learning. — *Prājña-māna, am, n.* respect for learned men. — *Prājña-mānin* or *prājñam-mānin, i, tñi, ī,* thinking one's self wise, fancying one's self a learned man.

**प्राज्य प्राज्या, as, ā, am** (fr. *pra* with rt. *aj* or fr. *pra + ājya*, clarified butter used for oblations ?), abundant, plentiful, much, many, great, important; lofty. — *Prājya-bhatṭa, as, m., N.* of the author of the *Rājāvāli-patakā*. — *Prājya-vikrama, as, ā, am,* possessing great power. — *Prājya-vrīṣhṭī, is, is, ī,* sending rain in abundance (said of *Indra*).

**प्राञ्च प्राञ्च (pra-añc°), prāñc, prācī, prāk,** turned towards the front, directed forwards, being before, in front, foremost; turned towards, inclined towards, disposed, ready, willing (Ved.); turning eastward, eastern, easterly; previous, prior, former; *prāñcam kṛi*, to place in front, bring, offer, provide (Ved.); to promote, further, advance (Ved., Sāy. = *prakarshēṇa gačchantam kṛi*); to spread out, stretch out (Ved.); *prāñcas, m. pl.* the people of the east, eastern people; eastern grammarians; *prācī, f.* the east; *prāk, ind.* (with abl. or rarely with gen. or acc.), before (in place or time or order),

in front; up to, as far as (especially in the technical language of grammatical Sūtras, e.g. *prāk kadārāt*, up to the word *Kadāra*); in the east; first, at first, formerly, previously, in the former part (of a book); at dawn, at day-break, early in the morning; *prāk eva*, recently, just; (in Buddhist writings) = *kim uta*, how much more? much more, still more; *prācā, ind.*, Ved. forwards, onwards; (Sāy.) = *rjūnā mārgeṇa*, 'by a straight path; *prācās, ind.* Ved. from the front. — *Prāk-karman, a, n.* preparatory or preliminary medical treatment; an action done in a former life. — *Prāk-kalpa, as, m.* a former age or era. — *Prāk-kāla, as, m.* a former age or time, a previous time. — *Prākkālina, as, ā, am,* belonging to former or ancient times, pertaining to a previous time, anterior, ancient, previous, former. — *Prāk-kūla, as, ā, am,* having the points turned towards the east (said of blades of *Kuśa* grass; according to *Kullūka* on *Manu* II. 75 = *prāg-agra*); (*am*), n. the point of a blade of *Kuśa* grass turned towards the east; (also written *prāk-tūla*; cf. *prācīna-kūla*). — *Prāk-kṛita, as, ā, am,* done before; (*am*), n. an action done in a former life. — *Prāk-kevala, as, ā, am,* manifested from the first in a distinct form (without preliminary symptoms, as a disease). — *Prāk-čaraṇā, f.* an epithet of the female organ of generation. — *Prāk-čiram, ind.* before it is too late, in good time. — *Prāk-čhāya, am, n.* a shadow's falling eastward. — *Prāk-tanaya, as, m.* a former pupil (perhaps a wrong reading for *prāpta-naya*). — *Prāk-tūla = prāk-kūla, q. v.* — *Prāk-pada, am, n.* a preceding word, the first member of a compound. — *Prāk-puṇya-prabhava, as, ā, am,* caused by merits accrued in a former existence, resulting from good works done in a former state of being. — *Prāk-pushpā, f.*, see *Vārt. I.* to *Pāṇ. IV. 1, 64*. — *Prāk-phala, as, m.* the bread-fruit tree (= *panasa*). — *Prāk-phalgunī, f.* the eleventh of the lunar mansions (= *pūrvaphalgunī, q. v.*) — *Prāk-phalgunī-bhava, as, m.* *Bṛihaspati* or the planet *Jupiter* (born when the moon was in the mansion *Prākphalgunī*). — *Prāk-phalgunya or prākphalguneya, as, m.* the planet *Jupiter*. — *Prāk-phālgunī = pūrvaphālgunī, q. v.* — *Prāk-śas, ind.* from the front, from the east. — *Prāk-siras, ās, ās, as,* or *prāk-sīrasa* or *prāk-sīrasaka, as, ā, am,* having the head turned forwards or to the east. — *Prāk-sīringa-vat, ān, m., N.* of a *Rishi*. — *Prāk-sīṣhṭa, a*, various reading for *prāśīṣhṭa, q. v.* — *Prāk-samstha, as, ā, am,* turned or directed eastwards. — *Prāk-sandhyā, f.* morning twilight. — *Prāk-savana, am, n.* a morning libation. — *Prāk-sona, as, ā, am,* or *prāk-saumika, as, ī, am,* preceding the *Soma* sacrifice. — *Prāk-srotas, ās, ās, as,* flowing eastward (sometimes wrongly spelt *prāk-srotas*). — *Prāg-agra, as, ā, am,* having the tip or point turned forwards or towards the east (as a blade of grass). — *Prāg-apam, ind.* (fr. *prāk* and *apam* fr. *apāk*), Ved. from the front towards the back, in a backward direction. — *Prāg-aparāyata (ra-āy°), as, ā, am,* extending eastward and westward; [cf. *prāg-āyata*]. — *Prāg-abhāva, as, m.* previous non-existence of anything, antecedent non-existence or privation, the non-existence of anything which may yet be; non-existence (of an effect) previous (to production); (in law) the non-possession of property that may be possessed. — *Prāgabhāva-vicāra, as, m., N.* of a *Nyāya* work. — *Prāg-abhīhita, as, ā, am,* before-mentioned, previously mentioned. — *Prāg-avasāhī, f.* a former state, previous existence. — *Prāg-āyata, as, ā, am,* extending towards the east; [cf. *prāg-aparāyata*]. — *Prāg-āhnikā, as, ī, am,* relating to the forenoon (= *paurvāhnikā*). — *Prāg-uktī, is, f.* previous utterance. — *Prāg-uttara, as, ā, am,* north-eastern; (*ḥa*), ind. to the north-east of (with abl.), north-eastwards. — *Prāg-udak-plavana, as, ā, am,* inclining towards the north-east, situated in a north-easterly direction. — *Prāg-udanmūhika, as, ī, am,* having the face turned to the east or north. — *Prāg-udānē, an, iḥi, ak,* north-eastern; (*iḥi*), f., scil.

*dis*, the north-east quarter, the north-east; (*ak*), ind. to the north-east. — *Prāg-gamana-vat, ān, atī, at*, having a forward motion, going forwards. — *Prāg-gāmin, ī, inī, i*, going before, preceding, intending to go before; a precursor. — *Prāg-guṇa, as, ā, am*, possessing the previously mentioned quality. — *Prāg-grīva, as, ā, am*, Ved. having the neck turned towards the east. — *Prāg-janman, a, n.* a former birth, former life. — *Prāg-jāti, is, f.* a former birth (= *pūrvā-janman*). — *Prāg-ṣyotiṣha, am, n.* N. of a city, the dwelling-place of the demon Naraka; (*as*), m., with or without *rājā*, the king of Prāg-ṣyotiṣha, an epithet of Bbaga-datta; N. of a country, = *kāma-rūpa*; (*ās*), m. pl., N. of a people living in the city of Prāg-ṣyotiṣha or its environs; (*am*), ind. before day-break (?). — *Prāg-ṣyotiṣha-jyeshṭha, as, m.* an epithet of Viṣṇu. — *Prāg-dakṣiṇa, as, ā, am*, south-eastern; (*am*), ind. to the south-east, south-eastwards. — *Prāg-dakṣiṇāṅś (ṇa-aṅś), ān, ācī, āk*, turned to the south-east, south-eastward. — *Prāg-daṇḍa, as, ā, am*, Ved. having the stem or stalk turned towards the east. — *Prāg-dīś, k, f.* 'the eastern quarter,' the east. — *Prāg-deśa, as, m.* the eastern country, country of the eastern people; a former or previous place. — *Prāg-dvār, r, f.* a door on the east side. — *Prāg-dvāra, as, ā, am*, having doors towards the east; an epithet of the seven lunar mansions beginning with Kṛitika; (*e*), ind. in front of or before the door. — *Prāg-dvārika, as, i, am*, having the door on the eastern side. — *Prāg-bodhī, N.* of a mountain. — *Prāg-bhaktā, am, n.* taking medicine before a meal. — *Prāg-bhāga, as, m.* the fore part. — *Prāg-bhāra, as, m.* the top or peak of a mountain; a multitude, heap; bending, inclining, leaning [cf. *prācīna-p*]; (*as, ā, am*), inclined, bent. — *Prāg-bhāva, as, m.* prior or previous existence; superiority, excellence; the top of a mountain (in this sense a various reading for *prāg-bhāra*). — *Prāg-bhāva-tas, ind.* from a prior state of existence. — *Prāg-rūpa, am, n.* symptom of disease (= *pūrvā-rūpa*). — *Prāg-vaṇśa, as, ā, am*, having the supporting beam turned eastwards (Ved.); (*as*), m. the space before the Vēdi, (perhaps) a kind of sacrificial chamber having columns or beams towards the east and situated opposite to the Vēdi, (according to Malli-nātha on Raghuv. XV. 61 = *prācīna-sthūpo yajñā-sālā-vīśeshah*; according to others, a room in which the family and friends of the person performing the sacrifice assemble); a former dynasty or generation; an epithet of Viṣṇu (?). — *Prāg-vaḍana, am, n.* a former decision; anything formerly decided or decreed. — *Prāg-vaṭa, as or am, m. or n. (?)*, N. of a city. — *Prāg-vat, ind.* as before, as previously, as formerly, as in former times, as in the preceding part (of a book). — *Prāg-vṛttā, am, n.* former behaviour; (in law) = *prān-nyāya, q. v.* — *Prāg-vṛttānta, am, n.* a former event, previous adventure, a story of the past. — *Prāg-veśha or prāg-veśa, as, m.* a former dress. — *Prāg-hāra, a* various reading for *prāg-bhāra, q. v.* — *Prān-āyata, an* incorrect form for *prāg-āyata, q. v.* — *Prān-nāsikā or prān-nāsiki, f.*, see Scholiast on Pāp. IV. 1, 60. — *Prān-nyāya, as, m.* (in law) a former trial of a cause, the plea of a former trial, special plea; (*as, ā, am*), Ved. turned forwards or eastwards according to rule. — *Prān-nyāyottara (ṇa-ut), am, n.* the rejoinder of the defendant that the charge against him has already been tried. — *Prān-mukha, as, ā or ī, am*, having the face turned forward or towards the east, facing the east (Manu II. 51); inclined towards, desirous of, wishing. — *Prācī-jihva, as, ā, am*, Ved. moving the tongue forwards (said of Agni; Śāy. = *prāg-deśa-sthita-jihvā-sthānīya-jvālā*). — *Prācī-man-yu, us, us, u*, Ved. striving to move forwards (said of Indra; Śāy. = *apratihata-krodha*). — *Prācī-pati, is, m.* 'lord of the east,' an epithet of Indra. — *Prācī-mūla, am, n.* the eastern horizon.

*Prāktana, as, i, am*, former, prior, previous, anterior, antecedent, preceding; early, old, ancient, (opposed to *idānīntana*); relating to a former state of existence, resulting from acts done in a former

life. — *Prāktana-karman, a, n.* any act formerly done or done in a former state of existence; fate, destiny. — *Prāktana-janman, a, n.* a former birth.

*Prāktas or prāktāt, ind.*, Ved. from the front, from the east.

*Prāgīviya* (fr. *prāg iya*), see Pāp. V. 3, 70.

*Prāgghītiya* (fr. *prāgghītāt*), see Pāp. IV. 4, 75.

*Prāgdīsiya* (fr. *prāg dīsaḥ*), see Scholiast on Pāp. V. 3, 2.

*Prāgdīviyatiya* (fr. *prāg dīviyataḥ*), see Pāp. IV. 1, 83.

*Prāgdhītiya, a* wrong reading for *prāgghītiya*.

*Prācā, ind.* See p. 653, col. 3, and p. 654, col. 1.

*Prācīka, f.* a musquito; a female falcon.

*Prācīna, as, ā, am*, turned towards the front or towards the east, belonging to the front or east,

eastern, easterly; former, prior, preceding, ancient, old; (*as, am, m. n.* a hedge, fence, wall; (*ā*), f. a species of plant, *Clypea Hernandifolia*; (*am*), ind. in front, forwards; eastwards, to the east of (with abl.); before (with abl.); *ataḥ prācīnam*, further on from that point. — *Prācīna-āvītin* = *prācīnā-vītin, q. v.* — *Prācīna-kālpa, as, m.* a former Kalpa or period of the world's duration. — *Prācīna-kūla, as, ā, am*, = *prāk-kūla, q. v.* — *Prācīna-garbha, as, m.*, N. of an ancient Rishi also called Apāntara-tamas. — *Prācīna-gāthā, f.* an ancient story or tradition. — *Prācīna-gauḍa, as, m.*, N. of the author of the Śaṅkṣarā-pradīpa. — *Prācīna-grīva, as, ā, am*, Ved. having the neck turned forwards or towards the east. — *Prācīna-tā, f.* or *prācīna-tra, am, n.* antiquity, oldness. — *Prācīna-tīlaka, as, m.* 'having a mark towards the east (?),' the moon. — *Prācīna-pakṣha, as, ā, am*, Ved. having the feathers turned forwards (as an arrow). — *Prācīna-panasa, as, m.* 'the eastern Jaka tree,' the plant *Egle Marmelos*. — *Prācīna-prakriyā, f.*, N. of a grammatical work (= *prakriyā-kamudī*). — *Prācīna-prāgbhāra, as, ā, am*, bending or inclining towards the east. — *Prācīna-barhās, is, m.* 'eastern light (?),' N. of a Prajā-pati of the race of Atri; of a son of Havir-dhāman (or Havir-dhāna) and father of the ten Prācetasas; of a son of Manu; an epithet of Indra. — *Prācīna-mata, am, n.* an ancient opinion, a belief sanctioned by antiquity. — *Prācīna-yoga, as, m.*, N. of a man; of an ancient teacher, the father of Patañjali. — *Prācīnayogī-putra, as, m.*, Ved., N. of a teacher. — *Prācīnayogyā, as, m.* a patronymic from *Prācīna-yoga*; (*ās*), m. pl., N. of a school. — *Prācīna-raśmi, is, is, i*, Ved. having the reins directed forwards (Śāy. = *devābhūmukha*). — *Prācīna-vaṇśa, as, ā, am*, Ved. having the supporting beam turned forwards or towards the east; [cf. *prāg-vaṇśa*]. — *Prācīna-vṛitti, is, f.*, N. of a commentary on the Uṣādi-sūtras. — *Prācīna-sāla, as, m.*, N. of a man. — *Prācīna-sīva-stuti, is, f.* an ancient hymn in praise of Śiva. — *Prācīnāgra (ṇa-aḡ), as, ā, am*, having the points turned towards the east (said of sacred grass). — *Prācīnāmālakā (ṇa-ām), as, m.* the plant *Flacourtia Cataphracta*; (*am*), n. the fruit of the *Flacourtia Cataphracta*. — *Prācīnāvīta (ṇa-āv), am, n.* the sacrificial cord worn over the right shoulder and passed under the left arm (as at a Śrāddha). — *Prācīnāvītin (ṇa-āv), i, inī, i*, or *prācīnopavīta (ṇa-av), as, ā, am*, wearing the sacrificial cord over the right shoulder and under the left arm (Manu II. 63).

*Prācīnis, ind.*, Ved. forwards; [cf. *uccīnis, nīcīnis, parācīnis*].

*Prācya, as, ā, am*, being in front, situated in front; being in the east, living in the east, belonging to the east, eastern, easterly; preceding, prior, anterior, previous; ancient, old, (opposed to *ādhunika*); an epithet of particular songs belonging to the Sāma-veda; (*ās*), m. pl. the inhabitants of the east, the eastern country, the country south or east of the river Sarasvatī (which flows from the north-east towards the south-west); (*ā*), f., scil. *bhāshā*, the dialect spoken in the east of India. — *Prācya-pada-vṛitti, is, f.* (in Ved. gram.) a term applied to the rule according to which *e* remains in particular cases

unchanged before *a*. — *Prācya-bhāshā, f.* the dialect of the east of India. — *Prācya-vṛitti, is, f.* a kind of metre. — *Prācya-saptasama*, see Scholiast on Pāp. VI. 2, 12. — *Prācyaḥkavyu*, see Scholiast on Pāp. VI. 2, 10.

*Prācya, as, ā, am*, situated in the east, eastern, easterly.

*Prācyaṅyana, as, m.* a patronymic from *Prācya*.

*प्राञ्ज* *prāñj (pra-aij)*, cl. 7. P. *prāñakti, prāñjīlun, prāñkunt*, Ved. (?), to adorn, decorate, embellish, beautify.

*Prāñjana, am, n.*, Ved. paint or cement (on an arrow).

*प्राञ्जल* *prāñjala, as, ā, am* (fr. *pra + añ-jali*), straight; honest, upright, sincere. — *Prāñjalatā, f.* straightness; honesty.

*प्राञ्जलि* *prāñjali (pra-añ<sup>o</sup>)*, *is, is, i*, holding out the open hands slightly hollowed and placed side by side (as if to hold an offering; a common mark of respect and salutation, cf. *anjali, kṛitāñjali*); joining the palms of the hands in a supplicating manner (Manu II. 192). — *Prāñjali-dvaita-bhrū, tas, m. pl.*, N. of a school.

*Prāñjalika, as, ā, am*, = *prāñjali*.

*Prāñjalīn, i, inī, i*, = *prāñjali*.

*प्राडाहति* *prādāhati, is, m.* a patronymic; see Gaṇa Taulvalyādi to Pāp. II. 4, 61.

*प्राड्विक* *prād-vivāka*. See *prāth*, p. 653.

*प्राण* I. *prāṇ or prān (pra-aṇ or pra-an)*, cl. 2. P. *prāṇīti* (according to Vopa-deva IX. 27, also *prāṇīti*), &c., to breathe in; inhale, inspire; to blow (as the wind, Ved.); to live; to smell (intrans.); Caus. P. A. *prāṇayati, -te*, Aor. *prāṇīnat*, to cause to breathe, give life to, animate: Desid. *prāṇīṣhati*.

2. *prāṇ (pra-aṇ), ṛ, ṛ, ṛ, breathing (?)*; see Pāp. VIII. 4, 20.

2. *prāna, as, m.* (for I. see under rt. I. *prā*, p. 652), breathing, breath, respiration, inspiration and expiration, breath of life, spirit, vital action or life generally, vitality; a vital organ, organ of sense, vital air, (the vital airs are variously enumerated as three, viz. *prāna, apāna, and vy-āna*; or five, viz. *prāna, apāna, sam-āna, vy-āna, ud-āna*; or with the other vital organs six or seven, or nine or ten, or thirteen; the fivefold enumeration being however the most usual; and the first of the five or *prāna* being used from its seat in the lungs to express pre-eminently life and vitality; air inhaled, wind; circulation of nutriment, digestion; the place of breathing, the mouth and nose (?); any one as dear as the breath of life, any beloved object (e. g. *tvam me prānaḥ*, thou art as dear to me as the breath of life; cf. *pati-prāna*); the spirit (as opposed to the body); the spirit or life of a poem, poetical talent, inspiration; the soul (= *puruṣha*); vigorous action, energy, strength, power, might [cf. *yathā-prāṇam*]; breathing, aspiration (in the pronunciation of letters); a breath as a measure of time, viz. the time required for the pronunciation of ten long syllables =  $\frac{1}{10}$  Vinādikā; N. of a Kalpa, the sixth day in the light half of a month of Brahmā; myrrh; a mystical expression for the letter *y*: an epithet of Brahma the Supreme Spirit; N. of a son of the Vasu, Dhara; of one of the eight Vasus; of a Manu; of one of the seven sages in the second Manu-antara; of a son of Dhātṛi; of a son of Vi-dhātṛi the brother of Dhātṛi; (*ās*), m. pl. the five vital airs or modes of inspiration and expiration collectively (see above); life, vitality, the vital organs or organs of sense, (according to Kullūka, Manu IV. 143, *prāṇāḥ = cakṣur-ādīnīndriyāṇi*); (*prā-ṇān muḥ*, to resign or lay down one's life; *prāṇān hā or pari-tyaj*, to quit life; *prāṇān rakṣh*, to save life; *prāṇān ni-han*, to destroy life); *prā-ṇāṣ*, ind. with all the soul, with all the strength, with might and main; [cf. Gr. *φῆν, ὄσ-φῆν*]; Cambro-Brit. *ḥion*, 'the breath or respiration, a puff of breath, a sigh.' — *Prāṇa-kara, as, i*,

*am*, 'life-making,' refreshing the spirits; (*as*), *m.*, N. of the father of the author of the *Medinī*.—*Prāṇa-karman*, *a*, *n.*, a vital function.—*Prāṇa-kricchra*, *am*, *n.*, danger to life, peril of life.—*Prāṇa-kriṣṇa*, *as*, *m.*, N. of an author of various works.—*Prāṇa-graha*, *as*, *m.*, N. of a particular Sonia vessel.—*Prāṇa-ghātaka*, *as*, *i*, *am*, life-destroying, destructive to life, killing.—*Prāṇa-ghna*, *as*, *i*, *am*, life-destroying, deadly, mortal.—*Prāṇa-śāhī*, *t*, *t*, *t*, cutting off life, shortening life, murderous.—*Prāṇa-śāhī*, *as*, *m.*, the cutting off of life, murder.—*Prāṇa-toshanī*, *f*, N. of a compendium of Tantra works.—*Prāṇa-tyāga*, *as*, *m.*, abandonment of life, expiring, death, suicide.—*Prāṇa-da*, *as*, *ā*, *am*, life-giving, saving life; (*as*), *m.*, a species of plant, = *śivaka*; (*ā*), *f.* the plant *Terminalia Chebula* (= *haritakī*); a species of medicinal plant = *ridhī*; (*am*), *n.* water; blood.—*Prāṇa-dakṣhīṇā*, *f.* the gift of life; *prāṇadakṣhīṇam dā*, to grant any one his life.—*Prāṇa-daṇḍa*, *as*, *m.*, the punishment of one's death.—*Prāṇa-dayita*, *as*, *ā*, *am*, dear as life; (*as*), *m.*, a husband.—*Prāṇa-dātri*, *tā*, *trī*, *trī*, a life-giver, one who saves another's life.—*Prāṇa-dāna*, *am*, *n.*, the gift of life, saving any one's life; resigning or laying down life; anointing the Havis with Ghṛta during the recitation of sacred texts supposed to restore life (Ved.).—*Prāṇa-dāvat*, *ān*, *m.*, Ved. life-giving, conferring life.—*Prāṇa-durodara*, *am*, *n.*, playing or gambling for life, staking life.—*Prāṇa-dyūta*, *am*, *n.*, staking life or existence, a battle for life, fighting for life.—*Prāṇa-dyūtābhīdevana* (*tu-abh*), *as*, *ā*, *am*, played or fought with life as a stake (said of a battle in which life is as it were gambled with or staked, see *Mahābh. Sāya-p.* 760).—*Prāṇa-droha*, *as*, *m.*, an attack or attempt upon (any one's) life.—*Prāṇa-dhara*, *as*, *m.*, N. of a man.—*Prāṇa-dhāra*, *as*, *ā*, *am*, possessing life, living, animate; (*as*), *m.*, a living being.—*Prāṇa-dhāraṇa*, *am*, *n.*, the support or maintenance of life, prolongation of life, sustenance; a means of supporting life; retaining life, vitality.—*Prāṇa-dhṛik*, *k*, *k*, Ved. sustaining the breath, prolonging the act of inhaling the breath; [cf. *dhṛik*, p. 459, col. 1.]—*Prāṇa-nātha*, *as*, *m.*, 'lord of life,' a husband, lover; an epithet of Yama; N. of a heresiarch who held a controversy with Saṅkara at Pra-yāga.—*Prāṇa-nāsa*, *as*, *m.*, destruction or cessation of breath.—*Prāṇa-nīgraha*, *as*, *m.*, checking or obstructing the breath.—*Prāṇa-pāta*, *as*, *i*, *am* (fr. *prāṇa-pati*), see Gaṇa to Pāṇ. IV. 1, 84.—*Prāṇa-pati*, *i*, *m.*, 'lord of life,' the soul; a husband; the heart (?).—*Prāṇa-patnī*, *f.*, 'wife of the vital breath,' the voice.—*Prāṇa-parīkṛaya*, *as*, *m.*, the price of life, staking one's life or existence.—*Prāṇa-parikṣhīṇa*, *as*, *ā*, *am*, one whose life is drawing to a close.—*Prāṇa-parīgraha*, *as*, *m.*, possession of breath or life, life, existence.—*Prāṇa-parityāga*, *as*, *m.*, abandoning or resigning life.—*Prāṇa-paripṣā*, *f.*, desire of saving life, wish to escape.—*Prāṇa-pā*, *ās*, *ās*, *am*, Ved. life-protecting, preserving life.—*Prāṇa-prada*, *as*, *ā*, *am*, life-bestowing, restoring life, saving life; (*ā*), *f.* a species of medicinal plant (= *ridhī*).—*Prāṇa-pradāyaka*, *as*, *ikā*, *am*, or *prāṇa-pradāyini*, *i*, *inī*, *i*, life-bestowing, restoring life, saving life.—*Prāṇa-prayāna*, *am*, *n.*, departure of the breath of life, end of life.—*Prāṇa-priya*, *as*, *ā*, *am*, dear as life; (*as*), *m.*, a lover.—*Prāṇa-bādha*, *as*, *m.*, danger to life, fear for life, extreme peril.—*Prāṇa-buddhi*, *i*, *f.* sing. (?), life and intelligence.—*Prāṇa-bhuksha*, *as*, *ā*, *am*, 'breath-eating,' 'air-eating,' inhaling merely the odour of food or drink.—*Prāṇa-bhaya*, *am*, *n.*, fear for one's life, danger to life.—*Prāṇa-bhāvat*, *vān*, *m.*, the ocean ('the light of life?').—*Prāṇa-bhūta*, *as*, *ā*, *am*, being the breath of life.—*Prāṇa-bhṛit*, *t*, *t*, *t*, supporting life (Ved.); containing life, possessed of life, living, sentient; (*t*), *m.*, a living being, a nian; an epithet of particular bricks used in the erection of an altar.—*Prāṇa-maya*, *as*, *i*, *am*, Ved. consisting of breath, endowed with breath or life,

living, breathing.—*Prāṇamaya-kosha*, *as*, *m.*, one of the cases or investitures of the soul, the vital case.—*Prāṇa-mokṣhaṇa*, *am*, *n.*, giving up the ghost, resigning life, suicide.—*Prāṇa-yama*, *as*, *m.*, suspending the breath (= *prāṇāyāma*).—*Prāṇa-yātrā*, *f.*, support of life, subsistence.—*Prāṇayātrika*, *as*, *ā*, *am*, necessary for the support of life.—*Prāṇayātrika-mātra*, *as*, *i*, *am*, possessing only the necessities of life.—*Prāṇa-yonī*, *i*, *f.*, the source or spring of life.—*Prāṇa-rakṣharātham* (*ṇa-ar*), *ind.*, for the preservation of life.—*Prāṇa-rakṣhā*, *f.*, protection or preservation of life.—*Prāṇa-randhra*, *am*, *n.*, 'breath-aperture,' the mouth; nostril.—*Prāṇa-rodha*, *as*, *m.*, checking or suppressing the breath; danger to life; N. of a particular hell.—*Prāṇa-nat*, *ān*, *atī*, *at*, having breath or life, breathing, living, animated; possessing power, strong, powerful.—*Prāṇa-vidyā*, *f.*, the science of the breath or vital airs.—*Prāṇa-vināsa*, *as*, *m.*, destruction or loss of life.—*Prāṇa-viplava*, *as*, *ā*, *am*, depriving of life.—*Prāṇa-viyoga*, *as*, *m.*, 'the separation of breath or life,' the departure of the spirit at the hour of dissolution, death.—*Prāṇa-vṛttī*, *i*, *f.*, living, activity, vital function.—*Prāṇa-vyaya*, *as*, *m.*, 'expenditure of life,' giving up the ghost, death.—*Prāṇa-sakti*, *i*, *f.*, a particular Sakti of Vishnu.—*Prāṇa-śarīra*, *as*, *ā*, *am*, Ved. whose (only) body is the breath of life or spirit.—*Prāṇa-samyama*, *as*, *m.*, checking or suspending the breath (as a religious exercise).—*Prāṇa-samrodha*, *as*, *m.*, checking or obstructing the breath.—*Prāṇa-samvāda*, *as*, *m.*, a controversy between the vital airs, dispute between the organs of sense (an imaginary contest or controversy between the senses supposed to be disputing for precedence).—*Prāṇa-saṁśaya*, *as*, *m.*, danger to life.—*Prāṇa-saṁhitā*, *f.*, a manner of reciting the Vedic texts, pronouncing as many letters as possible during one breath.—*Prāṇa-sankṣāta*, *am*, *n.*, danger to life, great peril.—*Prāṇa-sadman*, *a*, *n.*, the abode of the vital airs, the body.—*Prāṇa-santyāga*, *as*, *m.*, abandoning or resigning life.—*Prāṇa-sandēha*, *as*, *m.*, danger to life, risk of life, great peril.—*Prāṇa-sannyāsa*, *as*, *m.*, giving up the ghost, dying.—*Prāṇa-sama*, *as*, *ā*, *am*, equal to or as dear as life; (*as*), *m.*, a lover, a husband; (*ā*), *f.*, a wife.—*Prāṇa-sambhṛita*, *as*, *m.*, wind, air; (perhaps a wrong form for *prāṇa-sambhūta*).—*Prāṇa-sammīta*, *as*, *ā*, *am*, Ved. reaching to the nose; dear as life.—*Prāṇa-sāra*, *as*, *ā*, *am*, whose whole essence consists of life, spirited, full of strength, vigorous.—*Prāṇa-sūtra*, *am*, *n.*, the thread of life.—*Prāṇa-hara*, *as*, *i*, *am*, taking away life, threatening life, causing death, destructive.—*Prāṇa-hāraka*, *as*, *ikā*, *am*, taking away life, causing death; (*am*), *n.*, a kind of poison (= *vatsa-nābha*).—*Prāṇa-hārīn*, *i*, *inī*, *i*, taking away life, causing death, mortal, deadly.—*Prāṇākārshīn* (*ṇa-āk*), *i*, *inī*, *i*, attracting the vital spirit.—*Prāṇāñhōtra* (*ṇa-ag*), *as* or *am*, *m.* or *n.* (?), N. of an Upanishad.—*Prāṇāghāta* (*ṇa-āgh*), *as*, *m.*, destruction of life, killing a living being.—*Prāṇācārya* (*ṇa-āc*), *as*, *m.*, a physician to a king.—*Prāṇātipāta* (*ṇa-at*), *as*, *m.*, an attack upon life, taking away life, killing a living being.—*Prāṇātman* (*ṇa-āt*), *ā*, *m.*, the vital or animal soul, the lowest of the three souls of a human being (the other two are called *jīvātman* and *paramātman*, q. q. v. v.).—*Prāṇāyāga* (*ṇa-at*), *as*, *m.*, the passing away of life; (*e*), *ind.* at a time when life is in danger of ceasing.—*Prāṇāla* (*ṇa-āla*), *as*, *ā*, *am*, 'eating away life,' causing death, fatal.—*Prāṇādṛika* (*ṇa-adh*), *as*, *ā*, *am*, 'more than life,' dearer than life; superior in vigour.—*Prāṇādṛimātha* (*ṇa-adh*), *as*, *m.*, 'lord of life,' a husband.—*Prāṇādṛīpa* (*ṇa-adh*), *as*, *m.*, 'ruler of the breath of life,' the soul.—*Prāṇānta* (*ṇa-an*), *as* or *am*, *m.* or *n.* (?), the end of life, death; *prāṇāntam daṇḍam arhatī*, he deserves death as a punishment, i. e. he deserves the punishment of death.—*Prāṇāntika*, *as*, *i*, *am*, destructive to life, fatal, mortal, capital (as punishment); dangerous; last- ing to the end of life, ending with life; (*am*), *n.*, murder,

assassination; (*am*), *ind.* until death.—*Prāṇāp- hārīn* (*ṇa-ap*), *i*, *inī*, *i*, taking away life, fatal, deadly.—*Prāṇāpāna* (*ṇa-ap*), *au*, *m.*, du. two of the vital airs, air inhaled and exhaled; Inspiration and Expiration personified and identified with the Āsvins.—*Prāṇābādha* (*ṇa-ab*), *as*, *m.*, injury or danger to life, any act injurious to life.—1. *prāṇāyāna* (*ṇa-ay*), *am*, *n.*, an organ of sense.—*Prāṇāyāma* (*ṇa-ay*), *as*, *m.*, restraining or suspending the breath or breathing in a peculiar way through the nostrils during the mental recitation of the names or attributes of some deity, (it is differently performed, cf. *pūraka*, *kumbhaka*, *reḥaka*).—*Prāṇāyāmīn* (*ṇa-ay*), *i*, *inī*, *i*, checking or suppressing the breath.—*Prāṇārtha-val* (*ṇa-ar*), *ān*, *atī*, *at*, possessed of life and riches.—*Prāṇesa* (*ṇa-īsa*), *as*, *m.*, 'lord of life,' a lover, husband; 'lord of breath,' N. of a Marut; (*ā*), *f.* a wife.—*Prāṇes- vara* (*ṇa-īś*), *as*, *m.*, 'lord of (my) life,' a husband, lover; a particular formula; (*i*), *f.* a wife.—*Prāṇotkramaṇa* (*ṇa-ut*), *am*, *n.*, the departure of the spirit, flight of the soul, death.—*Prāṇot- sarga* (*ṇa-ut*), *as*, *m.*, giving up the ghost, dying.—*Prāṇopāhāra* (*ṇa-up*), *as*, *m.*, food (regarded as an oblation to life).

*Prāṇaka*, *as*, *m.*, a living being, an animal or sentient being; a species of plant (= *śivaka*); myrrh; cloth, clothes (?).

*Prāṇat*, *an*, *atī*, *at*, breathing, living.  
*Prāṇatha*, *as*, *m.*, breathing; air, wind; the lord of all created beings (= *prāṇa-pati*); a sacred bathing-place; (*as*, *ā*, *am*), strong, powerful.

*Prāṇana*, *as*, *m.*, the throat; (*am*), *n.*, the act of breathing, respiration; living, life; producing life, calling into life; (*as*, *ā*, *am*), giving life to, producing life.—*Prāṇanānta* (*ṇa-an*), *as*, *m.*, the end of life.

*Prāṇanta*, *as*, *m.*, air, wind; a kind of collyrium, = *rasājjana*; (*i*), *f.*, sneezing; sobbing.

*Prāṇayat*, *an*, *atī*, *at*, restoring to life, resuscitating, reanimating.

2. *prāṇāyāna*, *as*, *m.*, Ved. the offspring of the vital airs (in *Vājasaneyi-Saṁhitā* XIII. 54; according to *Mahī-dhara prāṇāyāna = prāṇasyāpatya*).

*Prāṇinīshu*, *us*, *us*, *u* (see Pāṇ. VIII. 4, 21), wishing to breathe or live, wishing for life.

*Prāṇīta*, *as*, *ā*, *am*, caused to breathe, kept alive, animated, longing to do (anything).

*Prāṇīn*, *i*, *inī*, *i*, breathing, living, alive; (*i*), *m.*, a living or sentient being, living creature, animal; a man.—*Prāṇī-ghātīn*, *i*, *inī*, *i*, killing living beings.—*Prāṇī-jāta*, *am*, *n.*, a class or species of animals.—*Prāṇī-tā*, *am*, *n.*, the state of a living being, sentient existence, life.—*Prāṇī-dyūta*, *am*, *n.*, gambling with fighting animals, setting animals to fight for wagers, a fight of animals exhibited for sport, cock-fighting, ram-fighting, &c.—*Prāṇī-pīḍā*, *f.*, giving pain to sentient beings, cruelty to animals.—*Prāṇī-mat*, *ān*, *atī*, *at*, possessed of or peopled with living beings.—*Prāṇī-mātri*, *tā*, *f.*, the mother of a living being; a kind of shrub (= *garbha-dātrī*).

—*Prāṇī-yodhana*, *am*, *n.*, setting animals to fight (= *prāṇī-dyūta* above).—*Prāṇī-hīnsā*, *f.*, doing harm to any living creature, injuring or killing an animal.—*Prāṇī-hīta*, *as*, *ā*, *am*, favourable or good for living beings; (*ā*), *f.* a shoe, a boot, (in this sense probably for *prāṇihīta*, q. v.).—*Prāṇy-argya*, *am*, *n.*, a part or limb of an animal or man, any animal product (as flesh, bone, milk, ghee, &c.).

*प्राणतज्ज* *prāṇataja*, *ās*, *m.* pl. (with Jains) N. of a subdivision of the Kalpa-bhavas.

*प्राणहिता* *prāṇahitā*, *f.* a shoe, a boot; [cf. *prāṇī-hīta*; both are probably corruptions.]

*प्राणाय* *prāṇāyā*, *as*, *ā*, *am*, proper, fit, suited.

*प्राणावाय* *prāṇāvāya*, *am*, *n.*, N. of the twelfth of the fourteen Pūrvas or ancient writings of the Jains.

**प्राणाह** *prāṇāha*, *as*, *m*. (fr. *rt. i. nah* with *prā*), Ved. cement (used in building).

**प्राणीय** *prāṇīya*, *am*, *n*. (probably incorrect for *prāṇīya*), debt.

**प्रात** *prāta*. See under *rt. i. prā*, p. 652.

**प्रातर** *prātar*, *ind.* (fr. *i. pra*), early in the morning, at day-break, at dawn [cf. *abhi-p*]; on the next morning, to-morrow morning, early on the morrow, to-morrow; Morning personified as a son of Pushpāma and Prabhā; *prātaḥ prātaḥ*, every morning; [cf. Gr. *ἠώς*; Old Germ. *fro*, *fruo*; Mod. Germ. *frühe*.] — *Prātaḥ-karman*, *a*, or *prātaḥ-kārya*, *am*, *n*. morning business, a morning ceremony; [cf. *prātaḥ-kṛtya* below.] — *Prātaḥ-kāla*, *as*, *m*. morning-time, the early time of day, early morning, first break of day. — *Prātaḥ-kṛtya*, *am*, *n*. matutinal duty, morning ceremonies, a religious duty performed in the morning (as worship, ablation, purification, &c.). — *Prātaḥ-prahara*, *as*, *m*. the morning watch, the first part of the day (from six to nine o'clock); *prātaḥ-prahare gate*, the morning watch being past, at nine o'clock in the morning. — *Prātaḥ-sandhyā*, *f*. morning twilight, dawn, the morning devotions of a Brāhman; morning sacrifice. — *Prātaḥ-samaya*, *as*, *m*. the morning-time, early morning, day-break. — *Prātaḥ-sava*, *as*, *m*. or *prātaḥ-savana*, *am*, *n*. the morning libation of Soma (accompanied with ten ceremonial observances, viz. the *prātar-anuvāka*, *abhi-shava*, *baḥśah-pavamāna-stotra*, *savanīyāḥ pasavaḥ*, *dhishṇy-upasthāna*, *savanīyāḥ purodāśāḥ*, *dṛḍḍevatyā-grahāḥ*, *dvi-devatyā-bhāksha*, *rītu-jā-jāḥ*, *ājya* or *prāyuga śastra*). — *Prātaḥ-savamika* or *prātaḥsavanīya*, *as*, *ā*, *am*, *ved.* belonging or relating to the morning libation of Soma. — *Prātaḥ-sāna*, *as*, *m*. Ved. the morning preparation of Soma, morning libation. — *Prātaḥ-snāna*, *am*, *n*. bathing at sun-rise, morning ablation. — *Prātaḥ-snyān*, *i*, *ini*, *i*, bathing early in the morning. — *Prātar-anuvāka*, *as*, *m*. Ved. 'morning recitation,' the hymn recited at the commencement of the *Prātaḥ-savana*. — *Prātar-abhivāda*, *as*, *m*. Ved. morning salutation. — *Prātar-ahna*, *as*, *m*. the early part of the day, forenoon; *N.* of a man. — *Prātar-āśa*, *as*, *m*. the morning meal, breakfast, (*a-prātar-āśa*, not breakfasting.) — *Prātar-āśita*, *as*, *ā*, *am*, one who has had the morning meal, one who has breakfasted. — *Prātar-āhuti*, *ās*, *f*, *ved.* the morning oblation, the second half of the daily Agni-hotra sacrifice. — *Prātar-īvan*, *ā*, *ari*, *a*, *ved.* going out early in the morning; coming at day-break, an early guest (Sāy. = *prātar āgataḥ*). — *Prātar-geya*, *as*, *ā*, *am*, to be sung or chanted in the morning; (*as*), *m*. a minstrel employed to wake the king in the morning. — *Prātar-jit*, *t*, *i*, *t*, *ved.* victorious at day-break; conquering the morning. — *Prātar-dīna*, *am*, *n*. the early part of the day, forenoon. — *Prātar-dugḍha*, *am*, *n*. Ved. morning milk. — *Prātar-doha*, *as*, *m*. milking in the morning, morning milk. — *Prātar-bhoktrī*, *tā*, *trī*, *trī*, one who makes an early meal; (*tā*), *m*. a crow. — *Prātar-bhōjana*, *am*, *n*. the morning meal, breakfast. — *Prātar-yāvan*, *ā*, *ari*, *a*, *ved.* going out early in the morning, an early guest [cf. *prātar-īvan*]; (*ānā*), *m*. du. an epithet of the *Asvins* (Sāy. = *prātar eva yajña-gantārau*). — *Prātar-yukta*, *as*, *ā*, *am*, *ved.* yoked or harnessed early in the morning. — *Prātar-yuj*, *k*, *k*, *k*, *ved.* yoking or harnessing early in the morning; yoked or harnessed early in the morning (said of a chariot, Sāy. = *prātaḥ-kāle śvair yujyamānat*); (*jā*), *m*. du. an epithet of the *Asvins* (Sāy. = *prātaḥ-savana-grahena samyuktāu*). — *Prātar-vastrī*, *tā*, *trī*, *trī*, *ved.* shining in the morning; [cf. *doshā-vastrī*]. — *Prātar-homa*, *as*, *m*. the morning sacrifice. — *Prātas-tarām*, *ind.* very early in the morning. — *Prātas-trivargā*, *f*. an epithet of the river Gaṅgā (Mahā-bh. Anuśāsana-p. 1846).

*Prāstana*, *as*, *i*, *am*, belonging or relating to the

morning, matutinal; (*am*), *n*. Ved. early morning (the first of five parts of the day, the other four being *sarṅgava* or morning, midday, afternoon, and evening).

*Prāstāya*, *us*, &c., belonging or relating to the morning, matutinal.

**प्रातर** *prātara*, *as*, *m*. *N.* of a Nāga; (in Gaṇa Kṛīṣṭvādī to Pāṇ. IV. 2, 80, a various reading for *prātara*.)

**प्रातर्दान** *prātardana*, *as*, *i*, *am*, belonging to or derived from *Prā-tardana*.

**प्राति** *prāti*. See under *rt. i. prā*, p. 652.

**प्रातिकण्ठिक** *prātikāṅthika*, *as*, *i*, *am* (fr. *prati-kaṅtham*), seizing by the throat (?).

**प्रातिका** *prātikā*, *f*. the China rose, Hibiscus Rosa Sinensis (= *javā*).

**प्रातिकामिन** *prātikāmin*, *i*, *m*. (fr. *prati-kāman*), a servant, a messenger.

**प्रातिकूलिक** *prātikūlika*, *as*, *i*, *am* (fr. *prati-kūla*), opposed to, opposing.

*Prātikūlya*, *am*, *n*. contrariety, adverseness, contradiction, hinderance, opposition, resistance, hostility, unfriendliness, unpleasantness.

**प्रातिजानी** *prātijānina*, *as*, *i*, *am* (fr. *prati-jana*), suitable against an adversary.

**प्रातिज्ञ** *prātijña*, *am*, *n*. (fr. *prati-jñā*), the subject under discussion.

**प्रातिथेयी** *prāthīyēi*, *f*. (fr. *pra-tīthi*), *N.* of a female sage; (also read *prāthīyēi*.)

**प्रातिदिवसिक** *prātidivasika*, *as*, *i*, *am* (fr. *prati-divasam*), happening or occurring daily.

**प्रातिनिधिक** *prātinidhika*, *as*, *m*. (fr. *prati-nidhi*), Ved. a substitute, proxy.

**प्रातिपक्ष** *prātipaksha*, *as*, *i*, *am* (fr. *prati-paksha*), belonging to an enemy, hostile; adverse, contrary.

*Prātipakshya*, *am*, *n*. hostility, enmity; *asmākam prātipakshyam*, enmity against us.

**प्रातिपथिक** *prātipathika*, *as*, *i*, *am* (fr. *prati-pathika*), going along a road or path.

**प्रातिपद** *prātipada*, *as*, *i*, *am* (fr. 2. *prati-pad*), forming the beginning or commencement; (*as*), *m*. *N.* of a man.

*Prātipadika*, *am*, *n*. the crude form or base of a noun, a crude word or noun as formed by either *Kṛit* or *Taddhita* affix before receiving a case-termination, a noun in its uninflected state, (when the case-termination is added, the *prātipadika* becomes a *pada* or real word); (*as*), *m*. an epithet of fire; (*as*, *i*, *am*), in express terms, express, explicit; [cf. *prati-padam*.] — *Prātipadikānurodha* ('*ka-an*'), *as*, *m*. conformity with the words or express terms of any statement; (*āt*), *ind.* in conformity with express terms, expressly.

**प्रातिपीय** *prātipīya* or *prātipēya*, *as*, *m*. a patronymic of Balhika.

**प्रातिपौरुषिक** *prātipaurushika*, *as*, *i*, *am* (fr. *prati + paurusha*), relating or belonging to manliness or valour.

**प्रातिबोध** *prātibodha*, *as*, *m*. a patronymic from *Prati-bodha*; see Gaṇa to Pāṇ. IV. 1, 104.

*Prātibodhāyana*, *as*, *m*. a patronymic from *Prati-bodha*; see Gaṇa to Pāṇ. IV. 1, 100.

**प्रातिभ** *prātibha*, *as*, *i*, *am* (fr. *prati-bhā*), belonging or relating to divination; (*am*), *n*. *scil. jñāna*, divination; quick apprehension or conception.

**प्रातिभाव्य** *prātibhāvya*, *am*, *n*. (fr. *prati-bhā*), the act of becoming bail or surety, suretiship, being answerable for the appearance of the debtor or for his being trustworthy or for the payment of his debt in case of his failing to do it.

**प्रातिभासिक** *prātibhāsika*, *as*, *i*, *am* (fr. *prati-bhāsa*), having only the appearance of, existing only in appearance; bearing a resemblance, resembling, looking like.

**प्रातिरूप्य** *prātirūpya*, *am*, *n*. (fr. *prati-rūpa*), similarity of form, &c.

**प्रातिलोमिक** *prātilomika*, *as*, *i*, *am* (fr. *prati-loma*), against the hair or the grain, contrary to natural course or order, hostile, disagreeable.

*Prātilomya*, *am*, *n*. contrary direction, contrariety, inverted order, inversion, the being at variance with the natural or established order of things, reverse-ness; opposition, hostility, hostile feeling; (*āt*), *ind.* out of opposition to.

**प्रातिवेशिक** *prātiveśika*, *as*, *m*. (fr. *prati-veśa*), a neighbour.

*Prātiveśmaka*, *as*, *i*, *am* (fr. *prati-veśman*), belonging to a neighbour's house, neighbouring; (*as*), *m*. a neighbour.

*Prātiveśya*, *as*, *m*. a neighbour who lives opposite, a next-door neighbour, (according to Kullūka = *nṛ-rantara-grāha-vāsīn*); a neighbour in general.

*Prātiveśyaka*, *as*, *m*. a neighbour.

**प्रातिशास्त्र्य** *prātiśākhya*, *am*, *n*. (fr. *prati-śākhām*), a grammatical treatise on the rules regulating the euphonic combination of letters and their pronunciation peculiar to one of the different *Sākhās* or branches of the Vedas, i. e. to one of those versions of the Vedic texts handed down in different families in different parts of India, (the *Prātiśākhya*s do not undo words in the same way as the *Vyākaraṇa*, but take actually formed words as they occur in the hymns and teach the phonetic changes they undergo, the mode of pronouncing the accents, &c.; there exist four *Prātiśākhya*s, 1. a *Prātiśākhya* to the *Sākala-śākhā* of the *Rig-veda*, called *Sākala-prātiśākhya* and ascribed to *Saunaka*; 2. to a *Sākhā* of the *Taittirīya* or *Black Yajur-veda*; 3. to a *Sākhā* of the *Mādhyaṇḍīna*s who belong to the family of the *Vājasaneyins* or authors of the *White Yajur-veda*, whence this is called the *Vājasaneyi-prātiśākhya*, it is attributed to *Kātyāyana*; 4. an *Atharva-veda-prātiśākhya*, called *Saunakīyā Caturādhyāyikā*; but no *Prātiśākhya* has yet been found to the *Sāma-veda*.) — *Prātiśākhya-kṛit*, *t*, *m*. the author of a *Prātiśākhya*. — *Prātiśākhya-bhāshya*, *am*, *n*. *N.* of a commentary by *Uta* on the *Rig-veda-prātiśākhya*.

**प्रातिश्रुत** *prātiśrutka*, *as*, *i*, *am* (fr. *prati-śrut*), Ved. existing in the echo.

**प्रातिस्विक** *prātiśvika*, *as*, *i*, *am* (fr. *prati-śva*), own, peculiar, proper, not common to others; granting to every one his own due.

**प्रातिहत** *prātihata*, *as*, *i*, *am* (fr. *prati-hata*), epithet of a particular *Svarita* (= *tairovirāma*, q. v.).

*Prātihantra*, *am*, *n*. (fr. *prati-hantrī*), the state or condition of a revenger; vengeance.

**प्रातिहर्त्रे** *prātihartra*, *am*, *n*. (fr. *prati-hartri*, *rt. hri* with *prati*), the office or duty of the *Prati-hartri*, q. v.

*Prātiḥāra*, *as*, *m*. (fr. *prati-hāra*), a juggler.

*Prātiḥāraka*, *as*, *m*. = *prātiḥāra*.

*Prātiḥārīka*, *as*, *i*, *am*, containing *Prati-hāras* (as a Vedic hymn); (*as*), *m*. a juggler, conjurer.

*Prātiḥārya*, *am*, *n*. juggling, conjuring, legerdemain; working miracles; a miracle, miraculous phenomenon.

**प्रातीतिक** *prātitika*, *as*, *i*, *am* (fr. *prātīti*), existing in the mind or imagination, mental.

**प्रातीथेयी** *prāthīyēi*, a various reading for *prāthīyēi*, q. v.

**प्रातीप** *prātipa*, *as*, *m*. (fr. *prātipa*), a patronymic of *Sāntanu*.

*Prātipika*, *as*, *i*, *am*, contrary, reverse, retrograde.

**प्रान्द्र** *prātrīda*, *as*, *m*. a patronymic from *Prātrīd*.

**प्राम्यक्ष** *prātyaksha* or *prātyakshika*, *as*, *ī*, *am*, perceptible to the eyes, &c. (= *pratyaksha*, *q. v.*).

**प्राम्यग्रथि** *prātyagrathi*, *is*, *m*. a patronymic from *Pratyag-ratha*.

**प्राम्यन्तिक** *prātyantika*, *as*, *m*. (fr. *pratyanta*), a prince of the Pratyantas; a lord of the marches, keeper of the borders (?).

**प्राम्ययिक** *prātyayika*, *as*, *ī*, *am* (fr. *pratyaya*), relating to or attended with confidence or trust, confidential, trusty, having faith in; (*as*), *m*, scil. *prātibhū*, a surety for the trustworthiness of a debtor.

**प्राम्यवेक्षी** *prātyavekshā*, wrongly for *pratyavekshā*, *q. v.*

**प्राम्यहिक** *prātyahika*, *as*, *ī*, *am* (fr. *pratyaham*), occurring or happening every day, daily.

**प्राम्यनिक** *prāthamika*, *as*, *ī*, *am* (fr. *prathamā*), belonging or relating to the first, primary, first, initial, initiative, prior, previous; happening or occurring for the first time.

**प्रथमकालिका** *prathamakalpa*, *as*, *m*. (fr. *prathama + kalpa*), one who has just commenced the perusal of the Vedas, a student; a term applied to a Yogi just commencing his course.

**प्रथम्या**, *am*, *n*. the being first, priority, precedence.

**प्राद्र** *prād* (*pra-ad*), *cl. 2. P. prāti, prātum*, to eat up, consume, devour.

**प्रादक्षिण्य** *prādakshinya*, *as*, *m*. (fr. *pradakshina*), keeping the right side towards anything while moving round it, circumambulation by starting from the left and coming round to the right (by way of reverence).

**प्रादा** *prā-dā* (*pra-ā-*), *cl. 3. P. A. -dadāti, -datte, -dātum*, to give, bestow.

**प्रादया**, *ind.* having given or bestowed.

**प्रादित्य** *prāditya* (*pra-ād<sup>o</sup>*), *as*, *m*, *N.* of two princes.

**प्रादुराक्षि** *prādūrākshī*, *is*, *m*. a patronymic; (perhaps an incorrect form for *prādūr-akshī*.)

**प्रादुस्** *prādus*, *ind.* (perhaps fr. *prā* for *i. pra + i. dur*, i. e. before or outside the door, in open daylight; said to be fr. *rt. ad* with *pra*; according to Pān. VIII. 3, 41, the final *s* is changed into *sh* before *k* and *p*; and according to Pān. VIII. 3, 87, the radical *s* of *rt. i. as*, 'to be,' is changed to *sh* after *prādus* whenever in the conjugation of this *rt.* the initial *a* is dropped, e. g. *prādus shanti*, not *prādus santi*; *prādus* appears to occur only in connection with the *rt. i. as*, *i. bhū*, and *i. kṛi*, except in the comp. *prādus-pitam* given as an example by the Scholiast on Pān. VIII. 3, 41; apparently, evidently, manifestly, visibly, in sight. According to native lexicographers the senses in which *prādus* is used may be expressed by the following Sanskrit words, *prākāśya, nāman, sam-bhāvya, sam-bhava, pra-vṛitti, vṛitti*.

**Prādur-as** (see *rt. i. as*), *cl. 2. P. asti*, &c., to be apparent or evident, to be manifest; to appear, arise, exist.

**Prādur-bhū**, *cl. 1. P. -bhavati, -bhavitum*, to become manifest, become visible; to appear, arise, come to light, exist; to become audible, be heard.

**Prādur-bhāva**, *as*, *m*. the becoming manifest or visible, arising, coming into existence, appearance, manifestation; the appearance of a deity on earth; the being evident; the becoming audible. — **Prādur-bhūta**, *as*, *ā*, *am*, become manifest or evident, come to light, manifested, appeared, revealed.

**Prādus-kṛi**, *cl. 8. P. A. -karoti, -kurute, -kartum*, to make visible or manifest, bring to light, reveal, disclose, exhibit, manifest. — **Prādus-karaya**, *am*, *n*. the making visible, bringing to light, manifesta-

tion, production. — **Prādus-kṛita**, *as*, *ā*, *am*, made visible, brought to light, manifested, displayed to view. — **Prādus-kṛita-rapus**, *us*, *us*, *us*, one whose form is manifested, appearing in a visible form (as a deity). — **Prādus-kṛitya**, *ind.* having brought to light, having produced.

**Prādushya**, *am*, *n*. appearance, manifestation.

**प्रादेश** *prādeśa*, *as*, *m*. (fr. *pra-deśa*), the span of the thumb and forefinger, the space measured by the span of the thumb and forefinger; place, country (?). — **Prādeśa-mātra**, *as*, *ī*, *am*, only a span long; *prādeśamātram bhūmeḥ*, a mere span of land.

**Prādeśana**, *am*, *n*. = *pra-deśana*, a gift, &c.

**Prādeśika**, *as*, *ī*, *am* (fr. *pra-deśa*), authorized by precedents or examples, preceded; significant, indicative of the original meaning; local, limited, relating to a part; *prādeśika gunaḥ*, the property of a word indicative of its original or etymological meaning; (*as*), *m*. a small landed proprietor, the owner or chief of a district. — **Prādeśikeśvara** ('*ka-ṛṣ<sup>o</sup>*'), *as*, *m*. the owner or chief of a district, a small landed proprietor, (opposed to *sārvabhauma*.)

**Prādeśin**, *ī*, *ini*, *ī* (fr. *prādeśa*), a span long; (*ini*), *f*. the forefinger, (in this sense probably an error for *pra-deśini*.)

**प्रादोष** *prādośa*, *as*, *ī*, *am* (fr. *pra-doshā*), belonging or relating to the evening, vespertine.

**Prādośhika**, *as*, *ī*, *am*, = *prādośha*.

**प्रादोहनि** *prādohani*, *is*, *m*. a patronymic from *Prā-dohana*.

**प्राद्युधि** *prādyumni*, *is*, *m*. a patronymic from *Prā-dyumna*.

**प्राद्योति** *prādyoti*, *is*, *m*. a patronymic from *Prā-dyota*.

**प्राद्रु** *prā-dru* (*pra-ā-dru*), *cl. 1. P. -dravati, -drotum*, to run away from, flee from; to escape to, escape.

**प्राधनिक** *prādhānika*, *am*, *n*. (fr. *prādhāna*), an implement of war, a destructive weapon.

**प्राधा** *prādhā*, *f*, *N.* of a daughter of Daksha and mother of several Apsarasas and Gandharvas; [cf. *pra-dhā*.]

**Prādheya**, *as*, *ī*, *am*, descended from *Prādhā*.

**प्राधानिक** *prādhānika*, *as*, *ī*, *am* (fr. *prādhāna*), pre-eminent, most eminent or distinguished, best, most excellent, superior; predominant; derived from or relating to *Prādhāna* or primary matter (in the Sāṅkhya phil.).

**Prādhānya**, *am*, *n*. predominance, preponderance, prevalence, ascendancy, pre-eminence, superiority, supremacy; the being the highest object; a principal cause; *prādhānyena* or *prādhānyāt* or *prādhānyatas*, *ind.* in regard to the highest object, with reference to the chief purpose; in the highest degree, chiefly, principally, especially. — **Prādhānyastuti**, *is*, *is*, *ī*, receiving especial praise, chiefly praised, especially celebrated.

**प्राधीत** *prādhīta*, *as*, *ā*, *am* (fr. *rt. 5. i* with *pra-adhī*), well-read, highly educated, learned (said of Brahmins).

**Prādhyaṇya**, *am*, *n*. reciting, reading, studying.

**प्राध्वयण** *prādhvy-eshāṇa*, *am*, *n*. (fr. *rt. 3. ish* with *pra-adhī*), Ved. incitement, exhortation (to study).

**प्राध्व** *prādhva* (*pra-adh<sup>o</sup>*), *as*, *ā*, *am*, being on a road or journey, distant, remote, long, a long way off; bent, bowed, inclined; favourable, conformable; (*as*), *m*. a car, carriage; (*am*), *ind.* favourably, conformably, agreeably; crookedly, in a contrary way (?). — **Prādhvam-kṛi**, *cl. 8. P. A. -karoti, -kurute, -kartum*, to make conformable, to bend conformably, to join together (as the hands) in token of goodwill. — **Prādhvam-kṛitya**, *ind.* making conformable.

**Prādhvana** (*pra-adh<sup>o</sup>*), *as*, *m*, Ved. the bed of a river or stream.

**प्राध्वंसन** *prādhvānsana*, *as*, *m*. a patronymic from *Prā-dhvānsa*.

**प्राध्वर** *prādhvara*, *as*, *ī*, *am*, an epithet of a branch of a tree; (probably an incorrect form.)

**प्रान्** *prān*. See *ī. prān*, p. 654, col. 3.

**प्रानाडी** *prānāḍī*, perhaps incorrectly for *pra-nāḍī* = *pra-nāḍī*.

**प्रान्त** *prānta* (*pra-an<sup>o</sup>*), *as*, *am*, *m*. *n*. edge, margin, verge, border, (*oshṭha-prāntau*, the corners of the mouth); boundary, bound, extremity, extreme verge, end [cf. *yawana-p<sup>o</sup>*]; back part; a point, tip (of a blade of grass); (*as*), *m*, *N.* of a man. — **Prānta-ga**, *as*, *ā*, *am*, dwelling near the boundaries, living close by. — **Prānta-tas**, *ind.* along the edge or border (of anything), marginally, along or upon the extremity. — **Prānta-durga**, *am*, *n*. 'border-stronghold,' a suburb or collection of houses outside the walls of the town, a Petta or town contiguous to a fort and separately fortified. — **Prānta<sup>2</sup> pushpā**, *f*. a kind of plant (having flowers along the edge of the stem?). — **Prānta-vīrasa**, *as*, *ā*, *am*, finally or ultimately insipid, tasteless in the end. — **Prānta-sīha**, *as*, *ā*, *am*, inhabiting the borders. — **Prāntāyana**, *as*, *m*. a patronymic from *Prānta*.

**प्रान्तर** *prāntara* (*pra-an<sup>o</sup>*), *am*, *n*. a long desolate road, a lonesome way or lane, a solitary path; an intervening long tract of country between two villages; a forest; the hollow of a tree. — **Prāntara-sūnya**, *am*, *n*. a long tiresome road (also *prānta-sūnya*).

**प्राप् 1. prāp** (*pra-āp*), *cl. 5. P. A. prāpnoti, prāpnote, prāptum*, to attain to, reach, arrive at; to extend, stretch; to come upon, light upon, meet with, find; to obtain, get, gain, win; to obtain as a husband or wife; to bring upon one's self, contract, incur (e. g. *daṇḍam prāp*, to incur a fine); to suffer, endure (e. g. *vaḍham prāp*, to suffer capital punishment); to flee to (e. g. *disāḥ prāpam*, they fled to the various quarters, i. e. they fled in all directions); to pass or be changed into (in gram.), to follow (a grammatical rule); to be present, be at hand (Ved.): Caus. *prāpayati, -te, -yitum*, to cause to attain to, cause to reach or arrive at, cause to occupy; to lead to, bring to; to promote or advance to, appoint to (an office); to drive to; to cause to obtain or gain, cause to possess, give anything to any one (with two acc.); to tell, announce (Rāmāyaṇa VII. 103, 10): Desid. *prāpsati*, to try to attain or get at, strive to reach.

**2. prāp**, *p, p, p*, (at the end of a comp.) obtaining. **1. prāpa**, *as*, *m*. (for **2. see p. 658**), arriving at, reaching, attaining, obtaining; [cf. *dush-p<sup>o</sup>*.]

**Prāpaka**, *as*, *ikā*, *am*, causing to arrive at, leading to (with gen.), conveying, bringing; causing to obtain, providing with, procuring; a procurer; establishing, making valid; obtaining, one who obtains.

**Prāpaṇa**, *am*, *n*. attaining to, attainment, reaching, extending, (*bāhvoḥ prāpaṇānte*, as far as the arms reach); obtaining, receiving, acquisition; bringing to, leading to, conveying; procuring [cf. *dush-prāpaṇa*]; reference to.

**Prāpaṇiya**, *as*, *ā*, *am*, to be attained to, to be reached, attainable; to be caused to attain, to be made to arrive at; to be provided with; to be procured, procurable, obtainable.

**Prāpayya**, *ind.* = **2. prāpya**, *q. v.*

**Prāpita**, *as*, *ā*, *am*, caused to attain to, made to arrive at; caused to occupy, placed upon; led or conducted to, brought to, conveyed; promoted or advanced to, appointed to; caused to obtain or gain, caused to possess; procured.

**Prāpīn**, *ī, ini, ī*, attaining to, reaching, coming to; obtaining, getting, gaining, receiving.

**Prāpta**, *as*, *ā*, *am*, attained to, reached, arrived at. [cf. *kara-p<sup>o</sup>*, *hasta-p<sup>o</sup>*]; come upon, lighted upon, met with, found; obtained, got, gained,

acquired, procured, won; incurred, contracted; suffered, endured; one who has attained to or arrived at; arrived, come, present; come to a close, completed, arrived at maturity; (in gram.) obtained from a rule, following from a rule, valid in consequence of a rule (e.g. *iti prāpte*, because it so follows from a preceding rule); (in medicine) described (as a symptom); fixed, placed; proper, right; (*ās*), m. pl., N. of a people. — *Prāpta-kārin*, *i*, *īni*, *i*, doing what is fit or proper. — *Prāpta-kāla*, *as*, m. a time or moment arrived, a favourable moment, a fit time, proper season; (*as*, *ā*, *am*), one whose time has come (e.g. *prāpta-kālo dehī*, a mortal whose time, i. e. whose last hour, is come); opportune, seasonable, suitable; arrived at maturity, marriageable; fated, destined; (*am*), ind. at the right time, opportunely. — *Prāptakāla-tva*, *am*, n. the being a favourable moment, timeliness, seasonableness; (*tvāt*), ind. because it is the proper season. — *Prāpta-jīvana*, *as*, *ā*, *am*, restored to life. — *Prāpta-dosha*, *as*, *ā*, *am*, one who has incurred guilt, one who has committed an offence. — *Prāpta-pañcatva*, *as*, *ā*, *am*, arrived at dissolution into the five elements, deceased, dead. — *Prāpta-buddhī*, *is*, *is*, *i*, possessed of understanding, enlightened, instructed, intelligent; regaining consciousness, becoming conscious (after fainting), recovering. — *Prāpta-bhāra*, *as*, m. a draught-ox or beast of burden. — *Prāpta-bhāva*, *as*, *ā*, *am*, one who has attained to any state or condition, of a good disposition; (*as*), m. a young bullock, an ox, (? for *prāpta-bhāra*.) — *Prāpta-manoratha*, *as*, *ā*, *am*, one who has obtained his wish. — *Prāpta-yauvana*, *as*, *ā*, *am*, one who has attained the age of puberty, being in the bloom of youth. — *Prāpta-rūpa*, *as*, *ā*, *am*, of a proper form, fit, proper, suitable; handsome, pleasing, beautiful; learned, wise, educated. — *Prāpta-val*, *ān*, *atī*, *at*, one who has attained to or arrived at; one who has obtained or gained. — *Prāpta-vara*, *as*, *ā*, *am*, fraught with blessings. — *Prāpta-vyavahāra*, *as*, m. a young man come of age, an adult, one able to conduct his own affairs and responsible for his conduct. — *Prāpta-sūrya*, *as*, *ā*, *am*, having the sun (vertical). — *Prāptānūjña* (*ta-an*), *as*, *ā*, *am*, one who has received permission to withdraw, allowed to depart. — *Prāptāparādha* (*ta-ap*), *as*, *ā*, *am*, one who has committed an offence, guilty of an offence. — *Prāptārtha* (*ta-ar*), *as*, *ā*, *am*, one whose object is attained, successful; (*as*), m. an object attained, an advantage gained. — *Prāptārthagrahāna* (*tha-ag*), *am*, n. the not securing of advantages gained. — *Prāptāvasara* (*ta-av*), *as*, *ā*, *am*, taking or finding occasion, opportune, seasonable; (*as*), m. a proper time, suitable occasion. — *Prāptodaya* (*ta-ud*), *as*, *ā*, *am*, one who has attained exaltation, fortunate.

*Prāptavya*, *as*, *ā*, *am*, to be attained to, to be reached, attainable; to be met with or found; to be gained or obtained, obtainable, procurable; a fanciful name given to a man in the *Pañca-tantra* (who, whenever asked his name, replied *prāptavyam artham labhate manushyah*, a man takes anything that is to be got, see *Pañca-tantra*, p. 128. 17).

*Prāpti*, *is*, f. attaining to, attainment, reaching, arriving at, arrival, coming; coming or lighting upon, meeting with, finding; obtaining, getting, gaining, acquisition, profit, gain, advantage; reach, range; the power of obtaining everything, one of the eight superhuman faculties; obtaining by actions done in a former existence; discovering by perception, guessing, conjecture; the being valid, holding good (of a rule); lot, share, portion, fortune, luck, good luck; (in dramatic language) happy denouement, successful termination of a plot; (in astrology) N. of the eleventh lunar mansion (= *āya*, *lābha*); *Prāpti* personified as wife of *Sama* (associated with *Asi* as a daughter of *Jara-sandha*); a collection, assemblage, quantity. — *Prāpti-mat*, *ān*, *atī*, *at*, one who has attained to or reached. — *Prāpti-sama*, *as*, m. a particular *jāti* (q. v.) in logic. — *Prāpti-āsū*, *f*, the hope of obtaining (an object).

1. *prāpya*, *as*, *ā*, *am*, to be attained, to be arrived at, attainable, obtainable, acquirable, procurable [cf. *sukha-p*]; proper, fitting, suitable.

2. *prāpya*, ind. having attained to or arrived at; having come upon or met with; having obtained or gained; having incurred; having suffered or endured.

*Prāpyamāna*, *as*, *ā*, *am*, being attained to or arrived at; taking place (according to a rule in gram.).

**प्राप 2.** *prāpa*, *as*, *ā*, *am* (fr. *pra* + *ap*), abounding with water, watery (?).

**प्रापणिक** *prāpaṇika*, *as*, m. (fr. rt. 2. *paṇ* with *pra*; according to Malli-nātha fr. *pra-paṇa*), a trader, dealer, retail dealer; [cf. *āpaṇika*.]

**प्रापेय** *prāpeya* for *prādheya*, q. v.

**प्राबन्ध** *prābandha* in *kesara-prābandhā*, q. v.

**प्राबल्य** *prābalya*, *am*, n. (fr. *pra-bala*), superiority of force, superior force, predominance, ascendancy; powerfulness, power, vigour, might, force.

**प्राबालिक** *prābālika*, *as*, m. (fr. *pra-bāla*), a vender of coral, coral merchant.

**प्राबोधक** *prābodhaka*, *as*, m. (= *pra-bodhaka*), a minstrel employed to wake the king in the morning; (a various reading for *prābodhika*.)

*Prābodhika*, *as*, m. (fr. *pra-bodha*), dawn, day-break.

**प्राबञ्जन** *prābhānjana*, *as*, *i*, *am* (fr. *pra-bhānjana*), presided over by the god of wind; (*am*), n., scil. *nakshatra* or *bha*, the *Nakshatra Svāti*.

**प्राभव** *prābhava*, *am*, n. (fr. *pra-bhu*), pre-eminence, superiority, supremacy.

*Prābhavatya*, *am*, n. (fr. *pra-bhavat*), superiority, power, authority, ascendancy.

*Prābhūtika*, *as*, *i*, *am* (fr. *pra-bhūta*), see *Vārttika* II. to *Pāp.* IV. 4. I.

**प्राभाकर** *prābhākara*, *as*, m. (fr. *prābhākara*), a follower of *Prābhā-kara*, the designation of a particular philosophical sect (a branch of the *Mīmāṃsā* school).

**प्राभातिक** *prābhātika*, *as*, *i*, *am* (fr. *prābhāta*), belonging or relating to the morning, matutinal.

**प्राभासिक** *prābhāsika*, *as*, *i*, *am*, belonging to the place *Pra-bhāsa*, q. v.

**प्राभृत** *prābhṛita*, *am*, n. (fr. *pra-bhṛiti*), a present, gift, offering of ceremony; an offering to a deity or sovereign; a bribe; a term applied to the chapters of the *Sūrya-prajñapti*. — *Prābhṛiti-kṛita*, *as*, *ā*, *am*, given as a present, offered.

*Prābhṛitaka*, *am*, n. a present, an offering.

**प्रामति** *prāmati*, *is*, m., N. of one of the seven sages in the tenth *Manv-antara*; (also read *prāptati*; cf. *pra-mati*.)

**प्रामाणिक** *prāmāṇika*, *as*, *i*, *am* (fr. *prāmāṇa*), forming or being a measure; established by proof, resting or founded on an authority, proceeding from evidence or authority, being of authority, authoritative; authentic, credible; true; (*as*), m. one who accepts proof or resists his arguments on authority; a president, the chief or head of a trade. — *Prāmāṇika-tva*, *am*, n. = *prāmāṇya* below.

*Prāmāṇya*, *am*, n. the being established by proof, the resting upon authority; the being an authority; the being a rule, the being a proof; proof, evidence, authority; authenticity, credibility, genuineness (= *prāmāṇa-tā*). — *Prāmāṇya-vāda*, *as*, m., N. of a *Nyāya* work by *Raghu-nātha*. — *Prāmāṇya-vādin*, *i*, m. one who affirms or believes in proof.

**प्रामादिक** *prāmādika*, *as*, *i*, *am* (fr. *prāmāda*), arising from carelessness or negligence, blundering, faulty, erroneous, incorrect, wrong; *prāmādikaḥ pāṭhaḥ*, a wrong reading. — *Prāmādika-tva*, *am*, n. erroneousness, incorrectness.

*Prāmādyā*, *as*, m. a species of plant, *Gendarussa* (= *atarūsha*) *Adhadota* or *Vulgaris*; (*am*), n. madness, frenzy, fury; intoxication.

**प्रामीय** *prāmītya*, *am*, n. debt.

**प्रा मोदक** *prāmōdaka*, *as*, *i*, *am* (fr. *prāmōda*), charming, transporting, enchanting.

**प्राय** *prāya*, *as*, m. (fr. rt. 5. *i* with *pra*), setting out or starting (for a battle, Ved.; *Sāy.* = *pra-veśa*, entering, or = *yuddha*, battle); going away, departure, departure from life, seeking death by fasting, sitting down and fasting to death (as a religious or penitentiary act, or, like the practice of sitting in *Dharmā*, to enforce compliance with a demand; often used in connection with rt. 4. *ās* or with *upa-niś*, e.g. *prāyam āsmahe*, we sit down seeking death by fasting; but in such examples *prāyam* may perhaps be regarded as the indeclinable participle of rt. 5. *i* with *pra*; cf. *prayopaveśa*); principal part, largest portion, plurality, majority, majority of cases, general rule, abundance, plenty, excess, (when used at the end of adj. comps. often translatable by 'in most cases,' 'for the most part,' 'as a general rule,' 'generally,' 'well nigh,' 'almost,' 'nearly,' e.g. *daṇḍa-p*, one who generally inflicts punishment; *jīta-p*, almost conquered; cf. *ārya-p*, *gata-p*, *dukkha-p*, *saṃsṭuta-p*, *iddha-p*; or translatable by 'abounding in,' 'much,' 'exceeding'; 'abundant,' e.g. *sūli-p*, 'abounding in rice'; cf. *hīnsā-p*: or by 'like,' 'resembling,' e.g. *amṛita-prāya*, *as*, *ā*, *am*, like nectar); a stage or condition of life (as youth, age, &c.); (*am*), n. sin (?); *prāyeṇa*, ind. for the most part, in most cases, mostly, commonly, as a rule; in all probability, probably, likely; much more, much rather. — *Prāya-gata*, *as*, *ā*, *am*, near departure from life, nigh unto death. — *Prāya-ṭīta*, *prāya-ṭīti*, see *Scholast* on *Pāṇ.* VI. 1, 157, and cf. *prāyaś-ṭīta*, &c. — *Prāya-darśana*, *am*, n. a common or ordinary phenomenon. — *Prāya-bhava*, *as*, *ā*, *am*, being commonly the case, usually met with. — *Prāya-vidhāyin*, *i*, *inī*, *i*, resolved to die of starvation. — *Prāyaś-ṭīta*, *am*, n. (*prāya* + *ṭīti* with *ś* euphonicly inserted), an expiation, expiatory act, atonement, penance, satisfaction, compensation, indemnification, amends; (*as*, *ā*, *am*), belonging to or included in an expiation or atonement, expiatory. — *Prāyaś-ṭīta-tatva*, *am*, n., N. of a work by *Raghu-nandana*. — *Prāyaś-ṭīta-dīpikā*, *f*, N. of a work on ritual by *Vara-da*. — *Prāyaś-ṭīta-paddhati*, *is*, *f*, N. of a work by *Kāma-deva*. — *Prāyaś-ṭīta-ratna*, *am*, n., N. of a work by *Kamalākara-bhaṭṭa*. — *Prāyaś-ṭīta-vidhī*, *is*, m. a prescribed rule of penance or expiation. — *Prāyaś-ṭīta-riveka*, *as*, m., N. of a work by *Sīla-pāpi* on expiatory ceremonies. — *Prāyaś-ṭīti*, *is*, *is*, *i* (*prāya* + *ṭīti* with *ś* euphonicly inserted), expiating, atoning; (*is*), *f*, expiation, atonement, penance. — *Prāyaś-ṭītika*, *as*, *i*, *am*, expiating, expiatory, performing penance (?); expiable. — *Prāyaś-ṭītin*, *i*, *inī*, *i*, one who does penance or has to make expiation. — *Prāyaś-ṭīti-mat*, *ān*, *atī*, *at*, making atonement, expiating, performing penance. — 1. *prāyaś-ṭītiya*, *Nom. A.* *prāyaś-ṭītiyate*, *-yitum*, to have to expiate, to be obliged to perform penance. — 2. *prāyaś-ṭītiya*, *as*, *ā*, *am*, relating to expiation or penance, expiatory. — *Prāyaś-ṭītiya-tā*, *f*, obligation to make an atonement. — *Prāyaś-ṭītendu-śekhara* (*ta-in*), *as*, m., N. of a work by *Kāśi-nātha* on expiatory ceremonies. — *Prāyopaganana* (*ya-up*), *am*, n. going to meet death, seeking death (by abstaining from food). — *Prāyopaveśita* (*ya-up*), *as*, *ā*, *am*, or *prāyopaveśin*, *i*, *inī*, *i*, one who sits down in expectation of death, one who calmly awaits the approach of death (by abstaining from food), one who sits in *Dharmā* to compel compliance with a demand; [cf. *prayopaveśa*.] — *Prāyopaveśa* (*ya-up*), *as*, m. or *prāyopaveśana*, *am*, n. or *prāyopaveśanikā*, *f*, abstaining from food and awaiting in a sitting posture the approach of death,

(this corresponds with the practice prevalent in some parts of India of sitting in Dharmā at the door of a house to extort a boon or gain a point which cannot be accomplished by other means; the person so sitting observes a strict fast till his object is obtained, and if he dies in the process the sin falls on the householder who refuses compliance with his demand.)—*Prāyopeta* (<sup>°ya-up</sup>), *as, ā, am*, prepared to die, resolved to die (by abstaining from food).

*Prāyāṇa, as, ā, am*, going away, going, going well (Ved.); (*am*), n. entrance, beginning, commencement; the course or path of life; going for protection, taking refuge; departure from life, death, voluntary death, (*prāyāṇam kṛi*, to court death); a kind of food prepared with milk.—*Prāyānānta* (<sup>°ṇa-an</sup>), *as, m*, the end of life; (*am*), ind. till death, unto death.

*Prāyāṇīya, as, ā, am*, belonging or relating to the entrance or commencement, introductory, initiatory; (*as*), m., scil. *yāga* or *karma-viśeṣa*, an introductory libation at a Soma sacrifice; scil. *atirātra*, the first day of a Soma sacrifice lasting for several days; (*am*), n., scil. *ahan*, the first day of a Soma sacrifice lasting for several days.

*Prāya-sas*, ind. for the most part, mostly, almost, in all probability, always, commonly, generally, usually; (sometimes wrongly spelt *prāya-sas*.)

*Prāyas*, ind. for the most part, mostly; commonly, usually, frequently, oftentimes, generally, nearly; in all probability, most likely, abundantly, largely.—*Prāyo-devatā*, f. the most usually worshipped deity.

*Prāyika, as, ā, am*, common, usual, general.—*Prāyika-tva, am, n.* likelihood, probability; usage, custom.

*प्रायय प्रायय्या, am, n.* (fr. *pra-yata*), purity, cleanliness.

*प्रायश्चिन्त प्रयास-चित्ता.* See *prāya*, p. 658.

*प्रायाणिक प्रयाणिका, as, ī, am* (fr. *prāyāṇa*), necessary for a march, suitable for a journey. *प्रायात्रिका, as, ī, am* (fr. *prā-yātrā*), = *prāyāṇika*.

*प्रायास प्रा-यासा, as, m.*, Ved. another form for *pra-yāsa*, q. v.

*प्रायिक प्रायिका.* See above.

*प्रायुद्धेपिन् प्रायुद्धेशिन, ī, m.* a horse, (probably an incorrect form; also spelt *prāyudheshin*; cf. rt. *hesh*, to neigh.)

*प्रायुध प्रा-युध (pra-ā-), cl. 4. A.* -*yudh-yate, -yoddhum*, to fight.

*प्रायेण प्रायेण.* See under *prāya*, p. 658.

*प्रायोग प्रायोग, as, m.*, Ved. perhaps a wrong reading for *pra-yoga*, q. v.

*प्रायोगिका, as, ī, am* (fr. *pra-yoga*), applied, used, applicable; a kind of steroutatory.

*प्रायोज्या, as, ā, am* (fr. *pra-yojya*), belonging or relating to things requisite or necessary.

*प्रा प्र (pra-ri)*, cl. 3. P. *preyarti*, &c., Ved. to go forth, go, move; to set in motion, produce: Caus. *prārpayati, -yitum*, to set in motion, stir up, animate.

*प्राप्राणा, as, m.*, Ved. one who stirs up or animates.

*प्राप्रभ प्रा-rabh (pra-ā-), cl. 1. A.* -*rabhate, -rabdhum*, to begin, commence, undertake.

*प्रा-प्रबधा, as, ā, am*, begun, commenced, beginning; (*am*), n. an undertaking.

*प्रा-प्रबधि, is, f.* beginning, commencement; the post to which an elephant is fastened.

*प्रा-प्रबधा, as, m.* beginning, commencement; an undertaking, enterprise.

*प्रा-प्रबध्या, am, n.* beginning, commencing.

*प्रा-प्ररुह प्रा-रुह (pra-ā-), cl. 1. P.* -*rohati, -rodhum*, to ascend, rise.

*प्रा-प्ररोहा, as, ī, am* (fr. *pra-roha*), one who is

used to rise or ascend; (*as*), m. a shoot, sprout, a new branch or leaf (= *pra-roha*).

*प्राक्षीय प्राक्षीया (fr. pra + riksha)*, Nom. P. *prārkshiyati = prarkshiyati*, q. v.

*प्राच प्राच (pra-aré)*, cl. 1. P. *prārcati, prārcitum*, to praise, celebrate in hymns (Sāy. = *stuti-rūpābhar vāghbhīh pūj*); to honour, worship: Caus. *prārcayati, -yitum*, to praise, honour.

*प्राज प्राज (pra-arj)*, Caus. P. *prārajayati, -yitum*, to cause to acquire; to grant, bestow.

*प्राजयति, tā, tri, tri*, one who grants or bestows; (used to explain *parjanya*, Nirukta X. 10.)

*प्राजुन प्राजुना (pra-ar°)*, *ās, m. pl.*, N. of a people.

*प्राण प्राणा (pra-ṛiṇa)*, *am, n.* a chief or principal debt.

*प्राथ प्राथ (pra-arth)*, cl. 10. A. (rarely also P. and according to some grammarians regarded as a Nom. fr. *artha* with *pra*), *prāthayate (-ti), -yitum*, to wish for, desire, require, want; to ask for, beg for, pray for, request, solicit, ask any one for anything (with two acc.); to wish or want to do anything (with inf.); to pray, prefer a suit or petition, make a request.

*प्राथ (pra-ar°)*, *as, m.*, Ved. (perhaps) furniture, gear, harness, apparatus, equipment.

*प्राथका, as, ikā, am*, wishing for, asking, desiring, soliciting, begging, an asker, solicitor; a suitor, petitioner, candidate; a-*prāthaka-vara*, a bridegroom who has not been a suitor [cf. Kullūka on Manu III. 27].

*प्राथाना, am, ā, n.* f. desire, wish; longing desire for; requesting, asking, begging; supplication, suit; prayer, entreaty, request, application, petition (the object may be expressed by the loc., e.g. *Rukmīnyām asya prāthanā*, his petition or suit for Rukmīni; or precedes *prāthana* in a comp., cf. *amujjā-p°*); *prāthanayā*, ind. at the request or petition of (any one).—*Prāthanā-bhanga, as, m.* refusal of a request, asking in vain.—*Prāthanā-bhāva* (<sup>°na-abh</sup>), *as, m.* absence of solicitation.—*Prāthanā-siddhi, is, f.* accomplishment of a desire, fulfilment of wishes.

*प्राथानिया, as, ā, am*, to be desired or wished for; to be asked or begged; to be prayed for; worthy of desire, desirable, proper to be solicited; (*am*), n. the third or Dvāpara age of the world.

*प्राथयितव्या, as, ā, am*, to be desired or wished for, worthy of desire, desirable; *asulabha-prāthayitavya*, one the object of whose desire is difficult of attainment.

*प्राथयित्री, tā, tri, tri*, one who wishes for or asks or solicits, an asker, inquirer, solicitor, importuner, beggar; a lover, wooer, suitor.

*प्राथिता, as, ā, am*, wished for, desired, wished, required, wanted; requested, solicited, asked for, prayed for; killed, hurt; obstructed or opposed by an enemy; attacked.—*Prāthita-durlabha, as, ā, am*, desired but hard to obtain.—*Prāthita-vat, ān, atī, at*, one who has asked or begged; asking, begging.

*प्राथिन, ī, inī, ī*, wishing, desiring, desirous of, ambitious for; attacking, assailing, assaulting.

*प्राथ्या, as, ā, am*, to be desired or wished for by any one (inst. or gen.); desirable; to be supplicated, implored, petitioned, &c.

*प्राध प्राध (pra-ard)*, Caus. P. *prārdhayati, -yitum*, Ved. to exert beyond measure, overwork; to cause to flow away.

*प्राधका, as, ikā, am*, making efforts.

*प्राध प्राध (pra-ar°)* in *pari-prārdha*, q. v.

*प्रापण प्रापणा.* See under *prār*, col. 1.

*प्राप प्राप (pra-rish)*, cl. 1. P. *prārshati, prārshitum*, to flow forth.

*प्रापेभ्य प्राprashbhīya* (fr. *pra + rishabha*), Nom. P. *prārshabhīyati, -yitum*, = *prārshabhīya*, q. v.

*प्राह प्राह (pra-arh)*, cl. 1. A. *prārhate, prārhitum*, Ved. to distinguish or signalize one's self.

*प्रालम्ब प्रालम्बा, as, ī, am* (fr. *pra-lamba*), hanging down, suspended, pendent; (*as*), m. a kind of pearl ornament; the female breast; a species of gourd; (*am*), n. a garland hanging round the neck and reaching to the breast; [cf. *muktā-p°*.]

*Prālambaka, am, n.* a garland hanging round the neck and reaching to the breast; (*ikā*), f. a kind of golden necklace.

*प्रालेपिक प्रालेपिका, as, ī, am*, an adj. derived from *pra-lepikā*.

*प्रालेय 1. प्रालेया, as, ī (?), am* (anomalously fr. *pra-laya*), produced by melting; (*am*), n. (according to some also *as, m.*), hail, snow, frost, hoar-frost (so called as being easily dissolved), dew.—*Prāleya-rasmi, is*, or *prāleyāṇṣu* (<sup>°ya-an</sup>), *us, m.* the moon (said to have cold or frosty rays).—*Prāleya-lesa, as, m.* a hailstone.—*Prāleya-saila, as*, or *prāleyādri* (<sup>°ya-ad</sup>), *is, m.* the snowy mountain, Hima-vat.—*Prāleyāsra* (<sup>°ya-as</sup>), *am, n.* a cold or chilly tear.

2. *prāleya*, Nom. P. *prāleyati, -yitum*, to re-semble hail.

*प्राक्कारीय प्राक्कारीया (fr. pra + ṛikāra)*, Nom. P. *prārkāriyati, -yitum*, = *prārkāriya*, q. v.

*प्राव प्राव (pra-av)*, cl. 1. P. *prāvati, prāvītum*, Ved. to attend to, observe; to take interest in, assist, encourage, animate; to protect, defend, (Sāy. = *prakarsheya raksh*, to defend strenuously, to protect exceedingly); to satc, satisfy, content.

*प्रावृत्ति, tā, tri, tri*, Ved. a protector, benefactor, guardian, (Sāy. = *rakshaka*.)

*प्रावृत्ता, am, n.*, Ved. protection, guardianship.

*प्रावृ, is, ī, ī*, Ved. attentive, taking care of.

*प्रावट प्रावाटा, as, m.* barley; [cf. *pra-vaṭa, pra-veṭa*.]

*प्रावण प्रावाणा, as, am, m. n.* (according to Sāy.) a spade, shovel; (either a lengthened form for *pra-vaṇa* or a derivative from it.)

*प्रावणि प्रावाणि*, see Ujjvala-datta on Upādī-sūtras II. 103.

*प्रावन् प्रावान (fr. rt. 1. prā)* in *kratu-p°*, q. v.

*प्रावनिन् प्रावा-निज (pra-ava-), cl. 3. P. A.* -*nenekti, -nenikte, -nekum*, Ved. to wash away.

*प्रावर प्रा-वरा.* See under *prā-vri*, p. 660.

*प्रावरेय प्रावरेया, as, m.* a patronymic from *Prā-vara*.

*प्रावर्ग प्रावर्गा, as, ī, am* (fr. *pra-varga*), Ved. distinguished, eminent; (Sāy.) pre-eminently a scatterer of enemies (= *prakarsheya satrūṇām varjayitā*).

*प्रावर्तक प्रा-वर्तका, as, ikā, am* (for *prā-vartaka*), bringing to light, manifesting; stirring up, inciting; founding, a founder.

*प्रावपिन् प्रा-वर्शिन, ī, inī, ī* (fr. rt. *vṛish* with *pra*), Ved. raining.

*प्रावहण प्रावाहाणि for prāvāhaṇi*, q. v.

*प्रावार प्रा-वारा, &c.* See under *prā-vri*.

*प्रावास प्रावसा, as, ī, am* (fr. *pra-vāsa*), see Gaṇa Vyushtādi to Pāṇ. V. 1, 97.

*प्रावसिका, as, ī, am*, see Gaṇa Guḍādi to Pāṇ. IV. 3, 103, and Gaṇa Santāpādi to Pāṇ. V. 1, 101.

*प्रावाहण प्राववाहाणि, is, m.* a patronymic from *Prā-vāhaṇa*; (also wrongly written *prāhaṇi, prāvahaṇi*.)

*Prāvāhaṇeya*, *as*, m. a patronymic from *Prāvāhaṇa*.

*Prāvāhaṇeyaka*, *as*, *ikā*, *am* (fr. *prāvāhaṇeya*), = *prāvāhaṇeyaka*.

*Prāvāhaṇeji*, *is*, m. a patronymic from *Prāvāhaṇeya*.

**प्रावितृ** *prāvitrī*. See under *prāv*, p. 659.

**प्रावीर्य** *prāvīrya*, *am*, n. (fr. *prā-vīra*), cleverness, dexterity, skilfulness, proficiency, accurate knowledge, conversancy, skill.

**प्रावृ** *prāvṛi* (*prā-ā-*), cl. 5. 9. 1. P. A. *-vrīṇoti*, *-vrīṇute*, *-vrīṇāti*, *-vrīṇāte*, *-varati*, *-te*, *-varitum*, *-varitum*, to put on, dress one's self in (with acc.).

*Prā-vara*, *as*, m. an inclosure, a fence, hedge; [cf. *mahī-p°*].

*Prā-varaka*, *as*, m., N. of a district (= *prā-vāra*).

*Prā-varaṇa*, *am*, n. a covering, cover, an upper or outer garment, cloak, mantle [cf. *karna-p°*, *ku-p°*]; (ās), m. pl., N. of a people; *cira-prāvarana*, *ās*, m. pl., N. of a people.

*Prāvāraṇīya*, *am*, n. a covering, upper garment.

*Prā-vāra*, *as*, m. an upper or outer garment, cloak, mantle; (*as*), m. = *prā-varaka*, N. of a district; (*as*, *ā*, *am*), belonging to, found in outer garments or cloaks. — *Prāvāra-karna*, *as*, m. 'cloak-eared', N. of an owl. — *Prāvāra-kūta*, *as*, m. 'clothes-insect', a large kind of white ant.

*Prā-vāraka*, *as*, m. an upper or outer garment, cloak.

*Prāvārika*, *as*, m. a maker of upper garments or cloaks.

*Prāvāriya*, *Nom. P. prāvāriyati*, *-yitum*, to use as an upper garment or cloak.

*Prā-vuvīrshu*, *us*, *us*, *u*, wishing or intending to wear.

*Prā-vṛita*, *as*, *ā*, *am*, covered, enclosed, encompassed, screened, sheltered; (*as*, *ā*, *am*), m. f. n. a veil, mantle, cloak, wrapper.

*Prā-vṛiti*, *is*, f. an inclosure, fence, hedge; spiritual darkness, one of the four consequences of *Māyā*.

*Prā-vṛitya*, *ind.* having put on, having dressed one's self in.

**प्रावृत्तिक** *prāvṛittika*, *as*, *i*, *am* (fr. *prāvṛitti*), secondary, derived, derivative, (opposed to *mukhya*); informed of what is passing, well-informed.

**प्रावृष** *prāvṛish*, *t*, *f*. (fr. *prā-vṛish*), the rainy season, wet season, rains; the months *Āshāḍha* and *Śrāvaṇa* (comprising the first half of the rainy season which lasts in some parts from the middle of June till the middle of October). — *Prāvṛit-kāla*, *as*, m. the period of the rains, rainy season. — *Prāvṛitkālā-vaha*, *as*, *ā*, *am*, flowing only in the rainy season; (opposed to *sadikālā-vaha*). — *Prāvṛit-atyaya*, *as*, m. the time following the rainy season, autumn. — *Prāvṛishī-ja*, *as*, *ā*, *am*, produced in the rainy season, occurring during the rains.

*Prā-vṛisha*, *as*, *ā*, *m*. f. the rainy season, the rains. *Prāvṛishāyani*, *f*. (fr. *prā-vṛish*), a kind of weed which grows most luxuriantly during the rains, *Boerhavia Procumbens*; *Mucuna Pruritus*.

*Prāvṛishika*, *as*, *i*, *am*, relating to the rainy season, born or produced in the rainy season; (*as*), m. a peacock (as delighting in the rains).

*Prāvṛishīna*, *as*, *ā*, *am*, belonging or relating to the rainy season, rainy.

*Prāvṛishēya*, *as*, *ā*, *am*, belonging or relating to the rainy season; coming in showers, abundant, numerous, much; (*as*), m. the Cadamba tree, *Naucllea Cadamba* [cf. *kadamba*]; *Wrightia Antidysenterica*; (*ā*), *f*. the plant *Mucuna Pruritus*; a species of *Punar-nāvā* with red flowers.

*Prāvṛishēya*, *ās*, m. pl., N. of a people. *Prāvṛishya*, *as*, m. a species of *Cadamba*, *Wrightia Antidysenterica*; *Hedysarum Alhagi*; (*am*), n. *lapis lazuli*.

**प्रावेर्य** *prāveṇya*, *am*, n. (fr. *prā-veṇi* or *prā-venī*), a fine woollen covering.

**प्रावेप** *prāvepa*, *as*, *i*, *am* (fr. *prā-vepa*), Ved. revolving easily, rolling easily, (Sāy. = *kampana-sīla*.)

**प्रावेशन** *prāvēśana*, *as*, *i*, *am* (fr. *prā-veśana*), given on entering, to be done on entering, (see *Gaṇa Vyushṭādi* to *Pāṇ. V. 1, 97*); (*am*), n. a manufactory, workshop.

*Prāvēśika*, *as*, *i*, *am* (fr. *prā-veśa*), relating to entrance (into a house or upon the stage); connected with entry; in the habit of entering; *prāvēśiky ākshiptikā*, a particular air or song called *Ā-ksbiptikā* sung by a person on entering the stage.

**प्रात्रज्य** *prātrajya*, *am*, n. (fr. *prā-vrojyā*), wandering as a religious mendicant.

*Prātrajya*, *am*, n. (fr. *prā-vrāj*), the life of a wandering religious mendicant; vagrancy.

**प्राज्ञ** 1. *prās* (*prā-as*, see rt. 1. *as*), cl. 5. P. A. *prāśnōti*, *prāśnute*, *prāśitum*, Ved. to arrive at, reach, (Sāy. = *prakarshēna vy-āp*); to fall to the lot or share of any one (with acc.).

*Prāśhta*, *as*, *ā*, *m*, arrived at, attained, gained. — *Prāśhta-varṇa*, *as*, *ā*, *am*, = *prāśni* (*Nirukta X. 39*).

**प्राज्ञ** 2. *prās* (*prā-as*, see rt. 2. *as*), cl. 9. P. A. *prāśnāti*, *prāśnīte*, *prāśitum*, to begin to eat, begin eating; to take into the mouth; taste (*Manu II. 62*); to eat, consume, devour; (A.) to drink; to enjoy, sport with, dally with (with inst.): *Pass. prāśyate*, to be fed; *Caus. prāśyati*, *-yitum*, to cause to eat or devour, give to eat, feed.

3. *prās*, *t*, *f*, Ved. food, provisions.

*Prāsa*, *as*, m. eating, consuming, feeding upon, tasting [cf. *ghṛita-p°*, *dhūma-p°*]; food, victuals [cf. *cātushprāśya*]; (occasionally incorrect for *prāsa*, q. v.)

*Prāśaka*, *as*, *ikā*, *am*, one who eats, an eater.

*Prāśana*, *am*, n. the act of eating, feeding upon, tasting; causing to eat or taste [cf. *anna-p°*]; feeding (especially applied in *Manu II. 29* to the ceremony of making an infant taste, for the first time, a little honey and clarified butter); food, victuals; *amrita-prāśana*, *as*, m. having nectar for food, feeding on ambrosia, an immortal.

*Prāśaniya*, *as*, *ā*, *am*, eatable, edible, esculent, serving for food; (*am*), n. food, victuals.

*Prāśavya*, *ās*, m. pl. (fr. 3. *prās* or *prāsa*), Ved. food, provisions; (Sāy.) = *sādhu-annādi*, *hitam annādi*, good or wholesome food, &c.

*Prāśita*, *as*, *ā*, *am*, taken into the mouth, tasted; eaten, devoured, swallowed, well eaten; (*am*), n. an offering of rice or water to the Manes of progenitors, obsequies to deceased ancestors (*Manu III. 74* = *pītri-yajñākhyaṃ nitya-srāddham*).

*Prāśitavya*, *as*, *ā*, *am*, to be eaten, eatable, edible, esculent, allowed to be eaten.

*Prāśitri*, *tā*, *trī*, *trī*, one who eats, an eater, eating.

*Prāśitra*, *am*, n., Ved. the portion of *Havis* eaten by the Brahman at a sacrifice; the vessel in which the Brahman's portion of *Havis* is placed; anything edible. — *Prāśitra-haraya*, *am*, n., Ved. a vessel in which the Brahman's portion of *Havis* is placed.

*Prāśitriya*, *as*, *ā*, *am*, Ved. in a *prāśitriya*, not fit for the *Prāśitra*.

*Prāśin*, *i*, *inī*, *i*, (at the end of a comp.) eating, feeding upon; *amrita-prāśin*, *i*, m. eating nectar, a god.

*Prāśnat*, *an*, *atī*, *at*, eating, consuming, devouring.

1. *prāśya*, *as*, *ā*, *am*, to be eaten, eatable, edible. 2. *prāśya*, *ind.* having eaten, having tasted or sipped.

**प्राशस्य** *prāśastya*, *am*, n. (fr. *prā-śasta*), the being praised, praiseworthiness, celebrity, excellence, pre-eminence.

**प्राशास्त्र** *prāśāstra*, *am*, n. (fr. *prā-śāstri*), the office of the *Prā-śāstri*, q. v.; government, rule, dominion.

**प्राशु** *prāśu* (*prā-āśu*), *us*, *us*, *u*, Ved. (according to the *Nirukta* = *kshipra*), exceeding quick or speedy, swift; (Sāy.) = *Somasya prāśakah*, an eater or partaker of *Soma*; or = *Vṛitrasya hīnsakah*, the enemy (or injurer) of *Vṛitra*. — *Prāśu-shah* or *prāśu-shāh*, *shāh*, *t*, *t*, Ved. leading or curbing swift horses, having fleet horses; (Sāy.) = *siḥgram abhībhavitṛi*, rapidly victorious.

**प्राशु** *prāśū*, *ūs*, m. = *parā-krama*.

**प्राशुङ्ग** *prā-śringa*, *as*, *ā*, *am*, Ved. having projecting horns, having the horns bent forward; (according to *Mahī-dhara* = *prakṛishṭa-śringa-yukta*.)

**प्राशिक** *prāśnika*, *as*, *i*, *am* (fr. *prāśna*), containing questions or inquiries [cf. *bahu-p°*]; (*as*), m. an inquirer, asker, examiner; one who decides a dispute or quarrel, an umpire, arbiter, arbitrator; an assistant at a spectacle or assembly (?).

*Prāśni-putra*, *as*, m., N. of a teacher.

**प्राश्य** 1. and 2. *prāśya*. See under 2. *prās*, col. 2.

**प्राश्रवण** *prāśravaṇa*. See *prāśravaṇa*.

**प्राश्लिष्ट** *prāśliṣṭa*, *as*, *i*, *am* (fr. *prā-sliṣhta*; in Ved. gram.) N. of a kind of *Svarita* produced by the combination of two short *i*s; (also wrongly read *prāk-sliṣhta*.)

**प्राश्रमेध** *prāśvamedha* (*prā-as°*), *as*, m. a preceding horse sacrifice.

**प्राश** *prāśhta*. See under 1. *prās*, col. 2.

**प्रास** 1. *prās* (*prā-as*, see rt. 1. *as*), cl. 2. P. *prāśti*, &c., Ved. to be in front of, be in an especial manner or extraordinary degree; to be pre-eminent, excel, preponderate, (Sāy. = *prā-bhū*.)

**प्रास** 2. *prās* (*prā-as*, see rt. 2. *as*), cl. 4. P. *prāśyati*, *prāśitum*, to throw forth, cast away, hurl forth, fling forth; to throw, cast, discharge (a missile); *anśam prās*, to cast lots.

*Prāsa*, *as*, m. casting, throwing; interspersing, insertion; a barbed missile or dart; a particular constellation or a particular position of a planet; N. of a man.

*Prāsaka*, *as*, m. a die, dice.

*Prāśana*, *am*, n. throwing forth, casting away; throwing, casting; throwing down.

*Prāsika*, *as*, *i*, *am*, armed with a dart or javelin; (*as*), m. a spearman, lancer, javelin-man.

*Prāsta*, *as*, *ā*, *am*, thrown away, thrown off; thrown into, thrown, cast, hurled, discharged; expelled, turned out, banished.

**प्रासङ्ग** *prāsanga*, *as*, m. (fr. *prā-sanga*), a kind of yoke for cattle.

*Prāsangika*, *as*, *i*, *am*, resulting from attachment, proceeding from near relation, derived from close connection; connected with, inseparably connected, inherent, innate; pertaining to, belonging to any topic, relevant; opportune, seasonable; occasionally connected, occasional, incidental, casual, accidental, (opposed to *ādihikārika*); episodic.

*Prāsangya*, *as*, *gī* (?), *am*, harnessed with a yoke, yoked; (*as*), m. any animal used for draught, a draught-ox or one yoked.

**प्रासच** *prāsaca*, *as*, m., Ved. a sudden and violent shower of rain?; (*i*), *f*. a flood of water produced by sudden and violent showers of rain.

**प्रासर्पक** *prāsarpaka*, *as*, m. = *prā-sarpaka*.

**प्रासह** *prā-sah*, *t*, *f*, Ved. power, force; *prā-sahā*, by force, violently, mightily, (Sāy. = *balena*.)

*Prā-saha*, *as*, m., Ved. power, force, (Sāy.) = *śatruṇām prakarshēnābhībhavitā*; (*ā*), *f*, N. of the wife of *Indra*.

*Prā-sāha*, *as*, *ā*, *am*, overpowering, subduing;  *Jagatīmetre predominates.*



king Aśoka. — *Priya-dāsa*, as, m., N. of the author of a commentary on the Bhakta-mālā. — *Priya-devana*, as, ā, am, fond of play or gambling. — *Priya-dhanva*, as, m. 'fond of the bow,' an epithet of Siva. — *Priya-dhā*, ind., Ved. lovingly, kindly, affectionately. — *Priya-dhānyaka*, as, ā, am, Ved. causing dearth of provisions, producing scarcity of corn, (opposed to *subhikshakārīn*.) — *Priya-dhāma*, as, m., Ved. fond of home, loving the sacrificial enclosure; an epithet of Agni; (Sāy. = *priya-sthāna*, fond of his station.) — *Priya-dhāman*, ā, m., Ved. = *priya-dhāma*, an epithet of Indra; (*ānas*), m. pl. an epithet of the Ādityas. — *Priya-pati*, is, m., Ved. lord of the beloved or desired; (Mahā-dhara) = *priyānām pālakah*. — *Priya-putra*, as, m. a kind of bird. — *Priya-prada*, as, m., N. of an author of a Sāktamantra. — *Priya-prasādāna*, am, n. the conciliation of a husband, reconciliation with any object of affection. — *Priya-prasādāna-vrata*, am, n. a vow for the reconciliation of a husband. — *Priya-prāna*, as, ā, am, fond of life (= *priyāsu*). — *Priya-prāya*, as, ā, am, exceedingly kind or amiable; of pleasing speech, well-spoken, eloquent; (am), n. eloquence in language. — *Priya-priyena*, ind. with pleasure, willingly, readily, gladly, pleasantly, agreeably. — *Priya-prepsu*, us, us, u, desirous of obtaining a beloved object, lamenting the loss or absence of any beloved object, grieving for an object of affection. — *Priya-bhāshaya*, am, n. speaking kindly, kind or friendly speech. — *Priya-bhāshin*, ī, īni, ī, speaking kindly; (*inī*), f. a kind of bird, Gracula Religiosa. — *Priya-mañdana*, as, ā, am, fond of trinkets or ornaments. — *Priya-madhu*, us, m. 'fond of wine,' an epithet of Bala-rāma the half-brother of Kṛṣṇa. — *Priya-mānasa*, as, ā, am, fond of the lake Mānasa (the Rāja-baṅsa or Royal-goose). — *Priya-mālyānulepana* ('ya-an'), as, m., N. of an attendant of Skanda. — *Priya-mitra*, as, m., N. of a mythical Cakra-vartin. — *Priya-medha*, as, m., N. of a Rishi (a descendant of Angiras and author of the hymns Rīg-veda VIII. 1-40, 57, 58, 76, IX. 28); of a descendant of Aja-nidha; (*ās*), m. pl. the descendants of the Rishi Priya-medha. — *Priya-medha-stuta*, as, ā, am, Ved. praised by those who are fond of sacrifices, celebrated by pious priests; (Sāy. = *priya-yajñair rishibhiḥ stutah*). — *Priyam-bhaviṣṭu*, us, us, u, becoming dear, becoming an object of affection. — *Priyambhaviṣṭulā*, f. or *priyambhaviṣṭu-ṭva*, am, n. the becoming an object of affection, amiability. — *Priyambhāvuka*, as, ī, am, one who has become dear, become an object of affection. — *Priyambhāvukātā*, f. or *priyambhāvuka-tva*, am, n. the having become dear or beloved, becoming beloved, amiability. — *Priya-yajña*, as, ā, am, fond of sacrifices, loving sacrifices. — *Priya-raṅga*, as, ā, am, delighting in war, warlike, martial. — *Priya-ratha*, as, ā, am, possessing a favourite chariot, (Sāy. = *priyamāyaraṭha-yukta*); (as), m., N. of a man (?). — *Priya-rūpa*, as, ā, am, having an agreeable form. — *Priya-vaṅkṛtī*, tā, trī, trī, one who speaks kindly or agreeably, flattering, a flatterer. — *Priya-vaṅkana*, as, ā, am, one whose words are kind or friendly, kindly spoken; (as), m. = *bhaktimān roḥi*; (am), n. kind or flattering speech, term of endearment, endearing expression. — *Priya-vaṅas*, as, n. a kind or friendly speech. — *Priya-vaṅ, an, atī, at*, containing the word *priya*. — *Priya-vaṅasya*, as, m. a dear friend. — *Priya-varṇī*, f. = *priyangu*, a creeping plant, Echites Frutescens. — *Priya-vallī*, f. a species of plant (= *priyangu*, *phalīnī*). — *Priya-rasta*, n. a favourite object or topic. — *Priya-vāk-sahita*, as, ā, am, accompanied by kind words. — *Priya-vāc, k, f*, kind or agreeable speech; (*k, k, k*), one whose words are kind, kind in speech, affable in address. — *Priya-vāda*, as, m. kind or agreeable speech. — *Priya-vādika*, f. a kind of musical instrument. — *Priya-vādī-tā*, f. speaking kindly, kindness of speech. — *Priya-vādīn, ī, inī,*

ī, speaking kindly or agreeably, speaking affectionately, flattering, a flatterer; (*inī*), f. a kind of bird, Gracula Religiosa. — *Priya-vinākṛita*, as, ā, am, abandoned by a lover, deserted by a husband. — *Priya-viśva*, as, ā, am, see Scholiast on Pāp. I. 1, 29. — *Priya-vrata*, as, ā, am, Ved. liking pious observances, fond of obedience (said of the gods; Sāy. = *priyāni karmāṇi yeshām*); (as), m., N. of a king (a son of Manu and Sata-rūpa); N. of a priest. — *Priya-sālaka*, as, m. the plant Terminalia Tomentosa; (also spelt *priya-sālaka*.) — *Priya-sra-vas*, ās, ās, as, loving glory; an epithet of Kṛṣṇya. — *Priya-sa*, as, ā, am, Ved. granting desired objects; (according to Sāy. *priyasāsaḥ = priyatamā dhārāḥ*). — *Priya-saṃvāsa*, as, m. the society of a beloved object, the society of loved persons. — *Priya-sakha*, as, ā, am, one to whom friends are dear, loving friends; (as), m. a dear friend; the tree Acacia Catechu, = *khadira*; (ī), f. a dear female friend, a female friend or companion, a confidante. — *Priya-sangamana*, am, n. 'the meeting of friends,' N. of a place in which Indra and Vishṇu are said to have met with their parents Aditi and Kaśyapa. — *Priya-satya*, as, ā, am, pleasant and true; (am), n. speech at once pleasing and true, eloquent and truthful discourse. — *Priya-santuti*, is, is, ī, having a beloved son. — *Priya-sandesa*, as, m. a tree with fragrant flowers, Michelia Champaca. — *Priya-samāgama*, as, m. reunion with a beloved object. — *Priya-samuṅgita*, as, ā, am, befitting or becoming a lover. — *Priya-sahaṅgī*, f. a dear female companion, beloved wife. — *Priya-sālaka*, as, m. = *priya-sālaka*, q. v. — *Priya-suhrid*, t, m. a dear friend, kind or good friend. — *Priya-stotra*, as, ā, am, Ved. fond of praise; (Sāy. = *priyāṇī stotrāṇi yasya*). — *Priya-svapna*, as, ā, am, fond of sleep, sluggish. — *Priyākhyā* ('ya-ākḥ'), as, ā, am, called 'dear,' a lover, mistress; announcing good tidings. — *Priyākhyāna* ('ya-ākḥ'), am, n. agreeable news, pleasant tidings. — *Priyākhyāna-purāṣara*, as, ā, am, preceded by agreeable news, preceded by pleasant tidings. — *Priyā-jana*, as, m. any dear or beloved female. — *Priyātithi* ('ya-āt'), is, is, ī, fond of guests, a lover of guests, hospitable. — *Priyātman* ('ya-āt'), ā, ā, a, of a pleasant nature, agreeable, pleasant. — *Priyā-dhāna* ('ya-ādḥ'), am, n. a friendly office, good service. — *Priyānna* ('ya-an'), am, n. expensive food, dear provisions. — *Priyānna-tva*, am, n. dearth of provisions, dearth, scarcity. — *Priyāpaya* ('ya-ap'), as, m. the absence of a beloved object. — *Priyāpriya* ('ya-ap'), as, ā, am, agreeable and disagreeable, pleasant and unpleasant. — *Priyāmbu* ('ya-am'), us, us, u, fond of water; (us), m. the mango tree. — *Priyārthaṃ* ('ya-ar'), ind. for the sake of a beloved object. — *Priyārtha* ('ya-ar'), as, ā, am, deserving love, amiable. — *Priya-vaṅ, an, atī, at*, Ved. having a mistress, enamoured, being in love with. — *Priyāsu* ('ya-asu'), us, us, u, fond of life (= *priya-prāna*). — *Priyāsu-ya-mati* ('ya-as'), f., N. of a woman. — *Priyāśhīn* ('ya-esh'), ī, inī, ī, wishing to please, friendly, affectionate. — *Priyoktī* ('ya-uk'), is, f. friendly speech. — *Priyodita* ('ya-ud'), as, ā, am, well or kindly spoken, pleasingly uttered; (am), n. kind or gentle speech. — *Priyopapatti* ('ya-up'), is, f. a happy event or circumstance, pleasant occurrence. — *Priyopabhoga* ('ya-up'), as, m. the enjoyment of a lover or of a mistress. — *Priyopabhoga-bandhya*, as, ā, am, barren or destitute of the enjoyment of a lover. — *Priyosṛīya* ('ya-us'), as, m., Ved. loving cows, amorous (said of a bull). — *Priyaka*, as, m. a kind of variegated or spotted deer; a kind of bird; a bee; N. of several plants, Nauclea Cadamba; Terminalia Tomentosa; saffron; = *priyangu*, a kind of tree; N. of an attendant on Skanda; N. of a man. — *Priyangu*, us, us, m. f. panic seed, Panicum Italicum; a medicinal plant and perfume, commonly called Priyangu and described in some places as a fragrant seed (= *phalīnī*); Italian millet; long pepper;

Sinapis Ramosa, = *kaṭuki*; (am), n. saffron. — *Priyangu-dvīpa*, as, m., N. of a country. — *Priyangu-syāmā*, f., N. of the wife of Naravāhana-datta. — *Priyā-kṛi*, cl. 8. P. A. -karoti, -kuruṭe, -kartum, to act kindly towards, treat kindly (with acc.).

*Priyāla*, as, m. the tree Buchanania Latifolia (commonly called Miyāl, = *piyāla, tāpasa-priya*); (ā), f. a vine, a bunch of grapes (= *drākshā*). — *Priyā-tāla-kharjūra-harītakī-vibhītaka*, ās, m. pl. piyāl, palm, date and yellow and black iron trees.

2. *prī, īs, īs, ī,* in *adha-prī, kadha-prī, ghṛita-prī*, &c., q. q. v. v.

1. *prīna*, as, ā, am (for 2. see s. v.), pleased, satisfied. — *Priṇana*, as, ā, am, pleasing, gratifying, appeasing, allaying, soothing; (am), n. the act of pleasing or delighting, gladdening, satisfying, satisfaction, satiety; a means of gladdening or satisfying.

*Priṇayitvā*, ind. having pleased or propitiated. — *Prīṇita*, as, ā, am, pleased, gratified, delighted.

*Prīta*, as, ā, am, pleased, delighted, gladdened, satisfied; joyful, content; happy, glad; dear, beloved, loved; gracious, kind, affectionate; (am), n. pleasure, delight; jest, mirth. — *Prīta-tara*, as, ā, am, more highly pleased, much gratified. — *Prīta-manasa*, ās, ās, as, pleased in mind, gratified in mind. — *Prītātman* ('ta-āt'), ā, ā, a, pleased in mind, rejoiced in spirit, pleased, satisfied, content.

*Prīti*, is, f. any pleasurable sensation, pleasure, joy, gladness, happiness; enjoyment, gratification, satisfaction [cf. *ātma-p*]; graciousness, grace, favour, favourableness, kindness, propitiousness; friendly disposition, liking, fondness for, delighting in, friendliness, amity, regard, harmony, affection, love; conciliation; Joy or Gratification personified as a daughter of Dakṣha; Love personified as wife of Kāma-deva; the second of the twenty-seven astronomical Yogas; N. of the thirteenth Kalā of the moon; a symbolical expression for the letter *dh*; *prītyā*, ind. in a friendly way, amicably, peaceably.

— *Prīti-kara*, as, ī, am, causing pleasure; inspiring love or affection; pleasing, agreeable. — *Prīti-karana*, am, n. the act of causing pleasure, gratifying.

— *Prīti-karman*, a, n. an act of friendship or love; kind action. — *Prīti-kūṭa*, N. of a village.

— *Prīti-candra*, as, m., N. of a preceptor. — *Prīti-jushā*, f., N. of the wife of A-niruddha. — *Prīti-trish*, t, m. a N. of the god of love. — *Prīti-dā*, as, ā, am, giving pleasure; inspiring love or regard, affectionate; (as), m. a jester or buffoon in a play, the Vidūshaka. — *Prīti-datta*, as, ā, am, given through love or affection; (am), n. (?), property or valuables presented to a female by her relations and friends at the time of her marriage, and constituting part of her peculiar property. — *Prīti-dāna*, am, n. or *prīti-dāya*, as, m. 'gift of love,' a present made from love or affection, a kind or friendly present, token of affection. — *Prīti-dhana*, am, n. money given from love or friendship. — *Prīti-pātra*, am, n. an object of affection, a beloved person or thing. — *Prīti-puroga*, as, ā, am, preceded by affection, affectionate, loving. — *Prīti-pūrvam* or *prīti-pūrvakam*, ind. with the accompaniment of kindness, kindly, graciously, affectionately, in an affectionate manner. — *Prīti-pramukha*, as, ā, am, preceded by kindness (= *prīti-pūrvaka*), kind, friendly. — *Prīti-pramukha-vaṅana*, am, n. a speech preceded by affection, affectionate words, kind speech (= *prīti-pūrvakāṇi vaṅanāni* or according to others = *sneha-pradhāna-vaṅanam*, speech principally characterized by affection). — *Prīti-bhāḡ, k, k, k*, enjoying friendship, receiving friendly offices. — *Prīti-bhojya*, as, ā, am, to be eaten joyfully or cheerfully. — *Prīti-mat, an, atī, at*, having pleasurable sensations, pleased, gratified; having love or affection for (with loc. or gen.), full of affection, loving, fond, affectionate, kind; favourable; (*atī*), f. a kind of metre consisting of four lines, alternately 0-0-0-0-0-0, and 0-0-0-0-0-0. — *Prīti-manasa*, ās, ās, as, joyous-minded, joyful-hearted, pleased in mind, content, happy; kind, affectionate.

— *Prīti-maya*, as, ī, am, made up of affection,

arising from affection or joy. — *Prīti-vācas*, as, n. kind or friendly words, gracious or kindly speech. — *Prīti-vāda*, as, m. a friendly discussion. — *Prīti-vivāha*, as, m. a love-marriage, love-match. — *Prīti-vīśrambha-bhājana*, am, n. a repository of affection and confidence. — *Prīti-śrāddha*, am, n. a funeral offering to the Manes of both parents performed for the eldest surviving son, and to be re-performed at some other period by this son in person. — *Prīti-saṅgati*, is, f. a covenant of friendship, friendly alliance. — *Prīti-siṅgha*, as, ā, am, moist through love or charming through affection (said of the eyes).

*Prīyamāṇa*, as, ā, am, being pleased or propitiated; being glad or joyful; being dear or beloved; kind, affectionate.

*Preṇā*, a shortened form for *preṇā*, inst. of *preman*, q. v.

*Preṇī*, is, is, ī, Ved. gladdening, delighting, one who delights (by praises); (Sāy.) = *prerayitṛi*, inciting, instigating.

*Pretri*, tā, trī, trī, Ved. one who loves or cherishes, a benefactor; (Sāy.) = *tarpayitṛi*.

*Prema*, as, ā, am, = *preman*, love, affection, (at the end of adj. comps.; cf. *sa-p°*); (ā), f. = *preman* (in *preṇā-bandha*); a kind of metre consisting of four lines (the first, second, and fourth being — — — — — — — — — —, and the third — — — — — — — — — —, and the third — — — — — — — — — —, &c.). — *Preṇā-bandha* = *prema-bandha*, q. v.

*Preman*, ā, a, m. n. love, affection, kindness, tender regard, favour; sport, pastime; joy, gladness, pleasure; (ā), m. a jest, joke; wind, air; an epithet of Indra; N. of various men; *preṇā* (Ved. also *preṇā*), ind. through love or affection.

— *Prema-tattva-nīrūpaṇa*, am, n., N. of a Bengālī poem by Kṛishṇa-dāsa. — *Prema-nārāyaṇa*, as, m., N. of a king (= *prema-sāhū*). — *Prema-para*, as, ā, am, intent on love, filled with affection, affectionate, loving, constant. — *Prema-pātana*, am, n. defluxion of rheum or of tears. — *Prema-pātra*, am, n. an object of affection, a beloved person or thing. — *Prema-bandha*, as, m. or *prema-bandhana*, am, n. 'love-bond,' the ties of love, love. — *Prema-bhāva*, as, m. state of affection, love. — *Prema-nāstībhā*, cl. I. P. -*bhavati*, -*bhavitum*, to become (as it were) one mass of affection. — *Prema-dīhi* ('*ma-ri*'), is, f. increase of affection, ardent love. — *Prema-vat*, ān, atī, at, full of love, affectionate; (atī), f. a mistress. — *Prema-vīśvāsa-bhūmi*, is, f. an object of love and confidence. — *Prema-sāgara*, as, m. an ocean of love. — *Prema-sāhi*, is, m. (fr. *preman* + *sāhi* = *साही*) = *prema-nārāyaṇa*. — *Premaṃrita* ('*ma-am*'), am, n. 'love-ambrosia,' N. of a metrical list of 112 names of Kṛishṇa. — *Premaśru* ('*ma-as°*'), u, n. a tear of affection.

*Preṃān*, ī, inī, ī, loving, affectionate, friendly. — *Preyas*, ān, asī, as (compar. fr. *prīya*), dearer, very dear, more agreeable, more desired; dearest, most beloved; kinder, more affectionate; (ān), m. a lover, husband; (asī), f. a mistress, wife; (ān, as), m. n. (in rhetoric) flattery. — *Preyas-kara*, as, m. the hand of a lover. — *Preyas-tā*, f. or *preyas-tva*, am, n. the being dearer, being very dear. — *Preyo-patya*, as, m. 'very fond of offspring,' a heron.

*Preśhṭha*, as, ā, am (superl. fr. *prīya*), dearest, very dear, most beloved, greatly beloved, most agreeable, most desired; (as), m. a lover, husband; (ā), f. a mistress, wife; a leg. — *Preśhṭha-tama*, as, ā, am, dearest, most beloved.

प्रीय 2. *prīya*, as, ā, am (fr. I. *pra*), old, ancient, former (= *praṇa*, *purāṇa*).

प्रीतु *prītu*, us, m. a bird (?) :

पु *pru* [cf. rt. *plu*], cl. I. A. *pravate*, *puprave*, &c., to spring up, jump up; to go, move: Caus. *prāvayati*, -*yitum*, Aor. *apupravat*, *apīpravat*, to reach to, extend as far as (with acc.): Desid. of Caus. *puprāvayishati*, *pīprāvayishati*.

*Prut*, t, t, t, moving, going, (at the end of comps.; cf. *antariksha-p°*, *udā-p°*, *upari-p°*, *kṛishṇa-p°*.)

मुष् *pruth*, by some regarded as the proper form of rt. *proth*, q. v.

मुष् I. *prush* [cf. rt. *plush*], cl. 5. 9. 10. P. A. *prushnoti*, *prushnute*, *prushnāti*, *prushnāte*, *prushayati*, -*te*, *proshītum*, Ved. to scatter or sprinkle down in drops, rain, shower, wet, moisten (in these senses probably fr. *pra* + *uksh*; Sāy. = *sić*); cl. 9. P. *prushnāti*, to become moist or wet, become unctuous; to pour out, sprinkle, shed, discharge; to fill; cl. I. P. *proshati*, to burn (in this sense probably fr. *pra* + *i. ush*); [cf. Old Germ. *frus*, 'to be cold'; Mod. Germ. *frieren*, *Frost*.]

2. *prush*, t, t, t, sprinkling, (at the end of comps.; cf. *ābhra-p°*, *ghṛita-p°*)  
*Prushita*, as, ā, am, sprinkled, wetted, moistened; burning, consuming; (Sāy.) = *dagdhum pravitāh*. — *Prushita-psu*, us, us, u, Ved. of a speckled or dappled aspect, piebald, of a varied hue (said of the horses of the Āśvins and of Indra; Sāy. = *vicitra-rūpa*).

*Prushā*, as, ā, am, burnt, consumed.  
*Prushāya*, Nom. A. *prushāyate*, -*yitum*, to sprinkle; (probably incorrectly for *prushvāya* below.)

*Prushva*, as, m. the rainy season, the rains; the sun; (ā), f., Ved. a drop of water, a frozen drop of water, hoar-frost.

*Prushvāya*, Nom. A. *prushvāyate*, -*yitum*, to fall in drops, trickle.

*Prosha*, as, m. burning, combustion; [cf. *plasha*.]  
*Proshaka*, ās, m. pl., N. of a people.

प्रु *prū* in *kaṭa-prū*, q. v.

प्रे *pre* (*pra-i*, see rt. 5. i), cl. 2. P. *praiti*, *praitum* (Ved. *preshe*), to go forth, come forth, appear (Ved.); to go on, proceed (especially as a sacrifice, Ved.); to go forwards, go farther; to go to, come to, arrive at, attain, reach; to go out; to depart (this life), die: Intens. *preyate*, Ved. to drive or go forth (in a chariot, said of Uśhas).

*Preta*, as, ā, am, departed, deceased, dead, defunct, a dead person; (as), m. the spirit of a departed person, departed spirit, spirit abiding in the lower world, the spirit before obsequial rites are performed; a ghost, an evil being (especially one animating the carcasses of the dead). — *Preta-karman*, a, n. an obsequial act or rite, funeral rites. — *Preta-kalpa*, as, m. 'obsequial ordinance,' N. of the second part of the Garuḍa-Purāṇa. — *Preta-kārya*, am, n. or *preta-kṛitya*, am, ā, n. f. an obsequial or funeral rite, obsequial ceremonies in honour of the dead or of deceased ancestors. — *Preta-gata*, as, ā, am, gone to the departed, dead. — *Preta-grīha*, am, n. 'house of the dead,' a burying ground. — *Preta-gopa*, as, m. the Keeper of the dead. — *Preta-čārin*, ī, m. 'roaming among the dead,' Siva. — *Preta-tva*, am, n. the state of a departed spirit, the being dead. — *Preta-dāha*, as, m. the burning of the dead. — *Preta-dhūma*, as, m. 'smoke of the dead,' the smoke of a funeral pile; (according to Kullūka = *dahyamāna-sava-dhūma*) — *Preta-nadī*, f. the river of the dead (= *zaitaraṇi*, q. v.). — *Preta-nara*, as, m. a dead man, a corpse, a ghost. — *Preta-niryātaka* or *preta-nirhāra*, as, m. a man employed to carry forth dead bodies; a kinsman who does so. — *Preta-paksha* or *preta-pakshaka*, as, m. 'half-month of the departed,' i. e. of the Manes, N. of the dark half in the Gauṇa Āśvina (so called as peculiarly appointed for the celebration of obsequial rites to the Pitṛis or Manes) = *pītrī-paksha*. — *Preta-paṭaha*, as, m. 'drum of the dead,' a drum beaten at a funeral. — *Preta-pati*, is, m. 'lord or ruler of the dead,' an epithet of Yama. — *Preta-pātra*, am, n. 'vessel of the dead,' a vessel used in obsequial presentations. — *Preta-pura*, am, n. the city of the dead, the abode of Yama. — *Preta-prasādhana*, am, n. the laying out of a corpse. — *Preta-bhaskhīṇī*, f., N. of a goddess. — *Preta-bhāva*, as, m. the state of the departed, the being dead; *samsiddhaḥ preta-bhāvīya*, ready to die. — *Preta-bhāva-stha*, as, ā, am, being in the state

of the departed, dead. — *Preta-bhūmi*, is, f. a place in which the dead are burned or buried, a cemetery. — *Preta-majjarī*, f., N. of a section of the Garuḍa-Purāṇa. — *Preta-medha*, as, m. a sacrifice to the dead, funeral sacrifice. — *Preta-moksha*, as, m., N. of the twenty-eighth chapter of the Māgha-māhātmya. — *Preta-rākshasī*, f. a various reading for *apeta-rākshasī*, = *tulasī*. — *Preta-rāja*, as, m. 'king of the dead,' an epithet of Yama. — *Preta-loka*, as, m. the world of the dead, the region of disembodied spirits (in which they remain for one year or until the obsequial rites are completed). — *Preta-vat*, ind. as if dead, as in the case of the dead. — *Preta-vana*, am, n. 'grove of the dead,' a place where bodies are burnt or buried, a cemetery. — *Preta-vāhita*, as, ā, am, impelled or possessed by an evil spirit. — *Preta-śarira*, am, n. the body which accompanies a departed spirit. — *Preta-śilā*, f. 'stone of the dead,' N. of a stone near Gayā, on which funeral cakes were offered. — *Preta-suddhi*, is, f. or *preta-sauca*, am, n. purification after the death of a kinsman. — *Preta-śrāddha*, am, n. obsequial ceremonies offered to a departed relative during the year of his demise (fifteen are said to be required). — *Preta-hāra*, as, m. one who carries out the dead, a near kinsman. — *Preṭādhipa* ('*ta-adh°*'), as, m. 'lord or ruler of the dead,' an epithet of Yama. — *Preṭādhipatī* ('*ta-adh°*'), is, m., Ved. the lord of the dead, ruler of departed spirits. — *Preṭanna* ('*ta-an°*'), am, n. food offered to the Manes or distributed on a person's death. — *Preṭāvāsa* ('*ta-āv°*'), as, m. 'habitation of the dead,' a burial ground, cemetery. — *Preṭāsthi* ('*ta-as°*'), i, n. the bone of a dead man. — *Preṭāsthi-dhārin*, ī, m. 'wearing dead men's bones,' an epithet of Rudra (Siva). — *Preṭesa* ('*ta-iśa*') or *preṭesvara* ('*ta-iś°*'), as, m. 'lord of the dead,' an epithet of Yama. — *Preṭoddeśa* ('*ta-ud°*'), as, m. an offering to the Manes.

*Preṭi*, is, f., Ved. departure, flight. — *Preṭi-vat*, ān, atī, at, Ved. containing the word *preṭi* or a form of *pre*. — *Preṭishāṇi* ('*ti-ish°*'), is, is, ī, Ved. striving to move forwards (an epithet of Agni; Sāy. = *prāpta-gamana*).

*Preṭika*, as, m. the soul of a deceased person, a spirit, ghost.

*Preṭya*, ind. having departed, having died, after death, in the next world, in the life to come. — *Preṭya-jāti*, is, f. rank or position in the world to come. — *Preṭya-bhāj*, k, k, k, obtaining after death, enjoying the fruits of anything in the next world. — *Preṭya-bhāva*, as, m. the state after death, condition of the soul after death, future state. — *Preṭyabhāvika*, as, ī, am, relating to the state after death, (opposed to *aīhalaukika*; probably an incorrect form for *praityabhāvika*).

*Preṭvan*, ā, ari, a, straying about (as cattle); (ā), m. wind, air; an epithet of Indra; [cf. *preṭvan*.]

*Preṭi-kaṭā*, f. (*preṭi*, 2nd sing. impv. of *pre* + *kaṭa*), a rite in which no mats are allowed (see Gaṇa Mayūra-vyāsakādī to Pāṇ. II. 1. 72).

*Preṭi-kardama*, f. a rite in which no impurity of any kind is allowed.

*Preṭi-dvīṭīya*, f. a rite at which no second person is allowed to be present.

*Preṭi-vāṇijā*, f. a rite at which no merchants are allowed to be present.

प्रेकीय *prekiya* (fr. *pra* + *eka*), Nom. P. *prekiyati*, -*yitum*, = *praiṭkiya*; see Vopa-deva II. 4.

प्रेक्ष *preksh* (*pra-iksh*), cl. I. A. *prekshate*, *prekshitum*, to look towards, look at, view, see, behold, regard, observe; to look on (without interfering), allow, suffer.

*Prekshaka*, as, ikā, am, looking at, viewing, beholding, seeing, surveying, intending to view; (as), m. a looker, spectator, beholder, surveyor, member of an audience. — *Prekshakerita* ('*ka-ir°*'), as, ā, am, uttered by a spectator.

*Prekshāṇa*, am, n. looking at, viewing, seeing, regarding, being a spectator; visiting; looking wantonly; the eye; any public show or spectacle; a

sight; a place where public exhibitions are held. — *Prekṣhaṇa-kūṭa*, *as*, *am*, m. n. the eye-ball, the pupil of the eye.

*Prekṣhaṇaka*, *as*, *ikā*, *am*, looking at, viewing, a spectator; (*am*), n. a spectacle, show, a play.

*Prekṣhaṇika*, *as*, *ī*, *am*, looking at, one who looks at or views; (*ā*), f. a woman fond of seeing shows.

*Prekṣhaṇīya*, *as*, *ā*, *am*, to be seen or viewed, to be beheld or gazed at, visible, apparent, conspicuous [cf. *dush-p*<sup>o</sup>]; worth seeing, worthy of being looked at, beautiful to the view, sightly; to be regarded as, resembling, looking or appearing like. — *Prekṣhaṇīya-tama*, *as*, *ā*, *am*, most worthy of being seen, most sightly. — *Prekṣhaṇīya-tara*, *as*, *ā*, *am*, more worthy of being seen, more sightly, more conspicuous. — *Prekṣhaṇīya-tā*, f. sightliness, conspicuousness, beautifulness.

*Prekṣhaṇīyaka*, *as*, *ikā*, *am*, visible, apparent, conspicuous; (*am*), n. a play, spectacle.

*Prekṣhat*, *an*, *antī*, *at*, looking at, beholding, regarding, observing.

*Prekṣhamāna*, *as*, *ā*, *am*, looking at, looking on, viewing, beholding, regarding.

*Prekṣhā*, f. looking at, viewing, beholding, observing, seeing, regarding, (sometimes at the end of a comp., e.g. *dharma-prekṣha*, regarding or considering the law; cf. *mukha-p*<sup>o</sup>); sight, view, look, aspect, appearance; being a spectator, seeing a play or dance; any public show or spectacle, a sight; a play, dancing; conceiving, conception, understanding, intellect; circumspection, consideration; reflection, deliberation; the branch of a tree. — *Prekṣhā-gāra* (*śhā-ag*<sup>o</sup> or *śhā-āg*<sup>o</sup>), *as*, *am*, m. n. or *prekṣhā-griha*, *am*, n. 'spectacle-house,' any building erected for a show, temporary structure consisting of stalls for spectators, a play-house. — *Prekṣhā-vaṭ*, *ān*, *atī*, *at*, possessed of circumspection, considerate, wise, prudent. — *Prekṣhā-samāja*, *as*, m. an assembly at a spectacle, crowd at a theatre; (according to Kullūka = *nṛityādi-śhāna-jana-samriddhi*).

*Prekṣhīta*, *as*, *ā*, *am*, looked at, viewed, beheld, seen; (*am*), n. a look, glance.

*Prekṣhītrī*, *tā*, *trī*, *trī*, one who looks on, a spectator.

*Prekṣhīn*, *ī*, *inī*, *ī*, looking at, viewing, regarding; watching narrowly, scrutinizing [cf. *mukha-p*<sup>o</sup>]; having the eyes or glance of [cf. *mṛiga-p*<sup>o</sup>, *vṛika-p*<sup>o</sup>]; *jihma-prekṣhīn*, looking aside, looking askance. — *Prekṣhī-tva*, *am*, n. the act of watching narrowly, scrutinizing.

1. *prekṣhya*, *as*, *ā*, *am*, to be looked at, to be regarded or observed [cf. *dush-p*<sup>o</sup>]; to be seen, visible, apparent, brilliantly conspicuous; to be looked at patiently, to be suffered or endured; worthy of being seen, sightly, conspicuous; N. of a Śabdāṅkāra.

2. *prekṣhya*, ind. having looked at, having beheld or observed.

*Prekṣhyamāna*, *as*, *ā*, *am*, being looked at or beheld, being seen.

**प्रेक्ष्** *prekṣh* (*pra-inkh*), cl. I. P. *prekṣhati*, *prekṣhitum*, to tremble, shake, quiver, oscillate, vibrate: Caus. *prekṣhayati*, *-yitum*, to cause to oscillate or vibrate, swing (trans.), shake.

*Prekṣha*, *as*, *ā*, *am*, trembling, shaking, vibrating, oscillating, swinging (Ved.); (*as*, *ā*, *am*), m. f. n. a swing, a sort of hammock or swinging cot (either for travelling or diversion); *nakulasya vāmadevasya prekṣhah* and *marutām prekṣhah*, N. of two Sāmans; (*ā*), f. dancing; wandering, travelling about, roaming (?); a particular pace of a horse. — *Prekṣhāna* (*śha-īn*<sup>o</sup>), *am*, n. swinging.

*Prekṣhaṇa*, *as*, *ā*, *am*, wandering, moving or going towards, entering; (*am*), n. swinging; a swing; a minor drama in one act; going, wandering (?). — *Prekṣhaṇa-kārikā*, f. a female swinger or dancer.

*Prekṣhaṇīya*, *as*, *ā*, *am*, to be swung or made to oscillate.

*Prekṣhat*, *an*, *antī*, *at*, shaking, moving, oscillating, vibrating; wandering (?); diffusing (?); touching (?).

*Prekṣhayat*, *an*, *antī*, *at*, swinging (trans.).

*Prekṣhīta*, *as*, *ā*, *am*, swung, shaken, set in motion, made to oscillate; being in contact with (?).

*Prekṣholana*, *am*, n. swinging, shaking, oscillating; a swing, swing-cot or hammock.

*Prekṣholaya*, Nomi. P. *prekṣholayati*, *-yitum*, to swing, shake; [cf. *andolaya*, *āndolaya*, *hīndolaya*.]

**प्रेङ्ग** *prengaṇa*, *am*, n. (fr. rt. *ing* with *pra*), see Scholiast on Pāp. VIII. 4. 32.

**प्रेड्** *pred* (*pra-īḍ*), cl. 2. A. *preṭṭe*, *preditum*, Ved. to implore, supplicate; praise, celebrate; (Sāy. = *prakarsheya stu*, to praise greatly, celebrate exceedingly.)

**प्रेडक** *predaka*, an incorrect form for *pre-raka*, q. v.

**प्रेषि** *preṣi*. See p. 663, col. 1.

**प्रेत** *preta*, &c. See under *pre*, p. 663, col. 2.

**प्रेद्ध** *predḍha*, *as*, *ā*, *am* (fr. rt. *indh* with *pra*), Ved. kindled, lighted.

**प्रेन** *pren* (*pra-in*), cl. 8. P. *prenoti*, &c., Ved. to send forth, impel forwards or upwards.

**प्रेन्वन** *prenvana*, *am*, n. (fr. rt. *inv* with *pra*), see Vārttika II. to Pāp. VIII. 4. 2.

*Prevaniya*, see Vārttika II. to Pāp. VIII. 4. 2.

**प्रेसा** *prepsā*, f. (fr. Desid. of rt. *āp* with *pra*), the wish to attain, desire of obtaining, desire, longing for; supposition, assumption.

*Prepsu*, *us*, *us*, *u*, wishing to attain, desirous of obtaining, wishing, seeking, longing for (with acc.); aiming at, having in view; supposing, assuming; anxious to rescue or save; *tal-prepsu*, *us*, m. (in Ved. gram.) epithet of a particular form of the Desiderative.

**प्रेमन्** *preman*, &c. See p. 663, col. 1.

**प्रेयस्** *preyas*. See p. 663, col. 1.

**प्रेर्** *prer* (*pra-īr*), cl. 2. A. *prerte*, *preritum*, to move, come forward, come forth, go forth, rise, appear (Ved.): Caus. P. *prerayati*, *-yitum*, to set in motion, cause to move forwards, move; to drive forwards, push on, drive onwards, urge or press forwards; to urge on, force on, hasten, stimulate, incite, excite; to send forth, dismiss, dispatch; to send; to direct towards; to utter; to ask.

*Preraka*, *as*, *ikā*, *am*, setting in motion, urging on, impelling, inciting, stimulating, exciting; sending. — *Preraka-tva*, *am*, n. the act of setting in motion, urging on.

*Prerana*, *am*, n. driving on [cf. *paśu-p*<sup>o</sup>]; (*am*, *ā*), n. f. the act of urging on, inciting, driving, instigating; impulse, passion; sending, dispatching, directing, ordering, order, direction, commanding; activity, action; the sense of the causal verb, [cf. Vopa-deva XVIII. 1.] = *Preranūrtha* (*ṇa-ar*<sup>o</sup>), *as*, *ā*, *am*, having the sense of inciting or of the causal verb.

*Prerāṇya*, *as*, *ā*, *am*, to be urged on or incited. *Prerayat*, *an*, *antī*, *at*, setting in motion, moving, directing (the eyes).

*Prerayitrī*, *tā*, *trī*, *trī*, one who urges, an instigator, inciting, instigating; one who sends.

*Prerita*, *as*, *ā*, *am*, driven forwards, impelled, influenced, instigated; excited, urged, stimulated; incited to speak; sent, directed, dispatched; ordered; touched; (*as*), m. an envoy, a messenger.

*Preritrī*, *tā*, *trī*, *trī*, one who urges on or incites, an inciter; one who sends.

*Prertvan*, *ā*, m., Ved. the ocean, the sea; (*ari*), f. a river.

*Prerjamāna*, *as*, *ā*, *am*, being urged on, being incited.

**प्रेष्** I. *preṣh*, cl. I. A. *preṣhate*, &c., to go, move; (also read *hresh*.)

**प्रेष्** 2. *preṣh* (*pra-ish*, see rt. I. *ish*), cl. 4. P. A. *preṣhyati*, *-te*, *preṣhitum*, to drive forth, drive away, drive forwards, drive on; to send forth, send out, utter; to hurl, fling, cast; (P.) to call upon, invite, summon (in Vedic ritual said technically of the presiding priest at a sacrifice calling upon the assistant priests to commence a recitation or a ceremony; with acc. of the object, e.g. *sāma preṣhyati gāya brūhīti vā*, he calls upon an assistant priest with the words 'Sing' or 'Say' to commence the recitation of a Sāman; also with gen. of the object; also with dat. of the deity to whom the recitation is addressed or the sacrifice offered, e.g. *Agnaye preṣhya*, call upon an assistant priest to commence the offering or to commence the hymn to Agni): Caus. *preṣhayati*, *-yitum*, to send forth, send away, dismiss; to send into exile, banish; to send, dispatch; to send word, send a message to; to hurl, fling, cast, throw; to turn or direct (the eyes).

3. *preṣh*, *ḷ*, f., Ved. pressing, pressure; (*ḷ*, *ḷ*, *ḷ*), pressing, urging on, (Sāy. = *preraka*.)

*Preṣha*, *as*, m. urging on, impelling (Ved. = *pratsha*); pain, affliction.

*Preṣhaka*, *as*, *ikā*, *am*, sending, dispatching; one who orders or commands, ordering, directing.

*Preṣhāna*, *am*, n. the act of sending, dispatching (a messenger); sending on a mission, commissioning, charging, ordering, directing, commanding; executing a commission. — *Preṣhāna-kṛtī*, *t*, *t*, *t*, executing a commission. — *Preṣhānādhyakṣha* (*ṇa-adh*<sup>o</sup>), *as*, m. a superintendent of the commands (of a king), chief of the administration.

*Preṣhaṇīya*, *as*, *ā*, *am*, to be sent or dispatched.

*Preṣhayat*, *an*, *antī*, *at*, sending forth, sending away; turning, directing (the eyes).

*Preṣhayitrī*, *tā*, *trī*, *trī*, sending on a commission, giving orders.

*Preṣhita*, *as*, *ā*, *am*, sent forth, sent away; sent into exile, banished; sent, dispatched (on an errand); ordered, directed; turned, directed (as the eyes).

*Preṣhitavat*, *ān*, *atī*, *at*, one who has sent or dispatched.

*Preṣhitavya*, *as*, *ā*, *am*, Ved. to be called upon or invited (to commence a ceremony).

*Preṣhya*, *as*, *ā*, *am*, to be sent or dispatched, proper to be sent [cf. *kārya-p*<sup>o</sup>]; (*as*), m. a messenger, servant, menial, slave [cf. *grāma-p*<sup>o</sup>]; (*ā*), f. a female messenger, female servant; (*am*), n. the being a servant, servitude; [cf. *sūdra-p*<sup>o</sup>]. — *Preṣhyakara*, *as*, *ī*, *am*, executing orders. — *Preṣhya-jana*, *as*, m. servants collectively, domestics, an establishment of servants. — *Preṣhya-tā*, f. or *preṣhya-tva*, *am*, n. the being a servant, servitude. — *Preṣhya-bhāva*, *as*, m. the state or condition of a servant, servitude. — *Preṣhya-vadhū*, *ās*, f. a female servant, handmaid; the wife of a slave. — *Preṣhya-varga*, *as*, m. a train of servants. — *Preṣhyā-tva*, *am*, n. the state of a female servant, being a handmaid.

*Preṣhyamāna*, *as*, *ā*, *am*, being sent forth, being sent or dispatched (on an errand).

*Prāiṣha*, *as*, m. an invitation, order, command (especially in liturgical language, = *preṣha*); sending, directing; sorrow, distress, affliction; phrenzy, intoxication, insanity (?). — *Prāiṣha-kṛtī*, *t*, *t*, *t*, Ved. executing orders or commands, a servant.

*Prāiṣhānika*, *as*, *ī*, *am* (fr. *preṣhaṇa*), executing orders or commissions (as a means of livelihood), fitted for the execution of commands.

*Prāiṣham*, ind., Ved. in the formula *prāiṣhāiḥ* or *iṣhībhiḥ prāiṣham icchati*, he strives to start (in the sacrifice compared to an animal in the chase) with invocations or exclamations.

*Prāiṣhika*, *as*, *ī*, *am* (fr. *prāiṣha*), belonging to or connected with the invitational formulas (in liturgical language).

*Prāiṣhya*, *as*, m. a servant, slave; (*ā*), f. a female servant; (*am*), n. the being a servant, servitude. — *Prāiṣhya-bhāva*, *as*, m. the state or condition of a servant, servitude.

**प्रेष** *preshta*. See p. 663, col. 1.  
**प्रेहण** *prehana*, *am*, n. (fr. rt. *ih* with *pra*), see Scholiast on Pāp. VIII, 4, 31.  
**प्रेहिकटा** *prehi-kaṭā*, &c. See p. 663, col. 3.  
**प्रेकीय** *praikiya* (fr. *pra* + *eka*), Nom. P. *praikiyati*, *-yitum*, = *prekiya*, see Vopa-deva II. 4.  
**प्रेय** *praiya*, *am*, n. an abstract noun from *priya*, see Gaṇa Prithv-ādi to Pāp. V. 1, 122.  
**प्रेयका**, *as*, m. a patronymic from *Priyaka*.  
**प्रेयंगवा**, *as*, *i*, *am* (fr. *prīyangu*), Ved. relating to panic-grass.  
**प्रेयामेधा**, *as*, *i*, *am*, Ved. an adj. from *priya-medha*; (*as*), m., N. of a Sāman; a patronymic of Sindhu-kshit.  
**प्रेयारूपका**, *am*, n. an abstract noun from *priya-rūpa*.  
**प्रेयवराता**, *as*, *i*, *am*, relating or belonging to *Priya-vrata*; (*as*), m. a patronymic from *Priya-vrata*.  
**प्रेय्यंगवा**, a wrong form for *praiyungava*, q. v.  
**प्रेय्यामेधा**, *as*, m. a patronymic; (*as*, *i*, *am*), a wrong form for *praiyamedha*, q. v.  
**प्रोक्त** *prokta*, *as*, *ā*, *am* (fr. *pra-vaś*), spoken to, addressed; announced, declared, laid down as a rule or axiom, said, told, uttered. — *Prokta-kārin*, *i*, *ini*, *i*, doing what one has been told.  
**प्रोक्तवत**, *ān*, *atī*, *at*, one who has said or declared.  
**प्रोद्यमाना**, *as*, *ā*, *am*, being declared or announced, being uttered or said.  
**प्रोक्ष** *proksh* (*pra-uksh*), cl. 6. P. A. *prokshati*, *-te*, *prokshītum*, to sprinkle upon, besprinkle, sprinkle; to consecrate (by sprinkling), consecrate as a sacrificial victim; to sacrifice, kill, slay, slaughter (a sacrificial victim): Caus. *prokshayati*, *-yitum*, to sprinkle, sprinkle with.  
**प्रोक्षणा**, *am*, n. the act of sprinkling with water (for purification), sprinkling, consecration by sprinkling (of a sacrificial animal or of a dead body before burial); immolation of victims, killing animals in sacrifice; a text to be repeated at an animal sacrifice; (*i*), *f*. (generally used in pl.) water for sprinkling, holy water, water for consecrating (mixed with rice and barley grains). — *Prokshani-pātra*, *am*, n. a vessel for sprinkling water, &c.  
**प्रोक्षणी**, *is*, *f*. = *prokshani* above.  
**प्रोक्षणीया**, *as*, *ā*, *am*, to be sprinkled, fit to be sprinkled; (*am*), n. water used for consecrating.  
**प्रोक्षत**, *an*, *atī* or *antī*, *at*, Ved. sprinkling, consecrating.  
**प्रोक्षिता**, *as*, *ā*, *am*, sprinkled, purified by sprinkling; offered in sacrifice; immolated, killed, slaughtered.  
**प्रोक्षितव्या**, *as*, *ā*, *am*, to be sprinkled, to be consecrated.  
**प्रोघीय** *proghīya* (*pra-ogha*), Nom. P. *proghiyati*, *-yitum*, = *praughīya*, see Vopa-deva II. 4.  
**प्रोचर** *procāra* (*pra-ucāra*), *as*, *ā*, *am*, exceedingly terrible or horrible, very violent.  
**प्रोचर** *procār* (*pra-ud-cār*), cl. 1. P. *-cārati*, *-cāritum*, to utter a sound, utter, pronounce: Caus. *-cārayati*, *-yitum*, to cause to sound, utter a sound.  
**प्रोचरत**, *an*, *antī*, *at*, uttering a sound, uttering.  
**प्रोचरिता**, *as*, *ā*, *am*, caused to sound, sounding.  
**प्रोच्चस** *proccais* (*pra-ucā*), ind. exceedingly high, in a very high degree; very loudly.  
**प्रोचल** *procchal* (*pra-ud-cchal*), cl. 1. A. *-cchalati*, *-cchālītum*, to spirt out, gush forth, flow forth.  
**प्रोचलत**, *an*, *antī*, *at*, spirting out, gushing forth, flowing or issuing forth, flowing out or up.

**प्रोचून** *proc-chūna*, *as*, *ā*, *am* (fr. rt. *śvi* with *pra-ud*), swelled, swollen.  
**प्रोचु** *proc-chri* (*pra-ud-śri*), cl. 1. P. *procchrayati*, *-yitum*, to set up, erect.  
**प्रोचृता**, *as*, *ā*, *am*, high, lofty.  
**प्रोज्जासन** *proj-jāsana*, *am*, n. (fr. rt. *jas* with *pra-ud*), killing, slaughter.  
**प्रोज्जल** *proj-jval* (*pra-ud-jval*), cl. 1. P. *-jvalati*, *-jvalītum*, to shine brightly, flash, glitter.  
**प्रोज्ज** *projjh* (*pra-ujjh*), cl. 6. P. *projjhati*, *projjhītum*, to abandon, forsake, avoid, shun, leave, quit, escape.  
**प्रोज्जाना**, *am*, n. abandoning, forsaking, leaving, quitting, letting go.  
**प्रोज्जिता**, *as*, *ā*, *am*, abandoned, forsaken, quitted, shunned, avoided.  
**प्रोञ्च** *proñch* (*pra-uñch*), cl. 1. 6. P. *proñchati*, *proñchītum*, to wipe out, efface.  
**प्रोञ्चाना**, *am*, n. wiping out, wiping away, effacing; picking up the remnants; [cf. *uñchana*, and cf. also Kullūka on Manu II. 241.]  
**प्रोडु** *prod-dū* (*pra-ud-dū*), cl. 1. 4. A. *-dūyate*, *-dūyate*, *-dūyitum*, to fly up, fly away, fly off.  
**प्रोडुना**, *as*, *ā*, *am*, flown up, flown away.  
**प्रोडुया**, ind. having flown up, having flown away.  
**प्रोदम** *prodham*, ind., see Gaṇa Tishthadgy-ādi to Pāp. II. 1, 17.  
**प्रोद** *pronṭha*, *as*, m. a spitting-pot, spittoon.  
**प्रोट** *protā*, *as*, *ā*, *am* (fr. rt. *ve* with *pra*), sewed, stitched; extended lengthwise or perpendicularly, sewed with the threads lengthwise (as the warp of a piece of cloth, opposed to *ota*, q. v., which means extended horizontally or sewn with the threads crosswise as the woof of cloth); *ota-protā* in Mahābh. Udyoga-p. 1789 probably means 'who is the woof and warp of the universe,' i. e. extended everywhere; according to the Scholiast *otah protasāta* = *tiryag ūrdhvam ca pāte tantava ivānusūyātah*; tied, strung; joined, connected; set, inlaid; trans-fixed, pierced, impaled, put on (a spit); (*am*), n. cloth, clothes. — *Prototsādana* (*ta-ut*), *am*, n. a parasol, umbrella.  
**प्रोतया**, Nom. P. *protayati*, *-yitum*, to infix, insert.  
**प्रोतयित्वा**, ind. having infixed or inserted.  
**प्रोति**, *is*, m., Ved., N. of a man.  
**प्रोक्त** *prokta* (*pra-ut*), *as*, *ā*, *am*, scil. *bhṛitya*, a head servant, favourite servant.  
**प्रोक्तर** 1. *prokkaṭha* (*pra-ut*), *as*, *ā*, *am*, stretching out or lifting up the neck.  
 2. *prokkaṭha*, Nom. Caus. P. *-kaṭhayati*, *-yitum*, to awaken longings, excite desires in (with acc.).  
**प्रोक्तर** *prokkaṭha* (*pra-ut*), *as*, m. pre-eminence.  
**प्रोक्कृष्ट** *prokkrṣṭa* (*pra-ut*), *am*, n. a loud cry or uproar, loud sound (Hani-vaṣa 13816).  
**प्रोक्खन्** *prok-khan* (*pra-ud-khan*), cl. 1. P. A. *-khanati*, *-te*, *-khanītum*, to dig up, dig through, dig out, dig open.  
**प्रोक्खता**, *as*, *ā*, *am*, dug up, dug out.  
**प्रोक्खै** *prok-khai* (*pra-ud-khai*), cl. 1. P. *-kkhayati*, *-kkhātum*, to dig up, dig out.  
**प्रोक्तान** *proktāna* (*pra-ut*), *as*, *ā*, *am*, Ved. stretched out widely.  
**प्रोनुङ्ग** *prattungā* (*pra-ut*), *as*, *ā*, *am*, very high or lofty, elevated, prominent.  
**प्रोनु** *prot-tṛi* (*pra-ud-tṛi*), cl. 1. P. *-tarati*, *-tarītum*, *-taritum*, to cross over, pass over; to rise or come out from, emerge.

**प्रोत्पत्** *prot-pat* (*pra-ud-pat*), cl. 1. P. *-patati*, *-patītum*, to fly up, soar aloft.  
**प्रोत्पन्न** *prot-panna*, *as*, *ā*, *am* (fr. rt. 2. *pad* with *pra-ud*), produced, originated, developed.  
**प्रोत्फुल्ल** *prot-phulla*, *as*, *ā*, *am* (fr. rt. *phal* with *pra-ud*), widely expanded, full-blown. — *Prot-phulla-nayana*, *as*, *ā*, *am*, having the eyes wide open.  
**Protphala** (*pra-ut*), *as*, m. a species of tree resembling the fan-palm.  
**प्रोत्सद्** *prot-sad* (*pra-ud-sad*), Caus. P. *-sadayati*, *-yitum*, to cause to perish, destroy, remove; to pacify, appease (anger); to draw forth.  
**Prot-sādana**, *am*, n. causing to perish, destroying; contriving, device (?).  
**Prot-sādya**, ind. having destroyed; having drawn forth.  
**प्रोत्सह** *prot-sah* (*pra-ud-sah*), cl. 1. P. A. *-sahati*, *-te*, *-sahītum*, *-sodhum*, to make effort, exert one's self; to take courage, take heart: Caus. *-sāhayati*, *-yitum*, to incite, instigate, inspire; to exhort.  
**Prot-sāha**, *as*, m. any great exertion or effort, great zeal, ardour; stimulus, incitement.  
**Prot-sāhaka**, *as*, m. an instigator, inciter, exhorter; (in law) the instigator of any crime.  
**Prot-sāhana**, *am*, n. the act of inspiring or inciting, instigation, stimulating to bold and vigorous effort.  
**Prot-sāhita**, *as*, *ā*, *am*, incited, instigated, stimulated, encouraged.  
**प्रोत्सृ** *prot-sṛi* (*pra-ud-sṛi*), Caus. P. *-sārāyati*, *-yitum*, to cause to go forwards, urge on, incite; to exhort; to offer, grant, give.  
**Prot-sārāya**, *am*, n. sending away, removing, getting rid of, clearing away, expelling.  
**Prot-sārīta**, *as*, *ā*, *am*, urged forwards, incited; removed, got rid of, ejected, expelled; offered, granted, given; relinquished.  
**Prot-sāryamūṇa**, *as*, *ā*, *am*, being urged on or incited.  
**प्रोथ** *proth*, cl. 1. P. A. *prothati*, *-te*, *prothītum*, to pant, neigh, whinny, snort (as a horse, Ved.); to be equal to, be a match for, be able to withstand (with dat. or gen.); to be able, to be adequate or competent; to be full, be complete or ample; to subdue, overpower; to destroy: Intens. (in pres. part. *popruthat*), Ved. to neigh, snort; to champ; (Sāy. = *ghāsu-bhākshayānantara-bhāvīnam oshṭha-sabdam kṛi*).  
**Protha**, *as*, *am*, m. n. (according to Uṇādi-s. II. 12, fr. rt. *pru*), the nostrils of a horse, the nose of a horse or the tip of it; the snout of a hog; (*as*), m. the loins or hip; the womb (?); an embryo; an excavation or cave; a petticoat, old clothes; terror, fright; (*as*, *ā*, *am*), travelling, wayfaring, a traveller; notorious, famous; placed, fixed.  
**Prothatha**, *as*, m., Ved. panting, snorting.  
**Prothin**, *i*, m. a horse.  
**प्रोदि** *prod-i* (*pra-ud-i*), cl. 2. P. *-eti*, *-etum*, to go up, rise.  
**प्रोदम्** *prod-gam* (*pra-ud-gam*), cl. 1. P. *-gaḥḥati*, *-gantum*, to extend forward, jut out, project, overhang.  
**Prod-gata**, *as*, *ā*, *am*, projecting, prominent.  
**प्रोद्वै** *prod-gai* (*pra-ud-gai*), cl. 1. P. *-gāvayati*, *-gātum*, to begin to sing.  
**Prod-gita**, *as*, *ā*, *am*, begun to be sung.  
**प्रोद्वुष** *prod-ghush* (*pra-ud-ghush*), cl. 1. P. *-ghoshati*, *-ghoshītum*, to sound forth, resound; to fill with cries: Caus. *-ghoshayati*, *-yitum*, to cause to resound, cause to sound forth; to proclaim loudly, proclaim.

*Prod-ghuṣṭa*, as, ā, am, resounding, resonant, sounding forth; making a loud noise.

*Prod-ghoṣhaṇa*, am, ā, n. f. sounding or crying aloud; causing to sound forth, proclaiming, proclamation.

*Prod-ghoṣhayat*, an, anti, at, causing to sound forth, proclaiming loudly, proclaiming.

*प्रोहाम proddāma* (pra-ud<sup>o</sup>), as, ā, am, unbounded, immense, vast, huge.

*प्रोद्घु prod-dhri* (pra-ud-hri), cl. 1. P. A. -dharati, -te, -dhartum, to lift up, draw up (water from a well); to save, extricate.

*प्रोद्घु prod-buddha*, as, ā, am (fr. rt. budh with pra-ud), awakened (in a metaphorical sense).

*Prod-bodha*, as, m. awaking, appearing, appearance.

*प्रोद्घि prod-bhid* (pra-ud<sup>o</sup>), cl. 7. P. A. -bhinatti, -bhintē, -bhettum, to break forth, burst forth.

*Prod-bhinna*, as, ā, am, broken forth, burst forth; germinated, standing erect.

*प्रोद्घत prod-bhūta*, as, ā, am (fr. rt. bhū with pra-ud), sprung up, arisen.

*प्रोद्यम् prod-yam* (pra-ud-yam), cl. 1. P. -yadhati, -yantum, to lift up, raise; to throw forwards, throw, cast.

*Prod-yata*, as, ā, am, lifted up, raised.

*प्रोद्वाह prod-vāha*, as, m. (fr. rt. vah with pra-ud), marriage.

*प्रोन्द प्रोन-नद* (pra-ud-nad), cl. 1. P. -nadati, -naditum, to roar out, roar.

*प्रोन्नम् प्रोन-नम* (pra-ud-nam), Caus. P. -namayati, -yitum, to raise up, erect.

*Pron-nata*, as, ā, am, raised up, elevated, very high, towering, very lofty; projecting; superior to.

*Pron-namita*, as, ā, am, raised up, erected.

*Pron-namyā*, ind. having raised up or erected.

*प्रोन्नी प्रोन-नी* (pra-ud-nī), cl. 1. P. A. -nāyati, -te, -netum, to bring up, lead up, raise, elevate.

*प्रोन्मद् प्रोन-मद* (pra-ud-mad), cl. 4. P. -mādyati, -maditum, to begin to grow furious, begin to rut (as an elephant).

*प्रोन्मायिन् प्रोन-मालिन्*, ī, inī, i (fr. rt. math with pra-ud), destroying, annihilating.

*प्रोन्मील् प्रोन-मिल्* (pra-ud-mil), cl. 1. P. -milati, -militum, Ved. to open the eyes, open (as a flower), blossom; come to light, appear: Caus. -mīlayati, -yitum, to open the eyes; to unfold, reveal, bring to light, discover.

*प्रोम् probh* or *prombh* (pra-ubh or pra-umbh), cl. 6. P. probhati, prombhati, probhitum, prombhītum, Ved. to bind.

*Prombhāṇa*, am, n. binding; filling (?).

*Prombhita*, as, ā, am, bound; filled (?).

*प्रोणु प्रोणु* (pra-ūrṇu), cl. 2. P. A. prōṇoti, prōṇauti, prōṇute, prōṇavitum, prōṇuctum, (P.) to cover over, cover up, cover, envelop; (A.) to be covered: Intens. prōṇonūyate, to cover or envelop completely.

*Prōṇunavishu*, us, us, u, wishing to cover or conceal.

*Prōṇunūshu*, us, us, u, wishing to cover.

*Prōṇuvāt*, an, atī, at, covering over, covering, enveloping.

*Prōṇuvitri*, tā, trī, tri, one who covers or envelops.

*प्रोल्स प्रोल-लस* (pra-ud-las), cl. 1. P. -lasati, -lasitum, to shine brightly, glitter.

*Prod-lasat*, an, anti, at, shining brightly, glittering.

*प्रोल्घाहित प्रोल-लघिता*, as, ā, am (fr. rt.

lāgh with pra-ud), recovered from sickness, convalescent, strong, robust.

*प्रोलिखत् prol-likhat*, an, atī or anti, at (fr. rt. likh with pra-ud), making lines or scratches, marking.

*Prol-lekhana*, am, n. drawing marks or lines, scratching, marking.

*प्रोष prosha*. See rt. 1. prush, p. 663.

*प्रोषक proshaka*, ās, m. pl., N. of a people (Mahā-bh. Bhishma-p. 376).

*प्रोषित proshita*, as, ā, am (fr. rt. 6. vas with pra), sojourning abroad or in a foreign country, away from home, absent, abroad. — *Proshita-trāsa*, as, m. fear of one who is absent. — *Proshita-bhartṛika*, as, ā, am, whose husband is abroad. — *Proshita-maraṇa*, am, n. dying abroad or in a foreign country. — *Proshita-val*, ān, atī, at, sojourning away from home, strange, a stranger.

*Proshya*, as, ā, am, Ved. moving to distant places, flowing onwards (as water; perhaps connected with rt. 1. prush). — *Proshya-pāpiyas*, ān, asī, as, become worse by sojourning in a foreign country, deteriorated by living abroad.

*प्रोश्श proshṭha*, as, m. (perhaps a contraction for a form *prāva-sṭha* fr. rt. sṭhā with pra-ava), a bench, stool; a bull, an ox; N. of a man; (ās), m. pl., N. of a people; (as, ī), m. f. a sort of carp, Cyprinus Pausius (= *saphari*). — *Proshṭha-pada*, as, ā, m. f. (also e. f. du., ās, pl.), 'the foot of a stool,' N. of a double Nakshatra or of the third and fourth lunar mansions, the month Bhādra or August–September; (also called *pūrva-bhādrapadā* and *uttara-bhādrapadā*; cf. *nakshatra*, *bhādrapadā*). — *Proshṭha-pāda*, as, ī, am, one whose feet rest on a bench; born under the Nakshatra Proshṭha-padā. — *Proshṭhe-sāya*, as, ā, am, Ved. sleeping on a couch; (Sāy.) = *prāṅgaṇe śāyānāḥ*, sleeping or lying in a court-yard.

*Proshṭhika*, as, m., N. of a man.

*प्रोष्णा proshṇa* (pra-ush<sup>o</sup>), as, ā, am, exceedingly hot, burning hot, scorching.

*प्रोष्य proshya*. See under *proshita* above.

*प्रोह् proh* (pra-ūh, see rt. 1. ūh), cl. 1. P. prohati, prohitum, Ved. to push forward, push away, (according to Maht-dhara = *nir-ākṛi*); to throw down; (*prohati* = *pātayati*).

1. *proha* in *proha-karṣā*, f. (*proha*, 2nd sing. Impv. of *proh*), a various reading for *prehi-kaṛā*, q. v. — *Proha-kardamā*, f. a ceremony at which impurity is cleared away (see Gaṇa Mayūtra-vaṅṣakādi to Pāp. II. 1, 72).

*Prohāṇa*, am, n. the act of pushing away (?).

*Prohya-pādī*, ind. (perhaps by or in pushing away the foot (Gaṇa Dvidandya-ādi to Pāp. V. 4, 128).

*प्रोह 2. proha*, as, m. (fr. rt. 2. ūh with pra), logical reasoning; an elephant's foot; the ankle of an elephant; a joint, a knot; (as, ā, am), skilful, clever; reasoning logically, a reasoner, disputant.

*Prohāṇiya*, as, ā, am, to be reasoned or argued.

*Prauha*, as, ī, am, clever, skilful; (as), m. consideration, reflection; a good argument; the foot of an elephant; a joint.

*प्रौक्त praukta*, as, ī, am (fr. *prokta*), having the sense of 'proclaimed by' (said of a suffix).

*प्रौघीय praughīya* (fr. pra + ogha), Nom. P. praughīyati, -yitum, = *proghīya*, see *Vopadeva* II. 4.

*प्रौद्घ praūdha*, as, ā, am (fr. rt. vah with pra), grown up, full-grown, fully developed, matured, perfected; mature, adult, old; married; luxuriant (as a plant); great, grand, mighty, strong; impulsive, impetuous, violent; thick, dense (as darkness); full (as the moon); filled with, full of, (at the end of

comps.; cf. *mridu*-p<sup>o</sup>); confident, bold, arrogant, audacious, impudent; forward; raised up, lifted up; controverted; an epithet of one of the seven Ullāsas in the Kulārjaya-tantra; (in music) an epithet of one of the seven Rūpakas; *praudham Brāhmaṇam*, the great Brāhmaṇa; (ā), f. a married woman from thirty to fifty-five years of age; a violent or impetuous woman (described as a Nāyikā who stands in no awe of her lover or husband). — *Praūdha-carita-nāman*, āni, n. pl., N. of a work by Vallabha Ācārya on the titles of Kṛishṇa derived from one hundred and twenty-eight of his exploits during adolescence. — *Praūdha-iva*, am, n. confidence, arrogance. — *Praūdha-pāda*, as, ī, am, one whose feet are raised on a bench; [cf. *proshṭha-pāda*.] — *Praūdha-pushpa*, as, ā, am, having blossoms full-grown (as a tree). — *Praūdha-pratāpa*, as, ā, am, of mighty prowess, renowned in arms. — *Praūdha-pratāpa-mārtanda*, N. of a work attributed to Pratāpa-rudra Gaja-pati on the appropriate seasons for the worship of Viṣṇu. — *Praūdha-priyā*, f. a bold or confident mistress; (according to Malli-nātha = *pragalbha-kāntā*). — *Praūdha-manoramā*, f., N. of a commentary by Bhaṭṭojī-dikshita on his own work the Siddhānta-Kaumudī. — *Praūdha-yauvana*, as, ā, am, in the prime or bloom of youth. — *Praūdha-vāda*, as, m. an arrogant expression. — *Praūdhaṅganā* (°dha-an<sup>o</sup>), f. a bold or impulsive woman. — *Praūdhaṅta* (°dha-an<sup>o</sup>), N. of one of the seven Ullāsas in the Kulārjaya-tantra. — *Praūdhoṭṭi* (°dha-uk<sup>o</sup>), is, f. a bold expression or speech.

*Praūdhi*, is, f. growth, increase; maturity, perfect state (of body or mind); full development, elevation, greatness, grandeur; sense of power, self-confidence, feeling of security, arrogance; audacity, boldness; zeal, enterprise, exertion; investigation, controversy, discussion. — *Praūdhi-vāda*, as, m. a bold assertion, confident affirmation; a pompous speech.

*Praūdhi-bhū*, cl. 1. P. -bhavati, -bhavitum, to grow up, increase, come to maturity. — *Praūdhi-bhavat*, an, anti, at, growing up, coming to maturity. — *Praūdhi-bhaviṣyat*, an, atī or anti, at, about to arrive at maturity.

*प्रौघ prauḡa*, as, ā, am, clever, learned, skilful; [cf. *prauha*, *proha*.]

*प्रौष praushṭha*, as, m. a patronymic from Proshṭha.

*Praushṭhapada*, as, m. (fr. *proshṭha-pada*), scil. māsa, the month Bhādra (August–September); N. of one of Kuvēra's treasure-keepers; N. of a Pari-śiṣṭha of the Sāma-veda; (ī), f., scil. *paurnamāsī*, full moon in the month Bhādra.

*Praushṭhapadika*, as, ī, am (fr. *proshṭha-padā*), see Pāp. IV. 2, 35.

*Praushṭhika*, as, m. a patronymic from Proshṭhika.

*प्रौह prauha*. See under 2. *proha*, col. 2.

*प्रक plaka*, as, m., Ved. in *kaśa-plakau*, pudenda muliebris.

*प्रक्ष plaksh*, cl. 1. P. A. *plakshati*, -te, &c., to eat, consume; (a various reading for *bhaksh*.)

*प्रक्ष plaksha*, as, m. (said to be fr. rt. *plush*, to burn), the waved-leaf fig-tree or Ficus Infectoria (a large and beautiful tree with small white fruit); the holy fig-tree, Ficus Religiosa; the tree Hibiscus Populneoides, Thespesia Populneoides; a side door, private or back door; the space at the side of a door; one of the seven Dvīpas or continents into which the world is divided; N. of a man; (ā), f. a N. of the river Sarasvatī. — *Plaksha-jātā*, f. 'rising near the fig-tree,' an epithet of the Sarasvatī. — *Plaksha-tīrtha*, am, n., N. of a place of pilgrimage. — *Plaksha-prasavaṇa*, am, n. 'the fig-tree source,' N. of the place where the Sarasvatī

takes its rise. — *Plaksha-rāja*, *as*, m. 'king of the fig-trees,' N. of the place where the Sarasvatī becomes visible. — *Plaksha-vat*, *ān*, *atī*, *at*, surrounded by fig-trees (Ficus Infectoria); (*atī*), f., N. of a river (perhaps the Sarasvatī). — *Plaksha-samudra-vā-śākā*, f. an epithet of the river Sarasvatī. — *Plaksha-sravāṇa*, *am*, n., N. of the place where the Sarasvatī becomes visible; [cf. *plaksha-prasravāṇa*.] — *Plakshāvataraṇa* ('*śha-av*'), *am*, n., N. of a place of pilgrimage.

*Plakshakīya*, see *Gaṇa Nāḍādi* to *Pāp*. IV. 2, 91.

*Plāksha*, *as*, ī, *am*, belonging or relating to the waved-leaf fig-tree (Ficus Infectoria); (*am*), n. the fruit of the waved-leaf fig-tree and of the various trees called *Plaksha*; (*as*), m. a patronymic from *Plākshi*.

*Plākshakti*, *is*, m. a patronymic from *Plaksha*.  
*Plākshāyāna*, *as*, m. a patronymic from *Plākshi*.  
*Plākshī*, *is*, ī, m. f. a patronymic from *Plaksha*.

*प्रति* *plati*, *is*, m., Ved., N. of a man.  
*Plāta*, *as*, m. a patronymic from *Plati*.

*प्लव* *plab* or *plav*, cl. I. A. *plabate*, *plavate*, &c., to float, = rt. *plā*, q. v.

*प्रयोग* *playoga* (= *pra-yoga*?), *as*, m., N. of a man.

*प्लायोगी*, *is*, m. a patronymic of *Āsanga*.

*प्रव* *plava*, *plavaka*, &c. See col. 2.

*प्राक्ष* *plāksha*, &c. See above.

*प्राय* *plāya*. See under *ple*, col. 3.

*प्राव* *plāva*, &c. See col. 3.

*प्राशि* *plāśi*, *is*, m., Ved. a particular part of the intestines; (according to *Mahī-dhara* = *śisna* or *śisna-mūla-nāḍyaḥ*.)

*प्राशुक* *plāśuka*, *as*, ā, *am* (fr. *plāśu* = *prāśu*), Ved. growing rapidly; (according to the Scholiasts) growing again, springing up again.

*Plāśūtī*, t, t, t, Ved. quick, speedy; [cf. *prāśu*.]

*प्लिह* *plih*, cl. I. A. *plehate*, *piplihe*, *plehitum*, to go, move.

*Plīhan*, ā, m. the spleen.

*Plīhan*, ā, m. the spleen (which with the liver is regarded by the Hindūs as the part of the body from which the blood flows); disease of the spleen (said to be equally applied to enlargement of the mesenteric glands, &c.); [cf. Gr. *σπλήν*, *σπλάγχνος*; Lat. *lien*; Bohem. *sez-ina*; Lith. *bluz-nis*-s; Eng. *spleen*.] — *Plīha-ghna*, *as*, or *plīha-śatru*, *us*, m. 'destroying spleen' or 'enemy to spleen,' N. of a medicinal plant, Amoorā Rohitaka (commonly *Rohera* or *Rohini*). — *Plīhā-karṇa*, *as*, ā, *am*, Ved. (according to *Mahī-dhara*) suffering from a particular disease of the ear called *plīhan*. — *Plīhāri* ('*ha-ari*'), *is*, m. 'enemy to spleen,' the holy fig-tree, *Ficus Religiosa*. — *Plīhodara* ('*ha-ud*'), *am*, n. enlargement of the spleen, disease of the spleen. — *Plīhodarin*, ī, īnī, ī, affected with enlargement or disease of the spleen, splenetic.

*Plīhā*, f. = *plīhan*.

*प्ली* *plī*, cl. 9. P. *plināli*, &c., to go, move.

*प्लु* *plu*, cl. I. A. (in poetry sometimes also P.) *plavate* (-*ti*), *puplave*, *ploshyate*, *aploshṭa* (2nd pl. *aploshṭam*), *ploshishṭa*, *platum*, to float, swim; to go in a boat, cross in a boat, navigate; to bathe; to sway to and fro, vibrate, hover, soar, fly; to fly away, haste away; to blow (as the wind); to fade away, disappear; to leap, jump, spring, (in these senses originally *pru*); to hop, skip, dance; to spring over, jump over, leap across, spring upon, spring down; to be lengthened or prolated (as a vowel): Caus. P. *plāvayati*, -*yitum*, Aor. *apuplavat*, *apiplavat*, to cause to float or swim, flood, deluge, inundate, submerge; to

pour water upon, sprinkle, bathe, wash; to wash away, remove; to cause to leap; to cause to stagger; to lengthen, prolate (a vowel): Pass. of Caus. *plāvayate*, to be deluged, to be overflowed, to be inundated: Desid. of Caus. *piplāvayishati*, *puplāvayishati*: Desid. *puplāshate*: Intens. *poplūyate*, *poploti*, to float about, swim about; to swim rapidly; [cf. Gr. *πλέω*, *πλέω-σμαι*, *πλόω-σ*, *πλω-τός*, *πλώ-της*, *πλύνω*, *πλύ-μα*, *πλω-τός*, *πλυν-τήρ*, *πύλω*; perhaps *λούω* for *πλούω*: Lat. *plu-i-ti*, *pluv-ia*, *flu-o*, *fle-o*, *plōra-re*, *linter*; perhaps *fund-o* for *plund-o*; perhaps *pluma*; probably *lav-o* for *plav-o*: Old Lat. *per-plav-ere*: Umbr. *pre-plo-tutu*, 'overflowed': Goth. *flō-du-s*, 'a river': Old Germ. *flēw-iu*, 'float'; *flū-z-u*, 'flow'; *fluz*, perhaps *flug*: Angl. Sax. *fleet*, *flēowan*, *flod*, *flēogan*, *flōgan*, *flēōn*, *flīōn*, *aet-flōwan*, *flēotan*: Iceland. *flut*: Old Slav. *plav-a*, *plou-ti*, 'to sail'; *plu-ti*, 'to swim': Russ. *plavaju*, 'I swim': Lith. *plāv-u*, *plau-ti*, 'to wash off'; *plāv-t-is*; *plā-sti*, 'to swim': Hib. *plod*, 'a fleet'; *plodaim*, 'I float'; perhaps *lua* = Gaelic *lu*, 'water'; *luathaim*, 'I hasten, I move'; *falcaim*, 'I bathe'; *luan*, 'a woman's breast': Gaelic *plucas*, 'a flux, ventris fluxio.')

*Plava*, *as*, ā, *am*, swimming, floating; leaping, jumping, one who goes by leaps or jumps, a tumbler; superior, excellent (Ved.); (*as*), m. the act of swimming, floating, diving, bathing [cf. *jala-p*°, *dharaṇi-p*°]; flooding, a flood, the swelling of a river; suffusion, (*nayana-p*°, suffusion or swimming of the eyes); jumping, leaping, plunging, going by leaps or plunges; a float, raft, boat, canoe, small ship; a snare or basket of wicker-work for catching fish (= *palava*); a kind of aquatic bird, *Pelicanus Fuscicollis* (= *gātra-samplava*); a kind of duck (= *kāraṇḍava*); = *jala-vāyasa*; = *jala-kīka*; = *jala-kukkuṭa*; a frog; a monkey; a sheep; a man of low or degraded tribe, a Cāṇḍāla; an enemy; the waved-leaf fig-tree, *Ficus Infectoria* (= *plaksha*); a kind of weapon; the thirty-fifth (or ninth) year in a cycle of Jupiter; N. of various Sāmans; the prolated utterance of a vowel; protracting a sentence through three or more *Ślokas* (= *kulaka*); a kind of metre; a declivity, slope, shelving ground; proclivity, inclination; returning, return; urging on, inciting; (*am*), n. a species of grass, *Cyperus Rotundus*; a kind of fragrant grass (= *gandha-trina*); [cf. Gr. *πλόος*, *πλοῖον*; Hib. *falc*, 'a flood.']. — *Plava-ga*, *as*, m. 'going by leaps,' a frog; an ape, monkey; a sort of aquatic bird, the diver; the plant *Acacia Sirissa* (= *śiśiṣha*); N. of the charioteer of the Sun; of a son of the Sun; (*ā*), f. the sign of the zodiac Virgo. — *Plava-gati*, *is*, f. going by leaps and jumps; (*is*), n. a frog. — *Plavan-ga*, *as*, ā, *am*, 'going by leaps,' an epithet of fire as flickering; (*as*), m. an ape, baboon, monkey; a deer; the waved-leaf fig-tree, *Ficus Infectoria*; N. of the forty-first (or fifteenth) year in a sixty years' cycle of Jupiter. — *Plavan-gama*, *as*, m. 'going by leaps,' a frog; an ape, monkey; (*ā*), f. a kind of metre. — *Plavan-gamendu* ('*ma-in*'), *us*, m. 'moon among the apes,' an epithet of Hanumat. — *Plava-vat*, *ān*, *atī*, *at*, possessing a ship, owner of a boat.

*Plavaka*, *as*, m. a frog; a tumbler, a dancer, a man who walks on the edge of a sword, a rope-dancer, &c.; an outcast, a Cāṇḍāla; the waved-leaf fig-tree, *Ficus Infectoria*.

*Plavana*, *am*, n. swimming, plunging into, bathing; a deluge, inundation; jumping, leaping, plunging; capering, one of a horse's paces; flying; declivity, inclination; (*as*, ā, *am*), inclined, stooping down, (at the end of comps.; cf. *prāg-utak-p*°).

*Plavamāna*, *as*, ā, *am*, floating, swimming; going in a boat, crossing in a boat; bathing; hovering, soaring; blowing (as the wind); fading away, disappearing; leaping, springing, bounding.

*Plavākā*, f. a boat, a raft.

*Plavika*, *as*, ā, *am*, ferrying over in a boat, a ferryman.

*Plavitri*, *tā*, *trī*, *tri*, leaping, springing, a leaper.

*Plāva*, *as*, m. flowing over; filling a vessel till it overflows; submersion; jumping.

*Plāvāna*, *am*, n. bathing, immersion, ablation; filling a vessel till it overflows, flooding, deluging; inundation, flood, deluge; [cf. *jala-p*°.]

*Plāvayat*, *an*, *antī*, *at*, causing to float, flooding, inundating.

*Plāvayitri*, *tā*, *trī*, *tri*, one who causes to swim, causing to cross or go in a boat.

*Plāvita*, *as*, ā, *am*, caused to float, made to swim; made to overflow; overflowed, deluged, inundated, flooded; moistened, soaked; covered with; [cf. *rudhira-p*°.]

*Plāvīn*, ī, m. spreading, promulgating; (ī), n. a bird.

1. *plāvya*, *as*, ā, *am*, to be submerged or inundated; to be steeped or soaked in anything (with inst.); to be jumped or leaped.

2. *plāvya*, ind. having caused to float or swim; having immersed or flooded; having washed away.

*Pluta*, *as*, ā, *am*, floated, floating or swimming in [cf. *uda-p*°]; bathed in; inundated, submerged, overflowed, wet; covered with, filled with [cf. *madhu-p*°, *rajab-p*°]; flown; jumped, leaped, one who has leaped, gone by leaps or jumps; protracted, prolated, continuous or lengthened to three Mātrās or prosodial instants (as a vowel in pronunciation, cf. *mātrā*); (*am*), n. leaping, jumping, tumbling; bounding, vaulting; capering, one of a horse's paces. — *Pluta-gati*, *is*, f. going by jumps or leaps; a bounding motion, galloping, a gallop; (*is*), m. a hare.

*Plutavat*, *ān*, *atī*, *at*, one who has leaped or jumped.

*Pluti*, *is*, f. overflowing, a flood; a leap, jump, skip, hop; bounding, capering, curvet, one of a horse's paces; prolation (of a vowel).

*प्लुष* *plush* [cf. rt. I. *prush*], cl. I. 4. 9. P. *plushati*, *plushyati*, *plushyati*, *puplusha*, *ploshitum*, to burn, scorch, singe; cl. 9. P. to sprinkle; to anoint, embrocate; to fill.

*Plukshī*, *is*, m. fire; the god of fire (?); the burning of a house; oil.

*Plusha*, *as*, m. burning, combustion.

*Plushi*, *is*, m., Ved. a species of noxious insect; (according to *Mahī-dhara* = *puttikā*; according to another Scholiast = *vakra-tunda*.)

*Plushṭa*, *as*, ā, *am*, burned, scorched, singed.

*Plushṭāya*, Nom. A. *plushṭāyate*, -*yitum*, = *plushṭām kri*; (perhaps an incorrect form for *plushvāya* = *prushvāya*.)

*Plusha*, *as*, m. burning, combustion.

*Ploshaṇa*, *as*, ī, *am*, burning, scorching, singeing.

*प्लुस* *plus*, cl. 4. P. *plusyati*, &c., to burn, (a various reading for *plush*); to share.

*प्रे* *ple* (rt. 5. i with *pla* for *pra*) = *pre*, q. v.

*Plāya*, *as*, m., Ved. = *prāya*, abundance, q. v.

*प्रेह* *plenkha*, Ved. = *prenkha*, a swing.

*प्लेव* *plev* [cf. rts. *peb*, *pev*, *sev*], cl. I.

A. *plevate*, &c., to serve, wait upon.

*प्रोत* *plota*, *am*, n. (probably = *protā*), cloth, stuff; a bandage.

*प्रोष* *plosha*. See under rt. *plush* above.

*पसर* *psaras*. See under rt. I. *psā* below.

*प्सा* I. *psā*, cl. 2. P. *psāti* (3rd pl. Impf. *apsus* or *apsān*), *papsau*, *psāsyati*, *apsāsīt*, *psāyāt* or *psēyāt*, *psātum*, Ved. to chew, masticate, eat, consume; to go; [cf. Old Germ. *spīsa*, 'food'; Mod. Germ. *speise*.]

*Psaras*, *as*, n., Ved. a favourite dish or kind of food, feast, enjoyment, (occurring in connection with *mahi*; cf. *madhu-p*°); food, sacrificial food; *deva-psaras*, *ās*, *ās*, *as*, Ved. being a pleasure for the gods, delightful to the gods.

2. *psā*, f. eating, food; hunger.

*Psāta*, *as*, ā, *am*, chewed, eaten; hungry.

*Psāna*, *am*, n. eating, food.

*Psur*, r. f. or *psuras*, as, n., Ved. (perhaps) fruit, (according to Say. an epithet of Indra, = *rūpa-vat* which would come under *psu* below); [cf. Zend. *fshu*.]

*Panya* in *śiśva-panya*, q. v.

सु *psu*, Ved. form, aspect, (at the end of comps.; cf. *aruṇa-psu*, *ritu-psu*.)

## फ

फ १. *pha*, the twenty-second consonant of the Nāgarī alphabet and the second letter of the fifth or labial class, being the spirant of *p*, and said to be pronounced like *ph* in *uphill*, *loophole*. — *Pha-kāra*, as, m. the letter or sound *ph*.

फ २. *pha*, as, ā, am, evident, manifest; (as), m. the performance of a mystical rite by which Kūvera's attendants are propitiated; increasing, swelling, enlarging, expanding; an augments, increaser; fruitfulness, fertility, gain; a high wind, a gale; yawning with the mouth wide open; (am), n. blowing, panting; bursting with a popping noise (as air bubbles &c.); bubbling, boiling; angry speech; unprofitable or idle speech; [cf. *phā*.]

फक्क *phakk*, cl. 1. P. *phakkati*, *paphakka*, *phakkishyati*, *aphakkū*, *phakkītum*, to move slowly, go softly, creep, steal along; to have a preconceived opinion; to behave ill, act wrongly, act in a low or unjust manner; to swell: Caus. *phakkayati*, -*yitum*, Aor. *apaphakkat*: Desid. *piphakkishati*: Intens. *pāphakkayate*.

*Phakka*, as, m. a cripple.

*Phakkikā*, f. a preconceived opinion, previous statement; a position, assertion or argument to be proved, thesis to be maintained; logical exposition or elucidation; a sophism, a trick, illusion, fraud; N. of a commentary on the Tarka-saṅgraha.

फगुल *phagula*, as, m., N. of a man; (perhaps incorrectly for *phalguṇa*.)

फञ्जी *phañjī*, f. the plant Clerodendrum Siphonanthus; [cf. *jirṇa-ph*.]

*Phañjīkā*, f. Clerodendrum Siphonanthus; Lipeocercis Serrata (= *deva-tāda*); Alhagi Maurorum (= *dur-ālābhā*).

*Phañjī-pattikā*, f. a species of plant (= *ākhu-parṇi*; also read *phañjī-putrikā*).

फट *phaṭ*, an onomatopoeic word used mystically in incantations.

फट *phaṭa*, as, ā, m. f. (probably fr. rt. *sphaṭ*; = *sphaṭa*), the expanded hood or neck of a serpent [cf. *phaṇa*]; a tooth; a cheat.

फडिङ्गा *phaḍiṅgā*, f. a cricket, grasshopper, locust.

फण *phaṇ*, cl. 1. P. *phaṇati*, *paphāṇa* (2nd sing. *phenītha* or *paphanītha*,

3rd pl. *phenus* or *paphanus*), *phaṇishyati*, *aphañī*, *aphañī*, *phañītum*, to go, go about, move: Caus. *phaṇayati*, *phaṇayati*, -*yitum*, to cause to spring or run (Ved.); *phaṇayati*, to scum, skim, take off (the surface of a fluid); to produce easily or without exertion: Desid. *pīphaṇishati*: Intens. *pampphaṇayate*, *pampphaṇīti*, *pampphaṇīti*.

*Phaṇa*, as, m. (perhaps) scum, froth (Ved.); (as, ā, am), m. f. n. the expanded side of a nostril; (as, ā), m. f. the expanded hood or neck of the cobra di capello, Coluber Naga; a snake in general. — *Phaṇa-giri*, see *phena-giri*. — *Phaṇa-traya*, as, m. n. three hoods (of a snake). — *Phaṇa-dhara*, as, m. = *phaṇa-kara*; an epithet of Śiva. — *Phaṇa-bhṛit*, t, m. = *phaṇa-kara*; a symbolical expression for the number nine (or eight). — *Phaṇa-maṇi*, is, n. 'hood-gem,' a jewel supposed to be found in the hood of a snake. — *Phaṇa-maṇḍala*, as, n.

'hood-orb,' the rounded hood (of a serpent). — *Phaṇa-vat*, ān, atī, at, having a hood, hooded; (ān), n. the cobra di capello, a snake in general. — *Phaṇa-sreṇī*, f. a line or row of serpents' hoods. — *Phaṇa-sṭha*, as, ā, am, being in a serpent's hood (as a gem). — *Phaṇa-kara*, as, m. = *phaṇa-kara*. — *Phaṇāṭopa* (°ṇā-āṭ° or °ṇā-āṭ°), as, m. the swelling of a serpent's hood. — *Phaṇāṭopin*, ī, inī, ī, having the hood swollen (said of a serpent). — *Phaṇāṭapatra* (°ṇā-āṭ° or °ṇā-āṭ°), as, ā, am, having a hood for a parasol (said of a serpent). — *Phaṇā-dhara*, as, m. = *phaṇa-dhara*. — *Phaṇā-phalaka*, am, n. the flat surface of a serpent's hood. — *Phaṇā-bhara*, as, m. the cobra di capello. — *Phaṇā-bhṛit*, t, m. 'hood-bearing,' a snake, serpent. — *Phaṇā-maṇi-sahasra-rūf*, f. the splendor of the thousand jewels on the hood (of the serpent-king, Māgha IX. 25). — *Phaṇā-vat*, ān, m. 'possessing a hood,' the cobra di capello, a snake.

*Phaṇikā*, f. the tree Ficus Oppositifolia. — *Phaṇikeśvara* ('kā-īś°), as, m., N. of one of the eight Vita-rāgas of the Buddhists; [cf. *phaṇindresvara*.]

*Phaṇikāra*, as, m. an epithet of Piṅgala, (perhaps incorrectly for *phaṇa-kara* or *phaṇā-kara*, which would be analogous to his epithets *nāga-rāja* and *bhujurgesa*); N. of a people, (also read *kaṇṇikāra*).

*Phaṇita*, as, ā, am, gone; diluted (?).

*Phaṇin*, ī, m. the hooded serpent, cobra di capello, a serpent in general; an epithet of Rāhu; of Patañjali; a species of herb (= *sarpīṇi*). — *Phaṇi-kanyā*, f. the daughter of a serpent-demon.

— *Phaṇi-keśara* or *phaṇi-keśara*, as, am, m. n. Mesua Roxburghii (= *nāga-keśara*). — *Phaṇi-jā*, f. a species of plant (= *Marāṭhī jharasī*). — *Phaṇi-jihvā*, f. 'serpent's tongue,' N. of a plant (= *mahā-satāvarī*); the plant Sida Cordifolia (= *mahā-sa-mangū*).

— *Phaṇi-jihvikā*, f. the plant Emblica Officialis; = *phaṇi-jihvā*. — *Phaṇi-talpa-ga*, as, m. 'resorting to a serpent as a couch,' an epithet of Viṣṇu. — *Phaṇi-pati*, is, m. 'serpent-king,' N. of the serpent Śeṣha; of Patañjali. — *Phaṇi-priya*, as, m. 'serpent's friend,' wind. — *Phaṇi-phenā*, as, m. 'snake's saliva,' opium (= *ahi-phenā*).

— *Phaṇi-bhārikā*, f. the tree Ficus Oppositifolia (= *phaṇikā*). — *Phaṇi-bhāshya*, am, n. the commentary of Patañjali (= *mahā-bhāshya*). — *Phaṇi-bhuj*, k, m. 'serpent-eater,' a peacock. — *Phaṇi-mukha*, am, n. 'serpent's mouth,' a kind of spade used by housebreakers. — *Phaṇi-lutā* or *phaṇi-vallī*, f. betel-pepper (= *nāga-vallī*). — *Phaṇi-hantri*, f. the plant with which the ichneumon is said to cure itself after the bite of a snake (= *gandha-nākūli*).

— *Phaṇi-lṛit*, t, f. a kind of plant (= *kshudrā dur-ālābhā*). — *Phaṇindra* (°ṇi-in°), as, m. 'serpent-chief,' an epithet of the serpent-demon Śeṣha; an epithet of Patañjali (= *phaṇin*). — *Phaṇindresvara* ('ra-īś°), as, m., N. of one of the eight Vita-rāgas of the Buddhists; [cf. *phaṇikeśvara*]. — *Phaṇiśa* (°ṇi-īśa), as, m. 'serpent-chief,' an epithet of Patañjali (= *phaṇin*).

— *Phaṇiśvara* (°ṇi-īś°), as, m. 'serpent-chief,' an epithet of the serpent-demon Śeṣha; an epithet of Patañjali (= *phaṇin*).

*Phaṇīya*, as or am, m. or n. (?), Cerasus Puddum (= *padma-kāshṭha*).

*Phaṇḍa*, as, m. the belly (= *phāṇḍa*).

फणखेल *phaṇikhela*, as, m. a quail; (probably incorrectly for *phāla-khela*.)

फणिञ्जक *phaṇiñjaka*, as, m. marjoram and another similar plant; (ā), f. a plant, apparently a species of basil with small leaves (commonly called *rāma-dūti*).

फणी *phaṇī*, f., N. of a river.

फत् *phaṭ*, ind. an interjection, in *phaṭ-krī* probably an error for *phut-krī*.

*Phat-kārin*, ī, n. a bird.

फतिहशाह *phatīha-sāha*, N. of a king of Kaśmīra (= فتح شاه).

फतेपुर *phatepura*, am, n., N. of a city.

फर *phaṛ* for *phṛī* = *phṛī*, Ved. to fill.

*Pharvara*, as, ā, am, Ved. filling, (Sāy. = *pū-rāyūrī*.)

फर *phara*, am, n. a shield (= *phalaka*).

फरञ्ज *pharañja*, N. of a place.

फरुवक *pharuvaka*, am, n. a betel-box (= *pūga-pātra*).

फरेन्द्र *pharendra*, as, m. Pandanus Odoratissimus.

फरफराय *pharpharāya*, Nom. A. *pharpharāyate*, -*yitum*, to glance about, dart to and fro.

फरफरीक *pharpharīka*, as, m. (said to be fr. rt. *sphur*), the palm of the hand with the fingers extended; (ā), f. a shoe, = *madana*, q. v.; (am), n. softness, sweetness; a young shoot or branch.

फर्व *pharv*, cl. 1. P. *pharvati*, &c., Ved. to go.

फल *phal*, cl. 1. P. *phalati*, *paphāla* (3rd pl. *phelus*), *phalishyati*, *aphalīti*,

*phalītum*, to split (intrans.), cleave asunder, burst, cleave open (intrans.), burst open, burst asunder (Mahā-bh. Anuśāsana-p. 7472); to bear fruit, yield or produce fruit, (sampaḍah *phal*, to bring forth successes as fruit, have a reward); to be fruitful; to have results or consequences; to result; to succeed; to be fruitful in, be fulfilled by (with abl.); to fall to the share of any one (with loc.), befall; to be useful; to become ripe, ripen; to produce; to shine back, be reflected; to go (for *pal*): Caus. *phālayati*, *api-phalat*: Desid. *pīphalishati*: Intens. *pampphulyate*, *pampphulīti*; [cf. Gr. ἐκ-φλαίν-ω, ἐ-φλαδ-ον, φλα-σ-μύ-ς, πα-φλάξ-ω; perhaps φρελος, φρέλλω: Lat. *fla-re*, *flu-tu-s*, *flū-nien*, *flū-bru-m*, *flō-s*, *flō-er*, *Flora*: Osc. *Flusa*: Goth. *uf-blōs-an*, *blōth*, *blōma*: Old Germ. *blā-an*, 'to blow'; *blus-jan*, 'to bloom'; *bluot*, 'a blossom'; *blās*, 'blowing'; *blāsa*, *bla-tara*, 'bladder'; *bluot*, 'blood'; *blōz*, 'proud': Engl. Sax. *blowan*, *bloma*, *blōstma*: Cambro-Brit. *pāl*, 'a spread'; *palal*, 'a shooting or spreading out'; *paladu*, 'to spread or shoot out.']

*Phala*, am, n. a fruit, fruit (especially that of a tree); produce, crop; a kernel, (*dāqīma-ph*), the kernel of a pomegranate); fruit metaphorically, offspring, progeny, a child (Raghu-v. XIV. 39); a result, consequence, effect [cf. *nish-ph*, *puṅya-ph*, *purāṣ-ph*]; profit, gain, interest on capital, advantage, benefit, utility; recompense, reward, prize, meed, retribution (good or bad); detriment, loss, disadvantage; (in mathematics) the result of a calculation, product or quotient, result (in trigonometry); second term in a rule of three sum; corrective equation; area or superficial contents of a figure; a nutmeg; the three myrobalans (= *tri-phalā*); a testicle; a blade (of a sword or knife, cf. *khadga-ph*); a tablet, board [cf. *sāri-ph*]; a shield; the point of an arrow, head of a dart or spear; a point or spot on a die; a ploughshare (= *phāla*); the menstrual discharge [cf. *nava-phalīkā*, *pushpa*]; a gift, giving; (as), m. the plant *Wrightia Antidy-senterica*, = *kuṭaja*; (ā), f. a species of shrub, = *jīvīhīrīshīṭā*; (ī), f. a species of fragrant plant (= *phalīni*, *priyangu*); a kind of fish (= *phalī*).

— *Phala-kaksha*, as, m., N. of a Yaksha. — *Phala-karṇīkākā*, f. the plant *Aselepias Echinata*. — *Phala-kāmanā*, f. desire of a result or consequence.

— *Phala-kāla*, as, m. the time of fruits, fruit season. — *Phala-kriṣṇya*, as, m. Carissa Carandas or Flacourtia Cataptracta (= *kriṣṇya-pāka-phala*).

— *Phala-keśara*, as, m. 'having fruit for hair,' the cocoa-nut tree (the fruit of which is covered with a fibrous coat resembling hair). — *Phala-kośa* or *phala-koshaka*, as, m. the covering of the testicles, the scrotum. — *Phala-khaṇḍana*, am, n. the destruction of fruits, frustration of results, dis-

appointing. — *Phala-graha, as, ā, am*, 'receiving fruits,' deriving profit or advantage, benefited; (*as*), *m.* the deriving profit or advantage, being benefited. — *Phala-grahi, is, ī, i*, fruitful, bearing fruit in due season. — *Phala-grahishnu, us, us, u*, fruit-bearing, fruitful. — *Phala-grāhīn, ī, m.* 'fruit-bearer,' a tree (properly a fruit tree). — *Phala-ghrita, am, n., Ved.* 'fruit-ghee,' *N.* of an aphrodisiac for men (which is composed of various ingredients, and said to be the invention of Bharad-vāja); *N.* of a powerful medicament used in diseases of the uterus. — *Phala-śamasa, as, m.* 'fruit-goblet,' a cup containing fruit instead of Soma (Ved. the fruit consisting of pounded figs, young leaves, and sour milk); the bark of the Indian fig-tree (ground and eaten with curds by way of penance). — *Phala-śaraka, as, m.* 'fruit-distributor,' a particular official in Buddhist monasteries. — *Phala-śaraka, as, m.* a kind of perfume. — *Phala-śchadana, am, n.* a house built of wooden boards. — *Phala-tas, ind.* consequently, accordingly, virtually. — *Phala-tā, f.* or *phala-tva, am, n.* the being fruit, the state of fruit. — *Phala-traya, am, n.* 'fruit-triad,' three sorts of fruit collectively (the fruit of the vine with those of Grewia Asiatica or Xylocarpus Granatum and Gmelina Arborea); the three myrobalsans. — *Phala-trika, am, n.* 'fruit-triad,' the three myrobalsans. — *Phala-da, as, ā, am*, 'fruit-giving,' yielding or bearing fruit; bringing profit or gain; giving a reward, rewarding; (*as*), *m.* a tree (properly a fruit tree). — *Phala-dāyī, tū, trī, tri, or phala-dāyīn, ī, inī, ī*, 'fruit-giving,' yielding fruit; giving a result. — *Phala-nīrṛitī, is, f.* final consequence or result. — *Phala-nīrṛitī, is, f.* cessation of consequences. — *Phala-nīshpatti, is, f.* production of fruit, bearing fruit, yielding profit, having the desired results. — *Phala-pañcāmī, am, n.* a collection of five kinds of acid vegetables and fruits; (see *phalāmla-pañcāka*). — *Phala-parīṇatī, is, f.* the ripeness of fruit. — *Phala-pāka, as, m.* the ripening of fruit; the fulness of consequences; Carissa Carandas or Flacourtia Cataphracta; [cf. *pāka-phala* and *kṛishṇa-pākaphala*]. — *Phalāpākānta ('ka-an')*, *as, ā, am*, ending with the ripening of fruit; (*ā*), *f.* an annual plant. — *Phalāpākāvāsānū ('ka-av')*, *f.* terminating with ripeness of fruit,' an annual plant. — *Phalāpākin, ī, m.* the plant Thespesia Populneoides. — *Phala-pātana, am, n.* knocking down or gathering fruit. — *Phala-pādapa, as, m.* a fruit tree. — *Phala-pūccha, as, m.* a particular species of esculent root or bulb. — *Phala-pura, am, n., N.* of a city (= *phalaka-pura*). — *Phala-pushpa-vṛiddhī, is, f.* increase or growth of fruits and flowers. — *Phala-pushpā* or *phala-pushpī, f.* Ipomoea Turpethum (= *piṇḍa-kharjūri*). — *Phala-pushpopasobhita ('pa-up')*, *as, ā, am*, adorned with fruits and flowers. — *Phala-pūra* or *phala-pūra, as, m.* 'full of kernels,' common citron. — *Phala-pracāyana, am, n.* fruit-gathering, gathering fruits. — *Phala-prajamana, am, n.* the production of fruit. — *Phala-prada, as, ā, am*, yielding fruit, productive; bringing a reward. — *Phala-pradāna, am, n.* the giving of fruits; a ceremony at weddings. — *Phala-prayukta, as, ā, am*, connected with or producing consequences, yielding fruit. — *Phala-prasūti, is, f.* a growth of fruit, crop of fruit. — *Phala-prāptī, is, f.* obtaining (the desired) fruit or result; enjoying the consequences of actions. — *Phala-priyā, f.* a species of fragrant plant (= *priyargu*). — *Phala-prepsu, us, us, u*, wishing to obtain fruit, desirous of attaining results. — *Phala-bandhān, ī, inī, ī*, forming or developing fruit, setting (said of blossom). — *Phala-bandhya, as, ā, am*, barren or destitute of fruit, not bearing fruit; [cf. *phalābandhya*]. — *Phala-bhāga, as, m.* a share in any product, share of advantage or profit; *N.* of an astrological work. — *Phala-bhāgin, ī, inī, ī*, sharing in the profit or advantage, partaking of a reward. — *Phala-bhāj, k, k, k*, receiving or having fruit, having consequences; sharing in a reward. — *Phala-bhuj, k, k, k*, enjoying fruit. — *Phala-bhūti, is, m., N.* of a Brāhman. — *Phala-bhūmī,*

*is, f.* 'the land of retribution,' a place of reward or recompense (as heaven, hell, &c.). — *Phala-bhṛit, t, t, t*, fruit-bearing, fruitful, productive. — *Phala-bhoga, as, m.* enjoyment of consequences; possession of rent or profit, usufruct. — *Phala-bhogin, ī, inī, ī*, enjoying fruits or consequences, receiving profits. — *Phala-matsyā, f.* the aloe plant. — *Phala-mukhyā, f.* a species of plant (= *aja-modā*). — *Phala-mudgarikā, f.* a kind of date tree (= *piṇḍa-kharjūri*). — *Phala-mūla, am, n. or e, n. du. or āni, n. pl.* fruits and roots. — *Phalamūlin, ī, inī, ī*, having (edible) fruits and roots. — *Phala-yoga, as, m.* the attainment of an object; remuneration, wages. — *Phala-rājan, ā, m.* 'king of the fruits,' a water-melon. — *Phala-vaṭ, ān, atī, at*, fruit-bearing, fructiferous, covered or laden with fruits, fruitful; yielding results or consequences, successful, profitable, advantageous; containing the result or end of a plot; (*atī*), *f.* a species of plant (= *priyargu*; cf. *phalīnī*). — *Phalavat-tva, am, n.* or *phalavat-tā, f.* fruitfulness, beneficial results or consequences. — *Phala-vartī, is, f.* (in medicine) a suppository. — *Phalavartula, am, n.* a water-melon; (probably *as, m.*), the plant Gardenia Latifolia. — *Phala-vallī, f.* a series of quotients in the solution of certain arithmetical problems. — *Phala-vikroyin, ī, inī, m. f.* a fruit-seller, fruiterer, dealer in fruits. — *Phala-vriksha, as, m.* a fruit tree. — *Phala-vrikshaka, as, m.* the bread-fruit tree. — *Phala-sādhava, as, m.* the pomegranate tree. — *Phalāsāhī-tva, am, n.* the bearing of fruit; experience of consequences or results. — *Phala-sālin, ī, inī, ī*, bearing or yielding fruit; experiencing consequences, sharing in results. — *Phala-saiśira, as, m.* Zizyphus Jujuba (= *badara*). — *Phala-sreshtha, as, m.* 'best of fruits,' the mango tree. — *Phala-samstha, as, ā, am*, bearing fruit. — *Phala-sampad, t, f.* abundance of fruit, good result, success, prosperity. — *Phala-sambadhā, as, m.* 'fruit-endowed,' the tree Ficus Glomerata. — *Phala-sambhava, as, ā, am*, or *phala-sambhū, is, us, u*, produced in or by fruit. — *Phala-sambhārā, f.* 'having an abundance of fruit,' the tree Ficus Oppositifolia. — *Phala-sahasra, am, n.* a thousand fruits; (*e*), *n. du.* two thousand fruits. — *Phala-sādhana, am, n.* a means of effecting any result. — *Phala-siddhī, is, f.* acquiring fruit, reaping fruit, realising an object; a prosperous issue. — *Phala-sthāna, am, n.* the stage in which fruits or results are enjoyed. — *Phala-sneha, as, m.* 'having oil in the fruit,' a walnut tree. — *Phala-hāni, is, f.* loss of fruit or profit. — *Phala-hārin, ī, inī, ī*, fruit-seizing, stealing fruits. — *Phala-hāri, f.* an epithet of Kālī (a form of Durgā). — *Phala-hīna, as, ā, am*, void of fruit, yielding no profit. — *Phala-hetu, us, us, u*, one who has results for a motive, acting with a view to results. — *Phalākārkshā ('la-āk')*, *f.* hope or expectation of favourable consequences. — *Phalākārkshin, ī, inī, ī*, desirous of results, wishing for favourable consequences. — *Phalāgama ('la-āg')*, *as, m.* 'arrival of fruits,' the fruit season, autumn. — *Phalādhyā ('la-ādhy')*, *f.* 'rich in fruit,' a variety of the plantain (= *kāshtha-kadalī*). — *Phalādāna ('la-aḍ')*, *as, m.* 'fruit-eater,' a parrot; [cf. *phalāsūna*]. — *Phalādhyaksha ('la-adh')*, *am, n.* 'superintendent of fruits,' the tree Mimosa Kauli. — *Phalāmubandha ('la-an')*, *as, m.* sequence or succession of results, consequences, results. — *Phalānumeya ('la-an')*, *as, ā, am*, inferable from consequences or results. — *Phalānusarāya ('la-an')*, *am, n.* rate or aggregate of profits. — *Phalānta ('la-an')*, *as, m.* 'ending with fruit,' a bamboo (which dies away after bearing fruit). — *Phalānveshin ('la-an')*, *ī, inī, ī*, seeking fruits or results, looking for a reward. — *Phalāpekshā ('la-ap')*, *f.* regard to results, expectation of consequences. — *Phalāpeta ('la-ap')*, *as, ā, am*, deprived of fruit, unproductive, infertile. — *Phalāphalīkā ('la-aph')*, *f.* see Gāṇa Śāka-pārthivādi to Vārttika to Pāp. II, I, 69. — *Phalābandhya ('la-ab')*, *as, ā, am*, not barren of fruit, bearing fruit; [cf. *phala-bandhya*]. — *Phalābhoga ('la-abh')*,

*as, m.* non-enjoyment of profits, &c. — *Phalāmla ('la-am')*, *as, m.* a species of sorrel, Rumex Vesicarius; (*am*), *n.* a tamarind. — *Phalāmla-pañcāka ('la-am')*, *am, n.* the five acid or sour fruits, viz. bergamot, orange, sorrel, tamarind, and citron; [cf. *amla-pañca* and *phala-pañcāmīla*]. — *Phalāmīla, as, ā, am*, (probably) accompanied with sauce prepared from sour tamarind juice. — *Phalāvāma ('la-ār')*, *as, m.* a fruit-garden, orchard. — *Phalāsana ('la-as')*, *as, m.* 'fruit-eater,' a parrot; [cf. *phalādāna*]. — *Phalāsīn ('la-ās')*, *ī, inī, ī*, feeding or living on fruits. — *Phalāsakta ('la-ās')*, *as, ā, am*, attached to fruit or results, acting for the sake of reward; fond of fruit, seeking to pluck fruit. — *Phalāsava ('la-ās')*, *as, m.* a decoction of fruits. — *Phalāsthī ('la-as')*, *ī, n.* 'having a hard kernel for fruit,' a cocoa-nut. — *Phalāhāra ('la-āh')*, *as, ī, am*, feeding or living on fruits, gathering fruits. — *Phale-grāhi* or *phale-grāhī, is, is, ī, or phale-grāhīn, ī, inī, ī*, bearing fruit in season, fruitful (= *phala-grahi*). — *Phalendra ('la-in')*, *as, m.* 'fruit-king,' a species of Eugenia (= *rāja-jambū*). — *Phale-pāka, phale-pākā, phale-pāku, see* Gāṇa to Pāp. VII, 3, 53. — *Phale-pushpā, f.* a kind of small shrub (= *droṇa-pushpī*). — *Phale-ruhā, f.* the trumpet-flower, Bignonia Suaveolens. — *Phalodāya ('la-ud')*, *as, m.* the collecting of fruits, a collection of fruits. — *Phalottamā ('la-ut')*, *f.* 'best of fruits,' a kind of grape without stones (= *kākālī-drākshā*); a black grape; the three myrobalsans (= *trī-phalā*); the benefit arising from sacred study (?); a small sort of rope (?). — *Phalotpalī ('la-uf')*, *is, m.* the mango tree; (perhaps incorrectly for *phalot-pattī*). — *Phalotpattī ('la-uf')*, *is, f.* production of fruit, profit, gain, advantage. — *Phalodaka ('la-ud')*, *as, m., N.* of a Yaksha. — *Phalodaya ('la-ud')*, *as, m.* coming forth or appearance of fruit; profit, advantage, gain; appearance of consequences or results, consequence, result, recompense, reward, retribution, punishment; happiness, joy; heaven, paradise. — *Phalodgama ('la-ud')*, *as, m.* the production of fruit, appearance of fruit. — *Phaloddeśu ('la-ud')*, *as, m.* regard to results. — *Phalodbhava ('la-ud')*, *as, ā, am*, obtained or derived from fruits. — *Phalopajivīn ('la-up')*, *ī, inī, ī*, living by the cultivation or sale of fruits. — *Phalopta ('la-up')*, *as, ā, am*, possessing fruits, yielding fruit.

*Phalaka, as, am, m. n.* (at the end of an adj. comp., *f. ikā*) = *phala*, fruit, result, consequence, profit, gain; menstruation [cf. *nava-phalīkī*]; a shield; (*as*), *m.* the plant Mesua Roxburghii; (*am*), *n.* a board, lath, plank, a bench; a slab at the base of a pedestal; cf. *sphaṭika-ph'*; any flat surface [cf. *phana-ph'*]; a slab or tablet for writing on [cf. *ditra-ph'*, *lpa-ph'*]; a leaf or page for writing on; the stand on which a Buddhist priest keeps his turban; a broad flat bone, the os frontis or bone of the forehead; the palm of the hand; the buttocks; a particular vessel; a kind of cloth; the top or head of an arrow; the pericarp of a lotus; (*ā*), *f.* a various reading for *halakā* in Gāṇa Prekshādi to Pāp. IV, 2, 80. — *Phalaka-pāyī, is, m.* a soldier armed with a shield. — *Phalaka-pura, am, n., N.* of a town in the east of India; [cf. *phala-pura*]. — *Phalaka-yantra, am, n.* an astronomical instrument invented by Bhāskara. — *Phalaka-saktha, am, n.* a thigh like a board, (Scholiast on Pāp. V, 4, 98). — *Phalaka-vana* or *phalaki-vana, am, n., N.* of a forest sacred to Sarasvatī. — *Phalāśādana ('ha-ās')*, *am, n.* the obtaining or reaching a plank (said of a drowning person).

*Phalakin, ī, inī, ī*, having boards, boarded; armed with a shield; (*ī*), *m.* a wooden bench; a kind of fish, = *phali*; (*ī, ī*), *m. n.* sandal-wood.

*Phalat, an, anti, at*, bearing or yielding fruit; producing consequences; bringing gain or profit.

*Phalaj-jala-pāsudeva, as, m., N.* of a poet.

*Phalana, am, n.* bearing fruit, fructifying; producing consequences.

*Phalasa, as, ā, am*, possessed of fruit?; (*as*), *m.* the bread-fruit or Jaka tree (= *panasa*).

*Phalāhī*, f. the cotton tree, cotton plant.  
*Phali*, is, m. a kind of fish commonly Phalāi.  
*Phalikhā*, f. a kind of bean (= *nish-pāvi*); Thespesia Populneoides.

*Phalita*, as, ā, am, that has produced fruit, bearing fruit, yielding fruit, fruitful; yielding a result, followed by a consequence, successful; fulfilled, accomplished (as a desire); produced as a consequence; *phalitam vrikshath*, fruit was borne by the trees, the trees bore fruit; (as), m. a tree (properly a fruit tree); (ā), f. a menstruous woman; (am), n. a kind of perfume (= *sailaya*).

*Phalitavya*, as, ā, am, to be accompanied by fruits or good consequences.

*Phalin*, ī, īni, ī, fruitful, bearing fruit, (at the end of comps.; cf. *sat-ph*<sup>o</sup>); productive of results or consequences, advantageous, profitable; having an iron point (as an arrow); (ī), m. a tree, especially one in fruit; (*īni*), f. a medicinal plant (= *priyangu*); a species of herb, Echites Dichotoma; a species of flower, Celosia Cristata; *phalini yonih*, (in medicine) the vagina injured by too violent sexual intercourse. — *Phali-ga*, as, m., Ved. a cloud, (perhaps 'a receptacle for water'; Sāy. *phali* = *vrishṭi-jala*, rain-water.)

*Phalina*, as, ā, am, fruitful, bearing or yielding fruit; (as), m. the bread-fruit tree (= *panasa*).

*Phali-kri*, cl. 8. P. A. *phali-karoti*, -*kurute*, -*kartum*, Ved. to separate the fruit or grain from the husks, to winnow, thresh, (according to a Scholiast *phali-karoti* = *avahatya sukshma-tushebhya vijojayati*). — *Phali-karaṇa*, am, n. or *phali-kāra*, as, m. separating the grain from the husks, the grain (of rice &c.) separated from the husks. — *Phali-krita*, as, ā, am, threshed, winnowed.

*Phaliya*, see Gaṇa Utkarādī to Pāp. IV. 2, 90.

*Phala*, am, n. a flower, a bud.

*Phāla*, as, am, m. n. a ploughshare, (Sāy. = *bhūmi-vidāraka-kāshṭha*); a kind of hoe or shovel; a bundle; the forehead; (as), m. a citron tree; an epithet of Mahā-deva; of Bala-rāma; = *ut-pluti*; (as, ī, am), made of cotton (as a garment; in this sense perhaps fr. *phala*). — *Phāla-kriṣṭa*, as, ā, am, tilled with the plough, ploughed, furrowed; growing on arable land, produced by cultivation; (am), n. ploughed or cultivated soil, a ploughed field; *a-phālakriṣṭa*, as, ā, am, growing on uncultivated soil, growing wild. — *Phāla-gupta*, as, ā, am, 'ploughshare-defended,' an epithet of Bala-rāma; [cf. *halāyudha*]. — *Phāla-dati*, f. 'having teeth like ploughshares,' N. of a female demon. — *Phālāhata* ('*la-āh*'), as, ā, am, 'struck with the ploughshare,' ploughed.

*Phālikaraṇa*, as, ī, am (fr. *phali-karaṇa*), Ved. made of husks.

*Phulla*, is, f. full expansion or perfection (?); see Vopa-deva XXVI. 183.

*Phulla*, as, ā, am (past pass. part. of rt. *phal* by Pāp. VIII. 2, 55), 'split or cleft open,' open, expanded, blown (as a flower); in full bloom, flowering, flowery, in blossom, covered with flowers; opened wide, dilated (as the eyes); smiling, gay; (as), m., N. of a saint; (am), n. a full-blown flower; [cf. Gr. *φύλλο-ν*; Lat. *foliu-m*]. — *Phullatūvarī*, f. alum. — *Phulla-dāman*, a, n. 'flowery garland,' a kind of metre, four times -----, -----, -----, -----, (also called *pushpa-dāman*, q. v.). — *Phulla-trishṭi*, is, is, ī, or *phullana-gana*, or *phulla-netra*, as, ā, am, having full or large eyes, having the eyes dilated (with pleasure), smiling, happy. — *Phulla-pura*, am, n., N. of a city. — *Phulla-phāla*, as, m. the wind raised in winnowing corn (= *phalla-phala*). — *Phulla-loḍana*, as, ā, am, having the eyes dilated, looking pleased or happy; full-eyed; (as), m. a kind of antelope; (am), n. a large full eye. — *Phulla-rat*, ān, atī, at, expanded, blossoming, blowing. — *Phulla-vudana*, as, ā, am, 'smiling-faced,' looking pleased or happy. — *Phullāmbikā* ('*la-am*'), f., N. of a woman, wife of Go-vinda and mother of Nīlakaṇṭha Catur-dhara. — *Phullāraṇyū-māhātmya*

(*'la-ar'*), am, n., N. of a section of the Agni-Purāna. — *Phulloṭpala* ('*la-ut'*'), am, n. 'whose lotuses are in full bloom,' N. of a lake.

*Phulli*, is, f. blossoming, blowing.

**फलय phalaya** (?), as, m., N. of a mountain.

**फलसतीय phalasatiya**, N. of a country (Palestine?).

**फलहक phalahaka**, as, m. a plank, board (= *phalaku*); N. of a place (?).

**फलायोपित phalayoshit**, t, f. a cricket; [cf. *phaṅgā*].

**फलूय phalūsha**, as, m. a species of creeper.

**फलोनि phaloni** (?), pudenda muliebria.

**फल्क phalka**, as, ā, am, having an expanded or extended body, = *visāritānga*; = *visodhitānka*; [cf. Gr. *φοκός*].

**फल्गु phalgu**, us, us (*ūs*, Vājasaneyī-saṃhitā XXIV. 4), u (said to be fr. rt. *phal*; perhaps fr. rt. *sphurj*), reddish (this meaning is Vedic and is doubtful; cf. *phalguna*); small, minute; pithless, sapless, unsubstantial, (opposed to *sāra*); worthless, vain, unprofitable, unmeaning, useless; flimsy, weak, feeble, insignificant; untrue; (*us*), f. the opposite-leaved fig-tree, Ficus Oppositifolia; a red powder usually of the root of wild ginger (coloured with sappan wood and thrown over one another by the Hindus at the Holi festival; cf. *phalgūtsava*, *holākā*); the spring season; N. of a river flowing past Gayā; (*ū*), f. du., N. of a Nakshatra. — *Phalgu-tā*, f. or *phalgu-tva*, am, n. worthlessness, vainness, vanity, uselessness, insignificance. — *Phalgu-tīrtha*, am, n., N. of a sacred bathing-place near Gayā. — *Phalgu-da*, as, ā, am, giving little, niggardly; (*ā*), f., N. of a river (= *phalgu*).

— *Phalgu-prāsaha*, as, ā, am, Ved. having little strength. — *Phalgu-vat*, ān, atī, at (?), insignificant, worthless, weak. — *Phalgu-vāṭikā*, f. the opposite-leaved fig-tree, Ficus Oppositifolia. — *Phalgu-vrīnta*, as or am, m. or n. (?), a species of Sympleococ. — *Phalgu-vrīntāka*, as, m. a species of Colosanthus. — *Phalgu-hastinī*, f., N. of a poetess. — *Phalgu-tātsava* ('*gu-ut'*'), as, m. the vernal festival, commonly called Holi, in honour of Kṛishṇa, at which the people throw a red powder over one another.

*Phalguṇa*, *phalguṇaka*, incorrect forms for *phalguna*, *phalgunaka*.

*Phalguna*, as, ī, am, red; born under the Nakshatra Phalgunī; (as), m. the month Phalguna (= *phālguna*); an epithet of Arjuna (= *phālguna*); N. of a man; (ī), f., N. of a double Nakshatra (q. v.) also called *arjuni*; the opposite-leaved fig-tree, Ficus Oppositifolia; N. of a woman. — *Phalguna-svāmīn*, ī, m., N. of a temple built by Phalguna. — *Phalguni-bhava*, as, m. an epithet of the planet Jupiter (= *phālguni-bhava*).

*Phalgunaka*, as, m., N. of a man; (ās), m. pl., N. of a people.

*Phalgunāla*, as, m. the month Phalguna (= *phālgunāla*).

*Phalgunika*, ās, m. pl., N. of a people.

*Phalguva*, as, ā, am, Ved. insignificant, frivolous.

*Phālguna*, an incorrect form for *phālguna* below.

*Phālguna*, as, ī, am, belonging to the Nakshatra Phalgunī; born under the Nakshatra Phalgunī; (as), m., scil. *māsa*, the month during which the full moon stands in the Nakshatra Phalgunī (February–March); an epithet of Arjuna [cf. *phalguna*]; the plant Terminalia Arjuna, = *nadi-ja*; (ī), f., N. of the sixteenth and seventeenth lunar asterisms (distinguished as *pūrvī* and *uttarā*; 'the former' and 'the latter,' = *phalgunī*); scil. *paurṇamāsī*, the day of full moon in the month Phālguna on which the Holi or great vernal festival of the Hindus is celebrated; (am), n. a species of grass used as a substitute for the Soma plant (and also called *arjunāni*); N. of a place of pilgrimage. — *Phālgunā-*

*nūja* ('*na-an*'), as, m. 'younger brother of the month Phālguna,' the vernal month Caitra. — *Phālguni-paurṇamāsī*, f. the day of full moon in the month Phālguna. — *Phālguni-bhava*, as, m. an epithet of the planet Jupiter (= *phalgunī-bhava*).

*Phālgunāla*, as, m. the month Phālguna (= *phālgunāla*).

*Phālguni*, is, m. a patronymic from Phālguna (= *arjuna*).

*Phālgunika*, as, ī, am, belonging to the Nakshatra Phalgunī or to the day of full moon in the month Phālguna; (as), m., scil. *māsa*, the month Phālguna.

*Phālgunya*, as, m. a metronymic from Phalgunī.

**फलकिन phallakin**, ī, m. a kind of fish (= *phalaktin*).

**फलफल phalla-phala**, as, m. = *phulla-phāla* (probably onomatopoeic), the wind raised in winnowing grain.

**फषाजिग phashājiga** and *phashājima*, N. of two places.

**फा phā**, *phās*, m. heat; useless or idle talk; growth, increase; one who increases, an increaser; [cf. 2. *pha*].

**फाट phāt**, ind. an interjection of calling.

**फाटको phāṭaki**, f. alum (= *sphāṭi*).

**फािरि phāiri**, is, f. (fr. rt. *phaṛ*), unrefined sugar, molasses; flour or meal mixed with curds (= *karambha*).

*Phāṛita*, am, n. (fr. Caus. of rt. *phaṛ*), the inspissated juice of the sugar-cane, raw sugar; the inspissated juice of other plants; [cf. Arab. *فانيد*; Pers. *پانيد*; medieval Lat. *penidiūm*]. — *Phāṛiti-bhūta*, as, ā, am, inspissated.

*Phāṛita*, as, ā, am (a contraction of *phāṛita*), obtained by straining or filtering, readily or easily prepared, anything made by an easy process (as a decoction &c.); (as), m. an infusion, decoction, pounded medicinal substances mixed with four parts of hot water and filtered; (am), n. the first particles of butter that are produced by churning. — *Phāṛitā-hṛita* ('*ṛa-āh*'), as, m., N. of a man; a patronymic from Phāṛitāhṛiti; (ās), m. pl. the pupils of Phāṛitāhṛiti. — *Phāṛitāhṛitāyana*, as, m. a patronymic from Phāṛitāhṛiti. — *Phāṛitāhṛiti*, is, m., N. of a man; see Pāp. IV. 1, 150.

*Phāṛitaka*, as, m. an infusion, decoction (= *phāṛitā*).

*Phāṛḍa*, am, n. the belly (= *phaṛḍa*).

*Phāṛḍin*, ī, m., N. of a serpent-demon.

**फािरि phāiri**, Ved. (Sāy.) = *āyudha*.

*Phāriya*, as, ā, am, Ved. (Sāy.) = *āyudha-rat*.

**फाल phāla**. See col. 1.

**फालखेला phālakhelā**, f. a quail; (also read *phaṅkhela*, *phalakhela* or *phulakhelā*.)

**फालित phālita**, perhaps for *phāṛita*.

**फालीकरण phālikaraṇa**. See col. 1.

**फाल्गुन phālguna**, &c. See col. 2.

**फि phi**, is, m. a wicked man; useless or idle talk; anger, passion.

**फिङ्गक phirigaka**, as, m. a kind of bird, the fork-tailed shrike (= *kalinga*, *kulinga*).

**फिरङ्ग phiranga**, as, m. the country of the Franks (i. e. of Europeans); the disease of the Franks, syphilis. — *Phiranga-roṭi*, f. European bread.

*Phirangin*, ī, m. a Frank, a European.

**फिराल phirāla**, N. of a place.

**फिरिराड phirirāḍa**, as, m., N. of a prince.

**फु phu**, us, m. 'a magical formula; useless or idle talk.

फुक phuka, as, m. a bird.

फुट फुटा, as, ā, am, m. f. n. the hood or expanded neck of a snake (= phata, phana).

फुटिका फुट्टिका, f. a sort of woven texture.

फुत् phut or phūt, an onomatopoeic word imitative of the sound made by blowing or puffing into liquids, or by the boiling or bubbling of water, &c.; sometimes expressive of disregard or contempt; (used only in connection with rt. *kṛi*). — *Phut-kāra*, as, m. 'making a blowing or crackling noise,' fire. — *Phut-kartu-manas*, ās, ās, as, wishing to make a derisory noise, intending to cry aloud. — *Phut-kāra* or *phūt-kāra*, as, m. blowing, hissing, whizzing; the hiss of a serpent; shouting loudly, shrieking, screaming. — *Phut-kāra-vat*, ān, āti, at, hissing; shrieking. — *Phut-kārya* in *a-phutkārya*, as, ā, am, requiring no blowing. — *Phut-kṛi* or *phūt-kṛi*, cl. S. P. A. -*karoti*, -*kurute*, -*kartum*, to blow, blow into; to scream, shriek, screech. — *Phut-kṛita* or *phūt-kṛita*, as, ā, am, blown, blown on, blown into, breathed in, cooled by blowing into; blown up (as a bubble); screamed aloud; (am), n. the sound of a wind instrument; a loud scream, shriek. — *Phut-kṛiti* or *phūt-kṛiti*, is, f. blowing, hissing; screaming.

फुफ्फु phupphu, ind. an onomatopoeic word. — *Phupphu-kāraka*, as, ikā, am, panting, gasping. *Phupphusa*, as, am, m. n. the lungs; [cf. *pupphusa*; Gr. *φῦσα*, *φυσάω*.]

फुम्फुसा phumphuā, ind. imitation of the sound made by the crackling of fire.

फुलिङ्ग phulinga, as or am, m. or n. (?), syphilis; [cf. *phiranga*.]

फुल्ल phull (more properly regarded as a Nom. fr. *phulla*), cl. I. P. *phullati*, *phullā*, &c., to open, expand (as a flower), bloom, blossom, blow, flower.

*Phullana*, as, i, am, filling with air, inflating.

फुल्ल phulla, phulli, &c. See p. 670, col. 1.

फुल्लरीक phullarika, as, m. a district, place; a snake, serpent.

फूत् phūt, phūt-kāra, &c. See *phut* above.

फेचक phechaka, as, m. a kind of bird.

फेद् phet, ind. an onomatopoeic word (= *phet*). — *Phet-kāra*, as, m. howling, a howl. — *Phet-kārin*, ī, īni, ī, howling. — *Phet-kāriṇi-tantra*, am, n., N. of a work on magic.

फेण pheṇa = *phena* below.

फेण्ट pheṇṭa, as, m. a kind of bird.

फेत phet, ind. an onomatopoeic word. — *Phet-kāra*, as, m. howling (of the wind or of animals). — *Phet-kārin*, ī, īni, ī, howling; (īṇi), f., N. of a Tantra. — *Phet-kāriya*, am, n., N. of a Tantra. — *Phet-kṛita*, am, n. howling, a howl.

फेन phena or pheṇa, as, am, m. n. (said to be fr. *phe*, substituted for rt. *spḥāy*, Uṇāḍi-s. III. 3; by some derived fr. rt. *phay*), foam, froth, spume; scum [cf. *duḡḍha-pho*, *payah-pheni*]; foam of the mouth, moisture of the lips, saliva [cf. *vṛtshālī-phena-pita*, *phayī-pho*]; (as), m. white cuttle-fish bone, os sepia, supposed to be indurated foam of the sea [cf. *abdhi-kapha*, *abdhi-pho*, *samudra-pho*]; N. of a son of Ushad-ratha and father of Su-tapas; (ā), f. a species of shrub, = *sātālā*; (?), f. a kind of food; [cf. Lat. *spāma*; Angl. Sax. *fam*, *feman*; Slav. *pēna*, 'foam.']. — *Phena-giri*, is, m., N. of a mountain near the mouth of the Indus; (also written *phena-giri*). — *Phena-tā*, f. frothiness, vapour. — *Phena-duḡḍha*, f. a kind of small shrub (= *duḡḍha-pheni*). — *Phena-pa*, as, ā, am, 'froth-drinking, foam-quaffing,' feeding on foam; (according to a Scholiast = *svayam*

*patitaiḥ phalādībhir jīvan*; also spelt *phena-pa*). — *Phena-piṇḍa*, as, m. 'a mass of foam,' a mere bubble, any mere fancy, empty idea, nonentity, nonsense. — *Phena-prakhya*, as, ā, am, foam-like, resembling foam. — *Phena-mehin*, ī, īni, ī, discharging frothy urine. — *Phena-vat*, ān, āti, at, frothy, foaming, bubbling. — *Phena-vāhin*, ī, m. 'carrying off the scum,' a filtering cloth; 'foam-bearing,' (perhaps) the thunderbolt of Indra (Indra having used the foam of the sea for his thunderbolt to kill the demon Vjitra); (perhaps rather) an epithet of Indra; [cf. *phenāsāni*.] — *Phenāgra* ('*na-ag*'), am, n. 'surface of foam,' a bubble on the water. — *Phenāsāni* ('*na-as*'), is, m. 'having foam for a thunderbolt,' an epithet of Indra. — *Phenāhāra* ('*na-āh*'), as, ā, am, living on foam, feeding on froth. — *Phenopama* ('*na-up*'), as, ā, am, foam-like, resembling foam (said of life).

*Phenaka*, as, m. white cuttle-fish bone, os sepia; (as, ā), m. f. a kind of pastry; ground rice boiled in water; the soap-berry?; (*ikā*), f. a kind of prepared food; froth.

*Phenala*, as, ā, am, frothy, foamy; [cf. *phenila*.] *Phenāya*, Nom. A. *phenāyate*, -*yitum*, to foam, froth.

*Phenāyamāna*, as, ā, am, foaming, frothing.

*Phenila*, as, ā, am, foamy, frothy, spumous; (as), m. the soap plant, Sapindus Detergens; the plant Zizyphus Jujuba, = *badara*; (ā), f. a species of plant (= *bāmba*, *bāmbi*, *jala-brahmi*, *sarpākshī*); the plant Sapindus Detergens; (am), n. (probably) the fruit of Sapindus Detergens; the fruit of Zizyphus Jujuba; the fruit of Madana.

*Phenya*, us, ā, am, Ved. existing in foam; (Maht-dhara) = *dhṛṇḍre bhavaḥ*.

फेर phera, as, m. (an onomatopoeic word; cf. *phet*, *phet*), a jackal.

*Pheraṇḍa*, as, m. a jackal.

फेरल pherala, N. of a place; (perhaps wrongly for *kerala*.)

फेरव phe-rava, as, m. (fr. *phe* onomatopoeic + *rava*), a jackal; a Rākshasa, a goblin, a demon; (as, ā, am), fraudulent, crafty, a rogue, a cheat; malicious, noxious, injurious.

*Pheru*, us, m. a jackal.

फेल्ल phell, cl. I. P. *phellati*, &c., to go, move.

फेल्ल phella, am, ā, n. f. remnants of food, leavings of a meal, droppings from the mouth, refuse, orts; a particular high number.

*Phelli*, is, or *pheli*, f. remnants of food.

*Phellikā*, f. = *pheli*.

फेसल phesala (?), N. of a place.

फौल्लि phaulli (fr. *phulla*), see Scholiast on Vārtika III. to Pāṇ. VIII. 2, 42.

## व

व 1. *ba*, the twenty-third consonant of the Nāgarī alphabet and the third of the labial class, often confounded with the semivowel *v*, with which some grammarians consider it optionally interchangeable. — *Ba-kāra*, as, m. the letter or sound *ba*.

व 2. *ba*, as, m. a N. of Varuṇa; water; a water-jar. According to lexicographers *ba* also = *bhaga*, *gandhana*, *vapana*, &c.

वंह् *banh*, also written *vanh* (related to 2. *brih*), cl. I. A. *banhate*, *babanhe*, *banhitā*, &c., to grow, increase: Caus. P. *banhayati*, -*yitum*, to cause to grow, increase, strengthen, fix, make firm; [cf. *bahala*, *bahu*, *bahula*.]

*Banhimān*, ā, m. muchness, abundance, multitude. *Banhiṣṭha*, as, ā, am (superl. of *bahula*), very much, very many, most abundant, very abundant, very great, excessive.

*Banhiyas*, ān, asī, as (compar. of *bahula*), much more, more abundant, very many, exceeding.

वक *baka*, &c. See *vaka*.

बकुर *bakura*, as, m., Ved. (according to native authorities), a thunderbolt, lightning, anything shining; perhaps 'a horn, trumpet, or other wind instrument used in battle'; [cf. *bākura*, *bekurā*.]

बगदाद् *bagadāda*, N. of a city, Bagdad.

*Bagadāru*, N. of a place.

*Bagadāha*, N. of a place.

बङ्ग *bangā*, as, m. the country of Bengal; (usually written *vanḡa*, q. v.)

*Bangāla*, as, m. (?), N. of the country Bengal.

बज *baja*, as, m., Ved. (probably) N. of a herb used as a charm against evil spirits.

बद् *baḍ*, ind. (perhaps connected with *vāḍham*, q. v.), Ved. (a particle of affirmation), in truth, certainly (Sāy. = *satyam*); [cf. Zend *bāt*, *bā*.]

बठ् *baṭh* = rt. *vaṭh*, q. v.

बडपिला *baḍapilā*, f., N. of a village.

बडवा *baḍavā*, f. a mare; the nymph Aśvinī or the personification of the asterism represented by a horse's head; a female slave. — *Baḍāvāgnī* ('*vā-ag*'), is, or *baḍavānāla* ('*vā-an*'), as, m. submarine fire; (in mythology) a being consisting of flame but with the head of a mare, fabled to have sprung from the thighs of Urvā and to have been received by the ocean. — *Baḍāvā-mukha*, as, m. submarine fire; (am), n. the infernal regions. — *Baḍāvā-suta*, am, m. du. the two sons of Aśvinī, (see *asvin*, *asvinī-kumāra*). — *Baḍāvā-hṛita* (?), as, m. the paramour of a female slave, a slave.

बडा *baḍā* or *baḷā*, ind., Ved. = *baḍ*, q. v.

बडाह *baḍāha*, as, m., N. of a prince.

बरा *baṛ* = rt. *vaṛ*, q. v.

बणिज *baṇij*, k, m. (connected with the Vedic *paṇi* fr. rt. 2. *paṇ*, q. v.; but in Ved. and later Sanskrit often written *vaṇij*), a merchant, (*ku-baṇij*, a wicked merchant); a trader; the sixth of the astronomical periods called *Karāṇa*, corresponding to the half of a lunar day; (*k*), f. trade, traffic. — *Baṇik-patha*, as, am, m. n. 'a trader's path or line,' traffic, commerce; (as), m. a merchant. — *Baṇik-putra*, as, m. a merchant's son, son of a trader, a young merchant or trader; (ī), f. a merchant's daughter, a young woman of the merchant class. — *Baṇig-bandhu*, us, m. 'trader's friend,' the indigo plant, Indigofera Tinctoria. — *Baṇig-bhāva*, as, am, m. n. the state of being a merchant, traffic, trade, commerce. — *Baṇig-vaha*, as, m. 'carrying merchants,' a camel. *Baṇijya*, am, ā, n. f. (for *baṇijya*), trade, traffic.

बाण्ड *baṇḍa*, as, ā, am. See *vaṇḍa*.

बत 1. *bata*, ind. (in the later language *vata*), Ved. an interjection of astonishment, sorrow, or regret, generally translatable by ah! oh! O! alas! alack! wo! woe! (the word *bata* seems originally to have stood immediately after the idea beginning the sentence and giving rise to the interjection, e. g. *bato batāsi yama*, alas! thou art a weak person, O Yama.) According to native lexicographers the senses in which *bata* may be used are expressed by the following Sanskrit words, *kheda*, *anu-kampa*, *anu-krośa*, *vī-smaya*, *aśārya*, *san-tośha*, *dhṛiti*, *ā-mantraṇa*, *nindā*, *sam-bodhana*.

बत 2. *bata*, as, m. (probably for *vata*, past pass. part. of rt. *van*, q. v.), Ved. (according to the Nirukta) a weak or feeble person.

बद् *bad* or *band*, cl. I. P. *badati*, *bandati*, *babāda*, *baditum*, &c., to be steady, to be firm; [cf. rt. I. *pad*.]

**बदर badara**, as, m. (later also *radara*), the jujube tree, *Zizyphus jujuba* or *Z. Scandens*; a kind of mustard (= *deva-sarshapa*); the kernel of the fruit of the cotton plant; N. of a man [cf. *bādarāyana*]; (*ā*), f., N. of various plants; the cotton shrub; a particular species of bulbous plant (= *grishī-ti, vārāhī*); *Mimosa Octandra* (= *clā-parāṇī*); *Clitoria Ternatea* (= *viśṣṇu-krāntā*); (*ī*), f. the jujube tree; the cotton shrub; *Mucuna Pruritus* (= *kapi-kacchu*); N. of one of the sources of the Gangā and of the hermitage of Nara and Nārāyaṇa situated near it [cf. *badarikā*]; (*am*), n. the edible fruit of the jujube; the berry or pod of the cotton shrub; the same berry used as a weight. — *Badara-kuṇa*, as, m. the time when the fruit of the jujube becomes ripe. — *Badara-pācana*, am, n., N. of a sacred bathing-place ('where the jujube ripens'). — *Badara-phalī*, f. a species of jujube tree (= *bhū-badārī*). — *Badara-yūsha*, a decoction of the fruit of the jujube. — *Badarāmālakā* (°*ra-ām*), am, n. *Flacourtia Cataphracta* (probably the fruit rather than the plant itself). — *Badarī-śhada*, as, ā, m. f. a kind of perfume (apparently a dried shell-fish, = *śankha-nakhi*); (*ā*), f. a species of jujube tree (= *hastī-kolī*). — *Badarī-tapovana*, am, n. the penance grove or hermitage at Badarī. — *Badarī-nātha*, as, m., N. of a temple at Badarī. — *Badarī-nārāyaṇa*, N. of a place. — *Badarī-pattra*, as, m. a kind of perfume (= *nakhi*). — *Badarīpattraṅka*, am, n. a kind of perfume, a leaf. — *Badarī-pācana* = *badara-pācana*, q. v. — *Badarī-prastha*, as, m., N. of a city. — *Badarī-phala*, am, n. the fruit of the jujube tree; (*ā*), f., N. of a plant, a variety of *Sephālikā* or *Nyctanthes* with blue flowers. — *Badarī-mūla*, am, n. the root of the jujube tree. — *Badarī-vaṇa* or *badarī-vaṇa*, am, n. a wood of jujube trees; N. of a place. — *Badarī-vāsā*, f. 'dwelling at Badarī,' an epithet of Durgā. — *Badarī-saīla*, as, m. 'rock of Badarī,' N. of a rocky eminence at the source of the Gangā in the Himālaya range (a celebrated place of pilgrimage, the Bhadrīnāth of modern travellers; or a town and temple on the west bank of the Alaka-nandā river, in the province of Srī-nagar).

*Badarī*, is, f. = *badarī*, the jujube tree.

*Badarikā*, f. (fr. *bādārā*), the fruit of the jujube (?); N. of one of the sources of the Gangā and of the neighbouring hermitage of Nara and Nārāyaṇa (= *badarī*). — *Badarikāśrama* (°*kā-ās*), N. of a hermitage.

**बद्ध baddha**. See under rt. *bandh*, col. 2.

**बद्धपि baddha-ppi**, n. (perhaps a Prakṛit form for *baddha-pāṇī*), the clasped hand, the fist; (also read *baddhāpi*.)

**बध्** 1. *badh*, to bind, for *bandh*, col. 2.

**बध्** 2. *badh*, used only in Desid. A. *bī-bhatsate*, to abhor, detest, &c. See *bībhatsa* (which is by some considered to belong to rt. *bādḥ*).

**बध्** 3. *badh* for *vadh*, to kill, &c., substituted in some tenses of rt. *han*. See *vadh* and *han*.

*Badha*, as, m. killing, murder, &c.; see *vadha*. — *Badha-kāṅkshin*, for this and all other compounds of *badha* see under *vadha*.

*Badhaka*, *badhya*, &c. See *vadhaka*, *vadhya*, &c.

**बधिर badhira**. See p. 673, col. 1.

**बधू badhū**. See *vadhū*.

**बध्योग badhyoga**, as, m., N. of a man.

**बन्द्** *band*. See rt. *bad*, p. 671, col. 3.

**बन्दि bandi**, *bandin*, &c. See *vandi*, &c.

**बन्दिारयु bandīarayu**, N. of a place mentioned in the Romaka-siddhānta.

**बन्ध bandh** [cf. rt. *bundh*], cl. 9. P. (cp. also A.) *badhnāti* (*badhnite*), Impv. 2nd sing. *badhāna*, *babandha* (Ved. 3rd pl. *bedhus*, 2nd sing. A. *bedhīshe*), *bhantsyati* (ep. also *bandhishyati*, -*tc*), *abhāntī*, *banddhum* (ep. also *banddhitum*), to bind, tie, fix, fasten; to chain, enchain, fetter; to fasten or tie round, bind round, put on (e.g. *śīram badhanti munayah*, the ascetics put on clothing made of strips of bark); (A.) to bind on one's self, put on; to ensnare; to catch (e.g. *mat-syān bandh*, to catch fish), take captive, take prisoner; to shut up, confine, imprison; to inflict punishment, punish, chastise; to bind a sacrificial victim, offer, sacrifice (with dat. of the deity to whom the victim is presented, Ved.); to fix, direct, fasten (the eyes or mind) upon (with loc.); to shut, close, stop, stop up, preclude; to arrest, hold back, check, suppress; to overpower, oppress, violate; to bind together, put together, fasten together, join, combine, connect, conglomerate, unite; to construct, build; to construct verses, compose; to bring to pass, effect, produce, evoke, result in, be followed by (with acc.); to form fruit (as a plant), to set; to strike (root); to take up (an abode); to manifest, exhibit, evince, display, show (e.g. *dhṛitīm badhāna*, show thy resolution); to entertain, cherish, foster, possess, have, contract, form; *aijālim bandh*, to place the two hands hollowed side by side; *nushṭīm bandh*, to clench the fist; *setum bandh*, to construct a dam, build a bridge, (*bandhishye setunā Gangām*, I will span the Gangā with a bridge); *golam bandh*, to form or construct a globe; *bhru-kuṭīm bandh*, to knit the brows, frown; *sauhrīdyam* or *sakhyam* or *ajaryam bandh* to contract friendship; *vairam bandh*, to contract enmity: Pass. *badhyate*, Aor. *abadhi* (?), to be bound; to bind on one's self, put on: Caus. *bandhayati*, -*yitum*, Aor. *abandhat*, to cause to bind, cause to be bound; to order to be imprisoned; to cause to be joined together or constructed, cause to be built, cause to be embanked; (according to the Dhātu-pāṭha) to bind, (in this last sense also *bādhyati*): Desid. *bībhatsati*, to wish to bind: Intens. *bābadhyate*, *bābanddhi*, to bind fast, tie firmly; [cf. Zend *band*, *banda*, *baś-ta*, 'bound'; Gr. *μείθω*, *μείθω-μα* for *μείθω-μα*, *μείθω-μα*; Lat. *pat-ibulum*, *pendo*, *penulo*, *fit-lum* for *fid-lum*, *fūnis* for *fūd-nis*, *frūd-es*, *fid-o* for *feido* = *μείθω*, *fid-us*; Slav. *vjázati*, 'to bind'; Goth. *bind-an*, *fastan*; Old Germ. *fasti*; Angl. Sax. *bindan*, *bonda*, *bænd*, *bæst*, *fæst*; Icelandic *fas-ti*].

*Baddha*, as, ā, am, bound, tied, fixed, fastened; chained, enchained, fettered; fastened or tied round, bound on, put on, girt on, dressed; caught, captured, confined, imprisoned; shut, stopped, closed, precluded; arrested, held back, checked, restrained, suppressed, withheld; joined, connected, combined, united; formed, constructed, built, embanked; inlaid, studded [cf. *rīti-b*, *loha-b*]; composed (as verses); effected, produced; directed towards; formed, set (as fruit); struck (as a root); firmly rooted, firm; placed side by side (as the hollowed hands); clenched (as the fist); knit (as the brows); contracted (as friendship or enmity); taken up (as an abode); manifested, evinced, displayed; entertained, cherished, fostered, possessed, got; entangled, involved, enmeshed; congealed, clotted (as blood); opposed to *drava*, q. v.; (at the beginning of adj. comps. *baddha* has often a vague sense analogous to that of *jāta*, q. v.; see examples below); (as or am), m. or n.?, (with Jinas) that which binds or fetters the embodied spirit (viz. connection of the soul with deeds; it consists in a succession of births and deaths as the result of works). — *Baddha-kaksha*, as, ā, am, one who has the loins girt, girt about the loins, having a tightened girdle. — *Baddha-kakshya*, as, ā, am, having the girdle bound or girt up, prepared, ready. — *Baddha-kaṭa*, as, ā, um, made of plaited grass. — *Baddha-kāma*, as, ā, am, one whose desires are restrained. — *Baddha-kesara*, as,

ā, am, having hair formed, forming hair. — *Baddha-kopa*, as, ā, am, having anger suppressed, smothering resentment, governing wrath. — *Baddha-guda*, am, n. a dangerous kind of obstruction of the bowels. — *Baddhagudm*, ī, īnī, ī, suffering from the above obstruction. — *Baddha-godhāngulitra-val* (°*ihā-an*), ān, ātī, at, (in archery) having fastened a leathern guard on the left arm and fingers; [cf. *go-dhā*]. — *Baddhagodhāngulī-trāṇu*, as, ā, am, having fastened on a leathern guard for the left arm and fingers. — *Baddha-ghaṇṭa*, as, ā, am, having bells bound on. — *Baddha-śitta*, as, ā, am, having the thoughts fixed, rivetting the mind. — *Baddha-jihva*, as, ā, am, tongue-tied, moving the tongue with difficulty. — *Baddha-jñā-tā*, f. the state of having acquired knowledge, great knowledge. — *Baddha-tala*, as, ā, am, one who has put on a leathern guard (for the left arm). — *Baddha-tūpa*, as, ā, am, having a quiver fastened on, girt with a quiver. — *Baddha-dṛishṭī*, is, is, ī, having the eyes fixed, fixing the gaze (upon anything). — *Baddha-dvirāda-setu*, us, us, having elephants bound together for bridges. — *Baddha-dvesha*, as, ā, am, contracting hatred. — *Baddha-dhārā-pravāha*, as, ā, am, checking the flow of (tear) drops. — *Baddha-nīścaya*, as, ā, am, having a firm conviction, forming a firm resolve, firmly resolved. — *Baddha-nīstrīṅsa*, as, ā, am, girt with a falchion. — *Baddha-netra*, as, ā, am, having the eyes fixed, fixing the eyes (upon anything). — *Baddha-nepathya*, as, ā, am, attired in a theatrical costume. — *Baddha-parka-val*, ān, ātī, at, having the mud dried or hardened. — *Baddha-purīsha*, as, ā, am, having the bowels obstructed or constipated. — *Baddhapurīsha-tra*, am, n. the state of being constipated, obstruction of the bowels. — *Baddha-pratijīa*, as, ā, am, one who has contracted an engagement, one who has made a vow or promise. — *Baddha-pratīśru*, t, t, t, in which echoes are formed, resonant with echoing sounds. — *Baddha-phala*, as, m. the plant *Pongamia Glabra* (= *karāñja*). — *Baddha-bhāva*, as, ā, am, having the mind or heart fixed. — *Baddha-bhīmāndhakāra* (°*ma-an*), as, ā, am, enveloped in terrible darkness. — *Baddha-bhū*, us, f. the lowest floor ('fixed on the ground'); ground prepared for the site of a house. — *Baddha-bhūmika*, as, ā, am, having an inlaid floor. — *Baddha-mukha*, as, ī, am, having the mouth or orifice closed. — *Baddha-muṣhṭī*, is, is, ī, having a closed fist; close-fisted, griping, penurious, covetous; [cf. *dṛiḍha-muṣhṭī*]. — *Baddhamuṣhṭī-kara*, as, m. the hand with closed fist. — *Baddhamuṣhṭī-tva*, am, n. the state of having the fist closed (for holding a bow). — *Baddha-mūtra*, as, ā, am, stopping or obstructing the urine. — *Baddha-mūla*, as, ā, am, striking root firmly, deeply rooted. — *Baddhamūla-tā*, f. the state of being firmly rooted. — *Baddha-mauna*, as, ā, am, one by whom silence is observed, keeping silence. — *Baddha-rabhasa*, as, ā, am, one who has formed an ardent attachment, passionately attached (to any one). — *Baddha-rasāta*, as, m. a species of mango (the most highly prized kind). — *Baddha-rāga*, as, ā, am, filled with passion, impassioned. — *Baddha-rājya*, as, ā, am, having attained to royalty. — *Baddha-vatsā*, f. scil. *gaus*, a cow whose calf is tied up (in the stall). — *Baddha-vandana-mālaka*, as, ikā, am, having fastened garlands in token of welcome. — *Baddha-varāsa*, ās, ās, as, constipating the bowels. — *Baddha-vasatī*, is, is, ī, fixing an abode. — *Baddha-vāc*, k, k, k, suppressing the voice, maintaining silence, taciturn. — *Baddharīṭka*, as, ā, am (fr. *baddha* + *riṣh*), one whose bowels are constipated, costive. — *Baddharīṭka-tā*, f. constipation of the bowels, costiveness. — *Baddha-riṣmūtra*, as, ā, am, obstructing the evacuations by stool and by the bladder. — *Baddha-vira*, as, ā, am, whose heroes or soldiers are bound. — *Baddha-vepathu*, us, us, u, seized with tremor, trembling. — *Baddha-vaira*, as, ā, am, one who has contracted great enmity or confirmed hostility, feeling

bitter hatred. — *Baddha-śas*, an incorrect form for *badva-śas*, q. v. — *Baddha-śikha*, *as, ā, am*, one whose hair is tied up into a single lock upon the crown of the head; one who is still in childhood, young, a child, a pupil (not yet tonsured); (*ā*), f. a sort of pungent root, (according to some) a kind of garlic. — *Baddha-śrotra-manas-śakshus*, *us, us*, *us*, having the ears, mind, and eyes fixed; fixing the ears, mind, and eyes. — *Baddha-sūta*, *as, m.* a particular preparation of quicksilver. — *Baddha-sneha*, *as, ā, am*, forming an attachment, conceiving affection for (with loc.). — *Baddhānguli-trā* or *baddhānguli-trāṇa* (*śha-an*), *as, ā, am*, having a finger-guard fastened on, equipped with gauntlets. — *Baddhānjatī* (*śha-an*), *is, is, i*, having the hands hollowed and placed side by side, with hands or palms joined in humble entreaty, putting the joined hands to the forehead, saluting respectfully; with closed hands. — *Baddhānjatī-puta*, *as, ā, am*, forming a cup with the hollowed hands. — *Baddhātman* (*śha-āt*), *ā, m.* (with Jains) a soul which is bound or fettered by deeds and works previous to its deliverance. — *Baddhānanda* (*śha-ān*), *as, ā, am*, feeling pleasure, joyful. — *Baddhānurāga* (*śha-an*), *as, ā, am*, manifesting love, feeling affection. — *Baddhānuśaya* (*śha-an*), *as, ā, am*, one whose purpose is fixed, of fixed intent; taking aim. — *Baddhāmbaraçara-mārga* (*śha-am*), *as, ā, am*, obstructing the path of birds (said of a conflagration). — *Baddhāyudha* (*śha-āy*), *as, ā, am*, accoutred with arms. — *Baddhāśāntika* (*śha-ās*), *as, ā, am*, one whose suspicions are raised, apprehensive. — *Baddhotsava* (*śha-ut*), *as, ā, am*, observing a festival, enjoying a holiday. — *Baddhodyama* (*śha-ud*), *as, ā, am*, uniting efforts, making united efforts, having the energies intently fixed.

*Baddhaka*, *as, m.*, Ved. one who is bound, a captive, prisoner.

*Baddhvā*, ind. having bound or tied; having put on; having joined.

*Badva*, *am, n.*, Ved. a large number, multitude; a particular high number, (according to Say.) 100 Koṭis, (according to others) 10,000 millions; the number 13084. — *Badva-śas*, ind. in large numbers, in multitudes; (also incorrectly written *baddha-śas*.)

*Badvan*, *ā, m.* a causeway, highway.

*Badhira*, *as, ā, am*, deaf, (sometimes written *vadhira*); [cf. Hib. *badhar*; Cambro-Brit. *byzar*; Armor. *byzar*.] — *Badhira-tā*, f. or *badhira-tva*, *am, n.* deafness. — *Badhivāndha* (*ra-an*), *as, ā, am*, deaf and blind; (*as*), *m., N.* of a Nāga, son of Kaśyapa. — *Badhiri-kṛī*, cl. 8. P. A. -*karoti*, -*kurute*, -*karvum*, to make deaf, deafen. — *Badhirī-kṛīta*, *as, ā, am*, made deaf, deafened.

*Badhiraka*, *as, m., N.* of a man; (*ās*), *m. pl., N.* of his descendants; (*kā*), f., *N.* of a woman.

*Badhīraya*, Nom. P. *badhīrayati*, -*ṛitum*, to make deaf, deafen.

*Badhīrīta*, *as, ā, am*, made deaf, deafened.

*Badhīrīman*, *ā, m.* deafness.

*Badhnat*, *an, atī, at*, binding, tying; effecting, producing.

*Badhra*, *am, n.* lead; (*ī*), f. a thong.

*Badhrya*, *am, n.* a shoe, slipper.

*Bandha*, *as, m.* binding, tying, a bond, tie, chain, fetter, knot, halter, tether [cf. *pāda-b*]; a ligature, bandage; laying snares; catching, capturing, capture; binding in fetters, fettering, confining, imprisoning, confinement, imprisonment, custody [cf. *rāja-b*]; fixing, directing (the mind towards anything); binding together, joining, uniting [cf. *pānī-b*]; joining the hollowed hands; forming, constructing, construction, building, erecting (e.g. *setor bandhah*, the construction of an embankment or bridge; cf. *setu-b*); embanking, an embankment, throwing a bridge across (a river); contracting or knitting the brows [cf. *bhrukūṭī-b*]; joining the hands or feet in particular positions, any posture or position of the limbs or body generally, a position, posture (e.g. *āsana-b*, a sitting posture); a particular position of

the hands and feet [cf. *mahā-b*, *mūla-b*]; a particular position in coitus; connection, intercourse, society; agreement, union; manifestation, exhibition, display [cf. *rāga-b*]; consequence, result (e.g. *arishṭa-b*, having welfare as a consequence, causing welfare); a sinew, tendon; a pledge, deposit, (perhaps rather) pledging [cf. *bandhaka*]; that with which anything is bound together or bordered, border, framework, inclosure; (in philosophy) bondage, (opposed to *mukhti*, *moksha*, and regarded in the Sāṅkhya system as threefold, viz. *prakṛitī-b*, *vaikārika-b*, *dakṣhīnā-b*); cf. *karma-b*, *dakṣhīnā-b*); (in rhetoric) combination of sounds, construction of words; a disease in which the eyelids cannot be wholly closed; (in comp. with numerals) a part [cf. *daśa-b*, *pañca-b*]; cf. also Lat. *pondus*; Lith. *bandā*, 'a herd of cattle'; Angl. Sax. *bonda*, *bænd*, *bæst*; Hib. *bad* = Armor. *bōd*, 'a bunch, bush, cluster, tuft, thicket.'] — *Bandha-karāṇa*, *am, n.* binding, fettering, restraining, holding back, preventing, impeding. — *Bandha-kartrī*, *tā, trī, trī*, a binder, one who fetters or restrains. — *Bandha-tantra*, *am, n.* a complete army, or one possessing the four divisions of chariots, elephants, horse, and foot. — *Bandha-deśa*, *N.* of a country mentioned in the Rātna-kosha. — *Bandha-pāruśhya*, *am, n.* forced construction of words. — *Bandha-māya*, *as, ī, am*, consisting of bonds or ties, serving for a bond, being of the nature of a bond. — *Bandha-mudrā*, f. the impression or mark of fetters. — *Bandha-moçanikā* or *bandha-moçinī*, f. 'releasing from bonds,' *N.* of a Yoginī. — *Bandha-stambha*, *as, m.* 'binding-post,' the post to which an elephant is tied.

*Bandhaka*, *as, m.* a binder, one who is employed in binding; one who catches, a catcher [cf. *nāga-b*]; a violator, ravisher; a band, tie [cf. *paśu-b*]; a bank, dam, dike [cf. *jala-b*]; any posture of the body [cf. *malla-b*]; a pledge, deposit, pawn, (perhaps rather) pledging; a promise, vow (= *satyan-kāra*); exchanging, barter; (in comp. with numerals, especially at the end of an adj. comp.) a part, portion (e.g. *ṛiṇam sa-daśa-bandhakam*, a debt plus one tenth); a city; (*am*), *n.* binding, confinement; (*ī*), f. an unchaste woman ('connected with many men'; *kumāra-bandhakī*, a woman unchaste even as a girl); a harlot, courtesan, wanton [cf. *bandhukī*]; a barren woman [cf. *bandhujā*]; a female elephant. — *Bandhaka-tva*, *am, n.* the being fettered.

*Bandhana*, *as, ī, am*, binding, tying, fettering [cf. *bhāva-b*]; holding fast, arresting, checking, stopping; (at the end of a comp.) dependant on, depending upon; (*am*), *n.* the act of binding, tying, fastening, fettering; a bond, chain, fetter; a tether, halter; a sinew, muscle [cf. *śatha-b*]; binding on, binding round; binding up; a ligature, bandage; joining, connection; catching, capturing; confining, confinement, captivity, bondage, detention, imprisonment; a gaol, prison; inflicting pain, hurting; putting to death; joining, connecting, uniting; forming, building, constructing, construction; *setor bandhanam*, the construction of an embankment or bridge [cf. *setu-bandha*, *setu-bandhana*]; a bar, barrier; embanking, an embankment, bridging over; mixing, alloying, alloyage (of metals); conjunction, connection, coherence; a stalk, stem, peduncle [cf. *prasava-b*]; *gīta-bandhana*, a composition which is sung, an epic poem rehearsed in singing; (*am, ī*), *n.* f. any instrument of binding or holding together, a bond (e.g. *annam prāṇasya bandhanam*, food is the bond, i.e. the staff of life), band, rope, tie, cord, string, garter, thread; a tether, halter [cf. *pāda-b*]; a chain, fetter; a snare; a ligature, bandage. — *Bandhana-granthī*, *is, m.* the knot of a ligature; a noose; a rope for tying cattle. — *Bandhana-pālaka*, *as, m.* a gaol-keeper, gaoler, turnkey. — *Bandhana-raju*, *us, f.* a rope for tying cattle; any rope or string used for tying. — *Bandhana-vesman*, *a, n.* 'house of bondage,' a prison. — *Bandhana-stha*, *as, ā, am*, being in prison, living in confinement, imprisoned,

captive; (*as*), *m.* a prisoner, captive. — *Bandhana-sthāna*, *am, n.* (a place where cattle are fastened), a stall, stable. — *Bandhanāgāra* (*na-ag* or *ag*), *as, am, m. n.* 'house of bondage,' a prison. — *Bandhanādāhikāra* (*na-adh*), *as, m., N.* of the third chapter of the first part of the Rasendra-kalpa-druma, a medical work by Rāma-kṛiṣṇa. — *Bandhanālaya* (*na-āī*), *am, n.* 'house of bondage,' a prison.

*Bandhanīya*, *as, ā, am*, to be bound or tied, to be bound on, to be bound round; anything bound on or tied round; to be confined, to be captured or taken prisoner; to be embanked; (*as*), *n.* (according to a Scholiast) = *setu*, an embankment.

*Bandhayitṛī*, *tā, m.* one who binds or ties up, a binder.

*Bandhīta*, *as, ā, am*, caused to be bound (e.g. *satam bandhītah*, caused to be bound for a hundred pieces of money, i.e. imprisoned for a debt of a hundred pieces of money); bound.

*Bandhītra*, *am, n.* (?), the god of love, love, desire [cf. *vadhītra*]; a spot, mole.

*Bandhīn*, *ī, inī, i*, (at the end of a comp.) binding [cf. *ḍṛīḍha-bandhīnī*]; catching [cf. *matsya-b*]; causing, effecting, producing, exciting, evoking [cf. *phala-b*, *rāga-b*]; showing, exhibiting, manifesting, evincing [cf. *vātsalya-b*].

*Bandhu*, *us, m.* connection, conjunction, relationship, association; relation, reference, respect (e.g. *keṇa bandhūnā*, in what respect?); one who is connected with or belongs to (any profession or tribe, especially if only nominally so connected; cf. *kshātra-b*, *dvija-b*, *brahma-b*); a kinsman, relation, relative, connection, kindred in general [cf. *mātrī-b*]; (in law) a cognate kinsman in a remote degree, one subsequent in right of inheritance to the Śa-gotra, (three kinds of these are enumerated, personal, paternal, and maternal: the first are sons of the deceased father's sister, of his mother's sister, and of his maternal uncle: the second are the sons of his father's paternal aunt, of his father's maternal aunt, and of his father's maternal uncle: the third are the sons of his mother's paternal aunt, of his mother's maternal aunt, and of his mother's maternal uncle); a friend [cf. *a-b*, *amṛita-b*, *ṛishī-b*]; a husband; a brother; *N.* of a flower (= *bandhūka*); *N.* of a metre; (in astron.) *N.* of the fourth mansion; *N.* of a Rishi with the patronymic Gaṇpāyana or Lau-pāyana, author of two hymns in the Rīg-veda; (according to Yāska also) wealth; according to Pāṇini a feminine word ending in *yā* must change *yā* to *ī* before *bandhu* in a comp., e.g. *kāriṣha-gandhyā-bandhu* becomes *kāriṣha-gandhī-bandhu*; [cf. Hib. *badh*, 'love, friendship.'] — *Bandhu-kāma*, *as, ā, am*, loving relations, affectionate towards relations and friends. — *Bandhu-kṛīṭya*, *am, n.* the duty of a kinsman or of a friend, a friendly office, friendly service. — *Bandhu-kṣhīṭ*, *t, t, t*, Ved. dwelling among relations; (Śāy.) having the quality or condition of kindred; (according to some this word may be the *N.* of a person or family.) — *Bandhu-jana*, *as, m.* a kinsman, relation, friend; kinsfolk, relations. — *Bandhu-jīva* or *bandhu-jīvaka*, *as, m.* 'living in association or groups,' Pentapetes Phoenicea, (a plant with a red flower which opens at midday and withers away the next morning at sunrise); (*am*), *n.* its flower; (*kas*), *m., N.* of a Cakra-vartin. — *Bandhujīva-pushpa*, *am, n.* the flower of Pentapetes Phoenicea. — *Bandhujīvabhī-tānra* (*va-abh*), *as, ā, am*, deep red like the blossom of Pentapetes Phoenicea. — *Bandhu-tā*, f. relations collectively, kindred, kin (= *bandhūnām samūhaḥ*); relationship, affinity, connection, relation. — *Bandhu-tva*, *am, n.* relationship, brotherhood, affinity. — *Bandhu-dagdha*, *as, ā, am*, 'destroyed or consumed by relations,' i.e. an abandoned wretch (= *hataka*). — *Bandhu-datta*, *as, ā, am*, given by relations or by a kinsman; (*as*), *m., N.* of a man; (*ā*), f., *N.* of a woman; (*am*), *n.* a particular kind of female property (given to a girl by her relations at her marriage). — *Bandhu-dāyāda*, *as, m.* a kinsman and heir. — *Bandhu-pati*, *is, m.* lord of kindred or relations; [cf. *bandhupata*.]



the oblations, and as a seat for the gods and for the sacrificers); Kuśa grass, sacrificial grass; (*iś*), n. the strewn sacrificial grass personified and enumerated among the Pra-yāja and Anu-yāja deities; sacrifice (= *tantra*); ether; water; a kind of perfume, = *barhih-pushpa*; (*iś*), m. fire, light, lustre, splendor; Plumbago Zeylanica (to which plant all the names of fire are applied); N. of a son of Bṛihad-rāja; (*iśhas*), m. pl. the descendants of Barhis. — *Barhih-pushpa*, *am*, n. = *barhih-pushpa*. — *Barhih-sushman*, *ā*, m. fire, the god of fire. — *Barhih-shad*, see under *barhi-shad*. — *Barhih-shtha*, *as*, m. 'standing upon the sacrificial grass,' (perhaps) a victim; (*am*), n. a kind of perfume commonly called Bāla; or (according to some) a kind of fragrant grass, Andropogon Muricatus. — *Barhih-shtha*, *ās*, *ās*, *am*, Ved. standing or placed upon the sacrificial grass. — *Barhi-kusuma*, *am*, n. = *barhih-pushpa*. — *Barhih-pushpa*, *am*, n. a kind of perfume. — *Barhih-jyotis*, *iś*, m. fire, the deity of fire. — *Barhih-mukha*, *as*, m. 'fire-mouthed,' a deity (so called because sacrifices are mostly offered to the gods by fire). — *Barhi-shad*, *t*, *t*, *i* (*barhi* for *barhis* + *śad*), sealed on sacrificial grass; (according to the Nirukta) = *mahat*, great; (*das*), m. pl. the Manes; (in the later literature) a particular class of Pitṛis or Manes, see Manu III. 106, 109; (*t*), m. a Pitṛi or deified progenitor; N. of a son of Havir-dhāna and Havir-dhāt (= *prācīna-barhis*). — *Barhi-shada*, *as*, m., N. of a holy sage (= *barhin*). — *Barhih-keśa*, *as*, m. 'having light for hair,' fire, Agni, the god of fire. — 2. *barhih-shtha*, *am*, n. a kind of fragrant grass or perfume; the resin of the Pinus Longifolia, see *barhih-shtha*; (for 1. *barhih-shtha* see p. 674. col. 3.) — *Barhih-mat*, *ān*, *ātī*, *at*, possessing sacrificial grass, (Sāy. = *āstirṇena barhihā yuk-taḥ*); (*ān*), m. one who has or spreads sacrificial grass, a worshipper, sacrificer, (Sāy. = *yajñena yuk-taḥ*); having fire or light, blazing, shining; (*ān*), m. an epithet of Prācīna-barhis; (*ātī*), f., N. of a wife of Priya-vrata and daughter of Viśva-karman; N. of a city in Bāhmāvarta.

*Barhihka*, *as*, *ā*, *am*, formed of sacrificial grass; covered with sacrificial grass; a perfume commonly called Bāla, (perhaps a species of Andropogon); resin of Pinus Longifolia; (also written *barhihka*.)

*Barhihya*, *as*, *ā*, *am*, Ved. belonging to or fitted for sacrificial grass; *Kaśyapasya barhihyam*, N. of a Sāman.

*Barhihku* = *barhihka* above.

**बल** 1. *bal* [cf. rt. *val*], only occurring in Intens. *balbalīti*, &c., Ved. to whirl round in a circle.

**बल** 2. *bal* [cf. rt. *bhal*], cl. 1. P. *balati*, *babāla*, &c., to breathe, live; to hoard grain; to prevent or obstruct wealth; A. *balate*, to speak; to hurt, to kill; to give, (in this sense a various reading for rt. *bhal*); to describe [cf. rt. *bhal*]; cl. 10. P. *balayati*, *-yitum*, to breathe, live; *bālayati*, *-yitum*, to support, nourish, foster, cherish, bring up, rear; A. *bālayate* (a various reading for *bhālayate*), to explain, describe.

*Bala*, *am*, n. (said to be also *as*, m.), power, strength, might, vigour, (*aurasam balum*, native strength, innate power); force, violence, rigour, severity; force or power of articulation; force considered as the sixth organ of action, (Mahā-bh. Sānti-p. 989; cf. *karmendriya*); (with Buddhists) one of ten forces; Power personified as one of the Viśve Devāḥ; massiveness, stoutness, bulkiness, weight; body, form, figure, shape; semen virile; military force, forces, troops, a host, army, (in these senses also pl.); gum, myrrh; blood; a sprout, young shoot; (*as*), m., N. of Bala-rāma the elder brother of Kṛishṇa, also called Bala-deva, Bala-bhadra, &c.; (with Jains) a white Bala or elder brother of Vāsudeva, (nine of these are enumerated by Hemacandra, viz. Acāla, Vijaya, Bhadra, Su-prabha, Su-darsana, Ānanda, Nandana, Padma, and Rāma); N. of a son of Varuṇa and brother of Surā; of an attendant

on Skanda; of a son of Kṛishṇa; of a son of Angiras; of a son of Pari-kshit; of a demon; of a lexicographer (also Vala); a species of carrion crow; a kind of tree, = 1. *balāya*; (*ā*), f. an aquatic plant, a species of mallow, Sida Cordifolia; (*bal*, f. du. the two Bālā plants, viz. Bālā and Ati-bālā, cf. *ati-b<sup>o</sup>*, *jyeshtha-b<sup>o</sup>*); N. of a particular charm or incantation of great efficacy [cf. *ati-bālā*]; N. of a woman; of a daughter of Dakṣa and wife of Kaśyapa; of a female divinity who executes the orders of the seventeenth Arhat of the present Ava-sarpiṇi; (*as*, *ā*, *am*), strong, stout, robust, powerful; sick (= *amin*!); *balena*, ind. by force, by the power of, on the strength of; in virtue of, by means of, through, by; *balāt*, ind. by force, forcibly, violently; against the will of, without the consent of; [cf. Lat. *valor*, *validus*, *valeo*, *de-bilis*.] — *Bala-kara*, *as*, *i*, *am*, or *bala-kṛit*, *i*, *t*, *i*, inspiring or infusing strength, strengthening. — *Bala-kṛita*, *as*, *ā*, *am*, done by force, done against free consent. — *Bala-kṛit*, *iś*, f., Ved. a mighty deed. — *Bala-kshobha*, *as*, m. a commotion in the forces, mutiny in an army. — *Bala-guptā*, f., N. of a woman. — *Bala-cakra*, *am*, n. 'circle of power,' dominion, sovereignty, supremacy; an army, host. — *Bala-ākavartin*, *i*, m. a powerful sovereign or emperor. — *Bala-candra*, *as*, m., N. of a prince. — *Bala-ja*, *as*, *ā*, *am*, produced by strength or power; (*am*), n. a city-gate, gate in general; a field; fruit, grain; war; a pretty figure; pith, marrow; (*ā*), f. a pretty or handsome woman; the earth; Arabian jasmine; N. of a river; (at the end of certain comps. *bala-ja* may optionally take Vṛiddhi according to Pāṇ. VII. 3, 25, e.g. *sauvarṇa-balaja* or *sauvarṇa-bālaja*.) — *Bala-da*, *as*, m. 'strength-giving,' a form of Agni; an ox, bullock; a medicinal plant, = *jivaka*; (*ā*), f. the plant *Phyllis Flexuosa* (= *asva-gandhā*); N. of a daughter of Raudraśva. — *Bala-darpa*, *as*, m. pride of strength; reckless ardour of troops. — *Bala-dā*, *ās*, *ās*, *am*, Ved. 'strength-giving,' conferring or imparting power. — *Baladī-bhū*, cl. 1. P. *-bhavati*, *-bhavitam*, to become an ox. — *Baladī-bhūta*, *as*, *ā*, *am*, become an ox. — *Bala-deya*, *am*, n., Ved. the granting of power, bestowal of strength, (Sāy. = *bala-dāna*). — *Bala-deva*, *as*, m. air, wind; the elder brother of Kṛishṇa, see *bala-rāma*, (he is said in Mahā-bh. Ādi-p. 7308 to have been produced from a white hair of Vishṇu, Kṛishṇa having been produced from a black hair, and is regarded as a Nāga in Mahā-bh. Anuśāsana-p. 6163); N. of a Nāga-rāja; N. of a Brāhman; (*ā*), f. a species of medicinal plant (= *trāyamāṇā*). — *Baladeva-pattana*, *am*, n., N. of a city. — *Baladeva-svasrī*, *sā*, f. 'sister of Bala-deva,' an epithet of the wife of Siva. — *Bala-dvish*, *t*, m. 'foe of the demon Bala,' an epithet of Indra. — *Bala-dhara*, *as*, m., N. of a Brāhman; (*ā*), f., N. of the wife of Bhīma-sena. — *Bala-nigraha*, *as*, m. reducing strength, weakening. — *Bala-nisūdana*, *as*, m. 'destroyer of the demon Bala,' Indra. — *Bala-pati*, *iś*, m. lord of strength; a general, commander; an epithet of Indra. — *Bala-prada*, *as*, *ā*, *am*, giving strength. — *Bala-prasū*, *us*, f. the mother of Bala-deva, Rohiṇī. — *Bala-prāṇa*, *am*, n. strength and spirit. — *Bala-bandhu*, *us*, m., N. of one of the sons of Manu Raivata; of a son of Bhṛigu in the tenth Dvāpara. — *Bala-bhadra*, *as*, *ā*, *am*, strong, powerful; (*as*), m. a strong or robust man; a kind of ox, the gajal, *Bos Gavæus* (= *gavaya*); the tree *Symplocos Racemosa*, commonly called *Lodh* (= *lodhra*); N. of Bala-rāma, q. v., or of An-anta, the great serpent identified with Bala-rāma; N. of a descendant of Bharata; N. of various men; N. of a mountain-range; (*ā*), f. a young girl, maiden; a species of medicinal plant (= *trāyamāṇā*). — *Bala-bhadrikā*, f. a species of medicinal plant (= *bala-bhadrā*). — *Bala-bhit-sakhī*, *ā*, m. a friend of the slayer of Bala, friend of Indra. — *Bala-bhūt*, *t*, *t*, *i*, breaking up or routing an army; (*t*), m. the slayer of Bala; an epithet of Indra. — *Balu-bhṛit*, *t*, *t*, *i*, 'might-bearing,' powerful, strong. — *Bala-rāma*, *as*, m., N. of the elder

brother of Kṛishṇa and third of the Rāmas, (seventh son of Vasu-deva and Devakī, but transferred to the womb of Rohiṇī; regarded as the eighth Avatār of Vishṇu, sometimes as an incarnation of the great serpent Sesha or An-anta; he is also called Bala, Bala-deva, Bala-bhadra, and Halāyudha.) — *Balarāma-pancānana*, *as*, m., N. of a grammarian. — *Balavat*, *ān*, *ātī*, *at*, possessing power, powerful, mighty, strong, stout, lusty; dense, thick; preponderating, prevailing; accompanied by an army; (*ān*), m., N. of the eighth Muhūrta; (*at*), ind. powerfully, strongly, vehemently, stoutly, lustily, in a high degree, much, well. — *Balavat-tara*, *as*, *ā*, *am*, more powerful, stronger. — *Balavat-tā*, f. powerfulness, mightiness; superiority, preponderance. — *Bala-varadhana*, *as*, *i*, *am*, increasing power, strengthening, ennobling; (*as*), m., N. of one of the sons of Dhṛita-rāshṭra. — *Bala-varādhin*, *i*, *inī*, *i*, increasing strength, strengthening; (*inī*), f. a species of medicinal plant (= *jivaka*). — *Bala-varma-deva*, *as*, m., N. of a king. — *Bala-varman*, *ā*, m., N. of a prince; of a merchant. — *Bala-vijāya*, *as*, *ā*, *am*, Ved. recognizable by strength. — *Bala-vinyāsa*, *as*, m. arrangement or disposition of forces, array of troops. — *Bala-vīrya*, *as*, m., N. of a descendant of Bharata. — *Balavīrya-parākrama*, *as*, *ā*, *am*, strong, heroic, and valorous. — *Bala-vṛitra-nisūdana*, *as*, or *bala-vṛitra-han*, *hā*, m. the destroyer of Bala and Vṛitra; an epithet of Indra. — *Bala-vyasana*, *am*, n. the defeat or rout of an army. — *Balavyasana-sankula*, *as*, *ā*, *am*, (a king) embarrassed by disorder in (his) army. — *Bala-sālitā*, f. the possession of strength, prowess. — *Bala-sālin*, *i*, *inī*, *i*, having or possessing strength, strong, vigorous. — *Bala-sūdana*, *as*, *i*, *am*, destroying armies; (*as*), m. 'destroyer of the demon Bala,' Indra. — *Bala-sena*, *as*, m., N. of a warrior; (*ā*), f. a strong army, an army, host. — *Bala-stha*, *us*, *ā*, *am*, strong, vigorous, powerful [cf. *Balavastha*]; (*as*), m. being in or belonging to an army, a warrior, soldier. — *Bala-sthit*, *iś*, f. 'army-station,' a camp, encampment; a royal residence, a royal camp or quarters. — *Bala-han*, *ā*, *ghnī*, *a*, one who slays or destroys armies; (*ā*), m. 'destroyer of strength,' phlegm, the phlegmatic humor. — *Bala-hara*, *as*, *ā*, *am*, taking away strength, depriving of power; (*as*), m., N. of a man. — *Bala-hīna*, *as*, *ā*, *am*, destitute of strength, weak, infirm. — *Balahīna-tā*, f. the being destitute of strength, weakness, exhaustion, prostration of strength, infirmity from fatigue or age. — *Balāksha* ('*la-ak*'), *as*, m., N. of a prince. — *Balāgra* ('*la-ag*'), *am*, n. the utmost strength, extreme force, excessive might; the head of an army. — *Balāṭa* ('*la-āt*'), *as*, m. a kind of bean, Phaseolus Mungo. — *Bala-taila*, *am*, n. the oil of the plant Sida Cordifolia. — *Balāt-kāra*, *as*, m. doing anything by force, acting with violence, using or employing force, application of force or violence, power exerted wrongfully, oppression; violence, exaction; injustice; (in law) the detention of the person of a debtor by his creditor, and the violent measures taken by the latter to recover his debt; (*ena*), ind. by force, forcibly, violently. — *Balātkā-rābhīlāshin* ('*ra-abh*'), *i*, *inī*, *i*, wishing to use violence, wishing to violate. — *Balātkārīta* or *balāt-kṛit*, *as*, *ā*, *am*, treated violently, forced, overpowered, overcome. — *Balātmikā* ('*la-āt*'), f. the plant *Tiaridium Indicum*; a species of sunflower, Heliotropium Indicum. — *Balādhika* ('*la-adh*'), *as*, *ā*, *am*, superior in strength, surpassing in power. — *Balādhikarāja* ('*la-adh*'), *ānī*, n. pl. 'army affairs,' the business or affairs of an army. — *Balādhya-ksha* ('*la-adh*'), *as*, m. 'inspector of forces,' the superintendent or commander of an army, a general, minister of war. — *Balānīka* ('*la-an*'), *as*, m., N. of a man. — *Balānija* ('*la-an*'), *as*, m. the younger brother of Bala-deva; an epithet of Kṛishṇa. — *Balānīta* ('*la-an*'), *as*, *ā*, *am*, possessed of power, powerful, strong; leading an army. — *Balāpakar-sham* ('*la-ap*'), ind. by force. — *Balābala* ('*la-ab*'), *an*, n. strength and weakness, comparative

strength and want of strength, relative importance and insignificance; (*as, ā, am*), strong and weak, strong at one time and weak at another. — *Balābala-sūtra, am, n.*, N. of a work elucidating the various apparent discrepancies in Kātantra's grammatical aphorisms. — *Balābalākṣhepa-parihāra* ('*la-ākṣh*'), *as, m.*, N. of a work by Ananta-deva on the comparative dignity of the various gods invoked in sacrifice. — *Balābhra* ('*la-abh*'), *am, n.* 'army-cloud', an army in the form of a cloud. — *Balā-mūla, am, n.* the root of *Sida Cordifolia*. — *Balārāti* ('*la-ar*'), *is, m.* 'enemy of the demon Bala', an epithet of Indra. — *Balārthin* ('*la-ar*'), *ī, inī, i*, seeking power, desirous of power. — *Balāvalepa* ('*la-av*'), *as, m.* pride of strength or prowess. — *Balāśva* ('*la-as*'), *as, m.*, N. of a king (called also *Karan-dhama*). — *Balāsa* or *balāśa* ('*la-as*' or '*as*'), *as, m.* 'taking away strength (?)', a particular disease, perhaps a kind of consumptive expectoration, (*Mahī-dhara*) = *kṣaya-ryādhi*, consumption, phthisis; the phlegmatic humor (= *kapha, śleshman*); a swelling in the throat obstructing the passage of food; [cf. *a-balāsa*]. — *Balāsaka, as, m.* a yellowish spot in the white of the eye, caused by disease. — *Balāsa-grahita, am, n.* a kind of ophthalmia. — *Balāsa-basta, as, m.* a disease of the eye. — *Balāsama* ('*la-as*'), *as, m.* 'unequalled in strength', N. of one of the Jaina saints. — *Balāsīn, ī, inī, t*, consumptive, phthisical. — *Balāha* (*bala* + *āha* fr. *t. hā* with *ā*), *am, n.* water. — *Balāha-kanda* ('*la-āk*'), *am, n.* a kind of esculent root (= *gulañca-kanda*). — *Balotkaṭā* ('*la-ut*'), *f.*, N. of one of the Mātṛis attending on Skanda. — *Balotsāha* ('*la-ut*'), *as, m.* ardour of troops or forces. — *Balopapanna* or *balopavishṭa* or *balopeta* ('*la-up*'), *as, ā, am*, possessed of power, endowed with strength, mighty, powerful. — *Balaugha* ('*la-ogha*'), *as, m.* a multitude of troops or forces, numerous force.

*Balana, am, n.* the act of strengthening, making strong.

*Balaya, Nom. P. balayati, -yitum*, to make strong, strengthen; (appearing only in the preceding derivative *balana* and in *upad-balaya*, q. v.)

*Balala, as, m.* = *bala-rāma*, p. 675, col. 2.

1. *balāya, as, m.* a species of tree, *Capparis Trifoliata* (= *bala*).

2. *balāya, Nom. P. balāyati, -yitum*, to put forth strength.

*Balīkā, f.* a species of plant.

1. *balīta, as, ā, am*, strong?; (*am*), ind. strongly; [cf. 2. *balīta* at p. 677, col. 1.]

*Balin, ī, inī, i*, powerful, strong, mighty, vigorous, stout, robust [cf. *bāhu-b*]; (*ī*), *m.* a hog; a bull; a buffalo; a camel; a soldier [cf. *bala-sṭha*]; a N. of *Bala-rāma*; N. of a son of *Vatsa-prī*; a kind of pulse, *Phaseolus Radiatus*; a sort of jasmine, *Jasminum Pubescens*; the phlegmatic humor [cf. *balāsa*]; (*inī*), *f.* the plant *Sida Cordifolia*; [cf. *balā*.]

*Baliman, ā, m.* power, strength; *a-baliman, ā, m.*, Ved. enfeeblement, weakness.

*Balishṭha, as, ā, am* (superl. fr. *balin*), most powerful, strongest, mightiest, stoutest, very strong; (with abl.) more powerful, stronger; (*as*), *m.* a camel. — *Balishṭha-tama, as, ā, am*, Ved. most powerful, strongest, mightiest, stoutest.

*Balishṭhu, us, us, u*, disregarded, despised; arrogant, disrespectful (?).

*Baliyas, ān, asī, as* (compar. fr. *balin*), more powerful, stronger, mightier, exceedingly powerful, very strong; more important; efficacious, having a powerful effect; [cf. *a-b*]. — *Baliyas-tara, as, ā, am*, more powerful, stronger. — *Baliyas-tea, am, n.* pre-eminence in strength, superior power, greater strength, predominance; excessive strength, extreme efficacy, all powerfulness.

*Baliyasa, as, ā, am*, = *baliyas*.

*Balūla, as, ā, am*, powerful, strong, mighty.

*Balya, as, ā, am*, powerful, strong, vigorous; strengthening, giving strength; (*as*), *m.* a Buddhist mendicant; (*ā*), *f.*, N. of various plants, *ati-balā, asva-gandhā, pra-sāriṇi*; (*am*), *n.* semen virile.

*बलक्ष* *balaksha*. See *valaksha*.

*बलखिन्* *balakhin, ī, inī, i*, coming from *Balkh*; [cf. *turakhin*.]

*बलङ्ग* *balanga* and *balasha* and *balahasha*, N. of places.

*बलभ* *balabha, as, m.* a poisonous insect.

*बलाक* *balāka, as, ā, m. f.* (more usually *f.*; said to be fr. rt. *val*, cf. *valāka*), a crane, a kind of edible crane; (*as*), *m.*, N. of a pupil of *Sākapūrmi*; of a pupil of *Jātukarṇya*; of a hunter; of a son of *Pūru* and grandson of *Jahnu* [cf. *balākōśva*]; of a son of *Vatsa-prī*; of a *Rākshasa*; (*ā*), *f.* a mistress or loved woman; N. of a woman. — *Balākā-kaustika, as, m.*, N. of a preceptor. — *Balākā-pankti-hāsīn, ī, inī, t*, smiling with rows of cranes. — *Balākōśva* ('*ka-as*'), *as, m.*, N. of a descendant of *Jahnu*.

*Balākikā, f.* a species of small crane.

*Balākin, ī, inī, i*, abounding in cranes; (*ī*), *m.*, N. of one of the hundred sons of *Dhṛita-rāshṭra*.

*बलाङ्गक* *balāngaka, as, m.* the spring season.

*बलाचिता* *balāncitā, f.* the lute of *Rāma*.

*बलाकार* *balāt-kāra*. See p. 675, col. 3.

*बलाद्या* *balādyā, f.* *Sida Cordifolia* (= *balā*).

*बलामोदा* *balāmoḍā, f.* a kind of shrub (= *nāga-damanī*).

*बलालक* *balālaka, as, m.* *Flacourtia Cata-phracta* (= *pānīyāmalaka*); *Carissa Carondas* (?).

*बलामुर* *balāsura, as, m.*, N. of a man.

*बलाहक* *balāhaka*. See *valāhaka*.

*बलि* *bali, is, m.* (probably fr. rt. 2. *bal*), tax, impost, tribute, royal revenue; an oblation, a gift or religious offering in general; the offering of a portion of the daily meal of ghee, grain, rice &c. to all creatures of every description, i. e. to gods, semi-divine beings, men, animals, and even trees &c., inanimate objects, but especially to those beings called *griha-devatāḥ* or 'household spirits', which were supposed to hover round and protect households, (this *bali*, also called *bhūta-yajña*, q. v.), was one of the five great sacrifices or religious rites, sometimes called 'sacraments', which *Manu* enjoins on every householder; cf. *brahma-yajña, deva-yajña, pūtri-yajña, manusya-yajña*: it was performed by throwing up into the air, generally at the door of the house, the remains of the morning and evening meal, uttering at the same time a Mantra or prayer to some of the inferior deities, either to *Indra* and the *Maruts* or to *Kuvera* and his followers, the *Guhyaks* &c., or to the spirits of trees, waters &c.; the real consumers of the offering being the birds, dogs, insects &c. in the neighbourhood of the house; see *Manu* III. 67, 91, IV. 21; any oblation or act of worship not being a real sacrifice; fragments of food left at an oblation or a meal; a victim, any victim offered to *Durgā*; the handle of a chowrie or fly-flapper; three folds of skin at the end of the rectum; N. of a celebrated *Daitya*, a son of *Virocana*, and also called *Mahā-bali*, (he was the sovereign of *Mahābali-pura*, and so extended his empire as to acquire dominion over the three worlds; having omitted however in his arrogance to make the usual offerings to the deities, *Vishṇu* resolved to mortify his pride, and assumed the form of a *Vāmana* or dwarf, as the son of *Kaśyapa* and *Aditi* and younger brother of *Indra*, in which shape he appeared before *Bali* and asked as much land as he could pace in three steps; this *Bali* granted, and *Vishṇu* expanding himself deprived him in two steps of heaven and earth, but in consideration of his virtues left *Pātāla* or the lower regions still in his dominion; cf. *trī-vikrama*); N. of *Indra* in the eighth *Manv-antara*; N. of a *Muni*; of a king; of a son of *Su-tapas*;

(*is, ī*), *f.* a wrinkle, skin shrivelled by old age; the fold of skin in stout persons (especially females) upon the upper part of the belly or between the ensiform cartilage and the navel; the ridge of a thatched roof. — *Bali-kara, as, ī, am*, paying tribute; offering sacrifices; producing wrinkles. — *Bali-karam-bha, as, m.* sacrificial cake. — *Bali-karman, a, n.* presentation or payment of tribute; offering of oblations to all creatures, offering victims in sacrifice. — *Bali-kṛit, t, t, t*, paying taxes, tributary. — *Bali-śeṣṭita-varṇana, am, n.*, N. of the thirty-first chapter of the *Kṛiḍā-khaṇḍa* or second part of the *Gaṇeśa-Purāna*. — *Bali-dāna, am, n.* the presentation of an offering to a deity, (when presented by the worshippers of *Vishṇu* to any of his forms, the offering usually consists of rice, milk, curds, fruits, and flowers; when offered to the terrific forms of *Siva* or more especially to those of *Durgā*, it consists of living victims, as sheep, goats, buffaloes, and the like, the heads of which after decapitation in presence of the idol are given to the priests, and the carcasses carried away and eaten by the low castes); presentation of grain and the like to all creatures. — *Bali-dhvaṅsin, ī, m.* 'destroying the *Daitya Bali*', an epithet of *Vishṇu*. — *Bali-nandana, as, m.* the son of the *Daitya Bali*, the *Asura Bāna*. — *Balinīyamānodyata* ('*na-ud*'), *as, ā, am*, prepared to subdue the *Daitya Bali* (said of *Vishṇu*). — *Balinīshūdana, as, m.*, in *Rāmāyana* I. 47, 7, a wrong reading for *bala-nīśūdāna*, q. v. — *Balin-dama, as, m.* 'tamer of the *Daitya Bali*', an epithet of *Vishṇu*. — *Balindama-prakhyā, as, ā, am*, resembling the tamer of the *Daitya Bali*, equal to *Vishṇu*. — *Bali-putra, as, m.* the son of the *Daitya Bali*, the *Asura Bāna*. — *Bali-putra-mokshaṇa, am, n.*, N. of the twenty-fifth chapter of the *Kṛiṣṇa-khaṇḍa* or fourth part of the *Brahma-vaivarta-Purāna*. — *Bali-pushṭa, as, m.* 'nourished by offerings or oblations,' a crow; [cf. *bali, bali-bhuj, bali-bhojana*]. — *Bali-podakī, f.* the plant *Basella Cordifolia* (= *upodakī*). — *Bali-priya, as, m.* 'fond of oblations,' the *Lodh* tree, *Symplocos Racemosa* (fabled to grow faster if perfumed). — *Bali-bandhana, as, m.* 'binding or subduing the *Daitya Bali*,' an epithet of *Vishṇu*. — *Bali-bhadra, as, m.*, N. of a man (various reading for *bala-bhadra*). — *Bali-bhuj, k, k, k*, enjoying oblations; enjoying offerings (said of the gods); (*k*), *m.* a crow [cf. *bali, bali-pushṭa*]; a sparrow; a crane. — *Bali-bhṛit, t, t, t*, paying tribute, tributary; [cf. *bali-hrit*]. — *Bali-bhojana, as, m.* 'eating oblations,' a crow; [cf. *bali, bali-bhuj*]. — *Bali-mat, ān, atī, at*, possessing the oblation offered to all creatures, provided with the sacrifice to all beings (said of a house; according to *Mallī-nātha* = *pīyā-yukta*); receiving taxes or tribute (said of *Agni*); having wrinkles, wrinkled, shrivelled, flaccid. — *Bali-mandira, am, n.* the abode of the *Daitya Bali*, the infernal regions. — *Bali-mātra, am, n.* a mere offering (to all beings), as much in quantity as an oblation to all creatures. — *Bali-mukha, as, m.* 'wrinkled-faced,' a monkey. — *Bali-vindhya, as, m.*, N. of a son of *Manu Raiyata*. — *Bali-vesman, a, n.* the abode of the *Daitya Bali*, the infernal regions. — *Bali-vyākula, as, ā, am*, distracted or busily occupied with offering the oblation to all creatures. — *Bali-sarga, as, m.* the lash of a whip (?). — *Bali-sadman, a, n.* the abode of *Bali*, the infernal regions. — *Bali-sūdāna*, in *Rāmāyana* I. 47, 2, a wrong reading for *bala-sūdāna*, q. v. — *Bali-han, ā, n.* 'smiter of the *Daitya Bali*,' an epithet of *Vishṇu*. — *Bali-haraṇa, as, ī, am*, adapted for the presentation of oblations (Ved.); (*am*), *n.* the presentation of a gift or oblation. — *Bali-hāra, as, ī, am*, or *bali-hṛit, t, t, t*, Ved. paying taxes or tribute, (*Sāy.*) = *kara-prada*; cf. *bali-bhṛit*. — *Bali-kṛi, cl. 8. P. -karoti, -kartum*, to make an offering, present as an offering; to destine or intend for an oblation. — *Bali-kṛita, as, ā, am*, presented as an offering, intended for an oblation. — *Bali-bhṛit, t, t, t*, or *bali-mat, ān, atī, at*, having curls, curled (as the hair). — *Bali-mukha*

= *bali-mukha*. — *Baly-upākhyāna*, *am*, *n*, N. of the twentieth chapter of the *Vāsishtā-rāmāyaṇa* or *Yoga-vāsishtā*.

*Balika*, *as*, *m*, the edge of a thatched roof, (more properly *valika*, *q. v.*); N. of a *Nāga-rāja*.

2. *balita*, *as*, *ā*, *am* (for *i*. see p. 676, col. 1), wrinkled, having wrinkles, wizened.

*Balina*, *as*, *ā*, *am*, wrinkled, shrivelled, flabby, flaccid.

*Balibha*, *as*, *ā*, *am*, shrivelled, wrinkled, flaccid, withered.

*Bali*. See p. 676, col. 3.

*Balina*, *as*, *m*, a scorpion; N. of an *Asura*.

**बलिन** *balin*. See p. 676, col. 1.

**बलिवर्द** *balivarda*, *as*, *m*, (according to native authorities connected with *bala*, strength, and with *rt. eridh*, *varda* being for *vardha*), a bull or ox; (2), *f*, N. of a woman.

*Balivarda*. See *balivarda* above.

*Balivardin*, *i*, *m*, N. of a man.

*Balivardineya*, *as*, *m*, a metronymic from *Balivardi*.

*Balivardha* = *balivarda*, *q. v.*

**बलिष** *balishṭha*, *balishṭu*. See p. 676, col. 1.

**बलीयस्** *baliyas*. See p. 676, col. 1.

**बलीह** *balihā*, *ās*, *m*, *pl.*, N. of a people; [cf. *balhika*.]

**बल्कस** *balaska*, *am*, *n*, Ved. dregs or sediment left in the distillation of ardent spirits.

**बल्बज** *balbaja*, *as*, *m*, (in the later literature written *valbaja*), Eleusine Indica, a species of coarse grass (found in meadows and on roads in solitary patches and not liked by cattle). — *Balbajamaya*, *as*, *i*, *m*, made of the grass Eleusine Indica. — *Balbaja-stuka*, Ved. a bunch or tuft of the grass Eleusine Indica.

*Balbajika*, *as*, *ā*, *am*, see *Gaṇa Kumudādi I.* to Pāp. IV. 2, 80.

**बल्बला** *balbalā*, *ind.*, Ved. an onomatopoeic word. — *Balbalā-kurvāt*, *an*, *atī*, *at*, Ved. stammering, stuttering. — *Balbalā-kri*, cl. 8. P. -*karoti*, -*kartum*, Ved. to stammer in speaking, 'stammer, stutter'; [cf. Lat. *balbutire*.]

**बल्बूप** *balbūṭha*, *as*, *m*, Ved., N. of a man.

**बल्य** *balya*. See p. 676, col. 1.

**बल्ल** *balla*, in *Mahā-bh. Droṇa-p.* 1217, incorrectly for *valga*, *q. v.*

**बल्लव** *ballava*, *as*, *m*, (also written *vallava*, *q. v.*), a cowherd [cf. *go-vallava*]; N. assumed by *Bhīma-sena* when cook to king *Virāṭa*; a cook; (2), *f*, a cowherdess. — *Ballava-tva*, *am*, *n*, the charge or duty of a cowherd. — *Ballava-yuvati*, *i*, or *ballava-yuvati*, *f*, a young cowherdess.

**बल्लाल** *ballāla*, *as*, *m*, N. of various men; of the author of the *Bhoja-prabandha* or history of king *Bhoja*. — *Ballāla-mīśra*, *as*, *m*, N. of a king. — *Ballāla-sena*, *as*, *m*, N. of a poet; N. of a king of Bengal who reigned in the eleventh century of our era.

**बल्ल** *balva*, *am*, *n*, (also written *valva*), N. of the second *Karṇa* or astrological division of the day; (also called *bālava* or *vālava*; see under *karṇa*.)

**बल्ल** *balvala*, *as*, *m*, N. of a *Daitya*, the son of *Ilvāla*; (*ās*), *m*, *pl.*, N. of a people; (a various reading for *kalkala*, *q. v.*)

**बल्लि** *balvī*, incorectly for *vallī*, *q. v.*

**बल्लि** *balhi*, *is*, *m*, N. of a country, *Balkh*; [cf. *balhika*, *balhī*.]

*Balhika*, *as*, *m*, N. of a man; (*ās*), *m*, *pl.*, N. of a people; (sometimes also written *valhika*.)

*Balhika*, *am*, *n*, (also written *valhika*), = *bāl-hika*, *Asa Fœtida*.

**बव** *bava*, *am*, *n*, N. of the first *Karṇa* or astrological division of the day; (also written *vava*; see under *karṇa*.)

**बव्कय** *bashkaya*, *as*, *ā*, *am* (also written *vashkaya*, *q. v.*), Ved. one year old, a yearling, (*Sāy.* = either *āditya*, the sun, or *eka-hāyano vat-sah*, a yearling calf; born later or after (?).

*Bashkayāṇi* (or *vashkayāṇi*), *f*, a cow bearing many calves; a cow whose calf is full-grown.

*Bashkayāṇi* = *bashkayāṇi*.

*Bashkiha*, *as*, *ā*, *am*, Ved. (according to *Mahīdhara*) = *cira-prasūta*.

**बस्त** *basta*, *as*, *m*, (also written *vasta*, *q. v.*), a goat. — *Basta-karṇa*, *as*, *m*, the *Sāl* tree, *Shorea Robusta* (= *aja-karṇaka*). — *Basta-gandhā*, *f*, shrubby basil, *Ocimum Gracissimum* (= *aja-gandhā*). — *Bastagandhākṛitī* ('*dhā-āk*'), a species of plant (= *putra-dātri*). — *Basta-mukha*, *as*, *i*, *am*, 'goat-faced,' having a face like that of a goat. — *Basta-mūtra*, *am*, *n*, the urine of a goat. — *Basta-modā*, *f*, 'goat's delight,' a species of plant (= *aja-modā*).

— *Basta-vāsīn*, *i*, *inī*, *i*, making a noise like a goat; (probably an incorrect form for *basta-vāsīn*.)

— *Basta-sringī*, *f*, a species of plant (= *mesha-sringī*).

— *Bastāntri* ('*ta-an*'), *f*, *Argyrea Speciosa* or *Argentea* (= *chagalāntri*). — *Bastābhivāśīn* or *bastābhivāsīn* ('*ta-abh*'), *i*, *inī*, *i*, Ved. = *basta-vāsīn*.

**बसि** *basri*, *ind.*, Ved. (according to *Sāy.*) = *kshīpram*, quickly, swiftly.

**बह** *bah* (another form of *rt. bah*), to grow, increase, &c. See *rt. bah*.

*Bahala*, *as*, *ā*, *am*, hard, firm, compact; dense, thick (as any substance or as a liquid); harsh (as a sound); manifold, multifarious; (*as*), *m*, a kind of sugar-cane; (2), *f*, *Anethum Sowa* (= *sata-pushpā*); large cardamoms. — *Bahala-gandha*, *am*, *n*, a species of sandal (= *sambara-cāndana*). — *Bahala-śakshus*, *us*, *m*, a species of plant (= *mesha-sringī*); also read *śakshur-bahala* and *śakshur-vahana*). — *Bahala-tā*, *f*, thickness, density, compactness. — *Bahala-tvaśa*, *as*, *m*, the white flowering *Lodhra*. — *Bahala-vartman*, *a*, *n*, a particular disease of the eyes, a swollen eyelid. — *Bahalāṅga* = *bahala-śakshus*, *q. v.* — *Bahalānurāga* ('*ta-an*'), *as*, *ā*, *am*, deep red.

*Bahu*, *us*, *us* or *vī*, *u* (of rare occurrence in the first nine *Maṇḍalas* of the *Ṛig-veda*; frequently used in the *Atharva-veda*), much, abundant; many, numerous; frequent, repeated; abounding in, rich in (with inst., Ved.); large, great, mighty; fine, handsome, splendid (Ved.); *kim bahumā*, what occasion is there for much (speaking)? why say more? in short, in fine; *bahu*, *ind.* much, abundantly; in a high degree, greatly, exceedingly, very [cf. *bahu-kalyāṇa*, *bahu-śītra*, *bahu-sadrīśa*]; rather, somewhat, very nearly, almost, (at the beginning of a comp.; cf. *bahu-trīṇa*, *bahu-trivārsha*); *bahu man*, to think much, of esteem highly, rate high, prize, value. — *Bahu-karṇaka*, *as*, *m*, 'many-thorned,' N. of various prickly plants; a species of *Asteracantha Longifolia*; *Hedysarum Alhagi* (= *yavāsa*); *Phoenix Paludosa*, = *hīntāla*; (2), *f*, *Solanum Jacquinii* (= *agni-damāni*). — *Bahu-karṇā*, *f*, 'many-thorned,' the plant *Solanum Jacquinii*. — *Bahu-kanda*, *as*, *m*, 'having many bulbous roots,' the plant *Arum Campanulatum*; (2), *f*, a species of plant (= *karkaṭi*). — *Bahu-kara*, *as*, *i*, *am*, 'much-doing,' doing many things, busy, diligent; industrious, laborious; effecting much, serviceable in various ways; one who sweeps, a sweeper; (*as*), *m*, a camel; (2), *f*, a broom. — *Bahu-karāṇīya*, *as*, *ā*, *am*, one who has much to do or complains he is full of business, one who never has time for anything; [cf. *bahu-kṛīṭya*]. — *Bahu-karṇikā*, *f*, = *śkhu-karṇi*, *Salvinia Cucullata*; [cf. *bahu-parṇikā*]. — *Bahu-kalyāṇa*, *as*, *ā*

or *i*, *am*, very illustrious, most noble. — *Bahu-kāma*, *as*, *ā*, *am*, having many wishes, cherishing many desires. — *Bahu-kāra*, *as*, *ā*, *am*, 'much-doing,' doing or effecting much. — *Bahu-kālam*, *ind.* for a long time, for a long while. — *Bahukālina*, *as*, *ā*, *am*, of long standing, old, ancient. — *Bahukālīna*, *as*, *m*, N. of a *Grāma* in the north. — *Bahukālīna* or *bahu-kūlya*, *as*, *ā*, *am*, see *Scholast* on Pāp. IV. 1, 140; [cf. *bāhu-kūlyaka*]. — *Bahukusumita*, *as*, *ā*, *am*, 'many-blossomed,' full of blossoms. — *Bahu-kūrca*, *as*, *m*, a species of cocconut (= *madhu-nālīkerika*). — *Bahu-kṛīṭya*, *as*, *ā*, *am*, = *bahu-karāṇīya*, *q. v.* — *Bahu-ketu*, *us*, *m*, N. of a mountain. — *Bahu-krama*, *as*, *m*, Ved. a *Krama* of more than three words; [cf. *krama*]. — *Bahu-kshama*, *as*, *ā*, *am*, enduring much, patient; (*as*), *m*, a *Jaina* deified saint; a *Buddha*. — *Bahu-kshāra*, *as*, *m*, a kind of alkali (= *sarva-kshāra*). — *Bahu-gandha*, *as*, *ā*, *am*, 'much-smelling,' strong scented; (*as*), *m*, the resin of *Boswellia Thurifera*, *olibanum*; (2), *f*, a bud of *Michelia Champaka*; *Jasminum Auriculatum*; *Nigella Indica* = *kṛishṇa-jīraka*; (*am*), *n*, cinnamon. — *Bahugandhā-tā*, *f*, musk. — *Bahugarhya-vāc*, *k*, *k*, *k*, saying much that is to be censured, talking much and blamably, too talkative, garrulous, loquacious. — *Bahugava*, *as*, *m*, 'having many kine,' N. of a prince. — *Bahugiri*, *is*, N. of a district. — *Bahugudā*, *f*, the plant *Solanum Jacquinii*. — *Bahugūṇa*, *as*, *ā*, *am*, many-threaded, composed of many threads; manifold, multifarious, much; having many good qualities, possessed of many virtues; (*as*), *m*, N. of a *Deva-gandharva*, (*Mahā-bh. Ādi-p.* 4814, where however *bahu-gūṇa* is more probably an adj. in the last of the preceding senses). — *Bahu-guru*, *us*, *m*, one who has read much but superficially (= *śumbhaka*). — *Bahuguhā*, *f*, = *bahu-gudā*. — *Bahugo*, *gaus*, *gaus*, *gu*, having much cattle. — *Bahugranthī*, *is*, *m*, 'many-knotted,' the plant *Tamarix Indica*. — *Bahugraha*, *as*, *ā*, *am*, 'much-receiving,' receiving or taking much, holding much. — *Bahucārīn*, *i*, *inī*, *i*, Ved. 'much-wandering,' roaming widely. — *Bahucitra*, *as*, *ā*, *am*, very various or manifold. — *Bahucchada*, *as*, *m*, the plant *Alstonia Scholaris* (= *sapta-parṇa*). — *Bahucchinā*, *f*, a species of plant (= *kanda-guḍūci*). — *Bahujanya*, *am*, *n*, (?), a multitude of people. — *Bahujalpa*, *as*, *ā*, *am*, 'much-talking,' very talkative, loquacious. — *Bahujava*, *as*, *ā*, *am*, Ved. very swift, (a word used in *Nirukta XII.* 43 to explain *uru-jri*, *q. v.*) — *Bahujāta*, *as*, *ā*, *am*, Ved. grown mighty, (a word used in *Nirukta XII.* 36 to explain *tuvi-jāta*, *q. v.*) — *Bahujīa*, *as*, *ā*, *am*, 'much-knowing,' possessed of great knowledge. — *Bahujīa-tā*, *f*, great knowledge. — *Bahujīa-tāntri*, *is*, *is*, *i*, many-fibred (said only of the body, Pāp. V. 4, 159). — *Bahutantrika*, *as*, *ā*, *am* (fr. *bahu* + *tantri*), many-stringed, having many strings (as a musical instrument). — *Bahutama*, *as*, *ā*, *am*, Ved. very many, most, most numerous; farthest, remotest (c. g. *ā bahutamāt perushāt*, as far as the remotest descendant). — *Bahutara*, *as*, *ā* or *i*, *am*, more, more abundant, more numerous, very abundant, very numerous; many, most; greater, mightier, of greater extent, very great; (*am*), *ind.* more, very much, for the greater part, chiefly. — *Bahutarakarṇīśa*, *as*, *m*, a kind of corn or grain; [cf. *guḍcharakarṇīśa*]. — *Bahutarām*, *ind.* in a high degree, highly, exceedingly, much. — *Bahutas*, *ind.* from or by much, from or by many; from many sides. — *Bahutā*, *f*, the being many, numerousness, muchness, abundance, plenty, multiplicity, plurality; [cf. *bahutva*]. — *Bahutiktā*, *f*, the plant *Solanum Indicum* (= *kāka-mācīkā*). — *Bahutithu*, see p. 679, col. 3. — *Bahutrīṇa*, *am*, *n*, rich or abounding in grass; much like a blade of grass, (according to *Mallinātha* = *trīṇa-kalpa*). — *Bahutra*, *ind.* in many ways or places, amongst many. — *Bahutra*, *ind.*, Ved. amongst many, to many. — *Bahutvārsha*, *as*, *ā*, *am*, Ved. well-nigh three years old. — *Bahutva*, *am*, *n*, the state of being much or many, muchness, abun-

dance, multitude; plurality, majority; (in grammar) the plural number; [cf. *bahu-tā*.] — *Bahuvakka*, *as*, *m*. (fr. *bahu + vac*), 'having much bark,' a species of birch tree. — *Bahu-tvac*, *k*, *m*. 'having much bark' (= *bahuvakka*); *Astonia Scholaris* (= *bahu-éshada*). — *Bahu-thā*, *ind*. in numerous ways, in various manners. — *Bahu-tva*, *as*, *ā*, *am*, 'much-giving,' liberal, munificent. — *Bahu-dakṣiṇa*, *as*, *ā*, *am*, accompanied with many fees or donations (as a religious ceremony), liberal, bountiful. — *Bahudandika*, *as*, *ā*, *am*, or *bahu-dandīn*, *i*, *inī*, *i*, having many staff-bearers. — *Bahu-danti*, *f*. N. of a woman. — *Bahudanti-suta*, *as*, *m*. the son of *Bahu-danti*; N. of an author. — *Bahu-darsaka*, *as*, *ikā*, *am*, or *bahu-darśin*, *i*, *inī*, *i*, seeing much, paying attention to many things, circumspect. — *Bahudarśitā*, *f*. circumspection. — *Bahu-dāman*, *ā*, or *bahu-dāmā*, *f*. N. of one of the Mātṛis attending on Skanda. — *Bahu-dāyin*, *i*, *inī*, *i*, 'much-giving,' liberal, munificent. — *Bahu-dugdha*, *as*, *ā*, *am*, having much milk; (*ā*), *f*. a cow giving much milk; (*as*), *m*. wheat. — *Bahudugdhikā*, *f*. 'having much milk,' the plant *Tithymalus Antiquorum* (which yields a caustic milky juice). — *Bahu-dṛiṣvan*, *ā*, *arī*, *a*, one who has seen much, a great observer or tourist. — *Bahu-dṛiṣhta*, *as*, *ā*, *am*, 'one by whom much has been seen,' very experienced. — *Bahu-devata*, *as*, *ā*, *am*, Ved. addressed to many deities (as a hymn). — *Bahudevatyā*, *as*, *ā*, *am* (fr. *bahu + devatā*), Ved. belonging to many deities. — *Bahu-desa-darśin*, *i*, *inī*, *i*, one who has seen many countries; (*i*), *m*. a great traveller. — *Bahudaiivata*, *as*, *i*, *am* (fr. *bahu + devatā*), Ved. relating to many deities. — *Bahudaiivatyā*, *as*, *tī*, *am* (fr. *bahu + devatā*), relating to many deities; (*am*), *n*. N. of a work belonging to the Saiva-darśana and mentioned in *Mādhavācārya's Sarva-darśana-sangraha*. — *Bahu-doha*, *as*, *ā*, *am*, having many faults, full of faults or defects, very wicked, very bad. — *Bahu-dhana*, *as*, *ā*, *am*, possessing much wealth, wealthy, rich. — *Bahudhana-tva*, *am*, *n*. the possession of great wealth, wealthiness, richness. — *Bahudhanesvara* ('*na-īś*'), *as*, *m*. a very rich man. — *Bahu-dhā*, see p. 679, col. 3. — *Bahu-dhānya*, *as*, *m*. 'abounding in corn,' N. of the twelfth or forty-third year in a sixty years' cycle of Jupiter (this year being supposed to be particularly fertile). — *Bahudhānyaka*, *N*. of a place. — *Bahu-dhāra*, *am*, *n*. 'many-edged,' the thunderbolt of Indra. — *Bahu-dhīvan*, *ā*, *arī*, *m*. *f*. see *Vopa-deva* IV. 14. — *Bahu-dhenūkā*, *am*, *n*. a great multitude of milch cows. — *Bahu-dheya*, *ās*, *m*. pl., *N*. of a school; (probably an incorrect form). — *Bahu-dhmāta*, *as*, *ā*, *am*, Ved. often annealed or cast (as iron). — *Bahu-nāda*, *as*, *m*. 'loud-sounding,' a conch shell. — *Bahu-nāman*, *ā*, *mni*, *a*, having many names. — *Bahu-paṭu*, *us*, *vī*, *u*, very clever. — *Bahu-pattra*, *as*, *i*, *am*, many-leaved; many-scaled; (*as*), *m*. an onion; (*i*), *f*. N. of various plants; *Aloe Perfoliata* (= *grīha-kanyā*); *basil*; a species of *Solanum* (= *brihati*); *Asparagus Racemosus* (= *gorakṣa-dugdhā*); = *jatukā*; a kind of drug, *Trigonella Fœnum Græcum*; (*am*), *n*. talc. — *Bahupatṛikā*, *f*. N. of various plants; *Flacourtia Cataphracta* (= *mahā-śatāvārī*); *Trigonella Fœnum Græcum*. — *Bahupatṛikā*, *as*, *ā*, *am* (fr. *bahu + patṛi*), having many wives; performed by many wives. — *Bahupatṛikā-tā*, *f*. the having many wives, polygamy. — *Bahupatṛi-kṛit*, *t*, *m*. one who marries many wives. — *Bahupatṛi-tā*, *f*. the possession of many wives, polygamy. — *Bahu-pad*, *pāt*, *m*. 'many-footed,' the Indian fig-tree (so called from its numerous branches growing downwards and striking root again). — *Bahu-pada*, *as*, *ā*, *am*, many-footed. — *Bahu-pannaga*, *as*, *m*. N. of a Marut; (also read *brahma-pannaga*). — *Bahu-parṇa*, *as*, *i*, *am*, many-leaved, having many leaves; (*as*), *m*. a species of plant, = *sapta-éshada*; (*i*), *f*. a species of medicinal plant, *Trigonella Fœnum Græcum*. — *Bahuparṇikā*, *f*. *Salvinia Cucullata* (= *bahu-karṇikā*). — *Bahu-paṣu*, *us*, *us*, *u*, one who has many cattle, rich in cattle. — *Bahu-pākyā*, *as*, *ā*, *am*, Ved. one

at whose house much is cooked (for the poor). — *Bahu-pād*, *t*, *m*. = *bahu-pad*, *q. v.* — *Bahupāda*, *as*, *ā*, *am*, many-footed, having many feet; composed of several Pādas (*q. v.*, as a stanza, Ved.); (*as*), *m*. the Indian fig-tree. — *Bahu-pāyā*, *as*, *ā*, *am*, Ved. protecting mightily; (Sāy. = either *bahubhīr gantavyaḥ*, to be resorted to by many, or *bahubhī rakṣitavyaḥ*, to be defended by many.) — *Bahu-putra*, *as*, *ā*, *am*, one who has many children; having many sons; (*as*), *m*. *Alstonia Scholaris* (= *sapta-parṇa*); N. of a *Prajā-pati*; (*i*), *f*. the plant *Asparagus Racemosus*; *Flacourtia Cataphracta*; an epithet of *Durgā*. — *Bahuputra-tā*, *f*. or *bahuputra-tva*, *am*, *n*. the possessing many sons. — *Bahu-patṛikā*, *f*. N. of one of the Mātṛis attending on Skanda; N. of a particular plant (= *mahā-śatāvārī*; cf. *bahupatṛikā*). — *Bahu-pushpa*, *as*, *m*. 'many-blossomed,' the coral tree (= *pā-rihadra*). — *Bahu-pushpa-prabala-vaṭ*, *ān*, *atī*, *at*, having many flowers and young shoots. — *Bahupushpa-phalopeta* ('*la-up*'), *as*, *ā*, *am*, having many flowers and fruits. — *Bahupushpikā*, *f*. 'many-blossomed,' the plant *Grislea Tomentosa*. — *Bahu-prakāra*, *as*, *ā*, *am*, of many kinds, manifold; (*am*), *ind*. in many ways, manifoldly. — *Bahu-prakṛiti*, *is*, *is*, *i*, (in Ved. gram.) consisting of many primary parts or verbal elements (as a compound). — *Bahu-praja*, *as*, *ā*, *am*, having many children, having a numerous progeny, prolific; (*as*), *m*. a hog; a species of grass, *Saccharum Munjia*. — *Bahuprajās*, *ās*, *ās*, *as*, Ved. having many children, having a numerous progeny; (Sāy.) = *bahu-prāny-upakārīn* or *prāṇinām pra-janayitā*. — *Bahupratijña*, *as*, *ā*, *am*, containing more than one proposition, complicated; (in law) comprising many counts (as a plaint). — *Bahu-pratyarthika*, *as*, *ā*, *am*, having many adversaries or opponents. — *Bahuprada*, *as*, *ā*, *am*, 'much-bestowing,' liberal, munificent, bountiful. — *Bahu-pravāha*, *as*, *ā*, *am*, 'many-streamed,' flowing in many streams. — *Bahuprasū*, *is*, *f*. a mother of many children. — *Bahuprasānika*, *as*, *ā*, *am*, containing many questions. — *Bahu-priya*, *as*, *ā*, *am*, dear to many. — *Bahupreyasi* (even *m* by *Vopa-deva* VI. 14?), having many loved ones. — *Bahu-phala*, *as*, *ā*, *am*, 'many-fruited,' rich in fruits, fertile; (*as*), *m*. the tree *Nuclea Cadamba*; (*ā*), *f*. N. of various plants; *Solanum Indicum*; another variety of *Solanum* (= *kṣharikā*); *Glycine Debilis*; (probably) *Convolvulus Turpethum*; a kind of cucurbitaceous plant (= *kṣhadra-kāravellī*); *Flacourtia Cataphracta*; (*i*), *f*. the opposite-leaved fig-tree; N. of various plants; *Emblia Officialis*; = *mrigervāru*. — *Bahuphalikā*, *f*. a species of plant (= *bhū-badārī*). — *Bahu-phenā*, *f*. a species of plant (= *sūtalā*). — *Bahu-bala*, *as*, *ā*, *am*, possessing great strength; (*as*), *m*. a lion. — *Bahu-bāhu*, *us*, *us*, *u*, many-armed; (*us*), *m*. N. of a prince. — *Bahu-bīja*, *as*, *ā*, *am*, having much seed; (*am*), *n*. the fruit of *Anona Reticulata* or *Squamosa*. — *Bahu-bhāksha*, *as*, *ā*, *am*, eating much, a great eater. — *Bahu-bhadra*, *ās*, *m*. pl., N. of a people. — *Bahu-bhāgya*, *as*, *ā*, *am*, of great good fortune, fortunate. — *Bahu-bhāshī-tā*, *f*. the being a great talker, talkativeness, garrulity, loquaciousness. — *Bahu-bhāshīn*, *i*, *inī*, *i*, talking much, a great talker, talkative, garrulous, loquacious. — *Bahubhāshya*, *am*, *n*. talking much, talkativeness, garrulity, loquaciousness; (probably a wrong form for *bāhubhāshya*, *q. v.*) — *Bahu-bhuj*, *k*, *k*, *k*. 'much-eating,' a great eater, voracious. — *Bahu-bhūja*, *as*, *ā*, *am*, 'many-armed,' having many arms; (*ā*), *f*. an epithet of *Durgā*. — *Bahu-bhṛīj*, *t*, *t*, *t*. 'much-frying,' roasting or frying much. — *Bahu-bhōjana*, *as*, *ā*, *am*, eating much. — *Bahu-bhauṃa*, *as*, *i*, *am*, 'many-storied,' having many floors or stories. — *Bahu-manjari*, *f*. basil. — *Bahu-mata*, *as*, *ā*, *am*, much thought of, highly esteemed, rated high, prized, valued, respected, considered; having many different opinions. — *Bahu-matī*, *is*, *f*. high esteem, value, estimation; prizing highly, preferring. — *Bahu-matsya*, *am*, *n*.

Ved. a place abounding in fish. — *Bahu-mādhyaga*, *as*, *ā*, *am*, 'going amongst many,' belonging to many; (according to *Kullūka* = *bahu-sādhāraṇa*, *q. v.*) — *Bahu-mantavya*, *as*, *ā*, *am*, to be thought much of, to be esteemed highly, estimable. — *Bahumala*, *as*, *m*. 'having much dross,' lead. — *Bahumāna*, *as*, *m*. high esteem or estimation, great respect or regard for (with loc. of the person or thing, and more rarely with gen. of the person); respect, reverence; (*am*), *n*. a gift made by a superior to an inferior. — *Bahumānin*, *i*, *inī*, *i*, thought much of, highly esteemed, being in high estimation. — *Bahu-mānya*, *as*, *ā*, *am*, to be thought much of, to be highly esteemed, estimable. — *Bahu-māya*, *as*, *ā*, *am*, practising many wiles, artful, deceitful, treacherous. — *Bahu-mārgi*, *f*. a place where many roads meet; (also read *bahu-mārgya*, *am*, *n*.) — *Bahu-māla* or *bahumālaka*, *as*, *ā*, *am*, possessing many necklaces. — *Bahu-mitra*, *as*, *ā*, *am*, having many friends; (*as*), *m*. N. of a man. — *Bahumukha*, *as*, *i*, *am*, 'many-mouthed,' speaking variously. — *Bahu-mūtra*, *as*, *ā*, *am*, making water in excess; afflicted with diabetes. — *Bahumūtra-tā*, *f*. excessive discharge of urine; diabetes. — *Bahumūrti*, *is*, *is*, *i*, many-formed, variously shaped, multiform; (*is*), *f*. the wild cotton shrub. — *Bahumūrdhan*, *ā*, *ā*, *am*, many-headed; (*ā*), *m*. an epithet of *Viṣṇu*. — *Bahu-mūla*, *as*, *ā*, *am*, many-rooted, having many roots; (*as*), *m*. a sort of reed or grass, *Hyperanthera Moringa*; (*ā*), *f*. *Asparagus Racemosus*; (*i*), *f*. *Emblia Officialis*. — *Bahumūlaka*, *as*, *m*. a species of reed; N. of a *Nāga*; (*am*), *n*. the sweet-scented root of *Andropogon Muricatus*. — *Bahumūla-phalānvita* ('*la-an*'), *as*, *ā*, *am*, provided or furnished with many roots and fruits. — *Bahumūlya*, *as*, *ā*, *am*, high-priced, of a high price, costly, precious; (*am*), *n*. a large sum of money. — *Bahu-mṛga*, *as*, *ā*, *am*, abounding in deer. — *Bahu-yajvan*, *ā*, or *bahu-yajvā*, *f*. see *Vopa-deva* IV. 5. — *Bahu-yājīn*, *i*, *inī*, *i*, Ved. 'much-sacrificing,' conducting many sacrifices, desiring the management of sacrifices (for the sake of gain). — *Bahu-yojanā*, *f*. N. of one of the Mātṛis attending on Skanda. — *Bahu-ratna*, *as*, *ā*, *am*, rich in gems or jewels. — *Bahu-ratha*, *as*, *m*. N. of a king. — *Bahu-randhrīkā*, *f*. 'much perforated,' N. of a particular medicinal root. — *Bahu-ramya*, *as*, *ā*, *am*, very delightful, affording much pleasure. — *Bahu-rasa*, *as*, *ā*, *am*, having much juice, juicy, succulent (Ved.); (*ā*), *f*. a species of plant (= *mahā-jyotiṣmatī*). — *Bahu-rāśi*, *is*, *is*, *i*, (in arithmetic) composed of numerous terms; *bahu-rāśīḥ pakṣhaḥ*, a set of many terms. — *Bahu-ripu*, *us*, *us*, *u*, one who has many foes. — *Bahu-ruhā*, *f*. a species of plant (= *handa-gudūci*). — *Bahu-rūpa*, *as*, *ā*, *am*, many-formed, multiform, variously shaped; many-hued, variegated, checkered; of varied aspect, varied, manifold; (*as*), *m*. a chameleon; hair; the resin of *Shorea Robusta*; the sun; an epithet of *Brahman*; of *Viṣṇu*; of *Siva*; of the god of love; N. of a *Rudra*; of a *Buddha*; of a son of *Medhātithi* and of a *Varsha* called after him; (*ā*), *f*. N. of one of the seven tongues of fire. — *Bahurūpaka*, *as*, *ā*, *am*, multiform, having many forms, manifold; (*as*), *m*. a kind of animal (= *jāhaka*). — *Bahurūpaku-sobhita*, *as*, *ā*, *am*, adorned in many ways, variously decorated. — *Bahurūpāṣhṭaka* ('*pa-āṣhṭ*'), *am*, *n*. a collective name for eight *Tantras* (viz. the *Brahmī-tantra*, *Māhesvarī-Ḷ*, *Kaumārka-Ḷ*, *Vaiṣṇavī-Ḷ*, *Vārāhi-Ḷ*, *Indrānī-Ḷ*, *Cāmundā-Ḷ*, *Siva-dūtī-Ḷ*). — *Bahu-rekha*, *as*, *m*. pl. many lines, wrinkles, furrows, marks of care or pain. — *Bahu-retas*, *ās*, *m*. 'having much seed,' an epithet of *Brahma*. — *Bahurai*, *rās*, *rās*, *rī*, having great riches, very rich. — *Bahu-roman*, *ā*, *ā*, *a*, having much hair, exceedingly hairy or woolly; (*ā*), *m*. a sheep. — *Bahulavya*, *as*, *ā*, *am*, containing much salt; (*am*), *n*. a soil impregnated with salt. — *Bahu-vaṭana*, *am*, *n*. the plural number, the case-endings and personal terminations in the plural number. — *Bahu-vaṭ*, *ind*. (in Ved. gram.) plurality, in the plural number (e. g.

*api dri-vad api bahu-vat*, both in the dual and plural). — *Bahu-varṇa*, *as, ā, am*, many-hued, many-coloured. — *Bahuvārṇa-tā*, *f.* the being many-hued, multiplicity of colours. — *Bahu-varṇa*, *N.* of a place. — *Bahu-valka*, *as, m.* 'having much bark,' the tree Buchanania Latifolia (= *priyala*). — *Bahu-valli*, *f.* a species of shrub. — *Bahu-vādin, i, inī, i*, Ved. talking much, garrulous, babbling. — *Bahuvāra*, *as, m.* the plant Cordia Myxa; (*ās*), *m. pl.* many times; (*am*), *ind. oft.* — *Bahuvāraka*, *as, m.* the plant Cordia Myxa. — *Bahuvāraka-phala*, *as, n.* the fruit of Cordia Myxa. — *Bahu-vārshika*, *as, ī, am*, lasting many years, many years old. — *Bahuvī, is, is, i*, containing many birds. — *Bahu-vīkrama*, *as, ā, am*, very powerful; of great prowess. — *Bahuvighna*, *as, ā, am*, presenting many obstacles, attended with many difficulties. — *Bahuvighna-tā*, *f.* the being attended with many obstacles or difficulties, multiplicity of lets or hinderances. — *Bahuvīd, t, t, t*, Ved. much-knowing, very learned. — *Bahu-vidya*, *as, ā, am*, one who has much learning, very learned. — *Bahuvīdyā-tā*, *f.* great leameness, profound learning, erudition. — *Bahuvīdha*, *as, ā, am*, of many sorts or kinds, manifold, diverse, various, multiform; (*am*), *ind. diversely*, in several directions, up and down. — *Bahuvistīrna*, *as, ā, am*, wide-spread, widely diffused; (*ā*), *f.* Abrus Precatorius (a shrub bearing a small red and black berry and commonly called Kucaī). — *Bahuvistīrna-tā*, *f.* the being wide-spread, wide diffusion. — *Bahu-vīja*, *as, ā, am*, having many seeds, containing much seed; (*am*), *n.* the custard apple, Annona Squamosa. — *Bahu-vīrya*, *as, m.* 'having much seed,' the plant Terminalia Bellegeria; Amaranthus Polygonoides; Bombax Heptaphyllum; Vangueria Spinosa; (*ā*), *f.* Flacourtia Cataphracta. — *Bahu-vyayin, i, inī, i*, spending much, lavish, prodigal. — *Bahu-vyāla-nishervita*, *as, ā, am*, infested or inhabited by many snakes or wild beasts. — *Bahu-vrīhi, is, is, i*, possessing much rice; (*is*), *m.* a relative or adjective compound, a class of compounds in which the last member being a substantive loses its independence as well as its original grammatical character and together with the first member serves only to qualify or define another word. The word *bahu-vrīhi*, 'possessing much rice,' is itself an example of this class of compounds; [cf. *tat-purusha*.] — *Bahuvrīhi-vat*, *ind.* like a *Bahu-vrīhi* or relative compound. — *Bahu-sakti, is, is, i*, possessing great power; (*is*), *m., N.* of a prince. — *Bahu-sātra*, *us, us, u*, having many enemies; (*us*), *m.* a sparrow. — *Bahu-sāda*, *as, m.*, Ved. the plural number. — *Bahu-sālya*, *as, m.* a variety of Khadira with red blossoms. — *Bahu-sās*, see p. 680, col. 1. — *Bahu-sāsta*, *as, ā, am*, very excellent; very right or happy. — *Bahu-sākha*, *as, ā, am*, 'many-branched,' having many branches or ramifications. — *Bahusākha-tva*, *am, n.* the having many branches, ramification. — *Bahu-sāla*, *as, m.* the plant Tithymalus Antiquorum. — *Bahu-sāstra-jña*, *as, ā, am*, acquainted with many books or sciences. — *Bahu-sikha*, *as, ā, am*, 'many-pointed,' having many points; (*ā*), *f.* a species of aquatic plant (= *jala-pippalī*). — *Bahu-sūnya*, *as, ā, am*, very empty or void. — *Bahu-srīnga*, *as, ā, am*, 'many-horned,' having many horns; (*as*), *m.* an epithet of Vishnu. — *Bahu-sruta*, *as, ā, am*, one who has studied much, very learned, well taught; well versed in the Vedas. — *Bahu-srutī, is, f.*, Ved. the occurrence of the plural in the text, (*bahu-srutes*, from the occurrence of the plural in the text, because the plural is found in the text.) — *Bahusrutīya*, *ās, m. pl.* 'having deep erudition,' *N.* of a Buddhist school. — *Bahu-sreyasi* (even *m.* by Pān. 1. 2, 48, Schol.), having many excellencies, very excellent. — *Bahu-satya*, *as, m., N.* of the tenth Muhūrta. — *Bahu-sadrīsa*, *as, ī, am*, very similar, very fit or right. — *Bahu-santati, is, is, i*, having a numerous posterity; having a large after-growth; (*is*), *m.* a species of bamboo, Bambusa Spinosa. — *Bahu-samputa*, *as, m.* a species of bulbous root (= *viskṣu-kanda*). — *Bahu-sasya*, *as, ā, am*, rich in

grain; (*as*), *m.*, *N.* of a village. — *Bahu-sādhana*, *as, ā, am*, possessing many resources. — *Bahusādhanātā*, *f.* the possession of many resources. — *Bahusādharāṇa*, *as, ā, am*, common to many. — *Bahusāra*, *as, ā, am*, containing much pith, pithy; solid, substantial; (*as*), *m.* the tree Acacia Catechu. — *Bahusāhasra*, *as, ā, um* (fr. *bahu* + *sahasra*), amounting to many thousands. — *Bahu-su* = *bahusū*, *q. v.* — *Bahu-suta*, *as, ā, am*, having many children, having a large progeny; having a large after-growth; (*ā*), *f.* the plant Asparagus Racemosus. — *Bahu-suvarṇaka*, *as, ā, am*, costing or possessing much gold; (*as*), *m.*, *N.* of an Agra-hāra on the Ganges; of a prince. — *Bahu-sū, ūs, ūs, u*, 'much-bearing,' fertile; (*ūs*), *f.* the mother of many children; a sow. — *Bahu-sūka*, *as, ā, am*, consisting of many Sūktas or hymns. — *Bahu-sūti, ts, f.* a female who has borne many children; a cow that calves often. — *Bahusūti-go, gaus, f.* a cow that calves often. — *Bahu-sūvari, f.* Ved. bearing many children (Sāy. = *bahvīnām prajānām savitri*). — *Bahu-stavāvalī* ('*va-āv*'), *is, f.*, *N.* of a collection of hymns. — *Bahu-sprīś, k, k, k*, reaching to many, generally spread or diffused. — *Bahu-svana*, *as, ā, am*, 'much-sounding,' making many sounds; (*as*), *m.* an owl. — *Bahu-svarṇa-laksha-mūlya*, *as, ā, am*, worth many hundred thousand pieces of gold. — *Bahu-svāmika*, *as, ā, am*, having many owners or proprietors. — *Bahu-hiranyā*, *as, m.*, Ved. an epithet of an Ekāha commonly called Dū-ṇāsa. — *Bahūdaka* ('*hu-ud*'), *as, ā, am*, having much water; (*as*), *m.* a kind of religious mendicant, a mendicant who lives in a strange town and begs his food from house to house. — *Bahūdāna* ('*hu-od*'), *am, n.* the union of different kinds of food (?). — *Bahv-akshara*, *as, ā, am*, many-syllabled, of many syllables, polysyllabic. — *Bahv-aksharāntya* ('*ra-an*'), *as, ā, am*, being at the end of a polysyllabic word. — *Bahv-agnī, is, is, i*, Ved. a term applied to particular verses in which various Agnis are mentioned. — *Bahv-ac, k, k, k*, or *bahv-acka*, *as, ā, am*, (in grammar) having several vowels, polysyllabic. — *Bahv-ajāvika*, *as, ā, am*, Ved. having many goats and sheep. — *Bahv-adhyāya*, *as, ā, am*, 'many-chaptered,' consisting of many chapters. — *Bahv-anartha*, *as, ā, am*, fraught with many ills, attended with many evils. — *Bahv-anna*, *as, ā, am*, Ved. rich in food, (according to Sāy. = *phala-mūlādibhir upetaḥ*). — *Bahv-ap, p, p, p*, or *bahv-apa*, *as, ā, am*, containing much water, watery. — *Bahv-apatya*, *as, ā, am*, having a numerous progeny, one who has many children, having many young; (in astrology) promising or foretelling a numerous progeny; (*as*), *m.* a hog; a rat, mouse; (*ā*), *f.* a cow that has often calved. — *Bahv-abaddha-pralāpīn, i, inī, t*, talking much that is unmeaning, speaking much folly. — *Bahv-abhidhāna*, *am, n.* (in Ved. gram.) the plural number. — *Bahv-ārtha*, *as, ā, am*, having much meaning or import, important; having many objects. — *Bahv-asva*, *as, m.* 'having many horses,' *N.* of a son of Mudgala. — *Bahv-ādin, i, inī, i*, eating much, a great eater. — *Bahv-āst-tva*, *am, n.* the being a great eater, voraciousness. — *Bahv-āśin, i, inī, i*, eating much, a great eater, voracious, gluttonous; (*i*), *m., N.* of one of the sons of Dhṛitarāshtra. — *Bahv-āścārya*, *as, ā, am*, containing many wonderful objects (said of Indra's heaven). — *Bahv-āścārya-maya*, *as, ī, am*, composed of or containing many wonderful objects. — *Bahv-īcvara*, *N.* of a sacred place on the bank of the Revā or Narmadā river. — *Bahv-īc, k, k, k*, 'many-versed,' containing many verses; (*k*), *f.* a term applied to the Rig-veda or to a Sākhā of the Rig-veda. — *Bahv-īcā*, *as, m.* 'having many verses,' one conversant with the Rig-veda, a priest of it or the Hotṛi priest who represents it in the sacrificial ceremonies; (*ī*), *f.* the wife of one conversant with the Rig-veda; (*as, ā, am*), containing many verses. — *Bahvīcā-parīśiṣṭa*, *am, n., N.* of a Parīśiṣṭa belonging to the Rig-veda. — *Bahvīcā-brāhmaṇa*, *as, m., N.* of a Brāhmaṇa treating of the sacrificial duties of the

Hotṛi priests. — *Bahvīcābrāhmaṇopaniṣad* ('*ṇa-up*'), *t, f.*, Ved. the Upanishad of the Bahvīcā-brāhmaṇa. — *Bahvīcākyā* ('*ca-ākh*'), *f.* entitled Bahv-īcā, the Rig-veda. — *Bahvīcāpaniṣad* ('*ca-up*'), *t, f.* the Bahvīcā Upanishad. — *Bahv-enas, ās, ās, as*, one who has committed many sins, very sinful. — *Bahuka*, *as, ā, am*, bought at a high price, dear-bought; (*as*), *m.* the plant Calotropis Gigantea (= *arka*); a crab; a kind of gallinule; the digger of a tank. — *Bahutaya*, *as, ā, am*, Ved. manifold, various. — *Bahutiha*, *as, ī, am*, manifold, various, many, (*bahutihe 'hanī*, on the 'manieh' day, during many days, Nala IX. 12); much; (*am*), *ind. much*, greatly, sorely, in a high degree. — *Bahu-dhā*, *ind.* in many ways, variously, manifoldly, multifariously; in various parts, in different forms; in many places, in various directions; much, repeatedly; *bahudhā kṛi*, to make manifold, multiply; to make public, divulge. — *Bahudhā-gata*, *as, ā, am*, gone in various directions, dispersed, scattered. — *Bahudhātaka* ('*dhā-āc*'), *as, ikā, am*, existing in various forms, manifold in essence. — *Bahura* = *bahula* in the comp. *bahura-madhyā*, *as, ā, am*, Ved. thick in the middle (said of the Soma juice during the process of fermentation); (Sāy.) = *bahulam angādītam anush(hānam madhye prārambha-samāpty-antarāle yasya*. — *Bahula*, *as, ā, am*, thick, dense, compact, solid; broad, wide, wide-spread, spacious; capacious, ample, large; abundant, exceeding, numerous, manifold, many, much; abounding in, rich in, full of (with *inst.* or in comp.; cf. *vyādhi-b*); accompanied by, attended with; variously applicable, comprehensive (as a rule); born under the Pleiades; black; (*as*), *m.* the dark half of a month; Agni or fire; *N.* of a Prajā-pati; of a king of the Tāla-janghas; (*ās*), *m. pl.*, *N.* of a people; (*ā*), *f.* a cow; cardamoms; the indigo plant; *N.* of the twelfth Kalā of the moon; of a goddess; of one of the Mātṛis attending on Skanda; of the wife of Uttama who was son of Uttāna-pāda; of a mythical cow; of a river; (*ās*), *f. pl.* = *kṛitīkās*, the Pleiades; (*am*), *n.* the sky, air; white pepper; a particular high number; (*am*), *ind. oft.* frequently. — *Bahula-gandhā*, *f.* 'richly-scented,' cardamoms. — *Bahulo-cchada*, *as, m.* a red-flowering Hyperanthera Moringa (= *rakta-sigru*). — *Bahula-tara*, *as, ā, am*, thicker, denser; *dvi-guṇo bahulataraḥ*, twice as thick. — *Bahula-tā*, *f.* or *bahula-tva*, *am, n.* muchness, multiplicity, abundance, numerousness; the being rich in, abounding in, (at the end of a comp.); comprehensiveness. — *Bahula-narman, ā, ā, a*, Ved. enveloped in a thick covering. — *Bahulānta* ('*la-an*'), *as, ā, am*, Ved. 'thick at the end,' having a thick sediment (as Soma juice; cf. *bahura-madhyā*). — *Bahulābhimāna* ('*la-abh*'), *as, ā, am*, Ved. much threatening, menacing (said of Indra; according to Sāy. = *mahānubhāva*). — *Bahulālāpa* ('*la-āl*'), 'much-talking,' talkative, garrulous, loquacious. — *Bahulāśiṣṭa* ('*la-āṣ*'), *as, ā, am*, Ved. thickly peopled, densely populated. — *Bahulāśva* ('*la-ās*'), *as, m.* 'having many horses,' *N.* of a king. — *Bahulī-karaṇa*, *am, n.* multiplying, magnifying; winnowing (for *phali-karaṇa*?). — *Bahulī-karishnu*, *us, us, u*, striving or endeavouring to increase. — *Bahulī-kṛī*, *cl. 8. P.* -*karotī, -kartum*, to make wide, extend; to increase, aggrandize; to make public, promulgate, divulge. — *Bahulī-kṛīta*, *as, ā, am*, made much or manifold; made wide, extended; increased, augmented, aggrandized; made public, promulgated; distracted; threshed, winnowed (for *phali-kṛīta*). — *Bahulī-bhāsa*, *as, m.* the becoming wide-spread, becoming public, being generally known, general notoriety. — *Bahulī-bhū*, *cl. 1. P.* -*bhavatī, -bhavitum*, to become wide-spread, spread, increase (intrans.), to become public, to become generally known. — *Bahulī-bhūta*, *as, ā, am*, become wide-spread, spread, increased; become public, generally known. — *Bahulaka*, an incorrect form for *bāhulaka*, *q. v.* — *Bahulikā*, *ās, f. pl.* the Pleiades (= *bahulās*).

*Bahu-śas*, ind. much, abundantly, plentifully, numerously, in great numbers; manifoldly; frequently, repeatedly; generally, commonly, for the most part.

**बहि** *bahi*, is, m., N. of a Piśāca.

**बहिस्** *bahis*, ind. (in the later language more usually *vahis*, q. v.; the final *s* is changed before *k* and *p* into *sh* according to Pāṇ. VIII. 3, 41), out, without, outside (a house, village, city, kingdom, &c., with abl.); on the outside, outwards, out-of-doors; *vahir gam*, *vahir yā*, &c., to go out; *rāshtrād* or *rishayād vahish kṛi*, to place outside the kingdom, banish from the realm. — *Bahih-sad*, t, t, t, Ved. sitting outside (said of a person held in low esteem). — *Bahir-dhā*, ind., Ved. outside, on the outside, to the outside of (with abl.). — *Bahirdhā-bhāva*, as, m., Ved. the being outside, being external. — *Bahir-vedi*, ind., Ved. outside the Veda, without the Veda or altar; [cf. *vahir-vedi*, *vahir-vedika*, and *vāhirvedika*.] — *Bahish-paridhi*, ind., Ved. outside the wooden frame called *Paridhi*, q. v. — *Bahish-pavamāna*, am, n. (scil. *stotram*), Ved., N. of a morning Stotra commonly consisting of three Trīcas and sung outside the Veda (e. g. the verses in Rīg-veda IX. 11, 1-9); (*as*), m. the morning Stoma; (*i*), f. (scil. *stotriyā*, i. e. *rit*), the morning prayer. — *Bahish-pavitra*, as, ā, am, Ved. destitute of or wanting the Pavitra. — *Bahish-prāṇa*, as, ā, am, Ved. having the knots outwards. — *Bahish-prajña*, as, ā, am, Ved. one whose knowledge is directed towards external objects. — *Bahish-prāṇa*, as, ā, am, Ved. one whose breath or life is without; [cf. *vahish-prāṇa*.] — *Bahi-raju*, ind., Ved. outside the rope.

**बहीनर** *bahinara*, as, m. (also written *vahinara*), N. of a man; of a prince; of a grandson of Satānika.

**बहु** *bahu*, *bahuka*, *bahula*, &c. See under *rt. bah*, pp. 677, 678, 679.

**बहुतलवशा** *bahutalavaśā*, f. Iris Pseudocorus.

**बहुरद** *bahurada*, ās, m. pl., N. of a people; (also read *bāhubādha*.)

**बह्रामखान** *bahrāmakhāna*, as, m. = بهرام خان

**बह्नि** *bahni*, *bahlīka*, *bahlīka*, various readings for *bahni*, *bahlīka*, *bahlīka*, q. v. v.

**बाकुर** *bākura*, as, m., Ved., scil. *ḍṛiti*, (perhaps) a kind of bag-pipe.

**बाकुल** *bākula*. See *vākula*.

**बाजबाहादुरचन्द्र** *bāja-bāhādura-śandra*, as, m., N. of a prince who was the patron of Anantadeva the author of the Vyavahāra-dīdhiti, a work on civil law.

**बाइ** *bād* (according to Vopa-deva *vād*), cl. I. A. *bādāte*, *bādītum*, to bathe, dive; to emerge; [cf. Gr. *βαλνέω*: Lat. *balneum*: Old Germ. *bad*, 'a bath'; *badōn*, 'to bathe.']

**बाडव** *bādava*. See *vādava*.

**बाडीर** *bādīra*, as, m. a servant, a hired labourer.

**बाद** *bādha*, as, ā, am (fr. rt. *bah* or *bāḥ*); frequently also written *vādha*, q. v.; according to Pāṇ. V. 3, 63, the compar. is *sādhiyas* and superl. *sādhiśtha*, loud, strong; (*e*), ind. loudly, strongly, (according to Śāy. = *drīdha*, *sthira*); (*am*), ind. (almost always written *vādham*), much, exceedingly; assuredly, certainly; (as a particle expressive of consent, affirmation, and confirmation), be it so, good, very well, such is the case, yes. — *Bādha-sṛitvan*, ā, m., Ved. going mightily, rushing fearlessly (Śāy. = *bhṛīṣaṇ* *sarīā* = *asankita-gamana*).

**बाण** *bāṇa*, as, m. (said to be fr. rt. *bāṇ* or *vāṇ*, to sound; in the later language more usually written *vāṇa*, q. v.), a reed-shaft, shaft made of a reed, an arrow. — *Bāṇa-vat*, ān, atī, at, Ved. made or consisting of reeds, reeden, reedy; (*ān*), m. 'containing reed-shafts,' a quiver; an arrow.

**बाणि** *bāṇi*. See *vāṇi*.

**बाणिज** *bāṇija*, as, m. (fr. *bāṇij*), a merchant, trader; (also written *vāṇija*.)

*Bāṇijka*, as, m. a trader, merchant; a rogue, cheat; submarine fire.

*Bāṇijya*, am, n. merchandize, trade, traffic, commerce.

**बादर** *bādara*, as, ī, am (fr. *badara*), belonging to or derived from the jujube tree; made of cotton; (*as*, ā), m. f. the cotton shrub; (*ās*), m. pl., N. of a people; (*am*), n. the jujube (= *badara*); the berry of *Abrus Precatorius*; the plant itself; = *vīra*, (probably) a species of plant; silk; water; a conch shell which winds in a direction from left to right.

*Bādārāyaṇa*, as, m. (a patronymic fr. *badara*), N. of a sage (said to be the author of the Sātraka-sūtras belonging to the Uttara-mīmāṃsā or Vedānta philosophy and identified with Vyāsa, the reputed compiler of the Vedas, Mahā-bhārata, Purāṇas, &c.; also written *vādārāyaṇa*); N. of an astronomer; of the author of a Dharma-śāstra; (*as*, ī, am), composed by Bādārāyaṇa. — *Bādārāyaṇa-sūtra*, am, n., N. of the Vedānta aphorisms ascribed to Bādārāyaṇa.

*Bādārāyaṇi*, is, m. a patronymic of Suka, son of Bādārāyaṇa or Vyāsa; a N. of Vyāsa.

*Bādari*, is, m., Ved. (a patronymic fr. *badara*), N. of a philosophical teacher mentioned in the Bādārāyaṇa-sūtras.

*Bādārika*, as, ī, am, one who gathers the fruit of the jujube tree.

**बाध्** *bād*, el. I. A. (in poetry sometimes also P.) *bādhte* (-ti), *babādhe* (*babādha*), *bādhiśyate*, *abādhiśhta*, *bādhitum*, to press, press hard, oppress, harass, pain, torment; to give trouble, trouble, grieve, vex, disturb, disquiet (with acc. or gen.); to resist, oppose, thwart, check, obstruct, stop, arrest, prevent; to attack, assault, assail; to injure, wrong, violate; to hurt, damage; to drive away, chase away, repel, remove; to suspend, set aside (as a rule in grammar), invalidate, abolish, annul; to clash, mutually oppose each other; to suffer annoyance or oppression (Ved.); to thrust apart (Ved.): Pass. *bādhyate*, to be oppressed, pained, &c., to suffer pain: Caus. *bādhayati*, -*ḡitum*, Aor. *ababādhat*, to oppress, annoy, harass, distress, afflict, pain; to overcome, subdue, conquer: Desid. *bībādhiśhate*, *bībādhiśhate*, Ved. to feel an aversion from, feel disgust or loathing for, have a horror of (with abl.): Intens. *bābādhyate*, *bābādhit*, (probably the Ved. form *bābādhe*, which according to Śāy. is fr. rt. *bandh*, belongs to this Intens. with the following senses), to reduce to great straits, hem in, confine, cram; to strike or knock against (for want of room, Rīg-veda VII. 69, 1); (cf. Zend *vađ*, 'to strike'; *vaday*, 'to strike back': Gr. *ἐμαθον*, *ἄθ-έ-ω*, *ἐν-οσι-χθον*, *ἐνν-οσι-γαιο-σ*: Lat. *ōd-ē*, *ōd-i-um*: Russ. *bjeda* = Lith. *bēda*, 'misery': Lith. *bēdnas*, 'miserable': perhaps Goth. *balva*, 'I trouble'; fr. *badva*; perhaps Hib. *buairim*, 'I vex, aggrieve, trouble'; fr. *buaidim*.)

*Bādha*, as, ā, m. f. pain, suffering, trouble, sorrow, affliction; annoyance, molestation [cf. *bhramara-b*]; resistance, opposition, obstruction; injury, detriment, hurt, damage; violation, infraction; suspension, annulment (of a rule); danger, peril, jeopardy [cf. *prāṇa-b*]; a contradiction, absurdity, reductio ad absurdum; (*as*), m. a harasser, tormentor (Ved., cf. *tvi-b*); opposing, opposition, hinderance, obstruction, obstacle, oppression; objection; one of the five forms of fallacious middle term, the being

precluded by superior proof; (according to Naigh. 11. 9) = *bala*; (*ā*), f. refutation. — *Bādha-rahasya*, am, n. or *bādha-buddhi-pratibandhakatā-vicāra*, or *bādha-buddhi-vādārtha*, as, m., N. of a Nyāya work by Hari-rāma Tanka-vāg-īśa Bhaṭṭācārya. — *Bādha-pavāda* ('*dha-ap*'), as, m. denial of an exception, re-establishing a previous rule.

*Bādha*, as, ikā, am, oppressing, harassing, paining [cf. *satru-b*]; one who hinders or opposes, a hinderer; suspending, setting aside (as a rule in grammar); invalidating, annulling, neutralizing; (*as*), m. a particular disease of women; a species of tree (= *giri-māla*, *rāja-vriksha*); (*as*, ī, am), belonging to or derived from the preceding tree. — *Bādha-tā*, f. or *bādha-tva*, am, n. the being a hinderer, hinderance.

*Bādhana*, as, ī, am, pressing hard, harassing, opposing; refuting; (*ā*), f. uneasiness, uncomfortable-ness, trouble, pain; (*am*), n. oppression, the act of harassing, annoying, paining, pain; opposing, hindering; precluding; suspending, removing, setting aside (a rule), annulling, abolishing; refutation.

*Bādhamāna*, as, ā, am, oppressing, harassing, paining, annoying.

*Bādhitā*, as, ā, am, pressed hard, oppressed, harassed, pained, tormented; resisted, opposed, obstructed, hindered, impeded, thwarted, checked; self-refuted, refuted; set aside, suspended (as a rule), abolished; (in logic) contradictory, absurd, false, incompatible. — *Bādhitā-tva*, am, n. the being suspended or set aside (as a rule), suspension, abolition; the state of being refuted or contradicted.

*Bādhitavya*, as, ā, am, to be pressed hard, to be harassed or annoyed, to be pained; to be suspended or set aside, to be annulled; to be removed.

*Bādhitri*, tā, tri, tri, one who presses hard, an oppressor, harasser, annoy.

*Bādhitvā*, ind. having pressed hard or harassed; (in grammar) destroying or neutralizing the effect of a previous rule.

*Bādhyā*, as, ā, am, to be pressed hard or harassed or pained; to be pained [cf. *stri-b*]; one who is harassed or pained; to be hindered or resisted, to be objected to or opposed, objectionable, exceptionable; to be suspended or annulled; preventable; suppressed, obstructed. — *Bādhyā-bādha-tā*, f. the condition of oppressed and oppressor. — *Bādhyā-retas*, ās, m. one whose generative power is obstructed, impotent.

*Bādhyamāna*, as, ā, am, being pressed hard or oppressed, being harassed or beset, being tormented. — *Bādhyamāna-tva*, am, n. the being suspended or set aside, suspension, annulment.

**बाधिरक** *bādhiraka* (fr. *badhira*), see Gaṇa Arihanādi to Pāṇ. IV. 2, 80.

*Bādhirika*, as, m. a metonymic from *Badhiraikā*. *Bādhirya*, am, n. deafness.

**बाध्योग** *bādhyoga*, as, m. a patronymic from *Badyoga*.

*Bādhyogāyaṇa*, as, m. a patronymic from *Bādhyoga*.

**बान्धकिनेय** *bāndhakineya*, as, m. (fr. *bandhaki*), the son of an unmarried woman, a bastard.

**बान्धव** *bāndhava*, as, m. (fr. *bandhu*), a relation (near or remote and including wives and children), relative, kinsman [cf. *pitri-b*]; a maternal relation; a friend [cf. *pitka-b*]; (*i*), f. a female relation. — *Bāndhava-kara*, as, m. an epithet of Lallādikṣita, a commentator on the Mṛicī-śakaṭi. — *Bāndhava-tyāga*, as, m. abandoning a kinsman, forsaking a relation. — *Bāndhavakrośin* ('*va-āk*'), ī, īni, ī, calling out to or bewailing a kinsman.

*Bāndhavaka*, as, ī, am, belonging or relating to kinsmen, kindred.

*Bāndhavya*, am, n. connection by blood, relationship, consanguinity.

*Bāndhuka*, as, ī, am (fr. *bandhuka*), belonging to or derived from the *Bandhuka* tree.

*Bāndhupata*, as, ī, am (fr. *bandhu-pati*), relating to the lord of kindred or relations.



man. — *Bāla-bhadra*, *as*, m. a kind of mineral poison (= *sāmbhava*). — *Bāla-bhāra*, *as*, m. 'a weight of tail,' a large bushy tail. — *Bāla-bhārata*, *am*, n. 'the little Bhārata,' (opposed to the Mahābhārata or great Bhārata), N. of a work ascribed to Amara-āndra (being a compendium of the Mahābhārata); N. of a drama by Rāja-śekhara (= *pra-ṇaṇḍa-pāṇḍava*). — *Bāla-bhāva*, *as*, m. state of a child, childhood, minority, infancy; the state of a planet which has not risen far above the horizon; (according to Kullūka on Manu VIII. 118) = *an-avadhāna*, inattention; (*kātaro bāla-bhāvas*, feeble childhood = children collectively.) — *Bāla-bhṛīṭya*, *as*, m. a servant from childhood. — *Bāla-bhāishyaja*, *am*, n. a kind of collyrium (= *rasānjana*, q. v.). — *Bāla-bhojya*, *as*, m. 'children's food,' pease. — *Bāla-matī*, *is*, *is*, *i*, 'childish-minded,' one who has a puerile intellect. — *Bāla-mandāra-vṛiksha*, *as*, m. a young coral tree (*Erythrina Fulgens*). — *Bāla-mūla*, *am*, n. a young radish. — *Bālamūlaka*, *as*, m. 'hairy-rooted (?)', a species of plant. — *Bāla-mūshikā*, *f*, a small rat, mouse. — *Bāla-mṛiga*, *as*, m. a young deer, fawn. — *Bāla-mṛināla*, *as*, *am*, m. n. a tender filament or fibre of the lotus. — *Bāla-mhaṭṭa*, *as*, m., N. of a man; of a commentator on the law-book called Mitāksharā; (*as*, *i*, *am*), composed by Bālam-bhaṭṭa. — *Bāla-yajñopavitaka* (*ṅia-up*), *am*, n. the sacrificial thread worn across the breast; a sort of substitute for the sacrificial thread, a string or scarf as worn by children upon the breast (?); [cf. *bāloparivata*.] — *Bāla-rāja*, *am*, n. lapis lazuli; [cf. *bāla-sūrya*, *bāla-vāyaja*.] — *Bāla-rāmāyana*, *am*, n. the little or abridged Rāmāyana; [cf. *bāla-bhārata*, *mahā-rāmāyana*.] — *Bāla-rūpa*, *am*, n. of a work mentioned in Vācas-pati-mīśra's Vivāda-cintāmaṇi. — *Bālarūpa-dhara*, *as*, m. 'bearing the form of a boy,' an epithet of Śiva. — *Bālarūpa-dhrik* (see *dhrīk*, p. 459), having the form of a boy, assuming the form of a dwarf. — *Bāla-rogā*, *as*, m. a child's disease, disease of children. — *Bāla-latā*, *f*, a young creeper. — *Bāla-līlā*, *f*, child's play, childish sport; juvenile pastime. — *Bāla-vatsa*, *as*, m. a young calf; 'favourite of children,' a dove, pigeon. — *Bāla-ranītā*, *f*, a young woman. — *Bāla-vāyaja*, *am*, n. lapis lazuli. — *Bāla-vāsa*, *as*, n. 'hair-vestment,' woollen garments. — *Bāla-vāhya*, *as*, m. 'ridden by children,' a wild goat. — *Bāla-vidhava*, *f*, 'child-widow,' a widow whose husband died before she attained to puberty. — *Bāla-vinashita* or *bālavinashitaka*, *as*, m., N. of a man. — *Bāla-vṛiksha*, *as*, m. a young tree. — *Bāla-vaiddhavya*, *am*, n. 'child-widowhood,' the becoming a widow in childhood. — *Bāla-nyajana*, *am*, n. 'tail-fan,' a chowrie, a whisk, fly-flapper (generally made of the tail of the Yak or Bos Grunniens and used as an emblem of princely rank). — *Bāla-vrata*, *as*, m. an epithet of the Buddhist saint Mañju-ghosha or Mañju-śrī. — *Bāla-sarman*, *ā*, m., N. of the father of Saṅḍa and grandfather of Lakshmi-dhara. — *Bāla-sṛṅga*, *as*, *ā*, *am*, 'young-horned,' having horns not yet full-grown. — *Bāla-sakhi*, *ā*, m. 'child-friend,' a friend from childhood. — *Bāla-sañjivana*, *am*, n., N. of the thirty-third chapter of the second part of the Gaṇeśa-Purāna. — *Bāla-sandhyā*, *f*, early twilight, dawn. — *Bālasandhyābha* (*ṅya-ābha*), *as*, *ā*, *am*, resembling early twilight, of the hue of dawn, of a purple colour. — *Bāla-sātmya*, *am*, n. 'that which is suitable for children,' milk. — *Bāla-siṅha*, *as*, m., N. of a man. — *Bāla-sukṛid*, *t*, m. a friend from childhood, a friend of one's youth. — *Bāla-sūrya* or *bālasūryaka*, *am*, n. lapis lazuli; [cf. *bāla-rāja*.] — *Bāla-sthāna*, *am*, n. the position or condition of a child, childhood, youth, youthfulness, inexperience. — *Bāla-hatyā*, *f*, child-murder, infanticide. — *Bāla-hasta*, *as*, m. 'hairy-hand,' a hairy tail, the tail of a horse or any hairy animal. — *Bālākṣhī* (*la-ak*), *f*, a species of tree, (commonly called *kesa-pushpa*). — *Bālāgra* (*la-ug*), *am*, n. a pinnacle, (Mṛitī-śhakaṭī, Act I, p. 21); the point of a hair. — *Bālātapa* (*la-āt*), *as*, m. 'early heat of the sun,' the newly

risen sun, the morning sun-beams, heat of the morning sun. — *Bālātupa-rakta*, *as*, *ā*, *am*, red or roseate with the morning sun-beams. — *Bālāditya* (*la-āt*), *as*, m. 'youthful sun,' the newly risen sun, morning sun; N. of a king of Kāśmīra; of a king of Magadha. — *Bālādhyāpaka* (*la-ād*), *as*, m. 'child-instructor,' a teacher of youth, tutor. — *Bālādhyāpaka-tā*, *f*, the office of a teacher of youth, a tutorage. — *Bālāpatya* (*la-āp*), *am*, n. young offspring, youthful progeny. — *Bālābhyaśa* (*la-abh*), *as*, m. early application, study during childhood. — *Bālāmāya* (*la-ām*), *as*, m. a child's disease, disease of children. — *Bālāmāya-pratishedha*, *am*, n., N. of the second chapter of the Uttara-tantra or sixth part of Vāgbhaṭa's Ashṭāṅga-hṛidaya-saṅghitā. — *Bālārūpa* (*la-ar*), *as*, m. early dawn; (*as*, *ā*, *am*), like early dawn, mddy as early dawn. — *Bālārka* (*la-ar*), *as*, m. the newly risen sun, the morning sun-beams, heat of the morning sun. — *Bālārka-komala*, *as*, *ā*, *am*, soft as the orient sun (said of red dye). — *Bālāvabodha* (*la-av*), *as*, m. 'instructing the young or inexperienced,' N. of a short treatise on omens drawn from the movements of dogs. — *Bālāvabodha-paddhati*, *is*, *f*, N. of a commentary on Śāṅkhāyana's Gṛihya-sūtras. — *Bālā-varnana*, *am*, n., N. of the ninety-sixth chapter of the Śāṅkhāyana-paddhati. — *Bālāvastha* (*la-av*), *as*, *ā*, *am*, being in a state of childhood, still young, juvenile. — *Bālāvasthā*, *f*, the state of a child, youth, childhood. — *Bālāsoka* (*la-as*), *as*, m. a young Aśoka tree. — *Bālāsura* (*la-as*), *as*, m., N. of an Asura. — *Bālāsura-vadha*, *as*, m., N. of the eighty-fifth chapter of the second part of the Gaṇeśa-Purāna. — *Bālā-hatyā*, *f*, the murdering of female children, female infanticide. — *Bālendu* (*la-in*), *us*, m. 'young moon,' the new moon, waxing moon. — *Bālēsvara* (*la-is*), *as*, m., N. of a son of Jaṭādhara and father of Nārāyaṇa the author of the Prākṛita-pāda, a grammatical work. — *Bālēshṭa* (*la-ish*), *as*, m. 'desired by children,' a jubjub tree. — *Bālōparavāna* (*la-up*), *am*, n. or *bālōpacāra* (*la-up*), *as*, m. the medical treatment of children, any medicine or remedy suited for children. — *Bālōpacāraṇya*, *am*, n., N. of the first chapter of the Uttara-tantra or sixth book of Vāgbhaṭa's Ashṭāṅga-hṛidaya-saṅghitā. — *Bālōpavita* (*la-up*), *am*, n. a cloth used for covering the privities; the sacrificial thread (= *bāla-yajñopavitaka*).

*Bālaka*, *as*, *ikā*, *am*, young, childlike, childish, not yet full-grown; (*as*), m. a child, infant, a boy; (in law) a minor; a fool, blockhead; the tail of a horse or elephant; a finger-ring; a bracelet; a kind of perfume; N. of a prince, (also called Pālaka); (*ikā*), *f*, a female child or infant, a girl; sand; the knot or flower of an ear-ring; the rustling of leaves; small cardamoms [cf. *iśhu-b*]; (*am*), n. a variety of Hibiscus, Hibiscus Mutabilis; [cf. Hib. *ballach*, 'a boy.']. — *Bālaka-tva*, *am*, n. childhood, childishness. — *Bālaka-pralāpta*, *am*, n. childish talk, foolish prattle. — *Bālaka-priya*, *as*, *ā*, *am*, fond of children; (*ā*), *f*, colocintida, colocynth; Musa Sapientum. — *Bālaka-hatyā*, *f*, infanticide.

*Bālākṛiya*, *as*, *ā*, *am*, childish, infantine, relating to children.

*Bālāyani*, *is*, m. a metronymic from Bālā.

*Bālī*, *is*, m., N. of a monkey, brother of the monkey-king Su-grīva, (he was son of Indra and was said to derive his name from *bāla*, 'hair,' as being born from the hair of his mother; he was slain by Rāma-āndra, see Rāmāyana IV. 21). — *Bālī-sambhava*, *as*, m. 'sprung from Bālī,' N. of a celebrated monkey, the son of Bālī. — *Bālī-hantrī*, *tā*, m. 'killer of Bālī,' an epithet of Rāma.

*Bālīn*, *i*, m., N. of a monkey, son of Indra, = *bālī*; (*īnī*), *f*, the constellation Aśvini.

*Bālīman*, *ā*, m. childhood, youth, youthfulness, boyhood, immaturity.

*Bālīśa*, *as*, *ā*, *am*, young, childish, puerile, of tender years; ignorant, inexperienced, simple, foolish (= *bāla*); careless, heedless; (*as*), m. a child; a fool, blockhead; (*am*), n. a pillow, cushion (=

Pers. بالش). — *Bālīśa-tā*, *f*, or *bālīśa-tva*, *am*, n. childishness, youthfulness, simplicity, foolishness, folly. — *Bālīśa-matī*, *is*, *is*, *i*, 'childish-minded,' foolish.

*Bālīśya*, *am*, n. childishness, youth, youthfulness, boyhood, folly, thoughtlessness, heedlessness.

*Bāleya*, *as*, *i*, *am*, fit for an offering or oblation (fr. *bālī*); descended from Bali (fr. *bālī*); tender, soft, fit or proper for children (fr. *bāla*); (*as*), m. an ass; a kind of vegetable (= *angāra-vallī*); a kind of radish (= *āṅgalya-mūlaka*); N. of a Daitya. — *Bāleya-śaka*, *as*, m. a kind of vegetable, Siphonanthus Indica.

*Bālya*, *am*, n. boyhood, childhood, infancy; childishness, puerility, immaturity of the understanding, folly, thoughtlessness, puerile tenacity. — *Bālyakāla*, *as*, m. the period or age of childhood. — *Bālyatā*, *f*, = *bālya*.

**बालखिल्य *bāla-khilya*.** See p. 681, col. 3.

**बालन्दन *bālandana*,** *as*, m. a patronymic of Vatsa-pri.

**बालाकि *bālāki*,** *is*, m. a metronymic from Bālākā.

*Bālākyā*, *f*, a proper N.

**बालायनि *bālāyani*,** *is*, m., N. of a preceptor.

**बालाहक *bālāhaka*,** *as*, m., N. of a serpent-demon.

**बालिश *bālīśa*.** See col. 2.

**बालीवर्दिनेय *bālīvardineya*,** *as*, m. a patronymic from Bālīvardin; a metronymic from Bālīvardī; [cf. *bālīvardineya*.]

**बालीश *bālīśa*,** *as*, m. retention of urine.

**बालु *bālu*,** *us*, m. (said to be fr. rt. 2. *bal*), a kind of drug; (also written *vālu*; cf. *elavālu*).

*Bāluka*, *as*, m. a kind of drug and perfume, (also written *vāluka*; cf. *elavāluka*); (*ā*), *f*, sand, gravel; powder; camphor; a sand-bath; (*ā* or *i*), *f*, a species of cucumber, Cucumis Usitatissimus. — *Bāluka-gaḍa*, *as*, m. a species of fish, Cheilodipterus Calius and Butis. — *Bālūkātīkā* (*kā-āt*), *f*, 'having the nature of sand,' sugar. — *Bāluka-prabhā*, *f*, one of the seven hells of the Jains, the hell of sand.

*Bālūkī*, *f*, a species of cucumber, Cucumis Usitatissimus.

*Bālūṅgī* or *bālūṅgikā*, *f*, = *bālūṅkī*.

*Bālūka*, *as*, m. a kind of poison.

**बालेन्दु *bāleṇḍu*.** See col. 2.

**बालेय *bāleya*.** See above.

**बालोक *bālōka*,** *as*, m., N. of an author (?).

**बाल्वज *bālvaja*,** *as*, *i*, *am* (fr. *balbaja*), made of the grass Eleusine Indica.

*Bālvajabhārika* (fr. *balbaja* + *bhāra*), *as*, *i*, *am*, laden or burdened with Balvaja grass.

*Bālvajika*, *as*, *i*, *am*, bearing Balvaja grass; [cf. *balvajika*.]

**बाल्य *bālya*.** See above.

**बाल्हीक *bālīhika*.** See *bālīhika* below.

**बाल्हि *bālhi*,** N. of a country, Balkh; (often written *bālhi*; cf. *balhi*). — *Bālhi-ja* or *bālhi-jāta*, *as*, *ā*, *am*, born or bred in Balkh, of the Balkh breed (said of a horse).

*Bālhiyana*, *as*, *i*, *am*, relating to or derived from Bālhi.

*Bālhiika*, *as*, m. (also written *bālhiika*, *vālhiika*, *bālhiika*, and incorrectly *bālhalika*), a king of the Bālhiikas; N. of a son of Pratiṭṭa; (*as*), m. pl., N. of a people; (*as*, *i*, *am*), coming from Balkh; (*am*), n. saffron; Asa Foetida.

*Bālhiika*, *as*, m. (often written *bālhiika* or *vālhiika*, and sometimes for *bālhiika*), a prince of the

*Bālhikas*; N. of a son of Janam-ējaya; of a son of Pratipa; of the father of Rohiṇī, wife of Vasu-deva; of a Gandharva; (*ās*), m. pl., N. of a people, = *bālhika*; (i), f. a princess of the Bālhikas (an epithet of Mādrī, Mahā-bh. Ādi-p. 4886); (*as*, ī, *am*), belonging to or derived from the Bālhikas; (*am*), n. saffron; Asa Foetida. — *Bālhika-bhāshā*, f. the language of the Bālhikas (enumerated among the various Prākṛit dialects). — *Bālhikeśa* (*ka + īś*), *as*, m. lord of the Bālhikas.

**वावादेव** *bāvā-deva*, *as*, m., N. of the author of the Arpaṇa-mīmāṃsā, a treatise on sacrificial rites.

**बव-सैत्रिन**, *ī*, m., N. of the author of the Svavodaya-vivarana, q. v.

**वाक्कल** *bāshkala*, *as*, m., N. of a teacher (a pupil of Paila); of a Daitya; of a son of Anurāda; (*ās*), m. pl., N. of a family regarded as belonging to the Kauśikas, (also written *vaśkalās*); N. of a school; (*as*, ā, *am*), large, great?; (*as*), m. a warrior (see *vāshkala*). — *Bāshkala-sākhā*, f., N. of a work. — *Bāshkalopaniṣad* (*la-up*), t, f., N. of an Upaniṣad.

**बाशकाला**, *as*, ā, *am*, belonging to or derived from the Bāshkals.

**बाशकलि**, *is*, m. a patronymic from Bāshkala; N. of a teacher.

**वाक्किह** *bāshkiha*, *as*, m. a patronymic from Bāshkiha.

**वाष्प** *bāshpa*, *bāshpaka*, *bāshpin*, &c. See *vāshpa*, &c.

**वास्कल** *bāskala*, a various reading for *bāshkala* above.

**वास्त** *bāsta*, *as*, ī, *am* (fr. *basta*, a goat, cf. *vasta*), belonging to or coming from a goat, goatish; *bāstaṃ śarma*, a goat-skin; (also written *vāsta*, cf. Manu II. 41.)

**बास्तयाना**, *as*, m. a patronymic from Basta.

**बाह** *bāh*. See *rt. vāh*.

**बाह** *bāha*, *as*, ā, m. f. the arm, = *ī. bāhu* below; (*as*), m. a horse; (probably for *vāha* fr. *rt. vāh*). *ī. bāhava*, *am*, n. (fr. *bahu*), see Gaṇa Prithvādī to Pāp. V. 1, 122.

*2. bāhava*, *as*, *am*, m. n., Ved. the arm (= *bāhu*). *Bāhavi*, *is*, m. a patronymic from Bāhu; N. of a teacher.

**बाहूबाहवि**, ind. arm against arm, hand to hand (in close combat, = *bāhūbāhavi*).

**बाहट** *bāhaṭa*, *as*, m., N. of an author mentioned by Mallī-nātha in his commentary on the Raghva-vaṅśa.

**बाहड** *bāhaḍa*, *as*, m., N. of a man.

**बाहादुर** *bāhādura*, *as*, m. a modern title of honour conferred by Muhamadan kings bearing some resemblance to the European title of military knighthood (= Pers. *بهادر*).

**बाहाबाहवि** *bāhābāhavi*. See above.

**बाहिवेदिक** *bāhīvedika*, *as*, ī, *am* (fr. *bāhir-vedī*), Ved. situated or taking place outside the Vedi; [cf. *bāhīvedika*.]

**बाहीक** *bāhika*, *as*, ī, *am* (fr. *bāhis*), being outside, external, exterior; (probably) being abroad; belonging or relating to the people of the Pañjāb; (*ās*), m. pl. the people of the Pañjāb, (opposed to *prācya*); (*as*), m. an inhabitant of the Pañjāb, a Pañjābī; N. of a priest; an ox; (*am*), n., N. of a lake or piece of water in the country of the Bāhikas.

**बाहु** *ī. bāhu*, *us*, m. (fr. *rt. bah* for *banh*, said to be fr. *rt. bādih*; by some grammarians *ī. bāhu* is said to be both m. and f.; for *2. bāhu* see col. 3), the arm, (*bāhū udyamya*, raising

the two arms; *Lakshmaṇo Rāmasya dakṣhiṇo bāhuh*, Lakshmaṇa is Rāma's right arm; *ājānu-bāhu*, one whose arms reach as far as his knees; cf. *ud-b<sup>o</sup>*, *ūrdhva-b<sup>o</sup>*); the fore-arm, the arm between the elbow and the wrist, (opposed to *pra-gaṇḍa*, q. v.); the fore-foot of an animal, (according to the commentators especially the upper part of the fore-foot, but perhaps also the lower part; cf. *prīśni-b<sup>o</sup>*); the whole upper extremity of the body (in medicine, as opposed to *sakti*, the lower extremity); the limb of a bow (Ved.); the bar of a chariot-pole (Ved.); a door-post [cf. *dvāra-b<sup>o</sup>*]; (in geometry) the base of a right-angled triangle, leg of a triangle, side of an angular figure [cf. *bāhu-pratibāhu*]; the shadow of the gnomon on a sun-dial; the constellation Ārdra, (in this sense also *ū*, m. du.); N. of a Daitya; of a prince (enumerated among eighteen who brought ruin upon their families by their illegal actions, Mahā-bh. Udyoga-p. 2731); of a son of Vṛjika; of a son of Vajra; (adjective compounds having *bāhu* in the sense of 'arm' at the end and applied to the names of persons make their fem. in *ī*); [cf. Zend *bāzu*, 'the arm'; Gr. *ἄρῃς*, *ἄρῃσι*; Lat. *brachium*; Old Norse *bōg-r* = Old Germ. *buoc*, 'a bow, bend.']; — *Bāhukara*, *as*, ī, *am*, working with the hands. — *Bāhukūṣṭha* or *bāhu-kūṣṭha*, *as*, ā, *am*, crippled in the arms. — *Bāhukuntha*, *as*, m. a wing. — *Bāhulśhad*, t, t, t, Ved. offering the fore-legs (i. e. the inferior parts) of an animal (said of a parsimonious sacrificer; according to Śāy. = *bāhubhīr yajamānaḥ*). — *Bāhucāpa*, *as*, m. 'arm-bow', the distance measured by the extended arms, a fathom. — *Bāhucyut*, t, t, t, in Atharva-veda XVIII. 3, 25, perhaps for *bāhu-tā*. — *Bāhucyuta*, *as*, ā, *am*, Ved. fallen from the arm, dropped out of the hand; (Śāy. = *bāhubhyām praçyutaḥ*). — *Bāhujā*, *as*, m. 'arm-born', a Kshatriya or man of the military class (as sprung from the arm of Brahmā, Manu I. 31); a parrot; sesamum growing wild or spontaneously. — *Bāhujūta*, *as*, ā, *am*, Ved. swift with the arms; (Śāy. = *bāhukḥ prerakāḥ sātṛinām yasya tādrīśaḥ*, repelling the enemy with the arms). — *Bāhujyā*, f. the cord of an arc, sine. — *Bāhuta*, ind., Ved. in the arms; [cf. *deva-tā*, 2. *purushatā*]. — *Bāhutraṇa*, *am*, n. 'arm-fence', armour for the arms, vambrace. — *Bāhudaṇḍa*, *as*, *am*, m. n. 'arm-staff', an arm like a staff, the arm compared to a staff; a blow or punishment inflicted with the arm or fist; [cf. *bhujā-daṇḍa*]. — *Bāhūdā*, f. 'arm-giver', an epithet of Suyaśā (a wife of Parikṣhit, Mahā-bh. Ādi-p. 3795); N. of a river said to rise in the Himālaya and probably identical with the Vitastā or classical Hydaspes and modern Jhelum, (into this river Gaurī the wife of Prasena-jit is said to have been transformed; and its name is accounted for by a legend that a saint recovered his lost arms by bathing in the stream.) — *Bāhupāsa*, *as*, m. 'crossing or intertwining the arms,' a particular attitude in fighting. — *Bāhu-pratibāhu*, *ū*, m. du. (in geometry) the opposite sides of a figure. — *Bāhuprasāra*, *as*, m. the act of stretching out the arms, embracing. — *Bāhupraharaṇa*, *as*, m. 'striking with the arms,' a striker, boxer; (*am*), n. boxing, wrestling. — *Bāhuphala*, *am*, n. (in geometry) the result from the base sine; the sine of an arc of a circle of position contained between the sun and the prime vertical. — *Bāhubala*, *am*, n. power or strength of arm; (*as*), m. N. of a prince; (*as*, ā, *am*), strong in the arm. — *Bāhubalin*, ī, *inī*, ī, strong in the arm. — *Bāhubādha*, ās, m. pl., N. of a people; (also read *bāhu-bādha*, *bāhu-rada*). — *Bāhubhāngi*, *is*, f. bending or twisting the arms. — *Bāhubhūṣhaṇa*, *am*, n. or *bāhu-bhūshā*, f. 'arm-ornament,' an armet, an ornament worn on the upper part of the arm. — *Bāhubhedin*, ī, m. 'arm-breaker,' an epithet of Viṣṇu. — *Bāhumat*, ān, *atī*, *at*, one who has (strong) arms; (*ān*), m. an epithet of Indra; (*atī*), f., N. of a river. — *Bāhumaya*, *as*, ī, *am*, made or done with the arms. — *Bāhumātra*, *as*, ī, *am*, Ved. as long as the

arm. — *Bāhumūla*, *am*, n. the root or juncture of the arm, armpit, extremity of the upper part of the arm, shoulder-blade, the region of the shoulder. — *Bāhumūla-vibhūṣhaṇa*, *am*, n. an ornament worn on the extremity of the upper part of the arm. — *Bāhuyuddha*, *am*, n. 'arm-fight,' a close fight, personal struggle, pugilistic encounter, boxing, wrestling, pugilism. — *Bāhuyodha*, *as*, or *bāhuyodhin*, ī, m. fighting with the arms,' a wrestler, a boxer. — *Bāhulata*, f. 'arm-creeper,' an arm (liethe) as a creeper or climbing plant. — *Bāhulatāntara* (*tā-an<sup>o</sup>*), *am*, n. the space between creeper-like arms, the breast, bosom. — *Bāhulatikā*, f. an arm like a young creeper or climbing plant. — *Bāhuvikṣhepa*, *as*, m. the act of throwing the arms apart, moving the arms; swimming. — *Bāhuvīrya*, *am*, n. strength of arm, personal prowess. — *Bāhuvrīlita*, *as*, m., Ved. N. of a descendant of Atri and author of the hymns R̥g-veda V. 71, 72. — *Bāhuvyāyama*, *as*, m. 'arm-exercise,' gymnastic or athletic exercise. — *Bāhusakti*, *is*, m., N. of a king. — *Bāhusardhin*, ī, *inī*, ī, Ved. 'relying on (his) arms,' mighty in arm or prowess; an epithet of Indra. — *Bāhusālu*, ī, *inī*, ī, possessing (strong) arms; (*ī*), m. an epithet of Siva; N. of a Dānava; of a son of Dhṛita-rāshtra; of Bhīma; of a prince. — *Bāhusākhara*, 'the upper part of the arm,' the shoulder. — *Bāhusambhava*, *as*, m. 'arm-born,' sprung from the arms (of Brahmā), a Kshatriya or man of the military class. — *Bāhusahasra-bhīrit*, t, m. 'having a thousand arms,' an epithet of king Arjuna Kārtavīrya killed by Parāśurāma. — *Bāhūtkṣhepaṃ* (*hu-ut<sup>o</sup>*), ind. having lifted up the arms, having raised the hands. — *Bāhūbāhavi*, ind. arm against arm, arm to arm, hand to hand or mutually grappling (in close combat, = *bāhūbāhavi*). — *Bāhuvanika*, *as*, m., Ved. bending the arm. — *Bāhujas*, *as*, n., Ved. strength of arm; (*ās*, ās, *as*), strong in the arm; strong in the fore-legs (said of a horse; Śāy. = *bāhushu prakṛiṣṭa-balavān*).

*Bāhuka*, *as*, ā, *am*, servile, a servant, dependant; swimming with the arms; like a dwarf, dwarfish; (*as*), m. = *ī. bāhu*, 'the arm,' at the end of a comp. [cf. *hrasva-b<sup>o</sup>*]; a monkey; N. of a Nāga; of a prince; of a son of Vṛjika (= *ī. bāhu*); N. assumed by Nala after his transformation into a dwarf by the serpent-demon Karkoṭaka and upon his becoming charioteer to king Ritu-parpa, (with this meaning also written *vāhuka*); (*ā*), f., N. of a river.

*ī. bāhula*, *am*, n. (for 2. see p. 684, col. 1), mail or armour for the arms; N. of a place in Dakṣhiṇā-patha.

**बाहु** *2. bāhu* (fr. *bahu*, p. 677, col. 2), occurring at the beginning of compounds as follow. (For *ī. bāhu* see col. 1.)

**बाहुकिता**, *as*, ī, *am* (fr. *bāhu-kiṭa*), see Gaṇa Paladyādi to Pāp. IV. 2, 110.

**बाहुकुर्यया** (fr. *bahu + kurya*), *as*, m. a patronymic; [cf. *bahukulina*.]

**बाहुगर्ता**, *as*, ī, *am* (fr. *bahu + garta*), see Scholiast on Pāp. IV. 2, 137.

**बाहुगुण्या**, *am*, n. possession of numerous excellences, great advantageousness; excess; (*ena*), ind. exceedingly.

**बाहुदन्तिका** [cf. *bāhudantīn*], belonging to Indra, (said of a treatise on moral duties abridged by Indra, Mahā-bh. Śānti-p. 2204.)

**बाहुदन्ति**, ī, m. (fr. *bahu + danta*), an epithet of Indra. — *Bāhudanti-putra*, *as*, m. a son of Indra, epithet of Jaya-datta (son of Indra and reputed author of a Tantra).

**बाहुदन्तेया**, *as*, m. = *bāhudantīn*.

**बाहुबलि**, *is*, m. (probably fr. *bahu-bala*), N. of a mountain.

**बाहुबहश्या**, *am*, n. (fr. *bahu-bhāshin*, q. v.), talkativeness, garrulity, loquaciousness.

**बाहुमित्रयाना**, *as*, m. a patronymic from Bahumitra, q. v.

**बाहुरूप्या**, *as*, &c. (fr. *bahu + rūpya*), see Siddhānta-kaumudī on Pāp. IV. 2, 106; (*am*), n.

(fr. *bahu-rūpa*), the possession of many forms or aspects, manifoldness.

**बाहुवर्तका** *bāhuvartaka*, *as, ī, am* (fr. *bahu-varta*), see Scholiast on Pāp. IV. 2, 126.

**बाहुविद्धा**, *as, m.* (fr. a form *bahu-viddha*), a patronymic (?).

**बाहुसाला**, *as, ī, am* (fr. *bahu-sāla*), prepared from Tithymalus Antiquorum. — **बाहुसाला-गुदा**, *as, m.* (in medicine) pills prepared from Tithymalus Antiquorum and used as a remedy for hemorrhoids &c.

**बाहुस्रुत्या**, *am, n.* (fr. *bahu-srūta*), great learning, learnedness, erudition.

**बाह्वरिद्या**, *am, n.* (fr. *bahv-riçā*), the sacred tradition of the Bahv-riçās, traditional teaching of the Rig-veda.

**बाहुक** *bāhuk* in *pra-b<sup>o</sup>*, *q. v.*

**बाहुवाण** *bāhubāṇa*, *as, m.* a patronymic of king Hammīra; (also read *vāhuvāna*, *cāhubāṇa*.)

**बाहुल** 2. *bāhula*, *as, ī, am* (fr. *bahula*; for 1. see p. 683, col. 3), manifold, see Gaṇa Sankalādi to Pāp. IV. 2, 75; (*as*), *m.* the month Kārtika (when the moon is near the Pleiades; fr. *bahulā*, the Pleiades); (*as*), *m.* fire; *N.* of a prince; of a son of Sākya-muni; (*am*), *n.* manifoldness, a term in grammar implying the optional applicability of different rules. — **बाहुला-ग्रिवा**, *as, m.* 'variegated-necked,' a peacock.

**बाहुलका**, *am, n.* manifoldness, diversity; (*āt*), *ind.* in consequence of the diverse or indeterminate applicability (of a rule), from the various application of meanings or of forms.

**बाहुलि**, *is, m.*, *N.* of a son of Viśvā-mitra.

**बाहुलेया**, *as, m.* (fr. *bahulā*, the Pleiades), a metonymic of Kārtīkeya.

**बाहुल्या**, *am, n.* (fr. *bahula*), abundance, plentifulness, plenty, quantity, multitude, multiplicity, manifoldness, variety; the usual course of things, common order of things; (*āt, ena*), *ind.* in the usual course of things, for the most part, usually, ordinarily, commonly; (*āt*), *ind.* in all probability.

**बाहेयक** *bāheyaka*, *as, ikā, am*, (perhaps) relating to or current among the Bāhikas.

**बाह्य** *bāhya*, *as, ā, am* (fr. *bahis*, *q. v.* In classical Sanskrit this word is more usually written *vāhya*, but in the *Veda bahis* and *bāhya* are the usual forms, the nom. pl. *bāhye* following the pronominal declension, being outside, situated without (a city or village or house), outer, external, outward, exterior; foreign; (*as*), *m.* a foreigner; an outcast, one of a low tribe; (*ā*), *f.*, *scil. vacā*, the outer bark (of a tree); (*am, ena, e*), *ind.* outside, on the outside, without; (*āt*), *ind.* from without. — **बाह्या-तस**, *ind.* outside, externally, on the outside (with *gen.* or *abl.*; cf. *vāhya-tas*).

**बाह्लक** *bāhlaka*, *bāhli*, *bāhlika*, *bāhlika*, &c. See *bālhaka*, &c., p. 682, col. 3.

**बिट्** *biṭ* (also written *viṭ*; cf. *rts. viḍ* and *hiṭ*), *cl. 1. P. beṭati, beṭitum*, to address harshly; to swear, curse; to shout, exclaim.

**बिटक** *biṭaka*, *as, ā, am*, *m. f. n.* a boil (= *piṭaka*, *q. v.*).

**बिठ** *biṭha*, *am, n.*, *Ved.* (according to Yāska) the sky.

**बिड्** *biḍ* (or *viḍ*) = *biṭ*, *q. v.*

**बिडाल** *biḍāla*, *biḍālaka*, &c. See *viḍāla*, &c.

**बिद्** *bid* or *bind* (connected with *rts. bhid, bil, bhil*), *cl. 1. P. bindati, binda, bindāta, bindātum*, to split, cleave; to divide; to make or constitute a part.

**Bidala**, *am, n.* (usually written *vīdala*, *q. v.*, and according to some fr. *vī + dala*), anything split off, a slip, cutting, chip; a split bamboo; a split pea [cf.

*masūra-b<sup>o</sup>*]; a twig; a basket made of split bamboos; gold-leaf, &c.; paste of pomegranates; (*as*), *m.* pastry, a cake; the tree Bauhinia Variegata (= *kuddāla, ko-vidāra*); (*ā*), *f.* the plant Ipomoea Turpethum. — **Bidala-kāri**, *f.*, *Ved.* a woman employed in splitting bamboos; (Mañi-dhara = *vaṅsa-vidāriṇī, vaṅsa-pātra-kāriṇī*) — **Bidalu-saṅghita**, *as, ā, am*, *Ved.* composed or made up of halves. — **Bidali-kṛta**, *as, ā, am*, split, cleft, pierced; *divi-b<sup>o</sup>*, cleft in twain; (generally spelt *vidali-kṛta*).

**Bindavi** (fr. *bindu*), *N.* of a place; [cf. *bindavi*.] **Bindaviya**, *as, ā, am*, see Gaṇa Gahādi to Pāp. IV. 2, 138; (*as*), *m.* a prince of the Bindus; [cf. *bindaviya*.]

**Bindu**, *us, m.* (in classical Sanskrit more usually written *vindu*, *q. v.*, in the *Veda bindu*), a detached particle, a drop; a sphericle, globule, point, dot, spot; *N.* of a descendant of Angiras and author of the hymns Rig-veda VIII. 83, IX. 30.

**बिन्दु** *bindu* = *rt. bid*, *q. v.*

**बिन्दुरक** *binduraka*, *as, m.* Himenia *Aegyptiaca*.

**बिबोधयिषु** *bibodhayishu*, *us, us, u* (fr. *Desid.* of *Caus.* of *rt. 1. budh*), wishing to rouse, intending to wake; [cf. *bubodhayishu*.]

**बिबोका** *bibboka*, *as, m.* (also written *vivoka, vibboka*, *q. v. v. v.*), haughty indifference; (in erotic poetry) affectation of indifference towards a beloved object through pride and conceit.

**बिभक्षयिषु** *bibhakhayishu*, *us, us, u* (fr. *Desid.* of *rt. bhaksh*), wishing to eat, desirous of eating. — **Bibhakhayishu-danshrin**, *ī, inī, i*, 'having teeth desirous of eating,' hungry-mouthed.

**बिभित्सा** *bibhītsā*, *f.* (fr. *Desid.* of *rt. bhid*), a desire to break through or destroy, wish to pierce or penetrate (with *acc.*, e. g. *Droṇāṅskam bibhītsā*, the desire of breaking through the army of Droṇa).

**Bibhitsu**, *us, us, u*, desirous of breaking through, wishing to pierce or penetrate (with *acc.*).

**Bibhedayishu**, *us, us, u* (fr. *Desid.* of *Caus.*), desirous of severing, intending to divide or disunite.

**बिभ्रक्षु** *bibhrakshu*, *us, us, u* (fr. *Desid.* of *rt. bhraj*), wishing to roast or fry; desirous of scorching up, intending to scorch or parch; wishing to destroy; (*us*), *m.* fire.

**Bibhrajishu**, *us, us, u*, wishing to fry or parch; (*us*), *m.* fire. — **Bibhrajishu-prakhya**, *as, ā, am*, resembling fire, (according to a Scholiast = *agnitūhya*.)

**बिभ्रत्** *bibhrat*, *at, atī, at* (*pres. part.* of *rt. bhṛi*, *q. v.*), bearing, carrying.

**बिम्बा** *vimba*. See *vimba*.

**बिराल** *birāla* and *bilāla* = *viḍāla*, *q. v.*

**बिल्** *bil* (sometimes less correctly written *vil*; connected with *rts. bhil, bid, bhid*), *cl. 6. 10. P. bilati, belayati*, to split, cleave, break, divide.

**Bila**, *am, n.* (also written *vīla*, *q. v.*), a hole (especially of a mouse, snake, wild beast, &c.), hollow, cavity; a gap, pit, chasm; an opening, aperture, outlet, (*ātur-b<sup>o</sup>*, *Ved.* 'having four apertures or outlets,' said of the udder of a cow), embouchure; the hollow of a dish, bowl of a spoon or ladle; (*as*), *m.* a species of reed or cane, Calamus Rotang (= *vetasa*); *N.* of Uçāiṣ-śravas (one of the horses of Indra). — **Bileśvara-tīrtha** ('*la-iś<sup>o</sup>*'), *am, n.*, *N.* of a Tīrtha.

**Bilma**, *am, n.*, *Ved.* a slip, chip, (*Sāy.* = *bhāsana-m kashtham*); a broken helmet; an ash-pit.

**Bilmin**, *ī, inī, i*, (according to Mañi-dhara) having a helmet.

**Billa**, *am, n.* (also written *vīlla*), a pit, hole,

reservoir; *Asa Foetida*. — **Billa-mūla**, *f.* a species of esculent bulbous plant. — **Billa-sū, ūs, f. a mother of ten children.**

**Bilva**, *as, m.* (in the later language more usually written *vilva*, *q. v.*), a species of tree, *Ægle Marmelos*, the wood-apple (commonly called Bel; it bears a delicious fruit, which when unripe is used for medicinal purposes; its leaves are employed in the ceremonial of the worship of Śiva); (*am*), *n.* the fruit of *Ægle Marmelos*; a particular weight, = 1 Pala, = 4 Akshas, =  $\frac{1}{4}$  Kudava; a kind of vegetable; (*ā*), *f.* a kind of drug (= *hingu-patṛī*, *q. v.*). — **Bilva-ja**, see *bailraja*. — **Bilva-tcjas, ās, m., *N.* of a serpent-demon. — **Bilva-daṇḍa, ās, m. 'having a staff of Bilva wood,' an epithet of Śiva. — **Bilva-nātha, ās, m., *N.* of a teacher of the Haṭha-vidyā. — **Bilva-patṛa, ās, m., *N.* of a serpent-demon. — **Bilva-patṛa-maya, ās, ī, am, made or consisting of Bilva leaves. — **Bilvapatṛikā, f. a *N.* of Dakṣhāyaṇī under which she was worshipped at Bilvaka. — **Bilva-pāṇḍara, ās, m., *N.* of a serpent-demon. — **Bilva-peṣikā or bilva-peṣi, f. the dried shell of the Bilva fruit. — **Bilva-maṅgala, ās, m., *N.* of a poet (also called *Līlā-śuka*, the author of the *Kṛishṇa-kamāṃpita*, a poem on the sports of Kṛishṇa at Vrīndā-vana). — **Bilva-vana, ās, m., *N.* of a wood of Bilva trees. — **Bilvāmṛaka** ('*va-ām<sup>o</sup>*'), *N.* of a place on the Revā or Narmadā river. — **Bilveśvara** ('*va-iś<sup>o</sup>*'), *N.* of a Linga. — **Bilvodakeśvara** ('*va-uḍ<sup>o</sup>*', '*ka-iś<sup>o</sup>*'), *N.* of a temple of Śiva.********************

**Bilvaka, ās, m., *N.* of a serpent-demon; of a place of pilgrimage.**

**Bilvakīyā, f. a place planted with Bilva trees.**

**बिल्हण** *bilhāṇa*, *as, m.*, *N.* of a man; of a poet, (in this sense also written *vihlāṇa*.)

**बिश्** *biś* (= *rt. pis*), *cl. 1. P. beśati, &c.*, to go.

**बिशा** *biśa, bisha*, various forms for *bisa*, *q. v.*

**बिष्कला** *bishkalā, f.*, *Ved.* parturient, a woman in travail; [cf. *billa-sū, bashkaya, bashkiha*; according to some a masc. form *vishkala* or *bishkala* exists, = *grāmya-śūkarā*, a tame hog, which by reason of its fecundity has the name *bahv-apatya*, having much offspring.]

**बिस्** *bis* (sometimes written *vis*, *q. v.*), *cl. 4. P. bisyati, &c.*, to go, move; to split; to grow; to urge on, incite; to cast, throw.

**Bisa**, *am, n.* (in classical Sanskrit more usually written *vīsa*, *q. v.*), a shoot, sucker; the film or fibres of the stalk of the water-lily, that part of the stalk of the lotus which is underground, (the young shoots of the Nelumbium and of various species of the Nymphaea, particularly of the *Nymphaea Edulis*, as well as the parts of the stalk underground, appear to have been eaten as a delicacy; at the end of an *adj. comp. vīsa* forms the *ferm. in ā*); the whole lotus plant (Mahā-bh. *Sānti-p.* 7974). — **Bisa-khā, ās, m., *Ved.* one who digs for the stalks of roots, a digger for the fibres of the stem of the lotus, (also written *vīsa-khā*). — **Bisa-rat, ān, atī, at, *Ved.* abounding in lotus fibres; (*atī*), *f.* a place abounding in lotus fibres.****

**बिहण** *bihlāṇa*. See *bilhāṇa* above.

**बीज** *bīja*, *am, n.* (in classical Sanskrit more usually written *vīja*, *q. v.*, perhaps fr. *rt. jan* with *vi*), the seed or germ of plants and animals; seed-corn, corn, (see *vīja*). — **Bīja-rat, ān, atī, at, *Ved.* possessing seed.**

**Bījaka, ās, m., *N.* of a poet; [cf. *bhaṭṭa-bījaka*.]**

**बीभ्** *bībh* (also read *ēbh*, *q. v.*), *cl. 1. P. A. bibhate, &c.*, to commend, flatter; to boast.

**बीभत्स** *bībhatsa*, *as, ā, am* (fr. *Desid.* of *rt. bād*), loathsome, disgusting, nauseous, revolting, detestable, hideous; loathing, detesting; envious; cruel, mischievous; wicked; changed or estranged in



the second, third, and fourth -- उ &c.; *buddhim kṛi*, to turn the attention to, fix the mind upon (with loc.); to form a purpose or design, resolve to do anything (with inf. or with dat. or loc. or with *prati* and acc.; cf. rt. I. *kṛi*, p. 246, col. 1, *kṛita-b*). — *Buddhi-kāmā*, f., N. of one of the Mātṛis attending on Skanda. — *Buddhi-kāri*, f., N. of a princess. — *Buddhi-gamya* or *buddhi-grāhya*, as, ā, am, to be apprehended by the intellect, attainable by the reason or understanding, intelligible. — *Buddhi-cintaka*, as, ā, am, thinking intelligently; [cf. *cintayanti buddhyā*, Nala V. 12.] — *Buddhi-śchāyā*, f., reflex action of the understanding on the soul. — *Buddhi-śyuta*, as, ā, am, one who has lost his intellect. — *Buddhi-jīvin*, i, *īni*, i, subsisting by intelligence, employing the reason, possessed of life and intelligence, rational, intelligent (Manu I. 96). — *Buddhi-tattva*, am, n. the Tattva of intellect, the second Tattva or principle of the Sāṅkhya phil., (it is the second of the eight Prakṛitayah or 'producers,' coming next to and proceeding from Mūla-prakṛiti or A-vyakta; it is described in the Siddhānta-śiromaṇi as proceeding from both Puruṣa and Prakṛiti, q. v. v.) — *Buddhi-tas*, ind. from the mūd or understanding, by the mind. — *Buddhi-pura*, am, n. the city of the intellect. — *Buddhi-purāhara* = *buddhi-pūva* below. — *Buddhipura-māhātmya*, am, n., N. of a section of the Brahmaṇḍa-Purāṇa. — *Buddhi-pūva*, as, ā, am, preceded by design, intentional, designed, purposed; (am), ind. intentionally, designedly, purposely. — *Buddhipūvaka*, as, ā, am, preceded by design; (am), ind. intentionally, designedly, purposely. — *Buddhipūvaka-tva*, am, n. the being preceded by design, being intentional or designed. — *Buddhi-prabha*, as, m., N. of a king. — *Buddhi-bhṛit*, i, t, i, possessing intelligence or understanding, wise, intelligent. — *Buddhi-bhrama*, as, m. aberration of the mind or intellect. — *Buddhimat*, ān, atī, at, endowed with understanding, intelligent, rational; wise, learned; sharp, acute, shrewd, sensible; humble, docile; famed, known?; (ān), m. a rational being, man (?). — *Buddhimatikā*, f., N. of a woman. — *Buddhimat-tara*, as, ā, am, more intelligent, wiser; very intelligent, very wise. — *Buddhimat-tā*, f. or *buddhimat-tva*, am, n. the possession of intelligence or understanding, wisdom, sagacity. — *Buddhi-maya*, as, i, am, consisting in intellect. — *Buddhi-yukta*, as, ā, am, endowed with intelligence or understanding, intelligent. — *Buddhi-yoga*, as, m. devotion of the intellect, intellectual union with the Supreme Spirit. — *Buddhi-vara*, as, m., N. of a minister of Vikramāditya. — *Buddhi-vināśa*, as, m. loss of understanding, deficiency of intellect. — *Buddhi-vilāsa*, as, m. play of the mind, sporting of the fancy. — *Buddhi-vilāsini*, f., N. of a commentary on the Līlāvati. — *Buddhi-vivardhana*, as, i, am, increasing the understanding. — *Buddhi-vishaya*, as, m. a matter apprehensible by the understanding. — *Buddhi-vṛiddhi*, is, f. growth of the understanding, increase of intellect; (is), m., N. of a pupil of Sankara. — *Buddhivṛiddhi-kara*, as, i, am, causing increase of intellect, giving increase of wisdom. — *Buddhi-vaibhava*, am, n. strength or force of understanding. — *Buddhi-sakti*, is, f. an intellectual faculty. — *Buddhi-sarira*, as, m., N. of a man. — *Buddhi-sastra*, as, ā, am, having intelligence for a weapon, armed with understanding. — *Buddhi-sālin*, i, *īni*, i, possessed of intelligence, intelligent. — *Buddhi-suddha*, as, ā, am, pure in intention, honest in purpose or design. — *Buddhi-śri-garbha*, as, m., N. of a Bodhi-sattva. — *Buddhi-sampanna*, as, ā, am, endowed with understanding, intelligent, rational. — *Buddhi-sahāya*, as, m. a counsellor, a minister; [cf. *dhi-sakha*, *dhi-sakiva*, *prajā-sahāya*.] — *Buddhi-sagara*, as, m. 'ocean of wisdom,' an epithet given to any very wise man; N. of a lexicographer. — *Buddhi-stha*, as, ā, am, fixed in the mind, present to the mind. — *Buddhi-hina*, as, ā, am, destitute of intelligence, void of understand-

ing, ignorant, silly, foolish. — *Buddhilīna-tva*, am, n. want of understanding, ignorance, folly. — *Buddhindriya* ('*dhi-in*'), am, n. an organ of perception, a perceptive organ of sense, (of which five are enumerated, viz. eye, ear, nose, tongue, and skin, or the organs of seeing, hearing, smelling, tasting, and feeling; opposed to the *karmendriyāni* or organs of action, q. v.; *manas*, 'the mind,' being both an organ of perception and of action, cf. *indriya*.) — *Buddhy-atīta*, as, ā, am, beyond the reach of the understanding. — *Buddhy-avajīāna*, am, n. disregard for or contempt of any one's understanding. — *Buddhvā*, ind. having perceived, having observed or marked; having deemed or supposed; having become awake, having waked.

2. *budh*, *bhut*, i, t, i, wise, prudent [cf. a-b<sup>o</sup>]; waking, awaking [cf. *ushar-b*].

*Budha*, as, ā, am, wise, intelligent, sensible, prudent, clever; waking, awaking [cf. *ushar-b*]; (as), m. any wise or learned man; N. of a descendant of Soma (and hence called *Saumya*, *Saumāyana*, author of the hymn Rīg-veda X. 1, and father of Purū-ravas; he is identified with the planet Mercury, regarded as a son of Soma or the moon; he is also the reputed author of a law-book); N. of a descendant of Ati and author of the hymn Rīg-veda V. 1; of a son of Vega-rat and father of Triṇabindu; of the author of the Kalpa-yukti, (in this sense also written *budha*); (ā), f. Indian spikenard, *Nardostachys Jatamansi*; (e), ind. on a Wednesday (= *budha-vāre*). — *Budha-gupta*, as, m., N. of a prince; (also written *budha-gupta*). — *Budhā-cāra*, as, m., N. of the seventh chapter of Bhāṭṭopala's commentary on Varāha-mihira's *Bṛihat-saṃhitā*; of the twentieth chapter of the *Mīna-rāja-jātaka* ascribed to Yavaneśvara. — *Budha-jana*, as, m. a wise man. — *Budha-tāta*, as, m. 'father of Budha or the planet Mercury,' the moon. — *Budhadarsana-cāra*, as, m., N. of the twelfth chapter of the *Mīna-rāja-jātaka* ascribed to Yavaneśvara. — *Budha-dīna*, am, n. 'the day of Budha or the planet Mercury,' Wednesday. — *Budha-deśa*, as, m., N. of a place. — *Budha-manohara*, N. of a work. — *Budha-ratna*, am, n. 'Budha's gem,' an emerald. — *Budha-vāra*, as, m. 'Budha's day,' Wednesday; (e), ind. on a Wednesday. — *Budha-sānti*, is, f., N. of a chapter of Halayudha's *Parāṇa-sarvasva*. — *Budha-sānu*, us, m. = *parṇa*, q. v. = *yajña-puruṣa*. — *Budha-suta*, as, m. 'son of Budha,' an epithet of Purū-ravas the first king of the lunar dynasty. — *Budhāśṭami* ('*dha-ash*'), f. 'the eighth (day) of Budha,' N. of a festival. — *Budhāśṭami-vrata*, am, n., N. of the forty-seventh chapter of the *Bhaviṣyottara-Purāṇa* or second part of the *Bhaviṣya-Purāṇa*.

*Budhāna*, as, ā, am, being awakened, waking (Ved.); knowing, wise, prudent; (as), m. a wise man, sage; a spiritual guide, holy teacher, a theologian; one who speaks kindly; [cf. *bodhāna*.]

*Budhita*, as, ā, am, known, understood.

*Budhita*, as, ā, am, wise, learned.

*Budhya*, as, ā, am, to be understood, to be observed or marked, observable, noticeable, noteworthy [cf. *śva-b*]; wakened; to be awakened, to be wakened.

*Budhyamāna*, as, ā, am, awakening, waking.

*Bubudhāna*, as, ā, am, having known &c.; (Ved.) waking, waking, rousing (Sāy. = *bodhayat*).

*Bubodhayishu*, us, us, u (fr. Desid. of Caus.), wishing or intending to restore to consciousness, wishing to rouse to attention, desirous of admonishing (with acc.; cf. *bibodhayishu*).

*Bubhutsā*, f. (fr. the Desid.), wish to become acquainted with, desire to know, curiosity.

*Bubhutsu*, us, us, u, wishing to know, eager to learn, desirous of knowing all things (said of the gods); curious.

**बुध** *budha*, as, m. (said in Uṇādi-s. III. 5. to be fr. a form *budh* substituted for rt. *bandh*, but cf. rt. I. *budh*), Ved. ground, base, basis [cf.

*adri-b*, *śva-b*]; depth, lowest part; the bottom of a vessel [cf. *uccā-b*, *urdhva-b*]; the foot or root of a tree; (according to Yaska) the sky; the body; an epithet of Siva; a Rudra (for *budhnyā*, q. v.); a wrong reading for *bradhna* = *vradhna*; [cf. *Zend bu-na*, 'bottom'; Gr. *βυθός*, *πυθ-μψ*, *πυθ-αξ*, *βυσσός*, *βόθπος*; Lat. *fundus*; Old Icelandic, *bot-n*; Angl. Sax. *byrne*, 'the bottom of a ship,' *bot-m*; Old Germ. *bodam*.] — *Budhna-rat*, ān, atī, at, Ved. having a foot or basis.

*Budhniya*, as, ā, am, Ved. = *budhnyā* below.

*Budhnyā*, as, ā, am, Ved. being on the ground or at the base; being in the depth; at the foot; a Rudra often named in connection with *ahī*, (*Ahīr Budhnyah*, 'the serpent of the deep,' is a being enumerated in the Nirukta among the divinities of the middle region, the depth in which he lives being that of the region of mist; *Ahī Budhnyā* is also in the Veda allegorically identified with *Agni Gārhapatya*; cf. Gr. *πύθων βόπης*; in later times *Ahī Budhnyā*, often incorrectly written *Budhna*, *Bradhna*, *Vradhna*, *Vṛidhnyā*, *Vradhnyā*, is regarded as a Rudra, or the name is used as an epithet of Siva; cf. *ahīr-bradhna*, *ahīr-budhna*.)

**बुद्** *bund* or *bud* or *bundh* or *čund* (cf. rt. I. *budh*), cl. I. P. *bundati*, -te, *bo-dati*, -te, *bundhati*, -te, *čundati*, -te, &c., to perceive, apprehend, discern, descry, see; to hear; to reflect, understand.

**बुद्** *bunda*, as, m., Ved. an arrow (according to Yaska and Sāy. = *śhu*).

**बुन्ध** I. *bundh*, cl. I. P. *bundhati*, = rt. *bund* above; d. 10. P. *bundhayati*, -yitum, to bind.

**बुबुधान** *bubudhāna*. See col. 2.

**बुबुर** *bubura*, as, m., Ved. (according to Yaska) water.

**बुबोधयिषु** *bubodhayishu*. See col. 2.

**बुभुक्षा** *bubhukshā*, f. (fr. the Desid. of rt. *bhuj*), desire of eating, appetite, hunger; the desire of enjoying anything. — *Bubhukshāpanaya* ('*śhā-ap*'), as, m. 'that which takes away hunger,' food. — *Bubhukshā-piḍita*, as, ā, am, pained by hunger. — *Bubhukshita*, as, ā, am, hungered, hungry, starving, pinched with hunger, famishing, ravenous.

*Bubhukshu*, us, us, u, wishing or longing to eat, hungry; longing to enjoy (with acc.), desirous of enjoyment; (opposed to *mumukshu*, q. v.)

**बुभुत्सा** *bubhutsā*, *bubhutsu*. See col. 2.

**बुभृषु** *bubhūrshu*, us, us, u (fr. Desid. of rt. *bhri*), wishing to nourish, desirous of supporting.

**बुभृषक** *bubhūshaka*, as, ā, am (fr. Desid. of rt. I. *bhū*), wishing to become, desiring to be of service (to another).

*Bubhūshā*, f. wish to become, desire of being or living.

*Bubhūshu*, us, us, u, wishing to become, desirous of being; wishing to become powerful or to prevail; desiring to be of service (to another).

**बुरुड** *buruḍa*, as, m. a basket-maker, a mat-maker.

**बुल** *bul*, cl. 10. P. *bolayati*, -yitum, to cause to sink; to dip (intrans.), dive, sink, plunge into and emerge again.

**बुलिल** *bulila*, as, m., Ved. = *buḍila*.

**बुल्ल** *bulla*, as, m., N. of a man.

**बुल्ल** *bulva*, as, ā, am, Ved. (perhaps) oblique, transverse.

**बुशा** *buśa*, *busha*, various forms for *busa*. See rt. *bus*, p. 687, col. 1.

**बुस्** bus, cl. 4. P. *busyati*, &c., to discharge, pour forth, emit, let loose; to divide, distribute (=rt. *vyush*).

*Busa*, am, n. (according to Yāska) water; chaff and other refuse of grain [cf. *khale-busam*, *nirbusi-kṛita*]; refuse, rubbish; (am), n. wealth; dry clowdung; the thick part of sour curds or coagulated milk; (ā), f. (in dramatic language) a younger sister (?).

*Busasa*, as, ā, am, Gaṇa Tṛiṇādi to Pāṇ. IV. 2, 80.

**बुस्त** bust [cf. rt. *pust*], cl. 10. P. *bustayati*, -*yitum*, to honour, respect; to disregard, treat with disrespect; to bind.

**बुस्त** *busta*, as, am, m. n. the burnt exterior of roast meat; the husk or shell of fruit; [cf. *čusta*.]

**बूक्ष** *būkka*, as, ā, am, m. f. n. the heart (= *būkka*).

*Būkkan* = *bukkan*, q. v.

**बूवशर्मन्** *bū'a-sarman*, ā, m., N. of a man; (also written *vūva-sarman*.)

**बूप** *būsha*, a various form for *busa* above.

**बृह** *br̥ih*, more commonly spelt *vr̥ih*, .v.

*Br̥ihana*, am, n. (see *vr̥ihana*), Ved. a means of maintaining or preserving, (according to a Scholiast = *sandhārāṇa*.)

**बृवदुक्य** *br̥ivad-uktha*, as, m., Ved. an epithet of Indra, (according to Yāska = either *mahad-uktha*, 'highly lauded,' or *vaktavyam asmā uktham*, 'one to whom praise is to be ascribed.')

**ब्रुवु** *br̥ivu*, us, m., Ved., N. of a man, (according to Sāy. he was the carpenter of the Paṇis.)

**ब्रूक** *br̥ibūka*, am, n., Ved. (according to Yāska) water; (perhaps an adj.)

**ब्रुषी** *br̥ishī* = *vr̥ishī*, q. v.

**ब्रुसय** *br̥isaya*, as, m., Ved., N. of a demon; (Sāy.) N. of Tvashṭri.

**बृह** 1. *br̥ih*, cl. 6. P. *br̥ihati*, &c., to make effort, to raise, &c. See rt. 1. *vr̥ih*.

**बृह** 2. *br̥ih* (in the later literature written *vr̥ih*, see rt. 2. *vr̥ih*), cl. 6. P. *br̥ihati*, *br̥ihati*, *barhitum*, Ved. to grow, increase.

3. *br̥ih* in *br̥ihas-pati*, col. 2.

*Br̥iha* in *a-b°*. See *a-vr̥iha*.

*Br̥ihat*, an, atī, at (in the later language usually written *vr̥ihat*, q. v.; many compounds beginning with *br̥ihat* will be found under *vr̥ihat*), Ved. thick, compact, massy, massive; wide, wide-spread, far extended; great, large, vast; ample, abundant; mighty, powerful (said of Indra, Varuna, Agni, Rudra, Ushas, and Soma); high, lofty; full-grown, mature, old; extended (as a luminous body), bright; clear, loud (said of sounds); (atī), f., N. of a particular metre of 36 (viz. 8 + 8 + 12 + 8) syllables; a term applied to particular bricks forming part of the sacrificial fire-place; the egg-plant, Solanum Indicum or S. Melongena and S. Jacquinii; speech?; (at), n. (with or without *sāman*) a term applied to a Sāman composed in the *Br̥ihat* metre; (at, atā), ind. much, greatly, highly, mightily; clearly, brightly; [cf. probably Goth. *baigrāhē*; Angl. Sax. *beorh*, *beorg*.] = *Br̥ihač-čandas* (*br̥ihat* + *čandas* = *čadis*, *čadman*), ās, ās, as, Ved. high-roofed, having a lofty ceiling. = *Br̥ihač-čarira* (*br̥ihat* + *šarira*), as, ā, am, Ved. having a vast body (said of Vishṇu). = *Br̥ihač-čravas* (*br̥ihat* + *šravas*), ās, ās, as, Ved. loud-sounding, rattling (as a chariot); loudly extolled, highly lauded, far-famed; (Sāy. = *prabhūtanna*). = *Br̥ihaj-jāla* (*br̥ihat* + *jāla*), am, n., Ved. a large net or snare. = *Br̥ihaj-*vyotis** (*br̥i-*

*hat* + *vyotis*), is, is, i, Ved. bright-shining, brilliant. = *Br̥ihat-kirtī*, is, is, i, Ved. far-famed (said of *Br̥ihas-pati*). = *Br̥ihat-keṭu*, us, us, u, Ved. highly brilliant (said of Agni); (Sāy. = *prabhūta-prajūāna*). = *Br̥ihat-trīna*, am, n., Ved. rank or coarse grass. = *Br̥ihat-palāśa*, as, ā, am, Ved. large-leaved, having great leaves. = *Br̥ihat-prishtha*, as, ā, am, Ved. having the *Br̥ihat-sāman* as the basis of the *Prishtha-stotra*. = *Br̥ihat-sāman*, ā, ā, a, Ved. having the *Br̥ihat-sāman* for a *Sāman*; (ā), m., N. of an *Āngirasa*. = *Br̥ihat-sumna*, as, ā, am, Ved. of great benevolence or kindness, very benevolent or gracious; (Sāy.) = *prabhūta-dhana* or *prabhūta-sukha*. = *Br̥ihat-sphīc*, see under *vr̥ihat*. = *Br̥ihad-anika*, as, ā, am, Ved. powerful-looking; having a great army; very radiant (said of Agni). = *Br̥ihad-āranyaka*, am, n. or *br̥ihad-āranyakopaniṣad* ('*ka-up°*'), i, f., Ved., N. of a celebrated Upanishad forming the last five *Prapāthakas* or last six *Adhyāyas* of the *Satapatha-Brahmaṇa*. = *Br̥ihad-uktha*, as, ā, am, Ved. loudly praised, (Sāy. = *vr̥ihat-stotra*, *Mahī-dhara* = *mahānti śastrāṇi yasya*); (as), m., N. of a man with the patronymic *Vāmadevya*, and author of the hymns *Rig-veda* X. 54-56. = *Br̥ihad-uksh*, Ved. sprinkling abundantly, shedding copiously (said of the clouds); Sāy. = *prabhūta-sektrī*. = *Br̥ihad-uksha*, as, ā, am, Ved. = *br̥ihad-uksh*; (according to *Mahī-dhara* on *Vajasaneyi-saṃhitā* VIII. 8), an epithet of *Prajā-pati* (= *mahāns-ča sektā ča*). = *Br̥ihad-ukshan*, ā, ā, a, Ved. one who has great oxen; an epithet of Agni; (Sāy.) = *prabhūta-rasmi-yukta*. = *Br̥ihad-giri*, is, is, i, Ved. (according to Sāy.) = *prabhūta-stuti*, greatly praised, highly extolled; an epithet of the *Maruts*; (perhaps) calling or shouting loudly; (is), m., N. of a *Yati*. = *Br̥ihad-grāvan*, ā, ā, a, Ved. like a huge stone. = *Br̥ihad-dīva*, as, ā, am, Ved. belonging to the lofty sky, heavenly, celestial; (Sāy.) = *prabhūta-dyuti*, *prabhūta-dipti*, exceedingly splendid; (as), m., N. of a son of *Atharvan* and author of the hymn *Rig-veda* X. 120; an epithet of the hymn *Rig-veda* X. 120; (ā), f., N. of a goddess associated with *Ilā*, *Sarasvatī*, and others. = *Br̥ihad-devatā*, f., Ved., N. of a work which enumerates and explains the deities to which each hymn of the *Rig-veda* is addressed. = *Br̥ihad-dharma-purāna*, am, n., N. of a work mentioned in the *Sakti-ratnakāra*. = *Br̥ihad-bhānu*, us, us, u, Ved. shining brightly (said of Agni and Indra); Sāy. = *prauḍha-rasmi*, 'brilliant-rayed,' or = *mahā-dīpta*, 'having great brilliance'. = *Br̥ihad-ratha*, as, ā, am, Ved. having a spacious chariot (said of Ushas); Sāy. = *prabhūta-ratha*; (as), m., N. of a man. = *Br̥ihad-rayi*, is, is, i, Ved. having abundant possessions, a possessor of vast riches (said of *Vāyu*); Sāy. = *mahā-dhana*. = *Br̥ihad-ravas*, ās, ās, as, Ved. loud-sounding, (*Mahī-dhara* = *mahān dhvunir yasya*). = *Br̥ihad-ri*, is, is, i, Ved. = *br̥ihad-rayi*, q. v. = *Br̥ihad-reṇu*, us, us, u, Ved. stirring up thick dust (in battle, said of Indra); Sāy. = *mahataḥ pānsor utthāpakah*). = *Br̥ihad-vat*, an, atī, at, Ved. one to whom the *Br̥ihat-sāman* is addressed, (*Mahī-dhara* = *br̥ihat-sāmapriya*). = *Br̥ihad-vayas*, ās, ās, as, Ved. grown strong, very powerful, very vigorous (said of Agni and of the *Maruts*). = *Br̥ihad-vasu*, us, m., Ved., N. of a man. = *Br̥ihan-nārāyaṇopaniṣad*, f., N. of an Upanishad. = *Br̥ihan-mati*, is, is, i, Ved. full of devotion, very pious (said of Soma); (is), m., N. of a descendant of *Āngiras* and reputed author of the hymns *Rig-veda* IX. 39, 40.

*Br̥ihatikā*. See *vr̥ihatikā*.

*Br̥ihas-pati*, is, m. (in the later language more usually written *vr̥ihas-pati*, q. v.; ft. *br̥ihas*, gen. of 3. *br̥ih* + *pati*), 'lord of prayer (?),' N. of a deity (who may be regarded as *Piety* and *Religion* personified; he is the chief offerer of prayers, the sacrificer, and priest who is said to intercede with the gods for men, and to protect the pious against the impious; hence he is the type of the priestly order, and is represented as the *Purohita* of the gods. He is invoked together with *Indra*

in *Rig-veda* IV. 49, and in the *Taittirīya-Upanishad* associated with *Indra* and *Prajā-pati*. He is also called *brahmanas-pati*, q. v.); the regent of the planet *Jupiter* and preceptor of the gods; the name of a saint and law-giver, (in these senses more usually written *vr̥ihas-pati*, q. v.) = *Br̥ihaspati-gupta*, as, m., Ved., N. of a man. = *Br̥ihaspati-purohita*, as, ā, am, Ved. having *Br̥ihas-pati* for a *Purohita*. = *Br̥ihaspati-pranūta*, as, ā, am, Ved. expelled or banished by *Br̥ihas-pati*. = *Br̥ihaspati-prasūta*, as, ā, am, Ved. ordered or enjoined by *Br̥ihas-pati*; (Sāy.) = *br̥ihaspati-mitrābhīmānin*. = *Br̥ihaspati-mat* or *br̥ihaspati-vat*, an, atī, at, Ved. accompanied by *Br̥ihas-pati*. = *Br̥ihaspati-śiras*, ās, ās, as, Ved. 'Br̥ihas-pati-headed,' (probably) having the head shaved like *Br̥ihas-pati*. = *Br̥ihaspati-sava*, as, m., N. of a festival lasting one day (said to confer the rank of a *Purohita* on those observing it). = *Br̥ihaspati-stoma*, as, m., Ved., N. of an *Ekāha*.

**बृ** *br̥i*. See rt. *vr̥i*.

**बेकनाट** *bekanaṭa*, as, m., Ved. (according to Yāska) a usurer.

**बेकुरा** *bekurā*, f., Ved. (probably connected with *bakura*), a kind of musical instrument (?), one who plays a particular musical instrument?; (according to the *Nirukta*) a voice, sound.

*Bekuri*, is, f., Ved. = *bekurā*; (also written *vekuri*, *bhekuri*, *bhākuri*.)

**बेडा** *beḍā*, f. a boat; (written also *vedā*.)

**बेभिदित्य** *bebhiditavya*, Fut. Pass. part. of *Intens.* of rt. *bhid*, to be repeatedly broken &c.

**बेश** *beś* (=rts. *biś*, *pis*, *vis*, *pes*, *ves*), cl. 1. P. *beśati*, &c., to go.

**बैजवाप** *baijavāpa*, as, m., Ved. a patronymic from *Bija-vāpa*; [cf. *vija-vāpa*.] *Baijavāpāyana*, as, m., Ved. a patronymic from *Baijavāpa*.

*Baijavāpi*, &c. See *vaijavāpi*, &c.

*Baijika*. See *vaijika*.

**बैडाल** *baidāla*, &c. See *vaidāla*.

**बैदल** *baidala*, as, ī, am (fr. *bidala*, q. v.), made of split bamboos, made of cane; (as), m. a kind of pastry, a flat unleavened cake (= *bidala*, q. v.); a leguminous plant, pulse; (am), n. a vessel made of wicker-work, basket made of reeds; a basket; (more usually written *vaidala*).

*Baidalika*, as, ī, am, relating to pulse &c.

**बैन्द** *banda*, as, m., Ved. (according to *Mahī-dhara*), N. of a degraded tribe, a *Nishāda*.

**बैन्दव** *bandava*, &c. See *vaindava*, &c.

**बैलायन** *bailāyana*, as, ī, am (fr. *bīla*), Gaṇa *Pakshādi* to Pāṇ. IV. 2, 80.

*Bailya*, as, m., N. of a man; (a various reading for *bailva*.)

*Bailyāyana*, as, m. a patronymic from *Bailya*.

**बैल्व** *bailva*, as, ī, am (fr. *bilva*), relating or belonging to the tree *Eggle Marmelos*, coming from the *Bilva* tree, made of *Bilva* wood; covered with *Bilva* trees; (as), m., N. of a man; (am), n. the fruit of the *Bilva* tree.

*Bailvaka*, as, ī, am (fr. *bilva*), Gaṇa *Arihaṇādi* to Pāṇ. IV. 2, 80.

*Bailvaki*, is, m. a patronymic from *Bilvaka*.

*Bailvaja*, as, ī, am (fr. *bilva-ja*), Gaṇa *Rājānyādi* to Pāṇ. IV. 2, 53.

*Bailvajaka*, as, ī, am, inhabited by *Bailvajas*.

*Bailvamaya*, as, ī, am (fr. *bailva*), Scholiast on Pāṇ. IV. 3, 155.

*Bailvavana*, as, ī, am (fr. *bilva-vana*), see Gaṇa *Rājānyādi* to Pāṇ. IV. 2, 53.

*Bailvavanaka*, as, ī, am (fr. *bailvavana*), inhabited by *Bailvavanas*.

*Bailvāyana*, as, m. a patronymic from Bailva.

बैल्ययत *bailvayata*, *bailvayatyā*, see Gaṇa Kraudy-ādi to Pān. IV. 1, 80.

बैहोनरि *baihinari*, is, m. a patronymic from Bahinara; (also written *vaihinari*.)

बोकडी *bokaḍī*, f. the plant *Argyrea Speciosa* or *Argentea* (= *bastāntrī*).

बोकण *bokaṇa*, N. of a place.

बोडव्य *boddhavya*, *boddhri*. See below.

बोध *bodha*, as, ā, am (fr. rt. 1. *budh*), knowing, understanding; (as), m. perception, apprehension, observation, conception, thought; knowledge, understanding, wisdom, intellect, sense, intelligence [cf. *dur-b°*, *vīparita-b°*]; waking, becoming awake, waking state, (*bodham pra-yā*), to become awake, wake up; said of a spell, i. e. to begin to take effect); the opening of blossom, bloom; making known, informing, instructing; awakening, arousing; a designation, epithet; Knowledge personified as the son of Buddha; (ās), m. pl., N. of a people; of a district. — *Bodha-kara*, as, ī, am, causing knowledge; one who informs or teaches, a teacher; one who awakens or rouses; (as), m. 'an awakener,' a minstrel who wakes a prince or chief in the morning with music. — *Bodha-gamya*, as, ā, am, attainable by the intellect, intelligible, within the compass of the understanding. — *Bodha-ghanācārya* ('*na-āc°*'), as, m., N. of a teacher. — *Bodha-śitta-vivarāṇa*, am, n., N. of a Buddhist work; (perhaps wrongly for *bodhi-śitta-vivarāṇa*.) — *Bodha-tas*, ind. through wisdom or understanding. — *Bodha-dhīshaṇa*, as, m. one whose intellect is knowledge (an epithet of the Supreme Being?). — *Bodha-pūrvam*, ind. knowingly, consciously; a-b°, unconsciously. — *Bodha-prīthivīdhara*, as, m., N. of a preceptor. — *Bodha-vāsara*, as, m. 'the day of waking,' the eleventh day in the light half of the month Kārtika (in which Vishṇu awakes from his sleep; = *bodhani*). — *Bodha-sudhā-kara* ('*dhā-āk°*'), as, m., N. of a Vedānta work. — *Bodhātīta* ('*dha-at°*'), as, ā, am, beyond the reach of the understanding. — *Bodhātman* ('*dha-āt°*'), ā, m. (with Jains) the intelligent and sentient soul. — *Bodhānanda-ghana* ('*dha-ān°*'), as, m., N. of a preceptor; [cf. *bodha-ghanācārya*.] — *Bodhārya-yati* ('*dha-ar°*'), is, m., N. of a preceptor.

*Boddhavya*, as, ā, am, to be observed or regarded, observable, to be attended to; to be perceived, perceptible, to be recognised; to be known or understood, intelligible; to be awakened or roused; to be enlightened, to be admonished; to be informed, one whose attention is to be called to anything.

*Boddhri*, *dhā*, *dhri*, *dhri*, one who knows or understands; an observer. — *Boddhri-tva*, am, n. the being one who knows or understands, knowing, capacity for understanding.

*Bodhaka*, as, ikā, am (fr. the Caus.), causing to know, apprising, informing, instructing, explaining, teaching, an instructor, teacher [cf. *bāla-b°*]; denoting, indicating, signifying; arousing, awakening; (as), m. a spy, informer; N. of a man; (ās), m. pl., N. of his descendants. — *Bodhaka-tva*, am, n. the state of causing to know, giving information or instruction; capability of instructing.

*Bodhana*, as, ī, am (fr. the simple rt. and fr. the Caus.), making known, informing, explaining, teaching, instructing, enlightening [cf. *bāla-bodhanī*]; wakening, rousing, exciting; kindling, inflaming; (as), m. the planet Mercury; N. of a mountain; (ī), f. intellect, understanding, knowledge; 'the day of awakening,' an epithet of the eleventh day in the light half of the month Kārtika on which Vishṇu awakes from his sleep [cf. *utthānaikādaśī*]; long pepper; (am), n. observing, marking, perceiving; causing to perceive or know, instructing, teaching; signifying, denoting, indicating; making attentive; waking, being awake; causing to wake, awakening, rousing, arousing; burning incense (regarded as the 'awaken-

ing' of a perfume); 'the awaking of Durgā,' N. of a festival on the ninth day of the dark half of the month Bhādra. — *Bodhana-mantra*, as, m., N. of a chapter of the Purāṇa-sarvasva.

*Bodhaniya*, as, ā, am, to be known or understood, intelligible, to be apprehended; to be made known or explained.

*Bodhan-manas*, Ved. a various reading for *bodhin-manas*, q. v.

*Bodhayat*, an, anti, at, causing to know, informing, apprising, teaching; causing to wake, wakening, rousing.

*Bodhayitavya*, as, ā, am, to be caused to understand, to be made acquainted with, to be informed of (with acc.; cf. *bodhitavya* below).

*Bodhayitri*, tā, m. one who causes to know, a teacher, preceptor; a waker, awakener.

*Bodhayitshnu*, us, us, u (fr. the Caus.), wishing to awaken, intending to arouse.

*Bodhāna*, as, ā, am, prudent, clever; (as), m. a prudent man; an epithet of Brihaspati; [cf. *budhāna*.]

*Bodhāyana*, as, m., N. of a teacher and author of the Brahma-sūtra-ṛpīṭi, a philosophical work.

*Bodhi*, is, m. (with Buddhists and Jains) perfect wisdom (by which a man becomes a Buddha or Jina); the illuminated or enlightened intellect of a Buddha [cf. *deva-b°*]; the tree under which perfect wisdom is attained or under which a man becomes a Buddha, the sacred fig-tree, *Ficus Religiosa* [cf. *bodhi-taru*]; an epithet of Buddha; N. of one of the thirty-four Jātakas of Buddha; 'the waker,' a cock; (ayas), m. pl., N. of a people [cf. *bodha*, *bauḍhī*]; (īs, ī, i), wise, learned (?). — *Bodhi-śitta-vivarāṇa*, am, n., N. of a work mentioned in the Sarva-darśana-saṅgraha. — *Bodhi-taru*, us, or *bodhi-druma*, as, m. 'tree of wisdom,' the sacred fig-tree under which perfect knowledge is obtained.

— *Bodhi-da*, as, m. (with Jains) an Arhat. — *Bodhi-dhana*, as, m., see the next. — *Bodhi-dharma*, as, m., N. of a Buddhist patriarch whose original name was Bodhi-dhana. — *Bodhi-bhadra*, as, m., N. of a Buddhist teacher. — *Bodhi-maṇḍa*, N. of a seat which was said to have risen out of the earth under the sacred fig-tree when Śākya-muni attained to Bodhi or perfect wisdom; = *bodhi-maṇḍala*. — *Bodhi-maṇḍala*, am, n., N. of the place where Śākya-muni attained to Bodhi or perfect wisdom. — *Bodhi-vṛksha*, as, m. = *bodhi-taru*. — *Bodhi-saṅghārāma* ('*gha-ār°*'), as, m., N. of a Buddhist monastery. — *Bodhi-sattva*, as, ā, am, one whose essence is wisdom; (as), m. (with Buddhists) 'one who has Bodhi or perfect wisdom as his essence,' one who is on the way to the attainment of perfect knowledge when he has only one birth or certain births to undergo before obtaining the state of a supreme Buddha and then Nirvāṇa [cf. *deva-b°*]; a title of the Buddha kar' *étoxyū*.

— *Bodhisattva-śāryavālarā* ('*ya-av°*') and *bodhisattva-pakṣhanirdeśa*, as, m. and *bodhisattva-pīṭaka*, N. of Buddhist works. — *Bodhisattva-tā*, f. the state of one who is on the way to attain perfect wisdom. — *Bodhisattva-buddhānusmṛitī-samādhī* ('*dha-an°*'), is, m., N. of a Buddhist Sūtra work. — *Bodhisattva-bhūmi*, is, f., N. of a Buddhist work. — *Bodhisattva-samuścāyā*, f., N. of a Buddhist goddess. — *Bodhisattvāvadāna-kalpa-latā* ('*va-av°*'), f., N. of a collection of Buddhist legends. — *Bodhi-anga*, am, n. an element or condition of the state of Bodhi or perfect knowledge.

*Bodhita*, as, ā, am (fr. the Caus.), made known, apprised, explained, informed, instructed.

*Bodhitavya*, as, ā, am (fr. the Caus.), to be made known, to be imparted or communicated.

*Bodhin*, ī, īnī, ī (fr. the simple rt. and fr. the Caus.), knowing, familiar with; causing to perceive or know; making known, teaching, revealing [cf. *tattva-bodhinī*]; arousing, awakening [cf. *jāna-bodhinī*].

*Bodhin-manas*, ās, ās, as (according to the Pada-pāṭha fr. a form *bodhit + manas*), Ved. one whose

mind is awake, watchful, attentive (Sāy. = *budhya-māna-manaska*).

*Bodhīla*, as, m. (fr. *bodhi*), N. of a man.

*Bodheya*, ās, m. pl., N. of a school; [cf. *addhā-b°, baudheya*.]

*Bodhya*, as, ā, am, to be known or understood, knowable; perceivable, intelligible, to be apprehended; to be informed or instructed, to be admonished; to be declared or explained; to be waked; (as), m., N. of a Rishi. — *Bodhya-gītā*, f., N. of the 178th chapter of the Sānti-parvan of the Mahā-bhārata.

*Bauddha*, as, ī, am, relating to intellect or understanding; relating or belonging to Buddha; (as), m. a Buddhist, a follower of the religion of Buddha.

— *Bauddha-darśana*, am, n., N. of a section of Mādhavācārya's Sarva-darśana-saṅgraha. — *Bauddha-dhikkāra*, as, m., N. of a work by Udayana Ācārya, refuting Buddhist doctrines from a Vaiśeshika point of view. — *Bauddhadhikkāra-gādādhari*, f. and *bauddhadhikkāra-guṇānamāī*, f., N. of two commentaries on the following commentary. — *Bauddhadhikkāra-dīdhiti*, ts, N. of a commentary on the *Bauddha-dhikkāra*. — *Bauddha-mata-nibārhaṇa*, am, n., N. of the twenty-eighth chapter of Anantānanda-giri's San-kara-vijaya.

*Baudha*, as, ī, am, relating or belonging to the planet Mercury; (as), m. a patronymic of Purū-ravas son of Budha and grandson of Soma.

*Baudhāyana*, as, m. (fr. *budha* or fr. *bodha*), a patronymic and N. of a teacher; (ās), m. pl., N. of a school; (as, ī, am), relating or belonging to Baudhāyana; *Baudhāyana-śūtra*, N. of a Sūtra work. — *Baudhāyana-darśana-pūṛṇa-māsa-prayoga*, as, m., N. of a work.

*Baudhāyāniya*, as, ā, am, relating or belonging to Baudhāyana; (ās), m. pl., N. of a school. — *Baudhāyāniya-prayoga-sāra*, N. of a work on domestic observances.

*Baudhī*, is, m. (fr. *bodha*; but according to a Scholiast fr. *budha*), a patronymic from Bodha.

*Baudhī-putra*, as, m. (*bauḍhī* probably f. of *bauḍhya*, q. v. + *putra*), Ved., N. of a teacher.

*Baudheya*, ās, m. pl., N. of a school; [cf. *bodheya*.]

*Bauḍhya*, as, m. a patronymic from Bodha; (as, *dhi?*, am), born in Bodha; (as), m., N. of a teacher.

बोरसिद्धि *borasiddhi*, N. of a place.

बौध्म *bauḍhnyā*, ās, m. pl. (fr. *budhma*), N. of a school.

बौभुक्ष *bauḍhuksha*, as, ī, am (fr. *bubhukshā*), one who is always hungry, a starveling.

ब्युस् *byus* = rt. *vyush*, to divide.

ब्रण *braṇ*. See rt. 1. *vraṇ*.

ब्रह्म *brahna*, as, ā, am (perhaps fr. rt. *vriḍh*; said to be fr. *braḍh* substituted for rt. *bandh*), reddish yellow (said of Soma, also called *babhrū*, q. v., of the Puroḍāsa and of the sun; Sāy. = *ādiyarūpeṇāvasthītaḥ*); bay (as a horse), fallow; (according to Naighaṇṭuka III. 3) great, mighty, large (= *mahat*, *vriḍat*); (as), m. a horse (according to Naighaṇṭuka I. 14); the sun; the root of a tree; a son (?), the body (?); a particular disease; N. of a man; of a son of Manu Bhantya; an epithet of Siva; of Brahmā; (gender uncertain), lead; (in *sata-b°*, q. v., gender uncertain), the point or some other part of an arrow. — *Bradhna-tva*, am, n. (according to Sāy.) greatness, mightiness (= *mahat-tva*).

*Bradhnaśva*, as, m., N. of a prince; (probably wrongly for *vadhryasva*.)

ब्रह्म *brahm*, cl. 1. P. *brahmāti*, &c., Ved. to go or move.

ब्रह्म *brahma*. See p. 692, col. 3.

**ब्रह्मन्** *brahman*, a, n. (fr. rt. 2. *brih* = 2. *vrih*; cf. rts. *vrih*, *vrih*), religious devotion (regarded as an impulse or feeling gradually growing up and expanding so as to fill the soul), prayer or any pious expression in the worship of the gods, a hymn of praise (Ved., Sāy. = *stotra*); a sacred text (especially a Mantra used as a spell for averting evil influences, forming a distinct class from the *ṛcās*, *sāmāni*, and *yajunshī*; and hence the term *Brahma-veda*, q. v., is sometimes applied to the collection of texts commonly called *Atharva-veda*); the mystic syllable *Om* [cf. Manu II. 83]; the sacred word or word of God (opposed to *vāc*, the word of man), the sacred text, the Veda; (in *Atharva-veda* X. 7, 32, X. 8, i, there is an allusion to a *jyeshtham brahma* or original pre-zeval Veda or Deity? from which the existing Vedas have been drawn); sacred learning, divine science, religious knowledge, theology (speculative or theoretical, as opposed to practical religion, i. e. *tapas*, &c.); the Brāhmaṇa portion of the Veda [cf. *brāhmaṇa* and Manu IV. 100]; religious life, celibacy, chastity [cf. *brahma-çarya*, col. 3]; the practice of austerity or penance (= *tapas*); the Supreme Being regarded as impersonal or in the abstract and divested of all quality and action; the highest object of religious knowledge, the Supreme all-pervading Spirit and Soul of the Universe, the divine essence and source of all being from which all created things emanate and to which they return, the Self-existent, the Absolute, the Eternal (= *paramātman*, *ātman*, *adhyātma*, *pradhāna*, *kshetra-jña*, *tatva*; Brahman as the Supreme Spirit is not an object of worship in the usual sense of the term, but is meditated upon by the devout with profound veneration; he appears in the *Atharva-veda* as the Supreme Deity, and in X. 7, 24, a highest divine essence or *brahma jyeshtham* is spoken of); = *moksha*, emancipation or liberation from mundane existence; the class occupied with religious knowledge, the Brāhmaṇical caste as a body, the priestly or sacerdotal class (cf. Manu IX. 322; in one or two passages the neut. *brahman* appears to =) a member of the Brāhmaṇical caste, a Brāhman; (according to the Nirukta) = *anna*, food; = *dhana*, wealth; (*ā*), m. one who prays, a devout man [cf. *tuvī-b*]; one whose calling and business consist in praying, a priest, Brāhman [cf. *aha-b*]; one versed in sacred texts or in spells, one conversant with sacred knowledge; an epithet of Bṛihas-pati; one of the four principal priests or *ṛitvijas* (the other three being the Hotṛi, Adhvaryu, and Udgātṛi, q. v. v.); he had the supervision of the sacrifice and was required to know the three Vedas; as the most learned of the priests he had to set right any mistake or remedy any defect in the ritual; at a later period functions based especially on the *Atharva-veda* were assigned to him; his three Purushas or assistants were the Brāhma-ṇācchānsin, Āgnidhra, and Potṛi; Brāhmā or the Supreme Being regarded as a person, (in the later mythology he is held to be the first deity of the Hindu triad and the Creator of the world; he never appears to have become an object of general worship, though a qualified reverence is paid to him in conjunction with other deities; the *sapta Brāhmāṇah*, or seven Brāhmās, are the seven Prajā-patis, viz. Marīçī, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vasishtha); a lifetime of Brāhmā (= *Brāhmaṇa āyuh*); the sun; an epithet of Sīva; the Veda (?); intellect (= *buddhi*); N. of a star, δ Aurigæ; epithet of a particular astronomical Yoga; N. of the servant of the tenth Arhat of the present Ava-sarpiṇi; N. of a magician; of the ninth Mahūrta; [cf. *Zend baresma*. In giving the meaning of the following words compounded with *brahman*, the N. Brāhman in the crude form will be used in all cases where the distinction between the neut. Brāhma and the masc. Brāhmā is not clearly determinable.] = *Brahma-rishī*, see *brahmarshī*. = *Brahma-kanya* or *brahma-kanyaka*, Clerodendrum Siphonanthus; (*kā*), f. 'daughter of Brāhmā,' the goddess

Sarasvatī. = *Brahma-kara*, as, m. an impost paid to the priestly class. = *Brahma-karman*, a, n. the office of Brāhman or presiding priest; the work or office of the Brāhmans, the religious duties of the priestly caste. = *Brahmakarma-prakāśaka*, as, m. an epithet of Go-pāla (i. e. Kṛishṇa). = *Brahma-karmasamādhi*, is, is, i, occupied with and meditating upon the Supreme Spirit. = *Brahma-kalā*, f. an epithet of Dākshayāni who dwells in the heart of men. = *Brahma-kalpa*, as, ā, am, like Brāhman or the Supreme Being; (*as*), m. the age of Brāhman, epithet of a particular period of time. = *Brahma-kāṇḍa*, am, n. = *jñāna-kāṇḍa*, that inner portion of the Veda which relates to spiritual knowledge or the knowledge of Brāhma, (opposed to *karma-kāṇḍa* or the knowledge of rites and ceremonies); N. of a work or section of a work by Bhartṛi-hari. = *Brahma-kāya*, ās, m. pl., N. of a particular class of deities. = *Brahmakāyika*, as, i, am, belonging to the class of deities called Brāhma-kāyas. = *Brahma-kāra*, as, ā, am, Ved. making prayers, offering prayers; (Sāy.) = *annasya havir-lakshanasya kartā*, preparing sacrificial food. = *Brahma-kāshtha*, the plant *Thespesia Populnea*; a mulberry tree. = *Brahma-kileya* (?), as, m., N. of a man. = *Brahma-kilbisha*, am, n., Ved. an offence against Brāhmans. = *Brahma-kūṇḍa*, am, n., N. of a sacred pool. = *Brahma-kuśā*, f. a species of plant (= *āja-modā*; cf. *brahma-kośā*). = *Brahma-kūta*, as, m., N. of a sacred mountain. = *Brahma-kūrcā*, a particular kind of penance. = *Brahma-kṛit*, t, t, t, making or offering prayers, singing hymns of praise (Sāy. = *stota-kṛit*); one who prays, a devout worshipper (Ved.); (*t*), m. an epithet of Indra ('making pious or devout?,' Ved.); an epithet of Vishṇu. = *Brahma-kṛita*, as, m., N. of a man. = *Brahma-kṛiti*, is, f., Ved. the making of prayers, praying, devotion (Sāy. = *kriyamāṇaṇ stotram*). = *Brahma-keṭu*, us, m., N. of a man. = *Brahma-kośa*, as, m. receptacle or treasury of the Brāhman, i. e. of the sacred word or text, &c.; (*ī*), f. a species of plant (= *āja-modā*; cf. *brahma-kuśā*). = *Brahma-kshetra*, am, n., N. of a sacred district. = *Brahma-khaṇḍa*, am, n., N. of the first book of the *Brahma-vaivarta-Purāṇa*. = *Brahma-gandha*, as, m., Ved. the odour or perfume of Brāhman. = *Brahma-garbha*, as, m. the embryo of a Brāhman (?); N. of a law-giver; (*ā*), f. a species of plant, *Polanisia Icosandra*. = *Brahma-gavī*, f., Ved. a cow belonging to a Brāhman. = *Brahma-gāyatrī*, f., N. of a particular magical formula. = *Brahma-gārgya*, as, m., N. of a man. = *Brahma-giri*, is, m., N. of a mountain. = *Brahma-gītā*, ās, f. pl., N. of particular verses ascribed to Brāhmā (and given in *Mahā-bh. Anuśāsana*-p. 2146-2152); N. of a work forming chapters 6-9 of the *Jñāna-khaṇḍa* of the *Sīva-Parāṇa* and treating of the Vedānta and Yoga systems. = *Brahmagītā-vyākhyā*, f., N. of a commentary by Mādhaba on the *Brahma-gītā*. = *Brahma-gītikā*, f. 'the song of Brāhmā,' a N. of certain verses. = *Brahma-gupta*, as, m., N. of a son of Brāhmā by the wife of the Vidyā-dhara Bhima; of an astronomer born A. D. 598; of a chief of the Bhakta sect; of a Trigarta-shashta, (in this sense also read *brāhma-gupta*); (*ās*), m. pl., N. of a race. = *Brahmaguptīya*, as, m. a prince of the *Brahma-guptas*. = *Brahma-gola*, as, m. 'the globe of Brāhman,' the universe. = *Brahma-gaurava*, am, n. the potency of the weapon given by the god Brāhmā (Bhāṭṭi-kāvya IX. 76). = *Brahma-granthī*, is, m. a term applied to a particular joint of the body. = *Brahma-graha*, as, m. = *brahma-rākshasa*, q. v. = *Brahma-grāhin*, i, inī, i, Ved. worthy to receive that which is holy; (also read *brahmārgha*). = *Brahma-ghātaka*, as, m. the slayer or murderer of a Brāhman. = *Brahma-ghātin*, i, inī, i, slaying a Brāhman; (*ī*), m. (according to a Scholiast) an epithet of Bhṛigu; (*inī*), f. a woman on the second day of the menses. = *Brahma-ghosha*, as, m. 'prayer-sound,' the murmur arising from the recital of prayers; the sacred word, the text

of the Veda; the reading or repeating of the Veda. = *Brahma-ghna*, as, i, am, slaying a Brāhman; (*as*), m. the slayer or murderer of a Brāhman; (*ī*), f. the plant *Aloe Perfoliata*. = *Brahma-çakra*, am, n. the wheel of Brāhman, circle of the universe (Ved.); epithet of a particular magical circle. = *Brahma-çarya*, am, n. sacred study, religious studentship, the condition of a young Brāhman or student in the first period of his life [cf. *āśrama*, *brahma-çarin*]; religious self-restraint, pious austerity, the controlling of the senses, abstinence, chastity, sanctity; (*as*), m. a religious student; (*ā*), f. chastity. = *Brahmaçarya-vat*, ān, atī, at, leading the life of a religious student, practicing chastity. = *Brahmaçarya-vrata*, am, n. a vow of chastity. = *Brahmaçarya-skalana*, am, n. falling or deviating from chastity, incontinence. = *Brahma-çaraṇī*, f. = *bhārgī*, Clerodendrum Siphonanthus; (a wrong form for *brahma-çarinī*). = *Brahma-çarika*, am, n. religious studentship. = *Brahma-çarin*, i, inī, i, studying sacred learning; practicing continence or chastity; (*ī*), m. a Brāhman who practices chastity, especially a religious student (or young Brāhman) in the first *āśrama* or period of his life [cf. *āśrama*] from the time of his investiture with the sacrificial thread till he marries and becomes a householder, or one who remains with his spiritual teacher studying the Veda and observing the duties of a student, cf. Manu II. 219; the title of *Brahma-çarin* is also given to a particular class of ascetics, and to Pandits learned in the Veda, and by the Tantras to persons whose chief virtue is the observance of continence; in *Atharva-veda* XI. 5. great powers are ascribed to the *Brahma-çarin*; he appears in some particulars to be identified with the Supreme Being, and is even said to be the source of the *brahma jyeshtham* or primitive Veda); N. of a Gandharva; an epithet of Skanda; of Sīva; (*ī*), f. a woman observing a vow of chastity; an epithet of Durgā; N. of various plants, Clerodendrum Siphonanthus; = *karuṇī*; *Thespesia Populnea*. = *Brahma-çodana*, as, i, am, Ved. inciting or encouraging prayer; urging or inciting Brāhmans; (according to *Mahā-dhara* = *brāhmaṇāṇaṇ yajñam prati prerakā*). = *Brahma-ja*, as, m. 'sprung from that which is holy,' an epithet of Kārttikeya; (*ās*), m. pl. (with Jainas) N. of a class of divinities enumerated among the *Kalpa-bhavas*. = *Brahma-ja-jña*, as, ā, am, Ved. begotten by and knowing Brāhman; knowing what is produced by Brāhman, i. e. knowing all things (?). = *Brahma-jaṭā* or *brahma-jaṭī*, f. the plant *Artemisia Indica*. = *Brahma-janman*, a, n. divine or spiritual birth, the second birth effected by sacred study or knowledge, investiture with the sacred thread; (*ā*, ā, ā), begotten by or sprung from Brāhman (said of Prajā-pati). = *Brahma-japa*, as, m., Ved., N. of a particular form of prayer. = *Brahma-jāmala* = *brahma-jāmala*, q. v. = *Brahma-jāyā*, f., Ved. the wife of a Brāhman; (*Juhū* Brāhma-jāyā is the reputed authoress of the hymn *Rig-veda* X. 109.) = *Brahma-jāra*, as, m. the paramour of a Brāhman's wife. = *Brahma-jīvin*, i, inī, i, living by sacred knowledge, gaining a livelihood by religious learning; (*ī*), m. a mercenary Brāhman (who converts his religious duties into a trade, performing sacrifice, teaching the Veda &c. for hire). = *Brahma-jushta*, as, ā, am, Ved. gratified by prayer or devotion. = *Brahma-jūta*, as, ā, am, Ved. urged on by prayer, incited by devotion; (Sāy.) = *stotrenākṛishṭah*, attracted by a hymn of praise. = *Brahma-jña*, as, ā, am, knowing sacred things, one who has spiritual wisdom or who knows Brāhma as the one all-pervading Spirit, a sage; (*as*), m. an epithet of Vishṇu; of Kārttikeya. = *Brahma-jñāna*, am, n. divine knowledge, true knowledge of the Deity or of the Veda, knowledge of the universal permeation of one Spirit as taught by the Vedānta, spiritual wisdom. = *Brahmajñānīn*, i, inī, i, possessing true knowledge of the Deity, having true spiritual knowledge; [cf. *brahma-jñāna*.] = *Brahma-jya*, as, ā, am, Ved. annoying

or using violence against a Brāhman, oppressing a Brāhman. — *Brahma-jiyeya*, *am*, *n*., Ved. the act of annoying or using violence against a Brāhman. — *Brahma-jiyeshṭha*, *as*, *m*., the elder brother of Brāhmā; (*as*, *ā*, *am*), Ved. having Brahman for the first or chief. — *Brahma-jiyotis*, *n*., the splendor of Brahman, brightness of the Deity, (also written *brahma-jiyotis*); an epithet of Śiva; (*is*, *is*, *is*), Ved. having the splendor of Brahman, having the splendor of the sacred office; (according to a Scholiast) having the splendor of a presiding priest. — 1. *brahma-ṣvat*, *ān*, *atī*, *at*, Ved. accompanied by prayer, devout; having sacred acts; containing the word Brahman; including or representing the priesthood; (*ān*), *m*., an epithet of Agni; (*atī*), *f*., an epithet of Iṣṭākā. — 2. *brahma-ṣvat*, *ind*., Ved. like a Brāhman. — *Brahma-tattva*, *am*, *n*., the true knowledge of Brahma or the Supreme Spirit. — *Brahma-tarka-stava*, *as*, *m*., *N*., of a Vedānta work by Appayya-dikshita. — *Brahmatarkastavarāṇa*, *am*, *n*., *N*., of a commentary on the Brahma-tarka-stava. — *Brahma-tas*, *ind*., from the Brāhmanical caste, from the Brāhmins. — *Brahma-tā*, *f*., the state or condition of a Brāhman, 'Brāhmanhood,' the state or nature of Brahma or of the Supreme Spirit, divine nature. — *Brahma-tāla*, *as*, *m*., (*in music*) *N*., of a particular measure of time. — *Brahma-tīrtha*, *am*, *n*., *N*., of a place of pilgrimage on the Revā or Narmadā river; *Costus Speciosus* or *C. Arabicus*. — *Brahma-tunga*, *as*, *m*., *N*., of a mountain. — *Brahma-tējas*, *as*, *n*., the glory or power of Brahman; the glory or lustre supposed to surround a Brāhman, Brāhmanical splendor; (*ās*, *ās*, *as*), having the glory or power of Brahman or of a Brāhman; (*ās*), *m*., *N*., of a Buddha. — *Brahmatejo-maya*, *as*, *i*, *am*, made or composed of the glory of Brahman or the Supreme Spirit, having divine splendor. — *Brahma-tva*, *am*, *n*., the office of the Brahman or chief priest; the state or condition of a Brāhman, 'Brāhmanhood,' the state or condition of Brahma or the Supreme Spirit, identification with Brahma; godhead. — *Brahma-tvaḥ*, *k*, the plant *Alstonia Scholaris*. — *Brahmatvapadḥatī*, *is*, *f*., 'guide-book for the office of a chief priest,' *N*., of a work by Rāma-kṛishṇa. — *Brahma-da*, *as*, *ā*, *am*, imparting religious knowledge, a giver of sacred knowledge; (*as*), *m*., a spiritual teacher. — *Brahma-daṇḍa*, *as*, *m*., 'staff of Brahman,' epithet of a mythical weapon; the curse of a Brāhman; an epithet of Śiva; a species of plant (= *brahma-yashṭi*); epithet of a particular Ketu; (*i*), *f*., a species of plant (= *aja-daṇḍī*, *kaṇṭa-pattra-phaḷā*). — *Brahma-daṇḍin*, *i*, *m*., *N*., of a sage. — *Brahma-datta*, *as*, *ā*, *am*, given by Brāhmā; given by Brahma; (*as*), *m*., *N*., of a man; of a man with the patronymic *Caikitāneya*; of a king of the Pañcālas in Kāmpilya; of a king of the Śālvās; of a prince in Vārāṇasī; of a prince in Śrāvastī; of a prince in Campā; of a prince in Kusuma-pura; of the twelfth Cakra-vartin in Bhārata; of a Brāhman; of a merchant; (*ās*), *m*., *pl*., his descendants. — *Brahma-darbha*, *f*., *Ligusticum Ajowan*. — *Brahma-dātri*, *tā*, *trī*, *trī*, = *brahma-da*. — *Brahma-dāna*, *am*, *n*., the gift of sacred knowledge. — 1. *brahma-dāya*, *as*, *m*., [cf. 1. *dāya*], the gift of sacred knowledge, instruction in the Vedas; (*as*, *ā*, *am*), imparting or teaching sacred knowledge. — 2. *brahma-dāya*, *as*, *m*., [cf. 2. *dāya*], sacred knowledge as an inheritance or portion; the earthly possession or portion of a Brāhman. — *Brahmadāya-hāra*, *as*, *i*, *am*, one who receives the gift of sacred knowledge. — *Brahmadāyāda* (*ya-āda*), *as*, *m*., one who receives sacred knowledge as his inheritance, i. e. the son of a Brāhman. — *Brahma-dāru*, *u*, *us*, *n*., *m*., the Indian mulberry tree, *Morus Indica*. — *Brahma-dāsa*, *as*, *m*., *N*., of the father of Nārāyaṇa-dāsa (author of the *Prāśānava*); of a king who reigned in the beginning of the fifteenth century. — *Brahma-dāna*, *am*, *n*., a day of Brāhmā. — *Brahma-dēya*, *as*, *ā*, *am*, given (in marriage) after the manner of Brāhmins, married according to the Brāhmo vivāha

(see *Manu* III. 27). — *Brahma-dāitya*, *am*, *n*., a Brāhman changed into a Dāitya. — *Brahma-dvāra*, *am*, *n*., ingress into Brahma or the Supreme Spirit. — *Brahma-dvish*, *ṭ*, *ṭ*, *ṭ*, or *brahma-dveshin*, *i*, *ini*, *i*, 'prayer-hating,' hostile to devotion and holy acts, hating religion, godless, impious (said of men and demons; *Sāy*. = *brāhmaṇānām mantrāṇām vā dveshṭā*, a hater of Brāhmins or hating prayers; cf. *brahma-vidriṣh*); (according to Kullūka) hating Brāhmins. — *Brahma-dvesha*, *as*, *m*., hatred of Brāhmins. — *Brahma-dhara*, *as*, *ā*, *am*, possessing holy knowledge. — *Brahma-dharma-dvish*, *ṭ*, *ṭ*, *ṭ*, one who hates the Veda and the duties prescribed by it. — *Brahma-dhātu*, *us*, *m*., an essential portion of Brahman. — *Brahma-dhruva*, *as*, *m*., *N*., of a Buddha. — *Brahma-nadī*, *f*., 'the river of Brāhmā,' an epithet of the Sarasvatī. — *Brahma-nābha*, *as*, *m*., 'having Brāhmā on the navel,' an epithet of Viṣṇu, (Brāhmā having arisen from a lotus which sprang from the navel of Viṣṇu.) — *Brahma-nāla*, *am*, *n*., *N*., of a sacred bathing-place in Benares. — *Brahma-nirukta*, *am*, *n*., *N*., of a work mentioned in Mādhava's *Parāśara-smṛiti*. — *Brahma-nirvāṇa*, *am*, *n*., extinction in Brahma, absorption into the Supreme Spirit. — *Brahma-niṣṭha*, *as*, *ā*, *am*, abiding in Brahma, absorbed in the contemplation of the Supreme Spirit; (*as*), *m*., the mulberry tree. — *Brahma-niḍa*, *am*, *n*., the resting-place of Brahman or of 'the holy.' — *Brahma-nuttā*, *as*, *ā*, *am*, Ved. cast out through the efficacy of a sacred text. — *Brahma-pati*, *is*, *m*., Ved. = *brahmaṇas-pati*, *q. v.* — *Brahma-pattra*, *am*, *n*., 'Brahman's leaf,' i. e. the leaf of *Butea Frondosa*; [cf. *brahma-pādapa*]. — *Brahma-patha*, *as*, *m*., the way to Brahman or the Supreme Spirit; the way to Brāhmā. — *Brahma-pada*, *am*, *n*., the place of Brahman or the Supreme Spirit, the place or nature of spiritual being; the station or rank of Brāhmā; the station or rank of a Brāhman. — *Brahma-pannaga*, *as*, *m*., *N*., of a Marut; (also read *bahu-pannaga*). — *Brahma-parishadya* = *brahma-pārshadya*, *q. v.* — *Brahma-parṇi*, *f*., a species of plant, *Hemionitis Cordifolia* (= *prṣṇi-parṇi*). — *Brahma-parvata*, *am*, *n*., 'mountain of Brāhmā,' *N*., of a place. — *Brahma-palāsa*, *ās*, *m*., *pl*., *N*., of a school of the Atharva-veda; (also written *brāhmapalāsa*). — *Brahma-pavitra*, *as*, *m*., *Kuśa* grass, *Poa Cynosuroides*. — *Brahma-pādapa*, *as*, *m*., 'tree of Brahman,' the tree *Butea Frondosa*. — *Brahma-pārshadya*, *ās*, *m*., *pl*., (with Buddhists) 'retinue of Brāhmā,' *N*., of a class of divinities. — *Brahma-pāśa*, *as*, *m*., 'noose of Brāhmā,' *N*., of a mythical weapon, a weapon given by Brāhmā (Bhaṭṭi-kāvya IX. 75). — *Brahma-pitri*, *tā*, *m*., 'father of Brāhmā,' Viṣṇu; [cf. *brahma-nābha*]. — *Brahma-piśāca*, *as*, *m*., = *brahma-rakshasa*, *q. v.* — *Brahma-putra*, *as*, *m*., the son of a priest or Brāhman (Ved.); (*Sāy*. = *brāhmaṇācchansin*, *q. v.*; a son of Brāhmā (as *Sanat-kumāra*, *Manu*, &c.); *N*., of a river (rising at the eastern extremity of the Himālaya in Tibet, flowing through Assam, where it is joined by the Saopoo, and falling with the Ganges into the Bay of Bengal); of a place of pilgrimage (probably the source of the Brahma-putra river); of a lake; *N*., of a sacred district; a kind of vegetable poison; (*i*), *f*., 'daughter of Brāhmā,' an epithet of the river Sarasvatī [cf. *brahma-nadī*]; a kind of esculent root (= *vārāhi*). — *Brahmaputra-tā*, *f*., the being a son of Brahman, divine sonship. — *Brahma-pura*, *am*, *n*., 'city of Brāhmā,' *N*., of a city in heaven; of a city on earth; of a kingdom; a term applied to the heart (Ved.); a term applied to the body (Ved.); (*i*), *f*., the city of Brāhmā (in heaven), the capital of Brāhmā on the mountain Kailāsa; *N*., of any city the inhabitants of which are mostly Brāhmins; an epithet of Benares; *N*., of a peak in the Himālaya range. — *Brahma-puraka*, *ās*, *m*., *pl*., *N*., of a people. — *Brahma-purāṇa*, *am*, *n*., *N*., of one of the eighteen Purāṇas so called as revealed by Brāhmā to Dakṣha, (this Purāṇa is sometimes placed first and therefore called *Ādi-Purāṇa*; its main object appears

to be the promotion of the worship of Kṛishṇa.) — *Brahma-purusha*, *as*, *m*., Ved. an assistant of the Brahman or chief priest, see *brahman*; a minister of Brahman (said of the five vital airs); = *brahma-rakshasa*, *q. v.* — *Brahma-purogava*, *as*, *i*, *am*, Ved. preceded by Brahman or 'the holy.' — *Brahma-purohita*, *as*, *m*., Ved. having the sacerdotal class for a Puro-hita; (*ās*), *m*., *pl*., 'the high priests of Brahman,' (with Buddhists) epithet of a class of divinities. — *Brahma-pushpi*, *is*, *m*., *N*., of a man; (probably wrongly for *brāhmapushpa*, a patronymic fr. *brahma-pushpa*.) — *Brahma-pūta*, *as*, *ā*, *am*, Ved. purified by devotion; purified by Brahman (Brahma or Brāhmā). — *Brahma-pralaya*, *as*, *m*., the universal destruction that takes place at the end of every hundred years of Brāhmā, in which even Brāhmā himself is swallowed up. — *Brahma-prasūta*, *as*, *ā*, *am*, Ved. urged or requested by a Brāhman. — *Brahma-prāpti*, *is*, *f*., obtaining of Brahma, absorption of the soul into the divine essence. — *Brahma-priya*, *as*, *ā*, *am*, loving or delighting in devotion. — *Brahma-pri*, *is*, *is*, *i*, Ved. loving or delighting in devotion; (*Sāy*. = *somalakshānenānena pritaḥ*. — *Brahma-badha*, see *brahma-va-dha*. — *Brahma-bandhava*, *am*, *n*., Ved. (probably) the office or occupation of a priest's assistant; (perhaps a wrong form for *brāhmapandhava*.) — *Brahma-bandhu*, *us*, *m*., 'the kinsman of a Brāhman,' an unworthy member of the Brāhmanical class, a contemptuous term for a Brāhman; a Brāhman only in name; (according to *Sāy*.) a Brāhman who does not perform his Sandhyā or devotions at sunrise and sunset. — *Brāhmapandhu-tā*, *f*., the being a Brāhman only in name. — *Brahma-bala*, *as*, *m*., *N*., of a man. — *Brahma-bali*, *is*, *m*., *N*., of a teacher of the Atharva-veda. — *Brahma-bileya* (?), *as*, *m*., *N*., of a man; (also written *brahma-veileya*.) — *Brahma-bija*, *am*, *n*., 'germ of religious knowledge,' an epithet of the mystical syllable *Om*; a mulberry tree. — *Brahma-bodhya*, *f*., *N*., of a river; (also read *brahma-vedhya*.) — *Brahma-bruvāṇa*, *as*, *ā*, *am*, calling one's self a Brāhman, professing or pretending to be a Brāhman; [cf. *bruva*]. — *Brahma-bhadra*, *f*., a species of plant (= *trāyamaṇā*). — *Brahma-bhavana*, *am*, *n*., the abode of Brahman. — *Brahma-bhāga*, *as*, *m*., Ved. the share of a priest, the portion of a Brahman or chief priest; a mulberry tree. — *Brahma-bhāva*, *as*, *m*., the becoming Brahma, entrance or re-absorption into the Supreme Spirit. — *Brahma-bhāvana*, *as*, *ā*, *am*, revealing or imparting religious knowledge. — *Brahma-bhūid*, *t*, *t*, *t*, 'dividing Brahma,' making many Brahmas out of the one Brahma. — *Brahma-bhuvana*, *am*, *n*., the world of Brāhmā. — *Brahma-bhūta*, *as*, *ā*, *am*, become (one with) Brahma or the universal spirit, entered into Brahma; (*am*), *n*., that which is identified with the universal spirit, condition of Brahma (?). — *Brahma-bhūti*, *is*, *f*., twilight. — *Brahma-bhūmi-jā*, *f*., 'growing in the land of Brāhmā,' *N*., of a species of plant. — *Brahma-bhūya*, *am*, *n*., the becoming (one with) Brahma, identification or identity with Brahma, absorption into Brahma; final felicity, ultimate happiness; the state or rank of a Brāhman, 'Brāhmanhood.' — *Brahmabhūya-tva*, *am*, *n*., the becoming one with Brahma; the condition of a Brāhman. — *Brahma-bhūyas*, *ān*, *asi*, *as*, becoming one with Brahma, being absorbed into Brahma; (*as*), *n*., absorption into Brahma. — *Brahma-mangala-devatā*, *f*., an epithet of Lakshmi. — *Brahma-maṭha*, *as*, *m*., 'the college of Brahman,' *N*., of a college of theology in Kāśmīra. — *Brahma-maṇḍūki*, *f*., *Clerodendrum Siphonanthus*; (also written *brahma-māṇḍūki*; cf. *brāhmī*.) — *Brahma-mati*, *is*, *m*., (with Buddhists) *N*., of a demon. — *Brahma-maya*, *as*, *i*, *am*, consisting or made of Brahma, identified with Brahma, belonging or relating to the Veda, (according to Mallī-nātha on *Kumāra-s. V. 30 = vaidika*); belonging to or fit for a Brāhman. — *Brahma-maha*, *as*, *m*., a feast in honour of the Brāhmins. — *Brahma-māṇḍūki* = *brahma-māṇḍūki*, *q. v.* — *Brahma-mitra*, *as*,

*ā, am*, having Brahman for a friend, befriended by Brahman; having the Brāhmins for friends; (*as*), m., N. of a Muni.—*Brahma-mīmāṃsā*, f. 'investigation into Brahman or the spiritual doctrine of the Veda,' N. of the Vedānta philosophy treating of the Supreme Spirit (= *uttara-mīmāṃsā, śārīrakamīmāṃsā, vedānta*, q. q. v. v.).—*Brahmamīmāṃsā-bhāṣya*, *am*, n., N. of a commentary by Śaṅkarācārya.—*Brahmamīmāṃsā-bhāṣyakāra*, *as*, m. 'commentator on the Brahma-mīmāṃsā,' an epithet of Śaṅkarācārya.—*Brahmamīmāṃsābhāṣya-vivarāṇa*, *am*, n., N. of a commentary by Ācānda-tīrtha on Śaṅkarācārya's Brahmamīmāṃsā-bhāṣya.—*Brahma-mūrti*, *is, is, i*, having the figure of Brahmā, in the form of Brahmā.—*Brahma-mūrdha-bhṛit*, *t*, m. 'carrying the head of Brahmā,' an epithet of Śiva (as having in a dispute cut off one of Brahmā's heads).—*Brahma-mekhala*, *as*, m. the plant Saccharum Monjia (*muñjā*), of which the sacred thread of a Brāhman is made.—*Brahma-medhyā*, *f*, N. of a river.—*Brahma-yajña*, *as*, m. 'the offering of prayer or of repeating the Veda,' repeating by heart or recitation of a sacred text, teaching and repeating the Vedas (regarded as one of the five Mahā-yajñas or great sacrifices, see Manu III. 70, where Kullūka explains *brahma-yajña* by *adhyaṅgana* and *adhyayana*); N. of the thirty-first chapter of the Śiṣṭī-khaṇḍa of the Padma-Purāṇa; [cf. *brahma-sattra*].—*Brahma-yajña-māhātmya*, *am*, n., N. of a chapter of the Purāṇa-sarvasva.—*Brahmayajña-vidhi*, *is, m*, N. of a chapter of Mādhava's Parāśara-smṛiti.—*Brahmayajñādi-vidhi* ('*no-ād*'), *is, m*, N. of a work.—*Brahma-yasās*, *as*, or *brahma-yasāsa*, *am, n*, Ved. the glory or majesty of Brahman.—*Brahma-yasāsin*, *i, inī, i*, Ved. renowned for sanctity.—*Brahma-yashī*, *is*, or *brahma-yashīkā*, or *brahma-yashī*, *f*, the plant Clerodendrum Siphonanthus; Ligusticum Ajowan.—*Brahma-yāga*, *as, m* (probably) *brahma-yajña*, q. v.—*Brahma-yātu*, *us, m*, epithet of a particular Yātu; [cf. *deva-yātu*].—*Brahma-yāmala*, N. of a Tantra; (also written *brahma-jāmala*).—*Brahma-yuga*, *am, n*, the age of the Brāhmins, (opposed to *kshatrasya yugam*, the age of the Kshatriyas, Hari-vaṃśa 11808).—*Brahma-yuj, k, k, Ved*, harnessed by prayer or devotion (i. e. bringing Indra in answer to the prayers of men, said of the horses of that deity; Śāy. = *parivṛidhena mantreṇa yujyamānaḥ*).—*Brahma-yoga*, *as, m*, use or employment of prayer, the binding power or efficacy of devotion (Ved.); cultivation of spiritual knowledge.—*Brahma-yoni*, *is, f*, original source in Brahman, home in Brahman; (*is, is, i*), having the original source or home in Brahman; descended or sprung from Brahmā; (*is, i*), f., N. of a place of pilgrimage; (*is*), m., N. of a mountain (= *brahma-gīṛ*).—*Brahma-yoni-stha*, *as, ā, am*, intent on the means of attaining sacred knowledge or the supreme godhead, (according to Kullūka on Manu X. 74 = *brahma-prāpti-kāraṇa-brahma-āhyāna-nishṭha*).—*Brahma-rakshas*, *as, n*, N. of a kind of evil demon (= *brahma-rakshasa*, q. v.).—*Brahma-ratna*, *am, n*, a valuable present made to Brāhmins.—*Brahma-ratha*, *as, m*, the chariot or carriage of a Brāhman.—*Brahma-randhra*, *am, n*, a suture or aperture in the crown of the head and through which the soul is said to escape on death.—*Brahma-rasa*, *as, m*, Ved. the savour of Brahman, the savour of divine knowledge.—*Brahma-rakshasa*, *as, m*, a kind of evil demon, a fiend of the Brāhmanical class, the ghost of a Brāhman who in his lifetime indulged a haughty and disdainful spirit; a species of plant commonly called Thorarohitā; (*i*), f., epithet of one of the nine Samidhs.—*Brahma-rāja*, *as, m*, N. of a king; of a man.—*Brahma-rāta*, *as, m*, 'given by Brahmā,' an epithet of Suka; N. of the father of Yājñavalkya.—*Brahma-rātra*, *as, m*, 'the night of Brahmā,' epithet of a particular hour of night.—*Brahma-rātri*, *is, m*, an epithet of Yājñavalkya; (an incorrect form for *brāhmarātri*).—*Brahma-*

*rāśī*, *is, m*, the whole circle of sacred knowledge, whole mass of the sacred text; 'a mass of holiness,' an epithet of Paraśu-rāma; a particular constellation, (according to a Scholiast = *śravaṇa*, q. v.)—*Brahma-rūti*, *is, f*, a kind of brass.—*Brahma-rūpī*, *f*, a species of plant (commonly called Bādāngula).—*Brahma-rekhā*, *f*, 'line of Brahmā,' the lines or destiny written by Brahmā on the forehead of every creature, the predestined lot of a man.—*Brahmarshi* ('*ma-ri*'), *is, m*, 'Brāhmanical sage,' epithet of a particular class of sages [cf. *ṛishi*] supposed to belong to the Brāhmanical caste (as Vasishṭha, &c.; higher than Maharshi, q. v.; also written *brāhna-rishi*, see Grammar 38. h).—*Brahmarshi-tā*, *f*, or *brahmarshitva*, *am, n*, the being a Brahmarshi, the rank of a sage of the Brāhmanical class.—*Brahmarshi-ḍesa*, *as, m*, 'the country of the Brahmarshis,' including Kuru-kshetra and the country of the Matsyas, Pañḍalas, and Śṛāsenakas (see Manu II. 19).—*Brahma-lakṣhaṇa-vākyaṛtha* ('*ya-ar*'), N. of an abridgement of the Vedānta-sūdhā-rahasya.—*Brahma-likhita*, *am, n*, or *brahma-lekha*, *as, m*, 'Brahmā's writing,' a man's destiny written on his forehead (= *brahma-rekhā*).—*Brahma-loka*, *as, m*, the world of Brahmā, i. e. the heaven or place of residence of Brahmā, (a division of the universe and one of the supposed residences of pious spirits).—*Brahma-vaktṛ*, *tā, m*, a proclaimer of religious truths, a teacher of the Veda.—1. *brahma-vat, ān, atī, at*, possessed of Brahma; possessing religious learning.—2. *brahma-vat*, *ind*, according to the sacred text, according to the Veda.—*Brahma-vada* or *brahma-vala*, *as, m, pl*, N. of a school; (probably an incorrect form).—*Brahma-vadya*, *am, n*, knowledge or declaration of Brahma, = *brahmodya*, q. v.; (*as, ā, am*), in *brahma-vadyā kathā*, see Vopa-deva XXVI. 21.—*Brahma-vadha*, *as, m*, or *brahma-vadhya*, *f*, the murder of a Brāhman.—*Brahmavadhya-kṛta*, *am, n*, an act of Brāhmanicide, the crime of killing a Brāhman.—*Brahma-vani*, *is, is, i, Ved*, (according to Mahī-dhara) devoted to the Brāhmins.—*Brahma-varāsa*, see *brahma-varāsa*.—*Brahma-varāsa*, *am, n*, divine glory or splendor; eminence in holiness or in sacred knowledge, spiritual pre-eminence, holiness resulting from the study and observance of the Vedas; the sanctity or superhuman power of a Brāhman.—*Brahma-varāsin* or *brahma-varāsin*, *i, inī, i*, eminent in religious learning, holy; illumined by the Vedas; (*i*), m. an illustrious priest, holy Brāhman, (Mahī-dhara = *yajñādhyayana-silo brāhmaṇaḥ*).—*Brahma-varāsiya*, *as, ā, am*, see Vārttika to Pāṇ. V. 1, 39.—*Brahma-varṇa*, *as, m*, = *brahmā-varṇa*, q. v.—*Brahma-varṇana*, *am, n*, copper (which is considered peculiarly suitable for sacrificial utensils).—*Brahma-vala* = *brahma-vada*, q. v.—*Brahma-vallī*, *f*, Brahmā's tendril or creeper.—*Brahmavallī-lipi*, N. of a work.—*Brahma-vāṇīya*, *as, ā, am*, epithet of a kind of Muni.—*Brahma-vāda*, *as, m*, Ved. speaking of sacred matters, declaring or teaching spiritual knowledge, citing the Vedas; (*as, ā, am*) = *brahma-vādīn*.—*Brahmavādi-tva*, *am, n*, the being an expounder of the Veda.—*Brahma-vādīn*, *i, inī, i*, one who recites the Veda, a defender or expounder of the Veda, a theologian, speaking of or discussing sacred matters; one who asserts that all things are Brahma, a follower of the Vedānta system of philosophy.—*Brahma-vādya*, *am, n*, Ved. rivalry in sacred knowledge or in magical power, (according to the commentator, also *as, ā, am*; cf. *brahma-vadya, brahmodya*).—*Brahma-vāluka*, *am, n*, N. of a Tirtha.—*Brahma-vāsa*, *as, m*, the abode of Brahmā, the heaven of Brahmā.—*Brahma-vāhas*, *ās, ās, as*, Ved. one to whom prayers are offered (said of Indra); (Śāy.) = *stotraṇa prāpyamāṇaḥ*, obtained by prayer; = *stotraṇa vāhakaḥ*, the acceptor of prayer.—*Brahmavit-tva*, *am, n*, (fr. *brahma-vid*), knowledge of Brahma or the Supreme Spirit.—*Brahma-vid*, *t, t, t*, or *brahma-*

*vida*, *as, ā, am*, knowing Brahma or the Supreme Spirit, a theologian, philosopher, sage; skilled in sacred spells or magical charms.—*Brahma-vidyā*, *f*, knowledge of 'the holy' or of Brahma; knowledge of the Supreme Spirit or Soul of the Universe; N. of an Upanishad.—*Brahmavidyā-tīrtha*, *as, m*, N. of an author.—*Brahmavidyābharaṇa* ('*yā-ābh*'), *am, n*, N. of a commentary by Advaitānanda on the Śāṅkara-mīmāṃsā-bhāṣya.—*Brahma-vidvas*, *vān, ushī, vas*, Ved. one who knows Brahma, knowing the Supreme Spirit.—*Brahma-vidvish*, *t, t, t*, = *brahma-dvish*, q. v.—*Brahma-vindu*, *us, m*, a drop of saliva spattered while reciting the Veda; N. of an Upanishad connected with the Atharva-veda.—*Brahma-vivardhana*, *as, m*, 'increasing religious knowledge,' an epithet of Viṣṇu.—*Brahma-viśeṣa-ḥita-pariprīcchā*, *f*, N. of a Buddhist Sūtra work.—*Brahma-vriksha*, *as, m*, 'the divine tree' or 'Brahma regarded as a tree'; the Palāśa tree, Butea Frondosa; the glomerous fig-tree, Ficus Glomerata.—*Brahma-vṛitti*, *is, f*, the livelihood or means of subsistence of a Brāhman.—*Brahma-vṛiddha*, *as, ā, am*, Ved. become great by devotion, increased by prayer.—*Brahma-vṛiddhi*, *is, m*, N. of a man.—*Brahma-vṛinda*, *am, u*, a company or assemblage of Brāhmins; (*ā*), *f*, N. of the city of Brahmā.—*Brahma-veda*, *as, m*, 'the Veda of sacred spells or charms,' a N. of the Atharva-veda; the Veda of the Brāhmins, (opposed to *kshatra-veda*, q. v.); knowledge of Brahma, monotheism; knowledge of the Vedas.—*Brahmaveda-maya*, *as, i, am*, consisting of the Brahma-veda.—*Brahma-vedi*, *is, f*, 'the altar of Brahmā,' N. of the country between the five lakes of Rāma in Kuru-kshetra.—*Brahma-vedīn*, *i, inī, i*, = *brahma-vid*, knowing or acquainted with the Vedas or spiritual knowledge.—*Brahma-vedhyā*, another form for *brahma-bodhyā*, q. v.—*Brahma-vaivarta* or *brahma-vaivartaka*, *am, n*, 'changes of Brahman' (who is identified with Kṛishṇa), N. of a Purāṇa, (this Purāṇa, which is one of the most modern of the eighteen, contains prayers and invocations addressed to Kṛishṇa, descriptions of Vṛindāvana and Go-loka, with tedious narratives about Kṛishṇa and his love for the Gopis and Rādhā).—*Brahma-vata*, *am, n*, N. of a religious observance; a vow of chastity.—*Brahma-salya*, *as, m*, a species of plant (= *soma-valka*); the tree Mimosa Arabica.—*Brahma-sāyin*, *i, inī, i*, resting or reposing in Brahma.—*Brahma-sālā*, *f*, the hall of Brahmā; N. of a sacred place.—*Brahma-sāsana*, *am, n*, an edict addressed to the Brāhmins; a command of Brahmā; the command of a Brāhman, = *dharma-kūlaka*; (*as*), m., N. of a Grāma.—*Brahma-sīras*, *as*, or *brahma-sīrahan*, *am, n*, 'the head of Brahmā,' N. of a mythical weapon.—*Brahma-sumbhita*, *as, ā, am*, Ved. cleansed by prayer, adorned by devotion.—*Brahma-srī*, *is, f*, N. of a Sāman.—*Brahma-srī-mantra*, *as, m*, N. of a chapter of Kṛishṇānanda's Tantra-sāra.—*Brahma-saṃśita*, *as, ā, am*, Ved. sharpened by prayer or by a sacred text (Śāy. = *mantrēṇa tikṣhṇī-kṛitah*).—*Brahma-saṃśad*, *t, f*, Brahman's hall of assembly or court.—*Brahma-saṃśtha*, *as, ā, am*, Ved. wholly devoted to Brahma or to religious knowledge, attaining to union with Brahma.—*Brahma-saṃhītā*, *f*, a collection of prayers; N. of a short treatise on the Vedānta system.—*Brahmasaṃhītā-vyākhyā*, *f*, N. of a commentary on the Brahma-saṃhītā.—*Brahma-satī*, *f*, a N. of the river Sarasvatī.—*Brahma-sattra*, *am, n*, the sacrifice or offering of devotion or abstract meditation, absorption in the holy one; study and teaching of the Vedas, the constant repetition of the Vedas or a particular portion of the Vedas which is constantly studied and repeated (Manu II. 106; cf. *brahma-yajña*).—*Brahma-sattrin*, *i, inī, i*, offering the sacrifice of prayer, absorbed in the holy one.—*Brahma-sadana*, *am, n*, the seat of the Brahman or chief priest (Ved.); the abode or heaven of Brahmā; N. of a Tirtha, (in this sense a various reading for *veda-vadana*).—*Brahma-sadas*, *as, n*, the resi-

dence or court of Brahmā. — *Brahma-sabhā*, f. the hall or court of Brahmā. — *Brahma-sambandha*, as, m. = *brahma-rātkhasa*, q. v. — *Brahma-sambhava*, as, ā, am, sprung from Brahman; coming from Brahmā; sprung or descended from Brāhmins; (as), m. (with Janina) N. of the second black Vāsudeva; of the author of a law-book. — *Brahma-saras*, as, n. 'the lake of Brahmā,' N. of a very sacred bathing-place. — *Brahma-sarpa*, as, m. 'the serpent of Brahmā,' a kind of snake. — *Brahma-sava*, as, m. 'divine clarifying process,' distillation of Soma, (Sāy. *brahma* = *Soma*), or the (Soma) distillation (performed) by Brāhmins; N. of a particular libation. — *Brahma-sāgara*, as, m., N. of a place. — *Brahma-sāt*, ind. into the state of Brahma, with reference to Brahma. — *Brahmasāt-kṛita*, as, ā, am, absorbed into the state of Brahma, performed with reference to Brahma. — *Brahma-sāma*, am, or *brahma-sāman*, a, n., Ved., N. of a Sāman (sung to a text recited by the Brahman or chief priest or by the Brāhmaṇcāchāsin). — *Brahma-sāyujya*, am, n. intimate union or identification with Brahma, entrance into Brahma. — *Brahma-sārshītā*, f. equality or identification with Brahma, union with the Supreme Spirit, (according to Kullūka = *brahmaṇah samāna-gati-tā*). — *Brahma-sāvāna*, as, m., N. of a particular Manu; (am), n., N. of his Many-antara. — *Brahma-sāvāni*, is, m., N. of the tenth Manu; (also written *brāhmā-sāvāni*). — *Brahma-siddhānta*, as, m., N. of various astronomical works. — *Brahma-siddhi*, is, m., N. of a Muni; (is), f., N. of a work by Maṇḍana-mīśra. — *Brahma-sūta*, as, m. 'the son of Brahmā,' i. e. the Ketu Brahma-daṇḍa. — *Brahma-svarcalā*, f. a species of plant (an infusion of which is drunk as a penance for eating anything left by a cat, crow, rat, &c., Manu XI. 159); Helianthus; Clerodendrum Siphonanthus (= *brāhmī*). — *Brahma-sū*, ūs, m. 'the son of Brahmā,' an epithet of A-niruddha, son of the god of love; N. of Kāma-deva, the god of love. — *Brahma-sūtra*, am, n. the sacrificial or Brāhmanical thread worn over the shoulder; a Sūtra work treating of true divine knowledge or of the Vedānta philosophy; N. of a work containing the aphorisms of the Vedānta philosophy ascribed to Bādāryāna or Vyāsa, also denominated Vedānta-sūtra and Śāntiraka-sūtra, q. v. v. — *Brahmasūtra-ṛiju-vyākhyā*, f., N. of a commentary on the Brahma-sūtras by Vijnāna-bhikṣu or Vijnāna-yati. — *Brahmasūtra-bhāṣya*, am, n., N. of a commentary by Śankarācārya; of a commentary by Ānanda-tīrtha. — *Brahmasūtra-vṛittī*, is, f., N. of a commentary by Bodhāyana; of a commentary by Bhairavadi-kṣhita-tīlaka. — *Brahmasūtrānubhāṣya* (*ra-an*), am, n., N. of a commentary by Vallabhācārya. — *Brahma-sūtrīn*, ī, inī, ī, invested with the Brāhmanical cord. — *Brahma-sūnu*, us, m. (with Jainas) a sovereign of the race of Ikṣvāku; N. of the twelfth king of Bhārata. — *Brahma-srī*, ī, m. 'the creator of Brahmā,' an epithet of Śiva. — *Brahma-soma*, as, m., N. of a sage. — *Brahma-stamba*, as, m. 'Brahman's post or prop,' the world. — *Brahma-stambī*, is, m., N. of a man; (probably a wrong form for *brāhmastambī*, a patronymic fr. *brahma-stamba*). — *Brahma-steya*, am, n. stealing that which is holy, stealing the Veda, obtaining a knowledge of the Veda by illicit means. — *Brahma-sthala*, am, n., N. of a city, (also read *brahma-pura*); N. of a village. — *Brahma-sthāna*, am, n. 'place or abode of Brahmā,' N. of a Tīrtha; (probably as, m.), a mulberry tree. — *Brahma-sphuṭa-siddhānta*, as, m., N. of an astronomical work by Brahma-gupta (whose name is frequently written Brāhma-gupta). — *Brahma-sva*, am, n. Brāhmanical property, money or lands belonging to Brāhmins. — *Brahma-svarūpa*, as, ā, am, of the nature of spirit, of the same essence as the godhead. — *Brahmasva-hārtin*, ī, inī, ī, carrying off or stealing the property of Brāhmins. — *Brahma-svāmīn*, ī, m., N. of a man. — *Brahma-hatyā*, f. killing a Brāhman, Brāhmanicide, or any crime equally

heinous. — *Brahma-han*, ā, gñi, a, 'Brāhman-slaying,' murdering a Brāhman, the murderer or slayer of a Brāhman. — *Brahma-huta*, am, n. the oblation or offering to Brāhmins, performance of the rites of hospitality (especially to twice-born guests, = *nṛi-yajña*, *atithi-pūjana*, one of the Mahā-yajñas, see Manu III. 74, and cf. *brāhmya-huta*). — *Brahma-hṛidaya*, as, am, m. n. the star Capella. — *Brahma-hṛada*, as, m., N. of a lake. — *Brahmākshara* (*ma-ak*), am, n. the sacred and mysterious syllable, the syllable *Om* (regarded as a mystical name of the Deity). — *Brahmāksharamāya*, as, ī, am, consisting of sacred syllables. — *Brahmāgra-bhū* (*ma-ag*), ūs, m. a horse; [cf. *brāhmātma-bhū*]. — *Brahmājālī* (*ma-an*), is, m. 'homage to the divine,' joining the hollowed hands together while repeating the Veda (either as an act of homage or to mark by the motion of the hands so placed the accentuation of the Sāma-veda; cf. Manu II. 71); occurrence to a spiritual preceptor at the beginning or end of a repetition of the Veda; [cf. *aijālī*]. — *Brahmājālī-kṛita*, as, ā, am, one who has joined the hollowed hands in token of homage to the Veda. — *Brahmāṇḍa* (*ma-an*), am, n. 'the egg of Brahmā,' the mundane egg, the universe, globe, world; N. of a Purāṇa and of an Upa-Purāṇa. — *Brahmāṇḍa-purāṇa*, am, n., N. of one of the eighteen Purāṇas so called as revealed by Brahmā, and containing an account of the egg of Brahmā and the future Kalpās, (this Purāṇa is supposed to be only extant in a number of unauthentic fragments or Khaṇḍas). — *Brahmāṇḍa-bhāṇḍodara* (*da-ud*), am, n. the interior of the vessel-like egg of Brahmā. — *Brahmāṇḍī* (*ma-at*), is, m., N. of a Kāṇva (author of the hymn Rīg-veda VIII. 5). — *Brahmātma-bhū* (*ma-āt*), ūs, m. a horse; [cf. *brāhmāgra-bhū*]. — *Brahmāpadi* (*ma-ad*), f. a species of plant (= *hansa-padi*). — *Brahmā-darsa* (*ma-ād*), as, m., N. of a work by Vijnānācārya. — *Brahmādi-jātā* (*ma-ad*), f. the river Godāvarī; (probably an incorrect form for *brāhmā-dri-jātā*; also written *brāhmā-dri-jātā*). — *Brahmādi-sīrsha* (*ma-ād*), N. of a place; (probably for *brāhmā-dri-sīrsha*). — 1. *Brahmādyā* (*ma-ād*), as, ā, am (fr. *brahma* + 1. *ādya*, q. v.), beginning with Brahmā (Manu I. 50). — 2. *brāhmādyā* (*ma-ād*), as, ā, am (fr. *brahma* + 2. *ādya*, q. v.), Ved. to be eaten by priests or Brāhmins. — *Brahmā-dri-jātā*, see *brāhmādi-jātā*. — *Brahmādhigamā* (*ma-adh*), as, m. or *brāhmādhigamana*, am, n. application or devotion to sacred study, repetition of the Veda. — *Brahmādhigamika*, as, ā, am, proceeding or derived from the study or repetition of the Veda. — *Brahmānanda* (*ma-an*), as, m. 'joy in Brahma,' the rapture of absorption into the Supreme Spirit, beatitude, bliss; N. of a man. — *Brahmānanda-pañcaka*, am, n., N. of the third part of Bhārati-tīrtha's Pañca-daśī. — *Brahmānanda-bhārati* or *brāhmānanda-sarasvatī*, is, m., N. of the author of several commentaries. — *Brahmānanda-vallī*, f., N. of the second Vallī of the Taittirya Upanishad. — *Brahmāpeta* (*ma-ap*), as, m., N. of one of the seven Rākshasas said to dwell in the sun during the month Māgha. — *Brahmābhāṣya* (*ma-abh*), as, m. the study of the Veda. — *Brahmānṛita-varshkṇī* (*ma-am*), f., N. of a commentary by Śrī-rāmānanda on the Brahma-sūtras. — *Brahmāmbhas* (*ma-am*), as, n. 'holy water,' the urine of a cow. — *Brahmāyāga* or *brāhmāyana* (*ma-ay*), as, m. 'refuge of Brahmā,' resorted to by Brahmā, epithet of Nārāyaṇa; [cf. *tridāsāyana*]. — *Brahmāyatana* (*ma-āy*), am, n., Ved. a temple of Brahmā. — *Brahmāyus* (*ma-āy*), ūs, m., N. of a Brāhman. — *Brahmāraṇya* (*ma-ar*), am, n. 'forest of religious knowledge,' a grove in which the Vedas are read and explained; N. of a forest. — *Brahmārambha* (*ma-ar*), as, m. beginning to repeat the Veda (Manu II. 71). — *Brahmārgha* (*ma-ar*), as, ā, am, Ved. worthy of sacred knowledge; worthy of Brahma; (in the Kaushitaki Upanishad I. 1, a various reading for

*brahma-grāhin*, q. v.) — *Brahmārpaṇa* (*ma-ar*), am, n. the offering or oblation of sacred knowledge; N. of a magical spell (see *manu*). — *Brahmālakāra* (*ma-al*), as, m., Ved. the ornament of Brahmā, (according to a Scholiast = *hiraṇyagarbha-yogyam maṇḍanam*). — *Brahmāvarta* (*ma-āv*), as, m. 'the holy land,' an epithet of the country situated between the rivers Sarasvatī and Drishadvatī to the N.W. of Hastinapura (Manu II. 17); N. of a Tīrtha; N. of one of the sons of Rīshabha. — *Brahmāvarta-tīrtha*, am, n., N. of a Tīrtha on the Revā or Narmadā river. — *Brahmāvāsa* (*ma-āv*), as, m., N. of a Vedānta philosophical work; (also called Avimukta-niruktī). — *Brahmāsana* (*ma-ās*), am, n. the seat of the Brahman priest (Ved.); a particular posture suited to devout religious meditation. — *Brahmāsana-nivishṭa*, as, ā, am, seated in the posture called Brahmāsana. — *Brahmāstra* (*ma-as*), am, n. 'Brahmā's missile,' N. of a fabled weapon (supposed to be the gift of Brahmā) which deals infallible destruction; 'the imprecation of a Brāhman,' a term applied to a particular kind of incantation. — *Brahmāsya* (*ma-ās*), am, n. the mouth of a Brāhman. — *Brahmā-huta* (*ma-ah*), as, ā, am, Ved. one to whom oblations of prayer or devotion have been made. — *Brahmāhuti* (*ma-ah*), is, f. the offering of prayer or devotion; [cf. *brahma-yajña*, *brahma-sattra*]. — *Brahmeddha* (*ma-id*), as, ā, am, Ved. lighted or kindled during prayer. — *Brahmeśaya* (*brahme for brahmaṇ*), as, m. 'reposing or resting in Brahma,' an epithet of Kārttikeya; of Viṣṇu. — *Brahmeśvara-tīrtha* (*ma-is*), am, n., N. of a Tīrtha on the Revā or Narmadā river. — *Brahmojjhatā* (*ma-uj*), f. neglecting or forgetting the Vedas, (according to Kullūka on Manu XI. 56 = *adhīta-vedasyānabhyaśena vismarānam*). — *Brahmoḍumbara*, another form for *brahmō-dumbara*, q. v. — *Brahmottara* (*ma-ut*), as, ā, am, treating particularly of Brahma [cf. *brāhad-brāhmōtara-khaṇḍa*]; consisting chiefly of Brāhmins; (as), m., N. of a superhuman being; (ās), m. pl. 'mostly Brāhmins,' N. of a people; (am), n., N. of a section of the Skanda-Purāṇa. — *Brahmōttara-khaṇḍa*, am, n., N. of a section of the Skanda-Purāṇa. — *Brahmōttara-purāṇa*, am, n., N. of a supplementary section of the Brahma-Purāṇa. — *Brahmōda-tīrtha* (*ma-ud*), am, n., N. of a Tīrtha mentioned in the Śiva-Purāṇa. — *Brahmō-dumbara* (*ma-ud*), N. of a place of pilgrimage. — *Brahmōdyā* (*ma-ud*), am, n. rivalry in sacred knowledge, playful discussion of theological problems or enigmas, reciting or explaining the Veda, speaking or treating of religious knowledge. — *Brahmōpadeśa* (*ma-up*), as, m. instruction in divine knowledge. — *Brahmōpanishad* (*ma-up*), t, f. mystical teaching concerning Brahma (Ved.); a mystical Brāhmanical treatise; N. of an Upanishad mentioned in the Tantra-sāra; of an Upanishad belonging to the Atharva-veda. — *Brahmōudana* (*ma-od*), as, m., Ved. boiled rice distributed to Brāhmins and especially to priests at a sacrifice. — *Brahmō-pagava* (*ma-aup*), see Scholiast on Pāp. VI. 1, 88.

*Brahma*, am, n. = *brahman*, the Supreme Spirit, the Absolute; (*brahma* is also used for *brahman* at the end of certain compounds, cf. *ku-brahma*, *mahā-brahma*.)

*Brahmaṇas-pati*, is, m. (fr. *brahmaṇas*, gen. c. of *brahman* + *pati*) = *brāhṇas-pati*, q. v.

1. *brahmanyā* (fr. *brahman*), Nom. P. *brahmanyati*, &c., Ved. to pray, be prayerful or devout, to be religious.

2. *brahmanyā*, as, ā, am, relating or belonging to Brahma or Brāhmā; devoted to sacred knowledge; fit for a Brāhman; friendly to Brāhmins; religious, pious; (as), m. an epithet of Kārttikeya; the planet Saturn; the mulberry tree, *Morus Indica*; the plant *Sacharum Munjia*; (ā), f. an epithet of Durgā; (Ved.) devotion, (in this sense fr. the Nom.; according to Śāy. n. pl. = *brāhmāṇi stotrāṇi havir-*

*lakṣhaṇāny annāni vā.*) = *Brahmaṇya-tā*, f. friendliness towards Brāhmins, piety. = *Brahmaṇya-tīrtha*, as, m., N. of a preceptor. = *Brahmaṇya-deva*, as, m. an epithet of Viṣṇu. = *Brahmaṇya-bhāskara*, as, m., N. of a man.

*Brahmaṇyat*, an, antī, ā (fr. the Nom.), Ved. praying, prayerful, devout; (Sāy.) = *stotram icchhat*.

*Brahmaṇī*, f. the Sakti or personified female energy of Brahmā, the wife of Brahmā; an epithet of Durgā, (wrongly written *brāhmāṇī*, *brāhmaṇī*); a kind of perfume (= *reṇukā*); a kind of brass (= *rāja-rūṭi*); N. of a river, (in this sense also read *brāhmaṇī*).

*Brahmān*, ī, īṇī, ī, belonging or relating to Brahma; (ī), m. an epithet of Viṣṇu (as possessing sacred knowledge).

*Brahmānīśtha*, as, m. (superl. fr. *brahman*), a Brāhman in the highest degree (as an epithet of learned and pious Brāhmins or princes); an epithet of Brīhaspati (Ved.); N. of a prince; (ā), f. an epithet of Durgā.

*Brahmī*, f. sacred, holy? (used as adj. in *Rig-veda* IX. 33, 5; Sāy. = *brāhmaṇya-preritā*); a kind of fish, Macrognathus Pancalus (commonly called Panchal); a kind of vegetable [cf. *jala-b*]; the plant *Clerodendrum Siphonanthus*.

*Brahmīyas*, ān, asī, as (compar. fr. *brahman*), Ved. more devout, more skilled in sacred texts.

*Brāhma*, as, ī, am, holy, sacred, divine; belonging or relating to Brahman (Brahma or Brahmā); belonging or relating to the Brāhmins, Brāhmanical; deposited with the sacerdotal class (Manu VII. 82); favourable to the sacerdotal class (as a view or opinion); relating to sacred knowledge; relating to the Veda or to sacred study; prescribed by the Veda; fit for a divine state or condition; *brāhmaṇ tīrtham*, the part of the hand sacred to the Veda, (situated at the root of the thumb, Manu II. 59); (as), m., N. of a marriage ceremony, (a form of marriage in which the bride, clothed in a single robe and otherwise decorated, is bestowed on the bridegroom without anything being required from him by her father or friends; described in Manu III. 21, 27); N. of a man; a patronymic of Nārada; of Kavi; of Ūrdhva-nābhan; of Raksho-han; (ī), f. the Sakti or personified energy of Brahmā, (she is regarded as one of the eight Mātṛis or divine mothers of created beings; in Mahā-bh. Salya-p. 2655 they are said to attend Skanda); speech, the goddess of speech, Sarasvatī the wife of Brahmā; a speech, tale, narrative; the wife of a Brāhman; an epithet of Durgā; the constellation Rohiṇī; a religious practice, pious usage or custom, (*brāhmyā*, according to pious usage); a woman married according to the *Brāhmo vivāh* (Manu III. 37); a female fish or frog (?); a species of ant; N. of various plants, the moon-plant, *Asclepias Acida* (= *soma-vallari* or *soma-vallī*); a kind of vegetable, *Clerodendrum Siphonanthus* [cf. *brahmi*]; = *vārāhī-kanda*; = *hīlamoṭikā*; a kind of brass; N. of a river; (am), n. the part of the hand under the root of the thumb; sacred study, study of the Veda. = *Brāhma-deya*, f. a girl to be given in marriage according to the Brāhma forms; see under *brāhma*. = *Brāhma-piṅga*, f. (?), silver. = *Brāhma-purāṇa*, see *brāhma-purāṇa*. = *Brāhma-muhūrta*, as, am, m. n. a particular period of the day (that included between the fourth Ghaṭikā and the second before sunrise), dawn; [cf. *brāhmya-m*]. = *Brāhma-vivāha*, as, m. a particular form of marriage; see under *brāhma*. = *Brāhmāho-rātra* (= *ama-ahas-rā*), as, m. a day and night of Brahmā, a period of two thousand ages of the gods or two Kalpas of mortals. = *Brāhmā-kanda*, as, m. a species of bulbous plant (= *vārāhī-kanda*). = *Brāhmī-kunda*, am, n., N. of a sacred tank or reservoir. = *Brāhmī-tantra*, am, n., N. of a Tantra. = *Brāhmī-putra*, as, m. the son of a woman married according to the Brāhma ceremony (Manu III. 27, 37; see under *brāhma* above). = *Brāhmī-rasa*, as, m. the juice of *Clerodendrum Siphonanthus*, &c.

*Brāhmakṛiteya*, as, m. a patronymic from Brahma-kṛita.

*Brāhmagupta*, ās, m. pl. (fr. *brāhma-gupta*), N. of a race; (also read *brahma-gupta*.)

*Brāhmaguptīya*, as, m. a prince of the Brāhmaguptas; (also read *brahmaguptīya*.)

*Brāhmaṇa*, as, ī, am (fr. *brahman*), belonging or relating to a Brāhman, Brāhmanical, besetting or becoming a Brāhman; given by a Brāhman; relating to prayer or religious worship; (as), m. one who has divine knowledge, a theologian, priest, a Brāhman or man belonging to the first of the four original divisions of the Hindū body; an epithet of Agni; N. of the twenty-eighth Nakshatra; (?), f. a Brāhmaness, the wife of a Brāhman; a woman of the Brāhmanical caste; the shrub *Clerodendrum Siphonanthus*; a species of grass, *Trigonella Corniculata* (= *prīkkā*); a kind of vegetable, *Ruta Graveolens*; a kind of wasp (= *varāṭī*); a kind of large-headed ant; a kind of lizard with a red tail [cf. *brāhmaṇīkā*]; N. of a river, = *brahmanī*; (according to Nīla-kaṇṭha on Mahā-bh. Āsvamedhika-parva 924) = *buddhī*; (am), n. = *brahma*, that which is divine, the divine (Ved.); sacred or divine power (Ved.); that portion of the Veda, as distinct from the Mantra portion, which was composed by and for Brāhmins and contains rules for the employment of the Mantras or hymns at various sacrifices, detailed explanations of these sacrifices, their origin and meaning, with tedious illustrations in the way of legends and old stories; (this Brāhmaṇa portion of the Veda is a kind of Hindū Talmud, but like the Mantra portion it was *śruti*, i. e. heard by the sages to whom it was revealed and is therefore regarded as an integral part of *śruti* or revelation; it is said by Sāyaṇa to contain two parts, 1. *vidhī*, rules or directions for rites; 2. *artha-vāda*, explanatory remarks); N. of a well-known class of Vedic works in prose which contain the Brāhmaṇa portion of the Veda as explained above, (each of the four Vedas has its own Brāhmaṇa appended to it; the Brāhmaṇa of the Bahvīcas or priests of the *Rig-veda* is still preserved in two works, viz. the *Aitareya*, sometimes called *Āśvalāyana*, consisting of eight Pañcīkās or pentades of *Adhyāyas*, subdivided into 285 sections or *Khaṇḍas*, and the *Kaushītaki-Brāhmaṇa*, sometimes called *Sāṅkhāyana*, which two Brāhmaṇas do not follow the order of the hymns of the *Rig-veda*, but quote them as they are required for the Hotṛi priest, part of the *Aitareya* being also a kind of commentary on the commencement of the *Rig-veda*, and the latter portion giving an elaborate description of the *Abhisheka* ceremony or inauguration of kings; the white *Yajur-veda* has the *Satapatha-Brāhmaṇa*, which is perhaps the most modern and interesting of all these compositions; and the black *Yajur-veda* has the *Brāhmaṇa* of the *Taittirīyas*, which though distinct from its *Samhitā* differs little from it; the *Sāma-veda* has eight Brāhmaṇas, the best known of which are the *Praudha* or *Pañca-viṅśa* and the *Shaḍ-viṅśa*; the *Atharva-veda* has one Brāhmaṇa called *Go-patha*; the *Soma* vessel of the Brahman priest; a society or assemblage of Brāhmins, a conclave. = *Brāhmaṇa-kalpa*, as, m. pl. the Brāhmaṇas and Kalpas (two kinds of Vedic works closely connected, see *brāhmaṇa-kalpa*); (as, ā, am), Ved. like a Brāhman: = *Brāhmaṇa-ghna*, as, m. the killer or slayer of a Brāhman. = *Brāhmaṇa-cāṇḍāla*, as, m. 'a *Cāṇḍāla* among Brāhmins,' a degraded or outcast Brāhman (who being married to more than one wife, allows a wife of a lower caste to wait upon him, see Manu IX. 87); the son of a *Sūdra* father by a Brāhmaṇī mother. = *Brāhmaṇa-ja*, am, n. or *brāhmaṇa-jāta*, am, n., Ved. or *brāhmaṇa-jāt*, is, f. the Brāhmanical caste, sacerdotal class. = *Brāhmaṇa-jātiya*, as, ā, am, belonging to the Brāhmanical caste. = *Brāhmaṇa-jivikā*, f. the occupation of a Brāhman, means of subsistence for a man of the sacerdotal class. = *Brāhmaṇa-tā*, f. or *brāhmaṇa-tva*, am, n. the state or condition of a Brāhman; the rank or dignity of a Brāhman. = *Brāhmaṇa-*

*trā*, ind. among the Brāhmins. = *Brāhmaṇa-dā-rīkā*, f. a Brāhmaṇī girl. = *Brāhmaṇa-dravya*, am, n. the property of a Brāhman. = *Brāhmaṇa-dveshīn*, ī, īṇī, ī, hating Brāhmins; [cf. *brahma-dvish*]. = *Brāhmaṇa-nīndaka*, as, m. a reviler of Brāhmins. = *Brāhmaṇa-patha*, Ved. (probably) N. of particular Brāhmaṇas (of which eight are enumerated). = *Brāhmaṇa-pāla*, as, m., N. of a prince. = *Brāhmaṇa-badha*, see *brāhmaṇa-vadha*. = *Brāhmaṇa-bruva*, as, m. calling one's self a Brāhman, professing or pretending to be a Brāhman, a Brāhman only in name, a Brāhman who disgraces his caste, a Brāhman by birth but not by attention to his duties, one engaged in business or who subsists by avocations properly limited to the other castes; [cf. *dvija-bruva*, *brahma-bruvāṇa*, *bruva*]. = *Brāhmaṇa-bhūyīśtha*, as, ā, am, principally consisting of or containing Brāhmins. = *Brāhmaṇa-bhojana*, am, n. the feeding of Brāhmins (as a religious act). = *Brāhmaṇa-yajña*, as, m., Ved. a sacrifice intended for Brāhmins. = *Brāhmaṇa-yashīkū* or *brāhmaṇa-yashī*, f. the shrub *Clerodendrum Siphonanthus*. = *Brāhmaṇa-rūpa-bhṛt*, m. bearing the form of a Brāhman. = *Brāhmaṇa-vat*, ān, atī, at, Ved. connected with a Brāhman; possessed of or furnished with a Brāhmaṇa, q. v.; according to a Brāhmaṇa. = *Brāhmaṇa-vadha*, as, m. killing a Brāhman, the murder of a Brāhman. = *Brāhmaṇa-vara*, as, m., N. of a prince. = *Brāhmaṇa-varāsa*, am, n., Ved. the splendor or dignity of a Brāhman. = *Brāhmaṇa-vilāpa*, as, m. 'the Brāhmins' Lament,' N. of an episode of the Mahā-bhārata (*Ādi-parva* 6104), more usually called *Baka-vadha-parva* or *Vaka-badhā-p*. = *Brāhmaṇa-śramāṇa-ṅgīyā*, ind. according to the phrase 'a Brāhman Śramāṇa' (which involves a contradiction). = *Brāhmaṇa-samstha*, as, ā, am, belonging to or abiding with a Brāhman. = *Brāhmaṇa-sattama*, as, m. the best of Brāhmins. = *Brāhmaṇa-santarpaya*, am, n. = *brāhmaṇa-bhojana*, q. v. = *Brāhmaṇa-sarvasva*, am, n., N. of a work mentioned in *Raghu-nandana's* *Saṅskāratattva*. = *Brāhmaṇa-sāt*, ind. in the possession of the Brāhmins; *brāhmaṇasāt kṛi*, to put into the possession of the Brāhmins, present to the Brāhmins; *brāhmaṇasād* as, to be in the possession of the Brāhmins, belong to the Brāhmins. = *Brāhmaṇa-stuti*, is, f. N. of a portion of the *Purāṇa-sarvasva*. = *Brāhmaṇa-sva*, am, n. the property of a Brāhman. = *Brāhmaṇa-hita*, as, ā, am, suitable to or fit for a Brāhman. = *Brāhmaṇāc-chaṇḍin*, ī, m. (fr. *brāhmaṇāt* + *śansin*), a particular priest, the assistant of the Brahman at the *Soma* sacrifice. = *Brāhmaṇāc-chaṇḍi-prayoga*, as, m., N. of a work. = *Brāhmaṇāc-chaṇḍīya*, am, ā, n. f., Ved. the office of a Brāhmaṇāc-chaṇḍin. = *Brāhmaṇāc-chaṇḍīya*, as, ā, am, Ved. relating to the Brāhmaṇāc-chaṇḍin; (ā), f. the office of a Brāhmaṇāc-chaṇḍin. = *Brāhmaṇāc-chaṇḍīya* (°*ṇa-āc*), as, m. disrespect towards Brāhmins. = *Brāhmaṇātmaka* (°*ṇa-āc*), as, ā, am, belonging or referring to Brāhmins; containing an account of the Brāhmins. = *Brāhmaṇādarśana* (°*ṇa-āc*), am, n. absence of Brāhmanical instruction or guidance. = *Brāhmaṇāpāstraya* (°*ṇa-ap*), as, ā, am, seeking refuge in Brāhmins. = *Brāhmaṇābhāṣaṇa* (°*ṇa-abh*), am, n., N. of a kind of artificial composition (contained in the *Kavi-kalpa-lāṭā*, a compendium of versification by *Devendra* or *Devesvara*). = *Brāhmaṇābhīyupapattī* (°*ṇa-abh*), is, f. protection or preservation of a Brāhman. = *Brāhmaṇī-gāminī*, ī, m. the paramour of a Brāhmaṇī woman or of a Brāhman's wife. = *Brāhmaṇī-tva*, am, n. the being a Brāhmaṇī woman. = *Brāhmaṇī-sat-tamā*, f. the best of Brāhmaṇī women.

*Brāhmaṇaka*, as, m. a bad Brāhman, a Brāhman merely by name; N. of a country inhabited by warlike Brāhmins [cf. *brāhmaṇakīya*]; (*ikā*), f. (probably) a species of lizard; [cf. *brāhmaṇī* and *brāhmaṇa*.]

*Brāhmaṇakīya*, as, ā, am, coming from or relating to the country Brāhmaṇaka.

*Brāhmaṇakṛiteya*, as, m. (probably) a patronymic from *Brāhmaṇa-kṛita*; (ṛ), f. a metronymic.

*Brāhmaṇayana*, as, m., Ved. a descendant of a Brāhman; a Brāhman sprung from learned and holy progenitors.

*Brāhmaṇika*, as, ṛ, am, derived from or relating to the Brāhmaṇas.

*Brāhmaṇi*. See under *brāhmaṇa*, p. 693, col. 2.

*Brāhmaṇya*, as, ā, am (fr. *brāhmaṇa*), fit for Brāhman; (as), m. the planet Saturn [cf. 2. *brahmanya*]; (am), n. the state or rank or business of a Brāhman, the dignity of a Brāhman, Brāhmanhood, priesthood, priestly rank or character [cf. *a-b*]; a multitude or assembly of Brāhman.

*Brāhmaṇatattvayana*, as, m. a patronymic from *Brahma-datta*.

*Brāhmaṇaprajāpatya*, coming from or relating to *Brahma-prajāpati*; see *Vārttika* II. to Pāṇ. VI. 3, 6.

*Brāhmaṇātī*, is, m. a patronymic of Yājñavalkya from *Brahma-rāta*; [cf. *brāhma-rātri*.]

*Brāhmāṇī*, f. a wrong form for *brāhmāṇī*, q. v.

*Brāhmī*, is, is, i (fr. *brāhma*), Ved. holy, divine.

*Brāhmikā*, f. = *brāhmī* and *brāhmaṇa-yashikā*, *Clerodendrum Siphonanthus*.

*Brāhmī*. See under *brāhma*, p. 693, col. 1.

*Brāhmaṇaudānīka*, as, m. (fr. *brāhmaṇaudāna*), scil. *agni*, a fire on which the rice of Brāhman is boiled (Ved.).

*Brāhmya*, as, mī, am, = *brāhma*, relating to *Brahman* (*Brahma* or *Brahmā*) or to the Brāhman; (am), n., scil. *huta*, worship or veneration paid to Brāhman considered as one of the five great sacraments, (in *Manu* III. 74 = *dvijāgryārca* or *manushya-yajña*); (according to some also) astonishment; = *drīśyam*. = *Brāhmya-mahūrta*, as, am, m. n. dawn, the hour preceding sunrise; see *brāhma-m*. = *Brāhmya-huta*, am, n. respect shown to twice-born guests, especially to Brāhman; hospitality, (in *Manu* III. 74 = *nṛi-yajña*, *manushya-yajña*, see above; and cf. *brāhma-huta*.)

**ब्राह्मण** *brāhmaṇa*, *brāhmāṇa*. See *brāhmāyana* below.

*Brāhmāyana*, as, m. a patronymic from *Brāhma*, q. v.; (nā), m. pl. the descendants of *Brāhma*; (nī), f. a metronymic. See Pāṇ. V. 3, 113.

**ब्राह्म** *brāhma*, *brāhmaṇa*, &c. See p. 693.

**ब्रुव** *bruva*. See col. 2.

**ब्रु** *brū* (a defective verb, borrowing all but the Pres., Impf., Pot., and Impv. fr. *rt. vac*), cl. 2. P. A. *bravūti*, *brūte* (1st sing. *bravīmi*, ep. *brūmi*, 1st du. *brūvas*, 1st pl. *brūmas*, 3rd pl. *bruvanti* or *āhus* fr. 3. *ah*, the Perf. of which is sometimes substituted for 2nd and 3rd sing., 2nd and 3rd du., and 3rd pl. of this tense, Pāṇ. III. 4, 84); Impf. *abravīt*, *abrūta* (ep. *abravat*, *bravīt*, 1st sing. *abravam* or rarely *abravam*); Pot. *brūyāt* (sometimes wrongly *bruyāt*), *bruvita*; Impv. *bravītu*, *brūtām* (2nd sing. *brūhi*, *brūsha*, ep. forms *bravīhi*, *bruvadhvam*); Perf. *uvāca* (see *rt. vac*); Pres. part. *bruvat*, *bruvāna*, (Ved. forms *bravasi*, *bravat*, *bravātha*, *brūtāt*, part. *bravat*; in *Nāla* XVII. 36, a form *brūyāsta* 2nd pl. Prec. occurs, but this is probably a wrong reading for *brūyāsa tat*); to say, speak, inform, tell; to speak to (with acc. of the thing and gen. or dat. or loc. of the person); to speak about any person or thing (with acc. or with *prati* or *adhi-kṛitya* after acc., e. g. *Sakuntalām adhi-kṛitya bravīmi*, I speak about *Sakuntalā*); to declare, announce, publish, proclaim, promulgate; to answer; to call or profess one's self (usually A.); to be called or named (A.); (with *anyathā*, q. v.) to decide wrongly, to pronounce a wrong sentence in a lawsuit; [cf. *rt. ru*: *Zend mū*, 'to speak'; Slav. *mlu-v-i-ti*, 'to make a noise'; Old Pruss. *billa*, 'I say'; Lith. *biloys*; Hlb. *brī*, 'a word'; *bruidheann*, 'talk, speech'; *bruidheanna*, 'I contend, dispute'; Scot. *bruidhean*, 'speaking, speech, talk, tumult'; *bruidhneach*, 'talkative, lo-

quacious'; *Cambro-Brit.* *brud*, 'a chronicle, prophecy'; *brudiner*, 'a chronicler, prophet'; perhaps also Gr. *βέ-ω*, 'to speak'; *βή-μα*, *βή-τωρ*, *Æol.* *βή-τωρ*, *βή-τωρ*; El. *φάρρα*, 'a sentence'.]

*Bruva*, as, ā, am, calling one's self by a name without any real title to it, (at the end of comps., e. g. *Kshatriya-b*°, calling one's self a *Kshatriya*; cf. *brāhmaṇa-b*°, *dvija-b*°).

*Bruvat*, an, ati, at, speaking, saying.

*Bruvāna*, as, ā, am, speaking, telling, saying; calling one's self, (at the end of comps., cf. *brāhma-b*°).

**ब्ली** *blī*, Ved. See *rt. vlī*.

**ब्लेषक** *bleshka*, am, n. a snare, noose.

## भ

भ 1. *bha*, the twenty-fourth consonant of the *Nāgarī* alphabet and the fourth letter of the fifth or labial class, being the aspirate of *b*, and said to be pronounced like *bh* in *cabhorse*. = *Bha-kāra*, as, m. the letter or sound *bh*.

भ 2. *bha*, (in Pāṇini's system) a N. given to the weakest base or base of nouns before the vowel-terminations beginning with the acc. plur. (i. e. in the 'weak cases' or 'weakest cases' as they are sometimes called to distinguish them both from the *anga* or 'strong cases', *sarva-nāma-sthāna*, and the *pada* or 'middle cases'), before feminine affixes, and before *Taddhitas* beginning with vowels and *y*.

भ 3. *bha*, (in prosody) a dactyl. = *Bhavipulā*, f. 'abounding with dactyls,' a kind of metre.

भ 4. *bha*, as, m. (fr. *rt. i. bhā*), N. of the planet *Venus* or of its regent, = *śukra*; semblance, mere semblance, delusion, error; (*ā*), f. light, lustre, splendor, a ray of light [cf. *anu-bhā* and 2. *bhā*]; likeness, resemblance, (at the end of a comp., cf. *agni-bha*, *guḍa-bhā*, *tantu-bha*); the shadow of a gnomon [cf. *pala-bhā*]; (am), n. a star, a planet, an asterism, a lunar mansion, *Nakshatra*; the number 27; a sign of the zodiac. = *Bha-kakshā*, f. the path of the asterisms. = *Bha-gaṇa*, as, m. the whole multitude of stars or constellations, group of *Nakshatras* or asterisms (= *bhā-gaṇa*); revolution (of the planets) in the zodiac; the zodiac. = *Bha-gola*, as, m. the starry sphere, vault of heaven. = *Bha-śakra*, am, n. 'circle of constellations,' the zodiac. = *Bha-śakra-nābhī*, is, f. the centre of the zodiac. = *Bhadatta*, as, m., N. of an astrologer (also called *Satyā*). = *Bha-pañjara*, am, n. 'cage of asterisms,' the zodiac. = *Bha-pati*, is, m. 'lord of the asterisms,' the moon. = *Bha-maṇḍala*, am, n. = *bha-śakra*, q. v. = *Bha-latā*, f., N. of a shrub, *Pæderia Fœtida*. = *Bha-varga*, as, m. the whole multitude of asterisms, the starry host. = *Bha-vicārin*, ī, *ṅī*, ī, passing through or present in an asterism. = *Bhasandhi*, is, m. 'point of junction of the asterisms,' N. of the last quarters of the asterisms *Āśleṣā*, *Jyeshthā*, and *Revatī*. = *Bha-samūha*, as, m. 'aggregate of the lunar mansions,' an expression for the number 27. = *Bha-sūcaka*, as, m. 'indicator of asterisms,' an astrologer. = *Bhāṅsu* (*bha-an*°), as, m. a portion of an asterism. = *Bhena* (*bha-ina*), as, n. 'lord of stars,' the sun; the moon. = *Bheṣa* (*bha-īsu*), as, m. the regent of an asterism &c.

भ 5. *bha*, as, m. (probably onomatopoeic), a bee.

भंससु *bhansas*, as, n., Ved. a particular part of the intestine or abdomen.

भक्रिका *bhakkikā*, f. a cricket; [cf. *pha-dīrgā*.]

भक्त *bhakta*, *bhakti*. See p. 695, col. 2.

भक्ष *bhakhsh* (probably connected with *bhaj* and *bhāj*), cl. 10. P. *bhakhshayati*, and in the later language rarely also cl. 1. P. A. *bhakhshati*, -te, *bhakhshayāmāsa*, *bhakhshayishyati*, *ababhakhshat*, *bhakhshayitum*, *bhakhshītum*, to eat, eat up, devour, (in these senses rarely used in the *Veda*); to drink, quaff (mostly Ved.); to consume, bring to nought, destroy; to use up, waste, impoverish; to bite: Caus. *bhakhshayati*, -yītum (see *Vārttika* VIII. to Pāṇ. I. 4, 52), to cause to eat, feed any one (acc.) with anything (inst.): Desid. *bibhakhshayishati*, to desire to eat, wish to devour; [cf. *Zend baz*, 'to distribute'; *bagh-a-s*, 'a piece'; *bakhsh*, 'to attain'; Gr. *φαγ-ειν*, *φαγ-αι-σ*, *φαγ-ει-εσ*, perhaps also *φακός*, *φάσγλος*: Lat. *fām-es* for *fag-mes*, *fa-ba* for *fag-ba*, *bacca* for *bacca*: Goth. *basī*, 'a berry,' fr. *basya* = *bhakhshya*, q. v.]

*Bhakhsha*, as, m. eating; drinking, quaffing (mostly Ved.); drink, beverage; (in the later language) food; (as, ā, am), having (anything) for food or for a beverage, eating, drinking, living upon, (at the end of comps., cf. *ab-bh*°, *dhana-bh*°, *māsa-bh*°, *vāyu-bh*°) = *Bhakhsha-kāra*, as, m. 'food-maker,' a cook, baker, pastry-cook, confectioner. = *Bhakhshan-kāra*, as, m. (fr. *bhakhsham*, acc. of *bhakhsha*, or ind. part. of *rt. bhakhsh + kāra*), Ved. one who prepares or one who partakes of food. = *Bhakhshan-kṛita*, as, ā, am, Ved. drunk; eaten. = *Bhakhsha-patrā*, f. betel-pepper ('the leaf of which serves for food').

*Bhakhshaka*, as, ikā, am, one who eats, an eater, eating, one who feeds or lives upon, (often at the end of comps., e. g. *māsa-bh*°, *śasya-bh*°, q. v.); voracious, gluttonous, a gourmand; (as), m. food (in *gaja-bh*°, q. v.); (*ikā*), f. a meal; eating, (at the end of a comp., cf. *ikshu-bh*°).

*Bhakhshāna*, as, i, am, eating, one who eats [cf. *dāṭīma-bh*°, *pāpa-bh*°]; (am), n. the act of eating, eating, drinking, feeding; the being eaten; (Ved.) a drinking vessel.

*Bhakhshāṇīya*, as, ā, am, to be eaten, eatable, edible, proper for food. = *Bhakhshāṇīya-tā*, f. the being edible, eatableness.

*Bhakhshamāna*, as, ā, am, eating, devouring.

*Bhakhshayat*, an, anti, at, eating, devouring; consuming, destroying.

*Bhakhshayitavya*, as, ā, am, to be eaten, edible, to be devoured.

*Bhakhshayitri*, tā, trī, trī, an eater, one who eats; [cf. *bhakhshītri*.]

*Bhakhshayitvā*, ind. having eaten, having devoured.

*Bhakhshita*, as, ā, am, eaten, eaten up, devoured; mispronounced in a particular way; (am), n. food. = *Bhakhshita-śeṣa*, as, m. remnants of food, leavings. = *Bhakhshitasēṣāhāra* ('*śeṣa-āh*°), as, m. a meal of leavings.

*Bhakhshītavya*, as, ā, am, to be eaten, eatable, edible.

*Bhakhshītri*, tā, trī, trī, an eater, one who eats; [cf. *bhakhshayitri*.]

*Bhakhshīn*, ī, *ṅī*, ī (mostly at the end of comps.), eating, devouring.

*Bhakhshivas*, vān, uṣhī, vat, Ved. one who has eaten, eating; [cf. *jakshivas*.]

*Bhakhshya*, as, ā, am, to be eaten, eatable, edible, esculent, fit for food; (am), n. anything eaten, an article of food; food in general, especially such as requires mastication; water; (as), m. food, (in this sense probably only erroneously for *bhakhsha*, q. v.) = *Bhakhshya-kāra* or *bhakhshyan-kāra*, as, m. 'food-preparer,' a baker. = *Bhakhshya-bhakhshaka*, au, m. du. food and the eater. = *Bhakhshya-vastu*, n. edible matter, eatables, victuals, viands. = *Bhakhshyā-bhakhshya* ('*ya-abh*°), am, n. what may and what may not be eaten, food allowed and prohibited. = *Bhakhshyālabu* ('*ya-al*°'), us, f. a variety of cucumber (= *rājālabu*).

*Bhakhshyamāna*, as, ā, am, being eaten or devoured; being bitten.

*Bhāksha*, as, i, am, (probably) habitually eating, gluttonous (= *bhākshā śīlam aśya*, Gaṇa Chattraḍī to Pāp. IV. 4, 62).

**भक्षटक** *bhākshataka*, as, m. a variety of the plant *Asteracantha Longifolia*.

**भक्षाली** *bhākshālī*, f., N. of a place.

**भग** *bhaga*. See col. 3.

**भगन** *bha-gana* for *bha-ṅaṇa*. See under 4. *bha*, p. 694, col. 2.

**भगनराय** *bhaganarāya* (*bhagana + rāya*?), as, m., N. of a man.

**भगल** *bhagala*, as, m., N. of a man; (*ā*), f., N. of a woman.

**भगवत्** *bhaga-vat*. See p. 696, col. 1.

**भगाल** *bhagāla*, am, n. = *kapāla*, a skull. *Bhagālīn*, ī, īnī, ī, bedecked with skulls; (*i*), m. an epithet of Śiva.

**भगिन** *bhagin*, *bhaginī*, *bhagiratha*. See p. 696, col. 2.

**भगेश** *bhageśa*. See p. 696, col. 1.

**भग्न** *bhagna*. See under rt. 2. *bhañj*, p. 696.

**भग्नी** *bhagnī*. See p. 696, col. 3.

**भङ्गारी** *bhankārī*, f. a gad-fly.

**भङ्गी** *bhankti*, *bhanga*. See p. 697, col. 1.

**भङ्गान** *bhangāna*, as, m. a kind of carp, *Cyprinus Banganna*.

**भङ्गारी** *bhangārī*, f. a gad-fly; (perhaps an incorrect form for *bhankārī* above.)

**भज्** *bhaj*, cl. 1. P. A. *bhajati*, -te, *ba-* *bhāja* (2nd sing. *bābhaktha* or *bhejītha*, 3rd pl. *bhejās*), *bheje* (part. *bhejāna*), *bhākshyati*, -te (in later Sanskrit also *bhajīshyati*, -te), *abhākshī*, *abhakta*, *bhākshīshṭa* (Vedic forms are, 2nd sing. impv. *bhākshī*, *abhāk*, *abhākta*, *bhākshata*), *bhaktum* (ep. also *bhajitum*), to assign, allot, apportion, dispense, distribute; to share, divide (e. g. *bhajeran pātrikam riktham*, they may divide the property of their father); to grant, bestow; to supply, furnish, provide (Ved.); to receive as a portion, obtain as one's share (A.), share in, partake of (with acc. and in the earlier language also with gen.); to obtain, get, take for one's self (A.); take possession of, recover; to enjoy, possess, have; to enjoy carnally; to embrace (A.); to be devoted to, betake one's self to, resort to, have recourse to, go to, frequent (with acc.); to come to, turn towards any one (with acc.); to favour (A.); prefer, choose, elect; decide in favour of, declare for; to serve, honour, revere, worship, adore, esteem, wait upon, attend upon; to be attached to, love, court (affection); to fall to the lot of any one (acc.); to apply one's self to, pursue, practise, cultivate, be engaged in; to cook, dress (food); to employ, engage. The above meanings of *bhaj* may be variously extended by connecting it with nouns, e. g. *patnīm bhaj*, to take as a wife; *āsanam bhaj*, to take a seat; *rūpam bhaj*, to assume a form; *sukham* (or *dulikhham*) *bhaj*, to experience pleasure (or pain); *bhāyam bhaj*, to feel terror or alarm; *maunam bhaj*, to become silent; *mūrchām bhaj*, to fall into a swoon, faint away; *sayanam bhaj*, to go to bed, lie down to rest; *diśo bhaj*, to flee in all directions, run away; Caus. *bhājayati*, -yitum, Aor. *abhībhajāt*, *ababhājāt*, to cause to share, give any one (acc.) a share of anything (gen. or acc., Ved.); to divide; to cause to go towards, cause to flee, put to flight, pursue; (according to Vopa-deva) to cook; *Desid. bhībhakshatī*, -te: *Intens. bābhajyate*, *bābhakti*; [cf. Gr. *φάγω*, *φάγνυμι*: perhaps Lat. *fa-mulus*, *familia*: Goth. *anda-bakti*, *baktjan*: Angl. Sax. *bačan*: Old Germ. *baehan*: Hib.

*fuightm*, 'I get, obtain'; *fuigheall*, 'profit, gain, remainder'; *faghail*, 'getting, finding, obtaining.')

**भक्ता**, as, ā, am, assigned, allotted, apportioned, distributed [cf. *deva-bh°*, *bhaga-bh°*]; divided; forming a part of, belonging to; served, worshipped; loved, beloved, liked, (when compounded in this sense with nouns denoting places especially preferred by particular plants or particular families, *bhakta* is regarded as an affix, according to Pāp. IV. 2, 54); occupied with, engaged in, engrossed by, attentive to; attached to, devoted to, faithfully adhering to, loyal, faithful, respecting, honouring (with loc. or acc. of the object); dressed, cooked; (*as*), m. a worshipper, adorer; a faithful attendant, follower, votary; (*ās*), m. pl. epithet of a Śaiva sect ('the devoted'); epithet of a Vaiṣṇava sect; (*am*), n. a share, portion; a share of food, food, nourishment; a meal, regular meal [cf. *adhobh°*, *catvurtha-bh°*]; boiled rice; any eatable grain boiled with water. — **भक्ता-kāsa**, as, m. a dish of food. — **भक्ता-kāra**, as, m. artificially prepared incense, incense prepared from various fragrant resins and perfumes. — **भक्ता-kāra**, as, m. 'food-preparer,' a cook. — **भक्ता-ēchanda**, am, n. (*ēchanda* for *chanda*), desire of food, appetite. — **भक्ता-jā**, f. nectar. — **भक्ता-tā**, f. or **भक्ता-tva**, am, n. the being a part of anything, belonging to (e. g. *dhātu-bhaktatva*, the belonging to the root); devotedness, faith in, attachment to. — **भक्ता-tūrya**, am, n. music played during a meal. — **भक्ता-da**, as, or **भक्ता-dātri**, tā, or **भक्ता-dāyaka**, as, or **भक्ता-dāyin**, ī, m. a giver of meals, supporter, maintainer. — **भक्ता-dāsa**, as, m. 'food-slave,' a servant or slave who receives his meals as a compensation for his services, (according to Rāghavānanda on Manu VIII. 415 = *bhaktādi-lobhena dāsavam gatah*.) — **भक्ता-dvesha**, as, m. aversion from food, loss of appetite. — **भक्ता-dveshin**, ī, īnī, ī, feeling an aversion from food, one who has lost his appetite. — **भक्ता-pulāka**, a mouthful of rice kneaded into a ball. — **भक्ता-maṇḍa**, the scum of boiled rice. — **भक्तamaṇya-stotra**, am, n., N. of a work. — **भक्ता-mālā**, f., N. of a work by Nārāyaṇa-dāsa. — **भक्ता-ruṇi**, is, f. desire of food, appetite. — **भक्ता-rocana**, as, ī, am, exciting appetite, appetizing. — **भक्ता-vatsala**, as, ā, am, kind to worshippers or faithful attendants. — **भक्ता-śaraṇa**, am, n., Ved. a receptacle for food, store-room. — **भक्ता-sūlā**, f. (probably) a room for the reception of petitioners, audience-chamber; a dining-hall (?); a store-room (?); an alms-house (?). — **भक्ता-sikha** or **bhaktasikha** = **bhaktapalāka**, q. v. — **भक्तābhūtāśha** ('*ta-abh°*'), as, m. desire of food, appetite. — **भक्तāmara-stotra** ('*ta-am°*'), am, n., N. of a work. — **भaktoddesaka** ('*ta-ud°*'), as, m. 'food-prescriber,' a particular official in a Buddhist monastery. — **भaktopasādhaka** ('*ta-up°*'), as, m. 'food-dresser,' a cook.

**Bhakti**, is, f. allotment, partition, division, separation [cf. *kshetra-bh°*]; dividing, separating into (various forms &c., cf. *bhāṅgī-bh°*); division, portion, share; variegation, decoration, embellishment, ornament; a division of a Sāman (also called *Vidhi*, of which sometimes seven, sometimes only five are enumerated); the being a part of, belonging to; that which belongs to or is contained in anything else, an attribute; devotion, devotedness, attachment, loyalty, loving faith, belief, faith; love, affection, fondness for; reverence, homage. — **भक्ती-kāra**, as, ī, am, see Pāp. III. 2, 21. — **भक्ती-candrodeya** ('*ra-ud°*'), as, m. 'rise of the moon of devotion,' N. of a work. — **भक्ती-ēcheda**, as, m. 'distinctive mark of faith,' a coloured streak, the separating or distinguishing marks of devotion to Viṣṇu, particular streaks on the forehead, nose, cheeks, breast, and arms, which denote a follower of the Vaiṣṇava sect. — **भक्ती-taranginī**, f., N. of a work. — **भक्ती-tas**, ind., Ved. accurately. — **भक्ती-nama**, as, ā, am, bent down in devotion, making obeisance. — **भक्ती-pūrvam** or **भक्ती-pūrvakam**, ind. preceded by devotion, devoutly, reverentially. — **भक्ती-**

**prakaraṇa**, am, n., N. of a portion of Halāyudha's *Purāṇa-sarvasva*. — **भक्ती-prasānā-varṇana**, am, n., N. of a section of the Gaṇeśa-Purāṇa. — **भक्ती-prārthanā**, f., N. of a portion of the *Purāṇa-sarvasva*. — **भक्ती-bhāj**, k, k, k, possessing pious faith or true devotion; firmly attached or devoted to (with loc.). — **भक्ती-mat**, ān, atī, at, possessing faith, devoted, attached, faithful, loyal; religious, devout; accompanied by devotion. — **भक्ती-mārga-nirūpaṇa**, am, n., N. of a work. — **भक्ती-muktīrāvalī**, f., N. of a work. — **भक्ती-yoga**, as, m. faithful devotion, loving faith; N. of the first chapter of the *Sīva-gīta*. — **भक्ती-ratnāvalī**, f., N. of a work on devotion by Viṣṇu-purī. — **भक्ती-rasa**, as, m. a sense of devotion, feeling of loving faith. — **भक्ती-rasāmrita-sindhu** ('*sa-am°*') and **भक्ती-rasāyana**, am, n., N. of two works. — **भक्ती-rāga**, as, m. affection or predilection for (with loc.). — **भक्ती-wardhīnī**, f., N. of a metrical work on the means of increasing religious faith. — **भक्ती-vāda**, as, m. declaration of devotion, assurance of attachment. — **भक्ती-vīśikṣa**, as, ā, am, distinguished by faith or devotion. — **भक्ती-sata**, am, n. 'a hundred verses on faith,' N. of a work on devotion by Śūrya. — **भक्ती-sūddhānta**, as, m. or **bhaktisūddhānta-vivṛiti**, is, f., N. of two works ('explanation of the fundamental doctrines of faith'). — **भक्ती-sudhodaya** ('*dhā-ud°*'), as, m. 'production of the netar of devotion,' N. of the first part of the *Nāradya-Purāṇa*. — **भक्ती-sūtra**, am, n., N. of a work containing the aphorisms of Saṅḍilya. — **भक्ती-hansa**, N. of a treatise by Viṭṭhala-dikshita on faith in Kṛishṇa. — **भक्ती-hetu-nirūpaṇa**, as, m., N. of a disquisition by Viṭṭhalesvara on the sources of faith and devotion. — **भक्ती-upakrama**, as, m., N. of a work mentioned in the *Sakti-ratnākara*. — **भक्ती-upahṛita**, as, ā, am, offered with faith.

**Bhaktika**, as, ā, am, relating to worship or devotion.

**Bhaktīla**, as, ā, am, attached, faithful, trusty (said of a horse).

**Bhakti**, tā, trī, trī, an adorer, worshipper; devotedly attached. — **भक्ती-tva**, am, n. the being an adorer or worshipper, adoration, worship.

1. **bhaktvā**, ind. having apportioned or divided. (For 2. see under rt. 2. *bhañj*, p. 696, col. 3.)

**Bhaga**, as, m. a liberal or wealthy master ('apportioner of food'), gracious lord, patron (a frequent epithet of Savitṛi, Ved.); N. of an Āditya (regarded in the Veda as bestowing wealth, and instituting or presiding over love and marriage; he is brother of the Dawn, and the afternoon is peculiarly sacred to him; his Nakshatra is the Uttara-Phalgunī, considered particularly favourable for forming alliances by marriage; according to a legend his eyes were destroyed by Rudra; Yaska enumerates him among the divinities of the highest sphere); N. of the sun; of the moon; of a Rudra; good fortune, happiness, happy lot, prosperity, affluence [cf. *dur-bh°*, *su-bh°*]; dignity, majesty, distinction; beauty, loveliness; excellence; amorous pleasure, dalliance; love, affection; the pudenda (pudendum muliebre); (*am*), n. the Nakshatra called Uttara-Phalgunī; the perizōum of males; a term applied to a Muhūrta; (according to native lexicographers) = *yatna*, *prayatna*, *kirtti*, *yaśas*, *vairāgya*, *icēlā*, *jñāna*, *mukti*, *moksha*, *dharma*, *strī*; (*as*, ā or ī, am), at the end of comp. see Gaṇa Bahv-ādī to Pāp. IV. 1, 45; [cf. *Zend bagha* = Old Pers. *bagā*, 'a lord'; Slav. *bog*, 'a lord'; Lith. *na-bagas*, 'a poor man'; *bagotas*, 'rich'; Goth. *ga-bigs*.] — **Bhaga-gīna**, as, m. 'slayer of Bhaga,' an epithet of Śiva. — **Bhaga-ti**, is, f. (fr. *bhaga + datti*, cf. *ā-tta*, *nī-tta*, *parā-tta*, *parī-tta*, *pra-tta*, *pratī-tta*), Ved. a gift of fortune. — **Bhaga-datta**, as, m., N. of a prince of Prāṅ-jyotishā; of a king of Kāmṛp. — **Bhaga-dā**, f., N. of one of the Mātṛis attending on Skanda. — **Bhaga-deva**, as, m. 'whose god is the female organ,' a libertine, a lustful man. — **Bhaga-devata**, as, ā, am, having Bhaga for a deity; (*ā*), f. a hymeneal divinity. — **Bhaga-daivata**, as, ī, am,

having Bhaga for a deity; conferring conjugal felicity; (*am*), n. the asterism Uttara-Phalgunī. — *Bhagadivata-māsa*, *as*, m. the month that has Bhaga for its deity, i. e. the month Phalgunā. — *Bhaga-nandū*, *f*, N. of one of the Mātṛis attending on Skanda. — *Bhaga-netra-ghna*, *as*, or *bhaganetra-han*, *ā*, or *bhaganetra-nīpātana*, *as*, or *bhaganetra-hara*, *as*, or *bhaganetra-hṛit*, *t*, or *bhaganetrupahārīn* (*ra-ap*), *ī*, or *bhaganetrāntaka* (*ra-an*), *as*, m. 'the destroyer of the eyes of Bhaga,' an epithet of Śiva. — *Bhagan-dara*, *as*, m. (fr. the acc. *bhagam*), 'rending the vulva,' a fistula in the pudendum muliebri or in the anus &c. (from five to eight varieties of this disease are enumerated); N. of an ancient sage. — *Bhaga-pura*, *am*, n., N. of the city of Multan. — *Bhaga-bhaktā*, *as*, *ā*, *am*, Ved. fortune-favoured, endowed with prosperity (Śāy. = *dhana-samyukta*). — *Bhaga-bhaktshaka*, *as*, m. 'living by the vulva,' a procurer, pander, one who lives by harlotry. — *Bhagavat*, see below. — *Bhaga-vitta*, *as*, m., N. of a man. — *Bhaga-vedana*, *as*, *ī*, *am*, proclaiming prosperity, announcing connubial felicity. — *Bhagahan*, *ā*, m. the slayer of Bhaga. — *Bhaga-hārīn*, *ī*, m. the destroyer of Bhaga. — *Bhagākshī-han* (*ga-ak*), *ā*, m. 'destroyer of the eyes of Bhaga,' an epithet of Śiva. — *Bhagānkura* (*ga-an*), *as*, m. the clitoris. — *Bhagādhāna* (*ga-ādh*), *as*, *ā*, *am*, bestowing matrimonial felicity, granting wedded bliss, (according to a Scholiast = *aśvayādhāyaka*). — *Bhagevita* (according to the Pada-pāṭha *bhage + arita*), *as*, *ā*, *am*, Ved. (perhaps) satisfied with good fortune, sated with prosperity. — *Bhageśa* (*ga-īśa*), *as*, m., Ved. the lord of fortune or prosperity.

*Bhaga-vat*, *ān*, *atī*, *at*, possessing fortune, fortunate, prosperous, happy (Ved.); glorious, illustrious, excellent; venerable, revered, sacred, divine, holy (as an epithet of gods, demigods, and other holy personages; frequently found in the voc. *bhagavan* [Ved. *bhagavas* and *bhagos*, see Vārttika II. to Pāp. VIII. 3, 1, Vopadeva III. 149, and see Pāp. VIII. 3, 17, where *bhagos*, like *aghos* and *bhos*, is said to drop the final *s* before all vowels and all soft consonants] as a respectful mode of address, and also similarly used in the Veda in the nom. with the 3rd sing. of the verb; with Buddhists *bhaga-vat* is respectfully prefixed to the titles of their sacred writings); (*ān*), m. 'the holy one,' 'the revered one,' a deity, a god; an epithet of Viṣṇu; of Śiva; of a Buddha; of a Bodhi-sattva; of a Jina; (*atī*), *f*. an epithet of Durgā; of Lakṣmī. — *Bhagavad-śāstra* (*bhagavat + śāstra*), *am*, n., N. of a section of the Vārāha-Purāṇa. — *Bhagavati-gītā*, *f*, N. of a poem. — *Bhagavati-dāsa*, *as*, m., N. of a man. — *Bhagavat-va*, *am*, n. the condition of Bhagavat, rank of Viṣṇu. — *Bhagavat-padi*, *f*. an epithet of the source of the Gangā (said to have sprung from an aperture made in the mound egg by the toe-nail of Viṣṇu while striding his celebrated three paces). — *Bhagavat-pādabhāṣaṇa* (*da-ābh*), *am*, n., N. of an artificial style of writing. — *Bhagavaty-anga*, *am*, n., N. of the fifth of the twelve sacred writings of the Jāinas. — *Bhagavat-sva-tantra-tā*, *f*, N. of a work maintaining that Kṛiṣṇa is supreme and uncontrolled in volition and authority. — *Bhagavad-arcana-prastāva*, *as*, m., N. of the seventy-third chapter of the Uttara-khaṇḍa or fifth part of the Padma-Purāṇa. — *Bhagavad-arcana-māhātmya*, *am*, n., N. of the seventy-eighth chapter of the Uttara-khaṇḍa or fifth part of the Padma-Purāṇa. — *Bhagavad-upanayana*, *am*, n., N. of the 100 and 101st chapters of the fourth part of the Brahma-vaivarta-Purāṇa. — *Bhagavad-gītā*, *f*. (*upaniṣad* being sometimes supplied, or in the fem. pl. *bhagavad-gītā upaniṣadas*); the mystical doctrine sung or declared by Bhagavat, i. e. Kṛiṣṇa; N. of a celebrated episode of the great epic poem called Mahā-bhārata, (it is really a comparatively modern philosophical poem interpolated in the Bṛiṣhma-parva and generally divided into eighteen chapters commencing at l. 830, or the twenty-fifth chapter of the

Bṛiṣhma-p., and ending at l. 1532; it is in the form of a dialogue between Kṛiṣṇa, acting as Arjuna's charioteer, and Arjuna himself, in which the Pantheism of the Vedānta with a tinge of the Sāṅkhya is combined with the later principle of *bhakti* or devotion to Kṛiṣṇa as the Supreme Being, Arjuna being therein admonished that the renunciation of the world ought not to involve the avoidance of action or the neglect of professional duties); (*am*), n. that which is sung or proclaimed by Kṛiṣṇa. — *Bhagavad-gītā-gūḍhārtha-dīpikā* (*gha-ar*), *f*, N. of a metrical commentary on the Bhagavad-gītā by Madhu-sūdana Sarasvatī. — *Bhagavad-gītā-bhāva-prakāśa*, *as*, m., N. of a metrical commentary on the Bhagavad-gītā by Sadānanda Vyāsa. — *Bhagavad-gītā-sārārtha-saṅgraha* (*ra-ar*), *as*, m., N. of a metrical commentary on the Bhagavad-gītā by Jaya-rāma Tarka-vāgīśa. — *Bhagavad-guṇa-varṇana*, *am*, n., N. of the fifty-seventh chapter of the fourth part of the Brahma-vaivarta-Purāṇa. — *Bhagavad-ārīśa*, *as*, *ī*, *am*, Ved. like the Supreme, resembling the Supreme. — *Bhagavad-druma*, *as*, m. 'Bhagavat's' (i. e. probably Buddha's) tree, (perhaps) a term applied to the sacred fig-tree. — *Bhagavad-bhakti-nirṇaya*, *as*, m., N. of an essay by Ananta-deva on faith and devotion. — *Bhagavad-bhakti-ratnāvalī*, *f*, N. of a work. — *Bhagavad-bhakti-rasāyana* (*sa-ay*), *am*, n., N. of a work by Madhu-sūdana Sarasvatī, consisting of memorial verses treating of faith and devotion, on the basis of the Bhāgavata-Purāṇa, accompanied by a prose exposition. — *Bhagavad-bhakti-vilāsa*, *as*, m., N. of a work. — *Bhagavad-bhāskara*, *as*, m., N. of a work on law by Nīla-kaṇṭha; [cf. *bhagavanta-bhāskara*]. — *Bhagavad-yuvanoḍgama* (*na-ud*), *as*, m., N. of the seventh chapter of the Kṛiṣṇa-kṛīḍita. — *Bhagavad-rāta*, *as*, m., N. of a man. — *Bhagavad-vīśeṣa*, *as*, m., N. of a man. — *Bhagavan-nanda-saṃvāda*, *as*, m., N. of the seventy-fourth to the seventy-ninth chapters of the Kṛiṣṇa-khaṇḍa or fourth part of the Brahma-vaivarta-Purāṇa. — *Bhagavan-nāma-kaumudī*, *f*, N. of a poetical treatise by Lakṣmīdharaśārya on the merit of repeating the name of the Deity. — *Bhagavannāma-kaumudī-prakāśa*, *as*, m., N. of a metrical commentary by Ananta-deva on the preceding work. — *Bhagavannāma-māhātmya-grantha-saṅgraha*, *as*, m., N. of the metrical composition by Raghunāthendra Yati on the merit of repeating the name of the Deity. — *Bhagavan-maya*, *as*, *ī*, *am*, wholly devoted to Viṣṇu or Kṛiṣṇa.

*Bhagavādīya*, *as*, m. a worshipper of Bhagavat, i. e. of Viṣṇu; [cf. *bhavadīya*].

*Bhagavanta* or *bhagavanta-deva*, *as*, m., N. of a prince, the son of Sāhi-deva and a patron of Nīla-kaṇṭha. — *Bhagavanta-bhāskara*, N. of a work; [cf. *bhagavad-bhāskara*].

*Bhagas*, *as*, n., Ved. = *bhaga*, q. v.

*Bhagin*, *ī*, *inī*, *ī*, prosperous, happy, fortunate; grand, splendid; (*ī*), m., N. of a commentator on the Amara-kośa, (in this sense an abbreviated form of *bhagīratha* below); (*inī*), *f*. a sister ('the happy or fortunate one'); a woman in general. — *Bhagī-tama*, *as*, *ā*, *am*, most prosperous; most splendid, finest, most perfect. — *Bhagīni-pati*, *is*, m. or *bhagīni-bhartṛi*, *tā*, m. a sister's husband. — *Bhagīni-suta*, *as*, m. a sister's son.

*Bhagīnikā*, *f*. a little sister.

*Bhagīnī*, *f*. See under *bhagin* above.

*Bhagīniya*, *as*, m. (probably) a sister's son.

*Bhagīratha*, *as*, m. (perhaps fr. *bhagin + ratha*), N. of an ancient king (son of Dilpa and great-grandson of Sagara, king of Ayodhyā; he brought down the sacred Gangā from heaven to earth by the aid of Śiva, who is fabled to have received the stream on his head; he then conducted this river to the ocean, in order to purify the ashes of his ancestors, the 60,000 sons of Sagara, who were reduced to ashes by Viṣṇu in the form of Kapila when they dug through the earth, then under his protection, in seeking to recover the sacrificial horse which had

been stolen from their father, see Rāmāyaṇa I. 36-44); N. of a commentator on the Amara-kośa and author of the metrical commentary Nyāya-līlavātibhāva-prakāśa; N. of an architect of recent date; of a mountain. — *Bhagīratha-prayātina*, *as*, m. 'Bhagīratha's labour,' a term for any Herculean effort or exertion. — *Bhagīratha-sutā*, *f*. 'daughter of Bhagīratha,' an epithet of Gangā or the Ganges. — *Bhagīrathopākhyaṇa* (*gha-up*), *am*, n., N. of the thirty-fifth chapter of the Vāsisṭha-rāmāyaṇa.

*Bhagos*. See *bhaga-vat*, col. 1.

*Bhagīnī*, *f*. = *bhagīnī*, a sister.

*Bhājaka*, *as*, m. an apportioner, distributor [cf. *dvāra-bh*]; one who serves or worships, a worshipper.

*Bhajat*, *an*, *antī*, *at*, apportioning, distributing, dividing; serving, honouring.

*Bhājana*, *am*, n. the act of sharing; possession; serving, service, adoring, adoration, worship, revering, reverence; the act of waiting or attending upon.

— *Bhājana-tā*, *f*. devotion, adoration. — *Bhājana-vārīka*, *as*, m. a particular official in a Buddhist monastery. — *Bhājānāmṛita* (*na-am*), *am*, n., N. of a work.

*Bhājāniya*, *as*, *ā*, *am*, to be loved; worthy of worship, to be adored, adorable, venerable; to be waited upon.

*Bhājāmāna*, *as*, *ā*, *am*, apportioning, dividing, sharing; enjoying, possessing; loving, honouring, courting; waiting on, serving; fitting, meet, appropriate; N. of various princes.

*Bhājī*, *is*, m., N. of a prince; (also read *bhājīn*, *bhājīna*).

*Bhājītavya*, *as*, *ā*, *am*, = *bhājāniya*.

*Bhājīn*, *ī*, m., N. of a preceptor.

*Bhājīnya*, *as*, *ā*, *am*, worthy of adoration, adorable.

*Bhājya*, *as*, *ā*, *am*, divisible, to be divided or shared; to be worshipped or adored, adorable.

*Bhājyamāna*, *as*, *ā*, *am*, being divided or shared; being worshipped or adored.

**भजयथ** *bhajeratha*, *as*, m., Ved. (according to the Pada-pāṭha *bhaje + aratha*), occurring in Rīg-veda X. 66, 2, (a doubtful word.)

**भञ्ज** 1. *bhañj*, cl. 10. P. *bhañjayati*, *-yitum*, to speak; to shine; [cf. Hib. *faighim*, 'I speak, talk'; *faighle*, *faighleadh*, 'words, talk, conversation'; *faigh*, 'a prophet.']

**भञ्ज** 2. *bhañj*, cl. 7. P. *bhanakti*, *ba-bhanaktum*, to break, fracture, break down, break to pieces, shatter, split; to break into, make a breach in (a fortress, with acc.); to interrupt, check, arrest, suspend, foil, frustrate; to disappoint: Pass. *bhājyate*, Aor. *abhañji*, *abhājī*, see Pāp. VI. 4, 33: Caus. *bhañjayati*, *-yitum*, Aor. *ababhañjat*: Desid. *bibhankshati*: Intens. *bambhājyate*, *bambhankti*; [perhaps the original form was *bhanaj*: cf. Gr. *βήνωμι*, *βήνωμι*, *βανή*, perhaps also *ἀβνωμι*: Lat. *frang-o*: Goth. *brak*, *ga-brika*, *ga-brak*, *ga-brakum*, *brik-an*: Angl. Sax. *brak-an*, *brec-an*: Lettish *braks*, 'fragile': Hib. *brisim*, 'I break, dismember, disunite': Brit. 'fractio'; *breadach*, 'broken.']

2. *bhaktvā*, ind. having broken; (a less common form than *bhanktvā*, q. v. For *i*. *bhaktvā* see p. 695, col. 3.)

*Bhagna*, *as*, *ā*, *am*, broken, broken down, broken to pieces, knocked to pieces, shattered, shivered, torn; broken into; routed, defeated, conquered, vanquished; marred, impaired, demolished, destroyed; interrupted, checked, arrested, suspended, foiled, frustrated; disappointed; (*am*), n. fracture of the leg. — *Bhagna-krama*, *am*, n. the breaking of grammatical order, violation of grammatical construction. — *Bhagna-śeṣta*, *as*, *ā*, *am*, broken in effort, disappointed, defeated. — *Bhagna-jānu*, *us*, *us*, n. broken-knee, having a fractured leg. — *Bhagna-tāla*, N. of a particular air (in music). — *Bhagna-*

*danshra*, as, ā, am, 'broken-tusked,' having the tusks or fangs broken. — *Bhagna-danta*, as, ā, am, 'broken-teethed,' one whose teeth are broken. — *Bhagna-darpa*, as, ā, am, one whose pride is broken, crest-fallen, humbled, humiliated. — *Bhagna-nidra*, as, ā, am, one whose sleep is broken, roused from sleep. — *Bhagna-pādarksha* (°da-rik°), am, n. a collective epithet of six Nakshatras (viz. Punarvasu, Uttarāshādhā, Kṛitika, Uttara-Phalgunī, Pīrva-Bhādrapadā, and Viśākhā, which six Nakshatras are sometimes called Pushkarāh). — *Bhagna-pārsva*, as, ā, am, suffering from pain in the sides, having a pain in the side. — *Bhagna-prishṭha*, as, ā, am, 'broken-backed,' having a broken or bent back; coming before or in front of (?). — *Bhagna-prakrama*, as, m. broken or interrupted order, disorder, confusion; want of method or arrangement in composition; [cf. *bhagna-krama*.] — *Bhagna-prakrama-tā*, f. 'broken arrangement,' (in rhetoric) N. of a particular fault in diction, the use of a word which does not correspond to one used before. — *Bhagna-pratijñā*, as, ā, am, one who has broken a promise. — *Bhagna-bāhu*, us, us, u, broken-armed. — *Bhagna-bhāṇḍa*, as, ā, am, one who has broken an earthenware pot or a number of pots and pans. — *Bhagna-manas*, ās, ās, as, 'broken-hearted,' having a broken heart, discouraged, disappointed. — *Bhagna-manoratha*, as, ā, am, one whose wishes are disappointed, frustrated or disappointed in expectation. — *Bhagna-māna*, as, ā, am, one whose honour is tarnished, disgraced, dishonoured. — *Bhagna-vishāṇaka*, as, ā, am, 'broken-horned,' having broken horns or tusks. — *Bhagna-vrata*, as, ā, am, one who has broken a vow, faithless to vows. — *Bhagna-śakti*, ts, is, i, one whose strength is broken, shattered in strength. — *Bhagna-śringa*, as, ā or ī, am, 'broken-horned,' having broken horns. — *Bhagna-sankalpa*, as, ā, am, one whose designs are foiled or whose plans are frustrated. — *Bhagna-sandhika*, am, n. buttermilk (= *ghola*). — *Bhagnātman* (°na-āt°), ā, m. 'broken-bodied,' an epithet of the Moon (as having been cut in two pieces by the trident of Śiva for violating the wife of Bṛihaspati). — *Bhagnāpad* (°na-āp°), t, l, t, one who has overcome misfortune, one who has conquered calamity. — *Bhagnāśu* (°na-ās°), as, ā, am, one whose hopes or expectations are broken, disappointed in expectation, discouraged. — *Bhagnot-sāha* (°na-ut°), as, ā, am, one whose energy is impaired, broken in energy. — *Bhagnodyama* (°na-ud°), as, ā, am, one whose efforts are frustrated, baffled in one's endeavours, frustrated. — *Bhagnoru-daṇḍa* (°na-uru-), as, ā, am, 'broken-thighed,' having the bone of the thigh fractured.

*Bhankli*, is, f. breaking, fracture.

*Bhanktri*, tā, trī, trī, one who breaks, breaking, a breaker.

*Bhanktvā*, ind. having broken, having broken into.

*Bhanga*, as, m. breaking, splitting, shattering, breaking down, breaking up; a break, breach; fracture [cf. *asthi-bh°*]; chasm, fissure, division; breaking up, the being broken up; breaking to pieces, separation, analysis, taking to pieces; a piece broken off, detached portion, fragment [cf. *mṛṅgāla-bh°*]; falling to pieces, fall, downfall, ruin, destruction; decay (e.g. *kṣhaṇa-bh°*), momentary decay; with Buddhists, the constant decay taking place in the universe, constant flux or change; defeat, overthrow (opposed to *jaya*), discomfort; interruption, stoppage, impediment, suspension, non-performance [cf. *danda-bh°*]; frustration, disappointment; rejection, refusal [cf. *pranaya-bh°*]; humiliation; derogation, abatement; taking to flight, flight; going, motion; panic, fear; bowing, bending, stretching (e.g. *gātra-bh°*, the bending or stretching of the limbs); knitting (the brow); a bend, fold (of a garment); a wave; paralysis, palsy, disease; fraud, deceit, falsehood; a water-course, canal; hemp; N. of a Nāga; = *bhanga*, a tortuous course, roundabout mode of acting or speaking; (Ved.) an epithet of Soma,

(according to Sāy. *bhājyate grāvabhī*, or *satrū-ṇām bhājakah*); (ā), f. hemp (Cannabis Sativa); the plant Convolvulus Turpethum; an intoxicating beverage prepared from the hemp plant; [cf. Gr. ἀγή; Lith. *bangā*, 'a wave, flood.']; — *Bhanga-kāra*, as, ī, am, causing a breach, making a fissure; (as), m., N. of a son of A-vikshit; of a son of Sattra-jit. — *Bhanga-kāra*, as, m., N. of a man. — *Bhanga-naya*, as, m. removal of obstacles, removing a difficulty in argument or reasoning. — *Bhanga-bhāj*, k, k, k, experiencing a fracture, being broken. — *Bhanga-vāsā*, f. turmeric. — *Bhanga-śravas*, ās, m., N. of a man; [cf. *bhanga-śravas*.] — *Bhanga-sārtha*, as, ā, am, deceitful, fraudulent, dishonest. — *Bhanga-kaṭa*, am, n. the pollen of hemp. — *Bhanga-sura* (°ga-as°), as, m., see *bhāṅgāsuri*. — *Bhanga-svana*, as, m., N. of a Rājarsihi.

*Bhangi*, is, or *bhāṅgi*, f. breaking, fracture, breach, division; bending; incurvation; undulation; a wave; a crooked path, tortuous course; current; a roundabout mode of acting or speaking, circumlocution; irony, wit, repartee; mere appearance or semblance, pretext, disguise, trick, fraud, deception; modesty; a step; an interval. — *Bhāṅgi-mat*, ān, atī, at, possessing waves or undulations, wavy, crisp, curled. — *Bhāṅgi-bhakti*, is, f. division or separation into (a series of) waves or wave-like steps.

*Bhāṅgin*, ī, inī, i, fragile, transient, transitory, perishable; (in law) defeated or cast in a suit. — *Bhāṅgi-bhāva*, as, m. the state of being bent, frowning aspect.

*Bhāṅgiman*, ā, m. fracture, separation, breach; incurvation, curliness; perversity, foolishness; disguise, deceit; irony, wit, repartee.

*Bhāṅgila*, am, n. defect in the organs of sense. — *Bhāṅgura*, as, ā, am, apt to break, fragile, brittle; frail, transient, transitory, evanescent, of short duration, perishable; changeable, changeful, variable; crooked, bent, wrinkled; curved, curled, crisped; fraudulent, crafty, dishonest; (as), m. a bend or reach of a river, the elbow of a river; (ā), f., N. of two plants (= *ati-vishā*, *prītyangu*). — *Bhāṅgura-tā*, f. fragility, transitoriness. — *Bhāṅgura-nisṭhaya*, as, ā, am, forming changeable resolutions, vacillating. — *Bhāṅgura-vāt*, ān, atī, at, Ved. (perhaps) intriguing, crafty, treacherous.

*Bhāṅguraya*, Nom. P. *bhāṅgurayati*, -yitum, to break to pieces, destroy; to crisp, curl (trans.).

*Bhāṅgya*, as, ā, am, to be broken, fit to be broken, breakable; (am), n., scil. *kshetra*, a field of hemp. — *Bhāṅgya-śravas*, ās, m., N. of a man; [cf. *bhāṅga-śravas*.]

*Bhāṅjaka*, as, ikā, am, one who breaks, breaking, a breaker; what breaks or severs, what divides or destroys; (ikā), f. breaking, (in comps. affixed to the names of plants to denote particular games, cf. *uddālaka-pushpa-bh°*, *sāla-bh°*).

*Bhāṅjat*, an, atī, at, breaking, breaking up, destroying.

*Bhāṅjana*, as, ī, am, one who breaks, breaking, a breaker, destroyer; one who checks or arrests, one who frustrates or brings to nought; causing violent pain; (as), m. falling to pieces or decay of the teeth; (am), n. the act of breaking, destroying, demolishing, shattering; routing; paining, afflicting; interrupting, checking, arresting, frustrating; removing, dispelling (a doubt, difficulty, &c.). — *Bhāṅjana-giri*, ts, m., N. of a mountain.

*Bhāṅjanaka*, as, m. a particular disease of the mouth, contortion of the lips and decay of the teeth.

*Bhāṅjaru*, us, m. a tree growing near a temple.

*Bhāṅjā*, f. a N. of Durgā.

*Bhāṅjī*, ī, inī, i, breaking, removing, dispelling; [cf. *maṭa-bh°*].

*Bhāṅjī* in *sāta-bh°*, q. v.

भञ्जपत्रिका *bhāṅjipatrikā*, f. the plant *Salvinia Cucullata*; [cf. *phaiṅjipatrikā*.]

भट्ट *bhaṭ*, cl. I. P. *bhaṭati*, *bhaṭitum*, to hire; to nourish, foster, cherish, maintain; cl. 10. P. *bhaṭayati*, -yitum, to speak, converse; Caus. *bhaṭayati*, -yitum, to hire.

*Bhaṭa*, as, m. (probably connected with *bhṛta*, q. v.), a mercenary, hired soldier, soldier in general, warrior, combatant; N. of a particular degraded tribe [cf. *bhaṭta*, *bhaṭa*, *bhaṅḍa*]; an outcast, barbarian; a demon; N. of a person (perhaps of a Nāga-rāja); (ā), f. coloquintida. — *Bhaṭa-bhaṭa-mātri-tīrtha*, am, n., N. of a Tīrtha. — *Bhaṭārka* (°ta-ar°), as, m., N. of the founder of the Valabhī dynasty.

भट्टभाय *bhaṭabhaṭāya* (an onomatopoeic word), Nom. A. *bhaṭabhaṭāyate*, &c., to make a gurgling sound, gurgle.

भट्टिल *bhaṭilra*, as, ā, am, roasted on a spit.

भट्टला *bhaṭkalā*, f., N. of a Tīrtha.

भट्ट *bhaṭta*, as, m. (probably connected with *bhartṛi*, q. v.), lord, my lord (as a title of respect by which a prince is addressed); a title affixed to the names of learned Brāhmins (the proper name being sometimes omitted, e.g. *Bhaṭta = Kumārila-bhaṭta*, a respectful designation of Kumārila; cf. *ārya-bh°*, *kedāra-bh°*, *govinda-bh°*); any learned man, doctor or philosopher; a title applied to the son of a Brāhman; best, excellent; an authority (?); an enemy (?); N. of a particular mixed caste of hereditary panegyrist, a bard, encomiast; in Rāmāyaṇa I. 12, 11, incorrectly for *bhaṭa*, q. v.; (ā), f., N. of an enchantment. — *Bhaṭta-kārikā*, ās, f. pl., N. of particular Kārikās. — *Bhaṭta-kedāra*, as, m. = *kedāra-bhaṭta*, q. v. — *Bhaṭta-dīvākara*, N. of a man; [cf. *dīvā-kara*.] — *Bhaṭta-dīpikā*, f., N. of a work (= *bhāṭta-dīpikā*, q. v.). — *Bhaṭta-nū-yaka*, as, m., N. of a poet; of a rhetorician. — *Bhaṭta-nārāyaṇa*, as, m., N. of various men. — *Bhaṭta-paddhati*, is, f., N. of a work. — *Bhaṭta-pāda*, ās, m. pl. 'the feet of Bhaṭta,' the venerable Kumārila; [cf. *pāda*.] — *Bhaṭta-prayāga*, as, m. 'the chief place of sacrifice,' the spot where the Yamunā falls into the Gangā. — *Bhaṭta-phalguṇa*, see *phalguṇa*. — *Bhaṭta-balabhadra*, as, m., N. of the author of a commentary on the Brahma-siddhānta; of the author of a logical treatise; [cf. *balabhadra*.] — *Bhaṭta-bijaya*, as, m., N. of a poet. — *Bhaṭta-bhāskara-misra*, as, m., N. of a commentator. — *Bhaṭta-madana*, as, m., N. of an author; [cf. *madana*.] — *Bhaṭta-malla*, as, m., N. of a grammarian. — *Bhaṭta-yaśas*, ās, m., N. of a poet. — *Bhaṭta-vārtika*, N. of a work. — *Bhaṭta-viśveśvara* (°va-iś°), as, m., N. of a man. — *Bhaṭta-sankara* = *bhaṭta-śrī-sankara*, q. v. — *Bhaṭta-sīva*, as, m., N. of a philosopher mentioned in the Sankara-vijaya. — *Bhaṭta-śrī-sankara*, as, m., N. of an astronomer. — *Bhaṭta-someśvara* (°ma-iś°), as, m., N. of an author mentioned in Kamalākara-bhaṭta's Sūdra-dharma-tattva. — *Bhaṭta-svāmin*, ī, m., N. of a poet mentioned in the Sārngadhara-paddhati. — *Bhaṭtācārya* (°ta-āc°), as, m. a title given to a learned Brāhman or any great teacher or celebrated instructor, (especially, according to the Śabda-kalpa-druma) one versed in the doctrine of Tūtāta and Udayanācārya; a great doctor or philosopher; a frequent designation of Kumārila-bhaṭta [cf. *bhaṭta*]; N. of a pupil of Sankarācārya. — *Bhaṭtācārya-śūdamani*, is, m., N. of an author. — *Bhaṭtācārya-satāvadhāna*, as, m. an epithet of Rāghavendra. — *Bhaṭtāṅkara* (°ta-āṅ°), as, m., N. of a metrical commentary by Ananta-bhaṭta on the Mīmāṃsā-nīyaya-prakāśa or Āpadevī. — *Bhaṭ-foṭpala* (°ta-ut°), as, m., N. of a Scholiast of the tenth century who wrote a commentary on the works of Varāha-mihira. — *Bhaṭtopama* (°ta-up°), as, m., N. of a learned Buddhist.

*Bhaṭtāra*, as, m. noble lord (affixed as an honourable title or distinction to proper names); (as, ā, am), worshipful, reverend, entitled to homage or

respect; [cf. *dīha*.] — *Bhaṭṭāra-haricandra*, *as*, m., N. of an author.

*Bhaṭṭāraka*, *as*, *ikā*, *am*, venerable, respectable, entitled to reverence or to homage; (*as*), m. a sage, a Muni or saint; noble lord, an epithet of gods and of great and learned men (especially applied to Buddhist teachers); (in dramatic language) a king; the sun; Ardea Niveca?; (*ikā*), f. a noble lady, a goddess, tutelary deity; [cf. *jaya-bhaṭṭārīkā*.] — *Bhaṭṭāraka-vāra*, *as*, m. 'day of the great lord, i. e. of the sun,' Sunday.

*Bhaṭṭi*, *is*, m., N. of the author of the epic poem described below. — *Bhaṭṭi-kārya*, *am*, n. 'the poem of Bhaṭṭi,' N. of an artificial epic poem by Bhaṭṭi (celebrating the exploits of Rāma and illustrating Sanskrit grammar by the systematic application of all possible forms and constructions; cf. *bharṭi-hari*).

*Bhaṭṭika*, *as*, m., N. of the mythical progenitor of copyists (son of Citra-gupta and grandson of Brahma).

*Bhaṭṭinī*, *f*. (a Prākṛit feminine fr. *bharṭri*, perhaps adopted into Sanskrit from its resemblance to *patnī*), a woman of high rank, a queen (but one not crowned or consecrated like the Devi); the wife of a Brāhman.

*Bhaṭṭiya*, *as*, *ā*, *am*, relating to Bhaṭṭa, i. e. to Ārya-bhaṭṭa. — *Bhaṭṭiya-dīpikā*, *f*., N. of a commentary on Ārya-bhaṭṭa's explanation of the Śūrya-siddhānta.

*Bhaṭṭoji*, *is*, m., N. of a grammarian, author of the Siddhānta-kaumudī. — *Bhaṭṭoji-dīkshita* or *bhaṭṭoji-bhaṭṭa*, *as*, m. = *bhaṭṭoji*.

**भड** *bhaḍa*, *as*, m., N. of a particular mixed caste; (also read *bhaḍā*). — *Bhaḍa-harimātri-tīrtha*, *am*, n., N. of a Tīrtha.

**भडित** *bhaḍita*, *as*, m., N. of a man; (*ās*), m. pl., N. of his descendants.

**भडिल** *bhaḍila*, *as*, m. an attendant, servant; a hero; N. of a man; (*ās*), m. pl., N. of his descendants.

**भण** *bhaṇ* (perhaps a Prākṛit form connected with *ri. bhāṣh*), cl. 1. P. *bhaṇāti*, *baḥṇā* (2nd sing. *baḥṇāṭha*), *abhāṇit*, *bhaṇitum*, to sound; to utter an articulate sound, speak, say; to call, name: Caus. *bhaṇayati*, *-yitum*, Aor. *abibhaṇat*, *ababhānat*.

*Bhaṇa* in *dur-bhaṇa*, *as*, *ā*, *am*, difficult to be told or mentioned.

*Bhaṇana*, *as*, *ī*, *am*, speaking, announcing, proclaiming.

*Bhaṇāniya*, *as*, *ā*, *am*, to be told or said.

*Bhaṇāta*, *as*, *ā*, *am*, sounded, uttered, spoken, said; (*am*), n. talking, talk, conversation.

*Bhaṇāti*, *is*, *f*. speech, talking, talk, discourse; (incorrectly *bhaṇāti*.)

*Bhaṇātri*, *tā*, *trī*, *trī*, a speaker, speaking, talking.

*Bhaṇāvā*, *ind*. having spoken, having said.

**भराट** *bhaṭ*, cl. 10. P. *bhaṭayati*, *-yitum*, to deceive.

**भराटाकी** *bhaṭāki*, *f*. the plant *Solanum Melongena*; (also read *bhaṭāki*.)

**भराटक** *bhaṭuka*, *as*, m. the plant *Calosanthos Indica*; (also read *bhaṭuka*.)

**भराड** *bhaḍ*, cl. 1. A. *bhaḍate*, *bhaḍitum*, to chide, upbraid, reprove; to deride, mimic; to jest; to speak; cl. 10. and 1. P. *bhaḍayati*, *bhaḍatt*, to be fortunate; to render fortunate, prosper (trans.); to do an auspicious act.

*Bhaḍa*, *as*, m. a jester, buffoon, actor, mime, mimic; N. of a particular mixed caste [cf. *bhaḍā*]; (*ā*), *f*. in *sveta-bhṛ*, q. v. — *Bhaḍa-tapasvin*, *ī*, m. a hypocritical ascetic. — *Bhaḍa-hāsinī*, *f*. a harlot, prostitute.

*Bhaḍāka*, *as*, m. a water wag-tail.

*Bhaḍāna*, *am*, n. armour, mail; war, battle; evil, wickedness, mischief.

*Bhaḍāra*, *as*, m. a particular kind of combat (= *kalaha-vīśha*).

*Bhaḍāki*. See *bhaṭāki*.

*Bhaḍikā*, *f*. = *bhaḍī*, q. v.

*Bhaḍi-jangha*, *as*, m., N. of a man.

*Bhaḍīta*, *as*, m., N. of a man; (*ās*), m. pl., N. of his descendants.

*Bhaḍīn*, *ī*, m., N. of a man.

*Bhaḍīra*, *as*, m. = *bhaḍīla*, *Mimosa Seeressa*; (*ī*), *f*. = *bhaḍī*, q. v.

*Bhaḍīla*, *as*, *ā*, *am*, fortunate, happy, prosperous, auspicious; (*as*), m. fortune, welfare; a messenger; an artizan, workman; the plant *Mimosa Seeressa* (= *śīrisha*); N. of a man; (*ās*), m. pl., N. of his descendants.

*Bhaḍī*, *f*. the plant *Rubia Munjista* (= *maijishīhā*). — *Bhaḍī-pushpa-nikāsa*, *as*, *ā*, *am*, resembling the flowers of *Rubia Munjista*.

*Bhaḍītākī* = *bhaḍī* above.

*Bhaḍīra*, *as*, m. *Amaranthus Polygonoides*; *Mimosa Seeressa*; N. of a lofty *Nyagrodha* tree upon the Go-varadhana mountain; (*ī*), *f*. = *bhaḍī*, q. v. — *Bhaḍīra-latikā*, *f*. = *bhaḍī*, q. v.

*Bhaḍīla*, *as*, m. = *bhaḍī*, q. v.

*Bhaḍūka*, *as*, m. the plant *Calosanthos Indica*; (also written *bhaḍūka*; cf. *bhaṭuka*.)

*Bhaḍūka*, *as*, m. the plant *Calosanthos Indica*; a kind of fish.

**भदन्त** *bhadanta*, *bhadāka*. See under *rt. bhand* below.

**भद्र** *bhadra*. See under *rt. bhand* below.

**भन्** *bhan* (a various reading for *rt. bhan*), cl. 1. P. *bhanati*, *bhanitum*, Ved. to sound, resound; to cry aloud, shout.

**भनन्दन** *bhanandana*, *as*, m., N. of a man; (wrongly for *bhalandana*.)

**भन्द** *bhand* or *bhad*, cl. 1. A. *bhandate*, *bhanditum*, Ved. to be greeted with praise, be hailed with acclamations, receive applause; to be fortunate or prosperous; to be excellent; to be glad; to exhilarate; to shine; to make fortunate, to honour, worship: Caus. *bhandayati*, *-yitum*, to cause to prosper.

*Bhadanta*, *as*, m. (said to be fr. *rt. bhaṇḍ*, col. 1), a term of respect applied to a Buddhist; a Buddhist mendicant. — *Bhadanta-gopa-deva* and *Bhadanti-goshaka* or *bhadanta-goshaka*, *as*, m., N. of two Buddhist teachers. — *Bhadanta-jīnāvarman*, *ā*, m., N. of a poet. — *Bhadanta-dharma-trāta* and *bhadanta-rāma*, *as*, m., N. of two Buddhist teachers. — *Bhadanta-varman*, *ā*, m., N. of a poet. — *Bhadanta-śrī-lābha*, *as*, m., N. of a Buddhist teacher (also called *Śrī-lābha*).

*Bhadāka*, *as*, m. (said to be fr. *rt. bhand*), fortune, prosperity; (*as*, *ā*, *am*), auspicious.

*Bhadra*, *as*, *ā*, *am*, good, well, prosperous, happy, auspicious (e. g. *bhadrā diś*, the auspicious quarter, the south); favourable, propitious, gracious, kind, friendly, benevolent, pious, excellent, (*bhadro nṛpatiḥ*, a good or gracious king; often used in voc. sing. m. *bhadra* as a familiar mode of address, in the sense of 'my good sir,' 'my dear fellow;' and in voc. sing. f. *bhadre*, 'my good lady,' 'my dear madam'); pleasant, enjoyable, desirable, laudable, commendable; lovely, beautiful; beloved, dear; specious, plausible, hypocritical, any hypocrite or impostor, (according to Kullūka on *Manu* IX. 258 = *kalyāṇācāra-pracēhanna-pāpa*); (*am*), n. prosperity, happiness, welfare, good fortune, fortune, (*bhadrānī*, n. pl. = *bhadram*, good fortune; *bhadram a-vyāhatam*, uninterrupted happiness or prosperity; *bhadraṃ tc*, prosperity to thee! *bhadram vaḥ*, happiness to you! may it be well with you! frequently mere forms politely used in conversation, and sometimes equivalent to our expressions 'if you please,' 'with all deference or respect for you,' &c.); gold; iron, steel; a fragrant grass, *Cyperus Rotundus* [cf. *bhadra-musta*]; a particular

posture in sitting (= *bhadrāsana*); N. of the seventh of the eleven astronomical periods called *Karapas*; of various *Sāmans*; (*as*), m. a bullock; a term applied to a particular kind of elephant; N. of one of the elephants which support the world; a water wag-tail [cf. *bhadra-nāman*]; a heap, multitude (?); *Nauclea Cadamba*; *Tithymalus Antiquorum*; an epithet of *Siva*; N. of one of the twelve sons of *Viṣṇu* and one of the *Tushita* deities in the *Śvāyambhava Manv-antara*; (with *Jainas*) N. of the third of the nine white *Balas*; N. of a son of *Vasudeva* and *Pauravī*; of a son of *Vasu-deva* and *Devakī*; of a son of *Upacāru-mat*; of an actor; of a friend of *Bāṇa*; of a son of *Kṛishṇa*; an epithet of mount *Meru*; (with *Buddhists*) N. of a particular world; (*ās*), m. pl., N. of a class of divinities under the third *Manu*; N. of a people; (*ā*), *f*. a cow; N. of various plants (= *kṛishṇā*, *anantā*, *rāsnā*, *pra-sāriṇī*, *jīvantī*, *aparājītā*, *nīlī*, *balā*, *sāmī*, *vacā*, *dantī*, *haridrā*, *sveta-dūrṣā*, *kāśmārī*, *sāricā-vīśha*, *kākoḍumbarikā*); *Gmelina Arborea*; a kind of metre, the first and third lines of which are — — — — —, and the second and fourth — — — — — &c.; N. of the second, seventh, and twelfth days of the lunar fortnight; of a goddess; of a Buddhist woman; of *Dākshāyaṇī* in *Bhadreśvara*; of a *Vidyā-dhārī*; of a daughter of *Surabhi*; of a wife of *Vasu-deva*; of the wife of *Vaiśravaṇa*; of a daughter of *Soma* and wife of *Utathya*; of a daughter of *Raudrāśva* and the *Apsaras Ghṛitācī*; of a *Kākshvatī* and wife of *Vyushitāśva*; of a daughter of *Meru* and wife of *Bhadreśva*; of a daughter of *Śruta-kīrtī* and wife of *Kṛishṇa*; of various rivers; of a river described as rising on the northern summit of *Meru* and flowing through *Uttara-kuru* into the northern ocean; the celestial *Ganges*; *bhadram*, *bhadrayā*, *bhadrebhis*, *ind*, Ved. auspiciously, favourably, propitiously, happily, well, rightly; [cf. *Lat. fastus* for *fid-tus*, *fastigium*, *fastidium*, *fastivus*: *Goth. bats*, *bat-iza*, 'better'; *bat-ista*, 'best'; *Angl. Sax. bet*: *Old Germ. baz*, 'better'; *beziro*, *bezisto*, 'best'; *Goth. ga-bat-non*, *bot-a*, *bat-jan*: *Angl. Sax. bōt*: *Hib. feodhas*, 'better'; *badhuch*, 'famous'; perhaps *maith*: *Cambro-Brit. mad*, 'good.']. — *Bhadra-kaṇṭha*, *as*, m. the plant *Asteracantha Longifolia*. — *Bhadra-kanyā*, *f*., N. of the mother of *Maudgalyāyana*. — *Bhadra-kapila*, *as*, m. an epithet of *Siva*; [cf. *bhadra* and *kapila*.] — *Bhadra-karpikā*, *f*., N. of *Dākshāyaṇī* in *Gokarṇa*. — *Bhadra-karmestara* ('*ṇya-īś*'), N. of a sacred bathing-place. — *Bhadra-kalpa*, *as*, m. (with *Buddhists*) 'the good or beautiful *Kalpa*,' N. of the present age; of a *Sūtra* work. — *Bhadrahalpika*, *as*, m., N. of a *Bodhi-sattva*. — *Bhadra-kāra*, *as*, m., N. of a son of *Kṛishṇa*; (*ā*), m. pl., N. of a people. — *Bhadra-kāraka*, *as*, *ikā*, *am*, causing prosperity or welfare, propitious, prosperous. — *Bhadra-kālī*, *f*., N. of a goddess; (in the later mythology) a form of *Durgā* [cf. *Manu* III. 89]; N. of one of the *Māris* attending on *Skanda*; a species of plant (= *gandholi*); N. of a village on the right bank of the *Ganges*. — *Bhadra-kālī-kavāca*, *am*, n., N. of the thirty-seventh chapter of the *Gaṇeśa-khaṇḍa* or third part of the *Brahma-vaivarta-Purāna*. — *Bhadra-kālī-pūjā-yātra*, *am*, n., N. of a mystical diagram mentioned in *Kṛishṇānanda's Tantra-sāra*. — *Bhadra-kālī-manu*, *us*, m., N. of the ninth chapter of the *Phet-kāriṅgī-tantra*. — *Bhadra-kālī-mantra*, *ā*, m. pl., N. of a chapter of the *Taotra-sāra*. — *Bhadra-kāśī*, *f*. = *bhadra-mustā*, q. v. — *Bhadra-kāshṭha*, *am*, n. the wood of *Pinus Deodora* or of *Pinus Longifolia*. — *Bhadra-kumbha*, *as*, m. 'auspicious jar,' a golden jar filled with water from a holy place or from the *Ganges* (used especially at the consecration of a king). — *Bhadra-kṛit*, *t*, *t*, *t*, Ved. causing prosperity or welfare; (with *Jainas*) N. of the twenty-fourth *Arhat* of the future *Ut-sarpiṇī*. — *Bhadra-gaṇita*, *am*, n. the construction of magical squares or diagrams. — *Bhadra-gandhikā*, *f*. the plant *Cyperus Rotundus* (= *mustaka*); the creeping plant *Asclepias Pseu-*

dosarsa. — *Bhadra-gaura*, as, m., N. of a mountain. — *Bhadra-ghaṭa* or *bhadra-ghaṭaka*, as, m. a vessel from which a lottery is drawn. — *Bhadra-kara*, as, ī, am, auspicious, propitious, causing prosperity or happiness; (as), m., N. of a person; (am), n., N. of a town in Vidarbha. — *Bhadra-karaṇa*, as, ī, am, causing prosperity or happiness, prosperous. — *Bhadra-śāru*, us, m., N. of a son of Kṛishṇa. — *Bhadra-śūda*, as, m. the plant Euphorbia Tirucalli. — *Bhadra-śa*, as, m. the plant Wrightia Antidysenterica. — *Bhadra-jaya*, as, m., N. of a man. — *Bhadra-jāni*, is, is, ī, Ved. having a beautiful wife. — *Bhadra-tara*, as, ā, am, more prosperous, happier; better. — *Bhadra-taruṇī*, f. the plant *Trapa Bispinosa* (= *kubjaka*). — *Bhadra-tā*, f. or *bhadra-tva*, am, n. honesty, probity; prosperity, good fortune. — *Bhadra-tungga*, N. of a sacred bathing-place. — *Bhadra-turaga*, am, n., N. of a Varsha. — *Bhadra-danta*, as, m., N. of an elephant. — *Bhadra-dantikā*, f. a species of Croton. — *Bhadra-dāru*, us, u, m. n. a sort of pine, *Pinus Deodora*; *Pinus Longifolia*. — *Bhadradārv-ādika*, as, m. a class of thirty-nine medicinal plants and substances. — *Bhadra-deha*, as, m., N. of a son of Kṛishṇa. — *Bhadra-dvīpa*, as, m., N. of an island. — *Bhadra-nāman*, ā, m. the wood-pecker; the water wag-tail; [cf. *bhadra*.] — *Bhadra-nāmikā*, f. a species of plant (= *trayamāṇā*). — *Bhadra-nidhi*, is, m. 'treasure of fortune,' a term applied to a costly vessel offered to Vishnu. — *Bhadrapada*, am, n. a kind of metre; (ā), f., N. of the third and fourth lunar asterisms (= *proshṭha-pada*; cf. *nakshatra*). — *Bhadrapādā-yoga*, as, m., N. of the twenty-eighth chapter of Bhaṭṭopāla's commentary on Varāha-mihira's *Bṛihat-saṃhitā*. — *Bhadra-parṇā*, f. the shrub *Pæderia Foetida*. — *Bhadra-parṇī*, f. the tree *Gmelina Arborea*; the shrub *Pæderia Foetida*. — *Bhadrapāda*, as, ī, am, born under the Nakshatra *Bhadra-pādā*. — *Bhadrapāla*, as, m., N. of a Bodhi-sattva. — *Bhadra-pīṭha*, am, n. a beautiful chair, splendid seat, throne; a kind of winged insect, (perhaps incorrectly for a form *bhadra-kūṭa*). — *Bhadra-pura*, am, n., N. of a city; [cf. *bhadra-nagara*.] — *Bhadra-balana*, as, m. = *bala-bhadra*, N. of the elder brother of Kṛishṇa. — *Bhadra-balā*, f. the shrub *Pæderia Foetida*; *Sida Cordifolia* (= *balā*). — *Bhadra-bāhu*, us, m., N. of a son of Vasu-deva by Rohiṇī (Paurāvi); of a king of Magadha; (with Jains) N. of one of the six Sruta-kevalins; of the author of certain Kalpa-sūtras; of the author of the *Jātakambho-nidhi* (ūś), f., N. of a woman. — *Bhadrabāhu-sāstra*, am, n., N. of a work mentioned in Nārāyaṇa's *Prasānārṇava*. — *Bhadrabāhu-svāmin*, ī, m., N. of an author mentioned in Cāritra-siṅha-gaṇī's *Shaddarśana-vṛitti*. — *Bhadra-bhūja*, as, ā, am, 'auspicious-armed,' whose arms confer prosperity. — *Bhadra-bhūshañī*, f., N. of a deity. — *Bhadra-manas*, ās, f., N. of the mother of the elephant Airāvata; [cf. *bhadra-reṇu*.] — *Bhadra-manda*, as, m. epithet of a particular kind of elephant; (also read *bhadra-mandra*; cf. *bhadra, manda, mandra*). — *Bhadramandramṛiga*, as, m. epithet of a particular kind of elephant. — *Bhadra-mallikā*, f. a species of plant, *Cucumis Madraspatanus* (= *gavāṅkshī*). — *Bhadra-mātrī*, tā, f. a good or beautiful mother. — *Bhadra-mukha*, as, ī, am, one whose face (i. e. whose look) confers prosperity; (as), m., N. of a Nāga. — *Bhadra-muvija*, as, m. a plant akin to *Saccharum Sara*. — *Bhadra-musta* or *bhadra-mustā*, f. a variety of *Cyperus*. — *Bhadramustaka*, as, m. = *bhadra-musta* — *Bhadra-mṛiga*, as, m. epithet of a particular kind of elephant. — *Bhadra-yava*, am, n. the seed of *Wrightia Antidysenterica* (= *indra-yava*). — *Bhadra-yāna*, as, m., N. of a man; (commonly written *bhadra-yāna*) — *Bhadra-yāniya*, ās, m. pl., N. of the school founded by *Bhadra-yāna*; (commonly written *bhadra-yāniya*). — *Bhadra-yoga*, as, m., N. of a subdivision of the *Purāna-sarvasva*; of an astrological Yoga. — *Bhadra-ratha*, as, m., N. of a king. — *Bhadra-ruṅī*, is,

m., N. of a man. — *Bhadra-rūpā*, f., N. of a woman. — *Bhadra-reṇu*, us, m., N. of Indra's elephant; (also read *bhadra-veṇu*; cf. *bhadra-manas*.) — *Bhadra-rohiṇī*, f. a species of plant. — *Bhadra-vaṭa*, as, m. 'the auspicious or beautiful fig-tree,' N. of a place. — *Bhadra-vaṭ*, ān, atī, at, fraught with good, auspicious; (atī), f. a wanton, courtesan (? Ved.); the tree *Gmelina Arborea*; N. of a daughter of Kṛishṇa; of a wife of Madhu (with the patronymic *Paurāvi*); N. of a female elephant; (at), n. the tree *Pinus Deodora*; N. of a Tirtha. — *Bhadra-varman*, ā, m. 'Double Arabian Jasmine,' N. of a man. — *Bhadra-vallikā*, f. the plant *Hemidesmus Indicus*. — *Bhadra-valli*, f. *Jasminum Sambac*; *Gærtnera Racemosa*, a large Bengal creeper; the plant *Vallisria Dichotomus*. — *Bhadra-vasana*, am, n. splendid apparel, magnificent array. — *Bhadra-vāc*, k, k, k, Ved. speaking auspiciously. — *Bhadra-vācya*, am, n., Ved. wishing well, congratulation. — *Bhadra-vāḍin*, ī, inī, ī, Ved. uttering auspicious cries (said of a bird). — *Bhadra-vinda*, as, m., N. of a son of Kṛishṇa. — *Bhadra-virāj*, f, f. a kind of metre. — *Bhadra-vihāra*, as, m., N. of a Buddhist monastery. — *Bhadra-veṇu*, another form for *bhadra-reṇu*, q. v. — *Bhadra-vṛāta*, as, ā, am, Ved. having or forming a happy assemblage. — *Bhadra-sarman*, ā, m., N. of a man with the patronymic *Kauśika*; [cf. *bhadrāsarmi*.] — *Bhadra-sāka*, as, m., N. of a form of Skanda. — *Bhadra-sāla-vana* = *bhadra-sālu-vana*, q. v. — *Bhadra-sāla*, as, m., N. of a man. — *Bhadra-śoṭī*, is, is, ī, Ved. beautifully shining, flashing, coruscating, glittering. — *Bhadra-saumaka*, as, m., N. of a man. — *Bhadra-śraya* or *bhadra-śrīya*, am, n. sandal-wood. — *Bhadra-śrava*, ās, m., N. of a son of Dharma. — *Bhadra-śrī*, is, f. the sandal tree. — *Bhadra-śrut*, t, t, t, Ved. hearing good, hearing pleasant things. — *Bhadra-śreṇya*, as, m., N. of a king. — *Bhadra-shashthī*, f., N. of a form of Durgā. — *Bhadra-sāman*, ā, m., N. of a man. — *Bhadra-sūra*, as, m., N. of a king; (also read *vindu-sūra*). — *Bhadra-sāla-vana*, (probably) am, n., N. of a forest (of fine Shorea *Robusta* trees). — *Bhadra-sena*, as, m., N. of a man with the patronymic *Ajātaśatrapa*; of a son of Vasu-deva and Devakī; of a son of Rishabha; of a son of Mahishmat, (in this sense also *bhadrasenaka*); N. of a king of Kāśmīra; (with Buddhists) N. of the leader of the host of the evil spirit *Māra-pāpiyas*. — *Bhadra-somā*, f., N. of a river in Uttara-kuru; a N. of the Ganges. — *Bhadra-hasta*, as, ā, am, Ved. beautiful-handed, auspicious-handed (said of the *Aśvins*). — *Bhadra-karaṇa*, am, n. 'making beautiful,' the act of shaving. — *Bhadra-kṛī*, cl. S. P. -karoti, -kartum, 'to make beautiful,' to shave; [cf. *madra-kṛī*.] — *Bhadra-ksha* (°ra-ak°), as, m. 'fair-eyed,' N. of a king [cf. *bhallāksha*]; a particular seed of which beads are made (?). — *Bhadra-rānga* (°ra-an°), as, m. 'bauteous-framed,' having a handsome person, an epithet of Bala-bhadra. — *Bhadra-rātmaṇa* (°ra-āt°), as, m. 'son of iron,' a sword. — *Bhadra-nagara*, am, n., N. of a city; [cf. *bhadra-pura*.] — *Bhadra-bhadra* (°ra-abh°), as, ā, am, good and bad; (am), n. good and evil. — *Bhadra-yudha* (°ra-āy°), as, m. 'handsome-weaponed,' N. of a giant; of a warrior. — *Bhadra-yus* (°ra-āy°), us, m., N. of a man. — *Bhadra-vakāśa* (°ra-av°), f., N. of a sacred river. — *Bhadra-vrata*, am, n. a particular religious ceremony; (also read *vishṭi-vrata*). — *Bhadraśrama* (°ra or °ra-ās°), as, m., N. of a hermitage mentioned in the *Sambhala-māhātmya* portion of the *Skanda-Purāna*. — *Bhadra-śraya*, am, n. sandal-wood (= *bhadra-śraya*, q. v.). — *Bhadraśva* (°ra-as°), as, m., N. of a Dvīpa said in the *Purānas* to be named after *Bhadraśva*, son of *Āgnīdhra*, (some systems describe *Bhadraśva* as one of the four *Mahā-dvīpas* into which the known world is divided, while another states it to be one of nine *Khaṇḍas* or smaller divisions into which the continent is distributed; in either case it is the eastern division); N. of a son of Vasu-deva and Rohiṇī; of

a son of *Dhundhumāra*; of a king called *Bhadraśva Sveta-vāhana*; of a son of *Āgnīdhra* or *Āgnīdhra*; (am), n., N. of a *Varsha* named after the son of *Āgnīdhra*. — *Bhadraśana* (°ra-ās°), am, n. a splendid seat, chair of state, throne; a particular posture of a devotee while meditating, (the legs being crossed and bent underneath the body and turned so as to bring the ankles into contact with the perineum while the soles of the feet are held close to the sides.) — *Bhadraśa* (°ra-āha), am, n., Ved. an auspicious day, favourable season. — *Bhadrendra* (°ra-in°), as, m., N. of a man. — *Bhadreśa* (°ra-īśa), as, m. an epithet of *Siva*. — *Bhadreśvara* (°ra-īś°), as, m. an epithet of various statues and *Lingas* of *Siva*; N. of a place; of a *Kāyastha*. — *Bhadra-ilā* (°ra-elā), f. large cardamoms. — *Bhadrodanti* (°ra-od°), f. *Sida Cordifolia*; *Uraria Lagopodioides*. — *Bhadrodaya* (°ra-ud°), am, n., N. of a particular medicinal compound. — *Bhadropavāsa-vrata* (°ra-up°), am, n. a particular religious observance.

*Bhadra*, as, ikā, am, good; fine, handsome, beautiful; (as), m. (according to a Scholiast) a kind of bean; (probably) *Cyperus Pertenuis*; the *Deodar* tree, *Pinus Deodora*; N. of a man, (also called *bhadrika*, q. v.); of a king; (ās), m. pl., N. of a people [cf. *bhadra*]; (ikā), f. an amulet; N. of a metre, four times — u — u — u — u —; of a metre, four times — u — u — u — u —; (akā), f., N. of a woman; (am), n. *Cyperus Rotundus*; a particular posture in sitting (= *bhadraśana*, q. v.); of a kind of metre, four times — u — u — u — u —, u — u — u — u —.

*Bhadra*, as, m., N. of one of the eighteen lesser *Dvīpas*.

*Bhadrapātrikā*, f. *Pæderia Foetida* (= *gan-dhālī*).

*Bhadra*, f. = *bhadra*lāpātrikā.

*Bhadra*, f. a species of tree.

*Bhadrika*, as, m., N. of a man; [cf. *bhadra*.]

*Bhadriya*, as, m., N. of a man.

*Bhandad-ishi*, is, is, ī, f. (fr. *bhandat*, pres. part. P. of *rt. bhand + ishī*), Ved. (perhaps) hastening amidst shouts of applause; (Sāy.) = *stuti-rūpeshṭir yoṣya*.

*Bhandana*, as, ī, am, Ved. shouting lustily, applauding, cheering; (*Mahī-dhara*), causing to prosper, (or) beautifying, embellishing; (ā), f. acclamation, applause, praise.

*Bhandanāya* (fr. *bhandana*), Nom. P. *bhandanāyati*, -yitum, Ved. to shout loudly, howl, yell, (used only in the pres. part. below.)

*Bhandanāyat*, an, anī, at, Ved. shouting loudly, howling, yelling.

*Bhandaniya*, as, ā, am, Ved. a word formed in *Nirukta* XI. 19. to explain *bhadra*, q. v.

*Bhandamāna*, as, ā, am, Ved. hailed with acclamations, greeted with applause.

*Bhandila*, am, n. fortune, prosperity [cf. *bhan-dīla*]; tremulous motion; a messenger (?).

*Bhandishtha*, as, ā, am (fr. *rt. bhand* with the termination of the superl.), Ved. shouting or yelling most loudly, applauding or praising most highly.

भन्वुक *bhandhruka*, as, m., N. of a place.

भयञ्जर *bha-pañjara*, &c. See under 4. *bha*.

भयट *bhappata*, as, m., N. of a man who built a temple named after him *Bhappateśvara*.

भम्भ *bhambha*, as, m. smoke; a fly.

*Bhambharālikā*, f. a gnat, mosquito, gad-fly.

*Bhambharāli*, f. a fly.

भम्भारव *bhambhā-rava*, as, m. (onomatopoeic), the lowing of a cow; (also *bambhā-rava*).

भम्भासर *bhambhāsara*, as, m., N. of a king of Magadha.

भय *bhaya*, am, n. (fr. *rt. i. bhī*), fear, alarm, dread, apprehension (e. g. *ātma-bh*°, fear for one's life; *mā bhayaṃ kuru*, be not afraid; cf. *danḍa-bh*°); dismay, fright, terror (e. g. *jagad-bh*°, a terror to the universe); cause for fear, danger, peril, risk, jeopardy, hazard; the blossom of *Trapa*

Bispinosa; (as), m. Fear personified as a son of Nir-ṛiti, as a prince of the Yavanas and husband of the daughter of Time; sickness, disease; (āt), ind. from fear, for fear; (ā), f., N. of a daughter of Kāla and wife of the Rākshasa Heti. — *Bhaya-kampa*, as, m. tremor from fear, the tremor of fear, trembling caused by fright. — *Bhaya-kara*, as, ī, am, or *bhaya-kartri*, tā, trī, tri, or *bhaya-kāra-ka*, as, ikā, am, or *bhaya-kṛt*, t, t, i, fear-causing, fear-exciting, terrifying, dangerous, perilous; fearful, formidable, terrible. — *Bhayan-kara*, as, ī, am, = *bhaya-kara*; (as), m. a small kind of owl (= *duṇḍula*); N. of one of the Viśve Devāḥ; N. of various persons; (ī), f., N. of one of the Mātṛis attending upon Skanda. — *Bhayan-kartri*, tā, trī, tri, = *bhaya-kartri*. — *Bhaya-jāta*, as, m., N. of a man. — *Bhaya-ḍāḍima*, as, m. 'terror-drum,' a drum used in battle. — *Bhaya-vātrī*, tā, trī, tri, a deliverer from danger, rescuer from peril. — *Bhaya-dā*, as, ā, am, causing danger, inspiring fear; *vahni-bh°*, causing danger from fire; (as), m., N. of a king. — *Bhaya-darśin*, ī, inī, i, apprehensive of danger, fearful. — *Bhaya-dāya*, as, ā, am, or *bhaya-dāyin*, ī, inī, i, causing danger, inspiring fear; *salila-bhaya-dāyin*, causing danger from water. — *Bhaya-druta*, as, ā, am, fleeing for fear, running away in terror, routed, put to flight. — *Bhaya-nāsin*, ī, inī, i, destructive of fear or danger; (inī), f. a species of plant. — *Bhaya-nimīlītākṣa*, as, ī, am, having the eyes closed from fear. — *Bhaya-pratikāra*, as, m. counteraction or removal of fear. — *Bhaya-prada*, as, ā, am, or *bhaya-pradāyin*, ī, inī, i, causing danger, inspiring fear, terrible. — *Bhaya-prastāva*, as, m. an occasion of alarm, season of fear. — *Bhaya-brāhmaṇa*, as, m. a timid Brāhmaṇ. — *Bhaya-bhrashṭa*, as, ā, am, scattered in terror, put to flight. — *Bhaya-vidhāyin*, ī, inī, i, causing alarm, alarming, fearful. — *Bhaya-vipṭa*, as, ā, am, overwhelmed with fear, panic-struck. — *Bhaya-vihvala*, as, ā, am, disturbed or agitated with fear. — *Bhaya-vyūha*, as, m. 'array against danger,' a term applied to a particular mode of marshalling an army when threatened with danger from all sides. — *Bhaya-śila*, as, ā, am, of a timorous disposition, timid. — *Bhaya-śoka-samāviṣṭa*, as, ā, am, affected with fear and grief, filled with sorrow and dismay. — *Bhaya-samhṛīṣṭa-roman*, ā, ā, a, having the hair erect with terror, horrified. — *Bhaya-santrasta*, as, ā, am, terrified by danger, scared with terror. — *Bhaya-santrasta-mānasa*, as, ā, am, having the mind scared with terror. — *Bhaya-stha*, Ved. a perilous position, dangerous situation. — *Bhaya-sthāna*, am, n. an occasion of alarm, cause of apprehension or fear. — *Bhaya-sthāna-sata*, āni, n. pl. hundreds of occasions of fear. — *Bhaya-hartri*, tā, trī, tri, or *bhaya-hāraka*, as, ikā, am, removing or dispelling fear, a remover of fear. — *Bhaya-hetu*, us, m. a cause for fear or alarm, danger. — *Bhaya-tura* ('ya-āt'), as, ā, am, distressed with fear, agitated with alarm. — *Bhaya-vīta* ('ya-an'), as, ā, am, filled with fear, frightened, alarmed. — *Bhaya-paka* ('ya-ap'), as, ā, am, warding off fear or danger; a prince, king. — *Bhaya-bādhā* ('ya-ab'), as, ā, am, undisturbed by fear, unexposed to danger. — *Bhaya-ārta* ('ya-ār'), as, ā, am, distressed with fear, alarmed, terrified, frightened, afraid. — *Bhaya-vaha* ('ya-āv'), as, ā, am, bringing fear or danger, causing alarm, formidable, fearful. — *Bhaya-ika-pravaṇa* ('ya-ek'), as, ā, am, wholly inclined to the one (feeling) fear, wholly filled with alarm, wholly absorbed or engrossed by fear. — *Bhaya-ottara* ('ya-ut'), as, ā, am, attended with or succeeded by fear; [cf. *uttara*.] — *Bhayaopasama* ('ya-up'), as, m. soothing or allaying fear, encouraging.

*Bhaya-māna*, as, m., Ved., N. of the author of the hymn R̥g-veda I. 100.

*Bhayanaka*, as, ā, am (probably fr. *bhaya*na, an old anomalous present part. A. of rt. i. bhī), fearful, frightful, formidable, terrible, terrific, horrible; (am), n. terror; (as), m. a tiger; Rāhu or the

Ascending Node personified; the Rasa or sentiment of terror as excited by poetical or dramatic composition. — *Bhayanaka-tā*, f. or *bhayanaka-tva*, am, n. fearfulness, formidableness. — *Bhayanaka-rasānirdeśa*, as, m., N. of the 144th chapter of the Sām-gadhara-paddhati.

*Bhaya*, as, ā, am, Ved. to be feared.

भरत् *bhara*, as, ā, am (fr. rt. bhṛi), bearing, carrying; bringing, getting; granting; cherishing, upholding, supporting, (often at the end of comp., cf. *ṛitam-bh°*, *kaṭam-bh°*, *kulam-bh°*, *deham-bh°*, *puṣṭim-bh°*, *viśvam-bh°*); (as), m. the act of taking or carrying, getting, gaining, taking away, theft; a burden, load, weight, mass, (*bharaṇ kri*, to place one's weight, support one's self, cf. *dur-bh°*, *su-bh°*, *bhāra*); a particular weight or measure = *bhāra* = 20 Tulas = 2000 Palas; a large quantity, great number, mass, multitude, bulk; attacking, battle, contest (Ved.); raising the voice (Ved.); a joyful song, a hymn (Ved.); [cf. Gr. *Bápos*.] — *Bhara-kūti*, is, f., Ved. a war-cry, war-hoop; (is, is, ī), sounding a battle-cry, raising a war-shout. — *Bhara-shu-jā*, ās, m., Ved. 'born or produced amidst cries of joy,' an epithet of Soma.

*Bharaṭa*, as, m. a potter; a servant.

*Bharaṭika*, as, ī, am, = *bharaṭena harati*, see Gaṇa Bhastrādi to Pāp. IV. 4, 16.

*Bharaṇa*, as, ī, am, bearing, cherishing, maintaining, nourishing, supporting; (as, ī), m. f. the constellation Bharani; (ī), f. the creeper *Luffa Foetida* or a similar plant; = *ghoshaka*; (*nyas*), f. pl., N. of the seventh lunar asterism or Nakṣatra containing three stars and figured by the pudendum muliebre; (am), n. the act of bearing, supporting, cherishing, maintaining, nourishing; nutriment; wages, hire; the act of carrying; wearing; what is worn, clothes (Ved.); bringing, procuring. — *Bharani-bhū*, ūs, m. 'born from the asterism or nymph Bharani,' an epithet of Rāhu or the Ascending Node personified. — *Bharany-āhvā*, f. the plant *Tiaridium Indicum* (= *parva-pushpi*).

*Bharani*, is, m. f. (probably) = *bharani*, q. v. — *Bharani-sheṇa* or *bharani-sena*, ūs, m., N. of a man; [cf. *rohini-sheṇa* or *rohini-sena*.]

*Bharaniya*, as, ā, am, to be borne, to be cherished, to be supported or maintained; a dependant.

*Bharaṇa*, as, m. a master, owner, lord; a husband; a king; an ox, bull; a worm; the earth (?).

1. *bharanya* (fr. *bharaṇa*), Nom. P. *bharanyati*, &c., = *sam-bhṛi*, q. v.; [cf. *bhuraṇya*.]

2. *bharanya*, as, ā, am (for *bharaniya*), to be maintained, to be cherished or protected; (ā), f. wages, hire; a woman; (am), n. = *bharaṇa*, cherishing, maintaining; wages, hire; the asterism Bharani. — *Bharanya-bhuj*, k, k, k, receiving wages, working for hire; (k), m. a hiring, servant; a labourer.

*Bharanya*, us, m. a master; a protector (= *saranyu*); a friend; fire; the moon; the sun.

*Bharat*, an, antī, at, bearing, holding; wearing; possessing, having; nourishing, maintaining, supporting. — *Bharad-vāja*, as, m. 'bringing or bearing food,' a skylark; N. of a Rishi the author of various R̥g-veda hymns, said to be a son of Brihaspati, (Bharad-vāja Bārhaspatya is the author of R̥g-veda VI. 1-30, 37-43, 53-74; IX. 67, 1-3; X. 137, 1; he is fitted as the Puro-hita of Divo-dāsa; but Divo-dāsa and Bharad-vāja may be the same person, cf. R̥g-veda I. 116, 13; VI. 16, 5); N. of one of the seven ages; of an author of a law-book; of a Buddhist Arhat; N. of a district, (also read *bhārad-vāja*); N. of an Agni; (ās), m. pl. the race or family of Bharad-vāja; [cf. *bhāradvāja*.] — *Bharad-vājaka*, as, m. a skylark. — *Bharadvāja-prādur-bhāva*, as, m., N. of a division of the Bhāvaprakāśa treating of medicine. — *Bharadvāja-sūtra*, am, n., N. of a Sūtra work. — *Bharadvājīn* in *bharadvājīnām vratam*, N. of a Sāman; [cf. *bhāradvājīn*.]

*Bharata*, as, ā, am, to be supported, being supported; (as), m. an epithet of Agni who is supposed

to be maintained or kept alive by the care of men (Ved.); N. of a particular Agni, (he has a son Bharata and a daughter Bharati, cf. *bharatha*); a hired soldier, warrior, (perhaps in particular) the charioteer of a prince, (hence perhaps the Maruts are called sons of Bharata, i. e. of 'the warrior' Rudra); a ('hired') bard, poet, actor, dancer, mime [cf. *bharata-putraka*]; a weaver; (according to Naighantuka III. 18) = *ritv-ij*; N. of an Aditya; N. of a celebrated hero and monarch of all India, (he was the first of a series of twelve Cakra-vartins or Śarva-bhaumas, i. e. universal emperors; as son of Duṣhanta or Dushyanta and Sakuntalā, he has the patronymic Daṇḥshanti or Daushyanti, also read *daushmanti*, *daushvanti*, &c.; in R̥g-veda III. 53, 24, the sons of Bharata are regarded as descendants of Viśva-mitra); N. of a son of Dhruva-sandhi, father of Asita; of a son of Daśa-ratha and younger brother of Rāma; of a son of Rishabha; of a son of Viti-hotra; an epithet of a Manu who gave the name to the country Bhārata (Vishnu-Purāna II. 1); N. of a son of Manu Bhautya; of a king of Āsmaka; of an ancient Muni (the celebrated author of the Gandharva-veda or Alam-kāra-śāstra, treating of dramatic composition; the term is also applied to his work, which appears to have been a body of Sūtras or rules relating to every branch of dramatic writing and theatrical exhibition; although said to be lost, it is constantly quoted by the commentators on the Nāṭakas or Indian dramas); a barbarian, mountaineer, savage, = *kshetra*; (ās), m. pl., N. of a tribe, 'the descendants of Bharata'; (*āni*), n. pl., N. of a particular Varsha; [cf. *bhārata*.] — *Bharata-khaṇḍa*, am, n., N. of a part of Bharata-varsha (= *kumārikā*). — *Bharata-jāta*, as, m. 'knowing the science of Bharata,' conversant with dramatic writings and rules. — *Bharata-tva*, am, n. the name 'Bharata.' — *Bharata-dvādasāha* ('śa-aha'), am, n., N. of a particular festival. — *Bharata-putraka*, as, m. 'son of Bharata,' an actor, a mime. — *Bharata-pura*, am, n., N. of a town (mentioned in the Bharata-dvātriṅśikā). — *Bharata-prasū*, ūs, f. 'the mother of Bharata,' an epithet of Kaikeyī (wife of Daśa-ratha). — *Bharata-malla*, as, m., N. of a grammarian. — *Bharata-mallika*, as, m. = *bharata-sena*, q. v. — *Bharata-roha*, as, m., N. of a man. — *Bharatarshabha* ('ta-ṛ'), as, m. 'bull-like descendant of Bharata,' the best or most distinguished of the Bharatas; a prince of the Bharatas. — *Bharata-varsha*, am, n. 'the country of Bharata' (supposed to have been the first monarch of all India, cf. *bharata*, col. 2), a N. of India (= *bhārata*). — *Bharata-vākya*, am, n. 'the speech of Bharata,' N. of the seventy-seventh chapter of the Uttara-kāṇḍa or seventh book of the Rāmāyaṇa; N. of the eighty-third chapter of the Pātāla-khaṇḍa or fourth part of the Padma-Purāna. — *Bharata-sārdūla*, as, m. 'tiger-like descendant of Bharata,' the most distinguished or excellent of the Bharatas. — *Bharata-sreshṭha*, as, ā, am, or *bharata-satama*, as, ā, am, 'best of the Bharatas,' the most distinguished of the descendants of Bharata. — *Bharata-sena*, as, m., N. of an author of commentaries on the Megha-dūta, Raghu-vaṇṣa, Sīsupālā-vadha, and Bhaṭṭi-kāvya. — *Bharata-svāmīn*, ī, m., N. of a commentator on the Vedas; of an astronomer. — *Bharatāgraja* ('ta-ag'), as, m. 'the elder brother of Bharata,' an epithet of Rāma. — *Bharatāvāsa* ('ta-āv'), as, m. 'abode of Bharata,' N. of the twenty-ninth chapter of the Pātāla-khaṇḍa or fourth part of the Padma-Purāna. — *Bharatāśrama* ('ta-ās'), as, m. 'the hermitage of Bharata,' N. of a hermitage. — *Bharatēvara-tīrtha* ('ta-is'), am, n., N. of a Tīrtha.

*Bharatha*, as, m. = *loka-pāla*, a world-protector, a deity presiding over one of the regions of the world; a sovereign, king; fire [cf. *bharata*.]

*Bharad-vāja*. See under *bharat*, col. 2.

*Bharama*, as, m., N. of a man; [cf. *bhārameya*.]

*Bharas*, as, n., Ved. bearing, holding, cherishing; [cf. *visva-bh°*, *sa-bh°*.]

*Bhari, is, is, i, bearing, possessing, maintaining, supporting, nourishing, (often at the end of comps., cf. ātam-bh°, udaram-bh°, kukshim-bh°.)*

*Bharinī, f. of 2. bharita below; [cf. harinī.]*

1. *bharita, as, ā, am* (fr. *bhara*), nourished, filled, full of; [cf. *vasu-bh°*.]

2. *bharita, as, ā, or bhariṇī, am, = harita*, green, of a green colour.

*Bharitra, am, n., Ved.* the arm.

*Bhariman, ā, m.* supporting, nourishing, cherishing; [cf. *bhariman.*]

*Bharisha, as, ā, am, Ved.* rapacious, avaricious, greedy.

*Bharīman, ā, m., Ved.* a household, family; bearing, supporting, nourishing, cherishing (in this sense the gender is doubtful).

*Bharu, us, m.* a husband, lord; N. of Śiva; of Vishnu; gold; the sea.

*Bharṇas, ās, ās, as, Ved.* in the comp. *sahasra-bh°*, q. v.; (according to Śāy. *bharṇas = bharaṇa*, q. v.)

*Bhartavya, as, ā, am*, to be borne or carried; to be maintained, to be nourished or supported; to be engaged or hired, to be retained in service or kept in pay.

*Bhartṛi, tā, trī, trī, a bearer, carrier (Ved.); a cherisher, nourisher, holder, supporter, protector; (tā), m. a husband, lord; master, landlord; chief, commander; (trī), f. a female supporter or nourisher; a mother; [cf. jagatī-bh°, divasa-bh°, nṛt-bh°, paśu-bh°, proshita-bhartṛika.] = Bhartri-guna, as, m. the excellence or virtue of a husband (Mann IX. 24). = Bhartri-gṇa, as, i, am, murdering a master or supporter; (ī), f. a woman who murders her husband. = Bhartrighna-tva, am, n. the killing or injuring a master. = Bhartri-tā, f. or bharti-tva, am, n. the state or relation of a husband, husbandship; manhood. = Bhartritān-gata, as, ā, am, 'gone to husbandship', married. = Bhartri-darśana-kāṅkṣā, f. the desire of seeing a husband. = Bhartridarśana-lālasā, f. longing or eager desire to see a husband. = Bhartri-dāraka, as, m. a king's son, a crown prince, prince royal (especially in the drama), a young prince designated as heir-apparent; (ikā), f. a king's daughter, princess. = Bhartri-dṛiṣṭi-vratā, f. strictly faithful to a husband. = Bhartri-bhaktā, as, ā, am, devoted to a lord or husband. = Bhartri-matī, f. possessing a husband, a married woman. = Bhartri-menṭha, as, m., N. of a poet; [cf. menṭha.] = Bhartri-yajña, as, m., N. of an author. = Bhartri-rājyāpaharaṇa ('ya-ap'), am, n. seizure of a husband's kingdom. = Bhartri-loka, as, m. the sphere or abode of a husband (in a future life). = Bhartri-ryasana-piḍita, as, ā, am, afflicted by a husband's or master's calamity. = Bhartri-vrata, am, n. fidelity or devotion to a husband [cf. pati-vrata]; (ā), f. faithful to a husband, a virtuous and devoted wife; [cf. pati-vratā.] = Bhartri-vratā-tva, am, n. the state or condition of fidelity to a husband. = Bhartri-śoka-para, as, ā, am, absorbed in grief for a husband or lord. = Bhartriśoka-paritāngin ('ta-an'), i, tni, i, whose limbs are affected by grief for a husband or lord. = Bhartriśokābhīpiḍita ('ka-abh'), as, ā, am, afflicted by a husband's sorrow or by grief for a husband or lord. = Bhartri-sāt, ind. to a husband, to the power of a husband; (with *krīṭā*) a married woman. = Bhartri-śāna, am, n., N. of a sacred place of pilgrimage. = Bhartri-evāmin, i, m., N. of a poet mentioned in the Śārngadhara-paddhati. = Bhartri-hari, is, m., N. of a well-known author (of 300 moral, political, and religious maxims or apothegms comprised in three Satakas called Śṛṅgāra-ś°, Nīti-ś°, Vairāgya-ś°, also of some grammatical Kārikās, and of the Vākya-padiya; and also, according to some, of the Bhaṭṭi-kāvya: he is often designated by the one name Hari, and though little is really ascertained about his history, is said to have been the brother of king Vikramāditya, who lived in the first century B. C.; according to a legend, he wrote his apothegms when leading the life of an*

ascetic, after a licentious youth). = *Bhartṛi-hīna, as, ā, am*, abandoned or deserted by a husband or lord. = *Bhartṛi-hema, as, m. = bhartṛi-hari*, col. I.

*Bhartṛima (?)*, as, ā, am, maintained, nourished, supported.

*Bharma, am, n. = bharman*, wages, hire; gold; a coin of a particular value; the navel.

*Bharmanṇyā, f.* wages, hire.

*Bharman, a, n.* support, maintenance, nourishment, care [cf. *arishṭa-bh°, garbha-bh°, jātū-bh°*]; a burden, load; hire, wages; gold; a coin, piece of gold, gold coin, piece of money; the navel; [cf. *bharma.*]

*Bharvara, as, m., Ved.* (according to Śāy.) = *jagad-bhartṛi* or *prajā-pati*.

**भग** *bha-ra-ga*, a word invented to explain *bharga* (*bha* standing for *bhāsayati*, *ra* for *raijayati*, and *ga* for *gaśhantya asmād imāḥ prajāḥ*).

**भट** *bharaṭa*. See p. 700, col. 2.

**भटक** *bharaṭaka* or *bharaṭaka, as, m., N.* of a particular class of mendicants. = *Bharaṭaka-dvātrīṣikā, f.*, N. of thirty-two popular stories (written to ridicule the ignorance and folly of ascetics).

**भराड** *bharaṇḍa*. See p. 700, col. 2.

**भरु** *bharu*. See col. I.

**भरुक** *bharuka, as, m., N.* of a prince; (also written *kuruka* or *ruruka*.)

**भरुकच्छ** *bharukaccha, as, m., N.* of a country, (also read *marukaccha*); N. of a people; of a Nāga. = *Bharukaccha-nivāsīn, i, inī, i*, an inhabitant of Bharukaccha.

**भरुज** *bharuja, as, m.* (perhaps fr. rt. I. *bhrāj*), a sort of jackal; [cf. *bharūjā, bhārūjika*.]

**भरुटक** *bharuṭaka* or *bharuṭaka, am, n.* (probably fr. rt. *bhrī*), fried meat.

**भरुजा** *bharūjā, f.* (according to Yāska fr. rt. I. *bhrāj*), Ved. a particular colour, being of a particular colour (used adjectively); *bharūjī* in the Atharva-veda may be a N. of some wild animal; [cf. *bharuja*, which is variously read *bharūjā*; cf. *bhārūjika*.]

**भरेपुजा** *bhāreshu-jā*. See *bhara*, p. 700.

**भरेहनगरी** *bhāreha-nagari, f.*, N. of a town mentioned in Nīla-kaṅṭha's Śrāddha-mayūkha.

**भरी** *bhārga, as, m.* (said to be fr. a rt. *bhrīj*), which is probably here fr. *bhrāj*, = Gr. *φλέγω*), Ved. radiance, splendor, lustre, effulgence (Ved. = *bhargas* below, cf. *φλόξ*); N. of Śiva; of Brahman; of a man with the patronymic Prāgātha, author of the hymns Rīg-veda VIII. 49-50; of a king, the son of Veṅṇ-hotra; of Vīti-hotra; of Vahni; (ās), m. pl., N. of a race of warriors; (*am*), n., N. of a Sāman. = *Bhārga-sikhā, f.*, N. of a work mentioned in the Śiva-sūtra-vivṛiti.

*Bhargas, as, n.*, Ved. radiance, lustre, effulgence; N. of Brahman; of a Sāman. = *Bhargas-vat, ān, atī, at*, Ved. clear, shrill (said of the voice).

*Bhargya, as, m.*, N. of Śiva (= *bhārga*).

**भर्गभूमि** *bhārga-bhūmi, is, m., N.* of a king; [cf. *bhārga-bhūmi, bhṛigu-bhūmi*.]

**भर्गीयण** *bhārgāyana, ās, m. pl.* (probably) an incorrect form for *bhārgāyana*.

**भर्तु** *bharṭu, us, m.*, N. of a poet mentioned in the Śārngadhara-paddhati.

**भर्जन** *bharjana*. See under rt. *bhrīj*, p. 720.

**भर्णस्** *bharṇas*. See col. I.

**भर्तव्य** *bhartavya*. See col. I.

**भर्तृ** *bhartṛi*. See col. I.

**भर्तृ** *bhartṛs*, cl. 10. P. A. *bhartṛsyaṭi, -te* (according to the Dhātu-pāṭha only A.); -yitum, rarely cl. 1. *bhartṛsati*, (in Atharva-veda III. 9, 5, a proper *bhartṛsyaṃj* occurs), to menace, threaten; to reproach, abuse, blame, reprove, chide, rebuke; to deride: Pass. *bhartṛsyate*.

*Bhartṛsaka, as, m.* a threatener, abuser, reviler.

*Bhartṛsana, am, ā, n. f.* threatening, reviling; cursing; threat, menace, reproach, abuse; a curse.

*Bhartṛsa-patṛikā, f.* (fr. *bhartṛsa* + *patṛa*), N. of a particular plant (= *mahā-nīli*).

*Bhartṛsita, as, ā, am*, threatened, menaced, reviled, abused, blamed, upbraided, rebuked; (*am*), n. a menace, threat, curse.

*Bhartṛsyamāna, as, ā, am*, being threatened &c., being reviled.

**भर्ब** *bharb* or *bharbh*. See rt. *bharv*.

**भर्म** *bharma, &c.* See col. 2.

**भर्म्याश्च** *bharmyāśva, as, m.*, N. of a king, father of Mudgala; (also read *haryāśva*; cf. *bhārmya, bhārmyaśva, bhīrmyaśva*.)

**भर्ब** *bharv* or *bharb* or *bharbh* (connected with rt. I. *bhas*), cl. 1. P. *bharvati* or *bharbati* or *bharbhati, &c.*, Ved. to chew, devour, eat; to hurt, injure, fight; [cf. Gr. *φέρβ-ω, φορβ-ῆ*; Lat. *herb-a*; Goth. *balvan*.]

**भर्वर** *bharvara*. See col. 2.

**भर्श** *bhars*. See under 'rt. *bhrāṅs* or *bhrās*, p. 724, col. 1.

**भर्शय** *bharshṭavya, as, ā, am* (fr. rt. I. *bhrāj*), to be fried or roasted.

**भल** *bhal* or *bal* (connected with rt. *bhall*, q. v.), cl. I. A. *bhalate, balate, &c.*, to describe, recount, mention; to expound, explain; to strike, kill; to hurt, injure; to give; cl. 10. A. *bhālayate, bālayate, &c.*, Ved. to describe; to see, behold; to throw up (?); [cf. *nī-bh°, sam-bh°*.]

**भल 1.** *bhala*, ind., Ved. certainly; [cf. *bal, baḥ*, and Marāṭhī *bhalla*, 'well!']

**भल 2.** *bhala, as, m.* a term used in addressing the Sun.

**भलता** *bha-latā, f.* See under 4. *bha*.

**भलन्दन** *bhalandana, as, m.*, N. of a man; of the father of Vatsa-pri or Vatsa-pṛiti; (*ās*), m. pl. the descendants of Bhalandana; [cf. *bhālandana, bhālandanaka, bhālandana*.]

**भलानस्** *bhalānas, m. pl.*, Ved., N. of a particular family or race (Rīg-veda VII. 18, 7).

**भल्ल** *bhall* (connected with rt. *bhal*), cl. I. A. *bhallate, babhalle, &c.*, to tell, describe; to wound, kill, to hurt, injure; to give.

*Bhalla, as, i, m. f.* a kind of arrow or missile with a point of a particular shape (perhaps crescent-shaped); (*am*), n. an arrow-head of a particular shape; (*as*), m. a bear [cf. *accha-bh°, bhalluka, bhallūka*]; an epithet of Śiva, = *bhadra*; (*ās*), m. pl., N. of a tribe, (also read *malla*); (*i*), f. = *bhallātaka*, the marking-nut plant, Semecarpus Anacardium [cf. *bhalla, bhālleya*]; (*as, ā, am*), propitious, favourable (= *bhadra, śiva*); a term used in addressing the Sun (= 2. *bhala*, q. v.). = *Bhalla-pucchī, f.* 'bear's tail,' N. of the plant Hedysarum Lagopodioides. = *Bhālāksha ('la-ak'), as, m.*, Ved. an expression used in addressing a flamingo (= *bhadrāksha*, q. v.).

*Bhallaka, as, m. = bhalla*, 2 bear.

*Bhallāta, as, am, m. n. (?) = bhallātaka*.

*Bhallātaka, as, m.* (in Amara-kosha II. 4, 2, 23, also *bhallātaki*, f.), the marking-nut plant, Semecarpus Anacardium; (*am*), n. the Acajou or cashew-nut, the marking-nut (from which is extracted an acid juice, used for medicinal purposes, as well as a

black liquid used for marking linen).—*Bhallātaka-taila*, *am*, n. the oil of the cashew-nut.

*Bhallūka*, *as*, m. a bear; [cf. *bhāluka*, *bhālūka*, *bhīluka*.]

*Bhallūka*, *as*, m. a bear; a dog; a particular kind of shell (= *mahā-kaparda*); a particular plant, a species of *Syonāka*.

भवत *bhallāta*, *as*, m., N. of a poet mentioned in the *Sārngadhara-paddhati*.

भववि *bhallavi*, *is*, m., Ved., N. of a man; [cf. *bhallavin*, *bhallaveya*.]

भवक *bhallāka*, *as*, m., N. of a king.

भवत *bhallāta*, *as*, m., N. of a king, (also read *bhallāka*); of a mythical being; of a mountain; of a gate.—*Bhallāta-nagara*, *am*, n., N. of the capital of king *Saśi-dhvaja*.

*Bhallāda*, *as*, m., N. of a king.—*bhallāta* above.

भवत *bhallāta*, *bhallātaka*. See under *rt. bhāl*, p. 701, col. 3.

भविक *bhallika*, *as*, m., N. of a man; (*ā*), f. the marking-nut plant (= *bhallātaka*).

भवुक *bhalluka*, *bhallūka*. See above.

भवविचि *bhāvācī* (?), *is*, m., N. of a man mentioned in the *Vāyu-Purāṇa*.

भव *bhava*, *as*, m. (fr. *rt. i. bhū*), = *bhāva*, being, state of being (= *sat-tā*), existing, existence; birth, production, origin; worldly existence, life; place of being, the world (= *saṃ-sāra*); means of existence; a sound state of being, welfare, prosperity, health (= *śreyas*); excellence, superiority; (according to some) = *āpti*, *prāpti*, obtaining, acquisition; a god, deity; N. of a deity attending on *Rudra* and frequently mentioned in connection with *Sarva*; (in the later mythology) a N. of *Siva* or a form of *Siva*; N. of a *Rudra*; (according to some = *jala*, water); of a son of *Mahā-deva*; of *Agni* (Ved.); N. of the first and fourth *Kalpa*; of a king; of a son of *Prati-hartī*; of *Viloman*; of an author; (*au*), m. du. the god *Bhava* or *Siva* with his wife *Bhavāni*; (*am*), n. the fruit of *Dillenia Speciosa*, = *bhavya*, *bhavishya*, 2. *bhāvāna*; (*as*, *ā*, *am*), arising, coming, produced or born from, originating in, relating to, (in these senses at the end of an adj. comp., e.g. *deha-bh*), produced from the body; *ākāśa-bhāv*, 'coming from heaven,' said of *Sarasvatī*; cf. *aranya-bh*.)—*Bhava-kalpa*, *as*, m., N. of a particular *Kalpa* mentioned in the *Vāyu-Purāṇa*.—*Bhava-kāntāra*, *as*, *am*, m. n. (?), the wilderness of worldly existence.—*Bhava-keṭu*, *us*, m., N. of a particular phenomenon in the heavens.—*Bhava-kṣhīti*, *is*, f. the place of birth.—*Bhava-ghasmarā*, *as*, m. the burning of a wood, a forest conflagration.—*Bhava-candra*, *as*, m., N. of a man.—*Bhava-cāhid*, *t*, *t*, *t*, preventing births or transmigration.—*Bhava-cāheda*, *as*, m. the destruction of the world; N. of a *Grāma*.—*Bhava-trāta*, *as*, m., N. of a preceptor; of a son of *Bhava*.—*Bhava-dā*, *f*, N. of one of the *Mātṛis* attending on *Skanda*.—*Bhava-dāru*, *u*, n. = *deva-dāru*, the tree *Pinus Deodora*.—*Bhava-deva*, *as*, m., N. of the author of the *Vyavahāra-tilaka*, of the *Smṛiti-candra*, and of the *Prāyaścitta-prakaraṇa*.—*Bhavadeva-bhaṭṭa*, *as*, m., N. of the author of the *Chandoga-paddhati*.—*Bhavadeva-mīśra*, *as*, m., N. of the author of the *Bhāva-prakāśa*; [cf. *bhāva-mīśra*.]—*Bhava-nanda*, *as*, m., N. of an actor.—*Bhava-nandī*, *ī*, m. 'son of *Bhava*,' N. of a man.—*Bhava-nāga*, *as*, m., N. of an author mentioned in the *Payo-graha-samarthana-prakāra* by *Vasudeva*.—*Bhava-nāha*, *as*, m., N. of a man.—*Bhava-nāśīnī*, *f*. 'destroying worldly existence,' N. of the river *Sarayū*.—*Bhava-nigada-nibandha-rināśīnī*, *ī*, *inī*, *ī*, destroying the chains and fetters of worldly existence.—*Bhava-nibandha-rināśīnī*, *ī*, *inī*, *ī*, destroying the fetters of mundane existence.—*Bhava-pratīśandhī*, *is*, m. entering into existence, coming into being.—*Bhava-bandheśu*

(*ḍha-īśa*), *as*, m. 'the lord of the fetters of the world or worldly existence,' an epithet of *Siva*.—*Bhava-bhāḥ*, *k*, *k*, *k*, sharing the world; experiencing existence, living.—*Bhava-bhāvāna*, *as*, m. 'the author of existence,' a N. of *Vishṇu*.—*Bhava-bhūta*, *as*, *ā*, *am*, being the origin; that Being through whom all beings exist, the source of all being.—*Bhava-bhūti*, *is*, m., N. of a poet who lived in the eighth century A. D., author of the three well known dramas, *Mālatī-mādhava*, *Mahā-vīra-śarita* (sometimes called *Vīra-śarita*), and *Uttarā-rāma-śarita*.—*Bhava-maya*, *as*, *ī*, *am*, consisting or made up of *Siva*, produced from *Siva*.—*Bhava-moḍana*, *as*, m. 'the liberator of the world or of existence,' an epithet of *Kṛiṣṇa*.—*Bhava-ruḍ*, a drum played at funeral ceremonies.—*Bhava-vīti*, *is*, f. liberation from the world; cessation from worldly acts; end of the world.—*Bhava-samudra*, *as*, or *bhava-sindhu*, *us*, m. the ocean of existence or life, ocean of the world.—*Bhava-svāmin*, *ī*, m., N. of a man.—*Bhāvācala* (*va-ac*), *as*, m., N. of a mountain.—*Bhāvāṭiga* (*va-aṭ*), *as*, *ā*, *am*, overcoming worldly existence.—*Bhāvātmajā* (*va-aṭ*), *f*, N. of the goddess *Manasā*.—*Bhāvānanda* (*va-an*), *as*, m., N. of a commentator on the *Anumāna-dīdhiti*; (*ī*), *f*, N. of a commentary by *Bhāvānanda-siddhānta-vāg-īśa*.—*Bhāvānanda-siddhānta-vāg-īśa*, *as*, m., N. of an author; [cf. *siddhānta-vāg-īśa*.]—*Bhāvānandī-prakāśa*, *as*, m., N. of a commentary on the *Bhāvānandī* by *Mahā-deva* *Pandit*.—*Bhāvānta-kṛtī* (*va-an*), *t*, m., N. of *Brahman*; of *Buddha*.—*Bhāvāntara* (*va-an*), *am*, n. another existence; a former existence; a future existence.—*Bhāvābhi* (*va-ab*), *is*, m. the ocean of worldly existence.—*Bhāvābhavau* (*va-abh*), m. du. existence and non-existence; prosperity and adversity.—*Bhāvābhāva* (*va-abh*), *as*, m. non-existence of the world.—*Bhāvābhībhāvin* (*va-abh*), *ī*, *inī*, *ī*, overcoming the world.—*Bhāvābhīkṣa* (*va-abh*), *as*, m. 'dear to *Siva*,' bdellium.—*Bhāvāmburāśī* (*va-am*), *is*, m. the ocean of life or of worldly existence.—*Bhāvāyanā* (*va-ay*), *f*. 'coming from *Siva*,' N. of the *Ganges*.—*Bhāvāraṇya* (*va-ar*), *am*, n. the forest of worldly existence.—*Bhāvāri* (*va-arī*), *is*, m. the enemy of life or existence.—*Bhāvārṇava* (*va-ar*), *as*, m. the ocean of existence or of life.—*Bhāvārtā* (*va-ār*), *as*, *ā*, *am*, wearied with the world, sick of worldly troubles or the vanities of life.—*Bhāvāśa* (*va-īśa*), *as*, m. 'the lord of existence or of the world or of life,' an epithet of *Siva*; N. of a king, the father of *Hara-siṅha*.—*Bhāvāśheda* (*va-aś*), *as*, m. the destruction of the world or of existence.

*Bhāvaka*, *as*, *ā*, *am*, (at the end of an adj. comp.) = *bhava*, being, existing, existence (e.g. *parārtha-bh*), existing for others).

1. *bhavat*, *an*, *anti*, *at*, being, becoming; present; (*anti*), *f*. time being, present time; (with some grammarians) the technical term for the present tense; [cf. *bhavanti*.]

2. *bhavat*, *ān*, m. (said to be fr. *rt. i. bhū*, to shine, *Uṇādi-s*. I. 64), the honorific or respectful pronoun, generally translatable by your honour, your highness, your worship, your lordship, you (used respectfully for the second personal pronoun, but properly with the third person of the verb, e.g. *bhāvān dadātu*, let your highness give); *bhavan*, voc. sing. m. 'O sir,' 'O my lord,' or contracted into *bhos*, q. v.; *bhavādbhis*, by your honour; (*atī*), *f*. lady, your ladyship; *bhavatyas*, your ladyships; *bhavati*, voc. sing. *f*. 'O lady,' *Manu* II. 49 assigns a different position in the sentence to this honorific pronoun according to the person using it; a *Brahman* should say, *bhavati bhikṣhām dehi*, 'good lady give alms'; a *Kṣatriya*, *bhikṣhām bhavati dehi*; a *Vaiśya*, *dehi bhikṣhām bhavati*; this honorific pronoun *bhavat* is sometimes used when *tvam* occurs in another clause of the same sentence; sometimes the plural is employed to express greater courtesy (e.g. *bhavantaḥ pramāṇam*, your honour is an authority); *bhavat* is exceptionally found in construction with

the 2nd person sing.; [cf. *atra-bh*, *tato-bh*, *tatra-bh*.]—*Bhavat-putra*, *as*, m. your honour's son, your highness' son, your son.—*Bhavad-deva*, *as*, m., N. of a man mentioned in the *Smṛiti-kaustubha*.—*Bhavad-vaḍana*, *am*, n. your honour's speech, your speech.—*Bhavad-vidha*, *as*, *ā*, *am*, any one like your honour or like you.—*Bhavad-vidhī*, *is*, m. your honour's manner (i. e. the way in which you are treated).—*Bhavan-manyu*, *us*, m., N. of a king; [cf. *bhu-manyu*, *bhū-manyu*.]—*Bhavad-dṛikṣa*, *as*, *ī*, *am* (*bhāv* for *bhavat*), or *bhavad-dṛiś*, *k*, *h*, *k*, or *bhavad-dṛiśa*, *as*, *ī*, *am*, any one like your honour or like you.

1. *bhavati*, *f*. your ladyship, lady (respectfully, see under 2. *bhavat*, col. 2).

2. *bhavati*, *f*. a particular kind of poisoned arrow. *Bhavatu*, ind. (3rd sing. Impv.), be it so, let it be, let it pass, very well; enough! no matter!

*Bhavadiya*, *as*, *ā*, *am*, your honour's, your, thy, thine.

*Bhavana*, *am*, n. being, existing, becoming, production, birth; nature; a place of abode, house, home, dwelling; a mansion, (*kamala-bhavana*, *as*, m. 'having a lotus for a dwelling,' a N. of *Brahmā*); a palace, residence; an edifice, building, temple, structure, (often at the end of a comp., cf. *amṛita-bh*, *garbha-bh*, *śara-bh*, *deva-bh*); a site, spot; the place where anything grows, a field; = *bhuvana*, water.—*Bhavana-pati*, *ayas*, m. pl. or *bhavanādhiśa* (*na-adh*), *ās*, m. pl. (with *Jainas*) a particular class of gods having ten inferior classes.—*Bhavanodara* (*na-ud*), *am*, n. the interior apartments of a house.

*Bhavanīya*, *as*, *ā*, *am*, to be become, to be about to take place or happen; impending; (*am*), n. it is to be become; [cf. *bhavitavya*.]

*Bhavanta*, *as*, m. time, present time; (*ī*), *f*. a virtuous wife.

*Bhavanti*, *is*, m. time being, present time; [cf. *bhavanti* under 1. *bhavat*.]

*Bhavā-dṛikṣa*, *bhavā-dṛiś*, &c. See above.

*Bhavāni*, *f*. (fr. *bhava*), N. of a goddess identified in later times with *Pṛavāti*, (she is the wife of *Siva* in her pacific and amiable form; according to the *Matsya-Purāṇa*, especially adored in *Sthānēśvara*); N. of the mother of the commentator *Gaṇeśa* (wife of *Bhava-nātha*); N. of a river.—*Bhavāni-guru*, *us*, m. 'the father of *Bhavāni*,' the *Himalaya* mountain personified.—*Bhavānī-dāsa*, *as*, m., N. of a king.—*Bhavānī-pati*, *is*, or *bhavānī-vallabha*, *as*, m. 'the husband of *Bhavāni*,' *Siva*.

*Bhāvika*, *as*, *ā*, *am*, beneficial, suitable, useful; prosperous, happy, being or faring well; (*am*), n. a salutary state, prosperous condition; prosperity, welfare.

*Bhāvita*, *as*, *ā*, *am*, = *bhūta*, been, become, happened, taken place, passed.

*Bhavitavya*, *as*, *ā*, *am*, to be become, to be about to become, to be about to take place or happen; (*am*), n. it is to be become, (used impersonally with an inst., e.g. *bhavitavyaṃ tvayā*, it is to be become by thee, i. e. thou must become; *mayā tava anu-cāreṇa bhavitavyam*, I must become thy companion; cf. *bhavaniya*.)—*Bhavitavya-tā*, *f*. the being about to be, the state of being necessary to be, necessary consequence, inevitable necessity, fate, destiny.

*Bhavitrī*, *tā*, *trī*, *trī*, = *bhavishyā*, being, becoming [cf. *tiro-bh*]; what is or ought to be or to become, about to be, future [Lat. *futurus*]; imminent, impending, disposed or inclined to be; being or faring well.

*Bhavitra*, *am*, n., Ved. the world, heaven, the atmosphere; (according to *Sāy*, *Rig-veda* VII. 35, 9) = *bhuvanam antariksham udakam vā*; [cf. *bhāvitra*.]

*Bhavin*, *ī*, *inī*, *ī*, living, being, having life and sensation; (*ī*), m. a living being.

*Bhavinin*, *ī*, m. a poet; (the reading *bhavina* is probably incorrect.)

*Bhavila*, *as*, *ā*, *am*, = *bhavya*, being, existing,

what is or exists; what is to be, future; (*as*), m. = *vīta*, a catamite, voluptuary, sensualist; N. of a man (son of a certain Bhava).

*Bhavishyū*, *us*, *us*, *u*, Ved. = *bhūshyū*, *bhavitrī*, being, becoming, disposed or inclined to be, what is or ought to be or to become; to be about to come to pass, future; being or faring well, existing happily or virtuously; (often used at the end of a comp. after an adv. in *am*, cf. *andham-bh*<sup>o</sup>, *darām-bh*<sup>o</sup>, *nagnam-bh*<sup>o</sup>, *palitām-bh*<sup>o</sup>, *priyam-bh*<sup>o</sup>, *subhagam-bh*<sup>o</sup>.)

*Bhavishya*, *as*, *ā*, *am*, to be about to become; to be about to come to pass, future, imminent, impending; (*am*), n. the future; (scil. *purāṇa*), N. of a Purāṇa; the fruit of Dillenia Speciosa (= *bhava*, 2. *bhāvana*). = *Bhavishya-kāla*, *as*, m. the future tense. = *Bhavishya-gangā*, f., N. of a river. = *Bhavishya-jñāna*, *am*, n. knowledge of futurity. = *Bhavishya-purāṇa*, *am*, n., N. of one of the eighteen Purāṇas; [this Purāṇa is supposed to have been communicated by Sumantu to Satānka, a king of the Pāṇḍu family; the original is said to have been a revelation of future events by Brahmā; the extant Purāṇa is not so much a book of prophecies, as a manual of religious rites and observances; the commencement however treats of creation and is little else than a transcript of Manu.] = *Bhavishyottara* (*ya-ut*), or *bhavishyottara-purāṇa*, *am*, n., N. of the second part of the Bhavishya-Purāṇa, (like that Purāṇa it is a sort of manual of religious observances.)

*Bhavishyat*, *an*, *atī* or *antī*, *at*, about to be or become, about to come to pass, future; (*at*), n. futurity, the future, future time. = *Bhavishyat-kāla*, *as*, m. future time, futurity. = *Bhavishyat-tā*, f. or *bhavishyat-tva*, *am*, n. the being about to come to pass, futurity. = *Bhavishyad-ākshepa*, *as*, m. denying that a possible future event will come to pass. = *Bhavishyad-valetri*, *tā*, *tri*, *tri*, or *bhavishyad-vādin*, *ī*, *ini*, *ī*, predicting future events, prophesying.

*Bhavīta*, *as*, *ā*, *am*, Ved. future.

*Bhaviyas*. See below.

*Bhavya*, *as*, *ā*, *am*, being, existing, being present; to be become, (sometimes used impersonally, e.g. *bhavyam anena*, it is to be become by him); to be about to be or become; to be about to come to pass, future (= *bhāvin*); likely to be or occur, on the point of becoming [cf. *dhenum-bhavyā*]; what ought to be, suitable, proper, fit, right (= *yogyā*); good, excellent; showy in appearance, handsome, beautiful, nice, pleasant; happy, auspicious, prosperous, fortunate; calm, placid, tranquil in mind; true; (*as*), m., N. of a small fruit tree commonly called Kāmaranga, Averrhoa Carambola; of a son of Dhruva or the pole-star; of a son of Priya-vrata; of a Buddhist teacher; (*ās*), m. pl. a particular class of gods under Manu Cākshusha; (*ā*), f. an epithet of Umā (Pārvatī); = *kari-pippalī*; a sort of pepper, Piper Chaba, (a wrong form for *čavyā*); (*am*), n. that which is or exists (= *yad bhavati*); being, existence, the being present; future time (e.g. *bhavat-bhāta-bhavye*, in the present, past, and future); result, fruit; the fruit of the Averrhoa Carambola; the fruit of the Dillenia Indica; a bone; (*as*, *am*), m. n. a division of the poetical Rasas or sentiments. = *Bhavya-jivana*, *as*, m., N. of the author of the Niryukti-bhāshya, a Gujarāthī commentary on certain Jaina doctrines. = *Bhavya-tā*, f. suitability, goodness, excellence, beauty; futurity. = *Bhavya-rāpa*, *as*, *ā*, *am*, 'of a good figure or form,' good.

**भविपुला** *bha-vipulā*. See under 3. *bha*.

**भवोयस्** *bhaviyas*, *ān*, *asī*, *as*, Ved. (probably a compar. form fr. *bhūri*), more abundant, more plentiful.

**भशिरा** *bhasirā*, f. a sort of beet, Beta Beogalensis.

**भश्** *bhash*, cl. I. P. (in epic poetry also A.) *bhashati* (-te), *babhāsha*, *bhashi-*

*tum*, to bark, growl; to bark at, rail against, reproach, revile (with acc.).

*Bhasha*, *as*, *ī*, *am*, barking, yelping; chiding, Ved.; (*as*), m. a dog; (*i*), f. a bitch; (*ā*), f., N. of a particular species of plant (= *svarna-kshiri*).

*Bhashaka*, *as*, m. a barker, a dog.

*Bhashāṇa*, *as*, m. a barker, a dog; (*am*), n. the act of barking, the barking of a dog.

1. *bhashat*, *an*, *antī*, *at*, barking, howling.

**भषत्** 2. *bhashat* (?), m. the heart; the thigh; wood.

**भस्** 1. *bhas*, cl. 3. P. *babhasti* (pl. *bapsati*, Impv. 3rd du. *babbhām*, Pāp. VI. 4, 100), *bhasūm*, Ved. to chew, chew asunder; to eat, eat up, devour, consume [cf. rt. 1. *psū*]; to crush; (according to the Dhātu-pāṭha) to blame or abuse [cf. rt. *bharts*]; to shine [cf. rts. 1. *bhā*, *bhās*].

2. *bhas*, *as*, n., Ved. ashes.

*Bhasad*, *d*, m. the hinder parts [cf. *bhāsada*]; pndendum mulicbre; mons Veneris; the sun; a month; time [cf. *bhasanta*, *bhāsanta*]; a sort of duck; a float, raft.

*Bhasadya*, *as*, *ā*, *am*, being or situated on the hinder parts.

*Bhasana*, *as*, m. a bee; (also *bhasala*!).

*Bhasanta*, *as*, m. time; [cf. *bhasat* and *bhavanta*.]

*Bhasita*, *as*, *ā*, *am*, reduced to ashes; (*am*), n. ashes.

*Bhastrākā*, f. a diminutive fr. *bhastrā* below; [cf. *bhastrākā*, *bhastrikā*.]

*Bhastrā*, f. a bellows or a large hide with valves and a clay nozzle so used; a leathern bottle or vessel (used for carrying or holding water); a skin, pouch, leathern bag [cf. *mātrā-bh*<sup>o</sup>]; a particular manner of recitation; [cf. *bhāstrāyāna*.] = *Bhastrā-phalā*, f. a species of plant; (also written *bhastra-phalā*). = *Bhastrā-vaṭ*, *ān*, *atī*, *at*, furnished with a bellows or sack.

*Bhastrākā*, f. a diminutive fr. *bhastrā* above; [cf. *bhastrikā*.]

*Bhastrika*, *as*, *ī*, *am*, (according to Pāp. IV. 4, 16) = *bhastrayā harati*; (*ā*), f. (diminutive fr. *bhastrā*), a little bag.

*Bhastrī*, f. = *bhastrā* above.

*Bhastrīya*, *as*, *ā*, *am*, relating to a bellows or leathern bag.

*Bhasmaka*, *as*, *ā*, *am*, in *bhasmakāgni* = *bhasmāgni*, q. v.; (*am*), n. a disease of the eyes (thickening of the membrane with indistinctness of vision); morbid appetite from over-digestion of food [cf. *bhasmāgni*]; gold or silver; a species of plant (= *vidanga*).

*Bhasman*, *ā*, *ā*, *a*, chewing, consuming, Ved.; (*a*), n. 'what is crushed or consumed by fire,' what is reduced to ashes, ashes; [cf. *bhāsmana*.] = *Bhasmakāra*, *as*, m. 'making ashes,' i. e. using the ashes of wood in place of soap or lye, a washerman.

= *Bhasma-kūṭa*, *as*, m. a heap of ashes; N. of a mountain in Kāma-rūpa; [cf. *bhasmācala*.] = *Bhasma-kṛita*, *as*, *ā*, *am*, see *bhasmī-kṛita*.

= *Bhasma-kaumūdi*, f., N. of a work by Prāna-kṛishna on quicksilver and other metals. = *Bhasma-gandhā* or *bhasma-gandhikā* or *bhasma-gandhīni*, f. 'having the smell of ashes,' a kind of perfume (= *reṣukā*).

= *Bhasma-garbha*, *am*, n. the tree Dalbergia Ongeinensis, = *tinīśa*; (*ā*), f. a species of plant (= *kapilā*); a kind of perfume (= *reṣukā*). = *Bhasma-guṇṭhana*, *am*, n. the act of covering with ashes.

= *Bhasma-śaya*, *as*, m. a heap of ashes, an ash-heap.

= *Bhasma-śhanna*, *as*, *ā*, *am*, covered with ashes.

= *Bhasma-jābāla*, N. of an Upanishad. = *Bhasmatā*, f. the state or condition of ashes; (*bhasmatāṃ yā*, to go to ashes, become ashes.) = *Bhasma-tūla*, *am*, n. frost, snow; a shower of dust (= *pānu-varsha*); a number of villages. = *Bhasmani-huta*, *as*, *ā*, *am*, 'one who has sacrificed in ashes,' i. e. done a useless work. = *Bhasma-puñja*, *as*, m. a heap of ashes, quantity or collection of ashes. = *Bhasma-priya*, *as*, m. 'friend of ashes,' an epithet of

*Siva*. = *Bhasma-bhūta*, *as*, *ā*, *am*, become ashes, changed into ashes, dead. = *Bhasma-meha*, *as*, m. a particular disease of the bladder, a sort of gravel.

= *Bhasma-rāji*, f., Ved. a row of ashes, line or stripe of ashes. = *Bhasma-rāsi-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to turn into a heap of ashes. = *Bhasmarāsi-kṛita*, *as*, *ā*, *am*, turned or changed into a heap of ashes. = *Bhasma-reṇu*, *us*, m. the dust of ashes. = *Bhasma-roga*, *as*, m. a particular disease, a kind of bulimy; [cf. *bhasmāgni*.] = *Bhasma-rogin*, *ī*, *iṅi*, *ī*, afflicted with the disease called bulimy. = *Bhasma-rohā*, f. 'growing on ashes,' a species of plant (= *dagdhā*, *dagdha-ruhā*). = *Bhasma-lepana*, *am*, n. the act of smearing with ashes. = *Bhasma-vidhi*, *is*, m. any rite or ceremony performed with ashes. = *Bhasma-vedhaka*, *as*, m. camphor. = *Bhasma-sayyū-sayyāna*, *as*, m. 'lying on a couch of ashes,' an epithet of *Siva*. = *Bhasma-sāytn*, *ī*, m. 'lying on ashes,' an epithet of *Siva*. = *Bhasma-suddhi-kara*, *as*, m. 'performing purification with ashes,' an epithet of *Siva*. = *Bhasma-sāt*, ind. to the state of ashes, completely into ashes; (with rt. *kṛi* or *ni*, to reduce to ashes; with rt. *gam* or *yā* or *as* or *bhū*, to go to the state of ashes, become ashes, be reduced to ashes.)

= *Bhasma-snāna*, *am*, n. purification by ashes. = *Bhasmī-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to reduce to ashes. = *Bhasmākhya* (*ma-ākh*<sup>o</sup>), *as*, *ū*, *am*, called ashes, nothing but ashes.

= *Bhasmāgni* (*ma-ag*<sup>o</sup>), *is*, m., N. of a disease in which the food is over-digested or as it were reduced to ashes, a kind of bulimy (?). = *Bhasmācala* (*ma-ac*<sup>o</sup>), *as*, m., N. of a mountain in Kāma-rūpa; [cf. *bhasma-kūta*.] = *Bhasmānta* (*ma-an*<sup>o</sup>), *as*, *ā*, *am*, Ved. ending in ashes, finishing with ashes (said of the body when burnt on the funeral pyre); *bhasmānte*, Ved. in the neighbourhood of ashes. = *Bhasmānti*, ind. (= *bhasma-samīpe*), near ashes, in the neighbourhood of ashes.

= *Bhasmāpas* (*ma-āp*<sup>o</sup>), f. pl. water with ashes.

= *Bhasmāvritāṅga* (*ma-āv*<sup>o</sup>, *ta-an*<sup>o</sup>), *as*, *ā*, *am*, having the body covered with ashes. = *Bhasmāhvaya* (*ma-āh*<sup>o</sup>), *as*, m. camphor. = *Bhasmī-kurāṇa*, *am*, n. the act of reducing to ashes; completely consuming or burning; calcining. = *Bhasmī-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make into ashes, reduce to ashes. = *Bhasmī-kṛita*, *as*, *ā*, *am*, reduced to ashes; calcined (as a metal). = *Bhasmī-kṛitya*, ind. having reduced to ashes. = *Bhasmī-bhāva*, *as*, m. the state or condition of becoming ashes. = *Bhasmī-bhū*, cl. I. P. -*bhavati*, -*bhavitum*, to become ashes. = *Bhasmī-bhūta*, *as*, *ā*, *am*, become ashes, reduced to ashes, being mere ashes, being wholly worthless. = *Bhasmoddhūta-vigraha* (*ma-ud*<sup>o</sup>), *as*, m. 'whose body is strewed over with ashes,' an epithet of *Siva*. = *Bhasmodvapana* (*ma-ud*<sup>o</sup>), *am*, n., Ved. the act of pouring or shaking out ashes.

**भसद्** *bhasad*, *bhasana*, &c. See col. 2.

**भस्त्रा** *bhastrā*, *bhastrika*, &c. See col. 2.

**भस्मन्** *bhasman*, &c. See col. 2.

**भा** 1. *bhā* [cf. rts. 1. *bhas*, *bhāsh*, *bhās*],

cl. 2. P. *bhāti*, *babhau*, *bhāsyati*, *abhāsit*, *bhāyati*, *bhātum*, to shine, be bright or luminous, to be splendid or beautiful; to be conspicuous or eminent; to appear, seem; to show one's self, manifest any feeling; to be, exist: Pass. *bhāyate*; Caus. *bhāpayati*, -*yitum*, Aor. *abibhapat*, to cause to shine or appear: Desid. *bibhāsati*: Intens. *bābhāyate*, *bābhēti*, *bābhāti*: [cf. Zend *bā-nu*, 'a ray'; *bā-ma*, 'brightness'; Gr. *φῆ-μῖ*, *φά-σκ-ω*, *φά-τι-ς*, *φῆ-μῖ*, *φανῆ*, *φαίνω*, *φαν-ε-ρό-ς*, *φαν-ῆ*, *φά-σι-ς*, *φά-σ-μα*; *φά-ε* (Homeric), 'he appeared'; *ὑπό-φαν-σι-ς*, *φά-ος*, *φά-ος*, *φῶς*, *φέγγ-ος*, *φά-έ-θ-ω*, *φαι-ν-ω*, *φαι-ν-ός*, *φῶ-ός*, *φά-διμος*, *π-φά-σκ-ω-ος*: Lat. *fā-rī*, *fā-ma*, *fū-tu-m*, *fā-s*, *fā-bu-la*, *fū-t-co-r*, *fā-c-s*, *fū-c-ies*, *fā-c-ē-ū-s*, *fā-illa*, *focus*, *febrvus* (fr. the Caus.): Slav. *o-ba-r-a-ti*, 'incantare'; *ba-ni*, 'a tale.'

= *Bhasmā-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to reduce to ashes, become ashes, be reduced to ashes.)

= *Bhasma-snāna*, *am*, n. purification by ashes. = *Bhasmī-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to reduce to ashes. = *Bhasmākhya* (*ma-ākh*<sup>o</sup>), *as*, *ū*, *am*, called ashes, nothing but ashes.

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**भस्त्रा** *bhastrā*, *bhastrika*, &c. See col. 2.

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cl. 2. P. *bhāti*, *babhau*, *bhāsyati*, *abhāsit*, *bhāyati*, *bhātum*

2. *bhā*, *bhās*, f. [cf. 4. *bha*], light, brightness, splendor (Ved., cf. 2. *bhās*); lustre, beauty; the reflection of any object, shadow; (*ās*), m. the sun. — *Bhā-rījika*, *as*, *ā*, *am*, Ved. light-shedding, radiating, radiant (Sāy. = *prakāśasya prājyāyitri*, said of Agni). — *Bhā-kūṭa*, *as*, m. 'having a point or peak of light,' a species of fish, (also *bhā-kūṭa*); N. of a mountain (apparently the part of the Himalaya called Bhāktūr). — *Bhā-kośa*, *as*, m. 'repository of light,' the sun. — *Bhā-gaṇa*, *as*, m. the whole collection of stars or constellations, (for *bha-gaṇa*). — *Bhā-tvakśhas*, *ās*, *ās*, *as*, Ved. producing light. — *Bhā-nikara*, *as*, m. a multitude of rays, a mass of light. — *Bhā-memī*, *is*, m. 'a circle of light or rays,' the sun. — *Bhān-da*, *am*, n. 'giving light,' N. of an Upa-Parāna. — *Bhā-maṇḍala*, *am*, n. a circle of light, crown or diadem of light, garland of rays. — *Bhāmatī*, f. (fr. *bhā-mat*), or *bhāmatī-nibandha*, *as*, m., N. of a commentary by Vācaspati-miśra on Sankarācārya's commentary on the Brahmasūtras. — *Bhāmatī-kāra*, *as*, m., N. of Vācaspati-miśra, the author of the Bhāmatī as well as of several other treatises on the different systems of philosophy. — *Bhāmatī-nibandha* = *bhāmatī*, q. v. — *Bhā-rutī*, *is*, m., N. of an author mentioned in the Mitākṣarā to whom a commentary on Yājñavalkya's Dharma-śāstra is ascribed. — *Bhā-rūpa*, *as*, *ā*, *am*, (perhaps fr. *bhās + rūpa*), Ved. light, shining, bright, splendid. — 1. *bhā-vana*, *am*, n. (for 2. *bhā-vana* see p. 708, col. 1), a forest of light, sea of glory, a mass of rays. — *Bhā-sarva-jña*, *as*, m., N. of an author.

*Bhāt*, *bhān*, *bhāntī* or *bhāti*, *bhāt*, shining, splendid.

*Bhāta*, *as*, *ā*, *am*, shining, bright, splendid, resplendent; (*as*), m. dawn, morning.

*Bhāti*, *is*, f. light, brightness, splendor; the being clear or evident, perception, knowledge (= *pra-tīti*).

*Bhātu*, *us*, m. the sun; [cf. *bhānu*.]

*Bhāna*, *am*, n. the act of appearing or growing visible, appearance; being clear or evident, perception. — *Bhāna-tas*, ind. in consequence of the appearance. — *Bhāna-vat*, *ān*, *atī*, *at*, having the appearance.

*Bhānaviya*, *as*, *i*, *am* (fr. *bhānu*), Ved. coming from the sun (as rays); (*am*), n. the right eye.

*Bhānu*, *us*, m. appearance, brightness, light [cf. *ahī-bh*]; a ray of light; the sun; beauty; N. of an Āditya; day; a sovereign, king, prince, master; N. of Śiva (= *hara*); of a Deva-gandharva; of a son of Kṛishṇa; of a Yādava; of the father of the fifteenth Arhat of the present Ava-sarpiṇī; of a prince (son of Prati-vyoma); of a son of Viśva-dhara and brother of Hari-nātha; of a pupil of Sankarācārya; of an author; (*avas*), m. pl. the Ādityas (children of Bhānu); the gods of the third Manv-antara; (*us*), f. = *bhānu-matī*, a handsome woman; N. of a daughter of Dakṣa (wife of Dharma or Manu and mother of Bhānu or Āditya); of the mother of Devashabha; of a daughter of Kṛishṇa; of the mother of the Dānava Śakuni. — *Bhānu-kesara* or *bhānu-kesara*, *as*, m. the sun. — *Bhānu-ja*, *as*, m. 'son of the Sun,' the planet Saturn. — *Bhānu-jī-dīkshita*, *as*, m., N. of a son of Bhaṭṭojī-dīkshita. — *Bhānu-datta*, *as*, m., N. of a man; of the author of the Rasa-taraṅgiṇī; of the author of the Rasa-majjarī. — *Bhānu-dīna*, *am*, n. Sunday; [cf. *bhānu-vāra*]. — *Bhānu-dīkshita*, *as*, m., N. of a commentator on the Amara-kośa. — *Bhānu-deva*, *as*, m., N. of a king. — *Bhānu-panḍita*, *as*, m., N. of a poet with the epithet Sṛivaidya. — *Bhānu-phalā*, f. the plant *Musa Sapienum*; [cf. *anumat-phalā*]. — *Bhānu-bhaṭṭa*, *as*, m., N. of the preceptor of Nārāyaṇa-dāsa. — *Bhānu-mat*, *ān*, *atī*, *at*, luminous, splendid, resplendent; beautiful, handsome; containing the word *bhānu*; (*ān*), m. the sun; N. of a man with the patronymic *Aupamanyava*; of a warrior on the side of the Kurus, (according to the commentator) a son of Kalīnga; of a son of Kuśa-dhvaja (or Keśi-dhvaja); of Bṛihad-asva [cf. *bhānu-ratha*]; of Bharga; of a

son of Kṛishṇa; (*matī*), f., N. of a daughter of Angiras; of a daughter of Kṛita-viryā (wife of Ahan-yāti); of a daughter of the Yādava Bhānu; of a daughter of Vikramāditya; of the mother of Sankara (who wrote a commentary on the Sakuntalā). — *Bhānumatin*, *i*, m. (fr. *bhānu-mat* or *bhānu + matī*), Ved., N. of a man. — *Bhānu-maya*, *as*, *i*, *am*, consisting of rays. — *Bhānu-mitra*, *as*, m., N. of a king, a son of Candra-giri [cf. *bhānu-ratha*]; of a son of Udaya-siṅha. — *Bhānu-ratha*, *as*, m., N. of a king, a son of Candra-giri, (also written *bhānu-ratha*); N. of a son of Bṛihad-asva; [cf. *bhānu-mat*]. — *Bhānu-vana*, *am*, n. 'wood of the sun,' N. of a wood; (also read *bhārga-vana*). — *Bhānu-varman*, *ā*, m., N. of a man. — *Bhānu-nāra*, *as*, m. 'day of the sun,' Sunday; [cf. *bhānu-dīna*]. — *Bhānu-sena*, *as*, m., N. of a man.

*Bhānula*, *as*, m. a diminutive from Bhānu-datta (used by way of endearment).

1. *bhāma*, *as*, m. (for 2. see rt. *bhām*, p. 706), light, brightness, splendor; the sun. — *Bhāma-nī*, *is*, *is*, *i*, Ved. 'bearing light,' an epithet of Puruṣa.

1. *bhāmīn*, *i*, *ini*, *i* (fr. 1. *bhāma*; for 2. see under rt. *bhām*), shining, glittering, beautiful, handsome; proud; (*ini*), f. a handsome woman; N. of the daughter of a Gandharva. — *Bhāmīnī-vilāsa*, *as*, m., N. of a poem by Jagan-nātha in four chapters, (the first book contains allegorical precepts, the second includes amatory subjects, the third an elegy [karuṇa] on the death of a wife, the fourth teaches that consolation is only to be obtained by adoration of Kṛishṇa.)

भांश *bhāṅśa*. See under 4. *bha*, p. 694.

भाकर *bhāḥ-kara*, *bhāḥ-karaṇa*. See *bhās-kara*, &c., p. 709, col. 2.

भाखर *bhāḥ-khara*, *bhāḥ-pati*, *bhāḥ-pheru*, = *bhās-khara*, &c., see *Vopa-deva* II. 45.

भाकुट *bhā-kūṭa*, *bhā-kūṭa*, *bhā-kośa*. See under 2. *bhā*, col. 1.

भाकुरि *bhākuri*, a patronymic. See *bhekuri*, p. 721, col. 1.

भाक्त 1. *bhākta*, *as*, *i*, *am* (fr. *bhakta*), regularly fed by another; a dependent, retainer; fit for food.

2. *bhākta*, *as*, *i*, *am* (fr. *bhakti*), inferior, secondary, (opposed to *mukhya*); (*ās*), m. pl. 'the faithful ones, the pious ones,' N. of a Vaiṣṇava sect; of a Śaiva sect.

*Bhāktika*, *as*, *i*, *am*, = 1. *bhākta*, regularly fed by another; (*as*), m. one who is fed by another, a dependent, retainer.

भाक्ष *bhāksha*. See p. 695, col. 1.

भाक्षालक *bhākshālaka*, relating to or coming from the place Bhakshālī.

भाग 1. *bhāga*, *as*, m. (fr. rt. *bhaj*), a part, portion, share, lot, division, allotment, partition, distribution [cf. *dāya-bh*]; portioning out; good portion, fortunate lot, good fortune, luck, destiny (Ved.); a fraction, part of any whole, a part of a whole (e.g. *śata-bh*, the hundredth part); a quarter (in *eka-bh*, one fourth; *tri-bh*, three fourths); part of anything given as interest; the numerator of a fraction; a division of time, the thirtieth part of a Rāśi or zodiacal sign; a degree or 360th part of the circumference of a great circle; a quotient; a half rupee; place, spot, region, side, border; N. of a king, (also *bhāgavata*); N. of one of the branches of the river Candra-bhāgā, q. v.; (*as*, *ā*, *am*), taking the place of any one, representing, (at the end of adj. comps., cf. *bhājana*); (*am*), n., N. of a particular Sāman. — *Bhāga-kalpanā*, f. the allotment of shares. — *Bhāga-jāti*, *is*, f. assimilation of fractions, reduction of fractions to a common denominator; [cf. *anśa-savarṇana*]. — *Bhāgajāti-śatushṭaya*, *am*, n. four modes of assimilation of fractions or of reducing them to a common denominator. — *Bhā-*

*gaj-jaya*, *as*, m., N. of a man. — *Bhāga-dā*, *ās*, *ās*, *am*, Ved. granting or giving a share. — *Bhāga-dugha*, *as*, *ā*, *am*, Ved. yielding or dealing out portions, distributing. — *Bhāga-dha*, *as*, *ā*, *am*, Ved. paying a share, discharging or paying what is due. — *Bhāga-dheya*, *am*, n. share, portion, part, lot, portion allotted by destiny, luck, fortune, fate, destiny; property; happiness; (*as*), m. revenue, tax, dues, impost; one to whom a share is due, an heir, co-heir; (*as*, *i*, *am*), Ved. due as a share or part. — *Bhāga-bhāj*, *k*, *k*, *k*, having a share in (anything), interested, a partner. — *Bhāga-bhuj*, *k*, m. 'enjoying taxes,' a king, sovereign. — *Bhāga-mātri*, *tā*, f. a particular rule of division. — *Bhāga-mukha*, *as*, m., N. of a man. — *Bhāga-lakṣaṇā*, f. (in rhetoric) insinuation or intimation of a part. — *Bhāga-vijeya*, *as*, m., N. of a man. — *Bhāga-eritti*, *is*, f., N. of a work. — *Bhāgavṛitti-kāra*, *as*, m., N. of an author mentioned in the Praṇḍa-mano-ramā.

— *Bhāga-śas*, ind. in parts or portions, according to a share or portion; one part after another, by turns, alternately; by and by. — *Bhāga-hara*, *as*, *ā*, *am*, taking a part, sharing; (*as*), m. a co-heir; (in arithmetic) division. — *Bhāga-hāra*, *as*, m. (in arithmetic) division; [cf. *bhājana*, *chedana*]. — *Bhāga-hārīn*, *i*, *ini*, *i*, inheriting; (*i*), m. an heir. — *Bhāgāmbandha-jāti* (*ga-an*), *is*, f. assimilation of quantities by fractional increase; reduction of quantities to uniformity by the addition of a fraction. — *Bhāgāpahāra-jāti* (*ga-ap*), *is*, f. assimilation of quantities by fractional decrease, reduction of quantities to uniformity by the subtraction of a fraction. — *Bhāgārthīn* (*ga-ar*), *i*, *ini*, *i*, desirous of a share (as of a sacrifice). — *Bhāgārtha* (*ga-ar*), *as*, *ā*, *am*, entitled to a portion or inheritance; to be divided according to shares. — *Bhāgāsura* (*ga-as*), *as*, m., N. of an Asura. — *Bhāgī-kri*, cl. 8. P. A. -karoti, -kurute, -kartum, to divide, share.

2. *bhāga*, *as*, *i*, *am*, Ved. relating to Bhaga (as a hymn).

*Bhāgaka*, *as*, *ā*, *am*, (at the end of an adj. comp.) = 1. *bhāga*, q. v., sharing, dividing; (*as*), m. (?), a divisor (in arithmetic).

*Bhāgana*, *am*, n. (? for *bhā-gaṇa*, col. 1), the period of the sun's passing through the signs of the zodiac; the zodiac; the circumference of a great circle.

*Bhāgavata*, *as*, *i*, *am* (fr. *bhaga-vat*), relating to or coming from Bhaga-vat, i. e. Viṣṇu or Kṛishṇa; worshipping Bhaga-vat; holy, sacred, divine; (*as*), m. a follower of Bhaga-vat, worshipper of Viṣṇu or Kṛishṇa; N. of a king. — *Bhāgavata-lāparya*, *am*, n., N. of a work by Ānanda-tīrtha or Madhva. — *Bhāgavata-purāna*, *am*, n., N. of the most celebrated and popular of the eighteen Purānas, especially dedicated to the glorification of Viṣṇu, (it was narrated by Suka, son of Vyāsa, to king Parikshit, grandson of Arjuna, who in consequence of a hermit's curse had been bitten by a snake, and desired to die with his thoughts fixed on Viṣṇu; the tenth book, which is the most characteristic and best known part of the Purāna, is devoted to the history of Kṛishṇa.) — *Bhāgavata-bhāvārtha-dīpikā* (*va-ar*), f., N. of a commentary by Śrīdhara on the Bhāgavata-Purāna. — *Bhāgavata-līlā-rakṣya*, *am*, n., N. of a work. — *Bhāgavata-sandarbhā*, *as*, m., N. of a work. — *Bhāgavata-sārasamuccāya*, *as*, m. (perhaps) N. of a collection of the works of Vallabha. — *Bhāgavatāmṛta* (*ta-am*), *am*, n., N. of a work.

*Bhāgavati*, *is*, m. (probably) a patronymic from Bhaga-vat.

*Bhāgavitta*, *ās*, m. pl. the pupils or followers of Bhāgavittika.

*Bhāgavittāyana*, *as*, m. a patronymic from Bhāgavitti.

*Bhāgavitti*, *is*, m., Ved. a patronymic from Bhāgavitta; N. of a son of Kuthumi.

*Bhāgavittika*, *as*, m. a patronymic from Bhāgavitti.

*Bhāgavittikīya*, *as*, *ā*, *am*, relating to or coming from Bhāgavittika.

*Bhāgika*, as, ā, am, relating to a part; forming one part; having a part; fractional; bearing interest, subject to a fractional deduction for interest, (*bhāgikam satam*, one part in a hundred, i. e. one per cent; *bhāgikā vīṣṭatikā*, one part in twenty, i. e. five per cent; (*as*), m., N. of a man.

*Bhāgin*, ī, inī, i, having a portion or share, sharing, one who shares, a partner; sharing in, partaking of, participating in [cf. *duhkha-bh*]; concerned in, (*apadaya-bhāgin*, concerned in a loss); one to whom a share is due, entitled to; possessing, a possessor, owner; consisting of parts or shares; having a good portion, having luck, lucky, fortunate; (*i*), m. a co-heir; (*inī*), f. a co-heiress.

*Bhāgineya*, as, m. (fr. *bhāginī*), a sister's son; (*i*), f. a sister's daughter.

*Bhāgīyas*, ān, asī, as (compar. of *bhāgin*), having a larger share, entitled to a larger share.

*Bhāgīratha*, as, ī, am (fr. *bhāgīratha*), relating to Bhāgīratha; (*i*), f. a N. of the Ganges; also of one of the three main streams or branches of the Ganges, viz. the great western branch; [cf. *navadvīpa*] = *Bhāgīratha-tīrtha*, am, n., N. of a place of pilgrimage.

1. *bhāgya*, as, ā, am (fr. *bhāga*), relating to Bhaga; (with *yuga*) the twelfth or last lustrum in Jupiter's cycle of sixty years; (*am*), n., scil. *bha* or *nakshatra*, the asterism of Bhaga or = the seventeenth asterism or latter Phalgunī (see *nakshatra*).

2. *bhāgya*, as, ā, am (fr. *bhāga* or fr. rt. *bhāg*), to be shared, to be divided, divisible (= *bhāgya*); entitled to a share; = *bhāgika*, forming a part, subject to a fractional deduction (e. g. *bhāgyam satam*, one for a hundred, one in a hundred, one per cent); lucky, fortunate [cf. *nir-bh*]; (*am* or *āni*), n. sing. or plur. good or bad fortune (resulting from merit or demerit in former existences); lot, luck, fate, destiny, fortune; happiness, welfare; sensual pleasure (*i*); (*ena*), ind. by good fortune, fortunately, happily. = *Bhāgya-krameṇa*, ind. in course of fortune. = *Bhāgya-bhāva*, as, m, state of fortune. = *Bhāgya-vat*, ān, atī, at, having good qualities, possessing good fortune, fortunate; happy, prosperous. = *Bhāgyavat-tā*, f. fortunateness, good fortune. = *Bhāgya-vasāt*, ind. from the force or influence of destiny, through the will of fate, through fortune. = *Bhāgya-vrittī*, is, f. course or state of fortune, destiny. = *Bhāgyodaya* (°*ya-ud*), as, m. rise or dawn of fortune, commencement of good fortune, rising prosperity.

*Bhāj*, k, k, k, (usually at the end of comps.) sharing, a sharer; sharing in, participating in, partaking of; entitled to; possessing, a possessor, obtaining, having, enjoying [cf. *riktha-bh*, *moksha-bh*, *svapna-bh*]; perceiving, feeling, being sensible of, devoting one's self to; forming a part of, belonging to (Ved.); joined or connected with; occupying (as a seat, place), inhabiting, living in, dwelling in or on [cf. *viṣṭara-bh*, *harmya-bh*, *yamunā-bh*]; seeking, resorting to, going to, (*anka-bhāj*), going to the side or to close proximity, close at hand, soon to be accomplished); flowing to; revering, worshipping (e. g. *ananya-bhāj*), worshipping no other; honouring [cf. *labdha-varṇa-bh*]; falling to the share or lot of; what is due, duty, concern, business, (Bhāṭi-k. III. 21 = *kartavya*.)

*Bhājaka*, as, m. (fr. Caus. of rt. *bhāj*), dividing; (in arithmetic) a divisor.

*Bhājama*, am, n. (fr. the Caus.), the act of sharing, dividing; (in arithmetic) division; a vessel, cup, pot, dish, plate, (often found at the end of a comp., e. g. *jala-bh*, *pāna-bh*); a particular measure = an Āṅhaka = 64 Palas; a vessel (metaphorically), a receptacle for anything, repository, recipient, a place or person in which anything is collected or in whom any quality is conspicuous [cf. *prīti-viśrambha-bh*]; a fit person in general, a deserving person, clever or capable person [cf. *pātra*]; the act of representing or taking the place of, representation; (at the end of comps.) a representative, deputy, anything which serves for or is equivalent to (Ved.); *bhājanena*, in

place of, in lieu of, instead of; (*as*), m., N. of a man; the patronymic formed from this N., see Gaṇa Gopavauādi to Pāp. II. 4, 67; (*as*, ā, am), sharing, participating in, entitled to (at the end of comps.); relating to, belonging to (at the end of comps., Ved.). = *Bhājana-tā*, f. or *bhājana-tva*, am, n. the state of being a vessel or receptacle for anything, the possessing (of any quality &c.), the being a (fit) vessel, fitness, worthiness, the being worthy of or entitled to; a fit object. = *Bhājana-vat*, ān, atī, at, Ved. a word used in Nirukta IV. 10, XI. 19, XII. 17, to explain the word *bhadra*. = *Bhājani-bhūta*, as, ā, am, having become a vessel or receptacle for anything, i. e. having become a participator in or possessor of.

*Bhājayti*, us, us, u, Ved. communicating, sharing with others, generous, liberal.

*Bhājita*, as, ā, am, shared, divided, distributed, apportioned, allotted, portioned; (*am*), n. a share, portion.

*Bhājin*, ī, inī, i, (at the end of comps.) sharing, participating in; connected with.

*Bhājī*, f. rice gruel (= *srāṇā*).

*Bhājya*, as, ā, am, to be divided, divisible, to be portioned or distributed; (*am*), n. a portion, share; an inheritance; (in arithmetic) the dividend.

**भागल bhāgala**, as, m. a patronymic from Bhagala.

*Bhāgalaka*, as, ī, am, relating to or coming from Bhagala.

*Bhāgali*, is, m. a patronymic from Bhagala; N. of a preceptor.

*Bhāgaleya*, as, m. a patronymic from Bhāgali.

**भागीरथ bhāgīratha**. See col. I.

**भाङ्कर bhāṅkara**, perhaps = *jhan-kāra*, q. v.; [cf. *bheri-bh*.]

**भाङ्ग bhāṅga**, as, ī, am (fr. *bhaṅgā*, hēmp), hēmpen, of hēmp, made or consisting of hēmp.

*Bhāṅgaka* (fr. *bhaṅga*, a fracture), a tattered or ragged cloth.

*Bhāṅgāsuri*, is, m. (fr. *bhaṅgāsura*), a patronymic of Rītu-pāma. = *Bhāṅgāsuri-nṛpājñā* (°*pa-āj*), f. the command of king Bhāṅgāsuri.

*Bhāṅgīna*, as, ī, am (fr. *bhaṅgā*), bearing or growing hēmp; (*am*), n., scil. *kshetra*, a field of hēmp.

**भाङ्गिल bhāṅgila**, N. of a place.

*Bhāṅgīleya*, as, m., N. of a man; (*as*, ī, am), coming from Bhāṅgila (?).

**भाज् bhāj**, bhājana, &c. See col. I.

**भाजक् bhājak**, ind. quickly, swiftly; (probably incorrectly for *tājak*.)

**भाट bhāṭa** (fr. rt. *bhaṭ*), wages, hire, rent.

*Bhāṭaka*, as, m. price paid for anything, wages, hire, rent.

*Bhāṭī*, is, f. wages, hire, fee; earnings of prostitutes.

**भाट्ट bhāṭṭa**, as, m. a follower of Bhaṭṭa (i. e. Kumārila-bhaṭṭa); (*ās*), m. pl., N. of a people.

= *Bhāṭṭa-cintā-maṇī*, is, m., N. of a commentary by Viśveśvara-bhaṭṭa (better known as Gāgā-bhaṭṭa) on the Mīmāṃsā-sūtra. = *Bhāṭṭa-tantra*, am, n., N. of a work. = *Bhāṭṭa-dīnakara*, N. of a commentary by Bhaṭṭa Dinakara on the Mīmāṃsā work Śāstra-dīpikā. = *Bhāṭṭa-dīpikā*, f., N. of a commentary by Khaṇḍa-deva on Jaimini's Mīmāṃsā-sūtra.

= *Bhāṭṭadīpikā-prabhāva*, f., N. of a commentary on the preceding work by Sambhu-bhaṭṭa.

= *Bhāṭṭa-bhāshā-prakāśikā*, f. 'explanation of the language of the Bhaṭṭas,' an index to the terminology of the Bhaṭṭas by Nārāyaṇa-tīrtha or Nārāyaṇa-muni. = *Bhāṭṭa-bhāskara*, N. of a work by Jīva-deva, being a concise account of the various Mīmāṃsā schools and their doctrines; [cf. *bhāṭṭa-dīnakara*.]

= *Bhāṭṭa-rahasya*, am, n. 'the secret or mystic

doctrine of the Bhaṭṭas,' N. of an elementary Mīmāṃsā disquisition by Khaṇḍa-deva.

**भाडितायन bhāḍitāyana**, as, m. a patronymic from Bhaḍita.

**भाडिलायन bhāḍilāyana**, as, m. a patronymic from Bhaḍila, q. v.

**भाण bhāṇ**, Ved. (onomatopoeitic) imitation of the noise of breathing or hissing.

**भाण bhāṇa**, as, m. (fr. rt. *bhaṇ*, q. v.), N. of a sort of dramatic entertainment (in which one only of the interlocutors appears on the scene, or described as a narrative of some intrigue told either by the hero or a third person). = *Bhāṇa-sthāna*, am, n., N. of a place.

*Bhāṇaka*, as, m. a proclaimer, announcer, declaimer.

*Bhāṇikā*, f. a kind of dramatic performance; [cf. *bhāṇa* above.]

**भाण्ड bhāṇḍa**, as, m. (fr. rt. *bhaṇ* or *bhaṇḍ*), the plant *Thespesia Populneoides*; (*i*), f. (perhaps = *bhaṇḍī*, Rubia Munjista [cf. *kāka-bh*, *kāla-bhāy-dikā*]; (*am*), n. any vessel, pot, pan, cup, plate, dish, pail, vat, utensil [cf. *pāka-bh*, *pāna-bh*]; any chest, box, trunk, case [cf. *kshura-bh*]; any implement, tool, instrument; any musical instrument (= *vālyā-bh*); a pack or bale (of goods or merchandise); horse-trappings, harness; an ornament in general; the stock (of a shopkeeper), goods, wares, merchandise, the capital or principal (of a merchant); the bed of a river, the space between its banks; mimicry, buffoonery, the practice of the Bhaṇḍa or professional jester; (*ās*), m. pl. wares, merchandise.

= *Bhāṇḍa-gopaka*, as, m. the keeper of vessels or utensils (in a Buddhist temple). = *Bhāṇḍa-pati*, is, m. a possessor of wares, a merchant. = *Bhāṇḍa-pūta*, as, m. 'sharpeners of instruments, i. e. razors, a barber. = *Bhāṇḍa-pushpa*, as, m. a sort of snake.

= *Bhāṇḍa-prati-bhāṇḍaka*, am, n. 'commodity for commodity,' computation of the exchange of goods, barter (in arithmetic). = *Bhāṇḍa-bhājaka*, as, m. the distributor of vessels or utensils (in a Buddhist temple). = *Bhāṇḍa-bharaka*, as, m. the contents of any vessel. = *Bhāṇḍa-mūlyā*, am, n. capital consisting of wares. = *Bhāṇḍa-vādāna*, am, n. playing on a musical instrument. = *Bhāṇḍa-sālā*, f. a store-house, store-room, magazine. = *Bhāṇḍa-gāra* (°*du-āj*), am, n. a store-room, store-house, place where household goods and utensils are kept; a magazine, treasury; a treasure, store. = *Bhāṇḍa-gārika*, as, m. the overseer of a store-house, store-keeper, keeper of a magazine; a steward, treasurer.

= *Bhāṇḍānūsārīn* (°*ḍa-an*), ī, inī, i, hanging to a pot or vessel. = *Bhāṇḍa-pura*, am, n., N. of a city. = *Bhāṇḍodara* (°*ḍa-ud*), am, n. the cavity or interior of a vessel. = *Bhāṇḍopapurāna* (°*ḍa-up*), am, n., N. of an Upa-Purāṇa.

*Bhāṇḍaka*, as, am, m. n. a small vessel, cup, plate, utensil, box, chest; (*ikā*), f. an implement, tool, utensil; = *bhāṇḍī*, see *kāla-bh*; (*am*), n. goods, merchandise.

*Bhāṇḍāyana*, as, m. a patronymic.

*Bhāṇḍāyani*, is, m. a patronymic (probably) from Bhaṇḍa.

*Bhāṇḍāra* = *bhāṇḍāgāra* (of which it is a corrupt or contracted form). = *Bhāṇḍāra-griha*, am, n. a store-house.

*Bhāṇḍārika*, as, m. = *bhāṇḍāgārika*, q. v.

*Bhāṇḍārīn*, ī, n. the keeper of a store-house, steward, treasurer (= *bhāṇḍāgārika*).

*Bhāṇḍī*, a razor-case; [cf. *bhāṇḍī-vāha*, *bhāṇḍāla*, and *kshura-bhāṇḍa*.] = *Bhāṇḍī-vāha*, as, m. a barber. = *Bhāṇḍī-sālā*, f. (probably) a barber's shop.

*Bhāṇḍīka*, as, m. a barber; [cf. *bhāṇḍīka*, *bhāṇḍī*.]

*Bhāṇḍījaṅghi*, is, m. a patronymic from Bhaṇḍījaṅgha.

*Bhāṅḡita*, *ās*, m. pl. of *bhāṅḡitya* below, see *Gana Kanyādi to Pāp*, IV, 2, 111.

*Bhāṅḡitāyana*, *as*, m. a patronymic from *Bhāṅḡita*; [cf. *bhāṅḡitāyana*.]

*Bhāṅḡitya*, *as*, m. a patronymic from *Bhāṅḡita*; [cf. *bhāṅḡita*.]

*Bhāṅḡī*, *f*. (fr. *bhāṅḡa*), a chest, a basket (= *manjūshā*).

*Bhāṅḡīla*, *as*, m. a barber.

*Bhāṅḡilāyana*, *as*, m. a patronymic from *Bhāṅḡīla*.

*Bhāṅḡīra*, *as*, m., N. of a lofty Nyag-rodha tree on the Govardhana in Vṛindāvana; = *vaṣa*, the Indian fig-tree [cf. *bhāṅḡīra*]; N. of a Dānava. — *Bhāṅḡīra-vana*, *am*, n., N. of a forest. — *Bhāṅḡīravana-vāsin*, *i*, m. 'dwelling in the Bhāṅḡīra forest,' N. of Kṛishṇa.

भाति *bhāti*, *bhātu*. See p. 704, col. 1.

भादिग *bhādiga*, *as*, m., N. of a man.

भाद्र *bhādra*, *as*, m. (fr. *bhadra*), the month Bhādra, = *bhādrapada* below; (*i*), *f*. scil. *tithi*, the day of full moon in the month Bhādra.

*Bhādrādārava*, *as*, *i*, *am*, relating to or coming from Bhādra-dāru, q. v.

*Bhādrapada*, *as*, m. (fr. *bhadra-padā*), the month Bhādra (a rainy month corresponding to a period in our calendar from about the middle of August to the middle of September); (*ā*), *f*. (also *e*, *du*, *ās*, pl.), = *bhādra-padā*, a name common to the third and fourth lunar asterisms or Nakshatras [cf. *nakshatra*]; (*i*), *f*. the day of full moon in the month Bhādrapada.

*Bhādrāmātura*, *as*, m. (fr. *bhadra-mātrī*), the son of a virtuous or handsome mother.

*Bhādrāmāñja*, *as*, *i*, *am*, Ved. made from Bhādra (a kind of Cyperus grass) and Muñja.

*Bhādravarmaṇa*, *as*, m. a patronymic from Bhādra-varman.

*Bhādrasarmī*, *is*, m. a patronymic from Bhādra-sarman.

*Bhādrasāma*, *as*, m. a patronymic from Bhādra-sāman.

भान *bhāna*, *bhānu*, &c. See p. 704, col. 1.

भान्त *bhānta*, *as*, *ā*, *am*, Ved. perhaps a participle of *rt. bhām* below; (according to Mahīdhara) = *vajra-rūpa*, having the shape of a thunder-bolt, or = *śandra*, the moon.

भान्द *bhān-da*, *am*, n., N. of an Uparāpa (see under 2. *bhā*, p. 704, col. 1).

भाम् *bhām*, cl. 1. A. *bhāmate*, *babhāme*, &c., or (by Dhātu-pāṭha XXXV. 20) cl. 10. P. *bhāmāyati*, &c., Ved. to be angry or wrathful; to be impatient: Intens. *bābhāmyate*, to be very angry.

2. *bhāma*, *as*, m. (for 1. see p. 704, col. 2; for 3. see below), passion, wrath, fury, anger; (*ā*), *f*. a passionate woman; = *satya-bhāmā*, one of the wives of Kṛishṇa.

*Bhāmīta*, *as*, *ā*, *am*, Ved. enraged, angry.

2. *bhāmīn*, *i*, *inī*, *i* (for 1. see p. 704, col. 2), passionate, angry; (*inī*), *f*. an angry or passionate woman, vixen, (often used as a term of endearment, in the same sense as *mānīnī*.)

भाम 3. *bhāma* or *bhāmaka*, *as*, m. a sister's husband.

भामह *bhāmaha*, *as*, m., N. of the author of the *Mano-ramā* commentary and of a treatise on the art of rhetoric.

भायजाम *bhāyajātya*, *as*, m. (fr. *bhaya-jāta*), a patronymic of Kapi-vana; of Nikoṭhaka.

भार *bhāra*, *as*, m. (fr. *rt. bhṛi*), a burden, load, weight, gravity [cf. *ati-bhṛ*, *ansa-bhṛ*]; heavy work, labour, toil, trouble; a large quantity, mass, bulk, (often connected with words meaning 'hair,' e. g. *jaṭā-bhāra-dhara*, wearing a great quantity of

matted hair); a particular weight = 20 Tulas = 2000 Palas of gold; a pole or yoke for carrying burdens [cf. *udaka-bhṛ*]; an epithet of Vishṇu. — *Bhāra-jivin*, *i*, m. one who earns his livelihood by carrying loads. — *Bhāra-bhārin*, *i*, *inī*, *i*, Ved. bearing or carrying a load or weight. — *Bhāra-bhūti-tīrtha*, *am*, n., N. of a Tīrtha. — *Bhāra-bhṛit*, *i*, *t*, *i*, Ved. = *bhāra-bhārin*. — *Bhāra-yashti*, *is*, *f*. a pole or yoke (generally laid over the shoulder) for carrying burdens. — *Bhāra-vaṭ*, *ān*, *atī*, *at*, having a weight or load, loaded, burdened, bearing a burden. — *Bhāravat-tva*, *am*, n. the state of carrying a load, weightiness, ponderousness. — *Bhāra-vāh*, *vāt*, *bhārauḥi*, *vāt*, bearing a burden, carrying a load. — *Bhāra-vāha*, *as*, m. a bearer of burdens, porter, carrier; (*i*), *f*. indigo. — *Bhāra-vāhana*, *as*, m. a burden-bearer, beast of burden, pack-bearer; (*am*), n. a vehicle for loads, a cart, waggon. — *Bhāra-vāhika*, *as*, *i*, *am*, load-bearing, carrying burdens; (*as*), m. a load-bearer, porter. — *Bhāra-vāhin*, *i*, *inī*, *i*, load-bearing, carrying a burden; (*i*), m. a burden-bearer, porter. — *Bhāra-vṛiksha*, *as*, m. a fragrant substance commonly called Kākshī (considered variously as a vegetable or a mineral product). — *Bhāra-saha*, *as*, *ā*, *am*, burden-bearing, able to carry a great weight, very strong or powerful. — *Bhāra-sādhana*, *as*, *i*, *am*, or *bhāra-sādhin*, *i*, *inī*, *i*, accomplishing difficult feats (said of certain weapons), effecting great objects. — *Bhāra-hara*, *as*, *ā*, *am*, or *bhāra-hāra*, *as*, *ā* or *i*, *am*, load-bearing, carrying a weight, bearing burdens; (*as*), m. a burden-bearer, porter. — *Bhāra-hārika*, *as*, *i*, *am*, burden-bearing, carrying a load; relating or referring to the carrying of loads. — *Bhāra-hārin*, *i*, *inī*, *i*, load-bearing, carrying weights; (*i*), m. an epithet of Kṛishṇa. — *Bhāra-kṛanta* ('*ra-āk*'), *as*, *ā*, *am*, oppressed by a burden, overburdened, heavily laden, bearing a heavy burden; (*ā*), *f*. a species of the *Atyashti* metre, four times ----, 000000, 0-0000-; [cf. *mandākrāntā*.] — *Bhāravataraṇa* or *bhāra-vataraṇa* ('*ra-av*'), *am*, n. the taking down or removal of a burden, taking away a burden. — *Bhāroḥi* ('*ra-ūḥi*'), *is*, *f*. the bearing of a burden. — *Bhāroddharana* ('*ra-ud*'), *am*, n. the act of raising up or lifting a burden. — *Bhārodvaha* ('*ra-ud*'), *as*, m. a burden-carrier, porter. — *Bhāropajivana* ('*ra-up*'), *am*, n. living by burdens, earning a livelihood by carrying weights. — *Bhārauḥi*, *f*. see *bhāra-vāh* above.

*Bhāraka*, *am*, n. a load, burden, weight, a particular weight; (*as*, *ikā*, *am*), loaded with, (at the end of comp.; cf. *phañt-bhārikā*).

*Bhārāya*, Nom. A. *bhārāyate*, &c., to become a burden, form a load; to be like a load.

*Bhārika*, *as*, *ā*, *am*, forming a load, heavy; swollen (said of a particular kind of elephantiasis); (*as*), m. a burden-bearer, porter.

*Bhārin*, *i*, *inī*, *i*, bearing a load, carrying a burden, a bearer, porter [cf. *bhāra-bhṛ*]; having weight, heavy, ponderous. — *Bhāri-tva*, *am*, n. heaviness.

भारङ्गी *bhāraṅgī*, *f*. see *Gaṇa Kāsyādi to Pāp*, IV, 2, 116.

*Bhāraṅgika*, *as*, *ā* or *i*, *am*, an adj. from the preceding.

भारण्ड *bhāraṇḍa*, *as*, m., N. of a fabulous bird, (also written *bhāraṇḍa*, *bhāraṇḍa*, *bhāraṇḍa*); (*i*), *f*. the female of the above bird.

भारत *bhārata*, *as*, *i*, *am* (fr. *bharata*), descended from Bharata; belonging or relating to the Bharatas; (with *sangrāma*, *samiti*, *yuddha*, *samara*) the war or battle of the Bharatas; (with *kathā*, *ākhyāna*, *itihāsa*) the story of the Bharatas, the history or narrative of their war, (in this sense also *bhāratam*, n.); (with *varsha*) India (so called from its king Bharata, son of Dushyanta; in this sense also *bhāratam*, n.); an inhabitant of India or Bhārata-varsha; *Bhāratam saras*, N. of a lake; (*as*), m. a descendant of Bharata; N. of Agni or

Fire (so called, according to Sāy., either 'as sprung from the priests called Bhāratas,' or 'as bearer of the oblation'); an actor, a mime [cf. *bharata*]; N. of Deva-śravas; of Deva-rāta; an epithet of the sun shining on the south of Meru; (*i*), *f*. N. of a Vedic goddess (invoked among the Ā-piṭ deities together with Iā and Sarasvatī [cf. *ā-pri*] or sometimes with Hotrā and Vartūrit; according to Yaska, Nirukta VIII. 13, she is a daughter of Āditya); the goddess of speech, Sarasvatī; speech, voice, word, eloquence, literary composition, the dramatic art, dramatic recitation or declamation; (with *vṛitti*) a particular kind of style; a quail; N. of a river; (*i*), m., N. of a teacher ('personified speech'); *Asva-medha Bhārata*, N. of the author of the hymn Ṛig-veda V. 27. — *Bhārata-tātparya-nirṇaya*, *as*, m., N. of a work. — *Bhārata-bhāva-dīpa*, *as*, m. 'light of the meaning of the Bhārata,' N. of Nīla-kaṇṭha's commentary on the Mahā-bhārata. — *Bhārata-saṅgraha-dīpikā*, *f*. = *bhāratārtha-dīpikā*, q. v. — *Bhārata-sattama*, *as*, m. the best of the descendants of Bharata. — *Bhāratācārya* ('*ta-āc*'), *as*, m., N. of a preceptor; of Arjuna-miśra (a commentator on the Mahā-bhārata). — *Bhāratārtha-dīpikā* ('*ta-āc*'), *f*. 'light of the meaning of the Bhārata,' N. of a commentary by Arjuna-miśra on the Mahā-bhārata. — *Bhāratārtha-prakāśa*, *as*, m. 'light of the meaning of the Bhārata,' N. of Nārāyaṇa's commentary on the Mahā-bhārata. — *Bhāratī-kavi*, *is*, m., N. of a poet mentioned in the Śārnigadbara-paddhati. — *Bhāratī-kṛishṇācārya* ('*ṇa-āc*'), *as*, m., N. of a preceptor. — *Bhāratī-śandra*, *as*, m., N. of a king. — *Bhāratī-tīrtha*, *am*, n., N. of a sacred bathing-place; (*as*), m., N. of the author of the philosophical treatise Pañca-daśī, (he was preceptor of Mādhavācārya). — *Bhāratī-yati*, *is*, m., N. of the author of the *Tattva-kamudi-vyākhyā*. — *Bhāratī-vaṭ*, *ān*, *atī*, *at*, Ved. accompanied by Bhāratī; (*ān*), m. an epithet of Indra. — *Bhāratī-śrī-nṛisīṅha*, *as*, m., N. of a preceptor.

*Bhārateya*, *as*, m. a patronymic from Bhārata (or from Bharata).

भारद्वज्ज *bhāradvāja*, *as*, *i*, *am* (fr. *bharad-vāja*), coming from or relating to Bharad-vāja; (*as*), m., N. of Sūsha Vāhneya; of Saunahotra; of Satya-vāha; of Sukeśan; of Saunga; of Droṇa (who was son of Bharad-vāja and preceptor of the Kurus and Paṇḍus); of one of the seven Rishis; of a son of Brihas-pati; of the Muni Agastya; of a grammarian; the planet Mars (according to the *Graha-yajña-tattva*); a skylark [cf. *bharad-vāja*]; (*ās*), m. pl., N. of a people [cf. *bharad-vāja*]; (*i*), *f*. a particular species of bird; the wild cotton shrub; N. of a river; (*am*), n. a bone; N. of a country; (a various reading for *bharad-vāja*). — *Bhāradvāja-putra*, *as*, m., Ved., N. of a preceptor.

*Bhāradvājaka*, *as*, *i*, *am*, belonging or relating to Bharad-vāja.

*Bhāradvājāyana*, *as*, m. a patronymic from Bharad-vāja.

*Bhāradvājīn*, *inas*, m. pl. (fr. *bharad-vāja* or *bhāradvāja*), N. of a school; [cf. *bharad-vājīn*.]

*Bhāradvājīya*, *as*, *ā*, *am*, coming from or relating to Bhāradvāja; (*ās*), m. pl., N. of the school of the grammarian Bhāradvāja.

भारमेय *bhārameya*, *as*, m. a patronymic from Bhārama, q. v.

भारय *bhāraya*, *as*, m. = *bhāradvāja*, a skylark.

भारव *bhārava*, *am*, n. a bow-string; (*i*), *f*. sacred basil.

भारवि *bhāravi*, *is*, m., N. of the author of the poem called *Kirātārjunīya*.

भारय *bhāraya*. See col. 2.

भारि *bhāri*, *is*, m. a lion.

भारिक *bhārika*, &c. See col. 2.

**भारुजिक bhārujika**, as, ī, am (fr. *bharuja*), relating to or coming from a jackal.

**भारुण्ड bhāruṇḍa**, as, m. = *bhāraṇḍa*, q. v.; (am), n., N. of a Sāman; of a wood mentioned in Rāmāyana II. 71, 5.

**भार्गु bhārgu**, as, m. a king of the Bhargavas; N. of a son of Prataradana; of a king also called Bharga; (ī), f. a queen of the Bhargavas; the plant Clerodendrum Siphonanthus. — *Bhārga-bhūmi*, īs, m., N. of a king; [cf. *bhārga-bhūmi* and *bhṛigu-bhūmi*.] — *Bhārga-vana*, am, n., N. of a forest; (a various reading has *bhānu-vana*.) — *Bhārga-srī-kānta-mīśra*, as, m., N. of an author.

*Bhārgāyana*, as, m. (fr. *bhārga*), Ved. a patronymic of Śuṭva.

*Bhārgi*, īs, m. a patronymic from Bharga.

**भार्गलेश्वरतीर्थ bhārgalesvara-tīrtha** (°la-īś°), am, n., N. of a Tīrtha.

**भार्गव bhārgava**, as, ī, am, relating to or coming from Bhṛigu, relating to Bhṛigu; (as), m. epithet of Cyavana [cf. *āṇḍa-bh°*]; of Gṛīta-mada; of Dvi-gat; of Dṛiṣāna; of Iṭala; of Mārkaṇḍeya; of Saunaka; of Rīcika; of Jamad-agui; of Paraśu-rāma; of Pramati; of Siva; the planet Venus (properly a patronymic of Sukra, regent of the planet Venus and preceptor of the Daityas); an archer, a good archer (= *dhanvīn*, *su-dhanvan*); an elephant; (ās), m. pl. 'the descendants of Bhṛigu,' commonly called Bhṛigavas. N. of a particular tribe; (ī), f. a female descendant of Bhṛigu; N. of Devayāni; an epithet of Lakshmi; an epithet of Pārvatī; = *dūrvā*, bent grass, *Panicum Dactylon*; = *nīla-dūrvā*; = *śveta-dūrvā*. — *Bhārgava-dīpikā*, f., N. of a work. — *Bhārgava-priya*, as, m. 'dear to Sukra or to the planet Venus,' a diamond. — *Bhārgavārcana-dīpikā* ('*va-ar°*'), f., N. of a work; [cf. *bhārgava-dīpikā*.] — *Bhārgavāitāpa* ('*va-āit°*'), as, m., N. of the third Act of the Abhirāma-maṇi-nāṭaka. — *Bhārgavopapurāna* ('*va-up°*'), am, n., N. of an Upa-Purāṇa. — *Bhārgavopākhyāna* ('*va-up°*'), am, n., N. of the thirteenth chapter of the Vāsishṭhā-rāmāyana, commonly called Yoga-vāsishṭha.

*Bhārgaviya*, as, ā, am, relating to or coming from Bhārgava.

**भाद्रोजी bhādrōjī**, f. = *bhāradvājī*, the wild cotton shrub.

**भार्मन् bhārman** (fr. rt. *bhri*), Ved. bringing, waiting upon, serving.

**भार्म्य bhārmya**, as, m. a patronymic of Mudgala.

*Bhārmyaśva*, as, m. (fr. *bhṛimyaśva*), a patronymic of Mudgala; [cf. *bharmyaśva*.]

**भाय्य bhārya**, as, ā, am (fr. rt. *bhri*), to be borne, to be supported, to be cherished or nourished; to be maintained, dependent for a livelihood on another; (as), m. a servant, dependent, mercenary; (ā), f. a wife (espoused according to the ritual of the Vedas), any wife; the female of an animal. — *Bhāryāta* ('*yā-āta*'), as, ā, am, living by the prostitution of a wife; [cf. *patny-āta*.] — *Bhāryātika*, as, m. a husband under the rule of his wife, a hen-pecked husband; a species of antelope (= *hariṇāntara*); N. of a Muni. — *Bhāryā-tva*, am, n. wifehood, the state of being a wife, the condition of a wife. — *Bhāryādātārīka* ('*yā-adh°*'), as, ā, am, relating to the chapter on wives. — *Bhāryā-pati-tva*, am, n. the being man and wife, conjugal union. — *Bhāryā-pati*, m. du. husband and wife. — *Bhāryārthīn* ('*yā-ar°*'), ī, m. seeking or desiring a wife. — *Bhāryā-vat*, ān, atī, at, having a wife. — *Bhāryā-vṛkṣha*, as, m. the tree *Casalpina Sappan* (= *pattavaya*). — *Bhāryodha* ('*yā-ūḍha*'), as, m. = *ūḍha-bhārya*, married (said of a man).

*Bhāryaka* = *bhāryā*, a wife, (at the end of a comp., e. g. *sa-bh°*, q. v.)

*Bhāryaru*, us, m. (fr. *bhūryā*), the father of a

child by another man's wife; a kind of deer or antelope; N. of a mountain.

**भार्वर bhārvara**, as, m., Ved. (according to Śāy., Rīg-veda IV. 21, 7), a N. of Indra as son of Bharvara, = Jagad-bhartṛi, Prajā-pati, (perhaps to be referred to the horses of Indra as 'bearing,' 'carrying,' fr. rt. *bhri*.)

**भार्ष्य bhārsya**, am, n. (fr. *bhṛīśa*), vehemence, violence; excessiveness.

**भाल bhāla**, am, n. (said to be fr. rt. i. *bhā*; according to some also *bhālas*, m.), the forehead, brow; light, lustre. — *Bhāla-kṛit*, t, m., N. of a man. — *Bhāla-candra*, as, m. 'having the moon on his forehead,' an epithet of Gaṇeśa. — *Bhāla-candrācārya* ('*va-āc°*'), as, m., N. of a preceptor. — *Bhāla-darsana*, am, n. red lead ('appearing on the forehead,' being used to stain the forehead with lines &c.). — *Bhāla-darsīn*, ī, īnī, ī, watching the brow or countenance (said of a servant who is attentive to a master's wishes). — *Bhāla-dṛiś*, k, or *bhāla-locana*, as, m. 'having an eye in the forehead,' an epithet of Siva. — *Bhālānka* ('*la-am°*'), as, ā, am, having (auspicious) marks on the forehead; (as), m. a man born with lucky lines on his forehead; a sort of fish (known as the Rohi, Cyprius Rohita); a tortoise; an epithet of Siva; a saw; a species of leguminous plant or pot-herb.

*Bhālu*, us, m. the sun; [cf. *bhānu*.]

**भालन्दन bhālandana**, as, m., Ved. a patronymic from Bhalandana, N. of Vatsa-pitṛ; (also read *bālandana*.)

*Bhālandanaka*, as, ī, am, relating to or coming from Bhalandana.

**भालु bhālu**. See above.

**भालुक bhāluka**, as, m. a bear; [cf. *bhalla*.]

*Bhāluka*, as, m. = *bhāluka* above.

**भालुकि bhāluki**, is, m. (probably a patronymic), N. of a Muni.

*Bhālukin*, ī, m., N. of a preceptor (= *vālukin*). *Bhāluki-putra*, as, m. (fr. *bhāluki*, f.), Ved. 'the son of Bhāluki,' N. of a preceptor.

**भाल्ल bhālla**, as, ī, am, relating to or coming from Bhalla, q. v.

**भाल्लवि bhāllavi**, is, m. a patronymic from Bhallavi.

*Bhāllavin*, inas, m. pl. the pupils of Bhallavin (?). — *Bhāllavi-brāhmaṇa*, am, n. and *bhāllavi-sākhā*, f. and *bhāllavi-sruti*, īs, f. and *bhāllavy-upanishad*, t, f., N. of certain Vedic works.

*Bhāllaveya*, as, m., Ved. a patronymic from Bhāllavi, of Indra-dyumna; N. of a preceptor.

— *Bhāllaveya-sruti*, īs, f., N. of a Vedic work. — *Bhāllaveyopanishad* ('*ya-up°*'), t, f., N. of an Upanishad.

**भाल्लुक bhālluka** or *bhāllūka*, as, m. a bear; [cf. *bhalla*, *bhalluka*, *bhallūka*, *bhāluka*.]

**भाल्लय bhāllaya**, as, ī, am, relating to or coming from Bhalla, q. v.

**भाव bhāva**, as, m. (fr. rt. i. *bhū*), becoming, being, existing, existence, taking place, occurring, appearing, appearance; state of being, condition of existence, state, condition, relationship; manner, mode; true condition or state, truth, (*bhāvena*, in truth, really, truly); manner of being, nature, natural state, innate property, temperament, disposition, temper, (*eko bhāvaḥ*, a simple or artless nature); any state of mind or body, affection, sentiment, feeling, emotion, passion, (in the dramatic system of the Hindus, two kinds of Bhāvas are usually enumerated, see *sthāyin*, *vyabhi-cārin*); but other divisions are also given, see *anu-bhāva*, *vi-bhāva*, *sāttvika-bhāva*); feeling of love, inclination, attachment, (*bhāvaṃ teshu cakre*, he felt an affection for them; *sā tasmīn bhāvam babandha*, she fixed her affec-

tions on him); inclination or disposition of mind, (*yadrīśena bhāvena*, with whatever disposition or condition of mind); sentiment, idea, thought, opinion, supposition, conjecture; resolution, intention, purpose, (*drīḍho bhāvaḥ*, a firm resolution); purport, tenor, scope, drift; meaning, sense, (*iti bhāvaḥ*, 'such is the sense,' constantly used by Indian commentators at the end of their interpretations); contemplation, reflection, abstract meditation; the seat of the feelings and affections, the heart, soul, mind, (*paritushṭena bhāvena*, with a pleased mind, Manu IV. 227; *yadā manyeta bhāvena*, when he believes in his mind, Manu VII. 171; but according to Kullūka, *bhāvena* here = *tattva-tas*, truly); that which is or exists, a being, living creature, thing, matter, object, substance, (*sarva-bhāveshu nīṣpṛhāḥ*, one who is free from attachment to all [earthly] objects); behaviour, conduct, act, action, movement, gesture; amorous gesture, corporeal expression of amorous sentiments, wanton sport, dalliance (= *līlā*); passing from one state to another, change or substitution of one nature for another, (*dantyanām mūr-dhanya-bhāvaḥ*, the change of dentals to cerebrals; *bho-bhāvaḥ*, the existence or substitution [for the name of a person] of the expression *bhos*, Manu II. 124); birth; the place of birth, the womb (= *yoni*); the place of being, the world, universe; an organ of sense; superhuman power; the Supreme Being; advice, instruction: (in theatrical language) a learned or worthy man, a man of dignity or consequence, gentleman, master, honourable sir [cf. *bhāva-mīśra*, 2. *bhavat*]; (in astronomy) the state or condition of a planet; an astrological house, mansion, lunar mansion; N. of the twenty-seventh Kalpa; of the eighth (forty-second) year in Jupiter's cycle of sixty years: (in Pāṇini's grammatical system) a term for an impersonal passive or neuter verb having neither agent nor object expressed (e. g. *pacyate*, there is cooking, i. e. cooking is going on); the abstract idea conveyed by a word, the sense of the abstract noun (as describing the state or condition of anything; sometimes used at the end of a comp. instead of the affixes *tā*, *tra*, *ya*, e. g. *bāla-bhāva* = *bāla-tā*, &c., the state of a child, childhood; and even added pleonastically to the abstract noun itself, e. g. *tanutā-bhāva*, the state of thinness); the sense of a noun of action (as expressing the idea of the root, e. g. going, doing, &c.): = *mīśra-bhāva*, N. of the author of the *Bhāva-prakāśa*. — *Bhāva-kalpalatā*, f., N. of a commentary by Bhaṭṭa-mudgala on the *Bhāvanā-viveka*, q. v. — *Bhāva-gambhīra*, ind. from the bottom of the heart, (*bhāva-gambhīraṇ jahasuḥ*, they laughed heartily); deeply; gravely. — *Bhāva-gamya*, as, ā, am, to be ascertained by reflection or by meditating in the heart. — *Bhāva-gaṇhān*, ī, īnī, ī, apprehending the sense, appreciating the sentiment. — *Bhāva-śūdrā-maṇi*, īs, m., N. of a work. — *Bhāva-ja*, as, m. 'produced in the heart,' love; the god of love; [cf. *mano-ja*]. — *Bhāva-jāa*, as, ā, am, knowing the heart. — *Bhāva-tas*, ind. through being, in consequence of being, (*jānti-bhāvatas*, through being a relation.) — *Bhāva-tva*, am, n. the state of Bhāva, q. v. — *Bhāva-dīpa*, as, m., N. of a commentary on the *Tattva-prakāśa*; = *bhārata-bhāvadīpa*. — *Bhāva-dīpikā*, f., N. of a commentary. — *Bhāva-nārāyaṇa-māhātmya*, am, n., N. of a work. — *Bhāva-padārtha*, as, m. a thing which has a real or positive existence. — *Bhāva-pāda*, as, m., N. of a lexicographer. — *Bhāva-prakāśa*, as, m., N. of a medical work by Bhāva-deva-mīśra. — *Bhāva-prakāśikā*, f., N. of a grammatical commentary. — *Bhāva-pratyaya-vādārtha* ('*da-ar°*'), as, m., N. of a work by Mathurā-nātha Tarka-vāg-īśa Bhaṭṭācārya. — *Bhāva-pradīpikā*, f., N. of a commentary on the *Mālatī-mādhava*. — *Bhāva-bandhana*, as, ā, am, 'heart-enchaining,' fettering the heart, joining hearts (as love). — *Bhāva-bodhaka*, as, ikā, am, revealing or displaying any sentiment, indicating a feeling or passion. — *Bhāva-mīśra*, as, m. (in dramatic language) a gentleman, a man of dignity or consequence,

master, sir; N. of the author of the Bhāva-prakāśa, (also called Miśra-bhāva and Bhāva-deva-miśra). — *Bhāva-rāma-kṛṣṇa*, as, m., N. of a man mentioned in the second part of the Prabodha-śāndrodaya. — *Bhāva-rūpa*, as, ā, am, 'consisting of reality', actually being, really existing, real, actual; (am), n. (?), N. of a work. — *Bhāva-vaśana*, as, ā, am, (in gram.) signifying a state or action, denoting the abstract notion of a verb. — *Bhāva-vaś*, ān, atī, at, being in a state or condition. — *Bhāva-vācaka* (?), an abstract noun. — *Bhāva-viveka*, as, m., N. of a Buddhist teacher. — *Bhāva-ṛitta*, as, ā, am, relating to creation, concerned with cosmogony; (as), m., N. of Brahṃā. — *Bhāvavṛittiya*, as, ā, am, an adj. formed from *bhāva-ṛitta*. — *Bhāva-sataka*, am, n., N. of a work. — *Bhāva-śabala-tā*, f. or *bhāva-śabalā*, f. mixture or union of various emotions. — *Bhāva-sānti*, is, f. the allaying of any (transitory) emotion. — *Bhāva-suddhi*, is, f. purity of mind. — *Bhāva-sūnya*, as, ā, am, void of affection or attachment. — *Bhāva-saṃsuddhi*, is, f. purification of the natural condition, purity of nature. — *Bhāva-sandhi*, is, m. union of emotions or feelings, co-existence of two emotions, a vacillating frame of mind between conflicting emotions and feelings. — *Bhāva-samāhita*, as, ā, am, fixed or collected in mind, abstracted, devout. — *Bhāva-sarga*, as, m. the intellectual creation (comprising the faculties of the human mind and their affections, as distinguished from the material creation, see *bhāvutika*). — *Bhāva-sāra-viveka*, as, m., N. of a work by Gaṅgā-dhara Mahāḍakara. — *Bhāva-stha*, as, ā, am, being in a state of love or affection, attached, enamoured. — *Bhāva-sniḡdha*, as, ā, am, attached in heart or mind, affectionately disposed. — *Bhāvākūta* ('*va-āk*'), am, n. the thoughts of the heart or mind. — *Bhāvā-gaṇeśa-dikṣhita*, as, m., N. of the author of several commentaries. — *Bhāvātma* ('*va-āt*'), as, ā, am, 'consisting of reality', real, actual; [cf. *bhāva-rūpa*.] — *Bhāvātma-tā*, f. reality. — *Bhāvādaita* ('*va-ad*'), am, n. natural cause; material cause (as thread of cloth). — *Bhāvānandī* ('*va-ān*'), f., N. of a commentary by Bhāvānanda Siddhānta-vāg-īśa on the Dīdhiti or Siro-mapi. — *Bhāvānandī-prakāśa*, as, m., N. of a commentary on the preceding by Mahā-deva Pandit. — *Bhāvānuga* ('*va-an*'), as, ā, am, 'following the object', natural, simple, not forced or assumed; (ā), f. a shadow; [cf. *bhāvālinā*.] — *Bhāvāntara* ('*va-an*'), am, n. another state, a different state or condition. — *Bhāvābhāsa* ('*va-ābh*'), as, m. simulation of feeling or emotion. — *Bhāvārtha* ('*va-ar*'), as, m. the simple or inherent meaning (of words), the obvious purport (of a phrase &c.), subject-matter. — *Bhāvārtha-dīpikā*, f. 'light of the inherent meaning', N. of a metrical commentary by Gauṛi-kānta Sārvabhauma Bhāṭṭācārya on the Tarka-bhāṣā; on the Vṛittaratnā-kara by Janārḍana-vibudha; = *bhāgavata-bh*, q. v. — *Bhāvālinā* ('*va-āl*'), f. 'cleaving to an object', a shadow; [cf. *bhāvānuga*.] — *Bhāvodaya* ('*va-ud*'), as, m. the rising of emotion or passion.

*Bhāvaka*, as, ā, am (fr. the Caus.), causing to be, effecting; promoting any one's welfare; imagining, fancying; having a taste for the beautiful; having a poetical taste; (as), m. sentiment, feeling, affection, emotion; the external expression of amatory sentiments; [cf. *bhāvāta*, col. 2.]

2. *bhāvana*, as, ī, am (fr. the Caus.), for 1. *bhāvana* see p. 704, col. 1), causing to be, causing, forming, creating, framing, manifesting; promoting or effecting any one's welfare; imagining, fancying; teaching; (as), m. a creator, producer, efficient cause; N. of Siva (= *dhyātṛi*); N. of the twenty-second Kalpa; (ā, am), f. n. the act of causing to be or creating, manifesting, manifestation; promotion of any one's interests (= *vardhana*); the act of forming in the mind, conceiving, imagination, conception, fancy, thought, (*bhāvanayā*, in thought, in imagination); reflection, meditation, abstract meditation, contemplation; supposition, hypothesis, mental perception, recollection; observing, investigating; settling, fixing,

determining; (in law) proof, demonstration, argument, ascertainment; (in medicine) saturating any dry powder with fluid, steeping, infusion, drying an article by day and keeping it moist at night; (in arithmetic) finding by combination or composition [cf. *samāsa-bh*]; decorating with flowers and perfumes, scenting, anointing; (at the end of an adj. comp.) = nature, essence; (ā), f., N. of an Upanishad; a crow (= *kā-rava*); water; = *ambu*; (am), n. apprehension, perception; the fruit of the *Dillenia Speciosa* (= *bharya*, *bhavisya*); N. of a wood, (perhaps for 1. *bhāvana*, q. v.). — *Bhāvanā-maya*, as, ī, am, produced by imagination or fancy, imaginary. — *Bhāvanā-yukta*, as, ā, am, thoughtful, full of anxiety, anxious. — *Bhāvanā-viveka*, as, m., N. of a commentary on a metrical treatise on the nature of injunction according to the theory of Madhu. — *Bhāvanāśraya* ('*na-ās*'), as, m. 'the refuge of thought,' an epithet of Siva. — *Bhāvanā-sāra-saṅgraha*, as, m., N. of a Vedānta work by Mudgala Bhāṭṭa.

*Bhāvanikā*, f., N. of a woman.

*Bhāvanīya*, as, ā, am (fr. the Caus.), to be manifested, to be effected or accomplished; to be conceived or imagined, to be fancied; to be meditated on; to be proved, requiring demonstration; to be taught.

*Bhāvayat*, an, antī, at, fancying, imagining, calling to mind; reflecting on, meditating on.

*Bhāvayavya*, as, m. (fr. *bhāvayau*), Ved., N. of the author of the hymn Ṛig-veda I. 126, 6; a patronymic of Svana-ja.

*Bhāvayitavya*, as, ā, am (fr. the Caus.), Ved. to be cherished, to be protected or taken care of.

*Bhāvayitṛi*, tā, trī, Ved. causing to be; promoting the welfare (of any one), cherishing, taking care of, protecting; a cherisher, protector.

*Bhāvayau*, us, us, u, Ved. cherishing, taking care of, protecting.

*Bhāvāya*, as, m. = *bhāvaka*, affection, emotion, passion; the external expression or indication of amatory feeling; a pious or holy man; an amorous man; an actor; dress, decoration.

*Bhāvika*, as, ī, am, actually being or existing, real, natural, innate; full of feeling or sentiment, expressive, sentimental; future; (am), n. a description of an imaginary object so vivid that it actually appears to be present, describing the past or future as present; = *bhāvuka*, language full of feeling or passion; (as), m. an equation involving products of unknown quantities.

*Bhāvita*, as, ā, am (fr. the Caus.), caused to be, brought into being, produced, obtained, got; made to thrive, protected, cherished, fostered; made to become, transformed into; made to exist or appear, manifested, exhibited; made to exist in the mind, presented to the imagination, conceived, imagined, supposed, thought of; thought about, meditated on; fixed on (as the mind or thoughts); purified by meditation; known, recognised, acknowledged; proved, established; convicted; occupied with, pervaded by, filled with; inspired by, animated; mixed with (as an ingredient); soaked in, saturated with, steeped, infused; perfumed with, scented; (in arithmetic and algebra) involving a product of unknown quantities; (am), n. a product obtained by multiplication, a factum. — *Bhāvita-buddhi*, is, is, i, one who has purified his mind by meditation &c.; see *bhāvītātman*. — *Bhāvita-raj*, ān, atī, at, one who has imagined or conceived or infused &c. — *Bhāvītātman* ('*ta-āt*'), ā, ā, a, one whose soul is purified or who has purified it by meditating on the universal soul, one who has perceived or whose thoughts are fixed on the Supreme Spirit; thoughtful, meditative; intent upon, engaged in; a sage; (ā), m., N. of the thirteenth Muḥūrta.

*Bhāvītaka*, the product of a multiplication; [cf. *bhāvita* above.]

*Bhāvitra*, am, n. the three worlds (viz. earth, heaven, and the lower regions or the atmosphere), the universe; [cf. *bhāvitra*.]

*Bhāvin*, ī, imī, i, becoming, being, existing [cf. *bhṛitya-bh*, *pūrva-bh*]; about to be, about to come to pass, future; predestined; what ought to be; what will fall to the share of (any one); attached to, (*Hari-bhāvin*, attached to Hari); being possessed of, (at the end of a comp., e. g. *jūna-rvijāna-bh*), possessing sacred and profane knowledge; beautiful, illustrious; (ī), m. (according to the Vājasaneyi-pāṭiśākhya) every vowel except *a* and *ā* (perhaps so called as liable to become changed into the corresponding semivowels); N. of the caste of Śūdras in Plakṣa-dvīpa; (*inī*), f. a distinguished or handsome woman; a lady, noble lady [cf. *bhāvya*]; a wanton woman; N. of one of the Mātṛis attending on Skanda; a daughter of a Gandharva; [cf. *a-niruddha-bh*]. — *Bhāvī-tā*, f. the state of being or becoming, (*taḍ-bhāva-bhāvī-tā*, conforming one's self to the mode of thought of that person); futurity, predestination. — *Bhāvī-tva*, am, n. the state of being or becoming, the being obliged to take place, inevitableness, unavoidableness, necessity. — *Bhāvī-upadha*, as, m., scil. *visarjaniya*, a Visarjaniya following in the Pada-pāṭha after any vowel except the vowel *a* or *ā*.

*Bhāvuka*, as, ā, am, being, disposed to be, about to be, becoming, (sometimes used like *bhāvishyau* at the end of a comp. after an adv. in *am*, cf. *ādhyam-bh*, *andham-bh*, *dūram-bh*, *naḡnam-bh*, *palītam-bh*, *priyam-bh*): happy, well, auspicious, prosperous; having a taste for the beautiful, having a poetical taste; (as), m. (in theatrical language) a sister's husband; (am), n. language full of feeling or passion; happiness, auspiciousness, welfare.

*Bhāvya*, as, ā, am (fr. rt. 1. *bhū* or its Caus.), being, existing at the present time (Ved., cf. *bhavya*); about to be or happen, future, to be become, what must or ought to be or become, (sometimes used for the future tense of the verb, e. g. *Pulaha bhāvya maharshih*, Pulaha is to be reckoned a great Rishi; and often impersonally, e. g. *bhāvyaṃ tayā*, it is to be become by her, i. e. she must become); to be effected or accomplished, to be performed; to be apprehended or perceived; to be imagined or conceived [cf. *dur-bh*]; to be convinced; to be argued or proved or demonstrated; to be investigated or determined; (according to Vedic commentators) = *bhāvayavya*, to be honoured or worshipped? (as), m., N. of a king (= *bhāvya-ratha* or *bhānu-ratha*). — *Bhāvya-tā*, f. or *bhāvya-tva*, am, n. the state of being about to happen, futurity. — *Bhāvya-ratha*, as, m., N. of a king; [cf. *bhāvya*.]

**भावइ bhāvāḍa**, as, m., N. of a man.

**भावत bhāvata**, as, ī, am (fr. 2. *bhavat*), your honour's, your, thy (respectfully).

*Bhāvathka*, as, ī, am, your honour's, your, thy, thine.

**भावला bhāvalā**, f., N. of the wife of Bhāvāḍa.

**भावाद bhāvāḍa**. See col. 2.

**भावाव bhāvāva**, as, ā, am (said to be fr. *bhāva + ava* fr. rt. av), delicate, tender, compassionate.

**भाष्** *bhāsh* (connected with rt. 1. *bhā* as Gr. *φη-μι* with *φαίω*), cl. 1. A. *bhāshate* (ep. also P. -ti), *babhāshe*, *bhāshītum*, to speak, talk, say; to speak to, address (with acc. of the person or sometimes with acc. of the person and thing); to tell or announce (anything) to (any one); to speak of or about; to reply, to call or name; to use or employ in speaking; to describe: Pass. *bhāshyate*, to be spoken, to be addressed or spoken to (sometimes with acc., e. g. *sa vaśo munīnā babhāshe*, he was addressed by the Muni in a speech); Caus. *bhāshayati*, -yitum, Aor. *ababhāshat* or *abibhāshat*, to cause to speak or talk; to say or speak; to cause disquietude, disturb (?): Desid. *bibhāshishate*: Intens. *bābhāshyate*, *bābhāshīti*.

*Bhāshaka*, as, ā, am, speaking, talking about, (at the end of a comp.)

*Bhāshana*, am, n. speaking, talking, saying; speech, talk; kind words, kindness, = *sāma-dānādi*; (in theatrical language) expression of satisfaction at the end of a drama, applause (?).

*Bhāshat*, an, anti, at, speaking, saying, talking.

*Bhāshamāna*, as, ā, am, speaking, saying, talking.

*Bhāshā*, f. speech, language [cf. *deśa-bh°*, *parabhl°*, *bhūta-bh°*]; common or vernacular speech (in ancient times as opposed to Vedic, in later as opposed to Sanskrit), any Prakṛit dialect, (the five Prakṛits or vernaculars, viz. Mahā-rāshṭri, Sauraseni, Māgadhī, Prācyā, and Avanti, are called Pañca-vidhā Bhāshā); description, definition; (in law) an accusation, charge, complaint, plaint; N. of Sarasvatī (goddess of speech); of a Rāgiṇī. — *Bhāshā-jāta*, as, m., N. of a man. — *Bhāshāntara* (*śhā-an°*), am, n. another dialect or version, a translation. — *Bhāshā-pariśēdha*, as, m. 'definition of (the categories of) speech'; N. of a compendium of the Vaiśeṣika branch of the Nyāya system of philosophy by Viśva-nātha. — *Bhāshā-pāda*, am, n. the plaint or charge, the first of the four stages of a lawsuit. — *Bhāshā-manjari*, f., N. of an elementary work on Sanskrit grammar. — *Bhāshā-sharpava* (*śhā-ar°*), as, m., N. of a work by Candā-sekhara. — *Bhāshā-vṛttī*, is, f., N. of a commentary on Pāṇini's grammar. — *Bhāshāvṛttī-ārtha-vṛttī*, is, f., N. of a commentary on the preceding work. — *Bhāshā-sama*, as, m. a particular figure in rhetoric, a sentence so arranged that it may be either Sanskrit or Prakṛit. — *Bhāshā-samiti*, is, f. (with Jainas) one of the Samitis, moderation in speech.

*Bhāshika*, as, ā, am, belonging to common or vernacular speech.

*Bhāshikā*, f. speech, language.

*Bhāshita*, as, ā, am, spoken, uttered, said; (am), n. that which is spoken, speech, language, talk, speaking. — *Bhāshita-puṅska*, as, am, m. n. = *ukta-puṅska*, q. v.

*Bhāshitavya*, as, ā, am, to be spoken to or addressed.

*Bhāshitrī*, tā, trī, trī, a speaker, talker; speaking, talking, telling.

*Bhāshin*, ī, inī, ī, speaking, talking, saying, telling, a speaker, (commonly at the end of a comp., cf. *alpa-bh°*, *prākṛita-bh°*); loquacious, a chatterer.

*Bhāshya*, am, n. speaking, talking; any work in the common or vernacular speech; an explanatory work, exposition, explanation, commentary in general (but especially the explanation of technical Sūtras or aphorisms); Patañjali's commentary on the Sūtras of Pāṇini [cf. *mahā-bhāshya*]; a sort of house or building. — *Bhāshya-kara* or *bhāshya-kāra*, as, or *bhāshya-kṛit*, t, m. 'commentary-maker', the writer of any explanatory work or commentary, a commentator, scholiast, an expounder of technical Sūtras or aphorisms; (especially) an epithet of Patañjali, the author of the Mahā-bhāshya or great commentary on Pāṇini; epithet of the commentators Nātha and Saṅkarācārya. — *Bhāshya-ṭikā*, f., N. of a commentary on the Mahā-bhāshya; of another commentary better known as Śrīmad-bhāshya-ṭikā. — *Bhāshya-pradīpa*, as, m., N. of Kaiyata's commentary on the Mahā-bhāshya. — *Bhāshya-pradīpa-vivaraṇa*, am, n., N. of Iśvarānanda's explanation of the Bhāshya-pradīpa. — *Bhāshya-pradīpodyota* (*pa-ud°*), as, m., N. of Nāgōji-bhaṭṭa's explanation of Kaiyata's Bhāshya-pradīpa. — *Bhāshya-ratna-prabhā*, f., N. of a commentary on the Śāntaka-mīmāṃsā-bhāshya.

*Bhāshyamāna*, as, ā, am, being spoken to or addressed.

भाप् 2. *bhāsh* (fr. rt. *bhash*), Ved. occurring only in the comp. *raksho-bhāsh*, barking like a Rākshasa.

भाप *bhāsha*. See *bhāsa*, col. 2.

भाषणीक्षौलेम *bhāshāṅikshaulema*, ās, m., pl., N. of a race (?).

भास् I. *bhās* (connected with rt. I. *bhā*), d. I. A. (in epic poetry also P.)

*bhāsate* (-ti), *babhāse*, *bhāsishyate*, *abhāsishṭa*, *bhāsītum*, to shine, to be bright; to appear; to appear or come into the mind, to be conceived or imagined, to become clear or evident; Caus. *bhāsaya-ti*, -*yitum*, Aor. *ababhāsat* and *abibhāsat*, to make shine, illuminate; to cause to appear, show, make evident; Desid. *bibhāsishate*: Intens. *bābhāsyate*, *bābhāsti*; [cf. Hib. *beosach*, 'bright, glittering', perhaps *mais*, 'sparkling'; probably Lat. *festra*, *fas-tus*.]

2. *bhās*, f. n. (according to some fr. rt. I. *bhā*, q. v.; but according to Pāṇini III. 2, 177, fr. rt. I. *bhās*), light, glare, lustre, brightness; a ray or gleam of light, (*bhāsām nidhī*, receptacle of rays of light, the sun); an image, reflection, shadow; glory, splendor, power, majesty; wish, desire. — *Bhāsū-keṭu*, us, us, u (fr. *bhāsā* inst. c. + *keṭu*), Ved. perceivable by light, appearing through light; (Sāy. = *jvālā-lakshana-jñāpaka*). — *Bhās-kara*, as, ī, am, 'light-causing,' shining, glittering, bright, resplendent; (as), m. the sun, (if used at the end of an adj. comp. the fem. will end in ā); N. of Śiva; fire; a hero; the plant *Calotropis Gigantea* (= *arka*); N. of various men; of a famous Hindū astronomer, (also called *Bhāskarācārya*, q. v.; *bhāskara* is often found at the end of names, cf. *jñāna-bh°*, *brahmaṇya-bh°*, *bhagavad-bh°*, *bhagavanta-bh°*, *bhāṭṭa-bh°*); (am), n. gold; N. of a Tirtha. — *Bhāskara-nṛsiṅha*, as, m., N. of a Scholiast of the last century. — *Bhāskara-priya*, as, m. 'fond of the sun,' a ruby. — *Bhāskara-bhaṭṭa*, as, m., N. of an author. — *Bhāskara-miśra*, as, m., N. of an author; (also called *bhaṭṭa-bh°*). — *Bhāskara-lavaṇa*, am, n. a particular mixture (containing salt &c.). — *Bhāskara-varman*, ā, m., N. of a king of Kāma-rūpa; of a person mentioned in the *Dasa-kumāra-śarīta*, p. 194, l. 14. — *Bhāskara-vrata*, am, n., N. of a particular religious observance. — *Bhāskara-sarman*, ā, m., N. of a commentator of the seventeenth century; [cf. *hari-bhāskara*.] — *Bhāskara-saptami*, f., N. of the seventh day in the light half of the month Māgha. — *Bhāskarācārya* (*ra-ac°*), as, m., N. of an author; N. of a celebrated astronomer and mathematician who lived in the twelfth century and wrote the *Siddhānta-śiro-maṇi* which contains treatises on algebra, arithmetic, and geometry, called *Vija-gaṇita* and *Lilāvati*. — *Bhāskari*, is, m. (a patronymic fr. *bhās-kara*), the planet Saturn; N. of a Muṇi. — *Bhāskariya*, as, ā, am, belonging to or coming from *Bhāskara*; (as), m. a pupil of *Bhāskara*. — *Bhāskareshtū* (*ra-ish°*), f. the plant *Polanisia Icosandra*. — *Bhās-val*, ān, atī, at, possessing light, luminous, splendid, shining; (*ān*), m. the sun; light, lustre, brightness; a hero; (*atī*), f. the city of the sun; N. of a work; (according to Naighaṅṭaka I. 8) = *ushas*, dawn; (*yas*), f. pl. (according to Naighaṅṭaka I. 13) = *nadi*, a river. — *Bhāsvatī-karaṇa*, am, n., N. of a work.

*Bhāsa*, as, m. (sometimes written *bhāsha*), light, lustre, brightness; shining, (at the end of a comp., e. g. *candra-bhāsa*, shining as the moon); impression made on the mind, fancy; a vulture; a cock; a sort of bird described as a water-fowl; = *śakunta*; = *kukkuta*; = *nīla-pakṣhaḥ pakṣhī*; a cow-shed, cattle-fold (= *gosh(ha)*); N. of a Sāman (also am, n.); of a man; of a dramatic poet; of a son of a minister of king Candā-prabha; of a Dānava; of a mountain; (ī), f. the mother of the *Bhāsas* or vultures; N. of a daughter of Pradhā. — *Bhāsa-karṇa*, as, m., N. of a Rākshasa. — *Bhāsa-tū*, f. the being a vulture or bird of prey; vulturous nature, rapacity. — *Bhāsa-vilāsa-saṅvāda*, as, m., N. of the twenty-fifth chapter of the *Vāsisṭha-rāmāyaṇa*, commonly called *Yoga-vāsishṭha*. — *Bhāsā-pura*, am, n., N. of a town.

*Bhāsaka*, as, ikā, am (fr. the Caus.), causing to appear, making evident, showing, manifesting; enlightening; making intelligible, (usually at the end of comps.); (as), m., N. of a dramatic poet. — *Bhāsaka-tva*, am, n. enlightenment, &c.

*Bhāsana*, am, n. shining, glittering, illuminating.

*Bhāsanta*, as, ī, am, shining, splendid; beautiful, handsome; (as), m. the sun; the moon; a star, an asterism; the bird *Bhāsa*, q. v.; (ī), f. an asterism, a Nakshatra.

*Bhāsamāna*, as, ā, am, shining, radiant; appearing.

*Bhāsayat*, an, anti, at, making to shine, illuminating; shining, radiant (?).

*Bhāsas*, as, n., Ved. brightness, light, lustre.

*Bhāsāya*, Nom. A. *bhāsāyate*, &c., to act the part of the bird *Bhāsa*, to appear like this bird.

*Bhāsini*, ī, inī, ī, (at the end of a comp.) shining, brilliant (e. g. *urdhva-bh°*, shining upwards; cf. *vyatīr-bh°*).

*Bhāsu*, us, m. the sun.

*Bhāsura*, as, ā, am, shining, splendid; terrible, (in this sense probably an incorrect form); (as), m. a crystal; a hero; (am), n. *Costus Speciosus* or *Arabicus*; [cf. *bhāsvara*.] — *Bhāsura-tva*, am, n. splendor. — *Bhāsura-pushpā*, f. the plant *Tragia Involucrata* (= *vṛśī-śā-kāṭi*).

*Bhāsura-ka*, as, m., N. of a lion (in Pañca-tantra, p. 53, l. 17).

*Bhāsya*, as, ā, am (fr. the Caus.), to be made visible, to be brought to light. — *Bhāsya-tva*, am, n. the state or condition of appearing, visibleness. — *Bhāsya-sūtra*, am, n., N. of a section in the *Kātantra* treating of the meaning of grammatical forms.

*Bhāsvara*, as, ā, am, shining, radiant, brilliant, bright, resplendent; (as), m. the sun; a day; N. of a satellite of the god of the sun; of a Buddhist deity; (am), n. *Costus Arabicus* or *Speciosus* (= *kushṭha*; cf. *pra-bh°*, *bhāsura*).

भासद् *bhāsada*, as, m., au, m. du. (fr. *bhasad*), Ved. (perhaps) the buttocks.

भासिन् *bhāsini*, *bhāsura*, &c. See above.

भास्कर *bhās-kara*. See under 2. *bhās*, col. 2.

भास्त्रायण *bhāstrāyaṇa*, *bhāstrāyaṇaka* (fr. *bhastrā*), see *Gaṇa Arthaṇādi* to Pāp. IV. 2, 80.

भासन् *bhāsmana*, as, ī, am (fr. *bhasman*), made or consisting of ashes, ash.

*Bhāsmāyanya*, as, m. a patronymic from *Bhasman*; *Bhāsmāyanaś*, m. pl., see *Gaṇa Kutjādi* to Pāp. IV. 1, 98.

भिक्षराज *bhikṣhā-rāja*, as, m., N. of a king.

भिक्ष *bhiksh* (probably for *bihaksh*, Desid. of rt. *bhaj*), d. I. A. (ep. also P.)

*bhikshate*, *bibhikshē*, *bhikshishyate*, *abhikshishṭa*, *bhikshītum*, lit. to wish to share or partake; to beg for, ask for; to desire, implore (Ved. with acc. and gen., e. g. *bhikshē sumatīm turāṇām*, I implore your favour against eager foes, *Rig-veda* I. 171, 1); to solicit, to beg alms (with abl. of person or with a double acc.); to obtain; to ask for without obtaining; to be weary or distressed (?); to speak (?); Caus. *bhikshayati*, -*yitum*, to cause to beg, &c.

*Bhikshana*, am, ā, n. f. the act of begging, asking alms.

*Bhikshamāna*, as, ā, am, asking, begging.

*Bhikshā*, f. the act of begging, asking [cf. *māṅsa-bh°*]; anything given as alms or obtained by begging, (sometimes in comp. with the object asked for, e. g. *putra-bhikshāṃ dehi*, grant the boon of a son, lit. a son as alms); alms, food given as alms [cf. *dur-bhiksha*, *su-bh°*]; hire, wages (= *bhṛtī*); service. — *Bhikshā-karaṇa*, am, n. the act of asking alms, begging. — *Bhikshā-cara*, as, ī, am, going about begging; a beggar, mendicant; (as), m., N.

of a son of Bhoja, (also called *bhikshu*). — *Bhikshā-čaraṇa*, *am*, n. or *bhikshā-čarya*, *am*, ā, n. f. the act of going about begging, begging, mendicancy. — *Bhikshā-čāra*, *as*, ī, *am*, = *bhikshā-čāra*. — *Bhikshāṭana* (*śhā-af*), *as*, ā, *am*, wandering about begging or asking for alms, begging, mendicancy, mendicancy; (*as*), m. a mendicant; N. of a poet; (*am*), n. the act of begging, mendicancy, going about asking for alms; N. of a work; *bhikshāṭanaṃ kri*, to wander about as a mendicant. — *Bhikshāṇna* (*śhā-an*), *am*, n. food obtained as alms; [cf. *bhikshāhāra*]. — *Bhikshā-pātra*, *am*, n. a mendicant's bowl, vessel for collecting alms, alms-dish. — *Bhikshā-pračāra*, *as*, m. = *bhikshā-čaraṇa*, q. v. — *Bhikshā-bhāṇḍa*, *am*, n. a mendicant's bowl or vessel. — *Bhikshā-bhuj*, *k*, *k*, *k*, living on alms. — *Bhikshā-māṇava*, *as*, m. a beggar boy, young beggar (as a term of contempt). — *Bhikshā-yāna* (*śhā-ay*), *am*, n. the act of plying for alms. — *Bhikshārthīn* (*śhā-ar*), ī, *inī*, ī, asking for alms, a petitioner for charity; begging; a beggar or mendicant. — *Bhikshārka* (*śhā-ar*), *as*, ā, *am*, worthy of alms. — *Bhikshā-rat*, *ān*, *atī*, *at*, having or receiving alms, begging. — *Bhikshā-vāsa*, *as*, n. the garment of a mendicant, a beggar's dress. — *Bhikshā-vṛtti*, *is*, *is*, ī, living or subsisting on alms, begging. — *Bhikshāśī-tva* (*śhā-ās*), *am*, n. the eating begged food, subsisting on alms; mendicancy; profligacy, roguery. — *Bhikshāśīn* (*śhā-ās*), ī, *inī*, ī, eating begged food, living or subsisting on alms; dishonest; [cf. *bhikshāśya*]. — *Bhikshāhāra* (*śhā-āh*), *as*, m. begged food; [cf. *bhikshāna*]. — *Bhikshotkara* (*śhā-ut*), *as*, m. scattering alms. — *Bhikshopajīvin* (*śhā-up*), ī, *inī*, ī, subsisting by alms, one who lives by begging. — *Bhikshāka*, *as*, ī, m. f. begging, a beggar, mendicant.

*Bhikshita*, *ās*, ā, *am*, begged, solicited or obtained as alms; [cf. *sūdra-bh*].

*Bhikshitavya*, *as*, ā, *am*, Ved. to be begged or asked for.

*Bhikshin*, ī, *inī*, ī, begging, asking for alms.

*Bhikshu*, *us*, m. a beggar, mendicant, religious mendicant (especially a Brāhman of the fourth or mendicant order, i. e. one in the fourth āsrama or last stage of his life when he abandons his house and subsists entirely on alms; cf. *āsrāma*, *mahā-bh*); a Buddhist mendicant; a particular Buddha; N. of an Āngīrasa (author of the hymn Rīg-veda X. 117); of a son of Bhoja (= *bhikshā-čara*); N. of a particular species of plant, = *śrāvāṇī*, = *koliālākṣa*; (*u*), n. N. of an Upanishad. — *Bhikshu-čaryā*, f. 'a beggar's course of life', begging. — *Bhikshu-tattva*, *am*, n., N. of a work. — *Bhikshu-saṅgha*, *as*, m. a society of Buddhist mendicants. — *Bhikshu-saṅghātī*, f. beggar's clothes, old or ragged raiment. — *Bhikshu-sūtra*, *am*, n. a collection of rules or precepts for mendicants. — *Bhikshu-sūtra-bhāṣya-vārttika*, *am*, n., N. of a commentary on the preceding.

*Bhikshuka*, *as*, m. a beggar, mendicant, a Brāhman of the mendicant order [cf. *bhikshu*]; (ē), f. a female mendicant. — *Bhikshuki-pāraka* (?), n. f. of a building mentioned in Rāja-taraṅgiṇī VI. 191.

*Bhikshunī*, f. a Buddhist female mendicant or nun, (probably a Pālī form.)

*Bhikshya* (fr. *bhikshā*), Nom. P. *bhikshyati*, &c., to beg or ask for alms, (a doubtful form.)

भिर *bhinda* or *bhīṇḍa* or *bhīṇḍitaka*, *as*, m. or *bhīṇḍā*, f. the plant *Abelmoschus Esculentus*.

भिन्न *bhitta*, *bhitti*, &c. See col. 2.

भिद् 1. *bhid*, cl. 7. P. A. *bhinatti*, *bhinnte* (Ved. also cl. 1. *bhedati*), Impf. *abhinat* (2nd sing. *abhinā* or *abhinat*, 1st sing. Ved. *abhedam*, 2nd sing. *abhet*, *bhet*), Impv. *bhinaitu* (2nd sing. *bhindīhi* or *bhindhi*), *bīheda* (2nd sing. *bīhēdītha*), *bīhīde* (Part. *bīhīdvas*), *bhetyati*, -te, Aor. *abhidat* and *abhaitōi*, *abhitta*

(2nd sing. *abhithās*), Inf. *bhettum* (Ved. *bhet-tava*), to break, split, cleave, slit, cut asunder, sever, rend, tear, pierce, penetrate; to break through or down, burst through (e.g. *setum bhīd*, to break through an embankment; *timiram bhīd*, to break through or disperse darkness); to violate (e.g. *sandhim bhīd*, to violate a compact or alliance); to interrupt, disturb; to tear up; to destroy; to divide, separate; to open; to make to open or blossom, expand; to divide into parts or portions, disjoin, disunite; to loose, loosen, dissolve; to unravel, extricate; to betray, disclose; to set at variance; to unsettle, perplex; to alter, change, make to differ; to distinguish, discriminate: Pass. *bhidīyate*, to be split; to burst (e.g. *sītena*, with frost); to be torn asunder; to be destroyed; to be harassed or afflicted; to be divided or separated; to open, be opened, become relaxed; to expand, blossom, bloom; to become loose, be loosened; to separate one's self from, keep aloof from (with inst.); to differ or be different from (with abl.); to alter, change; to be divulged: Caus. *bhedayati*, -yitum, *abīhīdat*, to cause to break or split &c., to break, split, cleave, divide, tear or dash to pieces; to destroy, overcome; to separate, dissolve, disunite, unsettle (in opinion), perplex, set at variance, cause dispersion; to seduce: Desid. of Caus. *bīhēdayishati*: Desid. *bīhīt-sati*, -te: Intens. *bēbhīdyate*, *bēbhīdīti*, *bēbhēti*, to break or split repeatedly, to divide or cut into again and again; [cf. Lat. *findo*, *finis* fr. *fidnis* (?): Goth. *bit*, 'to bite'; *beita*, *bait*, *bitum*: Old Germ. bitz.]

*Bhitta*, *am*, n. a fragment, broken piece, bit; a part, portion; = *bhitti*, a partition, wall.

*Bhitti*, *is*, f. breaking, splitting, tearing, dividing; a wall of earth or masonry, a partition; a mat (made of split reeds); anything broken or divided; a rent, fissure; a fragment, bit, piece, portion, part; a place, spot; a flaw, defect, deficiency; an opportunity, occasion; an asylum (?). — *Bhitti-khātana*, *as*, m. 'wall-digger,' one who digs into or undermines walls, a rat; [cf. *bhitti-pātana*]. — *Bhitti-čaura*, *as*, m. 'wall-burglar,' a house-breaker (the mud wall of the Hindū cottages being easily cut through by burglars). — *Bhitti-pātana*, *as*, m. 'wall-overthrower, wall-destroyer,' a kind of rat; [cf. *bhitti-khātana*].

*Bhittikā*, f. a partition, wall; a small house-lizard; (*as*, ā, *am*) = *bhitti* (at the end of an adj. comp.).

*Bhītvā*, ind. having broken, having split, having burst through, &c.

2. *bhid*, *t*, *t*, *t*, (at the end of a comp.) breaking, splitting, dividing, piercing; a breaker, &c.; breaking to pieces, destroying [cf. *āsma-bh*, *giri-bh*, *gotra-bh*, *tamo-bh*, *pura-bh*]; (*t*), f. Ved. a breaker, destroyer, &c.; breaking, splitting, dividing; difference; different sort, kind.

*Bhidaka*, *as*, m. 'cutter or wounder,' a sword; (*am*), n. Indra's thunderbolt.

*Bhidā*, f. breaking, splitting, piercing, bursting in pieces, tearing, rending [cf. *dur-bhidā*]; dividing, separation; difference; sort, kind, species; coriander.

*Bhidāpana*, *am*, n. (fr. an irregular Caus. *bhidāpaya*), the act of causing to break, causing to pound or trample on.

*Bhidi*, *is*, or *bhidu*, *us*, m. Indra's thunderbolt.

*Bhidira*, *am*, n. a thunderbolt (= *bhidi* above).

*Bhidura*, *as*, ā, *am*, breaking, splitting, piercing, destroying; easily broken or split, fragile, brittle; divided, variegated, mingled; (*am*), n. a thunderbolt [cf. *bhidira*]. — *Bhidura-svana*, *as*, m. 'making a piercing sound,' N. of an Asura; (in Hari-vaṅṣa 2289 also read *ṛhidura-svana*, *śrīmarah khaṇah*.)

*Bhidelima*, *as*, ā, *am*, to be broken or split, easily broken, brittle, fragile.

*Bhīdya*, *as*, m. a rushing river ('one bursting its banks'); N. of a river; [cf. *pir-bh*].

*Bhīdyamāna*, *as*, ā, *am*, being broken or split or pierced; being divided or separated; being distinguished.

*Bhidra*, *am*, n. a thunderbolt.

*Bhid-rat*, *ān*, *atī*, *at*, Ved. containing the root *bhid*. *Bhindat*, *an*, *atī*, *at*, breaking, splitting, cleaving, piercing, destroying, dividing.

*Bhindu*, *us*, *us*, *u*, Ved. breaking, splitting; destroying; a destroyer; (*us*), m. a drop [cf. *bīndū*]; (*us*), f. a woman bringing forth a still-born child, a woman who bears a dead child; [cf. *bindu*].

*Bhindīhi-lavaṇā*, f. (fr. 2nd sing. Impv.), constant sprinkling of salt; [cf. *pača-F*].

*Bhinna*, *as*, ā, *am*, broken, fractured, split, (*bhinna nauh*, a leaky ship, a wrecked vessel); torn, rent, cloven, pounded, lacerated; opened, expanded, budded, blossoming; divided, separated into parts, anything less than a whole; detached, disunited, disjoined; loosened; separated or different from; distinct, other, different (e.g. *ān-bhinno nīpātah*, any particle other than *ān*); deviated, deviating or varying from; deprived of, without; furious (as an elephant, see *bhinna-karaṭa*); mingled, mixed, cleaving to; (*as*), m. a flaw or defect in a jewel; (*am*), n. a fragment, bit, part, portion; (in arithmetic) a fraction; a blossom; a wound from a pointed weapon, a stab; a particular mode of fighting mentioned in Hari-vaṅṣa 15978, (also read *mītra*). — *Bhinna-karaṭa*, *as*, m. an elephant in rut or from whose divided temples the juice exudes.

— *Bhinna-karṇa*, *as*, ā, *am*, having divided ears (said of particular animals). — *Bhinna-kūṭa*, *as*, ā, *am*, deprived of a chief or leader (said of an army).

— *Bhinna-krama*, *as*, ā, *am*, having the order broken, out of order or place, displaced. — *Bhinna-gati*, *is*, *is*, ī, going with great strides, going quickly.

— *Bhinna-garbhā*, *as*, ā, *am*, disunited in its centre (said of an army), broken up, disorganized.

— *Bhinna-gātrikā*, f. a kind of cucumber, Cucumis Usitatissimus (= *karṭāṭi*). — *Bhinna-guṇana*, *am*, n. multiplication of fractions. — *Bhinna-ghana*, *as*, m. the cube of a fraction. — *Bhinna-jātya*, *as*, ā, *am*, of a different tribe or caste. — *Bhinna-tva*, *am*, n. the state of being different, difference, variation.

— *Bhinna-darsin*, ī, *inī*, ī, or *bhinna-dris*, *k*, *k*, *k*, seeing different things, seeing a difference, making a difference, partial, (opposed to *sama-darsin*). — *Bhinna-deśa*, *as*, ā, *am*, belonging to different or various places; occurring or happening in various places. — *Bhinna-deśa-tva*, *am*, n. the condition of being widely distant. — *Bhinna-deha*, *as*, ā, *am*, 'whose body is pierced,' wounded.

— *Bhinna-nau*, *aus*, *aus*, *u*, or *bhinna-nauka*, *as*, ā, *am*, 'whose ship is broken,' shipwrecked.

— *Bhinna-parikarman*, *a*, n. an arithmetical operation with fractions. — *Bhinna-prakāra*, *as*, ā, *am*, of a different kind or sort. — *Bhinna-bhāga-hara*, *as*, m. division of fractions. — *Bhinna-bhāṇḍa* or *bhinna-bhājana*, *am*, n. a broken pot or vessel, potsherd. — *Bhinna-bhinātman* (*na-āt*), ā, m. chick-pea, Cicer Arictinum. — *Bhinna-marman*, ā, ā, *a*, pierced in the vital organs, mortally wounded.

— *Bhinna-maryāda*, *as*, ā, *am*, 'whose course is broken or separated from the right way,' uncontrolled, unrestrained; unbounded. — *Bhinna-mastaka-pīṇḍaka* or *pīṇḍika*, *as*, ā, *am*, whose skull and forehead is cloven, (an elephant) whose frontal globes are open. — *Bhinna-yojanī*, f. the plant *Plectranthus Scutellarioides* (= *pāshāṇa-bheda*). — *Bhinna-linga*, *am*, n. incongruity of gender in a comparison.

— *Bhinna-račana*, *am*, n. incongruity of number in a comparison. — *Bhinna-rat*, *ān*, *atī*, *at*, one who has divided. — *Bhinna-varga*, *as*, m. the square of a fraction. — *Bhinna-varčas*, *ās*, *ās*, *as*, or *bhinna-varčaska*, *as*, ā, *am*, voiding excrement, &c. — *Bhinna-varṇa*, *as*, ā, *am*, changed in colour, discoloured, pale; of a different caste or tribe. — *Bhinna-vartman*, ā, ā, *a*, separated from the right way; [cf. *bhinna-maryāda*]. — *Bhinna-viṭka*, *as*, ā, *am* (fr. *bhinna + viṣh*), = *bhinna-varčas*. — *Bhinnaviṭka-tva*, *am*, n. the state of one who voids excrement, &c., (according to some commentators) change of colour in the feces. — *Bhinna-vṛtta*, *as*, ā, *am*, having abandoned the path of duty, leading a bad life; containing a metrical fault. — *Bhinna-vṛtti*,

is, is, i, having different occupations, occupied differently; leading a bad life; neglecting prescribed observances, following bad courses. — *Bhinnavṛtṭi-tā*, f. the following of evil courses, neglect of prescribed observances. — *Bhinnā-ryavakalita*, am, n. subtraction of fractions. — *Bhinnā-saṅghāta*, is, is, i, whose union is broken, disunited. — *Bhinnā-saṅghāla* or *bhinnā-saṅghāta*, am, n. addition of fractions. — *Bhinnā-svara*, as, ā, am, having a broken or changed voice, hesitating in speech, faltering; discordant. — *Bhinnāsvara-mukha-varṇa*, as, ā, am, having a broken or changed voice and complexion. — *Bhinnā-hṛdaya*, as, ā, am, pierced through the heart. — *Bhinnānjana* ('na-ān'), am, n. divided antimony, pounded collyrium, or collyrium mixed (with oil and used as an eye-salve), eyecement consisting of various materials pounded and mixed. — *Bhinnānjana-śayopama* ('ya-up'), as, ā, am, like a quantity of pounded antimony or mixed collyrium. — *Bhinnānjana-sannibha*, as, ā, am, similar to pounded antimony or mixed pigment. — *Bhinnānjana-kāra* ('na-ān'), or *bhinnānjana-bha* ('na-ān'), as, ā, am, appearing like pounded antimony or mixed collyrium. — *Bhinnābhinnā* ('na-abh'), as, ā, am, distinct and not distinct, separate and not separate. — *Bhinnārtha* ('na-ar'), as, ā, am, having a clear or distinct meaning, clear, evident, intelligible, perspicuous. — *Bhinnārtha-tā*, f. clearness of meaning, intelligibility, clearness. — *Bhinnodara* ('na-ud'), as, m. a brother by a different mother, a half brother.

*Bhinnaka*, as, m. 'a seceder,' a Buddhist; N. of a musical mode or Rāga.

*Bhettavya*, as, ā, am, to be broken; to be betrayed; to be divulged.

*Bhettri*, lā, trī, tri, breaking, splitting, piercing, bursting through, dividing, &c.; a breaker, splitter, piercer, interrupter, disturber, troubler, frustrator; a divulger (of a secret), betrayer, traitor; a factious or seditious man; (tā), m., N. of a particular magical spell recited over weapons.

**भिन्द्** *bhīnd*, a various reading for rt. *bīnd*, q. v.

**भिन्दपाल** *bhīndapāla* or *bhīndipāla*, as, m. a short javelin or arrow thrown from the hand or shot through a tube; a stone fastened to a string; (also read *bhīndamāla*, *bhīndumāla*, *bhīndimāla*, *bhīndimāla*.)

**भिन्दु** *bhīndu*, *bhinnā*, &c. See p. 710, col. 3.

**भिन्स** *bhīns*. See col. 2.

**भिरिण्टिका** *bhīriṅṭikā*, f. a species of plant, = *sveta-guñjā*; (also read *bhīriṅṭikā*.)

**भिल्** *bhīl* = rt. *bīl*, q. v.

**भिल्स** *bhīlma*, am, n. a word used by Yāska (Nirukta I. 20) to explain *bīlma*, q. v.

**भिल्ल** *bhilla*, as, m., N. of a wild mountain race, probably the modern Bheels, (they live in the Vindhya mountains, in the forests of Malwa, Mewar, and Kandes, and in the Dakhin to the north of Poona; they were formerly notorious for their depredations); a king of the Bhillas; (ṛ), f. the plant *Symplocos Racemosa*. — *Bhilla-gavi*, f. = *gavayī*, the female of the Bos Gavaeus. — *Bhilla-taru*, us, m. *Symplocos Racemosa*; [cf. *bhīllī*.] — *Bhilla-ukūshajā*, f. the seed of the plant *Abrus Precatorius*.

*Bhillota* or *bhillotaka*, as, m., N. of a species of plant, (perhaps) = *bhilla-taru*.

**भिष्ठा** *bhīṣṭā*, f., N. of a woman.

**भिषज्** 1. *bhishaj* (a Vedic verb of which the 3rd sing. present *bhishakti* occurs in R̥g-veda VIII. 79, 2, where according to Sāy. *bhishakti* = *bhishajyati*), to heal or cure; [cf. *bheshaja*.]

2. *bhishaj*, k, k, k (in Upādi-s. I. 137 derived

fr. rt. 1. *bhī* with vowel shortened and affix *aj*, *sh* being inserted), healing, sanative, curative; (k), m. a physician; medicine, a remedy (= *bheshaja*); N. of a man with the patronymic Ātharvaṇa; of a son of Sata-dhanvan; (au), m. du. the Āsṛins; [cf. *sata-bh*.] — *Bhishak-tama*, as, ā, am, Ved. most healing; (au), m. du. 'the best physicians,' the Āsṛins. — *Bhishak-tara*, as, ā, am, Ved. more healing. — *Bhishak-pāsa*, as, m. an inferior physician, a quack doctor. — *Bhishak-priyā*, f. 'dear to a physician,' the plant *Cocculus Cordifolius* (= *guḍūcī*). — *Bhishag-jīta*, am, n. 'subdued by physicians,' any drug or medicine. — *Bhishag-bhadṛā*, f. a species of the plant *Croton*; [cf. *bhadra-dantikā*.] — *Bhishag-vara*, as, m. the best of the physicians; (au), m. du. the two Āsṛins. — *Bhishan-mātri*, tā, f. the plant *Justicia Adhadota*; [cf. *vaidya-mātri*.]

*Bhishajāvarta*, as, m., N. of Kṛṣṇa.

1. *bhishajya*, Nom. P. *bhishajyati*, &c., Ved. to heal, cure.

2. *bhishajya*, as, ā, am, Ved. sanative, healing, healthful; (ā), f. the act of healing or curing; a remedy, cure; [cf. *dur-bh*.]

*Bhishajya*, as, ā, am, Ved. healed, cured, (also incorrectly read *bhishajyita*, *bhishajyita*, *bhishajyita*.)

*Bhishajya*, as, m., see Gaja Gargādi to Pāp. IV. 1, 105.

*Bhishajya*, Nom. P. *bhishajyati*, &c., Ved. = 1. *bhishajya*, to heal, cure.

**भिष्मा** *bhīṣmā*, f. a various reading for *bhīṣā* below.

*Bhīṣmikā*, *bhīṣmīṭā*, *bhīṣmīṣṭā*, various readings for *bhīṣā* below.

**भिस्सा** *bhīṣṣā* or *bhīṣṣiṭā*, f. parched or fried rice.

*Bhīṣā*, f. boiled rice.

**भिहु** *bhīhu* (?), us, m., N. of a mountain.

**भी** 1. *bhī*, cl. 1. A. *bhayate* (Ved.); cl. 3. P. (Ved. and ep. also A.) *bībheti* (3rd du. *bībhītas* or *bībhītas*, 3rd pl. *bībhīyati*, Part. *bībhīyat*, ep. 1st sing. A. *bībhīye*), Impf. *abībhet* (3rd pl. *abībhīyus* or *bībhīyus*, *bībhīyeyus* Mahā-bh. Śānti-p. 459), *bībhīyā* or *bībhīyān-cakāra* or *bībhīyān-āsa* (3rd pl. *bībhīyus*, Part. *bībhīvas*, *bībhīyushī*, f.), *bhīṣhyati*, Aor. *abhīṣhit* (2nd sing. *abhīṣhis*, ep. *mā bhīṣis* for *mā bhīṣhis*, Ved. forms *bhes*, *bhema*), *bhetum* (Ved. forms *bhayante*, *abhayanta*, Part. *bhayamāna*, *bhīyāna*, Inf. *bhīyase*, cf. *bhīyas* below; according to the Dhātū-pāṭha even cl. 10. P. *bhīyayati*), to fear, dread, be afraid of (with abl. or gen., e. g. *mṛtyor bībheti*, he fears death; *bībhemi te*, I fear thee; very rarely with inst. or acc.); to fear for, be anxious or solicitous about (A.): Pass. *bhīyate*, Aor. *abhīyī*: Caus. A. *bhīshayate* (ep. also P. *bhīshayati*), *bhīshayate*, Aor. *abībhīshata*, &c., to terrify, put in a fight, intimidate; *bhīyayati*, Aor. *abībhīyat*, &c., to frighten or terrify any one (acc.) with anything (inst.): Desid. *bībhīshati*: Intens. *bēbhīyati*, *bēbhīyati*, *bēbheti*; [cf. Zend rt. *bī*, 'to be frightened'; Gr. *φείβομαι*, *φέβο-σ*, *φοβέω*, *φοβέ-σ-μαι*, *φοβ-ε-σ-μαι*: Lith. *bij-au*, 'I am afraid'; *baime*, 'fear'; *bai-dau*, 'I terrify'; *baisis*, 'terrible'; perhaps belonging to the Caus. *bhīshaya*; *byauris*, 'deformed,' see *bhīru*; *baj-us*, 'fear,' = *bhaya*: Slav. *boj-a-ti*, 'to be afraid': probably Goth. *fia* for *bia*, *fjands*: Mod. Germ. *feind*: Eng. *fiend*: Old Germ. *bi-bē-n*: Angl. Sax. *bif-ian*, *beof-ian*: Mod. Germ. *beb-en* = Intens. *bēbheti*.]

*Bhīyas*, m., Ved. fear, apprehension, dread, (occurring only in the acc. and inst. sing., the dat. sing. *bhīyase* being used as Ved. inf. of rt. 1. *bhī*, above; cf. Zend *bienghe*.)

*Bhīyasāna*, as, ā, am, Ved. fearful, timid.

*Bhīyā*, f. fear, apprehension, dread.

2. *bhī*, īs, f. fear, apprehension, alarm, dread

(sometimes at the end of a comp., cf. *avadya-bhī*.) — *Bhī-kara*, as, ā or ī, am, causing or exciting fear. — *Bhī-mat*, ān, atī, at, fearful.

*Bhīta*, as, ā, am, frightened, alarmed, terrified, afraid, fearful, timid; placed in jeopardy or danger, imperiled, (often at the end of a comp., e. g. *agnī-bh*, afraid of fire; *mṛityu-bh*); (am), n. fear, alarm, apprehension; (am), ind. timidly. — *Bhītan-kāra*, as, ā, am, making afraid; (am), ind. making a coward, calling a coward, (*tam bhītan-kāram ākrūṣya*, calling him a coward.) — *Bhīta-paritrāṇa-vastūpālambha-panḍita* ('tu-up'), as, ā, am, clever in finding fault with the means of rescuing the terrified. — *Bhīta-bhīta*, as, ā, am, very much frightened, exceedingly afraid. — 1. *bhīta-vat*, ān, atī, at, one who is afraid. — 2. *bhīta-vat*, ind. like a frightened person, timidly.

*Bhīti*, is, f. fear, alarm, apprehension, dread, terror, (often at the end of a comp., cf. *doshā-bh*, *devā-bh*); tremor, trembling, shaking; danger. — *Bhīti-kṛit*, t, t, t, causing fear, exciting alarm. — *Bhīti-nāṭitaka*, am, n. mimic representation of fear.

*Bhīma*, as, ā, am, fearful, dreadful, terrible, formidable, horrible, horrid, terrific, terrifying; (am), n. horror, terror; (as), m. a kind of sorrel (= *amla-velasa*), Rumex Vesicarius; N. of Rudra; of Śiva; of one of the eight forms of Śiva; of one of the eleven Rudras; of a Deva-gandharva; of one of the Devas called Yajña-mush; of a Dānava; of a Vidyā-dhara; of a son of the Rākshasa Kumbhakarṇa; of the second son of Pāṇḍu (also called Bhīma-sena and Vṛikodara; he was only the reputed son of Pāṇḍu, being really the son of his wife Prīthā or Kuntī by Vāyu, god of the wind; he was remarkable for his vast size and strength and voracious appetite; cf. *vāyu-putra*); N. of a Vaidarbha; of a son of Ilina; of a son of Amāvasu or Āmāvasu and father of Kāncāna; of a son of Sattvata; of a king of Dvārakā; of several kings; of an author; of a poet; of the father of Ananta; (ās), m. pl. the race of Bhīma; (ā), f. a whip; a sort of perfume (= *rocanā*); N. of a form of Durgā; of an Aparas; of several rivers; of a district (probably sacred to Durgā); of a town. — *Bhīma-karman*, ā, ā, a, terrible in act, of terrific prowess; dreadful, destructive. — *Bhīma-kārmuka*, as, ā, am, having formidable bows. — *Bhīma-khaṇḍa*, am, n., N. of a work treating of the Linga Bhīmeśvara (mentioned in the Skanda-Purāṇa). — *Bhīma-gava*, as, or *bhīma-gu*, us, m. (*gava* or *gu* = *go*), N. of a man; [cf. *bhāimāgava*.] — *Bhīma-gupta*, as, m., N. of a king. — *Bhīma-grāha-vat*, ān, atī, at, having terrible sea monsters. — *Bhīma-candra*, as, m., N. of a king. — *Bhīma-jānu*, us, m., N. of a king. — *Bhīma-tā*, f. terribleness, fearfulness, formidableness. — *Bhīma-tithi*, is, f. the day of Bhīma (= *bhīmaikādasī*). — *Bhīma-darsana*, as, ā, am, frightful in appearance or aspect, frightful, hideous. — *Bhīma-dvādasī*, f., N. of the twelfth day of the light half of the month Māgha (called after Bhīma the reputed son of Pāṇḍu; cf. *bhīmaikādasī*). — *Bhīma-dvādasī-vrata*, am, n., N. of the sixty-fifth chapter of the Bhaviṣyottara-Purāṇa. — *Bhīma-dhanvan*, ā, m. 'having a terrific bow,' N. of a king. — *Bhīma-dhanvāyana*, 'bearing dreadful bows,' in *Bhīma-dhanvāyana* senā, Mahā-bh. Ud-yoga-p. 7633. — *Bhīma-nagara*, am, n. 'Bhīma's city,' N. of a town; [cf. *bhīma-pura*.] — *Bhīma-nāda*, as, ā, am, sending forth a fearful sound, sounding dreadfully; (as), m. a loud or fearful sound; a lion; N. of one of the seven clouds which will cover the sky at the destruction of the world. — *Bhīma-nāyaka*, as, m., N. of a man. — *Bhīma-parā-krama*, as, ā, am, possessing fearful power or prowess; of terrible strength; (as), m. an epithet of Śiva; N. of a man; of a work mentioned in Raghunandana's Saṅskāra-tattva. — *Bhīma-pāla*, as, m., N. of a king. — *Bhīma-pura*, am, n., N. of a town situated on the Gauges; [cf. *bhīma-nagara*.] — *Bhīma-bala*, as, ā, am, possessing fearful or tremendous

strength; (*as*), m., N. of one of the sons of Dhṛita-rāshṭra; of one of the Devas called Yajña-mush, see Mahā-bh. Vana-p. 14166. — *Bhīma-bhaṭa*, *as*, m., N. of a man. — *Bhīma-bhaṭa*, *as*, m., N. of an author. — *Bhīma-bhujā*, *as*, m., N. of a man. — *Bhīma-mukha*, *as*, i, *am*, of fearful aspect or appearance; (*as*), m., N. of a monkey. — *Bhīma-ratha*, *as*, m., N. of a king; of a son of Dhṛita-rāshṭra; of Ketu-mat (the father of Divo-dāsa); of a son of Vikṛiti and father of Nava-ratha; of a son of Kṛishṇa by Satya-bhāmā; of a Rākshasa [cf. *bhaimaratha*]; (*ā*, *i*), f., N. of a river in the Himālaya mountains; (*i*), f. 'the fearful night', N. of the seventh night in the seventh month of the seventy-seventh year of life (supposed to be the ordinary period of human life; a person after this period is thought to be arrived at dotage and exempt from all religious observances; *bhīma-rāthī* is probably for *bhīma-rātri* or for Prākṛit *bhīma-rātri*; cf. *kāla-rātri*). — *Bhīma-rāpa*, *as*, *ā*, *am*, of terrible form, of fearful aspect. — *Bhīma-vikrama*, *as*, *ā*, *am*, of terrible prowess, tremendous in power or strength; (*as*), m., N. of one of the sons of Dhṛita-rāshṭra. — *Bhīma-vikranta*, *as*, *ā*, *am*, fearfully powerful or courageous; (*as*), m. a lion. — *Bhīma-vigraha*, *as*, *ā*, *am*, of fearful form, terrific in appearance, gigantic. — *Bhīma-vega*, *as*, *ā*, *am*, of fearful or tremendous speed, terribly swift or impetuous; (*as*), m., N. of one of the sons of Dhṛita-rāshṭra; of a Dānava. — *Bhīma-vega-rava*, *as*, *ā*, *am*, of dreadful speed and sound, fearful in velocity and noise; (*as*), m., N. of one of the sons of Dhṛita-rāshṭra. — *Bhīma-sankara*, *am*, n., scil. *linga*, N. of one of the twelve most sacred Lingas. — *Bhīma-sāra*, *as*, m., 'having fearful arrows', N. of a son of Dhṛita-rāshṭra. — *Bhīma-sāsana*, *as*, m., 'terrible in rule', N. of Yama. — *Bhīma-sāha*, *as*, m. (*sāha* = شاة), 'the terrible king', N. of a king. — *Bhīma-śukla*, *as*, m., N. of a king. — *Bhīma-sinha-paṇḍita*, *as*, m., N. of a learned man and poet. — *Bhīma-sena*, *as*, m., 'having a terrible army', N. of a brother of Janam-ējaya; of a son of Janam-ējaya; of a son of Riksha; of the second son of Paṇḍu [cf. *bhīma*]; of a Deva-gandharva; of a Yaksha; of a king; of a grammarian; of a physician; a kind of camphor; [cf. *bhaimaseni*, *bhaimaseniya*]. — *Bhīmasena-maya*, *as*, i, *am*, consisting of Bhīmasena. — *Bhīma-svāmin*, i, m., N. of a Brāhman. — *Bhīmākara* ('*ma-āk*'), *as*, m., N. of a man. — *Bhīmā-deva*, *as*, m., N. of a man. — *Bhīmādy-upākhyaṇa*, *am*, n., N. of the fifteenth chapter of the Vāsisṭha-rāmāyaṇa, commonly called Yoga-vāsishṭha. — *Bhīmeśa* ('*ma-īśa*') or *bhīmeśvara* ('*ma-īś*'), *am*, n., N. of a place sacred to Śiva. — *Bhīmeśvara-tirtha* and *bhīmeśvara-māhātmya*, *am*, n., N. of two chapters of the Revā-māhātmya of the Śiva-Purāṇa. — *Bhīmākāśī* ('*ma-āk*'), f., N. of the eleventh day in the light half of the month Māgha; [cf. *bhīma-dvādaśī*]. — *Bhīmottara* ('*ma-ut*'), *as*, m., N. of a Kumbhāṇḍa. — *Bhīmodarī* ('*ma-ud*'), f. an epithet of Umā.

*Bhīmaka*, *as*, m., N. of a demon; (also read *bhīshaka*.)

*Bhīmayu*, *us*, *us*, *u*, Ved. fearful, dreadful.

*Bhīmarā*, *am*, n. war, battle.

*Bhīmāla*, *as*, *ā*, *am*, Ved. = *bhīma*, q. v.

*Bhīraka*, *as*, m. a various reading for *bhīruka*, a kind of sugar-cane.

*Bhīru*, *us*, *us* or *ūs*, *u*, fearful, timid, cowardly, (opposed to *śūra*); fearing, afraid of (with abl., e. g. *maraṇād bhīruḥ*, afraid of death; or at the end of a comp., e. g. *pratiṅṇā-bhāṅga-bhīru*, afraid of breaking a promise); (*us*), m. a jackal [cf. *pheru*]; a tiger; a kind of sugar-cane; (*us*, *ūs*), f. a timid woman; a shadow; a goat; a centipede; Solanum Jacquinii or a sort of prickly nightshade; the plant *Asparagus Racemosus*, (in some of these last senses said to be also m.); (*u*), n. silver. — *Bhīru-śetas*, *ās*, m. 'timid-hearted', a deer; [cf. *bhīru-hṛīdaya*]. — *Bhīru-jana*, *as*, m. one whose servants are

cowards. — *Bhīru-tū*, f. or *bhīru-tva*, *am*, n. fearfulness, timidity, cautiousness, cowardice; natural cowardice (as of a tiger, cf. *bhīru*, col. 1). — *Bhīru-patṛī*, f. *Asparagus Racemosus*. — *Bhīru-maya*, *as*, i, *am*, fearful, terrible, frightful. — *Bhīru-yodha*, *as*, *ā*, *am*, having cowardly soldiers, possessing a cowardly garrison. — *Bhīru-randhra*, *as*, m. 'having a fearful chasm', an oven, a furnace. — *Bhīru-sattva*, *as*, *ā*, *am*, having a timid nature, fearful, timid. — *Bhīru-hṛīdaya*, *as*, *ā*, *am*, timid-hearted, fearful, timid; (*as*), m. a deer; [cf. *bhīru-śetas*].

*Bhīruka*, *as*, *ā*, *am*, fearful, timid, timorous, cowardly; afraid; shy; formidable; (*as*), m. an owl; a bear [cf. *bhīluka*]; a kind of sugar-cane, (also written *bhīraka*); N. of a man; (*am*), n. a wood, forest. — *Bhīruka-jana*, *as*, m. one whose servants are cowards.

*Bhīruṇa*, *as*, *ā*, *am*, terrific, &c. See *a-bh*°.

*Bhīru* = *bhīru*, col. 1.

*Bhīluka*, *as*, *ā*, *am*, = *bhīruka* above; (*as*), m. a bear; [cf. *bhāluka*, *bhīruka*].

*Bhīshaka*, *as*, m. (fr. the Caus.), N. of one of Śiva's attendants [cf. *bhīmaka*]; (*ikā*), f., N. of a goddess.

*Bhīshāṇa*, *as*, *ā*, *am* (fr. the Caus.), terrifying, frightening, causing alarm, terrific, awful, formidable, horrible, (often at the end of a comp., e. g. *śatrubh*°, terrifying an enemy); (*as*), m. the sentiment of horror (in poetical composition); N. of a form of Bhairava (= Yama); an epithet of Śiva; the olibanum tree, *Boswellia Thurifera*; the plant *Phoenix Paludosa* (= *hīntāla*); a pigeon, dove; N. of a Rākshasa; (*ā*), f., N. of a goddess, (probably a form of Durgā); (*am*), n. the act of terrifying or frightening, causing alarm or horror; anything which excites terror. — *Bhīshāṇa-tva*, *am*, n. terribleness, horribleness.

*Bhīshāṇaka*, *as*, *ikā*, *am*, = *bhīshāṇa*, terrifying, frightening, intimidating.

*Bhīshayamāṇa*, *as*, *ā*, *am*, terrifying, frightening.

1. *bhīshā*, f. the act of terrifying, frightening, intimidation, terror, fright.

2. *bhīshā*, ind. (perhaps contracted fr. *bhīyasā*, or inst. c. of *bhīś* = 2. *bhī*), Ved. from fear.

*Bhīshita*, *as*, *ā*, *am*, terrified, frightened, alarmed.

*Bhīshī-dāsa*, *as*, m., N. of the man under whose patronage Nārāyaṇa's commentary on the Gītāgovinda was composed.

*Bhīshma*, *as*, *ā*, *am*, = *bhīma*, terrible, horrible, terrific, fearful; (*as*), m. the sentiment of horror as the object of poetical composition; an epithet of Śiva (Rudra); a Rākshasa, imp, goblin; N. of a son of Śāntanu and Gangā, (he is an important personage in the Mahā-bhārata, being the half brother of both Vicītra-vīrya and Vyāsa, — Śāntanu, who was a descendant of Bharata, having had his son Vicītra-vīrya by his legitimate wife Satyawatī, but Bhīshma by Gangā before his marriage; when Vicītra-vīrya died childless, Bhīshma undertook the government of Hastinā-pur, and brought up his three nephews, the sons of his half brother Vyāsa, viz. Dhṛita-rāshṭra, Paṇḍu, and Vidura; whence he is sometimes called their father; he took the side of his grand-nephews, the sons of Dhṛita-rāshṭra, against the sons of Paṇḍu; he was a warrior renowned for his continence, wisdom, bravery, and fidelity to his word); (*ās*), m. pl. the race or followers of Bhīshma; (*am*), n. horror, horribleness, the property of exciting fear or terror. — *Bhīshma-garjita-ghosha-svara-rāja*, *as*, m., N. of a Buddha; [cf. *bhīshma-svara-rāja*]. — *Bhīshma-janani*, f. 'mother of Bhīshma,' an epithet of the Ganges. — *Bhīshma-pancaka*, *am*, n. 'five days sacred to Bhīshma,' the five days from the eleventh to the fifteenth in the light half of the month Kārttika. — *Bhīshmapāncakavata*, *am*, n., N. of the sixty-third chapter of the Bhavishyottara-Purāṇa. — *Bhīshma-parvan*, *a*, n., N. of the sixth book of the Mahā-bhārata. — *Bhīshma-mukti-pradāyaka*, *as*, m. 'giving release to Bhīshma,' N. of Vishnu. — *Bhīshma-ratna-parīkshā*, f. trial of the jewel of Bhīshma. — *Bhīshma-*

*sū*, *ūs*, f. 'mother of Bhīshma,' an epithet of the Ganges. — *Bhīshma-stava-rāja*, *as*, m. 'Bhīshma's hymn to Kṛishṇa,' N. of the forty-seventh chapter of the twelfth book of the Mahā-bhārata. — *Bhīshma-svara-rāja*, *as*, m. 'king of terrible sounds,' N. of a Buddha; [cf. *bhīshma-garjita-ghosha-svara-rāja*]. — *Bhīshmaśṭami* ('*ma-ash*'), f. the eighth day in the light half of the month Māgha (when there is a festival sacred to Bhīshma).

*Bhīshmakā*, *as*, m. Bhīshma, the son of Śāntanu (used contemptuously); N. of a king (the father of Rukmiṇī who was carried off by Kṛishṇa).

*Bhetavya*, *as*, *ā*, *am*, to be feared or dreaded, to be apprehended, (the neuter is used impersonally, e. g. *na bhetavyam*, it is not to be feared, i. e. one need not fear; often with abl. or gen., e. g. *na tasmāt* or *tasya bhetavyam*, one need not be afraid of him.)

*Bheya*, *as*, *ā*, *am*, to be feared, (the neut. may be used impersonally, e. g. *arar bheyam*, one must fear an enemy.)

भीर्या *bhīrī*, f., N. of one of the Mātṛis attending on Skanda, (in Mahā-bh. Salya-p. 2645 also read *bhīrī*.)

भीमरिका *bhīmarikā*, f., N. of a daughter of Kṛishṇa by Satya-bhāmā; (also read *bhīmanikā*.)

भीर *bhīra*, *ās*, m. pl., N. of a people; (incorrectly for *ābhīra*.)

भीरक *bhīraka*. See col. 1.

भीरुकञ्ज *bhīrukañja*, *ās*, m. pl., N. of a people; (probably for *bharukañja*.)

भीलभूषणा *bhīla-bhūṣaṇā*. See *bhīla-bhūṣaṇā*, p. 711, col. 1.

भीलु *bhīlu*. See col. 2.

भीषक *bhīshaka*, *bhīshāṇa*, *bhīshā*, *bhīshma*. See col. 2.

भीषटाचार्य *bhīṣṭācārya* (?), *as*, m., N. of an author mentioned in Raghu-nandana's Saṅskāratattva.

भु *bhu*, *us*, *us*, *u*, = *bhū*, existing, being, becoming, produced, (at the end of some comps., cf. *agni-bhu*, *pra-bhu*, *svayam-bhu*.)

भुःखार *bhukhāra*, N. of a country in Independent Tartary, Bokhāra; [cf. *bhūkhāra*].

भुक् *bhuk*, ind., Ved. an exclamation of surprise.

भुक्कूपाल *bhukka-bhūpāla*, *as*, m., N. of a king.

भुक्त *bhukta*, *bhukti*. See p. 713, col. 3.

भुग्न *bhugna*. See below.

भुङ् *bhun*, a syllable inserted in certain Sāmāns.

भुज् 1. *bhuj*, cl. 6. P. *bhujati*, *bubhoja*, *bhoktum*, to bend, curve, turn round, make crooked: Pass. *bhujyate*, to be bent, to incline one's self; [cf. Gr. *φύγω*, *φύγη*, *φύζα*, *φύγ-α*, *φύξ-ι*, *φύξ-ι-μ*, probably *φύξω* from *φύξω*: Lat. *fug-i-o*, *fug-a*, *fug-ax*, *fugitivu-s*, *fugare*: Goth. *biug-an*: Angl. Sax. *big-an*, *bug-an*, *beḡ*, *beagrian*, *boga*, *eln-boga*, *el-boga*: Old Germ. *baug*, *bogo*, *eln-bogo*, *buoc*, *būh*: Mod. Germ. *bieg-en*: Eng. *bow*, *elbow*: Slav. *lę-g-a*, 'I flee'; *bęg-l-i-c-i*, 'a deserter': Lith. *bęg-u*, 'I flee, run'; *bug-ti*, 'to be afraid'; *baug-ū-s*, 'fearful, timid': Hib. *bog-aím*, 'I put in motion'; *bogha*, 'bow'; *boghaighim*, 'I bend'; *boghadóir*, 'an archer'.]

*Bhugna*, *as*, *ā*, *am*, bent, crooked, distorted; curved; bending, stooping, bowed.

2. *bhuj*, *k*, *k*, *i*, in *tri-bh*°, q. v.

*Bhujā*, *as*, *ā*, m. f. the arm, = *i. bāhu*; (often at



*Bhogyā, bhōjanīya, bhōjya, &c.* See p. 723.

**भुजिङ्ग** *bhujinga, ās, m. pl., N. of a people.*

**भुट्ट** *bhūṭṭa, as, m., N. of a man. = Bhūṭṭa-pura, am, n., N. of a town built by Bhūṭṭa. = Bhūṭṭeśvara (°ā-iṣ°), N. of a temple (?) built by Bhūṭṭa. Bhūṭṭa, a various reading for bhūṭṭa.*

**भुगद्** *bhugd [cf. rt. hūgd], cl. 1. A. bhug-ḍate, &c., to support, maintain; to select; to take.*

**भुमन्** *bhumanyu, us, m., N. of a son of Bharata; of a son of Dhṛita-rāshtra.*

**भुय्य** *bhuyya, as, m., N. of a person mentioned in Rāja-tarāngī VI. 264.*

**भुर** *bhur (a Vedic rt. not occurring in the Dhātu-pāṭha and regarded by Sāy. as a Vedic form of rt. bhūri, to bear), P. A. bhurati, -te, &c., to move rapidly, make a short quick movement, be active; to wish for, (Sāy. bhuranta = icchānti): Intens. jarbhuriti (Pres. part. jarbhurāna), to shoot out in flames (as fire); [cf. bhūrṇi; Gr. ποφύρω; Lat. fur-ere.]*

*Bhurāṇa, as, ā, am, Ved. active, (Sāy. = bhārtri or poshaka, as if fr. rt. bhūri); (ā), m. du. epithet of the Asvins.*

*Bhurāṇya, Nom. P. bhurāṇyati, &c., Ved. to be active, move restlessly; to stir, (Sāy. = gacchati or poshayati.)*

*Bhurāṇyat, am, anti, at, Ved. being active, stirring, restless; (Sāy. = dhārayat, supporting; poshayat, nourishing; or gantum icchāt, wishing to go.)*

*Bhurāṇyu, us, us, u, Ved. active, stirring, restless, uneasy; eager; (Sāy. = havishām bhārtri, bearer of the oblations, as an epithet of Agni; according to Naigh. II. 15 = kshīpra, quick); (ū), m. du. epithet of the Asvins; (Sāy. = sarvatra gantārau or yajñasya bhartārau.)*

*Bhuramāṇa, as, ā, am, Ved. moving actively, struggling; (Sāy. = bhriyamāṇa, being borne.)*

*Bhurāṇi, is, is, i, Ved. active, stirring, restless, uneasy, impatient; (according to Sāy. = attri, eating, devouring, as if fr. bhuru for rt. bhuru, q. v.)*

*Bhurvan, Ved. restless motion (of water &c.); but according to Sāy. on Rīg-veda I. 134, 5, bhurvanī, loc. sing. = bharaṇavati, and may here stand either for 'the sacrifice' which bears oblations &c. or for 'a cloud' which bears water.)*

**भुरज्** *bhuraj (a Vedic verb probably connected with rt. bhur), A. bhurajate, &c., (perhaps) to bubble, spout up, (but according to Sāy. bhurajanta in Rīg-veda IV. 43, 5, = prāṇyuvanti.)*

**भुरिज्** *bhurij, au, f. du. (said in Uṇādi-s. II. 72. to be fr. rt. bhūri), Ved. the two arms; heaven and earth; (In Rīg-veda VIII. 4, 16) a pair of scissors or shears, (but according to Sāy. bhurijōḥ here = bāhvoḥ, of the two arms); a carpenter's vice or implement consisting of two arms, (but in Rīg-veda IV. 2, 14, Sāy. makes bhurijau = bāhū); (k), f. the earth; N. of a particular metre in which a Pāda has one or two superfluous syllables; N. of certain insertions in liturgical formularies.*

**भुरुण्ड** *bhurunḍa, as, m. a species of animal [cf. bhāraṇḍa, bhāruṇḍa, bheruṇḍa]; N. of a man.*

**भुर्भुरिका** *bhurbhurikā and bhurbhurī, f. a sort of sweetmeat.*

**भुव** *bhava, bhuvat, bhuvana, bhuvanyu, bhūvas, &c.* See col. 3, and p. 715, col. 1.

**भुगुण्ड** *bhūṣuṇḍa, as, m., N. of a man.*

**भुगुण्डि** *bhūṣuṇḍi, is, or bhūṣuṇḍi, f. a kind of weapon, (perhaps a kind of fire-arms; sometimes incorrectly written bhushuṇḍi and bhūṣuṇḍi.)*

**भु** 1. *bhū, cl. 1. P. A. bhavati, -te, Impv. abhavat, abhavata, Pot. bhavet, bhaveta,*

*Impv. bhavatu, bhavatām (Ved. 2nd sing. bōdhi [but referred by Sāy. to rt. 1. budh], 3rd sing. bhūtu; in Rīg-veda I. 94, 12, bhavatāt), Perf. babhūva, babhūve (according to Vopa-deva VIII. 33, Pass. and Impers. babhūve or bubhūve, 2nd sing. babhūvitha, Ved. babhūtha, 2nd pl. babhūva, part. babhūvas, babhūvūshī, f.; in Rīg-veda I. 27, 2, babhūyāt = bhavatu), 1st Fut. bhavānt, 2nd Fut. bhavishyati, -te (ep. 2nd pl. bhavishyadhvam), Aor. abhūt, abhavishīta (3rd pl. abhūvan, Ved. forms bhūvas, bhūvat), Prec. bhūyāt, bhavishīshya, Cond. abhavishyat, abhavishyata, bhavitum (Ved. bhavitos, bhūve), to become, be, (nābhijānāmi bhaved evam na veti, I do not know whether it may be so or not); to be in any state or condition, (katham sa bhavishyati, in what state will he be?); to be born or produced; to exist, live, (abhūn nripah, those lived a king); to remain, stay, abide (e.g. pathi bhava, remain thou or stay thou awhile on the road, Megha-dūta 30); to arise, spring up, happen, occur, befall, take place, (yadi samśayo bhavet, if a doubt should arise, cf. Manu XII. 108); to be possible, (according to Pān. III. 3, 146, a future tense may follow bhavati in this sense, e.g. bhavati bhavān yajajishyati, it is possible or it may happen that thou wilt sacrifice to be performed); to turn out, lead to (with dat., e.g. tan nāsāya bhavati, that leads to destruction; tal sangamāya bhavati, that leads to union); to serve for, or conduce to (with dat., e.g. tad dātur anarthāya bhavati, that conduces to the disadvantage of the giver); to conduct one's self, behave; to become the property of any one, belong to (with gen., = 'to have, to possess,' e.g. tasya bhṛtāt bhavati, of him there is a brother, i. e. he has a brother); to be on the side of, assist (with gen., e.g. ye mītrāṇām na bhavanti, those who do not assist their friends; or with the affix tas, e.g. devā Arjuna-to 'bhavan, the gods were on the side of Arjuna); to be occupied with or engaged in (with loc., e.g. tapasi bhava, be thou engaged in, i. e. devote thyself to penance); to be of importance or consequence, become prosperous (Ved.); to turn out well, succeed (Ved.); to obtain, attain to (Ved., cf. Mahā-bh. Ādi-p. 5366). The senses of the verb may be almost infinitely extended when bhū is compounded with a preceding adjective or substantive, the final of which if a, ā, ī, an, or as becomes ī; if us or u, becomes ū (e.g. fr. agni, agni-bhū, to become fire; fr. arus, arū-bhū, to become wounded; fr. eka-mati, ekamati-bhū, to become unanimous; fr. kathora, kathori-bhū, to become sharp; fr. kṛishṇa, kṛishṇi-bhū, to become black; fr. 1. kshapaṇa, kshapaṇi-bhū, to become a Buddhist mendicant; fr. go-čara, go-čari-bhū, to become visible; fr. jarjara, jarjari-bhū, to decay; fr. taruṇi, taruṇi-bhū, to become a marriageable girl; fr. ūera, ūeri-bhū, to become violent or intense; fr. parikhā, parikhī-bhū, to become a ditch or moat; fr. pary-utsuka, paryut-suki-bhū, to become sorrowful; fr. pra-nidhi, pra-nidhi-bhū, to become a spy; fr. praty-anantara, pratyantantari-bhū [also read pratyantari-bhū], to be near; fr. bandhaki, bandhaki-bhū, to become a harlot; fr. bhasman, bhasmi-bhū, to become ashes; fr. rahas, rahi-bhū, to become solitary, &c.). The senses of bhū may also be variously modified when it is connected with adverbs or with the negative na (e.g. prithivī na bhavishyati, the earth will not exist, i. e. will perish or be destroyed; punar bhū, to marry again, see Manu IX. 175; cf. āvir-bhū, prādur-bhū, tiro-bhū, mūhyā-bhū, vrithā-bhū; anyathū bhū, to become otherwise, i. e. to be changed or be falsified; agre bhū, to be in front, to precede, &c.). The perfect of bhū (babhūva, &c.) is used after the syllable ām like the perfect of the rts. 1. as and 1. kṛi as an auxiliary to form the perfect of verbs of the 10th class, derivative verbs, and others mentioned in Gram. r. 385 [cf. Pāṇini III. 1, 40]; Pass. bhūyate, Aor. abhāvi (sometimes used impersonally, e.g. tair bhavishyate, by them it will be existed, i. e. they will exist): Caus. bhāva-*

*yati (rarely A. -te), -yitum, Aor. abibhavat, to cause to be or become or exist; to bring into existence or being, call into life; to originate, produce, effect, cause, create; to cherish, support, protect, preserve, foster, animate, enliven, encourage; to devote one's self to, addict one's self to; to manifest, make manifest, exhibit; to change, transform; to purify; to obtain, attain to, get (P. A.); to cause to exist in the mind, present to the mind, think about, reflect upon, consider, know; to convince, convict; to prove, substantiate, establish; to mingle, mix; to soak, saturate, steep; to perfume: Pass. of Caus. bhūyate, to be caused to be, to be preserved: Desid. of Caus. bibhāyishati, to wish to cause to be, &c.: Desid. bibhūshati, &c., to wish to become or be: Intens. bōbhūyate, bōbhavīti, bōbhoti, &c. (Impv. 3rd sing. Ved. bōbhūtu), to be or become very frequently, to be generally, to take various forms (with acc., Ved.): [cf. Zend bū, 'to be, become,' Gr. φύ-ω, ἐ-φύ-ω, ἐ-φύ-ω, ἐ-φύ-ω = abhūvam, abhū, abhūti, φύ-ο-μαι, φύ-η, φύ-σι-σ, φύ-μα, φύ-τό-σ, φύ-τέ-ω, φύ-λο-ν, φύ-λη, φύ-τω, φύ-τω-μα, φύ-τω-ω, φύ-τά-ω (?), φύ-σ, gen. φυτό-σ, 'the generating one,' probably = bhavat: Lat. fu-a-m, fu-i, fu-turu-s, fo-re, fu-tu-o, -bam (in amabam) = abhavam, -bo, -binus = bhavishyāmi, bhavishyāmas, fe-tu-s, fe-cundus, fe-nus, fe-nu-m: Osc. Fu-tri-s: Old. Sax. bū-m: Angl. Germ. beo-m: Old Germ. bi-m, 'I am.' Mod. Germ. bin: Goth. bū-an, 'to dwell'; bau-ain-s = bhavana, 'a dwelling': Slav. by-ti: Lith. bū-ti, 'to be'; bū-ta-s, 'a house': Hib. fuilim, 'I am.']*

*Bhava, bhavat, bhavatu, bhavita, &c.* See p. 702, cols. 1, 2, 3.

*Bhāva, bhāvaniya, bhāvayat, bhāvita, bhāvya, &c.* See pp. 707, 708.

*Bhūva, as, m., Ved. (according to Mahi-dhara) an epithet of Agni; = bhūvas, atmosphere [cf. bhūva-bhārtri, bhū-bhūva-kara]; a fungus, mushroom (?). = Bhūva-pati, is, m., Ved. the lord of the atmosphere (as contrasted with bhūvana-pati, q. v.). = Bhūva-bhārtri, tū, m. (according to a commentator) the lord of the atmosphere (as contrasted with bhū-pati, the lord of the earth).*

*Bhuvat, probably an old Pres. part., but occurring only in the following compounds. = Bhuvad-va, ān, ati, at, Ved. 'giving prosperity; (antas), m. pl. an epithet of the Ādityas. = Bhuvad-vasu, us, us, u, Ved. (according to the Nirukta) producing wealth, (but the Pada-pāṭha separates bhuvat from vasu.)*

*Bhuvana, am, n. a being, animated being, living creature; man, mankind; the world; heaven; earth; place of being, abode, residence (Ved.); (as a various reading for bhavana), a house; = 2. bhāvana, the act of bringing into existence; becoming prosperous, prospering (Ved.); water; (as), m., N. of a particular month; of a Rudra [cf. bhuvanādhiśta, bhuvanesa]; of a man; of an Āptya (author of the hymn Rīg-veda X. 157). = Bhuvana-kośa, as, m. the globe or sphere of the earth, receptacle of beings. = Bhuvana-čandra, as, m. 'moon of the world,' N. of a man. = Bhuvana-čyava, as, ā, am, Ved. shaking the world. = Bhuvana-jāna, am, n. knowledge of the world. = Bhuvana-traya, am, n. triad of worlds, the three worlds, viz. heaven, atmosphere, and earth; [cf. tri-bhūvana.] = Bhuvana-dvaya, am, n. the two worlds, heaven and earth. = Bhuvana-pati, is, m. the lord of beings or of the world; [cf. bhūva-pati.] = Bhuvana-pāvana, as, ī, am, world-purifying; (ī), f. an epithet of the Ganges. = Bhuvana-patishthā-dāna-vidhi, is, m., N. of the 152nd chapter of the Bhavishyottara-Purāna. = Bhuvana-bhārtri, tā, m. lord of the world, supporter of the earth. = Bhuvana-mati, f., N. of a princess. = Bhuvana-malla-vira, as, m., N. of a man. = Bhuvana-rāja, as, m. 'king of the world,' N. of a king. = Bhuvana-vṛjya, as, m., N. of the fortieth chapter of the Kūma-Purāna. = Bhuvana-sāsīn, ī, inī, ī, ruling the world; (ī), m. a king, prince. = Bhuvana-sad, t, t, Ved.*

reposing or situated in the world. — *Bhuvana-hita*, *am*, n. the welfare of the world. — *Bhuvanādbhuta* (*na-adh*), *as*, *ā*, *am*, astonishing the world. — *Bhuvanādhiśa* or *bhuvanādhiśvara* (*na-adh*), *as*, m. 'lord of the world,' N. of a Rudra; [cf. *bhuvanēśa*.] — *Bhuvanānanda* (*na-ān*), *as*, m. 'joy of the world,' N. of a man. — *Bhuvanābhayudaya* (*na-abh*), *as*, m. 'prosperity of the world,' N. of a poem by Śarṅkuka; of the nineteenth chapter of the *Kṛishṇa-kṛitā*. — *Bhuvanāloka* (*na-āl*), *am*, n. the act of looking at the earth, the sight of the world. — *Bhuvaneśa* (*na-īśa*), *as*, m. 'lord of the world,' N. of a Rudra; of a place; (i), f., N. of a goddess. — *Bhuvaneśāni* (*na-īś*), f. the mistress of the world. — *Bhuvaneśi-pārijāta*, N. of a work mentioned in *Raghu-nandana's* *Saṅskāra-tattva*. — *Bhuvaneśi-yantra*, *am*, n., N. of a mystical diagram described in *Kṛishṇānanda's* *Tantra-sāra*. — *Bhuvaneśvara* (*na-īś*), *as*, m. a lord of the earth, king, prince; an epithet of Śiva; (i), f. 'mistress of the world,' N. of several goddesses; (*am*), n., N. of a temple and city sacred to Śiva. — *Bhuvaneśvari-kavāca*, *am*, n. 'the armour of the mistress of the world,' N. of a chapter in *Kṛishṇānanda's* *Tantra-sāra*. — *Bhuvaneśvari-tantra*, *am*, n., N. of a Tantra work. — *Bhuvaneśvari-pūjā-yantra*, *am*, n., N. of a mystical diagram described in the *Tantra-sāra*. — *Bhuvaneśvari-rahasya*, *am*, n., N. of a section of the *Rudra-yāmala-tantra*. — *Bhuvaneśhtha* (*bhuvane*, loc. sing. + *ētha*), *as*, *ā*, *am*, Ved. being in the world or in all existing things. — *Bhuvanaukas* (*na-ok*), *ās*, m. an inhabitant of heaven, a god.

*Bhuvanti*, *is*, m. a word occurring in *Vājasaneyi-saṅhitā* XVI. 19, (according to *Mahī-dhara* fr. *bhuvam tanatī*) = *bhū-maṅḍala-vistārakaḥ*.

*Bhuvanyu*, *us*, m. a master, lord; the sun; the moon; fire.

*Bhuvās*, ind. the atmosphere, ether, sky; a mystical word (being the second of the three *Vyāhṛitī* *bhūr bhuvah svar*, uttered by every *Brāhman* in commencing his daily prayers, see *vyāhṛitī*, and cf. *Manu* II. 76; from its being pronounced between *bhū*, the earth, and *sva*, heaven, *bhuvās* is supposed to mean 'the atmosphere' situated between the two; it was probably originally the pl. of 2. *bhū*, q. v.; in *Hari-vaṅśa* I 1506, *Bhuvās* is described as one of the mind-born sons of *Brahmā*); the second of the seven worlds, (according to the system which supposes seven worlds rising one above the other); N. of the second and eleventh *Kalpa* mentioned in the *Vāyu-Purāṇa*. — *Bhuvan-loka*, *as*, m. one of the divisions of the universe, the space between the earth and heaven (frequented by *Siddhas* and other superhuman beings).

*Bhuvās-pati*, *is*, m. (f. *bhuvās*, gen. sing. of 2. *bhū*), = *prajā-pati*, q. v.

*Bhūvi-shṭha*, *as*, *ā*, *am* (fr. *bhūvi*, loc. sing. of 2. *bhū* + *ētha*), standing on the ground (i. e. not in a chariot), staying or dwelling on the earth, (opposed to *divi-shṭha*, q. v.) = *Bhūvi-sprīś*, *k*, *k*, *k*, touching the ground.

*Bhūvis*, m. (?), the sea, ocean; heaven.

2. *bhū*, *ūs*, *ūs*, *u*, (at the end of an adj. comp.) being, becoming, springing, taking rise [cf. *agnī-bhū*, *akṣhī-bhū*, *asthē-bhū*, *gādhī-bhū*, *gīrī-bhū*, *ṭīta-bhū*]; (*ūs*), m. an epithet of *Vishṇu*; N. of an *Ekāha*; (*ūs*), f. the act of becoming, arising; the place of being or abiding, the universe; the earth (as opposed to the other two divisions of the universe, viz. atmosphere and heaven); ground, floor; land, landed property; earth (as a substance); space, site, place [cf. *kūla-bhū*, *keśa-bhū*]; a district, piece or plot of ground, (*bhuvās*, pl. districts); a mystical word (being the first of the three *Vyāhṛitī* *bhūr bhuvah svar*, uttered by every *Brāhman* in commencing his daily prayers; in this sense only in the nom. sing. *bhū*, which is considered indeclinable, see *bhūr*, *bhuvās*, *vyāhṛitī*, and cf. *Manu* II. 76); the base of a triangle or of any geometrical figure; object, matter, subject-matter, subject (see *vivāda-*

*saṃvāda-bhū*, cf. *sthāna*); a sacrificial fire; a symbolical expression for the number one (derived from the earth considered as one); a term for the letter *l*. — *Bhū-kadamba*, *as*, m. a species of plant commonly called *Kokasima* (= *alambusha*); = *bhū-kadambaka*; (*ā*), f. a plant commonly called *Gorakshamuṅḍi*, perhaps *Sphaeranthus Mollis*. — *Bhū-kadambaka*, *as*, m. the plant *Ligusticum Ajowan*, = *yavāni*; (*ikā*), f. = *bhū-kadombā*. — *Bhū-kandā*, *as*, m. a medicinal plant (= *mahā-srāvayikā*). — *Bhū-kapithā*, *as*, m. the plant *Ligusticum Elephantrum*; (*am*), n. the fruit of this plant. — *Bhū-kampa*, *as*, m. an earthquake; N. of a man. — *Bhū-kampa-lakṣhaṇa*, *am*, n., N. of the thirty-third chapter of *Bhāṭṭopāla's* commentary on *Varāhamihira's* *Bṛīhat-saṃhitā*. — *Bhū-karna*, *as*, m. (in astronomy) the diameter of the earth, the radius of the equator. — *Bhū-karṇi*, *is*, m., N. of a man. — *Bhū-karbudāraka*, *as*, m. the plant *Cordia Myxa*. — *Bhū-kaśyapa*, *as*, m. an epithet of *Vasudeva* (the father of *Kṛishṇa*). — *Bhū-kāka*, *as*, m. 'earth-crow,' N. of several birds, a species of heron (= *svālpā-kāka*) and the curlew (= *krauvicā*); a species of pigeon (= *nīla-kapota*). — *Bhū-kāṇḍa*, *as*, m. 'chapter of the earth,' N. of a chapter of the *Bhūri-prayoga*. — *Bhū-kumbhī*, f. a plant (= *bhū-pātālī*). — *Bhū-kushmāṅḍī*, f. the plant *Batatas Paniculata*. — *Bhū-keśa*, *as*, m. 'earth-hair,' the Indian fig-tree; the plant *Blyxa Saivala*; (*ā*), f. a *Rākshasī* or female demon; (i), f. the plant *Vernonia Anthelmintica*. — *Bhū-kṣhit*, *t*, m. 'earth-destroyer,' a bog. — *Bhū-kṣhira-vāṅkī*, f., N. of a place. — *Bhū-khaṇḍa*, *as*, m. 'earth-section,' N. of a section of the *Skānda-Purāṇa*; of a section of the *Padma-Purāṇa* (= *bhūmi-khaṇḍa*). — *Bhū-kharjūri*, f. a species of date. — *Bhū-gata*, *as*, *ā*, *am*, being or existing on the earth. — *Bhū-gara*, *am*, n. 'earth-poison,' a particular mineral poison. — *Bhū-garbhā*, *as*, m. an epithet of the poet *Bhava-bhūti*. — *Bhū-grīha*, *am*, n. an underground room or chamber; a particular part of a diagram. — *Bhū-geha*, *am*, n. an underground room. — *Bhū-gola*, *am*, n. 'earth-ball,' the terrestrial globe, the earth. — *Bhūgola-vidyā*, f. knowledge of the terrestrial globe, geography. — *Bhūgola-vṛittānta* and *bhūgola-saṅgraha* and *bhūgola-sāra*, N. of certain works treating of the earth. — *Bhū-ghana*, *as*, m. the body. — *Bhū-śakra*, *am*, n. 'earth-circle,' the equator or equinoctial line. — *Bhū-čara*, *as*, *ā*, *am*, going on the earth (opposed to *ākāśa-gati*), moving on the ground, moving on land, living on land (opposed to *jala-čara*), inhabiting the earth, terrestrial, any land animal; (*as*), m. an epithet of *Siva*. — *Bhū-čhāyā* or *bhū-čhāyā*, f. or (according to some) *am*, n. 'earth-shadow,' darkness. — *Bhū-jantu*, *us*, m. 'earth-animal,' a kind of snail, an earth-worm (= *bhū-nāga*). — *Bhū-jambu*, *us*, or *bhū-jambū*, *ūs*, f. wheat (= *nādeyā*); the plant *Flacourtia Sapida* or the fruit of this plant. — *Bhū-tala*, *am*, n. the face of the earth, the surface of the ground, the earth. — *Bhūtala-śtha*, *as*, *ā*, *am*, standing or being on the face of the earth. — *Bhūtālīkā*, f. (probably fr. *bhū-tala*), the plant *Trigonella Corniculata* (= *prikkā*). — *Bhūtalonmathana* ('*la-un*'), *as*, m. 'earth-shaker,' N. of a *Dānava*. — *Bhū-triṇa*, *as*, m. [cf. *bhū-s-triṇa*], 'earth-grass,' the plant *Andropogon Schoenanthus*; a kind of fragrant grass (= *gandha-kheḍā*, *rohisha*). — *Bhūttama* (*bhū-ut*), *am*, n. 'the best of earths,' gold. — *Bhū-darī-bhavā*, f. the plant *Salvinia Cucullata*. — *Bhū-dāra*, *as*, m. 'earth-tearer,' i. e. rooting up the earth, a hog. — *Bhū-deva*, *as*, m. 'earth-god,' a divinity upon earth, a *Brāhman* [cf. *bhū-sura*]; an epithet of *Siva*; N. of several persons; of the author of a commentary on the *Kāśikā-tilaka*. — *Bhū-dhana*, *as*, m. 'whose property is the earth,' a king, prince. — *Bhū-dhara*, *as*, *ā*, *am*, 'earth-bearing,' supporting the earth; dwelling in the earth; (*as*), m. an epithet of *Siva*; of *Kṛishṇa*; of *Vaṅka-bhairava*; a mountain; a term for the number seven [cf. *kūla-parvata*]; a kind of che-

mical or medical apparatus, a sort of sand-bath (?); N. of a commentator on the *Sūrya-siddhānta*. — *Bhū-dhara-guhāntara-tas* (*hā-an*), ind. from within the caves of the mountains. — *Bhūdhara-ja*, *as*, m. 'mountain-born,' a tree. — *Bhūdhara-tā*, f. the state or act of supporting the earth. — *Bhūdhareśvara* ('*ra-īś*'), *as*, m. 'mountain-lord,' an epithet of *Hima-vat*. — *Bhū-dhātṛi*, f. 'earth-mother,' an epithet of *Vaṅka-bhairava*; the plant *Flacourtia Caphracta*. — *Bhū-dhra*, *as*, m. = *bhū-dhara*, a mountain. — *Bhū-mandana*, *as*, m., N. of a king. — *Bhū-nāga*, *as*, m. 'earth-soake,' a kind of snail or earth-worm. — *Bhū-nimba*, *as*, m. the plant *Gentiana Cheryata*, commonly called *Cheryata*. — *Bhū-nīpa*, *as*, m. = *bhū-kadamba*. — *Bhū-netri*, *tā*, m. 'earth-leader,' a sovereign, king, prince. — *Bhū-pa*, *as*, m. 'earth-protector,' a sovereign, king, prince. — *Bhū-pātā*, f. the state or rank of a king, sovereignty, kingship. — *Bhū-pati*, *is*, m. 'lord of the earth,' an epithet of *Rudra*; of *Indra*; of *Vaṅka-bhairava*; of one of the *Viśve-Devāḥ*; a king, monarch, prince; N. of a sacrificer; of a poet (probably *Bhoja*, cf. *bhū-pāla*); a kind of medicinal plant (= *riśabha*). — *Bhū-pada*, *as*, m. 'earth-fixed, earth-rooted,' a tree; (i), f. Arabian jasmine, *Jasminum Zambac*. — *Bhūpa-putra*, *as*, m. a king's son, prince. — *Bhū-paridhī*, *is*, m. the circumference of the earth; the equinoctial line. — *Bhū-pālāśa*, *as*, m. a kind of plant commonly called *Viśālī*. — *Bhū-pavitra*, *am*, n. 'earth-purifying,' cow-dung. — *Bhūpa-suta*, *as*, m. a king's son, prince. — *Bhū-pātālī*, f. a kind of plant (= *bhū-kumbhī*). — *Bhū-pāla*, *as*, m. 'earth-guardian,' a sovereign, king, prince; an epithet of *Bhoja-rāja*; N. of a son of *Soma-pāla*; of a country; (i), f., N. of a particular scale in the *Hindū* musical system. — *Bhū-pālana*, *am*, n. protection or government of the earth, sovereignty, dominion. — *Bhū-pāla-vallabha*, *as*, m. 'king's favourite,' N. of an author; of an astronomer. — *Bhūpāla-srī*, *is*, f. 'king's fortune,' N. of a temple of *Siva* mentioned in the *Skānda-Purāṇa*. — *Bhūpāla-sāhī*, *is*, m. (*sāhī* = Persian شاهی), N. of a king. — *Bhū-putra*, *as*, m. 'son of the earth,' the planet *Mars*. — *Bhū-putrī*, f. 'daughter of the earth,' an epithet of *Sitā* (wife of *Rāma-čandra*). — *Bhū-pura*, *am*, n. a particular part of a diagram; [cf. *bhū-grīha*]. — *Bhū-pekṣta* ('*pa-īśh*'), *as*, m. 'likened by kings,' a kind of fruit tree (= *rājādāni*). — *Bhū-prakampa*, *as*, m. an earthquake. — *Bhū-pradāna*, *am*, n. a gift of land. — *Bhū-phala*, *as*, m. a kind of rat. — *Bhū-badārī*, f. a species of jujube. — *Bhū-bimba*, *as*, *am*, m. n. 'earth-ball,' the globe. — *Bhū-bhaṭa*, *as*, m., N. of a man. — *Bhū-bhartṛi*, *tā*, m. 'earth-supporter, earth-lord,' a sovereign, king, prince. — *Bhū-bhāga*, *as*, m. a portion of ground, a place, spot, station; [cf. *bhūmi-bhāga*]. — *Bhū-bhuj*, *k*, m. 'earth-sensor,' a sovereign, king, prince. — *Bhū-bhṛit*, *t*, m. 'earth-supporter,' a mountain [cf. *kūla-bh*]; an epithet of *Vishṇu*; a king, prince. — *Bhū-maṅḍala*, *am*, n. 'earth-circle, earth-ball,' the terrestrial globe; the circumference or circuit of the earth. — *Bhū-mat*, *ān*, m. 'possessing the earth,' a king, prince. — 1. *bhūmaya*, *as*, *i*, *am* (for 2. *bhūmaya* see p. 717, col. 3), made or formed or consisting of earth, produced from the earth, earthen, earthy, terrene; (i), f. an epithet of *Chāyā* or *Shadow* (personified as wife of the Sun). — *Bhū-mitra*, *as*, m. 'earth-friend,' N. of a king. — *Bhū-yuktā*, f. a kind of palm (= *bhūmi-kharjūri*). — *Bhū-rati*, *is*, m. 'earth-joy,' N. of a magical spell recited over weapons (personified as a son of *Kṛishāśva*). — *Bhū-ruṅḍī*, f. a sort of sun-flower, *Heliotropium Indicum*. — *Bhū-ruh*, *ḥ*, m. 'earth-grower,' a plant, tree. — *Bhū-ruha*, *as*, m. 'earth-growing,' any plant, tree; the plant *Terminalia Arjuna* and *Glāra*. — *Bhūr-bhūva*, *as*, m. (*bhūva* = *bhuvās*), one of the mind-born sons of *Brahmā* (mentioned with *Bhūr* and *Bhuvās* in *Hari-vaṅśa* I 1509). — *Bhūr-bhūva-kara*, *as*, m. a dog. — *Bhūr-bhūva-vīrtha*, *am*, n., N. of a place of pilgrimage. — *Bhūr-loka*, *as*, m. the terrestrial world,

habitation of mortals, the earth; the country on the southern part of the equator; [cf. *bhū-loka*.] — *Bhū-lagnā*, f. 'clinging to the ground,' the plant *Andropogon Aciculatus*. — *Bhū-latā*, f. an earth-worm, a worm. — *Bhū-linga*, N. of a district of Śāiva [cf. *bhāulinga*]; (*ā*), f. N. of a town. — *Bhūlinga-sākuna*, as, or *bhūlinga-sākuntā*, is, m. a species of bird described in *Mahā-bhārata* *Sabhā-parva*, l. 1546, &c., (it is said to make a sound like *mā sāhasam*, no rashness!) — *Bhū-loka*, as, m. the terrestrial world, earth; [cf. *bhūr-loka*.] — *Bhū-loka-suranāyaka*, as, m. 'earth-Indra,' an *Indra* of the earth. — *Bhū-valaya*, as, am, m. n. the circumference of the earth; the terrestrial globe. — *Bhū-vallabha*, as, m. 'earth's favourite,' a king, prince. — *Bhū-vāh* (gen. c. *bhūhas*, inst. c. *bhūhā*), see *Vopadeva* III. 103. — *Bhū-vrīta*, am, n. 'earth-circle,' the equator. — *Bhū-sakra*, as, m. 'earth-Indra,' a king, prince. — *Bhū-samī*, f. a kind of *Acacia* (= *laghu-samī*). — *Bhū-saya*, as, m. 'lying or dwelling on the earth,' an epithet of *Viṣṇu*; any animal living in the earth; [cf. *bhūmī-saya*.] — *Bhū-sayyā*, f. a couch on the bare ground, lying on the ground. — *Bhū-sārkarā*, f. a species of bulbous plant commonly called *Kaṣṭhākaṣṭhā-kanda*. — *Bhū-sūd-dhī*, is, f. purification of the ground (by sweeping, burning, &c.). — *Bhū-selu*, us, m. the plant *Cordia Myxa*. — *Bhū-sravas*, ās, m. an ant or mole hill. — *Bhū-sanskāra*, as, m., Ved. 'preparation of the ground,' a term applied to five methods of preparing and consecrating the *Khara*, q. v., at a sacrifice, (these five methods are called *pari-samūh*, *upa-tīp*, *lekhaḥ kri*, *pānsu-nuddhrī*, *adbhīr abhyuksh*; some enumerate seven.) — *Bhū-suta*, as, m. 'son of the earth,' the planet *Mars*; (*ā*), f. 'daughter of the earth,' an epithet of *Stīā* (wife of *Rāma*). — *Bhū-sura*, as, m. 'earth-god,' a *Brāhmaṇa*; [cf. *bhū-deva*.] — *Bhū-s-triṇa*, as, m. = *bhū-triṇa*, q. v. — *Bhū-stha*, as, ā, am, standing on the earth, living on the earth. — *Bhū-sprīś*, k, k, k, touching the ground; (*k*), m. a man; man, mankind; a *Vaiśya*; [cf. *bhūmī-sprīś*.] — *Bhū-svarga*, as, m. 'heaven on earth,' an epithet of the mountain *Sumeru*. — *Bhūsvargāya* (f. the preceding), Nom. A. *bhūsvargāyate*, &c., to become a heaven on earth. — *Bhū-svāmīn*, ī, m. a landlord, landholder.

*Bhūta*, as, ā, am, been, become, produced, formed, being, existing, being or becoming like, consisting of, (in all these senses often at the end of comp., cf. *ātma-bh*°, *jīva-bh*°, *ētra-bh*°, *bhava-bh*°, *ītham-bh*°, *bhāsmā-bh*°, *śaktu-bh*°); being mixed or joined with [cf. *mānsa-bhūtodana*, *bhāvīta*]; actually being, really happened, true; right, proper, fit; past, gone, former; obtained, got; (*as*), m. a son, child, youth; a great devotee or ascetic [cf. *bhūtenḍriya-jayin*]; an epithet of *Śiva*; N. of a priest of the gods; of a son of *Vasu-deva* and *Pauravi*; of a son-in-law of *Dakṣha* and father of numerous *Rudras*; of a *Yaksha*; the fourteenth day of the dark half of the lunar month, (in this sense also *ā*, f.; cf. *bhuteshū*); (*am*), n. that which is or exists, any being (whether human or divine, and applied also to inanimate objects or plants), a living being, animal, creature, (in these senses exceptionally *as*, m.); a spirit (good or evil), the spirit of a deceased person, a ghost, a particular class of superhuman beings, a demon, imp, goblin, (in these senses also occasionally *as*, m.); an element, (properly a gross element, of which, according to the *Hindus*, there are five, viz. earth, water, fire, air, ether, cf. *mahā-bh*°, *pāñca-bhautika*; but also exceptionally a subtle element, cf. *tan-mātra*; the *Buddhists* reckon only four elements); a symbolical expression for the number five; the place of being, the world; that which has actually been or really happened, an actual occurrence, fact, matter of fact, the real state of the case; that which is past and gone, past time, the past; well-being, welfare, prosperity; (*ās*), m. pl., N. of an heretical sect, the followers of which rub their bodies with ashes; (with *Jainas*) a class of the *Vyāntaras*. — *Bhūta-karaṇa*,

am, n. 'maker of past meaning,' a term for the augment in Vedic grammar (cf. *Adhvarva-veda* *Prā-tisākhya* III. 49). — *Bhūta-kartrī*, tā, m. 'maker of beings,' *Brahmā*, the creator. — *Bhūta-karman*, ā, m., N. of a man (in *Mahā-bh.* *Droṇa-p.* 1085). — *Bhūta-kāla*, as, m. past time, the preterite tense. — *Bhūtakālikā*, as, ī, am, relating to time past. — *Bhūta-kri*, t, t, t, forming beings, creative; (*t*), m. the creator. — *Bhūta-ketu*, us, m., N. of a son of *Manu* *Dakṣhaśavami*; of a *Veṭāla* (*Kathā-sarits.* 123, 34). — *Bhūta-keśa*, as, m. a particular plant, root of sweet flag (= *go-lomī*); the plant *Mussaenda Frondosa*; (*ī*), f. *Nardostachys Jatamansi* (= *jaṭā-mānsi*); *Vitex Negundo* (= *nirgundī*); white basil; *Nyctanthes Arbor Tristis* (= *sephālikā*). — *Bhūta-kesarā*, f. the plant *Trigonella Foenum Græcum*. — *Bhūta-koṭī*, (with *Buddhists*) 'the highest culminating point for all beings,' absolute nonentity (= *śūnya-tā*). — *Bhūta-krañtī*, is, f. possession by spirits; (perhaps for *bhūtakrañtī*). — *Bhūta-gaṇa*, as, m. the aggregate or whole collection of beings; the troop or whole class of demons or spirits, any class of spirits or superhuman beings. — *Bhūtagaṇā-dhipa* ('*ṇā-adh*'), as, m. 'lord of the *Bhūta-gaṇas*,' an epithet of *Nandin*, q. v. — *Bhūta-gandhā*, f. a particular perfume (used perhaps in the ceremonies with which the *Bhūtas* are worshipped, = *murā*). — *Bhūta-grasta*, as, ā, am, possessed by an evil spirit. — *Bhūta-grāma*, as, m. or *ās*, m. pl. the aggregate or whole collection of living beings; a multitude of spirits or ghosts; the world; (*as*), m. any aggregate of elementary matter, the body. — *Bhūta-gṇa*, as, ī, am, destroying or removing spirits or demons; a camel; garlic; a species of birch; (*ī*), f. the sacred basil (= *muṇḍīkīkā*). — *Bhūta-śatvadaśī*, f. the fourteenth day in the dark half of the month *Kārtika* (consecrated to *Yama*). — *Bhūta-śārin*, ī, m. 'going among beings or among spirits,' an epithet of *Śiva*. — *Bhūta-śintā*, f. investigation or inquiry into the elements. — *Bhūta-jaṭā*, f. the plant *Nardostachys Jatamansi* [cf. *bhūta-keśī*]; a species of *Valeriana*, Indian spike-nard (= *gandha-mānsi*). — *Bhūta-jaya*, as, m. victory over the elements. — *Bhūta-jyotiś*, is, m. 'light of living beings,' N. of a king. — *Bhūta-dā-mara*, N. of a Tantra. — *Bhūta-tantra*, am, n. 'the doctrine of spirits,' as contained in the *Uttarānta* or sixth division of the *Aṣṭāṅga-hrīdaya*. — *Bhūta-triṇa*, am, n. a kind of plant (= *atigandha*). — *Bhūta-tva*, am, n. the state of being an element. — *Bhūta-dayā*, f. compassion or tenderness towards all beings or creatures, universal benevolence or compassion. — *Bhūta-druk*, *dhruk*, k, k, injuring beings, injurious. — *Bhūta-dharā*, f. 'supporting beings,' the earth. — *Bhūta-dhātṛī*, f. 'nurse or mother of beings,' the earth. — *Bhūta-dhāman*, ā, m., N. of a son of *Indra*. — *Bhūta-dhārīṇī*, f. = *bhūta-dharā*, the earth. — *Bhūta-nanda*, as, m., N. of a king. — *Bhūta-nātha*, as, m. 'lord of beings or spirits,' an epithet of *Śiva*. — *Bhūta-nāyikā*, f. 'leader of the *Bhūtas*,' an epithet of *Durgā*. — *Bhūta-nāsana*, as, ā, am, destroying evil beings; (*as*), m. the marking-nut plant, *Semecarpus Anacardium* [cf. *bhallātaka*]; mustard; pepper; (*am*), n. *Asa Fœtida*; the berry or seed of the *Elcocarpos* (used for rosaries). — *Bhūta-nīcāya*, as, m. 'aggregation of elements,' the body. — *Bhūta-patī*, is, m. 'lord of beings' (especially of evil beings), an epithet of *Rudra*; of *Bhava* and *Sarva*; of *Śiva*; of *Agni*; the plant *Ocymum Sanctum* or sacred basil. — *Bhūta-patṛī*, f. sacred basil. — *Bhūta-pāla*, as, m., Ved. the guardian of living beings. — *Bhūta-pura*, ās, m. pl., N. of a people; (*ī*), f., N. of a town. — *Bhūta-pushpa*, as, m. the plant *Calosanthus Indica*. — *Bhūta-pūrṇimā*, f. the day of full moon in the month *Āśvina* (when the *Bhūtas* are worshipped). — *Bhūta-pūrva*, as, ā, am, been before, existed before, existing formerly or previously, prior; (*am*), ind. formerly. — *Bhūtapūrva-tā*, f. the totality of past events, all that has happened before, all former circumstances. — *Bhūta-prakṛitī*, is, f. the origin of

all beings. — *Bhūta-pratishedha*, as, m. the warding off of evil spirits or demons. — *Bhūta-bali*, is, f. the offering for all beings, see *bali*. — *Bhūta-brahman*, ā, m. = *devala*, q. v. — *Bhūta-bhartrī*, tā, trī, trī, supporting the elements or living beings; (*tā*), m. 'lord of evil beings,' an epithet of *Śiva*. — *Bhūta-bhāva*, as, ā, am, elementary, consisting of the elements. — *Bhūta-bhāvāna*, as, ā, am, causing the existence of beings, creating or causing the welfare of living beings; (*as*), m. the creator of living beings, *Brahmā*; *Viṣṇu*. — *Bhūta-bhāshā*, f. or *bhūta-bhāshita*, am, n. the language of demons or *Pisācas*. — *Bhūtabhāshā-māya*, as, ī, am, composed in the language of *Pisācas*. — *Bhūta-bhrīt*, t, t, t, sustaining the elements, supporting living beings. — *Bhūta-bhātrava*, as, m., N. of a particular medical compound (*rasa*); N. of a Tantra. — *Bhūtabhautika*, as, ī, am, consisting of the elements or of anything formed from them. — *Bhūta-māya*, as, ī, am, formed out of the elements or out of created beings; containing or including all beings. — *Bhūta-maheśvara*, as, m. 'lord of the *Bhūtas*,' an epithet of *Śiva*. — *Bhūta-mātrī*, tā, f. 'mother of all beings,' an epithet of *Gaurī*, *Brahmī*, &c. — *Bhūta-mātra*, am, ā, n. f. the rudiment of an element; (*ās*), f. pl. the subtle rudiments of the elements, (see *tan-mātra*); the coarse and subtle elements, (in this sense a *Dvandva* comp.); ten primary perceptions (viz. *vāc*, *gandha*, *rūpa*, *śabda*, *anna-rasa*, *kāman*, *sukha-duḥkhe*, *ānanda* or *rati* or *prajāti*, *ityā*, *manas*). — *Bhūta-māri*, f. a particular perfume (= *śiḍā*). — *Bhūta-yajña*, as, m. the oblation of food &c. to all created beings, (one of the five *mahā-yajña*, see *bali*). — *Bhūta-yoni*, is, f. the origin or source of all beings, (an epithet applied to the Supreme Being.) — *Bhūta-rya*, ās, m. pl., N. of a class of gods under the fifth *Manu*. — *Bhūta-rāj*, ī, m. 'king of the *Bhūtas*, lord of imps,' an epithet of *Śiva*. — *Bhūta-rūpa*, as, ā, am, having the form of a *Bhūta* or evil being, imp-like. — *Bhūta-lipi*, is, f. 'demon-writing,' N. of a particular magical formula. — 1. *bhūta-val*, ān, atī, at, connected with or containing the word *bhūta*. — 2. *bhūta-val*, ān, atī, at, having been, what has been. — *Bhūta-varga*, as, m. the whole class or company of *Bhūtas* or evil beings. — *Bhūta-vādin*, ī, inī, ī, telling the real fact, speaking the truth. — *Bhūta-vāsa*, as, m. 'the abode of evil beings,' the tree *Belleric Myrobalan*, *Terminalia Bellerica*, (so called because the nuts of this plant are used as dice; cf. *bhūtvāsa*). — *Bhūta-vāhana*, as, m. 'having the *Bhūtas* for his vehicle,' an epithet of *Śiva*. — *Bhūtvāhana-sārathī*, is, m. 'charioteer of the *Bhūta* vehicle,' an epithet of *Śiva*. — *Bhūta-vilrīyā*, f. possession by evil spirits, epilepsy. — *Bhūta-vijñāna*, am, n. the knowledge of evil spirits or demons. — *Bhūta-vid*, t, t, t, Ved. knowing all beings. — *Bhūta-vidyā*, f. the knowledge of evil beings or demons, demonology. — *Bhūta-vināyaka*, as, m. a leader of evil beings. — *Bhūta-vishṇu*, us, m., N. of a man. — *Bhūta-vīra*, ās, m. pl., Ved., N. of a race. — *Bhūta-vrīksha*, as, m. 'demon-tree,' the tree *Trophis Aspera*; *Calosanthus Indica*; *Terminalia Bellerica*. — *Bhūta-veshī* or *bhūta-vesī*, f. a white-flowering *Vitex Negundo*. — *Bhūta-suddhī*, is, f. purification of the elements (of the body); N. of a work. — *Bhūta-saṃsāra*, as, m. the world of sentient beings or mortals. — *Bhūta-saṃkrāmīn*, ī, inī, ī, Ved. going through all beings (?). — *Bhūta-saṅgha*, as, m. the whole collection or totality of beings, the aggregate of the elements. — *Bhūta-saṅcāra*, as, m. possession by evil spirits, demoniac possession, madness; (*ī*), f. fire in a forest, a forest conflagration (?). — *Bhūta-santāpa*, as, m., N. of an *Asura*. — *Bhūta-santāpana*, as, m. 'harasser of living beings,' N. of a *Daiṭya* (son of *Hiranyāksha*). — *Bhūta-samprīkta*, as, ā, am, combined with elementary matter. — *Bhūta-samplava*, as, m. the flooding or drowning of all creatures, universal deluge, drowning of the world. — *Bhūta-sarga*, as, m. a class or order of created

beings (usually classified into eight species of Devayonis or divine beings, men, and five species of Tiryag-yonis, viz. cattle, birds, wild animals, creeping things, and plants); elementary creation, creation of the elements. — *Bhūta-sākshin*, *i*, m. an eye-witness of created beings, all-seeing. — *Bhūta-sādhana*, *as*, *ī*, *am*, Ved. (according to Mahā-dhara) producing creatures or created beings (as the earth); effecting (objects) for living beings. — *Bhūta-sāra*, *as*, m. a variety of Colosanthus Indica. — *Bhūta-sūksma*, *am*, n. a subtle element (= *tan-mātra*, q. v.). — *Bhūta-śrīṣṭi*, *is*, f. the creation of Bhūtas; the illusions effected by the power of Bhūtas; the whole class of Bhūtas collectively. — *Bhūta-śtha*, *as*, *ā*, *am*, being in living creatures, existing in all beings, residing in the elements. — *Bhūta-śthāna*, *am*, n. the dwelling-place of beings, abode of living creatures. — *Bhūta-hatyā*, f. the killing of a being, destruction of a living creature. — *Bhūta-hantṛi*, *trī*, f. 'destroying beings, counteracting evil spirits,' two plants (= *banādhya-karkotaki* and *nīla-dūrvā*). — *Bhūta-hara*, *as*, m. bdellium. — *Bhūta-hārin*, *ī*, n. the tree Pinus Deodora. — *Bhūtānsa* ('*ta-an*'), *as*, m., N. of the author of the hymn R̥g-veda X. 106. (he was a descendant of Kaśyapa). — *Bhūtānkusa* ('*ta-an*'), *as*, m. a kind of plant (= *kshava*, *lshavaka*, *kshuraka*, *ūksṣṇa*, *krūra*). — *Bhūtātmaka* ('*ta-āt*'), *as*, *ā*, *am*, possessing the essence of the elements, consisting of the elements, composed of the elements. — *Bhūtātman* ('*ta-āt*'), *ā*, m. 'soul of all beings,' epithet of Brahman; of Mahā-purusha (Vishnu); of Siva [cf. *sarva-bhūtātman*]; the individual soul; the elementary or vital principle; a soul or mind which clings to the elements, a carnal mind (see Yājñavalkya III. 34); war, conflict; (*ā*, *ā*, *a*), whose soul is subdued or purified [cf. *bhāvītātman*]; whose soul is the elements, consisting or composed of the [five] elements, epithet of the body (in this sense masc., and in Manu XII. 12. opposed to *kshetra-jīva*). — *Bhūtādi* ('*ta-ādī*'), *is*, m. 'the original or originator of all beings,' an epithet of Mahā-purusha or the Supreme Spirit; (in the Sāṅkhya phil.) an epithet of Ahaṅ-kāra as the principle from which the five Tan-mātras and elements are evolved. — *Bhūtādika*, *as*, *ā*, *am*, beginning with the elements, the elements, &c.; (*as*), m. a term applied to Ahaṅ-kāra as the source of the elements; [cf. *bhūtādi* above]. — *Bhūtādhipati* ('*ta-adh*'), *is*, m., Ved. the lord of all beings. — *Bhūtānukampā* ('*ta-an*'), f. compassion towards all beings. — *Bhūtāntaka* ('*ta-an*'), *as*, m. 'destroyer of beings,' the god of death. — *Bhūtāri* ('*ta-ari*'), *ī*, n. 'enemy of evil beings,' Asa Foetida. — *Bhūtāru* ('*ta-ār*'), *as*, *ā*, *am*, afflicted by evil beings, possessed by demons. — *Bhūtārtha* ('*ta-ar*'), *as*, m. anything which has really happened, anything really existing, real fact, a matter of fact, fact; an element of life. — *Bhūtārtha-kathana* or *bhūtārtha-varnana*, *am*, n. narration of a real fact or of a past event, description of past occurrences. — *Bhūtārthānubhava* ('*ta-an*'), *as*, m. the apprehension of a matter of fact. — *Bhūtārma* ('*ta-ar*'), *am*, n., see Pāṇini VI. 2. 91. — *Bhūtāvāsa* ('*ta-āv*'), *as*, m. 'abode of beings,' an epithet of Vishnu; of Siva; the plant Terminalia Bellerica [cf. *bhūta-vāsa*]; the body (as the abode of the elements). — *Bhūtāvishṭa* ('*ta-āv*'), *as*, *ā*, *am*, occupied by evil spirits, possessed by a devil. — *Bhūtāveśa* ('*ta-āv*'), *as*, m. possession by a devil or evil spirit, demonic possession. — *Bhūtāsana* ('*ta-ās*'), *am*, n. 'seat of Bhūtas,' N. of a magic chariot. — *Bhūtejya* ('*ta-ij*'), *as*, *ā*, *am*, worshipping evil beings or spirits; making oblations to the Bhūtas (see *bhūta-yajña*). — *Bhūtendriya-jayin* ('*ta-in*'), *ī*, *īni*, *ī*, 'one who has subdued both the elements (of the body) and the senses,' a kind of ascetic or devotee. — *Bhūteśa* ('*ta-īśa*'), *as*, m. 'lord of beings,' Brahmi; Vishnu; Kṛishṇa; 'lord of evil beings,' an epithet of Siva (or of an idol representing him). — *Bhūteśvara* ('*ta-īś*'), *as*, m. lord of beings (said of man); 'lord of evil beings,' epithet of Siva. — *Bhūteshtakā* ('*ta-īsh*'),

f., Ved. a particular kind of brick. — *Bhūteshtā* ('*ta-īsh*'), f. 'likened by the Bhūtas,' the fourteenth day of a half month; [cf. *bhūtā*]. — *Bhūtodana* ('*ta-od*'), *as*, m. a dish of rice (eaten to counteract the influence of demons). — *Bhūtonmāda* ('*ta-un*'), *as*, m. 'demon-madness,' a form of insanity produced by the influence of evil spirits, (twenty kinds are enumerated). — *Bhūtopadeśa* ('*ta-up*'), *as*, m. referring to anything already occurring or existing. — *Bhūtopamā* ('*ta-up*'), f., Ved. comparison with a living being or animal. — *Bhūtopaśrīṣṭa* ('*ta-up*') or *bhūtopahata* ('*ta-up*'), *as*, *ā*, *am*, possessed by an evil spirit. — *Bhūtopahata-citta*, *as*, *ā*, *am*, having the mind possessed by evil beings.

*Bhūtāyana*, *ās*, m. pl., N. of a school.

*Bhūti*, *is*, f. being, existence, any state of being; birth, production; well-being, welfare, prosperity, success, good fortune, wealth, riches, fortune, (*a-bhūti*, misfortune, calamity); Welfare personified (= Lakshmi or = the wife of Ruci and mother of Manu Bhautya, or = the wife of Kavi and mother of Manu Bhautya; in this latter meaning also *bhūti*, f.); power, grandeur, majesty, dignity; superhuman power as attainable by the practice of austerity and magical rites [cf. *vi-bhūti*]; ornament, decorating elephants with multi-coloured stripes (= *gaja-maṇḍana*); ashes; fried meat; N. of various plants (= *vṛiddhi*, = *rohisha-triṇa*, = *bhū-triṇa*); the rutting of elephants; (*īś*), m., N. of a class of Manes; of Vishnu; of Siva; of a pupil (or son) of Angiras and father of Manu Bhautya; of a Brāhman; [cf. Gr. *φύσις*; Slav. infinitive *by-ti* = Lith. *bū-ti*, 'to be.']; — *Bhūti-karman*, *a*, n. any auspicious or festive rite (e. g. any domestic ceremony performed at a birth, marriage, or the introduction of a pupil to his preceptor). — *Bhūti-kalāsa*, *as*, m., N. of a person (mentioned in Rāja-taraṅgī VII. 26, &c.). — *Bhūti-kāma*, *as*, *ā*, *am*, desiring prosperity, desirous of wealth or aggrandisement, &c.; (*as*), m. a king's councillor, a minister of state; an epithet of Brihas-pati. — *Bhūti-kāla*, *as*, m. a time of prosperity or good fortune, an auspicious hour, a happy moment. — *Bhūti-kirtana*, *am*, n. 'praise of prosperity,' N. of the twenty-ninth chapter of the Jñāna-khaṇḍa or second part of the Siva-Purāṇa. — *Bhūti-kīla*, *as*, m. a hole, pit, moat, ditch; a cellar, a place under ground for concealing wealth, &c. — *Bhūti-kṛit*, *t*, m. 'causing welfare,' an epithet of Siva; N. of a class of Manes. — *Bhūti-kṛitya*, *am*, n. = *bhūti-karman*, q. v. — *Bhūti-garbha*, *as*, m. a N. of the dramatic poet Bhava-bhūti. — *Bhūti-tīrthā*, f., N. of one of the Mātṛis attending on Skanda. — *Bhūti-da*, *as*, m. 'granting welfare,' an epithet of Siva; N. of a class of Manes. — *Bhūti-datta*, *as*, m. 'fortune-giver,' N. of a man. — *Bhūti-nūdhāna*, *am*, n. 'receptacle of prosperity,' the lunar mansion or Nakshatra Dhanishṭhā. — *Bhūti-bhūshana*, *as*, m. 'adorned with ashes,' an epithet of Siva. — *Bhūti-mat*, *ān*, *atī*, *at*, possessing welfare, prosperous, fortunate, doing well, affluent, happy. — *Bhūti-malina*, *as*, *ā*, *am*, soiled with ashes. — *Bhūti-yuvaka*, *ās*, m. pl., N. of a tribe. — *Bhūti-laya*, N. of a sacred bathing-place. — *Bhūti-varman*, *ā*, m., N. of a king of Prāg-jyotisha; of a Rākshasa. — *Bhūti-vāhana*, *as*, m. 'welfare-bringing,' an epithet of Siva; [cf. *bhūta-vāhana*]. — *Bhūti-siva*, *as*, m., N. of a man. — *Bhūti-sita*, *as*, *ā*, *am*, white with ashes. — *Bhūti-sṛj*, *t*, *t*, *t*, 'welfare-creating,' causing prosperity. — *Bhūtiśvara-tīrthā* ('*ti-īś*'), *am*, n., N. of a sacred bathing-place mentioned in the Siva-Purāṇa.

*Bhūtika*, *as*, *am*, n. the plant Ligusticum Ajowan; (*am*), n. Gentiana Cherayta; Andropogon Schœnanthus; a medicinal plant commonly called Kayaphal (= *kat-triṇa*); camphor (= *ghana-sāra*); [cf. *drāvīda-bh*.]

*Bhūtika*, *am*, n., N. of several plants, Gentiana Cherayta; Curcuma Zerumbet; = *dīpya*; a kind of grass.

*Bhūtvā*, ind. having been or become.

*Bhūma* = *bhūmi* (at the end of some comps., cf.

*utkriṣṭa-bh*, *udaka-bh*, *udag-bh*, *kavi-bh*, *kriṣṇa-bh*, *pāṇḍu-bh*; and occurring separately in the Vedic formula *dhruvāya bhūmayā evāhā*).

*Bhūmaka*, a proper N. (?). — *Bhūmaka-trītiyā*, f. epithet of the third day in a particular month.

*Bhūman*, *a*, n. (said to be fr. *bhū* for *bahu* + *īman*), the earth, world; a territory, district, country, piece of ground [cf. *bhūmi*, Lat. *humus*]; a being, the aggregate of all existing things; (*ā*), m. a great quantity, large number, abundance, plenty, multitude, majority; wealth; N. of a son of Prati-hartī and father of Udgītha; (*ā*), f., Ved. a collection, assembly; (*mnā*), inst. c. (Ved. *bhūnā*), for the most part, generally, usually, abundantly. — *Bhūmānanda-sarasvatī* ('*ma-ān*'), m., N. of a man.

*Bhūmanyu*, *us*, m., N. of a king, (also read *sumanyu*; cf. *bhumanyu*).

2. *bhūmaya* (fr. *bhūman*; for 1. *bhū-maya* see p. 715, col. 3). Nom. P. *bhūmayatī*, &c., to augment, increase, make abundant.

*Bhūmi*, *is*, f. (also *bhūmī*, f., but this form is more commonly Ved., where occur nom. sing. *bhūmī*, gen. *bhūmyās*, loc. *bhūmyām*), the earth, soil, ground; a territory, country, district; land, estate, domain; a place, site in general, situation, (often at the end of comps., cf. *keśa-bh*); position, posture, attitude; the floor of a house, story; a step, degree (metaphorically); the base of a triangle or of any geometrical figure; the part or character (of an actor in a play); a matter, object, subject [cf. *viśvāsa-bh*]; the tongue; (*īś*), m., N. of a son of Yuyudhāna and father of Yugan-dhara; [cf. Lat. *humus*; Hib. *aim*]. — *Bhūmi-kadamba*, *as*, m. a kind of Kadamba; (also read *bhūmi-kadamba*). — *Bhūmi-kandali*, f. a species of plant (= *kandali*). — *Bhūmi-kapāla*, *as*, *ā*, *am*, Ved. having the ground for a vessel or receptacle. — *Bhūmi-kampa*, *as*, m. or *bhūmi-kampana*, *am*, n. an earthquake. — *Bhūmi-kushmāṇḍa*, *as*, m. a species of plant (= *vidārī*). — *Bhūmi-khaṇḍa*, 'earth-section,' N. of the second book of the Padma-Purāṇa; [cf. *bhū-khaṇḍa*]. — *Bhūmi-kharjūrīkā* or *bhūmi-kharjūrī*, f. a species of palm. — *Bhūmi-garta*, *as*, m. a pit or hole in the earth. — *Bhūmi-guhā*, f. a hole in the earth. — *Bhūmi-griha*, *am*, n. an under-ground chamber [cf. *bhū-griha*]; (*as*, *ā*, *am*), Ved. whose house is the earth (said of a dead person). — *Bhūmi-campaka*, *as*, m. the plant *Campferia Rotunda*. — *Bhūmi-cala*, *as*, m. or *bhūmi-cālanā*, *am*, n. an earthquake. — *Bhūmi-ja*, *as*, *ā*, *am*, 'earth-born,' produced from the earth, sprung from the ground; (*as*), m. the planet Mars; a man; a plant (= *bhūmi-kadamba*); an epithet of the demon Naraka; hell; (*ā*), f. an epithet of Sita; (*am*), n. a species of vegetable (= *gaura-suvarṇa*). — *Bhūmi-ja-guggulu*, *us*, m. a species of bdellium. — *Bhūmi-jambu*, *us*, or *bhūmi-jambukā*, or *bhūmi-jambū*, *ūs*, f. a tree, = *nādeyī*; [cf. *bhū-jambū*]. — *Bhūmi-jivin*, *ī*, m. 'living by the soil, living on (the produce of) land,' an agriculturalist, a Vaiśya or Hindū of the third or agricultural class. — *Bhūmi-jaya*, *as*, m. (*bhūmim*, acc. of *bhūmi*), 'earth-conquering,' N. of a son of Virāṭa. — *Bhūmi-tala*, *am*, n. the surface of the earth, the ground. — *Bhūmi-tuṅḍika*, *as*, m., N. of a district. — *Bhūmi-tva*, *am*, n. the state of earth, earthiness, earth (e. g. *bhūmitvam eti*, he goes to or becomes earth). — *Bhūmi-dāna*, *am*, n. donation of landed property. — *Bhūmi-dundubhi*, *is*, m., Ved. 'earth-drum,' a pit or hole in the earth covered over with skins. — *Bhūmi-dṛiṇha*, *as*, *ā*, *am*, Ved. firmly fixed on the ground. — *Bhūmi-deva*, *as*, m. 'earth-god,' a Brāhman; (*ī*), f., N. of two women. — *Bhūmi-dhara*, *as*, m. 'earth-supporter,' a mountain; a symbolical expression for the number seven [cf. *kula-parvata*]; a king, prince. — *Bhūmi-nātha*, *as*, m. 'earth-lord,' a king, prince. — *Bhūmi-pa*, *as*, m. 'earth-protector,' a sovereign, king, prince; a Kshatriya. — *Bhūmi-paksha*, *as*, m. a swift horse, a horse with good paces or of good breed. — *Bhūmi-pati*, *is*, m. 'earth-lord,' a king, prince. — *Bhūmipati-tva*, *am*, n. 'earth-sovereignty,'

sovereignty, kingship, principedom. — *Bhūmi-pāla*, as, m. 'earth-guardian,' a king, prince. — *Bhūmi-pāśa*, as, m., Ved. 'earth-fetter,' a plant. — *Bhūmi-pīśāca*, as, m. 'earth-pīśāca,' the wine-palm or Palmyra tree, Borassus Flabelliformis. — *Bhūmi-pura*, as, m. 'earth-son,' the planet Mars; N. of a king. — *Bhūmi-purandara*, as, m. 'earth-Indra,' an epithet of Dīlpa. — *Bhūmi-bhāga*, as, m. a portion or plot of land, place, spot; [cf. *bhū-bhāga*.] — *Bhūmi-bhuj*, k, m. 'earth-possessor,' a king, prince. — *Bhūmi-bhūta*, as, ā, am, become earth; being on the ground. — *Bhūmi-bhṛit*, t, m. 'earth-supporter,' a king, prince; a mountain [cf. *bhū-bhṛit*]. — *Bhūmi-bhedin*, ī, inī, t, differing from (what exists on) earth. — *Bhūmi-maṇḍa*, as, m. 'earth-ornament,' the plant Vallaris Dichotomis; (ā), f. Arabian jasmine. — *Bhūmi-maṇḍapa-bhū-shaṇā*, f. the plant Gærtnera Racosoma. — *Bhūmi-mat*, ān, atī, at, possessing land, having land. — *Bhūmi-mitra*, as, m. 'friend of the country,' N. of two kings. — *Bhūmi-rakshaka*, as, m. the guardian or protector of a country; a swift horse, horse of good breed. — *Bhūmi-lābha*, as, m. 'gaining or returning to earth,' dying, death. — *Bhūmi-lepana*, am, n. 'earth-ointment,' cow-dung. — *Bhūmi-loka*, as, m., Ved. the terrestrial world. — *Bhūmi-vardhana*, as, am, m. n. 'earth-increasing,' a dead body, corpse. — *Bhūmi-saya*, as, ā, am, sleeping on the ground, lying or living on the ground, living in the earth; (as), m. any animal living in the ground or earth [cf. *bhū-saya*]; (as), m. a wild pigeon (= *aranya-śaṭaka*); N. of a king. — *Bhūmi-sayana*, am, n. or *bhūmi-sayyā*, f. the act of sleeping on the (bare) ground. — *Bhūmi-śhṭha*, as, ā, am, standing or remaining on the earth or on the ground; lying on the earth, (*ambu bhūmi-śhṭham*, stagnant water); living or remaining in one's own country [cf. *para-bh*]. — *Bhūmi-sattra*, am, n. an offering consisting of a donation of land. — *Bhūmi-sannivesa*, as, m. the general appearance or configuration of a country. — *Bhūmi-sambhava*, as, ā, am, 'earth-born, earth-produced,' produced on or from the earth; (ā), f. an epithet of Sitā. — *Bhūmi-sava*, as, m., Ved. one of the nine Vṛātya-stomas. — *Bhūmi-suta*, as, m. 'earth-son,' the planet Mars. — *Bhūmi-sena*, as, m., N. of one of the sons of the tenth Manu; of a Buddhist sage. — *Bhūmi-stoma*, as, m. 'earth-stoma,' N. of a Stoma. — *Bhūmi-snu*, us, m. an earth-worm. — *Bhūmi-sprīś*, k, k, k, Ved. touching the ground; blind; cripple, lame; (k), m. a terrestrial being, man; mankind; an agriculturalist, a Vaiśya or Hindū of the third caste who cultivates the soil; a thief, one who creeps along the ground to carry off his plunder; [cf. *bhū-sprīś*]. — *Bhūmi-svāmīn*, ī, m. 'land-lord,' a king, prince. — *Bhūmi-kadamba*, see *bhūmi-kadamba*. — *Bhūmi-kuravaka*, a species of plant. — *Bhūmiśāha* (*mi-śā*), f. desire for the earth or for lying on the ground. — *Bhūmīndra* (*mi-in*), as, m. 'earth-chief,' a sovereign, king, prince. — *Bhūmi-pati*, īs, m. = *bhūmi-pati*. — *Bhūmi-bhuj*, k, m. = *bhūmi-bhuj*. — *Bhūmi-ruh*, t, or *bhūmi-ruha*, as, m. 'earth-growing,' a plant, tree. — *Bhūmi-svara* (*mi-śā*), as, m. 'earth-lord,' a king, prince. — *Bhūmi-saha*, as, m. a species of tree. — *Bhūmy-antara*, as, ā, am, belonging to the next country; (as), m. the king of an adjacent country. — *Bhūmy-āmalakī* or *bhūmy-āli*, f. the plant Flacourtia Catephracta. — *Bhūmy-āhūya*, am, n. a species of shrub. — *Bhūmy-ekadeśa*, as, m. one portion of territory.

*Bhūmikā*, f. earth, ground, soil; a place, spot; the floor of a building [cf. *mani-bh*]; a story, flat roof of a house; a step, degree (as in the Yoga phil.); an actor's part, character in a play; theatrical dress, the costume of any character represented on the stage, change of costume (to represent different characters); decorating images or temples, adorning gateways, decoration; a preface to a book.

*Bhūmya*, as, ā, am (fr. *bhūmi*), Ved. belonging to the earth, terrestrial; (Sāy.) = *bhūmer arhas*, suited

to the earth, or *antarikshārhas*, suited to the atmosphere.)

*Bhūya*, am, n. becoming, being, existence, condition, state, abstract state, (at the end of comps., cf. *amutra-bh*, *ātma-bh*, *deva-bh*, *brahma-bh*.)

1. *bhūyas*, ān, asī, as (for 2. *bhūyas* see col. 3), becoming; (as), n. the act of becoming; [cf. *bruhma-bh*.]

*Bhūr*, ind. (originally = *bhūs*, nom. sing. of 2. *bhū*), a mystical word (the first of the three Vyāhritis uttered by every Brāhman in commencing his daily prayers, see a. *bhū*, *bhūvas*, *vyāhriti*, and cf. Manu II. 76); the lowest of the seven lower worlds (= *rasātala*, q. v.); a spiritual son of Brahmā. (For comp. see under 2. *bhū*, p. 715, col. 1.)

*Bhūri*, īs, īs, ī (according to some contracted fr. *bahu-rai* or *bahu-rā*), much, many, numerous, abundant, copious, frequent; great, large, strong, mighty; (īs), m. an epithet of Brahmā; of Viṣṇu; of Śiva; of Indra; N. of a man; of a son of Somadatta (king of the Bālīkas, cf. *bhaura*); (ī), n. gold [cf. *bhaurika*]; (ī), ind. much, abundantly, exceedingly, often, frequently, repeatedly. — *Bhūri-karman*, ā, ā, am, doing much, performing many exploits, very busy (Ved.); making many oblations. — *Bhūri-kālam*, ind. for a long time. — *Bhūri-gandhā*, f. a particular perfume (= *purā*). — *Bhūri-gama*, as, m. 'much-going,' an ass. — *Bhūri-gu*, us, us, u (*gu=go*), Ved. having many oxen, rich in herds. — *Bhūri-śakshas*, ās, ās, as, Ved. 'much-seeing,' affording manifold appearances or aspects (said of the sun). — *Bhūri-ja*, ās, m. pl., Ved. many (sons) born at the same time. — *Bhūri-janman*, ā, ā, a, Ved. having many births. — *Bhūri-jyeshtha*, as, m., N. of a son of king Vi-śakshus. — *Bhūri-tara*, as, ā, am, more, more abundant, more numerous. — *Bhūri-tā*, f. muchness, numerousness, multitude. — *Bhūri-tejas*, ās, ās, as, of great splendor or brightness, very glorious; (ās), m., N. of a prince. — *Bhūri-tejasa*, as, ā, am, possessing great splendor; (as), m. an epithet of fire. — *Bhūri-toka*, as, ā, am, having many children. — *Bhūri-da*, as, ā, am, 'much-giving,' liberal, munificent. — *Bhūri-dakshina*, as, ā, am, attended with rich presents or liberal rewards; bestowing large presents to Brāhmanas at a sacrifice, &c.; giving liberal rewards, liberal; (am), ind. with rich offerings or liberal presents. — *Bhūri-dā*, ās, ās, am, Ved. 'much-giving,' very liberal, munificent. — *Bhūri-dātra*, as, ā, am, Ved. rich in gifts or weapons (rt. I. *dā* or 3. *dā*). — *Bhūri-dāna*, am, n. great liberality, much-giving. — *Bhūri-dāvan*, ā, vari, a, 'much-giving,' a munificent giver, very liberal, (compar. *bhūridāvata-tara*, a more munificent giver, cf. Pāṇioi VIII. 2, 17, Vārt. 2.) — *Bhūri-dugdha*, f. 'having much milk,' the plant *Tragia Involucrata*. — *Bhūri-dyumna*, as, m. 'possessing great glory,' N. of a pious prince (son of Vīradyumna); N. of the sons of two Manus, (also read *bhūri-dhāman*.) — *Bhūri-dhana*, as, ā, am, Ved. having much wealth, rich in property. — *Bhūri-dhāman*, ā, mni, a, possessing great splendor, splendid, bright; full of energy, having great might; (ā), m., N. of a son of the ninth Manu. — *Bhūri-dhāyas*, ās, ās, as, Ved. 'much-nourishing,' abundantly satisfying, much-supporting (said of Parjanya and Soma). — *Bhūri-dhāra*, as, ā, am, Ved. 'much-showering,' yielding abundant rays. — *Bhūri-nūlhana*, as, ā, am, having various terminations. — *Bhūri-pattra*, as, m. 'many-leaved,' a species of Andropogon (= *ukhar-va*). — *Bhūri-pāta-dā*, f. [cf. *pāta*], a species of shrub (= *pāṇḍura-phālī*). — *Bhūri-pāṇi*, īs, īs, t, Ved. many-handed. — *Bhūri-pūḍāta*, as, ā, am, possessing many foot-soldiers, having much infantry. — *Bhūri-pāsa*, au, m. du., Ved. 'holders of many fetters,' an epithet of Mitra and Varuṇa; (Sāy.) = *prabhūta-bandhana-sādhana-pāsoṭeta*. — *Bhūri-pushpā*, f. 'many-blossomed,' fennel, Anethum Sowa (= *sata-pushpā*). — *Bhūri-poshin*, ī, īṇī, ī, Ved. 'much-nourishing,' cherishing multitudes. — *Bhūri-prayoga*, as, ā, am, having many uses, variously used or applied, in common use; (as), m., N. of a

dictionary of synonyms by Padmanābha-datta. — *Bhūri-prayoga-tva*, am, n. the state of being much used, general applicability. — *Bhūri-preman*, ā, m. 'full of affection,' the ruddy goose, Anas Casarca; [cf. *śakra-vāka*]. — *Bhūri-phenā*, f. 'having much exudation,' a species of plant commonly called *Chermaghās*. — *Bhūri-bala*, as, m. 'having much strength,' N. of a son of Dhṛita-rāshtra; (ā), f. a species of plant (= *ati-balā*). — *Bhūri-bhāga*, as, ā, am, having great good fortune, prosperous. — *Bhūri-bhāra*, as, ā, am, Ved. 'much-weighted,' heavily laden. — *Bhūri-bhoja*, as, ā, am, having much enjoyment. — *Bhūri-mallī*, f. a species of plant (= *amba-śhṭhā*; cf. *bhūri-mūlikā*). — *Bhūri-māya*, as, m. 'possessed of much deceit,' a jackal. — *Bhūri-mūla*, as, ā, am, Ved. 'many-rooted,' rich in roots. — *Bhūri-mūlikā*, f. 'many-rooted,' a species of plant (= *amba-śhṭhā*). — *Bhūri-rasa*, as, m. 'having much juice,' the sugar-cane. — *Bhūri-rectas*, ās, ās, as, Ved. 'many-germed,' rich in germ or seed, prolific, much-fructifying. — *Bhūri-lagnā*, f. the plant *Clitoria Ternata* (having white flowers). — *Bhūri-lābha*, as, ā, am, having much profit, very profitable; (as), m. great gain. — *Bhūri-varpas*, ās, ās, as, Ved. 'many-shaped,' presenting many appearances. — *Bhūri-vasu*, us, m., N. of a minister or councillor; of a Brāhman. — *Bhūri-vāra*, as, ā, am, Ved. rich in gifts; (Sāy.) = *yoṣamānair bahu-vāram varanīya*, cf. *puru-vāra*). — *Bhūri-vikrama*, as, ā, am, having great valour, very brave. — *Bhūri-viyoga*, as, ā, am, having many separations, causing numerous separations. — *Bhūri-ṛishṭī*, īs, f. excessive rain. — *Bhūri-ṛetasa*, as, ā, am, having many canes or reeds, very reedy. — *Bhūri-śas*, ind. manifold, variously, in many ways. — *Bhūri-śṛiṅga*, as, ā, am, Ved. many-homed. — *Bhūri-śrama*, as, m. great fatigue. — *Bhūri-śravas*, ās, m. 'very renowned,' N. of a son of Soma-datta (king of the Bālīkas). — *Bhūri-śreshthika*, N. of a building in Benares; (also read *bhūri-śreshthaka*.) — *Bhūri-shah* or *bhūri-shāh*, t, m., Ved. (a chariot) bearing or carrying much (Sāy.) = *bhūri-bhārasya soḍhā*). — *Bhūri-śheṇa*, as, m. 'having many armies,' N. of a man; of a son of the tenth Manu; of the king Saryāti. — *Bhūri-śhātra*, as, ā, am, Ved. having many stations, being at many places or spots. — *Bhūri-han*, ā, m. 'many-killer,' N. of an Asura. — *Bhūry-aksha*, as, ī, am, Ved. many-eyed. — *Bhūry-āṣṭi*, īs, īs, t, Ved. much-excited, much-exciting; (Sāy.) having much Soma poured forth (= *bahushu deśeshu soma āṣūyate* or *bahūni somādi-haviṅshy āṣūyante iti tādrīśh*). — *Bhūry-ojas*, ās, ās, as, Ved. having great power, very vigorous.

*Bhūrika*, as, m., N. of a man.

*Bhūshṇu*, us, us, u, = *bhaviṣṇu*, *bhavitri*, being, becoming, being or faring well; desiring happiness, wishing for wealth and prosperity (see Manu IV. 135).

भूःखार *bhūkhāra*, as, ā, am, coming from Bokhara (as horses &c., cf. *bhūkhāra*).

भूक *bhūka*, as, am, m. n. (said to be fr. rt. I. *bhū*), a cavity, hole, chasm; the cavity from which a stream issues, the source of a stream, a spring; time; (as), m. darkness.

भूकल *bhūkala*, as, m. a restive or unmanageable horse.

भूताली *bhūtālī*, f., N. of two plants (= *bhū-pāṭalī*, *musalī*).

भूना *bhūnā*, f., N. of a district; (for *bhūnā*, inst. c. of *bhūman*, see *bhūman*, p. 717, col. 3.)

भूमि *bhūmi*, *bhūmī*, &c. See p. 717, col. 3.

भूमिञ्चण *bhūmiṅga* and *bhūmiyāṅga*, N. of two places.

भूयस् 2. *bhūyas*, ān, asī, as (according to Pāṇioi VI. 4, 158, compar. of *bahu*, q. v.; for 1.

bhūyas see p. 718, col. 2), more, more numerous, more abundant; greater, larger, mightier; more important; much, many, numerous; very great, important; vehement, severe; abounding in, abundantly furnished with (with inst., e.g. *gūṇair bhūyān*, abounding in qualities); (as), ind. more, most, very much, much, exceedingly, largely, over and above, still more, more and more, further on, further, besides, moreover, even; again, anew, afresh, frequently, repeatedly; *bhūyo bhūyāh*, again and again; *pūrvaṃ-bhūyāh*, first—next; in the first place—in the next place; (*asā*), ind. very much, exceedingly, beyond measure, excessively, in a high degree; mostly, generally, as a general rule; [cf. Hib. *bhūsa*, a sign of the comparative degree, always having *ni* before it, as *ni bhūsa atide*, 'higher.']. — *Bhūyas-as*, ind. mostly, generally, as a general rule, commonly; again, anew, afresh. — *Bhūyas-kara*, as, *ā*, *am*, or *bhūyas-kṛit*, *t*, *i*, *t*, Ved. making or doing more; augmenting, increasing. — *Bhūyas-taram* or *bhūyas-tarām*, ind. more, anew, afresh, again. — *Bhūyas-tva*, *am*, n. 'moreness,' the being more or greater, muchness, a large quantity, abundance, multitude, manifoldness, multiplicity; majority, preponderance, surplus, surplusage, overplus. — *Bhūyo-vidya*, as, *ā*, *am*, knowing more, more learned.

*Bhūyavān*, *i*, *īnī*, *i*, Ved. more numerous or abundant; 'superior.

*Bhūyishṭha*, as, *ā*, *am* (superl. of *bahu*), most, most numerous, most abundant; very abundant or numerous, many, much, very great, very, (*bhūyishṭhe nikaṭe*, very near, in the closest proximity); chief, principal, most important; consisting principally of, chiefly filled with or characterized by (= *prāya*, often at the end of comps., e.g. *sūdra-bh°*, q. v.; *ahankāra-darpa-bhūyishṭha*, chiefly characterized by or filled with egotism and pride); nearly all, almost, (especially after a past passive part., e.g. *gata-bhūyishṭha*, almost gone; cf. *nrvāna-bh°*); (*am*), ind. for the most part, mostly, almost, chiefly; abundantly or numerously, in the highest degree, very much; (*ena*), ind. for the most part, mostly. — *Bhūyishṭha-bhāj*, *k*, *k*, *k*, Ved. sharing principally, enjoying the largest share, receiving most. — *Bhūyishṭhaśas*, ind. in very large numbers, very numerously.

**भृरि** bhūri. See p. 718, col. 2.

**भृरि** bhūrij, *k*, *f*, the earth; (incorrectly for *bhūrij*, q. v.)

**भृर्ज** bhūrja, as, m. a species of birch (the Bhoj or Bhojpatra tree, the bark of which is used for writing on); [cf. Old Germ. *birca*, *bircha*; Mod. Germ. *birke*; Engl. *birch*; Lith. *berza-s*.] — *Bhūrja-kaṇṭhaka*, as, m. a man of one of the mixed classes, the son of an outcast Brahman by a woman of the same tribe (see Manu X. 21). — *Bhūrja-pattra*, as, m. = *bhūrja* above.

**भृरि** bhūrni, *is*, *is*, *i* (probably fr. rt. *bhur*, but said in *Uṇādi-s*. IV. 52. to be fr. rt. *bhri*), Ved. active, agile, moving restlessly, restless, wild, excited, irritated, (according to *Sāy.* = *bhartri*, *bharanaśila*, supporting, accustomed to bear); (*is*), *f*, the earth; a desert, a country ill-supplied with water.

**भृश** bhūsh, cl. 1. P. *bhūshati*, *bubhūsha*, *bhūshītum*, to strive after, use efforts for, care for (with dat., Ved.); to adorn, decorate; (in the Veda a rt. *bhūsh* is found, which is regarded by *Sāy.* as a form of 1. *bhū* in the sense of 'to obtain, attain'; thus in *Rig-veda* IV. 16. 11. *bhūshāt = pra-bhavate*, and in VIII. 92. 26. *bhūshasi = bhavasi*; cl. 10. or Caus. *bhūshayati* (rarely A. -te), *bhūshayām-āsa*, *bhūshayitum*, to adorn, decorate, embellish, attire; to spread or strew over with (anything); to adorn one's self (A.); [cf. Hib. *beosai-ghim*, 'I adorn.']

*Bhūshana*, as, *i*, *am*, decorating, adorning; (*as*), m. an epithet of *Viṣṇu*; N. of a *Daitya*; (*as*, *um*), m. n. ornament, decoration, embellishment (generally

*am*, n., often at the end of comps., cf. *karṇa-bh°*; sometimes at the end of an adj. comp., e.g. *kanaka-bhūshana*, as, *ā*, *am*, decorated with gold); (*am*), n. 'the act of decorating or adorning,' N. of a work. — *Bhūshana-tā*, *f*, the being an ornament, ornamtue. — *Bhūshana-sāra-darpaṇa*, as, m. 'mirror of the essence of decoration,' N. of a commentary on the *Vaiyākaraṇa-bhūshana*. — *Bhūshāṇendra-prabha* (*ṇa-in°*), as, m., N. of a king of the *Kinnaras*.

*Bhūshāṇiya*, as, *ā*, *am*, to be adorned, &c.

*Bhūshat*, an, *antī*, at, Ved. striving after; (*Sāy.*) adorning, ornamenting (= *bhūshayat*, *alankurvāt*).

*Bhūshayat*, an, *antī*, at, adorning, &c.

*Bhūshayitvā*, as, *ā*, *am*, to be decorated or ornamented, to be adorned.

*Bhūshayitvā*, ind. having adorned, having decorated.

*Bhūshā*, *f*, adorning, decorating, ornament, decoration; a jewel; [cf. *karṇa-bh°*, *bāhu-bh°*.]

*Bhūshāta*, as, *ā*, *am*, adorned, decorated, ornamented, embellished, garnished.

*Bhūshin*, *i*, *inī*, *i* (fr. *bhūshā*), adorned or decorated with (usually at the end of comps.).

*Bhūshya*, as, *ā*, *am*, to be adorned or decorated.

**भृषु** bhūshṇu. See p. 718, col. 3.

**भृसृय** bhū-s-triṇa. See p. 716, col. 1.

**भृ** bhṛi (allied to rt. *dhṛi* and to rt. *krī*, which was probably evolved fr. rt. *bhṛi*), cl. 1. P. A. *bharati*, -te, cl. 3. P. A. *bhārti*, *bhṛite* (1st du. P. *bhṛivāsa*, 3rd pl. *bhṛitā*), Impf. *abibhar*, *abibhṛita* (3rd pl. *abibharas*), Pot. *bhṛiyāt*, *bhṛitā*, Impv. *bhartu*, *bhṛitām* (2nd sing. P. *bhṛihī*), Perf. *babhāra*, *babhre* (2nd sing. P. *babhartha*, 2nd du. P. *babhriva* by *Pāṇ.* VII. 2, 13, cf. *Gram.* 369), or *bibharām-ākāra*, *bibharām-ākāre* (also *bibharām-āsa*, *bibharām-babhūva*), 1st Fut. *bhartā*, 2nd Fut. *bharishyati*, -te, Aor. *abharīshat*, *abhṛita* (1st sing. *abharīsham*, 2nd du. *abharīshām*), Prec. *bhṛiyāt*, *bhṛishishṭa*, Cond. *abharīshyāt*, *abharīshyata* (Vedic and irregular forms are Pres. *bharti*, 1st pl. *bhṛimasi*, Impf. *abibhṛat*, *bibharat*, Perf. *jabhāra*, *jabhartha*, *jabhru*, A. *jabhre*, *jabhṛire*, *jabharat*, *jabhartana*, Aor. *abharīsham*, *bharshat*, *abhār*), Inf. *bhartum* (Ved. *bhartave*, *apa-bhartavai*, *bhartos*, *bharase*, *bharadhyaṭi*), to bear, carry; to support, maintain, keep, sustain, nourish, foster, cherish, protect, take care of; to hire, keep in one's pay, give wages or pay to (generally A.); to wear; to possess, have; to hold, contain, retain (as in the memory); to keep up, maintain; to endure, suffer; to carry to (any person or place), bring; to confer, bestow, give, produce; to fill, fill up, load; to carry away, take away, transport; to raise the voice, raise a sound (Ved.); to be borne along rapidly (A. Ved., Lat. *ferri*); to take or carry away for one's self, acquire, gain (A. Ved.); to be borne upwards (as sound, A. Ved.). The above meanings of rt. *bhṛi* may be variously extended by connecting it with various nouns, e.g. *garbham bhṛi*, to conceive, become pregnant [cf. *garbham dhṛi* under rt. *dhṛi*]; *śmaśru-loma-nakhūni bhṛi*, to wear the hair, beard, and nails long, i.e. allow them to grow without cutting (Manu VI. 6); *vibhramam bhṛi*, to make playful movements or to have the appearance of moving about; *ūrjām bhṛi*, to exert the strength; *kshītīm bhṛi*, to take care of, i.e. govern the earth: Pass. *bhṛiyate*, Aor. *abhāri* (Ved. forms *bharate*, part. *bhramāna*, *babhṛāna*, *bibhramāna*): Caus. *blārayati*, -yitum, *abibharat*, to cause to bear or support; to put out to hire, engage for hire: Desid. *bubhūrshati*, -te, *bibharishati*, -te (Pāṇ. VII. 2, 49), to wish to bear, to wish or intend to support or maintain [cf. *bubhūrshu*]: Intens. *bebhṛiyate*, *barbhartī*, *baribharti* (Ved. 3rd pl. *bharibhṛati*, part. *bharibhṛat*), to bear repeatedly, to bear or carry hither and thither; to maintain continually; [cf. *Zend bar*, 'to bear, bring'; Gr. *φέρω*, *φέρμα*, *φέρω-ε-τρον*, *φέρ-ε-τρα*, *φόρος-ος*, *φόρός*, *φορ-ά*,

*φορ-ός*, *φόρ-τος*, *φέρ-νῆ*; *φέρ-μα-κον*; *φέρ-τερος*, *φέρ-ιστος*, *φέρ-τα-τος*; *φέρ-βω*, *φορ-β-ῆ*; *φάρος*; *φορ-αμός*; *δι-φορος*, *δι-φθέρα*: Lat. *fero*, *fer* in *belli-fer*, *fer-cu-lum*, *fer-ax*, *for-du-s*, *far*, *far-ina*, *fer-ti-lis*, *for(t)-s*, *for-tū-na*, *fortu-itu-s*; *pro-bru-m*, *op-pro-br-iu-m* (*προ-φέρ-ειν*), *candela-bru-m*; *her-b-a*, *fi-br-a*, *for-b-a*: Goth. *bair-an*, 'to bear'; *ga-baur*, 'tax'; *baur-ei* or *baur-thei*, 'a burden'; *ga-baur-th-s*, 'birth'; *bar-n*, 'a child'; *ber-usyōs*, 'parents'; *bar-m-s*, 'womb'; *baris*, 'barley'; *brigg-an*, 'to bring': Old Germ. *bur-dī*, 'a burden'; *bāra*, 'a barrow, bier': Angl. Sax. *ber-an*, 'to bear'; *bearm*, 'womb'; *bearm*, 'a child'; *byrdhen*, 'a burden'; *bring-an*, 'to bring': Slav. *bra-ti*, 'to bear'; *bré-me*, 'a load'; *bra-kū*, 'wedlock': Boh. *bra-ti*, 'to take'; *ber-ně*, 'tax': Lith. *bēr-na-s*, 'a child, servant': Hib. *beir-im*, 'I bear, carry.']

*Babhṛāna*, as, *ā*, *am* (fr. part. A.), one who has borne, &c.; being borne (fr. the Pass.; according to *Sāy.* on *Rig-veda* III. 1, 8, = *sarvair dhārya-māna*).

*Bibhṛat*, at, atī, at (Pres. part. P.), bearing, carrying.

*Bibhṛāna*, as, *ā*, *am* (Pres. part. A.), bearing, carrying.

*Bhṛit*, *t*, *i*, *t*, (at the end of comps.) bearing, carrying [cf. *śastrāstra-bh°*], supporting, maintaining [cf. *dharma-bh°*], nourishing, protecting [cf. *kshītī-bh°*]; possessing, having, furnished or provided with [cf. *janma-bh°*]; bringing, procuring, conferring; a bearer, maintainer, &c.

*Bhṛita*, as, *ā*, *am*, borne, carried, supported, maintained, cherished; hired, kept in pay, paid, (*kshīra-bhṛitaḥ*, a servant whose wages are paid with milk, Manu VIII. 231); possessed of, endowed with, having earned, acquired, gained; filled, full of; (*as*), m. a hireling, hired servant or labourer, mercenary. — *Bhṛita-bhūti*, *is*, *is*, *i*, possessing power or prosperity, powerful, prosperous; 'smeared with ashes. — *Bhṛita-randhra*, as, *ā*, *am*, filled up (as a hole or depression).

*Bhṛitaka*, as, *ā*, *am*, hired, kept in pay, receiving wages; (*as*), m. a hired labourer, a servant. — *Bhṛitakādhyāpaka* ('*ka-adh°*'), as, m. a hired teacher, one who gives instruction for pay. — *Bhṛitakādhyāpita*, as, *ā*, *am*, taught by a hired teacher; (*as*), m. a student who pays his teacher.

*Bhṛiti*, *is*, *f*, the act of bearing, carrying, supporting, maintaining, nourishing; bringing [cf. *idhma-bh°*]; service for wages; nourishment, support, maintenance, sustenance, food [cf. *dur-bh°*]; wages, hire; capital, principal. — *Bhṛiti-bhuj*, *k*, *k*, *k*, enjoying or living on wages; (*k*), m. a hired servant, labourer. — *Bhṛiti-rūpa*, a reward given to a person in lieu of wages for the performance of a duty for which stipulated payment or hire is improper (as for the performance of a *Srāddha* in behalf of another person). — *Bhṛity-adhyāpana*, *am*, n. instructing for wages, teaching (especially the Vedas) for hire. — *Bhṛity-anna*, *am*, n. wages and board.

*Bhṛitīn*, *i*, *inī*, *i*, supporting, maintaining, fostering.

*Bhṛitya*, as, *ā*, *am*, to be nourished or maintained; (*as*), m. one who is to be supported, a dependent, servant, (*kim-bhṛitya*, a bad servant), slave; subject; the servant of a king, a minister [cf. *rāja-bh°*]; (*ā*), *f*, fostering, rearing; service, dependence; maintenance, support, sustenance, food; hire, wages. — *Bhṛitya-kāma-kṛit*, *t*, *t*, acting kindly to servants. — *Bhṛitya-jana*, as, m. a person to be supported, a dependent. — *Bhṛitya-tā*, *f*, or *bhṛitya-tva*, *am*, n. the condition of a servant, servitude, service, dependence. — *Bhṛitya-bharaṇa*, *am*, n. maintaining or cherishing dependents or servants, &c. — *Bhṛitya-bhartṛi*, *tā*, m. one who maintains or supports dependents, the master of a family. — *Bhṛitya-bhāvīn*, *i*, *inī*, *i*, being or becoming a servant, about to become a dependent. — *Bhṛitya-varga*, as, m. 'servant-class,' the whole number of any one's

servants, assemblage of dependents, household. — *Bhṛitya-vātsalya*, *am*, n. kindness to dependents or servants. — *Bhṛitya-vṛitti*, *is*, f. maintenance of servants or dependents (Manu XI. 7). — *Bhṛitya-sālin*, *ī*, *ini*, *ā*, having many servants. — *Bhṛityādhyāpana* (*°ya-adh°*), *am*, n. teaching the Veda for hire [cf. *bhṛityādhyaṇa*]. — 1. *bhṛityābhāva*, *as*, m. a state of servitude or dependence. — 2. *bhṛityābhāva* (*°ya-abh°*), *as*, m. the absence of servants. — *Bhṛityābhū*, *cl. I. P.* -*bhavati*, -*bhavitum*, to become a servant, enter upon service.

*Bhṛityāya*, *Nom. A.* *bhṛityāyate*, &c., to behave like a servant.

*Bhṛitha*, *Ved.* the offering (of the Soma); the vessel in which the Soma is offered, (according to Say. on *Rig-veda* II. 14, 4, *bhṛithe* = *somam bi-bhrati pātre* or *somasya bharaṇe*.)

**भृश** *bhṛiś*, *cl. I. 10. P.* *bhṛiśati*, *bhṛiśayati*, &c., to speak; to shine.

**भृकुश** *bhṛikunśa* or *bhṛikunśa* or *bhṛikunśaka*, *as*, m. a male actor or dancer in female attire [cf. *bhṛukunśa*, *bhṛukunśa*, *bhṛakunśa*].

**भृकुटि** *bhṛi-kuṭi*, *is*, or *bhṛi-kuṭi*, f. (corrupted fr. *bhṛū-kuṭi*, see *bhṛū*), contraction or knitting of the eyebrow, a frown; (*ī*), f. a species of frog; (with Jains) N. of a goddess executing the commands of the eighth Arhat of the present Avasarpinī; (*ās*), m. (with Jains) N. of the servant of the twentieth Arhat of the present Avasarpinī. — *Bhṛikuṭi-mukha* = *bhṛukuṭi-mukha*, q. v.

**भृक्ष** *bhṛiksh* or *bhṛaksh*, *cl. I. P. A.* *bhṛikshati*, -*te*, *bhṛakshati*, -*te*, &c., various reading for *bhaksh*, q. v.

**भृग्** *bhṛig*, an onomatopoeic word used to express the crackling sound of fire.

**भृगमात्रिक** *bhṛigamātrika*, *as*, m. probably wrongly for *mṛiga-mātrika* or *mṛiga-mātrika*. See *mṛiga-mātrikā*.

**भृगल** *bhṛigala*, see *Kātyāyana's Śrauta-s.* IX. 11, 25.

**भृगवाण** *bhṛigavāṇa*. See col. 2.

**भृगु** *bhṛigu*, *us*, m., *avas*, m. pl. (fr. *rt. I. bhrāj*), said to be fr. *rt. I. bhrāj*, to scorch; according to Say. on *Rig-veda* I. 127, 7, *bhṛigavah* = *havishām pāpānām vā bhrashṭarāh*, roasters or consumers of oblations or of sins, *Ved.*, N. of a mythical race of beings (frequently mentioned in connection with Agni and classed in *Naighaṇṭuka* V. 5. with the *Angirasas*, *Atharvans*, *Ribhus*, &c.; they are described in the *Rig-veda* as cherishing Fire brought to them by the Wind [*Mātariśvan*]), or as kindling Fire from the wood of attrition; in *Rig-veda* IV. 16, 20, and one or two other passages, they are said to fabricate chariots; the descendants of *Bhṛigu*; (*us*), m., N. of a Rishi regarded as the ancestor of the whole race of *Bhṛigus*, (he is sometimes described as the offspring of *Prajā-pati*, but in *Manu* I. 35. is enumerated among the ten *Maharshis* or primeval patriarchs created by the first Manu; according to Say., *Varuṇa* adopted him as his son, whence he is called *Varuṇa* and is regarded as the author of *Rig-veda* IX. 65, X. 19); N. of one of the chief *Brahmanical* families (the *Aitāsyanas* are said to belong to it); N. of *Krishna*; of a son of *Kavi*; of one of the *Prajā-patis* (produced from *Brahma's* skin); of one of the seven sages (an *Adhvaryu* at the *Rāja-sūya* of *Soma*, *Hari-vaṇśa* 1334); of the father of *Cyavana* and six others; of the father of *Dhātṛi* and *Vidhātṛi*; of the father of *Sṛi* (by *Khyāti*); of the author of a *Dharmaśāstra* (who also communicated the *Ganeśa-Purāna* to *Soma-kānta*); N. of the son of *Jamad-agni*; of the *Rishi* *Jamad-agni* himself; of *Sukra* or the planet *Venus* (called either *Bhṛigu* or the son of *Bhṛigu*; the day of *Bhṛigu* is the sixth day of the week, i. e. Friday); N. of *Rudra* (according to some); of a son of *Artha-pati* and uncle of the poet *Bāṇa*;

table land, the level summit of a mountain; a declivity, slope, cliff, precipice [cf. *bhṛigu-patana*]. — *Bhṛigu-kaccha*, N. of a sacred place on the northern bank of the river *Narma-dā*; (*ās*), m. pl. the inhabitants of this place. — *Bhṛigu-ja* or *bhṛigutanaya*, *as*, m. 'son of *Bhṛigu*', the planet *Venus*. — *Bhṛigu-tunga*, *as*, m. 'Bhṛigu's peak', N. of a sacred mountain in the *Himalāya*, (sometimes called *bhṛigos tunga*). — *Bhṛigu-nandana*, *as*, m. 'son of *Bhṛigu*', the planet *Venus* [cf. *bhṛigu-ja*, *bhṛiguputra*, *bhṛigu-suta*]; an epithet of *Paraśu-rāma*. — *Bhṛigu-patana*, *am*, n. a fall from a precipice, &c. — *Bhṛigu-pati*, *is*, m. 'chief of the *Bhṛigus*', an epithet of *Paraśu-rāma*. — *Bhṛigu-pāta*, *as*, m. precipitating one's self from a precipice. — *Bhṛiguputra*, *as*, m. 'son of *Bhṛigu*', the planet *Venus*. — *Bhṛigu-prasavaṇa*, 'Bhṛigu's spring', N. of a mountain, probably = *Bhṛigu-tunga*. — *Bhṛigu-bhūmi*, *is*, m., N. of a son of *Angiras* (belonging to the family of the *Bhṛigus*; cf. *bhārga-bhūmi*, *bhārga-bhūmi*). — *Bhṛigu-maṇḍala*, *am*, n. (in astronomy) 'Bhṛigu's circle', N. of a *Karāṇa*, q. v. — *Bhṛigurakshasa*, *as*, m., N. of a *Rishi* (said to have sacrificed men and cows). — *Bhṛigu-vaṇśa*, *as*, m. 'race of *Bhṛigu*', N. of a family deriving their origin from *Paraśu-rāma*. — *Bhṛigu-valli*, f., N. of the third *Vallī* in the *Taittirīyopaniṣad*. — *Bhṛigu-vāra*, *as*, m. the day of *Venus*, Friday. — *Bhṛigu-sārdūla*, *as*, m. 'most excellent of the *Bhṛigus*', an epithet of *Paraśu-rāma*. — *Bhṛigu-śreṣṭha*, *as*, m. 'best of the *Bhṛigus*', epithet of *Paraśu-rāma*. — *Bhṛigu-sattama*, *as*, m. 'best of the *Bhṛigus*', epithet of *Paraśu-rāma*. — *Bhṛigu-suta*, *as*, m. 'Bhṛigu's son', the planet *Venus* or *Sukra* (who was preceptor of the *Dayitas*); an epithet of *Paraśu-rāma*. — *Bhṛigusinnu*, *us*, m. 'Bhṛigu's son', the planet *Venus*. — *Bhṛigūdava* (*°gu-ud°*), *as*, m. 'offspring of *Bhṛigu*', an epithet of *Paraśu-rāma*. — *Bhṛigu-angṛas*, *ās*, m., *Ved.*, N. of the author of certain *Atharva-veda* hymns (supposed to avert diseases). — *Bhṛigu-angiro-vid*, *t, i, t*, knowing (the verses or hymns of) *Bhṛigu* and *Angiras* (i. e. of the *Atharvans* and *Angirasas* or *Atharva-veda*). — *Bhṛigūśvara-tīrtha*, *am*, n. 'Tīrtha of *Bhṛigu's* lord', N. of a sacred bathing-place on the *Narma-dā*.

*Bhṛigavāṇa*, *as, ā, ī, am*, *Ved.* imitating *Bhṛigu*, acting like *Bhṛigu*, i. e. shining, glittering (Say. = *bhṛigu-vad ādarat* = *āpyamāna*).

*Bhṛigvandīya*, *as*, m. a N. (probably wrong).

**भृङ्ग** *bhṛiṅga*, *us, ā, ī, m. f.* (probably fr. *rt. bhrām*, cf. *bhrāmara*; said in *Upādi-s.* I. 124. to be fr. *rt. bhrī*), a species of large black bee, the humble bee; (*as*), m. = *bhṛiṅgarola*, a species of wasp, either the common kind or the *Vespa Solitaria*; the fork-tailed shrike, *Lanius Cærulescens*; a bird, apparently a sort of shrike different from the preceding; a libertine, catamite, lecher; the plant *Eclipta Prostrata* (= *bhṛiṅga-rāja*, *mārkava*, *kesa-rāja*); = *bhṛiṅgāra*, a golden vase or pitcher; (*ī*), f. a species of poisonous plant = *atavishā*; (*am*), n. woody *Cassia* (= *tvak-pattra*); the plant *Eclipta Prostrata* or *Verbesina Prostrata*; tale; [cf. *pañcābh°*]. — *Bhṛiṅga-ja*, *am*, n. aloe wood or *Agallochum*; (*ā*), f. the plant *Clerodendrum Siphonanthus* (= *bhārgi*). — *Bhṛiṅga-parṇikā*, f. small cardamoms. — *Bhṛiṅga-priyā*, f. 'liked by bees', the plant *Gærtnera Racemosa*. — *Bhṛiṅga-māri*, f. = *bhṛiṅgāri*. — *Bhṛiṅga-mūlikā*, f. a species of plant (= *bhrāmara-ēchallī*). — *Bhṛiṅga-rāja*, *as*, or *bhṛiṅga-rajās*, *ās*, m. the plant *Eclipta Prostrata*. — *Bhṛiṅga-rasa*, *as*, m. the juice of the plant *Eclipta Prostrata*. — *Bhṛiṅga-rāja*, *as*, m. 'beeking', a species of large bee, the humble bee; a species of bird (apparently the variety of shrike termed *Malabar*, *Lanius Malabaricus*); a spreading shrub, *Eclipta Prostrata* [cf. *nīla-bh°*, *pīta-bh°*]; a kind of oblation or sacrifice. — *Bhṛiṅga-rājaka*, *as*, m. a species of bird. — *Bhṛiṅgarāja-rasa*, *as*, m. the juice of the plant *Eclipta Prostrata*. — *Bhṛiṅgavallabha*, *as*, m. 'favourite of bees', a species of

*Kadamba* plant, *Ligusticum Ajowan*, = *dhārā-kadamba* and *bhūmi-kadamba*; (*ā*), f. = *bhūmi-jambū*. — *Bhṛiṅga-eriksha*, *as*, m. 'bee-tree', perhaps = *bhṛiṅga-rajās*. — *Bhṛiṅga-sodara*, *as*, m. the plant *Eclipta Prostrata*. — *Bhṛiṅgādhipa* (*°ga-adh°*), *as*, m. 'bee-chief', the queen of the bees. — *Bhṛiṅgānandā* (*°ga-ān°*), f. 'bee-joy', the plant *Jasminum Auriculatum* (= *yūthikā*). — *Bhṛiṅgābhīṣṭa* (*°ga-abh°*), *as*, m. 'liked by bees', the *Mango* tree. — *Bhṛiṅgāri* (*°ga-ari*), *is*, m. 'bee-enemy', a species of flower growing in *Malwa* (= *kevikā*). — *Bhṛiṅgāvalī* (*°ga-āv°*), f. a line or flight of bees. — *Bhṛiṅgāhva* (*°ga-āh°*), *as*, m. the plant *Eclipta Prostrata*; another plant, = *īvaka*; (*ā*), f. another plant (= *bhrāmara-ēchallī*). — *Bhṛiṅgīphala*, *as*, m. the hog-plum, *Spondias Mangifera*. — *Bhṛiṅgēṣṭā* (*°ga-ēṣṭ°*), f. 'liked by bees', N. of several plants (= *ghṛita-kumāri*, *bhārgī*, *taruṇī*, *kāka-jambū*).

*Bhṛiṅgaka*, *as*, m. the fork-tailed shrike; (at the end of an adj. comp.) = *bhṛiṅga*, a bee.

*Bhṛiṅgarīti* or *bhṛiṅgarīti*, *is*, m. and *bhṛiṅgarīta*, *as*, m., N. of one of *Siva's* attendants; [cf. *bhṛiṅgin*, *bhṛiṅgirīti*.]

*Bhṛiṅgarola*, *as*, m. (said to be fr. *bhṛiṅga* and *rt. ru*, to cry), a kind of wasp; [cf. *varola*.]

*Bhṛiṅgāya*, *Nom. A.* *bhṛiṅgāyate*, -*yitum*, to become a bee, behave like a bee.

*Bhṛiṅgāra*, *as*, *am*, m. n. (said to be fr. *rt. bhrī*), a golden pitcher or vase; a vase used at the inauguration of a king, (it might be made of any one of eight different substances, viz. gold, silver, brass, iron, earthenware, sandal-wood, crystal, or horn, and might be of eight different forms); (*as*), m. = *bhṛiṅga-rāja*, the shrub *Eclipta Prostrata*; (*ī*), f. a cricket; (*am*), n. clothes; gold.

*Bhṛiṅgaraka*, *as*, m. = *bhṛiṅgāra* above.

*Bhṛiṅgarīkā*, f. = *bhṛiṅgarī*, a cricket.

*Bhṛiṅgarīta*, *as*, m. = *bhṛiṅgarīta* under *bhṛiṅgarīti* above.

*Bhṛiṅgi*, *is*, m., N. of one of *Siva's* attendants; [cf. *bhṛiṅgin*.]

*Bhṛiṅgin*, *ī*, m. the Indian fig-tree; N. of one of *Siva's* attendants [cf. *bhṛiṅgarīti*, *bhṛiṅgirīti*]; N. of a people; (*īni*), f. a species of tree (= *vāṭi*). — *Bhṛiṅgīśa* (*°gi-īśa*), 'lord of the *Bhṛiṅgins*', an epithet of *Siva*.

*Bhṛiṅgirīti* or *bhṛiṅgirīti* or *bhṛiṅgirīti* or *bhṛiṅgerīti*, *is*, m. = *bhṛiṅgarīti*, q. v.; an epithet of *Siva*?; [cf. *bhṛiṅgīśa*.]

**भृज्** *bhṛij* (connected with *rt. I. bhrāj*), *cl. I. A.* *bharjate*, *babhṛije*, *babhṛijum*, to fry, parch, roast: *Caus. bharjayati*, -*yitum*, *Aor. ababharjat*, *abibhṛijat*: *Desid. bibharjishate*: *Intens. baribhṛijyate*, *barbharkṭi*.

*Bharjana*, *as, ā, am* [cf. *bhārijana*], roasting, frying, baking; annihilating; (*am*), n. the act of roasting, frying, scorching, parching; a frying-pan.

*Bhṛikta*, *as, ā, am*, roasted, fried; [cf. *Lat. frictus*, *frixus*.]

**भृजायन** *bhṛijāyana*, *as*, m. a patronymic.

**भृज्** *bhṛij*, *bhṛit*, *ṭ, ṭ* (fr. *rt. I. bhrāj*), frying, roasting, baking; [cf. *bahu-bh°*].

*Bhṛīja* in *uda-bh°*.

*Bhṛījana*, *am*, n., *Ved.* a frying-pan.

**भृड्** *bhṛid*, *cl. 6. P.* *bhṛidati*, &c., to dive, plunge; [cf. *rt. krud*.]

**भृणीय** *bhṛiṇīya*, *bhṛiṇīyate*, &c., *Ved.* a verb given in *Naighaṇṭuka* II. 12. and said to mean 'to be angry'; [cf. *rt. bhrī* and *hrīṇīya*.]

**भृण्टिका** *bhṛiṇṭikā*. See *bhṛiṇṭikā*, p. 711.

**भृण्डि** *bhṛiṇḍi*, a wave; (also read *bhaṇḍi*.)

**भृत्** *bhṛita*, *bhṛitya*, &c. See p. 719, col. 3.

**भृम** *bhṛima*, *as*, m. (fr. *rt. bhrām*), *Ved.* erring, aberration, error, mistake.

*Bhṛimala*, *as, ā, am*, *Ved.* perplexed, bewildered.

*Bhūmi*, *is*, *is*, *i*, [cf. *bhrami*], Ved. whirling round, wandering about (Sāy. on Rīg-veda IV. 32, 2, III. 62, 1, = *bhramana-sīla*), active, quick, energetic (Sāy. on Rīg-veda I. 31, 16, = *bhramaka* = *karma-nirvāhaka*), sprightly, gay; (*is*), m. a whirlwind, hurricane, high wind, (according to Sāy. on Rīg-veda II. 34, 1, either a moving cloud or a kind of lute); a whirlpool, eddy; (*is*), f., Ved. quickness, activity, agility. — *Bhūmī-śva*, *as*, m., Ved., N. of a man [cf. *bhārmayśva*].

**भृश** *bhṛś* (connected with rt. *bhrāś*), cl. 4. P. *bhṛśyati*, to fall, fall down; cl. 6. P. *bhṛśati*, &c., to be strong or vehement (?).

*Bhṛśa*, *as*, *ā*, am (probably fr. rt. *bhṛś* with a sense 'to be strong,' or perhaps contracted fr. *bhūriśas*), powerful, mighty, strong, vehement, intense, much, exceeding, frequent; (*am*), ind. vehemently, strongly, intensely, in a high degree, much, very, exceedingly, excessively, violently, powerfully, greatly, extremely, eminently, in a superior manner, beautifully, better, often, repeatedly, quickly. — *Bhṛśa-kopana*, *as*, *ā*, am, extremely passionate, very wrathful. — *Bhṛśa-tā*, f. violence, vehemence, intensity; [cf. *bhāśya*.] — *Bhṛśa-dāruṇa*, *as*, *ā*, am, very terrible or cruel. — *Bhṛśa-duḥkhita*, *as*, *ā*, am, very much afflicted, very unfortunate or unhappy. — *Bhṛśa-piṭṭā*, *as*, *ā*, am, very much afflicted. — *Bhṛśa-vismita*, *as*, *ā*, am, excessively astonished or perplexed. — *Bhṛśa-śoka-vardhana*, *as*, *i*, am, greatly increasing grief or augmenting sorrow. — *Bhṛśa-samṣṛīṣṭa*, *as*, *ā*, am, very delighted, very glad. — *Bhṛśa-śvid*, *i*, t, i, perspiring violently. — *Bhṛśi-bhū*, cl. 1. P. *-bhavati*, &c., to become vehement, to become very powerful or strong.

*Bhṛśāya*, Nom. A. *bhṛśīyate*, &c., to become powerful, to be strong or vehement.

1. *bhṛśita*, *as*, *ā*, am, fallen, &c.  
*Bhṛśishṭha*, *as*, *ā*, am, (superl.) most powerful, very strong or violent, very vehement.

*Bhṛśīyas*, *am*, *asi*, *as*, (compar.) more powerful, stronger, more violent or vehement, very vehement.

**भृष्ट** 2. *bhṛṣṭa*, *as*, *ā*, am (fr. rt. 1. *bhrāj*), fried, broiled, grilled, roasted, parched, scorched, baked; (*am*), n. roasted meat. — *Bhṛṣṭa-kāra*, *as*, m. a preparer of roasted or fried meat. — *Bhṛṣṭāṇna* (*ṭa-an*), *am*, n. rice boiled and then fried.

1. *bhṛṣṭi*, *is*, f. the act of frying, broiling, roasting.

**भृष्ट** 2. *bhṛṣṭi*, *is*, f. (perhaps fr. rt. *hrīṣh*), Ved. a spike, point, top, corner, edge [cf. *śahasra-bhṛ*, *kshura-bhṛ*, *tigma-bhṛ*, *piśanga-bhṛ*]; an empty or deserted cottage, a deserted garden ( = *śūnya-vāṭi* or *śūnya-vāṭikā*). — *Bhṛṣṭi-mat*, *am*, *ati*, *ut*, pronged, toothed.

**भृ** *bhṛ*, cl. 9. P. *bhṛiṇāti*, *babhāra*, &c., to blame; to bear, nourish, maintain, support, hold [cf. rt. *bhṛi*]; to fry; to bend, be crooked.

**भेक** *bheka*, *as*, m. (said to be fr. rt. 1. *bhī*), a frog, (according to the Kathā-sarīt-sāgara XX. 77, the inarticulate sounds uttered by frogs were the result of the curse of Agni, who was betrayed by them to the gods when he took refuge in the water); a cloud; a timid man (= *bhīru*; cf. *bhela*); (*i*), f. a female frog; a small frog; a kind of creeper, Hydrocotyle Asiatica. — *Bheka-parṇi*, f. 'frog-leaved,' a plant (= *maṇḍūka-parṇi*). — *Bheka-bhuj*, *k*, m. 'frog-eater,' a serpent, snake. — *Bheka-sabda*, *as*, m. the croaking of frogs.

**भेकु** *bhekuri*, *is*, f., Ved., N. of particular asterisms (according to Colebrooke 'nymphs of the moon,' cf. Vājasaneyi-saṁhitā XVIII. 40, Satapatha-Brahmana IX. 4, 1, 9, where *bhekuri* is explained by *bhākuri*).

**भेड** *bheda* or *bhedaka*, *as*, m. (said by some to be fr. rt. *bhid* with change of *l* into *ḍ*), a ram, sheep, (in this sense also written *bhedra*; cf. *eda*); a raft, float [cf. *bhela*]; N. of a physician; of a

lexicographer; of a Rishi; (*i*), f. a ewe; N. of one of the Mātṛis attending on Skanda (associated with Eḍi and Samedī in Mahā-bh. Śalya-parva 2631). — *Bheda-giri*, *is*, m., N. of a mountain.

*Bhedāra*, *as*, m., N. of an Agra-hāra.

*Bhedra*. See *bheda*, col. 1.

**भेतव्य** *bhetavya*. See p. 712, col. 3.

**भेत्तव्य** *bhettavya*, *bhettri*. See p. 711, col. 1.

**भेद** *bheda*, *as*, m. (fr. rt. 1. *bhid*), breaking, splitting, cleaving, dividing, separating, dissolving; bursting, tearing, rending, piercing, perforation; breaking in or through, breaking open; violation; dissolution; interruption, disturbance; breach, rupture, fracture [cf. *parva-bhṛ*]; a hurt, injury, wound; a slit, chasm, fissure, cleft, gap; division, separation, partition, part, portion; gaping, parting asunder [cf. *hamu-bhṛ*]; discrimination, discernment; distinction, difference, kind, sort, species, variety; change, alteration, modification [cf. *mati-bhṛ*]; divulging, disclosure (of a secret), betrayal, treachery, treason [cf. *rahasya-bhṛ*, *mantra-bhṛ*]; dissension, embroilment, disunion, disagreement, schism, making mischief, creating divisions (among confederates); seducing or enticing an ally to one's own party by sowing dissensions &c. (one of the four Upāyas or means of success against an opponent, see *upāya*); defeat; (in philosophy) dualism, duality; (in medicine) evacuation of the bowels; (in astronomy) a particular separation of the stars; (*kukshi-bheda*, *as*, m., Ved. epithet of one of the modes in which an eclipse terminates); (in the drama according to the Sāhitya-darpaṇa) = *samhātī-bhedana*, *protsāhana*; N. of a people (Ved.); N. of a man (see Atharva-veda XII. 4, 49); (*au*), m. du. pendendum mulieb. — *Bheda-kāra*, *as*, *i*, am, or *bheda-kārin*, *i*, *ipi*, *i*, or *bheda-kṛt*, *t*, *t*, *t*, making a breach, breaking through, bursting asunder; causing separation, producing dissension or disunion, separating, disuniting. — *Bheda-tas*, ind. according to difference; discriminately, according to peculiarities or diversities; separately, singly, individually, (opposed to *yuga-pād*).

— *Bheda-dṛṣṭi*, *is*, f. viewing or holding the Universe and the Deity to be different and distinct. — *Bheda-dhikkāra*, *as*, m. 'refutation of duality,' N. of a treatise by Nṛi-siṅha Āsrama controverting the Nyāya philosophy from a Vedānta point of view. — *Bhedadhikkāra-satkrīya*, *i*, f. N. of a commentary by Nārāyaṇa Āsrama on the *Bheda-dhikkāra*. — *Bheda-prakāśa*, *as*, m. 'manifestation of duality,' N. of a refutation by Saṅkara Mīśra of the non-dualistic Vedānta theory from a Nyāya point of view. — *Bheda-pratyaya*, *as*, m. belief in dualism (in opposition to the doctrine that every thing is God). — *Bheda-buddhi*, *is*, f. perception or idea of a difference or distinction. — *Bheda-vādin*, *i*, m. one who maintains the doctrine that God and the Universe are distinct. — *Bheda-vidhi*, *is*, m. the faculty of discriminating or discerning (between two different objects). — *Bheda-vibhīṣikā*, *f*, N. of a philosophical work. — *Bheda-saha*, *as*, *ā*, am, capable of being divided or disunited, seducible, corruptible. — *Bhedābheda*, *au*, m. du. disagreement and agreement, disunion and union. — *Bhedonmukha* (*ḍa-un*), *as*, *i*, am, just about to burst into blossom.

*Bhedaka*, *as*, *kā*, am, who or what breaks or breaks open or divides; breaking, breaking through, causing division or separation; piercing; a mischief-maker; a destroyer; one who breaks through or diverts (the course of a stream, cf. Manu III. 163); distinguishing, discriminating, defining; a distinguisher; (*as*, *am*), m. n. an adjective; (*ikā*), f. the act of breaking asunder, destruction, annihilation.

*Bhedana*, *as*, *ā* or *i* (?), am, breaking, bursting, tearing, splitting, piercing, perforating, dividing, separating; loosening (as the feces, in medicine), dissolving, cathartic, purgative; (*as*), m. a hog; a species of sorrel [cf. *amla-bhṛ*]; (*am*), n. the act of breaking or breaking asunder, bursting, splitting, piercing, cutting up, ripping open, dissolving, loosening,

ing, fracture, rupture; the act of dividing or separating, division, separation, discrimination, making a difference; disclosing, betraying [cf. *rahasya-bhṛ*]; dissension, disunion, discord, disagreement; Asa Foetida; (in astronomy) passing through a constellation or asterism.

*Bhedanaka* in *ghaṭa-bhṛ*, q. v.

*Bhedaniya*, *as*, *ā*, am, to be broken, frangible; capable of being split or cut open; fit to be separated or distinguished.

*Bhedita*, *as*, *ā*, am (fr. the Caus.), broken, divided, separated.

*Bhedin*, *i*, *īnī*, *i*, who or what breaks or divides or splits &c., breaking, splitting, dividing, opening, dissolving; interrupting, disturbing; piercing, perforating; hurting, wounding; loosening (the bowels), cathartic; separating, distinguishing; separating from (with abl.); causing to flow (as juice); having a distinction or division; (in philosophy) one who separates spirit and matter or holds the doctrine of dualism; causing dissension; (*i*), m. a species of sorrel; the ratan; (*inī*), f. (with Tāntrikas) N. of a particular Sakti. — *Bhedī-tva*, *am*, n. separation, division, parting asunder.

*Bhedāra*, *am*, n. = *bhidra*, a thunderbolt.

*Bhedura*, *am*, n. = *bhidura*, a thunderbolt.

*Bhedyā*, *as*, *ā*, am, to be broken or split, to be divided or pierced or cut; capable of being broken or divided &c., frangible, divisible, fragile; to be cut or opened (in medicine); to be disclosed or betrayed; to be separated or distinguished; to be defined; to be set at variance or disunited; to be seduced or led away; (*am*), n. a substantive. — *Bhedyā-roga*, *as*, m. any disease treated by incision or cutting. — *Bhedyā-līnga*, *as*, *ā*, am, distinguished by the gender.

*Bhedyaka* in *utpala-bhṛ*, q. v.

**भेन** *bhena*, *bheśa*. See under 4. *bha*, p. 694, col. 2.

**भेपुर** *bhempura*, *am*, n., N. of a Grāma.

**भेय** *bheya*. See p. 712, col. 3.

**भेयपाल** *bheyapāla* (?), *as*, m., N. of a king.

**भेर** *bhera*, *as*, m. (said to be fr. rt. 1. *bhī*), = *bherī*, a kettle-drum.

*Bherī*, *is*, or *bherī*, f. (the latter is the more usual form), a kettle-drum; [cf. *ābherī*.] — *Bheri-ghnat*, *am*, m. 'striking a kettle-drum,' a kettle-drummer. — *Bheri-bhān-kāra*, *as*, m., N. of a poet, (perhaps for *bheri-jhān-kāra*). — *Bheri-svana-mahā-svanā*, *f*, N. of one of the Mātṛis attending on Skanda.

**भेरुण्ड** *bheruṇḍa*, *as*, *ā*, am (connected with rt. 1. *bhī*), terrible, formidable, fearful, awful, (also read *bheraṇḍa*); (*as*), m. a bird, (perhaps a particular species of bird, also read *bheraṇḍa*, cf. *bhāraṇḍa*); a species of beast of prey (wolf, jackal, or hyena); N. of a form of Siva; (*ā*), *f*, N. of a goddess (= *kālī*); N. of a Yakṣiṇī or female attendant on Durgā; (*am*), n. conception, impregnation, pregnancy, (in this sense perhaps fr. rt. *bhṛ*).

*Bheruṇḍaka*, *as*, m. a jackal [cf. *pheru*].

**भेल** *bhela*, *as*, *ā*, am (fr. rt. 1. *bhī*), timid, timorous, fearful; foolish, ignorant, unwise, simple-minded; tall; active, agile; unsteady (literally or figuratively), inconstant; (*as*), m. a boat, skiff, float, raft; N. of a Rishi (supposed to be the author of some medical works, cf. *bheda*).

*Bhelaka*, *as*, *am*, m. n. = *bhela*, a boat, raft.

**भेलु** *bhelu*, a particular high number.

**भेलुपुरा** *bhelūpurā*, *f*, N. of a suburb of Benares.

**भेष** *bhesh* [cf. rts. 1. *bhī*, *bhyas*], cl. 1. P. A. *bheshati*, *bheshate*, &c., to fear, dread, be afraid; (according to others) to move, go.

**भेषज** *bheshaja*, *as*, *i*, am (fr. 1. *bhishaj*), making well or healthy, sanative, curative, curing

(Ved.); (*am*), n. a remedy or cure, remedy against (with gen.); any drug or medicament, medicine, physic [cf. *āsrava-bh°*]; any spell or charm against diseases (as particular verses of the Atharva-veda); a kind of fennel, *Nigella indica*; (according to Nāgaharṣṭaka I. 12) water. — *Bheshaja-kalpa*, *as*, m., N. of a chapter of the *Aṣṭāṅga-hṛīdaya-saṃhitā* by Vāgbhata. — *Bheshaja-candra*, *as*, m., N. of a man. — *Bheshaja-tā*, f., Ved. curativeness, healing power. — *Bheshaja-bhākṣhaṇa*, *am*, n. 'drug-eating' the act of taking medicine. — *Bheshajāgāra* ('*ja-āg°*'), *am*, n. 'medicine-room, drug-room,' a druggist's or apothecary's shop. — *Bheshajāṅga* ('*ja-an°*'), *am*, n. anything taken after medicine, any vehicle or medium in which medicine is administered (as water gruel).

*Bheshajya*, *as*, ā, *am*, curative, sanitary, sanative.

**भैक्ष** *bhāikṣha*, *as*, ī, *am* (fr. *bhikṣhā*), living by alms, subsisting by charity; (*am*), n. asking alms, begging, mendicancy, (*bhāikṣhaṃ* *car* or *bhāikṣhāya gam*, to go about begging, beg); anything obtained by begging, begged food, charity, alms. — *Bhāikṣha-kāla*, *as*, m. 'alms-time,' the time for alms or for bringing home anything obtained as alms. — *Bhāikṣha-cāraṇa* or *bhāikṣha-cārya*, *am*, n. or *bhāikṣha-cāryā*, f. the going about begging, plying for alms, collecting alms, begging. — *Bhāikṣha-jīvīkā*, f. living on alms, subsisting by begging, mendicancy. — *Bhāikṣha-bhuj*, *k*, *k*, *k*, eating alms-food, living on alms; (*k*), m. a mendicant. — *Bhāikṣha-vṛitti*, *is*, f. the living on alms, mendicancy; (*is*, *is*, *ī*), living by charity. — *Bhāikṣhāna* ('*sha-an°*'), *am*, n. 'alms-food,' food obtained as alms, begged food. — *Bhāikṣhāśin* ('*sha-ās°*'), *ī*, *ini*, *ī*, eating alms-food or food obtained by begging; (*ī*), m. a mendicant. — *Bhāikṣhāśya*, *am*, n. (fr. the preceding), the living on alms, subsisting by charity. — *Bhāikṣhāhāra* ('*sha-āh°*'), *as*, ā, *am*, eating begged food or food given in charity; (*as*), m. one living on charity (Manu XI. 257), a mendicant.

*Bhāikṣhaka* (at the end of an adj. comp.) = *bhāikṣha*, alms.

*Bhāikṣhuka*, *am*, n. (fr. *bhikṣhuka*), a number of mendicants, assemblage or collection of beggars.

*Bhāikṣhya*, an incorrect form for *bhāikṣha* above. — *Bhāikṣhya-kāla*, *bhāikṣhya-cārya*, *bhāikṣhya-vṛitti*, see *bhāikṣha-kāla*, &c.

**भैदिक** *bhaidika*, *as*, ī, *am* (fr. *bheda*), frangible, liable to fracture (? Pāp. V. 1, 64).

**भैम** *bhāima*, *as*, ī, *am* (fr. *bhīma*), relating to Bhīma; (*ās*), m. pl. the descendants of Bhīma; (*ī*), f. 'the daughter of Bhīma,' a patronymic of Damayanti; a festival on the eleventh day of Māgha, when ceremonies with *tīla* or sesamum are performed in honour of Bhīma; [cf. Lith. *baimē*, 'terror.']. — *Bhāima-pravīra*, *as*, m. the bravest of the Bhāimas, the chief of the Bhāimas.

*Bhāimagava*, *as*, m. (fr. *bhīma-gava*), a patronymic.

*Bhāimaratha*, *as*, ī, *am* (fr. *bhīma-ratha*), relating to Bhīma-ratha.

*Bhāimaseni*, *is*, m. (fr. *bhīma-sena*), a patronymic of Dīvo-dāsa, (also written *bhāimasini*); of Ghaṭotkaca, (also written *bhāimaseni*).

*Bhāimasenya*, *as*, m. (fr. *bhīma-sena*), a patronymic.

*Bhāimāyana*, *as*, m. a patronymic (see Scholiast on Pāp. VI. 2, 34).

*Bhāimi*, *is*, m. (fr. *bhīma*), a patronymic of Ghaṭotkaca.

**भैरव** *bhairava*, *as*, ī, *am* (fr. *bhīru*), formidable, awful, horrible, terrific, terrible, horrid; miserable; relating to Bhairava; (*as*), m. a form of Śiva, (eight forms of Bhairava are enumerated, viz. *mahā-bh°*, *saṃhāra-bh°*, *asitāṅga-bh°*, *ruru-bh°*, *kāla-bh°*, *krodha-bh°*, *tānra-cūda-bh°* or *kapāla-bh°*, *candra-cūda-bh°* or *rudra-bh°*; other names of these forms are sometimes given, e. g.

*vidyā-rāja*, *kāma-r°*, *nāga-r°*, *saśchanda-r°*, *lambita-r°*, *deva-r°*, *ugra-r°*, *vighna-r°*); a man representing Bhairava; a Sivagādhīpa; a son of Śiva by Tārāvatī (who was wife of Candra-śekhara, king of Karavīra-pura); N. of a Nāga; of a Yaksha; of the author of the *Phēṭkāriṅg-tantra*; of a teacher of the *Haṭha-vidyā*; of two kings; of a hunter; of a river; of a Rāga or musical mode calculated to excite emotions of terror; (*ī*), f. a particular form of Durgā; a girl of twelve years (representing that goddess at the Durgā festival); N. of a Rāgiṇī or of a particular scale in the Hindū musical system; (*am*), n. terror, horror, the property of exciting terror, terribleness; = *bhairava-tantra* below. — *Bhairava-kāraka*, *as*, *ikā*, *am*, causing terror, formidable. — *Bhairava-tantra*, *am*, n., N. of a Tantra mentioned in *Kṛiṣṇānanda's Tantra-sāra*. — *Bhairava-tarjaka*, *as*, m. 'awful threatener,' an epithet of Viṣṇu (properly of Śiva). — *Bhairava-tva*, *am*, n. the state of being Bhairava or a form of Śiva. — *Bhairava-dikṣhita-tīlaka*, *as*, m., N. of an author. — *Bhairava-nātha-tantra*, *am*, n. 'Tantra of the lord of terror,' N. of a Tantra. — *Bhairava-yūtanā*, f. a purificatory torment inflicted by Śiva as presiding deity of Benares on those who die there, to render their spirits fit for absorption into the essence of the Supreme (whereas those who are punished by Yama have to return to mundane existence). — *Bhairavāgratas* ('*va-ag°*'), ind. in the presence of Bhairava. — *Bhairavācārya* ('*va-āc°*'), *as*, m., N. of a preceptor. — *Bhairavānanda* ('*va-ān°*'), *as*, m., N. of a Yogin. — *Bhairavendra* ('*va-in°*'), *as*, m., N. of a king. — *Bhairaveśa* ('*va-īśa*'), *as*, m. 'lord of terror,' an epithet of Viṣṇu (properly of Śiva).

*Bhairaviya*, *as*, ā, *am*, relating to Bhairava (as a Tantra).

*Bhairika*, *as*, m., N. of a son of Kṛiṣṇa by Satya-bhāmā.

**भैषज** *bhāishaja*, *as*, m. (fr. *bheshaja*), a sort of quail, *Pardix Chinensis*; (*ās*), m. pl. of the patronymic *Bhāishaja* below; (*am*), n. a drug, medicine, medicament.

*Bhāishajya*, *as*, m. the descendant of a physician; a patronymic from *Bhishaj*; (*am*), n. the administering of medicines and healing applications to the sick; curativeness, healing efficacy; a particular ceremony (performed as a remedy for sickness); any remedy, drug, medicine, medicament. — *Bhāishajyaguru-vaidūrya-prabhā*, f., N. of a Buddhist work. — *Bhāishajya-ratnāvalī*, f., N. of a medical work. — *Bhāishajya-rāja*, *as*, m., N. of a Bodhi-sattva. — *Bhāishajya-samulgata*, *as*, m., N. of a Bodhi-sattva.

*Bhāishrajya*, *ās*, m. pl. of the following.

*Bhāishrajya*, *as*, m. a patronymic from *Bhishrajya*.

**भैष्मक** *bhāishmaka*, *as*, m. (fr. *bhīshmaka*), a patronymic; (*ī*), f. a patronymic of Rukmiṅg.

**भो** *bha*. See *bhas*, p. 723, col. 3.

**भोक्तव्य** *bhoktavya*, *bhoktri*, &c. See p. 713, col. 3.

**भोग** 1. *bhoga*, *as*, m. (fr. rt. 1. *bhuj*), any winding or curve, a ring, coil; winding; the expanded hood of a snake; a snake; the body; a particular array, an army in column. — *Bhoga-tva*, *am*, n. the state of being curved or winding, curvature, curvedness. — 1. *bhoga-vat*, *ān*, *atī*, at (for 1. see col. 3), furnished with windings or curves, having rings, ringed [cf. *mahā-bh°*]; (*ān*), m. a snake; a mountain; (*atī*), f. a female snake-demon; one of the Mātṛis attending on Skanda; the city of the snake-demons in the subterranean regions [cf. *bhoga-vatī*]; the sacred river of the snake-demons, or a Tīrtha in that river sacred to the serpent-king Vāsuki; N. of Ujjayinī in the Dvāpara age.

1. *bhogin*, *ī*, *ini*, *ī*, furnished with windings or curves, having windings or rings, curved, ringed [cf. *mahā-bh°*]; (*ī*), m. a snake [cf. *kṛiṣṇa-bh°*].

— *Bhogi-kānta*, *as*, m. 'dear to snakes,' air, wind. — *Bhogi-gandhikā*, f. a species of ichneumon plant. — *Bhogi-bhuj*, *k*, m. 'eating snakes,' an ichneumon. — *Bhogi-vallabha*, *am*, n. 'beloved by snakes,' sandal. — *Bhogindra* ('*gi-in°*'), *as*, m. 'king of snakes,' an epithet of Ananta or Śesha.

**भोग** 2. *bhoga*, *as*, m. (fr. rt. 3. *bhuj*), enjoyment, fruition; eating; use, application; usufruct, the use of a deposit (Manu VIII. 149); utility, advantage, profitable aim or object; enjoyment (of women), sexual enjoyment; possessing, possession; ruling, governing, protecting, rule, government; cherishing, nourishing; suffering, experiencing; enduring, feeling, perception (of joy or sorrow), pleasure; suffering, passion; any object of enjoyment, that which is eaten, food; food offered to an idol; festivity, feasting, a repast, feast, banquet; income, revenue; gain, profit, produce; money, wealth; hire, the hire of dancing girls or courtesans, wages of prostitution; (in astronomy) the passing (of an asterism); the part of the ecliptic occupied by each of the 27 lunar mansions or Nakshatras, i. e. 13° 20' or 800'; (in arithmetic) the numerator of a fraction (?); N. of a preceptor. — *Bhoga-kara*, *as*, ī, *am*, producing or affording enjoyment, procuring food or pleasure. — *Bhoga-guṇḍha*, *am*, n. hire of prostitution, price paid to harlots. — *Bhoga-griha*, *am*, n. 'pleasure-chamber,' the inner or private apartments, women's apartments, zenana, harem; [cf. *bhoga-sthāna*]. — *Bhoga-grāma*, *as*, m., N. of a village. — *Bhoga-jāta*, *as*, ā, *am*, produced by enjoyment or by suffering. — *Bhoga-dattā*, f., N. of a woman. — *Bhoga-dā*, f. 'granting enjoyment,' N. of the goddess of the Pingalas. — *Bhoga-deva*, *as*, m. 'having pleasure for a god (?),' N. of a man (Rāja-taragṇī VIII. 531). — *Bhoga-deha*, *as*, m. 'the body of suffering,' the subtle body which a dead person takes with him and with which, according to his works, he experiences either happiness or misery. — *Bhoga-nātha*, *as*, m., N. of a man. — *Bhoga-pati*, *is*, m. 'lord of possession,' a person in actual possession (of anything), the governor or viceroy of a town or province. — *Bhoga-pāla*, a groom; [cf. *bhogika*]. — *Bhoga-pisācīkā*, f. hunger. — *Bhoga-prastha*, *ās*, m. pl., N. of a people. — *Bhoga-bhāṭṭa*, *as*, m., N. of a poet. — *Bhoga-bhuj*, *k*, *k*, *k*, enjoying pleasures. — *Bhoga-bhūmi*, *is*, f. 'land of enjoyment,' the place where people enjoy the reward of their works, Svarga or paradise, (opposed to *karma-bhūmi*, 'land of works'). — *Bhoga-bhṛitaka*, *as*, m. a servant who works only for maintenance. — *Bhoga-maṅḍapa*, *as*, m. the part of the temple of Jagannāth where the food to be presented to the idol is cooked. — *Bhoga-lābha*, *as*, m. acquisition of enjoyment or profit; the gain or profit made by the use of anything deposited or pledged; welfare. — 2. *bhoga-vat*, *ān*, *atī*, at (for 1. see col. 2), furnished with enjoyments, having enjoyment, delightful, pleasurable, enjoyable, affording or yielding enjoyment; happy, prosperous; (*ān*), m. dancing, acting and singing; N. of Satya-bhāmā's residence (Hari-vaṅṣa 8978); (*atī*), f., N. of a town; epithet of the night of the second lunar day. — *Bhoga-varādhana*, N. of a country; (*ās*), m. pl. its inhabitants. — *Bhoga-varman*, *ā*, m., N. of a king; of a merchant. — *Bhoga-vastu*, *u*, n. an object of enjoyment. — *Bhoga-sadman*, *a*, n. the abode of pleasure; the inner or women's apartments. — *Bhoga-sena*, *as*, m., N. of a man. — *Bhoga-sthāna*, *am*, n. the body as the seat of sensual enjoyment; the women's apartments. — *Bhogādhi* ('*ga-ādhi*'), *is*, m. a pledge or deposit which may be used until redeemed. — *Bhogānta* ('*ga-an°*'), *as*, m. the end of enjoyment or of suffering. — *Bhogāyatana* ('*ga-āy°*'), *am*, n. a place of enjoyment or suffering. — *Bhog-gārha* ('*ga-ar°*'), *as*, ā, *am*, fit for enjoyment, to be enjoyed or possessed; (*am*), n. property, wealth, money; [cf. *bhogyā*]. — *Bhogārhya* ('*ga-ar°*'), *am*, n. corn, grain. — *Bhogavali* ('*ga-āv°*'), f. an encomiastic poem, the panegyric of professional

encomiasts or bards, eulogium. — *Bhogāvāsa* (°ga-āv°), *as*, m. 'abode of pleasure,' the women's apartments; [cf. *bhoga-grīha*.]

*Bhogika*, *as*, m. a horse-keeper, groom (= *bhoga-pāla*).

2. *bhogin*, *ī*, *inī*, *ī*, enjoying, eating; using, possessing; suffering, experiencing, undergoing; an enjoyer, possessor, &c.; full of enjoyments, devoted to enjoyments, indulging in sensual pleasures; wealthy, opulent; (ī), m. a voluptuary, a king, prince; the head man of a village; a barber; a person who accumulates money for a particular expenditure; (*inī*), f. the concubine of a king or a wife not regularly consecrated with him; epithet of a kind of heroine.

*Bhogina*, *as*, *ā*, *am*, at the end of a comp. [cf. *mātri-bhogina*].

*Bhogya*, *as*, *ā*, *am*, enjoyable, to be enjoyed, to be used, (in the sense 'to be eaten,' *bhogya* is rather employed); to be endured or experienced; useful, profitable; (in astronomy) to be passed; (*ā*), f. a harlot, courtesan, prostitute; (*am*), n. what may be enjoyed, anything that may be possessed or used, an object of fruition, a possession, wealth, money; corn, grain. — *Bhogya-tā*, f. or *bhogya-tva*, *am*, n. the state of being used or possessed, usefulness, profitableness, enjoyableness. — *Bhogyādhi* (°ya-ādhi), *is*, m. = *bhogādhi*, p. 722, col. 3.

*Bhoja*, *as*, *ā*, *am*, bestowing enjoyment or pleasure, bountiful, liberal, (as an epithet of Indra or as the title of a king; Ved., *Sāy.* = *phalasya dātṛi* or *raṅkṣitṛi* or *pālayitṛi*); enjoying, leading a life of enjoyment or sensuality; (*as*), m., N. of a country (= Patna and Bhāgalpur, cf. *bhoja-kāṭa*); N. of a celebrated sovereign of Malwa (supposed to have flourished about the end of the tenth century or beginning of the eleventh century, and to have been a great patron of learning, see *bhoja-deva*, *bhoja-rāja* below); a king of the Bhojas (see below); N. of a king of Vidarbha (Raghu-v. VII. 1); N. of a son of Vasu-deva and Śānti-devā; of Kṛita-varman; of a son of Ujjendra and founder of Bhoja-purī; of a lexicographer; of an author of certain medical works; of a son of Kalāśa-deva; (*ā*), f. a princess of the Bhojas; N. of the wife of Vira-vrata, (also read *bhojyā*); a cowherd; (*ās*), m. pl., N. of a people; the descendants of Mahā-bhoja [cf. *mahā-bh*].

— *Bhoja-kāṭa*, *am*, n., N. of a town founded by Rukmin (Mahā-bh. Sabhā-p. 1166); the country of Bhoja, the present Bhojpur, or the vicinity of Patna and Bhāgalpur. — *Bhojakāṭiya*, *as*, *ā*, *am*, relating to or coming from Bhoja-kāṭa; (*ās*), m. pl. the inhabitants of Bhoja-kāṭa. — *Bhoja-kanyā*, f. a girl of the race of the Bhojas. — *Bhoja-kula-prādīpa*, *as*, m. 'the lamp of the race of Bhoja,' epithet of a king of Vidarbha (Raghu-v. VII. 26). — *Bhoja-duhitṛi*, *tā*, f. a daughter of Bhoja, a princess or queen of the Bhojas [cf. *bhoja-putrī*]. — *Bhoja-deva*, *as*, m. king Bhoja (said to have been king of Dhārā in Malwa at the beginning of the eleventh century of our era; his capital being placed by some at Ujjayinī or Oujain; he was a great patron of literature, and is the reputed author of several works, e. g. the *Yukti-kalpa-taru*, *Vyavahāra-samuccāya*, *Sarasvatī-kaṅṭhābhāraṇa*, and a commentary called *Rājā-māntaṇḍa* on the *Yoga-sūtras*; cf. *bhoja-rāja*).

— *Bhojadeva-sadbhānusāsana* ("da-an°"), *am*, n., N. of a grammatical work (mentioned by Ujjvaladatta, *Upādi-s. I. 92*). — *Bhoja-nagara*, *am*, n., N. of a town [cf. *bhoja-pura*]. — *Bhoja-narendra* ("ra-in°"), *as*, m. or *bhoja-nripati*, *is*, m. king Bhoja, = *bhoja-deva*. — *Bhoja-pati*, *is*, m. the king of the Bhojas; king Bhoja (see *bhoja-deva*); an epithet of Kaṇsa. — *Bhoja-putrī*, f. a daughter of Bhoja, a princess or queen of the Bhojas [cf. *bhoja-duhitṛi*]. — *Bhoja-pura*, *am*, n. or *bhoja-purī*, f., N. of a town [cf. *bhoja-nagara*]. — *Bhoja-prabandha* or *bhoja-rāja-prabandha*, *as*, m., N. of Ballāla's biography of Bhoja king of Dhārā. — *Bhoja-rāja*, *as*, m. the king of the Bhojas; king Bhoja (said to be the author of several works, and described

as a poet, astronomer, lexicographer, and philosopher, cf. *bhoja-deva*). — *Bhoja-rājaka-rivarga*, *as*, m., N. of a work mentioned in the *Sārngga-dhara-paddhati*. — *Bhojarāja-vārttika*, *am*, n., N. of a work mentioned in the *Sārngga-tattva-kaumudī* by Vācaspati-miśra. — *Bhojarāja-vṛttī*, *is*, f., N. of a commentary on the *Yoga-sūtra* by Patañjali (supposed to have been written under the patronage of king Bhoja). — *Bhojarājya*, *as*, *ā*, *am*, relating to or coming from Bhoja-rāja. — *Bhojādhipa* ("ja-adh°"), *as*, m. 'king of the Bhojas,' an epithet of Kaṇsa; of Kārpa, the half brother of the Pāṇḍus. — *Bhojādhirāja* ("ja-adh°"), *as*, m. the king of the Bhojas. — *Bhojāntā* ("ja-an°"), f., N. of a river. — *Bhojendra* ("ja-in°"), *as*, m. the king of the Bhojas.

*Bhojaka*, *as*, *ā*, *am*, eating; (fr. the Caus.), giving to eat, causing to eat, nourishing; (*as*), m. one who gives to eat, (perhaps) a waiter at table; N. of a class of priests (or Sun-worshippers, supposed to be descended from the Magas by intermarriage with women of the Bhoja race).

*Bhojana*, *as*, *ī*, *am*, causing or giving to eat, feeding, nourishing; (*as*), m. an epithet of Śiva; N. of a river; (*am*), n. the act of giving to eat, feeding, nourishing, serving up or dressing food, (in these senses fr. the Caus.); the act of enjoying, using, eating, (in these and other senses fr. the simple rt., cf. *parṇa-bh*); a meal, food, (*leu-bhojana*, bad food, indifferent viands); anything given as sustenance or for enjoyment, anything enjoyed or used, property, possession; any object of enjoyment. — *Bhojana-kāla*, *as*, m. meal-time, dinner-time, supper-time.

— *Bhojana-tyāga*, *as*, m. 'food-abandonment,' abstinence from food, fasting. — *Bhojana-bhāṇḍa*, *am*, n. a dish of meat. — *Bhojana-bhūmi*, *is*, f. 'eating-place,' a place for eating. — *Bhojana-viśeṣa*, *as*, m. choice food, a dainty, delicacy. — *Bhojana-vṛttī*, *is*, f. course or act of eating, a meal, food. — *Bhojana-relā*, f. meal-time, dinner-time, supper-time. — *Bhojana-nyagra*, *as*, *ā*, *am*, occupied or engaged in eating; bewildered or straitened for want of food. — *Bhojana-vyaya*, *as*, m. expense for food. — *Bhojanādhikāra* ("na-adh°"), *as*, m. superintendence over food or provisions, the office of a master or overseer of the kitchen, commissariat, stewardship, charge of provender.

*Bhojanīya*, *as*, *ā*, *am*, to be eaten or enjoyed, eatable, edible; (fr. the Caus.), to be fed, to be made to eat or enjoy; (*am*), n. food.

*Bhojayitavya*, *as*, *ā*, *am* (fr. the Caus.), to be made to eat, to be fed or nourished.

*Bhojayitṛi*, *tā*, *trī*, *trī* (fr. the Caus.), causing to enjoy or eat, feeding; one who makes another enjoy or eat; a promoter of enjoyment or amusement.

*Bhojayitvā*, ind. having caused to eat, having fed.

*Bhojas*, Ved., in *puru-bh*, *visva-bh*; [cf. *bhojase* under rt. 3. *bhuj*, p. 713, col. 2.]

*Bhojika*, *as*, m., N. of a Brahman.

*Bhojin*, *ī*, *inī*, *ī*, enjoying, eating; using, possessing, &c. (at the end of comps., cf. *a-svāddhabh*, *grīha-bh*, *bhujjanga-bh*).

*Bhojya*, *as*, *ā*, *am*, to be enjoyed or eaten, eatable, palatable [cf. *pṛitī-bh*]; to be enjoyed carnally; to be used; to be suffered or experienced; (fr. the Caus.), to be made to eat, to be fed or nourished; (*ās*), m. pl., N. of a people; (*ā*), f. a princess of the Bhojas [cf. *bhojā*]; (*am*), n. anything to be enjoyed or eaten, food, (*ku-bhojya*, bad food, indifferent viands); a dainty; a feast, a store of provisions, eatables; enjoyment, advantage, profit.

— *Bhojya-kāla*, *as*, m. eating-time, dinner-time, meal-time. — *Bhojya-tā*, f. or *bhojya-tva*, *am*, n. the condition of being eaten, the state of being food; *bhojyatām yā*, to become food. — *Bhojya-māya*, *as*, *ī*, *am*, consisting of food. — *Bhojya-sambhava*, *as*, m. 'having its origin in food,' chyle, chyme, the primary juice of the body [cf. *rasa*]. — *Bhojyoshṇa* ("ya-ush°"), *as*, *ā*, *am*, too hot to be eaten.

भोट *bhoṭa* or *bhota*, *as*, m., N. of a country, Bhoṭa (said to be the same as Tibet; cf. *mahā-bh*°).

— *Bhoṭa-ḍesa*, *as*, m. the country of Bhoṭa. — *Bhoṭāṅga* ("ṭa-an°"), *as*, m., N. of a country, Bhothan. — *Bhoṭānta* ("ṭa-an°"), *as*, m., N. of a country [cf. *bhoṭāṅga*].

*Bhoṭiya*, *as*, *ā*, *am*, belonging to Tibet, Tibetan.

*Bhoṭiya-koṣi*, f., N. of a river.

*Bhoṭṭa*, *as*, m. a Tibetan.

भोमिरा *bhomirā*, f. coral.

भोलानाय *bholānātha* (?), *as*, m. an epithet of Śiva; N. of a commentator on the *Mugdhabodha*.

भोलि *bholi*, *is*, m. a camel.

भोस *bhos* (contracted fr. *bhavas* for *bhavan*, Sirl voc. sing. of 2. *bhavat*, q. v.; cf. *bhagos* under *bhaga-vat*, p. 696, col. 1), an interjection or vocative particle commonly used in addressing another person and generally translatable by 'O!' 'Ho!' 'there!' 'Hallo!' 'Ab!' 'Alas!' (before vowels and soft consonants *bhos*, like *bhagos* and *aghos*, is said to drop the final *s*, but before vowels *bho* is also allowed, see Pāṇ. VIII. 3, 17, 18, 20, 22, Vopadeva II. 49, 50; before hard consonants, *bhos* or *bhoḥ* is the form required, and *bhoḥ* before a pause, but in the later literature *bho* is sometimes used where *bhos* or *bhoḥ* would be more correct; in Kathā-sant-sāgara XVIII. 211, *bhor itī* is against the rule; in Hari-vaṅṣa 8301 *bhos* occurs in the middle of a sentence, and in Bhāgavata-Purāṇa III. 23, 2, redundantly at the end; it is sometimes repeated, e. g. *bho bho rājan* in *Sakuntalā*, p. 12; according to lexicographers it may be used as an interjection of sorrow and of interrogation.)

भोहर *bhohara*, *as*, m., N. of a poet mentioned in the *Sārngga-dhara-paddhati*.

भौगक *bhaugaka*, *as*, m. a patronymic from Bhogaka.

भौजकट *bhaujakaṭa*, *as*, *ī*, *am*, relating to or coming from Bhoja-kāṭa.

भौजङ्ग *bhaujanga*, *as*, *ī*, *am* (fr. *bhujan-ga*), relating to a snake, snake-like, snaky, serpent-like, serpentine; (*am*), n., scil. *bha*, the serpent asterism, the Nakshatra Āśleṣhā.

भौजि *bhauji*, *is*, m. a patronymic from Bhoja.

*Bhaujīya*, *as*, *ā*, *am*, relating to or coming from Bhauji.

*Bhaujya*, *am*, n., Ved. the rank of a king with the title of Bhoja.

भौट्ट *bhaṭṭa*. See above.

भौत *bhauta*, *as*, *ī*, *am* (fr. *bhūta*), relating to existing beings; relating to or possessed by evil spirits, demoniacal, crazy, mad, silly; formed of the elements, elemental, material; (*as*), m. an attendant upon idols, a worshipper of demons and spirits, = *devala* or *devalaka*, q. v.; (*ī*), f. 'time of ghosts or spirits,' night; (*am*), n. = *bhūtānām samūha*, a collection or assemblage of Bhūtas.

*Bhautaka*, *as*, *ī*, *am*, = *bhauta*, possessed by evil spirits.

*Bhautika*, *as*, *ī*, *am* (fr. *bhūta*), coming from or relating to existing beings, belonging to created beings, (*bhautika sarga*, the creation of beings, the corporeal creation); relating or pertaining to evil spirits; possessed by evil spirits; formed of the elements, produced by the coarse or visible elements, relating to the elements, elemental, existent, material; (*as*), m. Siva (fr. *bhūti*, ashes?); a sort of monk; (*am*), n. anything elemental or material; a pearl (probably for *mauktika*). — *Bhautika-maṭha*, *as*, m. a college of monks, monastery, convent. — *Bhautika-vidyā*, f. 'spirit-science,' sorcery, witchcraft.

*Bhautya*, *as*, m. (fr. *bhūti*), N. of a Manu; (*as*, *tī*, *am*), relating to the preceding Manu.

**भौपाल** bhaupāla, as, m. (fr. bhū-pāla), the son of a king, a prince.

**भौम** bhauma, as, ī, am (fr. bhūmi), belonging or relating to the earth, dedicated to the earth; existing on or in the earth, produced or coming from the earth or ground, earthly, terrestrial, terrene; consisting or made of earth, earthy; coming from the land (as revenue &c.); relating to the planet Mars or to his day, falling on Tuesday, (in this sense fr. bhauma, the planet Mars); (as), m. water; light; ambergris (= ambara); a red flowering Punar-navā; a metonymic of several persons; N. of a kind of supernatural being or spirit haunting the earth; of Atī; of the Daitya Naraka; of the planet Mars, (vāro bhavamasya, Tuesday); an epithet of the twenty-seventh Mūhūrta; (ī), f. 'produced from the earth,' an epithet of Sītā; (am), n. anything coming from the earth, dust, &c.; a particular mode of sitting practised by Yogins; = bhūmi, ground, floor, ceiling, (at the end of an adj. comp.) = Bhauma-cāra, as, m. 'the course of the planet Mars,' N. of the sixth chapter of Bhaṭṭotpala's commentary on Varāha-mihira's Brihat-saṃhitā. — Bhauma-darśana-cāra, as, m., N. of a chapter of the Mīnārāja-jātaka ascribed to Yavaneśvara. — Bhauma-deva-lipi, is, f., N. of a kind of writing. — Bhauma-ratna, am, n. coral. — Bhauma-vāra, as, m. 'Mars-day,' Tuesday.

**Bhaumaka**, as, m. any animal living in the earth.  
**Bhaumana**, as, m. an epithet of Viśva-karman, (for bhauvana, q. v.)

**Bhaumika**, as, ī, am, being or existing on the earth, earthly, earthy, terrestrial, terrene, belonging to any particular piece of ground.

**Bhaumya** = bhaumika above.

**भौर** bhaura, as, m. a patronymic from Bhūri.

**Bhaurika**, as, m. the superintendent of gold in a royal treasury, a treasurer, (fr. bhūri, gold.)

**भौरिकायणि** bhaurikāyani, is, m. a patronymic from Bhauriki below.

**Bhauriki**, is, m. a patronymic. — Bhauriki-vīdha, as, ā, am, see Pāṇ. IV. 2, 54.

**भौलिकायनि** bhaulikāyani, is, m. a patronymic from Bhauliki below.

**Bhauliki**, is, m. a patronymic.

**भौलिङ्गि** bhauliṅgi, is, m. (fr. bhū-linga), a king of Bhū-linga.

**भौवन** bhauvana, as, ī, am (fr. bhuvana), belonging to the world; (as), m. an epithet of Viśva-karman [cf. bhaumana]; a son of Manthu.

**Bhauvanāyana**, as, m. (fr. bhuvana or bhauvana), Ved. a patronymic.

**भौवादिक** bhāvādika, as, ī, am (fr. rt. I. bhū + ādi), belonging to that class of roots which begins with bhū, i. e. belonging to the first class.

**भौवायन** bhāvāyana, as, m. (fr. bhuva), Ved. a patronymic; N. of Kapi-vana.

**भ्यस्** bhyas, cl. I. A. bhyasate, babhyase, bhyastum, Ved. to fear, be afraid, tremble [cf. rt. I. bhi]: Caus. bhyāsāyati, -yitum, Aor. abibhyasat, to cause to fear, frighten: Desid. bibhyasishate: Intens. bābhāyate, bābhāyati.

**भ्रंश** bhraṅś or bhraś (sometimes written bhraṅs; cf. rt. bhriś), cl. 4. P. bhraśyati (ep. also bhraśyate, &c.), cl. I. A. bhraśate, babhraśa, babhraśe, bhraśishyati, -te, abhraśat, abhbraśishat, bhraśishum, Indec. part. bhraśītvā or bhraśītvā, to fall, tumble, drop or fall down, fall out; to decline, decrease, decay, fade, disappear, vanish, to be ruined or lost; to fall from, stray from, be separated from, be deprived of, lose (with abl.); to run away, flee from (with abl.): Caus. bhraśāyati, -yitum, Aor. ababhraśat, to cause to fall, throw or cast down, precipitate; to

ruin, overturn, expel; to cause to be lost, cause to disappear or vanish; to cause to be separated from, deprive of (with acc. of person and abl. of thing): Desid. bibhraśishati, -te: Intens. bābhraśyate, bābhraśī, babhbraśyate, babhbraśīti, babhbraśīti; [cf. Angl. Sax. hreosan, reosan, 'to fall'; arisan, 'to rise'; Goth. ur-risan, us-hrisjan, af-hrisjan, 'to cast off.']

**Bhraṅsa**, as, m. falling, falling off, a fall; declining, decline, decrease; decay, overthrow, destruction, ruin (e. g. desa-bh°, ruin of a country); disappearance; running away; separating from, abandoning, deserting; losing, loss [cf. jāti-bh°]; deviating or straying from (propriety &c.).

**Bhraṅsathu**, us, m. = pra-bhraṅsathu, q. v.

**Bhraṅsana**, as, ī, am (fr. the simple rt. and Caus.), causing to fall, precipitating, throwing down; (am), n. the act of causing to fall, precipitating; falling from, being deprived of, losing (with abl.).

**Bhraṅsita**, as, ā, am (fr. the Caus.), made to fall, thrown down.

**Bhraṅsin**, ī, inī, ī, falling, tumbling, falling down, falling out, falling from or off, coming to ruin, decaying; causing to fall, ruining, annihilating; [cf. svārtha-bh°.]

**Bhraṅsha**, as, ā, am, fallen, dropped, fallen down, fallen out or off; declined, decayed, ruined, disappeared, lost; fallen from, strayed from (with abl., e. g. sārthād bhraṅsha uskṛah, a camel strayed from a caravan) and separated from, deprived of (with abl.); depraved, vicious, a backslider; (ā), f. a fallen or unchaste woman. — **Bhraṅsha-kriya**, as, ā, am, one who has discontinued or omitted prescribed acts. — **Bhraṅsha-guda**, as, ā, am, suffering from prolapsus ani. — **Bhraṅsha-nidra**, as, ā, am, deprived of sleep. — **Bhraṅsha-yoga**, as, ā, am, one who has fallen from devotion, a backslider. — **Bhraṅsha-rāja**, as, ā, am, fallen from or deprived of a kingdom. — **Bhraṅshādihikāra** ('ta-adh'), as, ā, am, fallen from office, deprived of office. — **Bhraṅshādihikāra-tva**, am, n. loss of office.

**Bhraṅshaka**, as, m., N. of a man; (ās), m. pl., N. of his descendants.

**Bhraṅśya**, as, ā, am (fr. Caus. of rt. bhraś or fr. rt. bhraśī), Ved. to be made to fall, to be struck down; (according to Śāy. on Rīg-veda X. 116, 5, bhraśyāni = āyudhāni, 'weapons,' and connected with rt. bhraś, to shine.)

**भ्रंस्** bhraṅs. See rt. bhraṅś, col. 1.

**भ्रकुंश** bhrakuṅśa or bhrakuṅśa, as, m. an actor in female apparel; [cf. bhrikūṅśa, bhrukūṅśa, bhrukūṅśa.]

**भ्रकुटि** bhra-kuṭi or bhra-kuṭi = bhrū-kuṭi, is, f. a contraction of the eyebrows, with eyebrows, frowning face, (also written bhrikūṭi-mukha.)

**भ्रक्ष** bhraکش. See rt. bhriksh, p. 720.

**भ्रज** 1. bhraj in giri-bhraj, q. v.; (the word bhraj is thought to be fr. a lost rt. bhraj = Lat. frango.)

**भ्रज** 2. bhraj, f., Ved. (perhaps) stiffness; [cf. mṛta-bh°.]

**भ्रज्ज** 1. bhrajji (in the Dhātu-pāṭha written bhrajj; cf. rt. bhriji), cl. 6. P. A. bhrijjati, -te (for bhrajate, see rt. bhriji), babhrajja, babhrajja, babhrajje, bhraśhā, bhraśhā, bhraśhāyati, -te, bhraśhāyati, -te, abhbraśhāt, abhbraśhishat, abhbraśhishat, abhbraśhishum, bhraśhātum, to fry, broil, grill, parch, scorch, roast (especially grain): Pass. bhrijjate: Caus. bhrajjayati, bhrajjayati, -yitum, Aor. ababhrajjat, to fry, roast: Desid. bibhrajshati, -te, bibhrajshati, -te, bibhrajshishati, -te [cf. bibhrajshu, bibhrajshishu]: Intens. baribhrijjate, bābhraśhī or bābhraśhī (?); [cf. Gr. φρύγω,

φρύγω-ovo-ν, φρύγω-ε-τρο-ν, φρυγ-τό-ς; Lat. frig-o, frictus, frictus; Old Germ. briuwan = Angl. Sax. briuwan = Old Iceland. brugga = Eng. brew; Hib. bruighim, 'I boil, seeth.']

**Bhriśhā**, bhriśhī, &c. See p. 721, col. 1.  
2. bhrajji, bhraj, f, ī (or bhriśī, f, ī, if fr. bhrijji, q. v.), frying, roasting, (at the end of a comp., e. g. dhānā-bh°, roasting or parching grain, see Pāṇ. VIII. 2, 36.)

**Bhrajjana**, am, n. the act of frying, parching, roasting; [cf. bhrijjana, bhrajjana.]

**Bhraśhāvya**, as, ā, am, to be fried, to be parched or roasted.

**Bhraśhāra**, as, n. a frying-pan, gridiron.

**Bhraśhāra**, am, m. n. a frying-pan; (as), m. light, ether (in this sense probably to be connected with rt. bhraś); (as, ī, am), fried or cooked in a frying-pan. — **Bhraśhāra-ja**, as, ā, am, produced or cooked in a frying-pan; (ā), f. a pan-cake made of rice-flour. — **Bhraśhāram-indha**, as, ā, am, heating the frying-pan, one who fries or cooks. — **Bhraśhāra-vratin**, ī, m., N. of a man.

**Bhraśhāra**, as, am, m. n. a frying-pan.

**Bhraśhāra**, is, m., N. of a man, (also read bhraśhāra-kṛtī.)

**भ्रण** bhraṅ [cf. rts. bhram, raṅ], cl. 1. P. bhraṅati, babhraṅa, bhraṅatum, to sound, utter a sound.

**भ्रङ्ग** bhra-bhanga, as, m. = bhrū-bhanga under bhrū, p. 726, col. 2.

**भ्रम्** bhram, cl. 1. 4. P. (ep. also A.)

bhramati (-te), bhramyati (-te; according to Pāṇ. III. 1, 70, a form bhramati is admissible; the form bhramyati is doubtful), babhrama (2nd sing. babhramiṭha or bhremiṭha, 3rd pl. babhramus or bhremus), bhramishyati, abhramiṭ, bhramitum or bhramtum, (perhaps originally) to fly about humming (as insects); to roam or wander about, rove or ramble about, go or move about, (bhikshām bhram, to go about begging); to stroll, perambulate; to circulate, revolve, turn or whirl round, move in a circle or orbit, move round (as the stars &c.); to totter, stagger about, waver; to go astray, stray, deviate (from rectitude), err, be in error or mistake, be perplexed, be foolish or ignorant; to move to and fro, move unsteadily, flicker, flutter, vibrate, quiver (as the tongue, eyes, flames, &c.); to surround; to roam or wander through, go over (with acc., e. g. desam bhram, to wander through a country): Caus. bhramayati, bhramayati, -yitum, Aor. abbhramat, to cause or make to wander, make to rove or roam; to cause to turn round or revolve; to whirl round, swing; to cause to roll or roll along or through; to cause to err, delude, perplex, embarrass, confuse, seduce; to cause to move to and fro, wave, brandish, agitate, vibrate: Pass. of Caus. bhramyate, to be made to wander or whirl, caused to err, made to go astray: Desid. bibhramishati: Intens. bambhramyate, bambhramiṭi, bambhramiṭi, to roam about repeatedly, move frequently to and fro, wander through; [cf. Gr. βρέμω, ὄψι-βρέμω-ε-της, βρόμω-ς, βροντή, βαβράω, πεμφρόδω, φριμάσσομαι, φόρμυξ, βέμω; Lat. frem-o, frem-or, frem-itu-s; Old Germ. brem-an, bremo, briosa; Angl. Sax. bremman; Old Iceland. brim, 'surf.']

**Bambhramyamāna**, as, ā, am, roaming or wandering about repeatedly.

**Bhrama**, as, m. roving or roaming about, wandering about; moving or going round, turning round, whirling, revolving, moving or going to and fro; straying, erring; a flickering flame (Ved.); a circular motion, whirl; a whirlpool, eddy; a potter's wheel; a lathe; a grindstone; giddiness, dizziness; wandering of mind; confusion, perplexity, error, mistake, aberration, misconception, misapprehension, delusion [cf. sthānu-bh°]; a spring, fountain, watercourse; (āt), ind. by an error or mistake. — **Bhrama-tva**, am, n. whirling round, the being

in error or mistake, erroneousness. — *Bhrāmāsakta* (°ma-ās°), *as*, m. 'occupied in grinding,' a knife-grinder, sword-cleaner, armourer.

*Bhrāmāṇa*, *am*, n. (fr. the simple rt. or Caus.), the act of roaming, wandering about, travelling, touring, a tour; turning round, whirling; revolution, the orbit (of a planet &c.); wavering, staggering, tottering, shaking about, unsteadiness, deviation (from rectitude); causing to go round or move about; erring, falling into error; giddiness, dizziness; (ṛ), f. a sort of game (played by lovers, probably consisting in circular movements or waltzes); a leech; N. of one of five Dhātāṇas or mental conceptions of the elements (viz. that of the wind; the others being *stambhīni*, earth; *dhāriṇī*, water; *dahani*, fire; and *śoṣhīṇī*, ether). — *Bhrāmāṇa-vilāsita*, N. of a metre. — *Bhrāmāṇarthe* (°pa-ar°), ind. for the sake of travelling.

*Bhrāmāṇīya*, *as*, ā, *am*, to be roamed about, to be wandered through.

*Bhrāmat*, *an*, *anti*, *at*, roaming, roving, prowling, wandering, sauntering about, turning round, whirling, shaking, &c. — *Bhrāmat-kuṭī*, f. a sort of umbrella, a concave mat carried on the head; [cf. *jangama-kuṭī*.]

*Bhrāmāṇīya*, *as*, ā, *am*, wandering about, whirling round; being in error.

*Bhrāmāra*, *as*, m. a large black bee, a kind of humble bee, any bee; a lover, gallant, libertine; a young man; a potter's wheel; a particular position of the hand; N. of a \*man; (ā), f. = *bhrāmāra-ēdhallī* below; (ī), f. a bee; the plant *Jatukā*, q. v.; the plant *Putra-dātū*, q. v.; (am), n. giddiness, vertigo, epilepsy. — *Bhrāmāra-karaṇḍaka*, *as*, m. a small box containing bees (used by thieves to extinguish a candle-light by letting the bees escape), a dark lantern (?). — *Bhrāmāra-kiṭa*, *as*, m. a species of wasp that builds its nest in the corners of walls, doors, &c., *Vespa Solitaria*. — *Bhrāmāra-kuṇḍa*, N. of a sacred bathing-place on the mountain Nīla (mentioned in *Raghu-nātha's* *Rasikaramaṇa*). — *Bhrāmāra-ēdhallī*, f. a species of creeper (= *bhrīṅga-mūlikā*, *bhrīṅgāhvā*, *bhrāmāra*).

— *Bhrāmāra-pada*, *am*, n. 'bee-foot,' a kind of metre, four times —————.

— *Bhrāmāra-priya*, *as*, m. 'dear to bees,' a particular sort of Kadamba plant (= *dhārā-kadamba*).

— *Bhrāmāra-bādhā*, f. annoyance caused by a bee, molestation by a bee. — *Bhrāmāra-maṇḍala*, *am*, n. a circle or swarm of bees. — *Bhrāmāra-māri*, f. 'bee-killing,' a particular plant or flower (growing in Malwa, = *bhrīṅga-māri*, *bhrāmāra*).

— *Bhrāmāra-vilasita*, *as*, ā, *am*, (a creeper, lotus, &c.) about which bees hover or sport; (am), n. the hovering or sporting of bees; (ā, am), f. n. a species of metre, four times —————.

— *Bhrāmāra-āvalī* (°ra-ā°), *is*, m. 'bee-guest,' the plant *Michelia Champaka*. — *Bhrāmāra-nanda* (°ra-ān°), *as*, m. 'bee-joy,' N. of several plants, *Mimusops Elengi*, *Gærtnera Racemosa* (= *atimuktaka*), the red-flowering globe amaranth (= *raktāmlāna*).

— *Bhrāmāra-nābā-kshetra* (°ra-am°), *am*, n. N. of a district sacred to Durgā; [cf. *bhrāmāri*, *ambā*.]

— *Bhrāmāra-āri* (°ra-āri°), *is*, m. 'bee-enemy' (= *bhrāmāra-māri*, q. v.). — *Bhrāmāra-lāka* (°ra-āl°), *as*, m. 'bee-curl,' a curl on the forehead.

— *Bhrāmāra-āvalī* (°ra-āv°), f. 'bee-line,' N. of a species of the *Ati-śakkari* metre. — *Bhrāmāra-śhṭaka* (°ra-āsh°), *am*, n. 'eight verses on the bee,' N. of a collection of eight verses. — *Bhrāmāra-śhṭa* (°ra-āsh°), *as*, m. 'loved by bees,' a sort of *Bigonia*; (ā), f. the plant *Clerodendrum Siphonanthus* (= *bhūmī-jambū*, q. v.). — *Bhrāmāra-otsavā* (°ra-uc°), f. 'bee-delight,' the plant *Gærtnera Racemosa* (= *mādhavī*).

*Bhrāmāra-ka*, *as*, m. a bee; a whirlpool; (*as*, *am*), m. n. a lock of hair or curl hanging down on the forehead; a humming-top; a ball for playing with; (*ikā*), f. the act of wandering or straying in all directions. — *Bhrāmārikā-dṛishṭī*, *is*, f. a wandering glance (?).

*Bhrāmāya* (fr. *bhrāmat*, see *Gaṇa Bhṛīśādi* to *Pān.* III. 1, 12), Nom. A. *bhrāmāyate*, &c., (probably) to begin turning round or revolving; to roam about, become a vagabond.

*Bhrāmī*, *is* (according to some also *bhrāmī*), f. whirling or turning round, turning about, going round, circulating, revolving [cf. *saṃvatsara-bh°*]; a potter's wheel, a turner's lathe; a whirlpool; a whirlwind; any circular arrangement of troops, a circle formed by troops; an error, a mistake; N. of a daughter of *Śiśu-māra* and wife of *Dhruva*.

*Bhrāmīta*, *as*, ā, *am*, whirled round, made to go round, &c.

*Bhrāmīni*, *ī*, *īṇī*, *ī*, roaming about, going round or about, whirling round, revolving, making a circuit, turning round (as the wind), erratic.

*Bhrānta*, *as*, ā, *am*, roamed, wandered (sometimes impersonally, e. g. *tair bhrāntam*, it has been wandered by them; and even with acc., e. g. *deśam bhrāntam*, it has been wandered through a country); whirled round, turned round, revolved, rolled; confused, perplexed, bewildered, gone astray, mistaken, in error, blundering; roaming or wandering about, turning round, whirling, rolling, staggering, flying or careering round and round (as a bird), moving to and fro; (*as*), m. an elephant in rut; a species of thorn-apple, = *rāja-dhustiraka*; (*am*), n. roaming, wandering about, moving to and fro; a particular mode of fighting; error, mistake, delusion, blunder. — *Bhrānta-citta*, *as*, ā, *am*, confused or perplexed in mind. — *Bhrānta-buddhi*, *is*, *is*, *ī*, confused in intellect, perplexed in mind, puzzled.

*Bhrāntī*, *is*, f. the act or state of wandering about, roaming, going round, flying about, turning round, revolution, whirling, rolling, a whirl or rapid rotary motion; confusion, perplexity, delirium [cf. *matibh°*]; error, going astray, mistake, delusion, false idea or supposition, wrong notion (e. g. *padma-bhrāntya*, under the false idea of [its being] a lotus; *brāhmaṇya-bhrāntī*, the error of supposing [those works to be] *Brāhmaṇas*); unsteadiness; doubt, uncertainty. — *Bhrāntī-kara*, *as*, *ī*, *am*, causing error or confusion. — *Bhrāntī-nāśana*, *as*, m. 'destroying error,' an epithet of *Siva*. — *Bhrāntī-mat*, *ān*, *atī*, *at*, wandering or roaming about, whirling; erring, mistaken, being under a delusion, labouring under an error; entertaining a false notion; a particular figure of rhetoric (describing an error). — *Bhrāntī-hara*, *as*, ā, *am*, taking away delusion, removing error; (*as*), m. a counsellor, minister.

*Bhrāntvā*, ind. having wandered about, having roamed through; having whirled.

*Bhrāma*, *as*, m. roaming about, wandering, unsteadiness, delusion, error, mistake.

*Bhrāmaka*, *as*, *ikā*, *am* (fr. the Caus. or fr. *bhrāma*), causing to whirl; causing error or mistake, bewildering, perplexing, puzzling, deceitful, deceptive, false; (*as*), m. a sort of loadstone or magnet (so called from its causing iron to turn round); sun-flower, heliotrope; a deceiver, cheat, rogue; a jackal; (ā), f. N. of a particular plant (commonly called *Laghu-dhāyati*).

*Bhrāmāṇa*, *am*, n. the act of causing to turn round, swinging or turning round; (ṛ), f. 'the bewilderer,' N. of a female demon.

*Bhrāmāyat*, *an*, *anti*, *at*, causing to turn round, whirling round, bewildering.

*Bhrāmāra*, *as*, *ī*, *am* (fr. *bhrāmāra*), relating or belonging to a bee; (*as*, *am*), m. n. a kind of magnet or loadstone [cf. *bhrāmaka*]; (*am*), n. whirling round; dancing round; vertigo, giddiness, epilepsy; honey; a village; a kind of coitus; (ṛ), f. an epithet of *Durgā* or *Pārvatī* (from her having assumed the form of a bee to contend with *Mahishāsura*); a *Yoginī* or female attendant on *Durgā*.

*Bhrāmāriṇī*, *ī*, *īṇī*, *ī* (fr. *bhrāmāra*), whirling round, revolving; affected with vertigo, giddy; having epilepsy, epileptic; made of honey.

*Bhrāmāri*, *ī*, *īṇī*, *ī*, confused, perplexed.

*Bhrāmāyat*, *an*, *anti*, *at*, roaming or rambling about, strolling about, perambulating; erring.

*Bhrāmāyamāṇa*, *as*, ā, *am*, being caused to wander about, being made to whirl round, being caused to err or go astray.

**भ्रमात** *bhrāmātra*, a particular high number.

**भ्रश** *bhraś*. See rt. *bhrāś*, p. 724, col. 1.

**भ्रशिमन** *bhraśīman*, ā, m. (fr. *bhrīśa*), potency, mightiness, vehemence, violence, excessiveness, strength.

**भ्रशिष्ठ** *bhraśiṣṭha*, *bhraśīyas*. See under rt. *bhrīś*, p. 721, col. 1.

**भ्रश** *bhraśṭa*, *bhraśṭaka*. See p. 724, col. 2.

**भ्रशव्य** *bhraśṭavya*, *bhraśṭra*. See p. 724, col. 3.

**भ्रसज्** *bhrasaj*. See rt. 1. *bhraj*, p. 724, col. 2.

**भ्राज्** 1. *bhrāj* (connected with rts. *rāj*, *bhrās*, *bhlās*, *bhrej*, *bhrīj*), cl. 1. A. *bhrājate* (Ved. and ep. also *P. bhrājati*), *babhraje* (*babhraja*) or *bhrej* (3rd pl. *babhrajire* or *bhrejire*, *Pān.* VI. 4, 125), *bhrājishyate*, *abhrajishṭa* (Ved. *abhṛāt*, *abhṛājī*), *bhrājītum*, to shine, glitter, gleam, glow, flash, beam, sparkle: Caus. *bhrājayati*, *ṛyitum*, Aor. *ababhrājat*, *abibhrājat*, to make to shine, illuminate, irradiate: Desid. *bībhra-jishate*: Intens. *bābhrajyate*, *bābhraśṭī*; [cf. Gr. *φλέγω*, *φλεγ-έ-θ-ω*, *φλέγω-μα*, *φλεγ-μονή*, *φλεγ-υρός*, *φλόξ*: Lat. *fulg-e-o*, *fulg-ur*, *ful-vu-s*, *flag-ra-re*, *flam-ma* for *flag-ma*, *flā-men* for *flag-men*, 'the kindler, i. e. priest': Goth. *bairh-t-s*, 'manifest'; *bairhēi*, 'light': Angl. Sax. *beorht*, *beorht*, probably *blāc*, *blēc-an*, *blīc-an*: Old Germ. *beraht*, *blanch*, *blīch-an*, *blīch*, *blīc*, *blīg*: Engl. *bright*: Russ. *blescu*: Lith. *blīzg-ū*, 'I shine': Scot. *breaigh*, 'shining, beautiful'; *breachad*, *boillag*, 'splendor'; *boillsgeach*, 'splendid.']

2. *bhrāj*, *bhrāj*, f. (*Pān.* VIII. 2, 36), Ved. light, lustre, splendor, glitter; [cf. *deva-bh°*, *na-bh°*.]

*Bhrāja*, *as*, ā, *am*, shining, gleaming, glittering (Ved.); (*as*), m., N. of one of the seven suns; of a particular kind of fire (mentioned in *Hari-vaṅśa*, 1. 10467); of a *Gandharva* protecting the *Soma* (Ved.); of a work composed in *Ślokas* and ascribed to *Kātyāyana*; (*am*), n., N. of a *Sāman*.

*Bhrājaka*, *as*, *ikā*, *am* (fr. the Caus.), causing to shine, illuminating, making bright (said of the digestive fire and bile as brightening the skin); (*am*), n. the bile, bilious humor, gall.

*Bhrājat*, *an*, *anti*, *at*, shining, gleaming, glittering. — *Bhrājaj-janman*, *ānas*, m. pl., Ved. 'having a brilliant native place or origin, brilliant from birth,' an epithet of the *Maruts*; (*Sāy.*) having brilliant forms (= *dīpta-sarīra*). — *Bhrājad-rishṭī*, *ayas*, m. pl., Ved. 'bright-weaponed' (having bright gleams of lightning), an epithet of the *Maruts*; (*Sāy.*) = *dīpyamānāyudha*.

*Bhrājathu*, *us*, m. brilliance, splendor, glitter, beauty. — *Bhrājathu-mat*, *ān*, *atī*, *at*, shining, beautiful (said of a woman).

*Bhrājāna*, *am*, n. (fr. the Caus.), the act of causing to shine, illuminating.

*Bhrājāmāna*, *as*, ā, *am*, shining, brilliant.

*Bhrājayat*, *an*, *anti*, *at*, causing to shine, illuminating.

*Bhrājās*, *as*, n., Ved. sparkling, glittering; [cf. *agni-bh°*] — *Bhrājās-vat*, *ān*, *atī*, *at*, Ved. sparkling, glittering; containing the word *bhrājās*. — *Bhrājās-vin*, *ī*, *īṇī*, *ī*, Ved. = *bhrājās-vat* above.

*Bhrājīn*, *ī*, *īṇī*, *ī*, shining, gleaming, glittering.

*Bhrājīra*, *ās*, m. pl., N. of a class of gods under the *Manu Bhautya*.

*Bhrājishṭha*, *as*, ā, *am* (superl. fr. rt. 1. *bhrāj*),

sbinging very brightly, highly glittering or radiant; (*as*), m., N. of a son of Ghṛīta-prīṣṭha.

*Bhrājishṇu*, *us*, *us*, *u*, shining, gleaming, splendid, radiant, elegant; (*us*), m. an epithet of Viṣṇu; of Siva. — *Bhrājishṇu-tā*, f. radiance, brightness, splendor, splendid appearance.

*Bhrājīś*, *is*, f. = *bhrājās*, p. 725. — *Bhrājishmat*, *ān*, *atī*, *at*, splendid, shining.

*Bhrājōbhṛādantya* (?), *ās*, m. pl., N. of a race.

**भ्रातृ** *bhrātṛi*, *tā*, m. (perhaps fr. rt. *bhṛi*, and originally meaning 'a supporter'), a brother, uterine brother, own brother, (*ku-bhrātṛi*, a bad brother); an intimate friend or relation, a cousin or near relative in general, an intimate friend, (sometimes used as a term of friendly address); (*tarau*), m. du. brother and sister; [cf. Zend *brātar*: Gr. *φράτηρ*, *φράτωρ*, *φράτηρ-ία*, *φράτηρ-ο* or *φρή-τηρ*, *φρατήρι-ω*, *φρατήρι-ω*, *φρατήρι-ο* *θεολ*: Lat. *frāter*, *fraternus*, *frāter-ia*, 'a brother's wife': Umbr. *frāter*: Goth. *brōthar*, pl. *bro-thra-hans*, 'brethren': Engl. Sax. *brōðhor*: Old Germ. *brudodar*: Slav. *brātrū*: Lith. *broter-elis*, a diminutive; *brō-li-s*, 'brother'; *brōtū-szi-s*, 'a cousin': Old Pruss. *bruti-s*: Russ. *brat*: Hib. *brathair*.] — *Bhrātṛ-jāyā*, f. (*bhrātṛ*, gen. sing.), a brother's wife, sister-in-law. — *Bhrātush-putra*, *as*, m. (*bhrātush* for *bhrātus*, gen. sing.), a brother's son, nephew; (*i*), f. a brother's daughter, niece. — *Bhrātṛi-gandhī*, *is*, *is*, *i*, or *bhrātṛi-gandhika*, *as*, *ā*, *am*, a brother only in appearance, having merely the name of brother. — *Bhrātṛi-ja*, *as*, m. a brother's son; (*ā*), f. a brother's daughter. — *Bhrātṛi-jāyā*, f. a brother's wife, sister-in-law. — *Bhrātṛi-tva*, *am*, n. fraternity, brotherhood. — *Bhrātṛi-datta*, *as*, *ā*, *am*, given by a brother; (*am*), n. anything given by a brother to a sister on her marriage. — *Bhrātṛi-dvītiyā*, f. a festival on the second day in the light half of the month Kārttika (on which sisters give entertainments to brothers in commemoration of Yamunā's entertaining his brother Yama). — *Bhrātṛi-patnī*, f. a brother's wife. — *Bhrātṛi-padmā-vana*, *am*, n. a group of lotus-like brethren. — *Bhrātṛi-putra*, *as*, m. a brother's son, nephew. — *Bhrātṛi-bhagīnyau*, *du*, a brother and sister. — *Bhrātṛi-mat*, *ān*, *atī*, *at*, having a brother or brothers. — *Bhrātṛi-vadhū*, *is*, f. a brother's wife. — *Bhrātṛi-vala*, *as*, *ā*, *am*, possessing a brother or brothers. — *Bhrātṛi-svaśura*, *as*, m. a husband's eldest brother. — *Bhrātṛi-siṅha*, *as*, m., N. of a man. — *Bhrātṛi-hatyā*, f. fratricide.

*Bhrātṛika*, *as*, *ā*, *am*, having a brother, (at the end of a comp., cf. *a-bh*); coming from a brother, or of belonging to a brother, fraternal, brotherly (in this sense the fem. is *ī*).

*Bhrātṛivya*, *as*, m. a brother's son, nephew, cousin; a rival, enemy, adversary; [cf. Lat. *frātruelis*.] — *Bhrātṛivya-kshayana*, *us*, *ā*, *am*, Ved. destroying rivals. — *Bhrātṛivya-cātana*, *as*, *ā*, *am*, scaring or frightening away rivals. — *Bhrātṛivya-val*, *ān*, *atī*, *at*, Ved. having rivals. — *Bhrātṛivya-han*, *hā*, *ghnī*, m. f. killing or striking down rivals (Atharva-veda X. 9, 1).

*Bhrātra*, *am*, n., Ved. brotherhood, fraternity.

*Bhrātṛiya* or *bhrātṛeya*, *as*, m. a (father's) brother's son, nephew; (*as*, *ā*, *am*), fraternal, belonging or relating to a brother.

*Bhrātṛya*, *am*, n. = *bhrātra* above.

**भ्रान्त** *bhrānta*, *bhrāma*, *bhrāmara*, *bhrāmāyat*, &c. See p. 725, col. 2.

**भ्राश** *bhrās* (connected with rts. 1. *bhrāj*, *bhlās*), cl. 1. 4. A. *bhrāśate*, *bhrāśyate* (Ved. also P. *bhrāśyati*), *bābhṛāśe* or *bhrēśe* (3rd pl. *bābhṛāśire* or *bhrēśire*, Pāṇ. VI. 4, 125), *bhrāśishyate*, *abhrāśishā*, *bhrāśitum*, to shine, glitter, gleam, blaze: Caus. *bhrāśayati*, *-yitum*, Aor. *abābhṛāśat*, *abābhṛāśat* (Vopa-deva XVIII. 3): Desid. *bābhṛāśishate*: Intens. *bābhṛāśyate*, *bābhṛāśīti*.

**भ्राश्य** *bhrāśya*. See p. 724, col. 2.

**भ्राष्ट्र** *bhrāshṭra*, *bhrāshṭraka*. See p. 724, col. 3.

**भ्राष्ट्र्य** *bhrāshṭreya*, *ās*, m. pl., N. of a family or race; (also *bhrāstreya*.)

**भ्रास्** *bhrās*, a various reading for rt. *bhrās*, col. 1.

**भ्री** *bhri*, cl. 9. P. *bhriṇāti* or *bhriṇāti*, *bībhrāya*, *bhreshyati*, *abhraishit*, *bhretum* (?), Ved. to be angry [cf. *bhriṇīya*]; to fear [cf. rt. 1. *bhri*]; to bear, support, nourish [cf. rt. *bhri*]; to injure, hurt, (Sāy.=rt. *hins*, Ṛig-veda 11. 28, 7.)

**ध्रुकुश** *bhrukunśa* or *bhrukunśa*, *as*, m. = *bhrukunśa*, q. v.

**ध्रुकुटि** *bhru-kuṭi*, *is*, or *bhru-kuṭi*, f. = *bhru-kuṭi* under *bhrū*. — *Bhrukuti-bandha*, *as*, m. knitting the brows, frowning, a frown. — *Bhrukuti-mukha*, *am*, n. a face with contracted eyebrows, a frowning face; (*as*, *i*, *am*), having a frowning face; (*as*), m. a kind of snake.

**भ्रुद्** *bhrud*, cl. 6. P. *bhrudati*, &c., to cover; to collect.

**भ्रुङ्ग** *bhru-bhanga*, *as*, m. = *bhrū-bhanga* under *bhrū*.

**भ्रुव** *bhruva*. See below.

**भ्रू** *bhrū*, *ūs*, f. (said to be fr. rt. *bhram*), an eyebrow, the brow; [cf. *agre-bh*, *su-bh*, *bhraureya*; cf. also Zend *brvat*; Gr. *ὀφρύς*; perhaps Lat. *frontis* = *ὀφρύεις*; Old Germ. *brāwa*; Mod. Germ. *braue*; Engl. Sax. *bræw*; Engl. *brow*; Slav. *brǔv*.] — *Bhrū-kuṭi*, *is*, or *bhrū-kuṭi*, f. contraction or knitting of the eyebrow, a frown, a look of displeasure; [cf. *bhri-k*, *bhra-k*, *bhrū-k*.] — *Bhrūkuṭi-kuṭīlanana* ("la-ān"), *as*, *ā*, *am*, having a face wrinkled with frowns. — *Bhrū-kshēpa*, *as*, m. contraction of the eyebrows, a frown. — *Bhrūkshepāpā* ("pa-āl"), *as*, m. the language of frowns. — *Bhrū-cāpākṛīṣṭa-mukta* ("pa-āk"), *as*, *ā*, *am*, drawn and discharged from the bow of the eyebrows (as a glance). — *Bhrū-jāla*, *am*, n. the root of the eyebrows (perhaps the inner side). — *Bhrū-bhanga* or *bhrū-bheda*, *as*, m. contraction of the eyebrows, a frown. — *Bhrūbhedīn*, *i*, *inī*, *i*, frowning, contracting or wrinkling the brow, attended with frowns. — *Bhrū-maṅḍala*, *am*, n. the arch of the eyebrow. — *Bhrū-madhya*, *am*, n. the interval between the eyebrows. — *Bhrū-latā*, f. 'brow-creeper'; a creeper-like eyebrow, an arched eyebrow (curving like a creeper). — *Bhrū-vikāra*, *as*, m. 'change of the eyebrows'; contracting the brow, frowning. — *Bhrū-vikshēpa*, *as*, m. contraction of the eyebrows, a frown. — *Bhrū-vicēshīta*, *am*, n. playful movement of the eyebrows. — *Bhrū-vilāsa*, *as*, m. a playful or graceful motion of the eyebrows, play or contraction of the eyebrows, amorous play of the brows.

*Bhrava*, *as*, *ā*, *am*, = *bhrū* at the end of an adj. comp.

**भ्रुकुश** *bhrukunśa* or *bhrukunśa*, *as*, m. a male actor in female attire.

**भ्रूण** *bhrūṇ*, cl. 10. A. *bhrūṇayate*, &c., to hope; to trust; to confide; to wish, desire; to fear.

**भ्रूय** *bhrūya*, *as*, m. (fr. rt. *bhri*; perhaps for original *bhūrūya*), an embryo, fetus, unborn child; a child, boy; a pregnant woman (= *garbhīṇī*); a Brāhmaṇ conversant with the Vedas (?); [cf. Gr. *ἐμφορ*.] — *Bhrūya-ghna*, *as*, *i*, *am*, the killer of an embryo, one who occasions or procures abortion. — *Bhrūya-hati*, *is*, f. the killing of an embryo. — *Bhrūya-hatyā*, f. the killing of an embryo, procuring abortion; any sin equally heinous.

— *Bhrūya-han*, *ā*, *ghnī*, m. f. the killer of an embryo, one who procures abortion.

*Bhraunaghna*, *as*, *i*, *am* (fr. *bhrūya-han*), relating to the killer of an embryo.

*Bhraunahatyā*, *am*, n. (fr. *bhrūya-han*), = *bhrūya-hatyā*, the killing of an embryo.

**भ्रेज्** *bhrej* (allied to rt. 1. *bhrōj*), cl. 1. A. *bhrejate*, *bhbhrej*, to shine, glitter, gleam, &c.: Caus. *bhrejayati*, *-yitum*, *abibhrejat*.

**भ्रेष्** *bhresh* [cf. rts. *bhrāṣ*, *hresh*], cl. 1. P. A. *bhreshati*, *-te*, *bibhresha*, *bi-bhresh*, *bhreshitum*, to go, move; to totter, waver, slip, fall, make a false step; to fear; to be angry.

*Bhreshu*, *as*, m. motion, going, proceeding; tottering, wavering, slipping, falling, declining or falling (from virtue), deviation (from rectitude), trespass, sin; loss, deprivation.

*Bhreshaṇa*, *am*, n. the act of going, moving, tottering, &c.

**भ्रौयघ्न** *bhraunaghna*. See above.

**भ्रौवेय** *bhrauveya*, *as*, m. (fr. *bhrū*), a metonymic.

**भ्रुक्ष** *bhlaksh* (various reading for rt. *bhāksh*; cf. rt. *bhraksh*), cl. 1. P. A. *bhlakshati*, *-te*, &c., to eat.

**भ्रुश्** *bhlās* (connected with rt. *bhrās*), cl. 1. 4. A. *bhlāśate*, *bhlāśyate*, *ba-bhlāśe* or *bhlēse* (3rd pl. *bābhāśire* or *bhlēšire*), *bhlāśitum*, to shine, gleam, beam, glitter, &c.

**भ्रुस्** *bhlās*, a various reading for rt. *bhlās* above.

**भ्रुष्** *bhlesh*, cl. 1. P. A. *bhleshati*, *-te*, &c., = rt. *bhresh*, to go; to fear, &c.

## म

**म** 1. *ma*, the twenty-fifth consonant of the Nāgarī alphabet and the nasal letter of the fifth or labial class, having the sound of the English *m*. — 1. *ma-kāra*, *as*, m. the letter or sound *ma*.

**म** 2. *ma*, *as*, m. (in prosody) a molossus or foot consisting of three long syllables. — 2. *ma-kāra*, *as*, m. the foot called molossus. — *Makāra-vipulā*, f., N. of a metre.

**म** 3. *ma*, the singular base in all the cases except the nom. of the first personal pronoun and related to the verbal termination in the first person singular, (nom. *aham*, 1; acc. *mām* or *mā*, me; inst. *mayā*; dat. *mahyam* or *me*; abl. *mat* or *mad*; gen. *mama* or *me*; loc. *mayi*); at the beginning of a comp. the form *mad* is used for the base, see 1. *mad*; [cf. *aham*: Zend *ma*: Gr. *ἐμέ*, *ἐμ-ός*: Lat. *me*, *me-u-s*. *mīhi* = Umbr. *me-he*: Goth. *mi-s*, 'to me'; *mi-k*, acc. 'me': Slav. *mę*, acc. 'me': Lith. *ma-n*, 'to me'.]

*Makat*, a familiar diminutive of 3. *ma* (according to the Bhāṣya on Pāṇ. I. 1, 29, e. g. *makat pīṭrika*).

**म** 4. *ma*, *as*, m. time, season; poison, venom; a magical or mystical formula; N. of the fourth note of the scale (abbreviated for *madhyama*); the moon; N. of Brahmā; of Viṣṇu; of Siva; of Yama; (*ā*), f. a mother; measure; light, lustre; knowledge, science; binding, fettering; death; a woman's waist; N. of Lakshmi; (*am*), n. happiness, good fortune, welfare, water.

**मंह** *manh* [cf. rt. 1. *mah*, *mahat*, &c.], cl. 1. A. *manhate*, *mamanhe*, *manhitum*; cl. 10. P. *manhayati*, *-yitum*, Ved. to increase; to give, grant, bestow, offer, (sometimes with *dānūya*, to give as a present), honour; to speak; to shine, (in the last two senses cl. 1. is used in P. *manhātī*, &c.): Intensive form in Ṛig-veda V. 27, 1,

*māmahe* (or according to the Pada-pāṭha *mamahe*), part. *māmahāna*.

*Maṅhanā*, ind. (perhaps inst. c. fr. a form *maṅhan* or *maṅhana*), Ved. quickly, soon, promptly, willingly; (according to Śāy.) with greatness, great, praiseworthy; giving, granting, bestowing (= *maḥattvena*, *malattvena* or *mahimnā yukta*, *pūjanīya*, *dāna*, either as an adj. or subst.).

*Maṅhaniya*, as, ā, am, Ved. great, valuable, praiseworthy, worthy of honour; [cf. rt. 1. *mah*, and see Nirukta III. 13, IV. 4.]

*Maṅkane-shtha* or *-shthā* (?), according to Śāy. on R̥g-veda X. 61, 1 = *pradāne pravartamāna*.

*Maṅhaya*, am, anti, at, granting, giving, offering. — *Maṅhayat-rayi*, is, is, i, Ved. granting riches, distributing wealth or treasures.

*Maṅhayu*, us, us, u (fr. the Caus.), Ved. wishing to grant or distribute, liberal.

*Maṅhishtha*, as, ā, am, Ved. very liberal; very mighty, very honourable, (Śāy. = *atīśayena pravṛiddha*, *atīśayena pūjya*, *dātri-tama*); exceeding abundant; [cf. Gr. *μέγιστος*; Goth. *maists*, 'most, greatest.']. — *Maṅhishtha-rūti*, is, is, i, Ved. giving most abundantly, very bountiful, very rich, (Śāy. = *pravṛiddha-dhana* or *pravṛiddha-dāna*).

*Maṅhiyas*, ān, asī, as, giving more abundantly.

**मक्** *mak*, ind., see Gaṇa Svar-ādi to Pān. I. 1, 37.

**मक** *maka*, as, am, m. n., see Gaṇa Ardhar-ādi to Pān. II. 4, 31.

*Maka-datta*, as, m., N. of a man.

**मकक** *makaka*, as, m. in Atharva-veda VIII. 6, 12 (perhaps a particular kind of animal, or bleating, lowing, fr. rt. 2. *mā*).

**मकत्** *makat*. See 3. *ma*, p. 726, col. 3.

**मकमक्राय** *makamakāya* (an onomatopoeic verb), *makamakāyate*, &c., to croak (as a frog), to make a croaking noise.

**मकर** *makara*, as, m. a kind of sea monster sometimes confounded with the crocodile, shark, dolphin, &c., (properly a fabulous animal regarded as the emblem of Kāma-deva, the god of love, cf. *makara-keṭana* below; also a symbol of the ninth Arbat of the present Ava-sarpīṇi); N. of the tenth sign of the zodiac (Capricornus); the tenth arc of thirty degrees in any circle; a particular species of insect or other small animal; an array of troops in the form of a Makara (Manu VII. 187); an ear-ring in the shape of a Makara [cf. *makara-kunḍala* below]; the hands folded in the form of a Makara; one of the nine treasures of Kuvera; one of the eight treasures of the magic art called Padmīni; a particular magical spell recited over weapons; N. of a mountain; (i), f. the female of the sea monster Makara; N. of a river. — *Makara-kaṭī*, f. N. of a woman. — *Makara-kunḍala*, am, n. an ear-ring shaped like a Makara. — *Makara-keṭana*, as, or *mahara-keṭu*, us, or *mahara-keṭu-mat*, ān, m. 'having the Makara for an emblem,' or 'having a fish on his banner,' epithet of Kāma-deva, the god of love. — *Makara-danṣhṭvā*, f. 'Makara-toothed,' N. of a woman. — *Makara-dhvaja*, as, m. 'Makara-bannered,' epithet of Kāma-deva, the god of love; a particular array of troops; a particular medical preparation (= *rasasindūra-viśeṣa*). — *Makara-pātaka*, as, m., N. of a village. — *Makara-rāsi*, is, m. the sign of the Hindū zodiac corresponding with Capricornus. — *Makara-vibhūṣaṇa-keṭana*, as, m. 'having the Makara for a characteristic ornament,' epithet of the god of love. — *Makara-sankramaṇa*, am, n. the passage of the sun from Sagittarius into Capricornus. — *Makara-saptamī*, f. N. of the seventh day in the light half of the month Māgha (see *makarī saptamī* under *mākara*). — *Makarākhara* ('*ra-āk*'), as, m. 'receptacle of Makaras,' the ocean. — *Makarākāra* ('*ra-āk*'), as, m. a variety of *Cæsalpina Banducella* (= *śhad-grantha*). — *Makarākhsha* ('*ra-āk*'), as, m. 'Makara-eyed,' N. of a

Rākshasa (son of Khara). — *Makarānka* ('*ra-an*'), as, m. 'having the Makara for a symbol or mark,' epithet of the ocean; of the god of love. — *Makarānana* ('*ra-ān*'), as, m., N. of one of Siva's attendants. — *Makarālaya* ('*ra-āl*'), as, m. 'Makara-abode,' epithet of the ocean; a symbolical expression for the number four. — *Makarāvāsa* ('*ra-āv*'), as, m. 'Makara-abode,' the ocean. — *Makarāvāsa* ('*ra-āv*'), as, m. 'whose horse is the Makara,' epithet of Varuṇa. — *Makarī-pattra*, am, n. or *makarī-lekhā*, f. the mark of a Makarī (on the face of Lakshmi; cf. *pattra-bhanga*, *pattra-lekhā*). — *Makarī-prastha*, as, m., N. of a town.

*Makarāyana*, as, ī, am, relating to or coming from Makara.

*Makarīn*, ī, m. 'full of Makaras,' epithet of the ocean.

**मकरन्द** *makaranda*, as, m. the juice or nectar of flowers [cf. *maranda*], the honey of flowers; a species of jasmine; N. of various persons; of an astronomer; of a work (= *kusumāñjali-makaranda* or *supadma-makaranda*); the Indian cuckoo (= *kokila*); a bee; a species of fragrant Mango; (am), n. a filament (especially of the lotus-flower); N. of a pleasure-garden in Ujjayini. — *Makaranda-kaṇa*, as, m. a drop or particle of flower-juice. — *Makarandakaṇāya*, Nom. A. -yate, to be like drops or particles of flower-juice. — *Makaranda-val*, ān, atī, at, rich in the juice of flowers; (atī), f. the flower of *Bignonia Suaveolens*. — *Makaranda-vivṛit*, is, f., N. of a commentary by Citsukha Muni on the Nyāya-makaranda. — *Makaranda-sarman*, ā, m., N. of a preceptor.

*Makarandikā*, f. a kind of metre, four times —————, 00000, 0-00-0-; N. of a daughter of a Vidyā-dhara.

**मकष्टु** *makashtu*, us, m., N. of a man.

**मकुञ्जाय** *makuṅṇāya*, as, m., N. of a race of kings.

**मकुट** *makuṭa*, am, n. = *mukuṭa*, a head-dress, crown, tiara, crest.

**मकुति** *makuti*, is, m. f. an edict or government order addressed to the Sūdras (= *sūdra-sāsana*).

**मकुर** *makura*, as, m. (said to be fr. rt. *mank*, to adorn), a looking-glass, mirror; the stick or rod or handle of a potter's wheel; the tree *Mimusops Engeli* (= *vakula*); a bud; Arabian jasmine; [cf. *mukura*].

*Makurāna*, N. of a place.

*Makula*, as, am, m. n. the tree *Mimusops Engeli*; a bud; [cf. *mukula*].

**मकुष्ट** *makushta* or *makushtaka*, as, m. = *makushtha* below.

*Makushtha*, as, ā, am, slow, going slowly, = *manthara*; (as), m. or *makushthaka*, as, m. a species of kidney-bean or of rice; [cf. *mukushtha*, *mapashtha*].

**मकुलक** *makulaka*, as, m. a species of medicinal plant (commonly called Danti, = *nukūlaka*).

**मकेरुक** *makeruka*, as, m. a kind of parasitical worm.

**मक्** *makk* [cf. rt. *mask*], cl. I. A. *makkate*, &c., to go, move.

**मक्कल** *makkalla*, as, m. a dangerous abscess in the abdomen (peculiar to lying-in women).

**मकुल** *makkula*, as, m. red chalk (= *sīlā-jatu*), a mineral substance considered variously to be chalk or benzoin.

*Makkola*, as, m. chalk, &c.

**मक्ष** *maksh* [cf. rt. *mraکش*], cl. I. P. *makshati*, &c., to collect, heap, accumulate; to be angry.

*Maksha*, as, m. or ā, f. a fly (Ved.; cf. *masa*, *nīla-m*, *maḥhu-m*); (as), m. hypocrisy, the concealing of one's own defects; wrath; multitude (see *mraکش*); [cf. Zend *makhshi*, 'a fly,' Gr. *μύ-τ-α*, 'a fly,' *μύ-τ-α*: Lat. *mus-ca*: Old Germ. *muc-ca*, 'a gnat'; Angl. Sax. *micege* = Eng. *midge*: Old Norse *my*: Slav. *mucha* = Lith. *musė*, 'a fly.']. — *Maksha-vīrya*, as, m. the plant *Buchanania Latifolia*.

*Makshika*, as, ā, m. f. (said to be fr. rt. *maś*, Uṇādi-s. IV. 153; cf. *maśaka*), a fly, bee; [cf. *nir-m*, *dhenu-m*, *madhu-m*]. — *Makshikā-mala*, am, n. 'excretion of bees,' wax.

*Makshikā*, f. = *makshikā* above.

**मक्षु** *makshu* or *makshū*, ind. (properly a form in loc. pl. fr. rt. *magh*; cf. *marakshu*, *manhanā*), Ved. quickly, rapidly, soon, promptly, immediately, directly, (in R̥g-veda VIII. 26, 6, a form *makshubhīh* = *śighra-gamanāñi* occurs); (us), m., N. of a man; [cf. Zend *mashu*, *moshu*; Lat. *mox*]. — *Makshur-gama*, as, ā, am, Ved. (according to Śāy.) = *śighraṇṇ gacchan*, going quickly. — *Makshū-tama*, as, ā, am, Ved. very prompt, most prompt or quick, (Śāy. = *śighratama*).

*Makshūya*, us, us, u, Ved. quick, rapid, fleet, (Śāy. = *śighra-gantri*).

**मख** *makh* or *mankh*, cl. I. P. *makhati*, *mankhati*, &c., to go, move.

*Makha*, as, ā, am (in some of its senses probably fr. a rt. *makh* = I. *māh* or *manh*, to worship), Ved. active, lively, sprightly, cheerful, free (said of the Maruts &c.; cf. *q-dur-m*); adorable, having sacrifices, honoured with oblations (Śāy. = *maṅhanīya*, *mahanīya*, *yajña-val*); (as), m. a sacrifice, sacrificial oblation, feast, festival [cf. I. *maha*], any occasion of joy or festivity; (Ved.) a gift, wealth [? cf. *magha*]; N. of a mythical being (supposed to be alluded to in R̥g-veda IX. 101, 13, and in Vājasaneyi-sapthitā XXXVII. 7, 57, and in Satapatha-Brahmaṇa XIV. 1, 2, 17, where mention is made of *Makhasya śiraḥ*, the head of Makha, but in some of these passages *makha* is explained by *yajña* and may mean 'the victim'); [cf. Gr. *μάχομαι*, *μάχουρα*, *μαίμαξ* (fr. an Intens.), *μαμάκτης*, *μαμακέρηρα*; Lat. *macellum*, *maculare*, *macro*, *maceria*; Angl. Sax. *mēce*; Old Norse *makir*]. — *Makha-kriyā*, f. a sacrificial rite. — *Makha-trātri*, tā, m. 'protector of [Viśvāmītra's] sacrifice,' an epithet of Rāma-āndra (son of Daśa-ratha). — *Makha-dvish*, ī, m. 'enemy of sacrifices,' an evil being, demon, Rakshas, (according to Mallī-nātha = *krotu-vighātaka*). — *Makha-dveshin*, ī, m. 'enemy of [Daksha's] sacrifice,' an epithet of Siva. — *Makha-maya*, as, ī, am, containing or representing a sacrifice. — *Makha-val*, ān, m. having or performing sacrifices, a sacrificer; 'companion of Makha,' a word used in Satapatha-Brahmaṇa XIV. 1, 1, 13, to explain *magha-val*, q. v. — *Makha-vahni*, is, m. sacrificial fire. — *Makha-valī*, f. a sacrificial altar. — *Makha-svāmin*, ī, m. 'lord of sacrifice,' N. of a commentator on the Drāhyāyana-sūtras; (also read *magha-svāmin*). — *Makha-han*, ā, m., Ved. 'killer of Makha,' an epithet of Agni; of Indra; of Rudra. — *Makhānsa-bhāj* ('*kha-an*'), k, k, k, receiving a share of the sacrifice; (k), m. a god. — *Makhāgni* ('*kha-ag*'), is, or *makhānala* ('*kha-an*'), as, m. sacrificial fire. — *Makhānna* ('*kha-an*'), am, n. 'sacrificial food,' the seed of *Euryloa Ferox*. — *Makhāpeta* ('*kha-ap*'), as, m., N. of a Rakshasa. — *Makhālaya* ('*kha-āl*'), as, m. a house or place for sacrifice. — *Makhāsuhrīd* ('*kha-as*'), t, m. 'enemy of [Daksha's] sacrifice,' an epithet of Siva.

*Makhasya*, Nom. P. A. *makhasyati*, -te, &c., Ved. to be cheerful or sprightly; to wish to sacrifice; to wish to grant riches; (Śāy.) to wish for wealth, wish for honour.

*Makhasyu*, us, us, u, cheerful, sprightly, merry, active, free; to wish to sacrifice; wishing for wealth, (Śāy. = *yajñam icchu*, *dhana-kāma*).

*Makhya*, a wrong form for *makha*.

**मग maga**, as, m. a magian, a priest of the sun; (*ās*), m. pl., N. of a country in Śākadvīpa inhabited chiefly by Brāhmins.

**मगध magadha**, as, m. the country of the Magadhas, South Behār; a family bard or minstrel who sings the praises of a chief's ancestry in his presence; (*ās*), m. pl. the people or the country of South Behār [cf. *māgadha*]; (*ā*), f. the town of the Magadhas; long pepper. — *Magadha-deśa*, as, m. the country of Magadha. — *Magadha-puri*, f. the city of Magadha. — *Magadha-pratishṭha*, as, ā, am, dwelling in Magadha. — *Magadha-lipi*, is, f. the writing of Magadha. — *Magadha-vaṅśa-ja*, as, ā, am, sprung from the race of Magadha. — *Magadheśvara* (°*dha-īś*), as, m. a king of the Magadhas; N. of Parān-tapa (Raghu-v. VI. 20); of Jarāśandha (one of the nine adversaries of Kṛiṣṇa). — *Magadhodbhava* (°*dha-ud*), as, ā, am, born in Magadha, growing in Magadha; (*ā*), f. long pepper.

**Magadhīya**, as, ā, am, relating to or coming from Magadha.

**Magadhya**, Nom. P. *magadhyaṭi*, &c., to surround; to serve, be a slave.

**मगन्द् maganda**, as, m. = *kusidin*, a usurer.

**मगल magala**, as, m., N. of a man.

**मगव magava**, (with Buddhists) a particular high number.

**मगस magasa**, ās, m. pl., N. of the warrior caste in Śākadvīpa.

**मगु magu** = *maga*, q. v.

**मगुन्दी magundī**, f., Ved., N. of a mythical being whose daughters are mentioned in Atharvaveda II. 14, 2.

**मग्न magna**. See under rt. *majj*, p. 729, col. 2.

**मघ magha**, am, n. (fr. rt. *magh*), a gift, donation, present, reward [cf. *kratvā-m*, *go-m*]; riches [cf. *asvā-m*, *tuvi-m*]; wealth, power, (in all the preceding senses Ved.); a kind of flower; (*as*), m. a particular drug or medicine, (in this sense also ā, f.); N. of one of the Dvīpas or divisions of the universe; of a country (Arrakan); pleasure; N. of the tenth or fifteenth Nakshatra (containing five stars figured by a house, apparently a, γ, ζ, η, ν Leonis; in this sense often *maghā*, pl.; cf. *nakshatra*; *Maghā*, like the other Nakshatras, is sometimes regarded as a wife of the moon); N. of the wife of Śiva; (*ā*, ī), f. a species of grain. — *Maghatti*, is, f. (fr. *magha* + *datti*; cf. *bhaga-ti*), Ved. the giving of wealth, distribution of treasures, the giving and receiving of presents; (*Sāy*. = *dhana-dāna*, *dhana-lābha*). — *Magha-deya*, am, n., Ved. the giving of presents. — *Magha-rava*, as, m., N. of a Nishāda. — *Magha-va*, as, m. = *magha-vaṅ*, a N. of Indra. — *Magha-vaṅ*, ān, āti, at, = *magha-vaṅ* below. — *Maghavat-ira*, am, n., Ved. liberality, munificence. — *Magha-vaṅ*, vā, ghoṇī, at (acc. sing. du. pl. m. *maghavānaṁ maghavānau maghonaṁ*, inst. *maghōṇā maghavabhyām maghavabhis*, dat. *maghone*, *maghavabhyām*, &c., see Gram. 155. c; the form *magha-vaṅ* above may be optionally used throughout), possessing gifts, rich, wealthy, distributing gifts (often as an epithet of the person who institutes a sacrifice and pays the priests), liberal, munificent; (*ān*), m. an epithet of Indra (especially in the post-Vedic literature; cf. *māhi-m*, *māgha-vata*, *māghavana*); epithet of the chariot of the Āsvins ('filled with treasures,' *Sāy*. = *dhana-vaṅ*); epithet of several gods; N. of a Vyāsa or arranger of the Purāṇas; of a Dānava; of the third Cakra-vartin in Bhārata; (*vānā*), m. du., Ved. epithet of the Āsvins, (*Sāy*. = *harir-lakṣaṇānavantau* or *dhana-vaṅtau*); (*oṅ*), f. epithet of Ushas, (*Sāy*. = *ghanavati*). — *Maghavan-nagara*, am, n. 'Indra's city,' N. of a town. — *Maghavan-mukta-kulīśa*, as, am, m. n. the thunderbolt hurled by Indra.

— *Magha-svāmin*, see *mākha-svāmin*. — *Maghā-trayodaśī*, f. the thirteenth day in the dark half of the month Bhādra. — *Maghā-trayodaśī-srāddha*, am, n. a ceremony on the above-mentioned day. — *Maghā-bhava*, as, m. or *maghā-bhū*, is, m. 'offspring of Maghā,' the planet Venus.

**मग्नीप्रस्थ maghnī-prastha**, as, m., N. of a town.

**मङ्क mark** [cf. rt. *vank*], cl. I. A. *mark*, *kate*, *mamanke*, *mankshyate*, *aman-kishṭa*, *markitum*, to go, move; to adorn.

*Manku*, us, us, u, Ved. shaking, vacillating, oscillating; (*dur-manku*, feeling no regret.)

**मङ्कयक mankapaka**, as, m., N. of a Rishi; of a Yaksha (also read *macakruka*).

**मङ्कि manki**, is, m., N. of a man (mentioned in the Mahā-bh. Śānti-p. 6589). — *Mankigita*, am, n. 'song of Manki,' N. of the fifteenth chapter of the Pārtha Itihāsa-samuccāya, containing episodes from the Mahā-bhārata.

**मङ्किल mankila**, as, m. a forest conflagration.

**मङ्कुर mankura**, as, m. = *mukura*, a mirror.

**मङ्कव्य manktavya**, *manktri*, *manktvā*. See p. 729, col. 2.

**मङ्कय mankshaya**, am, n. armour for the legs or thighs, greaves; [cf. *mankhuṇa*, *matkhuṇa*.]

**मङ्क mankshu**, ind. (= *makshu*, q. v.), immediately, directly, instantly, quickly; much, exceedingly; truly, really; (*us*), m., N. of a man [cf. *makshu*, *mānkshavya*].

**मङ्क mankh**. See rt. *makh*, p. 727, col. 3.

**मङ्क mankha**, as, m. = *magadha*, a royal bard or panegyrist; a mendicant of a particular order; N. of a man.

*Mankhaka*, as, m., N. of a man (in Rāja-taraṅgiṇī VIII. 3455).

**मङ्कना mankhanā**, f., N. of a woman (in Rāja-taraṅgiṇī VII. 105).

**मङ्कय mankhuṇa**, am, n. = *mankshaya* above.

**मङ्ग mang** [cf. rt. *mank*], cl. I. P. A. *mangati*, &c., to go, move.

**मङ्ग mangata**, as, am, m. n. the head of a boat; (*as*), m. a mast or side of a ship [cf. *manḍa*]; (*ās*), m. pl., N. of a country in Śākadvīpa inhabited chiefly by Brāhmins; [cf. *maga* and *mriga*.] *Mangini*, f. a boat, ship.

**मङ्गल mangala**, am, n. (said to be fr. rt. *mang*, Uṇādi-s. V. 70), happiness, felicity, good fortune, good luck, success, auspiciousness, prosperity, welfare, well-being, bliss, (in these and some other similar senses said to be also *as*, m.); anything regarded as auspicious or tending to a lucky issue, a good omen, an auspicious prayer, blessing, benediction, salutation; any auspicious or lucky object (as a dress, ornament, amulet, preservative); any happy or auspicious event (as a marriage &c.); a festival, festivity, rejoicing, solemnity, any solemn ceremony or religious service (as a thread-investiture &c.; cf. *kautilika-m*); any ancient custom; a good work; turmeric; N. of the capital of Udyāna; (*as*), m., N. of Agni; of the planet Mars; N. of a king belonging to the race of Manu; of a Buddha; of a poet; of a chief of the Cālukyās; (*ā*), f. a faithful wife; the white-flowering Dūrvā grass; the blue-flowering Dūrvā; a sort of Karaija; an epithet of Umā; of Dakṣhyāyanī (as worshipped in Gayā); of the mother of the fifth Arhat of the present Avāsarpīnī, (according to Pāṇ. IV. 1, 41, *mangala* may also have a fem. form in ī); (*as*, ā, am), lucky,

fortunate, prosperous, auspicious, propitious, faring well or happily; brave. — *Mangala-karāṇa*, am, n. 'luck-causing, success-effecting,' the act of reciting a prayer for success before the beginning of any enterprise. — *Mangala-kāraka*, as, ikā, am, or *mangala-kārin*, ī, īni, ī, causing welfare or prosperity. — *Mangala-kārya*, am, n. a festive occasion, solemnity (as a marriage &c.). — *Mangala-kūhāra-mīśra*, as, m., N. of a door-keeper in the Dhūrtanartaka by Sāma-rāja. — *Mangala-kṣhauva*, am, n. a linen cloth worn at festivals. — *Mangala-giri*, is, m. 'mountain of fortune,' N. of a mountain. — *Mangalagiri-māhātmya*, am, n., N. of a work. — *Mangala-graha*, as, m. an auspicious planet; a lucky star. — *Mangala-ghaṭa*, as, m. 'auspicious jar,' a pot full of water offered to the gods on festivals; N. of an elephant (Kathā-sarīt-s. LL. 160). — *Mangala-ṅaṅḍikā* or *mangala-ṅaṅḍī*, f., N. of a goddess, = Durgā (?). — *Mangala-śhāyā*, as, m. the tree Ficus Infectoria (= *plaksha*). — *Mangala-tūrya*, am, n. a musical instrument used at festivals; [cf. *mangalātodya*.] — *Mangala-devatā*, f. a tutelary deity; [cf. *brahma-m*.] — *Mangala-dhvani*, is, m. an auspicious sound. — *Mangala-pattra*, am, n. a leaf serving as an amulet. — *Mangala-pāṭhaka*, am, n. 'blessing-reciter,' a professional well-wisher or panegyrist, a bard, encomiast. — *Mangala-pāpā*, is, is, ī, having auspicious hands. — *Mangala-pātra*, am, n. an auspicious vessel, a vessel containing auspicious objects. — *Mangala-pura*, am, n. 'city of prosperity,' N. of a town; [cf. *mungala*.] — *Mangala-pushpa*, am, n. an auspicious flower. — *Mangalapushpa-maya*, as, ī, am, formed of auspicious flowers (as a garland). — *Mangala-pūjita*, as, ā, am, honoured with a sacrificial fee or offering. — *Mangala-pratīśara*, as, m. any auspicious string or cord [cf. *mangala-sūtra*], the cord of an amulet. — *Mangala-prāda*, as, ā, am, bestowing welfare or prosperity, auspicious; (*ā*), f. turmeric. — *Mangala-prastha*, as, m. 'auspicious-peak,' N. of a mountain. — *Mangala-mātra-bhūshaya*, as, ā, am, only adorned with turmeric or with the Mangala-sūtra, q. v. — *Mangala-vaśas*, as, n. a benedictory or congratulatory word, auspicious expression, wishing joy, benediction, congratulation. — *Mangala-vaṅ*, ān, āti, at, auspicious, happy, blessed; (*ati*), f., N. of a daughter of Tumburu. — *Mangala-vāda*, as, m. benediction, wishing joy, benedictory expression; N. of a Nyāya work by Hari-rāma Tarka-vāg-īśa on the effect of benedictions. — *Mangala-vādīn*, ī, īni, ī, pronouncing a benediction, wishing joy, expressing congratulations, felicitating. — *Mangala-vādyā*, am, n. a musical instrument played at festivals; [cf. *mangalātodya*.] — *Mangala-vāra*, as, m. 'Mars-day,' Tuesday. — *Mangala-vidhi*, is, m. any auspicious ceremony or festive rite; preparations for a festival. — *Mangala-vrīṣabhā*, as, m. an auspicious ox or one promising good luck. — *Mangala-sansana*, am, n. the act of wishing joy, uttering a benediction or congratulation. — *Mangala-sabda*, as, m. an auspicious word, expression of congratulation, word of good omen, felicitation. — *Mangala-sāman*, a, n. an auspicious Sāman. — *Mangala-sūtra*, am, n. the lucky thread, the marriage-string, (a string tied by the bridegroom round the neck of the bride and worn as long as the husband lives; in Upper India it is a string or piece of silk tied round the wrist and worn only during the marriage celebration). — *Mangala-snāna*, am, n. an auspicious ablution, any solemn ablution. — *Mangalākshata* (°*la-ak*), ās, m. pl. rice cast upon people by Brāhmins in bestowing a blessing at marriages &c. — *Mangalāguru* (°*la-ag*), u, n. a species of Algalochum. — *Mangalācāraṇa* (°*la-āc*), am, n. benediction, prayer for the success of anything, an auspicious introduction or form of words in praise of some deity &c. at the commencement of a written work or of any undertaking; pronouncing a blessing, wishing joy. — *Mangalācāra* (°*la-āc*), as, m. the repeating a prayer for success, wishing joy, pronouncing a blessing,

benediction, any auspicious ceremony or observance, pious usage. — *Mangalācāra-yukta*, *as, ā, am*, accompanied with a prayer for success or with good wishes, attended with benedictions or auspicious ceremonies. — *Mangalātoḍya* ('*la-āt*'), *am, n.* a drum beaten on festive occasions [cf. *mangala-tūrya*].

— *Mangalādeśa-vṛitta* ('*la-ād*'), *as, m.* a fortune-teller, professional panegyrist or well-wisher. — *Mangalāyana* ('*la-ay*'), *am, n.* an auspicious way, the way to happiness or prosperity; (*as, ā, am*), walking on the path of prosperity. — *Mangalārambha* ('*la-ār*'), *as, ā, am*, having auspicious commencements; (*as*), *m.* an epithet of Gaṇeśa. — *Mangalārtham* ('*la-ar*'), *ind.* for the sake of good fortune, for the sake of prosperity or happiness. — *Mangalārtha* ('*la-ar*'), *as, ā, am*, worthy of prosperity or happiness. — *Mangalālambhana* ('*la-āl*'), *am, n.* touching anything auspicious. — *Mangalālaya* ('*la-āl*'), *as, ā, am*, dwelling in prosperity. — *Mangalāvāṭa* ('*la-av*' or '*lā-va*'), *am, n.* N. of a place of pilgrimage mentioned in the *Kapila-saṃhitā*. — *Mangalāvāsa* ('*la-āv*'), *as, m.* 'auspicious dwelling', a temple. — *Mangalā-vrata*, *am, n.* 'the vow of Umā', N. of a chapter of the *Kāśī-khaṇḍa* of the *Skanda-Purāṇa*; (*as*), *m.* 'devoted to Umā', an epithet of Śiva. — *Mangalā-sāstra*, *am, n.* 'the book of Umā', N. of a work mentioned in the *Paramārtha-sāra* by *Abhinava-gupta*. — *Mangalāśh-ṭaka* ('*la-ash*'), eight lines of benediction pronounced for good luck by a *Brāhman* on a newly-wedded pair while a piece of silk is held between them. — *Mangalāhnikā* ('*la-ah*'), *am, n.* an auspicious ceremony performed daily, any daily religious rite for success. — *Mangalācēhu* ('*la-ic*'), *us, us, u*, wishing well, wishing joy, wishing prosperity or happiness. — *Mangalāsvara-tīrtha* ('*la-īś*'), *am, n.* 'Tīrtha of the lord of prosperity', N. of a sacred bathing-place mentioned in the *Revā-māhātmya* division of the *Śiva-Purāṇa*. — *Mangaloppeṣā* ('*la-up*'), *f.* the wish or desire for prosperity or happiness.

*Mangalika*, N. of the hymns of the eighteenth *Kāṇḍa* of the *Atharva-veda* (?).

*Mangalya*, *as, ā, am*, auspicious, fortunate, prosperous.

*Mangalya*, *as, ā, am*, auspicious, propitious, fortunate, lucky, happy, conferring happiness, prosperous; beautiful, pleasing, agreeable; pious, pure, holy; (*as*), *m., n.* of several plants, a sort of pulse or lentil; the sacred fig-tree, *Ficus Religiosa*; *Ægle Marmelos*; = *trāyamānā*; the cocoa-nut tree, *Feronia Elephantum*; a species of *Karanjā* (= *rīthā-karanjā*); = *jivaka*; N. of a *Nāga-rāja*; (*ā*), *f.* N. of several plants, a species of very fragrant sandal; a sort of *Agallochum* or *aloe wood*; *Anethum Sowa*, a sort of fennel; *Mimosa Suma* (= *samī*); = *adhah-pushpi*; = *priyargu*; = *śankha-pushpi*; = *māsha-parvī*; = *jivanti*, *rīdhi*, *harīdrā*; = *dārvā*; sweet flag, *Acorus Calamus*; a particular yellow pigment (= *roḍanā*); a particular perfume (= *cidā*); an epithet of *Durgā*; (*am*), *n.* water brought from various sacred places for the consecration of a king, &c.; sour curds; sandal-wood; a kind of *Agallochum*; gold; red lead. — *Mangalya-kusumā*, *f.* 'having auspicious blossoms', a species of plant (= *śankha-pushpi*). — *Mangalya-daṇḍa*, *as, m.* 'having an auspicious staff', N. of a man. — *Mangalya-nāmadheya*, *f.* 'having an auspicious name', a species of plant (= *jivanti*). — *Mangalya-vastu*, *u, n.* any auspicious object or fortunate matter.

*Mangalyaka*, *as, m.* a sort of pulse or lentil, *Cicer Lens*.

*मङ्गप mangusha*, *as, m.* N. of a man.

*मङ्ग mangh*, *cl. I. P. manghati*, &c., to adorn, decorate; *A. manghate*, &c., to go, move, move quickly; to begin moving, start; to begin; to blame; to cheat.

*मच्च mac* [cf. *rts. mañc*, *I. muç*, *muñc*], *cl. I. A. maçate*, *meçe*, *maçitum*, to

cheat; to be wicked; to boast; to be vain or proud; to pound, grind.

*मचकचातनी maçakācātani*, *f.* a species of plant (said to be = *paṭoli*); also read *meçakācātani*.

*मचक्रुक् macakruka*, *as, m., N.* of a *Yaksha* and of a sacred spot, guarded by him, near the entrance to *Kurukshetra*, (in *Mahā-bh. Vana-p. 5079* one edition has *mankapaka*.)

*मचर्चिका maçarcika*, *f.* (at the end of a comp.), excellence, anything excellent or good of its kind (e. g. *go-maçarcikā*, an excellent cow; cf. *ma-tillikā*).

*मच्चित्त maç-citta*. See p. 734, col. 1.

*मच्छ maçcha*, *as, m.* (corrupted fr. *malsya*), a fish.

*मज्ज majj*. See *nir-majj*, p. 498, col. 3.

*मज्जमुदार majjamudāra* = *مجمع دار maj-mū-dār*, a record-keeper, document-holder.

*मज्जिरक majjiraka*, *as, m., N.* of a man (*Gaṇa Sivadī to Pāp. IV. 1, 112*; cf. *mājiraka*).

*मज्ज majj* (in the *Dhātu-pāṭha* written *masj*), *cl. 6. P.* (ep. also *A.*) *majjati*, (-*te*), *mamajja* (2nd sing. *mamajjītha* or *mamanktha*), *mankshyati* (ep. also *majjīshyati*), *amānshīti* (ep. 2nd sing. *amajjis*; with particle *mā*, *majjis*), *manktum* or *majjitum*, to sink (in water), dive, bathe, be submerged or immersed; to dip one's self, plunge, bathe, throw one's self into water; to sink down, sink under, sink into (with loc. or acc., e. g. *tamo majjati*, he sinks into darkness, *Manu IV. 81*); to be drowned, perish in water, perish; to sink into misfortune, become ruined; to despond, be disheartened: *Caus. majjayati*, -*yitum*, *Aor. amamajjat*, to cause to sink (in water), immerse, submerge, dip, bathe, cause to plunge or dive, drown, deluge, cause to perish, overwhelm: *Desid. māmankshati*, *māmajjīshati*: *Intens. māmajjyate*, *māmankti*; [cf. *Lat. mergo*: *Lith. merktu*, 'maereo'; *mazgoju* = *Caus. majjayāmi*].

*Magna*, *as, ā, am*, plunged, dived, immersed; sunk, drowned; absorbed; (*as*), *m., N.* of a mountain.

*Manktavya*, *as, ā, am*, to be dived or immersed. *Manktri*, *tā, trī, tri*, one who dives or plunges, diving, plunging, bathing, performing ablutions; drowning.

*Manitvā* or *maktvā*, *ind.* (*Pāṇ. VI. 4, 32*), having sunk or dived; having plunged; having immersed one's self; being plunged.

*Majja*, *as, ā, am*, sinking, diving; [cf. *uda-m*]. *Majjat*, *an, anti* or *ati*, *at*, sinking, drowning, dipping, bathing.

*Majjan*, *ā, m.* (said to be fr. *rt. majj* above, according to some for an original *marjan*), the marrow of the bones and flesh; the pith or sap of plants; (in the later medical system) the element or essential ingredient [cf. *dhātu*] of the body which is produced from the bones and itself produces semen; [cf. *Old Germ. marag*; *Angl. Sax. mearg, merg*]. — *Majja-krit*, *t, n.* 'producing marrow', a bone. — *Majjan-vat*, *ān, atī, at*, *Ved. marrow*, (opposed to *a-majjaka*). — *Majja-samudbhava*, *am, n.* 'produced from the marrow', semen virile.

*Majjana*, *as, m.* 'the diver', N. of a kind of supernatural being; N. of one of Śiva's attendants; (*am*), *n.* the act of sinking or sinking under water, diving, immersion; dipping, bathing, ablution; perishing in water, drowning; deluging; = *majjan* above.

*Majjayitri*, *tā, trī, tri*, *Ved.* one who causes to sink or plunge.

*Majjala*, *as, m., N.* of one of Skanda's attendants, (also read *majjana*; cf. *majjana*.)

*Majjas*, *as, n.* = *majjan*, marrow.

*Majjā*, *f.* the marrow of the bones or flesh [cf. *nir-majjā*]; pith, sap, the sap of plants. — *Majjā-gata*, *as, ā, am*, seated in the marrow (as a disease). — *Majjā-ja*, *as, m.* a species of bdellium (= *bhūmija-guggulu*). — *Majjā-meha*, *as, m., N.* of a particular disease of the urinary organs. — *Majjā-*rasa**, *as, m.* 'marrow-secretion', semen virile. — *Majjā-sāra*, *am, n.* nutmeg.

*Majjāna*, *as, m.* = *majjala*, *cl. 2.*

*Majjīkā*, *f.* the female of the Indian crane.

*Majjūka*, *as, ā, am*, repeatedly or habitually diving (used in *Nirukta IX. 5.* to explain the word *maṇḍūka*).

*मज्जूषा majjūshā*, *f.* = *mañjūshā*.

*मज्जना majjanā*, *ind.* (inst. case of a form *majman*; cf. *mañhanā*), *Ved.* in one mass, together, collectively, in one body, generally; with or by strength, by might, by intensity (*Sāy.* = *balena*, according to *Naighaṇṭika II. 9. majmanā* = *bata*); [cf. *Lat. magmentum*.]

*मञ्च mañc*, *cl. I. A. mañcate*, &c., to cheat; to be wicked, &c. (= *rts. maç*, *I. muç*, *muñc*); to hold; to grow high or tall; to adore; to shine; to go, move.

*Mañca*, *as, m.* a stage or platform supported by columns, a scaffold or temporary structure erected for spectators on festive occasions; an elevated shed raised on bamboos in a field (where a watchman is stationed to protect the crop from cattle, birds, &c.); a bedstead, couch, bed, sofa; a chair; a seat of state, throne; a pulpit. — *Mañca-maṇḍapa*, *as, m.* a sort of temporary open shed standing upon bamboo posts; a platform erected for marriage ceremonies or other festive occasions.

*Mañcaka*, *as, am, m. n.* a stage, platform, temporary scaffold erected on a house; a couch, bed; any frame or stand; a kind of brazier or stand for holding fire; (*ikā*), *f.* = *āsandī*, a chair; a trough, tray. — *Mañcakāśraya* ('*ka-āś*'), *as, m.* 'bed-infesting', a bed-bug, house-bug. — *Mañcakāsura* ('*ka-as*'), *as, m.* N. of an Asura. — *Mañcakāsura-dumdubhi-vādha*, *as, m., N.* of a chapter of the *Kṛīḍā-khaṇḍa* of the *Gaṇeśa-Purāṇa*.

*Mañcayāyya*, *as, m., N.* of a brother of *Caṇḍa-pāçārya*.

*Mañcūkā* in *madana-mañcūkā*, *q. v.*

*मञ्ज maij* (connected with *rts. mārj*, *mrj*), *cl. 10. P. maijayati*, -*yitum*, to wipe, clean, cleanse, purify, wipe off; to sound.

*Mañjara*, *am, n.* a cluster of blossoms; a species of plant (= *tilaka*); a pearl; [cf. *deva-m*].

*Mañjari*, *is*, or *mañjari*, *f.* a cluster of blossoms; a compound pedicle or flower-stalk, a branching flower-stalk; a flower-bud; a shoot, sprout, sprig, stalk, (often at the end of titles of works, cf. *pradīpa-m*); N. of a work by *Bhaṭṭāçārya-çūḍāmañi* (abbreviated fr. the full title *Nyāya-siddhānta-mañjari*); a parallel line or row; a species of plant (= *tilaka*); N. of a metre, four times ००-०-०, ०००-०-०-०-०; of another consisting of four lines of 12, 8, 16, and 20 syllables; a pearl; a creeper; = *tuḷasi*, holy basil; [cf. *Gr. μάργαρον, μαργαρίτης*; *Lat. margarita*]. — *Mañjari-çāmara*, *am, n.* a fan-like sprout. — *Mañjari-namra*, *as, m.* 'bent down with clusters of flowers', the plant *Calamus Rotang*. — *Mañjari-piñjarita*, *as, ā, am*, having pearls and gold. — *Mañjari-prakāsa* or *nyāya-siddhānta-mañjari-prakāsa*, *as, m.* a commentary by *Bhāskara* or *Laugākṣhi Bhāskara* on the *Nyāya-siddhānta-mañjari* (an elementary treatise on the *Nyāya* system). — *Mañjari-sāra* or *nyāya-siddhānta-mañjari-sāra*, *am, n.* a commentary by *Yādava Vyāsa* on the *Nyāya-siddhānta-mañjari*.

*Mañjarikā*, *f.* = *mañjari* in *kaṭu-m*, *pushpa-m*; N. of a princess.

*Mañjarita*, *as, ā, am*, having clusters of flowers



female keeper of jewels. — *Maṇi-puñjī*, f. 'jewel-tailed,' having jewels &c. on the tail; [cf. *maṇi-bāla*.] — *Maṇi-pūra*, am, n. = *maṇi-pūra*. — *Maṇi-puṣhpaka*, as, m., N. of the conch-shell of Saha-deva (Bhagavad-gītā 1. 16). — *Maṇi-puṣhpavara* ('*pa-iś*'), as, m., N. of one of Siva's attendants. — *Maṇi-pūra*, am, n., N. of a town in Kalinga (situated on the sea-shore and the residence of Babhru-vāhana); the pit of the stomach or a mystical circle on the navel; (*as*), m. the navel; a sort of bodice (worn by women and richly adorned with jewels). — *Maṇipūra*, am, n., N. of a mystical circle on the navel. — *Maṇipūra-pati*, is, m., N. of king Babhru-vāhana. — *Maṇipūra-vibhedana*, am, n., N. of a jewel. — *Maṇipūreśvara* ('*ra-iś*'), as, m. = *maṇipūra-pati*; (also written *maṇipūreśvara*). — *Maṇi-pradhāna*, am, n., N. of the thirty-fourth chapter of the Sundara-kāṇḍa of the Rāmāyaṇa. — *Maṇi-pradīpa*, as, m. = *maṇi-dīpa*. — *Maṇi-prabhā*, f. 'jewel-splendor,' N. of a particular metre, the first line of which is — 0—0—0—0—0—, and the second, third, and fourth 0—0—0—0—0—; of a lake. — *Maṇi-praveka*, a most excellent jewel; [cf. *praveka*.] — *Maṇi-bandha*, as, m. the fastening or putting on of jewels; the wrist (as the place on which jewels are fastened); a kind of metre, four times — 0—0—0—0— [cf. *maṇi-madhya*]; N. of a mixed race. — *Maṇi-bandhana*, am, n. the fastening on of jewels, a string of pearls, an ornament of pearls; the part of a ring or bracelet where the jewels are set; the wrist or fore-arm from the wrist to the elbow. — *Maṇi-bāla*, as, ā, am, 'jewel-tailed' or having jewel-like lumps on the tail, (according to Mahī-dhara on Vajrasaneyi-saṃhitā XXIV. 3 = *maṇi-suddha-bāla* or *maṇi-varṇa-heṣa*). — *Maṇi-bija*, as, m. 'having jewel-like or pearl-like seeds,' the pomegranate tree. — *Maṇi-bhadra*, as, m., N. of a king of the Yakshas (the tutelary deity of travellers and merchants, probably another name for Kuvera); of a Jina or Jaina teacher (= *pūrva-yaksha*); of a brother of Kuvera; of a Sreshthin; [cf. *māni-bhadra*.] — *Maṇibhadra*, ās, m. pl., N. of a race (in Mahā-bh. Bhīṣma-p. 2099; also read *pāri-bhadra*). — *Maṇi-bhūmi*, is, f. a floor inlaid with precious stones; a mine of jewels; [cf. *kuṭṭīma*.] — *Maṇi-bhūmikā*, f. a floor inlaid with jewels; (according to a Scholiast *maṇibhūmikā-karman* = *leṭṭrima-putrikā-nirmāṇa*). — *Maṇi-mañjarī*, f. rows of jewels or pearls; a species of the Ati-dhṛiti metre, four times — 0—0—0—0—0—0—0—0—0—; — *Maṇi-maṇḍapa*, as, m. 'jewel-palace, crystal-palace,' N. of the residence of Śeṣha and of Nairṛita, the ruler of the south-west quarter. — *Maṇi-maṇḍita*, as, ā, am, set or studded with jewels or pearls. — *Maṇi-mat*, ān, atī, at, possessing or adorned with jewels, jewelled; (*ān*), m. the sun; N. of a Yaksha; of a servant of Siva; of a Rakshas; of a Nāga; of a king (who was Vṛitra in a former birth); of a mountain; of a place of pilgrimage; (*atī*), f., N. of a town of the Daityas; of a river. — *Maṇi-madhya*, am, n., N. of a metre, four times — 0—0—0—0—0—0—0—0—0—; — *Maṇi-mantha*, as, m., N. of a mountain; (*am*), n. = *māṇi-mantha*, rock-salt. — *Maṇi-maya*, as, ī, am, formed or consisting of jewels, set or studded with gems, jewelled. — *Maṇimaya-bhū*, is, f. a floor made of gems, a jewelled floor; (*uvas*), f. pl. jewelled floors. — *Maṇi-mahesa*, as, m., N. of a place of pilgrimage mentioned in Raghunātha's Rasika-ramaṇa. — *Maṇi-mūlā*, f. a string of jewels or pearls, necklace of precious stones; a circular impression left by a bite (especially in amorous dalliance); lustre, splendor, beauty; epithet of Lakshmi; a kind of metre, four times — 0—0—0—0—0—0—; — *Maṇi-miśra*, as, m., N. of the author of the Nyāya-ratna. — *Maṇi-muktā*, f., N. of a river. — *Maṇi-mekhala*, as, ā, am, girdled with

gems, surrounded by jewels. — *Maṇi-megha*, as, m., N. of a mountain. — *Maṇi-yashti*, is, m. f. a jewelled staff or stick. — *Maṇi-rata*, as, m., N. of a Buddhist teacher; (perhaps for *maṇi-ratha* or *mano-ratha*). — *Maṇi-ratna*, am, n. a jewel, gem, precious stone. — *Maṇiratna-maya*, as, ī, am, formed or consisting of jewels, jewelled. — *Maṇi-ratna-mālā*, f. 'garland of jewels,' N. of a philosophical treatise ascribed to Sankarācārya. — *Maṇi-ratna-vaṭ*, ān, atī, at, containing jewels, jewelled. — *Maṇi-ratha*, see *maṇi-rata*. — *Maṇi-rāga*, as, ā, am, 'jewel-coloured,' having the colour of a jewel; (*as*), m. 'jewel-colour,' the colour of jewels; a kind of metre, four times — 0—0—0—0—0—; (*am*), n. vermilion (= *hingu*). — *Maṇi-rāja*, as, m. 'jewel-king, jewel-chief,' (probably) a diamond [cf. *maṇindra*]. — *Maṇi-rāma*, as, m., N. of an author; of a commentator who lived in the beginning of this century. — *Maṇi-lingeśvara* ('*ga-iś*'), as, m., N. of one of the eight Vīta-rāgas. — *Maṇi-varman*, ā, m., N. of a merchant. — *Maṇi-vāla*, see *maṇi-bāla*. — *Maṇi-vāhana*, as, m. 'jewel-bearer,' an epithet of Kuśāmba (in Mahā-bh. Ādi-p. 2363). — *Maṇi-veśha*, as, m. a kind of jewel; an excellent jewel. — *Maṇi-vija*, am, n. a pomegranate. — *Maṇi-sankha-sarkara*, as, ā, am, having jewel-like shells and gravel. — *Maṇi-sara* = *maṇi-sara*. — *Maṇi-silā*, f. a jewelled slab. — *Maṇi-sringa*, as, m. (probably) N. of the sun. — *Maṇi-saṅga*, as, m. 'jewel-mountain,' N. of a mountain. — *Maṇi-syāma*, as, ā, am, dark-blue like a jewel, i. e. like a sapphire; (according to a Scholiast *maṇi* = *indranīla*). — *Maṇi-sara*, as, m. a string of pearls, an ornament of pearls, a necklace, (wrongly written *maṇi-sara*). — *Maṇi-sāra*, N. of a work. — *Maṇi-sūtra*, am, n. a string of pearls. — *Maṇi-sopāna*, am, n. steps or stairs set with jewels, a jewelled staircase; a staff or stick set with jewels (?). — *Maṇi-skandha*, as, m., N. of a snake-demon. — *Maṇi-stambha*, as, m. a post or column set with jewels, a jewelled post or pillar. — *Maṇi-sraj*, k, f. a garland of jewels. — *Maṇi-harmya*, am, n. a jewelled palace, crystal-palace; N. of a particular palace. — *Maṇindra* ('*ni-in*'), as, m. 'jewel-chief,' (probably) a diamond [cf. *maṇi-rāja*]. — *Maṇiśvara-tīrtha* ('*ni-iś*'), am, n., N. of a sacred bathing-place. — *Maṇy-āloka*, N. of a commentary by Jaya-deva Tarkalānkāra on part of the Tattva-tīntāmani, (also called *āloka*). — *Maṇyāloka-kapāṭakodhāra* ('*ka-ud*'), as, m. 'removing thorns from the Maṇy-āloka,' N. of a commentary on the Maṇy-āloka.

*Maṇika*, as, m. a jewel, gem, precious stone; (*as*, am), m. n. a water-jar or pitcher; (according to Sāy.) globular formations of flesh on an animal's shoulder; [cf. *māṇiḥya*.]

*Maṇita*, am, n. a murmuring sound, an inarticulate sound said to be uttered at cohabitation, murmur libidinosum.

*Maṇila*, as, ā, am, Ved. having fleshy excrescences (as on the dew-lap &c.).

*Maṇiva*, as, ā, am, in *a-maṇiva*, (perhaps) 'having no jewels' (opposed to *su-maṇi*, q. v.); (*as*), m., N. of a serpent-demon.

*Maṇicāka*, as, m. a king-fisher, halcyon; (*am*), n. a particular jewel, the moon-stone (probably a sort of crystal; cf. *āndra-kānta*).

*Maṇiya*, Nom. A. *maṇiyate*, &c., to become a jewel.

*Maṇivāka*, am, n. a flower.

**मण** *maṇa* (fr. Arabic *من*), a particular measure of grain by weight = 40 ser, mentioned by Hindū writers as used by the Turuskas or Muhamadans, a 'maund.'

**मणज** *maṇaj* (fr. Arabic *منع*), N. of the seventh Yoga (in astronomy).

**मणि** *maṇi*. See p. 730, col. 2.

**मणित्थ** *maṇittha*, as, m., N. of an astro-nomer.

**मणपि** *maṇṭapī*, f. a species of pot-herb (= *kshudropadakī*).

**मणित्** *maṇṭi*, is, m., N. of a man; (probably wrongly for *māṇṭi*).

**मणह** *maṇṭh*, cl. 1. A. *maṇṭhate*, &c., to desire eagerly, long for; to remember with regret, to meditate sorrowfully, grieve for.

**मणह** *maṇṭha*, as, m. a sort of baked sweetmeat.

**मणहक** *maṇṭhaka*, a particular musical air; [cf. *prati-maṇḍaka*.]

**मण्ड** *maṇḍ* (connected with rts. 2. *mad*, *maṇḍitum*, to adorn one's self; cl. 1. A. *maṇḍate*, &c., to clothe, dress; to surround, encompass; to divide, distribute; cl. 10. P. (ep. also A.) *maṇḍayati* (-*te*), -*yitum*, to adorn; to rejoice, exhilarate; [cf. Lat. *mund-u-s*, *mund-are*].

*Maṇḍa*, as, am, m. n. (in Uṇādi-s. I. 113. said to be fr. rt. *man*), that part of any fluid which rises and collects on the surface in the process of fermentation or while boiling; the scum or thick oily matter which forms on the surface of any liquor or liquid; the thick part of milk, cream, (*dadhi-ja maṇḍa*, sour cream; cf. *dadhi-m*); the spirituous part of wine, &c.; the scum of boiled rice (or any grain); skimmings, scum, foam or froth in general; barm, ferment; gruel; the best part of anything, essence, pith (= *sāra*); the head; (*as*), m. ornament, decoration; the castor-oil tree, Ricinus Communis [cf. *amaṇḍa*]; a particular species of pot-herb; a frog [cf. *maṇḍūka*]; (*ā*), f. the emblemy myrobalan tree (= *āmalakī*); spirituous or vinous liquor, brandy; (*am*), n. (Ved.) an ear (? connected with *manga*). — *Maṇḍa-karna*, as, m., N. of a man; [cf. *maṇḍakarṇi*]. — *Maṇḍa-śtra*, as, m., N. of a man; (*ās*), m. pl. the family of Maṇḍa-śtra. — *Maṇḍa-pa*, as, ā, am, drinking the scum of boiled rice or of any liquor, sipping cream, &c.; (*as*, am), m. n. an open hall or temporary shed erected on festive occasions, (in this sense probably fr. *maṇḍa*, an ornament, + 3. *pā*); a temple or building consecrated to a deity; a pavilion, shed, tent; an arbour, bower; (*as*), m., N. of a man; (*ā*), f. a sort of pulse or leguminous plant (= *nishpāvi*). — *Maṇḍapa-khe-ṭra*, am, n., N. of a particular sacred district. — *Maṇḍapa-pratishṭhā*, f. the consecration of a temple. — *Maṇḍa-maya*, as, ī, am, made of cream or from the scum of any liquid. — *Maṇḍa-hāra*, as, m. a distiller of spirits, &c. — *Maṇḍōdaka* ('*da-ud*'), am, n. barm, yeast; the decorating of walls, floors, &c. on festive occasions; = *śitta-rāga*, mental excitement; (according to some) = *śitra-rāga*, variegated colour.

*Maṇḍaka*, as, ikā, am, a sort of thick gruel made of rice &c., (at the end of a comp., e.g. *priya-maṇḍaka*, fond of this dish); (*as*), m. a sort of pastry or baked flour; a particular musical air [cf. *maṇṭhaka*]; (*ās*), m. pl., N. of a people, (also read *mandaka*; cf. *maṇḍika*).

*Maṇḍana*, as, ā, am, adorning, dressing out, decorating; fond of ornament; (*as*), m., N. of a man, = *maṇḍana-miśra* below; (*am*), n. the act of adorning or decorating, bedecking one's self, decoration, jewels, trinkets, (*maṇḍanaṇa* *kurate*, she adorns herself); ornament, embellishment; N. of a work. — *Maṇḍana-kavi*, is, m., N. of a Pandit. — *Maṇḍana-miśra*, as, m., N. of a philosopher (also called Suresvarācārya and Viśva-rūpācārya). — *Maṇḍanārha* ('*na-ar*'), as, ā, am, worthy of ornaments.

*Maṇḍanaka* in *mukha-m*, q. v.

*Maṇḍapika*, as, m. or *maṇḍapikā*, f. (fr. *maṇḍa-pa* above), a little pavilion; a small shed, shop.

*Maṇḍayanta*, as, m. an ornament; an actor; an assembly of women; food; (ī), f. a woman.

*Maṇḍika*, ās, m. pl., N. of a people; (also read *suṇḍika*).

*Maṇḍita*, *as*, *ā*, *am*, adorned, ornamented, decorated; (*as*), *m.* (with Jains) N. of one of the eleven Gaṇādhīpas; a Vāsishṭha. — *Maṇḍita-putra*, *as*, *m.* = *maṇḍita*, N. of one of the eleven Gaṇādhīpas.

**मण्डप** *maṇḍa-pa*. See under *maṇḍa*, p. 731, col. 3.

**मण्डपूल** *maṇḍapūla*, boots with legs, high boots, jack-boots.

**मण्डरीक** *maṇḍarīka*, *f.* a sort of cricket; [cf. *māṇḍarīka*.]

**मण्डल** *maṇḍala*, *as*, *ā*, *am* (said to be fr. rt. *maṇḍ*), round; (*as*), *m.* a circular array of troops, an army drawn up in a circle; a species of snake; a dog; (*am*), *n.* a disk (especially the disk of the sun or moon); anything round (e. g. *ādarsa-maṇḍalam*, a mirror; *cāpa-maṇḍalam*, the circular bend of a strung bow); a circle, globe, ball, orb, wheel, circumference, ring, (said to be also *as*, *m.*); the path or orbit of a heavenly body; a great circle (in astronomy); the visible horizon; a halo round the sun or moon; any circular figure or diagram; a sort of mystical diagram formed in summoning a divinity, &c.; a circular bandage (in surgery); a round mark (as a mark caused by a finger-nail, &c.); a particular attitude or position of the feet in shooting; a district, arrondissement, territory, province (sometimes at the end of modern names as in Coro-mandal, the whole circle of territory over which one of the twelve emperors termed Cakra-vartins was supposed to have reigned in ancient times); a surrounding district or territory, the circle of a king's near and distant neighbours (with whom he must maintain political and diplomatic relations; four or six or ten or even twelve such neighbouring princes are enumerated); a multitude, assemblage, group, troop, collection, band, whole body, association, society, company, heap; a division of the Rīg-veda, (the whole Saṃhitā of the Śākala school, which is the only extant Śākhā or recension of the Rīg-veda, is divided into 12 Maṇḍalas, and these into 85 Anuvākas or sections, and these again into 1017, or with the eleven additional hymns, into 1028 Sūktas or hymns, which again are divided into 10,417 Rīcs or verses, and these into 153,826 Padas or words; the other method of division is into Aṣṭakas, Adhyāyas, Vargas, Rīcs, and Padas; cf. *varga*); a sort of cutaneous eruption or leprosy with circular spots, (in this sense also *n. pl.*); a sugar-ball, sweetmeat; a sort of perfume (= *vyāghra-nakha*); a particular oblation or sacrifice; (*ī*), *f.* a circle, &c.; an assemblage, company, corporate body, church, multitude, crowd; walking round, whirling, circular motion; a nest; bent grass, Panicum Dactylon (see *dūrva*). — *Maṇḍala-kārmuka*, *as*, *ā*, *am*, having a circular bow or whose bow is bent; [cf. *maṇḍali-kṛta*.] — *Maṇḍala-cilna*, *am*, *n.* the sign or mark of a circle. — *Maṇḍala-nṛitya*, *am*, *n.* a circular dance (especially a dance like that said to have been danced by the Gopis round Kṛishṇa and his mistress Rādhā; also read *maṇḍali-nṛitya*). — *Maṇḍala-nyāsa*, *am*, *n.* the putting down or drawing a circle; *maṇḍala-nyāsaṃ kṛi*, to describe a circle. — *Maṇḍala-patrickā*, *f.* a red-flowering Punarnavā. — *Maṇḍala-puśhaka*, *as*, *m.* a species of insect. — *Maṇḍala-brāhmaṇya*, *am*, *n.* N. of an Upanishad. — *Maṇḍala-bhāga*, *as*, *m.* part of a circle. — *Maṇḍala-vaṭa*, *as*, *m.* an Indian fig-tree forming a circle; [cf. *maṇḍalin*.] — *Maṇḍala-varṭin*, *ī*, *m.* the governor of a province, ruler of a small kingdom; [cf. *cakra-varṭin*.] — *Maṇḍala-varsha*, *am*, *n.* (probably) general rain extending over a whole country, lasting rain. — *Maṇḍala-sas*, *ind.* by circles, in circles, in rings. — *Maṇḍalāgra* (*la-ag*), *as*, *ā*, *am*, round-pointed, having a round point or end; (*as*), *m.* a bent or rounded sword, a scimitar, sabre; (*am*), *n.* scil. *śastra*, a surgeon's circular knife. — *Maṇḍalādhipa* or *maṇḍalādhipā* (*ia-adh*), *as*, *m.* the lord of a district, ruler or

governor of a province, king of a country, a monarch, emperor. — *Maṇḍali-karāna*, *am*, *n.* the act of making round, rounding, gathering in a ball or circle, coiling, &c. — *Maṇḍali-kṛi*, *cl.* 8. P. -*karoti*, -*kartum*, to make round, form into a circle or ball, form into a ring, coil. — *Maṇḍali-kṛta*, *as*, *ā*, *am*, formed into a circle, made circular, rounded, curved, tense, bent (as a bow). — *Maṇḍali-nṛitya* = *maṇḍala-nṛitya*, *q. v.* — *Maṇḍali-bhū*, *cl.* 1. P. -*bhāvati*, -*bhavitum*, to become round, to form a circle. — *Maṇḍali-bhūta*, *as*, *ā*, *am*, become round, become circular or rounded, curved, bent (as a bow). — *Maṇḍaleśa* (*la-īśa*) or *maṇḍaleśvara* (*la-īś*), *as*, *m.* the lord of a district, ruler or governor of a province. — *Maṇḍaleśa-tva*, *am*, *n.* rulership of a province, governorship. — *Maṇḍalottama* (*la-ut*), *am*, *n.* the best or most excellent empire, principal kingdom.

*Maṇḍalaka*, *am*, *n.* a disk; a circle; a district, province; a cutaneous disease, white leprosy with round spots; a circular array of troops; a group; a mirror; (*as*), *m.* a dog. — *Maṇḍalaka-rājan*, *ā*, *m.* the king of a small district or province.

*Maṇḍalaya*, *Nom.* P. *maṇḍalayati*, &c., to make round or circular.

*Maṇḍalāya*, *Nom.* A. *maṇḍalāyate*, -*yitum*, to become a circle, form one's self into a circle or ring, coil one's self.

*Maṇḍalāyamāna*, *as*, *ā*, *am*, becoming circular, forming one's self into a circle or ring, coiling one's self.

*Maṇḍalāyita*, *as*, *ā*, *am*, formed into a circle or ring; round, circular, = *varṭula*?; (*am*), *n.* a ball, globe.

*Maṇḍalita*, *as*, *ā*, *am*, made round or circular, (*pari-maṇḍalita*, rounded, whirled round.) — *Maṇḍalita-hasta-kāṇḍa*, *as*, *m.* having a trunk formed in rings or circles (said of an elephant).

*Maṇḍalin*, *ī*, *inī*, *i*, forming a circle or ring, made up into a coil or ball; possessing or ruling a country; (*ī*), *m.* 'marked with round spots', a particular kind of snake (= *go-nāsa*); 'ringed', any snake; the ruler of a district or province; a pole-cat; a cat; a dog; the Indian fig-tree [cf. *maṇḍala-vaṭa*]; the sun.

**मण्डित** *maṇḍita*. See col. 1.

**मण्डु** *maṇḍu*, *us*, *m.*, N. of a Ṛishi; [cf. *māṇḍavya*.]

*Maṇḍuka* in *panka-m*, *q. v.*

**मण्डुक** *maṇḍuka*, *as*, *m.* (said to be fr. rt. *maṇḍ*), a frog; N. of a particular breed of horses; the plant *Calosanthus Indica*; N. of a Ṛishi; of a Nāga; (according to some) = *gāḍha-tejas*?; (*ā*), *f.* the plant *Rubia Munjista*, = *manjishṭhā*?; (*ī*), *f.* a female frog; N. of several plants (= *maṇḍuka-parṇi*); Hydrocotyle Asiatica; Polanisia Icosandra; Clerodendrum Siphonanthus; a particular shrub (commonly called *Khulakuḍi*); a wanton woman; (*am*), *n.* a kind of coitus; (if *maṇḍuka* occurs at the end of an adj. comp. the fem. ends in *ā*). — *Maṇḍuka-kula*, *am*, *n.* a collection or assemblage of frogs. — *Maṇḍuka-gati-lōlasa*, *as*, *ā*, *am*, ardently desiring the gait of a frog. — *Maṇḍuka-parṇa*, *as*, *m.*, N. of several plants, *Calosanthus Indica*, = *kapitana*; (*ī*), *f.* *Rubia Munjista*; Clerodendrum Siphonanthus; Polanisia Icosandra; Hydrocotyle Asiatica; a particular shrub (commonly called *Khulakuḍi*). — *Maṇḍukaparṇikā*, *f.* = *maṇḍuka-parṇi*. — *Maṇḍuka-pluti*, *is*, *f.* 'frog-leap', the passing over or skipping of several Sūtras and supplying from a previous Sūtra (in grammar). — *Maṇḍuka-mātri*, *tā*, *f.* 'the mother of frogs', the plant Clerodendrum Siphonanthus. — *Maṇḍuka-yoga*, *as*, *m.* a particular kind of abstract meditation in which an ascetic sits motionless like a frog. — *Maṇḍukayoga-niyata*, *as*, *ā*, *am*, intent upon the frog-meditation. — *Maṇḍukayoga-sayana*, *am*, *n.* lying like a frog in deep meditation. — *Maṇḍukā-sāyin*, *ī*, *inī*, *i*, lying like a frog. — *Maṇḍuka-sarasa*, *am*, *n.* a frog-pond, pond

full of frogs [cf. Pāṇ. V. 4, 94]. — *Maṇḍūkānurvṛitti* (*ka-an*), *is*, *f.* 'frog-course', skipping over or omitting at intervals; [cf. *maṇḍuka-pluti*.]

**मण्डूर** *maṇḍūra*, *am*, *n.* rust of iron, scoria, dross. — *Maṇḍūra-dhānikī*, *f.*, Ved. a particular abusive and indelicate expression.

**मत्** *mat* or *mad*, *abl.* of 3. *ma*, *q. v.* (serving for the base of the singular number of the first personal pronoun at the beginning of compounds, the proper form in these cases being *mad*, see I. *mad*). — *Mat-kṛta*, *mat-para*, &c. See under I. *mad*, p. 734, col. 1.

**मत** *mata*. See p. 740, col. 3.

**मतङ्ग** *matanga*, *as*, *m.* (according to some fr. *matam + ga*, going wilfully), an elephant; a cloud; N. of a Muni (mentioned in Mahā-bh. Ādi-p. 2925, &c.); of a Dānava; (*ās*), *m. pl.* the family of this Muni. — *Matanga-ja*, *as*, *m.* an elephant. — *Matanga-tva*, *am*, *n.* the being an elephant. — *Matanga-tīrtha*, *am*, *n.*, N. of a sacred bathing-place (mentioned in the Śiva-Purāṇa). — *Matanga-deva*, *as*, *m.*, N. of a fabulous being. — *Matangapura*, *am*, *n.*, N. of a town. — *Matanga-vāpi*, *f.*, N. of a sacred tank. — *Matanga-hataka*, *as*, *m.*, N. of a man.

*Matanginī*, *f.*, N. of a daughter of Mandara.

**मतल्लिका** *matallikā*, *f.* (at the end of a *cōpka*, anything excellent of its kind [cf. *ma-car-ēka*, *go-m*]); a particular metre, four times उ-उ-उ-उ.

*Matalli*, *f.* = *matallikā*, anything excellent of its kind.

**मत्स्र** *matsra*, *e*, *n. du.*, Ved., N. of certain internal organs of the body, (perhaps) the kidneys; (according to Mahā-dhara on Vājasaneyi-saṃhitā XIX. 85) = *hrīdayobhaya-pārsva-sthe asṭhinī*, two bones situated on either side of the heart.

**मति** *matī*. See p. 740, col. 3.

**मतिनार** *matināra*, *as*, *m.*, N. of a king.

**मतिल** *matila*, *as*, *m.*, N. of a king.

**मतीकृ** *matī-kṛi*. See below.

**मनुष** *matuṣa*, *as*, *m.* (fr. rt. *man*), an intelligent person (= *medhāvīn*).

**मतुल** *matula*, (with Buddhists) a particular high number.

**मत्क** 1. *matka*, *as*, *m.* (for 2. see p. 734, col. 1), a bug, = *matkuṣa* below.

*Matkuṣa*, *as*, *m.* a bug; a flea; a beardless man; an elephant without tusks; a small elephant; a buffalo; a cocoa-nut; (*ā*), *f.* pudendum (of a young girl, = *ajāta-loma-bhaga*); N. of a river; (*am*), *n.* armour for the thighs or legs, greaves (= *janghā-trāṇa*; cf. *mankṣhaṇa*). — *Matkuṣāri* (*ṇa-ari*), *is*, *m.* 'bug-enemy', hemp.

*Matkuṣikā* or *matkulikā*, *f.*, N. of one of the Mātris attending on Skanda.

**मत्त** *matta*, *matta-kāla*, *matta-gāminī*, *matta-dantīn*, &c. See p. 734, col. 2.

**मत्य** 1. *matya*, *am*, *n.* (for 2. see p. 741), a harrow, roller; a club (perhaps with teeth, Ved.); harrowing, rolling, making even or level; [cf. *madī*.]

*Matī-kṛi*, *cl.* 8. P. -*karoti*, -*kartum*, to harrow, roll, make even by rolling.

**मत्स** *matsa*, *as*, *m.* (fr. rt. 2. *mad*, to rejoice), = *matsya*, a fish ('the gay one'); the king of the Matsyas, (also read *matsya*, *q. v.*); (*ī*), *f.* = *matsyā*, p. 733, col. 1. — *Matsa-gaṇṭa*, *as*, *m.* a kind of fish-sauce (= *vyanjana-viśeṣa*; perhaps for *matsa-gaṇṭa*, cf. *matsya-gaṇṭa*).

*Matsara*, *as*, *ā*, *am* (according to Uṇādi-s. III. 73. fr. rt. 2. *mad*; according to others fr. *mat +*

*sri*), exhilarating, intoxicating (Ved.; according to Śāy. = *tripti-kara*, *tripti-hetu*, satisfying); envious, grudging, jealous, hostile; selfish, self-interested; insatiate, greedy, covetous; niggardly; wicked; (*as*), m. the exhilarater, i. e. Soma; envy, jealousy, enmity, hostility; greediness after, selfish eagerness for or addiction to (with loc.); anger, passion; (*as, ā*), m. f. a gnat, mosquito (usually fem.). — *Matsara-vat, ān, atī, at*, Ved. = *matsara*, exhilarating, intoxicating, (according to Śāy. on Rig-veda IX. 97, 32 = *mudakara-rasa-yukta*, having intoxicating juice.)

*Matsarin, ī, inī, ī*, = *matsara*, exhilarating, intoxicating (Ved., Śāy. = *madayitri*); envious, jealous, grudging; greedy after, selfishly eager for or addicted to (with loc.); wicked, depraved, bad. — *Matsarintama, as, ā, am*, Ved. very exhilarating, very intoxicating (Śāy. = *atisayena madayitri* or *mada-karin*).

*Matsya, as, m.* a fish ('the gay one'); a particular species of fish (probably the Saphari); (in astronomy) the figure of a fish (= *timi*, q. v.); a king of the Matsyas (also called Matsa; cf. Mahā-bh. Virāṭa-p. 16, 18, 145, Ādi-p. 2393, 2396, where the name is applied to Virāṭa as having been found by fishermen, along with his sister Matsyā or Satyavati, in the body of the Apsaras Adrikā, metamorphosed into a fish); N. of a pupil of Deva-mitra Śākalya, (also read *vātsya*); a particular luminous appearance; (*au*), m. du. the twelfth sign of the zodiac or Pisces (figured by two fish); (*ās*), m. pl., N. of a people and country (mentioned in Manu II. 19, as forming part of the district called Brahmarshi), the country of Virāṭa; (*syā* or *si*), f., N. of the sister of king Virāṭa; [cf. Hib. *meas*, 'a fish'; *measach*, 'fishy.'] — *Matsya-karaṇḍikā, f.* a fish-basket, any hamper or receptacle for fish. — *Matsya-kūrmādy-avatārīn* ('*ma-ād*'), ī, m. 'descending (and becoming incarnate) as a fish, tortoise, &c.', an epithet of Vishṇu. — *Matsya-gandha, as, ā, am*, having the smell of fish; (*ās*), m. pl., N. of a race; (*ā*), f. epithet of Satya-vatī (mother of Vyāsa, also called Mīna-gandhā; see *matsya* above); a species of aquatic plant (= *lāngali, jala-pīppalī*). — *Matsya-gaṇṭha, as, m.* a kind of fish-sauce or dish of fish; [cf. *matsya-gaṇṭha*.] — *Matsya-ghāta, as, m.* the killing of fish, i. e. the occupation of a fisherman. — *Matsya-ghātin, ī, m.* 'fish-killer,' a fisherman. — *Matsya-jala, am, n.* a fishing net. — *Matsya-jivat, an, or matsya-jivīn, ī, m.* living by fish, i. e. living by catching fish, a fisherman; [cf. *matsyopajivīn*.] — *Matsya-deśa, as, m.* 'the country Matsya,' N. of a country mentioned in the Ratnakosha; [cf. *matsya*.] — *Matsya-dvādasī* or *matsya-dvādasikā, f., N.* of the twelfth day in one of the halves of the month Mārgaśirṣa. — *Matsya-dvīpa, as, m.* 'fish-island,' N. of a Dvīpa. — *Matsya-dhānī, f.* 'fish-holder,' a fish-basket, a small basket used by fishermen, (also sometimes, but less accurately, applied to a kind of snare of reeds or grass which is left in the water and entangles the fish that swim with the current.) — *Matsya-dhvaja, as, m.* a fish-shaped standard; N. of a mountain in Kāma-rūpa. — *Matsya-nātha, as, m.* 'fish-lord,' N. of a man (= *matsyendra*, q. v.). — *Matsya-nārī, f.* 'fish-woman, half fish, half woman,' epithet of Satya-vatī. — *Matsya-nāsaka* or *matsya-nāsana, as, m.* 'fish-destroyer,' a sea-eagle, ospray. — *Matsya-pittā, f.* 'fish-bile,' a species of medicinal plant (= *kaṭu-rohīṇī*; cf. *matsya-vinnā*). — *Matsya-purāṇa, am, n.* 'fish-Purāṇa,' N. of one of the eighteen Purāṇas, so called as communicated by Vishṇu in the form of a fish to the seventh Manu, sometimes called Vaivasvata; [cf. *matsyavatāra*.] — *Matsya-prādurbhāva, as, m.* 'fish-manifestation,' N. of the thirty-sixth chapter of the Narasiṅha-Purāṇa; [cf. *matsyavatāra*.] — *Matsya-bandha, as, m.* a fisherman. — *Matsya-bandhana, am, n.* a fish-hook, angle; (*ā*), f. a fish-basket. — *Matsya-bandhin, ī, m.* 'fish-catching,' an angler, fisherman; (*inī*), f. a fish-basket (various reading for *matsya-bandhanī*).

— *Matsya-mādhava, am, n., N.* of a Tirtha. — *Matsya-ranka* or *matsya-ranga* or *matsya-rangaka, as, m.* a halcyon, king-fisher. — *Matsya-rāja, as, m.* 'fish-king,' the fish Cyprinus Rohita; the king of the Matsyas. — *Matsya-vid, t, t, t,* knowing fish, an ichthyologist. — *Matsya-vinnā, f.* a plant (= *kaṭukā*). — *Matsya-vedhana, am, ī, n.* f. 'fish-piercing,' a fish-hook, angle; (*ī*), f. a cormorant. — *Matsya-sagandhin, ī, inī, ī,* having a fishy smell. — *Matsya-sarghāta, as, m.* a multitude of fish, a shoal of young fry or small fish. — *Matsya-santānika, as, m.* a particular dish of fish (eaten with condiments and oil). — *Matsya-sūkta, am, n., N.* of a work mentioned in Kṛishṇānanda's Tantra-sāra. — *Matsya-han, ā, m.* Ved. 'fish-killer,' a fisherman. — *Matsyākshaka* ('*ya-ak*'), *as, m.* or *matsyākshakā* or *matsyākshī, f.* 'fish-eyed (?)', N. of a species of Soma plant; (according to some *matsyākshī* and *matsyākshikā* = *ganḍa-dūrvā*, according to others *matsyākshī* = *hīlamočikā*, Hingcha Repens; *matsyākshī* is sometimes read *matsyāngī*). — *Matsyād* ('*ya-ad*'), *t, t, t,* or *matsyāda* ('*ya-āda*'), *as, ā, am*, 'fish-eating,' feeding on fish. — *Matsyādānī, f.* = *jala-pīppalī*, a particular plant. — *Matsyāvātura* ('*ya-av*'), *as, m.* 'fish-descent,' N. of the first of the ten incarnations or manifestations of Vishṇu (during the reign of the seventh Manu, the whole earth, which had become corrupt, was destroyed by a flood, and all living beings perished, except the pious Manu himself, and the seven Ṛishis, who were preserved by the help of Vishṇu in the form of a fish, after having been directed by him to enter a large ship with the seeds of all existing things; while the ship floated, fastened to the fish, Manu entered into conversation with him, and his questions, with the replies of Vishṇu, form the substance of the Matsya-Purāṇa, q. v.; in the Vana-parvan of the Mahā-bhārata, I. 12746-12804, the fish is represented as an incarnation of Brahmā); N. of a division of the Khaṇḍa-prāśasti, ascribed to Hanumat, treating of the ten manifestations of Vishṇu. — *Matsyāvātara-kathana, am, n.* 'the tale or narration of the fish-descent,' N. of the thirty-seventh chapter of the Uttara-khaṇḍa of the Padma-Purāṇa. — *Matsyāsana* ('*ya-as*'), *as, m.* 'feeding on fishes,' a halcyon, king-fisher. — *Matsyāsura* ('*ya-as*'), *as, m.* 'fish-Asura,' N. of an Asura. — *Matsyāsura-saila-vadha, as, m., N.* of the ninety-second chapter of the Kṛiḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Matsyendra* ('*ya-in*'), *as, m., N.* of a teacher of the Haṭha-vidyā. — *Matsyēsvara-tirtha* ('*ya-is*'), *am, n., N.* of a Tirtha. — *Matsyodarīn* ('*ya-ud*'), *ī, m., N.* of Matsya or Virāṭa as the brother of Matsyodarī. — *Matsyodarī* ('*ya-ud*'), *f.* a N. of Matsyā or Satya-vatī, who with her brother Matsya was found in the body of the Apsaras Adrikā metamorphosed into a fish, (also read *matsodarī*); N. of a sacred bathing-place in Benares. — *Matsyodarīya, as, ā, am*, relating to the belly of a fish; (*as*), m. 'son of Satya-vatī or Matsyodarī,' an epithet of Vyāsa. — *Matsyopajivīn* ('*ya-up*'), *ī, m.* 'living by fish,' a fisherman; [cf. *matsya-jivat*.] — *Matsyaka, as, m.* a little fish.

मत्सर matsara. See p. 732, col. 3.

मत्स्य matsya. See col. 1.

मत्स्यखंडिका matsyaṅḍikā or matsyaṅḍī, f. (corrupted fr. *madhu-syaṅḍī*?), granulated sugar, coarse or unrefined sugar.

मथ् 1. *math* (or *manth*, q. v.), cl. 1. 9. P. (ep. also A.) *mathati* (Ved. *mathāyati*), *manthati*, *mathnāti* (-te), *mamantha* or less usually *mamātha* (2nd sing. *mamanthītha*, 3rd du. *mamanthathus* or less usually *mamathathus*, 3rd pl. *mamanthathus* or *mamathus*, Ved. *methus*, *methire*), *manthīshyati* or *mathīshyati*, *amanthīthi* (Ved. *mathīthi*), Inf. *manthitum* or *mathitum*, to rub together (Ved.); to stir, stir up, excite (in Ved. with *agnim*, to excite fire by rubbing two pieces of wood together); to stir or whirl round, shake to-

gether, shake, agitate; to churn, produce by churning (sometimes with two acc., e. g. *sudhām kshirā-nidhim mathnāti*, he churns nectar out of the ocean of milk); to agitate, confuse; to crush, grind, pinch; to grind down, oppress, afflict, distress, trouble; to destroy, kill, annihilate, hurt; to tear off, dislocate, disjoint: Pass. *mathyate* (ep. also -*ī*), to be stirred up or churned, &c.: Caus. *manthayati* or less usually *māthayati*, -*yitum*, to cause to be stirred up or churned, &c.: Desid. *mīmanthīshati*, *mīmanthīshati*: Intens. *nāmāthayate*, *māmāntī*, *māmānthīti*, Impf. 3rd sing. *amāman*; [cf. Gr. *μαros, mareōs, μαρθάω, μούσo, μούσo, Ππο-μυθ-εῖ-σ=pra-mantha-s*, q. v.; Lat. *ment-ula*; Slav. *met-ež*, 'tumult'; Lith. *met-urī-s*, *ment-ure*, 'a churning-stick'; Hib. *muidhe, meadar*, 'a churn, milk-pail.']

2. *math*. See *mathin* below.

*Matha, as, m.* = *mātha*, q. v.

*Mathaka, as, m., N.* of a man; (*ās*), m. pl. his descendants.

*Mathan* (*mathnā*, inst. c. sing.), a piece of wood for producing fire by attrition; friction, rubbing (Ved., Śāy. *mathnā* = *pramāthanena*, *loḍānena*).

*Mathana, as, ī, am*, rubbing; stirring round; churning; hurting, injuring, destroying; a destroyer [cf. *pura-m<sup>o</sup>*, *madhu-m<sup>o</sup>*]; (*as*), m. the tree *Premna Spinosa* (the wood of which is used to produce fire by attrition); (*am*), n. the act of rubbing, friction; the act of stirring round, churning [cf. *amrita-m<sup>o</sup>*, *manthana*]; the act of hurting, injury, harsh treatment, destruction; N. of a weapon. — *Mathanācala* ('*na-ac*'), *as, m.* the mountain (Mandara, q. v.) used as a churning-stick by the gods and Dānavas in churning the ocean of milk; [cf. *mantha-saila*.]

*Mathī, is, īs, ī* (at the end of a comp.), Ved. rubbing, churning, destroying, killing [cf. *urā-m<sup>o</sup>*]; (*īs*), m. a churning-stick, any staff for stirring or churning; [cf. *mathān*.]

*Mathīta, as, ā, am*, stirred round, shaken about, churned, agitated; crushed, ground, pinched, nipped; oppressed, afflicted, distressed, anxious; destroyed, killed; dislocated, disjointed; (*as*), m., N. of a descendant of Yama (the reputed author of the hymn Rig-veda X. 19); (*am*), n. buttermilk without water, pure buttermilk.

*Mathitri, tā, trī, trī*, one who stirs or churns, one who destroys or annihilates, a destroyer.

*Mathitvā* or *manthitvā*, ind. having stirred, having churned, &c.

*Mathin*, *manthās* (nom. voc. sing. *manthās* fr. a base *manthas*, the other strong cases fr. a base *manthan*, acc. pl. and other weak cases fr. a base *math*, middle cases fr. *mathin*, see Gram. 162; hence nom. pl. *manthānas*, acc. pl. *mathas*, inst. sing. du. pl. *mathā*, *mathibhyām*, *mathibhis*), a churning-stick, churn-staff, any stick for stirring or churning; the penis; a thunderbolt; wind.

*Mathina* (said to be fr. *mathin* above), Nom. P. *mathināti*, &c. (meaning doubtful).

*Mathana, as, ā, am*, Ved. shaken about, agitated, whirled, (but *mathnā* in Rig-veda I. 181, 5, is regarded by Śāy. as inst. sing. of *mathan* above.)

*Mathnat, an, atī, at*, stirring round, shaking about, churning, agitating; oppressing.

*Mathya, as, ā, am*, to be rubbed, to be churned, to be extracted or produced by churning.

*Mathyamāna, as, ā, am*, being stirred or churned, being rubbed.

*Mathra, as, ā, am*, Ved. tearing or whirling along (Śāy. = *mathana-sāta*).

*Mantha, manthya, &c.* See under rt. *manth*.

मथ्य mathavya, as, ā, am, Ved., in Atharva-veda II. 35, 2, for *madhavya*.

मथा mathā, ind., Ved. a Nidhana formula.

मथात mathāta, am, n., N. of a Sāman; [cf. *mamātha*.]

मथुर mathura, as, m. (said to be fr. rt. 9 A

I. *math*, N. of a man; (*ā*), f., N. of an ancient town held in great honour as sacred to Kṛishṇa (situated in the province of Agra on the right bank of the river Yamunā or Jumnā, not far from the hill Govardhana in Vṛindā-vana, the scene of the amours and exploits of Kṛishṇa; it is described in Vishṇu-Purāṇa XII. 1. as having been founded by Śatru-gṇa; it was the birthplace of the god Kṛishṇa, and under the modern name of Muttra is to this day the resort of crowds of devotees; according to Kul-lūka on Manu II. 19, the town forms part of a district, called Brahmarsī, belonging to Śūrasena); N. of two other towns; [cf. *māthura*, *madhurā*.] — *Mathurā-kāṇḍa*, *am*, n., N. of a section of the Mantra-rahasya-prakāśikā. — *Mathurā-nātha*, *as*, m. 'lord of Mathurā,' an epithet of Kṛishṇa; N. of several men; (*ī*), f., N. of a commentary on the Tattva-cintāmaṇi by Mathurā-nātha. — *Mathurā-niṣeṣa*, *as*, m., N. of the sixty-third chapter of the Uttara-kāṇḍa of the Rāmāyaṇa. — *Mathurā-mā-hātmya*, *am*, n., N. of a part of the Vārāha-Purāṇa (containing an account of the city and temples of Mathurā). — *Mathurā-setu*, *us*, m. 'the bridge of Mathurā,' N. of a work. — *Mathureṣa* (*\*rā-īṣa*), *as*, m. 'lord of Mathurā,' an epithet of Kṛishṇa; N. of the author of the Śabda-ratnāvalī, a dictionary of synonyms.

*Mathurā*, f. = *mathurā* above.

मद् I. *mad* [cf. *mat*, p. 732, col. 3], a form derived fr. *mat*, abl. of *3. ma*, and serving for the base of the first personal pronoun in the singular number (especially at the beginning of compounds as follows). — *Mad-gīta*, *as*, ā, *am*, having the mind (fixed) on me, thinking of me. — *Mad-charīra*, *am*, n. (*mad + s°*), my body. — *Mat-kṛita*, *as*, ā, *am*, made by me; uttered by me; (*e*), ind. for the sake of me, on my account. — *Mat-tara*, *as*, ā, *am*, better or more than mine. — *Mat-tas*, ind. from me. — *Mat-para*, *as*, ā, *am*, devoted to me. — *Mat-putra*, *as*, m. the son of me, my son. — *Mat-pra-sūta*, *as*, ā, *am*, produced from me. — *Mat-sakāṣe*, ind. in my presence. — *Mat-sakhi*, ā, m. my companion, my friend. — *Mat-sandēśa*, *as*, m. news of me, tidings of me. — *Mat-samaksham*, ind. in the presence of me, in my sight. — *Mat-sādṛishya*, *am*, n. the likeness or resemblance of me. — *Mad-ārtha*, *as*, m. my purpose; (*am*), ind. for the sake of me. — *Mad-dēha*, *am*, n. my body. — *Mad-bandhana-sambudbhava*, *as*, ā, *am*, caused by the binding of me, i. e. by my bondage. — *Mad-bhū*, cl. I. P. *mad-bharati*, &c., to become I. — *Madrik*, ind. (fr. *madryañ*), Ved. to me, towards me (Śāy. = *mad-abhikumham*). — *Madryañ*, *ar*, *drīc*, *ak* (fr. I. *mad* with *adri* substituted for *ad* and *ri* *añ*), Ved. directed towards me, extending to me; (*ak*), ind. towards me. — *Madryadrik*, ind., Ved. = *mad-drik* (with reduplication of affix *adri*; cf. *tadryañ*). — *Mad-vaçana*, *am*, n. my word, my order; *mad-vaçanāt*, in my name, from me. — I. *mad-vaç*, ind. like me; (for 2. *madvat* see p. 736, col. 1.) — *Mad-vargiṇa* or *mad-vargiya* or *mad-vargya*, *as*, ā, *am*, belonging to my class or to my party, connected with or related to me. — *Mad-viḍha*, *as*, ā, *am*, like me, equal to me, of my sort or kind. — *Mad-viyoga*, *as*, m. separation from me. — *Mad-vihina*, *as*, ā, *am*, separated from me. — *Man-maya*, *as*, i, *am*, 'consisting of me,' full of me, like me, attached to me; come forth from me, proceeding from me.

2. *matka*, *as*, ā, *am* (for I. see p. 732, col. 3), mine, my.

*Madhya*, *as*, ā, *am*, mine, my own, belonging to me.

1. *madya*, Nom. P. *madyati*, &c., see Pāp. VII. 2, 98. (For 2. *madya* see p. 735, col. 3.)

मद् 2. *mad* [cf. rts. *mand*, *mad*], cl. 4. P. (rarely A. in Ved.) *mādyati* (-te), *ma-māda*, *amādīt*, *maditum* (Vedic forms are *madati*, *mandati*, -te [see r. *mand*], *mademahi*, *matsi*,

*mamatsi*, *matsva*, *mamaddhi*, *mamattu* by Pāp. VI. 1, 192, *mamattuna*, *mamadas*, *mamadan*, *matsat*, *matsati*, *amatta*, *amatus*, *amatsata*, *amandata*, *amandīti*, see r. *mand*), to become drunk or inebriated, (perhaps originally *madidum esse*, to be moist); to be mad; to be drunk with joy, &c.; to revel, revel in, delight in (with inst., gen., loc., and rarely acc.); to be glad, rejoice, be happy; to enjoy heavenly bliss; to be cheerful or gay; (Ved.) to gladden, delight, amuse, exhilarate, intoxicate, inspire, animate: Caus. *mādayati*, *madayati*, -*yitum* (Ved. Inf. *mādayadhya*), Aor. *amimadat*, *amamadat*, to intoxicate, inebriate, delight, exhilarate, gladden, satisfy; A. (-te), to be glad, rejoice, be pleased, be happy, delight in; to enjoy heavenly bliss: Desid. *mimadishati*: Intens. *māmadyate*, *māmatti*; [cf. Gr. *μαδ-από-ς*, *μαδ-ά-ω*, *μαδός*, *μαδίω*, *μαδός*; Lat. *mād-e-o*, *mād-i-du-s*, *mād-ec-o-o*, *māde-facio*, *māde-nare* from *mad-nare*; probably Goth. *mat-s*, *mat-jan*; Angl. Sax. *mæte*, *mat-an*; Eng. *mad*; Hib. *misge*, 'drunkenness'; Pers. *mas-t* from *med-t*.]

*Matta*, *as*, ā, *am*, intoxicated, inebriated, drunk, (often used metaphorically, as 'drunk with love, with joy, with pride, passion, &c.'): mad, insane, furious; in rut, rutish (said of animals of all kinds, but especially of an elephant); amorous, lustful, wanton; delighted, overjoyed, excited; proud, arrogant; (*as*), m. a drunkard; a madman; a furious elephant, an elephant in rut; a buffalo; the Indian cuckoo; a thorn-apple; N. of a Rākshasa; (*ā*), f. any intoxicating drink, spirituous or vinous liquor; a particular metre, four times ————, *Matta-kāla*, *as*, m., N. of a king of Lāṭa. — *Matta-kāsinī*, f. 'appearing intoxicated,' a bewitching or wanton woman; (sometimes written *matta-kāsinī* and *matta-kāshinī*). — *Matta-kriḍā*, f. a kind of metre. — *Matta-gāminī*, f. 'having the gait of an elephant in rut,' a woman with a rolling walk, a bewitching or wanton woman. — *Matta-dantī*, i, m. a furious elephant or one in rut. — *Matta-nāga*, *as*, m. an elephant in rut; N. of an author. — *Matta-mayūra*, *as*, m. an amorous peacock or one drunk with passion, a wild or excited peacock; (*am*), n. a kind of metre, four times ————, *Mattamayūra*, *as*, ā, *am*, behaving like an amorous peacock; (*ās*), m. pl. epithet of a particular warrior-tribe. — *Matta-mātanga-līlākara*, a kind of metre. — *Matta-vāraṇa*, *as*, m. an elephant in rut, a furious elephant; (*as*, *am*), m. n. a fence against drunkards, &c., a fence or hedge round the house of a rich man; a turret, a little room on the top of a large building or palace; a veranda; a pavilion; = *nir-yūha*, q. v.; (*am*), n. pounded betel-nuts. — *Mattavāraṇa-vikrama*, *as*, m. the strength or might of a furious elephant. — *Matta-vilāsinī*, f. a particular metre, four times ————, *Mattavilāsinī*, f. a particular metre, four times ————, *Mattālakṛiḍā* (*\*ta-āk*), f. a particular metre, four times ————, *Mattālamba* (*\*ta-āl*), *as*, m. a fence or hedge round the house of a rich man; [cf. *matta-vāraṇa*.] — *Mattebha-kumbha-pariṇāhin* (*\*ta-ibh*), i, *inī*, i, round as the frontal globes of an elephant in rut. — *Mattebha-gamanā* (*\*ta-ibh*), f. a woman having the gait of an elephant in rut, a woman with a lounging or rolling walk; [cf. *matta-gāminī*.] — *Mattebha-vikriḍita*, *am*, n., N. of a particular metre, four times ————, *Mattaka*, *as*, ā, *am*, somewhat drunk or inebriated, somewhat arrogant or proud; (*as*), m., N. of a Brāhman in Rāja-taraṅgiṇī VI. 339.

*Mattakīṣa*, *as*, m. (? fr. *mattaki + īṣa*), an elephant.

*Mada*, *as*, m. intoxication, drunkenness, inebriety; madness, insanity, frenzy; ardent passion, lust, rut-tishness, rut (especially of an elephant), lasciviousness, wantonness, sensual enjoyment; love, desire, passion, ardour, inspiration; delight, rapture, joy; pride, arrogance, presumption, conceit, petulance; any exhilarating or intoxicating drink, spirituous

liquor, wine; Soma; honey; the juice or ichor that exudes from an elephant's temples when in rut; semen virile; musk [cf. *mṛiga-mada*]; any beautiful object; a river; Intoxication or Insanity personified (a monster created by Cyavana, see Mahā-bh. Vana-p. 10389, Anuśāna-p. 7317, 7322); N. of a son of Brahmā; of a Dānava; of a servant of Śiva; *grīṣamadaśya madaḥ*, N. of a Śāman; (*ī*), f. any drinking vessel, cup, &c. (= *śashaka-vastu*); any agricultural implement, a plough, &c. (= *kṛi-shaka-vastu*). — *Mada-kara*, *as*, i, *am*, causing intoxication, making drunk, intoxicating. — *Mada-karin*, i, m. an elephant in rut. — *Mada-kala*, *as*, ā, *am*, uttering low sounds of love; sounding softly, speaking indistinctly or like a drunkard, indistinct, inarticulate; rut-tish, under the influence of rut (as an elephant); furious, mad; (*as*), m. an elephant. — *Mada-kāraṇa*, *am*, n. a cause of pride or arrogance. — *Mada-kārin*, i, *inī*, i, or *mada-kṛit*, i, t, i, making drunk, intoxicating. — *Mada-koḥala*, *as*, m. a bull set at liberty (at a festival and allowed to range about at will). — *Mada-gandha*, *as*, m. a species of plant, = *sapta-lāhadā*; (*ā*), f. an intoxicating beverage; hemp, *Linum Usitatissimum* (= *atasi*). — *Mada-gamana*, *as*, m. 'having an excited or reeling gait,' a buffalo. — *Mada-guru-paksha*, *as*, ā, *am*, having wings heavy with honey (as bees). — *Mada-ghni*, f. 'destroying intoxication,' a species of leguminous plant (= *pūtikā*). — *Mada-ḥyut*, i, t, t, distilling juice or ichor (as an elephant in rut), lustful, wanton, drunk; joy-bestowing, inspiring, gladdening, exhilarated by the Soma juice; destroying or overcoming pride, (according to Śāy. on Rīg-veda I. 126, 4, l. 51, 2 = *śatrūṇām garvasya cyaṇayitri* or *mada-srāvin*); (*t*), m. an epithet of Indra; (*tā*), m. du., Ved. an epithet of the Aśvins. — *Mada-ḥyuta*, *as*, ā, *am*, Ved. staggering or reeling with intoxication (Śāy. = *madārtham prerita*). — *Mada-jala*, *am*, n. the juice of rut, the ichor of a rut-tish elephant. — *Mada-jvara*, *as*, m. the fever of passion; fever of pride or arrogance. — *Mada-dvīpa*, *as*, m. an elephant in rut. — *Mada-dhāra*, *as*, m., N. of a king. — *Mada-pati*, *is*, m., Ved. lord of the Soma juice (epithet of Indra and Vishṇu, Rīg-veda VI. 69, 3). — *Mada-prayoga*, *as*, m. the issue of the fluid from the temples of an elephant in rut. — *Mada-praseka*, *as*, m. or *mada-prasavaṇa*, *am*, n. the oozing out or exudation of the juice from an elephant's temples (when in rut). — *Mada-bhaiṇin*, i, *inī*, i, removing or dispelling (the effects of) intoxication; (*inī*), f. the plant *Asparagus Racemosus*. — *Mada-mattā*, f. a particular metre. — *Mada-muc*, k, k, k, emitting or distilling juice, being in rut (as an elephant). — *Mada-mohita*, *as*, ā, *am*, infatuated by drunkenness or intoxication (Manu XI. 98), infatuated by pride. — *Mada-rakta*, *as*, ā, *am*, affected with love, agitated by passion, amorous. — *Mada-rāga*, *as*, m. 'affected by passion or by intoxication,' the god of love; a drunken man; a cock. — *Mada-rudra-datta*, *as*, m., N. of an author. — *Mada-lekhā*, f. a line formed by the juice (exuding from an elephant's temples); a kind of metre, four times ————; N. of a woman. — *Mada-vāri*, n. the juice of rut, the ichor of a rut-tish elephant. — *Mada-vikshipta*, *as*, ā, *am*, distracted by passion, agitated by lust, in rut (as an elephant). — *Mada-vihvala*, *as*, ā, *am*, stupefied with liquor, mad with lust or pride. — *Mada-viryā*, *am*, n. the strength of passion; the heroism of love. — *Mada-vṛiddha*, *as*, ā, *am*, Ved. invigorated by Soma, exhilarated by the Soma juice. — *Mada-vṛiddhi*, *is*, f. invigoration (caused) by Soma. — *Mada-vṛinda*, *as*, m. 'having a quantity of juice or ichor,' an elephant. — *Mada-sāka*, *as*, m. Basella Cordifolia. — *Mada-sauṇḍhaka*, *am*, n. nutmeg; (also written *mada-sauṇḍhaka*). — *Mada-sāra*, *as*, m. the cotton shrub. — *Mada-sthala* or *mada-sthāna*, *am*, n. 'place of intoxication,' a drinking-house, ale-house, dram-shop, tavern. — *Mada-sravin*, i, *inī*, i, distilling juice as an elephant in rut. — *Mada-hastinī*, f. a species of Karaṅja (= *mahā-karaṅja*).

— *Mada-hetu*, *us*, *m*. 'cause of intoxication,' the plant *Grislea Tomentosa*. — *Madākula* ('*da-āk*'), *as*, *ā*, *am*, agitated by passion, full of lust, furious with rut. — *Madāgha* ('*da-āgha*'), *as*, *m*, N. of a man; (*ās*), *m*. pl. his descendants. — *Madādhyā* ('*da-ādhyā*'), *as*, *ā*, *am*, rich in wine or liquor, filled with wine, intoxicated, drunk; (*ās*), *m*. the palmyra tree or palm which yields an intoxicating liquor; (*ād*), *f*. a red-flowering *Barleria*. — *Madātanka* ('*da-āt*'), *as*, *m*. = *madātāyā* below. — *Madātmanāda* ('*da-ātma-ān*'), *as*, *m*, N. of an author. — *Madātīyaya* ('*da-āt*'), *as*, *m*, 'passing off of wine,' disorder resulting from intoxication (as head-ache, crop-sickness, &c.); [cf. *pānūtyaya*.] — *Madāndha* ('*da-an*'), *as*, *ā*, *am*, blind through drunkenness, blinded by intoxication, dead drunk, intoxicated; blinded by passion or pride, infatuated; dissolute, arrogant; (*ā*), *f*. a particular metre, four times — — — — —. — *Madāpanayana* ('*da-ap*'), *am*, *n*. the removal of intoxication. — *Madāmnāta* ('*da-am*'), *as*, *m*, a kettle-drum carried on an elephant. — *Madāmbara* ('*da-am*'), *as*, *m*. the elephant of Indra; an elephant in rut. — *Madālasa* ('*da-al*'), *as*, *ā*, *am*, lazy from drunkenness, languid with passion, indolent from pride, slothful; (*ā*), *f*, N. of the daughter of the Gandhara Viśva-vasu (carried off by the Daitya Pātāla-keṭu and subsequently the wife of Kuvalayaśva); N. of a work. — *Madālapin* ('*da-āl*'), *i*, *m*. 'uttering sounds of love or of joy, singing delightfully,' the Indian cuckoo or koil. — *Madāvat*, *ān*, *atī*, *at*, Ved. intoxicated, drunk. — *Madāvasthā* ('*da-ast*'), *f*, a state of passion, wantonness, lustfulness, ruttness, rut. — *Madāhva* ('*da-āh*'), *as*, *m*, musk. — *Made-raghu*, *us*, *us*, *u* (fr. the loc. *māde*), Ved. eager with enthusiasm, enthusiastic, (according to Śāy. *madakare dhane gantā*). — *Madothata* ('*da-ut*'), *as*, *ā*, *am*, excited by drink, intoxicated; excited by passion or lust, furious with passion; furious, mad, excited by pride, arrogant, haughty; under the influence of rut, rutish (especially an elephant); (*as*), *m*. an elephant in rut; a dove; N. of a lion; (*ā*), *f*. an intoxicating beverage; N. of the goddess Dākshyaṇī as worshipped in Caitraratha. — *Madodagra* ('*da-ud*'), or *madoddhata* ('*da-ud*'), *as*, *ā*, *am*, excited with drink, intoxicated, excited with passion, furious; puffed up with pride, arrogant, haughty. — *Madonmatia* ('*da-un*'), *as*, *ā*, *am*, intoxicated with passion or pride, furious. — *Madorjita* ('*da-ir*'), *as*, *ā*, *am*, swollen with pride, haughty with arrogance. — *Madollāpin* ('*da-ul*'), *i*, *m*. the Indian cuckoo; [cf. *madālapin*.]

*Madana*, *as*, *i*, *am* (fr. the Caus.), intoxicating, maddening, delighting, &c.; (*us*), *m*. passion, love, sexual love, lust; N. of Kāma-deva, the god of love; a kind of embrace; the season of spring; a bee; bees-wax; N. of several plants, *Vanguiera Spinosa* [cf. *madana-kapṭaka*], the thorn-apple, *Datura Metel*; *Phaseolus Radiciatus*; *Acacia Catechu*; *Alangium Hexapetalum*; *Mimusops Elengi*; N. of several men [cf. *bhaṭṭa-m*, *madana-ṛiṣa*, *madana-pāta*, *madana-rāja*]; (*ā*, *i*), *f*. any intoxicating drink, spirituous liquor; (*i*), *f*. musk; a species of plant, = *ati-muktaka*; (*am*), *n*. the act of intoxicating or exhilarating; gladdening; (scil. *astra*), N. of a mythical weapon ('the intoxicator, maddener'). — *Madana-kapṭaka*, *as*, *m*. = *madana*, the plant *Vanguiera Spinosa*. — *Madana-kāku-rava*, *as*, *m*. 'uttering low sounds of love,' a pigeon, dove. — *Madana-kishta*, *us*, *ā*, *am*, pained by love. — *Madana-grīha*, *am*, *n*. 'abode of love,' N. of a particular Prakṛit metre. — *Madana-gopāla*, *as*, *m*. 'herdsman of love,' an epithet of Kṛiṣṇa; N. of the preceptor of Vaikunṭha-purī, (also written simply *go-pāla*). — *Madana-darvāsī*, *f*, N. of a festival in honour of Kāma-deva on the fourteenth day in the light half of the month Caitra. — *Madana-trayodasī*, *f*, N. of a festival in honour of Kāma-deva on the thirteenth day of the light half of the month Caitra. — *Madana-danshtrā*, *f*, N. of a princess. — *Madana-damana*, *as*, *m*. 'Kāma-deva's subduer,

an epithet of Siva. — *Madana-dahana*, *as*, *m*. 'Kāma-deva's burner or consumer,' an epithet of Siva or Rudra; a symbolical expression for the number eleven. — *Madana-dvādāsī*, *f*. the twelfth day of the light half of the month Caitra (sacred to Kāma-deva). — *Madana-nālikā*, *f*. a faithless wife. — *Madana-ṛiṣa*, *as*, *m*, N. of the author of the *Madana-vinoda* glossary. — *Madana-pakṣin*, *i*, *m*. 'spring-bird (?)', a sort of raven. — *Madana-pāṭhaka*, *as*, *m*. 'announcer of spring,' the lodian cuckoo. — *Madana-pārijāta* or *madana-parijāta*, *as*, *m*, N. of a compendium of rules on morality and ritual compiled from older codes by Viśveśvara under the patronage of king Madana-pāla. — *Madana-pāla*, *as*, *m*. (sometimes simply *madana*), N. of a king to whom several works are ascribed or under whose patronage they were composed; [cf. *madana-pārijāta*, *madana-vinoda*, *madana-rāja*.] — *Madana-pura*, *am*, *n*, N. of a town. — *Madana-prabha*, *as*, *m*, N. of a Vidyā-dhara. — *Madana-phala*, *am*, *n*. the fruit of the plant *Vanguiera Spinosa*. — *Madana-bādhā*, *f*. the pain or disquietude of love. — *Madana-bhavana*, *am*, *n*. 'abode of love or matrimony,' a particular station or state of the heavenly bodies (in astrology); = *madanālaya*, *q. v.* — *Madana-māñṅikā*, *f*, N. of a daughter of Madana-vega and Kalinga-senū (the sixth Lambaka in the Kathā-sarīt-sāgara is called after her). — *Madana-majjari*, *f*, N. of a woman; of a daughter of Dṛundubhi, king of the Yakshas; of a kind of raven. — *Madana-mahotsava* ('*hā-ut*'), *as*, *m*. a great festival held in honour of Kāma-deva. — *Madana-mālinī*, *f*, N. of a woman. — *Madana-miśra*, *as*, *m*, N. of a man. — *Madana-modaka*, a particular medicinal powder. — *Madana-mohana*, *as*, *m*. 'the infatuator of the god of love,' an epithet of Kṛiṣṇa. — *Madana-ratna*, *am*, *n*, N. of a work. — *Madanaratna-pradīpa*, *as*, *m*, N. of a work ascribed to king Madana-siṅha. — *Madana-rāja*, *as*, *m*, N. of a man. — *Madana-ṛiṣu*, *us*, *m*. 'Kāma-deva's enemy,' epithet of Siva. — *Madana-rekhā*, *f*, N. of the supposed mother of Vikramāditya. — *Madana-lalita*, *am*, *n*. play of love, amorous sport or dalliance; (*ā*), *f*. a kind of metre, four times — — — — —. — *Madana-lekha*, *as*, *ā*, *m*. *f*. a love-letter; (*ā*), *f*, N. of a woman; of a daughter of Pratapa-mukha, king of Vārāṇasī. — *Madana-vaśa*, *as*, *ā*, *am*, subdued by or subject to love, in love. — *Madana-vaṅni-sūkhavālī*, *f*. the flame of the fire of love. — *Madana-vinoda*, *as*, *m*, N. of a glossary by Madana-ṛiṣa (composed under the patronage of Madana-pāla). — *Madana-vega*, *as*, *m*, N. of a king of the Vidyā-dharas. — *Madana-salākā*, *f*. a species of thrush, *Turdus Salica* (= *sārikā*); the female of the Indian cuckoo; an aphrodisiac. — *Madana-sikhī-piṇḍā*, *f*. the pain of the fire of love. — *Madana-sārikā*, *f*. = *sārikā*, *Turdus Salica*. — *Madana-siṅha*, *as*, *m*, N. of a king (said to be the author of the *Madana-ratna-pradīpa*). — *Madana-sundarī*, *f*, N. of various women. — *Madana-senā*, *f*, N. of a daughter of Vira-bhaṭa, king of Tāmra-lipti; of a merchant's daughter. — *Madana-harā*, *f*. (= *madana-grīha*), N. of a particular Prakṛit metre. — *Madana-graka* ('*na-ag*'), *as*, *m*. a species of grain, *Paspalum Scrobiculatum* (= *kodrava*). — *Madanānkuśa* ('*na-an*'), *as*, *m*. the penis; a finger-nail; [cf. *kāmānkuśa*.] — *Madanācārya* ('*na-āc*'), *as*, *m*, N. of a certain preceptor. — *Madanātura* ('*na-āt*'), *as*, *ā*, *am*, love-sick, sick with love. — *Madanāditya* ('*na-ād*'), *as*, *m*, N. of a man. — *Madanātaka* ('*na-an*'), *as*, *m*. 'Kāma-deva's destroyer,' an epithet of Siva. — *Madanāyudha* ('*na-āy*'), *am*, *n*. pudendum muliebri. — *Madanāyusha* ('*na-āy*'), *as*, *m*. a species of shrub (= *kāma-vridhī*). — *Madanālaya* ('*na-āl*'), *am*, *n*. 'love-dwelling,' pudendum muliebri; a lotus; a sovereign, prince; = *madana-bhavana*. — *Madanāvastha* ('*na-av*'), *as*, *ā*, *am*, being in a state of love, enamoured, in love; (*ā*), *f*. the state of being in love, enamoured state, separation of lovers (?). — *Madanechā-phala*

('*na-ic*'), *as*, *m*. a species of mango (= *baddharasāla*). — *Madanotsava* ('*na-ut*'), *as*, *m*. Kāma-deva's festival, the Holi or vernal festival (held in the spring, in honour of the god of love); a particular game; (*ā*), *f*. a courtesan of Svarga. — *Madanotsuka* ('*na-ut*'), *as*, *ā*, *am*, pining or languid with love. — *Madamodyāna* ('*na-ud*'), *am*, *n*. 'love's garden,' N. of a garden.

*Madanaka*, *as*, *m*. the plant *Artemisia Indica* (said to be a transposition for *damanaka*, *q. v.*).

*Madanāya*, *Nom. A. madanāyate*, &c., to be like Kāma-deva, to resemble the god of love.

*Madanikā*, *f*, N. of a woman.

*Madaniya*, *as*, *ā*, *am*, intoxicating (used in Nirukta V. I. to explain *madya*); causing love, exciting passion.

*Madayat*, *an*, *antī*, *at*, intoxicating; exhilarating, delighting, gladdening; (*antī*), *f*. Arabian jasmine; wild jasmine (= *vana-mallikā*); N. of the wife of Kalmāsha-pāda or Mitra-saha.

*Madayantikā*, *f*. (fr. *madayanti*), Arabian jasmine; N. of a woman.

*Madayitri*, *tā*, *trī*, *tri*, an intoxicator, maddener, delighter; intoxicating, &c.

*Madayitnu*, *us*, *us*, *u*, intoxicating, exhilarating; maddening; gladdening; (*us*), *m*. the god of love; a distiller of spirituous liquor; a drunken man; a cloud; (*us*, *u*), *m*. *n*. spirituous liquor.

*Madāmada*, *as*, *ā*, *am*, being in perpetual excitement.

*Madāra*, *as*, *m*. a hog; an elephant, an elephant in rut; = *dhūrta*, a thorn-apple, (according to some, 'a cheat, rogue'); a lover, libertine (= *kāmuka*); a kind of perfume, (probably) musk; N. of a king.

*Madin*, *i*, *inī*, *i*, Ved. intoxicating; rejoicing, gladdening; delightful, lovely; [cf. *mandin*.] — *Madin-tama*, *as*, *ā*, *am*, Ved. very intoxicating or exhilarating (as Soma); very gladdening; (Śāy. = *mādayitritama*). — *Madin-tara*, *as*, *ā*, *am*, Ved. more intoxicating, more gladdening; very gladdening, &c.; (Śāy. = *atyartham mādayitri*).

*Madira*, *as*, *ā*, *am*, intoxicating; gladdening, delightful, lovely; (*as*), *m*. a species of red-flowering *Khadira*; (*ā*), *f*. spirituous liquor, any inebriating drink, wine, nectar; = *matta-khajana*, a species of wagtail at the pairing season, a wagtail in general; a kind of metre; N. of one of the wives of Vasu-deva; an epithet of Durgā; N. of the mother of Kādambarī. — *Madirāśha* ('*ra-āk*'), *as*, *i*, *am*, 'having intoxicating or fascinating eyes,' lovely-eyed; (*as*), *m*, N. of a younger brother of Satānikā; (*i*), *f*. a fascinating woman. — *Madirā-grīha*, *am*, *n*. a drinking-house, tavern, dram-shop, public-house. — *Madirāyata-nayanā* ('*rā-āy*'), *f*. a mistress with fascinating and long eyes. — *Madirā-vatī*, *f*, N. of the thirteenth Lambaka in the Kathā-sarīt-sāgara. — *Madirā-sātā*, *f*. a drinking-house, dram-shop. — *Madirāśva* ('*ra-as*'), *as*, *m*, N. of a Rājārshi and of a king (son of Daśāśva and grandson of Ikshvāku, see Mahā-bh. Anuśāsana-p. 91). — *Madirā-sakha*, *as*, *m*. 'friend of wine,' the mango tree. — *Madirāśava* ('*ra-ās*'), *as*, *m*. any intoxicating beverage or spirituous liquor. — *Madirēkshaya* ('*ra-ik*'), *as*, *ā*, *am*, having intoxicating or fascinating eyes; (*ā*), *f*. a fascinating woman. — *Madirēkshaya-vallabhā*, *f*. a mistress with fascinating eyes, a fascinating woman. — *Madirōkṭa* ('*rā-ut*'), *as*, *ā*, *am*, excited or intoxicated with spirituous liquor. — *Madronmata* ('*rā-un*'), *as*, *ā*, *am*, drunk with wine or spirituous liquor.

*Madishtha*, *as*, *ā*, *am*, Ved. very intoxicating or exhilarating (as Soma); very gladdening or delightful; (*ā*), *f*. any intoxicating drink, spirituous liquor.

*Madishnu*, *us*, *us*, *u*, a word used in Nirukta IV. 12. to explain *mandu*, cheerful, joyful.

*Madugha*, *as*, *m*, Ved., N. of a plant yielding honey or of a species of liquorice.

*Maderu*, *us*, *us*, *u*, Ved. (according to Śāy.) either very much intoxicated or worthy of praise.

2. *madya*, *as*, *ā*, *am* (for I. see p. 734, col. 1), intoxicating, exhilarating, gladdening, lovely; (*am*),



pyrites (see *mākshika*). — *Madhu-dhāra*, *as*, *ā*, *am*, Ved. pouring out sweetness; pouring down water, (Sāy.) = *udaka-dhārā yasya*. — *Madhu-dhārā*, *f*, a stream of honey; N. of a mythical river. — *Madhu-dhūti*, *is*, *f*, molasses, unrefined brown sugar. — *Madhu-dhenu*, *us*, *f*, honey offered to Brāhmins in the form of a milch cow. — *Madhu-nādi*, *f*, a cell in a honey-comb; an epithet of the hymns R̥g-veda III. 54, 55. — *Madhu-nālikera*, *as*, *m*, a kind of cocoa-nut. — *Madhu-nirgama*, *as*, *m*, the departure of spring. — *Madhu-nisūdana*, *as*, and *madhu-nihantri*, *tā*, *m*, 'destroyer of Madhu,' an epithet of Viṣṇu. — *Madhu-netri*, *tā*, *m*, a bee. — *Madhuno-leha* (?), *as*, *m*, 'licker of honey,' a bee. — *Madhum-tama*, *as*, *ā*, *am* (a superlative of *madhu* formed analogously to *madin-tima*), very intoxicating, sweetest. — *Madhu-pa*, *as*, *ā*, *am*, honey-drinking, drinking sweetness, (*madhupaṅ khagaḥ*, a bee); (*as*), *m*, a bee. — *Madhu-pātala*, *as*, *m*, a bee-hive. — *Madhu-pati*, *is*, *m*, 'chief of the race of Madhu,' an epithet of Kṛiṣṇa. — *Madhu-parka*, *as*, *m*, a mixture of honey, an offering of honey and milk, a respectful offering to a guest or to the bridegroom on his arrival at the door of the father of the bride (sometimes consisting of equal parts of curds, honey, and clarified butter, see *Manu* III. 119, V. 41); the ceremony of receiving a guest; N. of a son of Garuḍa. — *Madhuparka-dāna*, *am*, *n*, the offering of the Madhu-parka. — *Madhuparka-pāṭi*, *is*, *is*, *t*, having the Madhu-parka oblation in the hand, offering the Madhu-parka. — *Madhu-parkā-dāmana* ('*ka-āc*'), *am*, *n*, the tasting of the Madhu-parka. — *Madhu-parkika*, *as*, *ā*, *am*, presenting the offering of honey, &c. — *Madhu-parkya*, *as*, *ā*, *am*, worthy of the honey offering (*Pāp*. V. 1, 66). — *Madhu-parṅkikā*, *f*, *Gmelina* Arborea; the indigo plant, *Indigofera Tinctoria*; a species of creeper, *Lycopodium Imbricatum*; *Cocculus Cordifolius*; = *sudarsanā*. — *Madhu-parṅi*, *f*, *Cocculus Cordifolius*; *Gmelina Arborea*; *Indigofera Tinctoria*; the pomegranate tree; *Lycopodium*; *Menispermum*; sweet lime. — *Madhu-pā*, *ās*, *ās*, *am*, Ved. honey-drinking, drinking sweetness. — *Madhu-pāni*, *is*, *is*, *ī*, Ved. having honey or sweetness in the hand. — *Madhupā-tama*, *as*, *ā*, *am*, excessively drinking sweetness or Soma, (Sāy.) = *atīśayena madhoḥ somasya pātri*. — *Madhu-pāna*, *am*, *n*, sipping the nectar of flowers. — *Madhupāna-kala*, *as*, *ā*, *am*, indistinct through the sipping of the nectar of flowers (as the humming of bees). — *Madhu-pāyin*, *ī*, *m*, 'honey-drinker,' a bee. — *Madhu-pāla*, *as*, *m*, a honey-keeper (Rāmāyaṇa V. 60, 10). — *Madhu-pālikā*, *f*, *Gmelina Arborea*. — *Madhu-pingāksha* ('*ga-ak*'), *as*, *ī*, *am*, having eyes as yellow as honey; (*as*), *m*, N. of a Muni. — *Madhu-pīlu*, *us*, *m*, a species of tree, a kind of Pīlu tree. — *Madhu-pura*, *am*, *n*, the city of the Daitya Madhu; N. of a city in Northern India; (*ī*), *f*, the city of the Madhus, i. e. Mathurā. — *Madhu-pushpa*, *as*, *m*, *Bassia Latifolia*; *Acacia Sirissa* (= *sīrisha*); *Jonesia Asoka*; *Mimipus Eleni*; (*ā*), *f*, *Croton Polyandrum*, or *Croton Tiglium*; *Tiaridium Indicum*. — *Madhu-pū*, *ūs*, *ūs*, *u*, Ved. becoming clear in sweetness. — *Madhu-prāc*, *k*, *k*, *k*, Ved. dispensing sweetness; (Sāy.) granting the sweet fruit of the sacrifice. — *Madhu-prishṭha*, *as*, *ā*, *am*, Ved. whose back or surface consists of sweetness (said of Soma). — *Madhu-peya*, *as*, *ā*, *am*, Ved. sweet to drink; (*am*), *n*, Ved. the drinking of sweetness (of Soma &c.). — *Madhu-prāṇaya*, *as*, *m*, fondness for wine, addiction to wine. — *Madhupraṇaya-vat*, *ān*, *atī*, *at*, fond of or addicted to wine. — *Madhu-pratikā*, *as*, *ā*, *am*, Ved. having a sweet mouth or face, having sweetness in the mouth; (Sāy.) having sweetness in every part (= *ghṛita-prayuktvayavaḥ*); epithet of certain supernatural powers and properties belonging to a Yogin. — *Madhu-prameha*, *as*, *m*, honey-like or saccharine urine, diabetes. — *Madhu-prāsana*, *am*, *n*, putting a little honey into the mouth of a newborn male infant, one of the Saṅskāras or purificatory ceremonies of the Hindus. — *Madhu-priya*, *as*, *ā*,

*am*, fond of honey or the juice of flowers; (*as*), *m*, a kind of shrub, = *bhūmi-jambu*, *Ardisia Solanacea*; an epithet of *Bala-bhadra*. — *Madhu-pluta*, *as*, *ā*, *am*, swimming with honey, mixed with honey. — *Madhu-paras*, *ās*, *ās*, *as*, Ved. longing for sweetness; (Sāy.) feeding on the sweet Soma juice, or of sweet fern (= *madhurasya soma-rasasya bhakshayitri* or *manohara-rūpa*). — *Madhu-phala*, *as*, *m*, a kind of cocoa-nut; *Flacourtia Sapida* or *Cataphracta*. — *Madhu-phalkā*, *f*, a kind of date (= *madhu-kharjūrikā*). — *Madhu-bahulā*, *f*, *Gærtnera Racemosa*. — *Madhu-bija*, *as*, *m*, a pomegranate tree. — *Madhu-bijapūra*, *as*, *m*, a kind of citron. — *Madhu-brāhmaṇa*, *am*, *n*, N. of a Brāhmaṇa. — *Madhu-bhaktshaṇa*, *am*, *n*, N. of a chapter of the *Bala-kāṇḍa* of the *Rāmāyaṇa*. — *Madhu-bhadra*, *as*, *m*, a proper N. — *Madhu-bhāga*, *as*, *ā*, *am*, Ved. whose lot or portion is sweetness. — *Madhu-bhāva*, *as*, *m*, a particular Prakṛit metre. — *Madhu-bhid*, *t*, *m*, 'the slayer of the Daitya Madhu,' an epithet of Viṣṇu. — *Madhu-bhuj*, *k*, *k*, *k*, enjoying sweetness or gladness. — *Madhu-bhūmika*, *as*, *m*, an epithet of a Yogin or ascetic in the second order or degree. — *Madhu-maksha*, *as*, *ā*, *m*, *f*, or *madhu-makshikā*, *f*, 'honey-fly,' a bee. — *Madhu-majjan*, a kind of tree (= *ākhōja*). — *Madhu-mat*, *ān*, *atī*, *at*, possessing or containing sweetness, sweet; pleasant, agreeable; mixed with honey, honied; rich in honey, richly provided with the juice of flowers; containing the word *madhu*; (*ān*), *m*, N. of a country; of a city?; (*antas*), *m*, pl. N. of a people; (*atī*), *f*, *Gmelina Arborea*; N. of a particular step or degree in the *Yoga* [cf. *bhūmikā*]; of a particular supernatural faculty belonging to a Yogin; of a kind of metre, four times ००००००; of a river; of a city in *Saurāshṭra*; of a daughter of the Daitya Madhu (wife of *Hary-asva*). — *Madhu-matta*, *as*, *ā*, *am*, drunk with wine or mead; intoxicated or excited by the spring; (*as*), *m*, N. of a man; (*ās*), *m*, pl. N. of a people. — *Madhu-math*, *t*, or *madhu-mathana*, *as*, *m*, Ved. 'the destroyer of the Daitya Madhu,' an epithet of Viṣṇu. — *Madhu-mada*, *as*, *m*, the intoxication of wine. — *Madhu-manta*, *am*, *n*, N. of a town. — *Madhu-mantha*, *as*, *m*, a kind of drink mixed with honey. — *Madhu-maya*, *as*, *ī*, *am*, made of honey, honied, sweet as honey, sweet, luscious. — *Madhu-malli*, *f*, *Jasminum Grandiflorum*. — *Madhu-mastaka*, *am*, *n*, a kind of sweetmeat (made of honey, flour, oil, and ghee). — *Madhu-mādhava*, *au*, *m*, *du*, or *am*, *n*, the two spring months, (*madhu-mādhava*, in the spring.) — *Madhu-mādhavi*, *f*, any spring flower abounding in honey or a particular species of flower; a kind of intoxicating drink; a kind of metre, four times ००००००००००; a particular Rāginī or musical mode (?); N. of a commentary on the *Amara-kośa*. — *Madhu-mādhvika*, *am*, *n*, any intoxicating drink; a particular spirit or intoxicating drink distilled from the flowers of the *Bassia Latifolia*; [cf. *madhu-mādhavi*]. — *Madhu-māraka*, *as*, *m*, 'destroyer of honey,' a bee; [cf. *madhu-sūdana*]. — *Madhu-mālapatrikā*, *f*, a species of small shrub (= *civillikā*). — *Madhu-mīśra*, *as*, *ā*, *am*, mixed with honey or sweet milk; (*as*), *m*, N. of a man (the son of *Bhava-āndra*). — *Madhu-mura-naraka-vināśana*, *as*, *m*, 'the destroyer of the Daityas Madhu, Mura, and Naraka,' an epithet of Viṣṇu (Kṛiṣṇa). — *Madhu-mūla*, *am*, *n*, the edible root of *Amorphophallus Campanulatus*, a sort of yam, the Indian potato. — *Madhu-meha*, *as*, *m*, honey-like or saccharine urine, diabetes. — *Madhu-meha-tva*, *am*, *n*, the state of passing saccharine urine. — *Madhu-mehin*, *ī*, *ini*, *ī*, suffering from saccharine urine or diabetes. — *Madhu-yashṭi*, *is*, or *madhu-yashṭī*, *f*, sugar-cane (= *tikta-parvan*). — *Madhu-yashṭikā*, *f*, liquorice, liquorice-stick (= *yashṭi-madhukā*); the root of *Abrus Precatorius* is said to be similarly used. — *Madhu-rasa*, *as*, *m*, juice of honey, sweetness; sugar-cane; the wine palm; (*ā*), *f*, *Sansevieria Roxburghiana*; a vine, a bunch of grapes; a kind of *Asclepias*, *Gmelina*

*Arborea*; (*as*, *ā*, *am*), sweet-flavoured, sweet. — *Madhu-ripu*, *us*, *m*, 'the enemy of the Daitya Madhu,' an epithet of Viṣṇu or Kṛiṣṇa. — *Madhu-ruha*, *as*, *m*, N. of a son of *Ġṛita-prishṭha*. — *Madhu-venu*, *us*, *m*, a species of tree (= *kaṭa-bhi*). — *Madhu-lagna*, *as*, *m*, a red-blossomed *Moringa*. — *Madhu-latā*, *f*, a kind of grass (= *sūli*). — *Madhu-lih*, *ī*, *t*, or *madhu-leha*, *as*, or *madhu-lehin*, *ī*, *m*, 'honey-sucking,' a bee. — *Madhu-lolupa*, *as*, *m*, 'longing after honey,' a bee. — *Madhu-vaśas*, *ās*, *ās*, *as*, Ved. sweet-voiced, sweetly speaking. — *Madhu-vafī*, *f*, N. of a district. — *Madhu-vaṇa*, *as*, *m*, the Indian cuckoo; N. of the forest of the ape *Sugriva* (which abounded in honey); of the forest of the Daitya Madhu on the *Yamunā* (where *Satru-ghna*, after slaying *Lavaṇa*, son of Madhu, founded the city of *Mathurā* or *Madhurā*; it was sacred to *Sarasvatī*). — *Madhu-varṇa*, *as*, *ā*, *am*, Ved. honey-coloured, having an agreeable aspect; sweet; N. of a being attending on *Skanda*. — *Madhu-vallī*, *f*, liquorice (= *yashṭi-madhu*, *klītanaka*). — *Madhu-vāṭya*, *as*, *ā*, *am*, beginning with the words *madhu vātāḥ*. — *Madhu-vāra*, *ās*, *m*, pl. drinking repeatedly, tipping, caressing. — *Madhu-vāhana*, *as*, *ā*, *am*, Ved. bearing or carrying sweet things (as honey, milk, &c.); said of the chariots of the *Āsvins*. — *Madhu-vāhin*, *ī*, *ini*, *ī*, bearing or carrying sweet things; (*ini*), *f*, N. of a river. — *Madhu-vāṭyā*, *f*, 'the science of sweetness,' epithet of a particular mystical doctrine. — *Madhu-vidvish*, *ī*, *m*, 'the enemy of (the Daitya) Madhu,' epithet of Viṣṇu. — *Madhu-vija*, *as*, *m*, the pomegranate. — *Madhu-vrīdh*, *t*, *t*, *t*, Ved. increasing sweetness, abounding in sweetness. — *Madhu-vrisha*, *as*, *ā*, *am*, dropping or raining sweetness. — *Madhu-vrata*, *as*, *ā*, *am*, Ved. occupied with sweetness; (Sāy.) discharging the functions of water, = *udakārtha-charman*; (*as*), *m*, a bee. — *Madhuvrata-pati*, *is*, *m*, 'king of bees,' i. e. the queen bee. — *Madhuvrata-varūtha* (?), a swarm of bees. — *Madhu-sarkarā*, *f*, honey-sugar. — *Madhu-sākha*, *as*, *ā*, *am*, having sweet branches; (*as*), *m*, *Bassia Latifolia*. — *Madhu-sṭgru*, *us*, *m*, *Moringa Pterygosperma*. — *Madhu-siṣṭha* or *madhu-sēsha*, *am*, *n*, bees-wax, wax. — *Madhu-scut* or *madhu-scyut*, *t*, *t*, *t*, or *madhu-scyuta*, *as*, *ā*, *am*, distilling sweetness, overflowing with sweets, (Sāy.) = *madhu-sravin*. — *Madhu-srava*, see *madhu-srava*. — *Madhu-srī*, *is*, *f*, Beauty of Spring (personified). — *Madhu-srenī*, *f*, the plant *Sansevieria Roxburghiana* (of *Ceylon*). — *Madhu-svāsā*, *f*, a species of plant (= *jivanti*). — *Madhu-shut*, *t*, *t*, *t* (*shut* for *sut*), Ved. generating sweetness, producing a sweet taste; (Sāy.) distilling the sweet Soma juice (= *somam abhishuvrat*). — *Madhushut-tama*, *as*, *ā*, *am*, Ved. excessively distilling or producing sweet juice. — *Madhu-shihāna*, *am*, *n*, Ved. = *madhu-shāna*, *q. v.* — *Madhu-syanda*, see *madhu-syanda*. — *Madhu-sakha*, *as*, *m*, 'friend of spring,' the god of love. — *Madhu-sankāśa*, *as*, *ā*, *am*, Ved. looking sweet, appearing pleasant. — *Madhu-sandriśa*, *as*, *ī*, *am*, Ved. sweet-looking, appearing lovely (*Atharva-veda* I. 34, 3). — *Madhu-sambhava*, *as*, *ā*, *am*, producing honey or sweetness. — *Madhu-sahāya*, *as*, *m*, 'companion of spring,' epithet of the god of love. — *Madhu-sāt*, *ind*, to honey, into the state of honey. — *Madhusād-bhūta*, *as*, *ā*, *am*, become honey, become sweet. — *Madhu-sārathī*, *is*, *m*, 'having spring for a charioteer,' epithet of the god of love. — *Madhu-sikthaka*, *as*, *m*, a kind of poison. — *Madhu-suhrīd*, *t*, *m*, 'the friend of spring,' the god of love. — *Madhu-sūdana*, *as*, *m*, 'destroyer of honey,' a bee [cf. *madhu-māraka*]; 'destroyer of the demon Madhu,' an epithet of Viṣṇu or Kṛiṣṇa; N. of a scholar to whom a recension of the *Mahā-nātaka* is attributed [cf. *madhu-sarasvatī*, *madhu-guru*]; (*ī*), *f*, Bengal beet. — *Madhu-sūdana-sarasvatī*, *m*, N. of an author of various works. — *Madhu-sena*, *as*, *m*, N. of a prince of *Madhu-pura*. — *Madhu-skanda*, *as*, *m*, N. of a Tirtha. — *Madhu-sthāna*, *am*, *n*, 'bee-place,' a beehive (= *cashāla*). — *Madhu-syanda*, *as*, *m*, N. of

one of the sons of Viśvāmitra. — *Madhu-srava*, as, ā, am, dropping sweetness, distilling sweets; (as), m. Bassia Latifolia; Sansieviera Zeylanica; (ā), f., N. of various plants, = *jīvantī* (Sansieviera Roxburghiana); = *haṅsa-padi*, liquorice; N. of the third day in the light half of the month Śrāvaṇa; N. of a river sacred to Sarasvatī; (am), n., N. of a Tirtha. — *Madhu-sravas*, ās, m. Bassia Latifolia. — *Madhu-svara*, as, m. 'sweet-voiced,' the Indian cuckoo. — *Madhu-han*, ā, m. a destroyer of honey; a collector of honey; a particular bird of prey; 'the slayer of the Daitya Madhu,' an epithet of Viṣṇu or Kṛishṇa; a soothsayer. — *Madhu-hantri*, tū, m. 'the slayer of the Daitya Madhu,' epithet of Rāma as an incarnation of Viṣṇu. — *Madhu-hastya*, as, ā, am, Ved. 'sweet-headed,' having sweetness in the hand. — *Madhūchishṭha* ('*dhu-uc'*'), am, n. bees-wax; [cf. *madhu-sishṭha*, *madhu-sesha*.] — *Madhūchishṭha-sṭhita*, as, ā, am, covered on the outside with wax (said of baskets, Mahā-bh. Vana-p. 17132). — *Madhūthta* ('*dhu-ut'*'), as, ā, am, made or produced from honey; (am), n. bees-wax. — *Madhūthita* ('*dhu-ut'*'), am, n. 'produced from honey,' wax. — *Madhūtsava* ('*dhu-ut'*'), as, m. the spring festival (on the day of the full moon in the month Caitra). — *Madhūdaka* ('*dhu-ud'*'), am, n. 'honey-water,' honey diluted in water, hydromel. — *Madhūdaka-prasavaṇa*, as, ā, am, flowing with honey and water. — *Madhūdyāna* ('*dhu-ud'*'), am, n. a spring garden. — *Madhūpaghna* ('*dhu-up'*'), am, n., N. of a city, = Mathurā or Madhurā. — *Madhv-aksha*, as, ī, am, having eyes of the colour of honey (said of Agni). — *Madhv-ad*, t, t, Ved. eating sweetness. — *Madhv-arnas*, ās, ās, as, Ved. having sweet springs or waters (said of a river; Śāy. = *madhurodaka*). — *Madhv-ashthilā*, f. a lump of honey, honey in lumps, dotted honey. — *Madhv-ācārya*, as, m., N. of a Vaiṣṇava teacher of the thirteenth century. — *Madhv-ādihāra*, as, m. bees-wax. — *Madhv-āpāta*, as, ā, am, having honey at the beginning, having sweetness at the first taste, (*madhv-āpāto vishāsvādah*, in Manu XI. 9, is probably a proverb, 'beginning with the taste of honey but ending with swallowing poison.'). — *Madhv-āmra*, as, m. a kind of mango tree (= *baddha-rasāla*). — *Madhv-ālu*, u, or *madhv-ālu*, am, n. a kind of plant with sweet tubercles, sweet potato. — *Madhv-āvāsa*, as, m. the mango tree. — *Madhv-āsin*, ī, īnī, ī, eating honey or sweets, enjoying sweetness. — *Madhv-āsava*, as, m. a decoction of honey, an intoxicating drink made from honey or from the blossoms of the Bassia Latifolia, sweet spirituous liquor. — *Madhvāsava-kshira*, as, ā, am, drunk with liquor distilled from honey. — *Madhvāsavanika*, as, m. a preparer of sweet intoxicating drinks, a distiller. — *Madhv-āsvāda*, as, ā, am, honey-flavoured, having the taste of honey. — *Madhv-āhuti*, īs, f. a sacrificial offering consisting of sweet things, an oblation of honey, &c.

*Madhvarya*, as, ā, am, fitted or authorized to drink Soma; consisting of Soma; sweet; (as), m. = Mādhuva, the second month of spring.

*Madhuka* (at the end of a comp.) = *madhu*; (as, ā, am), sweet; sweet-speaking, mellifluous, melodious; of the colour of honey; (as), m. a particular tree, = *madhūka* (Bassia Latifolia); = *asoka*; = *vallī*; a bard, panygyrist (? *vandī-bheda* for *vallī-bheda*), the liquorice-root; a species of bird; N. of a man; (ā), f. a particular plant (= *vallī-bheda*); Menispermum Glabrum, Glycyrrhiza Glabra; a black kind of panic-grass; (am), n. liquorice; tin.

*Madhuni*, f. a species of shrub (commonly called Makadhata or Mākadāhūlī).

*Madhura*, as, ā, am, sweet, honied, pleasant, pleasing, attractive, mellifluous, sounding sweetly or agreeably (said of tabours, Mahā-bh. Vana-p. 15700), uttering sweet cries (said of the Haṅsa, Anuśāsana-p. 2839), melodious; (as), m. a particular drug (*jīvaka*); a kind of sugar (*guḍa*); the red sugar-cane (*raktakshu*); a kind of mango (*rājāmra*); a Mo-

ringa with red blossoms (*rakta-sīgru*); rice; N. of one of the attendants of Skanda; of a Gandharva; (ā), f., N. of various plants, Anethum Sowa; Anethum Panmorium; = *medā*; a kind of medicinal plant (= *madhūli*, *madhu-karkatikā*); Asparagus Racemosus; Bengal beet; liquorice; sour rice-water; N. of a city (= Mathurā, Madhūpaghna, now called Muttra); N. of the tutelary deity of the race of Vandhula; (ī), f. a kind of musical instrument; (am), n. sweetness, syrup, treacle; poison; tin; (am), ind. sweetly, pleasantly, agreeably; (*epa*), ind. sweetly, kindly, in a friendly or agreeable manner. — *Madhura-kapṭaka*, as, m. 'having sweet bones,' a kind of fish. — *Madhura-kharjūrīka* or *madhura-kharjūrī*, f. a species of plant (= *mādhuvi-madhurā*). — *Madhura-jambira*, as, m. a species of citron or lime (= *madhu-jambira*). — *Madhura-tā*, f. or *madhura-tva*, am, n. sweetness, suavity, pleasantness, pleasingness, agreeableness, amiability, softness. — *Madhura-traya*, am, n. the three sweet things, sugar, honey, and butter. — *Madhura-tvaṭa*, as, m. Grisea Tomentosa. — *Madhura-nirghosha*, as, m., N. of an evil spirit or demon. — *Madhura-nisvana*, as, ā, am, sweet-voiced, sweet-sounding. — *Madhura-pragīta*, as, ā, am, having an agreeable note (as a bird), singing sweetly. — *Madhura-phala*, as, m. (= *rāja-vadara*), a species of plant. — *Madhura-bhāshīrī*, tū, m. a sweet or kind speaker. — *Madhura-bhāshin*, ī, īnī, ī, sweet-speaking, speaking kindly. — *Madhura-rāvin*, ī, īnī, ī, sounding sweetly, uttering sweet cries. — *Madhura-vaṭana*, as, ā, am, sweetly-speaking. — *Madhura-vallī*, f. a kind of citron (= *madhu-bijapūra*). — *Madhura-vāc*, k, k, k, sweetly-speaking, uttering kind or friendly words. — *Madhura-vijāpūra*, as, m. the sweet lime. — *Madhura-sambhāsha*, as, ā, am, discoursing agreeably. — *Madhura-sravā*, f. a kind of date tree. — *Madhura-svara*, as, ā, am, sweet-voiced, uttering a sweet or agreeable sound, sounding sweetly or agreeably. — *Madhurākshara* ('*ra-ak'*'), as, ā, am, uttering sweet words, speaking kindly, sounding sweetly, sweet, mellifluous, mellow, melodious; (*āni*), n. pl. sweet or kind words. — *Madhurāniruddha* ('*ra-an'*'), am, n., N. of a drama by Cayanī-Candra-sekbara-Rāya-guru. — *Madhurāmla* ('*ra-am'*'), as, ā, am, sweet and sour, subacid. — *Madhurāmlaka* ('*ra-am'*'), as, m. the hog-plum, Spondias Mangifera. — *Madhurāmla-phala*, as, m. a particular tree (= *āra*). — *Madhurālāpā* ('*ra-āl'*'), ās, m. 'sweetly-talking,' a kind of thrush or Maina, Turdus Salica. — *Madhurālābumī* ('*ra-āl'*'), f. a kind of cucumber (= *rājālābu*). — *Madhurāvātṭa*, as, m., N. of a man (in Rāja-tarangīṭī VII. 767). — *Madhurāshṭaka* ('*ra-ash'*'), am, n. a collection of eight verses by Vallabhācārya (in which various attributes of Kṛishṇa are described, each containing the word *madhura*). — *Madhurodaka* ('*ra-ud'*'), as, m., scil. *samudra*, 'the sea of sweet or fresh water,' N. of the outermost of the seven great seas which encompass Meru.

*Madhuraka*, as, śikā, am, sweet, pleasant, agreeable; (as), m. a species of medicinal herb, = *jīvaka*; (*śikā*), f. an aromatic plant, Anethum Panmorium, a kind of fennel; (am), n. the seed of Anethum Panmorium.

*Madhuraya*, Nom. P. *madhurayati*, -yitum, to sweeten, display sweetness.

*Madhurita*, as, ā, am, sweetened, rendered sweet. — *Madhurīman*, ā, m. sweetness, suavity, pleasantness, agreeableness.

*Madhula*, as, ā, am, = *madhura*, sweet, &c.; (am), n. an intoxicating drink, spirituous liquor.

*Madhulikā*, f. black mustard; N. of one of the Mātṛis attending on Skanda.

*Madhuvilā*, f. epithet of the river Samangā, Mahā-bh. Vana-p. 10692.

*Madhusūthila* (perhaps for *madhu* + *ashthilā*), Bassia Latifolia; [cf. *madhv-ashthilā*.]

*Madhus*, us, n. = *madhu*, Ved. sweetness; (according to Ujjvaladatta) = *pavitra-dravya*.

*Madhusya*, Nom. P. *madhusyati*, &c., to wish for honey, long for sweets, &c.

*Madhūka* (fr. *madhu*), as, m. a bee; Bassia Latifolia (all the parts of which tree are useful, arrack being distilled from the blossoms and oil extracted from the seeds); (am), n. liquorice; the flower of the Bassia Latifolia.

*Madhūyu*, us, us, u, Ved. eager for sweetness or for the sweet Soma juice; (Śāy.) mixing the Soma juice (= *madhurasya somāder mīśrayitṛi*).

*Madhūla*, as, m. a kind of Bassia (= *jalajagṛīja-madhūka-vrikshau*); (i), f. liquorice; a kind of citron; the mango tree; a particular plant (= *madharā*, *madhūli*); a kind of grain.

*Madhūlaka*, as, ikā, am, sweet, agreeable; (as), m. a kind of Bassia which grows in watery places; (*ikā*), f. a kind of bee; N. of various plants; Sansieviera Zeylanica; water Bassia; a kind of grain (commonly called *pātharīgopadhūmi*, enumerated among the inferior kinds of grain, cf. *go-lomikā*); liquorice; a kind of citron, = *madhūli*; (am), n., Ved. sweetness, honey.

*Madhvala*, as, m. a bee.

*Madhvala*, as, m. repeated tipping, carousing.

*Madhvasya*, Nom. P. *madhvasyati*, &c., to long for honey, &c., to crave after anything sweet.

*Madhvījā*, f. (perhaps fr. *madhu*, irreg. loc. + *jā*), any intoxicating drink or beverage, spirituous liquor.

**मध्य madhya**, as, ā, am (perhaps connected with the pronominal base 3, *ma*), middle, middlemost, midmost, central, in the middle, in the midst of (used especially in Ved. like the Latin *medius*, e. g. *madhye duroṇe*, in the midst of the sacrificial chamber, R̥g-veda I. 69. 4; *madhye samudre*, in the midst of the ocean); placed in the middle, being in the middle, intermediate, intervening, (*madhyo desaḥ*, a middle country); of a middle kind, middling, of a middling size or quality, middle-sized, moderate; (in astronomy) mean; standing between two, impartial, neutral; lowest, worst (= *adhama*); right, just, reasonable; (as, am), m. n. the middle, midst, (*madhye hnah*, in the middle of the day, at midday; *madhye nīśāyāḥ*, at midnight), the centre, (in these senses usually *am*, n.); a middle state or condition (e. g. *madhyam dainya-harshayoh*, a condition between sorrow and joy); mean or common time in music; the inside or interior of anything (e. g. *bilva-madhyā*, the inside of the Bilva fruit); the middle of the body, the waist (especially of a woman); the trunk of the body, the belly, abdomen; the flank of a horse; the middle term or mean of the progression; cessation, pause, interval; (am), n. a particular high number, ten thousand billions; N. of a country between Sindh and Hindūstan proper; (*ā*), f. the middle finger; a particular metre of four times three syllables, (in this sense also *am*, n.); a young woman, a girl when grown up or arrived at puberty; (am), ind. (i. e. acc. sing. used adverbially), into the midst, into the inside, into, in (e. g. *nagara-madhyam gaḥḥati*, he goes into the city; *jana-madhyam vi-veṣa*, he entered into the midst of the people); (*ena*), ind. between, on the inside, through the midst, through (e. g. *nadīm madhyena jagmuḥ*, they went through the river); (*āt*), ind. from the midst, out of the middle, from among, out of (e. g. *ekā strī tāsām madhyāt*, one woman from among them); (e), ind. in the middle, in the midst, midway; in the presence of, between, amongst, midst, within (e. g. *samudra-madhye*, in the midst of the sea; *nagarasya madhye*, in the city; *bhrūvor madhye*, between the eyebrows; *devānām madhye*, in the presence of the gods; *vandhūka kartum*, to place between, i. e. to employ as a mediator; to place in the middle, place before, propose); *madhye* is used by commentators in explaining the loc. case; [cf. Zend *maidhya*, 'medius'; *madh-ema*, 'middlemost'; Gr. μέσο-ς for μέθιο, μέσο-ς; Lat. *med-ius*, *di-midi-us*; Oscan. *mef-*

*śa-i* = 'mediæ,' loc. sing.: Goth. *midj-t*, 'medius'; *mid-uma*, 'the middle'; Old Germ. *missa*, *missi*, *mis-*: Angl. Sax. *midl*, *ge-middlian*, *mis-*: Slav. *mezdu*, 'among'; Lith. *vidū-s*, 'interior'; *vidūi*, 'within'; *vidu-rys*, 'the middle.' — *Madhya-karṇa*, a half diameter, radius. — *Madhya-kuru* (probably used in m. pl.), N. of a country. — *Madhya-kaumudī*, f. = *madhya-siddhānta-kaumudī*, q. v. — *Madhya-kshāmā*, f. a slender-waisted woman; 'slender in the centre,' N. of a kind of metre, four times -----, ०००००० -----. — *Madhya-ga*, as, ā, am, going in the middle, being in the middle or among, being in or on, (usually at the end of a comp., cf. *vipāṇi-m°*, *mārga-m°*, *bahu-m°*). — *Madhya-gata*, as, ā, am, going in the middle, being in the midst, between, under. — *Madhya-gandha*, as, m. 'having a middling scent (?)', the mango tree. — *Madhya-grahaṇa*, am, n. the middle of an eclipse. — *Madhya-śarin*, ī, īṇī, ī, going in the midst or among. — *Madhya-śchāyā*, f. (in astronomy) mean or middle shadow. — *Madhya-jihva*, am, n., Ved. the middle of the tongue (said to be the organ of the palates). — *Madhya-ḥjyā*, f. the sine of the meridian. — *Madhya-tamas*, as, n., Ved. darkness in the form of a circle, circular or annular darkness, central darkness. — *Madhya-tas*, ind. from or in the middle, centrally, centrally. — *Madhya-tā*, f. the state of being in the middle, mediocrity. — *Madhya-tāpini*, f., N. of an Upanishad. — *Madhya-dīna* for *madhyān-dīna*, q. v. — *Madhya-dīpaka*, am, n. (in rhetoric) 'illuminating in the middle,' N. of a figure in which light is thrown on a description by the use of an emphatic verb in the middle of a stanza (Bhaṭṭi-kāvya X. 24). — *Madhya-deśa*, as, m. middle region, middle space, the central or middle part of anything; (= *madhyam nabhasaḥ*), the meridian; the middle of the body, waist; the trunk of the body, belly, abdomen; the midland country, central region, the country lying between the Himālayas on the north, the Vindhya mountains on the south, Vīnaśana on the west, Prayāga on the east, and comprising the modern provinces of Allahabad, Agra, Delhi, Oude, &c.; (as, ā, am), belonging to the midland country, of midland origin, living in the midland country. — *Madhya-deśiya* or *madhyadeśya*, as, ā, am, belonging to the midland country, of midland origin, living in the midland country. — *Madhya-deha*, as, m. the middle of the body, the trunk of the body, belly, &c. — *Madhya-nihita*, as, ā, am, placed in the middle, fixed in the centre, inserted, fixed into (anything). — *Madhyān-dīna*, as, m. (according to some am, n.), midday, noon; the midday offering; Midday (personified as a son of Pūshpa-pāpa by Prabhā); Bassia Latifolia; N. of a disciple of Yājñavalkya; (as, ā, am), meridional, meridian, belonging to midday; middle, central (= *mādyāndīna*, q. v.). — *Madhyān-dīna-samaya*, as, m. midday-time, noon. — *Madhyān-dīniya*, as, ā, am, meridional, meridian, belonging to noon or midday. — *Madhya-patita*, fallen in the middle, lying between or in the midst. — *Madhya-parimāṇa*, am, n. the middle measure or magnitude (or that between an atom and infinitude). — *Madhya-pāta*, as, m. falling or going in the midst, intercourse, commerce; (in astronomy) the mean occurrence of the aspect. — *Madhya-bha*, (in astronomy) the meridian ecliptic point. — *Madhya-bhakta*, as, ā, am, eaten in the middle (a term applied to any medicine taken in the middle of a meal). — *Madhya-bhāga*, as, m. the middle part or portion; the middle of the body, waist. — *Madhya-bhāva*, as, m. middle state or condition; mediocrity; a middling or moderate distance (neither far off nor close at hand). — *Madhya-manoramā*, f., N. of a grammatical work (an abridgement of the *Manoramā*). — *Madhya-mandira*, as, m., N. of the author of the *Mahābhārata-tāparya-nirpaya*; the title of a book. — *Madhya-yava*, as, m. a weight of six white mustard seeds. — *Madhya-yogin*, ī, īṇī, ī, Ved. (in astronomy) being in the middle of a

conjunction, completely covered or obscured. — *Madhya-rātra*, as, m. or *madhya-rātri*, is, f. mid-night; *madhya-rātrav*, at midnight. — *Madhya-rekhā*, f. the middle line, the central or first meridian, the line conceived by the Hindūs to be drawn through Lankā, Ujjayinī, Kuru-ksbetra, and other places to mount Meru, (the first meridian being drawn by the Hindūs through Ujjayinī or Oojein proves that, during the time of king Vikramāditya, this city was the cradle of the Hindū science of astronomy; it is in lat. 23° 10', long. 75° 47' E.). — *Madhya-lagna*, am, n. the point of the ecliptic situated on the meridian, the meridian ecliptic point. — *Madhya-lilā*, f. title of a work. — *Madhya-loka*, as, m. the middle world, earth, abode of mortals. — *Madhya-lokeśa* ('*ka-īśa*'), as, m. 'lord of the middle world or earth,' a king. — *Madhya-vayas*, ās, ās, as, middle-aged. — *Madhya-vartin*, ī, īṇī, ī (generally at the end of a comp.), being in the middle, being or situated between, being among; abiding in the midst or in the centre, central, middle; (ī), m. a mediator. — *Madhya-vallī*, f., N. of a Vallī of the *Taittirīyopaniṣad* (probably from being in the middle of the book). — *Madhya-vidaraṇa*, am, n., Ved., N. of one of the ten modes in which an eclipse ends. — *Madhya-ṛiṭta*, am, n. the navel. — *Madhya-śarīra*, as, ā, am, having a middle-sized body or one of moderately full habit. — *Madhya-sājin*, ī, īṇī, ī, lying in the midst, lying within. — *Madhya-siddhānta-kaumudī*, f. 'the middle-sized *Siddhānta-kaumudī*,' N. of an abridgement of the *Siddhānta-kaumudī* by Varada-ṛāja. — *Madhya-sūtra*, am, n. the central meridian; [cf. *madhya-rekhā*]. — *Madhya-stha*, as, ā, am, standing or being in the middle, being in the middle space (i. e. the air), central, intermediate, being within, in, among, between (e. g. *sāgara-śoka-madhyastha*, being in a sea of sorrow); being of a middle condition or middle kind, middling; standing between two persons or parties, acting as mediator, mediating, free from party spirit, neutral; belonging to neither party or to both parties; regarding indifferently, impartial, indifferent; (as), m. an umpire, judge, arbitrator, mediator; an epithet of Siva. — *Madhyastha-tā*, f. middle state or character; mediocrity; intermediate situation; mediatorship; indifference, impartiality. — *Madhya-sthala*, am, n. a middle place or region; the centre; the middle of the body, waist; (= *kaṭi-deśa*), the hip. — *Madhya-sthāna*, am, n. a middle place or station; the middle space (i. e. the air); a neutral soil. — *Madhya-sthita*, as, ā, am, being in the middle, situated in the midst or between; central, intermediate, being between (with *gea*). — *Madhya-sthita-tā*, f. indifference. — *Madhya-sthity-ardha*, (in astronomy) the mean half duration. — *Madhya-svarita*, as, ā, am, having the Svarita accent on the middle syllable. — *Madhyākshara-vistara-lipi* ('*ya-ak°*'), is, f., N. of a particular kind of written character. — *Madhyāngulī*, is, or *madhyāngulī* ('*ya-an°*'), f. the middle finger. — *Madhyāditya* ('*ya-ad°*'), as, m. the midday sun. — *Madhyānta-vibhāga-sāstra* ('*ya-an°*'), am, n., N. of a Buddhist work. — *Madhyāntika*, as, m., N. of a Buddhist Arhat. — *Madhyāmlakesara* ('*ya-am°*'), the citron. — *Madhyārjuna* ('*ya-ar°*'), N. of a district. — *Madhyārjuna-tīrtha*, am, n., N. of a Tīrtha on the southern bank of the Kāveri. — *Madhyā-varsha*, am, n., Ved. the middle of the rainy season. — *Madhyāsthi* ('*ya-as°*'), the plant *Grewia Asiatica*. — *Madhyāhārīpi-lipi*, is, f. a particular kind of written character. — *Madhyāhna* ('*ya-ah°*'), as, m. midday, noon; N. of a pupil of San-karācārya. — *Madhyāhna-kāta*, as, m. midday-time. — *Madhyāhna-kṛtiya*, am, n. midday duty; midday business or observance. — *Madhyāhna-kṛtyā*, f. a religious ceremony to be performed at midday. — *Madhyāhna-velā*, f. noontide. — *Madhyāhna-samaya*, as, m. time or period of midday. — *Madhyāhna-savana*, am, n. a midday sacrifice. — *Madhyāhna-snāna-vidhī*, is, m. midday ablution, any noon-

day purificatory rite. — *Madhyāhnen-du-prabhā-karṇa* ('*na-in°*'), the hypothense of the moon's midday shadow. — *Madhye-kshāmā*, f. slender or attenuated in the middle, thin at the waist; [cf. *madhya-kshāmā*]. — *Madhye-gangam*, ind. in the middle of the Ganges, in or into the Ganges. — *Madhye-guru*, us, us or vī, u, (probably) containing a long syllable in the middle. — *Madhye-jyotiḥ*, is, f., Ved. epithet of the T riṣ-ṭubh in which a pāda of eight syllables stands between two of twelve. — *Madhye-nagaram*, ind. in the middle of a city, within the city, inside the city. — *Madhye-nadī*, ind. in the middle of the river, in the river, into the river. — *Madhyendranīla* ('*ya-in°*'), as, ā, am, having a sapphire in the middle. — *Madhye-prishṭham*, ind. in or on the middle of the back, on the back. — *Madhye-bhakta*, am, n. a medicine to be taken whilst eating. — *Madhyebha-bandhana* ('*ya-ebh°*'), am, n. a band or rope round an elephant's body. — *Madhye-madhyamānguli-kūrparam* ('*ma-an°*'), ind. between the middle finger and elbow. — *Madhye-vāri*, ind. in the middle of the water, in or under the water. — *Madhye-vindhyātavi* ('*ya-af°*'), ind. in the forests of the Vindhya range. — *Madhye-śyāma*, as, ā, am, black in the centre. — *Madhye-sabham*, ind. in the midst of the assembly, in the assembly, before all the assembled company. — *Madhyodātā* ('*ya-ud°*'), as, ā, am, having the Udātta (acute accent) on the middle syllable. — *Madhya-tus*, ind. from the middle, from or out of the midst, in the midst, in the centre, from the centre, among, between, out of (e. g. *vāri-madhyataḥ*, out of the water; *Sarasvatyā Drishadvatyāś-ēa madhyataḥ*, between the Sarasvatī and the *Drishadvatī*; *prācyānu madhyataḥ*, to the east of the central meridian). — *Madhyataḥ-kārin*, ī, m. epithet of the four principal priests (viz. the Hotṛi, Adhvaryu, Brahman, and Udgātṛi). — *Madhyanya*, as, ā, am, occupying a middle place, having a middle rank or position (in any caste &c.). — *Madhyama*, as, ā, am, middle, middlemost, middlemost, central, in the middle, in the midst, (used like the Latin *medius*, e. g. *madhyame gulme*, in the midst of the troop), being in the middle, placed in the middle; intermediate, intervening; of a middle condition or quality, middling, of a middle size, middle-sized, moderate; (in astronomy) mean; belonging to the meridian; standing between two persons or parties, impartial, neutral; middle-born, neither the oldest nor the youngest; (as, am), m. n. the middle of the body, waist; (as), m. (= *madhya-deśa*), the midland country; (in music) epithet of the fourth or fifth note; the middlemost of the three musical scales, a particular musical mode or Rāga; (in grammar) the second person (= *madhyama-purusha*, q. v.); the governor of a province; epithet of a particular sect of Buddhists; a kind of antelope; N. of the eighteenth Kalpa; (ās), m. pl., N. of a Buddhist sect; (ā), f. the middle finger; a girl arrived at puberty, a marriageable woman; (= *karṇikā*), the pericarp of a lotus; a central blossom; a metre of four times three syllables; (am), n. the middle; N. of the twelfth Kāṇḍa of the *Satapatha-Brahmaṇa*, the fourteenth according to the *Kāṇva* school; (in astronomy) the meridian ecliptic point; [cf. Goth. *miduma*, *midums*]. — *Madhyama-kāshā*, f. the middle enclosure or court-yard. — *Madhyama-khaṇḍa*, am, n. (in algebra) the middle term of an equation; N. of the second part of the *Sārāgadhara-saṁhitā*. — *Madhyama-gatī*, is, f. (in astronomy) mean motion of a planet. — *Madhyama-grāma*, as, m. the middle scale in music. — *Madhyama-jāta*, as, ā, am, middle-born, born between (two other children), middlemost. — *Madhyama-īkā*, f. title of a work by Kumārila. — *Madhyama-pāda*, am, n. the middle member (which is sometimes omitted and requires to be supplied in a compound consisting of two words). — *Madhyama-pada-lopa*, as, m. the omission of the middle member of a compound (as in *Sāka-pārthiva*, the

king of the era, for *Sāka-priya-pārthiva*, the king dear to the era). — *Madhyama-pada-lopin*, *i*, m., scil. *samāsa*, a compound which omits the middle member. — *Madhyama-pāṇḍava*, *as*, m. 'the middlemost of the five Pāṇḍavas'; Arjuna.

— *Madhyama-puruṣa*, *as*, m. the second person in verbal conjugation or a termination of the second person; [cf. *prathama-puruṣa*, *uttama-puruṣa*.] — *Madhyama-bhṛitaka*, *as*, m. a husbandman, a farm-labourer who works both for his master and himself. — *Madhyama-yāna*, *am*, n. (with Buddhists) 'the middle passage,' the middle way to salvation. — *Madhyama-rātra*, *as*, m. midnight. — *Madhyama-rekhā*, *f*. the central meridian of the earth, a line conceived to be drawn through Lankā, Ujjayini, Kuru-kshetra, and Meru; [cf. *madhya-rekhā*.] — *Madhyama-loka*, *as*, m. the middle world (between heaven and the nether world), the earth. — *Madhyamaloka-pāla*, *as*, m. 'protector of the middle world,' a king. — *Madhyama-lokendu* (*'ka-in'*), *us*, m. 'moon of the middle world,' a king. — *Madhyama-vayas*, *as*, n. middle age. — *Madhyama-vayaska*, *as*, *ā*, *am*, middle-aged. — *Madhyama-vāh*, *i*, *ī*, *f*, Ved. (according to Sāy.) driving at middling or slow speed (= *mandā-gamena vāhaka*); driving with a horse in the middle or with only one horse between the shafts (?).

— *Madhyama-śi*, *iś*, m., Ved. lying or being in the middle, (perhaps) an intercessor; (Sāy.) = *madhyama-sthāne vartamāna*. (In Vājasaneyi-s. XII. 86, the nom. -*śir* in *madhyama-śir* is derived by Mahī-dbara fr. rt. *śri*, to injure, and the comp. is said to = *mama-ghātaka*.) — *Madhyama-sargha*, *as*, m. intrigue of a middling character (presenting flowers &c. to another's wife). — *Madhyama-sāhasa*, *as*, m. the middlemost penalty or amercement (Manu VIII. 138, 263), punishment for crimes of a middle degree; (*as*, *am*), m. n. violence or outrage of the middle class (injuring buildings, throwing down walls, &c.). — *Madhyama-stha*, *as*, *ā*, *am*, standing or being in the middle (see Gaṇa Brāhmaṇādi to Pāp. V. 1, 124). — *Madhyama-sthā*, *ās*, *ās*, *am*, Ved. standing in the middle, forming the centre (of a community). — *Madhyama-stheya*, *am*, n., Ved. the state of standing in the middle or forming the centre. — *Madhyamāgama* (*'ma-āg'*), *as*, m. 'the middle Āgama,' N. of one of the four Āgamas of the Buddhists. — *Madhyamāngīras* (*'ma-an'*), *ās*, m. the middle Angiras (law-giver), the middle-sized Angiras. — *Madhyamāngulī* (*'ma-an'*), *iś*, *f*. the middle finger; [cf. *madhyāngulī*.] — *Madhyamātreya* (*'ma-āt'*), *as*, m. the middle Ātreya (law-giver), the middle-sized Ātreya work. — *Madhyamādi* (*'ma-ādī*), *iś*, *f*. a particular musical scale. — *Madhyamāthikāra* (*'ma-ādī'*), *as*, m., N. of the first chapter of the Sūrya-siddhānta. — *Madhyamāharaṇa* (*'ma-āh'*), *am*, n. (in algebra) the elimination of the middle term in an equation. — *Madhyameśvara* (*'ma-īś'*), *as*, m., N. of a Linga of Śiva held in great esteem at Benares. — *Madhyame-śhā*, *ās*, *ās*, *am*, Ved. = *madhyama-sthā* above.

*Madhyamaka*, *as*, *ikā*, *am*, middlemost, midmost; common (said of property &c.); (*ikā*), *f*. a girl arrived at puberty, a marriageable woman; N. of the second or middle Grantha of the Kāṭhaka. — *Madhyamaka-vṛtī* or *madhyamika-vṛtī*, *iś*, *f*. N. of a book. — *Madhyamakūṭikāra* (*'ka-āl'*), *as*, m., N. of a Buddhist work. — *Madhyamakāloka* (*'ka-āl'*), *as*, m., N. of a Buddhist work.

*Madhyamakeya*, *ās*, m. pl., N. of a people. — *Madhyamika*, *ās*, m. pl., N. of a school of Buddhists, the followers of Nāgārjuna.

*Madhyamīya*, *as*, *ā*, *am*, middlemost, middle, central.

*Madhyā*, ind. (probably an old inst.), Ved. in the middle, in the midst, between (with gen., e. g. *madhyā kartor vitata*, spread in the middle of the work, R̥g-veda I. 115, 4).

*Madhyāyu*, *us*, *us*, *n*, Ved. being a mediator,

seeking mediation, intermediate, (Sāy. *madhyāyuvah* = *asudhāṃ śrīyāṃ yāsasāṃ ca madhye vashitīm kāmayaṃānāh*.)

**मध्व** *madhva*, *as*, m., N. of the founder of a sect of Vaiṣṇavas in the south of India in the thirteenth century, hence called the Mādharma sect, (his N. was properly Ananda-tīrtha Bhagavat-pāda, he is also called Madhu.) — *Madhva-guru*, *us*, or *madhrācārya* (*'va-āc'*), *as*, m. = *madhva* above. — *Madhva-mukha-bhanga*, *as*, m. or *madhva-mukha-mardana*, *am*, n. 'the bruising of the face of Madhva,' N. of a work by Appi Dikshita refuting Madhva's notions respecting the Vedānta. — *Madhvācārya-vijaya*, *as*, m., N. of a book.

**मध्वक्** *madhvaka*, &c. See p. 738, col. 3.

**मध्वक्ष** *madhv-aksha*, &c. See p. 738, col. 1.

**मनु** *man* [cf. rt. *mnā*], cl. 8. A. *manute*, cl. 4. A. (also less commonly P.) *manyate* (*-ti*), cl. I. P. *manati*, *mene*, *mantā*, *manitā*, *manśyate* (*-ti*), *manishyate*, *amanāta*, *amata*, *amanśishṭa*, (the following are Vedic forms generally referable to cl. 8, d. I, or even cl. 2, *manvate*, *manvahe*, *manmahe*, *manāmahe*, *manavate*, *amanmahī*, *amanvata*, *mananta*, *manai*, *manśi*, *manśase*, *manśate*, *manśai*, *manśishṭa*, *manśimahi*; in R̥g-veda VII. 83, 2, according to Sāy., *manśi* = *stāvāni*, and in I. 84, 17, *manśate* = *jānāti*), *mantum* (Ved. inf. *mantave*, *mantavai*), to think, believe (e. g. *eko 'ham asmitī dātmanam tvam manyase*, thou believest thyself to be alone, cf. Manu VIII. 91; *prāpta-kālam amanyata*, he believed that the time was arrived, Mahā-bh. Vanaparva 2206); to suppose, conceive, imagine, conjecture; to mind, consider, reflect upon, regard, deem (e. g. *sukhavan manyate*, he deems it fortunate); to hold or take for (with acc., e. g. *na mām anyathā mantum arhasi*, deign not to take me for any one else, i. e. to doubt me); to esteem, estimate, prize, value, honour, (*bahu man*, to think much of, esteem or value highly, with acc., e. g. *bahu mene tam*, he esteemed him highly; *laghu man*, to think lightly of, value lightly, disesteem, e. g. *trīṣaṃ iva laghu manyate patim*, she values her husband as lightly as a straw; *na man*, to think nothing of, disregard, disesteem; *sādhu man*, to think well of, approve, commend, with acc., e. g. *kaś sādhu manyate nishphalam ārambham*, who would approve a fruitless undertaking; or with *iti*, e. g. *trīṣhṣm sādhu iti manyante*, they commend agriculture; *asādhu man*, to think ill of, disapprove; *trīṣāya man*, to value at a straw, esteem lightly, e. g. *rājyaṃ trīṣāya manye*, I make light of empire); to think fit or right (e. g. *yadi manyase*, if thou thinkest fit); to agree with any one, be of the same opinion; to think upon, have the heart and soul fixed upon, set the heart or mind on (e. g. *santānam mente*, they set their minds on offspring); to hope for, wish for (sometimes with gen.); to have in the mind, intend, intend for; to remember, think of, meditate on (as in prayer; according to Naigh. III. 19, *manmahe* and *manāmahe* are included among the seventeen *yācīū-karmāṇah*); to mention, declare; to think out, excogitate, invent; to perceive, observe, know, understand, comprehend; to be considered or regarded as, to be taken for, appear as, seem (e. g. *manyante jivanto 'pi mṛitāh*, though living they are regarded as dead); *manye*, I think, methinks, is sometimes inserted parenthetically in a sentence without influencing the construction: Caus. P. *mānayatī*, -*yitum*, Aor. *amīmanat*, to honour, esteem, value highly, show honour to, pay respect to; A. *mānayatē*, &c., to esteem one's self highly: Desid. *mīmāṃsate*, to think over, reflect upon, consider, examine; to call in question, to doubt (with loc. of the thing called in question): Desid. of Desid. *mīmāṃsishate*: Intens. *manmanayate*; [cf. Zend man, 'to think'; *upa-man* = *ūpōmēv*; *fra-man*, 'to persevere'; *mananāh*,

'mind, spirit'; *mad*, *madh*, 'to treat medically'; *madha*, 'wisdom, medical science'; *vohu-mad* = *πολυ-μαθής*; Gr. *μέν-ω*, *μέ-μον-α*, *μέν-ος*, *Μέν-τωρ*, *Μέν-της*, *Άγα-μέ-μων*, *μαίν-ο-μαι*, *μαν-ία*, *μάν-τις*, *μῆν-ις*, *μέ-μνη-μαι*, *μνέ-ο-μαι*, *μν-ή-σκ-ω*, *μν-ή-μον*, *μν-ή-μη*, *μνημο-σύνη*, *ξ-μαθ-ον*, *μανθ-άν-ω*, *μνηθ-ω*: Lat. *men-e-o*, *me-min-i*, *Mincer-va*, *men-tio*, *men-(ti)-s*, *menti-or*, *mend-ac*, *mon-e-o*, *Mon-e-ta*, *re-min-i-se-or*, *com-min-i-se-or*, *com-men-tu-m*, *commen-ta-riu-s*, *med-eo-r*, *re-med-ū-m*, *med-icu-s*, *med-i-tari*: Goth. *man*, 'to think'; *ga-mun-an*, 'to call to mind'; *mun-s* = *vōhja*; *ga-mīn-thi* = *μνεία*; *Old Germ. d-n*, 'to consider'; *mundrei*, 'a mark'; *mund Germ. minnia*, *minna*, 'love'; *man-ē-n*, *man-o-n*, 'to waru'; *meina*, 'opinion'; *mun-ar*, 'active, wakeful': Lith. *menu*, 'I remember'; *pri-manus*, 'prudent'; *mīn-ū*, 'to consider'; *at-men-u*, *at-mīn-ti-s*, 'memory'; *mand-rū-s*, 'active, wakeful': Slav. *mīn-e-i*, 'to think'; *po-man-a-ti* = *μνηρονείνω*; *pa-ne-ti* = *μνήμη*; *na-d-rū* = *φρόνιμος*: Russ. *mnju*, 'I suppose'; Hib. *muinim*, 'I teach, instruct'; and perhaps *smuainim*, 'I think, imagine, devise, consider.']

*Mata*, *as*, *ā*, *am*, thought, believed, understood, supposed; conceived, imagined, conjectured; considered, regarded, deemed, held, regarded as, taken for; esteemed, thought well or ill of, commended, valued [cf. *bahu-m*]; honoured, respected, approved (sometimes with gen., e. g. *rājñām mata*, honoured or approved by kings); thought fit or right, sanctioned; thought upon, hoped for, wished for (sometimes with gen.); intended, designed, aimed at; kept in mind, meditated on, remembered (as in prayer), mentioned; thought out, excogitated, invented; perceived, observed, known, recognised, comprehended, understood; (*as*), m., N. of a son of Sambara, (also read *mana*); (*am*), n. a thought, idea, opinion, sentiment, view, doctrine, belief, creed, tenet, sect; advice, counsel; commendation, approbation, sanction; disposition of mind, design, aim, intention, purpose, wish; knowledge. — *Matāksha* (*'ta-ak'*), *as*, *ā*, *am*, one well skilled in dice. — *Matāntara* (*'ta-an'*), *am*, n. another opinion; a different creed or sect. — *Matāvalambana* (*'ta-av'*), *am*, n. the holding or embracing a particular creed. — *Matāvalambin* (*'ta-av'*), *i*, *ini*, *ī*, holding or embracing the acts of a particular sect.

*Matī*, *iś*, *f*. devotion, prayer, worship, devotional hymn, sacred utterance (Ved.); that which is sensible, intelligent, mindful, a monitor, adviser (Ved.); according to Sāy. in R̥g-veda VIII. 18, 7. *matih* = *mantri*, a monitor, X. 91, 8. *matim* = *mantāram*); the mind, understanding, intelligence, intellect, wit, sense, discernment, judgment (e. g. *utpan-neshu kāryeshu matir na hiyate*, he does not lose his senses in emergencies); a mind set on any object, design, intention, resolution, determination (with dat. or loc., e. g. *narakāya matis*, a mind set on hell; *śravaṇe matih*, a mind fixed on hearing; *kāme matis*, a mind set on love; *matim kṛi* or *dhā* or *dhṛi*, or *ā-dhā*, or *am-ā-dhā*, to fix or direct the mind, resolve, determine; *matim trī-ḍhām āsthāya*, having made a firm resolution, with dat. or loc., e. g. *matim gamanāya* or *gamane karoti*, he resolves on going); thought, idea, conception, opinion, notion, belief, conviction, impression, mode of thought, view, creed; counsel, advice; esteem, respect, reverence, regard (with loc., e. g. *dharme matih*, regard for justice); disposition of mind, wish, desire, inclination; memory, remembrance, recollection; Opinion personified (and identified with Subalātmajā as one of the mothers of the five sons of Pāṇḍu, or regarded as a daughter of Dakṣha and wife of Soma, or as the wife of Vīveka); a kind of vegetable or pot-herb; (*iś*), m., N. of a king; *matyā*, ind. wittingly, knowingly, purposely, intentionally, designedly, on purpose, according to one's opinion, with the idea that, under the impression that (e. g. *vyāghra-matyā*, under the impression of its being a tiger); [cf. Gr. *μητις*; Lat. *mens*, *mentis*: Goth. *ga-mun-dn*, 'memory'; Slav.



parental; (*as*), m., N. of a son of Anila or the Wind; of a son of Rudra Iśāna; of Indra in the sixth Manv-antara; of a son of Medhātithi and of a Varsha named after him; of a fabulous horse; (*ā*), f., N. of one of the seven tongues of flame; of a particular plant (= *agni-jihvā*); of one of the Mātṛis attending on Skanda; (*as*, *am*), m. n. (probably n.), N. of a sacred bathing-place or Tirtha; (*am*), ind. swiftly as thought, with the speed of thought. — *Mano-javas*, *ās*, *ās*, *as*, Ved. swift as thought; (according to Mahidhara) an epithet of Yama. — *Mano-javasa*, *as*, *ā*, *am*, resembling a father, fatherly. — *Mano-javi-tva*, *am*, n. the being swift as thought, swiftness like that of thought. — *Mano-javin*, *ī*, *inī*, *i*, swift as thought. — *Mano-ja-ṛiddhi*, *is*, m. a species of shrub (= *kāma-ṛiddhi*). — *Mano-jāta*, *as*, *ā*, *am*, mind-born, sprung up in the mind or soul. — *Mano-jighra*, *as*, *ā*, *am*, scenting out or guessing the thoughts. — *Mano-jū*, *ūs*, *ūs*, u, Ved. swift as thought (said of the Maruts, of chariots, horses, &c.). — *Mano-jūa*, *as*, *ā*, *am*, agreeable to the mind, pleasing, lovely, beautiful, charming; (*as*), m., N. of a Gandharva; (*ā*), f. = *manah-silā*, red arsenic; N. of various plants (= *bandhyā-karkoṭakī*, *āvartakī*, *sihāla-jiraka*, *jāti*); an intoxicating drink; a king's daughter, princess; (*am*), n. the wood of the Pinus Longifolia; [cf. *mānojiaka*.] — *Manojia-ghosha*, *as*, m., N. of a man. — *Manojia-tā*, f. agreeableness, charmingness, attractiveness, beauty. — *Manojia-sādhābhigajita* ('*da-abh*'), *as*, m., N. of a Kalpa. — *Manojia-svara*, *as*, m., N. of a Gandharva. — *Mano-dāṇḍa*, *as*, m. complete control over the thoughts (Manu XII. 10). — *Mano-datta*, *as*, *ā*, *am*, 'given by the mind,' given up in thought, mentally devoted. — *Mano-dāha*, *as*, m. heart-burning, vexation or distress of mind. — *Mano-dāhin*, *ī*, m. 'heart-inflamer,' the god of love. — *Mano-dukhka*, *am*, n. heart-ache, pain or anguish of mind; mental affliction. — *Mano-dushṭa*, *as*, *ā*, *am*, defiled with evil thoughts, depraved in mind. — *Mano-dhinātha*, *as*, m. 'heart-lord,' a lover, husband. — *Mano-dhṛt*, *t*, *t*, *t*, Ved. having the mind restrained or controlled (Sāy. = *saṃyatas-manaska*); prudent, intelligent. — *Mano-naras-thāna*, *am*, n. absence of mind, inattention. — *Mano-nāsa*, *as*, m. loss of mind; [cf. *mano-laya*.] — *Mano-nīta*, *as*, *ā*, *am*, 'taken by the mind,' chose, approved, preferred; [cf. *manah-pranīta*.] — *Mano-nuga*, *as*, *ā*, *am*, 'going after or following the mind,' suiting the mind, agreeable to the heart, gratifying, pleasing; (*as*), m., N. of a district; [cf. *hrīdayānuga*.] — *Mano-pakārīn*, *ī*, *inī*, *i*, ravishing or enrapturing the mind, captivating the heart, gratifying. — *Mano-bhava*, *as*, *ā*, *am*, being or arising in the mind, mind-born, created by the fancy or imagination; (*as*), m. love, the god of love; [cf. *mano-ja*.] — *Mano-bhīniveśa*, *as*, m. close application of the mind, tenacity of purpose. — *Mano-bhiprāya*, *as*, m. aim or wish of the heart, heart's desire. — *Mano-bhiprāya-ga*, *as*, *ā*, *am*, agreeable to the mind or heart, desired. — *Mano-bhīrāma*, *as*, *ā*, *am*, mind-gratifying, delighting the heart, pleasing the mind; N. of the spot where Buddha Tamāla-patra-candana-gandha (Mahā-maud-galyāyana) appeared. — *Mano-bhūlāsha*, *as*, m. the heart's desire or wish. — *Mano-bhū*, *ūs*, m., *am*, Ved. desired by the mind, agreeable; wished for; (*Sāy.*) = *mano-reya*, having the velocity of thought. — *Mano-mathana*, *as*, m. 'heart-agitating,' the god of love. — *Mano-maya*, *as*, *ī*, *am*, consisting of spirit or mind, spiritual, mental. — *Manomaya-kośa*, *as*, m. the mental sheath (the second of the subtle sheaths in which the soul is encased, according to the Vedānta philosophy). — *Mano-muṣhī*, *is*, *is*, *i*, Ved. sealing the mind, seizing the understanding (said of disease or evil spirits). — *Mano-muh*, *t*, *t*, *t*, Ved. mind-bewildering, infatigating the mind. — *Mano-niyā-tva*, *am*, n. the going at will. — *Mano-gāyin*, *ī*, *inī*, *i*, going at pleasure, going at will (said of a chariot &c.); swift, quick as thought. — *Mano-yu*, *k*, *k*, *k*, Ved. yoking or harnessing

themselves at will or by mere wish, i. e. without effort (Sāy. = *manah-sankalpa-mātreṇa rathe yujyamānāh*, said of the horses of Agni); swift as thought (Sāy. = *manah-samāna-gatayaḥ*, said of the ninety-nine steeds of Vāyu); suiting itself to the mind, adapted to the understanding; (Sāy.) to be gained by praise (= *mananīyena stotreṇa prāpya*, R̥g-veda VIII. 13, 26; = *manasā yujyamāna*, IX. 100, 3). — *Mano-yoga*, *as*, *m*, application of the mind, attention. — *Mano-yoni*, *is*, m. 'mind-born,' N. of the god of love. — *Mano-raijana*, *am*, n. the act of pleasing the mind, pleasantness; (*as*), m., N. of a son of Jīdhana; of a commentary on the Līlāvati. — *Mano-rata*, *as*, m., N. of a Buddhist patriarch, (perhaps for *mano-ratha*). — *Mano-ratha*, *as*, m. 'vehicle of the mind,' a wish, desire, (*manorathāya nāsanse*, I do not hope for the wish, i. e. to see my wish fulfilled; *sva-manoratham āsanam matvā*, having deemed that his wish was near fulfilment); a desired object; (in the drama) a wish expressed in an indirect manner, a hint; N. of various persons; of a Buddhist teacher; (*ā*), f. = *manoratha-prabhā*, q. v. — *Manoratha-kusuma*, *am*, n. 'wish-flower,' i. e. a wish or desire compared to a flower. — *Manoratha-tīrtha*, *am*, n., N. of a Tirtha. — *Manoratha-tṛīṭiyā*, *f*, N. of the third day in the light half of the month Caitra. — *Manoratha-tṛīṭiyā-ṛata*, *am*, n., N. of a kind of vow. — *Manoratha-dāyaka*, *as*, *ā*, *am*, fulfilling or answering expectations; (*as*), m., N. of a Kalpa-vṛiksha. — *Manoratha-druma*, *as*, m. 'tree of desire' (a term or metaphorical expression for the god of love). — *Manoratha-dvādaśī*, *f*, epithet of the twelfth day in a particular half month. — *Manoratha-dvādaśī-ṛata*, *am*, n. a religious observance on the preceding day. — *Manoratha-prabhā*, *f*, N. of a woman. — *Manoratha-naya*, *as*, *ī*, *am*, consisting of wishes. — *Manoratha-siddhā*, *as*, m., N. of a man. — *Manoratha-siddhi*, *is*, *f*, the fulfilment of a wish; (*is*), m., N. of a man. — *Manoratha-sṛishṭi*, *is*, *f*, creation of the fancy, phantasm of the imagination. — *Mano-rama*, *as*, *ā*, *am*, 'mind-delighting,' gratifying the mind, attractive, pleasing, agreeable, charming, beautiful; (*as*), m., N. of a Nāga, (the form of the wife is doubtful); (*ā*), f. a kind of pigment (= *go-roṇāṇā*); a particular metre, four times ००००००००००; N. of a Buddhist goddess; of an Apsaras; of the wife of Kārtavyīra; of the wife of Dhruva-sandhi, king of Ayodhyā, and mother of Sudarśana; of a daughter of Vidyādhara Indivara, wife of Svarocīś, and mother of Vijaya; N. of a river; of a mountain; of a medical work; of a commentary by Bhāmaha on the aphorisms of Vararuci. — *Mano-rājya*, *am*, n. the kingdom of the imagination, dominion of the feelings. — *Mano-rhita*, *as*, m. (= *mano-ratha*), N. of a Buddhist teacher. — *Mano-laya*, *as*, m. loss of consciousness, dissolution or destruction of the mind. — *Mano-luulya*, *am*, n. eagerness of mind, fancy, caprice, frolic, freak, whim. — *Mano-rati*, *f*, N. of a woman; of an Apsaras; of a daughter of the Vidyādhara Citrāngada; of a daughter of Asura-pati Sumāya; of a mythical town on mount Meru. — *Mano-valambikā*, *f*, title of a work of the Caitanya school. — *Mano-vāñchā*, *f*, or *mano-vāñchita*, *am*, n. heart's wish, the mind's desire. — *Mano-vāta*, *as*, *ā*, *am*, Ved. desired by the mind, agreeable; wished for; (*Sāy.*) = *mano-reya*, having the velocity of thought. — *Mano-vikāra*, *as*, m. change of mind or feeling, emotion of the mind. — *Mano-vid*, *t*, m. 'spirit-knower' (five hundred are reckoned as followers of the Jina Mahāvīra). — *Mano-vinayana*, *am*, n. mental discipline, the disciplining of the mind. — *Mano-vīrudhā*, *as*, *ā*, *am*, 'opposed to thought,' incomprehensible; (*ās*), m. pl. epithet of a group of divine beings; [cf. *vācū-vīrudhā*.] — *Mano-vṛīṭi*, *is*, *f*, state or frame of mind, disposition, temper; operation of the mind, activity of spirit, volition, fancy. — *Mano-vega*, *as*, m. speed or velocity of thought. — *Mano-veda-sīras*, *as*, n., N. of a sacred text; (generally in pl. °ś-

*rānsi*.) — *Mano-ryathā*, *f*, mental pain, anxiety of mind, anguish. — *Mano-hata*, *as*, *ā*, *am*, wounded at heart, frustrated in expectation, disappointed. — *Mano-han*, *ā*, m., Ved. 'soul-destroying,' N. of a demon; of a destructive Agni. — *Mano-hura*, *as*, *ā*, *am*, heart-stealing, heart-ravishing, heart-enrapturing, taking the fancy, captivating, bewitching, fascinating, attractive, delightful, charming, pleasing, beautiful; (*as*), m. a kind of jasmine (*kunda*); title of a book (properly *daivajū-m*, cf. *budha-m*); N. of the third day of the civil month (*karma-māsa*); (*ā*), *f*, epithet of two kinds of jasmine (*jāli* and *svaraṅga-yūthi*); N. of an Apsaras; N. of the wife of Varācasin and mother of Śīśira, &c.; N. of the wife of Dhara and mother of Śīśira, &c.; (*am*), n. gold. — *Manohara-tara*, *as*, *ā*, *am*, more charming, attractive or beautiful. — *Manoharatara-tva*, *am*, n. greater beauty. — *Manohara-virevara*, *as*, m., N. of a teacher. — *Manohara-sarman*, *ā*, m., N. of the author of a commentary on the Śruta-bodha, entitled Su-bodhanī. — *Manohara-sinha*, *as*, m., N. of a king. — *Mano-hartri*, *tā*, *tri*, *tri*, or *mano-hārīn*, *ī*, *inī*, *i*, heart-stealer, heart-stealing (= *mano-hara*, q. v.). — *Mano-hārīkā*, *f*, N. of a woman. — *Mano-hārī*, *f*, an unfaithful or inconstant woman. — *Mano-hlāda*, *as*, m. heart-joy, gladness of heart. — *Mano-hlādin*, *ī*, *inī*, *i*, heart-gladdening, pleasing, beautiful. — *Mano-hvā* (= *manas + āhvā* or *+ hve + a*), *f*, red arsenic; [cf. *manah-silā*, *mano-guptā*.]

*Manasa*, *as*, m., Ved. N. of a Rishi; (*am*), n. = *manas* at the end of a comp., e. g. *vār-manase*, n. du. word and thought; (*ā*), *f*, N. of a goddess (described as consisting of a particle of Prakṛiti and as daughter of Kaśyapa, sister of the serpent-king Ananta, wife of the Muni Jarat-kāru, mother of the Muni Āstika, and protectress of men from the venom of serpents, cf. *vīsha-hari*). — *Manasā-devī* = *manasā*. — *Manasā-paiṇāmī*, *f*, the fifth day in the dark half of the month Āshāḍha (when there is a festival in honour of the goddess Manasā). — *Manasā-rāma*, *as*, m. a proper N.

*Manasiu*, *ī*, *inī*, *i*, Ved. having a mind or soul, having intellect.

*Manaska*, *as*, *ā*, *am*, = *manas* at the end of an adj. comp., e. g. *gata-manaska*, having the mind fixed on, thinking of (with loc.); *tan-manaska*, thinking of that.

*Manasya*, Nom. P. A. *manasyati*, -*te*, &c., Ved. to have in mind, intend; to think, reflect.

*Manasyu*, *us*, *us*, u, Ved. (perhaps) wishing, desiring; (*us*), m., N. of a prince, the son of Prāvīra; of a son of Mahānta.

*Manā*, Ved. devotion, attachment, zeal; praise; (Sāy. = *mananam*, *stotram*) a devout sacrifice, (in R̥g-veda IV. 33, 2. *manāyat* = *ritena yajamānāya*); a malevolent disposition, (Sāy. = *hanmīti manyamānā buddhiḥ*, a mind meditating murder); thought, reflection; a vessel or weight of gold? (in this sense thought to be fr. *t*, 3. *mā*, but according to Sāy. on R̥g-veda VIII. 78, 2. *manā* = *mananīyanti*). — *Manā-vasu*, *us*, *us*, u (according to Sāy.) = *stuti-dhana*, affluent in praise; rich in devotion (said of the Āsvins).

*Manāna*, *as*, *ā*, *am*, Ved. praising, glorifying.

*Manāya* (fr. *manā*), Nom. P. *manāyati*, &c., Ved. to meditate, reflect upon; to be zealous or devoted.

*Manāyi*, *f*, (fr. *manu*), Manu's wife.

*Manāyu*, *us*, *us*, u, Ved. zealous, devoted, desiring praise, (Sāy. = *stuti-kāma*); intelligent, thoughtful, (Sāy. = *manasā yukta*, endowed with thought.)

*Manāvī*, *f*, (fr. *manu*), Manu's wife; [cf. *manāyī*.]

*Manī-kṛī*, cl. 8. P. A. -*karoti*, -*kurute*, &c., see Vopa-deva VII. 84.

*Manishā*, *f*, thought, reflection, understanding, intellect, wisdom, sagacity, intelligence, conception, idea, (*ku-manisha*, *as*, *ā*, *am*, having a weak understanding, stupid; *paro manishayā*, beyond all conception, R̥g-veda V. 17, 2; but according to

Sāy., supreme in understanding); prayer, request, desire, wish; hymn, praise (Ved., Sāy. = *stuti*).

*Manishikā*, f. intelligence, sagacity, understanding, (*sva-manishikayā*), according to one's own judgment.)

*Manishita*, as, ā, am, cherished in the mind, wished, desired, aimed at; loved, liked, agreeable; (*am*), n. wish, desire, longing.

*Manishin*, ī, inī, ī, thoughtful, intelligent, wise, sage, sagacious, prudent, (*ku-manishin*, ī, inī, ī, having little wisdom, stupid); (Ved.) offering prayers or hymns, praying, praising; (ī), m. a singer, a priest (Ved.); a Paṇḍit, learned Brāhman, teacher, instructor.

*Manu*, us, m. (Ved.) thought, mental faculty (= *manana-sakti*) (Ved.) a sacred text, prayer, incantation, spell (= *mantra*, perhaps erroneously thus explained in Mahā-bh. Ādi-p. 52); (Ved.) a man, mankind, as opposed to evil spirits, (in R̥g-veda III. 60, 3, the Ribhus are called the sons of man, *manor napātāh*); the Man par excellence, or the representative man and father of the human race (regarded in the earlier mythological system as the first to have instituted sacrifices and religious ceremonies; and in R̥g-veda I. 139, 9, associated with the R̥shis Kanva and Atri; in the Aitareya-Brāhmaṇa described as dividing his possessions among some of his sons to the exclusion of one called Nabhānedishṭha, q. v.; called Sāmvarāṇa as author of R̥g-veda IX. 101, 10-12; Ṇsava as author of R̥g-veda IX. 106, 7-9; in the fifth chapter of the Nighaṇṭava numbered among the thirty-one divine beings of the upper sphere, and as father of men even identified with Prajā-pati; but the name Manu is especially applied to fourteen successive mythical progenitors and sovereigns of the earth, described in the code of Manu I. 63 and in the later mythology as creating and supporting this world of moving and stationary beings through successive Antaras or long periods of time, see *manu-antara*, col. 2: the first in order of these Manus is called Svāyambhuva, as sprung from *Svayam-bhū*, the Self-existent, who being identified with Brahmā, according to one account, divided himself into two persons, male and female, whence was produced Virāj, and from him the first Manu; or who, according to another account, converted himself at once into the first man called Manu Svāyambhuva, and the first woman called Sata-rūpā; this Manu Svāyambhuva is described in Manu I. 34 as a sort of secondary creator, who commenced the work of creation by producing ten Prajāpatis or Maharshis, of whom the first was *Marīci*, Light, see *prajā-pati*; and to this first Manu is ascribed both the celebrated law-book known as the 'code of Manu,' see *manu-saṁhitā*, as well as an ancient Sūtra work on Kalpa or Vedic ritual; he is himself sometimes called Prajā-pati, and rarely Hairanya-garbhā as son of Hiranya-garbhā, and Prācetasā as son of Prācetas: the next five Manus in regular succession are called Svārocīsha, Auttami, Tāmasa, Raiyata, Cākshusha: the seventh Manu, called *Vaivasvata*, Sun-born, is the Manu of the present period; he is held to be the son of Vivasvat or the Sun, who according to Rāmāyaṇa II. 110, 6, was the son of Kāśyapa, son of Marīci, this latter being described as proceeding directly from Brahmā, and thus adding to the confusion in the different Hindū accounts of the gradation of personages interposed between the Supreme Being and the created world; this seventh Manu, called Vaivasvata, and sometimes, from his piety, Satya-vrata, is regarded as the progenitor of the present race of living beings, and has been compared to the Noah of the Old Testament from various legends current in Sanskrit literature of his preservation from a great flood by Vishnu or, according to some, by Brahmā in the form of a fish: he is also variously described as the son of Āditya or as one of the twelve Ādityas, as the author of the hymns R̥g-veda VIII. 27-31, as the brother of Yama, who as son of the Sun is also called Vaivasvata, as the founder and first king of Ayodhyā, afterwards reigned

over by his son Ikshvāku, and as father of Ilā who married Budha, son of the Moon, the two great solar and lunar races being thus nearly related to each other; the eighth Manu or first of the future Manus, according to the Vishnu-Purāṇa III. 2, will be Sāvartī; the ninth, Dakṣa-sāvartī; the tenth, Brahmā-sāvartī; the eleventh, Dharmā-sāvartī; the twelfth, Rudra-sāvartī; the thirteenth, Rāucya or, according to some, Deva-sāvartī; and the fourteenth, Bhautya or Indra-sāvartī); (*avas*), m. pl. the mental faculties; a symbolical expression for the number fourteen; (*us*), f. Manu's wife (= *manāvī*); Trigonella Corniculata. — *Manu-kulāditya* ('*la-ād*'), as, m. 'sun of the race of Manu,' N. of a prince. — *Manu-ga*, as, m., N. of one of the seven sons of Dyuti-mat. — *Manu-ja*, as, m. 'Manu-born,' a man; (*ā*), f. a woman. — *Manu-ja-pati*, is, m. 'lord of men,' a prince, king. — *Manu-ja-loka*, as, m. 'the world of men,' the earth. — *Manu-ja-vyāghra*, as, m. 'man-tiger,' chief of men, any eminent or illustrious man. — *Manu-jāta*, as, ā, am, descended from man or from Manu, Ved.; (*as*), m. a man. — *Manujātma* ('*ja-āt*'), as, m. 'son of man,' a man; (*ā*), f. a woman. — *Manujādhipa* ('*ja-adh*'), as, or *manujādhipati* ('*ja-adh*'), is, m. 'sovereign of men,' a prince, a king. — *Manujātri*, cl. 8. P. *-karoti*, *-kartum*, to change into a man. — *Manujendra* ('*ja-in*'), or *manujesvara* ('*ja-is*'), as, m. a prince, a king. — *Manujendra-putri*, f. a king's daughter. — *Manujyeshṭha*, as, m. a sword; 'the oldest man,' one of the names of Daṇḍa or punishment in Mahā-bh. Sānti-p. 4430. — *Manu-tantu*, us, m., Ved., N. of a man; [cf. *mānuta-tantavya*]. — *Manu-tirtha*, am, n., N. of a Tirtha. — *Manu-tva*, am, n. the rank or office of a Manu. — *Manu-praṇita*, as, ā, am, taught or promulgated by Manu. — *Manu-praṇita-tva*, am, n. the being taught or promulgated by Manu. — *Manu-prīta*, as, ā, am, Ved. beloved of man; favourable to man. — *Manu-bhū*, us, m. (= *manu-ja*), man, mankind, a man. — *Manu-yuga*, am, n. the age or period of a Manu; [cf. *manv-antara*]. — *Manu-rāj*, ī, m. 'king of men,' epithet of Kuvera. — *Manu-vat*, ind., Ved. like men, as becomes men. — *Manu-vr̥ta*, as, ā, am, Ved. chosen by men. — *Manu-sreshṭha*, as, m. 'best among men,' epithet of Vishnu. — *Manu-saṁhitā*, f. the collection of laws commonly known as 'the laws or institutes of Manu' (ascribed to Manu Svāyambhuva probably to secure for it the sanctity on which its authority rests), Manu. — *Manu-sava*, as, m., Ved. libation or sacrifice of men, or performed by men; Manu's libation or sacrifice. — *Manv-antara*, am, n. the period or age of a Manu, (this period, according to Manu I. 79, comprises about 71 great Yugas or ages of the gods [cf. *mahā-yuga*], which are held equal to 12,000 years of the gods or 4,320,000 human years or  $\frac{1}{4}$ th of a day of Brahmā; each of these periods is presided over by its own special Manu with his own gods and R̥shis and other divine personages, see *manu*, col. 1; six such Manv-antaras have already elapsed, and the seventh, presided over by Manu Vaivasvata, is now supposed to be going on; seven more are to come, making fourteen Manv-antaras, which together make up one day of Brahmā); (*ā*), f. epithet of various festivals, of the tenth day of the light half of the month Āshāḍha, of the eighth in the dark half of the same month, and of the third in the light half of Bhādra. — *Manv-arthu-muktāvati*, f. 'pearl-necklace of the meaning of Manu,' N. of Kullūka-bhaṭṭa's commentary on the laws of Manu. — *Manv-īdha*, as, ā, am, Ved. kindled by men. — *Manv-īśa*, as, m., Ved., according to a commentator = *jāneśa*, but probably a wrong reading for *manishā* = *manishaya*.

*Manusha*, as, m. (fr. *manus*), Ved. a man; (ī), f., see under *manushya* below. — *Manushendra* ('*sha-in*') = *manujendra*, q. v.

*Manushya*, as, shi, am, human, useful to man, friendly to man (Ved., said of the chariot of the Āsṅvins); (*as*), m. a man, ordinary mortal,

common person; (Ved.) a class of Manes ('fathers of men') who receive the Piṇḍa offering; (*shī*), f. a woman, wife; [cf. Goth. *manniske*; Angl. Sax. *mennesc*, *mennisc*; Old Germ. *mannisco*]. — *Manushya-kāra*, as, m. the deed of a man, human exertion; [cf. *purusha-kāra*]. — *Manushya-killīsha*, am, n., Ved. transgression against men. — *Manushya-kṛta*, as, ā, am, done by men; committed against men (Ved.). — *Manushya-gandharva*, ās, m. pl. the human Gandharvas (inferior to the Deva-gandharvas). — *Manushya-āra*, as, ī, am, Ved. having dealings or intercourse with men. — *Manushya-ēchandasā*, am, n., Ved. the metre of men. — *Manushya-jā*, ās, ās, am, Ved. born of men. — *Manushya-jāti*, f. the human race, mankind. — *Manushya-tā*, f. or *manushya-tva*, am, n. manhood, humanity, the state or condition of man, (*manushyatām etya*, having assumed the state of a man, becoming man, Rāmāyaṇa I. 14, 47). — *Manushya-trā*, ind., Ved. among men, to men. — *Manushya-deva*, as, m. 'man-god,' a god among men, a Brāhman; a prince, king. — *Manushya-dharma*, as, m. the law or duty of man, the state or character of man. — *Manushya-dharmān*, ā, m. epithet of Kuvera, the god of wealth. — *Manushya-māraṇa*, am, n. manslaughter, homicide, (unintentionally) killing a man (Manu VIII. 296). — *Manushya-yajña*, as, m. 'man-offering,' the sacrifice or act of devotion due to men (i. e. *atithi-pūjana*, the honouring of guests or hospitality; this is one of the five Mahā-yajñas or great acts of devotion, cf. *mahā-yajña*, *nṛi-yujña*, *brahma-yajña*, *deva-yajña*, *pūtri-yajña*, *bhūta-yajña*). — *Manushya-ratha*, as, m., Ved. chariot of men. — *Manushya-rāja*, as, or *manushya-rājan*, ā, m., Ved. a human king. — *Manushya-rūpa*, am, n. human form. — *Manushya-loka*, as, m. the world of men. — *Manushya-riś*, ī, or *manushya-riśā*, f., or *manushya-riśa*, am, n. mankind, human-kind, the race of men. — *Manushya-śoṇita*, am, n. human blood. — *Manushya-sabhā*, f. an assembly of men; a multitude, crowd, meeting; a place of meeting or assembly. — *Manushya-sava*, as, m. libation or sacrifice of men, sacrifice performed by men. — *Manushyendra* ('*ya-in*'), as, m. the chief or best of men, any illustrious or good man. — *Manushyesvara* ('*ya-is*'), as, m. 'lord of men,' a prince, king.

*Manus*, us, m. Ved. (= *manu*), man, the father of men, Manu; [cf. Gr. *Mīvos*; Lat. *mas*, *maris*; Goth. *man*, *manna*; Angl. Sax. *man*, *mann*]. — *Manur-hita*, as, ā, am, Ved. friendly to men, good for men. — *Manush-vat* or *manushyat*, ind., Ved. like man or men (= *manushya-vat*); among men, for men; like Manu, as Manu, as with Manu.

*Manotā*, f. Ved. the hymn R̥g-veda VI. 1 (containing the word *manotri* and used in sacrificing); the deity to whom the offering during the recitation of that hymn is dedicated, (according to the Brāhmaṇa = Agni.)

*Manotri*, tā, tri, tri, Ved. an inventor, discoverer, disposer, manager; an honourer, bestower, honouring, appreciating, &c., (Sāy. = *mantri*, *dātṛi*, *pra-jātri*, *mānayitṛi*; in R̥g-veda VI. 1, 1, *manotā* is said to mean *devānām mano yatrotam* or *sambad-dham*, the divinity on whom the mind of the gods is fastened or concentrated.)

*Mantavya*, as, ā, am, to be thought, to be believed, to be considered or reflected on, to be regarded, to be conceived, conceivable, imaginable, supposable; to be admitted; to be maintained; to be observed; to be approved or sanctioned.

*Manti*, is, f., see Pāp. VI. 4, 39.

*Mantu*, us, m., Ved. an adviser; a manager, disposer, director, arbiter [cf. *manotri*]; advice, counsel, (in R̥g-veda I. 152, 1, *mantavaḥ* according to Sāy. = *mananiyāh*, to be regarded); a fault, offence, transgression (= *aparādha*); a man, mankind; lord of men, = *prajā-pati*; (*us*), f. thought, understanding, intellect; [cf. Gr. *μαντεύομαι*]. — *Mantu-mas*, voc. c., Ved. (only used in this form; according to

Sāy. = *jiāna-vat*), a good counsellor, wise, sagacious, intelligent (said of Pūshao and Indra).

*Mantūya*, Nom. P. *mantūyati*, -*yitum*, to transgress against; (according to others) to be angry; to be offended or jealous.

*Mantri*, *tā*, *tri*, *trī*, a thinker, thinking, reflecting; (*tā*), m. a wise man, sage, adviser, counsellor, mentor; [cf. Gr. *Métrap*.]

*Mantra*, *as*, m. (according to some also *am*, n.), 'instrument of thought,' speech, sacred speech or text, a prayer or hymn or words of adoration addressed to a deity (it may consist of a single text or verse, and when recited is regarded as possessing mystical and supernatural powers; if metrical, and intended for loud recitation, such a Mantra is called *riś*, prose; if in prose, and intended to be muttered in a low tone, it is called *yajus* or one fit for sacrifices; if metrical, and intended for chanting or intoning, it is called *sāman* or one fit for using at Soma ceremonies: the Mantra portion of the Rīg-veda [see *riś*] contains 1017 Sūktas or hymns, which are subdivided as explained under *maṇḍala*, q. v.); that portion of the Veda (as distinguished from the Brāhmaṇa, q. v.) which includes the Saṃhitā or collection of hymns and prayers described above; a formula sacred to any individual deity (e.g. *Om Viṣṇave namaḥ*, *Om Śivāya namaḥ*); a mystical verse, magical formula, incantation, charm, spell; consulting or concerting together, counsel, advice, opinion, resolution, plan, design, intention, device, secret plan, secret, (in these senses connected with rt. *mantr*, p. 745.)—*Mantra-karaṇa*, *am*, n. the act of making or composing sacred texts, the recital of a sacred text; the Vedic texts.—*Mantra-kalpa-drūma*, *as*, m., N. of a work by Śrī-gaṇānanda-dāsa.—*Mantra-kāra*, *as*, m. a maker or composer of hymns, a composer of sacred texts.—*Mantra-kārya*, *am*, n. subject of consultation.—*Mantra-kāla*, *as*, m. council-time, time of deliberation or consultation.—*Mantra-kusūla*, *as*, ā, *am*, experienced in counsel, skilled in giving advice.—*Mantra-kṛit*, *i*, m. a composer of hymns (Ved.); one who recites a sacred text; a counsellor, adviser; an emissary, envoy, ambassador.—*Mantra-kṛita*, *as*, ā, *am*, consecrated by Mantras.—*Mantra-kovidā*, *as*, ā, *am*, knowing the sacred texts.—*Mantra-kosha*, *as*, m. 'treasury of texts,' N. of a book.—*Mantra-gaṇḍaka*, *as*, m. knowledge, science (= *vidyā*).—*Mantra-guṇḍa*, *as*, m., N. of a man.—*Mantra-guṇḍi*, *is*, f. secret counsel.—*Mantra-gūḍha*, *as*, m. a secret emissary or agent, spy.—*Mantra-grīha*, *am*, n. a council-chamber.—*Mantra-śūḍāmaṇi*, *is*, m., N. of a work.—*Mantra-jala*, *am*, n. water consecrated by charms or sacred texts.—*Mantra-jihva*, *as*, m. 'having sacred texts for tongues,' N. of fire.—*Mantra-jña*, *as*, ā, *am*, knowing sacred texts; experienced in counsel; (*as*), m. a counsellor, adviser; a learned Brāhmaṇa, a priest; a spy.—*Mantra-*ajyots**, *is*, f., N. of a book.—*Mantra-lantra-netra*, *am*, n., N. of a book.—*Mantra-lantra-prakāśa*, *as*, m., N. of a book.—*Mantra-tas*, ind. with respect to the sacred texts, from or by the Mantras, from or by mystical charms or incantations; from advice, advisedly, deliberately, designedly.—*Mantra-toya*, *am*, n. water consecrated by Mantras or spells; [cf. *mantra-jala*, *mantrōdaka*.]—*Mantra-tā*, *as*, ā, *am*, or *mantra-dātrī*, *tā*, *trī*, *trī*, teaching sacred texts; giving advice; a spiritual guide, teacher, preceptor.—*Mantra-darśin*, *i*, *ini*, *i*, knowing the Vedic texts; (*i*), m. a Brāhmaṇa learned in the Vedas; a seer or composer of a hymn.—*Mantra-dīdhiti*, *is*, m. 'having sacred texts for rays,' N. of fire.—*Mantra-dīpaka*, *as*, m. 'lamp of the Mantras,' N. of a book.—*Mantra-dīpī*, *k*, *k*, *k*, beholding or discovering sacred texts; knowing sacred texts; skilled in counsel; (*k*), m. a composer of hymns; counsellor, adviser.—*Mantra-devatā*, *f*, the deity invoked in a sacred text.—*Mantra-deva-prakāśikā*, *f*, N. of a book.—*Mantra-drūma*, *as*, m., N. of Indra in the sixth Manv-antara.

—*Mantra-dhara*, *as*, or *mantra-dhārīn*, *i*, m. possessing good counsel, an adviser, counsellor.—*Mantra-nirṇaya*, *as*, m. decision or settlement of counsel, final determination after deliberation.—*Mantra-pati*, *is*, m. lord or owner of a sacred text or texts.—*Mantra-pattra*, *am*, n. a leaf inscribed with a sacred text or prayer.—*Mantra-pada*, *am*, n. the words of a sacred text.—*Mantra-pārāyana*, *am*, n., N. of a work.—*Mantra-pūta*, *as*, ā, *am*, purified by sacred texts.—*Mantra-pū-tātman* ('*tā-āt*'), ā, m. epithet of Garuḍa.—*Mantra-prakāśa*, *as*, m., N. of a book.—*Mantra-prayoga*, *as*, m. application of spells or charms, magical means.—*Mantra-prasna-kāṇḍa*, *am*, n., N. of a Vedic work.—*Mantra-phala*, *am*, n. fruit of counsel, effect or consequence of advice.—*Mantra-bija*, *am*, n. the seed (i. e. first syllable) of a spell; seed-like counsel, counsel regarded as a seed or germ.—*Mantra-bhāṣya*, *as*, m. n. title of Ūta's commentary on the Vājasaneyi-saṃhitā.—*Mantra-bheda*, *as*, m. breach of counsel, betrayal of counsel or of a concerted plan; a particular magical incantation; (*ās*), m. pl. various kinds of Mantras or spells.—*Mantra-maya*, *as*, *i*, *am*, consisting or made up of spells.—*Mantra-mahodadhī*, *is*, m. 'ocean of Mantras,' title of a work by Mahidhara.—*Mantra-muktāvālī* ('*tā-āv*'), *f*, N. of a book.—*Mantra-mūrti*, *is*, m. 'whose body consists of sacred texts,' epithet of Siva.—*Mantra-mūla*, *as*, ā, *am*, rooted in counsel; rooted in Mantras or spells; (*am*), n. magic.—*Mantra-yantra*, *am*, n. 'Mantra-implement,' an amulet, a mystical diagram with a magical formula.—*Mantra-yantra-prakāśa*, *as*, m., N. of a book.—*Mantra-yukti*, *is*, f. employment of Mantras or spells; magical means.—*Mantra-yoga*, *as*, m. the employment of Mantras or sacred texts; magic.—*Mantra-rahasya-prakāśikā*, *f*, title of a book by Nīla-kaṇṭha.—*Mantra-rāja*, *as*, m. 'king of spells,' N. of a particular magical formula.—1. *mantra-vat*, ind. in conformity with sacred texts, accompanied by the recitation of sacred texts; according to all rules of consultation.—2. *mantra-vat*, *ān*, *atī*, *at*, accompanied with sacred texts or hymns; having spells, enchanted (said of a weapon); entitled to use the Mantras, initiated; having or hearing counsel.—*Mantra-varjam*, ind. without any sacred text (Manu X. 127).—*Mantra-varṇa*, *as*, m. the contents of a sacred text or hymn; (*ās*), m. pl. the single letters of a sacred text.—*Mantra-varṇana*, *am*, n., N. of the ninety-seventh chapter of the Sundara-kāṇḍa of the Rāmāyana.—*Mantra-vādin*, *i*, m. a reciter of sacred texts, one conversant with Mantras or spells, an enchanter.—*Mantra-vid*, *i*, *t*, knowing or skilled in sacred texts, knowing magical formulas; skilled in counsel; (*t*), m. a counsellor; a priest; a Brāhmaṇa learned in the Vedas; a spy.—*Mantra-vidyā*, *f*, the science of Mantras or spells, magic art.—*Mantra-*vija**, see *mantra-bija*.—*Mantra-*vyākhyā**, *f*, explanation of the sacred texts of the Veda.—*Mantra-sāstra*, *am*, n. 'magic science,' N. of a book.—*Mantra-śruti*, *is*, *f*, the hearing of counsel or deliberation, a consultation overheard.—*Mantra-śrutiya*, *am*, n., Ved. obedience to advice, following counsel, (Sāy. = *mantrēna pratīḍyam*); tradition respecting the correct use of the sacred texts.—*Mantra-saṅskāra*, *as*, m. a (nuptial) rite performed with sacred texts, (according to Kullūka = *vāvha*).—*Mantrasaṅskāra-kṛit*, *i*, m. a husband who has performed the above rite.—*Mantra-saṅskṛiṇī*, *f*, a rite accompanied with spells, a magic rite.—*Mantra-saṃhitā*, *f*, the collection of the Vedic hymns.—*Mantra-sādaka*, *as*, m. 'effecting by Mantras or spells,' an enchanter, magician.—*Mantra-sādhana*, *am*, n. the act of effecting or subduing by magic; a magical formula, incantation, spell.—*Mantra-sādhiya*, *as*, ā, *am*, to be subdued by spells, to be effected or attained by incantations; to be attained by consultation; to be overcome or brought into subjection by advice.—*Mantrasādhiya-tva*, *am*, n. the being attainable

or subduable by spells, the being attainable by consultation.—*Mantra-siddha*, *as*, ā, *am*, accomplished by or expressed in sacred texts; effected by Mantras or spells, aided by an incantation.—*Mantra-siddhi*, *is*, *f*, the accomplishment or operation of a spell; the effecting or carrying out of a deliberation or advice.—*Mantra-sūtra*, *am*, n. a charm fastened on a string.—*Mantra-sprīś*, *k*, *l*, *k* (= *mantrēna sprīśat*), obtaining anything by means of spells or incantations (see Pāp. III. 2, 58).—*Mantra-hīna*, *as*, ā, *am*, destitute of hymns; contrary to sacred texts.—*Mantrādhāraṇa* ('*ra-ād*'), *am*, n. striving to obtain by spells and incantations, conjuring.—*Mantrārtha-dīpa* ('*ra-ar*'), *as*, m., N. of a book by Rāghavendra.—*Mantrārśhadhyāya* ('*ra-ār*', '*śha-ād*'), *as*, m. 'chapter on the Vedic Rīshis,' a Rīshy-anukramṇ of the Kāṭhaka Yajur-veda.—*Mantrāvalī* ('*ra-āv*'), *f*, a series of sacred texts.—*Mantrēśa* ('*ra-īśa*) or *mantrēśvara* ('*ra-īś*'), *as*, m. 'lord of spells or incantations,' (with a certain class of Saivas) N. of a particular superior being.—*Mantrōdaka* ('*ra-ud*'), *am*, n. water consecrated by sacred texts.—*Mantrōpashambha* ('*ra-up*'), *as*, m. encouragement by counsel, advice, direction.

*Mantraṇa*, *mantrayat*. See p. 745, col. 1.  
*Mantri*, *is*, m. = *mantrin*, a king's councillor, minister.

*Mantrika* at the end of comps. = *mantrin*. See *sa-mantrika*.

*Mantrikā*, *f*, (fr. *mantra*), N. of an Upanishad.  
*Mantrika*, *f*, (fr. *mantra*), N. of a comp. 2.

*Mantrin*, *i*, *ini*, *i*, wise, clever in counsel; eloquent (Ved.); knowing sacred texts or spells, knowing incantations, a conjurer, enchanter; (*i*), m. a king's councillor, minister, adviser, counsellor, (*kīmantrin*, a bad counsellor).—*Mantri-tā*, *f*, or *mantri-tva*, *am*, n. ministership, ministry, the office or vocation of a minister or councillor, councillorship.—*Mantri-dhruva*, *as*, ā, *am*, able to bear the burden of the office of a counsellor.—*Mantri-pati*, *is*, or *mantri-pradhāna*, *as*, or *mantri-mukhya*, *as*, or *mantri-vara*, *as*, or *mantri-śreshṭha*, *as*, m. a prime minister.—*Mantri-prakāṇḍa*, *as*, m. an excellent councillor; [cf. *go-prakāṇḍa*.]—*Mantri-vat*, ind. like a councillor, like a minister.—*Mantri-srotriya*, *as*, m. a minister (who is) a Srotriya or conversant with the Vedas.

*Manya*, (at the end of a comp.) thinking one's self [cf. *paṇḍitam-m*<sup>o</sup>, *jiām-m*<sup>o</sup>]; appearing as, being accounted as.

*Manyanū*, *f*, N. of a daughter of Agni Manyu.  
*Manyanāna*, *as*, ā, *am*, thinking, believing, supposing, fancying, considering; attending to, respecting, esteeming, honouring; approving, commending, praising; perceiving, remembering.

1. *manyā*, *f*, (for 2. see p. 747, col. 1), knowledge; respect (?).

*Manyu*, *us*, m. f. (Ved.) spirit, spiritedness, courage, mettle (as of horses), mind; (Sāy.) sacrificial act, sacrifice, offering, hymn (= *karman*, *yāga*, *stotra*); high spirit or temper, ardour, zeal; pride; passion, anger, wrath, indignation, resentment, rage, fury, (*manyus tan manyum rīśchati*, fury then encounters fury, or rage then recoils on rage, Manu VIII. 351); sorrow, grief, affliction, trouble, distress, vexation; Anger, Rage, Indignation personified; N. of the author of Rīg-veda X. 83, 84 (as Tapasa or son of Tapas), of Rīg-veda IX. 97, 10-12 (as Vāsishṭha or son of Vāsishṭha); epithet of Siva; of a Rudra; of Agni; N. of a prince (son of Vitatha); [cf. Gr. *μῆνις*.]—*Manyu-tas*, ind. from anger, in a rage.—*Manyu-dūshita*, *as*, ā, *am*, troubled by pride or jealousy.—*Manyu-deva*, *as*, m. a proper N.—*Manyu-paritā*, *as*, ā, *am*, filled with or affected by anger.—*Manyu-mat*, *ān*, *atī*, *at*, spirited, high-spirited, zealous; angry, wrathful, enraged; sorrowful, distressed; vehement, passionate; (*ān*), m. epithet of Agni.—*Manyu-maya*, *as*, *i*, *am*, formed of anger, consisting of wrath, filled with resentment.—*Manyu-mī*, *is*, *i*, Ved. destroying (hostile) spirit or fury; destroying in fury, furious with anger;

(Sāy. = *kopasya nirmātri* or *pareshām krodhasya hinsaka* or *manyu-kartṛ* or *manyunā minat* = *hinsat*.) — *Manyu-samana*, *as, ī, am*, Ved. appeasing or pacifying anger. — *Manyu-shāvin, ī, inī, ī*, Ved. preparing or offering Soma in anger, (Sāy. = *krodhena somam sunvat*); offering Soma with zeal or devotion. — *Manyu-sūkta, am, n*, the Manyu hymn, (probably an epithet of Ṛig-veda X. 83, 84.)

*Manyūya* in *a-prati-manyūyamāna*, *q. v.*  
*Manvāna, as, ā, am*, thinking, conceiving; minding, regarding.

**मनाक् manāk**, ind. (perhaps *mana + aṅ*), but in Ṛig-veda X. 61, 6, *manānak*, a little, slightly, somewhat, in a small degree, (*dānam manāg api*, a gift however small; *kālam manāk*, a little time, in a little while; *na manāk*, not at all, not in the slightest degree); slowly, tardily; only, merely; [cf. Gr. *μαρός, μωρ* in *μωρῶτα, μωρ* in *μωρῶτα*: Lat. *min-or, min-imus, minu* in *minuo*: Goth. *mins, minz, minnists*: Hib. *min*, 'small, fine'; *mion*, 'small, little.']. — *Manāk-kara, as, ā* or *ī, am*, doing little, lazy, sluggish; (*am*), *n*. = *mangalyā*, a kind of fragrant Agallochum or aloe wood (having a perfume like that of jasmine). — *Manāk-priya, as, ā, am*, a little dear, somewhat dearer or more valuable.

**मनाका manākā**, *f*, a female elephant.

**मनाज्य manājya**, *am, n*, N. of a Sāman.

**मनायी manāyī, manāvī**. See p. 742, col. 3.

**मनिङ्गा maningā**, *f*, N. of a river.

**मनीक manīka**, *am, n*, eye-salve, collyrium, powdered antimony or other substances used as an application and ornament to the eye.

**मनीकृ manīkṛi**. See p. 742, col. 3.

**मनीमुषग्राम manīmusha-grāma**, *as, m*, N. of a village.

**मनीवक manīvaka**, *as, m*, N. of a son of Bhavya, the son of Priya-vrata, and of a Varsha named after him.

**मनु manū**. See p. 743, col. 1.

**मनुष्य manushya**. See p. 743, col. 2.

**मनोगत mano-gata**, &c. See p. 741, col. 3.

**मनोता manotā**. See p. 743, col. 3.

**मनोरथ mano-ratha**. See p. 742, col. 2.

**मन्तव्य mantavya, mantu**. See p. 743, col. 3.

**मन्त्र mantr** (properly to be regarded as a Nom. fr. *mantra*), cl. 10. A. (ep. also P.) *mantrayate (-ti)*, *mantrayām-āsa, mantrayitum*, to speak, talk (Ved.); to take counsel, consult, deliberate, ponder over, determine (sometimes with inf., e. g. *ava-tartum sarve mantrayām-āsuḥ*, they all determined to descend); to counsel, advise, propose any measure, give any one advice (with acc. of the person or with gen. of the person and acc. of the thing advised or consulted about, e. g. *mantrayādhrvaṅ hitam mama*, give me friendly advice; *mantrayām-āsu rahasyāni*, they consulted about secret matters); to consecrate with sacred or magical texts, enchant with spells or charms: Pass. *mantrayate*, to be consulted or deliberated; to be advised.

**Mantra**. See p. 744, col. 1.  
*Mantraṇa, am, n* or *mantraṇā*, *f*, the act of consulting, consultation, deliberation; advising, counselling, consulting in private. — *Mantraṇārha*, see Gaṇa Utkarādī to Pāṇ. IV. 2, 90.

*Mantrayāt, an, anti, at*, counselling, advising, consulting.

*Mantrayativya, as, ā, am*, to be consulted or advised; (*am*), *n*, that which is to be advised.

*Mantrita, as, ā, am*, spoken, consulted, deliberated, determined; advised, counselled; consecrated with sacred texts or magical formulas, enchanted, charmed; (*am*), *n*, advice, counsel.

**मन्थ manth**, another form of *rt. 1*.  
*math, q. v.*

*Mantha, as, m*, stirring round, churning; shaking about, agitating; killing, slaying; a drink in which other ingredients are mixed by stirring, a mixed beverage, (usually = *sāktava*) parched barley-meal stirred round in milk; a spoon for stirring; a churning-stick; a kind of antelope; the sun, a ray of the sun (= *anśu*); a disease of the eye, cataract, opacity, excretion of rheum; an instrument for kindling fire by friction. — *Mantha-guṇa, as, m*, a churning-cord, the cord or string used for turning the churning-stick. — *Manthaguṇi-kṛita, as, ā, am*, made into a churning-cord (said of the serpent Vāsuki). — *Mantha-ja, am, n*, 'produced by churning,' butter. — *Mantha-daṇḍa* or *mantha-daṇḍaka, as, m*, a churning-stick. — *Mantha-daṇḍi-kṛita, as, ā, am*, made into a churning-stick. — *Mantha-parvata* or *mantha-sāila* or *manthācala* ('*tha-ac*'), *as*, or *manthādri* ('*tha-ad*'), *is, m*, the mountain Mandara (which served for a churning-stick at the churning of the ocean of milk). — *Manthāvata* ('*tha-āv*?'), *as, m*, Ved. a kind of snake; (according to Sāy.) an animal which hangs from the boughs of trees with its head downwards. — *Manthodaka* ('*tha-ud*'), *as, m*, the ocean of milk, (perhaps wrongly for *manḍodaka*). — *Manthodadhī* ('*tha-ud*'), *is, m*, 'churning-sea,' sea of milk.

*Manthaka, as, m*, a churner, agitator; N. of a man; (*ās*), *m. pl.*, N. of his descendants.

*Manthana, as, ī, am*, kindling fire by friction; (*as*), *m*, a churning-stick; (*m*, or *n*?), an instrument for kindling fire by friction; (*ī*), *f*, a churn, a vessel for butter; (*am*), *n*, the act of kindling fire by rubbing pieces of wood together; the act of shaking, shaking about, agitating, churning (milk into butter); churning out (of A-ṛita). — *Manthana-ghaṭī, f*, a churning-vessel (for butter), churn, a common earthen pot used for churning.

*Manthaniya, as, ā, am*, to be churned, &c.

*Mantharu, us, m*, the wind raised by flapping away flies, the wind from a chowrie.

*Manthā, f*, a churning-stick; (= *methikā*), *Trigonella Foenum Graecum*.

*Manthāna, as, m*, 'the shaker (of the universe),' an epithet of Siva; a churning-stick; a kind of metre, four times — — — — —; [cf. Hib. *maide*, 'a stick, wood, timber.']. — *Manthāna-bhairava, as, m*, N. of a teacher of the Kātha-vidya.

*Manthānaka, as, m*, a kind of grass (= *ṛiḍha-mūla, triyānhripa, harita*).

*Manthitṛi, tā, trī, trī*, Ved. one who stirs or shakes about, stirring, &c.

*Manthitvā, ind*, having churned. See *mathitvā*.

*Manthin, ī, inī, ī*, shaking up, stirring, agitating, exciting; paining, afflicting; (*ī*), *m*, Soma juice with meal mixed in it by stirring (Ved.); semen virile [cf. *ūrdhva-manthin*]; (*inī*), *f*, a churn, churning-vessel (for butter); 'the shaker,' N. of one of the Mātṛis attending on Skanda. — *Manthi-pa, as, ā, am*, Ved. drinking Soma which is stirred and mixed (with meal &c.). — *Manthi-vat* or *manthivat, ān, atī, at*, Ved. connected with mixed Soma. — *Manthi-soḍis, is, is, is*, Ved. sparkling like mixed Soma.

*Manthya, as, ā, am*, Ved. to be rubbed, to be kindled by friction (said of fire); to be churned, &c.

**मन्थर manthara, as, ā, am** (allied to *manda*, col. 3), slow, lazy, tardy, hesitating, moving slowly, trailing, inert, inactive, dull, stupid, silly; low, hollow, deep (as sound), having a low tone; curved, bowed, crooked, bent, distorted, humpbacked; broad, wide; large, bulky; (*as*), *m*, a treasure, treasury, store; the hair of the head; with wrath, anger; fruit; an obstacle, hindrance; a churning-stick; fresh butter; a spy, informer; the mouth Vaiśakha; an antelope,

deer; a fortress, stronghold; the mountain Mandara [cf. *mantha-parvata*]; (*ā*), *f*, N. of a humpbacked female slave of Bharata's mother Kaikeyī, (according to one account, an incarnation of the Gandharv Dundubhī; according to another, a daughter of Virocana: she instigated Kaikeyī, the favourite wife of Daśa-ratha, to plot the banishment of Rāma-āndra, by suggesting that his elevation to the throne would involve the degradation of Bharata, see Rāmāyapa II. 8); (*am*), *n*, safflower (= *kusumbhī*). — *Manthara-tā, f*, slowness, tardiness. — *Manthareshaṇa* ('*ra-ish*?'), *as, m*, N. of a man; (*ās*), *m. pl.*, N. of his descendants (see Pāp. II. 4, 66).

*Mantharita, as, ā, am*, made slow or lazy, relaxed.

**मन्थरु mantharu, manthya, &c.** See col. 2.

**मन्द mand** (connected with *rt. 2. mad*, *q. v.*; cf. *rt. maṇḍ*), cl. 1. A. *mandate* (Ved. *madati, mandati*, see *rt. 2. mad*), to become drunk or inebriated (Ved.); to be glad; to rejoice (Ved.); to exultate (Ved.); to be praised, to be celebrated (Ved.); to praise (Ved.); to sleep (Ved.); to languish, be languid; to move slowly, tarry, loiter, hesitate, stand still, pause; to be beautiful, to shine.

*Manda, as, ā, am*, slow, tardy, moving slowly or softly, loitering, inert, inactive, idle, lazy, laggardly; cold, unimpassioned, apathetic, phlegmatic; dull, heavy, stupid, silly, foolish, weak-minded, self-willed; low, deep, hollow, low-sounding, soft (said of the voice &c.); weak, weakly, slight, slack (as a bow); dull, faint (as light); little, miserable, ill, feeble (as the digestive faculty &c.); sick, bad, evil, wicked, vile; unhappy, unlucky; weakly indulgent, good-natured; drunken, addicted to intoxication; (*as*), *m*, the planet Saturn; the (upper) apsis of a planet's course or (according to some) its anomalistic motion; epithet of Yama; one of the three kinds of elephants [cf. *mandra, bhadra-manda, mṛiga-manda*]; the end of the world, the dissolution (*pralaya*) of all things; (*ā*), *f*, a pot, vessel; scil. *sankrānti*, a particular astronomical conjunction; N. of Dakṣhāyaṇī; (*am*), ind. slowly, tardily, by degrees, gradually; softly, gently, (*mandam mandam*, very slowly or gently, step by step, e. g. *mandam mandam nudati pavanas tvām*, the breeze wafts thee very gently onwards); idly, indolently, weakly, feebly, slightly, faintly, (*mandam ucchvaṣan*, sighing faintly); deeply, in a low or soft tone, in a low voice, (*mandam mandam uvāca*, he spoke very softly); [cf. Hib. *mall*, 'slow.']. — *Manda-kartṛ, is, m*, N. of a Muni. — *Manda-karman, a, n*, the process for the apsis of a planet's course; (*ā, ā, a*), having little to do, inactive. — *Manda-kānta, as, ā, am*, slightly or faintly bright, of a dull lustre. — *Manda-kāntī, is, m*, 'having a soft lustre,' epithet of the moon. — *Manda-kārin, ī, inī, ī*, acting or working slowly, acting foolishly, going to work in a foolish manner. — *Manda-ga, as, ā, am*, moving or flowing slowly; (*as*), *m*, the planet Saturn; (*ās*), *m. pl.* epithet of the Sūdras in Śāka-dvīpa; (*ā*), *f*, N. of a river. — *Manda-gati, is, is, ī*, having a slow motion, moving slowly. — *Mandagati-tva, am, n*, slowness of motion, tardiness. — *Manda-gamana, as, ā, am*, who or what goes slowly; (*am*), *n*, the act of moving or going slowly, slow motion. — *Manda-gāmin, ī, inī, ī*, going slowly, marching slowly. — *Manda-getas, ās, ās, as*, having little consciousness, hardly conscious, fainting away; absent in mind. — *Manda-ēchāya, as, ā, am*, of little brilliance, dull, dim, faint, lustreless. — *Manda-jananī, f*, the mother of Mandā or Saturn (and wife of Sūrya). — *Manda-jaras, ās, ās, as*, slowly growing old. — *Manula-jāta, as, ā, am*, produced slowly, arising slowly. — *Manda-tara, as, ā, am*, more slow, very slow, &c.; (*am*), ind. very slowly or gently. — *Manula-tā, f*, or *manda-tva, am, n*, slowness, tardiness, inertness, inactivity, indolence; dulness, heaviness, stupidity, simplicity, folly, weak-

ness, feebleness; faintness (of light &c.); littleness, insignificance. — *Manda-dhāra*, as, ā, am, flowing in a slow stream. — *Manda-dhī*, īs, īs, ī, slow-witted, possessing little intelligence, simple, silly. — *Manda-nāga*, as, m., N. of a man, (perhaps more correctly *malla-nāga*.) — *Manda-paridhī*, īs, m. (in astronomy) the epicycle of the apsis. — *Manda-pāla*, as, m., N. of a Rishi. — *Manda-prajña*, as, ā, am, slow-witted, possessed of little understanding, foolish. — *Manda-prāṇa*, as, ā, am, having slow or weak breath. — *Manda-phala*, am, n. (in astronomy) equation of the apsis or (according to some) the anomalous equation of a planet; (as, ā, am), having unimportant results or effects; bearing little fruit. — *Manda-buddhī*, īs, īs, ī, slow-witted, dull-witted, possessed of little understanding, stupid, foolish. — *Manda-bhāgin*, ī, īnī, ī, unfortunate, ill-fated, unhappy. — *Manda-bhāgya*, as, ā, am, or *manda-bhāg*, k, k, ill-fated, unfortunate, unhappy, wretched, miserable; (am), n. adverse fortune, misfortune. — *Manda-bhāgya-tā*, f. ill-fortune, ill-fatedness, misfortune. — *Manda-bhāshinī*, f. a kind of metre (= *maṇju-bhāshinī*). — *Manda-mati*, īs, īs, ī, slow-minded, dull-witted, possessed of little understanding, slow in apprehension, dull, stupid, foolish; (īs), m., N. of a wheelright (in the *Hitopadeśa*, p. 63). — *Manda-mandam*, ind. slowly, softly, in a low tone. — *Manda-mandātapa* ('*da-āt*'), as, ā, am, having decreasing sunshine. — *Manda-medhas*, ās, ās, am, dull-witted, possessed of little understanding. — *Manda-rasmi*, īs, īs, ī, having weak or faint rays, dim. — *Manda-vāhini*, f. 'gently flowing,' N. of a river. — *Manda-visha*, as, ā, am, containing little poison, having little venom; (as), m., N. of a snake. — *Manda-visarpa*, as, m. 'slowly crawling,' N. of a snake. — *Manda-visarpiṇ*, ī, īnī, ī, crawling or creeping slowly; (īnī), f., N. of a louse. — *Manda-viryā*, as, ā, am, having little vigour, weak. — *Manda-vrishi*, īs, f. slight rain. — *Manda-samirāya*, as, m. a gentle breeze. — *Manda-smīta*, am, n. or *manda-hāsa*, as, m. or *manda-hāsyā*, am, n. a gentle laugh, smile. — *Mandākrāntā* ('*da-āk*'), f. 'slowly advancing,' N. of a kind of metre, four times -----, 000000, 000000 (the *Megha-dūta* of *Kālidāsa* is written in this metre, cf. *bhārākrāntā*). — *Mandāksha* ('*da-āk*'), as, ī, am, weak-eyed; (am), n. bashfulness, sense of shame, embarrassment, modesty. — *Mandāgni* ('*da-ag*'), īs, īs, ī, having weak digestion, dyspeptic; (īs), m. slowness or weakness of digestion. — *Mandātman* ('*da-āt*'), ā, ā, a, slow-minded, simple, foolish. — *Mandādāra* ('*da-ād*'), as, ā, am, having little respect (for another person), caring little for, remiss, slack, neglectful, inattentive, disregarding, neglecting. — *Mandānala* ('*da-an*'), as, ā, am, having weak digestion. — *Mandānala-tva*, am, n. weakness of digestion. — *Mandānila* ('*da-an*'), as, m. a gentle breeze, zephyr. — *Mandāyus* ('*da-āy*'), ūs, ūs, us, short-lived. — *I. mandārī-tā* ('*da-ar*'), f. hatred of the bad, the having foolish enemies; (for 2. see under *mandārin*, col. 3.) — *Mandāsu* ('*da-asu*'), us, us, u, having slow or weak breath, one from whom the breath of life is departing. — *Mandī-kri*, cl. 8. P. -*karoti*, -*kartum*, to weaken, to diminish. — *Mandī-bhāva*, as, m. slowness, tardiness, stupidity. — *Mandī-bhū*, cl. I. P. -*bhavati*, -*bhavitum*, to become weak or faint, diminish. — *Mandī-bhūta*, as, ā, am, 'become slow,' dull, stupid. — *Mandocēla* ('*da-nē*'), as, m. (in astronomy) the upper apsis of the course of a planet. — *Mandotsāha* ('*da-ut*'), as, ā, am, weak in effort, unenergetic. — *Mandodarī* ('*da-ut*'), f., N. of Rāvaṇa's favourite wife (mother of *Indra-jit*); of one of the *Mātṛis* attending on *Skanda*; of the mother of the lexicographer *Jaṭā-dhara*. — *Mandodarīśa* ('*ri-īśa*'), as, m. 'Mandodarī's lord,' N. of Rāvaṇa. — *Mandodarī-suta*, as, m. 'son of Mandodarī,' *Indra-jit*. — *Mandoshya* ('*da-ush*'), as, ā, am, tepid, moderately warm, lukewarm, temperate; (am), n. gentle heat, warmth. — *Mandoshya-tā*, f. moderate temperature, gentle

heat, lukewarmness. — *Mandautoukyā* ('*da-ut*'), as, ā, am, having no great desire. — *Mandaka*, as, ā, am, simple, silly, foolish; (ās), m. pl., N. of a people; [cf. *maṇḍaka*.] — *Mandat*, an, anti, at, rejoicing, delighting. — *Mandad-vira*, as, ā, am, Ved. rejoicing men, delighting heroes, (Sāy.) = *vīrān harshayati yaḥ*; cf. *mandayat-sakha*. — *Mandana*, as, ā, am, gay, cheerful (Ved.); (as), m., N. of a pupil of *San-karācārya*; (am), n. praise, eulogium; (with a sect of *Pāsupatas*) a term for a particular limping gait. — *Mandamāna*, as, ā, am, Ved. rejoicing in, praising, (Sāy.) = *stuvat*. — *Mandaya*, Nom. P. *mandayati*, -*yitum*, to retard; to weaken, diminish, slacken. — *Mandayat*, an, anti, at (fr. the Caus.), delighting, rejoicing; (anti), f. epithet of *Durgā*. — *Mandayat-sakha*, as, ā, am, rejoicing friends; (Sāy.) the friend of the delighter (*Indra*). — *Mandayu*, us, us, u, gay, cheerful, happy. — *Mandara*, as, m., N. of a sacred mountain (the residence of various deities; it served the gods and *Asuras* for a churning-stick at the churning of the ocean for the recovery of the *Amṛita* and thirteen other precious things lost during the deluge; *Viṣṇu* is fabled to have become incarnate in the form of a *Kūrma* or tortoise for the purpose of sustaining this mountain on his back, the serpent *Vāsuki* serving as a rope with which to whirl it round, cf. *Mahā-bh. Ādi-p. 1112*, &c.); heaven (= *scarga*, cf. *meru*); an ornament of pearls of eight or sixteen strings; N. of a tree of paradise or one of the five trees in *Indra's* heaven (= *mandāra*); a mirror; a kind of metre, four times 000; N. of a son of *Hiraṇya-kaśipu* (also called *Mandāra*); N. of a *Brāhman*; of a *Vidyā-dhara*; (as, ā, am), slow, tardy, sluggish, &c. (= *manda*, q. v.); large, bulky; thick, dense, firm; (am), ind. slowly, sluggishly. — *Mandara-deva*, as, m., N. of a king of the *Vidyā-dharas*; (ī), f., N. of this king's sister. — *Mandara-devi*, as, ā, am, coming from or belonging to *Mandara-deva*. — *Mandara-droṇī*, f. a valley of the mountain *Mandara*. — *Mandara-bhramāya*, am, n. the whirling round of the mountain *Mandara*. — *Mandara-vāsini* or *mandarāvāsī* ('*ra-āv*'), f. 'dwelling on *Mandara*,' epithet of *Durgā*. — *Mandara-hariṣa*, as, m. (sometimes written *mandahāra*), N. of one of the eight *Upa-dvīpas* in *Jambudvīpa*. — *Mandarāya*, Nom. P. A. *mandarāyati*, -*te*, -*yitum*, to be like the mountain *Mandara*. — *Mandasāna*, as, ā, am, Ved. being delighted, pleased, glad, (Sāy.) = *hrishyat*, *modamāna*; exhilarated, inspired, inebriated; (as), m., N. of *Agni* or fire; life, sleep. — *Mandasānu*, us, m. sleep; life. — *Mandāya*, Nom. P. A. *mandāyati*, -*te*, to go slowly, tarry, delay, linger, loiter; to be tardy; to be weak or faint. — *Mandāyamāna*, as, ā, am (fr. the Caus.), going slowly or tardily, delaying, slow, tardy. — *Mandāśya*, incorrect for *mandāksha*, q. v. — *Mandīn*, ī, īnī, ī, Ved. delightful, cheering, exhilarating, invigorating, inspiring (said of *Soma*); rejoicing, cheerful, inspired. — *Mandī-nisprīś*, k, k, Ved. longing for *Soma*; sipping *Soma*, (Sāy.) = *soman sprīśat*.) — *Mandīman*, ā, m. slowness, &c. (see *Gaṇa Pṛithvādi* to *Pāṇ. V. 1, 122*). — *Mandīshtha*, as, ā, am, Ved. most exhilarating, giving the greatest enjoyment, (Sāy.) = *mādayitṛitama*.) — *Mandu*, us, us, u, Ved. rejoicing, cheerful, pleased. — *Mandra*, as, ā, am, sounding agreeably, speaking pleasantly, pleasing, delighting, causing joy, pleasant, agreeable (Ved.); pleased, delighted (Ved.); commendable, praiseworthy (Ved.); low, base, hollow, dead, deep (as sound), rumbling; (as), m. a low tone, deep sound; the low or base tone (*sthāna*) of the voice (as opposed to the middle or *madhyama*

and the high or *uttama*); a kind of drum; a species of elephant; (am), ind. with a low or hollow sound. — *Mandra-jihva*, as, ā, am, Ved. 'pleasing-tongued,' whose tongue exhilarates, pleasant-voiced (said of *Agni*, *Bṛihas-pati*, &c.). — *Mandra-tara*, as, ā, am, Ved. giving great joy. — *Mandrajānī* ('*ra-aj*'), f., Ved. 'uttering pleasant sounds,' the tongue; the voice (= *vāc*, *Naigh. I. 11*). — *Mandraya*, Nom. A. *mandrayate*, -*yitum*, to praise, honour (= *arcati*, *Naigh. III. 14*).

**मन्दर mandata**, as, m. the coral tree, *Erythrina Fulgens*.

**मन्दत् mandat**. See col. 2.

**मन्दन mandana**, *mandayu*, &c. See col. 2.

**मन्दर mandara**. See col. 2.

**मन्दसान mandasāna**. See col. 2.

**मन्दक mandaka**, am, n. (said to be fr. rt. *mand*), praising, praise; a stream, current, (perhaps fr. *manda* + *aka*, going slowly.)

**Mandākinī**, f., N. of an arm of the *Ganges* (flowing down through the valley of *Kedāra-nātha* in the *Himālayas*); the river *Ganges*; the heavenly *Ganges*, the river of heaven; a kind of metre, four times 000000000000 with a *cesura* after the seventh syllable; (in astronomy) N. of a particular conjunction.

**मन्दक्रान्ता mandākrāntā**. See col. 1.

**मन्दार mandāra**, as, am, m. n. (said to be fr. rt. *mand*), the coral tree, *Erythrina Indica* or this tree regarded as one of the five trees of paradise (*svarga*); a white variety of *Calotropis Gigantea*; thorn-apple (= *dhūrta*); heaven [cf. *mandara*]; an elephant [cf. *manda*, *mandra*]; N. of a son of *Hiraṇya-kaśipu* (also called *Mandāra*); N. of a *Brāhman*; of a *Vidyā-dhara*; (as, ā, am), slow, tardy, sluggish, &c. (= *manda*, q. v.); large, bulky; thick, dense, firm; (am), ind. slowly, sluggishly. — *Mandara-deva*, as, m., N. of a king of the *Vidyā-dharas*; (ī), f., N. of this king's sister. — *Mandara-devi*, as, ā, am, coming from or belonging to *Mandara-deva*. — *Mandara-droṇī*, f. a valley of the mountain *Mandara*. — *Mandara-bhramāya*, am, n. the whirling round of the mountain *Mandara*. — *Mandara-vāsini* or *mandarāvāsī* ('*ra-āv*'), f. 'dwelling on *Mandara*,' epithet of *Durgā*. — *Mandara-hariṣa*, as, m. (sometimes written *mandahāra*), N. of one of the eight *Upa-dvīpas* in *Jambudvīpa*. — *Mandarāya*, Nom. P. A. *mandarāyati*, -*te*, -*yitum*, to be like the mountain *Mandara*. — *Mandasāna*, as, ā, am, Ved. being delighted, pleased, glad, (Sāy.) = *hrishyat*, *modamāna*; exhilarated, inspired, inebriated; (as), m., N. of *Agni* or fire; life, sleep. — *Mandasānu*, us, m. sleep; life. — *Mandāya*, Nom. P. A. *mandāyati*, -*te*, to go slowly, tarry, delay, linger, loiter; to be tardy; to be weak or faint. — *Mandāyamāna*, as, ā, am (fr. the Caus.), going slowly or tardily, delaying, slow, tardy. — *Mandāśya*, incorrect for *mandāksha*, q. v. — *Mandīn*, ī, īnī, ī, Ved. delightful, cheering, exhilarating, invigorating, inspiring (said of *Soma*); rejoicing, cheerful, inspired. — *Mandī-nisprīś*, k, k, Ved. longing for *Soma*; sipping *Soma*, (Sāy.) = *soman sprīśat*.) — *Mandīman*, ā, m. slowness, &c. (see *Gaṇa Pṛithvādi* to *Pāṇ. V. 1, 122*). — *Mandīshtha*, as, ā, am, Ved. most exhilarating, giving the greatest enjoyment, (Sāy.) = *mādayitṛitama*.) — *Mandu*, us, us, u, Ved. rejoicing, cheerful, pleased. — *Mandra*, as, ā, am, sounding agreeably, speaking pleasantly, pleasing, delighting, causing joy, pleasant, agreeable (Ved.); pleased, delighted (Ved.); commendable, praiseworthy (Ved.); low, base, hollow, dead, deep (as sound), rumbling; (as), m. a low tone, deep sound; the low or base tone (*sthāna*) of the voice (as opposed to the middle or *madhyama*

and the high or *uttama*); a kind of drum; a species of elephant; (am), ind. with a low or hollow sound. — *Mandra-jihva*, as, ā, am, Ved. 'pleasing-tongued,' whose tongue exhilarates, pleasant-voiced (said of *Agni*, *Bṛihas-pati*, &c.). — *Mandra-tara*, as, ā, am, Ved. giving great joy. — *Mandrajānī* ('*ra-aj*'), f., Ved. 'uttering pleasant sounds,' the tongue; the voice (= *vāc*, *Naigh. I. 11*). — *Mandraya*, Nom. A. *mandrayate*, -*yitum*, to praise, honour (= *arcati*, *Naigh. III. 14*).

**मन्दर mandata**, as, m. the coral tree, *Erythrina Fulgens*.

**मन्दत् mandat**. See col. 2.

**मन्दन mandana**, *mandayu*, &c. See col. 2.

**मन्दर mandara**. See col. 2.

**मन्दसान mandasāna**. See col. 2.

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for a vehicle,' epithet of Skanda. — *Mayūra-roman*, ā, ā, a, Ved. 'peacock-haired,' having hair or manes like peacocks' feathers (said of Indra's horses). — *Mayūravarma-caritra*, am, n., N. of a book. — *Mayūra-varman*, ā, m., N. of a king. — *Mayūri-ryasaka*, as, m. (= *āhūrta-mayūra*), see Pāṇ. II. 1, 72. — *Mayūra-sataka*, as, m., N. of *Mayūra*'s poem in a hundred Ślokas on the sun, hence also called *Sūrya-śataka*. — *Mayūra-sarman*, ā, m., N. of a poet. — *Mayūra-sikhā*, f. a peacock's crest; a kind of shrub, cock's comb, *Celosia Cristata*. — *Mayūra-sepa*, as, ā, am, peacock-tailed, (*mayūra-sepyā*, m. du., Ved. epithet of two horses of Indra). — *Mayūra-sarin*, ī, inī, i, strutting like a peacock; (*inī*), f., N. of a kind of metre, four times — — — — —. — *Mayūrāri* (*ra-ari*), is, m. 'enemy of the peacock,' a chameleon, lizard. — *Mayūrāshaka* (*ra-ash*), am, n., N. of a poem in eight Ślokas by *Mayūra*, descriptive of his daughter's charms. — *Mayūreśa* (*ra-īśa*), as, m. 'peacock-lord,' N. of a man. — *Mayūreśa-vivāha-varnana*, am, n., N. of a chapter of the *Gaṇeśa-Purāna*. — *Mayūreśvara* (*ra-īś*), as, m., N. of a *Liṅga*.

*Mayūraka*, as, m. a peacock; cock's comb, *Celosia Cristata*; *Achyranthes Aspera*; N. of a poet; (*as*, *am*), m. n. blue vitriol; (*ikā*), f. a kind of venomous insect; (= *amba-shthā*), a kind of shrub; [cf. *pūti-mayūrikā*.]

**मर** *mara*, as, m. (fr. rt. *mṛi*), Ved. death, dying; the world of death, i. e. the earth; (*as*, ā, am), killing; [cf. *a-m*, *dur-m*, *ṛi-n*.] — *Marārāma* (*ra-ār*), as, m., N. of a *Daiitya*.

*Maraka*, as, m. an epidemic, pestilential disease, contagious disorder, plague, murrain, mortality [cf. *māraka*, *māri*]; (*ās*), m. pl., N. of a people.

*Marāṇa*, am, n. the act of dying, death; a kind of poison (= *vaṭsa-nābha*); perhaps wrongly for *mārāṇa*; a refuge, asylum, (probably for *śaraṇa*); *marāṇāya kalpita*, Ved. 'formed for death,' mortal, deadly. — *Marāṇa-ja*, as, ā, am, produced by death. — *Marāṇa-dharman*, ā, ā, a, having the property of mortality, mortal. — *Marāṇa-nīśaya*, as, ā, am, determined to die. — *Marāṇa-sīla*, as, ā, am, liable to death, mortal. — *Marāṇāgresara* (*na-ag*), as, ā, am, preceding in dying, dying before (any one). — *Marāṇātma* (*na-āt*), as, ikā, am, consisting of death, causing death. — *Marāṇānta* or *marāṇāntikā* (*na-an*), as, ā, am, ending in death, having death for the end or termination. — *Marāṇābhīmukha* (*na-abh*) or *marāṇānmukha* (*na-un*), as, ā or ī, am, on the point of death, near death, moribund, in articulo mortis.

*Marāṇīya*, as, ā, am, 'to be died,' doomed to die, liable to die.

*Marata*, as, m. death.

*Marāyīn*, ī, inī, i, Ved. destroying enemies; (*Sāy*. = *śatrūṇām māraka*.)

*Marāyū*, us, us, u, Ved. (according to *Sāy*.) = *marāṇa-sīla*, mortal, [cf. *dur-marāyū*, according to the commentator = *durmarāṇa-letu* or *durmaraneśthu*.]

*Marīmān*, ā, m. death, dying.

*Marīśhāu*, us, us, u, liable to death, mortal.

*Marīshyamāna*, as, ā, am, about to die, moribund.

**मरकत** *marakata* or *marakta*, am, n. an emerald; [cf. Gr. *σμάραγδος*; Lat. *smaragdus*.] — *Marakata-patṛi*, f. a kind of climbing plant. — *Marakata-maṇi*, is, m. f. the emerald gem. — *Marakata-maya*, as, ī, am, made of emerald. — *Marakata-sīlā*, f. an emerald slab. — *Marakata-syāma*, as, ā, am, dark (green) as an emerald.

**मरन्द** *maranda* or *marandaka*, as, m. (= *makaranda*), the juice or nectar of flowers. — *Marandaukas* (*da-ak*), as, n. 'nectar-abode,' a flower; (also read *marandaukas*.)

**मराकाली** *marākālī*, f. a kind of plant (= *erīści-kālī*).

**मराय** *marāya*, as, m., Ved., N. of an *Ekāha*; (*am*), n., N. of various *Sāmans*.

**मरायिन्** *marāyīn*, *marāyū*. See col. 1.

**मरार** *marāra*, as, m. a corn-loft, granary, place where grain is kept.

**मराराम** *marārāma*. See *mara*, col. 1.

**मराल** *marāla*, as, ā, am (said to be fr. rt. *mṛi*), soft, mild, bland, tender; (*as*), m. a flamingo; a goose; a kind of duck (*kāraṇḍava*); a horse; a grove of pomegranate trees; a villain, rogue; a cloud; lamp-black (used as collyrium); a particular mode of joining the hands.

*Marālaka*, as, m. a kind of duck or goose (= *kala-hansa*); a particular mode of joining the hands.

**मरिच** *marīca*, as, m. pepper, the pepper shrub (= *kakkolaka*; cf. *māricū*); a kind of tree (= *maruva*); N. of a man; (*am*), n. black pepper. — *Marīca-patṛaka*, as, m. *Pinus Longifolia* (*sarala*).

*Marīca*, as, m. pepper, &c., = *marīca* above; N. of a son of *Kaśyapa* and of a son of *Sunda*, (incorrectly for *māricā*, q. v.)

**मरीचि** *marīci*, is, m. f. (said to be fr. rt. *mṛi*, probably connected with *marut*, col. 3), a particle of light (distinct from the rays of the sun); a ray of light (of the sun or moon); light, (*somasya marīcih*, moonlight); mirage, = *marīcīkā*; (*is*), m., N. of a *Prajā-pati* or 'lord of created beings' (variously regarded as son of *Svayambhū*, as son of *Brahmā*, as son of *Manu Hairanyagarbha*, as one of the seven sages and father of *Kaśyapa*, or, according to *Manu I. 35*, as the first of the ten lords of creatures engendered by the first *Manu* or *Manu Svāyambhava* for the peopling of the universe, the other nine being *Atri*, *Angiras*, *Pulastya*, *Pulaha*, *Kratu*, *Pracetas* or *Dakṣha*, *Vasiṣṭha*, *Bṛiḡu*, and *Nārada*); N. of *Kṛiṣṇa* (as a *Marut*, *Bhagavad-gītā X. 21*); of a *Daiitya*; of a *Maharshi*; of a father of *Paumamāsa*; of a law-giver and astronomer; of a king; of a son of *Samrāj* and father of *Vindumat*; of a son of *Tirthaṅ-gara Rishabha*; of a pupil of *Sankarācārya*; (= *krīpaṇa*), a miser, niggard; (*is*), f., N. of an *Aspara*; title of a commentary on the *Siddhānta-śiromaṇi*; [cf. *māricā*, *māricī*.] — *Marīci-garbha*, as, ā, am, containing or concealing particles of light within; (*ās*), m. pl., N. of a world; a class of gods under *Manu Dākṣhaśavami*. — *Marīci-toya*, am, n. a mirage; [cf. *marīcīkā*.] — *Marīci-pa*, as, ā, am, sipping particles of light, receiving nourishment from particles of light (Ved.); a kind of spirit or tutelary deity; (*ās*), m. pl. epithet of a mythical race of *Riṣhis*. — *Marīci-pattana*, am, n., N. of a city; [cf. *maruṇi-pattana*.] — *Marīci-mat*, ān, atī, atī, having rays, possessed of rays, radiant, brilliant; (*ān*), m. the sun. — *Marīci-mālīn*, ī, inī, i, garlanded with rays, encircled by rays, splendid, radiant (said of the sun, moon, &c.).

*Marīcīka*, as, m. (with *Buddhists*) N. of a world; (*ā*), f. mirage, illusory appearance of water in a desert, vapour which in hot and sandy countries appears in the distance like a sheet of water.

*Marīcīn*, ī, inī, i, possessing rays, radiant; (*i*), m. the sun.

**मरीमूज** *marīmūja*, as, ā, am (fr. Intens. of rt. *mṛi*), rubbing or cleaning repeatedly, cleaning very much.

**मरीमूश** *marīmūśa*, as, ā, am (fr. Intens. of rt. *mṛiś*), Ved. feeling about, groping.

**मरीयमि** *marīyamī*, is, f. *Mary*. — *Marīyamī-putra*, as, m. 'son of *Mary*,' epithet of *Christ* (in the *Romaka-siddhānta*).

**मरु** *maru*, us, m. (probably fr. rt. *mṛi*), a wilderness, desert, sandy desert, any arid region or soil destitute of water; practising asceticism in a wilderness, abstinence from drinking, &c.; a moun-

tain, rock; a kind of plant; N. of a *Daiitya* usually associated with *Naraka*; of a *Vasu*; of a prince, the son of *Sighra*; of a king belonging to the *Ikṣvāku* family; of a son of *Hary-aśva*; (*avas*), m. pl., N. of a country (*Marwar*) and its inhabitants; [cf. probably *Angl. Sax. mor.*] — *Maru-kāccha* or *marukāccha*, N. of a country. — *Marukāccha-nivāsin*, ī, inī, i, inhabitant of *Maru-kāccha*. — *Maru-ja*, as, m. a kind of perfume (= *nakhi*); a tree akin to the *Mimosa Catechu*; (*ā*), f. a particular species of plant (= *mrigervāru*). — *Maru-jātā*, f. *Carpopogon Pruriens* or some kindred plant (= *laghukuhiri*). — *Maru-deśa*, as, m. 'desert-land,' N. of a country. — *Maru-druma*, as, m. an ill-scented kind of *Mimosa*. — *Maru-dīpa*, as, m. 'desert-elephant,' a camel. — *Maru-dhanvan*, ā, or *marudhanva*, as, m. a wilderness, sandy desert [cf. *dhanvan*]; N. of the father-in-law of the *Vidyādhara Indivara*. — *Maru-ṭhara*, as, m., N. of a country. — *Maru-patha*, as, m. a desert district, wilderness, sandy desert. — *Maru-priya*, as, m. 'fond of the desert,' a camel. — *Maru-bhava*, as, m., N. of a place. — *Maru-bhū*, ās, f. the province of *Marwar*; (*uvas*), f. pl., N. of this country and of its inhabitants; (according to some = *dāśerakāh*). — *Maru-bhūtī*, is, or *maru-bhūtika*, as, m., N. of a son of *Yangandharāyaṇa*. — *Maru-bhūmī*, is, f. a desert land, wilderness, waste, sandy desert. N. of a country, *Marwar*; [cf. *maru*.] — *Marubhīmī-tva*, am, n. desert state or condition. — *Marubhūruha*, as, m. *Capparis Aphylla* (= *karira*). — *Maru-mahī*, f. wilderness, sandy desert. — *Maru-mārga*, as, m. a way through a desert. — *Maru-sambhava*, am, n. 'produced in a desert,' a kind of horse-radish (*śāṅkya-mūlaka*); (*ā*), f., N. of two plants (= *mahendra-vāruṇi* and *kṣudra-dūrālabhā*). — *Maru-sthala*, am, n. or *maru-sthālī*, f. a desert spot, wilderness, sandy desert, waste. — *Maru-sthā*, f. a kind of plant (= *kṣudra-dūrālabhā*). — *Marud-bhava* (*ru-ud*), f., N. of various plants; the cotton shrub; *Alhagi Maorrom*; a kind of *Mimosa* (= *kṣudra-khadira*); a cucumber, [cf. *marud-bhava*.] — *Maru-bhū*, cl. I. P. -*bhāvati*, -*bhavitum*, to become a wilderness or sandy desert.

**मरुक** *maruka*, as, m. a peacock; [cf. *maruka*.]

**मरुचीपट्टन** *maruṇi-pattana*, N. of a city.

**मरुटा** *maruṭā*, f. = *maruṇḍā* below.

**मरुण्ड** *maruṇḍa*, as, m., N. of a prince of *Kanya-kubja*; of a dynasty; (*ā*), f. a woman with a high forehead [cf. *maruṭā*.]

**मरुत्** *marut*, i, m. (said to be fr. rt. *mṛi*, thought by some to be fr. an obsolete *rt. mar* = *μαρῆ* and meaning 'to shine'; fanciful etymologies are given by native authors, as *mā rudah*, 'do not cry,' according to the legend told in *Rāmāyaṇa I. 46, 20*, *Hari-vaṅśa 249*; according to the *Nimkta XI. 13*, the *Maruts* are so called because they are *mīta-rāviṇo mahād ravantīti vā*), wind, (*pañca maruṭah*, the five winds in the body), air, breath; the god of the wind (father of *Hanu-mat* and regent or guardian-deity of the north-west quarter of the sky); any god, deity, immortal; N. of a *Sādhyā*; epithet of the prince *Bṛihad-ratha*; = *ritv-ij*, q. v.; a kind of plant, = *maruaka*; (*tas*), m. pl., N. of the gods of the winds and storms (the companions and friends of *Indra*, and even sometimes described as his superiors, and like him very prominent as favourite deities in the early mythology, so that the word *marut* is sometimes applied to any god, cf. *Raghu-v. XII. 101*; they are said in the *Veda* to be the sons of *Rudra* and *Priṣṇi*, the latter being explained by *Sāy*. as 'the many-coloured Earth,' but thought by some to be a personification of the speckled clouds; they are also described in the *Veda* as sons and brothers of *Indra*, as children of the ocean, as sons of heaven, as armed with golden weapons, lightnings, and thunderbolts, as splitting *Vṛita* into fragments,

as clothed with rain, as shaking the mountains and overturning trees, as having iron teeth and roaring like lions, as residing in the north, as riding with whips in their hands in golden cars drawn by ruddy horses, with which the chariots are said to be winged, and which are sometimes called Pishathī, q. v.; and are reckoned in the Nighāntus among the gods of the middle sphere, and in Ṛig-veda VIII. 96, 8, are held to be sixty-three in number, forming nine Gaṇas or troops of seven each; in the Post-vedic literature they are described as the children of Diti, either seven or seven times seven in number, and are sometimes said to be led by Mātari-śvan; the legend in the Rāmāyaṇa and Hari-vaṅśa, referred to above, relates that the Asuras or sons of Diti having been subdued by Indra and the Suras, their mother implored her husband Kaśyapa, son of Marīcī, to bestow on her an 'Indra-destroying' son; her request was granted, but Indra, with his weapon Vajra, divided the child with which she was pregnant into forty-nine pieces, which commenced uttering grievous cries till Indra in compassion afterwards transformed them into the Maruts or Winds; (t), f. Trigonella Corniculata, = *prikkā*; (t), n. an ill-scented kind of plant (= *granthi-parṇa*); in Naigh. I. 2. *marut* is said to be a synonym of *hiraṇya*, 'gold,' and in III. 7. of *vīpa*, 'form, beauty.' [cf. *māruta*.] — *Marut-kara*, as, m. a kind of bean, *Dolichos Catjang*. — *Marut-karman*, a, n. or *marut-kriyā*, f. breaking wind, flatulency. — *Marut-koṇa*, as, m. the north-west quarter of the sky. — *Marut-tanaya*, as, m. 'son of the wind,' an epithet of Hanumat. — *Marut-tama*, as, ā, am, Ved. quite equal to the Maruts, swifter than the winds; (Śāy.) going with the speed of the Maruts (= *marudvat veṅa-gā-minau*, said of the *Aśvins*). — *Marut-paṭa*, as, m. a sail. — *Marut-pati*, is, m. 'lord of the Maruts,' title of Indra. — *Marut-patha*, as, m. the path or region of the air, atmosphere, sky, heaven. — *Marut-pāla*, as, m. 'protector of the Maruts,' epithet of Indra. — *Marut-putra*, as, m. 'son of the wind-god,' epithet of Bhiṃa (the second of the Pāṇḍu princes); of Hanumat. — *Marut-plava*, as, m. 'springing with the rapidity of wind,' a lion. — *Marut-phala*, am, n. 'fruit of the wind,' hail. — *Marut-mat* = *marut-vat* (see Gaṇa Yavādī to Pāp. VIII. 2, 9). — *Marut-vat*, ān, atī, at, (Ved.) attended by the Maruts (said of Indra, Vāyu, Vishṇu, Sarasvatī, Agni, Soma); (Ved.) containing the word *marut*; (ān), m. a N. of Indra; of Hanumat; of a son of Dharma by Marutvatī; a cloud; (*antas*), m. pl. a class of gods (perhaps = the Maruts) represented as children of Dharma or Manu by Marutvatī; (*atī*), f., N. of a daughter of Dakṣa, wife of Dharma (Manu), and mother of the Marutvats. — *Marutvatīya*, as, ā, am, Ved. related or belonging to Indra Marutvat (said especially of the *graha* at the midday libation, and the *śastra* recited afterwards). — *Marutvatīya*, as, ā, am, = *marutvatīya* (see Pāp. IV. 2, 32). — *Marut-sakha*, as, m. 'having the wind for a friend,' epithet of fire [cf. *vāyu-sakha*]; of Indra. — *Marut-sakhi*, khā, m. f., Ved. having the Maruts for friends (said of Indra and Sarasvatī). — *Marut-sahāya*, as, ā, am, Ved. having the wind for a companion (said of fire). — *Marut-suta*, as, m. 'son of the wind,' epithet of Hanumat. — *Marut-stotra*, as, ā, am, Ved. (according to Śāy. = *marudbhīṣṇ sāha stotram yasya*), united in praise with the Maruts; praised by the Maruts. — *Marut-stoma*, as, m., Ved. a Stoma of the Maruts; N. of an Ekāha. — *Marud-āndola*, as, m. a kind of fan made of the skin of a deer or buffalo. — *Marud-iṣṭha*, as, m. bdellium (= *guggulu*). — *Marud-eva*, as, m., N. of a king, father of the Arhat Rīshabha; N. of a mountain; (ā), f., N. of the wife of Marud-eva and mother of Rīshabha. — *Marud-ḡaṇa*, as, n. the host or troop of the Maruts; the host of the gods; (as, ā, am), being with or attended by the troops of the Maruts (Ved., said of Indra and Soma); N. of a Tīrtha. — *Marud-dhvaja*, am, n. 'wind-sign, wind-banner,' the down

of cotton floating in the air, flocculent seeds wafted by the wind. — *Marud-baddha*, as, m. a kind of sacrificial vessel; a section of the Sāma-veda; epithet of Vishṇu. — *Marud-bhavā*, f. (= *tāmra-mūlā*), a kind of shrub, (perhaps for *marudbhavā*). — *Marud-ratha*, as, m. a horse; a car in which idols are dragged about. — *Marud-vartman*, a, n. the path or region of the air, atmosphere, heaven, sky. — *Marud-vāha*, as, m. smoke, fire. — *Marud-vrītū*, f., N. of a river, = *kāverī*; (probably for *marud-vrīdhā*). — *Marud-vrīdhā*, f., N. of a river (= *marud-vrīdhā*). — *Marud-vrīdhā*, as, ā, am, Ved. rejoicing in the winds or in the Maruts, (according to Śāy.) increasing with the winds; (ā), f., N. of a river in the Pañjāb; (according to the Nirukta) a river in general. — *Marud-vega*, as, m. 'having the velocity of wind,' N. of a Daitya. — *Marun-nāma*, containing the names of the Maruts. — *Marun-mālā*, f. a sort of grass, *Trigonella Corniculata*, a plant commonly called Belsunth. — *Marul-loka*, as, m. the world of the Maruts.

*Maruta*, as, m. wind; a god, deity; *Bigonia Suaveoleus* (= *ghanṭā-pāṭāli*); N. of a man (= *marutta*); of a son of Sighra.

*Marutta*, as, m., N. of various kings with the patronymic *Āvikshita*; of a king of the lunar race; of a son of Karandhama; of a son of Sineyu; wind, a gale (?).

**मरुत्तक** *maruttaka*, as, m. a species of plant (= *maruwaka*, q. v.).

**मरुन्ध** *marundha*, N. of a city.

**मरुल** *marula*, as, m. a kind of duck; [cf. *marāla*.]

**मरुव** *maruva*, as, m. a kind of *Ocimum*.

*Maruwaka*, as, m., N. of various plants; *Vangueria Spinosa*; marjoram or a similar plant; a species of flower (= *tīlaka*); a kind of *Ocimum* (= *kharapattra*); a variety of the citron or lime (said to be a thorny plant and to bear a small fruit); a tiger (= *bhayānaka*); Rāhu or the ascending node personified (= *bhayānaka*); a crane; (as, ā, am), terrible (= *bhayānaka*).

**मरुक** *marūka*, as, m. (said to be fr. rt. *mṛī*), a kind of stag (= *mṛiga*); a peacock [cf. *maruka*]; *Curcuma Zerumbet*.

**मरोलि** *maroli*, is, or *marolika*, as, m. the sea-monster Makara.

**मर्क** *marka*, as, m., Ved. (fr. rt. *marc* = *mārj*), purifying, cleansing, (according to Śāy. = *mārjayitri*, *sodhayitri*; but according to others, 'dying away, becoming extinguished,' as if fr. rt. *mṛī*); N. of the Purohita of the Asuras who is held to be a son of Sukra (Ved.); a demon or spirit presiding over various sicknesses of childhood (Ved.); N. of a Yaksha; (= *śarira-vāyu*), the wind in the body, the vital breath which pervades the body, (according to some, 'wind and body'); an ape, monkey (= *markaṭa* below).

*Markaka*, as, m. (= *markaṭa* below), *Ardea Argala*; a spider.

*Markaṭa*, as, m. an ape, monkey; a kind of large crane, *Ardea Argala*, the adjutant bird or Indian crane; a spider; a sort of poison or venom; a mode of coitus (*stri-karaṇāntara*); N. of a man; (ī), f. a female ape, female monkey; N. of various plants; *Guilandina Bonduc*; cowhatch, *Carpopogon Puriens*; *Achyranthes Aspera* (= *apāmārga*); = *āja-modā*; cf. *mārkaṭa*, *mārkaṭī*). — *Markaṭa-karṇa*, as, ā or ī, am, 'monkey-eared,' having ears like those of an ape. — *Markaṭa-joḡa*, as, ā, am, having the chin of a monkey. — *Markaṭa-tinduka*, as, m. a kind of ebony (*ku-pīlu*). — *Markaṭa-danta*, as, ā and ī, am, 'monkey-toothed,' having teeth like those of an ape. — *Markaṭa-nāsa*, as, ā, am, 'monkey-nosed,' having a nose like that of an ape. — *Markaṭa-pippali*, f. *Achyranthes Aspera* (= *apāmārga*). — *Markaṭa-pota*, as, m. a young ape or monkey.

— *Markaṭa-priya*, as, m. (= *kshūra-vriksha*), *Mimosa Kauki*. — *Markaṭa-locana*, as, ā, am, 'monkey-eyed,' having eyes like those of an ape. — *Markaṭa-nāsa*, as, m. a spider's web, cobweb. — *Markaṭa-śirsha*, am, n. cinnabar, vermilion. — *Markaṭa-hrada*, as, m. 'apes' pool,' N. of a pool in the neighbourhood of Vaiśālī. — *Markaṭāśya* (ḡa-āś), as, ā, am, monkey-faced; (am), n. copper. — *Markaṭī-bhūta*, as, ā, am, one who has become an ape. — *Markaṭī-erata*, am, n., N. of a particular religious observance. — *Markatendu*, us, m. (perhaps fr. *markaṭa-tindu*), ebony (= *kāka-tinduka*). — *Markaṭotplavana* (ḡa-ut), am, n. the leaping of a monkey, the act of springing like an ape.

*Markaṭaka*, as, m. an ape, monkey; a spider; a kind of fish; a kind of wild panic; a species of grain; a Daitya; (*ikā*), f. a female ape.

**मर्केट** *markaṭa*. See col. 2.

**मर्कर** *markara*, as, m. *Eclipta Prostrata* [cf. *mārkaṭa*]; (ā), f. a hollow, hole, cavity, chasm, hole made under ground; a vessel, pot (= *bhāṇḍa*); a barren woman.

**मर्च** *marc*, cl. 10. P. *marcayati*, -*yitum*, Ved. to endanger, imperil; (= rt. *bharts*), to revile, menace, threaten; (= rt. *hins*), to injure, hurt; (= rt. *mārj*), to sound; to go, move; to take, (in these last senses regarded by some as a Sautra rt.); to cleanse.

**मर्ज** *marj*, cl. 1. P. *marjati*, &c., to sound, (allied to rts. *marc*, *mārj*, *muj*.)

**मर्जू** *marjū*, ūs, m. (fr. rt. *mṛj*), a washerman; = *pīḡha-marda*, a catamite; (*ūs*), f. cleansing, washing, cleanliness, purification.

*Marjya*, as, ā, am, Ved. to be cleansed or prepared (said of Soma).

**मर्दित्र** *marḍitri*, tā, trī, tṛi (fr. rt. *mṛd*), Ved. one who shows favour or pity, a giver of joy or felicity, (Śāy. = *sukhayitri*.)

**मर्त** *marṭa*, as, m. (fr. rt. *mṛi*); frequent in the Ṛig-veda, less so in the Vājasaneyī-Saṃhitā), a mortal, a being, man; the world of mortals, the earth; [cf. Gr. *μῆτος*, *βροτός*; Lat. *mortuus*, *mortalis*]. — *Marta-bhojana*, am, n., Ved. food of mortals, nourishment of men.

*Martavya*, as, ā, am, to be died, what must or should die, liable to die, mortal; (am), n. it must be died (used impersonally); the necessity of dying, death, (*martavye sati*, death being inevitable; cf. Lat. *morietundum*.)

*Martya*, as, ā, am, who or what must die, doomed to die, mortal; (as), m. a mortal, a man, a being, person; the world of mortals, the earth; (am), n. that which is mortal, the body. — *Martya-kṛta*, as, ā, am, Ved. done by mortals. — *Martya-tā*, f. or *martya-tva*, am, n. mortality, humanity, the condition of a man, man's estate, (*martyatām prāptā*, one who has become man). — *Martya-tvaṇa*, am, n., Ved. the ways of man. — *Martya-dharma*, as, m. the law of mortals, mortality; (ās), m. pl. the laws or conditions prevalent among men. — *Martya-dharman*, ā, ā, a, having the character or properties of a mortal, mortal. — *Martya-nvāsīn*, ī, m. a mortal inhabitant (of the world), man, mankind. — *Martya-bhāva*, as, m. the state of men, human nature. — *Martya-bhuvana*, am, n. the world of mortals, the earth. — *Martya-mahita*, as, ā, am, honoured by mortals; (as), m. a god. — *Martya-mukha*, as, m. 'mortal-faced,' a being in which the figure of a man and animal is combined, a Kin-nara, Yaksha, attendant on Kuvera. — *Martya-loka*, as, m. the world of mortals, the earth. — *Martyeshita* (ḡa-ish), as, ā, am, Ved. sent by men, instigated by mortals.

*Martya-trā*, ind., Ved. among men.

**मर्द** *marda*, as, ā, am (fr. rt. *mṛd*); at the end,

of a comp.) crushing, grinding, rubbing, shampooing, bruising, destroying, ruining (see *anga-m°*, *ari-m°*, *kāka-m°*, *kāsa-m°*, *śakra-m°*, *pāṇi-m°*, *piśu-m°*, *piṭha-m°*); (*as*), m. grinding, pounding; a violent blow, a hard stroke (e. g. *graha-m°* = *graha-yud-dha*, the battle of the planets; *anga-m°*, violent pains in the limbs).

**Mardaka**, *as*, *ikā*, *am*, (at the end of a comp.) crushing, grinding, pounding, rubbing; destroying, annihilating, subduing; a crusher, &c. (see *anga-m°*, *kāka-m°*, *kāsa-m°*, *śakra-m°*, *tāla-m°*).

**Mardana**, *as*, *ī*, *am*, crushing, grinding, pounding, bruising, rubbing, pressing, destroyi, ruining; attacking, subduing, plaguing, tormenting; a crusher, destroyer, annihilator, &c. (*caṅdrārka-mardana*, 'the tormenter of the sun and moon', an epithet of Rābhu); (*as*), m., N. of a king of the Vidyā-dharas; (*am*), n. the act of crushing, grinding, destroying; the act of pressing, kneading, rubbing; paini, afflicting; laying waste, devastating; breaking up (as of ice, snow, &c.); opposition (of planets; cf. *graha-m°*); the act of rubbing the body, rubbing in unguents, anointing; [cf. *ari-m°*, *kāma-m°*, *kāsa-m°*, *pānsu-m°*.]

**Mardaniya**, *as*, *ā*, *am*, to be crushed, to be bruised, to be trodden down, fit to be bruised or pounded; to be rubbed (as the body).

**Mardayitvā**, ind. having crushed or bruised, having rubbed, &c.

**Mardala**, *as*, m. a kind of drum; [cf. *guru-m°*, *tāla-m°*, *tāla-mardaka*.]

**Mardita**, *as*, *ā*, *am*, crushed, pounded, ground, thrashed; rubbed, kneaded, squeezed; strung, tied (?); obtained (?).

**Marditavya**, *as*, *ā*, *am*, to be crushed or ground, to be laid waste or trodden down.

**Mardin**, *i*, *inī*, *i*, crushing, grinding, destroying.

**मर्दल mardala**. See above.

**मर्ब** *marb* (allied to *rt. barb*), cl. 1. P. *marbat*, *marbitum*, to go, move (= *rt. marv*, q. v.).

**मर्मन् marman**, *a*, n. (fr. *rt. mri*), any open or exposed part of the body particularly liable to be mortally wounded, a vital part, mortal spot, vulnerable point, tender place, weak or sensitive part of the human body (of which there are said to be a hundred and seven); any vital member or organ, (*antar-marman*, the heart, inmost soul); the core of anything, the quick; the joint of a limb, any joint or articulation; anything which requires to be kept concealed; a secret quality, secret foible; secret design or purpose, hidden meaning; anything hidden or recondite, secret recess; a secret, mystery; truth; [cf. *Lat. membrum*.] = *Marma-kīla*, *as*, m. a husband. = *Marma-ga*, *as*, *ā*, *am*, going to the vitals, piercing to the joints or marrow, excessively painful or poignant. = *Marma-ghna*, *as*, *ī*, *am*, wounding mortally, striking the vitals, piercing to the core, excessively painful. = *Marma-śara*, *am*, n. the heart. = *Marma-śhida*, *i*, *t*, *i*, cutting through the joints or vitals, cutting to the quick or core, wounding mortally, excessively painful or injurious. = *Marma-śheda*, *as*, m. the act of cutting through the vitals, cutting to the quick, causing intense suffering or pain. = *Marma-jña*, *as*, *ā*, *am*, knowing weak or vulnerable points, knowing secrets or the hidden circumstances of any affair, knowing mysteries, familiar with the most secret or recondite portions of a subject; having a deep insight into anything, deeply versed in, exceedingly acute or clever; (*as*), m. any very acute or learned man. = *Marma-jñāna*, *am*, n. knowledge of a secret. = *Marma-tādāna*, *as*, *ī*, *am*, paini or piercing to the quick. = *Marma-tra*, *am*, n. 'vitals-protector,' a corselet, coat of mail. = *Marma-pāraṅga*, *as*, *ā*, *am*, one who has penetrated into the interior or secret recesses of any matter, thoroughly conversant. = *Marma-piḍā*, *f*, pain in the inmost soul. = *Marma-bheda*, *as*, m. piercing the vitals, penetrating the most vulnerable

parts. = *Marma-bhedana*, *as*, m. 'piercer of the vitals,' an arrow. = *Marma-bhedin*, *i*, *inī*, *i*, 'heart-piercing,' penetrating the vitals, piercing or cutting to the quick, wounding mortally, fatal; (*i*), m. an arrow. = *Marma-maya*, *as*, *ī*, *am*, consisting of or relating to the vitals, containing secrets. = *Marma-rāja*, *as*, m. a proper N. = *Marma-vid*, *t*, *t*, *t*, knowing weak points, knowing the deepest or recondite parts of any subject, knowing secrets; any acute or intelligent person. = *Marma-vidāraṅga*, *as*, *ī*, *am*, tearing the vitals, mortally wounding. = *Marma-ribhedin*, *i*, *inī*, *i*, = *marma-bhedin* above. = *Marmavedi-tā*, *f*, the knowing weak points or secrets. = *Marma-vedin*, *i*, *inī*, *i*, = *marma-vid* above. = *Marma-sthala* or *marma-sthāna*, *am*, n. a vital part, vulnerable place. = *Marma-sprīś*, *k*, *k*, *k*, touching or grazing the vitals, piercing to the core, penetrating the most sensitive parts, stinging to the quick, intensely painful, very sharp or corrosive, poignant, cutting, stinging. = *Marmāṅga* ('*ma-an°*'), *as*, *ā*, *am*, piercing deeply into the joints or vitals, causing acute pain. = *Marmāveshaṅga* ('*ma-an°*'), *am*, n. the act of seeking out vulnerable points, probing the vitals or most sensitive parts. = *Marmāveshin* ('*ma-an°*'), *i*, *inī*, *i*, seeking out vulnerable places, probing sensitive parts. = *Marmāvaraṅga* ('*ma-āv°*'), *am*, n. 'vitals-protector,' a corselet, coat of mail. = *Marmāvaraṅga-bhedin*, *i*, *inī*, *i*, piercing armour, penetrating a coat of mail. = *Marmāvidh*, *t*, *t*, *t*, piercing through vulnerable places; piercing the vitals, penetrating the joints. = *Marmāvin*, Ved., see Pāp. V. 2, 122, Vārtika 2.

**Marmika**, *as*, *ā*, *am*, knowing weak points, knowing what is recondite or secret, very acute or penetrating, intelligent (= *marma-vid*, q. v.).

**मर्मर marmara**, *as*, *ā*, *am* (an onomatopoeic word), rustling (as trees, garments, &c.), murmuring; (*as*), m. a rustling sound, murmuring, murmur; a kind of garment; (*i*), *f*, a species of pine tree, Pinus Deodora; [cf. *Gr. μῦρ-μῦρ*: Lat. *mur-mur*, *mur-mur-a-re*: Old Germ. *mur-mul-ōn*: Lith. *mur-m-ū*, 'murmur,' *murm-len-ti*, 'to murmur.'] = *Marmara-pattra-moksha*, *as*, *ā*, *am*, having leaves falling with a rustling sound. = *Marmari-bhū*, cl. 1. P. *-bhavati*, to begin to rustle or murmur. = *Marmari-bhūta*, *as*, *ā*, *am*, rustling, murmuring.

**Marmaraka**, *as*, *ikā*, *am* (used in *f*. in connection with *sirā*), epithet of a vein in the tip of the ear.

**Marmarāya**, Nom. A. *marmarāyate*, &c., to rustle, murmur, make a rustling or murmuring sound.

**मर्मरीक marmarika**, *as*, m. (said to be fr. *rt. mri*), a low or wicked man; a poor man, pauper.

**मर्मज्ञेयु marmjñeyu**, *us*, *us*, *u* (fr. *Intens.* of *rt. mri*), Ved. excessively cleansing; (Śāy.) to be worshipped by all (= *sarvaiḥ paricāraṇiya*).

**मर्मयु marmyitu**, see Gaṇa Vanaspaty-ādi to Pāp. VI. 2, 140.

**मर्मय मार्या**, *as*, m. (fr. *rt. mri*), Ved. a mortal; a man, (especially) a young man; a male; a lover, wooer, suitor [cf. perhaps *Lat. mas*, *martus*]; a stallion, horse; a camel; (*ās*), m. pl. the Maruts (Rudra's people); people (in general). = *Maryalas*, ind. from or among men or suitors. = *Maryasrī*, *is*, *is*, *i*, adorned as a lover or suitor; (Śāy.) to be had recourse to by men (= *martyāḥ śrayaṇiyah*).

**Maryaka**, *as*, m., Ved. a little man; a male animal, male in general; (Śāy.) people.

**मयी maryā**, *f*. (perhaps to be connected with *marya* above), a boundary, limit.

**Maryādā**, *f*. a limit, boundary, border, verge, frontier, bounds, coast, bank, shore, mark, landmark, end, termination, terminus, (*dharma-maryādām rakshaṇa*, keeping within the bounds of the law; *tī śāstra-maryādā*, such is the definition of the law-books); the bounds of morality or propriety,

moral law, established rule or custom, fixed usage, rule of decorum or decency, any clearly defined rule, distinct law or definition; a covenant, agreement, bond, contract, (*sthīrā maryādā budhyatām*, let a firm covenant be ratified; *agni-sākshika-maryādo bharta*, a husband who has entered into the marriage-contract with the sacrificial fire for a witness); continuance in the right way, keeping within limits, decorum of behaviour, propriety of conduct, steadiness, rectitude; N. of the wife of Avācīna (daughter of a king of Vidarbha); N. of the wife of Devātithi (daughter of a king of Videha). = *Maryādā-giri*, *is*, or *maryādācala* ('*dā-ac°*'), *as*, or *maryādā-parvata*, *as*, m. a mountain which forms a boundary line, a frontier mountain. = *Maryādā-dhāvana*, *am*, n. running towards a mark. = *Maryādā-bhedaka*, *as*, m. a destroyer of landmarks. = *Maryādā-sindhu*, N. of a work. = *Maryādī-ṛṣi*, cl. 8. P. *-karoti*, *-kartum*, to make anything a limit, form a boundary, to reach, attain.

**Maryādin**, *i*, *inī*, *i*, having limits or boundaries; keeping within bounds; (*i*), m. a neighbour, borderer.

**मर्व** *marv*, cl. 1. P. *marvati*, *marvitum*, to fill; to go, move (= *rt. marb*, q. v.); Caus. *mārvayati*, to sound, utter a particular sound (= *rt. mārj*).

**मर्श** *marśa*, *as*, m. (fr. *rt. i. mriś*), any substance used to excite sneezing, a sternutatory [cf. *prati-marśa*]; consideration, deliberation; counsel, advice.

**Marśana**, *am*, n. touching, rubbing; inquiring into, examining (= *mimāṅsā*); deliberating, advising, counselling; explaining, explication; rubbing off, removing.

**मर्ष** *marsha*, *as*, m. (fr. *rt. i. mriśh*), patience, endurance; [cf. *a-m°*, *dur-m°*.]

**Marshaṅga**, *as*, *ī*, *am*, bearing, enduring, forgiving, pardoning; (*am*), n. the act of enduring or bearing, forbearance, patient endurance, patience, resignation; [cf. *a-m°*, *agha-m°*, *dur-m°*.]

**Marshaṅgiya**, *as*, *ā*, *am*, to be borne patiently, to be forgiven or excused.

**Marśhita**, *as*, *ā*, *am*, borne, endured, borne patiently, endured with resignation, patient, (*a-marśhita*, *as*, *ā*, *am*, impatient, angry); forgiven, excused; (*am*), n. patience.

**Marśhita-vaḥ**, *ān*, *atī*, *at*, one who has borne or endured or forgiven.

**Marśhin**, *i*, *inī*, *i*, patient, forbearing, long-suffering, forgiving.

**मर्षीका marśhikā**, *f*., Ved. a kind of metre.

**मल** *mal*, cl. 1. A., 10. P. *malate*, *malyati* or *malāpayati*, to hold, possess.

**Mali**, *is*, *f*. holding, having, possession.

**मल mala**, *am*, n. (also in some senses *as*, m.; perhaps connected with *rt. mlai*; in *Upādi-s*. I. 109, said to be fr. *rt. mri*), the penultimate and final being rejected and *ata* added), dirt, filth, dust, impurity, any impure matter, excrement, refuse, sediment, dregs, scum, alloy or dross of metal, rust; moral impurity, taint, sin; (with *Saivas*) original sin, natural impurity, (usually *as*. m.); the secretions of the Dhātus (described in medical works as phlegm from chyle, bile from the blood, nose-mucus and ear-wax from the flesh, perspiration from the fat, nails and hair from the bones, gum or rheum of the eye from the brain, &c.; according to Mann V. 135, the twelve *matāḥ* or impure excretions of the body are as follow, *varā*, *śukra*, *aśrj*, *mājā*, *mūtra*, *vish*, *ghrāna-vish*, *karpā-vish*, *śleshma*, *asru*, *dūshikā*, *sveda*, *adeps*, *semen*, *blood*, *dandruff*, *urine*, *feces*, *mucus* of the nose, *ear-wax*, *phlegm*, *tears*, *rheum*, and *sweat*); brass or a kind of metal inferior to lead, (in this sense only *am*, n.); camphor; cuttle-fish bone, *Ossa Sepiæ*; tanned leather, a leather garment, (this is thought to be the meaning of *mala* in *Rig-veda* X. 136, 2); (*ā*), *f*. *Flacourtia*

Cataphracta; (*as, ā, am*), dirty, mean, niggardly, covetous; unbelieving, godless; [cf. Gr. *μέλα-s, μελαίν-ω, μολύν-ω, μύρον, μάρμαρος, μάρμαρος*: Lat. *malu-s, mal-itia, mali-gn-us, male-ficu-s*: Goth. *mail*, 'a wrinkle'; Old Germ. *meil*, 'a spot'; Angl. Sax. *smere, smerian, smervian, smyrtian*: Lith. *mōli-s*, 'loam'; *mēlyna-s*, 'blue.'] — *Mala-karṣaṇa, as, ī, am*, removing dirt, cleansing filth, detergent. — *Mala-kūṭa, N.* of a country. — *Mala-koshthaka, as, m., N.* of a man; [cf. *malla-koshthaka*.] — *Mala-ga, as, m., Ved.* (perhaps) a fuller, washerman. — *Mala-grahi, m.* (Vopadeva XXVI. 48. — *Mala-ghna, as, ī, am*, removing dirt, freeing from spots or dirt, cleansing, detergent; (*as*), m. the bulbous root of *Salmalia Malabarica* (*sālmali*; cf. *mala-hantṛi*); (ī), f. a species of shrub (= *nāga-damanī*). — *Mala-ja, as, ā, am*, arising from filth or dirt, produced from dirt or dregs; (*ās*), m. pl., N. of a people [cf. *malaka, malada, malaya*]; (*am*), n. purulent matter, pus. — *Mala-tva, am, n.* dirtiness, filthiness, impurity. — *Mala-digdharṅga* (*ḍha-an°*), *as, ī, am*, having the limbs defiled with dirt, having the body soiled with dust. — *Mala-dūshita, as, ā, am*, soiled with dirt, dirty, filthy, foul. — *Mala-drava, as, m.* 'liquefaction of the feces,' diarrhoea, purging. — *Mala-drāvīn, ī, iṅī, i*, dissolving impurity, purging; (ī), m. Croton *Jamalgotā* (= *jaṅga-pāla*). — *Mala-dhātṛi, f.* 'dirt-nurse,' a nurse who attends to a child's necessities. — *Mala-dhārīn, ī, m.* a religious mendicant, especially one of the *Jaina* sect. — *Mala-pankin, ī, iṅī, ī*, covered with dust and mire. — *Mala-pū, ūs, f.* *Ficus* *Oppositifolia* [cf. *malayū*]; (*uṣ*), n. (said to) = *śringī* and *nala*. — *Mala-prishtha, am, n.* 'dust-page,' the outer or first page of a book (left unwritten because liable to be dirtied). — *Mala-bhuṅ, k, k, k*, feeding on impurity, eating filth; (*k*), m. a crow. — *Mala-bhedīnī, f.* a species of plant (= *kaṭukā*). — *Mala-mallaka, am, n.* a piece of cloth passing between the legs and covering the privities (= *kaupīna*). — *Malamal-laka-śeṣha, as, ā, am*, having nothing left but a small piece of cloth to cover the privities. — *Mala-māsa, as, m.* an intercalary month, an intercalated thirteenth month (in which no religious ceremonies should be performed). — *Malamāsa-tattva, am, n., N.* of a part of the *Smṛiti-tattva*. — *Mala-val, ān, atī, at*, covered with dirt, containing impurity, dirty, filthy. — *Malavad-vāsa, ās, ās, as*, wearing dirty or impure clothes; (*ās*), f. a menstruous woman; [cf. *malodvāsa*]. — *Mala-rāhin, ī, iṅī, i*, carrying filth or soil, flowing with impurity, bearing or containing dirt. — *Mala-rināśīnī, f.* 'dirt-destroyer' (= *śankha-pushpī*), a species of plant. — *Mala-risodhana, as, ī, am*, cleansing away filth, washing away impurities. — *Mala-risarga, as, m. or mala-visarjana, am, n.* the act of removing dirt, cleansing away filth, evacuation of the feces, discharging the bowels, purging. — *Mala-suddhi, īs, f.* clearing away of feculent matter, evacuation of the bowels. — *Mala-hantṛi, tā, m.* the bulbous root of the *Salmalia Malabarica*; [cf. *mala-ghna*]. — *Mala-hā, f., N.* of a daughter of *Raudrāśva*. — *Mala-hāraka, as, ikā, am*, taking away impurity, removing sin. — *Malākarkshin* (*la-āk°*), *ī, m.* 'dirt-remover,' a sweeper, scavenger. — *Malāpakar-ṣaṇa* (*la-ap°*), *am, n.* the act of removing dirt or impurity, purification, cleaning, cleansing; removal of sin. — *Malāpakā* (*la-ap°*), *f., N.* of a river. — *Malābha* (*la-ābha*), *as, ā, am*, dirty-looking. — *Malārī* (*la-ārī*), *īs, m.* 'dirt-enemy,' a kind of natron (see *sarva-kshāra*). — *Malāvārodha* (*la-av°*), *as, m.* obstruction of the feces, constipation of the bowels. — *Malāvaha* (*la-āv°*), *as, ā, am*, bringing or causing defilement, soiling, dirtying; denigrating, disgracing. — *Malāsarga* (*la-ās°*), *as, m.* 'receptacle of feculent matter,' the belly. — *Malotsarga* (*la-ut°*), *as, m.* evacuation of the feces, purging of the bowels. — *Malodvāsa* (*la-ud°*), *ās, f.* a woman who has put off her soiled clothes (after her period of impurity).

*Malina, as, ā, am*, dirty, foul, filthy, impure, soiled, unclean; stained, tarnished, misty, sullied, tainted; morally impure, sinful, depraved, vile, bad; dark, obscure, obscured, clouded, beclouded (as the intellect); of a dark colour, dark, dark gray, brown, black; (*as*), m., N. of a son of *Taṅsu* (according to some *Anila*); (*ā* or *ī*), f. a woman during menstruation; (*am*), n. sin, fault, defect; buttermilk; borax. — *Malina-tā, f.* or *malina-tva, am, n.* dirtiness, foulness, filthiness, impurity, moral impurity, sinfulness, wickedness, blackness, moral blackness. — *Malina-prabha, as, ā, am*, 'whose light is obscured,' obscured, clouded. — *Malina-mukha, as, ā* or *ī, am*, 'dirty-faced, black-faced, dark-faced,' vulgar, low, vile, wicked; cruel, fierce, savage; (*as*), m. fire; a kind of ape (= *go-lāngūla*); a departed spirit, ghost, apparition, evil spirit (= *preta*). — *Malināmbu* (*na-an°*), *u, n.* 'black-fluid,' ink. — *Malināśya* (*na-ās°*), *as, ā, am*, 'dirty-faced, dark-faced,' vulgar, low; savage, cruel, ferocious. — *Malini-karaya, am, n.* the act of making dirty, soiling, staining, making impure; an action which defiles. — *Malini-karaṇīya, as, ā, am*, fitted to cause pollution, occasioning defilement (Manu XI. 125). — *Malini-kṛi, cl. 8. P. A.* -*karoti, -kurute, -kartum*, to make dirty, soil, stain; to darken, make obscure. — *Malini-bhū, cl. 1. P.* -*bhavati, -bhavitum*, to be or become dirty.

*Malinaya, Nom. P.* *malinayati, -yitum*, to soil, make dirty, defile, stain, tarnish.

*Malinīta, as, ā, am*, dirtied, soiled, tarnished, defiled; tainted, corrupted, wicked.

*Maliniman, ā, m.* dirtiness, filthiness, impurity, blackness, darkness.

*Malishtha, as, ā, am*, excessively dirty, filthy; (*ā*), f. a woman during menstruation, menstuous.

*Malīmāsa, as, ā, am*, dirty, unclean, foul, impure, soiled, stained, sinful, wicked; dark, of a dark or dirty gray colour; (*as*), m. iron; vitriol of iron, green vitriol.

*Malīyas, ān, asī, as*, excessively dirty, filthy; very sinful, wicked.

**मलद malada, ās, m. pl., N.** of a people [cf. *malaka, malaja, malaya*]; (*ā*), f., N. of a daughter of *Raudrāśva*, (also *malandā*).

**मलन malana, as, m.** (said to be fr. rt. *mal*), a tent; (*am*), n. crushing, grinding (= *mar-dana*).

**मलप्रालदेश malaprāla-deśa, as, m., N.** of a country. — *Malaprāla-deśīya, as, ā, am*, belonging to or a native of *Malaprāla-deśa*.

**मलवार malabāra, the country Malabar.** — *Malabāra-deśa, as, m.* the Malabar country.

**मलय malaya, as, m.** (said to be fr. rt. *mal*, *Uṇādi-s. IV. 99*), N. of a mountainous range in Malabar, the western Ghāts in the Dekkan (these mountains abound in sandal trees); the country that lies to the east of the Malaya range, Malabar; N. of a son of *Garuḍa*, (also read *malāya*); N. of a son of *Rishabha*; a garden; a celestial grove, = *mandunavāna*; (*ās*), m. pl., N. of a people; of a country (= *sailānsa-deśa*); one of the minor *Dvīpas* or divisions of the world; (*ā*), f. *Ipomoea Turpethum*; N. of a woman. — *Malaya-keṭu, us, m., N.* of a prince. — *Malaya-gandhinī, f., N.* of a *Vidyā-dharti*; of a companion of *Umā*. — *Malaya-giri, īs, m.* the Malaya mountains in Malabar answering to the western Ghāts; a district in the south of India; N. of a commentator on the *Jīvabhigama-sūtra*. — *Malaya-ja, as, ā, am*, growing on the Malaya mountain; (*as*), m. a sandal tree; (*as, am*), m. n. sandal-wood, sandal; (*am*), n. epithet of *Rāhu*. — *Malayaja-rajās, as, n.* the dust of sandal. — *Malayajūlepa* (*ja-āl°*), *as, m.* sandal unguent. — *Malaya-deśa, as, m.* the country of Malaya. — *Malaya-druma, as, m.* Malaya tree, a sandal tree. — *Malaya-dhvaja, as, m., N.* of a king of the *Pāṇḍyas*; of a son of *Meru-dhvaja*. — *Malaya-narapati, īs,*

m. king of Malaya. — *Malaya-parvata, as, m.* the Malaya mountain. — *Malaya-pura, am, n., N.* of a town. — *Malaya-prabha, as, m., N.* of a king. — *Malaya-bhūbhṛi, t, m.* the Malaya mountain. — *Malaya-bhūmi, īs, f., N.* of a district in the Himalaya. — *Malaya-mālin, ī, m.* a proper N. — *Malaya-vatī, f.* a proper N., (also *malayā-vatī*). — *Malaya-vāta, as, m.* = *malayānīla* below. — *Malaya-vāstīnī, f.* 'dwelling on the Malaya mountain,' epithet of *Durgā*. — *Malaya-sinḥa, as, m., N.* of two kings. — *Malayācala* (*ya-ad°*), *as*, or *malayātri* (*ya-ad°*), *īs, m.* the Malaya mountains answering to the western Ghāts. — *Malayānīla* (*ya-an°*), *as, m.* wind (blowing) from Malaya or the western Ghāts (an odoriferous wind prevalent in Southern and Central India during the hot season). — *Malayodbhava* (*ya-ud°*), *am, n.* sandal-wood.

**मलयू malayū, ūs, f.** (= *mala-pū*), *Ficus* *Oppositifolia*.

**मलर malara, (with Buddhists)** a particular high number.

**मलवदेश malava-deśa, as, m., N.** of a country.

**मलका malakā, f.** a female messenger, confidante; a loved woman, amorous woman (= *kāminī*); a female elephant.

**मलि mali.** See p. 750, col. 3.

**मलिक malika, as, m.** (= *ملك*), a king.

**मलिन malina.** See col. 2.

**मलिमुच malimuc** (fr. *Intens.* of rt. *mluc*), in *deva-m°*.

*Malimlu, us, m.* (probably a mutilated form), Ved. a robber, thief, (according to *Mahidhara*) a housebreaker, burglar (= *vandī-kāra*). — *Malimlucenā, f., Ved.* a band of robbers, gang of thieves.

*Malimlucā, as, m.* 'one who goes about in the dark,' a thief, robber; a demon, imp; a gnat, mosquito, any fly that bites or stings; wind, air; frost, snow; fire, burning, blazing; a *Brāhman* who omits the five great sacrifices; an intercalary lunar month, intercalated thirteenth month (introduced every third year to approximate the lunar and solar modes of computation; cf. *mala-māsa*). — *Malimlucā-tattva, am, n., N.* of a part of the *Smṛiti-tattva* (= *mala-māsa-tattva*).

**मलुक maluka, as, m.** the belly (?).

**मलुद maluda, maluma, (with Buddhists)** particular high numbers.

**मलूक malūka, as, m.** a kind of worm.

**मल्लभवत् malmalā-bhavat, an, anti, at,** Ved. flashing (= *jvalat*, *Naigh. I. 17*), glittering, glistening, crackling.

**मल्ल mall** (allied to rt. *mal*), cl. 1. A. *mallate, &c.*, to hold, have.

**मल्ल malla, as, m.** a wrestler or boxer by profession, (the offspring of an outcast *Kshatriya* by a *Kshatriya* female, cf. *Manu X. 22, XII. 45*); an athlete, a very strong man; N. of various men; epithet of a king named *Nārāyaṇa*; N. of the twenty-first *Arhat* of the future *Utsarpiṇī*; a vessel for drinking, vessel, cup; the cheek and temple, the hemisphericum; the remnant of an oblation; a kind of fish, = *kapālin*; (*ās*), m. pl., N. of a people; (*ā*), f. a woman; Arabian jasmine [cf. *mallikā*]; ornamenting the person with coloured unguents (= *pattra-vallī*); N. of two women; (*as, ā, am*), strong, stout, athletic, robust; good, excellent. — *Malla-koshṭa* or *malla-koshṭaka, as, m.* a proper N. — *Malla-kṛīḍā, f.* a wrestling or boxing match, athletic sports. — *Malla-ghaṭī, f.* a kind of dancing or pantomimic gesture (= *nāṭya-rīśeṣha*). — *Malla-ja, am, n.* black pepper. — *Malla-tūrya, am, n.* a kind of drum beaten during a wrestling match. — *Malla-deva, as, m., N.*

of the author of the Kāla-jhāna, a medical work. — *Malla-dvādaśī*, f., N. of the twelfth day in a particular half month. — *Malladvādaśī-vrata*, *am*, n., N. of a particular religious observance. — *Malla-nāga*, *as*, m. a N. of Vātsyāyana, author of the Kāma-sūtras (a work on amorous topics); Indra's elephant; a letter-carrier. — *Malla-pura* or *malla-pura*, *am*, n., N. of a city. — *Malla-bandhāntara* (°*lha-an*°), a particular posture with wrestlers. — *Malla-bhū*, *ās*, f. a wrestling ground, place for athletic contests, a palestra or arena; the site of any conflict, a field of battle. — *Malla-bhūmi*, *is*, f. a wrestling ground, arena for athletic contests; N. of a country. — *Malla-yātrā*, f. a train or procession of wrestlers, a wrestling match. — *Malla-yuddha*, *am*, n. 'a prize-fight,' pugilistic encounter, wrestling or boxing match, athletic contest. — *Malla-rāshṭra*, *am*, n., N. of a kingdom. — *Malla-vāstu*, *u*, n., N. of a place, see Pāp. IV. 2, 120; [cf. *māl-lavāstava*]. — *Malla-vidyā*, f. the art of boxing or wrestling. — *Malla-veśa*, *as*, m. a wrestler's dress. — *Malla-sālā*, f. a room for wrestling or boxing, wrestling place, gymnasium. — *Mallārī* (°*la-arī*), *is*, m. 'the enemy of the Asura Malla,' an epithet of Kṛishṇa; of Siva; N. of a commentator on the Graha-lāghava (his commentary appears to be called Mallārī). — *Mallārī-mūhātmya*, *am*, n., N. of a portion of the Adhyātma-rāmāyana. — *Mallārjuna* (°*la-ar*°), *as*, m., N. of a king. — *Mallāsura*, *as*, m. the Asura Malla, N. of an Asura.

*Mallaka*, *as*, m. a tooth; a lamp-stand, lamp, any vessel made out of a cocoa-nut shell for holding oil (whether for culinary purposes or for burning as a lamp), an oil vessel; a cup or leaf in which anything is wrapped; N. of a Brāhman; (*ās*), m. pl., N. of a people; (*ikā*), f. Jasminum Zambac (both the plant and the flower); an earthenware vessel of a peculiar form; a lamp-stand, oil-lamp; a species of fish; N. of a metre, four times — — — — —; of another metre, four times — — — — —. — *Mallikā-gandha*, *am*, n. a kind of Agallochum; [cf. *mālika-gandhi*]. — *Mallikā-śhad*, *l*, or *mālikā-śhadana*, a shade for a lamp. — *Mallikā-pushpa*, *as*, m. Citrus Decumana; Wrightia Antidysenterica.

*मल्लव mallava*, *ās*, m. pl., N. of a people; (also read *ballava*.)

*मल्लानकग्राम mallānaka-grāma*, *as*, m., N. of a village.

*मल्लार mallāra*, *as*, m. epithet of one of the six musical Rāgas or scales; (*i*), f. epithet of a Rāgini, wife of the Rāga Vasanta, also of the Rāga Megha; [cf. *mallārī* under *malla*].

*मल्लि malli*, *is*, m. (fr. rt. *mali*), having, holding; N. of the nineteenth Arhat of the present Ava-sarpini; (also *i*), f. (= *mālikā*), Jasminum Zambac; [cf. *bhūri-m*°, *madhu-malli*]. — *Malligandhi*, *is*, *is*, *z*, smelling like Jasminum Zambac; (*i*), n. a kind of Agallochum. — *Malli-nāiha*, *as*, m., N. of a poet and celebrated commentator on the Rāghu-vaṅṣa, Kumāra-sambhava, Megha-dūta, Sīsupāla-badha, and Kīratājuniya, (be probably lived in about the fourteenth or fifteenth century). — *Malli-pattra*, *am*, n. a mushroom or fungus. — *Māli-bhūṣhaṅga-dēva*, *as*, m., N. of a man.

*मल्लिक mallika*, *as*, m. a kind of goose with dark-coloured (*malina*) or brown legs and bill; a shuttle; the month Māgha. — *Mallikā-pūra*, *as*, *ā*, *am*, preceded by the word *mālika* (e. g. *mālika-pūra arjuna* = *mālikārjuna*). — *Mālikāksha* (°*ka-ak*°), *as*, m. epithet of a particular breed of horses (with white spots on the eyes); a kind of goose; (*i*), f. a female dog with white spots on the eyes. — *Mālikākshya* (°*ka-āk*°), *as*, m. (probably for *mālikāksha* above), a kind of goose; (*ā*), f. a species of jasmine; [cf. *mālikā*]. — *Mālikārjuna* (°*ka-ar*°), *as*, m. a form of Siva;

(*am*), n. epithet of a Linga consecrated to Siva on the Sṛi-śāila. — *Mālikārjuna-śringa*, N. of a place.

*मल्लिका mallikā*. See under *mālika*, col. 1.

*मल्लिनी mallinī*, f. Gærtnera Racemosa.

*मल्लिवार mallivāra*, N. of a place.

*मल्ली malli*. See under *māli*, col. 1.

*मल्लीकर mallikara*, *as*, m. a thief.

*मल्लु mallu*, *us*, m. a bear; [cf. *bhalla*.]

*मल्लूर mallūra* (probably a corruption of *maṇḍūra*), rust of iron; see Uṇādi-s. IV. 90.

*मल्ल मल्ला*, *as*, *ā*, *am*, Ved. unwise, foolish, silly; [cf. *mālva*.]

*मल्ल malha*, *as*, *ā*, *am*, Ved. having soft excrescences in the dew-lap (as a cow?).

*मल्लह्य malhaṇa*, *as*, m., N. of a man (son of Dāmodara); of a poet.

*मव् mav* (connected with rts. *mavy*, I. *mū*), cl. 1. P. *mavati*, *mavitum*, to bind; Intens. *māmayate*, *māmayate*, *māmoti*, *māmavīti*.

*Māvita*, *as*, *ā*, *am*, bound, strung, tied.

*मवर mavara*, (with Buddhists) a particular high number.

*मव्य mavy* (connected with rt. *mav* above), cl. 1. P. *mavyati*, *mavytum*, to bind.

*मश mas*, cl. 1. P. *maśati*, *maśitum*, to hum, buzz, sound, make a noise; to be angry; [cf. rt. *mś*].

*Māsa*, *as*, m. a hum, humming, buzzing; anger; a gnat, mosquito; [cf. *māksha*]. — *Māsa-śhadā*, *as*, m. Andropogon Serratus. — *Māsa-harī*, f. a musquito-curtain (= *maśaka-harī*, q. v.).

*Māśaka*, *as*, m. (incorrectly spelt *masaka*), a gnat, musquito, any fly that bites or stings [cf. *mākshika*]; a particular skin disease (causing dark bean-like pustules or eruptions); a leather water-bag; N. of a preceptor with the patronymic Gārgya (the composer of a Kalpa-sūtra); N. of the district in Śāka-dvīpa inhabited by Kshatriyas. — *Māśaka-kuṭi*, *is*, or *maśaka-kuṭi*, f. a whisk for scaring musquitoes; [cf. *jangama-kuṭi*]. — *Māśaka-jambhana*, *as*, *i*, *am*, Ved. diving away musquitoes. — *Māśaka-varaṇa*, a whisk for scaring musquitoes. — *Māśaka-harī*, f. a bed-curtain for protection against musquitoes, musquito-curtains; [cf. *maśa-harī*]. — *Māśakārtha* (°*ka-ar*°), *as*, *ā*, *am*, used for musquitoes, employed on account of musquitoes; *maśakārtho dhūmah*, smoke employed for driving off musquitoes.

*Māśakāvati*, f., N. of a district or of a river.

*Māśakin*, *i*, m. Ficus Glomerata.

*मशशार maśarsāra*, *as*, m., Ved., N. of a man in Rīg-veda I. 122, 15.

*मशुन maśuna*, *as*, m. a dog.

*मशुलबर maśu-labara*, N. of a place.

*मशु mash* (connected with rt. 1. *mush*), cl. 1. P. *mashati*, *mashitum*, to kill, hurt, injure.

*मशराण masharāṇa* or *mashurāṇa*, N. of a place.

*मशि mashi*, *māshi*. See *masi*, *maśi*, col. 3.

*मशक् mashk*. See rt. *mask*, p. 753.

*मशार maśārā*, N. of a tract of country.

*मशमश mashmashā*, ind. (an onomatopoeic word, also read *masmasā*). — *Mashmashā-hri*, Ved. to reduce to dust, grind to powder.

**मस्** I. *mas*, cl. 4. P. *masyati*, &c., to measure, weigh; mete; to change form, become decomposed (?).

*Masa*, *as*, m. measure, weight.

*Masana*, *am*, n. meting, measuring; hurting [cf. rt. *mas*]; a species of medicinal plant (= *soma-rāṇi*).

I. *masla*, *as*, *ā*, *am* (for 2. see p. 753, col. 1), measured; [cf. perhaps Gr. *μετρός*].

*Masti*, *is*, f. meting, measuring, weighing.

**मस्** 2. *mas* = *mās*, in *śandra-m*°.

**मसक masaka**. See *maśaka*, col. 2.

**मसमसा masamasā**, an onomatopoeic word allied to *masmasā*.

**मसरा masarā**, f. a sort of lentil or pulse (= *masūra*).

**मसार masāra** or *masāraka*, *as*, m. a sapphire, an emerald; N. of a place.

**मसि masi**, *is*, m. f. or *masī*, f. (often written *māshī*, *māshī*; said to be fr. rt. 1. *mas*, to measure, but thought by some to be connected with *matya*, a fish, ink being originally made from cuttle-fish), ink, a black liquid made from burnt bones &c. and used for ink; a black powder (used to beautify the eyes), soot, lampblack; the stalk of the Nyctanthes Arbor Tristis; [cf. *masikā*]. — *Māsī-kūpi*, f. an ink-bottle. — *Māsī-jala*, *am*, n. ink. — *Māsī-dhāna*, *am*, *i*, n. f. an ink-bottle, ink-stand. — *Māsī-pānya*, *as*, m. a writer, clerk, accountant. — *Māsī-patha*, *as*, m. 'ink-path,' a pen. — *Māsī-prasū*, *ās*, f. an ink-bottle; a pen. — *Māsī-māṇi*, *is*, f. an ink-bottle. — *Māsī-varhana*, *am*, n. myrrh. — *Māsī-jala*, *am*, n. ink. — *Māsī-dhāni*, f. an ink-bottle, ink-stand. — *Māsī-varṇa*, *as*, *ā*, *am*, ink-coloured, black as ink. — *Māsī-ādihāra*, *as*, m. an ink-receptacle, ink-bottle, ink-stand.

*Māsika*, *as*, m. a serpent's hole; (*ā*), f. Nyctanthes Arbor Tristis; [cf. *masī*].

*Māsina*, *as*, *ā*, *am* (said to be fr. rt. 1. *mas*, Uṇādi-s. II. 49), pounded, well ground (= *supiṣṭā*), finely pounded; (*am*), n. alliance by the right of presenting the Piṇḍa to a common progenitor (= *sa-piṇḍaka*).

**मसीना masinā**, f. linseed, Linum Usitatissimum.

**मसुर masura**, *as*, m. (said to be fr. rt. 1. *mas*, Uṇādi-s. I. 44), a sort of lentil or pulse, Ervum Hirsutum; (*ā*), f. a lentil; a harlot. — *Masura-karṇa*, *as*, m. a proper N.

*Masūra*, *as*, m. a sort of pulse or lentil, Ervum Hirsutum, Cicer Lens (= *mangalyaka*); a pillow; (*ā*), f. the preceding lentil; a harlot; (*i*), f. eruption of pimples or pustules, a kind of small-pox; Ipomoea Turpethum (= *tri-vṛit*); = *rakta-trivṛit*. — *Masūra-karṇa*, *as*, m., N. of a man; (*ās*), m. pl., N. of his posterity. — *Masūra-bīdalā* or *masūra-bīdalā*, f. Ipomoea Turpethum; Ichnocarpus Frutescens (the seeds of which resemble a split lentil); (perhaps) a split lentil. — *Masūra-saṅghārāma*, *as*, m., N. of a Buddhist monastery.

*Masūraka*, *as*, m. a pillow; (*ikā*), f. eruption of lentil-shaped pustules, small-pox; a procreus; a musquito-curtain; (*am*), n. a kind of ornament on Indra's banner.

**मसुरक्षित masu-rakshita**, *as*, m., N. of a king.

**मसुस्य masūsya**, *am*, n., Ved. a kind of grain growing in some northern country.

**मसृण masṛiṇa**, *as*, *ā*, *am* (said to be fr. rt. 1. *mas*), soft, tender, smooth; bland, mild, unctuous, shining; (= *karkaśa*), hard?; (*ā*), f. linseed, Linum Usitatissimum.

*Masṛiṇita*, *as*, *ā*, *am*, softened, smoothened, polished.

**मस्** *mask* (according to Vopa-deva *maskh*, cf. rt. *makk*), cl. I. A. *maskate*, &c., to go, move.

**मस्कर** *maskara*, as, m. a bamboo; a hollow bamboo cane.

**Maskarin**, ī, m. a religious mendicant, a Brāhman in the fourth order (who carries a bamboo cane); the moon; N. of a man.

**मस्ज** *masj*. See rt. *majj*, p. 729.

**मस्त** 2. *masta*, am, n. (said to be fr. rt. I. *mas*; probably connected with *mastu* below; for I. *masta* see rt. I. *mas*), the head. — *Masta-dāru*, us, m. Pinus Deodora. — *Masta-mūlaka*, am, n. 'root of the head,' the neck or the upper part of it supporting the head.

**Mastaka**, as, am, m. n. the head, the skull; the summit or highest peak of a mountain, top of a tree, the head or top or upper part of anything (e. g. *śūllī-mastakam āropyā*, having placed on the top of the hearth); the tuft of leaves which grows at the top of various species of palm trees; a particular formula used by Śaivas. — *Mastaka-jvara*, as, m. 'head-fever; head-ache.' — *Mastaka-piṇḍaka*, as, am, m. n. a round protuberance on the temples of an elephant in rut. — *Mastaka-mūlaka*, am, n. = *masta-mūlaka*, q. v. — *Mastaka-lunga*, the membrane of the brain. — *Mastaka-sūla*, am, n. sharp or shooting pain in the head, head-ache. — *Mastaka-sneha*, as, m. 'head-marrow; the brain. — *Mastakākhyā* ('ka-akk'), as, m. the top of a tree. **Mastika**, am, n. = *mastaka*, the head.

**Mastishka**, as, am, m. n. (incorrectly spelt *mastiska*), the brain; any medicine or substance acting upon the brain; [cf. Slav. *mo[jd]*.] — *Mastishkavācā*, k, f. the membrane surrounding the brain (*dura mater?*).

**Mastu**, u, n. the upper part of thickened sour milk, sour cream; the watery part of curds, whey. — *Mastu-lunga* or *mastu-lungaka*, as, am, m. n. the brain; [cf. *mastaka-lunga*.] — *Mastv-āmikṣhe*, f. du. whey and curds.

**मस्ति** *masti*. See under rt. I. *mas*, p. 752.

**मस्तिष्क** *mastishka*. See above.

**मस्तु** *mastu*. See above.

**मस्मसा** *masmasā*. See *mashmashū*, p. 752.

**मस्मा** *masmā*, f. a proper N.

**मह** 1. *mah* (originally perhaps *magh*, meaning 'to be great,' cf. rs. *manh*, (*makh*), cl. I. P. (Ved. and ep. also A.) *mahātī* (-te), *māha*, *mahitā*, *mahishyati*, *mahitum* (Ved. inf. *mahe*); cl. 10. P. A. *mahayati*, -te, &c. (Vedic forms *māmahe*, *māmahasva*, *māmahaḥ*) to gladden, make cheerful, enliven, inspire, excite; (Śāy.) to make great, increase, aggrandize (e. g. *mā nah kāmam mahayantam ā bhuk*, disappoint not the desire that would make us great, Rīg-veda I. 178, 1); to value highly, esteem highly, hold in great esteem, honour, revere, do honour to, worship, adore; (A., Ved.) to rejoice in, delight in; to be honoured or glorified, (in Rīg-veda VI. 15, 2, *praśastibhir mahayase* is rendered by Śāy. 'thou art honoured by excellent hymns'); Caus. *māhayati*, -yitum: Desid. *mimahiṣati*: Intens. *māmahyate*, to honour, protect, preserve (Ved.); [cf. Gr. *μέγ-α-σ*, *μέγ-εθ-ος*, *μήχ-ος*, *μήχ-αρ*, *μήχ-ανή*, *μήχανά-σθαι*, *μόγ-ος*, *μόχθ-ος*, *μέγαρον*: Lat. *magnus*, *mactus*: Goth. *mag*, 'I can; mah-t-s, 'might; *magatha*, *magus*, 'a boy; *magjan*, *magu*, *mavi*: Old Germ. *magjan*, 'great, heavy; *machōn*, 'to make'; Mod. Germ. *gemach*: Angl. Sax. *mag*, *magjan*, *macht*, *mecht*, *mīht*, *mægn*, *meugn*, *macian*: Slav. *mog-a*, 'I can; *po-mos-ti*, 'to help'; Lith. *mag-oju*, 'help'; Hib. *mogh*, *modh*, 'respect, honour'; Cambro-Brit. *myged*, 'respect'; *mygaw*, 'to reverc.']

2. *mah* (a Vedic adj. used in dat. *mahe*, gen. and abl. sing., and acc. pl. *mahas*, inst. *mahā*), great, powerful, mighty; abundant; (according to some) old, aged (in connection with *pītri*, *mātri*).

**Maha**, as, m. [cf. *nakha*, *magha*], a feast, festival [cf. *kāma-m*, *dhanur-m*, *brahma-m*]; a sacrifice, offering, oblation; (as), m. a buffalo [cf. *mahisha*]; light, lustre, brilliance; (ā), f. a cow [cf. *māhā*]; the plant *Ichocarpus Frutescens*; *Hedysarum* *Lagopodioides*; (as, ī, am), great, mighty, abundant (Ved.); (ī), f. the earth, &c.; see *mahī*, s. v. — *Maha-tā*, f. greatness, mightiness.

**Mahaka**, as, m. an eminent or distinguished man; a tortoise; an epithet of Vishnu.

**Mahakka**, as, m. a wide-spread fragrance, widely diffused perfume.

**Mahat**, ān, atī, at (originally pres. part. of rt. I. *mah*, but making in nom. sing. du. pl. *mahān*, *māhāntau*, *mahāntas*, acc. sing. du. pl. *mahāntam*, *mahāntau*, *mahāntas*, inst. *mahātā*, &c., see Gram. 142; in Ved. the acc. sing. *mahām* occurs, see *mahā*; in ep. the crude or neut. form *mahat* is sometimes used for the correct form *mahāntam*; at the beginning of Karma-dhāraya and Bahu-vihī compounds *mahā*, q. v., is generally substituted for *mahat*, but in Tat-purushas and a few exceptional cases *mahat* is retained), great, mighty, strong, big, large, huge, full-grown, ample, extensive, long, (*mahān adhvā*, a long road; *mahād āyus*, long life; *mahātī kathā*, a long story); far advanced, late, (*mahaty aparūhne*, late in the afternoon); numerous, abundant, much, many, (*janasya mahato madhye*, in the presence of many people); abounding in (sometimes with inst. c.); rich in; high (in price); gross, thick, dense, (*bhūtāni mahānti*, the gross elements; *mahat tamas*, thick darkness); loud, (*mahān ghoshah*, a loud noise); important, significant, (*mahati vārtā*, important news; *mahat kāryam*, an important affair); high, lofty, eminent, noble, (*mahat sthānam*, a lofty position; *mahat kulam*, a distinguished family); excellent, distinguished; (ān), m. (in the Sāṅkhya phil.) 'the great principle,' the intellect (= *buddhi*, i. e. the second of the twenty-five Tattvas produced from Pradhāna or Mūla-prakṛiti and itself producing the third principle or Ahankāra, being thus both a Vikṛiti and a Prakṛiti; *buddhi*, intellect, is called *mahat* to distinguish it from the Tattva *manas*, mind, with which and with Abankāra it is connected and to both of which it is superior); the superior of a monastery; a camel; epithet of Rudra or of a Rudra; (scil. *gaja*), epithet of a class of Manes; N. of a Dānava; N. of a king; (*atī*), f. the egg-plant (= *brihātī*); the seven-stringed or (according to some) hundred-stringed *Vīṇā* or lute of Nārada; (*at*), n. greatness, power, dominion; infinity; the greater part, (*mahatī rātryāḥ*, Ved. when the greater part of the night is past); (scil. *tattva*), the great intellectual principle or intellect (the second Tattva of the Sāṅkhya phil. described above); sacred knowledge; (*at*), ind. greatly, exceedingly, much, very; [cf. Gr. *μέγ-α-σ*, *μείζων*, *μέγ-ιστος*, *μεγαλύν-ω*, *μέγ-εθ-ος*, *μάλα*, *μᾶλλον*, *μήκος*, *μακρός*, *μάκαρος*: Lat. *mag-nu-s*, *major*, *maximū-s*, *magis*, *magis-ter*, *magistra-tus*: Goth. *mik-il-s*, 'great'; *mikil-jan* = *μεγαλύνειν*; *maiz*, 'greater; *maist*, 'greatest': Old Germ. *mīhhil*, *mēr*.] — *Maha-rāshi*, īs, m., Ved. = *maharshī*; see Gram. 38. h. — **Mahad**-*śabda*, as, m. (for *mahat* + *śabda*), the word *mahat*; [cf. *mahā-śabda*.] — **Mahat-katha**, as, ā, am, being the talk of the great, mentioned by the great, living in great men's mouths. — **Mahat-kāṇḍa**, as, am, m. n., N. of a section of the Atharva-veda Saṃhitā. — **Mahat-kshetra**, as, ā, am, occupying a wide district or territory. — **Mahat-tattva**, am, n. the Mahat or great principle, i. e. Intellect, (see above under *mahat*). — **Mahat-tama**, as, ā, am, greatest, mightiest, most powerful; exceedingly great or mighty or powerful. — **Mahat-tara**, as, ā, am, greater, mightier, stronger; exceedingly great or mighty or strong; (as), m. the oldest,

most respectable, principal; the head or oldest man of the village (= *grāma-kūṭa*, *dalādhatā*); a man of the fourth or servile caste, a Sūdra (?); a courtier, chamberlain; N. of a son of Kāśyapa (or of Kāśyapa); (ī), f. a particular form of the Buddhist goddess Tārā. — **Mahattarakā**, as, m. a courtier, chamberlain. — **Mahat-tā**, f. or **mahat-tva**, am, n. greatness, magnitude, majesty, mightiness, largeness, amplitude, great extent, intensity, violence, height, high position, elevated station, high consideration or estimation, importance. — **Mahatva-rahita**, as, ā, am, deprived of majesty or greatness. — **Mahat-sena**, as, m., N. of a prince. — **Mahat-sevā**, f. service of the great, homage (rendered) to great men. — **Mahat-sthāna**, am, n. a high place, lofty position; (also read *mahā-sthāna*). — **Mahad-āvāsa**, as, m. a great or roomy dwelling. — **Mahad-āsā**, f. great expectation, high hope. — **Mahad-āścāryam**, ind. very surprising. — **Mahad-āśraya**, as, ā, am, dependent upon or attached to the great; (as), m. the protection of the great, having recourse to the great, taking refuge with great people. — **Mahad-guṇa**, as, ā, am, possessing the virtues of the great. — **Mahad-guṇa-tva**, am, n. the possession of the virtues of the great. — **Mahad-bīla** or **mahad-vīla**, am, n. the atmosphere, ether, (the more correct form is *mahā-bīla*, q. v.) — **Mahad-bhaya**, am, n. a great danger or emergency; fear of great people. — **Mahad-bhū**, cl. I. P. -*bhavati*, &c., to be great or full. — **Mahad-bhūta**, as, ā, am, one who has become great. — **Mahad-val**, ān, atī, at, Ved. connected with the word *mahat*. — **Mahad-vāruṇī**, f. a species of plant (= *mahendra-vāruṇī*). — **Mahad-vyatikrama**, as, m. a great transgression.

**Mahan**, n., Ved. used only in the inst. sing. *mahnā*), greatness, mightiness, power, abundance (e. g. in Rīg-veda V. 33, 10. *mahnā* = *mahat-tvena*, with greatness; *mahnā* may sometimes be translated 'greatly, mightily, amply, powerfully,' and in VII. 37, 1. there is one example of the inst. pl., e. g. *abhī somair mahabhīḥ prīṇadhvam*, 'sate yourselves amply with the libations,' or accordiog to Śāy. 'be satiated with the copious libations').

**Mahana**, as, ā, am, to be worshipped, adorable.

**Mahaniya**, as, ā, am, to be honoured, worthy of honour, praiseworthy, illustrious, glorious. — **Mahaniya-kīrti**, īs, īs, f., of illustrious fame. — **Mahaniya-sāsana**, as, ā, am, ruling a magnificent empire (Raghu-v. III. 69).

**Mahanta**, as, m. the superior of a monastery.

**Mahayat**, an, atī, at, making glad, &c.; (Śāy.) making great.

**Mahayāgya**, am, n., Ved. enjoyment; veneration, honour; (Śāy. = *pūjā*).

**Mahaye**, dat. sing. in Rīg-veda X. 65, 3, (according to some) = *mahe*, Ved. inf. of rt. I. *mah*, for joy, for enjoyment; (according to Śāy. = *pūjārtham*), for honour.

**Mahayya**, as, ā, am, Ved. to be enjoyed; to be honoured (= *pūjaniya*).

**Mahar**, ind. (originally *mahas*, q. v., final *s* being irregularly changed to *r* before soft letters), the fourth of the seven worlds which rise one above the other, (coming between Svar and Janas and said to be one krore of Yojanas above the polar star; it is supposed to be the abode of those saints who survive a destruction of the world, cf. *loka*); the word *mahar* is sometimes regarded as a fourth Vyāhṛiti, q. v.) — **Mahar-loka**, as, m. the fourth of the seven worlds as described above.

**Mahartvij**, **maharddhi**, **maharshabha**, **maharshi**. See under *mahā*, p. 754, col. I.

**Mahas**, as, n. pleasure, enjoyment (Ved.); a feast, festival; a sacrifice, oblation [cf. *maha*, *mākha*, *magha*]; a festive hymn, hymn of praise; greatness, might, power, strength, dominion (Ved.); abundance, fulness, superfluity, multitude (Ved.); light, ray of light, lustre, splendor; the fourth of the seven worlds, the fourth Vyāhṛiti (see *mahar* above); = *udaka*, water (according to Naigh. I. 12); (as),

ind., Ved. joyfully, cheerfully, willingly, swiftly, quickly, (but Śāy. in most cases where *mahas* may be taken adverbially treats it as an adj. = *mahat*); [cf. Zend *masas*; Gr. *μῆκος*.] — *Mahas-tva*, *am*, n. greatness, mightiness. — *Mahas-āt*, *ān*, *atī*, *at*, giving pleasure, causing enjoyment; great, mighty; full of light or lustre, glorious, splendid; (*ān*), m., N. of a king. — *Mahas-vin*, *ī*, *ini*, *ī*, full of light, brilliant, bright, lustrous, glorious, splendid, luminous. — *Mahasa*, *am*, n. knowledge; kind, sort, manner, mode (?).

*Mahā* = *mahat*, great, &c. (in Ved. used in acc. sing. *mahām* = *mahāntam*, e.g. Ṛig-veda III. 49, i. *śaṃsu mahām Indram*, praise the great Indra, see also Ṛig-veda II. 22, i, III. 2, 3; in both the earlier and later language *mahā* is a substitute for *mahat*, q. v., at the beginning of Karma-dhāraya and Bahuvrīhi and a few irregular compounds as follow.) — *Mahartri* (*hā-rit*), *h*, m., Ved. 'great priest,' epithet of the four chief priests or Ritr-ij, viz. the Hotṛi, Udgārī, Adhvaryu, and Brahman; (also read *mahatvī*). — *Maharddhi* (*hā-ridhī*), *is*, f. great prosperity or affluence, great perfection, supernatural power; (*is*, *is*, *ī*), very perfect; very prosperous, very rich, very opulent or wealthy. — *Maharddhika* (*hā-rid*), *as*, *ā*, *am*, possessed of great prosperity, having great supernatural powers. — *Maharddhi-prāpta*, *as*, m., N. of a king of the Garuḍas. — *Maharddhi-mat*, *ān*, *atī*, *at*, possessing great prosperity, rich in blessings. — *Maharshabha* (*hā-rish*), *as*, m. a great bull. — *Maharshi* (*hā-rishi*), *is*, m. a great Rishi, any great sage or saint, (according to Manu I. 34, there were ten Maharshis created by Manu Svāyambhuva, whose names were Marīcī, Atri, Angiras, Pulastya, Pulaha, Kratu, Pracetas, Vasishṭha, Bhṛigu, Nārada, who are also called the ten Prajā-patis; some restrict the number of Maharshis to seven, and some add the names of Dakṣa, Dharmā, Gautama, Kaṇva, Vālmiki, Vyāsa, Manu, Vibhaṇḍaka, &c.), an epithet of Śiva; of Buddha; a proper N. — *Mahā-kankara*, (with Buddhists) a particular high number. — *Mahā-kaccha*, *as*, m. 'having vast shores,' the sea; Varuṇa, god of the sea; a mountain. — *Mahā-kaṣṭhata-śronī*, f. (a woman) having large hips and buttocks. — *Mahā-kaṣṭhacīmi*, f. 'having large thorns,' the prickly pear, Cactus Indicus. — *Mahākathaka-akṛa* (*hā-ak*), *am*, n. epithet of a particular magical diagram. — *Mahā-kanda*, *as*, m., N. of various tuberous plants, a sort of yam, garlic. — *rājāḷaka*, *mūlaka*, *śāṇakya-mūlaka*, *rakta-laṣṭma*, *rāja-palāṇḍu*; Hingba Repens. — *Mahā-kanya*, *as*, m., N. of a man; (*ās*), m. pl., N. of his descendants. — *Mahā-kaparda*, *as*, m. a species of shell. — *Mahā-kapāla*, *as*, m. 'large-headed,' N. of a Rakṣhasa; epithet of one of the attendants of Śiva. — *Mahā-kapī*, *is*, m. 'great ape,' N. of a king; of one of the attendants of Śiva; one of the thirty-four incarnations of Buddha. — *Mahā-kapīṭha*, *as*, m. the tree Egle Marmelos (see *bilva*). — *Mahā-kapila-paiṇḍarātra*, *am*, n., N. of a work. — *Mahā-kapota*, *as*, m. a species of serpent. — *Mahā-kapola*, *as*, m. 'great-checked,' N. of one of the attendants of Śiva. — *Mahā-kambu*, *us*, *u*, quite naked, stark naked; (*us*), m. epithet of Śiva. — *Mahā-kara*, *as*, m. a large hand, a large revenue or rent; N. of a Buddha; (*as*, *ā*, *am*), large-handed; having a large revenue; having great rays. — *Mahā-karaṇja*, *as*, m. a kind of Karājja (= *kāka-ghṛī*). — *Mahā-karabha*, (with Buddhists) a particular high number. — *Mahā-karambha*, *as*, m. a particular poisonous plant. — *Mahā-karuṇya*, *as*, *ā*, *am*, very compassionate, exceedingly pitiful. — *Mahākaruṇa-tā*, f. great compassionateness. — *Mahākaruṇya-puṇḍarika*, *am*, n., N. of a Buddhist Sūtra. — *Mahākaruṇya-čandri*, *is*, m., N. of a Bodhi-sattva. — *Mahā-karkāru*, *us*, m. a species of plant. — *Mahā-karṇa*, *as*, m. 'large-eared, having large ears,' epithet of Śiva; N. of a Nāga; (*ī*), f., N. of one of the Mātṛis attending on Skanda. — *Mahā-karṇi*, *is*, m., N. of a man. — *Mahā-karṇikāra*, *as*, m. Cathartocarpus (Cassia) Fistula.

— *Mahā-karman*, *a*, n. a great work; (*ā*, *ā*, *a*), accomplishing great works, doing mighty deeds; (*ā*), m. epithet of Śiva. — *Mahā-kalā*, f. the night of the new moon or the day of conjunction of sun and moon (= *i. amā*) when obsequies are performed to the Manes of the Piṭṛis. — *Mahā-kalopa*, *ās*, m. pl., N. of a Sākhā or school; (also written *mahā-kālopa*, probably for *mahā-kālopa*). — *Mahā-kalpa*, *as*, m. a great Kalpa, a great cycle of time [cf. *kalpa*]; an epithet of Śiva, (according to a commentator = *divya-bhūṣaṇa*). — *Mahā-kalyāṇa*, *am*, n. a particular medicinal compound or mixture; [cf. *kalyāṇaka*.] — *Mahā-kavi*, *is*, m. a great poet, classical poet (as Kālidāsa, Māgha, Bhāravī, Śrī-harṣa; cf. *mahā-kāvya*); an epithet of Śukra. — *Mahā-kātyāyana*, *as*, m., N. of a disciple of Buddha. — *Mahā-kānta*, *as*, m. 'very pleasing, greatly loved,' an epithet of Śiva; (*ā*), f. the earth. — *Mahā-kūya*, *as*, *ā*, *am*, 'large-bodied,' of great stature, tall, gigantic, bulky, stout; (*as*), m. an elephant; epithet of Viṣṇu; of Śiva; of a being attending on Śiva, (according to some = *nandi*, q. v.); N. of a king of the Garuḍas; (*ā*), f., N. of one of the Mātṛis attending on Skanda. — *Mahā-kāya-śirodhara*, *as*, *ā*, *am*, having a large body and neck. — *Mahākāra* (*hā-āk*), *as*, *ā*, *am*, 'large-formed,' great, extensive. — *Mahā-kārtikī*, f. the night of full moon in the month Kārtika, when the moon is in the constellation Rohiṇī. — *Mahā-kāla*, *as*, m. a form of Śiva, an epithet of Śiva in his character of the destroying deity (being then represented of a black colour and of more or less terrific aspect); a sacred spot consecrated to this form of the god; N. of one of Śiva's attendants, (according to some = *nandi*); an epithet of Viṣṇu; N. of a teacher; N. of a species of gourd or plant of the cucurbitaceous order with an exterior resembling an orange but with a pulp like cow-dung (Trichosanthes Palnata, Cucumis Colocynthus); the mango tree (?); (with Jains) one of the nine treasures; (*ī*), f. a form or epithet of Durgā in her terrific form; N. of one of Durgā's attendants; (with Jains) N. of one of the sixteen Vidyadevis; of a goddess who executes the commands of the fifth Arhat of the present Ava-sarpiṇī; (*am*), n., N. of a Linga or place sacred to Śiva in Ujjayinī. — *Mahākāla-tantra*, *am*, n., N. of a work. — *Mahākāla-pura*, *am*, n. 'Mahākāla's city,' Ujjayinī. — *Mahākālaveya* or *mahākāleṭa*, *ās*, m. pl., N. of a Sākhā or school. — *Mahākāla-samhitā*, f., N. of a work. — *Mahākālī-mata*, *am*, n., N. of a Tantra work. — *Mahākālī-yānta*, *am*, n., N. of a particular magical diagram. — *Mahā-kāleya*, *am*, n., N. of a Sāman. — *Mahākāleśvara* (*la-iś*), *am*, n., N. of a Linga at Ujjayinī; [cf. *mahā-kāla*.] — *Mahā-kālopa*, *ās*, m. pl., N. of a school; [cf. *mahā-kalopa*.] — *Mahā-kāvya*, *am*, n. a great or classical poem (applied as a distinguishing title to six chief artificial poems, viz. the Raghuvāṣya, Kumāra-sambhava, and Meghadūta by Kālidāsa, the Śiṣupāla-badha by Māgha, the Kirātārjunīya by Bhāravī, and the Naishadhīya or Naishadha-ārīta by Śrī-harṣa; according to some the Bhaṭṭi-kāvya is also a Mahā-kāvya). — *Mahākāśa*, *as*, m. (probably) N. of a mountain. — *Mahākāśī*, f., N. of the tutelary goddess of the Matanga-jas. — *Mahā-kāśyapa*, *as*, m., N. of a disciple of Buddha. — *Mahā-kāṭya-parvata*, *as*, m., N. of a mountain in Gandhā-mādāna. — *Mahā-kūṇḍa*, *as*, m., N. of one of the attendants of Śiva. — *Mahā-kūṇḍāra*, *as*, m. the eldest son of a reigning king, an hereditary prince. — *Mahā-kūṇḍā*, f. = *kūṇḍā*, Gmelina Arborea. — *Mahā-kūṇḍhī*, f. = *kūṇḍhī* = *katphala*, a species of plant. — *Mahākūla*, *am*, n. a great family, noble family; (*as*, *ā*, *am*), being of a great family, sprung from a noble family, of noble birth or descent, high-born, noble. — *Mahā-kulīna*, *as*, *ā*, *am*, sprung from a great or noble family, nobly born, aristocratic. — *Mahākūlīna-tā*, f. noble birth. — *Mahākūlotpanna* (*la-ut*), or *mahākūlobdhava* (*la-ut*), *as*, *ā*, *am*, sprung from a great or noble family. — *Mahā-kūsa*,

*as*, m., N. of a Cakra-vartin. — *Mahā-kushṭha*, *am*, n. 'great cutaneous eruption,' N. of seven forms of cutaneous eruption. — *Mahā-kūpa*, *as*, m. a deep well. — *Mahā-kūrma*, *as*, m., N. of a king. — *Mahākūla*, *as*, *ā*, *am*, having high banks or lofty shores; (according to some = *mahā-kūla*), of high birth. — *Mahā-kṛīḷḷha*, *am*, n. great pain, great penance, (used as an epithet of Viṣṇu in Mahā-bh. Śānti-p. 12864.) — *Mahā-kṛityā-parimala*, *as*, m., N. of a kind of magical spell or incantation (= *manu*). — *Mahā-kṛishṇa*, *as*, m. 'very black,' a species of serpent. — *Mahā-ketu*, *us*, m. 'having a great banner,' epithet of Śiva. — *Mahā-keśa*, *as*, *ī*, *am*, having thick or strong hair; (*as*), m. epithet of Śiva. — *Mahā-koṣa*, *as*, m. a large sheath or case; (*as*, *ā*, *am*), having a large sheath or case; (*as*), m. epithet of Śiva (as having a large scrotum); (*ī*), f., N. of a river; of the tutelary goddess of the Matanga-jas; (also read *mahā-kūśī*). — *Mahā-kosaphalā*, f. a species of gourd (= *deva-dālī*). — *Mahā-kosātaki*, f. a species of plant (= *hasti-ghoshā*). — *Mahā-kaushitaka*, *am*, n., N. of a Vedic work; (incorrectly *mahā-kaushitaki*). — *Mahā-kaushīla*, *as*, m., N. of a disciple of Buddha. — *Mahā-kratu*, *us*, m. a great sacrifice (such as the Rājasthya and the Aśva-medha; cf. *mahā-yajña*). — *Mahā-krama*, *as*, m. 'wide-striding,' an epithet of Viṣṇu. — *Mahā-krodha*, *as*, *ā*, *am*, excessively angry, very wrathful; (*as*), m. epithet of Śiva. — *Mahākṣha* (*hā-ak*), *as*, *ī*, *am*, 'large-eyed,' having great eyes; (*as*), m. epithet of Śiva. — *Mahā-kshatrapa*, *as*, m. a great satrap. — *Mahā-kshāra*, *as*, m. a kind of natron. — *Mahā-kshīra*, *as*, m. sugar-cane. — *Mahā-kshobhya*, (with Buddhists) a particular high number. — *Mahā-kharva*, *as*, *am*, m. n. a high number, ten billions (?). — *Mahā-khalvala*, *ās*, m. pl., N. of a Sākhā or school; (also read *mahā-khallava*). — *Mahā-khāta*, *as*, *ā*, *am*, having a large ditch or moat. — *Mahā-khyāta*, *as*, *ā*, *am*, greatly renowned, very famous. — *Mahā-ga*, *as*, *ā*, *am* (?), great, prosperous. — *Mahā-gangā*, f. the great Gangā, N. of a river. — *Mahā-gaja*, *as*, m. a great elephant; one of the elephants that support the earth; [cf. *dik-karin*.] — *Mahā-gana*, *us*, m. a great multitude, a great crowd; (*ās*), m. pl. great hosts; a great corporate body. — *Mahā-gaṇapati*, *is*, or *mahā-gaṇeśa* (*ga-iśa*), *as*, m. 'great leader of the troops (of Śiva's attendants),' N. of Gaṇeśa or a form of Gaṇeśa. — *Mahā-gati*, (with Buddhists) a particular high number. — *1. mahāgada* (*hā-ag*), *as*, m. 'great antidote,' a kind of medicinal compound. — *2. mahāgada*, *as*, m. great sickness, severe illness, fever. — *3. mahā-gada*, *as*, *ā*, *am*, armed with a great club. — *Mahā-gandha*, *as*, *ā*, *am*, having a strong odour, smelling strongly, exceedingly fragrant; (*as*), m. a kind of cane growing near water (= *jala-velasa*); Wrightia Antidysenterica; (*ā*), f. Uraira Lagopodioides; = *kevikā-pushpa*; epithet of Cāmuṇḍā; (*am*), n. a kind of sandal-wood (= *hari-bāndana*); myrrh. — *Mahā-gaya*, *as*, m., Ved. 'having a great house,' epithet of Agni; (Śāy.) = *mahādhīr devā-dibhīr abhigantavya* or *mahāntī yajña-grīhāṇī yasya*). — *Mahā-garta*, *as*, m. epithet of Śiva. — *Mahā-garbha*, *as*, m. a great womb, large interior, great source of generation; epithet of Śiva; (*as*, *ā*, *am*), having a large womb, whose womb is great; having a large interior; (*as*), m., N. of a Dānava. — *Mahā-gala*, *as*, *ā*, *am*, long-necked, thick-necked. — *Mahā-gava*, *as*, m. Bos Gavæus. — *Mahā-giri*, *is*, m. a great mountain; N. of a Dānava; (with Jains) N. of one of the Daśa-pūrvins. — *Mahā-gīta*, *as*, m. 'a great singer,' epithet of Śiva. — *Mahā-guṇa*, *as*, m. a chief quality or property, cardinal virtue, great excellency; (*as*, *ā*, *am*), possessing great excellencies, distinguished; efficient, efficacious; (*as*), m., N. of a teacher. — *Mahāguṇa-tva*, *am*, n. the possession of great properties or virtues, great excellence. — *Mahā-guru*, *us*, m. a very venerable person. — *Mahā-gulmā*, f. a species of plant (= *soma-vallī*). — *Mahā-guha*,

as, m. a species of parasitical worm; (ā), f. the plant Hemionitis Cordifolia. — *Mahā-gṛihī*, is, f. a cow with a large hump. — *Mahā-godhūma*, as, m. large wheat, a particular kind of wheat. — *Mahā-gaurī*, f. one of the nine forms of Durgā; N. of a river. — *Mahā-granthika*, as, ā, am, (in medicine) forming great knots. — *Mahā-graha*, as, m. 'the great planet,' an epithet of Rāhu. — *Mahā-grāma*, as, m. a great multitude (Ved.); a great village; N. of the ancient capital of Ceylon (said to be the *Maṅgapaṃṇ* of Ptolemy and the modern Māgama). — *Mahā-grīva*, as, ā, am, 'long-necked,' having a long neck; (as), m. epithet of Śiva; a camel; N. of one of Śiva's attendants; (ās), m. pl. N. of a people. — *Mahā-grīvin*, ī, m. 'long-necked,' a camel. — *Mahā-ghaṭa*, as, m. a great pitcher; a proper N. — *Mahā-ghasa*, as, m. 'great eater,' N. of one of Śiva's attendants. — *Mahā-ghāsa*, as, ā, am, abounding with grass or fodder; (as), m. = *mahato mahatyā vā ghāṣab*, Pāp. VI. 3, 46, Vārttika I. — *Mahā-ghūmā*, f. ardent spirits, spirituous liquor. — *Mahā-ghṛita*, am, n. ghee kept a long time (used for medicinal purposes). — *Mahā-ghora*, as, ā, am, very terrible or formidable, very horrible; (as), m., N. of a hell. — *Mahā-ghoṣa*, as, m. a loud noise; (as, ā, am), making a loud noise, loud-sounding, noisy; (ā), f. a species of plant (= *karkata-sringi* = *sringi*); gum olibanum tree, Boswellia Thurifera; (am), n. a market, fair. — *Mahāghoṣa-svara-rāja*, as, m., N. of a Bodhisattva. — *Mahāghoṣānuṅā* ('*sha-an*'), f., N. of a particular Tantra deity. — *Mahāghoṣeśvara* ('*sha-is*'), as, m., N. of a king of the Yakshas. — *Mahāhānga* ('*hā-an*'), as, ī, am, 'large-bodied, large-limbed,' having a great body or limbs, bulky, big; (as), m. epithet of Śiva; a camel; a kind of rat (= *mahā-mushika*); Asteracantha Longifolia, Plumbago Zeylanica. — *Mahā-ākra*, am, n. a great wheel; (as), m. 'having a great wheel or circle,' N. of a Dānava. — *Mahā-ākra-praveśa-jānā-mudrā*, f. epithet of a particular Mudrā, q. v. — *Mahā-ākra-vartī-tā*, f. the rank of a great Cakra-vartin or universal monarch. — *Mahā-ākra-vartin*, ī, m. a great emperor or universal monarch. — *Mahā-ākra-vāda* or *mahā-ākra-vāla*, as, m., N. of a mythical mountain. — *Mahā-ānācū*, ūs, f. a species of culinary plant. — *Mahā-ānācū*, as, m., a very violent or passionate man; N. of one of Yama's two servants; N. of one of Śiva's attendants; (ā), f. epithet of Cāmūṅḍā. — *Mahā-ānācū*, as, m., N. of a jackal (in the Pañca-tantra). — *Mahā-āpālā*, f. a kind of Āryā metre. — *Mahā-āpālā*, ūs, f. a large army, a great battalion. — *Mahā-āpālā*, f., N. of a country or kingdom. — *Mahā-āpālā*, f. the great course of life (applied to the life of a Bodhisattva). — *Mahā-āpālā* ('*hā-āp*'), as, m. a great mountain. — *Mahā-āpālā* ('*hā-āp*'), as, m. 'the great teacher,' epithet of Śiva. — *Mahā-āpālā*, f. Gaṇa Sutaṅgamādi to Pāp. IV. 2, 80; (ā), f., N. of an Aparas. — *Mahā-āpālā*, am, o. (fr. *mahā* + 5. *āpāl*), the state of great thoughtfulness or intelligence (?). — *Mahā-āpālā*, a species of plant. — *Mahā-āpālā*, as, m. pl. the inhabitants of Great China. — *Mahā-āpālā*, as, m., N. of a Buddhist mendicant. — *Mahā-āpālā*, f., N. of one of the Mātṛis attending on Skanda. — *Mahā-āpālā*, as, m. Lipeoceris Serrata. — *Mahā-āpālā*, as, m. the Indian fig-tree. — *Mahā-āpālā*, f. a species of plant (= *mahā-medā*). — 1. *mahāya* ('*hā-āp*'), as, m. a large he-goat. — 2. *mahā-ya*, as, ā, am, high-born, nobly born, aristocratic, noble. — *Mahā-ājā*, f. a great braid or coil of hair, the matted or twisted hair of Rudra or Śiva; (as), m. 'wearing a great braid or coil of matted hair,' epithet of Śiva. — *Mahā-ājā*, us, us, u, v, having a great collar-bone; (us), m. epithet of Śiva. — *Mahā-jāna*, as, m. a great multitude of men, the populace, (*mahājane*, in the presence of a great number of men, in public); a great or eminent man, great persons; the chief or head of a trade or caste; a merchant, banker, tradesman; [cf. *mahājānika*]. — *Mahājāniya*, as, ā, am,

mercantile, commercial, = *mahā-jano yasya*, see Pāp. V. 1, 9, Vārttika 10. — *Mahā-jambū*, us, or *mahā-jambū*, ūs, f. a species of plant (= *vṛihat-phalā*). — *Mahā-jambha*, as, m., N. of one of Śiva's attendants. — *Mahā-jaya*, as, ā, am, very victorious (Ved.); (as), m., N. of a Nāga; (ā), f. epithet of Durgā. — *Mahā-java*, as, ā, am, very impetuous, very swift, very fleet, exceedingly rapid; (ā), f., N. of one of the Mātṛis attending on Skanda, (also read *mano-javā*). — *Mahā-jāti*, is, f. Gærtnera Racemosa. — *Mahā-jātiya*, as, ā, am, rather large, tolerably big, moderately large; of an excellent sort or species. — *Mahā-jānu*, us, m. 'large-kneed,' N. of a Brāhman; of one of Śiva's attendants. — *Mahā-jāvāla*, as, m., see Pāp. VI. 2, 38. — *Mahā-jāli*, f. a species of Ghoshā with yellowish flowers (= *rakta-koṣṭāki*). — *Mahā-jāhva*, as, m. 'long-tongued,' epithet of Śiva; N. of a Daitya. — *Mahā-jānā-gītā*, f., N. of a particular Tantra deity. — *Mahā-jānā-putā*, f. epithet of the goddess Manasā. — *Mahā-jānān*, ī, m. a great sage or soothsayer; epithet of Śiva. — *Mahā-jyāishthī*, f. epithet of a night of full moon coinciding with certain phenomena in the heavens in the month Jyāishthā. — *Mahā-jyotishmatī*, f. a species of plant, (in Hindi *vaḍi-malakānguni*). — *Mahā-jyotis*, is, is, is, having great splendor, very splendid or brilliant; (is), m. an epithet of Śiva. — *Mahā-jvāla*, as, ā, am, blazing or shining greatly, very brilliant; (as), m. an epithet of Śiva; a sacrificial fire; N. of a hell; (ā), f. one of the Vidyā-devīs or goddesses of learning peculiar to the Jainas (for *sarvāstra-m*!). — *Mahājāna* ('*hā-an*'), as, m. (= *ājāna*), N. of a mountain. — *Mahājāni* ('*hā-an*'), is, is, ī, Ved. having broad spots. — *Mahājavī* ('*hā-af*'), ayas, m. pl., N. of a people. — *Mahājavī* ('*hā-af*'), f. a great forest. — *Mahā-jākara*, as, m., N. of a commentator. — *Mahādhyā* ('*hā-ād*'), as, ā, am, very rich, very wealthy; (as), m. Nauclea Cadamba. — *Mahā-nagnī*, see *mahā-nagnī*. — *Mahā-tattva*, am, n. 'the great principle,' the intellect (or second of the Sāṅkhya Tattvas, see *mahat*); (ā), f., N. of one of Durgā's attendants. — *Mahā-tantra*, am, n., N. of a Śaiva work. — *Mahā-tapaḥ-saptamī*, f. 'the seventh (day in a particular half month) of severe penance,' a particular festival. — *Mahā-tapana*, as, m. 'greatly burning,' N. of a hell. — *Mahā-tapas*, ās, ās, as, doing severe penance, performing great religious austerities, very austere, rigidly ascetic; (ās), m. a great ascetic; an epithet of Viṣṇu; N. of a Muni. — *Mahā-tamaḥ-prabhā*, f. 'having thick darkness for its light,' N. of the lowermost of the twenty-one Narakas or hells (where great darkness is the only light). — *Mahā-tamas*, as, n. 'gross (spiritual) darkness,' N. of one of the five degrees of A-vidyā. — *Mahā-taru*, us, m. 'large tree,' Thythymalus Antiquorum; Euphorbia of various kinds. — *Mahā-tala*, am, n. 'very deep,' N. of the sixth of the seven lower worlds or regions under the earth inhabited by the Nāgas or serpent-demons, &c.; see *pātāla*. — *Mahā-tāpāsītā*, am, n., Ved. N. of a Sattra. — *Mahā-tārā*, f., N. of a Buddhist goddess. — *Mahā-tāli*, f. a species of plant (= *āvartakī*). — *Mahā-tiktā*, as, ā, am, very bitter; (as), m. the large Nimb tree, Melia Sempervirens; (ā), f., N. of two plants (= *yava-tiktā*, = *pāṭhā*). — *Mahā-tiktaka*, as, ā, am, extremely bitter; (with *sarpis*) a particular medicinal compound. — *Mahā-titībha*, (with Buddhists) a particular high number. — *Mahā-tithi*, is, f. the great lunar day, the sixth day of a lunation. — *Mahā-tikshṇa*, as, ā, am, exceedingly sharp (said of weapons, perception, &c.); very pungent (said of flavours); (ā), f. the marking-nut plant (see *bhal-lātaka*). — *Mahā-tuṣṭī-jānā-mudrā*, f. epithet of a particular Mudrā, q. v. — *Mahā-teja*, as, ā, am, or *mahā-tejas*, ās, ās, as, having great energy or vigour, very vigorous, of great splendor, full of fire, very bright; (ās), m. a hero, demigod; N. of Agni or fire; of Skanda; of a warrior; of a king of the Garudas; (as), n. quicksilver, mercury. — *Mahātejo-garbha*, as, m. a kind of meditation. — *Mahā-taila*,

am, n. any valuable or precious oil, (or perhaps) N. of a particular kind of oil. — *Mahātodya* ('*hā-āt*'), am, n. a great drum. — *Mahātman* ('*hā-āt*'), ā, ā, ā, 'high-souled,' magnanimous, having a great or noble nature, noble-minded, high-minded, lofty-minded, generous, noble, highly gifted; eminent, distinguished, mighty, powerful; (ā), m. the Supreme Spirit, great soul of the universe (= *paramātmān*); the great principle, i. e. Intellect (= *mahā-tattva*, q. v.); scil. *gaṇa*, N. of a class of Manes. — *Mahātma-vat*, ān, ātī, at, 'high-souled,' magnanimous, highly gifted. — *Mahātmya*, as, ā, am (fr. *mahātman* above), magnanimous. — *Mahātyaya* ('*hā-āt*'), as, m. great pain, great destruction, any great evil or calamity; (as, ā, am), causing great pain or destruction, very pernicious. — *Mahātyāga*, as, m. great liberality or generosity; (as, ā, am), extremely liberal, very generous. — *Mahātyāga-maya*, as, ī, am, consisting of great liberality. — *Mahātyāgin*, ī, īnī, ī, making great sacrifices, extremely liberal or generous; (ī), m. epithet of Śiva. — *Mahā-trikakud*, t, or *mahā-trikakubh*, p, m., Ved. N. of a Stoma. — *Mahā-trīpura-sundarī-kavāca*, am, n., N. of a kind of magical spell or incantation. — *Mahā-trīśūla*, am, n. a great trident. — *Mahā-danshṭra*, as, ā, am, having great tusks or fangs; (as), m., N. of a Vidyā-dhara; of a man. — *Mahā-danda*, as, m. a great staff; a long arm; severe punishment; (as, ā, am), carrying a long staff; (as), m., N. of a servant or officer of Yama. — *Mahā-danta*, as, m. a great tooth, especially the tusk of an elephant; (as, ā, am), having large teeth or tusks; (as), m. epithet of Śiva; an elephant with large tusks. — *Mahā-damatra*, am, n., N. of a work. — *Mahā-dambha*, as, ā, am, practising great deceit, very deceitful; (as), m. an epithet of Śiva. — *Mahā-daridra*, as, ā, am, extremely poor. — *Mahā-dasā*, f. the influence of a predominant planet. — *Mahā-dāna*, am, n. a great gift, epithet of certain valuable gifts or the giving of different kinds of valuable presents to the priests (sixteen such gifts are particularly enumerated); (as, ā, am), accompanied by valuable presents (said of a sacrifice &c.). — *Mahā-dāru*, u, n. (= *deva-dāru*), Pinus Deodora, the Deodar tree. — *Mahādi-kaṭabhī*, f. a species of plant (= *śveta-kiṇiṇī*); also read *mahāli-kaṭabhī*). — *Mahā-divākṛitya*, am, n., N. of a Śāman. — *Mahā-dundu*, us, m. a great military drum; (also read *mahā-dundava*). — *Mahā-durga*, as, ā, am, very difficult to be crossed; (am), n. a great calamity or danger. — *Mahā-dūta* (?), N. of a Buddhist Sūtra work. — *Mahā-dūshaka*, as, m. a species of grain. — *Mahā-dṛiṭi*, is, m. a great leather bag or pouch. — *Mahā-deva*, as, m. 'the great deity,' especially as an epithet of Rudra or Śiva (the third deity of the Hindī triad); epithet of Viṣṇu; N. of various persons; of the father of the poet Jaya-deva; of a commentator on the Nyāya-siddhānta-muktāvalī; of the son of Mukunda (author of the Ātmavijāti-vicāra and Sādṛiṣya-vāda); of a son of Somanātha, a commentator on the Hiraṇya-keśi-kalpa-sūtra; of a poet; of a mountain; (ī), f. 'the great goddess,' especially as an epithet of Durgā or Pārvatī, the wife of Śiva; N. of Dākshāyānī in Śāla-grāma; epithet of Lakshmi the wife of Viṣṇu; the first wife of a king; N. of various women; (am), n., N. of a Tantra; [cf. *śiva-tantra*]. — *Mahā-deva-tantra*, am, n. the Mahā-deva Tantra. — *Mahādeva-tva*, am, n. the state or dignity of 'the great deity.' — *Mahādeva-pañḍita* and *mahādeva-bhāṭṭā* and *mahādeva-bhāṭṭā-dīnakara* and *mahādeva-vāḍīndra* and *mahādeva-saravati*, N. of certain learned men and authors. — *Mahādeva-pura*, am, o, N. of a city. — *Mahādeva-maṇi*, is, m. a species of plant. — *Mahādevi-tva*, am, n. the rank of first wife of a king. — *Mahādeviya*, as, ā, am, belonging to or composed by Mahā-deva. — *Mahā-dāitya*, as, m. 'the great Daitya,' N. of a Daitya in the Manv-antara of Bhautya; of the grandfather of the second Candra-gupta. — *Mahā-dairgha-tamasa*, am, n., N. of a Śāman. — *Mahābhūta* ('*hā-āt*'),

as, ā, am, very wonderful or marvellous; (am), n., Ved. a great marvel. — *Mahā-dyuti*, is, is, ī, of great splendor, supremely glorious, very bright or radiant. — *Mahā-dyotā*, f., N. of a particular Tantra goddess. — *Mahā-drāvaka*, as, m. a kind of medicinal compound; [cf. *drāvaka*.] — *Mahā-druma*, as, m. a great tree, Ficus Religiosa; N. of a son of Bhavya. — *Mahā-droṇā* or *mahā-droṇī*, f. a species of plant. — *Mahā-dvandva*, see *mahā-dundva*. — *Mahā-dvāra*, am, n. a great door or gate, the outer gate of a temple, &c. — *Mahā-dhana*, am, n. a great spoil or booty (taken in battle, Ved.); a great contest, great battle (Ved.); great wealth or riches; agriculture, husbandry; (as, ā, am), costing much money, very costly or precious, sumptuous, expensive, valuable; having much money, rich, wealthy; (as), m., N. of a man; (am), n. anything costly or precious; gold; incense; costly raiment, rich apparel. — *Mahā-dhana-pati*, is, m. a very rich man; [cf. *dhana-pati*.] — *Mahā-dhanur-dhara*, as, or *mahā-dhanushmat*, ān, m. a great archer or Bowman. — *Mahā-dhanus*, us, us, us, having a great bow, a great archer; (us), m. epithet of Śiva. — *Mahā-dharma*, as, m., N. of a prince of the Kinnaras. — *Mahā-dhātu*, us, m. 'the great metal, the great element,' gold; lymph; epithet of Śiva; = *meru-parvata*, q. v. — *Mahādhipati* ('hā-adh'), is, f., N. of a particular Tantra deity. — *Mahādhi*, is, is, ī, having a great understanding. — *Mahādhwā*, see Pān. V. 4, 74. — *Mahādhrīti*, is, m., N. of a king. — *Mahādhvani*, is, m. 'loud-voiced, making a loud noise,' N. of a Dānava. — *Mahādhanika* ('hā-adh'), as, ā, am, 'who has gone a long journey,' dead. — *Mahādhwara* ('hā-adh'), as, m. a great sacrifice. — *Mahādhwāna*, as, m. a loud sound. — *Mahānaka* ('hā-ān'), as, m. a kind of large drum. — *Mahānakha*, as, ā, am, having great nails or claws; (as), m. epithet of Śiva. — *Mahānagara*, am, n. a great city or N. of a city, see Pān. VI. 2, 89. — *Mahānagna*, as, m. (Ved.) 'quite naked,' a lover, paramour; a great officer of state, high official; (ī), f. (Ved.) a mistress, (also read *mahā-nagnī*). — *Mahānata*, as, m. 'the great actor,' an epithet of Śiva. — *Mahānada*, as, m. a great river or stream; N. of a river; (ī), f., N. of a well-known river which rises on the south-west of Bengal, and after an eastward course of 520 miles divides into several branches at the town of Cuttack, and falls by several mouths into the Bay of Bengal; any great river which has a long course; N. of various streams; epithet of the Ganges. — *Mahānadi-sāgara-sargama*, as, m. 'confluence of the Mahā-nadi and the ocean,' N. of a place. — *Mahānana* ('hā-ān'), as, ā or ī, am, having a great mouth or face. — *Mahānanda* ('hā-ān'), or *mahā-nanda*, as, m. great bliss, the great joy of deliverance from further transmigration, final emancipation; N. of a disciple of Buddha; N. of a king; of a river; (ā), f. ardent spirits; a festival on the ninth day in the light half of the month Māgha; N. of a river. — *Mahānanda-tva*, am, n. the state of final emancipation, supreme blessedness. — *Mahānandi*, is, m., N. of a son of Nandivardhana. — *Mahānaraka*, as, m., N. of one of the twenty-one hells or places of torment (see Manu IV. 83-90). — *Mahānala*, as, m. a kind of reed, Arundo Bengalensis. — *Mahānavamī*, f. a festival on the ninth day in the light half of the month Āśvina [cf. Pān. I. 2, 42]; the last of the nine days or nights dedicated to the worship of Durgā, the last day of the Durgā-pūjā. — *Mahānasa* ('hā-an'), am, n. a large carriage, heavy waggon or cart; a kitchen (in this sense also rarely as, m.), cooking utensils; (as), m., N. of a mountain; (ī), f. a cook, kitchen-maid, (perhaps more correctly *mahānāsī*; cf. *mahānasa*.) — *Mahānaga*, as, m. a great serpent; a great elephant, epithet of one of the elephants that support the world. — *Mahānāgahana*, as, m. (?), epithet of Śiva (Mahā-bh. Anuśāsana-p. 1239); of a Śrāvaka. — *Mahānātaka*, am, n. a great drama, epithet especially of the Hanuman-nātaka (but also

applied to the Bāla-rāmāyaṇa). — *Mahā-nādi*, f. a great tubular vessel; sinew, tendon. — *Mahā-nāda*, as, m. a loud sound, loud cry, roaring, bellowing; (as, ā, am), loud-sounding, roaring or bellowing loudly, making a loud noise; (as), m. a great drum; a muscle, shell; thunder-cloud, rain-cloud; an elephant; a lion; a camel; the ear; epithet of Śiva; N. of a Rākshasa; (am), n. a musical instrument. — *Mahā-nānā-tva*, am, n. epithet of certain ceremonial rules or rubrics. — *Mahā-nābha*, as, m., N. of a son of Hiranyāksha; N. of another Dānava; epithet of a magical spell or incantation pronounced over weapons. — *Mahā-nāman*, ā, m., N. of a relation of Śākya-muni; (mni), f. a Parīśiṣṭa of the Sāma-veda; (mnyas), f. pl., scil. rīśas, epithet of nine verses of the Sāma-veda in the Śakvarī metre beginning with the words *Vidā Maḡhavan*. — *Mahā-nāmnika*, as, ā, am, relating to the Mahā-nāmnī or Mahā-nāmnī verses above. — *Mahā-nāmnī-vrata*, am, n. a religious observance in which the Mahā-nāmnī verses are recited. — *Mahā-nārāyaṇa*, as, m. 'the great Nārāyaṇa,' Viṣṇu. — *Mahā-nārāyaṇopanīśad* ('ṇa-up'), t, f. N. of an Upanīśad of the Yajur-veda. — *Mahā-nāsa*, as, ā, am, 'great-nosed,' having a great nose; (as), m. epithet of Śiva. — *Mahā-nīdra*, as, ā, am, sleeping soundly, fast asleep, sleeping long; (ā), f. 'the great sleep,' death. — *Mahā-nīnāda*, as, m., N. of a Nāga. — *Mahā-nīmba*, as, m. a sort of large Nimb tree, Melia Sempervirens (Bukayun). — *Mahā-niyama*, as, m. 'great vow,' an epithet of Viṣṇu (in Mahā-bh. Śānti-p. 12864). — *Mahā-niyuta*, am, n. (with Buddhists) a particular high number. — *Mahā-niraya*, as, m., N. of a hell; [cf. *nir-aya*.] — *Mahā-nirashṭa*, as, m., Ved. a gelded bull; [cf. *nir-ashṭa*.] — *Mahā-nirvāna*, am, n. 'the great Nirvāpa,' the total extinction of individuality. — *Mahā-nis*, f. [cf. 3. nis], the dead of night, midnight (Manu IV. 129). — *Mahā-nisā*, f. midnight, the dead of night, the time after midnight [cf. *mahā-rātra*]; epithet of Durgā. — *Mahā-nīśiṭha*, ās, m. pl., N. of a Jaina sect. — *Mahā-nīca*, as, m. 'very low (in caste),' a washerman, fuller. — *Mahā-nīla*, as, ā or ī, am, dark blue, deep black; (as), m. a kind of sapphire or emerald (= *indranīla-eśeṣha*); a kind of bdelium (= *guggulu*); Verbesina Scandens, Eclipta Prostrata (= *bhrīngarājā*); N. of a Nāga; of a mountain; (ā), f. a species of plant, = *mahā-jambu*; (ī), f., N. of two plants (= *nīlāparājīta*, *vrihanīlī*). — *Mahānīla-tantra*, am, n., N. of a Tantra. — *Mahānīla-maya*, as, ī, am, consisting or made of sapphire, filled with sapphires. — *Mahānīlābhra-jālyī* ('la-abh'), Nomi. P. jālyīyatī, &c., to resemble a dense mass of black clouds. — *Mahānīlo-pala* ('la-up'), as, m. 'dark-blue stone,' a sapphire. — *Mahānūbhāva* ('hā-an'), as, ā, am, being in high esteem, worthy, mighty, exalted, dignified, pre-eminent, just, virtuous; (as), m. a gentleman. — *Mahānūbhāva-tva*, am, n. high esteem, great dignity, worthiness, mightiness. — *Mahānūrāga* ('hā-an'), as, m. great love, excessive affection. — *Mahā-nṛṣya*, as, m. 'a great dancer,' epithet of Śiva. — *Mahā-netra*, as, ā, am, large-eyed, having large eyes; (as), m. epithet of Śiva. — *Mahā-nemī*, is, m. a crow. — *Mahāntaka* ('hā-an'), as, m. 'the great finisher,' death; epithet of Śiva. — *Mahāndhakāra* ('hā-an'), as, m. thick darkness, gross spiritual darkness. — *Mahāndhra* ('hā-an'), as, m., N. of a people and of their country. — *Mahāndhraka* ('hā-an'), as, m., N. of a king of Videhā; (also read *mahādhaka*). — *Mahā-nyāya*, as, m. a principal rule. — *Mahā-nyāsa*, N. of a grammatical commentary. — *Mahānvaya* ('hā-an'), as, ā, am, being of noble family or distinguished lineage. — *Mahā-paksha*, as, ā, am, having a great party or numerous adherents; having a great family; (as), m. 'great-winged,' a kind of duck; epithet of Garuḍa; (ī), f. an owl. — *Mahāpaga* ('hā-āp'), f. a great river or stream; N. of a river. — *Mahā-panka*, as, am, n. deep mire, a great slough or quagmire. — *Mahā-pankṭī*, is, f., Ved. a kind of metre of forty-eight

syllables. — *Mahā-pañcamūla*, am, n. the five great roots; [cf. *pañca-mūla*.] — *Mahā-pañcaviṣha*, am, n. the five great poisons (viz. *śringī*, *kāla-kūṭa*, *mustaka*, *vatsa-nābha*, *sankha-karū*). — *Mahā-parāḍṭa*, as, ā, am, greatly learned, one who is a great scholar; (as), m. a great Paṇḍit or philosopher. — *Mahā-patra*, as, m. 'having large leaves,' a kind of pot-herb; (ā), f. a species of plant (= *mahā-jambu*). — *Mahā-patha*, as, m. the principal path or road (to a town or house), chief road, high street (in a city), high road, main road, highway; epithet of Śiva; the long journey, the passage into the next world, the way of all flesh, (*mahā-patham yā*, to go the long journey, to die); the long pilgrimage to the shrine of Śiva on mount Kedāra or the same pilgrimage performed in spirit (i. e. deep absorption into Śiva); the knowledge of the essence of Śiva acquired in this pilgrimage; the mountain-tops from which the faithful throw themselves to obtain a speedier entrance into heaven; N. of the book which treats of the above subjects; N. of a hell; (am), n. = *brahma-randhra*, q. v. — *Mahā-patha-gama*, as, m. or *mahā-gamana*, am, n. 'going the great or universal way,' going the way of all flesh, dying. — *Mahā-pathūka*, as, m. one who goes the great pilgrimage, (such a man is reckoned in Mahā-bh. Śānti-p. 2874 among the Brāhmaṇa-śāṅgālas). — *Mahā-pada*, a word of doubtful meaning in Ṛig-veda X. 73, 2. — *Mahā-pada-parkṭī*, is, f., Ved. a kind of metre of thirty-one syllables. — *Mahā-padma*, am, n. a white lotus, the figure or form of a large or white lotus; N. of a city on the right bank of the Ganges; (as), m., N. of one of the nine treasures of Kūvera; (with Jāinas) N. of a particular treasure inhabited by a Nāga; N. of one of the eight treasures connected with the Padminī magical art; a particular high number (= 100,000 Padmas, variously reckoned at one hundred thousand millions, one million of millions, or one hundred billions; in this sense also am, n.); N. of a hell; a kind of serpent; N. of a Nāga or serpent-demon dwelling in the Mahā-padma treasure above; N. of the southernmost of the elephants that support the world; epithet of Nanda [cf. *mahāpadma-pati*]; N. of a son of Nanda; a Kinnara or attendant on Kūvera. — *Mahāpadma-pati*, is, m. epithet of Nanda. — *Mahāpadma-saras*, as, or *mahāpadma-salila*, am, n., N. of a lake. — *Mahā-padya*, am, n. a great or classical verse; [cf. *mahā-kāvya*.] — *Mahāpadya-śaṭka*, am, n. six classical verses in praise of king Bhoja (ascribed to Kālidāsa). — *Mahā-panthaka*, as, m., N. of a disciple of Buddha. — *Mahā-parākrama*, as, ā, am, very brave, of great prowess; [cf. *mahā-vīrya-parākrama*.] — *Mahā-parāhṛya*, as, m. 'mid-afternoon,' a late hour in the afternoon; [cf. *mahā-nisā*, *mahā-rātra*.] — *Mahā-parinirvāna*, title of a Buddhist Sūtra. — *Mahā-paritra*, as, ā, am, greatly purifying, greatly protecting against unfavourable influences; (as), m. epithet of Viṣṇu. — *Mahā-pastu*, us, m. large cattle. — *Mahā-pātala*, a species of plant. — *Mahā-pāta*, as, m. a long fight; (as, ā, am), far-flying (said of an arrow). — *Mahā-pātaka*, am, n. a great crime or sin, a crime of the highest degree (five such are enumerated in Manu XI. 54, viz. killing a Brāhmaṇ, drinking intoxicating liquors, theft, committing adultery with the wife of a spiritual teacher, and associating with any one guilty of these crimes); any great crime or heinous sin, a great transgression. — *Mahā-pātakin*, ī, inī, ī, guilty of one of the five great crimes, a great criminal or one guilty of heinous sin. — *Mahā-pātra*, as, m. a prime minister; [cf. *pātrā*.] — *Mahā-pāda*, as, ā, am, 'large-footed,' having large feet; (as), m. epithet of Śiva. — *Mahā-pāna*, am, n. a costly beverage, expensive drink. — *Mahā-pāpa*, am, n. a great crime (see *mahā-pātaka*). — *Mahā-pāpman*, ā, ā, a, doing much evil, very wicked, very hurtful. — *Mahā-pāranika*, as, m., N. of a disciple of Buddha. — *Mahā-pārushaka*, a species of plant. — *Mahā-pārevata*, am, n. a species of fruit tree

(= *vrīhat-pārevata, svarṇa-pārevata*, Hindi *vaḍa-pārevata*). — *Mahā-pārśva, as, m.*, N. of a Dānava; of a Rākshasa. — *Mahā-pāla, as, m.*, N. of a king. — *Mahū-pāśa, as, m.*, N. of an officer of Yama; of a Nāga. — *Mahā-pāśupata, as, m.* a great or zealous worshipper of Śiva Paśu-pati, (*mahā-pāśu-patam vramat*, the great vow connected with the worship of Śiva.) — *Mahāpāsaka, as, m.* a Buddhist lay-brother, (incorrect for *mahopāsaka*). — *Mahā-piṇḍitaru, us, m.* a species of tree (= *piṇḍī-taru*, Hindi *peḍirā*). — *Mahā-pīlu, us, m.* a species of tree (= *vrīhat-pīlu*). — *Mahāpīlu-pati, is, m.* epithet of Indra (?), see *Ujjvala-datta* on *Upādi-s.* 1. 38. — *Mahā-puṅsa, mūn, m.* (perhaps) N. of a mountain, see *Mahā-bh. Bṛhishma-p.* 427. — *Mahā-puṅsa, as, m.* a great man. — *Mahā-puṅya, as, ā, am,* very good or pure or holy; (*ā*), f., N. of a sacred river. — *Mahā-putra, as, m.* a grandson (?), see *Gaṇa Sutaṅgamādī* to *Pāṇ.* IV. 2, 80; [cf. *mūhāputrā*]. — *Mahā-pura, am, n.* a great stronghold or fortress; N. of a sacred bathing-place; (*ī*), f. a great fortress or city. — *Mahā-puraṇa, am, n.* a great Purāṇa. — *Mahā-puruṣa, as, m.* a great man, eminent personage, great saint or sage, great ascetic; epithet of five great personages or rulers born under certain constellations; the great soul, the Supreme Spirit; epithet of Viṣṇu. — *Mahāpuruṣa-tā, f.* the state or condition of a Mahā-puruṣa. — *Mahā-puruṣa-dantā, f.* Asparagus Racemosis. — *Mahā-puruṣa-dantikā, f.* a species of plant (= *mahā-satāvari*; cf. *puruṣa-dantikā*). — *Mahāpuruṣa-vidyā, f.*, N. of a particular formula or magical sentence. — *Mahā-puṣpa, as, m.* a kind of worm; (*ā*), f. *Clitoria Ternatea* (= *u-parājītā*). — *Mahā-pūjā, f.* great honour, great and solemn worship on extraordinary occasions; a particular religious ceremony. — *Mahā-pūta, as, ā, am,* exceedingly pure. — *Mahā-puruṣa = mahā-puruṣa, q. v.* — *Mahā-pūrṇa, as, m.*, N. of a king of the Garuḍas. — *Mahā-prishītha, as, ā, am,* having a great or broad back; (*as*), m. a camel; (*am*), n. epithet of six Anuvākas in the fourth Aṣṭaka of the Rīg-veda used at the Aśva-medha sacrifice. — *Mahā-prishītha-gala-skandha, as, ā, am,* having a large back and neck and shoulders. — *Mahā-paiṅgya, am, n.*, N. of a Vedic text. — *Mahā-paiṅhinasi, is, m.*, N. of a preceptor. — *Mahā-potagala, as, m.* a species of large rush or reed. — *Mahā-prakāśa, as, m.* title of a medical work; [cf. *bhāva-prakāśa*]. — *Mahā-prajāpati, is, m.* 'great lord of creatures,' an epithet of Viṣṇu; (*ī*), f., N. of Śākya-muni's aunt and foster-mother (the first woman who embraced the doctrines of Buddha). — *Mahā-prajāvatī, f. = mahā-prajāpati.* — *Mahā-prajā-pāramitā-sūtra, am, n.*, N. of a Buddhist Sūtra work. — *Mahā-prajāda, as, m.*, N. of a Cakravartīn. — *Mahā-pratāpa, as, ā, am,* very dignified or majestic, very puissant. — *Mahā-pratibhāna, as, m.*, N. of a Bodhi-sattva. — *Mahā-pratikhāra, as, m.* a chief door-keeper, superior porter. — *Mahā-pradāna, am, n.* a great gift. — *Mahā-pradīpa, as, m.* a proper N. — *Mahā-prapañcā, as, m.* the great universe or visible world. — *Mahā-prabha, as, ā, am,* shining brightly, exceedingly brilliant; (*as*), m. lamp-light, the light of a lamp; (*ā*), f. great brightness. — *Mahāprabhā-maṇḍalavyūha-jīāna-mulā, f.* epithet of a particular Mudrā, q. v. — *Mahā-prabhāva, as, ā, am,* exceedingly mighty or powerful. — *Mahā-prabhu, us, m.* a great master, mighty lord; a king, prince; a very holy man or great saint; a chief; epithet of Indra; of Śiva; of Viṣṇu. — *Mahāprabhu-tva, am, n.* the dignity of a mighty lord. — *Mahā-pralaya, as, m.* the total annihilation of the universe at the end of a Kalpa, an entire dissolution and destruction of all things after a period commensurate with the life of Brahmā, when the seven Lokas and their inhabitants together with all the saints, gods, and Brahmā himself are annihilated; N. of a Hindī poem by Jagajīvana-dāsa. — *Mahā-pravṛddha, as, ā, am,* of lofty growth, see *Pāṇ.* VI. 2, 38. — *Mahā-prasāda, as, m.* a great favour or kindness; a great

present (of food &c. distributed among the persons present at the worship of an idol); (*as, ā, am*), exceedingly gracious, of great kindness, very kind. — *Mahā-prasuta, a*, particular high number. — *Mahā-prasthāna, am, n.* setting out on the great journey, departing this life, dying. — *Mahā-prasthāna-parvan* or *mahā-prasthānika-parvan, a, n.*, N. of the seventeenth book of the Mahā-bhārata. — *Mahā-prājña, as, ā or ī, am,* very wise, exceedingly clever or intelligent. — *Mahā-prāya, as, m.* the hard breathing or aspirate (heard in the utterance of the aspirated letters *kh, gh, ch, jh, ṭh, ḍh, th, dh, ph, bh, ś, sh, s, h,* and, according to some, of Anusvāra proper, Visarga, Jihvāmūliya, and Upadhmanīya); great spirit or power; (*as, ā, am*), pronounced with the hard breathing or aspirate (as the above letters); the letter *h*; (*as*), m. 'making a harsh breathing or cry,' a raven; [cf. *alpa-prāya, mahāprāya*]. — *Mahāprasthānika, as, ī, am,* relating to the great journey or departure from life, relating to death. — *Mahā-prīti-vega-sambhavamudrā, f.* epithet of a particular Mudrā, q. v. — *Mahā-prīti-harslā, f.*, N. of a particular Tantra deity. — *Mahā-plava, as, m.* a great flood. — *Mahā-phaṇaka, as, m.*, N. of a Nāga. — *Mahā-phala, am, n.* great fruit; great reward; (*as, ā, am*), very fruitful, bearing much fruit; bringing a rich reward; (*as*), m. *Ægle Marmelos*; (*ā*), f. a bitter gourd; a kind of spear. — *Mahā-phetkariya, N.* of a book. — *Mahā-phenā, f.* cuttle-fish bone, *Ossa Sepiæ*. — *Mahā-bani, h, m.* a great merchant. — *Mahā-bandha, as, m.* a peculiar posture of the hands or feet (in Yoga). — *Mahā-bandhya, f.* a female entirely barren. — *Mahā-babhru, us, m.* a kind of animal living in holes. — *Mahā-bala, as, ā, am,* exceedingly strong, very powerful or mighty; (*as*), m. wind, storm; a Buddha; scil. *gaṇa*, epithet of a class of Manes; N. of one of Śiva's attendants (?); of an Indra in the Manv-antara of Tāmasa and Raudya; of a Nāga; of a king and various other persons; (*ā*), f., N. of one of the Mātṛis attending on Skanda; a species of plant, = *balā, aī-balā*; (*am*), n. lead; a particular high number; N. of a Linga (= *gokarṇeśa-linga*; cf. *mahābalesvara*). — *Mahābala-sūkyā, as, m.*, N. of a king. — *Mahābala-sūtra, am, n.*, N. of a Buddhist Sūtra work. — *Mahābalāksha, a*, particular high number. — *Mahā-bali, is, m.*, N. of the giant Bali. — *Mahābalesvara ('la-iś'), as, m.*, N. of Śiva; (*am*), n. (= *mahā-bala*), a particular high number. — *Mahā-bādha, as, ā, am,* causing great pain, very painful. — *Mahā-bārhata, as, ī, am,* Ved., fr. *mahā-brihātī*. — *Mahā-bāhu, us, us, us,* long-armed, strong-armed, powerful [cf. *dirgha-bāhu*]; (*us*), m. epithet of Viṣṇu; N. of one of the sons of Dhṛita-rāshṭra; of a Dānava; of a Rākshasa. — *Mahā-bimbāra = mahā-vimbāra, q. v.* — *Mahā-bīta, am, n.* the atmosphere, ether; a water-jar; the heart, the mind; a cave, a hole; [cf. *mahad-bīta*]. — *Mahā-bīja = mahā-vīja, q. v.* — *Mahā-bīja = mahā-vījya, q. v.* — *Mahā-buddha, as, m.* the great Buddha. — *Mahā-buddhi, is, is, i,* having great understanding, extremely clever, very sensible; (*is*), m., N. of an Asura; of a man mentioned in Kathā-sarit-sāgara CXVIII. 44. — *Mahā-budhna, as, ā, am,* Ved. 'large-based,' having a wide bottom or base (said of a mountain). — *Mahā-brīhātī, f.* the egg-plant, *Solanum Melongena*; (Ved.) a kind of metre, or four padas of eight and one of twelve syllables. — *Mahā-bodhi, is, m.* the great intelligence of a Buddha; a Buddha; a particular incarnation of Buddha. — *Mahābodhi-sanghārāma, as, m.*, N. of a Buddhist monastery. — *Mahābodhyaravati, f.*, N. of a particular Tantra deity. — *Mahā-brahma, as, or mahā-brahman, ā, m.* a great Brāhman; the great Brāhman, the Supreme Spirit, God; (*as* or *ānas*), m. pl. (with Buddhists) a class of gods. — *Mahā-brāhmaṇya, as, m.* a great Brāhman; a priest who officiates at a Strādha or funeral ceremony in honour of deceased ancestors (= *nindita-brahman*, 'a contemptible Brāhman,'

because this title is applied contemptuously in Bengal to a low caste Brāhman who officiates at funeral rites and is the first feasted after the period of mourning; it is also applied to a Brāhman who performs religious ceremonies for Sūdras and mixed castes); (*am*), n. 'the great Brāhmaṇa,' epithet of the Pañcaviṅśa-Brāhmaṇa. — *Mahā-bhaṭa, as, m.* a great warrior; N. of a Kshatriya; of a Dānava. — *Mahā-bhadra, as, m.*, N. of a mountain; (*ā*), f. *Gmelina Arborea*; epithet of the Gangā; N. of a lake. — *Mahā-bhaya, am, n.* great danger or peril; (*as*), m. Great Danger personified as a son of Adharma by Nirīti [cf. *bhaya*]; (*as, ā, am*), accompanied with great danger or peril; very dangerous or formidable. — *Mahā-bhāga, as, ā, am,* one to whom a great portion or lot has fallen, highly fortunate or blessed, very prosperous; eminent in the highest degree, illustrious, highly distinguished; virtuous in a high degree, pure, holy; (*as*), m. great luck, happiness, prosperity; (*ā*), f., N. of Dākshāyaṇī in Mahālaya. — *Mahābhāga-tā, f.* or *mahābhāgavata, am, n.* high excellence, great good fortune or happiness, great prosperity, exalted station or merit; the possessing of the eight cardinal virtues. — *Mahābhāgavata, as, m.* a great worshipper of Bhagavat; (*am*), n. the great Bhāgavata Purāṇa; N. of an Upa-Purāṇa. — *Mahā-bhāgin, ī, inī, ī,* exceedingly fortunate. — *Mahā-bhāgya, am, n.* great luck or happiness, extreme good fortune, high excellence, exalted position. — *Mahā-bhāṇḍa, am, n.* a great vessel. — *Mahā-bhāra, as, m.* a great weight or burden, heavy load. — *Mahā-bhārata, am, n.* (with *yuddha* or *ākhyāna* or some similar neuter substantive expressed or understood), 'the great war of the Bharatas' or 'the great narrative of the war of the Bharatas,' N. of the great epic poem in about 215,000 lines describing the acts, rivalries, and contests of the sons of the two brothers Dhṛita-rāshṭra and Paṇḍu, descendants of Kurū and Bharata, who were of the lunar line of kings reigning in the neighbourhood of Hastinā-pura, (the poem consists of eighteen books and the supplement called *Hari-vaṅśa*, the whole being attributed to the sage Vyāsa, who was son of Satyavati and father of Dhṛita-rāshṭra and Paṇḍu by the widows of his brother Viçitta-vṛjya; in the *Sangraha-parvan* 266, the word *mahā-bhārata* is said to be derived from *mahā-bhāra*, 'great weight,' and a form *mahā-bhārata, as, m.* is also given; cf. *Pāṇ.* VI. 2, 38.) — *Mahābhārata-tātparya-nirṇaya, title* of a work. — *Mahābhārata-darpaṇa, as, m.* title of a work. — *Mahābhārata-yuddha, am, n.* the great war of the Bharatas. — *Mahābhārata-vyākhyāna, am, n.* title of a work. — *Mahā-bhāratika, as, m.* (perhaps) one who knows the Mahā-bhārata. — *Mahā-bhāshya, am, n.* (contracted for *vyākaraṇa-m*), 'the great (grammatical) commentary,' N. of Patañjali's great commentary on the grammatical Sūtras of Paṇini. — *Mahābhāshya-dīpikā, f.*, N. of Bhartri-hari's exposition of the Mahā-bhāshya. — *Mahābhāshya-pradīpa, as, m.*, N. of Kaiyaṭa's exposition of the above Mahā-bhāshya. — *Mahā-bhāshura, as, ā, am,* extremely brilliant; (*as*), m. epithet of Viṣṇu. — *Mahā-bhikshu, us, m.* 'the great mendicant,' an epithet of Śākya-muni. — *Mahābhījana ('hā-abh'), as, m.* high or noble lineage or race, noble descent. — *Mahābhījana-jāta, as, ā, am,* sprung from a noble race or family, of noble birth or descent. — *Mahābhījñā-jīānābhībhū ('hā-abh', 'na-abh'), us, m.*, N. of a Buddha. — *Mahābhīmāna ('hā-abh'), as, m.* great self-conceit, great pride, arrogance. — *Mahābhīshava ('hā-abh'), as, m.* the great extraction or distillation of Soma. — *Mahābhīshaka ('hā-abh'), as, m.* solemn uction; N. of the fourteenth Lambaka in the Kathā-sarit-sāgara. — *Mahābhīsyandin ('hā-abh'), ī, inī, ī,* generating great moisture. — *Mahā-bhīta, as, ā, am,* greatly terrified, very timid, pusillanimous, cowardly; (*ā*), f. a sort of sensitive plant, *Mimosa Pudica*. — *Mahā-bhīti, is, f.* great terror, great danger or distress. — *Mahā-bhīma, as, m.*, N. of one of Śiva's



(opposed to *hina-yāna*), epithet of a later system of Buddhist teaching promulgated by Nāgārjuna, and treated of in the Mahā-yāna-sūtras; (as), m. 'having a great chariot,' N. of a king of the Vidyā-dharas. — *Mahāyāna-deva*, as, m. an honorary title of Hiouen-thsang. — *Mahāyāna-parigrahaka*, as, m. a follower of the Mahā-yāna doctrines. — *Mahāyāna-prabhāsa*, N. of a Bodhi-sattva. — *Mahāyāna-yoga-sāstra*, am, n., N. of a work. — *Mahāyāna-saṅgraha*, as, m., N. of a work; (also called *mahāyāna-saṅparigraha-sūtra*). — *Mahāyāna-sūtra*, am, n. 'a Sūtra serving as a great vehicle,' epithet of several Buddhist Sūtras. — *Mahā-yāma*, am, n., N. of a Sāman. — *Mahā-yāmya*, as, m. an epithet of Viṣṇu. — *Mahā-yuga*, am, n. a great Yuga or Yuga of the gods (= four Yugas of mortals or the aggregate of the Kṛita, Tretā, Dvāpara, and Kali Yugas = 4,320,000 years of mortals; a day and a night of Brahmā comprise 2000 Mahā-yugas). — *Mahāyuta*, a particular high number. — *Mahāyudha* (hā-ay°), as, ā, am, having great or strong weapons; (as), m. epithet of Śiva. — *Mahā-yogin*, ī, m. a great Yogin; N. of Viṣṇu; of Śiva; a cock. — *Mahā-yogesvara* (ga-iś°), as, m. a great master of the Yoga system. — *Mahā-yoni*, īs, f. excessive dilation of the female organ. — *Mahā-yaudhājaya*, am, n., N. of a Sāman. — *Mahā-rakshas*, as, n. a great Rākshasa. — *Mahā-rakshā*, f. (with Buddhists) a great tutelary goddess, (five in number, viz. Mahā-pratisarā or Pratisarā, Mahā-māyūrī or Mahā-mayūrī, Mahā-sahasra-pramardanī or pramardinī, Mahā-śtāvārī or -śetavārī, and Mahā-mantrānusārīnī). — *Mahā-rakshita*, as, m. a proper N. — *Mahā-rajata*, am, n. gold; thorn-apple; [cf. *mahā-rajana*]. — *Mahā-rajana*, am, n. the safflower (= *kusumbha*); gold; (as, ā, am), coloured with saffron, (perhaps for *māhā-rajana*). — *Mahā-rajana*, as, am, m. n. a great battle, great war. — *Mahāraṇya* (hā-ar°), am, n. a large wood, great forest. — *Mahā-ratna*, am, n. a costly jewel, precious gem, most precious of all gems. — *Mahāratna-pratimāṅgita*, as, m., N. of a Kalpa or cycle. — *Mahāratna-maya*, as, ī, am, consisting of costly gems, full of precious stones. — *Mahāratna-vat*, ān, atī, at, adorned with costly gems, covered with precious stones. — *Mahāratna-varshā*, f., N. of a particular Tantra goddess. — *Mahā-ratha*, as, m. a large car, great chariot; a great warrior or hero, (in this sense not necessarily a Bahuvrīhi comp., as shown by the accent, cf. also *ratha*, a warrior, hero); N. of a Rākshasa; of a son of Viśvāmītra; of a king (= Suddhodana in another birth); N. of a minister of king Sankara-varman; desire, longing [cf. *mano-ratha*]; (as, ā, am), having a great chariot, possessing large chariots. — *Mahāratha-tva*, am, n. heroism, the being a great warrior. — *Mahā-rathya*, f. a great street, high street; *mahārathya-purī*, a city having large streets. — *Mahārambha* (hā-ar°), as, ā, am, performing great undertakings, enterprising, busy, industrious. — *Mahā-rava*, as, ā, am, loud-sounding, uttering loud cries, loud; (as), m., N. of a man; of a Daitya, (also read *mahā-bala*). — *Mahā-rasmi-jālāvabhāsa-garbha*, as, m., N. of a Bodhi-sattva. — *Mahā-rasa*, as, m. a precious mineral; quicksilver; (as, ā, am), very savory, having much flavour; (as), m. a sugarcane (= *kośa-kāra*); Phoenix Sylvestris; Scirpus Kyoosor; (am), n. sour rice-water. — *Mahārasa-vat*, ān, atī, at, having much flavour, very pleasant to the taste; (atī), f. a kind of food. — *Mahā-rāja*, as, m. a great king, reigning prince, supreme sovereign; (with Buddhists) a great lord, great ruler, (these are four in number, constituting together with their attendants a class of divine beings); a deified Jaina teacher; an epithet of Mañju-śrī; a follower of the sect of Vallabhācārya; a finger-nail. — *Mahā-rājaka*, as, m. = *mahā-rājika*, col. 2. — *Mahā-rājaka-kulina*, as, ā, am, belonging to a race of great kings. — *Mahā-rāja-cūta*, as, m. a kind of mango. — *Mahā-rāja-druma*, as, m. Cathartocarpus (Cassia) Fistula. — *Mahā-rāja-miśra*, as, m., N. of a man (son of Mañikya-miśra). — *Mahā-rājadhīraja* (ja-

adh°), as, m. a paramount sovereign, universal emperor. — *Mahā-rājika*, ās, m. pl. epithet of a class of gods or demigods (variously reckoned at 236 and 220 in number); (as), m. epithet of Viṣṇu. — *Mahā-rājīnī*, f. a great queen, the principal wife of a Rājā, a queen in her own right, reigning queen; epithet of Durgā. — *Mahā-rāja*, am, n. the rank or title of a reigning sovereign, sovereignty. — *Mahā-rātra*, am, n. midnight, the dead of night, late at night, the time after midnight, close of night. — *Mahā-rātri*, īs, or *mahā-rātri*, f. midnight, the dead of night, time after midnight; the great night of the complete destruction of the world; the eighth day (or night) in the light half of the month Āśvina. — *Mahā-rāmāyana*, am, n. the great Rāmāyana. — *Mahā-rāshtra*, am, n. a great kingdom or realm, 'the great country,' i. e. the Mahrāṭṭa or Marāṭha (or more commonly Mahratta) country, the land of the Mahrattas in the west of India; a kind of metre; (ās), m. pl. the Marāṭha people, commonly called Mahrattas; (ī), f., scil. *bhāshā*, the Mahrāṭṭī (or more properly Marāṭhī) language, the language of the Mahrattas; epithet of various plants, a species of culinary plant (= *jala-pippali*). — *Mahārāshṭraka*, as, ikā, am, belonging to the great or Marāṭha country or to the land of the Mahrattas; (ās), m. pl. the Marāṭha people (commonly called Mahrattas). — *Mahārāshṭrīya*, as, ā, am, belonging to the Marāṭha country or people, belonging to the Mahrattas. — *Mahā-rishṭa*, as, m. a species of tree allied to the Melia Bukayan (= *mahā-nimba*). — *Mahā-ruj*, k, k, k, or *mahā-ruja*, as, ā, am, causing great pain, very painful. — *Mahā-rudra*, as, m. 'the great Rudra,' a form of Śiva; (ī), f. a form of Durgā. — *Mahā-ruru*, us, m. a species of antelope (= *mahā-nṛiga*). — *Mahā-rūpa*, as, ā, am, large-formed, mighty in form, great in mien; (as), m. epithet of Śiva; N. of a Kalpa or cycle; resin; (ā), f., N. of one of Durgā's attendants. — *Mahā-rūpaka*, am, n. a kind of drama. — *Mahā-rūpin*, ī, inī, ī, large-formed, great in shape or mien. — *Mahā-retas*, ās, ās, as, abounding in seed, having great virile energy; (ās), m. epithet of Śiva; [cf. *mahā-vīja*]. — *Mahā-roga*, as, m. a severe or dangerous illness, grievous malady (applied to the following disorders, *uṣmāda*, *tvag-dosha*, *rāja-yakṣman*, *svāsa*, *madhu-meha*, *bhagyan-dara*, *udara*, *aśmārī*). — *Mahā-rogin*, ī, inī, ī, suffering from a severe illness, very ill. — *Mahā-roca*, a species of plant. — *Mahā-roman*, ā, ā, a, having large or thick hair on the body; (ā), m. epithet of Śiva; of a king; of the superior of a Buddhist monastery; [cf. *mahā-loman*]. — *Mahā-ravdra*, as, ā, am, very terrible, very awful; (ī), f. an epithet of Durgā; [cf. *mahā-rudrī*]. — *Mahā-raurava*, as, m., N. of one of the twenty-one hells or places of torment (enumerated in Manu IV. 88-90); (am), n., N. of a Sāman. — *Mahā-rauhīna*, as, m., N. of a demon. — *Mahārgha* (hā-ar°), as, ā, am, high-priced, very costly or precious, extremely valuable; (as), m. a sort of quail, Perdix Chinensis (= *lāvaka*). — *Mahārgha-tā*, f. great costliness, preciousness, high value. — *Mahārgha-rūpa*, as, ā, am, magnificently formed, of splendid form. — *Mahārghya*, as, ā, am, very costly, precious, valuable. — *Mahārghya-tā*, f. = *mahārgha-tā*. — *Mahārōts* (hā-ar°), īs, īs, īs, having great flames, flaming high. — *Mahārava* (hā-ar°), as, m. 'the mighty sea,' great sea or ocean; an epithet of Śiva; title of a book by Viśveśvara [cf. *kṛitya-mahārava*, *smṛitī-mahārava*]; (ās), m. pl. 'dwelling by the ocean,' N. of a people. — *Mahārtha* (hā-ar°), as, m. a great thing, a great matter; weighty or important meaning; (as, ā, am), having large substance, rich; great, dignified; having great meaning, very important; significant, weighty; (as), m., N. of a Dānava; (am), n. (according to a commentator) = *mahā-bhāshya*. — *Mahārthaka*, as, ā, am, having great substance, rich, valuable; having great meaning, very important, &c. — *Mahārtha-vat*, ān, atī, at, having great meaning, very significant, very important, of great conse-

quence, very dignified. — *Mahārdraka* (hā-ar°), am, n. wild ginger (= *vanārdraka*). — *Mahārdrā* (hā-ar°), as, m. a species of plant, (commonly Mahājā). — *Mahārbuda* (hā-ar°), am, n. ten Arbudas = one thousand millions. — *Mahārma* (hā-ar°), see Pāṇ. VI. 2, 90. — *Mahārtha* (hā-ar°), as, ā, am, very worthy or deserving, very valuable or precious, costly, splendid; excellent, eminent; (am), n. white sandal-wood. — *Mahā-lakṣmī*, īs, f. the great Lakṣmī (properly the Sakti of Nārāyaṇa or Viṣṇu, but sometimes identified with Durgā, the wife of Śiva, or with Sarasvatī, the wife of Brahmā); epithet of a girl thirteen years old, or of one not arrived at puberty, who represents the goddess Durgā at the Durgā festival; N. of a woman (mother of Gaṅgā-dāsa); a kind of metre, four times — — — — —. — *Mahālakṣmī-stotra*, am, n. meditation and prayer in the worship of Lakṣmī. — *Mahālaya* (hā-āf°), as, m. a great dwelling; a great temple, great monastery; a temple in general; a place of refuge, sanctuary, asylum; the Loka or world of Brahmā; a tree &c. sacred to a deity; a place of pilgrimage; the Supreme Being or great Universal Spirit (= *paramātman*); a particular half month (= *kanyagatāpara-pakṣha* and *saurāśvīnīya-kṛishṇa-pakṣha*); N. of a place; of a man; (perhaps am, n.), N. of a Linga; (ā), f., N. of a particular festival, the day of the moon's change in the month Bhādra and the last day of the Hindū lunar year. — *Mahālasa* (hā-a°), as, ā, am, very lazy, extremely idle; (ā), f., N. of a woman (mother of the commentator Nārāyaṇa). — *Mahāli-katābhī*, f., see *mahādi-katābhī*. — *Mahā-līnga*, am, n. a great Linga or phallus; N. of a place; (as, ā, am), having a great phallus or virile organ; (as), m. epithet of Śiva. — *Mahā-līlā-sarasvatī*, f. a form of Tārā, q. v. — *Mahālugi-paddhattī*, īs, f., N. of a book. — *Mahā-lodhra* or *mahā-lohra*, as, m. a species of Symlocos (the Bengālī *pāṭiyālodha*, the bark of which is used as an astringent). — *Mahā-loman*, ā, m., N. of the superior of a Buddhist monastery; [cf. *mahā-roman*]. — *Mahā-lola*, as, ā, am, excessively eager; (as), m. a crow. — *Mahā-loha*, am, n. 'great iron,' a magnet, loadstone; [cf. *kṛishṇa-loha*]. — *Mahā-vanśa*, as, m. great lineage or race; (as, ā, am), sprung from a great race or family. — *Mahāvānśa-samudbhava*, as, ā, am, sprung or descended from a great race or family. — *Mahā-vanśya*, as, ā, am, springing from a high or noble race, belonging to a very noble family. — *Mahāvākāsa* (hā-av°), as, ā, am, having great space, very spacious, very roomy or wide. — *Mahāvāktra*, as, ā, am, large-mouthed, wide-mouthed, having a big mouth; (as), m. epithet of a Rākshasa or Dānava. — *Mahāvakshas*, ās, ās, as, broad-chested, having a great or wide breast; (ās), m. epithet of Śiva. — *Mahāvajraka*, am, n. (i. e. *taila*), a kind of oil mixed with several other ingredients for medicinal purposes. — *Mahāvajrij*, see *mahā-bajrij*. — *Mahāvada*, as, m., Ved. 'speaker of great words,' proclaimer or teacher of Vedic knowledge. — *Mahāvadhā*, as, m., Ved. a mighty or destructive weapon, destructive thunderbolt; (as, ā, am), carrying a mighty weapon or destructive shaft; (Sāy. = *mahāvajra*). — *Mahāvana*, am, n. a great wood, large forest; N. of a Buddhist monastery in a forest in Udyāna; N. of a large forest in Vṛindāvana; (as, ā, am), having a great forest. — *Mahāvapa*, as, m. a species of medicinal plant, Erythrina Indica (= *mahā-meda*). — *Mahā-varā*, f. Dīrvā grass. — *Mahā-varūha*, as, m. 'a great boar,' epithet of Viṣṇu in his boar incarnation; N. of a king; of a work mentioned in the Sarva-darśana-saṅgraha. — *Mahāvāroha* (hā-av°), as, m. Ficus Infectoria. — *Mahāvartana*, am, n. high wages, large pay or allowance. — *Mahāvallī*, f. a large climbing-plant; Gertnera Racemosa. — *Mahāvasa*, as, m. the Gangetic porpoise, Delphinus Gangeticus. — *Mahāvasu*, us, us, u, Ved. possessing much substance, very wealthy. — *Mahāvastu*, N. of a work. — *Mahāvākya*, am, n. any long continuous

composition or literary work (such as the Mahābhārata, Rāmāyaṇa, Raghuvamśa, &c.); a principal sentence, great proposition, epithet of twelve mystical utterances of the Upanishads (e.g. *tattvam asi, aham brahmāsmi, brahmavedam sarvam, &c.*, especially of the mystic words *Tattvam and Om*); N. of an Upanishad. — *Mahā-vāta, as, m.* a great or stormy wind, strong blast. — *Mahāvāta-vyādhi, is, m.* a great or severe nervous disorder. — *Mahāvāta-pra, am, n.*, N. of a Sāman. — *Mahā-vādin, i, m.* a great controversialist. — *Mahā-vānadevya, am, n.*, N. of a Sāman. — *Mahā-vāyu, us, m.* a great gale or storm, tempestuous wind, strong blast; air (as an element). — *Mahā-vāraha, N.* of a work. — *Mahāvārūni, f.* the festival on the thirteenth day of the moon's decrease in the month Caitra. — *Mahāvārttika, am, n.* 'the great Vārttika or critical commentary,' epithet of Kātyāyana's Vārttikas on the Sūtras of Pāṇini; [cf. *māhāvārttika.*] — *Mahāvāshikā, f.* a species of plant. — *Mahāvālabhūda, am, n.*, N. of a particular Sastra or hymn. — *Mahāvāhana, a* particular high number. — *Mahāvīkrama, as, ā, am,* very valorous or courageous, very heroic; (as), m., N. of a lion; of a Nāga. — *Mahāvīkramin, ī, m.*, N. of a Bodhi-sattva. — *Mahāvighna, as, m.* a great obstacle. — *Mahāvijñā, as, ā, am,* very wise or intelligent. — *Mahāvīdeha, N.* of a sacred district; (ā), f. (in the Yoga system) epithet of a certain *vṛtti* or condition of the *manas* or mind. — *Mahāvīdyā, f.* a great or exalted science; a form of Durgā. — *Mahāvīdyant-prabha, as, m.*, N. of a Nāga. — *Mahāvīdyeshvari (yā-is), f.*, N. of a goddess (perhaps a form of Durgā). — *Mahāvīpulā, f.* a kind of Āryā metre. — *Mahāvībhāshā, f.* a general alternative, a rule containing a general alternative. — *Mahāvībhāshā-sāstra, am, n.* title of a book. — *Mahāvībhūta, a* particular high number. — *Mahāvībhūti, is, ī, is,* possessing superhuman power; (is), m. epithet of Vishṇu. — *Mahāvīmbara, a* particular high number. — *Mahāvīrāva, as, ā, am,* loud-sounding, far-reaching, (according to Mallinātha = *dirgha-śabda.*) — *Mahāvīla = mahā-bīla.* — *Mahāvīvaśā, a* particular high number. — *Mahāvīśiṣṭa, as, ā, am* (said to be for *mahad-vīśiṣṭa*), greatly or highly distinguished, see Pāp. VI. 3, 46. — *Mahāvīsha, am, n.* 'great poison,' a kind of poison enumerated among the Kanda-vīśiṣṭā; (as, ā, am), very poisonous or venomous; (as), m. Coluber Naga (= *kāla-sarpa*), a kind of small serpent said to have two heads. — *Mahāvīshuva, am, n.* or *mahāvīshuva-sankrānti, is, f.* the vernal equinox, the moment of the sun's passing into Aries (differing by several days from European computation). — *Mahāvīshṇu, us, m.* the great Vishṇu. — *Mahāvīhāra, as, m.* a great Buddhist monastery; N. of a particular monastery in Ceylon. — *Mahāvīhāra-vāsin, inas, m. pl.*, N. of a Buddhist school. — *Mahāvīri, is, m.*, N. of one of the twenty-one hells or places of torment (enumerated in Manu IV. 88-90). — *Mahāvīriya, as, ā, am,* having much seed; (as), m. an epithet of Siva; [cf. *mahā-retas.*] — *Mahāvīriya, am, n.* the septum of the scrotum and part of the perineum, the perineum. — *Mahāvīrita, as, m.*, N. of a son of Savana. — *Mahāvīra, as, m.* a great hero; epithet of Vishṇu; an archer, bowman; a lion; epithet of Garuḍa, the bird and vehicle of Vishṇu; fire, sacrificial fire; a sacrificial vessel; the thunderbolt of Indra; a white horse; the Indian cuckoo or koil (= *kokila*); a kind of hawk (= *śaṅkāna*); a species of plant (= *eka-vīra*); N. of a king; of a son of Bṛihad-ratha; of a son of Priyavratā; of a son of Savana, (also read *mahāvīrita*); N. of the last or twenty-fourth Arhat of the present Ava-sarpīnī, (he is the last and most celebrated Jaina teacher of the present age, and is supposed to have flourished in the province of Behar in the sixth century before the Christian era); (ā), f. a species of plant (= *śhīra-kākoli*). — *Mahāvīra-carita* or *mahāvīra-caritra, am, n.* 'the exploits of the great hero (Rāma),' N. of a celebrated drama by Bhava-

bhūti; 'the exploits of Mahāvīra (the Arhat),' N. of a book, (in this last sense usually written *mahāvīra-caritra*.) — *Mahāvīrya, as, ā, am,* of great strength or energy, very energetic, very powerful or mighty, very potent; (as), m., N. of Brahmā; of an Indra in the Manv-antara of Tāmasa or of Rāucya; of a Buddha; of a Jina or Jaina saint; of a king (son of Bṛihad-ratha or of Bṛihad-ukha); also read *mahāvīra*; of a king (son of Bhavan-manyu or of Manyu); of a Buddhist Bhikṣu; of a species of edible bulbous root, = *vārāhi-kanda*; (ā), f. the wild cotton-shrub (= *mahā-satāvāri*); epithet of Saṅghā the wife of Sūrya. — *Mahāvīriksha, as, m.* a great tree; a species of Euphorbia. — *Mahāvīrikshahshira, as, am, m.* n. the milky juice of the above tree. — *Mahāvīrdha, as, ā, am,* very old or aged. — *Mahāvīrinda, am, n.* a particular high number (= 100,000 Vṛindas). — *Mahāvīrisha, as, m.* a great bull; (ās), m. pl., N. of a people. — *Mahāvīrihati, see mahā-brihati.* — *Mahāvīrega, as, m.* great impetuosity, extreme velocity, excessive speed, great swiftness or fleetness; (as, ā, am), very impetuous, very fleet or swift, excessively rapid; surging, raging (as the sea); (as), m. an ape; the bird Garuda; (ā), f., N. of one of the Mātṛis attending on Skanda. — *Mahāvīrega-labha-sthāma, as, m.*, N. of a king of the Garuḍas. — *Mahāvīregavati, f.* a species of plant. — *Mahāvīredi, is, f.* the great Vēdi. — *Mahāvīredha, as, m.* epithet of a particular position of the hands or feet (in the practice of Yoga). — *Mahāvīrela, as, ā, am,* having high tides or strong currents, billowy, surgy. — *Mahāvīrupya, am, n.* great magnitude, wide extent. — *Mahāvīrupya-sūtra, am, n.*, N. of a Buddhist Sūtra work. — *Mahāvīvaira, am, n.* great enmity. — *Mahāvīvairāja, am, n.*, N. of a Sāman. — *Mahāvīvaisvadeva, Ved.* epithet of a Graha, q. v. — *Mahāvīvaisvānara-vrata* and *mahāvīvaisvāmitra* and *mahāvīvaishtambha, am, n.*, N. of three Sāmāns. — *Mahāvīvyādhi, is, m.* a great or severe disease; the black leprosy. — *Mahāvīvyāhṛiti, is, f.* a great Vyābhṛiti or mystical word, (the three words *Bhūr, Bhuvah, Svar*, pronounced after the Pṛaṇava *Om*, are the three great Vyābhṛitis, see *vyāhṛiti*.) — *Mahāvīvyutpatti, is, f.*, N. of a Sanskrit-Tibetan lexicon. — *Mahāvīvyūha, as, m.* epithet of a Samādhi; N. of a Deva-putra. — *Mahāvīvraṇa, am, n.* a serious wound. — *Mahāvīvrata, am, n.* a great duty, fundamental duty (five in number, according to the Jaina system, viz. refraining from injury to life, truth, honesty, chastity, and freedom from worldly desire); a great vow; a great religious observance; (Ved.) epithet of a Sāman or Stotra appointed to be sung on the last day but one of the Gavām-ayana (applied also to the day itself or its ceremonies or to the Sastra following the Stotra); the rule or vow of the Pāśūpatas, = *pāśūpata-vrata*; (as, ā, am), one who has undertaken solemn religious duties or vows, performing a great vow, great in the performance of religious vows, very devotional; observing the rule or vow of the Pāśūpatas, a Pāśūpata; (according to Śāy. on Rīgveda I. 45, 3, and Nirukta III. 17) = *nahī-vrata*, q. v. — *Mahāvīvrata-rat, an, atī, at, Ved.* connected with the Mahāvīvrata Sāman, &c. — *Mahāvīvrata-vesha-bhṛiti, t, t, t,* wearing the dress of a Pāśūpata. — *Mahāvīvratika, as, ā, am,* related to the Mahāvīvrata Sāman, &c.; observing the rule of the Pāśūpatas, a Pāśūpata. — *Mahāvīvratika-vesha, as, ā, am,* dressed as a Pāśūpata. — *Mahāvīvratin, ī, inī, ī,* observing the rule or vow of the Pāśūpatas; (ī), m., a Pāśūpata; an epithet of Siva; a devotee, ascetic (= *joṅginga*); = *uras-kaṭa* (?). — *Mahāvīratiya, as, ā, am,* Ved. relating to the Mahāvīvrata Sāman or to the Mahāvīvrata day. — *Mahāvīrāta, as, ā, am,* Ved. accompanied by a great host (of Maruts, said of Indra; Śāy. *marubhīr mahān vrātāh samūho vyasya*). — *Mahāvīrihi, is, m.* a kind of large rice. — *Mahāśā (hā-ās), as, m.*, N. of a son of Kṛishṇa. — *Mahāśākuni, is, m.*, N. of a Cakra-vartin. — *Mahāśakti, is, ī, is, ī,* very powerful, very mighty; (is), m. epithet of Siva; of Kārti-

keya; of a son of Kṛishṇa. — *Mahāśanku, us, m.* the sine of the sun's elevation. — *Mahāśankha, as, m.* a great conch-shell; the temporal or frontal bone, the forehead; a human bone; a particular high number (= ten Nīkharvas or 1,000,000,000); one of Kuvera's treasures; N. of a Nāga or serpent-demon. — *Mahāśankha-maya, as, ī, am,* formed of the temporal or frontal bone. — *Mahāśaṅha, as, m.* a species of thorn-apple (= *rāja-dhattūra*). — *Mahāśaṅgapushpikā, f.* a species of plant. — *Mahāśatā* or *mahā-satāvāri, f.* a species of plant (= *baku-patṛikā*). — *Mahāśana (hā-ās), as, ā, am,* eating much, very voracious, a great eater; (as), m., N. of an Asura. — *Mahāśanīdhvaja (hā-ās), as, m.* a great banner consisting of the thunderbolt and its lightning, (according to Mallinātha on Raghuv. 3, 56 = *mahān asanīrūpo dhvajah.*) — *Mahāśabda, as, m.* a great noise, loud sound, loud cry; the word *mahā*; any official title beginning with the word *mahā*; (as, ā, am), making a loud sound, very noisy, very loud. — *Mahāśami, f.* a large Acacia Suma. — *Mahāśambhu, us, m.* the great Siva. — *Mahāśaya (hā-ās), as, m.* 'the great receptacle (of water),' the sea, ocean; (as, ā, am), having a noble disposition, high-minded, magnanimous, liberal, munificent, open, unsuspecting; (as), m. a respectable person, gentleman; (sometimes a term of respectful address = Sir, Master.) — *Mahāśayana, am, n.* a great bed or couch. — *Mahāśayyā, f.* a great or lofty couch, royal couch or seat, throne. — *Mahāśara, as, m.* a species of reed (= *sthūla-śara*). — *Mahāśalka, as, m.* 'large-scaled,' a kind of prawn or sea crab (Manu III. 272). — *Mahāśastra, am, n.* a great weapon, powerful weapon. — *Mahāśāka, am, n.* a kind of vegetable. — *Mahāśākya, as, m.* a great Śākya. — *Mahāśākha, as, ā, am,* having great branches; (ā), f. a great recension of the Vedic text; the plant *Uraria Lagopodioides*. — *Mahāśānti, is, f.*, Ved., N. of a great expiatory formula (for averting evil). — *Mahāśāla, as, ā, am,* having a large house; (as), m. a great householder (= *mahā-grihastha*); N. of a son of Janam-ejaya; [cf. *mahā-śīla.*] — *Mahāśāli, is, m.* a kind of large and sweet-smelling rice; [cf. *mahā-śīli.*] — *Mahāśālina, as, ā, am,* very modest, exceedingly bashful. — *Mahāśālvaṇa, am, n.* 'great fomentation,' epithet of a particular remedy. — *Mahāśāsana, am, n.* great rule or dominion, great edict or order of government; (as, ā, am), exercising great dominion, having great power; (as), m. (perhaps) a minister who enforces the royal edicts. — *Mahāśīraḥ-samudbhara, as, m.* (with Jains) N. of the sixth black Vāsudeva. — *Mahāśīras, ā, ās, as,* 'great-headed,' having a large head; (ās), m. a kind of serpent; a species of lizard; N. of a man; of a Dānava. — *Mahāśīrodhara, as, ā, am,* having a long or thick neck. — *Mahāśīlā, f.* a kind of weapon. — *Mahāśīva, as, m.* the great Siva. — *Mahāśīvatī, f.* (with Buddhists) N. of one of the five great tutelary goddesses (see *mahā-rakshā*); also read *mahā-śēvatī*. — *Mahāśītā, f.* a species of plant, *Asparagus Racemosa* (= *sata-mūli*). — *Mahāśīrsha, as, m.*, N. of one of Siva's attendants. — *Mahāśīla, as, m.*, N. of a son of Janam-ejaya; [cf. *mahā-śīla.*] — *Mahāśukti, is, f.* a pearl muscle, mother of pearl. — *Mahāśuklā, f.* an epithet of Sarasvatī. — *Mahāśubhra, am, n.* silver. — *Mahāśūdra, as, m.* a Śūdra in a high position; an upper servant; a cowherd, herdsman; (ī), f. a female cow-keeper, a herdsman's wife; (ā), f. a Śūdra woman in a high position. — *Mahāśūnya, am, n.* 'the great vacuity or vacancy,' epithet of a particular spiritual state of a Yogin. — *Mahāśūnyatā, f.* (with Buddhists) 'the great void,' an epithet of one of the eighteen vacuities or vacancies. — *Mahāśēvatī, f.* see *mahā-śēvatī*. — *Mahāśārīsha, am, n.*, N. of a Sāman. — *Mahāśāila, as, m.* a great rock or mountain; N. of a mountaineer. — *Mahāśoṇa, as, m.* 'the great Soṇa,' N. of a river; [cf. *soṇa.*] — *Mahāśauḍī, f.* a species of plant (= *śveta-kiṅkī*). — *Mahāśaushira,*

as, m. a kind of scurvy in the mouth. — *Mahāśman* ('hā-as'), ā, m. a precious stone, ruby. — *Mahāśmaśāna*, am, n. 'the great cemetery or place of burial,' epithet of the city of Benares (whither Hindus are in the habit of going to die). — *Mahāśyāmā*, f. *Ichocarpus Frutescens*; *Dalbergia Sissoo*. — *Mahāśrama* ('hā-śs'), as, m. 'the great hermitage,' N. of a sacred bathing-place. — *Mahāśramaṇa*, as, m. 'the great religious mendicant,' an epithet of Śākya-muni. — *Mahāśrāvaka*, as, m. a great Śrāvaka or disciple (of Śākya-muni). — *Mahāśrāvāṅkū*, f. a species of plant (= *munḍī*, *mahā-munḍī*, &c.). — *Mahāśrāvāṅī*, f. a species of plant, (perhaps) *Sphaeranthus Indicus*. — *Mahāśrī*, īs, f., N. of a Buddhist goddess; an epithet of Lakṣmī. — *Mahāśruti*, īs, m., N. of a Gandharva. — *Mahāśveṭa* ('hā-as'), as, m., N. of a man. — *Mahāśva-sālā* ('hā-as'), f. a great stable, principal stable, royal stables. — *Mahāśvāsa*, as, m. 'great breathing or difficulty of breathing,' a kind of asthma. — *Mahāśveta*, as, ā, am, very white, of a dazzling whiteness; (ā), f. a white variety of the *Convolvulus Paniculatus* or *Batatas Paniculata*, *Clitoria Tematea* (= *sveta-kīṅkī*, *mahāśanapushpikā*); white or candied sugar; an epithet of Sarasvatī; of Durgā; N. of a woman. — *Mahāśveta-ghaṅṭī*, f. a species of plant (= *mahāśanapushpikā*). — *Mahāśvashethī*, f. a form of Durgā. — *Mahāśhodhānyāsa*, as, m. epithet of a particular position of the hands and feet. — *Mahāśtāmī* ('hā-ash'), f. 'the great eighth,' epithet of the eighth day in the light half of the month Āśvina (or festival in honour of Durgā, called the Durgā-pūjā). — *Mahāśtāmī-saudhī-pūjā*, f. the festival described above. — *Mahāśankaṭa*, as, ā, am, very intricate or difficult, full of great difficulties, very troublesome. — *Mahāśankrāntī*, īs, f. 'the great passing,' the sun's entrance into Capricorn, the winter solstice. — *Mahāśanjīā*, f. a particular high number. — *Mahāśatī*, f. a highly virtuous woman, a very constant or faithful wife, any woman who is a pattem of conjugal fidelity. — *Mahāśatobrikhātī*, Ved. a kind of metre. — *Mahāśatomukhā*, f. a kind of metre. — *Mahāśattā*, f. absolute being, absolute existence. — *Mahāśattra*, am, n., Ved. a great Soma sacrifice, a great festival on which Soma is offered. — *Mahāśattva*, as, m. a great creature, large animal; (am), n. great essence or being; (as, ā, am), having a great or noble essence, noble, good, virtuous, just; (as), m. epithet of a Bodhi-sattva; of Kuvēra [cf. *mahā-sanna*]; of Śākya-muni as heir to the throne. — *Mahāśattva-badhā*, as, m. the killing of a great creature or large animal. — *Mahāśatya*, as, m. epithet of Yama. — *Mahāśana* ('hā-ās'), am, n. a great seat, splendid throne. — *Mahāśana-parīcchada*, as, ā, am, amply supplied with seats and furniture. — *Mahāśandhivigraha*, as, m. the office of prime minister of peace and war; [cf. *mahā-sāndhivigrahika*]. — *Mahāśanna*, as, m. epithet of Kuvēra; [cf. *mahā-sattva*]. — *Mahāśaptamī*, f. 'the great seventh,' epithet of a particular seventh day. — *Mahāśaphara*, as, m. a species of fish. — *Mahāśamavēgā*, f. a species of plant (called in Hindi *kaḡahiyā*). — *Mahāśamaya*, N. of a Buddhist Sūtra. — *Mahāśamāpta*, a particular high number. — *Mahāśamudra*, as, m. 'the great sea,' the ocean. — *Mahāśambhava*, as, m. epithet of a particular world. — *Mahāśammata*, as, ā, am, highly honoured or esteemed; (as), m. (with Buddhists) N. of the first king of the present age of the world; N. of a Tambska chief. — *Mahāśammatiya*, ās, m. pl., N. of a Buddhist school. — *Mahāśammohana*, as, ī, am, greatly bewildering, greatly confusing the mind; (am), n., N. of a Tantra. — *Mahāśarasvatī*, f. the great Sarasvatī. — *Mahāśaraja*, am, n. a particular high number (= *mahāmbuja*). — *Mahāśarga*, as, m. a great or completely new creation (after a complete destruction of the world), a renovation of the universe. — *Mahāśarja*, as, m. *Terminalia Tomentosa*; the jack tree, *Artocarpus Integrifolia*. — *Mahāśarpa*, am, n., N. of a Śāman. — *Mahā-*

*saha*, as, ā, am, much-enduring, bearing much; (as), m. *Trapa Bispinosa*; (ā), f. the globe *Amaranth* or *Gomphræna Globosa*; *Glycine Debilis*; a medicinal plant, *Wrightia Antidysenterica*. — *Mahāśahasra-pramardani* or *-pramardini*, f. (with Buddhists) N. of one of the five great tutelary goddesses; (N), n., N. of a Buddhist Sūtra. — *Mahāśāgara-prabhā-gambhīra-dhara*, as, m., N. of a king of the Gaṇḍas. — *Mahāśānghika*, ās, m. pl., N. of a Buddhist school, (sometimes spelt *mahā-sānghika*). — *Mahāśādhana*, as, m. a great executive minister or officer of state. — *Mahāśādhu*, us, vī, u, very good, exceedingly virtuous, excellent; (vī), f. = *mahā-satī*, q. v. — *Mahāśānta-pana*, as, am, m. n. 'greatly tormenting,' a kind of severe penance (viz. subsisting for six successive days respectively on cow's urine, cow-dung, milk, curds, ghee, and water in which Kuśa grass has been boiled, and fasting on the seventh; or instead of one day some authorities assign a period of three days to each penance, considering the first kind as the common Śāntapana, see Mann XI. 212; others omit the sixth and seventh penance, making the whole last fifteen days). — *Mahāśāndhivigrahika*, as, m. the prime minister of peace and war; [cf. *mahā-sāndhivigraha*]. — *Mahāśāman*, a, n., a great Śāman. — *Mahāśāmanta*, as, m. a great lord of the borders; a large border district (?) or great realm. — *Mahāśāmarāja*, am, n., N. of a Śāman. — *Mahāśāmānya*, am, n. the widest universality, generality in the broadest sense. — *Mahāśāra*, as, ā, am, having great sap or vigour, strong; (as), m. a tree akin to the *Acacia Catechu*; (am), n., N. of a city (?). — *Mahāśārathi*, īs, m. 'the great charioter (of the sun),' epithet of Aruṇa or the Dawn. — *Mahāśārtha*, as, m. a great caravan. — *Mahāśāvetusa*, am, n., N. of a Śāman. — *Mahāśāhasa*, am, n. excessive violence, great cruelty or outrage, brutal assault; extreme audacity. — *Mahāśāhasika*, as, m. a daring robber or one who uses great violence, one who carries off property openly and by force; an assaulter, violator. — *Mahāśāhasika-tā*, f. great violence, excessive energy; great boldness or daring; *mahāśāhasikatayā*, with the greatest energy, in a very decided manner. — *Mahāśī* ('hā-asi'), īs, m. a large scimitar or sword. — *Mahāśīṅha*, as, m. a great lion; a fabulous animal with eight legs (= *śarabha*); N. of two princes. — *Mahāśīṅha-gatī*, īs, īs, ī, having the gait or bearing of a noble lion. — *Mahāśīṅha-teja*, ās, m., N. of a Buddha. — *Mahāśīdhdha*, as, m. 'very perfect,' a great saint, perfect Yogin. — *Mahāśīdhdhānta*, as, m., N. of Ārya-bhaṭṭa's work on astronomy. — *Mahāśīdhdhī*, īs, f. 'great perfection,' a particular form of magical power (of which eight kinds are enumerated). — *Mahāśukha*, am, n. great pleasure, excessive enjoyment; copulation; (as), m. 'having great joy, very happy,' a Buddha. — *Mahāśugandha*, as, ā, am, very fragrant; (ā), f. a species of plant, = *gandha-nākūli*, *sarpākshī*; (am), n. a fragrant unguent. — *Mahāśugandhi*, īs, m. a kind of antidote. — *Mahāśudarsana*, as, m., N. of a Cakra-vartin. — *Mahāśurpāra*, as, m., Ved. a great bird. — *Mahāśura* ('hā-as'), as, m. 'a great Asura or demon,' N. of a Dānava; (ī), f. 'great female demon,' epithet of Durgā. — *Mahāśulaya*, as, m. a high-spirited horse. — *Mahāśūktā*, am, n., Ved. a great hymn; (āni), n. pl. the great hymns of the tenth Maṇḍala of the Rīg-veda (i. e. 1-128) (as), m. the composer of the great hymns (of the tenth Maṇḍala). — *Mahāśūksma*, as, ā, am, very fine or minute, very subtle; (ā), f. sand. — *Mahāśūcī*, īs, m. (with *vyūha*) a particular military array or mode of arraying troops in battle. — *Mahāśūta*, as, m. a military drum. — *Mahāśetu*, us, m. 'the great bridge,' an epithet of certain sacred syllables pronounced before a particular mystical formula. — *Mahāśena-narēśvara*, as, m., N. of the father of the eighth Athar of the present Ava-sarpiṇī; [cf. *mahāśena-narēśvara*]. — *Mahāśenā*, f. a great army; (as, ā, am), having a great army; (as), m. the commander of a large force, a general; an epithet of

Kārttikeya or Skanda; of Śiva; the father of the eighth Jina or Jaina saint of the present era; N. of various sovereigns. — *Mahāśenā-vyūha-parākrama*, as, m., N. of a king. — *Mahāśoma*, as, m. a species of Soma plant. — *Mahāśkandha*, as, ā, am, large-shouldered, broad-shouldered, high-shouldered, having large or high shoulders; (as), m. a camel; (ā), f. 'having a strong stem,' *Eugenia Jambolana*. — *Mahāśkandhin*, ī, m. a kind of fabulous animal with eight legs. — *Mahāśtūpa*, as, m. 'the great Stūpa or pile,' N. of a great Buddhist temple or structure for containing relics. — *Mahāśtoma*, as, ā, am, Ved. having a great Stoma. — *Mahāstra* ('hā-as'), am, n. a great weapon, powerful missile. — *Mahāsthali*, f. 'the great ground,' the earth. — *Mahāsthavira*, as, m. (with Buddhists) a very aged Bhikshu. — *Mahāsthāna*, am, n. a great position, high position or station, lofty rank. — *Mahāsthāna-prāpta*, as, m. 'one who has attained a high station,' N. of a Bodhi-sattva. — *Mahāsthāla*, a species of plant. — *Mahāśnāyu*, as, m. a great artery. — *Mahāśpada* ('hā-ās'), as, ā, am, having a great position, mighty, powerful. — *Mahāśmṛiti*, īs, f. great tradition; epithet of Durgā. — *Mahāśmṛitī-maya*, as, ī, am, containing the great tradition. — *Mahāśya* ('hā-ās'), as, ā, am, Ved. large-mouthed, having a big mouth. — *Mahāśragvīn*, ī, vī, ī, wearing a great garland; (ī), m. epithet of Śiva; [cf. *mahā-māla*]. — *Mahāśvana*, as, m. a loud sound or noise; (as, ā, am), making a loud noise, loud-sounding, very noisy; (as), m. a kind of drum or trumpet (= *malla-tūrya*); N. of an Asura; (am), iad, noisily, loudly. — *Mahāśvara*, as, ā, am, loud-sounding, loud-voiced, crying aloud. — *Mahāśvāda* ('hā-ās'), as, ā, am, tasteful, savoury. — *Mahāśvāmīn*, ī, m., N. of a commentator. — *Mahāśvāsa*, as, m. 'the great Haṅsa' (q. v.), an epithet of Vishnu. — *Mahāśhanu*, us, us, u, large-jawed, having large jaws; (us), m., N. of a Nāga; of a Dānava; of a being attending on Śiva. — *Mahāśhaya*, as, m., N. of a king. — *Mahāśharmya*, am, n. a great building or palace, stately edifice, splendid mansion. — *Mahāśhava* ('hā-āh'), as, m. a great war or battle, pitched battle. — *Mahāśhavis*, īs, n. the principal oblation at the Śāka-medha sacrifice (Ved.); clarified butter (used as an epithet of Śiva, who is also called *Havis* in *Mahā-bh. Anuśāna-p. 1196*); (īs, īs, īs), Ved. relating to or connected with the offering called *Mahāśhavis*. — *Mahāśhasta*, as, ā, am, large-handed, having large hands; (as), m. epithet of Śiva. — *Mahāśhastin*, ī, īni, ī, Ved. possessing large hands. — *Mahāśhāsa*, as, m. great laughter, loud laughter. — *Mahāśhī* ('hā-āh'), īs, m. a great serpent. — *Mahāśhī-gandhā*, f. a species of plant (= *gandha-nākūli*). — *Mahāśhimavat*, ān, m., N. of a mountain. — *Mahāśhī-valaya*, as, ā, am, encircled with great serpents. — *Mahāśhī-sayana*, am, n. the sleeping (of Vishnu) on the great serpent. — *Mahāśhctva*, a particular high number. — *Mahāśhāhikila*, see Paṇ. VI. 2, 38. — *Mahāśhāna* ('hā-āh'), as, m. midday, far advanced time of the day, the afternoon; [cf. *mahā-nīśā*, *mahā-rātra*]. — *Mahāśhrada*, as, m. a great tank or pool; N. of a sacred bathing-place and of a mythical pool; epithet of Śiva; [cf. *tirtha-m*]. — *Mahāśhrasva*, as, ā, am, very short, exceedingly low; (ā), f. cowitch, *Carpopogon Pruriens*, *Mucuna Pruriens*. — *Mahī-kṛi*, cl. 8. P. -*karoti*, &c., to make great, magnify, exalt. — *Maheccā* ('hā-ic'), as, ā, am, desirous of great ends, striving after great things, having lofty aims or aspirations, ambitious; magnanimous, high-minded, liberal. — *Maheccā-tā*, f. the having great aims, ambition. — *Mahendra* ('hā-in'), as, m. great Indra; any great chief or leader, (*sarva-devānām m*), the great chief of all the gods; N. of a younger brother (according to others a son) of Aśoka; of a king; of a mountain or range of mountains (said to be one of the seven principal chains in Bhārata-varsha or India, and sometimes identified with the northern parts of the Ghats of the Peninsula); N. of a place; a particular high

number; (*ā*), f., N. of a river; (*ī*), f. a species of plant, = *mahendra-vāruṇī*; [cf. *mahi-m*, *mā-hendra*.] — *Mahendra-kadalī*, f. a species of banana. — *Mahendra-karman*, *ā*, *ā*, a, performing deeds equalling great Indra's. — *Mahendra-ketu*, *us*, m. great Indra's banner. — *Mahendra-gupta*, *as*, m. 'protected by great Indra,' N. of a king. — *Mahendra-śāpa*, *as*, m. 'great Indra's bow,' a rainbow; [cf. *indra-śāpa*.] — *Mahendra-tva*, *am*, n. the name or rank of great Indra. — *Mahendra-dhvaja*, *as*, m. great Indra's banner. — *Mahendra-nagari*, f. 'great Indra's city,' i. e. Amarāvati. — *Mahendra-pāla*, *as*, m., N. of a king. — *Mahendra-mantrin*, *ī*, m., Ved. 'great Indra's counsellor,' an epithet of the planet Jupiter or Brihaspati. — *Mahendra-narman*, *ā*, m., N. of a king. — *Mahendra-vāruṇī*, f. a species of plant. — *Mahendra-śakti*, *is*, m. a proper N. — *Mahendra-siṅha*, *as*, m., N. of a king. — *Mahendranī* (fr. *mahendra*), f. the great Indra's wife, i. e. Sāci. — *Mahendrādītya* (*ra-ad*), *as*, m., N. of a king. — *Mahendriya* or *mahendriya*, *as*, *ā*, *am* (fr. *mahendra* above), sacred to or belonging to great Indra. — *Mahendrotsava* (*ra-ut*), *as*, m. the festival of the great Indra. — *Mahēsa* (*hā-iśa*), *as*, n. the great lord, the great god; epithet of Siva; of a Buddhist deity; of various men; of a lexicographer; of a son of Kāśinātha; of the father of Kṣhema-kampa; [cf. *māheśa*.] — *Mahēsa-bandhu*, *us*, m. a fruit tree, *Ægle Marmelos*. — *Mahēśākhyā* (*śa-ākh*), *as*, *ā*, *am*, having the name of 'great lord,' highly distinguished or eminent. — *Mahēśāna* (*hā-iś*), *as*, m. 'great lord,' epithet of Siva; (*ī*), f. 'great lady,' epithet of Pārvatī. — *Mahēśītrī* (*hā-iś*), *tā*, m. 'great lord,' epithet of Siva. — *Mahēśvara* (*hā-iś*), *as*, m. a great lord, sovereign, chief, (*tridaśānām-m*), chief of the gods, i. e. Indra; *loka-m*, 'lord of the world,' i. e. Kṛṣṇa; *devāsura-m*, 'lord of gods and Asuras, i. e. Siva'; a N. of Siva; God (as opposed to *pra-kṛitī*); epithet of Viṣṇu; N. of a Deva-putra; of a Yaksha; of various men; of the son of Brāhma (the author of the *Viśva-prakāśa* and *Sāhasānka-śāstra*); of the father of Bhāskara; of the author of the *Vāmana-vṛitī-tīkī*; (*ās*), m. pl. the *Loka-pālas* or guardians of the world (Indra, Yama, Agni, and Varuṇa); (*ī*), f. 'great lady or mistress,' an epithet of Durgā; of Dakṣhāyāni in *Mahā-kāla*; a kind of brass or bell-metal (= *brahma-rīti*, *rāja-rīti*); Clitoria Ternatea. — *Mahēśvara-kara-śyutā*, f. 'dropped from the hand of Siva,' an epithet of the river Kara-toyā, q. v. — *Mahēśvara-tva*, *am*, n. supreme lordship or sovereignty, supreme dominion or empire. — *Mahēśvara-siddhānta*, *as*, m. = *paśupati-śāstra*, q. v. — *Maheshu* (*hā-iśhu*), *us*, m. a great arrow; (*us*, *us*, *u*), having a great arrow. — *Maheshudhī* (*hā-iśh*), *is*, m. f. a great quiver. — *Maheshvāsa* (*hā-iśh*), *as*, m. a great archer or bowman, a warrior, champion. — *Maheshvāsa-tama*, *as*, m. a very great archer or warrior. — *Mahāikoddiṣṭa* (*hā-eka-ud*), *am*, n., N. of a kind of funeral ceremony or festival. — *Mahāitareya* (*hā-ait*), *am*, n., Ved. N. of a Vedic text. — *Mahāiraṇḍa* (*hā-er*), *as*, m. a species of Ricinus (= *sthūlairaṇḍa*). — *Mahāilā* (*hā-elā*), f. great cardamoms. — *Mahāisvarya* (*hā-aiś*), *am*, n. supreme lordship or sovereignty, great power or dominion. — *Mahoksha* (*hā-uk*), *as*, m. a large bull or ox, great ox, full-grown bull. — *Mahokshatā*, f. the state or age of a great bull. — *Mahochhaya* (*hā-uc*), *as*, *ā*, *am*, of great height or elevation, very elevated or lofty. — *Mahotkā* (*hā-ut*), f. (probably for *maholkā*, q. v.), lightning. — *Mahotuma* (*hā-ut*), N. of a particular fragrant perfume (?). — *Mahotpala* (*hā-ut*), *am*, n. a large water-lily, the lotus, *Nelumbium Speciosum*; (*ā*), f., N. of Dakṣhāyāni in *Kamālākha*. — *Mahotpāta* (*hā-ut*), *as*, *ā*, *am*, very portentous, having great prodigies. — *Mahotsanga* (*hā-ut*), a particular high number. — *Mahotsava* (*hā-ut*), *as*, m. a great festival; any great rejoicing, great joy or gladness; the god of love [cf. *malana-m*]; (*as*,

*ā*, *am*), very festive, holding a great festival. — *Mahotsava-maya*, *as*, *ī*, *am*, consisting of great festivals, observing great festivals. — *Mahotsāha* (*hā-ut*), *as*, m. great effort or exertion, great diligence; (*as*, *ā*, *am*), possessing great energy, making great efforts or exertions, very energetic or persevering. — *Mahodadhī* (*hā-ud*), *is*, m. 'great water-receptacle,' the great ocean, a great sea (of which Mahodadhī, according to some, there are four); epithet of Indra. — *Mahodadhī-ja*, *as*, m. 'ocean-born,' a muscle, shell. — *Mahodaya* (*hā-ud*), *as*, m. great happiness or prosperity; great elevation or eminence, pre-eminence, sovereignty, greatness, pride; final beatitude, the final emancipation of the soul; (*as*, *ā*, *am*), giving or possessing great happiness, great in prosperous results, very fortunate or lucky, very prosperous, of great prosperity, having great light or splendor, very glorious; feeling or thinking one's self excessively lucky; (*as*), m. one who has great elevation or eminence, a lord, master; N. of a mountain; of the city and district of Kānya-kubja or Canouj, (in this sense also *ā*, *am*, f. n.); N. of a Vāsishṭha; of a royal chamberlain (who built a temple called after himself, Mahodaya-svāmin); N. of another person; sour milk with honey; (*ā*), f. *Urtaria Lagopodioides*; N. of a mythical town on mount Meru; of a hall or dwelling in the world of the moon. — *Mahodara* (*hā-ud*), *am*, n. a large belly or abdomen, enlargement of the abdomen; dropsy; (*as*, *ī*, *am*), big-bellied, having a large stomach or protuberant belly; (*as*), m., N. of a Nāga; of a Dānava; of a Rākshasa; of a son of Dhṛiti-rāshṭra; of a son of Viśvāmītra; of a Brāhmaṇ; (*ī*), f. *Asparagus Racemosus*. — *Mahodaranukha*, *as*, m., N. of one of Siva's attendants. — *Mahodareśvara* (*ra-iś*), *am*, n., N. of a Linga. — *Mahodarya*, *as*, m. a proper N. — *Mahodāra* (*hā-ud*), *as*, *ā* or *ī*, *am*, mighty, powerful. — *Mahodyama* (*hā-ud*), *as*, m. great effort or exertion, extreme energy; (*as*, *ā*, *am*), making great exertions, using great efforts, very laborious or industrious, very diligent or persevering; studiously occupied or busily engaged in. — *Mahodyoga* (*hā-ud*), *as*, *ā*, *am*, making great exertions, very laborious or industrious. — *Mahonnata* (*hā-un*), *as*, *ā*, *am*, very high, exceedingly lofty, much elevated; (*as*), m. the palm or palmyra tree. — *Mahonnati* (*hā-un*), *is*, f. great elevation, high position, high rank. — *Mahonnata* (*hā-un*), *as*, m. excessive intoxication, great ecstasy; a species of fish (commonly called Phalāī; cf. *madārmada*). — *Mahonnāna* (*hā-un*), *as*, *ā*, *am*, Ved. extensive; weighty (?). — *Mahopākāra* (*hā-up*), *as*, m. great aid or assistance. — *Mahopaniśad* (*hā-up*), *t*, f. a great Upanishad. — *Mahopaniśada* (*hā-up*), *am*, n. a great secret science or mystical doctrine. — *Mahopamā*, f., N. of a river; (also read *mahāpagā*). — *Mahopādhyāya* (*hā-up*), *as*, m. 'great teacher, great preceptor,' epithet of Vidyā-nātha; of Bhāraṇi. — *Mahopāsaka* (*hā-up*), *as*, m. a Buddhist lay-brother (see *mahāpāsaka*). — *Mahoraga* (*hā-ur*), *as*, m. a great serpent, a great Nāga or serpent-demon forming one of the classes inhabiting Pātāla, (with Jains the Mahoragas are a class of Vyantaras); (*am*), n. the root of the *Tabernaemontana Coronaria*. — *Mahoraska* (*hā-ur*), *as*, *ā*, *am*, 'broad-chested,' having a wide breast; (*as*), m. epithet of Siva. — *Maholkā* (*hā-ur*), f. a great meteor; a great torch or firebrand; lightning (? see *mahotkā*). — *Mahoshṭha* (*hā-osh*), *as*, *ā* or *ī*, *am*, great-lipped, having large lips; (*as*), m. epithet of Siva. — *Mahaugha* (*hā-ogha*), *as*, m., N. of a son of Vashṭri (Kathā-sarīt-s. VIII. 48, 95). — *Mahaujas* (*hā-oj*), *as*, n. great vigour or energy, great might or power; (*ās*, *ās*, *ās*), having great vigour or energy; very vigorous, full of vital power, very mighty or powerful, having great splendor or glory; (*ās*), m. a hero, champion; N. of a king; (*asas*), m. pl., N. of a particular race or people. — *Mahaujasa* (*hā-oj*), *am*, n. the discus of Viṣṇu. — *Mahaujaska* (*hā-oj*), *as*, *ā*, *am*,

*mahaujas*. — *Mahaudavāhi* (*hā-ud*), *is*, m., N. of a Vedic teacher. — *Mahaushadha* (*hā-ush*), *am*, n. a very efficacious drug, a sovereign remedy, panacea; epithet of certain very strong or pungent plants, such as dried ginger, garlic, *Allium Ascalonicum*, birch, long pepper (= *dhūmy-āhūlya*, *vārāhi-kanda*, *vatsa-nābha*). — *Mahaushadhī*, *is*, or *mahaushadhī* (*hā-osh*), f. a great or very efficacious medicinal plant; epithet of various medicinal plants; (*is*), f. Dūrvā grass; a sort of sensitive plant, *Mimosa Pudica*; (*ī*), f. *Hingsha Repens* (= *śveta-kaṇṭakārī*, *brāhmī*, *kaṭukā*); dried ginger.

*Mahānta*, *as*, *ā*, *am*, great, large; (*as*), m., N. of a king.

*Mahāyā*, *as*, *ā*, *am*, Ved. to be enjoyed; to be honoured, (Sāy. = *pūjya*.)

*Mahi* (used in Ved. as an adj. in nom. and acc. sing. n.) = *mahat*, *prauḍha*, great, excessive, large; (*ī*), ind. greatly, very, exceedingly, much; in *Rigveda* I. 130, 7, *mahi* = *mahate*, dat. c.; (*is*, *ī*), m. n. greatness; (*is*), m. = *mahat*, intellect; (*is*), f. = *mahi*, the earth. — *Mahi-keru*, *us*, *us*, *u*, Ved. (according to Sāy. = *prauḍha-karman*), performing great rites or ceremonies; (perhaps) praising highly, greatly extolling. — *Mahi-kshatra*, *as*, *ā*, *am*, Ved. possessing great power, very mighty; (Sāy. = *prabhūta-bala*). — *Mahi-datta*, *as*, m. (*mahi* for *mahi*), 'earth-given,' N. of a man. — *Mahi-dāsa*, *as*, m. (*mahi* for *mahi*), Ved. N. of a son of Itarā (Aitareya). — *Mahidāsa-budha* or *mahidāsa-bhaṭṭa*, *as*, m., N. of a commentator (= *mahidhara*). — *Mahi-nasa*, *as*, m. a form of Siva or Rudra. — *Mahi-magha*, *as*, *ā*, *am*, Ved. having much wealth, opulent; having much food; (Sāy. = *mahad dhanam annam vā yasya*). — *Mahimat*, *ān*, *atī*, *ut*, much, abundant. — *Mahi-vṛidh*, *t*, *t*, *t*, Ved. giving great wealth, increasing great wealth (= *mahatām dhanānām vardhayitri*); greatly rejoicing. — *Mahi-vrata*, *as*, *ā*, *am*, Ved. having great power, ruling mightily, accomplisher of great acts, performing mighty deeds; (Sāy. = *prabhūta-karman*, *mahā-karman*, *mahā-vrata*, q. v.) — *Mahi-shvāni*, *is*, *is*, *ī* (i. e. *mahi* + *svāni*), Ved. very noisy, making a great noise; (Sāy. = *prabhūta-dhvani*.)

*Mahīta*, *as*, *ā*, *am*, honoured, celebrated at a festival, revered, highly esteemed, proper, right; (*as*), m., scil. *gaṇa*, epithet of a class of Manes; N. of a man; of a Deva-putra; (*ā*), f., N. of a river, (also read *a-hitā*); (*am*), n. the trident of Siva. — *Mahītāmbhas* (*ta-am*), *ās*, *ās*, *as*, whose waters are honoured or esteemed (Kīrāt. V. 7).

*Mahitvā*, ind. having honoured or esteemed.

1. *mahīn*, *ī*, *inī*, *ī*, Ved. great, powerful, extensive. — 1. *mahi-tā*, f. or *mahi-tva*, *am*, n. greatness, might, power, magnitude. — *Mahi-tvāna*, *am*, n., Ved. greatness, might, power; *mahitvanā*, inst. c. = *mahatvāna*, by greatness. — *Mahīn-tāna*, *as*, *ā*, *am*, Ved. greatest, most powerful, very extensive.

2. *mahīn*, *ī*, *inī*, *ī*, keeping a feast, observing a festival, festive. — 2. *mahi-tā*, f. the observance of a festival, festivity.

*Mahīna*, *as*, *ā*, *am*, Ved. great, powerful, extensive; (*am*), n. sovereignty, dominion (= *rājya*).

*Mahīman*, *ā*, n. greatness, magnitude, grandeur, majesty, glory; might, power, energy; exaltation, high rank; a great person, anything great; N. of a man; the magical power of increasing size at will; illimitability, magnitude (as one of Siva's attributes); epithet of two Grahas at the *Aśva-medha* sacrifice (Ved.); *mahīmnaḥ stāvah*, 'praise of (Siva's) majesty,' title of a poem in thirty-four stanzas; *māhīmā*, ind. (Ved. *mahīnā*), mightily, powerfully, forcibly. — *Mahīma-bhaṭṭa*, *as*, m., N. of an author. — *Mahīma-sundara*, *as*, m., N. of a man.

*Mahīmā*, f. greatness, &c. = *mahīman* above. — *Mahīmā-vat*, *ān*, m., scil. *gaṇa*, epithet of a class of Manes.

*Mahisha*, *as*, *ī*, *am*, Ved. great, powerful; (*as*), m. 'the great or powerful animal,' a buffalo [cf.

*pañca-m*°; N. of an Asura or demon slain by Durgā; of a Sādhyā; of a sage (associated with Ātreya and Varā-ruči as author of a commentary on the Prātiśākhya of the Yajur-veda); the emblem and vehicle of Yama; the emblem of one of the Jaina saints; (*ās*), m. pl., N. of a people [cf. *māhishā*]; (*ī*), f. a buffalo-cow, (*grāmya-mahishī*, a tame buffalo-cow); 'powerful woman,' any woman of high rank, especially the first or properly consecrated wife of a king, a queen consort, any queen, (*sarvā mahishyāḥ*, all the king's wives); the female of a bird; (according to some) an immoral woman or money gained by a wife's prostitution [cf. *māhishika*]; a species of medicinal plant; [cf. *dhūma-mahishī*].—*Mahisha-kanda*, *as*, m. a species of plant with a tuberous root.—*Mahisha-ga*, *as*, *ā*, *am*, riding upon a buffalo.—*Mahisha-ghnī*, *f.* 'slayer of Mahisha,' an epithet of Durgā.—*Mahisha-tva*, *am*, n. the being a buffalo, the state or condition of a buffalo.—*Mahisha-dhvaja*, *as*, m. 'having a buffalo for an emblem,' epithet of the god Yama.—*Mahishāksha* or *mahishākshaka* (*°śhā-ak*°), *as*, m. a kind of bellium; [cf. *gug-gulu*].—*Mahishānanā* (*°śha-ān*°), *f.* 'buffalo-faced,' N. of one of the Mātṛis attending on Skanda.—*Mahishārdana* (*°śha-ar*°), *as*, m. epithet of Skanda.—*Mahishāsura* (*°śha-as*°), *as*, m. the Asura or demon Mahisha who was slain by Durgā, (the country of Mysore is said to take its name from this word.)—*Mahishāsura-ghātini*, *f.* 'slayer of the Asura Mahisha,' an epithet of Durgā.—*Mahishāsura-nathanī* or *mahishāsura-mardani* or *mahishāsura-sidani*, *f.* 'destroyer of the Asura Mahisha,' an epithet of Durgā.—*Mahishāsura-sambhava*, *as*, m. ('produced in Mysore?'), a kind of bellium.—*Mahishāsūrārdini* (*°ra-ar*°), *f.* 'slayer of the Asura Mahisha,' an epithet of Durgā.—*Mahishi-kanda*, *as*, m. = *mahisha-kanda*, q. v.—*Mahishi-pāla*, *as*, m. a keeper of buffalo-cows.—*Mahishi-priyā*, *f.* a species of grass (= *śūli*).—*Mahishi-bhāva*, *as*, m. the state or condition of a buffalo-cow.—*Mahishi-stambha*, *as*, m. a pillar or column adorned with a buffalo's head.

*Mahishaka*, *ās*, m. pl., N. of a people; [cf. *māhisha*, *māhishaka*.]

*Mahishtha*, *as*, *ā*, *am*, greatest, largest; [cf. *māhīyas*.]

*Mahishmat*, *ān*, *atī*, *at* (fr. *mahisha*), possessing buffaloes, rich in buffaloes; (*ān*), m., N. of a king; (*atī*), *f.* epithet of a particular lunar day (personified as a daughter of Angiras).

*Mahishvat*, *ān*, *atī*, *at*, Ved. rejoicing, refreshing; (according to Sāy. = *ribisā*?, a cave.)

*Mahā*, *f.* (fr. *maha*, q. v.), 'the great world,' the earth, world [cf. *urvī*, *prithivī*]; soil, ground, land, landed property; a country, kingdom; earth (as a material, see Manu VII. 70); any space, sphere, (according to Sāy. on R̥g-veda III. 56, 2, *mahī* = *loka*, the world); the ground or base of a triangle or other plane figure; a large army (Ved.); a cow, (according to Sāy. on R̥g-veda IV. 41, 5, *mahī gauṣ* = *mahatī gauṣ*, a large cow); the plant Hingisha Repens; a kind of metre, four times ०—; N. of a divine being associated with Idā and Sarasvatī; N. of a river (rising in the province of Malwa and falling into the gulf of Cambay after a westerly course of 280 miles); a stream, water, (according to Sāy. on R̥g-veda II. 11, 2, *mahīh* = *mahatīr apah*, the great waters); (*ī*), du., Ved. heaven and earth, (according to Sāy. on R̥g-veda I. 80, 11, *mahī* = *mahatyau dyāvā-prithivyau*).—*Mahī-kampa*, *as*, m. 'earth-tremor,' an earthquake.—*Mahī-kehit*, *t*, m. 'earth-ruler,' a king, prince, sovereign.—*Mahī-candra*, *as*, m. 'earth-moon,' N. of a king.—*Mahī-cara*, *as*, *ā*, *am*, or *mahī-cārin*, *ī*, *īnī*, *ī*, 'earth-

going,' moving or going on the earth, (opposed to *antariksha-ga*).—*Mahī-ja*, *as*, *ā*, *am*, 'earth-born,' produced on the land or ground; (*as*), m. a plant, tree; 'son of the Earth,' the planet Mars; (*am*), n. green ginger.—*Mahī-taṭa*, N. of a place.—*Mahī-tala*, *am*, n. the surface of the earth, ground, soil.—*Mahī-dāsa*, see *mahī-dāsa*.—*Mahī-durga*, *am*, n. a fortress (made) of earth, earth-fort.—*Mahī-dhara*, *as*, *ī*, *am*, 'earth-bearing,' supporting the earth; (*as*), m. a mountain; epithet of Vishṇu; N. of a Deva-putra; of a king; of a merchant; of a Sūtra-dhāra; of a celebrated commentator on the Vājasaneyi-śaṅkhā, &c. (who flourished towards the end of the sixteenth century); of various other commentators.—*Mahīdhara-dutta*, *as*, m., N. of a man.—*Mahī-dhra*, *as*, m. (*dhra* = *dhara*), 'earth-supporter,' a mountain; a symbolical expression for the number seven [cf. *kula-parvata*]; epithet of Vishṇu.—*Mahīdhra*, *as*, m., N. of a king; [cf. *mahāndhraka*].—*Mahīna* (*°hī-ina*), *as*, m. 'earth-ruler,' a king, prince.—*Mahī-nātha*, *as*, m. 'earth-lord,' a king, &c.—*Mahī-pa*, *as*, m. 'earth-protector,' a king, &c.; N. of a lexicographer.—*Mahī-patana*, *am*, n. falling to the earth, bowing down to the ground, humble obeisance.—*Mahī-pati*, *is*, m. 'earth-lord,' a king, sovereign.—*Mahīpati-tva*, *am*, n. sovereignty.—*Mahī-pāta*, *as*, m. 'earth-protector,' a king, prince; N. of various sovereigns.—*Mahīpāla-putra*, *as*, m. a king's son, prince.—*Mahī-putra*, *as*, m. 'son of the Earth,' the planet Mars.—*Mahī-prishṭha*, *am*, n. the surface of the earth.—*Mahī-prakampa*, *as*, m. 'earth-tremor,' an earthquake.—*Mahī-praroḥa*, *as*, m. 'earth-growing,' a tree; [cf. *mahī-ja*, *mahī-ruh*].—*Mahī-prāvra*, *am*, n. 'earth-fence,' the sea.—*Mahī-prāvra*, *as*, m. 'earth-enclosure,' the sea.—*Mahī-bhaṭṭa*, *as*, m., N. of a grammarian.—*Mahī-bhartri*, *tā*, m. 'earth-supporter,' a king, sovereign.—*Mahī-bhāra*, *as*, m. 'earth-burden,' a burden for the earth.—*Mahī-bhuj*, *ī*, m. 'earth-enjoyer, earth-potential,' a king, ruler, sovereign.—*Mahī-bhṛit*, *t*, m. 'earth-supporter,' a mountain; a king, sovereign, ruler.—*Mahī-maghava*, *ā*, m. 'earth-Indra,' a king.—*Mahī-maṇḍala*, *am*, n. the circumference of the earth, the whole earth.—*Mahī-maya*, *as*, *ī*, *am*, made of earth, consisting of earth, earthen.—*Mahī-mahendra*, *as*, m. 'great Indra of the earth,' a king, sovereign.—*Mahī-mṛiga*, *as*, m. the earthly antelope (in Rāmāyaṇa III. 49, 45, opposed to *tārā-mṛiga*, q. v.).—*Mahī-rajās*, *as*, m. 'earth-dust,' dust or particles of dust.—*Mahī-raṇa*, *as*, m., N. of a son of Dharmā by Viśvā.—*Mahī-rata*, *as*, m., N. of a king, (also read *bahī-rata*).—*Mahī-randhra*, *am*, n. a hole in the earth.—*Mahī-ruh*, *t*, m. 'earth-grower,' a plant, tree (Kirāt. V. 10; cf. *kalpa-m*°).—*Mahī-ruha*, *as*, m. 'earth-growing,' a plant, tree; Theca Grandis.—*Mahī-latā*, *f.* an earth-worm, dew-worm.—*Mahī-sūsaka*, *ās*, m. pl., N. of a Buddhist school.—*Mahīśvara* (*°hī-īś*°), *as*, m. 'earth-lord,' a king, prince, sovereign.—*Mahī-sargama*, N. of a place.—*Mahī-suta*, *as*, m. 'earth-son,' the planet Mars.—*Mahī-sura*, *as*, m. 'earth-god,' a Brāhman.—*Mahī-sūnu*, *us*, m. = *mahī-suta*.—*Mahy-utara*, *ās*, m. pl., N. of a people.

*Mahīya*, Nom. A. (cp. also P.) *mahīyate* (-*tī*), -*yitum*, to be glad, to be joyous, to be happy, (in this sense chiefly Vedic); to be exalted, rise to a high position; to be highly esteemed or honoured; to thrive, prosper: Pass. form *mahīyyate*, to be honoured, to be exalted, &c.

*Mahīyamāna* or *mahīyyamāna*, *as*, *ā*, *am*, being worshipped or revered, being treated with respect, being exalted.

*Mahīyas*, *ān*, *asī*, *as*, greater, mightier, &c., very great, (*mahīyan* *hāsaḥ*, very loud laughter.)

*Mahīyā*, *f.* Ved. joyousness, happiness, exultation.

*Mahīya*, *us*, *us*, *u*, Ved. joyous, happy, rejoicing, delighting; (*a-mahīyu*, N. of the author of R̥g-veda IX. 61.)

*Mahīyai* in R̥g-veda I. 113, 6 (according to

Sāy.) = *mahyai* = *mahatyat*, dat. c. said to mean 'for greatness.'

*Mahe-nadi*, voc. c. of *mahī-nadī*, in R̥g-veda VIII. 74, 15.

*Mahemati*, *is*, *is*, *ī*, Ved. high-souled, liberally-minded; (Sāy. = *mahate phalāya matir yasya*; but according to modern scholars *mahemate* in R̥g-veda VIII. 13, 11, may be voc. sing. of *mahī-mati*.)

*Mahe-vidh*, Ved. various reading for *mahī-vidh*, q. v.

**महत् mahat.** See p. 753, col. 2.

**महद्युमन् maha-dyuman** (probably *maha + dyuman*), N. of a Tirtha; (according to others) an epithet of the sun.

**महन् mahān**, *mahanīya*, &c. See p. 753, col. 3.

**महमदएदल mahamada-edala**, *as*, m., N. of a prince (= *muhammad 'adil*).

**महम्मद mahammada**, *as*, m., N. of a king (= *muhammad*).

**महायय mahayāyā**, *mahayya*. See p. 753, col. 3.

**महर mahar**, *mahar-loka*, &c. See p. 753, col. 3.

**महरेण mahareṇu**, N. of a place.

**महर्त्विज mahartvij**, &c. See under *mahā*, p. 754, col. 1.

**महल mahalla**, *as*, m. (fr. Arabic *ماهل* *mahl*), a eunuch in a king's palace or in a harem.

*Mahallaka*, *as*, m. a large house, mansion; a eunuch in a king's palace; (*as*, *ikā*, *am*), old, feeble; (*ikā*), *f.*, N. of a daughter of Prahlāda.

*Mahallika*, *as*, m. = *mahalla* above.

**महस् mahas**, *mahas-vat*, &c. See p. 753, col. 3, and p. 754, col. 1.

**महस mahasa**. See p. 754, col. 1.

**महसेननरेष्वर mahasena-nareśvara** = *mahāsena-nareśvara*, q. v., (according to the commentator *maha* = *pūjya*.)

**महसोण mahasoṇa**, *as*, m., N. of a man.

**महा mahā**. See p. 754, col. 1.

**महाकङ्क mahā-kankara**, *mahā-kaṭṭha*, &c. See under *mahā*, p. 754, col. 1.

**महाभिप mahābhīsha**, *as*, m., N. of a sovereign of the race of Ikshvāku.

**महि mahi**, *mahi-keru*, &c. See p. 762, col. 3.

**महिका mahikā**, *f.* mist, frost, (for *mihikā*, q. v.)

**महित mahita**. See p. 762, col. 3.

**महिन mahin**. See p. 762, col. 3.

**महिन्यक mahindhaka**, *as*, m. a rat; an ichneumon; the string of a pole for carrying loads.

**महिप mahipa**, *as*, m. a proper N.

**महिमत mahi-mat**. See *mahi*, p. 762, col. 3.

**महिमन् mahiman**, *mahimā*. See p. 762, col. 3.

**महिम्नार mahimnāra**, *as*, m., N. of a king.

**महिर mahira**, *as*, m. (for *mihira*, q. v.), the sun; [cf. *māhira*].—*Mahira-kula*, *as*, m., N. of a king; [cf. *mihira-kula*.]

**महिला mahilā**, *f.* (according to Uṇādi-s. I. 55. fr. *rt. 1. mah*), a woman, female; a woman literally or figuratively intoxicated, (in Prakṛit =

*mada-mattā strī*, cf. *mahelā*); a species of odoriferous plant (= *repuṅkā*). — *Mahilākhyā* ('lā-ākh'), f. (= *mahilā*), a species of odoriferous plant. — *Mahilākhwayā* ('lā-āh'), f. = *priyangu*, q. v.

*Mahilā*, f. a woman, female.

*Mahilukā*, f., Ved. epithet of a cow.

*Mahelā* or *mahelikā*, f. a woman, female.

**महिलारोप्य** *mahilāropya*, am, n., N. of a city in the south; [cf. *mihilaropya*.]

**महिष** *mahisha*. See p. 762, col. 3.

**मही** *māhī*, *māhī-kampa*, &c. See p. 763, col. 1.

**महीकृ** *māhī-kṛī*. See p. 761, col. 3.

**महीय** *māhiya*. See p. 763, col. 2.

**महीयत्व** *māhiya-tva*, see *Gaṇa Vimuktādi* to Pāṇ. V. 2, 61; [cf. *māhiya-tva*.]

**महीला** *māhilā*. See above.

**महेच्छ** *maheśtha*, &c. See p. 761, col. 3.

**महेष्य** *mahēṣṭha*, N. of a country.

**महेन्द्र** *mahendra*, &c. See p. 761, col. 3.

**महेरणा** *maheraṇā*, ās, m. *Boswellia Thurifera*; (also spelt *maheruṇā*.)

**महेला** *mahelā*. See above.

**महेश** *maheśa*, *maheśvara*, &c. See p. 762, col. 1.

**महैकोद्दिष्ट** *mahāikoddishṭa*, &c. See p. 762, col. 1.

**महोक्ष** *mahoksha*, &c. See p. 762, col. 1.

**महोदिका** *mahodikā* or *mahoti*, f. the egg-plant.

**महोविशीय** *mahoviśīya*, am, n., N. of a *Sāman*.

**महोय** *mahaugha*, *mahaugas*. See p. 762, col. 2.

**महु** *mahna* in *puru-m*<sup>o</sup>, q. v.

**महदखान** *mahmada-khāna*, as, m., N. of a man (= *muhammad khān*).

**महान्** *mahman*, see *Atharva-veda* X. 2, 6.

**मस्य** *mahya*, as, m., N. of a son of *Vivasvat*; (also read *sahya*.)

**मसुत्तर** *mahy-uttara*. See under *māhī* at p. 763.

**महण** *mahlaṇa*, as, m., N. of a king who founded a temple called after him, *Mahlaṇa-svāmin*, (perhaps more correctly *mahṇa*.)

*Mahlāna-pura*, am, n., N. of a city, (perhaps for *mahlāna-pura*.)

**मा** 1. *mā*, ind. (causing a following *ch* to be changed to *chh*, see *Gram.* 48. c), a particle of prohibition and of negation, usually translatable by 'not,' or sometimes used as a conjunction and equivalent to 'that—not, lest, would that—not;' [cf. the use of *Gr. μή*; *Lat. ne*.] *Mā* is most commonly employed in prohibition or deprecation, when it may be joined with the imperative (e. g. *mā brūhi*, speak not; *mā lajjasva*, be not ashamed; *māivaṇ vada*, speak not thus); often also with the aorist, especially in later Sanskrit, when the augment is generally dropped (e. g. *mā krīthāh*, do not make; *mā tyākshih*, do not abandon; *mā śucah*, grieve not; *mā bhāishih*, fear not; *mā ninaśah*, destroy not; *nyathā mānubhūh*, feel not pain; or with the sense 'lest,' as in *Manu* VIII. 15, *dharmo na hantavyo mā no dharmo hūto vadhī*, justice must not be destroyed, lest justice being destroyed destroy us); often with addition of the particle *sma* (e. g. *mā sma vādih*, speak not; *mā sma*

*gamaḥ*, go not); sometimes with the imperfect, the augment being still cut off (e. g. *mā sma bhavat*, may he not become; *mā sma karot*, let him not do; *mainam abhishāshathāh*, do not speak to him, cf. Pāṇ. VI. 4, 74); occasionally, in epic poetry &c., with an aorist, without elision of the augment (e. g. *mā kālas tvām aty-agāt*, let not the season pass by thee; *śradddhā no mā vyagamat*, may faith not depart from us); not unfrequently with the potential, in the sense of 'wishing that anything may not happen' (e. g. *mā sma janayet putram idriśam*, may she not bring forth such a son! *mā Yamam paśyeyam*, may I not see Yama! *mā kiṛyād akāryam*, O that he may do nothing wrong!); and even with the precative (e. g. *mā bhūyāt*, may it not be!); more rarely with the potential, in the sense of 'prohibition' (e. g. *mā smainam pratyudikshethāh*, do not look at him); sometimes with the future, in the sense of 'lest, that—not' (e. g. *mā tvām śapsye*, lest I curse thee, that I may not curse thee); even with the fut. pass. part. (*maivam prārthyam*, it must not be so requested); and even with the pres. part. (e. g. *mā jīvan yo dukkha-dagdho jīvati*, he ought not [to be] living who lives consumed by pain); sometimes *mā* takes the place of the simple negative *na* (e. g. *gaccha vā mā vā*, you can go or not go; *mā jētavyah*, he is not to be conquered; *mā gantum arhasi*, thou oughtest not to go; *katham mā bhūit*, how may it not be!); occasionally without a verb, which must be supplied from the context (e. g. *mā śabdām*, i. e. with ellipsis of *kuruta*, do not make a noise; *mā nāma rakshīṇah*, may it not be the watchmen! *maivam* or *mā tāvat*, not so, i. e. let it not be so; or with *mā* repeated, thus *mā mā*, *mā maivam*). In the *Veda* *mā* is sometimes followed by the particle *u*, blending with it into *mo* (e. g. *Ṛig-veda* V. 65, 6, *mā meghonaḥ pari khyatam mo asmākam [putrān]*, deny us not who are rich in offerings, nor indeed our sons [according to *Sāy. mo=maiva*]; and *Ṛig-veda* I. 38, 6, *mo shu vadhīti* [*Sāy.=sarvathā vadham mā kārsihī*]), let him not on any account destroy; [cf. *Zend* and *Old Pers. mā*; *Gr. μή*; perhaps *Lat. ne*.] — *Mā-śira*, as, ā, am, not long, short; (*am*), ind. without delay, shortly, quickly (generally after an impv. or before an aor. without augment, and sometimes for *na-śiram*, e. g. *gaccha mā-śiram* or *mā-śiraṇ gamah*, go without delay; *vrajīsh-yāmi mā-śiram*, I will set forth without delay). — *Mā-vilambam* or *mā-vilambitam*, ind. without delay, shortly, quickly.

**मा** 2. *mā*, cl. 3. P. A. (in *Ved. P.*) *mimāi*, *mimīte*, *mame*, *mātum*, to low, bellow, roar, bleat, sound, make any sound or cry (especially said of cows, calves, goats, &c.); according to *Nirukta* II. 9, *māyūm mimāi=māyūṣ śabdām karoti*; cf. *rt. mīm*, *mīmāyati*, 2. *māya*, *mayu*, *mayūra*): part. of the *Intens. mēmyat*, in *Ṛig-veda* I. 162, 2, said to mean 'bleating as a goat;' (according to *Sāy.=either hanyamāna*, fr. *rt. mā*, or *meme-śabdām kurvat*.)

1. *māyu*. See p. 772, col. 2.

**मा** 3. *mā*, cl. 2. P. *māti*, cl. 3. A. *mimīte* (3rd pl. *mimate*, part. *mimāna*), Impf. *amimīta* (3rd pl. *amimāta*), Pot. *mimīta*, Impv. *mimitān* (2nd sing. *mimishva*, also P. *mimīhi*; used according to *Naigh.* III. 19, *yāchū-karmaṇi*, in the act of praying); cl. 4. A. *māyate*, *mamau*, *mame* (3rd pl. *manire*), *māsyati*, -*te*, *amāsit*, *amāsta*, Prec. *meyāt*, *māsiṣṭa*, *mātum*, to measure, mete; to measure off, mark off, limit; to measure (by any standard), compare with, (*taḍiyair nayanair amimīta lobāne*, she compared her eyes with theirs, *Kumāra-s.* V. 15); to measure across, measure or pass through, traverse (with *adhvaṇah*, in *Ṛig-veda* I. 146, 3; but according to *Sāy. mimāna* = *sampādāyitri*, making, causing); to measure out, apportion, deal out, impart, give, grant (e. g. in *Ṛig-veda* IV. 44, 6, *nū no rayīm mimāthūm* is

said to mean 'mete out opulence for us'); to prepare, arrange; to form, make, create, construct, build, effect (*Ved.*); to display, exhibit, show, display one's self (e. g. in *Ṛig-veda* III. 29, 11, *yad amimīta mātari* is said to mean 'when he has displayed himself in the maternal atmosphere or firmament,' where, according to *Sāy.*, *tejas* is to be understood); to correspond in measure, find measure or room in (cl. 2. with loc., e. g. *te yaśo-rūśir bhavana-tritayodare māti*, thy mass of fame finds room in the interior of the three worlds); to infer, conclude: Pass. *mīyate*, Aor. *amāyi*, to be measured &c., to be inferred: Caus. *māpayati*, -*yitum*, Aor. *amimapat*, to cause to be measured or built, to have measured out or prepared; to measure, mete off; to build, erect: Desid. P. A. *mītsati*, -*te* (Pāṇ. VII. 4, 54, 58): *Intens. mamāti*, *māmeti*, *mēmyate* (Pāṇ. VI. 4, 66); [cf. *Zend mā*, 'to measure or make;' *mā*, f. 'measure:' *Gr. μέτρον*, *μέτρο-σ*, *μῦ-μέ-ο-μαι*, *μῦ-μῦ-σις*, *μῦ-μ-ο-σ*: *Lat. mē-tā-re*, *mē-tā-ri*, *mē-ti-or*, *mēnsa*, *mēnsūra*: *Old Slav. me-ra*: *Lith. mē-ra*, 'measure;' *ma-tū-ti*, 'to measure;' *mēta-s*, 'time, a year:' *Russ. mje-ra*, 'measure;' *mje-ritj*, 'to measure:' *Hib. mead*, 'a balance, a scale;' *meadaighim*, 'I weigh, balance, consider.']

4. *mā*, *mās*, f. measure, (in the formula *mā chandah*, *pra-mā chandah*, *prati-mā chandah*); Ved. a kind of metre.

1. *māta* (at the end of comps. after a proper N.) = *mātri*, (according to a *Vārtika* used only in *voc. sing.* For 2. *māta* see p. 768, col. 1.)

*Mātaya* (fr. *mātri*), Nom. P. *mātayati*, &c.; *amamātat* = *mātaram akhyat*, Schol. on Pāṇ. VII. 4, 2.

*Mātā*, f. = 1. *mātri*, a mother, q. v.

*Mātāli*, f. (fr. *mātā + āli*), 'the mother's friend,' N. of a being attending on *Durgā*.

*Māti*, i, f. measure; accurate knowledge.

*Mātura* (fr. *mātri*), a mother, (used at the end of comps.; cf. *dvai-m<sup>o</sup>*, *bhādra-m<sup>o</sup>*, Pāṇ. IV. 1, 115.)

*Mātula*, as, m. (fr. *mātri* with change of *r* into *l*), a maternal uncle; epithet of the solar year; the thorn-apple tree [cf. *mātula-putraka*]; a species of grain; a kind of snake [cf. *mātulāhi*]; (*ā* or *i*), f. the wife of a maternal uncle, maternal aunt; hemp, common Bengal *San*, a species of *Crotalaria*; (*as*, *ā* or *i*, *am*), belonging to or existing in a maternal uncle. — *Mātula-putraka*, as, m. the little son of a maternal uncle; the fruit of the thorn-apple. — *Mātulāhi* ('*la-ahi*'), is, m. a kind of speckled or variegated snake.

*Mātulaka*, as, m. maternal uncle (a more endearing term than *mātula*); the thorn-apple; (*as*, *i*, *am*), belonging to or coming from a maternal uncle (Pāṇ. IV. 2, 104).

*Mātulāni*, f. the wife of a maternal uncle; hemp, *Crotalaria Juncea*; a kind of pulse (= *kalāya*).

*Mātuleya*, as, m. the son of a maternal uncle, a cousin; (*i*), f. a daughter of a maternal uncle.

*Mātulya*, am, n. (perhaps) the house of a maternal uncle.

*Mātri*, *tā*, *trī*, *tri*, a measurer (cf. *dhānya-m<sup>o</sup>*; in *Nirukta* XI. 5, the moon is called *mātā*, 'the measurer'); a maker, former, creator, arranger, preparer (*Ved.*); a knower, one who infers correctly or has true knowledge (= *jñātri*, *pra-mātri*); (*tā*), m., N. of a particular mixed caste; N. of an author; (*tā*), f. (nom. du. *mātūra*, nom. pl. *mātūras*, acc. pl. *mātris*, see *Gram.* 129), the maker (of the child in the womb, cf. *jā-mātri*); a mother (sometimes at the end of adj. comps., e. g. *Kuntī-m<sup>o</sup>*, having *Kuntī* for a mother, i. e. son of *Kuntī*); 'mother' as a respectful term used in addressing females, near relatives, and elderly women generally; mother earth [cf. *Ṛig-veda* I. 89, 4, V. 42, 16]; a cow (= *go*, a cow being sometimes called *lokasya mātā*, mother of the world); space, ether, the firmament [cf. *mātari-śtan*]; epithet of *Lakshmi* (?); epithet of *Durgā*; N. of *Dākshyaṇī* in *Siddha-pura* (also read *Siddha-vana*) and *Kāyāvarahaṇa*;

(tarā), du., Ved. the two parents, father and mother; epithet of heaven and earth; epithet of the two pieces of wood used in kindling fire (regarded as the parents of Agni, who is called *dvi-mātri*, having two mothers; in this sense also *mātaras*, pl.); (*taras*), f. pl. the divine mothers or personified energies of the principal deities (sometimes reckoned as seven in number, viz. Brāhmī or Brahmāṇī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Indrāṇī or Aindī or Māhendrī, Cāmūḍā; sometimes eight, viz. Brāhmī, Māheśvarī, Raudrī, Vārāhī, Vaiṣṇavī, Kaumārī, Carma-mūḍā, Kāla-sankarshīṇī; sometimes nine, viz. Brāhmāṇī, Vaiṣṇavī, Raudrī, Vārāhī, Nārasīṅhikā, Kaumārī, Māhendrī, Cāmūḍā, Caṇḍikā; sometimes sixteen, viz. Gaurī, Padmā, Śaḍī, Medhā, Sāvitrī, Vijayā, Jayā, Deva-seuā, Svadhā, Svāhā, Śāntī, Puṣṭhī, Dhṛtī, Tuṣṭhī, Ātma-devatā, Kula-devatā; these divine mothers being closely connected with the worship of the god Śiva and attending on his son Skanda or Kārtikeya, to whom at first only seven Mātris were assigned, but in the later mythology an innumerable number, who are sometimes represented as having displaced the original divine mothers); N. of eight classes of female ancestors or female Maues (mothers, grandmothers, great-grandmothers, paternal and maternal aunts, &c.); according to Naigh. I. 13, *mātaraḥ* = *nadi*, a river, [cf. Ṛig-veda III. 9, 2, where the waters are also called *mātaraḥ*, mothers; cf. also I. 34, 8, where the seven rivers, Gaṅgā &c., are called *sapta-mātri*; according to native lexicographers *mātri* has also the following senses, *vi-bhūti*, *revatī*, *ākhukarnī*, *indra-vāruṇī*, *mahā-srāvapī*, *jāta-mānsī*: cf. Gr. *μήτηρ*, Dor. *μήτηρ*; Lat. *mater*; Old Germ. *muotar*; Old Slav. *mati*; Lith. *note*; Hib. *mathair*.] — *Mātara-pitarau*, m. du. mother and father, parents. — *Mātari-purusha*, as, m. a man (who acts or speaks) against his mother, a cowardly bully; [cf. *pitari-sūra*.] — *Mātari-śva* (fr. the next), as, m. a proper N. — *Mātari-svan*, ā, m. (according to Śāy. on Ṛig-veda III. 29, 11, fr. *mātari* = *antariḥshe*, in the atmosphere, + *śvasitī* = *śeṣhate*, breathes or moves; or according to others fr. *mātari* + *rt. śvī*), N. of a divine being described in Ṛig-veda I. 60, 1, &c. as bringing down the hidden Agni to the Bhṛgus, and identified by Śāy. on Ṛig-veda I. 93, 6, &c. with Vāyu, the Wind; N. of Agni himself, (according to Śāy. on Ṛig-veda I. 96, 4, so called as *śarvasya jagato nirmātary antariḥshe śvasan vartumāyāh*); air, wind, breeze (personified in Mahā-bh. Udyoga-p. 3599 as son of Garuḍa); N. of a Rishi. — *Mātipitri*, tarau, m. du. mother and father, parents; [cf. Pāṇ. VI. 3, 32.] — *Mātā-pitri-vihina*, as, ā, am, bereft of father and mother, without father or mother. — *Mātā-putra*, au, m. du. mother and son. — *Mātā-maha*, as, m. a maternal grandfather; (*ī*), f. a maternal grandmother; (*au*), m. du. a grandfather and grandmother on the mother's side; (*ās*), m. pl. a mother's father, grandfather, and ancestors; (*as, ī, am*), = *mātāmahiya* below. — *Mātāmahiya*, as, ā, am, related or belonging to a maternal grandfather. — *Mātuh-śvasri* or *mātuh-svasri*, ā, f. a mother's sister, maternal aunt; [cf. *mātri-svasri*.] — *Mātrika-śchūḍa*, as, m. 'the cutter off of his mother's head,' an epithet of Parasū-Rāma. — *Mātri-kṛita*, as, ā, am, done or performed towards a mother; doue by a mother. — *Mātri-keśaḍa*, as, m. a mother's brother, maternal uncle. — *Mātri-gana*, as, m. the assemblage of divine mothers (as worshipped in an especial manner in the western parts of India). — *Mātri-gandhīmī*, f. 'having but the smell (i. e. the name) of mother,' an unnatural mother. — *Mātri-garbha*, as, m. a mother's womb. — *Mātrigarbha-śtha*, as, ā, am, being in the mother's womb. — *Mātri-gamīnī*, ī, m. 'going to a mother,' one who has committed incest with his mother. — *Mātri-gupta*, as, m., N. of a king. — *Mātrigupābhī-shepana* ('*ta-abhī*'), am, n. an expedition against Mātri-gupta. — *Mātri-gotra*, am, n. a mother's family; (*as, ā, am*), belonging to a mother's family.

— *Mātri-grāma*, as, m. the aggregate of mothers, i. e. the female sex, womankind; N. of a village. — *Mātri-ghāta* or *mātri-ghātaka*, as, or *mātri-ghātin*, ī, or *mātri-ghna*, as, m. one who kills his mother, a matricide. — *Mātri-ghātuka*, as, m. a matricide; an epithet of Indra. — *Mātri-śakra*, am, n. a kind of mystical circle, an astrological figure; the circle or assemblage of divine mothers. — *Mātri-śakra-pramathana*, as, m. 'afflicter of the circle of divine mothers (ī),' an epithet of Vishṇu. — *Mātri-śeṣa*, as, m. a proper N. — *Mātri-tama*, as, ā, am, Ved. very motherly or maternal (said of the waters; according to Śāy. = *mātri-vaj jagatāṃ hīta-kārin*). — *Mātri-tas*, ind. on the mother's side, in right of the mother. — *Mātri-tā*, f. maternity, the state of a mother, the being a mother. — *Mātri-tīrtha*, am, n., N. of a Tīrtha. — *Mātri-datta*, as, m. 'mother-given,' N. of a man; (*ā*), f., N. of a woman. — *Mātri-dattīya*, N. of a work. — *Mātri-deva*, as, m. having a mother for one's god. — *Mātri-dosha*, as, m. the defect or inferiority of a mother (who is of a lower caste, Manu X. 14). — *Mātri-nandana*, as, m. 'mother's joy,' an epithet of Kārtikeya. — *Mātri-nāman*, as, n., *skīta*, epithet of a class of sacred texts in the Atharva-veda; (*ā*), m., N. of the reputed author and deity of these texts; (*ā, mni, a*), named after the mother; [cf. *pitri-nāman*.] — *Mātri-nivātam*, ind. to a mother's shelter or protection, to a mother's side (Pāṇ. VI. 2, 8). — *Mātri-paksha*, as, ā, am, relating to the mother, belonging to the maternal line. — *Mātri-pālita*, as, n., N. of a Dānava. — *Mātri-pitri-kṛtābhīyāsa* ('*ta-abhī*'), as, ā, am, trained or exercised by one's father and mother. — *Mātri-pūjana*, am, n. the worship of the divine mothers. — *Mātri-bandhu*, us, m. a relation on the mother's side; (*u*), n. blood relationship on the mother's side. — *Mātri-bandhū*, ūs, f. a mother only in name, an unnatural mother; [cf. *brahma-bandhu*.] — *Mātri-bāndhava*, as, m. a relation on the mother's side. — *Mātri-bhāva*, as, m. the state or condition of a mother, maternity. — *Mātri-bhedatantra*, am, n., N. of a Tantra. — *Mātri-bhogīna*, as, ā, am, fit or proper to be possessed by a mother; [cf. Scholiast on Pāṇ. V. 1, 9.] — *Mātri-maṇḍala*, am, n. the assemblage or company of divine mothers. — *Mātri-maṇḍala-vid*, t, m. a priest of the Mātris. — *Mātri-mat*, ān, atī, at, Ved. possessing a mother, accompanied by a mother, having a mother. — *Mātri-mātri*, tā, f. 'the mother of mothers,' an epithet of Pārvatī. — *Mātri-mukha*, as, m. 'mother-faced,' a simple or foolish man, simpleton. — *Mātri-mrīṣṭa*, as, ā, am, adorned by a mother. — *Mātri-modaka*, N. of Uvaṣa's commentary on the Vājasaneyī-samhitā. — *Mātri-yajña* or *mātri-yāga*, as, m. a sacrifice or oblation to the Mātris. — *Mātri-vat*, ind. as a mother, like a mother, as towards a mother. — *Mātri-vatsala*, as, m. 'mother-loving,' an epithet of Kārtikeya. — *Mātri-valha*, as, m. the murder of a mother, matricide. — *Mātri-vartin*, ī, inī, ī, behaving well to a mother, dutiful to one's mother; (*ī*), m. a proper N. — *Mātri-vāhin*, ī, inī, ī, carrying one's mother; (*inī*), f. a kind of bird (= *valgulā*). — *Mātri-vidūśhita*, as, ā, am, tainted by the mother, inheriting a taint through the mother. — *Mātri-sāsita*, as, m. a man who is led or guided by his mother, a simpleton. — *Mātri-shaśhṭha*, as, ī, am, having a mother as a sixth person, six with a mother or inclusively of a mother. — *Mātri-svasri*, ā, f. (also incorrectly *mātri-svasri*), a mother's sister, maternal aunt. — *Mātrishvaseya*, as, m. the son of a maternal aunt, a mother's sister's son; (*ī*), f. a mother's sister's daughter, the daughter of a maternal aunt. — *Mātri-svasriya*, as, m. a mother's sister's son, the son of a maternal aunt; (*ā*), f. a mother's sister's daughter. — *Mātri-sinhī*, f. the plant *Justicia Gendarussa*. — *Mātri-han*, ā, m. (said to be Ved.), murderer of his own mother, a matricide. — *Mātrikṛī*, cl. 8. P. -*karoti*, -*kartum*, to adopt as a mother, see Scholiast on Pāṇ. VII. 4, 27.

*Mātrika*, as, ā, am, coming from or belonging to a mother, maternal; (*as*), m. a maternal uncle; (*ā*), f. a mother; source, origin; a divine mother; a nurse; a grandmother; epithet of eight veins on both sides of the neck, (probably so called after the eight divine mothers); epithet of certain diagrams written in characters to which a magical power is ascribed; the aggregate of such characters or the alphabet employed in such a manner, (probably only the fourteen vowels with Anusvāra and Visarga were originally so called, after the sixteen divine mothers); a wooden peg driven into the ground for the support of the staff of Indra's banner (Ved.); an epithet of the Buddhist works included in the Abhidharma-piṭaka; N. of the wife of Aryama; = *karāṇa*. — *Mātrikā-maya*, as, ī, am, consisting of mystic characters. — *Mātrikā-yantra*, am, n. a kind of mystical diagram. — *Mātrikārṇava* ('*kā-ar*'), as, m., N. of a Tantra work. — *Mātrikā-hṛīdaya*, am, n., N. of a Tantra work.

*Mātra*, am, ā, n. f. (the feminine *ā* being the earlier and the more usual simple uncompound form), measure, quantity, sum, size, duration, measure of any kind, whether of height, depth, breadth, length, distance, time, number, (commonly at the end of comps., and sometimes added redundantly; the form at the end of adjective comps. is generally deduced fr. *mātrā*, f., while other comps. are assigned to *mātra*; when compounded to express 'as long, as high, as broad, as thick, as deep, as wide, as great, &c.,' i. e. having a certain measure or size, the fem. is usually in *ī*; when compounded with pass. participles, the fem. form is usually in *ā*: the following examples will serve to make the common usage of this word clear, — *argula-mātram*, a finger's breadth; *jānu-mātre*, at the height of the knees; *nara-mātre*, at the depth of a man's length; *krośa-mātre*, at the distance of a kos; *rekhā-mātram api na vyatīyus*, they did not transgress even the breadth of a line; *tāla-mātra*, as, ī, am, of the size of a palm; *naga-mātra*, as, ī, am, large as a mountain; *yava-mātra*, as, ī, am, of the size of a barleycorn; *etāvan-mātra* or *tāvan-mātra*, as, great as this, as large as this, so much; *artha-mātram*, a certain sum of money; *varsha-mātram*, for the period of a year; *varsha-mātreya*, within a year's time; *kṣhaya-mātram*, for the space of a moment, for an instant; *bhūmī-śhṭha-mātratas*, from the first moment of setting foot upon the earth; *śata-mātram*, a hundred in number, about a hundred; the full or simple measure of anything, the whole, the entire thing or class of things, the one thing and no more, the totality, (often in this sense at the end of comps. and equivalent to 'mere, only, even, just,' frequently, but not always, assuming the gender and number of the word with which it is compounded, e. g. *nūma-mātram*, nothing but the name; *manushya-mātraḥ kṛipāṇaḥ*, a poor wretch who is a mere man; *padātī-mātraḥ*, a simple foot-soldier; *uttara-mātram na dadāti*, he gives not even an answer; *ratī-mātram*, mere sensuality; *varsha-mātram*, only a year; *pāda-mātram*, a single Pāda; *śloka-mātram*, a single verse; *kinīcin-mātram*, only a little; *sabda-mātreya*, by mere sound; *vačana-mātreya*, by mere words; *ukta-mātre vačane*, on the mere utterance of the speech; *grantha-mātre*, only in books; *jūāna-mātre*, on the mere information; *bhukta-mātre*, just after eating; *darśana-mātram*, mere sight; *jāta-mātra*, as, ā, am, just born; *na jīva-mātram*, not even a living germ; *prāṇa-dhāraṇa-mātra*, as, ā, am, barely sufficient for the support of life; *yātrā-mātram bhūijīta*, he should eat just enough for support; *āghṛta-mātra*, as, ā, am, merely or barely smelt; *dhyāta-mātrapagāmin*, coming merely when thought upon; *Kṣhatrīya-mātram*, a Kshatriya in general; *jīva-mātram na hīṣeta*, one should not hurt any living thing; *dvāra-mātre 'pi gopuram*, Gopura signifies a door in general; in these meanings *eka* is sometimes redundantly added, e. g. *pruṅṅpāta-mātraika-sāraṇa*,

one whose sole refuge is prostration of the body); a definite measure, standard, rule, (in these and the following senses usually *ā, f.*); the correct measure; moderation; a unit of measure, a foot; the lowest division of time, a moment; a prosodial instant, the unit in metre, the length of time required to pronounce a short syllable, the prosodial time of a short vowel, (in this sense usually *ā, f.*); a long vowel contains two Mātrās and a prolated vowel three); a measure of time in music; a minute portion, particle, atom; a little, trifle; an element; the primitive and subtle type of elementary matter; matter, substance, the material world, the world of sense (usually *ā, f.*); materials, property, goods, possessions, household furniture, money, wealth, substance, means of subsistence, livelihood; the upper or horizontal limb of the Nāgarī characters; an ear-ring, jewel, ornament; (*ayā*), ind. in small portions, in a slight degree, moderately; [cf. Gr. *μέτρον*]. — *Mātrā-ḥandas*, *as*, or *mātrā-vṛtta*, *am*, n. metre measured only by the number of prosodial instants (a long vowel containing two Mātrās and a prolated vowel three), metre measured only by the time occupied in pronunciation without any particular reference to the kinds of feet. — *Mātrā-bhastrā*, *f.* a money-bag, purse. — *Mātrārtha* (*“rā-ar”*), *am*, n. half-measure, half of a prosodial instant. — *Mātrā-vat*, *ān*, *atī*, *at*, containing a particular measure. — *Mātrā-vasti*, *is*, m. an oily elyter. — *Mātrāsita* (*“rā-ās”*), *am*, n. eating moderately. — *Mātrāsīliya*, *as*, *ā*, *am*, treating of moderate eating. — *Mātrāsīn* (*“rā-ās”*), *ī*, *inī*, *ī*, eating moderately. — *Mātrā-sanga*, *as*, m. attachment to materials, regard for household possessions or utensils (Manu VI. 57). — *Mātrā-samaka*, *N.* of a class of metres. — *Mātrā-sparśa*, *as*, m. material contact, the concurrence of material elements.

*Mātraka* = *mātra* at the end of comps. (e. g. *chāyā-mātraka*, lasting only as long as a shadow; *mantra-brāhmaṇa-mātrakāt*, from the Mantras and Brāhmaṇas alone; *jāta-mātraka*, just born); (*ikā*), *f.* = *mātrā*, the prosodial time of a short vowel, &c.

*Mātratas*, ind. = *mātrāt*, *mātre* (at the end of comps., see under *mātra*), from the first moment, at the moment of, &c.

*Mātrika* = *mātra* at the end of comps.; (*ā*), *f.* a prosodial instant, a simple sound, see under *mātraka* above; (*as*, *ā*, *am*), material, of the nature of matter, containing a short vowel (Ved.).

*Mātrīya*, Nom. P. A. *mātrīyati*, *-le*, &c., to wish one's self a mother; to treat one as a mother (with acc.).

*Māna*, *māpaka*, &c. See pp. 770, 771.

*Mīta*, *mēya*, &c. See s. v.

*माउथ* *māutha*, *N.* of a place; (also read *māuṇṭhā*.)

*मांश्रुतु* *māṅśratu*, *us*, *us*, *u*, Ved. (probably some colour), light yellow, dun-coloured (an epithet of Mitra or of a horse or horses; according to Śāy. on *Ṛig-veda* VII. 44, 3, = *manyamānān stuvato janāṅś cetayate jānātī yadvā abhīmanāmānānāś cātayate nāsayati yah*, one who is mindful of his adorers, or destroying those that despise him; according to Naigh. I. 14, *māṅśratvat* = *asvāh*).

*Māṅśratva*, *as*, *ā*, *am*, Ved. yellowish. (this word occurs with doubtful meaning in *Ṛig-veda* IX. 97, 4.)

*मांस* *māns*, *n.* = *mānsa*, flesh, meat, &c. (see below; *māns* is defective in nom. and acc. sing. and du., the inst. is *mānsā*, acc. pl. *mānsī*, inst. dat. abl. du. *mānbhyām*, &c.). — *Māns-pācana*, *as*, *ī*, *am*, Ved. used for cooking meat (said of a cauldron). — *Māns-pāka*, *as*, *m.* = *mānsa-pāka*, q. v. (Pāṇ. VI. I, 144).

*Mānsa*, *am*, *n.* (said to be fr. rt. *man*; a fanciful derivation fr. *mām sa* is given in Manu V. 55), flesh, meat, animal food, (according to some also *as*, *m.*); the flesh of fish; the fleshy part or pulp of fruit; (*as*), *m.*, *N.* of a mixed caste (= *mānsa-*

*vikretri*, selling meat; cf. *mānsa-ḥveda*); a worm; time; (*ī*), *f.* = *juṣṭā-mānsī*, Nardostachys Jatamansi; a sort of drug; = *mānsa-ḥhadā*; [cf. Old Germ. *mōs*, 'food'; Mod. Germ. *Mus*, *Gemüse*; Slav. *mānsō*; Lith. *mēsa*; Hib. *moise*, 'food, victuals.']. — *Mānsa-kacchapa*, *as*, *m.* a fleshy abscess on the palate. — *Mānsa-kandī*, *f.* a fleshy protuberance or swelling of the flesh. — *Mānsa-kūma*, *as*, *ā*, *am*, fond of meat or flesh. — *Mānsa-kārīn*, *ī*, *inī*, *ī*, flesh-making, flesh-preparing; (*ī*), *u*, blood. — *Mānsa-khaṇḍa*, *as*, *am*, *n.* a bit of flesh or meat. — *Mānsa-granthi*, *is*, *m.* flesh-swelling, a gland. — *Mānsa-ḥhadā*, *f.* a species of plant. — *Mānsa-ḥveda*, *as*, *ī*, *m.* *f.* or *mānsa-ḥchedin*, *ī*, *m.* 'flesh-cutter', *N.* of a mixed caste. — *Mānsa-ja*, *am*, *n.* 'flesh-born', the marrow of the flesh, adeps, fat. — *Mānsa-lāna*, *as*, *m.* a polypus in the throat. — *Mānsa-tejas*, *as*, *u*, 'flesh-marrow', fat, adeps; [cf. *mānsa-ja*]. — *Mānsa-tva*, *am*, *n.* fleshiness, the being flesh; the derivation of the word *mānsa* (Manu V. 55). — *Mānsa-dayatva*, *am*, *n.* cauterizing of the flesh. — *Mānsa-dalana*, *as*, *m.* a plant, Amrota Rohitaka. — *Mānsa-drāvīn*, *ī*, *m.* a species of sorrel, Rumex Vesicarius. — *Mānsa-niryāsa*, *as*, *m.* the hair of the body. — *Mānsa-vat*, *ān*, *atī*, *at* (fr. Ved. *mānsan*), fleshy. — *Mānsa-pa*, *as*, *m.* 'flesh-sucker', epithet of a Piśāca; of a Dānava. — *Mānsa-pācana*, *as*, *ī*, *am*, meat-cooking; (*am*), *n.* a vessel for cooking meat. — *Mānsa-parivarjana*, *am*, *n.* avoiding meat, abstaining from animal food. — *Mānsa-parivikrayin*, *ī*, *m.* a flesh-monger, dealer in flesh. — *Mānsa-pāka*, *as*, *m.* a kind of disease (destroying the membrum virile). — *Mānsa-piṭaka*, *as*, *am*, *m.* *n.* a basket of meat, a large quantity of flesh or meat. — *Mānsa-piṇḍa-grihīta-vadana*, *as*, *ā*, *am*, carrying a piece of flesh in the mouth. — *Mānsa-pitta*, *am*, *n.* a bone. — *Mānsa-peśī*, *f.* a piece of flesh; an epithet of the fetus from the eighth till the fourteenth day [cf. *peśī*]; a muscle. — *Mānsa-phalā*, *f.* the egg-plant, Solanum Melongena. — *Mānsa-bhāksha*, *as*, *ā*, *am*, or *mānsa-bhālshaka*, *as*, *ikā*, *am*, flesh-eating, carnivorous, eating meat; (*as*), *m.*, *N.* of a Dānava. — *Mānsa-bhākshana*, *am*, *n.* the act of eating meat, eating animal food. — *Mānsa-bhikshā*, *f.* Ved. begging for meat as alms, soliciting flesh as alms. — *Mānsa-bhuji*, *k*, *l*, *k*, flesh-eating, eating meat. — *Mānsa-bhūḍodana* (*“ta-od”*), *am*, *n.* 'boiled rice mixed with meat', rice and meat. — *Mānsa-bhettri*, *tā*, *trī*, *trī*, flesh-cutting, inflicting a flesh-wound, piercing the flesh. — *Mānsa-māya*, *as*, *ī*, *am*, consisting of flesh; *mānsa-mayī peśī*, a piece of flesh. — *Mānsa-māsā*, *f.* a species of plant, = *māsha-parpi*; (also read *mānsa-māshā*). — *Mānsa-mukha*, *as*, *ī*, *am*, having flesh in the mouth. — *Mānsa-yūtha*, *am*, *n.* a quantity of flesh. — *Mānsa-yoni*, *is*, *is*, *ī*, flesh-born; (*is*), *m.* a creature of flesh and blood. — *Mānsa-rasa*, *as*, *m.* meat-broth, soup. — *Mānsa-ruḍī*, *is*, *is*, *ī*, fond of flesh, having a relish for animal food. — *Mānsa-rohīnī* or *mānsa-rohī*, *f.* a species of fragrant plant. — *Mānsa-latā*, *f.* 'flesh-tendrill', a wrinkle. — *Mānsa-vot*, *ān*, *atī*, *at*, having or possessing flesh. — *Mānsa-vikraya*, *as*, *m.* the sale of meat. — *Mānsa-vikrayin*, *ī*, *inī*, *ī*, or *mānsa-vikretri*, *tā*, *trī*, *trī*, selling meat, a meat-seller; (*mānsa-vikrayin* is used as a term of reproach for a low or vile person). — *Mānsa-viddhī*, *is*, *f.* an increase or growth of flesh. — *Mānsa-sīla*, *as*, *ā*, *am*, accustomed to eat meat; fleshy. — *Mānsa-sonita*, *am*, *n.* flesh and blood. — *Mānsa-sonita-pankin*, *ī*, *inī*, *ī*, miry with flesh and blood. — *Mānsa-sarghāta*, *as*, *m.* a swelling of the flesh. — *Mānsa-sāra*, *as*, *m.* 'flesh-essence, flesh-marrow', fat; (*as*, *ā*, *am*), having the flesh predominant among the seven constituent parts of the body. — *Mānsa-snela*, *as*, *m.* 'flesh-marrow', adeps, fat. — *Mānsa-hāsā*, *f.* skin. — *Mānsād* (*“sa-ad”*), *t*, *t*, *t*, or *mānsāda* (*“sa-ada* or *-āda*), *as*, *ā*, *am*, or *mānsādīn* (*“sa-ād”*), *ī*, *inī*, *ī*, flesh-eating, carnivorous. — *Mānsārgala* (*“sa-ar”*), *as*, *am*, *m.* *n.* a piece of flesh hanging from the mouth (of a lion

&c.). — *Mānsārbuda* (*“sa-ar”*), *as*, *m.* a kind of disease of the membrum virile. — *Mānsāsana* (*“sa-as”*), *am*, *n.* flesh-meat; the act of eating flesh-meat. — *Mānsāsī-tva*, *am*, *n.* the state of one who eats flesh, the devouring of flesh. — *Mānsāsīn* (*“sa-ās”*), *ī*, *inī*, *ī*, eating flesh, living upon meat. — *Mānsāśh* (*“akā”* (*“sa-ash”*)), *f.*, *N.* of the eighth day in the dark half of the month Māgha (on which meat is offered to the Manes). — *Mānsāhāra* (*“sa-āh”*), *as*, *m.* animal food. — *Mānsāsh* (*“sa-īsh”*), *f.* a kind of bird, the flesh of which is considered a delicacy (= *valgulā*). — *Mānsānnati* (*“sa-un”*), *is*, *f.* a swelling of the flesh. — *Mānsopajivīn* (*“sa-up”*), *ī*, *m.* living by flesh, a dealer in meat. — *Mānsaulāna* (*“sa-od”*), *as*, *m.* meat and boiled rice. — *Mānsaudanika*, *as*, *ī*, *am* (fr. the preceding), see Pāṇ. IV. 4, 67.

*Mānsala*, *as*, *ā*, *am*, fleshy; lusty, brawny, muscular; powerful, strong (sometimes applied to sound); pulpy (as fruit). — *Mānsala-phalā*, *f.* Solanum Melongena; [cf. *mānsa-phalā*].

*Mānsika*, *as*, *ā*, *am*, = *mānsāya prabhavati*, see Gaṇa Santāpādi to Pāṇ. V. 1, 101; (*as*), *m.* a butcher, a seller of meat.

*Mānsikā*, *f.* (fr. *mānsī*), the plant Nardostachys Jatamansi.

*Mānsīnī*, *f.* Nardostachys Jatamansi.

*Mānsīya*, Nom. P. *mānsiyati*, &c., Ved. to long for flesh.

*मांस्यृष्ट* *mān-sprishṭa*, *as*, *ā*, *am*, Ved., according to a Schol. a comp. fr. *mām* + *sprishṭa*.

*माकन्द* *mākanda*, *as*, *m.* the mango tree; (*ī*), *f.* the Myrobalan tree, Myrobalan; *N.* of other plants (= Hindi *mādrāṇī*, *mākunī*); yellow sandalwood, yellow sanders; *N.* of a city on the Ganges.

*Mākandaka*, *as*, *ikā*, *am*, belonging to the town Mākandī; (*ikā*), *f.* = *mākandī*, the city.

*Mākandika*, *as*, *m.*, *N.* of a man.

*माकर* *mākara*, *as*, *ī*, *am* (fr. *mākara*), related or belonging to the sea-monster Makara; *mākara ākara*, 'the mine of Makaras, the sea; *mākaram āsanam*, a particular posture in sitting; *mākaro vyūhah*, a particular form of military array; *mākari saptamī* = *mākara-saptamī*, the seventh day in the light half of the month Māgha.

*माकरन्द* *mākāranda*, *as*, *ī*, *am* (fr. *mākāranda*), coming from or consisting of the juice of flowers.

*माकलि* *mākali*, *is*, *m.* the moon; *N.* of Indra's charioteer; [cf. *mātali*.]

*माकश्येय* *mākashṭeya* (fr. *makashṭu*), a patronymic.

*माकारध्यान* *mākāra-dhyāna*, *am*, *n.* (probably fr. *i. mā + kāra*), a particular method of abstract meditation, kind of reverie.

*माकिम्* *mā-kim*, see Gaṇa Cādi to Pāṇ. I. 4, 57; [cf. *na-kim*.]

*Mā-kis*, ind., Ved. not (= Lat. *ne*, e. g. *Ṛig-veda* I. 147, 5, *mā-kir* *no dūrītāya dhāyih*, consign us not to misfortune); no one (= Lat. *ne-quis*, e. g. *Ṛig-veda* VIII. 5, 39, *mā-kir enā pathā gāt*, let none proceed by that path; according to Śāy. *anena mārgena anyo na gantum śaknoti*).

*Mā-kim*, ind., see Gaṇa Cādi to Pāṇ. I. 4, 57, (according to Śāy.) = *i. mā*; [cf. *na-kim*.]

*माकी* *māki*, *f.* du., Ved. (Śāy.) = *nirmātryau bhūta-jātasya*, the two creators or originators of all beings, (said of heaven and earth).

*माकीन* *mākin*, *as*, *ā*, *am* (fr. 3. *ma*), Ved. (according to Śāy.) my, mine.

*माकुलि* *mākuli*, *is*, *m.* a kind of snake.

*माकोट* *mākoṭa*, *N.* of one of the places in which Dākshāyaji is worshipped.

*माक्षय्य* *mākshavya*, *as*, *m.* (fr. *makshu*),

Ved. a patronymic, N. of a preceptor; [cf. mān-kshavya.]

**माखिक mākhika, as, ī, am** (fr. *makshikā*), coming from or belonging to a bee; (*am*), n., scil. *madhu*, honey; a kind of honey-like mineral substance or pyrites, (various kinds are described, see *svarna-m°, rūpya-m°, kānsya-m°, vit-m°*); [cf. Old Germ. *weals, wax*; Angl. Sax. *wāx, vez, veaz*; Lith. *waszka-s*; Russ. *vosk*.]—*Mākhika-ja, am*, n. 'honey-born,' bees'-wax.—*Mākhika-phala, as*, n. a species of cocoa-nut (= *madhu-nālikerika*).—*Mākhika-sarkarā, f.* a kind of sugar, candied sugar.—*Mākhika-svāmin, ī, m.*, N. of a place.—*Mākhikāśraya* ('*ka-ās°*), *am*, n. bees'-wax; honey-comb.

*Mākhika, am*, n. = *mākhika*, honey.—*Mākhika-dhāta, u*, n. a kind of pyrites (described above).—*Mākhika-sarkarā, f.* clarified sugar (= *sitākhanda*).

**माख mākha, as, ī, am** (fr. *makha*), of or belonging to a sacrifice, sacrificial.

**मागद्य māgadya, as, ā, am** (fr. *magadin*), see Gaṇa Pragadyādi to Pāṇ. IV. 2, 80.

**मागध māgadha, as, ī, am** (fr. *magadha*), relating to or born in or living in or customary among the Magadhas or the Magadha country; *māgadhi bhāshā*, the Magadha language; (*as*), m. a king of the Magadhas; (*ās*), m. pl., N. of a people, the Magadhas; opprobrious epithet of a mixed caste (still numerous in Guzerat, and called the Bhāts), the son of a Kshatriya mother and Vaiśya father, the poetical panegyrist of a king, a bard, minstrel (whose duty is to recite the praises of kings in their presence with allusions to their genealogy and the deeds of their ancestors, or to attend the march of an army and animate the soldiers by martial songs; frequently associated with *sūta* and *vandin*); N. of one of the seven sages in the fourteenth Manv-antara; of a son of Yadu; white cummin; (*ās*), m. pl., N. of the warrior-caste in Sākya-dvīpa; (*ā*), f. a princess of the Magadhas; long pepper; (*ī*), f. a princess of the Magadhas; the daughter of a Kshatriya mother and Vaiśya father; the language of the Magadhas; N. of a river (= *soṇā*); *Jasminum Auriculatum*; long pepper; white cummin; anise or dill; a species of cardamoms (grown in Guzerat); refined sugar; a kind of metre (Ved.).—*Māgadha-desīya, as, ā, am*, belonging to or born in the land of the Magadhas.—*Māgadha-pura, am*, n. 'the city of the Magadhas,' N. of a city.

*Māgadhaka, ās*, m. pl., N. of a people; (*ikā*), f. long pepper.

*Māgadhika, as*, m. a prince of the Magadhas.

**माघ māgha, as, ī, am** (fr. *maghā*), related to the constellation Maghā; (*as*), m., scil. *māsa*, the month Māgha which begins with the winter solstice (= January-February); N. of a poet (son of Dattaka and author of the Śiśupāla-vadha or Māgha-kāvya); (*ī*), f., scil. *tīthi*, the day of full moon in the month Māgha; Hingstha Repens.—*Māgha-kāvya, am*, n. the poem of Māgha, i. e. the Śiśupāla-vadha.—*Māgha-śaitanya, as*, m., N. of the author of the eighth book of the Kalpa-latā.—*Māgha-pākshika, as, ī, am*, belonging to one of the two halves of the month Māgha.—*Māgha-mahātmya, am*, n. 'the majesty of the month Māgha,' N. of a part of the Padma-Purāṇa.—*Māgha-snāna, am*, n. bathing or religious ablution in sacred pools &c. in the month of Māgha.—*Māghī-paksha-yajaniya, am*, n. the first day of the month Phālguna; [cf. *yajaniya*.]

*Māghya, am*, n. the flower of the *Jasminum Mulūlorum* or *Pubescens*.

**मायमा māghamā, f.** a female crab (= *karakaṭī*).

**माघवत māghavata, as, ī, am** (fr. *maghavat*), belonging to Indra; (*ī*), f., scil. *diś*, the east.—*Māghavata-śāpa, as*, m. the rainbow.

*Māghavana, as, ī, am* (fr. *magha-van*), belonging to Indra, ruled by Indra (Pāṇ. VI. 4, 128).

*Māghona, am*, n. liberality (Ved.); (*ī*), f., scil. *diś*, the east, the eastern quarter.

**माङ्ख māṅksh** (connected with rt. *kāṅksh*), cl. I. P. *māṅkshati, māṅkshītan*, to wish, long for, desire.

**माङ्ख्य māṅkshavya, as, m.** (fr. *māṅkshu*), a patronymic (Gaṇa Gargādi to Pāṇ. IV. 1, 105); *māṅkshavyāyaṇī, f.* (Gaṇa Lohitādi to Pāṇ. IV. 1, 18).

**माङ्गल māṅgala, am, n.** (fr. *māṅgala*), Ved. epithet of a particular liturgical formula addressed to the Aśvins.

*Māṅgali, īs*, m. a patronymic, N. of a preceptor. *Māṅgalika, as, ī, am*, auspicious, propitious, tending to good fortune, wishing for prosperity, indicating good fortune.

*Māṅgalikā, f.* (fem. of an unused form *māṅgala-laka*), N. of a woman.

*Māṅgalya, as, ā (°), am*, = *māṅgalya*, conferring happiness, auspicious; (*as*), n. Egle Marmelos; (*am*), n. an auspicious thing, amulet; a benediction; an auspicious or festive ceremony, festivity, festival; prosperity, happiness, welfare, propitiousness.—*Māṅgalya-mridanga, as*, m. a tabor or drum beaten on festive occasions.—*Māṅgalyārthā* ('*ya-ar°*'), f. a species of plant (= *trīyamanā*).

**माङ्गुष्य māṅgushya, as, m.** (fr. *māṅgusha*), a patronymic (Gaṇa Kurvādi to Pāṇ. IV. 1, 151).

**माच māca, as, m.** a way, road; [cf. *māṭha, mātha*.]

**माचल mācala, as, m.** (perhaps fr. I. *mā + éala*), a thief, robber (= *vandī-kāra*); a crocodile, &c. (= *grāha*); sickness, illness; [cf. *kari-m°, gaja-m°*.]

**माचाकीय mācākīya, as, m.**, N. of a gram-marian.

**माचाल mācala in parṇa-m°, q. v.**

**माचिका mācīkā, f.** = *makshikā*, a fly [cf. *grīha-m°*]; a species of plant (= *amba-shṭhā*; cf. *kāka-m°*).

*Mācī* in *kāka-m°* and *dhvāṅksha-m°*; cf. *mācīkā* above.—*Mācī-pattra, am*, n. a species of medicinal plant (= *śura-parṇa*).

**माचिरम् mā-cīram.** See p. 764, col. 2.

**माजल mājala, as, m.** a kind of bird, the blue roller.

*Mājala-pura, am, n.*, N. of a city.

**माजिक mājika, as, m.**, N. of a man.

**माजिरक mājiraka, as, m.** (fr. *mojiraka*), a patronymic (Gaṇa Sivādi to Pāṇ. IV. 1, 112).

**माजीज mājīja, N.** of a place; (also read *mājaja* and *mājūja*.)

**माञ्जिष्ठ māñjishṭha, as, ī, am** (fr. *māñjishṭhā*), red as madder, red as the dye made from the *Māñjishṭhā*; (*am*), n. red, red colour.

*Māñjishṭhaka* or *māñjishṭhika, as, ī, am*, red as Bengal madder, dyed with madder, red.

**माञ्जीरक māñjīraka, as, m.** (fr. *mañjīraka*), a patronymic (Gaṇa Sivādi to Pāṇ. IV. 1, 112).

**माटाग्रक māṭāgraka, as, m.** a species of tree.

**माटियारि māṭiyāri** or *māṭiyāri*, N. of a city.

**माठ māṭha** or *māṭhya, as, m.* a road; [cf. *māṭha, māca*.]

**माठर māṭhara, as, m.** (fr. *maṭhara*), a

patronymic, a proper N.; = *Vyāsa*; N. of one of the sun's attendants; (*ās*), m. pl., N. of a people; (*ī*), f., N. of a woman.

*Māṭharaka, see* Gaṇa Dhīmādi to Pāṇ. IV. 2, 127.

*Māṭharāyaṇa, as, m.* a patronymic (Gaṇa Hari-tādi to Pāṇ. IV. 1, 100).

*Māṭharya, as, m.* (fr. *maṭhara*), a patronymic, see Schol. on Uṇādi-sūtras V. 39.

**माठव्य māṭhavya, as, m.** a proper N.

**माठी māṭhī, f.** armour, mail.

**माड māḍ, cl. I. P. A. māḍati, -te, &c., to measure, weigh, (a various reading for rt. *māḥ*.)**

*Māḍa, as, m.* measure, weight, quantity; a species of tree (= *madya-druma*, also read *māḍa-druma*).

**माडव māḍava, as, m.** a particular mixed caste.

**माडार्य māḍārya** (fr. *maḍāra*), see Gaṇa Pragadyādi to Pāṇ. IV. 2, 80.

**माडि māḍi, is, m.** a palace.

**माडुक māḍuka** or *māḍdukika, as, m.* (fr. *maḍḍuka*, q. v.), a drummer, player on the *Maḍḍuka*.

**माडि māḍhi, is, f.** = *dala-snasā*, the fibre or vein of a leaf (= *pattra-śirā*); the germ of leaves, the young leaf before it opens; honouring, respecting, reverencing, (in this sense fr. rt. *māḥ*); dejection, sadness, affliction; poverty, indigence, manifestation of poverty, declaration of distress; anger, passion; a back or double tooth; the hem or border of a garment; N. of a district.

*Māḍhī, f.* = *danta-śirā*, a back or double tooth.

**माण māṇa, as, m.** a species of plant (= *mānaka*).

*Māṇaka, as, m.* a small shrub, *Arum Indicum*; the bulbous root of the *Arum Indicum*; [cf. *mānaka*.]

**माणव māṇava, as, m.** a youth, lad, youngster, (especially a young Brāhman; a man, little man, manikin (used contemptuously); a pearl ornament of sixteen strings [cf. *ardha-m°*]; epithet of one of the nine treasures of the Jains.

*Māṇavaka, as, m.* a lad or boy not exceeding sixteen years of age; a little man, dwarf, (*māyā-mānavako Hariḥ*, Vishṇu disguising himself under the form of a dwarf); a manikin (contemptuously); a silly or childish man, an ignorant or ridiculous man, (in the drama used as an epithet of the *Vidūshaka* or jocular friend of the king); a pupil, scholar, religious student; a pearl ornament of a particular number of strings (e. g. of sixteen, twenty, or forty-eight strings); (*ikā*), f. a young girl, damsel, wench; (*am*), n. = *māṇavaka-kriḍa*, a kind of metre, four times — — — — —. — *Māṇavaka-kriḍa, am, ā, n.* f. 'boy's play,' N. of a kind of metre.—*Māṇavaka-kriḍanaka* or *māṇavaka-kriḍātaka, am, n.* = *māṇavaka-kriḍa*.

*Māṇavina, as, ā, am*, proper for boys or lads, boyish, childish.

*Māṇavya, am, n.* a multitude or company of boys or lads, boyhood.

**माणहल māṇahala, ās, m. pl.**, N. of a people.

**माणिका māṅikā, f.** a particular weight, = 2 Kuḍavas, = 1 Śarāva, = 8 Palas.

**माणिकाम्बू māṅikāmbū, ūs, f.**, N. of a woman, the mother of the Scholiast Viṭṭhala.

**माणिक्य māṅikya, am, n.** a ruby [cf. *rangam°*]; (*as*), m., N. of a man; (*ā*), f. a kind of small house-lizard.—*Māṅikya-śandra, as, m.*, N. of a king of Tira-bhukti.—*Māṅikya-māya, as, ī, am*, made or consisting of rubies.—*Māṅikya-malla,*

as, m., N. of a king (patron of Manohara-sarman the commentator on the Śruti-bodha). — *Māṅikya-miśra*, as, m. a proper N. — *Māṅikya-rāya*, as, m. a proper N. — *Māṅikya-sūri*, is, m., N. of a Gujarāṭhī author and of other persons.

**माणिक्य** māṅikya, as, m., Ved. (according to a commentator) the tutelary genius of the war-chariot.

*Māṅikāra*, as, m. = *māṅibhadra* below.

**माणिक्यपार** māṅikypāra, as, m. a proper N.

**माणिक्यपाल** māṅikypāla, see Gaṇa Mahishyādi to Pāp. IV. 4, 148.

*Māṅipālika*, see Gaṇa Revatyādi to Pāp. IV. 1, 146.

**माणिक्यबन्ध** māṅikyabandha, am, n. = *māṅimāntha*, q. v.

**माणिक्यभद्र** māṅikyabhadra = *maṅi-bhadra*, a king of the Yakshas.

*Māṅivara* = *māṅibhadra* above.

**माणिक्यमन्थ** māṅikyamantha, am, n. (fr. *maṅi-mantha*), salt brought from the mountain Maṅi-mantha, rock-salt, sea-salt.

*Māṅimanta*, am, n. = *māṅimantha* above.

**माणिक्यरूपक** māṅikyrūpyaka (fr. *maṅi* + *rūpya*), see Pāp. IV. 2, 104.

**माणिक्य** māṅikya, is, m., Ved., N. of a teacher; (*ayas*), m. pl., N. of his descendants; [cf. *maṅi*, *meṅṭha*.]

**माणिक्य** māṅikya, as, m., N. of a man.

**माणिक्यकर्ण** māṅikyakarṇi, is, m. (a patronymic fr. *maṅḍa-karṇa*), N. of a Muni.

**माणिक्यदप** māṅikyadapa, as, ī, am (fr. *maṅḍapa*), belonging to a temple.

**माणिक्यरिक** māṅikyārika (fr. *maṅḍara*), see Gaṇa Angulyādi to Pāp. V. 3, 108.

**माणिक्यलिक** māṅikyalika, as, ī, am (fr. *maṅḍala*), relating to a province, ruling a province; (*as*), m. the governor of a province.

**माणिक्यदव** māṅikyadava, am, n. (fr. *maṅḍu*), N. of a Sāman; *edaṃ māṅḍavam*, N. of a Sāman.

*Māṅḍavi*, f. (fr. *māṅḍavya* below), N. of a daughter of Kuśa-dhvaṅga and wife of Bharata; a N. of Dakṣhāyāni at Māṅḍavya.

*Māṅḍavya*, as, m. (fr. *maṅḍu*), a patronymic, N. of a teacher; (*ās*), m. pl. the descendants of Māṅḍavya; N. of a people; (*as*, *am*), m. or n. (?), N. of a place. — *Māṅḍavya-pura*, am, n., N. of a city on the Godā. — *Māṅḍavyeśvara* ('*ya-iś*'), am, n., N. of a Linga. — *Māṅḍavyeśvara-tirtha*, am, n., N. of a place of pilgrimage.

*Māṅḍavyāyana*, as, ī, m. f. (fr. *māṅḍavya*), a patronymic (Gaṇa Lohitādi to Pāp. IV. 1, 18).

**माणिक्यक** māṅḍūka, ās, m. pl. (fr. *maṅḍūka*), N. of a school. — *Māṅḍūki-putra*, as, m., N. of a teacher.

*Māṅḍūkāyana*, ās, m. pl., N. of a school. — *Māṅḍūkāyāni-putra*, as, m., N. of a teacher.

*Māṅḍūkāyāni*, is, m., Ved., N. of a preceptor.

*Māṅḍūki*, is, m. (fr. *maṅḍūka*), a patronymic (Pāp. IV. 1, 119).

*Māṅḍūkeya*, as, m. (fr. *maṅḍūka*), a patronymic, N. of a teacher; (*ās*), m. pl. his descendants; (*am*), n. the doctrine or teaching of Māṅḍūkeya.

*Māṅḍūkcīyā*, relating to or connected with Māṅḍūkeya.

*Māṅḍūkyā*, probably an adj. from *māṅḍūka*. — *Māṅḍūkyā-śruti*, is, f. the Māṅḍūkyā revelation or teaching. — *Māṅḍūkyopaniṣad* ('*ya-up*'), f, f., N. of a short but important Upaniṣad of the Atharva-veda.

**मात** 2. *māta*, as, ī, m. f. (for 1. see p. 764, col. 3), Ved. a metronymic from *Mati* in *Vān-māt*.

**मातरङ्ग** mātarāṅga, as, m. (fr. *matāṅga*), an elephant; any large animal like an elephant; (at the end of comps.) anything the best of its kind (e. g. *valāhaka-māturyāgās*, 'elephants of clouds,' i. e. 'best of clouds,' an epithet of the Saṅgavartaka clouds; cf. *mātāṅga-nakra* below); Ficus Religiosa; epithet of the twenty-fourth astronomical Yoga; a Cāṅḍāla, a man of the lowest rank, an outcast; a kind of Kīrāta mountaineer, barbarian; N. of the servant of the seventh and of the twenty-fourth Arhat of the present Ava-sarpinī; of a Pratyeka-buddha; of an author; of a Nāga; (ī), f., N. of a mythical being regarded as progenitress of the whole elephant tribe; of a form of Durgā; of the wife of Vasishṭha. — *Mātāṅga-ja*, as, ā, am, coming from or belonging to an elephant, elephantine. — *Mātāṅga-dīvā-kara*, as, m., N. of a poet. — *Mātāṅga-nakra*, as, m. a crocodile as large as an elephant. — *Mātāṅga-makara*, as, m. a kind of marine monster. — *Mātāṅga-sūtra*, am, n., N. of a Buddhist Sūtra. — *Mātāṅgotsāṅga* ('*ga-ut*'), as, m. the back of an elephant.

**मातय** mātaṅga. See p. 764, col. 3.

**मातरिपुरुष** mātarī-puruṣa, &c. See p. 765, col. 1.

**मातरिश्च** mātarī-śva, mātarī-śvan. See p. 765, col. 1.

**मातलि** mātalī, is, m., N. of Indra's charioteer, (said to be also read *mātullī*). — *Mātali-sārathi*, is, m. 'having Mātali for his charioteer,' an epithet of Indra.

*Mātaliya*, as, ā, am, relating to or concerning Mātali.

**मातली** mātalī, ī, m. (only found in the nom. sing. and without any case-ending, cf. *prithī*), Ved., N. of a divine being associated with Yama and the Manes.

**मातवचस** mātavāśa, as, m., Ved. a patronymic from *Mata-vaśas*.

**माता** māta. See p. 764, col. 3.

**मातापितृ** mātā-pitṛi, mātā-maha, &c. See p. 765, col. 1.

**माति** māti, mātura, &c. See p. 764, col. 3.

**मातुल** mātula. See p. 764, col. 3.

**मातुलङ्ग** mātulāṅga or mātulinga or mātulūṅga, as, m. (the original form is probably *mātulūṅga*), a citron tree; (*ā* or *ī*), f. another species of citron tree, sweet lime; (*am*), n. a citron; (according to a commentator *mātulāṅga* = *rudhaka*, perhaps for *ruśaka*). — *Mātulūṅga-phala*, am, n. the fruit of the above tree. — *Mātulūṅga-rasa*, as, m. the juice of the above tree. — *Mātulūṅgāsava* ('*ga-ās*'), as, m. a liquor distilled from the above tree.

*Mātulūṅgaka*, as, m. = *mātulūṅga*; (*ikā*), f. the wild citron tree.

**मातुलानी** mātulāni. See p. 764, col. 3.

**मातृ** mātrī. See p. 764, col. 3.

**मातृक** mātrika. See p. 765, col. 3.

**मात्य** mātya, see Pāp. IV. 1, 85.

**मात्र** mātra, mātraka, mātrika. See p. 765, col. 3, and p. 766, col. 1.

**मात्सर** mātsara, as, ī, am (fr. *matsara*), selfish, envious, jealous, stupid.

*Mātsarika*, as, ī, am, envious, jealous, spiteful, malicious; showing envy or jealousy, &c.

*Mātsarya*, am, n. envy, jealousy, malice, spite, (*mātsaryāṇi kṛi*, to show jealousy); displeasure, dissatisfaction.

**मात्स्य** mātsya, as, -sī (?), am (fr. *matsya*),

fishy, coming from or belonging to a fish, fish-like (e. g. *mātsyaṃ rūpam*, a fish-like form, the form or shape of a fish); (*as*), m., N. of a king of the Matsyas; of a Rishi. — *Mātsya-purāṇa*, am, n. = *mātsya-purāṇa*, q. v.

*Mātsyaka*, as, ī, am, = *mātsya*, fishy, relating to a fish; [cf. *paṇḍra-m*°; cf. also Hib. *measach*, 'fishy.']

*Mātsyagandha*, ās, m. pl. (fr. *mātsya-gandha*), N. of a race.

*Mātsyika*, as, ni, a fisherman; (wrongly read *mātsika*.)

*Mātsyeya*, ās, m. pl. the Matsya people.

**माथ** mātha, as, m. (fr. rt. 1. *math*), churning, stirring; hurting, injuring, killing, destruction, annihilation; a way, road; [cf. *mātha*.]

**माथव** māthava, as, m., Ved. a patronymic; [cf. *mādhava*.]

**माथितिक** māthitika, an adj. fr. *mathita* by Pāp. V. 3, 83, Vārttika 7.

**माथुर** māthura, as, ī, am (fr. *mathura*), coming from or belonging to Mathurā, an inhabitant of Mathurā; composed by Mathura, related to Mathura; composed by Mathura-nātha (e. g. *māthuri śippāni*, the commentary of Mathura-nātha); (*as*), m., N. of a son of Citra-gupta and of other persons; (*am*), n. the gate leading to Mathurā. — *Māthura-deśya*, as, ā, am, coming from or belonging to the country of Mathurā.

*Māthuraka*, ās, m. pl. the inhabitants of Mathurā.

**माद** māda, as, m. (fr. rt. 2. *mad*), = *mada*, drunkenness, intoxication, stupor; joy, delight, exhilaration; pride, passion. — *Mādānanda* ('*da-ān*'), as, m. a proper N.

*Mādaka*, as, ikā, am (fr. Caus. of rt. 2. *mad*), intoxicating, causing intoxication, stupefying; exhilarating, gladdening; (*as*), m. a gallinule (= *dātyūha*). — *Mādaka-tva*, am, n. the property or state of causing intoxication.

*Mādāna*, as, ī, am (fr. Caus. of rt. 2. *mad*), intoxicating, stupefying, maddening; gladdening, exhilarating; (*as*), m. the god of love; Vanguiera Spinosa; the thorn-apple; (*ī*), f., N. of two plants, = *mākaṇḍī*, = *vijayā*; (*am*), n. the act of intoxicating, intoxication, inebriation; exhilaration, the act of delighting; cloves; 'the stupefier,' epithet of a mythical weapon, (in this sense also read *madana*.)

*Mādāniya*, as, ā, am (fr. *mādāna* above), intoxicating, inebriating; (*am*), n. an intoxicating drink.

*Mādāyitnu* or *mādāyishnu*, us, us, u (fr. Caus. of rt. 2. *mad*), Ved. intoxicating, inebriating; gladdening.

*Mādāyana*, as, m. (fr. *mada*), a patronymic.

*Mādāni*, ī, inī, ī (fr. Caus. of rt. 2. *mad*), intoxicating, stupefying; gladdening; [cf. *gandha-m*°.]

**मादुघ** mādugha, as, ī, am, relating to the plant called Maduḅha.

**मादुर्यो** mādurya, f., N. of a village.

**मादुर्य** mādurya, k, k, k (fr. 3. *ma* + 2. *dryis*), like me, resembling me.

*Māduriksha*, as, ī, am (fr. 3. *ma* + *dryiksha*), = *mādurīśa* below.

*Mādurīśa*, as, ī, am (fr. 3. *ma* + *dryīśa*), like me, resembling me.

**माद्य** mādyā, incorrectly for *māndya*, q. v.

**माद्रक** mādraka, as, m. (fr. *madra*), a prince of the Madras; (*ikā*), f. a woman belonging to the Madra nation, (more properly *madrikā*.)

*Mādrakūlaka* (fr. *madra-kūla*), see Gaṇa Dhūmādi to Pāp. IV. 2, 127.

*Mādra-nagara* (fr. *madra-nagara*), see Scholiast on Pāp. VII. 3, 24.

*Mādravati*, f. 'princess of the Madras,' N. of the wife of Pari-kṣhit; Mādrī the second wife of Pāṇḍu.

— *Mādravati-suta*, as, m. 'son of the Madra princess,' epithet of either Nakula or Saha-deva.

*Mādrī*, f. 'princess of the Madras,' N. of the second wife of Pāṇḍu and mother of the twins Nakula and Saha-deva, (they were said to be the two youngest of the sons of Pāṇḍu, q. v., but were really the sons of Mādrī by the Aśvins, cf. *nakula*, *kuntī*); the wife of Saha-deva; wife of Krosbṭa; wife of Kṛiṣṇa; a species of plant (= *ati-vishā*). — *Mādrī-nandana*, as, m. (*mādrī* for *mādrī* to suit the metre, cf. *kuntī-nandana*), 'son of Mādrī,' epithet of either Nakula or Saha-deva. — *Mādrī-pati*, is, m. 'husband of Mādrī,' epithet of Pāṇḍu. — *Mādrī-prithā-pati*, is, m. 'husband of Mādrī and Prithā,' N. of Pāṇḍu.

*Mādreyā*, as, m. 'son of Mādrī,' epithet of either Nakula or Saha-deva; (*ās*), m. pl., N. of a people.

**माद्रुकस्थलक** *mādrukasthalaka* (fr. *madruga-sthālī*), see Gaṇa Dhūmādi to Pāp. IV. 2, 127.

**माध्व** *mādhva*, as, ī, am (fr. *madhu*), made of honey, honey-like, sweet; relating to spring, vernal; belonging or peculiar to the descendants of Madhu, i. e. the Yādavas, (*mādhvā* *hani*, on a spring day; *mādhvī* *lakṣmī*, vernal beauty or, in Hari-vaṣa 9597, the fortune of the Yādavas; *mādhvī devī*, N. of the earth); (*as*), m. an epithet of the second month of spring; the month Vaiśākha (= April-May); spring; a son or descendant of Madhu, a man of the race of Yādu; an epithet of Kṛiṣṇa (Vishṇu); of Paraśu-rāma (as an incarnation of Vishṇu); of Iadra; of a son of the third Mann; of one of the seven sages under Mann Bhautya; of another ancient sage; of a leader of the Pañca-rātra sect; of the author of the Rug-viniśāya; of the father of Dādābhāi and grandfather of the astrological writer Nārāyaṇa; of the father of the commentator Someśvara; of various other persons; Bassia Latifolia or a species of leguminous plant, = *kṛiṣṇa-mudga*; (ī), f. honey-sugar, clayed or candied sugar; an intoxicating drink made of honey, mead; 'spring-flower,' Gærtnera Racemosa [cf. *vāsantī*]; a kind of panic-grass; sacred basil; = *mīsī* (according to some, a sort of dentifrice); a procuress, bawd; affluence in cattle or herds; a woman of the race of Madhu or Yādu (e. g. An-antā, wife of Janam-ējaya; Sampriyā, wife of Vidūratha; Kuntī, wife of Pāṇḍu); N. of Dakṣhāyāni in Sri-śāila; of Durgā; of a Mātrī attending on Skanda; of a daughter of Yayāti; of a commentary (probably named after the author Mādhava); (*am*), n. sweetness; (in Schol. on Pāp. IV. 4, 129, a fem. form *mādhvā* is given, agreeing with *tanūḥ*). — *Mādhava-kara*, as, m., N. of a medical writer. — *Mādhava-kāla-nirṇaya*, as, m., N. of a work written by Mādhavačārya. — *Mādhava-gupta*, as, m. a proper N. — *Mādhava-śarīta*, am, n., N. of a work. — *Mādhava-deva*, as, m. a proper N. — *Mādhava-nidāna*, am, n., N. of a work by Mādhava (= *rug-viniśāya*). — *Mādhava-panḍita*, as, m., N. of a scholar. — *Mādhava-prācī*, f., N. of a place. — *Mādhava-bhaṭṭa*, as, m., N. of various persons (= *mādhvačārya*). — *Mādhava-bhikṣu*, us, m. a proper N. (= *mādhvaśrama*). — *Mādhava-māgadha*, as, m., N. of a poet. — *Mādhava-yatindra*, as, m. a proper N. — *Mādhava-yoginī*, ī, m. a proper N. — *Mādhava-rāmanānda-sarasvatī* ('*ma-ān*'), m., N. of the teacher of the commentator Sivanānda. — *Mādhava-rallī*, f. Gærtnera Racemosa. — *Mādhava-srī*, is, f. the beauty or glory of spring. — *Mādhava-sinha* and *mādhava-sena*, as, m., N. of two kings. — *Mādhava-senā-rājān*, ā, m. 'king of the army of spring' or 'of sweetness,' N. of a king. — *Mādhava-somayājīn*, ī, m. a proper N. (= *mādhvačārya*). — *Mādhavačārya* ('*va-āc*'), as, m. 'the learned Mādhava' or 'the teacher Mādhava,' N. of a celebrated scholar, son of Māyaṇa and brother of Sāyaṇāčārya and Bhoga-nātha, q. v. v. g., (he is sometimes called simply Mādhava, and regarded, together with Sāyaṇa, as author of the celebrated commentary on the Rīg-veda; also author of the Kāla-nirṇaya, of the Nyāya-māla-vistara,

of the commentary Paraśara-smṛiti-vyākhyā, of the Saṅkṣhepa-śāṅkara-vijaya, of the Sarva-darśana-saṅgraha). — *Mādhavanānda-kāvyā* ('*va-ān*'), am, n., N. of a poem by Nanda-panḍita. — *Mādhavanāla* ('*va-ān*'), as, m., N. of an author. — *Mādhavanālakhyāna* ('*va-anala-ākh*'), am, n., N. of an erotic work by the above. — *Mādhavaśrama* ('*va-ās*'), as, m. a proper N. — *Mādhavi-latā*, f. the creeper Gærtnera Racemosa (bearing white fragrant flowers). — *Mādhavi-vana*, am, n., N. of a forest. — *Mādhavendra-purī* ('*va-in*'), m., N. of an author. — *Mādhaveshṭā* ('*va-ish*'), f. a species of tuberous plant (= *vārāhī-kanda*); an epithet of Durgā. — *Mādhavoḷita* ('*va-uḷ*'), am, n. a kind of perfume (= *kakkotaka*). — *Mādhavodbhava* ('*va-uḷ*'), as, m. a species of plant (= *rājādanī*). — *Mādhavaka*, as, m. a spirituous liquor (prepared from honey or from the blossoms of the Bassia Latifolia); (*ikā*), f. Gærtnera Racemosa; a kind of metre, four times — — — — — of a woman; a female attendant.

*Mādhaviya*, as, ā, am, relating or belonging or devoted to Mādhava or to Mādhavačārya; composed by him. — *Mādhaviya-dhātu-vṛttī*, is, f., N. of a treatise on Sanskrit roots by Sāyaṇa (dedicated to his brother Mādhava). — *Mādhaviya-vedārtha-prakāśa*, N. of Sāyaṇa's commentary on the Rīg-veda.

*Mādhavya*, as, m. a patronymic from Madhu, see Pāp. IV. 1, 106.

1. *mādhva*, as, ī, am (fr. *madhu*), sweet; (ī), f. a kind of spirituous liquor; = *mādhavi*, Gærtnera Racemosa; = *mādhva-kantaka*, a kind of fish; (ī), m. du., Ved. 'possessing or loving sweetness,' an epithet of the Aśvins; (Sāy.) = *madhu-pūrṇa-pātra-yuktāu*; (in this last sense perhaps fr. a base *mādhvi*). — *Mādhvi-madhurā*, f. a species of date (= *madhura-kharjurikā*).

*Mādhvaka*, am, n. = *mādhavaka*, an intoxicating beverage prepared from honey.

*Mādhvika*, as, m. a person who collects honey.

*Mādhvika*, am, n. a kind of intoxicating drink distilled from the blossoms of the Bassia Latifolia; wine, spirit distilled from grapes; [cf. *madhu-m*.]

— *Mādhvika-phala*, as, n. a species of cocoa-nut (= *madhu-nāṭikeraka*).

**माधुक** *mādhuka*, as, ī, am (fr. *madhuka*), coming from or belonging to the Madhuka tree; 'mead-maker,' an epithet of the Maitreyakas or of a particular mixed caste.

**माधुकर** *mādhukara*, as, ī, am (fr. *madhu-kara*), coming from a bee or from honey, belonging to a bee, resembling a bee, (*mādhukari vṛttī*, a mode or course of life resembling that of a bee), belonging to honey, &c.; (ī), f. gathering alms after the manner of a bee by going from door to door; alms obtained from five different places by the third class of religious mendicants.

*Mādhukarṇika*, as, ī, am (fr. *madhu-karṇa*), see Gaṇa Kumudādi 2. to Pāp. IV. 2, 80.

*Mādhucchandasa*, as, ī, am (fr. *madhu-čchandas*), Ved. relating to or coming from Madhu-čchandas; (*as*), m. a patronymic of Agha-marṣaṇa; of Jetṛi.

*Mādhuparkika*, as, ī, am (fr. *madhu-parka*), relating to the Madhu-parka; offered or presented as a token of respect to a guest.

*Mādhumata*, as, ī, am (fr. *madhu-mat*), belonging to or descended from Madhu-mat; (*ās*), m. pl. the inhabitants of Kāśmīra; belonging to the river Madhu-matī, (*mādhumatāṇ jālam*, water from the Madhu-matī.)

*Mādhumatika* (fr. *madhu-mat*), see Gaṇa Kač-čhādi to Pāp. IV. 2, 134.

*Mādhūkara*, as, ī, am (fr. *madhu-kara*), gathered or collected after the manner of bees.

**माधुर** *mādhura*, as, ī, am (fr. *madhura*), composed by Madhura; relating to Madhurā; (ī), f. sweetness, amiableness; mead; spirituous or vinous liquor; (*am*), n. the blossom of Jasminum Zambac.

*Mādhurya*, as, ā or -rī (?), am (fr. *madhura*), speaking sweetly or kindly; (*am*), n. sweetness, pleasantness, attractiveness, gracefulness; kindness, friendliness, amiability; (in rhetoric) the succession of single words in a sentence.

**माधुक** *mādhuka*, as, ī, am (fr. *madhuka*), made from Bassia Latifolia; (according to Kullūka) = *madhura-bhāṣin*, sweetly speaking, kindly speaking; an epithet of the Maitreyakas (a mixed caste; cf. *mādhuka*, col. 2).

**माधुची** *mādhucī*, m. du., Ved. (probably formed after the analogy of *mādhvī*, see under 1. *mādhva*, col. 2), an epithet of the Aśvins.

**माधूल** *mādhūla*, as, m. (fr. *madhūla*), a patronymic.

**माध्य** *mādhya*, as, ā, am (fr. *madhya*), middle, central, mid.

*Mādhyanāna*, as, ī, am (fr. *madhya-nāna*), Ved. belonging to midday, meridional, midday, (*mādhyanāna savane*, at the midday rite); middle, central; (*ās*), m. pl., N. of a branch of the Vājasaneyins and of an astronomical school who fixed the starting-point of planetary movements at noon; (*am*), n., scil. *tīrtha*, N. of a Tīrtha; [cf. *mādhyanānīyaka*.] — *Mādhyanāna-yuga*, Ved. belonging to the midday oblation. — *Mādhyanāna-sākhā*, f. the school of the Mādhyanānas.

*Mādhyanānīyana*, as, m. probably a patronymic, N. of a preceptor.

*Mādhyanīni*, is, m. a patronymic, N. of a grammatian.

*Mādhyanīnīyā*, as, ā, am, usual or customary at the midday oblation (Ved.); 'belonging to the school of the Mādhyanānas,' an epithet of Nārāyaṇa.

*Mādhyanīnīyaka*, am, n., N. of a Tīrtha.

*Mādhyanīneya* = *mādhyanāna*, q. v.

**माध्यम** *mādhya*, as, ī, am (fr. *madhyama*), relating to the middle, middlemost, middle, central; middle-born; (*ās*), m. pl. epithet of the Rishis to whom the middle portion (Maṇḍala II-VII) of the Rīg-veda Saṃhitā is attributed; N. of a race.

*Mādhyaṃaka*, as, ikā, am, = *mādhyaṃika*; (*ikā*), f. epithet of the middle section of the Kāṭhaka.

*Mādhyaṃakeya*, ās, m. pl., N. of a people, = *mādhyaṃakeya*.

*Mādhyaṃasthya*, am, n. (fr. *madhya-mastha*), the state of standing or being in the middle, see Gaṇa Brāhmaṇādi to Pāp. V. 1, 124; [cf. *mādhyaṃasthya*.]

*Mādhyaṃika*, as, ī, am, relating or belonging to the middle, middlemost, middle; (*ās*), m. pl., N. of a Bddhist school; of a people in the central part of India.

*Mādhyaṃineya*, as, m. (fr. *madhyamā*), a metronymic, see Gaṇa Kalyāṇyādi to Pāp. IV. 1, 126.

**माध्यस्थ** *mādhyaṣtha*, as, ī, am (fr. *madhya-stha*), being in a middle state, indifferent, impartial, neutral; (*am*), n. middle state or condition; indifference, impartiality.

*Mādhyaṣthya*, am, n. 'the state of standing in the middle or between two,' indifference, impartiality, neutrality; the office of umpire, mediation, intercession.

**माध्याह्निक** *mādhyaṃhnikā*, as, ī, am (fr. *madhyaṃhna*), belonging to midday, taking place at noon.

**माध्व** 2. *mādhva*, as, m. (for 1. see col. 2), an adherent of Madhva.

**मान्** *mān* (connected with *rt. man*), cl. I, P. *mānāti*, &c., to honour, respect, revere, worship; cl. 10. P. *mānayati*, &c. (properly Caus. of *rt. man*), to honour, &c.

**मान 1. māna, as, m.** (fr. rt. *man*), opinion, conception, (also *an*, n.); a good opinion of one's self, conceit, self-reliance, self-confidence, arrogance, pride, haughtiness; honour, respect, consideration, (also exceptionally *am*, n.); regard for others, demonstration of respect, paying honour; a wounded sense of honour; anger or indignation excited by jealousy (especially in women), female caprice, silliness, hatred; object, purpose, will (Ved.); (in astrology) an epithet of the tenth house; a blockhead (?); an agent (?); a barbarian (?); N. of the father of Agastya (Ved.); (*ās*), m. pl. the family or descendants of Māna (Ved.). — *Māna-kalaha*, *as, m.* any quarrel caused by pride or jealousy, rivalry, jealousy; (*ās*), m. pl., N. of a people. — *Māna-kālī, is, m.* quarrelling or dissension caused by pride, mutual disdain or ill-will. — *Māna-krit, t, l, t*, showing honour or respect (to others). — *Māna-kshati, is, f.* a wound inflicted on the honour (of another), injury to reputation, wounding or hurting pride, humiliation. — *Māna-granthi, is, m.* injury to honour or pride. — *Māna-tas*, ind. from honour, through honour, for honour's sake. — *Māna-tunga, as, m.* N. of an author. — *Māna-tea, am, n.* haughtiness, arrogance, &c.; see 1. *māna* above. — 1. *māna-da, as, ā, am* (fr. *māna* + 2. *da*), giving honour, paying honour, showing respect; honour-giver, pride-inspirer, (a respectful mode of addressing husbands and lovers, usually in voc. sing.); (*as*), m. a mystical epithet of the letter *ā*; (*ās*), m. pl., N. of a people [cf. *māla-da*]; (*ā*), f. epithet of the second Kalā or digit of the moon; (*am*), n., scil. *astra*, epithet of a particular magical weapon. — 2. *māna-da, as, ā, am* (fr. *māna* + 3. *da*), destroying arrogance or pride. — *Māna-dhana, as, ā, am*, rich in honour. — *Māna-dhmāta, as, ā, am*, puffed up with pride. — *Māna-para, as, ā, am*, wholly addicted to pride, intensely proud, very arrogant (see *para*); (*ā*), f., N. of a woman. — *Māna-parikhaṇḍana, am, n.* loss of honour, wounding or offending pride, humiliation. — *Māna-prāna, as, ā, am*, one to whom honour is (as dear) as life, valuing honour or reputation as highly as life. — *Māna-bhanga, as, m.* loss of honour, injury to reputation, humiliation. — *Māna-bhrit, t, l, t*, possessing pride, (according to Malli-nātha = *ahan-kārīn*). — *Māna-manohara, N.* of a work. — *Mānamanohara-kara, as, m.* the author of the above (= *vāg-īśvara*). — *Māna-maya, as, m.* N. of a particular article of luxury (?) mentioned in Hari-vuṣa 8455. — *Māna-mahat, ān, atī, at*, great in pride, extremely proud. — *Māna-rat, ān, atī, at*, possessing honour or pride, proud, haughty, disdainful, high-spirited; (*atī*), f. a haughty or disdainful woman (angry from wounded pride or jealousy). — *Māna-varjika, ās, m. pl.* N. of a people. — *Māna-varjita, as, ā, am*, stripped of honour; humble, lowly; defamatory, slanderous, abusive. — *Māna-wardhana, as, ī, am*, enhancing honour, increasing respect. — *Māna-sāra, as, m.* N. of a king of Mālava. — *Māna-sinha, as, m.* a proper N. — *Māna-han, ā, ghnī, a*, destroying pride or honour, humbling, an humbler, abaser. — *Mānānanda* (*na-ān*), *as, m.* N. of an author of a Durgā-mantra. — *Mānāpamāne* (*na-ap*), *n. dn.* honour and dishonour. — *Mānārha* (*na-ar*), *as, ā, am*, worthy of honour, entitled to respect. — *Mānāsakta* (*na-ās*), *as, ā, am*, addicted to pride, haughty, arrogant, proud. — *Mānāsaka-parākrama-nyusamīn* (*na-ut*), *ī, tni, ī*, possessing pride, haughtiness, prowess, and intense diligence. — *Mānōnati* (*na-un*), *is, f.* the height of honour, high honour, great respect. — *Mānōnmūla* (*na-un*), *as, m.* the infatuation of pride, infatuated or insane arrogance.

*Mānana, as, ī, am* (fr. Caus. of rt. *man*), honouring, serving as a honorarium or token of respect; (*ā, am*), f. n. the act of honouring, paying honour, showing respect.

*Mānaniya, as, ā, am*, to be honoured, deserving honour from any one (with gen.).

*Mānayitavya, as, ā, am*, to be honoured or respected, deserving honour.

*Mānayitrī, tā, trī, trī*, honouring, respecting, an honourer, one who honours or respects.

*Mānīta, as, ā, am*, honoured, respected; (*am*), n. honouring, showing honour or respect, honour. — *Mānīta-sena, as, m.* N. of a king.

*Mānīn*. See s. v., p. 771, col. 1.

*Mānya, as, ā, am*, to be respected or honoured, worthy of honour, honourable, respectable, venerable, held in honour; a patronymic (Ved.); = *maitrī-varuṇī*, author of Rīg-veda VIII. 56, (in the last two senses fr. *māna*, father of Agastya); (*ā*), f. Trigonella Comiculata, (wrongly for *mālyā*). — *Mānyateva, am, n.* honourableness, respectability, worthiness.

**मान 2. māna, as, m.** (fr. rt. 3. *mā*), a building, edifice, house, dwelling (Ved.); a preparation, decoction, (perhaps used in this sense with reference to the Soma plant in Rīg-veda X. 144, 5); (*am*), n. the act of forming or making (Ved.); form, appearance (Ved.); the act of measuring or meting, measure in general, dimension, computation of time, &c. (e. g. *urī-m*, a man's height; *antarā-m*, difference of dimension; cf. *tārakā-m*, *śata-m*, *giri-m*, *chando-m*); any instrument for measuring, a measuring-rod, measure, rule, standard [cf. *ūrdhva-m*, *kūṭa-m*]; (Ved.) a particular measure or weight (= *krishṇala* or *raktikā*, a Guñjā seed; according to the commentators 100 Mānas = 5 Palas or Paṇas, or, according to others,  $\frac{1}{2}$  or  $\frac{1}{3}$  of a Khāri); likeness, resemblance (= *upa-māna*); proof, demonstration, means of proof (= *pra-māṇa*, q. v.). — 3. *māna-da, as, ā, am*, measuring. — *Māna-danda, as, m.* a measuring-rod. — *Māna-dhānikā, f.* = *karkatī*, a cucumber. — *Mānam-pāca, as, ā, am*, see Schol. on Vopa-deva XXVI. 55; [cf. *alpam-p*, *mitam-p*]. — *Māna-yoga, as, m.* the correct mode of measuring and weighing (Manu IX. 330). — *Māna-randhrā, f.* a kind of water-clock or clepsydra, a perforated copper vessel which, placed in water and gradually filling, serves to measure time, (according to some, *māna-randhrī*; cf. *tāmri*). — *Māna-sūtra, am, n.* a measuring-cord [cf. *pramāṇa-sūtra*]; a cord or chain of gold or some other material worn round the body. — *Mānāngula-mahātānttra* (*na-an*), *am, n.* N. of a Tantra. — *Mānādhyāya* (*na-adh*), *as, m.* 'chapter on measurement' (of time), N. of the fourteenth chapter of the Sūrya-siddhānta. — *Mānonmānikā* (*na-un*), *f.*, see Gaṇa Sāka-pārthivādī, Siddhānta-kaumudi on Pāṇ. II. 1, 69.

*Mānaka* (at the end of an adj. comp.) = 2. *māna*, measure, &c.; (*as, am*), m. n. = *mānaka*, Arum Indicum, a plant having an edible root; (*ikā*), f. a particular spirituous or vinous liquor; = *mānikā*, a particular weight (= 2 Anjalis, = 8 Palas; according to others, the fourth or eighth part of a Khāri).

**मानःशिल mānaḥśila, as, ī, am** (fr. *manah-silā*), consisting of realgar or red arsenic.

**मानन mānana, &c.** See col. 1.

**मानव mānava, as, ī, am** (fr. *manu*), descended from man or from Mann, belonging or proper to man or Mann, human; (Ved.) propitious to men; (*as*), m. a human being, man; a lad, boy, (for *mānava*, q. v.); a patronymic of Nābhā-nedishtā; of Sāryāta; of Cakshus; of Nahusha; of Bhṛigu; of Su-dymna; of Karūsha; of Devahūti; (*ās*), m. pl. the children of men, mankind; the subjects (of a king); N. of a school of the black Yajur-veda; (*ī*), f. a daughter of man or Mann, a woman; N. of a goddess (executing the commands of the eleventh Arhat of the present Ava-sarpinī); N. of one of the eleven Vidyā-devīs; (*am*), n. a man's length (as a measure, Ved.); = *mānava-kalpa-sūtra*, q. v.; N. of a Sāman; a particular mulct or fine; [cf. Goth. *manna*, fr. *mannan*, perhaps for *manvan*; Germ. *Mann*, 'a man.']; — *Mānava-kalpa-sūtra* or *mānava-sūtra, am, n.* N. of a well-known Sūtra work on Kalpa or

ritual (see *manu*). — *Mānava-deva, as, m.* 'man-god, god among men,' a king, prince. — *Mānava-dharma-sāstra, am, n.* N. of the code of laws attributed to Manu (see *manu-samhitā*). — *Mānava-pati, is, m.* 'man-lord,' a king, sovereign. — *Mānavācala* (*va-ac*), *as, m.* N. of a mountain. — *Mānavādya* (*va-ād*), *am, n.* N. of a Sāman. — *Mānavendra* (*va-in*), *as, m.* 'man-chief, man-lord,' a king. — *Mānavottara* (*va-ut*), *am, n.* N. of a Sāman. — *Mānavopapurāya* (*va-up*), *am, n.* N. of an Upa-Purāna. — *Mānavāgha* (*va-ogha*), with *guru*, epithet of a particular class of composers of mystical prayers [cf. the kindred words Divyanga, Siddhanga].

*Mānavasya, Nom. P. A. mānavasyati, -te, &c.*, Ved. to act like men; (Sāy.) to wish for men.

*Mānavasyat, an, antī, at*, acting like men; (Sāy.) wishing for men, i. e. priests.

*Mānaviya, as, ā, am*, descended or derived from Manu; (*am*), n. a particular fine [cf. *mānava*].

*Mānaveya, as, ā, am*, descended or derived from Manu; (*as*), m. a patronymic.

*Mānavya, as, m.* a patronymic from Mann, Pāṇ. IV. 1, 105; (*āyānī*), f., see Pāṇ. IV. 1, 18; (*am*), n. a number of boys, assemblage of youths, (for *mānavya*.)

**मानवर्तिक mānavarika, ās, m. pl.** N. of a people; (also read *mānavarjaka*, *mānavalaha*, *gava-varitila*; cf. *mālavartī*.)

**मानस mānasa, as, ī, am** (fr. *manas*), belonging to the mind or spirit, mental, spiritual, (*as*), opposed to *śārīra*, corporeal; *mānasam ūrtham*, a spiritual bathing-place or the lake Mānasa so called; expressed only in the mind (e. g. *mānasam stotram*, a silent hymn of praise), tacit, implied; present in the mind, only to be conceived in the mind, (*ābharaṇat mānasaiḥ*, with every conceivable ornament; dwelling on the lake Mānasa, (in this sense fr. *mānasa, am, n.* the lake Mānasa, see below); (*as*), m. a form of Viṣṇu; N. of a Nāga; of a class of ascetics; of a son of Vapush-mat; of a preceptor; (*ās*), m. pl. a particular class of Manes (regarded as sons of Vasishṭha); epithet of the Vaiśya in Sāka-dvīpa; (*ī*), f., N. of one of the sixteen Vidyā-devīs [cf. *mahā-mānasikā*]; (*am*), n. the mental powers, mind, spirit, the seat or faculty of reason and feeling, heart, soul, (in these senses frequently at the end of a comp., cf. *bhaya-santrasta-m*); tacit or implied consent (in law); N. of a sacred lake and place of pilgrimage on mount Kailāsa in the Himālaya mountains, (the native place of the wild geese or swans; constant allusions are made to this lake in Hindū poetry, and the Haṇsa or Rāja-haṇsa, a kind of wild goose, is described as migrating to its shores every year at the breeding season); a kind of salt. — *Mānasa-čārīn, ī, inī, ī*, frequenting lake Mānasa; (*ī*), m. a wild goose or swan. — *Mānasa-janman, ā, m.* 'mind-born,' the god of love; [cf. *mano-janman*]. — *Mānasa-tva, am, n.* thoughtfulness, spirituality, the belonging to spirit, fulfilment of anything in mere thought. — *Mānasa-nayana, am, n.* 'guidance to the lake Mānasa,' N. of a logical work by Jivana. — *Mānasa-nayana-prasādānī, f.* N. of a commentary on the above work. — *Mānasa-ruj, k, l, f.* Ved. mental or spiritual disease. — *Mānasa-vega, as, ā, am*, swift as spirit (i. e. thought); (*as*), m., N. of a king. — *Mānasa-śuc, k, f.* Ved. mental sorrow or grief. — *Mānasa-santāpa, as, m.* mental anguish, sorrow of heart. — *Mānasālāya* (*sa-āl*), *as, m.* 'dwelling on the lake Mānasa,' a wild goose or swan; [cf. *mānasaukas*]. — *Mānasottara* (*sa-ut*), *as, m.* N. of a mountain range; [cf. *utara-mānasa*]. — *Mānasollāsa* (*sa-ul*), *as, m.* N. of a Vedānta work by Sureśvara Ācārya or Dakṣiṇa Ācārya, a disciple of Sankara Ācārya. — *Mānasollāsa-prabandha* and *mānasollāsa-pritānta* and *mānasollāsa-pritānta-vilāsa, as, m.* names of commentaries on the above work. — *Mānasaukas* (*sa-ok*),

*ās, ās, as*, dwelling on the lake Mānasa; (*ās*), m. a wild goose or swan, the Rāja-haṅsa.

*Mānasāyana*, *as*, m. a patronymic from Manas, see Pāp. IV. 1, 110.

*Mānasika*, *as, ī, am* (fr. *manas* or fr. *mānasa*), mental, spiritual; (*as*), m. an epithet of Viṣṇu.

*Mānasya*, *as*, m. a patronymic from Manas, see Pāp. IV. 1, 105.

**मानस्कृत** *mānas-kṛita*, *as*, m., Ved. (according to Mahī-dhara) = *pūjāyū abhimānasya vā kartri*.

**मानस्थली** *māna-sthalī*, f., *mānasthalaka*, see Pāp. IV. 2, 127.

**मानाङ्क** *mānāṅka*, *as*, m. (perhaps for *mā-lāṅka*), N. of the author of the *Vṛindā-vana*.

**मानायन** *mānāyana*, *as*, m. a patronymic.

**मानाय** *mānāyā*, *mānāyāyanī*, see Gaṇa Gargādi to Pāp. IV. 1, 105, and Gaṇa Lohitādi to Pāp. IV. 1, 18.

**मानिक** *mānika* = *mānin* in *paṇḍita-m<sup>o</sup>*, q. v. (For *mānikā* see *mānaka*, p. 770, col. 2.)

**मानित** *mānita*. See p. 770, col. 2.

**मानिन** *mānin*, *ī, inī, ī* (fr. rt. *man* or fr. I. *māna*), thinking, being of opinion, (in these and the following senses often at the end of comp.); considering, regarding, taking for; fancying or imagining one's self, taking one's self for [cf. *paṇḍita-m<sup>o</sup>*]; fancying that one possesses (e.g. *kshamatā-mānin*, fancying that one possesses ability); being regarded or taken for; honouring, esteeming highly; having a high opinion of one's self, proud, haughty, proud of anything (e.g. *dhanato mānī narah*, a man proud of his wealth); maintaining one's honour, proud (in a good sense); highly honoured or esteemed; disdainful, angry, resentful, sulky; (*ī*), m. a lion; (*inī*), f. an angry or disdainful woman or one offended with her lover; a species of odoriferous plant (= *phali*, i.e. *priyangu*); N. of a daughter of Vidūra-stha and wife of Rājya-wardhana; a kind of metre, (probably incorrect for *mālinī*).—*Mānitā*, f. or *māni-tva*, *am*, n. (at the end of a comp.) the fancying that one possesses, imagining or fancying one's self, taking one's self for (e.g. *ajñāne jñāna-mānitā*, the fancying when in ignorance that one has knowledge); haughtiness, pride; honouring, paying respect; the being honoured, receiving honour.

**मानिन्ध** *mānindha*, *as*, m., N. of an astronomer, (also read *manindha*; cf. *maṇḍitha*.)

**मानुतन्त्र** *mānutantavya*, *as*, m. (fr. *manu-tantu*), Ved. a patronymic of Aikādāsāksha; [cf. *mārutantavya*.]

**मानुष** *mānusha*, *as, ī, am* (fr. *manus*), human, belonging to mankind, appertaining to men; humane, kind, favourable or propitious to men; (*as*), m. a man, human being, (often at the end of comp.), and sometimes with fem. *ā, a-m<sup>o</sup>, ati-m<sup>o</sup>; kārya-m<sup>o</sup>*, a human being in some sense of the word, incarnate in human form); epithet of the signs of the zodiac Gemini, Virgo, and Libra; (*ī*), f. a woman; scil. *śikitsā*, a branch of medicine, the administering of drugs and herbs (as opposed to *āsurī* and *divī śikitsā*); (*am*), n. the manner or ways of men, condition of man, humanity; the doings or actions of man, human action or effort, manhood; N. of a place.—*Mānusha-tā*, f. or *mānusha-tva*, *am*, n. humanity, the state or condition of man, manhood, manliness, human existence, man's estate.—*Mānusha-pradhana*, *as, ā, am*, Ved. fighting for men, (used in *Rig-veda* I. 52, 9. as an epithet of the Maruts).—*Mānusha-buddha*, *as*, m. a human Buddha, (opposed to *dhyānt-buddha*).—*Mānusha-mūṣāda* (*śa-āda*), *as, ā, am*, eating human flesh.—*Mānusha-rākshasa*, *as*, m. a fiend in human form, a Rākshasa-like man.—*Mānusha-*

*laukika*, *as, ī, am*, belonging to the world of men, proper for man, human.—*Mānusha-sambhava*, *as, ā, am*, coming from a man, produced by men.—*Mānushopeta* (*śha-up<sup>o</sup>*), *as, ā, am*, joined with human effort.

*Mānushaka*, *as, ī, am*, human.

*Mānushī-bhū*, cl. I. P. *-bhavati*, &c., to become man, take human form.

*Mānushya*, *am*, n. (fr. *manushya*), the being a man, humanity, manhood, manliness, human nature, man's estate; (*as, -shī, am*), human, manly, belonging to man or humanity.

*Mānushyaka*, *as, ī, am*, human; (*am*), n. humanity, human condition, human nature; a multitude of men.

**मानोज्ञक** *mānojnaka*, *am*, n. (fr. *mano-jña*), beauty, agreeableness, loveliness.

**मानव्य** *māntavya*, *as*, m. a patronymic from Mantu, see Pāp. IV. 1, 105.

*Māntavyāyanī*, f., see Pāp. IV. 1, 18.

**मान्त्र** *māntṛa*, *as, ī, am* (fr. *mantra*), Ved. proper or peculiar to Vedic texts, belonging to sacred texts, relating to mystical verses or spells.

*Māntṛavarṇika*, *as, ī, am* (fr. *mantra-varṇa*), contained in the text of a Vedic hymn.

*Māntṛika*, *as*, m. (fr. *mantra*), one who recites a text or spell, one conversant with spells or incantations, an enchanter, sorcerer.

**मान्त्रित** *māntṛita*, *ās*, m. pl. the descendants of Māntṛitya, see Pāp. IV. 2, 111.

*Māntṛitya*, *as*, m. a patronymic from Mantrita, see Pāp. IV. 1, 105.

**मान्य** *mānth*, cl. I. P. *mānthati*, &c., (according to Vopa-deva, Dhātu-pāṭha III. 9) = rt. *manth* or I. *math*, to hurt, injure, &c.

*Mānthya*, *as, ā, am*, see Gaṇa Sarkāśādi to Pāp. IV. 2, 80.

**मान्यरेषिणि** *mānthareṣaṇi*, *is*, m. a patronymic from Manthareṣaṇa, see Schol. on Pāp. II. 4, 66.

**मान्यर्थ** *māntharya*, *am*, n. (fr. *manthara*), weakness.

**मान्याल** *mānthāla*, *as*, m., Ved. a kind of animal, (according to Mahī-dhara) a species of mouse.

**मान्द** *mānda*, *as, ā, am* (fr. rt. *mand* or 2. *mad*), Ved. 'gladdening,' an epithet of water in certain formularies; (*as, ī, am*), relating to the higher apsis of a planet's course; *māndaṃ karma*, the process of correction for the apsis; *māndam phalam*, the equation of the apsis, (in these latter senses fr. *mānda*, q. v.)

*Māndya*, *am*, n. (fr. *manda*), slowness, sluggishness, laziness; stupidity, torpor; apathy; weakness; indisposition, illness, sickness; *māndyaṃ kṛi*, to make one's self ill.

*Māndra* (fr. *mandra*), see Gaṇa Chattrādi to Pāp. IV. 4, 62.

**मान्दार** *māndāra* or *māndārava*, *as*, m. a species of tree (= *māndāra*; cf. *māndārava*).

**मान्दार्य** *māndārya* (fr. *māndāra*), see Gaṇa Pragadyādi to Pāp. IV. 2, 80; perhaps used as a proper N. in *Rig-veda* I. 165, 15.

**मान्धातृ** *māndhātṛi*, *tā*, m. (according to some fr. *mām*, 'me,' & *dhātṛi*, 'a drinker,' this king having once sucked Amṛita from the finger of Indra, who thereupon used the exclamation which afterwards became the prince's name), N. of a king (son of Yuvanāśva, author of *Rig-veda* X. 134; also read *mandhātṛi*, q. v.); N. of a sovereign in more recent times.—*Māndhātā-pura*, *am*, n. N. of a city; (also read *māndhātā-trīpura*.)

*Māndhātṛa*, *as, ī, am*, relating to Māndhātṛi; (*as*), m. a patronymic from Māndhātṛi.

**मान्ध्योद** *māndhyoda*, *as*, m. a patronymic (?).

**मान्मथ** *mānmatha*, *as, ī, am* (fr. *manma-tha*), relating to or concerning love, excited by love, belonging to the god of love.

**मान्य** *mānya*. See p. 770, col. 2.

**मान्यमान** *mānyamāna*, *as*, m., Ved. a patronymic from Manyāmāna; according to Sāy. on *Rig-veda* VII. 18, 20, *devakaṃ cin mānyamānam jagantha* may be translated, 'thou hast slain Devaka the son of Manyāmāna;' according to others, 'thou hast slain the god, the proud one.'

**मान्यव** *mānyava*, *as, ī, am*, relating to Manyu.

**मान्यवती** *mānyavatī*, f., N. of a princess; (perhaps for *mātya-vatī*.)

**मापक** *māpaka*, *as, ikā, am* (fr. Caus. of rt. 3. *mā*), serving for measuring or weighing, a measurer, &c.

*Māpana*, *as*, m. a pair of scales, balance; (*ā*), f. measuring; measuring or meting out, making a place for a sacrifice, measure; (*am*), n. the act of measuring; forming, making, formation.

**मापत्य** *māpatya*, *am*, n. (perhaps fr. I. *mā* + *apatya*, i.e. not a child in the ordinary sense, cf. *manasi-ja*; according to others fr. Caus. of rt. *me*), a term applied to the god of love or Kāma-deva, (according to some, *māpatya*, *as*, m.)

**माबर** *mābara*, N. of a place.

**माम** *māma*, *as, ī, am* (fr. *mama*, gen. sing. of 3. *ma*), mine, my; mother, uncle, (in this sense like *tāta*, q. v., and commonly in voc. sing.)

*Māmaka*, *as, ikā* or Ved. *ī, am*, my, mine; selfish, greedy, covetous; (*as*), m. a miser, niggard; a maternal uncle; (*ī*), f., N. of a Buddhist goddess; [cf. *māmukhī*.]

*Māmākina*, *as, ā* or *ī* (?), *am*, my, mine.

*Māmāteya*, *as*, m. (fr. *māmātā*), a metronymic of Dīrgha-tamas; (also read *sāmāteya*.)

**मानसायति** *mānasāyati*, *is*, m. a patronymic (?).

**मामलदेवी** *māmalla-devī*, f., N. of the mother of Śrī-harsha (author of the *Naishadhiya-charita*).

**मामिडि** *māmiḍi*, *is*, m. a proper N.

**मामुखी** *māmukhī*, f., N. of a Buddhist goddess.

**मामुदयजनवी** *māmuda-gojanavī*, m. = محمود غزنوی, i.e. Mahmūd of Ghazni.

**मान्यश्य** *mām-paśya*, *as, ā, am* (fr. *mām*, acc. of *aham* + *paśya*), Ved. regarding or looking at me.

**माय** *māya*, *as, ā, am* (according to some fr. rt. 3. *mā*, according to others fr. rt. *man* + *ya*), illusory, possessing magical powers or powers of illusion (said of Viṣṇu); (*as*), m. an illusionist, conjurer, juggler; an evil spirit, Asura; (*ā*), f. art, wisdom, (according to *Naighaṅṭuka* III. 9 = *prajñā*), extraordinary or supernatural power, wonderful power, (in these meanings only in the earlier language); illusion, trick, artifice, deceit, deception, fraud, jugglery, sorcery, witchcraft; wickedness, villainy; a political trick, diplomatic artifice; an illusory image or apparition, phantasm, phantom, anything unreal, anything which deceives the sight (e.g. *śinḥa-m<sup>o</sup>*, a phantasm in the form of a lion, a phantom lion); philosophical illusion, idealism, unreality, (in the Sāṅkhya system applied to Prakṛiti as the source of all apparent material objects); Illusion personified, (sometimes identified with Durgā as the authoress of spells, sometimes regarded as a daughter of Anṛita and Nirṛiti or Nikṛiti and mother of Mṛityu or as a

daughter of Adharma); one of the four Pāśas or snares which entangle the soul (with Śaivas); pity, compassion; N. of the mother of Śākya-muni or Buddha; N. of two metres, four times -----

----- twice alternately with -----; (= māyā-purī). N. of a city; of the city Gayā; (ās), f. pl. Ved. ideal products of the mind. — *Māya-vat, ān, atī, at*, Ved. = māyā-vat, q. v. — *Māyā-kāpālīka, am, n.*, N. of a particular drama. — *Māyā-kāra, as, or māyā-kṛit, t, m.* 'illusion-maker,' a conjurer, juggler. — *Māyā-śaṇa, as, ā, am* (see śaṇa), skilled in illusion, famous for juggling; illusory, deceptive. — *Māyā-śāra (yā-āś), as, ā, am*, practising illusion or deceit, acting deceitfully, (opposed to *sādhv-ācāra*). — *Māyā-jīvin, i, m.* 'living by illusion,' a conjurer, juggler. — *Māyā-tantra, am, n.*, N. of a Tantra. — *Māyātma (yā-āt), as, ikā, am*, consisting of illusion, essentially illusory. — *Māyā-da, as, m.* 'giving or causing illusion,' an alligator, crocodile. — *Māyā-darśana, am, n.*, N. of a chapter of the Bhaviṣya-Purāṇa. — *Māyā-devī, f.*, N. of the mother of the Buddha kar' *क्षोत्र* or Śākya-muni; of the wife of Pra-dyumna. — *Māyā-devī-suta, as, m.* 'the son of Māyā-devī,' an epithet of Śākya-muni. — *Māyā-dhara, as, i, am*, possessing illusion, skilled in magic, deceitful. — *Māyā-vṛta (yā-an), as, ā, am*, possessing illusion, deceitful, guileful. — *Māyā-ṣaṭu, us, or vi, u*, skilled in illusion or magical arts, delusive, fraudulent. — *Māyā-pati, is, m.* 'lord of illusion,' a master in illusions, the husband of Illusion personified. — *Māyā-pur, ūr, or māyā-purī, f.*, N. of a city; [cf. *māyā*]. — *Māyā-prayoga, as, m.* the application or employment of magic. — *Māyā-phala, am, n.* a gall-nut. — *Māyābhūdayana (yā-abh), as, m.*, N. of a Kāyastha (Rāja-taraṅgī VIII. 1819). — *Māyā-maya, as, i, am*, consisting of illusion, formed of or creating illusion, illusive, illusory, deceptive, enchanted, unreal, magical. — *Māyā-mānavaka, as, ā, am*, appearing magically as a boy or dwarf. — *Māyā-mṛiga, as, m.* an illusory antelope, a phantom deer. — *Māyā-yantra, am, n.* enchantment. — *Māyāyantra-vimāna, as, am, m. n.* an enchanted chariot, magical car. — *Māyā-yoga, as, m.* the application or employment of illusion, employment of magical arts. — *Māyā-yodhin, i, inī, i*, fighting illusively or with deceitful artifices. — *Māyā-rasika, as, ā, am*, taking pleasure in deceit, fond of illusion or deceit; [cf. *māyā-vasika*]. — *Māyā-rāvaṇa, as, m.* Rāvaṇa in an illusory or disguised form. — *Māyā-vaśana, am, n.* a deceptive or hypocritical speech. — *Māyā-vaṭu, us, m.*, N. of a king of the Savaṛas. — *Māyā-vat, ān, atī, at*, possessing powers of illusion, having magical powers, employing deceit, deceptive, illusory, unreal; skilled in magical arts; (*ān*), m. an epithet of Kāṣpa; (*atī*), f., N. of the wife of Pra-dyumna; of the wife of a Vidyādhara; of a princess; of a particular magical art personified; of an authoress of certain magical incantations. — *Māyā-vasika, as, ā, am*, practising deceit, deluding, a deceiver, cheat, (perhaps for *māyā-rasika*). — *Māyā-vāda, us, m.* 'the doctrine of illusion,' a term applied to Buddhism. — *Māyā-vāda-sandūṣhaṇī, f.* 'destroyer of the doctrine of illusion,' N. of a controversial work against the non-dualistic doctrine of the Vedānta. — *Māyā-vīl, t, i, t*, 'illusion-knowing,' experienced or skilled in magical arts. — *Māyā-vin, i, inī, i*, possessing illusion or magical powers; employing deceit, using tricks, deluding or deceiving others; illusory, creating illusions; (*i*), m. a magician, conjurer, juggler; a cat; N. of a son of Maya; (*i*), n. a gall-nut. — *Māyā-sūta, as, m.* 'son of Māyā,' epithet of Śākya-muni or Buddha.

*Māyāyin, i, inī, i*, = māyā-vin above.

*Māyika, as, ā, am*, illusory, creating illusion; practising deceit, deceiving others, deceitful, deceptive, trickish; (*as*), m. a conjurer, juggler; (*am*), n. a gall-nut. — *Māyika-bhātṛava, am, n.*, N. of a Tantra.

*Māyin, i, inī, i*, possessing powers of illusion,

having supernatural powers; illusory, unreal, deceptive, subject to Māyā (said of the soul, cf. *māyā*); (*i*), m. a conjurer, juggler, magician; a cheat, deceiver; epithet of Brahmā; of Śiva; of Agni; of Kāma; (*i*), n. magic, magical art [cf. *dar-m*]; a gall-nut. — *Māyī-phala, am, n.* a gall-nut.

*Māyeya, as, ā, am* (fr. *māyā*), see Gaṇa Nadyādi to Pāṇ. IV. 4, 35.

**मायण māyaṇa, as, m.**, N. of the father of Mādava and Śayaṇa.

**मायव māyava, as, m.** (fr. *mayu* or *māyu*), Ved. a patronymic.

**मायवत् māya-vat.** See col. I.

**माया māyā.** See under *māya*, p. 771.

**मायाकापालिक māyā-kāpālīka, māyā-kāra, &c.** See col. I.

**मायाति māyāti, is, m.** = *nara-bali*, the sacrifice or oblation to men.

**मायिक māyika, māyin.** See col. I.

**मायु I. māyu, us, m.** (fr. rt. 2. *mā*), Ved. the act of bleating, lowing, bellowing, roaring, yelling, braying, making any sound or cry; 'the bleater or bellow,' a kind of animal or epithet of a Kim-punsha [cf. *mayu, maya, mayūra*]; sometimes at the end of comps., [cf. *aja-m°, ūrdhva-m°, go-m°*].

*Māyūka, as, ā, am* (probably for *māyuka*), bellowing, roaring, &c.

**मायु 2. māyu** (probably fr. rt. 3. *mā*, to measure), = *āditya*, the sun, (according to Nirukta II. 9, XI. 42.)

**मायु 3. māyu, us, u, m. n.** (in Uṇādi-s. I. 1. said to be fr. rt. 1. *mā*, to throw or scatter through the body), gall, bile, the bilious humor.

**मायुक māyuka** (according to Naigh. III. 2) = *hrasva*; [cf. *pra-m°*]

**मायुराज māyūrāja, as, m.**, N. of a son of Kuberā [cf. *mayūrāja*]; N. of a poet.

**मायूक māyūka.** See under I. *māyu* above.

**मायूर māyūra, as, i, am** (fr. *mayūra*), belonging to or coming from a peacock; made of peacocks' feathers; drawn by peacocks (said of a chariot); dear to peacocks; (*i*), f. a species of plant, = *aja-modā*; (*am*), n. a flock of peacocks. — *Māyūra-kalpa, as, m.*, N. of a particular Kalpa or long period of time.

*Māyūraka, as, m.* a peacock-catcher, one who catches wild peacocks either to tame them or in order to make various articles with their feathers.

*Māyūrakarṇa, as, m.* (fr. *mayūra-karṇa*), a patronymic.

*Māyūrika, as, m.* a fowler who catches peacocks, peacock-catcher.

**मायोभव māyobhava** or (more correctly) *māyobhavya, am, n.* (fr. *mayo-bhū*), Ved. well-being, enjoyment.

**माय्य māyya.** See *puru-m°*, p. 585, col. I.

**मार् mā, r, r, r** (fr. Caus. of rt. *mṛi*), a killer, destroyer.

*Māra, as, i, am*, (at the end of a comp.) killing, destroying, slaying; (*as*), m. death, pestilence (Ved.); slaying, killing; hindrance, obstruction, impediment, opposition; the god of love; the passion of love; (with Buddhists) the Destroyer, Evil One, Devil, (in this sense also *ās*, m. pl.); the thorn-apple; (*i*), f. a plague, pestilence, epidemic; Pestilence personified as the goddess of death, and identified with Durgā; [cf. *āgha-māra, trishṇā-m°, paśu-m°*]. — *Māra-jit, t, m.* 'conqueror of Māra,' N. of a Buddha. — *Māra-bija, am, n.* epithet of a particular magical formula. — *Māra-vat, ān, atī, at*, full of love, impassioned, enamoured. — *Mārāṅka (ra-an°), as, ā,*

*am*, displaying tokens of love. — *Mārātma (ra-āt°), as, ikā, am*, essentially destructive, murderous. — *Mārābhīhu (ra-abh°), us, m.* 'overthrower of Māra,' epithet of a Buddha. — *Mārāri (ra-ari°), is, m.* 'the enemy of the god of love,' N. of Śiva. — *Mārī-mṛita*, Ved. a spectre, apparition.

*Māraka, as, ikā, am*, (at the end of a comp.) killing, slaying; (*as*), m. any deadly or pestilential disease, plague, pestilence; a slayer, destroyer, murderer, the god of death; a falcon, hawk; (*ikā*), f. a plague, pestilence.

*Mārakāyika, as, i, am* (fr. *māra + kāya*), belonging to the retinue or attendants of Māra (with Buddhists).

*Mārāṇa, am, n.* the act of killing, slaying, slaughter, being killed, destruction; a magical ceremony having for its object the destruction of an enemy; (scil. *astra*), 'the slayer,' epithet of certain mythical weapons; epithet of a particular process in reducing metals, calcination; a kind of poison [cf. *mārāṇa*]; (*i*), f. 'the slayer,' epithet of one of the nine Samidhs.

*Mārī, is, f.* any deadly disease, pestilence, plague; killing, slaying; ruin. — *Mārī-ryasana-vāraha, as, ikā, am*, averting plague and distress; (*as*), m. an epithet of Kumāra-pāla.

*Mārīta, us, ā, am* (fr. the Caus.), killed, slain, destroyed.

*Mārīn, i, inī, i* (fr. rt. *mṛi* or fr. *māra*), dying; killing, a slayer, murderer (at the end of comps.).

*Mārīya, as, ā, am*, belonging to the god of love.

*Mārūka, as, ā, am*, Ved. dying, perishing.

*Māryamāna, as, ā, am*, being killed or destroyed, &c.

**मारकत mārakata, as, i, am** (fr. *marakata*), of or belonging to an emerald, like an emerald, emerald-coloured, having any of the properties or qualities of an emerald. — *Mārakata-tva, am, n.* the state or property of an emerald, emerald colour.

**मारजातक mārajātaka, as, m.** a cat (?).

**मारदाकार māradākāra, as, m.** a proper N.

**मारप mārapa, as, m.** a proper N.

**मारव mārava, as, i, am** (fr. *maru*), desert, belonging to a wilderness or any wild, uncultivated region, living or being in a wilderness; (*i*), f. epithet of a particular musical scale.

**मारिच māriča, as, i, am** (fr. *marīča*), made of pepper, peppery; (with *ūrṇa*), ground or pounded pepper.

*Mārīčika, as, ā, am*, prepared or seasoned with pepper, peppered.

**मारित mārita.** See above.

**मारिष māriṣa, as, m.** (for *mārṣa*, q. v.), an honourable man, a respectable or venerable person, (in the voc. as a respectful mode of address, and in dramatic language sometimes applied to the manager or one of the principal actors); a species of pot-herb or vegetable, *Amaranthus Oleraceus* [cf. *alpa-mārīṣa, māriṣikā*]; (*ās*), m. pl., N. of a people; (*ā*), f., N. of the mother of Dakṣha; of the wife of Sūra; of a river.

**मारी māri.** See under *māra*, col. 2.

**मारीच māriča, as, i, am**, belonging or relating to or composed by Marīcī; (*as*), m. son of Marīcī, a patronymic of Kāṣyapa; N. of a Rākshasa; a royal elephant; a species of plant, = *kakkola*; (*i*), f., N. of a Buddhist goddess, the mother of Śākya-muni (= *māyā-devī*, q. v.); N. of an Apsaras; (*am*), n. a collection or grove of pepper plants, (in this sense fr. *marīča*); N. of a commentary on the Siddhānta-śiromaṇi; [cf. *marīča*]. — *Mārīcōpapurāṇa (ča-up°), am, n.*, N. of an Upa-Purāṇa.

*Mārīcī, is, m.* a metonymic from Marīcī, see Gaṇa Bāhvādi to Pāṇ. IV. 1, 96.

*Mārīčya, as, m.* a patronymic from Marīcī, (used as an epithet of the Agni-shvāttas.)

**मारुह** *māruḥ*, as, m. a serpent's egg; cow-dung; a place spread with cow-dung; a road, way.

**मारुत** *māruta*, as, ī, am (fr. *marut*), of or belonging to the Maruts, proceeding from the Maruts, relating to or consisting of the Maruts; belonging to air or wind, relating to or proceeding from wind, windy, aerial; (as), m. = *marut*, air, wind; the god of the wind; breath, breathing; the wind in the body, vital air, one of the three humors of the body; the trunk of an elephant; N. of a Marut; a prince of the Maruts; a N. of Agni; (Ved.) a son of the Maruts; (Ved.) an epithet of Vishnu and of Rudra, &c.; (ās), m. pl. the Maruts (regarded as children of Diti); N. of a people, (also read *maḍaka*); (ā), f., N. of a woman; (ī), f., scil. *diś* or *vidiś*, the north-west quarter; (am), n., scil. *riksha* or *nakshatra*, the constellation Svāti; N. of a Sāman; a burnt offering on conception (?). — *Māruta-pūrṇa-randhra*, as, ā, am, having cavities filled with wind (said of reeds). — *Māruta-maya*, as, ī, am, consisting or having the essence of wind, windy. — *Māruta-vrata*, am, n. 'wind-like duty,' penetrating everywhere (as a king by means of spies). — *Māruta-sūnu*, us, m. 'son of the wind,' epithet of Hanumat. — *Mārutāmaja* ('*ta-ā'*), as, m. 'son of the wind,' epithet of fire; of Hanumat. — *Mārutāpaha* ('*ta-ap'*), as, ā, am, expelling the wind of the body, removing windy humor; (as), m. Capparis Trifoliata. — *Mārutāpūrṇa* ('*ta-āp'*), as, ā, am, filled with wind. — *Mārutāsana* ('*ta-as'*), as, ī, am, feeding on air alone, fasting; (as), m. a snake [cf. *pavanāsana*]; N. of one of Skanda's attendants; of a Dānava. — *Mārutāsva* ('*ta-as'*), as, ā, am, (perhaps) having horses rapid as the wind; (Sāy.) a patronymic from Marutāsva. — *Māruteśvara-tīrtha* ('*ta-iś'*), am, n., N. of a Tīrtha.

**मारुति**, is, m. (fr. *marut* or *māruta*), 'son of the Maruts, son of the Wind,' a patronymic of Dyutāna (Ved.); of Bhīma; of Hanumat. — *Mārut-prashtha*, as, ā, am, led on or preceded by Hanumat.

**मारुतन्तव्य** *mārutantavya* for *mānūlantavya*, q. v.

**मारुदेव** *mārudeva*, N. of a mountain. See *marud-eva*, p. 749, col. 1.

**मारुध** *mārudha*, N. of a place.

**मारुवार** *mārūvāra*, N. of a country.

**मार्क** *mārka*, as, m. = *mārkava*, q. v.

**मार्कट** *mārkaṭa*, as, ī, am (fr. *mārkaṭa*), apish, monkey-like. — *Mārkaṭa-pipīlikā*, f. a small black ant.

**मार्काṭि**, is, m. a patronymic from *Mārkaṭa*.

**मार्काण्ड** *mārkaṇḍa*, as, m. = *mārkaṇḍeya* below; (as, ā, am), composed by *Mārkaṇḍa*. — *Mārkaṇḍa-purāna*, am, n. = *mārkaṇḍeyapurāna*. — *Mārkaṇḍeśvara-tīrtha* ('*ḍa-iś'*), am, n., N. of a Tīrtha.

**मार्काण्डिया**, am, n. a species of shrub (= *bhūmy-ahulya*).

**मार्काण्डेया**, as, m. a patronymic from *Mārkaṇḍa*, (according to others also *Mārkaṇḍa*) and N. of an ancient sage (the reputed author or narrator of the *Mārkaṇḍeya-Purāna*); (ās), m. pl. the descendants of *Mārkaṇḍeya*; (am), n. = *mārkaṇḍeyasya tīrtham*; (as, ī, am), delivered or composed by *Mārkaṇḍeya*. — *Mārkaṇḍeya-purāna*, am, n., N. of one of the eighteen *Purānas*, (in this *Purāna* Jaimini, the pupil of Vyāsa, applies to *Mārkaṇḍeya* to be made acquainted with the nature of Vāsudeva or Kṛishṇa, and for an explanation of some of the incidents of the *Mahā-bhārata*; the sage excuses himself, and refers Jaimini to some sapient birds of celestial origin, residing in the *Vindhya* mountains, and profoundly versed in the *Vedas*; these birds, whose chief is called *Pingāksha*, answer Jaimini's

questions and explain various difficult points, such as, 'Why was Vāsudeva born a mortal? How was it Draupadi became the wife of the five *Pāṇḍus*?' &c., &c. The answer to these inquiries and the addition of various legends constitute the bulk of this *Purāna*, and make it a kind of supplement to the *Mahā-bhārata*; it differs from all the other *Purānas* in its narrative rather than sectarian character.)

**मार्कव** *mārkava*, as, m. *Eclipta Prostrata*; (sometimes incorrectly spelt *mārkara*; cf. *mārkara*.)

**मार्ग** *mārg* (connected with rts. *mṛj*, I. *mṛj*), but more properly to be regarded as a Nom. fr. *mārga* below), cl. I. 10. P. (ep. also cl. I. A) *mārgati* (-te), *mārgayati*, *mārgitum*, *mārgayitum*, to seek, seek for; to hunt after, chase; to search through, trace out; to seek after, seek to obtain, strive to attain; to follow after, strive after; to request, ask, beg, solicit anything from any one (with abl. of the person and acc. of the thing, or with double acc.), to ask in marriage; to seek to purchase or buy; to make or prepare a road (?); to go (?); to feather an arrow (?); to purify, adorn; (in this sense evidently for rt. *mārj* = I. *mṛj*, q. v.)

**मार्ग**, as, m. (in some of its senses fr. *mṛjga*), hunting or tracing out game; following after, seeking, search, investigation, inquiry; the track of a wild animal, any track, path, road, way, (*mārga*, on the way, on the road; *madhye mārge*, in the middle of the way; *mārgam dā*, with gen. of the person, to give up the way to any one, move out of any one's way; *mārge pracalitah*, he set out on his way); the path or course of a planet, of the wind, &c.; (in medicine) a way, passage, channel, canal (in any part of the body); the intestinal canal, anus; a way, means, (*vigraha-mārga*, a means of warfare); the right way, proper course; mode, manner, method, characteristic, usage, habit, custom, use, (*amārgeṇa*, in an unfair manner; *malla-mārgāh*, the usages of wrestlers; *yuddha-mārga*, a mode of fighting, stratagem, manoeuvre); a title or head in law, ground for litigation; style, diction; a high style of acting or dancing or singing (as opposed to a vulgar style); (in dramatic language) pointing out the way, indicating how anything is to take place; (in geometry) a section; (as, ī, am), coming from or belonging to wild animals, belonging to an antelope or deer, (in this sense fr. *mṛjga*); (as), m. musk [cf. *mṛjga-mada*]; the constellation *Mṛga-sīras*; the month *Mārgaśīrasa* (November-December). — *Mārga-toraṇa*, am, n. a triumphal arch erected over a road. — *Mārga-darśaka*, as, m. 'way-shower,' a guide. — *Mārga-dāyini*, f. 'giving up the way,' N. of *Dākshyaṇi* at *Kedāra*. — *Mārga-draṅga*, as, m. a city or town on the road. — *Mārga-druma*, as, m. a tree growing by the way-side. — *Mārga-dheṇu*, us, m. or *mārga-dheṇuka*, am, n. a *Yojana*, a measure of distance = 4000 fathoms or 4 *Kos*, above 8 miles, (perhaps originally a milestone representing a cow.) — *Mārga-pa*, as, or *mārga-pati*, is, m. 'road-inspector,' N. of a particular official. — *Mārga-patha*, as, m. a course, road, path. — *Mārga-pāli*, f. 'road-protectress,' N. of a goddess. — *Mārga-bandhana*, am, n. a road-obstruction, anything which blocks up a road, a barricade. — *Mārga-madhya-ga*, as, ā, am, going in the middle of the road, being on the road. — *Mārga-rahshaka*, as, m. a road-keeper, guard. — *Mārga-rodhin*, ī, inī, ī, road-obstructing, blocking up a road. — *Mārga-vañī*, f. epithet of the tutelary goddess of travellers. — *Mārga-vaśūmuga* ('*śa-an'*) or *mārga-vaśūyāta* ('*śa-āy'*'), as, ā, am, remaining on the road, going or situated along the road. — *Mārga-sākhin*, ī, m. 'way-side tree,' a tree by the road-side. — *Mārgaśīrasa*, see col. 3. — *Mārga-sodhaka*, as, m. 'road-clearer,' a pioneer. — *Mārga-śtha*, as, ā, am, being on the road, a traveller. — *Mārga-harmya*, am, n. a mansion or palace on a high-road. — *Mārgāgata* ('*ga-āg'*) or *mārgāyāta* ('*ga-āy'*'), as, ā, am, come from the road or a journey, a

traveller, wayfarer. — *Mārgesa* ('*ga-iśa*'), as, m. = *mārga-pa*, col. 2. — *Mārgatshin* ('*ga-esh'*), ī, inī, ī, 'road-seeking,' searching for a road or path. — *Mārgopadiś* ('*ga-up'*'), k, m. 'road-shower,' a guide, leader.

**मार्गका**, as, m. the month *Mārgaśīrasa*; [cf. *prati-m'*.]

**मार्गणा**, as, ī, am, seeking, searching for; investigating; begging, requiring, asking, desiring; (as), m. a beggar, solicitor, suppliant, mendicant; an arrow; a symbolical expression for the number five derived from the five arrows of the god of love; (am, ā), n. f. the act of seeking or searching for, investigation; research, inquiry; the act of begging, solicitation, affectionate solicitation or inquiry, (in some of these senses usually ā, f.) — *Mārgaṇa-tā*, f. the being an arrow, the state or nature of an arrow; *mārgaṇatām gatah*, become an arrow. — *Mārgaṇa-priyā*, f., N. of a daughter of *Prādhā*.

**मार्गणाका**, as, m. a beggar, solicitor, mendicant.

**मार्गमāna**, as, ā, am, seeking, searching for, tracing out, investigating.

**मार्गयāt**, am, anti, at, seeking, searching for, investigating, hunting after.

**मार्गशिरा**, as, or *mārgaśīrasa*, ās, m. (fr. *mṛjga-sīrasa*), the month *Mārgaśīrasa*.

**मार्गशिरशा**, as, ī, am, born under the constellation *Mṛga-sīrasa*; (with and without *nāsa*), N. of the month in which the full moon enters the constellation *Mṛga-sīrasa*, the tenth or (in later times) the first month in the year = November-December; (ī), f. (with and without *paurṇamāsī*), the day on which the full moon enters the constellation *Mṛga-sīrasa*, the fifteenth day of the first half of the month *Mārgaśīrasa*.

**मार्गशिरशका**, as, m. = *mārgaśīrasa*.

**मार्गारा**, as, m., Ved. (according to *Mahī-dhara*) a patronymic from *Mṛgāri*; one who catches fish with his hands.

**मार्गिका**, as, m. a hunter, huntsman; a traveller, wayfarer.

**मार्गिता**, as, ā, am, sought, searched, sought or inquired after, pursued, hunted after; desired, required.

**मार्गितव्या**, as, ā, am, to be sought or sought after; to be searched through; to be striven after.

**मार्गिन**, ī, m. one who clears or guards the way, a pioneer, guide.

I. **मार्ग्या**, as, ā, am (for 2. see under rt. *mārj* below), to be sought or searched for.

**मार्ग्याmāna**, as, ā, am, being hunted after or searched for, being chased.

**मार्गमर्षि** *mārgamarshi*, is, m., N. of a son of *Viśvāmītra*, (also read *mārdamarshi*.)

**मार्गमित** *mārgamitra*, as, m. a patronymic.

**मार्गयथ** *mārgayatha*, as, m. a patronymic (?).

**मार्गव** *mārgava*, as, m. a particular mixed caste (born from a *Nishāda* and an *Ayogava* female).

**मार्गवेय** *mārgaveya*, as, m., Ved. the patronymic or metronymic of a *Rāma*.

**मार्गशिर** *mārgaśira*, *mārgaśīrasa*. See above.

**मार्गीयव** *mārgiyava* or *mārgiyavādya*, am, n., N. of a *Sāman*.

**मार्ज** *mārj*, cl. 10. P. *mārjayati*, -yitum, to wipe, scour, cleanse, purify, (in these senses allied to rt. I. *mṛj*, fr. which the derivatives below may be formed); to sound, make a particular sound, (in this sense connected with rts. *maré*, *marv*, *manj*.)

2. **मार्ग्या**, as, ā, am (properly fr. rt. I. *mṛj*; for 1. see above), to be wiped away or removed, to be scoured, to be cleansed or purified.

**मार्जा**, as, ā, am, cleaning, scouring; a cleaner, scourer [cf. *astra-m'*, *sastra-m'*]; (as), m. an epithet of *Vishṇu*; purification, cleansing; a washerman.





— *Māsa-traya*, *am*, n. three months. — *Māsa-traya-vādhī* (<sup>o</sup>*ya-av*), ind. for the space of three months. — *Māsa-deya*, *as*, *ā*, *am*, to be paid or discharged in a month (as a debt). — *Māsa-dhā*, ind. by the month, monthly. — *Māsa-pāka*, *as*, *ā*, *am*, Ved. maturing or producing results in a month.

— *Māsa-pūrva*, *as*, *ā*, *am*, a month before, a month earlier, (in this sense *pūrva* has not the pronominal declension.) — *Māsa-pramita*, *as*, *ā*, *am*, 'measured by months,' occurring once a month; (*as*), m. new moon. — *Māsa-praveśa*, *as*, m. the beginning of a month. — *Māsa-praveśanayana* (<sup>o</sup>*śa-an*), *am*, n., N. of an astronomical work. — *Māsa-śukti*, *is*, f. the (sun's) monthly course; [cf. *pakṣa-śukti*]. — *Māsa-māna*, *as*, m. a year. — *Māsa-vartikā*, f. a species of wagtail (= *śarshapī*). — *Māsa-śas*, ind. by the month, monthly, by month; for months. — *Māsa-saṅcāyika*, *as*, *ā*, *am*, having provisions for a month. — *Māsa-stoma*, *as*, m., Ved., N. of an Ekāha. — *Māsādhipa* (<sup>o</sup>*śa-adhī*), *as*, and Ved. *māsādhipati* (<sup>o</sup>*śa-adhī*), *is*, m. the regent or planet presiding over a month. — *Māsānumā-sika*, *as*, *ā*, *am* (fr. *māsa + anu-māsa*), performed from a month to month, monthly. — *Māsānta* (<sup>o</sup>*śa-an*), *as*, m. the end of a month, day of new moon. — *Māsāpavarga* (<sup>o</sup>*śa-ap*), *as*, *ā*, *am*, Ved. continuing a month at the most. — *Māsāvadhika* (<sup>o</sup>*śa-av*), *as*, *ā*, *am*, having a month as the limit, happening in the period of a month at the latest. — *Māsāhāra* (<sup>o</sup>*śa-āh*), *as*, *ā*, *am*, taking food only once a month. — *Māsoparāsa* (<sup>o</sup>*śa-up*), *as*, m. fasting a whole month. — *Māsopavāsini* (<sup>o</sup>*śa-up*), f. a woman who fasts a whole month; (ironically) a lascivious woman, procuress.

*Māsaka* = *māsa*, a month; [cf. *Āturmāsaka*].

*Māsala*, *as*, m. a year.  
*Māsika*, *as*, *ī*, *am*, (at the end of a comp.) relating or pertaining to a month [cf. *ardha-m*]; monthly, happening every month (e.g. *māsikam śrāddham*, a monthly Śrāddha; cf. *aṣṭā-m*); lasting or continuing for a month (e.g. *māsiko vyādhiḥ*, a sickness which continues for a month); performed or paid &c. within or after a month, payable in a month, to be restored in a month; engaged for a month or by the month (as a teacher, servant, &c.); dedicated to a particular month; (*am*), n. a particular Śrāddha or funeral rite performed every new moon. — *Māsikāna* (<sup>o</sup>*ka-an*), *am*, n. the food given at a monthly oblation to the Manes (Manu XI. 157).

*Māsina*, *as*, *ā*, *am*, one month old; monthly.  
*Māsya*, *as*, *ā*, *am*, (at the end of comps.) a month old, lasting or continuing a month.

**मासना** *māsana*, *am*, n. Vernonia Anthelminthica; the seed of this plant (?).

**मासर** *māsara*, *am*, n., Ved. a particular made dish, a mixture of the water in which rice and millet are boiled with yeast, grasses, &c.; (*as*), m. the meal of parched barley mixed with sour milk or buttermilk and covered with grass; the scum of boiled rice, rice-gruel.

**मासुरकरी** *māsurakara*, *as*, m. a patronymic from Masura-karṇa.

**मासुरी** *māsuri*, f. a beard.

**मासूर** *māsūra*, *as*, *ī*, *am* (fr. *masūra*), of the shape of a lentil, lentil-shaped; consisting or made of lentils or pulse.

**माह** *māh*, cl. 1. P. A. *māhati*, -te, &c., to measure, mete.

**माहकस्थली** *māhaka-sthalī*, f., N. of a place.

*Māhakaśthalaka*, pertaining to the above.

**माहकि** *māhaki*, *is*, m. (probably a patronymic fr. *māhaka*), N. of a preceptor; [cf. *chandoga-m*].

**माहत** *māhata*, *as*, *ī*, *am* (fr. *mahat*), see

*Gaṇa Utsādi* to Pāṇ. IV. 1, 86; (*am*), n. greatness (?), see *Gaṇa Prithvādi* to Pāṇ. V. 1, 122.

**माहन** *māhana*, *as*, m. a Brāhman.

**माहा** *māhā*, f. a cow; [cf. *mahā*, *mahī*, *māheyī*].

**माहाकुल** *māhākula* or *māhākulina*, *as*, *ī*, *am* (fr. *māhā-kula*), of noble family or lineage, nobly born, of illustrious descent.

*Māhācamasya*, *as*, m., Ved. a patronymic from Mahā-śamas.

*Māhācitti*, *is*, *is*, *i* (fr. *māhā-citta*), see *Gaṇa Sutaṅgamādi* to Pāṇ. IV. 2, 80.

*Māhājanika* or *māhājanīna*, *as*, *ī*, *am* (fr. *māhā-jana*), fit for or suitable to great persons; fit for merchants.

*Māhātmiha*, *as*, *ī*, *am* (fr. *māhātman*), high-minded, magnanimous, noble, lofty, exalted, dignified, majestic; of great sanctity or honour; glorious.

*Māhātmya*, *am*, n. (fr. *māhātman*), greatness of soul, high-mindedness, magnanimity, exalted state or position, greatness, majesty, dignity; the peculiar efficacy or virtue of any divinity or sacred shrine; a work giving an account of the merits of any holy place or object; [cf. *devī-m*, *bhāva-nārāyaṇa-m*].

*Māhānada*, *as*, *ī*, *am* (fr. *māhā-nada*), relating to a great river, see *Gaṇa Utsādi* to Pāṇ. IV. 1, 86.

*Māhānasa*, *as*, *ī*, *am* (fr. *māhānasa*), relating or belonging to a large carriage; belonging to a kitchen, &c.; see *Gaṇa Utsādi* to Pāṇ. IV. 1, 86.

*Māhānāmana* or *māhānāmika* or *māhānāmika*, *as*, *ī*, *am* (fr. *māhā-nāmnī*), Ved. relating to or connected with the Mahā-nāmnī verses; = *māhā-nāmnīyo brahmacāryam asya*, = *māhā-nāmnīs čaratī* or *tāsūp vratam čaratī* [cf. *māhānāmika*]; *māhānāmika* or *māhānāmika*, *as*, m. a Brāhman versed in the above portions of the Vedas.

*Māhāputri*, *is*, *is*, *i* (fr. *māhā-putra*), see *Gaṇa Sutaṅgamādi* to Pāṇ. IV. 2, 80.

*Māhāprāna*, *as*, *ī*, *am* (fr. *māhā-prāna*), relating to the hard breathing or aspirate, having the hard breathing, &c.; see *Gaṇa Utsādi* to Pāṇ. IV. 1, 86.

*Māhābhāgya*, *am*, n. = *māhā-bhāgya*, great good fortune, great prosperity.

*Māhārajana*, *as*, *ī*, *am* (fr. *māhā-rajana*), dyed with saffron.

*Māhārājika*, *as*, *ī*, *am* (fr. *māhā-rāja*), attached or devoted to or honouring the reigning prince; imperial, fit for a great king, royal.

*Māhārāja*, *am*, n. (fr. *māhā-rāja*), the rank of a reigning prince or great sovereign.

*Māhārāshtra*, *as*, *ī*, *am* (fr. *māhā-rāshtra*), belonging to the Mahrattas or Marāṭhas; (*ī*), f. the Mahratta language, (more properly Marāṭhī).

*Māhāvarttika*, *as*, *ī*, *am* (fr. *māhā-vārttika*), familiar with Katyāyana's Vārttikas.

*Māhāvratī*, f. (fr. *māhā-vrata*), the doctrine of the Pāśupatas.

*Māhāvratīya*, a wrong reading for *māhāvratīya*, q. v.

*Māhendra*, *as*, *ī*, *am* (fr. *mahendra*), relating or belonging to great Indra (e.g. *māhendram dhanus*, great Indra's bow, i. e. the rainbow; *māhendram ambhas*, great Indra's water, i. e. rain-water; *māhendri dīś*, great Indra's region, i. e. the eastern quarter); fit or proper for mighty Indra; eastern, running or flowing eastward; (*as*), m. = *śubhadāṇḍa-viśeṣa*; a patronymic; epithet of the seventh Muhūrta; (*ī*), f. the energy of Indra, one of the seven divine Mātṛis and one of the Mātṛis of Skanda; a cow; (scil. *dīś*), the east; (scil. *riś*), a hymn in praise of Indra (Ved.). — *Māhendra-ja*, *as*, m. pl. (with Jains) N. of a class of gods. — *Māhendra-vānī*, f., N. of a river.

*Māheśī*, f. (fr. *mahēśa*), a N. of Durgā.

*Māheśvara*, *as*, *ī*, *am* (fr. *mahēśvara*), relating or belonging to the great lord Śiva; worshipping Śiva; (*as*), m. a worshipper of Śiva; (*ī*), f. the

energy of Śiva, one of the divine Mātṛis (= Pārvatī or Durgā); N. of a river; a species of climbing plant (= *yava-tiktā*). — *Māheśvara-tantra* and *māheśvari-tantra*, *am*, n., N. of a work. — *Māheśvaropapurāṇa* (<sup>o</sup>*ra-up*), *am*, n., N. of an Upa-Purāṇa.

**माहिक** *māhika*, *ās*, m. pl., N. of a people; (also read *māhisha*.)

**माहिकीप्रस्थ** *māhikiprastha*, N. of a village in the north of India; see also Schol. on Pāṇ. IV. 2, 110.

**माहित्य** *māhitthi*, *is*, m., Ved., N. of a preceptor.

**माहित्य** *māhitya*, *as*, m. a patronymic from Mahita, see *Gaṇa Gargādi* to Pāṇ. IV. 1, 105; (*māhitās*, m. pl., see *Gaṇa Kapvādi* to Pāṇ. IV. 2, 111.)

**माहित** *māhita*, *am*, n., scil. *sūkta*, epithet of the hymn Rīg-veda X. 185 (beginning with the words *māhi trinām*).

**माहिन** *māhina*, *as*, *ā*, *am* (fr. rt. 1. *māh*), Ved. great, exalted, joyful, joyous, gladsome, exhilarated; giving pleasure, yielding enjoyment; an epithet of the place in which Sonia is prepared; (*am*), n. sovereignty, dominion, kingdom. — *Māhina-vat*, *ān*, *atī*, *at*, Ved. exhilarated, excited; endowed with might, mighty; (Śāy. = *māhīnōpeta*.)

**माहिर** *māhira*, *as*, m. an epithet of Indra.

**माहिष** *māhisha*, *as*, *ī*, *am* (fr. *māhisha*), coming from or belonging to a buffalo or buffalo cow; (*as*), m., N. of a district; (*ās*), m. pl., N. of a people; [cf. *māhisha*]. — *Māhisha-sthātī*, f., N. of a place.

*Māhishaka*, *as*, m. a buffalo herdsman, buffalo keeper; (*ās*), m. pl., N. of a people.

*Māhishika*, *as*, m. a buffalo herdsman, one who lives by keeping or breeding buffaloes; (said to mean) the paramour of an unchaste woman, one who lives by the prostitution of his wife; (*ā* or *ī*), f., N. of a river.

*Māhishya*, *as*, m. a particular mixed caste, the son of a Kāshatriya father and a Vaiśya mother, (whose business is attendance on cattle with the practice of astronomy and music.)

**माहिष्मती** *māhishmatī*, f. of *māhishmata* (fr. *māhishmat*), N. of a city founded by Mahishmat or by Mucū-kunda.

*Māhishmatyaka*, see *Gaṇa Kattryādi* to Pāṇ. IV. 2, 95.

**माहीन** *māhīna*, *as*, m., Ved. (perhaps) a patronymic.

**माहीयत्व** *māhīyatva*, Ved. beginning with the word *māhīya-tva* (?).

**माहुरदत्त** *māharadatta*, N. of a place.

**माहुल** *māhula*, *as*, m. a patronymic.

**माहन्द्र** *māhendra*. See col. 2.

**माहेय** *māheya*, *as*, *ī*, *am* (fr. *māhī*), made of earth, earthen, relating to the earth, terrestrial; (*as*), m. the son of the earth, the planet Mars; coral; (*ās*), m. pl., N. of a people; (*ī*), f. a cow.

**माहेल** *māhela*, *as*, m. a patronymic.

**मि** 1. *mi* (in some of its senses connected with rt. 3. *mā*), cl. 5. P. A. *minoti*, *minute*, *mamau* or *mināya*, *mimya*, *māsyati*, -te, *amāsit*, *amāsta*, *mātum*, Ved. to fix or fasten in the earth; to found, establish; to erect, build; to measure; to judge, observe, perceive; to cast, throw, throw away or about, scatter; [cf. *mayūkha*].

*Mi*, *t*, f., Ved. a post (erected or fixed in the ground), a column; [cf. *garta-m*, *upa-m*, *prāti-m*].

1. *mita*, as, ā, am, Ved. fixed in the earth, founded, established; erected, built; cast, thrown, thrown away, scattered. — *Mita-jñu*, us, us, u, Ved. having well-compacted or firm knees; (Sāy. = *san-kuṭīta-jñu*; *mita-jñubhī* = *prahvair jñubhīh*, with bended knees.) — 1. *mita-medha*, as, ā, am, having firmly established strength or power.

1. *mitī*, is, f., Ved. fixing, erecting, establishing.

मि 2. *mi*, cl. 9. P. A. *mināti*, *minīte*, &c., =rt. 1. *mī*, q. v.

मिक्श् *miksh* or *mimiksh* (thought by some to be desiderative forms fr. a lost rt. *mīś*, contained in the words *mīśra*, *mīśla*, but referred by native commentators to the rt. 1. *mīh*, q. v.), *mimikshati*, *mimikshus*, *mimikshe*, to mix, stir up, to give a relish to; (A.) to mix, be mixed; Caus. *mekshayati*, *-yitum*, to stir up, mix, mingle; [cf. *myaksh*.]

मिघ् *migh* =rt. 1. *mih*, only in *nimeghamāna*, as, ā, am [cf. *megha*], Ved. emitting moisture; (Sāy. = *nyāyāci avān-mukhāni vṛishṭy-udakāni śiśāt*, sprinkling down rain-water.)

मिचित्ता *micītā*, f., N. of a river; (various readings for *nisītā*.)

मिच्छक *micchaka*, as, m., N. of a Buddhist patriarch.

मिच्छ् *mich*, cl. 6. P. *micchati*, *mimiccha*, *micchitum*, to annoy, hurt, pain; to obstruct, hinder.

मिञ्ज् *minj*, cl. 10. P. *minjayati*, *-yitum*, to speak; to shine.

मिञ्जकामिञ्जक *minjīkā-minjīka*, am, n., N. of two beings sprung from the seed of Rudra.

मिर्मिया *mirmiya*, as, ā, am, speaking indistinctly through the nose.

मित् *mit*. See under rt. 1. *mī*, p. 776, col. 3.

मित 2. *mita*, as, ā, am (fr. rt. 3. *mā*; for 1. *mita* see above), measured, measured off, measured out, containing a particular measure, measuring, (*akṣarāṇi śaṭ-trīṣaḍ Gāyatrī mitā*, the *Gāyatrī* measuring or consisting of thirty-six syllables); defined, limited, bounded; measured, moderate, regular, scanty, frugal, sparing, little, brief, succinct, concise (e. g. *mitam dadāti*, he gives little or sparingly; *mitā ikā*, a concise commentary); examined, investigated, known, understood; (as), m., N. of a divine being (associated with *Sammīta*). — *Mitan-gama*, as, ā, am, taking measured steps, going deliberately or slowly; (as, ā), m. f. an elephant. — 2. *mita-dru*, us, us, u, running or moving in a measured manner (Sāy. = *par-mita-gati*; but in *Rig-veda* VII. 7, 1, Sāy. explains *mita-dru* by *dagāha-druma*, consuming forests); (us), m. the ocean, sea. — *Mita-dhruja*, as, m., N. of a King. — *Mita-bhāshitrī*, tā, trī, trī, speaking in a measured or deliberate manner, speaking seldom or sparingly. — *Mita-bhāshin*, ī, inī, ī, speaking little, seldom speaking; (*inī*), f., N. of two concise commentaries. — *Mita-bhukta*, as, ā, am, or *mita-bhuj*, k, k, k, eating sparingly, moderate in diet, moderate, temperate. — *Mita-matī*, is, is, ī, narrow-minded, having a contracted understanding. — 2. *mita-medha*, as, ā, am, Ved. having few sacrifices. — *Mitam-pāca*, as, ā, am, cooking a measured portion of food, cooking little; cooking food by measure, a miser, sparing, niggardly, stingy, covetous; cooking little (as applied to a culinary utensil), small-sized; [cf. *kim-pāca*.] — *Mita-rāvin*, ī, inī, ī, roaring or sounding moderately or in a measured manner, (used in *Nirukta* XI. 13, to explain *marut*); according to others a wrong reading for *a-m*<sup>o</sup>, roaring beyond measure. — *Mita-rocin*, used in *Nirukta* XI. 13, to explain *marut*. — *Mita-vāc*, h, k, k, of measured speech, speaking little, prudent or deliberate in

speaking. — *Mita-vyayin*, ī, inī, ī, one who measures expenses, economical. — *Mita-sāyin*, ī, inī, ī, sleeping little or sparingly. — *Mitākshara* (*ta-ak*<sup>o</sup>), as, ā, am, having measured syllables, composed in verse, metrical; and short and comprehensive (as a speech); (ā), f., N. of various concise commentaries; of a celebrated commentary by *Vijñāneśvara* on *Yājñavalkya's* *Dharma-śāstra*; of a commentary by *Hara-datta* on the *Gautama-smṛiti*; of a commentary by *Nityānandāśrama* on the *Chāndogya Upanishad*. — *Mitāksharā-kāra*, as, m. 'author of the *Mitāksharā*,' an epithet of *Vijñāneśvara*. — *Mitāksharā-vyākhyāna*, am, n., N. of a commentary by *Lakṣmī-devi* on *Vijñāneśvara's* *Mitāksharā*. — *Mitāksharā-siddhānta-sangraha*, as, m., N. of an abbreviation by *Rādhā-manohara-śarman* of *Vijñāneśvara's* *Mitāksharā*; (as, ā, am), speaking with caution, acting with circumspection. — *Mitārtha* (*ta-ar*<sup>o</sup>), as, m. measured or accurate meaning; (as, ā, am), of measured or restricted meaning. — *Mitārthaka* (*ta-ar*<sup>o</sup>), as, ā, am, of measured meaning, speaking with caution; (as), m. a cautious envoy. — *Mitārtha-bhāshin*, ī, inī, ī, speaking words of well-weighed or measured import. — *Mitāśana* (*ta-as*<sup>o</sup>), as, ī, am, eating little or sparingly, moderate in diet, abstemious. — *Mitāhāra* (*ta-āh*<sup>o</sup>), as, m. moderate food, scanty diet, moderation in eating; (as, ā, am), taking little food, sparing in diet. — *Mitokti* (*ta-uk*<sup>o</sup>), is, m. moderate or infrequent speech, speaking little.

2. *miti*, is, f. (for 1. *mitī* see col. 1), measuring, measure, weight, value, quantity; determining; accurate knowledge [cf. *māiti*]; proof, evidence.

*Mitvā*, ind. having measured, &c.

मित्र 1. *mitra*, as, m. (originally *mitra*, fr. rt. 2. *mid*, or according to some fr. rt. *mīth + tra*; cf. *medin*), a companion, associate, friend, (in this sense generally neut., except in Ved.; see *am*, n. below); N. of an *Āditya* or form of the sun (as a Vedic deity commonly associated with *Varuṇa*, both *Mitra* and *Varuṇa* being frequently invoked together with another of the *Ādityas* called *Aryaman*; *Mitra* is regarded in *Rig-veda* VIII. 47, 9, as son of *Aditi*; elsewhere he is called the deity of the constellation *Anu-rādhā*, and father of *Utsarga*: according to *Sāy.* on *Rig-veda* I. 89, 3, *Mitra* presides over the day as *Varuṇa* over the night; hence the closest connection subsists between these two deities, who are more frequently invoked together than *Varuṇa* is invoked singly; together they uphold and rule the earth and sky, together they guard the world, together they promote religious rites, avenge sin, and are the lords of truth and light; associated with *Aryaman*, they are represented as awful deities, haters and dispellers of all falsehood; in only one hymn, *Rig-veda* III. 59, *Mitra* is celebrated alone, and is there described as calling men to activity, sustaining earth and sky, and beholding all creatures with unwinking eye; in *Rig-veda* VII. 61, 1, the sun is described as the eye of *Mitra-Varuṇa*; the sun; N. of a *Marut*; of a son of *Vasishṭha*; of the third *Muhūrta*; (ā), f., N. of an *Apsaras*, (also read *Citra*); N. of the mother of *Maitreya* and *Maitreyī*; N. of one of the wives of *Daśa-ratha*, (cf. *sumitrā*); according to some, in this sense *mitri*); (am), n. a friend, (*avrasam mitram*, a friend connected by blood relationship); an ally, the next neighbour of a king; epithet of a mode of fighting, (also read *bhīma*); friendship (Ved.). — *Mitrawarāṇa*, am, n. the making of friends, making one's self friends. — *Mitra-karman*, a, n. a friendly office. — *Mitra-kāma*, as, ā, am, desirous of friends, wishing for friends. — *Mitra-kārya*, am, n. the business of a friend, a friendly office, friendship. — *Mitra-kṛt*, t, m. 'friend-maker,' N. of a son of the twelfth *Manu*. — *Mitra-kṛit*, is, f., Ved. (according to *Sāy.*) a friendly office. — *Mitra-kaustu-bha*, as, m. a proper N. — *Mitra-kru* or *mitra-kru*, Ved. (probably) N. of an evil being; see *Rig-veda* X. 89, 14. — *Mitra-gupta*, as, ā, am, protected by

*Mitra*; (as), m., N. of a man. — *Mitra-gupti*, is, f. protection of friends. — *Mitra-ghna*, as, ī, am, 'friend-killing,' treacherous; (as), m., N. of a *Rākshasa*; (ā), f., N. of a river, (also read *Citra-ghni*). — *Mitra-jña*, as, m., N. of a demon (said to steal oblations). — *Mitra-tā*, f. or *mitra-tva*, am, n. friendship, friendliness, alliance, intimacy, (*mitratam sampṛāpāh*, one who has become a friend.) — *Mitra-tūrya*, am, n., Ved. victory or triumph of friends. — *Mitra-deva*, as, m., N. of a man; of one of the sons of the twelfth *Manu*. — *Mitra-druk*, *-dhruk*, k, k, or *-dhrut*, t, t (see 2. *druk*) or *Mitradrohin*, ī, inī, ī, seeking to injure a friend, the betrayer of a friend, a false or treacherous friend; [cf. *Zend mithra-druj*.] — *Mitra-droha*, as, m. injury or betrayal of a friend. — *Mitra-dvish*, t, t, t, or *mitra-dvestin*, ī, inī, ī, hating or injuring a friend; (t), m. a treacherous friend. — *Mitra-dharmā*, ā, m., N. of a demon (said to steal oblations). — *Mitradhā*, ind., Ved. in a friendly manner. — *Mitradhīta*, am, n. or *mitra-dhīti*, is, f. or *mitra-dheya*, am, n., Ved. a covenant or contract of friendship, friendly compact. — *Mitra-pati*, is, m., Ved. lord of friends or of friendship. — *Mitra-pada*, am, n. 'Mitra's place,' N. of a particular locality. — *Mitrapratikṣhā*, f. regard for a friend. — *Mitra-bandhuhina*, as, ā, am, destitute of friends or relations. — *Mitra-bāhu*, us, m., N. of one of the sons of the twelfth *Manu*; of a son of *Kṛishṇa*. — *Mitrabha*, am, n., Ved. a friendly constellation, *Mitra's* *Nakshatra*, i. e. *Anu-rādhā*. — *Mitra-bhānu*, us, m., N. of a king. — *Mitra-bhāva*, as, m. a state of friendship, friendliness, friendly disposition. — *Mitrahū*, us, m. a proper N. — *Mitra-bhrī*, t, t, t, Ved. entertaining or receiving a friend. — *Mitra-bheda*, as, m. separation of friends, breach of friendship; N. of the first book of the *Pañca-tantra*. — *Mitramahas*, ās, ās, as, Ved. (perhaps) having plenty of friends, rich in friends; having a friendly light, causing a favourable lustre; (Sāy.) = *mitrānām pūjaka*, *anukūla-diptimat*, *hitakāri-tejas*, &c. — *Mitra-mīśra*, as, m., N. of the author of the *Vira-mitrodāya*. — *Mitra-yajña*, as, m., N. of a man. — *Mitra-yuj*, k, k, k, Ved. joining one's self to a friend, joining a friend to one's self; (k), m., N. of a man; (*jas*), m. pl., N. of his descendants. — *Mitra-yuddha*, am, n. a contest of friends, a strife or quarrel between friends, conflict of allies, feud. — *Mitra-labhi*, is, f. = *mitra-lābha* below. — *Mitra-lābha*, as, m. acquisition of friends or of friendship, forming friendship; N. of the first book of the *Hitopadeśa*. — *Mitra-vat*, ān, atī, at, having friends, possessing friends; (ān), m., N. of a demon (said to steal oblations); N. of a son of the twelfth *Manu*; of a son of *Kṛishṇa*; (*atī*), f., N. of a daughter of *Kṛishṇa*. — *Mitra-vatsala*, as, ā, am, affectionate towards friends, winning, captivating, engaging. — *Mitra-rana*, am, n. 'Mitra's wood,' N. of a forest. — *Mitra-varaṇa*, am, n. choice of friends, the act of choosing of friends or acquaintances. — *Mitra-varātas*, ās, m. a proper N. — *Mitriavardha*, see *Gaṇa Dhūrnādi* to *Pāp*. IV. 2, 127; [cf. *mitravardhaka*.] — *Mitra-varadhana*, as, ī, am, making friends prosperous, prospering friends (Ved.); N. of a demon (said to steal oblations). — *Mitra-vardha*, see *Gaṇa Dhūrnādi* to *Pāp*. IV. 2, 127. — *Mitra-varnan*, ā, m. a proper N. — *Mitriavāha*, as, m., N. of a son of the twelfth *Manu*. — *Mitriavid*, t, m. 'a friend-knower,' one who knows friends, (various readings for *mitra-vid*, a spy.) — *Mitriavinda*, as, ā, am, 'finding friends, acquiring friends,' epithet of an *Agni*; (as), m., N. of a son of the twelfth *Manu*; of a son of *Kṛishṇa*; of a preceptor; (ā), f. epithet of an *Ishṭi*; N. of a wife of *Kṛishṇa*. — *Mitriavishaya*, as, m. friendship. — *Mitriavira*, am, n., Ved. dissension among friends. — *Mitri-sarman*, ā, m., N. of various persons. — *Mitri-sis*, is, is, is (sis fr. rt. *sūs*, cf. *āsīs*), ruling over friends or allies; see *Vopa-deva* XXVI. 69. — *Mitri-saptamī*, f. epithet of the seventh day in the light half of the month *Mārga-*

śrīṣa. — *Mitra-samprāpti*, *is*, f. 'acquisition of friends'; N. of the second book of the Pañca-tantra. — *Mitra-saha*, *as*, *ā*, *am*, tolerant of friends, indulgent towards friends; (*as*), m., N. of a king, (also called *Kalmāsha-pāda*); N. of a Brāhman. — *Mitra-saha*, *as*, *ā*, *am*, = *Mitra-saha* above. — *Mitra-sāhvayā*, f., N. of a divine being. — *Mitra-sena*, *as*, m., N. of a son of the twelfth Manu; of a grandson of Kṛiṣṇa; of a Buddhist; of a king of the Draviḍa country. — *Mitra-hatyā*, f. the murder of a friend. — *Mitra-han*, *ā*, m., one who kills or murders a friend; [cf. *mītra-ghna*.] — *Mitrahū* = *mitraṃ hṛvayati*, see *Vopa-deva* XXVI. 72. — *Mitrākhyā* ('*ra-ābh*'), *as*, *ā*, *am*, named after *Mitra*. — *Mitrācāra* ('*ra-āc*'), *as*, m., treatment of friends, conduct to be observed towards a friend. — *Mitrātīthi* ('*ra-āc*'), *is*, m., Ved. a proper N. — *Mitrānugrahaṇa* ('*ra-an*'), *am*, n. the act of favouring friends or causing them prosperity. — *Mitrābhdroha* ('*ra-abh*'), *as*, m., = *mitra-droha*, q. v. — *Mitrā-varuṇa*, *au*, m. du, *Mitra* and *Varuṇa*, see p. 777, under 1. *mitra*; (*mitrā-varuṇayor ayanam*, N. of a particular festival.) — *Mitrāvaruṇavat*, *ān*, *atī*, *at*, Ved. accompanied by *Mitra* and *Varuṇa*. — *Mitrāvaruṇi*, *am*, n. the office of the R̥itvij *Mitrā-varuṇa*. — *Mitrā-vasu*, *us*, m., N. of a son of *Viśvā-vasu*, king of the *Siddhas*. — *Mitrī-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, &c., to make a friend, make any one a friend, make any one friendly to one's self. — *Mitrī-bhū*, cl. 1. P. -*bhavati*, &c., to become a friend, make friends with (with inst.). — *Mitrī-bhūya*, ind., becoming a friend or friendly. — *Mitreru* ('*ra-iru*'), *us*, *us*, *u*, Ved. (*Sāy.*) troubling friends, disturbing friends or friendly worshippers (= *mitrānāṃ yajamānānām irayitri*, = *mitrānām bādaka*). — *Mitrēśvara* ('*ra-īś*'), scil. *hara*, N. of a statue of *Siva* erected by *Mitra-sarman*. — *Mitrodaya* ('*ra-ud*'), *as*, m., a friend's welfare, the success or prosperity of a friend; sunrise; N. of a work by *Mitra-miśra* on jurisprudence, (abbreviated from *vira-m*.)

2. *mitra*, Nom. P. *mītrati*, &c., to be friendly, act in a friendly manner.

*Mitraka*, *as*, m., a proper N.

*Mitrāya*, Nom. P. *mītrayati*, &c., (probably) to befriend.

*Mitrāyu*, *us*, *us*, *u* (fr. *mītrāya* above), friendly-minded; winning or acquiring friends, attractive; = *loka-yātrābhīṣṇa*, possessing worldly prudence, acquainted with the traditions and customs of mankind; (*us*), m., a friend; N. of a teacher; of a son of *Divo-dāsa*; (*avaś*), m. pl., N. of a race.

*Mitrāya*, Nom. A. *mītrāyate*, &c., (probably) to desire or wish for a friend.

*Mitrāyu*, *us*, *us*, *u* (fr. *mītrāya* above), desiring a friend, seeking friendship (Ved.); (*us*), m., N. of a son of *Divo-dāsa*, (also read *mitreyu*); N. of a preceptor.

*Mitrin*, *i*, *inī*, *i*, Ved. befriended, having a friend; united by friendship.

*Mitrīya*, *as*, *ā*, *am*, friendly, coming from or relating to a friend.

*Mitrīya*, Nom. P. *mītrīyati*, &c., to treat any one as a friend or companion, to seek to make a friend of any one.

*Mitrīyat*, *an*, *antī*, at, becoming a friend, acting as a friend, deserving friendship.

*Mitrīya*, *as*, *ā*, *am*, Ved. = *mītrīya*; (at the end of a comp.) see *Gaṇa Vargyādi* to *Pāp. VI. 2, 131*.

मित्रा *mitrā*. See p. 777, col. 2.

मिथ् *mith* (connected with *rts. meth*, *midh*, *medh*, *i. mid*, *med*, *mil*), cl. 1. P. A. *methati*, *mīthati*, *methate*, &c., to meet or associate with; to unite, pair; to meet as rivals, be mutually antagonistic, wrangle, contradict, revile; to take hold of, grasp; to understand, perceive, know; to hurt, injure; to strike, kill.

*Mīthatyā*, ind., Ved. alternately, emulously; (according to *Sāy. mīthatyā* is inst. c. of *mīthati* = *hīṣā*.)

*Mīthas*, ind. together, mutually, reciprocally, with each other, in common, to one another; from each other; between one another, secretly, privately, in secret; alternately, by turns. — *Mīthas-tur*, Ved. following closely on one another (as day and night), alternating, emulous, (according to *Sāy.* on *Rig-veda VI. 49, 3*, *mīthas-turā* = *parasparam bādha-yantya*, mutually opposing each other.) — *Mīthas-prīdhya*, *as*, *ā*, *am*, emulating or vying together, mutually emulous. — *Mītho-avadya-pa*, *as*, *ā*, *am*, Ved. mutually averting calamities. — *Mītho-yodha*, *as*, m., Ved. hand to hand fighting with one another.

*Mīthu*, ind., Ved. falsely, wrongly, pervertedly, confusedly.

*Mīthuna*, *as*, *ā*, *am*, paired, forming a pair; (*as*), m., Ved. a pair (male and female, boy and girl, son and daughter), a twin couple, a brace, couple or pair in general, (in Ved. usually m. du., e.g. *sapti mīthunā*, a pair of horses; *go-mīthunau*, a pair of cows; in the later language mostly neut.); (*am*), n. a pair, couple, brace; twins; union, junction; congress of the sexes, pairing, cohabitation, copulation; the sign of the zodiac Gemini, or the third arc of 30° in a circle, (in this sense also *as*, m.); (in gram.) a root compounded with a preposition; a term applied to a particular kind of small statue at the entrance of a temple. — *Mīthuna-tva*, *am*, n. or *mīthuna-bhāva*, *as*, m. the state of being a pair or forming a couple. — *Mīthuna-vratin*, *i*, *inī*, *i*, devoted to sexual cohabitation, practising copulation. — *Mīthunī-kṛi*, cl. 8. P. -*karoti*, -*kartum*, to cause to pair or couple, effect the union of the sexes. — *Mīthunī-cārin*, *i*, *inī*, *i*, coupling together, cohabiting, having sexual intercourse. — *Mīthunī-bhāva*, *as*, m. copulation, cohabitation, amorous inclination. — *Mīthunī-bhū*, cl. 1. P. -*bhavati*, &c., to become paired, to be joined or united in couples, be arranged in pairs. — *Mīthunī-bhūya*, ind. 'being joined in pairs, forming or uniting in couples. — *Mīthune-cāra*, *as*, *ā*, *am*, going in pairs, living in pairs; (*as*), m. the *Cakra-vāka*.

*Mīthunāya*, Nom. A. *mīthunāyate*, &c., to copulate, couple, pair, cohabit sexually.

*Mīthuyā*, ind., Ved. invertedly, distortedly, perversely, falsely, incorrectly; [cf. *mīthyā* below.]

*Mīthus*, ind., Ved. = *mīthuyā* above, (*mīthur bhū*, to turn out badly, fail); reciprocally, mutually (= *mīthas*).

*Mīthū-dṛiś*, *k*, *k*, *k*, Ved. seen or appearing alternately.

*Mītho*, ind., = *mīthas*, q. v., cf. *Gaṇa Svarādi* to *Pāp. I. 1, 37*.

*Mīthyā*, ind. (probably a contracted form for *mīthyā* above), invertedly, distortedly, contrarily, perversely, falsely, incorrectly, wrongly, improperly, (*katham mayi mīthyā pravartase*, why dost thou act improperly towards me?); untruly, deceitfully, in a lying manner, (with *vad*, *vac*, *brū*, to speak falsely, to make a false assertion); in vain; *mīthyā* at the beginning of a comp. is often equivalent to an adj., and translatable by 'false, untrue, sham, unjust,' &c.; *Mīthyā*, Untruth, is personified as the wife of *A-dharma*. — *Mīthyā-karman*, *a*, n. false act, failure. — *Mīthyā-kṛi*, cl. 8. P. -*karoti*, &c., to make false, falsify, utter a falsehood, contradict; Caus. P. -*kārayati*, &c., to pronounce [a word] wrongly once; Caus. A. -*kārayate*, to pronounce wrongly over and over again; see *Pāp. I. 3, 71*. — *Mīthyā-kopa*, *as*, m. feigned resentment, pretended anger. — *Mīthyā-kṛaya*, *as*, m. a false price. — *Mīthyā-graha* or *mīthyāgraha* ('*yā-āg*'), *as*, m. improper persistency, useless obstinacy. — *Mīthyā-carat* ('*yā-āc*'), *an*, *antī*, at, acting or practising falsehood. — *Mīthyā-caryā*, f. false behaviour, hypocrisy. — *Mīthyā-cāra* ('*yā-āc*'), *as*, *ā*, *am*, dealing falsely, perversely; hypocritical, sanctimonious; (*as*), m. improper or incorrect conduct, wrong treatment (in medicine). — *Mīthyā-jalpita*, *am*, n. a false report or rumour. — *Mīthyā-jñāna*, *am*, n. a false conception, misapprehension, error, mistake. — *Mīthyā-tva*, *am*, n. falsity, unreality; illusion; (with *Jainas*)

the lowest of the fourteen steps which lead to final emancipation; inversion; perversion (as one of the eighteen faults of a *Jaina* system). — *Mīthyāvīn*, *i*, *inī*, *i*, being in a state of illusion. — *Mīthyā-darśana*, *am*, n. a false appearance; false doctrine, heresy. — *Mīthyā-dṛiṣṭi*, *is*, f. false doctrine, heresy, denial of future existence, atheism. — *Mīthyā-dhyavasiti* ('*yā-adh*'), *is*, f. 'fruitless trouble,' epithet of a figure of speech expressing the impossibility of a thing by making it depend upon some impossible contingency (e.g. 'only one who wears a crown of air can engage the affections of a harlot'). — *Mīthyā-nirāsana*, *am*, n. denial by oath. — *Mīthyā-parūḍita*, *as*, *ā*, *am*, one who makes a false pretence to learning, educated or learned only in appearance. — *Mīthyā-parāḍa* ('*yā-ap*'), *as*, m. a false accusation. — *Mīthyā-purusha*, *as*, m. a mere sham person, a man only in appearance. — *Mīthyā-pratijñā*, *as*, *ā*, *am*, false to one's promise, faithless, treacherous. — *Mīthyā-pravādin*, *i*, *inī*, *i*, speaking falsely, lying. — *Mīthyā-pravṛitti*, *is*, f. an erroneous course of action, wrong function (of the senses), misdirected effort. — *Mīthyā-prasupta*, *as*, *ā*, *am*, falsely or pretendedly asleep, feigning sleep. — *Mīthyā-phala*, *am*, n. an imaginary or vain advantage or reward. — *Mīthyābhigṛīdhna* ('*yā-abh*'), *as*, *ā*, *am*, unjustly covetous. — *Mīthyābhīdhā* ('*yā-abh*'), f. a false name. — *Mīthyābhīdhāna* ('*yā-abh*'), *am*, n. a false or untrue expression or assertion. — *Mīthyābhīyoga* ('*yā-abh*'), *as*, m. an unjust claim, a false accusation, groundless charge. — *Mīthyābhīśaṅsana*, *am*, n. or *mīthyābhīśasti* ('*yā-abh*'), *is*, f. a false accusation. — *Mīthyābhīśaṅśan* ('*yā-abh*'), *i*, m. a false or unjust accuser. — *Mīthyā-bhīśāpa*, *as*, m. an unjust claim, false accusation; a false prediction. — *Mīthyā-bhū*, cl. 1. P. -*bhavati*, &c., to be false, &c. — *Mīthyā-mati*, *is*, f. false opinion, error, ignorance, mistake. — *Mīthyā-māna*, *as*, m. false pride. — *Mīthyā-yoga*, *as*, m. wrong use or employment. — *Mīthyā-vadat*, *an*, *antī*, at, speaking falsely. — *Mīthyā-vadhyanukīrtana* ('*yā-an*'), *am*, n. the proclaiming that any one has been unjustly sentenced to death. — *Mīthyā-vākya*, *am*, n. an untruthful speech, falsehood, lie. — *Mīthyā-vāc*, *k*, *k*, *k*, those words are false, untruthful, lying. — *Mīthyā-vāda*, *as*, m. false or untruthful speech, a falsehood, lie; declaring the falsehood of an accusation; (*as*, *ā*, *am*), speaking untruly, lying. — *Mīthyā-vādin*, *i*, *inī*, *i*, speaking untruly, lying, a liar; declaring an accusation to be false. — *Mīthyā-vārtta*, f. false report. — *Mīthyā-vyāpāra*, *as*, m. wrong occupation, meddling with another's affairs. — *Mīthyā-sakṣin*, *i*, m. a false witness. — *Mīthyā-sakṣi-pradātṛi*, *tā*, *trī*, *trī*, bringing forward false witnesses. — *Mīthyāhāra* ('*yā-āh*'), *as*, m. improper nourishment, wrong diet. — *Mīthyottara* ('*yā-ut*'), *am*, n. (in law) an untrue answer, false or prevaricating reply. — *Mīthyopacāra* ('*yā-up*'), *as*, m. a feigned or pretended service or kindness; (in medicine) wrong treatment.

मिथि *mīthi*, *is*, m., N. of a son of *Nimi* and king of *Mithilā*.

मिथित *mīthita*, *as*, m., a proper N.

मिथिल *mīthila*, *as*, m., N. of a king, the founder of *Mithilā*; (*ās*), m. pl., N. of a people, probably the inhabitants; (*ā*), f., N. of a city said to have been founded by *Mithi* or *Mithila*, (it was the capital of *Videha* or the modern *Tirhut*, and residence of king *Janaka*). — *Mīthlādhipati* ('*lā-adh*'), *is*, m. lord of *Mithilā*, i. e. *Janaka*.

मिथ्या *mīthyā*. See col. 2.

मिद् 1. *mid*, cl. 1. P. A. *medati*, -*te*, &c., = *rt. mith*, q. v.

मिद् 2. *mid* or *mind*, cl. 1. A. *medate*, *mimide*, *medishyati*, *amidat*, *meditum*; cl. 4. P. A. *medyati*, -*te*, *mimēdu*, *mimide*, *medishyati*, *amidat*, *meditum*; cl. 10. P. *mindayati*, *medayati*, &c., to become fat; to be unctuous or





**मीव** 1. *mīv*, cl. 1. P. *mīvali*, *mīvitum*, to move.

1. *mīta*, *as*, *ā*, *am* (for 2. see rt. 1. *mū*), moved, in *kūma-mīta*, q. v.

**मीव** 2. *mīv* (connected with rt. *pīv*),

cl. 1. P. *mīvatī*, *mīvitum*, to grow fat, to be large or corpulent.

**मीवग** *mīvaga*, (with Buddhists) a particular high number.

**मीवर** *mīvara*, *as*, *ī*, *am* (fr. rt. 1. *mī*), hurting, killing, hurtful, injurious, mischievous; venerable, worthy of esteem; (*as*), m. a general, leader of an army.

**मीवा** *mīvā*, f. (probably fr. 2. *mī*; said to be fr. 1. *mī*), the tape-worm, a worm generated in the intestines, Ascarides; air, wind, (in this sense also, according to some, *mīvan*, *ā*, m.); = *sīkara* (?); = *sāra* (?).

**मु** *mu*, *us*, m. (fr. rt. 1. *mū*, q. v.), a bond, binding, confinement; an epithet of Śiva; fugal emancipation; a funeral pile; a reddish brown or tawny colour.

**मुंसल** *mūnsala*, N. of a place.

**मुकन्दक** *mukandaka*, *as*, m. probably an error for *su-kandaka*, an onion.

**मुकय** *mukaya*, *as*, *ī*, m. f., see Pāṇ. IV. 1, 63.

**मुकाबिला** *mukābīlā* = مقابلة.

**मुकारिया** *mukārīyā* = مقارئة.

**मुकु** *muku*, *us*, m. = *mukti*, liberation; (an artificial word, formed fr. rt. 2. *muc*, to explain *mukun-da*, q. v., for which purpose others assume *mukum*, ind.)

**मुकुट** *mukuṭa*, *am*, n. a tiara, diadem, crown (said to be crescent-shaped; the *kirīta* being pointed, and the *mauli* having three points); a crest; a peak, point, head [cf. *tri-m*°]; N. of a place; (*as*), m. a proper N. (contracted fr. *Rājā-mukuṭa*); (*ās*), m. pl., N. of a people or of a race; (*ā*), f., N. of one of the Mātṛis attending upon Skanda; (*ī*), f. snapping the fingers (= *mucūṭi*, fr. rt. 2. *muc*). = *Mukuṭa-tīrtha*, *am*, n., N. of a sacred bathing-place. = *Mukuṭe-kāśhāpaṇa*, *am*, n. epithet of a tax or tribute raised for a royal diadem (in the east of India). = *Mukuṭeśvara* (‘*ṭa-īś*’), *as*, m., N. of a king; (*ī*), f. a N. of Dākshāyaṇi in Mākota (Mukuṭa). = *Mukuṭeśvara-tīrtha*, *am*, n., N. of a Tīrtha.

*Mukuṭin*, *ī*, *īni*, *ī*, crowned, wearing a diadem.

**मुकुट्ट** *mukuṭṭa*, *ās*, m. pl., N. of a people; (also read *sukuṭṭa*.)

**मुकुण्डी** *mukuṇḍī*, f. a kind of weapon; (perhaps an error for *su-kunḍī*.)

**मुकुन्द** *mukun-da*, *as*, m. (according to an artificial etymology, fr. *muku*, q. v., *mukun-da* being said to mean ‘giver of liberation’), N. of Viṣṇu (sometimes transferred to Śiva); of a particular treasure; a kind of precious stone; quicksilver; the resin of *Boswellia Thurifera*, gum olibanum; a kind of drum or kettle-drum; N. of various learned men (= *Govinda*, *Vārāhatājīka-mukunda*, *Mukunda-paṇḍita*); N. of a mountain. = *Mukunda-deva*, *as*, m., N. of various princes of Orissa (= *vīra-m*°). = *Mukunda-priya*, *as*, m., N. of a certain teacher; of the father of the commentator Rāmānanda. = *Mukunda-bhaṭṭa*, *as*, m. a proper N. = *Mukunda-mūlā*, f. ‘Mukunda-garland,’ N. of a prayer in twenty-two verses addressed to Mukunda (Viṣṇu). = *Mukunda-mīśra*, *as*, m., N. of a Brāhman. = *Mukunda-munt*, *is*, or *mukunda-rāja*, *as*, m. a proper N. = *Mukunda-rāma*, *as*,

m. a proper N. = *Mukunda-sarman*, *ā*, m., N. of a scribe.

*Mukundaka*, *as*, m. a species of grain reckoned among the Ku-dhānyas; an onion (= *su-kundaka*, *su-kandaka*; cf. *mukandaka*).

*Mukundu*, *us*, m. = *mukunda*, the resin of *Boswellia Thurifera*, gum olibanum.

**मुकुम्** *mukum*, ind. See *muku*, col. 1.

**मुकुर** *mukura*, *as*, m. a mirror (= *makura*; cf. *karṇa-mukura*, *mati-m*°); the stick or handle of a potter’s wheel; Mimuspops Elengi; *Jasminum Zambac* (= *kula-vriksha*); a bud (= *mukula* below).

*Mukurita*, *as*, *ā*, *am*, (probably) = *mukulīta* below; see Gaṇa Tārakādi to Pāṇ. V. 2, 31.

**मुकुल** *mukula*, *as*, *am*, m. n. (perhaps connected with rt. 2. *muc*), a bud, opening bud or calyx of a flower, (in these senses also written *makula*, q. v.); anything shaped like a bud, (*daśana-m*°, a bud-like tooth); a bud-like junction or bringing together of the fingers of the hand, (in this sense only *as*, m.); the body; the soul or spirit; N. of a king; of another person; (*am*), n. a kind of metre, four times — — — — — *Mukulāgra* (‘*la-ag*’), *am*, n. a particular surgical instrument with a bud-like point. = *Mukulī-krī*, cl. 8. P. *-karoti*, *-kartum*, to close (the hands) in the form of a bud. = *Mukulī-krīta*, *as*, *ā*, *am*, closed, shut (as a bud). = *Mukulī-bhāva*, *as*, m. closing, being closed (as a flower).

*Mukulaya*, Nom. P. *mukulayati*, &c., to close, cause to close (the eyes, &c.).

*Mukulīta*, *as*, *ā*, *am*, budded, having buds, blossoming, full of blossoms; closed like a bud, half closed; half shut (as the eye), blinking, winking; closed, shut. = *Mukulītaksha* (‘*ta-ak*’), *as*, *ī*, *am*, having half closed eyes.

*Mukulīn*, *ī*, *īni*, *ī*, budding, budded, having buds.

**मुकुष** *mukushṭha*, *as*, *ā*, *am*, = *manihara*; (*as*), m. a species of bean; [cf. *mukushṭha*.]

*Mukushṭhaka*, *as*, m. a species of bean.

**मुकुलक** *mukulaka*, *as*, m. = *makulaka*, a species of plant (commonly Danti).

**मुक्त** *mukta*, *mukti*, &c. See p. 782, col. 3, and p. 783, col. 2.

**मुखीजा** *mukshijā*, f. a net, snare.

**मुख** *mukha*, *am*, n. (said in Uṇādi-s. V. 20. to be fr. rt. *khan*, to dig, with the final rejected and *mu* prefixed), the mouth; the face, countenance, (in this sense often at the end of comps., e. g. *bhṛū-kuṭi-mukha*, a frowning face; especially at the end of adj. comps. when the fem. is generally *mukhī*, e. g. *sakalendū-mukhī*, a woman with a full moon-like face; cf. *aśru-m*°); the beak of a bird, snout or muzzle of any animal, (in these senses said to be also *as*, m.); a direction, quarter, (in this sense also often at the end of comps., e. g. *āsā-mukha*, *din-mukha*, quarter or region of space; *antar-mukham*, ind. in the direction of or towards the interior; and more frequently at the end of adj. comps. in the sense of ‘looking towards, facing,’ when the fem. is generally *mukhī*, cf. *ubhayaṭo-m*°, *udho-m*°, *udan-m*°; *makha-mukha*, going to the sacrifice); opening, aperture, mouth of a vessel, &c.; entrance, egress (e. g. *Vindhyāṭavi-mukhe*, at the entrance of the Vindhya forest; *svargasya mukham*, the entrance into heaven); the entrance to a house; the mouth or embouchure of a river; the fore part, front, vau (of an army), head, top; the head, tip or point of anything, (*stana-mukha*, the tip or nipple of the breast; *angulī-mukha*, the tip of the finger; *sāra-mukha*, the point of an arrow); the edge of any sharp instrument; surface, upper side (e. g. *viśa-kumbham payo-mukham*, a vessel of poison with milk on the surface); the chief, principal, best, most excellent (e. g. *Nakshatrāṇām mukham cān-*

*draṣṭ*, the moon is chief of the Nakshatras); introduction, beginning, commencement, (often at the end of comps. when the fem. is *mukhā* or *mukhī*, but oftener the latter, e. g. *Gargā-mukhīnām* or *Gargā-mukhānām saritām*, of the rivers beginning with the Ganges; *mahā-rathā Jayadrathā-mukhāh*, the heroes beginning with Jayadratha, i. e. Jayadratha and the other heroes; cf. the use of *ādi*); the opening or previous incidents of a drama, the original cause or source of the action, the first act; (in algebra) the first term, the initial quantity of the progression; the apex or side opposite to the base of a mathematical figure; source, cause, occasion, ground; means, expedient; scripture, the Veda; sound (?); *Artocarpus Locucha* or *Lakuca*, (in this sense *as*, m.); (*ena*), ind. with reference to, according to. = *Mukha-kamala*, *am*, n. ‘face-lotus,’ a lotus-like face. = *Mukha-khura*, *as*, m. ‘mouth-razor,’ a tooth. = *Mukha-gandhaka*, *as*, m. ‘mouth-scenting,’ an onion. = *Mukha-ghaṇṭā*, f. ‘mouth-bell,’ a particular sound made with the mouth (= *kula-hulī*). = *Mukha-candra*, *as*, m. ‘face-moon,’ a moon-like face, lovely face. = *Mukha-cāpala*, *as*, *ā*, *am*, ‘one whose mouth is ever moving,’ talkative, loquacious, garrulous; (*ā*), f. a kind of *Āryā* metre. = *Mukha-cāpeṭikā*, f. a slap on the face, box on the ear; [cf. *durjana-m*°.] = *Mukha-śirī*, f. the tongue. = *Mukha-ja*, *as*, *ā*, *am*, produced from or in the mouth; (*as*), m. ‘mouth-born,’ a Brāhman, (so called as being sprung from the mouth of Brāhmā; cf. Manu I. 31.) = *Mukha-jāha*, *am*, n. the root or point of issue of the mouth, the top of the pharynx. = 1. *mukha-tas*, ind. from or out of or at the mouth, in the mouth, in the face; at the head, in the front. = 2. *mukha-tas* = *mukhe tasyaṭi*, see Scholiast on Pāṇ. III. 4, 61. = *Mukha-daghna*, *as*, *ī*, *am*, reaching to the mouth. = *Mukha-dū-shaṇa*, *as*, m. ‘mouth-defiler,’ an onion. = *Mukha-dāshikā*, f. ‘face-disfiguring,’ an eruption which disfigures the face of young people. = *Mukha-dhautā*, f. a plant, *Clerodendrum Siphonanthus*. = *Mukha-nāśika*, *am*, n. the mouth and nose. = *Mukha-nīrīkshaka*, *as*, m. ‘face-gazer,’ an idler, lazy person. = *Mukha-nivāsini*, f. ‘dwelling in the mouth,’ an epithet of Sarasvatī. = *Mukha-pāta*, *as*, m. ‘face-cloth,’ a veil. = *Mukha-pāka*, *as*, m. inflammation of the mouth. = *Mukha-pāṇḍa*, *as*, m. a lump or piece of food in the mouth, mouthful of food. = *Mukha-pūrāṇa*, *am*, n. filling the mouth, a mouthful of water, a mouthful in general. = *Mukha-pratimukha*, speech and reply (?). = *Mukha-prasāda*, *as*, m. the light of the countenance, graciousness of aspect. = *Mukha-priya*, *as*, *ā*, *am*, pleasant in the mouth; (*as*), m. an orange. = *Mukha-preksha*, *as*, *ā*, *am*, or *mukha-prekshin*, *ī*, *īni*, *ī*, observing or watching the face (to detect any one’s intentions). = *Mukha-bandha*, *as*, m. a preface. = *Mukha-bandhana*, *am*, n. ‘mouth-binding,’ the fastening of an aperture, a lid, cover; an introduction, preface. = *Mukha-bāhūru-pajja* (‘*hu-ūr*’), *as*, *ā*, *am*, sprung from the mouth, arm, thigh, and foot (Manu I. 87). = *Mukha-bāhūru-pāda-tas* (‘*hu-ūr*’), ind. from the mouth, arms, thighs, and feet. = *Mukha-bhīṣhaṇa*, *am*, n. ‘mouth-ornament,’ betel; tin (?). = *Mukha-bheda*, *as*, m. distortion of the face. = *Mukha-maṇḍanaka*, *as*, m. a species of tree (= *tilaka*). = *Mukha-maṇḍala*, *am*, n. ‘face-orn,’ the face, countenance. = *Mukha-maṇḍikā*, f. a particular disease or the deity presiding over it; (also read *mukha-maṇḍīnikā*). = *Mukha-maṇḍī*, f., N. of one of the Mātṛis attending upon Skanda. = *Mukha-mādhurya*, *am*, n. a particular disease of the phlegm. = *Mukha-mārjana*, *am*, n. washing or cleansing the mouth (after meals, &c.). = *Mukha-moda*, *as*, m. *Hyperanthera Moringa*. = *Mukham-pāca*, *as*, m. a beggar. = *Mukha-yantrana*, *am*, n. ‘mouth-curb,’ the bit of a bridle. = *Mukha-rāga*, *as*, m. colour of the face. = *Mukha-ruj*, *k*, f. or *mukha-roga*, *as*, m. ‘mouth-disease,’ any disease of the mouth. = *Mukharogin*, *as*, *ā*, *am*, relating to mouth-disease. = *Mukha-rogin*, *ī*, *īni*, *ī*, diseased

in the mouth. — *Mukha-lāngala*, as, m. 'using the snout for a plough,' a hog. — *Mukha-lepa*, as, m. anointing the face, anointing the upper side (of a drum); a disease of the plegmatic humor; [cf. *āsyopalepa*]. — *Mukha-vat*, ān, āti, at, possessing a mouth, having a mouth. — *Mukha-vallabha*, as, m. a pomegranate tree. — *Mukha-vāṭikā*, f. a species of plant (= *umba-shṭhā*). — *Mukha-vādya*, am, n. a wind-instrument, any instrument of music sound with the mouth; (in the worship of Śiva) a kind of musical sound made with the mouth (by striking it with the hand). — *Mukha-rāsa* or *mukha-rāsana*, as, m. 'mouth-perfume,' a perfume used to scent the breath; fragrant grass (= *gandha-triṇa*). — *Mukha-vipulā*, f. a kind of Ārya metre. — *Mukha-vilunṭhikā*, f. a she-goat. — *Mukha-vishṭhā*, f. a species of cockroach. — *Mukha-vyādāna*, am, n. the act of opening the mouth wide, gaping. — *Mukha-śapha*, as, ā, am, foul-mouthed, scurrilous. — *Mukha-suddhā*, is, f. cleanness of the face or mouth, cleansing or purifying the mouth (as by eating betel-nut, &c.). — *Mukha-śeṣa*, as, ā, am, having only the face left; (as), m. an epithet of Rāhu. — *Mukha-śodhana*, as, ī, am, 'mouth-cleansing,' cleansing the mouth; sharp, pungent; (as), m. pungency, sharp or pungent flavour; (am), n. the cleansing of the mouth; cinnamon. — *Mukha-śodhin*, ī, īni, ī, cleansing the mouth; (ī), m. a lime or citron, citron tree. — *Mukha-śoṣa*, as, m. dryness of the mouth. — *Mukha-śoṣtā*, ī, īni, ī, suffering from dryness of the mouth. — *Mukha-śrī*, īs, f. beauty of countenance, a beautiful face. — *Mukha-śhīlā*, as, ā, am (probably for *mukhā-śhīlā*), = *mukha-śapha*. — *Mukha-sambhava*, as, m. 'mouth-born,' a Brāhman; [cf. *mukha-ja*]. — *Mukha-sukha*, am, n. 'ease of pronunciation,' causing ease of pronunciation or facility of utterance. — *Mukha-sura*, am, n. 'lip-nectar,' the moisture of the lips. — *Mukha-srāva*, as, m. flow of saliva, salivation, saliva. — *Mukhākāra* ('kha-āk'), as, m. 'form of the countenance,' mien, look, appearance. — *Mukhāgni* ('kha-ag'), īs, m. a forest conflagration; a sort of goblin with a face of fire; fire put into the mouth of a corpse at the time of lighting the funeral pile; a sacrificial or consecrated fire; [cf. *mukhokkā*]. — *Mukhāgrā* ('kha-ag'), am, n. the extremity of the mouth, extremity. — *Mukhānilā* ('kha-an'), as, m. 'mouth-wind,' wind of the mouth, breath. — *Mukhāmāya* ('kha-am'), as, m. disease of the mouth. — *Mukhāmṛita* ('kha-am'), am, n. the nectar of the mouth or countenance, (a term used in flattering addresses). — *Mukhārās* ('kha-ar'), īs, n. 'mouth-flame,' hot breath (?). — *Mukhārjaka* ('kha-ar'), as, m. a species of plant (= *arjaka*). — *Mukhāsava* ('kha-as'), as, m. 'lip-moisture,' nectar of the lips. — *Mukhāstra* ('kha-as'), as, m. 'mouth-armed,' a crab. — *Mukhāsra* ('kha-as'), as, m. = *mukha-srāva*. — *Mukhī-bhū*, cl. I. P. *bhavati*, *bhavitum*, see Scholiast on Pāṇ. III. 4. 61. — *Mukhendū* ('kha-in'), us, m. a moon-like face, beautiful face. — *Mukhe-bhava*, as, ā, am, Ved. formed in the mouth. — *Mukhoktāra* ('kha-ut'), as, m. a proper N. — *Mukholkā* ('kha-ul'), f. = *mukhāgni*, a forest fire.

*Mukhatiya*, as, ā, am (fr. I. *mukha-tas*; cf. *pārsvatīya*), being in the mouth or in the front.

*Mukhara*, as, ā, am, talkative, loquacious, garrulous, noisy, making any continuous or tedious sound (said of birds and bees and tinkling ornaments, cf. *un-m*); sounding, resonant or resounding with (at the end of a comp., e.g. *pratiśrun-mukhara*, resonant with echoes); expressive of (*avarṇa-mukharā girah*, voices expressive of reproach); foul-mouthed, scurrilous, speaking harshly or abusively; ridiculing, mocking; (as), m. a crow; a conch shell; a leader, principal, chief, ringleader; N. of a Nāga; (ī), f. the bit of a bridle. — *Mukhara-tā*, f. talkativeness, garrulity, noisiness. — *Mukhari-karāṇa*, am, n. making resonant, speaking harshly, rallying, mocking. — *Mukhari-kri*, cl. 8. P. *-karoti*, *-kartum*, to make resonant, cause to resound.

*Mukharaka*, as, m. a proper N.; (*ikā*), f. = *mukhari*, the bit of a bridle; talking, conversation.

*Mukharāya*, Nom. P. *mukharayati*, *-yitum*, to make noisy or resonant; to notify, declare.

*Mukharita*, as, ā, am, rendered noisy, made resonant, sounding, ringing.

*Mukhiya*, as, ā, am, (at the end of a comp.) being at the top or head, being foremost, being at the entrance.

*Mukhya*, as, ā, am, being in or on the mouth or face; belonging to the mouth or face, coming from the mouth, &c.; being at the head or at the beginning, principal, chief, prime, primary, original, first, eminent, pre-eminent, first-rate, most excellent or important, original; (at the end of a comp.) the chief, most excellent among, first or best of (cf. *dvijāti-n*, *dvija-m*, *mantri-m*, *vāra-mukhyā*; sometimes even used like *ādi*, e. g. *Nārāyaṇī-mukhyam mātri-śakram*, the whole circle of Mātrīs beginning with Nārāyaṇī); (as), m. a leader, guide; N. of a tutelary deity presiding over one part of an astrological house which is divided into 81 or 63 divisions or Padas; (*ās*), m. pl., N. of a class of gods under Manu Sāvṛjī; (*am*), n. a principal or essential rite, chief ordinance; reading or teaching the Vedas; the month reckoned from new moon to new moon. — *Mukhya-cāndra*, the principal lunar month which ends with the conjunction (as opposed to the *gauṇa-cāndra* or secondary lunar month which ends with the opposition). — *Mukhya-tas*, ind. principally, chiefly, particularly, especially, par excellence. — *Mukhya-tā*, f. or *mukhya-tva*, am, n. pre-eminence, the being best or chief, principalness, primacy, highest rank or position. — *Mukhya-nripa*, as, or *mukhya-rāj*, ī, m. a paramount sovereign, reigning monarch. — *Mukhyamantri-tā*, f. the office or rank of prime minister. — *Mukhyamantrin*, ī, m. a prime minister, chief councillor; [cf. *mantri-mukhya*]. — *Mukhya-as*, ind. principally, particularly, chiefly, before all, next. — *Mukhyārtha* ('kha-ar'), as, m. primary meaning (of a word, as opposed to its *gauṇārtha* or secondary or metaphorical meaning), original sense, first signification; (as, ā, am), employed in or having the original sense.

**मुखण्डी** *mukhaṇḍī* or *mukhaṇḍī*, f. a kind of weapon.

**मुखुली** *mukhulī*, f., N. of a Buddhist goddess.

**मुगदस** *mugadasa*, *mugademu*, *mugala-sthāna*, names of places.

**मुगूह** *mugūha*, as, m. a species of gallinule (= *dātūha*).

**मुग्ध** *mugdha*, &c. See under rt. I. *muh*.

**मुङ्ग** *munga*, as, m. a proper N.

*Mungāṭa*, as, m. a proper N.

**मुच** 1. *muč* [cf. rt. *muč*], cl. I. A. *močate*, *močitum*, = rt. *mač*, q. v., to cheat, &c.

**मुच** 2. *muč*, cl. 6. P. A. *mučati*, *-te*, *amučat*, *amukta* (Vedic forms *mučanti*, *mučātu*, *mučere*, *mučoktu*, *mučugdhi*, *mā mauk* = *mā mučā* in Vājasaneyi-s. I. 25, *amumuktam*, *munuocata*, *munuocati*, *munuocatan*, *muksata*), *moctum*, to loose, loosen, let loose, free, let go, release, liberate, (*kaṇṭham mučati*, he loosens his throat or voice, i. e. raises a cry; *vanāya dhenum munuocā*, he let the cow go into the wood; *prāyān muč*, to let loose the breath of life, i. e. to deprive of life, kill); to set free, unloose, open; to let go, relinquish, abandon, forsake, leave, quit, put off, shake off, lay aside, give up, (*deham mučati*, he quits the body, i. e. dies; *mučyatām viśādhā*, let despondency be shaken off); to give up, grant, bestow; to sacrifice; to set on one side, take away,

set apart, except; to let go, discharge, emit, effuse, shed, send forth, send, throw, cast, fling, hurt, shoot, (*vāṇamayaṇ varshan munuocā*, he discharged a shower of arrows; *Indro vajram mokshyate*, Indra will hurl his thunderbolt; *kūṭād ātmānam munuocā*, he threw himself down from a peak); to send away, dismiss; to spit out; to void; to emit sounds, utter; to put on (A.); Pass. *mučyate* (ep. also *mučyati*, 2nd Fut. *mokshyati*), to be loosed, to be let loose or set free, to be released from (with abl. or sometimes with inst., e. g. *mučyate pātakāih*, he is loosed from sins); to become loose, free or deliver one's self, escape, (*yady etebhyo mučyase*, if thou deliver thyself from these men; *na me mokshyati jīvan*, he shall not escape from me alive); to abandon, to deviate or go astray from, (*yadi dharmād na mučyate*, if he go not astray from virtue); Caus. *mučayati*, *-te*, Aor. *amūmučat*, *močayitum*, to cause to loose, cause to be liberated, cause to let go, cause to shed; to loose, unloose, set loose or free, set at large, liberate; to open (a road); to redeem from (with abl., Manu III. 37); to unyoke, unharness, (*asvān močayati*, he unyokes the horses); to let go, give away, bestow; to cause to give up or let go or discharge or shed; to gladden, delight, rejoice, enjoyment; Desid. of Caus. *munuocā-yishati*, Ved. to wish or intend to liberate, desire to be freed from (the bondage of existence, &c.); Desid. *munuokshati*, *-te*, to wish or be about to set free or let go or give up; to wish or be about to hurl, wish to cast, (*vajram munuokshan*, being about to hurl a thunderbolt); to wish to free one's self or get loose; to desire final liberation or beatitude [cf. rt. *moksh*, *moksha*]; Intens. *momukti*, *momūcyate*; [cf. Gr. *μύσσω*, *μύκω*, *μυκτηρ*, *ἀπομυκτιζω*, *μύφα*, *Μυκάλη* (?), *Μυκίγη* (?), *μύβριος*; Lat. *mung-o*, *muucu-s*, *mūcere*, *mūcor*, *mūcedo*; Slav. *mok-na-ti*, 'to be wet,' *močiti*, 'to wet.']

**Mukta**, as, ā, am, loosened, loosed, let loose, set free, relaxed, (*muktair avayavaih*, with loosened or relaxed limbs); unloosed, opened, open [cf. *mukta-hasta*]; redeemed, released, extricated, liberated, emancipated (from sin or from worldly existence), finally happy, saved; abandoned, relinquished, quitted, left, put off, laid aside; given up; bestowed, granted, given; discharged, emitted, shed, thrown, cast, hurled, darted, shot, sent, sent forth, poured forth, (*vayrodakāih kāndāna-sṛṅga-muktāih*, with coloured waters poured forth from golden vials); ejected, spit out; fallen; deprived; (as), m., N. of one of the seven sages under Manu Bhautya; N. of a cook in Rāja-taraṅgiṇī VII. 1635, &c.; (*ā*), f., scil. *dis*, the quarter just quitted by the sun (e. g. if the sun be in the south, the south is said to be *prāptārka*, and the south-east *mukta*); a pearl (as loosened or set free from the pearl-oyster shell); a courtesan, harlot; a species of plant, = *rāsnā*; (am), n. the spirit released from corporeal existence. — *Mukta-kāccha*, as, ā, am, letting the hem of the lower garment hang down or leaving it loose and untucked; (as), m. a Buddhist. — *Mukta-kañcuka*, as, m. a snake that has cast its slough. — *Mukta-kaṇṭha*, as, ā or ī, am, having a loosened or free throat, raising a cry, shrill; (am), ind. aloud. — *Mukta-kara*, as, ā or ī, am, open-handed, liberal, bountiful. — *Mukta-keśa*, as, ā or ī, am, 'loose-haired,' having flowing hair, having the hair dishevelled or hanging down. — *Mukta-śakshus*, us, us, us, having the eyes opened; (us), m. 'casting glances,' a lion. — *Mukta-śetas*, ās, ās, one whose soul is liberated (from existence), emancipated. — *Mukta-tā*, f. or *mukta-tva*, am, n. emancipation, liberation, the being liberated from existence. — *Mukta-dhvanī*, is, īs, ī, giving out thunder (as a cloud). — *Mukta-nidra*, us, ā, am, freed from sleep, awakened. — *Mukta-nirmoka*, as, ā, am, = *mukta-kañcuka*, q. v. — *Mukta-phūṭikā*, as, ā, am, uttering a scream, screaming. — *Mukta-phūṭikṛtī*, is, f. uttering a shriek, shrieking; hissing. — *Mukta-bandhana*, as, ā, am, released from bonds, freed from fetters. — *Mukta-buddhi*, is, īs, ī, one whose

soul is liberated, emancipated. — *Mukta-maṇḍuka-kaṇṭha*, *as, ā, am*, having frogs croaking loudly (lit. with loosened throats). — *Mukta-mūrdhaja*, *as, ā, am*, = *mukta-keśa*, q. v. — *Mukta-rodhonitamba*, *as, ā, am*, quitting the hip-like bank. — *Mukta-rosha*, *as, ā, am*, one who has laid aside or relinquished anger. — *Mukta-lajja*, *as, ā, am*, casting away shame. — *Mukta-vasana*, *as, ā, am*, one who has put off his clothes, going about naked; (*as*), m. an epithet of a Jaina ascetic. — *Mukta-ryāpāra*, *as, ā, am*, one who has resigned an office or occupation. — *Mukta-saṃśaya*, *as, ā, am*, free from doubt, certain. — *Mukta-sarga*, *as, ā, am*, free from worldly or selfish attachment, disinterested. — *Mukta-svāmin*, *ī, m.* 'lord of emancipation', N. of a statue erected by a king (Rajatarangī IV. 188). — *Mukta-hasta*, *as, ā, am*, open-handed, liberal, easily parting with possessions, giving away, profuse; loosed, let go. — *Mukta-kaṇa*, *as, m.* (for *mukta-kaṇṭha*), a proper N. — *Mukta-kalāpa*, *as, m.* an ornament made of strings of pearls, pearl necklace. — *Muktākāra* (<sup>°</sup>*tā-āk*), *as, ā, am*, having the look or appearance of a pearl. — *Muktākūra-tā*, *f.* the form of a pearl, likeness to a pearl. — *Muktā-keśava*, *as, m.*, N. of a statue of Kṛishṇa. — *Muktāgāra* (<sup>°</sup>*tā-ag* or <sup>°</sup>*-āg*), *am, n.* 'pearl-bole', the pearl-oyster. — *Muktā-guṇa*, *as, m.* a string of pearls; the excellence of a pearl, lustre or water of a pearl. — *Muktā-jāla*, *am, n.* an ornament of pearls, a string or multitude of pearls, a pearly zone; [cf. *muktā-phala-jāla*]. — *Muktā-jāla-maya*, *as, ī, am*, made or consisting of pearls. — *Muktātman* (<sup>°</sup>*tā-āt*), *ā, m.* the emancipated soul, the soul released from matter; (*ā, ā, a*), one whose soul is liberated, emancipated. — *Muktā-dāman*, *ā, m.* a string of pearls. — *Muktā-puṭala*, *am, n.* a mass of pearls. — *Muktāpīṭha* (<sup>°</sup>*tā-āp*), *as, m.*, N. of a king; of a poet. — *Muktā-pura*, *am, n.*, N. of a mythical city in the Himālaya mountains. — *Muktā-pushpa*, *as, m.* Jasminum Multiflorum or Pubescens. — *Muktā-prasū*, *ūs, f.* 'pearl-bearing', mother of pearl, the pearl-oyster; [cf. *muktā-mātri*, *mauktika-prasavā*]. — *Muktā-prā-lamba*, *as, m.* a string of pearls, pearl ornament, (also read *muktā-pralamba*). — *Muktā-phala*, *am, n.* a pearl; a species of flower; the fruit of the Lavali plant, the custard apple; camphor; title of a work by Vopa-deva; N. of a king of the Savaras. — *Muktāphala-keṭu*, *us, m.*, N. of a king of the Vidyā-dharas. — *Muktāphala-jāla*, *am, n.* = *muktā-jāla*. — *Muktāphala-dhaja*, *as, m.*, N. of a king. — *Muktāphala-parikshā*, *f.*, N. of the eighty-first Adhyāya in the Varāha-brāhmaṇa-samhitā. — *Muktā-phala-latā*, *f.* a string of pearls; [cf. *muktā-latā*]. — *Muktā-mayī*, *is, m.* 'pearl-gem', a pearl; [cf. *muktā-ratna*]. — *Muktā-maya*, *as, ī, am*, made or consisting of pearls, pearly. — *Muktā-mātri*, *tā, f.* mother of pearl, a pearl-oyster; [cf. *muktā-prasū*]. — *Muktāmukta* (<sup>°</sup>*tā-am*), *as, ā, am*, loosed and not loosed (applied especially to weapons which may be wielded or hurled, as clubs, javelins, &c.). — *Muktāmbara* (<sup>°</sup>*tā-am*), *as, ā, am*, one who has put off his clothes, naked; (*as*), m. an epithet of a Jaina ascetic; [cf. *mukta-vasana*]. — *Muktā-ratna*, *am, n.* 'pearl-gem', a pearl; [cf. *mauktika-ratna*]. — *Muktā-latā*, *f.* a string of pearls, pearl necklace; N. of a woman. — *Muktāvalī* (<sup>°</sup>*tā-āv*), *f.* a pearl necklace; N. of various works; of a dictionary; of a commentary on the Megha-dūta; of the wife of Candra-keṭu. — *Muktānālī-prakāśa*, *as, m.*, N. of a commentary by Dinakara-bhaṭṭa on the Nyāya-siddhānta-muktāvalī; of a commentary by Maṇi-rāma. — *Muktā-sukti*, *is, f.* a pearl-oyster (= *mauktika-sukti*). — *Muktāsana* (<sup>°</sup>*tā-ās*), *as, ā, am*, leaving a seat, rising from a seat; (*am*), n. the mode in which the emancipated are said to sit, a particular posture of ascetics (= *siddhāsana*, q. v.). — *Muktā-sena*, *as, m.*, N. of a king of the Vidyā-dharas. — *Muktā-sthūla*, *as, ā, am*, big as a pearl. — *Muktā-sphoṭa*, *as, ā, m.* f. a pearl-oyster. — *Muktā-sraja*, *k, f.* a chaplet of pearls. — *Muktā-hāra*,

*as, m.* a string of pearls, pearl necklace. — *Muktesvara* (<sup>°</sup>*tā-īs*), *am, n.*, N. of a Linga.

*Muktaku*, *as, ā, am*, detached, separate, independent; (*am*), n. a missile, any missile weapon; a separate or detached Sloka the meaning of which is complete in itself; simple prose (freed from all compound words); a kind of metre.

*Mukti*, *is, f.* loosing, release, deliverance, liberation, setting free, becoming free, freedom, emancipation (c. g. *dāsutra-mukti*, release from servitude; cf. *sāpa-m*); final liberation or emancipation, final beatitude, the delivery of the soul from the body and exemption from further transmigrating, the reabsorption of the Jivātman into the Paramātman or Supreme Soul of the universe; unloosing, opening; abandonment, putting off, giving up, leaving off; discharging (rain, a missile, &c.); throwing, casting, flinging, hurling, shooting, sending; discharge (of a debt, cf. *rina-m*); N. of a divine being, the wife of Satya. — *Mukti-kshetra*, *am, n.* a place where final emancipation is attainable; N. of a sacred place. — *Mukti-grantha*, *as, m.* a book of precepts for the attainment of final emancipation. — *Mukti-śāntāmani-mōhātmya*, *am, n.*, N. of a work. — *Muktīpati*, *is, m.* lord of bliss or beatitude. — *Mukti-pura*, *am, n.*, N. of a Dvīpa. — *Mukti-maṇḍapa*, *as, m.*, N. of a temple. — *Mukti-matī*, *f.*, N. of a river, (also read *bhukti-matī* and *sukti-matī*). — *Muktī-mōrga*, *as, m.* the way of liberation, path to final emancipation. — *Mukti-mukta*, *as, m.* incense, frankincense. — *Mukti-vat*, *ān, atī, at*, having freedom, freed from (with abl.). — *Mukti-vāda*, *as, m.*, N. of a work. — *Mukti-vicāra*, *as, m.*, N. of a philosophical work. — *Mukti-sena*, *as, m.* a proper N.

*Muktikā*, *f.*, N. of an Upanishad.

*Muktvā*, *ind.* having loosed or freed or let go, (*muktvā hāsam*, having broken out into loud laughter); having left or abandoned, having resigned; having put on one side, having excepted, excepting, except, (*yuddham muktvā nānyad asti me*, except a battle there is nothing else for me); having discharged or shed, having thrown or flung.

3. *muć, k, k, k*, (at the end of a comp.) freeing or delivering from [cf. *aṅho-m*]; discharging, dropping, letting fall, emitting, throwing, shooting, sending, (*sara-vrīṣht-muć*, discharging showers of arrows; *jāla-lava-muć*, letting fall drops of rain; cf. *a-m*, *jāla-m*, *toya-m*, *payo-m*, *parpa-m*).

*Muća*, *as, ī, am*, in *nakha-muća* and *a-mući*, q. v.

*Mućira*, *as, ā, am*, liberal, munificent, generous [cf. *mukta-hasta*]; (*as*), m. virtue; wind; a deity.

*Mućyamāna*, *as, ā, am*, being freed or released, being abandoned by.

*Mućūat*, *an, atī* or *antī, at*, or *mućūāna*, *as, ā, am*, loosing, freeing; giving up, relinquishing; discharging, shooting, casting, shedding.

*Mumukshat*, *an, antī, at*, desiring emancipation. *Mumukshā*, *f.* desire of liberation or final emancipation.

*Mumukshu*, *us, us, u*, desirous of freeing, wishing to deliver or liberate; eager to be free (from mundane existence), striving after emancipation; wishing to let go or give up; wishing to emit or discharge; about to shoot; (*us*), m. a sage striving after emancipation. — *Mumukshu-tā*, *f.* or *mumukshu-tva*, *am, n.* desire of liberation or of final emancipation.

*Mumućāna*, *as, m.* a cloud.

*Mumuću*, *us, m.* (mentioned with Un-muću and Pra-muću), N. of a Rishi.

*Mumućayishu*, *us, us, u*, desirous of liberating, wishing to set free.

*Moktanya*, *moktri*, &c. See s. v.

**मुचक** *mućaka*, *as, m.* lac, gum-lac.

**मुचि** *mući*, *is, m.*, N. of a Cakra-vartin.

**मुचिलन्द** *mućilinda*, *as, m.* a species of flower; N. of a Nāga; of a Cakra-vartin; [cf. *mahā-m*]. — *Mućilinda-parvata*, *as, m.*, N. of a mythical mountain; [cf. *mahā-m*].

**मुचुकुन्द** *mućukunda*, *as, m.* Pterospermum Suberifolium; N. of an ancient king (or Muni); N. of a son of Mandhārī (who asked the gods to grant him the enjoyment of long and unbroken sleep as a reward for the assistance he had rendered them in subduing the demons; the gods complied with his request, and decreed that whosoever disturbed him should be burnt to ashes by fire emanating from his body; Kṛishṇa, in order to destroy Kāla-yavana, enticed him into the cave where Mućukunda was asleep, and the latter being thus roused cast upon Kāla-yavana an angry glance which reduced him to ashes; see translation of Vishṇu-Purāṇa, p. 567); N. of a son of Yadu; of the father of Candra-bhāga; of a poet of Kāśmīra; of a Daitya. — *Mućukunda-prasādika*, *as, m.* an epithet of Kṛishṇa.

**मुचुटी** *mućūṭi*, *f.* (fr. rt. 2. *muć*), snapping the fingers [cf. *pućhātī*]; the fist; a pair of forceps.

**मुछ** *mućh*, *cl. 1. P. mućchati*, &c., a various reading for rt. *yuch*, q. v.

**मुज** *muj*, *cl. 1. P. mujati*, &c., and *mujī*, *cl. 1. P. mujīati*, &c., to sound, give out a particular sound; (according to Vopa-deva also) *cl. 10. P. mujayati*, &c., and *mujjayati*, &c., to sound; to cleanse; [cf. rt. 1. *mṛjī*: cf. also Gr. *μύζω*, *ἔ-μύ-σα*, *μύρ-μύ-σ*, *μύκ-ά-ο-μ*, *μύμικα*; Lat. *mugio*].

**मुञ्च** *muñć* (connected with rts. *mañć*, *mruñć*, *mluñć*), *cl. 1. P. muñćati*, &c., to go, move; *cl. 1. A. muñćate*, &c. = rt. *mać*, q. v., to cheat, to be wicked, &c.

*Muñćaka*, *as, m.* a species of tree (= *mushkaka-vriksha*).

**मुञ्ज** *munj*. See rt. *muj* above.

*Munja*, *as, m.* a sort of rush or grass, Saccharum Munja (which grows to the height of ten feet and is used to form the Brāhmanical mekhalā or girdle as well as in basket-work); the Brāhmanical girdle or the sacred cord of a Brāhman (as made of the Munja grass, but in this sense the more proper form is *muniya*; cf. Manu II. 27, 42, 43); an arrow (?); N. of a person with the patronymic Sāma-sravasa; of a Brāhman; of a poet and king of Dhārā; of a prince of Campā. — *Munja-keṭu*, *us, m.* a proper N. — *Munja-keśa*, *as, m.* 'rush-haired', epithet of Śiva; of Vishṇu; of a king; of a teacher; of a disciple of Vijitāsu. — *Munjakeśa-vat*, *ān, m.* 'having rush-like hair', epithet of Kṛishṇa. — *Munja-keśin*, *ī, inī, ī*, having rush-like hair; (*ī*), m. an epithet of Vishṇu; a proper N. — *Munja-grāma*, *as, m.*, N. of a village, (also read *ramya-grāma*). — *Munja-nejana*, *as, ā, am*, Ved. (according to Sāy.) freed from grass or rushes (= *trīṇena śodhita*, *apagata-trīṇa*). — *Munjan-dhaya*, *as, ī, am*, sucking rushes. — *Munja-prishtha*, *as, m.*, N. of a place on the Himālaya mountains. — *Munja-bandhana*, *am, n.* the instrument with the Brāhmanical girdle or cord. — *Munja-maya*, *as, ī, am*, made of Munja grass. — *Munja-mekhalin*, *ī, m.* 'Munja-girdled', an epithet of Vishṇu; of Śiva. — *Munja-vaṭa*, *N.* of a place of pilgrimage; [cf. *muniyavāṭa*]. — *Munja-vat*, *ān, atī, at*, overgrown with rushes, rushy; (*ān*), m. epithet of a particular species of Soma plant; N. of a mountain of the Himālaya range. — *Munja-vāsa*, *ās, m.* 'rush-clothed', epithet of Śiva. — *Munja-jālīya* (<sup>°</sup>*ja-āl*), *as, m.*, N. of an author. — *Munja-jādrī* (<sup>°</sup>*ja-ad*), *is, m.*, N. of a mountain. — *Munja-vaṭa* (<sup>°</sup>*ja-av*), *N.* of a place (= *munja-prishtha*). — *Munja-kṛī*, *cl. 8. P. -karolī, -karlum*, to reduce to Munja grass, i. e. to tear to shreds.

*Munjaka*, a various reading for *muniyaka*, q. v.

*Munjara*, *am, n.* the fibrous root of the lotus.

*Munjāta*, *as, m.* a species of plant.

*Munjatāka*, *as, m.* a species of tree; a kind of vegetable (= *pushpa-sāka-bheda*); = *muniya*.

*Munjāla*, *as, m.*, N. of an astronomer.

**मुद्र** *muḍ* (connected with rts. 1. *mṛid*, *puḍ*, *puṇḍ*, *puḍ*, *puḥ*), cl. 1. 6. 10. P. *moḍati*, *muḍati*, *moḍayati*, &c., to crush, grind, break, (see *moḍaka*, *moḍana*); to blame, rebuke, (in this sense only cl. 6. *muḍati*.)

*Muḍa* in *nir-m*, q. v.

**मुद्र** *muḍ*, cl. 1. P. *moḍati*, &c., = rt. *muḍ* above.

**मुण** *muṇ*, cl. 6. P. *muṇati*, &c., to promise.

**मुण्ड** *muṇḍ*, cl. 1. P. *muṇḍati*, &c., = rt. *muḍ* above.

**मुण्ड** *muṇḍh*, cl. 1. A. *muṇḍhate*, &c., to run away; to protect, (*pālāne* being given as a various reading for *palāyane*.)

**मुण्ड** *muṇḍ*, cl. 1. P. *muṇḍati*, &c., to grind, (in this sense = rt. *muḍ* and connected with rt. 1. *mṛid*); to shave, shear; cl. 1. A. *muṇḍate*, *muṇḍitum*, to be pure; to sink; [cf. Lat. *mund-o*, *mundu-s*.]

*Muṇḍa*, as, ā, am (perhaps connected with rt. 1. *mṛid*), shaved, bald, having no hair on the head; homeless, destitute of horns, having no horns (Ved.); stripped of top leaves or branches, lopped (as a tree); pointless, blunt; low, mean; (as), m. a man with a shaved head; a bald or shaven head, bald pate, shorn poll; the forehead; a tree stripped of its top branches, the trunk of a lopped tree, a pollard; a barber (= *muṇḍaka*); N. of a king; of a Daitya; an epithet of Rāhu; (ās), m. pl., N. of a people; (ā), f. a (close-shaved) female mendicant; a species of plant (= *muṇḍirikā*); Bengal madder; (ī), f. a species of plant (= *mahā-srāvayikā*); N. of one of the Mātṛis attending on Skanda; (am), n. the head; iron [cf. *muṇḍa-loha*, *muṇḍāyasa*]; myrrh. — *Muṇḍa-śaṅka*, as, m. a kind of pulse (= *kalāya*). — *Muṇḍa-dhānya*, am, n. a kind of grain (without awns; cf. *muṇḍa-sālī*). — *Muṇḍa-prishṭha*, N. of a place. — *Muṇḍa-phala*, as, m. a coconut tree, (the fruit being one step towards a human head made by Viśvāmītra when he proposed attempting a creation in opposition to that of Brahmā.) — *Muṇḍa-maṇḍali*, f. a number of shaven heads; a number of troops of an inferior description. — *Muṇḍa-mālā*, f. or *muṇḍamālā-tantra*, am, n., N. of a Tantra. — *Muṇḍa-mālinī*, f. a form of Durgā. — *Muṇḍa-loha*, am, n. iron; [cf. *aṣṭa-loha*, *muṇḍāyasa*, *muṇḍita*.] — *Muṇḍa-vedānga*, as, m., N. of a serpent-demon. — *Muṇḍa-sālī*, is, m. a species of rice. — *Muṇḍākhya* (°*ḍa-ākh*), f. a species of plant (= *mahā-srāvayikā*). — *Muṇḍāyasa* (°*ḍa-ay*), am, n. iron. — *Muṇḍāsana* (°*ḍa-ās*), am, n. a particular posture in sitting. — *Muṇḍeśvara-tīrtha* (°*ḍa-īs*), am, n., N. of a Tīrtha.

*Muṇḍaka*, as, m. the lopped trunk or stem of a tree, a tree stripped of its branches; a shaver, barber; (*ikā*), f. a species of plant; (am), n. the head; N. of the chapters into which the *Muṇḍakopaniṣad* is divided. — *Muṇḍakopaniṣad* (°*ka-up*), f., N. of a well-known Upanishad of the Atharva-veda (containing three short chapters or *Muṇḍakas*, each of which comprises two sections or *Khaṇḍas*, and said to take its name from the word *muṇḍa* because every one who comprehends its secret doctrine is 'shorn', i. e. liberated from all error, a similar idea being probably involved in the name of the *Kshurikopaniṣad* or 'Razor Upanishad': the *Muṇḍaka* is one of the most interesting of the numerous Upanishads, on account of the reasons which it gives for the superiority of these works over the Veda and its ritual; thus, according to *Muṇḍaka* I. 4, there are two sciences, the higher and the inferior; the inferior is the knowledge of the *Ṛig-veda*, *Yajur-veda*, *Sāma-veda*, *Atharva-veda*, pronunciation, ritual, grammar, explanation of Vedic texts, prosody, and the astronomical calendar; but the higher knowledge is that by which the imperishable Brahma is com-

prehended). — *Muṇḍakopaniṣad-dīpikā*, f., N. of a commentary on the above.

*Muṇḍana*, am, n. shaving the head, tonsure; protecting, defending, [cf. rt. *muṇḍh*.]

*Muṇḍanaka*, as, m. a species of rice, = *muṇḍa-sālī*; (*ikā*), f. in *mahā-m*, q. v.

*Muṇḍaya*, Nom. P. *muṇḍayati*, -*yitum*, to shave, shear, cut off the hair, shave the head closely.

*Muṇḍāra*, am, n., N. of a place at which the sun was worshipped.

*Muṇḍita*, as, ā, am, shaved, closely shaven, bald, shorn, lopped; (am), n. iron; [cf. *muṇḍa-loha*.] — *Muṇḍita-sīras*, ās, ās, as, shaven-headed, bald-pated.

*Muṇḍitīkā*, f. a species of plant, (commonly *muṇḍirī* or *muṇḍinīkā*; cf. *muṇḍanaka*.)

*Muṇḍin*, i, īnī, ī, shaven, close-shaved, bald; homeless, having no horns; (ī), m. an epithet of Siva; a barber. — *Muṇḍīśvara-tīrtha* (°*ḍī-īs*), am, n., N. of a Tīrtha; [cf. *daṇḍī-muṇḍīśvara*.]

*Muṇḍībha*, as, m., Ved. a proper N., (the author of *Vājasaneyi-saṃhitā* XXV. 9. is so called.)

*Muṇḍirikā*, f. a species of plant (= *muṇḍā* = *muṇḍitīkā*.)

*Muṇḍirī*, f. a species of plant (= *śramaṇā*, *praveśitā*.)

**मुक्तल** *mutkala*, as, m., N. of a man.

**मुत्कलिन्** *mutkhalin*, ī, m., N. of a Deva-putra.

**मुत्य** *mutya*, am, n. a pearl.

**मुथशिल** *muthaśila*, (in astrology) N. of the third Yoga (= *مُثِل*).

**मुद** 1. *mud*, cl. 10. P. *moduyati*, *modayitum*, to mix, mingle, blend, unite.

**मुद** 2. *mud*, cl. 1. A. *modate* (ep. occasionally P. *modati*, &c.), *mumude*, *modishyate*, *amodishṭa*, *moditum*, to be glad or joyous or happy, to rejoice, enjoy one's self, rejoice in, have pleasure in (with inst. or loc., e. g. *putrapautrair modasva*, rejoice thou in children and children's children; *tasmīn na modūmahe*, we do not take pleasure in that); Caus. *modayati*, *amūmudat*, *modayitum*, to rejoice, delight, give pleasure or joy, exhilarate, yield enjoyment; [cf. Lith. *mu-drūs*.]

3. *mud*, i, f. joy, pleasure, delight, joyfulness, joyousness, gladness, happiness, rejoicing; Joy personified as the daughter of Tushṭi (Contentment); intoxication; a species of medicinal plant (= *vṛid-dhī*); a wife, woman (?). — *Mud-bhāj*, k, k, k, Ved. possessing joy, feeling or experiencing pleasure.

*Mudakara*, ās, m. pl., N. of a people.

*Mudā*, f. pleasure, enjoyment, joy, gladness. — *Mudānṛita* (°*dā-an*), as, ā, am, filled with joy, pleased, delighted. — *Mudā-vaṭ*, ān, atī, at, rejoicing, glad, delighted; (*atī*), f., N. of a daughter of king Viḍuratha. — *Mudā-vasu*, us, m., N. of a son of Prajāpī.

*Mudita*, as, ā, am, rejoiced, joyful, happy, delighted, glad; (as), m. epithet of a particular sort of servant; (ā), f. joy, gladness; (am), n. pleasure, happiness; a particular kind of sexual embrace. — *Mudita-bhadra*, as, m. a proper N.

*Mudīra*, as, m. a cloud; a lover, libertine; a frog.

*Mudī*, f. moonshine, moonlight.

*Mudga*, as, m. (said to be fr. rt. 2. *mud* above, Uṇḍi-s. 1. 127), a sort of kidney-bean, *Phaseolus Radiatus* or *Phaseolus Mungo* (both the plant and its beans); a cover, covering, lid; a kind of seabird, (in this sense for *madgu*, q. v.) — *Mudga-giri*, is, m., N. of a city. — *Mudga-parṇī*, f. a sort of kidney-bean, *Phaseolus Trilobus*. — *Mudga-bhuḥ*, k, or *mudga-bhojin*, ī, m. 'eating Mudga-beans', a horse. — *Mudga-modaka*, as, m. a kind of sweetmeat or confectionery. — *Mudga-vaṭ*, ān, atī, at, having beans, &c. — *Mudgādrakavaṭa* (°*ga-ār*), as, m. a kind of sweetmeat.

*Mudgapa*, as, m., N. of a man.

*Mudgara*, as, m. (probably connected with *mudga*), a hammer, mallet; a hammer-like weapon, mace; a staff weighted at the bottom with iron for breaking clods of earth; a kind of dumb-bell or club-like piece of wood used for exercising the arms; a bud (= *koraka*); a species of jasmine, (also am, n. probably the blossom); N. of a Nāga; (am), n. a particular posture in sitting. — *Mudgara-gomin*, ī, m. a proper N. — *Mudgara-parṇaka*, as, m., N. of a Nāga. — *Mudgara-piṇḍaka*, as, m., N. of a Nāga. — *Mudgarākāra* (°*ra-āk*), as, ā, am, hammer-shaped, shaped like a mallet.

*Mudgaraka*, as, *ikā*, am, (at the end of a comp.) a hammer; (as), m. Averrhoa *Caranibola*; [cf. *phala-mudgarikā*.]

*Mudgala*, as, m. (said to be fr. *mudga*). N. of a Rishī with the patronymic *Bhārmīyaśva*, (said to be the author of *Ṛig-veda* X. 102); N. of a disciple of Śākalya; of a disciple of Deva-mitra; of a son of Viśvāmītra; of various persons; (ās), m. pl. the descendants of Mudgala; N. of a people; (am), n. a species of grass (= *rohisha*); N. of an Upanishad.

*Mudgalānī*, f., Ved. the wife of Mudgala.

*Mudgashṭa*, as, m. a species of bean (= *makushṭhaka*, &c.; also spelt *mudgashṭha*, *mudgashṭaka*, *mudgashṭaka*.)

*Mudra*, as, ā, am, Ved. joyous, joyful, glad.

**मुद्ग** *mudga*. See col. 2.

**मुद्र** *mudra*. See above.

**मुद्रा** *mudrā*, f. a seal or any instrument used for sealing or stamping, a seal-ring, signet-ring [cf. *angulī-m*], any ring; the stamp or impression made by a seal, &c., any stamp, print, impression, mark, form, (*mudrām dā*, to set or affix a seal to anything); type, lithograph; a stamped coin, cash; any coin or piece of money, a rupee; a medal; an image, sign, badge, token (especially a token of divine attributes impressed upon the body); shutting, closing (e. g. *oṣṭha-mudrā*, closing of the lips, sealed lips); a mystery; a general N. for certain positions or intertwinings of the fingers commonly practised in devotion or religious worship and held to be symbolical [cf. *tarka-m*]; the natural expression of things by words (in rhetoric), calling things by their right names. — *Mudrā-kara*, as, m. a maker of seals, engraver, coiner. — *Mudrākshara* (°*rā-āk*), am, n. type, print. — *Mudrākshapa* (°*rā-āk*), as, m. taking away or removing a seal. — *Mudrānka* or *mudrānkita* (°*rā-an*), as, ā, am, stamped or marked with a seal, stamped, sealed, signed, marked, printed. — *Mudrā-bala*, am, n. (with Buddhists) a particular high number. — *Mudrā-nārga*, as, m. an aperture believed to exist on the crown of the head (through which the soul is said to escape at death, = *brahma-randhra*). — *Mudrā-yantra*, am, n. a printing-press. — *Mudrāyantrālaya* (°*ra-āl*), as, am, m. n. a printing-office. — *Mudrā-rakshaka*, as, m. the keeper of the seals. — *Mudrā-rākshasa*, am, n. 'the Rākshasa and the ring,' N. of a drama by Viśākha-datta. — *Mudrā-lipi*, is, f. print, lithograph.

*Mudraṇa*, am, n. the act of sealing, sealing up, closing.

*Mudraya*, Nom. P. *mudrayati*, *mudrayitum*, to seal, stamp, print, mark, impress a stamp, &c.

*Mudrikā*, f. a little seal, seal; seal-ring, signet-ring [cf. *angulī-m*]; a stamp, impression; a stamped coin; a particular surgical instrument; a sealed or signed paper; N. of certain positions or intertwinings of the fingers practised in devotion, (see *mudrā* above.)

*Mudrīta*, as, ā, am, sealed, stamped, impressed, printed, marked, bearing the impress of anything; contracted, closed, sealed up; unblown (as a flower); arranged or intertwined in a particular form (said of the fingers of the hand, cf. *mudrā*). — *Mudrīta-mukha*, as, ī, am, having the mouth closed, having the lips sealed.

**मुधा** *mudhā*, ind. (perhaps connected with rt. I. *muh* and *mūḍha*), in vain, uselessly, unprofitably, to no purpose, without any purpose or object.

**मुनि** *muni*, is, m. (said to be fr. rt. *man*, to think or perceive, Upādi-s. IV. 122; perhaps connected with *μῦνος*, alone, whence the Eng. *monk* is said to be derived; cf. also *ῥῆ* fr. *ἔῖς*), impulse (Ved. ?); an inspired saint, holy man endowed with divine inspiration or one who has attained more or less of a divine nature by mortification and abstraction; a sage, seer, ascetic, devotee, monk; (especially) a recluse who lives alone and has taken the vow of silence [cf. *mauna*]; epithet of Agastya; of Vyāsa; of Pāṇini, &c. [cf. *muni-traya*]; of a Buddha or Arhat [cf. *śākya-muni*]; of a son of Kuru; of a son of Dyuti-mat, &c.; the internal monitor or conscience, (according to Kullūka on Manu VIII. 91 = *paramātan*, the Supreme Spirit); N. of various plants, Agati Grandiflora (= *agasti*, *agastya*); Buchanania Latifolia; Butea Frondosa; Terminalia Catappa; the mango tree; Artemisia Indica; (*ayas*), m. pl. 'the celestial Munis, the seven Monis,' an epithet of the seven stars of Ursa Major; a symbolical expression for the number seven; (*is* or *muni*), f. a female Muni; (*is*), f., N. of a daughter of Dakṣa and wife of Kaśyapa, mother of a class of Gandharvas and Apsarasas, (see *mauneya*). — *Muni-keśa*, as, ā or ī, am, Ved. 'monk-baired,' wearing long hair like a Muni. — *Muni-kharjūrīkā*, f. a species of date. — *Muni-ḥta*, see Gaṇa Sutar-gamādī to Pāṇ. IV. 2, 80. — *Muni-śchada*, as, m. 'seven-leaved,' N. of a plant (= *sapta-śchada*). — *Muni-jñāna-jyanta*, as, m., N. of a scribe. — *Munitaru*, us, m. Agati Grandiflora. — *Muni-tā*, f. or *muni-tva*, am, n. the state or character of a Muni, saintship, monkhood. — *Muni-traya*, am, n. 'the Muni-triad,' i. e. Pāṇini, Kātyāyana, and Patañjali. — *Muni-deśa*, as, m., N. of a place. — *Muni-druma*, as, m. 'the sage Agastya's tree,' Agati Grandiflora; Calosanthus Indica. — *Muni-nirmīta*, as, m. a species of plant (= *ḍiṇḍīśa*). — *Muni-pādī*, f., see Gaṇa Kumbhapadyādi to Pāṇ. V. 4, 139. — *Muni-paramarā*, f., Ved. a tradition handed down from one Muni to another in regular succession. — *Muni-pittala*, am, n. copper. — *Muni-purgava*, as, m. an eminent sage. — *Muni-putra*, as, m. Artemisia Indica. — *Muni-putraka*, as, m. a wagtail. — *Muni-pushpaka*, am, n. the blossom of Agati Grandiflora. — *Muni-pūga*, as, m. Arca Triandra. — *Muni-bheshaja*, am, n. 'sage's medicine,' fasting; the fruit of the yellow Myrobalan; Agati Grandiflora; Terminalia Chebula or Citrina. — *Muni-marāṇa*, am, n., N. of a district. — *Muni-vana*, am, n. a hermit's grove, a wood inhabited by ascetics. — *Muni-vara*, as, m. an excellent Muni, best of ascetics or holy sages. — *Muni-vākya*, am, n. the saying or sentence of a holy sage. — *Muni-vīrya*, as, m., N. of a divine being reckoned among the Viśve Devāḥ. — *Muni-vrata*, as, ā, am, observing the vow of a Muni, i. e. keeping perpetual silence. — *Muni-sreshṭha*, as, m. an excellent sage, eminent saint. — *Muni-sattra*, am, n., Ved., N. of an Ishtī, q. v. — *Muni-suvrata*, as, m., N. of the twelfth Arhat of the past U-sarpiṇī; of the twentieth of the present Ava-sarpiṇī, (also called simply *Muni*). — *Muni-sthala*, see Gaṇa Kumudādi to Pāṇ. IV. 2, 80. — *Muni-sthāna*, am, n. an abode of ascetics, the hermitage of a recluse or holy sage. — *Muni-hata*, as, m. an epithet of king Pushpamitra. — *Munindru* ('*ni-in*'), as, m. 'chief of sages or ascetics,' a great sage or ascetic; epithet of a Buddha; of Śākya-muni; of Bharata; of Śiva; of a Dānava. — *Munimdra-tā*, f. the rank of a great Muni. — *Muni-vatī*, f., see Gaṇa Sarādi to Pāṇ. VI. 3, 120. — *Muni-vaṇa*, see Scholiast on Pāṇ. VI. 3, 121. — *Muniśa* ('*ni-śa*'), as, m. 'chief of sages or ascetics,' a great sage or ascetic. — *Muniśvara* ('*ni-śa*'), as, m. 'chief of sages or ascetics,' a great sage or ascetic; an epithet of Viṣṇu; of Buddha; N. of a commentator on the Siddhānta-Siromapi.

— *Muny-anna*, āni, n. pl. the food of ascetics (consisting mostly of roots and fruits). — *Muny-ayana*, am, n., N. of an Ishtī, q. v. — *Muny-ālaya-tīrtha*, am, n., N. of a Tīrtha.

*Munika*, as, m. a proper N.

*Muniśa*, as, ā, am, full of ascetics.

**मुन्ग्रहा** *munthahā*, *munthā*, astrological terms.

**मुन्वभट्ट** *mumabhātṭa*, as, m. a proper N.

**मुमुक्षा** *mumukshā*, *mumukshu*. See p. 783, col. 2.

**मुमुचान** *mumučāna*, *mumuču*. See p. 783, col. 2.

**मुमुरत्** *mumurat*. See under rt. *mṛi*.

**मुमुषिपु** *mumushishu*. See p. 786, col. 2.

**मुमूर्षी** *mumūrshā*, *mumūrshu*. See rt. *mṛi*.

**मुमोक्षयिषु** *mumokshayishu*. See under rt. *moksh*, p. 797, col. 2.

**मुमोचयिषु** *mumocayishu*. See p. 783, col. 2.

**मुम्मदिदेव** *mummaḍi-deva*, as, m. a proper N.

**मुम्मनि** *mummunī*, is, m. a proper N.

**मुर** 1. *mur*, *ūr*, Ved. (fr. rt. *mṛi*), a mortal, (Sāy. = *marāṇa-svabhāva*, *marāṇa-sīla*.)

**मुर** 2. *mur*, *ūr*, f. (fr. rt. *mūr̥ch*), fainting; see Scholiast on Pāṇ. VI. 4, 21.

**मुर** 3. *mur*, *ūr* (fr. rt. *muro*), binding, tying.

**मुर** 4. *mur*, cl. 6. P. *murati*, &c., to encompass, surround, encircle, entwine, bind together; [cf. perhaps Lat. *murus*.]

5. *mur*, *ūr*, Ved. a wall (?).

**मुरा**, as, m., N. of a Daitya slain by Kṛishṇa; (*ā*), f. a species of fragrant plant (named after the Daitya); said to be the N. of the wife of Nanda and mother of Candra-gupta; (*am*), n. encompassing, surrounding. — *Mura-jit*, t, m. 'conqueror of Mura,' epithet of Kṛishṇa or Viṣṇu. — *Mura-da*, as, m. 'Mura-cutting,' the discus of Viṣṇu. — *Mura-dvish*, t, m. 'foe of Mura,' epithet of Kṛishṇa or Viṣṇu. — *Mura-bhid*, t, m. 'cleaver of Mura,' epithet of Kṛishṇa or Viṣṇu. — *Mura-nardana*, as, m. 'crusher of Mura,' epithet of Kṛishṇa or Viṣṇu. — *Mura-ripu*, us, m. 'enemy of Mura,' epithet of Kṛishṇa or Viṣṇu. — *Mura-vairin*, ī, m. 'enemy of Mura,' epithet of Kṛishṇa or Viṣṇu. — *Mura-han*, hā, m. 'slayer of Mura,' epithet of Kṛishṇa or Viṣṇu. — *Murāri* ('*ra-ari*'), is, m. 'enemy of Mura,' epithet of Kṛishṇa or Viṣṇu; N. of the author of the Murāri-nāṭaka or Anargha-rāghava; N. of a commentary on the Kātantra grammar. — *Murāri-gupta*, as, m., N. of a pupil of Caitanya. — *Murāri-nāṭaka*, am, n., N. of a drama by Murāri, = Anargha-rāghava. — *Murāri-bhaṭṭa*, as, m., N. of a teacher. — *Murāri-mīśra*, as, m., N. of a scholar, = Murāri (author of the Murāri-nāṭaka). — *Murāri-vijaya*, as, m., N. of a drama.

**मुरगण्ड** *muragaṇḍa*, as, m. an eruption on the face (= *varaṇḍa*).

**मुरङ्गी** *murangī*. See *murungī*, col. 3.

**मुरचीपत्तन** *muraśi-pattana*, N. of a town in the Dekhan, (also read *marīśi-pattana*.)

**मुरज** *muroja*, as, m. (thought by some to be a comp. of *mura* + *ja*), a kind of drum, tambourine; a Sloka artificially arranged in the form of a drum; (*ā*), f. a great drum; N. of Kuvera's wife. — *Muraja-phala*, as, m. the jack fruit tree, *Artocarpus Integrifolia*.

*Murajaka*, as, m., N. of one of Siva's attendants.

**मुराण्ड** *murāṇḍa*, as, m. a country to the

north-west of Hindūstān (called also Lampāka, and now Langhan in Cabul); (*ās*), m. pl., N. of a people; [cf. *murūṇḍa*.]

**मुरन्दला** *murandalā*, f., N. of a river (= *murālā*); thought by some to be Narma-dā).

**मुरमण्ड** *muramaṇḍa* (probably incorrect) for *muragaṇḍa*, q. v.

**मुरल** *murala*, as, m. (probably fr. rt. 4. *mur*), a species of fresh-water fish; a king of the Muralas; (*ās*), m. pl., N. of a people; (*ā*), f., N. of a river in the country of the Keralas, = *murandalā*, q. v.; (?), f. a flute, pipe. — *Murali-dhara*, as, m. 'flute-bearer,' an epithet of Kṛishṇa.

*Muralikā*, f., N. of a woman.

**मुरवार** *muravāra*, as, m., N. of a king of the Turushkas.

**मुरसिदाबाद** *murasiḍabāda*, N. of a city (= مرشد آباد).

**मुराद** *murāda*, as, m. a proper N.

**मुरु** *murū*, us, m., N. of a country; N. of a Daitya slain by Kṛishṇa [cf. *Mura*]; (said to be) a species of plant (in explanation of *maurvi*); a kind of iron. — *Muru-deśa*, as, m., N. of a country; [cf. *maru-deśa*.]

**मुरुङ्गी** *murungī*, f. Moringa Pterygosperma, (also spelt *murangī*.)

**मुरुण्ड** *murūṇḍa*, as, m., N. of a king; (*ās*), m. pl., N. of a people, [cf. *Μαροῦνῶναι*, a people mentioned by Ptolemy.]

*Muruṇḍaka*, as, m., N. of a mountain in Udyāna.

**मुरुताण्डेश** *murutāṇḍa-deśa*, as, m., N. of a country.

**मुर्छ** *mūr̥ch*, cl. I. P. *mūr̥chati*, *mumūr̥cha*, *mūr̥chishyati*, *amūr̥chit*, *mūr̥chitum*, to settle into a fixed or solid form, assume definite shape or substance, acquire consistency; to coagulate, become dense, thicken, coagulate, stiffen; to become torpid or stupefied, become senseless, lose consciousness, faint away, swoon, be troubled in mind; to be infatuated; to increase, grow, become strong, gather strength, become stronger or more intense, acquire vehemence or power, be powerful or effectual, take effect, (*mārutasya ranhap śilochhaye na mūr̥chati*, the velocity of the wind has no power against a mountain); to be a match for; to be frequent; to fill, penetrate, pervade; to make to sound loudly, play loudly; Caus. *mūr̥chayati*, *ytum*, to cause to settle into a fixed or solid form, give form to, form (Ved.); to coagulate, curdle (Ved.); to stupefy, cause to faint, make senseless; to strengthen, augment; to excite; to cause to sound loudly, play (a musical instrument).

*Mūr̥kha*, as, ā, am, stupid, foolish, silly, ignorant, dull, unintelligent; inexperienced in (with loc.); (*as*), m. a fool, blockhead; a sort of bean, Phaseolus Radiatus. — *Mūr̥kha-tā*, f. or *mūr̥kha-tva* or *mūr̥kha-bhūya*, am, n. stupidity, folly, foolishness, dullness. — *Mūr̥kha-bhrātrika*, as, m. one who has a foolish brother. — *Mūr̥kha-maṇḍala*, am, n. a collection or assemblage of fools. — *Mūr̥kha-vyasani-nāyaka*, as, ā, am, having a foolish and vicious commander. — *Mūr̥kha-sata*, am, n. a hundred fools. — *Mūr̥khi-bhū*, cl. I. P. *bhavati*, *bhavitum*, to become stupid or foolish.

*Mūr̥khiman*, ā, m. dullness, stupidity, folly (= *mūr̥kha-tā*).

*Mūr̥chat*, an, anti, at, becoming senseless, fainting, swooning.

*Mūr̥chana*, as, ī, am, stupefying, causing insensibility (applied to one of the five arrows of Kāma-deva or Cupid); strengthening, augmenting, confirming; (*am*, ā), n. f. fainting, swooning, syncope; vehemence, violence, prevalence, growth, increase, (in this sense usually *am*, n.); swelling or rising of

sounds, an intonation, note, a tone or semitone in the musical scale, the seventh part of a Grāma or scale, (each Grāma or scale consisted of seven notes and contained also seven Mūrçhanās); modulation, melody, (in these senses usually *ā*, f.); a particular process in metallic preparations, calcining quicksilver with sulphur, (in this sense only *am*, n.)

*Mūrçhayitvā*, iad. having caused to thicken or coagulate, having curdled (Ved.); having augmented; having caused to sound loudly.

*Mūrçhā*, f. fainting, loss of consciousness, a swoon, stupor; spiritual stupor or blindness, delusion, hallucination; the rising of sounds, diatonic scale; a particular process in calcining metals. — *Mūrçhākshepa* (°*chā-āk*), *as*, m. (in rhetoric) expressing vehement dissent or disapprobation by fainting. — *Mūrçhā-parīta*, *as*, *ā*, *am*, overcome with faintness or swooning, fainting away, insensible, (according to a Scholiast = *nīścetana*.) — *Mūrçhā-vut*, *ān*, *atī*, *at*, suffering from faintness, swooning away.

*Mūrçhāla*, *as*, *ā*, *am*, fainting, faint, swooning, insensible.

*Mūrçhita*, *as*, *ā*, *am*, stupefied, rendered senseless, fainted, fainting, insensible, bewildered, infatuated; intoxicated; stupid, ignorant; rendered vehement or violent, intensified; grown, increased, augmented, swollen; rising upwards, lofty; filled with; calcined (as quicksilver; cf. *mūrçhana*); (*am*), n. epithet of a kind of song or air.

*Mūrta*, *as*, *ā*, *am*, thickened, congealed, coagulated, curdled (Ved.); settled into any fixed shape, formed, substantial, solid, material, corporeal, embodied, incarnate; real (said of the practically useful division of time as opposed to the *a-mūrta*, the unreal or imaginary division); stupefied, unconscious, fainted, insensible. — *Mūrta-iva*, *am*, n. the possession of a form, embodiment, corporality, incarnate existence, materiality. — *Mūrta-mātra*, *am*, n. that which is merely material, only corporeal.

*Mūrta*, *is*, f. (often written *mūrṭī*), any solid body, any tangible or material form, (in philosophy) anything which has definite shape and limits (as earth, air, fire, water, and mind, but not *ākāśa*, ether), a material element (especially as a component part of the human body), body, form, visible shape, matter, substance; embodiment, manifestation, incarnation, personification, (*mūrṭir dharmasya sāvātī*, an eternal personification of justice; cf. *tapo-m*); an image, statue, figure, form; beauty; N. of the first astrological house; N. of a daughter of Dakṣa and wife of Dharmā; (*is*), m., N. of one of the sages under the tenth Manu; [cf. perhaps Gr. *Βούρας*, *μυρφή*]. — *Mūrta-tas*, ind. from the form, bodily, substantially. — *Mūrta-iva*, *am*, n. the being or having a body, corporeity, embodiment, materiality, (*mūrṭitve parikalpītaḥ*, made into bodily shape.) — *Mūrta-dhara*, *as*, *ā*, *am*, having a body, embodied, corporeal, incarnate. — *Mūrta-pa*, *as*, m. 'image-keeper,' a priest who guards an idol. — *Mūrta-bhāva*, *as*, m. the state of assuming a solid form, corporeity. — *Mūrta-mat*, *ān*, *atī*, *at*, having a material or bodily form, material, embodied, corporeal, incarnate, personified [cf. *kha-m*, *viśva-m*]; (*ān*), m., N. of a son of Kuśa; (*atī*), n. a body. — *Mūrta-maya*, *as*, *ī*, *am*, possessing a particular form. — *Mūrta-mātrā*, f. a particle of matter. — *Mūrta-linga*, perhaps = Prāg-*ijyotiṣa*, the city of Nāraka.

*मुर्भिणी* *murbhīni*, f. a chafing-dish, small fire-place, fire-pan.

*मुर्मु* *murmura*, *as*, m. (an onomatopoeic word), a fire made of chaff, burning chaff; the god of love; N. of one of the horses of the sun; (*ā*), f., N. of a river.

*मुर्व* *murv* [cf. rt. 1. *mū*], cl. 1. P. *mūrvati*, *mūrvitum*, to bind, tie; [cf. *mūrvā*.]

*मुल्* *mul* = rt. *mūl*, q. v.

*मुलालिन्* *mulālin*, ī, m. or *mulāli*, f., Ved. (probably) a species of edible lotus.

*मुशटी* *muṣaṭī*, *muśala*, *muśalikā*, *muśalin*. See *muṣaṭī*, *musala*, *musalikā*, *musalin*.

*मुशल्लह* *muśallaha* or *musallaha*, an astrological term (= *مصالحة*).

*मुष्* 1. *mush*, cl. 1. P. *moshati*, *moshitum*, = rt. *mash*, to kill, q. v.

*मुष्* 2. *mush* [cf. rt. 1. *mūsh*], cl. 9. P. *mushṣātī* (rarely cl. 6. P. *mushatī*), *muśmosha*, *moshishyati*, *amoshit* (Ved. forms *moshati*, *moshatha*, *mushāyate*), *moshitum*, to steal, filch, pilfer, rob, plunder, seize, carry off; to steal away, tear away, ravish; to captivate, enrapture; to surpass, excel; cl. 4. P. *mushyati*, *moshitum*, = rt. *mus*, to break, destroy, (according to the commentator on Bhaṭṭi-kāvya XV. 16, where *amushah* is explained by *khaṇḍitavān asi*): Pass. *mushyate*: Caus. *mushayati*, Aor. *amūmushat*: Desid. *mu-mushishati*, *-shītum*, see Pāp. I. 2, 8: Intens. *momushyate*, *momoshitī*.

*Mumushishu*, *us*, *us*, *u*, wishing to steal, intending to rob; (*us*), m. a thief, robber. — *Mumushishuvat*, ind. like a thief.

3. *mush*, f. f. stealing, theft; (*t*, *f*, *f*), robbing, stealing, taking away (at the end of comps.); dispelling (darkness, &c.); surpassing, excelling.

*Mushala*, *as*, m. a mouse, = *mūshaka*, q. v.

*Mushā*, f. = *mūshā*, a crucible.

*Mushi*, *is*, *is*, *i*, stealing, &c. (in *mano-m*, q. v.).

*Mushita*, *as*, *ā*, *am*, stolen, robbed, plundered; stripped; deceived, cheated; ravished, carried off, torn away, bereft of, deprived of, free from. — *Mushita-cetas*, *ās*, *ās*, bereft of sense, deprived of consciousness.

*Mushitaka*, *as*, *ikā*, *am*, stolen in a low or vile manner; (*am*), n. stolen property.

*Mushitvā*, ind. having stolen, having carried off, &c.

*Mushivan*, *ā*, m. (*mushivāṇam*, acc. c.), Ved. a thief, robber.

*Mushka*, *as*, m. (perhaps originally 'a little mouse,' fr. *mush* = 2. *mūsh* + *ka*), a testicle; the scrotum; a species of tree (= *mushkaka*); a muscular or stout person (= *mānsala*); a thief; a crowd, heap, quantity, multitude, mass; (*au*), m. du. *puṇḍa muliebrina*. — *Mushka-kāśchū*, *ūs*, f. an eruption on the scrotum. — *Mushka-deśa*, *as*, m. the region of the scrotum. — *Mushka-dvaya*, *am*, n. the two testicles. — *Mushka-bhāra*, *as*, *ā*, *am*, Ved. having large testicles, (Sāy. = *pravridha-mushka*). — *Mushka-val*, *ān*, *atī*, *at*, Ved. having testicles; an epithet of Indra as author of Rig-veda X. 38. — *Mushka-sūnya*, *as*, m. 'one who is without testicles,' a castrated person, eunuch, guard of the women's apartments. — *Mushka-sōpha*, *as*, m. swelling of the testicles. — *Mushka-srotas*, *as*, n. the vas deferens (in anatomy). — *Mushkābarha* (°*ka-āl*), *as*, m., Ved. one who gelds or castrates.

*Mushkaka*, *as*, m. a species of tree (the ashes of which are used as a cantry).

*Mushkara*, *as*, *ā*, *an*, having testicles; (*as*), m. a man with large testicles; a species of small animal or insect (Atharva-veda VI. 14, 2).

*Mushṭa*, *as*, *ā*, *am*, a rare form for *mushita*, q. v.; (*am*), n. theft, robbery.

*Mushṭi*, *is*, m. f. stealing, filching, pilfering; the closed or clenched hand (perhaps originally 'the hand closed to grasp anything stolen'); the fist, (*gūdhāngushṭha-kṛta-mushṭi*), the clenched fist with the thumbs turned in); a fistful, handful [cf. *darbha-m*, *kuśa-m*, *keśa-m*, *gāḍha-m*]; a particular measure (= a handful = 1 Pala); a hilt or handle (of a sword, &c.); a compendium, abridgment; (according to Mahā-dhara on Vājasaneyi-s. XXIII. 24) the penis (= *linga*); [cf. Old Germ. *just*; Angl. Sax. *fyst*]. — *Mushṭi-karaṇa*, *am*, n. clenching the fist. — *Mushṭi-tā*, f. firmness of grasp. — *Mushṭi-deśa*, *as*, m. the part of a bow which is

grasped in the hand, the middle of a bow. — *Mushṭi-dyūta*, *am*, n. a kind of game, odd or even, (commonly called *puramuṭṭhela*). — *Mushṭin-dhama*, *as*, *ī*, *am*, blowing into the closed hand. — *Mushṭin-dhaya*, *as*, *ā*, *am*, sucking the fist or closed hand; (*as*), m. a child, boy. — *Mushṭi-pāta*, *as*, m. pummelling, boxing. — *Mushṭi-prahāra*, *as*, m. a blow with the fist. — *Mushṭi-bandha*, *as*, m. clenching the fist, closing the hand (in taking hold of anything); a handful. — *Mushṭi-bandhana*, *am*, n. the act of clenching the fist. — *Mushṭi-mukha*, *as*, *ī*, *am*, having a fist-like face. — *Mushṭi-meya*, *as*, *ā*, *am*, to be measured or spanned with the hand, (*madhyena mushṭi-meyena*, with a waist which might be spanned with the fingers.) — *Mushṭi-yuddha*, *am*, n. a fight with fists, pugilistic encounter. — *Mushṭi-saṅgrāha-pīḍita*, *as*, *ā*, *am*, squeezed by a grasp with the fist, gripped. — *Mushṭi-hatyā*, f., Ved. a hand to hand engagement. — *Mushṭi-han*, *ā*, *ghni*, a, Ved. fighting hand to hand (said of common soldiers as opposed to those who fought in chariots). — *Mushṭi-kṛi*, cl. 8. P. *-karoti*, &c., to close the hand, clench the fist. — *Mushṭi-kṛitya*, ind. having clenched the fist. — *Mushṭi-mushṭi*, ind. fist to fist, hand to hand fighting, fisticuffs.

*Mushṭika*, *as*, m. a particular position of the hands; a goldsmith; N. of an Asura; (*ās*), m. pl., N. of an outcast race, = *ḍombās*; (*ā*), f. the fist, hand; (*am*), n. a fight with fists, pugilistic encounter, fisticuffs. — *Mushṭika-ghna*, *as*, m. 'slayer of Mushṭika,' an epithet of Viṣṇu. — *Mushṭika-svas-tika*, *as*, m. a particular position of the hands in dancing. — *Mushṭikā-kathana*, *am*, n. talking with the fingers. — *Mushṭikāntaka* (°*ka-an*), *as*, m. 'annihilator of Mushṭika,' an epithet of Bala-deva, the brother of Kṛiṣṇa.

*Mushnat*, *am*, *atī*, *at*, stealing, robbing, taking away, depriving of; captivating; excelling, surpassing, eclipsing.

*Mushyamāna*, *as*, *ā*, *am*, being robbed, being plundered.

*Mustu*, *us*, m. f. = *mushṭi*, the fist.

*मुपल* *mushala*, *mushalya*. See *musala*, &c.

*मुष्क* *mushṭhaka*, *as*, m. black mustard.

*मुस्* *mus* [cf. rt. 2. *mush*, cl. 4], cl. 4. P. *musyati*, &c., to break in pieces, cleave, divide, cut, destroy.

*Musala*, *as*, *am*, m., n. (often spelt *mushala* and less correctly *musala*), a pestle, a kind of wooden pestle used for cleaning rice; a mace, club, (*akramusalah saṅgrāmah*, a battle fought with discs and clubs); a particular surgical instrument; a particular constellation; the twenty-second astronomical Yoga or division of the moon's path; N. of a son of Viśvāmitra; (*i*), f. the plant *Curculigo Orchioides*; *Salvinia Cucullata*; the house-lizard. — *Musālā-musālī*, ind. club against club. — *Musalāyudha* (°*la-āy*), *as*, *ā*, *am*, club-armed; (*as*), m. an epithet of Bala-deva. — *Musālī-bhū*, cl. 1. P. *-bharati*, *-bharitum*, to become a club. — *Musalolūkhala* (°*la-ul*), *am*, n. a pestle and mortar.

*Musalaka*, *as*, m., N. of a mountain; (*ikā*), f. a common lizard.

*Musalīya*, *as*, *ā*, *am*, see *Gaṇa Tārakādi* to Pāp. V. 2, 36.

*Musalīn*, *ī*, *ini*, *i*, armed with a club; (*i*), m. an epithet of Siva; of Bala-deva.

*Musalīya* or *musulīya*, *as*, *ā*, *am*, deserving to be punished to death or to be put to death with a club.

*Musra*, *am*, n. a pestle; a tear (in this sense = *asru*, q. v.).

*मुसटी* *muṣaṭī*, f. a white variety of *Panicum Italicum*, (also read *muṣaṭī*.)

*मुसल्लह* *musallaha*. See *muśallaha*, col. 2.

*मुसारगल्व* *musāragalva*, coral or a kind of white coral.

**मुस्त** *must*, cl. 10. P. *mustayati*, *mustayitum*, to gather, collect, heap up, accumulate.

*Musta*, as, ā, am, m. f. n. a species of grass, *Cyperus Rotundus*; (am), n. the root of the musta grass; [cf. *bhadra-mē*].—*Musta-giri*, is, m., N. of a mountain.—*Mustāda* (*ta-ada* or *ta-āda*), as, m. 'grass-eater,' a hog, a wild boar.—*Mustābha* (*ta-ābh*), am, n. a species of *Cyperus*.

*Mustaka*, as, ā, am, m. f. n. a species of grass, *Cyperus Rotundus*; (as), m. a particular vegetable poison.

**मुस्तु** *mustu*. See p. 786, col. 3.

**मुस्र** *musra*. See p. 786, col. 3.

**मुह** I. *muh*, cl. 4. P. *muhayati*, *mumoha*, *mohishyati* or *nokshyati*, *amuhat*, *mohitum* or *mogdhum* or *modhum*, to become stupefied or unconscious, to be faint, lose consciousness, to be perplexed or embarrassed; to be disturbed in mind; to err or be mistaken; to be foolish or stupid or infatuated; to fail: Caus. *mohayati*, *yi-tum*, Aor. *amūmuhat*, to stupefy, bewilder, perplex, infatuate, deprive of consciousness; to throw into disorder; to cause to err; to mistake (A., e. g. *adhvānam mohayante*, they mistake the way): Intens. *nomuhayate*, *momogdhi*, *momodhi*, to be in great perplexity or greatly embarrassed.

*Mugdha*, as, ā, am, stupefied, perplexed, stupid, ignorant; infatuated, enamoured; foolish, silly, simple, mistaken, erring; inexperienced, artless, innocent, rendered attractive by youthful simplicity, charming, tender, lovely, beautiful; (ā), f. a young and beautiful female.—*Mugdha-kathā*, f. a story of a fool, tale about a fool.—*Mugdha-tā*, f. or *mugdha-tva*, am, n. stupidity, silliness, ignorance; simplicity, artlessness, loveliness, charmingness, gracefulness.—*Mugdha-dris*, k, k, k, lovely-eyed, having beautiful eyes.—*Mugdha-dhi*, is, is, i, or *mugdha-buddhi*, is, is, i, silly, simple, a simpleton.—*Mugdha-bodha*, am, n. 'instructing the ignorant' (scil. *vyākaraṇa*), N. of a celebrated grammar by Vopa-deva (a grammarian who is supposed to have flourished in the thirteenth century, and who is regarded as a great authority in Bengal).—*Mugdha-bodha-pariśiṣṭa*, am, n. a supplement or appendix to the *Mugdha-bodha*.—*Mugdhabodha-pradīpa*, as, m., N. of a commentary on the *Mugdha-bodha*.—*Mugdhabodha-sambodhīni*, f., N. of a commentary on the *Mugdha-bodha*.—*Mugdha-bodhīni*, f., scil. *īkā*, N. of a commentary by Bharata-malla on the *Amara-kōsha* and of a commentary by Bharata-mallika (probably identical with the preceding author) on the *Bhaṭṭi-kāvya*.—*Mugdha-bhāva*, as, m. stupidity, simplicity, inexperience.—*Mugdha-vaṭ*, ān, atī, at, perplexed, embarrassed, infatuated, mistaken.—*Mugdhāṅkshī* (*dha-ak*), f. a lovely-eyed woman.—*Mugdhāgrāṇī* (*dha-ag*), is, m. the greatest of simpletons, the stupidest of the stupid.—*Mugdhā-śakra*, am, n. a particular mystical circle.—*Mugdhānana* (*dha-ān*), as, ā, am, lovely-faced.

2. *muh*, k, k, k, or *ṭ*, *ṭ*, *ṭ*, perplexing, embarrassing, infatuating; [cf. *mano-muh*].

*Muhira*, as, ā, am, foolish, stupid; (as), m. a blockhead [cf. *muhera*]; 'the bewilderer,' epithet of the god of love.

*Muhu*, ind. = *muhus*, Ved. suddenly, in a moment. *Muhuka*, am, n., Ved. a moment, instant; [cf. *muhūrta*].

*Muhus*, ind. (perhaps originally 'in a bewildering manner'), suddenly, all at once, in a moment, in an instant (Ved.); for a moment, for a time, awhile; at every moment, repeatedly, constantly; *muhus*—*muhus*, at one moment—at another; at one time—at another; *muhur muhūs*, at every moment, repeatedly, again and again, over and over again; on the other hand; [cf. *punar*].—*Muhur-gir*, ir, ir, ir, Ved. swallowing suddenly; (Sāy.) ever being hymned (= *survadā gīyamānah*).—*Muhur-bhā-*

*shā*, f. or *muhur-vaśas*, as, n. repeating what is said, repetition, tautology.—*Muhur-bhuj*, k, m. 'constantly eating,' a horse.—*Muhus-čarin*, i, inī, i, occurring repeatedly, recurring over and over again.—*Muhus-kāma*, as, ā, am, loving or desiring again and again.—*Muhus-tanaś*, ind. at repeated intervals, repeatedly, constantly.

*Muhūrta*, as, am, m. n. a moment, an instant, any short space of time, (*muhūrtāt*, after an instant, immediately, directly, at once; *muhūrtena*, after an instant, after a little while; *ku-muhūrta*, an inauspicious moment, cf. *dur-m*, *prati-m*); a particular division of time (see Manu I. 64); the thirtieth part of a day, a period of forty-eight minutes; (as), m. an astrologer; (ās), m. pl. the *Muhūrtas* or Hours personified as the children of *Muhūrta*; (ā), f., N. of a daughter of Dakṣa (wife of Dharmā or Manu and mother of the *Muhūrtas*).—*Muhūrta-kalpa-druma*, as, m. and *muhūrta-gaṇa-pati*, is, m., N. of works.—*Muhūrta-čintāmani*, is, m., N. of an astrological work by Rāma the son of Ananta.—*Muhūrta-ja*, ās, m. pl. children of *Muhūrta*; [cf. *muhūrtika*].—*Muhūrta-tattva*, am, n., N. of a work.—*Muhūrta-dīpaka*, as, m., N. of an astrological work by Mahā-deva.—*Muhūrta-dīpikā*, f., N. of a work.—*Muhūrta-mārtaṇḍa*, as, m., N. of an astrological work by Nārāyaṇa.—*Muhūrta-vallabhā*, f., N. of a commentary on the *Muhūrta-mārtaṇḍa*.—*Muhūrta-stoma*, ās, m. pl., N. of an Ekāha.

*Muhūrtaka* = *muhūrta*, a moment, instant; an hour.

*Muhera*, as, m. = *muhira*, a fool, blockhead; [cf. perhaps Gr. *mūpos*; Lat. *morus*, *mor-osus*.]

*Mūḍha*, as, ā, am, stupefied, bewildered, perplexed, confounded, confused [cf. *dūr-m*], uncertain how to act; infatuated; stupid, dull, silly, foolish, simple, ignorant; mistaken, deceived, erring, gone astray or adrift; wrong, out of the right place (as the fetus in delivery), abortive; causing confusion, confounding; epithet of a particular position in the Yoga system; (as), m. a fool, blockhead, dolt, idiot; a sluggish, (ās), m. pl. an epithet of the elements in the Sāṅkhya philosophy.—*Mūḍha-garbhā*, as, m. difficult delivery; a dead fetus.—*Mūḍha-grāha*, as, m. a confused notion, misconception, infatuation.—*Mūḍha-śakṣur-gada-čēṭra*, tā, m. the remover of the defect of vision of the foolish.—*Mūḍha-četana*, as, ā, am, or *mūḍha-četas*, ās, ās, as, bewildered in mind, foolish, simple, silly.—*Mūḍha-tū*, f. or *mūḍha-tva*, am, n. stupidity, infatuation, bewilderment, confusion, simplicity, folly, ignorance; error, mistake, (*granthi-mūḍhatā*, mistake or confusion in disentangling a knot).—*Mūḍha-dhī*, is, is, i, or *mūḍha-buddhi*, or *mūḍha-muti*, is, is, i, 'silly-minded,' silly, simple, foolish.—*Mūḍha-prabhu*, us, m. the chief of fools, a great blockhead.—*Mūḍha-ratha*, as, m., N. of a man; (ās), m. pl., N. of his descendants.—*Mūḍha-vaṭ*, ind. like a fool.—*Mūḍha-sattva*, as, ā, am, 'silly-minded,' infatuated, insane.—*Mūḍhātman* (*dha-ūt*), ā, ā, a, bewildered or stupefied in mind, unconscious, insensible, foolish, a fool.—*Mūḍheśvara* (*dha-iś*), as, m. the greatest of fools, a great simpleton, arant blockhead; N. of an ascetic.

**मुहुस्** *muhus*. See col. 1.

**मुहूर्त** *muhūrta*. See above.

**मू** I. *mū* (connected with rts. *may*, *mavy*), cl. 1. A. *mayate* (sometimes P. -*tī*), to bind, tie, make fast; Caus. Aor. *amīnavat*: Desid. of Caus. *mīmāvayishati*, see Scholist on Pāp. VII. 4, 80.

2. *mū*, ūs, f. binding, tying.  
*Mūka*, as, ā, am, dumb, silent, speechless, mute [cf. *equ-m*, *kallu-m*]; wretched, poor; (as), m. a mnte; a poor man; N. of a Dānava; of a Nāga; [cf. Lat. *mutus*].—*Mūka-tā*, f. or *mūka-tva*, am, n. dumbness, muteness, silence.—*Mūka-bhāva*, as, m. the state of being dumb, dumbness.—*Mūkaṅ-*

*daja* (*ka-an*), as, ā, am, having the birds silent (said of a forest).—*Mūkāmbikā* (*ka-am*), f. (perhaps) a form of Durgā; *mūkāmbikāyāḥ sadanam*, N. of a place.—*Mūki-kri*, cl. 8. P. -*karoti*, -*kar-tum*, to make dumb, render speechless, put to silence.

*Mūkiman*, ā, m. dumbness, muteness, silence.

2. *mūta*, as, ā, am (for 1. see rt. 1. *miv*), bound, tied; woven; (as, am), m. n., Ved. a woven basket; a woven band of cloth or fillet.—*Mūta-kārya*, as, ā, am, consisting of plaited work or basket work.

*Mūtaka*, am, n., Ved. a little basket.

**मूकलराय** *mūkalarāya*, as, m., N. of a king.

**मूचीप** *mūcīpa*, ās, m. pl., N. of a people; [cf. *mūtiba*].

**मूजवन्त** *mūja-vaṭ*, ān, m., N. of a mountain; (ant), m. pl., N. of a people.

**मूजालदेव** *mūjāla-deva*, as, m. a proper N.

**मूढ** *mūḍha*, *mūḍha-četas*, &c. See col. 2.

**मूत** 1. and 2. *mūta*. See under rt. 1. *miv* and rt. 1. *mū*.

**मूतिव** *mūtiba*, ās, m. pl., N. of a people.

**मूत्र** *mūtra*, am, n. (probably connected with rt. 1. *mih*; but according to Uṇādi-s. IV. 162. fr. rt. *muč*, to discharge; by others connected with rts. 1. *miv* and *mivv*), the fluid secreted by the kidneys, urine.—*Mūtra-kara*, as, i, am, producing urine.—*Mūtra-kričētra*, am, n. painful discharge of urine in minute quantities, stranguy; a class of urinary affections (of which eight kinds are enumerated, including gravel, stone, &c.).—*Mūtra-kričētrin*, i, inī, i, labouring under painful discharge of urine, suffering from stranguy.—*Mūtra-kṛtā-vāśas*, ās, ās, Ved. steeped or soaked in urine.—*Mūtra-kōśa*, as, m. the scrotum.—*Mūtra-kshaya*, as, m. insufficient secretion of urine.—*Mūtra-granthi*, is, m. a knot or induration on the neck of the bladder.—*Mūtra-gḥāta* = *mūtrāghāta*, q. v.—*Mūtra-jathara*, as, am, m. n. swelling of the belly in consequence of retention of urine.—*Mūtra-dosha*, as, m. urinary disease.—*Mūtra-nirodha*, as, m. obstruction or retention of urine.—*Mūtra-patana*, as, m. the civet cat.—*Mūtra-patha*, as, m. the urinary passage.—*Mūtra-parikshā*, f. examination of urine, uroscopy; N. of a chapter of the *Sārn-gadhara-samhitā*.—*Mūtra-puṭa*, am, n. 'urine-cavity,' the lower belly.—*Mūtra-purisha*, am, n. urine and excrement.—*Mūtra-praseka*, as, m. the urethra.—*Mūtra-phalā*, f. *Cucumis Utilissimus* (= *karkatī*); another species of cucumber (= *trapushī*).—*Mūtra-bhāvita*, as, ā, am, saturated with urine.—*Mūtra-mārga*, as, m. 'urine-canal,' the urethra.—*Mūtra-mārga-nirodhana*, am, n. obstruction of the urethra.—*Mūtra-varadhaka*, as, ikā, am, increasing urine, diuretic.—*Mūtra-vaśa*, as, ā, am, conveying urine.—*Mūtra-vibandha-ghna*, as, i, am, preventing suppression of urine, causing discharge of urine.—*Mūtra-visha*, as, ā, am, poisonous with urine.—*Mūtra-vidhī*, is, f. copious secretion of urine.—*Mūtra-śakṛti*, t, n. urine and excrement.—*Mūtra-śukra*, am, n. a disease in which semen and urine are ejected together.—*Mūtra-sūla*, as, m. urinary colic.—*Mūtra-sankshaya*, as, m. insufficient secretion of urine (= *mūtra-kshaya*).—*Mūtra-sanga*, as, m. urinary obstruction, a painful and bloody discharge of urine.—*Mūtra-sargin*, i, inī, i, suffering from the above disease.—*Mūtrāghāta* (*ra-āgh*), as, m. affection of the urine, urinary disease (of which twelve or thirteen kinds are enumerated).—*Mūtrātita* (*ra-at*), as, m. 'past the proper time for voiding urine,' a particular kind of retention of urine.—*Mūtrāśāya* (*ra-ās*), as, m. 'urine-receptacle,' the lower belly.—*Mūtrāsādu* = *mūtrauka-sāda*, q. v.—*Mūtrotsarga* (*ra-ut*) = *mūtra-sanga*, q. v.—*Mūtrauka-sāda* (*ra-ok*), as, m. a disease in

which the urine assumes various colours and is voided with pain.

*Mūtraya*, Nom. P. *mūtrayati*, -*yitum*, to discharge urine; to make water against or upon (with acc.): Intens. *momūtriyate*.

*Mūtrala*, *as*, *ā*, *am*, promoting (the secretion of) urine, diuretic; (*ā*), f. *Cucumis Utilissimus*; another species of cucumber, = *vālukī*; (*am*), n. a species of cucumber (= *trapusha*).

*Mūtrita*, *as*, *ā*, *am*, voided as urine, discharged like urine; soiled with urine.

*Mūtrya*, *as*, *ū*, *am*, urinary, belonging or relating to urine.

**मूर** 1. *mūra*, *as*, *ā*, *am*, Ved. = *mūḍha*, stupefied, bewildered, stupid, dull, foolish; [cf. *a-m<sup>o</sup>*, *a-pram<sup>o</sup>*.]

**मूर** 2. *mūra*, *as*, *ā*, *am* (perhaps fr. a form *mū* = rt. 1. *mū*), Ved. rushing, impetuous; (according to Śāy.) destroying, killing (= *māra*, fr. rt. *mri*). = *Mūra-deva*, *as*, *m*, Ved. epithet of a particular kind of demon; (Śāy.) sportiing in destruction (= *māraṇa-kriḍā*).

**मूर** 3. *mūra*, *am*, *n*, Ved. = *mūla*, a root.

**मूरु** *mūru*, *N*. of a country.

**मूर्ख** *mūrkhā*. See p. 785, col. 3.

**मूर्खलिका** *mūrkhalikā*, f. an arrow in the form of a bird's heart.

**मूर्च्छन** *mūrccana*. See p. 785, col. 3.

**मूर्ण** *mūrṇa*. See under rt. *mṛi*, p. 793.

**मूर्त** *mūrta*, *mūrṭi*. See p. 786, col. 1.

**मूर्धन्** *mūrdhan*, *ā*, *m*. (in *Uṇādi-s. I*. 158. said to be fr. rt. *murv*, to bind), the forehead, brow, skull; the head in general; a head, chief, leader, superior, (*śaresham bhūtānam mūrdhā rājā*), the king is the head of all creatures); the highest or foremost or most prominent part, surface, top, point, peak, summit, (*parvatasya mūrdhā*, the top or peak of a mountain); 'the summit,' epithet of a particular spiritual condition with Buddhists; (in geometry) the base, (opposed to *agra*); *mūrdhni* or *mūrdhani*, at the head or highest point, at the beginning or commencement, in the front, (*atishthan manujendrānam mūrdhni*, he stood at the head of the kings of me; *sangrāma-mūrdhani*, in the front of the battle); before, above, over.

— *Mūrdha-karṇi* or *mūrdha-karpārī*, f. or *mūrdha-khola*, *am*, *n*. a broad-brimmed hat (worn as a shelter from rain); an umbrella. — *Mūrdha-ja*, *as*, *m*. 'head-born,' the hair of the head, (in this sense usually *ās*, *m*. pl.); the mane; *N*. of a king (a *Cakra-vartin*). — *Mūrdhaja-rāya*, *as*, *m*. colouring or dyeing the hair. — *Mūrdha-jyotiḥ*, *is*, *n*. = *brahma-ravulka*, q. v. — *Mūrdha-tas*, ind., Ved. upon the head. — *Mūrdha-tailika*, *as*, *m*, with *vasti*, epithet of a kind of Erhine for the head. — *Mūrdhan-vat*, *ān*, *ati*, *at*, Ved. containing the word *mūrdhan*. (*ān*), *m*, *N*. of a Gandharva; of an *Āngirasa* or *Vāma-devya*, author of the hymn *Ṛg-veda X*. 88.

— *Mūrdha-pāta*, *as*, *m*. the splitting of the skull. — *Mūrdha-piṇḍa*, *as*, *m*. a lump upon the head (of an elephant in rut). — *Mūrdha-pushpa*, *as*, *m*. the tree *Mimosa Sirissa* (*sirisha*). — *Mūrdha-rasa*, *as*, *m*. the scum of boiled rice, rice-water. — *Mūrdha-reshana*, *am*, *n*. a turban, fillet, diadem. — *Mūrdhanta* (*ḍha-an<sup>o</sup>*), *as*, *m*. the crown of the head. — *Mūrdhābhishikta* (*ḍha-abh<sup>o</sup>*), *as*, *ā*, *am*, having the head sprinkled, anointed, inaugurated, consecrated, installed; (*as*), *m*. a consecrated king; a man of the Kshatriya or warrior caste; a royal counsellor, minister; = *mūrdhāvāsikta* below. — *Mūrdhābhishikta* (*ḍha-abh<sup>o</sup>*), *as*, *m*. 'head-sprinkling,' the act of consecrating any one (as king), anointing, inaugurating. — *Mūrdhāvāsikta* (*ḍha-av<sup>o</sup>*), *as*, *m*. epithet of a particular mixed caste, the

son of a Brāhman father by a Kshatriya mother; = *mūrdhābhishikta*, a consecrated king.

*Mūrdha* = *mūrdhan* (at the end of certain comps., cf. *dvī-m<sup>o</sup>*, *tri-m<sup>o</sup>*).

*Mūrdhaka*, *as*, *m*. a Kshatriya.

*Mūrdhanya*, *as*, *ā*, *am*, being on or in the head, belonging to the head, capital; coning from the head or skull, cerebral (a term applied to a class of letters representing sounds formed high in the mouth or by keeping back the tip of the tongue as far as possible in the head and slightly turning it upwards, e. g. *ri*, *ri*, *ī*, *th*, *q*, *dh*, *ṇ*, *r*, *sh*; these letters are sometimes called linguals); uppermost, highest, superior, pre-eminent; (*ā*), f., *N*. of the mother of *Veda-śiras*.

*Mūrdhvan*, *ā*, *m*. = *mūrdhan*.

**मूर्वा** *mūrvā*, f. (according to some also *mūrvī*, f.; probably fr. rt. *murv*), *Sansevieria Roxburghiana*, a sort of creeper from the fibres of which bow-strings and the girdle of the Kshatriyas are made, a sort of henip for bow-strings; [cf. *maurva*.] — *Mūrvā-mūva*, *as*, *ī*, *am*, made of *Mūrvā*.

*Mūrtkā*, f. = *mūrvā*.

**मूल** *mūl* (more properly to be regarded as a *Nom*. fr. *mūla* below), cl. 1. P. *mūlati* (according to *Vopa-deva* also *A*. -*te*), *mūmūla*, *mūlttum*, to be rooted or firm, stand fast, take or strike root; *Caus. mūlayati* (according to *Vopa-deva* also *molayati*), *mūlayitum*, *Aor. amūmulat*, to plant, transplant; to grow, sprout, shoot, germinate.

*Mūla*, *am*, *n*. a root (literally and metaphorically); the root of any plant or tree, (*mūlam kṛi*, to take or strike root); the root of *Arum Campanulatum*; the root of long pepper and of *Costus Speciosus* or *Arabicus*; basis, groundwork, beginning, origin, commencement, cause, (*mūlad ārabhya*, having commenced at the beginning); the bottom of anything, foot, (*śailasya mūlam*, the foot of a mountain); basis, lower part, lower end, (*vīṇayā mūlam*, the lower end of a lute which rests against the body of a player); the end or juncture of anything by which it is joined to anything else [cf. *bāhu-m<sup>o</sup>*, *karna-m<sup>o</sup>*]; outermost edge or border; original, original text of any work (as distinguished from the scholia or commentary); an old or hereditary servant or dependant, an aboriginal native or inhabitant; original property, capital, principal, stock; a chief or capital city; square root; the twenty-fourth or, according to some, seventeenth or nineteenth lunar asterism containing eleven stars, (in this sense *as*, *am*, *m*. *n*.; cf. *nakshatra*); immediate neighbourhood or proximity; a cove, thicket; a vendor not a true owner, (according to *Kullūka* on *Manu VIII*. 202. *mūlam = a-svāmī vikretā*); a particular position of the fingers [cf. *mūla-bandha*]; (*as*), *m*. an epithet of *Ṣaḍā-siva*; (*ā*), f. *Asparagus Racemosus*; the asterism *Mūla*; (*ī*), f. a species of small house-lizard; (*as*, *ā*, *am*), original, first; own, proper, peculiar, (in *Manu VII*. 184. *mūla* is said to mean a king's own territory.) — *Mūla-karman*, *a*, *n*. 'root-machination,' magical employment of roots, magic; [cf. *mūli-karman*, *mūla-kṛit*.] — *Mūla-kāra*, *as*, *m*. the author of an original work. — *Mūla-kāraṇa*, *am*, *n*. first or original cause. — *Mūla-kārikā*, f. a fire-place, furnace, oven. — *Mūla-kpīccra*, *as*, *am*, *m*. *n*. 'root-austerity,' a kind of penance, living solely on roots. — *Mūla-kṛit*, *t*, *t*, *t*, Ved. preparing roots for magical uses. — *Mūla-keśara*, *as*, *m*. a citron. — *Mūla-khānaka*, *as*, *n*. 'root-digger,' one who digs for roots, a collector of roots. — *Mūla-guṇa*, *as*, *m*. 'root-multiplier,' the coefficient of a root (in algebra). — *Mūlaguṇa-jāti*, *is*, f. assimilation and reduction of the root's coefficient with a fraction. — *Mūla-grantha*, *as*, *m*. an original text; an epithet of the very words uttered by *Śākya-muni*. — *Mūla-ścheda*, *as*, *m*. 'root-cutting,' cutting away the roots, cutting up by the roots, uprooting. — *Mūla-ja*, *as*, *ā*, *am*, 'root-born,' growing from roots, pro-

duced from a root, radical; formed at the roots of trees (as an ant-hill); (*as*), *n*. a plant growing from a root (as a lous); (*am*), *n*. green ginger. — *Mūla-jāti*, *is*, f. chief or principal origin; = *mūlaguṇa-jāti*, col. 2. — *Mūla-tas*, ind. from the root, on the root, on the lower side (Ved.), (*ā mūlatas*, from the root upwards, from the beginning), — *Mūla-trikoṇa*, *am*, *n*. epithet of the third astrological house. — *Mūla-tva*, *am*, *n*. the state or condition of a root, the being a root, the having a foundation or source in anything, (*mūlatvāt prajānām rājū skandhaḥ*, the king is the stem through his subjects being the root; *Veda-mūlatva*, the statement that the *Veda* is the original source of all knowledge; *Śāstra-mūlatva*, the being founded upon the *Śāstras*). — *Mūla-deva*, *as*, *m*. = *mūra-deva*, an epithet of *Kaśpa* [cf. *mūla-bhadr*]; *N*. of the murderer of *Su-mitra* the son of *Agni-mitra*; of an author; of a preceptor. — *Mūla-draveya*, *am*, *n*. original property, capital, principal, stock; [cf. *mūla-dhana*.] — *Mūla-dvāra*, *am*, *n*. Ved. principal door. — *Mūla-dvāravatī*, f. the original or ancient *Dvāra-vatī*, the older part of that city; [cf. *laghu-dvāravatī*, *mūla-nagara*.] — *Mūla-dhana*, *am*, *n*. original property, capital. — *Mūla-dhātu*, *us*, *m*. lymph. — *Mūla-nagara*, *am*, *n*. old town, (opposed to the suburbs or *sākhā-nagara*). — *Mūla-nāsa* or *mūla-nāśaka*, *as*, *m*. a proper *N*. — *Mūla-nikṛintana*, *as*, *i*, *am*, cutting away the roots, utterly destroying, destroying root and branch. — *Mūla-parṇi*, f. a species of plant (= *maṇḍūka-parṇi*). — *Mūla-pāka*, *as*, *m*, see *Pāp*. VII. 3, 53. — *Mūla-purusha*, *as*, *m*. the male representative of a family, the last male of a race. — *Mūla-pulīśa-siddhānta*, *as*, *n*. the original *Siddhānta* of *Pulīśa*. — *Mūla-pushkara*, *am*, *n*. = *puslikara-mūla*, q. v. — *Mūla-poti*, f. a species of culinary plant (= *potikā*). — *Mūla-prakṛiti*, *is*, f. (in *phil.*) the original root or germ out of which matter or all apparent forms are evolved, the primary cause or 'originant'; (*ayas*), f. pl. the four principal sovereigns to be considered in time of war (viz. the *Vi-jigishu*, *Ari*, *Madhyama*, and *Ud-āsna*; cf. *pra-kṛiti*, *sākhā-prakṛiti*). — *Mūla-praṇihita*, *as*, *ā*, *am*, (perhaps) placed under the surveillance or brought under the notice of old (thieves employed as spies; according to *Kullūka* on *Manu IX*. 269. = *rāja-niyukta-purāna-caura-vare sāvadhāna-bhūtāḥ*). — *Mūla-phala-da*, *as*, *m*. the *Jaka* or bread-fruit tree. — *Mūla-phalaśana* (*la-as<sup>o</sup>*), *am*, *n*. feeding on roots and fruits. — *Mūla-paṇḍita-dhana*, *am*, *n*. a merchant's original property or capital. — *Mūla-bandha*, *as*, *ā*, *am*, (probably) having roots, deep-rooted; (*as*), *m*. a particular position of the fingers. — *Mūla-barhana*, *as*, *i*, *am*, Ved. tearing up by the roots, uprooting; (*ī*, *am*), f. *n*. the *Nakshatra Mūla*; (*am*), *n*. the act of uprooting. — *Mūla-bhadra*, *as*, *m*. an epithet of *Kaśpa*, the uncle of *Kṛishṇa*; [cf. *mūla-deva*.] — *Mūla-bhava*, *as*, *ā*, *am*, springing or growing from roots. — *Mūla-bhāra*, *as*, *m*. a load of roots. — *Mūla-bhūta*, *as*, *ā*, *am*, become the root or original. — *Mūla-bhṛitya*, *as*, *m*. an old or hereditary servant, one whose father, grandfather, &c. were servants before him, (opposed to *ā-gantu*.) — *Mūla-mantra*, *as*, *m*. an original or fundamental text; an epithet of a particular sacred text. — *Mūla-mādava*, *N*. of a place. — *Mūlamādava-tirtha*, *am*, *n*. *N*. of a sacred bathing-place. — *Mūla-mitra*, *as*, *m*. a proper *N*. — *Mūla-rasa*, *as*, *n*. *Sansevieria Zeylanica*. — *Mūla-rāja*, *as*, *m*, *N*. of a king. — *Mūla-rāmāyana*, *am*, *n*. the original *Rāmāyana*, i. e. *Valmiki's Rāmāyana*. — *Mūla-vaśana*, *am*, *n*. 'primary word,' an original text. — *Mūla-vat*, *ān*, *ati*, *at*, possessing edible roots; (perhaps) practising magic with roots. — *Mūla-vāpa*, *as*, *m*. one who plants roots. — *Mūla-vāri*, *i*, *m*. a proper *N*. — *Mūla-vitta*, *am*, *n*. 'original property,' capital, principal. — *Mūla-vidyā*, f. 'principal science,' epithet of a particular *Mantra* (= *dvādasākshara*, q. v.). — *Mūla-vināśana*, *am*, *n*. radical or entire destruction. — *Mūla-vibhuja*, *as*, *ā*, *am*, bending

down roots; (as), m. a chariot. — *Mūla-virecāna, am, n.* a purgative prepared from roots. — *Mūla-vyasana-ṛiṭṭi, is, f.* the hereditary occupation of executing criminals (Manu X. 38). — *Mūla-vratin, i, inī, i,* living exclusively on roots. — *Mūla-sāvuna, as, m.* (in augury) the first bird. — *Mūla-sūkaṭa or mūla-sākina, am, n.* a field planted with edible roots. — *Mūla-sṛipati-tīrtha, am, n.* N. of a Tīrtha. — *Mūla-saṅgha, as, m.* a society or sect. — *Mūla-sarvāstivāda (°va-as°), ās, n. pl., N.* of a Buddhist school. — *Mūla-sādhana, am, n.* a chief instrument, principal expedient. — *Mūla-sūtra, am, n.* a principal Sūtra. — *Mūla-sthala, am, n., N.* of a place. — *Mūla-sthāna, am, n.* principal place; foundation, base; the air, atmosphere; God; Mooltan; (i), f. an epithet of Gaurī. — *Mūlasthāna-tīrtha, am, n., N.* of a Tīrtha (=bhāskara). — *Mūla-sthāyīn, i, inī, i,* existing from the beginning; (i), m. an epithet of Śiva. — *Mūla-srotas, as, n.* the fountain-head of a river, principal current. — *Mūla-hara, as, ā, am,* taking away the roots of anything, uprooting, utterly destroying, eradicating. — *Mūla-hara-tva, am, n.* the state of plucking up by the roots, eradicating, utter ruin. — *Mūlādihāra (°la-ādh°), am, n., scil. cūkra,* epithet of a mystical circle situated above the generative organs; (according to a Scholiast) the navel. — *Mūlābha (°la-ābh°), am, n.* a radish. — *Mūlābhīdhārma-sāstra (°la-ābh°), am, n.* the original Abhidharma-sāstra. — *Mūlāyatana (°la-āy°), am, n.* an original residence. — *Mūlāvīdyā-vināśaka (°la-āv°), as, ikā, am,* (probably) destroying ignorance at its roots, eradicating ignorance. — *Mūlāsīn (°la-ās°), i, inī, i,* 'root-eating,' living upon roots. — *Mūlāhvā (°la-āh°), am, n.* a radish. — *Mūli-karman, a, n. = mūla-karman, q. v.* — *Mūli-bhūta, as, ā, am,* become a root, become a source or origin. — *Mūlōcchada (°la-ud°), as, m.* cutting up the roots, utter destruction. — *Mūlotkhāta (°la-ut°), as, ā, am,* dug up by the roots, utterly destroyed; (am), n. digging up roots. — *Mūlotpātana (°la-ut°), am, n.* the digging up of roots. — *Mūlotpātana-jīvin, i, m.* one who lives by digging for roots (=mūla-khānaka). — *Mūluushadhī (°la-osh°), is, f.* a species of plant. — *Mūlaka, as, ikā, am,* (at the end of comps.) having roots, rooted in, springing from; born under the constellation Mūla; (as, am), m. n. an esculent root; a radish [cf. *āṅgalya-m°, nepūla-m°*]; a sort of yam; (as), m. a kind of vegetable poison; N. of a prince, a son of Āśmaka; (ikā), f. a root. — *Mūlaka-para, as, m.* a handful or bunch of radishes, &c. (for sale). — *Mūlaka-parṇi, f.* Moringa Pterygosperma. — *Mūlaka-potikā, f.* a radish. — *Mūlaka-mūla, f.* the plant *Lipeocercis Serrata*. — *Mūlasa, as, ā, am,* see Gaṇa Tṛiṇādi to Pāṇ. IV. 2, 80. — *Mūlika, as, ā, am,* living on roots; radical, original; primary, principal; (as), m. an ascetic, devotee; (ā), f. a multitude or collection of roots. — *Mūlikārtha (°ka-ar°), as, m.* a radical fact; [cf. *yoga*.] — *Mūlin, i, inī, i,* having a root or stock or origin, &c.; (i), m. a tree. — *Mūlina, as, ā, am,* having a root, growing from a root (not bulbous or tuberous; cf. *phala-mūlina*); = *mūli-kṛit, q. v.*; (as), m. a plant, tree. — *Mūlera, as, m.* a king; Indian spikenard, *Nardostachys Jatamansi* (= *jaṭā-mānsī, jaṭā*). — *Mūlya, as, ā, am,* being at the root; to be torn up by the roots, to be eradicated; to be bought for a price, to be bought, purchasable; (am), n. original value; price, worth, value, a sum of money given as payment (e.g. *dātum mūlyena*, to part with for a certain price, sell; *dattvā kiñcīn mūlyena*, having given something in payment; *mūlyena grīhāta*, bought for a price); wages, salary, payment for service rendered; earnings, gain; = *mūla*, capital, principal; an article purchased. — *Mūlyā-karaṇa, am, n.* making the worth or value of anything, turning into money. — *Mūlyā-vivarjita, as, ā, am,* devoid of price, priceless, invaluable.

**मूलट** *mūlaṭa, mūlaṭi*, see Gaṇa Gaurādi to Pāṇ. IV. 1, 41.

**मूष** 1. *mūsh* (= *rt. 2. mush*), cl. I. P. *mūshati, mūshatī, mūshītum*, to steal, rob, plunder. 2. *mūsh, f.* Ved. a mouse.

*Mūsha, as, ā or i, m. f.* a rat, mouse; (ā), f. a crucible, (said to be also as, m. and i, f.); *Lipeocercis Serrata* = *gavākṣha*, a round window, air-hole; [cf. Gr. *mūs*; Lat. *mus, mus-culu-s, muscip-ula*; Old Germ. *mūs*; Slav. *mys-i*.] — *Mūshā-karṇi, f.* an aquatic plant, *Salvinia Cucullata*. — *Mūshā-tuttha, am, n.* a kind of vitriol. — *Mūshī-karaṇa, am, n.* melting in a crucible. — *Mūshaka, as, m.* a thief; a rat, mouse; a kind of metre; a particular part of the face; (ās), m. pl. N. of a people; (ikā), f. a rat, mouse, a female rat or mouse; a species of leech; *Salvinia Cucullata*; a crucible; (akā), f. a rat, mouse, female rat. — *Mūshaka-karṇikā or mūshaka-karṇi or mūshaka-māri, f.* = *mūshā-karṇi, q. v.* — *Mūshakāda (°ka-ada°), as, m.* 'mouse-eater,' N. of a Nāga. — *Mūshakārāti (°ka-ar°), is, m.* 'mouse's foe,' a cat. — *Mūshaṇa, am, n.* the act of stealing, pilfering, filching. — *Mūshat, an, anti, at,* stealing, filching, plundering. — *Mūshika, as, m.* a thief, plunderer; a rat, mouse [cf. *gandhā-mūshika, mahā-mūshika*]; *Mīmosa Śirissa* (= *śirisha*); N. of a country (the part of the Malabar coast between Quilon and Cape Comorin); (ās), m. pl. N. of a people, (also read *bhūshika*); (ā), f., see under *mūshaka*. — *Mūshika-nirvāśesa, as, ā, am,* not differing from a mouse, the same as a mouse. — *Mūshika-parṇi, f.* an aquatic plant, *Salvinia Cucullata*. — *Mūshika-ratha, us, m.* 'rat-vehicled, riding on a rat,' an epithet of Gaṇeśa (see *gaṇeśa, p. 279*). — *Mūshika-vishāṇa, an, n.* a mouse's horn, i.e. an impossibility; [cf. *śaśa-vishāṇa*.] — *Mūshika-sthala, am, n.* (probably) a mole-hill. — *Mūshikāntaka (°ka-an°), as, m.* 'characterized by a rat,' epithet of Gaṇeśa. — *Mūshikānī-śāna (°ka-anī°), as, m.* 'going on a rat,' an epithet of Gaṇeśa. — *Mūshikāda (°ka-ada°) = mūshakāda*. — *Mūshikā-dat, an, ati, at,* or *mūshikā-danta, as, ā or i, am.* 'mouse-toothed,' having the teeth of a rat. — *Mūshikāntakṛit (°ka-an°), t, m.* 'mouse-destroyer,' a cat. — *Mūshikārāti = mūshakārāti*. — *Mūshikāhvaya (°ka-āh°), as, m.* *Salvinia Cucullata*. — *Mūshikothara (°ka-ut° or °kū-ut°), as, m.* a mole-hill. — *Mūshikākā or mūshikāikā, f.* (diminutive of *mūshikā*), a little rat or mouse. — *Mūshikāra, as, m.* a male mouse. — *Mūshita, as, ā, am,* stolen, &c. = *mūshīta, q. v.* — *Mūshī-parṇikā, f.* = *mūshika-parṇi, q. v.* — *Mūshika, as, ā, m. f.* = *mūshika*, a rat, mouse. — *Mūshika karṇi, f.* = *mūshā-karṇi, q. v.*

**मूषायया** *mūshāyāna, as, ā, am,* born of unknown parents, (probably for *amūshāyāna*).

**मूसरिःफ** *mūsariḥ-pha and mūsariḥpha, as, m., N.* of the fourth Yoga.

**मृ** *mṛi*, cl. 6. A., but in Perf., Futures, and Cond. only P. (ep. occasionally both P. and A. in all the tenses), *mṛiyate, manāra, narishyati, amṛita, nṛishishṭa, martum* (epic forms *mṛiyati, mṛiyati, mṛiyeyam, mṛiyeyus, mamre, memrīre, Ved. forms marati, marate, marāti, amarat*; the form *mumurat*, Rīg-veda VIII. 97, 3, is said by Śāy. to = *mārayatu = vināśayatu*), to die, de- cease, depart from life: Pass. *mṛiyate* (sometimes used impersonally with inst. c.), Perf. *manre*, Aor. *amāri*: Caus. *mārayati, -yitum*, Aor. *amāmarat*, to cause to die, kill, slay, put to death: Desid. *mū-mūshatī*, to wish to die, be about to die, be at the point of death, face death: Intens. *memrīyate, marmṛīti*, [cf. Zend *mar*, 'to die,' *mare-ta*, 'mortal'; *maretan*, 'mañ'; Gr. *ἀ-μρρο-το-σ, ἀμ-βρρο-το-σ, βρρο-τό-σ, μορ-τό-σ, μαρ-αίν-ω, μαρ-α-μύ-σ*: Lat. *mor-*

*i-or, mor-(ti)-s, mor-tuu-us, mort-āli-s, mor-bu-s, mar-c-e-o, marc-e-sc-o, marc-i-du-s*: Angl. Sax. *uta-mæran, mordher, myrdhro, mordh*: Goth. *maur-th-r*: Slav. *mr-e-ti*, 'to die,' *mor-u*, 'plague, death,' *s-mrī-ti*, 'death,' *mri-tvu*, 'a dead man'; Russ. *u-miraju*, 'to die,' *meryti*, 'dead,' *s-mer-tj*, 'death'; Lith. *mir-ti*, 'to die,' *mār-a-s*, 'plague,' *mōrai*, 'bier,' *s-mer-ti*, 'death'; Hib. *marbhain*, 'I kill, slay,' *marbhan*, 'a corpse, dead body.'] — *Mumūrshā, f.* (fr. Desid.), desire of death, wishing to die, being at the point of death, impatience of life. — *Mumūrshu, us, u, u,* wishing to die, being about to die, being at the point of death. — *Mṛita, as, ā, am,* dead, deceased, deathlike, torpid, useless; calcined, reduced (said of metals); (am), n. death, (*mṛitebhyaḥ pramṛitam yānti*, they pass from death to death, i. e. from one death to another); = *śūtya*, a grave; begging, food or alms obtained by begging. — *Mṛita-kalpa, as, ā, am,* almost dead, well-nigh dead, insensible, fainted. — *Mṛita-griha, am, n.* 'house of the dead,' a grave. — *Mṛita-dela, am, n.* the garments of the dead (going by Cāṅḍālas). — *Mṛita-jīvana, as, i, am,* giving life to the dead, raising the dead to life. — *Mṛita-dāra, as, m.* one whose wife is dead, a widower. — *Mṛita-nātha, as, ā, am,* one whose lord is dead. — *Mṛita-niryātaka, as, m.* one who carries out dead bodies. — *Mṛita-pa, as, m.* a person who guards a dead body. — *Mṛita-pā, ās, m.* a person who watches a dead body, a man of the lowest caste who collects dead men's clothes, conveys dead bodies to the river side to be burnt, executes criminals, &c.; N. of an Asura. — *Mṛita-putra, as, m.* one whose son is dead. — *Mṛita-praja, as, ā, am,* one whose children are dead. — *Mṛita-prāya, as, ā, am,* well-nigh dead, almost dead. — *Mṛita-bhraj, Ved.* one who has lost the power of erection. — *Mṛita-matta or mṛita-mattaka, as, m.* a jackal. — *Mṛita-manas, ās, ās,* Ved. unconscious, insensible. — *Mṛita-vat, ind.* like one dead. — *Mṛita-vatsā or mṛita-vatsikā, f.* Ved. whose offspring or first-born child dies. — *Mṛita-vastra-bhrīt, t, t, t,* wearing a dead man's shroud. — *Mṛita-varshika, the period of the short rains* (said to last twenty-four hours, while the *vārshika* last a month, and the *dirgha-vārshika* three months all but a day). — *Mṛita-sankā, f.* the fear entertained of a person being dead. — *Mṛita-sabda, as, m., Ved.* report of any one's death. — *Mṛita-saṅskāra, as, m.* funeral rites or ceremonies. — *Mṛita-sañjīvana, as, i, am,* reviving the dead, bringing the dead to life; (i), f. the revival of a dead person, a Mantra for reviving the dead; (am), n. the revival of a dead person; bringing the dead to life. — *Mṛita-sanjīvin, i, inī, i,* reviving or giving life to the dead, bringing the dead to life; (inī), f. epithet of a kind of formula; a species of shrub (= *gorakṣha-ḍugdhā*); N. of a commentary on Pingala's *Chanda-ḍaḥ-sāstra*. — *Mṛita-sūta, am, n.* bringing forth a still-born child; (as), m. a term applied to quicksilver in a particular state. — *Mṛita-snūta, as, ā, am,* one who has washed himself after a death or funeral, bathed after mourning; dying immediately after ablu- tion. — *Mṛita-sāna, am, n.* ablu- tion after a death or funeral. — *Mṛita-sva-mokṛi, tā, m.* 'let- ting alone, i. e. not taking, the property of deceased persons,' an epithet of Kumāra-pāla. — *Mṛita-hāra, as, or mṛita-hārin, i, m.* a carrier of the dead, one who bears a corpse to the funeral pile. — *Mṛitāṅga (°ta-an°), am, n.* a dead body, corpse. — *Mṛitān- gāra (°ta-an°), as, m.* a proper N. — *Mṛitāṅda (°ta-an°), am, n.* a seemingly dead or lifeless egg (as opposed to a living egg or testicle; cf. *mār- lāṅḍa*, 'a bird' which is produced from the seemingly lifeless egg); (as), m. the sun; [cf. *mṛitāṅḍa*.] — *Mṛitādihāna (°ta-ādh°), am, n.* placing a dead body (on the funeral pile). — *Mṛitāsana (°ta-as°), as, ā, am,* living upon the dead. — *Mṛitāsauca (°ta-ās°), am, n.* impurity contracted through the death of any one. — *Mṛitāhan or mṛitāhas (°ta- ah°), n.* the day of any one's death. — *Mṛitotthita*

(*ta-ut*'), as, ā, am, risen from the dead. — *Mritodbhava* (*ta-ut*'), as, m. the sea, ocean; (perhaps for *amritodbhava*.)

*Mritaka*, as, am, m. n. a dead man, a corpse; (am), n. death, decease. — *Mritakāntaka* (*ka-an*'), as, m. 'consumer of corpses, demolisher of carcases,' a jackal.

*Mriti*, is, f. death, dying; [cf. Lat. *mors* (*mor-tis*); Slav. *s-mrti-ti*; Lith. *s-mēr-ti-s*.]

*Mritiman*, ā, m. mortality.

*Mṛityu*, us, m. (ep. also f.), death, dying, decease, demise, (a hundred kinds of death are enumerated from disease or accident, and one natural kind from old age); Death personified, the god of death, Yama the judge of the dead; an epithet of Viṣṇu; N. of a son of A-dharma by Nir-iti; an epithet of Brahmā; N. of Māyā; of Kali; of a teacher; of Vyāsa in the sixth Dvāpara; of one of the eleven Rudras; of an Ekāha; of the eighth astrological house; of the seventeenth astrological Yoga; the god of love [cf. *māra*]; *mṛityu haraḥ* and *mṛityu vikarṇa-bhāse*, names of Sāmāns; *akāla-mṛityu*, 'untimely death,' N. of a being attendant on Padma-pāpi. — *Mṛityukanyā*, f. the goddess of death. — *Mṛityu-jit*, t, m. 'conqueror of death,' N. of an author, (also called *Mṛityujid-bhātāraka*); N. of a work by the same author. — *Mṛityu-jaya*, as, ā, am, overcoming death; (as), m. 'death-conqueror, an epithet of Śiva; N. of an author. — *Mṛityujāyā-tīrtha* and *mṛityu-tīrtha*, am, n., N. of two Tīrthas. — *Mṛityu-tūrya*, am, n. a kind of drum beaten at funeral ceremonies. — *Mṛityu-da*, as, ā, am, death-giving, fatal. — *Mṛityu-dūta*, as, m., Ved. 'death-messenger,' one who brings the news of a death. — *Mṛityu-dvāra*, am, n. death's door, the door that leads to death. — *Mṛityu-nāsaka*, as, m. 'death-avorter,' quicksilver. — *Mṛityu-nāsana*, am, n. 'death-destroying,' the drink of immortality. — *Mṛityu-patha*, as, m. a way or path leading to death. — *Mṛityu-pā*, ās, m. 'death-quaffing,' an epithet of Śiva. — *Mṛityu-pāsa*, as, m. death's noose (these are variously reckoned at 101 or even more than 1000 in number). — *Mṛityu-pushpa*, as, m. 'death-flowered,' the sugar cane (so called because it dies after the loss of its flowers). — *Mṛityu-pratibaddha*, as, ā, am, subject or liable to death. — *Mṛityu-phala*, as, m. a species of cucumber, = *mahā-kāla* = *mahākāla-phala*; (ā or ī), f. the plantain, *Musa Sapientum*; (am), n. a sort of fruit considered as poisonous. — *Mṛityu-bandhu*, us, m., Ved. 'companion of death,' a man. — *Mṛityu-bija*, see *mṛityu-vija*. — *Mṛityu-bharguraka*, as, m. a drum beaten at funeral ceremonies. — *Mṛityu-bhaya*, am, n. danger or peril of death; fear of death. — *Mṛityu-bhīta*, as, ā, am, afraid of death. — *Mṛityu-bhrītya*, as, m. a servant of death; (figuratively) sickness, malady, disease. — *Mṛityu-mat*, ān, atī, at, having death, subject to death. — *Mṛityu-māra*, as, m. (with Buddhists), N. of one of the four Māras or devils. — *Mṛityu-mṛityu*, us, m. the death of death, i. e. a remover or preventer of death. — *Mṛityu-rāj*, f, m. 'death-king,' the god of death, Yama. — *Mṛityu-rūpin*, ī, śnī, ī, death-formed, having the form of death; (śnī), f. mystical epithet of the letter ś. — *Mṛityu-larghanopanishad* ('na-up'), t, f., N. of an Upanishad. — *Mṛityu-loka*, as, m. 'death-world,' the world of death (the fifth of the seven worlds), the world of the dead, abode of Yama. — *Mṛityu-vāñcana*, as, m. 'death-cheater,' an epithet of Śiva; a raven, carrion-crow; Ægle Marmelos. — *Mṛityu-vija*, as, m. 'dying after the production of seed,' a bamboo, bamboo-cane. — *Mṛityu-sañjivana*, as, ī, am, restoring from death to life, making alive again [cf. *mṛitu-sañjivana*]; (ī), f., N. of a section of the Tantra-sāra. — *Mṛityu-sāt*, ind. to death, to the power of death; *mṛityu-sāt kri*, to deliver any one over to death. — *Mṛityu-sūta*, ās, m. pl. Ved. 'death's sons,' epithet of a class of Ketus. — *Mṛityu-sūti*, is, f. 'dying in-bringing forth,' a female crab. — *Mṛityu-senā*, f. the army of the god of death. — *Mṛityu-hetu*, us,

m. cause of death; *mṛityu-hetave*, dat. c. for the sake of death, in order to kill.

*Mṛityuka*, as, ā, am, (at the end of comps.) = *mṛityu*.

*Mṛiyamāna*, as, ā, am, dying, departing from life.

मृकण्ड मृकाण्डा, as, or मृकाण्डु, us, m., N. of an ancient sage, the father of Mārkaṇḍeya.

मृक्ष मृिक्ष = rt. *mṛaksh*, q. v.

*Mṛiksha*, as, m., Ved. (perhaps) a curry-comb, comb or any instrument for scraping; (according to Śāy. on Rīg-veda VIII. 66, 3) purifying, cleansing; rubbed, cleansed (= *sodhaka*, *pra-kshālita*).

*Mṛikshaka-nāṭaka*, am, n., N. of a Nāṭaka.

*Mṛikshīṇī*, f. (perhaps fr. rt. *mṛaksh*, in the sense of 'tearing up the ground'), Ved. (perhaps) a rapid stream, torrent.

मृग मृग (more properly to be regarded as a Nom. fr. *mṛiga*), cl. 4. P., 10. A. *mṛigyati*, *mṛigayate* (ep. also P. -ti), 8cc., to chase, hunt, pursue; to seek, search for, seek after; to investigate, examine; to strive for, aim at; to visit; to desire or request or beg anything (acc.) from another (abl., gen., or with *sakāśāt*); *antar mṛig*, to examine or investigate inwardly, i. e. in the mind: Pass. *mṛigyate*, to be searched or sought after, to be pursued.

*Mṛiga*, as, m. a wild beast; an animal in general, any quadruped, a deer, stag, antelope, musk-deer; game in general; the spots on the moon represented as a hare or antelope; the celestial antelope or the Nakshatra Mṛiga-śiras; the sign of the zodiac Capricorn (or the tenth arc of 30° in a circle); an elephant characterized by particular marks (one of the three classes of elephants); a particular kind of large bird (Ved.); epithet of a demon or of Viṣṇu in the form of a deer slain by Indra (Ved.); N. of a celestial being or tutelary divinity occupying a particular place in an astrological house divided into eighty-one compartments (Ved.); epithet of a particular class of men whose conduct in coitus resembles that of the roebuck; N. of the district in Śāka-dvīpa inhabited principally by Brāhmins, (also read *mārga*, cf. *māga*); = *mṛiga-nābhś*, musk; the month Mārgaśirsha; a particular Aja-pāla sacrifice; seeking, search (= *mārgaṇa*); pursuit, hunting, chase; research, inquiry, investigation; asking, soliciting, begging; (ī), f. a female deer or antelope, doe; N. of the mythical progenitress of the antelopes; epithet of a particular class of women; a particular metre, four times - - -; demoniacal possession, epilepsy. — *Mṛiga-kāka*, au, m. du. a deer and a crow. — *Mṛiga-kānana*, am, n. a forest abounding in game; a park, preserve; [cf. *mṛigāraṇya*, *mṛigayā-vana*.] — *Mṛiga-kshira*, am, n. antelope's milk, doe's milk. — *Mṛiga-gāminī*, f. a kind of medicinal substance (= *viḍaṅga*). — *Mṛiga-grahaṇa*, am, n. the capture of a deer. — *Mṛiga-car-māya*, as, m., N. of an author. — *Mṛiga-caryā*, f. the acting like a deer (a kind of penance, see *mṛiga-dārin* below). — *Mṛiga-dārin*, ī, śnī, ī, acting like a deer (as certain devotees); cf. *go-dārin*, which appears to mean 'acting like a cow, using the mouth instead of the hands'. — *Mṛiga-dāitaka*, as, m. (?), a wild cat, pole-cat. — *Mṛiga-jambuka*, au, m. du. a deer and a jackal. — *Mṛiga-jala*, am, n. 'deer-water,' mirage; see *mṛiga-trish*. — *Mṛigajala-snāna*, am, n. bathing in the unreal waters of a mirage, (a term for any impossibility). — *Mṛiga-jāti*, ayaś, f. pl. the deer species, whole race of deer. — *Mṛiga-jālikā*, f. a net for snaring game. — *Mṛiga-jivana*, as, m. one who lives by hunting, a hunter, huntsman. — *Mṛiga-tīrtha*, am, n., Ved. 'animal track,' epithet of the path by which the priests at the end of the Savana leave the sacred place to attend to their bodily wants. — *Mṛiga-trish*, t, or *mṛiga-trishā*, or *mṛiga-trishnā*, or *mṛiga-trishni*, is, or

*mṛiga-trishnikā*, f. 'deer-thirst,' mirage, vapour floating over sands or deserts, fancied appearance of water in deserts. — *Mṛiga-toya*, am, n. the water of a mirage. — *Mṛiga-tva*, am, n. the being a deer or antelope, the state or condition of a deer. — *Mṛiga-dānsa* or *mṛiga-dānsaka*, as, m. 'animal-biter,' a hunting-dog, dog. — *Mṛiga-dāva*, as, m. a wood for game, park, preserve. — *Mṛiga-dris*, k, f. 'deer-eyed,' a woman with eyes like an antelope's; (k), m. the sign of the zodiac Capricorn. — *Mṛiga-dyut*, t, t, t (see I. *dyut*, p. 437), attacking a deer, a hunter. — *Mṛiga-dyū*, ūs, ūs, u, delighting or taking pleasure in deer; (ū), m. a hunter. — *Mṛiga-dvija*, ās, m. pl. beasts and birds. — *Mṛiga-dhara*, as, m. 'bearing deer-like marks,' the moon (which, according to the Hindūs, is spotted like a deer or a hare); N. of a minister of Prasena-jit. — *Mṛiga-dhūma*, N. of a Tīrtha. — *Mṛiga-dhūrta* or *mṛiga-dhūrta*, as, m. 'animal-deceiver,' a jackal. — *Mṛiga-nayanā*, f. a fawn-eyed woman. — *Mṛiga-nābhī*, is, m. 'deer's navel,' musk; a musk-deer; [cf. *nābhī*.] — *Mṛiganābhī-jā*, f. musk. — *Mṛiganābhī-maya*, as, ī, am, made or consisting of musk. — *Mṛiga-nirmoka-vasana*, as, ā, am, clothed in the cast-off skin of a deer. — *Mṛiga-netra*, as, ā, am, having the Nakshatra Mṛiga for a leader, relating to this Nakshatra; (ā), f. 'fawn-eyed,' a woman with eyes like an antelope's. — *Mṛiga-pakshin*, īṅas, m. pl. beasts and birds. — *Mṛiga-pati*, is, m. 'lord of the beasts,' a lion; a tiger; a roebuck. — *Mṛiga-pada*, am, n. a deer's foot, deer's track (= *mṛigyaḥ padam*). — *Mṛiga-pālikā*, f. a musk-deer. — *Mṛiga-piplu*, us, m. 'deer-marked,' the moon. — *Mṛiga-pota* or *mṛiga-potaka*, as, m. a young deer, fawn. — *Mṛiga-prabhu*, us, m. 'lord of the beasts,' the lion. — *Mṛiga-prekshin*, ī, iṅī, ī, looking at (anything) like a deer, having the eyes of a deer; [cf. *vrika-p'*.] — *Mṛiga-badhājīva* ('*dha-ā*'), as, m. 'living by killing deer,' a deer-killer, hunter. — *Mṛiga-bandhini*, f. a net for snaring game or for confining deer. — *Mṛiga-bālaka*, as, m. a young deer. — *Mṛiga-bhakhā*, f. *Nardostachys jatamansi*. — *Mṛiga-bhojanī*, f. coloquintida, colocynth, bitter apple. — *Mṛiga-mada*, as, m. musk. — *Mṛigamada-vāsa*, f. a musk-bag. — *Mṛiga-manda*, as, m. epithet of a class of elephants; (ā), f. the mythical progenitress of lions, Śrīmaras, and Cāmaras; [cf. *mṛiga-vatī*.] — *Mṛiga-mandra*, as, m. epithet of a class of elephants. — *Mṛigamaya*, as, ī, am, coming from or consisting of wild animals. — *Mṛiga-mānsa*, am, n. deer's flesh, venison. — *Mṛiga-mātrikā*, f. a species of wild animal; a doe. — *Mṛiga-māsa*, as, m. the month Mārgaśirsha. — *Mṛiga-mukha*, as, m. the sign of the zodiac Capricorn; [cf. *mṛigūśya*.] — *Mṛiga-yūtha*, am, n. a herd of deer. — *Mṛigayūtha-pa*, as, m. lord of the herd of deer. — *Mṛiga-rasā*, f. a species of plant (= *mṛigādāni*, *saha-devī*). — *Mṛiga-rāj*, t, m. 'king of the beasts,' a lion, the sign of the zodiac Leo; a tiger. — *Mṛiga-rāja*, as, m. 'king of the beasts,' a lion, the sign of the zodiac Leo; a tiger; the moon. — *Mṛigarāja-dhārin*, ī, m. (probably) the moon; 'lion-shaped,' the sign of the zodiac Leo. — *Mṛigarāja-lakshman*, ā, ā, a, 'characterized by the lion (or the moon),' bearing that surname (= *śiṅha-cīhma*). — *Mṛiga-rātikā*, f. a species of medicinal plant (= *jivanti*). — *Mṛiga-ripu*, us, m. 'the enemy of wild animals,' the lion. — *Mṛiga-rūpin*, ī, iṅī, ī, 'deer-shaped,' being in the form of an antelope. — *Mṛiga-roma-ja*, as, ā, am, 'produced from animal's hair,' woolen. — *Mṛiga-lakshman*, ā, or *mṛiga-lāñchana*, as, m. 'spotted like a deer,' the moon. — *Mṛigalāñchana-ja*, as, m. 'son of the deer-looker,' the planet Mercury. — *Mṛiga-lekhā*, f. the deer-like streak on the moon. — *Mṛiga-locana*, as, m. 'deer-eyed,' the moon; (ā or ī), f. a woman with eyes like an antelope's. — *Mṛiga-vatī*, f., N. of the mythical progenitress of the bears and Śrīmaras. — *Mṛiga-vadhājīva* ('*dha-ā*'), as, m. 'one who lives by killing wild animals,' a huntsman. — *Mṛiga-vana*, am, n. a forest



or appetizing smell or savour. — *Mṛishṭagandha-pavana*, *as*, *m*, a fragrant breeze. — *Mṛishṭa-tama*, *as*, *ā*, *am*, exceedingly delicate or savoury. — *Mṛishṭa-luñcīta*, *as*, *ā*, *am*, torn up (as a root) and washed. — *Mṛishṭa-vat*, *ān*, *atī*, *at*, Ved. containing a form of rt. 1. *mṛiṣ*. — *Mṛishṭa-vākya*, *as*, *ā*, *am*, speaking sweetly (= *mishṭa-vākya*). — *Mṛishṭa-salila*, *as*, *ā*, *am*, having bright or pure water.

1. *mṛishṭi*, *is*, *i* (for 2. see p. 793, col. 1), cleansing, cleaning, preparation, dressing (of food, Manu III. 255); a savoury repast, (according to Kullūka = *annādeh saṅskāra-viśeṣa*.)

*Mṛishṭeruka*, *as*, *ā*, *am*, eating dainties or delicacies, luxurious, selfish; liberal.

**मृद** *mṛid* (Ved. *mṛi*), cl. 6. 9. P. *mṛi-dāti*, *mṛidnāti*, *mamarda*, *mardīshyati*, *amardīti*, *mardītum* (Ved. cl. 6. P. *mṛiṭati*, cl. 10. P. *mṛiṭayati*, &c.), to be gracious or favourable, be gracious towards (with dat.); to forgive, pardon, spare; to treat graciously, rejoice, delight, make happy; to rejoice, be delighted or happy: Caus. *mardayati*, *-yitum*, Aor. *amīmṛidat* or *amamardat*: Desid. *mimardīshati*: Intens. *marīmṛidyate*, *marimardīti*; [cf. Gr. *μείλιχα*, *μείλιχος*, *μείλιχος*, *μείλιχ-ἴη*, *μείλισσω*, *μείλι-εἶν*: Lat. *blandus*: Goth. *mild-s*, 'affectionate': Old Germ. *milti*, 'mild': Slav. *mil-ŭ*, 'pitiable'; *mil-ovati*, 'to pity'; *mil-ostī*, 'pity': Lith. *myl-iti*; *meilū-s*, 'lovely'; *meile*, 'love'.]

*Mṛīda*, *as*, *ā*, *am* [cf. *mṛīdu*, col. 3], showing mercy, gracious (Ved.); (*as*), *m*, a N. of Agni or Fire; of Siva; (*ā*, *i*), *f*, an epithet of Pārvatī [cf. *mṛīdāni*]; (*am*), *n*, scil. *hiraṇya*, a particular weight of gold (?).

*Mṛīdana*, *am*, *n*, the act of showing grace or favour, making happy, delighting.

*Mṛīdaya*, *as*, *ā*, *am*, showing grace or mercy; *a-mṛīdaya*, unmerciful.

*Mṛīdāku*, *us*, *m*, a proper N.

*Mṛīdāni*, *f*, the wife of *Mṛīda* or Siva, i. e. Pārvatī. — *Mṛīdāni-tantra*, *am*, *n*, N. of a work.

*Mṛīdītri*, *tā*, *tri*, *tri*, Ved. = *mardītri*, one who shows favour.

*Mṛīdika*, *as*, *m*, 'gracious', N. of Siva; a fish; (according to some) an antelope, [cf. *mṛiga*.]

*Mṛīlayat*, *an*, *antī*, *at*, Ved. showing grace or favour, favouring. — *Mṛīlayat-tama*, *as*, *ā*, *am*, Ved. exceedingly gracious.

*Mṛīlayāku*, *us*, *us*, *u*, Ved. gracious, kindly disposed, showing grace, making happy.

*Mṛījika*, *am*, *n*, Ved. grace, mercy, kindness; (*as*), *m*, N. of a Vāsīṣṭha, author of the hymns Rīg-veda IX. 97. 25-27, and X. 150.

**मृदङ्ग** *mṛidankā*, *as*, *m*, (according to Upādi-s. IV. 24. fr. *mṛiḍ*), a child, boy.

**मृग** *mṛiṅ* (connected with rts. *mṛi*, *mṛi*), cl. 6. P. *mṛiṅati*, *mamariṅa*, *mṛiṅitum*, to kill, slay; [cf. Gr. *μάργαμα*.]

**मृणाल** *mṛiṅāla*, *as*, *am*, *m*, *n*. (said to be also *i*, *f*), the edible fibrous root of some kinds of lotus, a lotus fibre or small fibre attached to the stalk of a water-lily; (*i*), *f*, a lotus fibre; (*am*), *n*, the root of the fragrant grass *Andropogon Muricatus*. — *Mṛiṅāla-bhaṅga*, *as*, *m*, the fracture of a lotus fibre. — *Mṛiṅāla-vat*, *ān*, *atī*, *at*, possessing lotus fibres or roots. — *Mṛiṅāla-sitra*, *am*, *n*, the fibre of a lotus stalk.

*Mṛiṅālakā*, *as*, *ā*, *am*, (at the end of comps.) = *mṛiṅāla*; (*i*), *f*, the edible root of a lotus; a proper N.

*Mṛiṅālīn*, *i*, *m*, a lotus; (*inī*), *f*, a lotus plant; a group of lotuses; a place where lotuses grow.

**मृगमय** *mṛiṅ-ṁaya*, incorrectly for *mṛiṅ-maya* under 2. *mṛiḍ*, col. 3.

**मृता** *mṛita*. See under rt. *mṛi*, p. 789, col. 3.

**मृताण्ड** *mṛitaṅḍa*, *as*, *m*, N. of the father of the sun; the sun; [cf. *mṛitaṅḍa*, *mārtāṅḍa*.]

**मृतामद** *mṛitāmada*, *am*, *n*, blue vitriol.

**मृतालक** *mṛitālaka* or *mṛitāla* or *mṛitā-laka*, *am*, *n*, (probably connected with 2. *mṛiḍ*), a kind of loam or clay.

**मृत्कर** *mṛit-kara*. See under 2. *mṛiḍ* below.

**मृत्वय** *mṛityava*, probably incorrect for *mṛit-pāca* below.

**मृत्** *mṛityu*. See p. 790, col. 1.

**मृत्सा** *mṛitsā*, *mṛitsna*. See below.

**मृद** 1. *mṛiḍ* [cf. rts. *mṛad*, *mṛiḍ*], cl. 9. P. *mṛiḍnāti* (ep. also A. *mṛiḍnīte*), cl. 1. P. *mardati* (ep. also A. *-te*), *mamarda* (3rd pl. *mamṛidu* or *mamardus*), *mamṛide*, *mardīshyati*, *amardīti*, *mardītum*, to press, squeeze; to grind, pound, bruise, reduce to powder, pulverize; to crush, dash to pieces, trample upon, treat harshly, lay waste; to overcome, surpass; to rub, stroke, wipe, (*hastena mamṛide lalātam*, he wiped his forehead with his hand); to rub against, touch, graze, pass through (as a constellation, in astronomy); to rub away, wipe away, destroy; (according to Naigh. II. 14) to go, (in this sense cl. 1. P.): Pass. *mṛidyate*, to be pressed or ground, &c.: Caus. *mardayati*, *-yitum*, Aor. *amamardat* or *amīmṛidat*, to press or squeeze hard, to crush, break, trample upon, tread under foot, oppress, treat harshly, wear out, torment, plague, destroy, kill; to rub; to cause to be trampled upon, &c.: Desid. *mimardīshati*, to desire to crush, wish to pound; to be about to crush, &c.: Intens. *marīmṛidyate*, *marimardīti*, &c.; [cf. Gr. *ἀμείρω*, *μύλη*, *μέλω*, *ἀμάλδ-ἴνω*, *ἀμάλω-s*: Lat. *mord-e-o*, *mand-o*, *mol-o*, *mol-a*, *malleus* (for *mardus*): Goth. *malva*, 'I pound'; *mala*, 'I grind'; *malo*, 'a moth': Angl. Sax. *s-melte*, 'to melt'; *mall*, *melian*, *miltan*, *smertan*: Old Germ. *smilzu*; *smyllt*, 'serene, calm'; *malz*, *smezan*: Lith. *malū*, 'I grind'; *mald-inu*, *mal-inu*, 'I cause to be ground'; *molj*, 'a moth': Hib. *meilim*, 'I grind'; *millim*, 'I spoil, ruin'.]

*Mṛītikā*, *f*, earth, clay, loam; fresh earth; a kind of fragrant earth. — *Mṛītikā-vatī*, *f*, N. of a town.

*Mṛitsā*, *f*, good earth or clay; earth, clay; a kind of fragrant earth.

*Mṛitsna*, *as*, *am*, *m*, *n*, dust, powder; (*ā*), *f*, good earth or clay; a kind of fragrant earth; clay; [cf. *mārtana*.] — *Mṛitsnā-bhāṅḍaka*, *am*, *n*, a kind of earthen vessel (= *uskṛitkā*).

2. *mṛiḍ*, *t*, *f*, earth, soil, clay, loam; a piece of earth, lump of clay; a mound of earth; a kind of fragrant earth; [cf. *pāṅḍu-m*]. — *Mṛiḍ-ḥaya*, *as*, *m*, a heap of earth. — *Mṛiḍ-chaṭṭikā*, *f*, (*i*, e. *mṛiḍ* + *śakṭikā*), a small cart made of clay, toy-cart; (*ā*, *am*), *f*, *n*, N. of a celebrated drama (supposed to be the oldest Sanskrit play extant) by king Sūdraka. — *Mṛiḍchaṭṭikā-setu*, *us*, *m*, N. of a commentary by Lallādikṣhita on the above drama. — *Mṛiḍ-chilā-maya*, *as*, *i*, *m* (i. e. *mṛiḍ* + *śilā* + *maya*), made of clay and stone. — *Mṛiḍ-kāṇa*, a small lump or clod of earth or clay. — *Mṛiḍ-kāṇa-tā*, *f*, the state of a clod of earth. — *Mṛiḍ-kāra*, *as*, *m*, a worker in clay, potter. — *Mṛiḍ-kāṅsya*, *am*, *n*, an earthen pitcher, earthen vessel. — *Mṛiḍ-kirā*, *f*, 'earth-scattering,' an earth-worm; a species of cricket. — *Mṛiḍ-khalinī*, *f*, a species of plant (= *śarma-kaśā*). — *Mṛiḍ-pāca*, *as*, *m*, a baker of clay, potter. — *Mṛiḍ-pātra*, *am*, *n*, a vessel of clay, earthen vessel, earthenware. — *Mṛiḍ-piṅḍa*, *as*, *m*, a clod of earth, lump of clay. — *Mṛiḍ-piṅḍa-tas*, *ind*, from a lump of clay. — *Mṛiḍ-prakṣhepa*, scattering earth over anything (as a means of purification, Manu V. 125). — *Mṛiḍ-phalī*, *f*, *Costus Speciosus* or *Arabicus*. — *Mṛiḍ-āhvayā*, *f*, a species of fragrant earth. — *Mṛiḍ-ga*, *as*, *ā*, *am*, being in the earth, growing in clay; (*as*), *m*, a species of fish. — *Mṛiḍ-ghaṭa*, *as*, *m*, an earthen pot or pitcher. — *Mṛiḍ-bhāṅḍa*, *am*, *n*, a vessel of clay, earthen pot, earthenware. — *Mṛiḍ-bhāṅḍāvāsesham*

(*ḍa-av*), *ind*, so that only an earthen vessel is left. — *Mṛiḍ-vāri-suci*, *is*, *is*, *i*, purified with earth and water (Manu V. 106). — *Mṛiṅ-maya*, *as*, *i*, *am*, made of earth or clay, earthen; *mṛiṅ-mayam pātram*, an earthenware vessel. — *Mṛiṅ-maru*, *us*, *m*, a stone, rock (?). — *Mṛiḍ-loṣṭā*, *am*, *n*, a lump of clay, clod of earth.

*Mṛidava*, *am*, *n*, (fr. *mṛidu*), contrasting excellence or merit of any kind with demerit (in dramatic language).

*Mṛidā*, *f*, Ved. = 2. *mṛiḍ*; [cf. probably Lat. *merla*; Goth. *mulda*; Angl. Sax. *molde*.] — *Mṛidā-kara*, *as*, *m*, a thunderbolt.

*Mṛidūta*, *as*, *ā*, *am*, pressed, squeezed; crushed, bruised, pounded, ground, trampled upon, trampled down, laid waste; rubbed; (*am*), *n*, a particular disease of the membrum virile.

*Mṛidini*, *f*, good earth or soil.

*Mṛidu*, *us*, *us* or *vī*, *u* (compar. *mṛadīyas*, superl. *mṛadīshṭha*, q. q. v. v.; cf. rt. *mṛad*, from which in Upādi-s. I. 29. *mṛidu* is said to be derived), 'easily pressed or squeezed,' soft, tender, supple, flexible, pliant; mild, gentle; weak, moderate; blunt; slow; (*us*), *m*, the planet Saturn [cf. *manda*]; N. of a king; (*vī*), *f*, a vine with red grapes [cf. *mṛiḍvīkā*]; (*u*), *n*, softness, mildness, gentleness; [cf. Gr. *βραδύς* (fr. *μπαδύς* like *βροτός* fr. *μπαρός*); Lat. *bardus*, *mollis* (fr. *motis* for *modis* or *morris*), *mollities*, *mollire*, *blandus*; Old Germ. *milti*; Mod. Germ., Angl. Sax., and Eng. *mild*; Russ. *molodyi*, 'young'; Hib. *meirbh*, 'slow, tedious, weak'.] — *Mṛidu-kṛishṇāyasa*, *am*, *n*, 'softiron,' lead. — *Mṛidu-koshṭha*, *as*, *ā*, *am*, having relaxed bowels, relaxed, easily affected by medicine.

— *Mṛidu-kriyā*, *f*, the act of softening, mollifying. — *Mṛidu-gaṇa*, *as*, *m*, = *mṛidu-varga* below.

— *Mṛidu-gandhika*, *as*, *m*, a species of plant.

— *Mṛidu-gamana*, *as*, *ā*, *am*, going softly, having a soft or gentle gait; (*ā*), *f*, a goose or female swan.

— *Mṛidu-gāmin*, *i*, *inī*, *i*, going softly, having a soft or gentle gait. — *Mṛidu-carmin*, *i*, *m*, a species of birch tree (= *carmin*). — *Mṛidu-ḥapa*, *as*, *m*, N. of a Dānava. — *Mṛidu-ḥhadā*, *as*, *m*, a species of birch tree; a kind of mountain Pīlu tree. — *Mṛidu-jāliya*, *as*, *ā*, *am*, somewhat soft, slightly weak.

— *Mṛidu-tā*, *f*, or *mṛidu-tva*, *am*, *n*, softness, gentleness, tenderness, mildness, weakness; *mṛidutām gam* or *vraj*, to become mild or weak, be appeased. — *Mṛidu-tāla*, *as*, *m*, a species of tree (= *śrī-tāla*). — *Mṛidu-tikshṇa*, *as*, *ā*, *am*, soft and violent, gentle and harsh, (used as an epithet of the two Nakshatras *Kṛitīkā* and *Vi-śākhā*). — *Mṛidu-tvaḥ*, *k*, or *mṛidu-tvaḥ*, *as*, *m*, 'having a soft bark,' a species of birch tree. — *Mṛidu-pattra*, *as*, *m*, 'soft-leaved,' a rush, reed. — *Mṛidu-parusha-guṇa*, *au*, *m*, *du*, 'the qualities of mild and harsh,' mildness and harshness. — *Mṛidu-parvaka*, *as*, *m*, or *mṛidu-parvan*, *a*, *n*, 'soft-jointed,' a reed, cane.

— *Mṛidu-pāni*, *is*, *is*, *i*, 'soft-handed,' having a delicate hand. — *Mṛidu-pīṭhaka*, *as*, *m*, a kind of sheaf-fish, silurus. — *Mṛidu-pushpa*, *as*, *m*, 'having soft flowers,' *Acacia Sirissa* (= *śirisha*). — *Mṛidu-pūrva*, *as*, *ā*, *am*, commencing softly, friendly at first, gentle, tender; (*am*), *ind*, mildly or friendly at first, gently, tenderly, blandly, softly, coaxingly.

— *Mṛidu-prayatna*, *as*, *ā*, *am*, Ved. (to be pronounced) with a gentle effort. — *Mṛidu-priya*, *as*, *m*, N. of a Dānava. — *Mṛidu-prauḍha*, *as*, *ā*, *am*, full of gentleness; mild and haughty. — *Mṛidu-phala*, *as*, *m*, 'having soft fruit,' N. of various plants (= *rikankata*, *vīkaṅṭaka*, *madhu-nālike-raka*). — *Mṛidu-bhāshin*, *i*, *inī*, *i*, speaking sweetly.

— *Mṛidu-mṛitsna*, *as*, *ā*, *am*, consisting of soft or fine particles or atoms. — *Mṛidu-roma-vat*, *ūn*, or *mṛidu-lomaka*, *as*, *m*, 'having soft hair,' a hare.

— *Mṛidu-varga*, *as*, *m*, the group of Nakshatras called *mṛidu* (viz. *Anu-rādhā*, *Citra*, *Revati*, and *Mṛiga-śiras*). — *Mṛidu-vāc*, *k*, *k*, *k*, 'soft-voiced,' mild in speech. — *Mṛidu-vāta*, *as*, *m*, a gentle breeze, zephyr. — *Mṛidu-vid*, *t*, *m*, N. of a son of Svapbalka. — *Mṛidu-sparsa*, *as*, *ā*, *am*, soft to the

touch, soft. — *Mridu-hridaya*, as, ā, am, tender-hearted, kind. — *Mridūphala* ('du-ut'), am, n. the blue lotus, Nymphza Cyanea. — *Mridv-anga*, as, ā or ī, am, 'tender-limbed,' delicately formed; (ī), f. a delicate woman; (am), n. tin. — *Mridvavagraha*, as, ā, am, Ved. easily indicating the division of the members of a compound.

*Mriduka*, as, ā, am, soft, tender, gentle; (am), ind. softly, gently, tenderly.

*Mridura*, as, m., N. of a son of Svaphalka, (also read *madura*). — *Mridura-svana*, see under *bhidura-svana*.

*Mridula*, as, ā, am, soft, tender, mild, gentle; (am), n. water; Amyris Agallocha (= a-guru).

*Mridū-as*, cl. 2. P. *mridv-asti*, &c., to be or become soft.

*Mridū-bhāva*, as, m. the becoming soft.

*Mridū-bhū*, cl. 1. P. -bhavati, &c., to become soft.

*Mridyamana*, as, ā, am, being crushed or bruised.

*Mridvikā*, f. a vine; a bunch of grapes.

**मृदकुरु** *mridankuru*, us, or *mridankura*, as, m. the green pigeon, Columba Hariaia.

**मृदङ्ग** *mridanga*, as, m. (according to Upādi-s. I. 120. fr. rt. 1. *mrid*), a kind of drum, tabour; noise, din; a bamboo cane; (ī), f. a species of plant (= *ghoshātaki*). — *Mridanga-phala*, as, m. the jack or bread-fruit tree. — *Mridanga-phalinī*, f. = *mridangī*.

*Mridangaka*, am, n. a kind of metre, four times — — — — —

**मृदर** *mridara*, as, ā, am (perhaps fr. rt. 1. *mrid*, said to be fr. rt. *mri*), sporting, sportive; passing quickly away, transient.

**मृदानि** *mridāni*, incorrect for *mridāni*.

**मृदि** *mridi*. See *mārdeya*.

**मृदुन्नक** *mridunnaka*, am, n. gold.

**मृदुर** *mridura*. See above.

**मृध** I. *mridh*, cl. 1. P. A. *mardhati*, -te, *mardhitum*, (Ved.) to kill, injure, hurt; to contemn, neglect, forget, disregard, be disgusted with (with acc.); to be moist; to moisten; [cf. probably Gr. *μαλακός*; Goth. *maurth*; Angl. Sax. *mordher*, *mordhor*; Old Germ. *multjan*.]

2. *mridh*, l, f, Ved. (according to Śāy.) combat, fight, battle; one who contemns or injures; an adversary, foe, enemy.

*Mridha*, am, n. combat, fight, war, battle; (said to be also as, m.)

*Mridhas*, as, n., Ved. war, battle; contempt, indifference; *mridhas-krī*, to disdain, contemn, injure.

*Mridhva*, as, ā, am, Ved. one who injures, an enemy; (*āpi*), n. pl. disdain, contempt, abuse, insult, contumely. — *Mridhva-vāc*, k, k, k, Ved. speaking injuriously or contumeliously, insulting.

**मृन्मय** *mṛin-maya*, *mṛil-loshṭa*, &c. See under 2. *mrid*.

**मृळ** *mṛil*, Ved. See under rt. *mrid*.

**मृश** I. *mṛiś* (often confounded with rt. 1. *mṛiśh*), cl. 6. P. *mṛiśati* (sometimes also A. *mṛiśate*), *mamarśa*, *markshyati* or *mraśhyati*, *amṛiśhat* or *amārkshīt* or *amrīkshī*, *marśhāt* or *mraśhāt*, to touch, stroke, handle; to rub, rub off; to touch (mentally), consider, reflect, deliberate; [cf. Lat. *mulc-e-o*, (probably also *mulc-o*: perhaps Hib. *meac*, 'a finger, toe'; *meacht*, 'fingering or touching a musical instrument,']

2. *mṛiś*, k, k, k, (at the end of comps.) one who strokes or touches, a stroker, (see Gram. 181.)

2. *mṛiśhā*, as, ā, am (for 1. and 3. see under rts. 1. *mṛij* and 3. *mṛiśh*), touched, stroked, rubbed, handled; considered, reflected upon, deliberated.

2. *mṛiśhī*, is, f. (for 1. and 3. see p. 792, col. 1, and this page, col. 2), touching, stroking, contact.

**मृशय** *mṛiśaya* for *mṛiśaya*, q. v.

**मृष** I. *mṛiśh* (often confounded with rt. 1. *mṛiśh*), cl. 4. P. A. *mṛiśhyati*, -te (rarely cl. 1. P. A. *marśhati*, -te), *mamarśha*, *mamarśhe*, *marśhishyati*, -te, *amarśhit* (ep. *amṛiśhat*), *amarśhishṭa*, *marśhitum*, to bear, endure, suffer; to permit, let, allow; to bear patiently, (*muhīrtam mṛiśhyatām*, have patience for a moment); to forget, let slip (from the mind), neglect; to pardon, forgive, excuse; cl. 10. P. A. or Caus. *marśhayati*, -te (according to Vopa-deva also *mṛiśhayati*, -te), -yitum, Aor. *amimṛiśhat* or *amamarśhat*, *amimṛiśhata* or *amamarśhata*, to bear, suffer; endure, tolerate, allow, put up with; to forgive, excuse, pardon; [cf. Goth. *marzjan*; Old Germ. *marrian*; Angl. Sax. *myrran*.]

2. *mṛiśh*, t, t, t, (at the end of comps.) one who bears or endures, bearing, (see Gram. 181.)

*Mṛiśhū*, ind. (probably an old inst. fr. a form *mṛiśha*, and perhaps meaning originally 'with forgetfulness'), in vain, to no purpose, uselessly; wrongly, incorrectly, falsely, untruly, untruthfully, lyingly, feignedly, (sometimes used like a substantive, e. g. *varjanīyam mṛiśhā budhāi*, untruthfulness is to be avoided by the wise); *mṛiśhā krī*, to act falsely, feign; *Mṛiśhā*, as \*'Untruth,' is personified as the wife of A-dharma. — *Mṛiśhā-jñāna*, am, n. false or spurious knowledge, ignorance, folly. — *Mṛiśhā-tva*, am, n. incorrectness, falsity. — *Mṛiśhā-dāna*, am, n. 'false gift,' feigned or insincere promise of a gift. — *Mṛiśhā-dṛiśhī*, is, is, i, having a false view or opinion. — *Mṛiśhādhyāyin* ('*śhā-adh*?'), i, m. a species of crane, Ardea Nivea, (compared to a religious hypocrite, hence its names *tāpasa*, *dāmbhika*, *tīrtha-sevin*). — *Mṛiśhānūsāin* ('*śhā-an*?'), i, inī, i, punishing unjustly. — *Mṛiśhā-bhāshin*, i, inī, i, speaking falsely or untruthfully, a liar. — *Mṛiśhārthaka* ('*śhā-ar*?'), as, ā, am, having a false sense or meaning, untrue, absurd; (am), n. an impossibility, absurdity (as a rabbit's horn, &c.). — *Mṛiśhā-vāc*, k, f, an untrue or satirical speech, sarcasm, irony. — *Mṛiśhā-vāda*, as, m. an untrue speech, lie; sarcasm, irony; (as, ā, am), speaking falsely or untruthfully, a liar. — *Mṛiśhā-vādīn*, i, inī, i, speaking falsely or untruthfully, a liar; (ī), m. one who brings forward an unjust or unfounded charge, a false accuser. — *Mṛiśhodya* ('*śhā-ud*?'), as, ā, am, speaking untruthfully, lying, a liar; (am), n. untruthfulness, lying.

*Mṛiśhāya* (fr. *mṛiśhā*), Nom. A. *mṛiśhāyate*, &c., to err, be mistaken, hold a wrong notion or opinion.

*Mṛiśhita* in *apa-mṛiśhita*, q. v.

**मृष** 3. *mṛiśh* (connected with rt. 2. *mish*), cl. 1. P. *marśhati*, *mamarśha*, *marśhitum*, to sprinkle, pour out.

3. *mṛiśhā*, as, ā, am, sprinkled.

3. *mṛiśhī*, is, f. (for 1. and 2. see under rts. 1. *mṛij* and 1. *mṛiś*), sprinkling.

**मृषालक** *mṛiśhalaka*, as, m. the mango tree.

**मृष** *mṛiśhā*. See under rts. 1. *mṛij*, 1. *mṛiś*, and 3. *mṛiśh*.

**मृ** *mṛi* (connected with rts. *mri* and *mṛij*), cl. 9. P. *mṛināti*, *mamāra*, *marishyati*, *amārit*, *martum*, Ved. to bruise, smash, crush, break; kill, hurt, injure.

*Mārṇa*, as, ā, am, crushed, broken; = 2. *mūta*, bound; [cf. rt. *murv*.]

**मे** *me*, cl. 1. A. *mayate*, *mame*, *māsyate*, *amāyeta*, *mātum*, to change, exchange, barter: Caus. *māpayati*, -yitum, to cross over, (perhaps fr. rt. 3. *mā*): Desid. *mītsate*: Intens. *memiyate*, *māmeti*, *māmāti*; [cf. Gr. *ἀ-μείβ-ω*, *ἀμείβ-ο-μαι*, *ἀ-μείβ-ο-μαι*, *μαρ-αμείβ-ειν*, *ἀμειβή*, *μει-ρα-s*: Lat. *me-a-re*, *mov-e-o*, *mō-tu-s*, *mō-tio*, *mō-men-tu-m*, *mu-ta-re*, *mā-tu-u-s*, *communis*, *munus*: Goth. *māithms*, *māidjan*, *ga-mains*: Angl. Sax.

*madhm*, *mæne*, *man*, *ge-mæne*: Slav. *me-na*, 'change'; Lith. *mai-na-s*, 'exchange'; *maing-ti*, 'to change, exchange.']

*Māpayāna*, as, ā, am (fr. the Caus.), crossing over (fr. rt. 3. *mā*!).

**मेक** *meka*, as, m. (probably onomatopoeitic), a goat.

**मेकल** *mekala*, as, m., N. of a mountain; (*ās*), m. pl., N. of a people, (also wrongly read *melaka*); (*ā*), f., N. of a river (= *mekala-kanyakā*). — *Mekala-kanyakā* or *mekala-kanyā*, f. 'daughter of Mekala,' an epithet of the Narmadā river. — *Mekalākanyakā-tāta*, N. of a district. — *Mekalādri* ('*la-ad*?'), is, m. the Mekala mountain. — *Mekalādri-jā*, f. 'sprung from the Mekala mountain,' an epithet of the Narmadā river.

**मेक्ष** *mekshaya*, am, n. (fr. *miksh*), Ved. a wooden stick or spoon for stirring up the Caru or taking small portions from it.

**मेखल** *mekhalā*, f. a girdle, belt, waist-belt, (in one or two instances as or am, m. or n.); the zone of a woman; the triple zone worn by the first three classes, (according to Manu II. 42. that of a Brāhman ought to be of *mūjja*, that of a Kshatriya of *mūrvā*, that of the Vaiśya of *śaṇa* or hemp); the girth of a horse; a band or fillet; anything girding or surrounding [cf. *sāgara-m*?]; a sword-belt, baldric; a sword-knot or string fastened to the hilt; the place of the girdle, the hips; the cords or lines drawn round an altar, or on the four sides of the hole in which sacrificial fire is offered; the edge or slope of a mountain [cf. *nī-tamba*]; Hemionitis *Cordifolia*; N. of a place; of a woman; of the Narmadā river, [cf. *mekalā*]. — *Mekhalā-kanyakā* = *mekala-kanyakā*, q. v. — *Mekhalā-pada*, am, n. the place of the girdle, the hips. — *Mekhalā-bandha*, as, m. investiture with the girdle; the rites connected with such investiture. — *Mekhalā-val*, ān, āti, at, Ved. having a girdle or belt, wearing a fillet. — *Mekhalā-vin*, i, inī, i, Ved. wearing a girdle. — *Mekhalī-krī*, cl. 8. P. -karoti, -kartum, to put on a girdle, to put on the sacrificial string.

*Mekhalāla*, as, m. 'having a girdle,' epithet of Siva; (according to a Scholiast = *mekhalayālankrita*).

*Mekhalika*, as, ā, am, wearing a girdle.

*Mekhalin*, i, inī, i, wearing a girdle; (ī), m. an epithet of Siva; a Brāhmanical student or youth who, previous to his marriage, wears a girdle suited to his caste, Brahma-čārin.

**मेघ** *megh* = rt. *migh*.

*Megha*, as, m. a cloud, (*kāla-m*°, a black cloud); cloudy weather; a mass, multitude; a fragrant grass, *Cyperus Rotundus*; N. of one of the six Rāgas or musical scales; of a Rākshasa; of the father of the fifth Arhat of the present Ava-sarpiṇī; of a poet, (also read *meā*); of a mountain; (am), n. talc; [cf. Gr. *δ-μῆ-χ-λη*; Goth. *milh-ma*, 'a cloud'; Lith. *mig-la*, 'a mist.']; — *Megha-kapha*, as, m. 'cloud-phlegm,' hail. — *Megha-karṇā*, f., N. of one of the Mātṛis attending on Skanda. — *Megha-kāla*, m. 'cloud-time,' the rainy season. — *Megha-kūṣā-bhigarjitesvara* ('*ta-abh*°, '*ta-is*'), as, m., N. of a Bodhi-sattva. — *Megha-gambhīra*, as, ā, am, deep as (the rumbling of) a cloud. — *Megha-garjana*, am, n. 'cloud-rumbling,' thundering, thunder. — *Megha-giri*, is, m., N. of a mountain. — *Meghan-kara*, as, i, am, 'cloud-making,' producing clouds. — *Megha-cintaka*, as, m. 'anxious for clouds,' the Cātaka bird (supposed to drink only rain-water, and therefore naturally eager for rainy weather). — *Megha-ja*, as, ā, am, 'cloud-born,' coming from the clouds; (as), m. a large pearl. — *Megha-jāla*, am, n. 'cloud-collection,' a mass of clouds, thick clouds; talc. — *Megha-jīvaka* or *megha-jīvana*, as, m. 'living on clouds,' the Cātaka bird. — *Megha-jyotis*, is, n. (according to



*methikā*. — *Methi-shṭha*, as, ā, am, Ved. standing at the post to which cattle are bound.

*Methikā* or *methini*, f. a sort of grass, *Trigonella Foenum Græcum*.

**मेद्** *med* = rt. 1. *mid*, q. v.

**मेद** *meda*, as, m. (fr. rt. 2. *mid*), fat (= *medas* below); a species of plant (= *alambushā*); a particular mixed caste (the son of a Vaideha by a Kārāvāra female); N. of a serpent-demon; (*ā*), f. a root resembling ginger (said to be one of the eight principal medicines, used especially in cases of fever and consumption); (*i*), f., see *Gaṇa Gaurādi* to Pāp. IV. 1, 41. — *Meda-ja*, as, m. a species of bellium (= *bhūmija-guggulu*). — *Meda-pāta*, N. of a place. — *Meda-pātha*, as, m., N. of a branch of the Vatsa family. — *Meda-bhilla*, as, m., N. of a degraded tribe. — *Meda-sīras*, ās, m., N. of a king. — *Medodbhavā* ('*da-ud*'), f. = *medā* above.

*Medaka*, as, m. spirituous liquor used for distillation.

*Medana*, am, n., Ved. the act of fattening.

*Medas*, as, n. fat, marrow, lymph (as one of the seven Dhātus or constituent elements of the body, and supposed to be a serous or adipose secretion that spreads amongst the muscular or fleshy fibres, performing the same functions to the flesh that the marrow of the bones performs to them; in Hindū physiology its proper seat is said to be the abdomen); vigour, energy (Ved.); corpulence; excessive fatness, morbid or unnatural corpulence (= *meda-doshā*); a mystical term for the letter *v*; [cf. perhaps Gr. *μῆδος* for *μεδύλο-ς*; Lat. *medulla* for *medusta* or *medurla*.] — *Medaḥ-pūccha* or *medaḥ-pūcchaka*, as, m. the fat-tailed sheep. — *Medaḥ-sāra*, as, ā, am, one in whom the Dhātu fat predominates; (*ā*), f. = *medā*. — *Medas-kṛit*, t, n. 'fat-producing', the body, flesh. — *Medas-tejas*, as, n. 'strength of the Medas,' bone. — *Medas-piṇḍa*, as, m. a lump of fat. — *Medas-vaṭ*, ān, atī, at, Ved. possessed of fat, fat. — *Medas-vin*, ī, inī, i, 'having Medas,' corpulent, fat; robust, stout, strong. — *Medo-gaṇḍa*, as, m., Ved. a kind of fatty excrement. — *Medo-granthi*, is, m. a lump or knot of fat, a fatty tumor. — *Medo-ja*, am, n. 'produced by Medas,' bone. — *Medo-dharā*, f. a membrane in the abdomen containing the fat, the omentum. — *Medo-rbuda*, am, n. a fatty tumor unattended with pain. — *Medo-vaṭi*, f. = *medā*. — *Medo-vaḥa*, am, n. (in anatomy) a vessel conveying fat, a lymphatic. — *Medo-viddhi*, is, f. increase of fat, corpulence; enlargement of the scrotum.

*Medim*, ī, inī, i, Ved. associated with another as a friend or companion [cf. *mitra*]; a partner, confederate, ally; (Sāy.) having Medas, possessing vigour or energy, = *medasā yukta* = *balavat*; (*inī*), f. the earth, land, soil, ground, landed property; spot, place [cf. *yuddha-m*]; *Gmelina Arborea*; = *medā*, q. v.; N. of a lexicon; (sometimes in comps. spelt *medini*). — *Medini-kosha*, N. of a lexicon. — *Medini-ja*, as, m., Ved. 'earth-born,' the planet Mars. — *Medini-drava*, as, m. dust. — *Medini-pati*, is, m. 'lord of the earth or of the country,' a prince, king. — *Medinīsa* ('*nī-śa*'), as, m. 'lord of the earth or of the country,' a prince, king; (*am*), n., scil. *tantra*, N. of a Tantra.

*Medura*, as, ā, am, fat; smooth, soft, bland, unctuous; thick, dense; (with inst. or at the end of a comp.) thick with, as thick as, full of, covered with.

*Medurita*, as, ā, am, thick, thickened, made dense; unctuous.

*Medya*, as, ā, am, fat; thick, consistent, (opposed to *drava*.)

**मेदिनी** *medini*, f. See under *medin* above.

**मेदुर** *medura*. See above.

**मेध** *medh* (= rts. *midh*, *mith*), cl. I. P. A. *medhati*, -te, &c., to meet, associate, accompany; to hurt, kill, immolate; to revile; to

understand; Caus. *medhayāti*, -yitum, to cause to understand.

*Medha*, as, ā, am, one who kills or immolates; (*as*), m. (also *am*, n. in Ved.), the juice of meat, broth, nourishing or strengthening drink (Ved.); marrow (especially of the sacrificial victim), sap, pith, essence (Ved.); a sacrificial animal, victim; an animal sacrifice; an offering, oblation, sacrifice in general; N. of the reputed author of *Vājasaneyi-saṁhitā*, 33, 92; N. of a son of *Priya-vrata*; see *Gaṇa Paṇḍi* to Pāp. III. 1, 134; (*ā*), f. vitality, strength, vigour, power, ability (Ved.); mental vigour or power, understanding, intelligence, intellect, prudence, wisdom; retentiveness, memory; Intelligence personified as the wife of *Dharma* and daughter of *Dakṣha*; a form of *Dakṣhāyāni* in *Kāśmīra*; a form of *Sarasvatī*; a symbolical expression for the letter *dh*; (according to native authorities also) a sacrifice; (according to *Naigh. II. 10*) = *dhana*; (*ās*), f. pl. the products of the understanding, ideas, perceptions, thoughts, opinions. — *Medha-ja*, as, m. 'sacrifice-born,' an epithet of *Vishṇu*. — *Medha-pati*, is, m., Ved. 'lord of sacrifice,' *Rudra*. — *Medha-sāti*, is, f., Ved. (perhaps) expression of devotion, service or worship of the gods; (according to *Sāy.*) the receiving or giving of the oblation. — *Medhā-kāra*, as, ā, am, Ved. inspiring mental power, causing intelligence, bestowing wisdom. — *Medhā-kṛit*, t, t, t, causing mental power or intelligence; (t), m. a species of culinary plant (= *śitāvara*). — *Medhā-śātra*, as, m., N. of a king. — *Medhā-janana*, as, ī, am, productive of wisdom; (Ved.) N. of a rite (and of its appropriate sacred text) for producing mental and bodily strength in a new-born child or in a youth. — *Medhā-jit*, t, m. an epithet of *Kātyāyana*. — *Medhātīthi* ('*dhā-at*'), is, m., N. of a *Kāṇva* (author of the hymns *Rig-veda I. 12-23, VIII. 1, &c.*; cf. *medhyātīthi*); of the father of *Kaṇva*; of a son of *Manu Svāyambhuva*; of one of the seven sages under *Manu Sāvārṇa*; of a son of *Priya-vrata*; of a lawyer or commentator on the *Mānava-dharma-śāstra*; of a river; a parrot [cf. *medhā-vin*]. — *Medhā-rudra*, as, m. an epithet of *Kālidāsa*. — *Medhā-vaṭ*, ān, atī, at, possessing wisdom, intelligent, wise; (*atī*), f. a species of plant (= *mahā-nyotishmatī*); a proper N. — *Medhā-vara*, as, m. a proper N. — *Medhā-vitā*, f. cleverness, prudence, judiciousness. — *Medhā-vin*, ī, inī, i, possessed of mental power, intelligent, intellectual, wise, judicious, endowed with sound judgment, having a good memory; (i), m. a learned man, sage, teacher, *Pandit*; a parrot [cf. *medhātīthi*]; an intoxicating beverage, (in this sense perhaps an error for *mādhavī*); N. of a *Brahman*; of a king (son of *Su-naya* and father of *Nṛpaṇ-jaya*); of a son of *Bhavya* and of a *Varsha* named after him; an epithet of *Vyādi*; (*inī*), f. epithet of the wife of *Brahmā*. — *Medhā-sūkta*, am, n. epithet of a particular Vedic hymn.

*Medhayu*, us, u, Ved. full of sap or marrow, strong, powerful; (Sāy.) = *sargrāmecchu*, eager for war, or = *yajña-kramanecchu*.

*Medhas*, as, n. = *medha*, a sacrifice (Ved.); (*ās*), m., N. of a son of *Manu Svāyambhuva*; of a son of *Priya-vrata*; (*ās*, ās, as), at the end of an adj. comp. = *medhā*, intelligence, knowledge, understanding (e. g. *ātma-medhas*, knowing or understanding the Supreme Spirit); [cf. *alpa-m*, *dur-m*.]

*Medhasa*, as, m. a proper N.

*Medhā*. See under *medha* above.

*Medhira*, as, ā, am (fr. *medhā*), Ved. wise, intelligent, clever.

*Medhishṭha*, as, ā, am (superl. of *medhā-vin*), wisest, most intelligent.

*Medhiyas*, ān, asī, as (compar. of *medhā-vin*), wiser, more intelligent.

*Medhya*, as, ā, am (fr. *medha*), full of sap, vigorous, mighty (Ved.); fresh, uninjured (Ved.); belonging to a sacrifice; fit for a sacrifice or oblation, free from blemish (as a victim); clean, purified, pure (not defiling by contact or by being eaten); = *me-*

*dhira*, wise, intelligent, (in this sense fr. *dhā*; according to Pāp. = *medhāyām bhavaḥ*; = *m. thām arhati*). — *Medhya-tama*, as, ā, am, most pure, purest. — *Medhya-tara*, as, ā, am, more pure, purer. — *Medhya-tā*, f. or *medhya-tva*, am, n. purity, (especially) ceremonial purity. — *Medhya-mandira*, as, m., N. of an author. — *Medhyamaya*, as, ī, am, consisting of pure matter. — *Medhyātīthi* ('*ya-at*'), is, m., N. of a *Rishi* (a *Kāṇva* and author of *Rig-veda VIII. 1, 3-29, IX. 41-43*).

**मेधि** *medhi*, *medhī*. See *meṭhi*, p. 794, col. 3.

**मेना** *menā*, f. a woman (Ved.); the female of any animal (Ved.); speech, = *vāc* (Ved.); (according to *Mādhava*) the sound of thunder; (according to *Sāy.*) N. of the daughter of *Vṛishap-śva* (the latter being sometimes called *Menā*); N. of an *Apsaras* (wife of *Hima-vat* and mother of *Pārvatī*); of a river. — *Menā-jā*, f. 'daughter of *Menā*,' *Pārvatī*. — *Menā-dhava*, as, m. 'husband of *Menā*,' *Hima-vat*.

*Menākā*, f., N. of the daughter of *Vṛishap-śva*; of an *Apsaras* (wife of *Hima-vat*). — *Menākāmajā* ('*kā-āt*'), f. 'daughter of *Menākā*,' *Pārvatī*. — *Menākā-prāṇeśa*, as, m. 'husband of *Menākā*,' *Hima-vat*. — *Menākā-hita*, am, n., N. of a *Rāsaka* or kind of drama.

*Menī*, is, f., Ved. a missile weapon, a thunderbolt; a various reading for *menā*, speech (*Naighaṇṭuka I. 11*).

*Menilā*, f., N. of a princess.

*Menula*, as, m. a proper N.

**मेनाद** *me-nāda*, as, ā, am, making the sound *me*; (*as*), m. a goat; a cat; a peacock.

**मेनि** *meni*. See above.

**मेन्धिका** *mendhikā* or *mendhī*, f. a plant, *Lawsonia Alba* (a reddish dye is extracted from its leaves, used for staining the palms of the hands, the tips and nails of the fingers, and the soles of the feet).

**मेप्** *mep*, cl. I. P. *mepati*, *mepitum*, to go, move; to worship (?).

**मेव्** *meb* (= rt. *mev*), cl. I. A. *mebate*, *mebitum*, to worship, serve.

**मेम** *mema*, (with Buddhists) a particular high number.

**मेमिप** *memisha*, as, ā, am (fr. Intens. of rt. 1. *miṣh*), Ved. in *ati-m*, opening the eyes wide, staring.

**मेय** *meya*, as, ā, am (fr. rt. 3. *mā*), to be measured, measurable, to be spanned [cf. *mushṭi-m*]; capable of being estimated, discernible.

**मेरक** *meraka*, ās, m., N. of an enemy of *Vishṇu*; a seat covered with bark.

**मेरु** *meru*, us, m. (in *Uṇādi-s. IV. 101*, said to be fr. rt. 1. *mī*), N. of a fabulous mountain regarded as the Olympus of Hindū mythology, (it is said to form the central point of *Jambu-dvīpa*, all the planets revolving round it, and is compared to the cup or seed-vessel of a lotus, the leaves of which are formed by the different *Dvīpas*; its height is said to be 84,000 *Yojanas*, 16,000 of which are below the surface of the earth; its shape is variously described, as square, conical, spherical, or spiral, and its four faces are variously coloured, being white towards the east, yellow to the south, black to the west, and red to the north; the river *Ganges* falls from heaven on its summit, and flows thence to the surrounding worlds in four streams; the regents of the four points of the compass occupy the corresponding faces of the mountain, the whole of which consists of gold and gems; its summit is the residence of *Brahmā*, and a place of meeting for the gods, *Rishis*, *Gandharvas*, &c.; when not regarded as a fabulous mountain, it appears to mean the

highland of Tartary north of the Himālaya) the central or most prominent bead in a rosary, large middle gem of a necklace; the most prominent finger-joint in certain positions of the fingers; N. of a Cakra-vartin; of a person mentioned in Rājataran-gīṇī VIII. 1418; epithet of a particular kind of temple; N. of the palace of Gāndhārī, one of the wives of Kṛishṇa; (us), f., N. of the wife of Nābhī and mother of Rīshabha. — *Meru-kalpa*, as, m., N. of a Buddha. — *Meru-kūta*, as, am, m. n. the summit of Meru; (as), m., N. of a Buddha. — *Meru-tantra*, am, n., N. of a Tantra. — *Meru-tunga*, as, m., N. of a Jaina. — *Meru-duhitri*, tā, f. the daughter of Meru. — *Meru-dṛiṣṭvan*, ā, ā or arī, a, one who has seen or visited Meru. — *Meru-devī*, f., N. of a daughter of Meru (wife of Nābhī and mother of Rīshabha, who was an incarnation of Viṣṇu). — *Meru-dhāman*, ā, m. 'having Meru for a habitation,' an epithet of Siva. — *Meru-dheva*, as, m., N. of a king. — *Meru-nanda*, as, m., N. of a son of Sva-toḥis. — *Meru-parvata*, as, m. the mountain Meru. — *Meru-putrī*, f. a daughter of Meru. — *Meru-prishṭha*, am, n. the summit of Meru; heaven, the sky. — *Meru-prabha*, as, ā, am, resembling Meru; shining like Meru. — *Meru-prabha-vana*, am, n., N. of a forest. — *Meru-prastāra*, as, m. a term for a representation of all the possible combinations of a metre having a fancied resemblance to mount Meru. — *Meru-bala-pramardīn*, ī, m., N. of a king of the Yakshas. — *Meru-bhūta*, ās, m. pl., N. of a people. — *Meru-mandara*, as, m., N. of a mountain. — *Meru-mahibhṛit*, t, m. mount Meru. — *Meru-yantira*, am, n. (in mathematics) a figure shaped like a spindle. — *Meru-vardhana*, as, m. a proper N. — *Meru-varsha*, am, n., N. of a Varsha. — *Meru-vraja*, am, n., N. of a city. — *Meru-sikhara-dhara-kumāra-bhūta*, as, m., N. of a Bodhi-sattva. — *Meru-srī-garbhā*, as, m., N. of the Bodhi-sattva. — *Meru-sāvārjya*, as, or *meru-sāvārjī*, is, m. a general N. for the last four of the fourteen Manus. — *Meru-susambhava*, as, m., N. of a king of the Kum-bhāṇḍas. — *Meru-adri-karṇikā*, f. 'having the Meru mountain for a seed-vein,' the earth.

*Meruka*, as, m. fragrant resin, incense; N. of a district in the north-east of Madhya-dēśa.

**मेरु** *meruṭū*, (with Buddhists) a particular high number.

*Merudu*, (with Buddhists) a particular high number.

**मेरुदा** *meruṇḍā*, f. a particular goddess, (probably incorrect for *bheruṇḍā*.)

**मेल** *mela*, as, ā, m. f. (fr. rt. *mil*), meeting, coming together, union, intercourse; a company, society; (in modern dialects) a large concourse of people collected at stated periods for religious or commercial purposes; a fair; (ā), f. a musical scale; (with Buddhists) a particular high number; any black substance used for writing, ink-powder, ink, (in this and the following senses probably connected with Gr. *mēlas*); antimony, eye-salve; the indigo plant. — *Melā-nanda*, as, ā, m. f. an ink-bottle; [cf. *melā-mandā* below.] — *Melā-nandāya*, Nom. A. *melānandāyate*, &c., to become an ink-bottle. — *Melāndhu*, us, f. (? m.) or *melāndhuka* (lā-an°), as, m. an ink-bottle. — *Melā-mandā*, f. an ink-bottle. — *Melāmbu*, us, m. an ink-bottle; (probably for *melāndhu*.)

*Melaka*, as, m. meeting, union, coming together, intercourse; a congress, assembly, a company [cf. *naṭaka-mē*]; *melakam kṛi*, to assemble together; *graha-melaka*, a conjunction of the planets. — *Melaka-lavana*, am, n. a kind of salt (= *mṛittikā-lavana*; cf. *kshāra-melaka*, *kshāra-mṛittikā*).

*Melana*, am, n. the act of meeting, union, coming together, junction, assembling, associating with; an encounter; mixing with, mixture; adding to.

*Melayat*, an, anti, at (fr. the Caus.), causing to be mixed or added to, mixing, adding.

*Melāpaka*, as, m. (fr. the Caus.), uniting, bringing together; conjunction (of planets).

*Melāyana*, am, n. mixing together, combination. *Melu* and *meluda*, (with Buddhists) a particular high number.

**मेव** *mev* (= rts. *mlev*, *meb*), cl. I. A. *mevate*, *mevitum*, to worship, serve.

**मेवाड** *mevāḍa*, as, m., N. of a man.

**मेवार्य** *mevārya* for *melārya*, q. v.

**मेशिका** *meṣikā* in *kāla-m°*, q. v.

**मेशी** *meṣī*, f., Ved. epithet of water in a particular formula, (also read *meṣhī*.)

**मेष** *meṣha*, as, m. (fr. rt. 2. *mish*; according to some fr. rt. 1. *mish*), a ram, wether, sheep, (in Ved. applied also to a fleece or anything woollen); the sign of the zodiac Aries, or the first arc of 30° in a circle; a kind of drug; a species of plant [cf. *meṣha-kusuma*, *meṣha-pushpā*]; N. of a demon said to possess children; (ā), f. a kind of cardamoms; (ī), f. an ewe; *Nardostachys Jatamansi*; *Dalbergia Ongeinensis*; [cf. *kāla-m°*]. — *Meṣha-kambala*, as, m. a sheep's fleece or woollen dress serving for an outer garment, a woollen rug or blanket. — *Meṣha-kusuma*, as, m. Cassia Tora; [cf. *meṣhākshī-kusuma*]. — *Meṣha-pāla* or *meṣha-pā-laka*, as, m. a shepherd. — *Meṣha-pushpā*, f. a species of plant. — *Meṣha-māṅṣa*, am, n. the flesh of sheep, mutton. — *Meṣha-yūtha*, am, n. a flock of sheep. — *Meṣha-locana*, as, m. Cassia Tora. — *Meṣha-vallī*, f. Odina Pinnata. — *Meṣha-vāhīn*, ī, inī, ī, riding on a ram; (inī), f., N. of one of the Mātṛis attending on Skanda, (also read *meḡha-vāhīnī*). — *Meṣha-vishāṇikā*, f. = *meṣha-sṛiṅgi*, q. v. — *Meṣha-sṛiṅga*, as, m. a species of tree (enumerated among the *drumāṇāṃ rājānaḥ*); a species of poisonous plant; (ī), f. Odina Pinnata. — *Meṣha-hṛit*, t, m., N. of a son of Garuḍa, (also read *meḡha-hṛit*). — *Meṣhākshī-kusuma* ('*sha-ak°*'), as, m. Cassia Tora. — *Meṣhāṇḍa* ('*sha-an°*'), as, m. 'having ram's testicles,' an epithet of Indra. — *Meṣhāntṛi* ('*sha-an°*'), f. a species of plant (= *ajāntṛi*, *chagalāntṛi*). — *Meṣhālu* ('*sha-ālu*'), us, m. a species of plant (= *varvārā*). — *Meṣhāhvaya* ('*sha-āh°*'), as, m. Cassia Tora.

*Meṣhaka*, as, m. a species of vegetable, = *jīva-sūka*; (īkā), f. an ewe; [cf. *kāla-meṣhikā*].

*Meṣhāya*, Nom. A. *meṣhāyate*, &c., to act like a goat.

*Meṣhāyita*, as, ā, am, acting like a ram or goat.

**मेषुरण** *meṣhūraṇa*, am, n. (a word borrowed fr. the Gr. *meōupāvnyua*), epithet of the tenth astrological house.

**मेह** *meha*, as, m. (according to some also) am, n. (fr. rt. 1. *mih*), making water; urine, (*me-ham kṛi*, to make water; *a-meha*, retention of urine); urinary disease, excessive flow of urine, diabetes; a ram (= *meṣha*); a goat; [cf. Gr. *μειχός*]. — *Meha-ghnī*, f. 'curing diabetes,' Indian saffron. — *Meha-hāta*, N. of a place; [cf. *meda-pāta*].

*Mehat*, an, anti, at, urinating, passing urine.

*Mehatnī*, ūs, f., Ved., N. of a river.

*Mehana*, am, n. the act of passing urine; membrum virile, the penis; the urinary duct; urine; (as), m. a species of tree, = *mushkaka*; (ā), f. (according to some) = *mahilā*, q. v.

*Mehanā*, ind., Ved. (lit. in streams), abundantly.

— *Mehanā-vat*, ān, atī, at, Ved. bestowing abundantly.

*Mehin*, ī, inī, i, (at the end of comps.) making water; suffering from a particular urinary disease.

**मैघ** *maigha*. Sec p. 794, col. 3.

**मैत्र** *maitra*, as, ī, am (fr. 1. *mitra*), coming or derived from a friend, given by a friend, of or belonging to a friend; friendly, amicable, well-disposed, kind, benevolent, affectionate; of or belonging

to the god Mitra, q. v.; (as), m. 'a friend to all creatures,' a Brāhman who has arrived at the highest state of human perfection; a particular mixed caste or degraded tribe (the offspring of an outcast Vaiśya, Manu X. 23; cf. *maitreyaka*); scil. *sandhi*, an alliance grounded on good-will; epithet of the twelfth astrological Yoga; the anus, fundament; a man's N. much used in grammatical examples [cf. *Caitra* and the Latin *Caius*]; N. of a preceptor; (ī), f. (according to native authorities f. of *maitrya*), friendship, friendliness, good-will, (in the Buddhist system) universal charity, love; friendship for, good-will towards (with loc.); association, intimate connection, union, contact; benevolence personified (daughter of Dakṣha and wife of Dharmā); the Nakshatra Anu-rādhā; (am), n. friendship; the Nakshatra Anu-rādhā presided over by Mitra; a prayer addressed to Mitra early in the morning; evacuation of excrement presided over by Mitra, (*maitram kṛi*, to discharge excrement, see Mann IV. 152); N. of a Sūtra work; (in Ved. said to be) = 1. *mitra*, a friend. — *Maitra-kanyaka*, as, m. a proper N. — *Maitra-tā*, f. friendship, friendliness, benevolence, kindness. — *Maitra-bha*, am, n., N. of the Nakshatra Anu-rādhā. — *Maitra-sākhā*, f., N. of a school. — *Maitra-sūtra*, am, n., N. of a Sūtra work. — *Maitrāksha-jyotika* ('*ra-ak°*'), as, m., n. of a particular class of evil beings or demons who feed on purulent carcasses (Mann XII. 72). — *Maitri-nāha*, as, m., N. of an author. — *Maitri-pārya*, as, ā, am, preceded by friendship. — *Maitri-bala*, as, ā, am, whose strength is benevolence; (as), m. epithet of a Buddha; N. of a king (regarded as an incarnation of Śākyamuni). — *Maitri-bhāva*, as, m. state of friendliness, friendship.

*Maitrika*, am, n. friendship.

*Maitravardhaka* (fr. *mitra-varḍha*; also read *maitravardhaka*, fr. *mitra-varḍhra*), see Gaṇa Dhūmādi to Pān. IV. 2, 127.

*Maitrābharṣapatya*, Ved. belonging or pertaining to Mitra and Bṛihas-pati.

*Maitrāyana*, am, n. (fr. *mitra* + *ayana*), benevolence; (as), m. a patronymic, see Gaṇa Naḍādi to Pān. IV. 1, 89, (in this sense fr. 1. *mitra*); N. of the author of a Gṛihya-sūtra; (ās), m. pl., N. of a school (named after Maitri); (ī), f., N. of the mother of Pṛtva; of a female teacher. — *Maitrāyana-gṛihya-paddhati*, is, f., N. of a work by Prathama-purusha on the sixteen Saṅskāras.

*Maitrāyanaka*, see Gaṇa Arīhaṇādi to Pān. IV. 2, 80.

*Maitrāyaṇi* or *maitrāyaṇī*, N. of an Upanishad. *Maitrāyaṇīya*, ās, m. pl., N. of a school. — *Maitrāyaṇīya-parīśiṣṭa*, am, n., N. of a work.

*Maitrāyaṇya*, as, m. a patronymic.

*Maitrāvaruṇa*, as, ī, am, Ved. descended or derived from Mitra and Varuṇa, of or belonging to them; (as), m. a patronymic (see Rīg-veda VII. 33, 11); of Agastya; of Vālmīki; epithet of one of the officiating priests (the first assistant of the Hotṛi, who was also called Pra-śāstri; cf. *kokila-m°*). — *Maitrāvaruṇa-sṛutī*, is, f., N. of a work.

*Maitrāvaruṇī*, is, m. the son of Mitra and Varuṇa, a patronymic of Mānya or Agastya; of Vasishṭha; of Vālmīki.

*Maitrāvaruṇīya*, as, ā, am, Ved. relating to the Maitrāvaruṇa Ritvij; (am), n. the office of the preceding.

*Maitri*, is, m., Ved., N. of a teacher (from whom the Maitry-upanishad derives its title).

*Maitrika*, am, n. (fr. 1. *mitra* or *maitra*), a friendly office, (used at the end of an adj. comp.)

*Maitrin*, ī, inī, i (fr. *maitra*), friendly, benevolent, a friend.

*Maitreya*, as, ī, am (fr. *maitri*), friendly, relating to a friend, benevolent; (as), m. (fr. *mī-traya*), a patronymic of Kaushārava; of Gāḷva, (according to a Scholiast a metronymic fr. *mītrā*); N. of a Bodhi-sattva and future Buddha; of the Vidūshaka in the Mṛīc-chākṛtikā; of a grammarian (= *maitreya-rakṣhita*); a particular mixed caste,

= *maitreyaka*; (i), f., N. of an Upanishad (probably as composed by Maitri); of the wife of Yājñavalkya; of certain other women. — *Maitreya-rakshita*, as, m., N. of a grammarian. — *Maitreyavana*, am, n., N. of a forest. — *Maitreya-sūtra*, am, n., N. of a Sūtra work.

*Maitreyaka*, as, m., N. of a particular mixed caste or degraded tribe (the offspring of a Vaideha father by an Ayogavi, whose business is to praise great men and announce the dawn by ringing a bell, Manu X. 33); (ikā), f. descent from Mitrayu; a contest between friends or allies (= *nitra-yudha*).

*Maitrya*, am, n. friendship.

*मैथिल* *maithila*, as, ī, am, relating or belonging to Mithilā; (as), m. a king of Mithilā; (ās), m. pl. the people of Mithilā; (ī), f. an epithet of Sītā (daughter of Janaka, king of Mithilā). — *Mai-thila-vācas-pati*, is, m. a proper N.

*Maihilika*, ās, m. pl. the inhabitants of Mithilā.

*Maihkheya*, as, m. a metronymic from Maitihili.

*मैथुन* *maithuna*, as, ī, am (fr. *mithuna*), paired, coupled, forming a pair or one of each sex; united by marriage; relating or belonging to copulation, (*maithunam vāsas*, a garment worn during sexual intercourse); entered into (as a marriage) for the sake of cohabitation; (am), n. copulation, coitus, sexual intercourse or connection; union, connection; marriage, matrimony, (at the end of an adj. comp. *maithuna* forms its fem. in ā). — *Mai-thuna-gata*, as, ā, am, engaged in copulation. — *Mai-thuna-jvara*, as, m. the excitement of sexual passion. — *Mai-thuna-dharmī*, ī, inī, ī, cohabiting, copulating. — *Mai-thuna-vairāgya*, am, n. abstinence from sexual indulgence. — *Mai-thuni-bhāva*, as, m. (fr. *maithuni-bhū*), copulation, sexual union.

*Mai-thanika* (at the end of a comp.) = *maithu-nin*.

*Mai-thunikā*, f. union by marriage.

*Mai-thunin*, ī, inī, ī, having sexual intercourse, sexually united; (ī), m. one who has had sexual connection with a woman; *Ardea Sibirica*, [cf. *kāmīn*.]

*Mai-thunya*, as, ā or -nī (?), am, proceeding from sexual passion, caused by the desire for sexual union; relating to copulation.

*मैधातिय* *maidhātītha*, as, ī, am, Ved. relating to Medhātīthi; (am), n., N. of a Sāman.

*Maidhāva*, as, m. (fr. *medhā-vin*), the son of a wise man.

*Maidhāvaka*, am, n. (fr. *medhā-vin*), intelligence, prudence, wisdom.

*Maidhyātītha*, am, n. (fr. *medhyātīthi*), N. of a Sāman.

*मैनाक* *maināka*, as, m. (fr. *menā*), N. of a mountain (son of Hima-vat by Menā or Menakā, and said to have alone retained his wings when Indra clipped those of the other mountains; according to some this mountain was situated between the southern point of the Indian peninsula and Lan-kā); N. of a Daitya. — *Maināka-svasrī*, sā, f. 'sister of Maināka,' an epithet of Pārvatī.

*मैनाल* *maināla* or *mainika*, as, m. (fr. *mīna*), a fisher, fisherman.

*मैनेय* *maineya*, ās, m. pl., N. of a people.

*मैन्द* *mainda*, as, m., N. of an ape or monkey-demon killed by Kṛishṇa. — *Mainda-mar-dana*, as, or *mainda-han*, hā, m. 'killer of Mainda,' an epithet of Viṣṇu or Kṛishṇa.

*मैमत* *mainmata* and *mainmatāyana*, as, and *mainmatāyani*, is, m. (fr. *mimata*), patronymics.

*मैरव* *mairava*, as, ī, am, relating or belonging to mount Meru.

*मैरावण* *mairavana*, as, m., N. of an Asura.

*मैरेय* *maireya*, as, am, m. n. (according to the lexicographers only *am*, n.), a kind of intoxicating drink (extracted from the blossoms of the *Lythrum Fruticosum*, with sugar, &c.).

*Maireyaka*, as, am, m. n. = *maireya* above; (ās), ni. pl., N. of a mixed caste.

*मैलन्द* *mailinda*, as, m. a bee.

*मैश्राधान्य* *maishradhānya*, am, n. (fr. *misra-dhānya*), a dish prepared by mixing various kinds of grain.

*मैहिक* *maihika*, as, ī, am (fr. *meha*), relating to urinary disease.

*मो* *mo* (mā + u), Ved. and not, nor, not indeed (see under I. mā).

*मोक* *moka*, am, n. (fr. rt. 2. *muć*), the cast-off skin of an animal [cf. *nir-mi*]; (ī), f., Ved. night.

*Moktavya*, as, ā, am, to be set free or released or liberated; to be let go or given up or delivered; to be flung or hurled, to be welded, to be sent (as a missile).

*Moktu-kāma*, as, ā, am, wishing to let go, desiring to shoot or cast.

*Moktri*, tā, trī, trī, a releaser, liberator, deliverer, rescuer, saviour; one who pays or discharges (a debt), a payer.

*मोक्ष* *moksh*, cl. I. P. A. *mokshati*, -te (more properly to be regarded as an anomalous Desid. fr. rt. 2. *muć*), to set free, liberate; to free one's self from or wish to do so (A.); cl. 10. P. (ep. also A.) *mokshayati* (-yate), -yitum (perhaps to be regarded as a Nom. fr. *moksha* below), to free, set free, set at liberty, liberate, emancipate; to set free from (with abl.); to detach, extract; to loose, untie, undo; to wrest away, wrest from (with abl.); to shed, cause to flow; to cast, hurl, fling.

*Mumokshayishu*, us, us, u (fr. the Desid.), wishing to set free, desiring to liberate.

*Moksha*, as, m. emancipation, deliverance, freedom, liberation, escape, release; release from worldly existence, final emancipation, eternal bliss resulting from the soul's final liberation and its exemption from further transmigration; death; epithet of particular sacred hymns conducive to final emancipation; delivery, discharge; the act of loosing, loosening, untying, unbinding, undoing, solving, (*praśna-m*), the settling of a question; acquittance of an obligation; (in astronomy) the liberation of an obscured planet, end of an eclipse, the last contact or separation of the eclipsed and eclipsing bodies; shedding, causing to flow; the act of discharging, casting, flinging, shooting; strewing, scattering; separating, falling off, falling down; a species of tree (= *mushkaka*). — *Moksha-kānksin*, ī, inī, ī, desirous of liberation or final emancipation. — *Moksha-kriyā-samācāra*, as, ā, am, affording a method for effecting liberation. — *Moksha-jñāna*, am, n. knowledge of the beatitude attained through final emancipation. — *Moksha-tīrtha*, am, n., N. of a Tīrtha. — *Moksha-dā*, f., N. of a female ascetic. — *Moksha-deva*, as, m. an epithet applied to Hioen-tsang. — *Moksha-dvāra*, am, n. 'gate of emancipation,' an epithet of the sun. — *Moksha-dharma*, as, m. law or rule of emancipation. — *Mokshadharmā-parvan*, a, n. 'section relating to the law or rules of emancipation,' N. of a section of the twelfth book of the Mahā-bhārata, from Adhyāya 174 to the end. — *Mokshadharmārtha-dīpikā* ('*ma-ar*'), f., N. of a commentary on the preceding section of the Mahā-bhārata. — *Moksha-purī*, f. 'city of emancipation,' an epithet of the city of Kāñcī. — *Moksha-bhāj*, k, k, k, receiving final emancipation. — *Moksha-mahā-parishad*, l, f. 'great emancipation-assembly,' the great Buddhist general council. — *Moksha-nārga*, as, m. 'path of emancipation,' N. of a Jaina work. — *Moksha-lakṣmī-vilāsa*, as, m., N. of a temple. — *Moksha-vat*, ān, atī, at, having final emancipation, con-

nected with eternal bliss. — *Moksha-viṅśaka*, am, n. 'twenty verses on emancipation,' epithet of the verses Hari-vaṅśa 14348 sqq. — *Moksha-sāstra*, am, n. the doctrine of final emancipation. — *Moksha-sādhana*, am, n. means of emancipation. — *Mokshāntaran-ga* ('*sha-an*'), as, ā, am, nearest or next to final emancipation. — *Mokshopāya* ('*sha-up*'), as, m. means of emancipation; a sage, saint, devotee (?).

*Mokshaka*, as, ikā, am, (at the end of a comp.) setting at liberty, freeing, delivering, emancipating; (as), m. a species of tree; one who looses or unties or sets free, a deliverer, liberator.

*Mokshaṇa*, as, ī, am, liberating, emancipating; (am), n. the act of loosing, loosening; emancipation, releasing, rescuing, setting at liberty, liberation; letting go, giving up, resigning, abandoning, deserting; squandering; shedding, causing to flow; [cf. *rakta-m*].

*Mokshaṇiṇya*, as, ā, am, to be let go or liberated, to be given up or resigned, to be disregarded or neglected, (*a-mokshaṇiṇya*, inevitable.)

*Mokshamāna*, as, ā, am, setting free, liberating.

*Mokshayati*, an, anti, at, setting free, liberating.

*Mokshayitri*, tā, trī, trī, one who frees or liberates, a liberator, emancipator.

*Mokshāya*, Nom. A. *mokshāyate*, -yitum, to become emancipated, tend to emancipation.

*Mokshīta*, as, ā, am, set free, let go, liberated, allowed to be at large.

*Mokshin*, ī, inī, ī, striving after emancipation; emancipated, redeemed.

*Mokshya*, as, ā, am, to be set free or liberated; to be saved.

*मोग* *moga*, as, m. the chicken-pox or some similar disease.

*मोघ* *mogha*, as, ā, am (fr. rt. 1. *muh*), vain, useless, aimless, fruitless, unprofitable, (*amoghātīthi*, a guest who does not come causelessly or uselessly); left, abandoned; idle; (as), m. an enclosure, hedge, fence; (ā), f. the trumpet flower, *Bignonia Suaveolens*; a species of plant, the seeds of which are used as a vermifuge, = *vidārga*; (am), ind. in vain, uselessly. — *Mogha-karman*, ā, ā, a, one whose actions are fruitless or unavailing, observing useless ceremonies. — *Mogha-jñāna*, as, ā, am, one whose knowledge is useless or unavailing, cultivating any but religious wisdom. — *Mogha-tā*, f. vainness, uselessness, aimlessness, erringness, (*a-moghatayā yutam agram*, a weapon endowed with unerringness, Kirātārj. VI. 40); idleness. — *Mogha-pushpā*, f. a barren woman. — *Mogha-hāsin*, ī, inī, ī, laughing without any cause or occasion. — *Moghāsa* ('*gha-as*'), as, ā, am, one whose hopes are vain. — *Moghī-kri*, cl. 8. P. -karoti, -kartum, to make vain, render useless, foil, frustrate, baffle, disappoint. — *Moghī-bhū*, cl. 1. P. -bhavati, -bhavitum, to become useless or aimless, be foiled. — *Moghī-bhūta*, as, ā, am, become useless, rendered vain, foiled.

*Moghāli*, is, m. an enclosure, hedge, fence; [cf. *mogha* above.]

*मोच* *moča*, as, m. (fr. rt. 2. *muć*), *Moringa Pterygosperma*; (probably) the plantain tree, *Musa Sapientum*; (ā), f. *Musa Sapientum* (= *ka-dālī*, *rambhā*); the cotton shrub; the indigo plant; (ī), f. *Hingscha Repens* [cf. *kīla-moči*]; (am), n. a plantain, banana (the fruit). — *Moča-niryāsa* or *moča-rasa* or *moča-sōra* or *moča-srāva*, as, or *moča-srut*, t, m. the resin of *Gossampinus Ramphii*.

*Močaka*, as, ikā, am (fr. Caus. of rt. 2. *muć*), liberating, emancipating; (as), m. a liberator, one who has abandoned all worldly passion and desire, an ascetic, devotee; *Moringa Pterygosperma*; the plantain tree, *Musa Sapientum*; (ikā), f. *Musa Sapientum*.

*Močana*, as, ī, am, releasing, freeing from; casting, darting; (ī), f. a species of plant, = *kaṅṭa-lāri*; (an), n. the act of releasing, liberating, liberation, emancipation, setting free, loosing, (*riṅṅa-*

*močana*, the releasing from a debt, paying a debt for any one; the act of unyoking, unbarnesing; letting loose, discharging, emitting. — *Močana-pañjaka*, 'clearing-cloth,' a filter.

*Močanikā*, f. a proper N.

*Močaniya*, as, ā, am, to be released or set free, to be let loose; to be resigned or given up.

*Močayitavya*, as, ā, am, to be set free or released, (sometimes with inst. of the thing from which there is release); capable of being set at liberty.

*Močayitri*, tā, tri, tri, freeing, setting free, releasing.

*Močayivā*, ind. having freed or loosed, having unharnessed.

*Močāta*, as, m. the pith or heart of the banana tree; the fruit of the banana; a kind of pungent seed, *Nigella Indica*; sandal-wood.

*Moči* in *hila-m°*, q. v.

*Močita*, as, ā, am, caused to be released, set at liberty, emancipated.

*Močīn*, ī, inī, ī, setting free, liberating.

*Močya*, as, ā, am, to be set free or released; to be given up or restored.

**मोचिक** *močika*, as, m. a leather manufacturer, shoe-maker, &c.; [cf. Hindi *मोजी*.]

**मोटक** *moṭaka*, as, am, m. n. (fr. rt. *muṭ*), a globule, pill; *moṭakaṃ netra-rogaṇām*, a pill to be used as a remedy against ophthalmia; (*as*), m., N. of an author; (*ī*), f., N. of a Rāgini; (*am*), n. a broken or crushed leaf.

*Moṭana*, as, ī, am, crushing, pressing, rubbing, grinding, tearing, destroying [cf. *gaja-m°*]; (*as*), m. wind, air; (*am*), n. the act of crushing, breaking, grinding, strangling, (*gala-moṭana*, wringing the neck); [cf. *anguli-m°*.]

*Moṭanaka*, am, n. crushing, entire destruction; a kind of metre, four times — — — — —

**मोटा** *moṭa*, f. *Sida Cordifolia*.

**मोटि** *moṭi* in *karna-m°*, q. v.

**मोट्टयित** *moṭṭāyita*, am, n. showing affection in the absence of a loved object by various ways of recalling him to mind, the silent expression of returned affection, (one of the ten Bhāvas or properties of women.)

**मोट** *moṭha*, as, m., N. of a family.

*Moṭhaka*, as, m. a proper N.

**मोष** *moṣa*, as, m. dried fruit; a kind of fly (= *nakra-makṣhikā*); a basket in which snakes are carried.

*Moṣaka*, a word used to explain *ḍimbikā*.

**मोतीराम** *motīrāma*, as, m., N. of a son of Kānada.

**मोद** *moda*, as, m. (fr. rt. 2. *mud*), pleasure, delight, gladness, joyousness, joyfulness; fragrance, perfume [cf. *ā-moda*]; N. of a Muni; (*ā*), f. = *āja-modā*, q. v. — *Moda-kara*, as, m., N. of a Muni. — *Moda-modinī*, f. 'delighting by fragrance,' Eugenia Jambolana (= *jambū*). — *Modākhya* ('*da-ākḥ*'), as, m. the mango tree. — *Modā-giri*, īs, m., N. of a country. — *Modāḍhyā* ('*da-āḍh*'), f. = *āja-modā*, q. v. — *Modā-pura*, am, n., N. of a city.

*Modaka*, as, ā or ī, am, delighting, rejoicing, pleasing, gladdening, exhilarating, causing happiness or delight; glad, cheerful; (*as*, *am*), m. n. a small round sweetmeat or a sweetmeat in general; (in medicine) a sort of pill; (*as*), m. a particular mixed caste (the son of a Kshatriya by a Sūdra mother); (*am*), n. a kind of metre, four times — — — — —; (*ī*), f., N. of a particular mythical club or weapon. — *Modaka-kāra*, as, m. a sweetmeat-maker, confectioner. — *Modaka-maya*, as, ī, am, composed of sweetmeats. — *Modaka-sarāva*, as, am, m. n. a dish of sweetmeats.

*Modakikā*, f. (at the end of a comp. after numerals), a sweetmeat.

*Modana*, as, ī, am (fr. the Caus.), giving joy, gratifying, gladdening, delighting, (generally at the end of a comp., e. g. *kravyāda-gaṇa-modana*, giving joy to numbers of beasts of prey, Mahā-bh. Drona-p. 1576); (*am*), n. the act of pleasing or affording pleasure; joy, pleasure; = *ucchishṭa-modana*, wax.

*Modaniya*, as, ā, am, to be rejoiced at, to be delighted in, delightful.

*Modamāna*, as, ā, am, rejoicing, being glad.

*Modayat*, an, anti, at, rejoicing, delighting; (*anti*), f. a sort of wild love, *Ptychotis Ajowan*; Arabian jasmine.

*Modayantikā*, f. = *modayanti*, *Ptychotis Ajowan*.

*Modākin*, ī, m. (probably) N. of a hill (Mahā-bh. Bhīshma-p. 427).

*Modāyani*, īs, m. a patronymic from *Moda*.

*Modita*, as, ā, am, pleased, gratified, delighted; (*am*), n. pleasure, delight.

*Modin*, ī, inī, ī, rejoicing, glad, pleased, cheerful, merry, happy; making glad, gladdening, gratifying, delighting, (often at the end of comps., cf. *gīta-m°*); (*inī*), f., N. of various plants (= *āja-modā*, *mallikā*, *yūthikā*, *vṛitta-mallikā*); musk; an intoxicating beverage.

*Modosha*, as, m., N. of a preceptor.

**मोमुघ** *momugha*, as, ā, am (fr. Intens. of rt. 1. *muh*), very much perplexed, greatly embarrassed; mad, insane.

**मोरट** *moṛaṭa*, as, m. a species of plant with sweet juice (= *kṣhūra-moṛaṭa*); the milk of a cow recently calved, biestings, (according to lexicographers, am, n.); (*ā*), f. = *mūrvā*, hemp used for bow-strings, *Sanseiera Roxburghiana*; (*am*), n. the root of the sugar-cane; the flower of *Alangium Hexapetalum*; the root of this plant.

*Moṛataka*, am, n. the root of the sugar-cane.

**मोरक** *moṛaka*, as, m., N. of king Pravara-sena's minister (founder of the temple called after him *moṛaka-bhavana*).

**मोरिका** *morikā*, f., N. of a female poet.

*Morī*, N. of a family.

**मोर्वशीकर** *morvaṇī-kara*, as, m. a proper N.

**मोष** *mosha*, as, m. (fr. rt. 2. *mush*), a robber, thief, plunderer; robbery, theft, stealing; plundering, sacking, (*nagara-mosha*, plundering a city); anything robbed or stolen, stolen property. — *Mosha-kṛit*, t, t, t, one who practises theft, a thief. — *Moshābhīdarsana* ('*sha-abh°*'), am, n. seeing or witnessing a robbery.

*Moshaka*, as, m. a thief, robber.

*Moshāna*, as, ī, am, robbing, plundering, carrying off; (*am*), n. the act of robbing, plundering, stealing, defrauding, embezzling.

*Moshayitnu*, us, m. (fr. the Caus.), a Brāhman; the Indian cuckoo.

*Moshā*, f. robbery, theft.

*Moshtrī*, tā, m. a robber, thief.

**मोह** *moha*, as, m. (fr. rt. 1. *muh*), unconsciousness, loss of consciousness, fainting, a swoon; delusion, bewilderment, perplexity, distraction, phrenzy; weakness of intellect, ignorance, folly, foolishness, infatuation; error, mistake, going astray; pain, affliction; wonder, amazement, astonishment; Infatuation (personified as the offspring of Brahmā); (in phil.) darkness or delusion of mind preventing the discernment of truth (leading men to believe in the reality of worldly objects and to addict themselves to mundane or sensual enjoyment); a magical art employed to bewilder an enemy (= *mohana*); *mohāl*, ind. through ignorance, from folly or infatuation. — *Moha-kalita*, am, n. a thicket or snare of illusion. — *Moha-śūḍottara* ('*śa-ut°*'), am, n., N. of a work. — *Moha-jāla*, am, n. the net of delusion, the snare or fetters of illusory objects, the fascination of the world. — *Moha-nidrā*, f. 'sleep of infatuation,' thoughtless assurance, overweening confidence.

— *Moha-pāsa*, as, m. the snare of (worldly) illusion. — *Moha-mantra*, as, m. an infatuating spell, deluding charm. — *Moha-maya*, as, ī, am, consisting of infatuation, leading to delusion, perplexing. — *Moha-mudgara*, as, m. 'hammer of ignorance or infatuation,' N. of a metrical exposition of the Vedānta philosophy; of another work. — *Moha-rātri*, īs, f. 'night of bewilderment,' the night when the world is to be destroyed. — *Moha-vaṭ*, ān, atī, at, possessed of infatuation, infatuated, foolish, ignorant. — *Moha-sāstra*, am, n. erroneous or false teaching, false doctrine. — *Moha-sūlottara* ('*la-ut°*'), am, n., N. of a work. — *Mohopamā* ('*ha-up°*'), f. 'error-comparison,' a rhetorical figure in which there is a confusion of the subject and object of a comparison (e. g. 'regarding thy face, O dear one, as the moon, I run after the moon as if it were thy face').

*Mohaka*, as, ikā, am, bewildering, confusing, infatuating, causing ignorance or folly.

*Mohana*, as, ī, am, stupefying, depriving of consciousness or sensation, bewildering, perplexing, puzzling, confusing, deceiving, deluding, leading astray, infatuating, fascinating; (*as*), m. the thorn-apple; epithet of Śiva; N. of one of the five arrows of Kāma-deva, the god of love; (*ā*), f. the flower of a sort of jasmine; a sort of grass, *Trigonella Corniculata*; (*ī*), f. *Basella Cordifolia*; a term for a particular magical formula or incantation; N. of a female demon (daughter of Garbha-hantri); of an Apsaras; (*am*), n. the act of stupefying, bewildering, perplexing, deluding, puzzling, deceiving, fascinating; stupor, loss of sensation, unconsciousness, the being deluded or infatuated, delusion, infatuation, deception, embarrassment, mistake; temptation, seduction; sexual intercourse; a magical charm or incantation used to bewilder an enemy; the formula used in that process (especially certain magical hymns of the Atharva-veda); any means employed for perplexing or deluding others; N. of a town. — *Mohana-ānda*, as, m. a proper N. — *Mohana-dāsa* or *mohana-dāsa-mīśra*, as, m., N. of the author of a commentary on the Mahā-nāṭaka or Hanūman-nāṭaka. — *Mohana-prakṛiti*, īs, m., N. of a pupil of Śankarācārya. — *Mohana-bhoga*, as, m., a particular kind of sweetmeat. — *Mohana-latā*, f. a plant which has the power of fascinating. — *Mohana-valikā* or *mohana-vallī*, f. a species of plant. — *Mohanāstra* ('*na-as°*'), am, n. a weapon charmed to fascinate or bewitch the person against whom it is directed.

*Mohanaka*, as, m. an epithet of the month Caitra, (also written *mohanika*); (*ikā*), f. a species of plant.

*Mohaniya*, as, ā, am, relating to delusion, depending on illusion or error, resulting from infatuation, producing delusion; perplexing, puzzling, confusing.

*Mohayat*, an, anti, at (fr. the Caus.), stupefying, bewildering, depriving of sense.

*Mohayitri*, tā, tri, tri, one who perplexes or deludes, a perplexer, infatuator.

*Mohita*, as, ā, am, stupefied, perplexed, bewildered, infatuated, deluded, beguiled, fascinated, (often in comps., e. g. *kāma-mohita*, infatuated by love.)

*Mohin*, ī, inī, ī, stupefying, confusing, puzzling, perplexing, illusive, fallacious, beguiling, alluring, fascinating; (*inī*), f. a fascinating woman; N. of an Apsaras; the flower of a species of jasmine.

*Mohuka*, as, ā, am, Ved. being deluded, falling into error or confusion, going astray.

**मौक** *mauka*, as, m. a patronymic from Mūka.

**मौकलि** *maukali* or *maukuli*, īs, m. a crow, raven; [cf. *maudgali*.]

**मौकुन्द** *maukunda*, as, ī, am, relating to Mukunda, i. e. Vishnu.

**मौक्तिक** *mauktika*, am, n. (fr. *muktā*), a pearl (properly 'a collection of pearls'). — *Mauktika-gumphikā*, f. a female stringer of pearls. — *Mauk-*



the end of a comp., e. g. *śakra-mauli śakataḥ*, a cart having the wheels uppermost.)

*Mauleya*, *ās*, m. pl., N. of a people.

*Maulya*, *as*, -*li*, *am*, being at the root; (*am*), n. price, (for *mūlya*.)

**मौलि** *mauli*. See p. 799, col. 3.

**मौशल** *mausāla*, *maushala*, &c., incorrectly for *mausala* below.

**मौषिकि** *maushiki*, *is*, m. a metronymic from *Mūshikā*.

*Maushiki-putra*, *as*, m., N. of a preceptor.

**मौषा माशुश** *maushā*, f. (fr. *mushī*), a combat with fists, boxing match, sparring, playing at fisticuffs.

*Maushika*, *as*, m. a cheat, impostor, rogue, sharper.

**मौसल** *mausala*, *as*, *i*, *am* (fr. *musala*), club-shaped, club-formed; relating to the battle with clubs, (*mausalam parva* = *mausala-parvan* below); fought with clubs (as a battle); an epithet of a Madhu-parka (composed of ghee and spirituous liquor); (*ās*), m. pl. of *mausalya* below. — *Mausala-parvan*, a, n. 'Musala-section,' N. of the sixteenth book of the Mahā-bhārata (in which is described the death of Kṛiṣṇa and Balarāma and the self-destruction of Kṛiṣṇa's family through the curse of some Brāhmins; it is narrated that in consequence of this curse, the Andhakas and Yādavas indulged in intoxicating liquors which led to a general quarrel in which the infuriated relatives, having no weapons, plucked the rushes [*erakā*], and with these, turned to clubs by the working of the curse, slaughtered each other).

*Mausalya*, *as*, m. a patronymic from *Musala*.

**मौसल** *mausula*, *as*, m. a Moslim, Mussulmān, Muhammedan.

**मौहूर्त** *mauhūrta*, *as*, m. (fr. *muhūrta*), an astrologer.

*Mauhūrtika*, *as*, *i*, *am*, lasting for a moment or instant, momentary; relating to a particular time; (*as*), m. an astrologer; N. of a class of celestial beings (children of *Muhūrta*).

**म** *mna* in *śarma-mna*, q. v.

**मना** *mnā* (connected with rt. *man*, with which *mnā* was originally identical), cl. 1. P. *manati*, *mamnau*, *mnāsyati*, *amnāsīti*, *mnāyāt* or *mneyāt*, *mnātum*, to bind or fix in the mind, repeat over in the mind, fix in the memory by frequent repetition, repeat; to study or learn diligently; to remember; to celebrate, praise (Ved.); Pass. *mnāyate*: Caus. *mnāpayati*, -*yitum*, Aor. *amimnapati*: Desid. *mimnāzati*: Intens. *māmnāyate*, *māmnāti*, *māmnēti*; [for comparisons see under rt. *man*.]

*Mnāta*, *as*, *ā*, *am*, fixed in the mind, repeated, learnt, remembered; [cf. *ā-m*<sup>o</sup>, *sanīā-m*<sup>o</sup>.]

**म्यक्ष** *myaksh* (a Vedic verb, of which the following forms are found, *myakshati*, *mimyaksha*, *mimikshatus*, *mimikshus*, *mimikshire*, *amyak*, *mimikshat*), to be fixed in or on; to be in any place or state; to be near, to be present, to be at hand; to go to, reach; to be associated or united; (Sāy. = *prāpnati*, *sangacchate*, *saṃhato bhavati*.)

**म्रक्ष** *mraksh* or *mrīksh* (connected with rts. 1. *mrīj*, *maksh*), cl. 1. P. *mrakshati*, *mrīkshati*, &c., to accumulate, collect, assemble; to rub; cl. 10. P. *mrakshayati*, *mrīkshayati*, &c., to accumulate, collect; to combine, mix; to rub, smear, anoint; to speak indistinctly or incorrectly; (according to some) to divide, cut.

*Mraksha*, *as*, *ā*, *am*, rubbing, destroying, (in *turī-m*, q. v.); (*as*), m. concealment of one's vices or failings, hypocrisy, slyness. — *Mraksha-kṛtvān*, *ā*, *arī*, a, Ved. rubbing to pieces, destroying (said of Indra; Sāy. = *vadha-kartri*).

*Mrakshana*, *am*, n. the act of rubbing in or on, anointing, smearing the body with unguents; anything to be rubbed on, ointment, oil.

**म्रद्** *mrād* (another form of rt. 1. *mrīd*, q. v.), cl. 1. A. *mradate*, *mamrade*, *mraditum*, to rub; to grind, pound, reduce to powder; to tread or trample on: Caus. *mradayati*, -*yitum*, Aor. *amamradat*: Desid. *mimradishate*: Intens. *māmradyate*, *māmrattī*.

*Mrada*, *mradas*, in *ūrṇa-mrada*, *ūrṇa-mradas*, q. v. v. v.

**म्रदय** *mradaya* (fr. *mrīdu*), Nom. P. *mradayati*, -*yitum*, Ved. to make soft or smooth; to polish.

*Mradiman*, *ā*, m. softness, tenderness, mildness, gentleness. — *Mradīmānvita* ('*ma-an*'), *as*, *ā*, *am*, endowed with softness, soft, mild, kind.

*Mradishīṣa*, *as*, *ā*, *am* (superl. of *mrīdu*), very soft, exceedingly mild, softest.

*Mradiyas*, *ān*, *āsī*, *as* (compar. of *mrīdu*), softer, milder.

**म्रतन** *mrātana*, *am*, n. *Cyperus Rotundus*.

**म्रित्** *mrīti* [cf. rt. *mrī*], cl. 4. P. *mrityati*, Ved. to decay, moulder away, be dissolved.

**म्रियमाण** *mriyamaṇa*. See p. 790, col. 2.

**म्रुच्** *mrūc* [cf. rts. *mrūc*, *mlūc*], cl. 1. P. *mrūcati*, Aor. *amrūcat* or *amrūcīti*, &c., to go, move: Desid. *mumrūcīshati*, *mumrūcīshati*.

*Mroka*, *as*, m., N. of a destructive Agni (mentioned in Atharva-veda V. 31, 9); of a flame.

**म्रुञ्च** *mrūñc*, cl. 1. P. *mrūñcati*, &c., = rt. *mrūc* above.

**म्रेट्** *mreṭ* or *mred* (= rts. *mēṭ*, *mleṭ*), cl. 1. P. *mreṭati*, *mredati*, to be mad.

**म्लक्त** *mlakta* (?), *as*, *ā*, *am*, stolen.

**म्लक्ष्** *mlaksh*, cl. 10. P. *mlakshayati*, to cut, divide.

**म्लत** *mlāta*, *mlāna*, *mlāyin*, *mlāṣnu*. See col. 3.

**म्लिष्ट** *mlishta*, &c. See under rt. *mleṣh* below.

**म्लुच्** *mlūc* [cf. rt. *mrūc*], cl. 1. P. *mlūcati*, Aor. *amlūcat* or *amlūcīti*, &c., to go; to go down: Desid. *mumlūcīshati*, *mumlūcīshati*.

*Mlukta* in *apa-mlukta*, *as*, *ā*, *am*, Ved. retired, withdrawn, concealed, hidden.

**म्लुञ्च** *mlūñc*, cl. 1. P. *mlūñcati*, &c., = rt. *mlūc* above.

**म्लुप्** *mlup*, another form of rt. *mlūc* above.

*Mlupta* in *upa-mlupta*, *as*, *ā*, *am*, retired, withdrawn, concealed, hidden.

**म्लेच्छ** *mleṣh*, cl. 1. P. *mleṣhati*, *mimleṣha*, *mleṣhitum*, cl. 10. P. *mleṣhayati*, -*yitum*, to speak confusedly or barbarously; to talk an unintelligible or foreign language, to speak a provincial or barbarous dialect.

*Mlišhta*, *as*, *ā*, *am* [cf. Pāp. VII. 2, 18], spoken barbarously or indistinctly, indistinct (as speech), foreign, barbarous; = *mlāna*, withered, faded, faint; (*am*), n. indistinct speech, a foreign language. — *Mlišhtokti* ('*ṭa-uk*'), *is*, f. indistinct or barbarous speech.

*Mleṣha*, *as*, m. a foreigner, barbarian, non-Arian, man of an outcast race, (a generic term for a person speaking any language but Sanskrit and not conforming to the usual Hindū institutions); a wicked or bad man, sinner; foreign or barbarous speech, ignorance of the language of the country; (*am*), n. copper. — *Mleṣha-kanda*, *as*, m. 'foreign-root,' Allium

Ascalonicum, garlic. — *Mleṣha-jāti*, *is*, m. a man belonging to one of the *Mleṣha* or barbarian races, a barbarian, savage, mountaineer (as a Kirāta, Sāvāra, Pulinda). — *Mleṣha-śeṣa*, *as*, m. a foreign or barbarous country, any country inhabited by people of a language and institutions different from the Hindūs. — *Mleṣha-niraha*, *as*, m. a host or swarm of barbarians. — *Mleṣha-bhāshā*, f. a foreign or barbarous language. — *Mleṣha-bhojana*, *as*, m. 'food of foreigners or barbarians,' wheat; (*am*), n. = *yāvaka*, half-ripe barley. — *Mleṣha-maṇḍala*, *am*, n. the country of the *Mleṣhas* or barbarians. — *Mleṣha-mukha*, *am*, n. 'foreign countenance,' copper (see *mleṣhāsyā*). — *Mleṣha-vād*, k, k, k, speaking a barbarous or foreign language, speaking the language of the *Mleṣhas*, (opposed to *ārya-vād*, speaking the language of the *Āryas*, Manu X. 45.) — *Mleṣhākhyā* ('*cha-ākḥ*'), *am*, n. 'called *Mleṣha*,' copper. — *Mleṣhāśa* ('*cha-āśa*'), *as*, m. 'food of barbarians,' wheat; [cf. *mleṣha-bhojana*]. — *Mleṣhāsyā* ('*cha-ās*'), *am*, n. 'barbarian-face,' copper, (so named because the complexion of the Greek and Muhammedan invaders of India was supposed to be copper-coloured; cf. *mleṣhākhyā*.)

*Mleṣhana*, *am*, n. the act of speaking unintelligibly or confusedly; speaking in a foreign or barbarous tongue.

*Mleṣhita*, *as*, *ā*, *am*, spoken barbarously or unintelligibly, foreign, barbarian; (*am*), n. a foreign tongue, ungrammatical speech.

*Mleṣhitaka*, *am*, n. the speaking in a language unintelligible to others, foreign speech.

**म्लेट्** *mleṭ* or *mleḍ* (= rt. *mreṭ*), cl. 1. P. *mleṭati*, *mleḍati*, &c., to be mad.

**म्लेव्** *mlev* [cf. rt. *mev*], cl. 1. A. *mlevate*, &c., to serve, worship, gratify by service.

**म्लै** *mlai*, cl. 1. P. *mlāyati* (ep. also A. *mlāyate*, and cl. 2. P. *mlāti*, *mlāntī*), *mamlau* (*mamlē*), *mlāsyati*, *amlāṣīti*, *mlāyāt* or *mleṭyāt*, *mlātum*, to wither, fade, decay; to be faint or languid, grow weak, languish; to become weak or feeble; to become thin or emaciated; to be dispirited or downcast; to be sad: Caus. *mlāpayati*, -*yitum*, to cause to wither or fade; to enfeeble, make languid or dispirited, emaciate; [cf. Gr. *βλάπτω* = Caus. *mlāpayati*, *μῶλυσ*, *μολιρῶν*.]

*Mlāta*, *as*, *ā*, *am*, faded, withered; made white by tanning (said of leather).

*Mlāna*, *as*, *ā*, *am*, withered, faded; wearied, weary, wan; languid, languishing; enfeebled, emaciated, faint, feeble, weak; dispirited, dejected, sad, downcast, melancholy; foul, dirty [cf. *malā*]; black, dark-coloured; (*am*), n. a withered or faded state, withering, fading; absence of brightness or lustre. — *Mlāna-kshīṇa*, *as*, *ā*, *am*, withered and languishing. — *Mlāna-tā*, f. witheredness, the state of being faded; the being out of spirits; lassitude, languor. — *Mlāna-manas*, *ās*, *ās*, *as*, depressed in mind, dispirited. — *Mlāna-vaktra*, *as*, *ā*, *am*, having a downcast countenance. — *Mlāna-sraj*, k, k, k, i, having a withered or faded garland. — *Mlānāṅga* ('*na-an*'), *as*, *i*, *am*, having enfeebled limbs, weak-bodied; (ṛ), f. a woman during the menses. — *Mlānendriya* ('*na-in*'), *as*, *ā*, *am*, having enfeebled senses.

*Mlāni*, *is*, f. withering, fading, decay; languor, faintness, lassitude, weariness, emaciation; growing thin; dejection, sadness; foulness, filth.

*Mlāyat*, *an*, *anti*, *at*, fading, withering; languishing. — *Mlāyad-vaktra*, *as*, *ā*, *am*, having a haggard or sorrowful face, having an emaciated appearance.

*Mlāyamāna*, *as*, *ā*, *am*, fading, withering, languishing.

*Mlāyin*, *i*, *inī*, *i*, becoming faded or withered; growing thin or emaciated.

*Mlāṣnu*, *us*, *us*, u, becoming faded or withered; growing thin or emaciated.

## य

य 1. *ya*, the twenty-sixth consonant of the Nāgarī alphabet, being the semivowel of the vowels *i*, *ī*, and allied to the soft palatal consonant *j*, and having the sound of the English *y*, (in Bengal it is usually pronounced *j*.) = *Yā-kāra*, *as*, m. the letter or sound *ya*. = *Yākūrādī-padū* ('*ra-ād*'), *am*, n. a word beginning with the letter or sound *ya*.

य 2. *ya*, (in prosody) a bacchic or foot consisting of a short syllable followed by two long ones.

य 3. *ya*, the actual base of the relative pronoun in declension, though *yad*, q. v., is used as the base in comps. and in the derivative *yadya*, (the declension follows that of the demonstrative pronoun *tad*, q. v., *y* being substituted for the initial letter of that pronoun throughout.)

य 4. *ya*, *as*, m. (in some senses fr. rt. 1. *yā*), one who goes or moves, a goer, mover; air, wind; a carriage; union, joining; restraining; fame, celebrity; barley; light, lustre; abandoning; N. of Yama; (*ā*), f. going, proceeding; a car, carriage; restraining, checking; religious meditation; getting, obtaining; N. of Lakshmi; pudendum muliebre.

यक् *yak*, (in grammar) a term for the syllable *ya*, which is the sign of the Passive.

यक्त् *yakam*, a defective word optionally substituted for *yakrit* in certain cases. See below.

यक्त् *yakrit*, *t*, n. (all the cases except the Nom. Voc. sing. du. pl., Acc. sing. du. are optionally formed from a base *yakan*, hence Acc. pl. *yakrinti* or *yakāni*, Inst. sing. du. pl. *yakritā* or *yaknū*, *yakrīdhhyām* or *yakabhyām*, *yakrīdbhīs* or *yakabhis*, see Pān. VI. 1. 63, Vopa-deva III. 39, III. 165, Gram. 144), the liver; [cf. Gr. *hēpar*; Lat. *jezur*; (perhaps) Angl. Sax. *lifer*; Lett. *ak-ni-s*; Bohem. *jatra*, 'the liver.']; = *Yakrit-kōsa*, *as*, *am*, m. n. the cyst or membrane enveloping the liver. = *Yakrid-ātmikā*, f. a kind of cockroach. = *Yakrid-udara* or *yakrid-dāya* or *yakrid-dāly-udara*, *am*, n. an enlargement of the liver. = *Yakrid-varṇa*, *as*, *ā*, *am*, liver-coloured, of the colour of liver. = *Yakrid-varin*, *ī*, m. Andersonia Rohitaka. = *Yakrid-medas*, *as*, n. liver and fat. = *Yakril-loma*, *ās*, or *yakril-loman*, *ānas*, m. pl., N. of a people.

यक्ष *yaksh* (connected with rt. 1. *yaj*), cl. I. P. *yakshati*, (according to some originally) to move, stir (as a living being); to honour; cl. 10. A. *yakshayate*, *ayayakshata*, &c., to worship, honour; (according to Sāy. *pru-yakshanta* in Rīg-veda I. 132, 5 = *prakarsheṇa yajante*, they diligently worship.)

*Yaksha*, *am*, n. (the neut. form is found only in Ved.), a living supernatural being (or a being deserving of worship, cf. rt. 1. *yaj*), an unsubstantial or spiritual apparition, a ghost, spirit; (according to Sāy.) worship, adoration (= *pūjā*); sacrifice (= *yajña*); anything honoured or revered; (*as*), m., N. of certain mythical beings or demigods who, like the Guhyakas, are attendants on Kuvera, the god of wealth, and employed in the care of his garden and treasures, (they are variously described as sons of Pulastya, of Pulaha, of Krodhā, of Kās-yapa; or in Hari-vaṅśa 11794. as sprung from the feet of Brahmā; according to the Vāyu-Purāṇa they were descended from Khasā or Khasā, who had two sons, Yaksha and Rakshas, severally the progenitors of the Yakshas and Rākshasas; the Vishṇu-Purāṇa I. 5. narrates that they were produced by Brahmā as beings emaciated with hunger, of hideous aspect, and with long beards, and that crying out 'let us eat,' they were denominated Yakshas, [fr. *yaksh*, to eat]; in the Brahma-Purāṇa thirteen Yakshas are appointed

by Vishṇu as guardians of a particular city; though generally regarded as beings of a benevolent and inoffensive disposition, like the Yaksha described in Kālidāsa's Megha-dūta, they are nevertheless occasionally classed with Piśācas and other malignant spirits; the Buddhists give them a prominent position, describing them in some of their legends as cruel demons who feast on human flesh and have the power of raising storms; in others, as harmless beings who delight in songs, dances, &c.); a subdivision of a Vyantara (with Jainas); N. of Kuvera; of a Muni; of the palace of Indra; (*ī*), f. a female Yaksha; N. of Kuvera's wife; (*as*, *ā*, *am*), a Vedic word said to be formed fr. the Aor. of rt. 1. *yaj*, and used at the end of a comp. = *Yaksha-kardama*, *as*, m. an ointment or perfumed paste consisting of camphor, agallochum, musk, and kakkola, or, according to some, saffron, in equal proportions; (according to others the ointment also contains sandal-wood.) = *Yaksha-kūpa*, *as*, m. 'Yaksha-tank,' N. of a place. = *Yaksha-graha*, *as*, m. 'the being possessed by Yakshas,' N. of a particular kind of insanity. = *Yakshagraha-paripīḍita*, *as*, *ā*, *am*, afflicted with the preceding insanity. = *Yaksha-taru*, *us*, m. 'Yaksha-tree,' the Indian fig-tree. = *Yakshatā*, f. or *yaksha-tva*, *am*, n. the state or condition of a Yaksha, the being a Yaksha. = *Yaksha-dura*, N. of a district. = *Yaksha-dāsi*, f., N. of a wife of Sūdraka. = *Yaksha-drīś*, k, k, k, Ved. having the look or appearance of a Yaksha, having a living or visible appearance, bodily, corporeal, (but according to Sāy. = *utsarasya drashitā*, a gazer or spectator at a festival.) = *Yaksha-dhūpa*, *as*, m. the resin of Shorea Robusta; resin in general; incense. = *Yaksha-nāyaka*, *as*, m., N. of the servant of the fourth Arhat of the present Ava-sarpiṇī. = *Yaksha-pati*, *īs*, m. a king of the Yakshas; N. of Kuvera. = *Yaksha-pāla*, *as*, m., N. of a king. = *Yaksha-bali*, *īs*, m. an oblation to the Yakshas. = *Yaksha-bhrit*, t, t, t, Ved. 'Yaksha-bearing,' nourishing or supporting the Yakshas; receiving worship, receiving that which is honoured; (Sāy. = *pūjitam havir-ādīkam dadhānah*.) = *Yaksha-malla*, *as*, m. (with Buddhists) N. of one of the five Lokeśvaras. = *Yaksha-rasa*, *as*, m. a kind of intoxicating drink. = *Yaksha-rāj*, t, m. 'king of the Yakshas,' N. of Kuvera; of Maṇi-bhadra; a palæstrum or place prepared for wrestling and boxing. = *Yaksha-rāja*, *as*, m. 'Yaksha-king,' N. of Kuvera. = *Yaksharāt-puri*, f., N. of Alakā, the capital of Kuvera (supposed to be situated on mount Kailāsa). = *Yaksha-rātri*, *īs*, f. 'the night of the Yakshas,' N. of a Hindū festival (= *dīpālī*, q. v.). = *Yaksha-zarman*, *ā*, m., N. of a commentator on Śikṣāyana. = *Yaksha-vitta*, *as*, *ā*, *am*, one whose property is like that of the Yakshas, one who has merely the guardianship of property and does not make use of it himself. = *Yakshasena*, *as*, m., N. of a king. = *Yaksha-sthala*, *as*, m. (?), N. of a place. = *Yakshānganū* ('*sha-an*'), f. a Yaksha woman. = *Yakshāngi* ('*sha-an*'), f., N. of a river. = *Yakshādhipa* ('*sha-adh*'), *as*, or *yakshādhipati* ('*sha-adh*'), *īs*, m. 'lord of the Yakshas,' N. of Vaiśravaṇa or Kuvera. = *Yakshā-malaka* ('*sha-ām*'), *am*, n. the fruit of a species of date called Piṇḍa-kharjūra. = *Yakshāvāsa* ('*sha-āv*'), *as*, m. 'the abode or residence of the Yakshas,' the Indian fig-tree. = *Yakshī-tva*, *am*, n. the state or condition of a female Yaksha, the being a Yakshī. = *Yakshendra* ('*sha-in*'), *as*, m. a king of the Yakshas; N. of Kuvera. = *Yakshes* ('*sha-is*'), t, m., N. of the servants of the eleventh and eighteenth Arhat of the present Ava-sarpiṇī. = *Yakshesa* ('*sha-īśa*) or *yakshesvara* ('*sha-īś*'), *as*, m. a king of the Yakshas; N. of Kuvera. = *Yakshoḍumbaraka* ('*sha-ud*'), *am*, n. the fruit of the Ficus Religiosa. = *Yakshaka*, *as*, m. = *yaksha*, N. of certain mythical beings attending on Kuvera.

*Yakshana*, *am*, n. probably for *yakshana*, q. v.

*Yakshan*, probably for *yakshman*, q. v.

*Yakshin*, *ī*, *īnī*, *ī*, having life, living, really existing (said of Varuṇa); adorable, (Sāy. = *yajaniya*);

(*īnī*), f. = *yakshī*, a female Yaksha; N. of Kuvera's wife; a sort of female fiend attached to the service of Durgā and frequently, like a sylph or fairy, maintaining intercourse with mortals. = *Yakshīnī-tva*, *am*, n. the state or condition of a female Yaksha, the being a Yakshī.

*Yakshu*, *us*, m., *avas*, m. pl., N. of a family or race.

*Yakshma*, *as*, m. sickness, disease in general or N. of a large class of diseases (probably of a consumptive nature); pulmonary disease, consumption. = *Yakshma-nāsana*, *as*, *ī*, *am*, Ved. destroying or removing sickness; (*as*), m. the reputed author of the hymn Rīg-veda X. 161, (having the patronymic Prājāpatya.)

*Yakshman*, *ā*, m. pulmonary consumption, consumption, decline (= *śośha*, *leshaya*). = *Yakshma-grihīta*, *as*, *ā*, *am*, seized with consumption, afflicted with or suffering from consumption. = *Yakshma-grasta*, *as*, *ā*, *am*, attacked by consumption. = *Yakshma-graha*, *as*, m. a consumptive seizure, attack of consumption. = *Yakshma-ghnī*, f. 'destroying consumption,' grapes, raisins.

*Yakshmin*, *ī*, *īnī*, *ī*, consumptive, phthisical; (*ī*), m. one who suffers from pulmonary consumption (Manu III. 154).

*Yakshmodhā*, f. a kind of sickness.

यस्य *yakshya*, *yakshyamāṇa*. See under rt. 1. *yaj*.

यद् *yan*, (in grammar) a term for the syllable *ya*, which is the sign of the Intensive. = *Yan-anta*, *as*, m. (in grammar) the Ātmanepada Intensive formed by reduplication and the addition of the syllable *ya*. = *Yan-luk*, the dropping or omission of *ya* (i. e. according to the theory of grammarians a blank substituted for the *ya* of the Intensive). = *Yanlug-anta*, *as*, m. the Parasmaipada Intensive formed without *ya*. = *Yanlug-anta-sīromani*, N. of a treatise on the Intensive without *ya*.

यच्चत् *yacchat*, *yacchamāna*. See under rt. *yam*, p. 809, col. 1.

यच्चन्त् *yacchandas*. See under *yad*.

यज् 1. *yaj*, cl. I. P. *A. yajati*, *-te*, Impv. *yajatu*, *yajātām* (2nd sing. P., Ved. *yakshī*, A. *yakshva*, 2nd pl. *yajadhva* for *yajadhvam*), Perf. *yājā* (2nd sing. *yājātha* or *yāshtha* or *yējītha*, 3rd du. *yjatus*, 3rd pl. *yjūs*), *yje* (3rd pl. *yjire*, 3rd. *yjāna*, cf. Manu XI. 87), 1st Fut. *yajāta*, 2nd Fut. *yakshyati*, *-te*, Aor. *ayākshīt* (1st du. *ayākshva*, 1st pl. *ayākshma*, 3rd sing., Ved. *ayūt*, 2nd sing. *ayās*; other Vedic forms *yakshat*, *yakshatas*, *yakshatām*), 1st pl. (1st sing. *yakshī*, 1st du. *ayakshvahi*, 1st pl. *ayakshmahī*, 3rd pl. *ayakshata*), Prec. *ijyāt* (3rd du. *ijyāntām*, 3rd pl. *ijyāsus*) and *yakshīshāta* (2nd pl. *yakshīdhvam*), Cond. *ayakshyati*, *ayakshyata*, Infec. part. *īshṭvā* (*īshṭvīnam*, Pān. VII. 1. 48), Inf. *yashṭum* (cp. *ijitum*, Ved. *yashṭave*, *yajadhya*), to worship with sacrifices or oblations, make an offering or oblation, sacrifice, (in Ved. generally A. if the sacrificer makes the offering on his own account, in the later language properly P. when used with reference to the sacrificing priest, and A. when referring to the person who provides the sacrifice, see Scholiast on Pān. I. 3. 72, and Vopa-deva XXIII. 58); to sacrifice or make an oblation to a particular deity (with acc. of the deity to whom the sacrifice or offering is made, and inst. of the means by which the sacrifice or oblation is performed, e. g. *havishā yakshī devān*, worship the gods with an oblation; and dat. of the thing for which the offering is made, e. g. *yakshvā saumā-nasāya rudram*, worship Rudra for a sound understanding; also with dat. or even loc. of the person to whom the offering is made, or with *prati* after the acc.; rarely with acc. of the thing for which the offering is made, e. g. *yajante asya sakhyam*,

they sacrifice for his friendship); to worship, adore, honour, venerate, revere, respect; to consecrate, dedicate, inaugurate; to invite to a sacrifice (Ved.); to honour with one's presence, come to, (according to Śāy. on R̥g-veda I. 75, 5. *yakshi* = *sangadha-sva*): Pass. *īyate*, Impf. *aiyāta* (Pres. part. Pass. *īyamāna*, cp. *īyat*), to be sacrificed, to be worshipped, &c.: Caus. *yājayati*, -yate, -yitam, Aor. *ayīyajat*, to cause to sacrifice or worship, &c.; to assist at a sacrifice; to perform the office of the sacrificing priest: Desid. *yīyakshati*, -te, to desire to sacrifice or worship, wish to make an offering: Intens. *yāyāyate*, *yāyāyati*, *yāyāyati*; [cf. Zend *yaz*, 'to honour, worship'; Gr. ἄξ-ο-μαι, ἄγ-ιο-σ, ἄγ-υ-σ, ἀγίζω, ἐβαγίζω, ἀγ-ος.]

*Yakshya*, as, ā, am, Ved. to be sacrificed or worshipped, &c., (according to Śāy. on R̥g-veda VIII. 60, 3 = *yash(avya)*.)

*Yakshyamāna*, as, ā, am, about to perform a sacrifice, wishing to make a sacrifice.

2. *yaj*, t, t, t [cf. Pāp. VIII. 2, 36], sacrificing, worshipping, a sacrificer, (at the end of a comp., cf. *divi-y<sup>o</sup>*, *deva-y<sup>o</sup>*.)

*Yaju*, as, m. a sacrifice, &c. (at the end of a comp.); = *agni*, fire. — *Yaja-praisha*, as, ā, am, Ved. having a Praisha or invitation with the word *yaja*.

*Yajat*, an, anti, at, sacrificing, worshipping.

*Yajata*, as, ā, am, Ved. worthy of worship, (Śāy. = *yajaniya*, *yash(avya)*); adorable, holy, godly, divine (said of Agni, Indra, and other gods, also of the chariot of the Āsvinis); august, sublime, dignified, awe-inspiring, awful; (as), m. an officiating priest at a sacrifice (= *ritv-ij*); the moon; N. of Siva; of a Rishi with the patronymic Ātreya (author of the hymns R̥g-veda V. 67, 68; cf. Zend *yazata*).

*Yajati*, is, m. a technical term for those sacrificial ceremonies to which the verb *yajati* is applied (as distinguished from *juhoti*, q. v.), a solemn sacrifice, (according to Kullūka, *juhoti-yajati-kriyāh* = *homa-yagādī-rūpāh kriyāh*, oblations to fire and solemn sacrifices, Manu II. 84.) = *Yajati-desa*, as, m. or *yajati-sthāna*, am, n. the place or position south of the Vēdi or sacrificial altar.

*Yajatra*, as, ā, am, Ved. worthy of worship (Śāy. = *yajaniya*, *yash(avya)*), deserving of adoration, adorable, worthy of sacrifice (said of Agni, of Varuṇa, and the Ādityas, and of heaven and earth); (as), m. = *agni-hotrin*, a Brāhmana who has maintained his consecrated fire; (am), n. = *agni-hotra*, the maintenance of the sacrificial fire.

*Yajatha*, Ved. (only found in the dat. *yajathāya*, often = the inf. *yash(um)*, worship of the gods, sacrifice, (Śāy. = *yajnia*, *yajana*); an adorer, worshipper, (Śāy. = *yash(ri)*.)

*Yajana*, am, n. the act of sacrificing, sacrifice, worshipping; a place of sacrifice; N. of a Tirtha.

*Yajaniya*, as, ā, am (fr. *yajana*), relating to sacrifice or worship; (am), n., scil. *ahan*, the day of sacrifice or consecration, i. e. the first day of the month, [cf. *māghī-paksha-y<sup>o</sup>*.]

*Yajanta*, as, m. a sacrificer, worshipper (?).

*Yajamāna*, as, ā, am, worshipping, sacrificing, &c.; (as), n. a person who institutes or performs a regular sacrifice and pays the expenses of it, a person who employs a priest or priests to perform a sacrifice or any fixed or occasional religious ceremonies, any person who intends performing or is able to bear the cost of a regular sacrifice; a patron, host, rich man, householder, respectable person, gentleman, (as the person who employs priests to sacrifice is generally a householder, the title *Yajamāna* has come to signify in modern times 'the head of a family,' 'chief of a caste or tribe,' 'head man of a community'; the family priest employed by a *Yajamāna* is sometimes an hereditary functionary, and cannot be dismissed as long as he performs his functions efficiently); (i), f. the wife of a *Yajamāna*. — *Yajamāna-tva*, am, n. the rank or position of a *Yajamāna*. — *Yajamāna-brāhmana*, am, n., Ved. the Brāhmana of the *Yajamāna*. — *Yajamāna-loka*,

as, m. the world or heaven of sacrificers. — *Yajamāna-sishya*, as, m. the pupil of a Brāhmana who defrays the expenses of a sacrifice.

*Yajamānaka*, as, m. = *yajamāna*, the person paying the cost of a sacrifice.

*Yajas*, as, n., Ved. honour, worship, sacrifice, (Śāy. = *yāga*.)

*Yajā*, f., N. of a female tutelary being (mentioned in connection with Śtā, Samā, and Bhūtī).

*Yajāka*, as, ā, am, making offerings or presents, liberal, munificent.

*Yaji*, is, m. one who institutes or performs a sacrifice, a sacrificer; sacrificing, honouring, worshipping, (at the end of a comp., cf. *deva-y<sup>o</sup>*); a sacrifice, (in this sense the gender is doubtful); the root *yaj*.

*Yajin*, ī, inī, i, a worshipper, sacrificer, offerer of oblations; worshipping, honouring.

*Yajishtha*, as, ā, am, Ved. worshipping very much, worshipping or honouring in the highest degree.

*Yajishnu*, us, us, u, worshipping or adoring the gods with sacrifices, making sacrifices to the deities, sacrificing.

*Yajiyas*, ān, asi, as, Ved. honouring more, making better offerings or sacrifices.

*Yaju*, us, m., N. of one of the ten horses of the moon.

*Yajusha* in *rig-yajusha*, am, n. the R̥g and the Yajur-veda.

*Yajushka* in *a-yajushka*, q. v.

*Yajushya*, as, ā, am (fr. *yajus*), Ved. relating to ceremonial.

*Yajus*, us, n. religious reverence, veneration, worship, oblation, sacrifice (Ved.); that by which a sacrifice is effected, a sacrificial prayer or formula; a text of the Yajur-veda or rather a technical term for certain words or Mantras muttered in a peculiar manner at a sacrifice, (these Mantras were properly in prose as distinguished from the metrical *ric* which was recited, and the metrical *sāman* which was sung, see *mantra*, 2. *ric*); although, however, the prose *Yajus* is a distinctive feature of the Yajur-veda, this *Yajus* is in real fact chiefly composed of verses taken from the R̥g-veda, which may then also be called *Yajus*, cf. *Yajur-veda* below); N. of the Yajur-veda, q. v., (in this sense also frequently *yajūshī*, n. pl.); (us), m., N. of a man. — *Yajush-sākhin*, ī, inī, i, familiar with a *Sākhā* of the Yajur-veda. — *Yajur-maya*, as, ī, am, consisting of verses of the Yajur-veda; [cf. *rim-maya*.] — *Yajur-lakshmi*, is, f., N. of a particular formula. — *Yajur-vid*, t, t, t, knowing the *Yajus*, conversant with sacrificial formulas, one who is familiar with the Yajur-veda. — *Yajur-vidhāna*, am, n., N. of a work. — *Yajur-veda*, as, m. 'the sacrificial Veda,' the collective body of sacred Mantras or texts which constitute the Yajur-veda, (these Mantras, though often consisting of the prose *Yajus*, are frequently identical with the Mantras of the R̥g-veda, the Yajur-veda being only a collection of liturgical forms or rather a sort of sacrificial prayer-book for the Adhvaryu priests formed out of the R̥g-veda, which had to be dissected and re-arranged with additional texts for sacrificial purposes; to serve these purposes, the hymns of the R̥g-veda are scattered about piecemeal, verses of the same hymn being often transposed, verses from different hymns combined, and even those of different poets brought together into one and the same hymn; in fact the compilation of the Yajur-veda resulted from the gradual growth of a complicated ritual in connection with those sacrifices without which the Hindū believed it was impossible to secure the favour of his gods, and for the performance of which the unsystematic collection of hymns in the R̥g-veda was unsuited: the great characteristic feature of the Yajur-veda is its division into two distinct collections of texts, the one called *Taittirīya-samhitā* or *Kṛishna*, i. e. 'Black' [because in it the *Samhitā* or simple collection of texts and Brāhmana or explanation of the rites in which the texts were employed is con-

finised]; the other called *Vājasaneyi-samhitā* or *Sukla*, i. e. 'White' [because in this, which is thought to be the more recent of the two recensions, the *Samhitā* is cleared from confusion with its Brāhmana, and therefore looks white and orderly]; the order of sacrifices, however, of both divisions of the Yajur-veda is similar, two of the principal being the *Darsā-pīma-māsa* or sacrifice to be performed at new and full moon, and the *Āśva-medha* or horse-sacrifice; cf. *Taittirīya-samhitā*, *Vājasaneyi-samhitā*. — *Yajurveda-srāddha*, N. of a work (treating of the prayers and rites to be used at the anniversaries of the death of parents according to the school of the Yajur-veda). — *Yajur-vedin*, ī, inī, t, familiar with the Yajur-veda. — *Yajurvedi-vrīshotsarga-tattva* ('*sha-ut*'), am, n., N. of part of the *Smṛiti-tattva* by Raghunandana on the release of a bull according to the teaching of the Yajur-veda. — *Yajurvedi-srāddha-tattva*, am, n., N. of certain verses by Raghunandana on the anniversaries of the death of parents according to the school of the Yajur-veda. — *Yajush-kṛita*, as, ā, am, Ved. performed with a *Yajus*, consecrated or dedicated with a sacrificial formula. — *Yajush-kṛiti*, is, f., Ved. consecration or dedication with a sacrificial formula. — *Yajush-kriyā*, f., Ved. a rite or ceremony accompanied with a *Yajus*. — *Yajush-tama*, Ved. superl. of *yajus*. — *Yajush-tara*, Ved. compar. of *yajus*. — *Yajush-tas*, ind., Ved. from a *Yajus*; in relation to a *Yajus*; on the authority of the Yajur-veda. — *Yajush-tū*, f. or *yajush-tva*, am, n., Ved. the state of a *Yajus*. — *Yajush-pati*, is, m. 'lord of the *Yajus*,' N. of Vishnu. — *Yajush-pātra*, am, n., see *Gaṇa Kaskādi* to Pāp. VIII. 3, 48. — *Yajush-mat*, ān, ati, at, Ved. any rite accompanied with a sacrificial formula, (*yajushmatya ishṭakās*, a term for certain bricks used in building the sacrificial altar.) — *Yajas-sāt*, ind. to the state of a *Yajus*. — *Yajūlara* (*yajus + udara*), as, m., Ved. 'Yajus-bellied, having the *Yajus* for a belly,' epithet of Brahman.

*Yajña*, as, m. prayer, devotion, homage, praise, (used in the older language with these meanings; cf. Zend *yaśna*); worship of a deity, respect or reverence for a deity, act of worship or devotional act in general, (the five most important acts of devotion which ought to be performed daily by every twice-born man are *bhūta-y<sup>o</sup>*, *manushya-y<sup>o</sup>*, *pūtri-y<sup>o</sup>*, *deva-y<sup>o</sup>*, *brahma-y<sup>o</sup>*, q. v. v. v.; cf. *mahā-y<sup>o</sup>*); a sacrifice (this is the most common sense of the word), any offering or oblation, (*śintā-yajña*, a sacrifice in thought, mental offering); Sacrifice (personified); a form of Vishnu; N. of a son of Ruci by Ākūti; of Indra under Manu Svāyambhuva; (according to native authorities also) N. of Agni; = *āman*; *Yajña prājāpatya*, N. of the reputed author of the hymn R̥g-veda X. 130. — *Yajña-karman*, a, n. a sacrificial act, sacrificial rite or ceremony; (*ā, ā, a*), occupied or engaged in a sacrifice. — *Yajña-kalpa*, as, ā, am, resembling or like a sacrifice, of the form or nature of an offering. — *Yajña-kāma*, as, ā, am, Ved. 'sacrifice-loving,' desiring sacrifice, eager for worship. — *Yajña-kāra*, as, ī, am, occupied or engaged in a sacrifice. — *Yajña-kāla*, as, m. 'sacrifice-time,' a season for sacrifice; N. of the last lunar day in each half of a month. — *Yajña-kāla*, as, m. 'sacrifice-post,' the post to which the victim is fastened. — *Yajña-kunḍa*, am, n. a hole in the ground for receiving the sacrificial fire. — *Yajña-kṛt*, t, t, t, 'sacrifice-doing,' worshipping, performing or arranging a sacrifice, employed or occupied in a sacrifice; causing or occasioning sacrifices; (t), m. an epithet of Vishnu; a priest conducting a sacrifice; N. of a king. — *Yajña-kṛintatra*, am, n. a fragment or portion of a sacrifice. — *Yajña-keṭu*, us, m., Ved. (perhaps) one who is conversant with sacrifice; having the sacrifice for a mark or sign, the announcer of a sacrifice, (Śāy. = *yajñah prajñāpako yasya*); N. of a Rākshasa (in Rāmāyana VI. 18, 14). — *Yajña-kopa*, as, m., N. of a Rākshasa. — *Yajña-kratu*, us, m. a sacrificial rite or ceremony in honour of the gods; a

complete rite or chief ceremony; a personification of Vishnu; (*avas*), m. pl. the Yajña and Kratu sacrifices. — *Yajña-kriyā*, f. sacrificial act, any sacrificial rite or ceremony. — *Yajña-gāthā*, f. a sacrificial verse or any memorial verse connected with the ritual of a sacrifice. — *Yajña-gīrti*, *is*, m., N. of a mountain. — *Yajña-ghna*, *as*, *ī*, *am*, 'sacrifice-destroying,' interrupting sacrifices; (*as*), m. a demon who interrupts sacrifices, a malicious or evil-omened demon. — *Yajña-chāga*, *as*, m. a goat for sacrifice. — *Yajña-jña*, *as*, *ā*, *am*, 'sacrifice-knowing,' conversant with sacrifices, understanding the worship of the gods. — *Yajña-tati*, *is*, f., Ved. a sacrificial offering, performance of a sacrifice. — *Yajña-tanū*, *us*, f. a form of worship; epithet of certain Vyāhritis; of certain sacrificial bricks (*ishtakā*). — *Yajña-tantra-sūdhā-nidhī*, *is*, m., N. of a work on Vedic ritual by Sāyaṇācārya. — *Yajña-tantra-sūtra*, *am*, n., N. of a Sūtra work. — *Yajña-trātri*, *tā*, m. 'sacrifice-protector,' N. of Vishnu. — *Yajña-dakshinā*, f. a sacrificial gift or present, a fee or donation given to the priests engaged in the performance of a ceremony. — *Yajña-datta*, *as*, m. 'sacrifice-given,' a proper N. (commonly used in examples). — *Yajñadattaka*, *as*, m. (a diminutive), dear little Yajña-datta. — *Yajñadatta-vadha*, *as*, m. 'Yajña-datta's death,' N. of an episode of the Rāmāyana. — *Yajñadatta-sarman*, *ā*, n. a proper N. (often used in examples). — *Yajña-dikshā*, f. initiation into sacrifices, admission to sacrificial rites, due performance of the sacrifice (see Manu II. 169). — *Yajña-deva*, *as*, m. a proper N. — *Yajña-dravya*, *am*, n. any sacrificial utensil, anything used for sacrifice, a sacrificial vessel. — *Yajña-druh*, *-dhruk* or *-dhrut*, m. an enemy of sacrifices, a Rākshasa. — *Yajña-dhara*, *as*, *ā*, *am*, bringing the sacrifice, bearing an offering; (*as*), m., N. of Vishnu. — *Yajña-dhira*, *as*, *ā*, *am*, Ved. experienced in or conversant with the worship of the gods; constant in sacrifice. — *Yajña-nārāyaṇa*, *as*, m. a proper N. — *Yajña-nārāyaṇa-dikshita*, *as*, m., N. of a preceptor. — *Yajña-nirvāha*, *as*, m. the accomplishment or carrying out of a sacrifice. — *Yajña-nirvṛitti*, *is*, f. completion or reward of a sacrifice, fruit of a sacrificial offering. — *Yajña-nishkrit*, *t*, *t*, *t*, Ved. arranging the sacrifice. — *Yajña-nī*, *is*, *is*, *ī*, Ved. conducting worship, directing the sacrifice; (*is*), m. a partaker of the sacrifice, (*Sāy.* = *yajñasya nīrvāha-kaḥ*). — *Yajña-nemī*, *is*, m. 'surrounded by sacrifices,' an epithet of Kṛishṇa. — *Yajña-pati*, *is*, m. lord of the sacrifice, (applied to the person who institutes and bears the expence of a sacrificial ceremony); N. of Soma and of Vishnu (as gods in whose honour an offering is made); of an author. — *Yajña-patnī*, f. the wife of the person who institutes a sacrifice, (as taking part in the ceremony.) — *Yajña-patha*, *as*, m., Ved. path of worship, way of sacrifice. — *Yajña-pad* or *yajña-pād*, Ved. (perhaps) walking on sacrifices, (a feminine form *yajña-padī* is given.) — *Yajña-paribhāshā*, f., N. of a Sūtra work by Āpastamba. — *Yajña-parus*, *us*, n., Ved. a joint or part of a sacrifice. — *Yajña-paśu*, *us*, m. an animal for sacrifice, victim; a horse. — *Yajña-pātra*, *am*, n. a sacrificial vessel. — *Yajñapātrīya*, *as*, *ā*, *am*, proper or suitable for a sacrificial vessel. — *Yajña-pārsva*, *am*, n., N. of a work; (*as*), m., N. of an author (according to some). — *Yajña-pūṣa*, *am*, n. 'soul of sacrifice,' N. of Vishnu. — *Yajña-pūccha*, *am*, n., Ved. the tail, i. e. the last part or conclusion of a sacrifice. — *Yajña-puras-śaraṇa*, *am*, n., N. of a work. — *Yajña-purusha* or *yajña-pūrusha*, *as*, m., N. of Vishnu. — *Yajña-prajāna*, *am*, n., N. of the eighty-fifth chapter of the Uttara-kāṇḍa of the Rāmāyana. — *Yajña-pri*, *is*, *is*, *ī*, Ved. taking pleasure in sacrifices. — *Yajña-phala*-*da*, *as*, *ā*, *am*, yielding the fruit of sacrifices; (*as*), m. 'recompensing or rewarding for sacrifice,' an epithet of Vishnu. — *Yajña-bandhu*, *us*, m., Ved. companion of sacrifice. — *Yajña-bāhu*, *us*, m. 'arm of sacrifice,' N. of Agni; of Priya-vrata. — *Yajña-bhūrga*, *as*, m., N. of the Fifth Act of Vaidya-nātha's

Citra-yajña-nāṭaka. — *Yajña-bhāga*, *as*, m. a part or portion of a sacrifice; (*as*, *ā*, *am*), having a share in a sacrifice, partaking of an offering; (*as*), m. a god, deity. — *Yajñabhāga-bhuj*, *k*, *k*, *k*, enjoying a share in a sacrifice; (*k*), m. a god, deity. — *Yajñabhāgeśvara* (*ga-īś*), *as*, m., N. of Indra. — *Yajña-bhājana* or *yajña-bhāṇḍa*, *am*, n. a sacrificial vessel or utensil. — *Yajña-bhāvana*, *as*, *ā*, *am*, causing or promoting sacrifice; (*as*), m. an epithet of Vishnu. — *Yajña-bhāvita*, *as*, *ā*, *am*, honoured with sacrifices (said of the gods). — *Yajña-bhuj*, *k*, *k*, *k*, enjoying sacrifice, taking pleasure in offerings; (*k*), m. a god, deity (especially Vishnu). — *Yajña-bhūmi*, *is*, f. 'sacrifice-ground,' a place for sacrifice. — *Yajña-bhūshana*, *as*, m. 'sacrifice-ornament,' white Darbha grass. — *Yajña-bhrit*, *t*, m. 'sacrifice-bearer,' an arranger or institutor of a sacrifice, one who institutes or bears the expence of a sacrifice; an epithet of Vishnu. — *Yajña-bhoktri*, *tā*, m. 'enjoyer of sacrifice,' N. of Kṛishṇa. — *Yajña-maṇḍala*, *am*, n. a sacrificial ring or circle, place for sacrifice. — *Yajña-manas*, *ās*, *ās*, *as*, having the mind or attention set on sacrifices. — *Yajña-manman*, *ā*, *ā*, *a*, Ved. intent on sacrifices, delighting in sacrifice, (*Sāy.* = *yajñārtham matimat*, *yajvan*.) — *Yajña-maya*, *as*, *ī*, *am*, consisting of sacrifices, containing sacrifice. — *Yajña-mahotsava* (*hā-ut*), *as*, m. a great sacrificial feast or ceremony. — *Yajña-mūli*, *is*, m. a proper N. — *Yajña-mukha*, *am*, n., Ved. an introduction to a sacrifice, commencement of a sacrifice. — *Yajña-mush*, *t*, *t*, *t*, 'sacrifice-stealing,' robbing a sacrifice; (*t*), m. a demon who lies in wait and carries off a sacrifice. — *Yajña-mūrti*, *is*, m. a proper N. — *Yajña-meni*, Ved. = *āyudha* (according to the commentator). — *Yajña-yaśasa*, *am*, n., Ved. the beauty or splendor of a sacrifice. — *Yajña-yogya*, *as*, *ā*, *am*, suited or proper for a sacrifice; (*as*), m. *Ficus Glomerata*. — *Yajña-rasa*, *as*, m. 'juice or fluid of sacrifice,' the Soma. — *Yajña-rāj*, *t*, m. 'king of the sacrifice,' the moon, (perhaps for *yajña-rāj*; cf. *yajvanām patih* under *yajvan*). — *Yajña-ruḍi*, *is*, m., N. of a Dānava. — *Yajña-retas*, *as*, n. 'seed of sacrifice,' the Soma. — *Yajña-rita* (*nu-ṛita*), *as*, *ā*, *am*, Ved. suitable or proper for sacrifice (?); set apart for sacrifice (?). — *Yajña-linga*, *as*, m. 'having sacrifice for his attribute,' N. of Kṛishṇa. — *Yajña-vaśas*, *as*, n., Ved. a sacrificial word or speech; (*ās*), m., N. of a preceptor (having Rājastambāyana as his patronymic). — *Yajña-vat*, *ān*, *atī*, *at*, Ved. having or possessing sacrifice, worshipping. — *Yajña-vasas*, Ved. loving sacrifice. — *Yajña-varāha*, *as*, m. Vishnu in the boar-incarnation; [cf. *yajña-sūkhara*.] — *Yajña-wardhana*, *as*, *ī*, *am*, Ved. increasing or promoting sacrifice. — *Yajña-varman*, *ā*, m., N. of a king. — *Yajña-valka*, *as*, m. a proper N. — *Yajña-vallī*, f. = *soma-vallī*, *Cocculus Cordifolius*. — *Yajña-vāṭa*, *as*, m. 'sacrifice-enclosure,' a place prepared and enclosed for a sacrifice. — *Yajña-vāma*, *as*, m. a proper N. — *Yajña-vāstu*, *u*, n., Ved. a place for worship or sacrifice, sacrificial ground. — *Yajña-vāha*, *as*, *ā*, *am*, conducting or accompanying the sacrifice, conveying the sacrifice to the gods; (*as*), m., N. of one of Skanda's attendants. — *Yajña-vāhana*, *as*, m. the conductor of a sacrifice, a Brāhman; 'having sacrifice for a vehicle,' epithet of Vishnu; of Siva. — *Yajña-vāhas*, *ās*, *ās*, *as*, Ved. bringing or offering sacrifice, a worshipper, offerer of sacrifice; receiving sacrifice (said of the gods and of the Maruts). — *Yajña-vāhin*, *ī*, *inī*, *ī*, conducting or accompanying the sacrifice, conveying the sacrifice to the gods. — *Yajña-vid*, *t*, *t*, *t*, 'sacrifice-knowing,' skilled in sacrifice. — *Yajña-vidyā*, f. knowledge of sacrifice, skill in sacrifice. — *Yajña-vibhrashta*, *as*, *ā*, *am*, Ved. one whose sacrifice has failed or is profitless. — *Yajña-virya*, *as*, m. 'whose might is sacrifice,' epithet of Vishnu. — *Yajña-eriksha*, *as*, m. 'sacrifice-tree,' the banyan or Indian fig-tree. — *Yajña-eridha*, *as*, *ā*, *am*, Ved. exalted with sacrifices, delighted with offerings (said of Indra). — *Yajña-erūth*, Ved. pleased with sacrifices or abounding in

sacrifices. — *Yajña-vedi*, *is*, or *yajña-vedī*, f. an altar for sacrifice, a place prepared for a sacrifice. — *Yajña-veśasa*, *am*, n., Ved. interruption of worship or sacrifice, desecration or profanation of sacrifice. — *Yajña-voḍhave* (*voḍhave*, or dat. c. of *voḍhu*, used as an inf. of rt. *vah*), Ved. to accompany or attend the sacrifice, to convey the offering to the gods. — *Yajña-vrata*, *as*, *ā*, *am*, Ved. observing the sacrifice, conforming to the ritual or observance of sacrifice. — *Yajña-satru*, *us*, m. an enemy of sacrifices; N. of a Rākshasa. — *Yajña-sarāṇa*, *am*, n. 'sacrifice-shed,' a building or temporary structure under which sacrifices are performed. — *Yajña-sālū*, f. a sacrificial hall; = *agni-sarāṇa*, a house or place for keeping the sacrificial fire. — *Yajña-sāstra*, *am*, n. the science of sacrifice, ordinances or rules relating to sacrifices. — *Yajñasāstra-vid*, *t*, *t*, *t*, knowing the rules or ordinances for sacrifices. — *Yajña-sishta*, *as*, *ā*, *am*, (anything) left from a sacrifice or oblation. — *Yajña-sishāśana* (*śa-as*), *am*, n. the eating of the remains of a sacrifice, a repast on the remnants of a sacrifice (Manu III. 118). — *Yajña-sīla*, *as*, *ā*, *am*, accustomed to perform sacrifices, frequently performing sacrifices; (*as*), m., N. of a Brāhman. — *Yajña-sēsha*, *as*, *am*, m. n. the remains or residue of a sacrifice (Manu III. 285). — *Yajña-srī*, *is*, *is*, *ī*, promoting or favourable to sacrifice, (*Sāy.* = *yajñasya sampad* *rūpaḥ*); (*is*), m., N. of a king. — *Yajña-sreshthā*, f. *Cocculus Cordifolius*. — *Yajña-sapsṭa*, *as*, *ā*, *am*, Ved. excited by offerings or sacrifices. — *Yajña-sapsthā*, f., Ved. the constitution or basis of a sacrifice, form of a sacrifice. — *Yajña-sadana*, *am*, n. a sacrificial ball. — *Yajña-sadas*, *as*, n. an assembly or number of people at a sacrifice. — *Yajña-samriddhi*, *is*, f., N. of the eighty-sixth chapter of the Uttara-kāṇḍa of the Rāmāyana. — *Yajña-sambhāra*, *as*, m. apparatus or materials for a sacrifice. — *Yajña-sūdh*, *t*, *t*, *t*, Ved. 'sacrifice-effecting,' accomplishing sacrifices. — *Yajña-sūdhana*, *as*, *ī*, *am*, 'sacrifice-effecting,' accomplishing sacrifices; occasioning or causing sacrifices, (used as an epithet of Vishnu). — *Yajña-sāra*, *as*, m. 'essence of sacrifice,' N. of Vishnu; *Ficus Glomerata*. — *Yajña-sārathi*, N. of a Sāman. — *Yajña-siddhi*, *is*, f. the completion or accomplishment of a sacrifice, the due performance of a sacrificial ceremony; obtaining the objects of a sacrifice. — *Yajña-sūkhara*, *as*, m. Vishnu in his incarnation as a boar (= *yajña-varāha*). — *Yajña-sūtra*, *am*, n. a sacred cord worn over the left shoulder and under the right arm at sacrifices, the sacrificial thread or cord, (see *yajñopavitā*). — *Yajña-sena*, *as*, m., N. of Drupada; of a king of Vidarbha; of a Dānava; of Vishnu; of various men. — *Yajña-sama*, *as*, m., N. of several Brāhmins. — *Yajña-sthala*, *am*, n. a place for sacrifice; N. of an Agra-hāra; of a Grāma; of a town. — *Yajña-sthānu*, *us*, m. a sacrificial post or stake. — *Yajña-sthāna*, *am*, n. a place for sacrifice. — *Yajña-svāmīn*, *ī*, m., N. of a Brāhman. — *Yajña-han*, *ā*, *-ghnī*, *a*, destroying sacrifice, injuring or vitiating sacrifice, interrupting worship; (*ā*), m., N. of Siva. — *Yajña-hana*, *as*, *ā*, *am*, = *yajña-han* above; (*as*), m., N. of a Rākshasa. — *Yajña-hṛīdaya*, *as*, *ā*, *am*, 'whose heart is sacrifice,' liking sacrifice above everything else, loving sacrifice. — *Yajña-hotri*, *tā*, m. an offerer at a sacrifice; invoker of the (gods who are) worthy of worship, (*Sāy.* = *yashṭavyānāṃ devānām āhvāri*); N. of a son of Manu Uttama. — *Yajñāṅsu* (*ṅsa-an*), *as*, m. a part or share of a sacrifice. — *Yajñāṅsa-bhuj*, *k*, m. 'enjoying a share in sacrifices,' a god, deity. — *Yajñāṅgāra* (*ṅga-ag* or *-ag*), *am*, n. a shed for sacrifice. — *Yajñāṅga* (*ṅga-an*), *am*, n. 'sacrifice-limb,' a part of a sacrifice, any means or instrument or implement of a sacrifice; (*as*), m. the glomerous fig-tree, *Ficus Glomerata*; *Acacia Catechu*; *Clerodendrum Siphonanthus*; N. of Vishnu or Kṛishṇa; of Siva; (*ā*), f. *Cocculus Cordifolius*. — *Yajñātman* (*ṅa-āt*), *ā*, m. 'soul of sacrifice,' N. of Vishnu. — *Yajñātma-mīśra*, *as*, m., N. of the father of Parthasarathi-mīśra. — *Yajñānukāśin* (*ṅa-an*), *ī*,

īnī, f. Ved. looking at or inspecting sacrifices, (according to a commentator = *yajña-tattva-prakāśana-samartha.*) — *Yajñānta* (°*ñā-ant*), *as*, m. the conclusion or termination of a sacrifice; a supplementary sacrifice. — *Yajñānta-kṛit*, t. m., N. of Vishṇu. — *Yajñāyatana* (°*ñā-āy*), *am*, n. a place for sacrifice. — *Yajñāyudha* (°*ñā-āy*), *am*, n., Ved. 'sacrifice-instrument,' any vessel or utensil employed at a sacrifice, (ten are usually enumerated.) — *Yajñāyudhīn*, ī, īnī, ī, Ved. having or furnished with sacrificial utensils. — *Yajñāri* (°*ñā-ari*), *is*, m. 'foe of sacrifices,' epithet of Siva. — *Yajñārtha* (°*ñā-ar*), *as*, ā, *am*, serving for a sacrifice; (*am*), ind. for the sake of sacrifice. — *Yajñārha* (°*ñā-ar*), *as*, ā, *am*, deserving sacrifice; suitable or fit for sacrifice; (*au*), m. du. epithet of the two Aśvins. — *Yajñāvayava* (°*ñā-av*), *as*, m. 'whose limbs consist of sacrifices,' epithet of Vishṇu. — *Yajñāvāsāna* (°*ñā-av*), *am*, n., N. of the ninety-third chapter of the Uttara-kāṇḍa of the Rāmāyaṇa. — *Yajñāśana* (°*ñā-aś*), *as*, m. 'consumer of sacrifices,' a god, deity. — *Yajñāśāh*, t, t, t, Ved. mighty in sacrifice; bearing the sacrifice, (Sāy. = *yajñāśya voḍhri* or *dhārayitṛ.*) — *Yajñāśa* (°*ñā-īśa*), *as*, m. 'lord of worship or of sacrifice,' epithet of Vishṇu; of the sun. — *Yajñāśvara* (°*ñā-īś*), *as*, m. 'lord of worship or of sacrifice,' epithet of Vishṇu; N. of an author; (i), f., N. of a particular magical incantation. — *Yajñāśvarārya* (°*ñā-ār*), *as*, m. a proper N. — *Yajñāśhu* (°*ñā-īshu*), *us*, m. a proper N. — *Yajñāśha* (°*ñā-īsh*), *am*, n. a species of fragrant grass (= *dirgha-rohishaka*). — *Yajñādūmbara* (°*ñā-ud*), *as*, m. = *udūmbara*, Ficus Glomerata. — *Yajñopakaraya* (°*ñā-up*), *am*, n. 'sacrifice-instrument,' any utensil or implement useful or necessary for sacrifice. — *Yajñopavita* (°*ñā-up*), *am*, n. the solemn investiture of youths of the first three castes, Brāhmins, Kshatriyas, and Vaiśyas, with a peculiar thread or cord worn over the left shoulder and hanging down diagonally across the body to the right hip, by which they are considered regenerated and admitted to the twice-born classes, see *upa-naya*; (in the later language) the sacred thread itself, (originally, it appears, worn at sacrifices and restricted to the first three tribes, as explained above; in modern times assumed by other mixed castes in various parts of India, as by the Vaidyas or medical caste in Bengal; according to Manu II. 44, a Brāhman's thread should be of cotton, a Kshatriya's of flax or hemp, a Vaiśya's of woollen thread, and the youths should be invested at particular ages, see *upa-naya* and cf. *yajñā-sūtra*; this thread is commonly called Jaleo, which is probably corrupted fr. *yajñop.*) — *Yajñopavitevat*, ān, atī, at, or *yajñopavitin*, ī, īnī, ī, invested with the sacred thread; [cf. *upavitin*.] — *Yajñopāsaka* (°*ñā-up*), *as*, m. an honorer of sacrifices, one who performs a sacrifice.

*Yajñaka* = *yājaka*, q. v.  
*Yajñāya* (fr. *yajña*), Nom. P. *yajñāyati*, -*yitum*, Ved. to perform a sacrifice or be diligent in sacrificing.

*Yajñāyajñi*, *am*, n., N. of a Sāman, (so called from the verse R̥g-veda I. 168, 1, which begins with *yajñā-yajñā*; it is also called Agniśhṭoma-sāman, from coming at the end of the Agni-shṭoma.)

*Yajñāyat*, *an*, *anti*, *at*, Ved. one who performs a sacrifice or is eager to make offerings.

*Yajñāraṅgeśa-purī*, f., N. of a town, (perhaps for *yajña-rāṅgeśa-purī*.)

*Yajñāka*, *as*, m. Butea Frondosa; = *yajñādatka*, (see Scholiast on Pān. V. 3, 78; cf. *devika*.)

*Yajñin*, ī, īnī, ī, having sacrifices, abounding in sacrifices [cf. *dākshāyagayajñin*]; (ī), m. epithet of Vishṇu.

*Yajñiya*, *as*, ā, *am*, worthy of worship or sacrifice, sharing in sacrifice; sacred, godly, divine, adorable, (applied to gods and to anything belonging to them, e. g. the chariot of the Aśvins; also to rivers, &c.); active or eager in the worship of the gods, skilful in sacrifice, having a capacity for sacrifice; pious, devoted, holy; belonging to worship, relating to a

sacrifice, suitable or fit for sacrifice, sacrificial; (*as*), m. a god, deity; N. of the Dvāpara or third Yuga. — *Yajñiya-śeśa*, *as*, m. 'sacrificial country,' the country of the Hindūs, Hindūstān or that region in which sacrificial ceremonies can be duly performed, the country in which the black antelope is native, see Manu II. 23. — *Yajñiya-sāṭā*, f. a ball for sacrifice, sacrificial hall; a temple, shrine.

*Yajñiyat*, Ved. a word used in Satapatha-Br. IX. 2, 3, 10. to explain *adhvaryat*.

*Yajñiya*, *as*, ā, *am*, suitable or fit for sacrifice, proper for the performance of a sacrifice, sacrificial; (*as*), m. the glomerous fig-tree, Ficus Glomerata. — *Yajñiya-bratma-pādapa*, *as*, m. a species of plant (= *vīkankata*).

*Yajya*, *as*, ā, *am*, to be worshipped, adorable; to be sacrificed, &c.; (*am*, ā), n. f. worshipping, sacrificing, in *deva-y*, q. v.

*Yajyamāna*, *as*, ā, *am*, = *ijyamāna*.

*Yajyu*, *us*, *us*, *u*, worshipping, adoring, honouring; devout, pious, godly; taking part in a sacrifice, an assistant priest at a sacrifice; (*us*), m. an Adhvaryu priest or one conversant with the Yajur-veda; = *yajamāna*.

*Yajvan*, ā, arī, a (a feminine form in *anī* is said to exist), worshipping, sacrificing; a worshipper, adorer, honorer; a sacrificer, one who performs sacrifices in due form or agreeably to the ritual of the Veda, sacrificial, effective of sacrifices, (Sāy. = *yāganishpādaka*); *yajvanām patih*, N. of the moon.

*Yajvān*, ī, īnī, ī, = *yajvan* above.

*Yashṭavya*, *as*, ā, *am*, to be worshipped, &c.

1. *yashṭi*, *is*, f. (for 2. *yashṭi* see s. v.), sacrificing, (perhaps incorrect for 3. *ishṭi*.)

*Yashṭu-kāma*, *as*, ā, *am*, desiring to worship, wishing or intending to sacrifice.

*Yashṭri*, tā, trī, trī, one who worships or sacrifices, a worshipper, sacrificer (= *yajamāna*).

**यस्य** *yaṅva*, *am*, n., N. of a Sāman.

*Yanvāpatya* and *yanvāpatyottara*, *am*, n., N. of two Sāmans.

**यत्** 1. *yat*, *yan*, *yati*, *yat* (fr. rt. 5. ī), going, passing, moving.

**यत्** 2. *yat* (connected with rt. *yam*), cl.

1. A. (Ved. and ep. also P.) *yatate* (-*ti*), *yete* (3rd pl. *yetire*), *yatishyate*, *ayatiśha*, *yatitum*, to join, connect, unite (Ved. P.); to excite, arouse (Ved. P., according to Sāy. on R̥g-veda VII. 36, 2. *yatati* = *yātayati*, *pravartayati*, he arouses, animates to exertion); to join or attach one's self to, unite one's self with, associate with (Ved. A.); to come together or be arranged in order (Ved. A.); to proceed, go (Ved.); to try to join one's self with (with loc.); to endeavour to reach (Ved. A.); to strive or endeavour after, struggle after, be eager or anxious for (with loc. or dat. or even acc., or with one of the following prepositional words, *arthe*, *arthāya*, *artham*, *hetos*, *prati*, or with the inf.); to exert one's self, endeavour, take pains, make effort, persevere, observe caution, be watchful; to strive against, be engaged in mutual contest, contend together (Ved.); Caus. *yātayati*, -*yate*, -*yitum*, Aor. *ayīyatat*, to join, connect, associate, unite (Ved. P.); to join or attach one's self to (Ved. A.); to join or unite to (Ved. P.); to require, recompense, repay, restore, return, give up; to cause to be repaid or required or restored; to receive in requital (A.); to cause to strive or make effort, animate, encourage, instigate; to cause to contend (Ved.); to pain, harass, distress, torture, vex, annoy; to reprehend, despise: Desid. *yīyatishlate*: Intens. *yāyatyate*, *yāyatti*; [cf. according to some Gr. *ζηρέω*.]

*Yatān*, *an*, *anti*, *at*, exerting one's self, striving after, &c., (in R̥g-veda V. 48, 5. *yatat* = *uddharat*, extirpating.)

*Yatana*, *am*, n. the act of making effort or exertion, an effort, endeavour.

*Yataniya*, *as*, ā, *am*, to be exerted or persevered or striven after; (the neut. may be used impersonally,

e. g. *sadā yataniyam muktāu*, one must always strive after final emancipation.)

*Yatamāna*, *as*, ā, *am*, striving, endeavouring, struggling, persevering, making effort, taking pains.

*Yatavya*, *as*, ā, *am* (fr. an unused *yatu*), Ved. = *prayatna-vut*.

*Yatūna*, *as*, ā, *am*, Ved. uniting or coming together (in regular order), ranging; proceeding, (Sāy. = *pravartamāna*.)

*Yatita*, *as*, ā, *am*, striven, endeavoured, attempted, tried, striven after, (sometimes with inf. used passively, e. g. *esha trayā hantaṃ yatitah*, he was attempted to be killed by thee); endeavouring, taking pains; (the neut. may be used impersonally, e. g. *yatitam mayā gantam*, it was attempted by me to go, it was my intention to go.)

*Yatitavya*, *as*, ā, *am*, to be striven for or after, to be endeavoured; (the neut. is used impersonally with loc., e. g. *arthārajane yatitavyam*, one must strive for the acquisition of money.)

*Yatuna*, *as*, ā, *am*, Ved. going, moving, (Sāy. = *gantri*.)

1. *yatta*, *as*, ā, *am* (for 2. see under rt. *yani*), endeavoured, making effort or exertion, taking care, watchful; prepared, ready; ready for (e. g. *raṇe yatah*, ready for battle, or with an inf.); resolved; cared for, attended to (as a chariot, &c.).

*Yatna*, *as*, m. effort, endeavour, exertion, energy, diligence, perseverance, zeal; labour, work, trouble, pains, difficulty; effort for, endeavour after (with loc., e. g. *paropakrītau yatah*, an effort for the benefit of another); *yatnau kṛi*, to make effort, use exertion, take pains, strive; (*ena*), ind. with effort, diligently, vigorously, eagerly, with all one's might; carefully; (*āt*), ind. from effort, with effort, after great exertions; in spite of every effort; necessarily. — *Yatna-tas*, ind. from effort, diligently, vigorously, eagerly, zealously; carefully. — *Yatna-pratī-pādyā*, *as*, ā, *am*, to be explained with difficulty, difficult, not easy. — *Yatna-rat*, ān, atī, at, possessing energy, making or using effort, energetic, using exertion, strenuous, laborious, assiduous, persevering, diligent; striving after, taking pains about (with loc.). — *Yatnavat-tva*, *am*, n. the state or condition of making effort, diligence, zealousness. — *Yatnāksheya* (°*na-āk*), *as*, m. (in rhetoric) the making an objection notwithstanding an effort to repress it.

*Yatya*, *as*, ā, *am*, to be striven for or after, to be exerted.

**यत् यत्ना** *yata*. See under rt. *yam*, p. 809.

**यत्न** *yatama*, *as*, ā, *at* (superl. of 3. *ya* or *yad*; see Gram. 236), who or which (of many).

*Yatamathā*, ind., Ved. in which of many ways, (*yatamathā katumathā*, in the same way, as always.)

*Yatara*, °*as*, ā, *at* (compar. of 3. *ya*), who or which (of two).

*Yatarathā*, ind. in which of two ways.

**यत्स** *yatas*, ind. (fr. the pronom. base 3. *ya*; correlative of *tatas*, q. v., and often used for the ablative or even instrumental cases *yasmāt*, *yebhyas*, *yasyās*, *yena*, &c. of the relative pronoun *yad*, but oftener as an adverb or conjunction), from which, from what, whence; in consequence of which, for which reason, wherefore; because, since, whereas, as, for; from which place, wherefrom, from any place; where, whither, in which direction; from which time, from which time forward, ever since, (*yato jāti*, from her birth up to the present time, ever since her birth); that, so that, on condition that; *yato-yatas*, from whichever, from whatever, from whatever place, from wherever, whencesoever, wherever, whithersoever; *yatas-tatas*, from whichever, from which place soever, from this or that person or place, from any one whatever, from any place whatsoever, any whither, any wheresoever; *yata eva kutās ca*, from this or that place, from any place whatever; *yataḥ-prabhṛiti*, whence-

forward, from which time forward, from what time; [cf. Gr. ὅθεν-; Slav. jundu-se.]—Yato-jā, ās, ās, am, or yatodbhava ('tas-ud'), as, ā, am, produced from which.—Yato-mūla, as, ā, am, originating in or from which.

**यति** I. *yati* (fr. the pronom. base 3. *ya*; correlative of *tati*, q. v.; declined in plur. only, all the cases except the nom. voc. acc. taking terminations, e. g. inst. *yatibhis*, dat. and abl. *yatibhyas*, gen. *yatinām*, loc. *yatishu*, see Gram. 227. a), as many (= Lat. *quot*); as often; how many; how often. (For 2. *yati* see p. 809, col. 1.)

*Yatitha*, as, ī, am, 'as maniest, the as maniesth'; [cf. *tatitha*.]

*Yatidhā*, ind., Ved. in as many parts, in as many ways.

**यतीयस** *yatīyasa* (?), am, n. silver.

**यतुक** *yatakū* or *yatūkū*, f. a species of plant (= *rajani*, *janani*).

**यतुन** *yatuna*. See p. 804, col. 3.

**यत्कर** *yat-kara*, *yat-kāma*, *yat-kāraṇam*, *yat-kratu*, &c. See p. 808, col. 1.

**यत्न** *yatna*, *yatya*, &c. See p. 804, col. 3.

**यत्र** *yatra*, ind. (fr. the pronom. base 3. *ya*; correlative of *tatra*, q. v., often used for the loc. cases *yasmin*, *yasyām*, *yeshu*, &c., but oftener as an adverb or conjunction), in which place, where, 'wherein, wherever, whither; when; whereas, because, since; that, so that; *yatra yatra*, wherever, wheresoever, whithersoever, whensoever; *yatra-tatra*, in any place whatever, anywhere, (*yatra-tatra dīne*, on any day whatever, on whatever day you like); *yatra-kutra*, in any place whatever; everywhere, in every part; *yatra-kutrācīt* or *yatra-kutrāpi*, in whatever place, in some place or other, in any place whatever, anywhere, in whichever (e. g. *yatra-kutrāpi janmani*, in whichever birth); *yatra-kvācana* or *yatra-kvāpi* or *yatra-kva ēa* or *yatra-kva vā*, wherever, whithersoever, anywhere, anywhere; whenever, as often as, every time; at any time; hither and thither.—*Yatra-kāmam*, ind. wherever it pleases, according to pleasure or wish.—*Yatra-kāmāvasāya* ('*ma-av*'), as, m. the supernatural power of taking up an abode or transporting one's self anywhere one likes, (this power is said to belong to some Yogins.)—*Yatrakāmāvasāyī-tā*, f. or *yatrakāmāvasāyī-tva*, am, n.—*Yatra-kāmāvasāya* above.—*Yatrakāmāvasāyīn*, ī, inī, ī, having the power of taking up a residence or transporting one's self anywhere one wishes.—*Yatra-tatra-sāya*, as, ā, am, lying down anywhere, sleeping anywhere.—*Yatra-sāyan-grīha* or *yatra-sāyam-pratīśraya*, as, ā, am, having or taking up an abode wherever the evening finds one, spending the night anywhere where one happens to be.—*Yatra-stha*, as, ā, am, where staying, in which place abiding.—*Yatrakūta* ('*ra-āk*'), am, n., Ved. the aim or object in view.

*Yatratya*, as, ā, am, where being, dwelling in which place, relating to which place, of which place, whose (used relatively).

**यथाधिष्यि** *yatha-rishi*, *yatharcam*, &c. See col. 2.

**यथा** *yathā*, ind. (fr. the pronom. base 3. *ya*; correlative of *tathā*, q. v.), in which manner, in which way, as, like as, like, (sometimes redundantly connected with *iva*); as, for example; as truly as, (in asseverations, followed by *tathā* or *tena satyena*, so truly); that, so that, in order that (with pot. or not unfrequently with pres. impf. perf. fut. or aor.; in the earlier language *yathā* in this sense is often found after the first word of a sentence); that, whether, (often used as an introduction to a direct sentence after verbs of knowing, believing, hearing, doubting, &c., either with or without *iti*, e. g. *jñāyate yathā rājā tat karishyati*, it is known

that the king will do that; *viddhi yathā sū punar eshyatīti*, know that she will return); whereas, since, because; when, as when, as if; as soon as; as is right or proper (= *yathā-vat*); how! (as an exclamation); *yathā—tathā*, as—so; as—just so, (instead of *tathā*, the other similar correlatives *evam*, *eva*, *tadvat*, *tad evam* are often found in the corresponding clause); *yathā yathā—tathā tathā*, in whatever manner—in that manner; according as—so; in whatever degree or proportion—in that degree or proportion; by how much the more—by so much the more; *yathā-tathā*, in whatever manner, in any manner or way, in every way, as always, as ever; *yathā-kathāncīt*, in any way, in any manner, any wise, somehow or other, anyhow; *tad yathā*, as here follows, that is to say, namely, as for example; *yathā-kathā*, as much as; *yathā-kathā ēa*, now and then, rarely, unfrequently; *yathāiva* (*yathā eva*), just as.—*Yatha-rishi*, ind., Ved. according to the Rishi (see Gram. 38. h).—*Yatharcam* ('*thā-ric*'), ind. according to the Ric.—*Yathartu* ('*thā-rttu*'), ind. according to the season; in accordance with a fixed time, corresponding to the right season.—*Yathartuka* ('*thā-rit*'), as, ā, am, corresponding to the season of the year.—*Yathartu-pushpita*, as, ā, am, bearing flowers or blossoms at the right season.—*Yatharshī* ('*thā-rishī*'), ind. = *yathā-rishī* above.—*Yathāśas-tas* ('*thā-aś*'), ind. according to shares or portions, in due proportion, proportionably.—*Yathā-kaniśhṭham*, ind. according to the youngest, from the youngest to the oldest; [cf. *yathā-jyeshṭham*.]—*Yathā-kartavya*, as, ā, am, as proper to be done; (*am*), n. what is right or proper to be done (under any particular circumstances).—*Yathā-karma*, ind. in accordance with (any) action, according to actions, in accordance with duties; according to circumstances.—*Yathā-karmaganam*, ind. in accordance with actions and qualities.—*Yathā-kalpam*, ind. in conformity with ritual or ceremonial, according to rule or rubric.—*Yathā-kāṇḍam*, ind. according to Kāṇḍas or chapters.—*Yathā-kāma*, as, ā, am, conformable to desire, (acting) according to wish; (*am*), ind. according to wish, as one likes, at pleasure, agreeably, easily, comfortably.—*Yathākāmārītārthin* ('*ma-ar*'), 'ta-ar'), ī, inī, ī, honouring suppliants by conforming to their desires.—*Yathā-kāmin*, ī, inī, ī, acting according to will or pleasure, independent, wilful, uncontrolled.—*Yathākāmya*, am, n. (probably incorrect for *yathākāmya*), will, inclination, pleasure.—*Yathā-kāyam*, ind., Ved. 'according to body or form,' according to the dimensions (of anything).—*Yathā-kāram*, ind. according to which way, in which manner.—*Yathā-kārin*, ī, inī, ī, as acting, acting in which way.—*Yathā-kārya*, as, ā, am, = *yathā-kartavya*.—*Yathā-kāla*, as, m. the proper time (for anything), a suitable moment, auspicious time; (*am*), ind. according to time, in due time, at the proper moment, at the right time.—*Yathākāla-prabodhin*, ī, inī, ī, watchful in proper seasons, waking at the right time.—*Yathā-kuladharmam*, ind. according to family usage, in conformity with family customs.—*Yathā-krta*, as, ā, am, as has been done, as agreed, made or done according to rule, done according to custom or agreement, usual, customary, conventional; (*am*), ind. as happened, according to usual practice, in the way agreed upon.—*Yathā-kriśhṭam*, ind., Ved. according to furrows, furrow after furrow.—*Yathā-klṛipti*, ind. in a suitable or fitting way.—*Yathā-kratu*, as, us, u, Ved. conforming to a plan or design, forming which plan.—*Yathā-kramam* or *yathā-krameṇa*, ind. according to order, in regular order or series, in due succession, regularly, methodically, successively, in a row, respectively, in due form, properly.—*Yathā-krośam*, ind., Ved. according to Krośas.—*Yathā-kshamam*, ind. according to power or ability, as much as possible.—*Yathā-kshemeṇa*, ind. with all due safety or security, safely, comfortably, peaceably.—*Yathā-khātam*, ind., Ved. as dug or excavated.—*Yathā-khyam* ('*thā-āk*'), ind. according to names, as

named.—*Yathākhyāta* ('*thā-āk*'), as, ā, am, as previously described or mentioned, before mentioned.—*Yathākhyānam* ('*thā-āk*'), ind. in accordance with any narrative or statement, according to the circumstances narrated, as stated.—*Yathā-gata*, as, ā, am, as gone, as previously gone; *yathāgata* ('*thā-āg*'), as come, as one came; as one came (into the world), without sense, stupid [cf. *yathā-jāta*]; *yathā-gatam* or *yathāgatena*, ind. by the way one came.—*Yathāgamam* ('*thā-āg*'), ind. according to tradition, as handed down.—*Yathā-gātram*, ind., Ved. according to limbs, limb after limb.—*Yathā-guṇam*, ind. according to Gūnas or qualities.—*Yathā-griham*, ind. according to houses or habitations, (*yānti yathā-griham*, they go to their respective homes.)—*Yathā-grihitam*, ind., Ved. as taken, just as laid hold of, as come to hand, in regular order or succession.—*Yathā-gotra-kula-kalpam*, ind. according to the usages of a family or race.—*Yathiāgnī* ('*thā-āg*'), ind., Ved. according to (the size of) the fire.—*Yathā-grahaṇam*, ind., Ved. according to any statement, conformably to what was mentioned.—*Yathārgam* ('*thā-ar*'), ind., Ved. according to limbs or members, limb after limb.—*Yathā-dāmasam*, ind., Ved. Cāmasa after Cāmasa.—*Yathā-dācam* ('*thā-āc*'), ind. according to custom, as usual, as customary.—*Yathā-dārin* or *yathā-dārin* ('*thā-āc*'), ī, inī, ī, Ved. as proceeding, as acting.—*Yathā-dānta*, as, ā, am, as thought of or considered, previously considered.—*Yathā-dāntam*, ind., Ved. according to precept, in conformity with injunction.—*Yathā-dhūdasam*, ind., Ved. according to metre, one metre after another.—*Yathā-jāta*, as, ā, am, just as born; senseless, stupid, foolish, a natural; barbarous, outcast; (*am*), ind. according to race or family, family by family.—*Yathā-jāti*, ind., Ved. according to birth, according to kind or class, sort by sort.—*Yathā-josham*, ind., Ved. according to will or pleasure, according to one's satisfaction, (also read *yathā-yosham*).—*Yathājñāpta* ('*thā-ā*'), as, ā, am, as previously enjoined, before directed.—*Yathā-jñānam*, ind. according to knowledge, to the best of one's knowledge or judgment.—*Yathā-jyeshṭham*, ind. according to the oldest, by seniority, according to rank, from the oldest to the youngest.—*Yathā-tattvam*, ind. in accordance with truth, as the case really is, according to actual fact, exactly, precisely, strictly, accurately.—*Yathā-tatha*, as, ā, am, conformable to truth or the exact state of the case, right, true, accurate; (*am*), ind. in conformity with truth or reality; precisely, exactly; as is becoming or proper, fitly, duly, in a suitable manner; (*am*), n. a detailed account of events, narrative of particulars.—*Yathā-tathyam* or *yathā-tathyena*, ind. in accordance with the truth, really, truly.—*Yathā-tripti*, ind. to the heart's content, to full satisfaction of one's desire.—*Yathātmaka* ('*thā-āt*'), as, ikā, am, according to nature or character, having which nature.—*Yathā-datta*, as, ā, am, as given.—*Yathā-darśanam*, ind. according to every occurrence, in every single case.—*Yathā-dāyam*, ind. according to shares or portions.—*Yathā-dik* or *yathā-dīśam*, ind. according to the various quarters of the sky; in all directions.—*Yathādīśita* ('*thā-ād*'), as, ā, am, as enjoined or directed, corresponding to what has been enjoined, conformable to a direction; (*am*), ind. in accordance with a direction or injunction.—*Yathā-diksham*, ind. in accordance with religious observances.—*Yathā-driṣṭam* or *yathā-driṣṭī*, ind. as seen or observed.—*Yathā-devatam*, ind., Ved. deity after deity, divinity by divinity.—*Yathā-deśa-kāla-dehāvasthāna-viśeṣam* ('*thā-av*'), ind. according to differences of place, time, and bodily constitution.—1. *yathā-deśam*, ind. according to places.—2. *yathā-deśam* ('*thā-ād*'), ind. according to direction or injunction.—*Yathā-dravya*, as, ā, am, according to property, proportioned or conformable to wealth.—*Yathā-dharmam*, ind. according to duty or right, in proper form or order.—*Yathādhikāram* ('*thā-adh*'), am, ind. according to authority.—*Yathā-dhishnyam*,

ind., Ved. according to the position or arrangement of the Dhishnya. — *Yathādhitā* (°thā-*adh*°), *as, ā, am*, as read, conformable to the text; (*am*), ind. according to the text. — *Yathādhyāpakam* (°thā-*adh*°), ind. according to the teacher, agreeably to the instructions of a teacher. — *Yathā-nāma*, ind., Ved. according to name, name by name. — *Yathā-nārada-bhāshita*, *as, ā, am*, exactly as Nārada announced, being just as Nārada stated. — *Yathā-nihśriptom*, ind., Ved. as gone forth or out. — *Yathā-niruptam*, ind., Ved. as presented or offered. — *Yathā-nirdīshṭa*, *as, ā, am*, as directed or enjoined, before mentioned or described, previously directed. — *Yathā-nīlayam*, ind. each in its own resting-place or lair (said of animals). — *Yathā-nivāsin*, *i, inī, i*, wherever dwelling or abiding. — *Yathānikam* (°thā-*an*°), ind. according to the extent of the army, as far as the host extended. — *Yathānupūrvam* (°thā-*an*°) or *yathānupūrvyam* or *yathānupūrvyā* (°thā-*an*°), ind. according to a regular series, in regular order or succession, successively. — *Yathānubhūtam* (°thā-*an*°), ind. according to experience, by previous experience. — *Yathānūrūpam* (°thā-*an*°), ind. according to form or rule, in exact conformity, orderly, properly. — *Yathā-nyastam*, ind. as thrown down, as deposited. — *Yathā-nyāyam*, ind. according to rule, according to justice, justly, rightly, fitly, as is fitting or suitable, properly. — *Yathā-nyūpta*, *as, ā, am*, as presented or offered, in the order presented. — *Yathā-paṇyam*, ind. according to the (value of the) wares or commodities. — *Yathā-padam*, ind., Ved. according to the Pada or word. — *Yathāparādha-daṇḍa*, *as, ā, am*, inflicting punishment in proportion to the crime. — *Yathāparādham* (°thā-*ap*°), ind. according to the offence or error. — *Yathā-paru*, ind., Ved. according to joints, joint after joint, limb by limb. — *Yathā-puram*, ind. as before, as on previous occasions. — *Yathā-pūrea*, *as, ā, am*, being as before, previous, former; (*am*), ind. as before, as previously; in succession, one after another. — *Yathā-prajñam*, ind. according to knowledge. — *Yathā-pratiguṇam*, ind. according to qualities, to the best of one's abilities. — *Yathā-pratijñam*, ind. according to agreement, as settled or arranged. — *Yathā-pratirūpam*, ind., Ved. as is suitable or fitting. — *Yathā-pratyarham*, ind. according to merit. — *Yathā-pradīshṭam*, ind. according to direction or precept, as is suitable or proper. — *Yathā-pradeśam*, ind. according to direction or precept, in a suitable or proper manner; according to place, in a suitable or proper place, at proper places, on all sides. — *Yathā-pradhūnatas* or *yathā-pradhānam*, ind. according to precedence or superiority, by rank. — *Yathā-prayogam*, ind. according to usage or practice. — *Yathā-praśnam*, ind. in accordance with the question. — *Yathā-prastutam*, ind. conformably to the circumstances. — *Yathā-prānam*, ind. according to one's whole soul, with all one's might. — *Yathā-prāpta*, *as, ā, am*, as obtained or arrived, in conformity with a particular state or condition, suitable or conformable to circumstances; (*am*), ind. in conformity with rule, regularly, properly. — *Yathāprāpta-svara*, *as, ā, am*, an accent according to rule. — *Yathā-prārthitam*, ind. according to wish, by request. — *Yathā-prīti*, *is, is, i*, in accordance with love or affection, affectionate, loving. — *Yathā-phalam*, ind. according to fruit, when bearing fruit. — *Yathā-balam*, ind. according to power, with all one's might, to the best of one's ability; according to the (condition of the) army, according to the (number of) forces. — *Yathā-bijam* = *yathā-vijam*, *q. v.* — *Yathā-budhī*, ind. according to knowledge, to the best of one's judgment. — *Yathā-bhaktiyā* (*bhaktiyā*, inst. c. of *bhakti*), ind. with full or entire devotion. — *Yathā-bhakshtam*, ind. as eaten. — *Yathā-bhavanam*, ind. according to houses, house by house. — *Yathā-bhāgam*, ind. according to shares or portions, according to the share of each, proportionably; each in his respective place, in the proper place. — *Yathā-bhā-*

*janam*, ind., Ved. each in his proper place or position. — *Yathā-bhāva*, *as, m*, conformity to any destined state, destiny; (*as, ā, am*), having which nature or condition, being of which nature. — *Yathā-bhikāmam* (°thā-*abh*°), ind. according to wish or desire. — *Yathābhikānyāyam* (°thā-*abh*°), ind., Ved. as one has perceived or ascertained. — *Yathābhīpreta* (°thā-*abh*°), *as, ā, am*, as wished or intended; desired; (*am*), ind. according to one's desire or wish, agreeably, pleasantly. — *Yathābhīmata* (°thā-*abh*°), *as, ā, am*, as wished, desired, approved; (*am*), ind. according to wish or will, at pleasure, at will, wherever desire leads one, (*sarve yathābhīmata-deśam gatāḥ*, they all went to the place that each wished.) — *Yathābhīrūmam* (°thā-*abh*°), ind. according to loveliness, according to the degree of charmingness (belonging to each). — *Yathābhīrūcīta* (°thā-*abh*°), *as, ā, am*, accordant with taste or liking, pleasurable, agreeable, pleasant, pleasing. — *Yathābhīrūpam* (°thā-*abh*°), ind. according to Scholiast on Pān. II. 1, 7 = *abhī-rūpasya yogyam*, according to beauty of form (?). — *Yathābhīlāshita* (°thā-*abh*°), *as, ā, am*, as wished, desired. — *Yathābhīlīkṣita* (°thā-*abh*°), *as, ā, am*, *am*, *Ved.* painted in the manner stated. — *Yathābhīrīshṭam* (°thā-*abh*°), ind., Ved. according to the quantity of rain that has fallen. — *Yathābhīhītam* (°thā-*abh*°), ind. as spoken. — *Yathābhīshṭa* (°thā-*abh*°), *as, ā, am*, as wished, liked, desired, (*yathābhīshṭa-dīsam jagmuḥ*, they went to the quarter that each wished.) — *Yathā-bhūtām*, ind. in accordance with fact, according to what has happened; according to the truth. — *Yathā-bhūyaso-vāda* (*bhūyasa*, gen. c. of *bhūyas*), *as, m*, *Ved.* a general rule. — *Yathābhyarthita* (°thā-*abh*°), *as, ā, am*, as already requested, previously asked for. — *Yathā-manūgalam*, ind., Ved. according to custom. — *Yathā-mati*, ind. according to opinion; to the best of one's judgment. — *Yathā-manīshitam*, ind. according to wish, by desire or request. — *Yathā-mātram*, ind. according to measure or quantity. — *Yathā-mānam*, ind. according to measure or dimensions, according to the circumference. — *Yathā-mukham*, ind. according to face or appearance, from face to face. — *Yathā-mukhīna*, *as, ā, am*, looking straight at (with gen.). — *Yathā-mukhyam*, ind. according to the chief (persons), as regards the chiefs; (*enā*), ind. by way of precedence or preference, before all. — *Yathāmnātam* (°thā-*am*°) or *yathāmnāyam* (°thā-*am*°), ind. in accordance with sacred tradition; according to the tenour of a sacred text. — *Yathā-yajus*, ind. according to the Yajus. — *Yathāyatānam* (°thā-*ay*°), ind., Ved. each in his own place or abode. — *Yathā-yatham*, ind. (*fr. yathā + yathā*), in a proper manner, as is fit or proper, rightly, properly, suitably, fitly; in regular order, severally, by degrees, gradually. — *Yathā-yuktam* or *yathā-yukti* or *yathāyukti-tas*, ind. as is fitting, in a proper manner, fitly, rightly, suitably, according to circumstances. — *Yathā-yūtham*, ind. according to herds, by flocks. — *Yathā-yogam* or *yathā-yogena*, ind. as is fit, in a suitable manner, according to circumstances, according to requirements; in due order. — *Yathā-yogyā*, *as, ā, am*, accordant with propriety; (*am*), ind. as is fitting or proper, suitably, properly, fitly. — *Yathā-yoni*, ind. according to the womb, according to birth. — *Yathārabdha* (°thā-*ār*°), *as, ā, am*, as begun or commenced, previously commenced. — *Yathārumbhām* (°thā-*ār*°), ind. according to the commencement, in regular order or succession. — *Yathā-rasam*, ind. according to the sentiments. — *Yathā-rūcam* or *yathā-rūci*, ind. according to taste, according to pleasure or liking. — *Yathā-rūpa*, *as, ā, am*, accordant with (beauty of) form, having a handsome form, suitable; (*am*), ind. according to the form or appearance; in a suitable way, properly, duly; of the same shape or appearance. — *Yathārtha* (°thā-*ar*°), *as, ā, am*, accordant with reality, conformable to truth or the true meaning, agreeing with fact, true, actual, real, genuine, right, fit, suitable; (*am*), ind. according to the meaning, conformably to the sense, according to

the aim or object, according to truth or fact, suitably, fitly, truly, really. — *Yathārthaka*, *as, ā, am*, = *yathārtha*, having a suitable meaning, right, true, real. — *Yathārtha-tattvam* (i. e. *yathā + artha-t*°), ind. 'according to the reality of the matter,' in accordance with the truth, truly, really. — *Yathārtha-tā*, ind. in accordance with the truth, truly, fitly. — *Yathārtha-tā*, *f.* suitability, fitness, rectitude, propriety, genuineness, the state of appearing to the greatest advantage (Kīrātārj. VIII. 49). — *Yathārtha-bhāshin*, *i, inī, i*, speaking fitly or truly. — *Yathārtha-varṇa*, *as, m*, 'having a true colour or appearance,' a spy, secret emissary; [*cf. yathārtha-varṇa*.] — *Yathārthākshara* (°thā-*ak*°), *as, ā, am*, significant in every syllable, of which the letters or syllables express the true sense. — *Yathārthīta* (°thā-*ar*°), *as, ā, am*, as asked, previously asked. — *Yathārthītam* (°thā-*ar*°), ind. according to design or purpose. — *Yathārthīta* (°thā-*ar*°), *as, ā, am*, as delivered. — *Yathārtha* (°thā-*ar*°), *as, ā, am*, as deserving, according to merit, corresponding to desert, as is fit or right, appropriate, suitable, just, adequate; (*am*), ind. according to merit or worth, agreeably to propriety, suitably, fitly. — *Yathārhanam* (°thā-*ar*°), ind. according to merit or worth; according to propriety. — *Yathārhatas*, ind. according to worth or merit, according to propriety, as is proper or suitable, justly. — *Yathārthavarṇa*, *as, m*, 'having a suitable appearance,' a spy, secret agent. — *Yathā-labdha*, *as, ā, am*, as obtained or met with, as found at first, previously found. — *Yathā-lābham*, ind. according to what one finds, just as it happens to occur; according to gain or profit. — *Yathā-lingam*, ind., Ved. according to characteristic marks or tokens. — *Yathā-lokam*, ind., Ved. according to room or place. — *Yathāvākāsam* (°thā-*av*°), ind. according to room or space; in the proper place; according to opportunity or leisure, on the first opportunity, as occasion or leisure may occur. — *Yathā-vat*, ind. according to propriety, as is fitting, duly, becomingly, properly, rightly, suitably, precisely, exactly, truly; according to law; as (= *yathā*). — *Yathāvad-grahaṇa*, *am, n.* right comprehension. — *Yathā-vayas* or *yathā-vayasam*, ind. according to age, of the same age. — *Yathā-varṇam*, ind. according to caste, by caste. — *Yathā-varṇa-vidhūnam*, ind. according to the rules or laws of caste. — *Yathā-vaśam*, ind., Ved. according to pleasure or inclination. — *Yathāveśasam* (°thā-*av*°), ind. according to opportunity, as occasion may require, on every occasion. — *Yathā-vastu*, ind. according to the state of the matter, precisely, exactly, accurately, strictly. — *Yathāveśtham* (°thā-*av*°), ind. according to state or condition; according to circumstances, each according to his own circumstances. — *Yathāveśam* (°thā-*av*°), ind. according to dwellings, each to his own abode. — *Yathā-vāstu*, ind. in accordance with the site or ground. — *Yathā-vittam*, ind. by virtue of (the right of) property (Ved.); according to possession, in proportion to power or substance. — *Yathā-vidyam*, ind. according to knowledge. — *Yathā-vidha*, *as, ā, am*, of which kind or sort (= Lat. *qualis*); of such a kind or sort, such as. — *Yathā-vidhānam* or *yathā-vidhānena*, ind. according to prescription or rule, by order. — *Yathā-vidhī*, ind. according to direction or precept, according to rule, duly, fitly, suitably, (in Hari-vaṅṣa 7138. *yathā-vidhīm* occurs on account of the metre.) — *Yathā-vibhavam*, ind. according to power or ability, in proportion to property or resources. — *Yathā-vijam*, ind. according to the seed or germ. — *Yathā-viryam*, ind. according to strength or vigour, in respect of manliness or courage. — *Yathā-vṛtta*, *as, ā, am*, as happened or occurred, as ensued; as done, as acted; (*am*), *n.* a previous occurrence or event; the circumstances or details of an event, (*avedayad yathā-vṛttam*, he related the details of the occurrence, he told exactly how it happened); (*am*), ind. according to the occurrence or event, according to all the circumstances, circumstantially, truly; according to the metre. — *Yathā-*

vṛittānta (°ta-an°), *as, am, m, n.* an event or adventure just as it occurred. — *Yathā-vṛitti*, ind. according to way or mode of life. — *Yathā-vṛiddham*, ind. according to age or seniority. — *Yathā-vṛiddhi*, ind. according to increase, in accordance with the waxing (of the moon, &c.). — *Yathā-vyavahāram*, ind. conformably to custom, according to usage. — *Yathā-vyādhi*, ind. according to the (nature of a) disease or sickness. — *Yathā-vyutpatti*, ind. according to the view propounded; according to the etymology. — *Yathā-śakti* or *yathā-śaktiyā*, ind. according to power or ability, to the utmost of one's power, as far as possible. — *Yathāśayam* (°thā-ās°), ind. according to intention or wish; according to stipulation. — *Yathā-śarīram*, ind. according to body, body by body. — *Yathā-śāstram*, ind. according to the Śāstras or sacred codes of law, according to the precepts of science, as the law ordains. — *Yathāśāstrānusārīn* (°ra-an°), *ī, īnī, i*, observing the Śāstras or scriptures, following the precepts of the sacred codes of law. — *Yathā-śīlam*, ind. in conformity with character, agreeably to disposition. — *Yathā-śraddham*, ind. according to inclination (Ved.); according to faith, in all faith, in all fidelity, confidently, confidingly. — *Yathāśramam* (°thā-ās°), ind. according to the Āśrama or period of life, (see *āśrama*). — *Yathāśrayam* (°thā-ās°), ind. according to the connection or dependence (of anything), according to the mode of connection (of one thing with another). — *Yathā-śrūta*, *as, ā, ani*, corresponding to (what has been) heard, agreeing with a report; (*am*), *n.* a corresponding or suitable tradition; (*am*), ind. as heard, as reported, according to report; according to sacred precept or injunction, according to Vedic precept. — *Yathā-śruti*, ind. according to revealed precept, in accordance with the injunctions of sacred books, conformably to the precepts of the Veda. — *Yathā-śreṣṭham*, ind. in order of merit (so that the best is placed first); in order of precedence. — *Yathā-śamsthām*, ind. according to circumstances. — *Yathā-samhitām*, ind. in accordance with the Sāmhita. — *Yathā-sankhyam*, ind. according to friendship. — *Yathā-sankalpita*, *as, ā, am*, corresponding to wish, in accordance with (a proposed) plan, answering expectations. — *Yathā-sankhya*, 'Relative order,' a figure in rhetoric which separating each verb from its immediate subject so arranges verbs with verbs and subjects with subjects that each may answer to each; (*am, ena*), ind. according to number, number for number (so that in two rows composed of similar numbers the several terms of one row correspond with those of the other). — *Yathā-sangam*, ind. according to need or exigence, as required, suitably, so as to adapt (itself), opportunely. — *Yathā-satyam*, ind. in accordance with truth, agreeably to the reality. — *Yathāsanam* (°thā-ās°), ind., Ved. each in proper place or seat, according to proper position. — *Yathā-sandīṣhā*, *as, ā, am*, as agreed or directed; (*am*), ind. according to direction or order. — *Yathā-sandhi*, ind., Ved. according to Sandhi. — *Yathā-samayam*, ind. according to agreement, according to established custom; according to time, at the proper time. — *Yathā-samānūtam*, ind. as repeated, according to what has been mentioned. — *Yathā-sampad*, ind., Ved. according to the event, as may happen. — *Yathā-sampratyayam*, ind. according to agreement. — *Yathā-sampradāyam*, ind. according to tradition, in accordance with traditional teaching or usage. — *Yathā-sambandham*, ind. according to relationship. — *Yathā-sambhava*, *as, ā, am*, accordant with possibility, possible; (*am*), ind. compatibly, according to the previous order, successively. — *Yathā-sambhavin*, *ī, īnī, i*, or *yathā-sambhāvita*, *as, ā, am*, compatible, corresponding, suitable, appropriate. — *Yathā-savanam*, ind. according to the order of the Savana (Ved.); according to the time, at the proper season. — *Yathā-sāma*, ind., Ved. according to the order of the Sāman. — *Yathā-sāmarthyam*, ind. according to ability or power. — *Yathā-sāram*, ind. according to quality or goodness. — *Yathā-siddha*,

*as, ā, am*, as effected; just as prepared, just as cooked (said of food). — *Yathā-sukham*, ind. according to ease or pleasure, at ease, at will or pleasure, comfortably, agreeably, pleasantly, happily. — *Yathā-sukha-mukha*, *as, ā, or ī, am*, having the face turned in any direction one pleases. — *Yathā-stut*, ind., Ved. according to the order of the Stut, Stut by Stut. — *Yathā-stutam* or *yathā-stotam*, ind., Ved. according to the order of the Stoma. — *Yathā-sthāna*, *am, n.* the right or proper place; (*as, ā, am*), each in proper place, arranged in order; (*am, e*), ind. according to place, each according to the right place, all in regular order, according to rank, in order, properly, suitably; instantly. — *Yathā-sthāma*, ind., Ved. in the proper place, in regular order (= *yathā-sthānam*). — *Yathā-sthita*, *as, ā, am*, accordant with circumstances, standing properly; right, proper, fit, true; (*am*), ind. according to place or circumstances; in statu quo; properly, truly, certainly, assuredly. — *Yathā-sthiti*, ind. in accordance with usage or custom, as usual, as on previous occasions. — *Yathā-smṛiti*, ind. according to recollection, according to the precepts of the law-books. — *Yathā-smṛiti-maya*, *as, ī, am*, as remembered, as fixed in the memory. — *Yathā-śea*, *as, ā, am*, each according to (his, her, their) own, every one his own; (*am*), ind. each on (his, her, their) own account, each for himself or in his own way, individually, properly. — *Yathā-svaīram*, ind. according to inclination or wish, at pleasure, freely, independently. — *Yathāhāra* (°thā-āh°), *as, ā, am*, having suitable food, eating anything that comes in the way. — *Yatheshhitam* (°thā-īk°), ind. according to what was actually seen, as beheld with one's own eyes. — *Yathelcā* (°thā-īc°), *as, ā, am*, agreeable to wish or desire; (*ā*), *f.* a suitable wish or desire; *yathelcāyā*, inst. *c.* according to wish, at will or pleasure; (*am*), ind. according to wish or desire, at pleasure, ad libitum, agreeably, pleasantly. — *Yathelcākam*, ind. = *yathelcā* above. — *Yathetam* (°thā-ēt°), ind., Ved. as happened, as it turned out, (also written *yathaitam*). — *Yathesaya* (°thā-īp°), ind. according to wish or inclination, at pleasure. — *Yathesita* (°thā-īp°), *as, ā, am*, as wished, agreeable to wish or expectation, wished for, desired; (*am*), ind. according to wish or desire, agreeably to fancy, agreeably, pleasantly, spontaneously, ad libitum, wantonly. — *Yatheshṭa* (°thā-īsh°), *as, ā, am*, as wished or desired, agreeable to wish, accordant with desire, wished for, desired, loved, dear; (*am*), ind. according to wish or inclination, at pleasure, pleasantly, agreeably; carelessly; according to sacrifice (Ved.); in this sense fr. 2. *ishṭa*. — *Yatheshṭa-gati*, *is, is, ī, or yatheshṭa-ārin* or *yatheshṭa-sāncārin*, *ī, īnī, i*, going according to will or inclination, going where one wishes, independent, free; (*ī*), *m.* a bird. — *Yatheshṭa-tas*, ind. according to inclination or wish, at pleasure, independently. — *Yatheshṭādāra* (°ṭa-ād°), *as, ā, am*, doing what one likes, unrestrained, licentious. — *Yatheshṭāsana* (°ṭa-ās°), *as, ā, am*, sitting down as one likes. — *Yathaitam* = *yathetam* above. — *Yathokta* (°thā-uk°), *as, ā, am*, as said or spoken, as told or directed, previously told or prescribed, enumerated before, above mentioned; (*am*), ind. according to what has been stated, as mentioned before, as previously described or related; *yathoktana*, in the above mentioned way. — *Yathokta-vān*, *ī, īnī, i*, speaking as told, reporting accurately what has been said. — *Yathokita* (°thā-uc°), *as, ā, am*, accordant with propriety or equity, proper, fit, suitable, becoming; (*am*), ind. suitably, fitly, properly. — *Yathottara* (°thā-ut°), *as, ā, am*, following in regular order or succession, succeeding one another; (*am*), ind. in regular order or succession, one after another. — *Yathotsāham* (°thā-ut°), ind. according to power or ability, with all one's might. — *Yathodaya* (°thā-ud°), *as, ā, am*, Ved. next following; (*am*), ind. according to means or circumstances, in proportion to one's income. — *Yathodita* (°thā-ud°), *as, ā, am*, as said or spoken, previously told, before stated, above mentioned; (*am*), ind. as mentioned before

or above, according to a previous statement. — *Yathodgata* (°thā-ud°), *as, ā, am*, as arisen; as one came (into the world), without sense, childlike, stupid; [cf. *yathāgata*.] — *Yathoddīṣṭa* (°thā-ud°), *as, ā, am*, as indicated or described, before mentioned; (*am*), ind. in the manner stated, in the above mentioned way. — *Yathoddeśam* (°thā-ud°), ind. according to direction, in the manner pointed out. — *Yathodbhavam* (°thā-ud°), ind. according to rise or origin. — *Yathopajosham* (°thā-up°), ind. according to inclination or pleasure, according to desire. — *Yathopadīṣṭa* (°thā-up°), *as, ā, am*, as specified or indicated, as stated, before mentioned; (*am*), ind. in the manner above mentioned or previously described. — *Yathopadeśam* (°thā-up°), ind. according to advice or suggestion, according to instructions or orders. — *Yathopapatti* (°thā-up°), ind. according to the event or occasion, as may happen. — *Yathopapanna* (°thā-up°), *as, ā, am*, as happened, occurring naturally, unconstrained, natural. — *Yathopapādam* (°thā-up°), ind., Ved. as may occur or happen. — *Yathopamā* (°thā-up°), *f.* (in rhetoric) a comparison expressed by *yathā*. — *Yathopyogam* (°thā-up°), ind. according to use or need, according to requirements or circumstances. — *Yathopasmāram* (°thā-up°), ind., Ved. according to recollection, as one may happen to remember. — *Yathopādhi* (°thā-up°), ind. according to the condition or limitation, according to the supposition. — *Yathopta* (°thā-up°), *as, ā, am*, as sown, in proportion to the seed sown. — *Yathaukasam* (°thā-ok°), ind., Ved. each according to (his) abode. — *Yathauṣṭya* (°thā-auṣ°), *am, n.* a corresponding or suitable way; *yathauṣṭyāt*, in a suitable manner, fitly, suitably; (*am*), ind. according to propriety, properly, fitly, duly.

यद् yad, yas, yā, yad (the actual base of this relative pronoun is *ya*, except in compounds and in the derivative *yadiya*; its proper correlative is *tad*, *q. v.*, but other demonstrative pronouns and pronominals, such as *etad*, *idam*, *adas*, *tādriṣa*, *ūdrīṣa*, *sarva*, often occur in the correlative clauses; see *3. ya*, who, which, what, that, whoever, whichever, whatever, any. The relative *yad* often precedes the noun to which it refers, this noun being either put in the same case with the relative or joined with the demonstrative (e. g. *yasya narasya buddhīḥ sa balavān* or *yasya buddhīḥ sa narō balavān*, of whatever man there is intellect he is strong); sometimes the relative stands alone, an antecedent noun or pronoun being understood from which it takes its gender and number (e. g. *dhānena kim yo na dadāti*, what is the use of wealth [to him] who does not give?); or the relative itself may be dropped (e. g. *na karoty a-kāryam tam āryam āhuḥ*, they call him honourable [who] does nothing improper to be done). Sometimes the relative *yad*, with or without its demonstrative, appears to be used redundantly to eke out the metre, or perhaps to give force to the noun with which it is connected, even the neut. sing. being occasionally thus used in connection with words of a different gender and number, and the relative being itself almost untranslatable (e. g. *yan maraṇam so 'sya vīśrāmah*, that very death is his rest; *andho jadaḥ pūṭha-sarpī sapatyā śhāvīrū-śa yāḥ*, a blind man, an idiot, a cripple, and a man seventy years old; *yat kṣhāntīḥ samaye śrutiḥ Śiva Śivety-uktir mano-nīrṛpīṭir asau multī-mārgē sthīṭi*, forbearance, obedience to ordinances, saying 'Śiva, Śiva,' contentment of mind, this is continuance on the road of emancipation); and sometimes this redundant or emphatic use of *yad* causes a sudden change of construction from accusative to nominative (e. g. *apoheta rasām asmano lavaṇam cāiva paśavo ye śa*, he should avoid liquids, stones, and salt, and all cattle). The relative *yad* is often repeated to express 'whoever,' 'whatever,' 'whichever,' &c. (e. g. *yo yāḥ*, whatever man; *yā yā*, whatever woman; *yad yad*, whatever thing; *yo yo yāvātīṭhāḥ*, whichever [is] how many soever degrees, i. e. in

proportion as each of which is advanced in the series); or the repetition of *yad* may be caused by a kind of attraction, the second relative being equivalent to an indefinite pronoun (e.g. *yo yasya bhāvah syāt*, whatever may be the disposition of any one; *yad rocate yasmai*, whatever is pleasing to any one); or the relative may be used to express similar indefinite meanings when joined with *kaścīt*, *kaścana*, *ko 'pi*, *kaśca*, *ko vā* (e.g. *yah kaścīt* or *yah-kaścāna*, whosoever; *yat kiñcīt* or *yat kiñca*, whatsoever; *yena kenāpy upāyena*, by any means whatsoever; *yāni kāni ča mītrāni*, any friends whatsoever; *yasmat kasmāi ča*, to any one whatever; *yasmin kasmīn vā dce*, in any country whatever); or even with a demonstrative pronoun (e.g. *yasmat tasmāi*, to any one whatever; *yasmāt tasmāt*, from any one, from this or that person; *yena tena karmaṇā*, by any act whatever); or sometimes the relative *yad* is used alone with the indefinite sense 'any one,' &c. (e.g. *striyaṃ spriśed yah sangrahaṇam smṛitam*, should any one touch a woman it is called an adulterous act; *yām ajām vṛiko hanyāt pale tat kilviṣam bhavet*, if a wolf kill any she-goat the blame must be on the keeper). *Yad* is also connected in a peculiar manner with the personal pronouns, which, when placed immediately after the relative, appear to derive force or emphasis from this juxtaposition (e.g. *yo 'ham*, I that very person who; *yas team*, thou that very one who, &c.). *Yad* in the neut. sing. is used as an adverbial conjunction equivalent to 'for which reason,' 'on which account,' 'wherefore,' 'since,' 'as,' 'because,' 'when,' 'while,' 'if,' 'with regard to,' 'as to,' &c.; or still oftener as a simple conjunction meaning 'that,' especially after the verbs of saying, hearing, &c., or such words as *kāma*, *yukta*, *āśčarya*, &c. (e.g. *dhīvarair uktaṃ yat* —, it was said by the fishermen that —; *śrutam trayāṃ yat* —, it has been heard by thee that —; *āśčaryaṃ yat* —, it is a wonder that —); frequently followed by a verb in the indicative (e.g. *ayam nūtano nāyayo yad arātīm hatvā santāpāḥ kriyate*, this is a new doctrine that having killed an enemy remorse is experienced); less frequently in the potential (e.g. *esha me kāmō yat sa rājyaṃ āpnuyāt*, this is my desire that he may obtain the kingdom); *yad api*, although; *yac-ča*, that (according to Pāṇ. III. 3, 148, with potential, after expressions of impossibility, disbelief, hope, disregard, reproach, and wonder, e.g. *na śrad-dadhe yac-ča tatra-bhavān vṛiṣhalam yajayet*, I do not believe that your Highness will allow a Śūdra to sacrifice); *yad vā*, or, or else, whether, (in the writings of commentators *yad vā* generally occurs when an alternative reading or meaning is proposed, and may commonly be translated by 'or,' 'or else'); in philosophical writings *yah* is said to be used as a synonym for *puruṣah*: [cf. *Zend ya*; Gr. *ῥ-ς*, *ῥ*, *ῥ*, *ῥ*, *ῥ*, *ῥ*; Goth. *ja-bai*, 'if'; *jav*, 'whether'; Lith. *ji-s*, 'he'; *ji*, 'she'; *ju*, 'it'; Slav. *i*, *ja*, *je*.] — *Yac-čandas*, *ās*, *ās*, as, having which metre. — *Yac-čhīla*, *as*, *ā*, *am* (*yad + śīla*), having which disposition. — *Yat-kara*, *as*, *ī*, *am*, which doing or undertaking. — *Yat-kāma*, *as*, *ā*, *am*, Ved. which desiring, wishing which. — *Yat-kāmyā*, ind., Ved. with which view or design. — *Yat-kāraṇam* or *yat-kāraṇāt*, ind. for which cause or reason, on which account, in consequence of which; since, because, as, while. — *Yat-kārin*, *i*, *īnī*, *i*, which doing or undertaking. — *Yat-kiñcīdam* (*čā-īlam*), the commencement of the sacred text Rīg-veda VII. 89, 5, (incorrectly read *yat-kiñcīdam*). — *Yat-kṛite*, ind. on account of which, for which reason, wherefore, why. — *Yat-kṛatu*, *us*, *us*, *v*, Ved. having which resolution, forming which plan. — *Yad-abhāve*, ind. in the absence of which, for want of which, in default of which. — *Yad-ārtha*, *as*, *ā*, *am*, having which object in view, having which intention; (*am*, *e*), ind. on which account, for which purpose, for the sake of which, wherefore, why, &c.; as, since, when, because, whereas. — *Yad-ātma*, *as*, *ihā*, *am*, having which being or exist-

ence. — *Yad-ričhā*, *f*, acting as one lists, following one's own inclination, self-will, spontaneity, wilfulness, independence, (according to native lexicographers = *svairitā*, *svēčhā*, *svāčchandya*, *wirni-mitta*); accident, an accidental occurrence or event, chance, contingency, (*yad-ričchayā*, as one likes, or one's own accord, spontaneously, by accident, accidentally, incidentally, by chance, unexpectedly); (in grammar) a noun which is neither a generic nor specific term nor noun of agency, one either not derived from authority or not possessing meaning. — *Yadričchā-tas*, ind. spontaneously, by accident, &c. (= *yad-ričchayā* above). — *Yadričchābhijña* (*čhā-abh*), *as*, *m*, a voluntary or self-offered witness. — *Yadričchā-lābha-tuṣṭa*, *as*, *ā*, *am*, satisfied with obtaining what comes spontaneously, easily satisfied. — *Yadričchā-saṃvāda*, *as*, *m*, accidental or spontaneous conversation, incidental intercourse. — *Yadričchika*, *as*, *m*, scil. *putra*, a son who offers himself for adoption. — *Yad-devata* or *yad-devatyā*, *as*, *ā*, *am*, Ved. having which god-head or divinity. — *Yad-dvandva*, *am*, *n*, *N*, of a Sāman. — *Yad-dhetos*, ind. (*dhetos* for *hetos*, abl. c. of *hetu*), from which reason or cause, on which account. — *Yad-bhaviṣhya*, *as*, *m*, one who says 'what will be,' or 'what must be must be,' one who believes in the power of fate; a fatalist; *N*, of a fish (in the Hitopadeśa). — *Yadriyaṇē* or *yadryaṇē*, *an*, *drīcī*, *ak* (fr. *yad* with *udri* substituted for *ad* and *rt. anī*; cf. *madryaṇē*), Ved. moving or turning in which direction, extending to which point, reaching whither or to what place or in which direction, (incorrectly written *yadraṇē*, *yadraṇē*). — *Yad-vat*, ind. in which way, as, (used as a correlative of *tad-vat* and *evam*). — *Yad-vada*, *as*, *ā*, *am*, talking anything, talking nonsense, saying no matter what. — *Yadvāhishṭhya*, *am*, *n*, (fr. *yad vāhishṭham*, the first two words of Rīg-veda V. 25, 7), *N*, of a Sāman. — *Yad-vidha*, *as*, *ā*, *am*, of which sort (= Lat. *qualis*). — *Yad-erīta*, *am*, *n*, anything which has occurred, an adventure; any form of *yad*. — *Yan-nimittam*, ind. on which account, for which reason, in consequence of which, through which. — *Yanmanḥishṭhya*, *am*, *n*, *N*, of a Sāman. — *Yan-madhya*, ind. in the centre of which. — *Yan-maya*, *as*, *ī*, *am*, formed or consisting of which. — *Yan-mātra*, *as*, *ā*, *am*, having which measure, of which dimensions or circumference, &c. — *Yan-mūrdhan*, *ā*, *m*, the head of whom.

*Yada* = *yad* above, (occurring only in the form *yadam* at the end of an adverbial comp.)

*Yadā*, ind. at what time, when, whenever, (generally followed in the correlative clause by *tadā* or *tatas* or *tarhi* or in Ved. by *ād it*); whereas, since, as; if; *yadā yadā*, whenever; *yadā tadā*, at any time whatsoever; *yadā yadā—tadā tadā*, as often as—so often; *yadāiva—tadāiva*, when indeed—then indeed; *yadā prabhṛiti—tadā prabhṛiti*, from whatever time—from that time forward; *yadā-kadā-ča*, Ved. as often as, whenever; *yadā-kadā-čit*, at any time; *na yadā-kadā-čit*, never at any time; *yadā* is sometimes joined in the same sentence with other relatives used indefinitely (e.g. *yo 'tti yasya yadā māṃsam*, when any one eats the flesh of any one).

*Yadī*, ind. (in Ved. sometimes lengthened to *yadī*), if, in case that; whether; if haply, if perchance; provided that, when. As a conjunction meaning 'if,' *yadī* is sometimes joined with the present indicative (e.g. *yadī jivati bhadrāṇi paśyati*, if he live he will behold prosperity); sometimes with the potential (e.g. *yadī rājā dandaṃ na praṇayet*, if the king were not to inflict punishment; or with omission of *yadī*, e.g. *vṛiko hanyād ajām*, if a wolf should kill a goat); sometimes with the future (e.g. *yadī na karishyanī tat*, if they will not do that); sometimes with the aorist or even imperfect or perfect (e.g. *yadī Prajā-patir na vapur asrākṣit*, if the Creator had not created the body; *yady čtan na me 'kathayāt*, if he were not to tell me that; *yady āha*, if he had said); sometimes with the con-

ditional (e.g. *yady anujāam adāsyat*, if he should give permission); sometimes *yadī* may be translated by 'that' (e.g. *nāsanse yadī jivanti*, I do not expect that they are alive); rarely *yadī* is joined redundantly with *čed* (e.g. *yadī čet syāt*, if it should be); or with *purā* (e.g. *purā yadī paśyāmi*, before that I see); *yady-api*, even if, although, (followed by *tathāpi*, *q. v.*, or *tadapi* in the correlative clause); *yadī vā*, or if, or whether; or else, or; or rather (= *atha vā*); *yadī—yadī vā*, *yadī vā—yadī vā*, *yadī vā—vā*, if—or if, whether—or.

*Yadiya*, *as*, *ā*, *am*, relating to whom, whose, belonging to which or what, (*yadiya-karuṇāt*, from whose favour.)

**यदावाजदावयं** *yadāvājādāvarya*, *N*, of a Sāman.

**यदु** *yadu*, *us*, *m*, *N*, of an ancient hero (often mentioned in the Veda together with Turvaśa or Turvasu, and described as preserved by Indra during an inundation, see Rīg-veda I. 174, 9); *N*, of a son of Yayāti, (in the later mythology Yadu and Puru are both sons of Yayāti, the fifth monarch of the lunar dynasty, Kṛiṣṇa being descended from Yadu [cf. *yadu-nūtha* below], and both Bharata and Kuru, the ancestor of the Pāṇḍu princes, being descended from Puru; Yadu is also described as a brother of Turvasu); *N*, of a son of Vasu (king of Cedi); of a son of Hary-āśva; (according to some) *N*, of a country on the west of the Jumna river, about Mathurā and Vṛindāvana, over which Yadu ruled, (according to other authorities the kingdom of Yadu is the Dakṣiṇa or peninsula of India); (*avas*), *m*, *pl*, the family and descendants of Yadu [cf. *yādava*]; = *dasārḥāḥ*, *q. v.* — *Yadu-kulodvaha* (*'la-ud'*) or *yadūdvaha*, *as*, *m*, 'supporter of the family of Yadu,' *N*, of Kṛiṣṇa. — *Yadu-dhra*, *as*, *m*, *N*, of a Rishi. — *Yadu-nūtha*, *as*, or *yadu-pati*, *is*, *m*, 'lord of the Yadus,' *N*, of Kṛiṣṇa. — *Yadu-purṇava*, *as*, *m*, a chief of the Yadus. — *Yadu-rāṣa*, *as*, *m*, the family of Yadu. — *Yadu-vīra-mukhya*, *as*, *m*, 'leader of the heroes of Yadu,' *N*, of Kṛiṣṇa. — *Yadu-śreṣṭha*, *as*, *m*, 'best of the Yadus,' *N*, of Kṛiṣṇa.

**यदृच्छा** *yad-ričhā*, *yad-dhetos*, *yad-vat*, &c. See col. 2.

**यद्यपि** *yady-api*. See under *yadī* above.

**यद्रियञ्च** *yadriyaṇē*, *yadryaṇē*. See col. 2.

**यद्वा** *yadrā*, *f*, = *buddhi*, perception, mind, intelligence (?).

**यन्त्य** *yanavya*, *yanti*, *yantri*, &c. See p. 809, col. 2.

**यन्त्र** *yantr* (more properly regarded as a Nom. fr. *yantra*, p. 809, col. 2, cf. *yantraya*), *cl*, *i*, *10*, *P*, *yantrati*, *yantrayati*, &c., to restrain, curb, check, bind, fasten, confine; to strain; to force.

*Yantrāna*, *am*, *n*, the act of restraining, controlling, curbing, checking, binding, fastening, confining; restraint, restriction, limitation, (*āhāra-yantrāna*, restriction in diet); a means of fastening, bond, bandage; the application of a bandage (also *ā*, *f*); constraint, compulsion, force, torturing, pain, anguish, (in these senses also *ā*, *f*); guarding, protecting, protection; (*ī*), *f*, a wife's younger sister.

*Yantrita*, *as*, *ā*, *am*, restrained, curbed, checked; bound, fastened, fettered, confined; bound by, subject to; one who strains every nerve, one who makes exertions or takes pains. — *Yantrita-katha*, *as*, *ā*, *am*, restrained in speech, constrained to be silent. — *Yantrita-sāyaka*, *as*, *m*, one who has fixed an arrow (in a kind of self-acting bow or machine which discharges itself when touched).

**यन्त्र** *yantra*, *yantraya*, *yantrin*, &c. See p. 809, cols. 2, 3.

**यन्मय** *yan-maya*, *yan-mātra*. See col. 2.

**यम्** *yabh.*, cl. 1. P. *yabhati, yayābha, yapsyati, ayāpsit, yabdhum*, to know carnally, have sexual intercourse with, lie with: Desid. A. *yīyapsate*, to desire sexual intercourse. *Yabhana, as, n.* copulation, sexual intercourse. *Yabhya, as, ā, am*, to be carnally known. *Yīyapsyamāna, as, ā, am* (fr. the Desid.), desiring to be carnally known.

**यम्** *yam* (connected with rt. 2. *yat*),

cl. 1. P. *yacchati* (Ved. and ep. also A. *yacchate*, Ved. also *yamati, -te*), *yayāma* (2nd sing. *yayantha* or *yemitha*, 3rd pl. P. *yemas*, 3rd sing. A. *yeme*, 3rd pl. *yemire*, Part. A. *yemāna*), *yansyati, ayansit* (Vedic forms are *yamut, yansi, yamus, yandhi, yanta, yantam, yansat, yansan, ayānsam, ayān, ayāni, yansate, ayānsata*), *yantum, yamitum* (Ved. *yamam, yantave, yamitavai*), to sustain, support, hold up, maintain (Ved.); to support one's self (A., Ved.); to raise, hold up, lift up (Ved.); to raise (a sound, &c., Ved.); to stretch out, extend, spread (Ved.); to keep in, hold back, restrain, check, stop, rein, curb, tame, govern, control, regulate, suppress; to offer, present, grant, bestow, confer, give to any one (with loc. or dat.); to present with anything (inst., Ved.); to offer or resign one's self, give one's self up to (A., Ved.); to display, exhibit (Ved.); to go, approach (Ved.): Pass. *yamyate, ayāmi*, to be raised or lifted up, &c. (Ved.); to be held back or restrained, &c.; to be offered, &c.: Caus. *yamayati*, (or according to others *yāmayati, -yitum*, Aor. *ayiyamat*, to cause to hold back or restrain, &c.; to restrain, hold in, check, keep in order, control; to offer, give, present, serve with (food, &c.): Desid. *yīyansati*: Intens. *yanyamyate, yanyamiti, yanyanti*; [cf. Gr. *ἡμια, ἡμια, ἡμια*: Lat. *juvans, frāna, emo* (for *sumo*), *sub-imo, demo* (for *de-imo*): Lith. *immu*, 'to take'; Slav. *imami*: Russ. *imaju*: Hib. *iomainim*, 'I drive, force, compel'; *iomain*, 'a driving.']

*Yacchat, an, anti, at*, restraining, controlling. *Yacchamāna, as, ā, am*, Ved. stretching out, extending; distributing.

*Yata, as, ā, am*, restrained, held in, curbed, kept in check, governed, &c.; limited, moderate, temperate; (*am*), n. the spurring or guiding of an elephant by means of the rider's feet. — *Yata-gir, ir, ir, ir*, one who restrains speech, keeping silence; [cf. *yata-vāc*.] — *Yatan-kara, as, m.*, Ved. one who regulates, a regulator, (Sāy. = *yamana-kartri*). — *Yata-citta, as, ā, am*, one who controls the thoughts or restrains the feelings, subdued in mind. — *Yatacittātman (ta-āl)*, *ā, ā, a*, one who controls the soul and spirit, of subdued or well-governed mind. — *Yata-manyu, us, us, u*, restraining or controlling anger. — *Yata-mānasa, as, ā, am*, = *yata-citta* above. — *Yata-maithana, as, ā, am*, abstaining from sexual intercourse or restraining all desire for it. — *Yata-rasmi, is, is, i*, Ved. having well held or guided reins. — *Yatavāh-ṭa, am, n.* the state of being restrained in speech, reticence. — *Yata-vāc, k, k, k*, restraining speech, observing silence, reticent. — *Yata-vrata, as, ā, am*, observing vows, keeping to engagements, holding to any promised observance. — *Yata-sruṭ, k, k, k*, Ved. raising or lifting up the sacrificial ladle, stretching out or extending the ladle; [cf. *udyata-sruṭ*.] — *Yatātman (ta-āl)*, *ā, ā, a*, self-restrained, restraining or curbing the soul, governing one's self. — *Yatātma-vat, ān, atī, at*, having a subdued mind, self-restrained. — *Yatahāra (ta-āl)*, *as, ā, am*, abstaining from food, temperate in eating, abstemious. — *Yatendriya (ta-ān)*, *as, ā, am*, having the organs of sense restrained, of subdued passions, chaste, pure.

2. *yati, is, f.* (for 1. see p. 805, col. 1), restraint, control, check; guidance; stopping, ceasing, rest, term; a pause (in music); *cāsura* (in prosody); a widow, (in this sense also *yati*; cf. *yatinī*); (*is*), m. an ascetic, devotee, one who has restrained his passions and abandoned the world; N. of a mythical race of ascetics (connected with the Bhrigus and,

according to one legend, said to have taken part in the creation of the world); N. of a son of Brahmā; of a son of Nahusha; of a son of Viśvāmītra; (with Jains) N. of a class of ascetics; N. of Śiva; = *nikāra*. — *Yati-cāndrāyana, am, n.*, N. of a particular kind of penance (Mann XI. 218). — *Yatitra, am, n.* the state of a Yati or ascetic. — *Yatidharma, as, m.* the duty of an ascetic or devotee. — *Yati-dharman, ā, m.*, N. of a son of Sva-phalka. — *Yatidharma-samuṭṭāya, as, m.*, N. of a work on the duties of ascetics. — *Yati-pañcaka, am, n.*, N. of five stanzas on the subject of ascetics. — *Yatipātra, am, n.* an ascetic's vessel, a wooden vessel for collecting alms, (sometimes a hollow bamboo or an earthen bowl or a gourd is used for that purpose.) — *Yati-bhrashta, as, ā, am*, wanting the *cāsura* (in grammar or prosody). — *Yati-matthana, am, n.* the copulation or cohabitation of devotees, the unchaste life of ascetics. — *Yati-varya, as, m.*, N. of the author of a commentary on Siro-mapi's *Dīdhiti*. — *Yati-vilāsa, as, m.* a proper N. — *Yatisāntapana, am, n.*, N. of a particular kind of penance, (a *pañca-gavya* lasting for three days.) — *Yati-anushāhāna-paddhati, is, f.*, N. of a treatise on the duties of ascetics by Śankara Ānanda.

*Yatin, ī, m.* = 2. *yati*, an ascetic; (*ini*), f. a widow. *Yati*. See under 2. *yati*, col. 1.

2. *yatta, as, ā, am* (for 1. see p. 804, col. 3), = *yata*, col. 1, (occurring rarely in ep. poetry, and only when required by the exigency of metre.)

*Yatvā, ind.* having restrained, having curbed or controlled.

*Yantavya, as, ā, am*, to be held in or restrained; to be checked or controlled, to be guided or managed.

*Yanti, is, f.*, see Pāp. VI. 4. 39.

*Yanturam*, acc. sing. m., in *Rig-veda* III. 27, II, VIII. 19, 2. explained by Sāy. as an irregularity for *yantāram*, and used as an epithet of Agni (= *sarvasya niyantāram*, regulator of all).

*Yantri, tā, trī, trī*, restraining, controlling; guiding, directing, &c.; one who restrains, a governor, ruler, director, manager, a guider, driver (of a chariot, waggon, &c.); an elephant driver or rider; fixing, one who fixes or makes fast (Ved.); giving, a giver (Ved.); in *Naighaṅṭuka* III. 19. *yantāras* is enumerated among the *yācīnakarmāṇas*.

*Yantra, am, n.* a means or instrument for holding or restraining or fastening anything, a prop, support, stay, fence, barrier; a fetter, band, fastening, tie, thong, cord, rein, trace, harness; a surgical instrument (especially any blunt instrument, such as tweezers, a vice, &c., opposed to *śastra*); any instrument, machine, engine, implement, apparatus, vessel, appliance, (*kūpa-yantra*, a machine for drawing water from a well; cf. *jala-y<sup>o</sup>, taila-y<sup>o</sup>, gola-y<sup>o</sup>*); a lock, bolt, &c.; restraining, restraint, constraint, force, (*yantreṇa*, forcibly, violently); an amulet, a diagram of a mystical nature or astrological character used as an amulet. — *Yantra-karandikā, f.* a kind of magical basket. — *Yantrakarma-kṛit, t, m.* a person who makes instruments or machines, a machinist, artisan. — *Yantra-garuḍa, as, m.* an image of Garuḍa mechanically contrived to move by itself. — *Yantra-gola, am, n.* an oil-mill; a manufactory. — *Yantra-grīha, as, m.* a kind of pea. — *Yantra-śeṣhita, am, n.* any magical work or operation, enchantment. — *Yantra-takshan, ā, m.* a constructor of machines, maker of instruments; a preparer of charms or spells. — *Yantra-dṛiḍha, as, ā, am*, secured by a lock or bolt (as a door). — *Yantra-dhāra-grīha, am, n.* a room fitted up with a kind of shower-bath, a bath-room with flowing water; [cf. *dhāra-grīha*.] — *Yantra-nāla, am, n.* a mechanical pipe or tube, the pipe of a well. — *Yantra-putraka, as, ikā, m. f.* a mechanical doll or puppet fitted with strings or any contrivance for moving the limbs. — *Yantra-peshāṇi, f.* a hand-mill. — *Yantra-prakāśa, as, m.*, N. of a work (attributed to Madana-pāla). — *Yantra-pravāha, as, m.* an artificial stream of water, machine for watering. — *Yantra-maya, as, ī, am*, consisting of a machine, arti-

ficially made or constructed. — *Yantra-mātrikā, f.*, N. of one of the sixty-four Kalās. — *Yantra-mārga, as, m.* an aqueduct, canal. — *Yantra-mukta, as, ā, am*, thrown by any kind of machine (said of weapons). — *Yantra-yukta, as, ā, am*, furnished with (all necessary) implements or apparatus, (*yantra-yuktā nauh*, a boat fitted out with oars, sails, &c.) — *Yantra-vat, ān, atī, at*, possessing or furnished with a machine. — *Yantra-sara, as, m.* a missile shot off by machinery. — *Yantra-sūtra, am, n.* the cord attached to a jointed doll or puppet. — *Yantrākāra (ra-āk<sup>o</sup>)* and *yantroddhara (ra-ud<sup>o</sup>)*, *as, m.*, N. of two works. — *Yantrārūḍha (ra-ār<sup>o</sup>)*, *as, ā, am*, fixed or mounted on the revolving engine (of the universe). — *Yantrālaya (ra-āl<sup>o</sup>)*, *as, m.* a printing-office, press. — *Yantrokshēpōpala (ra-ut<sup>o</sup>, ta-up<sup>o</sup>)*, *as, m.* a stone shot off by a machine (sling, ballista, &c.). — *Yantropala (ra-up<sup>o</sup>)*, *as, am, m. n.* a mill-stone, mill.

*Yantraka, as, ikā, am*, restraining, a restrainer, tamer, subduer; (*as*), m. one acquainted with instruments or machinery, a maker of instruments or machines, machinist, artisan; (*am*), n. a bandage (in medicine); a turner's wheel, lathe.

*Yantraya, Nom. P. yantrayati, -yitum*, to bind, confine, restrain, (see rt. *yantr*); to put on bandages, &c.; to place in splints, &c.

*Yantrin, ī, iṅī, i*, having or furnished with harness or trappings (said of a horse); furnished with an amulet; tormenting, a tormentor, harasser, painer; (*iṅī*), f. a wife's younger sister.

*Yama, as, m.* a rein, curb, bridle (Ved.); a driver, charioteer (Ved.); restraining, controlling, taming, keeping in check, restraint, (*vācām yamāh*, restraint of words, silence); self-control, any great moral duty or observance, (as opposed to *niyama*, a minor duty or observance, see Mann IV. 204; some of the Yamas are as follow, 'restraining the organs of sense,' 'chastity, and the control of all sensual desires,' 'refraining from violence or injury,' 'patience,' 'truthfulness,' 'honesty'); a twin, one of a pair or couple, a fellow, (*yamau*, 'the twins,' an epithet of the Aśvins and of their twin children by Mādri, called Nakula and Sahadeva); a symbolical expression for the number two; N. of the god who presides over the Pitris, q. v., and rules the spirits of the dead, (he is regarded in Post-vedic mythology as the appointed Judge and 'Restrainer' or Punisher of the dead, in which capacity he corresponds to the Greek Pluto and to Minos; he is one of the eight guardians of the world as regent of the South quarter, in which direction in some region of the lower world is his abode, called Yama-pura; thither a soul, when it leaves the body, is said to repair, and there, after the recorder, Citra-gupta, has read an account of its actions kept in a book called *Agra-sandhāni*, it receives a just sentence, either ascending to heaven or to the world of the Pitris or being driven down to one of the twenty-one hells [called the awful provinces of the kingdom of Yama] to be born again, after undergoing its appointed recompense of bliss or pain, in higher or lower forms of being; in unison with these functions Yama is sometimes called 'king of Justice' or simply 'Justice' [see *dharmā-rāja, dharmā*], sometimes 'Rod-bearer' or 'Noose-bearer' [see *daṇḍa-dhara, pāśin*], sometimes 'lord of the Pitris or Manes' [see *pitri-pati*], sometimes 'king of Death' or simply 'Death' [see *mṛityu-rāj, mṛityu, kāla, antaka*], sometimes 'god of the Śrāddha' [see *śrāddha-deva*]; in the *Vana-parvan* of the *Mahā-bhārata*, l. 16754, where there is a story of his appearing to a dying man, he is described as dressed in blood-red garments, with a glittering form, a crown on his head, glowing eyes, and, like Varuṇa, holding a noose, with which he binds the spirit after drawing it from the body, in size about the measure of a man's thumb; he is otherwise represented as grim in aspect, green in colour, clothed in red, riding on a buffalo, and holding a club in one hand and noose in the other: he is said to possess two four-eyed watch-dogs, called

Karburā [= Cerberus ], 'spotted,' and Syāma, 'dark,' which guard the road to his abode: in the later mythology he is always represented as a terrible deity inflicting tortures, called *yātana*, on departed souls: according to some the earlier legends point to the original meaning of his name being 'twin,' and make him a kind of first man, Yama and his twin sister Yamī being the first pair of beings born from Vivasvat, 'the Sun,' and his wife Saranyū; the seventh Manu, another form of the first man, being also born from the Sun, and so regarded as a brother of Yama, [see especially R̥g-veda X. 10, part of which is ascribed to the authorship of Yama Vivasvata, and cf. *Vatvasvata*]; Yama is, however, described as resisting sexual alliance with his sister; Yama is also regarded as the regent of the Nakshatra Apabharāṇī or Bharāṇī, see *yama-devatā*; N. of the author of a hymn to Viṣṇu; of the author of a Dharmasāstra; of the planet Saturn, (Saturn being regarded as the son of Vivasvat and Chāyā); of one of Skanda's attendants (mentioned together with Ati-yama); a crow [cf. *yama-dūtaka*]; (*ās*), m. pl., N. of a class of deities with Buddhists; (*ī*), f., N. of Yama's twin sister, who is identified in Post-vedic mythology with the river goddess Yamunā; (*am*), n. a pair, brace, couple; (in gram.) the twin letter of any consonant, (when a nasal consonant follows immediately after one of the four other consonants in each class, the consonant preceding the nasal may be doubled, and the interposed letter is then called its *yama* or twin, thus in *kkn*, the interposed *k* is a *yama*; but this interposed letter is generally understood, and not written in practice); pitch of the voice, tone of utterance, key; (*as*, *ā* or *ī*, *am*), twin-born, twin, double, coupled, paired.—*Yama-kālindī*, f., N. of Sāhñā (wife of the Sun and, according to one account, mother of Yama).—*Yama-kinkara*, *as*, m. Yama's servant, a messenger of death.—*Yama-kīta*, *as*, m. a wood-louse; an earth-worm.—*Yama-kīla*, *as*, m., N. of Viṣṇu.—*Yama-ketu*, *us*, m. Yama's ensign or mark; a sign of death.—*Yama-kofī*, *ās*, or *yama-kofī*, f., N. of a mythical town (fabled by astronomers to be situated 90° or 1235 Yojanas east of Lankā).—*Yama-kshaya*, *as*, m. Yama's abode.—*Yama-gāthā*, f. a verse or hymn treating of Yama.—*Yama-gīta*, *am*, n. 'the hymn of Yama (in praise of Viṣṇu)'; N. of the seventh chapter of the third book of the Viṣṇu-Purāṇa, in which Yama instructs his ministers to keep clear of the worshippers of Viṣṇu, that god's votaries being admitted by him to be exempt from his authority.—*Yama-ghaṇṭā*, *as*, m., N. of an astronomical Yoga.—*Yama-gṛhna*, *as*, m. 'destroying Yama or death,' epithet of Viṣṇu.—*Yama-ja*, *as*, *ā*, *am*, twin-born; (*as*), m. a twin; (*au*), m. du. twins.—*Yama-jāta* or *yama-jātaka*, *as*, *ā*, *am*, *yama-ja* above.—*Yama-jit*, *t*, m. 'conqueror of Yama,' N. of Siva.—*Yama-jihvā*, f. 'Yama's tongue,' N. of a procress (in Kathā-sarīt-s. LVII. 59).—*Yama-tarpana*, *am*, n. presenting libations to Yama on the fourteenth day of the dark half of the month Āṣvina.—*Yama-tīrtha*, *am*, n., N. of a Tīrtha.—*Yama-tva*, *am*, n. the being Yama, the name Yama.—*Yama-danśhṭra*, *as*, m., N. of an Asura; of a Rakshasa; of a warrior on the side of the gods; (*ā*), f. Yama's tooth, (*Yamadanshṭrāntaram ga-tah*, one who has fallen into the jaws of Yama or Death); (*ās*), f. pl. the last eight days of the month Āṣvina and the whole of Kārttika considered as a period of general sickness.—*Yama-danḍa*, *as*, m. Yama's rod.—*Yama-dūta*, *as*, m. Yama's messenger or minister (employed to bring the souls of the dead to Yama's judgment-seat, and thence conduct them to their final destination); a crow (as boding evil or death); (*ī*), f., N. of one of the nine Samidhs.—*Yama-dūtaka*, *as*, m. Yama's messenger or minister; a crow; (*ikā*), f. Indian tamarind.—*Yama-devatā*, f., N. of the lunar asterism Bharāṇī as presided over by Yama, (also *am*, n.)—*Yama-dāvata*, *as*, *ā*, *am*, having Yama for lord or ruler.

—*Yama-druma*, *as*, m. 'Yama's tree,' Bombax Heptaphyllum.—*Yama-dvītiyā*, f., N. of the second day in the light half of the month Kārttika (when brothers and sisters dress up and exchange gifts and compliments in allusion to the attachment of Yama and his sister Yamī; cf. *bhrātrī-dvītiyā*).—*Yama-dvīpa*, *as*, m., N. of an island.—*Yama-dhānī*, f. Yama's dwelling or abode.—*Yama-dhāra*, *as*, m. a kind of double-edged weapon.—*Yama-nakshatra*, *am*, n. Yama's asterism or lunar mansion, (see above under *yama*).—*Yama-netra*, *as*, *ā*, *am*, Ved. having Yama as a guide or leader.—*Yama-pāsa*, *as*, m. the snare or noose of Yama.—*Yama-pura*, *am*, n. the city or abode of Yama, (see above under *yama*).—*Yama-purusha*, *as*, m. Yama's servant or minister.—*Yama-prastha-pura*, *am*, n., N. of a town, where Yama was especially worshipped.—*Yama-priya*, *as*, *ā*, *am*, dear to Yama, beloved by Yama; (*as*), m. the Indian fig-tree, Ficus Indica.—*Yama-bhagini*, f. 'Yama's sister,' the river Yamunā or Jumna.—*Yama-mārga*, *as*, m. Yama's road or path.—*Yamamārga-gamana*, *am*, n. the going or entering on Yama's road, receiving the recompense for one's actions.—*Yama-yātana*, f. the torment or torture inflicted by Yama.—*Yama-ratha*, *as*, m. 'Yama's vehicle,' i. e. a buffalo.—*Yama-rāj*, *t*, m. king Yama.—*Yama-rāja*, *as*, m. king Yama; N. of a physician.—*Yama-rājan*, *ā*, m. king Yama; (*ā*, *ā*, *a*), Ved. having Yama as king, subject to Yama.—*Yama-rājya* or *yama-rāshṭra*, *am*, n. Yama's kingdom, the dominion of Yama.—*Yamarksha* ('*ma-rik*'), *am*, n., Ved. a lunar mansion or asterism supposed to be under Yama or Saturn.—*Yama-loka*, *as*, m. Yama's world, the region of Yama.—*Yama-val*, *ān*, *atī*, *at*, possessing restraint, one who governs himself or keeps the passions in subjection, self-restrained, temperate, moderate.—*Yama-vatsā*, f., Ved. a cow bearing twin calves.—*Yama-vāhana*, *as*, m. 'Yama's vehicle,' i. e. a buffalo.—*Yama-vishaya*, *as*, m. Yama's realm or empire.—*Yama-vrata*, *am*, n. a religious observance or vow made to Yama; Yama's method or manner (i. e. punishing offences without regard to persons or without partiality, as one of the duties of kings, see Manu IX. 307); N. of a Sāman.—*Yama-sikha*, *as*, m., N. of a Veṅṭāla.—*Yama-śrāya*, *as*, m. the residence or place of resort of Yama, the Southern quarter.—*Yama-shreshṭha*, *as*, *ā*, *am*, among whom Yama is the chief or takes precedence (said of the Pitrīs).—*Yama-śva*, *as*, m. Yama's dog, (see under *yama*).—*Yama-sadana*, *am*, n. Yama's seat or abode.—*Yama-sabha*, *as*, *ā*, m. f. Yama's council or court of justice, the tribunal of Yama.—*Yamasabhiya*, *as*, *ā*, *am*, relating to Yama's court of justice.—*Yama-sāt*, ind. to the power of Yama; *yamasāt kri*, to make over to Yama, deliver over to the god of death; *yamasāt kri*, made over to or devoted to Yama, sent to Yama.—*Yama-sādana*, *am*, n. Yama's seat or abode (= *yama-sadana*).—*Yama-sū*, *ūs*, f. bringing forth twins; (*ūs*), m. Yama's father, the Sun.—*Yama-sūkta*, *am*, n., Ved. a hymn in honour of Yama.—*Yama-sūrya*, *am*, n. a building with two halls or porches, one with a western, the other with a northern aspect.—*Yama-stoma*, *as*, m., N. of an Ekāha.—*Yama-svasrī*, *sā*, f. 'Yama's sister,' N. of the river Yamunā (commonly called Jumna); N. of Durgā.—*Yama-hārdikā*, f., N. of one of Devi's female attendants.—*Yama-hāseśvara-tīrtha* ('*sa-ś*'), *am*, n., N. of a Tīrtha.—*Yamātīrātra* ('*ma-āt*'), *as*, m., Ved., N. of a Sattra of forty-nine days duration.—*Yamādarsana-trayodasī* ('*ma-ad*'), f., N. of a particular thirteenth lunar day.—*Yamādarsanatrāyodasī-vrata*, *am*, n. a religious observance on the above day, (those who perform this are said to be exempted from seeing Yama).—*Yamādītya* ('*ma-ādī*'), *as*, m. a particular form of the sun.—*Yamāvuga* ('*ma-an*'), *as*, *ā*, *am*, following Yama, being in attendance on Yama.—*Yamānu-čara* ('*ma-an*'), *as*, m. a servant or attendant of Yama.—*Yamāntaka* ('*ma-an*'), *as*, m. Yama (re-

garded) as the destroyer or god of death [cf. *kālāntaka*]; 'Yama's destroyer,' N. of Siva; (*au*), m. du. Yama and the god of death.—*Yamāri* ('*ma-ari*'), *is*, m. 'Yama's enemy,' N. of Viṣṇu.—*Yamālaya* ('*ma-āl*'), *as*, m. Yama's abode.—*Yamēsa* ('*ma-īsa*'), *as*, *ā*, *am*, having Yama as lord or chief; (*am*), n. the Nakshatra Bharāṇī.—*Yamēśvara* ('*ma-īś*'), *am*, n., N. of a Linga.

*Yamaka*, *as*, m. restraint, check, &c., = *yama*, (in this sense, according to some, *am*, n.); = *vrata*, a religious obligation or observance; a twin, one of a pair or couple, a fellow; scil. *śmeha*, two similar greasy substances, oil and ghee; (*am*), n. (in medicine) a double band or bandage; (in artificial poetry) the repeating or setting in opposition in the same stanza of words or syllables different in meaning but similar in sound, a kind of play on words or paronomasia, (the following kinds are enumerated, *yuk-pāda-yamaka*, *a-yuk-pāda-y*, *ādhyanta-y*, *pādādī-y*, *pāda-madhyā-y*, *pādānta-y*, *pādādī-madhyā-y*, *pādādīyanta-y*, *madhyānta-y*, *kū-ṅ-y*, *garbha-y*, *śakravāla-y*, *pushpa-y*, *mahā-y*, *mithuna-y*, *vṛtta-y*, *vīpatha-y*, *samudga-y*, *sarva-y*, *yamakāvālī-y*); N. of a kind of metre, four times ००००; a couple of similar substances (as serum and marrow, oil and ghee); (*as*, *ā*, *am*), twin, twin-born, fellow, doubled, twofold.—*Yamaka-kāvya*, *am*, n., N. of an artificial poem ascribed to Ghaṭa-karpara.—*Yamaka-tva*, *am*, n. the being a Yamaka, (see above.)

*Yamana*, *as*, *ī*, *an*, restraining, curbing, taming, governing, managing; (*as*), m. the god Yama; (*am*), n. the act of restraining or holding, curbing; binding; the being restrained, stopping, ceasing, term, cessation, rest.

*Yamala*, *as*, *ā*, *am*, twin, one of a pair or couple, paired, doubled; (*as*), m. a term for the number two; (*au*), m. du. twins, a pair, couple, brace; (*ā*), f. a kind of hiccough; N. of a Tantra deity; of a river; (*ī*), f. a pair; a sort of dress consisting of two pieces (body and petticoat); (*am*), n. a pair.—*Yamala-sānti*, *is*, f. a purificatory ceremony after the birth of twins.—*Yamalārjuna* ('*la-ar*'), *au*, m. du. two Arjuna trees which obstructed the path of Kṛiṣṇa, when a child, and were uprooted by him, (according to Hari-vaṅṣa 3449, his foster-mother Yaśo-dā had tied him to an *ulūkhala* or large wooden mortar, but such was the strength of the child that he not only dragged away the mortar but the twin Arjuna trees with which it came in contact; these trees were afterwards personified as the enemies of Kṛiṣṇa, and in the later mythology they are regarded as metamorphoses of Nala-kūbara and Mani-grīva, two sons of Kūvera).—*Yamalārjunaka* ('*la-ar*'), *au*, m. du. = *yamalārjuna*.—*Yamalārjuna-bhānjana*, *as*, m. or *yamalārjuna-han*, *ā*, m. epithet of Kṛiṣṇa or Viṣṇu.—*Yamalodbhava* ('*la-ud*'), *as*, m. the birth of twins.

*Yamasīna*, *as*, *ā*, *am*, Ved. champing the bit, holding the reins or bridle; (Śāy. = *trīpādīkaṃ nīyaśchat*, holding or champing grass, &c.)

*Yamānikā* or *yamānī*, f. Ptychotis Ajanwan; [cf. *kshetra-y*, *yavānikā*.]

*Yamāya*, Nom. A. *yamāyate*, -*yitum*, to represent or be like Yama, the god of death.

*Yamika*, *am*, n., with *agastyasya*, N. of a Sāman.

*Yamita*, *as*, *ā*, *am*, restrained, checked, curbed.

*Yamīn*, *ī*, *inī*, *i*, restraining, curbing, controlling; (*ī*), m. one who restrains himself, a sage who has subdued his senses; (*inī*), f., Ved. bringing forth twins.

*Yamishṭha*, *as*, *ā*, *am*, Ved. guiding or managing best, most skillful in restraining or guiding (horses).

*Yamunā*, f., N. of a river, commonly called the Jumna (personified as Yamī, the twin sister of Yama, q. v., and hence regarded as daughter of the Sun as well as sister of the seventh Manu or Manu Vivasvata; this celebrated river rises in the Himālaya mountains among the Jumnotri peaks at an elevation of 10,849 feet, and flows for 860 miles



**यवगण्ड** *yavagaṇḍa*, *as*, *m.* = *yuva-gaṇḍa*, a kind of eruption on the face.

**यवना** *yavana*, *as*, *m.* (fr. rt. 1. or 2. *yu*, or connected with rt. *ju* = 1. *jū*), one who keeps back; one who mixes, &c., see Gaṇa Nandyādi to Pāp. III. 1, 134; a fast horse, courser, (in this sense fr. rt. 1. *jū* and connected with *yavana*, for which it is sometimes a false reading); speed, velocity, (connected with rt. 1. *jū*); an Ionian, Greek, (in Uṇādi-s. II. 74. said to be fr. rt. 2. *yu*); a king of the Greeks; a Muhammadan, (sometimes applied to both the Muhammadan and European invaders of India as coming from the same quarter); any foreigner; a barbarian generally (Manu X. 44); the country of the Yavanas (sometimes applied to Bactria, Ionia, Greece, and more recently to Arabia); a carrot; oilibanum; (*ās*), *m.* pl. the Ionians or Greeks; the Greek astrologers; N. of a dynasty; (*ī*), *f.* a Greek or Muhammadan woman; the wife of a Yavana; = *javani*, a curtain. — *Yavana-deśa*, *as*, *m.* the country of the Yavanas. — *Yavanadeśaja*, 'growing in the country of the Yavanas,' styrax or benzoin. — *Yavana-dvishṭa*, *as*, *m.* 'hated or disliked by Yavanas,' bellium. — *Yavana-pura*, *am*, *n.* the city of the Yavanas, (probably) Alexandria. — *Yavana-priya*, *am*, *n.* 'dear to Yavanas,' pepper. — *Yavana-muṇḍa*, *as*, *m.* a bald Yavana, one with a shaved head. — *Yavana-sena*, *as*, *m.* a proper N. — *Yavanācārya* ('*na-āc*'), *as*, *m.* an astronomical writer (frequently quoted by Varāhamihira and other ancient Hindū astronomers, perhaps any Greek astronomer). — *Yavanāri* ('*na-ari*'), *is*, *m.* 'enemy of the Yavanas,' N. of Kṛiṣṇa or Viṣṇu; of a king of Vārānaśi. — *Yavaneśvara* ('*na-iś*'), *as*, *m.* N. of the author of the *Mina-rāja-jātaka*. — *Yavaneshṭa* ('*na-iṣṭ*'), *as*, *ā*, *am*, liked by the Yavanas; (*as*), *m.* a kind of onion or garlic; Azadirachta Indica; (*ā*), *f.* the wild date tree; (*am*), *n.* lead; an onion, garlic; pepper.

**Yavanaka**, *as*, *m.* a particular kind of grain; (*ikā*), *f.* = *yavani*, a Yavana woman; = *javaniḱā*, a curtain or screen, an outer tent, a screen of cloth surrounding a tent; a veil.

**Yavanāni**, *f.* the writing of the Yavanas.

**यवनाल** *yava-nāla*. See p. 811, col. 2.

**यवय** *yavaya* (fr. *yuvan*), Nom. P. *yavayati*, *-yitum*, to make young.

**यवयस** *yavayasa*, *am*, *n.*, N. of a Varsha in Plaksha-dvīpa.

**यवस** *yavasa*. See p. 811, col. 3.

**यवागू** *yavāgū*. See p. 811, col. 3.

**यवान** *yavāna*, *as*, *ā*, *am*, quick, swift, rash, (incorrectly for *javāna*, part. fr. rt. 1. *jū*.)

**यवानिका** *yavānikā*. See p. 811, col. 3.

**यवाप** *yavāsha* = *yevāsha*, *q. v.*

**Yavāshika**, see Gaṇa 1. Kumudādi to Pāp. IV. 2, 80.

**Yavāshin**, see Gaṇa Prekshādi to Pāp. IV. 2, 80.

**यविष्ठ** *yaviṣṭha*, *as*, *ā*, *am* (superl. of *yuvan*), youngest, very young, last-born; (*as*), *m.* a younger brother; N. of Agni (called 'the youngest' or 'last-born' of the gods, either as produced from wood or as placed on the altar after everything else); N. of a Brāhman; (*ās*), *m.* pl. his descendants; *agni yaviṣṭha*, N. of the author of the hymn Rīg-veda VIII. 91; [cf. Old Germ. *jungisto*.] — 1. *yaviṣṭha-rat*, *ān*, *atī*, *at*, containing the word *yaviṣṭha*. — 2. *yaviṣṭha-rat*, ind. like a youth.

**Yaviṣṭhya**, *as*, *ā*, *am*, Ved. youngest, = *yaviṣṭha*, (Say. = *yuvātama*.)

**Yaviyas**, (*ān*, *asī*, *as*) (compar. of *yuvan*), younger; (*ān*), *m.* a younger brother; a Sūdra (as opposed to one of the three higher castes); (*asī*), *f.* a younger sister; [cf. Goth. *juhīsa*.]

**Yaviyasa**, *as*, *m.*, N. of a preceptor.

**यवीनर** *yavinara*, *as*, *m.*, N. of a son of Ajamiḥa; of a son of Dvimiḥa and of Bharmyāśva and of Vāhyāśva.

**यवीयुध** *yavīyudh*, *t*, *t*, *t* (fr. Intens. of rt. 1. *yudh*), Ved. eager to fight, fond of war, warlike, (also written *yavyudh*.)

**यव्य** 1. 2. *yavya*. See p. 811, cols. 2, 3.

**यश** *yaśa*. See col. 3.

**यशद** *yaśada*, *am*, *n.* a species of mineral (commonly called *astā*, which according to some is zinc or pewter).

**यशस्** *yaśas*, *as*, *n.* (in Uṇādi-s. IV. 190. said to be fr. rt. 1. *as*); according to some for original *daśas* = Lat. *decus*, *f.* a lost rt. *daś*), beautiful or handsome appearance, beauty, splendor, magnificence, worth, excellence (Ved.); honour, glory, praise, renown, fame, reputation, distinction, celebrity; Fame (personified as the son of Kāma and Ratī or of Dharma and Kīrti); an object of honour or respect, a person of respectability; favour, partiality (Ved.); = *udaka*, water (Ved.); *anna*, food (Ved.); = *dhana*, wealth (Ved.); N. of a Sāman; (*ās*), *m.* a proper N.; (*ās*, *ās*, *as*), Ved. beautiful, handsome, splendid, resplendent; worthy, excellent; renowned, honoured, respected, venerated; pleasant, pleasing, agreeable, estimable; [cf. Gr. *δοκ-έ-ω*, *δόξα*, *δόγμα*, *δοκέω*, *διδάσκω*, *δάκνυλος*; Lat. *dec-el*, *decus*, *dignu-s*, *docce*; probably Angl. Sax. *ta*, *iah*; Old Germ. *zcha*.] — *Yaśah-kārya*, *as*, *m.*, N. of a king. — *Yaśah-kāya*, *as*, *m.* a body consisting of fame or glory, i. e. glory, reputation. — *Yaśah-keṭu*, *us*, *m.*, N. of various kings. — *Yaśah-paṭaha*, *as*, *m.* a drum, a double drum. — *Yaśah-pāla*, *as*, *m.*, N. of a king. — *Yaśah-prakhyāpana*, *am*, *n.* spreading abroad or proclaiming the glory (of any one). — *Yaśah-sarira*, *am*, *n.* = *yaśah-kāya* above. — *Yaśah-śeṣa*, *as*, *ā*, *am*, having nothing left but glory or fame, i. e. dead; (*as*), *m.* death, dying. — *Yaśas-āndra*, *as*, *m.*, N. of a king. — *Yaśas-kāra*, *as*, *ī*, *am*, causing renown, conferring fame or distinction, famous, glorious; (*as*), *m.*, N. of various men. — *Yaśas-kāra-svāmin*, *n.* of a temple founded by a certain Yaśas-kāra. — *Yaśas-kāma*, *as*, *ā*, *am*, honour-loving, desirous or eager for fame, ambitious. — *Yaśas-kāmya*, Nom. P. *-kāmyati*, &c., to desire honour or fame, be eager for renown. — *Yaśas-kāmyat*, *an*, *antī*, *at*, desiring fame, desirous of glory. — *Yaśas-kṛit*, *t*, *t*, *t*, causing honour, conferring dignity or renown. — *Yaśas-lama*, *as*, *ā*, *am*, Ved. most renowned or resplendent. — *Yaśas-rat*, *ān*, *atī*, *at*, possessing honour or glory, full of honour, honourable, glorious, famous; pleasant, pleasing, excellent, handsome; agreeable, estimable; (*atī*), *f.*, N. of a woman. — *Yaśas-vī-tama*, *as*, *ā*, *am*, most famous or renowned. — *Yaśas-vīn*, *ī*, *īnī*, *ī*, possessing honour or glory, renowned, famous, celebrated, glorious; excellent, handsome; (*īnī*), *f.* epithet of a particular artery; N. of several plants, wild cotton (= *vana-kārpāsī*, *yava-tiktā*, *mahā-ṅgotiṣmatī*); N. of one of the Mātṛis attending on Skanda. — *Yaśo-gopi*, *īś*, *m.*, N. of a commentator on the Śrautasūtras of Kātyāyana. — *Yaśo-gṇa*, *as*, *ī*, *am*, destroying the appearance or beauty (Ved.); destroying fame or reputation. — *Yaśo-dā*, *as*, *ā*, *am*, glory-giving, bestowing distinction, conferring fame or renown; (*as*), *m.* quicksilver; (*ā*), *f.*, N. of the wife of the cowherd Nanda, (she resided at Go-kula, and was the foster-mother of Kṛiṣṇa, who immediately after his birth as son of Devakī and Vasu-deva was entrusted to her care, that he might be protected from the enmity of Kaṣa); N. of the wife of Mahā-vīra and daughter of Samara-vīra; N. of the daughter of a class of Manes. — *Yaśo-datta*, *as*, *m.* a proper N. — *Yaśo-dū*, (*ās*, *ās*, *am*, Ved. glory-giving, conferring beauty, (for *yaśo-dā*, *f.* of *yaśo-dā*, see above.) — *Yaśodā-garbha-sambhūtā*, *f.* epithet of Durgā. — *Yaśodā-nanda*, *as*, *m.* Yaśo-dā's son, i. e. Kṛiṣṇa. — *Yaśo-deva*, *as*, *m.*, N. of

a Buddhist mendicant; of a son of Rāma-āndra; (*ī*), *f.*, N. of a daughter of Vaioteya and wife of Brīhan-manas. — *Yaśo-dhana*, *am*, *n.* a fund or stock of fame; (*as*, *ā*, *am*), whose wealth consists of fame, rich in renown, renowned, famous (said of persons); (*as*), *m.*, N. of a king. — *Yaśo-dhara*, *as*, *ā*, *am*, maintaining or preserving glory, upholding renown; (*as*), *m.*, N. of the fifth day of the civil month (*karma-māsa*); of the eighteenth Arhat of the preceding and of the nineteenth of the future Utsaripi; of a son of Kṛiṣṇa by Rukmiṇī, (also read *yaśo-vara*); of various other men; (*ā*), *f.*, N. of the fourth night of the civil month; of the mother of Rāhula; of several other women. — *Yaśo-dhā*, *ās*, *ās*, *am*, conferring splendor or fame. — *Yaśo-dhāman*, *ā*, *n.* site or abode of glory. — *Yaśo-nandī*, *is*, *m.*, N. of a king. — *Yaśo-bhagin*, *ī*, *īnī*, *ī*, Ved. possessing fame, rich in glory, famous, renowned. — *Yaśo-bhagīna*, *as*, *ā*, *am*, or *yaśo-bhagya*, *as*, *ā*, *am*, Ved., see Pāp. IV. 4, 131. — *Yaśo-bhadra*, *us*, *m.* (with Jainas) N. of one of the six Śruta-kevalins. — *Yaśo-bhrīṭ*, *t*, *t*, *t*, bringing fame, possessing renown, famous, renowned; bringing glory. — *Yaśo-matī*, *f.*, N. of the third lunar night. — *Yaśo-matya*, *ās*, *m.* pl., N. of a people. — *Yaśo-mādhava*, *as*, *m.* a form of Viṣṇu. — *Yaśo-mitra*, *as*, *m.*, N. of a Buddhist author. — *Yaśo-rāja*, *as*, *m.* a proper N. — *Yaśo-rāśi*, *is*, *m.* a heap or mass of glory, a glorious deed. — *Yaśo-lekhā* *f.*, N. of a princess. — *Yaśo-val*, *ān*, *atī*, *at*, possessing fame or glory; (*atī*), *f.*, N. of various women; of a district (originally of a stream; sometimes abbreviated into *yaśo-ratī*); of a mythical town on mount Meru. — *Yaśo-vara*, *as*, *m.*, N. of a son of Kṛiṣṇa by Rukmiṇī, (see *yaśo-dhara*.) — *Yaśo-vartman*, *ā*, *n.* the path of glory, road to fame. — *Yaśo-varman*, *ā*, *m.*, N. of a poet; of several other men, (*yaśo-varmaka* is found at the end of an adj. comp.) — *Yaśo-han*, *ā*, *ghnī*, *a*, destroying fame or reputation. — *Yaśo-hara*, *as*, *ā*, *am*, taking away fame, depriving of reputation, dishonouring; N. of a place, (gender doubtful). — *Yaśohara-jit*, *t*, *m.*, N. of Kaṣu-rāya. — *Yaśo-hīna*, *as*, *ā*, *am*, shorn of fame or glory.

**Yaśa** at the end of a comp. = *yaśas*, cf. *atī-y*; (*am*), *n.*, N. of a Sāman.

**Yaśasa** at the end of a comp. = *yaśas*.

**Yaśasya**, *as*, *ā*, *am*, famous, glorious, renowned, celebrated, honoured; bestowing glory or distinction, producing fame, creditable; (*ā*), *f.*, N. of a plant (= *ṛivanti*); of another plant (= *ṛiddhi*).

**Yaśasyu**, *us*, *us*, *u*, Ved. seeking favour.

**यष्ट्य** *yashṭavya*, *yashṭri*. See p. 804, col. 2.

**यष्टि** 2. *yashṭi*, *is*, *f.* (rarely *m.*), or *yashṭi*, *f.* (probably fr. rt. *yam*; for 1. *yashṭi* see p. 804, col. 2), a staff, stick, wand; a staff armed with iron, mace, club; a pole, column, pillar; a perch; a stem, support; a palisade; a flag-staff [cf. *dhvaja-y*]; a stalk, stem, blade; a reed; a branch; the arn (= *bhujā-daṇḍa*); anything thin or slender (e. g. *anga-yashṭi*, a slender or delicate form; *asi-yashṭi*, a sword-blade; cf. *gūtra-y*, *śarīra-y*, *bhujā-y*); a string, thread (= *tantu*), string of pearls, necklace [cf. *hāra-y*]; a particular kind of pearl necklace; liquorice (= *yashṭi-madhuka*, *madhukā*); sugar-cane (= *madhu-yashṭi*); Clerodendrum Siphonanthus (= *bhāryi*); any creeping plant. — *Yashṭi-grīha*, *am*, *n.*, N. of a district. — *Yashṭi-graha*, *as*, *ā*, *am*, carrying a stick or staff; (*as*), *m.* a club-bearer, mace-bearer, staff-bearer. — *Yashṭi-nivāsa*, *as*, *m.* a pole serving as a perch (for peacocks, Raghuv. XVI. 14); a pigeon-house standing on upright poles; [cf. *vāsa-yashṭi*.] — *Yashṭi-prāna*, *as*, *ā*, *am*, one whose strength or power is as slender as a stalk or reed, powerless or feeble as a reed (= *yashṭir veyu-daṇḍa eva prānāḥ śaktir yasya saḥ*); out of breath. — *Yashṭi-mat*, *ān*, *atī*, *at*, having a stick or staff, furnished with a flag-staff. — *Yashṭi-madhv*, *u*, *n.* or *yashṭi-madhukā*, *f.*

liquorice. — *Yashṭi-yantra*, *am*, n. a particular astronomical instrument. — *Yashṭi-pushpa*, *as*, m., N. of a plant, Putranjiva Roxburghii; [cf. *putra-jīva*]. — *Yashṭi-madhu*, *u*, or *yashṭi-madhuka*, *am*, n. = *yashṭi-madhu*. — *Yashṭy-āghāta*, *as*, m. a blow with a stick, a cudgeling, beating. — *Yashṭy-āhva* or *yashṭy-āhvaya*, *as*, m. liquorice.

*Yashṭika*, *as*, m. a species of water-fowl (= *jala-kukkuṭa*; cf. *ko-yashṭi*); a bird, the lapwing; (*ā*), f. a staff, stick, club; a particular pearl ornament or necklace (especially of one string); an oblong pond or tank; liquorice.

*Yashṭi*. See under 2. *yashṭi*, p. 812, col. 3.

*Yashṭika*, *am*, n. liquorice (= *yashṭi-madhu*).

यष्टस्क *yashṭraska* (?), *ās*, m. pl., N. of a people.

यस् *yas* (probably connected with *rt. yam*), cl. 4. 1. P. *yasyati*, *yasati*, *yayāsa*, *yasitum*, to froth up, foam (Ved.); but according to Śāy. on Rīg-veda VII. 104. 2, *yayastu* = *āyāsam prāpnotu* = *upakṣhiyatām*, to make great effort or exertion, strive, endeavour, labour, preserve, trouble one's self; to strive after (with dat.); [cf. Gr. ξέω (ξέν-νυμ, ξέω-μα, ξέω-σε-ν), ξέω-μα, ξέ-μα, ξέ-σι-ς, ξέω-τῶ-ς, ξῆ-λο-ς; Old Germ. *jes-an*, *ger-ja-n*.]

*Yasivā* or *yastvā*, ind. making effort, endeavouring.

*Yaska*, *as*, m. a proper N.; (*ās*), m. pl. the descendants of Yaska; *yaskā gairikshūtāh*, N. of a school.

*Yasya*, *as*, *ā*, *am*, to be endeavoured, to be done with energy or perseverance; (according to a commentator) = *vadhya*, to be killed, fit or ready for slaughter. — *Yasya-tva*, *am*, n. effort, energy; fitness for slaughter; death.

यस्मात् *yasmāt*, ind. (abl. of 3. *ya* or *yad*; correlative of *tasmāt*, q. v.), from which, from which cause, since, as, because; that, in order that.

यह *yaha*, *as*, m. or *yahas*, *as*, n., Ved. water; strength, power.

यहु *yahu*, *us*, *us*, *u*, Ved. = *mahat*, great; (*us*), m. = *apalya*, offspring, a child, (in Rīg-veda VIII. 60, 13, Agni is called *sahasah yahuḥ*, Śāy. = *sahasah putrah*.)

*Yahva*, *as*, *i*, *am*, Ved. = *mahat*, great, mighty, powerful, &c.; (perhaps) being in continual motion or activity, restless, active; continual, perpetual (said of Agni, Rudra, and Soma); continually moving or flowing; (*ryas*), f. pl., Ved. flowing or running water, a river, (*sapta yahvīh*, the seven great rivers); (*ṛi*), f. du. epithet of heaven and earth, of night and day, of evening and mornings, (according to Śāy. on Rīg-veda I. 142, 7, *yahvī* means 'the two children,' according to some it may mean 'the two hands'); (*as*), m. = *yujamāna*, a sacrificer (according to Upādī-s. I. 154).

*Yahvat* (fem. *atī*), Ved. = *yahva* above; (according to Śāy. *yahvati* = *mahati*, great.)

या 1. *yā*, cl. 2. P. (ep. also A.) *yāti* (-te), Impf. *ayāt* (3rd pl. *ayānt* or *ayus*), Pot. *yāyāt*, Impv. *yātu* (2nd sing. *yāhi*), *yayau* (2nd sing. *yayātha* or *yayitha*, 1st pl. *yayīma*, Part. *yayivas*), *yāsyati*, *ayāsi* (Vedic forms *ayāsus*, *yāsāt*, *yāsishtham*, *yāsishṭa*), *yātum* (Ved. *yātave*, *yātuvai*), to go, proceed, move, set out, march, travel, journey; to go away, withdraw, retire; to pass away, pass by, elapse (said of time); to extend, last (said of time, e. g. *māsām yāti*, it lasts for a month); to take place, come to pass, prosper, succeed; to proceed, behave, act; to go or come to, travel or journey towards, approach, arrive at, reach (with acc. or even dat. or loc. or with *prati* after an acc.); to go or march against; to go to any state or condition, to become, be (with acc. and especially acc. of an abstract noun, e. g. *vināśam yāti*, he goes to destruction, i. e. he is destroyed; *kāhīnyam yāti*,

it goes to hardness, i. e. becomes hard); to undertake, obtain, get (with acc.); to go in to, have carnal intercourse with (with acc.); to go to for any object, request, implore, solicit (with double acc., e. g. *yāmi vo draviṇam*, I go to you for money, I solicit wealth of you; *tvām śaraṇam yāmi*, I go to thee for help); to find out, discover, perceive. The meanings of *yā* may be variously extended by combining it with other words and phrases, e. g. *palāyāya yā*, to run away; *bahir yā*, to go out; *adho yā*, to go down, sink; *kshemeṇa yā*, to escape safely; *khaḍḍo yā*, to fall to pieces; *sata-dhā yā*, to fall into a hundred pieces; *yātrāp yā*, to undertake a journey; *mṛigayām yā*, to go out hunting; *śirasā mahim yā*, to bow down to the ground with the head; *agobāram nayanayor yā*, to become invisible; *dveshyatām yā*, to become hated; *vīlayam yā*, to be dissolved; *karnau yā*, to come to the ears, be heard; *kare yā*, to come to hand, be obtained; *vasam yā*, to be subject to (with gen.); *prakṛitīm yā*, to return to one's natural state; *nidrām yā*, to fall asleep; *nidhanam yā*, to die; *darśanam yā*, to become visible, be seen; *udayam yā*, to rise (said of stars, &c.); Pass. *yāyate*, to be gone, &c.: Cans. *yāpāyati*, *yātum*, Aor. *ayiyapat*, to make or cause to go or proceed, cause to set off or march, command to go away, drive away, remove, cure (a disease); to cause to pass by or elapse, pass or spend (as time, night, &c.); to cause to subsist, support; to cause to arrive at or obtain (with a double acc., e. g. *tam śriyaṃ yāpāyati*, he causes him to obtain fortune); to induce: Desid. *yiyāsati*, to wish or intend to go, to desire to proceed, &c.: Intens. *yāyāyate*, *yāyēti*, *yāyāti*, to go frequently, &c.; [cf. Gr. *lātto* (= Cans. *yāpāyāmi*), *ἔμμ*, *ἦ-ω* (= *yasyāmi*), perhaps also some forms like *lévai*: Lat. *jacio*; *Janus*, *Janua*.]

2. *yā*, *ās*, *ās*, *am* [cf. 4. *ya*, p. 801, col. 1], going, proceeding, moving, &c. (at the end of a comp., see *eva-yā*, *tura-yā*, *deva-yā*).

1. *yāt*, *yām*, *yāti* or *yānti*, *yāt* (for 2. *yāt* see s. v.), going, proceeding, moving; that which moves (e. g. Rīg-veda I. 32, 15, *Indro yāto 'vasitasya rājā*, Indra the sovereign of all that is movable and immovable). — *Yāt-sattra*, *am*, n., Ved. 'continuing sacrifice,' N. of certain solemn ceremonies which go on for a long period, (also called *Sārasvata*).

*Yāta*, *as*, *ā*, *am*, gone, proceeded, marched, passed, &c.; gone to, attained, obtained (with acc.); passed by or away, elapsed, escaped; (*am*), n. the act of going, going, march, proceeding; motion, (often confounded with *yāna*, q. v.); the past time (e. g. *yātam anāgatam ca*, the past and the future); the guiding or driving of an elephant with a goad. — *Yāta-yāma*, *as*, *ā*, *am*, or *yāta-yāman*, *ā*, *ā*, *a*, that which has completed its course or (according to others) that which has stood for a night (and so become flat and stale), used, spoiled, impaired, useless, rejected; raw, half ripe; who or what has run out or completed a course, exhausted, old, aged. — *Yātayāna-tva*, *am*, n. uselessness, unprofitableness; old age. — *Yātānuvāta* ('*ta-an*'), *am*, n. the going and following. — *Yātāyāta* ('*ta-āy*') or *yātopayāta* ('*ta-up*'), *am*, n. a going and coming; intercourse. — *Yātopayātika*, see Gaṇa Aksha-dyūttādi to Pāṇ. IV. 4, 19.

1. *yātavya*, *as*, *ā*, *am*, to be gone or set out, to be marched; to be gone against, to be assailed or attacked, (the neuter is used impersonally).

2. *yātavya*, *as*, *ā*, *am* (fr. 2. *yātu* below), serviceable against witchcraft, keeping off *Rākshasas*.

*Yāti*, *iḥ*, f. (said to be fr. the Intens.), see Pāṇ. I. 1, 58.

*Yātika*, *as*, m. a traveller, (probably incorrect for *yātrika*.)

1. *yātu*, 3rd sing. Impv. of fr. 1. *yā* above (often used as an interjection), let it go, let it pass, be it so, no matter.

2. *yātu*, *us*, *us*, *u*, a goer, one who goes or moves; (*us*), m. a traveller, wayfarer; wind; time; (perhaps) sorcery, witchcraft, (but according to Śāy.

*yātu* means either *karmanām hinsā*, injury of rites, or *piḍā*, pain, torture); a kind of evil spirit, *Rākshasa*, demon; (*u*), n. a weapon, (according to Śāy. as inflicting *yātānā*, pain); a *Rākshasa*, evil spirit, demon. — *Yātu-gṇa*, *as*, *i*, *am*, destroying *Yātus*; (*as*), m. bellium. — *Yātu-dātana*, *as*, *i*, *am*, Ved. 'Yātu-removing,' driving away *Rākshasas*. — *Yātu-jambhāna*, *as*, *i*, *am*, Ved. 'Yātu-destroying,' destroying *Rākshasas* or demons. — *Yātu-jū*, *ūs*, *ūs*, *u*, Ved. incited by *Yātus*, impelled by *Rākshasas*; (*Sāy*.) pressing forwards or eager to torment (said of demons). — *Yātu-dhāna*, *as*, m. an evil spirit, *Rākshasa*, demon; (*i*), f. a female *Rākshasa*. — *Yātu-mat*, *ān*, *atī*, *at*, Ved. practising witchcraft or sorcery, evil-disposed, injurious, malignant; composed of demons or *Rākshasas*, (according to Śāy. on Rīg-veda I. 123, 2, *yātu-mat* means either 'possessing injury,' 'inflicting injury,' or 'possessing injurious weapons,' or 'possessing demons.') — *Yātu-vid*, *t*, *t*, *t*, Ved. skillful in sorcery or witchcraft, learned in the practices of *Rākshasas*. — *Yātu-han*, *ā*, *ghnī*, *a*, Ved. destroying witchcraft.

*Yātu-māvāt*, *ān*, *atī*, *at*, Ved. (according to the Pada text of the Rīg-veda and Atharva-veda Prātiśakhyā IV. 3. this word is divided *yātu-māvāt*, not *yātumāvat* as might be expected), = *yātu-mat*, 'practising sorcery, &c.' (but according to Śāy. *yātu* = *yātānā*, 'torment,' and *mā* = *vyāpāra*, 'practice,' as if fr. 2. *yātu* with *rt*. 3. *mā*.)

1. *yātrī*, *tā*, *trī*, *trī* (for 2. see p. 815, col. 2), going, proceeding, &c., being on a journey or march; (*tā*), m. a goer, traveller; a driver, charioteer, coachman; a destroyer, slayer, (according to Śāy. on Rīg-veda I. 32, 14 = *hantrī*; according to modern scholars the meaning may be 'an avenger,' as if fr. 2. *yāt*; cf. 3. *yāt*, *riṇa-yā*.)

*Yātrika*, *as*, m. a wayfarer, traveller, (wrongly for *yātrika*.)

*Yātrā*, *f*, going, setting off, journey, travel, march, the march of an army, expedition, (*yātrām yā* or *dā*, to undertake an expedition or campaign, take the field); going on a pilgrimage; a company of pilgrims; a festive train, procession, the procession of idols; a feast, festival (= *utsava*); a sort of dramatic entertainment; a road; support of life, livelihood, subsistence, provisions; passing away time; going to and fro; intercourse, (*laukiki yātrā* or *jagad-yātrā*, worldly intercourse); way, means, expedient; practice, usage, custom; N. of a particular kind of astrological work (especially of one by *Varāhamihira*, the full title of which is *Yoga-yātrā*). — *Yātrā-karāna*, *am*, n. the setting forth on a journey, a march. — *Yātrā-kāra*, *as*, m. the author of a work of the *Yātrā* class. — *Yātrā-gamana*, *am*, n. the going on a journey or expedition. — *Yātrā-prasanga*, *as*, m. engaging in or performing a pilgrimage. — *Yātrā-phala*, *am*, n. the fruit of an expedition, success of a campaign. — *Yātrā-mahotsava* ('*hā-ut*'), *as*, m. a great festive procession. — *Yātrārtham* ('*rā-ar*'), ind. for the sake of marching. — *Yātrā-tarava* ('*rā-ut*'), *as*, m. a festive procession.

*Yātrika*, *as*, *i*, *am*, belonging to a march, relating to an expedition or campaign, marching, journeying, performing a pilgrimage; relating to the support of life, requisite for subsistence; customary, usual; (*as*), m. a traveller; a pilgrim; (*am*), n. a march, expedition, campaign; provisions for a march, supplies, &c.; N. of a particular class of astrological works; [cf. *yātrā*.]

*Yātrīn*, *i*, *īnī*, *i*, being on a march, being in a procession.

*Yāna*, *as*, *am*, m. n. way, road, path (Ved.); (*am*), n. the act of going, moving, riding; marching or proceeding (against an enemy), attacking; retreating, retreat; a journey; a procession; a conveyance or vehicle of any kind, carriage, wagon, chariot, car; a litter, palanquin; (with Buddhists) the vehicle or means of arriving at knowledge, the means of release from repeated births; (*i*), f., see Gaṇa Ganrādi to Pāṇ. IV. 1, 41; [cf. Lat. *janua*.] — *Yāna-kāra*, *as*, m. 'carriage-maker,' a wheel-

wright, carpenter. — *Yāna-pātra* or *yāna-pātraka*, *am*, n. 'going-vessel,' a ship, boat. — *Yānapātrikā*, f. a small vessel, boat. — *Yāna-bhanga*, *as*, m. the fracture of a vessel or boat, shipwreck. — *Yāna-mukha*, *am*, n. the fore part of a waggon or chariot, the pole or part where the yoke is fixed. — *Yāna-yāna*, *am*, n. riding in a carriage, driving in a chariot, a drive. — *Yāna-vat*, *ān*, *atī*, *at*, having a carriage or vehicle; travelling in a carriage. — *Yāna-sālā*, f. a coach-house, cart-shed. — *Yāna-svāminī*, *ī*, m. the owner of a vehicle.

*Yānaka*, *as*, m. a vehicle, carriage.

*Yāpa*, *as*, m. (fr. the Caus.), the causing to go; [cf. *kāla-yō*.]

*Yāpaka*, *as*, *ikā*, *am* (fr. the Caus.), causing to go or come, causing to pass away or spend, bringing, granting, bestowing.

*Yāpana*, *as*, *ī*, *am*, causing to go or pass away, bringing to an end; mitigating, alleviating, curing; prolonging or supporting life; (*ā*, *am*), f. n. the causing to go, act of driving away or expelling, expulsion, removal, rejection; the cure or alleviation (of a malady); the causing (time) to pass away, spending time, wasting time, delay, procrastination; loitering, staying; maintenance, support (= *varṭana*, *yātrā*); exercise, practice.

*Yāpanīya*, *as*, *ā*, *am*, to be caused to go, to be passed or spent (as time); to be removed or cured, to be expelled.

*Yāpayat*, *an*, *antī*, *at*, causing to go or pass, spending.

*Yāpita*, *as*, *ā*, *am*, caused to go; spent (as time); expelled.

*Yāptā*, f. twisted or plaited hair (= *jaṭā*).

*Yāpya*, *as*, *ā*, *am*, to be passed or spent (as time); to be removed or cured; to be expelled or rejected; low, vile, contemptible, little, trifling, unimportant. — *Yāpya-tva*, *am*, n. curability. — *Yāpya-yāna*, *am*, n. a palanquin, litter.

1. *yāna*, *as*, m. (for 2. *yāna* see p. 816, col. 1), motion, course, going, proceeding, coming; a road, way, path (Ved.); progress (Ved.); a carriage, chariot (Ved.); a night-watch, period or watch of three hours, the eighth part of a day; a wandering star, planet (?); *yānasya arkaḥ*, N. of a Sāman; (*ās*), m. pl., N. of a class of gods; (*ī*), f., N. of a daughter of Dakṣha (wife of Dharmā or Manu; sometimes written *Yāmi*); N. of an Apsaras; night. — *Yāna-kosa*, *as*, *ā*, *am*, Ved. covering up or obstructing the way, (Sāy. = *mārga-pratibandhaka*.) — *Yāna-ghoṣha*, *as*, m. 'sounding the watches,' a cock; a metal plate on which the night-watches or hours are struck, a drum or gong used for a similar purpose, (in this sense said to be also *ā*, f.) — *Yāna-tūrya*, *am*, n. or *yāna-dundubhā*, *īs*, m. or *yāna-nālī*, f. a kind of drum or metal plate on which the night-watches or hours are struck, a clock. — *Yāna-mātra*, *am*, n. a mere watch, only three hours. — *Yāna-yama*, *as*, m., a regular or stated occupation for every hour. — *Yāna-vatī*, f. 'possessing watches,' night. — *Yāna-vṛittī*, *īs*, f. the being on watch, standing on guard. — *Yāna-śruta*, *as*, *ā*, *am*, renowned for going or speed, (Sāy. = *śghra-gamanena vīśruta*.)

1. *yāman*, *a*, n. (for 2. see p. 816, col. 1), Ved. going, motion, course; flight, flying; coming, arrival; a march, expedition; the act of approaching or addressing (with prayers, entreaties, &c.), invocation, supplication; offering, oblation, sacrifice, (*yāman* is used in some passages as a Ved. loc. without termination); *punar-yāman*, *ā*, *ā*, *a*, coming into use again; [cf. *yāta-yāman*.] — *Yāma-hū*, *ūs*, *ūs*, *u*, Ved. one who allows himself to be invoked by prayers or offerings, ready or inclined to assist; (Sāy.) to be invoked to come or to be invoked at the right time (= *ganvānārtham āhvātavya* or *hāle kvātavya*). — *Yāma-hūti*, *īs*, f., Ved. invocation for assistance; (according to Sāy. on Rīg-veda VIII. 8, 18, *yāma-hūtiṣu* = *devānām āhvānaṃ yeshu yūgeshu*, in sacrifices at which there is an invocation of the gods.)

1. *yāmi* = *yāmi* under 1. *yāma*. (For 2. *yāmi* see p. 816, col. 2.)

*Yāmika*, *as*, *ā*, *am*, being on watch or guard; (*as*), m. a night-watcher, watchman, one who announces the watches, one on guard or duty at night; (*ikā*), f. = *yāminī*, night. — *Yāmika-bhaṭa*, *as*, m. a night-watcher, watchman.

*Yāminaya* (fr. *yāminī*), Nom. P. *yāminayati*, -*yitum*, to appear like night.

*Yāminī*, f. (fr. 1. *yāma*), night (as possessing watches); N. of a daughter of Prahlāda; of the wife of Tārksa (mother of Śalabha). — *Yāminī-pati*, *ts*, m. the husband or lord of night, the moon.

*Yāmira*, *as*, m. the moon; (*ā*), f. night.

1. *yāmeya*, *as*, m. (fr. 1. *yāmi*), a metronymic. *Yāmyā*, f. (fr. 1. *yāma*) = *yāminī*, night, (for *yāmyā*, the south, see under *yāmya*, p. 816, col. 1.)

*Yāyāvara*, *as*, *ā*, *am* (fr. the Intens.), going repeatedly; wandering in all directions, having no fixed or permanent abode; (*as*), m. a vagrant mendicant, saint; a horse selected for the horse sacrifice ('wandering at large'); a Brāhman who has preserved his household fire (?); N. of Jarat-kāru; (*ās*), m. pl., N. of a family of Brāhman (to which Jarat-kām belonged); (*am*), n. the life of a wandering beggar.

*Yāyin*, *ī*, *ini*, *ī*, going, moving, travelling, journeying, marching, ruaming, riding, driving, flying; a traveller, passenger; riding or going in or on, (generally at the end of comps., e. g. *gaja-yāyin*, riding on an elephant; cf. *navu-y*); going to, journeying towards; going on an expedition, taking the field, going to war; opposing each other (said of planets; cf. *graha-yuddha*).

1. *yāvan*, *ā*, m. (for 2. see p. 817, col. 1), Ved. a rider, horseman, horse-soldier; an invader, aggressor, enemy, (Sāy. = *abhitgantri*); going, driving, riding (at the end of a comp.; cf. *agra-y*, *pūrva-y*).

*Yāsyat*, *an*, *atī* or *antī*, *at*, about to go, about to proceed.

*Yāyasu*, *us*, *us*, *u* (fr. the Desid.), wishing to go, intending to set off or depart, desirous of taking the field or entering on an expedition; intending to fly away.

या 3. *yā*, fem. of the relative pronoun *yad*. See p. 807, col. 3.

याकृत् *yākṛitka* (fr. *yakṛit*), see Pāṇ. VII. 3, 51.

याक्ष *yāksha*, *as*, *ī*, *am* (fr. *yaksha*), being long or peculiar to the Yakshas.

याग *yāga*, *as*, m. (fr. rt. 1. *yaj*), an offering, oblation, sacrifice; any ceremony in which offerings and oblations are presented. — *Yāga-karman*, *a*, n. a sacrificial rite or ceremony. — *Yāga-kāla*, *as*, m. time of sacrifice. — *Yāga-maṇḍapa*, *as*, *am*, m. n. a hall for sacrifices, a temple. — *Yāga-santāna*, *as*, m., N. of Jayanta (son of Indra). — *Yāga-sūtra*, *am*, n. the sacrificial cord, sacred thread, (see *yajña-sūtra*.)

याच *yāc*, cl. 1. P. A. *yācāti*, -*te*, *ya-* *yācā*, *yayācē*, *yācīshyati*, -*te*, *ayācēt*, *ayācīshṭa*, *yācītum*, to ask, beg, solicit, pray, request, desire, entreat, require, implore, supplicate, importune (with double acc., e. g. *devaṃ varam yācāte*, he solicits a boon from the god; also with abl. and rarely with gen. of person, e. g. *annam parāt or parasya yācāte*, he begs food from another; or the thing asked may be compounded with *arthe* or *artham*, e. g. *mokṣhārtham yācāte*, he asks for deliverance; or may be in acc. with *prati*, e. g. *sutam prati yayācē*, he asked for a son; or in dat., e. g. *tanu yayācē bhyava-hārāya*, he asked him for food); to offer anything (acc.) to any one (dat.), tender (e. g. *yācāti viltam gurave*, he offers property to the Guru); to promise (?); *kanyāṃ yāc*, to be a suitor for a girl, to ask a girl in marriage from any one (abl. or rarely

acc.): Pass. *yācāyate*: Caus. *yācāyati*, -*yitum*, Aor. *ayācābat*, to cause to ask, &c.: Desid. *yiyācīshat*, -*te*, (in Rīg-veda VIII. 67, 1, *yācīshāmahe* = *yācāmahe*): Intens. *yāyācāyate*, *yāyācī* (1st sing. *yāyācāmi*), to ask repeatedly, importune; [cf. Gr. *aitra*, which however may be connected with *rt. arth*; cf. also, according to some, *ḥrēw*.]

*Yācaka*, *as*, *ī*, *am*, asking, one who asks or solicits, a petitioner, asker, beggar; (*ī*), f. a female beggar or petitioner. — *Yācaka-vṛittī*, *īs*, f. the occupation or profession of a beggar.

*Yācana*, *am*, n. the act of asking, begging, requesting; asking in marriage, (*duhitri-yācana*, the being a suitor for a daughter); (*ā*), f. asking, soliciting, requesting, entreating, petitioning; a request, petition, entreaty.

*Yācanaka*, *as*, m. an asker, petitioner, an importunate man.

*Yācanīya*, *as*, *ā*, *am*, to be asked, to be desired or requested.

*Yācanāna*, *as*, *ā*, *am*, asking, begging, requesting, soliciting.

*Yācitu*, *as*, *ā*, *am*, asked, prayed for, begged, requested, solicited, entreated, importuned (with acc., e. g. *Daśaratho Rāmaṃ yācītaḥ*, Daśaratha was asked for Rāma); requisite, necessary.

*Yācītaka*, *am*, n. anything borrowed, any article borrowed for use.

*Yācītavya*, *as*, *ā*, *am*, to be asked or solicited.

*Yācītri*, *tā*, *tri*, *tri*, one who begs or solicits, an asker, petitioner; a suitor, wooer.

*Yācītva*, ind. having asked, having solicited.

*Yācīn*, *ī*, *ini*, *ī*, asking, desiring, requesting.

*Yācīshu*, *us*, *us*, *u*, disposed to ask, habitually asking or begging, soliciting favours, importuning, an importunate person. — *Yācīshyu-tā*, f. the habit of soliciting favours, importunity.

*Yācīnā*, f. the act of asking, requesting, begging, solicitation, asking alms, mendicancy, mendicity; a petition, request, prayer, entreaty; the being a suitor, making an offer of marriage. — *Yācīnā-jivana*, *am*, n. subsisting by begging or mendicancy. — *Yācīnā-prāpta*, *as*, *ā*, *am*, obtained by begging or asking. — *Yācīnā-bhanga*, *as*, m. failure of request, an unsuccessful entreaty, useless request. — *Yācīnā-vaśas*, *as*, n. words used in begging or entreating.

*Yācīya*, *as*, m. or *yācīyā*, f., Ved. = *yācīnā* above.

*Yācya*, *as*, *ā*, *am*, to be asked or solicited, to be importuned, to be asked for alms, to be desired or requested; to be required; (*am*), n. the making a request.

*Yācyaṃāna*, *as*, *ā*, *am*, being asked or solicited, being prayed for.

याचष्ट *yāc-ḥreshṭha*. See under 2. *yāt*.

याज *yāj*, *ī*, *ī*, *ī* (fr. rt. 1. *yaj*), one who sacrifices or offers oblations, an offerer, sacrificer; [cf. *hayamedha-yāj*.]

*Yāja*, *as*, m. a sacrificer (in *ati-yō*, q. v.); boiled or cooked rice; food in general; N. of a Brahmarshi.

*Yājaka*, *as*, m. (fr. the Caus.), a sacrificer, sacrificing priest, one who offers sacrifices or oblations, a priest officiating at a sacrifice, (often at the end of a comp., cf. *grāma-yō*, *nakshatra-yō*); sometimes compounded with the person who institutes the sacrifice, e. g. *Kshatriya-yājaka*, the sacrificer for a Kshatriya; cf. *Sādya-yō*); a royal elephant; a furious elephant or one in rut. — *Yājaka-tva*, *am*, n. the condition or office of a sacrificing priest.

*Yājana*, *am*, n. (fr. the Caus.), the act of conducting a sacrifice or causing it to be performed, superintending or assisting at the sacrifices of others, (sometimes with gen., e. g. *vṛātyānām yājanaṃ kṛtvā*, having officiated at a sacrifice for outcasts, Manu XI. 197; *ayājya-yājana*, sacrificing for those who have no right to sacrifice, Mann III. 65.)

*Yājaniya*, *as*, *ā*, *am* (fr. the Caus.), to be made or allowed to sacrifice, to be assisted at a sacrifice, one for whom it is allowable to officiate.

*Yājamaṇa*, *am*, n. (fr. *yajamaṇa*), the part of a

sacrificial ceremony performed by the Yajamāna or institutor of the sacrifice himself.

*Yājamanika*, *as*, *ī*, *am*, relating to the Yajamāna, belonging to the institutor of a sacrifice.

*Yājāyitrī*, *tā*, *m*. (fr. the Caus.), one who conducts a sacrifice or causes it to be performed, the officiating priest at a sacrifice.

*Yājī*, *is*, *f*. a sacrifice, oblation; (*is*), *m*. according to Ujjvala-datta on Unādi-s. IV. 1.24 = *yashtrī*, a sacrificer, the institutor of a sacrifice.

*Yājikā*, *f*. a sacrifice, oblation.

*Yājīn*, *ī*, *inī*, *i*, sacrificing, conducting a sacrifice, one who officiates at a sacrifice, a sacrificer, (usually at the end of comps.; cf. *deva-y*, *bahu-y*); worshipping, adoring.

*Yājuka*, *as*, *ā*, *am*, (at the end of comps.) habitually sacrificing or making offerings.

*Yājña*, *as*, *ī*, *am* (fr. *yajña*), belonging to sacrifice.

*Yājñatura*, *as*, *m*. (fr. *yajña-tura*), a patronymic of Rishabha; (*am*), *n*., *N*. of a Sāman.

*Yājñadattaka* (fr. *yajña-datta*), see Gaṇa Arībhauādi to Pān. IV. 2, 80.

*Yājñadatti*, (*ī*), *m*. a patronymic from Yajña-datta; Kuvera (?).

*Yājñadeva*, *as*, *m*., *N*. of an author.

*Yājñapata* (fr. *yajña-pati*), see Gaṇa Aśvapatyādi to Pān. IV. 1, 84.

*Yājñavalka*, *as*, *ī*, *am*, composed by or derived from Yājñavalkya; (*ās*), *m*. pl. of *yājñavalkya*, see Gaṇa Kanvādi to Pān. IV. 2, 111.

*Yājñavalkīya*, *as*, *ī*, *am*, relating to Yājñavalkya, composed by or descended from Yājñavalkya; (*am*), *n*., *scil*. *dharma-sāstra*, the code of Yājñavalkya.

*Yājñavalkya*, *as*, *m*. (fr. *yajña-valka*), *N*. of an ancient sage frequently quoted as an authority in the Sata-patha-Brāhmaṇa, (the first reputed teacher of the Vājasaneyi-saṃhitā or White Yajur-veda, revealed to him by the Sun, cf. *Taittirīya-saṃhitā*, *Vājasaneyi-saṃhitā*); *N*. of the author of a celebrated code of laws (by some identified with the preceding sage; this code is only second in importance to that of Manu, and with its most celebrated commentary, the *Mitākshara*, is the leading authority of the Mithilā school; it is much later than Maon, and probably in its present form dates from about the first century of our era); the family of Yājñavalkya; (*am*), *n*., *N*. of an Upanishad; (*as*, *kī*, *am*), relating to Yājñavalkya, composed by or derived from Yājñavalkya. — *Yājñavalkya-gītā*, *f*., *N*. of a poem in commendation of the practice of Yoga attributed to Yājñavalkya. — *Yājñavalkya-tīkā*, *f*., *N*. of several commentaries on the code of Yājñavalkya (besides the *Mitākshara* by Vijñāneśvara, there are other commentaries by Deva-bodha, Dharmesvara, Bhāruči, Viśva-rūpa, and Śūla-pāṇi). — *Yājñavalkya-dharma-sāstra*, *am*, *n*. Yājñavalkya's code of laws. — *Yājñavalkya-sikshā*, *f*., *N*. of a treatise. — *Yājñavalkya-smṛiti*, *is*, *f*. the body of law as delivered by Yājñavalkya.

*Yājñasena*, *as*, or *yājñaseni*, *is*, *m*. (fr. *yajña-sena*), a patronymic of Sikhāṇḍin; (*ī*), *f*. a patronymic of Draupadi (as daughter of Yajñasena).

*Yājñāyani*, *is*, *m*. a patronymic from Yajña.

*Yājñika*, *as*, *ī*, *am*, relating or belonging to sacrifice, &c.; (*as*), *m*. a sacrificer or the officiating priest at a sacrificial ceremony, the institutor of a sacrifice, one skilled in sacrificial rites, a Ritualist; *N*. of various kinds of plants &c. used at a sacrifice; of Kuśa grass; of a red-flowering Khadira; the sacred fig-tree; Butea Frondosa. — *Yājñika-deva*, *as*, *m*., *N*. of a commentator on Kātyāyana's *Srauta-sūtra*. — *Yājñika-vallabhā*, *f*., *N*. of a work. — *Yājñikānanta* ('*ka-an*'), *as*, *m*. *N*. of an author. — *Yājñikāśra* ('*ka-ās*'), *as*, *m*., *N*. of Vishṇu.

*Yājñikya*, *am*, *n*. (fr. *yājñika*), the laws or observances relating to sacrificial rites; sacrificial ceremonies in general, a sacrifice.

*Yājñiya*, *as*, *ī*, *am*, = *yajñiya*, sacrificial, belonging to sacrifices; fit or suitable for sacrifice; (*as*), *m*. one skilled in sacrificial rites, (in this sense a various reading for *yājñika*.)

*Yājñiya* probably incorrect for *yajñiya*.

*Yājya*, *as*, *ā*, *am* (fr. the Caus.), to be made or allowed to sacrifice, one on whose behalf a sacrifice is made; to be sacrificed; sacrificial; (*as*), *m*. a sacrificer, performer of a sacrifice for others; the person for whom a sacrifice is performed, the master or institutor of a sacrifice; (*ā*), *f*., *scil*. *rit*, the sacred text uttered at the moment of making the offering, the words of consecration used at a sacrifice; (*am*), *n*. property or presents obtained by officiating at sacrifices. — *Yājya-tā*, *f*. or *yājya-tva*, *am*, *n*. the rank or position of a sacrificer or of one for whom a sacrifice is performed. — *Yājya-val*, *ān*, *atī*, *at*, *Ved*. having the Yājyā or consecrating text.

*Yājyana*, *as*, *m*. (fr. *yajvan*), the son of a sacrificer.

याजुर्वेदिक *yājurvaidika*, *as*, *ī*, *am* (fr. *yajur-veda*), belonging or relating to the Yajur-veda.

*Yājusha*, *as*, *ī*, *am*, relating to the Yajus, belonging to the Yajur-veda; (*as*), *m*. an observer of religious ceremonies as prescribed in the Yajur-veda.

*Yājushmatī*, *f*., *scil*. *iṣṭakā*, a kind of brick used for the sacrificial altar; [cf. *yajush-mat*.]

याज्ञ *yājña*, *yājya*. See col. 1. and above.

यात् 2. *yāt*, *ind*. (properly obsolete abl. fr. the pronom. base 3, *ya*, cf. *tāt*; for 1. *yāt* see p. 813, col. 2, for 3. *yāt* see below), inasmuch as, so far as, so long as, since, (but according to Sāy. on Rīg-veda I. 80, 13, *yāt* = *yāntam*, pervading; VII. 88, 4, *yāt* = *yātaḥ* = *gacchataḥ*, passing; VI. 21, 6, *yāt* = *yāni* [*karmāṇi*], which [actions]; according to some *yāt* is an interjection of pleasure; of alarm; of restlessness.) — *Yāc-śreshṭha*, *as*, *ā*, *am* (i. e. *yāt* + *śreshṭha*), *Ved*. the best possible; [cf. *yāvāc-śreshṭha*; but according to Sāy. on Rīg-veda III. 53, 21, *yāt* is a separate word, and means 'an enemy,' as if fr. 2. *yāt*.]

यात् 3. *yāt* (fr. rt. 2. *yat*), in *ṛiṇa-yāt*, *Ved*. the avenger of guilt or debt.

यात् *yāta*, &c. See p. 813, col. 2.

यातन *yātana*, *am*, *n*. (fr. the Caus. of rt. 2. *yat*), the act of requiting, requital, retaliation, recompense, reward, return; *vairasya yātanam*, requital of hostile acts, revenge, vengeance; (*ā*), *f*. requital, (*yātanaṃ dā*, to make requital, revenge); recompense, retaliation, reward [cf. *vaira-y*]; acute pain, torment, anguish, agony, (especially) punishment inflicted by Yama, the pains of hell; personified as the daughter of Fear (*bhaya*) and Death (*mṛtyu*). — *Yātanaṛthīya* ('*nā-ar*'), *as*, *ā*, *am*, fit for torment, capable of suffering, susceptible of the pains of hell.

*Yātayat*, *an*, *antī*, *at*, joining, connecting, uniting (*Ved*.); existing, animating (*Ved*.); requiting, recompensing, &c. — *Yātayaj-jana*, *as*, *m*., *Ved*. uniting or bringing men together; animating mankind, impelling men to exertion (said of Mitra, Varuṇa, and Aryaman; according to Sāy. on Rīg-veda I. 136, 3, the meaning as applied to Aryaman may be 'tormenting [irreligious] men in hell').

यातलराय *yātala-rāya*, *as*, *m*., *N*. of a king.

यातव्य *yātavya*. See p. 813, col. 2.

यातसुच *yātasruca*, *am*, *n*. (fr. *yata-sruca*), = *yauktasruca*, *N*. of a Sāman.

यातानप्रस्थ *yātānaprastha*, *N*. of a place. *Yātānaprasthaka*, relating to the above place.

यातु *yātu*, *yātu-ghna*, &c. See p. 813.

यात् 2. *yātri*, *tā*, *f*. (acc. *yātaram*, *nom*. acc. *du*. *yātara*, *nom*. pl. *yātara*; said in Uṇādi-s.

II. 98. to be fr. rt. 2. *yat*), a husband's brother's wife. (For 1. *yātri* see p. 813, col. 3.)

यात्रिक *yātrika*, *ās*, *m*. pl. (fr. *yatna*), *N*. of a Buddhist school.

यात्य *yātya*, *as*, *m*. (fr. the Caus. of rt. 2. *yat*), 'to be tormented, subject to the torments of hell,' an inhabitant of hell, a condemned spirit.

यात्रा *yātrā*, *yātrika*, &c. See p. 813, col. 3.

यात्सत्र *yāt-sattra*. See p. 813, col. 2.

याथ *yātha* (fr. rt. 1 *yā*), in *dirgha-yātha*, *q. v*.

याथाकयाथ *yāthākathāca*, *am*, *n*. (fr. *yāthā kathā ca*), anything which occurs now and then; that which happens under any circumstances.

*Yāthākāmi*, *f*. or *yāthākāmya*, *am*, *n*. (fr. *yāthākāma*), the acting according to will or desire, doing as one thinks fit or proper, conformity to one's wishes.

*Yāthātathya*, *am*, *n*. (fr. *yāthā-tatham*), a proper state or condition, proper way or course, reality, rectitude, propriety, truth; (*am*, *ena*), *ind*. according to truth, in reality, as is proper. — *Yāthātathya-tas*, *ind*. from the truth, according to truth, in reality.

*Yāthātmya*, *am*, *n*. (fr. *yāthātman*), real nature or essence, true character.

*Yāthārthika*, *as*, *ī*, *am* (fr. *yāthārtha*), conformable to truth or reality, just, true, right, real.

*Yāthārthya*, *am*, *n*. conformity with truth or fact, consistency with reality, the true or real meaning; suitableness, justness, rightness, application, use, accomplishment, attainment of an object.

*Yāthāsamstarika*, *as*, *ī*, *am* (fr. *yāthā-samstarā*), letting the covering lie according to the original position.

यादईश *yāda-īśa*, *yādaḥ-pati*. See below.

यादमान *yādamāna*, *as*, *ā*, *am* (Pres. part. A. fr. an old form *yād*, which, according to Sāy., is a substitute for rt. *yād*), *Ved*. closely connected with, seeking connection or association with, wishing to mix, (*Sāy.* = *sangatim yādamāna*, but in Rīg-veda VII. 69, 3 = *gacchāt* or *gamayat*.)

यादव *yādava*, *as*, *ī*, *am* (fr. *yadu*), relating to Yadu, descended or coming from Yadu; (*as*), *m*. a descendant of Yadu; *N*. of Kṛishṇa; of a lexicographer; of an astronomer; (*ās*), *m*. pl. the descendants of Yadu; = *mādhavaḥ*, *vṛtshṇayāḥ*; (*ī*), *f*. a Yādava female; *N*. of Durgā; (*am*), *n*. a stock of cattle. — *Yādava-giri*, *N*. of a country. — *Yādava-panḍita*, *as*, *m*. = *yādava-vyāsa*. — *Yādava-rāya*, *as*, *m*., *N*. of a king. — *Yādava-vyāsa*, *as*, *m*., *N*. of the author of the *Siddhānta-sangraha* and of a commentary on the *Nyāya-siddhānta-mañjari*. — *Yādava-sārdūla*, *as*, *m*. 'Yādava-tiger, chief of the Yādavas,' *N*. of Kṛishṇa. — *Yādavācārya* ('*va-ac*'), *as*, *m*., *N*. of a teacher. — *Yādavābhya* ('*va-abh*'), *as*, *m*., *N*. of a work. — *Yādavendra* ('*va-in*'), *as*, *m*., *N*. of Kṛishṇa; of an author. — *Yādavodaya* ('*va-ud*'), *as*, *m*. 'rise of the Yādavas,' *N*. of a drama.

*Yādavaka*, *ās*, *m*. pl. the descendants of Yadu. *Yādva*, *as*, *ī*, *am*, *Ved*. belonging to the family of Yadu; (*as*), *m*. a son or descendant of Yadu.

यादस् *yādas*, *as*, *n*. a fluid, water; a river; semen; desire, lust (*Ved*. originally 'close carnal connection'; cf. *yādamāna*); any animal living in water, any large aquatic animal, a monster of the deep, sea monster; *yādasām nāthāḥ* or *yādasām prabhūḥ* or *yādasām patih*, 'lord of sea animals,' *N*. of Varuṇa; the ocean. — *Yāda-īśa*, *as*, *m*. 'lord of marine animals,' the sea. — *Yādah-pati*, *is*, *m*. 'lord of sea animals,' the ocean, sea; *N*. of Varuṇa. — *Yādo-nātha*, *as*, *m*. 'lord of sea

monsters,' N. of Varuṇa, = *Yādo-nivāsa*, *as*, m. 'abode of sea animals,' the ocean, sea.

*Yādu*, *us*, m. a fluid, liquid, water.

*Yādura*, *as*, *i*, *om*, Ved. embracing sensually or voluptuously, (according to Śāy. on R̥g-veda I. 126, 6, *yāduri* = *bahu-reto-yuktā*.)

**यादृक्ष** *yā-drikṣa*, *as*, *i*, *am* (fr. 3. *ya* + *drikṣa*, fr. rt. 1. *driś*), looking or appearing like which, what like, which like, as like, of which sort or nature, (used correlatively to *tādriśa*, q. v. : cf. Gr. *ἴλις*, *ἴλικος*; Lat. *qualis*.)

*Yādriś*, *k*, *k*, *k* (Ved. nom. *yādriś*), or *yādriśa*, *as*, *i*, *am* (sec 2. *driś*, *driśa*), which like, what like, as like, of whatever kind or nature, whoever, whichever, whatever, which, what, (used correlatively to *tādriś* and *tādriśa*); *yādriśa*, *tādriśa*, any one whatever, anybody whatsoever. = *Yādriś-guṇa*, *as*, *ā*, *am*, of whatever qualities.

**यादृच्छिक** *yādriśchika*, *as*, *i*, *am* (fr. *yādriśchā*), voluntary, spontaneous, independent; accidental, casual, unexpected; (*as*), m. an officiating priest who does as he pleases.

**याद्राथ** *yād-rādhyā*, *as*, *ā*, *am* (i. e. 1. *yāt* + *rādhyā*), obtainable by moving or living creatures, (according to Śāy. on R̥g-veda II. 38, 8 = *gačchatām rādhyā*); or according to modern scholars, the word may be used adverbially, as if fr. 2. *yāt* + *rādhyam*, 'as far as is practicable,' 'as well or as quickly as possible,' cf. *yāč-chreshtha*.)

**याद्व** *yādva*. See p. 815, col. 3.

**यान** *yāna*, &c. See p. 813, col. 3.

**यान्त्रिक** *yāntrika*, *as*, *i*, *am* (fr. *yantra*), belonging to instruments or implements, relating to blunt surgical instruments, (see *yantra*); artificially or mechanically refined (said of sugar).

**यापक** *yāpaka*, *yāpana*, *yāptā*. See p. 814, col. 1.

**याभ** *yābha*, *as*, m. (fr. rt. *yabh*), sexual intercourse. = *Yābha-vat*, *ān*, *atī*, *at*, having sexual intercourse.

**याभिस्** *yābhis*, ind. (inst. pl. fem. fr. the pronom. base 3. *ya*, see *yad*), Ved. whereby, that, in order that.

**याम** 2. *yāma*, *as*, m. (fr. rt. *yam*; for 1. *yāma* see p. 814, col. 1), restraint, forbearance, &c., = *yama*; (*as*, *i*, *am*), relating to Yama, (in this sense fr. *yama*); coming or derived from Yama, done or ordered by Yama; (*am*), n., N. of several Sāmans. = *Yāmollara* ('*ma-ut*'), *am*, n., N. of a Sāman.

*Yāmaka*, *au*, m. du., N. of the Nakshatra Punarvasū; (i), f. the voc. *yāmaki* is used as a term of abuse.

2. *yāman* = *yāmin* in *antar-yāman*. (For 1. see p. 814, col. 1.)

*Yāmin* in *antar-yāmin*, q. v. (For *yāminī* see p. 814, col. 2.)

*Yāmya*, *as*, *mī*, *amī*, relating or belonging to Yama, like or resembling Yama, &c., (*yāmya rīshā*, the Nakshatra Bharanī presided over by Yama); southern, southerly, (*yāmye* or *yāmyena*, in the south, in a southerly direction); (*as*), m., scil. *nara* or *purusha* or *dūta*, a servant of Yama; N. of Agastya; of Siva; of Vishnu; sandal-wood; (*ā*), f. the lunar asterism Bharanī; scil. *diś* or *āsā*, the southern quarter, south, (for *yāmyā*, night, see p. 814, col. 2.)

= *Yāmya-tas*, ind. from the south. = *Yāmyā-tīrtha*, *am*, n., N. of a Tirtha. = *Yāmya-pāśa*, *as*, m. the noose or fetter of Yama. = *Yāmyāyana* ('*ya-āy*'), *am*, n. the sun's progress south of the equator, the winter solstice (= *dakṣiṇāyana*). = *Yāmyottara* ('*ya-ut*'), *as*, *ā*, *am*, southern and northern, going from south to north. = *Yāmyottara-ṛtūta*, *am*, n. south and north circle, the solstitial colure. = *Yāmyadbhūta* ('*yā-ud*'), *as*, *ā*, *am*, aris-

ing or growing in the south; (*as*), m. a species of tree (= *śrī-tāla*).

**यामकिनी** *yāmakinī*, f. = 2. *yāmi* below.

**यामदूत** *yāmadūta*, *ās*, m. pl. (fr. *yama-dūta*), N. of a family.

*Yāmaratha*, *am*, n. (fr. *yama-ratha*), scil. *vrata*, N. of a particular religious observance relating to Yama.

**यामनेमि** *yāmanemi*, *is*, m., N. of Indra.

**यामल** *yāmala*, *am*, n. = *yamala*, a pair; N. of a class of Tantra works, (often wrongly written *jāmala*.)

*Yāmalāyana* (fr. *yamala*), see Gaṇa Pakshādi to Pāp. IV. 2, 80.

*Yāmatīya*, *am*, n. (fr. *yāmala*), N. of a work or of a class of works.

**यामातृ** *yāmātrī*, *tā*, or *yāmātrika*, *as*, m. = *jāmātrī*, a daughter's husband, son-in-law; [cf. Gr. *εὐάτερες*; Lat. *janitri-c-es*; Old Germ. *eidum*; Angl. Sax. *adhum*.]

**यामायन** *yāmāyana*, *as*, m. (fr. *yama*), a patronymic of various authors of Vedic hymns; of Ūrdhva-kṛiṣṇa; of Kumāra; of Damana; of Devaśravas; of Mathita; of Saṅkha; of Saṅkasuka.

**यामि** 2. *yāmi*, *is*, or *yāmī*, f. (for 1. *yāmi* see p. 814, col. 2.) = *jāmi*, *svasrī*, a sister, female relation; a daughter-in-law; a woman of rank or respectability (= *kula-stṛī*).

2. *yāmeya*, *as*, m. (for 1. see p. 814, col. 2), a sister's son, nephew.

**यामिक** *yāmika*. See p. 814, col. 2.

**यामित्र** *yāmitra*, *as*, m. = *jāmitra*.

**यामिनी** *yāminī*, *yāmira*. See p. 814, col. 2.

**यामी** *yāmī*. See under 1. *yāma*, p. 814, col. 1, and 2. *yāmi* above.

**यामुन** *yāmuna*, *as*, *i*, *am* (fr. *yamunā*), belonging or relating to the river Yamunā (commonly called Jumna), coming from it, growing in it, &c.; (*as*), m. a metronymic; N. of a mountain; of an author; (*ās*), m. pl., N. of a people; (*am*), n., scil. *ānjana*, antimony, collyrium; N. of a Tirtha. = *Yāmunācārya* ('*na-āc*'), *as*, m., N. of a preceptor (author of the *Stotra-ratna*).

**यामुनेष्टक** *yāmuneshtaka*, *am*, n. lead.

**यामुन्दायनि** *yāmundāyāni*, *is*, m. a patronymic from Yamunda.

*Yāmundāyanika* or *yāmundāyaniya*, *as*, m. patronymics from Yamunda, (used contemptuously, cf. Pāp. IV. 1, 149.)

**याम्य** *yāmya*. See col. 1.

**यायजूक** *yāyajūka*, *as*, *ā*, *am* (fr. the Intens. of rt. 1. *yaj*), frequently sacrificing, constantly making offerings, devout; (*as*), m. a performer of frequent sacrifices.

**यायात** *yāyāta*, *as*, *i*, *am*, relating to Yayāti, belonging to Yayāti, &c.; (*am*), n., N. of the eighteenth chapter of the ninth book of the Bhāgavata-Purāṇa (containing an account of Yayāti).

**यायावर** *yāyāvāra*, *yāyin*. See p. 814, col. 2.

**याकौयण** *yārkāyana*, *as*, m. a patronymic.

**याव** 1. *yāva* = 1. *yava*, q. v.

**याव** 2. *yāva*, *as*, *i*, *am* (fr. 3. *yava*), relating to barley, consisting of barley, made or prepared from barley, = *yāvaka*; (*as*), m. a kind of food prepared from barley; lac or the red dye prepared from the cochineal insect.

*Yāvaka*, *as*, *am*, m. n. a kind of food prepared from barley, barley-gruel; half ripe barley; awless

barley; forced rice; a sort of kidney-bean; a kind of pulse, *Dolichos Biflorus*; a kind of pulse said to be peculiar to Kāśmīra; lac, the red dye.

*Yāvakrīṭika*, *as*, m. (fr. *yava-kṛīta*), one conversant with the history of Yava-kṛīta.

**यावत्** *yāvat*, *ān*, *atī*, *at* (fr. the pronom. base 3. *yā*; correlative of *tāvat*, q. v.), as great, as large, as much, as many (= *Lat. quot*), as often, as far, as long, how much, how many, of what sort or kind, (for examples see *tāvat*); *yāvat-tāvat*, 'quantum-tantum,' an expression used in algebra for the relation of the first unknown quantity and its co-efficient; *yāvantaḥ kiyantaḥ*, as many as. *Yāvat*, ind. (i. e. acc. sing. neut. used adverbially), as greatly, as much as, as many as, as often as; as far as, as long as, while, whilst, during; meanwhile, in the mean time; as soon as, the moment that; till, until, until such a time as (with pres. or pot. or fut. or aor. or impf.); that, in order that; when (followed by the correlative *tāvat*, meaning 'then'); even, just. *Yāvat* meaning 'during,' 'for,' 'until,' 'up to,' 'as far as,' &c. is often used like a preposition with an acc. (e. g. *varshaṃ yāvat*, for a year; *māsam ekam yāvat*, during one month; *yāvad varshāni dvādaśa*, for twelve years; *śatam janmāni yāvat*, for a hundred births; *śaryodayam yāvat*, until sunrise; *śarpa-vivaraṃ yāvat*, up to the serpent's hole); or with indeclinable words like *adya* (e. g. *adya yāvat*, up to to-day); or sometimes with a nominative followed by *iti* (e. g. *anta iti yāvat*, as far as the end; *triṅśad iti yāvat*, as many as thirty, up to thirty; *pañca yāvat iti*, up to five); *yāvad-ā* and sometimes even *yāvat* alone may be used with a following abl. to express 'up to,' 'as far as,' 'until,' &c. (e. g. *yāvad-ā samāpanāt* or simply *yāvat samāpanāt*, until the completion); *yāvan na*, as long as not, before that, until that; *na param* or *na kevalam* = *yāvat*, not only—but also; *yāvatā*, ind. (i. e. inst. c. used adverbially), as far as, as long as, &c.; [cf. Gr. *ἕως*; Lat. *quantus*]. = *Yāvāc-chakyaṃ*, ind. (i. e. *yāvat* + *śakyaṃ*), as far as possible, according to ability. = *Yāvāc-chas*, ind. (i. e. *yāvat* + *śas*), Ved. as often as, as many times as, in as many ways as. = *Yāvāc-chastram*, ind. (i. e. *yāvat* + *ś*), Ved. as far as the Sastra extends. = *Yāvāc-chesham*, ind. (i. e. *yāvat* + *ś*), Ved. as much as is left, as many as remain. = *Yāvāc-chreshtha*, *as*, *ā*, *am* (i. e. *yāvat* + *ś*), Ved. the best possible. = *Yāvāc-chlokam*, ind. (i. e. *yāvat* + *ś*), according to the number of the Slokas. = *Yāvāj-jama*, ind. throughout life, all one's life long. = *Yāvāj-jivam* or *yāvāj-jivena*, ind. throughout life, during the whole of life, for life, for the rest of life. = *Yāvāj-jivika*, *as*, *ā*, *am*, Ved. life-long, as long as life, lasting for life. = *Yāvāj-jivika-tā*, f. the lasting for life. = *Yāvāt-kapālam*, ind., Ved. according to the circumference of the cup or bowl. = *Yāvāt-kāmam*, ind., Ved. as much as one likes, according to desire. = *Yāvāt-kālam*, ind. for the whole period, as long as (anything may last). = *Yāvāt-kṛivas*, ind., Ved. as often as, as many times as. = *Yāvāt-tarasam*, ind., Ved. according to power or ability (= *yāvāb-balam*, *yathā-śakti*). = *Yāvāt-mūta*, *as*, *ā*, *am*, Ved. as far as soaked with fat. = *Yāvāt-pramāṇa*, *as*, *ā*, *am*, as great, as big, as large. = *Yāvāt-saṃsāram*, ind. as long as the world lasts. = *Yāvāt-satvam*, ind. as far as ability goes, to the best of one's understanding. = *Yāvāt-sabandhu*, ind., Ved. as far as relationship extends, inclusive of all relations. = *Yāvāt-samasta*, *as*, *ā*, *am*, as many as form the whole, large as it is. = *Yāvāt-svam*, ind., Ved. as much as one possesses, according to one's property. = *Yāvād-angina*, *as*, *ā*, *am*, Ved. forming as large a member or limb. = *Yāvād-antam* or *yāvād-antāya*, ind. as far as the end, to the last. = *Yāvād-ahhikṣyam*, ind. for a moment's duration, for an instant. = *Yāvād-amatram*, ind. corresponding to

the number of the vessels, as many drinking-vessels as (there may be). — *Yāvād-artha*, *as, ā, am*, as many as necessary, corresponding to requirement; (*am*), ind. as much as may be useful, according to need. — *Yāvād-aha*, *am, n.*, Ved. the corresponding day ('the how-manieth day'). — *Yāvād-ā-bhūta-samplavam*, ind. up to the dissolution of the creation, to the end of the world. — *Yāvād-āyuh-pramāna*, *as, ā, am*, measured by the duration of life, lasting for life. — *Yāvād-āyusham*, ind., Ved. as long as life lasts, all through life, for the whole of life. — *Yāvād-āyus*, ind. as long as life lasts, all through life, for life. — *Yāvād-ūtham*, ind. as much as necessary. — *Yāvād-ūpitam*, ind. as far as agreeable, as much as desired. — *Yāvād-ukta*, *as, ā, am*, Ved. as far as stated, as much as stated. — *Yāvād-uttamam*, ind. up to the furthest limit or boundary. — *Yāvād-gamam*, ind. as fast as one can go, as quickly as possible. — *Yāvād-balam*, ind. as far as strength goes, as long as strength lasts, to the best of one's ability, with all one's might or strength. — *Yāvud-bhāshita*, *as, ā, am*, as far as has been said, as much as said. — *Yāvud-rājyam*, ind. for the whole reign. — *Yāvud-vedam*, ind. as much as gained or obtained. — *Yāvud-vyāpti*, ind. to the utmost reach or extent. — *Yāvan-mātra*, *as, ā, am*, having which measure, of which size, as large, extending as far; moderate, insignificant, unimportant, diminutive, little; (*am*), ind. in some measure or degree, a little.

*Yāvatiṭha*, *as, ī, am* (a kind of ordinal of *yāvat* or, according to some, an old superl.), 'the how-manieth,' 'as-manieth,' in how many soever degrees advanced.

**यावन्** 2. *yāvan* = 1. *yava*. (For 1. *yāvan* see p. 814, col. 2.)

**यावन्** 3. *yāvan* (fr. rt. 1. *yu*) in *ṛiṇa-yāvan*, q. v.; [cf. 2. *yava*.]

**यावन** 1. *yāvana*, *as, ī, am* (fr. *yāvana*; for 2. see col. 2, for 3. see col. 3), born or produced in the land of the Yavanas; (*as*), m. incense (as coming from the country of the Yavanas).

**यावनान्** *yāvanāna*, *as, m.* = *yava-nāna*, q. v.; (i), f. sugar extracted from *Yava-nāna*. — *Yāvanāna-nīha* or *yāvanāna-sara*, *as, m.* a kind of cane or reed resembling the *Yāvanāna*.

**यावयत्** *yāvayat*. See col. 2.

**यावशूक** *yāvaśūka*, *as, m.* (fr. *yava-śūka*) = *yava-kshāra*, a kind of alkaline salt prepared from the ashes of burnt barley-straw.

**यावस** *yāvasa*, *as, m.* (fr. *yavasa*), a heap or quantity of grass; fodder, provender, provisions.

**यावाम** *yāvāsa* (fr. *yāvāsa*), see *Gaṇa Pa-lāśādi* to Pāp. IV. 3, 14f.

**याव्य** *yāvya*. See col. 3.

**याशु** *yāśu*, *n.* (perhaps connected with rt. *yas*), embracing, embrace, sexual union, (according to Śāy. on Rīg-veda I. 126, 6. *yāśūni* = *prajananā-sambandhīni karmāṇi* = *bhogāḥ*.)

**याशोधरेय** *yāśodhareya* (fr. *yāśo-dharā*), *as, m.* a metronymic of Rāhula (the son of Śākya-muni).

**याशोभद्** *yāśobhadra* (fr. *yāśo-bhadra*), *as, m.*, N. of the fourth day of the civil month (*karma-māsa*).

**याष्टीक** *yāshṭīka* (fr. 2. *yashṭī*), *as, ī, am*, armed with a stick or club, having a staff of office; (*as*), m. a warrior armed with a club.

**यास** *yāsa*, *as, m.* = *yāvāsa*, Alhagi Maurorum; (*ā*), f. a species of thrush, *Turdus Salica*.

**यास्क** *yāska*, *as, m.* (fr. *yaska*), a patro-

nymic, N. of the author of the Nirukta or commentary on the difficult Vedic words contained in the lists called Nighaṇṭus, (these consist of three divisions, 1. the Naighaṇṭika or a list of synonymous words, 2. the Naigama or words usually occurring in the Veda only, 3. the Daivata or words relating to deities and sacrificial acts; and according to some, these three lists were drawn up by Yaska himself, and then commented on in his Nirukta, which quotes Vedic passages in illustration of the words, and is the oldest Vedic commentary extant; Yaska is supposed to have lived before Pāṇini); (*ās*), m. pl. the pupils of Yaska.

**यास्क्यानि**, *is, m.* a patronymic from Yaska. **यास्क्यानीया** or **यास्कीया**, *ās, m. pl.* the pupils of Yāskāyani.

**यित्य यित्था**, *as, m.* a proper N.

**यियक्षत यियक्षत**, *an, anti, at*, or *yiyakshamāna*, *as, ā, am* (fr. the Desid. of rt. 1. *yaj*), purposing to sacrifice, wishing to worship.

**यियाकुषु**, *us, us, u*, wishing or intending to sacrifice, desirous of worshipping.

**यियविषु** *yiyavishu*. See col. 3.

**यियासु** *yiyāsu*. See p. 814, col. 2.

**यु** 1. *yu* (said in Dhātu-pāṭha XXIV. 23. to rt. 2. *yu* below, which is *mīsrane*, but rt. 1. *yu* is entirely Vedic), cl. 3. P. *yuyoti*, (*yuyudhi* according to Pāp. III. 4, 88); Imp. 2nd sing. *yuyodhi*; the other forms are Vedic, e. g. *yuyota*, *yuyavat*, *yuvanta*, *ayāvi*, *yāvis*, *yūsham*, *yoshat*, *yoshati*, *yauhsus*, *yauhsitam*, *yavus*, Inf. *yotave*, *yotavai*, *yotos*, Ved. to separate, remove, exclude, ward off; to protect from (with abl.); to keep off (with acc.); to drive away, scatter, (Śāy. = *prīthak-kri*); to keep apart, to be or remain separate, (Śāy. = *prīthag-bhū*); cl. 10. A. *yāvayate*, &c., to despise (?); Caus. *yāvayati*, *yāvayati*, *yitum*, to cause to separate or remove or keep off, &c.; Intens. *yoyūyate*, *yoyavīti*, to be violently separated or rent asunder, (Śāy. = *atyartham prīthag-bhū*.)

2. *yāvana*, *am, n.* (fr. the Caus.; for 1. *yāvana* see col. 1, for 3. see col. 3), the act of removing or keeping off.

**Yāvayati**, *an, anti, at* (fr. the Caus.), causing to keep off, warding off, protecting. — **Yāvayat-sakha**, *as, m.* a protecting friend or companion. — **Yāvayad-dveshas**, *ās, ās, as*, Ved. driving away hostile beings (said of Ushas, who is supposed to make the Rākshasas and other malignant spirits vanish at her approach).

1. *yut, t, t, t* (for rt. 2. *yut* see s. v.), keeping off, preventing.

1. *yuta*, *as, ā, am* (for 2. see col. 3), separated, separate. — **Yuta-dveshas**, *ās, ās, as*, Ved. delivered from enemies, relieved from foes, (Śāy. = *prīthag-bhūta-satruka*.)

**यु** 2. *yu* (allied to rt. 1. *yuj*), cl. 2. P., cl. 9. P. A. *yauti* (3rd pl. *yuvanti*), *yunāti*, *yunite*, *yuyāva* (2nd sing. *yuyavītha*, 3rd pl. *yuyavus*), *yuyuve*, *yuvishyati*, *-te*, *ayāvīti*, *ayavishṭa*, *yavītum*, (these forms are rarely found in classical Sanskrit, but the following are found in the older language, *yaumi*, *yuvate*, *yuvāse*, *yuvasva*, *ayuvata*, *yute*, *yuvate*, *yutām*, (*niyuyotam*, *yuyavat*, *yuyuve*, *yuvitā*, (*niyūyā*), to attach, harness, bind, fasten; to join, unite, connect; to mix, combine; to gain possession of (Ved.); to bestow, confer (Ved.); to worship, honour (according to Naigh. III. 14); Pass. *yūyate*, 1st Fut. *yāvītā*, 2nd Fut. *yāvishyate*, Aor. *ayāvī*, Prec. *yāvishishṭa*, to be joined or mixed: Caus. *yāvayati*, *-yitum*, Aor. *ayiyavati*: Desid. of Caus. *yīyāvayishati*: Desid. *yīyavishati*, *yūyūshati*, to wish to unite or join; to yoke: Intens. *yoyūyate*, *yoyavīti*, *yoyoti*, to unite very closely; [cf. Gr. *ζω-νν-μ* (perhaps for *ζω-νν-μ*), *ζώ-νν*, *ζώ-νν-μ*; Lat. *juvare*, *jus, juro*, *jubere*.]

3. *yāvana*, *am, n.* (fr. the Caus.; for 1. see col. 1, for 2. see col. 2), the act of uniting or joining, mixing, mingling, blending.

**Yāvya**, *as, ā, am*, to be joined or mixed, to be united or mingled; miscible; = *yāpya*, unimportant, insignificant.

**Yīyavishū**, *f.* (fr. the Desid.), the wish to mix or blend.

**Yiyavishu**, *us, us, u*, wishing to mix or blend; wishing to fill or cover.

2. *yuta*, *as, ā, am* (often at the end of comps.), fastened to or on, attached to [cf. *vaḍīsa-yf*]; added, joined, united; connected or joined with, accompanied, attended by, furnished with, endowed with, possessed of, filled with, covered with; (*am*), n. a particular measure of length = 4 Hastas.

**Yutaka**, *as, ā, am*, attached, connected, joined, united; (*am*), n. a pair, couple; union, alliance, friendship, forming friendship; a nuptial gift or present (= *yautaka*); a sort of cloth or dress; a sort of dress worn by women; the edge of a garment, border of a woman's dress; the edge of a winnowing basket; suspicion, doubt, uncertainty (= *sam-sāya*); an asylum, refuge (= *sam-sraya*).

**Yuti**, *is, f.* uniting, joining, junction, union; the being furnished with (with inst.); the obtaining possession of; the sum, total number; (in arithmetic) addition; (in astronomy) conjunction.

**यु** 3. *yu, us, us, u* (fr. rt. 1. *yā*), Ved. going, moving, (Śāy. = *gacchat*); coming to misfortune, incurring evil, (Śāy. on Rīg-veda VIII. 18, 13 = *yātri*, *apagamana-sīla* or *duḥkham gacchat*.)

**यु** 4. *yu*, the actual base of the dual and plural numbers of the second personal pronoun, (see *yushmad*.)

**युक् युक् (?)** or **युत (?)**, ind. badly, ill; (these appear to be wrong forms.)

**युक्त युक्ता, yukti**, &c. See p. 818.

**युग युगा, yugma, yugya**, &c. See p. 818, col. 2, and p. 819, col. 1.

**युगत युगत**, in Naigh. II. 15, a various reading for *dyu-gat*, q. v.

**युङ्ग युङ्ग**, cl. 1. P. *yungati*, *yuyunga*, *yurugitum*, to desert, relinquish, abandon.

**युङ्ग युङ्गा** in *a-yunga*, q. v.

**युङ्गिन युङ्गिन**, *ī, m.*, N. of a particular mixed caste.

**युञ् युञ्** (connected with rt. 1. *yu*), cl. 1. P. *yucchati*, *yuyuccha*, *yucchttum*, to leave, quit, go away, depart (Ved.); to err, be negligent or inattentive.

**युञ् युञ्** (connected with rt. 2. *yu*), cl. 7. P. A. *yunakti*, *yunkte* (said to be also cl. 1. P. *yojati*), *yuyoja*, *yuyuje* (Ved. 3rd pl. *yuyujre*), *yokshyati*, *-te*, *ayujat* or *ayaukshīt*, *ayukta* (epic forms (*anu*)) *yuyūjase*, 3rd sing. *yuyujate*, *ayūjān*, *yūnjata*; Vedic forms *yuje*, *yunajate*, *yoja*, *yojam*, *yojate*, *yuyojate*, *ayujī*, *ayujran*, *yujanta*, *ayukshata*, *yoktum* (Ved. Inf. *yujje*), to yoke, join, attach, join together, unite, fasten, connect, add; to harness, put to (horses, &c.); to join one's self to, come into union or conjunction with (e. g. *Rohiṇīni śaśī yunakti*, the moon unites with Rohiṇī); to adhere, cleave to (A.); to apply, fit, fix; to use, employ, make use of; to make ready, prepare, fit out, arrange; to appoint, institute; to enjoin, charge; to put on, place on, fix on, fasten on (as an arrow on a bow-string); to put in, infix, insert, inject; to fix the mind (*manas, cittam*, &c.) on anything (loc.); to direct, turn, bend the thoughts (*cintāma*, &c.) towards any object (loc.); to concentrate or fix the mind (in order to obtain union with the Universal Spirit); to be absorbed or deeply engaged in meditation, meditate, think upon; to join

or connect with (with inst.), bring into the possession of, furnish or endow with (with inst.), bestow anything (acc.) upon any one (loc. or gen.), grant, confer: Pass. *yujyate* (ep. also *yujyati*), Aor. *ayoji*, to be yoked or joined; to be fastened or united; to be harnessed; to be put to; to join or connect one's self with, be in conjunction with, to adhere, cleave to; to be applied; to be fit or proper, to be adapted or suitable; to be right; to be made ready or prepared; to be placed or fixed on, to be directed towards; to be absorbed or immersed in; to meditate; to be joined or endowed with or possessed of (with inst.); to participate in, attain to, possess, obtain (with inst.): Caus. *yoyajati*, *-yate*, *-yitum*, Aor. *ayujyat*, to cause to join or unite; to cause union or conjunction; to yoke, harness, put to; to join, unite, fasten, connect, add; to apply, fix, fit, place, lay; to use, make use of; to prepare, arrange, equip, undertake, execute; to appoint, employ, commission, appoint to (with loc.); to fix on, place on or in; to fix the mind (*manas* or *ātmanam*) on, direct the thoughts &c. to (with loc.); to concentrate the attention on, be immersed or engrossed in (with loc.); to furnish or endow with (with inst.); to make to possess or partake of (with inst.), cause to share in, present with, bestow upon; to urge or incite any one (acc.) to anything (dat.), to excite, instigate; to surround; to think little of, esteem lightly, despise (A.): Desid. *yuyukshati*, *-te*, to wish to join or unite, to desire to appoint, to desire to place in any employment or occupation; to wish to fix or place; to be about to place or put on; to intend to fix (the mind) on; to wish to be absorbed in: Intens. *yoyujyate*, *yoyujyati*, *yoyokti*; [cf. Gr. ζεύγ-ν-μ (ἐ-ζεύγ-ν-μ), ζεύγ-μα, ζεύγ-ος, ἐπύ-ζυξ, σὺ-ζυξ, ζυγ-ός, ζυγ-ό-ν; Lat. ju-n-g-o, ju-men-tu-m, con-ju-x, jug-u-m, iugeru-m, iugata; Goth. iuk, ga-juk; Old Germ. jōh, joch; Angl. Sax. geocan, geoce; Slāv. ig-o; Lith. junga-s, jung-iu.]

*Yukta*, *as*, *ā*, *am*, yoked, joined, united, connected, attached, fastened, harnessed; used, employed, prepared, fitted out, arranged, ready, arranged in regular order, adapted, fitted, fit, suitable, just, proper, right, moderate, due, (*yuktah* *kilēna* *yah*, one who makes use of the right opportunity; *āyati-yukta*, suitable or profitable for the future); appointed, engaged, occupied; fixed on, intent on (with loc. or at the end of a comp.); occupied with, immersed in, engaged in, absorbed in, attentive, attached to, given up or devoted to, absorbed in abstract meditation or in the religious exercise called Yoga; exercised in, skilled in, experienced, skilful, clever; active, energetic; joined with, furnished with, endowed with, filled with, possessed of, having, possessing (with inst. or at the end of a comp.); connected with, relating to; proved, inferred, deduced by argument; (in gram.) primitive, i. e. not derivative; (*am*), ind. collectively, in troops (*As*), *m*. a sage or saint who has become united with the Universal Soul, one who is so absorbed in meditating on the Supreme Spirit as to be free from all feeling and passion; *N*. of a son of Manu Raivata; of one of the seven Rishis under Manu Bhantya; (*ā*), *f*. *N*. of a plant (commonly called Elāni, cf. *yukta-rasā*); (*am*), *n*. a team, yoke; a measure of four cubits, (incorrectly for *2*. *yuta*). = *Yukta-karman*, *ā*, *ā*, *a*, invested with any office or function, appointed to any work. = *Yukta-kārīn*, *i*, *ini*, *i*, or *yukta-kṛī*, *t*, *t*, *t*, doing properly or suitably, acting fitly. = *Yukta-grāvan*, *ā*, *ā*, *a*, Ved. having the stone (for bruising the Soma) prepared, (*Sāy*. = *udyata-grāvan*). = *Yukta-tama*, *as*, *ā*, *am*, most fit; most absorbed in or intent on, very much devoted to. = *Yukta-tara*, *as*, *ā*, *am*, more fit, very intent on or attentive, very much on one's guard (Manu VII. 186). = *Yukta-tva*, *am*, *n*. application, use, employment; suitability, fitness, propriety. = *Yukta-ūnā*, *as*, *ā*, *am*, employing of applying punishment; punishing justly. = *Yuktadānā-tā*, *f*. the inflicting of just punishment. = *Yukta-mā*, *as*,

*ās*, *ās*, *as*, ready-minded, fixing the mind, attentive. = *Yukta-mānsala*, *as*, *ā*, *am*, Ved. properly stout or fleshy. = *Yukta-ratha*, *as*, *m*., *N*. of a particular kind of cleansing clyster; of a sort of elixir. = *Yukta-rasā*, *f*. a species of plant (= *yuktā*). = *Yukta-rūpa*, *as*, *ā*, *am*, suitably formed, symmetrical, suitable, proper, fit, moderate; fit for, corresponding to (with loc. or gen.); (*am*), ind. suitably. = *Yukta-val*, *ān*, *atī*, *at*, Ved. containing the verb *yuj*. = *Yukta-sītoshya* (*ta-ush*°), *as*, *ā*, *am*, of moderate cold and heat. = *Yukta-sena*, *as*, *ā*, *am*, one whose army is ready (for marching). = *Yuktaseniya*, *as*, *ā*, *am*, relating to one whose army is ready for marching. = *Yuktā-yas* (*ta-ay*°), *as*, *n*. 'bound with iron,' a sort of spade or shovel. = *Yuktāyukta* (*ta-ay*°), *am*, *n*. the proper and improper, right and wrong. = *Yuktā-tārohin* (*ta-ār*°), *i*, *ini*, *i*, see Pān. VI. 2, 81. = *Yuktārtha* (*ta-ar*°), *as*, *ā*, *am*, having meaning, filled with significance, sensible, rational, significant. = *Yuktāśva* (*ta-as*°), *as*, *ā*, *am*, Ved. having yoked horses; consisting of horses, (according to *Sāy*. on *Rig-veda* V. 41, 5 = *asva-sahita*, accompanied with horses.)

*Yukti*, *is*, *f*. yoking, joining, junction, juncture, union, connection, combination; putting to, harnessing; application, use, employment, practice, usage; appliance, means, plan, scheme, expedient, (*dravya-yuktibhis*, by the appliances of means); trick, contrivance, device, stratagem; charm, spell; suitability, adaptedness, adjustment, fitness, aptness, propriety, correctness; skill, dexterity, ingenuity, art; reasoning, argument, argumentation, inference, induction, deduction from circumstances; probability, provableness; reason, ground, motive; (in the drama) connection of events in the plot, concatenation of incidents, intelligent weighing of the circumstances; (in gram.) connection of words, a sentence; (in law) enumeration of circumstances, specification of place, time, &c.; (in rhetoric) emblematic or mystical expression of purpose; supplying an ellipsis; sum, total; mixture or alloying of metals; conjunction (in astronomy); *yuktyā*, inst. c. by means of, by virtue of (at the end of a comp.); by device or stratagem, cunningly, craftily, cleverly, artfully, skilfully, under pretext or pretence; properly, suitably, fitly, duly; *yuktip kṛī*, to make arrangements, take measures; to find a means, discover a remedy; to employ stratagem. = *Yukti-kathana*, *am*, *n*. statement of argument, giving reasons. = *Yukti-kara*, *as*, *i*, *am*, causing fitness, suitable, proper, fit; established, proved. = *Yukti-kalpa-taru*, *us*, *m*. [cf. *kalpa-taru*], 'Kalpa tree of prosperity,' *N*. of a work ascribed to king Bhoja (describing the virtues and good qualities that ought to be found in a king's ministers, army, &c.). = *Yukti-jina*, *as*, *ā*, *am*, knowing the proper application, knowing the means or remedy; skilled in mixing (substances). = *Yuktitas*, ind. by means of, by virtue of (at the end of a comp.); by stratagem or craft, craftily, cleverly, artfully, under some pretence or pretext; in a suitable manner, properly, fitly, duly, according to propriety or justice. = *Yukti-bhāshā*, *f*. *N*. of a work. = *Yukti-mat*, *ān*, *atī*, *at*, joined, united, tied; possessing fitness, full of contrivances or plans, fertile in expedients, ingenious, clever, inventive, able, competent; furnished with arguments, based on argument, proved. = *Yuktimat-tva*, *am*, *n*. the being based on argument, the being proved. = *Yukti-yukta*, *as*, *ā*, *am*, possessing fitness or aptness, experienced, expert, skilful; possessing fitness or reason, suitable, proper, fit; established, proved. = *Yukti-sāstra*, *am*, *n*. the science of what is suitable or proper. = *Yukti-sneha-prapāraṇī*, *f*. *N*. of a commentary on the *Sāstra-dīpikā* of Rāma-kṛishna Bhaṭṭa, (the work is also called *Siddhānta-čandrikā*.)

*Yuktāvā*, ind. having yoked, having joined, having harnessed; having equipped or furnished; (a form *yuktvā* is also found.)

*Yuga*, *as*, *am*, *m*. *n*. a yoke; (*am*), *n*. a pair, couple, brace; a double Sloka or two Slokas so connected that the sense is only completed by the two

together; a race or generation of men, (generally in Ved. with *mānusha* or *manushya*); a period or astronomical cycle of five years, a lustrum, (especially such a period in the cycle of Jupiter); an age of the world, long mundane period of years, (of which there are four, each preceded by a period called *Sandhyā*, 'twilight,' and followed by a period called *Sandhyānsa*, 'portion of twilight,' viz. 1. *Kṛita* or *Satya*, 2. *Tretā*, 3. *Dvāpara*, 4. *Kali*, of which the first three have already elapsed, while the *Kali* is that in which we are supposed to live; the first consists of 4000 divine years with 400 for each of its twilights, the second of 3000 with 300 for each twilight, the third of 2000 with 200 for each twilight, the fourth or *Kali* of 1000 with 100 for each twilight; but since a divine year equals 360 years of men, the four Yugas comprise equally 1,728,000, 1,296,000, 864,000, and 432,000 years, the aggregate 4,320,000 constituting 'a great Yuga,' or *Mahā-yuga*, q. v.: the regularly descending numbers in the above series represent a corresponding physical and moral deterioration in those who live during each age, the present or *Kali-yuga* being the worst; this last Yuga is supposed to have commenced 3101 or 3102 years B. C.; a measure of length (= 4 Hastas or cubits); a symbolical expression for the number 4 and sometimes for the number 12; *N*. of a particular position or configuration of the moon; of a particular *Nābha* constellation (of the class called *Sankhyā-yoga*, when all the planets are situated in two houses); a species of drug or medicinal plant (= *vridhdhī*); [cf. Gr. ζυγός; Lat. *jugum*; Angl. Sax. *ioc*, *iuc*, *geoc*.] = *Yuga-kīlaka*, *as*, *m*. the pin of a yoke. = *Yuga-kshaya*, *as*, *m*. the end of a Yuga, destruction of the world. = *Yuga-dīrgha*, *as*, *ā*, *am*, long as a chariot yoke. = *Yujan-dhara*, *as*, *ā*, *am*, holding or bearing the yoke; (*as*, *am*), *m*. *n*. the pole of a carriage or wood to which the yoke is fixed; (*as*), *m*., *N*. of a particular magical formula spoken over weapons; of a king; of a mountain; of a forest; (*ās*), *m*. pl. *N*. of a people. = *Yuga-pa*, *as*, *m*., *N*. of a Gandharva. = *Yuga-pattra* or *yuga-patratka*, *as*, *m*. mountain ebony, the plant *Banhinia Variiegata*. = *Yuga-patrickā*, *f*. the plant *Dalbergia Sissoo*. = *Yugapat-prāpti*, *is*, *f*. simultaneous arrival, arriving all together. = *Yuga-pad*, ind. 'being in the same yoke or by the side of each other,' together, at one time, at the same time, simultaneously, at once, all at once, all together. = *Yuga-pārśvaka* or *yuga-pārśva-ga*, *as*, *ā*, *am*, going at the side of the yoke (said of a young ox in training). = *Yuga-purāna*, *am*, *n*., *N*. of a section of the *Garga-saṁhitā*. = *Yuga-bāhu*, *us*, *us*, *u*, 'yoke-armed,' having arms like a yoke, long armed. = *Yuga-bhanga*, *as*, *m*. the breaking of a yoke. = *Yuga-mātra*, *am*, *n*. the length of a yoke; (*as*, *i*, *am*), as large as a yoke. = *Yuga-varatā* or *yuga-varatā*, see *Gaṇa Khandikādi* to Pān. IV. 2, 45. = *Yuga-ryāyata-bāhu*, *us*, *us*, *u*, having arms long as a yoke; long armed. = *Yugānśaka* (*ga-an*°), *as*, *m*. 'part of a Yuga or lustrum,' a year, (also *yugānśaka*). = *Yugādi* (*ga-ādī*), *is*, *m*. the commencement of a Yuga, the beginning of the world. = *Yugādī-kṛī*, *t*, *m*., *N*. of *Siva*. = *Yugādī-jina*, *as*, *m*. the first *Jina* of a Yuga. = *Yugādījina-srī*, *is*, *m*., *N*. of *Rishabha*. = *Yugādīśa* (*di-śa*°), *as*, *m*. 'first lord of a Yuga,' *N*. of *Rishabha*. = *Yugādhyā* (*ga-ād*°), *f*. the first day of a Yuga or age of the world; the anniversary of it. = *Yugādhyaksha* (*ga-adh*°), *as*, *m*. 'superintendent of a Yuga,' epithet of *Prajāpati*; of *Siva*. = *Yugānta* (*ga-an*°), *as*, *m*. the end of the yoke; the meridian, midday, noon; the end of a generation; the end of an age or Yuga, destruction of the world. = *Yugāntaka*, *as*, *m*. the end of an age, end of the world. = *Yugānta-bandhu*, *us*, *m*. a real and constant friend. = *Yugāntara* (*ga-an*°), *am*, *n*. a kind of yoke, a peculiar yoke; the second half of the arc cutting the meridian described by the sun; another generation, a succeeding age. = *Yugāntāgni* (*ta-ag*°), *is*, *m*. the fire at the end of the world. = *Yugeśa* (*ga-śa*°), *as*, *m*., Ved. the

lord or ruler of a lustrum. — *Yugorasya* (°ga-w°), as, m., N. of a particular array of troops.

*Yugala*, am, n. a pair, couple, brace, (*upānad-yugalam*, a pair of shoes; *kaṅṭha-nivesīta-hastu-yugalā*, having both her hands applied to her neck); 'double prayer,' N. of a prayer offered up to Lakshmi and Nārāyaṇa. — *Yugala-bhaktā*, ās, m. pl., N. of a subdivision of the Caitanya Vaiṣṇavas. — *Yugalākhyā* (°la-ākh°), as, m. a species of plant.

*Yugalaka*, am, n. a pair, couple, brace; a couple of Ślokas or two verses so connected that the sense is only completed by the two together.

*Yugalāya*, Nom. A. *yugalāyate*, &c., to be like or represent a pair (of anything).

*Yugalāyita*, as, ā, am, representing or like a pair.

*Yugāya*, Nom. A. *yugāyate*, &c., to appear as long as a Yuga, to seem like eternity.

*Yugin* in *vastrayugin*, q. v.

*Yugma*, as, ā, am, even [cf. a-y°]; (am), n. a pair, couple, brace; twins; the sign of the zodiac Gemini; a couple of Ślokas or two verses so connected that the sense is only completed by the two together; junction, union, mixing, uniting; confluence (of two streams). — *Yugma-ja*, au, m. du. twins. — *Yugma-pattra*, as, m. mountain ebony, Bahinia Variegata (= *yuga-pattra*). — *Yugma-patrickā*, f. Dalbergia Sissoo (= *yuga-patrickā*).

— *Yugma-parṇā*, as, m. Bahinia Variegata; Alstonia Scholaris. — *Yugma-phalā*, f., N. of various plants (= *indra-ērbīṣī*, *vrīṣṭīkālī*, *gandhikā*).

— *Yugma-phalottama* (°la-ut°), as, m. Asclepias Rosea. — *Yugma-vipulā*, f. a species of metre.

*Yugmaka*, as, ā, am, even; (am), n. a pair, couple, brace; a couple of Ślokas or verses connected by the construction of the sentence (the sense being completed only by the two together).

*Yugman*, ā, ā, a, or *yugmat*, ān, atī, at, Ved. even.

*Yugmin*, ī, inī, ī, an adj. fr. *yugma*.

*Yugya*, as, ā, am, fit or proper to be yoked or harnessed; belonging to a yoke; yoked, harnessed; drawn by (e. g. *asva-yugya*, drawn by horses); any yoked or draught animal; (am), n. a vehicle, carriage, car, chariot; *jamadagner vratam yugyam*, N. of a Sāman. — *Yugya-vāha*, as, m. a coachman, driver. — *Yugya-śha*, as, ā, am, being in a carriage, a person in a carriage.

2. *yuj*, k, k, k (often at the end of comps.; when unaccompanied the strong cases ought to have a nasal inserted, e. g. *yur*, *yuijau*, *yuijas*, *yuijam*, *yuijavau*), yoked, joined, connected, joined to, harnessed, drawn by, (*śatur-yuj*, drawn by four horses; *asva-sahasra-yuj*, drawn by a thousand horses; *hayottama-yuj*, drawn by the best horses); yoked or joined together, any one who is joined or yoked, a yoke-fellow, yoke-mate, companion; furnished or provided with, filled with, affected by, possessed of, possessing (e. g. *prīti-yuj*, possessing pleasure, pleased; *kūma-yuj*, possessing, i. e. granting desires, cf. *dharma-yuj*); exciting, an exciter, (*yur bhīyāh*, exciter of fear); in couples or pairs, even, not odd, not single, not separate [cf. a-yuj]; (k or n) m. a pair, couple, the number two; a joiner, one who joins or unites; one who devotes his time to abstract contemplation, a sage; a measure of 300 poles (?); *yujya*, m. du. the sign of the zodiac Gemini; the two Aśvins; [cf. Lat. *con-jux*, *con-jug-is*.]

*Yujā* = 2. *yuj*, 'even,' 'not odd,' in a few comps.

*Yujya*, as, ā, am, Ved. connected, united, friendly; related, allied; suitable, fit, fitting, proper; of the same kind, homogeneous; a kinsman; (am), n. union, connection, relationship; *jamadagner vratam yujyam*, N. of a Sāman, (also read *yugyam*).

*Yujyamāna*, as, ā, am, being united or joined or connected with (with inst.); being furnished or provided with, possessing (with inst.).

*Yujyaka*, as, ā, am, applying, performing, exercising, practising, (*dhyaṇa-yujyaka*, practising devotion.)

*Yujyat*, am, atī, at, uniting, joining; uniting spiritually, practising devotion.

*Yujyāna*, as, ā, am, uniting, combining, joining with; suitable, fitting, proper; successful, prosperous; (as), m. a driver, coachman, charioteer; a Brāhman, one who by the religious exercise called Yoga endeavours to obtain union with the Supreme Soul.

*Yujyānaka*, as, ā, am, containing the word *yujyāna*.

*Yujyukshamāna*, as, ā, am (fr. the Desid.), wishing to join or unite; wishing to effect spiritual union (with the divine essence), devout.

*Yuyujāna*, as, ā, am (Perf. Part. A.), one who has yoked or joined. — *Yuyujāna-sapti*, ī, m. du., Ved. having harnessed or yoked their horses (said of the two Aśvins; Sāy. = *rathe yuyamānāsvau*).

*Yuktavya*, as, ā, am, to be yoked or joined or united, to be united (spiritually); to be applied or made use of, applicable, practicable; to be appointed to (any office), to be charged with (with loc., e. g. *karmāṇi yuktavyah*, to be charged with a business); to be fixed on or directed to (as the mind); to be furnished or endowed with, to be made to be possessed of (with inst.).

*Yoktri*, tā, trī, trī, one who yokes or harnesses, a harnesser, driver, coachman; an exciter, rouser.

*Yoktra*, am, n. any instrument for tying or fastening, a tie, fastening, band, cord, halter, rope, thong, girth; the tie of the yoke of a plough; the thongs by which an animal is attached to the pole of a vehicle.

*Yoktraka*, am, n. = *yoktra* above.

*Yoktraya* (fr. *yoktra*), Nom. P. *yoktrayati*, &c., to tie, bind, fasten, wind round.

*Yoga*, *yogyā*, &c. See p. 821, col. 2, and p. 823, col. 2.

*Yojana*, *yojayitri*, *yojitri*, *yojya*, &c. See p. 823, cols. 2, 3.

*युञ्जन् युञ्जन्*, N. of a place.

**युत्** 2. *yut* (allied to rts. *jut*, *jyut*, *dyut*; for 1. *yut* see p. 817, col. 2), cl. 1. A. *yotate*, &c., to shine; [cf. Hib. *iudh*, 'a day'; *an-iudh*, 'to-day'; *iodhna*, 'brightness, purity'; 'clean, pure.']

**युत** *yuta*, *yutaka*. See under rts. 1. and 2. *yu*, p. 817.

**युति** *yuti*. See p. 817, col. 3.

**युक्त्वा** *yut-kāra*, *yud-bhū*. See under 2. *yudh*, col. 3.

**युद्ध** *yudh*. See col. 3.

**युध** 1. *yudh*, cl. 4. A. P. (in Post-Vedic literature usually A. except where the metre requires P.) *yudhyate* (-ti), *yuyudhe* (3rd pl. P. *yuyudhuh*), *yotsyate* (*yotsyati*), *ayuddha* (*ayodhāt*), *yoddhvan* (Ved. Inf. *yudhaye*), to fight, combat, oppose in battle (with acc.); to overcome in battle, conquer, vanquish (with acc.); to fight or contend with (with inst. or inst. with *saha*, e. g. *śatrubhiḥ* or *śatrubhiḥ saha yudhyate*, he fights with enemies); to fight for or about (with loc., Ved.); to wage war, fight, engage in battle or war; (according to Naigh. II. 14) to go (P.); Pass. *yudhyate*, to be fought; Caus. P. *yodhayati* (rarely A. -te), *-yitum*, Aor. *ayūyudhat*, to cause to fight, make to fight with (with inst.); to order to fight; to make war upon, attack, fight against, oppose; to overcome in battle, vanquish, conquer; to defend; Pass. of Caus. *yodhyate*, to be made to fight, &c.; Desid. *yuyutsati*, -ic (in ep. often P. on account of the metre), to be desirous or anxious to fight; to wish to conquer; to prepare to fight; Caus. of Desid. *yuyutsayati*, to make desirous of fighting, make eager for battle; Intens. *yoyudhyate*, *yoyod-dhi*; [cf. Zend *yud*: Gr. *ἰο-μῦν*, *ἰο-μῦν*: Hib. *iōdhna*, 'spears, arms' (= *ā-yudha*); *iōdnach*, 'valiant'; *iōdhan*, 'a hero': (perhaps also) Angl. Sax. *gudh*: (perhaps) Old Germ. *gund*, 'battle.']

**युत** *yuta*, *yutaka*. See under rts. 1. and 2. *yu*, p. 817.

**युति** *yuti*. See p. 817, col. 3.

**युक्त्वा** *yut-kāra*, *yud-bhū*. See under 2. *yudh*, col. 3.

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*Yuddha*, as, ā, am, fought, encountered; overcome, subdued, conquered; (am), n. war, battle, conflict, fight, combat, struggle, contest, strife, engagement; (in astronomy) opposition, conflict of the planets. — *Yuddha-kāṇḍa*, am, n. 'battle-section,' N. of the sixth book of Vālmiki's Rāmāyaṇa; of the sixth book of the Adhyātma-rāmāyaṇa. — *Yuddhakāri-va*, am, n. making war, fighting. — *Yuddha-kārin*, ī, inī, ī, making war, fighting, contending, struggling, engaging in battle. — *Yuddhakīrti*, īs, m., N. of a pupil of Sankarācārya. — *Yuddha-gāndharva*, am, n. a battle like the dance of the Gandharvas. — *Yuddha-jayārṇava* (°ya-ar°), as, m., N. of a section of the Jyōthiṣāstra. — *Yuddha-jyōpāya* (°ya-up°), as, m., N. of a work. — *Yuddha-jit*, t, t, t, victorious in battle. — *Yuddha-dyūta*, am, n. the game of war, luck of battle, chance of war, (see *dyūta*). — *Yuddhadharma*, as, m. the law of war. — *Yuddha-parānmukha*, as, ī, am, averse from fighting. — *Yuddhapurī*, f., N. of a town. — *Yuddha-bhū*, ūs, or *yuddha-bhūmī*, īs, f. battle-ground, a field of battle. — *Yuddha-maya*, as, ī, am, consisting of war, resulting from battle, relating to war, warlike, martial. — *Yuddha-mārga*, as, m. a mode of fighting, stratagem, manoeuvre. — *Yuddha-mushṭi*, īs, m., N. of a son of Ugra-sena. — *Yuddha-medinī*, f. battle-ground, a field of battle. — *Yuddha-yojaka*, as, ā, am, preparing for war, eager for battle. — *Yuddha-ranga*, as, m. 'battle-arena,' field of battle; (as, ā, am), whose arena is battle; (as), m., N. of Kārttikeya. — *Yuddha-vastu*, v, n. an implement of war. — *Yuddha-vidyā*, f. the science of war, military art. — *Yuddha-vīra*, as, m. 'battle-hero,' a valiant man, warrior, hero, champion; heroism, bravery (as one of the Rasas). — *Yuddha-śakti*, īs, f. warlike vigour or prowess. — *Yuddha-sālin*, ī, inī, ī, warlike, courageous, valiant, bold. — *Yuddha-sāra*, as, m. 'battle-goer,' a horse. — *Yuddhācārya* (°dha-ac°), as, m. 'war-preceptor,' a military instructor, one who teaches the use of arms. — *Yuddhāji* (°dha-ājī), īs, m., N. of a descendant of Angiras. — *Yuddhādhanvan* (°dha-adh°), ā, ā, a, going or resorting to battle. — *Yuddhārthin* (°dha-ar°), ī, inī, ī, desirous of war, seeking war. — *Yuddhāvāsana* (°dha-av°), am, n. cessation of war, truce. — *Yuddhodayama* (°dha-ud°), or *yuddhodyoga* (°dha-ud°), as, m. preparing for battle, vigorous and active preparation for war. — *Yuddhonmatta* (°dha-un°), as, ā, am, 'battle-mad,' fierce or frantic in battle; (as), m., N. of a Rākshasa. — *Yuddhopakaravaṇa* (°dha-up°), am, n. a war implement, accoutrements.

*Yuddhaka*, am, n. = *yuddha*, war, battle, &c.

*Yuddhin*, ī, inī, ī, relating to war or battle, &c.

2. *yudh*, t, t, t, warring, fighting; a fighter, warrior, soldier, hero, champion; (t), f. war, fight, battle, combat, conflict, struggle, contest. — *Yut-kāra*, as, ī, am, Ved. making war, waging war, fighting, contending. — *Yud-bhū*, ūs, f. battle-ground, a field of battle. — *Yudhā-jit*, t, t, t (*yudhā*, inst. c.), conquering or vanquishing by means of war; (t), m., N. of a son of Kroshtu by a woman called Mādrī; of the son of Kekaya (uncle of Bharata); of a son of Vṛiṣṇi; of a king of Ujjayinī. — *Yudhāmanya*, us, m. (*yudhā*, inst. c.), N. of a warrior on the side of the Pāṇḍavas. — *Yudhi-sreshṭha*, as, ā, am, pre-eminent in battle. — *Yudhi-shthira*, as, m. (*yudhi*, loc. c. + *sthira*), 'firm or steady in battle,' N. of the eldest of the five reputed sons of Pāṇḍu, (though nominally the son of Pāṇḍu, he was really the child of Prithā or Kuntī, Pāṇḍu's wife, by the god Dharmā or Yama, whence he is often called Dharmā-putra or Dharmā-rāja; as the eldest of the five Pāṇḍavas, he ultimately succeeded Pāṇḍu as king, first reigning over Indra-prastha, and afterwards, when the Kuru princes or sons of Dhṛitā-rāshṭra were defeated, at Hāstina-pura); N. of a son of Kṛiṣṇa; of two kings of Kāśmīra; of a potter (in Pañcā-tantra, p. 217); of a preceptor; (ās), m. pl. the descendants of Yudhi-shthira, son of Pāṇḍu.

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— *Yudhishthira-purogama*, *as, ā, am*, having *Yudhi-shthira* as leader, led on by *Yudhi-shthira*.

*Yudhāmsraushṭi*, *is, m.*, Ved. a proper N.

*Yudhāji*, cf. *yaudhājaya*.

*Yudhā-jīva*, *yudhā-mavyu*. See under 2. *yudh*.

*Yudhājīva*, *as, m.* a proper N., (perhaps for *yudhājīva*.)

*Yudhāna*, *as, m.* a man of the second or military order, a warrior; an enemy.

*Yudhāsura*, *as, n.*, N. of king Nanda.

*Yudhi*, Ved. fighting, contending, battle, (usually occurring in the dat. *yudhaye* used as a Ved. Inf. in the sense 'to fight'.)

*Yudhika*, *as, ā, am*, fighting, contending, (perhaps an incorrect form.)

*Yudhin-gama*, *as, ā, am* (*yudhīm*, acc. c.), Ved. going to battle.

*Yudhi-shthira*. See under 2. *yudh*.

*Yudhenya*, *as, ā, am*, Ved. to be fought with, to be overcome in battle.

*Yudhma*, *as, ā, am*, Ved. warlike, martial; (*as*), *m.* a warrior, champion, soldier, (Sāy. = *yoddhri*); a battle, fight; an arrow; a bow; (according to some) = *śeṣha-sangrāma*; = *śarabha*.

*Yudhya*, *as, ā, am*, to be fought with; to be conquered or subdued, conquerable.

*Yudhyamāna*, *as, ā, am*, fighting, making war.

*Yudhyāmadhi*, *is, m.*, Ved. a proper N.

*Yudhvan*, *ā, ā, a*, Ved. warlike, martial, a warrior.

*Yuyutsat*, *an, anti, at*, wishing to fight.

*Yuyutsā*, *f.* (fr. the Desid.), the wishing to fight, desire for war, eagerness for battle, pugnacity, enmity.

— *Yuyutsā-rahita*, *as, ā, am*, without wish or intention to fight, cowardly.

*Yuyutsu*, *us, us, u*, wishing to fight, desiring war, eager for battle; anxious to fight with (with inst. or with *saha*, *sārdham*, &c. with inst.); pugnacious, hostile, ambitious; (*us*), *m.* a combatant; N. of one of the sons of Dhṛita-rāshtra.

*Yuyudhān*, *ā, m.*, N. of a king of Mithilā.

*Yuyudhāna*, *as, m.*, N. of one of Satyaka, (he was one of the allies of the Pāṇḍavas); a Kshatriya, warrior; epithet of Indra.

*Yuyudhī* or *yūyudhī*, *is, is, i*, Ved. warlike, martial, pugnacious.

*Yatsyamāna*, *as, ā, am*, about to fight, ready to fight.

*Yoddhavya*, *as, ā, am*, to be fought or contended, to be overcome in battle, (the neuter may be used impersonally, e. g. *kair mayā saha yoddhavyam*, by whom it is to be fought with me.)

*Yoddhu-kāma*, *as, ā, am*, wishing to fight, anxious for battle.

*Yoddhri*, *dhā, m.* a fighter, warrior, champion, combatant, soldier.

*Yodha*, *as, m.* a fighter, warrior, champion, combatant, soldier; battle, war (in *dur-yō*, *mitho-yō*, q. v. v.); a kind of metre, four times — — — —.

— *Yodha-dharma*, *as, m.* the law of soldiers, military law, duty of the Kshatriya caste. — *Yodhamukhya*, *as, m.* a chief warrior, leader. — *Yodhavira*, *as, m.* a hero, warrior. — *Yodha-samprava*, *as, m.* challenging to battle, mutual defiance of combatants. — *Yodha-hara*, *as, ā, am*, carrying warriors. — *Yodhāgāra* ('*dha-gā*'), *as, m.* a soldier's dwelling, barrack.

*Yodhaka*, *as, m.* = *yodha*, a fighter, warrior.

*Yodhana*, *am, n.* the act of fighting, battle, war, strife. — *Yodhana-pura-tirtha*, *am, n.*, N. of a Tirtha.

*Yodhani-pura*, *am, n.*, N. of a town.

*Yodhayat*, *an, anti, at*, fighting, making war.

*Yodhika*, epithet of a particular mode of fighting; [cf. *yaudhika*.]

*Yodhin*, *i, inī, i*, fighting, contending, waging war, (at the end of comps., e. g. *divyāstra-yodhin*, fighting with divine weapons; cf. *haya-yō*); conquering, subduing, a conqueror (e. g. *dānavayodhin*, conquering the Dānavas); (*i*), *m.* a warrior. — *Yodhi-vana*, *am, n.*, N. of a place.

*Yodhīyas*, *ān, asī, as* (compar. of *yodha*), more warlike or martial.

*Yodheya*, *as, m.* = *yodha*, a warrior, combatant; (*ās*), *m. pl.*, N. of a race.

*Yodhya*, *as, ā, am*, to be fought, to be overcome in battle, to be conquered or subdued, conquerable; (*ās*), *m. pl.*, N. of a people.

युन्थ् *yunth* = rt. *punth*, q. v.

युप् *yup*, cl. 4. P. *yupyati*, *yuyopa*, *ayupat*, &c., to confuse, trouble, perplex; to efface, destroy, obliterate; to make level or smooth; to be concealed, (according to Sāy. on Rīg-veda I. 104, 4. *yuyopa* = *gūḍham āsit*); Caus. *yopyati*, *-yitum*, to efface, obliterate, destroy; Intens. *yopyyate*.

*Yopana*, *am, n.* the act of effacing (foot-prints or traces, &c.) or anything used for effacing or obliterating; the act of oppressing, obstructing, molesting, perplexing, confusing, destroying, effacing, obliterating (sometimes at the end of comps.; cf. *pada-yō*, *jana-yō*).

*Yopayati*, *am, anti, at*, effacing, obliterating, obstructing, perplexing.

*Yuyu* *yuyu*, *us, m.* a horse, (probably incorrect for *yayu*.)

युयुक्चुर *yuyuk-khura*, *as, m.* a hyena.

युयुत्सा *yuyutsā*, *yuyutsu*, *yuyudhāna*, &c. See col. 1.

युयुवि *yuyuvi*. See *yūyuvī*, p. 821, col. 2.

*Yuva* *yuva*, the actual base of the dual of the second personal pronoun, (*yuvām*, nom. acc. you two; *yuvābhyām*, inst. dat. abl.; *yuvayo*, gen. loc.; Ved. forms *yuvam*, *yuvābhyām*, *yuvos*). — *Yuvā-drik*, ind., Ved. directed towards both of you. — *Yuvā-dhita*, *as, ā, am*, Ved. placed or arranged for you both; beneficial to you both, (Sāy. *yuvā-bhyām vihitā*). — *Yuvā-datta*, *as, ā, am*, Ved. given by both of you. — *Yuvā-nīta*, *as, ā, am*, Ved. brought by both of you. — *Yuvā-yuj*, *k, k, k*, Ved. yoked for you both, harnessed by you both. — *Yuvāvat*, *ān, atī, at*, Ved. belonging to both of you.

1. *yuvat* (for 2. *yuvat* see col. 3). Ved. abl. du. of the 2nd personal pronoun, (according to Sāy. on Rīg-veda I. 109, 1. *yuvat* = *yuvābhyām*). — *Yuvā-dervatya*, *as, ā, am*, Ved. having (each of) you for a divinity.

*Yuvāyu* or *yuvāyu*, *us, us, u*, Ved. longing for both of you, (Sāy. *yuvāyu* = *yuvān kāmāyamāna*); intended for you both.

*Yuvāku*, *us, us, u*, Ved. belonging to both of you.

युवक *yuvaka*. See col. 3.

युवन् *yuvan*, *ā, yuvati* or *yuvati* or *yūni*, *a* (said to be fr. rt. 2. *yu*, but according to some for *dyuvan*, fr. 3. *dyu* or rt. 2. *div*, 'to shine'; compar. *yavīyas*, q. v.; superl. *yavishṭha*, q. v.), young, youthful, juvenile, adult, arrived at puberty (applied to men or animals); endowed with native or natural strength, strong, excellent, good, healthy; (*ā*), *m.* a youth, young man, a young animal; (in the Veda *yuvan* is also applied to Indra, Agni, and various other gods); the younger descendant of any one (an elder descendant being still alive); N. of the ninth year in Jupiter's cycle of sixty years; (*yuvati*, *is*), *f.* a girl, young woman, any youthful female, any young female animal, (*ibha-yuvati*, a young female elephant); the term *yuvati* is also applied in the Veda to Ushas, Night and Morning, Heaven and Earth); turmeric; (*yuvati*), *f.* = *yuvati*, a young woman; the sign of the zodiac Virgo; [cf. Lat. *jucenīs*, *jun-ior*, *Junius*, *junice*; Goth. *juggs*; Angl. Sax. *iong*, *iung*, *geong*, *geogudh*; Lith. *jauna-s*; Slav. *junu*, 'a youth'; *junosti*, 'youth.']. — *Yuva-khalati*, *is, is, i*, bald in youth; *yuva-khalati*, *f.* bald in girlhood. — *Yuva-gaṇḍa*, *as, m.* an eruption on the face of young people. — *Yuva-*

*jarat*, *an, atī, at*, appearing old in youth, becoming old at an early age. — *Yuva-jāni*, *is, is, i*, Ved. having a young wife. — *Yuva-tā*, *f.* or *yuva-tva*, *am, n.* youthfulness, youth. — *Yuvati-jana* or *yuvati-jana*, *as, m.* a young woman. — *Yuvatiṣṭhā* ('*ti-ṣṭh*'), *f.* yellow jasmine (= *svarṇa-yūthikā*).

— *Yuva-palita*, *as, ā* (?), *am*, grey-haired in youth.

— *Yuva-pratyaya*, *as, m.* a suffix forming the so-called *Yuvan* patronymics. — *Yuva-mārin*, *i, inī, i*, Ved. dying in youth. — *Yuva-rāja*, *as, m.* 'young king,' an heir-apparent associated with the reigning sovereign in the government, a crown prince; epithet of Maitreya the future Buddha; one of the *Jaina* Pontiffs. — *Yuvarāja-tva* or *yuva-rājya*, *am, n.* the rank or position of an heir-apparent to a throne. — *Yuva-rājan*, *ā, m.* = *yuva-rāja* above. — *Yuva-rāja-sabda-bhāj*, *k, k, k*, possessing the title of heir-apparent. — *Yuva-valina*, *as, ā, am*, having wrinkles in youth or at an early age. — *Yuvi-bhā*, cl. 1. P. *-bhavati*, *-bhavitum*, to become young.

— *Yuvi-bhūta*, *as, ā, am*, become young. — *Yuvaka*, *as, m.* = *yuvan*, a youth.

2. *yuvat*, Ved. = *yuvan*, youthful, Rīg-veda X. 39, 8. (For 1. *yuvat* see col. 2.)

*Yuvati* or *yuvati*. See under *yuvan*, col. 2.

*Yuvanyu*, *us, us, u*, Ved. youthful, juvenile.

*Yuvaśa*, *as, ā, am*, Ved. young, youthful, juvenile.

युवन *yuvana* (?), *as, m.* the moon.

युवनाश्र *yuvanāśra*, *as, m.*, N. of the father of Māndhātṛi; of various persons. — *Yuvanāśva-ja*, *as, m.* the son of *Yuvanāśva*, i. e. Māndhātṛi (an early sovereign of the solar dynasty).

युवन्तु *yuvantu*, *yuva-rāja*, &c. See above.

युवा युवा, *f.*, Ved., N. of one of Agni's arrows.

युवादत्त *yuvā-datta*, *yuvāyu*, &c. See under *yuva*, col. 2.

युवाम *yuvāma*, N. of a town.

युष्टग्राम *yushṭa-grāma*, *as, m.*, N. of a village.

युष्मद् *yushmad*, a form derived from *yushmat*, abl. pl. of the pronominal base 4. *yu*, and serving for the base of the 2nd personal pronoun in the plural number and at the beginning of some compounds; the actual base, however, in most of the plural cases is *yushma*, which is also found in a few compounds, cf. *yushmā-datta* below; the following forms are found, *yūyam*, nom. pl. you; *yushmān*, acc. you; *yushmābhis*, inst. by you; *yushmābhyam*, dat. to you; *yushmat* or *yushmatas*, abl. from you; *yushmākam*, gen. of you, (in Ved. the final nasal may be dropped, e. g. *yushmākaika* for *yushmākam ka*); *yushmāsu* (Ved. also *yushme*), loc. in you, cf. Rīg-veda VIII. 47, 8; [cf. Zend *yūs*; Gr. *yois*, *ἔοις* (fr. *yoies*); Goth. and Lith. *ju-s*.] — *Yushmad-artham*, ind. for you, on your account. — *Yushmad-ayatta*, *as, ā, am*, like you, similar to you, resembling you, one such as you; [cf. *mādris*, *tvā-drīs*.] — *Yushmānīta*, *as, ā, am*, Ved. led or accompanied by you. — *Yushmā-eat*, *ān, atī, at*, Ved. belonging to you. — *Yushmehita* ('*mā-ish*'), *as, ā, am*, Ved. excited or instigated by you. — *Yushmata* ('*mā-ūta*'), *as, ā, am*, Ved. protected or loved by you.

*Yushmadiya*, *as, ā, am*, your, yours, your own, belonging to you.

*Yushmayat*, *an, anti, at*, Ved. seeking you, addressed to you, (according to Sāy. on Rīg-veda II. 39, 7 = *yuvām icchat*.)

Yushmāka, as, ā, am, Ved. your, yours; [cf. yushmāka under yushmad.]

यू यू, ūs, m. (according to some f.), soup, pease-soup, broth (=yūsha).

यूक yūka, as, ā, m. f. (said to be fr. rt. 2. yu), a louse. — Yūka-devī, f., N. of a princess. — Yūkā-liksha, am, n. lice and nits.

यूकर yūkara, see Gaṇa Kṛiśāsvādi to Pāṇ. IV. 2, 80.

युति yūti, is, f. (fr. rt. 2. yu), joining, mixing, mixture, junction, connection, union, addition; [cf. yuti, vahir-yūti.]

यूथ yūtha, as, am, m. n. (usually am, n.; fr. rt. 2. yu), a flock, herd (of birds, animals, &c.), a bevy, troop, band; a multitude, number, large quantity; (i), f. a kind of jasmine (=yūthikā). — Yūtha-ga, as, m., N. of a class of gods under Manu Cākshusha. — Yūtha-nātha, as, m. the lord of a band, leader of a troop, head of a flock or herd; a large elephant. — Yūtha-pa, as, or yūtha-pati, is, m. a keeper or protector of a troop, lord or captain of a band; the leader of a herd (especially of elephants), a large elephant. — Yūthapati-sakāśam, ind. to the chief of the herd. — Yūtha-paribhrashṭa, as, ā, am, fallen out or strayed from the herd. — Yūtha-pasū, us, m., N. of a particular tax or tith. — Yūtha-pāla, as, m. =yūtha-pa. — Yūtha-bhrashṭa or yūtha-vibhrashṭa, as, ā, am, =yūtha-paribhrashṭa above. — Yūtha-mukhya, as, m. the chief or captain of a troop. — Yūtha-śas, ind. in troops or bands, in flocks or herds, gregariously. — Yūtha-hata, as, ā, am, =yūtha-paribhrashṭa. — Yūthāgrāṇi (°tha-ag°), is, m. a leader of a band or troop. — Yūthi-kri, cl. 8. P. -karoti, &c., to make or form into a herd, to unite in a flock.

Yūthaka at the end of an adj. comp. =yūtha. Yūthara, an adj. fr. yūtha, see Gaṇa Aśmādi to Pāṇ. IV. 2, 80.

Yūthikā, f. a kind of jasmine, Jasminum Auriculatum; globe-amaranth; Clypea Hernandifolia.

Yūthya, as, ā, am, Ved. belonging to a herd or flock; being at the head of the herd; belonging to a troop or herd of (at the end of a comp.).

यून yūna, am, n. (fr. rt. 2. yu), a band, cord, string.

Yūni, is, f. joining, connection, union.

यूनर्वन् yūnarvan, a Vedic word of which the sense is doubtful.

यूनी yūni, f. of yuvan, q. v.

यूप yūpa, as, m. (according to Uṇādi-s. III. 27. fr. rt. 2. yu, 'to bind,' but according to some, more probably fr. rt. yup), a smooth post or stake to which the sacrificial victim is fastened, any sacrificial post, (usually made of bamboos or Khadira wood; in Rāmāyaṇa I. 13, 24, 25, where the horse sacrifice is described, twenty-one of these posts are set up, six made of Vilva, six of Khadira, six of Palāśa, one of Uḍumbara, one of Śleshmātaka, and one of Deva-dāru); a column erected in honour of a victory, a trophy (=jaya-stambha); N. of a particular conjunction of the class Akṛiti-yoga (i. e. when all the planets are situated in the first, second, third, and fourth houses). — Yūpa-kaṭaka, as, m. a wooden ring at the top of the sacrificial post; (according to some) an iron ring at its base. — Yūpa-harṇa, as, m. the part of a sacrificial post which is sprinkled with ghee. — Yūpa-keṭu, us, m., N. of Bhūri-śravas. — Yūpa-śchedana, am, n. the cutting of the sacrificial post. — Yūpa-dāru, n. the wood for the sacrificial post. — Yūpa-dru, us, m. Acacia Catechu (the wood of this tree being especially suitable for the sacrificial post). — Yūpa-druma, as, m. =yūpa-dru above; =rakta-khadira. — Yūpa-dhvaja, as, m. 'having the sacrificial post as an emblem,' epithet of the sacrifice (personified). — Yūpa-lakṣhaṇa, am, n., N. of a Pariśiṣṭa of Kātyā-

yana. — Yūpa-lakṣhya, as, m. a bird (said to be so called as 'having a post [round which a saare is tied] for its aim'). — Yūpa-vat, ān, ati, at, having a sacrificial post. — Yūpa-vāha, as, m., Ved. the carrier or bearer of the sacrificial post. — Yūpa-vraśka, as, m. the cutter of the sacrificial post. — Yūpākṣha (°pa-ak°), as, m., N. of a Rākshasa, (also read yūpākhyā). — Yūpāgra (°pa-ag°), am, n. the top of the sacrificial post. — Yūpāhuti (°pa-ah°), is, f. an offering at the erection of the sacrificial post. — Yūpocchraya (°pa-uc°), as, m. the ceremony of erecting the sacrificial post.

Yūpiya or yūpya, as, ā, am, fit or suitable for a sacrificial post.

यूयम् yūyam. See yushmad, p. 820, col. 3.

यूयुधि yūyudhi = yuyudhi, p. 820, col. 1.

यूयुवि yūyuvi, is, is, i (fr. rt. 1. yu; according to the Pada-pāṭha yuyuvi), Ved. setting aside, removing.

यूष् yūsh [cf. rt. jūsh], cl. 1. P. yūshati, &c., to injure, hurt, wound; to kill; [cf. Slav. juchū.]

यूष yūsha, as, am, m. n. (said to be connected with rt. yūsh above; cf. jūsha), soup, broth, pease-soup, the water in which pulse of various kinds has been boiled; (as), m. the Indian mulberry tree; [cf. probably Gr. Σωπός, Σύθος; Lat. jus; Slav. jucha.]

Yūshan, a form optionally substituted for yūsha in all the cases except Nom. Voc. sing. du. pl., Acc. sing. du. (e. g. Acc. pl. yūshān or yūshṇah, Inst. sing. yūshaja or yūshā, du. yūshābhyām or yūshābhyām, &c.).

Yūs = yūsha above; [cf. yū.]

येन yena, ind. (inst. of 3. ya or yad), by which, by means of which, by which way, in which manner, in whatever way or manner, in which direction, whither, where, in whatever direction, where-soever; on which account, in consequence of which, wherefore; because, since, as; that, so that, in order that (with pot. or pres. or fut.).

येमन् yemana, am, n. = jemana, cating.

येयजामह yeyajāmaḥ, as, m. a term for the expression ye yajāmahe, which immediately precedes the Yājñya or formula of consecration.

येयायेय yeyāyeya (°ya-ay°), am, n. (fr. rt. 1. yā), that which is to be gone after and not to be gone after.

येवाप yevāsha, as, m., Ved., N. of a noxious insect, (also read yavāsha.)

येष् yesh, cl. 1. P. yeshati, &c., Ved. to boil up, bubble; to flow, leak; cl. 1. A. yeshate, &c., to exert one's self, endeavour, persevere, = rt. pesh, q. v.

Yeshat, an, anti, at, boiling up, bubbling; flowing, leaking; (Śāy. on Ṛig-veda III. 53, 22 = sra-val.)

येष्टिह yeshṭiḥ, Ved. epithet of a Muhūrta.

येष्ट yeshṭha, as, ā, am (superl. fr. rt. 1. yā), going very quickly, moving with the greatest rapidity, (Śāy. Ṛig-veda VII. 56, 6 = yāṛitama, atisāyena gantri, but Ṛig-veda V. 41, 3 = yantritama, restraining greatly, as if fr. rt. yam.)

योक् yok, ind. = jyok, for a long time.

योक्तव्य yoktavya, yoktri, yoktra, &c. See p. 819, col. 2.

योग yoga, as, m. (in one or two exceptional cases am, n.; fr. rt. 1. yu), the act of yoking, joining, junction, conjunction, uniting, union, contact; the harnessing or putting to (of horses); a yoke, team, (śhad-yoga, having a team of six); conveyance; the arraying or equipping (of an army),

arrangement, disposition; applying, fixing, application, use, employment, appointment, institution; the putting on armour; armour; the fixing (of an arrow or other weapon); application of a remedy or medicine, remedy, cure; mode, manner, method, means, (yogena or yogāt at the end of comps. = 'by means of,' 'by reason of,' 'through'); an expedient, artifice, plan, device, (yogena, artfully, craftily); a supernatural means, charm, incantation, spell, magic, magical art; fraud, deceit [cf. yoga-nanda]; side, part, argument; occasion, opportunity; fitness, propriety, suitability, aptness, congruity, (yogena, suitably, fitly, in accordance with, conformably to); the performance or execution (of anything); undertaking, occupation, work, business; gaining, acquiring, acquisition [cf. yoga-kshema]; accession of property, substance, wealth, thing; connection, consequence, result, (yogāt at the end of comps. = 'in consequence of,' e. g. karma-yogāt, in consequence of actions, i. e. of destiny); combination or mixing of various materials, association, mixture; contact, (with Jainas) contact or mixing with the outer world; (in the Sāṅkhya phil.) one of the ten Mūlikārthas; connection with, the partaking or possessing of (with inst.); conjunction (in astronomy, cf. nakshatra-yoga), lucky conjuncture; (in arithmetic) addition, sum, total; the being connected together, dependence, relation, regular order or series, (kathā-yoga, conversation); a period of time, (kāla-yogena, after the lapse of some time; nava-yoga, nine times); a combination or configuration of stars, a constellation, asterism, (these with the moon are called in astronomical works cāndra-yogāḥ, and are thirteen in number; without the moon they are called kha-yogāḥ or nābhasa-yogāḥ, and are divided into ākṛiti-yogāḥ, saṅkhyā-yogāḥ, āśraya-yogāḥ, and dala-yogāḥ; two others are added, called dvigraha-yogāḥ); (in astronomy) N. of a particular division of time or astronomical period, (a period of variable length during which the joint motion in longitude of the sun and moon amounts to 30° 20'); the term yoga in this sense is a mere mode of indicating the sum of the longitude of the sun and moon; twenty-seven such Yogas are enumerated, beginning with 1. Vishkambha, and ending with 27. Vaidhṛiti, or according to some authorities twenty-eight); the leading or principal star of a lunar mansion; etymology, derivation of the meaning of a word from its root; the etymological meaning of a word (opposed to rūdhi); (in gram.) the connection of words together, dependence of one word upon another, construction; a rule, aphorism, precept [cf. yoga-vibhāga]; application of effort, endeavour, diligence, assiduity, zeal, attention, (pūrvena yogena or jalapūrvena yogena, with all one's powers, with overflowing zeal); application or concentration of the thoughts, fixing the mind on a particular point and keeping the body in a fixed posture, abstract contemplation, meditation; the systematic practice of the above abstract contemplation or meditation; the Yoga system of philosophy as established by Patañjali, (the Yoga is the name of the second of the two divisions of the Sāṅkhya system, its chief aim being to teach the means by which the human soul may attain complete union with Īsvara or the Supreme Being, whose existence it establishes, while the original system or Sāṅkhya proper, without acknowledging a Supreme Being, teaches the successive development of the Tattvas or principles of creation from an original Tattva, called Prakṛiti or Pradhāna; according to Patañjali, the author of the second system, Yoga is defined to be 'the preventing of the modifications of citta or the thinking principle [which modifications arise through the three Pramāṇas, perception, inference, and verbal testimony, as well as through incorrect ascertainment, fancy, sleep, and recollection] by abhyāsa or the constant practice of keeping the mind in its unmodified state [clear as crystal when uncoloured by contact with other substances], and by vairāgya or dispassion; this dispassion being obtained by pranīdhāna or devotedness to Īsvara,

the Supreme, who is defined as a particular Puruṣa or spirit unaffected by afflictions, works, &c., and having the appellation Praṇava or Om, which monosyllable is to be muttered and its meaning reflected on in order to attain knowledge of the Supreme and the prevention of the obstacles to Yoga: the eight means or stages of Yoga or mental concentration are, 1. *yama*, forbearance; 2. *niyama*, religious observances; 3. *āsana*, postures; 4. *prāṇāyāma*, regulation of the breath; 5. *pratyāhāra*, restraint of the senses; 6. *dhāraṇā*, steadying of the mind; 7. *dhyāna*, contemplation; 8. *samādhi*, profound meditation, which, according to the Bhagavad-gītā VI. 13, is to be practised by fixing the eyes on the tip of the nose: true liberation is the cessation of all idea of self and the separation of matter and spirit or *kaivalya*, isolation: the self-mortification and asceticism of the Yoga connects it closely with Buddhism; the union of the individual soul with the universal soul, devotion, pious seeking after God; any single act or rite conducive to Yoga or abstract contemplation; (personified as) the son of Dharma and Kṛtā; a follower of the Yoga system of philosophy; a traitor, violator of confidence, spy; N. of a commentator on the Paramārtha-sāra; (*ā*), f., N. of Pīvarī (daughter of the Pitrīs called Barhishads); of a Sakti. — *Yoga-kakshā*, f. = *yoga-paṭṭa*. — *Yoga-kanyā*, f., N. of the infant daughter of Yaśo-dā (substituted as the child of Devakī for the infant Kṛṣṇa and therefore killed by Kaṇṣa, but immediately raised to heaven as a beautiful girl; as she ascended she warned Kaṇṣa of his doom, see Hari-vaṃśa 3340). — *Yoga-karaṇḍaka*, as, m., N. of a minister of Brahma-datta; (*ikā*), f., N. of a female ascetic (*pravrajikā*). — *Yoga-kundalini*, f., N. of an Upanishad. — *Yoga-kshema*, as, m. the security or secure possession of what has been acquired, the keeping safe of property; the charge for securing property (from accidents), insurance, (in Manu IX. 219. the term *yoga-kshema* is applied to counselors, family priests, &c. as the cause of security); property, substance, profit, gain; security, well-being, welfare, prosperity; (*am*), n. or (*au*), m. du. gain and security, maintenance and protection, the acquisition and preservation of property, making fresh gains as well as keeping what has been acquired, (in these senses the word must be regarded as a Dvandva comp.) — *Yogakshema-kara*, as, i, am, causing gain and security, causing protection of what is acquired, one who takes charge of property, a keeper. — *Yoga-gati*, is, f. state of union, original state, primitive condition. — *Yoga-śakshus*, us, m. 'contemplation-eyed,' one whose eye is meditation, epithet of a Brāhman. — *Yoga-śara*, as, m., N. of Hanumat. — *Yoga-śāndrikā*, f., N. of a work. — *Yoga-śāntamañi*, is, m., N. of a philosophical treatise in four chapters by Sivananda Sarasvatī. — *Yoga-śarṇa*, as, am, m. n. magical powder. — *Yoga-ja*, as, ā, am, produced by or arising from Yoga or meditation; (*am*), n. agallochum. — *Yoga-tattva*, am, n. the principle of Yoga; N. of an Upanishad. — *Yoga-tattva-prakāśa* or *yoga-tattva-prakāśaka*, N. of a work. — *Yoga-tantra*, am, n. a book treating of the Yoga system of philosophy; (with Buddhists) N. of a class of writings. — *Yoga-taraṅga*, as, m., N. of a work. — *Yoga-talpa*, am, n. 'Yoga-couch,' = *yoga-nidrā*. — *Yoga-tas*, ind. conjointly; suitably, properly; conformably to, in accordance with; seasonably, in due season; through devotion, by the power of magic, &c.; by means of, in consequence of, (often at the end of comps.) — *Yoga-tārakā* or *yoga-tārā*, f. the chief star in a Nakshatra. — *Yoga-tārāvali*, f., N. of a work. — *Yoga-tva*, am, n. the state of Yoga. — *Yoga-dāna*, am, n. gift of the Yoga, communicating the Yoga doctrine; a fraudulent gift. — *Yoga-dīpikā*, f., N. of a work. — *Yoga-deva*, as, m., N. of a Jaina author. — *Yoga-dharmīn*, ī, inī, i, doing homage to the Yoga. — *Yoga-dhāraṇā*, f. continuance or perseverance in devotion. — *Yoga-nanda*, as, m. the false Nanda, (opposed to *satyā-nanda*). — *Yoga-*

*nātha*, as, m. 'Yoga-lord,' N. of Śiva; of Datta. — *Yoga-nāvika*, as, m. a kind of fish (= *gargāta*). — *Yoga-nidrā*, f. 'contemplation-sleep,' a state of half contemplation, half sleep, or a state between sleep and wakefulness which admits of the full exercise of the mental powers (supposed to be peculiar to devotees), light sleep; (especially) the sleep of Viṣṇu at the end of a Yuga; Viṣṇu's Sleep personified as a goddess and said to be a form of Durgā; (according to others) the great sleep of Brahmā, during the period between the annihilation and re-production of the universe. — *Yoga-nidrātu*, us, m., N. of Viṣṇu. — *Yoga-nilaya*, as, m., N. of Śiva. — *Yogan-dhara*, as, m., N. of a particular formula recited over weapons; N. of a minister of Satānīka; of Piṇḍola. — *Yoga-paṭṭa* or *yoga-paṭṭaka*, am, n. the cloth thrown over the back and knees of an ascetic during meditation. — *Yoga-patī*, is, m. 'Yoga-lord,' N. of Viṣṇu. — *Yoga-patnī*, f. 'wife of Yoga,' N. of Pīvarī, (called also *yogā* and *yoga-mātrī*). — *Yoga-patha*, as, m. the road leading to Yoga. — *Yoga-pada*, am, n. the state or condition of contemplation. — *Yoga-padaka*, am, n., N. of a particular garment worn during contemplation. — *Yoga-pātañjala*, as, m. a follower or disciple of Patañjali as teacher of the Yoga doctrine. — *Yoga-pādūkā*, f. a magical shoe (supposed to carry the wearer wherever he wishes). — *Yoga-pāraṅga*, as, m. 'conversant with Yoga,' N. of Śiva. — *Yoga-pīṭha*, am, n. a particular posture during religious contemplation. — *Yoga-prāpta*, as, ā, am, obtained through abstract meditation. — *Yoga-bala*, am, n. the force of devotion, the power of magic, supernatural power. — *Yoga-bija*, am, n., N. of a work. — *Yoga-bhāvanā*, f. (in algebra) composition of numbers by the sum of the products. — *Yoga-bhāshya*, am, n., N. of a commentary by Vyāsa. — *Yoga-bhāskara*, N. of a work. — *Yoga-bhrushṭa*, as, ā, am, one who has fallen from the practice of Yoga. — *Yoga-mayī-prabhā*, f., N. of a commentary on the Yoga-sūtra. — *Yoga-maya*, as, i, am, coming or resulting from Yoga or contemplation; (*as*), m., N. of Viṣṇu. — *Yogamaya-jñāna*, am, n. knowledge derived from contemplation. — *Yoga-mahatman*, ā, m., N. of a work. — *Yoga-mātrī*, tā, f. mother of Yoga; epithet of Pīvarī. — *Yoga-māyā*, f. the Māyā or magical power of the Yoga. — *Yoga-mārtaṇḍa*, as, m., N. of a work. — *Yoga-mālā*, f. 'garland of magic Śāli,' N. of a work on magic. — *Yoga-muktāvali* ('*ta-āṅ*'), f., N. of a work. — *Yoga-mūrti-dhara*, ās, m. pl. 'bearing the form of the Mūrti,' epithet of a class of Manes. — *Yoga-yājñavalkya*, am, n., N. of a work. — *Yoga-yātrā*, f. the road or way to union with the Supreme Spirit, the way of profound meditation; N. of a work by Varāha-mihira. — *Yoga-yukta*, as, ā, am, or *yoga-yogin*, ī, inī, i, immersed in deep meditation, absorbed in the Yoga. — *Yoga-yuj*, k, k, k, possessing Yoga. — *Yoga-ranga*, as, m. the orange tree (= *nāranga*). — *Yoga-ratna*, am, n. a magical jewel; 'jewel of remedies,' N. of a work on medicine. — *Yoga-ratna-mālā*, f. 'string of jewels of spells,' N. of a work on sorcery and various magical arts ascribed to Nāgārjuna, (it is also called *Aścārya-ratna-mālā*, and is probably an epitome of a much larger work.) — *Yoga-ratna-samuṅḍāyā*, as, m. 'collection of jewels of remedies,' N. of a medical work by Caudraṭa. — *Yoga-ratnākara* ('*na-āṅ*'), as, m. 'mine of jewels of charms or remedies,' N. of a work. — *Yoga-ratnāvali* ('*na-āṅ*'), f. 'string of jewels of charms,' N. of a work. — *Yoga-ratha*, as, m. the Yoga as a chariot. — *Yoga-rasāyana*, am, n. 'Yoga-elixir,' N. of certain verses or a composition ascribed to Śiva. — *Yoga-rahasya*, am, n. 'Yoga-secret,' N. of a work. — *Yoga-rāja*, as, m. 'king of medicines,' N. of a particular medicinal preparation; a king or master in the Yoga. — *Yoga-rājopanishad* ('*ja-up*'), f, i, f., N. of an Upanishad. — *Yoga-rādhā*, as, ā, am, having a special as well as an etymological and general meaning, (said of certain words, e. g. *pauka-ja* means 'growing in

and' and 'a lotus-flower,' the English word *parasol* is an example of a similar kind.) — *Yoga-roḍanā*, f., N. of a kind of magical ointment (having the power of making invisible or invulnerable). — *Yoga-vat*, ān, atī, at, connected, united, joined; one who applies himself to or practises the Yoga. — *Yoga-vartikā*, f. a magical lamp, magic-lantern. — *Yoga-vaha*, as, ā, am, bringing about, causing, promoting, furthering. — *Yoga-vācāspatyā*, am, n., N. of a work. — *Yoga-vārttika*, am, n., N. of a commentary on the Patañjala-bhāshya by Vijñāna-bhikṣu, (also called Patañjala-bhāshya-vārttika.) — *Yoga-vāsishṭha*, am, n., N. of a work by an unknown author treating of the way of obtaining final happiness and reckoned among Vedānta treatises, (it is in the form of a dialogue between Vāsishṭha and his pupil, the youthful Rāma, and is considered as an appendage to the Rāmāyaṇa of Vālmīki, to whom it is attributed; it is also called Vāsishṭha-rāmāyaṇa.) — *Yogavāsishṭha-tātparyā-prakāśa*, N. of a commentary on the preceding work. — *Yogavāsishṭha-sāra*, as, m., N. of an abridgement or abstract of the Yoga-vāsishṭha. — *Yogavāsishṭha-sāra-śāndrikā*, f. and *yogavāsishṭhasāra-vivṛiti*, is, f., N. of two commentaries on the preceding abridgement. — *Yogavāsishṭhiya*, as, ā, am, relating to the Yoga-vāsishṭha. — *Yoga-vāha*, as, m. a term for the sounds Visarjānya, Jihvāmūlīya, Upadhmāñīya, and Nāsīkyā; (ī), f. alkali; honey; quicksilver. — *Yoga-vāhīn*, ī, inī, i, contriving artifices (?), plotting, scheming; (ī), n. a menstruum or medium for mixing medicines. — *Yoga-vikraya*, as, m. a fraudulent sale. — *Yoga-vid*, t, i, l, knowing the (right) means, understanding the proper way or method, skillful; conversant with the Yoga; (t), m., N. of Śiva; a follower of the Yoga doctrines; a practiser of devotional exercises; a magician; a compounder of medicines. — *Yoga-ribhāga*, as, m. the disuniting or separation of that which is usually combined together into one, the separation of one rule into two, making two rules of what might be propounded as one. — *Yoga-vṛitti-saṅgraha*, as, m., N. of certain selected annotations by Udayakara Pāṭhaka on the Yoga-sūtras. — *Yoga-sata*, am, n., N. of a medical work. — *Yoga-satakāhyāna* ('*ka-āṅ*'), am, n., N. of a work by Sautāna. — *Yoga-sābda*, as, m. the word Yoga; a word the meaning of which is plain from the etymology. — *Yoga-sarīrīn*, ī, inī, i, 'Yoga-bodied,' whose body is Yoga. — *Yoga-sāyīn*, ī, inī, i, half asleep and half absorbed in religious meditation. — *Yoga-sāstra*, am, n. the Sāstra relating to the Yoga system (especially that of Patañjali); the Yoga philosophy, Yoga doctrine. — *Yoga-sikshā*, f., N. of an Upanishad, (for *Yoga-sikshā*!). — *Yoga-sikshā*, f., N. of an Upanishad. — *Yoga-saṁsiddhī*, is, f. perfection in Yoga. — *Yoga-saṅgraha*, as, m., N. of a work. — *Yoga-samādhi*, is, m. the absorption of the soul in profound meditation peculiar to the Yoga system. — *Yoga-sāra*, a universal remedy, panacea; N. of a work on the Yoga system. — *Yoga-sāra-saṅgraha*, as, m., N. of a short treatise on the doctrines of the Yoga system by Vijñāna-bhikṣu. — *Yoga-siddha*, as, ā, am, perfected by means of the Yoga or profound abstraction; (*ā*), f., N. of a sister of Vācāspati. — *Yoga-siddhānta-śāndrikā* and *yoga-siddhi-prakīryā*, f., N. of two philosophical works. — *Yoga-siddhī-mat*, ān, atī, at, 'experient or skillful in the art of magic. — *Yoga-sudhā-mithi*, is, m., N. of a work. — *Yoga-sūtra*, am, n. the aphorisms on the Yoga system of philosophy ascribed to Patañjali, (these consist of four Pādas or chapters; the oldest commentary on them is said to be by Vyāsa, and there are other commentaries on that by Vācāspati-miśra, Vijñāna-bhikṣu, Bhoja-deva, Nāgōji-bhaṭṭa, &c.) — *Yoga-sevā*, f. the practice or cultivation of religious abstraction. — *Yoga-sṭha*, as, ā, am, remaining engrossed in Yoga. — *Yoga-śrīdaya*, am, n. 'heart of the Yoga,' N. of a work. — *Yogāgni-maya* ('*ga-ag*'), as, i, am, Ved. filled with the fire of the Yoga, attained.

through the ardour of devotion. — *Yogāṅga* (°ga-*an*°), *am*, n. a means of attaining Yoga, (eight such *Angas* are enumerated, viz. *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna*, and *samādhi*, or according to another authority six, viz. *āsana*, *prāṇa-samrodha*, with the last four as enumerated above; see under *yoga*.) — *Yogācāra* (°ga-*āc*°), *as*, m. the observance or practice of the Yoga; N. of a Yoga work; a disciple or follower of a particular Buddhist sect or school; (*ās*), m. pl., N. of a particular sect or school of Buddhists, (they maintain the eternal existence of conscious sense or intelligence [*vijñāna*] alone.) — *Yogācārya* (°ga-*āc*°), *as*, m. a teacher of the art of magic; a teacher of the Yoga system of philosophy. — *Yogāñjana* (°ga-*añ*°), *am*, n. a healing ointment; the Yoga as a salve. — *Yogātman* (°ga-*āt*°), *ā*, *ā*, a, whose soul or essence is Yoga; one who fixes the mind on the Yoga system. — *Yogādhamana* (°ga-*ād*h°), *am*, n. a fraudulent pledge. — *Yogānanda* (°ga-*ān*°), *as*, m. the delight or joy of the Yoga. — *Yogānūsāsana* (°ga-*ān*°), *am*, n. 'Yoga-instruction', the doctrine of the Yoga, the system or precepts of Patañjali. — *Yogānūsāsana-sūtra*, *am*, n. = *yoga-sūtra*. — *Yogānta* (°ga-*an*°) or *yogāntikā* (scil. *gati*), N. of the seven divisions into which, according to Parāśara, the orbit of Mercury is divided. — *Yogāpatti* (°ga-*āp*°), *is*, f., Ved. modification of usage or custom. — *Yogāmbara* (°ga-*am*°), *as*, m., N. of a Buddhist deity. — *Yogāraṅga*, *as*, m. = *yoga-raṅga*. — *Yogārūḍha* (°ga-*ār*°), *as*, *ā*, *am*, engaged in profound meditation or devotion. — *Yogāsana* (°ga-*ās*°), *am*, n. the posture or mode of sitting proper for profound and abstract meditation, a way of sitting similar to that of the Yoga. — *Yogendra* (°ga-*in*°), *as*, m. a master or adept in the Yoga. — *Yogēśa* (°ga-*iś*°), *as*, m. a master of the Yoga, any principal sage or Yogin, epithet of Yājñavalkya; of Śiva; N. of the city of Brahmā. — *Yogēśvara* (°ga-*iś*°), *as*, m. a master or adept in the Yoga, any principal sage or Yogin; one who has obtained superhuman faculties, a magician; a deity, the object of devout contemplation; epithet of Kṛiṣṇa; a Vetāla (as perfectly skilled in magical arts); an epithet of Yājñavalkya [cf. *yogēśa*]; N. of a son of Deva-hotra; of a Brahma-rākshasa; (*i*), f. a mistress of the Yoga; a fairy; N. of a goddess; of a Vidyā-dharī; a species of plant (= *bandhyā-karkotakī*). — *Yogēśvara-tīrtha*, *am*, n., N. of a Tīrtha. — *Yogēśvara-tva* or *yogēśvartya* (°ga-*iś*°), *am*, n. perfect mastery of the Yoga. — *Yogēśhā* (°ga-*iś*°), *am*, n. tin; lead. — *Yogopaniśhad* (°ga-*up*°), *t*, f., N. of an Upanishad.

*Yogaka*, *as*, m., N. of Agni (as the nuptial fire).  
*Yogas*, *as*, n. meditation, religious abstraction; the half of a lunar month.

*Yogāya*, Nom. A. *yogāyate*, &c., to become Yoga, to be changed into religious contemplation or devotion.

*Yogi* = *yogin* (occasionally occurring in ep. where the metre requires *yoginām* for *yoginām*).

*Yogīta*, *as*, *ā*, *am*, bewitched, enchanted, under the influence of charms or sorcery, mad, crazy, wild.

*Yogin*, *i*, *inī*, *i*, who or what joins or effects junction, being in conjunction with (at the end of a comp., e.g. *chandra-yogin*, being in conjunction with the moon; cf. *soma-y*°); connected with, endowed or provided with, possessed of, relating to (at the end of a comp., e.g. *kāla-y*°, connected with fate; cf. *svādu-y*°); possessed of magical powers; practising or following the Yoga philosophy; (*i*), m. a follower of the Yoga system, a Yogin or contemplative saint, a devotee, ascetic in general; a religious or devout man, a magician, conjurer, one supposed to have obtained supernatural powers; N. of Yājñavalkya; of Arjuna; of Viṣṇu; of Śiva; of a Buddha; of a particular mixed caste; (*inī*), f. a female demon or being endowed with magical power, a fairy, witch, sorceress (represented as an attendant of Śiva or Durgā; eight Yoginīs are enumerated as created by and attendant on

Durgā); epithet of a particular Tāntrika Sakti; (with Buddhists) a woman representing any goddess who is the object of adoration; N. of Durgā. — *Yogī-tā*, f. or *yogi-tva*, *am*, n. the being connected with, the having reference or relation to (at the end of a comp.), connectio, relationship, the state or condition of a Yogin. — *Yogī-danda*, *as*, m. a kind of reed or cane (= *vetra*). — *Yogī-nidrā*, f. 'a Yogin's sleep', light sleep, wakefulness. — *Yoginī-jāla-sambara*, *am*, n. and *yoginī-jānārnava* ('*nar*°'), *as*, m. and *yoginī-tantra*, *am*, n., N. of three Tantra works. — *Yoginī-pura*, *am*, n., N. of a town. — *Yoginī-bhairava* and *yoginī-hrīdaya*, *am*, n., N. of two Tantra works. — *Yogī-patnī*, f. a Yogin's wife. — *Yogī-mātrī*, *tā*, m. a Yogin's mother. — *Yogī-rāj*, *i*, m. a king among Yogins. — *Yogīndra* (°gi-*in*°) or *yogīśa* (°gi-*iśa*°), *as*, m. a chief or lord among contemplative saints; N. of Yājñavalkya. — *Yogīśvara* (°gi-*iś*°), *as*, m. = *yogīśa*; (*i*), f., N. of a goddess.

*Yogīya* (fr. *yoga*), Nom. A. *yogīyate*, &c., to regard as Yoga, treat as Yoga.

*Yogyā*, *as*, *ā*, *am* (fr. *yoga* and fr. rt. 1. *yuj*), fit for the yoke (Ved.); belonging to a particular remedy (Ved.); useful, serviceable, fit, becoming, suitable, proper, appropriate, fit for, qualified for, capable of, able to (with dat., loc. or even gen. or at the end of a comp. or with active or passive inf., e.g. *sa tat-sādhanaṃ yogyā*, he is fit for accomplishing that; *neyam vanasya yogyā*, she is not fit for a forest; *karma-yogyā*, fit for work; *īme yogyā Rākshasair yoddhum*, they are able to fight with the Rākshasas; *śhetum yogyam tat*, that is fit to be cut); fit for Yoga, proper for religious meditation; (*as*), m. a calculator of expedients; the asterism Pushya; (*ā*), f. preparation, contrivance (Ved., Śāy, Rīg-veda III. 6, 6, 'materials or appliance for harnessing'); exercise, practice, (especially) bodily exercise, gymnastics, warlike or martial exercise, drill; N. of the wife of Śūrya; (*am*), n. a species of plant (= *ridhī*); sandal-wood; a vehicle, conveyance, carriage; a cake; milk. — *Yogyā-tā*, f. or *yogyā-tva*, *am*, n. suitability, propriety, fitness, consistency, appropriateness; ability, capability. — *Yogyātā-vāda*, *as*, m., N. of certain verses by an unknown author. — *Yogyā-ratha*, *as*, m. a carriage employed in military exercises.

*Yojaka*, *as*, *ikā*, *am*, uniting, joining; one who yokes or harnesses, a harnesser, groom; an arranger, preparer, contriver, effecter; [cf. *yuddha-y*°].

*Yojana*, *am*, n. the act of joining, junction, harnessing, yoking; that which is yoked or harnessed (as 'a yoke of oxen,' 'pair or team of horses,' 'a vehicle or its trappings,' so explained by some in Rīg-veda VI. 62, 6, &c., but in Rīg-veda I. 88, 5. *yoganam* is explained to mean 'a means for inducing the gods to yoke their horses,' i. e. a hymn); a stage or distance gone in one harnessing or without unyoking; a particular measure of distance sometimes regarded as about equal to an European league (i. e. 4 or 5 English miles, but more correctly = 4 Krośas or about 9 miles; according to other calculations = 2½ English miles, and according to some = 8 Krośas); a way, course, road (Ved.); a line, row (Ved.); the act of applying, application, fixing, arranging, preparing, preparation, (*āhāra-y*°, preparation of food); erecting, constructing, (in these senses sometimes *ā*, f.); application of the sense of a passage, the putting together of the sense, construction (in gram.); application of effort, exertion (Ved., Śāy. = *udyoga*); the act of inciting or exciting, instigation; application of the thoughts, concentration of the mind, abstraction, directing the thoughts to one point (= *yoga*); the Supreme Being or Soul of the Universe; (*ā*), f. union, connection; grammatical construction. — *Yojana-gandha*, *as*, *ā*, *am*, whose scent or fragrance extends for a Yojana, diffusing perfume to the distance of a Yojana; (*ā*), f. musk; epithet of Satya-vati the mother of Vyāsa; of Śitā. — *Yojana-gandhikā*, f. epithet of Satya-vati. — *Yojana-parṇī*, f. Bengal madder, Rubia Munjista (=

*mañjishṭhā*). — *Yojana-vallikā* or *yojana-vallī*, f. = *yojana-parṇī*, col. 2. — *Yojana-sata*, *am*, n. a hundred Yojanas.

*Yojanika*, *as*, *ā*, *am*, (at the end of an adj. comp. after a numeral) so many Yojanas long, measuring so many Yojanas.

*Yojaniya*, *as*, *ā*, *am*, to be joined or united; to be applied; to be added; to be made use of or employed, serviceable, useful; to be connected with (with inst.); to be set to work; to be grammatically connected or arranged.

*Yojanya* at the end of an adj. comp., e.g. *shashṭi-y*°, sixty Yojanas distant.

*Yojayitavya*, *as*, *ā*, *am* (fr. the Caus. of rt. 1. *yuj*), to be joined or applied; to be used or employed; to be chosen or selected; to be endowed or furnished with (with inst.).

*Yojayitri*, *tā*, *trī*, *trī* (fr. the Caus.), who or what joins or unites; joining, combining, one who applies or sets, a setter (of precious stones), one who enchases, &c.

*Yojīta*, *as*, *ā*, *am*, joined, united, mixed; applied, arranged, concerted.

*Yojītri*, *tā*, *trī*, *trī* (fr. rt. 1. *yuj*), one who unites or joins, a joiner, uniter, connector.

*Yojya*, *as*, *ā*, *am* (fr. rt. 1. *yuj*), to be joined; to be applied or directed to; to be appointed or arranged; to be made use of or employed, to be brought in use; to be added to (with loc.); to be endowed or furnished with (with inst.); to be shared in; one on whom the mind is to be fixed or concentrated, an object of Yoga.

**योटक** *yoṭaka*, *as*, m. a combination of stars, &c., constellation.

**योटु** *yotu*, *us*, m. (probably fr. rt. 2. *yu*), = *pari-nāna*, measure in general; cleaning, purifying, separating (? fr. rt. 1. *yu*).

**योत्र** *yotra*, *am*, n. (fr. rt. 2. *yu*), = *yoktra*, a fastening, tie, band, cord, rope, line; the tie or cord that fastens the yoke of the plough to the neck of the ox. — *Yotra-pramāda*, *as*, m., N. of a work.

**योत्समान** *yotsyamāna*. See p. 820, col. 1.

**योद्धव्य** *yoddhavya*, *yoddhṛi*, *yodha*, *yodhin*, &c. See p. 820, col. 1.

**योनल** *yonala*, *as*, m. = *yava-nāla*.

**योनि** *yoni*, *is*, m. f. (rarely fem. in the older language; sometimes also *yoni*, f.; said to be fr. rt. 2. *yu*), the womb, uterus, matrix, vulva, vagina, female organs of generation; site of birth or production, any place of birth or origin, native place; a home, abode, site, lair, nest; birth, origin, source [cf. *yaṅad-y*°, *karma-y*°], spring, fountain, (at the end of an adj. comp. = 'originating in,' 'arising or proceeding from,' 'sprung from,' 'produced by,' e.g. *aguru-yonir dhūpaḥ*, aromatic vapour proceeding from aloe wood); a repository, receptacle, seat; a mine; family, race, stock, caste, the form of existence or station fixed by birth, a class or particular nature of created existence (e.g. that of a man, Brāhman, animal, &c.); the regent of the Nakshatra Pūrva-phalgunī; water; a mystical term for the sound *e*. — *Yoni-kunḍa*, *am*, u., N. of a particular mystical diagram. — *Yoni-guṇa*, *as*, m. the property of a womb, quality of a place of origin. — *Yoni-grantha*, *as*, m. = *chandus*, q. v. — *Yoni-ja*, *as*, *ā*, *am*, born or produced from the womb, viviparous, (opposed to *a-y*°, q. v.). — *Yoni-tas*, ind. from birth, by blood. — *Yoni-tva*, *am*, n. the being an origin or source; the arising from or being based on. — *Yoni-devatā*, f. the Nakshatra Pūrva-phalgunī. — *Yoni-deśa*, *as*, m. the region of the womb or the generative organs. — *Yoni-dvāra*, *am*, n. the orifice of the womb; N. of a sacred bathing-place. — *Yoni-nāśa*, f. the upper part of the female organ, the point of union of the labiae. — *Yoni-bhrāṅsa*, *as*, m. fall of the womb, prolapsus uteri. — *Yoni-mat*, *ān*, *atī*, *at*, Ved. connected with the womb



**रह** *raṅh* (connected with *rt. langh*; cf. *rt. rangh*), *d. i. P. ranhati* (also *Ved. A. ranhate*), *raṅha*, *raṅhitum*, to go, move with speed, hasten; to make to run or go rapidly, cause to flow; to flow; *Caus. ranhayati* (according to some also *raṅhāpayati*), to cause to move rapidly, urge on; to cause to flow; to go; to speak; to shine, (in the last two senses a various reading for *rt. vanh*); [cf. perhaps *Gr. τρέχω*; *Goth. thrayja.*]

*Raṅha* = *raṅhas* below.  
*Raṅhana*, *am*, *n.* going swiftly, hastening.  
*Ranhati*, *is*, *f. (?)*, speed, velocity; the speed of a chariot.

*Raṅhamāna*, *as, ā, am*, moving or flowing rapidly, (*Sāy.* = *vegam kurvāna.*)

*Raṅhas*, *as*, *n.* speed, quickness, velocity; eagerness, vehemence, violence, impetuosity; *N.* of *Siva*, (Vehemence personified); of *Viṣṇu*.

*Raṅhasa* at the end of an *adj. comp.* = *raṅhas*.

*Raṅhi*, *is*, *f.*, *Ved.* the act of running or flowing, a running stream; the making to run, pursuing, hunting; speed, haste, flight.

*Rārahāna*, *as, ā, am* (*fr. Intens.*; in *Pada-pāṭha rarahāna*), *Ved.* going quickly, hastening, swift.

**रक** *rak* (connected with *rts. rag, ragh, lak, lag*), *cl. 10. P. rākayati*, &c., to taste, relish; to obtain, get.

*Raka*, *as*, *m.* the sun gem; crystal; a hard shower.

**रकसा** *rakasā*, *f.* a mild form of leprosy.

**रक्क** *rakka*, *as*, *m.* a proper *N.* = *Rakka-jayā*, *f.*, *N.* of a statue of *Sit* erected by *Rakka*.

**रक्त** *rakta*, *raktaka*, *rakta-kangu*, &c. See *p. 826*, *col. 3*, and *p. 828*, *col. 1*.

**रक्ति** *rakti*, &c. See *p. 828*, *col. 1*.

**रक्ष** *1. raksh* (thought by some to be connected with *rt. ranj* as a kind of *Desid.* form of that *rt.*), *cl. 1. P. rakshati* (*Ved.* and *ep.* also *A. rakshate*), *varaksha*, *rakshishyati*, *arakshīt* (an earlier form *arāshīt* is also given, *Ved.* Let *rakshishat*), *rakshitum*, to guard, watch, take care of, protect, preserve, save, keep, (*rahasyam raksh*, to keep a secret), hold, maintain, tend, (*paśūn raksh*, to tend cattle); to govern, rule over, (*kṣhītim* or *vasudhīm raksh*, to govern the earth); to spare, save; to protect or save from (with *abl.*); to take care, beware of, be on one's guard against; to take refuge or shelter (*A.*): *Caus. rakshayati, -iyitum*, *Aor. ararakshat*, to guard, watch, protect: *Desid. rirakshishati*, to wish to guard, intend to protect from (with *abl.*): *Intens. rārakshyate, rārāshīti*, to protect very carefully; [cf. probably *Gr. ἀρκέω*, *ἀρκι-ο-*, *ἀρκτήρ*, *ἀλακτήρ*, *ἀλκῆ*, *ἀλέξω*; *Lat. arc-e-o*, *arx*; *Goth. ga-rehsns.*]

*2. raksh*, *ḥ, ṭ, ṭ*, guarding, watching, protecting, tending, &c. (at the end of a *comp.*, cf. *go-raksh*).

*Raksha*, *as, ī, m. f.* a guard, guardian, protector, keeper; protecting, preserving, watching, keeping, &c. (often at the end of a *comp.*, cf. *go-r*); (*ā*), *f.* the act of protecting or guarding, protection, care, preservation, security; a guard, watch; any preservative, any act or right performed for protection or preservation, a sort of bracelet or amulet, any mystical token used as a charm; a tutelary divinity [cf. *mahā-r*]; ashes (used as a preservative); (*ā* or *ī*), *f.* a piece of thread or silk bound round the wrist on particular occasions (especially on the full moon of *Srāvāna*, either as an amulet and preservative against misfortune, or as a symbol of mutual dependence, or as a mark of respect; among the *Rājputs* it is sometimes sent by a lady of rank or family to a person of influence whose protection she is desirous of securing and whom she thus adopts, as it were, as a male relative or brother). = *Raksha-pāta* or *raksha-pāka*, *as*, *m.* a protector, guard. = *Raksha-bhagavati*, *f.* = *prajñā-pāramitā*. = *Rakshā-karaṅ-*

*ḍaka*, *am*, *n.* an amulet in the shape of a small basket. = *Rakshā-griha*, *am*, *n.* 'watch-room,' a lying-in chamber, room appropriated to a lying-in woman. = *Rakshādhikṛita* ('*shā-adh*'), *as, ā, am*, entrusted with the protection or superintendence (of a country, &c.), placed over the government; (*as*), *m.* a superintendent or governor (of a province), magistrate, superintendent of police. = *Rakshādhipati* ('*shā-adh*') or *rakshā-pati*, *is*, *m.* one placed over for protection, a superintendent of police. = *Rakshā-pattra*, *as*, *m.* a kind of birch tree (= *bhūrja*). = *Rakshā-purusha*, *as*, *m.* a watchman, guard, protector. = *Rakshāpekshaka* ('*shā-ap*'), *as*, *m.* a doorkeeper, porter; a guard of the women's apartments; a catamite; an actor, mime. = *Rakshā-pradīpa*, *as*, *m.* a light kept burning for protection (against evil spirits, &c.). = *Rakshā-bhūshana*, *am*, *n.* an ornament or amulet worn for protection (against evil spirits, &c.). = *Rakshābhikṛita* ('*shā-abh*'), *as, ā, am*, and *as, m.* = *rakshādhipati*. = *Rakshā-mangala*, *am*, *n.* a ceremony performed for protection (against evil spirits, &c.). = *Rakshā-maṇi*, *is*, *m.* a jewel worn as a preservative (against evil spirits, &c.). = *Rakshā-malla*, *as, m.*, *N.* of a king. = *Rakshā-mahaushadhi*, *is*, *f.* a sovereign remedy serving as a preservative (against evil spirits, &c.). = *Rakshā-ratna*, *am*, *n.* = *rakshā-maṇi*. = *Rakshā-ratna-pradīpa*, *as*, *m.* a lamp shining or brilliant with gems used as a preservative (against evil spirits, &c.); cf. *ratna-pradīpa*). = *Rakshārtham* ('*shā-ar*'), *ind.* for the sake of guarding, for guarding. = *Rakshā-vat*, *ān, atī, at*, having or enjoying protection, protected, guarded. = *Rakshā-sarshapa*, *as*, *m.* mustard as a preservative (against evil spirits).

*Rakshaka*, *as, ikā, am*, who or what protects or guards or tends [cf. *go-r*]; guarding, protecting; (*as*), *m.* a guardian, protector; a guard, watch; (*ikā*), *f.* a female guardian or protector; an amulet, charm, anything worn as a preservative (= *rakshā*). = *Rakshakāmbā* ('*ka-am*'), *f.*, *N.* of the wife of *Rāmānuja*.

*Rakshana*, *as*, *m.* a protector, defender, guardian; *N.* of *Viṣṇu*; (*ā*), *f.* the act of protecting or guarding, watching over, protection; (*ī*), *f.* a rein, bridle; (*am*), *n.* the act of guarding, watching, protecting, tending, caring for, preserving, protection, (*paśūnām rakshanam*, the tending of cattle); a ceremony performed for protection or preservation. = *Rakshā-nārtham* ('*na-ar*'), *ind.* for the sake of guarding or protecting. = *Rakshānopāya* ('*na-up*'), *as*, *m.* a means of safety.

*Rakshānāraka* or *rakshānīraka*, *as*, *m.* (probably connected with *rt. 1. raksh*), morbid retention of urine.

*Rakshāṇi*, *is*, *f.* a species of plant (= *trāyamāṇā*).

*Rakshāṇya*, *as, ā, am*, to be guarded or preserved, to be protected; to be watched or guarded against, defensible.

*Rakshat*, *am, antī, at*, guarding, protecting, preserving.

*Rakshamāna*, *as, ā, am*, protecting, guarding, being on one's guard, watching against.

*1. rakshas*, *ās, ās*, (for *2.* see *col. 2*), protecting (at the end of a *comp.*, e. g. *pathi-r*, *q. v.*)

*Rakshā*, *f.* guard, protection, &c.; see *raksha*, *col. 1*; (for *rakshā* = *rākshā*, *lac*, see *rākshā*.)

*Rakshī*, *is, is, ī, Ved.* guarding, protecting (at the end of a *comp.*, e. g. *pathi-r*, *paśu-r*).

*Rakshika*, *as, m.* (*fr. rakshā*), a guard, protector, policeman. = *Rakshika-purusha*, *as*, *m.* a watchman, policeman.

*Rakshita*, *as, ā, am*, guarded, protected, taken care of, preserved, maintained, kept; (*as*), *m.*, *N.* of a teacher of medicine; of a grammarian; (*ā*), *f.*, *N.* of an *Apsaras*. = *Rakshita-vat*, *ān, atī, at*, containing the idea of *raksh* or 'protecting, &c.'

*Rakshitaka* in *dāra-rakshitaka*, relating to the guarding or protection of wives; (*ikā*), *f.* a proper *N.*

*Rakshitavya*, *as, ā, am*, to be guarded, to be

protected or taken care of, to be guarded against or kept off.

*Rakshītri*, *tā, trī, tri*, one who guards or protects, a guardian, guard, protector, watch, sentinel.

*Rakshin*, *ī, inī, ī*, a guardian, protector, defender, guard, sentinel; guarding, protecting, protecting from (often at the end of *comps.*, e. g. *amṛita-rakshin*, guarding the nectar; cf. *ripu-r*, *sarva-r*). = *Rakshi-varga*, *as*, *m.* an assemblage of guards or sentinels, body-guard.

*Rakshya*, *as, m.* protection (= *trāna*).

*Rakshya*, *as, ā, am*, to be guarded or protected, to be taken care of; to be watched against; to be concerned about, to be on one's guard against (with *abl.*). = *Rakshya-tama*, *as, ā, am*, to be protected most carefully, requiring the greatest watching, most worthy of protection.

*Rakshyamāna*, *as, ā, am*, being guarded or protected.

*Rārakshāna*, *as, ā, am*, *Ved.* excessively protecting.

**रक्ष** *3. raksh* (probably a form of *rt. riksh* = *rts. ris*, *1. rish*, *q. v. v.*), *Ved.* to hurt, injure, destroy, damage.

*2. rakshas*, *as*, *n.* hurt, injury, damage (*Ved.*, but according to *Sāy.* on *Rig-veda VII. 104. 23. rakshas* = *Rakshasa-jāti*, 'the race of *Rākshasas*,' and in *I. 36. 20. rakshas* = *balam*, 'strength'); 'the injurer;' (according to some a kind of euphemism *fr. 1. raksh*, like *Εμπεδίδης*); an evil being or demon, an ogre, malignant spirit, a *Rākshasa*, (these beings play an important part in the *Hindū* religious and mythological system; see their description under *rākshasa*); (*ās*), *m.*, *Ved.* an evil and malignant being, a nocturnal fiend or *Rākshasa*, (see *rākshasa*). = *Raksha-īsa*, *as, m.* 'lord of the *Rākshasas*,' *N.* of *Rāvaṇa*. = *Rakshasabha*, *am*, *n.* an assemblage or multitude of *Rākshasas*. = *Rakshas-tva*, *am*, *n.* the nature of a *Rākshasa*, demoniacal nature or disposition, fiendishness, malignity, malice. = *Rakshas-pāsa*, *as, m.* a contemptible *Rākshasa*, despicable demon; [cf. *pāsa*.] = *Rakshas-vin*, *ī, inī, ī*, *Ved.* having or attended by *Rākshasas*, demoniacal, evil-disposed, malignant; (*Sāy.*) powerful, strong (= *bala-vat*).

= *Raksho-gaṇa*, *as, m.* a class or company of demons. = *Raksho-gaṇa-bhojana*, *as, m.*, *N.* of a hell where human beings are eaten by *Rākshasas*.

= *Raksho-gṛha*, *as, ī, am*, driving back or repelling *Rākshasas*, killing or destroying *Rākshasas*; (*as*), *m.* *Semecarpus Anacardium*; white mustard; (*ī*), *f.* *Acorus Calamus*; (*am*), *n.* sour rice-gruel.

= *Raksho-jananī*, *f.* 'producing *Rākshasas*,' night. = *Raksho-dhīdevatā*, *f.* the chief goddess of the *Rākshasas*. = *Raksho-bhāsh*, *ḥ, Ved.* barking or making a noise like a *Rākshasa*, (see *2. bhāsh*). = *Raksho-mukha*, *as, m.* 'Rākshasa-faced,' *N.* of a man; (*ās*), *m.* pl. his descendants. = *Raksho-yuj*, *k, l, k*, *Ved.* associated with *Rākshasas*. = *Raksho-vāha*, *ās, m.* pl., *N.* of a race. = *Raksho-vikshobhīnī*, *f.* 'agitating or exciting the *Rākshasas*,' *N.* of a goddess. = *Raksho-haya*, *as, ā, am*, = *raksho-han*.

= *Rakshohayaka*, containing the word *raksho-haya*. = *Raksho-hatya*, *am*, *n.*, *Ved.* the killing or destruction of *Rākshasas*. = *Raksho-han*, *hā, gñī, ha*, *Ved.* destroying or killing *Rākshasas*; (*hā*), *m.*, *N.* of the author of the hymn *Rig-veda X. 162*; *bdellium*.

*Rakshasya*, *as, ā, am*, useful for (keeping off) *Rākshasas*, anti-demoniacal.

**रख** *rakh* or *rankh* (connected with *rts. rikh, rinkh*), *cl. 1. P. rakhati, rankhati*, &c., to go, move.

**रग्** *rog*, *cl. 1. P. ragati, rarāga, aragat*, &c., to doubt, suspect; *cl. 10. P. rāgayati* = *rt. rak*, to taste, &c.

**रघ** *ragh* (= *rt. rak*), *cl. 10. P. rāghayati*, to taste, relish; to obtain; *cl. 1. A. ranhate*, &c., to go, (see *rt. rangh*); [cf. *Lith. ragauja*.]

**रघु** *raghu*, *us*, *ghvī*, *u* (fr. rt. *raṅh* or *raṅh*), Ved. fleet, rapid, rushing, (Sāy. = *śighra-gāmin*); eager; light (= *laghu*), fickle; (*us*), m. a racer, fleet courser (Ved.); N. of an ancient king and ancestor of Rāma, (in the Raghuvansa he is described as the son of Dilpa and Sa-dakṣiṇā, and in III. 21. the name Raghū is said to have been given to him as 'going' to the end of the Sāstras and to the destruction of his enemies; he was the father of Aja, the father of Daśa-ratha, and was therefore great-grandfather of Rāma; but different accounts are given of Rāma's genealogy, and in Rāmāyaṇa II. 110, 28. Raghū is said to be son of Kakutṣtha; in the Hari-vaṅśa two Raghūs are mentioned among the ancestors of Rāma); N. of a son of Śākya-muni; of the author of the Kavi-darpaṇa; an abbreviation for Raghuvansa, q. v.; (*aras*), m. pl. the Raghūs or descendants of Raghū; [cf. *rāghava*]. — *Raghū-kāra*, *as*, m., N. of Kālidāsa the author of the Raghuvansa. — *Raghū-ja*, *as*, *ā*, *am*, Ved. produced from a fleet courser or racer. — *Raghū-tīpanī*, *f.*, N. of a commentary on the Raghuvansa. — *Raghū-tanaya*, *as*, m. son of Raghū, N. of Rāma. — *Raghū-deva*, *as*, m., N. of the author of the Virudhāvalī; (*i*), *f.*, N. of a commentary on the Tattva-śāntāraṇi by Raghū-deva. — *Raghū-dru*, *us*, *us*, *u*, Ved. going or running quickly, running like a race-horse. — *Raghū-nandana*, *as*, m. a descendant or son of Raghū, N. of Rāma; N. of an author of several treatises on religion and law. — *Raghū-nātha*, *as*, m., N. of Rāma; of various persons; of the author of the Rasika-ramaṇa. — *Raghū-pati*, *is*, m., N. of Rāma; of the father of the lexicographer Jaṭā-dhara. — *Raghū-patna-janhas*, *ās*, *ās*, *us*, Ved. light-winged, (Sāy.) having a light-falling foot (= *laghu-patana-samartha-pāda*). — *Raghū-patvān*, *ā*, *ari*, *o*, Ved. lightly flying, going or moving quickly; [cf. Lat. *acci-piter* = Sansk. *āṣu-patvān*]. — *Raghū-pratinidhi*, *is*, m. image or counterpart of Raghū. — *Raghū-pravara*, *as*, m., N. of Rāma. — *Raghū-manyu*, *us*, *us*, *u*, Ved. having light or little wrath, mild-tempered, (Sāy. = *laghu-krodha*); full of eagerness or zeal. — *Raghū-yamaṇ*, *ā*, *ā*, *a*, Ved. going quickly, moving lightly. — *Raghū-rāma*, *as*, m. a proper N. — *Raghū-vaṅśa*, *as*, m. the race or family of Raghū; N. of Kālidāsa's celebrated poem in honour of the race of Raghū, (it consists of nineteen chapters or books; cf. *mahā-kāvya*). — *Raghuvansa-tīlaka*, *as*, m. 'ornament of the race of Raghū,' epithet of Rāma. — *Raghuvansa-saṅjivani*, *f.*, N. of Mallinātha's commentary on the Raghuvansa. — *Raghū-vara*, *as*, m., N. of Rāma. — *Raghū-vartanī*, *is*, *is*, *i*, Ved. lightly rolling or turning (said of a chariot and of a horse). — *Raghū-vīra*, *as*, m., N. of Rāma; of an author (= Raghū-deva). — *Raghū-syad*, *t*, *t*, *l* (*i. e.* *raghu* + *syad*), Ved. moving quickly, hasty, speedy, rapid, (Sāy. = *śighra-gaṇana*, *śighraṇ syandamāna*). — *Rāghūttama* (°*ghu-ud*'), *as*, m. 'best of the Raghūs,' N. of Rāma. — *Rāghūdva* (°*ghu-ud*'), *as*, m. 'offspring of Raghū,' N. of Rāma.

*Raghūyas*, *ān*, *asī*, *as* (compar. of *raghu*), Ved. more rapid or fleet, very swift.

*Raghūyat*, *an*, *anti*, *at* (Part. fr. an unused Nom. *raghūya*), moving fleetly or rapidly, (Sāy. = *śighraṇ gaśchat*.)

*Raghūyā*, ind. (fr. *raghu*), Ved. quickly, swiftly, lightly, (Sāy. = *śighra-gāmin*, as if *raghu-yā*.)

*Raghūyat*, *an*, *anti*, *at*, Ved. = *raghūyat* above.

**रङ्ग** *ranka*, *as*, *ā*, *am*, niggardly, mean, indigent, poor, miserable, hungry, (*kanka-ranka*, a hungry or half-starved crane; cf. *jala-r*, *matyara*); slow; (*as*), m. a beggar.

**रङ्ग** *ranku*, *us*, m. a species of deer or antelope; N. of a place. — *Ranku-mālin*, *i*, m., N. of a Vidyā-dhara.

**रङ्ग** *ranktri*. See *raktri*, p. 828, col. 1.

**रङ्ग** *rankshu*, N. of a river.

**रङ्ग** *rankh* = rt. *rakh*, q. v.

**रङ्ग** *rang* (= rt. *ring*), cl. 1. P. *rangati*, &c., to go, move.

**रङ्ग** *raṅga*, *rangin*, &c. See p. 828.

**रङ्गिनि** *rangoji*, *is*, or *rangoji-bhaṭṭa*, *as*, m., N. of the father of Koṇḍabhaṭṭa and brother of Bhaṭṭoji.

**रङ्ग** *rangh* [cf. rt. *raṅh*], cl. 1. A. *ranghate*, *raranghe*, *ranghitum*, to go, hasten, run; d. 10. P. or Caus. *ranghayati*, *-yitum*, to speak; to shine.

*Ranghas*, *as*, n. = *raṅhas*, haste, speed, velocity.

**रच** *raç*, cl. 10. P. *raçayati*, *raçayām-*, create, produce; to prepare, get ready, contrive, plan, arrange, dispose; to complete, effect; to compose, write (a book or any literary work); to string together; to adorn, decorate; to place in or on (with loc.), fix on; to direct (the thoughts &c.) towards; Caus. *raçayati*; to cause to make or do (with two loc.); to cause to move, put in motion; [cf. Lat. *locare*, *locus*: Angl. Sax. *logian*, 'to place'; *loh*.]

*Raçana*, *am*, n. the act of making, forming, formation, creation, arranging, putting in order, managing, directing, preparing; (*ā*, *am*), *f.* n. arrangement, disposition, management, preparation, performance, accomplishment, fabrication; a literary production, work, composition; dressing of the hair; stringing flowers or garlands, the arrangement of troops, array; a creation of the mind, artificial image, (*artha-raçanā*, striving after or accomplishing an object; *giti-raçanā*, a musical or vocal composition; *nirāsa-raçanā*, a building); according to native lexicographers *raçanā* = *pari-spanda* or *pari-syanda*, *prati-yatna*, *granthana*, *gumpha*, *vyūha*, *niveśa*, *sthiti*; also = *pāśa*, *bhāra*, *pakṣa*, *ucçaya*, 'abundance,' 'quantity,' when compounded with a word meaning 'hair' (e. g. *keśa-raçanā*, abundance of hair); (*ā*), *f.*, N. of the wife of Tvashṭri.

*Raçayat*, *an*, *anti*, *at*, making, forming, composing.

*Raçayitri*, *tā*, *trī*, *tri*, one who makes or composes, a composer, author.

*Raçayitvā*, ind. having made or formed, having arranged, &c.

**राचित** *raçita*, *as*, *ā*, *am*, made, formed, fabricated, produced, prepared, made ready, concerted, contrived, planned, arranged, completed, effected, composed, written; strung together; decorated, adorned; fastened, placed in or on (with loc.); directed towards; furnished or equipped with, provided with (with inst. or at the end of a comp.); (*as*), m. a proper N. — *Raçita-tva*, *am*, n. the being composed or written. — *Raçita-dhi*, *is*, *is*, *i*, having the mind directed to (with loc.), intent on. — *Raçita-pankti*, *is*, *is*, *i*, forming a line. — *Raçita-sikhara*, *as*, *ā*, *am*, having the summit adorned. — *Raçitārtha* (°*ta-ard*'), *as*, *ā*, *am*, one who has obtained his object (= *krītārtha*).

**राज** *raj*. See rt. *raij*.

*Raja*, *rajaka*, *rajani*, *rajas*, &c. See p. 828, cols. 2, 3.

**राजि** *raji*, *is*, m., N. of a demon or king subdued by Indra, (according to Sāy., Rig-veda VI. 26, 6, *raji* means 'a maiden or a kingdom called Raji'; and X. 105, 2, 'heaven and earth' or 'the sun and moon,' but the meaning is obscure); N. of a son of Āyū.

**राजिष्ठ** *rajishṭha*, *as*, *ā*, *am* (superl. of *riju*), Ved. = *rijiṣṭha*, most honest or upright.

*Rajiyas*, *ān*, *asī*, *as* (compar. of *riju*), Ved. more honest.

**राजिकृ** *raji-kri*, *rajo-gātra*, &c. See p. 829, col. 1.

**राजु** *rajju*, *us*, *f.* (at the end of a comp. sometimes *us*, m.; in the older language also *rajju*, Ved. acc. *rajjam*, gen. *rajjvās* [Manu XI. 108] and *rajjos*; said in Upādi-s. I. 16. to be fr. rt. *srj*]; according to some, perhaps for original *srāju*, cf. *srāj*), a rope, cord, string, line, (at the end of an adj. comp. the fem. may be *rajjukā*); N. of certain sinews or tendons proceeding from the vertebral column (in anatomy); a lock of braided hair, braid (= *veṇī*); N. of a particular constellation; [cf. Lat. *ligare*, *stringere*; Old Germ. *stricch*, *stric*, *stracchian*; Angl. Sax. *streccan*.] — *Rajju-kaṇṭha*, *as*, m., N. of a preceptor. — *Rajju-dāla*, *as*, m., Ved. a species of tree. — *Rajju-dālaka*, *as*, m. a kind of wild-fowl. — *Rajju-pedā*, *f.* a rope basket. — *Rajju-bhāra*, *as*, m., N. of a preceptor. — *Rajju-nāra-tva*, *am*, n. the condition of being only a rope. — *Rajju-vāla*, *as*, m. = *rajju-dālaka*, a wild-fowl. — *Rajju-sārada*, *as*, *ā*, *am*, newly drawn up by a rope (said of water; Pāṇini VI. 2, 9). — *Rajju-sarja*, *as*, m., Ved. a rope-maker. — *Rajjūddhṛita* (°*ju-ud*'), *as*, *ā*, *am*, drawn up by means of a rope. — *Rajju-avalambin*, *i*, *inī*, *i*, hanging by a string. *Rajjavya*, *am*, *u*, Ved. material for a rope.

**राञ्च** *rañch*. See *ni-rañchana*.

**राज** *rañj* or *raj*, cl. 1. 4. P. A. *rajati*, *-te* (ep. also *rañjati*), *rajyati*, *-te*, *ra-rajña* (3rd pl. *rarajatus* or *raranjatus*), *ra-rajñe*, *rañkshyati*, *-te*, *arānkshīl*, *arānkta*, *rajyāt*, *rañkshīṣṭa*, *rañkntum*, to be dyed or coloured, to redden, grow red, glow; to dye, tinge, colour; to be affected or moved, to have the passions or feelings roused, to be excited; to be pleased or delighted with (with inst.); to attach one's self to, be attached or devoted to, (perhaps in this sense connected with rt. *lag*); fall in love with, be enamoured of (usually with loc.); to go, (in this sense cl. 1. P. according to Naighaṅṭuka II. 14): Caus. *rañjayati*, *-yate*, *-yitum*, to dye, colour, paint, make red, redden, illuminate; to rejoice, gratify, exhilarate, charm; to cause to be attached, to conciliate; (according to Naighaṅṭuka III. 14) = rt. *arç*, to worship, (also *rajayati*); to hunt, (in this sense only *rajayati*); Desid. *rirānkshati*, *-te*: Intens. *rārajyate*, *rā-rajnti*, to be greatly affected or excited; to be intensely attached or devoted; [cf. Gr. *πέζω*, *παγ-εύς*, *παγ-εύ-ος*, *πέγ-ος*, *πέγ-μα*, *ρήσσω*, *ρήγ-ος*, *λέγ-ων*: probably Angl. Sax. *ge-regnitan*, 'to colour'.]

*Raakta*, *as*, *ā*, *am*, coloured, dyed, painted, tinged, stained; reddened, red, crimson, of a red colour; nasalized (said of a vowel, cf. *raṅga*); affected by passion, excited, incited, impassioned, passionately fond of, attached, affected with love or interest towards; loving, dear, beloved; lovely, pleasant, agreeable, sweet, charming; fond of play, engaging in pastime, sporting; (*as*), m. red colour; safflower; Barringtonia Acutangula; epithet of Śiva; (*ā*), *f.* lac (= *lakṣhā*); Abrus Precatorius; Bengal madder, Rubia Mujiista; = *uśhtra-kāṇḍī*; N. of one of the seven tongues of fire; the female personification of a particular musical mode; (*am*), n. blood; copper; saffron; the fruit of the Flacourtia Cataphracta; vermilion; cinnabar; = *padmaka*; [cf. Gr. *ρόδον*; Hib. *rot*.] — *Rakta-kangu*, *us*, m. a species of Celastus. — *Rakta-kaṇṭha*, *as*, *i*, *am*, or *rakta-kaṇṭhin*, *i*, *inī*, *i*, sweet-voiced, having an impassioned voice or note; (*as*), m. = *kokila*, the Indian cuckoo. — *Raktakaṇṭha-khaga*, *as*, m. a sweet-voiced bird. — *Rakta-kadamā*, *as*, m. a red-flowering Kadamba. — *Rakta-kadalī*, *f.* a species of Musa or plantain. — *Rakta-kanda*, *as*, m. coral; N. of two bulbous plants (= *raktālu*, *rāja-palāṅḍu*). — *Rakta-kandala*, *as*, m. coral. — *Rakta-kamala* or *rakta-kambala*, *am*, *n.* a red lotus-flower. — *Rakta-karavira* or *rakta-karaviraka*, *as*, m. a red-flowering Oleander,

*Nerium Odorum Rubro-simplex*. — *Rakta-kāntana*, as, m. *Bauhiola Variegata*. — *Rakta-kāṇḍā*, f. a red-flowering Punarnavā. — *Rakta-kāshīha*, am, n. *Cæsalpina Sappan*. — *Rakta-kumudī*, am, n. the flower of *Nymphæa Rubra*, red lotus. — *Rakta-krīmijā*, f. red lac. — *Rakta-keśara*, as, m. *Rottleria Tinctoria*; the coral tree. — *Rakta-kairava* or *rakta-kokanada*, am, n. the flower of *Nymphæa Rubra*, a red lotus-flower. — *Rakta-kosataki*, f. a species of plant (= *mahā-jūli*). — *Rakta-khadira*, as, m. a red-flowering *Khadira*. — *Rakta-khādva*, as, m. a species of foreign date. — *Rakta-gandhaka*, am, n. myrrh. — *Rakta-garbhā*, f. *Lawsonia Alba*. — *Rakta-gulma*, as, m. a particular form of the disease called *gulma*. — *Rakta-gulminī*, f. a female suffering from the above-mentioned disease. — *Rakta-gairika*, am, n. a kind of ochre. — *Rakta-granthī*, is, m. a kind of Mimosa. — *Rakta-griva*, as, m. 'red-necked,' a kind of pigeon; a *Rākshasa*. — *Rakta-gghna*, as, ī, am, blood-destroying, corrupting the blood; (as), m. *Andersonia Rohitaka*; (ī), f. a kind of *Dūrvā* grass. — *Rakta-āndana*, am, n. red sandal; *Cæsalpina Sappan*; saffron. — *Rakta-ētra*, ka, as, m. a species of shrub. — *Rakta-ēlīkā*, f. a kind of *Chenopodium*. — *Rakta-ūrṇa*, am, n. vermilion. — *Rakta-ēcharī*, is, f. vomiting or spitting blood. — *Rakta-jā*, as, ā, am, produced from blood. — *Rakta-jantuka*, as, m. a kind of worm, an earth-worm. — *Rakta-jihva*, as, ā, am, red-tongued; (as), m. a lion. — *Rakta-tara*, as, ā, um, more red; more attached, very attached; (am), n. = *rakta-gairika*. — *Rakta-tā*, f. redness; the nature of blood; the being affected by passion. — *Rakta-tuṇḍa*, as, m. 'red-beaked,' a parrot. — *Rakta-tuṇḍaka*, as, m. a kind of worm. — *Rakta-trīṇā*, f. a species of grass (= *go-mūtrikā*). — *Rakta-tejas*, as, n. flesh. — *Rakta-trivṛit*, ī, f. a red-flowering *Trivrit*. — *Rakta-tva*, am, n. redness; the being affected by passion, affection. — *Rakta-dantikā* or *rakta-danti*, f. 'red-toothed,' N. of *Durgā* or *Parvatī*. — *Rakta-dalā*, f., N. of two plants (= *ēvillikā*, *nalikā*). — *Rakta-dūshapa*, as, ī, am, corrupting or vitiating the blood. — *Rakta-dṛiṣṭi*, k, m. 'red-eyed,' a pigeon. — *Rakta-dhātu*, us, m. red chalk or orpiment, earth, ruddle; copper. — *Rakta-nayana*, as, ī, am, red-eyed, having red eyes; (as), m. a kind of partridge, *Pardix Rufa*. — *Rakta-nāḍī*, f. a fistulous ulcer on the gum caused by a bad state of the blood. — *Rakta-nāla* = *jīvanī*, a kind of lotus. — *Rakta-nāśika*, as, m. 'red-beaked,' an owl. — *Rakta-netra*, as, ā or ī, am, red-eyed. — *Raktanetra-tā*, f. or *raktanetra-tva*, am, n. the state of having red or blood-shot eyes. — *Rakta-pa*, as, ā, am, blood-drinking, blood-sucking; (as), m. a *Rākshasa*; (ā), f. a blood-sucker, leech; a *Dākinī* or female fiend. — *Rakta-paksha*, as, m. 'red-winged,' epithet of *Garuḍa*. — *Rakta-paṭa*, as, ā, am, wearing a red cloth or garment; (as), m. a kind of mendicant (= *sāṅkhyā-bhikṣhu*). — *Raktapaṭi-kṛita*, as, m. changed into a *rakta-paṭa* mendicant. — *Rakta-patṛā*, f. *Berhavia Erecta* *Rosa*. — *Rakta-patṛāṅga*, am, n. a kind of red sandal. — *Rakta-patṛikā*, f., N. of two plants (= *nākulī*, *rakta-punarnavā*). — *Rakta-pādī*, f. a species of plant. — *Rakta-padma*, am, n. a red lotus-flower, large red water-lily. — *Rakta-parna* = *rakta-punarnavā*. — *Rakta-pallava*, as, m. *Jonesia Asoka*. — *Rakta-pāki*, f. the egg-plant. — *Rakta-pāta*, as, m. bloodshed, spilling of blood. — *Rakta-pātā*, f. a leech. — *Rakta-pāda*, as, ā or ī, am, red-footed; (as), m. a bird with red feet, a parrot; an elephant; a war-chariot; (ī), f. *Mimosa Pudica*. — *Rakta-pāyin*, ī, īnī, ī, blood-drinking; (ī), m. a bug; (īnī), f. a blood-sucker, leech. — *Rakta-pāradā*, am, as, n. m. cinnabar. — *Rakta-pūtikā*, f. a red boil or ulcer. — *Rakta-piṇḍa*, as, m. *Hibiscus Rosa Siensis*; (am), n. the flower of this plant; a spontaneous discharge of blood from the nose and mouth; a red pipe or boil; a species of climbing plant, *Ventilago Madraspatana*. — *Rakta-piṇḍaka*, as, m. = *raktāṭu*. — *Rakta-pitta*, am, n.

'blood-bile,' a peculiar disturbance of the blood caused by bile, plethora, spontaneous hemorrhages from the mouth, nose, &c. (accompanied with fever, head-ache, vomiting, purging, &c.). — *Raktapittakara*, as, ā or ī, am, causing the above disease. — *Raktapitta-hā*, f. 'removing *rakta-pitta*,' a kind of *Dūrvā* grass. — *Rakta-pittin*, ī, īnī, ī, subject to or suffering from *rakta-pitta*. — *Rakta-puṭchaka*, as, ikā, am, red-tailed; (ikā), f. a kind of lizard. — *Rakta-punarnavā*, f. a red-flowering *Punarnavā*. — *Rakta-pushpa*, am, n. a red flower; (as, ā, am), red-flowered, bearing red flowers; (as), m., N. of various plants, *Bauhinia Variegata Purpurascens*; = *kara-vira*; = *dādimā*; = *vaka*; = *bandhūka*; = *pun-nāga*; (ā), f. *Bombax Heptaphyllum*; (ī), f., N. of various plants, *Grislea Tomentosa*; = *pātali*; = *javā*; = *āvartakī*; = *nāga-damanī*; = *haruṇī*; = *ushṭra-kāṇḍī*. — *Rakta-pushpaka*, as, m., N. of various plants, = *palāśa*; = *parpata*; = *sālmali*; (ikā), f. *Mimosa Pudica*; = *rakta-punarnavā*; = *bhū-pātali*. — *Rakta-pūya*, N. of a hell. — *Rakta-pūrika*, am, n. the dried peel or integument of the mangostan. — *Rakta-pūrṇa*, as, ā, am, full of blood. — *Raktapūrṇa-tva*, am, n. the being full of blood, fullness of blood. — *Rakta-pūta* or *rakta-pūtika*, adjectives from *rakta-pitta*. — *Rakta-pradara*, as, m., Ved. a flow of blood from the womb. — *Rakta-prameha*, as, m. a disease of the bladder, the passing of blood in the urine. — *Rakta-pravāha*, as, m. a stream of blood. — *Rakta-prasava*, as, m., N. of two plants (= *rakta-karavīra*, *raktāmlāna*). — *Rakta-phala*, as, ā, am, having or bearing red fruit; (as), m. the Indian fig-tree; (ā), f. *Momordica Monodelpha*; = *svarna-vallī*. — *Rakta-phena-ja*, as, m. a part of the body, (probably) the lungs. — *Rakta-bindu*, *rakta-bija*, &c., see *rakta-vindu*, &c. — *Rakta-bhava*, am, n. 'blood-produced,' flesh. — *Rakta-bhāva*, as, ā, am, being in love, amorous, enamoured. — *Rakta-mañjara*, as, m. *Barringtonia Acutangula*. — *Rakta-mañḍala*, as, ā, am, having a red disk (said of the moon); having devoted subjects; (as), m. a species of red-spotted or red-ringed snake; (ā), f. a particular venomous animal; (am), n. a red lotus-flower. — *Rakta-mañḍala-tā*, f., Ved. the appearance of red spots on the body caused by a bad state of the blood. — *Rakta-matta*, as, ā, am, drunk or satiated with blood (said of a leech). — *Rakta-matsya*, as, m. a species of red fish. — *Rakta-maya*, as, ī, am, consisting of blood, full of blood, bloody. — *Rakta-mastaka*, as, ā, am, red-headed; (as), m. a species of heron, *Ardea Sibirica*. — *Rakta-mādrī*, f. a particular disease peculiar to women. — *Rakta-mukha*, as, ā or ī, am, red-faced, having a red mouth; (as), m., N. of an ape. — *Rakta-mūtra-tā*, f. the voiding of blood with urine. — *Rakta-mūlaka*, as, m. a kind of mustard. — *Rakta-mūla*, f. *Mimosa Pudica*. — *Rakta-meha*, as, m. the voiding of blood with urine. — *Rakta-moksha*, as, m. or *rakta-mokshaṇa*, am, n. blood-letting, bleeding, venesection, &c. — *Rakta-yashṭī*, is, or *rakta-yashṭikā*, f. *Rubia Munjista*. — *Rakta-yāvanāla*, as, m. = *tvara-yāvanāla*. — *Rakta-rūjī*, is, m. a particular venomous insect; a peculiar disease of the eye. — *Rakta-rūjī*, f. a particular venomous insect; cress, *Lepidium Sativum*. — *Rakta-reṇu*, us, m. vermilion; a bud of *Butea Frondosa*; *Rottleria Tinctoria*; a sort of cloth; an angry man. — *Rakta-ṛenukā*, f. a bud of *Butea Frondosa*. — *Rakta-rāvātaka*, am, n. a species of fruit tree (= *mahā-pārevata*). — *Rakta-laṣuna*, as, m. a kind of garlic. — *Rakta-locana*, as, ā or ī, am, red-eyed; (as), m. a pigeon. — *Rakta-naṭi* or *rakta-varaṭi*, f. small-pox. — *Rakta-varga*, as, m. lac; N. of various plants, the pomegranate tree; *Butea Frondosa*; *Pentapetes Phoenicea*; *Rubia Munjista*; two kinds of saffron; safflower. — *Rakta-varṇa*, as, m. red colour; the colour of blood; (as, ā, am), red-coloured; (as), m. the cochineal insect, = *indra-gopa*; (am), n. gold. — *Rakta-varḍhana*, as, ī, am, increasing or promoting the formation

of blood; (as), m. *Solanum Melongena*. — *Rakta-varshābhū*, ūs, f. = *rakta-punarnavā*. — *Rakta-vasana*, as, ā, am, red-clad, clad in red garments, clothed in red; (as), m. a *Brāhman* in the fourth order or stage of life as a religious mendicant. — *Rakta-vāta*, as, m. a particular disease. — *Rakta-vābuka*, am, ū, n. f. vermilion. — *Rakta-vāsa*, ās, ās, as, or *rakta-vāsin*, ī, īnī, ī, wearing red garments, clad in red. — *Rakta-vāhira*, as, m. alteration or deterioration of blood. — *Rakta-vidradhī*, is, m. a blood-red boil, a boil or ulcer filled with blood. — *Rakta-vinda*, us, m. a red spot forming a flaw in a jewel; a drop of blood. — *Rakta-vija*, as, m. the pomegranate tree; N. of an *Asura*. — *Rakta-vijakā*, f. a species of plant (= *taradī*). — *Rakta-viksha*, as, m. a kind of tree. — *Rakta-vṛitā*, f. *Nyctanthes Arbor Tristis*. — *Rakta-sāli*, is, m. red rice, *Oryza Sativa*. — *Rakta-sāsana*, us, m. vermilion. — *Rakta-sīgru*, us, m. red-flowering *Sign.* — *Rakta-sīrshaka*, as, m. a kind of heron; *Pinus Longifolia*; the resin of *Pinus Longifolia*. — *Rakta-sūkra-tā*, f. bloody condition of the semen. — *Rakta-sṛingika*, am, n. poison, venom. — *Rakta-smāstru*, us, ū, am, having a red beard. — *Rakta-smāstru-sīroruha*, as, ā, am, having a red beard and hair. — *Rakta-syāma*, as, ā, am, dark-red. — *Rakta-shṭhāvana-tā* or *rakta-shṭhivī*, f. the spitting of blood. — *Rakta-sankocā*, as, m. safflower. — *Rakta-sankocāka*, am, n. a red lotus-flower. — *Rakta-sañjāna*, am, n. saffron. — *Rakta-sandāṅsikā*, f. a blood-sucker, leech. — *Rakta-sandhyaka*, am, n. the flower of *Nymphæa Rubra*. — *Rakta-saroruha*, am, n. a red lotus-flower. — *Rakta-sarshapa*, as, m. *Sinapis Ramosa*. — *Rakta-saha*, f. the red globe-amaranth. — *Rakta-sāra*, as, ā, am, whose essence or predominating quality is blood, of a sanguinary disposition; (as), m. a species of plant, = *amla-velusa*, *rakta-khadira*; (am), n. red sandal; *Cæsalpina Sappan*. — *Rakta-sūryamaṇi*, is, m. a beautiful red-flowering shrub (*Hibiscus Phoeniceus*). — *Rakta-sūryāya*, Nom. A. *sūryāyate*, &c., to represent or be like a red sun. — *Rakta-saugandhika*, am, n. a red lotus-flower. — *Rakta-sragamulepīn*, ī, m. (probably) 'wearing a red garland and being anointed,' epithet of *Siva*. — *Rakta-srāva*, as, m. a flow of blood, hemorrhage (Ved.); a kind of sour sorrel or dock. — *Rakta-hansā*, f., N. of a *Rāgiṇī*. — *Rakta-hīna*, as, ā, am, bloodless, cold-blooded. — *Raktākāra* ('*ta-āk*'), as, m. 'having a red appearance,' coral. — *Raktākāra* ('*ta-āk*'), as, ā, am, dyed red; sprinkled or besmeared with blood; (am), n. red sandal or *Cæsalpina Sappan*. — *Raktāksha* ('*ta-āk*'), as, ī, am, red-eyed, having red or blood-shot eyes; fearful, dreadful, = *krūra*; (as), m. a buffalo; *Pardix Rufa*; a pigeon; the Indian crane; N. of a sorcerer; (am), n., N. of the fifty-eighth year in a Jupiter's cycle of sixty years. — *Raktākṣhi* ('*ta-āk*'), is, or *raktākṣhīn*, ī, m., N. of the fifty-eighth year in a Jupiter's cycle of sixty years. — *Raktānka* ('*ta-an*'), as, m. coral. — *Raktānka* ('*ta-an*'), as, m. 'red-bodied,' a species of bird; a bug; a species of plant (= *kāmpilla*, *kampilla*); the planet Mars; the disk of the sun or moon; N. of a serpent-demon; (ā, ī), f. a species of plant, = *jīvanī*; (ī), f. *Rubia Munjista*; coral; (am), n. coral; saffron; a species of plant (= *kāmpilla*). — *Raktātisāra* or *raktātisāra* ('*ta-a*'), as, m. 'blood-diarrhoea,' dysentery, bloody flux. — *Raktā-dharā* ('*ta-adh*'), f. a Kinnari. — *Raktādhāra* ('*ta-adh*'), as, m. 'blood-receptacle,' the skin. — *Raktādhimantha* ('*ta-adh*'), as, m. inflammation of the eyes, ophthalmia with discharge of blood. — *Raktānta* ('*ta-an*'), as, ā, am, having red extremities, having the corners (of the eyes) inflamed. — *Raktāpaha* ('*ta-ap*'), am, n. myrrh. — *Raktāpāmārga* ('*ta-ap*'), as, m. red-flowering *Apāmārga*. — *Raktābha* ('*ta-abh*'), as, ā, am, red-looking, having a red appearance. — *Raktābhishyanda* ('*ta-abh*'), as, m. ophthalmia brought on by the state of the blood, redness of the vessels of the eye with a watery discharge. — *Raktāmishāda* ('*ta-*

*āmisha-ada*, as, ā, am, eating blood and flesh.

— *Raktāmbara* ('*ta-am*'), am, n. a red garment; (as, ā, am), wearing a red cloth, clad in red garments; (as), m. any vagrant devotee wearing red garments; (ā), f., N. of a goddess. — *Raktāmbara-tva*, am, n. the wearing of red garments (with Buddhist monks). — *Raktāmbara-dhara*, as, ā, am, wearing red garments. — *Raktāmbu-pūra* ('*ta-am*'), as, m. a stream or flood of blood. — *Raktāmbu-ruha* ('*ta-am*'), am, n. a red lotus-flower. — *Raktāmbra* ('*ta-am*'), as, m. a species of plant (= *kosāmbra*). — *Raktārūna* ('*ta-ar*'), as, ā, am, blood-red, red as blood. — *Raktārūda* ('*ta-ar*'), as, m. a bloody tumour. — *Raktārman* ('*ta-ar*'), a, n. a particular disease of the eyes. — *Raktārsas* ('*ta-ar*'), as, n. a form of hemorrhoids. — *Raktālu* ('*ta-ālu*'), us, or *raktāluha*, as, m. a species of red yam, *Dioscorea Purpurea*. — *Raktāsaya* ('*ta-ās*'), as, m. 'blood-receptacle,' any viscus containing or secreting blood (as the heart, liver, spleen). — *Raktāsoka* ('*ta-ās*'), as, m. red-flowering *Aśoka*. — *Raktekshu* ('*ta-ik*'), us, m. red sugar-cane. — *Raktairāṇḍa* ('*ta-er*'), as, m. the red Ricinus or castor-oil plant. — *Raktairvāra* ('*ta-er*'), us, m. a kind of cucumber (= *indra-vārūṇi*). — *Raktothliṣṭha* ('*ta-ut*'), as, m. a particular disease of the eyes. — *Raktotpala* ('*ta-ut*'), as, m. Bombax Heptaphyllum; (am), n. a red lotus, the flower of *Nymphaea Rubra*. — *Raktotpalābha* ('*ta-ābh*'), as, ā, am, being like the colour of *Nymphaea Rubra*, resembling the red lotus. — *Raktopalā* ('*ta-up*'), am, n. red chalk, red earth, red ochre or orpiment, indurated ochre or clay iron-stone.

*Raktaka*, as, ā, am, red; passionately attached to, fond of, enamoured; pleasing, entertaining, amusing; bloody, containing blood; (as), m. a red garment; an amorous or impassioned man; a sporter, player; N. of various plants bearing red flowers, *Pentapetes Phoenicea*; the globe-amaranth; = *raktasīgru*; = *raktataraṇḍa*.

*Raktalā*, f. = *kāka-tuṇḍi*.

*Rakti*, īs, f. pleasingness, attractiveness, charmingness, loveliness; the being attached, affection, attachment, devotion, loyalty; = *raktikā*, the seed of *Abrus Precatorius*. — *Rakti-mat*, ān, ātī, at, possessing charms, charming, lovely, attractive.

*Raktikā*, f. *Abrus Precatorius*; the seed or grain of this plant used as a weight =  $\frac{1}{3}$  or  $\frac{1}{2}$  or  $\frac{2}{3}$  of a *Māshaka*; (according to some, the seed weighs about  $1\frac{1}{8}$  of a grain troy, the artificial *Ratti* or *Raktikā* should be double that weight, but in common use it averages nearly  $2\frac{1}{2}$  grains.)

*Raktiman*, ā, m. redness, red colour.

*Rakti, tri, trī*, one who colours or dyes, a colourist, painter, (more correctly *rakttri*.)

*Raktvā* or *raktvā*, ind. having dyed; having attached one's self to.

*Ranga*, as, m. colour, paint, pigment, dye, hue; the nasal modification or nasalizing of a vowel; a place of public amusement or for dramatic exhibitions, theatre, play-house, amphitheatre, stage, arena, place of public contest, place for athletic exercises or feats, sports, &c.; a place of assembly; an assembly or assemblage of spectators; a field of battle; dancing, singing, acting, diversion, mirth; borax; an extract obtained from *Acacia Catechu*; a proper N.; (am), n. tin (= *vanga*; in this sense also as, m.). — *Rangakāra* or *ranga-kāra*, as, m. 'a colour-maker,' painter, colourist. — *Ranga-kāshha*, am, n. *Cesalpinia Sappan*. — *Ranga-kshetra*, am, n., N. of a place. — *Ranga-kāra*, as, m. 'a stage-goer,' stage-player, actor, player, performer, &c.; a gladiator. — *Ranga-ja*, am, n. red lead, vermilion. — *Ranga-jivaka*, as, m. 'living by colours,' a painter, an actor, performer. — *Ranga-da*, as, m. borax; an extract from *Acacia Catechu*; a particular white paint (= *sphaṭi*, *driḍha-rangā*). — *Ranga-datta*, (probably) am, n., N. of a drama. — *Ranga-dāyaka*, am, n. a particular kind of earth (= *kankuśha*). — *Ranga-driḍhā*, f. a sort of white paint (= *driḍha-rangā*). — *Ranga-devatā*, f. a goddess sup-

posed to preside over sports and diversions, the goddess or genius of pleasure. — *Ranga-dvār*, r, f. a stage-door, the door or entrance of a theatre. — *Ranga-dvāra*, am, n. a stage-entrance, stage-door; the prologue of a play. — *Ranga-nātha*, as, m., N. of various men; of the author of a commentary on the *Vikramorvaśi* (A. D. 1656); of a commentator on the *Sūrya-siddhānta*. — *Ranga-patākā*, f., N. of a woman. — *Ranga-patṛi* or *ranga-pushpī*, f. the indigo plant. — *Ranga-piṭha*, am, n. a place for dancing. — *Ranga-praveśa*, as, m. entering on the stage, engaging in theatrical performances. — *Ranga-bhūti*, is, f. the night of full moon in the month *Āshvina*. — *Ranga-bhūmi*, is, f. a place for acting, stage, theatre, arena; a battle-field. — *Ranga-mangala*, am, n. a stage-festival, rejoicing or festive ceremony on the stage. — *Ranga-maṇḍapa*, as, am, m. n. a play-house, theatre. — *Ranga-maṇḍala*, am, n. the circuit of an arena or assembly. — *Ranga-madhya*, am, n. the middle of an arena. — *Ranga-malla*, as, m. a proper N.; (i), f. the Indian lute. — *Ranga-māṇikya*, am, n. a ruby (= *māṇikya*). — *Ranga-mātri*, tā, f. lac or the insect which forms the red dye; a bawd; = *truti*. — *Ranga-mātrikā*, f. lac. — *Ranga-rāja*, as, m., N. of a king; of a learned man, (also called *Rangarāja-dikshita*, &c.). — *Ranga-lāsini*, f. *Nyctanthes Arbor Tristis*. — *Ranga-vatī*, f., N. of a woman (who killed her husband *Rantideva*). — *Ranga-vallikā* or *ranga-vallī*, f., N. of a kind of plant used at sacrifices. — *Ranga-vastu*, u, n. any colouring substance, paint. — *Ranga-vāṭa*, a place or arena enclosed for contests, plays, dancing, &c. — *Ranga-vārāṅgaṇā* ('*ra-an*'), f. a kind of dancing girl. — *Ranga-vidyā-dhara*, as, m. a proficient in or teacher of the art of acting. — *Ranga-vija*, am, n. silver. — *Ranga-sālā*, f. a play-house, theatre, dancing-hall, dancing-room. — *Ranga-śtha*, as, ā, am, standing in an arena. — *Rangāṅgaṇa* ('*ga-an*'), am, n. the area of an amphitheatre or arena, an arena or place of public contest. — *Rangāṅgā* ('*ga-an*'), f. a particular white substance (= *sphaṭi*). — *Rangājīva* ('*ga-āj*'), as, m. 'living by colours,' a painter; one who lives by the stage, an actor, performer. — *Rangāri* ('*ga-ari*'), is, m. a fragrant Oleander. — *Rangāvatarāṇa* ('*ga-av*'), am, n. entering on the stage, engaging in theatrical performances; the profession of an actor. — *Rangūvatāraka* ('*ga-av*'), as, or *rangūvatārin*, i, m. one who enters the stage or engages in theatrical performances, a stage-player, actor. — *Rangesa* ('*ga-is*'), as, m., N. of a king. — *Rangesvari* ('*ga-is*'), f. (probably) N. of the wife of *Rangesa*. — *Rangeshthāluka* ('*ha-āl*'), am, n. a kind of bulbous root or onion, (also *rangeshthālu*). — *Rangopajīvi* ('*ga-up*'), i, or *rangopajīva*, as, m. one who lives by the stage, a stage-player, actor.

*Rangana*, am, n. (probably) dancing, merry-making, &c.

*Rangin*, ī, inī, ī, colouring, dyeing, painting; passionate, impassioned; attached to, devoted to, finding enjoyment in; acting or exhibiting on a stage, being an actor; (inī), f. *Asparagus Racemosus*.

*Raja*, as, m. = *rajas*, dust [cf. *nī-ro*]; the pollen of flowers; the menstrual excretion, (in this sense also am, n.); the quality of passion, (see *rajas*); emotion, affection; N. of one of *Skanda's* attendants; of a king (a son of *Vi-rāja*).

*Rajaka*, as, m. a washerman (so called from his being occupied in the cleaning or whitening of clothes; the washermen are regarded as a degraded caste of *Hindus*); a parrot; N. of a king; (i), f. a washerman's wife, washerwoman; epithet of a woman on the third day of the menses; (*ikā*), f. a washerwoman.

*Rajata*, as, ā, am [cf. rt. 2. arj], white, whitish, silver-coloured, silvery, (*rajatam hīrazam*, white gold, i. e. silver); silver, made of silver, like silver; (am), n. silver [cf. *arjuna*]; gold; a pearl-ornament or necklace; blood; ivory; N. of a particular mountain (perhaps of *Kailāsa*); of a particular lake; an

asterism, constellation; [cf. Gr. *ἀργός*, *ἀργή*, *ἀργυρός*; Lat. *arg-entum*; Hib. *airgid*.] — *Rajata-kumbha*, as, m. a silver jar. — *Rajata-kūṭa*, N. of a peak on the Malaya mountains. — *Rajata-danśhṭra*, as, m., N. of a son of *Vajradanśhṭra* (a king of the *Vidyā-dharas*). — *Rajata-dyuti*, is, m., N. of *Hannumat*. — *Rajata-nābha*, as, m., N. of a particular fabulous being. — *Rajata-nābhi*, is, is, i, having a white navel; (is), m., N. of a descendant of *Kuvera*. — *Rajata-parvata*, as, m. a silver mountain; N. of a particular mountain. — *Rajata-pātra* or *rajata-bhājana*, am, n. a silver cup, silver vessel of any kind. — *Rajata-prasṭha*, as, m., N. of *Kailāsa*. — *Rajata-maya*, as, i, am, made of silver, silver. — *Rajata-vāha*, as, m., N. of a man; (ās), m. pl. his descendants. — *Rajata-tāri* ('*ta-ad*'), is, m. 'silver-mountain,' N. of *Kailāsa*.

*Rajatākara*, N. of a place.

*Rajana*, as, m., N. of a person with the patronymic *Kaṇṇeya*; a ray, beam; (am), n. colouring, dyeing; safflower.

*Rajanaka*, as, m. a proper N. (= *rajana*).

*Rajani*, is, or *rajani*, f. (the latter is the more common; said to be fr. rt. *rañj* in the sense 'to colour,' cf. *rajas*), night; N. of *Durgā*; a species of plant (= *jani*, *javākā*, *jata-kṛit*); *Curcuma Longa*, (all words meaning 'night' appear to be used for this plant); *Curcuma Aromatica*; the indigo plant; N. of a river; [cf. Hib. *reag*, 'night.']. — *Rajani-kara*, as, m. 'the night-maker,' the moon. — *Rajani-cara*, as, m. 'night-rover,' a *Rākshasa*; [cf. *rajani-cara*.] — *Rajanim-manya*, as, ā, am, passing for or looking like night. — *Rajani-rākshasi*, f. night regarded as a *Rākshasi*. — *Rajani-kara*, as, m. 'the night-maker,' the moon. — *Rajani-gandha*, as, m. *Polianthes Tuberosa*; (ā), f. a species of plant bearing white flowers. — *Rajani-cara*, as, ā or i, am, wandering in the night, moving about by night; (as), m. epithet of the moon; a *Rākshasa*, an evil spirit; a night-watcher; a thief. — *Rajani-cara-nātha*, as, m. 'lord or protector of night-wanderers,' epithet of the moon, (wrongly read *rajani-caya-nātha*). — *Rajani-jala*, am, n. 'night-dew,' rime, hoar-frost. — *Rajani-dvandva*, am, n. a period of two nights with the intermediate day. — *Rajani-pati*, is, m. 'the lord or husband of night,' the moon. — *Rajani-mukha*, am, u. 'front or beginning of night,' evening, nightfall. — *Rajani-ramaṇa*, as, m. 'the husband of night,' the moon. — *Rajani-hāsā*, f. *Nyctanthes Arbor Tristis*.

*Rajanīya*, as, ā, am, to be enjoyed, enjoyable, charming.

*Rajayātrī*, f. (fr. the Caus.), Ved. a female painter or colourist.

*Rajas*, as, n. (said to be fr. rt. *rañj* in the sense 'to colour,' cf. rt. 2. arj; according to some the original meaning may have been 'dimness,' cf. *rajani* and Goth. *riquis*), the sphere of vapour or mist, region of clouds, atmosphere, air, firmament (Ved.; sometimes represented as the expanse of heaven or sky in general); any sphere or world or division of the world (so used in Ved. according to *Yāska* and *Sāy*); the dual *rajasi* = 'heaven and earth,' or perhaps 'the lower and higher atmospheres' immediately above the earth; *trīni rajāsi* = 'the three worlds' or earth, atmosphere, and sky; sometimes even six such spheres are enumerated; vapour, mist, clouds, rain-water, water (according to *Nirukta* IV. 19); gloom, gloominess, dimness, darkness; impurity, dirt, dust, powder, speck of dust, any small particle of matter, (*go-rajās*, a speck of dust on a cow's hair; a mote in a sun-beam; *edaka-rajās*, a speck of dust on a sheep's fleece); the dust or pollen of flowers; cultivated or ploughed land (as 'dusty'), arable land, fields; the 'darkening' quality, passion, foulness, impurity; (in philosophy) the second of the three *Guṇas* or qualities, (the three are called *sattva*, goodness, *rajas*, passion, and *tamas*, darkness; cf. *guṇa*: of these *rajas* is sometimes

identified with *tejas*, energy or activity: it is said to predominate in air, and to be active, urgent, and variable); passion, emotion, feeling, affection; the menstrual excretion; tin; (according to Nirukta IV. 19) = *vyotis, ahan*; (*ās*), m., N. of a Rishi, son of Vasishtha. — *Raja-udvāsa, as, ā, am*, Ved. one who has put off soiled clothes; [cf. *malodvāsa*.]

— *Rajah-pāṭala, am*, n. a coating of dust. — *Rajah-putra, as, m*, the son of passion (a term applied to a person when the object is to mark his being of no particular note; cf. *rajas-toka*).

— *Rajah-pluta, as, ā, am*, filled with (the quality of) passion. — *Rajah-śaya, as, ā, am*, Ved. silver, made of silver. — *Rajah-suddhi, is, f*, a pure or right condition of the menses. — *Rajah-spris, k, k, k*, touching the dust or the ground, touching the earth. — *Rajas-tamaska, as, ā, am*, being under the influence of the two qualities *rajas* and *tamas*, (see above.) — *Rajas-tamo-rajya, as, i, am*, made up or consisting of the qualities *rajas* and *tamas*.

— *Rajas-tur, ūr, ūr, ūr*, Ved. hastening through the sky or atmosphere, (Sāy.) dust-scattering (= *pāṅsas tvarayitri*) or water-scattering (= *udakasya preruka*). — *Rajas-toka, as, am*, m. n. the child or offspring of passion; avarice, greediness.

— *Rajas-vala, as, ā, am*, having water (Ved. = *udaka-val*); covered with dust, dusty; full of the quality *rajas*, full of passion; (*as*), m. a buffalo; (*ā*), f. a menstruating woman, a female during the menses; a marriageable woman. — *Rajas-vin, i, inī, i*, dusty, full of dust or pollen; full of the quality *rajas*. — *Raji-kyi, cl. 8. P. -karoti, &c.*, to change or turn into dust. — *Rajeshita* (fr. *raja* for *rajas* + *ishita*), according to Sāy. on Rġg-veda VIII. 46, 28. *rajas* = *ushtra* or *gardabha, ishita* = *prāpita*. — *Rajo-gātra, as, m.*, N. of a son of Vasishtha. — *Rajo-guṇa, as, m*, the quality *rajas* or passion, (see under *rajas*.) — *Rajogūṇa-maya, as, i, am*, consisting of or having the quality *rajas*.

— *Rajo-grahi, is, is, i*, see *Vopa-deva* XXVI. 48. — *Rajo-darśana, am, n*, the (first) appearance of the menstrual excretion. — *Rajo-nimūlita, as, ā, am*, blinded by passion or desire. — *Rajo-bandha, as, m*, suppression of menstruation. — *Rajo-bala, am, n*, darkness, (perhaps more correctly *rajo-vala*).

— *Rajo-megha, as, m*, a cloud of dust. — *Rajo-rasa, as, m*, darkness. — *Rajo-hara, as, m*, 'remover of impurity,' a washerman. — *Rajo-harāṇa-dhārin* (according to Halāyudha II. 189) = *vratin*.

*Rajasa* (at the end of an adj. comp.) = *rajas* (e.g. *a-prāpta-rajasa*, not yet having menstruated); (*as, ā, am*), obscure, dark, dim, Ved.; (perhaps) dirty, unclean, impure.

*Rajasānu, us, m*, a cloud; soul, heart (= *ḥitta*).

*Rajaska* (at the end of an adj. comp.) = *rajas* in *nī-ṛṇ, vi-ṛṇ, q. q. v. v.*

1. *rajasya*, Nom. P. *rajasyati, &c.*, to become dust, to be scattered as dust.

2. *rajasya, as, ā, am, Ved.* having the quality *rajas*; dusty.

*Rajita, as, ā, am* (for *raijita*), affected, moved, &c. *Rajija* in *jala-raija, q. v.*

*Rajjaka, as, ikā, am* (fr. the Caus.), = *raijana*, colouring, dyeing; causing affection or passion, exciting love or pleasure, gladdening, rejoicing, pleasing; (*as*), m. a colourist, dyer, painter; an inciter of affection &c., stimulus; a species of plant (= *kampillaka*); biliary humor on which vision depends; (*akī*), f. a female colourer or dyer; (*am*), n. red sandal; vermilion.

*Rajjana, as, i, am*, colouring, dyeing, (*keśa-raijana*, dyeing the hair); exciting passion or love; gratifying, exhilarating, delighting, rejoicing, (*jana-raijanti*, 'men-rejoicing,' N. of a particular formula); conciliating, befriending; (*as*), m. Saccharum Munja, = *munja*; (*i*), f. the female personification of a particular musical mode; (probably) friendly salutation; N. of various plants, the indigo plant; Nyc-tanthus Arbor Tristis; saffron; a kind of fragrant perfume; (*am*), n. the act of colouring, dyeing; colour, dye; the act of pleasing, delighting, concili-

ating, rejoicing, giving pleasure; nasalizing (in gram.); red sandal-wood. — *Raijjana-dru, us, m*, a kind of tree.

*Raijjanaka, as, m*, a kind of tree.

*Raijjaniya, as, ā, am*, to be coloured or dyed; to be rejoiced or pleased; anything which may be rejoiced at.

*Raijjita, as, ā, am*, dyed, coloured, tinted; affected, moved; highly delighted.

*Raijjinī, f., N.* of various plants, the indigo plant; Rubia Munjistā; [cf. *raijani*.]

**र** *raṭ*, cl. I. P. *raṭati, rarāṭa, &c.*, to shout, howl, yell, cry, scream, roar, bellow; to call out, proclaim aloud; to shout with joy, applaud: Caus. *raṭayati, &c.*, to shout, &c.; to speak [cf. rt. *raṭhī*]: Intens. *rāraṭiti*, to scream aloud.

*Raṭana, am, n*, the act of shouting, &c.; cry or shout of applause, approbation.

*Raṭanti, f., N.* of the fourteenth day in the dark half of the month Māgha.

*Raṭita, as, ā, am*, screamed, shouted, &c.; (*am*), n. a roar, yell, scream, cry.

**र** *raṭṭā, f.*, N. of a princess.

**र** *raṭh* [cf. rt. *raṭ*], cl. I. P. *raṭhati, &c.*, to speak; [cf. Old Germ. *redhōn, redinōn*; Old Sax. *rethjōn, rethinōn*, 'to speak'; perhaps Goth. *rasda*.]

**र** *raḍḍa, as, m*, a proper N.; (*ā*), f., N. of a princess.

**र** *raṅ* (thought by some to be developed out of a base *ramnā*, fr. rt. *ram*), cl. I. P. (Ved. also cl. 4. P.) *raṅati (raṅyati), rarāṅa, arāṅit* (Ved. forms *rāraṅa* or in *Padapāṭha rarāṅa, raṅishṭan*), *raṅitum*, to rejoice, exult; to take pleasure in (with loc., rarely with acc., Ved.); to delight (Ved.); to sound, ring, rattle, jingle; to shout: Caus. P. *raṅayati, raṅayate, yitum, Aor. arāṅat or ararāṅat* (Ved. forms *rāraṅat, arāraṅus, rārandhī, rārantu, rarānata*), to cause to rejoice; cause to be pleased, delight; to rejoice or be pleased at, delight in (with loc., Ved.); to make to sound, cause to sound forth; to praise; to go (P.): Desid. *rāraṅishati*: Intens. *raṅayate, raṅraṅti*; [cf. Hib. *ran*, 'a squeal, roar'; *ranach*, 'a roaring.']

*Raṅa, as, m*, joy, delight, gratification, pleasure (Ved.); sound, noise; the quill or bow of a lute; going, motion; (*as, am*), m. n. battle, war, combat, fight, conflict. — *Raṅa-karman, a, n*, 'war-business,' war, battle, combat, fighting. — *Raṅa-kāmin, i, inī, i*, desirous of war, wishing to fight. — *Raṅa-kāmya*, Nom. P. *kāmyati, &c.*, to wish for battle. — *Raṅa-kārin, i, inī, i*, Ved. causing battle or strife. — *Raṅa-kṛit, i, t, t*, causing joy, gratifying, delighting (Ved.); fighting, a fighter, combatant, warrior. — *Raṅa-kshiti, is, f*, or *raṅa-kshetra, am, n*, or *raṅa-kshonī, is, f*, place of battle, battle-field. — *Raṅa-gochara, as, ā, am*, engaged in war, fighting. — *Raṅa-jaya, as, m*, victory in battle. — *Raṅa-jaya, as, m*, (*raṅam*, acc. c.), N. of a king. — *Raṅa-tārya, am, n*, a war-drum, military drum. — *Raṅa-dara, as, m*, a proper N. — *Raṅa-dundubhi, is, m*, a military drum. — *Raṅa-durgādihā-ṛaṅa-yantra, am, n*, N. of a particular amulet. — *Raṅa-panḍita, as, m*, 'skilled in battle,' a warrior. — *Raṅa-pura-svāmin, i, m*, N. of a certain statue of Śūrya. — *Raṅa-priya, as, ā, am*, battle-loving, fond of war or battle, warlike; (*as*), m. a falcon; (*am*), n. the fragrant root of *Andropogon Muricatus*. — *Raṅa-bhaṭa, as, m*, a proper N. — *Raṅa-bhū, ūs*, or *raṅa-bhūmī, is, f*, a battle-ground, field of battle. — *Raṅa-matta, as, ā, am*, furious in battle; (*as*), m. an elephant. — *Raṅa-mārga-kovidā, as, ā, am*, experienced in the art or ways of war. — *Raṅa-mukha, am, n*, the front or van of battle; the van of an army. — *Raṅa-muṣṭi, is, m*, a species of plant (= *viśa-muṣṭi*).

— *Raṅa-mūrdhan, ā, m*, the front or van of a fight. — *Raṅa-ranka, as, m*, the space between the tusks of an elephant. — *Raṅa-rāṅa, as, m*, 'battle-stage,' a place or field of battle. — *Raṅa-rāṅa-malla, as, m*, = *bhoja-rāja*, q. v. — *Raṅa-raṅa, as, m*, 'the buzzer,' a gnat, mosquito; (*am*), n. a longing, anxious desire; regret (for a lost object).

— *Raṅa-raṅaka, as, am, m*, n. anxiety, anxious regret for some beloved object; desire, love; (*as*), m. the god of love. — *Raṅa-lakṣmī, is, f*, the fortune of war; the goddess of battle. — *Raṅa-rāṅya, as, m*, N. of a king. — *Raṅa-vādyā, am, n*, a military instrument of music, martial music. — *Raṅa-viśārada, as, ā, am*, skilled in war.

— *Raṅa-vṛitti, is, is, i*, having war or battle for a profession. — *Raṅa-śikṣhā, f*, the art or science of war. — *Raṅa-śtras, as, n*, the head or front of a battle. — *Raṅa-śūra, as, m*, a hero in war, warrior. — *Raṅa-saṅrambha, as, m*, the fury of battle. — *Raṅa-sankula, am, n*, the confusion or noise of battle, a melée, mixed or tumultuary combat. — *Raṅa-sajjā, f*, military accoutrement. — *Raṅa-sattra, am, n*, war or battle regarded as a sacrifice. — *Raṅa-sahāya, as, m*, 'war-helper,' an ally. — *Raṅa-stambha, as, m*, 'battle-pillar,' a monument of war or battle, trophy, column; N. of a country (Chitore?).

— *Raṅa-sthāna, am, n*, a battle-place, field of battle. — *Raṅa-svāmin, i, m*, N. of a statue of Śiva as lord of battle. — *Raṅagni* ('*ṅa-ag*'), *is, m*, the fire of battle, battle regarded as fire. — *Raṅagra* ('*ṅa-ag*'), *am, n*, the head or front of a battle. — *Raṅāṅa* ('*ṅa-an*'), *am, n*, 'war-implement,' weapon of war or battle, any weapon, a sword.

— *Raṅāṅana* ('*ṅa-an*'), *am, n*, a battle-place, field of battle, (also *raṅāṅaṅa*). — *Raṅāji* ('*ṅa-aji*'), *is, m*, N. of a Sādhyā. — *Raṅājitra* ('*ṅa-aji*'), *am, n*, area or arena for fighting, battle-field. — *Raṅātodya* ('*ṅa-āt*'), *am, n*, a battle-drum, military drum. — *Raṅāditya* ('*ṅa-ād*'), *as, m*, N. of a king of Kāśmīra; of another person. — *Raṅānta-kṛit* ('*ṅa-an*'), *t, m*, 'making an end of battle,' N. of Viṣṇu. — *Raṅāpeta* ('*ṅa-ap*'), *as, ā, am*, flying away from battle (Kirāt. XV. 33). — *Raṅābhṭyoga* ('*ṅa-abh*'), *as, m*, engaging in battle, warlike encounter. — *Raṅārambhā* ('*ṅa-ār*'), *f, N.* of the wife of Raṅāditya. — *Raṅārambhā-svāmī-deva, as, m*, N. of a statue erected by Raṅārambhā. — *Raṅāṅankarāṅa* ('*ṅa-al*'), *as, m*, a heron (= *kankā*).

— *Raṅāvani* ('*ṅa-av*'), *is, f*, battle-ground, a field of battle. — *Raṅāśva* ('*ṅa-as*'), *as, m*, N. of a king. — *Raṅe-dāra, as, ā or i, am*, going or moving about in the field of battle (said of Viṣṇu).

— *Raṅeṣa* ('*ṅa-īsa*) or *raṅeśvara* ('*ṅa-īś*'), *as, m*, = *raṅa-svāmin*. — *Raṅe-svāccha, as, m*, a cock. — *Raṅaishin* ('*ṅa-es*'), *i, inī, i*, eager for battle. — *Raṅothaka* ('*ṅa-ut*'), *as, ā, am*, furious or mad in battle; (*as*), m. N. of one of Skanda's attendants; of a Daitya. — *Raṅotsāha* ('*ṅa-ut*'), *as, m*, prowess in battle. — *Raṅoddāma* ('*ṅa-ud*'), *as, ā, am*, eager for battle. — *Raṅoddeśa* ('*ṅa-ud*'), *as, m*, a field of battle; a part or quarter of a battle.

*Raṅaka, as, m*, N. of a king.

*Raṅat, am, anī, at*, sounding, rattling; going. — *Raṅat-kāra, as, m*, a rattling or clanking sound; any sound; humming (of bees).

*Raṅita, as, ā, am*, sounded, sounding, rattling; (*am*), n. sound, any ringing or rattling sound. — *Raṅitri, tā, trī, trī*, Ved. rejoicing in, delighting in, (Sāy. = *ramaṅa-śīta*).

*Raṅya, as, ā, am*, Ved. agreeable, enjoyable, delightful, pleasant; fit for fighting, warlike; (*am*), n., Ved. joy, pleasure; war, battle. — *Raṅya-jit, t, t, t*, Ved. conquering in battle, victorious in war. — *Raṅya-vāc, k, k, k*, Ved. speaking agreeably.

*Raṅva, as, ā, am*, Ved. pleasant, delightful, agreeable, lovely; joyous, gay; sounding; to be praised, worthy of praise. — *Raṅva-sandṛis, k, k, k*, Ved. looking lovely, appearing beautiful, (Sāy. = *ramaṅya-darśana*).

*Raṅvan*, in Rġg-veda V. 44, 10, according to Sāy. = *ramaṅiya*, agreeable, pleasant.

**रत्न** *raṇḍa*, *as*, *ā*, *am* (in Uṇādi-s. I. 113. said to be fr. rt. *raṇ*), mutilated, maimed, crippled, (incorrect for *vaṇḍa*, q. v.); faithless (in *śākhā-raṇḍa*, q. v.); (*as*), m. a man who dies without male issue; a barren tree; (*ā*), f. a term of abuse in addressing women, a slut; a widow, (*bāla-raṇḍā*, a young widow); Salvinia Cucullata; N. of a species of metre. — *Raṇḍāsrāmīn* (<sup>°</sup>*ra-ās*'), ī, m. one who loses a wife after the forty-eighth year.

*Raṇḍaka*, *as*, m. a barren tree.

**रथ** *raṇya*, *raṇva*, &c. See p. 829, col. 3.

**रत्न** *raṇv* (= rts. *ramb*, *riṇv*, *rimb*), cl. 1. P. *raṇvati*, to go; (a form *raṇv* for rt. *raṇ* occurs in Taittiriya-s. I. 2, 5, I, where, according to the commentator, *raṇvatu* = *ramayatu*.)

*Raṇvita*, *as*, *ā*, *am* (fr. *raṇv* for rt. *raṇ*), in R̥g-veda II. 3, 6, according to Sāy. = *śabdāta*, *stūta*, sounded, praised, or *gacchat*, going.

**रत** *rata*, *rati*, &c. See p. 833, cols. 1, 2.

**रतन्त्री** *ratāndhrī*, f. a fog, mist.

**रतामुक्** *ralāmbuka*, e, n. du. the two cavities immediately above the hips.

**रतू** *ratū*, *ūs*, f. (said to be fr. a Sautra rt. *rit*), the river of heaven, the celestial Ganges; a true speech.

**रत्न** *ratna*, *am*, n. (rarely *as*, m.); according to Uṇādi-s. III. 14. fr. rt. *ram*), a gift, present (Ved., in this sense perhaps connected with rt. I. *rā*); property, goods, riches, possessions (Ved.); a jewel, gem, treasure, precious stone, pearl; anything valuable or desirable, (according to Sāy. on R̥g-veda I. 4, 1, 6, &c. *ratnam* = *ramānyam*); any precious thing, anything excellent or best of its kind (e.g. *putra-ratna*, an excellent son; *go-ratnāni*, excellent cows; cf. *puṃ-r*°, *stri-r*°); a magnet, loadstone [cf. *manī*'] = *ratna-havis* (Ved.); (*as*), m. a proper N. — *Ratna-kandala*, *as*, m. coral. — *Ratnakara*, *as*, m., N. of Kuvera. — *Ratna-karaṇḍaka*, N. of a Buddhist work. — *Ratna-kalāsa*, *as*, m. a proper N. = *Ratna-kalā*, f., N. of a woman. — *Ratna-kirtti*, *is*, m., N. of a Buddha. — *Ratna-kūṭa*, *as*, m., N. of a mountain; of a Bodhi-sattva; of an island. — *Ratnabhūta-sūtra*, *am*, n., N. of a Buddhist Sūtra work. — *Ratna-keṭu*, *us*, m., N. of a Buddha; of a Bodhi-sattva; (said to be a name common to 2000 future Buddhas). — *Ratna-koṭi*, N. of a Samādhi. — *Ratna-kōśa* or *ratna-kōsha*, *as*, m. 'repository of jewels,' N. of various works. — *Ratna-kshetra-kūṭa-sandarśana*, *as*, m., N. of a Bodhi-sattva, (also written *ratna-śhatra-kūṭa-sandarśana*). — *Ratna-khaṇḍa*, *as*, *ā*, *am*, set or studded with gems. — *Ratna-khāni*, *is*, f. a jewel-mine, mine for precious stones. — *Ratna-garbha*, *as*, *ā*, *am*, holding precious stones, filled with jewels, containing jewels; (*as*), m. the sea; N. of Kuvera; of a Bodhi-sattva; of a commentator on the Vishnu-Purāṇa; (*ā*), f. the earth. — *Ratna-grīva-tīrtha*, *am*, n., N. of a place of pilgrimage. — *Ratna-āndra*, *as*, m., N. of a god (said to be the guardian deity of a jewel-mine); of a Bodhi-sattva; of a son of Vimbisāra. — *Ratna-āndrāmāti*, *is*, m. a proper N. — *Ratna-śūda*, *as*, m., N. of a Bodhi-sattva; of a mythical king. — *Ratna-śūda-paripriṣṭhā*, f., N. of a work. — *Ratna-śhatra*, *am*, n. 'jewel-umbrella,' an umbrella (adorned) with precious stones. — *Ratnaśhatra-kūṭa-sandarśana*, *as*, m., N. of a Bodhi-sattva. — *Ratnaśhatrābhyaḍgata-ābhāsa* (<sup>°</sup>*ra-abh*'), (<sup>°</sup>*ta-av*'), *as*, m., N. of a Buddha. — *Ratna-tejo-bhyaḍgata-rāja*, *as*, m., N. of a Buddha. — *Ratna-traya*, *am*, n. (with Jains) 'jewel-triad,' three jewels or excellent things (viz. *saṃyag-darśana*, *saṃyag-jñāna*, and *saṃyag-ācāritra*). — *Ratnatraya-pariśeṣā*, f., N. of a treatise on the Vedānta by Apya-dkshita. — *Ratna-datta*, *as*, m., N. of various persons. — *Ratna-darpaṇa*, *as*, m. 'jewel-mirror,' a looking-glass (orna-

mented) with jewels; N. of a commentary on the Sarasvatī-kaṇṭhābharana. — *Ratna-dīpa*, *as*, m. 'jewel-lamp,' a lamp in which jewels give out light, a gem serving as a light, (such gems are fabled to be in Pātāla). — *Ratna-dīpikā*, f., N. of a work. — *Ratna-druma*, (probably) coral; [cf. *ratna-vriksha*.] — *Ratnadruma-maya*, *as*, ī, *am*, made or composed of coral, resembling coral. — *Ratna-dvīpa*, 'jewel-island, pearl-island,' N. of a particular island. — *Ratna-dhara*, *as*, m., N. of the father of Jagad-dhara. — *Ratna-dhā*, *ās*, *ās*, *am*, Ved. getting or possessing wealth, possessed of riches or precious things. (*ratnadhā-tama*, superl. possessing great riches.) — *Ratna-dhenu*, *us*, f. an offering of great riches (properly in the shape of a cow, see *dhenu*). — *Ratna-dheya*, *am*, n., Ved. the giving away or distribution of wealth, (according to Sāy. also = *dātavyam ratnam*, treasure that ought to be given, and *ramāṇiya-dhanaḥ* *dātvi*, giver of precious wealth.) — *Ratna-dhruva*, *as*, m., N. of a Bodhi-sattva. — *Ratna-nadī*, f. 'jewel-river,' N. of a river. — *Ratna-nābha*, *as*, m. 'having a jewel on the navel,' N. of Vishnu. — *Ratna-nīcāya*, *as*, m. a heap or collection of jewels, &c. — *Ratna-nīdhī*, *is*, m. 'receptacle of pearls, mine of jewels,' epithet of the sea; of Meru; N. of Vishnu; a wagtail (in this sense probably for *rata-nīdhī*). — *Ratna-parikshā*, f. 'jewel-testing,' N. of a work. — *Ratna-parvata*, *as*, m. 'jewel-mountain,' a mountain containing jewels; N. of Meru. — *Ratna-pāṇi*, *is*, m., N. of a Bodhi-sattva; of a granamān. — *Ratna-pāla*, *as*, m., N. of a king. — *Ratna-pura*, *am*, n., N. of a town. — *Ratna-prakāsa*, *as*, m., N. of a dictionary. — *Ratna-pradīpa*, *as*, m. = *ratna-dīpa*. — *Ratna-prabha*, *as*, m., N. of a particular class of deities; of a king; (*ā*), f. epithet of the earth; N. of a hell (with Jains); of various women; of a Nāgi; of the seventh Lambaka of the Kathā-sarit-sāgara. — *Ratna-bāhu*, *us*, m. 'jewel-armed,' N. of Vishnu. — *Ratna-bhāj*, *k*, *k*, *k*, distributing gifts or wealth (Ved.); acquiring or possessing jewels, possessing treasures. — *Ratna-bhūta*, *as*, *ā*, *am*, being a gem or jewel. — *Ratna-manjari*, f., N. of a Vidyā-dhari; of a woman in the Hitopadeśa. — *Ratna-mati*, *is*, m. a proper N. — *Ratna-maya*, *as*, ī, *am*, made or consisting of jewels, abundantly studded with precious stones. — *Ratna-mālā*, f. a jewel necklace, pearl necklace, &c.; N. of various works; of a lexicon; of a Dharma-śāstra; of a work by Śrī-patī (= *vyōtisha-r*°); = *nyāya-ratnamālā*. — *Ratnamālā-vaṭ*, *ān*, *atī*, *at*, having a necklace of jewels or pearls; (*atī*), f., N. of one of Rādhā's female attendants. — *Ratnamālīkā*, f. (diminutive fr. *ratna-mālā*), a little jewel necklace. — *Ratna-mālin*, ī, *inī*, ī, adorned with a necklace of jewels. — *Ratna-mukuta*, *as*, m., N. of a Bodhi-sattva. — *Ratna-mukhya*, *am*, n. 'chief of jewels,' a diamond. — *Ratna-mudrā*, f., N. of a Samādhi. — *Ratna-mudrā-hasta*, *as*, m., N. of a Bodhi-sattva. — *Ratna-megha-sūtra*, *am*, n., N. of a Buddhist Sūtra work. — *Ratna-yashī*, *is*, m., N. of a Buddha. — *Ratna-yugma-tīrtha*, *am*, n., N. of a Tīrtha. — *Ratna-rakshita*, *as*, m., N. of one of the two translators of the Karaṇḍa-vyūha into Tibetan. — *Ratna-rāj*, *ṭ*, m. 'jewel-king,' a ruby. — *Ratna-rājī*, *is*, f. a string of pearls. — *Ratna-rāśi*, *is*, m. a heap of precious stones, collection of jewels; the sea, ocean. — *Ratna-rekhā*, f., N. of a princess. — *Ratna-lingeśvara* (<sup>°</sup>*ga-īś*'), *as*, m. (with Buddhists) Svayam-bhū in his visible form. — *Ratna-vaṭ*, *ān*, *atī*, *at*, accompanied with gifts (Ved.); possessing wealth or treasure, abounding in precious stones, decorated with jewels; (*ān*), m., N. of a mountain; (*atī*), f. the earth; N. of various women. — *Ratna-wardhana*, *as*, m., N. of a person (who erected a statue of Śiva called after him *ratnavardhanaśeṣ*). — *Ratna-varman*, *ā*, m., N. of a merchant. — *Ratna-varsha*, *as*, m., N. of a king of the Yakshas. — *Ratna-varshuka*, *am*, n., N. of the mythical car Pushpaka (supposed to rain or pour forth jewels; see *pushpaka*). — *Ratna-vīśuddha*, *as*, m., N. of a

world. — *Ratna-vriksha*, (probably) coral. — *Ratna-salākā*, f. a sprout or sprig of jewels = *Ratna-sūtra*, *am*, n., N. of a work by Agastya. — *Ratna-sikhara*, *as*, m., N. of a Bodhi-sattva. — *Ratna-sikhin*, ī, m., N. of a Buddha. — *Ratna-sēkhara*, *as*, m., N. of the author of the Guṇa-sthāna-prakaraṇa. — *Ratna-shashthī*, f. the sixth day of a particular fortnight. — *Ratna-sangraha*, *as*, m., N. of a work on law. — *Ratna-saṅghāta*, *as*, m. a number or collection of jewels. — *Ratnasavighāta-maya*, *as*, ī, *am*, made or consisting of a number of jewels. — *Ratna-samudgala*, N. of a Samādhi. — *Ratna-sambhava*, *as*, m., N. of a Dhyāni-buddha; of a Buddha; of a Bodhi-sattva; of the place where the Buddha Śāśiketu is to appear. — *Ratna-sāgara*, *as*, m., N. of a work. — *Ratna-sānu*, *us*, m., N. of the mountain Meru. — *Ratna-sū*, *ās*, *ūs*, *u*, producing jewels; (*ūs*), f. the earth. — *Ratna-sūti*, *is*, f. the earth. — *Ratna-sena*, *as*, m., N. of a king. — *Ratna-soāmin*, N. of a temple founded by Ratna. — *Ratna-havis*, *is*, n., Ved., N. of a particular oblation in the Rājā-sūya having reference to whatever may be reckoned among a king's most valuable treasures. — *Ratnākara* (<sup>°</sup>*na-āk*'), *as*, m. a jewel-mine; the sea, ocean; N. of a Buddha; of a Bodhi-sattva; of a poet; of the author of the Vrata-kalpa-druma; of various other persons; of a horse descended from Uccaiṣṭra-śravas; of various works; of a Dharma-śāstra; of a work on music; of a work on rhetoric; of a town, (in this sense probably *am*, n.) — *Ratnākara-nigraṇṭha*, *as*, m., N. of a dictionary. — *Ratnānka* (<sup>°</sup>*na-ar*'), *as*, m., N. of Vishnu's ear. — *Ratnānguriyaka* (<sup>°</sup>*na-ar*'), *am*, n. a fingering (set) with precious stones, (also written *ratnānguliyaka*). — *Ratnādhyā* (<sup>°</sup>*na-ādhy*'), *as*, *ā*, *am*, abounding in jewels. — *Ratnādevī*, f., N. of a princess. — *Ratnādri* (<sup>°</sup>*na-ad*'), *is*, m., N. of a mythical mountain. — *Ratnādhipatī* (<sup>°</sup>*na-adh*'), *is*, m. a superintendent of treasures or valuables; N. of a king. — *Ratnā-pura*, *am*, n., N. of a town. — *Ratnābharaṇa* (<sup>°</sup>*na-abh*'), *am*, n. an ornament made of jewels. — *Ratnārśi* (<sup>°</sup>*na-ar*'), *is*, m., N. of a Buddha. — *Ratnāloka* (<sup>°</sup>*na-āl*'), *as*, m. the lustre or brilliance of a gem. — *Ratnā-cati*, f., N. of a town. — *Ratnābhāsa* (<sup>°</sup>*na-av*'), *as*, m., N. of a Kalpa. — *Ratnāvalī* (<sup>°</sup>*na-āv*'), f. a string of pearls, row of jewels, pearl necklace; N. of a particular rhetorical figure; of various women; of a celebrated comedy by Harsha-deva; of a Tantra work; of various other works. — *Ratnāvalī-nibandha*, *as*, m., N. of a work. — *Ratnāsana* (<sup>°</sup>*na-ās*'), *am*, n. a throne ornamented with jewels. — *Ratnendra* (<sup>°</sup>*na-in*'), *as*, m. 'jewel-chief,' a very precious jewel. — *Ratneśvara* (<sup>°</sup>*na-īś*'), *as*, m., N. of various persons; (*am*), n., N. of a Linga. — *Ratnottamā* (<sup>°</sup>*na-ut*'), f., N. of a Tantra deity. — *Ratnodbhava* (<sup>°</sup>*na-ud*'), *as*, m., N. of a Buddhist saint. — *Ratnolkā* (<sup>°</sup>*na-ul*'), f., N. of a Tantra deity.

*Ratnaka*, *as*, m. a proper N.

*Ratnīn*, *ṭ*, *inī*, *ī*, Ved. having gifts, receiving presents or offerings, possessing treasures, having precious things, (Sāy. = *ramāṇiya-dhana-vaṭ* or *ramāṇiya-phala-vaṭ*, having valuable riches or rewards); epithet of certain persons in whose dwelling the Ratna-havis (q. v.) is offered by a king.

**रत्नि** *ratni*, *is*, m. f. (a corrupted form of *aratni*), the elbow; a measure of length (= the distance from the elbow to the end of the closed fist, a cubit); (*is*), m. the closed fist. — *Ratni-prishṭhaka*, *am*, n. the elbow.

**रथ** *raty-anga*. See under *rati*, p. 833.

**रथ** *ratha*, *as*, m. (according to some fr. rt. 4. *ṛi*, according to Uṇādi-s. II. 2. fr. rt. *ram*, according to Nīmuka IX. 11. fr. rt. *raṇh*), a two-wheeled vehicle, carriage, car, chariot, war-chariot; a vehicle or equipage in general, (applied also to the vehicles of the gods; in Ved. applied sometimes to the driver as well as the vehicle, but according to Sāy. on R̥g-veda V. 63, 7. *ratha* = *raṇhāṇa-sta-*

bhāva, of a swift nature, going swiftly); a warrior, hero, champion; the body; the foot; a limb, member, part; Calamus Rotang; Dalbergia Ougeinensis; = *paurusha*; pleasure, delight, desire [cf. *mano-ratha*, *ratha-jit*]; (i), f. a small carriage; [cf. probably Gr. *πέθος*; Lat. *rota*; Old Germ. *rad*; Angl. Sax. *rad*, *lith*; Guth. *lihus*; Lith. *ratas*; Hib. *roth*.] — *Ratha-kaṭyā* or *ratha-kaṭyā*, f. a quantity of chariots, assemblage of cars. — *Ratha-kāra*, as, m. = *ratha-kāra* below. — *Ratha-kalpaka*, as, m. an officer who has charge of a king's chariots, the arranger or superintendent of a great man's equipages. — *Ratha-kāmya*, Nom. P. *-kām-yatī*, &c., to long for a chariot, wish to be yoked (said of a horse, &c.). — *Ratha-kāya*, am, n. the whole body or collection of chariots (constituting one division of an army). — *Ratha-kāra* or *ratha-kāraka*, as, m. a chariot-maker, coach-builder, wheelwright, carpenter (regarded as the son of a Māhishya by a Karaṇ). — *Rathakāra-tva*, am, n. the trade or business of a carriage-builder. — *Ratha-kuṭumbika*, as, or *ratha-kuṭumbin*, ī, m. a carriage-driver, charioteer, coachman. — *Ratha-kūbara*, as, am, m. n. a chariot-shaft, pole of a carriage. — *Ratha-kṛit*, t, m. a carriage or chariot-maker, wheelwright (regarded as the son of a Māhishya by a Karaṇ); N. of a Yaksha. — *Ratha-ketu*, us, m. the flag or banner of a chariot. — *Ratha-kerānta*, as, m., N. of a particular time (in music). — *Ratha-kṛita*, as, ā, am, Ved. purchased for the price of a chariot. — *Ratha-kshaya*, as, ā, am, Ved. abiding or remaining in a chariot. — *Ratha-kshobha*, as, m. the shaking about of a chariot. — *Ratha-gaṇaka*, as, m. 'car-numberer,' (probably) an officer who numbers or counts a great man's chariots. — *Rathagarbhaka*, as, m. 'an embryo-carriage,' i. e. a litter, sedan-chair, palanquin. — *Ratha-gupti*, is, f. 'car-preserved,' a fence of wood or iron protecting a war-chariot from collisions, &c. — *Ratha-grīsa*, as, m., Ved. a clever or skillful charioteer. — *Ratha-gopana*, am, n. = *ratha-gupti*. — *Ratha-granthi*, is, m. the knot or fastening of a chariot. — *Ratha-ghoṣa*, as, m. the sound or rattling noise of a chariot. — *Ratha-ākra*, am, n. a chariot-wheel. — *Ratha-ākra-āt*, t, t, Ved. arranged in the form of a chariot-wheel. — *Ratha-āraṇa*, as, m. 'chariot-foot,' a chariot-wheel; the ruddy goose. — *Ratha-āryā*, f. chariot-course, chariot-exercise, chariot-race, travelling or going by carriage, (frequently in pl.) — *Ratha-āraṣhaṇa*, Ved. a particular part of a chariot, the middle part where people sit, (according to Sāy. on Rig-veda VIII. 5, 19. *ratha-āraṣhaṇe* = *rathasya drāshṭavye madhye dese*.) — *Ratha-ātrā*, f., N. of a river. — *Ratha-janghā*, f. a particular part of a carriage, the hinder part. — *Ratha-jit*, t, t, Ved. conquering chariots, obtaining chariots by conquest; gaining desire, winning affection, (see *ratha*). — *Ratha-jūti*, is, is, ī, Ved. rushing along in a chariot; (is), m. (perhaps) a proper N. — *Ratha-jñāna*, am, n. knowledge of chariots, skill in driving. — *Ratha-jñānin*, ī, inī, ī, skilled in managing a chariot, skillful in driving a carriage. — *Ratha-jāra*, as, m. a crow. — *Rathatur*, ūr, ūr, Ved. urging a chariot, drawing a carriage. (Sūy. Rig-veda I. 88, 2 = *rathasya-pre-rayitri*.) — *Ratha-dāru*, u, n. wood suitable for carriage building. — *Ratha-dru*, us, or *ratha-druma*, as, m. Dalbergia Ougeinensis. — *Ratha-dhur*, ūr, f. the pole of a chariot, shaft of a carriage. — *Ratha-dhūr-gata*, as, ā, am, gone or standing upon the fore-part of a chariot. — *Ratha-nābhi*, is, f. the nave of a chariot-wheel. — *Ratha-nirghoṣa* or *ratha-nirhāda*, as, m. the sound or rattling of a chariot. — *Ratha-nivāna*, as, m. sound of a chariot. — *Ratha-nīda*, as, m. the seat or inner part of a chariot. — *Ratha-nemi*, is, f. the rim or circumference of a chariot-wheel. — *Rathan-tara*, am, n. (*ratham*, acc. c.), N. of various Sāmans; (as), m. a form of Agni (regarded as a son of Tapas); (ī), f., N. of a wife of Taṣu. — *Rathapatha*, as, m. a carriage road. — *Ratha-paryāya*,

as, m. Calamus Rotang. — *Ratha-pāda*, as, m. 'carriage-foot,' a carriage or chariot-wheel. — *Rathapungava*, as, m. chief of warriors. — *Ratha-prashtha*, as, m. any one who goes before or leads a chariot. — *Ratha-prā*, ās, ās, am, Ved. (according to Sāy.) = *rathasya pūrayitri*, filling a chariot (with riches, said of Vāyu); (ās), f., N. of a river. — *Ratha-prota*, as, ā, am, Ved. fixed or fastened in a car. — *Ratha-proshtha*, as, m. a proper N. — *Ratha-psā*, ās, f., N. of a river. — *Ratha-bandha*, as, m. 'carriage-fastening,' the fastenings or harness of a chariot. — *Ratha-maṇḍala*, as, am, m. n. a number of chariots. — *Ratha-madhya-stha*, as, ā, am, standing in the centre of a car. — *Rathamahotsava*, as, m. a great car-festival, the solemn procession of an idol on a car. — *Ratha-mukha*, am, n. the front or fore-part of a carriage. — *Rathayātrā*, f. 'car-procession,' the festive procession of an idol on a car (especially the procession of the car of Jagan-nātha). — *Ratha-yāna*, am, n. the going by carriage or in a chariot. — *Ratha-yāvan*, ā, ā, a, Ved. going by carriage or in a chariot. — *Ratha-yuga*, as, m. a chariot yoke. — *Rathayuj*, k, k, k, yoking carriages, harnessed to chariots (Ved.); (k), m. a charioteer. — *Ratha-yuddha*, am, n. a chariot fight, a battle (between combatants mounted) on chariots. — *Ratha-yūtha*, as, am, m. n. a quantity or number of chariots. — *Ratha-yojaka*, as, m. the yoker or harnesser of a chariot. — *Ratha-yodha*, as, m. one who fights from a chariot. — *Ratha-rāja*, as, m. 'chariot-king,' N. of an ancestor of Sākya-muni. — *Ratha-vaṇṣa*, as, m. a number of carriages. — *Ratha-vat*, ān, atī, at, having or possessing carriages, accompanied with chariots; containing the word *ratha*. — *Ratha-vara*, as, m. an excellent chariot; excellent warrior. — *Rathavartman*, a, n. a carriage-road, highway, street. — *Ratha-vāha*, as, ī, am, drawing a carriage or chariot; (as), m. a carriage-horse, a horse yoked in a carriage; a coachman, charioteer. — *Ratha-vāhaka*, as, m. a coachman, charioteer. — *Ratha-vāhana*, as, m. a proper N.; (am), n. a movable platform or stand on which carriages may be placed. — *Ratha-vidyāna*, as, m. or *ratha-vidyā*, f. skill in managing chariots, the art of driving cars. — *Rathavimocana*, am, n. the unyoking of a chariot. — *Ratha-vimocaniya*, as, ā, am, relating to the unyoking of chariots. — *Ratha-vīti*, is, m., Ved. a proper N. — *Ratha-vīthi*, f. a carriage way, high-road, street. — *Ratha-vega*, as, m. the speed or velocity of a chariot. — *Ratha-vraja* or *rathavratā*, as, m. = *ratha-vaṇṣa*. — *Ratha-sakti*, is, f. the staff which supports the banner of a war-chariot. — *Ratha-sālā*, f. a coach-house, carriage-shed. — *Ratha-sīkshā*, f. the art of driving a chariot, coachmanship. — *Ratha-sīras*, as, or *ratha-sīrsha*, am, n., Ved. = *ratha-mukha*. — *Ratha-sreṇi*, is, f. a row of carriages, line of chariots. — *Rathasarga*, ās, m. a hostile encounter of chariots. — *Rathasattama*, as, m. a most excellent chariot; the best of warriors. — *Ratha-saptamī*, f., N. of the seventh day in the light half of the month Māgha (so called as the beginning of a Manvantara when a new Sun ascended his car). — *Ratha-sārathi*, is, m. a charioteer, coachman. — *Ratha-sūtra*, am, n. rules or directions about carriage building. — *Ratha-stha*, as, ā, am, being on a chariot, mounted on a car; (ā), f., N. of a river. — *Rathas-pati*, is, m. (*rathas* probably a form of the genitive; cf. *vanas-pati*), Ved. the deity presiding over pleasure (or over war-chariots). — *Ratha-sprīṣ*, k, k, k, Ved. touching the chariot. — *Ratha-svana*, as, m. the sound or rattling of chariots; (as, ā, am), Ved. having the sound of a chariot (?), having a sounding chariot; (as), m., N. of a Yaksha. — *Rathāksha* ('*tha-ak*'), as, m. a carriage axle; a measure of length, = 104 Angulas; N. of one of Skanda's attendants. — *Rathāgyra* ('*tha-ag*'), as, m. the best warrior, (sometimes incorrectly written *rathāgra*). — *Rathānga* ('*tha-an*'), am, n. any part of a carriage, (in this sense also *as*, m.); a carriage-wheel, chariot-wheel; a discus (especially

that of Kṛishṇa or Vishṇu); a potter's wheel or lathe; (as), m. the ruddy goose, Anas Casarca, = *ākra-vāka*; (ī), f. a species of plant, = *īddhi*; (ā), f., see *rathāhvā*. — *Rathānga-tulyāhvayana* ('*ga-āh*'), as, m. 'a bird) having the same name as the wheel of a carriage,' i. e. the Anas Casarca or ruddy goose (= *ākra-vāka*). — *Rathānga-nāmaka*, as, or *rathānga-nāman*, ā, or *rathāngusāvijāna*, or *rathāngusāvha*, or *rathāngūhva* ('*ga-āh*'), or *rathāngūhvaya* ('*ga-āh*'), as, m. = *rathānga-tulyāhvayana* above. — *Rathānga-nemi*, is, f. the circumference or felly of a chariot-wheel. — *Rathānga-pāni*, is, m. 'having a wheel, i. e. a discus in hand,' N. of Vishṇu. — *Rathānga-sroni-vimbā*, f. having buttocks like a wheel, i. e. semi-circular. — *Rathānika* ('*tha-an*'), am, n. an array or army of war-chariots. — *Rathāntara* ('*tha-an*'), as, m., N. of a preceptor, (for *rathātara*); N. of a Kalpa. — *Rathābhra* ('*tha-abh*') or *rathābhra-pushpa*, as, m. Calamus Rotang. — *Rathā-rathi*, ind. (fr. *ratha* + *ratha*), carriage to carriage, chariot against chariot, in closest fight; [cf. *nakhā-nakhi*.] — *Rathārūtha* ('*tha-ār*'), as, ā, am, mounted on a chariot. — *Rathāroha* ('*tha-ār*'), as, ā, am, sitting or mounted on a chariot, one who fights from a chariot; (as), m. the mounting or ascending a chariot, entering a carriage. — *Rathārohin* ('*tha-ār*'), ī, inī, ī, mounting a car, one who rides on or fights from a chariot. — *Rathārābhaka* ('*tha-ar*'), as, m. a small carriage. — *Rathā-vaṭṭa*, as, m. a proper N. — *Rathāvayava* ('*tha-av*'), as, m. any part or portion of a carriage. — *Rathāvarta* ('*tha-āv*'), as, m., N. of a place of pilgrimage. — *Rathāśva* ('*tha-as*'), as, m. a carriage or chariot-horse; (am), n. a carriage and horse. — *Rathā-sah*, as, m. du., Ved. able or fit to draw a chariot (said of the two horses of Vāyu). — *Rathāhar* ('*tha-ah*') or *rathāhna* ('*tha-ah*') or *rathāhnyā*, am, n., Ved. a day by carriage or chariot, a day's journey by carriage. — *Rathāhvā* ('*tha-āh*'), f., N. of a river, (also read *rathāhā*, *rathāngā*). — *Rathe-ātrā*, as, ā, am, Ved. variegated or glittering on a chariot. — *Rathesā* ('*tha-īsa*'), as, m. the owner or master of a carriage, a warrior or combatant fighting from a chariot; (ā), f. the pole of a carriage, (for the next.). — *Ratheshā* ('*tha-īshā*'), f. the pole or shaft of a carriage, chariot-pole. — *Ratheshu* ('*tha-īshu*'), us, m., N. of a kind of arrow. — *Ratheshthā*, ās, ās, am, Ved. standing on a car or chariot, moving or going by carriage, a warrior or combatant fighting from a chariot; [cf. *Zend rathestā*.] — *Rathoḍha* ('*tha-ūḍha*) or *rathoḍha*, as, ā, am, Ved. carried on a chariot or carriage. — *Rathotama* ('*tha-ut*'), as, m. an excellent chariot or carriage. — *Rathotsava* ('*tha-ut*'), as, m. the car-festival, a solemn procession of an idol mounted on a car. — *Rathodhata* ('*tha-ud*'), as, ā, am, Ved. haughty on his car; (ā), f., N. of a kind of metre, four times — — — — —; N. of a work. — *Rathodvaha* ('*tha-ud*') or *rathopastha* ('*tha-up*'), as, m. the seat of a chariot, seat for driving, driving-box (as lower than the main body of the car), the hinder part of a car. — *Rathoraga* ('*tha-ur*'), ās, m. pl., N. of a people. — *Rathoshmā* ('*tha-ush*'), f., N. of a river. — *Rathaughā* ('*tha-ogha*'), as, m. a number of carriages or chariots. — *Rathavjas* ('*tha-oj*'), ās, ās, am, Ved. having the strength of a chariot, as strong as a chariot.

*Rathaka*, as, m. a particular part of a house. — *Rathayā*, f., Ved. desire for carriages or chariots. — *Rathayu*, us, us, u, Ved. desiring or wishing for carriages. — *Ratharya*, Nom. P. *ratharyati*, &c., Ved. to go or travel by carriage or chariot. — *Ratharvī*, f., Ved. epithet of a serpent. — *Rathasyā*, f., N. of a river. — *Rathika*, as, ī, am, going by carriage or chariot, any one who travels or rides in a carriage, the owner of a car or carriage. — *Rathita*, as, ā, am, equipped or furnished with a chariot.

**Rathin**, *i, inī, i*, having or possessing a chariot or carriage, going in a car, travelling or riding in a carriage; consisting of chariots; accustomed to chariots (said of horses, Ved.); belonging to carriages; (*i*), m. an owner of a carriage, lord of chariots; a warrior who fights from a chariot; (*inī*), f. a number of carriages or chariots.

**Rathina**, *as, ā, am*, possessing a carriage, riding in a chariot.

**Rathira**, *as, ā, am*, possessing a carriage or chariot, going in a carriage; hastening, quick, speedy; (*as*), m. a warrior.

**Rathirāya**, Nom. P. *rathirāyati*, &c., Ved. to go quickly, hasten; (*Sāy.*) to possess a chariot.

**Rathirāyat**, *an, anti, at*, Ved. hastening; having chariots.

**Rathī** (a Vedic word formed fr. *ratha*, and used as both adj. and subst.; *rathyam* acc. sing., *rathyas* acc. pl.), one going by chariot, one who is furnished with a chariot or carriage; forming a cart-load, as much as a cart will carry, carried on a wagon, belonging to a chariot; a carriage-driver, coachman, charioteer, a warrior who fights from a chariot; a guide, leader, master, lord. — *Rathī-tama*, *as, m.*, Ved. chief or best of charioteers, (*Sāy.* = *atīśayena rathin* or *atīśayena rahṣitī*). — *Rathī-tara*, *as, ā, am*, a better or superior charioteer; (*as*), m., N. of a preceptor; (*ās*), m. pl. his descendants.

**Rathikara**, *as, m.* a proper N.

**Rathiya**, Nom. P. *rathiyati*, &c., to desire a chariot; to go or travel in a chariot.

**Rathiyat**, *an, anti, at*, Ved. desiring a chariot; going in a chariot.

**Rathya**, *as, ā, am*, belonging or relating to a carriage or chariot, accustomed to a carriage; delighting in roads (?); (*as*), m. a carriage or chariot-horse, (also *ā, f.*); a part of a chariot; (*ā*), f. a road for carriages, high-road, main road, a place where several roads meet; a number of carriages or chariots, assemblage of cars; (*am*), n., Ved. carriage equipments or harness, chariot trappings, a wheel or any part of a carriage; (perhaps) a chariot-race or contest with chariots; a conveyance, carriage (?). — *Rathya-caryā*, f. = *ratha-caryā*, q. v. — *Rathyāvasarpaṇa* ('*yā-av*'), *am, n.* walking down a road. — *Rathyopasarpaṇa* ('*yā-up*'), *am, n.* walking to a road.

**रथ rad**, cl. I. P. *radati*, *rarāda*, *raditum*, to scratch, scrape; to split, chop, divide, tear, break, rend; to gnaw; to dig; to open (a road &c., Ved.); to guide, lead, conduct (Ved.); to convey anything to any one, give, dispense (Ved.); [cf. Lat. *rad-o*, *rod-o*, *ros-trum*, perhaps *radius*; probably Goth. *letan*; Angl. Sax. *lætan*.]

**Rada**, *us, ā, am*, scratching, scraping, splitting, rending, tearing, gnawing; (*as*), m. the act of scratching or gnawing, &c.; a tooth; an elephant's tusk; a symbolical expression for the number thirty-two. — *Rada-śhāda*, *as, m.* 'tooth-covering,' a lip; [cf. *danta-śhāda*.] — *Radānkura* ('*dā-an*'), *as, m.* the point of a tooth. — *Radā-vasu*, *us, us, u*, Ved. dispensing wealth.

**Radana**, *as, m.* a tooth, tusk; an elephant's tusk; (*am*), n. the act of splitting, tearing, rending, gnawing.

— *Radana-śhāda*, *as, m.* = *rada-śhāda*, a lip.

**Radanikū**, f. a proper N.

**Radanin**, *i, m.* 'tusked,' an elephant.

**Radin**, *i, m.* 'tusked,' an elephant.

**रथ rad**, *as, m.*, N. of the eleventh Yoga.

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perish (Ved.); to be completed or matured [cf. rt. *rād*h]; to bring into subjection, subdue; to oppress, injure, hurt, torment, kill: Caus. P. *randhaya*tī (Ved. also A. -*te*), -*yitum*, Aor. *ararandhat* (Ved. *rīradhat*), to make subject, subdue; to pain, torment, oppress, hurt, injure, destroy, bring to nothing; to cook, prepare food: Desid. *rīradhishati* or *rīratsati*: Intens. *rāradyate*, *rāraddhi*, to give into the power of, hand over to; [cf. Lat. *lādo*; Angl. Sax. *rendan*.]

**Raddha**, *as, ā, am*, subdued, hurt, injured.

**Raddhri**, *dhā, m.* one who subdues or oppresses, a subduer, conqueror, oppressor, tormentor.

**Radhita**, *as, ā, am*, injured, hurt.

**Radhitrī**, *tā, trī, trī*, injurious, hurtful.

**Radhra**, *as, ā, am* (said to be fr. rt. *radh*, but in the first sense perhaps fr. a form *radh* = rt. *radh* or *rād*h, q. v.); cf. Zend *aredra*, Ved. prosperous, happy, rich, wealthy, liberal; or worshipping or gaining the favour of the gods; injuring, (*Sāy.* = *samridhha* or *rād*haka or *ārād*haka or *hīnsaka*). — *Radhra-śhāda* or *radhra-śhāda*, *as, m.*, Ved. bestowing wealth, assisting or encouraging the prosperous; driver or impeller of enemies, (*Sāy.* = *samridhānām preraka* or *hīnsakānām śhāda*). — *Radhra-tura*, *as, ā, am*, Ved. (according to some) = *radhra-śhāda* above, (according to *Sāy.* on Rīg-veda VI. 18, 4. *radhra-tura* is gen. c. of *radhratur*, a subduer, injurer, &c.)

**Randhaka**, *ās, ikā, am*, subduing, destroying.

**Randhana**, *as, ī, am*, one who destroys, a destroyer; (*am*), n. the act of destroying or annihilating; the act of cooking, preparation or dressing of food.

**Randhanāya**, Nom. P. *randhanāyati*, &c., Ved. to make subject, deliver into the power of, (*Sāy.* = *vasī-krī*.)

**Randhas**, *ās, or randhasa*, *as, m.*, N. of a man belonging to the family of Andhaka.

**Randhi**, *is, f.* subjection, subjugation (Ved.); the being prepared or cooked; cooking.

**Randhita**, *as, ā, am*, subdued; destroyed; cooked, dressed (as food).

**Randhisha**, *as, m.*, Ved. = *hantri*, a destroyer (Vājasaneyi-s. VIII. 55).

**रन्त** 1. *ran* = rt. *rap*, q. v.

**रन्त** 1. *ran*, *is, m.*, Ved. (according to some) a fighter, warrior, but according to *Sāy.* *ranti* = *ramamāna*, *ramaṇa-sīla*, delighting, taking pleasure, as if fr. rt. *ram*, see 2. *ranti* at p. 833, col. 3.)

**Rantya**, *as, ā, am*, Ved. (according to some) agreeable, pleasant, (perhaps to be connected with rt. *ram*, but in Rīg-veda X. 29, 3. another reading has *ranhya*.)

**रन्त** 2. *ran* in Rīg-veda I. 120, 7, according to *Sāy.* = *rātārau* = *dātārau*, 'givers,' as if pres. part. of rt. *rā*. *rāb*, the sing. being substituted for the dual.

**रन्तव्य** *rantavya*, *ranti*, *rantri*. See p. 833.

**रन्तु** *rantu*, *us, f.* a way, road; a river.

**रन्त्य** *rantya*. See above.

**रन्तली** *randalā*, f., N. of Sañjñā (wife of the Sun).

**रन्थ** *randh* = rt. *radh*, q. v.

**Randhaka**, *randhana*, &c. See above.

**रन्ध** *randhra*, *am, n.* (rarely also *as, m.*; said to be fr. rt. *radh*, probably connected with rt. *rad*), a slit, split, opening, fissure, aperture, hole, chasm, vent, cavity, (nine openings are usually reckoned in the human body, viz. two in the nose, eyes, and ears respectively, one in the mouth, urethra, and anus, and there is an imaginary tenth opening in the skull); a symbolical expression for the number nine; N. of a particular part of a horse's head; a defect, fault, flaw, imperfection, weak part, assailable point; N. of the eighth astrological mansion. — *Ran-*

*dhra-kaṇṭa*, *as, m.* a species of plant (= *jāla-varvāraka*). — *Randhra-prahārin*, *i, inī, i*, attacking the weak places (of an enemy). — *Randhra-bubhru*, *us, m.* a rat. — *Randhra-vaṅsa*, *as, m.* a hollow bamboo. — *Randhrāgata* ('*ra-āg*'), *am, n.* a disease which attacks the throat of horses. — *Randhrānusārin* ('*ra-an*') or *randhrānveshin* ('*ra-an*'), *i, inī, i*, looking out for flaws, picking holes, seeking for weak or assailable points; [cf. *chidrānveshin*.] — *Randhrānveshaṇa* ('*ra-an*'), *am, n.* the act of seeking for weak places, picking holes, searching for flaws. — *Randhrāpekshin* ('*ra-ap*'), *i, inī, i*, watching for weak or assailable places, spying out holes, looking out for an assailable point.

**रप्** *rap* [cf. rt. *lap*], cl. I. P. *rapati*, *rarāpa*, &c., Ved. to talk (frivolously), chatter; to murmur; to praise, (*Sāy.* *arapat* = *astaut*): Intens., Ved. *rārapiti*, to make a loud crackling noise.

**Rāppa**, *as, ā, am*, to be said or spoken.

**रप्स** *rapas*, *as, n.* [cf. *repas*], defect, fault, sin; hurt, injury, (*Sāy.* = *pāpa*, but Rīg-veda I. 69, 4. *rapāsi* = *bādhakāni rākshasādīni*, disturbing or injurious Rākshasas, &c.)

**रप्श** *raṣ*, a Vedic root, only occurring in the pres. part. below and with the preps. *pra* and *vi*; [cf. *vi-raps*.]

**Rapsad-ūdhan**, *ā, ā* or *dhī*, a, Ved. having a full or distended udder, (*Sāy.* = *mahodhaska*.)

**रप्सु** *rapsu* (according to Mahī-dhara) = *rāpa*.

**Rapsudā**, *du*, in Rīg-veda VIII. 72, 12 (the meaning is obscure).

**रफ** *raph* or *ramph*, cl. I. P. *raphati*, *rarāphi*, &c., to go [cf. rt. *raph*]; to injure, hurt, kill; [cf. rt. *riph*, *riph*; cf. also Lat. *rep-o*, *serp-o*.]

**Raphita**, *as, ā, am*, Ved. injured, hurt.

**रभ** *rabdhri*. See below.

**रभ** *rabh* (originally connected with rts. *grabh*, *labh*), cl. I. A. (in poetry also P.) *rabhate* (-*ti*), *rebhe*, *rapsyate*, *arabdhā*, *rabdhum*, to seize, take (Ved.); to take hold of, clasp, embrace; to desire vehemently, regret; to act rashly: Pass. *rabhyate*, *arambhi*: Caus. *ranbhayati*, -*yitum*, Aor. *ararambhat*: Desid. *ripsate*: Intens. *rārabhyate*, *rārambhīti*, *rārabdhī*; [cf. Gr. *ράβνω*, *λαμβάνω*: Lat. *rabies*, *robur*: Goth. *arbaiths*, *līban*: Angl. Sax. *earfedh*, *earfodh*, *leafan*, *līfan*, *lybban*, (perhaps also) *a-rafjan*, 'to bear'; *a-rafnan*, 'to take away': Old Germ. *laba*, *labōn*.]

**Rabdhri**, *dhā, dhri, dhri*, seizing, taking hold of; beginning [cf. *ā-rabh*]; who or what seizes, &c.

**Rabha**, *as, m.*, N. of an ape (in Rāmāyaṇa IV. 33, 14).

**Rabhas**, *as, n.* violence, impetuosity, (*rabhasā*, with impetuosity, violently), zeal; force, energy, power, strength, strengthening food, oblation (Ved.). — *Rabhas-val*, *ān, atī, at*, Ved. possessing impetuosity, violent, impetuous, zealous. — *Rabho-dā*, *ās, ās, am*, Ved. bestowing strength or force, (*Sāy.* = *balasya dātri*.)

**Rabhasa**, *as, ā, am* (fr. *rabhas* above), impetuous, violent, rapid, fierce, wild; eager; powerful, strong, energetic; strengthening, invigorating (Ved.); joyful; (*as*), m. violence, impetuosity, vehemence, haste, speed, velocity, precipitation, (*rabhasāt* or *rabhasena*, with violence, impetuously, in great haste, quickly); passion, anger, ill temper, rage; passionate fondness; joy, pleasure; regret, sorrow; N. of a magical incantation recited over weapons; of a Dānava; of a king (son of Ramba); of a lexicographer; of a Rākshasa; of an ape (in Rāmāyaṇa IV. 39, 7). — *Rabhasa-pāla*, *as, m.*, N. of a lexicographer.

**Rabhasāna**, *as, ā, am*, Ved. = *rabhasa*, impetuous, violent, rapid.

*Rabhi*, *is*, f., Ved. (according to some) a particular part of a car or chariot, (but according to Sāy., Rīg-veda VIII. 5, 29, *rabhi* is an adj. = *ārambhānīya* or *ālambhāna-bhāta*, 'supporting.')

*Rabhishkha*, *as*, *ā*, *am*, Ved. most violent or impetuous, very strong.

*Rabhīyas* or *rabhyas*, *ān*, *añi*, *as*, Ved. more impetuous, very strong.

1. *rambha*, *as*, m. (for 2. see p. 834, col. 1), a prop, support, staff, stick; a bamboo; N. of the fifth Kalpa; of a son of Āyu; of a son of Vivisvāti; of a king of Vajra-rātra; of the father of the Asura Mahisha and brother of Karambha; of an ape (in Rāmāyana IV. 39, 20, &c.); (*ā*), f. the plantain, Musa Sapientum; a sort of rice; a kind of metre, four times ००००- - - - -; N. of Gauṛi or of Dākshāyaṇi in the Malaya mountains; N. of a celebrated Āsaras (wife of Nala-kūbara and carried off by Rāvaṇa; Rambhā is best known as a beautiful nymph of Indra's paradise; she is sometimes regarded as a form of Lakshmi, when she sprang with thirteen other precious things from the froth of the churned ocean; she takes her place in Hindū mythology as a kind of popular Venus or type of female beauty); a harlot. — *Rambhā-tṛitīyā*, f., N. of the third day of the first half of the month Jyāishṭha (so called because Hindū women on this day imitate the beautiful nymph Rambhā, who bathed on the same day with particular ceremonies). — *Rambhābhīśara* ('*bhā-abhī*'), *as*, m. 'the meeting or assaulting of Rambhā', N. of a drama. — *Rambhā-vrata*, *am*, n., N. of a particular ceremony, (see above). — *Rambhoru* ('*bhā-ūru*'), *us*, *us* or *ūs*, *u*, having beautiful thighs, (see *ūru*.)

*Rambhaka*, *as*, m. a proper N.

*Rambhin*, *i*, m., Ved. 'carrying a stick,' an old man; (Sāy.) a door-keeper, porter; (*īnī*), f., Ved. (probably) a particular vessel or ornament.

*Ripsu*, *us*, *us*, *u* (fr. the Desid.), wishing to seize or take hold of, &c.

**रभिनेय** *rabhineya* (?), a patronymic.

**रभेणक** *rabheṇaka*, *as*, m., N. of a serpent-demon.

**रम्** *ram*, cl. 1. A. (in poetry also P.) *ramate* (-*tī*), *reme*, *ransate*, *aransta* (in the Veda also cl. 9. P. *ramṇīti*, &c.), *rantum*, (and with a preposition sometimes) *ramitum*, to stop, stay, calm, tranquillize, (in these senses cl. 9. P., Ved.); to rest, repose, remain quiet, take one's ease (cl. 1. A.); to remain, stay, pause; to like to stay or remain; to make happy, rejoice, please (cl. 1. P. and A.); to be pleased or delighted, to rejoice (cl. 1. A.); to be pleased with or rejoice at, take delight in (with loc. or inst. or with *saha* and inst.); to play or sport with, dally with (with inst. or with *saha* and inst., or with *sārdham* &c. and inst.); to have sexual intercourse with (with inst.), know carnally (with acc.); to couple (said of deer): Caus. *ramayati* (according to some also *rāmayati*), -*yitum*, Aor. *arīramat* (Ved. *ramayāmakah*), Pāp. III. 1, 42), to cause to stay, stop (Ved.); to calm, tranquillize (Ved.); to delight, gratify, please, rejoice, amuse, give pleasure, cause (sexual) enjoyment; to cause to couple (said of deer); to be pleased or delighted, to rejoice: Desid. *rīransate*: Intens. *raṇramyate*, *raṇranti*, *raṇramīti* (Ved. *rārandhi*, according to Sāy. = *ramasva*, cf. Pāp. VI. 4, 103); [cf. Zend *ram*, *rām-a*, *airī-ma*; Gr. *ῥέμα*, *ῥέμα-ῖος*, *ῥεμα-ῖα*, *ῥεμ-έω*, *ῥεμίζω*, *ῥρη-μω-ς*, *ῥρη-μω-ω*, *ρω-λε-μ-έ-ς*; Goth. *rim-is*; Old Germ. *rawa*, *ruova*, *raven*, *restī*, *rastjan*; Angl. Sax. *rest*, *restan*; Lith. *ram-a-s*, *rom-u-s*, *rim-ti*, *ram-dy-ti*; Hib. *reamhain*, 'pleasure.']

*Rata*, *as*, *ā*, *am*, pleased, delighted, amused, gratified, satisfied, happy; enamoured of, fondly attached to; delighted with, taking pleasure in, pleased with (with inst.); intent on, addicted to; devoted to, occupied in, engaged in (with loc.); inclined to, disposed; loved, beloved; (*ā*), f., N. of

the mother of Day (in Mahā-bh. Ādi-p. 2584); (*am*), n. pleasure, enjoyment, enjoyment of love, sexual union, coition, copulation; the private parts (= *guhya*). — *Rata-kila*, *as*, m. a dog. — *Rata-kūjita*, *am*, n. lascivious murmur. — *Rata-guru*, *us*, m. a husband. — *Rata-jvara*, *as*, m. a crow. — *Rata-tālin*, *i*, m. a libertine, voluptuary. — *Rata-tāli*. f. a procress, bawd. — *Rata-nārāda*, *as*, m. (according to some) = *rata-nārāda* (except in the first meaning). — *Rata-nārāda*, *as*, m. a voluptuary; a dog; N. of Kāma-deva, the god of love; lascivious murmur. — *Rata-nidhi*, *i*, m. a species of bird (the wagtail). — *Rata-bandha*, *as*, m. sexual union. — *Ratariddhika* ('*ta-riḍ*'), *am*, n. a day; bathing for pleasure; the aggregate of eight auspicious objects. — *Rata-rat*, *ān*, *atī*, *atī*, Ved. containing a form of the rt. *ram*. — *Rata-vraṇa*, *as*, m. a dog. — *Rata-sāyān*, *i*, m. a dog. — *Rata-hiṇḍaka*, *as*, m. a ravisher or seducer of women; a libertine. — *Ratānduka* ('*ta-an*'), *as*, m. a dog. — *Ratāmarda* ('*ta-am*'), *as*, m. a dog. — *Ratāyāni* ('*ta-ay*'), f. a prostitute, harlot. — *Ratārthin* ('*ta-ar*'), *i*, *inī*, *i*, wishing for sexual enjoyment, amorous, lascivious; (*inī*), f. a wanton woman. — *Ratotsava* ('*ta-ut*'), *as*, m. 'love-festival,' feast of sexual enjoyment. — *Ratodvaha* ('*ta-ud*'), *as*, m. the Indian cuckoo.

*Ratī*, *i*, f. rest, repose (Ved.); pleasure, enjoyment, delight, joy, amusement; love, affection, fondness; fondness for, pleasure in, attachment or addiction to (with loc.); — the pleasure of love, sexual passion, sexual intercourse; the pudenda; = *rati-griha*, q. v.; the goddess of Love or Sexual Passion personified as the wife of Kāma-deva; N. of the sixth Kalā of the moon; of an Āsaras; of the wife of Vibhu (mother of Pṛithu-śeṇa); of a magical incantation recited over weapons; a mystical term for the letter *n*; N. of a metre, four times — ०. — *Rati-kara*, *as*, *i*, *am*, pleasure-causing, jock-making, preparing love or happiness; being in love, enamoured, = *kāmīn*; (*as*), m. epithet of a Samādhi. — *Rati-karman*, *a*, n. sexual intercourse. — *Rati-kānta-tarka-vāg-īśa*, *as*, m., N. of a commentator on the Mughdha-bodha. — *Rati-kuhara*, *am*, n. pudendum muliebre. — *Rati-kriyā*, f. sexual intercourse. — *Rati-kheda-supta*, *as*, *ā*, *am*, sleeping after the fatigue of sexual enjoyment. — *Rati-guṇa*, *as*, m., N. of a Deva-gandharva. — *Rati-griha*, *as*, m. 'pleasure-house,' a brothel; pudendum muliebre. — *Rati-śaraya-samanā-svara*, *as*, m., N. of a king of the Gandharvas. — *Rati-janaka*, *as*, m., N. of a king. — *Rati-jaha*, *as*, m., N. of a Samādhi. — *Rati-jia*, *as*, *ā*, *am*, skilled in the art of love. — *Rati-tuskara*, *as*, m. a ravisher, seducer. — *Rati-nāga*, *as*, m. a sort of coitus. — *Rati-pati*, *i*, m. 'Rati's husband,' i. e. Kāma-deva, the god of love. — *Rati-pāsa*, *as*, m. a sort of coitus. — *Rati-prapūrṇa*, *as*, m., N. of a particular Kalpa or age. — *Rati-priya*, *as*, m. 'beloved by Rati,' i. e. Kāma-deva; (*ā*), f. a N. of Dākshāyaṇi, (also read *rāvī-priyā*). — *Rati-bhavana*, *am*, n. 'pleasure-abode,' a house for prostitution, brothel. — *Rati-manjarī*, f., N. of an erotic work. — *Rati-mat*, *ān*, *atī*, *atī*, having enjoyment or pleasure, gay, cheerful, pleased, gratified. — *Rati-mādā*, f. an Āsaras. — *Rati-mandira*, *am*, n. 'pleasure-house,' a pleasure-room, pleasure-temple; Love's dwelling; pudendum muliebre. — *Rati-mitra*, *as*, m. a sort of coitus. — *Rati-raṇa-dhira*, *as*, *ā*, *am*, bold or energetic in Love's contests. — *Rati-rāmaṇa*, *as*, m. Rati's lover or husband, i. e. Kāma-deva. — *Rati-rasa*, *as*, m. the taste or pleasure of love, sexual enjoyment; (*as*, *ā*, *am*), having the flavour or taste of love, as sweet as love. — *Rati-rasa-glāni*, *i*, f. lassitude after sexual enjoyment. — *Rati-rahasya*, *am*, n. 'secrets or mysteries of love,' N. of an erotic work by Kokkvoika. — *Rati-lalsha*, *am*, n. sexual intercourse. — *Rati-lampata*, *as*, *ā*, *am*, desirous of sexual enjoyment, lascivious, lustful. — *Rati-lola*, *as*, m., N. of a demon. — *Rati-vara*, *as*, m. Rati's husband, Kāma-deva; a gift or offering vowed to Rati. — *Rati-varadhana*,

*as*, *i*, *am*, increasing love. — *Rati-vallī*, f. love regarded as a creeper. — *Rati-sakti*, *i*, f. the faculty of sexual enjoyment, virile power. — *Rati-sūra*, *as*, m. 'love-hero,' a man of great procreative power. — *Rati-samyoga*, *as*, m. sexual union. — *Rati-saṅghita*, *as*, *ā*, *am*, accompanied with love, abounding in affection. — *Rati-satvarā*, f. Trigonella Corniculata. — *Rati-sarvasva*, *am*, n. 'the whole essence of love,' N. of a work on erotic subjects. — *Rati-sundara*, *as*, m. a sort of coitus. — *Rati-sena*, *as*, m., N. of a king of the Colas. — *Rati-anga*, *am*, n. pudendum muliebre.

*Ratikā*, f. a particular musical mode (?).

*Rati*, f. = *rati*, the wife of Kāma and goddess of love, (lengthened on account of the metre.)

*Ratvā*, ind. having sported or dallied.

*Rantavya*, *as*, *ā*, *am*, to be rejoiced at, to be loved, lovable, lovely, amiable; (*am*), n. pleasure, enjoyment, play.

2. *ranti*, *i*, f. (for 1. see p. 832, col. 2), amusement, pleasure, delight (? Ved., if *ranti* has this sense, it may equally be referred to rt. 1. *ran*; it is said also to be used as a term of endearment for a cow); (*i*), m., N. of a lexicographer (= *ranti-deva*). — *Ranti-deva*, *as*, m., N. of Vishnu; of a king (son of Saṅkṛīti); of a lexicographer; a dog. — *Ranti-nāra* or *ranti-bhāra*, *as*, m., N. of a king.

*Rantu-manas*, *ās*, *ās*, *as* (*rantu* for *rantum*, inf. of rt. *ram*), inclined to take pleasure, wishing to enjoy sexual pleasures.

*Rantṛi*, *tā*, *trī*, *tṛi*, Ved. liking to remain, delighting in.

*Rama*, *as*, *ā*, *am*, pleasing, delighting, rejoicing, gratifying, giving pleasure, delightful [cf. *mama-rama*]; dear, beloved; (*as*), m. joy; a lover, husband, spouse; the god of love, Kāma-deva; the red-flowering *Asoka*; (*ā*), f. a wife, mistress; N. of Lakshmi, the goddess of fortune; good luck, fortune, riches, opulence; splendor, pomp; N. of the eleventh day in the dark half of the month Kārttika; of a daughter of Sasi-dhvaja and wife of Kalki. — *Ramā-kānta*, *as*, m. 'lover of Ramā,' Vishṇu. — *Ramā-dhava*, *as*, m. 'husband of Ramā,' Vishṇu. — *Ramādhipa* ('*mā-adh*'), *as*, m. 'lord of Ramā,' Vishṇu. — *Ramā-nātha*, *as*, m. 'lord of Ramā,' Vishṇu or Kṛishṇa; N. of a poet; of a commentator on the Amara-kośa. — *Ramā-pati*, *i*, m. 'husband of Ramā,' Vishṇu or Kṛishṇa. — *Ramā-priya*, *am*, n. 'dear to Ramā,' a lotus. — *Ramā-veshṭa*, *as*, m. turpentine. — *Ramāśraya* ('*mā-śr*'), *as*, m. 'Ramā's refuge or protection,' Vishṇu. — *Rameśa* ('*mā-īśa*') or *rameśvara* ('*mā-īś*'), *as*, m. 'Ramā's lord,' Vishṇu or Kṛishṇa.

*Ramaka*, *as*, *ā*, *am*, sporting, playing, dallying, jesting; (*as*), m. a lover, wooer, suitor. — *Ramakava*, *am*, n. affection.

*Ramaṇa*, *as*, *i*, *am*, causing pleasure, pleasing, gratifying, delighting, rejoicing, agreeable, delightful, charming; (*as*), m. a lover, wooer, spouse, husband, (*kshapā-ramaṇa*, the husband of night, the moon); the god of love or Kāma-deva; an ass; a testicle; a species of tree (= *mahā-rishṭa*); N. of a mythical son of Mano-harā; of Arupa or the charioteer of the sun; (*ās*), m. pl., N. of a people; (*ā*), f. a charming woman, a wife, mistress; a kind of metre, four times ००- - -; N. of Dākshāyaṇi in Rāma-tīrtha; (*i*), f. a beautiful young woman, a mistress, wife; Aloe Indica (= *bālā*); a kind of metre, four times ००- - - or four times ००-००- - -; N. of a female serpent-demon; (*am*), n. sporting, playing, dalliance, amorous sport, love, sexual pleasure or intercourse; joy or pleasure in general; the hinder parts, the hip and loins, the pudenda (= *jaghana*); the root of Trichosanthes Dioeca; N. of a forest. — *Ramaṇa-vasatī*, *i*, f. the dwelling-place of a lover.

*Ramaṇaka*, *as*, m., N. of a Varsha; (*as*), m., N. of the regent of this Varsha, (he was a son of Yajña-bāhu); of a Dvīpa; of a son of Viti-hotra.

1. *ramaṇīya*, *as*, *ā*, *am*, to be enjoyed, pleasant, agreeable, delightful, beautiful, lovely, charming, handsome. — *Ramaṇīya-tama*, *as*, *ā*, *am*, most

charming.—*Ramaṇiya-tā*, f. or *ramaṇiya-tva*, am, n. pleasantness, agreeableness, delightfulness, beauty, charm.

2. *ramaṇiya* (fr. *ramaṇi*), Nom. A. *ramaṇiyate*, &c., to represent or take the place of a wife, to be the mistress of any one (gen.).

*Ramaṇiyaka*, am, n. pleasantness, beauty, (for *rāmaṇiyaka*.)

*Ramaṇya*, as, ā, am, (probably) = 1. *ramaṇiya*.

*Ramatī*, is, f., Ved. a place of pleasant resort; (*is*, *is*, *ī*), liking to remain in one place, not straying (Ved., said of a cow); (*is*), m. a lover; paradise, heaven; a crow; time; the god of love, Kāma-deva.

*Ramamāna*, as, ā, am, playing, sporting, disporting.

*Ramayā*, an, anti, at (fr. the Caus.), causing delight, giving pleasure; enjoying.

*Ramya*, as, ā, am, to be enjoyed, enjoyable, pleasing, pleasant, delightful, agreeable, beautiful, handsome; (*as*), m. *Michelia Champaka* (= *am-paka*); = *vaka-vriksha*; N. of a son of Āgnidhra; (*ā*), f. night [cf. *rāmyā*]; Hibiscus Mutabilis; N. of a female personification of a particular musical mode; of a daughter of Meru (wife of Ramya); of a river; (*am*), n. the root of *Trichosanthes Dioca*; semen virile.—*Ramya-grāma*, as, m., N. of a village.—*Ramya-tā*, f. or *ramya-tva*, am, n. pleasantness, enjoyableness, agreeableness, pleasure, beauty.—*Ramya-pushpa*, as, m. Bombax Heptaphyllum.—*Ramya-phala*, as, m. a species of plant (= *kāraskara*).—*Ramya-śrī*, is, m., N. of Vishnu.—*Ramya-sūnu*, us, us, u, having pleasant peaks or summits (said of a mountain).—*Ramyākshī* (*Ṇya-ak*), is, m. a proper N.

*Ramyaka*, as, m. Melia Sempervirens; the root of *Trichosanthes Dioca*; N. of a son of Āgnidhra; (*ā*), f., scil. *siddhi*, N. of one of the eight perfections in the Sāṅkhya system, (in this sense also *am*, n.); (*am*), n., N. of a Varsba called after Āgnidhra's son Ramyaka.

*Ramya*, as, m., N. of Amṛta, the charioteer of the sun [cf. *ramaṇa*]; beauty, splendor.

**रमठ** *ramathā*, ās, m. pl., N. of a people in the west of India, (also read *ramata*, *rāmatha*); (*am*), n. = *rāmatha*, Asa Foetida.—*Ramathadhvani*, is, m. Asa Foetida.

**रमितङ्गम** *ramitaṅgama*, as, m. a proper N.

**रम्फ** *ramph*. See *rt. raph*, p. 832.

**रम्ब** *ramb* [cf. *rt. rambh* below], cl. 1. A. *rambate*, *rarambe*, &c., to sound; to go (cl. 1. P. *rambati*, cf. *rt. rapv*); to hang down, hang loosely (= *rt. lamb*).

**रम्भ** *rambh* [cf. *rts. ramb*, *lambh*], cl. 1. A. *rambbhate*, &c., to sound, roar, bellow, low (as cows), &c., make a noise; (for *rambh*, as a form of *rt. rambh*, see *rt. ramh* at p. 832.)

2. *rambha*, as, ā, am (for 1. see p. 833, col. 1), sounding, roaring, lowing, &c.; (*ā*), f. a sounding, roaring; the lowing (of cattle).

*Rambhāmāna*, as, ā, am, sounding, roaring, bellowing, lowing.

**रम्य** *ramya*, *ramra*, &c. See above.

**रय** *ray* [cf. *rt. lay*], cl. 1. A. *rayate*, *reya*, &c., *rayitum*, to go.

**रय** *raya*, as, m. (fr. *rt. ri*), the stream of a river, current; rapid flow, quick motion, velocity, speed, swiftness, (*rayat* or *rayeṇa*, quickly, immediately, straightway); course [cf. *samvatsara-r*]; impetuosity, vehemence, violence, ardour, zeal, impetuous onset; N. of a son of Purū-ravas; of a king.—*Itaya-prasna-sūtra-siddhānta* or *rāya-p*, N. of a work.—*Itaya-vat*, ān, atī, at, possessing a rapid current or course, swift.

*Rayishtha*, as, ā, am, very swift or fleet, very vehement; (*as*), m., N. of Agni; of Kuvera; of Brahman; (*am*), n., N. of various Sāmans.

**रयक** *rayaka*, as, m. = *ravaka*.

**रयि** *rayi*, is, m. (sometimes also *is*, f.; fr. *rt. i. rā*); the following forms occur in the Veda, *rayim*, *rayibhis*, *rayiṅām*, *rayyā*, *rayyai*, *rayyām*; cf. 2. *rai*, Ved. property, goods, possessions, treasure, wealth; stuff, materials; (*raye* *āngirasasya prastobha*, N. of a Sāman).—*Rayi-da*, as, ā, am, Ved. giving property, a bestower of wealth.—*Rayi-pati*, is, m., Ved. a lord of property or wealth.—*Rayi-mat*, ān, atī, at, Ved. possessing property, well off, rich; containing the word *rayi*.—*Rayi-vid*, t, t, t, Ved. obtaining or possessing property or wealth.—*Rayi-vridh*, t, t, t, Ved. abounding in riches, (Sāy. = *vayā* or *dhavena vridha*).—*Rayi-shāc*, k, k, k, (i. e. *rayi* + *śāc*), Ved. sharing or possessing property, (Sāy. = *dhana-samavāyini*).—*Rayi-shāh*, t, t, t (i. e. *rayi* + *śāh*), Ved. ruling over property, (Sāy. = *rayiṅām abhībhavitri*).—*Rayi-shūhā*, ās, ās, am (i. e. *rayi* + *shūhā*) or *rayt-shūhā*, as, ā, am, Ved. being a receptacle of riches, possessing wealth or property.

*Rayikva*, as, m. = *raikva*, a proper N.

*Ruyin-tama*, as, ā, am (superl. of an unused form *rayin*; cf. Pāp. VIII. 2. 17), Ved. possessing much property, very wealthy.

*Rayiyat*, an, anti, at (pres. part. fr. a Nom. fr. *rayi*), Ved. wishing for property, desiring riches.

*Rayishin*, ī, iṅi, ī, Ved. desiring treasures, (apparently an incorrect form.)

**रय्यावट्ट** *rayyāvattā*, as, m. a proper N.

**ररठ** *rarāṭa*, am, n. (an earlier form of *lalāṭa*, q. v.), the forehead, brow; (*ī*), f. the forehead; twisted grass used in a particular manner for the Havir-dhāna (Ved.).

*Rarāṭya*, as, ā, am, belonging or relating to the forehead; (*ā*), f. twisted grass, (see *rarāṭi* above); the horizon.

**ररवान्** *rarāvan*, ā, ā, a (fr. *rt. i. rā*), liberal, bountiful, (Sāy. = *haviḥ prayacchat*.)

**रर्फ** *rarph* [cf. *rt. raph*], cl. 1. P. *rarphati*, &c., to go.

**रलमानाय** *ralamā-nātha*, as, m., N. of a poet; [cf. *ramā-nātha*.]

**रला** *ralā*, f. a species of bird.

**रल्लक** *rallaka*, as, m. a woollen cloth, woollen coverlet, blanket; a species of stag or deer; an eyelash.

**रव** *rava*, as, m. (fr. *rt. i. ru*), a cry, shriek, bray, yell, howl, roar (of animals, wild beasts, &c.); song, singing (of birds &c.); hum, humming; clamour, outcry; talk; thunder; sound, noise (in general).

*Ravaṇa*, as, ā, am, crying, screaming, roaring, shrieking, singing, making an outcry or noise of any kind, sounding, sonorous (= *sābdana*); jesting, a jester (= *bhaṇḍaka*); sharp, hot (= *tikshṇa*); unsteady, fickle, changing = *dvicāla*; (*as*), m. a camel; the Koil or Indian cuckoo; N. of a man; of a serpent-king; (*am*), n. brass, bell metal.

*Ravat*, an, anti, at (for *rvat*, q. v., pres. part. P. of *rt. i. ru*), crying out, raising a cry, bellowing.

*Ravatha*, as, m. = *rava* (Ved.); the Koil or Indian cuckoo.

*Ravamāna*, as, ā, am (anomalous pres. part. A. of *rt. i. ru*), crying, roaring, raising a cry.

*Ravas* in *purū-ravas*, *brihad-ravas*, q. q. v. v.

*Ravāna*, as, ā, am, Ved. = *ravamāna* above.

*Ravitri*, tā, trī, trī, Ved. one who cries or calls out, crier, screamer.

**रवक** *ravaka*, as, m., N. of a Dharāṇa or particular weight of pearls (thirty making the Dharāṇa; also read *rayaka*, *rivaka*).

**रवणक** *ravanaka*, a filter made of cane or bamboo.

**रवि** *ravi*, is, m. (said to be fr. *rt. i. ru*),

a particular form of the sun (sometimes regarded as one of the twelve Ādityas); the sun (in general) or the god of the sun; a mountain; N. of a Saṁvṛaka; of a son of Dhṛita-rāshṭra; the right canal for the passage of the vital air (?).—*Ravi-kara*, as, m., N. of a commentator.—*Ravi-kānta*, as, m. a sort of crystal (= *śūrya-kānta*).—*Ravi-gupta*, as, m., N. of a poet.—*Ravi-śakra*, am, n. a particular astronomical diagram (the sun represented as a man carrying the stars on the various parts of his body).

—*Ravi-ja*, as, m. 'child of the sun,' N. of a particular Ketu; the planet Saturn.—*Ravi-tanaya*, as, m. the son of the sun, the planet Saturn.—*Ravi-tīrtha*, am, n., N. of a Tīrtha.—*Ravi-tejas*, as, n. the radiance of the sun.—*Ravi-datta*, as, m., N. of a priest; of a poet.—*Ravi-dina*, am, n. the day of the sun, Sunday.—*Ravi-dīpta*, as, sun-lighted, sun-illuminated.—*Ravi-deva*, as, m., N. of a poet.—*Ravi-nandana*, as, m. 'son of the sun,' Manu Vaivasvata; the ape Sugriva.—*Ravi-patra*, as, m. a sort of shrub.—*Ravi-putra*, as, m. the son of the sun, the planet Saturn.—*Ravi-priya*, as, m., N. of various plants, = *lakūca*; = *āditya-patra*; = *rakta-karavīra*; (*ā*), f., N. of Dākshāyaṇi in Gangā-dvāra; (*am*), n. a red lotus-flower; copper.—*Ravi-bimbā*, am, n., Ved. the sun's disk.—*Ravi-maṇḍala*, am, n. the sun's orb or disk.—*Ravi-ratna*, as, m. = *ravi-kānta*.

—*Ravi-ratnaka*, am, n. 'sun-jewel,' a ruby.

—*Ravi-locana*, as, m. 'sun-eyed,' N. of Vishnu; of Siva.—*Ravi-loha*, am, n. copper.—*Ravi-nāra*, as, m. or *ravi-vāsara*, as, am, m. n. the day of the sun, Sunday.—*Ravi-sankrānti*, is, f. the sun's entrance into a sign of the zodiac.

—*Ravi-sañjñaka*, am, n. copper ('called after the sun').—*Ravi-sana-prabha*, as, ā, am, radiant as the sun.—*Ravi-sārathī*, is, m. the sun's charioteer, i. e. Aruna or the Dawn.—*Ravi-suta*, as, m. son of the sun, the planet Saturn; the ape Sugriva.—*Ravi-sundara-rasa*, as, m., N. of a particular elixir.—*Ravi-sūnu*, us, m. son of the sun, the planet Saturn.

**रवितृ** *ravitri*. See col. 2.

**रविन्द** *ravinda*, am, n. = *aravinda*, a lotus, lotus-flower.

**रविपुला** *ra-vipulā*. See under 3. *ra*, p. 824.

**रवीषु** *raviṣu*, us, m. the god of love, Kāma-deva, (also read *varishu*.)

**रशना** *raśanā*, f. (connected with *raśmi* below), a rope, cord, line; a rein, bridle; a girth, girdle, zone, woman's zone or girdle, (in this and the previous senses often incorrectly written *rasanā*); the tongue, (in this sense incorrect for *raśanā*); a finger (according to Naigh. II. 5).—*Raśana-sam-mīta*, as, ā, am (*raśana* for *raśanā*), Ved. as loog as the rope on the sacrificial post.—*Raśanā-kalāpa*, as, m. a woman's girdle formed out of several strings or threads; [cf. *kalāpa*, *raśmi-kalāpa*.]—*Raśanākṛita* (*ṇā-āk*), as, ā, am, Ved. guided by a cord, managed with a bridle.—*Raśanā-guṇya*, as, m. the cord of a girdle.—*Raśanāguṇya-spada* (*ṇā-ās*), am, n. the place for the girdle, waist.—*Raśanopamā* (*ṇā-up*), f. 'string of comparisons,' a form of simile (when the object to which anything is compared is made the subject of another comparison, which again leads to a third and so on).

*Raśanāya*, Nom. A. *raśanāyate*, &c., to be guided by a rein or bridle (?).

*Raśanāyamāna*, as, ā, am, Ved. being guided by a rein.

**रश्मि** *raśmi*, is, m. (in one passage is, f.; connected with *raśanā* above; in Uṇādi-s. IV. 46. said to be fr. *raś*, substituted for *rt. i. aś*, to pervade; perhaps connected with *rt. i. las*, to shine), a string, rope, cord; a bridle, rein, leash; a measuring cord or rope; a goad, whip; a finger (Ved.); a ray of light, beam [cf. *aśnu*]; an eyelash (= *paksh-man*); (in Vājasaneyi-s. XV. 6. said to be) = *anna*;

[cf. probably Lat. *laqueus*.]—*Raśmi-kalāpa*, *as*, m. a pearl-necklace &c. consisting of fifty-four (or according to others fifty-six) threads.—*Raśmi-keṭu*, *us*, m. 'beam-bannered,' epithet of a Rākshasa; of a particular comet (Ved.).—*Raśmi-kriḍā*, *as*, m., N. of a Rākshasa.—*Raśmi-pati*, *is*, m. a species of plant (= *ravi-pattra*).—*Raśmi-pavitra*, *as*, *ā*, *am*, Ved. purified by rays or beams.—*Raśmi-prabhāsa*, *as*, m., N. of a Buddha.—*Raśmi-maṅḍala*, *am*, n. a circle or garland of rays.—*Raśmi-mat*, *ān*, *atī*, *at*, having rays or beams, radiant; (*ān*), m. the sun; a proper N.—*Raśmi-maya*, *as*, *ī*, *am*, formed of beams, consisting of rays.—*Raśmi-mālin*, *ī*, *inī*, *ī*, encircled or garlanded with rays.—*Raśmi-mūḍa*, *as*, m. 'ray-emitting,' the sun.—*Raśmi-rāja*, *as*, m. a proper N.—*Raśmi-vat*, *ān*, *atī*, *at*, having rays, radiant; (*ān*), m. the sun, (also *raśmi-vat*).—*Raśmi-śata-sahasra-partipūrṇa-dhvaḥ*, *as*, m., N. of a Buddha.

*Raśman*, only found in inst. c. m. *raśmā* = *raśminā*, by a rein (Ṛig-veda VI. 67, 1).

*Raśmin* at the end of an adj. comp. = *raśmi*.

*Raśmisa*, *as*, m., N. of a Dānava.

**रस** I. *ras* [cf. rt. I. *rās*], cl. I. P. (sometimes also A.) *rasati* (-te), *raśāsa*, *raśishyati*, *arāśi* or *arāśit*, *rasitum*, to roar, howl, bellow, neigh, yell, cry, scream, cry out, sound, make any sound or noise; to sing; to resound, reverberate; (according to Naigh. III. 14) to praise: Caus. *raśayati*, -yitum, Aor. *arāśat*: Desid. *riraśishati*: Intens. *rāśasyate*, *rāśati*, to cry out loudly, scream aloud; [cf. Goth. *razda*; Old Germ. *rartjan*, *rerjan*; Angl. Sax. *reordian*, *varian*.]

*Rasat*, *an*, *antī*, *at*, crying, sounding, making any sound.

I. *rasana*, *am*, n. the act of roaring or screaming, crying, tinkling, sounding, &c., the shaking or rumbling (of the earth), croaking (of frogs); sound, noise.

I. *rasita*, *as*, *ā*, *am*, sounded, uttering inarticulate sounds; (*am*), n. a roar, scream, cry, noise, sound; the rattling of thunder.—*Rasitāśin* ('*ta-āś°*'), *ī*, *inī*, *ī*, consuming or destroying by mere noise.

I. *rasitri*, *tā*, *trī*, *trī*, one who roars or bellows.

*Rāśasyamāna*, *as*, *ā*, *am* (fr. the Intens.), crying out or bowling very loud.

**रस** 2. *ras* (perhaps to be regarded as a Nominal fr. *rasa* below), cl. I. 4. 10. P. *rasati*, *rasyati*, *rasayati* (also *rasūpayati*; in Ved. occasionally A. *rasayate*), to taste, relish; to feel, perceive, be sensible of; to love: Pass. *rasyate*: Desid. *riraśayishati*, to desire to taste.

*Rasa*, *as*, m. (perhaps connected with *rt. ram*), the sap or juice of plants, juice of fruit; juice of the sugar-cane, syrup; (metaphorically) the best or finest or prime part of anything, essence, marrow; any liquid or fluid, (*gavāṃp rasāḥ*, milk), water, liquor, drink; milk; melted butter; any mixture, draught, elixir, potion; nectar; poison, poisonous drink; soup, broth; a constituent fluid or essential juice of the body, serum, (especially) the primary juice called chyle (formed from the food and changed by the bile into blood); mercury, quicksilver (sometimes regarded in philosophical works as a kind of quintessence of the human body or as possessing some supernatural power over its juices; elsewhere regarded as the seminal fluid of Śiva); semen virile; taste, savour, flavour, relish, (the six principal tastes are said to be *madhura*, *amla*, *lavaṇa*, *kaṭuka*, *tikta*, and *hāṣṭya*, q. v. v.); a symbolical expression for the number six; anything used to give relish, a condiment, sauce, spice, seasoning; the organ or instrument of taste, the tongue; taste or inclination for anything, appetite, enjoyment of anything, love, affection, desire; anything that stimulates enjoyment, pleasure, charm, grace, elegance, beauty, sweetness, spirit, wit; taste, style, character (of a work); taste, sentiment, feeling, emotion, pathos, affection, passion, disposition, (in dramatic composition ten Rasas are enumerated, viz. *śṛṅgāra*, love; *vīra*, heroism; *bībhatsa*, disgust; *raudra*, anger or fury; *hāsyā*,

*mīrth*; *bhāyānaka*, terror; *karuṇā*, pity; *adbhuta*, wonder; *sānta*, tranquillity or contentment; *vātsalya*, paternal fondness: according to some only nine or eight are enumerated, the last or last two being omitted); myrrh; any mineral or metallic salt (as sulphur, borax, green vitriol, &c.); a metal or mineral in a state of fusion; gold; a kind of metre consisting of four times seventy syllables; = *śabda*? (*ā*), f. moisture, humidity (Ved.); N. of a river (Ved.); a mythical stream supposed to flow round the earth and the atmosphere (Ved.); the lower world, hell [cf. *rasā-tala*]; the earth, ground, soil; the tongue; N. of various plants, *Clypea Hernandiifolia*; *Boswellia Thurifera*; *Panicum Italicum*: a vine or grape; = *kākolī*; (*am*), n. myrrh; milk; taste; [cf. according to some, Gr. *ῥόσος*; Lat. *ros-is* (for *ros-is*); Lith. *rassa*; Russ. *rosa*.]

—*Rasa-karpūra*, *am*, n. sublimate or muriate of mercury (made with sulphur, mercury, and common salt; the crystals formed in the first operation are sublimed a second time).—*Rasa-karma*, *a*, n. or *rasa-kalpanā*, f. preparation of quicksilver, any process undergone by quicksilver.—*Rasa-kalyāṇinī-vrata*, *am*, n., N. of a particular ceremony; of the twenty-second chapter of the Bhavishyottara-Purāṇa; of the sixty-second chapter of the Matsya-Purāṇa.—*Rasa-kulyā*, f., N. of a river in Kuśādvīpa.—*Rasa-keṭu*, *us*, m., N. of a prince.—*Rasa-kesara*, *am*, n. camphor.—*Rasa-komala*, *am*, n. a particular mineral.—*Rasa-kriyā*, f. application of fluid remedies or fomentations.—*Rasa-gandha*, *as*, *am*, m. n. gum-myrrh.—*Rasa-gandhaka*, *as*, m. myrrh; brimstone, sulphur.—*Rasa-garbha*, *am*, n. a collyrium made from the juice of the Curcuma Xanthorrhiza; a mineral preparation, vermilion.—*Rasa-graha*, *as*, *ā*, *am*, apprehending or perceiving flavours, having a taste for enjoyments, appreciating pleasures; (*as*), m. the organ of taste.—*Rasa-grāhaka*, *as*, *ikā*, *am*, apprehending or perceiving flavours, sensible of flavour.—*Rasa-ghana*, *as*, *ā*, *am*, Ved. full of juice, consisting entirely of juices.—*Rasa-ghna*, *as*, m. borax.—*Rasa-śāndrikā*, f., N. of Sankara's commentary on the Abhijñāna-śakuntala.—*Rasa-śāntamāṇi*, *is*, m., N. of a medical work.—*Rasa-śa*, *as*, *ā*, *am*, originating in fluids, produced from liquids; proceeding from chyle; born in passion; (*as*), m. sugar, molasses; any insect engendered by the fermentation of liquids; (*am*), n. blood.—*Rasa-jña*, *as*, *ā*, *am*, knowing tastes, discriminating or appreciating flavour or excellence, knowing what gives real enjoyment, knowing the true essence of things, capable of discerning the spirit or beauty of anything, well versed in any knowledge; (*as*), m. a poet or man of discrimination, any writer who understands the Rasas; an alchemist who understands the magical properties of mercury; a physician; a preparer of mercurial and chemical compounds; (*ā*, *am*), f. n. the tongue.—*Rasa-jñatā*, f. or *rasajña-tva*, *am*, n. knowledge of flavours; acquaintance with the true essence of things, poetical skill or taste; alchemy; discrimination, skill, experience.—*Rasa-jñāna*, *am*, n. knowledge of tastes (a branch of medical science).—*Rasa-jyeshtha*, *as*, m. the first or best taste, sweet taste, sweetness; the sentiment of love.—*Rasa-tanmātra*, *am*, n. the subtle element or rudiment of taste.—*Rasa-tama*, *as*, m., Ved. the juice of all juices, best juice, essence of essences.—*Rasa-tarāṅginī*, f., N. of a treatise on poetical sentiment or pathos by Bhānu-datta; of another work.—*Rasa-tas*, ind. according to taste or flavour.—*Rasa-tā*, f. or *rasa-tva*, *am*, n. fluidity, juiciness, the being chyle, state of chyle.—*Rasa-tejas*, *as*, n. 'strength of the chyle,' blood.—*Rasa-ta*, *as*, *ā*, *am*, emitting juice or sap, emitting resin; (*as*), m. 'giver of fluids or mixtures,' a physician.—*Rasa-darpaṇa*, *as*, m. 'mirror of the Rasas,' N. of a medical work.—*Rasa-dātikā*, f. a kind of sugar-cane.—*Rasa-dīpikā*, f. 'lamp of the Rasas,' N. of a medical work.—*Rasa-dhrāvin*, *ī*, m. a kind of citron (= *madhura-jambīra*).—*Rasa-dhātu*, *u*, n. 'fluid-metal,' quicksilver.—*Rasa-nātha*, *as*,

m. 'chief of fluids,' quicksilver, mercury.—*Rasa-nāyaka*, *as*, m. 'leader or lord of quicksilver,' N. of Śiva.—*Rasa-nirṛiti*, *is*, f. cessation or loss of taste, &c.—*Rasa-netrikā*, f. realgar, red arsenic.—*Rasan-tama*, *as*, *ā*, *am*, Ved. = *rasa-tama*.—*Rasa-paddhati*, *is*, f., N. of a medical work.—*Rasa-pāka-ja*, *as*, m. 'produced by the cooking of juices,' sugar.—*Rasa-pāṭaka*, *as*, m. 'cooker of sauces or flavours,' a cook.—*Rasa-pārjāta*, *as*, m. 'the Pārjāta tree of Rasas,' N. of a work on medicine.—*Rasa-pushpa*, *am*, n. a particular preparation of mercury, a kind of muriate formed by subliming in close vessels a mixture of sulphur, mercury, and common salt.—*Rasa-pradīpa*, *as*, m. 'lamp of the Rasas,' N. of a work on medicine; of a work on rhetoric.—*Rasa-prabandha*, *as*, m. 'connection of Rasas,' any poetical composition, (especially) a drama.—*Rasa-phala*, *as*, m. a cocoa-nut tree (the fruit of which contains a fluid).—*Rasa-bandhana*, *am*, n. (probably) a particular part of the intestines.—*Rasa-bodha*, *as*, m. knowledge of taste (especially in poetic composition).—*Rasa-bhanga*, *as*, m. interruption or cessation of passion or sentiment.—*Rasa-bhava*, *am*, n. 'produced from chyle,' blood.—*Rasa-bhasman*, *a*, n. calx or oxide of mercury.—*Rasa-bheda*, *as*, m. a particular preparation of quicksilver.—*Rasa-bhedin*, *ī*, *inī*, *ī*, discharging juice (said of fruits which burst with ripeness).—*Rasa-bhojana*, *as*, *ā*, *am*, feeding on liquids or fluids; (*am*), n. an entertainment given to Brāhmins in which they are feasted with the juice of mangoes.—*Rasa-mañjarī*, f., N. of a treatise by Bhānu-datta on the Rasas, (describing the various kinds of heroes and heroines, their feelings, passions, and peculiarities).—*Rasa-maya*, *as*, *ī*, *am*, formed of juice or sap, consisting of fluid, juicy, liquid; savour; consisting of quicksilver; full of taste, delightful, of great beauty, charming.—*Rasa-mala*, *am*, n. the refuse of the juices (of the body), impure excretions.—*Rasa-mahārṇava*, *as*, m. 'ocean of Rasas,' N. of a work.—*Rasa-mātrikā*, f. 'mother of taste,' the tongue.—*Rasa-mātra*, *am*, n. = *rasa-tanmātra*.—*Rasa-mūlā*, f., N. of a Prakṛit metre consisting of four times twenty-four instants.—*Rasa-yāmala*, *am*, n., N. of a medical work.—*Rasa-yoga*, *as*, m. pl. scientifically mixed juices or prepared mixtures.—*Rasa-ratna*, *am*, n. 'jewel of Rasas,' N. of a medical work.—*Rasa-ratna-dīpikā*, f. and *rasa-ratna-pradīpa*, *as*, m. and *rasa-ratna-hāra*, *as*, m. and *rasa-ratnākara* ('*na-āk°*'), *as*, m. and *rasa-ratnāvalī* ('*na-āv°*'), f. and *rasa-rahasya*, *am*, n., N. of various works treating of the Rasas and of medicine.—*Rasa-rāja*, *as*, m. 'king of fluids,' quicksilver; = *rasāñjana*.—*Rasa-rāja-lakṣmī*, *is*, f. and *rasa-rāja-śānkara*, and *rasa-rājahaṅga*, *as*, m., N. of three medical works.—*Rasa-leha*, *as*, m. quicksilver.—*Rasa-vat*, *ān*, *atī*, *at*, having juice or sap, full of juice, juicy, succulent; tasteful, sapid, savoury, luscious, well-seasoned, well-flavoured, strong; containing the essence (of anything); moist, well-watered; tasty, charming, elegant, graceful, beautiful; possessing love and the other Rasas; impassioned, full of feeling (in rhetoric applied to the poetical description of inanimate objects as affected by emotions of love and jealousy); spirited, witty; (*atī*), f. a kitchen; N. of an erotic poem; of a supplement to the Saṅkshipta-sāra by Jūmāra-nandin.—*Rasavat-āt*, f. juiciness, savouriness, sapidity; tastefulness; elegance, beauty, gracefulness.—*Rasa-varja*, *as*, m. avoidance of tastes or flavours.—*Rasa-vaha*, *as*, *ā*, *am*, bringing or producing juice.—*Rasa-vikraya*, *as*, m. the sale of stimulating juices or liquors.—*Rasa-vikrāyīn*, *ī*, m. syrup-seller, liquor-seller, a dealer in essences or spices.—*Rasa-vid*, *t*, *t*, *t*, knowing tastes, knowing or appreciating flavours, having good taste, discriminating.—*Rasa-viśeṣa*, *as*, m. a more excellent juice or flavour.—*Rasa-śāstra*, *am*, n. the science of Rasas, alchemy.—*Rasa-śodhana*, *as*, m. borax; (*am*), n. purification of quicksilver.—*Rasa-saṅgraha-siddhānta*, *as*, m., N. of a medical work.

— *Rasa-sōgara*, *as*, m. 'ocean of Rasas,' N. of a work on medicine; of a work on rhetoric. — *Rasa-sāra*, N. of a commentary on the second book of the *Kīraṇāvālī*. — *Rasa-siddha*, *as*, ā, am, brought to perfection by means of quicksilver; skilled in alchemy; well versed in or conversant with the poetical Rasas, accomplished in poetry. — *Rasa-siddhānta-sōgara* and *rasa-sindhū* and *rasa-sudhā-kara* and *rasa-sudhāmbhodhī* ('*dhā-am*') and *rasākara* ('*sa-āl*'), N. of various works on medicine or on the Rasas. — *Rasa-sidhī*, *is*, f. perfection attained by means of quicksilver, knowledge of the art of performing various chemical operations with mercury which with certain mystical rites secure wealth and wealth to the adept; skill in alchemy. — *Rasa-sindūra*, *am*, n. a sort of factitious cinabar made with zinc, mercury, blue vitriol, and nitre fused together. — *Rasa-sthāna*, *am*, n. cinabar or vermilion. — *Rasa-hridāya*, *am*, n. N. of a work on alchemy. — *Rasā-khana*, *as*, m. 'digging or scratching in the soil,' a cock. — *Rasāraja* ('*sa-ag*'), *am*, n. = *rasānjana*. — *Rasānjana* ('*sa-ai*'), *am*, n. vitriol of copper or a sort of collyrium prepared from it with the addition of Curcuma or (according to some) from the calx of brass with Amomum Anthonthiza or (according to others) from lead-ore. — *Rasādhyā* ('*sa-ādh*'), *as*, ā, am, abounding in juice or sap, abounding in moisture; (*as*), m. Spondias Mangifera. — *Rasa-tala*, *am*, n. N. of one of the seven hells or regions under the earth, (see *pātāla*); the lower world or hell in general, (not to be confounded with Naraka or the place of punishment); N. of the fourth astrological mansion. — *Rasātma* ('*sa-āt*'), *as*, ikā, am, having juice or sap for its essence, consisting of nectar; having the nature of liquid or fluid; characterized by sapidity or savour; having taste or flavour; having grace or elegance for its essence, elegant, beautiful. — *Rasādāna* ('*sa-ād*'), *am*, n. the taking or drawing up of moisture, drying up or absorption of fluid, sucking, suction. — *Rasādāna* ('*sa-ād*'), *as*, m. 'receptacle of fluids or moisture,' the sun. — *Rasādharāṇa* ('*sa-ād*'), *am*, n., Ved. retention of moisture (by the sun's rays). — *Rasādūka* ('*sa-adh*'), *as*, ā, am, full of taste, tasty, elegant, abounding in enjoyments; (*as*), m. borax; (*ā*), f. a species of plant. — *Rasādhipatyā* ('*sa-ād*'), *am*, n. dominion over the lower world. — *Rasādhyaksha* ('*sa-adh*'), *as*, m. a superintendent of liquors or fluids. — *Rasānupradāna* ('*sa-an*'), *am*, n., Ved. the bestowing of moisture, (according to Yaska one of the functions of Indra). — *Rasāntara* ('*sa-an*'), *as*, m. another taste or flavour; another pleasure or enjoyment; different passion or emotion, change of feeling or sentiment. — *Rasā-pāyin*, *i*, m. 'drinking with the tongue,' a dog. — *Rasābhāsa* ('*sa-abh*'), *as*, m. the semblance or mere appearance of sentiment, a sentiment attributed to an inanimate object; the unsuitable manifestation of a sentiment. — *Rasābhīveśa* ('*sa-abh*'), *as*, m. accession of sentiment, intencness of feeling or passion. — *Rasābhīvyānjikā* ('*sa-abh*'), f., N. of a commentary. — *Rasābhyan-tara* ('*sa-abh*'), *am*, n. inside the waters. — *Rasāmpīṭā* ('*sa-am*') and *rasāmpīṭa-sindhū* and *rasāmbhodhī* and *rasāmbho-nūhī* ('*sa-am*'), N. of various medical works. — *Rasāmla* ('*sa-am*'), *as*, m. a kind of sorrel (= *amla-retasa*); vinegar made from fruit; sour sauce, (especially) tamarind sauce; = *vrikshāmla*, *śukra*. — *Rasāyana* ('*sa-ay*'), *as*, m. a particular drug used as a vermifuge (= *viṭṭariga*); an alchemist; N. of Garuḍa; (ī), f. a canal or channel for the fluids (of the body), a vessel conveying chyle, a lacteal or absorbent vessel; N. of various plants, = *guḍūci*, *kāka-māci*, *māhā-karañja*, *goraksha-tuṅghā*, *māṅsa-śhadā*; (*am*), n. a medicine supposed to prevent old age and prolong life, an elixir, elixir vitæ; any medicine or medicinal compound; alchemy, chemistry, the employment of mercury as a remedy or for magical purposes; (according to native lexicographers also) buttermilk; poison; long pepper (?). — *Rasāyana-phalā*, f. Ter-

minalia Chebula or Citrīna. — *Rasāyana-śreshṭha*, *as*, m. 'best of elixirs,' mercury. — *Rasāyana* ('*sa-ay*') and *rasāmlkārā* ('*sa-āl*'), *as*, m. two works on medicine. — *Rasāyā* ('*sa-ā*'), *as*, m. the seat or abode of the Rasas; the seat of enjoyments; (*ās*), m. pl., N. of a people. — *Rasāvātāra* ('*sa-av*'), *as*, m., N. of a medical work. — *Rasāśa* ('*sa-āśa*'), *as*, m. the drinking or consuming of liquors. — *Rasāśīn* ('*sa-ās*'), *i*, *inī*, *i*, drinking or enjoying liquids. — *Rasāsīr* ('*sa-ās*'), *īr*, *īr*, *īr*, Ved. mixed with juice or liquid, (Say.) mixed with milk. — *Rasāsīvāsā* ('*sa-ās*'), f. a kind of creeper (= *palāśī*). — *Rasāvāda* ('*sa-ās*'), *as*, m. the sipping of juices or liquids; the perception of enjoyment, sense of joy or pleasure. — *Rasāvādīn* ('*sa-ās*'), *i*, *inī*, *i*, tasting juice, perceiving or apprehending flavours; (*ī*), m. 'juice-sipper,' a bee. — *Rasāhva* ('*sa-āh*'), *as*, m. turpentine, the resin of Pinus Longifolia. — *Rasendra* ('*sa-in*'), *as*, m. 'chief of fluids or metals,' quicksilver, mercury; the philosopher's stone (the touch of which turns iron to gold). — *Rasendra-kalpa-druma*, *as*, m., N. of a work by Rāma-kṛishṇa treating of the preparation of mercury and minerals or metals for medicinal uses. — *Rasendra-śīntā-maṇi*, *is*, m., N. of a similar work to the above by Rāma-śāndra. — *Rasēvara* ('*sa-īs*'), *as*, m. 'lord of fluids or metals,' mercury, quicksilver; [cf. *rasendra*]. — *Rasēvara-darsana*, *am*, n. the science of the application of mercury to various chemical and magical operations, the doctrine of alchemy. — *Rasēvara-siddhānta*, *as*, m., N. of a work establishing the efficacy of mercury in alchemy. — *Rasottama* ('*sa-ut*'), *as*, m. Phaseolus Mungo, = *mudga*; (*am*), n. (?), 'best of liquids,' milk. — *Rasopatti* ('*sa-ut*'), *is*, f. production of taste or flavour; development of passion or sentiment; generation of the vital fluids. — *Rasodadhī* ('*sa-ud*'), *is*, m. 'ocean of Rasas,' N. of a rhetorical treatise on the Rasas. — *Rasodbhava* ('*sa-ud*'), *am*, n. 'produced in water,' a pearl. — *Rasopala* ('*sa-up*'), *am*, n. 'water-stone,' a pearl. — *Rasollāsa* ('*sa-ul*'), *as*, m. 'the spontaneous evolution of the fluids (or juices) of the body, without nutriment from without,' N. of one of the eight Siddhis or states of perfection, (also written *rasollāsa*); springing up of desire, increase of longing (for anything). — *Rasaukas* ('*sa-ok*'), *ānsi*, n. pl. the habitations of the lower world; (*ās*, *ās*, *ās*), inhabiting the lower regions; (*ās*), m. an inhabitant of the lower world.

*Rasaka*, *as*, m. stewed or boiled meat, broth, soup made from meat, (also *am*, n.)

*Rasat*, *an*, *anti*, *at*, tasting, perceiving flavour.

2. *rasana*, *as*, m. (for 1. *rasana* see p. 835, col. 1), phlegm (regarded as the cause of taste to the tongue); (*ā*), f. the tongue; N. of two plants, = *rāsnā*; = *gandha-bhadra*; (incorrectly) = *raśunā*; (*am*), n. tasting, taste, flavour, savour; the organ of taste; the being sensible of (anything), perception, apprehension, sense. — *Rasanā-rada*, *as*, m. 'having the tongue for teeth,' a bird. — *Rasanā-lik*, *ī*, m. 'licking with the tongue,' a dog. — *Rasavendriyā* ('*na-in*'), *am*, n. the organ of taste, the tongue.

*Rasayati*, *is*, f. (fr. a Nom. base *rasaya*), taste, flavour.

*Rasayitavya*, *as*, ā, am, to be tasted, tasty, palatable.

*Rasayitri*, *tā*, *trī*, *tri*, one who tastes, a taster.

*Rasayitvā*, ind. having tasted.

*Rasāyaka*, *as*, m. a kind of grass.

*Rasāya*, *as*, ā, am (fr. a Nom. *rasāya*), Ved. to be made savoury or tasteful; juicy, tasteful, savoury.

*Rasāla*, *as*, m., N. of various plants and trees, the mango tree; the sugar-cane; a kind of sugar-cane (= *punḍraka*); the oilbanyan tree; the bread-fruit tree; wheat; a kind of grain; a kind of mouse; (*ā*), f. curds mixed with sugar and spices; the tongue; Dūrva grass; Desmodium Gaugeticum; a vine or grape; (ī), f. a kind of sugar-cane; (*am*), n. frankincense; gum-myrrh.

*Rasālasā*, f. any tubular vessel of the body (espe-

cially one conveying the fluids), a vein, artery; a nerve, tendon.

*Rasāliḥā*, f. Hemionitis Cordifolia.

*Rasika*, *as*, ā, am, = *sa-rasa*, tasty, savoury, flavoured, well-tasted, sapid, tasteful (as a dish, composition, &c.), full of feeling or passion, impassioned, graceful, elegant, beautiful; spirited, witty, facetious, humorous; having a discriminating taste, apprehending or appreciating flavour or excellence, appreciative; having a liking or passion for, taking pleasure in, delighting in (sometimes with loc. or at the end of a comp.); fanciful; lustful; (*as*), m. a man full of feeling or passion; a libertine; Ardea Sibirica (= *sārasa*); a horse; an elephant; (*ā*), f. the juice of the sugar-cane, molasses; curds with sugar and spice; the tongue [cf. *rasanā*]; a woman's girdle [cf. *rasanā*]. — *Rasika-tā*, f. tastefulness, savouriness, sapidity; taste, feeling, the having a taste for; taking pleasure in. — *Rasika-rañjani*, f., N. of a commentary. — *Rasika-ramaṇa*, *am*, n., N. of a poem by Raghunātha, (it consists of eighteen chapters, and contains the life and adventures of Dur-vāsa, a Vaishṇava preceptor and ascetic). — *Rasikā-bhāṛya*, *as*, m. a man who has a passionate wife or one full of feeling. — *Rasikeśvara*, *as*, m. (probably fr. *rasikā*, a passionate woman, + *īśvara*), N. of Kṛishṇa.

2. *rasita*, *as*, ā, am (for 1. see p. 835, col. 1), tasted; having taste or flavour or sentiment; covered or overlaid with gold, gilded, plated, (in this sense fr. *rasa*, gold, + *ita*); (*am*), n. vinous liquor, wine.

*Rasita-vat*, *ān*, *atī*, *at*, one who has tasted, &c.

2. *rasitri*, *tā*, *trī*, *tri*, = *rasayitri*, a taster.

*Rasin*, *i*, *inī*, *i*, having juice or sap, juicy, liquid; tasteful, spirited, full of feeling, impassioned; having good taste, having a taste for the beautiful.

*Rasya*, *as*, ā, am, juicy, tasty, savoury, palatable; (*ā*), f., N. of two plants, = *rāsnā*; = *pāḥā*; (*am*), n. blood (supposed to be produced from chyle).

*Rasyamāna*, *as*, ā, am, being tasted.

रसुन *rasuna*, *as*, m. = *rasona*, *laṣuna*.

*Rasona* or *rasonaka*, *as*, m. a kind of garlic, shallot, Allium Ascalonicum.

रस *rasna*, *am*, n. (said to be fr. rt. 1. *ras*), a thing, object.

रह *rah* (perhaps originally *radh*), cl. 1. P. *raha-yati*, *ararahat* or *arirahat* (?), *rahayitum*, to leave, quit, relinquish, abandon, desert, give up, surrender, resign; [cf. Gr. *λανθάνω*, *ἐλαθον*, *λάθρα*, *ἀλόθης*; (probably) *ἐρημος*; perhaps also *λόχος*, *λέχος*: Lat. *lates*; *lectum*, *lego*: Goth. *liagan*, *lagjan*: Angl. Sax. *leccan*, *licgan*: Lith. *leidmi*, *leidziu*.]

*Raha*, *as*, m. = 1. *rahas* below. — *Raha-rūdhābhāva*, *as*, ā, am, withdrawn into privacy, being private or in secret. — *Raha-sū*, *ūs*, f., Ved. a woman bringing forth (a child) in secret, a bad woman who conceals the birth of her child. — *Raha-stha*, see under 1. *rahas* below.

*Rahaṇa*, *am*, n. the act of quitting, desertion, abandonment; separation.

*Rahayat*, *an*, *anti*, *at*, quitting, abandoning.

1. *rahas*, *as*, n. (for 2. see p. 837, col. 1), loneliness, solitariness, solitude, privacy, secrecy, retirement, (*rahasi*, in secret, secretly, privily; *rahassa*, privately, in private, secretly); a lonely or deserted place, private or solitary abode, hiding-place; a secret, mystery, mystical truth; sexual intercourse, copulation; a privacy; (*as*), ind. in a solitary place, in secret, secretly, clandestinely, privately, privily, (opposed to *pra-kāsam*). — *Rahā-stha* or *raha-stha*, *as*, ā, am, standing or being in a lonely place or in private, being apart, being alone; being in the enjoyment of love. — *Rahas-kara*, *as*, ī, am, executing a secret commission. — *Rahi-kri*, cl. 8. P. *-karoti*, &c., or *rahi-bhū*, cl. 1. P. *-bharati*, &c., to withdraw to a solitary place, retire apart. — *Rahi-bhūta*, *as*, ā, am, withdrawn to a lonely place, retired. — *Raho-*

*gata, as, ā, am*, being in a lonely place, being alone; secret, clandestine, concealed, private.

*Rahasa* in *anu-r°*, &c. = 1. *rahas*, p. 836, col. 3. *Rahasānandin* or *rahasānandin* (?), *ī, m.*, N. of a grammarian.

*Rahasya, as, ā, am*, secret, private, clandestine, concealed; mysterious; fit to be concealed; (*am*), n. a secret, any secret doctrine or mystery, anything hidden or recondite, mystical or esoteric teaching; an Upanishad (Manu II. 165); (*am*), ind. in secret, secretly, privately; (*ā*), f., N. of a river; of two plants, = *rāsnā*; = *pāhā*. — *Rahasya-traya-sāra*, 'essence of the three mystical doctrines,' N. of a treatise by Venkata Ācārya (being a short exposition in verse of the doctrines of the Vedānta according to Rāmānuja). — *Rahasya-dhārin, ī, inī, ī*, secret-possessing, being in possession of a secret or mystery, initiated into a secret rite or mystery. — *Rahasya-bheda, as, m.* or *rahasya-bhedana, am, n.* or *rahasya-vibheda, as, m.* revealing a secret, disclosure of a secret or mystery. — *Rahasya-vrata, am, n.* 'mystical-vow,' the mystic science of obtaining command over magical weapons.

*Rahasyu, us, m.* a proper N.

*Rahāta, as, m.* (perhaps for *raho-ta*), a counsellor, minister; a ghost, spirit; a spring.

*Rahāya* (fr. *rahas*), Nom. A. *rahāyate*, &c., to be lonely or private, &c.

*Rahita, as, ā, am*, left, quitted, forsaken, abandoned, deserted; lonely, solitary; deserted by, separated from, free from, deprived of, void or destitute of, without (with inst. or at the end of comps. or sometimes at the beginning, e.g. *bhartrā rahitā*, a woman separated from her husband; *ratna-rahita* or *rahita-ratna*, destitute of gems); (*am*), n. privacy, secrecy, (*rahīte*, loc. c. in secret, in privacy, secretly, privately.)

*Rahi-kṛī, rahi-bhū*. See under 1. *rahas*, p. 836.

**रहस** 2. *rahas, as, n.* = *rahas*, swiftness, rapidity. (For 1. *rahas* see p. 836, col. 3.)

**रहगुण** *rahugāṇa, ās, m. pl.*, N. of a family belonging to the race of Angiras; (*as*), m., N. of the author of the hymns R̥g-veda IX. 37, 38.

**रा** 1. *rā*, cl. 2. P. (Ved. also A.) *rāti (-te)*, *rarava*, &c (Vedic forms *rāate*, *arāata*, *rāsana*, *rāsāt* [see 2. *rās*], *rāsava*, *rarate*, *rarāthām*, *rarāsva*, *raridhvam*, *rīrīhi*, *rare*, *rarāthe*, *rarīma*, *rarīvas*, *rāsīya*, Inf. *rātave*), to grant, give, bestow, impart, give up, surrender.

*Rarāṇa, as, ā, am*, Ved. giving, bountiful, (see R̥g-veda I. 117, 24.)

2. *rā, ās, ās, am*, (at the end of a comp.) granting, bestowing, giving; (for *rā*, fem. of 2. *ra*, see p. 824, col. 3.)

*Rākā, f.* (according to Uṇādi-s. III. 40. fr. rt. 1. *rā* above), the goddess presiding over the actual day of full moon (or regarded as the Full Moon's consort; Anu-matī is supposed to preside over the previous day); the day of full moon, full moon; N. of a daughter of Angiras and Smṛiti; of a daughter of Angiras and Sradhā; of the wife of Dhātṛī and mother of Prāṭṛī; of a Rākshasi, mother of Khara and Sūra-pākḥā; of a daughter of Su-mālin; of a river; itch, scab; a girl in whom menstruation has just commenced. — *Rākā-āndra, as, m.* full moon.

— *Rākā-nīśā, f.* the night of full moon. — *Rākā-patī, is*, or *rākā-ramaṇa, as, m.* 'husband of Rākā,' full moon. — *Rākā-vibhāvarī, f.* the night of full moon. — *Rākāvībhāvari-jāni, is, m.* 'the consort of the night of Rākā,' full moon. — *Rākā-sāṅka, as*, or *rākā-saśin, ī, m.* full moon. — *Rākēndīvara-bandhu* ('*kā-in*'), *us, m.* full moon. — *Rākēsa* ('*kā-īsa*'), *as, m.* full moon; N. of Siva.

*Rāta, as, ā, am*, given (Ved. *rātam astu*, 'let it be given'; cf. Lat. *ratum esto*), presented, bestowed (often at the end of comps.; cf. *asmad-r°*, *Kirtti-r°*, *deva-r°*, *brahma-r°*); (*as*), m. a proper N. = *Rāta-manas, ās, ās, as*, Ved. having a ready

or willing mind, ready, willing. — *Rāta-havis, is, is, is*, Ved. one who offers oblations. — *Rāta-havya, as, ā, am*, Ved. one who willingly presents offerings, a liberal offerer or worshipper (of the gods), one to whom the offering is presented, one who receives the oblation; (*as*), m., N. of a Rishi with the patronymic Ātreya (author of R̥g-veda V. 65, 66).

*Rāti, is, is* or *ī, ī*, Ved. ready or willing to give, generous, favourable; ready, willing; (*is*), m. a friend, (opposed to *a-rāti*); (*is*), f. the act of giving or granting, bestowal, presentation, favour; a gift, present, offering, oblation; *Indrasya rātiḥ*, N. of a Sāman. — *Rāti-shād, k, k, k* (*shād* for *sād*), Ved. granting favours, dispensing gifts, liberal, bountiful, generous.

*Rāvan, ā, m.*, Ved. a giver, bestower; [cf. *a-r°*.]

**राउल** *rāula, as, m.* a proper N.

**राकिणी** *rākiṇī, f.*, N. of a Tantra goddess.

**राक्य** *rākya, as, &c.*, coming or descended from Raka.

**राक्षस** *rākshasa, as, ī, am* (fr. 2. *rakshas*, q. v.), of or belonging to a Rakshas or evil demon, like a Rakshas, demoniacal, infested by demons; (scil. *vīvāha* or *vidhī*) one of the eight forms of marriage (the violent seizure and rape of a girl after the defeat or destruction of her relatives, see Manu III. 33); (*as*), m. an evil being or demon, an evil or malignant spirit, a Rakshas, (the Rākshasas are sometimes regarded as produced from Brahmā's foot, sometimes with Rāvaṇa as descendants of Pulastya; elsewhere they are styled children of Khasā or Su-rasā; according to some they are distinguishable into three classes, one sort being of a semi-divine nature and ranking with Yakshas &c., another corresponding to Titans or relentless enemies of the gods, and a third answering more to demons, imps, fiends, goblins, going about at night, haunting cemeteries, disturbing sacrifices and devout men, animating dead bodies, ensnaring and even devouring human beings, and generally hostile to the human race; this last class is the one most commonly denoted by the term Rakshas or Rākshasa; their place of abode, according to the Rāmāyaṇa, was Lan-kā in Ceylon, where they resided their chief, Rāvaṇa, q. v.; in Rāmāyaṇa V. 10, 17, &c. they are fully described; some have long arms, some are fat, others thin, some dwarfish, others enormously tall and humpbacked, some have only one eye, others only one ear, some enormous panaches, others projecting teeth and crooked thighs, while others can assume noble forms and are beautiful to look upon; they are further described as biped, triped, quadruped, with heads of serpents, donkeys, horses, elephants, and every imaginable deformity; cf. 2. *rakshas*); a king of the Rākshasas; (with Jinas) one of the eight classes of Vyantaras; epithet of the thirtieth Muhūrta; one of the astronomical Yogas or divisions of the moon's path; N. of a minister of Nanda; of a poet; (*as, am*), m. n. epithet of the forty-ninth year in the Jupiter cycle of sixty years; (*ī*), f. a Rākshasa female, Rākshasi or female demon; the island of the Rākshasas, i. e. Lan-kā or Ceylon; epithet of a malignant spirit supposed to haunt one of the four corners of a house; night; a kind of perfume (= *āndā*); a large tooth, tusk. — *Rākshasa-kūrya, am, n.*, N. of a poem. — *Rākshasa-graha, as, m.* 'Rākshasa-demon,' epithet of a particular kind of insanity or seizure (produced by evil spirits). — *Rākshasa-tā, f.* or *rākshasa-tva, am, n.* fiendishness, the state or condition of a Rākshasa. — *Rākshasā-laya* ('*sa-āl*'), *as, m.* abode of the Rākshasas. — *Rākshasi-karaṇa, as, m.* the act of changing into a Rākshasa. — *Rākshasi-bhūta, as, ā, am*, become or changed into a Rākshasa.

**राक्ष** *rākshā, f.* (sometimes written *rakshā*), = *lākshā*, lac.

**राक्षोघ्न** *rākshoghna, as, ī, am*, treating of

or relating to the slayer of a Rakshas; *agastyasya rākshoghnam* and *agne rākshoghnam*, N. of two Sāmans.

*Rāksho'sura, as, ī, am*, relating to or treating of a Rakshas and Asura; containing the words *rakshas* and *asura*.

**राख** *rākḥ* [cf. rt. *lākḥ*], cl. 1. P. *rākhati*, &c., Caus. Aor. *ararākhat*, to be arid or dry; to adorn; to suffice, be able or competent; to impede, prevent.

**राग** *rāga, as, m.* (fr. rt. *raij*), the act of colouring or dyeing, tinting [cf. *mārdhaja-r°*]; colour, hue, tint, dye, red colour, (sometimes at the end of an adj. comp., e.g. *kṛmī-rāga, as, ā, am*, red as cochineal, dyed with cochineal); affection, emotion, passion, feeling; a musical mode, (six primary modes or orders of sounds are enumerated, viz. *Bhairava, Kausika, Hindola, Dipaka, Sri-rāga*, and *Megha*; or *Sri-rāga, Vasanta, Pañcāma, Bhairava, Megha*, and *Nala-nūrāyana*; or *Mālava, Mallāra, Sri-rāga, Vasanta, Hīlōla*, and *Karṇāṭa*: these six Rāgas or modes are supposed to have been originally connected with the six R̥tins or seasons, each mode, like the several seasons, moving some Rāga or affection of the mind; they are personified, and each of the six is wedded to five consorts, called Rāgiṇis, and is the father of eight sons; sometimes six Rāgiṇis are assigned to each Rāga); a musical note, harmony, music; the quality Rājas, q. v.; feeling or mental affection in general, love, sympathy, interest in anything, joy, pleasure; vehement longing or desire; regret, sorrow; greediness, envy; anger, wrath; loveliness, beauty, charm, attraction; nasalization; N. of a particular process in the preparation of quicksilver; a king, prince; the sun; the moon; (*ā*), f. Eleusine Coracana, a sort of grain (commonly called Rāgy, much cultivated in the south of India); N. of the second daughter of Angiras; [cf. according to some, Gr. *ῥογή*, perhaps for *ῥογή*.] — *Rāga-khāḍava*, see *rāga-shāḍava*. — *Rāga-khāḍava, am, n.* a kind of sweetmeat; [cf. *rāga-shāḍava*.] — *Rāga-khāḍavika, as, m.* a maker of the above sort of sweetmeat. — *Rāga-cārma, as, m.* Acacia Catechu (a tree yielding an astringent resin, the wood of which is used in dyeing); a red powder (which the Hindūs throw over each other at the vernal festival called Holi; cf. *holākā*); red lead; lac; Kāma-deva, the god of love. — *Rāga-śhaana, as, m.* the god of love or Kāma-deva; N. of Rāma. — *Rāga-dā, as, ā, am*, colour-giving, colouring, passion-inspiring; (*as*), m. a kind of shrub, = *tuiravī*; (*ā*), f. producing various colours.' crystal. — *Rāga-dravya, am, n.* 'colour-substance,' paint, dye. — *Rāga-paṭṭa*, a kind of precious stone. — *Rāga-pushpa, as, m.* Pentapetes Phoenicea; the red globe-amaranth; (*ī*), f. the Chinese rose. — *Rāga-prasava, as, m.* Pentapetes Phoenicea; the red globe-amaranth. — *Rāga-bandha, as, m.* the connection of the Rāgas, expression or manifestation of affection, affection, passion. — *Rāga-bandhin, ī, inī, ī*, exciting or inflaming the passions. — *Rāga-bhāṇjana, as, m.*, N. of a Vidyā-dhara. — *Rāga-mañjarikā, f.* a diminutive from *rāga-mañjari* below ('wicked Rāga-mañjari'). — *Rāga-mañjari, f.*, N. of a woman. — *Rāga-māya, as, ī, am*, 'consisting of colour or of red colour,' red-coloured, red; dear, beloved. — *Rāga-mālā, f.* 'string or series of musical Rāgas,' a chapter on the subject of musical Rāgas; N. of a work on the musical Rāgas by Kshema-karpa. — *Rāga-yuj, k, m.* a ruby. — *Rāga-rajju, us, m.* Kāma-deva, the god of love. — *Rāga-lata, f.* 'Passion-creper, Passion-flower,' N. of Rati (wife of Kāma-deva). — *Rāga-lekhā, f.* a streak or line of paint, stroke, the mark of dye. — *Rāga-vat, ān, atī, at*, having colour, coloured, red; impassioned. — *Rāga-vibodha, as, m.*, N. of a celebrated treatise on the musical Rāgas and theory of music. — *Rāga-vṛinta, as, m.* 'Passion-stalk,' N. of Kāma-deva, the god of love. — *Rāga-shāḍava, as, m.* a sweet-

meat made from grapes and pomegranates together with a kind of broth made from Phaseolus Mungo; (according to others) half ripe mango fruit made into syrup with ginger, cardamoms, oil, butter, &c., (also written *rāga-khūḍava*, *rāga-shūḍhava*; cf. *rāga-khūḍava*.) — *Rāga-sūtra*, *am*, n. any coloured thread or string; a silk thread; the string of a balance. — *Rāgāngī* (*ga-an°*) or *rāgādhyā* (*ga-āḥ°*), f. Rūbia Munjisi (= *mañjishthā*). — *Rāgātīma* (*ga-āt°*), *as, ī, am*, composed of or characterized by passion, impassioned. — *Rāgā-nugārvīriti* (*ga-an°*), *is, f*, N. of a work. — *Rā-gāndha* (*ga-an°*), *as, ā, am*, blind with passion or desire. — *Rāgānvita* (*ga-an°*), *as, ā, am*, having colour or dye, coloured; affected by passion or desire. — *Rāgāyāta* (*ga-āy°*), *am*, n. excess of passion, the coming on or uprising of excessive passion. — *Rāgārṇava* (*ga-ar°*), *as, m*, N. of a work on the musical Rāgas. — *Rāgārha* (*ga-ar°*), *as, ā, am*, worthy of affection, any suitable object of affection. — *Rāgāsani* (*ga-as°*), *is, m*, a Buddha; a Jina. — *Rāgōdreka* (*ga-ud°*), *as, m*, excess of passion.

*Rāgādālī*, *is, m*, a kind of lentil (= *masūra*).

*Rāgāru*, *us, us, u*, one who raises hopes of a gift which he afterwards disappoints.

*Rāgin*, *i, īpi, ī* (fr. rt. *rañj* and fr. *rāga*), coloured, dyed, painted, having a particular colour (applied to a kind of Amaurosis or blindness when it affects the second membrane of the eye, as opposed to *a-rāgin*, which affects the first); red, of a red colour; full of passion or feeling; impassioned, labouring under emotion, given up to passion; full of love, loving, affectionate, warm, susceptible, in love; passionately fond of, devotedly attached to, taking great pleasure in (with loc. or at the end of a comp.), eagerly desirous of, having great taste or relish for (anything); colouring, painting, dyeing; rejoicing, delighting, gladdening, exhilarating; (*ī*), *m*, a painter; a lover; a lustful man, libertine; a sort of grain (= *bahutara-kañṣā*); (*īpi*), *f*, a modification of the musical mode called Rāga, (thirty or thirty-six Rāginis are enumerated, either five or six being assigned to each Rāga and personified as his wives); a wanton and intriguing woman; N. of the eldest daughter of Menakā; a form of Lakshmi. — *Rāgi-tā*, *f*, the state of being coloured or impassioned, affectionateness, tenderness, fondness for, longing after, eager desire for (with loc. or at the end of comp.).

**राघ** 1. *rāgh* [cf. rt. *lāgh*], cl. 1. A. *rā-ghate*, *rarāghe*, *rāghitum*, to be able or competent: Caus. *rāghayati*, *-yitum*, Aor. *ara-rāghat*.

2. *rāgh*, *rāk*, *m*, an able or efficient person.

**राघव** *rāghava*, *as, m*, (fr. *raghu*), a descendant of Raghu; a patronymic of Aja; of Daśaratha; (especially) of Rāma-āndra; of a more recent king (author of the *Hasta-ratnāvalī*); of the author of the Gaṇeśa-stuti hymn; of a serpent-demon; sea, ocean; a species of large fish; (*au*), *m*, du. the two Rāghavas, i. e. Rāma and Lakshmana. — *Rāghava-śūtantya*, *as, m*, N. of a poet. — *Rāghava-deva*, *as, m*, N. of a poet; of the father of Dāmodara and grandfather of Śārngadhara; of the author of the *Laghu-śūtantya*. — *Rāghava-pāṇḍavīya*, *am, n*, N. of an artificial poem by Kavi-rāja giving a narrative of the acts of both Rāghavas and Pāṇḍavas in such a way that it may be interpreted either as a history of one or the other family. — *Rāghava-bhaṭṭa*, *as, m*, N. of an author. — *Rāghava-vilāsa*, *as, m*, N. of a work. — *Rāghava-mānda* (*va-an°*), *as, m*, N. of a pupil of Hari-nanda; of the author of the *Nyāyavali-dṛḍhiti*; of the author of a commentary on the *Mānavadharma-śāstra*. — *Rāghavanūja-ga* (*va-an°*), *as, ā, am*, referring to the younger brother of Rāma. — *Rāghavābhayudaya* (*va-abh°*), *as, m*, 'rise of Rāma,' N. of a drama. — *Rāghavāyana* (*va-ay°*), *am, n*, Rāma's history, i. e. the *Rāmāyaṇa*.

— *Rāghavendra* (*va-in°*), *as, m*, 'Rāghava-chief,' N. of several persons. — *Rāghaveśvara* (*va-is°*), 'Rāghava-lord,' N. of one of Siva's Lingas.

*Rāghaviya*, *am, n*, the work composed by Rāghava.

**राङ्गल** *rāṅkala*, *as, m*, a thorn.

**राङ्गव** *rāṅkava*, *as, ī, am*, belonging to the Ranku species of deer; made from the hair of the Ranku deer, woollen; coming from Ranku (said of animals, see Pāp. IV. 2, 100); (*am*), n. woollen cloth made of deer's hair, a woollen cover or garment; a rug, blanket. — *Rāṅkavājina* (*va-aj°*), *am, n*, a woollen skin. — *Rāṅkavāstaraṇa* (*va-ās°*), *am, n*, a woollen coverlet. — *Rāṅkavāstrīta* (*va-ās°*), *as, ā, am*, covered with a woollen rug.

*Rāṅkavaka*, *as, ī, am*, coming from Ranku (said of men, see Pāp. IV. 2, 100).

*Rāṅkavāyana*, *as, ī, am*, coming from Ranku (said of animals).

**राङ्ग** *rāṅga*, *as, m*, a proper N.

**राङ्गण** *rāṅgaṇa*, *am, n*, a kind of flower (commonly called Rangan).

**राचित** *rācīta*, *as, m*, a patronymic from Rācīta.

*Rācītāyana*, *as, m*, a patronymic from Rācīta.

**राज** 1. *rāj* (perhaps connected with rt.

*rāj*, originally *raj*), cl. 1. P. A. (in Ved. only P.) *rājati*, *-te* (Ved. also cl. 2. *rāshī*, *arād*), *rarāja* (2nd sing. *rarājītha* or *rejītha*, 3rd pl. *rarājuḥ* or *rejūḥ*, *rarāje* or *reje*, *rājītum* (Ved. *rājase*), to reign, rule, exercise sovereignty, to be a king or sovereign, to be the first or chief (of anything); to rule over (with gen.); to govern, direct (with acc.); to be illustrious or eminent; to shine, glitter, glisten, be radiant or splendid; to appear as: Caus. *rājayati*, *-yitum*, Aor. *ararājat*, to reign, rule; to illuminate, make radiant: Desid. *rārājīshati*, *-te*: Intens. *rārājyate*, *rārājīḥ*; [cf. Lat. *rego*, *di-rigo*, *rex*; Goth. *ragino*, *reikja* (= *rājya*), *reik-s*, 'a chief'; Old Germ. *reiki*.]

2. *rāj*, *ī, ī, ī*, shining, radiant (at the end of comp.); (*ī*), *m*, = *rājan*, a king, sovereign, chief; any principal object or anything the best of its kind [cf. *śankha-rāj*]; N. of an Ekāha; a metre of four times twenty-two syllables; (*ī*), *f*, Ved., N. of a goddess; (according to Mahā-dhara) = *rājya*, a kingdom; [cf. Lat. *rex*; Goth. *reiks*.]

*Rāja*, *as, m*, (at the end of a comp.) = *rājan*, a king, prince, sovereign, chief; any principal object or anything the best of its kind; [cf. *vyāha-r°*]; at the end of an adj. comp. the fem. ends in *ā*.]

*Rājaka*, *as, ā, am*, illuminating, irradiating, splendid; (*as*), *m*, a little king, petty prince; = *rājan* (often at the end of an adj. comp.); N. of various persons; (*am*), n. a number of kings or sovereigns.

*Rājākūya*, *as, ā, am* (fr. *rājaka*), of or belonging to a king, kingly, princely, royal.

*Rājāt*, *an, anti*, at, ruling; shining, (an anomalous form *rājātam* for *rājāntam* is given.)

*Rājan*, *ā, n*, (for fem. *rājñī* see p. 840, col. 3), a king, sovereign, prince, ruler, chief, governor, (at the end of an adj. comp. the fem. may be formed in three ways, viz. either like the masc. or fr. *rāja*, and declined like the fem. of *śiva*, or with *rājñī* declined like *nadi*, e. g. *bahu-rājan*, having many kings, makes its fem. sing. du. either *bahu-rājā*, *-rājānau* or *bahu-rājā*, *-rāje* or *bahu-rājñī*, *-rājñiyau*, see Pāp. IV. 1, 28; sometimes *rājan* is found at the end of a comp. where *rāja* would be more correct; cf. *nāga-rājan*, *kāśī-r°*); a man of the military caste, Kshatriya, a man of the royal tribe (= *rājānya*); N. of Yuddhi-śhthira; a tiaster; the moon; Indra; a Yaksha; N. of one of the eighteen attendants on Śūrya (identified with a form of Guha); government, guidance, (this is said to be the sense in only one passage, Rig-veda X. 49, 4; according to Śāy. *rājāni* = *rājānārtham*.) — *Rāja-rishi* =

*rājārshi*. — *Rāja-kathā*, *f*, a history of kings, royal history. — *Rāja-kadamba*, *as, m*, 'royal Kadamba,' a sort of Kadamba. — *Rāja-kandarpa*, *as, m*, N. of a work. — *Rāja-kanyakā* or *rāja-kanyā*, *f*, a king's daughter, princess. — *Rāja-kara*, *as, m*, king's tax, tribute paid to a king, royal tribute or taxes. — *Rāja-karkaṭī*, *f*, a kind of cucumber (= *cinākarkaṭī*). — *Rāja-karna*, *as, m*, an elephant's tusk. — *Rāja-kartri*, *tā, m*, 'king-maker,' one who assists at the coronation of a king; (*tāras*), *m*, pl. those who place the king on the throne. — *Rāja-karman*, *a, n*, the business or duty of a king; any service performed for a king, royal service; the Soma ceremony; (*āni*), *n*, pl. royal or state affairs. — *Rāja-kalāśa*, *as, m*, a proper N. — *Rāja-kalā*, *f*, the sixteenth part of the moon's disk, a crescent of the moon. — *Rāja-kali*, *is, m*, a bad king who does not protect his subjects. — *Rāja-kaśeru*, *us, m*, a fragrant grass, Cyperus Rotundus; (*u*), *n*, the root of Cyperus Pertenus. — *Rāja-kārya*, *am, n*, a king's duty or business, state affairs. — *Rāja-kūjara*, *as, m*, 'an elephant among kings,' a great or powerful monarch. — *Rāja-kumāra*, *as, m*, 'king's son, prince.' — *Rāja-kumārīkā*, *f*, a king's daughter, princess. — *Rāja-kula*, *am, n*, a king's family, royal family; the court of a king; a court of justice; a royal palace. — *Rājākula-bhaṭṭa*, *as, m*, any learned man attached to a royal household. — *Rāja-kulya*, *as, ā, am*, of royal race, of regal descent. — *Rāja-kush-māṇḍa*, *as, m*, Solanum Melongena. — *Rāja-kṛit*, *t, m*, = *rāja-kartri*. — *Rāja-kṛita*, *as, ā, am*, made or performed by a king. — *Rāja-kṛita-pratijñā*, *as, ā, am*, one who has fulfilled the king's conditions. — *Rāja-kṛitya*, *am, n*, king's duty or business, state affairs. — *Rāja-kṛitvan* = *rāja-kartri* (followed by an acc., Bhaṭṭi-k. VI. 130). — *Rāja-kośātaka*, *am, n*, a kind of fruit. — *Rāja-kṛaya*, *as, m*, Ved. purchase of Soma. — *Rāja-kṛīya*, *f*, the business of a king, royal or state affairs. — *Rāja-kshavaka*, *as, m*, a kind of mustard. — *Rāja-kharjāri*, *f*, a kind of date tree (= *nṛīpa-priyā*). — *Rāja-gaṇa*, *as, m*, a host of kings. — *Rāja-gadī*, *f*, Bos Grunniens. — *Rāja-gāmin*, *ī, īni, ī*, going to the king or ruler, devolving or escheating to the sovereign (as property &c. to which there are no heirs). — *Rāja-giri*, *is, m*, 'king's hill,' N. of a place; a species of vegetable (= *rājadrī*). — *Rāja-guru*, *us, m*, a king's minister, royal counsellor. — *Rāja-guḥya*, *am, n*, a royal mystery. — *Rāja-griha*, *as, m*, a king's house, royal dwelling, palace; N. of the chief city in Magadha (said to be nine Yojanas distant from Pātāliputra); (*as, ā, am*), belonging to the city Rāja-griha. — *Rāja-grihaka*, *as, ā, am*, of or belonging to the city Rāja-griha. — *Rāja-gēha*, *as, m*, = *rāja-griha*, a palace. — *Rāja-grīva*, *as, m*, a species of fish. — *Rāja-gṛha*, *as, m*, a king-killer, regicide; (*as, ā, am*), sharp, hot. — *Rāja-ēhna*, *am, n*, a mark or sign of royalty, insignia of royalty, regalia. — *Rāja-ēhnaka*, *am, n*, the organs of generation (= *upa-ētha*). — *Rāja-jakshman* for *rāja-yakshman*, *q, v*. — *Rāja-jambū*, *ūs, f*, a species of Jambū; a species of date tree. — *Rāja-tanaya*, *as, m*, a king's son, prince; (*ā*), *f*, a king's daughter, princess. — *Rāja-taranginī*, *f*, 'stream or current history of kings,' N. of a celebrated history of the kings of Kāśmīra or Cashmere by Kallhaṇa (written A. D. 1148). — *Rāja-taru*, *us, m*, Cathartocarpus or Cassia Fistula; Pterospermum Acetifolium. — *Rāja-taruṇī*, *f*, N. of a plant, the globe-amaranth. — *Rāja-tas*, *ind*, from a king. — *Rāja-tā*, *f*, or *rāja-tra*, *am, n*, kingship, royalty, the rank or function of a king, sovereignty, principedom, kingly dignity or authority, government. — *Rāja-tāla*, *as, m*, or *rāja-tālī*, *f*, a betel-nut tree; (*as*), *m*, N. of a particular measure or time in music. — *Rāja-timisha*, *as, m*, Cucumis Sativus. — *Rāja-tīrtha*, *am, n*, N. of a Tīrtha. — *Rāja-turya*, *as, m*, a proper N. — *Rāja-temi-sha*, *as, m*, = *rāja-timisha*. — *Rāja-dandā*, *as, m*, a king's sceptre, kingly authority, punishment inflicted by a king; fine payable to a king. — *Rāja-dattā*, *f*, a proper N. — *Rāja-danta*, *as, m*, a prin-

cipal tooth, front tooth; a proper N. — *Rājadanti*, *is*, m. a patronymic from *Rāja-danta*. — *Rāja-darśana*, *am*, n. the act of seeing or appearing before a king, a royal audience; N. of a kind of artificial composition. — *Rāja-dāra*, *ās*, m. pl. a king's wife, royal consort; the wives of a king. — *Rāja-duhitri*, *tā*, f. a king's daughter, princess. — *Rāja-dūta*, *as*, m. a king's ambassador. — *Rāja-dūrva*, *f*. a kind of high-growing *Dūrva* grass. — *Rāja-drīshad*, *t*, f., N. of the larger or lower mill-stone. — *Rāja-deva*, *as*, m., N. of a lexicographer (= *bhāja-rāja-deva*). — *Rāja-druma*, *as*, m. = *rāja-vriksha*. — *Rāja-droha*, *as*, m. 'the act of injuring a king,' high treason, rebellion. — *Rāja-drohīn*, *i*, m. 'king-injurer,' a traitor, rebel. — *Rāja-dvār*, *r*, f. or *rāja-dvāra*, *am*, n. the king's gate, gate of a royal palace. — *Rāja-dvārīka*, *as*, m. a royal porter or gate-keeper. — *Rāja-dhātūra* or *rāja-dhātūraka*, *as*, m. a kind of thorn-apple. — *Rāja-dharma*, *as*, m. a king's duty; (*ās*), m. pl. royal duties, rules or laws relating to kings. — *Rājadharma-kaustubha*, N. of the *kaustubha* of the *Smṛiti-kaustubha*. — *Rāja-dharm*, *as*, m., N. of the king of the cranes or herons (a son of *Kaśyapa*, *Mahā-bh. Śānti-p. 6337*). — *Rājadharmānusāsana* ('*ma-an*'), *am*, n. 'instruction in the duties of kings,' N. of the first section of the *Śānti-p.* of the *Mahā-bhārata*. — *Rāja-dhāna* or *rāja-dhānaka*, *am*, n. or *rāja-dhānikā*, or *rāja-dhāni*, *f*. a royal city, metropolis, capital, a king's residence, place. — *Rāja-dhānya*, *am*, n. 'royal grain,' *Panicum Frumentaceum*; a kind of rice. — *Rāja-dhāna*, *a*, n. a king's residence, royal palace. — *Rāja-dhira*, *as*, m. a proper N. — *Rāja-dhura*, *as*, m. or *rāja-dhurā*, *f*. 'king's yoke,' the burden of government. — *Rāja-dhustūra* or *rāja-dhūrta*, *as*, m. a species of large *Datura* or thorn-apple. — *Rāja-nagarī*, *f*. a royal city. — *Rāja-nandana*, *as*, m. a king's son, prince. — *Rāja-naya*, *as*, m. royal conduct or policy, the administration of government, politics. — *Rāja-nāpita*, *as*, m. a royal barber, a first-rate barber. — *Rāja-nāman*, *ā*, m. *Trichosanthes Dioeca*. — *Rāja-nighaṇṭu*, *us*, or *rāja-nighaṇṭa*, *as*, m., N. of a dictionary of materia medica (including many herbs and plants) by *Haraharī-panḍita* (also written *rāja-nirghaṇṭa*). — *Rāja-nirbhūta-daṇḍa*, *as*, *ā*, *am*, one who has undergone punishment from a king. — *Rāja-niveśana*, *am*, n. a king's abode, palace. — *Rāja-nīti*, *is*, *f*. royal conduct or policy, the administration of government, statesmanship, politics. — *Rāja-nīla*, *am*, n. an emerald. — *Rājan-vat*, *ān*, *atī*, *at* (anomalous for *rāja-vat*, see *Pān. VIII. 2, 14*), having a good king, governed by a just monarch (*Raghu-v. VI. 22*). — *Rāja-paṭola* or *rāja-paṭolaka*, *as*, m. a kind of cucumber, *Trichosanthes Dioeca*; (*i*), *f*. = *madhura-paṭolī* (?). — *Rāja-paṭṭa*, *as*, m. a kind of precious stone, a diamond of inferior quality (said to be brought from *Virāṭa-dēśa* in the north-west of India); a royal fillet or tiara. — *Rāja-paṭṭikā*, *f*. = *śāka-pakṣhin*. — *Rāja-pati*, *is*, m. a lord of kings. — *Rāja-patnī*, *f*. a king's wife, royal consort, queen. — *Rāja-patha*, *as*, m. the king's highway, a main road, public road, principal street. — *Rāja-pathāya*, *Nom. A. -pathāyate*, &c., to represent or be like a main road. — *Rāja-pada*, *am*, n. the rank of a king, kingship. — *Rāja-padhātī*, *is*, *f*. a main road, principal street. — *Rāja-parṇī*, *f*. *Pæderia Foetida*. — *Rāja-palāṇḍu*, *us*, m. a particular kind of onion. — *Rāja-pāla*, *as*, m., N. of a king; of a royal family. — *Rāja-pitṛī*, *tā*, m. a king's father. — *Rāja-pīlu*, *us*, m. a species of tree (= *mahā-pīlu*). — *Rāja-putra*, *as*, m. a king's son, prince; a *Kshatriya* or man of the military tribe (in the *Hindū* caste system); the son of a *Vaiśya* by an *Ambasthā* or the son of a *Kshatriya* by a *Karapī*; a *Rājput* (the name of a class of persons who claim descent from the ancient *Kshatriyas*); the planet *Mercury* (regarded as the son of the moon); a kind of mango; (*i*), *f*. a king's daughter, princess; a female of the *Rājput* tribe; N. of several plants, a bitter gourd (= *kāṭa-tumbū*); a kind of jasmine

(= *jāti*, *mālātī*); a kind of perfume (= *reṇukā*); a kind of metal (= *rāja-rūṭī*); a musk-rat; (*ā*), *f*, Ved. 'having kings for sons,' a mother of kings. — *Rāja-puraka*, *am*, n. a number of kings' sons, assemblage of princes. — *Rāja-putrīkā*, *f*. a king's daughter, princess; a species of bird (= *śarārī*). — *Rāja-putrīya*, *am*, n., N. of a work. — *Rāja-pura*, *am*, u. a royal city, the residence of a king; N. of a city; (*i*), *f*, N. of a city. — *Rāja-purusha*, *as*, m. a royal servant or attendant; a king's minister. — *Rāja-pushpa*, *as*, m. *Mesua Roxburghii*; (*i*), *f*. a species of plant (= *karuṇī*). — *Rāja-pūga*, *as*, m. a kind of *Areca* or betel-nut palm. — *Rāja-pūrusha*, *as*, m. = *rāja-purusha* above. — *Rāja-pavrushika*, *as*, *i*, *am*, being in a king's service. — *Rāja-paurushya*, *am*, n. (fr. *rāja-purusha*), the state of a royal servant, the being a king's minister. — *Rāja-prakṛitī*, *is*, *f*. a king's minister. — *Rāja-pradeya*, *as*, *ā*, *am*, to be given or presented to a king. — *Rāja-prasāda*, *as*, m. royal favour. — *Rāja-priya*, *as*, m. a kind of onion; (*ā*), *f*. a species of plant (= *karuṇī*). — *Rāja-preshya*, *as*, m. a king's servant; (*am*), n. royal service, service of kings, (more correctly *rāja-praishya*). — *Rāja-phañjīhaka*, *as*, m. an orange tree. — *Rāja-phala*, *am*, n. 'royal fruit,' the fruit of *Trichosanthes Dioeca*; (*as*), m. 'bearing royal fruit,' a species of tree, = *rājādanī*; (*ā*), *f*. *Eugenia Jambolana*. — *Rāja-badara*, *as*, m. a species of jujube tree; (*am*), n. a sort of *Justicia* plant; salt. — *Rāja-bandha*, *as*, m. imprisonment by the king. — *Rāja-balā*, *f*. *Pæderia Foetida*. — *Rāja-bāndhava*, *as*, m. a relation of a king, royal relation; (*i*), *f*. a female relation of a king. — *Rāja-bhāja*, *as*, m. a king's soldier, soldier of the royal army. — *Rāja-bhātīkā*, *f*. a species of water-fowl. — *Rāja-bhadra*, *as*, m. *Costus Speciosus* or *Arabicus*; *Azadirachta Indica*. — *Rāja-bhaya*, *am*, n. king's risk, danger from a king, fear of a king. — *Rāja-bhavana*, *am*, n. a king's abode, royal palace. — *Rāja-bhāryā*, *f*. a king's wife, queen. — *Rāja-bhūya*, *am*, n. = *rāja-tā*, royalty, &c. — *Rāja-bhrī*, see *Gaṇa Sankaladī to Pān. IV. 2, 75*. — *Rāja-bhrīta*, *as*, *ā*, *am*, bired by the king, being in the king's service; (*as*), m. a king's soldier. — *Rāja-bhrītya*, *as*, m. a servant of a king, royal servant or minister, courtier, any public officer. — *Rāja-bhoga*, *as*, m. a king's meal, royal repast. — *Rāja-bhogina*, *as*, *ā*, *am*, fit for a king's enjoyment, suitable for a king's use. — *Rāja-bhogyā*, *as*, m. *Buchanania Latifolia*; (*am*), n. nutmeg. — *Rāja-bhōjana*, *as*, *ā*, *am*, eaten by kings. — *Rāja-bhūta*, *as*, m. a king's fool or jester. — *Rāja-bhrītrī*, *tā*, m. a king's brother. — *Rāja-maṇi*, *is*, m. 'royal gem,' a kind of precious stone. — *Rāja-mandūka*, *as*, m. a species of large frog. — *Rāja-mantra-dhara*, *as*, m. a king's councillor, royal minister. — *Rāja-mantrin*, *i*, m. a minister of state. — *Rāja-mandira*, *am*, n. the palace of a king, a royal mansion; N. of the chief town of *Kalinga*. — *Rāja-malla*, *as*, m. a royal wrestler. — *Rāja-mahila*, N. of a town. — *Rāja-mahendra-tirtha* ('*hā-in*'), *am*, n., N. of a *Tirtha*. — *Rāja-mātrī*, *tā*, *f*. a king's mother. — *Rāja-mātra*, *am*, n., Ved. every one claiming the name of *Rājan*. — *Rāja-mānusha*, *as*, m. a royal officer or minister, any public officer. — *Rāja-mārga*, *as*, m. the king's highway, a royal or main road, high road, high street, principal street (one passable for horses and elephants); the way or method of kings, procedure of kings (as warfare &c.). — *Rāja-mārtāṇḍa*, N. of a commentary by *Bhoja-deva* on *Patañjali's Yoga-sūtras*. — *Rāja-māsha*, *as*, m. a kind of bean, *Dolichos Catjang*. — *Rāja-māshya*, *as*, *ā*, *am*, suited to the cultivation of *Rāja-māsha*, consisting of or sown with this plant (as a field &c.). — *Rāja-mudga*, *as*, m. a kind of bean. — *Rāja-mudrā*, *f*. a royal signet or seal. — *Rāja-mūni*, *is*, m. = *rājarshi*. — *Rāja-mṛigāṅka* ('*ga-an*'), N. of a particular medicinal compound; of an astronomical work. — *Rāja-yakshma*, *as*, or (in later authors) *rāja-yakshman*, *ā*, m. a particular kind of dangerous disease; (in the later

language) pulmonary consumption, atrophy. — *Rāja-yakshma-nāman*, *ā*, m., Ved., N. of a particular mythical being (said to be connected with the building or foundation of a house). — *Rāja-yakshmin*, *i*, *ini*, *i*, suffering from consumption, consumptive. — *Rāja-yajña*, *as*, m. a king's sacrifice, royal offering. — *Rāja-yāna*, *am*, n. a royal vehicle, palanquin. — *Rāja-yudhān*, *ā*, m. a king's soldier, royal warrior; one who makes war against a king. — *Rāja-yoga*, *as*, m. a constellation under which princes are born or a configuration of planets &c. at the birth of any person indicating him to be destined for kingship; a particular stage in abstract meditation, an easy mode of meditation as distinguished from the more rigorous; [cf. *yoga*.] — *Rāja-yogyā*, *as*, *ā*, *am*, befitting a king, suitable for royalty, princely. — *Rāja-yoshit*, *t*, *f*. a king's wife, queen. — *Rāja-ranga*, *am*, n. 'royal tin,' silver. — *Rāja-ratha*, *as*, m. a royal carriage. — *Rāja-rākshasa*, *as*, m. 'a *Rākshasa* of a king,' a bad king. — *Rāja-rāj*, *i*, m. a king of kings, supreme sovereign; N. of the moon. — *Rāja-rāja*, *as*, m. a king of kings, supreme sovereign, emperor; N. of *Kuvera*; of the moon; of a man. — *Rājarāja-tā*, *f*. or *rājarāja-tva* or *rāja-rājya*, *am*, n. the rank of a supreme sovereign or emperor, dominion over all princes, universal sovereignty. — *Rāja-rāma-nagara*, *am*, n., N. of a town. — *Rāja-rūṭī*, *is*, *f*. a kind of brass or bell-metal. — *Rājarshabha* ('*ja-rish*'), *as*, m. the chief of kings. — *Rājarshī* ('*ja-rishi*'), *is*, m. a royal *Rishi* or saint, *Rishi* of royal descent, that holy and superhuman personage which a king or man of the military class may become by the performance of great austerities (e.g. *Purī-ravas*, *Viśvā-mitra*, &c.; see *rishi*, *viśvā-mitra*). — *Rājarshin*, *i*, m. = *rājarshī* above. — *Rāja-lakshana*, *am*, n. a royal sign or token, any mark on the body &c. indicating a future king; royal insignia, regalia. — *Rāja-lakshman*, *as*, n. a royal token, sign of royalty; (*ā*), m. 'having the marks of royalty,' N. of *Yudhi-shbīra*. — *Rāja-lakshmi*, *is*, *f*. the Fortune or Prosperity of a king (personified as a goddess), a king's good genius, the good fortune or glory of a king, royal majesty or sovereignty; N. of a princess. — *Rāja-linga*, *am*, n. a kingly mark, royal token. — *Rāja-līlā-nāman*, *āni*, n. pl., N. of a collection of epithets borne by *Kṛishṇa* having reference to 118 of his diversions when he had attained to regal rank. — *Rāja-lekha*, *as*, m. 'king's writing,' a royal letter or edict. — *Rāja-loka*, *as*, m. a company of kings. — *Rāja-vāṅsa*, *as*, m. a family of kings, royal family, dynasty. — *Rājavanśāvalī* ('*śa-āv*'), *f*. the genealogy of kings, royal pedigree. — *Rājavanśiya* or *rājavanśya*, *as*, *ā*, *am*, belonging to a royal family, of regal race or descent. — 1. *rāja-vat*, ind. like a king; as towards a king. — 2. *rāja-vat*, *ān*, *atī*, *at*, having a king, possessing kings; (*ān*), m., N. of a son of *Dyutim*; (*atī*), *f*, N. of the wife of the *Gandharva Deva-prabha*. — *Rāja-vādāna*, *as*, m. a proper N. — *Rāja-vadhā*, *as*, m., Ved. a king's weapon. — *Rāja-vandin*, *i*, m. a proper N. — *Rāja-varāsa*, *as*, n. kingly rank or dignity, majesty. — *Rāja-vartana*, *a*, n. a king's high road, principal street. — *Rāja-vardhana*, *as*, m. a proper N. — *Rāja-vallabha*, *as*, m. a king's favourite; N. of various plants (= *rāja-badara*, *rājādāni*, *rājāmra*); N. of a kind of incense; of a work. — *Rāja-vallī*, *f*. *Momordica Charantia*. — *Rāja-vasībhūta*, *as*, *ā*, *am*, subject to a king, loyal. — *Rājavasībhūta-tā*, *f*. loyalty, allegiance. — *Rāja-vasatī*, *is*, *f*. dwelling in a king's court; a royal residence, palace. — *Rāja-varttika*, *am*, n., N. of a *Sankhya* work. — *Rāja-vāha*, *as*, m. a horse. — *Rāja-vāhana*, *as*, m., N. of a son of king *Rāja-haṅsa*. — *Rāja-vāhya*, *as*, m. a royal elephant. — *Rāja-vī*, *is*, m. 'royal bird,' the blue jay. — *Rāja-vīdyā*, *f*. royal science, kingcraft, state policy, statesmanship, administration of government, political economy. — *Rāja-vinodā-tāla*, *as*, m. a kind of time or measure in music. — *Rāja-vihāra*, *as*, m. a royal convent. — *Rāja-vījñ*, *i*, *ini*, *i*, sprung from a

royal progenitor, of royal parentage or descent. — *Rāja-vithī*, f. a principal street, high street, main road. — *Rāja-vīrya*, *am*, n. the power of a king, regal power. — *Rāja-vriksha*, *as*, m. 'royal tree,' Cathartocarpus Fistula; Buchanania Latifolia (or the Piyāl tree); Euphorbia Tirucalli. — *Rāja-eritta*, *am*, n. the conduct of a king, the duty or occupation of a sovereign. — *Rāja-vesman*, *a*, n. a king's abode, palace. — *Rāja-vesha*, *as*, m. a royal garment. — *Rāja-sana*, *as*, m. a plant from the fibres of which a coarse cordage and canvas are prepared, Corchorus Oloritorius. — *Rāja-saphara*, *as*, m. a species of fish (the Hilsa fish). — *Rāja-sayya*, f. a king's couch, royal couch, royal seat or throne. — *Rāja-sāka*, *as*, m. a kind of pot-herb (= *vastūka*). — *Rāja-sākanikā* or *rāja-sākini*, f. a kind of vegetable (= *rājagiri*). — *Rāja-sārdūla*, *as*, m. 'a tiger of a king,' great king. — *Rāja-sāsana*, *am*, n. a royal edict or order. — *Rāja-sāstra*, *am*, n. royal science, kingcraft, state policy, statesmanship, political economy. — *Rāja-suka*, *as*, m. a kind of parrot (= *prājña*). — *Rāja-sringa*, *as*, m. a species of fish, Macropotonatus Magar; a sort of sheat fish; (*am*), n. a royal Chattr or umbrella with a golden handle. — *Rāja-sekhara*, *as*, m., N. of a king of Kerala (the author of several dramas). — *Rāja-saīla*, *as*, m., N. of a mountain. — *Rāja-syāmalopāsaka* (*°la-up*), *ās*, m. pl., N. of a sect. — *Rāja-syāmaka*, *as*, m. a kind of grain. — *Rāja-srī*, *is*, f. the Fortune or Prosperity of a king (personified); cf. *rājā-lakṣmī*, the good fortune or glory of a king, royal sovereignty or majesty. — *Rāja-saṁśraya*, *as*, *ā*, *am*, having kings for a refuge or protection, dependent on kings. — *Rāja-saṁsad*, *t*, f. a king's assembly or court, court of justice. — *Rāja-sattama*, *as*, m. a most excellent king. — *Rāja-sattra*, *am*, n. a king's sacrifice, any sacrifice instituted by a king. — *Rāja-sadana*, *am*, or *rāja-sadman*, *a*, o. a royal dwelling, palace. — *Rāja-sannidhāna*, *am*, n. the royal presence. — *Rāja-sabhā*, f. a royal assembly or court, court of justice, royal council, privy council. — *Rājasabhā-stha*, *as*, *ā*, *am*, being at a king's court, a courtier. — *Rāja-sarpa*, *as*, m. a species of large serpent. — *Rāja-sarshapa*, *as*, m. black mustard, Sinapis Ramosa; a seed of the above used as a weight (= 3 Likhās =  $\frac{1}{4}$  of a Gaura-sarshapa). — *Rāja-sāt*, *ind*, to the state of a king, to the power of a king. — *Rājasāt-kṛi*, cl. 8. P. -*karoti*, &c., to give over to the power of a king, make dependent on a king. — *Rāja-sāyujya*, *am*, n. 'the state of close union with royalty,' sovereignty. — *Rāja-sārāsa*, *as*, m. 'royal crane,' a peacock. — *Rāja-sāhla*, *as*, m. 'a lion of a king,' an illustrious king; N. of a king. — *Rāja-sukha*, *am*, n. a sovereign's happiness or welfare. — *Rāja-suta*, *as*, m. a king's son, prince; (*ā*), f. a king's daughter, princess. — *Rāja-sundara-gaṇi*, *is*, m., N. of a preceptor. — *Rāja-sū*, *ūs*, *ūs*, *u*, Ved. creating or making a king. — *Rāja-sūnu*, *us*, m. a king's son, prince. — *Rāja-sūya*, *as*, *am*, m. n. a great sacrifice or religious ceremony performed at the coronation of a supreme sovereign or universal monarch by the king himself and his tributary princes, (such a sacrifice at the inauguration of Yudhi-sṁthira is described in the Sabhā-parvan of the Mahā-bhārata); a lotus; a kind of rice; a mountain; *rājasūyo mantrah*, a Mantra recited at the Rāja-sūya ceremony. — *Rāja-sūya-yājñi*, *ī*, m. a priest who officiates at a Rāja-sūya sacrifice. — *Rājasūyārambhū-parvan* (*°ya-ār*), *a*, n., N. of section 12-18 in the Sabhā-parvan of the Mahā-bhārata. — *Rājasūyika*, *as*, *ī*, *am*, relating to the Rāja-sūya sacrifice. — *Rāja-sūyeshthi* (*°ya-ish*), *is*, f. the Rāja-sūya sacrifice. — *Rāja-sevaka*, *as*, m. a king's servant. — *Rāja-sevā*, f. king's service, royal service. — *Rāja-sevin*, *ī*, m. a king's servant. — *Rāja-skandha*, *as*, m. a horse. — *Rāja-stamba*, *as*, m. a proper N. — *Rāja-stambāyana*, *as*, and *rājasambā*, *is*, m. patronymics from Rāja-stamba. — *Rāja-sṛi*, f. a king's wife, queen. — *Rājasṭhalaka*, see Gaṇa Dhūmādi to Paṇ. IV. 2, 127. — *Rāja-sthāi*, f., N. of a place.

— *Rāja-sva*, *am*, n. the property of a king, royal possessions; revenue, tribute. — *Rāja-svarṇa*, *as*, m. a kind of thorn-apple. — *Rāja-svāmin*, *ī*, m. 'lord of kings,' N. of Vishnu. — *Rāja-hansa*, *as*, m. 'king-goose,' a flamingo (a sort of white goose with red legs and bill); an illustrious king; N. of a king of Magadha; of an author; (*ī*), f. the female flamingo. — *Rāja-hatya*, f. assassination of a king, regicide. — *Rāja-harmya*, *am*, n. a king's palace, royal palace. — *Rāja-harshana*, *am*, n. 'king's delight,' the flower of Tabernaemontana Coronaria. — *Rāja-hastin*, *ī*, m. a royal elephant, a handsome elephant. — *Rāja-hāra*, *as*, m., Ved. a bearer or bringer of Soma. — *Rāja-hāsaka*, *as*, m. a species of fish, Cyprinus Catla. — *Rājāgni* (*°ja-ag*), *is*, m. the fire of a king, i. e. wrath of a king. — *Rājāngana* (*°ja-an*), *am*, n. royal court, the court-yard of a palace. — *Rājājñā* (*°ja-āj*), f. a king's edict, royal decree or command, ordinance. — *Rājātana* (*°ja-āt*), *as*, m. Buchanania Latifolia; Butea Frondosa; Mimisops Kanki. — *Rājātma-stava* (*°ja-āt*), *as*, m., N. of a panegyric of Rāma. — *Rājātyāvartaka* (*°ja-āt*), *as*, m. = *rājāvarta*. — *Rājādāna* (*°ja-ād*), *as*, m. Buchanania Latifolia; Mimisops Kanki or Hexandra; Butea Frondosa [cf. *rājātana*]; (*ī*), f. a species of tree, = *kapishṭa*, *bhūpeshṭa*, &c.; (*am*), n. the nut of Buchanania Latifolia; the fruit of the Mimisops. — *Rājādesa* (*°ja-ād*), *as*, m. a king's command. — *Rājādri* (*°ja-ad*), *is*, m. a species of vegetable. — *Rājādrikārin* (*°ja-adh*), *ī*, m. 'royal official,' a judge. — *Rājādhi-kṛita* (*°ja-adh*), *as*, m. a judge (placed over [judicial affairs] by a king). — *Rājādhidēva* (*°ja-adh*), *as*, m., N. of Sūra; (*ī*), f., N. of a daughter of Sūra. — *Rājādhirāja* (*°ja-adh*), *as*, m. a king of kings, supreme king, paramount sovereign, mighty potentate. — *Rājādhisṭhāna* (*°ja-adh*), *am*, n. 'royal city, royal capital,' a town in which a king has built a palace. — *Rājādhwān* (*°ja-adh*), *ā*, m. a royal road, principal street. — *Rājānaka* (*°ja-an*), *as*, m. an inferior king, petty prince. — *Rājānyujivn* (*°ja-an*), *ī*, m. the dependency of a king, a king's servant. — *Rājānta-karana* (*°ja-an*), *as*, *ī*, *am*, causing the destruction of kings. — *Rājāna* (*°ja-an*), *am*, n. food obtained from a king or great personage; a kind of rice of a superior quality (grown in Andhra). — *Rājānya-tva* (*°ja-an*), *am*, n., Ved. a change of kings. — *Rājāpasada* (*°ja-ap*), *as*, m. a degraded or outcast king. — *Rājābhārāna* (*°ja-abh*), *am*, n. a king's ornament, regalia. — *Rājābhishheka* (*°ja-abh*), *as*, m. the consecration or coronation of a king, royal inauguration or installation. — *Rājāmra* (*°ja-am*), *as*, m. a superior kind of mango. — *Rājāmra* (*°ja-am*), *as*, m. = *amla-vetasa*. — *Rājārka* (*°ja-ar*), *as*, m. Calotropis Gigantea. — *Rājārka* (*°ja-ar*), *as*, *ā*, *am*, fit or suitable for a king, worthy of a prince, royal, noble; (*ā*), f. Eugenia Jambolana; (*am*), *u*. aloe wood, Agallochum; a kind of rice (= *rājāna*). — *Rājārhaṇa* (*°ja-ar*), *am*, n. a royal gift or offering of honour. — *Rājā-lābū* (*°ja-al*), *ūs*, f. a species of cucumber, (also *rājālabū*). — *Rājāluka* (*°ja-āl*), *as*, m. a species of tuberous plant or yam (= *mahā-kanda*). — *Rājāvarta* (*°ja-āv*), *as*, m. a kind of diamond or other gem (of an inferior quality, said to come from the country Virāṭa, and regarded as a lucky possession though not esteemed as an ornament; in the Rāsā-rāja-lakṣmī enumerated among the Rasas or metallic substances). — *Rājāvali*, *is*, or *rājāvali* (*°ja-āv*), f. a line of kings, a royal dynasty or genealogy; N. of the history or chronicles of a particular line of kings. — *Rājāvali-patākā*, f., N. of a history of the kings of Kāśmīra by Prājya-bhaṭṭa. — *Rājāvali-pāṭaka*, *am*, n. of the history or chronicles of a particular line of kings. — *Rājāsṭva* (*°ja-as*), *as*, m., Ved. a large or powerful stallion. — *Rājāsana* (*°ja-ās*), *am*, n. a royal seat, throne. — *Rājāsandi* (*°ja-ās*), f., Ved. a stool or stand on which the Soma is placed. — *Rājāhi* (*°ja-ah*), *is*, m. a kind of large snake. — *Rājendra* (*°ja-in*), *as*, m. a lord of kings, king of kings, supreme sovereign, emperor; N. of a poet;

of a son of Kāśi-nātha. — *Rājendra-gīr*, *īr*, m. a proper N. — *Rājēsvara* (*°ja-is*), *as*, m. a king of kings, supreme sovereign; a proper N. — *Rājēshṭa* (*°ja-ish*), *as*, m. 'liked by kings,' a kind of onion, = *rāja-palāṇḍu*; (*am*), n. a kind of rice (= *rājā-jāna*). — *Rājodevājana-sanjñaka* (*°ja-ud*), *as*, m. a species of plant. — *Rājopakarāṇa* (*°ja-up*), *āni*, n. pl. the paraphernalia of a king, ensigns of royalty. — *Rājopajivin* (*°ja-up*), *īnas*, m. pl. the subjects of a king. — *Rājopasevā* (*°ja-up*), f. a king's service, royal service. — *Rājopasevin*, *ī*, *īni*, *ī*, serving a king; (*ī*), m. a king's servant, royal servant.

*Rājāna*, *as*, *ī*, *am*, belonging to a royal family, of regal descent (but not belonging to the warrior caste); (*ī*), f., N. of a river; (*am*), n., N. of a Saman.

*Rājānya*, *as*, *ā*, *am* (fr. *rājan*), kingly, princely, royal; (*as*), m. a royal personage, one of princely rank, a nobleman; a man of the military or regal tribe, a Kshatriya, (the title Rājānya was the more ancient designation of the second or Kshatriya caste); N. of Agni or Fire; a kind of date tree, = *kshīrikā*; (*ās*), m. pl. epithet of a particular family of warriors; (*ā*), f. a lady of royal rank. — *Rājānya-tva*, *am*, n. the being a warrior or belonging to the military caste. — *Rājānya-bandhu*, *us*, m. the friend or connection of a prince (generally used in contempt); a Kshatriya. — *Rājānya-vat*, *ān*, *atī*, *at*, Ved. connected with one of royal rank.

*Rājānyaka*, *as*, *ā*, *am*, inhabited by warriors; (*am*), n. a number of Kshatriyas, assemblage of warriors.

*Rājāmāna*, *as*, *ā*, *am*, shining, glittering, radiant. — *Rājāmāna-tva*, *am*, n. splendor, radiance.

*Rājāna* (fr. *rājan*), Nom. P. *rājānati*, &c., to become a king (?).

*Rājāya*, Nom. A. *rājāyate*, to act or behave like a king, to consider one's self a king.

*Rājika*, *as*, *ā*, *am*, in *śhoḍaśa-r*, q. v., (for *rājīkā*, a streak, field, &c., see p. 841, col. 2); (*as*), m. a lord, chief, noble person; N. of a Muni.

*Rājita*, *as*, *ā*, *am*, illuminated, irradiated; adorned, embellished.

*Rājīya* (fr. *rājan*), Nom. P. *rājīyati*, &c., to wish or long for a king.

1. *rājīva*, *as*, *ā*, *am* (for 2. see p. 841, col. 2), living at a king's expense (= *rājopajivin*).

*Rājīni*, f. (fem. of *rājan*), a queen, princess, the wife of a king; epithet of the western quarter of the Soul of the Universe (see Chāndogya-Upanishad III. 15, 2); N. of the wife of the Sun; deep-coloured or yellowish red brass (consisting of three parts of copper to one of zinc or tin); [cf. Lat. *regina*; perhaps Goth. *raginon*]. — *Rājīni-pada*, *am*, n. the rank or dignity of a queen.

*Rājya*, *as*, &c., Ved. of or belonging to a king, kingly, princely, royal; (*am*), n. kingship, royalty, sovereignty, reign; a kingdom, country, principality, empire, monarchy, government; administration or exercise of government, (*brāhmana-r*), a country governed by Brāhmins; cf. *sura-r*). — *Rājya-kara*, *as*, *ī*, *am*, exercising government, ruling; (*as*), m. the tribute paid by tributary princes, (in this sense fr. 2. *kara*). — *Rājya-kartri*, *tā*, m. an administrator or officer of government; a king. — *Rājya-kṛit*, *t*, *t*, *t*, exercising government or sovereignty, ruling. — *Rājya-cyuta*, *as*, *ā*, *am*, fallen from sovereignty; (*as*), m. a king who has lost his kingdom, a deposed or dethroned monarch. — *Rājya-cyuti*, *is*, f. loss of sovereignty, deposal, dethronement. — *Rājya-tantra*, *am*, u. (also *āni*, n. pl.), the science or rules of government, theory or system of administration, rule, government. — *Rājya-devi*, f., N. of the mother of Vāṇa. — *Rājya-dravya*, *am*, n. a requisite of sovereignty, any object necessary for the consecration of a king. — *Rājyadravyamaya*, *as*, *ī*, *am*, consisting of or belonging to the requisites of royalty. — *Rājya-dhara*, *as*, m. 'exercising rule,' a proper N. — *Rājya-dhūrā*, f. burden of government, administration. — *Rājya-paribhrashṭa*,

*as, ā, am*, fallen from or deprived of a kingdom. — *Rājya-pāla, as, m.* 'kingdom-protector,' N. of a king. — *Rājya-prada, as, ā, am*, giving or conferring a kingdom. — *Rājya-bhanga, as, m.* subversion of sovereignty. — *Rājya-bhāj, k, m.* the possessor of a kingdom, a king. — *Rājya-bhāra, as, m.* the weight (of the duties of) government. — *Rājya-lheda-kara, as, ī, am*, causing division or discord in a government. — *Rājya-bhoga, as, m.* the possession of sovereignty, government of a kingdom. — *Rājya-bhrasā, as, m.* 'falling from sovereignty,' deposition from a kingdom. — *Rājya-bhrashta, as, m.* one fallen from royalty, a deposed sovereign. — *Rājya-rakshā, f.* protection or defence of a kingdom. — *Rājya-lakshmi, īs, f.* the good fortune of a kingdom, glory of sovereignty. — *Rājya-līlā, f.* 'king-play,' pretending to be a king. — *Rājyalīlaya, Nom. A. rājyalīlayate, &c.*, to play the king, pretend to be a king. — *Rājyalīlayita, am, n.* the playing at kings. — *Rājya-lobha, as, m.* desire for royalty, lust of dominion, ambition. — *Rājya-nardhana, as, m., N.* of a king (son of Dama); of another (son of Prātāpa-śīla or Prabhākara-vardhana). — *Rājya-vyavahāra, as, m.* government business. — *Rājya-srī, īs, f., N.* of a daughter of Prātāpa-śīla. — *Rājya-sukha, am, n.* the pleasure or sweets of royalty, enjoyment of a kingdom. — *Rājya-sena, as, m., N.* of a king of Nandi-pura. — *Rājya-stha, as, ā, am, or rājya-sthāyin, ī, inī, ī,* being in a kingly office, bearing sway, ruling, governing. — *Rājya-sthiti, īs, f.* the being in a royal office, being a king, bearing rule. — *Rājya-hara, as, ā, am*, spoiling a kingdom, the spoiler of an empire. — *Rājyānga (ʻya-anʻ), am, n.* 'limb of royalty,' a requisite of regal administration (variously enumerated as seven, eight, or nine, viz. the monarch, the prime minister, a friend or ally, treasure, territory, a stronghold, an army, the companies of citizens, and the Puro-hita or spiritual adviser). — *Rājyādhtkāra (ʻya-adhʻ), as, m.* authority over a kingdom; right or title to a sovereignty. — *Rājyāpaharāna (ʻya-apʻ), am, n.* the taking away or deprivation of a kingdom, usurpation. — *Rājyāpahāraka (ʻya-apʻ), as, m.* a usurper. — *Rājyābhishikta (ʻya-abhʻ), as, ā, am*, inaugurated to an empire, crowned. — *Rājyābhishiksha (ʻya-abhʻ), as, m.* inauguration to a kingdom, coronation. — *Rājyāsrama-muni (ʻya-āsʻ), īs, m.* 'the monk of a royal hermitage,' a king. — *Rājyākaśeṣheya (ʻya-ekʻ), ind.* with the single exception of the kingdom. — *Rājyopakarāna (ʻya-upʻ), āni, n. pl.* the instruments or paraphernalia of government, insignia of sovereignty.

*Rāshṭra.* See s. v.

**राजकिनेय** *rājakineya, as, m.* (fr. *rajaki*), a metronymic.

**राजत** *rājata, as, ī, am* (fr. *rajata*), silvery, made of silver, silver; (*am*), n. silver. — *Rājatān-rita, as, ā, am*, covered or overlaid with silver.

**राजनि** *rājani, īs, m.* a patronymic from Rajana.

**राजस** *rājasa, as, ī, am* (fr. *rajas*), belonging or relating to the quality *rajas*, attendant on the quality of passion, endowed with or influenced by the quality of passion, passionate; (*ī*), f., N. of Durgā. — *Rājasa-tva, am, n.* the state or predominance of the quality of passion.

*Rājasika, as, ī, am, = rājasa* above.

**राजसाइ** *rājasāi, N.* of a country.

**राजसलखण** *rājāsalakhaṇa, as, m.* a proper N.

**राजि** *rāji, īs, or rājī, f.* (according to Upādi-s. IV. 124. fr. rt. *rāj*), but probably fr. *raj*, for rt. *rāj*), a streak, stripe, line, row, rank; a continuous or unbroken line; a line parting the hair; black mustard (= *rājīkā*); in this sense generally *rājī*; (*īs*), m., N. of a son of Āyū, (also read *rājī*). — *Rājī-śitra, as, ā, am*, variegated with stripes

(said of a species of snake). — *Rājī-phalā, f.* 'having striped fruit,' a kind of cucumber (= *Ānākarkhāḥ*). — *Rājī-mat, ān, atī, at*, possessing stripes, striped; epithet of a species of snake. — *Rājī-kṛta, as, ā, am*, formed into lines, striped. — *Rājī-phala, as, m.* Trichosanthes Diœca. — *Rājī-mat, ān, atī, at, = rājī-mat* above.

**राजिका**, *f.* (for *rājika* see p. 840, col. 3), a stripe, streak, line, row, range; a field; black mustard, *Sisapis Ramosa*; a grain of mustard, mustard-seed (as a weight =  $\frac{1}{3}$  of a *Śarshapa*); a particular eruption (enumerated among the *Kshudra-rogas*). — *Rājīkā-phala, as, m.* white mustard, *Sinapis Glauca*.

**राजिला**, *as, ā, am*, striped; (*as*), m. epithet of a species of snake.

**राजि**. See under *rājī*, col. 1.

2. **राज्या**, *as, ā, am* (fr. *rājī*; for 1. see p. 840, col. 3), streaked, striped; (*as*), m. a species of fish (its spawn is said to be poisonous); a kind of deer; the Indian crane; an elephant; N. of the pupil of *Viśva-nātha*; (*am*), n. a blue lotus-flower. — *Rājīvanetra or rājīva-locana, as, ā or ī, am*, lotus-eyed, blue-eyed. — *Rājīva-prisūi, īs, īs, ī, Ved.* haved lotus-coloured spots or streaks.

**राजिविनि**, *f.* the plant *Nelumbium Speciosum*.

**राजीक** *rājika, ās, m. pl.*, N. of a people.

**राजेय** *rājeya, as, ī, am*, coming or derived from *Raji*.

**राजेयु** *rājeyu, us, m.* a proper N.

**राज्जुकण्ठिन** *rājjukaṇṭhin, īnas, m. pl.* (fr. *raju-kaṇṭha*), the school of *Rajju-kaṇṭha*.

**राज्जुदाला**, *as, ī, am* (fr. *raju-dāla*), coming from the *Rajju-dāla* tree.

**राज्जुभारिन**, *īnas, m. pl.* (fr. *raju-bhāra*), the school of *Rajju-bhāra*.

**राज्ञी** *rājñī, rājya, &c.* See p. 840, col. 3.

**राटि** *rāṭi, īs, f.* (fr. rt. *raṭ*), war, battle; = *śarāri*, (probably a mistake for *āṭi*, see *rāḍi* below).

**राटिका**, *f.* in *mṛiga-r*, q. v., (perhaps) 'causing the deer to scream.'

**राटु**, *us, m., N.* of a preceptor.

**राडि** *rāḍi, said to = śarāri*, (apparently a mistake for *āḍi*.)

**रादा** *rādā, f.* (sometimes written *rārā*), beauty, splendor, light, lustre; N. of a district in the west of Bengal (= *suhma*); of the capital of this district. — *Rādā-pura, am, n., N.* of a town.

**रादिया**, *as, ā, am*, belonging to the district or town *Rādā*.

**राण** *rāṇa, am, n.* (said to be fr. rt. *raṇ*), a leaf; a peacock's tail; (*as*), m. a proper N.

**राणक** *rāṇaka, N.* of a commentary by Someśvara Bhāṭṭa on the *Tantra-vārttika*; (*as*), m., N. of an author; (*īkā*), f. a bridle.

**राणञ्च** *rāṇaṅga, as, m., N.* of *Dāmodara*.

**राणाक** *rāṇāka, as, m.* a proper N.

**राणायन** *rāṇāyana, as, m.* a patronymic from *Raṇa*. — *Rāṇāyanī-putra, am, n., N.* of a preceptor.

**राणायनीया**, *as, m., N.* of a preceptor; (*ās*), m. pl. the school of *Rāṇāyana*; (*am*), n. the *Sūtras* of *Rāṇāyana*.

**राणायनीयि**, *īs, m., N.* of a preceptor.

**राणी**, *īs, m.* a patronymic from *Raṇa*.

**राणिग** *rāṇiga, as, m., N.* of the father of *Jayāditya* and uncle of *Keśavārka*.

**राण्ड्य** *rāṇḍya or rāṇdrya* (according to *Sāy.* on *Rig-veda* VI. 23. 6) = *ramḍīya*, agreeable, gratifying.

**रात** *rāta, rāti, &c.* See p. 837, cols. 1, 2.

**रातन्ती** *rātanti* (?), a festival on the fourteenth day of the second half of the month *Pauṣha* (when people bathe at the first appearance of dawn.)

**रातुल** *rātula, as, m., N.* of a son of *Sudhodana*.

**रात्र** *rātra, rātraka.* See p. 842, col. 1.

**रात्रि** *rātri, īs, or rātrī, f.* (in the older language generally *rātrī*; probably fr. rt. *ram*), night, the darkness or stillness of night [cf. *rāma*]; Night personified, (*rātrau*, at night, by night; *rātrau śayanam*, a festival on the eleventh day of the first half of the month *Āshāḍha*, regarded as the night of the gods, beginning with the summer solstice, when *Viṣṇu* reposes for four months on the serpent *Sesha*); = *atī-rātra*; = *rātri-paryāya*; = *rātrī-sāman*; one of the four bodies of *Brahmā*, (in this and the following senses only *rātri*); = *haridrā*, turmeric; *Rātri bhāradvājī, f., N.* of the authoress of the hymn *Rig-veda* X. 127. — *Rātri-kara, as, m.* 'night-maker,' the moon. — *Rātri-kāla, as, m.* night-time. — *Rātri-čara, as, ī, am*, night-wandering, prowling or roaming at night; (*as*), m. a night-rover, night-prowler, thief, robber; a night-watcher, watchman, guard, patrol; a *Rākshasa*; a goblin, ghost, fiend, evil spirit; (*ī*), f. a *Rākshasa* female. — *Rātri-čaryā, f.* night-roving, roaming about at night; a nightly act or ceremony. — *Rātri-ja, as, ā, am*, produced at night, appearing by night, nocturnal; (*am*), n. a star, constellation. — *Rātri-jala, am, n.* 'night-water,' dew, mist, fog. — *Rātri-jāgara, as, m.* night-watching, wakefulness at night; (*as, ā, am*), watching at night, sitting up at night; (*as*), m. a dog. — *Rātri-jāgarāna, am, n.* the act of sitting up all night. — *Rātri-jāgara-āta, as, ā, am*, causing waking or wakefulness at night, keeping awake at night; (*as*), m. a gnat, mosquito. — *Rātri-čara = rātri-čara* above. — *Rātri-tarā, f.* (comp. of *rātri*), the depth or dead of night. — *Rātri-tilhi, īs, f.* a lunar night. — *Rātri-divam = rātrīn-divam* below. — *Rātri-nāšana, as, m.* 'night-destroyer,' the sun. — *Rātrīn-diva, am, n.* a night and day, day and night; (*am, ā*), ind. by night and day. — *Rātri-pada-vičāra, as, m., N.* of a work. — *Rātri-parīśiṣṭa, as, m., n. = rātri-sūkta.* — *Rātri-paryāya, as, m., Ved.* the three recurring sentences in the recitation of the *Ati-rātra*. — *Rātri-puṣpa, am, n.* 'night-flower,' a lotus-flower which opens during the night. — *Rātri-pūjā, f.* night-worship, the nocturnal worship of a deity. — *Rātri-bala, as, ā, am*, powerful by night, manifesting power at night; (*as*), m. a *Rākshasa*. — *Rātri-bhojana, am, n.* night-eating, the act of taking food at night. — *Rātri-bhojana-nishedha, as, m., N.* of a work. — *Rātrīm-aṭa, as, m. = rātry-aṭa.* — *Rātri-maṇḍ, īs, m.* 'night-jewel,' the moon. — *Rātri-māraṇa, am, n.* night-killing, a murder committed in the night. — *Rātrīm-manyā, as, ā, am*, thinking it night; being regarded as night, appearing like night. — *Rātri-yoga, as, m.* night-fall, the coming on of night. — *Rātri-rakshaka, as, m.* a night-guard, watchman, night-watcher. — *Rātri-rāga, as, m.* 'the colour of night,' darkness, obscurity. — *Rātri-lagna-nīrūpaṇa, am, n., N.* of a treatise ascribed to *Kālidāsa*. — *Rātri-vāsas, as, n.* a night-garment, night-dress; the garment of night, i. e. darkness, obscurity. — *Rātri-vigama, as, m.* departure of night, break of day, dawn, day-light. — *Rātri-viśleśha-gāmin, ī, inī, ī,* going apart at night, separating at night; (*ī*), m. the ruddy goose, *Anas Casarca*. — *Rātri-veda, as, or rātri-vedin, ī, m.* 'night-knower,' a cock. — *Rātri-śāman or rātri-sāman, a, n.* a *Sāman* belonging to the *Ati-rātra*. — *Rātri-sattra, am, n., Ved.* a night sacrifice, night ceremony. — *Rātri-sūkta or rātri-sūkta, am, n.* epithet of certain hymns on Night appended to *Rig-veda* X. 127. — *Rātri-hāsa, as, m.* 'laughing, i. e. opening in the night,' the white lotus. — *Rātri-hiṇḍaka, as, m.* 'moving about at night,' a guard of the women's apartments. — *Rātri-daivodāsa or rātri-hava-dai-*

*rodāsa*, *am*, n., N. of a Sāman. — *Rātry-aṭa*, *as*, m., 'night-moving,' a Rākshasa, goblin; a ghost; a night-walker; a thief. — *Rātry-andha*, *as*, *ā*, *am*, night-blind, unable to see by night. — *Rātry-andhatā*, *f*, night-blindness. — *Rātry-ahani*, n. du. night and day. — *Rātry-āgama*, *as*, m. the coming on nr approach of night; [cf. *ahar-āgama*]. — *Rātry-āndhya*, *am*, n. night-blindness.

*Rātra*, *am*, n. (at the end of comps.) = *rātri*, night; [cf. *tri-r*, *pañca-r*, *divā-r*]; also used alone in *triṇi rātrāni*, Mahā-bh. Anuśāsana-p. 6230.]

*Rātraka*, *as*, *ikā*, *am*, nocturnal, nightly, lasting a night [cf. *pañca-r*]; (*as*), m. a man who takes up his abode in a harlot's house for one year; (*am*), n. = *pañca-rātra*, a general term for the sacred books of various Vaiṣṇava sects; (according to others) a period of five nights collectively.

*Rātrika* (at the end of a comp. after a numeral), lasting a certain number of nights or days (e.g. *pañca-rātrika*, *as*, *ā*, *am*, lasting five nights); sufficient for or completed in a certain number of nights or days [cf. *eka-r*]; (*ā*), *f*, night.

*Rātriṇa*, *as*, *ā*, *am*, lasting a certain number of nights, completed &c. in a certain number of nights, (*eka-rātriṇa*, completed in one night; cf. *dvī-r*.)

*Rātryākūpāra*, *am*, n., N. of a Sāman.

**राथकारिक** *rāthakārika* (fr. *ratha-kāra*), see Gaṇa Kumudādi 2. to Pāp. IV. 2, 80.

*Rāthakārya*, *as*, m. a patronymic from *Ratha-kāra*.

*Rāthagaṇaka*, *am*, n. the occupation or office of a *Ratha-gaṇaka*.

*Rāthajiteyī*, *f*, (fr. *ratha-jit*), epithet of certain Apsaras (Atharva-veda VI. 130, 1).

*Rāthantara*, *as*, *i*, *am* (fr. *rathan-tara*), Ved. relating to the *Rathan* Sāman; (*as*), m. a patronymic; (*i*), *f*, N. of a female teacher.

*Rāthantarāyāṇa*, *as*, m. (fr. *rathan-tara*), a patronymic.

*Rāthaproskha*, *as*, m. a patronymic of Asamāti.

*Rāthitara*, *as*, m. (fr. *rathi-tara*), Ved. a patronymic of *Satya-vaśas*.

*Rāthitārī-putra*, *as*, m. son of *Rāthitārī*, N. of a preceptor.

*Rāthya*, *as*, *ā* (?), *am*, belonging to a chariot, fit for a chariot, useful for a carriage; = *rathya* (of which it is a lengthened form, *Ṛig-veda* I. 157, 6).

**रद्ध** *raddha*, *raddhanta*, &c. See col. 2.

**राध** *rādh* (connected with *rts. rīdh*, I. *rū*), cl. 5. 4. P. *rādhnoti*, *rādhyaṭi* (sometimes *A. rādhyaṭe*), *rerādhā* (2nd sing. *rerādhītha* or *redhītha*, 3rd du. *rerādhatus* or *reihatus*, 3rd pl. *rerādhus* or *redhus*, but according to Pāp. VI. 4, 123, the contracted forms are only used in the sense 'to injure, kill'; see also *Vopadeva* VIII. 52), *rātsyati*, *arātsīt* (1st pl. *arātsma*, 3rd pl. *arātsus*), *arādhīshītha* (Vedic forms *rādhātī*, *arādhāt*, *rādhāt*), *rāddhūm*, (without prep. this verb is generally Ved.), to make favourable or kind, propitiate, conciliate, make agreeable (cl. 5); to be favourable or merciful (cl. 4); to accomplish, perform, effect, finish, perfect, complete, make ready, prepare, carry out, (generally cl. 5. or Ved. cl. 1. *rādhātī*); to attain; to be accomplished or finished (cl. 4); to succeed, prosper, be successful (cl. 4); to be prepared or ready (cl. 4); to be ready for (with dat. or loc.); to fall to the share of any one (dat.); to put an end to, destroy, injure, exterminate: Pass. *rādhyaṭe*, *Aor. arādhī*, to be conciliated or made favourable &c., to be appeased; to be accomplished, to be successful &c.: Caus. *rādhayati*, *-yitum*, *Aor. arādhāt*, to make favourable, conciliate, propitiate, satisfy, appease; to accomplish, perform, complete, bring to a successful issue, cause to succeed; to make ready or prepared for (with dat.); Desid. *rīrātsati*, to wish to conciliate or propitiate; *ritsati*, to wish to injure, destroy, hurt (Pāp. VII. 4, 54, Vārt.). Intens. *rerādhyaṭe*, *rū-rādhī*; [cf. according to some, Gr. *ἰάσωμαι*,

*ἰληθῆμι*, *ἰλάομαι*, &c.; according to others, *ἔρδω*: Goth. *rēdu*, *ga-rēdu*, *unt-rēdu*.]

*Rāddha*, *as*, *ū*, *am*, propitiated, conciliated; accomplished, perfected, completed, finished, performed, done; prepared, ready; cooked, dressed; perfected (as a religious vow), observed (as a fast); perfect in mysterious or magical power, adept, initiated; obtained, attained; appeared; successful, prosperous, fortunate, happy; fallen to the share or lot of any one. — *Rāddhānta* ('*dha-an*'), *as*, m. = *siddhānta*, an established end or result, demonstrated conclusion, a proved or established fact, demonstrated truth, dogma; the conclusion of an argument. — *Rāddhāntīta*, *as*, *ā*, *am* (fr. the preceding), logically demonstrated, proved, established.

*Rāddhī*, *is*, *f*, accomplishment, perfection, completion; success, prosperity, good fortune.

*Rādha*, *as*, *am*, m. n. = *rādhas*, favour, goodwill; a gift, affluence, &c.; (*as*), m., N. of the month *Vaiśākha* (= April-May; in this sense fr. *rādhā* below); a proper N.; (*ā*), *f*, prosperity, success; N. of the twenty-first Nakshatra *Viśākhā* (containing four stars in the shape of a festoon; the stars are supposed to be *α*, *ι*, *ν* *Librae*, and *γ* *Scorpionis*, cf. *nakshatra*); a later form for *anu-rādhā*; lightning; a particular attitude in shooting (standing with the feet a span apart; cf. *rādhā-bhedīn*); Emblem *Myrobalan*; the plant *Clitoria Ternatea*; N. of the foster-mother of *Karṇa*, (she was the wife of *Adhiratha*, who was the *Sūta* or charioteer of king *Sūra*, and who found *Karṇa*, the illegitimate child of *Prīthā* or *Kuntī* by the *Sun*, when exposed by his mother on the banks of the *Junna*, and brought him up as his own son); N. of a celebrated cowherd or Gopi (the favourite mistress and consort of *Kṛishṇa*, q. v., during his residence in *Vṛindāvana* amongst the cowherds, and a principal personage in *Jayadeva's* celebrated lyrical poem, the *Gīta-govinda*, q. v.; she is sometimes supposed to typify the human soul, attracted towards *Kṛishṇa* as the divine goodness, sometimes the divine or mystical love to which *Kṛishṇa* returns at the end of his more worldly amours; at a later period she was worshipped as a goddess, and is occasionally regarded as an *Avatāra* of *Lakshmi* as *Kṛishṇa* is of *Viṣṇu*; she is also, under other aspects, identified with *Dakshāyāni*; N. of a female slave.

— *Rādha-gupta*, *as*, m., N. of a minister of *Aśoka*. — *Rādha-ranka*, *as*, m. a plough; thin rain; hail. — *Rādha-ranku*, *us*, m. = *sāra*, *śikara*, *jaladropala*. — *Rādhas-pati*, *is*, m. [cf. *rathas-pati*], Ved. a lord of gifts or wealth. — *Rādhā-kānta*, *as*, m. 'lover of *Rādhā*,' N. of *Kṛishṇa*. — *Rādhā-kṛishṇa*, *as*, m., N. of the author of the *Dhātū-ratnāvalī*. — *Rādhā-janmāshāntam* ('*ma-ash*'), *f*, N. of the eighth day of a particular fortnight (commemorating the birthday of *Rādhā*; cf. *Kṛishṇa-j*). — *Rādhā-tanaya*, *as*, m. son of *Rādhā*, i. e. *Karṇa*. — *Rādhā-tantra*, *am*, n., N. of a *Tantra*. — *Rādhā-dāmodara*, *as*, m., N. of the author of an elementary treatise on the *Vedānta*.

— *Rādhā-nagari*, *f*, N. of a town in the neighbourhood of *Ujjayini*. — *Rādhānūrālkīya* ('*dhā-an*'), *as*, *ā*, *am*, relating to the *Nakshatras* *Rādhā* and *Anurādhā*. — *Rādhā-bhedīn*, *i*, m., N. of *Arjuna*, (according to some this name has reference to a particular attitude in shooting, see *rādhā* above and cf. *rādhā-vedhīn*); according to others it was given to *Arjuna* as having prevailed on *Kṛishṇa* to abandon *Rādhā*. — *Rādhā-mādhava*, *as*, m., N. of an author. — *Rādhā-mohana-sarman*, *ā*, m., N. of the author of the *Mitāksharā-siddhānta-saṅgraha*. — *Rādhā-ramaṇa*, *as*, m., N. of *Kṛishṇa*. — *Rādhā-rasa-sudhā-nidhī* or *rādhā-sudhā-nidhī*, *is*, m., N. of a poem by *Hari-vaṅśa* *Go-svāmin* celebrating the praises of *Rādhā* as worshipped in *Vṛindāvana* (supposed to have been written at the end of the sixteenth century). — *Rādhā-vaṭ*, *ān*, *atī*, *at*, possessed of prosperity or wealth, rich.

— *Rādhā-vallabha*, *as*, m. 'the beloved of *Rādhā*,' N. of *Kṛishṇa*; epithet of various persons. — *Rādhā-vinoda*, *as*, m., N. of a poem. — *Rādhā-vedhīn*, *i*,

m., N. of *Arjuna*; [cf. *rādhā-bhedīn*]. — *Rādhā-suta*, *as*, m. son of *Rādhā*, i. e. *Karṇa*. — *Rādheśa* or *rādheśvara* ('*dhā-īś*'), *as*, m. 'lord of *Rādhā*,' *Kṛishṇa*.

*Rādha*, *as*, *ā*, *am*, Ved. liberal, bountiful. *Rādhana*, *am*, n. the act of pleasing, satisfying, conciliating; pleasure, satisfaction; the act of accomplishing, effecting, completing, succeeding; obtaining, acquisition; the means or instrument of accomplishing anything; (*ā*), *f*, speaking, speech.

*Rādhas*, *as*, u., Ved. favour, good-will, kindness, a gift of affection, a gift or present in general; beneficence, liberality, munificence; accomplishment of one's wishes, success, (*alpa-rādhas*, one who has obtained but little success, unfortunate); striving to accomplish or gain, (*ananya-rādhas*, striving after nothing else); opulence, wealth, riches, affluence, might, power. — *Rādhas-pati*, see under *rādha*. — *Rādho-gūrta*, *as*, *ā*, *am*, Ved. agreeable through kindness (according to *Mahī-dbara*); giving or bestowing wealth. — *Rādho-deya*, *as*, *ā*, *am*, to be presented with gifts or offerings; (*am*), n., Ved. the giving of presents, bestowing wealth, showing favour.

*Rādhi*, *rādhi*, see *Gaṇa Bahvādi* to Pāp. IV. 1, 45; [cf. *kṛishṇa-rādhi*].

*Rādhiika*, *as*, m., N. of a king (son of *Jaya-sena*); (*ā*), *f*, a diminutive of the name *Rādhā* (expressive of endearment). — *Rādhiikā-vinoda*, *as*, m. = *rādhā-vinoda*.

*Rādheya*, *as*, m. (fr. *rādhā*), a metronymic of *Karṇa* (as passing for the child of his foster-mother *Rādhā*, see *rādhā*).

*Rādhyā*, *as*, *ā*, *am*, Ved. to be conciliated or propitiated, to be appeased or satisfied; to be accomplished or performed, achievable; to be completed; to be obtained.

**राधेयिकि** *rādhrevaki* (?), a patronymic.

**रान्द्र** *rāndrya*, various reading for *rāṇḍya*.

**रान्धस** *rāndhasa*, *as*, m. a patronymic.

**राप्य** *rāpya*. See *rt. rap*, p. 832, col. 3.

**राभस्य** *rābhasya*, *am*, n. (fr. *rabhasa*), velocity, impetuosity; eagerness, delight, joy, pleasure.

**राम** *rāma*, *as*, *ā*, *am* (fr. *rt. ram*), pleasing, delighting, rejoicing; lovely, beautiful, charming, pleasant; obscure, dark-coloured, dark, black [cf. *rātri*]; white; (*as*), m. joy, pleasure; 'the pleasing or beautiful one,' N. of three celebrated mythological personages, commonly called *Paraśu-rāma*, *Rāma-āndra*, and *Bala-rāma*, (of these the first two are always regarded as *Avatāras* of *Viṣṇu*, one born at the beginning, the other at the end of the second age: the first or *Paraśu-rāma*, 'Rāma with the axe,' forms the sixth *Avatāra*; he is sometimes called *Jāmadagnya*, as son of the sage *Jāmad-agni* by *Reṇukā*, and sometimes *Bhārgava*, as descended from *Bṛighu*, and he is the type of *Brahmanism* arrayed in opposition to the military caste, see *paraśu-rāma*: the second, *Rāma-āndra*, forms *Viṣṇu's* seventh *Avatāra*, and is the hero of the great epic poem called *Rāmāyāṇa*; his wife, *Sītā*, is sometimes regarded as an *Avatāra* of *Lakshmi*; he has the patronymic *Dāśarathi*, as son of *Dāśa-ratha*, a king of the solar dynasty, and *Rāghava*, as descended from *Raghu* [see *Raghu*], and he typifies the conquering *Kshatriyas* advancing southwards and subjugating the barbarous aborigines represented by the demon *Rāvaṇa* and his followers, the *Rākshasas*: the third, *Bala-rāma*, 'the strong Rāma,' born in the third age, is a kind of *Hindū Hercules*, the seventh son of *Vasudeva* and elder brother of *Kṛishṇa*, both being descended from *Yadu* [who with *Puru* formed the two branches of the lunar dynasty]; he is sometimes called *Halāyudha*, 'armed with a plough,' sometimes *Musalīn*, 'club-armed,' and although occasionally regarded as *Viṣṇu's* eighth *Avatāra*, is more properly an incarnation of the great serpent *Śeṣha*, see *Bala-deva*, *bala-rāma*: according to *Jainas*, a *Rāma* is



(*ma-as*), *as*, m. 'Rāma's horse-sacrifice,' N. of a part of the Padma-Purāṇa. — *Rāmāśvamedhika*, *as*, *ī*, *am*, relating to Rāma's horse-sacrifice. — *Rāmen-dra-yati* (*ma-in*), *is*, m., N. of the author of a Vedānta treatise called the Viveka-sāra. — *Rāmen-dra-rana*, *as*, m., N. of a preceptor. — *Rāmesu* (*ma-isa*), *as*, m. a proper N.; (*am*), n., N. of a Linga. — *Rāmesvara* (*ma-isa*), *as*, m., N. of various persons; (*am*), n., N. of a Linga; of a Tirtha or sacred bathing-place. — *Rāmeshu* (*ma-ishu*), *us*, m. 'Rāma's arrow,' epithet of a species of sugar-cane; a proper N. — *Rāmottara-tāpanīya* (*ma-ul*), *am*, n. the second part of the Rāma-tāpanīya; [cf. *rāma-pūrva-l*.] — *Rāmōda* (*ma-uda*), *as*, m. a proper N. — *Rāmōdayana*, *as*, m. (fr. the preceding), a patronymic. — *Rāmopanishad* (*ma-up*), *t*, *ī*, N. of one of the more recent Upanishads of the Atharva-veda. — *Rāmopādhyāya* (*ma-up*), *as*, m., N. of a preceptor. — *Rāmopāsaka* (*ma-up*), *as*, m. a worshipper of Rāma-āndra the son of Daśa-ratha.

*Rāmaka*, *as*, &c. (fr. the Caus. of rt. *ram*), one who delights or gratifies, delighting; = *ramaka*, q. v.; (*as*), m., N. of a mountain.

*Rāmāṭha*, *as*, *am*, m. n. Asa Fœtida; (*as*), m. Alangium Hexapetalum; (*ās*), m. pl., N. of a people; (*ī*), f. = *nādi-hingu*.

*Rāmāṇa*, *as*, m., N. of two plants, Diospyros Embryopteris; = *giri-nimba*; (*ā*), f., N. of an Apsaras.

*Rāmāṇī*, *is*, m. a patronymic.

*Rāmāṇīyaka*, *am*, n. (fr. *r. ramaṇīya*), loveliness, agreeableness, charmingness, delightfulness, beauty; N. of a Dvīpa; (*as*, *ī*, *am*), lovely, agreeable, beautiful, pleasing.

*Rāmāṇa*, *as*, m. a proper N.

*Rāmāṇḍāra*, *as*, m., N. of an author.

*Rāmī*, *is*, m. (fr. *rāma*), a patronymic.

*Rāmīn*, *ī*, *īnī*, *ī*, delighting sexually, in *kṣhaṇa*-*o*, q. v.

*Rāmīla*, *as*, m. a lover, husband; the god of love, Kāma-deva; N. of a poet.

*Rāmī*, f. See under *rāma*.

*Rāmīyā*, f., Ved. night; [cf. *rātri*.]

**रामुष** *rāmusha*, N. of a place.

**राम्भ** *rāmbha*, *as*, m. (fr. *r. rambha*), the bamboo staff of a religious student.

**राय** *rāya*, *as*, m. a king, prince, (at the beginning or end of a proper N. used as a title of honour, = *rājan*, of which it is a corruption.) — *Rāya-mukuta*, *as*, m., N. of the author of the Pada-āndrikā, a commentary on the Amara-kosha; of the author of a work on law. — *Rāya-rāghava*, *as*, m., N. of the author of the Hasta-ratnāvalī.

**रायण** *rāyaṇa*, *am*, n. (said to be fr. rt. *r. rai*), sounding, crying, making a noise; pain (= *pīḍā*). — *Rāyaṇendra-sarasvatī* (*na-in*), m., N. of a commentator.

**रायभाटी** *rāyabhāṭī*, f. the stream of a river; [cf. *raya*.]

**रायस्काम** *rāyas-kāma*, *rāyas-posha*, *rāyo-vāja*, &c. See under *r. rai*, p. 853, col. 3.

**रायाखनीय** *rāyākhaniya*, *as*, m., N. of a preceptor.

**रायान** *rāyāna* or *rāyana* (?), *as*, m. a proper N.

**रारा** *rārā*. See *rādhā*, p. 841, col. 2.

**राल** *rāla* or *rālaka*, *as*, m. the resin of Shorea Robusta (= *arāla*). — *Rāla-kārya*, *as*, m. Shorea Robusta.

**राव** *rāva*, *as*, m. (fr. rt. *r. ru*), a cry, shriek, roar, scream, yell, roaring, bellowing, vociferation, the cry of any animal; a sound, noise in general; [cf. *rava*.]

*Rāvaṇa*, *as*, *ī*, *am* (fr. the Caus.), screaming, roaring, crying, bellowing, bewailing, making lamentation;

(*as*), m. 'the Vociferator,' N. of the ruler of Lankā or Ceylon and the famous chief of the Rākshasas or demons whose subjugation and destruction by Rāma-āndra, the seventh incarnation of Vishṇu, form the subject of the Rāmāyaṇa, (as son of Viśravaṇa, he was younger brother of Kuvera, but by a different mother, Ilavilā being the mother of Kuvera, and Keśinī of the three other brothers, Rāvaṇa, Vibhishāṇa, and Kunibha-karṇa; both Rāvaṇa and Kuvera, the god of wealth, are often called Paulastya, as grandchildren of the Rishi Pulastya, one of the seven or ten mind-born sons of Brahmā, and as Kuvera is king of the Yakshas, so is Rāvaṇa of the Rākshasas, the latter, however, are always malignant beings [see *rākshasa*], and Rāvaṇa himself is one of the worst of the many impersonations of evil common in Hīndū mythology; he is the Satan of the Rāmāyaṇa as Duryodhana is of the Mahā-bhārata; he has ten heads [whence his names Daśa-grīva, Daśānana, &c.] and twenty arms, symbolizing strength; his power is described as so great, that where he is 'there the sun does not give out its heat, the winds through fear of him do not blow, the fire ceases to burn, and the ocean becomes motionless'; he even, by his power, defeated his own brother Vaiśravaṇa or Kuvera, and carried off his self-moving car, called Pushpaka, the wonders of which are described in the Rāmāyaṇa; this potency was, as usual, acquired by self-inflicted austerities, which had obtained from Brahmā a boon, in virtue of which Rāvaṇa was invulnerable by gods and divine beings of all kinds, though not by men or a god in human form; as Vishṇu became incarnate in Rāma-āndra to destroy Rāvaṇa, so other gods produced innumerable monkeys, bears, and various semi-divine animals to do battle with the legions of demons, his subjects, under Khara, Dūshāṇa, and his other generals; see *hanu-mat*); a patronymic from Rāvaṇa; N. of the author of a commentary on the Sāma-veda; of one on the Ṛig-veda; of the author of the Arka-Ādikitsā; of a king of Kāśmīra (mentioned together with Iodrajit and Vibhishāṇa); (*am*), n. the act of screaming, &c.; N. of a Muhūrta. — *Rāvaṇa-gaṅgā*, f. 'Rāvaṇa's Ganges,' N. of a river in Lankā (called after the Rākshasa Rāvaṇa). — *Rāvaṇa-hasra*, a particular stringed instrument. — *Rāvaṇa-hrada*, *as*, m., N. of a lake (from which the Sata-dru or Sotej takes its rise). — *Rāvaṇāri* (*na-ari*), *is*, m. Rāvaṇa's enemy, i. e. Rāma.

*Rāvāṇī*, *is*, m. a patronymic from Rāvaṇa, N. of Indra-jit (eldest son of the demon Rāvaṇa) or of any son of Rāvaṇa; of the author of a Bāla-tantra; (*ayas*), m. pl. the sons of Rāvaṇa.

*Rāvin*, *ī*, *īnī*, *ī*, screaming, crying, roaring, bellowing.

**रावन्** *rāvan*. See p. 837, col. 2.

**रावौट** *rāvauṭa*, N. of a royal race.

**राश्** *rāś*, various reading for rt. *rās*, q. v.

**राशभ** *rāśabha*, incorrect for *rāsabha*.

**राशि** *rāśi*, *is*, m. (according to Uṇādi-s. IV. 132. fr. rt. *r. aś*), a heap, mass, pile, accumulation, congeries, group, multitude, quantity, number; the figure or figures put down for an arithmetical operation (such as multiplying, dividing, &c.); a measure of quantity (Ved. = *drona*); a sign of the zodiac (as being a certain sum or quantity of degrees), one twelfth part of the ecliptic, an astrological house; N. of an Ekāha (Ved.). — *Rāśi-gata*, *as*, *ā*, *am*, placed in a heap, heaped, piled up, accumulated; computed, summed up. — *Rāśi-takra*, *am*, n. the zodiacal circle, zodiac; epithet of a particular mystical circle. — *Rāśi-traya*, *am*, n. 'triad of numbers,' the rule of three. — *Rāśi-nāman*, *a*, n. a name given to a child taken from the Rāśi under which he is born. — *Rāśi-pa*, *as*, m. the regent of an astrological house. — *Rāśi-pravibhāga*, *as*, m. a division or distribution of the twelve signs of the zodiac (under the twenty-eight Nakshatras); N. of

the 102nd Adhyāya of Varāha-mihira's Vṛjhat-saṃhitā. — *Rāśi-bhāga*, *as*, m. a fraction. — *Rāśibhā-gānubandha* (*ga-an*), *as*, m. the addition of a fraction. — *Rāśibhāgāpavāha* (*ga-ap*), *as*, m. the subtraction of a fraction. — *Rāśi-bheda*, *as*, m. a portion or division of a zodiacal sign or astrological house. — *Rāśi-bhoga*, *as*, m. the passage of the sun or moon or any planet through a sign of the zodiac. — *Rāśi-vyavahāra*, *as*, m. (in arithmetic) the method for finding the quantity contained in a heap. — *Rāśi-stha*, *as*, *ā*, *am*, standing or being in a heap, heaped up, accumulated. — *Rāśi-karāṇa*, *am*, n. the making into a heap, heaping up, piling together. — *Rāśi-karāṇa-bhāṣya*, *am*, n., N. of a work of the Pāsupatas. — *Rāśi-kṛt*, cl. 8. P. A. -*ka-roti*, -*kurute*, &c., to make or form into a heap, heap together, pile up, accumulate. — *Rāśi-kṛita*, *as*, *ā*, *am*, made into a heap, heaped up, accumulated. — *Rāśi-bhū*, cl. 1. P. -*bhāvati*, &c., to become a heap, be piled up or accumulated. — *Rāśi-bhūta*, *as*, *ā*, *am*, become a heap, accumulated, piled, heaped. — *Rāśy-anṣa* = *navānṣa*, q. v. — *Rāśy-adhi-pa*, *as*, m. the regent of an astrological house.

**राष्ट्र** *rāṣṭra*, *am*, n. (fr. rt. *r. rāj*); also *as*, m. in Mahā-bh. Anuśāna-p. 3050), a kingdom, realm, empire, dominion, sovereignty; a district, country, region, territory, inhabited country; a people, nation, subjects; (*as*, *am*), m. n. any public calamity (as famine, plague, &c.), affliction; (*as*), m., N. of a king (a son of Kāśi). — *Rāṣṭra-karshaya*, *am*, n. distressing or oppressing a kingdom. — *Rāṣṭra-kāma*, *as*, *a*, *am*, desiring a kingdom. — *Rāṣṭra-kūṭa*, *ās*, m. pl., N. of a race. — *Rāṣṭra-gupti*, *is*, f. protection of a kingdom. — *Rāṣṭra-gopa*, *as*, m. a guardian or protector of a kingdom. — *Rāṣṭra-tantra*, *am*, n. system of government, government. — *Rāṣṭra-dā*, *ās*, *am*, Ved. giving dominion. — *Rāṣṭra-dīpsu*, *us*, *us*, *u* (see *dīpsu*), Ved. intending to injure a country or people, menacing a country. — *Rāṣṭra-devi*, f., N. of the wife of Citra-bhānu. — *Rāṣṭra-pati*, *is*, m. the lord of a kingdom, king, sovereign, (*rāṣṭrapata* is given as an adj. from this word.) — *Rāṣṭra-pāla*, *as*, m. a protector or guardian of a kingdom, king, sovereign; N. of a son of Ugra-sena; (*ī*), f., N. of a daughter of Ugra-sena. — *Rāṣṭra-pālikā*, f., N. of a daughter of Ugra-sena. — *Rāṣṭra-bhanga*, *as*, m. breaking up or dissolution of a kingdom. — *Rāṣṭra-bhaya*, *am*, n. fear for a kingdom, danger threatening a country. — *Rāṣṭra-bhṛit*, *ī*, *t*, *t*, supporting a kingdom, taking care of the sovereignty; (*t*), m., N. of a son of Bharata; (*tas*), m. pl. the subjects of a kingdom; epithet of dice (in Atharva-veda VII. 109, 6); of certain prayers and oblations; (*t*), f., N. of an Apsaras. — *Rāṣṭra-bhṛit*, *is*, f. or *rāṣṭra-bhṛitya*, *am*, n., Ved. maintenance of government, support of authority. — *Rāṣṭra-bheda*, *as*, m. division of a kingdom. — *Rāṣṭra-wardhana*, *as*, *ī*, *am*, increasing the kingdom, exalting or extending dominion; (*as*), m., N. of a minister of Daśa-ratha and Rāma. — *Rāṣṭra-rāsin*, *ī*, m. an inhabitant of a kingdom, subject. — *Rāṣṭrānta-pāla* (*ra-an*), *as*, m. the protector of the borders of a country. — *Rāṣṭrābhivṛiddhi* (*ra-abh*), *is*, f. the increase of a kingdom, exaltation of a kingdom.

*Rāṣṭraka* at the end of an adj. comp. = *rāṣṭra*, a kingdom, &c.; (*as*, *ikā*, *am*), dwelling in a kingdom or country; (*ikā*), f. a kind of Solanum (= *bṛihatī*).

*Rāṣṭri*, *is*, f. = *rāṣṭri*, a female ruler, priestess, &c.

*Rāṣṭrika*, *as*, *ī*, *am*, belonging to or inhabiting a kingdom; (*as*), m. an inhabitant of a kingdom, subject; the ruler of a kingdom, governor; [cf. *rāṣṭraka* above.]

*Rāṣṭrin*, *ī*, *īnī*, *ī*, Ved. possessing or occupying a kingdom.

*Rāṣṭriya*, *as*, *ā*, *am*, belonging to a kingdom or country; born in a kingdom; (*as*), m. a king's brother-in-law (in theatrical language).

**Rāshṭrī**, f., Ved. a female ruler or sovereign or proprietress; (Sāy.) = *rājāna-sītā*; a form *rāshṭrī*, m., is found in Rīg-veda VI. 4, 5 (according to Sāy.) = *rājya-vat*, possessing a kingdom, a sovereign.

**Rāshṭrīya**, as, ā, am, belonging to a country or kingdom; (as), m. a king's brother-in-law.

**रास्** 1. *rās* (connected with rt. 1. *ras*), cl. 1. A. *rāsate*, *rarāse*, *rāsītum*, to scream, cry, yell, howl (said of animals); to sound, make any cry or noise; Intens. *rārāsyate*.

**Rārāsyamāna**, as, ā, am, crying aloud, uttering loud lamentations.

**Rāsa**, as, m. uproar, confused noise, din; noise, sound in general; N. of a particular rustic dance (in this sense probably connected with *lāsa*, *lāsya*, q. v.), a kind of circular dance practised by cowherds, (especially) that in which Kṛishṇa and the Gopīs engaged; any sportive game or festive amusement, amorous pastime, play in general; (according to some also) speech; a chain, = *Rāsa-kṛīdā*, f. a sportive dance, the circular dance of Kṛishṇa and the cowherdesses. = *Rāsa-maṇḍala*, am, n. Kṛishṇa's circular dance or dancing-ground. = *Rāsa-yātrā*, f. a festival in honour of Kṛishṇa and his dances with the Gopīs on the full moon of the month Kārttika. = *Rāse-rasa*, as, m. (*rāse*, loc. c.), the dance described above; pastime, sport, festive mirth; a company, assembly, party; love, desire, sentiment; the sixth night after delivery when the family sit up all night (?); alchemy; [cf. *rasa*.] = *Rāsotsava* ('*sa-ut*'), as, m. the Rāsa festival or festive dances.

**Rāsaka**, as, am, m. n. a kind of drama or dramatic entertainment.

**Rāsabha**, as, ā, am, sounding, braying; neighing (applied in Rīg-veda III. 53, 5. to the horse of Indra); (as), m. an ass, jackass, donkey, (in Rīg-veda I. 34, 9, 1. II. 6, 2. the chariot of the Aśvins is said to be drawn by a single ass, and other authorities mention two asses, but in other places their car is described as drawn by golden-winged, falcon-like, swan-like horses); (ṛ), f. a she-ass. = *Rāsabhadhūvara*, as, ā, am, ass-grey, grey as an ass, light brown. = *Rāsabha-yukta*, as, ā, am, yoked with asses, drawn by asses. = *Rāsabha-vandini*, f. Arabian jasmīne. = *Rāsabha-sena*, as, m., N. of a king. = *Rāsabhārava* ('*bha-ār*'), as, m. the braying of asses. = *Rāsabhūraṇa* ('*bha-ār*'), as, ā, am, brown as an ass.

**Rāsya** in *go-rāsya*, as, m., N. of Kṛishṇa.

**रास्** 2. *rās*, a form of rt. 1. *rā*, to give, (to which forms like *rāsate*, *arāsata*, *rāsān*, *rāsāt* are sometimes referred; see Naigh. III. 20.)

**रासन** *rāsana*, as, ī, am (fr. *rasanā*), relating to the tongue, perceptible by the tongue, pertaining to the sense or organ of taste, savoury, palatable.

**रासभ** *rāsabha*. See above.

**रासायन** *rāsāyana*, as, ī, am (fr. *rasāyana*), relating to an elixir, &c.

**रासा** *rāsā*, f. (according to Uṇādi-s. III. 15. fr. rt. 1. *ras*), a girdle (Ved.; cf. *rasanā*); N. of two plants, Mimosā Octandra, a thorny shrub; the ichneumon plant; a sort of perfume.

**Rāsākā**, f., Ved. a small girdle or band.

**Rāsāva**, as, ā, am, Ved. having a girdle, girdled, girt.

**रास्प** *rāspa*, Ved. (according to Sāy. on Rīg-veda V. 43, 14) a sacrificial ladle (= 2. *juhū*).

**Rāspira**, as, ā, am, Ved. (according to Sāy.) holding the sacrificial ladles, &c.

**रास्पिन** *rāspina*, as, ā, am (according to Sāy. either fr. rt. 1. *ras* or rt. *rap*), Ved. sounding forth praise, praising.

**राहशति** *rāhakshati*, is, m. a patronymic.

**राहित्य** *rāhitya*, am, n. (fr. *rahita*), the

being without anything, the being destitute of, freedom from anything, destitution, destituteness (at the end of a comp., e. g. *kṛipā-rāhitya*, the being without compassion).

**राहिल** *rāhila*, as, m. a proper N.

**राहु** *rāhu*, us, m. (said to be fr. rt. *rah*; probably connected with rts. *rah*, *grabh*), 'the looser' or 'the seizer,' N. of a Daitya or demon who is supposed to seize the sun and moon and thus cause eclipses, (according to the common myth he was a son of Vipra-ṅgī and Sighikā, and had four arms, his lower part ending in a tail; he was the instigator of all mischief among the Daityas, and when the gods had produced the Amṛita or nectar from the chumed ocean, he disguised himself like one of them and drank a portion of it, but the Sun and Moon having detected his fraud and informed Vishṇu, the latter severed his head and two of his arms from the rest of his body; the portion of nectar he had swallowed having secured his immortality, the head and tail were transferred to the stellar sphere, the head wreaking its vengeance on the Sun and Moon by occasionally swallowing them for a time, while the tail, under the name of Ketu, gave birth to a numerous progeny of comets and fiery meteors: in astronomy Rāhu is variously regarded as a dragon's head, as the ascending node of the moon, or as one of the planets); an eclipse or (rather) the moment of occultation or obscuration; the regent of the south-west quarter. = *Rāhu-gata*, as, ā, am, Ved. 'gone to Rāhu,' darkened, obscured, eclipsed. = *Rāhu-grasana* or *rāhu-grahaya*, am, n. 'seizure or swallowing by Rāhu,' an eclipse of the sun or moon. = *Rāhu-ghattra*, am, n. green ginger. = *Rāhu-darśana*, am, n., Ved. 'appearance of Rāhu,' an eclipse. = *Rāhu-parvana*, a, n. the day or period of an eclipse. = *Rāhu-pīḍā*, f. 'oppression by Rāhu,' an eclipse. = *Rāhu-pūjā*, f. the worship of Rāhu. = *Rāhu-bhedini*, ī, m. 'severing Rāhu,' epithet of Vishṇu. = *Rāhu-mūrdha-bhid*, t, or *rāhu-mūrdha-hara*, as, m. 'decapitator of Rāhu,' epithet of Vishṇu. = *Rāhu-ratna*, am, n. Rāhu's jewel, N. of a kind of jewel. = *Rāhu-saṃsparśa*, as, m. contact with Rāhu, i. e. an eclipse of the sun or moon. = *Rāhu-sūta*, am, n. the birth or appearance of Rāhu, an eclipse of the sun or moon. = *Rāhūcchishta* ('*hu-uc*') or *rāhūtsrishṭa* ('*hu-uc*'), am, n. 'left or despised by Rāhu,' a shalote, Allium Ascalonicum.

**Rāhavi**, is, m. a patronymic from Rāhu.

**Rāhula**, as, m., N. of a son of Sākya-muni; of a son of Suddhodana; of a minister of Hiouentsang. = *Rāhula-sū*, ūs, m. father of Rāhula, i. e. Sākya-muni.

**Rāhulaka**, as, m., N. of a poet.

**Rāhulata** (?), as, m., N. of a Buddhist patriarch.

**राहगण** *rāhugaṇa*, as, m. (fr. *rahugaṇa*), Ved. a patronymic of Gotama; (ās), m. pl. of the following word.

**Rāhuganya**, as, m. a patronymic.

**रि** 1. *ri* (connected with rts. 1. *rī*, 4. *rī*), cl. 6. P. *riyati*, *riṛāya*, *reshyati*, *araiśhūt*, *retum*, to go, move; cl. 5. P. *riyoti*, &c., to hurt [cf. rt. 4. *rī*]; cl. 9. P. A. *riṇāti*, *riṇīte*, &c., to go, move; to draw out, drive out, set free, expel; to separate, (according to Sāy. on Rīg-veda III. 60, 2. *arinita* = *yojanāt* *prāpitavantak*); to emit; to bestow, grant; to hurt, injure, kill; to be injured (A.); to howl, &c. [cf. rt. 1. *rī*]: Caus. *rāyayati*, *yitum*, Aor. *arīyati*; Desid. *riṛīshati*; Intens. *rerīyate*, *rerīyiti*, *vereti*.

**riṇāt**, am, atī, at, Ved. injuring, hurting; setting free.

**रि** 2. *ri*, at the end of adj. comps.; [cf. *atī-ri*, *bṛihad-ri*.]

**रि** 3. *ri* (a contraction of *riśabha*), the second note of the Hindū gamut.

**रिः** *riḥpha*, am, n. (fr. Gr. *ῥιφή*), Ved. epithet of the twelfth astrological house.

**रिक्त** *rikta*, *riktha*, &c. See below and p. 846, col. 1.

**रिक्त्वा** *rikvaṇ*, ā, m., Ved. = *stena*, a thief (according to Naigh. III. 24).

**रिक्षा** *rikshā*, f. a nit (= *likshā*); a mote in a sun-beam.

**रिक्ख** *rikh* (connected with rts. *rinkh*, *ring*, *rakh*, *rankh*), cl. 1. P. *rekhati*, &c., to go, move (so given by Vopa-deva, but by other grammarians identified in this sense with rt. *rinkh* below); cl. 6. P. (not in use, but apparently the original form of rt. *likh*, cl. 6. *likhati*, q. v.), to scratch, scrape, write; [cf. *rekhā*; cf. also Gr. *ἐπέχθω*.]

**रिक्ख** *rinkh* (connected with rts. *rikh*, *rakh*, *rankh*, *ring*, *rany*), cl. 1. P. *rinkhati*, &c., to go, move, creep, crawl (said of young children); to go slowly; to slip.

**Rinkha**, as, m. See under *rinkhā* below.

**Rinkhaṇa**, am, n. the act of crawling, creeping (said of children who creep on all fours).

**Rinkhā**, f. creeping, sliding; dancing; one of a horse's paces; a horse's hoof; deceiving, disappointing, (according to some also as, m. in the previous senses); the plant *Carpopogon Pruriens*.

**रिङ्ग** *ring* (connected with rts. *rang*, *rinkh*, &c., see above), cl. 1. P. *ringati*, &c., to go, move, creep, crawl (said of young children), to move slowly or with difficulty; to slip: Caus. *ringayati*, &c., to cause to creep.

**Ringana**, am, n. the act of moving, creeping, crawling (= *rinkhaṇa*); slipping, sliding; deviating (from rectitude, &c.).

**Ringat**, an, anti, at, creeping, crawling, moving.

**Ringamāna**, as, ā, am, creeping, crawling, slipping.

**Ringi**, is, f. going, moving, motion.

**Ringita**, am, n. motion, surging (of waves).

**Ringin**, ī, inī, ī, creeping, crawling (said of young children).

**रिच** *ric*, cl. 7. P. A. *riṇakti*, *rinkte*, *rireca*, *riṛice*, *rekshyati*, -te, *aricāt* or *araiśhūt* (Vedic forms *aricēti*, *arai*), *arikta* (1st sing. *arikiśhī*), *rektum*, to empty, make empty, evacuate, clear, purge, remove, separate, divide; to resign, give up, deliver up, part with, sell, (but according to Sāy. on Rīg-veda IV. 24, 9. 'to recover, get back'); to leave, leave behind, bequeath; cl. 10. P. *reṇayati*, *reṇati*, &c., to divide, separate; to disconnect, disjoin; to leave, abandon; to join, mix: Pass. *ricyate*, Aor. *areci*, to be emptied, &c.; to be deprived of, lose, be freed from; to be destroyed, perish: Caus. *reṇayati*, *yitum*, Aor. *aricāt*, to cause to empty, make empty; to discharge, emit (as breath); to abandon, give up: Desid. *riṛiśhati*, -te: Intens. *rericyate*, *rerikti*; [cf. Zend *ric*; Gr. *λείνω*, *λεπνώ-ω*, *λείμμα*, *λείψω-ν*, *λοιπός*; Lat. *linquo*, *re-linguo*, *re-linguo*, *lie-e-t* (Osc. *lik-i-tud* = *lie-e-to*), *lie-e-o-r*]; Goth. *laib-a*, *bi-laib-jan*, *af-lij-nan*, *leilvan*; Old Germ. *bi-lib-an*; Mod. Germ. *bleibe*; Angl. Sax. *lyfan*, *be-lifan*, *lafan*, *lan*, *lwanan*; Lith. *lek-u*, *lik-ti*, *lek-as*, *pa-laiki-s*.]

**Rika** (?), am, n. the heart, mind; law, litigation. **Rikta**, as, ā, am, emptied, cleared, purged; empty, void; unloaded, unburdened; hollow, hollowed (as the hands); having nothing, poor, indigent; vain, worthless, valueless; epithet of one of the four wagtails (employed in augury); free from, devoid of, deprived of, destitute of, without; (*ā*), f., scil. *tīthi*, epithet of the fourth, ninth, or fourteenth days of the lunar fortnight; (*am*), n. an empty

place, empty space, vacuum, void, vacuity; a desert, wilderness, wood, forest. — *Rikta-kumbha*, *am*, n., Ved. (the sound of) an empty vessel, a hollow sound, empty or senseless language. — *Rikta-kṛit*, *t*, *t*, *t*, Ved. making empty, emptying; causing a vacuum. — *Rikta-guru*, see *Pāp*. VI. 2, 42. — *Riktatā*, *f*, emptiness, vacuity, void, empty space or space in general. — *Rikta-pāri*, *is*, *is*, *i*, empty-banded, bringing no present. — *Rikta-bhāṇḍa*, *am*, n. an empty vessel; (*as*, *ā*, *am*), having no vessels or effects. — *Rikta-matī*, *is*, *is*, *i*, empty-minded, thinking of nothing. — *Rikta-hasta*, *as*, *ā*, *am*, empty-handed, having empty hands, bringing no present; carrying away no present. — *Riktārka* (*tarā*), *as*, *m*, a Sunday falling on one of the Riktā days. — *Rikti-kṛi*, cl. 8. P. *-karoti*, &c., to make empty or void, remove, take away; to steal; to get back, recover. — *Riktikṛita-hṛidaya*, *as*, *ā*, *am*, emptied or deprived of heart.

*Riktaka*, *as*, *ā*, *am*, empty, void; unladen, unburdened.

*Riktha*, *am*, n. (frequently written *riktha*), property left at death, inheritance, portion, bequest; property in general, possessions, substance, wealth; gold. — *Riktha-grāha*, *as*, *ā*, *am*, receiving an inheritance, inheriting property; (*as*), *m*, an inheritor, heir. — *Riktha-jāta*, *am*, n. the aggregate of a property, collected estate (of a deceased person).

— *Riktha-bhāgin*, *i*, *inī*, *i*, or *riktha-bhāj*, *k*, *k*, *k*, inheriting or sharing property, dividing the property (of a deceased person), an inheritor, heir.

— *Riktha-vibhāga*, *as*, *m*, the division or sharing of (a deceased person's) property, partition of inheritance; a share in an inheritance. — *Riktha-hara* or *riktha-hāra*, *as*, *ā* or *i*, *am*, receiving an inheritance, inheriting property; (*as*), *m*, an heir. — *Riktha-hārin*, *i*, *inī*, *i*, receiving or inheriting property; (*i*), *m*, an heir, one who succeeds to property; a maternal uncle; the seed of the Indian fig-tree. — *Rikthāda* (*thā-āda*), *as*, *ā*, *am*, receiving an inheritance; (*as*), *m*, an heir, son.

*Rikthin*, *i*, *inī*, *i*, inheriting property; possessing property, wealthy; (*i*), *m*, an heir.

*Rikthiya* in *a-rikthiya*, *as*, *ā*, *am*, incapable of inheriting property, having no claim to inheritance.

*Riktyamāna*, *as*, *ā*, *am*, being emptied, being purged, being left clear, being freed from, being delivered from.

*Rirkvas*, *vān*, *m*, Ved. one who has emaciated or attenuated (his body by austerities, *Ṛig-veda* IV. 24, 3).

*Reka*, *reda*, *reṅita*, &c. See p. 852, col. 3.

**रिज्** *rij* (connected with *rt. riñi*), cl. 1. A. *rejate*, &c., to fry; to parch; [cf. *rt. bhrij*].

**रिडि** *riṭi*, *is*, *f*, the crackling or roaring of flame; a musical instrument; black salt.

**रिणीनगर** *riñi-nagara*, *am*, n., N. of a town.

**रिण्व** *riṇv* or *rimb* (= *rt. raṇv*), cl. 1. P. *riṇvati*, *rimbati*, &c., to go.

**रिण्** *rit*, *t*, *t*, *t* (fr. *rt. i. ri*), Ved. (perhaps) moving, flowing, (Sāy. = *gantri*.)

**रितकृन्** *ritakvan*, *ā*, *m*, Ved. a thief, (various readings for *takvan*, Naigh. III. 24.)

**रिद्ध** *riḍḍha*, *as*, *ā*, *am* (probably for *ṛiddha*, q. v.), ripe (said of grain).

**रिधम** *riḍhama*, *as*, *m*, (perhaps connected with *riḍḍha* above), spring; love.

**रिप्** 1. *rip* (the old form of *rt. lip*, q. v.; in *Ṛig-veda* V. 85, 8. the form *riṇipuh* = *lepayanti* = *pāpam āropayanti*), Ved. to smear, smear or cover over; to defile, spoil; to deceive, cheat.

2. *rip*, *p*, *f*, Ved. injury, fraud, deceit, trick, guile, (Sāy. = *hinsā*, *māyā*); the earth, (Sāy. =

*bhūmī*); (*p*, *p*, *p*), injuring, an injurer, enemy, deceiver, cheat, (Sāy. = *ripu*.)

*Ripu*, *us*, *us*, *u* (according to Uṇādi-s. I. 27. fr. *rt. rap*; according to others, connected with *rt. i. ri* or with *Caus.* of *rt. i. ri*; cf. *rt. riph*), injuring, cheating, deceiving, fraudulent, treacherous, false (Ved.); (*us*), *m*, a deceiver, cheat, rogue, thief (Ved.); an enemy, adversary, foe; (in astrology) a hostile planet; epithet of the sixth astrological house; N. of a son of *Śliṣṭi*. — *Ripu-ghātin*, *i*, *inī*, *i*, slaying an enemy, killing foes; (*inī*), *f*, a species of creeper; *Abrus Precatorius*. — *Ripu-ghna*, *as*, *ā*, *am*, killing an enemy. — *Ripu-jaya*, *as*, *ā*, *am*, conquering a foe, vanquishing enemies; (*as*), *m*, N. of several kings; of a son of *Śliṣṭi*; of a son of *Suvra*; of a son of *Viśva-jit*. — *Ripu-tā*, *f*, enmity, hostility. — *Ripu-nipātn*, *i*, *inī*, *i*, causing an enemy to fall, destroying a foe. — *Ripu-bala*, *am*, n. an enemy's army. — *Ripu-bhaya*, *am*, n. fear or danger from an enemy. — *Ripu-bhavana*, *am*, n. or *ripu-bhāva*, *as*, *m*, epithet of the sixth astrological house. — *Ripu-malla*, *as*, *m*, N. of a king. — *Ripu-rakta*, *am*, n. an enemy's blood. — *Ripu-rakshin*, *i*, *inī*, *i*, preserving from an enemy. — *Ripu-rakshasa*, *as*, *m*, N. of an elephant. — *Ripu-varjita*, *as*, *ā*, *am*, freed from an enemy. — *Ripu-vaśa*, *as*, *ā*, *am*, subject to an enemy. — *Ripu-vaśa-tva*, *am*, n. subjection to an enemy. — *Ripu-sūdāna*, *as*, *i*, *am*, destroying enemies. — *Ripu-sthāna*, *am*, n. epithet of the sixth astrological house.

*Ripta*, *as*, *ā*, *am* (= *lipta*), Ved. anointed, smeared, (*api-ripta* in *Ṛig-veda* I. 118, 7 = *paṭalena pihita-dṛiṣṭi*, i. e. blinded.)

*Ripra*, *am*, n. (according to Uṇādi-s. V. 55. fr. *rt. i. ri*), dirt, impurity (Ved.); sin, (Sāy. = *pāpa*; cf. *Nirukta* IV. 21); (*as*, *ā*, *am*), vile, bad; (*as*), *m*, N. of a son of *Śliṣṭi*. — *Ripra-vāha*, *as*, *ā*, *am*, Ved. carrying off or removing impurity or sin, (Sāy. = *pāpasya vodhrī*.)

*Repa*, *as*, *ā*, *am*, low, vile, inferior, contemptible; cruel, savage.

*Repas*, *as*, n. (according to Uṇādi-s. IV. 189. fr. *rt. rap*; cf. *rapas*), a spot, stain; a wrong or blamable action, fault, sin; (*ās*, *ās*, *as*), low, vile, contemptible; miserly, niggardly; wicked, abandoned, cruel, savage.

**रिप्सु** *ripsu*. See p. 833, col. 1.

**रिफ्** *riph* [cf. *rt. rih*], cl. 6. P. *riphati*,

*rirepha*, &c., to utter a murmuring guttural sound, to utter a rough or grating or burring sound, to pronounce the letter *r* [cf. *repha* below]; to murmur or snarl at, revile, find fault with, blame, despise; (according to lexicographers also capable of the following senses), to speak, say, relate; to boast, (*kathane* being a various reading for *kathane*); to give; to fight; to haul, kill, (in this sense = *rts. rāph*, *rimph*): Pass. *riphyate*, to be murmured or spoken in a grating or burring manner, to have or take the pronunciation of the letter *r*.

*Riṇphat*, *an*, *atī* or *antī*, *at*, murmuring, uttering a burring sound, pronouncing the letter *r*.

*Riphita*, *as*, *ā*, *am*, uttered in a burring or grating manner, pronounced with the sound of the letter *r*.

*Repha*, *as*, *m*, a burr, burring or grating sound, the letter *r*; a cetic (see *3. ra*); passion, affection of the mind; (*as*, *ā*, *am*), low, vile, contemptible; [cf. *repa* above]. — *Repha-vaṭ*, *ān*, *atī*, *at*, Ved. containing a burring sound, having the sound of *r*. — *Repha-vipulā* = *ra-vipulā*, q. v.

*Rephas*, *ās*, *ās*, *as*, low, vile, contemptible; wicked, abandoned; miserly, niggardly; cruel, savage; [cf. *repa* above.]

*Rephivā*, *ind*, having uttered a burring or grating sound, having pronounced with the sound of the letter *r*.

*Rephin*, *i*, *inī*, *i*, Ved. containing a burring sound, containing the letter *r*, having the nature of *r*.

**रिभ्** *ribh* or *rebh*, cl. 1. A. *rebhate* (Ved. also P. *rebhati*), *rirebhe*, *rebhitum*, to crackle, creak; to murmur (as a stream &c.); to sound in general; to chatter, babble, clatter; to talk or speak aloud, shout with joy, rejoice [cf. *rt. rih*]; to praise, glorify, worship (Ved. P.): Pass. *ribhate*, to be praised or glorified; [cf. Gr. *ροιβδην*, *ροιβδος*, *ροιβδῆν*.]

*Ribhvan*, *ā*, *m*, Ved. (according to Naigh. III. 24) a thief; [cf. *rihvan*.]

*Rebha*, *as*, *ā*, *am*, Ved. crackling; sounding loudly; (*as*), *m*, a praiser, reciter of praises, panegyrist, celebrator; a talker, prattler, chatterer; N. of a *Ṛishi* (who was cast into a well by the *Asuras*, and rescued by the *Asvins* after having lain there for ten nights and nine days, see *Ṛig-veda* I. 112, 5. 116, 24, &c.); N. of the author of *Ṛig-veda* VIII. 97 (having the patronymic *Kāśyapa*). — *Rebha-sūnu*, *m*, *du*, two sons of *Rebha*, the authors of the hymns *Ṛig-veda* IX. 99, 100.

*Rebhāṇa*, *am*, n. the lowing of kine.

*Rebhat*, *an*, *antī*, *at*, Ved. crackling, sounding; praising.

*Rebhila* and *rebhilaka*, *as*, *m*, a proper N.

**रिमेद** *rimeda*, *as*, *m*. = *ari-meda*.

**रिम्फ्** *rimph* (connected with *rt. riph*; cf. *rt. riph*), cl. 6. P. *rimphati*, to hurt, kill.

*Rimpha*, *am*, n. the zodiac.

**रिम्ब** *rimb* = *rt. riṇv*.

**रिंसा** *riransā*, *f*, (fr. *Desid.* of *rt. ram*), the desire to rejoice or be pleased, wish to sport; desire of pleasure or sexual enjoyment, lasciviousness, lustfulness.

*Riransu*, *us*, *us*, *u*, desiring to rejoice, wishing to sport, wishing for sexual pleasures, lustful, wanton, lascivious.

*Riramayishu*, *us*, *us*, *u* (fr. *Desid.* of *Caus.*), wishing to cause or give pleasure (especially sexual pleasure).

**रिरिक्षा** *rirakshishā*, *f*, (fr. the *Desid.* of *rt. i. raksh*), the desire to watch or keep guard, wish to protect.

*Rirakshā*, *f*, less correct for the above.

*Rirakshishu*, *us*, *us*, *u*, desiring to watch or keep guard, wishing to protect.

*Rirakshu*, less correct for *rirakshishu* above.

**रिरिक्षु** *ririkshu*. See below.

**रिरी** *riri*, *f*, yellow brass, pale brass, prince's metal; [cf. *riri*, *riṭi*.]

**रिल्हण** *rilhana* or *rihlaṇa*, *as*, *m*, a proper N.

**रिवक** *rivaka*, *as*, *m*. = *ravaka*.

**रिश** *ris* (according to some an older form of *rt. i. liś*, q. v.; closely connected with *rt. i. riśh*, from which, in some forms and meanings, it is not distinguishable; cf. also *rts. ruś*, *i. rush*), cl. 6. P. *risāti*, *riresa*, *rekshyati*, *arikshat*, *reshum*, Ved. to tear, rend, tear off, break off, pluck off, injure, hurt; to feed on, graze: *Caus.* *resayati*, *-yitum*, Aor. *arirīśat*: *Desid.* *ririkshati*, to wish to injure: *Intens.* *rerisīyate*, *reresīti*; [cf. Slav. *resati*, 'to cut'.]

*Ririkshat*, *an*, *antī*, *at*, Ved. wishing to injure, &c.; (*an*), *m*, an enemy.

*Ririkshu*, *us*, *us*, *u*, wishing to injure or harm, (this form is sometimes referred to *rt. i. riśh*.)

*Riśa*, *as*, *ā*, *am*, Ved. tearing, tearing off, injuring; (*as*), *m*, an injurer, enemy.

*Riśat*, *an*, *atī* or *antī*, *at*, Ved. tearing, injuring, hurting; feeding or grazing upon, consuming, (Sāy. = *bhakshayārtham hīśat*.)

*Riśādas*, *ās*, *ās*, *as* (a word of doubtful derivation and meaning; said to be fr. *riśa*, an enemy, + *ada*

fr. rt. *ad*), Ved. destroying those who injure, destroying enemies, epithet of the Maruts, &c.; [cf. *Rig-veda* I. 39. 4.]

1. *rishṭa*, *as*, *ā*, *am* (for 2. *rishṭa* see below), Ved. torn, torn off, broken, injured; wearied.

**रिश्य** *riśya*, *as*, *m*. = *riśya*, an antelope.

**रिष** 1. *rish* (closely connected with rt. *rīś*, from which, in some forms and meanings, it is not distinguishable; cf. also rts. *ruś*, 1. *rush*), cl. I. 4. P. *reshati*, *rishyati* (in ep. and later authors also A. *rishyate*), *riresha*, *reshishyati*, *arēshīt* or *arishat* (Vedic forms *rishat*, *rishāma*, *rishāhana*, *reshat*, *rishata*), *reshitum* or *reshlum* (Ved. inf. *rishē*), to injure, hurt, harm; to kill, destroy, ruin; to give offence; to be injured or destroyed, suffer wrong, perish (cl. 4); to fail, miscarry, meet with misfortune or disaster (cl. 4): Caus. *reshayati*, *-yate*, *-yitum*, Aor. *aririshat*, *aririshata*, to cause to be injured, injure, hurt, harm; to cause to miscarry, make to fail; to fail, miscarry, meet with misfortune or disaster (A.): Desid. *rīrīshishati*, *rīreshishati*, (according to some also *rīrīshishati*): Intens. *rerishyate*, *rereshīti*; [cf. probably Gr. *φαίνω*, *φαίνω*; Lat. *lædo*.]

2. *rish*, *f*, *i*, injury; (*t*, *f*, *t*), injuring, an injurer. *Risha*, *as*, *ā*, *am*, injuring, destroying, &c.; [cf. *naghā-risha*.]

*Rishanya*, Nom. P. *rishanyati*, &c. (Pāp. VII. 4, 36), Ved. to injure, harm, be hurtful; to reject (a petition); to fail, miscarry.

*Rishanyu*, *us*, *us*, *v*, Ved. injurious, hurtful, malevolent, (Sāy. = *hinsaka*.)

*Rishika*, *as*, *ā*, *am*, (probably) destroying, destructive, injurious.

2. *rishṭa*, *as*, *ā*, *am* (for 1. see above), injured, hurt, wounded; unlucky; (according to some also) lucky; (*am*), *n*. mischief, harm; misfortune, bad luck (= *arishṭa*); destruction, loss; sin; (according to some also) good luck, prosperity; (*as*), *m*. a sword; the soap plant, *Sapindus Detergens*; *N*. of a king; of a *Daiya* or demon (destroyed by *Vishnu*); of a son of a *Manu*; (*ā*), *f*. *N*. of the mother of the *Apsaras*. — *Rishṭa-tāti*, *is*, *is*, *i*, causing prosperity, propitious; auspicious; [cf. *śiva-tāti*.] — *Rishṭa-deha*, *as*, *ā*, *am*, wounded in body.

*Rishṭaka*, *as*, *m*. *Sapindus Detergens*.

*Rishṭi*, *is*, *f*, injury, hurt, damage; failure, miscarriage, misfortune, bad luck; (according to some) good luck; *ishu-rishṭi*, 'the going astray or swerving of an arrow', *N*. of a *Sāman*; (*is*), *m*. = *rishṭi*, a sword, (according to some also *is*, *f*.)

*Rishṭiya*, Nom. P. *rishṭiyati*, &c. = *rishanya* above.

*Rishva*, *as*, *ā*, *am*, injurious, hurtful, mischievous.

**रिषि** *rishi*, *is*, *m*. = *rishi*.

**रिष्प** *rishpha*, *am*, *n*. = *riṣpha*.

**रिष्य** *rishya*, *as*, *m*. = *rishya*, *riśya*. — *Rishya-mūka*, *as*, *m*. = *rishya-mūka*.

**रिह** (*a* Vedic form of rt. *liḥ*), the following forms of this rt. are found, *reḥi*, *rīhati* (3rd pl. *rīhanti*, A. *rīhate*), to lick, taste; to caress, kiss; (also regarded as another form of rt. *riph*, and therefore said to be capable of the following meanings) to praise, worship; to say, speak; to boast; to give [cf. rt. I. *rā*]; to blame; to fight; to hurt, injure; to kill, (in this sense said to be also *rehati*): Intens. *rerihyate*, to lick again and again; to caress, kiss.

*Rīhat*, *an*, *atī*, *at*, licking.

*Rīhāna*, *as*, *ā*, *am*, Ved. licking, caressing, wishing to caress.

*Rīhāyas*, *ās*, *m*, Ved. a thief, robber (Naigh. III. 24).

*Rīhvan*, *ā*, *m*, a thief; [cf. *rīhvan*.]

*Rerihāna*. See s. v.

**रिहम्** *riham*, *ind.*, Ved. various reading for *rīhat*, *q. v*.

**री** 1. *rī* (connected with rt. I. *rī*), cl.

9. P. A. *rīnāti*, *rīnīte*, *rīrāya* (3rd du. *rīrīyatus*), *rīrye*, *reshyati*, *reshyate*, *arāishīt*, *arēshā*, *retum*, to go, move; to hurt, injure, kill, (see rt. I. *rī*); to howl [cf. rt. I. *ru*]; cl. 4. A. *rīyate*, &c., to melt, become fluid, distil, drip, trickle, ooze, drop, flow [cf. rt. I. *li*]: Caus. *repayati*, *-yitum*, Aor. *arirīpat*: Desid. *rīrīshati*, *-te*: Intens. *rīryate*, *rīryati*; [cf. Goth. and Angl. Sax. *rinnan*.]

*Rīna*, *as*, *ā*, *am*, dropping, trickling, oozing, distilling, flowing, leaking.

*Rīti*, *is*, *f*. going, motion, moving, flowing, trickling; a stream, river; a course; a line, streak; a limit, boundary (= *sīman*); general course or way, method, mode, manner, fashion; usage, observance, custom, practice, natural property or disposition; style, diction, (three styles of diction or composition are enumerated, viz. *vaidarbhī*, *gaurī*, *pānēti*, to which a fourth is sometimes added, viz. *lāṭikā*, and even a fifth and sixth, viz. *āvantikā* and *māgadhi*); bell-metal, brass, pale brass; calx of brass; rust of iron; scoria of any metal or the oxide formed on the surface of metals by their exposure to heat and air. — *Rīti-jā*, *as*, *ā*, *am*, acquainted with established usages or customs. — *Rīti-pushpa*, *am*, *n*. 'brass-efflorescence', calx of brass. — *Rīti-prashṭha*, *as*, *am*, *m*. *n*. a *Prashṭha* weight of brass. — *Rīti-baddha*, *as*, *ā*, *am*, brass-bound, studded or inlaid with brass. — *Rīti-bhūta*, *as*, *ā*, *am*, being in a row, standing in a line. — *Rīti-ap*, *p*, *p*, *p*, Ved. streaming with rain.

*Rītika*, *am*, *n*. calx of brass; (*ā*), *f*. bell-metal, brass.

**री** 2. *rī* = *rai* in *rīhad-rī*, (for *rī*, fem. of 2. *ra*, see under 2. *ra*, p. 824.)

**रीच्या** *rīyā*, *f*. reproach, censure [cf. *rīdhā*]; shame, modesty.

**रीठा** *rīthā*, *f*. or *rīthā-karañja*, *as*, *m*. a species of *Karañja*.

**रीढक** *rīdhaka*, *as*, *m*. (said to be fr. rt. *rih*), the back-bone.

**रीढा** *rīdhā*, *f*. (probably fr. rt. *rih*), disrespect, disregard, contempt, irreverence; [cf. *avalīdhā*.]

**रीर** *rīra*, *as*, *m*. *N*. of *Śiva*.

**रीरी** *rīri*, *f*. = *rīri*, yellow brass.

**रीव** *rīv*, *cl. I. P. A. rīvati*, *-ie*, &c., to take.

**रु** 1. *ru*, *cl. 2. P. rauti*, *raviti* (Ved. also *ruvati*, and in some forms also A.), Impf. *aravāt* or *aravīt* (1st du. *arava* or *aravīca*, 3rd pl. *aruvan*), *rurāva* (1st du. *ruruvā*, 3rd pl. A. *ruruvīre*), *ravitā* or (according to *Vopa-deva* IX. 53) *rotā*, *ravishyati*, *arāvū* (A. *arāvishṭa*, 3rd pl. *arāvishus*, Ved. *aravanta*), *ravitum*, and (according to *Vopa-deva*) *rotum*, to cry or make any particular sound or noise, bellow, roar, howl, yelp, yell, bray, shout, shriek; to hum (as bees); to sound in general; to cry aloud, to fill with noise or cries; to praise (according to *Naigh. III. 14*): Pass. *rūyate*: Caus. *rūvayati*, *-yitum*, Aor. *arīravāt* (anomalous form 3rd pl. *arīrūvan*), to cause to bellow or roar, &c., to cause an uproar; to fill with shrieks, clamour, &c.: Desid. of Caus. *rīrāvayishati*: Desid. *rūrūshati*: Intens. *rorūyate*, *-ti*, *roravīti*, *roratī*, to cry out loudly, bellow or roar loudly, yelp loudly, scream aloud, to vociferate; [cf. Gr. *ῥῥῶ-ω*, *ῥῥῶ-θ*, *ῥῥῶ-ς*, *ῥῥῶ-γῶδ-ς*; Lat. *rā-mor*, *rām-ito*, *rāvī-s*, *rāvū-cu-s*; Angl. Sax. *ryn*; Slav. *rev-a*, *rju-ti*, 'to roar'.]

2. *ru*, *us*, *m*. sound, noise; fear, alarm; war, battle.

1. *ruta*, *as*, *ā*, *am* (for 2. see col. 3), sounded, filled with the cry (of animals), made to resound,

rendered vocal; (*am*), *n*. any cry or noise, yell, roar, humming (of bees), the note of birds; song. — *Rutu-jā*, *as*, *ā*, *am*, understanding the cries (of animals); (*as*), *m*. an augur. — *Ruta-vyāja*, *as*, *m*. simulated cry or sound; mimicry.

*Rutāyata* (?), *as*, *ā*, *am* (fr. 1. *ruta*), rendered vocal (by the sound of birds, &c.).

*Ruvanya* (fr. an unused form *rūvāna*), Nom. P. *ruvanyati*, &c., Ved. to cry, utter harsh or loud cries.

*Ruvanyu*, *us*, *us*, *v*, Ved. sounding, clamouring. *Ruvat*, *an*, *atī*, *at*, crying out, bellowing, howling, crying.

*Ruvatha*, *as*, *m*. the bellowing of a bull (Ved.); a dog.

*Roravana*, *am*, *n*. (fr. the Intens.), Ved. a loud cry or roaring, violent bellowing.

*Roruvat*, *an*, *atī*, *at*, Ved. sounding or shouting loudly, (referred by some to rt. 3. *ru*.)

*Roruvāna*, *as*, *ā*, *am*, crying loudly, making a loud cry or sound.

*Rorūya*, *as*, *m*. crying much, &c. (*Vopa-deva* XXVI. 29).

*Rorūyamāna*, *as*, *ā*, *am*, crying loudly, making a loud cry.

**रु** 3. *ru*, *cl. I. A. ravate*, *ruruve*, &c., Ved. to break to pieces, dash to pieces; to kill, hurt (?); to be angry (?); to go; to speak: Caus. *rāvayati*, &c.

4. *ru*, *us*, *m*. cutting, dividing.

2. *ruta*, *as*, *ā*, *am* (for 1. see col. 2), broken to pieces, divided, &c.

**रुग्** *ruṅś*, *cl. I. 10. P. ruṅśati*, *ruṅśayati*, &c., to speak; to shine (?).

**रुक** *ruka*, *us*, *ā*, *am*, liberal, bountiful.

**रुक्काम** *ruk-kāma*. See under 2. *ruś*, p. 848.

**रुकप्रतिक्रिया** *ruk-pratikriyā*. See under 2. *ruj*, p. 848, col. 3.

**रुकम** *rukma*, *rukmin*, &c. See below.

**रुकमत्** *ruk-mat*, *rum-mat*. See under 2. *ruś*, p. 848, col. 1.

**रुक्ष** 1. *ruksha*, *as*, *ā*, *am* (for 2. see p. 848, col. 1), rough, harsh, &c. = *rūksha*, *q. v.*; [cf. Angl. Sax. *rug*, *ruh*, *ruw*; Eng. *rough*, *rugged*.]

**रुकसदमन्** *ruk-sadman*, *rug-anvita*, &c. See under 2. *ruj*, p. 848, col. 3.

**रुग्ग्य** *rugna*, *rugna*. See p. 848, col. 3.

**रुक्** 1. *ruś* (connected with rt. *loś*, *q. v.*), *cl. I. A.* (sometimes *P.* on account of the metre), *rośate* (*-ti*), *ruruśe*, *rośishyate*, *arūśat*, *arōśishṭa*, *rośitum* (Ved. Inf. *ruśe*), to shine, be bright or resplendent (said of the sun, fire, stars, &c.); to make bright or resplendent (Ved. *P.*); to shine beautifully, appear beautiful, appear good; to please, be agreeable; to please any one (dat. or gen.); to be pleased, find pleasure in, approve, desire (sometimes with acc. or dat.): Pass. *ruśyate*, Aor. *arōś*, to be bright or radiant: Caus. *rośayati*, *-yate*, *-yitum*, Aor. *arūśat*, to cause to shine; to enlighten, illuminate, irradiate, make bright; to make pleasant or agreeable; to please (A.), be pleasant to any one (dat.); to cause to like; to cause any one (acc.) to long for anything (dat.); to cause to appear beautiful or good, to find pleasure in, like, approve, choose (A.); to resolve: Pass. of Caus. *rośyate*, to be agreeable: Desid. *ruruśishate*, *ruruśishate*; [cf. Gr. *ἀμφιλόκη*, *λύχ-vo-s*, *λευκό-s*, *λοῦσο-ν*: Lat. *luc-eo*, *lux*, *lu-men*, *lucidu-s*, *lu-na*, *Leuceusius*, *di-lu-ulu-m*: Goth. *liuh-ath*, 'light'; *lauhmoni*, 'lightning'; *liuhjan*: Old Germ. *liuchan*, *liuchjan*, *lochon*: Angl. Sax. *leoht*, *liohht*, *gelihhtan*, *locian*: Slav. *luca*, 'a ray'; *luna*, 'the moon': Lith. *lauka-s*, *lauki-s*.]

*Rukma*, *as*, *ā*, *am*, bright, radiant, clear; (*as*), *m*. an ornament of gold, golden chain, (perhaps also) an ornament of precious stones (Ved.); the

plant *Mesua Roxburghii*; the thorn-apple; N. of a son of Rukāka; (*am*), n. gold; iron. — *Rukma-kavāca*, *as*, m., N. of a grandson of Uśanas. — *Rukma-kāraka*, *as*, m., a worker in gold, goldsmith. — *Rukma-keśa*, *as*, m., N. of a son of Bhīṣmaka. — *Rukma-pāsa*, *as*, m., Ved. a string on which golden ornaments are worn. — *Rukma-pura*, *am*, n. 'city of gold,' N. of the city inhabited by Garuḍa. — *Rukma-prīṣṭha*, *as*, *ā*, *am*, having a gold surface, coated or overlaid with gold, gold-plated, gilded. — *Rukma-praetarāya*, *as*, *ā*, *am*, Ved. having an outer garment decorated with gold. — *Rukma-bāhu*, *us*, m., N. of a son of Bhīṣmaka. — *Rukma-maya*, *as*, *ī*, *am*, made of gold, golden. — *Rukma-mālin*, *ī*, m., N. of a son of Bhīṣmaka. — *Rukma-ratha*, *as*, m., a golden car or chariot; the chariot of Rukma-ratha, i. e. of Droṇa; (*as*, *ā*, *am*), having a golden chariot; (*as*), m., N. of Droṇa; of a son of Salya; of a son of Mahat; of a son of Bhīṣmaka. — *Rukma-rakshas*, *ās*, *ās*, *as*, Ved. golden-breasted, having golden ornaments on the breast (said of the Maruts). — *Rukma-rat*, *ān*, *atī*, *at*, possessing gold, golden, ornamented with gold; (*ān*), m. a proper N., = *rukmin*; (*atī*), f. a particular metre, four times ०-०-०-०-०-०-०-०; N. of a granddaughter of Rukmin and wife of Anuruddha. — *Rukma-vāhana*, *as*, *ā*, *am*, golden-carred, having a golden chariot; (*as*), m., N. of Droṇa. — *Rukma-steja*, *am*, n. stealing gold. — *Rukmān-gala* ('*ma-ān*'), *as*, *ā*, *am*, wearing a golden bracelet on the upper arm; (*as*), m., N. of various kings. — *Rukmābha* ('*ma-ābh*'), *as*, *ā*, *am*, shining like gold, bright as the palest gold. — *Rukmeshu* ('*ma-ishu*'), *us*, m. 'golden-arrowed,' N. of a king. — *Rukmi*, *is*, m. a proper N. (= *rukmin*); in one or two passages *rukmin* is used for *rukminam* on account of the metre).

*Rukmin*, *ī*, *inī*, *ī*, wearing golden ornaments, decorated with golden ornaments (Ved.), gilded, gilt; (*ī*), m., N. of the eldest son of Bhīṣmaka and adversary of Kṛiṣṇa (who carried off his sister Rukminī; he was slain by Bala-deva); N. of a mountain; (*inī*), f., N. of a daughter of Bhīṣmaka carried off and espoused by Kṛiṣṇa, (she is represented as the mother of Pra-dyuma, and in the later mythology =) the goddess Lakṣmī; N. of Dakṣhayaṇi in Dvāravatī; of a daughter of Śreṣṭhin Sulocāna. — *Rukmi-darpa*, *as*, m., N. of Bala-deva (so called as proud of having overcome Rukmin). — *Rukmi-dārin*, *ī*, or *rukmi-dāraṇa*, *as*, or *rukmi-bhīd*, *t*, m. 'destroyer of Rukmin,' N. of Bala-deva.

2. *ruksha*, *as*, *ā*, *am* (for 1. see p. 847, col. 3), Ved. shining, brilliant, radiant, glittering, (Sāy. = *dipta*.)

2. *ruś*, *k*, f. light, lustre, brightness; lightning; splendor, beauty, loveliness; colour; appearance, (sometimes at the end of a comp., e. g. *janāh sura-ruś*, god-like men); pleasure, delight, liking, wish, desire; [cf. Lat. *lux*]. — *Ruk-kāma*, *as*, *ā*, *am*, Ved. desiring splendor, eager for lustre. — *Rukmat*, *ān*, *atī*, *at*, Ved. possessed of brightness, shining; (*ān*), m., N. of Agni. — *Rur-mat*, *ān*, *atī*, *at*, Ved. containing the word *ruś*.

*Ruśa*, *as*, *ā*, *am*, Ved. bright, radiant, brilliant; (*ā*), f. light, lustre, beauty; pleasure, delight, desire, liking; the note of the parrot or Maina.

*Ruśaka*, *as*, *ā*, *am*, agreeable, pleasing; sharp, acrid; tonic, stomachic; (*as*), m. epithet of a kind of four-sided column; epithet of one of the five great personages born under particular constellations; the citron, Citrus Medica; a pigeon; N. of a mountain; of a son of Uśanas; (*am*), n. one of the five kinds of bone in the human body (that of the teeth), a tooth, (said to be also *as*, m.); a kind of golden ornament, an ornament for the neck, a ring, an ornament for a horse, (according to some *as*, m.); a curl on a horse's neck; any object or substance supposed to bring good luck, (also *as*, m.); epithet of a sort of building or temple having terraces on three sides and closed only on the north side; a stomachic,

tonic; (according to native authorities also) Ricinus Communis; a garland, wreath, crown; sochal salt; natron, alkali; the perfume Rośanā; an anthelmintic medicine commonly called Viḍānga; = *prot-kūṭa*; = *utkaṭa*; = *svādyaṅga* (?).

*Ruśi*, *is*, f. light, lustre, brightness, splendor, beauty; a ray of light; colour; appearance; liking, taste, relish, zest, appetite, hunger; wish, desire, pleasure, (*ruśyā*, with pleasure, willingly); passion; inclination, taste for, liking for, (at the end of comps. in the sense 'having a taste or liking for,' cf. *māṅsa-r*, *hinsā-r*); intent application to any object; (in erotic works) epithet of a particular kind of lover's embrace; a kind of yellow pigment (= *go-rośanā*); N. of an Apsaras; of the wife of Deva-śarman; (*is*), m., N. of a Prajā-pati, the husband of Ākūti and father of Yajña or Su-yajña and of Manu Raūcyā; of a son of Viśvā-mitra; of a king; (*is*, *is*, *ī*), pleasing, pleasant, agreeable (= *ruśīra*). — *Ruśīkara*, *as*, *ā* or *ī*, *am*, causing pleasure, entertaining, diverting, amusing, exciting desire; causing an appetite or relish, tasteful, savoury, sapid, appetizing, stomachic; (*as*), m., N. of a son of Keśava. — *Ruśīkrīṭ*, *t*, *t*, *t*, causing a relish, relishing. — *Ruśī-tā*, *f*, or *ruśī-tva*, *am*, n. the having a taste or liking for, taking pleasure in (at the end of comps., cf. *sa-māna-ruśī-tā*, *hinsā-ruśī-tva*); desire, interest, (*ārambha-ruśī-tā*, engaging in enterprises from mere liking or from interested motives, having a taste for new enterprises.) — *Ruśī-datta*, *as*, m., N. of a commentator on the Tattva-śānta-mānī-prakāśa. — *Ruśī-deva*, *as*, m. a proper N. — *Ruśīdhāman*, *ā*, *ā*, *a*, having light for an abode; (*a*), n. the abode of light (epithet of the sun). — *Ruśī-nātha*, *as*, m., N. of an author. — *Ruśī-pati*, *is*, m., N. of a commentator on the Anarghya-rāghava. — *Ruśī-parvan*, *ā*, m. a proper N. — *Ruśī-prada*, *as*, *ā*, *am*, giving an appetite, appetizing. — *Ruśī-prabha*, *as*, m., N. of a Daitya. — *Ruśī-phala*, *am*, n. a kind of fruit (= *amrītāḥva*). — *Ruśī-bhartri*, *tā*, m. 'lord or bearer of light,' the sun; 'lord or cherisher of pleasure,' a husband. — *Ruśī-ruśī* in *ruśī-ruśī-rośanam*, N. of a Śāman. — *Ruśī-vaha*, *as*, *ā*, *am*, bringing light. — *Ruśī-samprakrīpta*, *as*, *ā*, *am*, prepared with good taste.

*Ruśita*, *as*, *ā*, *am*, brightened, bright, shining; pleased; sweet, delicate, dainty; sharpened (said of the appetite); digested. — *Ruśita-vat*, *ān*, *atī*, *at*, Ved. containing the meaning of *ruśita* or of *rt*. 1. *ruś*.

*Ruśitvā* or *rośitvā*, having shone, &c. (Pāṇ. I. 2, 26).

*Ruśira*, *as*, *ā*, *am*, bright, brilliant, radiant, light, shining, glittering, beautiful; pleasing, agreeable, charming, pleasant; sweet, dainty, nice; stomachic, cordial, restorative; (*as*), m., N. of a son of Sena-jit; (*ā*), f. a kind of yellow pigment (= *go-rośanā*); N. of a metre, four times thirty instants; of another, four times ०-०-०-०-०-०-०-०-०; N. of a river; (*am*), n. saffron; a radish; cloves. — *Ruśira-ktu*, *us*, m., N. of a Bodhi-sattva. — *Ruśira-dantaush-ṭha* ('*ta-osh*'), *as*, *ī*, *am*, having beautiful teeth and lips. — *Ruśira-deva*, *as*, m., N. of a king. — *Ruśira-dhī*, *is*, m., N. of a king. — *Ruśira-prabhāsa-samblava*, *as*, m., N. of a serpent-demon. — *Ruśira-vadana*, *as*, *ā*, *am*, having a pleasing or beautiful countenance. — *Ruśira-vāc*, *k*, *k*, *k*, having pleasant speech, eloquent. — *Ruśira-śrī-garbhā*, *as*, m., N. of a Bodhi-sattva. — *Ruśirān-jana* ('*ra-an*'), *as*, m. = *śobhāñjana*, Hyperanthera Moringa. — *Ruśirānana* ('*ra-ān*'), *as*, *ā*, *am*, handsome-faced, beautiful. — *Ruśirāpāṅgī* ('*ra-ap*'), f. 'having beautiful corners of the eyes,' a woman with beautiful eyes. — *Ruśirāśvu* ('*ra-aś*'), *as*, m., N. of a son of Sena-jit. — *Ruśirā-suta*, *as*, m. a metonymic of Pālakāpya.

*Ruśishya*, *as*, *ā*, *am*, pleasing, pleasant, agreeable, liked; giving an appetite, tonic, stomachic; dainty, nice.

*Ruśi*, *f*, = *ruśi* above.

*Ruśya*, *as*, *ā*, *am*, bright, radiant, beautiful,

handsome, pleasing, agreeable, delightful; palatable, delicious, giving an appetite, stomachic, tonic; (*as*), m. a lover, husband; N. of various plants, *Strychnos Potatorum*; rice; *Ægle Marmelos*; (*am*), n. a digestive, tonic; = *sauvarāla*. — *Ruśya-kanda*, *as*, m. Arum Campanulatum.

**रुज्** 1. *ruj*, cl. 6. P. *rujati* (rarely A. -te), *ruroja*, *rośshyati*, *araukshīti* (in Vājasaneyi-s. XVI. 47. *mā roḥ* = *bhugam mā kāśhīti*), *roktum*, to break, break open, break to pieces, break down, destroy; to bend; to pain, cause pain, afflict with disease, disorder, injure; Pass. *rujyate*, to be broken, &c.: Caus. *rojayati*, -*nyitam*, Aor. *arūrujat*, to cause to break, to injure, hurt, kill; Desid. *rujukshati*: Intens. *rujyate*, *rojukṣi*; [cf. Gr. *λυγρός*, *λεωγέλιος*, *λοιγός*, *λοιγος*, perhaps *δ-πίσσα*, *δ-ρυγμα*, *δ-ρυκῆ*, *δ-ρυχῆ*; Lat. *lug-e-o*, *lug-u-bri-s*, *luc-tu-s*, *lu-e-s*; Lith. *luz-ti*, 'to break.']

*Rugna*, *as*, *ā*, *am* (sometimes incorrectly written *rugna*), broken, broken to pieces; thwarted, checked; bent, crooked, curved; injured; diseased, sick, infirm. — *Rugna-tā*, *f*, or *rugna-tva*, *am*, n. brokenness, crookedness; infirmity, sickness, disease. — *Rugna-raya*, *as*, *ā*, *am*, checked in an onset, foiled in an attack.

2. *ruj*, *k*, *k*, *k*, breaking, breaking or dashing to pieces; (*k*), f. fracture; pain, sickness, illness, disease, (*akshī-ruj*, a disease of the eye); toil, fatigue, weariness, effort, trouble. — *Ruk-pratikriyā*, f. counteraction of disease, treatment of sickness, practice of medicine, curing, remedying. — *Ruk-sadman*, *a*, n. 'seat of pain,' excrement, feces. — *Rug-anvita*, *as*, *ā*, *am*, attended with pain, painful. — *Rug-dāha*, *as*, m. a kind of fever. — *Rug-bhaya*, *am*, n. fear of disease. — *Rug-bheshaja*, *am*, n., Ved. 'disease-medicine,' any medicine or drug. — *Rug-vinīśaya*, *as*, m. 'determination of disease,' N. of a work by Mādhava (treating of the causes and diagnosis of eighty kinds of disease). — *Rujas-kara*, *as*, *ā* or *ī*, *am* (*rujas*, acc. pl. + *kara*), causing or producing pain.

*Ruja*, *as*, *ā*, *am*, breaking, breaking to pieces, destroying (at the end of comps., cf. *valam-r*); (*as*), m. a word of doubtful meaning in Atharva-veda XVI. 3, 2; (*ā*), f. breaking, fracture, rupture, destruction, overthrow; pain, sickness, disease, illness, disorder; *Costus Speciosus* or *Arabicus* (= *kushtha*); an ewe. — *Rujā-kara*, *as*, *ī*, *am*, causing pain, making sick or ill, sickening; (*as*), n. sickness, disease; sickness induced by passion or love (said to be one of the Bhāvas or sentiments); (*am*), n. the acid fruit of *Averrhoa Carambola*. — *Rujāpaha* ('*jā-ap*'), *as*, *ā*, *am*, keeping off pain, removing sickness or disease. — *Rujā-vat*, *ān*, *atī*, *at*, having pain or disease, painful, diseased. — *Rujā-vin*, *ī*, *inī*, *ī*, Ved. painful. — *Rujā-saha*, *as*, m. a species of fruit tree.

*Rujāya*, Nom. A. *rujāyate*, &c., to be sick or ill. *Rurukshayī*, *is*, *is*, *ī* (fr. the Desid.), Ved. wishing or able to destroy.

**रुद्** *ruḍ*, cl. 1. A. *roḍate*, &c., to strike against, resist, oppose; to suffer pain; to shine; cl. 10. P. *roḍayati*, &c., to be angry [cf. rt. 1. *rush*]; to shine; to speak.

**रुध्** *ruḥ*, cl. 1. P. *roḥati*, &c., to strike, strike down, fell; cl. 1. A. *roḥate*, &c., 'to strike against, resist, oppose; to torment, pain; to suffer pain'; [cf. rt. *ruḥ*].

*Roḥamāna*, *as*, *ā*, *am*, paining; suffering pain.

**रुणस्कृत्** *ruṇaskarā*, f. a cow easily milked, a gentle cow.

**रुणत्** *ruṇā*, f., N. of a river flowing into the Sarasvatī.

**रुण्ठ** *ruṇṭh*, cl. 1. P. *ruṇṭati*, &c., to steal, rob.

**रुण्थ** *ruṇṭh* (= rt. *luṇṭh*), cl. 1. P. *ruṇṭhati*, &c., to go; to be lame; to be

idle ; to strike against, resist ; to steal, (in this sense a various reading for *rt. ruṣf.*)

**रुद्र** *rudr*, cl. 1. P. *ruṣṣati*, &c. = *rt. ruṣf.*, p. 848, col. 3.

*Ruṣṣa*, *as*, *ā*, *am*, maimed, mutilated ; (*as*), *m.* according to some also (*am*), *n.* a headless body, mere trunk (retaining life and continuing to mix in battle).

*Ruṣṣikā*, *f.* a field of battle ; a female messenger or go-between ; the threshold of a door ; superhuman power (= *vi-bhūti*).

**रुत** *ruta*, &c. See under *rt. 1. ru*, p. 847, col. 2.

**रुथ** *rutha*, *as*, *m.* a proper N.

**रुद** 1. *rud* [cf. *rt. 1. ru*], cl. 2. P. *roditi* (Ved. also cl. 6. *rudati*, ep. also *A. rudate*).

Impf. *arodāt* or *arodāt* (Pān. VII. 3, 98, 99 ; 1st sing. *arodam*, 3rd pl. *arudan*), Impv. *roditu* (2nd sing. *rudihi*), Perf. *ruroda* (ep. *ruvude*), 2nd Fut. *rodishyati* (Ved. *rotsyati*), Aor. *arodīt* (3rd pl. *arodishus*) or *arudāt*, *roditum*, to weep, cry, shed tears, wail, lament ; to bewail, deplore ; to roar, howl : Pass. *rudayate*, Aor. *arodī* : Caus. *rudayati*, *-yitum*, Aor. *arūrudāt*, to cause to weep or lament : Desid. *ruvudishati* : Intens. *rorudyate*, *rorotī*, to weep very much ; [cf. perhaps Gr. *ὀρρωέω* ; Lat. *rud-o* ; Old Germ. *riuzan* ; Angl. Sax. *reotan* ; Lith. *ruodoju* ; Slav. *rudajun*.]

2. *rud*, *t*, *l*, *l*, weeping, crying, lamenting [cf. *agha-r<sup>2</sup>*] ; (*t*), *f.* cry, wail, lamentation ; sound, noise ; grief ; pain, affliction ; disease.

*Rudat*, *an*, *atī* or *anti*, *at*, weeping, crying, wailing, bewailing ; (*anti*), *f.* a species of small shrub (= *rudantikā*).

*Rudatha*, *us*, *m.* a child, a pupil, scholar ; a dog ; a cock.

*Rudana*, *am*, *n.* the act of crying, weeping, lamentation.

*Rudantikā*, *f.* 'the weeper,' epithet of a species of small succulent shrub (= *amṛita-sraṇā*).

*Rudamāna*, *as*, *ā*, *am*, weeping, wailing, lamenting.

*Rudita*, *as*, *ā*, *am*, wept, lamented, deplored ; weeping, crying, lamenting ; wet with tears ; (*am*), *n.* a weeping, wailing, crying, lamentation.

*Ruditvā*, ind. having wept, having lamented.

*Rudyamāna*, *as*, *ā*, *am*, being bewailed.

*Rudra*, *as*, *ā*, *am* (according to Uṇādi-s. II. 22. fr. *rt. 1. rud* above ; according to others fr. *rt. 1. ru + dra* fr. *rt. 2. dru*, to run ; connected with *rodas*, *q. v.*, and perhaps with *rudhira*), crying, howling, roaring, one who cries or roars, dreadful, horrible, terrific, awful ; great, large ; (according to the fanciful etymologies of native writers, the following meanings are also assigned to this word), driving away evil ; running about and roaring ; praiseworthy, to be praised, (according to Naigh. III. 16) = *stotri*, a praiser, panegyrist, worshipper ; (*as*), *m.* 'the Roarer' or 'Howler,' *N.* of the god of tempests and father of the Rudras or Maruts, (originally perhaps the mere personified roaring of the storms, but as the crackling or raging of fire may resemble the sound of wind, so in the Veda the god of storms is sometimes identified with the god of fire ; though generally represented as a destroying deity whose terrible shafts bring death or disease on men and cattle, he is also addressed as benevolent and auspicious [*śiva*], and is even supposed to have a healing efficacy from his chasing away vapours and purifying the atmosphere ; hence he has various epithets in the Veda, such as 'multiform,' 'terrible as a wild beast,' 'tawny-coloured,' 'wearing braided hair' [*kaparāḍin*], 'celestial boar,' 'armed with a strong bow and fleet arrows,' 'cause of prosperity to man and beast,' 'possessor of healing remedies,' 'greatest of physicians,' &c. ; he is of course ruler of the Rudras, who are the same as the storm winds, more usually called Maruts, and who are often associated with Indra [see *marut*] : in the later mythology the epithet *śiva*,

'propitious,' which does not occur as a name in the Veda, was employed as the real name of the destroying deity, being at first applied as an euphemism to propitiate him : moreover the character of the deity lost its special connection with storms, and developed into a personification of the destroying principle generally, though even the Epic and Purānic Śiva was regarded as the generator as well as destroyer : moreover a new class of beings, described as eleven in number, though still called Rudras, took the place of the original Rudras or Maruts : in the Veda only three groupings of deities into classes appear to be recognised, Indra belonging to the Vasus, Varuṇa to the Ādityas, and Rudra to the Rudras or Maruts ; but in Manu XI. 221. the Maruts are enumerated as a fourth group, being there distinguished from the eleven Rudras : in Vishnu-Purāṇa I. 7. Rudra is said to have sprung from Brahmā's forehead, and to have afterwards separated himself into a figure half male and half female, the former portion separating again into the eleven Rudras, who were so called because they 'ran about crying aloud' [*rudānād drāvaṇāc-ā*, cf. *rts. 1. rud*, 2. *dru*] ; hence these later Rudras are sometimes regarded as inferior manifestations of Śiva, and most of their names are also names of Śiva ; these names are variously given in the different Purāṇas ; those of the Vāyu are Ajaiikapād ; Ahvi-bradhna, Hara, Nir-ṛita, Īśvara, Bhuvana, Angāraka, Archa-keṭu, Mṛityu, Sarpa, Kapālin : according to other accounts the Rudras are represented as children of Kaśyapa and Surabhī or of Brahmā and Surabhī or of Bhūta and Su-rūpā) ; a form or manifestation or *N.* of Śiva (in the later mythology, as explained above ; according to the Vishnu-Purāṇa I. 8. Rudra is one of the eight forms of Śiva ; he is elsewhere reckoned among the Dik-pālas as regent of the north-east quarter) ; a symbolical expression for the number eleven (from the eleven Rudras, see above) ; a mystical epithet of the letter *e* ; Calotropis Gigantea ; *N.* of various persons ; of a lexicographer ; of a poet ; of a king ; (*ās*), *m.* pl. the Rudras (described above) ; an abbreviated expression for the texts or hymns addressed to the Rudras [cf. *rudra-japa*] ; (*ā*), *f.*, *N.* of a wife of Vasu-deva ; of a daughter of Raudraśva ; = *rudra-jaṭā* ; (*ī*), *f.* a kind of lute or guitar ; [cf. *rudra-ṛiṇā* ; cf. perhaps also Gr. *λύρα*.] = *Rudra-kulasa*, *am*, *n.* 'Rudra's vessel,' a particular kind of pot or vessel used in making oblations to the planets. = *Rudra-kavindra* (*rt-in*), *as*, *m.* a proper N. (= *rudra-bhaṭṭa*). = *Rudra-kālī*, *f.* a form of Durgā. = *Rudra-koṭī*, *is*, *f.*, *N.* of a place of pilgrimage. = *Rudra-kosha*, *as*, *m.*, *N.* of a lexicon by Rudra. = *Rudra-gaṇa*, *as*, *m.*, Ved. 'Rudra-class,' the troop of beings called Rudras, (see under *rudra*). = *Rudra-garbha*, *as*, *m.* 'Rudra's offspring,' *N.* of Agni. = *Rudra-gīta*, *am*, *ā*, *n.* *f.* the song of Rudra (in which Agastya repeats a dialogue between himself and Rudra). = *Rudra-ṇṇāṇḍika*, epithet of a particular text or formula. = *Rudra-ṇṇāṇḍī*, *f.* a form of Durgā ; *N.* of a section in the Rudra-yāmala. = *Rudra-āndra*, *as*, *m.*, *N.* of a king. = *Rudra-śhattra*, *as*, *m.* a proper N. = *Rudra-ja*, *as*, *m.* (according to some) *am*, *n.* 'produced from Rudra or Śiva,' quicksilver (supposed to be the semen of Śiva). = *Rudra-jaṭā*, *f.* 'Rudra's hair,' *N.* of a species of creeper. = *Rudra-japa*, *as*, *m.*, *N.* of a particular prayer or hymn addressed to Rudra. = *Rudra-japana*, *am*, *n.* the recitation of the Rudra-japa in a low tone. = *Rudra-jāpaka*, *as*, *ikā*, *am*, or *rudra-jāpin*, *ī*, *inī*, *i*, one who recites the Rudra-japa in a low tone. = *Rudra-jāpya*, *am*, *n.*, *N.* of a particular hymn or prayer extracted from the Vajasaneyi-saṁhitā and addressed to Rudra. = *Rudra-tanaya*, *as*, *m.* 'Rudra's son,' *N.* of the third black Vāsudeva ; of Punishment ; epithet of a sword. = *Rudra-tva*, *am*, *n.* the being Rudra. = *Rudra-datta*, *as*, *m.*, *N.* of an author ; of a work on medicine. = *Rudra-dāman*, *ā*, *m.*, *N.* of a king. = *Rudra-deva*, *as*, *m.*, *N.* of various persons ; of the author of the

Yayāti-ṇṇāṇḍī ; of the author of a commentary on the Prabodha-āndrodāya. = *Rudra-dhara*, *as*, *m.*, *N.* of an author. = *Rudra-nyūya-vācaspati-bhaṭṭācārya* (*ṭā-āc*), *as*, *m.*, *N.* of an author (= *Rudra-bhaṭṭācārya*). = *Rudra-pañḍita*, *as*, *m.*, *N.* of an author (= *rudra-sūrt*). = *Rudra-patnī*, *f.* Rudra's wife, the goddess Durgā ; linceed, Linum Usitatissimum. = *Rudra-paddhati*, *is*, *f.*, *N.* of a work by Parāśu-rāma. = *Rudra-pāla*, *as*, *m.* a proper N. = *Rudra-putra*, *as*, *m.* Rudra's son, a patronymic of the twelfth Manu ; [cf. *rudra-sā-tarvā*.] = *Rudra-pura*, *am*, *n.*, *N.* of a province. = *Rudra-pūjana*, *am*, *n.* or *rudra-pūjā*, *f.* 'worship of Rudra,' *N.* of a work. = *Rudra-pratāpa*, *as*, *m.*, *N.* of a king (= *pratāpa-rudra*). = *Rudra-prayāga*, *as*, *m.*, *N.* of the sacred place where the river Mandākinī joins the Ganges. = *Rudra-priyā*, *f.* 'dear to Rudra,' epithet of Terminalia Chebula ; the goddess Pārvatī. = *Rudra-bālī*, *is*, *m.* an oblation of meat &c. presented to the Rudras. = *Rudra-bhaṭṭa*, *as*, *m.*, *N.* of the author of the Śringāra-tīlaka (= *rudraṭa*) ; of the author of a commentary on the Vaidya-jīvana ; = *rudra-kavindra*. = *Rudra-bhaṭṭācārya* (*ṭā-āc*), *as*, *m.*, *N.* of an author and commentator. = *Rudra-bhāṣya*, *am*, *n.*, *N.* of a work by Ahobala. = *Rudra-bhū*, *ūs*, or *rudra-bhūmī*, *is*, *f.* 'Rudra's ground,' a cemetery. = *Rudra-bhūti*, *is*, *m.*, *N.* of a preceptor (having the patronymic Drāhyāyaṇi). = *Rudra-bhairavi*, *f.* a form of Durgā. = *Rudra-māya*, *as*, *ī*, *m.*, consisting of Rudra, having the essence of Rudra. = *Rudra-mahā-devī*, *f.*, *N.* of the wife of king Govinda-ṇṇānda. = *Rudra-yujia*, *as*, *m.* an oblation or sacrifice offered to Rudra. = *Rudra-yāmala*, *am*, *n.*, *N.* of a Tantra work in the form of a dialogue between Bhairava and Bhairavi. = *Rudra-rāya*, *as*, *m.*, *N.* of a king. = *Rudra-rāsī*, *is*, *m.* a proper N. = *Rudra-rodana*, *am*, *n.* 'Rudra's tears,' i. e. gold. = *Rudra-roman*, *ā*, *f.*, *N.* of one of the Mātṛis attending upon Skanda. = *Rudra-rajā*, *f.* = *rudra-jaṭā*. = *Rudra-loka*, *as*, *m.* Rudra's world. = *Rudra-raṣa*, *N.* of a Tirtha. = *Rudra-vat*, *ān*, *atī*, *at*, Ved. having Rudra or the Rudras. = *Rudravad-gaṇa*, *as*, *ā*, *am*, Ved. surrounded by the Rudra troop. = *Rudra-vartani*, *ī*, *m.* *dn.* 'proceeding on terrible roads,' *N.* of the Āśvins, (Śāy. = *rodana-śīla-mārgau* or *stūyamāna-mārgau*). = *Rudra-viṇśati*, *is*, *f.* epithet of the last twenty years in the Jupiter cycle of sixty years. = *Rudra-viḍhāna*, *am*, *n.*, *N.* of a work. = *Rudra-ṛiṇā*, *f.* epithet of a particular religious observance. = *Rudra-sārman*, *ā*, *m.*, *N.* of a Brāhman. = *Rudra-sampradāyin*, *inas*, *m.* pl., *N.* of a sect. = *Rudra-saras*, *as*, *n.*, *N.* of a lake. = *Rudra-sarga*, *as*, *m.* Rudra's creation ; the creation of the eleven Rudras. = *Rudra-sāman*, *a*, *n.*, *N.* of a particular Sāman. = *Rudra-sāvartī*, *is*, *m.*, *N.* of the twelfth Manu ; [cf. *rudra-putra*, *manu*.] = *Rudrasāvartīka*, *as*, *ī*, *am*, belonging or relating to Rudra-sāvartī, being under Rudra-sāvartī. = *Rudra-sinha*, *as*, *m.* a proper N. = *Rudra-sundarī*, *f.*, *N.* of a goddess. = *Rudra-sū*, *ūs*, *f.* a mother of eleven children. = *Rudra-sūkta*, *am*, *n.*, *N.* of a particular hymn. = *Rudra-sūrt*, *is*, *m.*, *N.* of an author. = *Rudra-sṛiṣṭī*, *is*, *f.* Rudra's creation ; the creation of the eleven Rudras ; [cf. *rudra-sarga*.] = *Rudra-sena*, *as*, *m.*, *N.* of a warrior. = *Rudra-soma*, *as*, *m.*, *N.* of a Brāhman. = *Rudra-skanda*, *as*, *m.*, *N.* of a commentator. = *Rudra-svarga*, *as*, *m.* Rudra's heaven. = *Rudra-svāmin*, *ī*, *m.* a proper N. = *Rudra-himālaya*, *as*, *m.*, *N.* of a peak of the Himālaya mountains. = *Rudra-hūti*, *is*, *is*, *i*, Ved. (according to Mahidhara on Vajasaneyi-s. XXXVIII. 16) being invoked by praisers or worshippers. = *Rudra-hṛidāya*, *am*, *n.*, *N.* of an Upanishad. = *Rudrākṛiḍā* (*ra-āk*), *as*, *m.* 'Rudra's play-ground,' a cemetery, place where dead bodies are burnt or buried (Rudra being supposed to dance and sport in such places at evening twilight). = *Rudrāksha* (*ra-ak*), *as*, *m.* 'Rudra-eyed,' a kind of tree, Elaeocarpos Ganitrus ; (*am*), *n.* the berry of this tree (used for rosaries) ; a rosary ;

N. of an Upanishad, (the gender here and in the preceding sense is doubtful). — *Rudrākṣa-mālā*, f. a rosary made of Rudrākṣa berries. — *Rudrācārya* (°*ra-ac*°), as, m. a proper N. — *Rudrādhyāya* (°*ra-adh*°), as, m. epithet of particular prayers addressed to Rudra. — *Rudrādhyāyin*, ī, īni, ī, one who recites or repeats the above prayers. — *Rudrāyana* (°*ra-ay*°), as, m., N. of a king of Roruka. — *Rudrāri* (°*ra-ari*°), īs, īs, m. Rudra's enemy; N. of Kāma-deva; (īs, īs, ī), having Rudra for an enemy, hostile to Rudra. — *Rudrāvāra* (°*ra-av*°), N. of a place of pilgrimage. — *Rudrāvashīṣṭa* (°*ra-av*°), as, ā, am, Ved. let go or hurled by Rudra. — *Rudrāvāsa* (°*ra-av*°), as, m. Rudra's abode, i. e. Kāśi or Benares. — *Rudrāikāśasīni* (°*ra-ek*°), f. the eleven Rudra hymns. — *Rudropanishad* (°*ra-up*°), t, f, N. of two Upanishads. — *Rudropastha* (°*ra-up*°), as, m. 'Rudra's generative organ,' N. of a mountain.

*Rudraka*, as, m. a proper N.

*Rudraṭa*, as, m. an abbreviated form of Rudra-bhaṭṭa.

*Rudrānī*, f. Rudra's wife, the goddess Durgā; epithet of a girl eleven years of age, in whom menstruation has not yet commenced, representing the goddess Durgā at the Durgā festival.

*Rudriya*, as, ā, am, Ved. belonging or relating to Rudra [cf. *śata-rudriya*], coming from Rudra; relating to the Rudras, coming from them, &c.; terrific, fearful, awful, impetuous; (according to Śāy. also) uttering praise or giving pleasure; (ās), m. pl. the Maruts; (am), n. Rudra's majesty or power; (Śāy.) pleasure, delight (= *śukha*).

*Rurudishu*, us, us, u (fr. the Desid.), wishing or intending to weep, inclined to cry.

*Roda*, as, m., Ved. weeping, wailing, lamenting, lamentation.

*Rodana*, am, n. the act of weeping or wailing, bewailing, lamentation; weeping, a tear, tears; (ī), f. Alhagi Maurorum.

*Rodamāna*, as, ā, am, for *rudamāna*, q. v.

*Rodas*, n. heaven, &c. See p. 855, col. 1.

*Roditārya*, as, ā, am, to be bewailed or lamented.

*Roditvā*, ind. = *ruditvā*.

*Rorudat*, an, atī, at, weeping or wailing bitterly.

*Rorudā*, f. violent weeping, excessive lamentation.

— *Rorudāvat*, ān, atī, at, full of excessive lamentation, weeping violently or intensely.

*Rorudyamāna*, as, ā, am, weeping or crying bitterly.

**रुद्र** *ruddha*. See col. 2.

**रुद्र** *rudra*. See p. 849, col. 1.

**रुध** 1. *rudh* (= rt. 1. *ruh*), cl. 1. P. *rodhati*, &c., Ved. to sprout, shoot, grow, germinate; [cf. *nyag-rodha*, 2. *ava-rodha*.]

1. *rodha*, as, m. sprouting, growing, &c.; [cf. 2. *ava-r*°, *nyag-r*°.] — *Kodhāvarodha* (°*dha-av*°), probably 'moving up and down.'

**रुध** 2. *rudh*, cl. 7. P. A. *ruṇaddhi*, *runddhe* (ep. also *rundhati*, *rundhate*, *rodhati*, Impf. *arundhat*), *rurudha*, *rurudhe*, *rotsyati*, -te, *arudhat* or *arautsīt*, *aruddha* (Ved. forms *araut*, *rudhmas*, *arautsī*), *rodhūm* (ep. also *rodhitum*), to stop, check, arrest, restrain, hinder, impede, prevent, obstruct, suppress, oppose; to hold, withhold, retain, keep; to avert, keep off, keep back; to shut, close, lock, shut up, lock up, block up, close up, stop up, fill up; to besiege, blockade, lay siege to, invest; to shut in, enclose, surround, confine (with loc. of the place of confinement or with double acc. according to Vopa-deva V. 6); to bind; to cover, cover up, cover over, obscure; to oppress, torment, harass: Pass. *rudhyate*, Aor. *arodhi*: Caus. *rodhayati*, -te (ep. also *rundhayati*), -yitum, Aor. *arūrudhat*, to cause to stop; to restrain, impede, obstruct; to cause to be confined; cause to be besieged; to fetter, enchain; to oppress, torment, harass: Desid. *rudratsīti*, -te: Intens. *rorudhyate*, *roroddhi*; [cf. perhaps Hib. *rundha*, 'secret, mysterious'; *rundhachd*, 'secrecy';

*ruindiamhar*, 'a mystery'; *ruine*, 'secrecy': Goth. *runa*, 'a mystery': Old Germ. *runen*, *runazjan*, which may be related to rt. 1. *ru*.]

*Ruddha*, as, ā, am, stopped, checked, impeded, restrained, obstructed, suppressed, opposed; held, withheld; kept, kept back; shut, closed, shut up, secured; invested, besieged, blockaded; shut in, enclosed, confined, surrounded, begirt, fenced in; covered, covered up; (as), m., N. of a town; (ā), f. a siege. — *Ruddha-gir*, īr, īr, īr, having the utterance choked or impeded. — *Ruddha-pravāha*, as, ā, am, having the stream obstructed. — *Ruddhamūtra*, as, ā, am, having the urine suppressed; suffering from retention of urine.

*Ruddhaka*, am, n. citron, (perhaps for *ruṭaka*.)

*Ruddhvā*, ind. having stopped or checked, having restrained or obstructed.

3. *rudh*, t, t, t, stopping, restraining, impeding, holding; [cf. *kara-r*°.]

*Rudha*, as, ā, am, stopping, restraining, hindering, repelling.

*Rudhīkrā*, m., Ved., N. of an Asura or demon conquered by Indra.

*Rudhat*, an, atī, at, stopping, hindering, opposing, impeding; resisting, refusing.

*Rurutsu*, us, us, u, wishing to obstruct or oppose; wishing to bind or tie up (as the hair).

*Roddhavya*, as, ā, am, to be closed or shut.

*Roddhī*, dhā, dhri, dhri, one who stops or obstructs, one who shuts in, a besieger.

2. *rodha*, as, m. (for 1. *rodha* see col. 1), the act of stopping, checking, arresting, restraining, hindering, impeding, preventing, &c.; restraint, stoppage, obstruction, suppression, prevention, prohibition; shutting up, confining; closing, blocking up; siege, blockade (of a town); attacking, making war upon; a dam, bank, shore [cf. *rodhas* below]; a proper N.; N. of a hell. — *Rodha-kṛit*, t, m. epithet of the forty-fifth year in the Jupiter cycle of sixty years. — *Rodha-śakra*, as, ā, am, Ved. (rivers) forming eddies on the bank, (Śāy. = *rodhana-śilāni śakrāṇi yāsu*). — *Rodha-vakrā*, f. = *rodho-vakrā*.

*Rodhaka*, as, ikā, am, stopping, checking, restraining, confining, shutting up, besieging, blockading.

*Rodhana*, as, ī, am, obstructing, impeding, being an obstacle or hindrance; (as), m. the planet Mercury; (ā), f. = *rodhas*; (am), n. the act of stopping, checking, restraining, preventing, impeding, opposing; the act of confining, confinement, restraint; besieging, blockading.

*Rodhas*, as, n. a bank, embankment, dam, obstruction; a mound, high bank, wall, a shore; the brink of a well; a flank, epithet of a woman's hips; [cf. *taṭa*.] — *Rodhaḥ-patana-kalusha*, as, ā, am, (rendered) muddy by the falling in of a bank. — *Rodhas-vat*, ān, atī, at, Ved. having high banks (said of rivers; Ved.); (atī), f., N. of a river. — *Rodho-vakrā*, f. 'winding along its banks,' a river. — *Rodho-vatī*, f. 'having banks,' a river. — *Rodho-vapra*, as, m. a rapid river.

*Rodhin*, ī, inī, ī, stopping, checking, restraining, hindering, preventing, prohibiting; shutting up, closing; destroying; a species of plant, (gender doubtful.)

*Rodhya*, as, ā, am, to be stopped or checked, to be restrained, &c.

**रुधिर** *rudhira*, as, ā, am (according to Uṇādi-s. I. 52. fr. rt. 2. *rudh*; according to some fr. a lost rt. *rudh*; according to others connected with rts. 1. *rudh* and 1. *ruh*; cf. *rohita*), red, blood-red, bloody (Ved.); (as), m. the blood-red planet, i. e. Mars; a kind of precious stone [cf. *rudhirākhya*]; (am) n. blood; saffron; N. of a town; [cf. *sonita-pura*: cf. also Gr. *ῥουθῶν*, *ῥουθῶν*, *ῥουθῶν*, *ῥουθῶν*, *ῥουθῶν*: Lat. *ruber*, *rufus*, *rutilus* (for old *ruthilus*), *rob-igo*: Old Norse *rod-r*, 'ruddy'; *roda*: Goth. *ga-riud-jo*: Old Germ. *rot*, *rost*: Angl. Sax. *read*, *roder*: Slav. *rud-e-ti*, *rud-a*: Lith. *raud-a*, *rud-*

*a-s*, *rūdi-s*: Hib. *ruadh*, *ruaid*, 'red, reddish'; *ruaidhīm*, 'I redden.']) — *Rudhira-timrāksha*, as, ī, am, having blood-red eyes. — *Rudhira-pāyin*, ī, m. 'drinking blood,' a Rākshasa or demon. — *Rudhira-pradigdhu*, as, ā, am, besmeared with blood. — *Rudhira-plāvita*, as, ā, am, swimming with blood, soaked in blood. — *Rudhira-rūshita*, as, ā, am, covered with blood. — *Rudhira-lepa*, as, m. blood-stain, smear of blood. — *Rudhira-rindu*, as, m. a drop of blood. — *Rudhirāksha* (°*ra-ak*°) = *rudhirāksha* below (according to some). — *Rudhirāksha* (°*ra-ākh*°), as, am, m. n. 'blood-named, red as blood,' epithet of a particular precious stone. — *Rudhirādhyāya* (°*ra-adh*°), as, m., N. of a chapter of the Kālikā-Purāṇa treating of the sacrifice of animals. — *Rudhirānana* (°*ra-an*°), am, n. epithet of one of the five retrograding motions of Mars. — *Rudhirāndha* (°*ra-an*°), 'whose waters are blood,' N. of a hell. — *Rudhirāmaya* (°*ra-am*°), as, m. 'blood-disease,' hemorrhage (= *rakta-pitta*). — *Rudhirāvila* (°*ra-av*°), as, ā, am, blood-stained, soiled with blood. — *Rudhirāsana* (°*ra-as*°), as, ā, am, feeding on blood (said of Rākshasas &c.). — *Rudhīrodgarīn* (°*ra-ud*°), ī, inī, ī, spitting blood, vomiting blood; (ī), m. epithet of the fifty-seventh year in the Jupiter cycle of sixty years.

**रुप** 1. *rup* (an older form of rt. 1. *lup*), cl. 4. P. *rupyati*, *ruropa*, *arupat*, &c., to suffer violent or racking pain (Ved.); to violate, confound, disturb: Caus. *ropayati*, -yitum, Aor. *arūrupat*, to cause acute pain; to break off; [cf. Lat. *rumpo*, *rupi*, &c.]

1. *ropa*, 1. *ropita*, &c. See p. 855, col. 1.

**रुप** 2. *rup* (connected with rt. 1. *ruh*), Ved. the earth.

**रुभेति** *rubheti*, is, f. fog, vapour.

**रुम** *ruma*, as, m. a proper N. (Ved.); (ā), f., N. of a salt-mine or salt-lake (in the district of Sambhar in Ajmere); of a wife of the ape Su-grīva. — *Rumā-bhaya*, as, ā, am, obtained from the Rumā salt-mines; [cf. *raumaka*.]

*Rumaṇvat*, ān, m. a proper N.; N. of a mountain ('possessing salt').

**रुम** *rumra*, as, ā, am (in Uṇādi-s. II. 14. said to be fr. rt. *ram*) = *aruṇa*, tawny; the dawn, &c.; = *sōbhana*, bright, beautiful, &c.

**रुरु** *ruru*, us, m. (in Uṇādi-s. IV. 103. said to be fr. rt. 1. *ru*), a kind of deer; a species of rapacious animal, a dog; a species of fruit tree; N. of a son of the Rishi Pramati by the Apsaras Ghritācī; of a divine being enumerated among the Viśve Devāḥ; of one of the seven Rishis under Manu Sāvarni (his patronymic is Kāsyapa); of a Dānava or Daitya (said to have been slain by Durgā); of a form of Bhairava, (sometimes called *Ruru-bhairava*). — *Ruru-muṇḍa*, as, m., N. of a mountain, (also read *uru-muṇḍa*). — *Ruru-śirshan*, ā, -shīr, a, Ved. 'deer-headed,' having a deer's horn or having a destructive point (said of an arrow; Śāy. = *śringa-śirshan* or *hantri-śiraska*).

*Ruruka*, as, m., N. of a king.

**रुरुक्षणि** *rukshani*. See p. 848, col. 3.

**रुरुत्सु** *rurutsu*. See col. 2.

**रुरुदिपु** *rurudishu*. See col. 1.

**रुवण्य** *ruvanya*, *ruvatha*. See p. 847, col. 3.

**रुवु** *ruvu*, us, m. [cf. *uruvu*], the castor-oil tree, Ricinus Communis (= *raktairāṇḍa*).

*Ruvika* or *ruvika*, as, m. Ricinus Communis; [cf. *uruvika*, *rūvika*, &c.]

**रुश** *ruś* (connected with and in some forms and meanings identified with rt. 1. *rush*), cl. 6. P. *ruśati*, *ruśa*, *rokshyati*, *arukshat*, *roshyum*, to hurt, injure, kill; to vex, displease, annoy: Caus. *rośayati*, -yitum, Aor.

arūśat : Desid. ruruśhātī : Intens. roruśyate, roroshī.

1. ruśat, an, atī or anti, at, hurting, injuring, vexing, displeasing; cursing, imprecating.

रुशङ्गु ruśangu, us, m., N. of a Rishi.

रुशत् 2. ruśat, an, atī or anti, at (probably to be regarded as a participle connected with rt. I. ruś), Ved. brilliant, bright, light-coloured, white; [cf. Gr. λευκός.] = Ruśat-paśu, us, us, u, Ved. having white cattle; (Śāy.) having brilliant rays or blazing with the oblation (= ruśad-rasmi or prakāśita-havis). = Ruśad-ūrmī, is, is, ī, Ved. having glistening waves, having bright flames (said of Fire); Śāy. = dīpta-jvāla). = Ruśad-gu, us, us, u, Ved. having white or bright cattle; bright-rayed. (Śāy. = rocāmāna-rasmi); (us), m. a proper N. = Ruśad-ratha, as, ā, am, Ved. having a light-coloured carriage; (as), m. a proper N. = Ruśad-ratsa, as, ā, am, Ved. having a bright or white calf or offspring, (the Dawn is so called as parent of the Sun.)

रुशना ruśanā, f., N. of one of the wives of Rudra.

रुशम ruśama, as, m. a proper N.; (ā), f. a proper N., (Ruśamā is said to have contended with Indra as to which of the two would run fastest round the earth, and to have won by the artifice of only going round Kurukshetra.)

रुशेकु ruśeku, us, m., N. of a king.

रुष् 1. rush (connected with and in some forms and meanings identified with rt. ruś; allied also to ruksh in I. ruksha), cl. I. P. roshatī, ruśaha, roshishyati, aroshīt or arushat, roshītum or roshītum, to hurt, injure, kill; to vex, annoy, displease, make angry, disgust; to take ill, be offended (Ved.); cl. 4. rushyati, to be vexed or annoyed; to be offended; to be cross or angry; to annoy, &c. : cl. 10. or Caus. roshayati, -yitum, Aor. arurushat, to vex, annoy, displease, irritate; to enrage, exasperate : Desid. ruruśhishati, ruruśhishati : Intens. roruśhyate, roroshī; [cf. probably Gr. λύσσα, λυσσάω, λυσσάινω, (perhaps also) ἀλυσσανίω, ἀλυκταίνω, ἀλαλύκτῆμαι; Goth. in-rauh-tjan.]

2. rush, ī, f. anger, wrath, rage, fury, passion. Ruśhategu, us, m., N. of a Brāhman. Ruśhat, an, anti or atī (as if fr. rt. ruś), at, hurting, injuring, vexing, displeasing. = Ruśhad-yu, us, m., N. of a king.

Ruśhā, f. = 2. rush, anger, wrath, rage, fury. = Ruśhānvāta (śhā-an°), as, ā, am, filled with anger, full of wrath.

Ruśhita, as, ā, am, injured; enraged, irritated, &c., = ruśhta below.

Ruśhta, as, ā, am, enraged, irritated, offended, angry, furious; (as), m., N. of a Muni.

Ruśhī, is, f. anger, wrath, rage, fury, passion. = Ruśhī-mat, an, atī, at, angry, &c.

1. rushya, rushya-mat, see Gaṇa Madhvādi to Pāṇ. IV. 2, 86.

2. rushya, ind. having irritated or enraged, &c. (Rāmāyaṇa II. 98, 12).

Ruśhyut, an, anti, at, being angry or offended. Ruśh, ī, m. one who hurts or injures, an injurer; one who irritates or enrages.

Ruśha, as, m. anger, rage, wrath, passion, fury. = Ruśha-tāmrāksha, as, ī, am, having eyes red with anger. = Ruśha-parita, as, ā, am, filled with wrath. = Ruśha-maya, as, ī, um, consisting of anger, proceeding from fury. = Ruśha-vāhaṇa, as, ā, am, 'being a vehicle of anger,' bearing or feeling wrath (= āvūḍha-krodha). = Ruśhāśhepa (śha-āk°), as, m. (in rhetoric) angry expression of dissent, angry reproach, ironical taunt. = Ruśhāvaraha (śha-av°), as, m., N. of a warrior on the side of the gods in the war against the Asuras.

Ruśhaṇa, as, ī, am, angry, wrathful, passionate, easily enraged; enraged at or against, (kshatriya-

rośhaṇa, exasperated at the Kshatriyas); (as), m. a touch-stone; quicksilver; an arid or desert soil containing salt; Grewia Asiatica. = Ruśhaṇa-tā, f. the state of being easily enraged, proneness to anger, irritability, wrath.

Ruśhita, as, ā, am, enraged, exasperated, irritated.

Ruśhin, ī, īni, ī, angry, wrathful, irritable, furious.

Ruśhīri, tā, trī, trī, an injurer; one who is vexed or angry, wrathful.

रुह 1. ruh (originally written rudh; cf. rt. I. rudh), cl. I. P. rohati (ep. also A. rohatē), ruśha, roshyuti, arukshat (Ved. and ep. arulhat), rodhum (ep. rohītum, Ved. roshishyat, Pāṇ. III. 4, 10), to rise, mount upwards, ascend, climb; to spring up, shoot forth, sprout, germinate, to be produced or born; to grow, grow up, be developed or formed, grow larger, increase, increase in size; to grow together, grow over, cicatrize, heal; to reach to, attain : Caus. rohayati or (in the later language) ropayati, -yitum, Aor. arūruhat or arūrupat, to cause to ascend, raise up, elevate; to place in or on, fix, fasten; to deliver over, commit, entrust; to plant, sow, put in the ground; to cause to grow, cause to grow over or heal : Desid. ruruśhātī : Intens. roruśhyate, roroshī; [cf. perhaps Gr. λαός, βασι-λεύς; perhaps Lat. rus, ruris : Goth. lūgan, jugga-lauths; liudith, 'it grows'; lauths, 'a nian' (gen. laudi-s) : Old Germ. liut, 'a people'; liuti (Mod. Germ. Leute), sumarlota, 'a twig'; ruota, 'a set, twig' : Old Sax. ruoda : Angl. Sax. rod : Slav. rod-i-ti, 'to bring forth'; na-rodu, 'a people' : Lith. liudinū, 'to produce'; rudu, 'autumn' : Celt. rhodara, 'a kind of plant'; rod-ra, 'a tree' : Scot. ros, 'seed'; rosach, 'full of seed' : Hib. rosan, 'a shrub'; rud, 'a wood, forest'; ruadh, 'strength, value; strong'; romho, 'very much, great'; romhoile, 'greatness'; ruiddh, 'running, a race'; roid, 'a race'; ruaidhneach, 'hair'; laidir, 'strong, stout'; laidireacht, laidireas, 'strength.']

2. ruh, ī, f. rising, ascending, ascent, sprouting, germinating, growth; (at the end of a comp.) shooting up, germinating, growing, increasing; [cf. am-bho-r°, kshiti-r°, bhūmi-r°.]

Ruha, as, ā, am, rising, mounting, springing up, germinating, growing, sprouting, growing on, growing on, produced on (at the end of a comp., cf. parka-r°, bhūmi-r°, mahi-r°); mounted, ascended upon; (ā), f. bent grass, Panicum Dactylon.

Ruhaka, am, n. a hole, vacancy, cave, chasm; [cf. I. ropā.]

Ruhāna, as, ā, am, Ved. attaining, gaining; gaining over, delighting, (according to Śāy. on Ṛig-veda I. 32, 8. mano ruhāna = cītūm ārohat.)

Ruhvan, ā, m. a plant, tree.

Rūdhā, as, ā, am, mounted, risen, ascended; sprung up, born, produced; grown, grown up, increased; budded, blown; large, bulky, great, much; grown or spread about, diffused, commonly known, notorious; certain, ascertained; traditional, generally received, popular, customary, conventional, not to be etymologically resolved; having a special meaning or one not depending directly on the etymology (said of words); obscure. = Rūdhā-pranaya, as, ā, am, whose love or affection has grown strong. = Rūdhā-yoga, as, ā, am, whose Yoga or devotion has increased. = Rūdhā-yawanu, as, m. one who has attained to youth or adolescence. = Rūdhā-varṣa, as, ā, am, of a high family. = Rūdhā-vatana, am, n. = rūdhī-śabda below. = Rūdhā-sauhrīda, as, ā, am, whose friendship is grown or increased, firm in friendship.

Rūdhī, is, f. ascending, rising, rise, ascent; springing up, germination, birth, origin; growth, increase; fame, renown, notoriety; tradition, custom, traditional or customary usage, common currency, general prevalence, popular or conventional acceptance of words (as opposed to their direct etymological meaning); the employment of a word in a sense not borne out by its etymology. = Rūdhī-

śabda, as, m. a word not etymologically derived, a word used in a conventional sense (as opposed to the etymological, thus śatru as a Rūdhī-śabda means 'enemy,' but in its etymological sense 'a destroyer'). = Rūdhīśabda-tā, f. the state of being used in a conventional sense (said of a word).

Rūdhvā, ind. having ascended, having grown, &c. Roḍhri, 2. ropā, roha, &c. See pp. 854, 855.

रुहिरुहिका ruhiruhikā, f. = utkaṇṭhā; [cf. raṇa-raṇaka.]

रुक्ष rūksh (more properly regarded as a Nom. fr. rūksha below; cf. rts. I. rush, rūsh, rūshita), cl. 10. P. rūkshayati (according to Vopa-deva also rūkshāpayati), -yitum, Aor. arurūkshat, to be rough or harsh; to make dry or emaciated (Ved.); to soil, smear (Ved.).

Rūksha, as, ā, am (perhaps fr. rt. I. rush, q. v., but according to Upādi-s. III. 66. fr. rt. I. ruh; and according to others connected with rt. rūsh and rūshita; sometimes written ruksha, see I. ruksha), rough, harsh (to the touch), not smooth or soft; rough to the taste, astringent, not bland; rough, rugged, uneven, difficult; harsh, cruel, unkind, uncouth, austere; firm, dry, arid, parched, emaciated; (as), m. a species of grass (= varaka); a tree [cf. rulwan, according to some for Prakṛit ruksha = vṛksha]; (ā), f. Croton Polyandrum or Croton Tiglium. = Rūksha-gandhaka, as, m. bdellium. = Rūksha-tā, f. or rūksha-tva, am, d. roughness, harshness, dryness, aridity, emaciation; harshness, unkindness, unfriendliness. = Rūksha-darba, as, m. a kind of grass. = Rūksha-patra, as, m. Trophis Aspera (= sābhoṭa). = Rūksha-pekham, ind. with rt. pish, to pound dry, i. e. without adding butter or any liquid (Pāṇ. III. 4, 35). = Rūksha-priya, as, m. = pishabhaushadha. = Rūksha-svādu-phala, as, m. a species of fruit tree. = Rūkshī-kri, cl. 8. P. -karoti, &c., to make rough or dry. = Rūkshī-kṛita, as, ā, am, made rough, soiled, besmeared, covered with, (pānsu-rūkshīkṛita, soiled or covered with dust; cf. rūshita.)

Rūkshaṇa, as, ī, am, making dry or thin, attenuating (Ved.); (am), n. the act of making dry or thin; (in medicine) treatment for reducing fat or corpulence. = Rūkshaṇātmikā (ṇa-āt°), f. a species of grain (= lankā).

Rūkshita, as, ā, am, made rough, rough; soiled, smeared; [cf. a-rūkshita, rūshita.]

रुखर rūkhara, ās, m. pl., N. of a Śaiva sect.

रुचक rūcaka, incorrect for rućaka, q. v.

रुद्ध rūḍha, rūḍhi. See col. 2.

रूप rūp (more properly regarded as a Nom. fr. rūpa below), cl. 10. P. rūpayati, &c., to form, mould, model, figure, represent, to represent on the stage, exhibit in pantomime or by gesture, act; to feign; to view, inspect, contemplate; (probably) to appear, (in this sense only A. rūpayate, see Vopa-deva XXII. 2.)

Rūpa, am, n. (according to Upādi-s. III. 28. fr. rt. I. ru, but probably fr. a base rūp for rop, Caus. of rt. I. ruh; at the end of an adj. comp. the fem. ends in ā), any outward appearance or phenomenon, figure, shape, (rūpaṃ kṛi, to assume a form); any object of vision or visible object (as colour &c.); reflected form, image, representation, similitude, resemblance, semblance; the form of a noun or verb &c. (in grammar), an inflected form by declension or conjugation; a beautiful appearance, handsome form, mien, or figure, shapeliness, beauty, elegance, grace; natural state or condition, natural disposition, nature, essence, property, character, characteristic, peculiarity, feature, sign, symptom; kind, sort, species; mode, manner; a single specimen, type, copy, pattern, original, exemplar; discrete quantity, the number one, the arithmetical unit; integer number, (in this sense said to be plur.); known or absolute number, a known quantity (expressed in algebra by the first

syllable rū); a particular coin, (probably) a rupee [cf. rūpaka, rūpya]; a drama, play, dramatic composition; (according to native lexicographers rūpa has also the following meanings), cattle, a herd of cattle; = mṛga, a beast; = śabda, sound, word; a Śloka, verse; = grāhārvṛtti, acquiring familiarity with any book by frequent recitation or learning by heart; (as), m. a proper N.; (as or am), m. n. (?), N. of a place; (ā), f., N. of a river. Rūpa is frequently used in compounds in the sense 'formed of', 'composed of', 'consisting of', 'having the figure or appearance of', 'in the form of', 'having the same form or colour as', 'like to' (especially at the end of adj. comps., e. g. manojā-rūpī stri, a beautifully-formed woman; an-ācāra-rūpa, of an unusual appearance; aśoka-rūpa, having the colour of the Aśoka, Aśoka-coloured; sometimes used almost redundantly, cf. ghora-r). — Rūpa-kartri, tā, m. 'maker of forms or figures,' N. of Viśva-kṛit. — Rūpa-kāra, as, m. a maker of images, sculptor. — Rūpa-kṛit, t, t, t, making forms or figures; (t), m. epithet of Tvashṭri (Ved.), a sculptor. — Rūpa-go-svāmin, ī, m., N. of an author. — Rūpa-graha, as, ā, am, apprehending forms, perceiving colours; (as), m. the eye. — Rūpa-cintā-manī, is, m., N. of a work. — Rūpa-jīva for rūpājīva, q. v. — Rūpa-jīva, as, ā, am, knowing forms, perceiving or recognising shapes, distinguishing or discriminating visible objects (as colours &c.). — Rūpa-tatva, am, n. 'reality of form,' inherent property, natural disposition, nature, essence. — Rūpa-tama, as, ā, am, Ved. having most form or colour. — Rūpa-tas, ind. according to form, by shape, in form. — Rūpa-tā, f. or rūpa-tva, am, n. the state of being formed or composed of (often at the end of comps., e. g. dukkha-rūpa-tā, the consisting of pain). — Rūpa-dhara, as, ā, am, having the form or shape of, being of the colour of (at the end of a comp., e. g. go-rūpa-dhara, cow-shaped; cf. kāmā-r). — (as), m., N. of a king. — Rūpa-dhātu, us, m. the element of form, original seat or region of form (with Buddhists; the other two elements being kāmā-dh, q. v., and arūpa-dh, 'the element of formlessness'). — Rūpadhāri-tva, am, n. the power of assuming any form or shape. — Rūpa-dhārin, ī, inī, i, bearing a form, assuming a shape; endowed with a good figure, possessed of beauty. — Rūpa-dhrik or rūpa-dhrit, t, t, t (see dhrik, p. 459), having the form or shape of, resembling (at the end of a comp., e. g. kapi-rūpa-dhrit, monkey-shaped; cf. vividha-r). — Rūpa-dheya, am, n., Ved. form, external appearance; [cf. nāma-dheya]. — Rūpa-nayana, as, m., N. of a commentator. — Rūpa-nārāyaṇa, as, m., N. of an author. — Rūpa-nāśana, as, m. 'form-destroying,' an owl. — Rūpa-pa, ās, m. pl., N. of a people. — Rūpa-pati, is, m., Ved. 'lord of forms,' epithet of Tvashṭri. — Rūpa-pura, am, n., N. of a town. — Rūpa-bhāgānubandha ('ga-an'), as, m. the addition of a fraction to a unit. — Rūpa-bhāgāpavāha ('ga-ap'), as, m. the deduction of a fraction from a unit. — Rūpa-bhrit, t, t, t, having form or beauty. — Rūpa-bheda, as, m. diversity of form, variety of manifestations; (am), n., N. of a Tantra work. — Rūpa-manjari, f., N. of a woman; of a work on medicine. — Rūpa-mūtra, am, n. only beauty. — Rūpa-mālū, f., N. of a grammatical work; (i), ? f., N. of a metre, four times ----- . — Rūpa-yawana-vat, ān, atī, at, possessing beauty and youth. — Rūpa-vatnākara ('na-āk'), as, m., N. of a work. — Rūpa-latā, f., N. of a princess. — Rūpa-lāvanya, am, n. beauty of form, elegance, loveliness. — Rūpa-vat, ān, atī, at, having form or colour, possessing shape or figure, possessed of body, formed, embodied, bodily, corporeal; having a beautiful form or figure, handsomely formed, handsome, beautiful, lovely, graceful; having the form or appearance of (at the end of comps.); (atī), f. a handsome or beautiful woman; N. of various women; of a river. — Rūpa-vāhika, ās, m. pl., N. of a people, (also read rūpa-vāhika). — Rūpa-viparyaya, as, m. a morbid change of bodily form. — Rūpa-vibhā-

ga, as, m. the portioning of an integer number. — Rūpa-sas, ind. Ved. in various forms, according to different formations. — Rūpa-sālin, ī, inī, i, possessing form or figure, possessed of beauty, handsome, beautiful. — Rūpa-sikhā, f., N. of a daughter of the Rākshasa Agni-sikha. — Rūpa-sauriddha, as, ā, am, Ved. perfect in form; perfectly beautiful. — Rūpa-samriddhi, is, f. perfection of form, a suitable form. — Rūpa-sampatti, is, or rūpa-sampad, t, f. perfection or excellence of form, beauty, handsomeness, elegance. — Rūpa-siddhi, is, m. a proper N. — Rūpa-sena, as, m., N. of a Vidyādhara; of a king. — Rūpa-stha, as, ā, am, 'being in form,' having form or figure. — Rūpa-hāni, is, f. loss of form, (in the Nyāya one of the seven pre-ventives of classification.) — Rūpājīva ('pa-āj'), as, ā, am, making a living by beauty of form, living by prostitution; (ā), f. a harlot, prostitute. — Rūpādhibodha ('pa-adh'), as, m. the perception of form or of any visible object (by the senses). — Rūpā-vācāra ('pa-av'), ās, m. pl., N. of a class of gods (with Buddhists); [cf. kāmā-vācāra]. — Rūpāvalī ('pa-āv'), f. a string of infections, series of variations of form through declension and conjugation, &c. — Rūpāstraya ('pa-ās'), as, m. a repository or receptacle of beauty, an exceedingly handsome person. — Rūpāstra ('pa-as'), as, m. 'having beauty for a weapon,' Kāma-deva, the god of love. — Rūpendriya ('pa-in'), am, n. the organ of form, the organ which perceives form and colour, the eye. — Rūpeśvara ('pa-is'), as, m., N. of a particular god; (ī), f., N. of a goddess. — Rūpopajivana ('pa-up'), am, n. the gaining a livelihood by a handsome figure. — Rūpopajivin ('pa-up'), ī, inī, i, gaining a livelihood by means of a handsome form. — Rūpaka, as, ā, am, appearing in an assumed form (Ved.); illustrating by metaphor, describing by figurative language, figurative; (as), m. a particular coin, (probably) a rupee [cf. rūpya]; (ikā), f. swallow-wort, Asclepias Lactifera; (am), n. form, figure, shape, image (often at the end of a comp. in the sense of 'having the form of', 'composed of', 'consisting in'); any manifestation or representation; feature, sign, symptom; kind, species; (in rhetoric) a metaphor, comparison, simile, the description of one object under the form of another which it is poetically supposed to resemble (especially a simile or comparison when *iva*, *vat*, &c. are omitted: there are three or four varieties of the figure Rūpaka, e. g. the khaṇḍa-rūpaka or 'imperfect metaphor,' the ardhā-rūpaka or 'partial metaphor,' and the lalāmāka-rūpaka or 'flowery metaphor,' and they differ from the Upamā or comparison chiefly in the omission of the particles denoting resemblance, such as *iva*, *yathā*, *saha*, or the Taddhita affix *vat*; when this last is added the simile is called Taddhito-pamā); a drama, play, theatrical performance, (one of the two classes of dramatic composition divided into ten species including the Nāṭaka or principal play and the Prahasana or farce; see also *pra-karaṇa*, *bhāṇa*, &c.; cf. *upa-rūpaka*); a particular weight (= 3 Guṇjās); = *mūrta* (*mūrṭi*); = *dhūrta*. — Rūpaka-tūla, as, m. a particular time in music. — Rūpaka-vākya, am, n. or rūpaka-śabda, as, m. a figurative expression.

Rūpaṇa, am, n. figurative illustration, metaphorical description; examination, investigation, proof.

Rūpayat, an, atī, at, figuring, describing, representing, acting.

Rūpayitā, ind. having represented or acted.

Rūpasvin, ī, inī, i, Ved. handsome, beautiful.

Rūpika, coined gold or silver, money.

Rūpīkā, f. (dimin. fr. rūpīnī), a proper N.

Rūpita, as, ā, am, formed, represented, exhibited, imagined.

Rūpīn, ī, inī, i, having form or figure, possessed of body, formed, embodied, corporeal; having a beautiful form or figure, well-shaped, handsome, beautiful; having the form or appearance of, having the character of, characterized by, appearing as, like (at the end of a comp., e. g. *kāla-rūpīn*, ī, m. 'having

the form of Death,' an epithet of Śiva; cf. *deva-r*); (ī), m., N. of a son of Aja-miḍha.

Rūpya, as, ā, am, having a beautiful form or appearance, well-shaped, handsome, beautiful; bearing a stamp, stamped, impressed; to be denoted figuratively or metaphorically; formerly in the possession of or possessed by (as an affix or at the end of a comp., see Pān. V. 3, 54, Vopa-deva VII. 67; cf. also Pān. IV. 3, 81); (as), m. a proper N.; N. of a mountain; (am), n. silver; wrought silver, silver or gold bearing a stamp or impression, stamped coin; wrought gold. — Rūpya-maya, as, ī, am, made or consisting of silver, containing silver. — Rūpya-mākshika, am, n. silver Mākshika, Hepatic pyrites of iron. — Rūpyācala ('ya-ac'), as, m. 'silver-mountain,' N. of the mountain Kailāsa. — Rūpyādhyaksha ('ya-adh'), as, m. a superintendent of silver or of silver coinage, master of the mint.

Rūpyaka in *suvarṇa-rūpyaka*, q. v.

रुमा rūma, N. of a place, (also read rūpa.)

रुरा rūra, as, ā, am, Ved. hot, burning.

रुवुक rūvuka, as, m. the castor-oil tree, Ricinus Communis; [cf. *ruvuka*.]

रुष rūsh, cl. I. P. rūshati, &c., to adorn, decorate; to cover, smear [cf. rt. rūksh, rūkshīta]; cl. 10. P. rūshayati, &c., to tremble; to burst.

Rūshaka, as, n. a plant, Gendarussa Vulgaris.

Rūshaṇa, am, n. the act of adorning, decoration; covering, strewing, smearing, soiling.

Rūshita, as, ā, am (sometimes confounded with rūshīta, q. v.), adorned, decorated; perfumed; in-laid; covered (with dust &c.), strewed, overspread, soiled, besmeared, smeared [cf. rt. rūksh, rūkshīta, rūdhīra-r]; made rough or rugged [cf. rūksha]; powdered, (perhaps for rūshīta.)

रे re, ind. a vocative particle (generally used contemptuously or to express disrespect).

रेउइ reui, N. of a village.

रेक rek, cl. I. A. rekate, rireke, rekitum, to suspect, doubt.

1. reka, as, m. suspicion, doubt, fear, care, anxiety, concern; a man of a low caste, outcast; a frog; [cf. *bheka*.]

रेक 2. reka, as, m. (fr. rt. ric), emptying, loosening, looseness, purging.

Reku, us, us, u, Ved. empty, void, deserted, solitary, lonely, secret.

Rekṇas, as, n., Ved. (in Uṇādis, IV. 198. the form given is rikṇas), any property left (by a deceased person), inherited possession, property, any valuable object or possession, gold, (by some written *reknas*.) — Reknas-vat, ān, atī, at, Ved. possessed of valuable property, rich.

Reca, as, m. the emptying of the lungs (in the practice of Yoga), emission of breath; (ī), f., N. of a plant (= *kampillaka*); of another (= *ankojha*).

Recaha, as, ikā, am, emptying, purging, purgative, aperient, cathartic; emptying the lungs, emitting the breath; (as), m. the act of breathing out or exhalation, expiration or emission of breath, (especially) expelling the breath out of one of the nostrils (in the practice of Yoga); a syringe; N. of various aperient medicines; the purging-nut plant, Croton Jamalota; nitre, saltpetre; N. of a forester in the Vikramorvasī; (ās), m. pl., N. of a people; (am), n. a purge, cathartic.

Recana, as, ī, am, purging, purgative, cathartic, aperient; (ī), f., N. of various plants (= *tri-ṛṣi*, *danti*, *gundrā*, *rocanikā*, *kampilla*, *kālānjari*); (am, ā), n. f. the act of emptying, making empty or void, lessening, diminishing; emitting the breath; purging, looseness; evacuation.

Recanaka, as, m. = *kampillaka*.

Recita, as, ā, am, left void or empty, freed from, cleared; purged; (am), n., N. of one of a horse's

paces, cantering [cf. rt. I. *rej*]; a particular position of the hands in dancing.

*Rečya*, *as*, m. = *reča*.

**रेख** *rekha*, *as*, m. (fr. *rikh* = rt. *likh*), a line, &c. (= *rekhā* below); a proper N.; (*ā*), f. a line; a streak, stripe; a row, series [cf. *lekḥā*]; a continuous line; drawing; the first or prime meridian (considered to be a line drawn from Lankā to Meru, i. e. from Ceylon supposed to lie on the equator to the North-pole); = *ābhoga*, fulness, satisfaction; = *chadman*, deceit, fraud; a small quantity, little portion; [cf. probably Old Germ. *riga*.] — *Rekhāṅsa* (*ḥkhā-ān°*), *as*, m. a degree of longitude. — *Rekhākāra* (*ḥkhā-āk°*), *as*, *ā*, *am*, formed in lines, striped. — *Rekhā-gavita*, *am*, n. 'line-reckoning,' geometry. — *Rekhāntara* (*ḥkhā-ān°*), *am*, n. geographical longitude, distance east or west from the first meridian, (see *rekḥā* above.) — *Rekhā-nyāsa*, *as*, m. the marking down of lines or lineaments.

*Rekhaka* in *vinḍu-rekhaka*, q. v.

*Rekhāya*, Nom. A. *rekhāyate*, &c., to praise, flatter; to vex, distress, annoy.

*Rekhāyani*, *is*, m. a patronymic.

*Rekhin*, *i*, *inī*, *i*, having lines (on the hand &c.), lined.

**रेच** *reča*. See p. 852, col. 3.

**रेज्** I. *rej* [cf. rt. I. *rāj*], cl. I. A. *rejate* (Ved. also P. *rējati*), &c., to shine; to shake, tremble, quiver, flicker (Ved.); to cause to tremble or shake (Ved. P.); (according to Naigh. II. 14) to go (P.); Caus. *rejayati*, &c., to cause to tremble or quake, to shake.

2. *rej*, *ṭ*, *ṭ*, *ṭ*, shining; shaking, a shaker; (*ṭ*), m. N. of Agni or fire.

*Rejamāna*, *as*, *ā*, *am*, Ved. quaking, trembling.

**रेट्** *reṭ*, cl. I. P. A. *reṭati*, -*te*, *rireṭa*, *rireṭe*, *reṭitum*, to speak; to ask, seek, request: Caus. *reṭayati*, -*yitum*, Aor. *arireṭat*: Desid. *rireṭishati*, -*te*: Intens. *reṭeyate*, *reṭeṭti*.

**रेड्** *reḍ* or *reḷ* (a Vedic rt. probably connected with rt. I. *riṣh*), to be angry, &c., (according to Naigh. II. 12. *reḷate* = *krudhyati*.)

**रेणु** *reṇu*, *us*, m. (according to some also *us*, *u*, f. n.); according to Uṇādi-s. III. 38. fr. rt. I. *ri*), dust, a grain or atom of dust, sand, &c.; the pollen of a flower; N. of a particular medicinal drug (= *reṇukā*, *parpata*); N. of the author of the hymns Ṛig-veda IX. 70, X. 89, (his patronymic is *Vaiśvāmītra*); of a son of *Vikukshi*; (*us*), f., N. of a wife of *Viśvā-mitra*. — *Reṇu-kakūta*, *as*, *ā*, *am*, Ved. furrowing through or tossing up the dust; (Sāy. on Ṛig-veda VI. 28, 4 = *rajasva udbhēdakaḥ*). — *Reṇu-kārikā*, f., N. of a *Kārikā*. — *Reṇu-garbha*, *as*, m. 'sand-vessel,' (probably) a kind of hour glass (used for astronomical purposes). — *Reṇu-tva*, *am*, n. the state or condition of dust, the being dust, dustiness. — *Reṇu-dīkshita*, *as*, m., N. of an author. — *Reṇu-pa*, *ās*, m. pl., N. of a people. — *Reṇu-padāvi*, f. a path of dust. — *Reṇu-pātaka*, *as*, m. a proper N. — *Reṇu-mat*, *ān*, m., N. of a son of *Viśvā-mitra* by *Reṇu*. — *Reṇu-rūshita*, *as*, *ā*, *am*, covered with dust, dusty; (*as*), m. an ass. — *Reṇu-vāsa*, *as*, *ā*, *am*, dwelling in dust, covered with the pollen of flowers; (*as*), m. a bee. — *Reṇu-sas*, ind. to dust, into dust, (*reṇusūḥ* *ḥṛi*, to make into dust, turn to dust.) — *Reṇu-sāra* or *reṇu-sāraka*, *as*, m. 'essence of dust,' camphor.

*Reṇuka*, *as*, m., N. of a *Yaksha*; of a mythical elephant; of a particular formula recited over weapons; (*ā*), f. a particular drug or medicinal substance (said to be fragrant, but bitter and slightly pungent in taste, and of a greyish colour; it is procured in grains about the size of pepper-corns); a sort of pulse; N. of the wife of *Jamad-agni* and mother of *Paraśu-rāma*. (she was the daughter of *Reṇu* and of king *Prasena-jit*); N. of a *Kārikā* composed by *Hari-hara*. — *Reṇukābārya* (*ḥka-āc°*), *as*, m., N. of an author.

— *Reṇukā-suta*, *as*, m. 'son of *Reṇukā*,' i. e. *Paraśu-rāma*.

**रेत** *reta*, *retah-kulyā*, &c. See below.

**रेतस्** *retas*, *as*, n. (fr. rt. I. *ri*), a flow, flood, stream, current, flow of water or rain (Ved.); flow of semen, seminal fluid, semen, sperm, virile energy; seed, offspring, progeny, posterity, descendants (Ved.); quicksilver (regarded as 'Siva's semen'); sin, (Sāy. on Ṛig-veda IV. 3, 7 = *pāpa*.) — *Retah-kulyā*, f. a stream or river of semen virile (in a particular hell). — *Retah-siḥ*, *k*, *k*, *k*, Ved. discharging semen; an epithet of particular *Iṣṭakās*. — *Retah-siçya*, *am*, n., Ved. discharge of semen. — *Retas-vaṭ*, *ān*, *ati*, *at*, Ved. possessed of seed, abounding in seed, impregnating, prolific, productive; (*ān*), m. epithet of *Agni*. — *Retas-vin*, *i*, *ini*, *i*, Ved. abounding in seed, prolific, productive. — *Reto-dhā*, *ās*, f., Ved. the act of impregnating, impregnation; (*ās*, *ās*, *am*), impregnating, fertilizing; (*ās*), m. a father. — *Reto-dheya*, *am*, n., Ved. impregnation. — *Reto-mārga*, *as*, m. the seminal duct or canal.

*Reta* = *retas*, semen virile. — *Reta-ja*, *as*, *ā*, *am*, born or produced from seed; any beloved offspring or child; (*ā*), f. sand.

*Retana*, *am*, n. semen virile.

*Retasa* at the end of a comp. = *retas*; [cf. *agnir°*, *kapota-r°*.]

*Retasya*, *as*, *ā*, *am*, Ved. conveying seed, (the first verse of the *Bahishpavamāna* Stotra is so called.)

*Retin*, *i*, *ini*, *i*, Ved. abounding in seed; impregnating.

*Retya*, *am*, n. = *riti*, bell-metal.

*Retra*, *am*, n. semen virile; quicksilver; nectar, ambrosia; perfumed or aromatic powder; (these meanings are sometimes given to *vetra*, which is confounded with *retra*.)

**रेक** *redhaka*, *as*, m. a proper N., (also read *redāka*.)

**रेप्** *rep*, cl. I. A. *repate*, &c., to go, move; to sound.

**रेप** *repa*, *repas*. See p. 846, col. 2.

**रेफ** *repha*, *rephas*, *rephin*. See p. 846, col. 2.

**रेव** *reb* = rt. *rev*, q. v.

**रेभ्** *rebh*. See rt. *ribh*, p. 846, col. 3.

**रेमि** *remi*, a Vedic adjective fr. rt. *ram*, see Pāp. III. 2, 171, Vārt. 2.

**रेचिन्** *rečivan*, *ā*, m., Ved. = *prerayitṛi*.

**रेरिह** *reriha*, *as*, *ā*, *am* (fr. the Intens. of rt. *rih*, q. v.), Ved. continually or repeatedly licking.

*Rerihat*, *at*, *ati*, at, Ved. excessively licking, licking up, consuming.

*Rerihāna*, *as*, *ā*, *am*, Ved. repeatedly licking or caressing; (*as*), m., N. of *Siva*; a thief; an *Asura*; = *ambara*; = *vara*.

**रेव्** *rev* or *reb*, cl. I. A. *revate*, *rebate*, &c., to go, move, flow; to leap, jump, go by leaps.

*Reva*, *as*, m., N. of a son of *Ānarta* and father of *Raivata*; (*ā*), f., N. of the *Narma-dā* river (which rises in one of the *Vindhya* mountains called *Āmrakūṭa* or more commonly *Amarakantak* in the province of *Gondwana*, and after a westerly course of about 800 miles falls into the sea below *Broach*); the indigo plant; N. of *Rati* (the wife of *Kāma-deva*); (*am*), n., N. of various *Sāmanas*. — *Revotaras* (*vā-ut°*), *ās*, m., Ved. a proper N.

*Revata*, *as*, m. a boar; a bamboo cane; a whirlwind; a kind of poison; oil of the *Morunga* tree; the fruit of the plantain; (*am*), n. a muscle or conchshell with its windings or spiral lines going from right to left.

*Revana*, *as*, m. a proper N.

**रेवत्** *re-vaṭ*, *re-vaṭi*. See below and p. 854.

**रेवत्** *revata*, *as*, m. the citron tree; *Cathartocarpus Fistula*; N. of various persons; of a son of *Andhaka* or of *Ānarta*; of the father of *Revati* and father-in-law of *Bala-rāma*; of a *Varsha* (?).

*Revataka*, *as*, m. a proper N.; (*am*), n. a species of plant.

*Revati*, *is*, f., N. of *Rati* (wife of *Kāma-deva*); = *re-vaṭi*, the wife of *Bala-rāma*. — *Revati-putra*, *as*, m. (*revati* for *revati*), the son of *Revati*.

**रेश्यादरिन्** *reṣaya-dārin* (*reṣaya* = *hīṃsat*), Ved. destroying those who injure, (used in *Nirukta* VI. 14. to explain *riśādas*, q. v.)

**रेशि** *reṣi*, *ṭ*, Ved. epithet of water.

**रेष** I. *resh*, cl. I. A. *reshate*, *rireshe*, *reshitum*, to howl, roar, yell (as wolves) ; to neigh, whinny (as a horse; cf. rt. *hresh*); to utter any inarticulate sound.

2. *resh*, *ṭ*, *ṭ*, one who howls or neighs, howling, neighing.

1. *reshaṇa*, *am*, n. the howl of a wolf, howling, yelling, roaring.

*Reshā*, f. howling, yelling (of wolves); neighing.

*Reshita*, *as*, *ā*, *am*, yelled, sounded; (*am*), n. neighing, roaring.

**रेष्** 3. *resh*, *ṭ* (fr. rt. I. *rish*), in *Vājasaneyi-s*. VI. 18. according to *Mahī-dhara* = *rishā* or *hīṃsitā*, (perhaps referable to rt. *riś*, to injure.)

*Resha*, *as*, m., Ved. injury, hurt, receiving injury. 2. *reshaṇa*, *as*, *i*, *am*, Ved. injuring, hurting; (*am*), n. the act of injuring, injury, hurt, damage; failure.

*Reshtn*, *i*, *inī*, *i*, injuring, hurting; [cf. *purusha-r°*.]

*Reshtṛi*, *ṭā*, *ṭri*, *ṭri*, one who injures or hurts, an injurer.

*Reshman*, *ā*, m., Ved. a storm, whirlwind, storm-cloud, (according to *Mahī-dhara*) the dissolution or destruction of the world. — *Reshma-śchinna* or *reshma-mathita*, *as*, *ā*, *am*, Ved. rent or broken by a storm, torn up by a tempest.

*Reshmya*, *as*, *ā*, *am*, Ved. being in or exposed to a storm, involved in destruction (at the dissolution of the world).

**रेहत्** *rehat*, see *Gaṇa Bhṛiśādi* to *Pāp*. III. 1, 12.

*Rehāya*, Nom. A. *rehāyate*, &c., see *Gaṇa Bhṛiśādi* to *Pāp*. III. 1, 12.

**रे** I. *rai*, cl. I. P. *rāyati*, *rarau*, *rātum*, to bark, bark at (with acc.); to sound; [cf. Lat. *latrare*.]

2. *rai*, *ās* (?), m. barking, sound, noise.

**रै** 3. *rai*, *rās*, m. rarely f. (connected with *rayi*, q. v., fr. rt. I. *rā*; acc. *rāyam*, Ved. *rām* = Lat. *rem*; for other cases see *Gram*. 132), property, possessions, goods, wealth, gold; costliness; (*rai*), ind., see *Gaṇa Cādi* to *Pāp*. I. 4, 57; [cf. Lat. *res*.] — *Rāyas-kāma*, *as*, *ā*, *am* (*rāyas*, gen. c.), Ved. desirous of property, anxious to become rich. — *Rāyas-posha*, *as*, m., Ved. increase of property or riches, the possession of wealth, increase of prosperity; (*as*, *ā*, *am*), increasing riches (said of *Kṛiṣṇa*). — *Rāyas-poshaka*, *as*, *ikā*, *am*, increasing riches. — *Rāyas-posha-dā*, *ās*, *ās*, *am*, or *rāyasposha-dāvan*, *ā*, *ā*, *a*, Ved. granting increase of wealth, bestowing increase of prosperity. — *Rāyas-poshavanī*, *is*, *is*, *i*, Ved. procuring increase of riches (*dhana-pushṭeḥ sampādāyitṛi*). — *Rāyo-vāja*, *as*, m. (*rāyas*, gen. c.), Ved. a proper N. — *Rāyo-vājya*, *am*, n. (fr. the preceding), N. of a *Sāman*. — *Rai-ḥṛi*, cl. 8. P. -*karoti*, &c., to transform into property.

*Re-vaṭ*, *ān*, *ati*, *at* (*re* contracted fr. *rayi* + *vaṭ*), having prosperity or wealth, rich, wealthy, opulent, prosperous; grand in external appearance, shining,

glittering, beautiful, illustrious; (*at*), ind., Ved. radiantly, beautifully; (*ati*), f., N. of the fifth Nakshatra, (see *nakshatra*); sometimes also *atyas*, f. pl.); the day of Revati; N. of the evil genius or goddess presiding over a particular sickness, (sometimes identified with Durgā, sometimes with Aditi); N. of the wife of Mitra; of a daughter of the Lustre (*kānti*) of the Nakshatra Revati and mother of Manu Raivata; of the wife of Bala-rāma (daughter of Kakudmin); of a wife of Amṛitodana; (*atyas*) f. pl. 'the wealthy ones, the shining ones,' epithet of cows (Ved.); waters, water, a quantity of water (Ved.); epithet of the verse Ṛig-veda I. 30, 13 (so called from *revati* being the first word; the Raivata Sāman is formed from this verse; according to Pān. IV. 3, 34, Vārt. 1. *revati* = one born under the Nakshatra Revati); *revad yājñaturam*, N. of a Sāman. — *Revati-bhava*, as, m. 'son of Revati,' the planet Saturn. — *Revati-ramaṇa*, as, m. the husband of Revati, i. e. Bala-rāma; N. of Vishṇu. — *Revatiśa* (*tī-śa*), as, m. lord or husband of Revati, i. e. Bala-rāma. — *Revati-suta*, as, m. 'son of Revati,' a N. of Skanda.

*Revatya* (a Vedic adjective fr. *revati*, Pān. IV. 4, 122), illustrious, beautiful, &c. (?)

*Revanta*, as, m., N. of a son of Sūrya and chief of the Guhyakas; the fifth Manu of the present Kalpa; [cf. *raivata*.] — *Revanta-manu-sū*, ūs, f. mother of Manu Revanta, epithet of Sāhājā (wife of Sūrya). — *Revantottara* (*ta-ut*), N. of a work.

*Raikva*, as, m., Ved. a proper N.; [cf. *rayikva*.]

— *Raikva-parṇa*, ās, m. pl., N. of a place.

*Raiya*, Nom. P. *raiyaṭi*, &c., to desire riches.

*Raivata*, as, ī, am (fr. *revat*), coming or descended from a wealthy family, rich, opulent, wealthy; relating to Manu Raivata; belonging to or connected with the Raivata Sāman (said of Indra, Savitṛ; Ved.); (*as*), m. a cloud (Ved.); a kind of Soma; a sort of vegetable; N. of a demon presiding over a particular child's disease; N. of one of the eleven Rudras; of Siva; of the fifth Manu; of a Daitya; of a Ṛishi; of a Brahmarshi; of a king; a patronymic of Kakudmin (the ruler of Ānarta); in this sense fr. *revata*; a metonymic of a son of Amṛitodana by Revati; N. of a mountain near Kuśasthali, the capital of the country Ānarta; (ī), f. in Mahā-bh. Anuśāsana-p. 6236, according to the commentator = *raivata* above; (*am*), n., N. of a Sāman. — *Raivata-madanikā*, f., N. of a Goshthi drama.

*Raivataka*, see Gaṇa Arīṣhāpādi to Pān. IV. 2, 80; (*as*), m., N. of a mountain (= *raivata*); N. of a porter (in the Sakuntalā); (*ās*), m. pl., N. of the inhabitants of the mountain Raivataka; (*am*), n. a species of plant.

*Raivatika*, as, m. a metonymic from Revati.

*Raivatikiya*, adj. fr. *raivatika* (Pān. IV. 3, 131).

*Raivatya*, am, n. (fr. *revat*), riches, wealth; *raivatya rishabhah*, N. of a Sāman.

*रैव* *raikha*, as, m. (fr. *rekha*), a patronymic.

*रैव* *rainava*, as, m. (fr. *renu*), a patronymic; (*am*), n., N. of a Sāman.

*रैव* *raikya*, as, m. (fr. *renukā*), a metonymic of Paraśu-rāma.

*रैव* *raitasa*, as, ī, am (fr. *retas*), Ved. belonging to seed or semen, seminal.

*रैव* *raitika*, as, ī, am (fr. *rīti*), of or belonging to brass, brazen.

*रैव* *raibha*, as, m. (fr. *rebha*), a patronymic; (ī), f., Ved., scil. *riś*, epithet of particular ritualistic verses; N. of the three verses, Atharva-veda XX. 127. 4-6 (so called from the word *rebha* occurring several times).

*रैव* *raibhya*, as, m. a patronymic from Rebha, N. of a son of Sumati and father of Dushyanta.

*रैव* *raivata*. See above.

*रैव* *raishṇāyana*, as, m. a patronymic.

*रोक* *raka*, as, m. (fr. rt. I. *ruś*), light, lustre, brightness, (according to Sāy. on Ṛig-veda VI. 66, 6 = *dīpti*, 'light,' or *bādhaka*, 'obstructing'); buying with ready money; (*am*), n. a hole, cavity; a boat, ship; moving, shaking; = *kṛipāṇa-bheḍa*.

*Rokas*, as, n., Ved. light or any phenomenon of light.

*रोग* *roga*, as, m. (fr. rt. I. *ruj*), 'breaking up of strength,' infirmity, weakness, sickness, disease, malady, (*kshud-roga*, disease from hunger; *kshetriya-roga*, an incurable disease, see *kshetriya*); Disease regarded as an evil genius or demon; *Costus Speciosus* or *Arabicus*. — *Roga-grasta*, as, ā, am, seized with sickness, sick, diseased. — *Roga-gṇa*, as, ī, am, removing sickness, curative, remedial, medicinal; (*am*), n. medicine. — *Roga-jñāna*, am, n. knowledge of diseases. — *Roga-dā*, as, ā, am, giving or causing sickness. — *Roga-nāśana*, as, ī, am, Ved. destroying sickness, removing disease. — *Roga-nigrahaṇa*, am, n. suppression of disease. — *Roga-prada*, as, ā, am, causing disease. — *Roga-bhaya*, am, n. fear of disease. — *Roga-bhāj*, k, k, k, possessing sickness, one who suffers from disease, ill, sick. — *Roga-bhū*, ūs, f. the place or seat of sickness, the body. — *Roga-mukta*, as, ā, am, freed from sickness, recovered from illness. — *Roga-murāri* (*ra-ari*), is, m., N. of a work on medicine. — *Roga-rāja*, as, m. 'king of sicknesses,' consumption.

— *Roga-lakṣhaṇa*, am, n. the sign or symptoms of a disease. — *Roga-sāntaka*, as, m. a curer of disease, a physician. — *Roga-sānti*, is, f. cure or alleviation of disease. — *Roga-sīlā*, f. realgar, red arsenic. — *Roga-sīlpin*, ī, m. a species of plant (commonly called *Sarūlu*), Cassia Fistula. — *Roga-sreshtha*, as, m. 'the chief of sicknesses,' fever. — *Roga-ha*, am, n. 'destroying disease,' a drug, medicament.

— *Roga-han*, hā, m. 'remover of disease,' a physician. — *Roga-hara*, as, ā, am, taking away disease, remedial, curative, medicinal; (*am*), n. medicine.

— *Roga-hārtin*, ī, inī, ī, taking away disease, curing, curative; (ī), m. a physician. — *Roga-hrīt*, t, t, t, curing disease; (t), m. a physician. — *Rogāntaka* (*ga-an*), as, ī, am, 'disease-destroying,' curative, medicinal; (*as*), m. a physician. — *Rogānvita* (*ga-an*), as, ā, am, possessed of sickness, sick, diseased.

— *Rogāyatana* (*ga-ay*), am, n. the abode of disease, seat of malady, the body. — *Rogārta* (*ga-ār*), as, ā, am, suffering from sickness or disease, afflicted with any disease. — *Rogonmāditā* (*ga-un*), as, ā, am, maddened with disease, mad (said of a dog). — *Rogopasāma* (*ga-up*), as, m. cure or alleviation of disease. — *Rogolobana-tā* (*ga-ul*), f., Ved. the spreading or raging of diseases.

*Rogita*, as, ā, am, diseased, suffering from sickness; mad (said of a dog).

*Rogin*, ī, inī, ī, sick, sickly, diseased, ill, (*mandarogin*, seldom ill). — *Rogi-taru*, us, m. 'tree of the sick,' epithet of the *Aśoka* tree. — *Rogī-tā*, f. sickness, illness, a diseased state. — *Rogi-vallabha*, am, n. 'friend of the sick,' medicine, a drug.

*Rogishtha*, as, ā, am (superl. of *rogin*), one who is always sickly or ill.

*Rogyā*, as, ā, am (fr. *roga*), related to or connected with disease, producing sickness, unwholesome, unhealthy; (*rogyā* may also be a fut. part. pass. fr. rt. I. *ruj*, q. v.)

*रोच* *rośa*, as, ā, am (fr. rt. I. *ruś*), enlightening, illuminating, one who lightens or makes bright; (*as*), m., N. of a king; [cf. *go-r*.]

*Rośaka*, as, ā, am, brightening, enlightening, &c. (= *rośana*); giving an appetite, (*a-rośaka*, taking away appetite, depriving of appetite); pleasing, agreeable; (*as*), m. hunger, appetite; a stomachic, stimulant, any medicine, fruit, &c. supposed to strengthen the tone of the stomach and restore lost appetite; N. of various plants, the plantain; a kind of onion; a worker in glass or artificial ornaments.

*Rośakin*, ī, inī, ī, having desire or appetite; *a-rośakin*, free from desire or appetite.

*Rośana*, as, ā or ī, am, enlightening, making bright, illuminating, irradiating, lightening, light, bright, splendid, beautiful; causing or exciting desire, giving pleasure or satisfaction, pleasing, agreeable, pleasant, charming, lovely; sharpening or giving an appetite, stomachic; (*as*), m. a stomachic; a variety of the cotton tree; = *palāṇḍu*, *ārag-badha*, *karaija*, *ankohā*, *dāñima*; epithet of a demon presiding over a particular disease; N. of one of the five arrows of the god of love ('exciter of pleasures'); N. of a son of Vishṇu by Dakṣiṇā; N. of Indra under Manu Svārośiśa; of a mountain; (*ā*), f. the bright sky, firmament, (see *rośanam* below); a handsome woman; a particular yellow pigment (commonly called *go-rośanā*, q. v.); a red lotus-flower; dark Sālmali (= Marāṭhi *kāñi sāmvari*) = *vanśa-rośanā*, bamboo manna or Tabāshīr; N. of a wife of Vasu-deva; (ī), f., N. of various plants, *Convolvulus Turpethum*; = *kāmpilla*; = *danti*; = *āmālakī*; red arsenic, realgar; a particular yellow pigment, = *rośanā*; (*am*), n. light, brightness (Ved.), the bright sky, firmament, luminous sphere (of which there are said to be three, see *Ṛig-veda* I. 102, 8; in this sense sometimes *ā*, f.); a luminary (Ved.); the raising a desire for; *devānāṃ rośanam*, N. of a Sāman. — *Rośana-phala*, as, m. the citron tree; (*ā*), f. a species of cucumber. — *Rośana-sthā*, ās, ās, ann. Ved. abiding in light, dwelling in the firmament. — *Rośanā-kṛi*, see Gaṇa Sākṣhādādi to Pān. I. 4: 74. — *Rośanā-mukha*, as, m., N. of a Daitya.

— *Rośanā-vat*, ān, atī, at, Ved. possessing light, shining, light, bright.

*Rośanaka*, as, m. the citron tree; (*ikā*), f. a species of plant (= *śunḍā-rośanī*, *kāmpillikā*); = *vanśa-rośanā*, bamboo manna or Tabāshīr.

*Rośamāna*, as, ā, am, shining, glittering, bright, splendid, resplendent; pleasing, gratifying, charming, pleasant, agreeable, (*a-rośamāna*, not agreeable, unpleasant); (*as*), m. a tuft or curl of hair on a horse's neck; N. of a king; of one of the Mātṛis attending upon Skanda.

*Rośas* in *sva-rośas*.

*Rośi*, light, a beam, ray.

*Rośin*, ī, inī, ī, light, bright, (see *mita-r*.)

*Rośiśa*, as, m. (fr. *rośis*), N. of a son of Vibhāvasu by Ushas.

*Rośiśṇu*, us, us, u, shining, giving light, bright, splendid, brilliant, beautiful, gaily adorned, elegantly dressed, gay, blooming; giving an appetite. — *Rośiśṇu-mukha*, as, ā or ī, am, having a bright countenance.

*Rośis*, īs, n. light, splendor, brightness, brilliancy, flame. — *Rośiś-mat*, ān, atī, at, possessing light, giving light; (*ān*), m., N. of a son of Manu Svārośiśa.

*Rośi*, f. a pot-herb, Hingsha Repens.

*Rośya*, as, ā, am, to be illuminated or enlightened.

*रोट* *roṭa* in *pūga-roṭa*, q. v.

*Roṭaka-vrata*, am, n. epithet of a particular religious observance.

*Roṭikā*, f. bread or a kind of bread, wheaten cakes toasted on an earthen or iron dish (= Hindūstāni *roṭi*); *yava-roṭikā*, barley bread.

*Roṭi*, f. bread, in *phiranga-r*, q. v.

*रोड* *roḍ*, cl. I. P. *roḍati*, &c., to be mad (= rt. *loḍ*); to despise, disrespect, (in this sense = rts. *rauḍ*, *raut*.)

*रोड* *roḍa*, as, ā, am, satisfied, contented; (*as*), n. crushing, pounding (= *kshoda*).

*रोड* *rodhri*, dhā, dhri, dhri (fr. rt. I. *ruh*), one who ascends or grows, &c.

*रोड* *roṇika*, N. of a place.

*Roṇikiya*, as, ā, am, belonging to *Roṇika*.

*रोड* *roda*, *rodana*, &c. See p. 850, col. 1.

**रोदस rodas, as, n.** (fr. rt. 1. *rud*; in Nīruktā VI. 1. *rodas* is connected with *rodhas* as fr. rt. 2. *rudh*), the seat of the roaring winds, heaven; (*asī*), n. du. heaven and earth, the upper and lower world, (in Rīg-veda IX. 22, 5. *rodasoh*, gen. du. = *dyāvā-prithivīyoh*). — *Rodah-kuhara, am, n.* the canopy of heaven. — *Rodas-tca, am, n.* Ved. a word used in explaining the etymology of *rodasi*.

*Rodasi, f.* heaven; N. of the wife of Rudra and mother of the Maruts; (Sāy. also) mother of the Maruts or lightning; (*asyau* or *asī*), f. du. heaven and earth, the upper and lower world, (in Rīg-veda I. 33, 5. *rodasyoh*, gen. du. = *dyāvā-prithivīyoh*; the form *rodasi* for nom. acc. du. is also referred to *rodas* above.) — *Rodasi-prā, ās, ās, am* (*rodasi* for *rodasi*), Ved. filling heaven and earth (= *dyāvā-prithivīyoh pārayatṛi*).

**रोद्वय roddhavya, roddhri.** See p. 850, col. 2.

**रोध 1. rodha.** See p. 850, col. 1.

**रोध 2. rodha, rodhas, rodhin, &c.** See p. 850, col. 2.

**रोध rodhra, as, m.** (probably connected with rt. 1. *rudh* and *rudhira*), the tree *Symplocos Racemosa* (having yellow leaves; the red powder thrown over persons during the Holi festival is prepared from the bark of this tree); (*am*), n. sin, (in this sense also *as, m.*); offence, injury, (in these two senses probably connected with rt. 2. *rudh*). — *Rodhra-pushpa, as, m.* *Bassia Latifolia*; a species of ringed snake. — *Rodhra-pushpaka, as, m.* a kind of grain (said to be a sort of *sālī*); a species of ringed snake. — *Rodhra-pushpiṇī, f.* *Griseola Tomentosa*. — *Rodhra-sūka, as, m.* a kind of rice (the ears of which are similar in colour to the flowers of the *Rodhra*).

**रोप 1. ropa, as, m.** (fr. rt. 1. *rup* = rt. 1. *rup*), confusing, disturbing; (*am*), n. a fissure, chasm, hole, cavity, (in this sense possibly connected with rt. 1. *ruh*, cf. *ruhaka*.)

1. *ropāna, as, i, am*, Ved. causing bodily pain, causing racking or gripping pain; (*am*), n. according to the commentator on Taittirīya-Brāhmaṇa III. 476, 9 = *vimohana* or *upadrava*.

*Ropi, is, f.*, Ved. acute or racking pain. 1. *ropita, as, ā, am*, bewildered, perplexed. *Ropushī, f.*, Ved., according to some = *ropi*; according to Sāy. on Rīg-veda I. 101, 13, 'destroying,' *ropushīṇam* = *lopayitṛiṇam* = *chettrīṇam*.

**रोप 2. ropa, as, m.** (fr. the Caus. of rt. 1. *ruh*), the act of raising or setting up, &c. (= 2. *ropāna*); the planting (of trees); an arrow.

*Ropaka, as, m.* a planter [cf. *rīkṣha-r*]; a weight of metal or a coin ( $\frac{1}{7}$  of a *Suvarṇa*; cf. *rūpaka*).

2. *ropāna, as, i, am*, causing to grow, causing to grow over or cicatrize, healing; putting or placing on; (*am*), n. the act of setting up or erecting, raising; the act of planting, setting, &c.; healing, cicatrizing; a healing application (used for sores).

*Ropāṇiya, as, ā, am*, to be set up or erected or raised; to be planted; useful for healing or cicatrizing.

*Ropayitṛi, tū, trī, trī*, one who sets up or erects, an erector; a planter.

2. *ropita, as, ā, am*, made to grow; raised, erected, elevated; set, planted, placed in or upon.

*Ropin, i, iṇī, i*, raising, erecting, setting, planting. *Ropya, as, ā, am*, to be raised or erected; to be planted.

**रोपणाका ropāṇākā, f.**, Ved. a kind of bird, (Sāy.) a thrush (= *sārikā*).

**रोम 1. and 2. roma, 1. and 2. romaka, &c.** See col. 3.

**रोमन् roman, a, n.** (probably fr. rt. 1. *ruh*; cf. *loman*; according to Uṇādi-s. IV. 150. fr. rt.

1. *ru*), the hair on the body of men and animals, (especially) short hair, bristles, wool, down, nap, &c., (less properly applicable to the long hair on the head and beard of men, and to that on the mane and tail of animals); the feathers of a bird; (*āyas*), m. pl., N. of a people; [cf. Hib. *romach*, 'hairy'; *romachad*, 'hairiness'; *roinfaith*, 'hair-cloth'; *roin*, *roinc*, 'hair, fur'; *roineuch*, 'hairy.']. — *Romukhanda, as, m.* a kind of bulbous root or vegetable (= *piṇḍālu*). — *Roma-karṇaka, as, m.* 'hair-eared,' a hare. — *Roma-kūpa, as, am, m. n.* 'hair-hole,' a pore of the skin; [cf. *roma-randhra*.] — *Romakesara, am, n.* the tail of the Bos Grunniens used as a Chowri, a whisk; (also written *romakesara*). — *Roma-garta, as, m.* = *roma-kūpa*. — *Roma-gučha, as, m.* or *roma-gutsa, am, n.* the tail of the Bos Grunniens used as a Chowri. — *Romayvat, ān, atī, at*, Ved. = *romavat*, covered with hair, hairy. — *Roma-tyaj, k, k, k*, Ved. losing the hair (said of a horse). — *Roma-pāda, as, m.*, N. of a king. — *Romapulaka, as, m.* the bristling of the hairs of the body, a thrill of joy or fear (= *roma-harsha*). — *Roma-phalā, f.* = *roma-phala*. — *Romabaddha, as, ā, am*, 'hair-bound,' made or fastened with the hair of animals, woven with hair. — *Romabandha, as, m.* hair-texture. — *Roma-bhīmi, is, f.* the place of the hair, i. e. the skin. — *Romamūrdhan, ā, ā* or *dhnī, a*, having short hairs on the head, covered with hair or down on the head (said of insects). — *Roma-ratāsāra, as, m.* the belly, (apparently a wrong form). — *Roma-randhra, am, n.* a hole through which a hair shoots out, a pore of the skin. — *Roma-rāji, is, or roma-rāji, f.* a row or line of hair, a streak of hair (on the abdomen of men and especially of women just above the navel, said to be a sign of puberty). — *Roma-rāji-patha, as, m.* the line of the hair above the navel, (in *tanu-r* = 'the waist.'). — *Roma-latā* or *romalātikā, f.* the winding line of hair above the navel (of women). — *Roma-vat, ān, atī, at*, possessed of hair, covered with hair, hairy, woolly. — *Roma-vāhin, i, iṇī, i*, cutting off hair, sharp enough to cut a hair. — *Roma-vikāra, as, m.* or *roma-vikriyā, f.* change of the hair of the body, bristling or erection of the hair of the body, horripilation. — *Roma-vidhvansa, as, m.* 'hair-destroying,' a louse. — *Roma-vivara, am, n.* = *roma-kūpa*. — *Roma-vedha, as, m.*, N. of an author. — *Roma-sūka, am, n.* a kind of perfume. — *Roma-harsha, as, m.* the bristling of the hair of the body, a thrill or shudder (caused by joy, fear, cold, &c.). — *Roma-harshana, as, i, am*, causing the hair to bristle or stand erect, causing excessive joy, causing a shudder or horror, awe-inspiring, thrilling; (*as*), m. *Terminalia Belerica* (the nuts of which are used as dice); N. of Sūta (the pupil of Vyāsa and supposed narrator of the events in the *Purāṇas*); N. of the father of Sūta; (*am*), n. = *roma-harsha*. — *Roma-harshita, as, ā, am*, thrilled with delight, having the hair of the body bristling or erect with joy or horror. — 1. *romāñca* (*ma-añ*), *as, m.* 'curling or erection of the hair of the body,' a thrill of rapture (= *roma-harsha*); thrill of horror, horripilation. — 2. *romāñca* (fr. the preceding), Nom. P. *romāñcati*, &c., to have the hair erect from excessive rapture, to feel a thrill of joy or horror. — *Romāñca-kaiñuka, as, m.* a coat of mail consisting (as it were) of the down of the body erect through delight. — *Romāñcākin, i, m.*, N. of a serpent-demon. — *Romāñcīkā, f.* a species of plant (= *rulanti*). — *Romāñcīta, as, ā, am*, having the hair of the body erect or thrilled with joy or horror, enraptured. — *Romānta* (*ma-an*), *as, m.* the hairy side, i. e. the upper side of the hand. — *Romālī* (*ma-ālī*), *f.* a row or line of hair (above the navel; cf. *roma-rāji*); = *vayaḥ-sandhi*, (probably) puberty. — *Romālu* (*ma-ālu*), *us, m.* a sort of vegetable (= *piṇḍālu*). — *Romālavāpin, i, m.* a species of plant (= *kumbhī*). — *Romāvalī* (*ma-āv*), *f.* a row or line of hair (above the navel; cf. *romālī*). — *Romāsraya-phalā* (*ma-*

*ās*), *f.* a species of shrub. — *Romodgati* (*ma-ud*), *is, f.* or *romodgama* (*ma-ud*) or *romodhbhedā* (*ma-ud*), *as, m.* erection of the hair (= *romaharsha*, q. v.).

1. *roma* = *roman* (at the end of an adj. comp., e. g. *a-roma, having no hair, hairless*; cf. *sa-r*); (*as*), m. a hole, cavity [cf. 1. *ropa*]; (*am*), n. water.

1. *romaka* = *roman* (at the end of an adj. comp.). *Romaśa, as, ā, am*, having thick hair, having thick wool or bristles, hairy, woolly; (*as*), m. a sheep, ram; a hog, boar; a sort of vegetable (= *piṇḍālu, kumbhī*). N. of a Rishi; of an astronomer [cf. 2. *romaka*]; (*ā*), *f.* *Cucumis Utilissimus*; N. of the reputed authoress of Rīg-veda I. 126, 7; (*am*), n. the pudenda (Ved.). — *Romaśaphala, as, m.* a species of plant (= *tiṇḍīśa*).

**रोम 2. roma, the city Rome.**

2. *romaka, as, m.* Rome; 'the Roman' as epithet of a particular astronomer; (*ās*), m. pl., N. of a people (mentioned in Mahā-bh. Sabhā-p. 1837; cf. *romāṇas* under *roman*); the people of the Roman empire, the Romans; (*am*), n. a kind of saline earth and the salt extracted from it; a kind of magnet. — *Romaka-pattana, am, n.* the city of Rome. — *Romaka-siddhānta, as, m.*, N. of one of the five chief Siddhāntas in the age of Varāha-mihira. — *Romakācārya* (*ka-āc*), *as, m.*, N. of a teacher of astronomy.

*Romakāyana, as, m.*, N. of an author.

**रोमन्थ romantha, as, m.** (according to some fr. *ruj* + *mantha*), ruminating, chewing the cud, (*gagaṇa-romantha, as, m.* 'ruminating on the sky,' nonsense, absurdity); chewing; frequent repetition; [cf. Gr. *ἔρρωγος*, *ἔρρωγῶς*, *ἔρρωγῶς*; Lat. *rūmen* (for *rug-men*), *ruminare, ructare*; Old Germ. *ita-ruchjan*; Angl. Sax. *roc-cettan*.]

*Romanthāya, Nom. A. romanthāyate, &c.*, to ruminate, chew the cud.

*Romanthāyamāna, as, ā, am*, ruminating, chewing the cud.

**रोमाञ्च 1. and 2. romāñca.** See col. 2.

**रोरवण roravaṇa, roravat, rorūya.** See p. 847, col. 3.

**रोरुक roruka, N.** of a country or of a town.

**रोरुदा rorudā.** See p. 850, col. 1.

**रोल rola, as, m.** *Flacourtia Cataphracta*; green ginger; (*ā*), *f.* a particular metre (= *lolā*). — *Rola-deva, as, m.*, N. of a painter.

**रोलम्ब rolamba, as, ā, am**, distrustful, unbelieving (?); (*as*), m. a bee; dry or arid soil (?). — *Rolamba-kadamba, am, n.* a swarm of bees.

**रोलिचन्द्र rolicāndrū, ūs, m.** a proper N.

**रोशंसा rośaṅsā (?)**, *f.* wish, desire.

**रोम् rosh, rosha, &c.** See p. 851, col. 1.

**रोह roha, as, ā, am** (fr. rt. 1. *ruh*), rising, mounting upwards, ascending, springing up, growing [cf. *roha-sikhin*]; riding on, (*aśva-roha*, riding on a horse); (*as*), m. rising, height, altitude; the raising or increasing of anything (as of a number from a smaller to a higher denomination); the growing, growth; a bud, blossom, shoot, sprout. — *Roha-ga, as, m.*, N. of a mountain (= *rohaṇa*). — *Roha-sikhin, i, m.* fire which mounts upwards, ascending flame. — *Roha-sena, as, m.* a proper N.

*Rohaka, as, &c.* = *rodhri*; riding on [cf. *kaṭi-r*], a rider; growing on [cf. *grāva-r*]; (*as*), m. epithet of a kind of spirit or goblin.

*Rohaṇa, as, m.*, N. of a mountain (Adam's peak in Ceylon); (*i*), *f.* a medicine for healing or cicatrizing (a wound; Ved.); (*am*), n. a rising or ascending; a means of ascending (Ved.); the act of mounting up, riding on, sitting on, standing on,

(*gyā-rohaṇa*, the putting or fastening on of a bow-string); the growing over, healing; the proceeding from, consisting of; semen virile. = *Rohaṇa-druma*, *as*, m. the sandal tree.

*Rohat*, *an*, *antī*, *at*, rising, mounting, ascending, growing.

*Rohanta*, *as*, m. a particular tree; a tree in general; (*ī*), f. a particular creeper; a creeper in general.

*Rohas*, *as*, n. Ved. height, elevation.  
*Rohāya* (fr. *rohat* above), Nom. A. *rohāyate*, &c., see *Gaṇa* Bhṛīśādi to Pāṇ. III. 1. 12.

*Rohi*, *is*, m. a kind of deer; a seed; a tree; a pious or religious man, one observing a vow (= *vratin*).

*Rohita*, *as*, *ā*, *am*, born under the asterism Rohiṇī; (*as*), m., N. of Vishṇu; of a man; of various plants, = *bhū-ṭriṇa*, *vaṇa*, *rohitaka*; (*ās*), m. pl. the descendants of Rohiṇī; (*am*), n. epithet of the ninth Muhūrta (a part of the forenoon, extending to midday, in which Śrāddhas are especially to be observed).

*Rohiṇī*, *is*, f. = *rohiṇī*, the Nakshatra. = *Rohiṇī-tva*, *am*, n., Ved. = *rohiṇī-tva*. = *Rohiṇī-nandana*, *as*, m. the son of Rohiṇī, i. e. Bala-rāma. = *Rohiṇī-putra*, *as*, m. 'son of Rohiṇī,' a proper N. = *Rohiṇī-śheṇa* or *rohiṇī-sena*, *as*, m. a proper N.

*Rohiṇīkā*, f. a woman with a red face (either from anger or from being coloured with pigments); inflammation of the throat.

*Rohiṇī*, f. (fem. of *rohitā*, col. 2; see also the fem. of *rohin*, col. 2), a red cow, (in the Veda perhaps also) a red mare; a cow in general. (in Hindū mythology Rohiṇī is represented as a daughter of Śrabhi and mother of cattle; she is also said to be the mother of Kāma-dhenu, the cow of plenty); N. of the ninth Nakshatra or lunar asterism (personified as a daughter of Dakṣa, and the favourite wife of the Moon, called 'the Red one,' from the colour of the star Aldebaran or principal star in the constellation); the Nakshatra contains five stars, probably α, β, γ, δ, ε, Tauṛi, and according to Hindū notions is figured by a wheeled carriage or sometimes by a temple or a fish); N. of the lunar day belonging to the above Nakshatra; lightning; a young girl, one in whom menstruation has just commenced, a girl nine years of age; inflammation of the throat (of various kinds); N. of various plants, a kind of vegetable (= *kaṭu-rohiṇī*, *soma-valka*, *lāśmari*, *haritaki*, *mañjiśh(hā)*); N. of a wife of Vasu-deva and mother of Bala-rāma; of a wife of Kṛiṣṇa; of the wife of Mahā-deva; of a daughter of Hiranya-kaśipu; of one of the sixteen Vidyā-devīs; (according to Pāṇ. IV. 4. 34. Vārt. 1, there is an adj. *rohiṇī*, meaning 'born under the Nakshatra Rohiṇī,') = *Rohiṇī-kānta*, *as*, m. 'the lover of Rohiṇī,' epithet of the Moon. = *Rohiṇī-candra-vrata* and *rohiṇī-candra-sayana*, *am*, n., N. of two religious observances.

= *Rohiṇī-tanaya*, *as*, m. the son of Rohiṇī, i. e. Bala-rāma. = *Rohiṇī-tapas*, N. of a work. = *Rohiṇī-tīrtha*, *am*, n., N. of a Tīrtha. = *Rohiṇī-tva*, *am*, n., Ved. the state or condition of the Nakshatra Rohiṇī. = *Rohiṇī-pati*, *is*, m. the husband of Rohiṇī, i. e. the Moon. = *Rohiṇī-prīya*, *as*, m. the lover of Rohiṇī, i. e. the Moon. = *Rohiṇī-bhava*, *as*, m. the son of Rohiṇī, i. e. the planet Mercury.

= *Rohiṇī-yoga*, *as*, m. the conjunction of the moon with the Nakshatra Rohiṇī. = *Rohiṇī-ramaṇa*, *as*, m. 'the lover of the cow,' a bull; the lover or husband of Rohiṇī, i. e. the Moon. = *Rohiṇī-val-labhn*, *as*, m. the lover of Rohiṇī, i. e. the Moon. = *Rohiṇī-vrata*, *am*, n., N. of a particular religious observance. = *Rohiṇīśa* ('*nī-śa*'), *as*, m. the lord or husband of Rohiṇī, i. e. the Moon. = *Rohiṇī-śakata*, *as*, m. n. an asterism, probably α, β, γ, δ, ε, Tauṛi. = *Rohiṇī-śheṇa*, *as*, m. a proper N.; [cf. *rohiṇī-śheṇa*.] = *Rohiṇī-suta*, *as*, m. 'son of Rohiṇī,' the planet Mercury. = *Rohiṇī-ash(ā)ṇī*, f. the eighth day in the dark half of the month Bhādra when the moon is in conjunction with the Nakshatra Rohiṇī.

*Rohit*, *t*, m. (according to Uṇādis. I. 99. fr. rt.

I. *ruh*), the sun; a species of fish, = *rohitā*; (*t*), f. a red mare (Ved.); the female of a deer, doe; a sort of creeper; (*tas*), f. pl. epithet of rivers (according to Naigh. I. 13); the fingers (according to Naigh. II. 5); (*t, t, t*), red, of a red colour. = *Rohid-āśva*, *as*, *ā*, *am*, Ved. having red mares (said of Agni).

*Rohita*, *as*, *ā* or (more commonly) *rohiṇī*, *am* [cf. *lohita*], red, of a red colour [cf. *rudhira*]; coloured; (*as*), m. red (the colour), a red horse; a fox; a form of Fire or the Sun (Ved.); another deity in Atharva-veda XIII. 1; N. of the hymns of the above Veda in which the god Rohita is mentioned; a kind of deer; a species of fish, Cyprinus Rohita; a kind of tree, Andersonia Rohitaka; a sort of ornament made of precious stones; a particular form of rainbow, (see *rohitam* below); N. of a son of Hari-ścandra; of a Manu; of a son of Kṛiṣṇa; of a son of Vapush-mat (king of Śālmala); of a river; (*ās*), m. pl. epithet of a class of Gandharvas; of a class of gods under the twelfth Manu; (*īṇī*), f., see col. 1; (*am*), n. a kind of rainbow appearing in a straight form, Indra's bow un bent and invisible to mortals; blood; saffron. = *Rohita-kūla*, N. of a place. = *Rohita-kūliya* and *rohitā-kūliyāda* and *rohitā-kūliyottara*, *am*, n., N. of Śāmans. = *Rohita-giri*, *is*, m., N. of a mountain. = *Rohita-gīrya*, *ās*, m. pl. the inhabitants of the mountain Rohita-giri. = *Rohita-pura*, *am*, n., N. of the town founded by Rohitaka the son of Hari-ścandra. = *Rohita-rat*, *ān*, *aī*, *at*, Ved. having a red horse. = *Rohita-vastu*, N. of a place. = *Rohitāksha* ('*ta-ak*'), *as*, *ī*, *am*, red-eyed, having red eyes. = *Rohitāñjī* ('*ta-an*'), *is*, *is*, *t*, Ved. marked with red. = *Rohitā-va*, *as*, *ā*, *am*, having red horses; (*as*), m. the god of fire, Agni; N. of a son of Hari-ścandra. = *Rohitaita* ('*ta-eta*'), *as*, *ā*, *am*, Ved. variegated with red.

*Rohitaka*, *as*, m., N. of a tree, Andersonia Rohitaka; a N. of a river; of a Śtīpa; (*ās*), m. pl., N. of a people; (*ikā*), f. a woman whose face is stained with red pigments or red with rage. = *Rohitakā-runya* ('*ka-ar*'), *am*, n. 'Rohitaka-wood,' N. of a place.

*Rohitāyana*, *as*, m. a patronymic, (probably for *rauhitāyana*.)

*Rohiteya*, *as*, m. Andersonia Rohitaka.

*Rohin*, *ī*, *īṇī*, *ī*, rising, mounting upwards, growing, increasing; grown, shot up, tall; (*ī*), m., N. of various trees, Andersonia Rohitaka; the sacred fig-tree, Ficus Religiosa; the Indian fig-tree, Ficus Indica; (*īṇī*), f., N. of various plants, [cf. *rohiṇī*.]

*Rohish*, *t*, f. = *rohit*, a doe; = *rauhisha*.

*Rohisha*, *as*, m. a kind of fragrant grass; a species of fish; a kind of deer. = *Rohisha-ṭriṇa* = *bhūti*.

*Rohishya*, dat. of an unused form *rohiṣhī* or *rohiṣhī*, used as a Ved. inf.

*Rohī*, f. = *rohit*, a doe.

*Rohitaka*, *as*, m. = *rohitaka*, Andersonia Rohitaka; N. of a place or of a mountain, (according to some a stronghold on the borders of Multan is so called.)

**रौक्य** *rauikya*, *as*, *ī*, *am* (fr. *rukma*), golden, adorned with gold.

*Raukmiṇeya*, *as*, m. a metroymic from Rukmiṇī, epithet of Pradyumna.

**रौक्षक** *rauikshaka*, *as*, m. a patronymic.

*Rauikshāyana*, *as*, m. a patronymic.

**रौक्ष्य** *rauikshya*, *am*, n. (fr. *rūksha*), roughness, hardness, dryness, aridity, emaciation; roughness, harshness, cruelty, uncouthness.

**रौचनिक** *rauānika*, *as*, *ī*, *am* (fr. *raānā*), coloured with Roānā, Roānā-coloured, yellowish; (*am*), n. the tartar of the teeth.

*Rauāya*, *as*, m. (fr. *ruāya* = *bilva*), a staff of Bilva wood; (according to some) an ascetic with a staff of Bilva wood, a patronymic of the thirteenth Manu; of the ninth Manu, (in these senses

fr. *ruā*); (*as*, &c.), of or belonging to the thirteenth Manu.

**रौ** *rauṭ* or *raud* (see rt. *rod*), cl. 1. P. *rauṭati*, *raudati*, to despise, treat with disrespect.

**रौढीय** *raudhīya*, *ās*, m. pl. (probably fr. *rūḍhi*), N. of a grammatical school.

**रौद्र** *raudra*, *as*, *ā* or *ī*, *am* (fr. *rudra*), of or belonging to Rudra or to the Rudras, &c., Rudra-like, violent, impetuous, wrathful, irascible, savage, wild, fearful, terrible, formidable; acute; addressed to Rudra (said of a hymn); called after Rudra (said of a river); bringing or betokening misfortune; (*am*), ind. fearfully, horribly; (*as*), m. a patronymic of a descendant of Rudra; a worshipper of Rudra; heat, warmth, ardor, passion, wrath, rage, (also *am*, n.); the cold season of the year, winter; N. of Yama; of the fifty-fourth year of the Jupiter cycle of sixty years; N. of a particular Ketu (Ved.); (*ās*), m. pl., N. of a class of evil spirits; N. of a people; (*ī*), f., N. of Gaurī; a species of plant (= *rudra-jaṭā*); N. of a commentary on the Siddhānta-muk-tāvalī by Rudra-bhaṭṭācārya; (*am*), n. formidable-ness, dreadfulness, fierceness, savageness; heat, warmth, solar heat, sunshine; wrath, rage; N. of the Nakshatra Ārdra when situated under Rudra; N. of a Liṅga; of a Śāman. = *Raudra-karmān*, *a*, n. a terrible magic rite or one performed for some dreadful purpose; (*ā*, *ā*, *a*), doing dreadful acts, performing horrors; (*ā*), m., N. of a son of Dhṛita-rāshṭra. = *Raudra-karmān*, *ī*, *īṇī*, *ī*, doing dreadful acts, performing fearful things. = *Raudra-tā*, f. wild or savage state, fierceness, fearful condition, horribleness, formidableness, dreadfulness. = *Raudra-darsana*, *as*, *ā*, *am*, of dreadful appearance, formidable, terrific. = *Raudra-pāda*, (apparently) N. of a Nakshatra (= *raudra* = *ārdra*). = *Raudra-manas*, *ās*, *ās*, *as*, Ved. savage-minded, fierce. = *Raudraśva* ('*ra-as*'), *as*, m., N. of a son or more distant descendant of Puru. = *Raudri-bhāva*, *as*, m. the character of Rudra or Śiva.

*Raudraka* = *rudreya kṛitam*, see *Gaṇa* Kṛlādi to Pāṇ. IV. 3. 118.

*Raudrāṇa*, *as*, *ī*, *am* (fr. *rudra* + *agni*), Ved. relating to Rudra and Agni.

*Raudrāṇī* in *raudrāṇī-stotra*, probably for *rudrāṇī-stotra*.

*Raudrīyāṇa*, *as*, m. a patronymic from Rudra.

*Raudrī*, *is*, m. a patronymic from Rudra.

**रौष** *raudha*, *as*, m. a patronymic from Rodha.

**रौधादिक** *raudhādika*, *as*, *ī*, *am* (fr. *rudhādi*), belonging to the class of roots beginning with *rudh*, i. e. the seventh class.

**रौधिर** *raudhira*, *as*, *ī*, *am* (fr. *rudhira*), bloody, consisting of blood, caused by blood.

**रौष्य** *raupya*, *as*, &c. (fr. *rupya*), made of silver, silver; like silver, silvery; (*ā*), f., N. of a place; (*am*), n. silver. = *Raupya-māya*, *as*, *ī*, *am*, consisting of silver, made of silver, silver. = *Raupya-māshaka*, *as*, m. a Māshaka weight of silver.

*Raupyāyāṇa*, *as*, m. a patronymic.

*Raupyāyāṇī*, *is*, m. a patronymic from Rūpya.

**रौम** *rauma*, *as*, m. a proper N.; (*am*), n. a kind of salt (= *raumaka* below). = *Rauma-lavaṇa*, *am*, n. salt from the Rumā district, (see below.)

*Raumaka*, *as*, *ī*, *am* (fr. 2. *romaka*), Roman, spoken by the inhabitants of the Roman empire; derived or coming from the astronomer Romaka; (*am*), n. a kind of salt procured from a salt-lake near Sambhar in Ajmere, (in this sense fr. *rumā*.)

*Raumakīya* (fr. *romaka*), see *Gaṇa* Kṛiśāśvādi to Pāṇ. IV. 2. 80.

**रौमस्य** *raumanya* (fr. *roman*), see *Gaṇa* Sankāśādi to Pāṇ. IV. 2. 80.

*Raumaśīya* (fr. *romaśā*), see Gaṇa Kṛīṣāśvādi to Pāṇ. IV. 2, 80.

*Raumaharshaṇaka*, *as, ikā, am* (fr. *romaharshaṇa*), made or composed by Roma-harshaṇa. *Raumāyana* (fr. *roman*), see Gaṇa Pakshādi to Pāṇ. IV. 2, 80.

**रौम्य** *raumya, ās, m. pl.*, N. of particular evil spirits in the service of Agni.

**रौरव** *raurava, as, ī, um* (fr. *ruru*), made of the hide of the deer called *ruru*; fearful, dreadful, terrible; unsteady, cheating, fraudulent, dishonest; (*as*), m. a savage; N. of one of the hells (Manu IV. 88); of the fifth Kalpa; (*am*), n. the fruit of the Ruru tree; N. of various Sāmans.

*Rauravaka = ruruṇā kṛitam*, see Gaṇa Kulādi to Pāṇ. IV. 3, 118.

*Raurukin, inas, m. pl.* (fr. *ruruka*), the school of Ruruka.

**रौशमिन** *rausarman, ā, m.* a proper N.

**रौहिक** *rauhika = ruha iva*, see Gaṇa Angulyādi to Pāṇ. V. 3, 108.

**रौहिण** *rauhīṇa, as, ī, am* (fr. *rohiṇī*), born under the Nakshatra Rohiṇī; (*as*), m. the sandal tree; the Indian fig-tree; N. of Agni; of a demon vanquished by Indra; a proper N. (according to Naigh. I. 10) = *megha*, a cloud; N. of a grammatical school; (*am*), n. sandal-wood; N. of the ninth Mūhūrta of the day; *īndrasya rājana-rauhīṇe* and *dhātū rauhiṇam*, N. of particular Sāmans.

*Rauhīṇaka, am, n.*, N. of a Sāman. *Rauhīṇāyana, as, m.* (fr. *rohiṇa*), a patronymic of Priya-vrata.

*Rauhīṇī, is, m.* a patronymic; *rauhīṇer ekarshē rājanam*, N. of a Sāman.

*Rauhīṇeya, as, m.* (fr. *rohiṇī*), a metronymic; a calf, (also *ī, f.*); N. of Bala-rāma; the planet Mercury; (*am*), n. an emerald. = *Rauhīṇeśvara-tīrtha* (°*na-iś*°), *am, n.*, N. of a Tīrtha.

*Rauhīṇya, as, m.* a patronymic.

*Rauhita, as, ī, am* (fr. *rohita*), coming from the animal or fish called *rohita*; relating to Manu Rohita; (*as*), m., N. of a son of Kṛishṇa.

*Rauhītaka, as, ī, am* (fr. *rohītaka*), Ved. made from the wood of the Andersonia Rohitaka.

*Rauhītyāyani, is, m.* a patronymic.

*Rauhīdāsava, as, m.* (fr. *rohīd-aśva*), a patronymic of Vasi-manas.

*Rauhish, ī, m.* = *rauhisha*, a kind of deer.

*Rauhisha, as, m.* (according to Upādi-s. I. 48. fr. *rt. 1. ruh*; cf. *rohit, rohita, rohisha*), a kind of deer; a species of fish, = *rohita*; (*ī*), f. a doe of the Rauhisha species; a creeper (= *latā*); = *dāvō*; a sort of grass (= *kat-trīṇa*).

*Rauhī, f.* the female of a particular kind of deer.

*Rauhītaka, as, ī, am* (fr. *rohītaka*), coming from the Andersonia Rohitaka, made of Andersonia Rohitaka wood; coming from the district Rauhita; (*as*), m. = *rohītaka*, Andersonia Rohitaka.

*Rauhīta-dēśa, as, m.*, N. of a country.

*Rauheya* (fr. *roha*), see Gaṇa Sakhyādi to Pāṇ. IV. 2, 80.

ल

ल 1. *la*, the twenty-eighth consonant of the Nāgarī alphabet, 'being the semivowel of the vowels *lī, lṛī*, and having the sound of the English *l*. = *La-kāra, as, m.* the letter or sound *la*. = *La-kāra-vādā, as, m.*, N. of a work.

ल 2. *la*, Pāṇini's general or technical term for all the tenses and moods or verbal terminations.

ल 3. *la, as, m.*, N. of Indra; cutting (?).

ल 4. *la* (for *laghu*), a short syllable.

**लक्** *lak (=rt. rak)*, cl. 10. P. *lākayati*, &c., to taste; to obtain.

*Laka, am, n.* the forehead; an ear or spike of wild rice.

*Lakaḥa* or (more generally) *lakuḥa, as, m.* a kind of bread-fruit tree, *Artocarpus Lacucha* (a tree containing a large quantity of sticky milky juice); (*am*), n. the fruit of this tree.

**लकुट** *lakuṭa, as, m.* = *laguḍa*, a club.

*Lakuṭin, ī, inī, i*, carrying a club, armed with a club.

**लकुल** *lakula, lakulya*, see Gaṇa Balādi to Pāṇ. IV. 2, 80.

*Lakulin, ī, m.*, N. of a Muni.

**लक्क** *lakkaka, as, m.* a proper N.

**लक्क** *lakta, as, ā, am*, = *rakta*, red; [cf. *gūṭha-lakta*.] = *Lakta-karman, ā, m.* a red variety of the Loh tree (used in dyeing).

*Laktaka, as, m.* lac, the red dye (= *alaktaka*); a dirty and tattered cloth, a rag, (in this sense = *naktaka*).

**लक्ष्मणचन्द्र** *lakshmaṇa-çandra, as, m.* a proper N.

**लक्ष** *laksh, cl. 1. A. lakshate*, to perceive, apprehend, observe, see, view, contemplate; cl. 10. P. A. (more properly regarded as a Nom. fr. *laksha* below), *lakshayati, -te, alalakshat, alalakshata, lakshayitum*, to mark, sign, betoken, distinguish, denote, characterize, indicate; to define or describe accurately; to signify, express (especially indirectly); to aim at (a mark or object); to consider, regard, think, call, name; to observe, enquire into, examine; to notice (any particular marks), apprehend, recognise, know; to remark, observe, perceive, see; Pass. *lakshyate*, to be marked; to be aimed at; to be meant or intended; to be perceived or observed; to appear, seem; Caus. *lakshayati, &c.*, to cause to be seen or exhibited, &c.

*Laksha, am, n.* (according to some for original *rakta*, fr. *rt. rajī*; according to others fr. *rt. lag*, cf. *lakshman, lakshmi*), a mark, sign, token; a mark to aim or shoot at, target, butt, aim, object, prey, prize (= *lakshyam*; cf. *labdha-l*); appearance, show, pretence, disguise, fraud; (*as, am*), m. n. a lac, one hundred thousand, (said to be also *ā, f.*) = *Laksha-tā, f.* the condition of being a mark or aim. = *Laksha-datta, as, m.*, N. of a king. = *Laksha-pura, am, n.*, N. of a town. = *Lakshasas*, ind. by hundreds of thousands, by lacs. = *Laksha-supta, as, ā, am*, pretending to be asleep, appearing asleep. = *Laksha-homa, as, m.* 'lab-obliteration, N. of a particular offering to the planets. = *Lakshadhīśa* (°*sha-adhī*°), *as, m.* a person possessed of a lac (or of a hundred thousand rupees).

= *Lakshānta-purī* (°*sha-an*°), *f.*, N. of a town.

= *Lakshī-kṛī*, cl. 8. P. A. -*karoti, -kurute, &c.*, to make a mark or object, to aim at, point at, look at. = *Lakshī-kṛita, as, ā, am*, made a mark, aimed at, directed towards. = *Lakshīkṛita-ghrāṇa, as, ā, am*, looking at the nose, fixing the gaze on the tip of the nose. = *Lakshī-bhū*, cl. 1. P. -*bhavati, &c.*, to become a mark or aim or object.

*Lakshaka, as, ā, am*, marking or indicating (especially indirectly, i. e. not by name); hinting at, expressing elliptically or by metonymy; a proper N.; (*am*), n. a lac, one hundred thousand.

*Lakshana, am, n.* a mark, distinctive mark, sign, symbol, token, indication, characteristic (often at the end of comps., e. g. *purusha-l*), the mark or organ of virility; at the end of adj. comps. the fem. is in *ā* and rarely in *ī*); character, attribute, quality; stroke, line, spot; a lucky mark, favourable sign; a symptom or indication of disease; an accurate mark, accurate description, definition; settled rate, fixed tariff (Manu VIII. 406); a designation, appellation, name, (sometimes at the end of comps., e. g. *Rig-yajuh-sāma-lakshana*, named Rīg, Yajur,

and Sāma); aiming at, aim, intention, scope, object, signification; form, kind; subject, head, term, province; effect, operation influence; cause, occasion; observation, sight, seeing; (*as*), m. the Indian crane, *Ardea Sibirica*; a proper N.; = *lakshmana*, the brother of Rāma; (*ā*), f. aim, object, view; an indirect indication or hint, elliptical mode of expression, ellipsis, a word or phrase understood though not expressed, metonymy; indirect application of a word (as distinguished from its literal meaning); = *lakshmanā*, the female of the *Ardea Sibirica*; a goose; N. of an Apsaras. = *Lakshana-jña, as, ā, am*, sign-knowing, understanding marks (especially those on the body), able to interpret or explain them. = *Lakshana-tva, am, n.* the being a mark or definition. = *Lakshana-bhrashā, as, ā, am*, deprived of good marks, fallen into misfortune, unlucky. = *Lakshana-lakshana, f.*, N. of a particular mode of expression by ellipsis or by metonymy. = *Lakshana-rat, ān, atī, at*, possessing marks or signs, marked, distinguished, characterized, (*trīṇśal-lakshana-rat*, having thirty marks or characteristics.) = *Lakshana-vāda-rahasya, am, n.*, N. of a short philosophical treatise. = *Lakshana-sangraha, as, m.*, N. of a work. = *Lakshana-sannipāta, as, m.* the impressing or fixing of a mark, branding, stigmatizing. = *Lakshana-samuccāya, as, m.*, N. of a work. = *Lakshana-vita* (°*na-an*°), *as, ā, am*, endowed with good marks, lucky. = *Lakshana-uru* (°*na-uru*°), *us, ūs, u*, having good marks on the thighs? (Pāṇ. IV. 1, 70).

*Lakshanaḥa, as, ikā, am*, having marks or tokens &c. (at the end of an adj. comp. = *lakshana*).

*Lakshanin, ī, inī, i*, possessing marks, &c.; = *lakshana-jña, q. v.*

*Laksharīya, as, ā, am*, to be perceived or regarded as, perceptible, to be expressed by ellipsis, expressible by metonymy.

*Lakshanya, as, ā, am* (fr. *lakshana*), serving as a mark or token, having good marks or signs.

*Lakshayat, an, anti, at*, marking, observing, perceiving.

*Lakshayitvā*, ind. having perceived or observed, having noticed.

*Lakshita, as, ā, am*, marked, denoted, characterized; characterized or recognisable by; defined; expressed (indirectly), hinted at; aimed at; remarked, observed, perceived, discerned, discovered, beheld, seen, evident; considered, regarded; enquired into, examined. = *Lakshita-tva, am, n.* the state of being marked or expressed indirectly. = *Lakshita-lakshana, as, ā, am*, having the marks (of anything) perceived or evident.

*Lakshītavya, as, ā, am*, to be marked or defined.

*Lakshin, ī, inī, i*, having good marks or signs.

*Lakshma = lakshman* at the end of an adj. comp. *Lakshmaḥa, as, m.* a proper N.

*Lakshmana, as, ā, am* (fr. *lakshman*), having marks or signs, furnished with tokens or characteristics; possessed of lucky signs or marks, lucky, fortunate, prosperous, thriving; (*as*), m. the Indian crane, *Ardea Sibirica*; N. of a Vāsishṭha; of a son of Dāsa-ratha by his wife Su-mitrā, (he was younger brother and companion of Rāma during his travels and adventures; Lakshmana and Satru-ghna were both sons of Su-mitrā, but Lakshmana alone is usually called Saumitrī; he so attached himself to Rāma as to be called Rāma's second self; whereas Satru-ghna attached himself to Bharata); N. of various other persons; (*ā*), f. the female of the *Ardea Sibirica*; a goose; N. of various plants (= *oshadhī, prīṣṇī-panī, putra-kandā, śveta-kaṇṭhākārī*); N. of a wife of Kṛishṇa; of a daughter of Dnyyodhana (carried off by Śāmba, son of Kṛishṇa); of an Apsaras; of the mother of the eighth Arhat of the present Avasarpinī; (*am*), n. = *lakshana*, a mark, sign, token, spot; a name. = *Lakshmana-kavāca, as, m.*, N. of a hymn in praise of Lakshmana. = *Lakshmana-khaṇḍa-prasasti, is, f.*, N. of a work. = *Lakshmana-çandra, as, m.*, N. of a king.



nomy) ascensional equivalents in respirations. — *Lagnāha* ('*na-aha*'), *as, m.* = *lagna-dīna*.

*Lagnaha, as, m.* a (fixed) surety or security, one who is responsible; a bondsman, bail.

*Lagnikā, f.* incorrect for *nagnikā*, q. v.

**लग** *laga*, (in prosody) an iambus.

*Lagālikā, f.* a kind of metre, four times ॐ-ॐ-ॐ.

**लगाड** *lagaḍa, as, ā, am*, beautiful, handsome; [cf. *laḡaha*.]

**लगत** *lagata* or *lagadha, as, m., N.* of the author of a work on astronomy.

**लगुड** *laguḍa, as, m.* (perhaps connected with *rt. lag*), a stick, staff; a club, iron club. — *Laguḍa-hasta, as, m.* 'staff-in-hand,' a man armed with a stick or mace, a staff-bearer.

*Lagura, as, m.* = *laguḍa* above.

**लग्न** *lagna, &c.* See p. 857, col. 3.

**लघट** *laghaṭ, ṭ, or laghaṭi, is, m.* (according to Upādi-s. I. 134. fr. *rt. langh*), air, wind.

*Laghanti, f., N.* of a river, (also read *langhati*.)

**लघय** *laghaya, laghiman.* See p. 860.

**लघु** *laghu, us, -ghvī* or *us, u* (a later form of *raghu*, q. v.; according to Upādi-s. I. 30. fr. *rt. langh*), quick, swift, fleet, rapid, light, nimble, active; epithet of a particular mode of flying (peculiar to birds); epithet of the Nakshatras Hasta, Aśvini, and Pushya; light, easy, not difficult or heavy; easy of digestion; (in prosody) short or light (i. e. a light vowel as opposed to a *guru* or heavy, the proper term for a short vowel being *hrasva*); lightly pronounced (said of the pronunciation of *va*, as opposed to *madhyama* and *guru*); little, small, narrow, diminutive, slight, unimportant, trivial, insignificant, trifling, of little worth or estimation; weak, feeble, wretched, low, lowly, humble, mean, contemptible, vain, frivolous; sapless, pithless; young, younger; soft, low, gentle (as sound; opposed to *a-laghu*, loud); pleasing, agreeable, pleasant, handsome, beautiful; clean, pure; (*u*), ind. quickly, rapidly, swiftly; lightly, easily, &c.; contemptibly, (*laghu man*, to think lightly of, despise); (*us*), *f.* *Trigonella Corniculata*; (*ghvī*), *f.* a slender or delicate woman; a light carriage; *Trigonella Corniculata*; (*u*), *n.* a particular measure of time (= 15 Kāshthās = 1/15 Nādikā); Agallochum, a particular kind of Agallochum; the root of Andropogon Muricatus; [cf. Gr. *ἐλαχίστος, ἐλαφρότης, λαγύς*: Lat. *levi-s, levi-ta-s, levare, lepus* (for old *lephus*): Goth. *leihts*: Old Germ. *lihti*: Angl. Sax. *light*: Slav. *lǫg-u-ku*: Lith. *lengpa-s*: Hib. *lag*, 'weak, feeble, faint'; *lagudhadh*, 'diminution, weakening'; *laguighthe*, 'weakened, lessened'; *laghal*, 'fewness, weakness'; *lagaighim*, 'I weaken'; *laigidh, luigse, luigsinn*, 'weakness, infirmity'; *lugh*, 'little, swift, active'; *lughad*, 'littleness.']. — *Laghu-kankola, as, m.* *Pimenta Acris*. — *Laghu-kaṅṭakā, f.* *Mimosa Pudica*. — *Laghu-karkandhu, us, m. f.* a small kind of Zizyphus. — *Laghu-karṇi, f.* a species of plant (= *Marāṭhi moravela*). — *Laghu-kāya, as, ā, am*, light-bodied; (*as*), *m.* a goat. — *Laghu-kāsmarya, as, m.* a kind of tree. — *Laghu-koshtha, as, ā, am*, having a light stomach, having little in the stomach. — *Laghu-kaumudī, f.* 'the short Kaumudī,' *N.* of an epitome of the Siddhānta-kaumudī by Varada-rāja. — *Laghu-krama, as, ā, am*, having a quick or rapid step, going quickly, hastening; (*am*), ind. with quick step, quickly, hastily. — *Laghu-kriyā, f.* a small event, trifle. — *Laghu-khārikā, f.* a small bedstead or couch, easy chair. — *Laghu-khartara, N.* of a family. — *Laghu-gangūhara, as, m.* a particular powder or medicine (used in diarrhoea). — *Laghu-garga, as, m.* a species of fish (probably a variety of the *Pimelodus*). — *Laghu-godhūma, as, m.* a small kind of wheat. — *Laghu-graha-mañjarī, is, f., N.* of an astrological work. — *Laghu-āndrikā, f., N.* of a com-

mentary by Brahmānanda-sarasvatī on the Advaita-siddhi (described as a refutation of the Nyāya theory from the point of view of the Vedānta). — *Laghu-ṭṭā, as, ā, am*, light-minded, little-minded, having little thought, thoughtless, frivolous, fickle, unsteady. — *Laghu-ṭṭā-tā, f.* light-mindedness, thoughtlessness, fickleness. — *Laghu-ṭṭāra-hasta, as, ā, am*, light and ready-handed. — *Laghu-ṭṭāntana, am, n., N.* of an epitome of the Mīmāṃsā Sūtras by Rāghava-deva. — *Laghu-ṭṭāntana-rasa, as, m.* epithet of a particular fluid mixture. — *Laghu-ṭṭāntana, f.* colocyth. — *Laghu-ṭṭāntana, as, ā, am*, little-minded, low-minded, frivolous. — *Laghu-ṭṭāntana, f.* a kind of asparagus. — *Laghu-ṭṭāntana, as, ā, am*, easy to be cut, easy to be extirpated, easily annihilated or destroyed. — *Laghu-jungala, as, m.* a sort of quail (= *lābaka*). — *Laghu-jātaka, am, n., N.* of a short work by Varāha-mihira on horoscopes. — *Laghu-jātiviveka, as, m.* 'the short Jāti-viveka,' *N.* of a work. — *Laghu-tara, as, ā, am*, more quick, lighter, easier, &c. (= *laghīyas*). — *Laghu-tā, f.* or *laghu-tva, am, n.* quickness, rapidity, agility, activity; lightness, levity, ease, facility; shortness; smallness, littleness, lowness, meanness, insignificance, unimportance, thoughtlessness, levity, frivolity; wantonness; want of rank or dignity, humbleness of origin; disregard, disrespect. — *Laghu-dantī, f.* a small kind of Croton. — *Laghu-dipikā, f., N.* of a commentary. — *Laghu-dundubhī, is, m.* a small drum. — *Laghu-drākshā, f.* a small stoneless grape (commonly called Kishmish). — *Laghu-drāvin, i, inī, ī, f.* fusing or liquefying easily, flowing rapidly (said of quicksilver). — *Laghu-dvāravatī, f.* the young or recent Dvāra-vatī, i. e. the more modern part of the town. — *Laghu-nābha-maṅḡala, am, n., N.* of a particular mystical circle. — *Laghu-nāman, a, v.* Agallochum. — *Laghu-nāradyā, am, n.* the short Nāradyā. — *Laghu-nyāya-sudhā, is, f., N.* of a commentary on the Sāta-śloki. — *Laghu-nyāsa, as, m., N.* of a grammatical treatise. — *Laghu-pancamūla, am, n.* the smaller Pañca-mūla, q. v. — *Laghu-paṅḍita, as, m., N.* of an author. — *Laghu-patanaka, as, m.* 'a quickly flying, lightly falling,' *N.* of a crow (in the Hitopadeśa). — *Laghu-pattraka, as, m.* a kind of plant (= *rocanī*). — *Laghu-pattra-phalā, f.* = *laghūdumbarikā*. — *Laghu-pattri, f.* a species of plant. — *Laghu-paddhati, is, f., N.* of a work. — *Laghu-parāśara, as, m.* the shorter Parāśara. — *Laghu-paribhāshā-vṛttī, is, f., N.* of a short commentary on the grammatical Paribhāshās. — *Laghu-parṇi, f.* = *laghu-karṇi*. — *Laghu-pāka, as, m.* easy digestion, digestibility; (*as, ā, am*), easy of digestion, easily digested. — *Laghu-pākin, i, inī, ī, easily digested. — Laghu-pātin, i, inī, i, quickly flying, lightly falling or alighting; (i), m., N.* of a crow. — *Laghu-pēchīla, as, m.* *Cordia Myxa*. — *Laghu-pulastya, as, m.* the shorter or lesser Pulastya. — *Laghu-pushpa, as, m.* a kind of Kadamba. — *Laghu-prayatna, as, ā, am*, using little effort, indolent, impotent; pronounced with slight articulation. — *Laghu-badara, as, i, m. f.* a kind of jujube tree. — *Laghu-buddha-purāna, au, n., N.* of an epitome of the Lalita-vistara. — *Laghu-bodha, as, m.* 'easily understood,' *N.* of a grammar. — *Laghu-brahmavivarta, am, n., N.* of an epitome of the Brahma-vivarta. — *Laghu-brāhmī, f.* a species of plant. — *Laghu-bhava, as, m.* a low station, humble birth. — *Laghu-bhāgavata, am, n.* the short Bhāgavata. — *Laghu-bhāva, as, m.* light state, lightness, ease, facility. — *Laghu-bhuj, k, k, k,* eating little. — *Laghu-bhūṣaṅga-kānti, is, f., N.* of a commentary. — *Laghu-bhojana, am, n.* a light repast, slight refreshment. — *Laghu-mañjūshā, f., N.* of a commentary. — *Laghu-manūtha, as, m.* = *kshudrāgnimantha*, *Premna Spinosa*. — *Laghu-nānsa, as, m.* 'having light (i. e. easily digested) flesh,' a kind of partridge; (*i*), *f.* a kind of Valeriana. — *Laghu-mānasa, N.* of an astronomical work. — *Laghu-mitra, am, n.* a slight or weak friend, an ally of little power or value. — *Laghu-mūla, am, n.* (in algebra) the lesser root of an equation, the least

root with reference to the additive quantities; (*as, ā, am*), having a small root or beginning, easily commenced. — *Laghu-mūlaka, am, n.* a radish. — *Laghu-yama, as, m.* 'the short Yama,' *N.* of a particular recension of Yama's law-book. — *Laghu-rāsi, is, is, i, (in arithmetic) composed of fewer terms (as a side in an equation; opposed to bahurāsi, q. v.). — Laghu-laya, am, n.* the root of a fragrant Andropogon Muricatus. — *Laghu-lalita-vistara, N.* of an extract from the Lalita-vistara. — *Laghu-vasishṭha-siddhānta* or *laghu-vasishṭha-siddhānta, as, m., N.* of an epitome of the Vasishṭha-siddhānta. — *Laghu-vākya-vṛttī, is, f., N.* of certain Vedānta precepts by Śankarācārya. — *Laghu-vārttika, am, n., N.* of the last eight books of the Tantra-vārttika; of a metrical epitome of the Mīmāṃsā Sūtras by Kumārī. — *Laghu-vāsa, as, ā, as, as,* thinly or lightly dressed; wearing clean or pure clothing. — *Laghu-vikrama, as, m.* a quick step; (*as, ā, am*), having a quick step, quick-footed, with hasty step, hastening. — *Laghu-vivara-tva, am, n.* the state of having a narrow opening. — *Laghu-vishnu, us, m.* 'the short Vishnu,' *N.* of a particular recension of Vishnu's law-book. — *Laghu-vṛttī, is, f.* a short commentary; *N.* of a particular commentary; (*is, is, i*), badly behaved, ill-conducted, ill-conditioned, of low practices, low, vile; ill-done, mismanaged; having a light nature, light. — *Laghu-vṛttī-tā, f.* insignificance, meanness; bad conduct, mismanagement. — *Laghu-vedhin, i, inī, i,* easily piercing, cleverly hitting. — *Laghu-vaiyākaraṇa-siddhānta-mañjūshā, f., N.* of an epitome of the Vaiyākaraṇa-siddhānta-mañjūshā. — *Laghu-sabdaratna, am, n., N.* of an epitome of the Sabda-ratna. — *Laghu-sabdendu-śekhara, as, m., N.* of a commentary on the Siddhānta-kaumudī (being an epitome of the Sabdendu-śekhara). — *Laghu-samī, f.* a kind of Acacia. — *Laghu-sānti-purāna, am, n.* an epitome of the Sānti-purāna. — *Laghu-sikhara-tāla, as, m., N.* of a particular time in music. — *Laghu-sīva-purāna, am, n., N.* the short Sīva-purāna. — *Laghu-saunakī, f.* 'the shorter Saunakī,' *N.* of a work. — *Laghu-sangraha, as, m.* and *laghu-sangrahaṇi-sūtra, am, n., N.* of two works. — *Laghu-sattva, as, ā, am,* 'weak-natured,' having a weak or fickle character, having an easy disposition. — *Laghu-sattva-tā, f.* weakness of character, fickleness. — *Laghu-sānkhya-vṛttī* or *laghu-sānkhya-sūtra-vṛttī, is, f., N.* of an epitome of the Sānkhya-pravācāna-bhāshya. — *Laghu-sāra, as, ā, am,* of little importance, insignificant, unimportant, worthless. — *Laghu-siddhānta-kaumudī, f.* = *laghu-kaumudī*, q. v. — *Laghu-siddhānta-āndrikā, f., N.* of a commentary. — *Laghu-sudarśana, am, n.* a particular medicinal powder. — *Laghu-syada, as, ā, am,* = *raghu-shyad*, going quickly. — *Laghu-hasta, as, ā, am,* light-handed, ready-handed, active, nimble, expert, clever; (*us*), *m.* a good archer. — *Laghu-hasta-tā, f.* or *laghu-hastatva, am, n.* ready-handedness, activity, expertness. — *Laghu-hasta-vat, ān, atī, at,* = *laghu-hasta*. — *Laghu-hārīta, as, m.* 'the short Hārīta,' *N.* of a particular recension of Hārīta's law-book. — *Laghu-hrīdaya, as, ā, am,* light-hearted, fickle. — *Laghu-hema-dugdhā, f.* *Ficus Oppositifolia*. — *Laghu-karaṇa, am, n.* the act of making light, making less, lessening, diminishing, diminution; thinking little of, contemning. — *Laghu-kṛita, as, ā, am,* made light, reduced in weight, made easier or shorter, abbreviated; lessened, reduced in importance, made insignificant; thought lightly of. — *Laghu-kṛti* ('*ghu-uk*'), *is, f.* a brief mode of expression. — *Laghu-kṛthāna* ('*ghu-ut*') or *laghu-samutthāna, as, ā, am,* making active efforts, doing work rapidly. — *Laghu-dumbarikā* ('*ghu-ud*'), *f.* *Ficus Oppositifolia*. — *Laghu-āñjira, am, n.* a small fig. — *Laghu-atrī, is, m.* 'the short Atrī,' *N.* of a particular recension of Atrī's law-book. — *Laghu-ādy-udmbarāhāvā* ('*ra-āl*'), *f.* = *laghūdumbarikā*. — *Laghu-ārya-siddhānta, as, m.* an abbreviation of the Arya-siddhānta. — *Laghu-āśu, i, inī, i,* or *laghu-āhāra,*

as, ā, am, eating little, making a light repast, moderate in diet, moderate, abstemious.

*Laghaya*, Nom. P. *laghayati*, &c., to make light, lighten, lessen, diminish, alleviate, mitigate, soften.

*Laghiman*, ā, m. lightness, levity, absence of weight; a kind of *siddhi* or supernatural faculty of assuming excessive lightness at will; smallness, diminutiveness, insignificance; frivolousness, fickleness; meanness, lowness, diminution.

*Laghishīṣa*, as, ā, am (superl. of *laghu*), most quick, very swift; lighter, very light; very small, &c.; [cf. Gr. ἐλάχιστος.]

*Laghīyas*, ān, asi, as (compar. of *laghu*), more quick, very swift; lighter, &c.

*Laghūya*, Nom. P. *laghūyati*, &c., Ved. to think lightly of, despise.

*Laghvī*, f. a delicate woman, &c. See under *laghu*, p. 859, col. 1.

**लङ्** *lan*, a technical term or symbol in grammar for the terminations of the Imperfect or First Preterite or for that tense itself.

**लङ्क** *lanka*, as, m. a proper N.; (ā), f., N. of the chief town in Ceylon or of the whole island (renowned as the capital and habitation of the great Rākshasa Rāvaṇa and his hosts of demons, whose conquest by Rāma-āndra, q. v., after the carrying off of his wife Sītā by Rāvaṇa, forms the subject of the Rāmāyaṇa; according to some accounts [ankā was much larger than the island of Ceylon is at present or even distinct from Ceylon, the first meridian of longitude which passed through Ujjayinī being supposed to pass through Lankā also]; = *rāvaṇa-hrada*; N. of a Sākinī or evil spirit; an unchaste woman; a branch; a kind of grain.

— *Lanka-ānkaīā*, f., N. of a daughter of Saundhyā (wife of Vidyut-keśa and mother of Su-keśa). — *Lankā-dāhin*, ī, m. the burner of Lankā, i. e. Hanu-mat (as having set fire to the city with his burning tail). — *Lankādhīpati* (*kā-adī*), is, or *lankā-nātha*, as, or *lankā-pati*, is, m. lord of Lankā, i. e. Rāvaṇa. — *Lankārī* (*kā-ari*), is, m. the enemy of Lankā, i. e. Rāma. — *Lankāvatāra* (*kā-av*), N. of a Buddhist Sūtra work, (abbreviated from *saddharma-Ā*; it is one of the chief religious works of the Buddhists, treating of their law and of many abstruse philosophical problems.) — *Lankā-sthōyin*, ī, īnī, ī, residing or being in Lankā; (ī), m. a plant. — *Lankēśa* or *lankēśvara* (*kā-īś*), as, m. the lord of Lankā, i. e. Rāvaṇa. — *Lankēśa-vanāri-keṭu* (*na-ar*), us, m. 'having the enemy of the grove of Rāvaṇa (i. e. the monkey Hanu-mat) for an ensign,' N. of Arjuna. — *Lankodaya* (*kā-ud*), as, m. or *lankodayāsu*, aras, m. pl. (in astronomy) the equivalents of the signs in right ascension (literally 'ascension at Lankā').

*Lankāpikā* or *lankāyikā* or *lankārikā* or *lankākopikā* or *lankāyikā*, f. the plant *Trigonella Corniculata*.

**लङ्क** *lankh*. See rt. *lakh*, p. 858, col. 3.

**लङ्कनी** *lankhanī*, f. the bit of a bridle.

**लङ्ग** *lang*, cl. 1. P. *langati*, &c., to go; to go lame, limp.

1. *langa*, as, ā, am, lame, limping; (as), m. limping, lameness.

**लङ्ग** 2. *langya*, as, m. (probably connected with rt. *lag*), union, association, connection; a lover, paramour.

*Langaka*, as, m. a lover, paramour. *Langala*, am, n. = *lāngala*, a plough; N. of a kingdom, (also written *lāngala*.)

*Langima* or *langīman* (?), union. — *Langimamaya*, as, ī, um, fit to be joined.

*Langūla*, am, n. = *lāngūla*, the tail of an animal.

**लङ्घ** *langh*, cl. 1. P. A. *langhati*, -te, *lalāngha*, *lalānghe*, *langhitum*, to leap, spring, go by leaps; to ascend, mount upon;

to diminish, lessen, weaken, (in this sense connected with *laghu*); to dry, dry up (P.); to fast, abstain from food (A.); cl. 10. P. or Caus. *langhayati*, &c., to jump or spring over, leap or step over, overstep, go beyond (with acc.); to pass over, traverse; to ascend, mount, cross over; to transgress, trample upon, violate, disregard, disrespect, disdain, insult, offend, displease, injure, prevent, hinder, oppose; to go beyond, excel, surpass, outshine, outstrip; to cause any one to go beyond his meal-time, cause to fast [cf. *su-langhita*]; to speak; to shine; Desid. of Caus. *lilānghayishati*, to intend to step over; [cf. according to some, Gr. λαγγάζω, λογγάζω, λαγχόνα, λάχος, λόγχη, ἐλέγχω; Lat. *longas*, *lanquere*; Old Germ. *lanwēn*, *ga-lingan*, *ga-langon*; Goth. *laggs*; Angl. Sax. *lang*, &c.]

*Langhaka*, as, m., Ved. one who leaps over or transgresses, one who insults or displeases, an offender, transgressor, violator.

*Langhati*, f., N. of a river.

*Langhana*, am, n. the act of leaping or jumping, going by leaps or jumps, springing, leaping over, overstepping, stepping across; one of a horse's paces, curvetting, bounding; ascending, mounting, attaining; the act of assailing or storming, capturing a fort, capture, conquest; the act of jumping over, passing over, overstepping, exceeding, going beyond bounds, transgressing, violation; transgressing propriety; despising, disregarding, disdain, contempt; the act of offending or displeasing, injury, harm, offence, affront; fasting, abstinence.

*Langhaniya*, as, ā, am, to be left over, to be stepped or passed over, to be passed, passable, attainable; transgressible, to be violated; to be disregarded; to be injured or wronged; to be fasted. — *Langhaniya-tā*, f. or *langhaniya-tva*, am, n. capability of being left or stepped over or transgressed; attainability; capability of being injured.

*Langhita*, as, ā, am, left over, overstepped, passed beyond, passed over, traversed, transgressed, violated, disregarded, insulted.

*Langhitarya*, as, ā, am, = *langhaniya* above.

*Langhya*, as, ā, am, to be jumped or stepped over; to be traversed or passed, attainable; capable of being transgressed or violated; to be neglected or disregarded; capable of being injured or wronged; to be made to fast.

**लक्ष** *lakh* (= rt. *lāñch*; connected with rt. *laksh*), cl. 1. P. *lacchati*, *lalaccha*, &c., to mark.

**लज्** 1. *laj* (= rt. *lajj*, q. v.), cl. 6. A. *lajate*, *leje*, *lajitum*, to be ashamed; Caus. *lājayati*: Desid. *lilājishate*: Intens. *lālājyate*, *lālākṭi*.

*Laja-kārikā*, f. (*laja* for *lajjā*), the sensitive plant, *Mimosa Pudica*.

**लज्** 2. *luj* (= rt. 1. *lanj*), cl. 1. P. *lajati*, &c., to fry, roast; to calumniate, blame.

**लज्** 3. *laj* (= rt. 2. *lanj*), cl. 10. P. *lajayati*, &c., to appear, seem, shine; to cover, (in this sense another reading for rt. *jal*.)

**लज्ज** *lajj* (perhaps connected with a base *rajya* fr. rt. *raij*; cf. rt. 1. *laj*), cl. 6. A. *lajjate* (sometimes also P. *lajjati*), *lalajje*, *lajjishyate*, *alajjishā*, *lajjītum*, to be ashamed, blush; Caus. *lājyati*: Desid. *lilājishate*: Intens. *lālajjyate*.

2. *lagna*, as, ā, am (for 1. see p. 858, col. 3), ashamed; (this part. is also referrible to rt. 1. *laj*.)

*Lajja*, as, m., N. of a man; (ās), m. pl. his descendants.

*Lajjakū*, f. the wild cotton-tree, *Gossypium*.

*Lajjat*, an, atī or antī, at, being ashamed, blushing.

*Lajjamāna*, as, ā, am, blushing, feeling shame.

*Lajjarī*, f. a white sensitive plant.

*Lajjā*, f. shame, modesty, bashfulness; Shame

(personified as the wife of Dharma and as the mother of Vinaya); the sensitive plant, *Mimosa Pudica*. — *Lajjā-kāra*, as, ā or ī, am, or *lajjā-kārīn*, ī, īnī, ī, causing or occasioning shame, shameful. — *Lajjākṛiti* (*jā-āk*), is, is, ī, feigning modesty. — *Lajjānvita* (*jā-an*), as, ā, am, possessed of shame, ashamed, modest, bashful. — *Lajjā-rahita*, as, ā, am, void of shame, shameless, immodest. — *Lajjā-val*, ān, atī, at, possessed of shame, full of shame, ashamed, bashful, modest; embarrassed, perplexed. — *Lajjāvat-tva*, am, n. bashfulness, modesty. — *Lajjā-śila*, as, ā, am, of a modest disposition, bashful, modest. — *Lajjā-sūnya* or *lajjā-hīna*, as, ā, am, destitute of shame, void of modesty, shameless, impudent.

*Lājyāya*, Nom. (probably A.) *lājyate*, &c., to be ashamed.

*Lājyāyita*, as, ā, am, ashamed, abashed, embarrassed.

*Lājyālu*, us, us, u, bashful, modest, shameful; (us), m. f. the sensitive plant, *Mimosa Pudica*.

*Lājyita*, as, ā, am, ashamed, abashed, modest, bashful.

*Lājirī*, f. = *lājyālu*, *Mimosa Pudica*; [cf. *laj-jarī*.]

*Lājyā*, f. = *lājyā*, shame, modesty.

**लञ्चा** *lančā*, f. a present, bribe.

**लञ्चन** *lančhana*, Eleusine Coracana (a kind of grain).

**लञ्ज** 1. *lanj* (= rt. 2. *laj*), cl. 1. P. *lanjati*, &c., to fry, roast; to calumniate, blame.

**लञ्ज** 2. *lanj* (also read *lanj*), cl. 10. P. *lanjayati*, &c., to be strong; to strike, injure; to dwell; to give; to speak; to shine; to be manifest.

**लञ्ज** *lanja*, as, m. a foot; the end of the lower garment tucked into the waist-band; a tail; = *panqu*; (ā), f. an adulteress; sleep; a current; Lakshmi.

*Lanjikā*, f. a harlot, prostitute; [cf. perhaps Gr. *λαγ-αρός*, *λάγ-ρος*, *λαγρεύω*; Lat. *langu-e-o*, *langu-i-du-s*, *langu-or*, *laxus*, *lac-tes*.]

**लट** 1. *laṭ*, cl. 1. P. *laṭati*, &c., to be a child, act or talk like a child, be childish; to cry; [cf. rt. *raṭ*.]

*Laṭa*, as, m. one who speaks like a child, a block-head, fool; a fault, defect; a thief. — *Laṭa-parṇa*, am, n. = *tvača*, large cinnamon.

*Laṭaka*, as, m. a bad man, contemptible person.

*Laṭa*, as, m. = *laṭaka* above.

*Laṭya*, Nom. P. *laṭyati*, &c., to speak foolishly.

*Laṭva*, as, m. a horse; a particular caste (said to be a tribe of mountaineers); a dancing boy; a particular Rāga or scale in music; (ā), f. a kind of bird (said to be a kind of sparrow); safflower; a kind of Karañja; the fruit of a kind of Karañja; fruit in general; a curl on the forehead, &c. (= *bhramaraka*); a game, gambling (= *dyūta*); a bad or unchaste woman; a sweetmeat (?); = *avadya*; = *śilī*.

*Laṭvākā*, f. = *laṭvā*, a kind of bird.

**लट** 2. *laṭ*, a technical term or symbol in grammar for the terminations of the Present or for that tense itself. — *Laṭ-ārtha-vāda*, as, m., N. of a treatise on the meaning of the Present tense.

**लटकन** *laṭakana* or *laṭakana-miśra*, as, m. a proper N.

**लड** *laḍ*, cl. 1. P. *laḍati*, &c., to play, sport, frolic, dally (= rt. *laḍ*, q. v.); cl. 10. P. *laḍayati*, *laḍāpayati*, &c., to throw, toss; to blame, (in this sense = rt. *laḍ*); cl. 10. P. or Caus. *laḍayati*, to loll the tongue, use or put out the tongue, stir with the tongue, lick [cf. rt. *laḍ*]; to caress, foster, cherish (= *lalayati*, *lālayati*, see



*Labdhri, dhā, dhri, dhri*, one who obtains or receives, a receiver, gainer, recipient.

*Labdhriṃ, as, ā, am*, obtained, received, attained. *Labdhvā*, ind. having obtained or gained, having got.

*Labha* in *ishat-F, dur-F*, q. q. v. v.

*Labhana, am*, n. the act of obtaining or getting, the meeting with, gaining possession of; the act of conceiving, conception.

*Labhasa, as, m.* a horse's foot-ropes, a rope for tying a horse (= *vāji-bandhana*); wealth, riches; one who asks or solicits, a solicitor.

*Labhya, as, ā, am*, to be found or met with, capable of being acquired, acquirable, obtainable, attainable, procurable, to be reached (see *prāṅśu-F*); to be understood or known, intelligible; suitable, proper, fit; to be furnished or provided with.

*Labhyamāna, as, ā, am*, being obtained, being acquired, &c.

*Labhya, as, m.* the obtaining or attaining, attainment, acquirement; finding, meeting with, recovery; gain; (*ā*), f. a sort of fence or enclosure.

*Labhaka, as, m.* one who obtains, an obtainer, one who finds, a finder.

*Labhana, am*, n. the act of obtaining or receiving, attainment, recovery; the act of procuring, causing to get; abuse, reviling (?).

*Labhanāya, as, ā, am*, to be obtained or received, to be attained, attainable.

*Labham*, ind. having taken or obtained, (*labham* repeatedly taking, &c.)

*Labhayat, an, anti, at*, causing to obtain, procuring, producing.

*Labhita, as, ā, am* (fr. the Caus.), caused to obtain or receive, given, procured, gained; heightened, improved; cherished; applied, employed, adapted; addressed, spoken to; abused (?). — *Labhita-kānti, īs, īs, i*, one who has acquired lustre or beauty.

*Labhuka, as, ā, am*, Ved. one who is accustomed to receive.

*Labha, as, m.* obtaining, receiving, gaining, getting, meeting with, finding, acquirement, acquisition; gain, advantage, profit; capture, conquest; apprehension, comprehension, perception, knowledge; enjoying; = *prāpti*, N. of the eleventh astrological house or lunar mansion; [cf. Slav. *lovu*.] — *Labhaka, as, ā or ī, am*, or *labha-kṛt, t, t, t*, causing gain, making or procuring profit, gainful, profitable. — *Labha-lipsā, f.* greediness of gain, avarice, covetousness. — *Labha-lipsu, us, us, u*, desirous of gain or profit, covetous, grasping. — *Labha-val, ān, ān, at*, having gain or profit; being in possession of. — *Labhālābha* ('*bha-al*'), *au, m. du.* profit and loss, advantage and disadvantage, gain and detriment.

*Labhaka, as, m.* gain, profit, advantage. *Labham*, ind. = *labham*.

*Labhin, i, ini, i*, obtaining, gaining, meeting with, finding, receiving, acquiring.

*Labhya, am, n.* = *labha* (according to some).

*Lipsā, f.* (fr. the Desid.), the desire to gain, wish to acquire or obtain, desire for possessing.

*Lipsita, as, ā, am*, wished to be obtained, coveted, desired.

*Lipstavya, as, ā, am*, desirable to be obtained, to be wished for.

*Lipsu, us, us, u*, wishing to gain or obtain, desiring to become possessed of (with acc.), eager for, desirous of, covetous. — *Lipsu-tā, f.* the state of wishing to obtain, covetousness.

*Lipsya, as, ā, am*, to be wished to be obtained, desirable to be acquired, eligible.

*Lipstavya, as, ā, am*, Ved. worthy of being acquired, desirable.

**लम्** *lam* (a later form of rt. *ram*), cl. 1. P. *lamati* (= *ramati*), *lalāma* (= *raramā*), &c., to delight in, sport, enjoy (sexually).

*Lamaka, as, m.* = *ramaka*, a lover, wooer, paramour, (according to Ujjvala-datta, Uṇādi-s. II. 33, = *ūrtha-śodhaka*); a proper N.

**लस** *lamna, ās, m. pl.*, N. of a particular tribe.

**लम्पक** *lampaka, ās, m. pl.*, N. of a Jaina sect.

**लम्पट** *lampata, as, ā, am* (perhaps connected with rt. *lap*; cf. *limpaṭa*), covetous, greedy, desirous, lustful; hankering after, addicted to (licentious pleasures), lascivious, dissolute; (*as*), m. a libertine, lecher, dissolute person. — *Lampata-tā, f.* or *lampata-īra, am, n.* eagerness, greediness; libertinism, lasciviousness, dissoluteness, lewdness.

*Lampāka, as, ā, am*, = *lampata*; (*as*), m., N. of a country (= *muraṇḍa*); according to some the district of Lamghān in Cabul).

**लम्पा** *lampā, f.*, N. of a town; of a kingdom. — *Lampā-pāṭaha, as, m.* a kind of drum (= *pratipatti-pāṭaha, ṭaṭṭari*).

**लम्फ** *lampha, as, m.* a leap, spring, jump; [cf. *jhampa*.]

*Lamphana, am, n.* leaping, springing, jumping, (a form *ul-lamphana*, 'jumping up,' is given.)

**लम्ब** *lamb* (a later form of rt. *ramb*), cl. 1. A. *lambate* (sometimes also P. *lambati*), *lalambe, lambishyate, alambishṭa, lambitum*, to hang down, depend, dangle, hang from, hang on or upon, depend on or from; to sink, sink down, go down, decline, fall, set (as the sun); to be fastened to, be attached to, hold on to, rest on; to fall behind, stay behind, lag behind, be retarded; to delay, tarry; to sound (fr. rt. *ramb*; cf. rt. *lambh*): Caus. *lambayati, &c.*, to cause to hang down or depend, let down; to hang up, suspend; to cause to be fastened or attached, join; to stretch out, extend; to depress, (perhaps) discourage; [cf. Lat. *labi*; Lith. *rambus*; Angl. Sax. *limpian, ge-limp*; Eng. *limp*.]

*Lamba, as, ā, am*, hanging down, depending, pendulous, pendent, dangling; hanging on or upon, attached to; long, tall; expanded, great, large; spacious, capacious; (*as*), m. a perpendicular (in geometry); complement of latitude, co-latitude (in astronomy), the arc between the pole of any place and the zenith; epithet of a particular throw or move (at a kind of chess or a game like backgammon or draughts); N. of a Muni; of a Daitya; a present, bribe (?), = *nartaka, arga, kānta*, (*ā*), f. a kind of bitter gourd or cucumber; N. of one of the Mātṛis attending upon Skanda; N. of Durgā or Gaurī; of Lakshmi; of a daughter of Daksha and wife of Dharmā or Manu; of a Rākshasi. — *Lambakarya, as, ā or ī, am*, having pendulous ears, long-eared; (*as*), m. a he-goat, goat; an elephant; a hawk, falcon; a Rākshasa; Alangium Hexapetalum; N. of one of Śiva's attendants; of an ass (in one of the stories of the Pañca-tantra); of a hare (in the Pañca-tantra). — *Lamba-keśa, as, ā or ī, am*, having hanging or flowing hair. — *Lamba-keśaka, as, m.* 'long-haired,' N. of a Muni. — *Lamba-guṇa, as, m.* the sine of the co-latitude (in astronomy). — *Lamba-jāshara, as, ā, am*, big-bellied. — *Lamba-jihva, as, ā, am*, letting the tongue hang out; (*as*), m., N. of a Rākshasa. — *Lamba-jiyā or lambajyākā, f.* the sine of the co-latitude (in astronomy). — *Lamba-dantā, f.* a kind of plant (= *sainphali*). — *Lamba-payodharā, f.* a woman with large or pendent breasts; N. of one of the Mātṛis attending upon Skanda. — *Lamba-rekhā, f.* the complement of latitude, co-latitude (in astronomy). — *Lamba-rījā, f.* = *lamba-dantā* — *Lamba-sphīc, k, k, k*, having large or protuberant buttocks. — *Lambāksha* ('*ba-ak*'), *as, m.*, N. of a Muni. — *Lambālaka* ('*ba-al*'), *as, ā, am*, having pendulous curls or ringlets. — *Lambālaka-īra, am, n.* pendulosity of ringlets. — *Lambodaru* ('*ba-ud*'), *as, i, am*, having a large or protuberant belly, pot-bellied; (*as*), m. a voracious person, glutton; N. of Gaṇeśa; of a king; of a Muni; (*i*), f., N. of a female demon. — *Lamboshṭha* ('*ba-osh*'), *as, ā or ī, am*, having a large

or prominent under-lip; (*as*), m. a camel, (also written *lambaushṭha*).

*Lambaka, as, m.* a perpendicular (in geometry); the complement of latitude, co-latitude (in astronomy); N. of a particular implement or vessel; N. of the fifteenth astronomical Yoga; N. of the larger sections or books of the Kathā-sarit-sāgara (of which there are eighteen, containing in all 124 Taran-gas or chapters); (*ikā*), f. the uvula or soft palate. — *Lambikā-kokilā, f.*, N. of a deity.

*Lambana, as, ā, am*, hanging down, depending, pendulous; causing to hang down; (*as*), m., N. of Śiva; phlegm, the phlegmatic humor; (*am*), u. hanging down, depending, descending, falling; fringe; a long necklace (depending from the neck to the navel); the parallax in longitude (of the moon), the interval of the lines between the earth's centre and surface; epithet of a particular mode of fighting; N. of a Varsha in Kuśa-dvīpa. — *Lambana-vidhī, īs, m.* the rule for calculating the above parallax (in astronomy).

*Lambanāna, as, ā, am*, hanging down, depending, descending, dangling, falling, going down; being large or bulky.

*Lambikā, f.* See under *lambaka* above.

*Lambita, as, ā, am*, hanging down, pendent; suspended; sunk, gone down, set; laying hold of, attached to, supported or resting on; = *vi-lambita*, slow (of time in music).

*Lambin, ī, inī, i*, hanging down, depending, pendent, hanging down as far as, hanging on or upon; (*inī*), f. one of the Mātṛis attending on Skanda.

*Lambuka, as, m.*, N. of a serpent-demon; N. of the fifteenth astronomical Yoga, (for *lambaka*.)

*Lambushā, f.* a necklace of seven strings.

**लम्बु** *lambh* (= rt. *rambh*), cl. 1. A. *lambhate, &c.*, to sound.

**लम्ब** *lambha, lambhana, &c.* See col. 1.

**लय** *lay* (= rt. *ray*), cl. 1. A. *layate, &c.*, to go.

**लय** *laya, layana, &c.* See p. 868, cols. 2, 3.

**लरमानाय** *laramā-nātha, as, m.*, N. of an author; [cf. *ralamā-nātha*.]

**लर्ब** *larb, cl. 1. P. larbati, &c.*, to go.

**लल** *lal* (= rt. *lad*), cl. 1. P. A. *lalati, lalate, &c.*, to play, sport, frolic, dally; to play (with the tongue); cl. 10. P. *lalayati, &c.*, to loll the tongue, &c. (see rt. *lad*): Caus. P. *lālayati, &c.* (according to some also *lalayati*), to cause to sport or dally; to caress, fondle, coax, cherish, nurse, love; A. *lālayate, &c.*, to desire, &c.

*Lala, as, ā, am*, sporting, frolicking, playful; lolling, wagging; wishing, desirous. — *Lala-jihva* = *lalaj-jihva* below.

*Lalat, an, anti, at*, playing, sporting, dallying; playing with the tongue, &c. — *Lalaj-jihva, as, ā, am*, playing with the tongue, lolling the tongue, moving the tongue hither and thither; fierce, savage; (*as*), m. a camel; a dog. — *Lalad-ambu, us, m.* a particular plant (= *limpaka*).

*Lalana, as, ā, am*, playing, coarsening (said of light, colour, &c.); sporting; (*as*), m., N. of various plants, = *sāla, priyāla*; (*ā*), f. a wanton woman; a woman (in general), a wife; the tongue; N. of several metres, four times — — — — —; four times — — — — —; a particular kind of Gāthā; N. of a mythical being; (*am*), n. play, sport, pleasure, dalliance; the playing or moving to and fro of the tongue; lolling the tongue. — *Lalanā-priya, as, ā, am*, dear to women, liked by females; (*as*), n. Nauclea Cadamba; (*am*), n. = *hri-rera*, a kind of drug. — *Lalanā-varūthin, ī, inī, i*, surrounded by a troop of women.

*Lalanikā, f.* a little woman, a miserable woman.

*Lulantikā, f.* (fr. *lalandi*, fem. of *lalant*), a long pendulous necklace; a lizard, chameleon.

*Lalamāna*, as, ā, am, sporting, playing, dallying.  
*Lalāka*, as, m, the penis.  
*Lalīta*, as, ā, am, sported, played, playing, sporting, dallying, wanton, frolicsome, amorous, voluptuous; lovely, handsome, beautiful, graceful, elegant, naive, simple, artless, gay, cheerful; soft, gentle; pleasing, charming, pleasant, agreeable, wished for, desired, loved; trembling, tremulous, shaken; = *caṭita*; (am), ind. sweetly, agreeably, gracefully; (as), m. epithet of a particular position of the hands in dancing; N. of a particular musical scale or Rāga, (according to some *lalitā*, f.); (ā), f. a wanton woman, a woman in general; musk; N. of a goddess; of a form of Durgā or Pārvatī; of a Gopī (identified with Durgā and Rādhikā); of a river; of various metres, 30+32 instants; four times -----; twice -----; (am), n. sport, dalliance, amorous gesture, love; grace, beauty, charm, charmingness, gracefulness of gait, softness and delicacy of motion, languid gestures in a woman (expressive of amorous sentiment, 'lolling,' 'languishing,' &c.); any natural and artless act (as that of a child); simplicity, innocence, ingenuousness; N. of two metres, four times -----; four times -----; N. of a town.  
 = *Lalita-cūṭya*, as, m., N. of a particular Cāitya.  
 = *Lalita-tāla*, as, m., N. of a particular time (in music).  
 = *Lalita-pada*, as, ā, am, consisting of amorous words; elegantly composed; a kind of metre, four times -----.  
 = *Lalita-pada-bandhana*, am, n. an amorous composition in verse, a metrical composition treating of love.  
 = *Lalita-pura*, am, n., N. of a town.  
 = *Lalita-purāṇa*, am, n. = *lalita-ristara-purāṇa*.  
 = *Lalita-prahāra*, as, m. a soft or gentle blow.  
 = *Lalita-mādhava*, am, n., N. of a drama by Rūpa.  
 = *Lalita-lalita*, as, ā, am, excessively beautiful, very handsome.  
 = *Lalita-loḥana*, as, ā, am, beautiful-eyed; (ā), f., N. of the daughter of a Vidyā-dhara Vāma-datta.  
 = *Lalita-rāmītā*, f. a lovely woman.  
 = *Lalita-ristara*, as, m. or *lalita-ristara-purāṇa*, am, n., N. of a Sūtra work giving a detailed record of the simple and natural acts in the life of Buddha or Śākya-muni.  
 = *Lalita-ryūha*, as, m. epithet of a particular kind of Samādhi or meditation (with Buddhists); N. of a Deva-putra; of a Bodhisattva.  
 = *Lalita-tantra*, am, n., N. of a Tantra work.  
 = *Lalita-trīṇyā*, f. epithet of a particular third day.  
 = *Lalitāditya* ('*ta-ād*'), as, m., N. of a king of Kāśmīra.  
 = *Lalitāditya-pura*, am, n., N. of a town founded by Lalitāditya.  
 = *Lalitā-pañcāmī*, f. the fifth day of the moon's increase in the month Āśvina on which the worship of the goddess Lalitā or Pārvatī is celebrated.  
 = *Lalitāpīṇḍa* ('*ta-āp*'), as, m., N. of a king of Kāśmīra.  
 = *Lalitābhīnaya* ('*ta-abh*'), as, m. erotic performance, representation of love scenes.  
 = *Lalitā-mādhava* = *lalita-mādhava*.  
 = *Lalitārcana-āndrikā* ('*tā-ar*'), f., N. of a work on the worship of Lalitā.  
 = *Lalitārtha* ('*ta-ar*'), as, ā, am, having an amorous meaning.  
 = *Lalitārtha-bandha*, as, ā, am, composed in words of love or in words having an amorous meaning.  
 = *Lalitā-erata*, am, n., N. of a particular religious observance.  
 = *Lalitā-shashthī*, f. epithet of a particular sixth day.  
 = *Lalitā-saptamī*, f. epithet of the seventh day in the light of the month Bhādra.  
 = *Lalitaka* or *lalitika*, am, n., N. of a Tīrtha.  
 = *Lalitha*, as, m. pl., N. of a people.  
 = *Lalitika*, f., N. of a place of pilgrimage.  
 = *Lāla*, as, m., N. of an astronomer; (ā), f. saliva, spittle, slaver.  
 = *Lāla-candra*, as, m. a proper N.  
 = *Lāla-vat*, ān, atī, at (*lāla* for *lālā*), causing saliva to flow.  
 = *Lāla-siṅha*, as, m., N. of an astronomer.  
 = *Lālā-bhālaka*, as, m. 'having saliva for food,' N. of the hell appropriated to those who eat their meals without first offering food to the gods, to the Manes, or to guests.  
 = *Lālā-meha*, as, m.

passing mucous urine. = *Lālā-viṣha*, as, ā, am, whose saliva is poison (said of venomous insects).  
 = *Lālā-srava*, as, m. 'distilling saliva,' a spider.  
 = *Lālā-srāva*, as, m. a flow of saliva or spittle; 'emitting saliva,' a spider.  
 = *Lālā-srāvin*, ī, īṇī, ī, causing a flow of saliva.  
*Lālaka*, as, ikā, am (fr. the Caus. of rt. *lāl*), caressing, fondling, coaxing, seducing; (ikā), f. a jesting or evasive reply, equivocation.  
*Lālana*, as, ī, am, caressing, fondling, coaxing; (as), m. a particular venomous animal, a sort of mouse; (am), n. the act of caressing, fondling, coaxing, dandling; spoiling, indulging, over-indulging.  
*Lālaniya*, as, ā, am, to be caressed or fondled or coaxed.  
*Lālayat*, an, antī, at, caressing, coaxing; stroking.  
*Lālayitavya*, as, ā, am, = *lālaniya*.  
*Lālāya*, Nom. A. *lālāyate*, &c., to emit saliva, slaver.  
*Lālāyita*, as, ā, am, emitting or discharging saliva.  
*Lālaka*, as, m. a buffalo; [cf. *lāvika*.]  
*Lālita*, as, ā, am, caressed, tenderly cherished, fondled, nursed, coaxed, indulged, seduced; loved, desired; (am), n. pleasure, joy, love.  
*Lālītaka*, as, m. a fondling, darling, little favourite, pet.  
*Lālītya*, am, n. (fr. *lalita*), loveliness, grace, beauty, pleasingness, pleasantness, sweetness, loveliness, charm, grace, beauty; gaiety; amorous or languid gestures.  
*Lālīn*, ī, īṇī, ī, caressing, fondling, coaxing; (ī), m. a seducer; (īṇī), f. a wanton.  
*Lālīla*, as, m. Ved., N. of Agni.  
*Lālīya*, as, ā, am, = *lālaniya*.  
**ललल** *lalalla*, an onomatopoeic word representing a lisping sound.  
**ललाट** *lalāṭa*, am, n. (a later form of *ra-rāṭa*, q. v.), the forehead, brow, (*lalāṭe*, 'on the forehead, in front'; the destiny of every individual is conceived by the Hindūs to be written on the forehead.) = *Lalāṭa-taṭa*, am, n. the slope of the forehead, the forehead. = *Lalāṭam-tapa*, as, ā, am, burning the forehead (as the sun). = *Lalāṭa-paṭṭa*, am, n. or *lalāṭa-paṭṭikā*, f. 'the plate' or flat surface of the forehead, the forehead; a tiara, fillet. = *Lalāṭa-pura*, am, n., N. of a town. = *Lalāṭa-phalaka*, am, n. the flat surface of the forehead. = *Lalāṭa-rekhā*, f. a line on the forehead supposed to indicate long life; a wrinkled or corrugated brow; a coloured sectarian mark on the forehead. = *Lalāṭākṣha* ('*ta-ak*'), as, ī, am, having an eye in the forehead; (as), m. an epithet of Siva.  
*Lalāṭaka*, am, n. a beautiful forehead; the forehead, brow; (ikā), f. an ornament worn on the forehead; a mark made with sandal on the forehead.  
*Lalāṭikāya*, Nom. A. *lalāṭikāyate*, &c., to represent or be like a mark on the forehead.  
*Lalāṭikāyamāna*, as, ā, am, representing a mark on the forehead.  
*Lalāṭūla*, as, ā, am, having a high or handsome forehead.  
*Lalāṭya*, as, &c. = *rarāṭya*, of or belonging to the forehead.  
**ललाम** *lalāma*, am, n. (probably connected with rt. *lal*; cf. *lalāṭa*), a mark or spot on the forehead, mark or spot in general; an ornament for the forehead, ornament, decoration, embellishment in general, (in this sense also as, m.); a coloured mark on the forehead of a horse or bull, &c.; a sign, symbol, token, mark of caste, &c.; a banner, flag, ensign; a line, row; any one who is the ornament of his class, any eminent or principal person, (in this sense even am, n.); anything the best of its kind, any grand or beautiful object; eminence, beauty, dignity; a tail; a mane; a horn (?); (as, ī, am), having a mark or spot on the forehead, marked with a blaze (said of cattle); beautiful, agree-

able, charming; (as), m. a horse; (ī), f., N. of a female demon (Ved.); a kind of ornament for the ears. = *Lalāma-gu*, us, m., Ved. a facetious term for the penis. = *Lalāma-vat*, ān, atī, at, having a mark or spot; having an ornament.  
*Lalāmaka*, am, n. a chaplet or wreath of flowers worn on the forehead. = *Lalāmaka-rūpaka*, am, n. (in rhetoric) a flowery metaphor.  
*Lalāman*, a, n. = *lulāma*, an ornament, decoration; a mark, sectarian mark; sign, symbol, token; a banner, flag; any one who is the ornament of his class; any chief or principal person or thing; a tail; a horn (?); a species of stanza having ten syllables in the first two Pādas, eleven in the third, and thirteen in the fourth; a horse, (in this sense probably ā, m.); = *ramya*; = *sukha*.  
**ललित** *lalita*, &c. See col. 1.  
**लल्यान** *lalyāna*, N. of a place.  
**लल्ल** *lalla*, as, m., N. of an astronomer; of certain other persons; (ā), f., N. of a courtizan (in Rājā-tarangiṇī VIII. 1834, &c.). = *Lalla-vā-rāha-suta*, as, m. the son of Lalla and Vārāha, N. of the author of the *Nakshatra-samucāya*.  
**लल्लिया** *lalliya*, as, m. a proper N.  
**लल्लुजीलाल** *lallujilāla*, as, m., N. of an author.  
**लव** *lava*, as, m. (fr. rt. 1. *lū*), the act of cutting, reaping (of corn), mowing, plucking or gathering (of flowers, &c.); that which is cut or shorn off, a shorn fleece, wool, hair; anything cut off, a section, fragment, fraction, piece, particle, bit, drop, small piece, small quantity, little, (*jala-lō*, a drop of water; *trīṇa-lō*, a piece of straw; *aparā-dha-lō*, a little blame); a minute division of time, the sixtieth of a twinkling, half a second, a moment, an instant, (according to others *षष्ठत* or *उत्तत* or *षष्ठत* of a Muhūrta); a degree (in astronomy); the numerator of a fraction; loss, destruction; sport [cf. *lala*]; N. of a son of Rāma-candra and Sītā, (he and Rāma's other son Kūśa were the two rhapsodists who first committed the Rāmāyaṇa to memory and recited it at assemblies, see Rāmāyaṇa I. 4. and cf. *kuśilava*); N. of a king of Kāśmīra (father of Kūśa); a kind of quail, *Perdix Chinensis*; (am), ind. a little; *lavam apt*, even a little; (am), n. nutmeg; cloves; the root of *Andropogon Muricatus*. = *Lava-rāja*, as, m., N. of a Brāhman. = *Lava-vat*, ān, atī, at, lasting only for a moment. = *Lava-sas*, ind. in small pieces or fragments, bit by bit, piecemeal, in minute divisions or instants, after an instant, after some moments. = *Lavepsu* ('*va-ip*'), us, us, u, wishing to cut or reap.  
*Lavaka*, as, ā, am, one who cuts or reaps, &c., a cutter, reaper, shearer; N. of a particular substance, (see *sa-l*).  
*Lavanga*, as, m. the clove tree; (am), n. cloves. = *Lavanga-kalikā*, f. cloves.  
*Lavangaka*, am, n. cloves; (ikā), f., N. of a woman.  
*Lavana*, as, ī, am, one who cuts, &c., a cutter, reaper; (ī), f. a particular fruit tree, *Anona Reticulata*; (am), n. the act of cutting, reaping, mowing, &c. (of corn); an implement for cutting, sickle, knife, &c.  
*Lavaniya*, as, ā, am, to be cut, to be reaped or mown.  
*Lavanya*, as, m., N. of a particular tribe of men.  
*Lavaya*, Nom. P. *lavayati*, &c., = *lavam āca-shke*, Pāp. I. 1, 58, Vārt. 2.  
*Lavāka*, as, m. an implement for cutting, sickle, reaping-hook; the act of cutting.  
*Lavāṅka*, as, m. an implement for cutting, a sickle, reaping-hook.  
*Lavi*, is, is, ī, cutting, sharp, edged (as a tool or instrument); (is), m. = *lavitra*.  
*Lavitra*, am, n. an implement for cutting, a sickle, reaping-hook, scythe.

*Lavya*, as, ā, am, to be cut, to be mown or hewn down.

लवट *lavaṭa*, as, m. a proper N.

लवण *lavāṇa*, am, n. (said to be fr. rt. I. lū; according to others for original *lavāṇa*), salt, (especially) sea-salt, rock or fossil salt, (*go-lavāṇa*, as much salt as is given to a cow); factitious salt or salt obtained from saline earth; (*as*), m. salt-ness, saline taste; the sea of salt water; N. of a hell; of a Rākshasa or Daitya; of a king belonging to the family of Hari-śāndra; of a son of Rānīa; of a river; = *baḷa*, *asthi-bheda* (?); (*ā*), f. lustre, beauty [cf. *lavāṇya*]; a species of plant (= *mahā-jyotishmatī*); N. of a small river in Tirthat; (*i*), f., N. of several rivers; (*as*, ā, am), saline, salt, briny, brinish; handsome, beautiful. — *Lavāṇa-kim-sukā*, f. a species of plant. — *Lavāṇa-kshāra*, as, m. a kind of salt (= *loṅāra*). — *Lavāṇa-khāni*, is, f. a salt-mine; the district of Sambher in Ajmer celebrated for its fossil salt. — *Lavāṇa-jala*, as, ā, am, having salt water; (*as*), m. the sea, ocean. — *Lavāṇa-jala-dhi* or *lavāṇa-jala-nidhi*, is, m. 'receptacle of salt water', the sea, ocean. — *Lavāṇa-jalodbhava* ('*la-ud*'), as, ā, am, produced in the sea; (*as*), m. a muscle, shell. — *Lavāṇa-tā*, f. or *lavāṇa-tva*, am, n. saltiness, brinishness. — *Lavāṇa-triṇa*, am, n. a kind of grass. — *Lavāṇa-toṣya*, as, ā, am, having salt water; (*as*), m. the sea, ocean. — *Lavāṇa-dhenu*, us, f. an offering of salt, (see *dhenu*). — *Lavāṇa-pā'alikā*, f. a silt-bag. — *Lavāṇa-pura*, am, n., N. of a town. — *Lavāṇa-pṛagāḍha*, as, ā, am, strongly impregnated with salt. — *Lavāṇa-mada*, as, m. = *lavāṇa-kshāra*. — *Lavāṇa-mantra*, as, m. a prayer accompanied with an offering of salt. — *Lavāṇa-meha*, as, m. a kind of urinary disease (discharging salty urine). — *Lavāṇa-mehin*, ī, inī, i, suffering from the above disease. — *Lavāṇa-vāri*, is, is, i, having salt water; (*i*), n. the sea, ocean. — *Lavāṇa-samudra*, as, m. the sea of salt water, salt-sea, sea, ocean. — *Lavāṇa-sthāna*, am, n., N. of a place. — *Lavāṇāhara* ('*ṇa-āk*'), as, m. a salt-mine; (metaphorically) a mine of grace or beauty. — *Lavāṇāntaka* ('*ṇa-an*'), as, m. the slayer of the Rākshasa *Lavāṇa*; N. of *Satru-ghna*. — *Lavāṇābhi* ('*ṇa-ab*'), is, m. 'receptacle of salt water', the sea, ocean. — *Lavāṇābhi-ja*, am, n. 'produced from the sea,' sea-salt. — *Lavāṇāmbu-rāsi* ('*ṇa-am*'), is, m. 'a mass of salt water,' the sea, ocean. — *Lavāṇāmbhas* ('*ṇa-am*'), as, n. salt water; (*ās*), m. 'having salt water,' the sea, ocean. — *Lavāṇārjuna* ('*ṇa-ar*') or *lavāṇālaya* ('*ṇa-āl*'), as, m. the sea of salt water, ocean. — *Lavāṇāśva* ('*ṇa-aś*'), as, m., N. of a Brāhman. — *Lavāṇottama* ('*ṇa-ut*'), am, n. 'best salt,' river or rock salt; nitre. — *Lavāṇotsa* ('*ṇa-up*'), am, n. a kind of salt (= *loṅāra*). — *Lavāṇotsa* ('*ṇa-ud*'), am, n., N. of a town. — *Lavāṇoda* ('*ṇa-uda*'), am, n. salt water, brine; (*as*), m. 'containing salt water,' the sea of salt water, ocean. — *Lavāṇodaka* ('*ṇa-ud*'), am, n. salt water, brine; (*as*, ā, am), having or containing salt water; (*as*), m. the sea, ocean. — *Lavāṇodadhi* ('*ṇa-ud*'), is, m. 'receptacle of salt water,' the sea, ocean.

*Lavāṇaya*, Nom. P. *lavāṇayati*, to salt, season with salt.

*Lavāṇasya*, Nom. P. *lavāṇasyati*, to desire salt, long for salt.

*Lavāṇaraja*, am, n. a kind of salt (= *loṅāra*).

*Lavāṇinan*, ā, m. saltiness; grace, beauty, loveliness.

*Lavāṇīya*, Nom. P. *lavāṇīyati*, &c., (probably) to wish for salt (Pāṇ. VII. 1, 51).

लवन *lavana*, &c. See p. 863, col. 3.

लवली *lavali*, f. *Averrhoa Acidia*; a kind of nettle. — *Lavali-phala*, am, n. the fruit of the above.

लवेरणि *laverani*, is, m. a proper N.

लव्य *lavya*. See col. 1.

लस *las*, cl. 10. P. *lāsayati*, &c., to exercise an art, do anything scientifically (= rt. 1. *las*, cl. 10, of which it is sometimes considered a various reading).

लशुन *lasuna*, am, n., (rarely) *as*, m. garlic, (sometimes written *lasuna*.)

*Lasuniya*, as, ā, am, garlicky.

लष् *lash*, cl. 1. 4. P. A. *lāshati*, -te, *lashyati*, -te, *lāśha*, *leshe*, *lashishyati*, -te, *alāshūt* or *alāshūt*, *alashishya*, *lashitum*, to wish, desire, long for, be eager for (with acc.); cl. 10. P. *lāshayati*, to exercise an art, do anything scientifically, (in this sense a various reading for rt. *las* above): Pass. *lashyate*, Aor. *alāshi*: Caus. *lāshayati*, -te, -yitum, Aor. *alāshat*: Desid. *lāshishati*: Intens. *lāshayate*, *lāshishi*, to long for eagerly; [cf. Gr. *λάω* (Dor. *λῶ*, *λῆ*, *λῆ*, 3rd pl. *λῶντι*), *λῆ-μα*, *λῆ-σι-ς*, *λα-λα-ί-ο-μαι*, *λε-λίη-μαι*, *λίσ-ω*, *λάρός*, *λαῖον*, *λήλαντος*, probably *λα-μία*, *λάμος*, *λάμυξ*, *λαίμós*, *λαίτμα*; Lat. *las-citru-s*; Goth. *lus-tu-s*, *lus-to-n*; Angl. Sax. *lust*, *lyst*, *lystan*; Slav. *las-k-a-ti*, 'to flatter'; Bohem. *las-ka*, 'love.']

*Lashana*, as, &c., one who desires or longs for.

*Lashānā-vati*, f., N. of a place.

*Lashita*, as, ā, am, wished, desired, &c.

*Lashva*, as, m. a dancer, actor.

*Lāshyamāna*, as, ā, am, eagerly longing for.

लषमय *lashamaṇa*, as, m. (= *lakshamaṇa*, = *lakshmana*), a proper N.

*Lashamā-devī*, f. (= *lakshmi-devī*), N. of a princess.

लस् I. *las*, cl. 1. P. *lasati*, *lalāsa* (3rd du. *lesatuḥ*), *alāsīt* or *alāsīt*, *lasitum*, to shine, flash, glitter, coruscate, glance; to appear, come to light, arise; to sound, resound, (connected with rt. 1. *ras*); to embrace; to play, sport, move about rapidly, dance, jump, skip about [cf. *rāsa*]; cl. 10. P. *lāsayati*, &c., to exercise an art, do anything scientifically or skillfully. (in this sense = *rt. las*, *lash*): Pass. *lasyate*, Aor. *alāsi*, &c.: Caus. *lāsaya*, -yitum, Aor. *alāsāt*, to cause to sport or play, to cause to dance, teach to dance; to dance: Intens. *lālsayate*, (this form does not seem to occur, but cf. *lālasa*); [cf. probably Lat. *ludo*, (according to some *lascivus*, *lascivire*.]

2. *las*, as, as, as, shining, glittering; [cf. *a-las*.]

*Lasa*, as, ā, am, shining, glancing, playing, moving hither and thither [cf. *a-lasa*]; (*ā*), f. saffron, turmeric.

*Lasaka* = *lāsaka* below.

*Lasat*, an, anti, at, shining, glittering, flashing, glancing; sporting, playing. — *Lasad-anśu*, us, us, u, having flashing or glancing rays (suid of the sun).

*Lasamāna*, as, ā, am, shining, glittering; sporting.

*Lasita*, as, ā, am, played, sported, &c.

*Lasta*, as, ā, am, embraced, grasped; skilled, skillful.

*Lastaka*, as, m. the middle of a bow (the part grasped).

*Lastakin*, ī, m. a bow.

*Lāsa*, as, m. the act of jumping, skipping or moving about, sporting, dancing, (probably connected with *rāsa*); dancing as practised by women; dalliance, wanton sport; soup, broth, boiled pulse, pea-water; saliva (? in *a-lāsa*, q. v.). — *Lāsa-vati*, f., N. of a woman.

*Lāsaka*, as, ikā, am, one who sports or gambols, playing; moving hither and thither, going through various evolutions; (*as*), m. a dancer, actor; N. of *Siva*; a peacock; N. of a dancer; embracing, enfolding, surrounding; (*ikā*), f. a female dancer; a harlot, wanton; a kind of dramatic performance; (*akī*), f. a female dancer, dancing girl; (*am*), n. = a turret, tower, room on the top of a building (= *aṭṭaka*).

*Lāsayat*, an, anti, at, causing to dance, causing to move about.

*Lāsina*, ī, inī, ī, moving to and fro, dancing.

*Lāsya*, am, a. a dance, dancing; a dance accompanied with instrumental music and singing; a dance in which the emotions of love are mimically represented, the dance of the Indian dancing girls, a *Nach* dance (confined to attitude and gesticulation, with a shuffling motion of the feet seldom lifted from the ground; this style is said to have been invented by *Pārvatī* and communicated by her to the daughter of *Vāṇāsura*, by whom her female friends and companions were instructed in it; it is opposed to the *Tāṇḍava*, the more boisterous dance of *Siva* and his followers); a part or particular kind of drama or dramatic representation (said to be the occasional introduction of music and singing; also a style of dramatic composition in which there is abrupt transition from *Prākṛit* to *Sanskṛit* and from *Sanskṛit* to *Prākṛit*, &c.); (*as*), m. a dancer; (*ā*), f. a female dancer, dancing girl. — *Lāsyaṅga* ('*ya-an*'), am, n. that part of a drama in which the *Lāsya* described above is introduced.

*Lāsyaaka*, am, n. = *lāsya*, a dance, dancing in general.

लसिका *lasikā*, f. spittle, saliva, (perhaps a later form of *rasikā*, or connected with rt. 1. *las*; cf. *lālā* fr. rt. *lal*.)

*Lasikā*, f. spittle, saliva; the juice of the sugar-cane; lymph; matter, pus.

लसोफल्ज *lasopharajja*, N. of a place.

लस्त *lasta*, *lastaka*, &c. See col. 2.

लस्मूजनी *laspūjanī*, f., Ved. a large needle.

लहका *lahakā*, f., see *Gaṇa Kshipakādi* to Pāṇ. VII. 3, 45, Vārt. 6.

लहर *lahara*, as, m., N. of a people, (also read *lahāḍa*, *laḍaka*); N. of a province in *Kāśmīra*, (perhaps the present *Lahore*.)

लहरी *laharī*, is, or *laharī*, f. a large wave, billow.

लहिक *lahika*, as, m. a diminutive from *Lahoḍa*.

*Lahoḍa*, as, m. a proper N.

लस *lahya*, as, m. a proper N.; (*ās*), m. pl. the descendants of *Lahya*.

ला I. *lā*, cl. 2. P. *lāti*, *lalau* (3rd pl. *laluh*), &c., to take, receive, obtain.  
2. *lā*, ās, f. the act of taking, receiving; the giving.

*Lāta*, as, ā, am, taken, received, obtained.

*Lāti*, is, f. taking, receiving, &c.

*Lāvū*, ind. having taken.

लाकिनी *lākīnī*, f., N. of a *Tantra* goddess; [cf. *rākīnī*.]

लाकुच *lākuca*, as, ī, am (fr. *lakuca*), belonging or relating to the *Lakuca* tree.

*Lākuḍi*, is, m. a patronymic from *Lakuca*.

लाकुटिक *lākuṭika* for *lāguḍika* or (according to some) for *lālāṭika*.

लाक्षकी *lākshakī*, f., N. of *Sitā*.

लाक्ष्य *lakshya*, as, ī, am (fr. *lakshya*), relating to signs or marks, knowing characteristic signs or marks.

*Lākshānī*, ī, m. a patronymic from *Lakshya*.

*Lākshānīka*, as, ī, am, knowing marks, acquainted with signs; relating to marks or signs, indicative, characteristic; expressing indirectly or figuratively; having a figurative or metaphorical meaning, secondary, inferior, subordinate; technical; (*as*), m. one who knows or explains signs; a technical term, a word implying a definition. — *Lākshānīka-tva*, am, n. the expressing by signs or figures.

*Lākshānya*, as, ā, am, conversant with signs or

marks, explaining or interpreting signs, relating to a sign or mark, indicative.

**लाक्षा** *lākshā*, f. (probably a later form of *rākshā*, and perhaps connected with *rāga* fr. rt. *rañj*, to dye; according to some connected with *laksha*, from the thousands of insects forming the red dye), a species of plant (Ved.); a kind of red dye, lac (obtained from the cochineal insect or a similar insect as well as from the resin of a particular tree; according to some the nest of the insect is formed of a resinous substance used as sealing-wax and commonly termed Shel-lac); the insect or animal which produces the red dye. — *Lākshā-taru*, us, m. the tree *Butea Frondosa* (the insect being especially found in this tree). — *Lākshā-prasāda* or *lākshā-prasādāna*, as, m. the red Lodh tree (an astringent infusion prepared from its bark is used to fix colour in dyeing). — *Lākshā-rakta*, as, ā, am, coloured or dyed with lac. — *Lākshā-rīksha*, as, m. *Butea Frondosa*.

*Lākshika*, as, ī, am, relating to lac, coloured or dyed with lac, made of lac; relating to a large number or to a lac, (in this sense fr. *laksha*.)

**लाक्ष्य** *lākshya*, as, m. a patronymic.

**लाक्ष्म** *lākshma*, as, ī, am (fr. *lakshmi*), addressed to *Lakshmi*.

**लाक्ष्मण** *lākshmaṇa*, as, ī, am (fr. *lakshmaṇa*), relating to the plant *Lakshmaṇā*; (as), m. a patronymic from *Lakshmaṇa*.

*Lākshmaṇī*, is, m. a patronymic from *Lakshmaṇa*.  
*Lākshmaṇeya*, as, m. a patronymic from *Lakshmaṇa*.

**लाक्ष्यिक** *lākshyika*, as, ī, am, = *lakshyam adhite veda vā*, Pāp. IV. 2, 60, Vārt. 7.

**लाख** *lakh* (= rt. *rākh*), cl. I. P. *lākhati*, &c., to grow dry, be dry or arid; to adorn; to suffice, be competent; to prevent.

**लागुडिक** *lāguḍika*, as, ī, am (fr. *laguḍa*), armed with a club; (as), m. a sentinel.

**लाघ** *lāgh* (= rt. *rāgh*), cl. I. A. *lāghate*, &c., to be able or equal to, to be competent or suffice.

**लाघरकोलस** *lāgharakolasa*, as, m. a particular form of jaundice.

**लाघव** *lāghava*, am, n. (fr. *laghu*), quickness, swiftness, rapidity, speed; lightness, levity; activity, alacrity, versatility, dexterity, readiness; ease, facility; health; littleness, smallness, minuteness, delicacy, fineness; insignificance, unimportance, meanness; frivolity, inconsiderateness, rashness; (in prosody) shortness of a vowel or syllable; shortness of expression, brevity, conciseness; making light of, undervaluing, slighting, slight, disrespect, contempt, disgrace. — *Lāghavānvita* ('*va-an*'). as, ā, am, possessed of brevity. — *Lāghavāyana* ('*va-āy*'), as, m., N. of an author.

*Lāghavika*, as, ī, am, being quick or light, being short or brief.

**लाङ्काकायनि** *lāṅkākāyani*, is, m. a metronymic from Lanka.

*Lāṅkāyana*, as, m. a patronymic from Lanka.

**लाङ्गल** *lāṅgala*, am, n. (probably connected with rt. *lag*; according to Uṇādi-s. I. 108. fr. rt. *lang*), a plough; a particular appearance presented by the moon; a plough-shaped beam or timber (used in the construction of a house); the palm tree; a kind of flower; membrum virile, (probably incorrect for *lāṅgūla*); (as), m. a kind of rice; N. of a son of *Suddhodā* and grandson of *Sākya*; (ī), f., N. of various plants, *Jussiaea Repens*; *Hemionitis Cordifolia*; *Rubia Munjista*; *Hedysarum Lagopodioides*; = *lāṅgalin*, the cocoa-nut tree; N. of a river. — *Lāṅgala-graha*, as, m. 'plough-holder,' a ploughman, cultivator, peasant. — *Lāṅgala-gra-*

*haṇa*, am, n. the act of holding or guiding the plough, ploughing. — *Lāṅgala-śakra*, am, n. a particular plough-shaped diagram. — *Lāṅgala-dandā* or *lāṅgala-dandāka*, as, m. the pole or beam of a plough. — *Lāṅgala-dhvaṅga*, as, ā, am, having a plough for an ensign or characteristic; (as), m., N. of *Bala-rāma*, (see *lāṅgalin*). — *Lāṅgala-paddhati*, is, f. a plough's path or line, furrow. — *Lāṅgala-phala*, as, am, n. n. a ploughshare. — *Lāṅgalākhyā* ('*la-ākh*') or *lāṅgalākhya* ('*la-āh*'), as, ā, am, 'plough-named, called after a plough,' (a term applied to the plant *Jussiaea Repens*; probably ā, f.) — *Lāṅgalāpakarshin* ('*la-ap*'), ī, inī, ī, drawing the plough (said of an ox). — *Lāṅgalāishā* ('*la-īshā*, anomalous), f. the pole of a plough.

*Lāṅgalāka* at the end of a comp. = *lāṅgala*, a plough; (as), m. a plough-shaped incision (in surgery); (īkā, ikī), f. = *lāṅgalī*, *Jussiaea Repens*.

*Lāṅgalāyana*, as, m. a patronymic from *Lāṅgala*.  
*Lāṅgalī*, is, m. (fr. *lāṅgala*), a patronymic, N. of a preceptor.

*Lāṅgalīka*, as, ī, am, relating or belonging to a plough; (as), m. epithet of a particular vegetable poison; (ī), f. *Methonica Superba*; [cf. *lāṅgalīki* under *lāṅgalāka*.]

*Lāṅgalin*, ī, inī, ī, furnished with or possessing a plough; (ī), m., N. of *Bala-deva* (who is represented as armed with a ploughshare); N. of a preceptor; the cocoa-nut tree; a snake.

**लाङ्गुल** *lāṅgūla*, am, n. (probably fr. rt. *lag*; but see *lāṅgūla*), a tail; membrum virile.

*Lāṅgulīkā*, f. *Uraria Lagopodioides*.

*Lāṅgulīnī*, f., N. of a river; [cf. *lāṅgulīnī*.]

*Lāṅgūla*, am, n. (according to Uṇādi-s. IV. 90. fr. rt. *lang*), a tail, a hairy tail; membrum virile; a granary?; (ī), f. *Uraria Lagopodioides*.

*Lāṅgulīkā*, f. *Hemionitis Cordifolia*.

*Lāṅgalin*, ī, inī, ī, tailed, having a tail; (ī), m. a monkey, ape; a kind of medicinal plant; (inī), f., N. of a river.

**लाज** *lāj* or *lāij* [cf. rt. 2. *laj*], cl. I. P. *lājati* (in *Nirukta* VI. 9. *lājate*), *lānjati*, &c., to fry, roast, parch; to blame, censure.

*Lāja*, as, m. (supposed by some to be connected with rt. I. *bhrāj* or *bhrīj*), fried or parched grain; wetted or sprinkled grain; (ās), m. pl. parched or roasted grain, (also ā, f.); (am), n. the root of *Andropogon Muricatus*.

*Lāji*, is, m., Ved. a quantity of parched grain, (according to a commentator on *Taittiriya-Brahmaṇa* III. 9, 4, 8, *lāji* is voc. c. fr. *lājin* = *lājopala-kshita*.)

*Lāji*, f., N. of a place.

**लाञ्छ** *lāñch* (connected with rt. *laksh*, cf. rt. *lach*), cl. I. P. *lāñchati*, *lālāñcha*, &c., to mark, distinguish, decorate, deck.

*Lāñchana*, am, n. a mark, sign, token, spot; a landmark; a mark of ignominy, stain, spot; a name, appellation.

*Lāñchita*, as, ā, am, marked, distinguished, characterized, designated; decorated, decked; furnished with (with inst. or at the end of a comp.).

**लाञ्ज** *lāñj* = rt. *lāj* above.

**लाट** *lāta*, ās, m. pl. (according to some formed fr. *rāshtra*), N. of a people and of the district inhabited by them (= *Λαριση* of Ptolemy); (as), m. a king of the *Lātas*; clothes, dress; old or worn-out clothes, shabby ornaments, &c.: idle or childish language; repetition of words in the same sense but in a different application; (as, ī, am), relating to the *Lātas*, of or belonging to *Lāta*; old, worn, spoiled, &c. — *Lāṭācārya* ('*ta-āc*'), as, m. the teacher of the *Lātas*, N. of an astronomer. — *Lāṭācāryāna* ('*ta-an*'), as, m. 'Lāta-repetition,' the repetition of a word in the same sense but with a different application, (see *lāṭaka*.)

*Lāṭaka*, as, ikā, am, of or belonging to the *Lātas*, customary among them; (ikā), f. a particular style of speech or composition, (see *riti*.)

*Lāṭiya*, as, ā, am, = *lāṭaka*.

**लाट्य** *lāṭya*, Nom. P. *lāṭyati*, &c., to live.

**लाट्यायन** *lāṭyāyana*, as, m., N. of the author of a *Sūtra* work.

**लाड** *lād* (= rt. *lad*), cl. 10. P. *lāḍayati*, *lāḍāpayati*, &c., to toss, throw; to blame, reproach; to fondle, cherish, caress, &c. (= *lālayati*, see rt. *lal*).

**लाड** *lāḍa*, as, m. a proper N.; N. of a royal race. — *Lāḍa-khāna*, as, m., N. of a king.

*Lāḍana*, as, m. a proper N.; (am), n. a various reading for *lālana*.

**लाडम** *lāḍama*, as, m. a proper N.

**लाडि** *lāḍi*, is, m. a patronymic.

**लाखनी** *lāṅṅhānī* (?), f. = *kulaṭā*.

**लात** *lāta*, *lāti*, &c. See rt. I. *lā*, p. 864.

**लातय** *lāṭaya*, as, m. a patronymic from *Latu*; N. of a chamberlain (in the *Vikramorvaśī*).

**लान्त** *lānta*, as, m. a mystical term for the letter *va*.

**लान्तकज** *lāntaka-ja*, ās, m. pl., N. of a class of deities (with *Jainas*).

**लान्द्र** *lāndra*, *lāndraka*, see *Gaṇa Yāvādi* to Pāp. V. 4, 29.

**लाप** *lāpa*, *lāpin*, &c. See p. 861, col. 2.

**लाब** *lāba* (often written *lāva*), as, m. = *laba*, a sort of quail, *Pardix Chinenensis*; (ā), f. the female of this bird. — *Lābāksha* ('*ba-āk*') or *lābākshaka*, as, m. 'quail-eyed,' a kind of rice.

*Lābaka*, as, m. a sort of quail.

**लाबु** *lābu* or *lābū* = *a-lābu*.

*Lābukī*, f. a kind of lute.

**लाबुकायन** *lābukāyana*, as, m., N. of a philosophical writer mentioned in the *Jaimini-sūtras*, (probably incorrect for *lāmākāyana*.)

**लाम्** *lābh*, cl. 10. P. *lābhayati*, &c., to throw, direct.

**लाम** *lābha*, &c. See p. 862, col. 1.

**लामकायन** *lāmākāyana*, as, m. (fr. *lamaka*), a patronymic; N. of a preceptor; (ās), m. pl. the descendants of *Lamaka*.

*Lāmākāyani*, is, m. a patronymic.

*Lāmākāyanin*, inas, m. pl. the school of *Lāmākāyana*.

*Lāmāgāyani*, is, m. = *lāmākāyani*.

**लामज्जक** *lāmājḅaka*, am, n. the root of the fragrant grass *Andropogon Muricatus*.

**लाम्पट्य** *lāmpaṭya*, am, n. (fr. *lampāṭa*), lasciviousness, lustfulness, lewdness, dissoluteness.

**लायक** *lāyaka*. See p. 868, col. 3.

**लायम्** *lāyam*, a word of uncertain meaning in *Rig-veda* X. 42, 1, (perhaps an indec. part fr. rt. I. *lī*), having bent down, bending; (according to *Sāy*.) = *saṃśleshaṇam* = *hrīdaya-vedhinaṃ saram*.

**लाल** *lāla*, *lālaka*, *lālita*, &c. See p. 863, cols. 1, 2.

**लालपमान** *lālapyamāna*. See p. 861, col. 2.

**लालस** *lālasa*, as, ā, am (fr. the *Intens.* of rt. I. *las*, but probably connected also with *ri. lash*), eagerly longing for, ardently desirous of, eager after; finding pleasure in, devoted to, totally given up to [cf. *soka-l*]; (as, ā), m. f. longing or ardent



to paint, variegate; [cf. probably Old Germ. *hring*, *hringjan*; Angl. Sax. *hring*.]

*Linga*, *am*, n. (perhaps connected with rt. *lag*), a mark, sign, token, emblem, badge, anything which distinguishes or defines, distinguishing or discriminating mark, characteristic mark, characteristic, sectarian mark; a symptom, mark of disease; a false badge; any badge or mark assumed with a view to deceive; a spot, stain; a proof, evidence, means of proof, proof from a sure sign or token; (in logic) = *vyāpya*, the predicate of a proposition or the mark which characterizes the subject (as in the proposition 'there is fire because there is smoke, and fire has smoke,' smoke is the *linga*), inference, conclusion, reason, (*kāvya-linga*, a particular figure of speech in which the grounds of a statement are explained after the statement has been made); the sign of gender or sex, organ of generation; gender (in grammar, cf. *pum-linga*); the male organ; Siva's genital organ or Siva worshipped in the form of a Phallus, (this is usually of stone or marble, and set up in temples appropriated to Siva; there were formerly twelve principal Siva-lingas in India, of which two or three of the best known are Soma-nātha in Gujārāt, Mahākāla at Ujjayinī, Viśveśvara at Benares, &c.); the image of a god, an idol; the subtle frame or body which is not destroyed by death, the indestructible original of the gross or visible body [cf. *linga-sarira*, *sūksma-s'*]; = *prātipadika*, a nominal base, the crude form or base of a noun (shortened by Vopa-deva into *li*); (according to some) Prakṛitī or Pradhāna (i. e. the primary germ out of which all phenomena are evolved in the Sāṅkhya phil.); the effect or product (i. e. according to others, that which is evolved out of a primary cause, and becomes in its turn a producer, = *vyakta* in the Sāṅkhya phil.); the order of the religions student; N. of a Purāṇa, (see *linga-purāṇa*). — *Linga-jā*, f. a kind of plant (= *linginī*). — *Lingataś*, ind. from a mark or sign, according to marks, &c. — *Lingato-bhadra*, *am*, n. epithet of a particular magical circle. — *Linga-tva*, *am*, n. the state of being a *Linga* or mark, &c. — *Linga-deha*, *as*, *am*, m. n. the subtle or primary body, see *linga-sarira*. — *Linga-dvādaśa-vrata*, *am*, n. N. of a particular religious ceremony. — *Linga-dhara*, *as*, *ā*, *am*, wearing marks, carrying distinctive signs, (*mūṭhyā-lingadhara*, wearing false marks, a hypocrite; cf. *suhrīt-P.*) — *Linga-dhāraṇa*, *as*, *ī*, *am*, wearing a badge; (*am*), n. the act of wearing a badge or any characteristic mark, the wearing of a *Linga* or Phallus. — *Linga-dhārīn*, *ī*, *inī*, *ī*, wearing a badge, wearing the *Linga* of Siva; (*ī*), m. = *linga-vat*, q. v.; (*inī*), f. N. of Dākṣhāyaṇī in Naimisha. — *Linga-nāśa*, *as*, m. loss of characteristic marks; a particular disease of the eyes, (loss of vision from cataract &c., considered to be a discoloration of the pupil); loss of the penis. — *Linga-pa-rāmarśa*, *as*, m. the groping after or seeking for a sign or token (in logic), the consideration of a sign or characteristic (as that smokiness is a sign of fire). — *Linga-pūṭha*, *am*, n. the pedestal of a *Linga*. — *Linga-purāṇa*, *am*, n. N. of one of the eighteen Purāṇas (in which Siva, supposed to be present in the Agni-linga or great fiery *Linga*, gives an account of the creation &c. as well as of his own incarnations in opposition to those of Viṣṇu). — *Linga-pratiśṭhā-vidhī*, *is*, m. rules for the establishment of a *Linga*. — *Linga-mūhātmya*, *am*, n. the majesty or pre-eminence of the *Linga*, N. of a section of several Purāṇas. — *Linga-mūrti*, *is*, *is*, *ī*, having the form of the Phallus (said of Siva). — *Linga-lepa*, *as*, m. N. of a particular disease. — *Linga-vat*, *ān*, *atī*, *at*, having marks, possessed of signs or tokens: having various sexes or genders; furnished with a *Linga* or wearing a small representation of the *Linga* of Siva round the neck or on one arm (applied as an epithet to a particular Śaiva sect, also called Jangamas). — *Linga-varadhana*, *as*, *ī*, *am*, causing erections of the male organ; (*as*), m. Feronia Elephantum. — *Linga-varadhīn*, *ī*, *inī*,

*ī*, causing erections; (*inī*), f. Achyrantes Aspera. — *Linga-viparyaya*, *as*, m. change of gender. — *Linga-viśeṣa-vidhī*, *is*, m. rules for the different genders, N. of a grammatical treatise ascribed to Varāncī. — *Linga-ṽṛitti*, *is*, *is*, *ī*, making a livelihood by false appearance or assumed outward marks, hypocritical; (*is*), m. a religious hypocrite, one who assumes the dress &c. of an ascetic to gain a livelihood. — *Linga-vedī*, f. the pedestal of a *Linga*. — *Linga-śarira*, *am*, n. the subtle body which accompanies the grosser in all its transmigrations and is not destroyed by death. — *Linga-śāstra*, *am*, n. a grammatical treatise on gender. — *Linga-sambhūta*, f., N. of a particular plant. — *Linga-śha*, *as*, m. a religious student. — *Linga-hanī*, f. = *mūrvā*. — *Lingāgra* (*ga-ag'*), *as*, m. glans penis. — *Ling-gānuśāna* (*ga-an'*), *am*, n. the doctrine or laws of grammatical gender. — *Lingārāna* (*ga-ar'*), *am*, n. worship of the *Linga* or Phallus. — *Lingārāna-tantra*, *am*, n., N. of a Tantra work. — *Lingārāna-pratiśṭhā-vidhī* (*ga-ar'*), *is*, m., N. of a work.

*Lingaka* at the end of an adj. comp. = *linga*; (*as*), m. the elephant or wood apple, Feronia Elephantum; [cf. *linga-varadhana*.]

*Lingana*, *am*, n. = *ā-lingana*, embracing, an embrace.

*Lingīn*, *ī*, *inī*, *ī*, having a mark or sign, wearing a distinguishing mark; having the character of, characterized by (at the end of a comp.); wearing or bearing the insignia (of any office or character), bearing false marks or signs, a hypocrite; only having the appearance or acting the part of (at the end of a comp.; cf. *dvija-P.*); having a right to wear signs or badges, one whose external appearance corresponds with his inner character; possessing or furnished with a *Linga*; having a subtle body; (*ī*), m. a Brāhman of a particular order, a religious student, an ascetic; N. of Paramēśvara (as the sustainer of *Linga* or Pradhāna, cf. *linga*, col. 1); a worshipper of Siva in the Phallic type; a hypocrite or pretended devotee; = *vyāpaka*, the subject of a proposition, that which possesses a characteristic mark (as in the proposition 'there is fire because there is smoke, and fire has smoke,' fire is the *lingīn*); the cause or source (i. e. that original substance into which a *Linga* is resolved, see under *linga*); an elephant; (*inas*), m. pl., N. of a particular Śaiva sect [cf. *linga-vat*]; (*inī*), f. a particular plant. — *Lingī-vesha*, *as*, m. the dress or the insignia of a religious student (the skin, staff, bowl, &c.), the dress or appearance of a follower of Siva.

*Lingya*, ind. = 2. *ā-lingya*, having embraced.

लिङ्गालिका *lingālikā*, f. a kind of mouse.

लिच्चवि *licchavi*, N. of a regal race.

लिट् *liṭ*, a technical term in grammar for the terminations of the Reduplicated Perfect tense or for this tense itself.

लित्वा *litva*, Nom. P. *litvati*, &c., to be little; to think little of.

लिधु *li-dhu*, (in grammar) a technical term for Nominal verbs, (said to be a contraction of *linga*, 'the crude base of a noun,' and *dhātu*, 'a root.')

लिट् *litu*, Ved. = *pīṭhala*, slimy, slippery.

लिप् *lip* (the later and classical form of rt. *rip*), cl. 6. P. A. *lipati*, *-te*, *līlepa*, *līlīpe*, *lepsyati*, *-te*, *alīpat*, *alīpata* or *alīpta*, *leptum*, to smear, besmear, anoint, daub, plaster, paint; to spread over, cover; to stain, soil, pollute, defile, contaminate; to inflame, kindle, burn: Pass. *līpyate*, to be smeared or anointed; to stick, cleave, adhere to: Caus. *lepyati*, *-yitum*, Aor. *alīpat*, to cause to smear, &c.; to smear, anoint, cover; to cause to be covered or decorated: Desid. *līlipati*, *-te*: Intens. *lelīpyate*, *lelepti*;

[cf. Gr. *λίπα*, *λίπα*-os, *λιπαρός*, *λιπαρός*-ης, *λιπαρός*-ω, *ἀλείφω*, *ἀλείφω*-ar, *ἀλείφα*, *λισός*: Lat. *līmpidus*, *līppus*, *lī-no*, *lī-mus*, *de-lībuo*; probably also *līquidus*, *līquo*: Old Germ. *salba*: Goth. *salbōn*: Angl. Sax. *sealf*: Slav. *lep-ti*, *lep-u*: Lith. *līmp-u*, *līp-ti*, *līp-u-s*: Hib. *laib*, *laibe*, 'mire, clay.']

*Līpa*, *as*, m. smearing, anointing, plastering.

*Līpi*, *is*, or *līpi*, f. smearing, besmearing, anointing, plastering, spreading over; painting, drawing; writing, transcribing, handwriting; the art of writing; written characters, the letters; a writing, written paper or book, manuscript, document, letter. — *Līpī-kara*, *as*, m. an anointer, white-washer, plasterer; a writer, scribe; an engraver. — *Līpī-kāra*, *as*, m. a writer, scribe, copyist. — *Līpī-jīta*, *as*, *ā*, *am*, one who understands writing, one who can write. — *Līpī-nyāsa*, *as*, m. 'the act of putting down written characters,' writing, transcribing. — *Līpī-phalaka*, *am*, n. a writing-tablet, leaf for writing on. — *Līpī-śālā*, f. a writing-school. — *Līpī-sankhyā*, f. a number of written characters. — *Līpī-sajjā*, f. implements or materials for writing.

*Līpīkā*, f. = *līpi*, a writing, written paper, &c.

1. *līpta*, *as*, *ā*, *am* (for 2. *līpta* see p. 868, col. 1), smeared, besmeared, anointed; stained, soiled, defiled; smeared with poison, poisoned, evenomed; eaten. — *Līpta-vat*, *ān*, *atī*, *at*, one who has smeared or anointed, &c. — *Līpta-hasta*, *as*, *ā*, *am*, having the hands smeared or stained. — *Līptānga* (*ta-an'*), *as*, *ā* or *ī*, *am*, having the body anointed with unguents, &c.

*Līptaka*, *as*, *ā*, *am*, smeared, covered with poison; (*as*), m. a poisoned arrow.

*Līmpa*, *as*, m. smearing, anointing, plastering; (*as*), m., N. of one of Siva's attendants.

*Līmpaṭa*, *as*, *ā*, *am*, libidinous, lustful, lecherous; (*as*), m. a libertine; [cf. *lampāṭa*.]

*Līmpat*, *an*, *atī* or *antī*, *at*, smearing, anointing, plastering.

*Līmpaka*, *as*, m. an ass; a citron or lime tree; (*am*), n. the fruit of the lime tree, a citron.

*Līmpi*, *is*, f. = *līpi*, a writing, &c.

*Līvi*, *is*, or *līvi*, f. writing, transcribing, a writing, &c. — *Līvi-kara* or *līvin-kara*, *as*, m. a writer, scribe.

*Lepa*, *as*, m. the act of smearing, besmearing, daubing, anointing, plastering, anything smeared on, salve, ointment, unguent, plaster, mortar, chunam, white-wash; a coating of paint, &c.; the wipings of the hand after offering funeral oblations to three ancestors, (these wipings being considered as an oblation to paternal ancestors in the fourth, fifth, and sixth degrees); impurity, dirt, any grease or dirt sticking to vessels, &c., a spot, stain, pollution, defilement, moral impurity, sin; food, victuals. — *Lepa-kara*, *as*, m. plaster-maker, mortar-maker or plasterer, bricklayer, white-washer. — *Lepa-kāmini*, f. = *añjanī*. — *Lepa-bhāgin*, *ī*, m. 'sharing the Lepa,' a paternal ancestor in the fourth, fifth, and sixth degrees (Manu III. 216). — *Lepa-bhuj*, *k*, m. 'eating the Lepa,' = *lepa-bhāgin*.

*Lepaka*, *as*, m. a plasterer, bricklayer; one who moulds or models; (a form *lepaka* for *lepa* is found at the end of some comps., see *a-P.*)

*Lepana*, *as*, m. olibanum, incense; (*am*), n. the act of smearing, besmearing, daubing, spreading on; anything smeared on, salve, ointment, plaster, mortar, white-wash; flesh, meat.

*Lepanīya*, *as*, *ā*, *am*, to be smeared or anointed, fit to be plastered.

*Lepin*, *ī*, *inī*, *ī*, smearing or besmearing with, covering with; smeared with, covered with; (*ī*), m. a plasterer, bricklayer, one who moulds or models.

*Lepya*, *as*, *ā*, *am*, to be smeared or anointed; to be defiled, to be spotted or stained; moulded, modeled; (*am*), n. plastering, spreading or smearing ointment or mortar, making models, moulding, modeling. — *Lepya-kṛit*, *t*, m. one who makes models, a bricklayer, plasterer. — *Lepya-nārī*, f. (probably) a modeled figure of a woman. — *Lepya-*



— *Lilā-vajra*, *am*, n. an implement or instrument shaped like a thunderbolt. — *Lilā-vat*, *ān*, *atī*, *at*, possessed of grace or beauty, graceful, beautiful, charming; (*atī*), *f*. a beautiful and charming woman, a wanton woman; N. of Durgā; of the wife of the Asura Maya; of a merchant's daughter (in the Hitopadeśa); a kind of metre; N. of a section of the Siddhānta-sīromani; of a well known treatise on arithmetic, algebra, and geometry by Bhāskara Ācārya; of an elementary treatise on the Vaiśeṣhika philosophy (= *nyāya-P*), q. v.; of a work on medicine. — *Lilāvātara* ('*lā-av*'), *as*, *m*. the descent (of Vishnu on the earth) for his own amusement. — *Lilāvāuhūta* ('*lā-av*'), *as*, *ā*, *am*, gracefully waved about. — *Lilāvāpī*, *f*. a pleasure-tank or lake. — *Lilā-veśman*, *a*, *n*. a pleasure-house; [cf. *lilāgāra*.] — *Lilā-śuka*, *as*, *m*. 'pleasure-parrot,' N. of the poet Vilva-mangala. — *Lilā-sādhyā*, *as*, *ā*, *am*, to be effected with ease. — *Lilā-svātma-priya*, *as*, *m*. N. of an author held in esteem by the Tāntrikas or worshippers of Durgā. — *Lilodyāna* ('*lā-ud*'), *am*, *n*. a pleasure-garden, pleasure-grounds.

*Lilāya*, *Nom. P. A. lilāyati*, *-yate*, *-yitum*, to play, sport, amuse one's self.

*Lilāyat*, *an*, *antī*, *at*, or *lilāyamāna*, *as*, *ā*, *am*, playing, sporting, dallying, sporting wantonly.

*Lilāyita*, *as*, *ā*, *am*, done playfully or sportively, written sportively; (*am*), *n*. play, sport, amusement.

*Lilopavati* (?), *f*. a kind of metre, four times

**लुक** 1. *luk*, an artificial root probably meaning 'to meet together,' and apparently only invented to explain *lukśvara*; the forms *lukishyasi* and *lukitasya* being also given.

*Lukśvara* ('*ka-iś*'), *am*, *n*. N. of a Tīrtha.

**लुक** 2. *luk* (probably fr. Pass. of rt. *luñc*; cf. *luć* below; the loc. *c* however is *luki*, not *lući*), a technical term or symbol in grammar to express 'the dropping out' or 'disappearance' of Pratyayas or affixes; (it is properly regarded as a substitute for an affix, preventing the appearance of any other affix in its place, and neutralizing the effect which this affix would have had on the base; the symbols *luk*, *lup*, and *slu* are distinguished from *lopa*, q. v., and are called *lu-mat*, as containing the syllable *lu*.)

**लुङ्** *luṅ*, a technical term or symbol in grammar for the termination of the Aorist or Third Preterite or for that Tense itself.

*लुङ्ग* *lunga* = *mātulunga*, a citron.

**लुञ्च** *luñc*, cl. 1. P. *luñcāti*, *luluñca*, &c., to pluck, pull, tug, tear, pare, peel; to pull or pluck out, pull off, tear off; Pass. *luñcyate*, to be plucked or pulled out, &c.; [cf. probably Lat. *rumicare*; Old Germ. *luhhan*; Angl. Sax. *lycean*; (according to some) Slav. *luc-i-ti*; Goth. *raupja*; Mod. Germ. *raufe*.]

*Luć*, *k*, *f*. plucking out or off, cutting off; dropping out; [cf. 2. *luk*.]

*Lućitvā*, *ind*. having plucked or pulled out; having torn off.

*Luñca*, *as*, *ā*, *am*, pulling or tearing out, one who plucks or pulls.

*Luñcaka*, *as*, *ikā*, *am*, one who plucks or pulls out, a rearer, &c. [cf. *keśa-l*]; (*as*), *m*. (perhaps) a kind of grain.

*Luñcana*, *am*, *n*. the act of plucking, tearing, pulling out, &c.

*Luñcīta*, *as*, *ā*, *am*, plucked, pulled, plucked out, &c.; peeled. — *Luñcīta-keśa*, *as*, *m*. 'having the hair torn out,' N. of a Jainia ascetic (so called as pulling out the hair of the head and body by way of mortification).

*Luñcītvā*, *ind*. having plucked or pulled out, &c.; [cf. *lućitvā*.]

**लुञ्ज** *luñj* = rt. 2. *laij*, q. v.

**लुट्** 1. *luṭ* [cf. rts. *ruṭ*, 1. *luṭh*], cl. 1. A. *loṭate*, &c., to repel, resist, oppose; to suffer pain, be affected with grief; to shine; cl. 10. P. *loṭayati*, to speak; to shine.

**लुट्** 2. *luṭ* [cf. rt. 2. *luṭh*], cl. 1. 4. P. *loṭati*, *luṭyati*, *luloṭa*, *aloṭit* or *aluloṭat*, *loṭitum*, to roll, roll about, roll on the ground, wallow; to be connected or in contact with (?); cl. 1. A. *loṭate*, &c., to go (according to Naigh. II. 14): Caus. *loṭayati*, *-yitum*, Aor. *aluloṭat* or *aluloṭat*. *Loṭana*, *am*, *n*. rolling, wallowing, tumbling.

**लुट्** 3. *luṭ*, a technical term or symbol in grammar for the terminations of the First Future or for that Tense itself.

**लुट्** 1. *luṭh*, cl. 1. P. *loṭhati*, *luloṭha*, *alulhat*, *loṭhitum*, to strike, knock down; cl. 1. A. *loṭhate*, *luloṭhe*, *aloṭhishṭa*, to resist, oppose, repel; to suffer pain; to go (according to Naigh. II. 14); cl. 10. P. *loṭhayati* [cf. rt. *luṭh*], to rob, plunder, steal, pillage, sack.

**लुट्** 2. *luṭh*, cl. 6. P. *luṭhati*, *luloṭha*, *alulhat*, &c., *luṭhitum*, to roll, roll about, move about, move to and fro, roll on the ground, wallow, welter; to roll down; to agitate, move, stir, (in this sense = rt. *luḍ*): Caus. *loṭhayati*, *-yitum*, Aor. *aluloṭhat* or *aluloṭhat*, to cause to roll, make to move to and fro: Desid. *luloṭhishate*, to wish to roll, intend to roll, to be on the point of rolling; [cf. Hib. *luith*, 'I move, hasten.']

*Luṭhat*, *an*, *atī* or *antī*, *at*, rolling, rolling on the ground, falling down; flowing, trickling (?).

*Luṭhana*, *am*, *n*. the act of rolling, rolling or wallowing on the earth, rolling on the ground with sorrow. — *Luṭhameśvara-tīrtha* ('*na-iś*'), *am*, *n*. N. of a Tīrtha.

*Luṭhamāna*, *as*, *ā*, *am*, rolling, moving to and fro.

*Luṭhita*, *as*, *ā*, *am*, rolled, rolled down, rolling on the ground (as a horse &c.); fallen; (*am*), *n*. the rolling on the ground (of a horse).

*Luṭhēśvara* ('*tha-iś*'), *am*, *n*. N. of a Tīrtha.

*Loṭha*, *as*, *m*. rolling, rolling on the ground.

*Loṭhana*, *as*, *m*. a proper N.

**लुड्** *luḍ* (= rt. *luḍ*, cf. rts. 2. *luṭ*, 2. *luṭh*), cl. 1. P. *loḍati*, &c., to agitate, move about, stir, churn, disturb; cl. 6. P. *luḍati*, &c., to adhere, be attached; to cover: Caus. *loḍayati*, &c., to set in motion, agitate, disturb.

*Loḍana*, *am*, *n*. the act of agitating or disturbing. *Loḍayat*, *an*, *antī*, *at*, agitating, disturbing.

*Loḍita*, *as*, *ā*, *am* [cf. *lolita*], agitated, troubled.

*Loḍyamāna*, *as*, *ā*, *am*, being agitated, being stirred.

**लुण्ट्** *luṅṭ* [cf. rts. *ruṅṭ*, *ruṅṭh*, 1. *luṭh*, *luṅṭ*], cl. 1. P. *luṅṭati*, &c., to rob, plunder; cl. 10. P. *luṅṭayati*, &c., to rob, plunder; to peel, (for rt. *luñc*); to disregard, despise.

*Luṅṭaka*, *as*, *m*. a kind of vegetable; a proper N.

*Luṅṭā*, *f*. robbing; rolling, (for *luṭhana*, q. v.)

*Luṅṭāka*, *as*, *m*. a robber, thief; a crow.

*Luṅṭāta*, *as*, *ā*, *am*, robbed, plundered; peeled, (for *luñcīta*.)

**लुण्ट्** *luṅṭh* (= rt. *ruṅṭh*), cl. 1. P. *luṅṭhati*, &c., to go; to stir up, agitate, excite, set in motion (= rts. 2. *luṭh*, *luḍ*); to be idle; to be lame; to repel, resist; to steal, rob, plunder, pillage [cf. rts. *ruṅṭ*, *luṅṭ*, 1. *luṭh*]: Caus. *luṅṭhayati*, to rob, steal, plunder, sack; to peel, (for rt. *luñc*.)

*Luṅṭhaka*, *as*, *m*. a robber, plunderer.

*Luṅṭhat*, *an*, *antī*, *at*, stirring up, exciting, agitating; rolling, (for *luṭhat*.)

*Luṅṭhana*, *am*, *n*. the act of plundering, pillaging.

*Luṅṭha-nadī*, *f*. N. of a river.

*Luṅṭhayat*, *an*, *antī*, *at*, plundering, pillaging.

*Luṅṭhā*, *f*. robbing, pillaging, &c.; rolling, &c., (for *luṭhana*, q. v.)

*Luṅṭhāka*, *as*, *m*. a robber; a crow.

*Luṅṭhī*, *iś*, *f*. plundering, pillaging, sacking.

*Luṅṭhita*, *as*, *ā*, *am*, plundered, pillaged, robbed, stolen; peeled, (for *luñcīta*.)

*Luṅṭhī*, *f*. = *luṭhana*, q. v.

**लुण्ड** *luṅḍ* (= rts. *ruṅṭ*, *luṅṭ*, 1. *luṭh*), cl. 1. 10. P. *luṅḍati*, *luṅḍayati*, &c., to rob, plunder.

**लुण्डिका** *luṅḍikā*, *f*. a ball, round mass (of anything); proper behaviour, fitting conduct.

*Luṅḍī*, *f*. proper behaviour, becoming conduct, acting and judging rightly.

*Luṅḍī-kri*, cl. 8. P. *-karoti*, &c., to roll into a ball, roll up, roll together. — *Luṅḍī-kṛtā*, *as*, *ā*, *am*, made into a ball, rolled up together.

**लुण्** *luṅh* [cf. rts. 1. *luṭh*, 1. *luṭ*], cl. 1. P. *luṅhati*, &c., to strike, hurt, kill; to afflict; to suffer pain.

**लुप्** 1. *lup* (a later form of rt. 1. *rup*), cl. 6. P. A. *lumpati*, *-te*, *lulopa*, *lulupe*, *lopsyati*, *-te*, *alupat*, *alupta*, *loptum*, to break, fracture, violate, break in pieces, cut, cut off, mutilate, destroy, injure, spoil; to seize, pounce upon; to rob, plunder, take away, deprive of; to suppress, elide, erase, cause to disappear; cl. 4. P. *lupyati*, *lulopa*, *lopishyati*, *loptitum*, to be suppressed or destroyed [cf. *lupyate* below]; to disturb, bewilder, perplex, confound [cf. rt. *labh*, with which *lup* appears to be connected; see *lulopa*]: Pass. *luppyate*, Aor. *alopi*, to be broken or violated; to be suppressed or lost, be elided, suffer elision, disappear (in grammar): Caus. *lopyayati*, *-yitum*, Aor. *alulopat* or *alulopat*, to cause to break or violate; to break, infringe, violate, offend against, thwart, injure; to omit, neglect, miss; to cause to swerve from (with abl.): Desid. *lulupate*, *-te*, *lulopishati*, &c.: Intens. *loluppyate*, *lolopti*, to confound, disturb, bewilder, perplex; [cf. Gr. *λυπ-ρό-ς*, *λυπ-ή*, *λυπ-έ-ω*, *λυπη-ρό-ς*, perhaps also *Ὀλυμπος*: Lat. *rupp-o*: Old Germ. *raubon*: (probably) Goth. *raupjan*, 'to pull out': Angl. Sax. *reaf*, *reafian*: Old Norse *rǫf*: Lith. *rup-eti*, *rup-u-s*: Slav. *lom-i-ti*: Hib. *reuban*, 'I tear, lacerate'; *reuban*, 'plundering, robbery'; *lomaim*, 'I shear, shave, make bare.']

2. *lup*, falling or dropping out, suppression, elision, cutting off, rejection, (*lup* is one of the three technical terms for grammatical elision classed with *luk*, q. v.; it is especially applicable to a Taddhita affix, implying its disappearance and preventing the appearance of any other affix in its place.)

*Lupta*, *as*, *ā*, *am*, broken, violated, injured, destroyed; robbed, plundered, deprived of; omitted, left off, neglected; suppressed, cut off, elided (in grammar), rejected, fallen or dropped out, disappeared, lost, obsolete, disused; (*am*), *n*. stolen property, plunder, booty. — *Lupta-tā*, *f*. the state of being cut off or elided, disappearance, suppression, non-existence. — *Lupta-dharma-kriya*, *as*, *ā*, *am*, excluded from or deprived of religious ordinances. — *Lupta-pada*, *as*, *ā*, *am*, wanting (whole) words. — *Lupta-pindodaka-kriya* ('*da-ud*'), *as*, *ā*, *am*, deprived of funeral rites. — *Lupta-pratiḥha*, *as*, *ā*, *am*, deprived of reason. — *Lupta-risarga-tā*, *f*. the dropping of Visarga. — *Luptopama* ('*ta-up*'), *as*, *ā*, *am*, wanting or falling in the particle of comparison; (*ā*), *f*. (in rhetoric) a mutilated or elliptical simile (the conjunction expressing comparison being omitted), a metaphor.

*Luppyamāna*, *as*, *ā*, *am*, being broken, being cut off, being perplexed or confused.

*Lopa*, *as*, *m*. breaking, violation, fracture, mutilation, cutting off, destruction; robbing, plundering, stealing, deprivation, want, deficiency, loss, interruption, intermission, omission, separation, disappearance, dropping or falling out, rejection, annulling, cancelling, erasure, grammatical elision, (*lopa* is the technical term for elision generally as distinguished from the terms *lup*, *slu*, *luk*, which are only appli-



(am), n. = lūma, a tail. — *Lūna-yavam*, ind. after the barley has been cut, after barley-harvest. — *Lūna-visha*, as, ā, am, having poison in the tail.

*Lūnaka*, as, ā, am, cut, divided; (as), m. a cut, division, wound, anything cut or broken; sort, species, difference; an animal.

*Lūni*, is, f. the act of cutting, reaping, cutting off; rice (?).

*Lūni*, see Vopa-deva III. 61.

*Lūyamāna*, as, ā, am, being cut, being plucked or gathered. — *Lūyamāna-yavam*, ind. when the barley is cut.

*Lolūva*, as, ā, am (fr. the Intens.), cutting much or often.

*Lolūyā*, f. determination to cut. — *Lolūyā-vat*, ān, ati, at, resolved to cut or cut off.

*Lūksha* lūksha, as, ā, am, = rūksha in a-l°, q. v.

*Lūta* lūta, f. a spider; an ant; a kind of cutaneous disease (said to be produced by moisture from a spider). — *Lūtā-tantu*, us, m. a spider's web, cobweb. — *Lūtā-markaṭaka*, as, m. an ape; Arabian jasmine; = *putri*. — *Lūtāri* ('tū-ari), is, m. 'spider-enemy,' a kind of shrub (= *dugdha-phenī*).

*Lūtīkā*, f. a spider.

*Lūma* lūma, am, n. (connected with lūna, q. v.), a tail, a hairy tail (as a horse's or monkey's). — *Lūma-visha*, as, m. 'having poison in the tail,' any animal that stings with the tail (as a scorpion).

*Lūsh* lūsh [cf. rts. *lush*, *rūsh*], cl. I. P. *lūshati*, &c., to adorn, decorate; cl. 10. P. *lūshayati*, -yitum, Aor. *alūshat*, to hurt, injure, kill; to rob, steal, (also cl. I. P. *loshati*).

*Lūsha* in arka-P, q. v.

*Lūha* lūha, as, ā, am, bad?; (as), m. a proper N.

*Lūhasudatta*, as, m. a proper N. (= *lūha*).

*Lūḍ* lūḍ, a technical term or symbol for the terminations of the Conditional or for that Mood itself.

*Lūḍ* lūḍ, a technical term or symbol for the terminations of the Second Future or for that Tense itself.

*Lēka* lēka, as, m. (said to be) N. of an Āditya.

*Lēkuṣṭhika* lekuṣṭhika, as, m. a proper N.

*Lēkha* lekha, lekhana, lekhin, lekhyā, &c. See p. 866, cols. 2, 3.

*Lēḍ* lēḍ, a technical term for the terminations of the Vedic Mood or for this Mood itself, (this is a kind of Subjunctive Mood only found in the Vedas; its characteristic is the insertion of short a, often lengthened to ā, between the base and terminations.)

*Lēḍ* lēḍ, as, m., N. of a particular mixed caste.

*Lēḍya* lēḍya (= *lotya*, q. v.), Nom. P. *lēḍyati*, &c., to deceive, cheat; to be first; to sleep; to shine.

*Lēḍa* leḍa, am, n. excrement; [cf. *lanḍa*.]

*Lēta* leta, as, am, m. n. tears; [cf. *lota*.]

*Lēḍari* leḍari, f., N. of a place.

*Lēp* lep, cl. I. A. *lepate*, &c., to go; to worship, serve.

*Lēpa* lepa, lepana, lepya, &c. See p. 867, col. 3.

*Lēya* leya, as, m. (fr. Gr. *λέων*), Ved. the sign of the zodiac Leo.

*Lēlayā* lelayā. See col. 2.

*Lēlayā* lelayā (by some regarded as an

Intens. fr. an unused rt. *lī*, as distinguished fr. rt. I. *lī*), Nom. P. A. *lēlayati*, -te, *alēlayat*, *alelet*, *aleliyata*, *lēlayitum*, Ved. to move to and fro, quiver, flicker, tremble, quake, shake; [cf. *lēlayā*.]

*Lēlayā*, ind. (probably to be connected with *le-lūya* above, though formed fr. the Intens. of rt. I. *lī*), Ved. quivering, flickering, shaking about.

*Lēlayat*, an, anti, at, trembling.

*Lēlayamānā*, f. one of the seven tongues of fire.

*Lēliha* leliha, lelihōna, &c. See p. 868.

*Lēlya* lelya. See p. 868, col. 3.

*Lēvāra* levāra, as, m., N. of an Agra-hāra.

*Lēśa* leśa. See p. 868, col. 1.

*Lēśavya*, leśṭu, &c. See p. 868, col. 1.

*Lēsika* lesika, as, m. a rider on an elephant.

*Lēha* leha, lehana, lehya. See p. 868, col. 2.

*Lēkha* lekha, as, m. (fr. *lekha*), a patronymic.

*Laikhābhreya*, as, m. a patronymic from *Lekhābhra*; a metronymic from *Lekhā-bhrū*.

*Laigavāyan* laigavāyana, as, m. a patronymic from *Ligu*.

*Laigavya*, as, m. a patronymic from *Ligu*.

*Lainga* lainga, am, n. (fr. *linga*), N. of a *Purāṇa*; of an *Upa-Purāṇa*; (ī), f. a kind of creeper (= *linginī*).

*Laingika*, as, ī, am, relating to or depending on a mark or token; (as), m. a maker of images or statues, statuary.

*Laiṅ* laiṅ, cl. I. P. *laiṅati*, &c., to go, approach; to send; to embrace, &c. (= rt. *paṅ*, q. v.).

*Lo* lo, laus, m. a noun of agency said to be derived fr. *lavaya*, q. v.; a proper N.

*Lok* lok (more properly to be regarded as a Nom. fr. *loka* below, or, according to some, as a secondary rt. developed out of *ruḍ*, *roka*, q. v.), cl. I. A. *lokate*, *luḷoke*, *lokītum*, to see, perceive; cl. 10. P. or Caus. *lokayati*, -yitum, Aor. *alulokat*, to look, look at, view, contemplate; to see, perceive, be aware of, know; to shine; to speak, (*bhāshārtha* being a various reading for *bhāsartha*); [cf. Gr. *λέω*-*ω*; Old Germ. *luog-e-m*; Eng. *look*; Lith. *lauk-i-u*; Lett. *lūkō-t*, 'to see.']

*Loka*, as, m. (cf. *roka*; in the oldest texts of the *Rig-veda* *loka* is generally preceded by *u*, which according to the Pada-pāṭha = the particle 3. *u*, and according to some may be an abbreviation of *uru*, wide, or derived from the prep. *ava*, cf. *uru-loka*, *ava-kāśa*), open space (Ved.), space, room, intermediate space (Ved.; in *Rig-veda* VIII. 100, 12, *dehī tokam* = *avakāśam pra-yaccha*, make room), the vast space, the wide world, sky, heaven; any division of the universe, (three Lokas are commonly given, viz. heaven, earth, and the lower world, but the fuller classification enumerates fourteen, seven descending one below the other and constituting together the lower world, sometimes called hell [see *pātāla*], and seven higher regions rising one above the other, as follow, 1. *Bhūr-loka*, the earth; 2. *Bhuvā-P*, the space between the earth and the sun, the region of the *Munīs*, *Siddhas*, &c.; 3. *Svar-P*, the heaven of *Indra* above the sun or between the sun and the polar star; 4. *Mahar-P*, said to be one *krora* of *Yojanas* above the polar star and to be the abode of *Bṛiḡu* and other saints who survive the destruction of the three worlds situated below; during the conflagration of these lower worlds the saints ascend to 5. *Janar-P*, which is described as the abode of *Brahmā's* sons *Sanat-kumāra*, &c.; 6. *Tapar-P*, where the deified *Vai-rāḡins* reside; 7. *Satya-P* or *Brahma-P* or the abode of *Brahmā*, translation to which world exempts from further birth: the first three worlds are

destroyed at the end of each *Kalpa* or day of *Brahmā*, the last three at the end of his life or of 100 of his years; the fourth *Loka* is equally permanent, but is uninhabitable from heat at the time that the first three are burning; another enumeration calls these seven worlds, earth, sky, heaven, middle region, place of births, mansion of the blest, and abode of truth, placing the sons of *Brahmā* in the sixth division and affirming the fifth or *Janar-P* to be that where animals destroyed in the general conflagration are born again; a symbolical expression for the number seven; the world, earth, (*iha loka*, in this world, on the earth, opposed to *paratra*, *para-loke*, &c.); any place, region, tract, district, province; the inhabitants of the world, the human race, mankind, folk, man, men (in this sense also *ās*, m. pl.), people, subjects (as contrasted with the king); a company, community; common life, ordinary practice, (especially) common usage (as contrasted with ancient usage or idiom of the *Veda*; *loke*, 'in ordinary usage, in the language of the people,' as opposed to *vede*, *chandasi*); seeing, looking, sight, regard; [cf. Lat. *locus*; Lith. *laukas*, 'a plain.'] — *Loka-karṇaka*, as, m. 'thorn of men,' a wicked or injurious man, criminal; epithet of *Rāvaṇa*. — *Loka-kathā*, f. a popular legend or fable. — *Loka-karṭri*, tā, m. the creator of the world (applied to *Brahmā*, *Vishṇu*, and *Siva*). — *Loka-kalpa*, as, ā, am, becoming or appearing like the world, resembling manifested in the form of the world; regarded by the world; (as), m. a period or age of the world. — *Loka-kānta*, as, ā, am, world-loved, liked by every one, pleasing to all, popular; (ā), f. a kind of medicinal herb. — *Loka-kāra*, as, m. = *loka-karṭri*. — *Loka-kāraṇa-karāṇa*, am, n. cause of the causes of the world (a name applied to *Siva*). — *Loka-kṛit*, t, t, t, making or creating free space, setting free (Ved.); (t), m. = *loka-karṭri*, the creator of the world. — *Loka-kṛitnu*, us, us, u, Ved. = *loka-kṛit*, creating space. — *Loka-kṣit*, t, t, t, Ved. dwelling in the sky, inhabiting heaven. — *Loka-gati*, is, f. 'the way of the world,' actions of men. — *Loka-gāthā*, f. a verse or song (handed down orally) among men. — *Loka-guru*, us, m. a teacher of the world, instructor of the people. — *Loka-śikṣus*, us, n. 'eye of the world,' the sun, (according to some us, m.); (*ūnshi*), n. pl. the eyes of men. — *Loka-čara*, as, ā or ī, am, wandering through the world. — *Loka-čūvra*, am, n. the way or proceedings of the world. — *Loka-čarin*, ī, inī, t, = *loka-čara*. — *Loka-janani*, f. 'the mother of the world,' epithet of *Lakṣmī*. — *Loka-jit*, t, t, t, winning or conquering a region (Ved.); conquering Heaven; (t), m. a conquerer of the world; a sage; N. of a Buddha. — *Loka-jña*, as, ā, am, knowing the world, understanding men. — *Lokajña-tā*, f. knowledge of the world, knowledge of mankind. — *Loka-jyeshtha*, as, m. 'the most distinguished or excellent among men,' epithet of Buddha. — *Loka-tattva*, am, n. 'world-truth,' knowledge of the world, knowledge of mankind. — *Loka-tantra*, am, n. the system or course of the world. — *Loka-tas*, ind. from the world, according to ordinary life, popularly, as is usual or customary. — *Loka-tushāra*, as, m. 'earth's-dew,' camphor. — *Loka-traya*, am, ī, n. f. 'world-triad,' the three worlds (heaven, earth, and the lower regions). — *Loka-dambhaka*, as, ikā, am, deceiving the world, cheating or deluding mankind. — *Loka-dvāra*, am, n. the door or gate of heaven. — *Lokadvāriya*, am, n. (fr. the preceding), N. of a *Sāman*. — *Loka-dhātu*, us, m. epithet of a particular division of the world (with *Buddhists*). — *Loka-dhātṛi*, tā, m. 'the creator or supporter of the world,' epithet of *Siva*. — *Loka-nātha*, as, m. 'lord of worlds,' epithet of *Brahmā*; of *Vishṇu* or *Kṛishṇa*; of *Siva*; a governor or ruler of the people, a king, sovereign; a Buddha; N. of a Buddha; of the author of the *Pada-mañjarī*. — *Lokanātha-rasa*, as, m., N. of a particular medicinal preparation. — *Loka-nīndita*, as, ā, am, blamed by the world, generally censured, found fault with by men. — *Loka-netri*, tā, m. guide or

ruler of the world; epithet of Śiva. — *Loka-pa*, *as*, m. protector or guardian of the world, world-protector (= *loka-pāla*, q. v.). — *Loka-pakti*, *is*, f. world-reputation, general respectability, esteem among men. — *Loka-pati*, *is*, m. the lord of the world; epithet of Brahmā; of Viṣṇu; a lord or ruler of people, a king, sovereign. — *Loka-pātha*, *as*, m. way of the world, general or universal way, the usual way. — *Loka-paddhati*, *is*, f. general or universal way. — *Loka-pāla*, *as*, m. a world-protector, guardian of the world, regent of a quarter of the world, any presiding deity, (the *Loka-pālas* are sometimes regarded as deities appointed by Brahmā at the creation of the world to act as guardians of different orders of beings, but more commonly they are identified with the deities presiding over the four cardinal and four intermediate points of the compass, which, according to Manu V. 96, are 1. Indra, guardian of the East; 2. Agni, of the South-east; 3. Yama, of the South; 4. Śūrya, of the South-west; 5. Varuṇa, of the West; 6. Pavana or Vāyu, of the North-west; 7. Kuvera, of the North; 8. Soma or Candra, of the North-east: other authorities substitute Nir-ṛiti for 4. and Iśānt or Prithivī for 8); a protector or ruler of the people, king, sovereign, prince; N. of a king; protection of the people. — *Loka-pālaka*, *as*, m. = *loka-pāla*, a world-protector, ruler of the universe; a king, sovereign. — *Lokapāla-tā*, *f*, or *lokapāla-tva*, *am*, n. the being a *Loka-pāla* or guardian of the world. — *Lokapitāmaha*, *as*, m. progenitor or creator of the world, the great forefather of mankind; epithet of Brahmā. — *Loka-pūjya*, *N*, of a place. — *Loka-puruṣa*, *as*, m. 'world-man,' the World personified. — *Loka-pūjita*, *as*, *ā*, *am*, honoured by the world, universally worshipped; (*as*), m. a proper N. — *Lokapra-kāśaka*, *am*, n., N. of a compilation by Kṣhemendra. — *Loka-prakāśana*, *as*, m. 'world-illuminator,' the sun. — *Loka-pratyaya*, *as*, m., Ved. world-currency, universal prevalence (of a custom, &c.). — *Loka-pradīpa*, *as*, m. 'light of the world,' N. of a Buddha. — *Loka-pravāda*, *as*, m. popular talk, common saying, current report, general rumour, news, popular opinion, commonly used expression. — *Loka-pravāhin*, *i*, *inī* or *inī*, *i*, flowing through the world. — *Loka-prasīdha*, *as*, *ā*, *am*, celebrated in the world, generally established or received, universally known or acknowledged, well-known, notorious. — *Loka-prasīdhi*, *is*, f. universal establishment or reception (of any custom &c.), general notoriety or prevalence. — *Loka-bandhu*, *us*, m. 'universal friend, friend of all,' epithet of the sun; of Śiva. — *Loka-bāndhava*, *as*, m. 'the friend of all,' epithet of the sun. — *Loka-bāhya*, see *loka-vāhya*. — *Loka-bhartrī*, *tā*, m. supporter of the people. — *Loka-bhāj*, *k*, *k*, *k*, Ved. occupying space. — *Loka-bhāvana*, *as*, *i*, *am*, or *loka-bhāvin*, *i*, *inī*, *i*, world-creating; promoting the welfare of men or of the world. — *Loka-maya*, *as*, *i*, *am*, containing space or room, spacious (Ved.); containing the universe. — *Loka-maryādā*, *f*, popular observance, established usage or custom. — *Loka-mātri*, *tā*, m. the mother of the world; epithet of Lakṣmī. — *Loka-mārga*, *as*, m. general or universal way, prevalent custom. — *Lokam-prīna*, *as*, *ā*, *am*, filling the world, penetrating everywhere; (*ā*), *f*, Ved., scil. *īśṭākā*, epithet of the bricks used for building the sacrificial altar (set up with the usual formula *lokam prīna*, those which have a peculiar formula being called *yajush-matī*, q. v.); scil. *ṛiē*, the formula *lokam prīna*. — *Loka-yātrā*, *f*, the business and traffic of men, intercourse or business of the world, worldly affairs, popular usages and customs, conduct of men, ordinary actions or conduct, &c.; support of life. — *Loka-yātrika*, *as*, *i*, *am*, relating to the business or traffic of the world. — *Loka-rāksa*, *as*, m. 'protector of the people,' a king, sovereign. — *Loka-rānjana*, *am*, n. pleasing the world, gaining public confidence, popularity. — *Loka-rata*, *as*, m. the talk of the world, popular report. — *Loka-lekha*, *as*, m. a general writing, public document, ordinary letter. — *Loka-locana*,

*am*, n. (according to some *as*, m.), 'the eye of the world,' the sun; (*ānī*), n. pl. the eyes of men. — *Lokalocanāpāta* ('*na-āp*'), *as*, m. the attacks of men's eyes, i. e. the prying eyes of men. — *Lokavācana*, *am*, a. people's talk, public rumour, popular report. — *Loka-vat*, *ān*, *atī*, *at*, containing the world. — *Loka-vartana*, *am*, n. the conduct of men, general mode of acting, usual behaviour. — *Lokavāda*, *as*, m. the talk of the world, popular report, public rumour, common talk, news. — *Loka-vārtā*, *f*, the world's news, popular report or rumour. — *Loka-vāhya*, *as*, *ā*, *am*, excluded from the world, expelled from society, excommunicated; differing from the world, singular, eccentric; (*as*), m. an outcast. — *Loka-vikruṣṭa*, *as*, *ā*, *am*, abused by the world, censured by mankind, universally blamed or condemned. — *Loka-vijāta*, *as*, *ā*, *am*, universally known or celebrated. — *Loka-vid*, *t*, *t*, *t*, knowing or understanding the world; (*t*), m. epithet of a Buddha. — *Loka-vivishṭa*, *as*, *ā*, *am*, hated by men, universally hated, disliked by people generally, unpopular. — *Loka-vidhi*, *is*, m. the creator of the world, disposer of the universe; order or mode of proceeding prevalent in the world. — *Loka-vināyaka*, *ās*, m. pl., N. of a particular class of deities presiding over diseases. — *Loka-vindu*, *us*, *us*, *u*, Ved. creating room or space, gaining or obtaining freedom. — *Loka-vinda-sāra*, *am*, n., N. of the last of the fourteen Pūrvas or most ancient Jaina writings. — *Loka-vīśruta*, *as*, *ā*, *am*, universally celebrated, far-famed, famous, current. — *Loka-vīśrutī*, *is*, *f*, world-wide fame, notoriety; unfounded rumour or report. — *Loka-visarga*, *as*, m. the creation of the world. — *Loka-vistāra*, *as*, m. universal spreading, general extension or diffusion. — *Loka-vira*, *ās*, m. pl. the world's heroes. — *Loka-vrīta*, *am*, n. worldly intercourse, idle conversation; a universal custom. — *Loka-vrītānta*, *as*, m. the events or occurrences of the world, course or proceedings of the world, circumstances of life, human conduct. — *Loka-vyavahāra*, *as*, m. the affairs or business of the world, popular usage, general custom or course; (*as*, *ā*, *am*), universally used, commonly current. — *Lokavrata*, *am*, n. any observance prevalent in the world or among men, general practice or way of proceeding, general mode of life; N. of several Sāmas. — *Loka-śruti*, *is*, *f*, world-wide fame or reputation, universal notoriety. — *Loka-saṃnyavahāra*, *as*, m. commerce or intercourse with the world, worldly business, trade and traffic. — *Loka-saṃsṛitī*, *is*, *f*, the course of the world, fate, destiny. — *Loka-sankara*, *as*, m. confusion of mankind, general confusion in the world, acting a false character among men. — *Loka-sankhaya*, *as*, m. the destruction of the world. — *Loka-saṅgraha*, *as*, m. intercourse with the world, worldly experience; the propitiation or conciliation of men; the whole of the universe; the welfare of the world. — *Loka-sani*, *is*, *is*, *i*, Ved. causing room or space, effecting a free course. — *Loka-sākshika*, *as*, *i*, *am*, having the world as a witness, attested by the world or by others; (*am*), ind. before or in the presence of witnesses. — *Loka-sākshin*, *i*, m. witness of the world, universal witness; epithet of Brahma; of Fire; (*i*, *inī*, *i*) = *loka-sākshika* above. — *Lokasāt*, ind. for the general good. — *Lokasāt-krīta*, *as*, *ā*, *am*, made or done for the general good. — *Lokasādhaka*, *as*, *ikā*, *am*, creating worlds. — *Lokasāman*, *a*, n., N. of a Sāman. — *Loka-siddha*, *as*, *ā*, *am*, world-established, current among the people, generally done, usual, customary, popular, fashionable, common; universally admitted, generally received. — *Loka-simātivartin* ('*ma-aē*'), *i*, *inī*, *i*, passing beyond ordinary limits, extraordinary, supernatural. — *Loka-sundara*, *as*, *i*, *am*, generally esteemed beautiful, universally considered handsome; (*as*), m., N. of a Buddha. — *Loka-sthala*, *am*, n. an incident of ordinary life, common or ordinary occurrence. — *Loka-sthiti*, *is*, *f*, a universal law, generally established rule or maxim. — *Loka-sprīṭ*, *t*, *t*, *t*, Ved. = *loka-sani* (?). — *Loka-hāya*, *as*, *ā*, *am*,

world-derided, ridiculed by mankind, any object of general ridicule. — *Lokahāya-tā*, *f*, universal ridiculousness. — *Loka-hita*, *am*, n. the welfare of the world, general weal. — *Lokākāśa* ('*ka-āk*'), *as*, m. space, sky; (according to the Jains) a worldly region, the abode of unliberated beings. — *Lokākṣhī* ('*ka-āk*'), *is*, m. 'eye of the world,' N. of a preceptor. — *Lokācāra* ('*ku-āc*'), *as*, m. usage or practice of the world, common practice, ordinary conduct, general or popular custom, universal habit. — *Lokātiḡa* ('*ka-at*'), *as*, *ā*, *am*, going beyond the usage of the world, extraordinary, supernatural. — *Lokātīśaya* ('*ka-at*'), *as*, *ā*, *am*, superior to the world, surpassing ordinary usage (= *lokātīḡa*). — *Lokātman* ('*ka-āt*'), *ā*, m. the soul of the universe. — *Lokādī* ('*ka-ādī*'), *is*, m. the beginning of the world, the beginner or creator of the world. — *Lokādhipa* ('*ka-adhī*'), *as*, m. a ruler or governor of the world, a god, deity. — *Lokādhipatī* ('*ka-adh*'), *is*, m. the ruler or lord of the world. — *Lokānugraha* ('*ka-an*'), *as*, m. the welfare of the world, prosperity of all people, general weal. — *Lokānarāḡa* ('*ka-an*'), *as*, m. the love of mankind, universal love or attachment, general benevolence, philanthropy, charity. — *Lokāntara* ('*ka-an*'), *am*, n. another world, the next world, a future life, decease, death, (*lokāntaram gam* or *yā*, to go into the next world, die.). — *Lokāntara-gata* or *lokāntara-prāpta*, *as*, *ā*, *am*, gone to another world, deceased, dead. — *Lokāntarika* ('*ka-an*'), *as*, *ā*, *am*, dwelling or situated between the worlds. — *Lokāpavāda* ('*ka-ap*'), *as*, m. the reproach or censure of the world, general evil report, public scandal, general outcry against, popular accusation. — *Lokābhībhāvin* ('*ka-abh*'), *i*, *inī*, *i*, overcoming the world; overspreading or pervading the world (said of light). — *Lokābhīlāshita* ('*ka-abh*'), *as*, *ā*, *am*, world-desired, universally coveted, generally liked; (*as*), m., N. of a Buddha. — *Lokābhīyudaya* ('*ka-abh*'), *as*, m. the prosperity of the world, general welfare. — *Lokāyāta* ('*ka-āy*'), *as*, *ā*, *am*, 'world-extended (?), materialistic, atheistic; (*am*), n., scil. *sāstra* or *mata* or *tantra*, materialism, the system of atheistical philosophy (taught by Cārvāka); (*as*), m. a materialist. — *Lokāyātika* ('*ka-āy*'), *as*, m. a materialist, follower of the Cārvāka system, atheist, unbeliever. — *Lokāyana* ('*ka-āy*'), *as*, m. 'refuge of the world,' epithet of Nārāyaṇa. — *Lokāloka* ('*ka-al*'), *am*, n., or *au*, m. du. world and no world, the visible and invisible world; (*as*), m., N. of a mythical belt or circle of mountains surrounding the outermost of the seven seas and dividing the visible world from the region of darkness, (the sun being within this circle these mountains are supposed to form a kind of wall, light on one side and dark on the other; cf. *cakra-bāla*.) — *Lokāvekṣhaṇa* ('*ka-av*'), *am*, n. consideration for the world, anxiety or care for the welfare of mankind. — *Lokēsa* ('*ka-iśa*'), *as*, m. the lord or ruler of the world; epithet of Brahmā; N. of a Buddha; quicksilver. — *Lokēsa-prabhavāpyaya* ('*va-ap*'), *as*, *ā*, *am*, owing both origin and end to the guardians of the world. — *Lokēśvara* ('*ka-iś*'), *as*, m. the lord or ruler of the world; N. of a Buddha. — *Lokēśvarāt-majā* ('*ra-āc*'), *f*. 'Lokēśvara's daughter,' N. of a Buddhist goddess. — *Lokēṣṭī* ('*ka-iśh*'), *is*, *f*, Ved., N. of a particular Iṣṭī. — *Lokāikābandhu* ('*ka-ik*'), *us*, m. 'the only friend of the world,' epithet of Gotama and of Śākya-muni. — *Lokaiṣhaṇā* ('*ka-esh*'), *f*, desire or longing after heaven. — *Lokōkti* ('*ka-uk*'), *is*, *f*, a general or common saying, any saying commonly current among men, a proverb. — *Lokottara* ('*ka-ut*'), *as*, *ā*, *am*, excelling or surpassing the world, beyond what is common or general, unusual, extraordinary; (*as*), m. an uncommon person, a king, prince. — *Lokottara-parivarta*, *N*, of a Buddhist Sūtra work. — *Lokottaravādīn*, *inas*, m. pl., N. of a Buddhist sect (probably so called from their pretending to be superior to or above the rest of the world). — *Lokoddhāra* ('*ka-ud*'), *am*, n., N. of a Tirtha.

*Lokana*, *am*, n. the act of looking, seeing, viewing.  
*Lokaniya*, *as*, *ā*, *am*, to be seen or perceived, visible, worthy of being looked at.

*Lokita*, *as*, *ā*, *am*, seen, beheld, looked at, viewed, perceived.

*Lokin*, *i*, *inī*, *i*, Ved. possessing a world, occupying the world, possessing the best world; (*inas*), m. pl. the inhabitants of the universe.

*Lokya*, *as*, *ā*, *am*, granting a free sphere of action, giving free space (Ved.); diffused over the world, world-wide; conducive to the attainment of a better world, heavenly; usual, customary, ordinary, right, real, actual; (*am*), n. free space or sphere (Ved.).  
— *Lokya-tā*, *f*, Ved. (according to a commentator) the attainment of a better world.

**लोग** *loga*, *as*, m. (perhaps connected with rt. 1. *ruj*), Ved. a clod of earth, lump of clay, clod, (Sāy. = *loṣṭa*.) — *Logāksha* (*ga-ak*), *as*, m. 'clod-eyed,' a proper N. — *Logeṣṭakā* (*ga-ish*), *f*, Ved. a brick made from a lump of clay.

**लोच** *loś* (connected with rts. *lok*, 1. *ruś*), cl. 1. A. *locate*, *luloce*, *locitum*, to see, behold, look or gaze at, view, inspect, perceive; cl. 10. P. *locayati*, &c., to speak; to shine (?): Caus. *locayati*, *-yitum*, Aor. *aluloat*, to cause to see: Desid. *lulośishate*: Intens. *laloçyate*; [cf. Gr. *λέωσ-ω*; Old Germ. *luog-e-m*; Lith. *lauk-i-u*; Lett. *luo-i*, 'to see.']

*Loça*, *as*, m. sight?; (*am*), n. tears; [cf. *lota*, *leta*]. — *Loça-marikaṭa* or *loça-mastaka*, *as*, m. cock's comb, the flower *Celosia Cristata*.

*Loçaka*, *as*, m. a stupid or senseless person, (perhaps as gazing or staring in a senseless manner); the pupil of the eye; lamp-black (used as a stibium); a dark or black dress; a lump of flesh; a particular ornament worn by women on the forehead; a particular ear-ornament, ear-ring; a bow-string; the plantain tree, *Musa Sapientum*; a wrinkled skin, wrinkled or contracted eyebrow; the cast-off skin of a snake; (*ikā*), *f*, a kind of pastry.

*Loçana*, *as*, *i*, *am*, illuminating, brightening; visible, (*a-loçana*, invisible); (*as*), m., N. of an author; (*ā*), *f*, N. of a Buddhist goddess; (*i*), *f*, a species of plant; (*am*), n. the organ of sight, instrument of vision, the eye, (at the end of an adj. comp. the fem. generally ends in *ā*, cf. *çāru-l*, *vāma-l*); N. of a work. — *Loçana-kāra*, *as*, m. the author of the *Loçana*. — *Loçana-gaçaru*, *as*, m. the range or horizon of the eye; (*as*, *ā*, *am*), within the range of vision. — *Loçana-patha* or *loçana-mūrga*, *as*, m. the path or range of the eyes, sphere of vision. — *Loçana-hita*, *as*, *ā*, *am*, useful or serviceable for the eyes; (*ā*), *f*, blue vitriol (used as a collyrium). — *Loçanāmaya* (*na-am*), *as*, m. eye-disease, ophthalmia. — *Loçanoḍḍāraka* (*na-ud*), N. of a *Grāma*. — *Loçanotsa* (*na-ul*), N. of a place.

**लोड** 1. *loḍ* (= rt. *loḍ*), cl. 1. P. *loḍati*, &c., to be mad or foolish.

**लोड** 2. *loḍ*, a technical term or symbol in grammar for the terminations of the Imperative or for that Mood itself.

**लोटा** *loṭā* or *loṭikā*, *f*, sorrel.

**लोड्य** *loṭya* (= *leṭya*, q. v.), Nom. P. *loṭyati*, &c., to deceive, cheat; to be first; to sleep; to shine.

**लोड** *loṭha*, *loṭhana*. See p. 869, col. 2.

**लोड** *loḍ* (= rts. *roḍ*, *loḍ*, *lauḍ*), cl. 1. P. *loḍati*, &c., to be foolish or mad.

**लोडन** *loḍana*. See under rt. *luḍ*, p. 869.

**लोड्य** *loḍya* in *anka-l*, *anga-l*, &c., q. v. v.

**लोणतृण** *loṇa-triṇa*, *am*, n. = *lavaṇa-triṇa*.  
*Loṇā*, *f*, (for *lavaṇā*), a kind of sorrel (= *kshu-drāmlikā*).

*Loṇāmlā* (i. e. *loṇa* = *lavaṇa* + *am*), *f*, a kind of sorrel.

*Loṇāra*, *as*, m. a kind of salt.

*Loṇikā*, *f*, = *loṇāmlā*; *Portulacca Oleracea*.

*Loṇi* in *amla-l*, q. v.

**लोणितक** *loṇitaka*, *as*, m., N. of a poet.

**लोति** *lota*, *as*, m. (according to Uṇādi-s. III. 86. fr. rt. 1. *lū*), tears [cf. *leta*]; a token, sign, mark, spot; (*am*), n. booty, plunder, stolen property (= *loṭra*).

*Latra*, *am*, n. tears; booty, plunder, stolen goods.

**लोदी** *lodī*, N. of a family or race.

**लोध** *lodha*, *as*, *ā*, *am*, Ved. desirous, perplexed, confused (= *ludha* according to the Nirukta and Sāy. on *Ṛig-veda* III. 53. 23, according to others it may mean 'red' or may be the name of a particular animal); (*as*), m. = *lodhra* below.

**लोध** *lodhra*, *as*, m. = *rodhra*, a tree the bark of which is used in dyeing, *Symplocos Racemosa*.

*Lodhraka*, *as*, m. = *lodhra* above.

**लोप** *lopa*, *lopana*, *loṭri*, &c. See p. 869, col. 3, and p. 870, col. 1.

**लोभ** *lobha*, *lobhin*, *lobhya*. See p. 870, col. 2.

**लोम** *loma*, *lomaka*, &c. See col. 3.

**लोमन्** *loman*, *a*, n. (a later form of *roman*, q. v.), the hair on the body of men and animals, (especially) short hair, wool, down, feathers, nap, &c., (not so properly applicable to the hair of the head and beard nor to the mane and tail of animals); a tail (according to some). — *Loma-karuṇi*, *f*, a species of plant (= *māṇsa-śchadā*). — *Loma-karṇa*, *as*, m. 'hair-eared,' a hare. — *Loma-kiṭa*, *as*, m. 'hair-insect,' a louse. — *Loma-kūpa* or *loma-garta*, *as*, m. 'hair-hole,' a pore of the skin. — *Loma-ghna*, *am*, n. 'hair-destruction,' loss of the hair through disease, morbid baldness. — *Loma-pāda*, *as*, m., N. of a king of the *Angas*. — *Lomapāda-purī*, *f*, Champā, the capital of *Loma-pāda* (the modern *Bhāgalpur* and its vicinity). — *Loma-pravāhin*, *i*, *inī* or *inī*, *i*, = *loma-vāhin*. — *Loma-phala*, *am*, n. the fruit of *Dillenia Indica*. — *Loma-maṇi*, *is*, m. an amulet made of hair. — *Loma-yūka*, *as*, m. a hair-louse. — *Loma-vat*, *ān*, *ati*, *at*, = *roma-vat*, having hair, hairy. — *Lama-vāhin*, *i*, *inī*, *i*, bearing or carrying hair, having feathers, feathered (said of an arrow); = *roma-vāhin*, sharp enough to cut a hair. — *Loma-vivara*, *am*, n. = *roma-vivara*, 'hair-hole,' a pore of the skin. — *Loma-viṣa*, *as*, *ā*, *am*, having poisonous hair, whose hair is poisonous (said of tigers and other animals). — *Loma-veṭāla*, *as*, m. epithet of a particular demon. — *Loma-sātana*, *am*, n. an application for removing the hair of the body, a depilatory. — *Loma-saṃharshaṇa*, *as*, *ā*, *am*, causing the hair of the body to bristle, producing horripilation. — *Loma-sātana*, incorrect for *loma-s*. — *Loma-sāra*, *as*, m. an emerald. — *Loma-harsha*, *as*, m. the bristling or erection of the hair of the body, thrill or shudder (caused by excessive joy, fear, &c.), horripilation [cf. *roma-harsha*]; N. of a *Rākshasa*. — *Loma-harshaṇa*, *as*, *ā*, *am*, causing bristling or erection of the hair of the body, producing horripilation, causing a shudder, exciting horror, exciting a thrill of joy, thrilling; (*as*), m., N. of *Sūta* (the pupil of *Vyāsa* and father of *Santi*, who repeated the *Mahā-bhārata* to the *Ṛishis*, cf. *roma-harshaṇa*); (*am*), n. the bristling of the hair of the body, horripilation, thrilling with delight, shuddering with horror. — *Loma-harshin*, *i*, *inī*, *i*, = *loma-harshaṇa*. — *Loma-hārin*, *i*, *inī*, *i*, = *loma-vāhin*. — *Loma-hrīt*, *t*, *t*, removing the hair of the body, depilatory; (*t*), m. yellow orpiment. — *Lomāñca* (*ma-āñ*), *as*, m. curling or erection of the hair of the body, a thrill of rapture, shudder, &c., = *romāñca*. — *Lomālikā* (*ma-ālik*), *f*, a fox (?).

— *Lomāvali* (*ma-āv*), *is*, *f*, the line of hair from the breast to the navel.

*Loma* at the end of comps. = *loman*; (*am*), n. a hairy tail, tail.

*Lomaka* = *loman* in *prati-l*, *mṛidu-l*, (*a-lo-maka*, having no hair, hairless.)

*Lomakāgrīha*, *am*, n. a proper N.

*Lomakin*, *i*, m. a bird.

*Lomadhi*, *is*, m., N. of a king.

*Lomaśa*, *as*, *ā*, *am*, hairy, woolly, downy, shaggy, bristly, covered with hair &c., made of hair, mixed with hair; containing hair; consisting in sheep or other woolly animals (as property &c.); woollen; overgrown with grass &c.; (*as*), m. a ram, sheep; N. of a *Ṛishi*; of a cat (in *Mahā-bh. Sānti-p.* 4934); (*ā*), *f*, a fox; a female jackal (= *śrīgāli*); an ape; green vitriol; N. of various plants, *Nardostachys Jatamansi*; *Lea Hirta*; *Carpopogon Pruriens*; *Sida Cordifolia*; *Sida Rhombifolia*; orris root (= *valcā*); *Cucumis Utilissimus*; = *gandha-māṇṇi*; = *śaṇa-puṣhpī*; N. of a *Sākinī* or female divinity of an inferior class; an attendant on *Durgā*; (*am*), n. a kind of metre. — *Lomaśa-karṇa*, *as*, m. *Acacia Sirissa*. — *Lomaśa-mārjāra*, *as*, m. the civet cat. — *Lomaśa-vakshaṇa*, *as*, *ā*, *am*, Ved. covered with hair on the breast or body. — *Lomaśa-saktha*, *as*, *ā*, *am*, or *lomaśa-sakthī*, *is*, *is*, *i*, Ved. having hair or bristles on the thighs or hind feet; (according to *Mahī-dhara* on *Vajasaneyi-s.* 24. 1 = *bahu-romapu-śhika*), having a hairy tail.

*Lomaśya*, *am*, n. hairiness, woolliness; roughness; N. of a particular pronunciation of the sibilants (Ved.).

*Lomāyayāni* (?), *is*, m. a patronymic.  
*Lomāśa*, *as*, m. a jackal or fox; [cf. *lomaśā*, *lapaśā*].

*Lomāśikā*, *f*, the female of the jackal or fox.

**लोराय** *lorāya*, Nom. P. *lorāyati*, &c., (said to be *vilocane*.)

**लोल** *lola*, *lolita*, &c. See p. 870.

**लोलिका** *lolikā*, *f*, a sort of sorrel, *Oxalis Pusilla*, (according to some *Rumex Vesicarius*.)

**लोलिभ्राज** *lolimba-rāja*, *as*, m., N. of the author of the *Vaidya-jivana*.

**लोलुप** *lolupa*, *as*, *ā*, *am* (fr. the Intens. of rt. 1. *lup*), very destructive, destroying; very desirous, very eager, ardently longing for, covetous, (in these senses a corruption of *lalubha* below); (*ā*), *f*, eager desire, appetite, longing, eagerness. — *Lolupa-tā*, *f*, or *lolupa-tva*, *am*, n. eager desire or longing; greediness, cupidity, desire, lust, lustfulness.

**लोलुभ** *lolubha*, *as*, *ā*, *am* (fr. the Intens. of rt. 1. *lubbh*), very desirous, eagerly longing for or coveting, ardently wishing for, greedy after.

**लोलुव** *loluva*, *lolūyā*. See p. 871, col. 1.

**लोलोर** *lolora*, *am*, n., N. of a town.

**लोल्लट** *lollaṭa*, *as*, m., N. of an author.

**लोशशरायणि** *lośaśarāyaṇi* (?), *is*, m., N. of an author.

**लोष्ट** *loṣṭ*, cl. 1. A. *loṣṭate*, *luloṣṭe*, *loṣṭitum*, to heap up, accumulate, gather into a heap or lump.

*Loṣṭa*, *as*, *am*, m. n. (according to Uṇādi-s. III. 92. fr. rt. 1. *lū*), a lump of earth or clay, clod [cf. *loga*]; a particular object serving as a mark; (*as*), m. a proper N.; (*am*), n. rust of iron, iron filings.

— *Loṣṭa-ghna*, *as*, m. an agricultural implement for breaking clods, a harrow. — *Loṣṭa-dhara*, *as*, m. a proper N. — *Loṣṭa-bhedana*, *as*, *am*, n. n. 'a clod-crusher,' harrow. — *Loṣṭa-maya*, *as*, *i*, *am*, made of clay or earth, earthen. — *Loṣṭa-mardini*, *i*, *inī*, *i*, crushing or breaking clods. — 1. *loṣṭa-vat*,

ān, atī, at, containing clods, mixed with lumps or particles of earth. — 2. *loṣṭa-*vat**, ind. like a clod, as a lump of earth. — *Loṣṭākṣha* (*ṣṭa-ak*), *as*, m. a proper N.; [cf. *logākṣha*.]

*Loṣṭaka*, *as*, m. = *loṣṭa*, a clod; a particular object serving as a mark; a spot, (according to some *am*, n.); N. of various persons.

*Loṣṭan* = *loṣṭa*, a clod.

*Loṣṭāsa*, *as*, m. a proper N.

*Loṣṭu*, *us*, m. = *loṣṭa*, a clod.

*Loṣṭra*, *loṣṭha*, *loṣṭhaka*, incorrect for *loṣṭa*, *loṣṭaka*.

लोस्तानी *loṣṭāni*, a proper N.

लोह *loha*, *as*, *ā*, *am* (probably a later form of *roha*, fr. rt. *i. ruh*, or fr. a lost rt. *rudh*, cf. *rohita*, *lohita*, *rudhira*), red, reddish, copper-coloured; made of copper, coppery; made of iron; (*as*, *am*), n. m. red metal, copper; iron (either crude or wrought); steel; any metal; gold; a weapon; a fish-hook; blood; (*as*), m. the red goat [cf. *lohāja*]; a proper N.; (*ās*), m. pl., N. of a people; (*am*), n. aloe wood, *Agallochum*. — *Loha-kaṇṭhaka*, *as*, m. a kind of thorny shrub, *Vanguiera Spinosa*. — *Loha-kānta*, *as*, m. a magnet, loadstone.

— *Loha-kāra*, *as*, m. a worker in iron, smelter of iron, iron-smith, blacksmith; (*i*), f., N. of the Tantra goddess Atibalā. — *Loha-kāraka*, *as*, m. an iron-smith, blacksmith. — *Lohakāra-bhastrā*, f. a blacksmith's bellows. — *Loha-ktīṭa*, *am*, n. rust of iron or iron filings. — *Loha-giri*, *is*, m., N. of a mountain. — *Loha-ghāṭaka*, *as*, m. 'iron-striker,' a blacksmith. — *Loha-čāriṇi*, f., N. of a rivet. — *Loha-čūrṇa*, *am*, n. rust of iron, iron filings. — *Loha-ja*, *am*, n. bell-metal; rust of iron or iron filings. — *Loha-janḡha*, *as*, m., N. of a Brāhman; (*ās*), m. pl., N. of a people. — *Loha-jāla*, *am*, n. an iron net, a coat of mail. — *Loha-jit*, *t*, m. 'conquering iron (in hardness),' a diamond. — *Loha-tāraṇi*, f., N. of a river, (also read *loha-tāriṇi*, *Loha-čāriṇi*).

— *Loha-dāraka*, *as*, m., N. of one of the twenty-one hells (Manu IV. 90). — *Loha-drāvin*, *i*, *inī*, *i*, melting copper or iron, fusing metal; (*i*), m. borax. — *Loha-nagara*, *am*, n., N. of a town. — *Loha-nāla*, *as*, m. an iron arrow. — *Loha-pāsa*, *as*, m. an iron chain. — *Loha-pura*, N. of a place. — *Loha-prisṭha*, *as*, m. 'iron-backed,' a heron. — *Loha-pratimā*, f. an iron image; an anvil. — *Loha-baddha*, *as*, *ā*, *am*, studded with iron (as a war-club). — *Loha-maya*, *as*, *i*, *am*, made of iron or copper, composed or consisting of iron, iron.

— *Loha-māraka*, *as*, *ikā*, *am*, calcining metal; (*as*), m. *Achyranthes Triandra*. — *Loha-muktikā*, f. a red pearl. — *Loha-mekhala*, *us*, *ā*, *am*, wearing a metal girdle; (*ā*), f., N. of one of the Mātṛis attending on Skanda. — *Loha-yashṭi*, f., N. of a place. — *Loha-rajās*, *as*, n. iron-dust, rust of iron or iron filings. — *Loha-rājaka*, *am*, n. silver. — *Loha-linga*, *am*, n. a boil or abscess filled with blood. — *Loha-vara*, *am*, n. the most precious metal, gold.

— *Loha-varman*, *a*, n. iron armour, mail. — *Loha-vāla*, *as*, m. a kind of rice. — *Loha-sanku*, *us*, m. an iron pike, iron stake or spike; (*us*), m. 'iron-spiked,' N. of one of the twenty-one hells (Manu IV. 90). — *Loha-sleshana*, *as*, *i*, *am*, uniting metals; (*as*), m. borax. — *Loha-sankara*, *am*, n. blue steel. — *Lohākara* (*ṣṭa-ak*), *as*, m., N. of a town. — *Lohā-karṇa*, *as*, *i*, *am* (*lohā* for *loha*), Ved. red-eared. — *Lohāṅgaraka* (*ṣṭa-an*), N. of a hell ('pit of red-hot charcoal'). — *Lohācala* (*ṣṭa-ac*), *as*, m., N. of a mountain. — *Lohāja* (*ṣṭa-aja*), *as*, m. the red goat. — *Lohāja-vaktra*, *as*, m., N. of one of Skanda's attendants. — *Lohāṅḡa* (*ṣṭa-an* or *ṣṭa-ān*), see Gaṇa Gaurādi to Pāp. IV. 1, 41. — *Lohābhīṣara* (*ṣṭa-abh*), *as*, m., N. of a military ceremony performed on the tenth day after the Nī-rājana, (this ceremony or lustration of arms was formerly observed by kings before commencing a campaign, but is now usually confined to the domestic decoration and worship of the soldiers' weapons); = *lohābhīhāra*. — *Lohābhīhāra* (*ṣṭa-*

*abh*), *as*, m. = *nī-rājana*. — *Lohāmisha* (*ṣṭa-ām*), *am*, n. the flesh of the red-haired goat. — *Lohāyasa* (*ṣṭa-āy*), *am*, n., Ved. any metal mixed with copper. — *Lohārgala* (*ṣṭa-ar*), *am*, o., N. of a Tirtha. — *Lohottama* (*ṣṭa-ut*), *am*, n. the best metal, gold.

*Lohaka* = *loha* in *aṣṭa-lohaka*, *indu-l*<sup>o</sup>, *tri-l*<sup>o</sup>, *pañca-l*<sup>o</sup>.

*Lohara*, N. of a district.

*Lohala*, *as*, *ā*, *am*, iron, made of iron; lispng, speaking articulately; (*as*), m. the principal ring of a chain (?).

*Lohi*, n. a kind of borax.

*Lohikā*, f. an iron pot or vessel (being a sort of large shallow bowl, sometimes of iron, but usually of wood and bound with iron, used for washing rice, &c.).

1. *lohita*, *as*, *ā* or *lohinī*, *am* (a later form of *rohita*, q. v.), red, red-coloured, reddish; made of copper, copper, metal; (*as*), m. red (the colour), any red colour; a particular disease attacking the eyelids; a kind of precious stone; a species of rice; a sort of bean or lentil; *Dioscorea Purpurea*; a kind of fish, *Cyprinus Rohita*; a sort of deer; a snake, serpent; the planet Mars; N. of a Nāga or serpent-demon; of a river (the Brahma-putra); of a sea; of a lake; of a country; (*ās*), m. pl., N. of a class of gods under the twelfth Manu; and the descendants of Lohita; (*ā*), f., N. of one of the seven tongues of fire; of two plants (= *varāha-kṛantā*, *rakta-punarnavā*); = *lohinī* below; (*inī*), f. a woman with a red-coloured skin or red with anger; (*am*), n. copper, metal; blood, (in this sense also *as*, *m*); battle; saffron; red sanders; a kind of sandal-wood (= *go-śirsha*); a kind of *Agallochum*; an imperfect form of rainbow. — *Lohita-kalmāsha*, *as*, *i*, *am*, variegated with red, red-spotted. — *Lohita-kūṭa*, N. of a place. — *Lohita-kṛishna*, *as*, *ā*, *am*, of a reddish black colour, dark-red. — *Lohita-kshaya*, *as*, m. loss of blood. — *Lohita-kshayaka*, *as*, *ā*, *am*, suffering from loss of blood. — *Lohita-kshira*, *as*, *ā*, *am*, Ved. yielding red or bloody milk. — *Lohita-garga*, N. of a place; (*am*), ind. where the Ganges appears red. — *Lohita-gangaka*, N. of a place. — *Lohita-grīva*, *as*, *ā*, *am*, red-necked, having a red neck; (*as*), m. epithet of Agni. — *Lohita-čandana*, *am*, n. saffron. — *Lohita-jahnu*, *us*, m. a proper N. — *Lohita-tā*, f. or *lohita-tea*, *am*, n. redness, red colour. — *Lohita-dhvaḡa*, *as*, *ā*, *am*, red-bannered, having a red flag; (*ās*), m. pl., N. of a particular association of persons. — *Lohita-nayana*, *as*, *ā*, *am*, red-eyed, having the eyes reddened with anger or passion. — *Lohita-pāda-desa*, *as*, m., N. of a place. — *Lohita-pittin*, *i*, *inī*, *i*, subject to hemorrhage, suffering from hemorrhage; [cf. *rakta-pittin*]. — *Lohita-pura*, N. of a place. — *Lohita-pushpa*, *as*, *ā*, *am*, red-flowering, bearing red flowers. — *Lohita-pushpaka*, *as*, *ā*, *am*, red-flowering; (*as*), m. the granate tree. — *Lohita-muktā*, f. a red pearl. — *Lohita-mṛttikā*, f. red earth, red chalk, ruddle. — *Lohita-rāga*, *as*, m. a red colour, red hue. — *Lohita-val*, *ān*, *atī*, *at*, containing blood.

— *Lohita-vāsas*, *ās*, *ās*, *us*, having red or blood-stained garments. — *Lohita-satapattra*, *am*, n. a red lotus-flower. — *Lohita-savala* or *lohita-sāranga*, *as*, *ā*, *am*, variegated with red, dappled with red.

— 1. *lohītākṣha* (*ṣṭa-ak*), *as*, m. a red die (used in gaming). — 2. *lohītākṣha* (*ṣṭa-ak*), *as*, *i*, *am*, red-eyed; (*as*), m. a kind of snake; the Indian cuckoo; N. of Vishṇu; of one of Skanda's attendants; of a man; (*i*), f., N. of one of the Mātṛis attending on Skanda; scil. *śirā*, an artery or vein situated either at the thigh-joint or at the arm-joint; (*am*), n. a part of the arm and of the thigh, the place where these are joined to the body, the arm-joint, thigh-joint, hip. — *Lohitā-giri*, *is*, m. (*lohita* for *lohita*), N. of a mountain. — *Lohitārga* (*ṣṭa-ar*), *as*, m. 'red-limbed,' the planet Mars; a species of plant (= *kampillaka*). — *Lohitānana* (*ṣṭa-ān*), *as*, *i*, *am*, red-faced; (*as*), m. an ichneumon. — *Lohitā-mukhī*, f., N. of a club (in the Rāmāyaṇa).

— *Lohitāyas* (*ṣṭa-ay*), *as*, n. 'red-iron,' copper.

— *Lohitāyasa*, *as*, *ā*, *am*, made of red metal; (*am*), n. (probably) copper. — *Lohitārṇa* (*ṣṭa-ar*), *as*, m. a proper N. — *Lohitārḡra* (*ṣṭa-ar*), *as*, *ā*, *am*, wet or dripping with blood, soaked in blood.

— *Lohitārman* (*ṣṭa-ar*), *a*, n. a red swelling or blood-shot appearance in the whites of the eyes.

— *Lohitāvabhāsa* (*ṣṭa-av*), *as*, *ā*, *am*, having a red appearance, reddish. — *Lohitāsoka* (*ṣṭa-as*), *as*, m. a red-flowering *Aśoka*. — *Lohitāsva* (*ṣṭa-as*), *as*, *ā*, *am*, having or driving red horses. — *Lohitāyā* (*ṣṭa-ās*), *as*, *ā*, *am*, having a red or blood-stained mouth. — *Lohitāhi* (*ṣṭa-ahi*), *is*, m. a red snake. — *Lohitī-bhū*, cl. 1. P. -*bhavati*, &c., to be or become red, to be reddened. — *Lohitkṣhāṇa* (*ṣṭa-ik*), *as*, *ā*, *am*, red-eyed. — *Lohitaita* (*ṣṭa-eta*), *as*, *ā*, *am*, = *rohitaita*, variegated with red.

— *Lohitotpala* (*ṣṭa-ut*), *am*, n. the flower of *Nymphæa Rubra*. — *Lohitoda* (*ṣṭa-uda*), *as*, *ā*, *am*, having blood-red water, having red water, having blood instead of water; (*as*), m., N. of a particular bell. — *Lohitorṇa* (*ṣṭa-ūr*), *as*, *i*, *am*, having red wool.

2. *lohita*, Nom. P. *lohitati*, &c., to be or become red, reddened.

*Lohitaka*, *as*, *ikā* or *lohinikā*, *am*, red, of a red colour, reddish; (*as*), m. a ruby; a kind of rice; the planet Mars; N. of a Stūpa; (*ikā*), f. a particular vein or artery; a species of plant; (*am*), n. bell-metal; calx of brass.

*Lohitāya*, Nom. P. A. *lohitāyati*, -*te*, &c., to be or become red, reddened, grow red.

*Lohitāyana*, *as*, m. a patronymic, (probably for *lahitāyana*).

*Lohitāyani*, *is*, f. a patronymic, (perhaps for *lahitāyani*).

*Lohitāman*, *ā*, m. redness, red colour.

*Lohitya*, *as*, m. a kind of rice; N. of a man; of the Brahma-putra river; of a village; (*ā*), f., N. of a celestial female (in Hari-vaṅsa 9534); of a river.

*Lohinikā*. See under *lohita* above.

*Lohinī*. See under 1. *lohita*, col. 2.

*Lohinikā*, f. (fr. *lohinī*), Ved. red glow or lustre.

*Lohinya*, *as*, m. a patronymic, (probably for *lohitya*).

लौकाक्ष *laukākṣha*, *ās*, m. pl., N. of a school, (perhaps for *laugākṣha*).

लौकायतिक *laukāyatika*, *as*, *i*, *am* (fr. *lokāyata*), following the teaching of Cārvāka; (*as*), m. a follower of Cārvāka, a materialist, atheist.

लौकिक *laukika*, *as*, *i*, *am* (fr. *loka*), worldly, mundane, terrestrial, popular, familiar (as opposed to *a-laukika*, 'technical'), belonging to ordinary life, occurring in every-day life, vulgar, common, usual, ordinary, fashionable, publicly received, customary, temporal, secular, not sacred (as opposed to *vaidika*, *ārsha*, *sāstriya*); belonging to the world of (at the end of a comp., e.g. *brahma-laukika*, belonging to the world of Brahmā); (*ās*), m. pl. common or ordinary men (as opposed to 'the learned, initiated,' &c.), men in general, the human race; men familiar with the ways of the world, men of the world; (*am*), n. anything occurring in the world, the laws or ordinances of the world, general custom, usage. — *Laukika-tā*, f. or *laukika-tea*, *am*, n. worldliness, commonness, worldly currency or custom, popularity, usual custom, usage, general prevalence. — *Laukika-vishaya-vicāra*, *as*, m. 'consideration of ordinary objects,' N. of a philosophical treatise.

*Laukya*, *as*, *ā*, *am*, belonging to the world, being in the world, extended through the world, generally diffused, worldly, mundane, terrestrial, human, general, ordinary, common, common-place; (*as*), m. a proper N.

लौगाक्षि *laugākṣhi*, *is*, m. (fr. *logākṣha*), a patronymic, N. of the author of a Dharma-sāstra. — *Laugākṣhi-bhāskara*, *as*, m., N. of the author of several modern philosophical works.

लौठरथ *lauṭharatha*, as, m. a proper N.

लौड *lauḍ* (=rts. *lot*, *lod*), cl. 1. P. *lauḍati*, &c., to be foolish or mad.

लौपायन *lauṇpāyana*, as, m., Ved. a patronymic.

लौप्स *lauṇpsa*, as, m., N. of a Sāman.

लौम *lauṇma* (fr. *loman*), see Gaṇa Sankalādi to Pāp. IV. 2, 75, and Gaṇa Sarkarādi to Pāp. V. 3, 107.

*Lauṇmakāyana* (fr. *lomaka*), see Gaṇa Pakshādi to Pāp. IV. 2, 80.

*Lauṇmakāyani*, is, m. a patronymic from *Lomaka*. *Lauṇmakiya* (fr. *lomaka*), see Gaṇa Kṛiśāśvādi to Pāp. IV. 2, 80.

*Lauṇmāya* (fr. *loman*), see Gaṇa Sankalādi to Pāp. IV. 2, 80.

*Lauṇmāsiya* (fr. *lomaśa*), see Gaṇa Kṛiśāśvādi to Pāp. IV. 2, 80.

*Lauṇmaharshaṇaka*, as, ikā, am, composed by Loma-harshaṇa.

*Lauṇmaharshaṇi*, is, m. a patronymic from Loma-harshaṇa.

*Lauṇmāyana* (fr. *loman*), see Gaṇa Pakshādi to Pāp. IV. 2, 80; (*ās*), m. pl. of the following.

*Lauṇmāyanya*, as, m. a patronymic from *Loman*. *Lauṇmi*, is, m. a patronymic from *Loman*.

लौलाह *lauḷāha*, N. of a place.

लौल्य *lauḷya*, am, n. (fr. *lola*), restlessness, instability, inconstancy, fickleness; Insfulness, eagerness, eager desire, greediness, passion, (*a-lauḷya*, am, n. absence of all desire.)—*Lauḷya-tā*, f. lustfulness, eager desire.—*Lauḷya-vaḷ*, ān, ati, at, eagerly desirous, eager, greedy, avaricious, lustful.

लौश *lauśa*, am, n. (fr. *luśa*), N. of various Sāmans.

लौह *lauha*, as, ī, am (fr. *loha*), made of copper or metal, coppery, metallic; made of iron, composed or consisting of iron, belonging to iron, iron; coming from or belonging to the red-coloured goat; copper-coloured, red; (*ā*), f. a metal or iron cooking-pot, kettle, pan; (*am*), n. iron, metal.—*Lauha-kāra*, as, m. = *loha-kāra*, a blacksmith.—*Lauha-caraka*, as, m., N. of a hell; [cf. *loha-dāraka*.]—*Lauha-ja*, am, n. = *loha-ja*, the rust of iron.—*Lauha-pradipa*, as, m., N. of a treatise on metals.—*Lauha-bandha*, as, am, m. n. an iron chain, iron fetters.—*Lauha-bhāṇḍa*, am, n. an iron vessel, metal mortar.—*Lauha-bhū*, ūs, f. a metal pan, boiler, caldron, kettle.—*Lauha-mala*, am, n. the rust of iron.—*Lauha-sanku*, us, m. = *loha-sanku*.—*Lauha-sāstra*, am, n. a Sāstra treating of metals.—*Lauhācārya* (*ha-āc*), as, m. a teacher of metallurgy or the art of working metals.—*Lauhātman* (*ha-āt*), ā, m. = *lauha-bhū*.—*Lauhesha* (*ha-ish*), as, ā, am, having a metal pole (said of a carriage).

*Lauhāyana*, as, m. a patronymic from *Loha*.

*Lauhāyasa*, as, ī, am (fr. *lohāyasa*), made of metal, metallic, made of copper, &c.

लौहि *lauhi*, is, m., N. of a son of *Ashtaka*.

लौहित *lauhita*, as, m. (fr. 1. *lohita*), the trident of *Siva*.

*Lauhitudhvaja*, as, m. (fr. *lohita-dhvaja*), a follower of the *Lohita-dhvaja*.

*Lauhītika*, as, ī, am (fr. 1. *lohita*), reddish, having a reddish lustre.

*Lauhitya*, as, m. (fr. 1. *lohita*), a patronymic; N. of a river, the *Brahma-putra*; of a sea; of a mountain; of a *Tirtha*, (in this sense probably *am*, n.); (*am*), n. red colour, redness.

*Lauhityāyani*, f. (feminine form of the above), a patronymic.

ल्यी *lpi* or *lyi*, cl. 9. P. *lpināti*, *lyināti*, &c., to join, unite, be attached to, mix with, (various readings for rt. 1. *li*.)

ल्युट *lyuṭ*, (in grammar) a technical symbol for the *Kṛit* affix *ana*.

ल्वी *lvī*, cl. 9. P. *lvināti*, *lvināti*, &c., to go, move, approach, (a various reading for rt. *vlī* or *plī*.)

*Lvina*, as, ā, am, gone.

## व

व 1. *va*, the twenty-ninth consonant of the *Devanāgarī* alphabet, being the semivowel of the vowels *u*, *ū*, and having the sound of the English *v*, except when forming the last member of a conjunct consonant, in which case it is pronounced like *w*; it is often confounded with the labial consonant *b*, with which it very frequently be interchanged.

व 2. *va*, as, m. (fr. rt. 2. *vā*), air, wind; the arm; N. of *Varuṇa*; addressing; conciliation; auspiciousness; reverence; a dwelling; the residence of *Varuṇa*; the ocean, water; a tiger; cloth; the esculent root of the water-lily; (*ā*), f. going; hurting, injury; an arrow; weaving; (*ana*), n. a sort of incantation or Mantra (of which the object is the deity *Varuṇa*); = *pra-etas*; (*as*, ā, am), strong, powerful.

व 3. *va*, ind. = *iva*, like, as.

वंश *vaṁśa*, as, m. (said to be fr. rt. 1. *van*, to sound, or connected with rt. *vank*), a bamboo cane, bamboo; a staff; a term for the rafters and laths fastened to the beams of a house (as generally made of split bamboos), or laths running across a roof [cf. *prācīna-vaṁśa*, *prāy-vaṁśa*], a cross-beam, joint; a sort of sugar-cane; the *Sāl* tree, *Shorea Robusta*; a reed-pipe, tube, flute, pipe, fife; the back-bone, spine [cf. *prishṭha-o*]; the central projecting part of a cineter or sabre; the joints in a bamboo; the line of a pedigree or genealogy (from its resemblance to the succession of joints in a bamboo), a lineage, race, family, stock; offspring, a son; a dynasty, race of kings; a succession or collection of similar things (as of chariots, stars, &c.), an assemblage, multitude, host; a particular measure of length (= 10 *Hastas*); bamboo-manna; N. of *Viṣṇu*?; (*ā*), f., N. of an *Apsaras* (a daughter of *Prādhā*); (*ī*), f. a flute, pipe; an artery, vein; a particular weight (= 4 *Karshas*); bamboo-manna; [cf. Goth. *rausa*, 'a reed'; Old Germ. *rohr*.]—*Vaṁśa-rishi*, is, m. a *Rishi* mentioned in a *Vaṁśa-Brāhmaṇa*.—*Vaṁśa-kathina*, as, m. a clump or thicket of bamboos.—*Vaṁśa-kapṭha*, am, n. 'bamboo-phlegm', cottony or flocculent seeds floating in the air.—*Vaṁśa-kara*, as, ā, am, making or founding a family, propagating or perpetuating a race; (*as*), m. an ancestor; a proper N.; (*ā*), f., N. of a river rising in the *Mahendra* mountains.—*Vaṁśa-karpūra-roṣaṇā*, f. = *vaṁśa-roṣaṇā*, q. v.—*Vaṁśakarma-kṛit*, t, t, t, doing bamboo-work, engaged in the manufacture of baskets, &c.—*Vaṁśa-karnan*, a, n. bamboo-work, manufacture of baskets, &c.—*Vaṁśa-kīrtti*, is, is, ī, having great family renown, celebrated.—*Vaṁśa-kṛit*, t, t, t, = *vaṁśakarma-kṛit*; (*t*), m. the founder of a family.—*Vaṁśa-kramāgata* (*ma-āg*), as, ā, am, descended or inherited lineally, what comes from one's family in regular succession, obtained by family inheritance.—*Vaṁśa-kshaya*, as, m. decay of a family.—*Vaṁśa-kshirī*, f. bamboo-manna.—*Vaṁśa-gulma*, N. of a sacred bathing-place.—*Vaṁśa-caritra*, am, n. the history of any race or dynasty, a genealogical account of the doings of any family.—*Vaṁśa-śāntaka*, as, m. one familiar with pedigrees, a genealogist.—*Vaṁśa-śchettri*, tā, m. one who cuts off the line of descent, the last of a family or race.—*Vaṁśa-ja*, as, ā, am, made of or produced from bamboos; born in the family of, belonging to the family of (with loc. or at the end of a comp.), sprung from a good family; (*as*), m. the seed of the bamboo; (*ā*, am), f. n. bamboo-manna.—*Vaṁśa-taṇḍula*, as, m. the seed of the bamboo.—*Vaṁśa-dalā*, f. a kind of plant or grass

(= *vaṁśa-patṭrī*, *jīrikā*).—*Vaṁśa-dhara*, as, ā, am, carrying or holding a bamboo, &c.; maintaining or supporting a family.—*Vaṁśa-dhānya*, am, n. the seed of the bamboo.—*Vaṁśa-dhārā*, f., N. of a river rising in the *Mahendra* mountains.—*Vaṁśa-dhārin*, ī, ṇī, ī, = *vaṁśa-dhara*.—*Vaṁśa-nartīn*, ī, m. 'family-dancer,' a buffoon.—*Vaṁśa-nāḍikā*, f. a tube or pipe made of bamboo.—*Vaṁśa-nātha*, as, n. the head of a family, chief of a race.—*Vaṁśa-nāḍikā*, f. a pipe or lute made of bamboo, a reed, flute.—*Vaṁśa-netra*, am, n. a kind of sugar-cane, the root of sugar-cane (= *ikshu-mūla*).—*Vaṁśa-patṭra*, am, n. a bamboo leaf; a kind of metre, = *vaṁśapattṛa-patita*; (*as*), m. a reed; (*ī*), f. a particular kind of grass; = *nāḍī-hingu*.—*Vaṁśa-patṭraśa*, as, m. a reed; white sugar-cane; a sort of fish, *Cynoglossus Lingua*; (*am*), n. yellow orpiment.—*Vaṁśapattṛa-patita*, am, n. fallen on a bamboo leaf; a species of metre, four times ०००—०००००.—*Vaṁśa-paramparā*, f. family succession, lineage, descent.—*Vaṁśa-pātra-kārīnī*, f. a woman who makes bamboo vessels or baskets.—*Vaṁśa-pīta*, as, m., N. of a plant (= *kaṇa-guggulū*).—*Vaṁśa-pushpā*, f., N. of a plant (= *saha-devī*).—*Vaṁśa-pūraka*, am, n. a kind of sugar-cane (= *ikshu-mūla*).—*Vaṁśa-pratiśṭhāna-kara*, as, m. one who establishes his family on a firm foundation.—*Vaṁśa-brāhmaṇa*, am, n., N. of a chronological list of ancient teachers.—*Vaṁśa-bhāra*, as, m. a load of bamboos.—*Vaṁśa-bhṛit*, t, m. the supporter of a family, head of a race.—*Vaṁśa-bhōjya*, as, ā, am, to be possessed by a family, hereditary; (*am*), n. an hereditary estate.—*Vaṁśa-maya*, as, ī, am, made of bamboo.—*Vaṁśa-mūlaka*, am, n., N. of a sacred bathing-place.—*Vaṁśa-rāja*, as, m. a very high or lofty bamboo; N. of a king.—*Vaṁśa-roṣaṇā* or *vaṁśa-loṣaṇā*, f. an earthy concretion of a milk-white colour formed in the hollow of the bamboo and known by the name of bamboo-manna.—*Vaṁśa-lakshmi*, is, f. the fortune of a family.—*Vaṁśa-wardhana*, as, ī, am, increasing or prospering a family; (*am*), n. the act of causing prosperity to a family.—*Vaṁśa-wardhin*, ī, inī, ī, increasing or exalting a family.—*Vaṁśa-ritati*, is, f. a clump or thicket of bamboos; family, descent.—*Vaṁśa-vidārinī*, f. a woman employed in splitting bamboos.—*Vaṁśa-viśuddha*, as, ā, am, (made) of a good bamboo; of a pure or good family.—*Vaṁśa-vistara*, as, m. a complete genealogy.—*Vaṁśa-vṛiddhi*, is, f. prosperity of a family.—*Vaṁśa-sarkarā*, f. = *vaṁśa-roṣaṇā*.—*Vaṁśa-salākā*, f. a bamboo peg or screw at the lower end of a *Viṇā* or lute, (according to some) the bamboo pipe that forms the body of the lute; any small bamboo pin or stake (as the bar of a cage, &c.).—*Vaṁśa-samācāra*, as, m. family usage.—*Vaṁśa-stanita*, am, n. a species of the *Jagatī* metre (= *vaṁśa-stha-viḷa*).—*Vaṁśa-stha*, am, n. (or ā, f.?), a particular metre (= *vaṁśa-stha-viḷa*).—*Vaṁśa-stha-viḷa*, am, n. the hollow or cavity found in a bamboo cane; N. of a species of the *Jagatī* metre, four times ०००—०००—०००—(the beginning of the *Ritu-saphāra* is in this metre).—*Vaṁśa-sthiti*, is, f. the state or condition of a family.—*Vaṁśa-hina*, as, ā, am, destitute of family or descendants, having no kindred.—*Vaṁśāgata* (*śa-āg*), as, ā, am, what comes from one's family, inherited, obtained by inheritance.—*Vaṁśāgra* (*śa-āg*), am, n. the point or end of a bamboo cane; the shoot of a bamboo.—*Vaṁśānkura* (*śa-an*), as, m. a bamboo shoot or sprout.—*Vaṁśānukīrtana* (*śa-an*), am, n. the publishing or proclaiming a family, genealogy.—*Vaṁśānukrama* (*śa-an*), as, m. family succession, genealogy, lineal inheritance.—*Vaṁśānuga* (*śa-an*), as, ā, am, being on or along the central projecting part of a sword; passing from family to family.—*Vaṁśānucarita* (*śa-an*), am, n. the history of a family or dynasty, a genealogical list (one of the five *Lakṣaṇas* or distinguishing marks of a *Prāra*).—*Vaṁśānuvanśa-carita* (*śa-an*), am, n.

the history of both old and more recent families (one of the five Lakṣhaṇas of a Purāṇa). — *Vansāvatī*, f. a proper N. — *Vansāvati* ('śa-āv'), f. the line of a family, a pedigree, genealogy. — *Vansāvha* ('śa-āv'), as, m. bamboo-nania. — *Vansī-dhara*, as, ā, am, holding a flute or pipe; (as), m. a flute-player, pipe; N. of Kṛishṇa; of a learned man. — *Vansī-dhārin*, ī, inī, ī, holding or carrying a flute; (ī), m. a flute-player; N. of Kṛishṇa. — *Vansī-valāna*, as, m., N. of a Scholast.

*Vansīka*, as, m. a large kind of sugar-cane; a joint in a bamboo; a small fish, *Cynoglossus Lingua*; N. of a king; (*ikā*), f. a kind of pipe or flute; aloe wood, *Agallochum*, (in this sense also am, n.; cf. *vansīkā* above.)

*Vansīka*, as, ī, am, belonging or relating to a bamboo, pertaining to a family &c., lineal, genealogical; (am), n. aloe wood; [cf. *vansīkā* above.]

*Vansīn*, ī, inī, ī, belonging to a family; [cf. *sva-v*.]

*Vansī-vādya*, am, n. a flute, pipe, (probably wrong for *vansī-vādya*.)

*Vansī*. See under *vansā*, p. 875, col. 2.

*Vansya*, as, ā, am, of or belonging to a family, of a good family, of the same family.

*Vansya*, as, ā, am, belonging or attached to the main beam; connected with the back-bone or spine; of or belonging to a family; of a good family, of the same family; peculiar to a family; genealogical, lineal; (as), m. a cross-beam, joist; a bone in the arm; a bone in the leg; a member of a family; a son, lineal descendant, posterity; an ancestor, forefather; a kinsman from seven generations above and seven below; a pupil; (*ās*), m. pl. ancestors.

वंसग *vansaga*, as, m., Ved. a bull.

वंह *vanh*. See rt. *banh*, p. 671, col. 2.

*Vanḥishṭha*, as, ā, am (see *banḥishṭha*), most, very much or great.

*Vanḥiyas*, ān, asi, as (see *banḥiyas*), more, greater; very much or large.

वक् *vak* (a form of rt. *vank*, q. v.), to go crookedly, &c., (in Rīg-veda VII. 21, 3. *vāvakre = nirgacchanti*, they issued forth.)

*Vaka*, as, m. a heron, crane, *Ardea Nivea*; a hypocrite, cheat, rogue, deceiver (the crane being regarded as an animal of great cunning and deceit as well as sagacity); a particular tree, *Sesbana Grandiflora*; an apparatus for calcining or subliming metals or minerals (consisting of two crucibles, one inverted over the other and placed over a fire); N. of a Rishi (having the patronymic Dālbi or Dālbiya); of a Rākshasa or demon (killed by Bhīma or Bhīmasena, see *vaka-vadha*); of an Asura (said to have assumed the form of a crane and to have been conquered by Kṛishṇa); of Kuvera; of a king; (*ās*), m. pl., N. of a people; (*ī*), f. = *pūtanā*. — *Vakacācha*, N. of a district. — *Vakakalpa*, as, m., N. of a particular Kalpa or period of the world. — *Vakacāra*, as, m. = *vaka-vratin*. — *Vakacūchikā*, f. a sort of fish. — *Vakajit*, t, m. 'conqueror of Vaka,' N. of Bhīma-sena. — *Vakava*, am, n. the state or condition of a crane. — *Vakadvīpa*, as, m., N. of a Dvīpa. — *Vakadhūpa*, as, m. a compound perfume, (also read *vṛthū-dhūpa*). — *Vakanakha*, as, m., N. of a son of Viśvā-mitra, (also read *vaka-naka*.)

— *Vakanisidana*, as, m. 'destroyer of Vaka,' N. of Bhīma-sena. — *Vakapanīchaka*, am, n. a space of time consisting of the last five Tithis of the bright half of the month Kārtika. — *Vakapushpa*, as, m. a kind of tree, *Æschynomene Grandiflora*; (am), n. the flower of this tree. — *Vakayantra*, am, n. 'crane-like instrument,' epithet of a particular form of retort. — *Vakarāja*, as, m. the king of the cranes (named Rāja-dharman, he was son of Kaśyapa, see *Mahā-bh. Sānti-p.* 6336). — *Vakavaiha*, as, m. 'the killing of Vaka,' N. of a section of the *Ādiparvan* of the *Mahā-bh.* 6103-6315 (describing how Bhīma, while resident in the city of Eka-śakra, delivered his family and the whole neighbourhood

from the tyranny of the demon named Vaka or Baka, who forced the citizens to send him every day a dish of food by a man whom he always devoured as his daintiest morsel at the end of the repast). — *Vakavṛkṣha*, as, m. a kind of tree. — *Vakavṛtti*, is, is, ī, one who acts or behaves like a crane, hypocritical; (*is*), m. a false or hypocritical devotee, hypocrite (compared to the crane which stations itself cunningly by a pool apparently absorbed in meditation till it sees a fish on which to dart). — *Vakavairin*, ī, m. 'Vaka's enemy,' N. of Bhīma-sena. — *Vakavratā*, am, n. 'crane-like observance,' the conduct of a crane, hypocrisy. — *Vakavratā-cāra*, as, m. one who acts like a crane, a hypocrite. — *Vakavratika*, as, or *vaka-vratin*, ī, m. 'one whose acts or observances are like those of a crane,' a false devotee, religious hypocrite, one who assumes the appearance of devotion or meditation for interested purposes, (see *vaka-vṛtti*). — *Vakasaktha*, as, m. a proper N.; (*ās*), m. pl. *Vaka-saktha's* descendants. — *Vakasahasā-vāsin*, ī, m. 'dwelling in the same abode as the crane,' a lotus. — *Vakari* ('ka-ari), is, m. 'enemy of Vaka,' N. of Kṛishṇa. — *Vakesa* ('ka-īśa), as, m., N. of a temple founded by Vaka.

*Vakāḥi*, f. a sort of fish (= *vaka-cūchikā*). — *Vakāya*, Nom. P. *vakāyati*, &c., to represent or act like the Asura Vaka.

*Vakāyati*, am, anti, at, acting like the Asura Vaka.

*Vakula*, as, m. (said to be ir. rt. *vak* or *vank*), a kind of tree, *Mimusops Elenigi*; a kind of drug; (*ā*), f., N. of a plant, = *katākā*; (*ī*), f. a sort of drug (commonly called *Kākolī*); (am), n. the fragrant flower of *Mimusops Elenigi*. — *Vakulavālikā* ('la-āv'), f., N. of a woman.

*Vakulita*, as, ā, am, furnished with *Mimusops Elenigi*.

*Vakula*, as, m. the *Vakula* tree.

*Vakerukā*, f. a small crane; the branch of a tree bent by the wind.

*Vakoṣa*, as, m. a crane.

*Vakra*, as, ā, am, crooked, winding, tortuous, curved, bent, bowed, meandering, curled, curly (as hair &c.); having an apparently backward motion, retrograde (said of planets); prosodially long (the form of the long mark being supposed to be curved), crooked in disposition, cunning, fraudulent, dishonest, prevaricating, indirect, evasive, ambiguous; cruel, malignant; (as), m. the planet Mars; the planet Saturn; Rudra or Siva; the Asura Tripura; N. of a king of the Karūshas; of a Rākshasa; = *parpata*; (*ās*), m. pl., N. of a people, (also read *čakra*); (*ā*), f., N. of a particular musical instrument; scil. *gati*, N. of a particular variation in the course of Mercury; (am), n. the winding course of a river, the arm or bend of a stream; the apparent retrograde motion of a planet; (in surgery) a form of fracture (when a bone is bent in a particular way or only partially broken); [cf. according to some, Lat. *varus*: Hib. *fiar*, 'crooked, wicked'; *fiaras*, 'crookedness'; *fiaraim*, 'I incline, bend.']; — *Vakra-kaṇṭha*, as, m. 'having crooked thorns,' the jujube tree. — *Vakra-kaṇṭhaka*, as, m. *Acacia Catechu*. — *Vakra-khadga* or *vakra-khadgaka*, as, m. a bent sword, a cimeter, sabre. — *Vakra-gati*, is, f. crooked or winding course, tortuous motion, apparent retrograde motion or retrogression (said of the course of Mars &c.); (*is*, is, ī), moving crookedly or tortuously, meandering. — *Vakra-gāmin*, ī, inī, ī, going crookedly, moving tortuously or in zigzag, fraudulent, dishonest. — *Vakra-grīva*, as, m. 'crooked-necked,' a camel. — *Vakra-kaṇṭhū*, us, m. 'crooked-beaked,' a parrot. — *Vakra-tā*, f. or *vakra-tva*, am, n. crookedness, curvature, curvedness, tortuousness; retrograde motion (in astronomy); the going crooked or wrong, failure, mishap; perverseness, falseeness, dishonesty, ambiguity, prevarication. — *Vakra-tunda*, as, ā, am, crooked-beaked, having a crooked face; (as), m. a parrot; N. of Gaṇeśa (so called as represented with the trunk of an elephant). — *Vakra-danśhtra*, as, m. 'crooked-tusked,' a boar, (wrongly read *vakra-d*.) — *Vakra-dṛishṭi*, is, f. oblique vision, an

oblique look, squint; malignant regard, hostile view; (*is*, is, ī), looking askint, squint-eyed, squinting; looking malignantly or with an evil eye at any one; jealous, envious. — *Vakra-nakra*, as, m. 'crooked-beaked,' a parrot; a low or depraved man. — *Vakranāla*, am, n. a sort of wind-instrument. — *Vakranāsa*, as, ā, am, crooked-nosed, having a crooked beak; (as), m. a proper N. — *Vakra-nāsika*, as, ni, 'crooked-nosed,' an owl. — *Vakra-pāda*, as, ā, am, crooked-legged. — *Vakra-pūchha* or *vakra-pūchhika*, as, m. 'crooked-tailed,' a dog. — *Vakra-pura*, am, n., N. of a town. — *Vakra-pushpa*, as, m., N. of a plant, *Sesbana Grandiflora*; *Butea Frondosa*. — *Vakra-bāladhi*, is, m. 'crooked-tailed,' a dog. — *Vakra-bhāpita*, am, n. indirect speech, equivocation, prevarication, evasion. — *Vakra-bhāva*, as, m. the state of being bent, curvature, crookedness; cunning, craft, deceit. — *Vakra-rekhā*, f. a curved line. — *Vakra-lāngūla*, am, n. a crooked tail; (as), m. 'crooked-tailed,' a dog. — *Vakra-vakra*, as, m. 'crooked-faced, having a crooked snout,' a hog, boar. — *Vakra-salyā*, f. a kind of small shrub or bush. — *Vakra-sṛiṅga*, as, ī, am, having crooked or bent horns. — *Vakra-samstha*, as, ā, am, placed transversely. — *Vakrāgra* ('ra-ag'), am, n., N. of a plant (commonly called *Bétu*). — *Vakrānga* ('ra-an'), am, n. a crooked limb; (as), m. a goose; the muddy goose ('having a curved body'); a snake. — *Vakrānghrī* ('ra-an'), is, m. a crooked leg. — *Vakri-karāṇa*, am, n. the act of making crooked, bending, distorting. — *Vakri-kṛi*, cl. 8. P. *karoti*, *kartum*, to make curved or crooked. — *Vakri-kṛita*, as, ā, am, made crooked or curved, bent. — *Vakri-bhāva*, as, m. curvature, curve; fraudulent or dishonest disposition. — *Vakri-bhū*, cl. 1. P. *bhavati*, &c., to become crooked or bent; to retrograde (said of planets). — *Vakri-bhūta*, as, ā, am, become crooked, curved, bent, dishonest. — *Vakretara* ('ra-it'), as, ā, at, reverse of crooked, straight, not curved or curled. — *Vakrokti* ('ra-uk'), is, f. indirect or perverse speech, equivocation, prevarication, evasive speech or reply, evasion; hint, insinuation; pun; sarcasm. — *Vakrokti-jivita*, am, n., N. of a work. — *Vakroshṭhi*, is, or *vakroshṭhikā*, f. (fr. *vakra* + *oshṭha*), a slight smile, one in which the lips are drawn on one side without the teeth being shewn.

*Vakratu*, us, m., N. of a deity.

*Vakrātapa*, ās, m. pl., N. of a people, (also read *čakrāti*.)

*Vakri*, is, is, ī, equivocating, speaking falsely, uttering untruths, prevaricating, lying.

*Vakrita*, as, ā, am, curved, crooked, bent; entering on an apparently retrograde course (said of a planet).

*Vakrin*, ī, inī, ī, crooked; retrograding, moving backwards (said of Mars and other planets); dishonest, fraudulent; (ī), m. a Jaina or Buddha.

*Vakrīma*, as, ā, am, bent, curved.

*Vakrīman*, ā, m. crookedness, curvature; craftiness, cunning, duplicity, ambiguity.

*Vakra*, as, ā, am, Ved. winding about, moving crookedly, rolling, hastening.

वकल *vakala*, as, m., Ved. inner rind, bast.

वकसुहाण *vakasuhāṇa*, N. of a place.

वकुल *vakula*. See col. 2.

वकुश *vakusa*, as, m., N. of a particular animal dwelling in the forests of trees.

वक्क *vakk* [cf. rt. *vashk*, *vask*, *vank*], cl. 1. A. *vakkate*, *vakkittum*, to go.

वक्कलिन *vakkalin*, ī, m. (formed fr. *val-kalin*), N. of a Rishi.

वक्कस *vakkasa* = *vakvasa*.

वकुल *vakkula*, as, m. a proper N.

वक्तव्य *vaktavya*, *vaktra*. See p. 877, col. 3.

वक्र *vakra*, &c. See col. 2.

**वक्रम** va-krama, as, m. (for *ava-krama*), flight, retreat.

**वक्रय** va-kraya, as, m. (for *ava-kraya*, q. v.), price.

**वक्रोलक** vakrolaka, as, m., N. of a village; (am), n., N. of a town.

**वक्रन्** vakvan. See p. 878, col. 1.

**वक्रम** vakvasa, as, m. a particular intoxicating drink.

**वक्ष** vaksh (closely connected with rt. 2. uksh, q. v.), cl. 1. P. (Ved. also A.)

*vakshati, vakaksha*, (in the Veda only the following Perfect forms are found, *vakaksha, vakakshitha, vakakshus, vakakshe, vakakshire*), *vakshitham*, Ved. to grow, increase, become tall; to accumulate; to be great or strong, to be powerful, (according to Sây. on Rîg-veda I. 64, 3. *vakakshah* = *prâpayitum icchanti*, they wish to bring; II. 22, 3. *vakakshitha* = *vodhum icchasi*, thou desirest to support, as if fr. rt. 1. *vah*); to be angry: Caus. *vakshayati*, &c., Ved. to make grow, cause to increase, cause to be strong; [cf. Zend *ukhs*, 'to grow': Gr. *αῦξ-ω, αῦξ-ἄν-ω, αῦξ-η, αῦξ-η-σι-ς, αῦξ-η-πα*: Lat. *vas-tus*: Goth. *vahs-ja, vahs-tu-s*: Angl. Sax. *weazan*: Lith. *augu, auks-tas*: Hib. *fasaím*, 'I grow'; *fasamhuil*, 'growing.']

*Vakshana, as, i, am*, Ved. (perhaps) strengthening, refreshing; (am), n. the breast; (perhaps) refreshment, strengthening, (according to Sây. on Rîg-veda VI. 23, 6. *vakshanañi* = *vâhakâni stotrânti*, as if fr. rt. 1. *vah*); fire (according to Sây. on Rîg-veda V. 19, 5); (*âs*), f. pl. the stomach, abdomen, interior, (perhaps connected with rt. 1. *vah*); the sides, flank; the bed of a river; (according to Naigh. I. 13) = *nadi*, a river. = *Vakshane-sthâ, âs, âs, am*, Ved. being in fire, (Sây. = *vahnau sthita*.)

*Vakshani, is, is, i*, Ved. (perhaps) strengthening, making strong.

*Vakshatha, as, m*, Ved. the act of strengthening, invigorating; growing, increasing; growth.

*Vakshas, as, n*. (according to some originally *pakshas*), strength (Ved.); the breast, bosom, chest, (in this sense perhaps fr. rt. 1. *vah*); (*âs*), m. an ox, bullock; [cf. perhaps Lat. *pectus*; Hib. *uchd*, 'the breast.']; = *Vakshah-sammardini*, f. a wife (as pressing or reclining on her husband's breast). = *Vakshah-sthala* or *vakshas-sthala, am, n*. the place of the breast, the breast, bosom, heart. = *Vakshas-tatâ-ghâta* ('*ta-agh*'), as, m. a blow on the chest; [cf. *taâta*.] = *Vaksho-grîva, as, m*, N. of a son of Visvâ-mitra. = *Vaksho-ja, as, m*, or *au, m*. du. 'chest-born,' the female breast; [cf. *ura-ja*.] = *Vaksho-mandalin, i, m*, scil. *hasta*, a position of the hands in dancing. = *Vaksho-ruh, f*, or *vaksho-ruha, as, m*. 'chest-growing,' the female breast.

*Vakshi, f*, Ved. (according to Sây.) flame; [cf. *vakshana* above.]

**वक्षु** vakshu, the Oxus.

**वक्ष्यमाण** vakshyamâna. See p. 878, col. 1.

**वक्ष्** vakh or vankh, cl. 1. P. *vakhati, vankhati, vakhitum* or *vankhitum*, to go, move, move about; [cf. Lat. *vacillo*; Old Germ. *wankôn, wanchôn*.]

**वगला** vagalâ or *vagalâ-mukhi*, f. a goddess worshipped by the Tâtrikas.

**वगाह** va-gâha, as, m. (for *ava-gâha*), bathing, ablution.

*Va-gâhya*, ind. having bathed, bathing, dipping into; having entered.

**वगु** vagnu, *vagvanu*. See p. 878, col. 1.

**वषा** vaghâ, f., Ved. a kind of noxious animal.

**वङ्** vank (probably connected with rt. *vaid*; cf. rt. *vak*, with which rt. *vank* is identical; cf. also rt. *vang*), cl. 1. A. *vankate, vankitum*, to go or proceed crookedly, be crooked; to go; [cf. Gr. *ἀγκή, ἄγκος, ἀγκών, ἀγκύλος, ἄγκυρα*, (probably) *ōkos*: Lat. *angulus*; *vacillare, vacare, vacuus*: Old Germ. *winkil, waga, wagon, waga, wank, wankon*: Angl. Sax. *wincel, wag, woh, wog, wo, wancol*: Lith. *wingis*.]

*Vanka, as, m*, the bend or elbow of a river, the winding course of a stream; crookedness; (*â*), f. the pommel of a saddle. = *Vanku-sena, as, m*. a kind of tree (= *vuka*).

*Vankâbaka, as, m*, N. of a mountain.

*Vankara, as, m*. = *vanka*, the bending of a river.

*Vankâlakâçarya* ('*ka-âc*'), as, m., N. of an astronomer.

*Vankâlâ, f*, N. of a place.

*Vankinî, f*, a kind of plant (= *kola-nâstikâ*).

*Vankila, as, m*. a thorn.

*Vanku, us, us, u*, Ved. going crookedly, (Sây. on Rîg-veda I. 51, 11 = *vakra-gamana-sîla*; but Rîg-veda V. 45, 6 = *vana-gâmin*, going to the wood); going hurriedly, hastening (according to some).

*Vankya, as, â, am*, crooked, curved, flexible, pliant.

*Vankri, is, m*. a rib, the rib of any animal (as of a horse, ox, &c.); the ribs of a building; the timber of a roof; a particular musical instrument.

**वङ्ग** vankshaya, am, n. (probably connected with *vakshaya* under rt. *vaksh*), the groin, the pubic and iliac regions; the joint of the thigh.

**वङ्ग** vankshu, us, f. a small arm or branch of the Ganges [cf. *vanka, vanku*]; the Oxus; [cf. *vakshu*.]

**वङ्** vankh = rt. *vakh*, q. v.

**वङ्कर** vankhara, as, â, am, = *çâru*; (us), m. a proper N.

**वङ्ग** vang [cf. rt. *vank*], cl. 1. P. *vangati, vangitum*, to go; to go lamely, limp.

**वङ्ग** vanga, as, m. Bengal proper or the eastern parts of the modern province; N. of the son of Bali; of a king of the lunar race (regarded as the common ancestor of the people of Bengal); cotton; the egg-plant, *Solanum Melongena*; (*âs*), m. pl. the inhabitants of the above country; (am), n. tin; lead; [cf. Hib. *ban*, 'copper.']; = *Vanga-ja, am, n*. brass, red-lead. = *Vanga-jivana, am, n*. silver. = *Vanga-desa, as, m*. the country of Bengal. = *Vanga-sena, as, m*. = *vanka-sena*; a proper N. = *Vanga-senaka, as, m*. the *Sesbana Grandiflora*. = *Vangâri* ('*ga-ari*'), is, m. yellow ornament.

*Vangana, as, m*. the egg-plant, *Solanum Melongena*; [cf. *vanga*.]

*Vangya*, see Gâpa Gahâdi to Pâp. IV. 2, 138.

**वङ्गला** vangulâ, f., N. of a particular Râgini or modification of a musical mode, (see *râgin*.)

*Vangâlâ, as, m*, N. of the son of the Râga or musical mode called Bhairava; (*i*), f., N. of the wife of the Râga Bhairava, (see *râga*.)

*Vangâlikâ, f*. = *vangâlî*.

*Vangulâ, f*. = *vangulâ* above.

**वङ्गिरि** vangiri, is, m., N. of a king.

**वङ्गद** vangrida, as, m., Ved., N. of a demon.

**वङ्ग** vangh, cl. 1. A. *vanghate, vanghitum*, to go; to begin moving; to begin; to move swiftly; to blame or censure.

**वङ्ग** vangha, as, m. a kind of tree.

**वक्** vac, cl. 2. P. (in the non-conjugational tenses also A.), *vakti* (1st sing.

*vacmi*, &c., see Gram. 650; Ved. also cl. 3. P. *vivakti*, 1st sing. *vivakmi*, as if fr. a form *vak*; said to be also cl. 1. P. *vacati*), *vâçâ* (Ved. [pra]-*vavâçâ*, Rîg-veda I. 67, 4), *ucê* (2nd sing. *ûçishe*, Ved. [pra]-*vakakshê*, *vakshyati*, -*te, avocât*, *avocâta* (other anomalous forms fr. the base *voç* are *voçasi, voçanti, voçâma, voçes, voçema, &c.*, *voçâ, voçatu, voçe, voçânta, voçeya, voçemahi*), *vaktum* (Ved. *vaktave, vaktos*), to say, speak, (*punar vac*, to speak again, answer, reply); to tell, declare, utter, (sometimes with a double acc., e. g. *tam idam vâkyam uvâçâ*, he spoke this speech to him); to mention, describe; to call, name; to recite, repeat; to announce, proclaim, publish; to speak ill of, revile (with acc.): Pass. *ucyate*, Aor. *avâçî*, to be said or spoken; to be spoken about; to be told; to be admonished; to be called or named, &c.; to be regarded as, pass for: Caus. *vâçayati, -yitum*, Aor. *avivacat*, to cause to say or speak, order to speak; to cause to be recited, cause (anything written) to be uttered or pronounced, to read; to say, tell, declare; to promise: Desid. *vivakshati, &c.*, to desire to say or speak, &c.: Pass. of Desid. *vivakshyate*; [cf. Gr. *ἔρ* (for *φέρ* for *φεκ*) in *εἶπ-ο-ν, ἔρ-ος, ὄψ, ὄσσα, ἐν-ο-ῆς, θεό-πρωτος, πῆπρωται*: Lat. *vûc-arc, vox, vûc-is, in-vi-tare, con-viciu-m*: Old Germ. *vah-an, ga-wah-anian, gi-wah-t*: Mod. Germ. *er-wâhnen*: Old Pruss. *en-wack-e-mai*, 'we invoke'; *en-wacke*: Hib. *fuighim*, 'I speak, talk'; *faigh*, 'a prophet'; *faighle, fuighleadh*, 'words, talk.']

*Vaktavya, as, â, am*, to be spoken or uttered, fit or proper to be said; to be named or called; to be spoken to or addressed; to be spoken about or against, having a bad name or reputation, blamable, reprehensible, vile, low, base, bad; liable to be called upon for an account, answerable, accountable, responsible; subject, dependent; (am), n. a rule, precept, sentence, dictum, aphorism, speech; speaking; reproach, censure. = *Vaktavya-tâ, f*. or *vaktavya-tva, am, n*. the state of being fit or proper to be said or spoken about, the state of being spoken against, the having a bad name or reputation, reproachableness, blamableness, reprehension, blame; responsibility; subjection, dependence.

*Vakti, is, f*, Ved. speech; [cf. *ukti*.]

*Vaktu, us, m*. (according to Sây. = *parusha-vâkyânâm vaktri*), a speaker of harsh language, reviler; (but according to modern scholars *vaktave* in Rîg-veda VII. 31, 5, is a Vedic infun.)

*Vakta-kâma, as, â, am* (*vaktu* for *vaktum*), intending to speak, desirous of speaking, about to speak.

*Vaktu-manas, âs, âs, as* (*vaktu* for *vaktum*), having a mind to speak, being about to speak.

*Vaktri, tâ, tri, trî*, one who speaks, a speaker; speaking, saying, loquacious, talkative; speaking well or sensibly, eloquent, learned, wise; speaking truly, honest, sincere; (*tâ*), m. a speaker, orator, expounder, teacher; [cf. Lat. *auctor*.] = *Vaktri-tâ, f*. or *vaktri-tva, am, n*. ability to speak, talkativeness, eloquence, elocution. = *Vaktritva-çakti, is, f*. ability to speak, eloquence.

*Vaktrika, as, â, am*, at the end of an adj. comp. = *vaktri*.

*Vaktra, am, n*. the organ of speech, the mouth; the face; a muzzle, snout, proboscis, beak, &c.; the point (of an arrow), the spout of a jug or vessel; beginning, commencement; (in algebra) the initial quantity or first term of a progression; a sort of metre containing four times eight syllables (said to be like the *çloka*); a sort of garment; the root of *Tabernamontana Coronaria*; [cf. perhaps Lat. *labrare* for *vactrare*.] = *Vaktra-çhura, as, m*. 'mouth-hoof,' a tooth. = *Vaktra-ja, as, m*. 'sprung from the mouth (of Brahman),' a Brahman. = *Vaktra-tâba, am, n*. a musical instrument played with the mouth; (said to mean also 'making a noise by striking the mouth with the hand at the moment of uttering sound.') = *Vaktra-tunda, as, m*. 'having a proboscis instead of a face,' N. of Ganeçâ. = *Vaktra-dala, am, n*. a part of the mouth, the palate.

— *Vaktra-dvāra*, *am*, n. the opening of the mouth.  
 — *Vaktra-paṭa*, a veil. — *Vaktra-paṭṭa*, *as*, m. a bag containing corn tied round a horse's head.  
 — *Vaktra-parispanda*, *as*, m. 'motion of the mouth', speech, discourse. — *Vaktra-bhedin*, *i*, *inī*, *i*, mouth-piercing, mouth-cutting, pungent, bitter, sharp. — *Vaktra-yodhin*, *i*, *inī*, *i*, fighting with the mouth; (*i*), m., N. of an Asura. — *Vaktra-rundhira*, *am*, n. the aperture of the mouth. — *Vaktra-rūha*, 'growing on the face,' hair growing on the face, hair on the proboscis (of elephants &c.).  
 — *Vaktra-roga*, *as*, m. mouth-disease, a disease of the mouth. — *Vaktra-rogin*, *i*, *inī*, *i*, suffering from a disease of the mouth. — *Vaktra-vāsa*, *as*, m. 'mouth-scenting,' an orange. — *Vaktra-sodhana*, *as*, *i*, *am*, cleansing or purifying the mouth; (*am*), n. the act of cleansing the mouth; the fruit of Averroha Carambola; a lime, citron. — *Vaktra-sodhin*, *i*, *inī*, *i*, purifying the mouth; (*i*), m. the citron tree; (*i*), n. a citron or lime. — *Vaktrāsava* (*\*ra-ās\**), *as*, m. 'mouth-liquor,' saliva.  
*Vaktraka* at the end of an adj. comp. = *vaktra*.  
*Vaktra*, *as*, *ā*, *am*, Ved. = *vaktavya*, to be uttered or spoken; (according to Sāy. *vaktvānām* = *vaktavyānām* *veda-vākṣyānām*.)  
*Vakman*, *a*, n., Ved. (Sāy. = *mārga*), path, road; (= *vacana*, *stotra*), speech, hymn of praise. — *Vakma-rāja-satyā*, *as*, m., Ved. faithful to those who are the rulers or ordainers of hymns (of praise).  
*Vakmya*, *as*, *ā*, *am*, Ved. to be praised, worthy of celebration, praiseworthy.  
*Vakvan*, *ā*, *-varī*, *a*, Ved. (according to modern scholars) = *vakva*, p. 876, col. 3; (*ā*), m. a speaker, singer, chanter, great talker, chatterer.  
*Vakshyamāna*, *as*, *ā*, *am*, about to be said or described, intended to be spoken about afterwards, to be mentioned hereafter or subsequently. — *Vakshyamāna-tva*, *am*, n. the being about to be mentioned, the being about to be spoken of hereafter.  
*Vagvu*, *us*, *u*, talkative; (*us*), m. a speaker; a sound; the cry (of an animal), croak (of a frog, Rīg-veda VII. 103, 2).  
*Vagvana*, *as*, *ā*, *am*, Ved. (perhaps) talkative, chattering; praising.  
*Vagvanu*, *us*, m., Ved. a sound, noise, (Sāy. = *śabda*.)  
*Vāca*, *as*, *ā*, *am*, speaking, talking, saying, &c. [cf. *ku-v\**]; (*as*), m. a parrot; = *sūrya*, the sun; = *kāraṇa*; (*ā*), f. a kind of talking bird, Turdus Salica (= *sārikā*); a kind of aromatic root, (according to some, orris root); (*am*), n. the act of speaking, talk; [cf. *dur-v\**]. — *Vācāśrīya* (*\*śa-āś\**), *as*, m., N. of a preceptor. — *Vācārta* (*\*śa-ar\**), *as*, m. a sun-worshipper, Parsee.  
*Vācākrnu*, *us*, *us*, *u*, talkative, loquacious, eloquent; (*us*), m. a Brāhman; a proper N.  
*Vācāṇḍā*, *f*, a kind of talking bird, Turdus Salica or the Maina.  
*Vācāṇḍī*, *f*, = *vācāṇḍā*; = *vartti*; a kind of weapon.  
*Vācana*, *as*, *ā*, *am*, speaking, a speaker, eloquent (Ved.); to be praised, laudable (Ved.); being pronounced (Ved.); mentioning, indicating, pointing out, signifying (at the end of a comp.); (*am*), n. the act of speaking or pronouncing, speaking, uttering, declaring, ordering, enjoining, declaration, affirmation, promise; pronunciation; the pronunciation of a letter (in grammar); the act of reciting or repeating, recitation; mentioning, naming, being called; a speech, word, expression, utterance, sentence, message; a text, dictum, aphorism, rule, precept, passage of a sacred book or code of laws; counsel, advice, instruction; proclamation, edict, order, injunction, command, (*vācānāt*, and less frequently *vācānena*, 'in the name of,' e.g. *mama vācānāt*, 'in my name,' 'by my order'); sound, voice; the meaning of a word (in grammar); number (in grammar; cf. *eka-v\**, *divi-v\**, *bahu-v\**); dry ginger. — *Vācana-kara*, *as*, *i*, *ani*, making a speech, speaking; acting according to injunction, doing what one is told, obeying orders, obedient; (*as*), m. the

author or enunciator of a precept. — *Vācana-kārin*, *i*, *inī*, *i*, doing what is commanded, obeying orders, obedient. — *Vācana-krama*, *as*, m. order of words, discourse. — *Vācana-gochara*, *as*, *ā*, *am*, forming a subject of conversation. — *Vācana-gaurava*, *am*, n. respect for an order, deference to a command. — *Vācana-grāhin*, *i*, *inī*, *i*, accepting or obeying orders, attentive to a command, obedient, compliant, conformable, submissive, humble. — *Vācana-paṭu*, *us*, *us*, *u*, skilful in speech, eloquent. — *Vācana-mātra*, *am*, n. mere words, assertion unsupported by facts. — *Vācana-viruddha*, *as*, *ā*, *am*, opposed to a declaration or precept, contrary to a text. — *Vācana-virodha*, *as*, m. inconsistency of precepts or texts, incongruity, contradiction. — *Vācana-ryakti*, *is*, f. distinctness or perspicuity of a text. — *Vācānu-sata*, *am*, n. a hundred speeches, repeated speech or declaration. — *Vācāna-sahāya*, *as*, m. a companion for (the sake of) conversation, any sociable companion with whom one may talk. — *Vācānānuga* (*\*na-an\**), *as*, *ā*, *am*, following advice or orders, obedient, submissive. — *Vācānā-vat*, *ān*, *atī*, *at*, Ved. possessed of speech, eloquent, gifted with the power of praising or singing; making a sound, lowing (as kine; Sāy. = *kambhā-ravādī-śabda-vat*). — *Vācānī-kṛi*, cl. 8. P. *-karoti*, *-kartum*, to make a reproach. — *Vācānī-kṛita*, *as*, *ā*, *am*, made a reproach, exposed to censure or abuse. — *Vācāne-sthita*, *as*, *ā*, *am*, abiding in a command, obeying orders, compliant, conformable, obedient. — *Vācānopakrama* (*\*na-up\**), *as*, m. commencement of a speech, exordium.

*Vācāniya*, *as*, *ā*, *am*, to be spoken or uttered, fit or proper to be said, mentionable; to be called or named; to be spoken about or against, to be reproved, censurable, liable to reproach; (*am*), n. reproach, censure, blame. — *Vācāniya-tā*, *f*, or *vācāniya-tva*, *am*, n. liability to be spoken about or against; rumour, report, evil report, blamableness, detraction, scandal; blame, reprehension.

*Vācāra*, *as*, m. a cock; a low person.  
*Vācāru*, *us*, m. = *śatru*, a malevolent person, enemy; offence, fault (?).

*Vācās*, *as*, n. speech, voice; a speech, word; a hymn; singing, song (of birds); advice, counsel; proclamation, edict, command, order; a sentence; declaration of fate, oracle; number (in grammar, cf. *divi-v\**). — *Vācāb-krama*, *as*, m. course of speech, mode of address, discourse. — *Vācāsām-pati*, *is*, m. 'lord of speeches,' N. of Bṛihas-pati; the planet Jupiter. — *Vācās-kara*, *as*, *i*, *am*, accomplishing the words or commands of another; doing what is enjoined or commanded, obedient, compliant. — *Vācā-graha*, *as*, *ā*, *am*, receiving words or commands, comprehending or apprehending words; (*as*), m. the ear. — *Vācā-yuj*, *k*, *k*, *k*, Ved. harnessed at (his) word; harnessed with hymns. — *Vācā-vid*, *i*, *t*, *t*, Ved. skilful in speech, eloquent; knowing hymns.

1. *vācāsa*, *as*, *ā*, *am* (for 2. see p. 880), talkative, eloquent, wise; (at end of comp.) = *vācās* above.

1. *vācāsya* (fr. *vācās*), Nom. A. *vācāsyaṭe*, &c., Ved. to babble, rattle (said of the sound of the running Soma); to be praised or glorified, (Sāy. = *stūyate*.)

2. *vācāsya*, *as*, *ā*, *am*, Ved. (perhaps) worthy of mention, praiseworthy, celebrated; (or perhaps for 1. *vācāsya*, q. v.)

*Vācāsya*, *f*, (fr. 1. *vācāsya*), Ved. desire of speaking, readiness of speech, eloquence; desire of praise.

1. *vācāsya*, *us*, *us*, *u* (for 2. see p. 880, col. 1), Ved. eloquent; desirous of praise, (Sāy. = *stuti-kāma*.)

*Vāci*, Ved. name, appellation.

1. *vācāyānā*, *as*, *ā*, *am*, Ved. being spoken or uttered, (Sāy. = *vācāyānā*.)

वच्यमान 1. and 2. *vācāyānā*. See above and p. 880, col. 1.

वज्रला *vācāhalā*, a various reading for *vatsalā*.

वच्चिका *vācāhikā* in *dirgha-v\**, q. v.

वज्र *vaj*, cl. 1. P. *vajati*, *vavāja* (2nd sing. *vavajītha*, 3rd du. *vavajatus*), *vajitum*, to go, roam about [cf. fr. *vraj*]; to increase; to be hard or strong, (these senses are assumed to explain *vajra*, *vāja*, &c., q. v., but a lost rt. *uj* = *vaj* may be conjectured; cf. *ugra*, *ajas*, &c.); cl. 10. P. *vājyati*, &c., to make possessed of food or strength, to desire or ask for food or strength, (in these senses more properly a Nom. fr. *vāja*, see *vājaya*); to prepare the way; to trim or feather an arrow, to prepare, make; to go; [cf. Zend *vaz*, *vaz-yant*, *vaz-d-vare*; Gr. *ύγης*, *ύγυ-ρδ-s*, *ύγί-α*, *ύγίαι-α*, *ύγί-σ-ω*; Lat. *veg-eo*, *vig-e-o*, *veg-e-lu-s*, *vig-or*, *vig-il*, *aug-eo*, *aug-men-tu-m*, (perhaps) *vigari*; Goth. *auka*, *vakrs*; Old Germ. *auhon*; Angl. Sax. *eacan*, (probably also) *wacor*, *wacian*; Lith. *ug-i-s*, *ug-a*, *aug-u*, *aug-mu*.]

*Vajra*, *as*, *ā*, *am*, adamantine, hard, impetrable; severe; shaped like a kind of cross with two transverse lines bisecting each other diagonally, cross, forked, zigzag; (*as*, *am*), m. n. (in the earlier language *as*, m.), the thunderbolt and weapon of Indra (said to have been formed out of the bones of a celebrated Rishi called Dadhīca or Dadhīci, see *dadhīca*, *dadhīcy-asthi*; it is sometimes described as circular like the Cakra or discus of Viṣṇu or shaped like a quoit but with a broader circumference and smaller central hole, and when made to revolve and launched at an enemy, the fire of lightning is supposed to issue in destructive flames from its periphery, elicited by the intensity of its centrifugal energy; the thunderbolt is also regarded as having the form of two transverse bolts or lines crossing each other thus X); any destructive weapon like a discus or thunderbolt (as used by various gods, evil beings, or persons of superhuman power, e.g. by Viṣṇu, Kṛishna, the Rākshasas, and Viśvā-mitra); a thunderbolt in general or the lightning supposed to issue from the centrifugal energy of the circular thunderbolt of Indra; a diamond, (this gem being considered to possess the hardness of the thunderbolt or to be of the same substance); sour gruel; (*as*), m. a form of military array; a particular kind of column or pillar; a particular figure or diagram the form of which is supposed to resemble that of the thunderbolt; any symbol with two lines crossing each other in a diagonal direction; a particular form of the moon; N. of various plants, Euphorbia Antiquorum; Asteracantha Longifolia; white-flowering Kusā grass; N. of the fifteenth of the twenty-seven Yogas or astronomical periods of time, (see *yoga*); of a particular Soma ceremony; of a particular penance; a kind of very tenacious mortar or hard cement; N. of a son of Aniruddha or of a grandson of Kṛishṇa; of a son of Viśvā-mitra; of a son of Manu Śāvarṇa; of one of the seven Jaina Daśa-pūrvins; of a Rishi; of a minister of Narendrāditya; of a son of Bhūti; of a king; (*ā*), f. Cocculus Cordifolius; Euphorbia Antiquorum; N. of Durgā; of a daughter of Vaiśvānara; (*i*), f. a kind of Euphorbia; (*am*), n. a kind of hard iron, steel; a kind of talc; = *vāg-vajra*, thunder-like denunciation, very harsh or severe language; a particular mode of sitting; Emblem Myrobalan; the blossom of the sesamum or of any plant called Vajra; N. of a particular configuration of the planets and stars (viz. when the favourable planets are situated in the first and seventh houses and the unfavourable ones in the fourth and tenth); = *bālaka*, a child, pupil; [cf. Zend *vaz-ra*, 'a club,' Old Germ. *weggi*; Angl. Sax. *wæg*, *weg*.]

— *Vajra-kankāṭa*, *as*, m. 'adamantine-armoured,' N. of Hanumat the monkey god. — *Vajra-kaṇṭa*, *as*, m. Euphorbia Nerifolia or Antiquorum. — *Vajra-kaṇṭaka*, *as*, m. = *vajra-kaṇṭa*; Asteracantha Longifolia. — *Vajra-kaṇṭaka-sālmali*, *f*, a cotton tree with very hard thorns; N. of a hell. — *Vajra-kanda*, *as*, m. a sort of esulent root, (perhaps) yam. — *Vajra-kapāṭa-mat*, *ān*, *atī*, *at*, having adamantine doors. — *Vajra-kapālin*, *i*, m., N. of a

Buddha. — *Vajra-karna*, *as*, *m.* = *vajra-kanda*. — *Vajra-kālikā*, *f.*, *N.* of the mother of Śākya-muni. — *Vajra-kālī*, *f.* epithet of a Jina-śakti. — *Vajra-kiṭa*, *as*, *m.* a kind of penetrating insect which bores holes in wood and stone, (see *vajra-danshtra*.) — *Vajra-kila*, *as*, *m.* a thunderbolt. — *Vajra-kilāya*, *Nom. A.* -*kiṭāyate*, &c., to act or be like a thunderbolt. — *Vajra-kilāyita*, *as*, *ā*, *am*, struck as it were by thunderbolts. — *Vajra-kukshi*, *N.* of a cave. — *Vajra-kūṭa*, *as*, *m.* 'diamond-peak,' a mountain consisting of diamonds; *N.* of a mountain; of a mythical town on the Himālaya mountains. — *Vajra-keṭu*, *us*, *m.* 'having a Vajra for an ensign,' *N.* of the demon Naraka. — *Vajra-kshāra*, *am*, *n.* an alkaline earth or an impure carbonate of soda. — *Vajra-garbhā*, *as*, *m.*, *N.* of a Bodhi-sattva. — *Vajra-gopa*, *as*, *m.* = *indra-gopa*. — *Vajra-gṛhā*, *as*, *m.* a thunder-stroke, stroke of a thunderbolt, thunder-clap, thunderbolt. — *Vajra-ghoṣha*, *as*, *ā*, *am*, sounding like a thunderbolt. — *Vajra-śāncu*, *us*, *m.* 'hard-beaked,' a vulture; [cf. *vajra-tuṇḍa*.] — *Vajra-śarman*, *ā*, *m.* 'having a very hard or impenetrable skin,' a rhinoceros. — *Vajra-śihna*, *am*, *n.* a Vajra-like mark. — *Vajra-śchedaka-prāñhō-pāramitā*, *f.*, *N.* of a Buddhist Sūtra work, (also *vajra-śchedikā*.) — *Vajra-jit*, *t*, *m.* 'conquering the thunderbolt,' *N.* of Garuda (who was invulnerable to the strokes of Indra's bolt; cf. *vajri-jit*). — *Vajra-jvalana*, *am*, *n.* 'thunder-flash,' lightning. — *Vajra-jvālā*, *f.* 'thunder-flash,' lightning; *N.* of a granddaughter of Vairocana. — *Vajra-ṭika*, *as*, *m.*, *N.* of a Buddha. — *Vajra-ṇakṣā*, *f.* a proper *N.* (see *Pāp. IV.* 1, 58; cf. *vajra-nakṣa*.) — *Vajra-tara*, *as*, *m.* epithet of a kind of very tenacious mortar or cement. — *Vajra-tā*, *f.* or *vajra-tva*, *am*, *n.* great hardness or impenetrableness, severity. — *Vajra-tuṇḍa*, *as*, *ā*, *am*, hard-beaked; (*as*), *m.* a vulture; a mosquito, gnat; *N.* of Garuda; of Gaṇeśa; the plant Cactus Opuntia. — *Vajra-tulya*, *as*, *m.* 'resembling a diamond,' the azure stone, lapis lazuli. — *Vajra-danshtra*, *as*, *ā*, *am*, having teeth as hard as adamant; (*as*), *m.* = *vajra-kiṭa*; *N.* of a Rākshasa; of an Asura; of a king of the Vidyā-dharas; of a lion (in the *Pañca-tantra*). — *Vajra-dakṣiṇa*, *as*, *ā*, *am*, holding a thunderbolt in the right hand; (*as*), *m.*, *N.* of Indra. — *Vajra-danda*, *as*, *ā*, *am*, having a staff studded with diamonds. — *Vajra-dandaka*, *am*, *n.* the plant Cactus Opuntia. — *Vajra-datta*, *as*, *m.*, *N.* of a son of Bhaga-datta; of a Buddhist author. — *Vajra-danta*, *as*, *ā*, *am*, 'hard-toothed,' a hog, boar; a rat. — *Vajra-dasana*, *as*, *ā*, *am*, having hard teeth; (*as*), *m.* a rat. — *Vajra-driḍha-netra*, *as*, *m.*, *N.* of a king of the Yakshas. — *Vajra-desa*, *as*, *m.*, *N.* of a district. — *Vajra-deha*, *as*, *ā*, *am*, or *vajra-dehin*, *i*, *inī*, *i*, having a frame hard as adamant, having a very robust or hardy body. — *Vajra-dru*, *us*, or *vajra-druma*, *as*, *m.*, *N.* of certain plants, Euphorbia of various species. — *Vajra-druma-kesara-dhvaja*, *as*, *m.*, *N.* of a king of the Gandharvas. — *Vajra-dhara*, *as*, *ā*, *am*, holding a thunderbolt; (*as*), *m.*, *N.* of Indra; of a Buddhist saint; of a king. — *Vajra-dhātṛi*, *f.*, *N.* of the wife of Vairocana. — *Vajra-nakha*, *as*, *ā*, *am*, having hard claws. — *Vajra-nagara*, *am*, *n.*, *N.* of the city of the Dānava Vajra-nābha. — *Vajra-nābha*, *as*, *ā*, *am*, having a hard nave (as a wheel &c.); (*as*), *m.* the discus of Kṛṣṇa; *N.* of one of Skanda's attendants; of a Dānava; of a king (a son of Uktha, also a son of Unnābha, also a son of Sthala). — *Vajra-nābhīya*, *as*, *ā*, *am*, relating to (the Dānava) Vajra-nābha, treating of him. — *Vajra-nirghoṣha*, *as*, *m.* a clap of thunder. — *Vajra-nishpeshā*, *as*, *m.* sound produced by the clashing or concussion of thunder-clouds, a clap of thunder. — *Vajra-pañjara*, epithet of certain prayers addressed to Durgā; (*as*), *m.*, *N.* of a Dānava. — *Vajra-patṛikā*, *f.* Asparagus Racemosus. — *Vajra-pāṇi*, *is*, *is*, *i*, 'thunderbolt-handed,' holding a thunderbolt in the hand, grasping a thunderbolt; whose thunderbolt is the hand (said of Brāhmins); (*is*), *m.*, *N.* of Indra; of a class of

divine beings (with Buddhists); of a Dhyāni-Bodhi-sattva. — *Vajrapāṇi-tva*, *am*, *n.* the state of one who holds a thunderbolt in the hand. — *Vajra-pāṇin*, *i*, *inī*, *i*, 'thunderbolt-handed,' grasping a thunderbolt. — *Vajra-pāta*, *as*, *m.* the fall of a thunderbolt, a stroke of lightning; (*as*, *ā*, *am*), falling like a thunderbolt. — *Vajra-pāshāṇa*, *as*, *m.* 'diamond-stone,' a kind of spar or valuable stone. — *Vajra-pura*, *am*, *n.*, *N.* of the city of the Dānava Vajra-nābha. — *Vajra-pushpa*, *am*, *n.* 'diamond-flower,' a valuable flower; the blossom of sesamum; (*ā*), *f.* a kind of fennel, Anethum Sowa. — *Vajra-prubha*, *as*, *m.*, *N.* of a Vidyā-dhara. — *Vajra-prabhāva*, *as*, *m.*, *N.* of a king of the Karūshas. — *Vajra-prastāriṇī*, *f.*, *N.* of a Tantra goddess. — *Vajra-prastāriṇī-mantra*, *ās*, *m.* pl. an epithet of particular magical formulas. — *Vajra-prāya*, *as*, *ā*, *am*, like adamant, adamantine, exceedingly hard. — *Vajra-badhā*, see *vajra-vadhā*. — *Vajra-bāhu*, *us*, *us*, *u*, 'thunderbolt-armed,' holding a thunderbolt in the hand, wielder of the thunderbolt (said of Indra, of Indra and Agni, and of Rudra); (*us*), *m.*, *N.* of a king of Orissa; of another person. — *Vajra-bhūmi*, *is*, *f.*, *N.* of a place. — *Vajra-bhūmi-rajās*, *as*, *n.* a particular precious stone (= *vaikṛanta*). — *Vajra-bhṛikūṭi*, *is*, *f.*, *N.* of a Tantra goddess. — *Vajra-bhṛit*, *t*, *t*, *t*, carrying or wielding a thunderbolt; (*t*), *m.*, *N.* of Indra. — *Vajra-maṇi*, *is*, *m.* 'thunderbolt-gem,' a diamond. — *Vajra-maṇḍā*, *f.*, *N.* of a Dhārāṇī. — *Vajra-maya*, *as*, *i*, *am*, made of diamond, hard as diamond, hard, adamantine; hard-hearted. — *Vajra-mitra*, *as*, *m.*, *N.* of a king. — *Vajra-mukuta*, *as*, *m.*, *N.* of a son of Pratāpamukuta. — *Vajra-muṣṭi*, *is*, *is*, *i*, holding a thunderbolt in the fist; having a hard or iron fist; (*is*), *m.*, *N.* of Indra; of a Rākshasa; of a Kshatriya or warrior. — *Vajra-mūli*, *f.* a kind of leguminous shrub (= *māsha-parṇi*). — *Vajra-yoginī*, *f.*, *N.* of a goddess. — *Vajra-ratha*, *as*, *ā*, *am*, whose thunderbolt is a war-chariot (said of a Kshatriya). — *Vajra-rada*, *as*, *ā*, *am*, having teeth or tusks as hard as adamant; (*as*), *m.* a hog, boar. — *Vajra-rātra*, *am*, *n.*, *N.* of a town. — *Vajra-rūpa*, *as*, *ā*, *am*, shaped like a Vajra, crossed, (see *vajra*.) — *Vajra-lipi*, *is*, *f.* a particular style of writing. — *Vajra-lepa*, *as*, *m.* a particular kind of very hard mortar or cement. — *Vajralepa-ghaṭita*, *as*, *ā*, *am*, joined with adamantine cement. — *Vajra-lepaya*, *Nom. A.* *vajralepāyate*, &c., to be like Vajra-lepa, to be as hard or tenacious as cement. — *Vajra-lohaka*, a magoet, loadstone. — *Vajra-vadha*, *as*, *m.* death by a thunderbolt or lightning; oblique or cross multiplication. — *Vajra-vāra-śandra*, *as*, *m.*, *N.* of a king of Onśa. — *Vajra-vallī*, *f.* a species of sunflower, Heliotropium Indicum. — *Vajra-vah* or *vajra-vāh*, *t*, *m.* carrying or wielding a thunderbolt. — *Vajra-vāraka*, *as*, *m.* a title of respect applied to certain sages. — *Vajra-vārāhi*, *f.*, *N.* of the mother of Śākya-muni; [cf. *vajra-kālikā*.] — *Vajra-vidrāviṇī*, *f.*, *N.* of a Buddhist goddess. — *Vajra-vish-kambha*, *as*, *m.*, *N.* of a son of Garuda. — *Vajra-vihata*, *as*, *ā*, *am*, Ved. struck by a thunderbolt or lightning. — *Vajra-vijāta*, *as*, *m.* a kind of creeper, Guilandina Boudou. — *Vajra-vira*, *as*, *m.*, *N.* of Mahā-kāla. — *Vajra-vṛiṣka*, *as*, *m.* a kind of plant, Cactus Opuntia. — *Vajra-vega*, *as*, *m.*, *N.* of a Rākshasa; of a Vidyā-dhara. — *Vajra-vyūha*, *as*, *m.* a kind of military array. — *Vajra-sarira*, *as*, *ā*, *am*, = *vajra-deha*, *q. v.* — *Vajra-sālya*, *as*, *m.* 'having hard quills or prickles,' a porcupine. — *Vajra-sākhā*, *f.*, *N.* of a branch or sect of the Jainas founded by Vajra-svāmin. — *Vajra-sirsha*, *as*, *m.*, *N.* of a son of Bhṛigu. — *Vajra-śṛiṅkhālā*, *f.* a female personification peculiar to the Jainas and one of their sixteen Vidyā-devīs. — *Vajra-śṛiṅkhālikā*, *f.* Asteracantha Longifolia. — *Vajra-saṅghata*, *as*, *m.*, *N.* of a Buddha. — *Vajra-saṅghāta*, *as*, *m.* having the hardness or compactness of adamant (applied to Bhitma in Mahā-bh. Adī-p. 4775); epithet of a kind of mortar or cement. — *Vajra-sattva*, *as*, *ā*, *am*, having a soul or heart of adamant; (*as*),

*m.*, *N.* of a Dhyāni-buddha. — *Vajrasattvātīkā* ('*va-āl*'), *f.*, *N.* of the wife of Vajra-sattva. — *Vajrasamadhi*, *is*, *m.* a particular kind of abstract meditation with Buddhists. — *Vajra-samukīrṇa*, *as*, *ā*, *am*, perforated by a diamond or any hard instrument. — *Vajra-sāra*, *as*, *ā*, *am*, having the essence or nature of a diamond, hard as a diamond; made of diamond; a diamond (gender doubtful); (*as*), *m.* a proper *N.* — *Vajrasāra-naya*, *as*, *i*, *am*, made of the essence of a diamond, hard as a diamond, made of diamond. — *Vajrasāri-kṛi*, *cl.* 8, P. -*karoti*, &c., to make hard as diamond. — *Vajra-sūci*, *is*, or *vajra-sūci*, *f.* a diamond needle; *N.* of an Upanishad ascribed to Sankarācārya; of a work by Śvāgoshā. — *Vajra-sūrya*, *as*, *m.*, *N.* of a Buddha. — *Vajra-sena*, *as*, *m.*, *N.* of a king of Srāvastī; of a preceptor. — *Vajra-shāna*, *am*, *n.*, *N.* of a place. — *Vajra-svāmin*, *i*, *m.*, *N.* of one of the seven Jaina Daśa-pūrvins. — *Vajra-hasta*, *as*, *ā*, *am*, 'thunderbolt-handed,' wielding the thunderbolt (said of Indra, Agni, the Maruts, Śiva, &c.); (*ā*), *f.*, *N.* of one of the nine Samidhs; of a Buddhist goddess. — *Vajra-hūṇa*, *as*, *m.*, *N.* of a place. — *Vajra-hṛidaya*, *am*, *n.*, *N.* of a Buddhist work. — *Vajra-ṛāṇsu* ('*ra-an*'), *us*, *m.*, *N.* of a son of Kṛṣṇa. — *Vajrākara* ('*ra-āk*'), *as*, *m.* a diamond mine; *N.* of a place. — *Vajrākāra* ('*ra-āk*'), *as*, *ā*, *am*, or *vajrākṛitī* ('*ra-āk*'), *is*, *is*, *i*, shaped like a thunderbolt, having the shape of a Vajra, having transverse lines, (see *vajra*); any cross-shaped symbol, (a symbol shaped like a cross was formerly used in grammas as the sign of the Jihvāmūllyas.) — *Vajrākhyā* ('*ra-āk*'), *as*, *ā*, *am*, having the name of Vajra, called Vajra; (*as*), *m.* a kind of mineral spar; [cf. *vajra-pāshāṇa*.] — *Vajrāghāta* ('*ra-āgh*'), *as*, *m.* the stroke of a thunderbolt, a stroke of lightning; any sudden shock or calamity. — *Vajrāṅkita* ('*ra-an*'), *as*, *ā*, *am*, marked with a Vajra or with a Vajra-like symbol, (see *vajra*.) — *Vajrāṅkuṣī* ('*ra-an*'), *f.*, *N.* of a Tantra goddess. — *Vajrāṅga* ('*ra-an*'), *as*, *m.* a snake, (probably for *vahrāṅga*); (*i*), *f.* a sort of grain, Coix Barбата; Heliotropium Indicum. — *Vajrācūrya* ('*ra-āc*'), *as*, *m.* 'diamond-like teacher,' *N.* of a preceptor. — *Vajrāditya* ('*ra-ād*'), *as*, *m.*, *N.* of a king of Kāśmīra. — *Vajrābha* ('*ra-ābh*'), *as*, *ā*, *am*, diamond-like, resembling a diamond; (*as*), *m.* a kind of spar or valuable stone, (perhaps the opal; [cf. *vajrākhyā*.] — *Vajrābhyaṣa* ('*ra-abh*'), *as*, *m.* multiplication crosswise or zigzag, cross multiplication. — *Vajrānbujā* ('*ra-an*'), *f.*, *N.* of a Tantra goddess. — *Vajrāyudha* ('*ra-āy*'), *as*, *ā*, *am*, thunderbolt-armed, having the thunderbolt for a weapon; (*as*), *m.*, *N.* of Indra; a proper *N.* — *Vajrāsani* ('*ra-as*'), *is*, *m.* *f.* Indra's thunderbolt. — *Vajrāsana* ('*ra-as*'), *am*, *n.* a diamond seat or throne; a particular way of sitting. — *Vajrāsu* = *vajrāṅsu* (according to one reading). — *Vajrāsthi-śṛiṅkhālā* ('*ra-as*'), *f.* Asteracantha Longifolia, (perhaps resolvable into the name of two plants, viz. Vajra-śṛiṅkhālā and Asthi-śṛiṅkhālā.) — *Vajrāghata* ('*ra-āk*'), *as*, *ā*, *am*, struck by a thunderbolt. — *Vajrāhikā* ('*ra-āh*'), *f.* Carpopogon Pruriens. — *Vajri-karaṇa*, *am*, *n.* the making into a Vajra or into the form of a thunderbolt. — *Vajri-bhūta*, *as*, *ā*, *am*, become a thunderbolt, turned into a thunderbolt. — *Vajrendra* ('*ra-im*'), *as*, *m.* a proper *N.* — *Vajreśvarī* ('*ra-is*'), *f.*, *N.* of a Buddhist goddess. — *Vajrodarī* ('*ra-ud*'), *f.*, *N.* of a Rākshasi.

*Vajraka*, *am*, *n.*, scil. *taila*, a kind of oil prepared with various substances (used as a remedy for cutaneous eruptions); a particular appearance or phenomenon of the sky; = *vajra-kshāra*. — *Vajrāya*, *Nom. A.* *vajrāyate*, &c., to become a thunderbolt.

*Vajrin*, *i*, *inī*, *i*, holding or wielding the thunderbolt (said of Indra, Agni, Śiva, &c.); containing the word *vajra* (Ved.); (*i*), *m.* 'the Thunderer,' *N.* of Indra; a Buddha or Jaina deified saint; (*inī*), *f.* epithet of certain Ishakās (Ved.). — *Vajri-jit*, *t*, *m.* 'conqueror of Indra,' *N.* of Garuda, (see *vajra-jit*.)

*Vajrivas*, voc. c. a Vedic form (see *Rig-veda* I. 121, 14) = *vajra-vaṇ*, voc. c. of *vajra-vaṇ*, having or wielding a thunderbolt.

**वज्राण** *vajraṅga* and *vajrahūṅga*, N. of places; [cf. *vajra-hūṅga*.]

**वज्रत** *vajrata*, as, m., N. of the father of *Uvaṭa*.

**वज्रोली** *vajrolī*, f. a particular position of the fingers.

**वञ्च** *vañc* (probably connected with *rt. vañc*), cl. 1. P. *vañcati*, *vañcā*, Prec. *vañcyāt*, *vañcītum*, to move to and fro, shake, vibrate, tremble, totter, rock about, waver (Ved.); to go crookedly; to go slyly or secretly, sneak along; to go, go to, arrive at; to pass over, wander over, go astray; Pass. *vañcyate*, Ved. to move or rock to and fro, roll, hurry along, (but according to *Sāy.* on *Rig-veda* I. 46, 3, *vañcyante* = *ucyante*, as if fr. *rt. vañc*, to speak, proclaim, address, &c.): Caus. P. *vañcayati*, &c., to move or go away from, avoid, escape, shun, evade (generally P. and with acc.): Caus. A. *vañcayate*, &c., to cause to go astray, deceive, defraud, delude, trick, cheat, (in these senses properly A., but sometimes also P.): Pass. of Caus. *vañcyate*, to be deceived; Desid. *vañcīshate*: Intens. *vañcīvañcyate*, *vañcīvañcīti*; [cf. probably *Gr. ἀντ, ἀτάω, ἀπάρη, ἀτάθαλος, ἀτύφομα*; Lat. *vafer*.]

*Vaktvā* or *vañcītvā*, ind. = *vañcītvā* below.  
2. *vañcāsa*, as, ā, am (for 1. see p. 878, col. 2), Ved. oscillating, moving about, rolling (said of carriages).

2. *vañcasyu*, us, us, u (for 1. see p. 878, col. 2), Ved. shaking, tossing, tottering.

2. *vañcyamāna*, as, ā, am, Ved. being urged on or incited, being inspired, (according to *Sāy.* *vañcyamāna* = both *ucyāmāna* and *preryāmāna*.)

*Vañcaka*, as, ihā, am (fr. the Caus.), deceiving, cheating, one who deceives, a deceiver, rogue, cheat, knave; fraudulent, deceitful, crafty; (as), m. a jackal; a musk-rat; a tame or house-ichneumon.

*Vañcatha*, as, m. a deceiver, rogue, knave, cheat; the Indian cuckoo; cheating.

*Vañcana*, am, ā, n. f. (fr. the Caus.), the act of deceiving, cheating, defrauding, fraud, deceit, (*vañcanam* or *vañcanam kri*, to practise fraud, cheat); illusion, delusion, hallucination. — *Vañcana-tā*, f. trickery, deception, roguishness. — *Vañcana-pravaṇa*, as, ā, am, inclined to fraud or deception. — *Vañcana-vaṭ*, ān, atī, at, deceitful, crafty, fraudulent.

*Vañcanīya*, as, ā, am, to be avoided or shunned; to be deceived, capable of being cheated.

*Vañcayitavya*, as, ā, am, to be tricked or cheated.

*Vañcayitri*, tā, trī, trī, one who deceives, a deceiver, cheat.

*Vañcayitvā*, ind. having cheated or deceived, having deluded.

*Vañcīta*, as, ā, am, (fr. the Caus.), deceived, tricked, cheated, deluded, imposed upon; (ā), f. a kind of riddle or enigma.

*Vañcītaka* in *puksha-v*, q. v.

*Vañcītvā*, ind. having cheated or deceived, &c.

*Vañcīn*, ī, inī, ī, deceiving, cheating (at the end of a comp.).

*Vañcūka* or *vañcūka*, as, ī, am, deceptive, fraudulent, dishonest, crafty.

*Vañcya*, as, ā, am, to be gone, to be avoided, &c.; to be cheated.

**वञ्चति** *vañcati*, is, m. fire; [cf. *añcati*.]

**वञ्जरा** *vañjarā*, f., N. of a river.

**वञ्जुल** *vañjula*, as, m. the tree *Dalbergia Ougeinensis*; another tree, *Jonesia Aśoka*; common cane or ratan, *Calamus Rotang*; a kind of flower, *Hibiscus Mutabilis*; a sort of bird; (ā), f. a cow that yields abundance of milk; N. of a river. — *Vañ-*

*jula-druma*, as, m. the *Aśoka* tree. — *Vañjula-priya*, as, m. the ratan, *Calamus Rotang*.

*Vañjulaka*, as, m. a kind of plant; a sort of bird.

**वर** 1. *vaṭ* (probably connected with *rt. vṛit*), cl. 1. P. *vaṭati*, *vaṭāṭa*, *vaṭitum*, to surround, encompass; cl. 10. P. *vaṭayati*, &c., to tie, string, connect; to divide, partition; Caus. *vaṭayati*, *-yitum*, to speak.

*Vaṭa*, as, m. the banyan or Indian fig-tree, *Ficus Indica*, (said to be also *am*, n.); a small shell, the *Cypraea Moneta* or cowry; a sort of bird; a little ball, globule, pill, small lump or roundish mass; a cake made of pulse ground and fried with oil or butter [cf. *vaṭaka*]; a round figure, circle, cipher; equality in shape or dimension; N. of one of *Skanda's* attendants; (as, ī, am), m. f. n. a string, rope, tie; (ī), f. a pill, bolus; a kind of tree (= *nadi-vaṭa*); *gādhā vaṭi*, a particular position in the game of *Catur-anga* or chess. — *Vaṭa-kaṇikā* or *vaṭa-kaṇikā*, f. a very small particle of the Indian fig-tree. — *Vaṭa-ja*, as, m., see *Pāṇ.* VI. 2, 82. — *Vaṭa-tale*, ind. at the bottom of an Indian fig-tree, under a banyan tree. — *Vaṭa-tirtha-nātha*, N. of a *Litrga*. — *Vaṭa-pattra*, as, m. a kind of white basil; (ā), f. a kind of jasmine; a plant from the fibrous leaves of which bow-strings are made, *Alectryon Hyacinthoides*; *Sansevieria Zeylanica*; (ī), f. a kind of plant (= *iravati*). — *Vaṭa-yakshini-tirtha*, am, n., N. of a *Tirtha*. — *Vaṭa-vaśin*, ī, inī, ī, dwelling in the Indian fig-tree; (ī), m. a *Yaksha*. — *Vaṭeśvara* (‘*ī-īś*’), as, m., N. of a *Linga*; of the author of a commentary on the drama called *Mudrā-rākshasa*. — *Vaṭeśvara-siddhānta*, as, m., N. of a work. — *Vaṭodakā* (‘*ī-ud*’), f., N. of a river.

*Vaṭaka*, as, m. a small lump or round mass, ball, globule; a kind of cake made of pulse fried in oil or butter, (said to be also *am*, n.); a particular weight, = 8 *Māshas* or 2 *Sāṅas*; (*īkā*), f. a pill, bolus; a chess-man, (see under *vaṭa* above).

*Vaṭahinī*, f. (fr. *vaṭaka*), N. of a particular night of full moon (when it is customary to eat *Vaṭaka* cakes).

*Vaṭara*, as, ā, am, wicked, villainous, unsteady; (as), m. a thief; a cock; a cloth worn round the head, turban; a mat; a fragrant grass, *Cyperus*; a churning-stick.

*Vaṭākara*, as, m. a cord, string (= *varāṭaka*, *vaṭāraka*).

*Vaṭāraka*, as, m. a cord, string, rope (= *varāṭaka*, *vaṭākara*); N. of a man; (ās), m. pl. this man's dependants. — *Vaṭāraka-māya*, as, ī, am, made or consisting of a rope, made of string.

*Vaṭi*, is, f. a sort of ant (= *divī* and *upajihvā*); a kind of louse or other insect.

*Vaṭika*, as, m. a pawn or common man at chess.

*Vaṭin*, ī, inī, ī, having a string, stringed; circular, globular; (ī), m. = *vaṭika* above.

*Vaṭibha*, as, ā, am, having or containing the insect called *Vaṭi*.

*Vaṭi*, f. See under *vaṭa* above.

*Vaṭu*, us, m. (also written *baṭu*), a boy, lad, stripling, youth; a young *Brāhman* or *Brahma-čārin*, religious student; N. of a class of priests; a form of *Siva* (so called from being represented by boys in the rites of the *Sāktas*); a plant, *Colosanthus Indica* or *Bignonia Indica*. — *Vaṭu-mātra*, a mere stripling. — *Vaṭu-rūpin*, ī, inī, ī, having the form of a lad or stripling. — *Vaṭu-karavaṇa*, am, n. the act of making into a youth, the introduction of a boy to his preceptor [cf. *upa-nayana*], investiture with the sacred thread.

*Vaṭuka*, as, m. a boy, lad, youth; a young *Brāhman* or religious student; a stupid fellow, blockhead; N. of a class of priests; a form of *Siva* (among the *Sāktas*). — *Vaṭuka-nātha*, as, m., N. of a pupil of *Saṅkarācārya*. — *Vaṭuka-bhairava*, as, m., a form of *Bhairava*.

*Vaṭūrin* or *mahā-vaṭūrin*, ī, inī, ī, Ved. broad, wide, wide-spreading, (*Sāy.* = *veshāna-sīla* or *ativistrita*.)

*Vaṭya*, as, ā, am, belonging to the *Vaṭa* or Indian fig-tree; a kind of mineral, (gender doubtful.)

**वट** 2. *vaṭ*, ind., Ved. an interjection or exclamation used in sacrificial ceremonies.

**वटावीक** *vaṭāvika*, as, m. one who assumes a false name; notorious thief (?).

**वटवा** *vaṭṭa*, as, m. a proper N. — *Vaṭṭa-deva*, as, m. a proper N.

**वठ** *vaṭh* (also written *baṭh*), cl. 1. P. *vaṭhati*, *vaṭāṭha* (3rd pl. *vaṭāṭhus*), *vaṭhitum*, to be large; to be powerful or able; to be fat.

**वठर** *vaṭhara*, as, ā, am (according to *Upādi-s.* V. 39. fr. *rt. vaṭ* with substitution of *ṭh* for *ṭ*), stupid, slow, dull; vile, wicked, abandoned [cf. *vaṭara*]; (as), m. a fool, blockhead; a physician; a water-pot; = *śabda-kāra*; = *vakra*.

**वडभि** *vaḍabhi*, is, or *vaḍabhi*, f. the wooden frame of a roof; a flat roof, house-top, top room, turret, top floor, balcony, any temporary erection on the top of a palace, awning, tent; [cf. *valabhi*.]

**वडवा** *vaḍavā*, f. (also written *vaḍabā*, *baḍavā*, q. v.), a female horse, mare, (also *vaḍava*, as, m. in *Taittirīya-s.* II. 1, 8, 3, in the sense of a horse resembling a mare); the nymph *Aśvinī* (who, in the form of a mare as the wife of *Vivasvat* or the *Sun*, became the mother of the two *Aśvins*, see *aśvinī*); the personification of the constellation represented by a horse's head; a female slave; a harlot, prostitute; N. of a woman (having the patronymic *Prāthitheyī*); of a wife of *Vasu-deva* (having the epithet *Parī-čārikā*, *Hari-vaṅśa* 1949); of a river; of a place of pilgrimage. — *Vaḍava-dhenu*, us, f., Ved. a mare. — *Vaḍavāgni* (‘*vā-ay*’), is, m. ‘mare's fire,’ submarine fire or the fire of the lower regions (fabled to be at the South-pole and not extinguishable by the sea water; see *aurva*, *baḍavāgni*). — *Vaḍavānala* (‘*vā-an*’), as, m. = *vaḍavāgni*; a kind of medicinal powder (composed of pepper and other pungent materials and used to facilitate digestion). — *Vaḍavā-mukha*, am, n. ‘the mare's mouth,’ the entrance to the lower regions at the South-pole; (as, ī, am), belonging to the submarine fire at the South-pole; (as), m. the submarine fire described above; N. of *Siva*; a personification of a *Maharshi* (identified with *Nārāyaṇa*); (ās), m. pl., N. of a mythical people. — *Vaḍavā-vaktra*, am, n. = *vaḍavā-mukha*. — *Vaḍavā-hṛta*, a term applied to a kind of slave.

*Vaḍavin*, ī, inī, ī, an adjective formed from *vaḍavā*, see *Gaṇa Vṛihyādi* to *Pāṇ.* V. 2, 116.

**वडा** *vaḍā* or *vaḍikā*, f. = *vaṭa*, pulse ground and fried with oil or butter.

**वडिश** *vaḍiśa*, am, n. (rarely *as*, m., and according to some also *ā*, ī, f.), a hook, fish-hook; a particular surgical instrument in the form of a hook; [cf. *vaḷiśa*.] — *Vaḍiśa-yuta*, as, ā, am, joined to or fastened on a hook (said of a bait).

**वडौसक** *vaḍausaka*, N. of a place.

**वड** *vaḍra*, as, ā, am, large, great.

**वण** *vaṇ* (also written *baṇ*), cl. 1. P. *vaṇati*, *vaṇāṇa* (Caus. Aor. *avīvaṇat* or *avavāṇat*), *vaṇitum*, to sound.

*Vaṇa*, as, m. sound, noise.

**वणथलग्राम** *vaṇathala-grāma*, as, m. (probably a corruption of *vana-sthala-gṛ*), N. of a village.

**वणिक्** *vaṇiḥ*, k, m. (also written *baṇiḥ*, q. v.), a merchant, trader; the sign of the zodiac *Libra* or the *Scales*; (*k*), f. trade, merchandise. — *Vaṇiḥ-karman*, a, n. or *vaṇiḥ-kriyā*, f. the business or occupation of a trader, trade, merchandise.

— *Vaṇik-patha*, *as*, *m.* (see *baṇik-patha*), 'trader's path,' a trader's business, merchandise, traffic; a merchant's shop; a merchant; the zodiacal sign Libra or the Scales. — *Vaṇik-sūtrha*, *as*, *m.* a company of traders or merchants, caravan. — *Vaṇig-jana*, *as*, *m.* a tradesman, merchant; tradespeople, merchants. — *Vaṇig-bandhu*, *vaṇig-bhāva*, *vaṇig-vaḥa*, see *baṇig-b.* &c. — *Vaṇig-vṛitti*, *is*, *f.* 'livelihood by trade,' trade, traffic, retail or petty trade, low trade, huckstering. — *Vaṇin-mārga*, *as*, *m.* 'trader's path or road,' a merchant's shop, &c. (= *vīpaṇi*).

*Vaṇija*, *as*, *m.* = *vaṇij*, a merchant; the zodiacal sign Libra; *N.* of a particular *Karṇa*.

*Vaṇijaka*, *as*, *m.* a merchant.

*Vaṇijya*, *am*, *ā*, *n.* *f.* trade, traffic, (for *vāṇijya*; cf. *baṇijya*.)

**वण्ट** *vaṇṭ* (also written *baṇṭ*, connected with *rt.* *vaṇṭ*), *cl.* *I.* *10.* *P.* *vaṇṭati*, *vaṇṭayati* (also, according to some, *vaṇṭāpayati*), &c., to partition, apportion, share, separate, divide.

*Vaṇṭa*, *as*, *m.* a part, portion; the handle of a sickle; an unmarried man; (*as*, *ā*, *am*), unmarried.

*Vaṇṭaka*, *as*, *m.* dividing; an apportioner, distributor; a part, portion, share.

*Vaṇṭana*, *am*, *n.* the act of portioning, apportioning, partitioning, dividing into shares.

*Vaṇṭāniya*, *as*, *ā*, *am*, to be apportioned, divisible, to be divided.

*Vaṇṭita*, *as*, *ā*, *am*, divided into shares, distributed.

**वण्डाल** *vaṇḍāla* or *vaṇḍhāla*, *as*, *m.* a spade, shovel, hoe; a boat; a kind of battle, the contest of heroes; [cf. *vaṇḍāla*.]

**वण्ड** *vaṇḍ*, *cl.* *I.* *A.* *vaṇḍhate*, *vavaṇḍhe*, *vaṇḍhitum*, to go or move alone, go unaccompanied.

*Vaṇḍha*, *as*, *ā*, *am*, crippled, maimed; unmarried; (*as*), *m.* an unmarried man; a servant; a dwarf; a javelin; [cf. *vaṇḍa*.]

*Vaṇḍhara*, *as*, *m.* the new shoot of the Tāl or palm tree; the sheath that envelops the young bamboo; a rope for tying a goat, &c.; the female breast; a dog's tail; a dog; a cloud.

**वण्ड** *vaṇḍ* (connected with *rt.* *vaṇṭ*), *cl.* *I.* *A.* *vaṇḍate*, *vavaṇḍe*, *vaṇḍitum*, to partition, apportion, share, divide; to surround, encompass; to cover; *cl.* *10.* *P.* *vaṇḍayati*, &c., to partition, share, divide.

**वण्ड** *vaṇḍa*, *as*, *ā*, *am* (said to be *fr.* *rt.* *I.* *van* or *vaṇ*), maimed, defective, crippled (especially in the hands or feet or tail), one whose hands have been cut off [cf. *vaṇḍha*]; impotent, emasculated [cf. *paṇḍa*]; (*as*), *m.* a man who is circumcised or has no prepuce, (probably a wrong reading for *caṇḍa*); an ox without a tail [cf. *a-vaṇḍa*]; (*ā*), *f.* an unchaste woman, (probably a wrong reading for *raṇḍā*.)

*Vaṇḍura*, *as*, *m.* a niggard, miser; a eunuch or attendant on the women's apartments.

**वण्डाल** *vaṇḍāla*, *as*, *m.* (said to be *fr.* *rt.* *vaṇḍ*), a particular mode of fighting, the contest of heroes; a boat; a spade, a hoe.

**वत्** *1.* *vat*, *ind.* an affix (technically termed *vati*) added to words to imply likeness or resemblance, and generally translatable by 'as,' 'like' (e.g. *brāhmaṇa-vat*, like a Brāhman).

**वत्** *2.* *vat*, a Vedic *rt.* usually connected with *api*, (probably) *cl.* *I.* *vatati*, &c., to understand, comprehend, apprehend, (according to Śāy. on *Rig-veda* VII. 3, 10. *vatema* = *sambhā-jemahi*, 'may we share in or possess or obtain,' where *vat* is said to stand for *rt.* *I.* *van*); Caus. *vātayati*, *-yitum*, Aor. *avīvatat*, to cause to understand, make intelligible; to excite, awaken, (Śāy. = *prāpayati*, *āgamayati*, *prerayati*.)

*Vatat*, *an*, *anti*, *at*, understanding, comprehending, (Śāy. on *Rig-veda* VII. 60, 6 = *gaḥchat*, going.)

*Vātayat*, *an*, *anti*, *at*, causing to understand; exciting, &c., (according to Śāy. on *Rig-veda* I. 165, 13. *api-vātayat* = *sampūrṇam prāpayat*, causing to obtain completely.)

**वत्** *1.* *vata*, *ind.* in the earlier language generally written *bata*, *q.v.*; for *2.* *vata* see *p.* 883, *col.* *1*), a particle expressing sorrow, compassion, pleasure, surprise, &c., and generally translatable by 'ah!' 'alas!' 'oh!' also used as a vocative particle; (in later Sanskrit *vata* is often found in the middle of a sentence.)

**वात्स** *va-taṅsa* or *va-taṅsaka*, *as*, *m.* = *ava-taṅsa*, a garland; a ring-shaped ornament, ear-ring, ear-ornament; a crest.

**वतारड** *vatāṇḍa*, *as*, *m.*, *N.* of a Muni; (*ās*), *m.* pl. the descendants of *Vatāṇḍa*. (*Taṇḍa-vātāṇḍās*, *m.* pl. the descendants of *Taṇḍa* and *Vatāṇḍa*); (*i*), *f.* a female descendant of *Vatāṇḍa*.

**वति** *vati*, see under *rt.* *I.* *van*. (For the affix *vati* see *1.* *vat*, *col.* *1*.)

**वतु** *vatū*, *ūs*, *f.* a river of heaven; (*ūs*), *m.* one who speaks the truth, a road; a disease of the eyes.

**वतोका** *va-tokā*, *f.* = *ava-tokā*, a cow mis-carrying from accident.

**वत्स** *vatsa*, *as*, *m.* (according to *Uṇādi-s.* III. 62. *fr.* *rt.* *vaḍ*), a calf, a young animal or the young of any animal, offspring, child, (*vatsa*, *voc.* *c.* 'my dear child, my darling,' used as a term of endearment; *jivād-vatsā*, a woman whose child is still alive); a son, boy, (*bāla-vatsā*, a woman whose son is still a boy); a year [cf. *vatsara*]; *N.* of a son or descendant of *Kapva*; of a descendant of *Agni* (author of the hymn *Rig-veda* X. 187); of a descendant of *Kaśyapa*; of the author of a law-book; of a son of *Pratardana*; of a son of *Prasena-jit*; of a son of *Aksha-māla*; of a son of *Uru-kshepa*; of a son of *Soma-sarman*; *N.* of a country (its chief town is *Kaufāmbhi*); (*ās*), *m.* pl. the descendants of *Vatsa*; *N.* of the inhabitants of *Vatsa* and of the country; (*ā*), *f.* a female calf; a little daughter, little girl, (*vatsa*, *voc.* *c.* 'my dear child,' used as a term of endearment); (*am*), *n.* the breast, chest, (according to some authorities also *as*, *m.*); [cf. *Gr.* *ἰραλός* (for *ἰραλός*); *Lat.* *vitulus*, *vitula*; *Osk.* *Vitēliu* (= *Italia*); *Slav.* *tel-ici*; *Bohem.* *tel-e*; *Lith.* *teleyza*.] — *Vatsa-kāma*, *as*, *ā*, *am*, child-loving, fondly loving or affectionate towards offspring; (*ā*), *f.* a cow longing for her calf; a mother anxious after her child. — *Vatsa-guru*, *us*, *m.* a teacher of children, preceptor. — *Vatsa-tantrī*, *is*, *f.* a rope for tying calves. — *Vatsa-tara*, *as*, *m.* 'more than a calf,' a weaned calf, young ox or bull, bullock, steer, (also applied to the young of goats); (*i*), *f.* a heifer. — *Vatsa-rāra* (*ra-rīṇa*), *am*, *n.* the debt or loan of a bullock (?); see *Vopa-deva* II. 9. — *Vatsa-tva*, *am*, *n.* the state or condition of a calf. — *Vatsa-danta*, *as*, *m.* 'calf-toothed,' a kind of arrow (having a point like the tooth of a calf); (*am*), *n.* an arrow point like a calf's tooth. — *Vatsa-napāt*, *m.*, *N.* of a descendant of *Babhrū*. — *Vatsa-nābha*, *as*, *m.* a particular tree; a particular kind of strong poison prepared from the root of a kind of acouite (said to resemble the nipple of a cow; the poison is also called *Mithā zahr*); a proper *N.*; (*am*), *n.* a hole of a particular shape in the frame of a bedstead. — *Vatsa-nābhaka*, *as*, *m.* the poison described above. — *Vatsa-pa*, *as*, *m.* a keeper of calves; *N.* of a demon (*Ved.*). — *Vatsa-pati*, *is*, *m.* a king or lord of the *Vatsas*, (or) *N.* of a king. — *Vatsa-pattana*, *am*, *n.* 'Vatsa town,' *N.* of a city in the north of *India*, (also called *Kaufāmbhi*). — *Vatsa-pāla*, *as*, *m.* a keeper of calves; *N.* of *Kṛishna*; of *Bala-deva*. — *Vatsa-pālana*, *am*, *n.* the act of keeping calves. — *Vatsa-pradetas*, *ās*, *ās*, *as*, *Ved.* minding or taking care of *Vatsa* or the *Vatsas*, (Śāy. = *stotari*

*prakṛishṭa-jīāna*, favourably-minded towards a worshipper.) — *Vatsa-pri*, *is*, *m.*, *N.* of the author of the hymns *Rig-veda* IX. 68, X. 45, 46, (his patronymic is *Bhālandana*). — *Vatsa-priṭi*, *is*, *m.* = *vatsa-pri*. — *Vatsa-bandha*, *f.* a cow longing for her calf. — *Vatsa-bālaka*, *as*, *m.*, *N.* of a brother of *Vasu-deva*. — *Vatsa-bhūmi*, *is*, *f.* the land of the *Vatsas*, *N.* of a country; (*is*), *m.*, *N.* of a son of *Vatsa*. — *Vatsa-mitra*, *as*, *m.*, *N.* of a certain *Gobhila*. — *Vatsa-mukha*, *as*, *i*, *am*, calf-faced, having the face of a calf. — *Vatsa-rāja*, *as*, *m.* a king of the *Vatsas*; a proper *N.* — *Vatsa-rāja-deva*, *as*, *m.*, *N.* of a poet. — *Vatsa-rājya*, *am*, *n.* sovereignty or authority over the *Vatsas*. — *Vatsa-vaṭ*, *ān*, *atī*, *at*, having or possessing a calf; (*ān*), *m.*, *N.* of one of the sons of *Sūra*. — *Vatsa-vinda*, *as*, *m.* a proper *N.*; (*ās*), *m.* pl. *Vatsa-vinda*'s descendants. — *Vatsa-vṛid-dha*, *as*, *m.*, *N.* of a son of *Uru-kriya*. — *Vatsa-vyūha*, *as*, *m.*, *N.* of a son of *Vatsa*. — *Vatsa-sālī*, *f.* a calf-shed; (*as*, *ā*, *am*), born in a calf-shed. — *Vats-sāksṣī* ('*sa-ak*'), *f.* a kind of cucumber, *Cucumis Madraspatanus*. — *Vatsārka* ('*sa-ar*'), *as*, *m.* a proper *N.* — *Vatsājīva* ('*sa-āj*'), *as*, *ā*, *am*, living by calves, obtaining a livelihood by keeping calves; (*as*), *m.* epithet of a *Pingala*. — *Vatsādāna* ('*sa-ad*'), *as*, *i*, *am*, eating calves; (*as*), *m.* a wolf; (*i*), *f.* 'eating its own offspring,' *Cocculus Cordifolius* (so called for not bringing all its berries to maturity). — *Vatsāsura* ('*sa-as*'), *as*, *m.*, *N.* of an *Asura*. — *Vatsesa* or *vatsesvara* ('*sa-es*'), *as*, *m.* a king of *Vatsa*.

*Vatsaka*, *as*, *m.* a little calf, calf, or young animal in general; a child, offspring; a medicinal plant, *Wrightia Antidyserentica*; *N.* of a son of *Sūra*; of an *Asura*; (*ikā*), *f.* a calf, female calf, a heifer, young cow; (*am*), *n.* green or black sulphate of iron. — *Vatsaka-rīja*, *am*, *n.* the seed of *Wrightia Antidyserentica*.

*Vatsara*, *as*, *m.* the fifth year in a cycle of five or six years; the sixth year in a cycle of six years; a year; the Year personified as a son of *Dhruva* and *Bhrami*; *N.* of *Vishnu*; of a *Sādhyā*; of a son of *Kaśyapa*; [cf. *Gr.* *ἔτος* (*Féros*), *ἔρθιο-σ*, *ἔρθιο-σ*, *δυσεργία*; *Lat.* *vetus*, *vetus-tus*, *vetulus*; *Lith.* *vasara*; *Slav.* *vetuchu*.] — *Vatsarādī* ('*ra-ādī*'), *is*, *m.* the first month of the *Hindū* year, the month *Mārgaśīrṣa*. — *Vatsarāntaka* ('*ra-an*'), *as*, *m.* 'Year-destroyer,' *N.* of the month *Phālguna*. — *Vatsarārṇa* ('*ra-rīṇa*'), *am*, *n.* a debt or loan for a year (?); see *Vopa-deva* II. 9.

*Vatsala*, *as*, *ā*, *am*, child-loving, affectionate towards offspring, affectionate in general; kind, loving, tender; fond of, wholly given up to, devoted to, longing for (sometimes with *loc.*, e.g. *gāvo vatseshu vatsalāḥ*, cows longing for their calves); (*as*), *m.* a fire fed with grass (i.e. quickly burning away); *N.* of one of *Skanda*'s attendants; (*ā*), *f.* a cow fond of her calf; (*am*), *n.* affection, fondness. — *Vatsala-tā*, *f.* or *vatsala-tva*, *am*, *n.* affectionateness, lovingness, tenderness, affection.

*Vatsalaya*, *Nom.* *P.* *vatsalayati*, &c., to make tender or affectionate (especially towards offspring or children).

*Vatsāya*, *Nom.* *P.* *vatsāyati*, &c., to represent or be like a calf.

*Vatsāyat*, *an*, *anti*, *at*, acting like a calf. *Vatsāra*, *as*, *m.*, *N.* of a son of *Kaśyapa*. *Vatsin*, *i*, *ini*, *i*, having a calf; (*i*), *m.* (perhaps) 'having many children,' *N.* of *Vishnu*. *Vatsiman*, *ā*, *m.* childhood, youth, early youth. *Vatsiya*, *as*, *ā*, *am*, proper or fit for a calf; (*as*), *m.* a cowherd.

**वत्सगुरकतीर्थे** *vatsaguraka-tīrtha*, *am*, *n.*, *N.* of a *Tīrtha*.

**वत्सर** *vathsara*, *as*, *m.* = *vatsara* (according to the grammarian *Paushkarasādi*).

**वद्** *vad* (sometimes lengthened in *ep.* into *vād* on account of the metre), *cl.* *I.* *P.* *A.* *vadati*, *vadate*, *viāda* (3rd *du.* *ūdatus*, 3rd

pl. *ūdus*; according to Vopa-deva VIII. 52, 2nd sing. also *vedītha*, 3rd du. *vedatus*, 3rd pl. *vedus*, *ūde* (3rd du. *ūdāte*, 3rd pl. *ūdire*), *vadishyati*, *-te*, *avadīte*, *avadishṭa*, Prec. *udyāt*, *vaditum*, to speak, say, utter, tell, speak to, address (with acc. of the thing said and of the person addressed and sometimes with prep. *abhi* and acc., both P. and A. being used indiscriminately, e. g. *vadasi mām*, that which thou sayest to me; *mām abhi vadāsi*, he speaks to me; *kiṃ vadāsi* or *vade*, what must I say? *maivam vada* or *vasasva*, do not speak so; *satyaṃ vada* or *vasasva*, speak the truth; *devānām vadānāt tvām vadāmi* or *vade*, I speak to thee in the name of the gods; *prativākyaṃ vada* or *vasasva*, speak a reply; to speak about, declare, proclaim, announce, communicate, inform, notify; to maintain, affirm; to designate, call, name; to raise the voice, sing, utter a cry (said of birds &c.); to discuss, dispute about, contend, quarrel (Ved. A.); to be called, be considered (Ved. A.); to state authoritatively (?), be an authority (A.); to exert one's self, strive for (A.): Pass. *udyate*, Aor. *avādī*, Part. *udīta* (see 2. *udīta*), to be said or spoken, to be addressed or spoken to; to be declared or announced, to be published or proclaimed: Caus. *vādayati*, *-yate*, *-yitum*, Aor. *avivadat*, to cause to speak or say, to urge or invite to speak; to cause to sound forth, play (a musical instrument; generally P.), to play music; to cause to be played by any one (inst.); to speak, recite, rehearse: Pass. of Caus. *vādyate*: Desid. *vivadiṣhāti*, *-te*, to desire to speak: Intens. *vāvadyate*, *vāvadīti*, *vāvadīti*, to speak aloud; to sound loudly; [cf. Gr. *ῥέω*, *ῥέ-εω*, *ῥέ-η-εω*, *ῥέ-ε-ω*, *ῥέ-ε-εω*, *ῥέ-ε-ε-εω*, *ῥέ-ε-ε-ε-εω*, (according to some) *ῥέ-ε-ε-ε-εω*, *ῥέ-ε-ε-ε-εω*, (perhaps also) *ῥέ-ε-ε-ε-εω*, (probably) Lat. *vas* (*vad-is*): (perhaps) Old Germ. *far-wāzan*: Old Sax. *for-wātan*: Lith. *vad-i-n-u*, 'I call': Slav. *vad-i-ti*, *vāda*, 'accusation'; *us-ia*, 'mouth': Hib. *feadaim*, 'I say'; (perhaps) *luadhaim*, 'I mention'; *raidim*, 'I say'.]

*Vada*, *as*, *ā*, *am*, speaking, able to speak, speaking well or sensibly, (frequently at the end of comps.); cf. *priyam-v°*, *ku-v°*); (*as*), *m.*, *N.* of a so-called Veda (with the Magians).

*Vadaka* = *vada* in *dur-vadaka*, q. v.

*Vadat*, *an*, *anti*, *at*, speaking, saying, telling.

*Vadana*, *an*, *n.* the act of speaking or saying; sounding (Ved.); the mouth, face, countenance, (*kūla-vadana*, 'the face of Time'; *N.* of a Saiva work), aspect, appearance, look; the front, point; the first term, initial quantity or term of a progression (in algebra); the summit or apex of a triangle; [cf. Hib. *aodann*, 'the face'; *eudan*, 'the forehead'.] = *Vadana-dantura*, *ās*, *m.* pl. *N.* of a people.

= *Vadana-madīrā*, *f.* the wine or nectar of the mouth. = *Vadana-roga*, *as*, *m.* mouth-disease. = *Vadana-śyāmikā*, *f.* blackness of the face; a kind of disease. = *Vadana-saroja*, *am*, *n.* 'face-lotus,' the face of a mistress. = *Vadanāmaya* ('*na-ām*'), *as*, *m.* mouth-disease, face-sickness. = *Vadana-nāśava* ('*na-ās*'), *as*, *m.* 'mouth-liquor,' saliva, spittle. = *Vadani-bhū*, *cl. I. P.* *-bhavati*, &c., to become a face, be changed into a face. = *Vadani-bhūta*, *as*, *ā*, *am*, changed into a face. = *Vadanendu* ('*na-in*'), *us*, *m.* 'face-moon,' the face.

*Vadanta* in *kiṃ-v°*, q. v.

*Vadanti*, *is*, or *vadanti*, *f.* speech, discourse, talk, (according to some only used in *kiṃ-v°*, q. v.)

*Vadantika*, *ās*, *m.* pl., *N.* of a people.

*Vadānya*, *as*, *ā*, *am*, = *Vadānya* below.

*Vadānāna*, *as*, *ā*, *am*, speaking, saying, telling; calling; explaining, declaring; glorifying, boasting.

*Vadānya*, *as*, *ā*, *am*, eloquent, speaking kindly or agreeably, affable; bonnifol, liberal, munificent, (in this sense probably for *ava-dānya*); (*as*), *m.*, *N.* of a Rishi.

*Vadāvada*, *as*, *ā*, *am*, or *vadāvadin*, *i*, *inī*, *i* (probably an old Intens., cf. 2. *mahāmaha*), speaking much, talkative, chattering, speaking, a speaker; able to speak well, eloquent.

*Vadītya*, *as*, *ā*, *am*, to be said or spoken.

*Vadītri*, *tā*, *tri*, *tri*, saying, speaking, a speaker.

*Vadīshṭa*, *as*, *ā*, *am*, Ved. speaking very well, speaking best.

*Vadya*, *as*, *ā*, *am*, to be spoken &c., (used only in comp., cf. *a-vadya*, *an-vadya*) an epithet of the days of the dark lunar fortnight, (see *vadya-pakṣha*); (*am*), *n.* speech, speaking about, conversing, (only at the end of a comp., cf. *brahma-v°*, *satya-v°*). = *Vadya-pakṣha*, *as*, *m.* the dark fortnight of the lunar month (in which the moon is waning).

*वद्दर vadara*, *vadari*, &c. See *badara*, &c.

*Vadarika*, *as*, *m.* a jujube tree.

*वदाम vadāma*, *as*, *m.* (fr. the Persian بادام), an almond.

*वदाल vadāla*, *as*, *m.* a kind of Silurus or sheat-fish; an eddy or whirlpool.

*Vadālaka*, *as*, *m.* = *vadāla*, a kind of sheat-fish.

*वदि vadi*, *ind.* (according to some for *ba-dī*, contracted fr. *bahula-dīna*, but cf. *vadya*), in the dark half of any month, (affixed to the names of months in giving dates at the end of MSS.; cf. *vaiśākha-v°*.)

*वहिवाम vaddivāsa*, *N.* of a place.

*वद्धी vaddhri*. See under *vadhra*, p. 883.

*वध vadh* (a defective rt. frequently written *badh*, see 3. *badh*, properly used in the Aorist and Preterite tenses, the other tenses being supplied fr. *rt. han*, q. v.), Aor. P. A. *ava-dhī*, *ava-dhishṭa*, (*mā vadhishṭhūh*, do not kill); Prec. 1st sing. *vadhyaṃsam*, 3rd sing. *vadhyaṃ*, (in the Veda the Potential also occurs, e. g. 1st sing. *vadhyaṃ*, 3rd sing. *vadhēt*; in epic poetry the and Fut. P. A. *vadhishyati*, *-te*, and some tenses and forms of the Pass.; and other Vedic forms are *vadhīm*, *vadhishṭana*); to strike; to slay, kill, put to death, destroy, murder: Pass. *vadhyaṃte* (ep. P. *vadhyaṃti*), 3rd sing. Impv. *vadhyaṃtām*, Aor. *avadhī*, Prec. *vadhishṭhā*, to be slain or killed: Caus. *vadhyaṃti*, *-yitum*, to kill, slay; [cf. according to some, Lat. *lædo*: Hib. *fathaim*, 'I kill'; *fathadh*, 'killing'; *fesaim*, 'I kill, destroy'; *feadh*, 'killing'.]

*Vadha*, *as*, *m.* one who kills or slays, a killer, slaughterer; a vanquisher, victor; a deadly weapon, Indra's thunderbolt (Ved.); the act of striking, killing, slaying, slaughter, murder, death, destruction; a blow, stroke, corporal punishment; paralysis; destruction, disappearance (said of inanimate objects); multiplication. = *Vadha-karmadhikārin* ('*madh*'), *i*, *m.* 'one who superintends the act of putting to death,' an executioner, hangman. = *Vadha-kānkṣin*, *i*, *inī*, *i*, wishing for death. = *Vadha-kāmyā*, *f.* the desire to kill, intention to hurt. = *Vadha-jivin*, *i*, *inī*, *i*, living by the death (of animals); (*i*), *m.* a butcher; a hunter, fowler. = *I. vadha-tra*, *as*, *ā*, *am* (for 2. *vadhotra* see col. 3), protecting from death or destruction. = *Vadha-danḍa*, capital punishment; corporal punishment (e. g. whipping &c., Mann VIII. 129). = *Vadha-nirṇeka*, *as*, *m.* expiation for killing, atonement for murder or manslaughter. = *Vadha-bhūmi*, *is*, *f.* execution-ground, place of execution. = *Vadha-sthālī*, *f.* or *vadha-sthāna*, *am*, *n.* a place of execution; a slaughter-house. = *Vadhān-gaka* ('*dha-an*'), *am*, *n.* a prison. = *Vadhārha* ('*dha-ar*'), *as*, *ā*, *am*, deserving death. = *Vadhāshin* ('*dha-esh*'), *i*, *inī*, *i*, desirous of killing, intending to kill. = *Vadhodarka* ('*dha-ud*'), *as*, *ā*, *am*, resulting in death, effecting death. = *Vadhodyata* ('*dha-ud*'), *as*, *ā*, *am*, prepared or ready to kill, intending to put to death, murderous; an assassin, murderer. = *Vadhopyā* ('*dha-up*'), *as*, *m.* an instrument or means of putting to death.

*Vadhaka*, *as*, *akā* or *ikā*, *am*, killing, destructive, pernicious, injurious; (*as*), *m.* one who kills, a

murderer, assassin; an executioner, hangman, (also written *badhaka*); a particular sort of reed or rush.

2. *vadhakra*, *am*, *n.* (for 1. *vadhā-tra* see col. 2), 'an instrument of death,' deadly weapon, dart.

*Vadhanā*, *f.*, Ved. a deadly weapon.

*Vadhar*, *n.*, Ved. a destructive weapon, the weapon or thunderbolt of Indra, a thunderbolt (= *vajra*).

*Vadharya*, *Nom. P. vadharyati*, &c., to desire the thunderbolt of Indra.

*Vadharyat*, *an*, *anti*, *at*, desiring the thunderbolt of Indra; (*anti*), *f.* 'casting a bolt,' i. e. (according to some) lightning; (according to Śāy. on Ṛig-veda I. 161, 9) a line of clouds or the earth.

*Vadhas* = *vadhā* above.

*Vadhasna* (apparently only used in the inst. pl. *vadhasnais*), Ved. a destructive or deadly weapon, the weapon of Indra.

*Vadhasnu*, *us*, *us*, *u*, Ved. bearing a deadly weapon, (Śāy. = *prahāreṇa prasavaṇa-sīla*.)

*Vadhika*, *musk*.

*Vadhitra*, *am*, *n.* the god of love, love, sexual love.

*Vadhīn*, *i*, *inī*, *i*, incurring death, killed by, (at the end of a comp.)

*Vadhya*, *as*, *ā*, *am* (frequently written *badhya*), to be slain or killed, to be put to death, punished with death; to be punished or chastised, to be corporally punished, subject to corporal punishment; vulnerable, liable to be killed, to be destroyed, to be annihilated; (*as*), *m.* an enemy. = *Vadhya-gṇa*, *as*, *m.* killing one sentenced to death, carrying out the duties of public executioner. = *Vadhya-tā*, *f.* or *vadhya-tva*, *am*, *n.* the state of being sentenced to be killed or of deserving death; fitness to be killed; destruction. = *Vadhya-paṭaha*, *as*, *m.* a drum beaten at the time of the execution of a criminal. = *Vadhya-bhū*, *us*, or *vadhya-bhūmi*, *is*, *f.* a place of public execution. = *Vadhya-mālā*, *f.* a garland placed on one condemned to death or about to be executed. = *Vadhya-vāsa*, *as*, *n.* the clothes of a criminal who has been executed (given to a Capḍāla, Manu X. 56). = *Vadhya-sīla*, *f.* a stone or rock on which malefactors are executed, executioner's block, scaffold; a slaughter-house, shambles. = *Vadhya-sthāna*, *am*, *n.* a place of execution.

*Vadhyaṃ*, *an*, *anti*, *at*, being struck, being killed.

*Vadhyamāna*, *as*, *ā*, *am*, being killed, being destroyed.

*Vadhya*, *f.* killing, murder; [cf. *ātma-v°*, *brahma-v°*.]

*Vadhri*, *is*, *is*, *i*, Ved. 'one whose testicles are cut out,' castrated, emasculated, unmanly (= *chinna-mushka*, opposed to *vrishan*). = *Vadhri-matī*, *f.* (fem. of an unused form *vadhri-mat*), Ved. having an impotent husband; a proper N. = *Vadhri-vāc*, *k*, *k*, *k*, Ved. speaking unmanly or useless words, idly talking, (Śāy. = *jalpaka*.) = *Vadhry-āśva*, *as*, *m.* 'having castrated horses,' a proper N.; (*ās*), *m.* pl. the family of Vadhry-āśva.

*Vadhrikā*, *m.* (Pān. I. 2, 51, Vārtt. 3), a castrated person, eunuch.

*वधा vadhā*, *ind.* a various reading for *vadhvā*, q. v.

*वधु vadhū*, *vadhukā*. See p. 883, col. 1.

*वधू vadhū*, *is*, *f.* (fr. *vadh* = *rt. i. vah*; or, according to others, fr. *rt. bandh*, and then more properly written *badhū*), a bride or newly married woman (as 'recently brought or led home'), a young wife, spouse; a woman in general, female, girl, maiden, (in Ṛig-veda VIII. 19, 36. perhaps 'a handmaid' or 'female slave' or, according to some, 'a mare or animal used for draught'; cf. *vadhūmat*); the female of any animal (e. g. *mṛiga-vadhū*, the female of a deer, cf. *vyāghra-v°*); a daughter-in-law; the wife of a younger relation, younger brother's wife, nephew's wife, younger female relation; *N.* of various plants, *Trigonella Comiculata*; *Echites Frutescens*; *Curcuma Zerumbet*;



— *Vana-rāji*, *is*, or *vana-rāji*, *f.* a row of trees; a long tract of forest; a path in a forest; (*i*), *f.*, *N.* of a female slave belonging to Vasu-deva; (*is*, *is* or *i*, *i*), embellishing or beautifying a forest. — *Vana-rājya*, *am*, *n.*, *N.* of a kingdom. — *Vana-rāshtra* or *vana-rāshtraka*, *ās*, *m.* pl., *N.* of a people. — *Vana-ruha*, *am*, *n.* 'growing in water,' a lotus-flower. — *Vanarddhi* ('*na-rid*'), *is*, *m.* an ornament of the forest. — *Vana-lakshmi*, *is*, *f.* an ornament of the wood; the plantain, *Musa Sapientum*. — *Vana-latā*, *f.* a creeper growing in the forest. — *Vana-lekhā*, *f.* = *vana-rāji*. — *Vana-varāha*, *as*, *m.* a wild hog. — *Vana-vartin*, *i*, *inī*, *i*, residing in the woods. — *Vana-varvara*, *as*, *m.* a kind of basil, *Ocimum Sanctum*. — *Vana-varvarikā*, *f.* a kind of plant (= *doshā-klesī*). — *Vana-varhina*, *as*, *m.* a wild peacock. — *Vanavarhina-tva*, *am*, *n.* the condition of a wild peacock. — *Vana-vallari*, *f.* a kind of grass. — *Vana-vahni*, *is*, *m.* a forest fire, wood on fire, forest conflagration. — *Vana-vāta*, *as*, *m.* a forest wind. — *Vana-vāsa*, *as*, *m.* the living in a wood, residence in a forest; a wild or unsettled manner of life, wandering habits; *N.* of a country; (*as*, *ā*, *am*), residing in a forest or wood; (*as*), *m.* a wood-dweller, inhabitant of forests. — *Vana-vāsaka*, *ās*, *m.* pl., *N.* of a people. — *Vana-vāsana*, *as*, *m.* 'wood-dweller,' a pole-cat, civet-cat. — *Vana-vāsin*, *i*, *inī*, *i*, dwelling in a wood; (*i*), *m.* a dweller in woods, inhabitant of a forest, forester, hermit, anchorite; *N.* of a country in the south of India; of various plants (= *rishabha*, *mushkaka*, *vārāhi-kanda*, *sālmali-kanda*, *nīla-mahishakanda*). — *Vana-vāsya*, *N.* of a country (= *vana-vāsin*). — *Vana-vāhyaka*, *ās*, *m.* pl., *N.* of a people. — *Vana-vidāla*, *as*, *m.* a kind of wild cat, *Felis Caracal*. — *Vana-virodhin*, *i*, *m.* 'wood-enemy,' *N.* of one of the Hindu months, (that succeeding *Nidāgha*, *q. v.*) — *Vana-vīja* or *vana-vījaka* or *vana-vīja-pūraka*, *as*, *m.* the wild citron tree. — *Vana-vīrātki*, *f.* the egg-plant. — *Vana-vīrithi*, *is*, *m.* wild rice. — *Vana-śikari*, *f.* cowach, *Mucuna Pruritus*. — *Vana-śūraṇa*, *as*, *m.* a kind of plant (= *araṇya-śūraṇa*). — *Vana-śringāṭa* or *vana-śringāṭaka*, *as*, *m.* the plant *Asteracantha Longifolia*. — *Vana-śobhana*, *am*, *n.* 'water-beautifier,' a lotus-flower. — *Vana-śvan*, *ā*, *m.* 'forest-dog,' a jackal; a tiger; a civet-cat, pole-cat. — *Vana-śhad*, *t*, *i*, *t*, = *vana-sud* below. — *Vana-sambhata*, *as*, *m.* a sort of pulse, *Ervum Hirsutum*. — *Vana-sud*, *t*, *i*, *t*, abiding or dwelling in a wood; (*t*), *m.* a forester. — *Vana-sannivāsin*, *i*, *inī*, *i*, dwelling in a forest; (*i*), *m.* a forester. — *Vana-samūha*, *as*, *m.* a thick forest, a quantity of groves or forests, a thick wood. — *Vana-sampraveśa*, *as*, *m.* the entering into a wood, (especially) a festive procession into a forest for the purpose of cutting wood for an idol. — *Vana-sarajini*, *f.* the wild cotton plant. — *Vana-sāvayā*, *f.* a kind of creeping plant (= *vanyopādaki*). — *Vana-satamba*, *as*, *m.*, *N.* of a son of Gada. — *Vana-stha*, *as*, *ā*, *am*, forest-abiding, living in the wood; (*as*), *m.* a deer, gazelle; a hermit, ascetic; (*ā*), *f.* the holy fig-tree (= *asvathi*). — *Vana-sthali*, *f.* the neighbourhood of a forest, a wood. — *Vana-sthāna* (*?*), *N.* of a kingdom. — *Vana-sthāyin*, *i*, *inī*, *i*, being or abiding in a wood; (*i*), *m.* a hermit, anchorite. — *Vana-skhita*, *as*, *ā*, *am*, situate or being in a forest. — *Vanas-pati*, *is*, *m.* (*vanas* probably a form of the gen., cf. *rathas-pati*), 'the king of the wood,' a large forest tree, a large tree bearing fruit, but apparently having no blossoms (as several species of the fig, the jack-tree, &c.); any tree; the god of large trees, (in *Rig-veda* VIII. 23, 25. *Agni* is described as 'the son of the Vanspatis') ; the Soma plant (regarded as the king of plants); *Bignonia Suaveolens*; a stem, trunk; a beam, timber, pole, post; the sacrificial posts (enumerated among the *Āpṛi* divinities); an offering to *Vanas-pati*; the timber of which a car or carriage is made (*Ved*); a drum made of wood (*Ved*); a wooden amulet; a block on which criminals are executed; an ascetic; *N.* of a son of *Ghṛita-prishtha*. — *Vanas-pati-kāya*,

*as*, *m.* the whole body or world of plants. — *Vanas-pati-sava*, *as*, *m.*, *N.* of an *Ekāha*. — *Vana-sraj*, *k* or *g*, *f.* a garland of forest-flowers. — *Vana-hari*, *is*, *m.* a lion (?). — *Vana-haridrā*, *f.* wild turmeric. — *Vana-hāsa*, *as*, *m.* a sort of grass, *Saccharum Spontanum*; a fragrant oleander. — *Vana-hāsaka*, *as*, *m.* *Saccharum Spontanum*. — *Vana-hutāsana* ('*ta-as*'), *as*, *m.* a forest conflagration. — *Vanākampa* ('*na-āk*'), *as*, *m.* the shaking of the trees of a wood by the wind. — *Vanākhū* ('*na-ākhu*'), *us*, *m.* 'wood-rat,' a hare. — *Vanākhuka*, *as*, *m.* a sort of bean, *Phaseolus Mungo*. — *Vanāgni* ('*na-ag*'), *is*, *m.* a forest conflagration, burning of a wood. — *Vanāja* ('*na-aja*'), *as*, *m.* the wild goat. — *Vanājana* ('*na-adj*'), *am*, *n.* the act of roaming or wandering about in a forest. — *Vanāju* ('*na-āju*'), *us*, *m.* 'wood-roamer,' a kind of blue fly. — *Vanādhipāsin* ('*na-adh*'), *i*, *inī*, *i*, dwelling in a forest. — *Vanānta* ('*na-an*'), *as*, *m.* the skirts of a wood, neighbourhood of a forest; (*as*, *ā*, *am*), having a wood for a boundary, bounded by a wood. — *Vanāntara* ('*na-an*'), *am*, *n.* the middle or interior of a wood, (*vanāntarāt*, out of the wood); another wood. — *Vanāntara-čara*, *as*, *ā*, *am*, wandering about in a forest. — *Vanāpāpa* ('*na-āp*'), a forest stream, river. — *Vanābjini* ('*na-ab*'), *f.* a lotus-plant growing in the water. — *Vanābhilāva* ('*na-abh*'), *as*, *ā*, *am*, wood-destroying. — *Vanāmāla* ('*na-ām*'), *as*, *m.* (*āmāla* for *āmāla*), *Carissa Carandas*; [cf. *krishna-pāka*]. — *Vanāmōikā* ('*na-am*'), *f.*, *N.* of a tutelary divinity in the family of *Daksha*. — *Vanāmra* ('*na-ām*'), *as*, *m.*, *N.* of a plant (= *ko-sāmra*). — *Vanārishṭā* ('*na-ar*'), *f.* wild turmeric (= *vana-haridrā*). — *Vanārūka* ('*na-ar*'), *as*, *m.* 'wood-worshipper,' a flower-gatherer, florist, maker of garlands. — *Vanārdrakā* ('*na-ār*'), *f.* wild ginger; (*am*), *n.* the root of wild ginger. — *Vanālākta* ('*na-āl*'), *am*, *n.* 'wild lac,' red earth, ruddle. — *Vanālaya* ('*na-āl*'), *as*, *m.* a forest-abode, forest-habitation. — *Vanālaya-jivini*, *i*, *inī*, *i*, living in forests. — *Vanālikā* ('*na-āl*'), *f.* a sun-flower, *Heliotropium Indicum*. — *Vanāli* ('*na-āl*'), *f.* = *vana-rāji*. — *Vanāśrama* ('*na-ās*'), *as*, *m.* abode in the forest, the third *Āsrama* or stage in a Brahman's life (when he is a *Vānaprastha* or hermit, see *āśrama*). — *Vanāśramin*, *i*, *m.* (fr. the preceding), a *Vānaprastha* or Brahman dwelling in the woods, one in the third period of life, an anchorite. — *Vanāśraya* ('*na-ās*'), *as*, *ā*, *am*, living in the forest; (*as*), *m.* an inhabitant of the wood; a sort of crow or raven. — *Vanāśrīta* ('*na-ās*'), *as*, *ā*, *am*, one who has sought refuge in the woods, repaired to the forest, leading the life of a hermit. — *Vane-kimśuka*, *ās*, *m.* pl. 'Butea Frondosa in the wood,' anything found unexpectedly. — *Vane-kshudrā*, *f.* the tree *Pongamia Glabra* (commonly called *Karajha*). — *Vane-čara*, *as*, *i*, *am*, wandering in a forest, dwelling in or inhabiting a wood; (*as*), *m.* an inhabitant of the forest, forester, anchorite, hermit; a sylvan, satyr; an imp, demon; a wild beast. — *Vane-čarāgrya* ('*ra-ag*'), *as*, *m.* 'chief of foresters,' an ascetic, anchorite, sage. — *Vane-jā*, *ās*, *ās*, *am*, *Ved.* born or generated in the woods. — *Vane-bhūvaka*, *ās*, *m.* pl. an *Āgile Marmelos* in the forest; (metaphorically) anything found unexpectedly. — *Vane-rāj*, *t*, *i*, *t*, *Ved.* shining or blazing in the wood; (*t*), *m.* epithet of *Agni*. — *Vane-śaya*, *as*, *ā*, *am*, living in the woods. — *Vane-shah* (i. e. *vane* + *śah*), *śhāt*, *t*, *t*, *Ved.* overpowering or prevailing in the wood or over the wood, (*Sāy.* = *kāsh(hānām abhihvaritṛ)*). — *Vane-sarja*, *as*, *m.* *Terminalia Tomentosa*. — *Vanaikadeśa* ('*na-ek*'), *as*, *m.* a part of a wood or thicket. — *Vanotsāha* ('*na-ul*'), *as*, *m.* a rhinoceros. — *Vanoddesa* ('*na-ud*'), *as*, *m.* the neighbourhood of a forest, a particular spot in a wood. — *Vanodbhava* ('*na-ud*'), *as*, *ā*, *am*, produced in a forest, being in a wood; (*ā*), *f.* the wild cotton plant. — *Vanopaplava* ('*na-up*'), *am*, *n.* a forest conflagration. — *Vanorvti* ('*na-ur*'), *f.* the neighbourhood of a forest. — *Vanauka* ('*na-oka*'), *as*, *m.* = *vanaukas*, an inhabitant of a wood. — *Vanaukas* ('*na-ok*'),

*ās*, *ās*, *as*, living in a forest; (*ās*), *m.* an inhabitant of a wood, a forester; an anchorite, ascetic, hermit; an animal living in woods, an ape, wild boar, &c. — *Vanaugha* ('*na-ogha*'), *as*, *m.* 'thick forest,' *N.* of a district or mountain in the west of India. — *Vanaushadhi* ('*na-osh*'), *is*, *f.* a medicinal herb growing wild.

*Vanad*, *m.* (only in pl. *vanadas*), a praiser, honourer, one who joins in praising; sounding forth loudly, praising greatly, (according to *Sāy.* on *Rig-veda* II. 4, 5. *vanudah* = *vanatah* = *sambhaktarah* or may be for *ava-nadah* = *bhriṣam śabdāyantaḥ* = *stotarah*); according to *Durga vanadah* is for *vana-dāh*, 'givers of the desirable oblation'; according to modern scholars *vanad* may perhaps mean 'longing, earnest desire.'

*Vanana*, *am*, *n.*, *Ved.* longing, desire, (*Sāy.*) wealth, = *dhana*; (*ā*), *f.* (perhaps) wish, desire.

*Vananiya*, *as*, *ā*, *am*, *Ved.* to be desired, desirable.

*Vanarva*, *Nom. P.* *vanarvati*, &c., *Ved.* to be in possession, be at hand, (*Sāy.* on *Rig-veda* VIII. 102, 19. *vanarvati* = *kāshthāni hanti*, [the axe] fells timber.)

*Vanarvat*, *ān*, *atī*, *at*, *Ved.* (according to *Sāy.* = *vanana-vat* = *dhana-vat* = *udaka-vat* = *sambhaktavati*), possessing wealth, &c., bountiful; (according to modern scholars) possessing, being in possession.

*Vanayitri*, *tā*, *trī*, *tri*, one who causes to ask, &c.

*Vanas*, *as*, *n.*, *Ved.* (perhaps) desire, longing; attractiveness, loveliness, (*Sāy.* = *tejas*, glory, or *dhana*, wealth); a wood; [cf. *Lat. venus* in *venus-tas*]. — *Vanar-gu*, *us*, *us*, *u*, moving about in a wood; wandering in a forest or wilderness, (*Sāy.* = *vanagāmin*); (*us*), *m.* = *stena* (according to *Naigh.* III. 24). — *Vanar-ja*, *as*, *m.* a particular plant (= *śringī*).

*Vanasa*, see *Gaṇa Triṇādi* to *Pāṇ.* IV. 2, 80,

*Vanas-pati*. See *col. i.*

*Vanas-yu* in *gir*-*o*, *q. v.*

*Vanāyu*, *us*, *m.*, *N.* of a son of *Purū-ravas*; of a *Dānava*; of a district inhabited by the *Vanāyus*; (*avas*), *m.* pl., *N.* of a people. — *Vanāyu-ja*, *as*, *ā*, *am*, produced or bred in *Vanāyu*.

*Vani*, *is*, *m.*, *Ved.* fire, *Agni*, the god of fire; (*is*), *f.* wish, desire; (*is*, *is*, *i*), used at the end of comps., see *brahma-v*<sup>o</sup>, *kshatra-v*<sup>o</sup>.

*Vanikā*, *f.* a little wood, grove, (in *asoka-v*<sup>o</sup>, a grove of *Asoka* trees; also *asoka-vanika*, *am*, *n.*)

*Vanikāvāsa*, *as*, *m.*, *N.* of a village.

*Vanita*, *as*, *ā*, *am*, solicited, begged, asked, wished for, desired, loved; served; (*ā*), *f.* a loved woman, wife, mistress; a woman in general; the female of an animal; a particular metre, four times  $\cup\cup\cup\cup$ ; [cf. *Old Germ. winia*, 'a wife'; *Hib. ban*, 'a woman.']. — *Vanitā-dvish*, *t*, *m.* hating women, a misogynist. — *Vanitā-bhagin*, *i*, *m.* a woman like a serpent, serpent of a woman. — *Vanitā-mukha*, *ās*, *m.* pl. 'woman-faced,' *N.* of a people. — *Vanitā-vilāsa*, *as*, *m.* the wantonness of women.

*Vanitāsa*, *am*, *n.*, *N.* of a family.

*Vanitrī*, *tā*, *trī*, *tri*, an asker, &c.; one who possesses or owns, a possessor (*Ved.*).

*Vaniv*, *i*, *inī*, *i* (fr. the *rt.* and in some meanings fr. *r. vana*). *Ved.* worshipping, honouring, serving; desiring, wishing for; distributing, bestowing, giving (said of the *Maruts* &c.); rain-dispensing; having water, granting water, abounding in water; belonging to a wood, living in a wood; filled with or possessed of wood; (*i*), *m.* a tree; the Soma plant; a Brahman residing in the forest, one in the third stage of life, a *Vānaprastha*.

*Vanina*, *am*, *n.*, *Ved.* anything growing in a forest, a tree.

*Vanila*, see *Gaṇa Kāśādi* to *Pāṇ.* IV. 2, 80.

*Vanishtha*, *as*, *ā*, *am*, *Ved.* obtaining most; bestowing or imparting most, very munificent or liberal, (*Sāy.* = *dātṛitama*.)

*Vanishthu*, *us*, *m.*, *Ved.* part of the entrails of

an animal offered in sacrifice; the rectum; (according to others) a part of the intestines near the omentum, (Sāy. = *sthavirātra*.)

*Vanishnu*, incorrect for *vanish/hu*.

*Vani*, f. See under *i. vana*, p. 883, col. 2.

*Vanika* or *vanipaka* or *vanīyaka*, *as*, m. a beggar, mendicant.

*Vaniya*, Nom. P. *raniyati*, &c., to beg, ask alms; to entreat, request.

*Vaniyas*, *ān*, *asi*, *as*, asking or obtaining more, obtaining most; to be honoured, to be favoured, (Sāy. = *sambhajanīya* = *sambhāvya*); imparing or bestowing most.

*Vanivan*, *ā*, *ā*, a (an Intensive form), asking for, demanding, (Sāy. = *vanana-vat*.)

*Vanu*, *us*, m., Ved. one who plots against or injures, a malignant or malicious person, (Sāy. = *hīnsaka*); an adherent (?).

*Vanusha* (fr. *vanus*), Nom. A. *vanushate*, &c., Ved. to obtain, acquire; (Sāy.) to worship.

*Vanushya* (fr. *vanus*), Nom. P. A. *vanushyati*, *-te*, &c., Ved. to have a design upon, plot against, seek to injure, to be fond of battle; to emulate (with inst.); to overpower, defeat, attack, (according to Naigh. II. 12 = *krudhyati*); according to Nirukta V. 2 = *hanti*); (A.) to wish for, desire, (Sāy. on R̥g-veda IX. 7. 6. *vanushyate* = *sevate*.)

*Vanushyat*, *an*, *anti*, *at*, seeking to injure, malevolent, hostile, an enemy.

*Vanus*, *us*, *us*, *us*, Ved. desiring, anxious for, eager, zealous; devoted, attached to, loving; enjoying, an enjoyer, worshipping, a worshipper, honourer, (Sāy. = *sambhaktri*); (*us*), m. any one eager to injure (others), an enemy, plotter, warrior; the act of possessing, enjoying, distributing, (Sāy. = *sambhajana*.)

*Vaneja*, *as*, m. a kind of mango.

*Vaneyu*, *us*, m., N. of a son of Raudrāśva.

*Vanti*, *is*, f., see Pāṇ. VI. 4. 39.

*Vantri*, *tā*, *tri*, *tri*, one who enjoys or possesses, a possessor, owner, (Sāy. = *sambhaktri*.)

*Vanya*, *as*, *ā*, *am*, growing in woods, or belonging to a wood, forest, produced in a wood, living in woods, wild, savage; being or existing in a wood (said of Agni, Ved.); made of wood, wooden; (*as*), m. an animal of the forest, wild animal, wild beast; a wild plant; N. of particular wild plants (= *vanāśūraṇa*, *vārūhi-kanda*, *deva-nāla*); (*ā*), f. a multitude of groves, a large forest; abundance of water, a flood, deluge; N. of various plants, *Physalis Flexuosa*; = *madgu-parṇi*, *gopāla-karkaṭi*, *guñjā*, *miśreyā*, *bhadra-mustā*, *gandha-patṛā*; (*am*), n. anything grown in a wood, the fruit or roots of wild plants; = *tvāca*; [cf. other meanings of the word *vanya* in *śukshur-v*, *ajita-punarvanya*.] = *Vanya-dṛiṣṭa*, *as*, m. a wild elephant. = *Vanya-pakshin*, *i*, m. a wild bird, forest bird; [cf. *para-pakshin*.] = *Vanya-ṛiṣṭi*, *is*, f. forest fare. = *Vanyāśana* (*ya-as*), *as*, *ā*, *am*, eating wild fruits, &c. = *Vanyetara* (*ya-it*), *as*, *ā*, *at*, different from wild, tame, civilized.

*Vanyopādaki*, f. a kind of creeper.

*Vacanas*, *vān*, *ushī*, *vat*, Ved. one who has desired or asked.

वन 2. *vana*, ind. (for *i. vana* see p. 883, col. 2), see Gaṇa C'di to Pāṇ. I. 4. 57.

वनर *vanara*, *as*, m. = *vānara*.

वनगु *vanar-gu*. See under *vanas*, p. 884.

वनह्वन्दि *vanahabandi*, N. of a place.

वनाहिर *vanāhira*, *as*, m. a hog, wild boar.

वनीवाहन *vanivāhana*, *am*, n. (an anomalous Intens. fr. rt. *i. vah*), Ved. the act of carrying or moving hither and thither.

वनौकस *vanaukas*, *vanaushadhi*. See p. 884, cols. 2, 3.

वनव *vantava* (?), *as*, m. a proper N.

वन्द् *vand* (connected with rt. *vad*), cl.

I. A. (Ved. and ep. sometimes P.) *vandate*, *vavande* (Ved. *vavanda*, *vavandīma*), *avandīshṭa*, *vanditum* (Ved. Inf. *vandadhya*), to praise, celebrate, laud, extol, eulogize, bless, pronounce a blessing; to show honour, do homage, salute respectfully, greet, make obeisance to; to venerate, worship, adore: Pass. *vandyate*, Aor. *avandī*, to be praised, &c.: Caus. *vandayati*, *-yate*, *-yitum*, Aor. *avavandat*, *avavandata*, to show honour to any one, make obeisance to, greet respectfully.

*Vanda*, *as*, *ā*, *am*, praising, extolling; [cf. *devavanda*.]

*Vandaka*, *as*, *ā*, m. f. a praiser, &c.; a parasitical plant.

*Vandatha*, *as*, m. a praiser, panegyrist, eulogist, bard; one deserving praise.

*Vandad-vīra*, *as*, *ā*, *am*, Ved. blessing the multitude, i. e. men, (in Sāma-veda I. 1, 2, 3, 6. for *vande dārum*, which is the correct reading in the corresponding passage of the R̥g-veda.)

*Vandad-vīra*, *as*, *ā*, *am*, Ved. blessing heroes, (in Sāma-veda I. 4, 2, 3, 1. for *mandad-vīra*, which is the correct reading in the corresponding passage of the R̥g-veda.)

*Vandana*, *as*, m., N. of a Rishi (described in R̥g-veda I. 112, 5. as having been cast into a well, along with Rebha, by the Asuras, and rescued by the Aśvins); (*ā*), f. praise, praising, worship, adoration; a mark or sign worn on the body (made with ashes &c.); (*i*), f. making obeisance, reverence, worship, adoring; begging, soliciting, asking; the hip (?); a drug for reviving the dead; (*am*), n. the act of praising, praise; obeisance to a Brāhman or superior (by touching the feet &c.), reverence, adoration; the face, mouth (= *vadana*); a parasitical plant (perhaps a kind of lichen); a disease attacking the limbs or joints, a cutaneous eruption, scrofula (sometimes personified as a demon). = *Vandana-mālā* or *vandana-mālikā*, f. a festoon suspended across gateways (in honour of the arrival of any distinguished personage, or on the occasion of a marriage or other festival). = *Vandana-srut*, *t*, *i*, *t*, Ved. listening to praise, a hearer of praises, (Sāy. = *stutinām srotri*.)

*Vandaniya*, *as*, *ā*, *am*, to be praised or worshipped, praiseworthy, adorable, to be greeted with homage, to be saluted or made obeisance to; (*as*), m. a yellow-flowering Verbesina; (*ā*), f. the yellow pigment called *go-rocānā*, q. v.

*Vandamāna*, *as*, *ā*, *am*, praising, celebrating, pronouncing a blessing, honouring, reverencing.

*Vandayitvā*, ind. (fr. the Caus.), having praised, having saluted or shown honour to, having made obeisance to.

*Vandā*, f. a parasitical plant, the parasitical plant *Epidendrum Tesselatum*, &c.; a female beggar or mendicant; = *vandi*, *vandī*.

*Vandāka*, *as*, m., *ā*, *i*, f. a parasitical plant.

*Vandāra*, *as*, m. a parasitical plant.

*Vandāru*, *us*, *u*, praising, celebrating; respectful, reverential, civil, complimentary, polite; (*us*), m. a panegyrist, bard; a proper N.; (*u*), n. praise.

*i. vandī*, *is*, m. (for *2. vandī* see col. 3), a praiser, panegyrist, &c. (= *vandin*).

*Vandīta*, *as*, *ā*, *am*, praised, extolled, celebrated.

*Vanditavya*, *as*, *ā*, *am*, to be praised or celebrated, laudable, to be treated with awe or respect, one to whom obeisance is to be made.

*Vanditri*, *tā*, *trī*, *tri*, Ved. one who praises or celebrates, a praiser.

*Vandin*, *i*, m. one who praises or extols, a praiser, panegyrist, encomiast, bard, poet, herald (whose duty is to proclaim the titles of a great man as he passes along, or who sings the praises of a prince in his presence or accompanies an army to chant martial songs; these bards are regarded as belonging to a distinct tribe, being considered the descendants of a Kshatriya by a Śūdra female); a captive, slave, (in this sense more properly written *bandin*, cf.

2. *vandī*.) = *Vandi-pātha*, *as*, m. the panegyric of a bard or Vandin, enlogium.

*Vandinikā* or *vandiniyā*, f., N. of Dakṣhāyāṣi.

*Vandya*, *as*, *ā*, *am*, to be praised, laudable, commendable, praiseworthy; to be reverentially saluted, to be honoured or worshipped, adorable, very venerable; to be regarded or respected; (*as*), m. a proper N.; (*ā*), *i*. = *vandā*, a parasitical plant; = *go-rocānā*; N. of a Yakshi. = *Vandya-tā*, f. laudability, praiseworthiness, venerableness.

*Vandyamāna*, *as*, *ā*, *am*, being praised or celebrated, being saluted or greeted.

*Vandra*, *as*, *ā*, *am*, praising, worshipping, honouring, doing homage; (*as*), m. a worshipper, votary, follower; (*am*), n. prosperity.

वन्दि 2. *vandi*, *is*, or *vandī*, f. (more properly written *bandī*, *bandī*; probably connected with rt. *bandh*, cf. the Persian *بند*); for *i. vandī* see col. 2); a captive or prisoner in general (male or female); a woman in captivity, female captive or slave; an animal confined in a cage; a ladder or stairs; plunder, booty, spoil. = *Vandī-grāha*, *as*, m. 'plunder-seizer,' a housebreaker (especially one breaking into a temple or place where sacred fire is preserved). = *Vandī-aura*, *as*, m. = *vandī-grāha* above. = *Vandī-kāra*, *as*, m. one who commits robbery, a robber, thief, housebreaker, burglar. = *Vandī-kri*, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to make captive, take prisoner, capture, rob. = *Vandī-kṛita*, *as*, *ā*, *am*, made prisoner, taken captive. = *Vandī-pāla*, *as*, m. a keeper of prisoners, a jailor.

वन्दीक *vandika*, *as*, m. (also written *bandika*), N. of Indra.

वन्धा *vandhā*, ind., see Gaṇa Ūry-ādi to Pāṇ. I. 4. 61.

वन्धुर *vandhur*. See below.

वन्धुर *vandhura*, *am*, n. (probably connected with rt. *bandh* and perhaps more properly written *bandhura*), the seat of a charioteer, the fore part of a chariot or place at the end of the shafts, a carriage-seat or driver's box; the framework [cf. *hiraṇya-v*] of a carriage, (the word *vandhura* occurs frequently in Ved. and is variously explained by Sāy. as *nīda-bandhanādhāra-bhūtam*, *unnatāmata-rūpa-bandhana-kāshṭham*, *veshṭī-taṇ sārathēṣṭhānam*, *sārathī-āśraya-sthānam*, &c.; the car of the Aśvins, which is described as 'three-wheeled' as well as triple in other parts of its construction, is said to be also *tri-vandhura* or *tri-bandhura*, i. e. 'having three poles or pieces of wood for securing the occupant' or 'having a triple standing-place or seat for the charioteer.') = *Vandhure-shṭhā*, *ās*, *ās*, *am* (i. e. *vandhure*, loc. c. + *sthā*), Ved. standing or sitting on the chariot-seat.

*Vandhur*, m., Ved. = *vandhura* above; (in Atharva-veda III. 9. 3. the sense is doubtful.)

*Vandhuryu*, *us*, *us*, *u*, Ved. having a standing-place in front or a seat for driving (said of the car of the Aśvins).

वन्धुल *vandhula*, *as*, m. (also written *bandhula*, q. v.), N. of a Rishi.

वन्ना *vannā*, f., N. of a woman.

वन्न *vanra*, *as*, m. (according to Uṇādi-s. II. 28. fr. rt. *i. van*), a co-partner, co-heir.

वप् *vap*, cl. 1. P. A. *vapati*, *vopate*, *uvāpa* (1st sing. *uvapa* or *uvāpa*, 2nd sing. *uvāpitha*), *ūpe* (according to some also [*āvepe*]), *vapsyati*, *-te* (ep. *vapishyati*), *avāpsit*, *avapta*, *vaptum*, to shear, cut, shave (the hair, beard, &c., Ved.); to shear off, crop off, eat off, graze, mow (grass &c., in R̥g-veda VI. 6. 4. *vapanti* = *muydayanti*); to shave one's self, be shaven or shorn (Ved. A.); to strew, scatter (especially seed), sow

seed, sow, plant; to throw, cast (dice &c.); to procreate, beget; to weave, (in this sense probably a kind of Caus. of rt. *re*): Pass. *upyate* (Part. *upta*, q. v.); the forms *upita* and *vapita* are also given), to be scattered or sown: Caus. *vāpayati*, *-yate*, *-yitum*, Aor. *avīvat*, to cause to shear or shave (Ved.); to cause to be shorn (Ved. A.); to sow, put in the ground, plant: Desid. *vāpatsi*, *-te*: Intens. *vāvapyate*, *vāvapti*; [cf. Gr. *ὄπρω*, *ὄφρω*, *ὄφρω*, (perhaps also) *ὄπλων*, *ὄφρων*; Angl. Sax. *wif*, *wæpen*; Goth. *vepm*.]

*Vapa*, as, m. shaving, shearing; one who sows, a sower; sowing seed; weaving; (*ā*), f. the skin or covering of the intestines, omentum; the mucous or glutinous secretion of the bones or flesh, marrow, fat (= *medas*, q. v.); a mound or heap thrown up by ants; a cavity, hollow, hole. — *Vapāvat*, *ān*, *atī*, *at*, furnished with omentum, enveloped in omentum, covered with fat, &c. — *Vapodara* (*ṛpā-ud*), as, ī, am, Ved. fat-bellied, corpulent (said of Indra).

*Vapana*, am, n. the act of shearing, shaving; the act of sowing seed, sowing; semen virile; (*ī*), f. a barber's shop.

*Vapanīya*, as, ā, am, to be shorn [cf. *keśa-v*]; to be sown.

*Vapa*. See under *vapa* above.

*Vapila*, as, m. a procreator, father.

*Vapu*, us, m. a body; (*us*), f., N. of an Apsaras.

*Vapuna*, as, m. (said to be fr. rt. *vap*), a deity; (*am*), n. knowledge, (probably for *vayuna*.)

*Vapur-dhara*. See under *vapus* below.

*Vapusha*, as, ī, am, Ved. = *vapus*, having form or beautiful form, handsome, (according to modern Vedic scholars also) wonderful; (*am*), n. beauty or elegance of form, wonderful figure, (Sāy. on Rīg-veda III. 2, 15, *vapushāya* = *rūpārtham*, for beauty of form, on account of beauty of form); body, form, (at the end of a comp., cf. *varāha-v*); (*ā*), f. a particular article of commerce (= *havushā*).

1. *vapushya*, Nom. P. *vapushyati*, &c., Ved. to cause beauty or lustre of form, (Sāy. *vapur-dīptin* *krī*); to desire form or beauty of form, (Sāy. = *vapur ish*); to wonder, be astonished, (this latter sense is thought probable by modern scholars.)

2. *vapushya*, as, ā, am, Ved. having form or beauty of form, handsome; conducive to bodily welfare, (Sāy. = *vapushi hita*); wonderfully beautiful, wonderful.

*Vapus*, us, us, having form or beautiful form (Ved.), embodied, handsome, (according to modern Vedic scholars also) wonderful; (*us*), n. form, figure, shape, body, person, appearance; essence, nature, character; a beautiful form or figure; beautiful appearance, beauty, (*vapushke*, dat. c. for beauty of form, in order to be beautiful); beautiful or wonderful appearance of any kind, (according to modern Vedic scholars) marvellous phenomenon, wonder; water (according to Naigh. I. 12); N. of a daughter of Dakṣha and wife of Dharmā. — *Vapuh-prakarsha*, as, m. excellence of form, personal beauty. — *Vapuh-srava*, as, m. a humor of the body. — *Vapur-dhara*, as, ā, am, having form, embodied, having beautiful form, beautiful, handsome. — *Vapush-tara*, as, ā, am, Ved. most beautiful or excellent in form, most beautiful or handsome; most wonderful; (*ā*), f. Hibiscus Mutabilis; N. of the wife of Jananī-ējaya. — *Vapush-tara*, as, ā, am, Ved. more or most beautiful in form, more handsome, more or most wonderful. — *Vapush-mat*, *ān*, *atī*, *at*, having a body, corporeal, corporate, embodied; having a beautiful form, beautiful, handsome; containing the word *vapus*; (*ān*), m., N. of a deity enumerated among the *Viśve Devāḥ*; of a son of Priya-vrata; of a king of Kuṇḍina; (*atī*), f., N. of one of the *Mātrīs* attending upon Skandā. — *Vapush-mata*, ns, m., N. of a king of Kuṇḍina, (for *vapush-mat*.) — *Vapus-āt*, ind. into the state of a body, to a form or body.

*Vaptarya*, as, ā, am, to be sown; to be immited

seminally; to be impregnated or begotten; to be implanted, to be given or conferred.

*Vapri*, *tā*, *tri*, *tri*, one who shears, a shearer, cutter, shaver; one who sows or plants, a planter, sower, husbandman; (*tā*), m. one who fertilizes or fecundates, a procreator, progenitor, father; a poet, sage.

*Vapya-nīla*, N. of a country.

*Vapra*, as, am, m. n. a rampart, earth-work, mud-wall, mound, hillock, earth taken from the ditch of a town and raised as a wall or buttress; the foundation of a building; the gate of a fortified city; the bank of a river, shore or bank in general, (*anu-vapram*, along the bank or shore, Kīrāt. VI. 4); the slope or declivity of a hill, table-land on a mountain; a ditch; the circumference of a sphere or globe; a sown field, field in general; dust, earth; the butting of an elephant or bull, (see *vapra-kriḍā*); = *nish-kuta*, *vana-ja*, *vājikā* (?), *pāśira*; (*am*), n. lead [cf. *vardhra*]; (*as*), m. a father [cf. *vaptri*]; = *prajāpati*; N. of a Vyāsa in the fourteenth division of the *Dvāpara* age; of a son of the fourteenth Manu; (*ā*), f. Bengal madder (= *manjish(h)ā*); N. of the mother of Nimi (the twenty-first Arhat of the present *Ava-sarpī*); (*ī*), f. a hillock, ant-hill. — *Vapra-kriyā*, f. = *vapra-kriḍā* below. — *Vapra-kriḍā*, f. the playful butting (of an elephant or bull) against a bank or mound of any kind, (this is called *taḥgāhā* in *Kumāra-s*. II. 50.) — *Vapranāta* (*ra-ān*), as, ā, am, bowed or stooping to butt at a bank or wall. — *Vapranātar* (*ra-an*), ind. in or between banks or mounds. — *Vaprabhīghāta* (*ra-abh*), as, m. butting at a bank or mound. — *Vaprabhāḥ-sruti*, īs, f. the stream of water flowing along a bank or issuing from a bank, a rivulet. — *Vaprabhāḥ* (*ra-am*), as, n. the water flowing along a bank.

*Vapra*, as, m. the circumference of a sphere.

*Vapri* = *kshetra*, a field; = *dur-gati*, *samudra*.

*Vapas*, Ved. form, (according to Sāy. on Rīg-veda I. 181, 8 = *vapus* or *rūpa*.)

**वापटिका** *va-pāṭikā*, f. = *ava-pāṭikā*, laceration of the prepuce.

**वप्प** *vappa* or *vappaka*, as, m., N. of a king.

*Vappaṭa-devi*, f., N. of a princess, (also read *vayyaṭa-devi*.)

*Vappiya* or *vappiyaka*, as, m., N. of a king.

**वप्पीह** *vappiha*, as, m. Cuculus Melanoleucus (= *cātaka*).

**वभ्र** *vabhr* (perhaps more properly written *ten babhr*, which may be a reduplicated form of rt. *bhrām*), cl. I. P. *vabhrati*, *vababhra*, *avabhrī*, *vabhrī*, to go, go astray.

**वम्** *vam*, cl. I. P. *vamati* (Ved. also *vamiti*), *vavāma* (2nd sing. *vavamītha*, 3rd pl. *vavanus* by Pāp. VI. 4, 126; according to some *vemītha*, *vemus*), *vamishyati*, *avamī* (Pāp. VII. 2, 5), *vamitum*, to vomit, eject from the mouth, spit out; to eject, emit, send forth, give forth, give out, give off, divulge; to reject: Pass. *vamyate*, Aor. *avāmī* (Part. *vānta* and *vamīta*): Caus. *vamāyati*, *vamāyati* (with prepositions the latter only is used), *-yitum*, Aor. *avīvamāt*, to cause to vomit, sicken: Desid. *vīvamīshati*: Intens. *vavamyate*, *vavamī*; [cf. Zend *vam*, 'to vomit'; Gr. *ἐμ-έ-ω*, *ἐμ-ε-ῥο-σ*, *ἐμ-ε-ο-σ*; Lat. *vom-o*, *vom-i-tu-s*, *vom-i-tio*; Goth. *vamm*, *ana-vammjan*; Angl. Sax. *wemman*; Old Norse *vom-a*, *vema*; Lith. *vem-j-u*, *vem-ti*, *vem-alai*.]

*Vama*, as, ī, m. f. vomiting, ejecting, giving out. *Vamathu*, us, m. vomiting, ejecting from the mouth; water ejected from an elephant's trunk; = *kāśa*, a cough (?).

*Vamana*, am, n. the act of vomiting, ejecting anything from the mouth; causing vomiting, an emetic; offering oblations to fire; taking, getting; pain, paining; (*as*), m. hemp; (*ās*), m. pl., N. of a people; (*ī*), f. a leech.

*Vamaniya*, as, ā, am, to be vomited; (*ā*), f. a fly.

*Vamī*, īs, f. vomiting, sickness, nausea, qualmsness; an emetic; (*is*), m., N. of fire; a rogue, cheat.

*Vamīta*, as, ā, am, vomited, made to vomit, sickened.

*Vamitavya*, as, ā, am, to be vomited, to be ejected from the mouth.

*Vamitvā*, ind. having vomited, having been sick.

*Vamin*, ī, *inī*, ī, vomiting, being sick.

*Vānta*, *vānti*. See s. v.

**वम्भ** *vambha*, as, m. = *vauśā*, a bamboo, &c.

**वम्भारव** *vambhā-rava*, as, m. (onomatopoeic), the lowing of cattle, (better written *bambhā-rava*.)

**वम्भागदेश** *vammāga-deśa*, as, m., N. of a district.

**वम** *vamra*, as, m. (or more frequently) *ī*, f. (probably connected with *valmī*), an ant (said to be also *ā*, f.); (*as*), m. a proper N., (Vamra Vaikhānasa is the author of the hymn Rīg-veda X. 99); [cf. Gr. *μύρρο-σ*, *μύρμ-ηξ*; Lat. *form-ica*.] — *Vamrī-kūla*, am, n. an ant-hill.

*Vamraka*, as, m., Ved. a small ant; (*as*, *ā*, *am*), small, little (= *hrasva*, according to Naigh. III. 2).

**वय** *vay*, cl. I. A. *vayate*, *veye*, *vayitum*, to go; (for cl. I. P. *vayati*, &c., see r. *ve*.)

**वय** *vaya*, as, m. (fr. rt. *ve*), one who weaves, a weaver; (*ī*), f., Ved. a female weaver.

*Vayat*, an, *antī*, at, weaving, interweaving; (*an*), m., Ved. a proper N.; (according to some *vayata*.)

*Vayana*, am, n. the act of weaving, &c.

*Vayīya*, Ved. anything woven, cloth, clothes, (Rīg-veda VIII. 19, 37, according to Durga = *vastrādi*.)

*Vayishyat*, an, *antī*, at, Ved. about to weave.

**वयम्** *vayam* (nom. pl. of *aham*, see *asmad*, p. 108), we.

**वयस्** *vayas*, as, n. (in some senses fr. rt.

I. *vī*), food, victuals, sacrificial food, oblation, offering (Ved.); energy (both bodily and mental), strength, vigour, power, might (Ved.); soundness, health (Ved.); the time of health and strength, youth, the prime of life; any period of life, age, time of life, stage of existence, year of life or age; any period, step, degree, kind; a bird, any winged animal, the winged tribe (especially applied to smaller birds, cf. 2. *vī*). — *Vayah-parīṇati*, īs, f. ripeness of age. — *Vayah-pramāna*, am, n. measure or length of life, duration of life, age. — *Vayah-sandhi*, īs, m. 'age-junction,' puberty. — *Vayah-sama*, as, ā, am, of the same age, equal in age. — *Vayah-stha*, as, ā, am, being in the period of youth or in the prime of life, young, youthful; grown up, mature, middle-aged; strong, powerful; (*as*), m. a contemporary, associate, friend; (*ā*), f. a female contemporary, female friend or companion [cf. *vayasyā*]; N. of several plants, *Emblia Officialis*; the moon-plant, *Asclepias Acidia*; a medicinal root (= *kākoli*, *kshūra-kākoli*); *Terminalia Chebula* or *Citina*; *Cocculus Cordifolius*; *Bombax Heptaphyllum*; = *aty-amlaparnī*; small cardamoms. — *Vayah-sthāna*, am, n. the firmness or freshness of youth. — *Vayah-sthāpana*, as, ī, am, maintaining or preserving the freshness of youth. — *Vayas-karu*, as, ā or ī, am, causing life or health; of mature age (?). — *Vayas-krī*, t, t, t, Ved. causing strength, preserving health or youth; giving life, (Sāy. *āyushya-prada*). — *Vayas-rat*, *ān*, *atī*, *at*, Ved. possessed of power or vigour, mighty, vigorous; possessing or supplying food, (Sāy. = *anna-yukta*). — *Vayo-gata*, as, ā, am, arrived at age, come of age, advanced in years, old, aged; (*am*), n. the departure of youth; *vayo-gata*, when youth is past. — *Vayo-jū*, *ūś*, *ūś*, u, Ved. exciting or increasing strength. — *Vayo-tiga* or *vayo-tīta*, as, ā, am, advanced in age, exceedingly old or decrepit; passing beyond or liberated from all periods or stages of existence. — *Vayo-dhas*, *ūś*, *ās*,

as, Ved. = *vayo-dhā* below. — *Vayo-dhā*, *ās*, *ās*, *am* (acc. *-dhām*, voc. *-dhas*, nom. pl. m. f. *-dhās*, borrowing some of its cases fr. *vayo-dhas* above), Ved. giving strength, bestowing or granting health; possessing strength, powerful, mighty, vigorous, youthful, young, middle-aged; giving food, (Sāy. = *annasya dātṛi*); (*ās*), f. strength, power, might, vigour. — *Vayo-dhika*, *as*, *ā*, *am*, superior in years, older in age; very old or advanced in age, exceedingly old; (*as*), m. an old man. — *Vayo-dheya*, *am*, n., Ved. power, energy, vigour. — *Vayo-nādha*, *as*, *ā*, *am* (*nādha* fr. rt. *nah*), Ved. (perhaps) establishing health. — *Vayo-vajrah-saya*, *as*, *ā*, *am*, Ved. resting on all kinds of food or where food of every kind rests. — *Vayo-vasthā*, f. a stage or state of life (generally considered to be three, viz. *bālātva*, childhood, *taruṇa-tva*, youth, and *vṛiddhātva*, old age). — *Vayo-vidha*, *as*, *ā*, *am*, Ved. of the kind or nature of birds. — *Vayo-vṛiddha*, *as*, *ā*, *am*, advanced in years, old. — *Vayo-vṛiddh*, *t*, *i*, *t*, Ved. increasing strength or energy, strengthening, invigorating (said of the Maruts and of Morning and Night); increasing food, (Sāy. = *annasya vardhāyitrī*). — *Vayo-hāni*, *is*, f. loss of youth or vigour, the growing old.

*Vayasa*, *as*, m., Ved. = *vayas*, a bird; (*am*), n. age, (at the end of a comp., e. g. *madhyama-vayasam*, middle age; cf. *uttara-v*, *pūrva-v*.)

*Vayasin*, *i*, *inī*, *i*, being in any age or period of life, (at the end of comps., see *pūrva-v*, *prathama-v*.)

*Vayaska* = *vayas*, age, (at the end of an adj. comp., e. g. *abhinava-vayaskā*, a woman in the fresh bloom of youth.)

*Vayasya*, *as*, *ā*, *am*, relating to age, being of the same age, contemporary; (*as*), m. a contemporary, associate, companion, friend; (*ā*), f. a female companion or friend, a woman's confidante or faithful female servant; scil. *iṣṭakā*, Ved. epithet of nineteen bricks used for building the sacrificial altar (so called from the word *vayas* being contained in the formula of consecration). — *Vayasya-tva*, *am*, n. or *vayasya-bhāva*, *as*, m. the condition of being a contemporary, companionship, friendship.

*Vayasyaka*, *as*, m. a contemporary, friend.

*Vayā*, f., Ved. strength, power, (according to Sāy. on R̥g-veda I. 165, 15. *vayām* = *vayam*, we); a branch, twig; a race, family, (according to Sāy. on R̥g-veda X. 124, 3. *vayāyāh* = *gantavyāyāh*.)

*Vayāvat*, *ān*, *atī*, *at*, Ved. = *vayasvat*, possessed of power or vigour; (Sāy. on R̥g-veda VI. 2, 5. *vayā* = *sākhā* = *putra-pautṛādī*, having posterity, peopled with descendants.)

*Vayāka*, *as*, m. a little branch, tendril, creeper (= *latā*).

*Vayākin*, *i*, *inī*, *i*, Ved. having little branches or tendrils, ramifying (said of the Soma plant).

1. *vayuna*, *as*, *ā*, *am*, Ved. (perhaps) having vital power, endowed with life (in *Sata-patha-Brahmaṇa* VIII. 2, 2, 8).

**वयियु** *vayiyu*. See under *vaya*, p. 886, col. 3.

**वयुन** 2. *vayuna*, *am*, n. (according to Upādī-s. III. 61, fr. rt. *vi*, substituted for rt. *aj*), a mark, token, sign, characteristic (Ved.); a rule, ordinance, sacred rite, appointment, order; manner, custom, mode of acting, actions; distinctness, clearness, (in the preceding senses generally Ved. and frequently *āni*, n. pl.); the faculty of perceiving, consciousness, knowledge, wisdom, information, instruction, (Sāy. = *prajñā*, *prajñāna*, *jñāna-sādhanā*, *jñāna*); a temple; (*as*), m., N. of a son of Kṛiṣāśva and Dhishaṇā; (*ā*), f. knowledge; N. of a daughter of Svadhā. — *Vayuna-vat*, *ān*, *at*, *at*, Ved. wisdom-bestowing, endowed with wisdom or sense, (Sāy. = *prajñopeta*); clear distinct, bright, (Sāy. on R̥g-veda VI. 21, 3, = *prakāśta-vat*.) — *Vayuna-śas*, ind., Ved. according to rule or order, in due order, in the order of knowledge, (Sāy. = *jñāna-krameṇa*.) — *Vayunā-vid*, *t*, *i*, *t* (in the *Paḍa-pāṭha*

text *vayuna-vid*), Ved. learned in rules, well versed in ordinances.

**वयोवङ्ग** *vayovanga* (?), *am*, n. lead.

**वय्य** *vayya*, *as*, m., Ved., N. of an Asura (a companion of Turviti, both of whom Indra helped over a stream which obstructed their course; but according to Sāy. on R̥g-veda I. 54, 6. *vayyam* = *vayya-kula-jam*, *Vayya* being merely a patronymic of Turviti); a companion, friend (?).

**वर** *var*, the form assumed by the rt. *vri* (q. v.) in cl. 10. and causal, and in the following derivatives.

*Vara*, *as*, m. surrounding, encompassing; circumference, compass, space, room (Ved., cf. *uru*, with which *vara* in this sense is connected); stopping, checking (= *nivāraṇa*, *nigraha*, Ved.); the act of selecting, choosing, appointing, engaging; requesting, soliciting, entreating; choice, election, wish, desire, request, boon, blessing, favour, (rarely *am*, n.); anything chosen as a present, gift, reward, recompense; any desirable object, benefit, advantage, privilege; a dowry; charity, alms; a kind of grain (= *varaṣa*); bdellium; a sparrow; (*as*, *ā*, *am*), one who chooses, a chooser, choosing, selecting, &c.; one who solicits a girl in marriage, a suitor, wooer, lover, (in these senses only masc.); a bridegroom, husband (m.); a bridegroom's friend; a son-in-law (m.); a dissolute man (m.); wished for, desirable, valuable, precious, excellent, best; the best, most excellent or eminent, (frequently with gen. pl., e. g. *saritām varā*, the best of rivers; also with a loc. and even abl. pl., e. g. *nareṣu varah*, the best among men; *nārībhyo varā*, the best of women; frequently also at the end of a comp., cf. *ratha-v*, *nara-v*); better, preferable, better than (with abl. and sometimes even with gen., e. g. *granthibhyo dhāriṇo varāh*, those who remember are better than those who merely read books; *kāmo dharmārthayoro varah*, pleasure is better than religion or wealth); eldest; (*am*), ind. preferably, rather, better, preferable, (in Ved. sometimes with abl., e. g. *agnibhyo varam*, better than fires; or sometimes with abl. and *ā*, e. g. *sakhībhyo ā varam*, better than companions); it is better that, it would be best if (with pres., e. g. *varam gadhāmi*, it is better that I go; or even with ellipsis of the verb, e. g. *varam sinhat*, it would be better if [death should happen] from the lion; sometimes with pot., e. g. *varam tat kuryāt*, better that he should do that); better than, rather than, (in these senses *varam* is followed by *na* or *na ca* or *na tu* or *na punar* &c., and may be translated by 'better and not'; *varam mṛityur na cākirtih*, better death than infamy, or better death and not infamy); (*ā*), f., N. of several plants and vegetable products, the three kinds of myrobalan; *Clypea Hernandifolia*; *Asparagus Racemosus*; *Cocculus Cordifolius*; a sort of perfume (= *repukā*); turmeric; = *brāhmī*, *neḍā*, *vidanga*; N. of Pārvatī; of a river; (*i*), f. the plant *Asparagus Racemosus*; N. of Chāyā the wife of Sūrya; (*am*), n. saffron; [cf. Lat. *vīr*: Goth. *vair*, *vaila*: Old Germ. *wela*: Angl. Sax. *wel*, *wela*: Lith. *vyras*: Hib. *fear*, 'good'; 'a husband.']. — *Vara-kalyāna*, *as*, m., N. of a king. — *Vara-kāshhākā*, f. the plant *Clerodendrum Siphonanthus*; a grain similar to *Vaṛāṭikā*. — *Vara-kīrtti*, *is*, m. a proper N. — *Vara-kratu*, *us*, m., N. of Indra. — *Vara-ga*, *as*, m., N. of a place. — *Vara-ghanṭikā* or *vāra-ghanṭi*, f. the plant *Asparagus Racemosus*. — *Vara-śandana*, *am*, n. a dark sort of sandal-wood; a sort of pine, *Pinus Deodora*. — *Vara-ja* = *vare-ja*, Pān. VI. 3, 16. — *Vara-jānuka*, *as*, m., N. of a Rishi. — *Vara-tanu*, *us*, *ūs*, *u*, having a beautiful body or person; (*ās*), f. an elegant woman; a kind of metre, four times *○○○○-○○-○○-○○*. — *Vara-tantu*, *us*, m., N. of an ancient preceptor; (*avas*), m. pl. *Vara-tantu's* descendants. — *Vara-tama*, *as*, *ā*, *am*, most preferable or excellent. — *Vara-tikta*, *as*, m. *Wrightia Antidysenterica*. — *Vara-tiktaka*, *as*, m.,

N. of a plant, *Azadirachta Indica*; of another, = *parpata*; (*ikā*), f. *Clypea Hernandifolia*. — *Vara-toyā*, f. 'having excellent water', N. of a river. — *Vara-tvača*, *as*, m. the Nimb tree, *Azadirachta Indica*. — *Vara-da*, *as*, *ā*, *am*, granting wishes, conferring a boon, ready to fulfil requests or answer prayers, propitious, favourable; (*as*), m. a benefactor; N. of Agni in Śāntika; fire for burnt offerings of a propitiatory character; N. of one of Skanda's attendants; of a particular class of Manes; of a Dhyanī-buddha; (*ā*), f. a young woman, girl, maiden; N. of a guardian goddess in the family of *Vara-tantu*; N. of various plants, *Physalis Flexuosa*; *Polanisia leosandra*; *Helianthus*; *Linum Usitatissimum*; the root of yam; = *tri-parṇi*; N. of a river. — *Vara-dakshinā*, f. a present made to the bridegroom by the father of the bride in giving her away; a term for expence or costs incurred in fruitless endeavours to recover a loss. — *Varada-śaturthī*, f., N. of the fourth day in the light half of the month Māgha. — *Vara-datta*, *as*, *ā*, *am*, given as a boon, granted in consequence of a request; (*as*), m. a proper N. — *Varada-rāja*, *as*, m., N. of the author of the *Laghu-kaumudī* and of the *Madhya-siddhanta-kaumudī*; of various other persons. — *Varada-nā-jīya*, *as*, *ā*, *am*, coming from or relating to *Varada-rāja*, composed by *Varada-rāja*. — *Vara-darsinī*, in *Rāmāyaṇa* II. 55, 21, probably incorrect for *varavarninī*. — *Varada-hasta*, *as*, m. the beneficent hand (of a deity or benefactor of any kind). — *Varadā-śaturthī*, f. = *varada-śaturthī*. — *Vara-dātu*, *us*, m. a kind of tree (= *dvāra-dāto*). — *Vara-dātṛi*, *tā*, *trī*, *trī*, = *vara-da*. — *Varadādhisayajvan* (*da-adh*), *ā*, m., N. of an author. — *Vara-dāna*, *am*, n. the granting a boon or request, giving compensation or reward; N. of a place of pilgrimage. — *Varadāna-maya*, *as*, *i*, *am*, caused by the granting a request, arising from the grant of a favour or bestowal of a boon. — *Vara-dānīka*, *as*, *ā*, *am*, caused by bestowing a boon. — *Vara-dāru*, *as*, m. a kind of plant with poisonous leaves. — *Vara-dāśvas* = *vara-da*. — *Vara-druma*, *as*, m. 'excellent-tree', *Agallochum*. — *Vara-dharma*, *as*, m. a noble act of justice, excellent work, &c. — *Varadharmī-kṛi*, cl. 8. P. *-ka-roṭi*, &c., to do a noble act towards any one. — *Vara-nārī*, f. the best woman, a most excellent woman. — *Vara-niścaya*, *as*, m. the determining or choosing of a person to be a husband, choice of a bridegroom. — *Vara-paksha*, *as*, m. the party or side of a bridegroom at a wedding. — *Vara-pakshinī*, f., N. of a Tantra goddess. — *Vara-pakshīya*, *as*, *ā*, *am*, belonging to the party of the bridegroom. — *Vara-pañḍita*, *as*, m., N. of an author. — *Vara-parṇākhya* (*ṇa-ākḥ*), *as*, m. *Lipeocercis Serrata*. — *Vara-pāṇḍya*, *as*, m. a proper N. — *Vara-pītaka*, *alc*. — *Vara-pota*, a kind of plant (= *śreṣṭhā-sāka*). — *Vara-prada*, *as*, *ā*, *am*, = *vara-da*, conferring a boon, granting a favour; (*ā*), f., N. of *Lopāmudrā*. — *Vara-pradāna*, *am*, n. = *vara-dāna*, the bestowal of a boon. — *Vara-prabha*, *as*, *ā*, *am*, having excellent brightness; (*as*), m., N. of a Bodhisattva. — *Vara-prasthāna*, *am*, n. the setting out of a bridegroom in procession towards the house of the bride for the celebration of the marriage. — *Vara-phala*, *as*, *ā*, *am*, possessing or yielding the best fruits; (*as*), m. the cocoa-nut tree. — *Vara-bāhika*, *am*, n. saffron, (also written *vara-vāhika*.) — *Vara-mukhī*, f. a kind of perfume (= *repukā*). — *Vara-yātrā*, f. the procession of a suitor or bridegroom (to the house of the bride). — *Vara-yuwaṭi*, *is*, or *vara-yuwaṭi*, f. a beautiful young woman, handsome girl; a kind of metre, four times *○○○○-○○-○○○○○○○○*. — *Vara-yogyu*, *as*, *ā*, *am*, worthy of a boon or reward. — *Vara-yonika*, (probably) a kind of plant (= *kesara*). — *Vara-ruči*, *is*, m., N. of a poet, grammarian, lexicographer, and writer on medicine, (sometimes identified with *Kātyāyana*, the reputed author of the *Vārttikas* or supplementary rules of Pāṇini; he is placed by some among the nine gems of the court



being changed into m); Lith. *wyresnis*, 'nobler, older.')

*Varu*, us, m., Ved., N. of a king.

*Varuṇa*, as, m., 'Universal compasser, All-enveloper,' N. of an Āditya, (as a Vedic deity commonly associated with Mitra and presiding over the night as Mitra over the day [see I. *nītra*]), but often celebrated separately, whereas Mitra is rarely invoked alone; Varuṇa is one of the oldest of the Vedic gods, corresponding in name and partly in character to the *Oûpanôs* of the Greeks, and is often regarded as the supreme deity, being then styled 'king of the gods' or 'king of both gods and men' or 'king of the universe;' no other deity has such grand attributes and functions assigned to him; he is described as fashioning and upholding heaven and earth, as possessing extraordinary power and wisdom called *māyā*, as sending his spies or messengers throughout both worlds, as numbering the very winkings of men's eyes, as hating falsehood, as seizing transgressors with his *pāsa* or noose, as inflicting diseases, especially dropsy, as pardoning sin, as the guardian of immortality; though generally associated with Mitra, he is also invoked in the Veda together with Indra, and in later Vedic literature together with Agni, with Yama, and with Vishṇu; in R̥g-veda IV. 1, 2, he is even called the brother of Agni; though not generally regarded in the Veda as a god of the ocean, yet he is often connected with the waters, especially the waters of the atmosphere or firmament, and in one place [R̥g-veda VII. 64. 2] is called with Mitra *Sindhu-pati*, 'lord of the sea or of rivers;' hence in the later mythology he became a kind of Neptune, and is there best known in his character of god of the ocean; in the Mahā-bhārata Varuṇa is said to be a son of Kardama and father of Pushkara, and is also variously represented as one of the Deva-gandharvas, as a Nāga, as a king of the Nāgas, and as an Asura; he is the regent of the western quarter [cf. *loka-pāla*] and of the Nakshatra Sata-bhishaj; the Jains consider Varuṇa as a servant of the twentieth Arhat of the present Ava-sarpīṇī; the sun ('the warder off or dispeller of darkness,' cf. R̥g-veda V. 48, 5, Sāy. = *tampo-vāraha*); the firmament; the ocean, waters; N. of a particular magical formula recited over weapons; the tree Cratēva Roxburghii [cf. *varaṇa*] (*āra*), m. pl. (perhaps) the gods generally (so explained by some in Atharva-veda III. 4, 6); (*ā*), f., N. of a river; [cf. Zend *Varena*; Gr. *Oûpanôs*-s; Hib. *burne*, 'water.']

—*Varuṇa-grīhita*, as, ā, am, Ved. seized by Varuṇa, afflicted with disease (especially with dropsy; see under *varuṇa*). —*Varuṇa-grāha*, as, m., Ved. seizure by Varuṇa. —*Varuṇa-tīrtha*, am, n., N. of a sacred bathing-place. —*Varuṇa-tva*, am, n. the state or nature of Varuṇa. —*Varuṇa-datta*, as, m. a proper N. —*Varuṇa-deva* or *varuṇa-dāivata*, as, ā, am, having Varuṇa for a deity; (*am*), n. the Nakshatra Sata-bhishaj. —*Varuṇa-dhrut*, t, t, t, Ved. deceiving Varuṇa; (according to Sāy. on R̥g-veda VII. 60, 9. *varuṇa-dhrutaḥ* = *varuṇa hinstitā*). —*Varuṇa-pāsa*, as, m. Varuṇa's snare or noose (Ved.); a shark. —*Varuṇa-purusha*, as, m. a servant of Varuṇa. —*Varuṇa-praghāsa*, ās, m. pl. the second of certain periodical oblations offered on the full moon of Āshāḍha or Śrāvapa and observed for the purpose of obtaining exemption from the snares or bonds of Varuṇa, (so called from the custom of eating barley on this festival in honour of the god Varuṇa.) —*Varuṇa-praśiṣṭa*, as, ā, om, ruled over or guided by Varuṇa. —*Varuṇa-bhaṭṭa*, as, m., N. of an astronomer. —*Varuṇa-mati*, is, m., N. of a Bodhi-sattva. —*Varuṇa-nītra*, as, m., N. of a Gobbila. —*Varuṇa-menī*, is, f., Ved. Varuṇa's wrath. —*Varuṇa-rājan*, ā, ā, a, Ved. having Varuṇa as king. —*Varuṇa-loka*, as, m. Varuṇa's world or sphere; Varuṇa's province, i.e. water. —*Varuṇa-sarman*, ā, m., N. of a warrior on the side of the gods in their war against the Daityas. —*Varuṇa-śeṣas*, ās, ās, as, Ved. being Varuṇa's posterity; (Sāy.) having descendants capable

of protecting (= *vārakāḥ putrā yesham*; according to Sāy. *śeṣas* = *apatya*). — *Varuṇa-śrād-dha*, am, n., N. of a particular funeral offering. — *Varuṇa-sava*, as, m., Ved. Varuṇa's aid or approval. — *Varuṇa-senā* or *varuṇa-senikā*, f., N. of a princess. — *Varuṇa-srotasa*, as, m., N. of a mountain, (also read *varuṇa-srotasa*.) — *Varuṇāṅga-ruka* (*ṅa-an*), as, m. 'Varuṇa's offspring or scion,' a patronymic of Agastya. — *Varuṇātmitā* (*ṅa-āt*), f. 'Varuṇa's daughter,' spirituous or vinous liquor (so called from being one of the precious things produced at the churning of the ocean). — *Varuṇādri* (*ṅa-ad*), is, m., N. of a mountain. — *Varuṇālaya* (*ṅa-āl*), as, m. 'Varuṇa's habitation,' the sea, ocean, (*haruṇā-varuṇālaya*, the sea of compassion.) — *Varuṇāvāsa* (*ṅa-āv*), as, m. 'Varuṇa's abode,' the sea, ocean. — *Varuṇeśa* (*ṅa-īśa*), as, ā, am, having Varuṇa as lord or governor; (*am*), n. the Nakshatra Sata-bhishaj. — *Varuṇeśa-deśa*, as, m. the district or sphere governed by Varuṇa. — *Varuṇeśvara-tīrtha* (*ṅa-īś*), am, n., N. of a Tīrtha. — *Varuṇoda* (*ṅa-uda*), am, n. 'Varuṇa's water,' N. of a sea. — *Varuṇopanishad* (*ṅa-up*), t, f., N. of an Upanishad.

*Varuṇaka*, as, m. = *varuṇa*, Cratēva Roxburghii.

*Varuṇānī*, f. Varuṇa's wife.

*Varuṇāvi*, is, or *varuṇāvis*, f., N. of Lakshmi.

*Varuṇika* or *varuṇīya* or *varuṇā*, as, m. (diminutives fr. *varuṇa-datta*), see Pāṇ. V. 3, 84.

*Varuṇya*, as, ā, am, Ved. coming from Varuṇa, belonging to him, &c.

*Varuṇī*, tā, trī, trī, = *varuṇī*.

*Varuṇa*, am, n. an upper and outer garment, cloak, mantle.

*Varuṇa*, as, &c. = *sambhaktā* (according to the Sabda-k.).

*Varuṇī*, tū, trī, trī, Ved. one who wards off or protects, a protector, defender; (*tā*), m. a god who protects, guardian deity, (Sāy. on R̥g-veda IV. 55, 1 = *sambhaktī*); N. of an Asura priest, (in the Kāṭhaka-Brāhmana II. 30, 1. Trīṣṭha and Varuṇī are said to be priests of the Asuras); (*trī*), f. a female defender, guardian goddess; N. of a goddess (sometimes invited to a sacrifice along with Sarasvatī); of a class of guardian goddesses, (Sāy. on R̥g-veda I. 22, 10. *varuṇī* = *varuṇīyā*, to be chosen, excellent; III. 62, 3. *varuṇīrī* = *sarvath sambhajanīyā devapatnyāḥ*.)

*Varuṇa*, am, n. protection, defence, shelter (Ved.); a sort of wooden ledge or fender fastened round a chariot as a defence against collision, (in this sense also as, m.); armour, a coat of mail; a shield (made of leather &c.); a house, dwelling (so called according to Sāy. because it shelters from the cold and wind); a family or assemblage of sons &c. (Ved.); any multitude, host, swarm, flock, quantity, assemblage; (*as*), m. the Indian cuckoo; time; = *nija-rāshtraka* (?); N. of a Grāma; of a person mentioned in the Mārkaṇḍeya-Purāṇa. — *Varuṇtha-pa*, as, m. the leader of a multitude or host, commander of an army, general. — *Varuṇtha-sas*, ind. in multitudes or hosts, in heaps or masses. — *Varuṇthā-dhīpa* (*tha-adh*), as, m. the leader of a multitude or army.

*Varuṇthī*, i, inī, i, wearing or carrying defensive arms or armour; furnished with a protecting plank or ledge (said of a chariot); having a fender; affording protection or defence, sheltering; being in a carriage or chariot; surrounded by a quantity or troop (at the end of a comp., cf. *lalanā-v*); (*i*), m. a guard, defender; a car; (*inī*), f. a multitude, troop, army; N. of an Apsaras. — *Varuṇthīni-pati*, is, m. the leader of an army.

*Varuṇthya*, as, ā, am, Ved. affording protection or shelter, sheltering, protected; to be chosen or worshipped, (Sāy. = *varuṇīya* = *sambhajanīya*); domestic, favourable or auspicious to a family or house, (Sāy. = *grīhārha*.)

*Vareṇ*, a Kvip formation fr. *vareṇyaya* (according to Purushottama-deva, cf. Uṇādi-s. III. 98).

*Vareṇya*, as, ā, am (perhaps a kind of anom.

fut. pass. part. of rt. *vṛi*), desirable, to be wished for, eligible; excellent, superior, chief, principal, pre-eminence; (*as*), m., N. of a particular class of Manes; of a son of Bhṛigu; (*ā*), f., N. of Siva's wife; (*am*), n. saffron. — *Vareṇya-kratu*, us, us, u, Ved. having excellent understanding, intelligent, wise, learned, (Sāy. = *varuṇīya-prajña*.)

*Vareṇyaya*, Nom. P. *vareṇyayati*, &c. (Uṇādi-s. III. 98).

*Vareṇya*, Nom. P. *vareṇyati*, &c., Ved. to be a suitor, ask in marriage.

*Vareṇyu*, us, m., Ved. one who woos, a wooer, suitor.

I. *vartu* in *dur-vartu*, q. v. (For 2. *vartu* see p. 892, col. 2.)

*Vatṛi*, tā, trī, trī, Ved. one who keeps back or off, one who wards off, one who resists or opposes; an encourager, propeller, (Sāy. = *vārayitṛi*, *nivārayitṛi*, *pravartayitṛi*, *preraka*.)

*Vatṛa*, as, ā, am, Ved. keeping or warding off, protecting, defending; (*am*), n. a dike, dam.

वरारट *varaṇṭa* in *jala-v*<sup>o</sup>, q. v.

वरम्वरा *varambā*, f. the Nux Vomica plant.

वरहक *varahaka*, N. of a place.

वराकर *varāraka*, am, n. a diamond.

वराशि *varāśi*, coarse cloth, &c.; (see *barāśi*.)

वरासि *varāsi* (?) = *varāśi* above; (*is*), m. a swordsman (?).

वराह *varāha*, as, m. (thought by some to be fr. rt. I. *vṛih*, to tear up roots, &c.), a boar, hog, wild boar, (at the end of a comp. *varāha* denotes 'superiority,' 'pre-eminence,' see Gaṇa Vyāghraḍi to Pāṇ. II. 1, 5, 6); (according to Naigh. I. 10, &c.) = *megha*, a cloud; a bull; a ram; Delphinus Gangeticus; N. of Vishṇu in the third or boar-incarnation (in which he raised the earth from the bottom of the sea with his tusks, cf. *varāhāvatāra*); an array of troops in the form of a boar; N. of a Daitya; of a Muni; of Varāha-mihira; of a mountain; of one of the eighteen Dvīpas; a particular measure; Cyperus Rotundus; = *vārāhi-kanda*; N. of an Upanishad; of a Purāṇa (see *varāha-purāṇa*); (*i*), f., N. of two plants (= *bhadra-mustā*, *sūkava-kanda*); [cf. Lat. *verres*, *porcus*; Old Germ. *farh*, *varh*, *farah*; Mod. Germ. *Ferkel*; Lith. *parša-s*; Russ. *porosenok*; Hib. *wirchin*.] — *Varāha-kanda*, as, m. an esculent root, a sort of yam. — *Varāha-karṇa*, as, m. 'boar-eared,' epithet of a kind of arrow; N. of a Yaksha; (*i*), f. *Physalis Flexuosa*. — *Varāha-karṇikā*, f. a kind of missile weapon. — *Varāha-kalpa*, as, m. the period during which Vishṇu assumed the form of a boar. — *Varāha-kāntā*, f. a kind of yam. — *Varāha-kālin*, i, m. a kind of sunflower, Helianthus Annuus. — *Varāha-kṛantā*, f. a sort of sensitive plant, Mimosa Pudica; (according to some) *Lycopodium Imbricatum*. — *Varāha-kaṇṣṭha*, as, ā, m. f. 'boar-toothed,' N. of a disease (placed among the Kshudra-rogas). — *Varāha-dat*, an, atī, at, or *varāha-danta*, as, ā, am, having boar's teeth. — *Varāha-datta*, as, m., N. of a merchant (in the Kathā-sarit-s. 37, 100). — *Varāha-dvādasi*, f., N. of a festival in honour of the boar-incarnation of Vishṇu (observed on the twelfth day in the light half of the month Māgha). — *Varāha-dvīpa*, N. of a Dvīpa. — *Varāha-nāman*, ā, m. the plant Mimosa Pudica; an esculent root, yam. — *Varāha-purāṇa*, am, n., N. of the fifteenth Purāṇa celebrating Vishṇu in his boar-incarnation; [cf. *purāṇa*.] — *Varāha-mihira*, as, m., N. of an astronomer (son of Āditya-dāsa and author of the Vṛjhat-jātaka, the Vṛjhat-samhitā, &c.). — *Varāha-mūla*, am, n., N. of a place having a statue of Vishṇu in his form of a boar. — *Varāha-vat*, ind. like a boar. — *Varāha-*

*vopusha*, *am*, n. the body of a boar. — *Varāha-śringa*, *as*, m. 'boar-horned,' N. of Siva. — *Varāha-sāila*, *as*, m., N. of a mountain. — *Varāha-samhātā*, *f*, N. of a work. — *Varāha-svāmin*, *i*, m., N. of a mythical king. — *Varāhādri* ('*ha-ad*'), *is*, m., N. of a mountain. — *Varāhāvatāra* ('*ha-av*'), *as*, m. the boar-incarnation, the third incarnation of Vishṇu, (in which Vishṇu, in the form of a boar, raised up on one of his tusks the earth which lay buried beneath the waters when the whole world had become one ocean.) — *Varāhāśva* ('*ha-aś*'), *as*, m., N. of a Daitya.

*Varāhaka*, *as*, m., N. of a serpent-demon; (*ikā*), *f*. Mucuna Pruritus; (*am*), n., N. of an Upanishad.

*Varāhayu*, *us*, *us*, *u*, Ved. eager after boars, useful or fit for boar-hunting.

*Varāhu*, *us*, m., Ved. a boar, hog; killing distinguished enemies (said of the Maruts, Śāy. on Rīg-veda I. 88, 5 = *utkrishṭasya satoro hantri*; and other interpretations of Śāy. are *utkrishṭānam devatānam āhvātri*, *utkrishṭasya vṛishṭy-āhartri*, *varasya havisho bhakshoyitri*, *varāhāra*, cf. *vāra*; Śāy. also applies the epithet *Varāhavaḥ* to gods of the middle sphere).

*Varitṛ* *varitṛi*, *variman*. See p. 888, col. 3.

*Varivṣ* *varivas*, *varivo-da*, &c. See p. 888, col. 3.

*Varishī* *varishi*, *f*. = *vadiṣi*, *vadiṣa*, a fish-hook.

*Varish* *varisha*, *as*, m. (a modern form of *varsha*, q. v., cf. *harisha*, the separation of an *r* from a following consonant by an intervening *i* being not infrequent in modern Sanskrit), rain; (*ās*), *f*. pl. the rains, rainy season; (*am*), n. a year. — *Varishā-priya*, *as*, m. 'the friend of the rainy season,' the Cātaka bird (being supposed to drink only rain-water).

*Varishṭha* *varishṭha*, *variman*, *varīyas*. See p. 888, col. 3.

*Vari* *vari*, *-ryas*, *f*. pl. (for *vari*, fem. of *vāra*, see under *vāra*, p. 887, col. 2), Ved. streams, rivers (according to Naigh. I. 13; cf. *vār*, *vāri*). — *Vari-dāsa*, *as*, m., N. of the father of the Gandharva Nārada. — *Vari-dharā*, *f*. a kind of metre, the first, second, and fourth lines consisting of — — — — —, and the third of — — — — —.

*Varivarda* *varivarda*, *as*, m. = *balivarda*, an ox, bull.

*Variṣṭ* *varivṛijāt*, *at*, *atī*, *at* (fr. Intens. of rt. *vṛij*), Ved. turning aside, diverting, (according to Śāy. on Rīg-veda VII. 24, 4 = *bhrīṣṭam hīṣat*, excessively injuring, overthrowing repeatedly.)

*Variṣṭ* *varivṛita*, *as*, *ā*, *am* (fr. Intens. of rt. *vṛit*), Ved. turning frequently, rolling.

*Variṣu* *varishu*, *us*, m., N. of Kāma-deva; [cf. *varishu*.]

*Varu*. See p. 889, col. 1.

*Varuka* *varuka*, *as*, m. a species of inferior grain.

*Varuta* *varuta*, *as*, m., N. of a class of Mlecchas, (also read *varāṭa*.)

*Variḍa*, *as*, m., N. of a low mixed caste (one of the seven low castes called Antya-ja, whose occupation is splitting canes).

*Varuṇa* *varuṇa*, &c. See p. 889, col. 1.

*Varutra* *varutra*, *varūtri*, &c. See p. 889, col. 2.

*Varūtha*, &c. See p. 889, col. 2.

*Vareṇa* *varēna*, *as*, m. a wasp [cf. *varola*]; (*ā*), *f*. probably incorrect for *vareṇya*, q. v.

*Vareṇya* *vareṇya*, *vareya*. See p. 889, cols. 2, 3.

*Varoṭa* *varoṭa*, *as*, m., N. of a plant (= *maruvaka*); (*am*), n. its flower.

*Varola* *varola*, *as*, m. a kind of wasp; (*i*), *f*. a smaller kind of wasp.

*Varkara* *varkara*, *as*, *i*, m. *f*. (fr. rt. *vṛik*), any young domestic animal; (*as*), m. a kid, lamb; a goat; pleasure, pastime, sport, mirth, festivity. — *Varkara-varkara*, (perhaps) of all kinds or sorts.

*Varkarāṭa* *varkarāṭa*, *as*, m. a side glance, wink, leer; the rays of the ascending sun; the marks of a lover's finger-nails on the bosom of a woman.

*Varkarikūṇḍa* *varkarikūṇḍa*, N. of a place.

*Varkuṭa* *varkuṭa*, *as*, m. a pin, bolt.

*Varga* *varga*, *as*, m. (fr. rt. *vṛij*), one who excludes or removes; a class or multitude of similar things (animate or inanimate), division, group, class, tribe, troop, company, society, family, party, side, (frequently compounded with numerals, e. g. *tri-varga*, any group or division consisting of three objects, a triad, cf. *catuṣ-v*, &c.); any series or group of words classified together, a class or series of consonants in the alphabet (seven such classes being given, viz. *ka-varga*, 'the class of Guttural letters,' *ca-varga*, 'the Palatals,' *ta-varga*, 'the Cerebrals,' *ta-varga*, 'the Dentals,' *pa-varga*, 'the Labials,' *ya-varga*, 'the Semivowels and the aspirate *h*.' the first consonant of each Varga is called *varga-prathama* or simply *prathama*, the second *varga-dvītiya* or *dvītiya*, &c.); everything embraced or comprehended under any department or head, everything included under a category; a sphere, province; the whole class of objects or pursuits of life, (viz. *kāma*, *artha*, and *dharma*, see *tri-varga*); a section, chapter, division of a book; a subdivision of an Adhyāya in the Rīg-veda, (according to the arrangement which has reference to mere bulk and not authorship, the Sambhita consists of 8 Aṣṭakas, which are divided into 64 Adhyāyas or lessons, and these into 2006 Vargas or sections, and these into Rīcs and Padas, see *mandala*); a similar subdivision in the Bṛihad-devatā; (in algebra) the square or second power of a number, (*pañca-varga*, the square of five; cf. *bhinna-v*); = *bala*, strength (fr. rt. *vṛij*) in a sense 'to be strong,' see *vargas*; cf. *vṛj*; cf. also *Zend verez*; Gr. *ἔργα-ζουα*); N. of a country; (*ā*), *f*, N. of an Apsaras; [cf. probably Lat. *vulgus*.] — *Varga-karman*, *a*, n. an operation relating to square numbers. — *Vargaghana*, *am*, n. the cube of a square. — *Vargaghana-ghāta*, *as*, m. the fifth power (in arithmetic). — *Varga-pāda*, *am*, n. square root. — *Varga-pāla*, *as*, m. a protector of a company or tribe (of dependants &c.). — *Varga-prakṛiti*, *is*, *f*. an affected square (in arithmetic). — *Varga-prathama*, *as*, m. the first letter of a Varga, (see above.) — *Varga-prasāṅgin*, *i*, *inī*, *i*, praising one's own company (of relatives, dependants, &c.). — *Varga-mūla*, *am*, n. square root. — *Varga-varga*, *as*, m. the square of a square, a biquadratic number. — *Varga-varga-varga*, *as*, m. the square of a squared square. — *Varga-śas*, *ind*. according to divisions, in groups. — *Varga-śha*, *as*, *ā*, *am*, standing by a party or side, faithful or devoted to a party. — *Vargāntya* ('*ga-an*'), *as*, m. the last consonant in the first five classes of consonants, a nasal. — *Vargi-hṛita*, *as*, *ā*, *am*, made into classes, classified, arranged; (in algebra) raised to a square, squared. — *Varyottama* ('*ga-ut*'), *as*, m. the last consonant in one of the first five classes of consonants, a nasal letter; the chief or most remarkable of a class, epithet of the Ram, the Bull, and the Twins (being the first signs in a particular grouping of the signs of the zodiac). — *Vargaṇā*, *f*. (fr. *vargaya*), multiplication. — *Vargaya*, *Nom. P. vargayati*, &c., to multiply. — *Vargas*, Ved. = *bala-nāma* (Naigh. II. 9). — *Vargin*, *i*, *inī*, *i*, belonging to a class, devoted to a side or party.

*Vargīna*, *as*, *ā*, *am*, belonging to the class or category of, belonging to the family or party of (at the end of a comp., cf. *mad-v*).

*Vargiya*, *as*, *ā*, *am*, = *vargīna* above; belonging to a class of consonants, (*ka-vargiya*, a Guttural; *pa-vargiya*, a Palatal.)

*Vargya*, *as*, *ā*, *am*, belonging to a class or division, belonging to a side or party, &c.; (*as*), m. a member of a society, a colleague.

*Varja*, *as*, *ā*, *am*, free from, devoid of (at the end of comps.); excluding, excepting, with the exception of; (*as*), m. the act of leaving, abandoning; leaving out; (*am*), *ind*. see below.

*Varjaka*, *as*, *ā*, *am* (at the end of a comp.), excluding, exclusive of; avoiding, shunning, leaving, leaving out.

*Varjana*, *am*, n. the act of excluding, avoiding, leaving, abandoning, giving up, renouncing; desertion; exception; the act of killing, hurting, injury.

*Varjanīya*, *as*, *ā*, *am*, to be excluded, to be avoided or shunned, improper, censurable, wicked.

*Varjam*, *ind*. excluding, exclusive of, with the omission or exception of, without (at the end of a comp., cf. *mantra-v*); excepting, except.

*Varjayitavya*, *as*, *ā*, *am*, to be avoided or shunned.

*Varjayitṛi*, *tā*, *trī*, *trī*, one who excludes or avoids or shuns; one who pours out, a discharger.

*Varjayitvā*, *ind*. having excluded, having shunned or avoided, having omitted or excepted, excepting, leaving out.

*Varjita*, *as*, *ā*, *am*, excluded, abandoned, avoided; relinquished; left, remnant; deprived of, destitute of, without (with inst. or at the end of a comp., e. g. *chidra-v*), without a break, uninterrupted); excepted; given.

*Varjin*, *i*, *inī*, *i*, avoiding, shunning.

*Varjya*, *as*, *ā*, *am*, to be excluded, to be shunned or avoided, to be excepted, to be left out; with the exception of, exclusive of (at the end of a comp., e. g. *tvad-varjyam*, except thee); (*am*), n. a point in each lunar mansion during which no business should be begun.

*Varcā* *varcā*, *cl*. I. A. *varcāte*, *vavarcāte*, *varcītum*, to shine, be bright.

*Varcā*, *as*, m., N. of an ancient sage (= *su-varcāka*).

*Varcāla* in *su-varcālā*, q. v.

*Varcās*, *as*, n. vital power, vigour, energy, efficacy, efficiency, activity, the illuminating power of fire or of the sun, (in the preceding senses mostly Ved.); light, lustre, brightness, brilliancy; form, figure, shape, colour; excrement, ordure, feces; (*ās*), *n*, N. of a son of Soma; of a son of Su-tejas; of a Rākshasa. — *Varcās-vat*, *ān*, *atī*, *at*, Ved. possessing vital energy or vigour, vigorous, active; shining, bright; containing the word *varcās*. — *Varcās-vin*, *i*, *inī*, *i*, full of power or vigour, vigorous, active, energetic; bright; (*i*), *m*, N. of a son of Varcās and grandson of Soma. — *Varcā-graha*, *as*, m. obstruction of the feces, constipation. — *Varcā-dā* or *varcā-dhā*, *ās*, *ās*, *am*, Ved. granting power, bestowing vigour or energy.

*Varcāsa*, *am*, n. (at the end of a comp.) = *varcās*, (*candra-varcāsa*, moon-shine.)

*Varcāsin* in *brahma-v*, q. v.

*Varcāśka*, *as*, *am*, m. n. power, vigour, brightness, &c. (= *varcās*); ordure, excrement.

*Varcāśya*, *as*, *ā*, *am*, bestowing vital power or vigour (Ved.); relating to *varcās*; acting on the excrement; (*ā*), *f*, scil. *iṣṭakā*, a term applied to certain sacrificial bricks (at the laying of which a particular Mantra containing the word *varcās* is used).

*Varcāya*, *Nom. A. varcāyate*, *-yitum*, to shine.

*Varcīn*, *i*, *m*, Ved., N. of an Asura or demon (who with his family and dependants was slain by Indra [Rīg-veda II. 14, 6], or by Indra and Vishṇu jointly, Rīg-veda VII. 99, 5).

*Varcāṭī* *varcāṭī* (*i*), *f*. a kind of rice; a barlot.

वर्ज varja, &c. See p. 890, col. 3.

**वर्ण** varṇ (more properly regarded as a Nom. fr. varṇa below), cl. 10. P. varṇayati (according to some also A.-te), varṇayāna, avavarṇat, -ta, varṇayitam (anom. Inf. varṇitum), to paint, colour, dye; to depict, delineate, picture, write, describe, enumerate, relate, tell, explain, illustrate; to praise, extol; to illuminate; to spread, extend; to exert one's self; to send, cast (or to grind, pound): Pass. varṇyate, Aor. avarṇi, to be coloured; to be described; to be praised, &c.

Varṇa, as, m. (according to Uṇādi-s. III. 10. fr. rt. vri), a covering, cloak, mantle; a cover, covering, lid; outward appearance, exterior, form, figure; colour, hue, tint, dye, paint; lustre, beauty; a coloured cloth thrown over an elephant, housings; staining or anointing the body with coloured unguents; dress, embellishment; gold; the purity of gold as ascertained by its streak; sort, kind, species, class, race, tribe; class of men, order, caste (as being originally perhaps connected with colour or complexion; but the word varṇa is more properly applicable to the four principal classes described in Manu's code, viz. Brāhmins, Kshatriyas, Vaiśyas, and Śūdras, and not to the numerous mixed castes of later times; the more modern word for 'caste' is jāti); a letter, sound, vowel, syllable, word, (in these and some of the preceding senses said to be also am, n.); quality, property; a musical mode; a particular time in music, the order or arrangement of a song, &c.; praise, commendation, renown, fame, glory, celebrity; (in algebra) an unknown magnitude or quantity; (in arithmetic) the figure one, (according to some) a coefficient; a religious observance; (am), n. coloured unguent or perfume; saffron; (ā), f. a kind of plant or leguminous shrub, Cajanus Indicus; [cf. Slav. vran, 'black; a raven': Russ. voronj, 'the azure colour of swords'; vornoi, 'black'; voron, 'a raven': Lith. varnas, 'a raven.']]  
 -Varṇa-kavi, is, m., N. of a son of Kuvera.  
 -Varṇa-kūpikā, f. any vessel containing colour or paint, an ink-bottle, ink-stand.  
 -Varṇa-kṛit, t, t, t, causing or giving colour.  
 -Varṇa-krama, as, m. order or succession of colours; order of castes; order or series of letters, alphabetical arrangement, the alphabet; (ṇa), ind. according to the order of the castes.  
 -Varṇa-gata, as, ā, am, 'gone to colour,' coloured, described; algebraical.  
 -Varṇa-śāraha, as, m. a painter, colourer.  
 -Varṇa-ja, as, ā, am, produced from castes, relating to castes.  
 -Varṇa-jyeshṭha, as, ā, am, highest in caste; (as), m. a Brahman.  
 -Varṇa-tanu, us, f., N. of a particular Mantra addressed to Sarasvatī.  
 -Varṇa-tas, ind. by or with colour, &c.  
 -Varṇa-tā, f. or varṇa-tva, am, n. the state of colour, colour, (anya-varṇa-tva, the being of another colour); the state or condition of caste, division into classes; the state or condition of a letter or sound.  
 -Varṇa-tāla, as, m., N. of a king.  
 -Varṇa-tūli, is, or varṇa-tūlikā or varṇa-tūli, f. 'letter-brush,' a pen, pencil, paint-brush.  
 -Varṇa-da, as, ā, am, giving colour, colouring, dyeing; giving tribute, &c.; (am), n. a kind of fragrant yellow wood.  
 -Varṇa-dātṛi, tā, m. a grantor or bestower of colour, &c.; (trī), f. turmeric.  
 -Varṇa-dāta, as, m. 'a letter as a messenger; a letter, epistle.  
 -Varṇa-dūshaka, as, ikā, am, violating or disturbing the distinctions of caste.  
 -Varṇa-deśanā, f. 'instruction in sounds,' N. of a lexicon.  
 -Varṇa-dvaya-maya, as, ī, am, consisting of two syllables.  
 -Varṇa-dharma, as, m. the particular duty or occupation of each caste or tribe.  
 -Varṇa-pāta, as, m. the dropping or omission of a letter in pronunciation.  
 -Varṇa-pātra, am, n. a vessel or receptacle for colours, paint-box, (according to some this word should be varṇa-patra, a leaf on which a painter mixes his colours, a pallet).  
 -Varṇa-puṣhpa, am, n. the blossom of the globe-amaranth; (i), f. a kind of plant (= uśhṭra-kāṇḍi).  
 -Varṇa-puṣhpaka, as, m. globe-amaranth. -Var-

ṇa-prakarsha, as, m. excellence or beauty of colour. -Varṇa-prabodha, as, m., N. of a work.  
 -Varṇa-prasādāna, am, n. aloë wood, Agallochum. -Varṇa-bhedini, f. a kind of plant (?).  
 -Varṇa-maya, as, ī, am, consisting of colours; consisting of letters or sounds. -Varṇa-mātri, tā, f. 'letter-mother,' a pen, pencil, &c.  
 -Varṇa-mātrikā, f., N. of Sarasvatī. -Varṇa-mātrā, f. a kind of metre.  
 -Varṇa-mālā, f. order or series of letters, (especially) rows of letters (written on a board or in a diagram), the alphabet. -Varṇa-rāsi, is, m. 'multitude or series of letters,' the alphabet.  
 -Varṇa-rekhā or varṇa-lekhā or varṇa-lekhikā, f. chalk or a white substance often confounded with chalk.  
 -Varṇa-rat, ān, atī, at, having colour, &c.; (atī), f. turmeric. -Varṇa-varti, is, or varṇa-vartikā, f. a writing-pen, pencil, &c.  
 -Varṇa-vādin, ī, m. a speaker of praise, panegyrist. -Varṇa-viparyaya, as, m. the change or substitution of one letter for another.  
 -Varṇa-vilāsinī, f. turmeric. -Varṇa-vidāka, as, m. a plagiarist; a house-breaker. -Varṇa-vivēka, as, m. 'distinction of words,' N. of a dictionary.  
 -Varṇa-vṛitta, am, n. metre regulated by the number of syllables, (this term applies to a common class of metres, such as the Śloka or Anuṣṭubh, the Indra-vajāī, &c., which are regulated by the number of syllables in the half-line; cf. mātrā-vṛitta).  
 -Varṇa-vyavasthiti, is, f. 'caste-system,' institution of caste. -Varṇa-sīkshā, f. instruction in sounds or letters. -Varṇa-śreshṭha, as, ā, am, belonging to the best of the tribes; (as), m. a Brahman or member of the highest caste. -Varṇa-samyoga, as, m. 'union of tribe or caste,' matrimonial connection or marriage between persons of the same caste. -Varṇa-samsarga, as, m. mixture or confusion of castes, matrimonial connection or marriage with members of other castes. -Varṇa-samhāra, as, m. an assemblage or mixture of different castes, an assembly in which all the four tribes are represented. -Varṇa-sankara, as, m. mixture or blending of colours; mixture or confusion of castes through intermarriage with different castes; a tribe of different origin, a man descended from a father and mother of different castes. -Varṇa-sankarika, as, ā, am, one who causes a mixture of castes by marrying a member of a different caste. -Varṇa-sanghāta or varṇa-sanghāta or varṇa-samānāya, as, m. an assemblage or aggregate of letters, the alphabet. -Varṇa-sthāna, am, n. the place or organ of utterance of any sound or letter, (of these there are eight, such as 'the throat' &c., see under sthāna).  
 -Varṇa-hina, as, ā, am, deprived of caste, outcast. -Varṇāgama ('ṇa-āg'), as, m. the addition of a letter to a word. -Varṇānkā ('ṇa-an'), f. 'letter-marker,' a pen. -Varṇānman ('ṇa-ān'), ā, m. 'consisting of sounds or letters,' a word. -Varṇādhīpa ('ṇa-adh'), as, m. 'caste-president,' a planet presiding over a class or caste. -Varṇānyatva ('ṇa-an'), am, n. change of complexion. -Varṇānpasada ('ṇa-ap'), as, m. one who goes out from caste, excluded from caste, an outcast. -Varṇānpeta ('ṇa-up'), as, m. destitute of caste, born in a mixed caste, outcast, degraded. -Varṇārtha ('ṇa-ar'), as, m. a sort of bean, Phaseolus Mungo. -Varṇāstrama ('ṇa-ās'), am, n. caste and order, class and stage of life, (see āstrama.) -Varṇāśrama-dharma, as, m. the duties of caste and order. -Varṇāśrama-vat, ān, atī, at, or varṇāśramin, ī, inī, ī, possessed of caste and order. -Varṇābhū, cl. 1. P. -bhavati, &c., to become or be changed into an articulate sound. -Varṇāśvari ('ṇa-īś'), f., N. of a goddess. -Varṇodaka ('ṇa-ud'), am, n. coloured water. -Varṇopeta ('ṇa-up'), as, ā, am, having tribe or caste.

Varṇaka, as, ā, m. f. a mask, the dress of an actor, &c.; paint, pigment; colour for painting, paint, anything for smearing on the body; (as), m. a panegyrist, encomiast, bard, strolling player or singer; a letter, syllable (= varṇa, generally at the end of an adj. comp.); a kind of plant; the sandal tree, sandal; (ā), f. a kind of outer or upper gar-

ment, mantle; fine gold, purity of gold; (ikā), f. a mask, dress of an actor, &c.; colour; ink; a pen, pencil; (am), n. paint, pigment (as orpiment, indigo, &c.); sandal; a chapter, section, division; a circle, orb; (perhaps) a model or specimen, (in this sense the gender is doubtful). -Varṇaka-daṇḍaka, a painting-stick; N. of a metre. -Varṇaka-maya, as, ī, am, composed or consisting of colours, painted.

Varṇakita, see Gaṇa Tārakādi to Pāṇ. V. 2, 36.

Varṇaṭa, as, m. a proper N.

Varṇana, am, ā, n. f. the act of painting, colouring, delineation, description, representation, explanation, describing, expatiating, pointing out qualities, &c.; writing; a statement, assertion; (ā), f. praise, commendation, panegyric.

Varṇanīya, as, ā, am, to be painted or coloured, to be delineated or described; to be praised; to be illustrated, &c.

Varṇayitavya, as, ā, am, to be delineated or described, &c.

Varṇayitṛi, tā, trī, trī, one who colours or depicts or describes.

Varṇayitvā, ind. having depicted, having described, &c.

Varṇayishyat, an, atī or antī, at, about to depict or describe.

Varṇasa, see Gaṇa Tṛiṇādi to Pāṇ. IV. 2, 80.

Varṇāta, as, m. a painter; a singer; one who makes his living by his wife; a lover.

Varṇāsā, f., N. of a river.

Varṇi (gender doubtful), gold.

Varṇika in aikavarṇika, being of one kind, &c.; (as), m. a writer, scribe, secretary, (for varṇika.)

Varṇita, as, ā, am, painted, delineated; described, explained; praised, eulogized, extolled. -Varṇitavat, an, atī, at, one who has painted or described, &c.

Varṇin, ī, inī, ī (at the end of a comp.), having the colour or appearance of; belonging to a tribe; belonging to the caste of (e.g. brāhmaṇa-varṇin, belonging to the Brāhman caste); (ī), m. a person belonging to one of the four castes; a Brāhman in the first order of life, a religious student or Brahmacārin, q. v.; a painter; a writer, scribe; (perhaps) a kind of plant; (īnas), m. pl., N. of a particular sect; (inī), f. a woman belonging to one of the higher castes, caste-woman; a woman or wife in general; turmeric. -Varṇi-lingin, ī, m. one wearing the marks of a religious student. -Varṇi-vadha, as, m. killing or occasioning the death of a man belonging to one of the four castes.

Varṇila, see Gaṇa Piécchādi to Pāṇ. V. 2, 100.

1. varṇya, as, ā, am, to be delineated or described, to be pictured, described.

2. varṇya, as, ā, am, relating to colour, useful for colour, giving colour; (am), n. = varṇa, saffron.

Varṇyamāna, as, ā, am, being painted; being described; being extolled or praised.

**वर्णसि** varṇasi (according to Uṇādi-s. IV. 107. fr. rt. vri), water; [cf. parṇasi.]

Varṇu, us, m. (according to Uṇādi-s. III. 38. fr. rt. vri), N. of a river and of the adjacent district; the sun.

**वर्त** varta, as, m. (fr. rt. 1. vri), manner of existence or subsistence, livelihood, living (generally at the end of comps., cf. kalya-v<sup>o</sup>, bahu-v<sup>o</sup>, &c.). -Varta-janman, ā, m. a cloud. -Varta-loha, am, n. a sort of brass, mixed or bell-metal.

Vartaka, as, ā, am, who or what abides or exists, abiding, existing, living; given up to, devoted or attached to (generally at the end of comps.); (as), m. a sort of quail; a horse's hoof; (akā, akī, ikā), f. a quail; (am), n. a sort of brass or bell-metal (= varta-loha).

Vartana, as, ā, am, = vartishṇu, abiding, staying; stationary, stable; causing to move or live, giving life, causing to be; (as), m. a dwarf; (ī), f. staying, abiding, living, life; a way, road, path; rubbing, grinding, pounding (= peshana); sending

off, dispatching (= *prashaṇa*, according to some); a spindle or distaff, the ball at one end of a spindle; (*am*), n. the act of turning or moving, revolving; rolling on, moving forward, moving about; staying, abiding, living, abode, residence; causing to move; causing to be or exist; appointing; living on, supporting life by (with inst. or at the end of a comp.). livelihood, subsistence; earnings, hire, wages, salary; occupation, profession; intercourse, commerce, traffic; proceeding, conduct, behaviour; colouring, covering with colour (such as lac &c.); a spindle or distaff or (according to some) a ball of cotton from which the threads are spun; a ball, globe. — *Vartana-dāna*, *am*, n. the gift of means of subsistence or wages. — *Vartana-viniyoga*, *as*, m. appointment or assignment of means of subsistence, i. e. of salary, wages, &c. — *Vartanūbhāva* ('*na-abh*'), *as*, m. want of means of subsistence, destitution.

*Vartani*, *is*, f. a wheel (Ved.), the circle or fellow of a wheel (Ved.); the track of a wheel (Ved.); the track of a road, way, road, course; the eyelashes [cf. *vartman*]; (*is*), n. the eastern country or eastern India; = *stotra*, see *Gaṇa Uñchādi* to Pān. VI. 1, 160.

*Vartanin*, *i*, *inī*, *i*, Ved. having wheels (at the end of a comp., e. g. *eka-vartanin*, having one wheel; cf. *sahasra-v*°).

*Vartaniya*, *as*, *ā*, *am*, to be lived, to be stayed or dwelt in.

*Vartamāna*, *as*, *ā*, *am*, turning, turning round, revolving, moving; being, existing, living, being present; dwelling or abiding in; (*am*), n. presence; (in grammar) the present tense. — *Vartamāna-tā*, f. or *vartamāna-tva*, *am*, n. the being present, the condition of present time. — *Vartamānākṣhepa* ('*na-āk*'), *as*, m. denying or not agreeing with any present event or circumstances.

*Vartayat*, *an*, *anti*, *at*, causing to turn; causing to be or exist; living, subsisting; dwelling, abiding.

*Vartas*, *ās*, *m*, Ved. the eyelashes; [cf. *vartuni*.]

*Varti*, *is*, or *vartī*, f. anything rolled or wrapped round, a pad or kind of bandage on a wound; ointment, unguent, perfume for the person, rouge, eye-salve, collyrium or any cosmetic remedy prepared from various substances and dried in the shape of a ball or pill; the wick of a lamp; a lamp, a magical lamp; the projecting threads or unworked ends of woven cloth, a kind of fringe; a projecting rim or protuberance round a vessel; a swelling or polypus in the throat; a swelling or protuberance formed by internal rupture, (*mūtra-varti*, rupture of the scrotum); a surgical instrument, bougie; a streak, line, stripe, ruled line.

*Vartika*, *as*, *m*. = *vartaka*, a sort of quail.

*Vartikā*, f. (fr. *varti*), = *dirgha-yashtī*; the wick of a lamp [cf. *yoga-v*°]; a paint-brush; colour, paint; Odina Pinnata; a quail, (see under *vartaka*, p. 891, col. 3.)

*Vartita*, *as*, *ā*, *am*, caused to be or exist, brought about, accomplished.

*Vartitavya*, *as*, *ā*, *am*, to be lived or dwelt, to be stayed, to be remained or continued, to be carried out, to be accomplished or performed.

*Vartitvā*, ind. having lived, having dwelt, having remained, &c.

*Vartin*, *i*, *inī*, *i*, turning, moving, going; abiding, staying, resting, being, situated, (frequently at the end of comps., cf. *hasta-v*°, *samīpa-v*°); being or remaining fixed in any position or condition; conducting one's self, behaving, acting, practising, performing; acting with propriety, (*a-vartin*, behaving improperly.) — *Varti-tā*, f. or *varti-tva*, *am*, n. conduct to be observed towards (e. g. *guru-varti-tā*, proper behaviour to a superior).

*Vartira*, *as*, *m*. = *vartira*.

*Vartishnu*, *us*, *u*, turning, revolving, circular; abiding, staying, being stationary or fixed; standing firm in battle, facing (an enemy).

*Vartishyamāna*, *as*, *ā*, *am*, about to be, about to take place, future.

*Vartis*, *is*, *n*, Ved. circuit, orbit; a way, road (= *mārga*, according to Mahī-dhara); a residence, dwelling, abode (= *grīha*, according to Śāy.).

*Vartira*, *as*, *m*. a sort of quail or partridge; [cf. *vartaka*.]

2. *vartu* in *tri-vartu*, q. v. (For *ī*. *vartu* see p. 889, col. 3.)

*Vartula*, *as*, *ā*, *am*, round, circular, globular, spherical; (*as*), *m*. a kind of pulse, a pea; a ball; N. of one of Śiva's attendants; (*ā*), f. a ball at the end of a spindle to assist its rotation, the ring belonging to a spindle; (*ī*), f. a plant bearing a seed resembling pepper, *Scindapsus Officinalis*; (*am*), n. a circle; the round bulb of a kind of onion. — *Vartulākāra* ('*la-āk*'), *as*, *ā*, *am*, of circular shape, round, globular, spherical.

*Vartmaka* at the end of an adj. comp. = *vartman* below, (*rakta-vartmaka*, *as*, *m*. 'having red eyelids,' a kind of bird.)

*Vartman*, *a*, *n*. the track of a wheel or of a road, a way, road, path, track, course, passage, (*vartmanā*, inst. c. by the way of, frequently at the end of comps., e. g. *ambudhī-vartmanā*, by sea; *ākāśa-vartmanā*, through the air; *dvāra-vartmanā*, through the door); an edge, border; an eyelid (as encircling the eye). — *Vartma-karman*, *a*, *n*. the business or science of road-making, engineering. — *Vartma-da*, *ās*, *m*. pl., N. of a school belonging to the Atharva-veda. — *Vartma-pāta*, *as*, *m*. deviation from the road, aberration. — *Vartma-bandha* or *vartma-vibandhaka*, *as*, *m*. a disease attacking the eyelids and obstructing their proper movement. — *Vartma-roga*, *as*, *m*. a disease of the eyelids. — *Vartma-sarkarā*, f., N. of certain hard excrescences on the eyelids. — *Vartmāyāsa* ('*ma-āy*'), *as*, *m*. 'road-fatigue,' weariness after a journey. — *Vartmāvarodha* ('*ma-av*'), *as*, *m*. rigidity of the eyelids (preventing them from closing). — *Vartmonmūlha* ('*ma-un*'), *as*, *ī*, *am*, looking up at the path.

*Vartmanī*, *is*, f. = *vartani*, a road, way, track.

1. *vartsyat*, *an*, *ati* or *anti*, *at* (for 2. see below), about to be or to take place.

वर्तारुक् *vartarūka*, *as*, *m*. standing water, a pool, puddle; a crow's nest; a door-keeper, chamberlain; N. of a river.

वर्तृ *vartṛi*, *vartra*. See p. 889, col. 3.

वर्त्स *vartsa*, *as*, *m*, Ved. (according to a commentator) a swelling or fleshy formation of the gum on the inner side of the jaw; [cf. *barsva*.]

*Vartsya*, *as*, *ā*, *am*, relating to the above swelling.

वर्त्स्यत् 2. *vartsyat*, *an*, *ati* or *anti*, *at* (fut. part. of rt. *vṛdh*); for 1. see above), intending or going to augment.

वर्ध *vardh*, cl. 10. P. *vardhayati* (also *vardhāpayati*), &c., to cut, divide, shear, cut off; to fill, (in this sense perhaps rather a Caus. of rt. *vṛdh*, q. v.)

1. *vardha*, *as*, *m*. (for 2. *vardha* see col. 3), cutting, dividing.

1. *vardhaka*, *as*, *ikā*, *am*, cutting, dividing, cutting off, shearing [cf. *māsha-v*°, *śmaśru-v*°]; (*as*), *m*. a carpenter.

*Vardhaki*, *is*, or *vardhakin*, *i*, *m*. a carpenter.  
1. *vardhana*, *am*, n. the act of cutting or cutting off; [cf. *nabhi-v*°.]

*Vardhāpaka*, *as*, *m*. (probably) one who performs the ceremony of cutting the umbilical cord; (perhaps) the presents distributed at this ceremony.

*Vardhāpana*, *am*, n. the act of cutting or dividing; the cutting of the umbilical cord; the ceremony in commemoration of the day of the above rite; a birthday ceremony, festival on a birthday or any festive occasion when wishes for prosperity and other congratulatory expressions are offered, (in this sense equally referable to the Caus. of rt. *vṛdh*), (probably) = *vardhāpaka*, presents distributed at the ceremony of cutting the umbilical cord.

*Vardhāpanaka* = *vardhāpana*, the cutting of the umbilical cord, &c.

1. *vardhita*, *as*, *ā*, *am*, cut, cut off, divided; filled, full, (in this sense probably rather to be placed under 2. *vardhita* below.)

वर्ध 2. *vardha*, *as*, *ā*, *am* (fr. rt. *vṛdh*); for 1. *vardha* see col. 2), increasing, augmenting, strengthening; exhilarating, animating, &c.; (*as*), *m*. the act of increasing, giving increase or prosperity, making happy; increase, augmentation; the plant *Clerodendrum Siphonanthus*; (*am*), n. lead, red lead. — *Vardha-māla*, *as*, *m*, N. of a Brāhmaṇ.

2. *vardhuka*, *as*, *ikā*, *am*, increasing, strengthening, &c.; (*as*), *m*. the plant *Clerodendrum Siphonanthus*.

2. *vardhana*, *as*, *ī*, *am*, increasing, augmenting, growing, thriving; enlarging, causing to increase, magnifying, strengthening; exhilarating, making joyful, animating; besowing prosperity; (*as*), *m*. a granter of increase, bestower of prosperity; N. of Śiva; a tooth growing over another tooth; N. of one of Skanda's attendants; of a son of Kṛṣṇa and Mīta-vindā; (*ī*), f. a broom, brush; a water-jar of a particular shape; (*am*), n. the act of increasing, growing, thriving; increase, growth, prosperity, success; the act of making larger, enlargement, making great, magnifying; elevation; a means of strengthening, restorative; animation, exhilaration; rearing, educating. — *Vardhana-sīla*, *as*, *ā*, *am*, having a tendency to increase or grow, increasing, growing. — *Vardhana-sūri*, *is*, *m*, N. of a Jaina preceptor. — *Vardhana-svāmīn*, *i*, *m*, N. of a particular temple or statue.

*Vardhamikā*, f. (with Buddhists) a small vessel in which the sacred water is kept.

*Vardhaniya*, *as*, *ā*, *am*, to be increased or strengthened, to be made prosperous or happy. — *Vardhaniya-tā*, f. or *vardhaniya-tva*, *am*, n. augmentability.

*Vardhamāna*, *as*, *ā*, *am*, increasing, growing, thriving, prospering, prosperous; (*as*), *m*. the castor-oil plant, *Ricinus Communis* (so called from its vigorous growth); sweet citron, (also *ā*, f.); a particular way of joining the hands; a kind of riddle or charade; N. of Viṣṇu; of a mountain and district (now called Bardwān; in this sense also *ā*, f.); of a Grāma; of various persons; of the last and most celebrated of the twenty-four Arhats of the present Ava-sarpiṇī; (*ās*), *m*. pl., N. of a people; (*as*, *am*), *m*. n. a dish or platter of a particular shape (sometimes used as a lid or cover to water-jars, &c.); a house having no door or entrance on the south side; a kind of mystical figure or diagram; a palace or temple built in the shape of the above diagram; (*ī*), f., N. of a commentary written by Vardhamāna; (*ā*), f. a species of Gayatri metre; (*am*), n. a kind of metre. — *Vardhamāna-dvāra*, *am*, n. the gate leading to Vardhamāna, N. of a gate in Hastināpura. — *Vardhamāna-pura*, *am*, n. the town of Bardwān. — *Vardhamāna-puriya*, *as*, *ā*, *am*, coming from or born in Vardhamāna-pura. — *Vardhamāna-matī*, *is*, *m*, N. of a Bodhi-sativa. — *Vardhamāna-misra*, *as*, *m*, N. of a grammarian (author of the *Kāntantra-vistara*). — *Vardhamānevodu* ('*na-in*'), *us*, *m*, N. of a commentary on the Vardhamānī. — *Vardhamāneśa* ('*na-īśa*'), *as*, *m*, N. of a particular temple or statue.

*Vardhamānaka*, *as*, *m*. = *vardhamāna*, a dish or saucer of a particular shape, a lid or cover; a particular way of joining the hands; N. of a class of persons following a particular trade; of a district or of a people; of a serpent-demon; a proper N.

*Vardhayitṛi*, *tā*, *trī*, *trī*, one who causes to grow or increase; one who rears or educates, a guardian.  
2. *vardhita*, *as*, *ā*, *am*, increased, grown, expanded; [cf. 1. *vardhita* above.]

*Vardhīṭṛi*, *tā*, *trī*, *trī*, Ved. one who increases or strengthens.

*Vardhīn*, *i*, *inī*, *i*, increasing, growing, thriving; augmenting, strengthening, &c. (at the end of comps.).

*Vardhishṇu*, *us*, *us*, *u*, increasing, growing, thriving; strengthening, enlarging, expanding.

*Vardhman* in *antra-vardhman*, internal rupture or hernia (= *antra-vṛiddhi*). — *Vardhma-roga*, *as*, *m*. the above disease.

*Vardhra*, *as*, *n*. (also written *varddhra*), a strap or leather band of any kind (Ved.); (*am*), *n*. a leather strap, thong, girth for securing a saddle, (also *ī*, *f*.); leather; lead.

*Vardhrīka*, *f*. a strap, thong; (perhaps) a person as supple or flexible as leather.

**वर्ष** *varpas*, *as*, *n*. (said to be fr. rt. *vṛi*), Ved. a pretended or assumed form, any form, shape, figure, aspect, (Sāy. = *rūpa*); plot, trick, artifice, stratagem, design, scheme; (Sāy.) praise (= *stotra*); anything which opposes or wards off (= *āvaraka*, *vāraka*); [cf. perhaps Gr. *μωφῆ*.]

*Varpa-nīti*, *is*, *ī*, *f*. (fr. *varpa* = *varpas* + *nīti*), taking a pretended form, acting artfully; (Sāy.) mighty in warding off enemies, (Rig-veda III. 34. 3 = *yuddhe para-prahārāṇāṃ nivāraka*.)

*Varphas*, a various reading for *varpas* above.

**वर्फ** *varph*, cl. I. P. *varphati*, &c., to go, move; to kill.

**वर्मन्** *varman*, *a*, *n*. (according to some also) *ā*, *m*. (fr. rt. *vṛi*), defensive armour, a coat of mail, armour; a bulwark, shelter, defence, protection, (frequently found at the end of the names of Kshatriyas); bark, rind; N. of particular preservative formulas or prayers; of the mystical syllable *hum*. — *Varma-kaṅṭhaka*, *as*, *m*. a kind of medicinal plant, *Gardenia Latifolia* or *Fumaria Parviflora*. — *Varma-kashā*, *f*. a kind of plant (= *śarma-kashā*). — *Varmān-vat*, *ān*, *atī*, *at*, Ved. having armour or a coat of mail, mailed. — *Varma-mentra*, *as*, *m*. a particular sacred Mantra. — *Varma-vat*, *ān*, *atī*, *at*, having armour or a coat of mail, mailed; (*at*), *n*. an unfortified (?) town. — *Varma-hara*, *as*, *ā* or *ī*, *am*, wearing armour or mail, old enough to wear armour, being young or of a military age; (*as*), *m*. one who takes arms or spoils another of them.

*Varma*, *as*, *ā*, *am*, at the end of an adj. comp. = *varman*.

*Varmaka*, *ās*, *m*. pl.; N. of a people.

*Varmaṇa*, *as*, *m*. the orange tree.

*Varmāya*, Nom. A. *varmāyate*, &c., see Pān. IV. 1, 15.

*Varmika*, *as*, *ā*, *am*, clad in armour, mailed.

*Varmita*, *as*, *ā*, *am*, clad in armour, mailed, accounted.

*Varmīn*, *ī*, *īnī*, *ī*, clad in armour, mailed.

**वर्मि** *varmi*, *is*, *m*. a kind of fish, (commonly called *vāni*.)

*Varmusha*, *as*, *m*. a kind of fish, (commonly called *vāmīrūsha*.)

**वर्ष** *varya*, *as*, *ā*, *am* (fr. rt. *vṛi*), to be chosen, eligible; to be wooed, to be solicited, to be asked or obtained in marriage; excellent, eminent, chief, principal, the best, (frequently at the end of comps., e.g. *nara-varya*, the best of men, an excellent man); (*as*), *m*. the god of love, *Kāma-deva*; (*ā*), *f*. a girl choosing her own husband (?).

**वर्ष** *varva*, (perhaps) a particular coin.

**वर्षट** *varvaṭa*, *as*, *ī*, *m*. *f*. a sort of bean, (see *barbaṭa*.)

**वर्षणा** *varvaṇā*, *f*. = *barbaṇū*, *q*. *v*.

**वर्षर** *varvara*, *as*, *ā*, *am* (also written *barbara*, *q*. *v*.); said to be fr. rt. *vṛi*), stammering, babbling; curled, curly, woolly; (*as*), *m*. a man of low origin, barbarian (see *barbara*), one belonging to a degraded tribe or occupation, an outcast, a piteous wretch; curly hair; a kind of shrub, *Clerodendrum Siphonanthus*; another plant (= *kṛishṇa-varvarka*); a sort of worm; the noise or clash of weapons; a mode of dancing; (*ā*), *f*. a kind of

basil; a sort of pot-herb; a particular flower; a kind of fly or bee; (*ī*), *f*. a kind of basil; a kind of fly or bee; = *varvara*, *varvarika*; (*am*), *n*. = *varvari*, *varvarika*; vermilion; gum-myrrh; yellow sandal-wood. — *Varvarottha* (*ra-ut*), *am*, *n*. 'growing in the land of barbarians,' white sandal-wood.

*Varvaraka*, *am*, *n*. a sort of sandal-wood; [cf. *kṛishṇa-v<sup>o</sup>*.]

*Varvari*, *is*, *m*. a proper N.

*Varvarila*, see Gaṇa Kāśādi to Pān. IV. 2, 80.

*Varvarika*, *as*, *m*. curly or woolly hair; a kind of shrub (= *brāhmaṇa-yashṭikā*); a kind of basil (= *aju-gandhikā*); = *śararika*; (*am*), *n*. = *varvara*, *varvari*.

*Varvā*, *f*. = *varvari*, a kind of basil.

**वर्वि** *varvi*, *is*, *is*, *i* (according to Uṇādi-s. IV. 53. fr. rt. *vṛi*), voracious; (*is*), *m*. a glutton.

**वर्वूर** *varvūr*, *as*, *m*. a kind of plant (= *yugalākhyā*).

**वर्षमन्** *varśman*, *ā*, *m*. = Zend *baresman*.

**वर्ष** *varsha*, *as*, *am*, *m*. *n*. (in some senses fr. rt. *vṛish*, in others fr. rt. *vṛi*, to surround, &c., cf. Uṇādi-s. III. 62), rain, raining, a shower of rain; sprinkling, effusion; seminal sprinkling or effusion; a cloud; a year, (*varshe varshe*, year by year, every year; *ā varshāt*, for a whole year; *varshāt*, after a year; *varshena*, in a year, within a year); a day (?); a division of the world or known continent, (in this sense probably fr. rt. *vṛi*); the plains or low land situated between certain principal mountains, (nine such divisions are enumerated, viz. Kuru, Hiraṇmaya, Rāmyaka, Ilāvṛita, Hari, Ketu-mālā, Bhadrāśva, Kinnara, and Bhārata); India (= *Bhārata-varsha*, *Jambu-dvīpa*); (*āṇi*), *n*. pl. the rains, rainy season (Ved.); (*ā*), *f*. rain, the rains; a kind of plant (= *koṣi-varshā*); (*ās*), *f*. pl. the rains, rainy season, monsoon (lasting two months according to the Hindu classification of the seasons which divides the whole year into six seasons [see *ritu*], the rains falling in some places during Śrāvāna and Bhādra, and in others during Bhādra and Āśvina; but the duration of the monsoon is longer in parts of India, being reckoned on the west coast from about June to October); rain; (*as*), *m*., N. of a grammarian; [cf. Gr. *ἔρση* (Hom. *ἔρση*), *ἔρση*, *ἔρση-εις*.] — *Varsha-kara*, *as*, *ā* or *ī*, *am*, making or producing rain; (*as*), *m*. a cloud; (*ī*), *f*. a cricket (this animal chirping in wet weather). — *Varsha-karman*, *a*, *n*., Ved. the act of raining, &c. — *Varsha-kāma*, *as*, *ā*, *am*, desiring or anxious for rain. — *Varsha-kṛitya*, *as*, *ā*, *am*, to be done or completed in a year; (*am*), *n*., N. of a work by Vidyapati. — *Varsha-ketu*, *as*, *m*. a red-flowering *Punar-navā*; N. of a son of Ketu-mat. — *Varsha-kośa* or *varsha-kosha*, *as*, *m*. 'year-sheath,' a month; an astrologer. — *Varsha-gaṇita-paddhati*, *is*, *f*., N. of a work. — *Varsha-giri*, *is*, *m*. a Varsha mountain, i. e. a mountain separating a Varsha, (see *varsha-parvata*). — *Varsha-ja*, *as*, *ā*, *am*, born or produced in the rainy season. — *Varsha-dhara*, *as*, *m*. 'restrainer of generative power,' a eunuch or attendant on the women's apartments; a cloud. — *Varsha-dharsha*, *as*, *m*. a eunuch or attendant on the women's apartments. — *Varsha-nirṇy*, *k*, *k*, Ved. clothed with rain (said of the Maruts); (Sāy. on Rig-veda V. 57. 4 = *vṛishṭeh sodhayitri*, rain-purifier, or *varsham eva rūpaṃ yeshām*, having the form of rain). — *Varsha-parvata*, *as*, *n*., one of the mountainous ranges supposed to separate the various Varshas or divisions of the globe from each other, (six names are enumerated from north to south, viz. Hima-vat, Hema-kūṭa, Nishadha, Nīla, Sveta, and Śpingin or Śpinga-vat; Meru constitutes a seventh, and other names are given). — *Varsha-pāhin*, *ī*, *m*. 'ripening in the rains,' the hog plum, *Spondias Mangifera*. — *Varsha-pushpā*, *f*. a kind of plant (= *saka-devi*). — *Varsha-pūga*, *as*, *m*. a series or succession of years. — *Varsha-pratibandha*, *as*, *m*. obstruction of rain, drought. — *Var-*

*sha-praveśa*, *as*, *m*. the entrance into a new year. — *Varsha-priya*, *as*, *m*. 'fond of rain,' the Cātaka, *Cuculus Melanoleucus*. — *Varsha-mātra*, *am*, *n*. one year only. — *Varshartu* (*sha-ritu*), *us*, *m*. the rainy season. — *Varsha-lambhaka*, *as*, &c. (perhaps) marking off or bounding a Varsha. — *Varsha-vara*, *as*, *m*. a eunuch, one employed in the women's apartments. — *Varsha-varidhana*, *as*, *ī*, *am*, causing increase of years; (*am*), *n*. increase of years. — *Varsha-vṛiddhi*, *is*, *f*. 'year-increase,' birthday. — *Varsha-sata*, *am*, *u*. a century. — *Varshasatādika* (*ta-adh<sup>o</sup>*), *as*, *ā*, *am*, more than a century. — *Varsha-sahasra*, *am*, *n*. a thousand years. — *Varshāṅsa* or *varshāṅsaka* (*sha-aṅ<sup>o</sup>*), *as*, *m*. 'portion of a year,' a month. — *Varshā-kāla*, *as*, *m*. the rainy season. — *Varshākālina*, *as*, *ā*, *am*, belonging to or produced in the rainy season. — *Varshāghosha* (*sha-agh<sup>o</sup>*), *as*, *m*. 'uttering cries in the rainy season,' a frog. — *Varshāṅga* (*sha-aṅ<sup>o</sup>*), *as*, *m*. 'member or portion of a year,' a month; (*ī*), *f*., N. of a plant (= *punar-navā*). — *Varshā-prabhājana*, *as*, *ā*, *am*, rain-scattering; (*as*), *m*. a high wind, a gale. — *Varshā-bhava*, *as*, *m*. 'produced in the rains,' N. of a plant (= *rakta-pumarnavā*). — *Varshā-bhū*, *ūs*, *m*. 'produced in the rains,' a frog; (*ūs* or *vi*), *f*. a female frog, any small frog; hogweed; an earth-worm. — *Varshāmāda* (*sha-am<sup>o</sup>*), *as*, *m*. 'rejoicing in the rains,' a peacock. — *Varshāmbu* (*sha-am<sup>o</sup>*), *u*, *n*. rain-water. — *Varshāmbu-pravaḥa*, *as*, *m*. a receptacle or reservoir of rain-water. — *Varshāmbhāṅ-pāṇā-vrata* (*sha-am<sup>o</sup>*), *as*, *m*. 'breakfasting on rain-water,' the Cātaka bird, (see *Cātaka*). — *Varshāṅguta* (*sha-aṅ<sup>o</sup>*), *am*, *n*. ten thousand years. — *Varshā-rātra*, *as*, *m*. a night in the rainy season, rainy season. — *Varshārāśis* (*sha-ar<sup>o</sup>*), *is*, *m*. the planet Mars (as visible in the rainy season). — *Varshā-lankāyikā*, *f*., N. of a plant (= *prikhā*). — *Varshāvāsāna* (*sha-av<sup>o</sup>*), *as*, *m*. 'the close of the rains,' autumn, the autumnal season. — *Varshā-saradau*, *f*. *du*. the rainy season and autumn. — *Varshā-samaya*, *as*, *m*. = *varshā-kāla*. — *Varshaja*, *as*, *ā*, *am*, born or produced in the rains. — *Varshaika* (*sha-eka<sup>o</sup>*), *as*, *ā*, *am*, yearly, annual. — *Varshopala* (*sha-up<sup>o</sup>*), *as*, *m*. 'rain-stone,' hail.

*Varshaka*, *as*, *ā*, *am*, raining, falling like rain; = *varsha*, a year (at the end of an adj. comp., e.g. *pañcā-varshaka*, five years old).

*Varshaṇa*, *am*, *n*. raining, rain; sprinkling.

*Varshaṇi*, *is*, *f*. raining, &c. (= *varshaṇa*); abiding, staying; action, act; a rite, sacrifice.

*Varshat*, *an*, *anti*, *at*, raining, showering, sprinkling, (*varshati*, loc. c. while it rains, Manu IV. 38); a summer-house, (gender doubtful.)

*Varshamāṇa*, *as*, *ā*, *am*, raining, showering, sprinkling.

*Varshika*, *as*, *ā*, *am*, raining, rainy, relating or belonging to the rains; shedding, showering, pouring down; (*am*), *n*. aloe wood or Agallochum.

*Varshita*, *am*, *n*. rain.

*Varshitrī*, *tā*, *trī*, *trī*, raining, raining down, one who pours forth, &c.

*Varshin*, *ī*, *īnī*, *ī*, raining, showering, sprinkling.

*Varshuka*, *as*, *ī*, *am*, rainy, watery. — *Varshukābda* (*ka-ab<sup>o</sup>*), *as*, *m*. a rainy cloud. — *Varshukāmbuda* (*ka-am<sup>o</sup>*), *as*, *m*. a rain-cloud.

*Varshma*, *am*, *n*. body, form, = *varshman* below.

*Varshman*, *a*, *n*. body, form, shape; measure; height, elevation; a handsome form; (*ā*, *ā*, *ā*), Ved. holding rain, (Sāy. = *udakasya vāraka*). — *Varshma-viryā*, *am*, *n*. vigour of body. — *Varshambha* (*ma-abh<sup>o</sup>*), *as*, *ā*, *am*, resembling the body or form (of anything).

*Varshya*, *as*, *ā*, *am*, to be rained or showered; to be sprinkled; of or belonging to rain, rainy.

**वर्षिष्ठ** *varshishṭha*, *as*, *ā*, *am* (superl. of *varsha*, substituted for *vṛiddha*; cf. *vṛishan*), oldest, very old; largest, greatest, strongest; best, most excellent (Ved.). — *Varshishṭha-kshatra*, *as*, *ā*, *am*, Ved. having the greatest power or might.

*Varshiyas, ān, aśī, as* (compar. of *vriddha*), older, very old, very aged.

**वर्ह** *varh* (also written *barh*, q. v.), cl. I. A. *varhate, vavarhe, varhitum*, to speak, tell; to hurt, injure, kill; to give; to protect, cover; to be pre-eminent; cl. 10. P. *varhayati, &c.*, to speak; to kill, hurt; to shiae; to be excellent or pre-eminent.

**वर्ह** *varha, as, am*, m. n. (probably fr. rt. 2. *vr̥h*); also written *barha*, q. v.), a tail-feather, plumage of the tail, the tail of a bird, (especially) a peacock's tail [cf. *śitra-barha*]; a leaf; a retinue, train; (*am*), n. a kind of perfume (= *granthi-parṇa*, commonly called *Ganthiāla*). — *Varha-ketu, as, m.*, N. of one of the sons of the ninth Manu. — *Varha-bhāra, as, m.*, 'tail-burden,' a peacock's tail; a tuft of peacock's feathers on the shaft of a lance or on the handle of a club.

*Varhaṇa, am, n.* (also written *barhaṇa*), a leaf; the act of pulling out, (in this sense fr. rt. I. *vr̥h*.)

*Varhāya*, Nom. A. *varhāyate, &c.*, to be like the tail (of a peacock).

*Varhāyita, as, ā, am* (fr. the above), resembling the eyes on a peacock's tail.

*Varhāṇa, as, m.* a peacock; (*as, ā, am*), adorned with peacocks' feathers. — *Varhāṇa-lakṣhaṇa, as, ā, am*, adorned with peacocks' feathers. — *Varhāṇa-vajā, as, m.* an arrow feathered with a peacock's plumes. — *Varhāṇa-vāhana, as, m.* 'riding on a peacock,' epithet of Skanda or Kārtikeya.

*Varhin, ī, m.* a peacock; N. of a Deva-gandharva descended from Prādhā; of a holy sage; (*ī*), n. a kind of perfume (= *varhi-pushpa*). — *Varhi-kusuma, am, n.* = *varhi-pushpa*. — *Varhi-śitraka, am, n.*, N. of the forty-seventh Adhyāya of Varāhamihira's *Vṛhat-saṃhitā*; [cf. *mayūra-śitraka*]. — *Varhi-dhvajā, f.* 'symbolized by a peacock,' an epithet of Durgā. — *Varhi-pushpa, am, n.* a kind of perfume. — *Varhi-yāna, as, m.* 'having a peacock for a vehicle,' an epithet of Skanda. — *Varhi-vāhana, as, m.* 'riding on a peacock,' an epithet of Gaṇeśa (?).

**वर्हिष्ठ** *varhishṭha, as, ā, am* (superl. of *vr̥hat*), largest, strongest, broadest, thickest, highest, very large, &c.; (*am*), n. a species of fragrant grass, *Andropogon Muricatus*; the resin of Pious *Longifolia*; (*am*), ind., Ved. most mighty, very loudly; (also often written *barhishṭha*).

**वर्हिस** *varhis, is, m. n.* (in the earlier language generally written *barhis*, q. v.), Kusā grass, &c.; (according to some only n., see *barhis*); sacrifice, oblation, (according to some only m.); (*is*), m. fire, light, lustre, splendour; (*is*), n. a kind of vegetable perfume (= *granthi-parṇa*, commonly called *Ganthiāla*). — *Varhish-pushpa, &c.*, see *barhish-pushpa, &c.*, under *barhis*, p. 675, col. 1.

**वल** *val* [cf. rts. I. *bal, vall, vr̥*], cl. I. A. *valate, vavale, valitum*, to cover, enclose; to be covered or surrounded, to be enclosed; to move round in a circle; to go, approach, hasten; to be attached to, be drawn towards; to move to and fro; to increase; Caus. *valayati* or *vālayati*, to cause to move, move; to cherish, &c. (see *bala-yati* under rt. 2. *bal*); [cf. Hib. *falaīm*, 'I hedge, enclose.']

*Vala, as, m.*, Ved. a cloud (according to Naigh. I. 10); N. of an Asura (fabled to have stolen the cows of the gods and to have concealed them in a cave; Indra surrounded the cave with his army and recovered the cattle; in *Ṛig-veda* X. 68, 9, he is said to have assumed the form of a bull and to have been destroyed by Bṛihas-pati; elsewhere he is identified with a cloud); (*am*), m. strength, force; an army, &c. (see *bala*). — *Valam-ruja, as, m.*, Ved. one who breaks the clouds.

*Valaga* (?), a kind of magical Mantra. — *Valana, am, n.* turning, moving round in a circle; agitation; deflection (in astronomy). — *Valanāśa* (*na-āś*), *as, m.* a degree of deflection.

*Valabhi, is, m.* or *valabhi, f.* (also written *va-dabhi*), the wooden frame of a thatch, a roof; a turret or temporary building on the roof of a house; = *vallabhi*. — *Valabhi-pura, am, n.*, N. of a town.

*Valaya, as, am, m. n.* (sometimes written *balaya*), a bracelet, armband, ring; a zone, girdle of a married woman; a circle, boundary, circumference, (*dig-valaya*, the circumference of the sky, the universe); (*as*), m. a boundary, enclosure, fence; a branch; sore throat, inflammation of the larynx, &c. — *Valaya-vat, ān, atī, at*, possessed of or endowed with bracelets, &c. — *Valayī-kṛita, as, ā, am*, made into a bracelet or girdle, girdled. — *Valayī-kṛita-vāsuki, is, m.* 'who has made the serpent Vāsuki his bracelet,' epithet of Śiva. — *Valayī-bhūta, as, ā, am*, become or serving as a girdle, surrounding.

*Valayita, as, ā, am*, encircled, surrounded, encompassed, enclosed; whirling round.

*Valayin* in *vyotir-lekhā-ṣ*, q. v.

*Valāka, as, m.* (also written *balāka*, q. v.), a crane; (*ā*), f. a female crane; a crane in general; a flight of cranes; a mistress or loved woman; (*ā, ī*), f. a small kind of crane.

*Valākin, ī, inī, ī*, having or attended by cranes.

*Valī, is, m.* (usually written *bali*, q. v.), tax, tribute, offering, oblation, &c. (see *bali*); (*is, ī*), f. a line or streak made with fragrant unguents on the person; a natural line or fold of skin, wrinkle, fold of skin over the navel (especially of women).

— *Valī-kriyā, f.* making offerings to all beings; making lines on the person, &c. — *Vulī-mukha, &c.*, see *bali-mukha*.

*Valika, as, am, m. n.* the edge of a thatched roof.

*Valita, as, ā, am*, surrounded; moved, moving; turned, constrained; wrinkled, having wrinkles, contracted into wrinkles; [cf. 2. *balita*.]

*Valibha, as, ā, am*, having the fold of skin called *valī*; having wrinkles, wrinkled, (see *balibha*.)

*Valī, f.* See under *valī* above.

*Valika, am, n.* the edge of a thatched roof.

*Valūka, am, n.* the root of a lotus; (*as*), m. a bird.

*Valūla, as, ā, am*, = *balūla*, strong, powerful.

*Valka, am, n.* the bark of a tree; the scales of a fish. — *Valka-taru, us, m.* a species of tree (= *pūga*). — *Valka-druma, as, m.* a kind of birch tree. — *Valka-lodhra, as, m.* a kind of Lodhra tree; = *pañjikā-lodhra*. — *Valka-vat, ān, atī, at*, having bark, having scales; wearing a bark dress; (*ān*), m. a fish. — *Valka-vāsas, as, n.* clothing made of bark.

*Valkala, as, am, m. n.* the bark of a tree; a garment made of bark (worn by ascetics, &c.); (*ā*), f. = *śilā-valkā*, a medicinal substance said to be of cooling and lithontrypic properties, (commonly called *śilābāk*). — *Valkala-kshetra-māhātmya, am, n.* 'the praise of Valkala-kshetra,' part of the *Adhyātma-rāmāyaṇa*. — *Valkala-saṃvīta, as, ā, am*, clad in bark, clothed in a bark dress. — *Valkalājina-saṃvṛita* ('*la-aj*'), *as, ā, am*, clad in bark and deer-skin.

*Valkalin, ī, inī, ī*, dressed in bark, clothed in a bark dress.

*Valkila, as, m.* a thorn.

*Valkuta, am, n.* bark, rioid.

**वलकेश्वरतीर्थ** *valakeśvara-tīrtha* (<sup>0</sup>*ka-īś*), *am, n.*, N. of a Tīrtha.

**वलक्ष** *valaksha, as, ī, am*, white; (*as*), m. white, the colour; [cf. *palaksha, balaksha, avalaksha*.] — *Valaksha-gu, us, m.* 'having white rays of light,' the moon.

**वलग्न** *va-lagna, as, am, m. n.* = *avalagna*, the waist, middle.

**वलन्तिका** *valantikā, f.* a particular air or mode in music.

**वलम्ब** *va-lamba, as, m.* = *avalamba*, a perpendicular.

**वलम्ब** *valambha, N.* of a country.

**वलासक** *valāsaka, as, m.* (perhaps for *avalāsaka*), the Koil or Indian cuckoo; a frog.

**वलाहक** *valāhaka, as, m.* a cloud, thunder-cloud; N. of one of the seven clouds at the destruction of the world; a mountain; a kind of crane (= *valāka*); N. of a Daitya; of a brother of Jayadratha; one of the Nāgas; one of the four horses of Viṣṇu.

**वलिर** *valira, as, ā, am*, squint-eyed, squinting.

**वलिश** *valiśa, am, ī, n. f.* or *valiśī, is, f.* a fish-hook; [cf. *vaśiśa*.]

**वलिशान** *valiśāna, as, m.*, Ved. a cloud (Naigh. I. 10).

**वल्क** *valk, cl. 10. P. valkayati, -yitum*, to speak.

**वल्क** *valka, valkala*. See col. 2.

**वल्ग** *valg, cl. 1. P. valgati, vavalga, valgitum*, to go, move; to go by leaps, jump, bounce; to gallop; to move in different ways; to fluctuate; [cf. perhaps Angl. Sax. *wlance*; Engl. *walk*.]

*Valgat, am, antī, at*, going, jumping. — *Valgana, am, n.* the act of going by leaps, bounding, jumping.

*Valgā, f.* a bridle, rein. — *Valgānka* (<sup>0</sup>*gā-an*), *as, ā, am*, holding a bride.

*Valgita, as, ā, am*, leaped, jumped, gone by bounds or leaps; (*am*), n. a bound, gallop, one of the paces of a horse.

**वल्गु** *valgu, us, us, u* (according to Uṇādi-s. I. 20. fr. rt. *val*; according to others fr. rt. *valg*), handsome, beautiful, lovely, sweet, precious; (*u*), ind. beautifully; (*us*), m. a goat. — *Valgu-pattra, as, m.* a sort of wild pulse (= *vana-mudga*).

*Valguka, as, ā, am*, handsome, beautiful; (*am*), n. sandal; a wood; price.

*Valgula, as, m.* the flying fox; (*ā*), f. a species of bird.

*Valgulikā, f.* a cockroach.

*Valgūya, Nom. P. valgūyati, -yitum*, to be beautiful or handsome; to be mild or gentle; to honour, praise, (Śāy. on *Ṛig-veda* IV. 50, 70 = *stautī*).

*Valgūyat, an, antī, at*, becoming handsome or beautiful; honouring.

**वल्भ** *valbh, cl. 1. A. valbhate, vavalbhe, valbhitum*, to eat, devour.

*Valbhana, am, n.* the act of eating; food.

*Valbhita, as, ā, am*, eaten, devoured.

**वल्मी** *valmī, f.* an ant; [cf. *vamrī*; perhaps for *varmī*.] — *Valmī-kūṭa, am, n.* an ant-hill, hillock.

*Valmika, as, m.* for *valmika*, an ant-hill, &c.; see below.

*Valmiki, is, ī, m. n.* an ant-hill, &c.; see below.

*Valmika, as, am, m. n.* (in Uṇādi-s. IV. 25. derived fr. rt. *val*), an ant-hill, mole-hill, a hillock or ground thrown up by white ants, moles, &c.; (*as*), m. swelling of the neck or of the chest and other parts of the body, elephantiasis; the poet Vālmiki. — *Valmika-mātra, as, ī, am*, being of the size of an ant-hill. — *Valmika-sirsha, am, n.* a kind of antimony (used as a collyrium).

**वल्युल** *valyul* or *valyūl* [cf. *palyul*], cl. 10. P. *valyūlayati, -yitum*, to cut, cut off; to purify.

**वल्ल** *vall* [cf. rt. *val*], cl. 1. A. *vallate, vavalle, vallitum*, to be covered; to go, move.

*Valla, as, m.* covering; winnowing corn; a Māsha of silver; a weight of three Raktikās or Rats; prohibiting, prohibition.

*Vallakī*, f. the *Viṭā* or Indian lute.

*Vallabha*, *as*, *ā*, *am* (in *Uṇādi*-s. III, 125. said to be fr. rt. *vall*), beloved, desired, dear; supreme, superintending, superintendant; (*as*), m. a lover, husband, friend, favourite, (*kāma-vallabha*, the cinnamon tree); a superintendent, overseer; a chief herdsman; a horse (especially one with good marks); N. of a grammarian; (*ās*), m. pl., N. of a people; (*ā*), f. a beloved female, wife, mistress; (*i*), f., N. of a city in Gujārat, the capital of a line of kings. — *Vallabha-tama*, *as*, *ā*, *am*, most beloved, dearest. — *Vallabha-tā*, f. or *vallabha-tva*, *am*, n. the state of being loved or a favourite, love. — *Vallabha-deva*, *as*, m., N. of a poet. — *Vallabha-pālaka*, *as*, m. a horse-keeper, groom. — *Vallabhācārya* (*ḥha-āc*), *as*, m., N. of a great teacher of the Vaiṣṇava sect, who was a successor of a less celebrated teacher named Viṣṇu-svāmin, and his followers are sometimes called Vallabhācāryas, sometimes Rudra-sampradāyins; he was born, it is said, in the forest of Campāranya in 1479; at an early age he commenced travelling to propagate his doctrines, and at the court of Kṛiṣṇa-deva, king of Vijaya-nagara, succeeded so well in his controversies with the Sāivas that the Vaiṣṇavas chose him as their chief; he then went to other parts of India, and finally settled down at Benares, where he composed seventeen works, the most important of which were a commentary on the Vedānta and Mṭiāṣṭā Sūtras and another on the Bhāgavata-Purāṇa, which last, as inculcating the worship of Kṛiṣṇa, is the chief religious work on which this sect rest their doctrines; he left behind eighty-four disciples, of each of whom some history or story is told, which stories are often repeated to large audiences on festive or solemn occasions; the Tilaka mark on the forehead of the Vallabhācāryas is described as consisting of two perpendicular lines meeting in a semicircle at the root of the nose and having a round spot of red between them.) — *Vallabhāṣhīṭaka-vīriti* (*ḥha-āsh*), *is*, f., N. of a work.

*Vallabhāyita*, *am*, n. a kind of coitus; [cf. *pu-rushāyita*.]

*Vallara*, *am*, n. Agallochum or aloe wood (the black variety).

*Vallari*, *is*, or *vallari*, f. a branching foot-stalk, compound pedicle; a creeping or twining plant.

*Vallava*, *as*, m. a herdsman [cf. *go-v*]; a name of Bhīma-sena; a cook; (*i*), f. a cowherdess.

*Valli*, *is*, or *valli*, f. a creeper, any climbing or creeping plant; (*is*), f. the earth; (*i*), f. a plant, Ligusticum Ajwzen; N. of an Upanishad. — *Vallikāṅkārīka*, f. the plant Solanum Jacquini. — *Vallidūrvā*, f. a kind of grass. — *Valli-sākaṭa-potikā*, f. = *mūla-poti*. — *Valli-sūraṇa*, *as*, m. a kind of plant (= *atyamla-parṇi*). — *Valli-gada*, *as*, m. a kind of fish (commonly called *bhola* or *bālīkaḍā*). — *Valli-ja*, *am*, n. 'creeper-grown,' pepper. — *Vallimudga*, *as*, m. a kind of kidney-bean. — *Vallivadari*, f. a kind of plant (= *bhū-vadari*). — *Vallivriksha*, *as*, m. the Sāl tree, Shorea Robusta; [cf. *sāla*, *sāla*.]

*Vallura*, *am*, n. an arbour, bower; any place overgrown with creeping plants; a thicket, wood; an uncultivated field or place overrun with wild grass; a desert, place destitute of water, wilderness, wild, solitude; a field; a branching foot-stalk, compound pedicle.

*Vallūra*, *as*, *ā*, *am*, m. f. n. dried flesh; hog's flesh, the flesh of the wild hog; (*am*), n. an uncultivated field or one overrun with grass; a thicket; a desert (= *vana-kshetra*; = *vāhana*; = *ūsharabhūmi*).

*Vallyū*, f. Emblic Myrobalan (= *dhātṛi*).

*वल्ल valva*. See *balva*, p. 677, col. 1.

*वल्लन valvaja*, *as*, m. (also written *balhaja*, q. v.), a sort of coarse grass, Eleusine Indica; (*ā*), f. a kind of grass (called in Hindī *sāve vāge* and, according to some, a different species from *valvaja*, its synonyms are *trīṇa-valvaja*, *trīṇekshu*

*drīḍha-kshurā*, *drīḍha-trīṇā*, *drīḍha-patṛi*, *pā-niyāsā*, *mawijī-patṛā*).

*वल्ल valśa*, *as*, m. (or *am*, n.?), Ved. a branch; [cf. *sahasra-v*.]

**वल्ह** *valh* (also written *balh*; cf. rt. *varh*), cl. 1. A. *valhate*, &c., to be good or excellent, be pre-eminent; to speak; to kill, hurt; to give or to cover; cl. 10. P. *valhayati*, &c., to speak, tell; to shine.

**वल्हिका** *valhika*, *valhika*, = *balhika*, *balhika*, q. q. v. v.

**वव vava**, *as*, m. the first of the eleven Karāṇas or astrological divisions of time.

**ववर्जुषी** *vavarjushī*, f. (see rt. *vrij*), Ved. one who has effaced or atoned for.

**वव्र vavra**, *as*, *ā*, *am* (fr. rt. *vri*), Ved. surrounding, enveloping, (Sāy. = *vriṇvat*); (*as*), m. darkness, (Sāy. = *vāraka*); a cavern, abyss, (Sāy. = *garta*); a hole, well (= *kūpa*, according to Naigh. III, 23).

**वव्री** *is*, m. an enveloping shape or form (according to Sāy. on Rīg-veda I. 116, 10, V. 74, 5), any form (according to Naigh. III. 7 = *rūpa*); N. of the author of the hymn Rīg-veda V. 19, (his patronymic is *Ātreya*.)

**वव्रिवस**, *vān*, *uśhī*, *vat*, Ved. one who has enveloped or obstructed.

**वश** *vaś*, cl. 2. P. *vaśti* (2nd sing. *vaśshī*, 3rd du. *uśhāś*, 3rd pl. *uśanti*), Impf. *avaś* (3rd du. *uśhāśam*, Pot. *uśyāt*, Impv. *vaśtu* (2nd sing. *uśhī*), *uśāśa* (1st du. *uśīva*), *vaśiśhyati*, *avaśit* or *avaśit*, *vaśitum* (Ved. also cl. 3. P. *vivash*), to desire, wish, long for, will; to favour, accept favourably: Pass. *uśyate*, Aor. *avaśi*, to be desired or wished, &c.: Caus. *vāśayati*, *vyitum*, Aor. *avaśat*, to cause to desire or wish, make favourable or thankful, give, grant: Desid. *vivaśishati*: Intens. *vāvaśyate*, *vāvaśīti* or *vāvaśīti*, to desire very much, love [cf. *vāvaśāna*]; to exult; [cf. Gr. *ἐκ-ὄν*, *ἀ-έκον*, *ἐκ-ἦ-τι*, *ἐκ-ἦ-λο-σ*, *εὐκλος*; Lat. *in-vi-tus* for *in-vic-i-tus*.]

*Vaśa*, *as*, *ā*, *am*, willing, subdued, subject, submissive, obedient, tamed, overpowered, enthralled, humbled; subdued by charms or incantations; fascinated, charmed, enchanted; (*as*, *am*), m. n. wish, desire; will, authority, power, influence, control, supremacy, mastership; subjection, submission, the state of being tamed or overpowered, (*vaśe kṛi*, to bring into subjection, overpower; *vaśe bhū*, to be subjected; to be obedient to the will of another); to birth; (*as*), m. the residence of harlots; N. of a Rishi preserved by the Aśvins; *Vaśa Aśvya*, N. of the author of Rīg-veda VIII. 46; (*ās*), m. pl., N. of a tribe or race; (*ā*), f. a woman; a wife; a daughter; a husband's sister; a cow; a barren cow; a barren woman; a female elephant; *vaśāt*, ind. through the power or influence of, by the force of, in virtue of, by means of, for the sake of (at the end of a comp.). — *Vaśam-vada*, *as*, *ā*, *am*, speaking submissively to the will (of another), compliant, submissive, acknowledging subjection. — *Vaśamvada-tva*, *am*, n. speaking compliantly. — *Vaśa-kara*, *as*, *i*, *am*, causing subjection, subjugating. — *Vaśa-kriyā*, f. the act of subduing or overpowering (especially by drugs, gems, charms, or incantations); the drugs &c. so used. — *Vaśa-ga*, *as*, *ā*, *am*, obedient, subject, vassal; (*ā*), f. an obedient wife. — *Vaśan-gata*, *as*, *ā*, *am*, subject to the will (of another), obedient, reduced to vassalage. — *Vaśa-tas*, ind. in consequence of the power of, on account of or through the influence of. — *Vaśa-tā*, f. subjection, the being under the control of. — *Vaśānī*, *is*, *i*, Ved. performing the will or fulfilling the pleasure (of another). — *Vaśa-vartīn*, *i*, *īnī*, *i*, acting obediently to the will (of another), obsequious. — *Vaśādhya* (*śa-ādhi*), *as*, m. a porpoise, the Gangetic porpoise. — *Vaśānuga* (*śa-an*), *as*, *ā*,

*am*, obedient or subject to the will (of another), submissive; (*as*, *ā*), m. f. a male or female servant. — *Vaśā-pāyin*, *i*, m. a dog, (for *vaśā-pāyin*, q. v.) — *Vaśi-karaṇa*, *am*, n. the act of making subject, subjugating, overcoming by charms, &c., enchanting, charming. — *Vaśi-kṛi*, cl. 8. P. *-karoti*, *-kartum*, to make subject to another's will, bring into subjection, subjugate. — *Vaśi-kṛita*, *as*, *ā*, *am*, subjected to the will (of another), brought into subjection, subdued, enthralled, bewitched, fascinated. — *Vaśi-bhū*, cl. 1. P. *-bhavati*, *-bhavitum*, to become subject to another's will. — *Vaśi-bhūta*, *as*, *ā*, *am*, become subject, subjugated, brought under control.

*Vaśah*, f. an obedient wife, submissive woman.

*Vaśana*, *am*, n. wishing, desiring, willing, &c.

*Vaśāniya*, *as*, *ā*, *am*, to be wished or willed.

*Vaśaku*, *us*, m. a bird (?).

*Vaśi*, *is*, m. subjugation, fascination, bewitching, holding others in magical submission to the will; (*i*), n. the state of being subject, subjection.

*Vaśika*, *as*, *ā*, *am*, void, empty; (*ā*), f. aloe wood.

*Vaśin*, *i*, *īnī*, *i*, having will or power; having or being in authority, powerful, being in subjection, subdued, subjugated, under control, obedient; (*i*), m. a ruler, lord (Ved.); a sage with subdued passions; (*īnī*), f. the Samī tree, Acacia or Mimosa Sama; a parasite plant. — *Vaśi-tā*, f. or *vaśi-tva*, *am*, n. subjugation, dominion; subduing by magical means, fascinating, bewitching.

*Vaśira*, *am*, n. sea salt [cf. *vasuka*]; (*as*), m. the tree *Achyranthes Aspera*; a sort of pepper (= *gaja-pippali*; cf. *vasira*); orris root.

*Vaśiśtha*, *as*, m. (fr. *vaśin*), N. of a celebrated Rishi or divine sage, (originally written *vaśiśtha*, but in the later language regarded as a superl. of *vaśin*, meaning 'the most self-subdued'; for an account of him see *vaśiśtha*, p. 896, col. 2.)

*Vaśira*, *as*, m. = *gaja-pippali*, a plant bearing a pungent fruit resembling pepper, (also written *vaśira*; cf. *vasira*.)

*Vaśya*, *as*, *ā*, *am*, to be subjected, able to be subdued, controllable, governable; subdued, tamed, humbled; under control, obedient, dutiful, docile, tame, humble; (*as*), m. a dependant, slave; (*ā*), f. a docile and obedient wife; (*am*), n. cloves. — *Vaśyātā*, f. or *vaśya-tva*, *am*, n. subjugation, fitness for subjection, humility. — *Vaśyātman* (*\*ya-āt*), *ā*, *ā*, *a*, of subdued mind.

*Vaśyaka*, *as*, *ā*, *am*, = *vaśya* above; (*ā*), f. an obedient wife; [cf. *a-vaśyaka*.]

**वष्** *vash* (also written *bash*), cl. 1. P. *vashati*, *vavāsha*, *vashitum*, to hurt, strike, kill.

**वषट** *vashaṭ*, ind. (probably for *vakshat*, Vedic Let of rt. 1. *vah*; cf. *sraushat*), an exclamation used on making an oblation to a deity with fire, 'may he (the god of fire) bear it to the gods!' (followed by a dat., e. g. *Pūshṇe vashaṭ*.) — *Vashaṭ-kartri*, *tā*, m. the priest who makes the oblation with the exclamation *vashaṭ*. — *Vashaṭ-kāra*, *as*, m. making the exclamation *vashaṭ*, the formula *vashaṭ* or a burnt offering made with this formula; N. of one of the thirty-three so-called Vedic deities (which, according to one account, are thus reckoned, eight Vasus, eleven Rudras, twelve Ādityas, Prajāpati, and Vashaṭ-kāra). — *Vashaṭ-kṛita*, *as*, *ā*, *am*, offered in fire with the exclamation *vashaṭ*, 'may he bear it to the gods!' (said of an oblation); (*am*), n. an oblation made in fire to the gods with the formula *vashaṭ*. — *Vashaṭ-kṛiti*, *is*, f. an oblation made in fire with the exclamation *vashaṭ*.

**वष्क** *vashk*, cl. 1. A., 10. P. *vashkate*, *vashkayati*, &c., to see [cf. rt. *vishk*]; to go.

*Vashkaya*, *as*, m. a one-year-old calf (according to Sākāṭyāna); [cf. *vashkaya*; Gr. *μῶχος*, *μοσχάς*; Lat. *vaca*.]

*Vashkayānī* or *vashkayānī*, f. a cow that has

full-grown calves, a cow bearing many calves; [cf. *vaskayaṇi*.]

**वस्** 1. *vas*, a root assumed by some to explain Ṛig-veda VI. 38, 2. *dūrāc* *ēid* *ā vasato asya karṇā*, his ears hear even from a great distance, but according to Śāy. fr. rt. 6. *vas*.

**वस्** 2. *vas* (sometimes written *bas*), cl. 4. P. *vasyati*, *vaśāsa*, *vasitum*, to be straight or unbending, to be fixed or erect; to make firm, fix.

**वस्** 3. *vas* (a Vedic rt. which probably afterwards passed into *ush*, cf. 2. *ush*, *vīvasvat*, *ushas*), cl. 6. P. *udchati*, *uvāsa*, *Leṣ udchāt*, Inf. *vastave*, Ved. to shine: Caus. *vāsayati*, &c., to cause to shine; [cf. Goth. *uhtvo*.]

**वस्** 4. *vas*, cl. 10. P. *vāsayati*, *-yitum*, Aor. *avīvasat*, to love; to cut, cut off, divide; to accept, take; to offer; to kill.

**वस्** 5. *vas*, cl. 2. A. *vaste*, *vavase*, *vasishyate*, *avasishta*, *vasitum*, to wear (as clothes), to put on (clothes &c.), cover with dress, dress: Pass. *vasyate*: Caus. *vāsayati*, *-te*: Desid. *vīvasishate*: Intens. *vāvasyate*, *vūvasi*; [cf. Zend *vanh*, *vas-tra*; Gr. *ἔν-ῥυ-μῦ* (for *ἔσ-ῥυ-μῦ*), *εἶ-μῦ* (= Ved. *vasman*), *ἰμᾶτ-ιο-ν*, *ἔσ-θ-ο-ος*, *ἔσ-θ-ῆ-σ*, *ἔ-ἄρ-ῶ-σ*, *ἔ-ἄρ-ῶ-σ*; Lat. *ves-ti-s*, *vesti-o*; Goth. *ga-vas-jun*, *vas-ti*; Angl. Sax. *wertan*.]

*Vas* (at the end of a comp.), wearing.  
1. *vasat*, *an*, *atī*, *at*, wearing, putting on (clothes).  
1. *vasana*, *am*, n. cloth, clothes, dress, attire; covering, clothing; an ornament worn by women round the loins, (in this sense also *ā*, f.) = *Vasānāra* (*na-rīpa*), *am*, n. debt of a cloth.

*Vasarhan*, *ā*, m., Ved. 'assuming various vestures,' epithet of Agni, (according to Śāy. Ṛig-veda I. 122, 3 = *vasānāra* or = *vāsakanāra* *vṛkṣhādīnām* *lantri* or = *vāsārha*, i. e. *vāsārasya* *gamayitri*.)

*Vasāna*, *as*, *ā*, *am*, wearing, putting on (clothes).  
1. *vasī*, *is*, m. f. (?), clothes. (For 2. see col. 2.)  
1. *vasita*, *as*, *ā*, *am*, worn, put on.  
*Vasitri*, *tā*, *trī*, *trī*, one who wears, wearing.  
*Vasitvā*, ind. having worn, having put on (clothes), wearing.

1. *vasī*, *is*, m. f. (?), cloth, (only the pl. *vastayas* seems to be used, and is said to mean 'the ends or skirt of a cloth'.)

*Vastri*, *tā*, *trī*, *trī*, Ved. one who clothes, a cloth; (perhaps) shaming, lighting up, illuminating, (connected with rt. 3. *vas*.)

*Vastra*, *am*, n. (said to be sometimes *as*, m.), cloth, clothes, garment, raiment, apparel, dress, vesture, night-dress, bed-clothes, a covering, cover. = *Vastra-kūṭṭīma*, *am*, n. 'cloth-but,' an umbrella; a tent. = *Vastra-griha*, *am*, n. 'cloth-house,' a tent. = *Vastra-granthī*, *is*, m. the knot which fastens the lower garments above the hips. = *Vastra-śchanna*, *as*, *ā*, *am*, clad in clothes. = *Vastra-da*, *as*, *ā*, *am*, giving clothes. = *Vastra-nirṇajaka*, *as*, m. a washer of clothes, washerman. = *Vastra-paijala*, *as*, m., N. of a plant (= *kola-kanda*). = *Vastra-paridhāna*, *am*, n. the putting on of clothes, dressing. = *Vastra-purīkā*, f. a doll, puppet. = *Vastra-pūta*, *as*, *ā*, *am*, purified with a cloth, filtered through a cloth (said of water). = *Vastra-bhūṣaṇa*, *as*, m., N. of a tree; (*ā*), f. a kind of plant (= *maiṅgishthā*). = *Vastra-bhedaka*, *as*, or *vastra-bhedin*, *i*, m. a cloth-cutter, tailor. = *Vastra-mathī*, *is*, *is*, *i*, Ved. carrying off clothes by force, stealing clothes, (Śāy. = *vastra-māthin*). = *Vastra-yugala*, *am*, n. two garments. = *Vastra-yugin*, *i*, *inī*, *i*, having or possessing a couple of garments. = *Vastra-yugma*, *am*, n. a pair of garments or clothes of any kind. = *Vastra-yonī*, *is*, f. the basis or material of cloth (as cotton, silk, wool, &c.). = *Vastra-rañjana*, *as*, m. 'cloth-colourer,' safflower. = *Vastra-vīlāsa*, *as*, m. foppery in dress. = *Vastra-veshṭita*, *as*, *ā*, *am*, covered with clothes, well clad. = *Vastrāgāra* (*ra-āg*), *as*, *am*, n. n. a clothier's shop; a tent.

= *Vastrāncala* (*ra-an*), *am*, n. the end or hem of a garment. = *Vastrānta* (*ra-an*), *as*, m. the end of a garment. = *Vastrāpahāraka* (*ra-ap*), *as*, or *vastṛāpahārīn*, *i*, m. a stealer of clothes. = *Vastrārdha* (*ra-ar*), *am*, n. the half of a garment. = *Vastrārdha-prāvṛti* or *vastṛārdha-saṃvīta* or *vastṛārdha-saṃvṛti*, *as*, *ā*, *am*, covered or clothed with half a garment. = *Vastrāvākarta* (*ra-av*), *as*, m. a fragment of a garment. = *Vastrotkarṣaṇa* (*ra-ut*), *am*, n. the act of taking off clothes.

*Vastraya*, Nom. P. *vastrayati*, *-yitum*, to dress one's self.

1. *vama*, *am*, n. (for 2. see p. 897, col. 2), cloth, a cloth, clothes; skin.

1. *vasman*, *a*, n., Ved. a garment.

**वस्** 6. *vas*, cl. 1. P. *vasati* (ep. also A. *avāsīt* (ep. *avosīt*), *vastum*, to dwell, live, to inhabit, dwell in, abide in (with loc. or even acc., e. g. *vaneshu vas*, to dwell in woods; *nadīr vas*, to live in rivers); to dwell with, live near (with loc. or with *saha* governing an inst.); to spend (time), pass (a night); cl. 10. P. *vasayati*, &c., to dwell: Pass. *ushyate* (Part. *ushita*, see 2. *ushita*, s. v.), to be dwelt: Caus. *vāsayati*, *-yitum*, Aor. *avīvasat*, to cause to dwell, to lodge; to people; to receive hospitably or as a guest; to let abide; to dwell, inhabit: Desid. *vīvasati*, to wish to dwell: Intens. *vāvasyate*, *vāvasti*, to remain, be in, be engaged in; [cf. Gr. *ἄστυ*, *ἄστυ*, *ἄστυο-σ*, *ἄστυ-σ*, *ἔστυα*, *ἔστυον*, (probably also) *ἔστυ*, *ἰστυ*, *ἰστυ*, *ἰστυ*; Lat. *Vesta*, *vesti-bulum*, *verna*, (perhaps also) *vās*, *vāsum*: Goth. *visan*, *vas* = Eng. *was*: Old Germ. *wisu*, *was*, 'I was; he was; warumes, 'we were'; weren, woren: Mod. Germ. *war*, *gewesen*, *Wesen*, *an-wesend*: Angl. Sax. *wesan*, *ed-wist*, *werig*, *wunian*: Hib. *fosaim*, 'I stay, lodge'; *fosra*, 'a dwelling, abode'; *arasaim*, 'I dwell'; *aras*, 'a dwelling-house.']

2. *vasat*, *an*, *antī*, *at*, dwelling, inhabiting, lodging.

*Vasati*, *is*, or *vasatī*, f. a dwelling-place, dwelling, house, abode, residence, (*kāma-no*, 'abode of love,' a term belonging to erotic composition); abiding; a Jainia monastery; night, (in this sense perhaps connected with rt. 5. *vas*); [cf. Hib. *fosadh*, 'staying.']

2. *vasana*, *am*, n. a dwelling, residence, house.

= *Vasana-sadman*, *a*, n. a dwelling-house, abode, habitation.

*Vasamāna*, *as*, *ā*, *am*, dwelling, abiding.

*Vasavya*, *am*, n. (fr. *vasu*), Ved. a quantity of goods or treasure, wealth, opulence.

2. *vasī*, *is*, m. (for 1. see col. 1), dwelling, abode; a dwelling.

2. *vasita*, *as*, *ā*, *am*, dwelling, inhabiting [cf. 2. *ushita*]; stored (said of grain); (*am*), n. abiding, abode, residence; (*ā*), f. incorrect for *vasī-tā*.

*Vasira*, *am*, n. sea salt; (*as*), m. = *gaja-pippali*, a plant bearing a pungent seed or fruit resembling pepper, (according to some also *am*, n.; cf. *vasīra*.)

*Vasishṭha*, *as*, m. (superl. of *vasu* or *vasumat*; cf. *vasiyas*), 'the most wealthy'; N. of a very celebrated Vedic Rishi or inspired sage (owner of the 'cow of plenty,' called Nandini, offspring of Surabhi, which by granting all desires made him, as his name implies, master of every *vasu* or desirable object; he was the typical representative of Brāhmanical dignity, and the legends of his conflict with Viśvā-mitra, who raised himself from the military to the sacerdotal class, though probably founded on the actual struggles which took place between the Brāhmins and Kshatriyas, were doubtless mostly invented to impress the mind with the power and superiority of the priesthood; a great many hymns of the Ṛig-veda are ascribed to these two great rivals, those of the seventh Maṇḍala, besides some others, being attributed to Vasishṭha, while those of the third Maṇḍala are assigned to Viśvā-mitra; in one of Vasishṭha's hymns he is represented as king Su-dās's family priest, an office to which Viśvā-mitra

also aspired; in another hymn Vasishṭha claims to have been inspired by Varuṇa, and in another [Ṛig-veda VII. 33, 11] he is called the son of the Apsaras Urvaśi by Mitra and Varuṇa, whence his patronymic Maitrāvṛuṇi; in Manu I. 35. he is enumerated among the ten Prajā-patis or Patriarchs produced by Manu Svāyambhuva for the peopling of the universe; in the Mahā-bhārata he is mentioned as the family priest of the solar race or family of Ikshvāku and Rāma-āndra, and in the Purāṇas as one of the arrangers of the Vedas in the Dvāpāra age; in the first and second chapters of the Rāghu-vaṅśa he is described as releasing king Dilpa from his curse of childlessness by directing him to attend upon the cow Nandini in atonement for an offence he had unintentionally committed against the parent cow Surabhi; according to one account Vasishṭha married Ūrjā, 'Strength,' according to another, Arundhatī, one of the Pleiades, by whom he had seven sons [see *arundhatī*]; other legends make him one of the seven great patriarchal sages regarded as forming the stars of the Great Bear [see *rishī*]; his name is often written Vasishṭha, q. v., in which case it must be connected with *vasā* and *vasīn*; N. of the author of a law-book (perhaps intended to be ascribed to the Vedic Rishi above); (*ās*), m. pl. the family of Vasishṭha; (*Vasishṭhasyānkūśa* and *Vasishṭhasyā-nupadam*, N. of two Sāmans.) = *Vasishṭha-tantra*, *am*, n., N. of a Tantra work. = *Vasishṭha-putra*, *ās*, m. pl. 'the sons or descendants of Vasishṭha,' N. of the authors of Ṛig-veda VII. 33, 10-14. = *Vasishṭha-pramukha*, *as*, *ā*, *am*, preceded or led by Vasishṭha. = *Vasishṭha-prācī*, f., N. of a place. = *Vasishṭha-bhṛigu-ārī-sama*, *as*, *ā*, *am*, equal to (the three great saints) Vasishṭha, Bhṛigu, and Atri (all three being reckoned among the nine Prajā-patis, Manu I. 35). = *Vasishṭha-saṃhitā*, f., N. of a philosophical treatise; = *yoga-vasishṭha*. = *Vasishṭhapāvāha* (*ṭha-apa*), *as*, m., N. of a place on the Sarasvatī (where that river carried the Rishi Vasishṭha away so that he escaped from Viśvā-mitra).

*Vasiyas*, *ān*, *asī*, *as* (compar. of *vasu* or *vasumat*, cf. *vasishṭha*), more wealthy, better, more excellent.

*Vasu*, *us*, *us* or *vī* (Ved.), *u*, good (Ved.); wealthy, rich (Ved.); sweet, sweet-flavoured; dry, dried; (*us*), m. (pl. *vasavas*), N. of a kind of god or semi-divine being belonging to a class of eight (forming one of the nine Gaṇas or classes enumerated under Gaṇa-devatā, q. v.); the eight Vasus were originally personifications, like other Vedic deities, of natural phenomena, and are usually mentioned with the other Gaṇas or classes common in the Veda, viz. the eleven Rudras and the twelve Ādityas, constituting with them and with Dyaus, 'Heaven,' and Pṛithivī, 'Earth' [or, according to some, with Indra and Prajā-pati, or, according to others, with the two Āsvins], the number of thirty-three gods to which reference is frequently made: the names of the Vasus, according to the Vishnu-Purāṇa, are, 1. Āpa [connected with *ap*, 'water']; 2. Dhruva, 'the Pole-star'; 3. Soma, 'the Moon'; 4. Dhava or Dhara; 5. Anila, 'Wind'; 6. Anala or Pāvaka, 'Fire'; 7. Pratyūsha, 'the Dawn'; 8. Prabhāsa, 'Light'; but their appellations are variously given by different authorities, Ahan, 'Day,' being sometimes substituted for I; in their relationship to Fire and Light they appear to belong to the Vedic rather than Purānic period of mythology; a symbolical expression for the number eight; N. of Agni or Fire; of Siva; of Kuvera, the god of wealth; of a king; of a Rishi with the patronymic Bhāradvāja (author of the hymns Ṛig-veda IX. 80-82); the sun; a ray of light; a rein; the tie of a yoke; a halter; a tree; the tree *Sesbania Grandiflora*; the plant *Trophis Aspera*; a lake, pool; a kind of fish; (*us*), f. light, radiance; (*u*), n. wealth, riches (abl. gen., Ved. *vasvas*); a thing, substance; gold; a gem, jewel; water; a sort of salt; a yellow kind of kidney-bean; a medicinal root (commonly called Vriddhi; said to be also *us*, f.); [cf. Gr. *ἔϋς*, *ἔδων*.] = *Vasu-karṇa*, *as*, m., N. of a Rishi with the



*Vaska*, *as*, m. going, motion; application, perseverance.

*Vaskaya*, *as*, m. a calf one year old, a yearling; [cf. *vashkaya*.]

*Vaskayani*, f. a cow bearing many calves, or one that has fallen grown calves; [cf. *vashkayani*.]

वस्कराटिका *vaskarāṭikā*, f. a scorpion.

वस्त *vast*, cl. 10. A. *vastayate*, -*yitum*, to hurt or kill; to torment; to go or move; to ask, beg, solicit.

वस्त *vasta*, *vasti*. See p. 897, col. 2.

वस्तर *vastar*, ind., Ved. early, in the morning.

वस *vasna*. See p. 896, col. 2, and p. 897, col. 2.

वसन *vasnana*, *am*, n. an ornament for a woman's loins, a zone, girdle.

वसना *vasnā*, f. (for *ava-snā*), a tendon, a nerve, a fibre (described as a hollow string-like tube, attached to the bones and supposed to serve as a passage for the vital air).

वस्य *vasyas*. See p. 897, col. 3.

वसी *vasi*. See p. 897, col. 3.

वह् I. *vah* (connected with rt. I. *ūh*, q. v.; cf. I. *ūha*), cl. I. P. A. *vahati*, -*te*, *vāha* (2nd sing. *vahtha* or *vodha*), *ūhe*, *vahshyati* (ep. also *vahshyati*), -*te*, *avākshū* (3rd du. *avodhām*, 3rd pl. *avākshus*), *avodha* (1st sing. *avakshi*, 3rd du. *avakshātām*, 3rd pl. *avakshata*), Prec. *uhyāt*, *vakshishā* (Ved. forms *vakshi*, *vakshati*, *vakshva*), *vodhum* (Ved. Inf. *vahadhyāt*, *vodhava*, *vodhava*, see *yajña-v*), to bear, carry, convey, transport; to draw, lead; to convey in a carriage, &c.; to carry away, carry off; to bring or carry near; to take in marriage, marry a wife; to be carried or borne along, proceed, move; to feel, experience, have; to flow; to breathe; to spit out, vomit (probably for rt. *ram*); Pass. *uhyate*, Aor. *avāhī*, to be borne or carried; to ride, (Pres. part. *uhyat*, *an*, *anti*, *at*, or *uhyamāna*, *as*, *ā*, *am*, being carried or borne); Caus. *vāhayati*, -*te*, -*yitum*, Aor. *avīvahal*, to cause to bear or carry, cause to convey or draw; to cause to be conveyed (A.); to ship or place in a boat; to cause to be brought or led; to cause to take in marriage; to cause to proceed or move, guide, drive, impel, direct; to travel (A.), proceed, go; to go to, visit; to carry out, perform, finish: Pass. of Caus. *vāhyate*, to be caused to bear or carry, to be made to convey: Desid. *vivakshati*, -*te*: Intens. *vāvahyate*, *vāvodhi*; [cf. Gr. *ὄχο-σ*, *ὄχέ-ο-μα*, *ὄχε-ῶ*, *ὄχη-μα*, *ὄχ-λο-σ*, *ὄχ-λέ-ω*, *ὄχ-ερό-σ*, *αὐχί-ν*, *ἄχθος*; Lat. *veho*, *vehī-cultu-m*, *vehē-s*, *vecturus*, *via*, *vezo*, *vellu-m* (for *veh-lu-m*), *uxor*, probably *bajulus*; Goth. *ga-vig-an*, *ga-vag-ja*, *vēg-s*, *vīg-s*; Old Germ. *wag-an*, *wāga*; Angl. Sax. *wegan*, *weg*, *weggan*, *weddian*; Slav. *vez-a*, *vozu*, *vez-lo*; Lith. *vez-u*, *vez-ima-s*, *veze*; Hib. *feom*, 'a carriage.']

2. *vah* in *vajra-vah*, q. v.  
*Vaha*, *as*, *ā*, *am*, bearing, carrying, conveying, bringing (often at the end of comp., e. g. *pushpa-gandha-v*, 'bringing flowers and perfumes', and sometimes with a passive sense, cf. *dur-v*, *su-v*); one who bears or carries; (*as*), m. the act of bearing or conveying; any vehicle or means of conveyance (as a car, carriage, horse, &c.); the shoulder of an ox; a road, way; a measure of four Droṇas; air, wind; any male river; a current; (*ā*), f. a river, stream in general. — *Vaham-liha*, *as*, m. 'shoulder-licking (?)', an ox.

*Vohat*, *an*, *anti*, *nt*, bearing, carrying, conveying; wearing, taking, assuming; possessing, having.

*Vahata*, *as*, m. an ox; a traveller.

*Vahati*, *is*, m. an ox; air, wind; a friend, counsellor; (*ī*), f. a river, stream.

*Vahatu*, *us*, m. an ox; a traveller (Ved.); a marriage, bridal, nuptial ceremony, (Sāy. = *vivāha*.)

*Vahana*, *am*, n. the act of bearing, carrying, conveying; flowing (as a stream); any vehicle or means of conveyance; a raft, float, boat.

*Vahanīya*, *as*, *ā*, *am*, to be carried or borne; portable.

*Vahanta*, *as*, m. air, wind; an infant.

*Vahamāna*, *as*, *ā*, *am*, bearing, carrying, conveying, being carried or riding on (with inst.); possessing, having; flowing.

*Vahala*, *am*, n. a raft, float; (*as*, *ā*, *am*), hard, firm, compact, &c., (in this sense more correctly written *bahala*, q. v.) — *Vahala-gandha*, &c., see *bahala-g*, &c.

*Vahita*, *as*, *ā*, *am*, borne, conveyed, carried; obtained; known, celebrated.

*Vahitra* or *vahitraka*, *am*, n. a raft, float, boat, vessel.

*Vahin*, *ī*, *inī*, *i*, bearing, conveying; (*inī*), f. a boat, vessel.

*Vahishtha*, *as*, *ā*, *am*, Ved. carrying heavy burdens, bearing much, (Sāy. = *vodhri-tama*.)

*Vahiru*, *us*, m. (?), a tendon, nerve, muscle.

*Vahni*, *is*, *ī*, *i*, bearing, carrying, bringing (Ved.); luminous, bright (Ved.); (*is*), m. one who bears an oblation (to the gods), a sacrificer, priest (Ved.); 'borne along,' an epithet of the Maruts (Ved.); of Soma (Ved.); of the gods in general (Ved.); fire (= Agni); a horse (Naigh. I. 14); any vehicle; lead-wood, Plumbago Zeylanica; the marking-nut plant; the fire of the stomach, digestive faculty, gastric fluid; digestion, appetite. — *Vahni-kara*, *as*, *ā* or *ī*, *am*, making fire, igniting, lighting; promoting digestion, giving appetite, stomachic; (*ī*), f., N. of the tree *Griselea Tomentosa*. — *Vahni-kāshtha*, *am*, n. a kind of *Agallochum* used as incense. — *Vahni-gandha*, *as*, m. incense; resin. — *Vahni-garbhā*, *as*, m. a bamboo; a sort of *Mimosa*, *Mimosa Suma*. — *Vahni-ākārā*, f. a kind of plant (= *kalikāri*).

— *Vahni-jvālā*, f., N. of the plant *Griselea Tomentosa*. — *Vahni-tama*, *as*, *ā*, *am*, Ved. most luminous, brightest. — *Vahni-taskara-pārthiva*, *ās*, m. pl. fire, robbers, and the king. — *Vahni-damanī*, f., N. of a plant. — *Vahni-dāha-samulbhava*, *as*, *ā*, *am*, produced by burning. — *Vahni-dīpaka*, *as*, m. safflower; (*īkā*), f. = *aja-modā*. — *Vahni-nāman*, *ā*, m. 'called after fire,' the marking-nut plant; lead-wood. — *Vahni-nī*, f., N. of a plant, *Nardostachys Jatamansi*. — *Vahni-purāṇa*, N. of a Purāṇa. — *Vahni-pushpi*, f., N. of a plant (= *dhātakī*).

— *Vahni-bhogyā*, *am*, u. 'that which is to be consumed by fire,' ghee or clarified butter. — *Vahni-mantha*, *as*, m. the tree *Premna Spiouosa* (the wood of which is used to procure fire by attrition). — *Vahni-māraka*, *am*, n. fire-destroyer. — *Vahni-mitra*, *as*, m. 'friend of fire,' air, wind. — *Vahni-retas*, *ās*, m. 'fire-semen,' an epithet of Siva. — *Vahni-loha* or *vahni-lohaka*, *am*, n. 'fire-like iron,' copper.

— *Vahni-vadhū*, *is*, f. the wife of Agni or Fire. — *Vahni-varṇa*, *am*, n. 'fire-coloured,' the red water-lily. — *Vahni-vallabha*, *as*, m. 'fire-beloved,' resin. — *Vahni-vīja*, *am*, n. 'fire-seed,' gold; the common lime (= *nimbūka*); = *raṇ-vīja*, i. e. the mystical syllable *raṇ* (repeated as the peculiar prayer of fire in the Tantra system). — *Vahni-sikha*, *am*, n. safflower, *Carthamus Tinctorius*; saffron; (*ā*), f. a pot-herb, *Echites Dichotoma*; [cf. *agni-sikhā*.]

— *Vahni-sikhara*, *as*, m. the flower *Celosia Cristata* or cock's-comb. — *Vahni-sakha*, *as*, m. 'friend of fire,' the wind; a kind of plant (= *jiraka*).

— *Vahni-saijīnaka*, *as*, m. = *śitraka*, q. v.

*Vahya*, *am*, n. a vehicle, carriage, conveyance of any sort, cart, &c.; (*ā*), f. the wife of a Muni.

वहिस *vahis*, ind. (in the earlier language usually written *bahis*, q. v.; according to some connected with rt. I. *vah*, according to others with *avadhi*), out, without, outwards, outside; on the outside, out-of-doors, in the open air, outside of (with abl. or gen.); besides, except (with abl. or

gen.; in *Manu* IV. 72. *vahis* is said to mean 'except on the hair'); apart, separately, away from others; *vahir bhū*, to become or be on the outside, go outside. — *Vahih-kuṭi-ara*, see *vahish-kuṭi-ara*.

— *Vahih-sita*, *as*, *ā*, *am*, cool or cooling on the outside. — *Vahih-sri*, ind., Ved. externally, in an external direction (?). — *Vahih-samstha*, *as*, *ā*, *am*, situated outside (the town). — *Vahih-stha* or *vahih-sthita*, *as*, *ā*, *am*, or *vahih-sthōyin*, *ī*, *inī*, *i*, being outside, external, outer. — *Vahir-anga*, *as*, m. an external part, outer limb or member; property (as an external possession); a stranger, indifferent person; the preliminary part of a religious ceremony; (*as*, *ā*, *am*), relating to the exterior, external, exterior, unessential, (opposed to *antar-anga*, q. v.) — *Vahir-anga-tā*, f. or *vahiranga-tva*, *am*, n. the state of being external, exteriority, externality. — *Vahir-ante*, ind. externally and internally. — *Vahir-argala*, *as*, m. an outer bolt or bar. — *Vahir-artha*, *as*, m. an external object. — *Vahir-indriya*, *am*, n. an outer organ, outward sense, organ of sense or perception (as the eye &c.), an organ of action (as the hand &c.). — *Vahir-gata*, *as*, *ā*, *am*, gone out or forth, manifested in an external or bodily form.

— *Vahir-gamana*, *am*, n. the act of going out or forth. — *Vahir-gāmin*, *ī*, *inī*, *i*, going out or forth. — *Vahir-giri*, *is*, m. a country situated on the other side of a mountain; (*ayas*), m. pl. the inhabitants of such a country. — *Vahir-geham*, ind. outside the house, out-of-doors, abroad. — *Vahir-grāmam*, ind. outside a village. — *Vahir-desa*, *as*, m. a foreign country; a place without a town or village; the outskirts of a town or village. — *Vahir-dvāra*, *am*, n. an outer gate; the space outside a gate or door.

— *Vahirdvāra-prakoshthaka*, *am*, n. a covered terrace in front of the door of a house, a portico or porch before a house. — *Vahir-dhvajā*, f., N. of Durgā. — *Vahir-nihāraṇa*, *am*, n. the act of removing or turning out, expulsion, removal. — *Vahir-nūrgamana*, *am*, n. the act of going out or away from (with abl.). — *Vahir-bhava*, *as*, *ā*, *am*, being on the outside, produced externally, external, (opposed to *antar-ja*, q. v.) — *Vahir-bhavana*, *am*, n. the being out or outside, the coming out, emanation. — *Vahir-bhūta*, *as*, *ā*, *am*, being out, being outside, expelled, excluded; expired (said of a period of time); inattentive, careless. — *Vahir-manas*, *ās*, *ās*, *as*, external to the mind, external. — *Vahir-mukha*, *as*, *ī*, *am*, one who turns his face away, turning away from, indifferent to, averse from; greatly devoted to external things; coming out of the mouth, (opposed to *antar-mukha*); (*as*), m. a deity, (in this sense incorrect for *barhir-mukha*.)

— *Vahir-yātrā*, f. or *vahir-yāna*, *am*, n. a journey out, excursion. — *Vahir-yūti*, *is*, *is*, *i*, placed or fastened outside. — *Vahir-yoga*, *as*, *ā*, *am*, relating to the exterior, external; (*as*), m. a proper N. (*ās*), m. pl. *Vahir-yoga*'s descendants. — *Vahir-lambā*, *as*, *ā*, *am*, having the perpendicular outside, obtuse-angled; (*ā*), f. an obtuse-angled triangle (whose perpendicular falls outside). — *Vahir-lāpikā*, f. a kind of enigma, one not containing a solution, (opposed to *antar-lāpikā*.) — *Vahir-loma*, *as*, *ā*, *am*, having hair outside, having the hair turned outwards. — *Vahir-vartīn*, *ī*, *inī*, *i*, being on the outside. — *Vahir-vāsa*, *as*, n. an outer or upper garment, (opposed to *antar-vāsa*.) — *Vahir-vikāra*, *as*, m. 'outward change or disfigurement,' syphilis. — *Vahir-ṛitti*, *is*, f. occupation with external objects. — *Vahir-vedī*, *is*, f. the space outside the Vēdi or sacrificial altar; *vahir-vedyām* or *vahir-vedī*, ind. outside the sacrificial altar. — *Vahir-vedika*, *as*, *ā*, *am*, performed or taking place outside the Vēdi. — *Vahir-vyāsana*, *am*, n. 'external vice,' evil practices or dissolute conduct out-of-doors; licentiousness, immorality. — *Vahir-ryasana*, *ī*, *inī*, *i*, practising vice, addicted to immoral practices, dissolute. — *Vahish-ara*, *as*, *ā*, *am*, going out, bustling about outside, looking after external matters; being on the outside, external, foreign; (*as*), m. 'crawling out of its shell,' a crab. — *Vahish-karaṇa*, *am*, n. an outer or external organ; expelling,

expulsion, excluding, excepting; expulsion from (with abl.).—*Vahish-kāra*, *as*, m. putting or placing outside, expulsion, exclusion.—*Vahish-kārya*, *as*, *ā*, *am*, fit to be removed or expelled, deserving rejection.—*Vahish-kuñī-cāra*, *as*, m. a crab (as 'crawling out of its shell,' cf. *vahis-cāra*).—*Vahish-kṛita*, *as*, *ā*, *am*, turned out, thrust out, expelled, excluded, rejected, excommunicated; excepted; manifested in an external form.—*Vahish-kṛiti*, *is*, f. = *vahish-kāra*.—*Vahish-kriya*, *as*, *ā*, *am*, excluded from sacred rites.—*Vahish-kriyā*, f. an outer act, external rite or ceremony.—*Vahish-paṭa*, an upper or outer garment.—*Vahish-prākāra*, *as*, m. an outer wall or rampart.—*Vahish-prāpa*, *as*, m. external breath or life, anything as dear as life, anything near the heart; money; (*as*, *ā*, *am*), having the breath or life existing outside (i. e. having one dear as life existing externally to one's self).

*Vahishka*, *as*, *ā*, *am*, outer, external.  
*Vahishāt*, ind. on the outside, without, abroad.  
—*Vahishāj-ṅyotis*, *is*, f. epithet of a Trishubh the last Pāda of which contains eight syllables.

**वहेडुक** *vaheduka*, *as*, m. the Vibhitaka tree.  
**वह्नि** *vahni*, *vahni-kāra*, *vahya*, &c. See p. 898, col. 2.

**वह्नि** *vahni*, *is*, m., N. of a country, (more correctly written *balhi*.)

*Vahlīka*, *vahlīka*. See *balhika*, *balhika*.

**वा** *vā*, ind. (excluded, like the Lat. *ve*, from the first place in a sentence, and generally coming immediately after the word to which it refers), *as*, like, so (not commonly used in this sense); either, or, whether; either—or not, i. e. optionally, (in grammar the word *vā* is placed after a rule to denote its being optional); else; or if, but if; but; only, no other; indeed, truly, even, very (in asseveration or confirmation); and (as a conjunction); *vā* is also sometimes used as an expletive; it is also somewhat pleonastically or perhaps emphatically added to an interrogative pronoun especially when followed by the negative *na* (e. g. *ko vā na*, *ke vā na*, which may be translated by 'every one,' 'all'); *vā*—*vā*, either—or; on the one side—on the other; *atha vā*, or else; or, or if, or rather, but, certainly, see *atha*; *na vā*, or not; *yadi vā*, or if, or whether, whether, whether or no, see under *yadi*, p. 808; *yad vā*, or, or else; *kim vā*, whether? *kim vā—na vā*, is it—or not? see under *kim*; [cf. Gr. *ἢ*; Lat. *ve*.]

**वा** *vā* (according to some originally *av + ā*, cf. *अणु*), cl. 2. P. *vāti*, *vāvau*, *vāsyati*, *avāsīti*, *vātum*, to blow (as the wind); to move, go; to pierce, strike, hurt, injure; cl. 4. P. *vāyati*, &c., to be dried up (by the wind), become dry or languid, to dry, (in this sense, according to some, the form of the rt. is *vai*); to be extinguished; (according to some authorities also cl. 10. P. in the senses, to be happy; to go, move; to worship): Caus. *vāpayati*, *-yitum*, to cause to blow, cause to move, excite; to cut, shave, (in this sense confounded with Caus. of rt. *vap*): Desid. *vīvāsati*, Ved. to wish to blow, wish to fan; to favour, honour, worship (Naigh. III. 5); to be favourable or kind towards; to bestow, grant; [cf. Zend *vā*: Gr. *αἰώ*, *δ-ος*, *ἀγ-μ*, *ἀγ-της*, *ἀ-ελλα*, *αὔ-ρα*, *ἀ-ήρ*, *ἀ-ἰ-σθ-ω*, *ἀ-ἰ-σθ-ω*, *ἀ-σθ-μα*, *μετέωρος*, *ἀέριον*, *ἄρδην*, *ἀπράω*, *ἀορρήρ*, *αἰωρέω*, (probably also) *αἰλός*, *οἶρος*; *ἀνρμῆν* (= *ātman*), *ἀνρῆ*: Lat. *ven-tu-s*, *a-er*, probably also *vanus*, *vapor* (fr. the Caus.): Goth. *vaiān*, *vind-s*: Old Germ. *wa-dal*, 'a fan'; *wait*, *wait*, *walet*, 'to blow': Slav. *ve-j-a*: Lith. *ve-j-es*, 'wind'; *o-ra-s*: Hib. *bad*, 'wind': Pers. *bād*.]

1. *vāt*, *ān*, *āt* or *āntī*, *āt* (for rt. 2. *vāt* see p. 902, col. 2), blowing; going, moving.

1. *vāta*, *as*, *ā*, *am* (for 2. *vāta* see p. 902, col. 2), blown; (*as*), m. wind, air, breeze; the god of the wind (usually called *Vāyu*, q. v., but addressed under the name *Vāta* in *Riḡ-veda* X. 168. and X. 186); wind

or air as one of the humors of the body; morbid affection of the windy humor, rheumatism, gout, inflammation of the joints; [cf. Gr. *ῥέωστος*; Lat. *ventus*; Goth. *vinds*; Angl. Sax. *wind*, *weder*; Old Germ. *weder*.]—*Vāta-karman*, *a*, n. breaking wind.—*Vāta-kuṇḍalīkā*, f. scanty and painful flow of urine.—*Vāta-kumbha*, *as*, m. the part of an elephant's forehead below the frontal sinuses.—*Vāta-keṭu*, *us*, m. 'wind-sign,' dust.—*Vāta-keli*, *is*, m. amorous sport or converse, speaking in whispers; the marks of finger-nails on a lover's person.—*Vāta-gāmin*, *ī*, m. 'wind-goer,' a bird.—*Vāta-gulma*, *as*, m. 'wind-cluster,' a gale, high wind; acute gout or rheumatism.—*Vāta-gopā*, *ās*, *ās*, *am*, Ved. having the Wind as protector.—*Vāta-grasta*, *as*, *ā*, *am*, 'wind-seized,' epileptic; rheumatic.—*Vāta-gṃna*, *as*, *ī*, *am*, removing disorders of the wind; (i), f. the shrub *Hedysarum Gangeticum*.—*Vāta-cōdita*, *as*, *ā*, *am*, driven by the wind.—*Vāta-ja*, *as*, *ā*, *am*, produced by or arising from wind.—*Vāta-ja-va*, *as*, *ā*, *am*, fleet as the wind.—*Vāta-jūta*, *as*, *ā*, *am*, Ved. impelled or driven by the wind.—*Vāta-jūti*, *is*, m., N. of the author of *Riḡ-veda* X. 136, 2 (having the patronymic *Vātarāṇa*).—*Vāta-jvara*, *as*, m. 'wind-fever,' fever arising from vitiated wind.—*Vātajvara-pratikāra*, *as*, m. the remedying or counteraction of the above disease.—*Vāta-tūla*, *am*, n. cottony or flocculent seeds floating in the air.—*Vāta-tvish*, *ī*, *t*, *t*, Ved. brilliant or radiant with the wind (said of the Maruts).—*Vāta-ṭhūdā*, f. (?), a gale, a high wind; acute gout or rheumatism; a disease, a sort of small-pox; a handsome woman.—*Vāta-dhvaja*, *as*, m. 'wind-sign,' a cloud.—*Vātan-dhama*, see *Vopa-deva* XXVI. 55.—*Vāta-pitta*, *am*, n. 'wind-bile,' a form of rheumatism or rheumatic fever.—*Vātapitta-ja*, *as*, *ā*, *am*, produced by the above disease.—*Vāta-pittaja-sūla*, *am*, n. a form of the disease called *sūla*.—*Vāta-putra*, *as*, m. 'son of the wind,' N. of *Bhima*; the monkey *Hanumat*; a cheat, swindler.—*Vāta-potha* or *vāta-pothaka*, *as*, m. the *Palāśa* tree, *Butea Frondosa*.—*Vāta-prakopa*, *as*, m. (in medicine) excess of wind.—*Vāta-prabala*, *as*, *ā*, *am*, (in medicine) having an excess of wind.—*Vāta-pramī*, *is*, m. f. 'wind-surpassing,' a swift antelope, (see *Gram* 126. f.)—*Vāta-phulla*, *as*, *ā*, *am*, 'wind-inflated,' swollen or puffed up with wind.—*Vāta-phullāntra* ('*ta-an*'), *am*, n. 'wind-swollen stomach,' flatulence in the bowels, colic.—*Vātam-aja*, *as*, *ā*, *am*, going towards or against the wind; (*as*), m. a swift antelope.—*Vāta-maṇḍalī*, f. 'wind-circle,' a whirlwind.—*Vāta-mṛiga*, *as*, m. 'wind-deer,' a swift antelope.—*Vāta-ranha*, *as*, *ā*, *am*, or *vāta-ranhas*, *ās*, *ās*, *as*, having the impetuosity of the wind, swift as the wind.—*Vāta-rakta*, *am*, n. acute gout or rheumatism (ascribed to a vitiated state of the 'wind and blood').—*Vātarakta-gṃna*, *as*, m. 'destroying or curing the disease *Vāta-rakta*,' a plant or shrub (= *kukkura*, commonly called *Kukuramūrā*).—*Vātaraktāri* ('*ta-ari*'), *is*, m. 'enemy of *Vāta-rakta*,' a plant, *Menispermum Glabrum* (= *pitta-gṃnī*).—*Vāta-ranga*, *as*, m. the fig-tree (= *as-valtha*).—*Vāta-rūsha*, *as*, m. [cf. rt. *rūsh*], a gale, storm; the rainbow; a bribe.—*Vāta-roga*, *as*, m. 'wind-disease,' rheumatism, gout.—*Vātarogin*, *ī*, *inī*, f. afflicted with gout or rheumatism, rheumatic.—*Vātariddhī* ('*ta-rīd*'), *is*, m. a sort of cup made of wood and iron or a vessel made of wood with an iron stand; a mace, a club or stick bound with iron.—*Vāta-vat*, *ān*, *at*, *at*, windy, gusty.—*Vāta-valāsaka*, *as*, m. nervous fever (?).—*Vāta-vasti*, *is*, f. suppression of urine.—*Vāta-vikāra*, *as*, m. disease of the wind, rheumatism.—*Vāta-eriddhī*, *is*, f. swelled testicle.—*Vāta-vega*, *as*, m. 'fleet as wind,' N. of a son of *Dhṛita-rāshṭra*.—*Vāta-vairin*, *ī*, m. 'enemy of wind-disease,' the castor-oil tree, &c.; [cf. *vātāri*.]—*Vāta-vyālīkī*, *is*, m. any morbid affection of the wind.—*Vātavyālīkī-śikīṣā*, f. the cure of the above disease.—*Vātavyādhi-nī-dāna*, *am*, n. the cause of the above disease.—*Vāta-sīrṣha*, *am*, n. 'wind-source,' the lower belly.—*Vā-*

*ta-sūla*, *am*, n. 'wind-pain,' colic with flatulence.—*Vāta-śōṇīta*, *am*, n. acute gout or rheumatism (ascribed to a vitiated state of 'the wind and blood').—*Vāta-saha*, *as*, *ā*, *am*, suffering from wind-disease, gouty, rheumatic; bearing wind, able to resist gusts and gales.—*Vāta-sārathī*, *is*, m. 'having the wind for a charioteer,' Agni or Fire.—*Vāta-skandha*, *am*, n. the part of the atmosphere where the wind blows.—*Vāta-svana*, *as*, *ā*, *am*, sounding or roaring like the wind.—*Vāta-han*, *ā*, *ghnī*, *a*, = *vōta-gṃna*, q. v.—*Vātāṭa* ('*ta-aṭa*'), *as*, m. 'wind-goer,' a horse of the sun; an antelope.—*Vātāṭānda* ('*ta-aṇ*'), *as*, m. a disease of the testicles.—*Vātātisāra* ('*ta-aṭ*'), *as*, m. dysentery produced by vitiated wind.—*Vātāda* ('*ta-āda*'), *as*, m. a kind of fruit tree.—*Vātānulanana* ('*ta-an*'), *am*, n. forcing the wind in the right direction or downwards (as in inflating the lungs).—*Vātā-parjanya*, *ā*, m. du., Ved. the gods *Vāta* and *Parjanya* (who are invoked together in *Riḡ-veda* X. 66, 10, &c.).—*Vātāpi* ('*ta-āpi*'), *is*, m., N. of an Asura (devooured by *Agastya*).—*Vātāpi-dvish*, *ī*, or *vātāpi-sūdāna*, *as*, or *vātāpi-han*, *ā*, m. 'destroyer of the Asura *Vātāpi*,' epithet of the Muni *Agastya*.—*Vātāpya* ('*ta-āp*'), *as*, *ā*, *am*, Ved. swelling or filling with air or wind, fermenting; (*am*), n. fermentation; water; *Soma*; (according to *Sāy*, on *Riḡ-veda* IX. 93, 5 = *udaka*).—*Vātāmōdā* ('*ta-ām*'), f. musk.—*Vātāya* ('*ta-aya*'), *am*, n. 'wind-going,' a leaf.—*Vātāyana* ('*ta-ay*'), *am*, n. 'wind-passage, air-passage,' a window, air-hole, loop-hole; a porch, portico; a covered shed, pavilion; (*as*), m. a horse; a patronymic of *Anila* (author of the hymn *Riḡ-veda* X. 168); of *Ula* (author of the hymn *Riḡ-veda* X. 186).—*Vātāyanasṭha*, *as*, *ā*, *am*, standing or being at the window.—*Vātāyu* ('*ta-ayu*'), *us*, m. an antelope, deer.—*Vātāri* ('*ta-ari*'), *is*, f. 'enemy of wind-disease,' the castor-oil tree; a plant, *Asparagus Racemosus*.—*Vātālī* ('*ta-ālī*'), f. a whirlwind, gale.—*Vātāśva* ('*ta-āś*'), *as*, m. a swift horse or one of good breed.—*Vātāśaha* ('*ta-ās*'), *as*, *ā*, *am*, suffering from wind-disease, rheumatic, gouty.—*Vātāhata* ('*ta-āh*'), *as*, *ā*, *am*, stirred or shaken by the wind; struck by wind-disease, affected by rheumatism.—*Vātāhata-nau*, *naus*, f. a ship tossed by the winds.—*Vātāhuti* ('*ta-āh*'), *is*, f. 'wind-stroke,' a violent gust of wind, the action of the wind; an attack of rheumatism or gout, occurrence of arthritic pains.—*Vātēsvara-tīrtha*, *am*, n., N. of a *Tīrtha*.—*Vātōna* ('*ta-ūna*'), *as*, *ā*, *am*, deficient in wind or the windy humor; (*ā*), f., N. of a plant (= *go-jihvā*).—*Vātōpajūta* ('*ta-up*') or *vātōpādūta* ('*ta-up*'), *as*, *ā*, *am*, Ved. raised by the wind.

*Vātaka*, *as*, m. the plant *Marsilea Quadrifolia*.  
*Vātakin*, *ī*, *inī*, *i*, rheumatic, gouty.

*Vātāya* (fr. 1. *vāta*, but cf. rt. 2. *vāt*), Nom. P. *vātāyati*, *-yitum*, to blow (as the wind), blow gently, to raise a wind, fan, ventilate; to blow favourably, to serve, &c. (see rt. 2. *vāt*).

*Vātara*, *as*, *ā*, *am*, windy, stormy; swift (as the wind); [cf. Goth. *vinrus*; Angl. Sax. *winter*.]—*Vātārāyana* ('*ra-ay*'), *as*, m. an arrow; arrow's flight; discharge of an arrow, bow-shot; a saw; a mountain-peak; a mad-man, intoxicated person; an idler, useless person; the *Sarala* tree, a sort of pine.

*Vātala*, *as*, *ā*, *am*, windy, stormy; flatulent; (*as*), m. wind; a sort of pulse, *Cicer Arietinum*; (*ā*), f. a morbid state of the uterus.—*Vātala-maṇḍalī*, f. a whirlwind.

*Vātāyana*, *as*, m. See above.

*Vāti*, *is*, m. air, wind; the sun; the moon.—*Vātī-ga*, *as*, *ā*, *am*, acquainted with or working in minerals, &c., a mineralogist, metallurgist; (*as*), m. the egg-plant, *Solanum Melongena*.—*Vātī-gama* or *vōtīn-gaṇa*, *as*, m. the egg-plant (= *bhaṅṭāki*, *vārtāku*).

*Vātika*, *as*, *ī*, *am*, windy, stormy; affected by wind-disease, rheumatic; produced by or proceeding from disorder of the wind; mad; (*am*), n. fever or inflammation ascribed to a vitiated state of the wind or aerial humor.

**Vātiya**, *as, ā, am*, windy, relating or belonging to wind, &c.; (*am*), n. sour rice-gruel (= *kāñjika*, q. v.).

**Vātula**, *as, ā, am*, inflated with wind, affected by wind-disease, gouty, rheumatic; mad, crazy; (*as*), m. a whirlwind, gale. — **Vātula-tantra** and **vātulotara-tantra** ('*la-ul'*), *am*, n., N. of two Tantra works.

**Vātuli**, *is, f.* a large bat (commonly called 'the flying fox').

**Vātūla**, *as, ā, am*, inflated with wind; affected with wind-disease; gouty, rheumatic; mad, insane, inebriate; (*as*), m. a whirlwind, gale, hurricane; [*cf. vātula.*]

**Vātri**, *tā, m.* 'the blower,' air, wind.

**Vātyā**, *f.* a strong wind, gale, storm, whirlwind, hurricane. — **Vātyaupamya** ('*gā-ai-ō*'), *am*, n. resemblance to a storm.

1. **vāna**, *as, ā, am*, blown (as the wind), blown upon so as to be dried, dry, dried; (*as, ā, am*), m. f. n. dry or dried fruit.

2. **vāna**, *am, n.* (for 3, see p. 903, col. 1), blowing; living; going, moving, rolling; the rolling of water or of the tide; the high wave in Indian rivers (commonly called 'the Bore'); a perfume, fragrance.

**वांश vāṅśa**, *as, ī, am* (fr. *vāṅśa*), made of bamboo, of or belonging to bamboo; (*ī*), f. bamboo manna.

**Vāṅśika**, *as, m.* a bamboo-cutter, &c.; a flute-player, piper, fifer.

**वाःकिटि vāḥ-kiṭi**, *vāḥ-pushpa*, &c. See under *vār*, p. 904.

**वाक 1. vāka**, *as, ī, am* (fr. *vaka*; for 2. *vāka* see col. 3), belonging or relating to a crane; (*am*), n. a flight of cranes.

**वाकुची vākucī**, *f.* (said to be fr. *vā* for *vāta*, 'wind,' and *rt. kuč*, 'to contract'), the plant *Serratula Anthelmintica*.

**वाकुल vākula**, *am, n.* (fr. *vakula*), scil. *phala*, the fruit of the *Vakula* tree.

**वाक्य vākya**. See col. 3.

**वागा vāgā**, *f.* a bridle.

**वागुजी vāgujī**, *f.* the plant *Serratula Anthelmintica* (= *soma-rājī*).

**वागुण vāguṇa**, *as, m.* the plant *Averrhoa Carambola* (= *karmaranga*).

**वागुरा vāgurā**, *f.* (fr. *rt. 2. vā?*), a net (for catching deer or wild animals), trap, toils, snare, noose. — **Vāgurā-vṛitti**, *is, f.* livelihood obtained by snaring or catching wild animals; (*is*), m. one who lives by snaring animals.

**Vāgurtka**, *as, m.* one who uses nets for catching deer, &c., a deer-catcher, hunter.

**वागुस vāgusa**, *as, m.* a sort of large fish.

**वाघत vāghat**, *t, m.* (according to some fr. *rt. 1. vāh*, probably Pres. part. of a lost *rt. vāgh* = Lat. *vāgīre*, Gr. *εὐχόμεν*), Ved. praying; a priest (according to Naigh. III. 18 = *ṛitvij*); = *medhāvīn* (Naigh. III. 15); a horse, (*Sāy.* = *vāhaka* = *aśva*).

**वाघल vāghella**, *N.* of a family.

**वाङ्क vāṅka**, *as, m.* (fr. *vāṅka*), the ocean, the sea.

**वाङ्क vāṅksh** [*cf. rts. kāṅksh, vāṅḥ, vāṅ*], cl. I. P. *vāṅkshatī, vavāṅksha, vāṅkshītam*, to wish, desire; [*cf. Old Germ. wunskian; Engl. Sax. wiscan; Cambro-Brit. gwanc; 'desire'; perhaps Hib. miangas, 'inclination, appetite; mianuighim, 'I desire, wish, intend.'*]

**वाङ्मय vān-maya**, *vān-mukha*, &c. See col. 3.

**वाच vāc, k, f.** (fr. *rt. vac*), speech, voice, talk, language, discourse, speaking (often at end of comps., *cf. anṛita-v<sup>o</sup>, dushṭa-v<sup>o</sup>*); a word, saying, phrase, proverb; assertion, asseveration, assurance, promise [*cf. abhaya-v<sup>o</sup>*]; voice, sound; N. of Sarasvatī, goddess of speech, (in the Veda and Brāhmaṇas *Vāc* or Speech is herself the goddess, and is represented as created by Prajā-pati and married to him; one of the hymns of the *Rig-veda* [X. 125] is attributed to this goddess under the title of *Vāc Āmbhijñi*; in other places she is called the mother of the Vedas and wife of Indra; *cf. Tāitirīya-Br. II. 8, 8, 5, Śatapatha-Br. VII. 5, 2, 52*); [*cf. Lat. voc-s; Gr. ōm-s.*] — **Vāk-kalaha**, *am, n.* 'speech-strife,' quarrel, dispute. — **Vāk-kīra**, *as, m.* a wife's brother, (said to be fr. *vāc*, speech, and *kīra*, a parrot). — **Vāk-śapala**, *as, ā, am*, frivolous or inconsistent in speech, an idle or careless talker, chattering, impertinent. — **Vāk-śapatya**, *am, n.* frivolity of speech, gossiping, chattering, idle or improper talk. — **Vāk-śhala**, *am, n.* 'fraud in speech,' prevarication, equivocation. — **Vāk-śhalānvita** ('*la-an<sup>o</sup>*'), *as, ā, am*, equivocating, evasive. — **Vāk-patu**, *us, us, u*, skilled in speech, eloquent. — **Vākpaṭu-tā**, *f.* or **vākpaṭu-tva**, *am, n.* skill or ability in speech, eloquence. — **Vāk-pati**, *is, is, ī, eloquent*; (*is*), m. 'lord of speech,' N. of *Vṛihas-pati*. — **Vākpati-rāja**, *as, m.*, N. of a poet. — **Vāk-patha**, *as, ā, am*, suitable or seasonable for discourse. — **Vāk-pāruṣhya**, *am, n.* harshness or severity of language; violence in words, abusive or contemptuous language, scurrility, defamation. — **Vāk-praśodana**, *am, n.* a command expressed in words; (*āt*), ind. at the words of command, in obedience to an order. — **Vāk-pratoda**, *as, m.* goading words, cutting or taunting language. — **Vāk-pralāpa**, *as, m.* eloquence. — **Vāk-prasārin**, *ī, īnī, ī, Ved.* spreading out or abounding in speech, eloquent. — **Vāk-samyama**, *as, m.* restraint or control of speech, modesty. — **Vāg-apahāra**, *as, m.* a stealer of words or books; a reader of prohibited works or passages. — **Vāg-artha**, *au, m. du.* a word and its sense (between which, according to the *Mīmāṃsā*, there is an eternal connection). — **Vāg-asi**, *is, f.* 'speech-sword,' sharp or cutting speech. — **Vāg-ādambara**, *as, m.* 'confused sound of words,' bombast. — **Vāg-īśa**, *as, ā, am*, one who is a master of language, eloquent; (*as*), m. an orator, author, poet, &c.; an epithet of *Vṛihas-pati*, the preceptor of the gods; of *Brahmā*; (*ā*), f. the goddess of speech or eloquence, *Sarasvatī*. — **Vāg-īśvara**, *as, m.* a master of language, an orator, learned man; (with Buddhists) a deified sage (= *Mañju-ghoṣa*); *Brahmā*; the author of the *Māna-manohara*; (*ī*), f. *Sarasvatī* (goddess of speech). — **Vāg-uttara**, *am, n.* speech and reply. — **Vāg-ṛishabha**, *as, m.* any one eminent in speech, an eloquent or learned man. — **Vāg-ṛishabha-tva**, *am, n.* eminence or excellence in speaking, eloquence, learning, erudition. — **Vāg-guda**, *as, m.* a sort of bird. — **Vāg-guli**, *is, m.* the betel-bearer (of a king or prince &c.). — **Vāggulika**, *as, m.* a betel-bearer. — **Vāg-ghasta-val**, *ām, āti*, at (*i. e. vāc + hasta*), possessed of speech and hands. — **Vāg-jāla**, *am, n.* 'multitude of words,' bombast. — **Vāg-ḍambaru**, *as, m.* graceful or eloquent language. — **Vāg-ḍaṇḍa**, *as, m.* 'speech-assault,' abusive or scurrilous language, reproof, reprimand; speech-control, restraint of speech (Manu XII. 10). — **Vāg-ḍaṇḍa-ja**, *as, ā, am*, springing from scurrilous language and open assault (Manu VII. 48). — **Vāg-datta**, *as, ā, am*, 'given by word of mouth,' promised; (*ā*), f. a betrothed virgin. — **Vāg-daridra**, *as, ā, am*, poor in speech, of few words, speaking little or humbly, speaking guardedly. — **Vāg-dala**, *am, n.* 'speech-leaf,' a lip. — **Vāg-dāna**, *am, n.* 'gift by word of mouth,' the promise of a maiden in marriage. — **Vāg-dushṭa**, *as, ā, am*, speaking ill or abusively, abusive, scurrilous; speaking ungrammatically; (*as*), m. a rude or scurrilous speaker, defamer; a *Brahman* who has passed the proper time of life without investiture with the sacred thread, &c. — **Vāg-devatā**, *f.* 'speech-divinity,' epithet of *Sarasvatī*. — **Vāg-devī**, *f.* 'the goddess of speech or eloquence,' epithet of *Sarasvatī*. — **Vāgdevī-**

*kula*, *am, n.* 'the family of *Sarasvatī*,' science, learning, eloquence. — **Vāg-daiṇatya**, *as, ā, am*, having speech for a divinity, sacred to *Sarasvatī*. — **Vāg-dosha**, *as, m.* 'speech-vice,' the act of speaking ill, defamation, abuse; ungrammatical speech; uttering a disagreeable sound. — **Vāg-bandhana**, *am, n.* 'speech-binding,' the stopping of speech, silencing. — **Vāg-bhaṭa**, *as, m.*, N. of the author of the *Vāghaṭalankāra*, a work on rhetoric; of the author of the *Ashṭāṅga-hridaya-sāhitā*. — **Vāg-bhaṭa**, *as, m.* a proper N. — **Vāg-manasa**, see *vān-manasa*. — **Vāg-mūla**, *as, ā, am*, having root or origin in speech. — **Vāg-yata**, *as, ā, am*, reserved in speech, taciturn, silent. — **Vāg-yāma**, *as, m.* a dumb man, one silent from necessity. — **Vāg-yuddha**, *am, n.* war of words, controversy, vehement debate or discussion. — **Vāg-rodha**, *as, m.* the stopping of speech, silencing. — **Vāg-vajra**, *am, n.* 'thunder of words,' boisterous or harsh language. — **Vāg-vaidagha**, *as, ā, am*, skilled in language, clever in speech; (*ā*), f. a kindly-speaking or fascinating woman. — **Vāg-vinīhṛita**, *as, ā, am*, emitted or put forth by speech. — **Vāg-vilāsa**, *as, m.* graceful or elegant speech. — **Vāg-vyaya**, *as, m.* expenditure of words or speech, waste of breath. — **Vāg-vyāpāra**, *as, m.* manner of speaking, style or habit of speech; customary phraseology. — **Vān-niśṭaya**, *as, m.* 'speech-settlement,' marriage contract, affiancing by word of mouth. — **Vān-niśṭhā**, *f.* abiding by one's words, punctuality in fulfilling a promise, faithfulness. — **Vān-mati**, *f.*, N. of a sacred stream (said to be situated on the summit of the *Himalāya*). — **Vān-madhura**, *as, ā, am*, sweet in speech. — **Vān-manasa**, *as, m.* or *e, n. du.* speech and mind. — **Vān-maya**, *as, ī, am*, relating to speech; endowed with speech; consisting of words; eloquent, rhetorical; (*ī*), f. the goddess *Sarasvatī*; (*am*), n. speech, language; eloquence; rhetoric. — **Vānmayādhiḥkṛita-tā**, *f.* the state of presiding over eloquence (said of the goddess of speech). — **Vān-mātra**, *am, n.* mere words, words alone, only speech. — **Vān-mukha**, *am, n.* the opening or commencement of a speech, an exordium. — **Vācāṃ-yama**, *as, m.* 'speech-restrainer,' a sage who practises rigid taciturnity. — **Vācāṃ-īkḥaya**, *as, ā, am*, Ved. 'word-moving,' i. e. singing a hymn; 'making a sound,' epithet of the *Soma*. — **Vācāsām-pati**, *is, m.* (probably for *vācāmpati*), 'lord of speech,' N. of *Vṛihas-pati*. — **Vācās-pati**, *is, m.* 'lord of speech,' N. of *Vṛihas-pati* (preceptor of the gods and regent of the planet *Jupiter*); N. of a grammarian and lexicographer (the author of the *Adhyāsa-bhāṣya-vyākhyā* commentary, also author of a work called *Kalpa-taru* and of the *Ātanaka-darpaṇa*). — **Vācāspati-govinda**, *as, m.*, N. of the author of a commentary on the *Megha-dūta*. — **Vācāspati-mīra**, *as, m.*, N. of a celebrated lawyer (the author of several works on law, among which the *Kṛitya-kalpa-lātā*, the *Tirtha-śintā-maṇi*, the *Vivāda-śintā-maṇi*, &c. are enumerated); of an author of various works, especially of the *Bhāmatī-nibandha* and *Sāṅkhya-tattva-kaumudī*; of the author of several commentaries. — **Vācāspatya**, *as, ā, am*, declared by *Vācās-pati*; (*am*), n. fine language, an eloquent speech, harangue. — **Vācō-yukti**, *is, is, ī*, possessing fitness or dexterity of speech. — **Vācōyukti-paṭu**, *us, us or vī, u*, skilled in fitness of speech, eloquent.

2. **vāka**, *as, ā, am*, sounding, speaking (at the end of some comps., *cf. cakra-v<sup>o</sup>, cīri-v<sup>o</sup>*).  
**Vākya**, *am, n.* speech, saying, assertion, statement, word, (*mama vākyaṭ*, by my order, in my name); a sentence, period; a rule, precept, aphorism; (in astronomy) the solar process for all astronomical computations. — **Vākya-lhaṇḍana**, *am, n.* refutation of an assertion. — **Vākya-tas**, ind. conformably to the saying. — **Vākya-pada**, *am, n.* a word in a sentence. — **Vākya-padya**, *am, n.?* (relating to the words of a sentence), N. of a poem on grammar by *Bhartrihari*. — **Vākya-paddhati**, *is, f.* the manner or rule of constructing sentences. — **Vākya-prabandha**, *as, m.* connection or relation of sentences, connected

composition. — *Vākya-prayoga, as, m.* employment or application of speech or language. — *Vākya-vaśānā, f.* the arrangement or construction of sentences, syntax. — *Vākya-vajra-vishama, as, ā, am,* rough or course by (using) thunderbolt-like words. — *Vākya-vinyāsa, as, m.* the arrangement or order of a sentence, syntax. — *Vākya-vistāra, as, ā, am,* skilled in speech, eloquent. — *Vākya-śeṣa, as, m.* the remainder of a speech (i. e. anything intended to be said but left unsaid). — *Vākya-sāra, N.* of a work. — *Vākya-sudhā, f., N.* of a philosophical treatise ascribed to Śaṅkarācārya. — *Vākya-stha or vākya-sthā, as, ā, am,* being or contained in a sentence; attentive to what is said. — *Vākya-sphoṭa, see sphoṭa.* — *Vākya-rtha ('ya-ar'), as, m.* the meaning of a word or sentence. — *Vākya-lāpa ('ya-l'), as, m.* talking, conversation.

*Vāgara, as, m.* a sage, holy man, one desirous of final emancipation; a scholar, Paṇḍit, learned Brāhman; a hero, brave man, intrepid or fearless person; certainty, ascertainment; a whetstone; an obstacle, impediment, obstruction; submarine fire; a wolf.

*Vāgāru, us, us, u* (said to be fr. *vāc*, compounded with *aru* fr. rt. 4. rī, q. v.), breaking promise or faith, disappointing, a dissembler, deceiver.

*Vāgāsani, is, m.* a Buddha.

*Vāgmin, ī, inī, ī,* speaking much, loquacious, talkative, verbose, wordy; speaking well, eloquent; (ī), nī, N. of Vṛjibhas-pati (preceptor of the gods). — *Vāgmī-tā, f.* or *vāgmī-tva, am, n.* loquacity, eloquence.

*Vāgya, as, ā, am,* speaking little, speaking cautiously or humbly (perhaps fr. *vāc* + *ya* fr. rt. *yam*; cf. *vāg-yata*); speaking truly; (as), m. modesty, humility, self-disparagement; doubt, alternative (?). — *Vāgya-tas, ind.* silently.

*Vācaka, as, ā, am,* speaking, declaratory, explanatory, expressive of, significant, expressing, signifying; verbal, expressed by words; (as), m. a speaker, reader; a significant sound, word; a messenger. — *Vācaka-tā, f.* or *vācaka-tva, am, n.* expressiveness, significance. — *Vācaka-pada, am, n.* an expressive or significant word, explicit term.

*Vācana, am, n.* the act of reciting or reading, recitation; the act of relating or declaring, proclamation, declaration; [cf. *svasti-va*].

*Vācanaka, am, n.* an enigma, riddle.

*Vācanika, as, ī, am,* verbal, expressed by words, textual.

*Vācā, f.* speech; a holy word, sacred text; an oath. *Vācāta, as, ā, am,* talkative, talking much or idly. *Vācāla, as, ā, am,* talkative, chattering, talking much or idly; boasting.

*Vācika, as, ā or ī, am,* verbal, oral; communicated by speech or by word of mouth, (*pārushye danḍa-vācīke*, the two violences, whether by blows or speech, i. e. assault and slander); (am), n. news, tidings, intelligence. — *Vācika-pattra, am, n.* a letter, dispatch; a newspaper, gazette. — *Vācika-hāraka, as, m.* 'news-conveyer,' a letter, epistle; a messenger, courier.

*Vācīn* in *jāti-vācīm, ī, inī, ī,* expressing genus, generic; [cf. *jāti-vācaka*].

*Vācya, as, ā, am,* to be spoken or said, proper to be said; to be spoken against or gainsayed, blamable, censurable, vile, bad, contemptible, low, outcast; to be predicated (of anything), attributive, adjective, declinable as an adjective, taking three genders; (as), m. a patronymic of the Rishi Prajā-pati; (am), n. that which may be said of anything; blame, censure; (in gram.) a predicate; the voice of a verb (e. g. *kartari-vācyaṃ*, the active voice; *karmaṇi-vācyaṃ*, the passive voice). — *Vācya-śīra, as, ā, am,* fanciful in sense (as poetry). — *Vācya-tā, f.* or *vācya-tva, am, n.* blamableness, blame, reproach; ill repute, infamy; the quality of being predicible; conjugation. — *Vācya-vajra, am, n.* 'thunder of words,' boisterous or severe language; [cf. *vāg-vajra*]. — *Vācyārtha ('ya-ar'), as, m.* expressed meaning (in rhetoric).

*Vācyamāna, as, ā, am,* being made to speak; being read aloud.

**वाच** *vāca, as, m.* a plant. See *madana*.

**वाज** *vāja, as, m.* (fr. rt. *voj*), strength, vigour, energy (Ved.); food, sacrificial food (Ved.); wealth (Ved.); speech; a month, (Śāy. on Rīg-veda III. 27, 1. *vājāh* = *māsāh*); battle, conflict, contest, (according to Naigh. II. 17; *vāje vāje*, in every conflict); a wing; a feather, the feather of an arrow [cf. *grīdhra-v*, *śītra-v*, *pattra-v*]; sound; N. of a Muni; of one of the Rībhūs or sons of Su-dhanvan, see *rībhu*; (*ās*), m. pl., N. of certain semi-divine or deified personages of the family of Vāja and closely connected or identified with the Rībhūs, see *rībhu*; (am), n. ghee or clarified butter; an oblation of rice offered at a Śrāddha or obsequial ceremony; rice or food in general; water; an acetous mixture of ground meal and water left to ferment; a Mantra or prayer concluding a sacrifice; [cf. perhaps Eng. *wing*]. — *Vāja-karman, ā, ā, a, Ved.* performing mighty works. — *Vāja-gandhya, as, ā, am, Ved.* having the smell of strength, i. e. having a little strength. — *Vāja-dāvan, ā, ā, a, Ved.* granting food, (Śāy. = *anna-prada*). — *Vāja-draviṇas, ās, ās, as, Ved.* possessing strength or food. — *Vāja-pati, is, m., Ved.* lord of strength or food, &c. — *Vāja-pastya, as, ā, am, Ved.* in whose house there is food, having a house abounding in food or overflowing with plenty. — *Vāja-peya, as, am, m. n.* (said to be fr. *vāja*, 'an acetous mixture of meal and water, + *peya*, 'to be drunk' by the gods), a particular sacrifice; N. of the sixth book of the Sata-patha-Brāhmaṇa. — *Vāja-pramāha, as, ā, am,* famous or illustrious for wealth, (Śāy. = *dhanair prakṛishṭam mahas tejo yasya or dhanair pramahaniya*). — *Vāja-prasūta, as, ā, am,* produced in a sacrifice. — *Vāja-bharman, ā, ā, a, Ved.* bearing food or strength. — *Vāja-bho-jin, ī, m., Ved.* a particular sacrifice; see *vāja-peya*. — *Vājam-bhara, as, ā, am, Ved.* bearing food or oblations; a patronymic of Sapti, (in this case written *vājambhara*). — *Vāja-ratna, as, ā, am,* rich in food, &c.; having agreeable food, &c. — *Vāja-śravaś, ās, ās, as, Ved.* bestower of food (said of Agni). — *Vāja-samī, is, is, ī, or vāja-sā, ās, ās, am* (see rt. *san*), Ved. granting food or strength. — *Vāja-sātama, as, ā, am, Ved.* a liberal dispenser of food. — *Vāja-sāthī, is, f., Ved.* the granting of strength or food; gaining food; a sacrifice; war, battle (as yielding spoil); (*is, is, ī*), granting food or strength. — *Vāji-kara, as, ā or ī, am,* strengthening, stimulating, aphrodisiac. — *Vāji-karaṇa, am, n.* the act of strengthening or stimulating, excitement of amorous desires by aphrodisiacs, &c.

*Vājaya* [cf. rt. *vāj*, cl. 10], Nom. P., Ved. *vājayati, -yitum*, to desire or ask for strength or food; to worship, (according to Naigh. III. 14 = *arati*).

*Vājayat, an, anti, at, Ved.* desiring food or strength, (Śāy. = *annam śéchat*).

*Vājayu, us, us, u, Ved.* desiring or asking for strength or food.

*Vājasaneyya, as, m.* (according to the Śabda-k.). N. of a Vedic work compiled by Janam-ejaya, afterwards destroyed through the curse of Vaiśampāyana, (according to the Matsya-Purāṇa a dispute arose between Janam-ejaya and Vaiśampāyana in consequence of the former's patronage of the Vājasaneyin branch of the Yajur-veda founded by Yājñavalkya in opposition to Vaiśampāyana, the author of the Black or Taittiriya branch); a follower of the sect of the Vājasaneyins. — *Vājasaneyya-brāhmaṇa, am, n.* a Brāhmaṇa of the Vājasaneyin branch of the Yajur-veda.

*Vājasaneyaka, as, m.* a Vājasaneyin; (am), n. a text of the Vājasaneyi-saṃhitā.

*Vājasaneyin, ī, m.* a member of the sect of the Vājasaneyins, a follower of the White Yajur-veda; a N. of Yājñavalkya. — *Vājasaneyi-sākhā, f.* the branch or sect of the Vājasaneyins. — *Vājasaneyi-saṃhitā, f.* 'the collection of the Vājasaneyins,' (i. e. the collection of hymns of the White Yajur-veda ascribed to the Rishi Yājñavalkya and called 'white' or *śukla* to distinguish it from the Black or Dark Yajur-veda, which was the name given to the oldest collection or Taittiriya-saṃhitā [q. v.] of the Yajur-veda, because in this last, the separation between the Saṃhitā or collection

of Mantras and the Brāhmaṇa portion is greatly obscured, and the two are blended together; whereas the White Saṃhitā is clearly distinguished from the Brāhmaṇa; it is divided into 40 Adhyāyas with 303 Anuvākas, comprising 1975 sections or Kaṇḍikās: the legend relates that the Yajus in its original form was taught by the Rishi Vaiśampāyana to his pupil Yājñavalkya, but that the latter having incurred his teacher's anger was made to disgorge all the texts he had learnt, which were then picked up by Vaiśampāyana's other disciples in the form of partridges [see *taittiriya-saṃhitā*]; Yājñavalkya then hymned the Sun, who gratified by his homage, appeared in the form of a *vājin* or horse, and consented to give him fresh Yajus texts, which were not known to his former master; those who studied these texts were called *Vājins* from the shape assumed by the Sun.)

*Vājīn, ī, inī, ī, Ved.* possessing strength, possessed of food or sacrificial food, possessing wings; swift, powerful, strong, impetuous, quick; hastening (to aid others); epithet of the horse in general and of the representations of the Sun in the shape of a horse (see *Dadhī-krā, Dadhī-krāvan, Tārksya*); of Indra; of Bṛihas-pati and other gods; (ī), m. a horse; a follower of the Vājasaneyin branch of the Yajur-veda; an arrow; a bird; a plant, *Justicia Adhena-toda*; (*īnas*), m. pl. N. of the Rībhūs (Rīg-veda IV. 37, 4); (*inī*), f. food (Ved.); a mare; N. of Ushas (goddess of the dawn); of the mother of Bharad-vāja. — *Vāji-gandha, as, m.* the plant *Phyllis Flexuosa*, (also written *vājigandhaka*). — *Vāji-tā, f.* or *vāji-tva, am, n.* the state of having strength or food or wings; the state or nature of a horse. — *Vāji-danta or vājīdantaka, as, m.* the plant *Justicia Adhena-toda*. — *Vājini-vat, ān, atī, at, Ved.* possessed of *Vājini*, i. e. of food, &c. (the adj. being used for the substantive), yielding nutriment; possessed of sacrifices; abounding in worship or prayers (which are offered at dawn), highly honoured; (*atī*), f. epithet of Ushas (goddess of the dawn); of Sarasvatī (goddess of speech or eloquence). — *Vājini-vasu, us, us, u, Ved.* lord of wealth; (Śāy.) abiding in the sacrificial rite; rich in food (said of Indra, Agni, Vāyu, and the *Āsvins*). — *Vājin-tama, as, ā, am, Ved.* very strong or vigorous. — *Vāji-prishtha, as, m.* the globe-amaranth. — *Vāji-bhakska, as, m., N.* of a plant, chick-pea. — *Vāji-bhūmī, is, f.* a place where horses are bred or a spot abounding in or suitable for horses. — *Vāji-bhojana, as, m.* 'affording food to horses,' a sort of kidney-bean (= *mudga*). — *Vāji-mat, ān, m.* a kind of cucumber, (see *paṭola*). — *Vāji-medha, as, m.* the horse sacrifice; [cf. *śva-medha*]. — *Vāji-sāta, f.* 'horse-house,' a stable.

*Vājina, am, n.* impetuosity, prowess, a heroic act, heroism (Ved.); a conflict, contest (Ved.); the scum of curdled milk; curd of two-milk whey or whey from which the curds have been separated.

*Vājineya, as, m., Ved.* the son of *Vājini*, i. e. Bharad-vāja.

**वाञ्छ** *vāñch* [cf. rt. *vāñksh*], cl. 1. P. (*sometimes also A.*) *vāñchati (-te)*, *vavāñcha, avāñchīti, vāñchitum*, to desire, wish; to wish for, ask for, seek after, pursue; Pass. *vāñch-yate*, Aor. *avāñchī*, to be wished, &c.: Caus. *vāñchayati, -te*, Aor. *avavāñchat*, to cause to wish, &c.; [cf. Old Germ. *wunsc*, 'wish'; *wunskian*, 'to wish'; Angl. Sax. *wiscan*: Eng. *wish*].

*Vāñchaka, as, ā, am,* wishing, desiring; a wisher, &c.

*Vāñchat, an, anti, at,* wishing, desiring.

*Vāñchana, am, n.* the act of desiring, wishing. *Vāñchaniya, as, ā, am,* to be wished for, desirable.

*Vāñchā, f.* wish, desire; desire for (with loc. Kīrat. IV. 25). — *Vāñchā-siddhī, is, f.* the accomplishment of a wish.

*Vāñchita, as, ā, am,* wished, desired, longed for; wishing, desiring; (am), n. wish, desire.

*Vāñchitavya, as, ā, am,* to be wished or desired, desirable, &c.

*Vāñchitvā*, ind. having wished, having desired.  
*Vāñchin*, *ī*, *inī*, *i*, wishing, desirous; lustful; (*inī*),  
 f. a libidinous woman; a wanton.  
*Vāñchya*, *as*, *ā*, *am*, = *vāñchanīya*, p. 901, col. 3.  
*Vāñchyamāna*, *as*, *ā*, *am*, being wished or desired.

**वाट** *vāt*, ind. an exclamation on making  
 an oblation of butter, &c.

**वाट** *vāṭa*, *as*, *ī*, *am* (fr. *vāṭa*), made or  
 consisting of the Indian fig-tree or its wood, &c.;  
 (*as*, *ī*, *am*), m. f. n. an enclosure, piece of enclosed  
 ground, court-yard; a garden, park, orchard, planta-  
 tion; the enclosure of a town or village, fence, wall,  
 hedge, &c.; a road; a sort of grain, Panicum Spi-  
 catum; the groin; (*ī*), f. the site of a house or  
 building; a house, dwelling; a kind of plant (= *vāṭyā-  
 laka*). — *Vāṭa-dhāna*, *as*, m. the descendant of  
 an outcast Brāhman by a Brāhman female; N. of  
 a degraded tribe. — *Vāṭa-śrinikhalā*, f. the chain  
 of an enclosure, a sort of fence (?). — *Vāṭi-dīrgha*,  
*as*, m. a sort of grass or reed (= *ikhāṭa*).

*Vāṭikā*, f. the site of a house; a garden, orchard;  
 the plant *Sida Cordifolia*.

*Vāṭi-dīrgha*, *as*, m. = *vāṭi-dīrgha*.  
*Vāṭya*, *as*, *ā*, *am*, belonging to a house or garden;  
 (*as*), m., see Nirukta II. 1; (*ā*), f. the plant *Sida Cor-  
 difolia*. — *Vāṭya-pushpa*, *am*, n. sandal; saffron; (*ī*),  
 f. the plant *Sida Cordifolia*, (also called *Atibālā*).

*Vāṭyāla*, *as*, *ī*, m. f. a herbaceous shrub, *Sida*  
*Cordifolia*.

*Vāṭyāṭaka*, *as*, m. the plant *Sida Cordifolia* (com-  
 monly called *Bariyāla*).

**वाटुक** *vāṭuka*, *am*, n. fried barley.

**वाइ** *vāḍ* (more properly written *bāḍ*,  
 q. v.), d. I. A. *vāḍate*, *vāḍitum*, to bathe;  
 to dive and emerge.

**वाडव** *vāḍava*, *am*, m. submarine fire (see  
 under *vāḍavā*, *baḍavā*); a Brāhman; (*am*), n. a  
 stud, a collection of mares. — *Vāḍavāgni* (*va-ag*),  
*is*, m. the fire of the lower regions, hell; see *vāḍa-  
 vāgni*.

*Vāḍaveya*, *as*, m. a bull; (*au*), m. du. the two  
 Aśvins as the sons of *Vāḍavā* or *Aśvint* (see *aśvintī*).  
*Vāḍaveya*, *am*, n. a number of Brāhmans.

**वाड** *vāḍha*, *as*, *ā*, *am* (probably the origi-  
 nal form of *ūḍha*, past part. of rt. I. *vah*; compar.  
*sādhīyas*, superl. *sādhīshka*, q. v. v.; cf. *bahu*,  
*vahala*), hard, firm; much, abundant, excessive, ex-  
 ceeding; (*am*), ind. much, excessively; indeed,  
 truly; very well, very good, well, yes, indeed, truly,  
 sorely, positively; consequently. — *Vāḍha-vikrama*,  
*as*, *ā*, *am*, of excessive prowess, powerful, very  
 strong, mighty.

**वाण** I. *vāṇa*, *as*, *ā*, *am* (often written *bāṇa*,  
 q. v.; fr. rt. *vāṇ*, 'to sound'), sounding (Kirāt. XV.  
 10), making a sound; (*as*), m. a reed, reed-shaft,  
 shaft, arrow, (in this and some other senses said to  
 be also *am*, n.); a symbolical expression for the  
 number five (from the five arrows of *Kāma-deva*,  
 cf. *pañcā-vāṇa*); a particular kind of reed or cane;  
 a pipe, flute, lute, (in *Rig-veda* I. 85, 10. the Maruts  
 are described as *vāṇain dhamantah*, 'blowing on  
 their pipe' or 'playing on their lute,' *vāṇa* being  
 explained by *Sāy* as 'a kind of lute with a hundred  
 strings'); a sound, voice; a word spoken, agreement  
 (Ved., *Sāy*, = *vāṇa*); a mark for arrows, aim; the  
 udder of a cow; alone, solitary (= *kevala*); N. of  
 an Asura (a son of Bali, an enemy of Vishnu, and  
 favourite of Siva); of one of Skanda's attendants;  
 of a king; of a poet (the author of the *Kādambarī*,  
 of the *Harsha-charita*, and perhaps also of the *Ratnā-  
 valī*); of a person (mentioned in *Rāja-tarānginī* VI.  
 318); fire (?), lightning (?); (*as*, *ā*), m. f. a blue-  
 flowering *Barleria*; the hind part or feathered end  
 of an arrow; (*ī*), f. sound, speech, (*kathorā vāṇī*,  
 a harsh speech); voice; praise, laudation; a literary  
 production; N. of Sarasvatī (the goddess of speech

and eloquence); (*am*), n. the flower of *Barleria*;  
 the body. — *Vāṇa-gangā*, f. 'arrow Ganges,' N. of  
 a river flowing past *Someśa* (and said to have been  
 produced by *Rāvaṇa* by cleaving a mountain with an  
 arrow). — *Vāṇa-gochara*, *as*, m. the range of an  
 arrow. — *Vāṇa-jit*, *ī*, m. 'conqueror of the Asura  
*Vāṇa*,' an epithet of Vishnu. — *Vāṇa-tūṇa*, *as*, m.  
 'arrow-quiver,' a quiver. — *Vāṇatūṇi-krita*, *as*,  
*ā*, *am*, made into a quiver. — *Vāṇa-dhi*, *is*, m.  
 'arrow-receptacle,' a quiver. — *Vāṇa-nāsā*, f., N. of  
 a river. — *Vāṇa-nikerita*, *as*, *ā*, *am*, pierced or  
 wounded by an arrow. — *Vāṇa-pañcānana*, *as*, m.,  
 N. of a poet. — *Vāṇa-paṭha*, *as*, m. 'arrow-path,'  
 the range of an arrow, a bow-shot. — *Vāṇapathātita*  
 ('*tha-at*'), *as*, *ā*, *am*, passed beyond the range of  
 an arrow. — *Vāṇa-pāṇī*, *is*, *is*, *ī*, 'arrow-handed,'  
 having arrows in the hand, armed with arrows.  
 — *Vāṇa-pāta*, *as*, m. arrow-fall, an arrow-shot (as  
 a measure of distance), the range of an arrow. — *Vā-  
 ṇapāta-varṭin*, *ī*, *inī*, *i*, being within the range  
 of an arrow. — *Vāṇa-punkhā*, f. the feathered end  
 of an arrow or that part of an arrow which includes  
 the feathers and shaft. — *Vāṇa-pur*, *ūr*, f. or *vāṇa-  
 pura*, *am*, n. the capital of *Vāṇa-rāja*. — *Vāṇa-  
 bhāṭa*, *as*, m., N. of an author. — *Vāṇa-maya*, *as*,  
*ī*, *am*, consisting of arrows, arrowy. — *Vāṇa-mukti*,  
*is*, f. or *vāṇa-mokshaṇa*, *am*, n. discharge of an  
 arrow, shooting an arrow. — *Vāṇa-yojana*, *am*, n.  
 'arrow-union,' a quiver. — *Vāṇa-rāja*, *as*, m. 'king-  
 Vāṇa,' epithet of the Asura. — *Vāṇa-rekhā*, f. a  
 long wound made by an arrow. — *Vāṇa-līnga*, *am*,  
 n., N. of a *Līnga* on the bank of the *Narma-dā* river.  
 — *Vāṇa-varshaṇa*, *am*, n. or *vāṇa-vrīṣhī*, *is*, f.  
 showering down arrows or darts. — *Vāṇa-varshin*,  
*ī*, *inī*, *i*, showering arrows. — *Vāṇa-vāra*, *as*, m.  
 'arrow-defender,' a breastplate, cuirass, armour. — *Vā-  
 ṇa-sandhāna*, *am*, n. the fitting of an arrow to the  
 bow-string. — *Vāṇa-siddhi*, *is*, f. the hitting of a  
 mark by an arrow. — *Vāṇa-sutā*, f. 'daughter of  
*Vāṇa*,' epithet of *Ushā* or the Dawn (wife of *Ani-  
 ruddha*, see *Ushā*). — *Vāṇa-han*, *ā*, or *vāṇāri* (*na-  
 arī*), *is*, m. 'killer or enemy of *Vāṇa*,' an epithet  
 of Vishnu. — *Vāṇāvalī* (*ṇa-āv*), f. a series of five  
*Slokas* (containing only one sentence). — *Vāṇāśraya*  
 (*ṇa-ās*), *as*, m. 'arrow-receptacle,' a quiver.  
 — *Vāṇāsana* (*ṇa-as*), *am*, n. 'arrow-discharger,'  
 a bow. — *Vāṇāśvara* (*ṇa-iś*), *as*, m., N. of a  
 temple.

*Vāṇin*, *ī*, *inī*, *i*, having an arrow or arrows; speak-  
 ing; (*inī*), f. a sharp or clever woman, an intriguing  
 woman; an actress, dancer, Nāch girl; a drunken  
 woman, one literally or figuratively intoxicated.

*Vāṇīcī*, f., Ved. speech or the goddess of speech.

**वाण** 2. *vāṇa* (fr. rt. *ve*) for 2. *vāna*, q. v.  
 — *Vāṇa-daṇḍa*, *as*, m. a weaver's loom (for *vāna-  
 daṇḍa*).

*Vāṇi*, *is*, f. weaving; a weaver's loom; a species  
 of the *Ashṭi* metre, (also written *vāṇi*.)

**वाणिज** *vāṇija*, *as*, m. (usually spelt *bā-  
 ṇija*, q. v.), a merchant.

*Vāṇijya*, *am*, n. traffic, trade, (see *bāṇijya*.)

**वाणी** *vāṇī*, f. See under I. *vāṇa*, col. 1.

**वाणीची** *vāṇīcī*. See above.

**वात्** 2. *vāt* (probably to be regarded as  
 a Nom. fr. I. *vāta*, cf. rt. 2. *vat*, *vātaya*;  
 for I. *vāt* see p. 899, col. 1), d. 10. P. *vātayati*,  
 &c., to blow, blow gently; to fan, ventilate; to blow  
 favourably; to serve, make happy, act favourably  
 (towards one setting out on a journey); to go.

**वात्** 2. *vāta*, *as*, *ā*, *am* (fr. rt. I. *vān*; for  
 I. *vāta* see p. 899, col. 1), = *vanita*, solicited, wished  
 for, &c.

**वातरशन** *vātarasana*, *as*, m., Ved. a patro-  
 nymic; (*ās*), m. pl., N. of certain *Rishis* or semi-  
 divine beings.

**वातुल** *vātula*. See p. 900, col. 1.

**वात्सक** *vātsaka*, *am*, n. (fr. *vatsa*), a herd  
 of calves.

*Vātsalya*, *am*, n. (fr. *vatsala*), affection or ten-  
 derness towards offspring, affection or love in general;  
 fondness, fond or foolish partiality. — *Vātsalya-ban-  
 dhin*, *ī*, *inī*, *i*, evincing tenderness, displaying affec-  
 tion.

*Vātsāyana*, *as*, m., N. of a philosophical writer.  
*Vātsī*, f. (fr. *vatsa* ?), the daughter of a *Sūdra*  
 woman by a Brāhman. — *Vātsī-putra*, *as*, m. 'a  
 son of a *Vātsī*,' a barber.

*Vātsya*, *as*, m. (fr. *vatsa*), N. of a Muni. — *Vātsya-  
 gulmaka*, *ās*, m. pl., N. of a people.

*Vātsyāyana*, *as*, m., N. of a Muni and of a  
 writer on amorous subjects (author of the *Kāma-  
 sūtras* and of the *Nyāya-bhāṣya*). — *Vātsyāyana-  
 sūtra* = *kāma-sūtra*.

*Vātsyāyanīya*, *am*, n. the *Kāma-sūtras* of *Vātsya-  
 yana*.

**वाद** *vāda*, *as*, m. (fr. rt. *vad*), speaking,  
 talking, (*kāma-vāda*, talking as one pleases, speak-  
 ing freely); discourse, speech, assertion, proposition,  
 allegation; statement, discussion, dispute, controversy,  
 words; explanation, exposition (of holy texts &c.);  
 demonstrated conclusion; reply; a plaint, accusation;  
 report, rumour; sound, sounding. — *Vāda-kara*, *as*,  
*ā* or *ī*, *am*, or *vāda-krit*, *t*, *t*, *t*, making a discus-  
 sion, causing a dispute. — *Vāda-kāṇḍu*, *us*, *us*, *u*,  
 clever in repartee, a good jester. — *Vāda-prativāda*,  
*as*, m. or *au*, m. du. a set disputation, assertion and  
 counter assertion, statement and contradiction, con-  
 troversy, disputation. — *Vāda-yuddha*, *am*, n. a war  
 of words, controversial war, controversy, dispute.

— *Vādayuddha-pradhāna*, *as*, *ā*, *am*, skilled in  
 the war of controversy, an eminent controversialist.  
 — *Vāda-rata*, *as*, *ā*, *am*, adhering to or following  
 any particular proposition or doctrine; addicted to  
 controversy, disputatious. — *Vāda-vādin*, *ī*, m. a  
 Jaina (= *ārhatā*). — *Vāda-rivāda*, *as*, m. or *au*,  
 m. du. a discussion about any statement, argument and  
 disputation, debate, dispute, argumentation, litigation.  
 — *Vāda-sādhana*, *am*, n. the proof of an assertion,  
 the maintaining of an argument, controversy. — *Vā-  
 dānūvāda* ('*da-an*'), *au*, m. du. assertion and  
 reply, attack and rejoinder, plea and counterplea,  
 accusation and defence, plaint and reply, controversy,  
 dispute, disputation.

*Vādaka*, *as*, *ī*, *am* (fr. Caus. of rt. *vad*), making  
 a speech, speaking; (*as*), m. a speaker; a musician.

*Vādana*, *am*, n. the act of sounding, sound; in-  
 strumental music, the sound of musical instruments.

— *Vādana-daṇḍa*, *as*, m. a stick &c. for striking  
 a musical instrument.

*Vādayat*, *an*, *anti*, *at*, causing to speak, causing  
 to sound; sounding, playing a musical instrument.

*Vādi*, *is*, *is*, *i*, speaking; learned; wise, sage,  
 skillful. — *Vādī-rāj*, *t*, m. a Bauddha sage; = *mañju-  
 ghosha*, *mañju-sri*.

*Vādita*, *as*, *ā*, *am* (fr. the Caus. of rt. *vad*), made  
 to speak, caused to be uttered; made to sound,  
 sounded, played.

*Vāditra*, *am*, n. a musical instrument; instrumental  
 music. — *Vāditra-gaṇa*, *as*, m. a band of music.

*Vādin*, *ī*, *inī*, *i*, speaking, discoursing; asserting,  
 declaring; disputing; (*ī*), m. a speaker; a disputant;  
 a plaintiff, accuser; an explainer, expounder (of the law,  
*Sāstras*, &c.); the leading or key-note (in music).  
 — *Vādi-tva*, *am*, n. in *satya-vādi-tva*. — *Vādin-  
 dra* ('*di-in*'), *as*, m., N. of a philosopher.

*Vādīsa*, *as*, m. a learned and good man, a sage,  
 seer.

*Vādya*, *am*, n. any musical instrument. — *Vādya-  
 kara*, *as*, m. a musician. — *Vādya-nirghosha*, *as*,  
 m. the sound of musical instruments. — *Vādya-  
 bhāṇḍa*, *am*, n. a multitude of musical instruments,  
 a band; any musical instrument. — *Vādya-bhāṇḍa-  
 mukha*, *am*, n. the mouth or top part or point of  
 a musical instrument.

*Vādyamāna*, *as*, *ā*, *am*, being made to speak  
 or sound, played.

वाढर vādara, as, ī, am (fr. vādara for badara, q. v.), made or consisting of cotton, &c. (see bādara); (ā), f. the cotton plant. Vādarika, as, ī, am, one who collects cotton, &c. (See bādarika.)

वाढरङ्ग vādaranga, as, m. the sacred fig-tree. (See aśvattha.)

वाढरायण vādarāyaṇa, as, m., N. of Vyāsa, (also written bādarāyaṇa, q. v.)

वाढल vādala, am, n. [cf. bādara], liquorice or the root of the Abrus Precatorius (used for it).

वाढान्य vādānya, as, ā, am (for vadānya, q. v.), munificent, liberal, &c.

वाढाल vādāla, as, m. the sheat fish (= vadāla, sahasra-danśhīra).

वाढर vādira, am, n., N. of a particular tree (resembling the Vadarī or Badarī).

वाढ vādh (more correctly written bādh, q. v.), cl. I. A. vādhate, vavādhē, vādhishyate, avādhishṭā, vādhitum, to press, oppress, vex, give pain, distress.

Vādhana, am, n. the act of oppressing, painging, vexing, &c. (See bādhana.)

Vādhā, f. pain, affliction, opposition. (See bādhā.)

वाढुक्य vādhukya, am, n. (fr. vadhukā), marriage.

वाढु vādhū, ūs, f. (probably connected with rt. I. vah), a vessel, boat, raft.

वाढुय vādhūya, am, n. (fr. vadhū), Ved. a bride's garment, bridal dress.

वाढीणस vādhriṇasa, as, m. a rhinoceros; (according to some also vādhriṇasa.)

वान 3. vāna, as, n. (fr. rt. ve), the act of weaving, sewing; a mat of straw; a hole in the wall of a house.—Vāna-daṇḍa, as, m. a weaver's loom; [cf. vāna-daṇḍa.]

Vāniya, as, ā, am, to be woven, &c.

वान 4. vāna, as, ī, am (fr. I. vana), belonging or relating to a wood or forest; relating to a dwelling in a wood or to a house, &c.; (am), n. a multitude of woods, collection of groves or thickets.

Vānaprastha, as, m. (fr. vana-prastha), a Brāhman of the third order who has passed through the stages of student and householder and has left his house and family for the woods, (see āśrama); a hermit, anchorite; a class of supernatural beings; the tree Bassia Latifolia; the Palāśa tree, Butea Frondosa.—Vānaprastha-dharma, as, m. the law or duty of a Vānaprastha.—Vānaprasthāśrama (°tha-ās°), as, am, m. n. the Āśrama or order of a Vānaprastha.

Vānara, as, m. (fr. vanara, which is probably fr. I. vana, 'a wood'; according to others fr. vā, 'like, nara, 'a man'), a monkey, ape; (ī), f. a female monkey or ape; cowach, Carpopogon Pruriens; (as, ī, am), belonging to a monkey, monkey-like.—Vānara-priya, as, m. 'dear to monkeys,' the tree Mimosa Kalki.—Vānarāksha (°ra-ak°), as, m. 'monkey-eyed,' a wild goat.—Vānarāghāta (°ra-āgh°), as, m. 'monkey-stroke,' i. e. 'struck or injured by monkeys,' the tree Symplocos Racemosa (commonly called Lodhra or Lodh).—Vānarāpāsāla (°ra-ap°), as, m. a contemptible monkey.—Vānavendra (°ra-in°), as, m. 'monkey-chief,' epithet of Sugriva; of Hanu-mat.—Vānavesvartīrtha, am, n., N. of a Tirtha.

Vānala, as, m. (probably fr. I. vana), the black species of Tulasi or holy basil, Ocimum Sanctum.

Vānaspatya, as, m. (fr. vanas-patī), a tree the fruit of which is produced from blossom (=pushpa-jāta-phala-vriksha; cf. vanas-patī, which is said to be used in a different sense; examples of a Vānaspatya are the Mango, Eugenia, &c.).

Vānā, f. (probably fr. I. vana), a quail.

Vānira, as, m. (fr. I. vana, 'a wood or water'), a sort of cane or ratan, Calamus Rotang, a reed.—Vānira-grīha, am, n. or ās, m. pl. an arbour of reeds.—Vānira-ja, am, n. a plot (=kushṭha, q. v.).

Vāniraka, as, m. a sort of rush or grass, Saccharum Munja; [cf. munja.]

Vāneya, as, ī, am, relating or belonging to a wood or to water, &c.; (as), m. the fragrant grass Cyperus Rotundus.

Vānyā, f. a collection of woods, multitude of groves or thickets; [cf. vanyā.]

वानायु vānāyu, us, m. (fr. vanāyu), a country to the north-west of India, also called Vanāyu.—Vānāyu-ja, as, m. 'Vānāyu-born,' a Vānāyu or Vānāyu horse (regarded as of a particularly good breed).

वानीर vānira. See above.

वान्त vānta, as, ā, am (fr. rt. vam), vomited, ejected from the mouth, effused; one who has vomited; vānte, ind. when one has vomited; (as), m., N. of a particular family of priests.—Vānta-vrīṣhṭī, is, is, ī, (a cloud &c.) that has vomited out rain.—Vāntāda (°ta-ada), as, m. 'eating what is vomited,' a dog.—Vāntāsīn (°ta-as°), ī, m. 'eating what is vomited,' a foul-feeding demon.

Vāntī, is, f. the act of vomiting, ejecting from the mouth.—Vāntī-kṛit, t, t, t, causing vomiting, emetic; (t), m. the thorny plant Vangueria Spinosa.—Vāntī-da, as, ā, am, causing vomiting, emetic; (ā), f. a medicinal plant (=kaṭuki); Helleborus Niger or Wrightea Antidysenterica or Calotropis Gigantea.

Vāntvā, ind. having vomited, &c.

I. vāma, as, m. (for 2. see below), the act of vomiting.

I. vāmaka, as, &c. (for 2. see col. 3), one who vomits.

Vāmin, ī, inī, ī, vomiting, ejecting from the mouth.

वानन्द vāndana, as, m. a patronymic of Duvasyu (author of the hymn Ṛig-veda X. 100).

वाप vāpa, as, m. (fr. rt. vap or connected with Caus. of rt. ve), sowing seed; weaving; shearing, shaving.—Vāpa-daṇḍa, as, m. a weaver's loom; [cf. vāya-daṇḍa.]

Vāpaka, as, ā, am, causing to sow (seed &c.); causing to weave, &c.

Vāpana, am, n. the act of causing to sow or sowing; shaving, shearing.

Vāpi, is, or vāpī, f. (according to Uṇādi-s. IV. 124. fr. rt. vap), a large oblong pond, an oblong reservoir of water, a pool or lake; kṛīḍā-vāpī, f. Ved. 'pleasure-pond,' a pond in which tortoises, fishes, &c. are kept for amusement.—Vāpī-ha, as, m. 'abandoning pools,' the Cātaka bird, Cocculus Melanolenocus.

Vāpita, as, ā, am, caused to be sown, sown (as seed); shaven, shorn.

Vāpya, as, ā, am, to be sown, to be cast or thrown; (as), m. Costus Speciosus (=kushṭha).

वाम 2. vāma, as, ā or ī, am (according to Uṇādi-s. I. 139. fr. rt. 2. vā; according to others fr. rt. I. van, 'to hurt or to like'), reverse, adverse, opposite, contrary, inverted; left, not right; crooked; bad, vile, base, wicked; short; beautiful, handsome, pleasing; (as), m., N. of Śiva; of Kāma (god of love); a breast, udder; a pot-herb, Chenopodium Album; an animal, sentient being; a snake; (am), n. anything desirable or pleasing, wealth, possessions; (ā), f. a woman; N. of Gaurī; of Lakshmi; of Sarasvatī; (ī), f. a mare; a she-ass; a young female elephant; the female of the jackal; [cf. Old Germ. wimistar; Angl. Sax. wynstre.]—Vāmajāta, as, ā, am, Ved. produced from wealth.—Vāma-jushṭa, am, n., N. of a Tantra work (=vāma-keśvara-tantra).—Vāma-tā, f. or vāma-tva, am, n. contrariety, perverseness; wickedness, craftiness;

disfavour; loveliness.—Vāma-ūris, k, f. a woman.—Vāma-deva, as, m., N. of a Vedic Rishi (having the patronymic Gautama, author of the hymns Ṛig-veda IV. 1-41, 45-48, comprising nearly the whole fourth Maṇḍala); of Śiva; of an author.—Vāma-devya, as, m. a patronymic of Agho-muc (author of Ṛig-veda X. 127); of Brihad-uktha; of Mūrdhanvat.—Vāma-nīti, is, is, ī, Ved. leading or guiding to wealth, (Śāy. on Ṛig-veda VI. 47. 7. vananiyā-nāṃ dhanānām netṛī).—Vāma-netra, am, n. a mystical name of the long vowel ī; (ā), f. a woman with beautiful eyes, a handsome woman in general.—Vāma-mārga, as, m. the left hand way or ritual; see vāmācāra.—Vāma-loḍana, as, ā, am, fine-eyed; (ā), f. a handsome-eyed woman.—Vāma-sīla, as, ā, am, refractory in disposition; (as), m. an epithet of Kāma.—Vāmāksha (°ma-ak°), as, ī, am, having beautiful eyes; (ī), f. a woman with lovely eyes.—Vāmākshī (°ma-ak°), ī, n. the left eye.—Vāmācāra (°ma-āc°), as, m. the left hand ritual or doctrine of the Tantras, i. e. the worship of the Śakti or Female Energy personified as the wife of Śiva according to the grosser system (in which the eating of flesh, drinking of spirits, &c. is practised, cf. dakṣhiṇācāra).—Vāmācārin, ī, m. a follower of the left hand ritual of the Tantras.—Vāmāpīḍana (°ma-āp°), as, m. the tree Salvadoria Persica, &c. (=pīḷu).—Vāmāvarta (°ma-āv°), as, m. a conch-shell with the spiral running from right to left.—Vāmōru (°ma-ūrū), us, us or ūs, u, having handsome thighs; (us or ūs), f. a handsome-thighed woman.—Vāmōru-tarā or vāmōrū-tarā, f. a very handsome-thighed woman.

2. vāmaka, as, ā, am, left, not right; (am), n. a kind of gesture.—Vāmakesvara-tantra (°ka-īs°), am, n., N. of a Tantra work.

Vāmikā, f. an epithet of the goddess Durgā.

वामन vāmana, as, ā, am (probably fr. 2. vāma; said to be fr. rt. vam), dwarfish, short in stature, a dwarf; depressed, pressed flat or down; low, vile, base; (as), m. Vishṇu in his dwarf incarnation, (this was the fifth of the descents of Vishṇu, and undertaken to humble the pride of the Daitya Bali, who had acquired dominion over the three worlds [see bali]; the germ of the story of this incarnation seems to be contained in Satapatha-Br. I. 2, 5, 1, the later legend is given in Rāmāyaṇa I. 31, 2); the elephant that supports the south quarter; the tree Alangium Hexapetalum; N. of the author of the Kāvyaṅkārā-vṛiti; of the Kāśikā-vṛiti commentary.—Vāmana-purāṇa, am, n., N. of one of the eighteen Purāṇas (said to have been related by Pulastya to Nārada, and containing an account of the dwarf incarnation of Vishṇu; see purāṇa).—Vāmana-prādurbhāva, as, m. the manifestation or incarnation of the dwarf; see above.—Vāmana-rāpin, ī, inī, ī, dwarf-formed, being in the form of a dwarf.—Vāmana-vṛitti, is, f., N. of a commentary on Pāṇini's grammar by Vāmana Jayāditya, (see kāśikā).—Vāmana-vṛitti-ṭīkā, l, n. of a commentary by Mahēśvara on the Kāvyaṅkārā-vṛiti.—Vāmana-vrata, am, n., N. of a particular Vrata to be observed on the twelfth day of Śrāvāṇa in celebration of Vishṇu's dwarf incarnation.—Vāmana-sūta, am, n., N. of a Vedic hymn.—Vāmana-svāmin, ī, m., N. of a poet.—Vāmanākṛiti (°na-āk°), is, is, ī, dwarf-shaped, dwarfish.—Vāmanācārya (°na-āc°), as, m., N. of a commentator.—Vāmanāvatāra (°na-āv°), as, m. the dwarf incarnation; see under vāmana above.—Vāmanāvatāra-kathana, am, n. the story of the dwarf incarnation, N. of a chapter of the Padma-Purāṇa.—Vāmanī-kṛita, as, ā, am, pressed down, shortened, flattened.—Vāmanendra-svāmin, ī, m. a proper N.—Vāmanopapurāṇa (°na-up°), am, n., N. of an Upa-Purāṇa.

Vāmanikā, f. a female dwarf; a sort of woman.

वामलूर vāmalūra, as, m. (connected with

*vamrā, valmī, valmika*, an ant-hill, mole-hill, hillock thrown up by white ants.

**वामिल** *vāmila*, *as, ā, am* (probably connected with *2. vāma*), proud, haughty, deceitful; handsome, beautiful.

**वाय** *vāya*, *as, m.* (fr. rt. *ve*), weaving, sewing. — *Vāya-danḍa*, *as, m.* a weaver's loom.

*Vāyaka*, *as, m.* a weaver [cf. *paṭṭikā-v*]; a heap, multitude, number.

*Vāyin*, *i, īnī, ī*, weaving, sewing.

**वायत** *vāyata*, *as, m.* (fr. *vayat*), Ved. 'son of Vayat', a patronymic of Pāśa-dyumna.

**वायन** *vāyana* or *vāyanaka*, *am, n.* (said to be fr. rt. *2. vā*), sweetmeats or cakes which may be eaten during a religious fast, presents of sweetmeats &c. (forming part of an offering to a deity, or prepared on festive occasions, such as marriages &c., and sent as presents to friends and acquaintances).

**वायव** *vāyava*. See col. 2.

**वायस** *vāyasa*, *as, m.* (probably fr. *vayas*, 'age,' but according to Uṇādi-s. III. 120. fr. rt. *vay*), 'the long-lived one,' a crow; Algaloch or fragrant aloe (= *aguru*); turpentine; (*as, ī, am*), used by birds (?); consisting of birds; (*ī*), f. a female crow; a species of fig, *Ficus oppositifolia*; a particular vegetable, *Solanum Indicum*. — *Vāyasādani* ('*sa-ad*'), f. a kind of plant or tree (= *kāka-tuṅḍā*). — *Vāyasārī* ('*sa-ari*'), *is, m.* or *vāyasārātī* ('*sa-ar*'), *is, m.* 'crow's enemy,' an owl. — *Vāyasāhāv* ('*so-ah*'), f. an esculent vegetable, *Solanum Indicum* (= *kāka-māchikā*). — *Vāyasekshu* ('*sa-ik*'), *us, m.* a sort of long grass, *Saccharum Spontaneum*.

*Vāyasolī* or *vāyasolikā*, f. a medicinal root (= *kākolī*).

**वायु** *vāyu*, *us, m.* (fr. rt. *2. vā*), air, wind, the god of the wind (often associated with Indra in the Rig-veda, but not occupying a very prominent position; in the Puruṣa-sūkta he is said to have sprung from the breath of Puruṣa, and elsewhere is described as the son-in-law of Tvashṭri; he is said to move in a shining car drawn by a pair of red or purple horses or by several teams consisting of ninety-nine or a hundred or even a thousand horses; he is often made to occupy the same chariot with Indra, and in conjunction with him honoured with the first draught of the Soma libation; he is rarely connected with the Maruts, although in I. 134. 4. he is said to have begotten them from the rivers of heaven; he is regent of the north-west quarter, see *loka-pāla*); the air of the body, a vital air (of which five are reckoned, viz. *prāṇa, apāna, samāna, udāna*, and *vyāna*); morbid affection of the windy humor.

— *Vāyu-keṭu*, *us, m.* 'wind-sign,' i.e. 'sign of wind,' dust. — *Vāyu-keśa*, *as, ī, am*, Ved. having hair (waving) in the wind (said of the Gandharvas).

— *Vāyu-koṇa*, *as, m.* 'wind-corner,' the north-west.

— *Vāyu-gaṇḍa*, *as, m.* 'wind-swelling,' flatulence, indigestion. — *Vāyu-gati*, *is, is, ī*, going like the wind, swift as the wind, fleet. — *Vāyu-gita*, *as, ā, am*, chanted by the breeze. — *Vāyu-gulma*, *as, m.* 'wind-cluster,' a whirlwind, hurricane; a whirlpool, eddy. — *Vāyu-gocāra*, *as, m.* the track or range of the wind. — *Vāyu-gopā*, *ās, ās, am*, Ved. having the Wind as protector. — *Vāyu-grasta*, *as, ā, am*, 'wind-seized,' affected by wind, flatulent, epileptic, mad. — *Vāyu-ghna*, *as, ī, am*, 'wind-destroying,' curing windy disorders. — *Vāyu-ja*, 'air-born,' N. of a tree. — *Vāyu-jāta*, *as, m.* 'wind-born,' epithet of Hanu-mat. — *Vāyu-lanaya* or *vāyu-nandana*, *as, m.* = *vāyu-putra*. — *Vāyu-dāru*, *us, m.* 'air-tearer, air-scatterer,' a cloud. — *Vāyu-nānā-tva*, *am, n.* diversity or multiplicity of air (said to be inferred from the concurrence [*sammūrchana*] of two winds).

— *Vāyu-nighna*, *as, ā, am*, 'subject to wind,' mad, frantic. — *Vāyu-nivṛtī*, *is, f.* 'cessation of wind,' a calm, lull; cure of windy disorders. — *Vāyu-pai-*

*śaka*, *am, n.* the set of five vital airs. — *Vāyu-pa-*

*ramānu*, *us, m.* a primary aerial atom. — *Vāyu-putra*, *as, m.* 'son of the wind,' epithet of Bhīma; of Hanu-mat. — *Vāyu-purāṇa*, *am, n.*, N. of one of the eighteen Purāṇas, (it is probably one of the oldest, and is supposed to have been revealed by the god Vāyu; it treats of the creation of the world, the origin of the four classes, the worship of Śiva, &c.). — *Vāyu-phala*, *am, n.* 'wind-fruit,' the rainbow; hail. — *Vāyu-bhākṣha*, *as, ā, am*, air-eating, fasting; (*as*), m. a soaker; an ascetic. — *Vāyu-bhākṣhaṇa*, *am, n.* the act of eating or living on air, fasting. — *Vāyu-bhūta*, *as, ā, am*, become air, become like the wind; going everywhere at will. — *Vāyu-mārga*, *as, m.* the path or track of the wind. — *Vāyu-rugna*, *as, ā, am*, broken off by the wind. — *Vāyu-roshā*, *f.* 'raging with wind,' night. — *Vāyu-lakṣhaṇa*, *am, n.* the character or property of air (viz. touch). — *Vāyu-vartman*, *ā, m.* 'wind-path,' the atmosphere, sky, heaven. — *Vāyu-vāha*, *as, m.* 'having the wind for a vehicle,' smoke, vapour. — *Vāyu-vāhīnī*, *f.* 'wind-conveying,' a vessel of the body, artery, vein, nerve, &c. (supposed to convey the aerial humor). — *Vāyu-vega*, *as, m.* the velocity of the wind, a gust or blast of wind; (*as, ā, am*), having the velocity of wind, fleet as the wind; (*as*), *m., N.* of a son of Dhṛita-rāshṭra. — *Vāyuvega-sama*, *as, ā, am*, equal to the velocity of wind, swift as the wind. — *Vāyu-saṃhīta*, *f.* the 'Vāyu compendium' or collection of legends according to the Vāyu-Purāṇa. — *Vāyu-sakha*, *as, or vāyu-sakhī*, *klū, m.* 'wind-friend,' having the wind for a friend, fire. — *Vāyu-sama*, *as, ā, am*, equal to the wind, swift; like air or wind, unsubstantial. — *Vāyu-sambhava*, *as, m.* 'wind-born,' epithet of Hanu-mat. — *Vāyu-suta*, *as, m.* = *vāyu-putra* above. — *Vāyu-hīna*, *as, ā, am*, destitute of wind, having a deficiency of the windy humor. — *Vāy-agnī*, *ī, m. du.* Vāyu and Agni, the gods of wind and fire. — *Vāy-āspada*, *am, n.* 'place or site of the wind,' the atmosphere, sky, ether.

*Vāyava*, *as, ī, am*, windy, relating or belonging to the wind or to Vāyu; given by Vāyu; aerial; (*ī*), f. the quarter or region of the wind, the north-west (as presided over by Vāyu in his character of the sixth Loka-pāla).

*Vāyaviya*, *as, ā, am*, relating to the wind or Vāyu, belonging to air or wind, aerial. — *Vāyaviya-purāṇa*, *am, n.*, N. of a Purāṇa.

*Vāyavya*, *as, ā, am*, relating to the wind, coming from or relating to Vāyu, sacred to Vāyu, aerial. — *Vāyavya-purāṇa*, *am, n.*, N. of a Purāṇa.

**वाय्य** *vāyya*, *as, m.*, Ved. 'son of Vāyya,' epithet of Satya-śravas (represented as a poet and an Ātreya).

**वार** *vār*, *r, n.* (fr. rt. *vṛi*), water; [cf. *varuṇa*: cf. also Zend *vāra*, 'rain,' Gr. *ὄρο-ν, οὐ-ἔ-ω, οὐ-ἔ-α, οὐ-ἔ-ν, οὐ-ἔ-θρα, οὐ-ἔ-μα*, perhaps also *ὑπῆρ, ὑπῆρ*: Lat. *ur-ina, ur-in-a-ri, ur-in-a-tor, urceus, urna*; mare: Old Germ. *mari*: Slav. *more*: Hib. *burn*, 'water'; *fairge*, 'ocean'; *faal*, 'urine'; *muir*: Welsh *mor*.] — *Vāh-kiṭi*, *is, m.* 'water-pig,' a porpoise, the Gangetic porpoise (= *śiśumāra*). — *Vāh-pushpa*, *am, n.* clove. — *Vāh-sādāna*, *am, n.* 'water-abode,' a reservoir of water, cistern, large water-jar. — *Vāh-stha*, *as, ā, am*, standing or remaining in water. — *Vārām-ndhī*, *is, m.* 'receptacle of waters,' the ocean. — *Vār-āsana*, *am, n.* 'water-seat,' a reservoir of water, cistern, large water-jar. — *Vār-kārya*, *as, ā, om*, Ved. to be performed with water, (Sāy. = *vārbhīr nishpādya*); granting or effecting rain. — *Vār-ḍa*, *as, n.* 'water-going,' a gander, goose (Vopadeva XXVI. 33). — *Vār-da*, *as, ā, am*, water-giving; (*as*), m. a cloud. — *Vār-dara*, *am, n.* water; speech; silk; the seed of the Abris Precatorius; the seed of the Mango; a conch-shell (= *dakṣiṇāvarta*); a sort of curl on the right side of a horse's neck (regarded as an auspicious mark). — *Vār-dāta*, *am, n.* (fr. *vārda + ta*), a rainy day, bad weather; (*as*), m. an iuk-stand. — *Vār-dhī*, *is, m.* 'water-holder,' the

ocean. — *Vār-dhī-bhava* or *vār-dheya*, *am, n.* a kind of salt (= *droṇi-lavaṇa*). — *Vār-dhī-vat*, ind. like the ocean. — *Vār-bhaṭa*, *as, m.* 'water-combatant,' an alligator. — *Vār-muc*, *k, m.* 'water-discharger,' a cloud. — *Vār-rāśi*, *is, m.* 'water-heap,' the ocean. — *Vār-vaṭa*, *as, m.* 'water-enclosure (?),' a boat, vessel.

1. *vāra*, *as, m.* (for 2. see p. 905, col. 1), anything which covers or surrounds, a cover; a multitude, quantity, heap; a flock, herd, troop; time; a day of the week [cf. *ravi-v*, *soma-v*, *manḍala-v*, *budha-v*, *guru-v*, *śukra-v*, *śanti-v*]; a moment, occasion, opportunity; turn, time (used adverbially like the English 'times,' or like the French 'fois,' e.g. *vāreṇa* or *bahu-vāram* or *vāram vāram*, many times, repeatedly, often); N. of Śiva; anything which causes an obstruction, a gate, door, door-way; the plant *Achyranthes Aspera* (= *kubja*); the opposite bank of a river or of the sea, (for *pāra*); (*am*), n. a vessel for holding spirituous liquor; [cf. Gr. *ἦρα*: Hib. *vair*, 'an hour, time'; *air uairibh*, 'sometimes'; Cambro-Brit. *aur*: Old Island. *var* in *twis-var*, 'twice'; *thris-var*, 'thrice': Old Germ. *or, o, iu* *zuir-or, zuir-o*, 'twice': Pers. *بار* *bār*, 'time'; *باری* *bāre*, 'once'; *ber* in *September, October*, &c.] — *Vāra-nārī*, *f.* a common woman, harlot, courtesan. — *Vāra-bushā* or *vāra-būshā*, *f.* the plantain or banana (= *kadalī*: cf. *vāraṇa-bushā*). — *Vāra-mukhyā*, *f.* the chief of a number of harlots, a royal courtesan. — *Vāra-yuvati*, *is, f.* or *vāra-yoshit*, *f.* a courtesan, harlot; a dancing-girl. — *Vāra-vadhū*, *is, f.* the chief of a number of harlots. — *Vāra-vāna*, *as, am, m. n.* armour, mail, an iron cuirass or thick quilted jacket (so called as 'warding off arrows,' cf. *vāna-vāra*). — *Vāra-vāṇi*, *is, m.* a player on the flute; a principal singer, musician; a judge; a year; (*is* or *ī*), f. a harlot or the chief of a number of harlots. — *Vāra-vilāsīnī*, *f.* a harlot. — *Vāra-velā*, *f.* a period of the day in which any act is suspended. — *Vāra-sundarī*, *f.* a harlot, prostitute. — *Vāra-sevā*, *f.* the practice of harlotry, prostitution; a number of courtesans. — *Vāra-śtrī*, *f.* a harlot, courtesan. — *Vārāṅganā* ('*ra-an*'), *f.* a harlot.

*Vāraka*, *as, ā, am*, restraining, opposing, obstructing, resisting, anything which restrains or obstructs, an obstacle; (*as*), m. a sort of horse; a horse in general; one of a horse's paces; (*am*), u. the seat of pain; a sort of perfume or fragrant grass (= *bāla, hri-vera*).

*Vārakin*, *ī, m.* an opposer, obstructor, enemy; the ocean; a horse with good marks; an ascetic, a hermit who lives on leaves.

*Vārāṇa*, *as, ī, am*, warding off, keeping off, restraining, resisting, opposing; (*am*), n. the act of restraining, keeping back, warding, warding off, guarding, protecting, defending, detence, resistance, opposition, prohibition, obstacle, impediment; (*as*), m. armour, mail, a cuirass; an elephant. — *Vārāṇa-prativārāṇa*, *as, ā, am*, having armour for a defence, protected by armour; keeping off elephants.

— *Vārāṇa-bushā* or *vārāṇa-busā*, *f.* the plantain or banana, *Musa Sapientum*. — *Vārāṇa-nalabhā*, *f.* the plantain tree. — *Vārāṇa-sāhvaṇa*, *am, n.* 'having a name synonymous with an elephant,' epithet of Hastin-pura or Hastina-pura; [cf. *gajā-sāhvaṇa*.] — *Vārāṇendra* ('*ṇa-in*'), *as, m.* 'elephant-chief,' a large and excellent elephant.

*Vārāṇvata*, *as, am, m. n.*, N. of a town (supposed to be the modern Allahabad).

*Vārāṇvataka*, *as, ā, am*, belonging to Vārāṇvata.

*Vārāṇīya*, *as, ā, am*, to be warded off, to be restrained or resisted.

*Vārāṇītyī*, *tā, m.* a protector; a husband.

*Vārāṇītvā*, ind. having warded or driven off, having restrained or prohibited, having repelled or expelled.

*Vāri*, *n.* water; a fluid, fluidity; a particular drug or perfume, = *bāla, hri-vera*; (*is*), *f.*, N. of Sarasvatī (goddess of speech or eloquence); the place for tying or fastening an elephant; a captive, prisoner; (*is* or *ī*), *f.* a water-pot, pitcher, jar; a rope for

fastening an elephant; a hole or trap for catching elephants. — *Vāri-kaṅṭaka*, *as*, m. an aquatic plant, *Trapa Bispinosa* (= *śringāṭaka*). — *Vāri-kaṅṭakā*, *f*, the plant *Pistia Stratiotes* (= *kha-mūli*). — *Vāri-karpūra*, *as*, m. the liña fish, (see *liña*). — *Vāri-kubja* or *vāri-kubjaka*, *as*, m. the aquatic plant *Trapa Bispinosa*. — *Vāri-krimi*, *is*, m. 'water-worm,' a leech. — *Vāri-śatvara*, *as*, m. a piece of water; the aquatic plant *Pistia Stratiotes*. — *Vāri-śara*, *as*, *ā* or *ī*, *am*, living or moving in water, aquatic; (*as*), m. a fish. — *Vāri-śamara*, *am*, n. a sort of aquatic fish, *Vallisneria* (= *śaivāla*). — *Vāri-ja*, *as*, *ā*, *am*, born or produced in or by water; (*as*), m. a conch-shell; any bivalve shell; (*am*), n. a lotus; salt. — *Vāri-jāvan*, see *Vopa-deva* XXVI. 69. — *Vāri-taskara*, *as*, m. 'water-thief,' a cloud. — *Vāri-trū*, *f*, 'protecting from water,' an umbrella, a screen of leaves carried on the head as an umbrella. — *Vāri-da*, *as*, *ā*, *am*, water-giving, yielding water; (*as*), m. a cloud; (*am*), n. a sort of vegetable perfume (= *bāla*). — *Vāri-durga*, *as*, *ā*, *am*, inaccessible by reason of water. — *Vāri-dra*, *as*, m. the Cātaka bird, *Cuculus Melanoleucus*. — *Vāri-dhara*, *as*, m. 'water-holder,' a cloud. — *Vāri-dhārā*, *f*, a shower of rain. — *Vāri-dhī*, *is*, m. 'water-holder,' the sea, ocean. — *Vāri-nātha*, *as*, m. 'lord of the waters,' the deity *Varuṇa*; the ocean; a cloud; the habitation of the serpent race. — *Vāri-nidhī*, *is*, m. 'water-receptacle,' the ocean. — *Vāri-patha*, *as*, *am*, m. n. 'water-path,' a voyage. — *Vāri-pathika*, *as*, *ī*, *am*, proceeding or conveyed by water. — *Vāri-parṇi* or *vāri-pāthikā*, *f*, *Pistia Stratiotes*. — *Vāri-pravāha*, *as*, m. a current or flow of water, a water-fall, cascade. — *Vāri-prasāni*, *f*, the aquatic plant *Pistia Stratiotes*. — *Vāri-badarā*, *f*, the plant *Flacourtia Cataphracta* (= *prācīnāmā-laka*). — *Vāri-bālaka*, *am*, n. a perfume (= *bāla*). — *Vāri-bhava*, *am*, n. (probably) a kind of plant (= *śrotonjāna*). — *Vāri-masi*, *is*, m. 'water-ink,' a cloud. — *Vāri-muḍ*, *l*, m. 'water-discharger,' a cloud. — *Vāri-mūli*, *f*, the aquatic plant *Pistia Stratiotes*. — *Vāri-ra*, *as*, *ā*, *am*, giving or shedding water; (*as*), m. a cloud. — *Vāri-ratha*, *as*, m. 'water-carriage,' a raft, boat, float. — *Vāri-rava* ('*ra-ūr*'), *as*, *ā*, *am*, sounding like clouds or like thunder. — *Vāri-rāsī*, *is*, m. 'water-heap,' a large body of water, the sea, ocean; a lake. — *Vāri-ruha*, *am*, n. 'water-grower,' a lotus. — *Vāri-loman*, *ā*, m. 'having watery hair,' epithet of *Varuṇa*. — *Vāri-vadana*, *am*, n. the fruit *Flacourtia Cataphracta*. — *Vāri-vara*, *am*, n. the fruit of the tree *Carissa Carandas* (= *kara-marda*). — *Vāri-vallabhā*, *f*, a kind of plant (= *vidāri*). — *Vāri-vāsa*, *as*, m. a distiller of spirit, dealer in spirituous liquors. — *Vāri-vāha* or *vāri-vāhana*, *as*, m. 'water-bearer,' a cloud. — *Vāri-vāha-jāla*, *am*, n. a mass of clouds. — *Vāri-śa*, *as*, m. (said to be fr. *vāri* + *śa* fr. rt. *śi*, to proceed), N. of *Viṣṇu*. — *Vāri-sambhava*, *am*, n. 'water-produced,' cloves; a kind of antimony (= *sauvirānjāna*); the root of the plant *Andropogon Muricatus* (= *uśīra*); (*as*), m. a kind of cane (= *yāvanāḷa-śara*). — *Vāri-śtha*, *as*, *ā*, *am*, standing in water, reflected in the water (said of the sun, *Manu* IV. 37). — *Vāri-śa* ('*ri-śa*'), *as*, m. 'lord of waters,' the ocean. — *Vāry-udbhava*, *am*, n. 'water-born,' a lotus. — *Vāry-oka*, *as*, m. 'water-dwelling,' a leech.

*Vārīta*, *as*, *ā*, *am*, warded off, prevented, hindered, impeded, restrained.

*Vārīta*, *as*, m. (said to be fr. *vāri*, a trap, + *ata*, going), an elephant.

*Vāru*, *us*, m. a royal or war elephant carrying a standard (= *vijaya-kūjara*).

*Vārya*, *as*, *ā*, *am*, to be warded off or prevented, to be checked or impeded, to be stopped or obstructed; to be chosen, to be selected or appointed; eligible, desirable, excellent; (*am*), n. anything to be chosen or desired, a blessing, boon; (*āri*), n. pl. goods, possessions.

*Vāryamāna*, *as*, *ā*, *am*, being prevented, being impeded or prohibited or resisted.

चार २. *vāra*, *as*, m., Ved. for *vāla* = *bāla*,

a tail; the tail (of sheep &c.) used to filter *Soma* juice, (also *am*, n.); (*ās*), m. pl. the hairs of a tail. — *Vāra-vat*, *ān*, *atī*, *at*, Ved. having a tail, (see *Nirukta* I. 20.)

*वारकीर* *vārakīra*, *as*, m. a wife's brother, brother-in-law (= *śyālaka*); submarine fire (= *vā-dava*); a louse; a small comb; a horse of high spirit, war horse, charger; a bearer of burdens, porter.

*वारङ्क* *vārāṅka*, *as*, m. a bird.

*वारङ्ग* *vārāṅga*, *as*, m. the handle of a sword or knife or sickle, &c.; the narrow end to which the handle is fastened.

*वारट* *vāraṭa*, *am*, n. a field; a number of fields; (*ā*), *f*, a goose (= *varaṭā*, q. v.).

*Vārālā*, *f*, a wasp; a goose (= *varaṭā*).

*वारणसी* *vāraṅasī*, *f*. = *vārāṅasī*, q. v.

*वारतन्तवीय* *vāratantaviya*, *as*, *ā*, *am*, composed by *Vara-tantu* (as a book &c.).

*वारत्र* *vāratra*, *am*, n. (fr. *varatrā*), a leather thong, leather fit for making thongs.

*वाररुच* *vāraruca*, *as*, *ī*, *am*, composed by *Vara-ruci*.

*वारला* *vārālā*, *f*. See under *vāraṭa* above.

*वारलीक* *vāralīka*, *as*, m. a sort of grass, *Eleusine Indica* (= *valva-jā*).

*वारणसी* *vārāṅasī*, *f*, the holy city *Benares*, (also written *varāṅasī*, q. v.) — *Vārāṅasī-māhātmya*, *am*, n. 'the glory of *Benares*,' N. of a section in the *Kūrma* and other *Purāṇas*.

*Vārāṅaseya*, *as*, *ī*, *am*, produced at or born in *Benares*, &c.

*वाराह* *vārāha*, *as*, *ī*, *am* (fr. *vārāha*), relating or belonging to a boar, boarish; (*as*), m. a boar; a kind of tree, = *maha-pṛṇḍitaka*; (*ī*), *f*, a sow; N. of one of the divine mothers or *Mātrīs* attending on *Skanda*; of a *Yoginī*; of the *Sakti* of *Viṣṇu* in the form of a boar; the earth; a measure; a particular kind of bulbous plant (said to be an excellent root or yam, = *badarā*, *ghriṣṭī*). — *Vārāha-karṇī*, *f*, or *vārāha-patṛī*, *f*, a kind of plant (= *aśa-gandhā*, q. v.). — *Vārāha-kolpa*, *as*, m. 'boar *Kalpa*,' N. of the now existing *Kalpa* or day of *Brahmā* (being the first of the second *Pārāḍha* of *Brahmā*'s existence). — *Vārāha-tīrtha*, *am*, n., N. of a *Tīrtha*. — *Vārāha-purāṇa*, *am*, n., N. of one of the eighteen *Purāṇas* (said to have been revealed to the Earth by *Viṣṇu* in the form of a boar; it contains an account of the creation, the various forms of *Viṣṇu*, and a vast number of legends and directions relating to the *Vaiṣṇava* sect). — *Vārāhāṅgī* ('*ha-an*'), *f*, the plant *Croton Polyandrum* (= *danti*). — *Vārāhī-kanda*, *as*, m. a kind of bulbous plant (= *brāhmi-kanda*). — *Vārāhī-tantra*, *am*, n., N. of a *Tantra* work.

*Vārāhīya*, *am*, n., N. of a work or a class of works; [cf. *yāmaliya*.]

*Vārāhyā*, *f*, a female descendant of *Vārāha* (*Pāṇ* IV. 1, 78).

*वारुठ* *vārūṭha*, *as*, m. (said to be fr. rt. *vri*), a bier, the bed on which a corpse is carried.

*वारुष्य* *vārūṣya*, *as*, *ī*, *am*, connected with or belonging to *Varuṇa*, sacred to or given by *Varuṇa*, q. v.; epithet of a weapon; (*as*), m., N. of one of the nine divisions of *Bhārata Varsha*; (*am*), n. water; (*ī*), *f*, the western quarter or region presided over by *Varuṇa* [cf. *loka-pāla*]; the west; N. of the lunar asterism commonly called *Sata-bhishaj* (of which *Varuṇa* is the ruling deity; cf. *nakshatra*); a particular kind of spirit (prepared from hogweed ground with the juice of the date or palm and then distilled), any spirituous liquor; a species of *Dūrḍhā* grass. — *Vārūṇa-karma*, *a*, n. 'Varuṇa's work,' any work connected with the supply of water, the digging of

tanks or wells, &c. — *Vārūṇa-tīrtha*, *am*, n., N. of a *Tīrtha*. — *Vārūṇī-vallabhā*, *as*, m. 'beloved by the asterism *Vārūṇī*,' epithet of *Varuṇa*. — *Vārūṇendra* ('*ṇa-in*'), *as*, m. a proper N. — *Vārūṇēśvara-tīrtha* ('*na-īś*'), *am*, n., N. of a *Tīrtha*. — *Vārūṇopapurāṇa* ('*ṇa-up*'), *am*, n., N. of an *Upa-Purāṇa*.

*Vārūṇī*, *is*, m. 'son of *Varuṇa*,' the saint *Agastya*; a patronymic of *Bhṛigu*; of *Satyā-dhṛiti*.

*वारुण* *vārūṇa*, *as*, m. (said to be fr. rt. *vri*), the chief of the serpent race; (*as*, m.), m. n. the rheum or excretion of the eyes; the wax of the ear; a vessel for baling water out of a boat; (*ī*), *f*, a door-step.

*वारेन्द्री* *vāreṅdrī*, *f*. (said to be fr. *varen-dra*), N. of a tract of country north of the *Ganges* or a part of *Bengal* and *Behar* now called *Rājshāhi*.

*वार्क्य* *vār-kārya*, &c. See under *vār*, p. 904, col. 2.

*वार्केण्य* *vārkenya*, *as*, m. (fern. *vārkeṇī*), according to *Pāṇ* V. 3, 115, this word is formed from *vrika*, and the pl. is *vrikās*, which appears to mean 'soldiers or fighting men in the country *Vahika*.'

*वार्क्षी* *vārksya*, *as*, *ī*, *am* (fr. *vriksha*), made of or belonging to a tree; consisting of trees, arboreous; made of bark; (*ī*), *f*, N. of a sort of female *Dryad* mentioned in the *Mahā-bhārata*; (*am*), n. a forest.

*Vārksya*, *as*, *ī*, *am*, made of a tree, made with trees; (*am*), n. a fence &c. made with felled trees or wooden stakes, a stockade.

*वार्णिक* *vārṇika*, *as*, m. (fr. *varṇa*), a scribe, writer.

*वार्ता* *vārtā*, *f*., often incorrectly written for *vārtā*. See under *vārtta* below.

*वार्ताका* *vārtāka*, *as*, m. (fr. rt. *ī*, *vrit*, *Uṇā*-di-s. III. 79), the egg-plant, *Solanum Melongena*. *Vārtākī*, *is*, or *vārtākī*, *f*. = *vārtāka* above.

*Vārtāktī*, *ī*, m. = *vārtāka* above.

*Vārtāku*, *us*, m. (or according to some *f*) = *vārtāka* above.

*वार्तिका* *vārtikā*, *f*. (fr. *vartaka*, q. v.), a kind of quail.

*वार्तीर* *vārtīra*, *as*, *ī*, *am* (fr. *vartira*), connected with a quail or partridge.

*वार्त्त* *vārtta*, *as*, *ā*, *am* (fr. *vṛitti*, cf. *vṛitta*), being in a good state, healthy, hale, well; practising any business or profession; (*ā*), *f*, abiding, staying, being; livelihood, business, profession; agriculture, trade, the occupation of the *Vaiśya*; an account of anything that has happened, tidings, report, rumour, news, intelligence, (in this sense sometimes *vārttās*, pl.); a particular figure of rhetoric, simple description, the mere narration of facts without rhetorical or poetical embellishment; the egg-plant [cf. *vārtāka*]; (*am*), n. welfare, health; chaff. — *Vārttā-karma*, *as*, m. the practice of agriculture or trade. — *Vārttā-nuyoga* ('*ū-an*'), *as*, m. inquiry after news or health. — *Vārttā-mātra*, *am*, n. mere report; superficial knowledge. — *Vārttārambha* ('*tū-ār*'), *as*, m. commercial enterprise, (according to *Kullūka* *kṛishī-bāṅjīya-paśupālanādi-vārttā-tal-ārambho dhanopāyārthah*). — *Vārttā-vaha*, *as*, m. a news-bearer, messenger; a vendor of grain, rice, oil, &c., a Chandler. — *Vārttā-vṛitti*, *is*, m. one whose business is agriculture, a householder. — *Vārttā-vyatikara*, *as*, m. the passing of a rumour from one to another, general report, common rumour. — *Vārttā-hara*, *as*, m. a carrier of tidings, messenger, courier.

*Vārttāyana*, *as*, m. a news-bearer, news-monger, intelligencer, spy, emissary, agent, ambassador.

*Vārttika*, *as*, *ī*, *am* (sometimes written *vārtika*), relating to news, bringing or conveying intelligence, &c.; explanatory, glossarial, containing or relating to a critical gloss or annotation, see *vārttikam* below;

(*as*), m. an intelligence, an informer, spy, agent, envoy; a man of the third or Vaiśya tribe, a husbandman, trader; (*ikā*), f. a sort of quail, (more properly *vārtikā*; cf. *vartaka*); (*am*), n. an explanatory, or supplementary rule, critical gloss or annotation (added to a grammatical or philosophical Sūtra and defined to be 'the exposition of the meaning, of that which is said, of that which is left unsaid, and of that which is ill or imperfectly said'; the term *Vārttika* is, however, especially applied to *Kātyāyana's* critical annotations on the aphorisms of *Pāṇini's* grammar, the object of each *Vārttika* being to limit a too general rule, amplify a too limited one, and give the relations of the Sūtras of *Pāṇini* to each other). — *Vārttika-kāra*, *as*, m. an epithet of *Kātyāyana* as the author of the *Vārttikas* to *Pāṇini's* grammatical aphorisms; of *Kumārila*.

**वार्तिम** *vārtim*, *as*, m. (fr. *vṛitra-ghna*), 'son of the *Vṛitra*-slayer,' epithet of *Arjuna* (as son of *Indra*).

*Vārtahatya*, *as*, *ā*, *am*, Ved. belonging to the destruction of *Vṛitra*.

**वार्दे** *vār-da*, *vār-dara*, *vārdala*. See under *vār*, p. 904, col. 2.

**वार्द्धक** *vārdhaka*, *am*, n. (fr. *vṛiddha*), a collection of old men; old age; the imbecility or infirmity of old age.

*Vārdhaka*, *am*, n. old age, senility.  
*Vārdhakshatri*, *is*, m. (fr. *vṛiddha-kshatri*), a patronymic.

*Vārdhaka*, *am*, n. = *vārdhaka* above.

**वार्द्धि** *vārdhishī*, *is*, m. (fr. *vṛiddhi*, q. v., or perhaps better spelt *vārdhushī* fr. rt. *vṛidh*), one who exacts high interest, a usurer.

*Vārdhushika*, *as*, m. one who lives by lending money at a high rate of interest, a usurer.

*Vārdhushin*, *i*, m. a usurer.  
*Vārdhushyu*, *am*, n. high interest, usurious loan, usury.

**वार्धि** *vār-dhi*. See under *vār*, p. 904, col. 2.

**वार्ध्रि** *vārdhra*, *as*, *i*, *am* (fr. *vārdhra*), made of leather, leathern; (*am*, *i*), n. f. a leather thong.

*Vārdhri-nasa*, *as*, m. (fr. *vārdhri* + *nasa*), a rhinoceros (perhaps so called as having a leather-like snout); a white goat with long ears; (according to some) a kind of fabulous bird.

**वार्भट** *vār-bhaṭa*, *vār-vaṭa*. See p. 904, col. 3.

**वार्मण** *vārmaṇa*, *am*, n. (fr. *varman*), a collection of coats of mail.

*Vārmiṇa*, *am*, n. (fr. *varmin*), a multitude of men in armour.

**वार्ये** *vārya*, *vāryamāṇa*. See p. 905, col. 1.

**वार्यणा** *vārvaṇā*, f. a kind of blue fly (= *nīli*; cf. *varraṇā*).

**वार्शी** *vārśa*, *am*, n. (fr. *vṛiśa*), N. of a *Sāman*.

**वार्ष** *vārsha*, *as*, *i*, *am* (fr. *varsha*), belonging to the rains, &c., belonging to a year, yearly, annual.

*Vārshika*, *as*, *i*, *am*, belonging to the rainy season, growing in the rains, filled with rain, yearly, annual, belonging to a year; lasting a whole year (e. g. a river the water of which does not dry up in the hot season); (*am*), n. a medicinal plant (= *trāyamaṇā*).

*Vārshilā*, f. hail.

*Vārshuka*, *as*, *i*, *am*, raining, showering, sprinkling, wetting.

**वार्शगल्य** *vārshagalya*, *as*, m., N. of an author.

**वार्शदंश** *vārshadaṅśa*, *as*, m. (fr. *vṛishadaṅśa*), a patronymic, (some form two distinct patronymics, *Vārshada* and *Aṅśa*.)

**वार्शभाणवी** *vārshabhāṇavī* or *vārshabhānavī*, f. (fr. *vṛiśa-bhāṇu*), the daughter of *Vṛiśa-bhāṇu*, i. e. *Rādhā*.

**वार्शगिर** *vārshāgira*, *ās*, m. pl. (fr. *vṛiśhāgīr*), Ved. the five sons of *Vṛiśhāgīr* (viz. *Ambariśa*, *Rijrāśva*, *Bhayamāna*, *Saha-deva*, and *Surādhā*, authors of the hymn *Ṛig-veda* I. 100).

**वार्शह्य** *vārshihavya*, *as*, m. a patronymic of *Upa-stuta* (author of *Ṛig-veda* X. 115).

**वार्शण्य** *vārshṇeya*, *as*, m. a descendant of *Vṛiśṇi*, epithet of *Kṛiśṇa*; N. of *Nala's* charioteer. — *Vārshṇeya-sahita*, *as*, *ā*, *am*, accompanied by *Vārshṇeya*. — *Vārshṇeya-sārathi*, *is*, *is*, *i*, having *Vārshṇeya* for a charioteer.

**वार्हे** *vārha*, *as*, *i*, *am* (fr. *varha*), made of the feathers of a peacock's tail.

*Vārhiṇa*, *as*, *i*, *am* (fr. *varhiṇa*), derived from a peacock (as feathers).

**वार्हत** *vārhata*, *am*, n. See *bārhata*.

**वार्हद्रथ** *vārhadratha*, *as*, or *vārhadrathi*, *is*, m. 'son of *Vṛiśhad-ratha*,' epithet of *Jarā-sandha*. See *bārhadratha*.

**वार्हस्पत** *vārhaspata*, *as*, *i*, *am* (fr. *vṛihaspati*), sacred to or declared by *Vṛihas-pati*; see *Bṛihas-pati*.

*Vārhaspatya*, *am*, n. the science taught by *Vṛihas-pati*, rules of conduct, ethical precepts, ethics, morality.

**वाल** *vāla*, *as*, m. (fr. rt. *val*?), hair; (*as*, *ā*), m. f. a tail; [cf. *bāla*.] — *Vāla-dhi*, *vāla-hasta*, &c., see *bāla-dhi*, &c.

**वालक** *vālaka*, *as*, m. (fr. rt. *val*; cf. *valaya*), a bracelet; a finger-ring, (also *ā*, f.)

**वालखिल्य** *vālakhilya*, *am*, n. a collection of eleven additional or apocryphal hymns inserted between the forty-eighth and forty-ninth hymns of the eighth *Maṇḍala* of the *Ṛig-veda*; [cf. *bāla-khilya*.]

**वालम्भदेश** *vālamma-deśa*, *as*, m., N. of a country.

**वालव** *vālava*, *as*, m. the second of the eleven *Karaṇas* or astrological divisions of time, (see *karaṇa*.)

**वालवितु** *vālavitu*, *us*, m. a proper N.

**वालि** *vāli*. See *bāli*.

**वालखिल्येश्वरतीर्थ** *vālikhilyeśvara-tīrtha* (*ya-iś*), *am*, n., N. of a *Tīrtha*.

**वालुका** *vālaka*, f. (more commonly written *bāluka*, q. v.), sand, gravel; (*i*), f. a species of cucumber. — *Vālukeśvara-tīrtha* (*kā-iś*), *am*, n., N. of a *Tīrtha*.

*Vālukin*, *i*, m. = *bhālukin*.

**वालक** *vālka*, *as*, *i*, *am* (fr. *valka*), made of the bark of trees.

*Vālkata*, *as*, *i*, *am* (fr. *valkata*), made of bark; (*i*), f. spirituous liquor; (*am*), n. a bark dress worn by ascetics.

**वाल्मीकि** *vālmika*, *as*, m. (fr. *valmika*, q. v.) = *vālmiki* below; a proper N. — *Vālmikeśvara-tīrtha* (*ka-iś*), *am*, n., N. of a *Tīrtha*.

*Vālmiki*, *is*, m. (also spelt *vālmiki*), N. of the celebrated author of the *Rāmāyaṇa*, (so called, according to some, because when immersed in thought he allowed himself to be overrun with ants like an ant-hill; according to one tradition he began life as a robber, but repenting of his misdeeds betook himself to a hermitage on a hill in the district of *Banda* in *Bundelkand*, where he eventually received *Sītā*, the wife of *Rāma*, when banished by her husband.)

*Vālmikiya*, *as*, *ā*, *am*, composed by *Vālmiki*.

**वालभ्य** *vāllabhya*, *am*, n. (fr. *vallabha*), the state of being a favourite or of being beloved.

**वाव** *vāva*, ind. (i. e. probably *vā* + *eva*), verily, indeed, (sometimes used in a question.)

**वावदत्** *vāvadat*, *at*, *atī*, *at* (fr. *Intens.* of *rt. vad*), Ved. uttering or causing loud sounds.

*Vāvadūka*, *as*, *ā*, *am*, talking much, gabbling, prattling; eloquent. — *Vāvadūka-tā*, f. or *vāvadūkata*, *am*, n. garrulity, loquaciousness.

*Vāvadyamāna*, *as*, *ā*, *am*, talking much, uttering loud sounds.

**वावय** *vāvaya*, *as*, m. a sort of basil, *Ocy-mum Sanctum*.

**वावशान** *vāvashāna*, *as*, *ā*, *am* (fr. the *Intens.* of *rt. vāś*; for 2. see below), Ved. eagerly desiring or longing for, ardently loving.

**वावहि** *vāvahi*, *is*, *is*, *i* (fr. the *Intens.* of *rt. i. vah*), bearing or carrying much.

**वावातु** *vāvātri*, *tā*, m., Ved. one who is favourable to or serves another, a worshipper, (in the *Paṭa* text *vavātri*.)

**वावुट** *vāvūṭa*, *as*, m. a raft, boat, vessel.

**वावृत्** *vāvṛit* (rather to be regarded as an old *Intens.* of *rt. 3. vṛit*, q. v.), cl.

4. *A. vāvṛityate*, &c., to choose, select, prefer, love, like; to serve.

*Vāvṛitta*, *as*, *ā*, *am*, chosen, selected, appointed.

*Vāvṛityamāna*, *as*, *ā*, *am*, choosing, preferring.

**वावृधान** *vāvṛidhāna*, *as*, *ā*, *am* (fr. *rt. vṛidh*, in the *Paṭa-pāṭha vāvṛidhāna*), Ved. growing, increasing.

*Vāvṛidhenya*, *as*, *ā*, *am*, to be increased, (Sāy. = *vardhaniya*.)

**वाश** *vāś* (also written *vās*), cl. 4. *A. vāśyate* (ep. also cl. 1. *P. A. vāśati*, -te), *vavāśe*, *vāśishyate*, *avāśishṭa*, *vāśitum*, to roar, howl, low (as a cow), cry, shriek, sing (like a bird), sound; to call: *Caus. vāśayati*, -yitum, *Aor. avavāśat* (Ved. also *avivavāśat*), to cause to roar or sound: *Desid. vivāśishate*: *Intens. vāvāśyate*, *vāvāśhi* (in Ved. the vowel of the *rt.* is sometimes shortened), to roar vehemently, cry repeatedly, praise repeatedly.

*Vāvāśat*, *at*, *atī*, *at* (anom. *Intens.* part.), Ved. sounding or lowing loudly.

2. *vāvāśāna*, *as*, *ā*, *am* (anom. *Intens.* part.), Ved. roaring aloud, sounding, crackling, (according to *Sāy.* on *Ṛig-veda* IV. 26, 2 = *śabdāyamāna*.)

*Vāśa*, *as*, *ā*, *am*, Ved. roaring, crying; (*ā*), f. the plant *Justicia Ganderussa*; [cf. *vāśa*.]

*Vāśaka*, *as*, &c., roaring, crying, sounding, &c.  
*Vāśat*, *an*, *anī*, *at*, roaring, crying, singing (like a bird &c.).

*Vāśana*, *as*, *ā*, *am*, roaring, singing, crying; (*am*), n. the cry or song of birds, hum of bees, &c.

*Vāśi*, *is*, m. fire or the god of fire.

*Vāśikā*, f. (for *vāśikā*, q. v.), the plant *Justicia Ganderussa*.

*Vāśita*, *as*, *ā*, *am*, roared, cried, called out, sung; perfumed, scented, (in this sense incorrect for 1. *vāśita*); (*am*), n. the cry of birds or animals; (*ā*), f. a woman; a female elephant.

*Vāśi*, f., Ved. roaring, crying, singing; a weapon of the *Maruts*, an axe, spear, weapon in general; (according to some, perhaps) the roaring thunderbolt, (according to *Sāy.* = *ārākhyaṃ ayudham*); voice, speech (= *vād*, *Naigh.* I. 11); a war-cry. — *Vāśi-mat*, *ān*, *atī*, *at*, Ved. roaring; having or bearing the weapon called *vāśi*, armed with an axe, &c.

*Vāśurā*, f. night.

*Vāśra*, *as*, *ā*, *am*, bellowing, lowing, roaring (Ved.); (*as*), m. a bull (Ved.); a day, (also read *vāśra*; cf. *vāśara*); (*ā*), f. a cow (Ved.); (espe-

cially) a cow with a calf; a mother; (*am*), n. an edifice, dwelling, building; a place where four roads meet; dung.

**वाशिष्ठ** *vāśiṣṭha*, *as, ī, am* (better written *vāśiṣṭha*, q. v.), relating to *Vāśiṣṭha* or *Vaśiṣṭha*; descended from *Vaśiṣṭha*, see *vāśiṣṭha*; (*ī*), f. the *Go-matī* or *Goomtī* river (which passes Lucknow and falls into the Ganges below Benares).

**वाष्कल** *vāshkala*, *as, ā, am*, large, great; (*as*), m. a warrior; a proper N.; (*ās*), m. pl., N. of a family or race (the descendants of *Viśvā-mitra*; also written *vāskala*).

**वाष्प** *vāshpa* (also written *vāspa*), *as, am*, m. n. (perhaps connected with *vār*; according to *Uṇādi-s.* III. 28. fr. rt. *vād*h, the final being changed to *sh*; cf. *asrī*), vapour, hot vapour, steam, mist; an incipient tear, water swimming in the eye, a tear, tears; iron; a kind of pot-herb, = *vāshpikā*; (*as*), m., N. of one of the five pupils of *Sākya-muni*; (*ī*), f. a drug (commonly *hingu-patṭri*); [cf. *Lat. vappa*, perhaps *vapor*.] — **वāshpa-kañṭha**, *as, ā, am*, having tears in the throat, choking with tears. — **वāshpa-kala**, *as, ā, am*, inarticulate through tears. — **वāshpa-durdina**, *as, ā, am*, clouded by tears. — **वāshpa-pūra**, *as, m*, a flood of tears. — **वāshpa-pramoḥana**, *am, n*, the shedding of tears, act of shedding tears. — **वāshpa-moḥana**, *am, n*, the shedding of tears. — **वāshpa-viklava**, *as, ā, am*, overcome or agitated with tears, confused with weeping. — **वāshpa-vindu**, *us, m*, a tear-drop, tear. — **वāshpa-sandigdha**, *as, ā, am*, indistinct or hesitating through suppressed tears. — **वāshpākula** (*pa-āk*), *as, ā, am*, interrupted by tears. — **वāshpāmbu-pūra** (*pa-am*), *as, m*, a flood of tears. — **वāshpāvilēshaya** (*pa-āvilēsh*), having the eyes dimmed by tears. — **वāshpodbhava** (*pa-ud*), the rising or starting of tears.

**वāshpaka**, *as, m*, a kind of vegetable or pot-herb, = *māriṣa*; (*ā*), f. a drug (= *hingu-patṭri*).

**वāshpāya**, *Nom. A. vāshpāyate, yitum*, to weep, shed tears; to emit vapour or steam.

**वāshpikā** or **vāshpikā**, f. a drug (= *hingu-patṭri*).  
**वāshpin**, *ī, inī, ī*, discharging or shedding tears (at the end of a comp.).

**वास** *vās* (perhaps rather to be regarded as a *Nom. fr. I. vāsa* below), *cl. 10. P. vāsāyati* (ep. also *A. vāsāyate, yitum*, to fill with (perfumes &c.); to infuse (fragrant odours or other qualities), steep, macerate; to perfume, make fragrant, fumigate, incense; to spice, season; *cl. 4. A. vāsāyate*, to sound, cry, (in this sense for *rt. vās*, q. v.).

**1. vāsa**, *as, m*, perfuming, perfume; (*as, ā*), m. f. the plant *Justicia Ganderussa*. — **वāsa-tāmbūla**, *am, n*, betel mixed with fragrant substances (such as cardamoms, camphor, &c.). — **वāsa-yoga**, *as, m*, fragrant powder sprinkled on the clothes, (especially) the red powder scattered about at the *Holi* festival.

**1. vāsaka**, *as, ā or ikā, am*, perfuming, fumigating, filling with perfume; (*as, ā or ikā*), m. f. 'giving perfume,' the plant *Justicia Ganderussa*.

**1. vāsana**, *am, n*, the act of perfuming, fumigating with fragrant vapours or incense, infusing, steeping.

**वāśikā**, f. See under **1. vāsaka** above.  
**1. vāsita**, *as, ā, am*, infused, steeped, perfumed, scented, made fragrant, filled with fragrance; spiced, seasoned (as sauces &c.); (*am*), n. the cry of birds, sound, (for *vāsita*, q. v.)

**वास** **2. vāsa**, *us, m* (fr. *rt. 6. vas*), dwelling, resting, living; a dwelling-place, house, habitation; site, situation, abode, place of staying or abiding; [cf. *Hib. fos*, 'staying, resting.'] — **वāsa-larṇī**, f. a hall where public exhibitions (as *Nāches* &c. are held). — **वāsa-grīha**, *am, n*, 'dwelling-house,' the inner part of a house, an inner or sleeping-room, bed-chamber. — **वāsa-paryaya**, *as, m*, change of residence. — **वāsa-bhavana**, *am, n*, or *vāsa-bhāmi*, *īś*, f. a place of abode, dwelling-place, house. — **वāsayashī**, *īś*, f. a pole or pillar for a bird to perch on,

a roosting perch. — **वāsa-veśman**, *a, n*, the inner part of a house. — **वāśāgāra** (*sa-āg*), *am, n*, 'abiding apartment,' the inner or sleeping apartment. — **वāśaukas** (*sa-ōk*), *as, n*, 'dwelling-house,' the inner or private apartments.

**2. vāsaka**, *as, ā or ikā, am*, causing to inhabit, making to dwell or abide, populating.

**वāsatēya**, *as, ī, am* (fr. *vasatī*), habitable, fit or proper to be dwelt in; (*ī*), f. night.

**2. vāsana**, *as, ā, am*, belonging to an abode, fit for a dwelling; (*am*), n. causing to abide; abiding, abode; a particular posture (conceived to be peculiarly proper for ascetics during abstract meditation); also said to be practised by princes, when it is described as sitting with the knees bent and the feet turned backwards; any receptacle or vessel, a water-jar, box, basket; knowledge; (*ā*), f. knowledge derived from memory, the present consciousness of past perceptions or an impression remaining unconsciously in the mind from past good or evil actions and hence producing pleasure or pain (= *saṅskāra*); fancy, imagination, idea, inclination [cf. *dur-v*]; false fancy, ignorance; expectation, desire, trust, confidence. — **वāsana-sīha**, *as, ā, am*, placed in a box or basket, packed, folded. — **वāsana-maya**, *as, ī, am*, full of imagination, consisting in fancy. — **वāsana-maya-tra**, *am, n*, the state of being full of imagination.

**वāsi**, *īś*, m. abiding, dwelling; (*īś, ī*), m. f. a small hatchet or axe, chopper, a dze, chisel; [cf. *vāsi*.]

**2. vāsita**, *as, ā, am*, peopled, populous (as a country); flourishing, famous, celebrated; possessed of, possessing, having; (*am*), n. the act of rendering populous or causing to be inhabited; knowledge (especially derived from memory, see *vāsana*).

**1. vāsīn**, *ī, inī, ī*, abiding, staying, inhabiting; (*ī*), m. an inhabitant (at the end of a comp.); (*inī*), f. a sort of white *Jhīnṭī* or *Barleria* (= *śukla-jhīnṭī*).

**वास** **3. vāsa**, *as, m* (fr. *rt. 5. vas*), dressing, dress, cloth, clothes. — **वāsa-sajjā**, f. a woman dressed in all her ornaments to receive her lover.

**3. vāsaka**, *as, m*, clothing, clothes. — **वāśaka-sajjā** or **vāsaka-sajjikā**, f. a woman dressed in all her ornaments to receive her lover.

**3. vāsana**, *as, ā, am*, enveloping, covering, clothing; (*am*), n. cloth, clothes, an envelope.

**वāsas**, *as, n*, cloth, clothes, dress, a garment; a pall; a curtain. — **वāśaḥ-kuṭī**, f. a tent. — **वāśaḥ-khaṇḍa**, *as, am, n*, a piece of cloth, a rag. — **वāśo-ṭa**, *as, ā, am*, giving clothes. — **वāśo-yuga**, *am, n*, a pair of garments, suit of clothes, (the dress of the *Hindūs* usually consisting of two pieces of cloth, viz. a lower garment fastened round the waist, and an upper one thrown loosely over the shoulders.)

**3. vāsita**, *as, ā, am*, clothed, dressed; (*ā*), f. a woman; a female elephant; the female of cattle.

**2. vāsīn**, *ī, inī, ī*, having or wearing clothes, dressed, arrayed, clothed, (*pīta-kauśeya-vāsīnī*, a woman wearing a yellow silk garment.)

**वāśya**, *as, ā, am*, to be clothed; to be covered or pervaded.

**वास्तव** *vāsata*, *as, m*, an ass.

**वास्तन्त** *vāsanta*, *as, ī, am* (fr. *vasanta*), vernal, relating to spring, suitable to spring, produced in the spring season; being in the spring of life, young; attentive or diligent (in the performance of religious ceremonies &c.); situated, (? perhaps connected with **2. vāsa**); (*as*), m. a camel, the Indian cuckoo; a young elephant, any young animal; the southern or western wind (= *malayānīla*, q. v.); a sort of kidney-bean (*Phaseolus Mungo*), a kind of black bean (= *krishna-mudga*); the plant *Vangueria Spinosa*, a dissolute man; (*ī*), f. a large creeper, *Gærtnera Racemosa*; a species of jasmine, *Jasminum Auriculatum* (= *mādhavī, yūthī*); long pepper; the trumpet-flower; N. of a deity; a festival in honour of *Kāma-deva* (held in the month *Caitra*; in some places *Durgā* is worshipped at this festival);

a species of the *Sakvari* metre. — **वāsanti-pūjā**, f. the worship of *Durgā* in the month *Caitra*.

**वāsantaka**, *as, ī, am*, vernal, sown or grown in spring; suitable to the spring season; relating or belonging to it, &c.

**वāsantika**, *as, ī, am*, vernal; (*as*), m. the buffoon or *Vidūshaka* in a drama (see *vidūshaka*); an actor, dancer (the spring being the season for dancing, &c.).

**वासर** *vāsara*, *as, ā, am* (fr. *rt. 3. vas*; cf. *ushas*), *Ved.* shining, giving light, (according to *Say*, on *Rig-veda* VIII. 48, 7. *vāsarāṇi* = *jagad-vāsakānti*); (*as, am*), m. n. a day; (*as*), m. one of the *Nāgas* or serpents, a kind of snake; (*ī*), f. epithet of a cow. — **वāsara-sanga**, *as, m*, 'day-junction,' the morning.

**वासव** *vāsava*, *as, ī, am* (fr. *vasu*), belonging to *Indra*; accompanied by the *Vasus*; (*as*), m., N. of *Indra*; (*ī*), f. the mother of *Vyāsa*. — **वāsara-dattā**, f., N. of the wife of *Nidhi-pati*; of a work by *Subandhu* (describing the amours of *Kandarpa-ketu* and *Vāsava-dattā*). — **वāsavēvara-tīrtha**, *am, n*, N. of a *Tīrtha*. — **वāsavopama** (*ca-up*), *as, ā, am*, resembling or like *Indra*.

**वासिन्** **1.** and **2. vāsīn**. See col. 2.

**वासिपुम्फ** *vāsishumpha*, N. of a place.

**वासिष्ट** *vāśiṣṭha*, *am, n*, blood.

**वासिष्ठ** *vāśiṣṭha*, *as, ī, am* (fr. *vasiṣṭha*, q. v., cf. *vāśiṣṭha*), belonging to *Vaśiṣṭha*, composed by or revealed to the *Rishi Vaśiṣṭha* (as the seventh *Maṇḍala* of the *Rig-veda*); (*as*), m. a son or descendant of *Vaśiṣṭha* (applied as a patronymic to various *Rishis*); (*ī*), f. a female descendant of *Vaśiṣṭha*; (*am*), n. = *yoga-vāśiṣṭha*. — **वāśiṣṭha-rāmāyaṇa**, *am, n*, = *yoga-vāśiṣṭha*. — **वāśiṣṭha-laingā-purāna**, *am, n*, N. of a *Purāna*. — **वāśiṣṭha-sāra**, *as, m*, = *yoga-v*. — **वāśiṣṭhopapurāna** (*tha-up*), *am, n*, N. of an *Upa-Purāna*.

**वासु** *vāsu*, *us, m* (fr. *rt. 6. vas*), N. of *Vishṇu* (as dwelling in all beings); the soul; the Supreme Being considered as the soul of the universe. — **वāsu-pūjya**, *as, m*, the twelfth *Jina* of the present era. — **वāsu-bhadra**, *as, m*, a N. of *Kṛishṇa*.

**वāśū**, *ūs, f*, (in theatrical language) a young girl, maiden.

**वासुकि** *vāsuki*, *is, m* (fr. *vasuka*, said to be a N. of *Kāśyapa*), the serpent *Vāsuki*, sovereign of the snakes. — **वāśuki-hrada**, *as, m*, N. of a lake.

**वāśukeya**, *as, m*, the serpent *Vāsuki*. — **वāśukeya-svasrī**, *sā, f*, 'sister of *Vāsuki*,' epithet of the goddess *Manasā* (presiding over serpents and regarded as wife of *Jarat-kām*).

**वासुक्र** *vāsukra*, *as, m* (fr. *vasu-kra*), *Ved.* a patronymic of *Vasu-karṇa*; of *Vasu-kṛit*.

**वासुदेव** *vāsudeva*, *as, m* (fr. *vasu-deva*), 'son of *Vasu-deva*,' epithet of *Kṛishṇa*; a descendant of *Vasu-deva*; N. of a class of persons peculiar to the *Jains*; N. of an author; of a poet; of a physician. — **वāśudeva-priyāṅkarī**, f. a kind of shrub (= *śatāvārī*). — **वāśudevopaniṣad** (*ca-up*), *ī, f*, N. of one of the more recent *Upanishads* of the *Atharva-veda*.

**वासुरा** *vāsura*, f. (fr. *rt. 6. vas* or *rt. vās*), night; the earth; a woman; a female elephant.

**वासोद** *vāso-da, vāso-yuga*. See col. 2.

**वासौकस्** *vāsaukas*. See col. 2.

**वास्कल** *vāskala*. See *vāshkala*, col. 1.

**वास्त** *vāsta*, *as, ī, am* (fr. *vasta*), made or derived from a goat, coming from goats, goatish, (also written *bāsta*.)

**वāstika**, *as, ī, am*, relating to goats; (*am*), n. a collection of goats.

**वास्तव** *vāstava*, *as, ī, am* (fr. *vastu*), substantial, real; being anything in the true sense of the word, substantiated, fixed, determined, demonstrated; (*ā*), f. dawn; (*am*), n. anything fixed or appointed. — *Vāstavoshā*, f. 'real twilight,' night, (according to some this is not a compound but two words, *vashā*, 'dawn,' being the explanation of *vāstavā*.)  
*Vāstavika*, *as, ī, am*, substantial, real, material, genuine; demonstrated.

**वास्तव्य** *vāstavya*, *as, ā, am* (anom. fut. part. of rt. 6. *vas*), fit to be abided or dwelt in, fit to be inhabited; making a habitation, inhabiting, dwelling; (*as*), m. a dweller, resident, inhabitant, citizen, dependant; [cf. *grāma-v°*.]

**वास्तु** *vāstu*, *us, u, m, n.* (fr. rt. 6. *vas*; see *Upādi-s. I. 77*), the site or foundation of a house, ground suitable for building a house, a building-place, building-ground, site, ground [cf. *pura-v°*]; a house, habitation, abode, region; (*u*), n. a kind of vegetable (= *vāstuka*). — *Vāstu-tattva*, *am, n.*, N. of a part of the *Smṛiti-tattva*. — *Vāstu-pradīpa*, N. of a work. — *Vāsta-yāga*, *as, m.* a sacrificial rite observed on measuring the ground and laying the foundation of a house. — *Vāstu-yāga-tattva*, *am, n.*, N. of a part of the *Smṛiti-tattva* (giving the rules for the above rite). — *Vāstu-sūtra*, *am, n.*, N. of a work. — *Vāstu-saṃsamana* or *vāstu-saṃsamāniya*, *am, n.* a ceremony performed on laying the foundation or setting out the ground for a new house, a sacrifice performed on preparing a foundation or on entering a new mansion. — *Vāstu-ha*, *am, n.* in *Aitareya-Br. V. 14*. interpreted to mean 'what is left on the sacred spot.'  
*Vāstosh-pati*, *is, m.* 'lord of the *Vāstu*,' i. e. 'protector of the foundation of a house,' or generally 'house-protector,' N. of one of the more recent deities of the *Rig-veda* (regarded as presiding over the foundation of a house, and addressed in VII. 54. and VII. 55); an epithet of Indra, (also written *vāstosh-pati*.)

*Vāstuka* or *vāstūka*, *am, n.* the pot-herb *Cheopodium Album*.

*Vāstuki*, f. a species of vegetable (= *chilli*).

**वास्त्येय** *vāsteya*, *as, ī, am* (fr. *vasti*), relating or belonging to the belly, abdominal.

**वास्त्र** *vāstra*, *as, ī, am* (fr. *vastra*), made of cloth, covered with cloth, &c.

**वास्य** *vā-stha* = *vāh-stha*. See under *vāh*.

**वास्प** *vāspa*, *as, m.* (more correctly written *vāshpa*, q. v.), a tear, tears, hot vapour, &c.

*Vāspaya*, *as, m.* the tree *Nāga-keśara*, (commonly called *Nāgesar*.)

**वास्य** *vāsyā*. See p. 907, col. 2.

**वाह** I. *vāh* (also written *bāh*; connected with rt. 1. *vah*), cl. 1. A. *vāhate* (ep. also P. *vāhati*), *vāvāhe*, *vāhātum*, to endeavour, make effort, strive, exert one's self, try; Caus. *vāhayati*, *-yitum*, to cause to labour or work, use, employ, occupy.

1. *vāhana*, *am, n.* the act of making effort, endeavouring, exertion.

*Vāhayat*, *an, antī, at*, causing to labour, employing, making use of.

1. *vāhita*, *as, ā, am*, exerted, endeavoured; mystified.

**वाह** 2. *vāh*, *ḥ, -hi, ḥ* (fr. rt. 1. *vah*), bearing, carrying, &c. (at the end of comps.; cf. *bhāra-v°*, *vajra-v°*, Gram. 182. c).

*Vāha*, *as, ā, am*, bearing, carrying, (*ati-bhāra-vāha*, carrying too heavy burdens); (*as*), m. bearing, carrying, drawing; a bearer, porter, carrier of burdens, &c.; any animal used for draught, a beast of burden; a horse; a buffalo; a bull; any vehicle, carriage, conveyance, car; the arm; air, wind; a measure of capacity containing ten Kumbhas (nearly equal to the weight of an English wey). — *Vāhad-riśhat*, *an, m.* a buffalo (said to be so called as 'hostile to the horse'). — *Vāha-bhrāṅs*, *-bhrat*, *ḥ, ḥ* (or *vāha-bhrāṅs*, *-bhrat*, *t, t*), falling from a vehi-

cle, &c. — *Vāha-śreṣṭha*, *as, m.* 'best of draught-animals,' a horse.

*Vāhaka*, *as, ikā, am*, bearing, carrying, conveying, conducting; (*as*), m. a porter, carrier; the driver of a chariot; a horseman.

2. *vāhana*, *am, n.* the act of carrying, bearing, conveying, conducting; the act of driving or governing (horses); a vehicle, chariot, carriage, a conveyance of any kind; any animal used in riding or draught, a horse, an elephant; (*as*), m., N. of a Muni; [cf. Old Germ. *wagana*, 'a chariot'; Hib. *feun*, 'a chariot.']

*Vāhayitrā*, ind. having caused to be conveyed.

*Vāhas*, *ās, m.*, Ved. one who carries or bears (at the end of comps.; cf. *stoma-v°*, *nri-v°*, *gir-v°*, *brahna-v°*); 'one who bears the oblation or sacrifice' [cf. *yajña-v°*], epithet of Agni; (*as*), n. a hymn, (*Sāy.* = *stotra*.)

*Vāhasa*, *as, m.* a water-course; a large snake (especially the boa constrictor); the pot-herb *Marsilia Dentata*.

*Vāhika*, *as, m.* a car or vehicle drawn by oxen; a large drum.

2. *vāhita*, *as, ā, am*, caused to be borne or conveyed; (*am*), n. a heavy burden.

*Vāhin*, *ī, inī, ī*, bearing, carrying (often at the end of comps.); (*ī*), m. a chariot; (*inī*), f. an army, body of forces; a division of an army (consisting of 81 elephants, 81 cars, 243 horse, 405 foot), a battalion; a river. — *Vāhi-ttha*, *am, n.* (for *vāhi-stha*), the part of an elephant's forehead below the frontal globe. — *Vāhīni-niveśa*, *as, m.* the camp of an army. — *Vāhīni-pati*, *is, m.* the lord or leader of an army, a general, commanding officer; 'lord of rivers,' epithet of the ocean.

*Vāhishṭha*, *as, ā, am*, Ved. bearing or carrying best, bearing most effectually, (according to Nirukta V. 1 = *vadhri-tama*.)

1. *vāhika*, *as, ā, am*, carrying, bearing burdens; (*as*), m. an ox; N. of a priest.

*Vāhuka*, *as, m.*, N. of a charioteer.

1. *vāhya*, *as, ā, am*, to be carried or borne; (*am*), n. a carriage, vehicle; (*as*), m. any beast of burden, an ox, horse, &c.

*Vāhyamāna*, *as, ā, am*, being borne, being carried or conveyed, being conducted; being driven, being urged or incited; being induced.

**वाहादुर** *vāhādura*. See *bāhādura*.

**वाहिवेदिक** *vāhirvedika*. See *bāhirvedika*.

**वाहीक** 2. *vāhika*, *as, ā, am* (fr. *vahis*), outer, external; (*ās*), m. pl., N. of a country (said to be part of the Pañjāb).

**वाह्य** 2. *vāhya*, *as, ā, am* (fr. *vahis*, q. v.; in the Veda usually written *bāhya*, q. v.), being outside, situated without (a city &c.), outer, external, exterior (often at the end of a comp.; cf. *dharmav°*, *nagara-v°*, *veda-v°*); not belonging to the family or the country, strange, foreign; expelled from caste or from society, an outcast, one of a low tribe; (*as*), m. a foreigner; a proper N.; (*ās*), m. pl., N. of the descendants of Vāhya; of a people; (*ā*), f., scil. *tvac*, the outer bark of a tree; (*am*, *ena*, *e*), ind. outside, on the outside of, without; (*āt*), ind. from without. — *Vāhya-kaksha*, *as, m.* the outer side of a house). — *Vāhya-karāṇa*, *am, n.* an external organ of sense. — *Vāhya-karṇa*, *as, m.*, N. of a Nāga. — *Vāhya-kūṇḍa*, *as, m.*, N. of Nāga. — *Vāhya-taddhita*, *as, m.* (in grammar) an external Taddhita affix. — *Vāhya-tara*, *as, ā, am*, more external or foreign, of a lower caste, a lower outcast (Manu X. 30). — *Vāhya-tas*, ind. externally, out-of-doors, &c.; out of, outside of (with gen. or abl.). — *Vāhya-tā*, f. or *vāhya-tva*, *am, n.* the state of being outside, exclusion, deviation from. — *Vāhyato-nara*, *ās, m. pl.* 'external men,' N. of a people. — *Vāhyadruti*, *is, f.* 'external solution,' a process in the preparation of quicksilver. — *Vāhyā-prayatna*, *as, m.* (in grammar) the external effort in the production of articulate sounds. — *Vāhyā-rata*, *am, n.* 'external

coition,' (probably) the gratification of the sexual impulse externally to the vulva. — *Vāhya-vastu*, *u, n.* external wealth or riches. — *Vāhya-vāsin*, *ī, inī, ī*, dwelling outside the village or town (said of Caṅḍālas). — *Vāhya-sambhoga*, *as, m.* external coition; [cf. *vāhya-rata*.] — *Vāhyāntar* ('*ya-an°*'), ind. outside and inside, externally and internally. — *Vāhyāyama* ('*ya-āy°*'), *as, m.* a particular disease of the nerves. — *Vāhyālaya* ('*ya-āl°*'), *as, m.* 'external abode,' the abode of outcasts, i. e. the country of the Vāhikas. — *Vāhyendriya* ('*ya-in°*'), *am, u.* an outer organ of sense.

*Vāhyakā*, f., N. of a Śrinjarī (an older sister of Upa-vāhyakā and one of the two wives of Bhajamāna, Hari-vaṣṭa 2001).

**वाहायनि** *vāhyāyani*, *is, m.* (fr. *vāhya*), a patronymic.

**वाह्वि** *vāhvi*, *is, f.* (also written *bāhvi*, *bāhvi*, q. v.), N. of a country lying north-west of Afghanistan, Balkh. — *Vāhvi-ja*, *as, ā, am*, born or bred in Balkh; (*as*), m. a Balkh-bred horse.

*Vāhlika* or *vāhlika*, *as, n.* (also written *bāhlika*, *bāhlika*, *bāhlika*, q. v.), a country lying north-west of Afghanistan, Balkh; a horse from Balkh (considered to be of a good breed); one of the principal Gandharvas or choristers of heaven; a proper N.; (*am*), n. saffron; *Asa Foetida*; (*as, ī, am*), of or belonging to the Vāhlikas, spoken by the Vāhlikas, (*vāhlikī bhāṣhā*, the language spoken by the Vāhlikas.) — *Vāhlika-desa*, *as, m.* the country of the Vāhlikas. — *Vāhlika-desya*, *as, ā, am*, belonging to the country of the Vāhlikas.

**वि** 1. *vi*, ind. (thought by some to be for an original *divi*, meaning 'in two parts,' as a preposition or prefix to verbs it is opposed to *sam*, q. v., and expresses) apart, apart from, asunder, in different directions, to and fro, about, away, away from, off, &c. (e. g. *vi-yuj*, to disjoin, separate; *vi-ly*, to tear asunder; *vi-kṛi*, to scatter in different directions; *vi-śal*, to move to and fro; *vi-śhid*, to cut away, cut off); when prefixed to some roots, *vi* gives a meaning opposite to the idea contained in the simple rt. (e. g. *krī*, to buy; *vi-kṛi*, to sell; *smṛi*, to remember; *vi-smṛi*, to forget); in other cases it appears either not to affect or simply to intensify that idea [cf. *naś*, *vi-naś*, *hins*, *vi-hins*]. *Vi* may also be used with verbs or nouns, and other parts of speech derived from verbs, to express 'division' [cf. *vi-bhid*, *vi-bheda*, *vi-bhaj*, *vi-bhāga*]; 'distinction' [cf. *vi-śhā*, *vi-śhā*, *vi-śhā*, *vi-śhā*]; 'discrimination' [cf. *vy-avāśhid*, *vy-avāśheda*]; 'distribution', 'arrangement', 'order' [cf. *vi-dhā*, *vi-dhāna*]; 'opposition' [cf. *vi-rudh*, *vi-rodha*]; 'discussion', 'deliberation' [cf. *vi-śar*, *vi-śāra*]; 'privation' [cf. *vi-ni*, *vi-nayana*]. *Vi* may also be used with nouns, adjective or substantive, not immediately connected with verbs, to express 'difference' [cf. *vi-lakṣhāṇa*]; 'variety' [cf. *vi-śitra*]; 'distinction' [cf. *vi-śhā*]; 'intensity', 'greatness', 'largeness' [cf. *vi-karāṇa*]; 'change' [cf. *vi-kāra*]; 'manifoldness' [cf. *vi-vi-dha*]; 'contrariety' [cf. *vi-loma*]; 'impropriety', 'deviation from right' [cf. *vi-janman*, *vi-karmika*]; 'negation' or 'privation' (e. g. *vi-janu*, devoid of mea; in this sense *vi* is used like *nis*, q. v., and like 3. a, q. v.); in this latter signification the use of *vi* often corresponds to that of the Latin *dis*, &c., and the English prefixes *a*, *ex*, *de*, *dis*, *in*, *un*, &c.; [cf. Old Germ. *wi-dar*, 'against'; Pers. *bi*, 'without,' perhaps Lat. *vē*, in words like *re-cors*, *ve-sanus*, *vi* in *di-vi-dere*; Lith. *be*, 'without'; Slav. *beč* (perhaps = *vahis*).]

**वि** 2. *vi*, *is, m. f.* (according to *Upādi-s. IV. 133*, fr. rt. *vā*, the final of the rt. being rejected; a form *vi* is also given, and according to some the word *vi* may be fr. rt. *vi*), Ved. a gaur; a bird [cf. *vika*]; a horse (from its fleetness); a rein (according to *Sāy*); epithet of the Soma; of a sacrificer; the eye (?); heaven (?); the region of the

wind (?); [cf. Zend *vi*; Gr. *ol-ovó-s*, *al-ε-ρό-s*, *áov*, *άov*; Lat. *avis*, *ovum*; Old Germ. *ei*; Angl. Sax. *æg*.] = 1. *vi-gata*, *am*, n. (for 2. see under *vi-gam*), the flight of birds. = 1. *vi-śhāya*, *am*, n. (for 2. see s. v.), the shadow of a flock of birds.

विंश *vinśa*, *vinśaka*, &c. See below.

विंशति *vinśati*, *is*, f. (perhaps contracted fr. *dvi-daśati*, 'two tens'), twenty, a score; (*ti*), f. du. two twenties; (*tayas*), f. pl. many twenties; [cf. Gr. *εἰκάρι*, *εἰκοῖ* (Lacon. *βεῖκαρι*); Lat. *viginti*; Hib. *fichead*; Cambro-Brit. *ugaint*.] = *Vinśatika*, *as*, *ā* or *ī*, *am*, worth twenty, produced from or bought with twenty, &c. = *Vinśali-tama*, *as*, *ī*, *am*, twentieth. = *Vinśati-bhāga*, *as*, m. a twentieth part. = *Vinśati-varsha-desiya*, *as*, *ā*, *am*, about twenty years old. = *Vinśatiśa* ('*ti-śa*'), *as*, or *vinśatiśin*, *ī*, m. a governor of twenty villages.

*Vinśa*, *as*, *ī*, *am*, twentieth; (*as*), m., scil. *bhāga*, a twentieth part (= *vinśati-bhāga*, Manu VIII. 398); (*as*), m., N. of a king.

*Vinśaka*, *as*, *ī*, *am*, twenty, an aggregate of twenty. *Vinśat* in *eka-v*, *pari-v*, q. q. v. v. *Vinśatima*, abbreviated for *vinśati-tama* in *pañcaviñśatima*, q. v.

*Vinśin*, *ī*, m. twenty, a score; a lord of twenty towns.

विक् *vik*, (in Pāṇini's system) the augment *vi* at the end of a syllable of reduplication, (see *Intens.* of rt. 2. *dyut*.)

विक *vika*, *am*, n. the milk of a cow that has just calved.

विकङ्कट *vi-kankata*, *as*, m. the plant *Asteracantha Longifolia* (= *go-kshura*).

विकद्गत *vi-kankata*, *as*, m. a kind of tree (= *granthila*).

विकट 1. *vi-kaṭa*, *as*, *ā*, *am*, blown, opened, expanded (as a flower &c.), spread; (*as*), m. a Buddhist mendicant; epithet of Ketu or the personified descending node. = *Vikaṭi-kṛi*, cl. 8. P. *-karoti*, *-kartum*, to cause to blow or expand, to open. 2. *vi-kaṭa*, *as*, *ā*, *am*, having no hair, hairless, bald.

विकट 1. *vi-kaṭa*, *as*, *ā*, *am* (see *kaṭa*), large, great; formidable, hideous, ugly, uncouth, horrible, frightful; large-toothed; knitted (said of the brows), frowning; changed in form or appearance; beautiful; obscure, obsolete; (*as*), m. a proper N.; (*am*), n. a boil, tumour; (*ā*), f. a kind of female divinity peculiar to Buddhists. = *Vikaṭa-mūrti*, *is*, *ī*, *is*, *ī*, having a hideous or distorted shape, deformed, ugly. = *Vikaṭānana* ('*ta-ān*'), *as*, m. 'ugly-faced', N. of one of the sons of Dhṛita-rāshṭra.

2. *vi-kaṭa*, *as*, *ā*, *am*, having no mat, without a mat.

विकरोटक *vi-kaṭaka*, *as*, m. a herbaceous plant, *Hedysarum Alhagi* or *Alhagi Marrotum* (as 'having no thorns' or as 'having spreading thorns,' = *yavāsa*).

विकल्प *vi-katth*, cl. 1. A. *-katthate* (sometimes also P. *-katthati*), *-katthitum*, to boast, vaunt, boast of (with inst., e.g. *vidyayā vikatthate*, he boasts of his learning); to praise, praise ironically, mock; to humiliate; to speak ill of (with acc.); to proclaim loudly, make a noise about anything. *Vi-katthana*, *as*, *ā*, *am*, boasting, vaunting, boastful, speaking boastfully or ostentatiously, praising; praising ironically; (*am*), n. the act of boasting; the act of proclaiming loudly; the act of praising, praise; ironical or false praise, irony.

*Vi-katthaniya*, *as*, *ā*, *am*, to be vaunted, to be boasted of, to be praised, commendable; to be praised ironically; ridiculous.

*Vi-katthamāna*, *as*, *ā*, *am*, boasting, vaunting. *Vi-katthayivā*, ind. (anom. for *vi-katthya*), having praised ironically, having mocked.

*Vi-katthā*, f. boasting, boast, vaunt; praise; ironical praise, irony; proclaiming.

*Vi-katthin*, *ī*, *inī*, *ī*, boasting, vaunting, proclaiming.

विकम्प *vi-kamp*, cl. 1. A. *-kampate*, *-kampitum*, to tremble greatly, quiver, heave, move about, move from or change a position; to become changed or deformed; to shrink or retreat from: Caus. P. *-kampayati*, *-yitum*, to cause to tremble, &c.

*Vi-kapita*, *as*, *ā*, *am*, = *vi-kampita*.

*Vi-kampa*, *as*, *ā*, *am*, trembling, heaving; unsteady, not firm, inconstant; shrinking from.

*Vi-kampamāna*, *as*, *ā*, *am*, trembling, quivering, heaving.

*Vi-kampita*, *as*, *ā*, *am*, trembling, tremulous, quivering, moving about, (*a-vikampita*, not trembling, immovable); palpitating, heaving; agitated, unsteady, broken, interrupted; shrinking from.

विकर *vi-kara*, &c. See under *vi-kṛi*, p. 910, col. 1.

विकराल *vi-karāla*, *as*, *ā*, *am*, very formidable or terrible, frightful. = *Vikarāla-tā*, f. formidable-ness, dreadfulness.

विकर्ण 1. *vi-karṇa*, *as*, *ī*, *am*, having large ears; (*as*), m., N. of one of the Kuru princes (on the side of Duryodhana in the war against the Pāṇḍavas).

2. *vi-karṇa*, *as*, *ā*, *am*, earless, having no ears.

*Vi-karṇika*, *as*, m. the district called Sārasvata (in the north-west of Hindūstān, generally considered to be part of the Pañjāb, said to be so called as being 'the region from which Karṇa was excluded').

विकर्तन *vi-kartana*. See under *vi-kṛi*.

विकर्मन् *vi-karman*. See p. 910, col. 1.

विकर्ष *vi-karsha*, &c. See under *vi-kṛish*.

विकल *vi-kala*, *as*, *ā*, *am* (see *kalā*), deprived of a part, destitute of a portion, deprived of a limb or member, defective, imperfect; wanting, failing; decayed, impaired, withered, waned; confused, confounded, agitated, sorrowful; (*as*), m., N. of a Daitya; (*ā*, *ī*), f. a woman in whom menstruation has ceased; (*ā*), f. the sixtieth part of a Kalā, the second of a degree. = *Vikala-pāpika*, *as*, m. one who has a mutilated or withered hand, a cripple. = *Vikala-vadha*, *as*, m. 'death of Vikala,' N. of a chapter in the Gaṇeśa-Purāṇa. = *Vikalānga* ('*la-an*'), *as*, *ī*, *am*, having mutilated or defective limbs, deformed, crippled, maimed. = *Vikalī-karṇa*, *am*, n. the act of depriving of a limb, mutilating, maiming, breaking, spoiling; confusing, agitating. = *Vikalī-kṛi*, cl. 8. P. *-karoti*, *-kartum*, to deprive of a limb, mutilate, maim, spoil, break; to agitate, confound. = *Vikalī-kṛita*, *as*, *ā*, *am*, mutilated, maimed, impaired, broken, injured; lame; sick; confused, distressed. = *Vikalī-bhūta*, *as*, *ā*, *am*, mutilated, maimed, defective; agitated, distressed. = *Vikalendriya* ('*la-in*'), *as*, *ā*, *am*, having any of the organs of sense impaired or defective.

विकल्प *vi-kalpa*, &c. See under *vi-kṛip*.

विकल्मष *vi-kalmasha*, *as*, *ā*, *am*, spotless, sinless, guiltless.

विकश्वर *vi-kaśvara*, *as*, *ā*, *am*, for *vi-kaśvara*, col. 3.

विकषा *vi-kashā*, f. = *vi-kaśā*, Bengal madder.

*Vi-kashvara*, *as*, *ā*, *am*, for *vi-kaśvara*, col. 3.

विकस् *vi-kaś*, cl. 1. P. *-kasati*, *-kasitum*, to burst, become split or divided or rent asunder; to open, become expanded, blossom, bloom, blow (as a flower): Caus. P. *-kaśayati*, *-yitum*, to cause to open, cause to expand or blow.

*Vi-kaśa*, *as*, m. the moon; (*ā*), f. Bengal madder.

*Vi-kaśat*, *an*, *antī*, at, opening, expanding; budding, blowing; glowing.

*Vi-kaśita*, *as*, *ā*, *am*, blown (as a flower), budded, opened, expanded. = *Vikaśita-kumudendivārālohin* ('*da-in*', '*ra-āl*'), *ī*, *inī*, *ī*, looking like the expanded white and blue lotus. = *Vikaśita-vadanakamala*, *as*, *ā*, *am*, opening [her] lotus-like mouth.

*Vi-kaśta*, *as*, *ā*, *am*, Ved. split or rent asunder, divided, mutilated, (Sāy. = *vi-śhinna*.)

*Vi-kaśvara*, *as*, *ā*, *am*, opening, expanding; (*ā*), f. a kind of plant (= *rakta-punarnavā*).

*Vi-kāśa*, *as*, m. opening, expanding, expansion, blossoming, blooming, budding.

*Vi-kāśaka*, *as*, *ikā*, *am*, causing to expand or blow.

*Vi-kāśana*, *am*, n. the causing to expand or blow, expansion.

*Vi-kāśita*, *as*, *ā*, *am*, caused to open or blow, expanded; radiant, (in this sense better *vi-kāśita*.)

*Vi-kāśin*, *ī*, *inī*, *ī*, expanding, opening, budding, blowing.

विकाङ्क्ष *vi-kāṅkshā*, f. freedom from desire or eagerness, hesitation.

विकार *vi-kāra*, &c. See under *vi-kṛi*.

विकाल *vi-kāla*, *as*, m. twilight, evening, afternoon, the close of day; [cf. *vaikālika*.]

*Vi-kālaka*, *as*, m. twilight, evening; (*ikā*), f. = *māna-randhrā*, a perforated copper vessel (which when placed in a pan of water marks the time by gradually filling); a sort of clepsydra or water-clock.

विकाश *vi-kaś*, cl. 1. A. *-kaśate*, *-kaśitum*, to appear, become visible, shine forth: Caus. P. *-kaśayati*, *-yitum*, to cause to appear or shine forth, display, blazon abroad, publish; illuminate, make clear.

1. *vi-kāśa*, *as*, m. appearance, becoming visible, display, manifestation, exhibition; open or splendid appearance; expanse, sky, heaven, ether; an open or direct course (= *prasāra*, Kirāt. XV. 52); an oblique course (= *viśama-gati*, Kirāt. XV. 52); opening; budding, blowing (as a flower, but in these senses better *vi-kāśa*); pleasure, joy, enjoyment. = 1. *vikāśa-tā*, f. or 1. *vikāśa-tva*, *am*, n. appearance, display; expansion, diffusion. = *Vikāśa-bhṛit*, *t*, *t*, *t*, possessing expansion, full-blown.

2. *vi-kāśa*, *as*, m. absence of manifestation or display, solitude, loneliness, privacy. = 2. *vikāśa-tā*, f. or 2. *vikāśa-tva*, *am*, n. absence of manifestation, loneliness, solitude.

*Vi-kāśaka*, *as*, *ikā*, *am*, displaying, causing to appear or shine forth, illustrating; causing to expand or bloom, opening (= *vi-kāśaka*).

*Vi-kāśana*, *am*, n. manifestation, display, exhibition, extent; expansion, blowing (of a flower); but in this sense better *vi-kāśana*; the causing to expand or blow (= *vi-kāśana*).

*Vi-kāśita*, *as*, *ā*, *am*, made visible, displayed, made to shine, illumined, resplendent; expanded.

*Vi-kāśin*, *ī*, *inī*, *ī*, becoming visible or apparent, becoming manifested, shining forth; expanding, spreading, developing, opening, budding, blowing, (in these senses better *vi-kāśin*.)

*Vi-kāśat*, *at*, *atī*, *at*, Ved. See s. v.

विकल्पिन् *vi-kāshin* for *vikāśin* and *vikāśin*, q. q. v. v.

विकास *vi-kāśa*, *vi-kāśita*. See above.

विकिर *vi-kira*, *vi-kirat*, &c. See under *vi-kṛi*, p. 910, col. 3.

विकुक्षि *vi-kukshi*, *is*, m., N. of a son of Ikshvāku.

विकुञ्च *vi-kuñc*, cl. 10. P. *-kuñcayati*, *-yitum*, to contract; to bend or turn back.

*Vi-kuñcita*, *as*, *ā*, *am*, contracted, crisped, curled; drawn into wrinkles, knitted (as the brow), frowning. = *Vikuñcita-lalā(a-bhṛit*, *t*, *t*, *t*, having a scowling brow.

विकुरह *vi-kurṭha* (perhaps 'not blunted,'

'not worn out,' 'ever fresh,' cf. *a-kunṭha*, N. of Vishṇo's heaven; (*ā*), f., N. of the mother of Vishṇu.  
*Vi-kunṭhita*, *as, ā, am*, obtuse, blunt; weak, feeble.

**विकुस्र** *vi-kusra*, *as, m.* (in Uṇādi-s. II. 15. said to be fr. r. *kas* with *vi*), the moon, (said to be also written *vi-krasra*.)

**विकूञ्** *vi-kūj*, cl. 1. P. -*kūjati*, -*kūjatum*, to coo, chirp, sing (as a bird &c.), make any cry or sound, hum, buzz.

*Vi-kūjana*, *am, n.* cooing, chirping, humming, grumbling, rumbling, (*antra-rikūjana*, rumbling of the bowels.)

**विकूप** *vi-kūp*, cl. 10. P. -*kūpayati*, -*yitum*, Ved. to contract.

*Vi-kūpana*, *am, n.* a side-glance, leer, wink.

*Vi-kūṅikā*, f. the nose.

**विकृ** *vi-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make different, form variously, give a different shape to anything, transform, alter, change, convert, cause to alter; to cause any one to change his state or opinions; to cause to change for the worse, distort, deprave, pervert, deform, render deformed, spoil; to display; to form or produce variously (as sound, A.); to be changed, undergo a change, change for the worse, deteriorate, change one's state or opinions (A.); to rejoice (A.); to feel aversion (A.); to act in various ways (A.); to decorate in various manners; to move to and fro, become restless (A.); to put into practice, exercise; to distribute; to extend; to destroy, annihilate; to act in a hostile or unfriendly way towards (with gen. or loc. of the person); to contend together: Pass. *vi-kriyate*, &c., to be changed, undergo a change; to act as a substitute for, act in place of (with acc., Ved.): Caus. *kārayati*, -*yitum*, to cause to change or be changed.

*Vi-kara*, *as, m.* sickness, disease, loss of health.  
*Vi-karāṇa*, *as, m.*, scil. *pratyaya*, (in grammar) a term for the affix or conjugational characteristic which is placed between the root and terminations, the inserted conjugational affix; (according to Pāṇini these affixes are *ṣap*, *ṣapo luk*, *ślu*, *śyan*, *śnu*, *śa*, *śnam*, *u*, *yak*, and *li* with its substitutes *tāsi*, *śya*, and *śip*, the first eight of which are added in the Present, Imperfect, Imperative, and Potential, and before a Kṛit which contains a mute palatal *ś*, when these affixes denote the Kartṛi or Agent, i. e. the Active; when, however, they denote the Karman or Bhāva, i. e. the Passive or Neuter, then *yak* is added; *li* is added in the Aorist, *tāsi* in the 1st Future, *śya* in the 2nd Future and Conditional, and *śip* before Let.)

1. *vi-karman*, *a, n.* various business or duty; prohibited or unlawful act, fraud; retiring from business; (*ā*, *ā*, *a*), acting variously; acting wrongly.—*Vi-karma-kṛit*, *t, l, t*, acting in various ways, acting wrongly or illegally, one who does forbidden acts.—*Vikarma-kriyā*, f. an illegal or immoral act, vicious conduct.—*Vikarma-sthā*, *as, ā, am*, doing what is illegal or immoral, addicted to vice, engaged in prohibited acts; engaged in various business.

2. *vi-karman*, *ā, ā, a*, not acting, free from action.  
*Vikarmika*, *as, ī, am*, transacting various affairs; doing forbidden acts; acting wrongly; (*as*), m. a clerk or superintendent of markets or fairs.

*Vi-kāra*, *as, m.* change of form or nature, alteration or deviation from any natural state; change for the worse, change from a state of health, disease, sickness; a wound; change of mind; change from the quiescent condition of the soul, perturbation, emotion, passion, feeling, excitement; (in the Sāṅkhya philosophy) a production or that which is evolved from a previous source or *pra-kṛitī*, q. v., a modification or result of the modification of the *prakṛitīyāh* or producers.—*Vi-kāra-tas*, ind. from change, through change.—*Vi-kāra-tva*, *am, n.* the state of change, condition of transforming, transformation.

*Vi-kārita*, *as, ā, am*, caused to be changed, made

to undergo a change, converted, perverted; rendered unfavourable or unfriendly.

*Vi-kārin*, *ī, iṅi, ī*, producing a change, modifying; undergoing a change; producing a change for the worse, spoiling; feeling emotion, falling in love; (*i*), m., N. of the seventh year of Jupiter's cycle.

*Vi-kurāṇa*, *as, ā, am*, undergoing or causing a change of form or of mind, &c.; feeling emotions of joy, &c., rejoicing, being glad.

*Vi-kṛita*, *as, ā, am*, altered, changed, modified, transformed, changed in form or feeling; changed for the worse, sick, diseased, mutilated, maimed, deformed, disfigured; unnatural; imperfect, unfinished, incomplete; affected by passion, overcome by emotion; entertaining feelings of disgust or aversion, averse, estranged; strange, extraordinary; (*am*), n. change, alteration; change for the worse, a diseased state; disgust, aversion.—*Vi-kṛita-darśana*, *as, ā, am*, changed in appearance.—*Vi-kṛita-buddhi*, *is, is, ī*, changed in mind, estranged, made unfriendly or ill-disposed.—*Vi-kṛita-locana*, *as, ā, am*, having excited eyes.—*Vi-kṛita-vadana*, *as, ā, am*, having a distorted face, ugly-faced.—*Vikṛitākāra* ('*ta-āk*'), *as, ā, am*, changed in form or appearance, misshaped, distorted in form.—*Vikṛitākṛitī* ('*ta-āk*'), *is, is, ī*, having a deformed shape or aspect.—*Vikṛitāṅga* ('*ta-an*'), *as, ā, am*, changed in form, having misshaped limbs, deformed.—*Vikṛitānana* ('*ta-ān*'), *as, ā, am*, having a distorted countenance, ugly-faced.

*Vi-kṛiti*, *is, f.* change, alteration of any kind (as of purpose, mind, form, nature, &c.), change from a natural or healthy state, sickness, disease; change from a quiescent state, emotion, anger, wrath, fear; (in the Sāṅkhya philosophy) a production or that which is evolved from a previous *pra-kṛitī* or producer (see *vi-kāra*, col. 1); fermented or spirituous liquor; a species of metre (the stanza consisting of four lines of two syllables each, variously arranged); = *dimbha* (according to Sabda-k.); (*śā*), m., N. of a king.—*Vikṛitti-mat*, *ān, āti, at*, possessed of change, changed; diseased, wounded; changeable.—*Vikṛitti-vijñāniya*, N. of a chapter in the Ash-tāṅga-hṛidaya-sambhita.

*Vi-kṛitī*, f. = *vi-kṛitī* above.

*Vi-kriyā*, f. alteration, change; transformation, change of mind, &c., any change from a natural or quiescent state, disease, injury, mischief, emotion, anger, any sudden affection or seizure [cf. *bhūta-v<sup>o</sup>*, *roma-v<sup>o</sup>*]; a preparation or dish of rice, &c.

**विकृत** *vi-kṛit*, cl. 6. P. -*kṛintati*, -*kartitum*, to cut into or through, divide by cutting, tear to pieces, destroy.

*Vi-karta*, *vi-kartṛi* in *go-v<sup>o</sup>*, q. q. v. v.

*Vi-kartana*, *as, m.* the sun; the plant Calotropis Gigantea (= *arka*); a son who has usurped his father's kingdom.

**विकृश** *vi-kṛś*, Caus. -*karśayati*, -*yitum*, to make thin, emaciate, attenuate; to distort, deform.

**विकृष** *vi-kṛsh*, cl. 1. P. -*karshati*, cl. 6. P. A. -*kṛishati*, -*te*, -*karshṭum* or -*krashṭum*, to draw asunder, tear asunder, drag apart, draw across, drag hither and thither, draw different ways, drag to and fro, drag excessively, drag along, drag after, draw away, draw out, pull out, extend, draw away from; to withdraw, deprive of, withhold, keep back; to destroy; to pull or drag or draw (in general); to draw a furrow, plough (cl. 6); to draw (a bow-string, cl. 1), bend (a bow).

*Vi-karsha*, *as, m.* dragging or drawing asunder, pulling apart, pulling out; an arrow.

*Vi-karshaya*, *as, m.* 'the distractor,' one of the five arrows of Kāmadeva; (*am*), n. the act of drawing asunder, pulling, drawing, dragging; the drawing (of a bow); the act of dragging or throwing across, a cross throw (in wrestling &c.).

*Vi-karshat*, *an, ānti, at*, dragging asunder or across.  
*Vi-kṛishṭa*, *as, ī, am*, dragged asunder, drawn asunder or apart; analyzed; dragged hither and thither; dragged excessively; drawn towards, attracted, dragged, drawn, pulled, drawn (as a bow-string); drawn

out, extended, protracted, long; sounded, making a noise (= *sabdāyamāna*).—*Vikṛishṭa-kāla*, *as, m.* a long period, (*vikṛishṭa-kālais*, ind. for a long time or extended period.)

*Vi-kṛishya*, ind. having drawn or dragged asunder.  
*Vi-kṛishyamāna*, *as, ā, am*, being dragged asunder, being dragged or pulled about hither and thither.

**विकृ** *vi-kṛi*, cl. 6. P. -*kirati*, -*karitum* or -*karitum*, to scatter in different directions, throw about, sprinkle, toss about, disperse; to spread about, expand, extend; to dissolve; to scatter over, overwhelm, cover, fill with; to tear asunder, split, rend; to revile; to contaminate.

*Vi-kira*, *as, m.* scattering, tearing, one who scatters or tears, a bird, a scattered portion or fallen fragment, anything dropped; a well.

*Vi-kirāṇa*, *am, n.* (according to Sabda-k. *vi-kirāṇa*), the act of scattering, throwing or spreading about, dispersing, tearing; spreading abroad; knowledge, fame; (*as*), m. gigantic swallow wort, Calotropis Gigantea (= *arka*).

*Vi-kirat*, *an, āti* or *ānti*, *at*, scattering about, sprinkling, throwing in different directions, covering (with arrows &c.).

*Vi-kirṇa*, *as, ā, am*, scattered or spread about, extended, diffused; celebrated, famous.—*Vikirṇa-keśa* or *vikirṇa-mūrdhaja*, *as, ā, am*, having dishevelled hair.—*Vikirṇa-roman*, *a, n.* or *vikirṇa-sāñjita*, *am, n.* a sort of perfume (= *sthauṛeya*).

*Vi-kiryā*, ind. having scattered about, having spread in different directions.

*Vi-kiryamāna*, *as, ā, am*, being scattered, being tossed about, being agitated, &c.

**विकृप** *vi-kṛip*, cl. 1. A. -*kalpate*, -*kalpitum*, to change or alternate with (with inst.); to be doubtful or questionable, be subject to doubt or alternative, be optional or not decided: Caus. P. -*kalpayati*, -*yitum*, to prepare or arrange or dispose differently; to prescribe variously; to make, compose, form; to change or exchange with anything; to divide (Ved.); to weigh alternatives, admit anything as doubtful or optional; to choose one out of two alternatives (Ved.); to doubt, consider as doubtful, be doubtful about, consider with distrust; to consider possible, conjecture, presume; to reflect upon.

*Vi-kalpa*, *as, m.* alternation, alternative, option; distinction; uncertainty, ambiguity; indecision, doubt, hesitation; error, mistake, ignorance; (in rhetoric) antithesis of opposites; (in grammar) admission of an option or alternative, the allowing a rule to be observed or not at pleasure; (*as*), m. pl., N. of a people, (also read *vikalya*).—*Vikalpa-jāla*, a snare-like dilemma from which there is no escape.—*Vikalpa-pohāra* ('*pa-up*'), *as, m.* an optional offering.

*Vi-kalpaka*, at the end of an adj. comp. = *vikalpa*; [cf. *nir-v<sup>o</sup>*, *sa-v<sup>o</sup>*.]

*Vi-kalpana*, *am, n.* the giving or allowing an option or alternative, admitting of doubt or uncertainty; indecision; inconsideration.

*Vi-kalpayat*, *an, ānti, at*, preparing or disposing differently, composing; exchanging with; weighing alternatives, deliberating, doubting.

*Vi-kalpita*, *as, ā, am*, made optional, held to be optional; (in grammar) optionally enforced, applied or not at pleasure, (*a-vikalpita*, not subject to doubt, undoubted.)

*Vi-kalpin*, *ī, ini, ī*, possessing doubt or indecision, possessing an illusion, (*nilāśoka-vikalpi-keśa-nikarāh*, having a mass of hair possessing the illusion of the dark Aśoka.)

**विकेश** 1. *vi-keśa*, *as, ī, am*, having loose or dishevelled hair; (*i*), f. a woman with loose hair; a small braid or tress of hair first tied up separately and then collected into the *Veṅṭi* or larger braid.

2. *vi-keśa*, *as, ī, am*, hairless, without hair, bald; (*as*), m., N. of a Muni; (*i*), f. a woman without hair; N. of the wife of Siva manifested in the form of Maḥt or the Earth (one of his eight Tanus or visible forms).

*Vi-keśikā*, f. a piece of rag smeared with ghee or other substances and applied as a dressing to a sore, a kind of pledget.

**विकोक** *vi-koka*, as, m. [cf. *koka*], N. of an Asura (son of *Vīka* and killed by *Kalki*).

**विकोष** *vi-kōsha* or *vi-kośa*, as, ā, am, with-out a case or covering, without a husk, unsheathed (as a sword &c.), uncovered, denuded.

**विकौतुक** *vi-kautuka*, as, ī, am, having no desire or curiosity, incurious, indifferent.

**विक्र विक्रा** *vikka*, as, m. a young elephant.

**विक्रविक्रा** *vikta*. See under *rt. vic*, p. 913, col. 2.

**विक्रान्ति** *vi-krandita*, as, ā, am (see *rt. krand*), crying or calling out, complaint.

**विक्रम** *vi-kram*, cl. 1. P. A. -*krāmati*, -*kramate*, -*kramitum*, to step beyond, go beyond, pass beyond, to step on, go on, walk on, step aside, move or go aside, move away; to step or move apart (P.), become divided; to step over, stride over, step through, stride or stalk through, go through; to advance, proceed, walk, pass, go; to attack, fight against, show valour or prowess (P.); to rise to or towards: Caus. P. -*kramayati*, -*ytum*, to cause to step or stride over or through.

*Vi-krama*, as, m. stepping or going beyond, stepping or striding over; a step, stride, pace [cf. *tri-v*]; going, proceeding, walking; overpowering, overcoming; heroism, prowess, heroic valour, great power or strength; strength in general, (*vikramam kṛi*, to display prowess, use one's strength); N. of a king, (see *vikramāditya*); N. of *Viṣṇu*; of a city; of the forty-eighth year of Jupiter's cycle. - *Vikrama-karman*, a, n. an act of prowess, feat of valour. - *Vikrama-keśarin*, ī, m. 'valour-lion,' N. of king *Vikramāditya*. - *Vikrama-śarīra* or *vikrama-śaritra*, am, n. 'Vikrama's acts,' N. of thirty-two stories (describing the acts of *Vikramāditya*). - *Vikrama-bāhu*, as, m., N. of a king. - *Vikrama-sīha* or *vikrama-sena*, as, m., N. of king *Vikramāditya*. - *Vikrama-hīna*, as, ā, am, destitute of valour, wanting in courage. - *Vikramāditya* ('*ma-ād*'), as, m. 'valour-sun,' N. of a celebrated Hindu king (of *Ujjayini* or *Oujein* and founder of the era called *Saṃvat*) [see *saṃvat*], which begins 57 B. C.; he is said to have driven out the *Sakas* or *Scythians* and to have established his dominion over almost the whole of Northern India; he was one of the wisest of Hindu kings and a great patron of literature; nine celebrated men of letters flourished at his court [see *nava-ratna*], and innumerable legends are related of him [cf. *vikrama-śarīra*, *sīhāsana-dvātrīṅsat-putrikā-vārtā*] all teeming with exaggerations and absurdities; according to some he fell in a battle with his rival *Sāli-vāhana*, king of the south country or *Deccan*, and the legendary date given for his death is *Kali Yuga* 3044; there are, however, other kings called *Vikramāditya*, and the name has been applied to king *Bhoja* and even to *Sāli-vāhana*. - *Vikramāditya-kōsha*, N. of a work. - *Vikramārka* ('*ma-ar*'), as, m., N. of king *Vikramāditya*. - *Vikramāṅgita* ('*ma-ar*'), as, ā, am, acquired or conquered by valour. - *Vikramorvasī* ('*ma-ur*'), f. 'valour-[won] *Urvasī*,' N. of one of the three celebrated dramas of *Kālidāsa*.

*Vi-kramaṇa*, as, m., Ved. a step, pace, stride; the stride of *Viṣṇu*, (see *tri-vikrama*.)

*Vi-kramaṇiya*, as, ā, am, to be stepped on, to be overcome or overpowered.

*Vi-kramamāṇa*, as, ā, am, stepping or passing beyond, traversing, proceeding; striding along, taking giant steps; displaying strength, overpowering.

*Vikramin*, ī, *inī*, ī, displaying valour or prowess, powerful, courageous, strong; chivalrous, gallant, aggressive; (ī), m. a hero; a lion; N. of *Viṣṇu*.

*Vi-krānta*, as, ā, am, stepped or passed beyond; valiant, mighty, victorious, overcoming; (as), m. a hero, warrior; a lion; N. of a *Prajā-pati*; (am), n.

a step, stride; valour, prowess, military achievement; the jewel called *vai-krānta*. - *Vikrānta-gati*, īs, n. a man with a portly gait. - *Vikrānta-bhīma*, N. of a drama.

*Vi-krānti*, īs, f. stepping on, striding; a horse's canter or gallop; heroism, valour, power, prowess.

*Vi-krāntṛi*, tā, *trī*, *trī*, displaying prowess, valiant; victorious; (tā), m. a hero, victor.

*Vi-krāmat*, an, *anti*, at, stepping beyond or aside, striding on, passing beyond; stalking; displaying valour or strength.

*Vi-śakramāṇa*, as, ā, am, Ved. striding, traversing.

**विक्रय** *vi-kraya*. See below.

**विक्रस** *vi-krasra* = *vi-kusra*, q. v.

**विक्रान्ति** *vi-krānti*. See above.

**विक्रिया** *vi-kriyā*. See p. 910, col. 2.

**विक्री** *vi-kṛi*, cl. 9. A. -*krīṇite*, -*kretum*, to buy and sell, barter, trade (Ved.); to sell, vend; to sell or exchange for (with inst., e. g. *gavām sahasreṇa vikṛiṇe*, I sell for a thousand cows): *Desid.* A. -*śikriṣhate*, to wish to sell, to desire to sell or exchange for (with inst.).

*Vi-kraya*, as, m. sale, selling, vending. - *Vikraya-pattra*, am, n. a bill of sale. - *Vikrayānūsaya* ('*ya-an*'), as, m. rescission of sale. - *Vikrayārtham* ('*ya-ar*'), ind. for sale.

*Vi-krayaṇa*, am, n. the act of selling, vending. *Vikrayika*, as, ā, am, one who sells, selling; (as), m. a vender, salesman, dealer.

*Vikrayin*, ī, n. a seller, vender.

*Vi-kṛāyaka* or *vi-kṛāyika*, as, m. a vender, seller.

*Vi-kṛita*, as, ā, am, sold; (as), m., N. of a *Prajā-pati*; (am), n. sale.

*Vi-kṛiya*, ind. having sold.

*Vi-kṛetṛi*, tā, *trī*, *trī*, one who sells, a vender, seller, selling.

*Vi-kṛeya*, as, ā, am, to be sold, saleable, vendible.

**विक्रीड** *vi-kṛiḍ*, cl. 1. P. -*krīḍati*, -*krīḍitum*, to play with, to make a plaything of (with acc.); to sport.

*Vi-kṛīḍita*, as, ā, am, played with, played; (am), n. play, sport.

**विक्रुञ्ज** *vi-kruś*, cl. 1. P. -*krośati*, -*krośṭum*, to cry out, exclaim; to raise a cry; to sound; to invoke any one (acc.); to revile.

*Vi-kruśya*, ind. having screamed, bawling, crying out.

*Vi-kruśṭa*, as, ā, am, called out, cried out, exclaimed; harsh, abusive, cruel, unkind (as speech); (am), n. a cry of alarm or for help; abuse.

*Vi-krośat*, an, *anti*, at, crying out, bawling, screaming, shrieking; reviling.

*Vi-krośana*, am, n. the act of calling out; abusing, reviling.

*Vi-krośamāna*, as, ā, am, crying aloud, screaming.

*Vi-krośṭṛi*, tā, *trī*, *trī*, one who calls or cries out, calling out; a reviler.

**विक्रम** *vi-klam*, cl. 1. 4. P. -*klāmati*, -*klām-yati*, -*klāmitum*, to become faint or weak or weary; to be dispirited or dejected, lose heart, despond, despair.

*Vi-klānta*, as, ā, am, dispirited, fatigued, wearied.

**विक्रव** *vi-klav*, cl. 1. A. -*klavate*, -*klavitum*, to become agitated or confused, to feel alarm, fear.

*Vi-klava*, as, ā, am (according to some fr. *rt. klu* with *vi*), overcome with fear or agitation, confused, agitated, bewildered, confounded; excited, alarmed; disgusted. - *Viklava-tā*, f. or *viklava-tva*, am, n. agitation, confusion; alarm, fear.

**विक्रिड** *vi-klid*, cl. 4. P. -*klidyati*, &c., to become very wet or moist.

*Vi-klinna*, as, ā, am, very wet or moist, thoroughly wetted; decayed, shrivelled, withered; old. - *Viklinna-hṛīdaya*, as, ā, am, 'moist-hearted,' tender-hearted, one whose heart is easily moved with pity.

*Vi-klēda*, as, m. moistening or wetting thoroughly, dissolution.

**विक्लिष्ट** *vi-klishta*, as, ā, am (see *rt. klis*), excessively afflicted or distressed, much hurt or injured, destroyed; (am), n. a fault in pronunciation.

*Vi-klēṣa*, as, m. 'indistinctness,' an incorrect pronunciation of the dentals.

**विद्ययाम** *vi-kshaṇam*, ind. momentarily, for a moment.

**विद्यन्** *vi-kshan* or *vi-kshaṇ*, cl. 8. P. -*ksha-noti*, -*kshayitum*, to wound or hurt severely, kill.

*Vi-kshata*, as, ā, am, excessively wounded or hurt, torn asunder, struck about; (am), n. wounding.

**विद्यर** *vi-kshar*, cl. 1. P. -*ksharati*, -*ksharitum*, to flow away, flow into.

**विद्यल** *vi-kshal*, cl. 10. P. -*kshālayati*, -*ytum*, to wash off, wash away.

*Vi-kshāṭita*, as, ā, am, washed off; bathed.

**विद्यव** *vi-kshāva*, as, m. (see *rt. kshu*), sneezing, cough; a sound.

**विक्षि** *vi-kshi*, Caus. -*kshayayati*, -*kshapayati*, -*ytum*, Ved. to waste, destroy completely, ruin.

*Vi-kshīṇa*, as, ā, am, completely destroyed.

*Vi-kshīṇaka*, as, m. a destroyer; N. of the chief of a class of demigods attendant on *Siva* (described as the ministers of destruction by pestilential diseases &c.); a meeting or assembly of the gods; a place prohibited to eaters of meat.

**विक्षिप** *vi-kship*, cl. 6. P. A. -*kshipati*, -*te*, -*kshiptum*, to throw apart or asunder, throw hither and thither; to throw away or about, send hither and thither, disperse, scatter, distribute; to extend, stretch out; to let loose a bow-string, to shoot off; to cast, throw; to cast off or aside, discard; to reject, refute.

*Vi-kshipat*, an, *ati* or *anti*, at, throwing apart, throwing away, throwing about, tossing; scattering; agitating; pulling, twitching, twanging.

*Vi-kshīpta*, as, ā, am, thrown apart or asunder, thrown about, cast; scattered, dispersed; discarded; sent, dispatched; agitated, bewildered, perplexed; refuted, falsified.

*Vi-kshīpya*, ind. having thrown apart or aside, having cast off or discarded; having stretched out.

*Vi-kshīpyamāṇa*, as, ā, am, being thrown or hurled off, being thrown out, being foiled, disgraced.

*Vi-kshēpa*, as, m. the act of throwing apart or asunder, (*śarāṇa-v*), throwing asunder of the feet, striding with the legs apart; throwing away, casting, throwing, projection (see *vikshēpa-sakti*); sending, dispatching; scattering; confusion, perplexity, alarm, fear; looking about vaguely or wildly; refuting an argument; celestial or polar latitude.

- *Vikshēpa-dhruva*, as, m. (in astronomy) the greatest inclination of a planet's orbit. - *Vikshēpa-sakti*, īs, f. the power of *Māyā*, the projective power of ignorance (according to the *Vedānta* phil.) or that power of projection which raises up on the soul enveloped by it the appearance of an external world.

*Vi-kshēpaṇa*, am, n. the act of throwing asunder or away, throwing; scattering, dispersing; sending, dispatching; confusion proceeding from error.

**विक्षीर** *vi-kshīra*, as, m. the tree *Calotropis Gigantea*.

**विद्युद्** *vi-kshudh*, cl. 7. P. A. -*kshuṇṭti*, -*kshuṇṭte*, -*kshottum*, to pound to pieces, bruise, crush, comminute.

*Vi-kshuṇṭa*, as, ā, am, pounded or ground to pieces.

**विद्युध** *vi-kshudh*, cl. 4. P. -*kshudhyati*, -*kshoddhum*, to be hungry.

**विद्युम्** *vi-kshubh*, cl. 1. A., 4. 9. P. -*kshobhate*, -*kshubhyati*, -*kshubhnāti*, -*kshobhitum*, to be shaken about or agitated or tossed about, to become greatly disturbed or moved, to be dis-

ordered; to confuse, disturb (cl. 9): Caus. *-kshobhayati*, *-yitum*, to cause to move or shake, agitate, excite, disturb, confuse, throw into disorder (as an army).

*Vi-kshobha*, as, m. shaking, agitating, agitation, confusion, conflict, struggle, trepidation, alarm, panic.

*Vi-kshobhita*, as, *ā*, am, shaken about, agitated, tossed about, scattered.

*Vi-kshobhya*, ind. having agitated or disturbed, disturbing.

**विख** *vikha*, as, *ā*, am, noseless; [cf. *vikhu*, *vikhya*, *vikhra*, *vikhru*, *vigra*.] — *Vikha-nas*, *ās*, m. epithet of Brahmā.

**विखण्ड** *vi-khaṇḍ*, cl. 10. P. *-khaṇḍayati*, *-yitum*, to break into fragments, break up, cut or divide into pieces; to cleave or tear asunder, dismember; to scatter, disturb, trouble; to interrupt.

*Vi-khaṇḍita*, as, *ā*, am, broken up, cut into pieces, divided; torn apart or asunder, cleft in two; refuted.

**विखन्** *vi-khan*, cl. 1. P. A. *-khanati*, *-te*, *-khanitum*, to dig up.

*Vi-khānasa*, as, m. a kind of hermit (said to be so called from living on roots; cf. *vaikhānasa*).

**विखाद** *vi-khāda*, as, m., Ved. = *sangrāma* (according to Naigh. II. 17).

**विखासा** *vikhāsā*, f. the tongue.

**विखिद** *vi-khid*, cl. 6. P. *-khiṇḍati*, *-khetum*, Ved. to strike or tear asunder, rend apart.

**विखु** *vikhu*, us, us, u, noseless; [cf. *vikha*.] *Vikhya*, as, *ā*, am, = *vikhu*, noseless.

**विखुर** *vi-khura*, as, m. 'hoofless,' a goblin, demon, Rākshasa; a thief.

**विख्या** *vi-khyā*, cl. 2. P. *-khyāti*, *-khyātum*, to look about, look at, view, see; to shine; to make visible, illuminate; to celebrate; to call, name: Caus. *-khyāpayati*, *-yitum*, to make visible; to make known, communicate, announce, declare, proclaim, promulgate, publish abroad, celebrate.

*Vi-khyāta*, as, *ā*, am, generally known, notorious, renowned, famous, celebrated; known as, called, named; avowed, confessed.

*Vi-khyāti*, is, f. fame, celebrity, notoriety.

*Vi-khyāpana*, am, n. making known, declaring, announcing, publishing; explanation, exposition; avowing, acknowledging, confessing.

**विखु** *vikhra*, as, *ā*, am, noseless; [cf. *vikha*.]

*Vikhru*, us, us, u, = *vikhra*, noseless.

**विगण** *vi-gaṇ*, cl. 10. P. *-gaṇayati*, *-yitum*, to reckon, compute, calculate; to deliberate, consider, reflect; to esteem, regard; to consider as; to disregard, take no notice of.

*Vi-gaṇana*, am, n. reckoning, computing; considering, deliberating; reckoning off, discharge of a debt.

*Vi-gaṇayya*, ind. having reckoned; having deliberated or weighed; not having considered.

*Vi-gaṇita*, as, *ā*, am, reckoned, calculated; considered, weighed; reckoned off, discharged (as a debt).

**विगद्** *vi-gad*, cl. 1. P. *-gadati*, *-gaditum*, to talk about, speak about, repeat, spread a report.

*Vi-gada*, Ved. talking or sounding variously.

*Vi-gadita*, as, *ā*, am, talked about, spoken about, spread abroad (as a report).

**विगन्धक** *vi-gandhaka*, as, m. 'having a bad smell,' the Irūḍi tree.

*Vi-gandhi*, is, is, i, smelling badly, having an unpleasant smell, stinking.

*Vi-gandhikā*, f. = *hapushā*, q. v.

**विगम्** *vi-gam*, cl. 1. P. *-gaṅghati*, *-gantum*, to go away, pass away, depart, disappear, cease, die,

disperse: Caus. *-gamayati*, *-yitum*, to cause to go or pass away; to spend.

2. *vi-gata*, as, *ā*, am (for 1. *vi-gata* see under 2. *vi*), gone away, departed, disappeared, ceased, gone; dead; parted, severed, separated; freed or exempt from, devoid of; lost; destitute of light, obscured, gloomy, dark. — *Vigata-kalmasha*, as, *ā*, am, free from stain or soil, unsoiled, free from sin, sinless; pure, righteous. — *Vigata-klama*, as, *ā*, am, one whose fatigues have ceased, relieved from fatigue. — *Vigata-jñāna*, as, *ā*, am, one who has lost his wits.

— *Vigata-jvara*, as, *ā*, am, cured of fever; freed from feverishness or morbid feeling, freed from trouble or distress of mind; exempt from decay.

— *Vigata-bhī*, is, is, i, one whose fears are gone, free from fear. — *Vigata-manyu*, us, us, u, free from resentment. — *Vigata-rāga*, as, *ā*, am, devoid of passion or affection. — *Vigata-lakṣhaṇa*, as, *ā*, am, devoid of good or lucky marks, unfortunate, unlucky. — *Vigata-śrika*, as, *ā*, am, destitute of fortune, unfortunate, unprosperous. — *Vigata-sankalpa*, as, *ā*, am, devoid of purpose or design, without resolution. — *Vigata-sneha*, as, *ā*, am, void of affection. — *Vigata-sneha-sauhṛda*, as, *ā*, am, one who has relinquished love and friendship. — *Vigata-sprīha*, as, *ā*, am, devoid of wish or desire, indifferent. — *Vigatārtava* ('*ta-ār*'), f. a woman in whom the menstrual excretion has ceased, one past child-bearing or one past the age of fifty-five.

*Vi-gama*, as, m. departure, secession, decease, death, withdrawing, relinquishment, separation.

*Vi-gāma*, as, m., Ved. a step, pace, stride, (in Rīg-veda I. 155, 4. applied to the three strides of Vishṇu; Śāy. = *vividha-gamana*.)

**विगर** *vi-gara*, as, m. 'not swallowing,' an abstemious man; a naked ascetic; a mountain.

**विगर्ज** *vi-garj*, cl. 1. P. *-garjati*, *-garjitum*, to roar out, cry out.

**विगर्ह** *vi-garh*, cl. 1. A. *-garhate*, *-garhitum*, to blame, abuse, reproach, revile; to disdain, despise, contemn: Caus. *-garhayati*, *-yitum*, to revile, rail at, vituperate.

*Vi-garhaṇa*, am, *ā*, n. f. blaming, blame, abusing, abuse, censure, reproach.

*Vi-garhaṇiya*, as, *ā*, am, reprehensible, blamable, bad, wicked.

*Vi-garhita*, as, *ā*, am, abused, reviled, blamed; disdained, despised; reproached, scouted, condemned; prohibited; low, vile; wicked, bad.

1. *vi-garhya*, as, *ā*, am, reprehensible, blamable. — *Vigarhya-kathā*, f. reprehensible speech, scandal.

2. *vi-garhya*, ind. having blamed or reviled.

**विगल्** *vi-gal*, cl. 1. P. *-galati*, *-galitum*, to flow or ooze or trickle away, drain off, fall in drops, drip, distil; to melt away, liquefy, pass away, disappear, fade away, disperse; to fall down or out, drop down, drop out; to become loose or untied.

*Vi-galat*, an, anti, at, flowing away, trickling, dropping, oozing; melting away, dissolving, fading, dispersing.

*Vi-galita*, as, *ā*, am, flowed away, flowing, trickled, distilled, oozed, fallen, dropped, melted away, liquefied, dissolved; dissipated, dispersed, gone, decayed; slackened, untied (as a knot); loose, disordered (as hair or dress), untied, detached.

— *Vigalita-keśa*, as, *ā*, am, having dishevelled hair. — *Vigalita-nivā*, is, is, i, having the knot untied.

**विगा** *vi-gā* (see rt. 1. *gā*), cl. 3. P. *-jigāti*, *-gātum*, Ved. to go or pass away, disappear.

**विगान** *vi-gāna*. See under *vi-gai*, col. 3.

**विगाह** *vi-gāh*, cl. 1. A. *-gāhate*, *-gāhitum*, *-gāḥtum*, to plunge or dive into (with acc. or loc.), bathe in; to agitate or stir about, disturb; to enter into or engage upon; to enter, penetrate, advance into, pervade; to come on, set in (as a season, the night, &c.): Pass. *-gāhyate*, to be plunged into or penetrated, to be entered into or engaged upon.

*Vi-gāḥta*, as, *ā*, am, plunged into, (*ambhasi vigāḥta-mātre*, at the very moment of the water being plunged into), bathed in, immersed, bathed, bathing; come on, advanced, set in, taken place; deep, excessive.

*Vi-gādhṛi*, dhā, dhri, dhri, one who plunges into; one who agitates or disturbs.

*Vi-gāha*, as, m. the act of plunging into (literally or figuratively), bathing.

*Vi-gāhamāna*, as, *ā*, am, plunging into, bathing; advancing into, penetrating, advancing, proceeding; perceiving, knowing.

*Vi-gāhya*, ind. having plunged into, having bathed, having entered.

*Vi-gāhyamāna*, as, *ā*, am, being plunged into, being agitated, being entered or penetrated.

**विगुण** *vi-guṇa*, as, *ā*, am, void of qualities; having no merit, worthless, bad, barren.

**विगुप्** *vi-gup*, Desid. A. *-jugupsate*, to shrink away from, shun.

**विगूढ** *vi-gūḍha*, as, *ā*, am (see rt. 1. *guh*), concealed, hidden; blamed, reproached, censured.

— *Vigūḍha-cārin*, i, iṇi, i, proceeding or acting secretly.

**विगै** *vi-gai*, cl. 1. P. *-gāyati*, *-gātum*, to sing variously, sing discordantly or badly; to decry, abuse, reproach, blame.

*Vi-gāna*, am, n. singing discordantly, defamation, ill report, detraction, scandal; censure, reproach.

*Vi-gita*, as, *ā*, am, sung or said variously; badly sung; decried, abused, reproached; contradicted, contradictory, inconsistent.

*Vi-giti*, is, f. singing in various ways, singing ill; reproach, abuse; contradiction; a kind of metre.

**विग्न** *vigna*. See under rt. 1. *vij*.

**विग्र** *vigra*, as, *ā*, am (perhaps for *vi-agra*), noseless [cf. *vikha*, &c.]; wise, (according to Naigh. III. 15 = *medhā-vin*.)

**विग्रथ** *vi-grath* or *vi-granth* (see rt. 1. *grath*), cl. 9. P. *-grathnāti*, *-granthitum*, to connect, tie or bind together, wind round.

*Vi-grathita*, as, *ā*, am, connected; containing knots; having tubercles; clotted; bound up, hindered, obstructed, impeded.

**विग्रह** *vi-grah* (see rt. *grah*), cl. 9. P. A. *-grāhṇāti*, *-grāhṇite* (Ved. *-grābhṇāti*, *-grābhṇite*), *-grāhitum*, to stretch out or apart, spread out; to hold apart, keep separate, distribute into parts, divide, dissolve, resolve, separate (anything into its constituent elements), isolate; to quarrel, fight, war, wage war, wage war against (with acc.); to assault, seize, lay hold of, take up; to receive in a friendly manner, welcome; to perceive, observe: Caus. *-grāhayati*, *-yitum*, to cause to fight, cause to wage war against: Desid. *-jighṛikshati*, to wish to fight against.

*Vi-grāhita*, as, *ā*, am, stretched out or apart, separated, divided, dissolved; isolated; opposed; encountered (as in fight), warred against; obstructed; seized, taken up.

*Vi-grihya*, ind. having stretched out or apart, having warred against or contended with.

*Vi-grihyamāna*, as, *ā*, am, being warred upon or contended with.

*Vi-graha*, as, m. stretching out or apart, extension, expansion; shape, form, figure; the body; (in grammar) separation, resolution, analysis, resolution of a compound word into its constituent parts, the separation or analysis of any word capable of separation, (such words are Kṛidantas, Taddhitas, all Samāsas or compound words, Ekaśeṣhas, and all derivative verbs like desideratives &c.; the only words incapable of resolution being the simple verb, the singular of the noun, and a few indeclinables not derived from roots; all compounds being called *nitya* or 'fixed,' when their meaning cannot be ascertained through an analysis of their component parts; cf. *jamad-agni*);

a division, part, portion; (*as, am*), m. n. opposition, encounter, quarrel, combat, strife, war, battle; conflict (of the planets); disfavour. — *Vigraha-para, as, ā, am*, intent on war, engaged in fighting. — *Vigraha-vat, ān, atī, at*, having form or figure, embodied, incarnate; having a handsome form or shape, fine, beautiful. — *Vigrahāvāra* (<sup>°ha-av°</sup>), *am, n.* 'the posterior of the body,' the back.

1. *vi-grāhya, as, ā, am*, to be warred upon or contended with.

2. *vi-grāhya, ind.* having caused to wage war or fight with.

*Vi-jgrāhayishu, us, u, u* (fr. Desid. of Caus.), wishing to cause to fight or wage war.

*Vi-jgrāhīkshu, us, us, u* (fr. Desid.), wishing to make war or fight with, determined to encounter or oppose.

**विग्रिवि** *vi-grīva, as, ā, am*, Ved. having the neck or head cut off, decapitated.

**विग्लै** *vi-glai*, Caus. *-glāpayati, -yitum*, to make distressed, afflict, grieve.

**विघट्** *vi-ghaṭ* [cf. *vi-ghaṭṭ* below], cl. 1. A. *-ghaṭate, -ghaṭitum*, to become separate, crumble away, fly apart, burst, disperse; to be broken or interrupted; to be destroyed: Caus. *-ghaṭayati, -yitum*, to tear apart, separate, disperse; to remove, displace.

*Vi-ghatama, am, n.* breaking up, destruction, ruin, misfortune.

*Vi-ghaṭikā, f.* a particular measure of time, the sixtieth part of a Ghaṭikā or Gharī, equal to twenty-four seconds (= *pala*).

*Vi-ghaṭita, as, ā, am*, separated, divided, severed; [cf. *vi-ghaṭita*.]

**विघट्ट** *vi-ghaṭṭ*, cl. 1. A., 10. P. *-ghaṭṭate, -ghaṭṭayati, -ghaṭṭitum, -ghaṭṭayitum*, to strike or force asunder, break asunder, burst open, open (a door &c.); to separate, disperse; to strike, shake, rub against, touch; to break (an agreement), violate, betray.

*Vi-ghaṭṭana, am, ā, n. f.* striking asunder, forcing apart; opening, separating, undoing, untying; striking, rubbing, friction; hurting, offending.

*Vi-ghaṭṭita, as, ā, am*, struck apart, severed, dispersed, opened, disclosed, untied, undone; struck, rubbed, touched; excessively shaken, churned; hurt, offended.

*Vi-ghaṭṭin, ī, inī, ī*, striking apart, striking, touching.

**विघन** 1. *vi-ghana, as, ā, am*, cloudless, destitute of clouds. — *Vighanendu* (<sup>°na-in°</sup>), *us, m.* a cloudless moon.

**विघन** 2. *vi-ghana, as, m.* (fr. *vi-han*), an implement for striking, a mallet, hammer; one who destroys or overpowers.

*Vi-ghanin, ī, inī, ī*, Ved. slaying, killing; (Ṛ), m. one who slays, a slayer, destroyer.

*Vi-ghāta, as, m.* destruction, killing; a blow; opposition, prohibition, prevention, impediment, obstacle; abandoning. — *Vighāta-siddhi, is, f.* the settling or removal of obstacles or impediments.

*Vi-ghātīn, ī, inī, ī*, slaying, killing, wounding, destroying; removing; opposing, impeding, preventing.

*Vi-ghna, as, m.* (occasionally also *am, n.*), obstacle, impediment, hindrance, obstruction, interruption, prevention, opposition; any difficulty or trouble; the Caronda or Carissa Carondas. — *Vighna-kara, as, ī, am*, causing any obstacle or interruption, opposing, impeding, obstructing. — *Vighna-kartri, tā, trī, trī*, causing obstacles. — *Vighna-kārin, ī, inī, ī*, causing obstacles, impeding, obstructing; fearful, formidable, terrible. — *Vighna-dhvansa, as, m.* the removal of obstacles. — *Vighna-nāyaka, as, m.* 'obstacle-chief,' an epithet of Gaṇeśa, (this deity being supposed capable of causing or removing difficulties and being therefore worshipped at the commencement of any

undertaking.) — *Vighna-nāśaka, as, ā, am*, who or what removes obstacles or difficulties; (*as*), m. an epithet of Gaṇeśa. — *Vighna-nāśana, am, n.* the destruction or removal of obstacles; (*as*), m. an epithet of Gaṇeśa. — *Vighna-pratiliriyā, f.* the counteraction or removal of an impediment. — *Vighna-rāja, as, m.* 'obstacle-king,' epithet of Gaṇeśa. — *Vighna-leśa, as, m.* a slight obstacle or impediment. — *Vighna-vat, ān, atī, at*, having obstacles, obstructed by difficulties or impediments. — *Vighna-vighāta, as, m.* the removal of obstacles. — *Vighna-vināyaka, as, m.* 'obstacle-remover,' epithet of Gaṇeśa. — *Vighna-siddhi, is, f.* the settling or removal of obstacles. — *Vighna-hantri, tā, m.* a remover or destroyer of obstacles. — *Vighna-hārin, ī, inī, ī*, removing obstacles; (*ī*), m. an epithet of Gaṇeśa. — *Vighneśu or vighneśāna or vighneśvara* (<sup>°na-īś°</sup>), *as, m.* 'obstacle-lord,' epithet of Gaṇeśa. — *Vighneśa-nāhana, as, m.* the vehicle of Gaṇeśa, a rat. — *Vighneśāna-kāntā* (<sup>°na-īś°</sup>), *f.* 'loved by Gaṇeśa,' a kind of white Dūrva grass.

*Vighnaka* (at the end of comps.) = *vi-ghna*, preventing, hindering.

*Vighnaya, Nom. P. vighnayati, -yitum*, to impede, check, obstruct.

*Vighnita, as, ā, am*, impeded, stopped, prevented, obstructed.

**विघस** *vi-ghasa, as, m.* (see rt. *ghas*), the residue of an oblation of food (offered to the gods, to the Manes, to a guest, or to a spiritual preceptor); food in general; (*am*), n. bee's-wax. — *Vighasāsa* (<sup>°sa-āsa</sup>), *as, or vighasāsīn, ī, m.* one who eats the remains of an offering.

**विघात** *vi-ghāta, &c.* See col. 1.

**विघुप्** *vi-ghuṣh, cl. 1. P. -ghoshati, -ghoshitum*, to cry or proclaim aloud; to sound, resound; to fill with noise.

*Vi-ghuṣhāta, as, ā, am*, cried out, proclaimed loudly, cried; made to resound, resounding, resonant, vocal.

*Vi-ghuṣhya, ind.* having proclaimed aloud.

*Vi-ghoṣhāna, am, n.* the act of proclaiming aloud, proclamation, crying.

**विघूर्ण** *vi-ghūrṇ, cl. 1. P. A. -ghūrṇati, -te, -ghūrṇitum*, to roll about, whirl about, shake about, be agitated; to roll (the eyes).

*Vi-ghūrṇat, am, anti, at*, rolling about, shaking; rolling (the eyes).

*Vi-ghūrṇita, as, ā, am*, rolled or shaken about; rolled (as the eyes); rolling, shaking.

**विघृत्** *vi-ghṛta, as, ā, am*, Ved. destitute of moisture.

**विघृष्ट** *vi-ghṛṣṭa, as, ā, am*, excessively rubbed or ground; rubbed; sore.

**विघ्न** *vi-ghna*. See col. 1.

**विघ्ना** *vi-ghrā, cl. 1. P. -jighrati, -ghrātum*, to smell or scent out, find out by smelling, perceive, discover; to smell at, smell.

**विह्व** *vinhva, as, m.* a horse's hoof.

**विच्** *vic, cl. 7. 3. P. A. vinakti* (1st sing. *vinācmtī*, 2nd sing. *vinakṣhī*, 3rd pl. *vinācanti*), *vinkte, vevkti* (3rd du. *vivikṭas*, Rig-veda VIII. 12, 24), *verikte* (Ṛ), *vireča, viviče, vekshyati, -te, avičat, avāikṣhit, avikta, vektum*, to divide, separate, sever; to remove from, deprive of (with inst.); to discriminate, discern, judge: Pass. *vicāyate, Aor. avečī*: Caus. *večayati, Aor. avivīcat*: Desid. *vivikṣhati*; [cf. Gr. *είκω*, (perhaps also) *έκός, έχ-υ-ος*; Lat. *vīto* for *vic*-(*ī*)-*to*, (according to some also) *vinco, vicio, invicem, vicissim*; Old Germ. *wichan*, (perhaps also) *wolsal*; Angl. Sax. *wican, wrixl.*]

*Vikta, as, ā, am*, separated; empty, (probably for *rikta*, q. v.)

**विचकिल** *vi-čakila, as, m.* a kind of jas-

mine; another flowering plant (*Artemisia*, commonly called *Dona*); a particular shrub, *Vangueria Spinosa*.

**विचक्ष** *vi-čakṣh, cl. 2. A. -čakṣhte, -čakṣtum*, to appear, shine (Ved.); to see distinctly, view, look at (Ved.); to perceive, descry, observe (Ved.); to make manifest (Ved.); to tell, declare, proclaim, announce: Caus. *-čakṣhayati, -yitum*, to cause to see distinctly, make clear (Ved.).

*Vi-čakṣhaṇa, as, ā, am*, clear-seeing, far-sighted, all-seeing, discerning, circumspect, knowing, clever, wise, sensible; able, proficient, skilful, (*kārya-ṃ*), clever or skilful in managing affairs; (*as*), m. a learned Brāhman, Paṇḍit, a holy teacher; (*ā*), f. a sort of sun-flower (= *nāga-dantī*).

*Vi-čakṣhas, ās, m.* a teacher, preceptor, spiritual instructor.

**विचक्षुस्** *vi-čakṣhus, us, us, us*, eyeless, destitute of sight, blind; perplexed, sad; (*us*), m. a proper N.

**विचतुर** *vi-čatura, as, ā, am*, see *Vopa-deva* VI. 29.

**विचय** *vi-čaya, &c.* See p. 914, col. 1.

**विचर** *vi-čar, cl. 1. P. -čarati, -čaritum*, to move or spread in different directions (Ved.); to go or move about, wander, roam, rove, ramble about; to go or gad about wantonly (Manu IX. 20), wander from the right path; to go or walk through, run through, pass through, pervade; to march against, attack; to run out, come to an end; to go about with, associate or have intercourse with (with inst.); to proceed, act; to conduct one's self, behave, live; to make, do, perform, accomplish; to go badly, fail: Caus. *-čarāyati, -yitum*, to cause to go or roam about; to cause to wander from the right path, seduce; to reflect, consider, deliberate, ponder, excogitate; to examine, investigate, ascertain; to doubt, be doubtful, hesitate.

*Vi-čarat, an, anti, at*, wandering, roaming, going about; marching; acting, making, performing.

*Vi-čarita, as, ā, am*, gone or roamed about, &c.; (*am*), n. roaming, roving about, wandering.

*Vi-čāra, as, m.* deliberation, discussion, consideration, reflection, investigation, examination, trial, disputation, dispute; the exercise of judgment or reason, discriminating, distinguishing, judging, discrimination, judgment, selection, decision, determination; doubt, hesitation; prudence. — *Vičāra-kartri, tā, m.* one who makes investigation, a judge, investigator. — *Vičāra-čintāmaṇi, N.* of a work on grammar. — *Vičāra-jña, as, ā, am*, knowing how to discriminate or judge, able to decide on the merits of a case, a judge. — *Vičāra-bhū, ās, f.* a place for discussion, any place for deliberation or judicial investigation, a tribunal; the judgment-seat of Yama (judge of the dead). — *Vičāra-mūḍha, as, ā, am*, foolish or mistaken in judgment. — *Vičāra-sūtra, am, n.*, N. of a work. — *Vičāra-sīla, as, ā, am*, disposed to deliberation or reflection, considerate, deliberative, reflective, thoughtful. — *Vičāra-sihala, am, n.* a place for discussion or investigation, tribunal; a logical disputation. — *Vičārātha-samāgama* (<sup>°ra-ara°</sup>), *as, m.* assembling for the sake of trial or judgment, an assembly for investigation or discussion.

*Vi-čāraka, as, m.* an investigator, discriminator, judge. — *Vičāraka-tā, f.* or *vičāraka-tva, am, n.* investigation, deliberation, discussion.

*Vi-čārāna, am, ā, n. f.* deliberation, consideration, examination, discussion, investigation, the exercise of judgment; hesitation, doubt; (*ā*), f. the Mīmāṃsā system of philosophy, (see *mīmāṃsā*).

*Vi-čārāṇīya, as, ā, am*, to be deliberated about, to be discussed or investigated.

*Vi-čārīta, as, ā, am*, deliberated about, considered, examined, inquired into, discussed, judged; decided, determined; (*am*), n. deliberation, discussion.

*Vi-čārīn, ī, inī, ī*, moving about, wandering; wanton, dissolute, lascivious; deliberating, judging, discussing.

1. *vi-čārya*, *as, ā, am*, to be deliberated, to be weighed or discussed, &c.; questionable, doubtful.

2. *vi-čārya*, *ind.* having deliberated, having considered, &c.

*Vi-čāryamāna*, *as, ā, am*, being investigated or discussed, being under inquiry.

*Vi-čārṇa*, *as, ā, am*, gone through, wandered through; occupied or inhabited by; entered.

**विचारिकी** *vi-čārīkī*, *f.* cutaneous eruption, itch, herpes, scab.

**विचारित** *vi-čārīta*, *as, ā, am*, rubbed, smeared, anointed, rubbed with fragrant unguents, applied (as an unguent).

**विचारिणी** *vi-čārṣhāṇī*, *is, is, ī* (see *čārṣhāṇī*), *Ved.* seeing through, far-seeing, discerning, gifted with discernment, all-beholding, (Sāy. = *vīśe-śhepa sarvasya drashṭrī*); swift, active.

**विचल** *vi-čal*, *cl. I. P. -čalati, -čalitam*, to move about, move to and fro, shake, waver, totter, tremble; to move or go away, depart from, swerve or deviate from (with *abl.*), go astray; to fall off or down; to be agitated or troubled: *Caus. -čālayati, -yitum*, to cause to move about, shake, wave, cause to tremble, make unsteady, trouble; to cause to go away or depart from, cause to turn off or swerve from, detach from, lead away from; to excite, stir up; to destroy, rescind.

*Vi-čala*, *as, ā, am*, moving about, shaking, wavering, tottering, unsteady, unfixed; conceited.

*Vi-čalat*, *an, anī, at*, moving about, going to and fro, shaking, waving.

*Vi-čālana*, *am, n.* the act of moving or going away from, deviating from, deviation; unsteadiness, fickleness; conceit, self-praise.

*Vi-čālita*, *as, ā, am*, gone or moved away, departed, swerved, deviated from.

*Vi-čāla*, *as, ā, am*, coming between, intervening.

**विचाकशात्** *vi-čākaśat*, *at, atī, at* (*Intens. part. fr. rt. kās* with *vi*), *Ved.* shining very brightly, resplendent; seeing, perceiving, beholding.

**विचार** *vi-čāra*. See p. 913, col. 3.

**विचि** 1. *vi-čī* (see *rt. 1. čī*), *cl. 5. P. A. -čīnoti, -čīnute, -čētum*, to segregate, separate or sever from (a mass), divide, select, pick out; to take away, remove, efface, destroy (*Ved.*); to clear, prepare (a way or road; in this sense the form *vičīyantu* is used in *Rig-veda I. 90, 4*); to gather together, collect, bring together; to distribute (*Ved.*); to pile or heap up in a wrong way, disarrange.

*Vi-čīyishṭha*, *as, ā, am*, *Ved.* removing most effectually, effacing, (Sāy. = *ati-śayena nāśaka*.)

2. *vi-čī*, *is, m. f.* a wave (= *vīčī*, q. v.).

*I. vi-čīvat*, *an, anī, at*, selecting, picking out; gathering together, collecting (as winnings &c.).

*Vi-čī*, *f.* a wave (= 2. *vi-čī* above).

**विचि** 3. *vi-čī* (see *rt. 2. čī*; cf. *vi-čīt*), *cl. 5. P. A. (Ved. also cl. 3. P.) -čīnoti, -čīnute, -čīketi, -čētum*, to discern, distinguish, make anything discernible or clear, cause to appear; to search through, investigate, inspect, examine; to search for, look for, long for.

*Vi-čāya*, *as, m.* search, searching for, research, investigation.

*Vi-čāyana*, *am, n.* the act of searching for, search, research, seeking.

*Vi-čāta*, *as, ā, am*, searched through, searched.

*Vi-čīti*, *is, f.* searching, search, research, consideration.

2. *vi-čīvat*, *an, anī, at*, searching for, searching, seeking, considering, investigating, discriminating.

*Vīčīvatka*, *as, m.* search, discrimination, judgment; a hero.

*Vi-čīrvāna*, *as, ā, am*, searching for, searching, considering, deliberating, thinking.

*Vi-čēya*, *as, ā, am*, discernible, distinguishable; to be searched for. = *Vīčēya-lāraka*, *as, ā, am*,

having stars which have to be searched for, i. e. separated by long intervals (= *vīrala-nakshatra*).

**विचित** *vi-čīt* (see *rt. 4. čīt*, which is probably connected with *rt. 2. čī*; cf. 3. *vi-čī*), *cl. 1. P. A. -čēdāti, -te, -čētītum*, to perceive, notice, observe, know, comprehend, understand, distinguish; to be perceived or known (A.); to appear: *Caus., Ved. -čīyati, -yitum*, to perceive, distinguish: *Desid. -čīkītsati*, to wish to distinguish; to reflect, consider, ponder; to hesitate about, doubt, be uncertain.

*Vi-čīkītsat*, *an, anī, at*, doubting, being in doubt or uncertainty.

*Vi-čīkītsā*, *f.* doubt, uncertainty; error, mistake.

*Vi-čīta*, *as, ā, am*, perceived, observed, perceivable, manifest.

**विचित्र** *vi-čitra*, *as, ā, am*, variegated, diversified, speckled, spotted, party-coloured, various, varied, motley; painted, coloured; handsome, beautiful; wonderful, surprising; (*ā*), *f.* a white deer; (*am*), *n.* a variegated colour, party-colour; surprise; speech implying apparently the reverse of the meaning intended. = *Vīčitra-čaritra*, *as, ā, am*, behaving in a wonderful manner. = *Vīčitra-čīnāṣṭuka*, *am, n.* variegated China cloth; shot or watered China silk. = *Vīčitra-tā*, *f.* or *vīčitra-tva*, *am, n.* variegation, variety of colour, &c., spottedness; variety, diversity; wonderfulness, wonder. = *Vīčitra-deha*, *as, ī, am*, having a variegated or painted body; elegantly formed; (*as*), *m.* a cloud. = *Vīčitra-rūpa*, *as, ā, am*, having various forms or diversified aspects, various, diverse. = *Vīčitra-vīrya*, *as, m., N.* of a celebrated king of the lunar race (descended in regular line from Soma, Purūravas, Puru, Dushyanta, Bharata, Knru, and lastly Sāntanu, who was his father, his mother being Satyavati; the latter before her marriage with Sāntanu had borne a son, named Vyāsa, to the sage Parāśara, which son, when his half-brother Vīčitra-vīrya died childless, married his two widows and by them became the father of Dhṛita-rāshṭra and Pāṇḍu). = *Vīčitravīrya-vī*, *ās, f.* epithet of Satyavati (mother of Vīčitra-vīrya by Sāntanu and of Vyāsa by Parāśara). = *Vīčitrāṅga* ('*ra-an*'), *as, ī, am*, having variegated or beautiful limbs, having a spotted body, well-formed, elegant, handsome; (*as*), *m.* a peacock; a tiger.

*Vīčitraka*, *as, ā, am*, wonderful, surprising; (*as*), *m.* the birch tree; (*am*), *n.* wonder, astonishment.

*Vi-čīrita*, *as, ā, am*, variegated, spotted, coloured, painted; wonderful.

**विचिन्न** *vi-čint*, *cl. 10. P. -čintayati, -yitum*, to perceive, discern, observe (*Ved.*); to think of, reflect or muse upon (with *acc.*); to consider, ponder, regard, care for; to find out, devise, investigate; to imagine.

*Vi-čintayat*, *an, anī, at*, thinking about, brooding over.

*Vi-čintita*, *as, ā, am*, thought of, meditated on, considered.

1. *vi-čintya*, *as, ā, am*, to be thought about or imagined.

2. *vi-čintya*, *ind.* having thought or reflected upon.

*Vi-čintyamāna*, *as, ā, am*, being thought of or considered.

**विचीर्ये** *vi-čīrya*. See col. 1.

**विचुम्ब** *vi-čumb*, *cl. 1. P. -čumbati, -čumbitum*, to kiss, kiss warmly.

**विच्यूय** *vi-čūrya*, *cl. 10. P. -čūryayati, -yitum*, to grind, pound, pulverize, crush to pieces.

*Vi-čūryita*, *as, ā, am*, crushed or dashed to pieces, shattered, smashed.

**विचृत्** *vi-črit*, *cl. 6. P. -čritati, -čartitum*, *Ved.* to untie, detach, disconnect, loosen, open, spread out, (according to Sāy. on *Rig-veda I. 67, 4. vi-čritanti* = *stutīr grahṇanti*, they string together or compose praises.)

*Vi-čritau*, *m. du.* 'two releasers,' *N.* of two stars the rising of which promotes relief from disease.

*Vi-čritta*, *as, ā, am*, *Ved.* opened, spread, (Sāy. = *prasārta*.)

**विचेतन** *vi-četana*, *as, ā, am*, senseless, unconscious, lifeless, inanimate, dead.

*Vi-čētas*, *ās, ās, as*, senseless, mindless, ignorant, stupid; sad, perplexed, unhappy; wise (*Ved.*).

**विचेष्ट** *vi-čēṣṭ*, *cl. 1. P. A. -čēṣṭati, -te, -čēṣṭitum*, to move the limbs about, writhe, wallow, struggle, stretch, sprawl; to exert one's self; to bestir one's self, strive, be active, act; to struggle or act against (with *loc.*); to conduct or behave one's self: *Caus. -čēṣṭayati, -yitum*, to set in motion, rouse to action.

*Vi-čēṣṭat*, *an, anī, at*, struggling, making exertion, striving; sprawling.

*Vi-čēṣṭamāna*, *as, ā, am*, struggling, writhing, striving, exerting one's self.

*Vi-čēṣṭayat*, *an, anī, at*, setting in motion, rousing to action.

*Vi-čēṣṭā*, *f.* movement, effort, exertion, conduct, behaviour.

*Vi-čēṣṭita*, *as, ā, am*, struggled, striven, tried, endeavoured, acted, exerted, done; investigated, inquired into; acted badly, done foolishly, misdone, ill-judged; = 2. *vi-gata*; (*am*), *n.* exertion, enterprise, effort, undertaking; action, act; gesture; sensation (e. g. *avunga-vīčēṣṭitam*, a thrilling sensation or movement produced by love); evil or malicious act, machination, trickery.

**विच्छद्** 1. *vi-čchad* (see *rt. 1. čhad*), *cl. 10. P. -čchādayati, -yitum*, to uncover, unclothe, undress.

**विच्छद्** 2. *vi-čchad* (see *rt. 3. čhad*), *cl. 10. P. A. or Caus. -chādayati, -te, -yitum*, to render or return homage (?).

*Vi-čchanda* or *vi-čchandaka*, *as, m.* a building consisting of several stories and surrounded by a portico; a palace, temple.

*Vi-čchandasa* (?), an inferior kind of metre; [cf. *Chandas*.]

**विच्छद्दक** *vi-čchardaka*, *as, m.* (= *vi-čchanda* above), a large building, temple, palace; [cf. 2. *čhardis*.]

**विच्छद्दन** *vi-čchardana*, *am, n.* (said to be *fr. rt. čhid* with *vi*), the act of vomiting, ejecting, disregarding; wasting (?).

*Vi-čchardita*, *as, ā, am*, vomited, ejected; disregarded, neglected; diminished, impaired.

**विच्छाय** 2. *vi-čchāya*, *as, ā, am* (for 1. see p. 909, col. 1), destitute of shadow, shadowless; (*as*), *m.* a jewel, gem.

*Vi-čchāyaya*, *Nom. P. -čchāyayati, &c.*, to free from shadow.

**विच्छिद्** *vi-čchid* (see *rt. 1. čhid*), *cl. 7. P. A. -čchinanti, -čchinte, -čchettum*, to cut or tear asunder, cleave or split in two, break asunder, divide, separate; to cut off, break off; to interrupt, intercept, disturb; to destroy; to be divided (*Ved.*); *Pass. -čchidyate*, to be cut asunder; to be cut off or destroyed; to come to an end, cease.

*Vi-čchitti*, *is, f.* cutting asunder, dividing, separating, separation; cutting off, excision; breaking off, fracture; interruption, cessation; absence, disappearance, loss, destruction; *cesura*, pause in a verse; boundary, limit (as of a house &c.); *N.* of certain amorous gestures practised by a mistress or heroine in a drama (described as irregularity or carelessness in dress and decoration); colouring or marking the body with coloured unguents.

*Vi-čchīdyā*, *ind.* having cut asunder; having separated; separately, interruptedly, (*vīčchīdyā vi-čchīdyā*, on separate occasions.)

*Vi-čchīdyamāna*, *as, ā, am*, being cut off, being destroyed or exterminated.

*Vi-čchinna*, *as, ā, am*, cut asunder, severed, separated, divided, parted, scattered, distributed, portioned, shared; cut off; broken off, broken, interrupted, prevented, intercepted, ceased, ended, termi-

nated; hidden, absent; variegated, diversified, coloured, anointed, smeared or marked with unguents; crooked, curved. — *Vičchhinna-dhūma-prasara*, *as, ā, am*, having the free course of the smoke interrupted.

*Vi-čcheda*, *as, m*, cutting asunder, dividing, separation, disjunction, cutting off, breaking off, breaking, interruption, termination; prohibition, prevention, removal; the division of a book, a section, chapter; dissension, difference; space, interval.

*Vi-čchedaka*, *as, ikā, am*, cutting asunder, dividing, separating, &c.; (*as*), *m*, a cutter off, divider, sector.

*Vi-čchedana*, *am, n*, the act of cutting asunder, severing, dividing, separating, &c.; destruction.

*Vi-čchedaniya*, *as, ā, am*, to be cut asunder, to be divided or separated, &c.; divisible.

**विचुर** *vi-čhur* (see *rt. čur*), *cl. 6. P. -čhurati, -čchuritum*, to inlay; to overspread.

*Vi-čchurita*, *as, ā, am*, inlaid; coated, overspread, covered; anointed, besmeared; suffused.

**विच्छो** *vi-čcho* (see *rt. čho*), *Caus. -čchā-yayati, -yitum*, *Ved.* to cut about, wound.

**विच्यु** *vi-čyu*, *cl. 1. A. -čyavate, -čyotum*, to fall asunder, fall to pieces, split in two, perish; to fall or depart from, deviate or swerve from (with *abl.*); to fall off or down, decline; to fail, err, make a mistake; to displace (*Ved.*): *Caus. -čyāvayati, -yitum*, to cause to fall to pieces, throw down, destroy.

*Vi-čyuta*, *as, ā, am*, fallen apart, fallen down, slipped off; fallen or deviated from, displaced, thrown down; (in surgery) separated from the living part, sloughed.

*Vi-čyuti*, *is, f.* falling to pieces; downfall, decadence, decline; deviation from; severance, separation; failure, miscarriage, (*gurbha-v°*, miscarriage of the fetus).

**विह्व** *vičh* (connected with *rt. 1. vī*), *cl. 6. P. vičhati or vičchāyati, vivičha or vičchāyān-čakāra* (*Part. vivičhas or vivičhasa*), *avivichāt or avivichāyati, vičchitum or vičchāyitum*, to go, approach; *cl. 10. P. vičchayati, -yitum*, to speak; to shine [*cf. vīśna*]: *Intens. vevičhīti*; [*cf. Gr. οἰχέω, οἰχόμαι*].

**विज** 1. *vij*, *cl. 7. P. vinakti, viveja, vijishyati, avijiti*, *cl. 6. A.* (usually with prep. *ud*) *vijate, vivije, vijishyate, avijishā, vijitum*, to shake, tremble; to be agitated; to tremble with fear; to fear, be afraid; to be distressed or afflicted; *cl. 3. P. A.* (= *rt. vič*, with which, as a verb of the 3rd class in the sense 'to separate, discriminate', it may be identified, see *rt. vič*) *vevīkti, vevīkte, &c.*, to separate, divide; to separate by the reason, distinguish, discriminate, judge; to be separate, &c.: *Pass. vijyate, Aor. aveji*: *Caus. vejayati, -yitum, Aor. avivijat*, to terrify, frighten: *Desid. vivijishati*: *Intens. vevijyate, vevīkti*, to shake or tremble violently; [*cf. probably Gr. δίσσω*; *Angl. Sax. wicelian, vince*].

*Vigna*, *as, ā, am*, shaken, trembling, agitated, disturbed, alarmed; [*cf. ud-vigna*].

2. *vij*, *m, Ved.*, according to *Sāy.* on *Rig-veda I. 92, 10. vijah = pakshināh*, 'birds', but according to modern scholars the meaning is rather 'dice'.

*Vija*, *as, m, Ved.* one who trembles or is agitated; a gamester, gambler; a harasser, vexer, (*Sāy.* on *Rig-veda II. 12, 5 = ud-vejaka*).

*Vijitavya*, *as, ā, am*, to be apprehended or feared. *Vijitri, tā, tri, trī*, who or what separates or divides, separating, &c.; (*tā*), *m*, a discriminator, distinguisher, judge; a partner, co-heir.

**विजग्ध** *vi-jagdha*, *as, ā, am* (see *rt. 1. jaksh*), eaten up, devoured.

**विजटीक** *vi-jaṭi-kri*, *cl. 8. P. -karoti, -karatum*, to comb out braided or matted hair.

**विजन्** *vi-jan*, *cl. 4. A. -jāyate, -janitum*, to be born or produced; to bear young, generate, engender, bring forth, produce; to be transformed.

*Vi-janana*, *am, n*, the act of generating or bearing young, bringing forth, procreation, birth, delivery.

*Vi-janita*, *as, ā, am*, brought forth, engendered, begotten, born, produced.

*Vi-janman*, *a, n*, separate birth, birth in general; (*ā, ā, a*), born illegitimately, bastard; (*ā*), *m*, a bastard, illegitimate child, the son of an outcast or of a degraded *Vaiśya*.

*Vi-jāta*, *as, ā, am*, born separately; base born, of mixed origin; generated; born; transformed; (*ā*), *f*, a woman who has borne children, a mother, matron.

*Vi-jāti*, *is, f.* different origin or birth; different species; different caste or tribe or kind.

*Vi-jātiya*, *as, ā, am*, of different or mixed origin; of different birth or caste; of different tribe or species; of a different kind or sort, dissimilar.

*Vi-jāman*, *ā, ā, a, Ved.* variously born, manifold, (*Sāy. = vi-janman*.)

*Vi-jāyamāna*, *as, ā, am*, being born or produced; generating, producing offspring.

*Vi-jāvan*, *ā, arī, a, Ved.* variously productive, prolific, widely-spreading.

**विजन** *vi-jana*, *as, ā, am*, free from people, private, lonely, solitary; (*am*), *n*, a solitary place, desert; (*e*), *ind.* privately.

**विजपिल** *vijapila*, *am, n.* (etymology doubtful), mud (= *panka*).

**विजय** *vi-jaya, vijayin, &c.* See below.

**विजयिन** *vijayina*, *as, ā, am*, sauce mixed with the water of boiled rice; [*cf. vijala*].

**विजर** *vi-jara*, *as, ā, am*, free from decay, fresh, young; (*am*), *n*, a stalk.

**विजल** *vijala*, *as, ā, am, m. f. n.* sauce &c. mixed with rice-water or gruel (= *vijina, vičchila*).

**विजल्प** *vi-jalp*, *cl. 1. P. -jalpati, -jalpitem*, to speak foolishly, chatter, talk, speak (in general).

*Vi-jalpa*, *as, m*, speech, talk, idle or foolish talk. *Vi-jalpita*, *as, ā, am*, spoken foolishly, spoken or talked about.

**विजात** *vi-jāta, vi-jāti*. See above.

**विजानत्** *vi-jānat*. See under *vi-jñā*.

**विजामन्** *vi-jāman*. See above.

**विजामानु** *vi-jāmātri, tā, m, Ved.* an inferior daughter's husband, defective son-in-law (explained by *Yaska* as 'one who has not all the necessary qualifications,' see *Nirukta VI. 9*, where it is also said that the people of the south always speak of this word as denoting 'a man who has purchased his wife').

**विजि** *vi-ji*, *cl. 1. A. -jayate* (rarely *P. -jayati*), *-jedum*, to conquer, vanquish, be victorious, overcome, defeat, overpower; to win or acquire by conquest; to contend victoriously with (with *inst.*); to surpass, excel: *Caus. -jāpayati, -yitum* (*anom.* *Aor. ajījayat*), to cause to conquer; to conquer: *Desid. -jigishati*, to wish to conquer; to attack.

*Vi-jaya*, *as, m*, conquest, victory, triumph, overcoming, defeating, overpowering, excelling; a divine car, chariot of the gods; *N.* of *Arjuna*; of *Yama*; of a son of *Cuñcu*; of a son of *Jaya*; of a son of *Sanjaya*; of a son of *Jayad-ratha*; of a king of the *Andhra* race; of the father of the twenty-first *Jina*; of one of the persons named *Sukla-Balas* the *Jainas* [*cf. bala*]; of the founder of *Buddhist* civilisation in *Ceylon*; of a particular auspicious period; of the first year of *Jupiter's* cycle; (*ā*), *f.*, *N.* of the goddess *Durgā*; of one of her female attendants; of one of the wives of *Yama*; of a daughter of *Daksha* and wife of *Kṛiśāśva*; of various plants, hemp, *Cannabis Sativa*, or the tops of the plant used as a narcotic; yellow myrobalan, *Terminalia Chebula*; orris root; *N.* of a particular *Tithi* or lunar day (the third, eighth, or thirteenth

of a fortnight); of a festival in honour of *Durgā* (on the tenth day of the light half of the month *Āśvina*, when the image of *Durgā* is cast into the water); (*ās*), *m. pl.*, *N.* of a people. — *Vijaya-kuijara*, *as, m.* a royal or war elephant (which carries a standard).

— *Vijaya-čchanda*, *as, m.* a kind of necklace, one of 500 rows or strings. — *Vijaya-điṅṅima*, *as, m.* 'drum of victory,' a large military drum. — *Vijaya-tirtha*, *am, n.* *N.* of a *Tirtha*. — *Vijaya-daśamī*, *f.* the tenth day of the light half of the month *Āśvina*, the day of the *Daśa-harā*, &c. — *Vijaya-nagara*, *am, n.*, *N.* of a town. — *Vijaya-nandana*, *as, m.*, *N.* of a sovereign of the race of *Ikshvāku*.

— *Vijaya-phala*, *as, ā, am*, having victory for a result. — *Vijaya-mardala*, *as, m.* 'drum of victory,' a large military drum. — *Vijaya-rāna*, *as, m.* a proper *N.* — *Vijaya-lakshmi*, *is, f.*, *N.* of the mother of *Venkāta*. — *Vijaya-vaṭ, ān, atī, at*, possessing victory, triumphant. — *Vijaya-siddhi*, *is, f.* accomplishment of victory, success. — *Vijayabhīman-dana* ('*ya-abh°*'), *as, m.*, *N.* of a great warrior yet to arise and to be the founder of an era. — *Vijayā-bhyupāya* ('*ya-abh°*'), *as, m.* means of victory.

— *Vijayārtham* ('*ya-ar°*'), *ind.* on account of victory, for victory. — *Vijayārthin* ('*ya-ar°*'), *i, inī, i*, seeking victory, flesher of conquest. — *Vijaya-saptamī*, *f.* the seventh day of the light half of a month falling on a Sunday. — *Vijayaśa* ('*ya-īśa*'), *as, m.* 'lord of victory,' epithet of *Siva*. — *Vijayotsava* ('*ya-ut°*'), *as, m.* 'victory-festival,' *N.* of a festival in honour of *Vishṇu* celebrated on the tenth day of the light half of the month *Āśvina* (= *vijaya-daśamī*).

*Vi-jayanta*, *as, m.* 'the victorious,' epithet of *Indra*.

*Vi-jayamāna*, *as, ā, am*, conquering, victorious, triumphant.

*Vijayin, i, inī, i*, conquering, victorious, triumphant; (*i*), *m*, a conqueror.

*Vi-jigishā*, *as, ā, am*, desirous of victory, wishing to overcome or conquer; emulous; (*ā*), *f.* a desire to conquer or overcome or subdue, wish to surpass, desire to excel, competition, emulation, ambition.

— *Vijigishā-vivarjita*, *as, ā, am*, devoid of ambition.

*Vi-jigishat, an, anti, at*, wishing or striving to conquer.

*Vi-jigishin, i, inī, i*, desirous to conquer or overcome, desirous of victory.

*Vi-jigisha*, *us, us, u*, desirous of victory or conquest, desirous to overcome or surpass, emulative, emulous, ambitious; (*us*), *m*, a warrior; an invader, antagonist; a disputant; an opponent.

*Vi-jita*, *as, ā, am*, conquered, subdued, defeated, won, gained. — *Vijita-vaṭ, ān, atī, at*, one who has conquered. — *Vijitātman* ('*ta-āt°*'), *ā, ā, a*, one who has conquered himself, self-subdued. — *Vijitāśva* ('*ta-aś°*'), *as, m.*, *N.* of a son of *Prithu*. — *Vijitāsana* ('*ta-aś°*'), *as, ā, am*, indifferent about a seat. — *Vijitendriya* ('*ta-in°*'), *as, ā, am*, having the organs of sense or passions subdued.

*Vi-jiti*, *is, f.* conquest, victory, triumphing over, vanquishing; victory over various enemies.

*Vi-jitya*, *ind.* having conquered, having won.

*Vi-jētrī, tā, trī, trī*, victorious, a victor, conqueror, gainer, winner, (*purāṇ vijētrī*, 'conqueror of towns,' an epithet of *Siva*).

**विजिग्राहयिषु** *vi-jigrāhayishu, vi-jighṛi-kshu*. See *p. 913, col. 1*.

**विजिन** *vijina*, *as, ā, am, m. f. n.* sauce &c. mixed with rice-water or gruel; [*cf. vijala*].

*Vijila or vijivila = vijina* above.

**विजिहीषी** *vi-jihirshā*, *f.* (*fr. Desid. of vi-hṛi*), wish or intention to roam about or take one's pleasure.

*Vi-jihirshu, us, us, u*, wishing or seeking to roam about or sport.

**विजिह्म** *vi-jihma*, *as, ā, am*, curved, bent; crooked in mind or purpose, dishonest, depraved.

— *Vijihma-tā*, f. or *vijihma-tva*, am, n. crookedness, dishonesty, craftiness.

**विजीव** *vi-jīva*, cl. I. P. *-jīvati*, *-jīvitum*, to revive, return to life.

**विजुल** *vijula*, as, m. the silk-cotton tree.

**विजुम्भ** *vi-jrimbh*, cl. I. A. *-jrimbhate*, *-jrimbhitum*, to yawn, gape; to open (intrans.), unfold, expand, become expanded or developed or exhibited, spread out, blossom; to extend; to spring open, spring back (as a bow); to become displayed, break forth or out, appear, rise; to display activity or energy, exhibit courage, &c.

*Vi-jrimbhāna*, am, n. yawning, gaping; expanding, unfolding, displaying, exhibiting, extending; blossoming, budding; pastime, sport (especially amorous).

*Vi-jrimbhita*, as, ā, am, yawned, gaped; expanded, opened, unfolded, displayed, exhibited, acted; blossomed; arisen, appeared; sported, wanted; (am), n. pastime, sport; wish, desire; act. — *Vi-jrimbhita-sneha*, as, ā, am, displaying affection.

**विजेह** *vi-jeh*, cl. I. A. *-jehate*, *-jehitum*, to open the mouth.

*Vi-jehamāna*, as, ā, am, Ved. opening wide; darting forth, (Sāy. = *prakhshipat*.)

**विजोपस** *vi-joshas*, ās, ās, as, Ved. disunited, estranged from each other, no longer friends.

**विज्जन** *vijjana*, as, ā, am, m. f. n. sauce &c. mixed with rice-water or gruel.

*Vijjala*, as, ā, am, m. f. n. = *vijjana* above; (am), n. an arrow. — *Vijjala-pura*, N. of a town.

*Vijjila*, as, ā, am, m. f. n. sauce &c. mixed with rice-gruel.

**विज्जाका** *vijjākā*, f., N. of a female poet.

**विज्जुलिका** *vijjūlikā*, f., N. of a kind of plant (= *jatukā*).

**विज्ञ** *vi-jñā*. See below.

**विज्ञा** *vi-jñā*, cl. 9. P. A. *-jñāti*, *-jñāte*, *-jñātum*, to distinguish, discern, understand, observe, perceive, know, recognise, know thoroughly or well, have a right knowledge of; to be familiar with; to find out, investigate, inquire, ascertain, learn, learn from (with gen.); to hear, to consider as; to explain; to become wise or learned (Manu IV. 20): Caus. *-jñāpayati* and *-jñāpayati*, *-jñāyati*, to make known, declare, report, communicate, announce to any one (acc.); to make any one understand, apprise, teach, instruct; to make a representation or request (in a respectful manner), ask, beg; to inform any one of anything (with two acc.): Desid. *-jñāsatī*, to wish to understand or know, &c.

*Vi-jñāat*, an, atī, at, distinguishing, understanding, knowing, recognising, possessing various or extended knowledge, wise, considerate; (an), m. a wise man, sage.

*Vi-jñāāsā*, f. a desire of knowing distinctly, wish to prove or try.

*Vi-jñā*, as, ā, am, knowing, intelligent; wise, learned; proficient, conversant, clever, experienced, skilful, prudent, discreet; (as), m. a wise man. — *Vi-jñā-tā*, f. or *vijñā-tva*, am, n. intelligence, wisdom, learning, skill, cleverness. — *Vijñā-buddhi*, is, f. Indian spikenard (= *jaṭā-mānvi*).

*Vi-jñāpta*, as, ā, am, made known, reported, represented; appraised, respectfully informed or told.

*Vi-jñāpti*, is, f. information, representation, respectful statement or communication; a report, announcement.

*Vi-jñāta*, as, ā, am, discerned, understood, known, perceived; celebrated, famous, notorious. — *Vijñā-tārtha* (Cā-ar°), as, ā, am, one who is acquainted with any matter or the true state of a case.

*Vi-jñātri*, tā, tri, tri, one who knows or understands, an experienced person.

*Vi-jñāna*, am, n. the act of distinguishing or per-

ceiving or recognising, discerning, understanding, comprehending, distinction, intelligence, knowledge, science, learning, worldly knowledge of any kind (including all subjects except that understanding of the true nature of God or Brahma which is acquirable only by abstract meditation and the study of the Vedas), wisdom; business, employment; music. — *Vijñāna-kanda*, as, m. a proper N. — *Vijñāna-kāmuḍī*, f., N. of a Buddhist woman. — *Vijñāna-pāda*, as, m. (see *pāda*), an epithet of Vyāsa. — *Vijñāna-bhikṣu*, us, m., N. of the author of the *Yoga-sāra-saṅgraha*, the *Yoga-vārtika*, the *Sāṅkhya-sāra*, and the *Brahmādarśa*. — *Vijñāna-maya*, as, ī, am, consisting of knowledge or intelligence, all knowledge, intellectual (said of the first or innermost of the several sheaths of the soul). — *Vijñānamaya-kosha*, as, m. the sheath consisting of intelligence, the intelligent sheath (of the soul, according to the Vedānta philosophy) or that sheath which is caused by the understanding being associated with the organs of perception. — *Vijñāna-mārtika*, as, m. 'parent of knowledge,' an epithet of Buddha. — *Vijñāna-lalita*, N. of a work. — *Vijñāna-vāda*, as, m. the theory of *Vi-jñāna*, ideal theory. — *Vijñānesvara* ('*na-īś*'), as, m. 'master of knowledge,' N. of the author of the *Mitākṣharā* commentary.

*Vijñānika*, as, ī, am, learned, well-informed, clever, skilful, proficient, conversant.

*Vi-jñāpaka*, as, ikā, am (fir. the Caus.), who or what makes known or apprises, making known, giving information; (as), m. an informant; an instructor.

*Vi-jñāpana*, am, ā, n. f. the act of making known or acquainting, teaching; representing, informing; information, instruction; respectful communication or representation.

*Vi-jñāpanīya*, as, ā, am, to be made known or represented, to be appraised.

*Vi-jñāpita*, as, ā, am, apprised, informed, instructed; respectfully told or represented.

*Vi-jñāpti*, is, f. representing, informing; respectful communication or representation.

*Vi-jñāya*, ind. having known or perceived, having understood, having ascertained, having recognised.

*Vi-jñeya*, as, ā, am, to be perceived or known or understood; cognizable, intelligible, comprehensible, discernible, recognizable.

**विज्वर** *vi-jvara*, as, ā, am, free from fever or pain; free from distress; exempt from decay.

**विज्वर** *vi-jharjhara*, as, ā, am, making a harsh or rattling sound, discordant.

**विमिलविन्दु** *vimilavindu*, N. of a town.

**विम्रमर** *vimrāmarā*, am, n. the white of the eye.

**विम्रोली** *vimrōlī*, f. a line, row, range.

**विट** *viṭ* (also written *biṭ*; cf. rt. 1. *viḍ*), cl. I. P. *veṭati*, *veṭitum*, to sound; to curse, swear at, revile.

*Viṭa*, as, m. a voluptuary; a paramour; (in the drama) the companion of a prince or dissolute young man or sometimes of a courtesan, (he resembles in some respects the *Vidushaka*, being generally represented as a parasite on familiar terms with his associate, but at the same time accomplished in the arts of poetry, music, and singing); a catamite; a rogue, cheat; N. of a mountain; the *Khayar* tree, *Mimosa* *Catechu*; a medicinal salt (= *viḍ-lavaṇa*); a rat; the orange tree; a branch and its shoot. — *Viṭapa*, as, m. a keeper of catamites. — *Viṭa-priya*, as, m. a kind of tree (= *mudgara*). — *Viṭa-mākhika*, as, n. a sort of mineral (= *tāpya*). — *Viṭa-lavaṇa*, am, n. a medicinal salt (= *viḍ-lavaṇa*, q. v.).

2. *Viṭapa*, as, am, m. n. (according to *Uṇādis*. 111. 145. fr. rt. *viṭ* in the sense 'to sound'), the young branch of a tree or creeper; a new shoot or sprout, branch (in general); a bush; a clump, cluster, thicket, tuft; spreading, expansion; the septum of the scrotum. — *Viṭapu-śas*, ind. in branches, in shoots.

*Viṭapin*, ī, inī, ī, having branches; (ī), m. a tree (in general); the large Indian fig-tree, *Ficus Indica*. — *Viṭapi-mṛiga*, as, m. 'tree-animal,' a monkey, ape; [cf. *taru-mṛiga*.]

**विटङ्क** *vi-ṭanka* or *vi-ṭankaka*, as, am, m. n. (see rt. *ṭank*), a dove-cot, an aviary (perhaps in this sense fr. 2. *vi*, a bird, + *ṭanka*); the loftiest point.

*Vi-ṭankita*, as, ā, am, marked, stamped, laden with.

**विटि** *viṭi*, is, f. yellow sanders. — *Viṭi-kaṇṭhi-rava*, as, m., N. of the grammarian *Varada-rāja*.

**विट्टारिका** *viṭ-kārikā*, *viṭ-āra*, &c. See under 3. *viṣ*.

**विट्टल** *viṭṭhala*, as, m. (or commonly *vith-hala*), N. of a god worshipped at *Pandhar-pur* or *Punderpoor* in the *Bombay* presidency, (he is stated to be an incarnation of *Vishṇu* or *Kṛishṇa* himself, who is believed to have visited this city); N. of the author of the *Prasāda* commentary and of the *Vaiṣṇava-siddhānta-dīpikā*. — *Viṭṭhala-dikṣita*, as, m., N. of the author of the *Kuṇḍa-maṇḍapa-siddhi*.

**विट्पण्य** *viṭ-panya*, *viṭ-pati*, &c. See under 2. *viṣ*.

**विटङ्क** *viṭhanka*, as, ā, am, bad, vile.

**विठर** *viṭhara*, as, m. an epithet of *Vṛihas-pati*.

**विड** 1. *viḍ* (= rt. *viṭ*, q. v.), cl. I. P. *ve-ḍati*, *veḍtum*, to call out, cry out against, curse, swear at, revile; to break (?).

2. *viḍ*, ṭ, f. a fragment, bit (?).

*Viḍa*, am, n. a kind of factitious salt (procured by boiling earth impregnated with saline particles); a particular kind of fetid salt (used medicinally as a tonic aperient, commonly called *Vit-lavan* or *Bit-noben*, cf. *viḍ-lavaṇa*; it is black in colour and is prepared by fusing fossil salt with a small portion of *Embic Myrobalan*, the product being muriate of soda with small quantities of muriate of lime, sulphur, and oxide of iron); a fragment, bit, portion (?). — *Viḍa-gandha*, am, n. the medicinal salt described above.

*Viḍanga*, as, ā, am, clever, able, skilful, conversant; (as, am), m. n. *Erycibe Paniculata*, a vegetable and medicinal substance (considered of great efficacy as a vermifuge).

**विडम्ब** *vi-ḍamb*, cl. 10. P. *-ḍambayati*, *-yitum*, to imitate, act like (= *anu-kṛi*), copy, emulate, simulate (with acc., e. g. *taḍid-vilasitāni viḍambayanti*, they imitate the flashes of lightning); to give anything another form, transform, distort; to impose upon, deceive, cheat; to ridicule, deride, mock; to afflict.

*Vi-ḍamba*, as, m. imitation; afflicting, distressing, annoyance.

*Vi-ḍambana*, am, ā, n. f. imitation, copying, assuming a similar appearance or dress, disguise, masquerade, transformation, imposture, (*ku-viḍambanā*, f. base imposture); deceiving, deception, fraud, breach of faith; disappointing, frustrating; afflicting, distressing, vexation, mortification, pain, distress; ridiculing, ridiculousness, ludicrousness.

*Vi-ḍambanīya*, as, ā, am, to be imitated, to be assumed as a disguise; to be distressed or annoyed.

*Vi-ḍambayat*, an, anti, at, imitating, copying; assuming, putting on (a borrowed dress or appearance).

*Vi-ḍambita*, as, ā, am, imitated, copied, assumed, put on (as a borrowed form &c.), simulated, transformed, distorted; mocked at, ridiculed, derided; deceived, disappointed, frustrated; vexed, mortified; distressed, low, poor, abject; (am), n. an object of ridicule or contempt, despicable object.

*Viḍambin*, ī, inī, ī, imitating, resembling; causing deception or error.

विडारक विडारका, *as*, *m.* = *viḍālaka*, a cat.

विडाल विडाला, *as*, *m.* (also written *biḍāla*, in *Uṇādi-s.* l. 117. said to be fr. rt. *viḍ*, 'to cry out'; according to others perhaps fr. *viś + āla*, 'having habitation with man'), a cat; the eye-ball; (*ī*), *f.* a female cat; *N.* of a plant (= *vidāri*, q. v.). — *Viḍālapada*, *as*, *m.* a measure of weight (the same as the *Karsha* or weight of sixteen *Māshas*). — *Viḍālapadaka*, *am*, *n.* the measure of a *Karsha*.

*Viḍālaka*, *as*, *m.* a cat; application of ointment to the exterior of the eye (especially to the eyelids when the lashes have fallen off or are ulcerated); (*am*), *n.* yellow orpiment.

*Viḍālī*, *f.* See under *viḍāla* above.

विडी *vi-ḍī*, cl. I. 4. A. -*ḍayate*, -*ḍiyate*, -*ḍayitum*, to fly asunder, fly apart, fly separately, fly on one side or obliquely.

*Vi-ḍina*, *am*, *n.* the act of flying apart or obliquely, one of the different modes of flight attributed to birds; [cf. *a-viḍina*; other modes of flight are *ava-ḍina*, *uddina*, *ni-ḍina*, *pra-ḍina*, *pari-ḍina*, *san-ḍina*, *ḍina-ḍinaka*, q. v. v.]

*Vi-ḍinaka*, *am*, *n.* flying apart.

विडुल विडुला, *as*, *m.* a sort of cane, *Calamus Rotang*.

विडूरज विडूरा-जा, *am*, *n.* lapis lazuli, (for *vidūra-ja*, q. v.)

विडोजस विड-ोजस or विड-अजस, *ās*, *m.* (said to be fr. *viḍ* or 2. *viś + ojas*), *N.* of *Indra*.

विड्वन्ध विड-गन्धा, विड-ग्राहा, &c. See under 3. *viś*.

विण्ट *viṅṭ* (= rt. *vunṭ*), cl. 10. P. *viṅṭayati*, &c., to kill; to waste away, perish, decay.

वितंस *vi-taṅsa*, *as*, *m.* (see rt. *tans*), a bird-cage (perhaps fr. 2. *vi*, a bird, + *tansa*), any net or chain or apparatus for confining beasts or birds; [cf. *vi-tansa*.]

वितक्ष *vi-taksh*, cl. I. P. -*takshati*, -*takshitum*, -*takshṭum*, Ved. to cut off; to cleave or split in pieces; to carve out, plane off, chisel; to wound.

*Vi-takṣa*, *as*, *ā*, *am*, hewn or carved out, planed, fashioned.

वितड *vi-taḍ*, cl. 10. P. -*tāḍayati*, -*yitum*, to strike or dash to pieces; to strike back; to strike against (with loc.); to wound.

वितण्ड *vi-taṅḍa*, *as*, *m.* (probably connected with *vi-taḍ* above), a sort of lock or bolt with three divisions or wards; an elephant; (*ā*), *f.* cavil, captious objection, hypercriticism, perverse or frivolous argument (especially, in the *Nyāya* phil., idly carping at the arguments or assertions of another without attempting to establish the opposite side of the question), frivolous or fallacious controversy or wrangling, debate, criticism (in general); an esculent root, *Arum Colocasia*; the oleander plant, *Nerium Odorum*; a ladle, spoon; benzoin or storax (?).

*Vi-taṅḍaka*, *as*, *m.*, *N.* of the author of a *Dharma-śāstra*.

वितत *vi-tata*. See col. 2.

वितथ *vi-tatha*, *as*, *ā*, *am*, untrue, false, incorrect, unreal, vain, futile; [cf. *yathā-tatha*.] — *Vi-tatha-prayatna*, *as*, *ā*, *am*, one whose efforts are futile, endeavouring in vain. — *Vi-tatha-maryāda*, *as*, *ā*, *am*, incorrect in behaviour. — *Vi-tathī-kṛta*, *as*, *ā*, *am*, rendered vain or futile.

*Vi-tathya*, *as*, *ā*, *am*, untrue (= *vi-tatha* above).

वितद्रु *vitadru*, *us*, *f.*, *N.* of a river said to be situated in the *Pañjāb*.

वितन् *vi-tan*, cl. 8. P. A. -*tanoti*, -*tanute*, -*tanitum*, to stretch out, spread through, extend, expand, lengthen out, spread over, cover over, fill; to spread

(a net, snare, &c.); to stretch (a cord &c.); to draw or bend (a bow); to unfold, develop, manifest, exhibit; to carry out, execute, perform, accomplish (any rite or ceremony); to offer an oblation, sacrifice, &c.; to effect, cause, produce; to prepare, make ready, arrange.

*Vi-tata*, *as*, *ā*, *am*, stretched out, extended, spread out, stretched, expanded; lengthened out, lengthened, elongated, large, broad, wide; spread over, covered, prepared, diffused, performed, accomplished, celebrated; effected; (*ani*), *n.* any stringed instrument, such as a lute, &c. — *Vi-tata-tva*, *am*, *n.* extendedness, extension, expansiveness, largeness. — *Vi-tata-dhanvan*, *ā*, *m.* one who has drawn a bow to its full stretch. — *Vi-tata-vapus*, *us*, *us*, having an elongated body. — *Vi-tati-karāṇa*, *am*, *n.* the act of stretching out, spreading. — *Vi-tati-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to stretch out, expand, spread. — *Vi-tati-kṛita*, *as*, *ā*, *am*, stretched out, spread, expanded.

*Vi-tati*, *iś*, *f.* stretching out, spreading, extension, expansion; collection, quantity; a clump, cluster (of trees &c.).

*Vi-tatyā*, *ind.* having stretched or spread out, having spread through; having stretched, having drawn or bent (as a bow); stretching into, extending far.

*Vi-tanvat*, *an*, *ati*, *at*, stretching or spreading out, stretching, extending, expanding, bending (a bow &c.).

*Vi-tanvāna*, *as*, *ā*, *am*, extending, spreading out, &c.

*Vi-tāna*, *as*, *am*, *n.* stretching or spreading out, expansion; an awning, canopy, cover; a cushion; an oblation, sacrifice; the sacrificial hearth on which the sacred fires are kept, or the sacred fire itself; a heap, quantity; season, opportunity; (*am*), *n.* a form of the metre *Anuṣṭubh* or verse of four lines of eight syllables each, (each line of the stanza is said to consist of two iambs, one Trochee, and one Spondee); leisure, rest, interval of occupation; (*as*, *ā*, *am*), empty, vacant; pithless, sapless; dull, stupid; wicked, abandoned. — *Vi-tāna-mūlaka*, *am*, *n.* the fragrant root of *Andropogon Muricatus* (= *uśīra*). — *Vi-tāna-avat*, *ān*, *ati*, *at*, having a canopy or awning. — *Vi-tāni-karāṇa*, *am*, *n.* the act of overspreading or covering. — *Vatāni-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to spread over, extend over (as a canopy &c.), form an awning, overshadow. — *Vi-tāni-kṛita*, *as*, *ā*, *am*, spread or extended over (as a canopy).

*Vi-tānaka*, *as*, *am*, *m.* an awning, canopy, (especially) a cloth spread over a large open hall or court (in which dancing, singing, &c. are exhibited); an expanse; a heap, quantity; (*as*), *m.* the *Māḍa* tree.

*Vi-tānāya*, *Nom.* A. -*tānāyate*, &c., to become a canopy, turn into an awning.

*Vi-tāyamāna*, *as*, *ā*, *am*, being stretched out, being spread abroad or overspread, being covered or shaded.

वितनु *vi-tanu*, *us*, *vī*, *u*, very thin, delicate, graceful.

वितन्तु *vi-tantu*, *us*, *m.* a good horse; (*us*), *f.* a widow.

वितप *vi-tap*, cl. I. P. A. -*topati*, -*te*, -*tap-tum*, to give out heat, be hot, burn; to warm one's self (or any member of the body, A.); to be heated, to feel or suffer pain; to pervade, penetrate (Ved.): *Caus.* -*tāpayati*, -*yitum*, to make hot, heat, warm.

वितमस *vi-tamas*, *ās*, *ās*, *as*, free from darkness, light; exempt from the quality of ignorance.

वितरण *vi-taraṇa*. See under *vi-trī*.

वितर्क *vi-tark*, cl. 10. P. -*tarkayati*, -*yitum*, to reason or think about, make conjectures about (with acc.), to infer, conjecture, guess, suppose, imagine, think, believe; to anticipate, expect; to deliberate or reflect about, discuss (with acc.); to consider as, take for; to find out, ascertain.

*Vi-tarka*, *as*, *m.* reasoning, argument, inference, conjecture, guess, supposition, opinion, anticipation, discussion; deliberation, consideration of probabilities or alternatives, doubt, apprehension; a teacher, an instructor in divine knowledge.

*Vi-tarkaṇa*, *am*, *n.* reasoning, conjecturing, inferring, drawing an inference, argument, discussion, reflection; doubt.

*Vi-tarkita*, *as*, *ā*, *am*, conjectured, imagined, anticipated, (*a-vitarkita*, unexpected.)

1. *vi-tarkya*, *ind.* having deliberated or considered, &c.

2. *vi-tarkya*, *as*, *ā*, *am*, to be conjectured or supposed or imagined, questionable, doubtful.

वितर्ज *vi-tarj*, cl. I. P. -*tarjati*, -*tarjitum*, to threaten, menace, revile, abuse, inveigh against, blame.

वितर्जुस् *vi-tarturam*, *vi-tarturāṇa*. See p. 918, col. 1.

वितर्दि *vi-tardi*, *is*, *f.* or *vitardikā*, *f.* or *vitardī*, *f.* (said to be fr. rt. *trid*), a raised square piece of ground in the centre of a house or temple; a kind of covered terrace in the middle of a courtyard; a quadrangular seat or bench made of wood, a place in a courtyard for sitting in or standing under; a floor on four posts, a kind of altar or temporary stage or shed in the middle of a courtyard (for performing sacrifices &c. = *vedikā*); a covered temporary platform on which idols are sometimes placed; a verandah, balcony.

*Vi-tarddhi*, *is*, *f.* or *vitarddhikā*, *f.* or *vitarddhi*, *f.* = *vi-tardi* above.

वितल *vi-tala*, *am*, *n.* the second in order of the seven lower regions or regions under the earth; [cf. *pātāla*.] — *Vi-tala-loka*, *as*, *m.* the world or lower region of *Vi-tala*.

वितस्तपुरी *vitasta-purī*, *f.*, *N.* of a city.

वितस्ता *vitastā*, *f.*, *N.* of a river in the *Pañjāb*, now called *Jhelum* or *Betusta* or *Behut* (the *Hydaspes* of the Greeks; cf. *pañcā-nada*).

वितस्ति *vi-tasti*, *is*, *f.* (said to be fr. rt. *tas* or *taṅs* with prep. *vi*), a long span measured by the extended thumb and little finger, equal to twelve *Angulas*. — *Vi-tasti-deśya*, *as*, *ā*, *am*, almost a *Vi-tasti* long.

वितस्थान *vi-tasthāna*, *vi-tiśṭhāmāna*. See under 1. *vi-shṭhā*.

वितान *vi-tāna*. See col. 2.

वितामिर *vi-timira*, *as*, *ā*, *am*, free from darkness, clear.

वितीर्य *vi-tīrṇa*. See under *vi-trī*.

वितुद *vi-tud*, cl. 6. P. A. -*tudati*, -*te*, -*tot-tum*, to pierce, strike, sting; to tear, scratch; to scourge, whip; *Caus.* -*tudāyati*, -*yitum*, to pierce, strike, tear.

*Vi-tudyamāna*, *as*, *ā*, *am*, being pierced, being struck, &c.

*Vi-tunna*, *am*, *n.* the pot-herb *Marsilia Quadrifolia* (= *su-nishāṇṇaka*); the aquatic plant *Saivala*, *Vallisneria Octandra*; (*ā*), *f.* the tree *Flacourtia Cataphracta* (= *tāmalaki*).

*Vi-tunnaka*, *as*, *m.* *Flacourtia Cataphracta*; (*am*), *n.* coriander seed; blue vitriol; (*ikā*), *f.* *Flacourtia Cataphracta*.

वितुष्ट *vi-tuṣṭa*, *as*, *ā*, *am*, displeased, dissatisfied.

वितुस्तय *vi-tūstaya* (fr. *tūsta*, q. v. + *vi*), *Nom.* P. -*tūstayati*, -*yitum*, to comb out matted or braided hair (= *keśān vijāṭi-kṛi*), clean or smooth the hair.

वितुद *vi-trid*, cl. 7. P. A. -*triṇatti*, -*trintte*, -*tarḍitum*, to pierce, bore, cleave; to break through; to excavate.



(as property), being in one's possession. — *Vidyamāna-keśa*, as, ā, am, one who possesses hair. — *Vidyamāna-tā*, f. or *vidyamāna-tva*, am, n. existence, presence. — *Vidyamāna-mati*, is, is, i, possessing understanding.

*Vidyā*, f. knowledge, (*kāla-v°*, knowledge of time, i. e. of the almanac), learning, scholarship, philosophy, science, (according to some there are four *Vidyās* or sciences, 1. *trayī*, the triple Veda; 2. *āhvīkshikā*, logic and metaphysics; 3. *daṇḍa-nīti*, the science of government; 4. *vārttā*, practical arts, such as agriculture, commerce, medicine, &c.; and Manu VII. 43. adds a fifth, viz. *ātma-vidyā*, knowledge of soul or sublime theological truth: according to others, *Vidyā* has fourteen divisions, viz. the four Vedas, the six Vedāngas, the Purāṇas, the Mīmāṃsā, Nyāya, and Dharma or law; or with the four *Upa-vedas*, eighteen divisions); a spell, incantation; the goddess Durgā; the tree *Prema Spinosa*; magical skill; a kind of magical pill (which placed in the mouth is supposed to give the power of ascending to heaven).

— *Vidyā-kara*, as, ī, am, causing wisdom, giving knowledge or science; (as), m. a learned man, (in this sense the word may also be divided into *vidyā-ākara*, 'a mine of learning,') — *Vidyākara-vāṅmāyeyin*, ī, m., N. of an author. — *Vidyāgama* (*°yā-āg°*), as, m. acquirement of knowledge, proficiency in science. — *Vidyā-śāna*, as, ā, am, or *vidyā-śūcī*, us, us, u (*śāna* and *śūcī* are regarded by Pāpini as Taddhita affixes), famous for learning or knowledge. — *Vidyā-tas*, ind. from learning, than learning (after a compar.). — *Vidyā-dala*, as, m. 'science-leaved,' N. of the *Bhūrja* or *Bhojpatra* tree (the leaves of which are used for writing). — *Vidyā-dātṛi*, tā, trī, trī, one who gives or imparts knowledge, a teacher, instructor. — *Vidyā-dāna*, am, n. the giving of knowledge, teaching. — *Vidyā-devī*, f. 'goddess of learning,' a female divinity peculiar to the Jains, (sixteen are named, *Rohiṇī*, *Prajñaptī*, *Vajra-śṛīṅkhala*, *Kuṣiṅkaśūśā*, *Cakreśvartī*, *Naradattā*, *Kālī*, *Mahā-kālī*, *Gaurī*, *Gandhārī*, *Sarvāstrama-hājyālā*, *Mānavī*, *Vairātyā*, *A-śūhṛtā*, *Mānasī*, *Mahā-mānasikā*.) — *Vidyā-dhana*, am, n. wealth consisting in learning, money acquired by scholarship. — *Vidyā-dhara*, as, m. 'magical-knowledge holder,' a particular kind of good or evil genius attending upon the gods, (according to *Kullūka* on *Manu* XII. 47 = *devānyūyayin*); a kind of spirit or fairy; N. of several persons; (ī), f. a female of the same class of genii, a fairy, sylph. — *Vidyādihura-tāla*, as, m., N. of a particular time in music. — *Vidyādihurā-ṭārya* (*°ra-āḍ°*), as, m., N. of an author. — *Vidyādihuri-parijana*, as, ā, am, attended by *Vidyā-dharis*. — *Vidyādihara* (*°yā-ādh°*), as, m. a receptacle of knowledge. — *Vidyādihirāja* (*°yā-ādh°*), as, m. a proper N. — *Vidyā-nagara*, am, n., N. of a city. — *Vidyā-nanda*, as, m. 'pleasure of knowledge,' N. of a chapter of the *Pañca-daśī*; of an author. — *Vidyā-nivāsa*, as, m., N. of the author of a commentary on the *Mugdha-bodha*. — *Vidyā-nivāsa-bhattachārya*, as, m., N. of the author of the *Sac-śārita-mīmāṃsā*. — *Vidyānūpālana* (*°yā-an°*), am, n. the act of cherishing or patronising learning, encouragement or cultivation of science; acquiring learning, studying. — *Vidyānūpālīn* (*°yā-an°*), ī, mī, i, cherishing or encouraging science, acquiring learning. — *Vidyānūsevana* (*°yā-an°*), am, n. the cultivation of science or learning. — *Vidyānūsevīn* (*°yā-an°*), ī, mī, i, cultivating learning, engaged in study. — *Vidyānta* (*°yā-an°*), am, n. the end of knowledge. — *Vidyā-pati*, is, m., N. of a poet; of the author of the *Gaṅgā-vākyaśā*; of the author of the *Varsha-kṛtīya*. — *Vidyā-pradāna*, am, n. 'the bestowing of knowledge,' N. of a section of the *Purāṇa-sarva-sva*. — *Vidyā-prāpti*, is, f. acquirement of knowledge; any acquisition made by learning. — *Vidyā-phala*, am, n. the fruit of learning. — *Vidyābhīmāna* (*°yā-abh°*), am, n. the fancy or idea that one possesses learning. — *Vidyābhīmānavat* (*°yā-abh°*), ān, atī, at, fancying that one possesses learning, imagining one's self learned. — *Vidyā-*

*bhīyāsa* (*°yā-abh°*), as, m. practice or pursuit of learning, application to books, study. — *Vidyāraṇya* (*°yā-ar°*), as, m., N. of a poet; of the author of the *Vidyārtha-dīpikā*. — *Vidyā-ratna*, am, n. the jewel of learning; valuable knowledge. — *Vidyā-ratnākara* (*°na-āḍ°*), as, m., N. of a work by *Dhana-pati*. — *Vidyārambha* (*°yā-ar°*), as, m. 'commencement of knowledge,' N. of a section in the *Purāṇa-sarva-sva*. — *Vidyārjana* (*°yā-ar°*), am, n. the acquirement of knowledge; acquiring anything by knowledge or by teaching. — *Vidyārjita* (*°yā-ar°*), as, ā, am, acquired or gained by knowledge. — *Vidyārtha* (*°yā-ar°*), as, m. the seeking for knowledge. — *Vidyārtha-dīpikā*, f., N. of a work by *Vidyāraṇya*. — *Vidyārtha-prakāśikā*, f., N. of a work. — *Vidyārthīn* (*°yā-ar°*), ī, mī, i, seeking for knowledge, studious; (ī), m. a student, pupil, scholar, disciple. — *Vidyālakṣā-bhattachārya* (*°yā-lak°*), as, m., N. of the author of annotations on *Goyācandra's* commentary. — *Vidyā-labdha*, as, ā, am, acquired or gained by learning. — *Vidyālaya* (*°yā-āl°*), as, m. abode or seat of learning, a school, college; N. of a place. — *Vidyā-lābha*, as, m. acquisition of learning; any acquirement gained by learning. — *Vidyā-vat*, ān, at, possessed of learning or science, learned. — *Vidyā-vayo-vṛiddha*, as, ā, am, advanced in learning and years. — *Vidyā-vinoda*, as, m., N. of a poet. — *Vidyā-viśiṣṭa*, as, ā, am, distinguished by learning, possessed of science or scholarship. — *Vidyā-vihīna*, as, ā, am, deprived of knowledge, misinstructed, ignorant. — *Vidyā-vṛiddha*, as, ā, am, old in knowledge, increased or advanced in learning. — *Vidyā-vyavasāya*, as, m. the pursuit of science. — *Vidyā-vrata-smatāka* or *vidyā-smatāka*, as, m. a *Brāhman* who has finished his period of studentship, (see *smātaka*). — *Vidyā-līna*, as, ā, am, destitute of knowledge or learning, uninstructed, ignorant. — *Vidyopārjana* (*°yā-up°*), am, n. acquisition of knowledge. — *Vidyopārjita* (*°yā-up°*), as, ā, am, acquired by learning.

*Vidvas*, vān, uṣhī, vat, one who knows, knowing, understanding (with acc., *Rig-veda* X. 8, 8; *Kṛāt. XI. 30*), learned, (*kāla-v°*, 'learned in time,' an almanac-maker); intelligent, wise; (*vān*), m. a wise man, scholar, sage, seer. — *Vidvajana*, as, m. a wise man, a sage, seer. — *Vidvat-kalpa*, as, ā, am, a little learned, slightly learned. — *Vidvat-tama*, as, ā, am, wisest, very wise. — *Vidvat-tara*, as, ā, am, wiser, very wise; [cf. *vidush-tara*.] — *Vidvat-tva*, am, n. scholarship, science, wisdom. — *Vidvad-deśya* or *vidvad-deśya*, as, ā, am, = *vidvat-kalpa*. — *Vidvan-moda-tarangiṇī*, f., N. of a philosophical work by *Rāma-deva*.

*Vinda*, vīndamāna, &c. See p. 925, col. 3. *Vinna*, as, ā, am [cf. *vitta*], known; discussed, judged; obtained, gained; married; placed, fixed.

*Vividivas*, ān, uṣhī, at, one who has known or obtained or found.

*Vividvas*, ān, uṣhī, at, one who has known, knowing, wise; one who has obtained.

*Veda*, vedya, &c. See s. v.

*Vi-danś* vi-danś, cl. 1. P. -daśati, -danśtūm, to bite into pieces, bite asunder, bite; to crush.

*Vi-danśa*, as, m. any pungent food which excites thirst (= *ava-daṇḍa*).

*Vi-danśyamāna*, as, ā, am, being bitten.

*Vi-danśya vi-dagdha*. See under *vi-dah*.

*Vi-day* vi-day, cl. 1. A. -dayate, -dayitum, Ved. to divide asunder, separate; to dissipate, dispel, (*Sāy. = vi-bādhate*); to destroy, injure greatly; to consume, devour, (*Sāy. = bhakshayati*); to distribute, grant, bestow, (*Sāy. = viśeṣeṇa dadāti*).

*Vi-dayamāna*, as, ā, am, dividing; dissipating; destroying; distributing.

*Vi-dar* vi-dara, See under *vi-drī*.

*Vi-darbh* vi-darbhā, as, ā, m. f. (said to be fr. *vi*, 'without,' + *darbhā*, 'sacred grass,' supposed not to grow in *Vidarbha* because the son of a saint

died of a wound inflicted by a sharp blade of this grass), a district and city to the south-west of Bengal, the modern *Berar* proper; (as), m. the king of *Vidarbha*; any dry or desert soil; (*ās*), m. pl., N. of a people. — *Vidarbha-jā*, f. 'Vidarbha-born,' epithet of the wife of the saint *Agastya*; of *Damayanti* (wife of *Nala* and heroine of the poem so called); of *Rukmiṇī* (wife of *Kṛishṇa*). — *Vidarbha-tanayā* or *vidarbha-rāja-tanayā* or *vidarbha-subhrū*, ūs, f. 'daughter of the king of *Vidarbha*,' *Damayanti*. — *Vidarbha-nagarī*, f. the city of *Vidarbha*. — *Vidarbha-pati*, is, or *vidarbha-rāj*, ī, or *vidarbha-rāja*, as, or *vidarbha-vājan*, ā, or *vidarbhadhipati* (*°bha-adh°*), is, m. the king of *Vidarbha*. — *Vidarbha-rājadhāni*, f. the city or capital of *Vidarbha*. — *Vidarbhābhīrukha* (*°bha-abh°*), as, ī, am, having the face turned towards *Vidarbha*, facing *Vidarbha*.

*Vi-darśin* vi-darśin. See under *vi-drīś*.

*Vi-dal* vi-dal, cl. 1. P. -dalati, -dalitum, to break or burst asunder, burst or break to pieces; to be rent or split; to open, expand, blow.

1. *Vi-dala*, as, ā, am, rent asunder, split; opened, expanded, blown (as a flower &c.); (as), m. rending, dividing, separating; a cake; mountain ebony, *Bauhinia Variegata*; (*ā*), f. a plant, = *trivrit*; (am), n. a shallow basket made of split bamboos or any vessel of wicker-work; split peas; pomegranate bark; the cuttings or chips of any substance, anything pared or split; a twig. — *Vidali-karaṇa*, am, n. the act of rending asunder, dividing, &c. — *Vidali-kṛt*, cl. 8. P. A. -karoti, -kurute, -kartum, to rend asunder, tear, split, divide. — *Vidali-kṛta*, as, ā, am, rent asunder, split, torn, broken; cut, divided, separated.

*Vi-dalana*, am, n. the act of tearing or rending asunder, splitting.

*Vi-dalita*, as, ā, am, burst asunder, rent, torn, split; crushed; blown, expanded (as a flower).

*Vi-dal* 2. vi-dal, as, ā, am, having no leaves, leafless.

*Vi-das* vi-das, cl. 4. P. -dasyati, -dasitum, Ved. to waste away, become exhausted, fail, be wanting, wither away, come to an end, (*Sāy. = upa-leshayate, vi-sushyati*).

*Vi-dasta*, as, ā, am, wasted away, exhausted.

*Vi-dah* vi-dah, cl. 1. P. -dahati, -dagdhum, to burn out, cauterize (a wound &c.); to burn, consume by fire, scorch, parch, shrivel up, destroy by fire: Pass. -dahyate, to be burnt; to suffer from internal heat, burn, be inflamed; to be consumed by grief; to be puffed up, boast.

1. *Vi-dagdhā*, as, ā, am, burnt, inflamed; consumed by fire or internal heat; cooked; digested; destroyed, decomposed, corrupt, spoiled, turned sour; clever, shrewd, well-bred, knowing, witty, sharp; subtle, cunning, crafty, sly, artful, intriguing; (as), m. a learned or clever man, a scholar, *Paṇḍit*; a libertine, intriguer; N. of a teacher of the school of the *Vājasaneyins* or *White Yajur-veda*; (*ā*), f. a sharp or knowing woman. — *Vīdagdhā-tū*, f. or *vidagdhā-tva*, am, n. sharpness, shrewdness, cleverness, wit; elegance. — *Vīdagdhā-mādhava*, am, n., N. of a drama ascribed to *Rūpa* (containing seven acts and written A. D. 1549); it relates to the loves of *Kṛishṇa* and *Rādha*, and is in fact the *Gita-govinda* dramatised. — *Vīdagdhā-mukha-maṇḍana*, am, n., N. of a work by *Dharma-dāsa*.

2. *Vi-dagdhā*, as, ā, am, unburnt, uncooked, undigested, ill-concocted.

*Vi-dāha*, as, m. burning; great heat, inflammation, pungency.

*Vi-dāhin*, ī, mī, i, burning, hot; pungent, acrid; (ī), n. any substance that causes inflammation.

*Vi-dā* 1. vi-dā (see rt. 1. *dā*), cl. 3. P. -dadāti, -dātum, to give out, distribute, grant.

*Vi-datta*, as, ā, am, given out, distributed.

*Vi-dā* 2. vi-dā (= vi-do, see rt. 3. *dā*), cl.

2.4. P. -*dāti*, -*dyati*, -*dātum*, to cut up, cut in pieces, bruise, pound; to destroy; to be destroyed, perish (Ved.).

**विदा** 3. *vi-dā* (see rt. 4. *dā*), cl. 4. P. -*dyati*, -*dātum*, to unwind, untie; to release; to deliver from (with abl.).

**विदाय** *vidāya*, *as*, m. (perhaps not a Sanskrit word, cf. **وإع**), permission to go away, dismissal with good wishes.

**विदार** *vi-dāra*. See under *vi-drī*, col. 2.

**विदित्य** *vi-ditya*. See under *vi-da*, col. 2.

**विदिश** *vi-diś*, *k*, f. an intermediate point of the compass; an intermediate district. — **विदिश-चंग**, *as*, m. a sort of yellow bird (= *hariḍrāṅga*).

**विदिशा** *vidiśā*, f. *Vidiśā*, the capital of the district of *Daśarṇā*; N. of a river in Malwa.

**विदीप** *vi-dīp*, cl. 4. A. (ep. also P.) -*dīpyate* (-*ti*), -*dīpitum*, to shine forth, blaze forth, shine very brightly; Caus. P. -*dīpayati*, -*yitum*, to illuminate.

**विदीर्य** *vi-dīrya*. See under *vi-drī*, col. 2.

**विद्रु** *vi-du* or *vi-dū* (see rt. 2. *du*), cl. 5. P. -*ḍunoti*, -*ḍotum*, to consume or destroy (especially by burning); to pain, afflict; cl. 5. A., cl. 4. A. (P.) -*ḍunute*, -*ḍūyate* (-*ti*), to be consumed by grief, &c.; to suffer pain, pine away with sorrow, &c.; to be agitated or disturbed.

**Vi-dūna**, *as*, *ā*, *am*, distressed, agitated, afflicted, pained.

**Vi-dūyat**, *an*, *anti*, *at*, being distressed or afflicted; agitated.

**विदुर** *vidura*, *vidula*. See p. 918, col. 3.

**विद्रुप** *vi-druṣ*, Caus. P. -*dūshayati*, -*yitum*, to corrupt, defile, contaminate, spoil; to disgrace, offend; to revile, abuse, blame, censure.

**Vi-dūshaka**, *as*, *ī*, *am*, corrupting, defiling, corruptive, contaminating, a defiler; censorious, detracting, a detractor, abuser; jocular, facetious, witty; (*as*), m. a jester, joker, wag, buffoon; (in the drama) the jocular companion and confidential friend of the principal character or hero of the play, (this character acts the same confidential part towards the king or prince, who is the hero of the piece, that her female companions do towards the heroine; he is also the personage whose business is to excite mirth by being ridiculous in person and attire, and by allowing himself to become the universal butt of others; a curious regulation requires him to be a Brāhman, a curious regulation requires him to be a Brāhman, that is, of a caste higher than that of the king himself; see *Sakuntalā*, Act 2); a libertine, catamite.

**Vi-dūshaka**, *am*, n. the act of corrupting or defiling; corruption, contamination; censuring, reviling, abuse, satire.

**विद्रुष** *vidruṣ-ṭara*. See p. 918, col. 3.

**विदून** *vi-dūna*, *vi-dūyat*. See under *vi-du*.

**विदूर** *vi-dūra*, *as*, *ā*, *am*, very far, remote; (*as*), m., N. of a city and mountain whence the lapis lazuli is brought. — **Vi-dūra-ga**, *as*, *ā*, *am*, going far or wide, spreading. — **Vi-dūra-ja**, *am*, n. 'produced in *Vi-dūra*, the lapis lazuli; [cf. *vaidūrya*]. — **Vi-dūra-tas**, ind. from afar, from a distance; far. — **Vi-dūra-āhūmi**, *is*, f., N. of a country (= *vi-dūra*). — **Vi-dūrādri** ('*ra-ad*'), *is*, m., N. of a mountain (said to be in Ceylon).

**विदूरय** *vidūratha*, *as*, m., N. of a king (a son of *Su-ratha*); of a son of *Bhajāmana*.

**विद्रुष** *vi-drīṣ*, cl. 1. P. -*paśyati*, -*drashtum*, to see through, see clearly, see: Pass. -*drīsyate*, to be clearly visible, become apparent, appear: Caus. -*darśayati*, -*yitum*, to cause to see, show; to teach.

**Vi-darśin**, *ī*, *inī*, *ī*, seeing clearly, seeing through, penetrating.

**विद्रु** *vi-drī*, cl. 9. P. -*drīṇāti*, -*daritum*.

-*daritum*, to tear asunder or to pieces, rend asunder, split open: Pass. -*drīyate*, to be torn or rent asunder, to burst open; to be torn with grief or anguish: Caus. -*dārayati*, -*yitum*, to cause to burst asunder; to rend, tear in pieces, crush; to tear open, open; to saw in pieces; to break or burst through; to tear up, rip up: Intens., Ved. -*dardarīti*, to tear or split in pieces, rend asunder, crush.

**Vi-dara**, *as*, m. tearing asunder, rending; (*am*), n. the Indian prickly pear, *Cactus Indicus* (= *viśva-sūraka*).

**Vi-dāra**, *as*, m. tearing asunder, rending; cutting; war, battle; an inundation, overflow, the rising of a river or pond above its banks; (Ṛ), f. the plant *Hedysarum Gangeticum* (= *sūla-parṇī*); the climbing plant *Pomacea Paniculata*; a swelling in the groin, bubo, &c. — **Vi-dārī-gandhā**, f. the plant *Hedysarum Gangeticum*.

**Vi-dāraka**, *as*, m. a render, tearer, divider; a tree or rock in the middle of a stream dividing its course; a hole or pit for water sunk in the bed of a dry river, &c.; (*ikā*), f. the plant *Hedysarum Gangeticum*; a swelling in the groin, bubo; (*am*), n. alkaline earth (= *vajra-kshāra*).

**Vi-dāraṇa**, *am*, n. the act of rending or tearing asunder, splitting, ripping up, severing, breaking, dividing; paining, afflicting; killing, massacre, slaughter; (*as*, *ā*), m. f. war, battle; (*as*), m. a tree or rock in the middle of a stream to which a boat is fastened; the tree *Pterospermum Acerifolium* (= *karṇikāra*).

**Vi-dārayat**, *an*, *anti*, *at*, tearing asunder, rending, ripping, dividing.

**Vi-dārīta**, *as*, *ā*, *am*, torn asunder, rent, split, broken open.

**Vi-dārīn**, *ī*, *inī*, *ī*, rending asunder, tearing, breaking; (*inī*), f. the plant *Gmelina Arborea* (= *kās-marī*, q. v.).

**Vi-dārū**, *us*, m. a lizard, chameleon (= *krakāca-pād*).

**Vi-dārya**, ind. having torn asunder, having split or rent, &c.

**Vi-dāryamāna**, *as*, *ā*, *am*, being rent asunder, being split in pieces.

**Vi-dīrṇa**, *as*, *ā*, *am*, rent asunder, torn, split, burst or broken open, ripped up, expanded, opened.

**Vi-dīryamāna**, *as*, *ā*, *am*, being rent or torn asunder, being split or broken or cut in pieces.

**Vi-drīti**, *is*, f. (probably fr. *vi-drī*), a suture, seam.

**विदेश** *vi-deśa*, *as*, m. another country, foreign country, abroad; any place away from home.

— **Vi-deśa-ga**, *as*, *ā*, *am*, going abroad or to a foreign country. — **Vi-deśa-gata**, *as*, *ā*, *am*, gone abroad.

— **Vi-deśa-gamana**, *am*, n. the act of going abroad, travelling in foreign lands. — **Vi-deśa-ja**, *as*, *ā*, *am*, born or produced in a foreign country, foreign, exotic, a foreigner. — **Vi-deśa-śtha**, *as*, *ā*, *am*, remaining abroad, living in foreign lands or in a distant country.

— **Vi-deśasthāsuca** ('*tha-as*'), *am*, n. impurity resulting from living abroad.

**Vi-deśin**, *ī*, *inī*, *ī*, belonging to another country, foreign, exotic; a foreigner, stranger.

**Vi-deśiya**, *as*, *ā*, *am*, belonging to a foreign country, foreign.

**विदेह** *vi-deha*, *as*, *ā*, *am*, without body, bodiless, incorporeal; trunkless; (*as*), m. a sovereign of the family of *Janaka*, king of *Mithilā*; N. of the author of a work on medicine; (*as*, *ā*), m. f. a district in the province of *Behar* (ancient *Mithilā* or the modern *Tirhut*); (*ās*), m. pl. the people of *Videha*. — **Vi-deha-mukti**, *is*, f. incorporeal deliverance. — **Vi-deha-mukty-ādi-kathana**, *am*, n., N. of a short treatise on the duties and exercises of ascetics.

**विदो** *vi-do* (see 2. *vi-dā*), cl. 2. 4. P. -*dāti*, -*dyati*, -*dātum*, to cut into pieces, cut up, crush; to destroy.

**Vi-ditya**, ind. (?), having cut up or destroyed.

**विद्रु** *vidru*, *as*, *ā*, *am* (fr. rt. *vyadh*, q. v.),

pierced, perforated, penetrated, stabbed, wounded; beaten, lashed, whipped; thrown, cast, sent, directed; opposed, impeded; resembling, like; (*as*), m. the tree *Echites Scholaris*; (*am*), n. a wound. — **Vi-dhaka-kaṛṇa**, *as*, *ī*, *am*, having bored ears, having the ears pierced or slit; (*as*, *ā* or *ī*), m. f. a species of plant (= *pāthā*, q. v.). — **Vi-dhaka-karṇikā**, f. = *vi-dhaka-karṇi*. — **Vi-dhaka-sāla-bhaṅjikā**, f., N. of a drama by *Rāja-śekhara*.

**विमनापस्** *vidmanāpas*. See p. 918, col. 3.

**विद्यमान** *vidyamāna*. See p. 918, col. 3.

**विद्या** *vidyā*. See p. 919, col. 1.

**विद्युत्** 1. *vi-dyut*, cl. 1. A. -*dyotate* (ep. also P. -*dyotati*; Perf. -*didyute*), -*dyotitum*, to shine forth, radiate, flash, be brilliant or radiant, sparkle; to light, lighten; to illuminate: Caus. -*dyotayati*, -*yitum*, to illuminate, irradiate, enlighten, make brilliant.

**Vi-davidyutat**, *at*, *ati*, *at* (Intens. part. Ved.), shining brightly, shining.

2. *vi-dyut*, *t*, f. lightning; a thunderbolt (a weapon of the *Maruts*); a species of the *Atjagati* metre; (*t*), m., N. of an Asura. — **Vi-dyuj-jikva**, *as*, m. 'lightning-tongued,' a kind of *Rākshasa*. — **Vi-dyuj-jvālā**, f. the flashing of lightning; N. of a particular plant (= *kali-kārī*). — **Vi-dyuj-keśa**, *as*, m., N. of a *Rākshasa* (son of *Heti* and father of *Su-keśa*). — **Vi-dyuj-keśin**, *ī*, m., N. of a king of the *Rākshasas*. — **Vi-dyuj-patākā**, *as*, m. 'having lightning for its banner,' epithet of one of the seven kinds of cloud at the destruction of the world; [cf. *valā-haka*]. — **Vi-dyuj-pāta**, *as*, m. the falling or darting of lightning, a stroke of lightning. — **Vi-dyuj-prabha**, *as*, *ā*, *am*, having the splendor of lightning, flashing like lightning. — **Vi-dyuj-priya**, *am*, n. 'lightning-loved,' bell-metal. — **Vi-dyuj-rat** or *vidyun-mat*, *an*, *ati*, *at*, having or containing lightning, electrical (a cloud &c.). — **Vi-dyuj-unmesha**, *as*, m. a flash of lightning. — **Vi-dyud-dīman**, *a*, n. 'a garland or mass of lightning,' a flash or streak of zigzag lightning. — **Vi-dyud-dyota**, *as*, m. the brightness or brilliance of lightning. — **Vi-dyud-ratha**, *as*, *ā*, *am*, Ved. having lightning for a vehicle (said of the *Maruts*). — **Vi-dyud-mahas**, *ās*, *ās*, *as*, Ved. brilliant or radiant with lightning (said of the *Maruts*; Śāy. = *vidyotamāna-tejas*). — **Vi-dyud-mālī**, *f*, 'a garland of lightning,' N. of a metre in Sanskrit prosody. — **Vi-dyud-mālin**, *ī*, m. 'garlanded with lightning,' N. of an Asura. — **Vi-dyud-latā**, f. 'lightning-creeper,' forked or zigzag lightning. — **Vi-dyud-lekhā**, f. a streak of lightning, flash of lightning, forked lightning.

3. *vi-dyut*, *t*, *t*, devoid of splendor, lustreless.

**Vi-dyutaya**, Nom. A. *vidyutayate*, -*yitum*, Ved. to flash or gleam (like lightning), be radiant.

**Vi-dyotana**, *as*, *ī*, *am*, irradiating, illuminating, enlightening; illustrating.

**Vi-dyotamāna**, *as*, *ā*, *am*, shining, blazing, flashing, lightening, (*vidyotamāne*, ind. when the lightning flashes, when it lightens.)

**विद्रु** *vidra*, *am*, n. (probably fr. *vi-drī* or connected with rt. *vyadh*), tearing, splitting, piercing, perforating; a fissure, hole, chasm.

**Vi-drudha**, *as*, *ā*, *am* (probably connected with rt. *vyadh*), Ved. divided, (according to *Yaska* = *vidruha*, according to *Durga* = *vikushitādhobhāga*; see *Nirukta* IV. 15.)

**Vi-drudhī**, *is*, m. an abscess (especially when deep-seated or internal). — **Vi-drudhī-nāśana**, *as*, m. 'abscess-destroyer,' the tree *Hyperanthera Moruoga* (= *śoblāñjana*, q. v.).

**विद्रु** *vi-drū* or *vi-drai*, cl. 2. 1. (or 4.) P. -*ṛrāti*, -*drāyati*, -*drātum*, (probably) to awake out of sleep.

**Vi-drūṇa**, *as*, *ā*, *am*, awakened out of sleep, awaking.

**विद्रु** *vi-dru*, cl. 1. P. -*dravati*, -*drotum*, to run in different directions, disperse, escape; to

part asunder, become divided, burst asunder; to flow asunder, melt, become melted, liquefy: Caus. *-drāvayati*, *-yitum*, to cause to disperse, drive away, put to flight, frighten away, scare, chase away.

*Vi-drava*, *as*, m. running in different directions, running away, flight, panic, agitation; retreat, escape; flowing out, oozing; flowing asunder, melting, liquefaction; censure, abuse, reproach; intellect, understanding.

*Vi-drāva*, *as*, m. running away, flight, panic, retreat; liquefaction.

*Vi-drāvaka*, *as*, *ikā*, *am*, driving away; causing to flow or melt, liquefying.

*Vi-drāvāna*, *am*, n. the act of driving away, chasing, defeating; causing to flow or melt, liquefying.

*Vi-drāvita*, *as*, *ā*, *am*, caused to disperse, driven away, put to flight; liquefied, fused.

*Vi-druta*, *as*, *ā*, *am*, flown, fled; running hither and thither, going fast; agitated, alarmed; liquefied, liquid, fluid (as an oily or metallic substance when heated).

**विद्रुम** *vi-druma*, *as*, m. a tree bearing precious gems; coral; a young sprout or shoot. *-Vidrūma-tāta*, *as*, *ā*, *am*, having banks of coral. *-Vidrūma-dehātā*, *f.* a threshold of coral. *-Vidrūma-latā*, *f.* a branch of coral; a sort of vegetable perfume. *-Vidrūma-latikā*, *f.* a kind of perfume (= *nalikā*).

**विद्रे** *vi-drai* (see *vi-drā*), *cl.* 1. P. *-drāyati*, *-drātum*, to awake from one's sleep.

**विद्वस्** *vidvas*, *vidvat-tva*, &c. See p. 919.

**विद्विष** 1. *vi-dvish*, *cl.* 2. P. A. *-dveshṭi*, *-dviṣhte*, *-dveshtum*, to dislike, hate, be hostile to; (A.) to hate each other mutually, dislike one another: Caus. *-dveshayati*, *-yitum*, to cause to dislike or hate, make hostile, render an enemy, make hostile towards one another.

2. *vi-dvish*, *f.*, *l.*, *l.*, hostile, inimical; an enemy, foe.

*Vi-dvisha*, *as*, *ā*, *am*, hating, inimical, adverse; (*as*), m. an enemy.

*Vi-dvishat*, *an*, *atī*, *at*, hating, hostile; an enemy, foe.

*Vi-dvishṭa*, *as*, *ā*, *am*, hated, disliked, odious. *-Vidvishṭa-tā*, *f.* hatred, dislike, hostility.

*Vi-dvesha*, *as*, m. enmity, hatred, contempt. *-Vidvesha-rīra*, *as*, m., N. of a chief of the Śaivas.

*Vi-dveshaka*, *as*, *ikā*, *am*, hating, hostile; a hater, enemy.

*Vi-dveshaya*, *as*, m. one who hates, a hater; (*i*), *f.* a woman of a resentful disposition; (*am*), n. causing abhorrence, hatred, enmity.

*Vi-dveshin*, *i*, *īri*, *i*, hating, hostile, inimical; (*i*), m. an enemy. *-Vidveshi-prabhava*, *as*, *ā*, *am*, proceeding from an enemy.

*Vi-dveshtri*, *tā*, *trī*, *trī*, one who hates, an enemy; hating, hostile, inimical, adverse.

**विध** 1. *vidh* (= *rt*, *vith*), *cl.* 1. A. *vedhate*, *vedhitum*, to ask, beg.

**विध** 2. *vidh* (thought by some to have been developed out of *vi-dhā* and *rt*. *vyadh*), *cl.* 6. P. *vidhāti*, *vivedha*, *vedhishyati*, *avedhit*, *vedhitum*, to dispose (Ved.) to perform (Ved.); to administer, govern, rule, command; to worship, honour, sacrifice; to pierce, (in this sense for *rt*. *vyadh*): Caus. *vedhayati*, *-yitum*, Aor. *avividhat*: Desid. *vidvidhishati* and *vedvidhishati*: Intens. *vevidhyate*, *vevidhāti*, *veviddhi*.

1. *vidha*, *as*, *ā*, m. *f.* (more properly *ft*. *vyadh*), piercing, penetrating, penetration. (For 2. *vi-dha* see under *vi-dhā*, col. 2.)

*Vidhat*, *an*, *atī* or *anī*, *at*, Ved. worshipping, honouring.

**विधन** *vi-dhana*, *as*, *ā*, *am*, devoid of wealth, having no riches, poor. *-Vidhana-tā*, *f.* destitution, poverty.

**विधत्ते** *vi-dharti*, *vi-dharman*, &c. See under *vi-dhri*, p. 922, col. 2.

**विधयन्** *vi-dhavana*, &c. See p. 922, col. 1.

**विधवा** *vi-dhavā*, *f.* (see 2. *dhava*), a husbandless woman; a widow; [cf. Lat. *vidua*, *viduus*; Goth. *viduvo*; Angl. Sax. *wuduwe*, *wuduwa*; Slav. *vidova*; Hib. *feadh*; perhaps Gr. *ἡδῆος*.] = *Vidhavā-gāmin*, *i*, m. one who has intercourse with a widow. *-Vidhavā-dharma*, *as*, m. 'the duty of widows,' N. of a section of the Purāṇa-sarva-sva. = *Vidhavāvedana* ('*vā-āv*'), *am*, n. marrying a widow.

**विधा** *vi-dhā*, *cl.* 3. P. A. *-dadhāti*, *-dhatte*, *-dhātum*, to distribute, apportion, bestow, grant; to procure, furnish; to give out, diffuse; to extend (Ved.); to put in order, arrange, regulate, dispose, make ready, prepare, attend to; to prescribe, ordain, direct, enjoin, settle, fix; to appoint, commission, depute; to place on, put on or in, put down, lay down, lay aside; to place, put, lay (in general); to hold, possess, assume, take; to form, build, create; to perform, effect, accomplish, produce, establish, cause, occasion, render, make, do, act, act towards, treat as, (these senses may be almost endlessly modified by using *vi-dhā*, like *kri*, in connection with various nouns, e. g. *siṅhatvaṃ vidhā*, to change into a lion; *kāmaṃ vidhā*, to fulfil a wish; *vṛttim vidhā*, to fix a livelihood or maintenance; *hrīdaye vidhā*, to place to heart; *śastrāṇi vidhā*, to lay down arms; *mantraṃ vidhā*, to hold a consultation; *rājyam vidhā*, to carry on a government, rule; *pūjām vidhā*, to do honour to, show respect to, worship; *śaucaṃ vidhā*, to perform purification; *lajjām vidhā*, to display bashfulness; *maitryam vidhā*, to make friendship; *sandhīm vidhā*, to conclude peace; *kalahaṃ vidhā*, to pick a quarrel; *vairam vidhā*, to declare war; *kolāhalaṃ vidhā*, to raise a clamour; *taṃ nripaṃ vidadhuḥ*, they made him king): Pass. *-dhiyate*, to be distributed or apportioned; to be arranged or attended to; to be prescribed or settled, &c.; to be taken or reckoned for, &c.: Caus. *-dhāpayati*, *-yitum*, to cause to put in order or arrange or fix; to cause to put, cause to be laid: Desid. *-dhitsati*, *-te*, to wish to distribute or bestow, to wish to arrange, try to fix; to wish or intend to do or perform or accomplish or effect; to wish to render, &c.

*Vi-dadhat*, *at*, *atī*, *at*, distributing, granting, procuring, arranging, prescribing, fixing, performing, &c.; holding, having, assuming, wearing.

2. *vi-dha*, *as*, m. form, manner, measure, kind, sort (often at the end of comps., see *evam-v*<sup>o</sup>, *tathā-v*<sup>o</sup>, *dvi-v*<sup>o</sup>, *bahuv*<sup>o</sup>, &c.); fold (at the end of comps., especially after numerals, see *aṣṭa-v*<sup>o</sup>, *sapta-v*<sup>o</sup>); the food of elephants; prosperity; (*ā*), *f.* form, formula, rule; manner, kind, sort; act, action; doing well, prosperity, affluence; wages, hire; fodder, the food of elephants, horses, &c.; [cf. Old Pruss. *vidas*, *wid-s*, *sta-vida-s*, *sta-vids*, 'of such sort'; *ka-wid-s* (fem. *ka-wida*), 'of which kind'; *kitta-widin*, *kitta-widei*, 'in any way.']

*Vi-dhas*, *ās*, m., N. of Brahmā; [cf. *vedhas*.]

*Vi-dhātavya*, *as*, *ā*, *am*, to be done according to rule, to be observed (as a rite or ceremony); to be prescribed or regulated; to be done or performed or effected.

*Vi-dhātṛi*, *tā*, *trī*, *trī*, arranging, disposing, making, creating; = *medhāvīn* (according to Naigh. III. 15); (*tā*), m. an arranger, disposer, maker, creator; N. of Brahmā (as creator of the world); N. of Viśvakarman; fate, destiny; N. of Kāma (god of love); of a son of Bhṛigu; of a son of Viṣṇu and Lakshmi; spirituous liquor; (*trī*), *f.* long pepper. *-Vidhātṛi-bhū*, *ūs*, m. 'son of Brahmā,' epithet of Nārada, (see *nārada*). = *Vidhātṛi-vasāṭi*, ind. from the will of Brahmā; through the power of fate or destiny. *-Vidhātṛāyus* (*trī-āy*), *us*, m. the sunflower; sunshine, (according to Śabda-k. = *sūrya-sobhā*.)

*Vi-dhāna*, *am*, n. the act of arranging, disposing, prescribing, enjoining, ordering, performing, making;

arrangement, disposition, creation; act, action, (especially) the performance of prescribed acts or rites; rule, precept, ordinance, injunction, regulation, sacred text; act of worship, rite, ceremony; form, formula, mode, method, manner, (*tathā-v*<sup>o</sup>), following such a mode or method); means, expedient; gaining, obtaining, taking, possessing; wealth; act of hostility; conflict of opposite feelings; an elephant's fodder; (in grammar) affixing, prefixing, taking as an affix, &c.; (*as*, *ā*, *am*), acting, performing, possessing, assuming, wearing, having. *-Vidhāna-ga*, *as*, *m.* 'rule-goer,' a Paṇḍit, a wise or learned man, teacher. *-Vidhānāja*, *as*, m. one who knows rules or rites, a Paṇḍit, wise man. *-Vidhāna-yukta*, *as*, *ā*, *am*, agreeable to rule, conformable to sacred precept.

*Vi-dhānaka*, *as*, *ā*, *am*, disposing, arranging, one who knows how to arrange; (*am*), n. affliction, distress, pain (= *vyathā*).

*Vi-dhāya*, ind. having disposed or arranged, having placed or put on; having taken or assumed, &c.; having formed or created; having rendered.

*Vi-dhāyaka*, *as*, *ikā*, *am*, disposing, arranging, performing; consigning, delivering, one who entrusts or deposits anything or causes it to be fixed or secure. *-Vidhāyaka-tva*, *am*, n. consignment or delivery of anything, making anything firm or secure.

*Vi-dhāyān*, *i*, *īri*, *i*, disposing, arranging; making, forming, building; causing, occasioning; placing, fixing, securing; delivering, entrusting; establishing a rule or law.

*Vi-dhāsyat*, *an*, *atī* or *anī*, *at*, wishing or purposing to arrange; intending to direct or enjoin or prescribe, wishing to make or do or perform, &c.

*Vi-dhi*, *is*, m. a rule, form, formula, sacred precept, injunction, rubric, sacred text or scripture, text prescribing any act or observance, order, command, ordinance, statute, law, direction for the performance of a rite as given in the Brāhmaṇa portion of the Veda, (according to Śāy. the Brāhmaṇa consists of two parts, 1. *Vidhi* or commandment, e. g. *yajeta*, he ought to sacrifice; *kuryāt*, he ought to perform; 2. *Artha-vāda* or explanatory statements as to the origin of rites and use of the Mantras, mixed up with legends and illustrations), any prescribed act or rite or ceremony, an act or action in general, behaviour, conduct, mode of life, method, manner, way, means; kind, sort; creation; the creator; N. of Brahmā; of Viṣṇu; fate, destiny, luck; time; fodder, food for elephants or horses; a physician; (*iṣ*), *f.* N. of a goddess. *-Vidhi-gṇa*, *as*, *i*, *am*, 'rule-destroying,' one who deviates from or disregards rules, disturbing modes of proceeding. *-Vidhi-jña*, *as*, *ā*, *am*, 'rule-knowing,' one who knows the prescribed mode or form; learned in ritual; (*as*), m. a Brāhmaṇ who knows the ritual, a ritualist. *-Vidhi-tas*, ind. according to rule. *-Vidhi-darsaka*, *as*, or *vidhi-darśin*, *i*, m. 'rule-shower,' a priest whose business is to see that everything at a sacrifice is done according to prescribed rules and to correct any deviation from them. *-Vidhi-dṛishṭa*, *as*, *ā*, *am*, prescribed or approved by rule. *-Vidhi-deśaka*, *as*, m. 'rule-shower,' a priest who corrects errors at a sacrifice. *-Vidhi-devidha*, *am*, n. diversity of rule, variance of rite.

*-Vidhi-paryāgata*, *as*, *ā*, *am*, come into possession through destiny. *-Vidhi-pūrvakam*, ind. after due observance of rule, according to rule. *-Vidhi-prayukta*, *as*, *ā*, *am*, performed according to rule.

*-Vidhi-prayoga*, *as*, m. the application of a rule, acting according to rule. *-Vidhi-prasanga*, *as*, m. application of a rule, acting upon a rule. *-Vidhi-yajña*, *as*, m. a ceremonial act of worship. *-Vidhi-yoga*, *as*, m. the occurrence of fated or predestined events; combining for any act or rite. *-Vidhi-ra-sāyana*, N. of a work by Appayya Dikshita (confronting the Mimāṃsā as expounded by Bhaṭṭa Kumāri).

*-Vidhi-vaṭ*, ind. agreeably to rule, according to law, in due form, conformably to established ordinances. *-Vidhi-vadhū*, *ūs*, *f.* 'wife of Brahmā,' epithet of Sarasvatī. *-Vidhi-vihita*, *as*, *ā*, *am*, established by rule, prescribed by law. *-Vidhi-hīna*, *as*, *ā*, *ani*, destitute of rule, unauthorised, irregular.

*Vi-dhītat*, *an*, *antī*, *at*, = *vi-dhītatmāna* below.  
*Vi-dhītatmāna*, *as*, *ā*, *am*, wishing to bestow; desiring to fix or place; wishing to perform; having certain intentions, following certain aims.  
*Vi-dhītsā*, *f*, the wish to arrange; desire to do or make; design, purpose, desire.

*Vi-dhītsita*, *am*, *n*, design, purpose, intention.  
*Vi-dhītsu*, *us*, *us*, *u*, wishing to arrange; intending to make; purposing to perform.

*Vi-dhīyamāna*, *as*, *ā*, *am*, being arranged, being enjoined, being defined, &c.

*Vi-dhēya*, *as*, *ā*, *am*, to be arranged or prescribed; to be enjoined (as a rule &c.); to be performed or practised or done; liable to be ruled or governed or influenced by, governable, subject to; compliant, submissive, tractable. — *Vidhēya-jña*, *as*, *ā*, *am*, knowing what ought to be done. — *Vidhēya-tā*, *f*, or *vidhēyātva*, *am*, *n*, fitness to be prescribed or enjoined; fitness for enactment (as a rule or law), necessary or proper act or conduct; tractableness, docility, submission. — *Vidhēya-pada*, *am*, *n*, an object to be accomplished. — *Vidhēya-mārṇa*, *as*, *m*, the seeking to do a necessary act. — *Vidhēyātman* (°*ya-āt*), *ā*, *m*, 'having a well-governed nature,' epithet of Viṣṇu.

*Vi-hita*, *as*, *ā*, *am*, arranged, settled, &c. See *s. v.*

**विधाव्** 1. *vi-dhāv*, *cl. I. P. A. -dhāvati*, *-te*, *-dhāvītum*, to run or flow through, flow off (as water), to percolate or trickle through, flow away; to run or flee away (in disorder), be dispersed; to run through; to rush upon.

*Vi-dhāvāt*, *an*, *antī*, *at*, running away, running through.

**विधाव्** 2. *vi-dhāv*, *cl. I. P. A. -dhāvati*, *-te*, *-dhāvītum*, to wash off, wash away, cleanse off.  
*Vi-dhāuta*, *as*, *ā*, *am*, cleansed by washing.

**विधु** 1. *vidhu*, *us*, *m*, (according to Uṇādi-s. I. 24. fr. rt. *vyadh*, 'to pierce,' because the moon pierces the absent with sorrowful feelings; more probably connected with rt. 2. *vidh* or with *vi-dhā*), one who arranges or disposes or rules or maintains (Ved.); the moon; N. of Brahmā; of Viṣṇu; a Rākshasa, fiend; an expiatory oblation; camphor. — *Vidhulshaya*, *as*, *m*, the wane of the moon, the dark days of the month. — *Vidhun-tuda*, *as*, *m*, 'moon-troubler,' epithet of Rāhu or the personified ascending Node (causing the moon's eclipses). — *Vidhupanjara*, *as*, *m*, a scimitar, sabre. — *Vidhupriyā*, *f*, 'dear to the moon,' a lunar mansion or Nakshatra (personified as a nymph, the daughter of Dakṣha and wife of the Moon, see *nakshatra*).

*Vidhura*, *as*, *ā*, *am* (probably fr. rt. *vyadh*, cf. *vi-thura*), agitated, troubled, distressed, bewildered, confused (with fear, liquor, &c.), trembling; suffering separation or absence from a mistress or lover, being in a state of bereavement, abandoned; adverse, hostile; (*as*), *m*, a widower; (*am*), *n*, agitation of mind, anxiety, alarm, terror; danger; separation from a mistress or lover; (*ā*), *f*, curds mixed with sugar and spices. — *Vidhura-tā*, *f*, a state of agitation or trouble of mind, state of trepidation or alarm. — *Vidhura-darsana*, *am*, *n*, the sight of anything alarming; a feeling of agitation or uneasiness.

**विधु** 2. *vi-dhu* = *vi-dhū* below.

**विधु** *vi-dhū*, *cl. 5. P. A. -dhūnoti*, *-dhūnute* (later also *-dhūnoti*, *-dhūnute*), *cl. 6. P. -dhuvati*, *-dhavitum*, *-dhotum*, to shake about, move to and fro, agitate, excite, wave about, toss about; to shake off, drive away, disperse, remove, destroy; to shake off from one's self, relinquish, abandon, leave off (*A.*); to fan, agitate by blowing: Pass. *-dhūyate*, to be shaken about, to be waved about, to be fanned, &c.: Caus. *-dhūnyati*, *-yitum*, to cause to shake about, shake violently, agitate, cause to stagger.

*Vi-dharana*, *am*, *n*, the act of shaking about, agitation, trembling.

*Vi-dhavya*, *am*, *n*, agitation, trembling, tremor.  
*Vi-dhāvya*, *am*, *n*, agitation, shaking about, trepidation.

*Vi-dhuta*, *as*, *ā*, *am*, shaken about; shaken off, driven away; abandoned, relinquished, left off. — *Vi-dhuta-bandhana*, *as*, *ā*, *am*, released from bonds.

*Vi-dhūti*, *is*, *f*, shaking, trembling, trepidation.  
*Vi-dhuvana*, *am*, *n*, the act of shaking or tossing about, trembling, tremor.

*Vi-dhuvvat*, *an*, *atī*, *at*, shaking, tossing about, waving about.

*Vi-dhuvvāna*, *as*, *ā*, *am*, shaking about, tossing.

*Vi-dhuvat*, *an*, *atī* or *antī*, *at*, shaking or waving about, brandishing.

*Vi-dhuvana*, *am*, *n*, trembling, tremor.

*Vi-dhūta*, *as*, *ā*, *am*, shaken or tossed about, waved, waving; trembling, tremulous; unsteady; shaken off, dispelled, removed; abandoned; (*am*), *n*, the repelling of affection, repugnance. — *Vidhūta-kalmasha*, *as*, *ā*, *am*, having sin dispelled or removed, delivered from sin. — *Vidhūta-keśa*, *as*, *ā*, *am*, who or what has tossed about the hair (Kirāt. VIII. 33). — *Vidhūta-nidra*, *as*, *ā*, *am*, roused from sleep, awakened.

*Vi-dhūti*, *is*, *f*, agitation, tremor; shaking.

*Vi-dhūnana*, *am*, *n*, causing to shake or tremble, shaking, trembling, tremor.

*Vi-dhūnyat*, *an*, *antī*, *at*, violently shaking.

*Vi-dhūnīta*, *as*, *ā*, *am*, shaken about, tossed about, agitated, alarmed; harassed, annoyed.

*Vi-dhūya*, *ind*, having shaken about, having shaken off, having removed, &c.

*Vi-dhūyat*, *an*, *antī*, *at*, being shaken, being agitated or waved about.

*Vi-dhūyamāna*, *as*, *ā*, *am*, being shaken, being agitated, being waved about.

**विधूम** *vi-dhūma*, *as*, *ā*, *am*, smokeless.

**विधु** *vi-dhri*, *cl. 10. P. -dhārayati*, *-yitum*, to keep asunder, keep apart, separate, divide, distribute; to arrange; to manage; to keep off; to lay hold of, seize; to keep back, withhold, restrain, obstruct; to hold up, bear, carry, support, maintain, sustain, preserve, take care of; to keep fixed, (with *manas*, to fix the mind upon.)

*Vi-dhartri*, *tā*, *m*, Ved. one who supports, a supporter, bearer, sustainer (= *vidhārayitri*, Nirukta XII. 14); the performer of various functions, (Sāy. = *vidhā-kāraka*.)

*Vi-dharman*, *a*, *n*, Ved. the function of supporting (the universe); various function or office; bearing, supporting; epithet of the sky (as the bearer of light and rain); epithet of the vessel used in the preparation of the Soma juice; order, rule, right, might.

*Vi-dhāra*, *as*, *m*, Ved. bearing, supporting; epithet of the sky (as the bearer of rain and light).

*Vi-dhṛta*, *as*, *ā*, *am*, kept asunder or apart, separated; seized, grasped, held; taken, assumed, possessed; withheld, restrained, (*a-vidhṛta*, unrestrained, unchecked); (*am*), *n*, disregard of an injunction or wish; dissatisfaction. — *Vidhṛitāyudha* (°*ta-āy*), *as*, *ā*, *am*, holding weapons.

*Vi-dhṛiti*, *is*, *f*, arrangement, rule, regulation, ordinance.

**विधुष्** *vi-dhriṣh*, Caus. *-dharshayati*, *-yitum*, to violate, ravish; to spoil, injure; to annoy, trouble.

**विध्मा** *vi-dhmā*, *cl. I. P. -dhamati*, *-dhmātum*, to blow away, blow off; to scatter, disperse, destroy.

**विध्त्** *vidhyat*, &c. See under rt. *vyadh*.

**विध्वंस** *vi-dhvans* or *vi-dhvas*, *cl. I. A. -dhvansate* (ep. also *P. -ti*), *-dhvansitum*, to fall to pieces, crumble into dust or powder; to be scattered or whirled about (like dust), be dispersed; to be destroyed, perish: Caus. *-dhvansayati*, *-yitum*, to cause to fall to pieces or crumble, dash to pieces, crush, destroy, annihilate; to injure.

*Vi-dhvansa*, *as*, *m*, falling to pieces, ruin, destruction; aversion, disrespect, enmity, dislike; insult, offence.

*Vi-dhvansamāna*, *as*, *ā*, *am*, falling or crumbling to pieces.

*Vi-dhvansita*, *as*, *ā*, *am*, dashed or broken to pieces, destroyed.

*Vi-dhvansin*, *i*, *inī*, *i*, falling to pieces, falling asunder, being scattered or dispersed, falling down, being ruined, perishing; causing to fall, ruining, destroying; hostile, adverse.

*Vi-dhvasa*, *as*, *ā*, *am*, fallen asunder, fallen to pieces, destroyed, ruined, scattered about or tossed up, whirled up (as dust); obscured, darkened, obliterated, eclipsed (in astronomy). — *Vidhvasta-nagarūrama* (°*ra-ās*), *as*, *ā*, *am*, having ruined cities and hermitages. — *Vidhvasta-para-guṇa*, *as*, *m*, one who detracts from the merits of another.

**विनङ्गम** *vinan-grisa*, *as*, *m*, Ved. according to Sāy. on Rīg-veda IX. 72, 3 = *kamanīyam stotram grihṇātī yah*; (*au*), *m. du.* the two arms (according to Naigh. II. 4).

**विनद्** *vi-nad*, *cl. I. P. -nadati*, *-naditum*, to sound forth, cry out, scream out, roar, bellow; to thunder (as clouds); to roar or scream at (with acc.); to fill with cries: Caus. *-nādayati*, *-yitum*, to cause to sound or resound, cause to make a noise; to fill with noise or cries; to sound aloud: Pass. of Caus. *-nādyate*, to be made to sound, be made to cry, &c.  
*Vi-nada*, *as*, *m*, sound, noise; a kind of tree, Echites Scholarius.

*Vi-nadat*, *an*, *antī*, *at*, shouting, bellowing, lowing.

*Vi-nadin*, *i*, *inī*, *i*, roaring, thundering, grumbling.

*Vi-nadi*, *f*, N. of a river, (also read *vainadi*.)

*Vi-nadya*, *ind*, having sounded, sounding.

*Vi-nādita*, *as*, *ā*, *am*, made to resound, caused to sound aloud.

*Vi-nādin*, *i*, *inī*, *i*, sounding forth, crying out.

*Vi-nādyamāna*, *as*, *ā*, *am*, being made to sound or cry.

**विनन्द** *vi-nand*, *cl. I. P. A. -nandati*, *-te*, *-nandītum*, to rejoice, be glad or joyful.

**विनम्** *vi-nam*, *cl. I. P. A. -namati*, *-te*, *-nantum*, to bend down, bow down, stoop: Caus. *-namayati*, *-nāmayati*, *-yitum*, to bend down, bend a bow; (in grammar) to cerebralize or change into a cerebral letter.

*Vi-nata*, *as*, *ā*, *am*, bent down, bowed, stooping, inclined, sunk down, depressed, deepened; curved, crooked; humble, modest; depressed, dispirited; (in grammar) changed into a cerebral letter, see *vi-nāma* below; (*as*), *m*, N. of a son of Su-dyumna; (*ā*), *f*, N. of one of the wives of Kaśyapa and mother of Aruna and Garuḍa, (in Mahā-bh. Ādi-p. 2520, Vinatā is enumerated among the thirteen daughters of Dakṣha; the Bhāgavata-Purāna makes her the wife of Tārksya; the Vāyu describes the metres of the Veda as her daughters, while the Padma gives her only one daughter, Saudāminī); a sort of basket. — *Vinata-kāya*, *as*, *ā*, *am*, having the body bent, stooping. — *Vinatānana* (°*ta-ān*), *as*, *ā*, *am*, having the face bent or cast down, dejected, dispirited. — *Vinatī-sūnu*, *us*, *m*, epithet of Aruna (charioteer of the Sun); of Garuḍa (younger brother of Aruna). — *Vinatodara* (°*tu-ud*), *as*, *ā*, *am*, with bending waist, bending at the waist.

*Vi-nati*, *is*, *f*, bowing down, bending; humility, modesty.

*Vi-namana*, *am*, *n*, the act of bending down, bowing, bending.

*Vi-nanīta*, *as*, *ā*, *am*, bowed down, inclined, declined.

*Vi-namra*, *as*, *ā*, *am*, bent down, bowed; depressed; humble, modest.

*Vinamraka*, *am*, *n*, the flower of the plant Tagara.

*Vi-nāma*, *as*, *m*, (in grammar) conversion into a cerebral letter, the substitution of *sh* for *s* and *ṣ* for *n*.

*Vi-nāmya*, *ind*, (fr. the Caus.), having bent down.

**विनय** *vi-naya*. See under *vi-nā*, p. 925.

**विन्दे** *vi-nard*, cl. 1. P. A. *-nardati*, *-te*, *-narditum*, to cry out, roar out, make a loud sound, thunder.

*Vi-nardat*, *an*, *anti*, *at*, crying out, making a loud noise, sounding forth.

*Vi-nardamāna*, *as*, *ā*, *am*, sounding loudly, thundering.

**विनश** *vi-naś*, cl. 1. 4. P. *-naśati*, *-naśyati*, *-naśitum*, *-naśitum*, to be completely lost or ruined; to be destroyed, perish; to disappear, vanish; to come to nothing, be frustrated: Caus. *-naśayati*, *-yitum*, to cause to be lost or ruined, destroy, annihilate; to cause to disappear or vanish.

*Vi-naśana*, *am*, n. perishing, loss, disappearance; destruction; N. of the place where the river Sarasvatī is lost in the sand; a country in the north-west of Delhi (said to be the same as Kuru-kshetra or the country adjacent to the modern Paniput; see Manu II. 21).—*Vinaśana-kshetra*, *am*, n. the district of Vinaśana.

*Vi-naśyat*, *an*, *anti*, *at*, being lost or ruined, perishing, decaying.

*Vi-naśtara*, *as*, *i*, *am*, liable to be destroyed, perishable.

*Vi-naśhā*, *as*, *ā*, *am*, utterly lost or ruined, disappeared, perished; destroyed; spoiled, corrupted.

*Vi-naśhī*, *is*, f. utter loss or destruction, ruin, disappearance.

*Vi-nāsa*, *as*, m. utter loss, annihilation, perdition, ruin, destruction, decay, death; removal.—*Vināsa-dharman*, *ā*, *ā*, or *vināsa-dharmīn*, *i*, *ini*, *i*, subject to the law of decay.—*Vināsa-sambhava*, *as*, m. a source of destruction, cause of subsequent non-existence of a composite body (*avayavin*).—*Vināsonmukha* (*śā-un*), *as*, *ā*, *am*, about to perish, verging on decay, full ripe or mature.

*Vi-nāśaka*, *as*, *i*, *am*, annihilating, destroying; a destroyer.

*Vi-nāśana*, *as*, *i*, *am*, destroying, destructive, ruinous; (*as*), m. one who destroys, a destroyer; (*am*), n. destruction, annihilation.

*Vi-nāśayat*, *an*, *anti*, *at*, destroying, annihilating. *Vi-nāśayitri*, *tā*, *tri*, *tri*, one who destroys, a destroyer.

*Vi-nāśita*, *as*, *ā*, *am*, utterly destroyed, ruined.

*Vi-nāśin*, *i*, *ini*, *i*, perishing, being destroyed; undergoing transformation; destructive, destroying.

**विनस** *vi-nasa*, *as*, *ā* or *i*, *am*, noseless, without a nose.

*Vi-nāsaka* or *vi-nāsika*, *as*, *i*, *am*, noseless.

**विना** *vinā*, ind. (probably a kind of inst. of *i*. *vi*), without, except (with acc., inst., or occasionally abl., e.g. *bhūṣaṇam* or *bhūṣaṇena* or *bhūṣaṇād* *vinā*, without ornament); short of, exclusive of.—*Vinā-kṛta*, *as*, *ā*, *am*, 'made-without', deprived of, bereaved, abandoned, left, relinquished.—*Vinānyonyam* (*nā-an*), ind. without each other, one without the other.—*Vinokti* (*nā-uk*), *is*, f. 'the utterance of *vinā*', i. e. the use of the word *vinā* in composition (e.g. *kā nishā śaśinā vinā*, what is the night without the moon?).

**विनाडिका** *vi-nāḍikā* or *vi-nāḍī*, f. a period of twenty-four seconds, the sixtieth part of a Nāḍī or Indian hour.

**विनाथ** *vi-nātha*, *as*, *ā*, *am*, having no lord or master, unprotected, unowned, deserted.

**विनायक** *vi-nāyaka*. See p. 925, col. 2.

**विनारुहा** *vinārūhā*, f. a kind of plant (= *tri-parṣṭikā*).

**विनाह** *vi-nāha*, *as*, m. (see rt. *i*. *nah*), a top or cover for the mouth of a well; [cf. *vināha*.]

**विनिःकम्प** *vi-niḥ-kampa*, *as*, *ā*, *am*, Ved. motionless, immovable.

**विनिःश्वस** *vi-niḥ-svas*, cl. 2. P. *-śvasiti*, *-śvasitum*, to breathe hard, sigh, heave a deep sigh.

*Vi-niḥśvasya*, ind. having sighed, having heaved a sigh.

**विनिःसु** *vi-niḥ-sri*, cl. 1. P. *-sarati*, *-sartum*, to go forth, issue out.

*Vi-niḥsaraṇa*, *am*, n. the act of going forth or out, issuing forth.

*Vi-niḥsrita*, *as*, *ā*, *am*, gone forth or out, issued forth, sprung from.

**विनिकृ** *vi-ni-kṛi* (see rt. *i*. *kṛi*), cl. 8. P. A. *-karoti*, *-kṛute*, *-kartum*, to act badly towards, ill-treat, offend, hurt, injure.

*Vi-nikṛita*, *as*, *ā*, *am*, ill-treated, injured, damaged.

**विनिकृत्** *vi-ni-kṛit* (see rt. 2. *kṛit*), cl. 6. P. *-kṛintati*, *-kṛitum*, to cut or hew in pieces, cut off, cut away, cut about, mutilate; to tear off; to destroy.

*Vi-nikṛita*, *as*, *ā*, *am*, cut or hewn in pieces, mutilated.

*Vi-nikṛitya*, ind. having cut away or asunder, having destroyed, having dissipated.

**विनिक** *vi-ni-kṛi* (see rt. *i*. *kṛi*), cl. 6. P. *-kirati*, *-karitum* or *-karitum*, to scatter in different directions, throw about; to scatter or cast down; to scatter over, cover; to cast off, abandon.

*Vi-nikṛā*, *as*, *ā*, *am*, scattered over, covered; spread over; crowded, filled; outstretched; dispersed.

**विनिस्र** *vi-niksh*, cl. 1. P. *-nikshati*, &c. (Ved. Inf. *vinikshe*), to pierce, penetrate.

*Vi-nikshāṇa*, *am*, n. the act of piercing; [cf. Nirukta IV. 18.]

**विनिक्षिप** *vi-ni-kship*, cl. 6. P. A. *-kshipati*, *-te*, *-kshiptum*, to throw or cast down, overthrow; to put or place down; to put or place in or on, infix, insert; to deposit, deliver over, entrust with; to occupy with or engage in.

*Vi-nikshipta*, *as*, *ā*, *am*, thrown or tossed down; fixed, infixed, inserted; deposited; dispatched, sent.

*Vi-nikshippya*, ind. having thrown or flung down, having put down, having delivered over, having given into charge.

*Vi-nikshēpa*, *as*, m. the act of throwing or tossing down, sending.

**विनिगड** *vi-nigāḍa*, *as*, *ā*, *am*, fetterless, without fetters.—*Vinigādī-kṛi*, cl. 8. P. *-karoti*, *-kartum*, to render fetterless, unfetter, unshackle.

**विनिगद्** *vi-ni-gad*, cl. 1. P. *-gadati*, *-gaditum*, to speak to, address, accost: Pass. *-gadyate*, to be called or named.

**विनिगृह** *vi-ni-guh*, cl. 1. P. A. *-gūhati*, *-te*, *-gūhitum* or *-gōdhum*, to cover over, conceal, hide.

*Vi-nigūhita*, *as*, *ā*, *am*, covered, concealed, hidden.

**विनिग्रह** *vi-ni-grah*, cl. 9. P. A. *-grihṇāti*, *-grihṇite*, *-grahitum*, to lay hold of, seize; to hold in, keep back, keep in check, restrain, obstruct, impede.

*Vi-nigrīhya*, ind. having seized, having restrained.

*Vi-nigraha*, *as*, m. restraining, subduing, restraint; disjunction, mutual opposition, an antithesis which implies that when two propositions are antithetically stated peculiar stress is laid on one of them.—*Vinigrahārtha* (*ha-ar*), *as*, m. the sense of the above antithesis.—*Vinigrahārthīya*, *as*, *ā*, *am*, standing in the sense of the above antithesis.

**विनिघ्नत्** *vi-nighnat*. See under *vi-ni-han*.

**विनिचूर्ण** *vi-ni-čūrṇ*, cl. 10. P. *-čūrṇayati*, *-yitum*, to grind or crush to pieces, pulverize, pound, rub.

**विनिद्रु** *vi-nidra*, *as*, *ā*, *am*, sleepless, awake; blown, budded.—*Vinidra-karāṇa*, *am*, n. rendering sleepless.—*Vinidra-tā*, f. or *vinidra-tva*, *am*, n. sleeplessness, wakefulness, vigilance, waking.

**विनिधा** *vi-ni-dhā*, cl. 3. P. A. *-dadhāti*, *-dhatte*, *-dhātum*, to put or lay down in different

places, distribute; to put off; to lay or put down; to put away; to place or put on; to put by, lay aside, store up; to fix upon, direct, (with *drishtiṃ*, &c., to fix the eyes upon; with *manas*, &c., to fix or direct the mind upon; with *hrīdi* or *hrīdaye*, to fix in the heart, keep fixed in the heart, bear in mind.)

*Vi-nidhāya*, ind. having put in different places, having distributed; having placed or taken, &c.

*Vi-nidhita*, *as*, *ā*, *am*, put off or down, &c.; fixed on, directed.—*Vinidhita-drishti*, *is*, *is*, *i*, having the eyes fixed upon, eagerly looking at, intent on.—*Vinidhita-manas*, *ās*, *ās*, *as*, having the mind fixed upon, intent upon, devoted to.

**विनिध्वंस** *vi-ni-dhvas* or *vi-ni-dhvas*, cl. 1. A. *-dhvasate*, *-dhvasitum*, to fall to pieces, be dispersed, be destroyed, perish, disappear, vanish; (2nd sing. Impv. *vinidhvansa*, be off! take thyself off!)

*Vi-nidhvasta*, *as*, *ā*, *am*, destroyed, ruined, struck down.

**विनिन्द** *vi-nind*, cl. 1. P. *-nindati* (ep. also *A. -te*), *-hinditum*, to reproach, revile, abuse.

**विनिपट** *vi-ni-paṭ*, cl. 10. P. *-pāṭayati*, &c., to split open, split up, cleave.

*Vi-nipāṭya*, ind. having split open, having severed.

**विनिपत्** *vi-ni-pat*, cl. 1. P. *-patati*, *-patitum*, to fall down, fall headlong, fall in or into; fall upon, attack, assail; fly down, fly away: Caus. *-pātayati*, *-yitum*, to cause to fall down, throw down; to kill, deprive of life; to destroy, annihilate: Pass. of Caus. *-pātyate*, to be thrown down.

*Vi-nipāṭita*, *as*, *ā*, *am*, fallen down; flown down; flying away.

*Vi-nipātya*, ind. having fallen down, &c.

*Vi-nipāta*, *as*, m. falling down, falling; a great fall, ruin, any great calamity or unavoidable evil; decay, death, destruction; pain, distress; disrespect.—*Vinipāta-saṅgin*, *i*, *ini*, *i*, announcing misfortune or destruction, portentous.

*Vi-nipātita*, *as*, *ā*, *am*, thrown down; killed, destroyed.

*Vi-nipātya*, ind. having killed.

**विनिमज्ज** *vi-ni-majj*, cl. 6. P. *-majjati*, &c., to plunge in or under, dive under, bathe.

*Vi-nimajja*, *as*, *ā*, *am*, plunged, bathed, immersed.

**विनिमूल** *vi-ni-mūl*, cl. 1. P. *-mīlati*, *-mīlitum*, to close the eyes, wink, connive; to close or shut (as the eyes &c.).

*Vi-nimūlita*, *as*, *ā*, *am*, closed, shut (as the eyes &c.).—*Vinimūlītekshara* (*ta-ik*), *as*, *ā*, *am*, having the eyes closed.

**विनिमे** *vi-ni-me*, cl. 1. A. *-mayate*, *-mātum*, to exchange, barter.

*Vi-nimaya*, *as*, m. exchange, barter, (*vinimayena*, alternately); a pledge, deposit, security; transmutation (of letters).

**विनिमेष** *vi-nimesha*, *as*, m. (see rt. *i*. *mish*), winking or twinkling of the eyes, a wink, sign.

**विनियम्** *vi-ni-yam*, cl. 1. P. *-yacchati*, *-yantum*, to restrain, check, control, keep in check, hold back, regulate; to retrench, limit.

*Vi-niyata*, *as*, *ā*, *am*, restrained, checked, regulated, retrenched.—*Viniyata-etas*, *ās*, *as*, having a controlled or regulated mind.—*Viniyatāhāra* (*ta-āh*), *as*, *ā*, *am*, moderate in food or diet, abstemious.

*Vi-niyama*, *as*, m. restraining, restraint, regulating, control, government.

*Vi-niyamya*, ind. having restrained, having checked, &c.

**विनियुज्** *vi-ni-yuj*, cl. 7. A. (rarely P.) *-yunkte* (*-yunaṭi*), *-yoktum*, to ynyoke, disjoin, disconnect, detach, separate; to discharge (an arrow &c.); to attach to, appoint, fix, assign, commit, commission, charge; to apply, use, employ: Pass.

-*yujyate*, to be separated, fall into decay; to be appointed, to be applied, &c.: Caus. -*yojayati*, -*yitum*, to appoint, commission, employ, use, intrust, enjoin, command; to offer, present; to perform.

*Vi-niyukta*, *as, ā, am*, separated, sundered, loosed, detached, parted, parted with; absent; attached to, appointed, commissioned to; applied to, employed in; enjoined, commanded. — *Viniyuktātman* ('*ta-āt*'), *ā, ā, a*, having the mind fixed on or directed towards.

*Vi-niyujya*, ind. having appointed.

*Vi-niyohtarya*, *as, ā, am*, to be appointed, to be employed in, to be applied to; to be enjoined or commanded.

*Vi-niyoga*, *as, m*, unyoking, separating, parting, separation, detachment; separating from, parting with (any body or anything); giving up, leaving, abandoning; appointment to (any office); application to, employment in; commission, charge; impediment. — *Viniyoga-sangraha*, *as, m*, N. of a Pariśiṣṭa of the Sāma-veda.

*Vi-niyojita*, *as, ā, am*, disjoined, detached; joined to, attached to; appointed to, employed for or in, applied to (any particular duty or purpose, with loc., e. g. *adhi-patīve viniyojita*, appointed to the sovereignty); commissioned, charged, deputed.

**विनिर्गम** *vi-nir-gam*, cl. 1. P. -*gacchati*, -*gantum*, to go out, issue out; to go away, depart; to escape from; to leave; to disengage or liberate one's self from (with abl.); to become put out or beside one's self.

*Vi-nirgata*, *as, ā, am*, gone out, gone out of or from, escaped from, liberated or freed from (with abl.).

*Vi-nirgama*, *as, m*, the act of going forth, going out, departure.

**विनिर्जि** *vi-nir-ji*, cl. 1. P. -*jayati*, -*jetum*, to conquer completely; to overpower, master; to win.

*Vi-nirjaya*, *as, m*, complete victory, conquest.

*Vi-nirjita*, *as, ā, am*, entirely conquered, overpowered, overcome, won.

*Vi-nirjitya*, ind. having completely subdued or conquered.

**विनिर्ज्ञा** *vi-nir-jñā*, cl. 9. P. A. -*jñāti*, -*jñāte*, -*jñātum*, to distinguish, discriminate, discern, find out, investigate.

**विनिर्णी** *vi-nir-ñi* (see rt. 1. *ñi*), cl. 1. P. A. -*ñayati*, -*ñe*, -*ñetum*, to settle completely, decide or determine clearly.

*Vi-nirñaya*, *as, m*, complete settlement or decision, ascertainment; certainty; a settled rule.

*Vi-nirñāta*, *as, ā, am*, settled or determined clearly, ascertained, certain.

*Vi-nirñāya*, ind. having clearly decided or settled.

**विनिर्दह** *vi-nir-dah*, cl. 1. P. -*dahati*, -*dadhum*, to burn completely, burn up, consume by fire, destroy totally.

*Vi-nirdagdhā*, *as, ā, am*, completely burnt up or consumed, utterly destroyed.

*Vi-nirdahal*, *an, anti, at*, burning up, utterly consuming or destroying.

*Vi-nirdahana*, *an, n*, the act of burning or destroying utterly.

**विनिर्दिश** *vi-nir-diś*, cl. 6. P. -*diśati*, -*deshtum*, to point out, show, indicate, denote, mark; to direct, enjoin, announce, declare; to determine, settle, fix, resolve; to appoint, assign, charge with any business (loc.).

*Vi-nirdiśhā*, *as, ā, am*, pointed out, stated, declared, directed, enjoined; assigned.

**विनिर्धु** *vi-nir-dhū* (see rt. 1. *dhu* and 1. *dhū*), cl. 5. P. A. -*dhūnoti*, -*dhūnute* (in the later language also -*dhunoti*, -*dhunute*), -*dhotum*, -*dhavitum*, to shake off; to drive away, blow away, scatter in every direction, dissipate; to wave about, shake about, agitate.

*Vi-nirdhuta*, *as, ā, am*, shaken off, dispelled; shaken or waved about, agitated.

*Vi-nirdhūta*, *as, ā, am*, shaken off, driven away; scattered in all directions, dissipated, dispersed; shaken about, waved about.

*Vi-nirdhūya*, ind. having shaken off or driven away; having scattered or dispersed; having waved about.

**विनिर्वन्ध** *vi-nir-bandha*, *as, m*, persistence, pertinacity, pertinacious pursuit.

**विनिर्भञ्ज** *vi-nir-bhañj*, cl. 7. P. -*bhanakti*, -*bhanaktum*, to break to pieces, break asunder, break through, break down.

*Vi-nirbhagna*, *as, ā, am*, broken asunder, broken down. — *Vinirbhagna-nayana*, *as, ā, am*, having the eyes dashed out.

**विनिर्भस्म** *vi-nir-bharts*, cl. 10. P. A. -*bhartasayati*, -*te*, -*yitum*, to threaten or chide vehemently, scold.

*Vi-nirbhartsya*, ind. having threatened, having greatly reviled.

**विनिर्भिद्** *vi-nir-bhid*, cl. 7. P. A. -*bhinatti*, -*bhintite*, -*bhettum*, to split or cleave asunder, cleave; to pierce, shoot through: Pass. -*bhidyate*, to be split, to open.

*Vi-nirbhīdya*, ind. having split asunder, having pierced or shot through.

*Vi-nirbhinna*, *as, ā, am*, split asunder, cleft; opened; pierced.

**विनिर्भुज्** *vi-nir-bhuj*, cl. 6. P. -*bhujati*, -*bhojtum*, to bend or turn on one side.

**विनिर्मथ्** *vi-nir-math* or *vi-nir-manth*, cl. 1. 9. P. -*mathati*, -*manthati*, -*mathnāti*, &c., to churn out, stir or shake about, crush, stamp to pieces, annihilate.

*Vi-nirmathya*, ind. having churned, having crushed or annihilated.

**विनिर्मो** *vi-nir-mā*, cl. 2. P. -*māti*, cl. 3. 4. A. -*mimite*, -*māyate*, -*mātum*, to make or form out of; to form, fashion, construct, build, prepare, make, create.

*Vi-nirmāna*, *an, n*, the act of forming or making.

*Vi-nirmātri*, *tā, trī, trī*, one who forms or makes, a maker, builder, &c.

*Vi-nirmīta*, *as, ā, am*, formed or made of, constructed, built, made, created, prepared; kept, celebrated, observed (as a feast); determined, destined; laid out (as a garden).

**विनिर्मुच** *vi-nir-muc*, cl. 6. P. A. -*muñcati*, -*te*, -*moktum*, to loosen, free from; to set free, liberate; to discharge, shoot off; to abandon, give up: Pass. -*mucyate*, to be liberated or set free, to be freed from.

*Vi-nirmukta*, *as, ā, am*, liberated, escaped, let loose or free; exempt, free from; discharged, shot.

*Vi-nirmūcya*, ind. having loosened or set free; having abandoned or deserted; having discharged.

**विनिर्मूढ** *vi-nirmūḍha*, *as, ā, am*, not stultified, not made void or vain. — *Vinirmūḍha-pratijña*, *as, ā, am*, one who is faithful to a promise or agreement.

**विनिर्यत्** *vi-niryat*, *an, atī, at* (Pres. part. of rt. 5. *i* with *nīs* and *vi*), going out or forth, issuing.

**विनिर्यो** *vi-nir-yā*, cl. 2. P. -*yāti*, -*yātum*, to go forth, go out, issue, set out.

*Vi-niryāṇa*, *an, n*, the act of going forth, setting out.

*Vi-niryāta*, *as, ā, am*, gone forth or out, set out.

**विनिर्युज्** *vi-nir-yuj*, cl. 7. P. A. -*yunakti*, -*yunakte*, -*yojtum*, to dispatch, send forth, shoot, cast.

**विनिरिक्खि** *vi-nir-likh*, cl. 6. P. -*likhati*,

-*lekhitum*, to scratch out, scratch in, make an incision.

**विनिर्वेयि** *vi-nir-varṇ*, cl. 10. P. -*varṇayati*, -*yitum*, to look at, contemplate.

**विनिर्वृत्** *vi-nir-vrit*, cl. 1. A. -*varṭate*, -*varṭitum*, to proceed out, come forth, be produced; to come to an end.

*Vi-nirvṛita*, *as, ā, am*, proceeded, proceeding, produced, occurred; completed, finished.

**विनिर्विद्** *vi-ni-vid*, Caus. -*vedayati*, -*yitum*, to make known, tell, inform, report, communicate.

*Vi-nirveda*, *as, ā, am*, made known, announced.

**विनिर्विञ्ज** *vi-ni-viś*, Caus. -*vesayati*, -*yitum*, to cause to enter; to introduce; to place or put on; to add.

*Vi-nirveśa*, *as, m*, entrance, settling down (in a place); an impression.

**विनिर्वृ** *vi-ni-vṛi*, Caus. -*vārayati*, -*yitum*, to keep off, ward off; to hinder, prevent; to prohibit, forbid: Pass. of Caus. -*vāryate*, to be kept off; to be prevented.

*Vi-nirvāraṇa*, *an, n*, the act of keeping off or preventing, &c.

*Vi-nirvārita*, *as, ā, am*, kept off, prevented, hindered, opposed; screened, covered, kept out of view.

**विनिर्वृत्** *vi-ni-vrit*, cl. 1. A. -*varṭate*, -*varṭitum*, to turn back, return, turn away, go back; to desist from, cease from (with abl.); to cease, end, disappear: Caus. -*varṭayati*, -*yitum*, to cause to turn back; to restrain, withhold; to avert, divert; to cause to cease or desist; to renounce; to annul.

*Vi-nirvartita*, *as, ā, am*, caused to turn back, diverted; caused to cease, stopped.

*Vi-nirvṛita*, *as, ā, am*, turned back, returned, turned away; stopped, ceased, ended, refrained, desisted from, freed from, desisting from; retired, withdrawn. — *Vinirvṛita-kāma*, *as, ā, am*, one whose desires have ceased, foiled in one's wishes.

*Vi-nirvṛitti*, *is, f*, cessation, stopping, desisting, abstaining; stop, end, term.

**विनिश्चम** *vi-ni-śam*, cl. 4. P. -*śamyati*, -*śamitum*, to hear, listen, apprehend.

*Vi-niśamya*, ind. having heard.

**विनिश्चर** *vi-niś-car* (-*nīs-car*), cl. 1. P. -*carati*, -*caritum*, to go forth in all directions.

**विनिश्चल** *vi-niścala*, *as, ā, am*, immovable, firm, steady.

**विनिश्चि** *vi-niś-ṭi* (-*nīs-ṭi*), cl. 5. P. A. -*ṭinoti*, -*ṭinute*, -*ṭetum*, to debate about, weigh, investigate, to regard as ascertained or certain, arrive at a fixed decision, determine, resolve.

*Vi-niśṭaya*, *as, m*, decision, resolution; fixing, ascertaining, settling, ascertainment, certainty, (*anga-viniśṭaya*, the fixing or settling of a horoscope.) — *Viniśṭaya-jña*, *as, ā, am*, knowing the certainty of anything.

*Vi-niśṭāta*, *as, ā, am*, ascertained, determined, settled, decided, certain. — *Viniśṭātartha* ('*ta-ar*'), *as, ā, am*, having a decided meaning.

*Vi-niśṭāya*, ind. having ascertained or determined, having concluded, having decided.

**विनिश्चस्व** *vi-niś-śvas*, cl. 2. P. -*śvasiti*, -*śvasitum*, to draw a deep breath, heave a deep sigh, sigh, breathe hard.

*Vi-niśvasat*, *an, atī, at*, drawing in the breath, breathing hard, sighing, puffing and blowing.

*Vi-niśvasya*, ind. having breathed hard, having sighed, sighing.

*Vi-niśvāsa*, *as, m*, breathing hard, strong expiration, sighing, a sigh.

**विनिष्क्रम** *vi-niś-kram* (-*nīs-kram*), cl. 1. P. A. -*krāmati*, -*kramate*, -*kramitum*, to step forth, go out, issue forth.

*Vi-niśkramyā*, ind. having gone forth.

*Vi-nishkrānta*, *as, ā, am*, gone forth, come out.  
*Vi-nishkrāmat*, *an, anti, at*, stepping forth, coming out.

**विनिष्क्रय** *vi-nishkriya*, *as, ā, am*, abstaining or desisting from ceremonial rites.

**विनिष्प** *vi-nish-tap* (*-nis-tap*), cl. 1. P. *-tapati, -taptum*, to heat or roast thoroughly.

*Vi-nishṭapta*, *as, ā, am*, well roasted, well fried.

**विनिष्पट** *vi-nish-ṣaṭ* (*-nis-ṣaṭ*), cl. 10. P. *-ṣāyati, -yitum*, to split or cleave asunder.

**विनिष्पत** *vi-nish-pat* (*-nis-pat*), cl. 1. P. *-patati, -patitum*, to fall out of, fly forth from, rush out, jump forth, leap out, come forth; to go or run away.

*Vi-nishpatita*, *as, ā, am*, rushed forth, left out.

*Vi-nishpatya*, ind. having rushed out, having come forth.

**विनिष्पि** *vi-nish-pish* (*-nis-pish*), cl. 7. P. *-pinashṭi, -peshṭum*, to grind to pieces, crush, bruise; to rub together.

*Vi-nishpishṭa*, *as, ā, am*, ground to pieces, crushed into powder, smashed.

*Vi-nishpishya*, ind. having ground or rubbed together, having battered.

*Vi-nishpesha*, *as, m.* grinding to pieces, bruising, rubbing together.

**विनिःसूद** *vi-ni-sūd*, Caus. *-sūdayati, -yitum*, to kill or destroy utterly.

**विनिःसृ** *vi-ni-sṛi* = *vi-niḥ-sṛi*.

*Vi-nisṛita* = *vi-niḥ-sṛita*.

**विनिःस्तप** *vi-niḥ-stap*, cl. 1. P. *-tapati, &c.*, see *vi-nish-tap*; (*s*) is only retained before *t* when repeated action is intended; in other cases it becomes *sh* by Pāṇini VIII. 3, 102.)

**विनिहन्** *vi-ni-han*, cl. 2. P. *-hanti, -han-tum*, to strike down, strike, kill, wound.

*Vi-nighnat*, *an, ati, at*, striking down, wounding; killing.

*Vi-nihata*, *as, ā, am*, struck down, struck, wounded; completely killed; overcome; (*as*), *m.* a great or unavoidable calamity, the infliction of fate or heaven; a portent, comet, meteor.

*Vi-nihatya*, ind. having struck.

**विनिहूत** *vi-nihūta*, *as, ā, am* [cf. *ni-hūta*], hidden, concealed.

**विनी** *vi-nī*, cl. 1. P. *-nayati, -netum*, to lead away, take away, remove; to lead, conduct, bring, guide; to train, educate; to tame, govern; to advise, instruct, direct, give directions; to conduct, perform; to bend down, incline; to pour out; to present, offer; to spend, pass (time); to spend, pay (money); to spread; Pass. *-niyate*, to be led or guided &c., to be conducted or performed &c.

*Vi-naya*, *as, m.* leading, guidance, moral training, training, discipline; gentlemanly refinement, gentlemanlike bearing; good behaviour, propriety of conduct, decorum, decency; modesty, affability, humility, mildness; reverence, obeisance, courtesy; conduct or behaviour (in general); N. of a son of Dharma; (*ā*), *f.* the plant *Sida Cordifolia*; (*as, ā, am*), cast, thrown; secret; a man of subdued senses; a merchant, trader, (these four senses are given on the authority of the *Sabda-k.*) = *Vinaya-grāhin*, *i, ī, iṅ, ī*, conforming to rules of discipline, compliant, tractable, humble. = *Vinaya-pitaka*, *as, m.* 'basket of discipline', N. of those Buddhist works which contain moral precepts and rules of discipline; [cf. *tri-pitaka*.] = *Vinaya-pradhāna*, *as, ā, am*, having humility pre-eminent, of which modesty is chief. = *Vinaya-pramāthīn*, *i, ī, iṅ, ī*, violating propriety, behaving ill or improperly. = *Vinaya-bhāj*, *k, k, k*, possessing propriety or modesty, well-behaved, modest. = *Vinaya-yogin*, *i, ī, iṅ, ī*, possessing humility. = *Vinaya-vat*, *an, ati, at*, possessed of modesty, well-behaved, modest. = *Vinaya-vāc*, *k, k, k*, speak-

ing humbly or modestly; (*k*), *f.* modest speech. = *Vinaya-stha*, *as, ā, am*, conforming to discipline, compliant, tractable, governable. = *Vinayāvānata* ('*ya-av*'), *as, ā, am*, bending down modestly, bowing low with modesty.

*Vi-nayana*, *as, ā or ī, am*, taking away, removing; (*am*), *n.* the act of leading away, removing, taking away; training, education, instruction, accomplishment.

*Vi-nāyaka*, *as, ikā, am*, taking away, removing; (*as*), *m.* a remover (of obstacles); a Buddha or Buddhist deified teacher; N. of the god Gaṇeśa; of Gaṇḍa (the bird and vehicle of Vishṇu); of a poet; a Guru or spiritual preceptor; an obstacle, impediment, difficulty; (*ikā*), *f.* the wife of Gaṇḍa. = *Vi-nāyaka-avṛita*, *am, n.*, N. of the seventy-third chapter of the *Kṛīḍā-khaṇḍa* or second part of the *Gaṇeśa-Purāna*. = *Vināyaka-panḍita*, *as, m.*, N. of a poet; = *nanda-panḍita*. = *Vināyaka-bhaṭṭa*, *as, m.*, N. of a modern author. = *Vināyaka-bhojana-varṇanā*, *f.*, N. of a chapter of the *Gaṇeśa-Purāna*. = *Vināyaka-vatāra-varṇana* ('*ka-av*'), *am, n.*, N. of part of the *Skanda-Purāna*. = *Vināyaka-vīrbhāva* ('*ka-āv*'), *as, m.* 'manifestation of Gaṇeśa', N. of the sixth chapter of the *Kṛīḍā-khaṇḍa* or second part of the *Gaṇeśa-Purāna*. = *Vināyaka-otpatti* ('*ka-ut*'), *is, f.* 'birth of Gaṇeśa', N. of the 102nd chapter of the first part of the *Linga-Purāna*.

*Vi-nīta*, *as, ā, am*, led away, taken away, removed; led, conveyed; taken; thrown, sent, dismissed; well-trained, educated, disciplined, refined, gentlemanlike, well-behaved, well-controlled; compliant, governable, tractable; modest, demure, meek, virtuous, gentle, placid, decent, decorous; having the passions restrained, having the senses under subjection; tamed, broken in (as a horse, ox, &c.); chastised, punished; plain, neat (in dress &c.); lovely, handsome; (*as*), *m.* a trained horse; a merchant, trader; N. of a son of Pulastya. = *Vinīta-ṭva*, *am, n.* modesty, decency, decorum. = *Vinīta-vesha*, *as, m.* a modest or appropriate garb, plain attire. = *Vinītatman* ('*ta-āt*'), *ā, ā, a*, having a well-controlled mind, well-behaved; humble, lowly.

*Vi-nītaka*, *as, am, m.* n. any medium of conveyance (= *vainītaka*, *q. v.*); a bearer (carrying a litter); a horse (dragging a carriage).

*Vi-nīti*, *is, f.* training, good behaviour, reverence, obeisance, homage.

1. *vi-nīya*, ind. having taken away or removed; having conducted; having guided or trained; having inclined; having passed (as time &c.).

2. *vi-nīya*, *as, m.* sediment, dregs; sin.

*Vi-netṛi*, *tā, m.* a leader, guide, instructor, teacher; a governor, chastiser, ruler, king.

*Vi-neya*, *as, ā, am*, to be taken away or removed; to be governed or directed, governable, tractable.

*Vi-neshyat*, *an, ati or anti, at*, wishing or intending to take away, wishing to deprive of, wishing to conduct, &c.

**विनील** *vi-nīla*, *as, ā, am*, dark-blue, blue.

= *Vinīla-bandhana*, *as, ā, am*, having dark-blue stalks.

**विनु** *vi-nu*, cl. 1. A. *-navate*, &c., Ved. to go or spread in different directions, (Sāy. = *vididhaṇ vy-āp.*)

**विनुद्** *vi-nud*, cl. 6. P. A. *-nudati, -te, -nottum*, to drive asunder, drive away, scare away, dispel, remove; to wound; to strike (the cords of a lute &c.); play (on a musical instrument); Caus. *-nodayati, -yitum*, to drive away, dispel, remove; to pass away or spend (time &c.); to divert, amuse, entertain; to delight in (with inst.).

*Vi-nudyamāna*, *as, ā, am*, being driven away, being sent away, being dispatched.

*Vi-noda*, *as, m.* driving away, removing, dismissing, abandoning; diversion, sport, pastime, play; interest, interesting pursuit or occupation, pleasure, gratification, happiness; eagerness, vehemence; N. of a work on music.

*Vi-nodana*, *am, n.* the act of driving away or removing; diversion, play, sport, pastime, enjoyment.

*Vi-nodita*, *as, ā, am*, driven away, dispelled, dissipated, dispersed; dismissed; diverted, amused; delighted, made happy; allayed, soothed.

*Vi-nodīn*, *i, ī, iṅ, ī*, driving away; diverting.

**विनोक्ति** *vinokti*. See under *vinā*, p. 923.

**विन्द** *vind*. See rt. 1. *vid*, p. 918.

*Vinda*, *as, ā, am*, finding, getting, gaining, one who finds, &c.; (*as*), *m.*, N. of a son of Jaya-sena; of a son of Dhṛjita-rāshṭra.

*Vindamāna*, *as, ā, am*, finding, acquiring, obtaining, gaining, taking.

*Vindu*, *us, us, u*, intelligent, knowing; liberal, munificent; finding, obtaining [cf. *loka-v*]; (*us*), *m.* a detached particle, drop, (in the Vedas usually spelt *bindu*, *q. v.*, and in this sense, according to some, fr. *rt. bid or bind*); a drop of water or other liquid, tear-drop [cf. *jala-v*], *vāshpa-v*; rarely neut., e. g. in *Mahā-bh. Droṇa-p. 2113. asru-vindūni*, 'drops of tears'; a drop of water taken as a measure; a spherule, globule, spot, dot, mark; a mark or spot of coloured paint on an elephant's trunk; the dot over a letter representing the Anusvara; (in manuscripts) a mark over an erased word to show that the word ought not to be erased [cf. *kuṇḍalanā*]; a mark made by the teeth of a lover on the lips of his mistress; a peculiar mark like a dot made in cauterizing; a particular part of the mystic rites of the Saivas; the part of the forehead between the eyebrows; (in the drama) the unexpected development of a secondary incident (which, like a drop of oil in water, expands and furnishes an important element in the plot); N. of the author of a *Rasa-paddhati*; (*avas*), *m. pl.*, N. of a warrior tribe. = *Vindu-ghṛita*, *am, n.*, Ved., N. of a particular medicinal compound taken in small quantities.

= *Vindu-ḍita*, *as, m.* a kind of deer or other animal (= *rohisha*). = *Vindu-ḍitṛaka*, *as, m.* the spotted antelope. = *Vindu-jāla* or *vindu-jāṭaka*, *am, n.* a mass of dots or spots; coloured marks or spots on an elephant's face and trunk. = *Vindu-tantra*, *as, m.* a die, dice; a kind of chess-board. = *Vindu-tīrtha*, *am, n.*, N. of a sacred bathing-place. = *Vindu-deva*, *as, m.* = *ṇa*, a Buddhist deity; N. of Siva. = *Vindu-nātha*, *as, m.*, N. of a teacher of the *Haṭha-vidyā*. = *Vindu-pātra*, *as, m.* a species of birch tree. = *Vindu-pātraka*, a species of amarantid used as a vegetable. = *Vindu-phala*, *am, n.* a pearl. = *Vindu-mat*, *an, ati, at*, possessing drops, formed into balls or globules (Ved.); (*an*), *m.*, N. of a son of Marīci by *Vindu-mati*; (*ati*), *f.* epithet of certain verses mentioned in the *Sārngadhara-paddhati*; N. of a particular treatise; of the wife of Marīci and mother of *Vindu-mat*; of a daughter of *Saśa-vindu* and wife of *Māndhātṛi*; of various other women. = *Vindu-mādhava*, *as, m.* a form of Vishṇu. = *Vindu-rekhaka*, *as, m.* a kind of bird.

= *Vindu-rekhā*, *f.* a row or line of points or dots; N. of a daughter of *Candā-vikrama*. = *Vindu-vā-sara*, *as, m.* the day of fecundation or conception.

= *Vindu-saṅgraha*, *as, m.*, N. of a work on medicine. = *Vindu-sandīpana*, *am, n.*, N. of a commentary on the *Siddhānta-tattva-vindu*. = *Vindu-saras*, *as, n.*, N. of a sacred lake, (also written *vindu-sara*.) = *Vindu-sāra*, *as, m.*, N. of a king (a son of *Candra-gupta*). = *Vindu-sena*, *as, m.*, N. of a king (a son of *Kshatrujas*). = *Vindu-hrada*, *as, m.*, N. of a lake.

*Vinduka*, *as, m.* = *vindu*, a drop, &c.

*Vindukita*, *as, ā, am*, covered with drops.

**विन्ध** *vinḍh*, a Vedic rt. (of which the form *vinḍhe*, 'I know', occurs in *Rig-veda I. 7. 7*), referred by some to rt. *vidh* or *vyadh*, and by others connected with rt. *vind*, (see *Nirukta VI. 18*.)

**विन्धपत्र** *vinḍha-pātra*, *as, m.* a plant (commonly called *Bel Suṭṭh*).

**विन्ध्य** *vindhya*, as, m. (perhaps connected with rt. *bind* or *bid*, 'to divide'). N. of a range of mountains connecting the Northern extremities of the Western and Eastern Ghats, and separating Hindūstān proper from the Dekhan, (the Vindhya range is reckoned among the seven principal mountains of Bhārata-varsha [see *kulācala*, p. 240, col. 3], and according to Manu II. 21, forms the Southern limit of Madhya-dēśa or the middle region, regarded as the sacred land of the Hindūs; according to a legend related in the Vana-parvan of the Mahā-bhārata, l. 8782 &c., the personified Vindhya mountain, jealous of Himālaya, demanded that the sun should revolve round him in the same way as about Meru, which the sun declining to do, the Vindhya then began to elevate himself that he might bar the progress of both sun and moon; the gods alarmed, asked the aid of the saint Agastya, who approached the mountain and requested that by bending down he would afford him an easy passage to the South country, begging at the same time that he would retain a low position till his return; this the mountain promised to do, but Agastya never returned, and the Vindhya range consequently never attained the elevation of the Himālaya); a hunter; (ā), f. a kind of plant or tree (= *lavali*); small cardamoms (= *truṣṭi*). — **Vindhya-kundara**, N. of a place. — **Vindhya-kūṣa** or **vindhya-kūṣana**, as, m. epithet of the saint Agastya. — **Vindhya-parvata**, as, m. the Vindhya mountains. — **Vindhya-mūlika**, ās, m. pl., N. of a people. — **Vindhya-vāsin**, ī, m. 'dwelling in the Vindhya,' epithet of the celebrated grammarian and lexicographer Vyādi; (īnī), f., N. of Durgā; a village and temple sacred to Durgā under the forms of Yoga-māyā and Bhoga-māyā (said to be a place of great resort, situated about three miles from Mirzapur on the Ganges). — **Vindhya-śakti**, īs, m., N. of a king. — **Vindhya-śaila**, as, m. the Vindhya mountains. — **Vindhya-śtha**, as, m. 'living in the Vindhya,' epithet of Vyādi (regarded as an inspired grammarian and Muni). — **Vindhyaśāla** ('*ya-āś*'), as, m. the Vindhya range of mountains. — **Vindhyaśāvali** ('*ya-āś*'), f. the great Vindhya forest (which appears to have spread at one time from near Mathurā to the Narmā-dā). — **Vindhyaśāvali-vāsinī**, f. = **vindhya-vāsinī**. — **Vindhyaśāvali** ('*ya-āś*'), īs, or **vindhyaśāvali**, f., N. of the wife of the Asura Bali. — **Vindhyaśāvali-putra** or **vindhyaśāvali-suta** ('*ya-āś*'), as, m. 'son of Vindhyaśāvali,' N. of the Asura Vāpa.

**विन्न** *vinna*. See p. 919, col. 2.

**विन्नप** *vinnapa*, as, m. (perhaps fr. *vinna*, q. v. + *pa*), the saint Agastya.

**विन्मस्य** *vi-ny-as* (*vi-ni*), cl. 4. P. -*asyati*, -*asitum*, to put or place down in different places; to put down, deposit; to place in order, adjust, dispose, arrange, distribute; to put or place on, lay on; to set the mind on; to fix the eyes upon; to put or place into; to deliver over.

**Vi-nyasta**, as, ā, am, placed down, deposited, fixed; inlaid, paved; delivered; offered, presented.

**Vi-nyasya**, ind. having put or laid down; having laid on, &c.; having arranged or disposed.

**Vi-nyasyat**, am, anti, at, putting down, putting or placing on; setting or fixing the eyes upon; arranging, fixing, settling, determining.

**Vi-nyāsa**, as, m. putting or placing down, depositing, entrusting; a deposit; orderly arrangement, disposition; any site or receptacle on or in which anything is placed or deposited; collecting, collection, assemblage.

**विन्नाक** *vinyāka*, as, m. the tree *Echites* Scholaris (= *viddha*).

**विप** 1. *vip* [cf. rts. *vap*, *vyap*], cl. 10. P. *vipayati* (Ved. also *vipayati*), -*yitum*, to throw, cast; to strew, scatter, (Rig-veda VII. 21, 2. *vipayanti barhiḥ*, they strew the sacred grass; Śāy. = *striṅgānti*).

**विप** 2. *vip*, p, p, p, Ved. (perhaps connected with rt. 1. *vip*, in the sense 'pouring out,' 'uttering'), uttering hymns of praise, praising; (p), m. a singer of hymns, praiser; = *vipra*; = *medhāvin*, a wise man; (p), f. praise, a hymn; a finger. — **Vi-paś-ōt**, i, i, t, exciting praise or hymns of praise (Ved.); wise, learned, prudent; (t), m. a Rishi, sage, teacher, learned Brāhman (= *medhāvin*, Naigh. III. 15); N. of the Indra in the second Manv-āntara. — **Vipo-dhā**, ās, ās, am, Ved. singing hymns.

**Vipa**, as, m., Ved. a praiser (= *medhāvin*, according to Naigh. III. 15); (ā), f. = *vāś* (according to Naigh. I. 11).

**Vipra**, as, m. (according to Upādi-s. II. 28. fr. rt. *vap*, 'to strew'; cf. rt. 1. *vip*), an utterer of praise, singer of hymns, Rishi, praiser, poet, any one skilled in hymns; a Brāhman, priest; a sage, seer, wise man (= *medhāvin*, Naigh. III. 15); a foot of four short syllables (in prosody); N. of a son of Dhruva; of a son of Sruṭā-jaya. — **Vipra-kanyā**, f. a Brāhman girl, maiden of the sacerdotal class, Brāhmaṇī. — **Vipra-kūṣṭha**, am, n. the cotton tree (= *tūla-eriksha*). — **Vipra-śūdamāni**, īs, m. 'Brāhman-jewel,' an excellent Brāhman. — **Vipra-jana**, as, m. a person of the sacerdotal caste, a Brāhman; a company of Brāhmins. — **Vipra-jūta**, as, ā, am, Ved. impelled or urged by priests, invoked by the wise, (Śāy. = *medhārbhir rītvigbhiḥ preritāḥ*, Rīg-veda I. 3, 5.) — **Vipra-jūti**, īs, m., N. of the author of Rīg-veda X. 136, 3, (having the patronymic Vātarāšana.) — **Vipra-tama**, as, ā, am, Ved. most wise, wisest. — **Vipra-deva**, as, m., N. of a leader of the Bhāgavata sect. — **Vipra-eridika**, as, m. 'Brāhman-favourite,' epithet of the Palāśa tree. — **Vipra-bandhu**, us, m., N. of the author of Rīg-veda V. 24, 4, X. 57-60, (having the patronymic Gaupāyana or Lauṇpāyana.) — **Vipra-rājyo**, am, n. the kingdom or sovereignty of the Brāhmins or priests. — **Viprasīhi** ('*ra-rīhi*'), īs, m. a Brāhman-rishi, a sage of the Brāhmanical class (e.g. Vasiṣṭha).

— **Vipra-lobbin**, ī, m. 'Brāhman-enticing,' epithet of the Kinkirāta tree. — **Vipra-vaśas**, ās, ās, as, Ved. possessing the hymns of Rishis or poets, (Śāy. = *vividha-prakriṣṭha-vaśana*). — **Vipra-samā-gama**, as, m. a concourse of Brāhmins. — **Vipra-sāt**, ind. to the state of a Brāhman. — **Vipra-sevā**, f. attendance on Brāhmins, service of a Brāhman master (Manu X. 123). — **Vipra-seva**, am, n. the property of a Brāhman. — **Viprapavāda** ('*ra-ap*'), as, m. abuse of a Brāhman. — **Viprendra** ('*ra-in*'), as, m. chief of Brāhmins.

**विपक्त्रिम** *vi-paktrima*, *vi-pakva*. See under *vi-pac*.

**विपक्ष** *vi-paksha*, as, ā, am, being on a different or opposite side, opposed, adverse, contrary, inimical; (as), m. an opponent, enemy, adversary, rival; a disputant; (in grammar) an exception; (in logic) a negative instance, a syllogism in which the major term is not found; an instance on the opposite side (as 'there cannot be fire in a lake, because there is no smoke there'). — **Vipaksha-tas**, ind. hostilely, inimically; from a rival, (*śaramam vipakshataḥ*, after a rival, Kirāt. VIII. 54.) — **Vipaksha-tā**, f. or **vipaksha-tra**, am, n. hostility, enmity, opposition, controversy, contradiction. — **Vipaksha-bhāva**, as, m. hostile disposition, state of hostility. — **Vipaksha-sūla**, as, m., N. of a chief of a sect called Ārādhyā. — **Vipakshākṛānta** ('*sha-āk*'), as, ā, am, seized by an enemy.

**Vi-pakshas**, ās, ās, as, Ved. placed or yoked on both sides (e.g. *yunjanti kānyā hari vipakshasā rathe*, they harness the two favourite bay horses [of Indra] to the chariot on both sides, Rīg-veda I. 6, 2).

**विपक्षपात** *vi-pakshapāta*, as, ā, am, free from partizanship, impartial, indifferent; (as), m. impartiality, indifference.

**विपच्** *vi-pac*, cl. 1. P. A. -*pacati*, -*te*,

-*pahtum*, to cook thoroughly, overcook; to roast; to dissolve by cooking or boiling, melt, liquefy; to digest; to mature, ripen: Pass. -*pac-yate*, to be cooked or baked; to be digested; to be completely matured or ripened; to be developed: Caus. -*pacayati*, -*yitum*, to cook thoroughly, overcook; to dissolve by cooking, melt, liquefy.

**Vi-paktrima**, as, ā, am, thoroughly matured, ripened; fulfilled, developed, come to pass (as the consequence of former actions).

**Vi-pakva**, as, ā, am, cooked, dressed; ripened, matured.

**Vi-pāka**, as, m. cooking thoroughly, cooking, dressing; ripening, maturing, ripeness, maturity; conversion of food into a state differing from its original one, digestion; change of state (in general); unexpected consequence of actions, unexpected event or occurrence, improbable result; the consequence or result of any action either in this or in a former birth matured by the operation of time; calamity, distress, poverty, difficulty, embarrassment; flavour, taste; (as, ā, am), having mature fruit, fruitful, (Śāy. = *paripakva-phala*). — **Vipaka-viṣphūrjathu**, us, m. the thunder or thunderbolt of the consequences (of sins committed in a former birth).

**Vi-pākin**, ī, īnī, i, having unexpected consequences or results, resulting in, followed by.

**विपञ्चि** *vi-panḍi*, f. (said to be fr. rt. *panḍ* with *vi*), play, sport, pastime; a lute.

**Vi-panḍikā**, f. a lute (= *viṇā*).

**विपट** *vi-paṭ*, cl. 10. P. -*pāṭayati*, -*yitum*, to split in two, tear open; to tear out, eradicate, root up, destroy; to open, unfold.

**Vi-pāṭana**, am, n. the act of splitting in two, tearing open, uprooting, eradication; driving away, spoliation.

**Vi-pāṭita**, as, ā, am, split or torn open, rooted up, eradicated, destroyed. — **Vipāṭitārīṣṭha** ('*ta-ar*'), as, ā, am, destroying or driving away ill luck.

**विपट** *vi-paṭh*, cl. 1. P. -*paṭhati*, -*paṭhitum*, to read through, read.

**विपण** *vi-pan*, cl. 1. A. -*paṇate* (ep. also P. -*ti*), -*paṇitum*, to sell; to bet.

**Vi-pana**, as, m. or **vi-panana**, am, n. sale, contract of sale; low or petty traffic.

**Vi-panat**, an, anti, at, selling.

**Vi-pani**, īs, m. f. or **vi-panī**, f. a place where things are sold, a shop, stall, fair, market, marketplace; the street of a market; any article or commodity for sale; traffic. — **Vipani-madhya-ga**, as, ā, am, being in the midst of the market.

**Vi-panin**, ī, m. a dealer, trafficker, shopkeeper, merchant.

**विपत्** *vi-pat*, cl. 1. P. -*patati*, -*patitum*, to fall or break through, dash through (Ved., Śāy. on Rīg-veda I. 168, 6. *vi-patatha* = *viṣṭam pātayatha*); to fall off, fly apart, fall asunder, burst asunder, be rift asunder, be divided or separated: Caus. -*pāṭayati*, -*yitum*, to cause to fly off or away, shoot off, discharge (arrows &c.); to cause to fly apart or burst asunder; to destroy, kill.

**विपथ** *vi-patha*, as, am, m. n. a different path, wrong way, bad road; (as), m., Ved. a kind of war-chariot. — **Vipatha-gāmin**, ī, īnī, ī, going in a wrong way or evil course. — **Vipatha-yamaka**, am, n. a kind of Yamaka, q. v., in which the paronomasia is only at the beginning and end of the verse.

**Vi-pathi**, īs, īs, i, Ved. going on paths that spread in different directions.

**विपद्** 1. *vi-pad*, cl. 4. A. -*padyate*, -*pat-tum*, to go apart, go badly or wrongly, fail, miscarry; to fall into a bad state, fall into misfortune; to be disabled or incapacitated; to perish, die; to hinder, obstruct: Caus. -*pādayati*, -*yitum*, to cause to go wrong, cause to perish, destroy, kill.

1. **vi-patti**, īs, f. going wrongly, adversity, calamity, misfortune, disaster, mishap, (opposed to *sam-*

*patti*); pain, agony; death, dying. — *Vipatti-kāla*, *as*, m. a season of adversity or distress. — *Vipattiyukta*, *as*, *ā*, *am*, attended with misfortune, unfortunate. — *Vipatti-rahita*, *as*, *ā*, *am*, free from misfortune, prosperous, happy.

2. *vi-patti*, *i*, *m*, a distinguished or excellent foot-soldier (= *viśiṣṭaḥ padāñi*, Kirāt. XV. 16). — 2. *vi-pad*, *t*, *f*, going wrongly, calamity, adversity, distress, misfortune; death. — *Vipat-kāla*, *as*, *m*, a time of calamity, season of misfortune, adversity. — *Vipat-phala*, *as*, *ā*, *am*, resulting in misfortunes, calamitous in result. — *Vipat-sāgara*, *as*, *m*, an ocean of misfortunes, heavy calamity. — *Vipad-ud-dharaṇa*, *am*, *n*, or *vipad-uddhāra*, *as*, *m*, extrication from misfortune. — *Vipad-grasta*, *as*, *ā*, *am*, seized or devoured by misfortune, overtaken by or involved in calamity. — *Vipad-daśā*, *f*, a state of misfortune, calamitous condition. — *Vipad-yukta*, *as*, *ā*, *am*, attended with misfortune, unbappy, unfortunate. — *Vipad-rahita*, *as*, *ā*, *am*, free from misfortune, prosperous.

*Vi-padā*, *f*, misfortune, adversity, calamity, distress.

*Vi-panna*, *as*, *ā*, *am*, gone wrong, fallen into adversity or misfortune, unfortunate, afflicted, distressed; declined, failed; disabled, incapacitated; lost, destroyed, annihilated; dead, defunct; (*as*), *m*, a snake. — *Vipannāpatya* (*na-ap*), *ā*, *f*, a woman who has lost a child by abortion.

*Vipannaka*, *as*, *ā*, *am*, unfortunate; dead; destroyed.

*Vi-pādana*, *am*, *n*, the act of destroying, destroying, killing, destruction.

*Vi-pādāniya* or *vi-pādāyitavya* or *vi-pādya*, *as*, *ā*, *am*, proper to be destroyed, fit to be killed, destructible.

*Vi-pādita*, *as*, *ā*, *am*, destroyed, killed.

**विपण्य** *vi-panya* (probably fr. *vipanyā* below), *Nom. A.* *-panyate*, &c., *Ved.* to praise in various ways, praise, (Sāy. = *vidhūm stu.*)

*Vipanyā*, *f*, *Ved.* desire of praising; praise. *Vipanyu*, *us*, *us*, *u*, *Ved.* desirous of praising, wishing to praise, diligent in praise, singing praises, praising, (Sāy. = *stroṭri.*)

**विपयस्** *vi-payas*, *ās*, *ās*, *as*, waterless, destitute of water.

**विपरिक्रम** *vi-pari-kram*, *cl. 1. P. A.* *-krāmāti*, *-kramate*, *-kramitum*, to step or walk round or on all sides, go round, circumambulate.

*Vi-parikrānta*, *as*, *ā*, *am*, one who has shown valour (in battle), courageous, powerful.

*Vi-parikrāmam*, *ind.*, *Ved.* having walked round, going all about.

**विपरिगा** *vi-pari-gā*, *cl. 3. P.* *-jigāti*, *-gātum*, to go over, be overturned or upset (as a cart).

**विपरिच्छिद्** *vi-pari-cchid* (*-chid*), *cl. 7. P. A.* *-cchinatti*, *-cchintte*, *-cchetum*, to cut on all sides, cut round, cut to pieces, cut off, destroy utterly.

*Vi-pari-cchinna*, *as*, *ā*, *am*, cut on all sides, cut to pieces, cut off, utterly destroyed. — *Vipari-ccchinna-mūla*, *as*, *ā*, *am*, having the roots cut completely round or off, entirely uprooted.

**विपरिणम** *vi-pari-ṇam* (*-nam*), *Pass.* *-ṇam-yate*, to be changed into; to undergo change or alteration.

*Vi-pariṇamana*, *am*, *n*, changing, alteration, undergoing change or alterations.

*Vi-pariṇāma*, *as*, *m*, change of state or form, transformation, change, alteration.

*Vi-pariṇāmin*, *i*, *ini*, *i*, undergoing or producing change of state or form.

**विपरितप** *vi-pari-tap*, *cl. 4. A.* or *Pass.* *-tapyate*, to be greatly distressed, suffer great pain.

**विपरिधा** *vi-pari-dhā*, *cl. 3. P. A.* *-dadhāti*, *-dhāte*, *-dhātum*, to exchange, change, alter. *Vi-paridhāya*, *ind.* having changed, having changed a dress.

**विपरिधाव्** *vi-pari-dhāv*, *cl. 1. P. A.* *-dhāvati*, *-te*, *-dhāvītum*, to run about, run in all directions; to run through, overrun.

**विपरिमुच** *vi-pari-muḥ*, *Pass.* *-muḥyate*, to be freed from, be released from.

**विपरिम्लै** *vi-pari-mlai*, *cl. 1. P. A.* *-mḷāyati*, *-te*, *-mḷātum*, to fade or wither away entirely.

*Vi-parimlāna*, *as*, *ā*, *am*, entirely faded, completely withered.

**विपरिलुप** *vi-pari-lup*, *cl. 6. P. A.* *-lum-pati*, *-te*, *-loptum*, to break to pieces or destroy utterly, break up, annihilate.

*Vi-parilupta*, *as*, *ā*, *am*, broken or destroyed utterly, broken up.

*Vi-parilopa*, *as*, *m*, breaking or destroying utterly.

**विपरिवृत्** *vi-pari-vrit*, *cl. 1. A.* *-vartate*, &c., *-vartitum*, to turn round, revolve, move in a circle; to roll about; to go to and fro, wander all round, wander about; to turn round or back, return; to be changed or altered; to surround, attend upon (with acc.): *Caus.* *-vartayati*, *-te*, *-yitum*, to cause to turn round or revolve.

*Vi-parivartana*, *as*, *i*, *am*, causing to turn round, causing to return; (*i*), *f*, scil. *vidyā*, a magical knowledge producing the return of any one; (*am*), *n*, turning about, turning away from or back.

*Vi-parivartamāna*, *as*, *ā*, *am*, wandering or roaming about.

*Vi-parivartita*, *as*, *ā*, *am*, turned away from or back, reverted, averted.

*Vi-parivartya*, *ind.* having turned round, having turned away.

*Vi-parivritti*, *i*, *f*, turning round, revolution.

**विपरी** *vi-pari* (*-pari-i*), *cl. 2. P.* *-pary-eti*, *-etum*, to go or turn round in an opposite direction; to turn round the wrong way; to go round, return.

*Vi-parita*, *as*, *ā*, *am*, turned round, turned the wrong way, reversed, inverted, inverse, converse, opposite, adverse, perverse, contrary, repugnant; contrary to what is right, wrong, contrary to rule, incorrect; being the reverse of anything (abl.); being in altered or changed circumstances; acting in an opposite manner, having a contrary disposition, going asunder or in opposite directions, different; cross; disagreeable; inauspicious, unfavourable; (*ā*), *f*, a perverse woman; a disloyal or unchaste wife. — *Vi-parita-kara*, *as*, *i*, *am*, or *viparita-kārin*, *i*, *ini*, *i*, or *viparita-kartri*, *tā*, *tri*, *tri*, acting in a contrary manner, perverse, contradictory. — *Viparita-kriḍā*, *f*, *N.* of the 125th chapter of the *Sārngdhara-paddhati*. — *Viparita-gati*, *i*, *is*, *i*, going backwards, going in a contrary or reverse direction; (*is*), *f*, inverse or reverse motion. — *Viparita-detas*, *ās*, *ās*, *as*, contrary-minded, having a perverted mind or impaired mental faculties. — *Viparita-tā*, *f*, or *viparita-tva*, *am*, *n*, contrariety, inversion, perverseness, reverse or opposite state or condition; counterpart. — *Viparita-pāthyā*, *f*, a sort of metre. — *Viparita-bodha*, *as*, *ā*, *am*, having a perverted understanding or intellect. — *Viparita-rata*, *am*, *n*, inverted sexual intercourse. — *Viparita-lakṣaṇā*, *f*, ironical description of an object by mentioning its contrary properties. — *Viparita-vṛtti*, *i*, *is*, *i*, acting or behaving in a contrary manner. — *Viparitā-khyānakī* (*\*ta-ākh\**), *f*, a sort of metre. — *Viparitāyana* (*\*ta-ay\**), *am*, *n*, a contrary Ayana or progress of the sun from solstice to solstice. — *Viparitāyana-gata*, *as*, *ā*, *am*, (in astronomy) situated in contrary Ayanas.

*Vi-paryaya*, *as*, *m*, reverse, inversion, contrariety, (*viparyaye*, the contrary; *rātrer viparyayah*, the contrary of night, i. e. day); inverted order or succession, perverseness, obstruction, opposition; change, interchange, exchange, barter, (*dravya-v*), exchange of goods, buying and selling, trade); morbid change, reverse of fortune, calamity, misfortune, adverse fate; error, transgression, trespass;

misapprehension, mistake, failure of conception; perverseness of disposition; change of purpose or conduct, enmity, hostility; overthrow, destruction, annihilation.

*Vi-paryāya*, *as*, *m*, = *vi-paryaya*, reverse, contrariety, &c.

**विपरे** *vi-pare* (*-parā-i*), *cl. 2. P.* *-parāiti*, *-parāitum*, *Ved.* to go back again, return.

**विपरीक** *vi-parīka*, *as*, *m*, the Palāśa tree, *Butea Frondosa*.

**विपर्यस** *vi-pary-as* (*-pari-as*), *cl. 4. A.* *-asyate*, *-asitum*, to throw or turn over, overturn, turn the wrong way, reverse, invert; to change about, interchange, exchange.

*Vi-paryasta*, *as*, *ā*, *am*, reversed, inverted, reverse, opposite, contrary; interchanged, inverted (in grammar); erroneously conceived to be real. — *Vi-paryasta-putrā*, *f*, a woman bearing no male children. — *Viparyasta-manas-śeṣṭa*, *as*, *ā*, *am*, having mind and actions perverted or inverted.

*Vi-paryasya*, *ind.* having turned over, having inverted, having changed or exchanged.

*Vi-paryāsa*, *as*, *m*, reverse, contrariety, opposition; interchange [cf. *vi-paryaya*]; error, mistake, delusion, imagining what is unreal or false to be real or true, error, mistake; (*am*), *ind.*, *Ved.* alternately.

**विपर्यवृत्** *vi-pary-āvrit* (*-pari-āvrit*), *cl. 1. A.* *-vartate*, &c., to be turned back; *Caus.* *-vartayati*, *-te*, *-yitum*, to cause to turn away from, cause to be overturned.

**विपर्युह** *vi-pary-ūh* (*-pari-ūh*), *cl. 1. P.* *-ūhati*, *-ūhitum*, *Ved.* to place or fix separately.

**विपर्व** *vi-parva*, *as*, *ā*, *am*, *Ved.* dismembered, mutilated, (according to Sāy. on *Rig-veda I.* 187, 1 = *vidhīna-sandhika*.)

**विपल** *vi-pala*, *am*, *n*, a moment, instant (= a Pala or second or, according to some,  $\frac{1}{4}$ th of it); a simple breathing (or, according to some,  $\frac{1}{2}$ th of it).

**विपलाय** *vi-palāy* (fr. *rt. ay* = *rt. 5. i* with *palā* for *parā* and *vi*), *cl. 1. A.* *-palāyate*, *-yitum*, to run away in different directions.

*Vi-palāyana*, *am*, *n*, running away, flying in different directions.

*Vi-palāyita*, *as*, *ā*, *am*, run away, running away, routed, put to flight.

**विपल्यङ्ग** *vi-paly-ang* (*-pari-ang*), *Caus.* *-angayati*, *-yitum*, *Ved.* to envelop, surround.

**विपल्यय** *vi-paly-ay* (fr. *rt. ay* = *rt. 5. i* with *palī* for *parī* and *vi*), *cl. 1. A.* *-palyayate*, &c., *Ved.* to go back, turn round, return.

**विपव्य** *vi-pavya*. See under *vi-pū*, p. 928.

**विपश्चिन्** *vi-paśin*, *i*, *m*, (probably fr. *rt. 1. paś* with *vi*), a Buddhist saint, the first of the seven principal Buddhas.

*Vi-paśya*, *am*, *n*, knowledge (?).

**विपश्चित्** *vipaś-ṣit*. See under 2. *vip*.

**विपा** *vi-pā*, *cl. 1. P.* *-pibati*, &c., *-pātum*, to drink at different times; to drink up.

*Vi-pipāna*, *as*, *ā*, *am*, *Ved.* drinking much or variously; drinking especially, (Sāy. = *viśeṣeṇa pibati*, *Rig-veda I.* 112, 15; = *vipīta-vat* or *vipībat*, *Rig-veda VII.* 22, 4.)

*Vi-pīta*, *as*, *ā*, *am*, drunk up. — *Vipīta-eat*, *ān*, *ātī*, *at*, one who has drunk up.

**विपाक** *vi-pāka*. See under *vi-paḥ*.

**विपाटन** *vi-pātana*. See under *vi-paḥ*.

**विपाटल** *vi-pāṭala*, *as*, *ā*, *am*, pale-red.

**विपाठ** *vipāṭha*, *as*, *m*, (perhaps for *vipāta*, fr. *rt. paṭ*), a kind of large arrow (described by the commentator on the *Mahā-bhārata* as *vīśālo vaiśākhi-mukha-vat*).

**विपारु** *vi-pāṇḍu*, *us, us, u*, pale, pallid (Kīrat. IV. 24), painted with different yellow colours. *Vi-pāṇḍura*, *as, ā, am*, pale, pallid, white.

**विपादिका** *vi-pādikā*, *f.* (fr. *pāda* with *vi*), a disease of the foot, a sore or tumour on the foot; a riddle, enigma.

**विपापा** *vi-pāpā*, *f.*, N. of a river.

**विपाल** *vi-pāla*, *as, ā, am*, having no keeper or attendant, unguarded, unattended.

**विपाश** *vi-pāś*, *f.* (according to Sāy. fr. *rt. paś* or *rt. paś*), the Vipāś or Vipāśā river, (see below.) — *Vipāś-śantudri*, *f. du.* the rivers Vipāś and Śantudri, (in Rīg-veda III. 33, is a dialogue between Vipāś-mitra and these two rivers.)

*Vi-pāśa*, *as, ā, am*, unnoosed, unfastened, untied, unfettered, freed from a noose, devoid of fastenings or ties; (*ā*), *f.* the Vipāśā or Beas river, one of the five rivers of the Panjāb (said to be so called as having destroyed the cord which the Muni Vasishṭha had tied round his neck when about to hang himself through grief for the death of his son slain by Viśvā-mitra; this river is considered to be identical with the Hyphasis of Arrian, the Greek name being a corruption of Bipasha; it rises in the Himalāya, and after a course of about 220 miles joins the Sutlej south-east of Amritsar).

*Vi-pāśin*, *i, inī, i*, Ved. without fastenings, with unloosed or disverged fastenings or cords.

**विपिन** *vipina*, *am, n.* (according to Uṇādis. II. 52, *f. rt. rep*), a wood, forest, thicket, grove. — *Vipina-tīlaka*, a species of metre.

*Vipināya*, Nom. A. *vipināyate*, &c., to be like a wood or thicket.

**विपुल** *vi-pula*, *as, ā, am* (see *rt. pul*), large, great, extensive, broad, wide, spacious, roomy, capacious; abundant; deep, profound; (*as*), m. the mountain Meru (or the western branch of it); the Himālaya mountain; a respectable man; N. of a pupil of Deva-śarma (who guarded the virtue of Ruci, his preceptor's wife, when tempted by Indra during her husband's absence); (*ā*), *f.* the earth; N. of Dakṣhāyaṇi in Vipula; a form of the Āryā metre in which the line is irregularly divided by the cesura or pause, (three species of this form are reckoned, viz. *Ādi-vipulā*, having the pause in the first line; *Antya-vipulā*, having it in the second; *Ubhaya-vipulā*, having it in both lines.) — *Vipula-cchāya*, *as, ā, am*, having ample shade, shady, umbrageous. — *Vipula-jaghanā*, *f.* a woman with large hips. — *Vipula-tā*, *f.* or *vipula-tva*, *am, n.* largeness, greatness, magnitude, extent, width, spaciousness. — *Vipula-mati*, *is, is, i*, endowed with great understanding. — *Vipula-rasa*, *as, m.* 'having abundant juice', the sugar-cane. — *Vipula-vrta*, *as, ā, am*, one who practises great devotion. — *Vipula-śronī*, *f.* (a woman) having swelling hips, roundlimbed. — *Vipulāyatāksha* (*°la-āy°*, *°ta-ak°*), *as, ā, am*, having large and long eyes. — *Vipulokṣhaṇa* (*°la-ik°*), *as, i, am*, large-eyed. — *Vipulovaska* (*°la-ur°*), *as, ā, am*, broad-chested.

**विपुलक** *vi-pulaka*, *as, i, am*, free from erection of the hair, devoid of horripilation.

**विपुलिन** *vi-pulina*, *as, ā, am*, without islands, having no islands or sandbanks.

**विपुष्ट** *vi-puṣṭa*, *as, ā, am*, ill-fed, underfed; [cf. *puṣṭa-vipuṣṭau*.]

**विपू** *vi-pū*, *cl. 9. P. -punāti, -pavitum*, to cleanse thoroughly, purify effectually.

*Vi-pūya*, *as, ā, am*, to be cleansed or purified.

1. *vi-pūya*, *as, m.* the Muñja grass, Saccharum Muñja (so called from being cleaned before being made into ropes).

2. *vi-pūya*, *ind., Ved.* having purified, &c.

**विपृक्त** *vipriktat* [cf. *rt. i. priṅ*], Ved. =

*sarvato vyāptam*, that which is everywhere diffused, (Rīg-veda V. 2, 3.)

**विपृच** *vi-priṅ*, *k, f.* (see *rt. i. priṅ*), Ved. disuniting, expelling, driving away, (Sāy. = *prithak-karāṇa*.)

**विपृञ्ज** *vi-priṅjam*, *ind.* to ask, to make various inquiries, (Sāy. = *vididham prashṭum*, Rīg-veda VII. 86, 3.)

**विपृथ** *vi-priṭha*, *as, m.*, N. of a son of Citraka.

**विपृथु** *vi-priṭhu*, *us, m.*, N. of a king.

**विपोधा** *vipo-dhā*. See under 2. *vip*.

**विप्र** *vipra*, *vipra-kanyā*, &c. See p. 926, col. 2.

**विप्रकृ** *vi-pra-kṛi*, *cl. 8. P. A. -karoti, -kuru*, *-kartum*, to treat with disrespect, hurt, injure; to offend, disturb, oppress.

*Vi-prakāra*, *as, m.* treating with disrespect, injury, offence; contumely, abuse; opposition, counteraction; retaliation; wickedness; various manner.

*Vi-prakārin*, *i, inī, i*, treating with contempt, opposing, opposed to, retaliating.

*Vi-prakṛita*, *as, ā, am*, treated with disrespect or contempt, injured, offended, oppressed; reviled, abused; opposed, counteracted; retaliated, requited.

*Vi-prakṛiti*, *is, f.* injury, offence; abuse, contumely; retort, retaliation.

**विप्रकृप्** *vi-pra-kṛiṣ*, *cl. 1. P. -karshati, -karshṭum, -krashṭum*, to draw apart, draw away, draw out.

*Vi-prakarṣa*, *as, m.* distance, remoteness.

*Vi-prakṛiṣṭa*, *as, ā, am*, drawn or removed away, drawn out, extended, protracted, lengthened; remote, distant; carried away, carried off; (*am*), *ind. far, far away*. — *Viprakṛiṣṭa-tva*, *am, n.* remoteness, distance.

*Vi-prakṛiṣṭaka*, *as, ā, am*, remote, distant.

**विप्रकृ** *vi-pra-kṛi*, *cl. 6. P. -kirati, -karitum* or *-karitum*, to scatter or throw about, spread abroad.

*Vi-prakṛiṇa*, *as, ā, am*, thrown about, scattered or spread abroad, dispersed; dishevelled, loose; dashed to pieces; outstretched, expanded, wide, broad. — *Viprakṛiṇa-śiroruha*, *as, ā, am*, having dishevelled or flowing hair.

**विप्रगम्** *vi-pra-gam*, *cl. 1. P. -gacchati, -gantum*, to go apart or asunder, be dispersed or scattered.

**विप्रचित्ति** *vipracittī*, *is, m.*, N. of a Dānava.

**विप्रचिन्त्** *vi-pra-čint*, *cl. 10. P. -čintayati, -yitum*, to meditate or reflect on, think about.

*Vi-pračintya*, having reflected on, having thought about.

**विप्रणश** *vi-pra-ṇaś* (*-naś*), *cl. 1. 4. P. -ṇaśati, -ṇaśyati, -ṇaśṭum, -ṇaśṭum* (see 2. *pra-ṇaś*), to be lost, disappear; to have no effect or result, bear no fruit; Caus. *-ṇaśayati, -yitum*, to cause to be lost.

*Vi-pranashṭa*, *as, ā, am* (not *vi-pranashṭa*, see 2. *pra-ṇaś*; cf. Paṇ. VIII. 4, 36), lost, disappeared, vanished; vain, fruitless. — *Vipranashṭa-viśeshaka*, *as, ā, am*, one who has lost his discriminative faculty.

**विप्रतिकृ** *vi-prati-kṛi*, *cl. 8. P. -karoti, &c.*, to counteract, oppose.

*Vi-pratikāra*, *as, m.* counteraction, opposition, contradiction, reverse; retaliation.

*Vi-pratikṛita*, *as, ā, am*, counteracted, opposed; requited.

**विप्रतिपद्** *vi-prati-pad*, *cl. 4. A. -padyate, -pattum*, to go in different or opposite directions, go hither and thither, turn here and there; to be perplexed or confused, be uncertain how to act, waver;

to differ, be of different opinions or interests, be mutually opposed.

*Vi-pratipatti*, *is, f.* going in different or opposite directions, perplexity, confusion; difference, opposition (of opinion or interests), mutual contrariety, discrepancy, contest, dispute, contradiction, conflict (of evidence), dissent, objection (in argument); various acquirement or acquisition, conversancy; mutual connection or relation.

*Vi-pratipadya*, *as, ā, am*, to be mutually opposed or contradicted, to be contested; to be variously acquired.

*Vi-pratipadyamāna*, *as, ā, am*, being disputed or contested; being in course of acquirement.

*Vi-pratipanna*, *as, ā, am*, gone in different or opposite directions, perplexed, confused, bewildered; mutually opposed, opposite, dissentient, being at variance; contradicted, disputed, contested; conversant or acquainted with in various ways; mutually connected.

**विप्रतिभा** *vi-prati-bhā*, *cl. 2. P. -bhāti, -bhātum*, to appear as, seem.

**विप्रतिषिद्ध** *vi-pratishiddha*, *as, ā, am* (fr. *rt. sidh* with *prati* and *vi*), contradicted, opposed, prohibited, forbidden.

*Vi-pratishedha*, *as, m.* a grammatical term implying that two different operations can be undertaken according to two different rules (the last mentioned being then generally regarded as operative *para-vipratishedhena*, 'by the prohibition of the other').

**विप्रतिसार** *vi-pratisāra*, *as, m.* (fr. *rt. spṛi* with *prati* and *vi*), repentance; evil, wickedness, evil action; hate, enmity, rage, wrath.

*Vi-pratisāra*, *as, m.* = *vi-pratisāra* above.

**विप्रतृ** *vi-pra-tṛi*, Caus. *-tārayati, -yitum*, to impose upon, deceive, cheat.

*Vi-pratārita*, *as, ā, am*, imposed upon, deceived.

**विप्रथ** *vi-prath*, *cl. 1. A. -prathate* (Ved. also *P. -prathati*), *-prathitum*, to spread out, extend (Ved. *P.*), to be widely extended, be expanded or spread abroad; Caus. *-prathayati, -yitum*, to spread out, extend, spread abroad, celebrate; to display, exhibit.

*Vi-prathayat*, *an, antī, at*, spreading abroad, diffusing.

*Vi-prathita*, *as, ā, am*, spread out, spread abroad, widely diffused or extended.

**विप्रदह** *vi-pra-daha*, *as, m.* (probably fr. *rt. i. dah* with *pra* and *vi*), dried fruit or roots, &c.

**विप्रदुष्ट** *vi-pradushṭa*, *as, ā, am* (see *rt. dush*), very sensual or dissolute, spoiled, vitiated, defiled; corrupt, bad. — *Vipradushṭa-bhāva*, *as, ā, am*, having a very vicious or sensual disposition, vicious, sensual, corrupt, bad.

**विप्रदुह** *vi-pra-duh*, *cl. 2. P. -dogdhi, -dogdhum*, Ved. to receive, accept, take, (Sāy. *vipraduhanti* = *labhante*, Rīg-veda IV. 24, 9.)

**विप्रधाव** *vi-pra-dhāv*, *cl. 1. P. A. -dhāvati, -te, -dhāvītum*, to run in different directions, disperse.

**विप्रणष्ट** *vi-pranashṭa*. See *vi-pra-ṇaś*.

**विप्रबुध** *vi-pra-budh*, *cl. 4. A., 1. P. -budhayate, -bodhati, &c.*, to awake; Caus. *-bodhayati, -yitum*, to awaken, arouse; to admonish, advise, explain.

*Vi-prabuddha*, *as, ā, am*, awakened, awake.

*Vi-prabodhita*, *as, ā, am* (fr. the Caus.), aroused, admonished, explained.

**विप्रमत्त** *vi-pramatta* (?), see Kathā-s. 34, 255.

**विप्रमुच** *vi-pra-muṅ*, *cl. 6. P. A. -muṅcāti, -te, -muktum*, to loosen, unfasten, take off; to liberate, release, set free, deliver; to discharge, cast, hurl, shoot; Pass. *-muṅcyate*, to be liberated or released.

*Vi-pramukta*, as, ā, am, set free, loosed, loosened, let go, escaped, liberated; discharged, shot; free from, (*guna-v<sup>o</sup>*, free from qualities.)—*Vi-pramukta-bhaya*, as, ā, am, removed from danger, free from fear.

*Vi-pramucya*, ind. having taken off, having liberated or released, having discharged.

*Vi-pramočya*, as, ā, am, to be liberated or freed from.

**विप्रमुह** *vi-pra-muh*, Caus. -*mohayati*, -*yi-tum*, to bring into confusion or disorder, render confused.

*Vi-pramohita*, as, ā, am, utterly bewildered, infatuated; fascinated.

**विप्रया** *vi-pra-yā*, cl. 2. P. -*yāti*, -*yātum*, to go asunder, run away in disorder.

*Vi-prayaṇa*, am, n. going or flying away, flight, retreat.

*Vi-prayāta*, as, ā, am, gone apart or asunder, fled in all directions, run away in disorder.

**विप्रयुज्** *vi-pra-yuj*, cl. 7. P. A. -*yunakti*, -*yunakte*, -*yojktum*, to disunite, separate, dissever, deprive of (with inst.): Pass. -*yujyate*, to be disunited, be separated from (with inst.): Caus. -*yojayati*, -*yitum*, to disunite, cause to be separated from (with inst.), to deprive of, free from, release from.

*Vi-prayukta*, as, ā, am, disjoined, disunited, separated, severed, divorced; separated from, freed from, released from (with inst. or at the end of a comp., e. g. *bandhana-v<sup>o</sup>*, freed from fetters); deprived of, without (e. g. *maṇi-v<sup>o</sup>*, without jewels); absent from, away from.

*Vi-prayujya*, ind. having separated, having deprived of.

*Vi-prayoga*, as, m. disjunction, disunion, dissociation, severance, separation, divorce, absence, the separation of lovers; separation from (with inst. and even with *saha*, e. g. *priyatr* or *priyatr̥ saha viprayogah*, separation from loved objects); quarrel, disagreement; the being fit or deserving.

*Vi-prayojita*, as, ā, am, separated from, deprived of, freed or delivered from (with inst.).

**विप्रलप** *vi-pra-lap*, cl. 1. P. -*lapati*, -*lapitum*, to discourse or speak about variously, discuss; to talk idly, prate, prattle, wrangle; to complain, lament, bewail.

*Vi-pralapita*, as, ā, am, discussed, debated about.

*Vi-pralapta*, am, n. discussion, debate, disquisition.

*Vi-pralāpa*, as, m. talking idly, prattling, prattle, unmeaning discourse, nonsense, intual contradiction, wrangling, quarrelling, quarrel; infraction of a promise or engagement, deception.

**विप्रलभ** *vi-pra-labh*, cl. 1. A. -*labhate* (ep. also -*labhate*), -*labdhum*, to overreach, deceive, cheat; to mock, insult, to disregard, violate; to receive back, regain, recover: Caus. -*labhayati*, -*yitum*, to mock, insult; to offend against, violate.

*Vi-pralabdha*, as, ā, am, cheated, deceived, tricked; hurt, injured; disappointed; (ā), f. a female disappointed by her lover's breaking his appointment, (one of the incidental characters in a drama.)

*Vi-pralabdhri*, *dhā*, *dhri*, *dhri*, deceiving; one who deceives, a deceiver, traitor.

*Vi-pralambha*, as, m. overreaching, deceiving, tricking, disappointing, deceiving by false assertions or by not keeping a promise, deception, deceit (in general); quarrel, disagreement; separation of lovers; disunion, disjunction.

*Vi-pralambhaka*, as, *ikā*, am, deceiving, a deceiver, fallacious.—*Vi-pralambha-tva*, am, n. deceptiveness, fallaciousness.

*Vi-pralambhana*, am, n. the act of overreaching or deceiving, deception.

*Vi-pralambhin*, *i*, *inī*, *i*, deceiving, deceptive, fallacious.

**विप्रली** *vi-pra-lī*, cl. 4. A. -*liyate*, &c., to dissolve away, become dissolved; to be dispersed.

*Vi-pralaya*, as, m. dissolution, annihilation.

*Vi-pralina*, as, ā, am, dispersed or scattered in all directions (said of a defeated army).

**विप्रलुड** *vi-pra-luḍ*, Caus. -*loḍayati*, -*yitum*, to stir about, agitate, disturb, throw into disorder or confusion, disorder, disarrange, spoil.

*Vi-praloḍita*, as, ā, am, disarranged, spoiled.

**विप्रलुप** *vi-pra-lup*, cl. 6. P. A. -*lumpati*, -*te*, -*loptum*, to tear away, carry off, snatch away, rob, plunder; to break in upon, interrupt, disturb, confound: Pass. -*lupyate*, to be robbed or plundered.

*Vi-pralupta*, as, ā, am, snatched away, carried off, plundered; broken in upon, interrupted, disturbed.

*Vi-pralumpaka*, as, *ikā*, am, rapacious, exacting, avaricious.

**विप्रलुभ** *vi-pra-lubh*, Caus. A. -*lobhayate*, -*yitum*, to allure, entice, try to lead astray or deceive.

**विप्रलू** *vi-pra-lū*, cl. 9. P. A. -*lunāti*, -*lunāte*, -*lavitum*, to cut off, sever, pluck, gather.

*Vi-pralūna*, as, ā, am, cut off, plucked off, gathered.

**विप्रवद्** *vi-pra-vad*, cl. 1. P. A. -*vadati*, -*vadate*, -*vaditum*, to speak variously, be at variance with one another, disagree.

**विप्रवस्** *vi-pra-vas* (see rt. 6. *vas*), cl. 1. P. -*vasati*, -*vastum*, to dwell at a distance, dwell abroad, be absent: Caus. -*vāsayati*, -*yitum*, to cause to dwell away, banish, expel; to take away, remove.

*Vi-prāvāsita*, as, ā, am, withdrawn, departed.

*Vi-prāvāsa*, as, m. dwelling at a distance, residence in a foreign country, staying abroad.

*Vi-prāvāsana*, am, n. banishment, expulsion; residence abroad.

*Vi-prāvāsita*, as, ā, am, banished, removed.

*Vi-proshita*, as, ā, am (*vi-pra-ushita*), dwelling abroad, absent, away from; banished.—*Vi-proshita-bhartṛikā*, f. a woman whose husband or lover is absent.

*Vi-proshya*, ind. having dwelt abroad, having been absent, returning after having been absent.

**विप्रव्यथ** *vi-pra-vyadh*, cl. 4. P. -*vidhyati*, -*vyadddhum*, to strike through, strike down.

*Vi-praviddha*, as, ā, am, struck through, struck.

**विप्रश्निका** *vi-praśnikā*, f. (fr. rt. *prath* with *vi*), a female fortune-teller.

**विप्रसृ** *vi-pra-sṛi*, cl. 1. P. -*sarāti*, &c., to spread, be expanded or extended.

**विप्रस्था** *vi-pra-sṭhā*, cl. 1. A. (sometimes P.) -*tishṭhate* (-*ti*), -*sṭhātum*, to go away, depart; to extend, be extended.

**विप्रहीण** *vi-prahīṇa*, as, ā, am (fr. rt. 3. *hā* with *pra* and *vi*), deprived of, destitute of.

**विप्रिय** *vi-priya*, as, ā, am, unpleasant, disagreeable, disliked, distasteful, unbeloved; (am), n. offence, transgression.—*Vi-priya-kārin*, *i*, *inī*, *i*, doing what is displeasing, acting unkindly, offensive.

**विप्रुत** *vi-pruta*, as, ā, am, Ved. = *vi-pluta*, immersed, submerged; having tom or wounded limbs, (Sāy. = *visṭishṭāvayava*.)

**विप्रुष** *vi-prush*, *ṭ*, f. (also written *vi-plush*, see rts. 1. *prush*, *plush*), a drop of water or other liquid; a spot, mark, dot.—*Vi-pruḍ-ḍhoma*, as, m., Ved. an expiatory offering designed to atone for the drops of Soma accidentally let fall at a sacrifice.—*Vi-prush-mat*, *ām*, *atī*, *at*, filled with drops.

**विप्रै** *vi-pre* (-*pra-i*), cl. 2. P. -*praiti*, -*praitum*, to go forth in different directions, depart in different ways; to be dispersed or scattered.

*Vi-prēta*, as, ā, am, gone forth, departed.

**विप्रैक्ष** *vi-preksh* (-*pra-iksh*), cl. 1. A. -*prekshate*, -*prekshitum*, to look here and there, look on all sides; to regard, consider.

**विप्रोषित** *vi-proshita*, &c. See under *vi-pra-vas*, col. 2.

**विप्रु** *vi-plu*, cl. 1. A. -*plavate*, -*plotum*, to swim or float or drift in different directions, float about, fluctuate, be submerged; to be dispersed or scattered; to fall into disorder or confusion, become disarranged or confused; to be lost or ruined, to come to disgrace or dishonour: Caus. -*plāvayati*, -*yitum*, to cause to swim or float about, cause to drift hither and thither; to make known, spread abroad, make public, divulge; to bring to ruin or calamity; to perplex, confuse, confound, (in this sense the form *vi-plāvayati* is found.)

*Vi-plava*, as, m. floating or drifting about or in different directions; confusion, perplexity, contrariety, opposition, perversity; trouble, disaster, evil, calamity; sin, wickedness; the rust on a mirror (Kīrāt. II. 26); tumult, rapine, extortion; predatory or devastating warfare, devastation; affray, scuffle, disturbance; terrifying an enemy by shouts and gestures; spreading abroad, divulging, (*viplavam gam*, to become known.)—*Vi-plava-tas*, ind. in consequence of misfortune, by reason of disturbance.

*Vi-plavamāna*, as, ā, am, floating or drifting about, falling into disorder.

*Vi-plāva*, as, m. causing tumult or disturbance, devastating; deluging, inundating; a horse's canter or gallop.

*Vi-plāvita*, as, ā, am, made to drift or swim about, turned adrift, floated; spread abroad, divulged.

*Vi-plāyca*, ind. having caused to swim or float about; having caused to be deluged or devastated, having confused or disturbed; having divulged, having made public or common, (applied in Manu XI. 198. to the teaching of the Veda to improper persons or at improper seasons.)

*Vi-pluta*, as, ā, am, turned adrift, confounded, disturbed, fallen into confusion, scattered, dispersed; devastated, ravaged; ruined, disgraced, dishonoured, lost, disappeared; overwhelmed; drowned, deluged, bathed; obscured, dimmed, disfigured; depraved, wicked, abandoned, dissolute, addicted to evil practices, guilty of lewdness or promiscuous intercourse; contrary, adverse, averse.—*Vi-pluta-netra* or *vi-pluta-locana*, as, ā, am, having eyes bathed or dimmed (with tears, joy, &c.).

**विप्रुष** *vi-plush*, *ṭ*, f. (also written *vi-prush*; see rts. *plush*, 1. *prush*), a drop of any fluid; a spot, dot.

**विप्सा** *vipsā*, f. = *vipsā*, repetition, succession.

**विफल** *vi-phal*, cl. 1. P. A. -*phalati*, -*te*, -*phalitum*, to bear or produce fruit, become fruitful.

**विफल** *vi-phala*, as, ā, am, fruitless, useless, ineffectual, unmeaning, vain, idle; (ā), f. a kind of plant or tree (= *ketaki*).—*Vi-phala-tā*, f. or *vi-phala-tva*, am, n. fruitlessness, unprofitableness.—*Vi-phala-preraṇa*, as, ā, am, flung in vain.—*Vi-phalī-karāṇa*, am, n. frustrating, foiling, defeating; doing anything in vain.—*Vi-phalī-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make fruitless or useless, frustrate, foil.—*Vi-phalī-kṛita*, as, ā, am, rendered fruitless or ineffectual, frustrated; done in vain.—*Vi-phalīkṛita-yatna*, as, ā, am, making fruitless efforts.—*Vi-phalī-bharishṇu*, us, us, u, becoming or become useless or unprofitable.—*Vi-phalībhavishṇu-tā*, f. or *vi-phalībhavishṇu-tva*, am, n. unprofitableness.—*Vi-phalī-bhū*, cl. 1. P. -*bhavati*, -*bhavitum*, to become useless, be unprofitable.—*Vi-phalī-bhūta*, as, ā, am, become useless.

**विबन्ध** *vi-bandh*, cl. 9. P. -*bandhnāti*, -*banddhum*, to bind or fasten on different sides, fasten on both sides, fasten; to stretch out, extend: Intens. -*bābadhe*, Ved. to lavish, bestow liberally, distribute, (according to Sāy. on Rīg-veda VII. 36. 5. *vi-bābadhe* = *vi-bandhnāti* = *dadāti*; according to others

the form *vi-bābadhe* is assigned to *vi-bādh*); to set free.

*Vi-baddha, as, ā, am*, bound or fastened on different sides, fastened; entirely stopped, obstructed, constipated.

*Vi-badhya*, ind. having bound or fastened.

*Vi-bandha, as, m*, binding, obstruction, constipation, ischuria.

*Vi-bandhana, am, n*, the act of fastening or binding on both sides, (*paraspara-ribandhana, as, ā, am*, mutually bound, depending on each other.)

*विबाध् vi-bādḥ*, cl. I. A. *-bādḥate, -bādhitum*, to press or drive asunder or in different directions; to press hard upon, drive away, chase away; to oppress, molest, harass, torment, persecute, pain, injure: Intens. *vi-bābadhe* (see under *vi-bandh*).  
*Vi-bādḥā, f*, pressure, pain, agony, anguish.

*विवात्य vi-bātya, as, ā, am*, Ved. 'passed beyond a state of youth, in full vigour; swollen (said of a river).

*विबुध् vi-budh*, cl. 4. A. *-budhyate, -bodhdum*, to awake (intrans.), be awake or awakened; to become conscious, perceive, observe, learn, ascertain: Caus. *-bodhayati, -yitum*, to awaken; to cause to perceive or observe, make conscious, restore to consciousness.

1. *vi-buddha, as, ā, am*, wide awake, awakened, aroused, awake, expanded, blossomed; clever, experienced, knowing, skillful (e. g. *karmasu vibudhah*, skillful in business).—*Vibuddha-kamala, as, ā, am*, having expanded lotuses.

2. *vi-buddha, as, ā, am*, without consciousness, unconscious.

*Vi-budha, as, m*, a learned or wise man, teacher, Paṇḍit; a god, immortal; the moon; N. of the author of the *Jaama-pradīpa*.—*Vibudha-priyā, f*, 'favourite of the gods,' N. of a metre.—*Vibudha-rājya, as, m*, a victory (won) by the gods.—*Vibudha-vidriśh, f*, or *vibudha-satru, us, m*, a foe of the gods; a demon.—*Vibudhādhipati* ('*dha-adh*'), is, or *vibudhesvara* ('*dha-is*'), as, m. the lord of the immortals.

*Vi-budhāna, as, m*, a wise man, teacher, preceptor.

*Vi-budhya*, ind. having become conscious, having perceived or learnt.

1. *vi-bodha, as, m*, awaking; perceiving, observing, discovering; intelligence; (in the drama) the unfolding of the faculties, becoming conscious, awaking, (one of the *Vyabhičāra-bhāvas*).

2. *vi-bodha, as, m*, want of consciousness, inattention, absence of mind.

*Vi-bodhana, am, n*, the act of awakening, awaking.

*Vi-bodhita, as, ā, am*, awakened, aroused; caused to perceive or know, instructed.

*विबोक् ribboka, as, m*, (also written *bibboka, vīvoka*, q. q. v. v.), (in erotic poetry) affectation of indifference to a beloved object through pride and conceit.

*विब्रू vi-brū*, cl. 2. P. A. *-bravīti, -brūte*, &c. (see *ri-brū*), to speak out, say, speak, utter; to speak in detail, particularize, interpret, explain, declare; to speak of or about (with acc.); to speak at variance; to say what is false, declare falsely, explain falsely; to contradict, disagree with, be at variance with; to dispute, contend about (Ved. A.).

*Vi-bruvat, an, āti* (ep. *anti*), at, speaking out, speaking, saying, declaring, particularizing, interpreting; speaking falsely, saying what is untrue or unjust.

*Vi-bruvāna, as, ā, am*, speaking out, saying, declaring, nattering.

*विभज् vi-bhaj*, cl. I. P. A. *-bhajati, -te, -bhaktum* (Ved. inf. *-bhajam*), to divide, apportion, distribute, assign; to share together or with each other, participate in (A.); to take possession of; to separate, divide, part, cut; to honour, worship: Caus. *-bhāja-*

*yati, -yitum*, to cause to distribute or divide or share, apportion: Pass. of Caus. *-bhājyate*, to be caused to be divided, be apportioned.

*Vi-bhaktā, as, ā, am*, divided, portioned, partitioned; parted, separated, distinct; different, multifarious; retired, secluded, isolated; measured; regular, symmetrical; ornamented; (*as*), m. an epithet of Kārtikeya; (*am*), n. solitude, separatedness; isolation.—*Vi-bhaktā-ja, as, m*, a son born after the partition of the family property between his parents and brethren.

*Vi-bhakti, is, f*, a division, partition; part, portion, share of inheritance, &c.; (in grammar) inflection of nouns, declension, an affix of declension, case; (according to Pāṇini's system) a termination or inflection either of a case or of the persons of a tense, (certain Taddhita affixes which are used like case-terminations have also the name *vi-bhakti*.)

*Vi-bhakti, tā, trī, trī*, one who distributes or dispenses, a dispenser, distributor.

*Vi-bhajanīya, as, ā, am*, to be apportioned or partitioned; to be divided, divisible.

*Vi-bhajya*, ind. having divided or parted, having portioned or distributed, having allotted.

*Vi-bhajyamāna, as, ā, am*, being divided or parted; being apportioned.

*Vi-bhāga, as, m*, division, separation, disjunction, (one of the twenty-four *Guṇas* of the *Nyāya*); portion, part, share; the share or portion of an inheritance; partition of inheritance, law of inheritance, distribution, apportionment; arrangement; a section, (*Kūrma-v*), a section of a globe, hemisphere; the numerator of a fraction (in arithmetic).—*Vibhāga-kalpanā, f*, apportioning or allotment of shares or portions.—*Vi-bhāga-tas*, ind. according to a part or share, proportionately.—*Vibhāga-dharma, as, m*, the law of division, rule of inheritance.—*Vibhāga-patrickā, f*, a deed of partition.—*Vibhāga-bhā, k, m*, one who shares in a portion of property already distributed, (applied especially to a son by a father and mother of the same tribe, born subsequently to a distribution of property amongst his parents and brethren, in which case he inherits the portion allotted or reserved to the parents).—*Vibhāga-sas*, ind. according to a part or share, part by part, share by share, proportionately.—*Vibhāgeśhu* ('*ga-ie*'), us, us, u, wishing for a partition or distribution.

*Vi-bhājana, am, n*, the act of causing to share or distribute, participation.

*Vi-bhājita, as, ā, am*, caused to be divided, distributed, apportioned, partitioned.

*Vi-bhajya, as, ā, am*, to be divided or apportioned, portionable, divisible.

*Vi-bhajyamāna, as, ā, am*, being caused to be divided, being distributed or apportioned.

*विभङ्ग vi-bhaṅj*, cl. 7. P. A. *-bhanakti, -bhanktum*, to break asunder, break to pieces.

*Vi-bhagna, as, ā, am*, broken asunder, broken to pieces, shattered, crushed.

*Vi-bhanga, as, m*, breaking, fracture; division; stopping, stoppage, obstruction; bending, contracting (especially of the eyebrows); expression or play of features.

*Vibhāṅga, ī, inī, ī*, wavy, undulating, wrinkled.

*विभव vi-bhava, &c.* See under I. *vi-bhū*.

*विभा I. vi-bhā*, cl. 2. P. *-bhāti, -bhātum*, to shine or gleam forth; to shine brightly, glitter; to appear as, appear to be, seem; to come to light, be visible, appear; to lighten up, illuminate, brighten.

2. *vi-bhā, f*, light, lustre; a ray of light; beauty.

—*Vibhā-kara, as, m*, 'light-maker,' the sun; fire; N. of a kind of plant or tree (= *arka, citruka*).

—*Vibhā-vas, ān, m*, (a doubtful word), the sun(?).

—*Vibhā-rasu, us, us, u*, abounding in light, (*Say. dipti-rocana*); (*us*), m. the sun, fire; the moon; a sort of necklace or garland; N. of a Gandharva (who is said to have stolen the Soma from *Gāyatri* as she was carrying it to the gods).—*Vibhā-sāh, f, t, f*, Ved. splendor-surpassing.

*Vi-bhāt, ān, āti* or *anti, āt*, shining, splendid; (*āti*), f. epithet of the dawn.

*Vi-bhāta, as, ā, am*, shining, bright, luminous; (*am*), n. dawn, day-break.

*Vibhā-van, vā, vari, va*, Ved. radiant, shining, resplendent, illuminating, (in *Rig-veda X. 8. 4. vi-bhāvā* is by some translated 'the divider,' as if from *vi-bhū*); (*varī*), f. the dawn (= *ushas*, Naigh. I. 8); night, (in this sense *vi* is probably privative); turmeric; a harlot, bawd; the shreds of a garment torn in a scuffle (?).

*विभासक vibhāṅḍaka, as, m*, N. of a hermit; of a Muni (son of *Kaśyapa* and father of *Rishya-ṅginga*).

*Vi-bhāṅḍi, f*, a kind of creeping plant (= *ā-var-taki*).

*विभाव vi-bhāva*. See p. 931, col. 1.

*विभाप् vi-bhāsh*, cl. I. A. *-bhāshate, -bhāshitum*, to speak variously; to speak against, revile, abuse.

*Vi-bhāshā, f*, an alternative, option, one of two ways; (in grammar) the allowing a rule to be optional, (it is of two kinds, viz. 1. *prāpta-v* or *prāpte v*), an option allowed in a particular operation which another rule makes necessary; 2. *aprāpta-v* or *aprāpte v*, an option allowed in a particular operation which another rule makes impossible.)

*Vi-bhāshita, as, ā, am*, made optional (in grammar).

*Vi-bhāshya*, ind. having reviled or abused.

*विभास् vi-bhās*, cl. I. A. (Ved. also P.) *-bhāgate* (*-bhāsati*), *-bhāsitum*, to shine brightly or pleasantly, be bright: Caus. *-bhāsayati, &c.*, to cause to shine, illuminate, brighten.

*Vi-bhāsa, f*, shining brightly, light, lustre.

*Vi-bhāsita, as, ā, am*, made bright, lighted, illuminated, shining.

*विभिद् vi-bhid*, cl. 7. P. A. *-bhinatti, -bhittite, -bhettum*, to split or break in two, break in pieces, cleave apart or asunder, cleave, divide, separate, pierce, open; to loosen, untie; to scatter, disperse, dispel, drive away, destroy; to disunite, cause disunion, set at variance, estrange: Pass. *-bhid-yate*, to burst asunder; to become disunited; to be set at variance, be estranged or alienated; to change, become changed: Caus. *-bhedayati, -yitum*, to divide; to alienate, estrange; to dispel, remove.

*Vi-bhidisu, us, us, u*, wishing to break asunder, purposing to cleave or pierce.

*Vi-bhidya*, ind. having split in two, having cut asunder, having cleaved; having divided or separated, &c.

*Vi-bhidyamāna, as, ā, am*, being broken or split asunder; being divided or scattered; being pierced or wounded.

*Vi-bhindu, us, us, u*, Ved. splitting or cleaving asunder, dissevering, shattering; (*us*), m., Ved. a proper N.

*Vi-bhinna, as, ā, am*, broken or split asunder, divided, pierced, broken, wounded; scattered, dispersed, dispelled, destroyed; bewildered, estranged, alienated, perplexed, deceived; moved to and fro; disappointed; become faithless; various, different; mixed, intermixed, mingling (with inst.); (*as*), m. an epithet of *Siva*.—*Vibhinna-tamīra, as, ā, am*, having the darkness dispelled.—*Vibhinna-tā, f*, or *vibhinna-tva, am, n*, the state of being broken or split asunder; the state of being scattered, &c.

*Vi-bhetri, tā, m*, one who splits or breaks asunder, a destroyer.

*Vi-bheda, as, m*, breaking asunder, dividing, breaking, division, separation; piercing, wounding; violating; bewildering, perplexing, confusing; contradiction; enmity, opposition; variety, distinction.

*Vi-bhedana, am, n*, the act of splitting or cleaving asunder; breaking, dividing; separating, setting at variance.

**विभी** 1. *vi-bhī*, cl. 3. P. -*bībheti*, &c., to be afraid of, fear: Caus. -*bhīshayati*, &c., to frighten, terrify, intimidate.

2. *vi-bhī*, *is*, *is*, *i*, free from fear.

*Vi-bhīta*, *as*, *ā*, *am*, fearless; (*as*, *ā*, *am*), m. f. n. the plant *Terminalia Belerica*.

*Vibhītaka*, *as*, *i*, *am*, m. f. n. the tree *Terminalia Belerica*.

*Vi-bhīshaka*, *as*, *ikā*, *am*, frightening, terrifying, intimidating, threatening, bullying; (*ikā*), f. the act of terrifying, terror; a means of terrifying. = *Vibhīshikā-sthāna*, *am*, n. an object or means of terrifying.

*Vi-bhīshana*, *as*, *ā* or *i*, *am*, terrifying, intimidating, terrific, fearful, terrible, formidable, horrible; bullying or blustering (as language); (*am*, *ā*), n. f. the act of terrifying, the property of exciting fear, a means of terrifying, terror; (*as*), m., N. of a brother of Rāvaṇa, (his other brothers were Kuvēra [by a different mother] and Kumbha-karṇa; both Rāvaṇa and Vibhīshana are said to have propitiated Brahmā by their penances, so that the god granted them both boons, and the boon chosen by Vibhīshana was that he should never, even in the greatest calamity, stoop to any mean or wicked action; hence he is represented in the Rāmāyaṇa as opposing and endeavouring to counteract the malice of his brother Rāvaṇa, in consequence of which he was so ill-treated and insulted by Rāvaṇa that, leaving Lankā, he joined the side of Rāma, by whom, after the death of Rāvaṇa, Vibhīshana was placed on the throne of Lankā); N. of several kings, (in later times Vibhīshana appears to have been used as a general name of the kings of Lankā.) = *Vibhīshana-vākya*, *am*, n. 'speech of Vibhīshana,' N. of several chapters in the Sundara-kāṇḍa of the Rāmāyaṇa. = *Vibhīshana-bhīshaka* ('*na-abh*'), *as*, m. 'inauguration of Vibhīshana,' N. of the ninety-first chapter of the Sundara-kāṇḍa of the Rāmāyaṇa (according to one recension).

*Vi-bhīshayat*, *an*, *anti*, *at*, terrifying, causing terror or alarm.

**विभीदक** *vibhīdaka*, *as*, m., Ved. a kind of tree (from the nuts of which dice are made; cf. *vi-bhītaka*); dice, gambling, (Sāy. = *aksha*.)

**विभुग्न** *vi-bhugna*, *as*, *ā*, *am* (rt. 1. *bhuj*), bent, bowed, crooked.

**विभू** 1. *vi-bhū*, cl. 1. P. A. -*bhavati*, -*te*, -*bhavitum*, to arise, be produced, become developed, be manifested, to arise, appear; to pervade; to be equal to, suffice for; to prevail, have power, be capable of, be able to (with inf.): Caus. -*bhāvayati*, -*yitum*, to cause to arise, cause to be developed or expand, make manifest, develop, cause to appear clearly, manifest, reveal, show forth, display; to cause to be apart, separate; to perceive distinctly, find out, trace out, discover, ascertain, detect, observe, know, feel; to recognise; to suppose, fancy, imagine; to suppose anything (acc.) of or about any one (loc.); to think about, reflect upon; to make clear, establish, prove, decide; to convict, convince: Pass. of Caus. -*bhāvayate*, to be considered or regarded as, to appear, seem.

*Vi-bbhuvat*, *at*, *ati*, *at* (fr. the Intens.), Ved. spreading in every direction.

*Vi-bhava*, *as*, m. power, might, supreme power, superhuman power; substance, thing, property, wealth; magnanimity, lofty-mindedness; emancipation from existence; N. of the thirty-sixth year of Jupiter's cycle. = *Vibhava-tas*, ind., according to power, according to dignity or majesty; in regal state or ceremony. = *Vibhava-mada*, *as*, m. the pride of power. = *Vibhava-rat*, *ān*, *ati*, *at*, possessed of power, wealthy.

*Vi-bhavat*, *an*, *anti*, *at*, pervading, prevailing.

*Vi-bhāva*, *as*, m. any condition which excites or develops a particular state of mind or body, (in dramatic composition one of the three divisions of

Bhāvas, the other two being Anu-bhāvas and Sātvika-bhāvas, see *bhāva*); any causative or exciting property (as dress, perfumes, &c. causing amorous desire, extravagant gesture causing mirth, distress causing tenderness, arms and tumult causing wrath or heroism); a friend, acquaintance.

*Vi-bhāvaka*, *as*, *ā*, *am*, causing to appear clearly, manifesting, showing, illustrating; discussing.

*Vi-bhāvana*, *am*, *ā*, n. f. the causing to appear distinctly, clear perception, distinguishing or perceiving distinctly, conception, imagination, examination, discrimination, judgment, clear ascertainment; discussion; (in rhetoric) description of effects not arising from the usual causes, peculiar causation; or, according to some, description by negatives, bringing out the qualities of any object more clearly than by positive description. = *Vibhāvanāṅkāra* ('*nā-āṅ*'), *as*, m. (in rhetoric) the rhetorical figure described above.

*Vi-bhāvaniya*, *as*, *ā*, *am*, distinguishable, ascertainable, to be judged or determined.

*Vi-bhāvita*, *as*, *ā*, *am*, made to appear clearly, manifested; proved, established; judged, discriminated; perceived, ascertained, seen, conceived, known, understood, convicted, convinced. = *Vibhāvita-tva*, *am*, n. the state of being perceived or judged.

*Vibhāvin*, *i*, *ini*, *i*, filled with amorous sentiments, exciting emotion of love, (see *vi-bhāva*, col. 1.)

*Vi-bhārya*, *as*, *ā*, *am*, distinguishable, to be clearly perceived or seen or observed; remarkable; to be conceived or imagined.

*Vi-bhu*, *us*, *us* or *vī*, *u* (in Ved. the fem. is always *vibhū*, Pāp. IV. 1, 47), being everywhere, pervading all material things, developing in all directions, omnipresent, eternal (Ved.); mighty, very powerful or great, excellent, eminent, supreme; capable, able to (with inf., e.g. *pūrayitum vibhū*, able to fill); firm, solid, hard; (*us*), m. (Ved. acc. *vibhavam*, Ved. nom. pl. *vibhavas*), ether; space; time; the soul; a lord, ruler, sovereign, master, owner (often used in addressing a superior); N. of Brahmā; of Vishṇu; of Śiva; of a son of Bhṛigu; a servant. = *Vibhu-kratu*, *us*, *us*, *u*, Ved. mighty in action, effecting much, (Sāy. = *bahu-karman*). = *Vibhu-tā*, f. or *vibhu-tva*, *am*, n. might, power, capacity, supremacy. = *Vibhu-pramīta*, *am*, n., Ved. the hall of Brahmā. = *Vibhu-mat*, *ān*, *ati*, *at*, Ved. mighty, powerful. = *Vibhū-vasu*, *us*, *us*, *u* (for *vibhu-vasu*), Ved. having mighty treasures or wealth.

2. *vi-bhū*, *ūs*, &c., Ved. expanding, pervading, epithet of a particular Prāṇa.

*Vi-bhūta*, *as*, *ā*, *am*, arisen, produced, developed, manifested, appeared, displayed; great, mighty. = *Vibhūta-dyumna*, *as*, *ā*, *am*, Ved. abounding in glory or in food, (Sāy. = *prabhūta-yaśas* or *prabhūtānna*). = *Vibhūta-rāti*, *is*, *is*, *i*, Ved. making great gifts.

*Vi-bhūti*, *is*, m. great power, might, dominion, supremacy, dignity; great success, prosperity, welfare; superhuman power (consisting of eight faculties, especially attributed to Śiva, but supposed also to be attainable by human beings through a course of austere worship in honour of that deity, viz. *anīman*, the power of becoming as minute as an atom; *laghīman*, extreme lightness; *prāpti*, the power of attaining or reaching anything, as illustrated by the power of touching the moon with the tip of the finger; *prākāmya*, irresistible will; *māhīman*, illimitable bulk; *isītā*, supreme dominion; *vaśītā*, the power of subjugating by magic; and *kāmāva-sāyītā*, the power of suppressing all desires); the ashes of cow-dung &c. (with which Śiva is said to smear his body, and hence used in imitation of him by devotees); (*is*, *is*, *i*), Ved. very powerful, mighty. = *Vibhūti-dvādaśi*, f., N. of a particular Vrata or religious observance. = *Vibhūti-mat*, *ān*, *ati*, *at*, powerful, possessed of excellence or dignity, superhuman; smeared with ashes. = *Vibhūti-yoga*, *as*, m., N. of the sixth canto of the Śiva-gīta.

*Vi-bhvan*, *ā*, &c., Ved. displayed, developed, diffused; great, mighty; (*ā*), m., N. of a son of Su-dhanvan (brother of Ribhu, q. v., regarded as one of the three Ribhus). = *Vibhva-tashā*, *as*, *ā*, *am*, Ved. cut out or fashioned by Vibhvan (said of the rivers which were supposed to be carved out by him, as the artificer of Varuṇa); modelled by Vibhvan, very perfect or handsome (according to Sāy. on Rīg-veda V. 58, 4). = *Vibhva-sah* (*vibhva* for *vibhva*), Ved. conquering or overcoming the mighty, (Sāy. = *mahato-bhībhavitrī*.)

**विभूय** *vi-bhūsh*, cl. 1. 10. P. -*bhūshati*, -*bhūshayati*, -*bhūshitum*, -*bhūshayitum*, to decorate, adorn; to shine forth, appear, (according to Sāy. on Rīg-veda I. 112, 4. *vibhūshati* may = *vy-āpto bhavati*, the rt. *bhūsh* being sometimes used in the Veda as another form of rt. 1. *bhū*, in the sense of 'to obtain, attain'.)

*Vi-bhūshana*, *am*, n. decoration, ornament. = *Vibhūshanaodbhāsin* ('*ṇa-ud*'), *i*, *ini*, *i*, glittering with ornaments.

*Vi-bhūshā*, f. ornament, decoration; light, lustre, splendor, beauty.

*Vi-bhūshita*, *as*, *ā*, *am*, adorned, decorated, ornamented. = *Vibhūshitānga* ('*ta-an*'), *as*, *ā*, *am*, decorated about the body.

*Vi-bhūshin*, *i*, *ini*, *i*, adorning, decorating; adorned, decorated.

*Vi-bhūshya*, ind. having adorned or decorated.

**विभृ** *vi-bhṛi*, cl. 1. P. A. -*bharati*, -*te*, cl. 3. P. A. -*biharti*, -*bihṛite*, &c., -*bhartum*, to support; to bear or carry in different directions, spread out; to distribute, diffuse (A.): Intens. (for Intensive forms see under rt. *bhṛi*), to move to and fro, wave about, brandish, toss about; to roam or sport about, (according to Sāy. in this sense for *vi-bhṛi*; cf. *vi-bhṛitra*.)

*Vi-bhṛita*, *as*, *ā*, *am*, upheld, supported, maintained, held, retained.

*Vi-bhṛitra*, *as*, *ā*, *am*, Ved. borne in various directions, (Sāy. = *nānā-sthāneshu vihṛita*); employed in various sacred rites, (according to Sāy. on Rīg-veda I. 71, 3. *vi-bhṛitrah* = *agni-hotrādi-karmanī viharantyaḥ*.)

*Vi-bhṛitvan*, *ā*, m., Ved. one who bears or supports.

**विभ्रंश** *vi-bhraṅś* (sometimes written *vi-bhraṅs*), cl. 4. P., 1. A. -*bhraṅsyati*, -*bhraṅsate*, -*bhraṅsitum*, to fall down, fall, go to ruin, decay; to fall away, fall off; to disappear, vanish; to be unfortunate, fail; to fall away from, stray from, be separated from (with abl.); to be deprived of, lose: Caus. -*bhraṅsayati*, -*yitum*, to cause to fall off, strike or knock off, break off, to cause to fall, lead astray, seduce; to cause to disappear or vanish, destroy, annihilate, ruin; to divert from (with abl.), deprive of.

*Vi-bhraṅsa*, *as*, m. falling away, &c.; a precipice.

*Vi-bhraṅsita*, *as*, *ā*, *am* (fr. the Caus.), caused to fall away; struck off, broken off; led astray, seduced; made to disappear, destroyed; deprived of. = *Vibhraṅsita-jāna*, *as*, *ā*, *am*, deprived of reason or consciousness. = *Vibhraṅsita-pushpa-pattra*, *as*, *ā*, *am*, having the flowers and leaves knocked off.

*Vi-bhraṅsin*, *i*, *ini*, *i*, falling away, falling off; dropping, falling, fallen.

*Vi-bhraṅsha*, *as*, *ā*, *am*, fallen away or off, broken off or from, separated from, gone astray; fallen, decayed, failed, ruined, lost, disappeared, vanished. = *Vibhraṅsha-timira*, *as*, *ā*, *am*, whose darkness has vanished or disappeared (said of the sky). = *Vibhraṅsha-harsha*, *as*, *ā*, *am*, fallen from or deprived of joy.

**विभ्रम्** *vi-bhram*, cl. 1. 4. P. -*bhramati*, -*bhramayati*, -*bhramitum*, to wander or roam about, roam through or over; to flit or hover about; to move to and fro, roll about; to disperse, scatter, scare or frighten away; to fall into disorder or confusion,

become disarranged or bewildered : Caus. *-bhramayati*, *-bhrāmayati*, *-yitum*, to confuse, perplex.

*Vi-bhrama*, *as*, *m*, roaming or wandering about, whirling round, whirling or rolling about, going round, any whirling motion; error, mistake, blunder, erroneous use or application; hurry, confusion, agitation, perturbation, flurry (one of the classes of feminine action proceeding from love, as when a woman through flurry puts on her ornaments in the wrong places); anorous action of any kind; caprice, whim; beauty, grace; play (of the eyes); rapture; doubt, apprehension; (*ā*), *f*. old age. — *Vi-bhrama-tantra* or *vibhrama-sūtra*, *N*. of a treatise on grammar (attributed to Henia-čandra).

*Vi-bhramat*, *an*, *antī*, *at*, roaming about, roaming through, whirling round.

*Vi-bhramitvā* (anom. ind. part.), having whirled or frightened away.

*Vi-bhrānta*, *as*, *ā*, *am*, whirled about, agitated, bewildered, hurried, flurried, confused (through precipitation &c.). — *Vi-bhrānta-nayana*, *as*, *ā*, *am*, having rolling eyes. — *Vi-bhrānta-manas*, *ās*, *ās*, *as*, bewildered or confused in mind. — *Vi-bhrānta-śīla*, *as*, *ā*, *am*, confused in mind or disposition; drunk, intoxicated, insane; (*as*), *m*. a monkey; the disk of the sun or moon.

*Vi-bhrānti*, *is*, *f*. whirling round, going round, error, confusion; hurry, flurry, precipitation.

**विभ्राज** 1. *vi-bhrāj*, *cl. I. A.* -*bhrājate*, *-bhrājītum* (Ved. inf. *vibhrājām*), to shine forth, shine, glitter, gleam, be bright or radiant; to shine through: Caus. *-bhrājyati*, *-yitum*, to cause to radiate or beam or shine.

2. *vi-bhrāj*, *ī*, *ī*, *ī*, shining, splendid, luminous; elegant, richly dressed or decorated; (*ī*), *m*. *N*. of the author of the hymn *Rig-veda X. 170* (having the patronymic *Saurya*).

*Vi-bhrājat*, *an*, *antī*, *at*, shining, glittering.

*Vi-bhrājamāna*, *as*, *ā*, *am*, resplendent, glittering, shining, dazzling, radiant, bright.

*Vi-bhrājita*, *as*, *ā*, *am*, made splendid or bright, caused to shine.

*Vi-bhrāshī*, *is*, *f*. Ved. radiance, flame, blaze.

**विभ्रान्** *vi-bhvan*. See p. 931, col. 3.

**विमहू** *vi-maḥ*, *cl. I. A.* -*maḥate*, &c., Ved. to distribute, bestow.

*Vi-maḥamāna*, *as*, *ā*, *am*, Ved. distributing, giving.

**विमज्ज** *vi-majj*, *cl. 6. P.* -*majjati*, &c., to plunge or dive in, enter into, (probably wrongly for *nī-majj*): Caus. *-majjayati*, &c., to submerge, cause to plunge into or enter in.

**विमत** *vi-mata*, *vi-mati*. See under *vi-man*.

**विमत्सर** *vi-matsara*, *as*, *ā*, *am*, free from envy or jealousy, unenvious, unambitious.

**विमथ** *vi-math* or *vi-manth*, *cl. I. 9. P.* -*mathati*, *-manthati*, *-mathnāti* (Ved. generally *A.* -*mathnīte*), &c., *-mathitam*, *-manthitum*, to crush or dash to pieces, rend asunder, bruise (Ved. *A.*); to cut to pieces, annihilate, destroy, disperse, scatter; to confuse, perplex, bewilder, embarrass.

*Vi-mathita*, *as*, *ā*, *am*, crushed or dashed to pieces, rent asunder, bruised, destroyed, annihilated.

*Vi-mathnat*, *an*, *atī*, *at*, dashing to pieces, crushing, destroying.

*Vi-mathya*, ind. having crushed completely, having destroyed.

*Vi-mātha*, *as*, *m*, the act of crushing or destroying utterly.

*Vi-māthin*, *ī*, *inī*, *i*, crushing or dashing to pieces, destroying.

**विमद्** *vi-mad*, *cl. 4. P.* -*mādyati* (Ved. also *-mādī*), &c., *-mādītum*, to become perplexed or confused, be disconcerted; to confound, embarrass, disturb: Caus. *-mādayati*, &c., *-yitum*, to cause to be perplexed, to confuse, embarrass; to intoxicate.

*Vi-matta*, *as*, *ā*, *am*, intoxicated; being in rut, rutish.

*Vi-mada*, *as*, *ā*, *am*, free from intoxication; joyless; (*as*), *m*. *N*. of the author of the hymns *Rig-veda X. 20-26* (having the patronymic *Aindra* or *Prājāpata*; *Vasu-kṛit Vāsukra* is also regarded as the author of these hymns).

*Vi-madita*, *as*, *ā*, *am* (fr. the Caus.), = *vi-matta*.

**विमध्य** *vi-madhyā*, Ved. an unfathomable depth, (Sāy. on *Rig-veda IV. 51. 3.* explains *tamaso vimadhye* by *atyanta-gūḍhāndhakāre*, 'in unfathomable darkness.')

**विमन्** *vi-man*, *cl. 8. 4. A.*, *I. P.* -*manute*, *-manyate*, *-manati*, &c., *-mantum*, to distinguish (?), Ved.; to dishonour, offend: Caus. *-mānyati*, *-yitum*, to dishonour, slight, treat with disrespect.

*Vi-mata*, *as*, *ā*, *am*, disagreed, disagreeing, dissenting, disapproving; at variance, inconsistent, averse, hostile to; slighted, despised, offended, displeased; of a different mind or disposition; (*as*), *m*. an enemy.

*Vi-mati*, *is*, *f*. difference of mind or opinion, dissent, disagreement; dislike, aversion; stupidity. — *Vi-mati-tā*, *f*. difference of opinion, want of mind, stupidity.

1. *vi-māna*, *as*, *am*, *m. n.* (for 2. see under 2. *vi-mā*), disrespect, dishonour.

*Vi-mānanā*, *f*. dishonour, disrespect, contempt.

*Vi-mānita*, *as*, *ā*, *am*, dishonoured, slighted, treated with disrespect.

**विमन्स** *vi-manas*, *ās*, *ās*, *as*, changed in mind or feeling; averse, displeased; out of one's mind, distraught, depressed in mind or spirit, sad, distressed, discomposed; heart-broken; absent in mind, thinking of something else; perplexed, disordered, bewildered.

*Vi-manaska*, *as*, *ā*, *am*, out of one's mind, depressed in spirit, heart-broken, sad, melancholy, bewildered.

*Vi-manī-kṛita*, *as*, *ā*, *am*, altered in mind or feeling; displeased, offended; depressed in mind, sad, sorrowful.

*Vi-manī-bhūta*, *as*, *ā*, *am*, become changed in mind or feeling; brought into a melancholy frame of mind.

**विमन्थ** *vi-manth*. See *vi-math*, col. 1.

**विमन्यु** *vi-manyu*, *us*, *us*, *u*, free from anger or passion, free from grief.

**विमय** *vi-maya*, *as*, *m*. (see *rt. me*), change, exchange, barter.

**विमर्द** *vi-marda*, &c. See under *vi-mṛid*.

**विमर्श** *vi-marśa*, &c. See under *vi-mṛśi*.

**विमर्ष** *vi-marsha*, &c. See under *vi-mṛṣh*.

**विमल** *vi-mala*, *as*, *ā*, *am*, stainless, free from dirt or impurity, spotless, pure, clean; white, transparent, beautiful; (*as*), *m*. an Arhat or Jaina deified sage; *N*. of the father of *Padma-pāda*; of a son of *Su-dyumna*; (*ā*), *f*. a particular plant, = *saptalā*, (commonly called *Charmaghās*); a sort of soil; *N*. of *Dākshāyāṇi*; (*am*), *n*. silver gilt; tale. — *Vimala-tantra*, *am*, *n*. *N*. of a Tantra work. — *Vimala-tā*, *f*. or *vimala-tva*, *am*, *n*. stainlessness, cleanliness, purity, clearness. — *Vimala-dāna*, *am*, *n*. a gift or offering to a deity. — *Vimala-nātha-purāna*, *N*. of a Jaina work by *Kṛishna-dāsa*. — *Vimala-prabhā*, *f*. *N*. of one of the wives of *Narendrāditya*. — *Vimala-māṇi*, *is*, *m*. 'clear-gem,' crystal. — *Vimalātmaka* ('*la-āt*'), *as*, *ā*, *am*, pure-minded, clean, pure. — *Vimalātman* ('*la-āt*'), *ā*, *ā*, *a*, pure-souled, undefiled, pure. — *Vimalādītya* ('*la-ād*'), *as*, *m*. 'clear-sun,' a particular form of the sun. — *Vimalādri* ('*la-ad*'), *is*, *m*. 'pure mountain,' *N*. of the mountain *Vimala* or *Gimār* in *Gujarāt*, (this mountain is celebrated for its inscriptions; it is also called *Satruḥ-jaya*, *q. v.*) — *Vimalārthaka* ('*la-ar*'), *as*, *ā*, *am*, of pure purpose, pure-minded; pure, clean, clear. — *Vima-*

*lāśva* ('*la-as*'), *N*. of a country in *Kāśmīra*. — *Vimalī-karaṇa*, *am*, *n*. the act of making pure. — *Vimalī-kṛi*, *cl. 8. P.* -*karoti*, &c., to make clean or pure. — *Vimalēśvara-tīrtha* ('*la-īś*'), *am*, *n*. *N*. of a chapter in the *Siva-Purāṇa*.

*Vimalogya-tantra*, *am*, *n*. *N*. of a Tantra work.

**विमस्तकित** *vi-mastakita*, *as*, *ā*, *am*, beheaded, decapitated.

**विमहत्** *vi-mahat*, *ān*, *atī*, *at*, very great, immense.

*Vi-mahas*, *ās*, *ās*, *as*, Ved. of various or excellent might or splendor, very vigorous, very brilliant or resplendent.

*Vi-mahi*, *is*, *is*, *i*, Ved. very large or great, (Sāy. = *vīśeṣeṇa mahat*.)

**विमा** 1. *vi-mā*, *cl. 3. A.* -*mimīte*, &c. (see *rt. 2. mā*), Ved. to bellow, roar, cry (?).

**विमा** 2. *vi-mā* (see *rt. 3. mā*), *cl. 2. P.*, 3. 4. *A.* -*māti*, *-mimīte*, *-māyate*, *-mātum*, (Ved.) to measure out, to traverse, pass over (a course); (Ved.) to set in order, set right, prepare; to count, count over; to measure; to pervade; to make in various ways.

2. *vi-māna*, *as*, *am*, *m. n.* (for 1. *vi-māna* see under *vi-mān*), a measure; a car or chariot of the gods (sometimes serving as a seat or throne, sometimes self-moving and carrying its occupant through the skies; other descriptions make the *Vimāna* more like a house or palace, and one kind is said to be seven stories high; that of *Rāvaṇa* was called *pushpaka*, *q. v.*); any car or vehicle; a horse; a palace, the palace of an emperor or supreme monarch. — *Vimānaganana*, *am*, *n*. 'going in a car,' *N*. of the fifty-second chapter of the *Kṛīḍā-khaṇḍa* of the *Gaṇeśa-Purāṇa*. — *Vimāna-čārin*, *ī*, *inī*, *i*, travelling in a celestial car. — *Vimāna-tā*, *f*. the state or condition of a chariot. — *Vimāna-prabhūtā*, *f*. the ownership or possession of a celestial chariot. — *Vimāna-yāna*, *as*, *ā*, *am*, going or driving in a car. — *Vimāna-rāja*, *as*, *m*. the driver of a chariot of the gods. — *Vimānavat*, ind. like a self-moving ear, (*Kirāt VII. 4.*) — *Vimāna-stha*, *as*, *ā*, *am*, standing on a divine chariot.

*Vi-mimāna*, *as*, *ā*, *am*, measuring out, preparing, making; measured, conceived, (according to *Sāy.* on *Rig-veda I. 155. 6* = *vividham mimāna*.)

**विमांस** *vi-mānsa*, *as*, *am*, *m. n.* unclean meat (as the flesh of dogs &c.).

**विमातृ** *vi-mātrī*, *tā*, *f*. a stepmother, a father's wife. — *Vimātrī-ja*, *as*, *m*. a stepmother's son.

**विमानना** *vi-mānanā*, &c. See col. 2.

**विमाय** *vi-māya*, *as*, *ā*, *am*, devoid of magic, free from illusion.

**विमार्ग** *vi-mārga*, *as*, *m*. a bad road, by-road; a wrong road (literally or figuratively); evil conduct, immorality; a broom, brush; [cf. *rt. mārg*.] — *Vimārga-gāmin*, *ī*, *inī*, *i*, going in a wrong road, following an evil course.

*Vi-mārgaṇa*, *am*, *n*. the act of searching or seeking for.

**विमि** *vi-mi* (see *rt. I. mi*), *cl. 5. P. A.* -*mīnoti*, *-mīnut*, *-mātum*, Ved. to fix, build, erect.

*Vi-mita*, *as*, *ā*, *am*, fixed, built; (*am*), *n*. Ved. a square shed or large building resting on four posts.

*Vi-mīnvat*, *an*, *atī*, *at*, fixing; (Sāy.) separating and fixing (= *pari-čchīdatā sthāpaya*, *Rig-veda IV. 56. 1*).

**विमिथ** *vi-miśr*, *cl. 10. P.* -*miśrayati*, *-yitum*, to mix or mingle together.

*Vi-miśra*, *as*, *ā*, *am*, mixed or mingled together, commingled.

*Vi-miśrita*, *as*, *ā*, *am*, mixed together, mingled; mixed with, attended or accompanied by.

**विमुक्त** *vi-mukta*, &c. See under 1. *vi-muḥ*.

**विमुख** *vi-mukha, as, ī, am,* having the face turned away or cast down, averted; disinclined, opposed.—*Vimukha-tā, f.* or *vimukha-tra, am, n.* the state of having the face averted, turning away, disinclination, opposition; disappearance, departure.

*Vimukhin, ī, inī, ī,* having the face averted, turned away; averse from, hostile.—*Vimukhi-tā, f.* or *vimukhi-tra, am, n.* a state of aversion, enmity; opposition; departure.

*Vimukhi-kri, cl. 8. P. A. -karoti, -kurute, -kartum,* to make the face averted, turn away the face, turn away from, leave.—*Vimukhi-karaṇa, am, n.* the act of turning away or averting the face, leaving.—*Vimukhi-kṛta, as, ā, am,* turned away from, averted, departed.

**विमुग्ध** *vi-mugdha.* See under *vi-muh* below.

**विमुच** *1. vi-muc, cl. 6. P. A. -muñcati, -te, -muktum,* to unloose, loosen, unharness, unfasten, untie, release, set free, liberate; to take off (clothes), undress; to free from (with abl.); to leave off, stop, cease; to become loose (A.); to yield, relinquish, quit, give up, lose; to emit, pour forth, shed, send forth; to assume, take: Pass. *-mucyate,* to be loosened, become detached; to be freed from (with abl. or inst.); to escape; to be deprived of (with inst.): Caus. *-mocyati, -yitum,* to loosen, set free, unfasten, liberate: Desid. *-mumukshati, -te,* to wish to set free, &c.

*Vi-mukta, as, ā, am,* loosed, let loose, liberated; freed from (with inst. or abl., e. g. *pāsaiḥ* or *pāsebhya vimuktaḥ*, freed from fetters); quitted, abandoned; issued from, given vent to; hurled, thrown, discharged.—*Vimukta-kañṭha, as, ā, am,* having a loosened throat or voice, raising a loud cry.—*Vimukta-pragraha, as, ā, am,* having loosened reins.

*Vi-mukti, is, f.* liberation, release, remission; escape, salvation, final emancipation (from all future existence); separation, parting.—*Vimukti-patha, as, m.* the path or way of final emancipation.

*2. vi-muc, k, k, k,* one who lets loose or sends forth, a creator; a deliverer; (*k*), m., N. of Prajapati; a cloud, (Sāy. = *jala-vimocaka megha.*)

*2. vi-mucya, ind.* having let go; having quitted, quitting, releasing.

*Vi-mucyamāna, as, ā, am,* being let loose or liberated; being poured forth or sent forth.

*Vi-muñcat, an, atī* or *anti, at,* unloosing, loosening; shedding, letting fall.

*Vi-mokṣaya, as, ā, am,* to be let loose or set free or discharged.

*Vi-mocana, as, m.* one who delivers, a deliverer, liberator, (Sāy. = *pāpād vimocayitṛi*); (*am*), n. the act of unloosing, liberating, unharnessing, unyoking; liberation, emancipation.

*Vi-mocita, as, ā, am,* loosened, liberated, set free.

**विमुद्** *vi-mudra, as, ā, am,* unsealed, unclosed; opened as a bud or flower, budded, blown.

**विमुह** *vi-muh, cl. 4. P. A. -muhyati, -te, -mogdhum* or *-modhum,* to be confused, become perplexed or bewildered; to faint away: Caus. *-mohayati, -yitum,* to cause to be confused, disturb, deprive of consciousness, infatuate, bewilder, lead astray, bewitch.

*Vi-mugdha, as, ā, am,* confused, bewildered, infatuated.

*Vi-muhyamāna, as, ā, am,* being bewildered or stupefied, embarrassed.

*1. vi-mūḍha, as, ā, am,* confounded, bewildered, discomposed; beguiled, led astray, seduced, tempted; foolish.—*Vimūḍha-śeṣa, ās, ās, as,* or *vimūḍha-dhī, is, is, ī,* foolish-minded, foolish, simple.—*Vimūḍha-bhāva, as, m.* bewildered state, perplexed condition, confusion.—*Vimūḍha-sañjña, as, ā, am,* bewildered in mind, senseless, unconscious.—*Vimūḍhātman (°dha-āt), ā, ā, a,* foolish-minded, senseless, foolish, beguiled.

*2. vi-mūḍha, as, ā, am,* not foolish or infatuated, wise; (*as*), m. a kind of divine being.

*Vi-mohana, as, ā* or *ī, am,* alluring, seducing, seductive, bewitching, tempting, fascinating, one who fascinates, &c.: (*as, am*), m. n., N. of one of the divisions of Naraka (see *naraka*); (*am*), n. the act of seducing, seduction, temptation, exciting the passions.

*Vi-mohita, as, ā, am,* allured, seduced, bereft of consciousness, beguiled; stupefied, infatuated, bewitched.

**विमृज** *vi-mrij, cl. 2. P. -mārṣṭi* (sometimes also *A. -mārṣṭe*), *-mārṣṭum, -mārṣṭam,* to rub off or out, purify, cleanse; to rub, stroke; to rub dry, wipe off, wipe; to rub on, anoint: Intens., Ved. *-māmrijīti*, to cleanse, purify.

*Vi-mrijya, ind.* having rubbed or stroked, having wiped or swept away, &c.

*1. vi-mrīṣṭa, as, ā, am,* rubbed off, purified, cleansed, wiped.—*Vimrīṣṭa-rāga, as, ā, am,* having the colour refined or purified.

**विमृद** *vi-mrid, cl. 9. I. P. -mṛidnāti, -mardati, &c., -marditum,* to press or crush to pieces, bruise, pound, trample down, lay waste, devastate, destroy; to rub together: Caus. *-mardayati, -yitum,* to crush to pieces, bruise; to rub.

*Vi-marda, as, m.* crushing, bruising; devastation, destruction, pressing or rubbing together, friction; the trituration of perfumes; rubbing against, touch, contact; conjunction of the sun and moon, total obscuration, eclipse; war, battle; weariness, tediousness; the plant Cassia Esculenta.—*Vimar-dārḍha (°da-ār°), am, n.* the time from the apparent conjunction to the end of an eclipse.—*Vimar-dottha (°da-ut°), as, m.* a scent arising from the trituration of perfumes.

*Vi-mardaka, as, ikā, am,* one who crushes or pounds, a crusher, destroyer, &c.: (*as*), m. pounding, grinding, destroying; rolling; the trituration of perfumes; the conjunction of the sun and moon, an eclipse; a proper N.

*Vi-mardana, am, ā, n. f.* the act of grinding, pounding, crushing, trampling down, rubbing; the trituration of perfumes; the conjunction of the sun and moon, an eclipse; destroying, killing.

*Vi-mardita, as, ā, am,* crushed to pieces, bruised, pounded, broken to pieces, trampled on; rubbed, anointed; [cf. *śneha-v°*.]

*Vi-mardin, ī, inī, ī,* crushing to pieces, destroying, removing.

*Vi-mridita, as, ā, am,* bruised, ground, pounded; broken, rubbed.—*Vimridita-dhvaja, as, ā, am,* having a crushed or broken banner.

*Vi-mridya, ind.* having bruised or pounded or crushed, having trampled upon; having rubbed.

**विमृश** *vi-mrīṣ* (often confounded with *vi-mrīṣh, q. v.*), *cl. 6. P. -mrīṣati, -marṣṭum, -mrāṣṭum,* to touch (with the hands), feel, stroke, rub; to touch (mentally), be sensible of, be aware of, perceive; to ponder, meditate, consider, reflect on, deliberate about; to observe; to investigate, examine; to think about with hesitation, hesitate about doing anything (with inf.): Caus. *-marsayati, -yitum,* to ponder, reflect on, consider.

*Vi-marśa, as, m.* consideration, deliberation, investigation, trial, examination by reason, reasoning, discussion, hesitation; a conflicting judgment.—*Vimarśa-vādin, ī, inī, ī,* uttering discussions, one who reasons, a reasoner.

*Vi-marsana, am, n.* the act of investigating, discussing, investigation.

*Vi-marsin, ī, inī, ī,* deliberating, thinking about, reflecting.

*Vi-mrīṣat, an, atī* or *anti, at,* reflecting, considering, musing.

*1. vi-mrīṣya, as, ā, am,* to be deliberated about or investigated, to be discussed or reflected upon.

*2. vi-mrīṣya, ind.* having considered, after due deliberation or reflection, (*a-vimrīṣya*, without due deliberation).—*Vimrīṣya-kārin, ī, inī, ī,* acting after due deliberation.

*2. vi-mrīṣṭa, as, ā, am,* reflected on, considered, weighed.

**विमृष** *vi-mrīṣh* (in many passages where this verb occurs the forms used may equally be referred to *vi-mrīṣ*), *cl. 1. 4. P. A. -marṣati, -te, -mrīṣh-yati, -te, -marṣitum,* to bear with indifference.

*Vi-marśa, as, m.* dissatisfaction, displeasure; want of forbearance, impatience, (in these senses *vi* is privative); change in the prosperous course of a dramatic plot, unforeseen reverse or adverse event in the course of a love-story.—*Vimarśhāṅga (°śha-āṅ°)*, a division of the dramatic Vimarśa (of which there are said to be thirteen).

*Vi-marśhāṅa, as, m., N.* of a king of the Kirātes.  
*Vi-marśhin, ī, inī, ī,* disliking, dissatisfied, averse; impatient, intolerant.

**विमोक्ष** *vi-mokṣh, cl. 10. P. -mokṣayati, -yitum,* to set free, liberate, let loose.

*Vi-mokṣa, as, m.* liberation, freedom, letting loose, letting off; discharging, shooting, dismissing; becoming loose or free, escape, final emancipation.

*Vi-mokṣhāṅa, am, ā, n. f.* untying, the act of setting free, liberation, release; discharging, (*aṅḍa-v°*, the act of laying eggs); quitting, abandoning, resigning.

*Vi-mokṣhin, ī, inī, ī,* setting free, liberating.

**विम्ब** *vimba* or *vimva, as, am, m. n.* (according to Uṇādi-s. IV. 95. fr. it. 1. *vī*, but the etymology is doubtful; frequently written *bimba*), the disk of the sun or moon; any disk, a ball, hemisphere; any round or disk-like appearance; a looking-glass, mirror; a jar, water-pot (?); an image, shadow, reflected or represented form, picture, type; the object compared (as opposed to *prati-vimba*, 'the counterpart' to which it is compared); (*as*), m. a lizard, chameleon; a proper N.; (*ā, ī*), f. a plant bearing a bright-red gourd, Momordica Monodelpha; (*ā*), f., N. of two metres, four times ००००००००००; four times ००००००००००००००००; N. of the wife of Bālāditya (a king of Kāśmīra); of the mother of king Vimbi-sāra; (*am*), n. the fruit of the Momordica Monodelpha, (the lips are frequently compared to this fruit; cf. *vimboshṭha*).—*Vimba-jā, f.* the plant Momordica Monodelpha or the gourd.—*Vimba-phala, am, n.* the fruit of the Vimba.—*Vimba-sāra, a* various reading for *vimbī-sāra*.—*Vimbāgata (°ba-āg°), as, ā, am,* 'gone to an image,' reflected.—*Vimbēsvara (°bā-īs°)*, N. of a temple founded by the princess Vimbi.—*Vimboshṭha* or *vimbavushṭha (°ba-osh°), as, ā* or *ī, am,* having lips like the Vimba fruit, red-lipped, 'cherry-lipped.'

*Vimbaka, am, n.* the disk of the sun or moon; the fruit of the Momordica Monodelpha; (*ikā*), f. the disk of the sun or moon; a cucurbitaceous plant, Momordica Monodelpha.

*Vimbakī, is, m., N.* of a king.  
*Vimbaṭa, as, m.* the mustard plant, Sinapis Dichotoma.

*Vimbara, a* particular high number.  
*Vimbāva, am, n.,* see Vārtt. to Pān. V. 2, 109.

*Vimbīta, as, ā, am,* imaged, reflected, pictured, painted.

*Vimbīn, ī, inī, ī,* coming from or relating to Vimba.—*Vimbī-sāra, as, m., N.* of a king of Magadha (a contemporary of Śākya-muni; also written *vimbī-sāra, vidhī-sāra, vidmī-sāra, vindu-sena, vindhya-sena*).

*Vimbīya, as, m.* a proper N.

**विमु** *vimbu, us, m.* the betel-nut tree.

**विमृद** *vi-mrad, cl. 1. A. -mradate, &c.,* Ved. to make soft or tender, to soften.

**विमृत्** *vi-mrit, cl. 4. P. -mriti, &c.,* Ved. to fall to pieces, crumble away, decay.

**विम्लै** *vi-mlai, cl. 1. P. A. -mlāyati, -te, &c.,* to wither away, fade, languish, become weak



**विरम्** *vi-ram*, cl. 1. P. *-ramati* (rarely also *A. -ramate*), *-rantum*, to cease or desist from, rest from (with abl.); to leave off or discontinue anything (especially applied to discontinuing a speech, e.g. *virarāma* or even *raṇamaṃ virarāma*, he ceased speaking), stop, pause, end, come to an end (e.g. *rātrir vyarānsit*, the night ended): Caus. *-ramayati*, *-rāmayati*, *-yitum*, to cause to leave off or discontinue, make to cease or desist from; to bring to an end, finish.

*Vi-rata*, *as, ā, am*, ceased from, desisting from (with abl., e.g. *pāpād virataḥ*, ceased from sin), stopped, ceased (e.g. *virateshu munishu*, when the Munis had ceased speaking); rested, ended, concluded. — *Virata-prasaṅga*, *as, ā, am*, one who has left off a habit or practice, one whose occupation has ceased, having no occupation. — *Viratāsaya* (*ta-ās*), *as, ā, am*, one whose desires have ceased, one who has resigned worldly intentions.

*Vi-rati*, *is*, f. cessation, discontinuance, stop, rest, pause, end, term; indifference.

*Vi-rama*, *as, m.* ceasing, desisting, cessation; sunset.

*Vi-ramat*, *an, anti, at*, ceasing, desisting, resting, stopping; sporting or playing about.

*Vi-ramita*, *as, ā, am* (fr. the Caus.), made to cease, stopped.

*Vi-ramya*, ind. having ceased or desisted.

*Vi-rāma*, *as, m.* leaving off, cessation, rest, repose, discontinuance (of working, speaking, &c.); stoppage, stop, pause, pause of the voice, stoppage of sound; (in gram.) 'the stop', N. of a small oblique stroke placed under a consonant to denote that it is quiescent, i.e. that it has no vowel inherent or otherwise pronounced after it, (this mark is sometimes used in the middle of conjunctions of consonants; but its proper use, according to native grammarians, is only as a stop at the end of a sentence ending in a consonant); end, conclusion, term; N. of Vishṇu.

**विरल** *virala*, *as, ā, am* (perhaps for *vilala*, possessing holes), having interstices, separated by intervals (whether of space or time); not close or compact, open in texture, not thick or dense, fine, thin, delicate; loose, relaxed, wide apart; rare, unfrequent; single; remote; little, few; (*am*), ind. rarely, seldom, unfrequently; (*am*), n. sour curds, coagulated milk (= *dadhi*). — *Virala-jānuka*, *as, m.* 'having knees wide apart,' a bandy-legged man. — *Virala-dravā*, f. gruel made of rice or other grain with the addition of ghee, &c. (= *ślakṣha-yavagū*). — *Viralāgata* (*la-āg*), *as, ā, am*, happening rarely, of unfrequent occurrence, rare. — *Virali-kri*, cl. 8. P. *-karoti*, &c., to make rare, lessen, diminish. — *Viraletara* (*la-i*), *as, &c.*, 'other than wide apart,' dense, thick, compact, close.

*Viralita*, *as, ā, am*, not compacted, not dense, (*a-viralita-kapolam*, ind. with closely-united cheeks.)

**विरस** *vi-ras*, cl. 1. P. *-rasati*, *-rasitum*, to cry out, cry aloud, scream, shriek.

**विरस** *vi-rasa*, *as, ā, am*, juiceless, sapless, flavourless, tasteless, insipid; painful; (*as*), m. pain.

**विरह** *vi-rah*, cl. 1. IO. P. *-rahati*, *-rahayati*, *-rahitum*, &c., to abandon, desert, relinquish, leave.

*Vi-raha*, *as, m.* separation, parting, absence, (especially) the separation of lovers; separation from (with inst.); loneliness, distance; want; abandonment, desertion, cessation, relinquishment. — *Viraha-guṇita*, *as, ā, am*, increased by separation. — *Viraha-ja* or *viraha-janita*, *as, ā, am*, arising from or produced by separation. — *Viraha-jvara*, *as, m.* the anguish of separation. — *Viraha-vyāpad*, *t, t, t*, impaired or decreased by absence. — *Viraha-sayana*, *am, n.* a solitary couch or bed, i.e. one slept on alone. — *Virahādhiḡama* (*ha-adh*), *as, m.* experiencing the absence of any one, (according to Malli-nātha = *viraha-jāna*). — *Virahānala* (*ha-an*), *as, m.* the fire of separation. — *Virahāta* (*ha-ār*), *as, ā, am*, pained by the absence of a lover. — *Virahā-*

*vasthā* (*ha-av*), f. a state of separation or absence. — *Virahotkanṭhitā* (*ha-ut*), f. a woman who longs after her absent lover or husband, one distressed by the absence of her husband (said to be one of the incidental characters in a drama).

*Vi-rahayat*, *an, anti, at*, abandoning, relinquishing, deserting.

*Vi-rahayya*, ind. having abandoned, having forsaken, leaving.

*Vi-rahita*, *as, ā, am*, abandoned, deserted, forsaken, relinquished, left, left alone, solitary, lonely, retired or withdrawn from company, separated; devoid of, exempt from, bereft of, destitute of, free from (with inst. or at the end of a comp., and sometimes even with gen.).

*Virahin*, *i, inī, i*, being separated from, absent (from another), apart from; lonely, solitary; (*inī*), f. a woman separated from her husband or suffering the pangs of absence from her lover; wages, hire.

**विराग** *vi-rāga*, &c. See p. 934. col. 3.

**विराज्** *i. vi-rāj*, cl. 1. P. A. *-rājati* (in Ved. only P.), *-te*, *-rājītum*, to reign over, rule, govern (Ved. P.); to be illustrious or eminent, be conspicuous, appear to advantage, shine forth, shine out, shine, glitter; to appear as: Caus. *-rājayati*, *-yitum*, to cause to shine forth, make to glitter, fill with brightness, give radiance or lustre, brighten, illuminate.

2. *vi-rāj*, *t, t, t*, shining, radiant; (*t*), m. splendor, beauty; a man of the regal or military class; the first progeny of Brahmā, (according to Manu I. 32, &c., Brahmā having divided his own substance into male and female, produced from the female the male power Virāj, who then produced the first Manu or Manu Svāyambhūva, who then created the ten Prajāpatis; the Bhāgavata-Purāna states that the male half of Brahmā was Manu, and the other half Satarūpā, and does not allude to the intervention of Virāj; other Purāṅas describe the union of Satarūpā with Virāj or Puruṣa in the first instance, and with Manu in the second; as a sort of secondary creator, Virāj is sometimes called Prajā-pati, while in Rīg-veda X. 90, 5. he is represented as born from Puruṣa, and Puruṣa from him; in the Atharva-veda VIII. 10, 24, XI. 8, 30, Virāj is spoken of as a female, and regarded as a cow, being elsewhere, however, identified with Prāna; 'ruler of the various forms of bodies', N. of Intellect located in and ruling over the collective aggregate of bodies, the consciousness which perceives collections or aggregates (in the Vedānta phil.); the body; N. of a son of Rādā; of a district; (*t*), f. a particular Vedic metre consisting of four Pādas of ten syllables each, (in Rīg-veda X. 130, 5. this metre is represented as attaching itself to Mitra and Varuṇa, and in Aitareya-Br. I. 4. Virāj is mystically regarded as 'food,' and invocations are directed to be made in this metre when food is the especial object of prayer.) — *Virāt-kāmā*, f. a Vedic form of the Sammā metre. — *Virāt-kshetra*, *am, n.*, N. of a district. — *Virāt-pūrva*, f. a Vedic form of the Tri-ṣṭubh metre. — *Virāt-suta*, *as, m.* 'son of Virāj,' epithet of a class of Pitrīs called Soma-sads (Manu III. 195). — *Virāt-sthānā*, f. a Vedic form of the Tri-ṣṭubh metre. — *Virāt-svarūpa*, *as, ā, am*, consisting of Virāj, (applied to the Supreme Being.) — *Virāt-deha*, *as, m.* 'having the body of Virāj,' a term for the universe. — *Virāt-rūpā*, f. a Vedic form of the Tri-ṣṭubh metre (3 × 11 + 8 or rather + 7, giving forty syllables in all).

*Vi-rāja*, *as, m.* = 2. *vi-rāj*.

*Vi-rājat*, *an, anti* (cp. also *ati*), *at*, shining, splendid; handsome.

*Vi-rājamāna*, *as, ā, am*, shining, brilliant, splendid, handsome, gorgeous.

*Vi-rājayat*, *an, anti, at*, causing to shine, giving radiance or lustre to, brightening.

*Vi-rājita*, *as, ā, am*, illuminated, irradiated, splendid; made visible, manifested.

**विराट** *virāṭa*, *as, m.*, N. of one of the midland or north-west districts of India (perhaps

Berar); N. of an ancient king of a particular district in India, (the Pāṇḍavas being obliged to live in concealment during the thirteenth year of their exile, journeyed to the court of this king and entered his service in various disguises). — *Virāṭa-ja*, *as, m.* = *rāja-patṭa*, a sort of inferior diamond (said to be found in the country Virāṭa). — *Virāṭa-parvan*, *a, n.*, N. of the fourth book of the Mahā-bhārata (describing the adventures of the Pāṇḍu princes when living in the service of king Virāṭa).

*Virāṭaka*, *as, m.* a diamond of inferior quality.

**विरागिन्** *vi-rāgin*, *i, m.* (probably fr. rt. *raḡ* with *vi*), an elephant.

**विराध** *vi-rādḥ*, cl. 4. P. *-rādhyati*, &c., *-rādḥum*, to lose or be deprived of anything (inst., Ved.); to hurt, offend, injure, do an injury: Caus. *-rādhayati*, *-yitum*, to oppose, thwart, be at variance, disagree.

*Vi-rādha*, *as, ā, am*, opposed, thwarted; injured, hurt, offended, treated with disrespect, reviled, abused. — *Vi-rādhyi*, *dḥā, dhri, dhri*, opposing, thwarting; offending, injuring; abusive, calumnious.

*Vi-rādha*, *as, m.* opposition, prevention; vexation, annoyance; a kind of Rākshasa.

*Vi-rādhana*, *am, n.* the act of opposing, injuring, hurting; pain, agony, anguish.

*Vi-rādhatay*, *an, anti, at*, opposing, being at variance, disagreeing with.

*Vi-rādḥāna*, *am, n.* pain (= *vi-rādhana*).

*Vi-rādhyat*, *an, anti, at*, opposing, thwarting; offending, annoying, injuring, being at variance.

**विराल** *virāla*, *as, m.* = *viḡāla*, a cat, q. v.

**विराव** *vi-rāva*. See p. 936. col. 1.

**विरि** *vi-ri* or *vi-rī* (see rts. 1. *ri, rī*), cl. 9. P. A. *-riṇāti*, *-riṇāte*, *-retum*, Ved. to cleave asunder, separate, cut to pieces, kill, destroy, (according to Śāy. on Rīg-veda IV. 19, 3. *vi-riṇāḥ* = *vy-ariṇāḥ* = *viśeṣheṇa hatavān asi*.)

**विरिच** *vi-rič*, cl. 7. P. A. *-riṇakti*, *-rinkte*, *-rektum*, to empty, make empty, evacuate: Pass. *-ričyate*, to extend or be extended, reach out, surpass, (according to Śāy. on Rīg-veda IV. 16, 5. *vi-ričē* = *ati-ričē*, *adliko bahūva*); to be emptied or purged: Caus. *-ričayati*, *-yitum*, to cause purging, purge, empty, make empty, cleanse, purify.

*Vi-ričta*, *as, ā, am*, evacuated, emptied, purged.

*Vi-riča*, *as, m.* purging, evacuation of the bowels; a purgative, cathartic.

*Vi-ričāna*, *am, n.* purging, evacuation of the bowels; a purgative. — *Vi-ričāna-dravya*, *am, n.* any purging substance or medicine.

*Vi-ričita*, *as, ā, am*, purged, emptied, evacuated.

*Vi-ričya*, *as, ā, am*, to be purged or emptied.

**विरिञ्च** *vi-riṇča* or *vi-riṇčāna*, *as, m.* a N. of Brahmā.

*Vi-riṇči*, *iṣ, m.*, N. of Brahmā; of Vishṇu; of Siva.

**विरिफित** *vi-riphita*, *as, ā, am*, Ved. deprived of the sound of *r*; pronounced or uttered with great effort.

**विरिभ** *vi-ribḥa*, *as, ā, am* (fr. rt. *ribḥ* with *vi*), sounded; (*as*), m. a note, tone, sound (= *svara*).

*Vi-ribhita*, see Scholiast on Pān. VII. 2, 18.

*Vi-ribhita*, *as, ā, am*, sounded, uttered.

**विरिञ्ज** *vi-riṣ* or *vi-liṣ* (see rt. *riṣ*), cl. 6. A. *-riṣate*, &c., Ved. to be dragged or rent apart, to be disarranged or disordered; to be torn off, break off, become rent or torn.

*Vi-riṣita*, *as, ā, am*, Ved. rent asunder, broken off, out of due order; (*am*), n. a defect in a sacrifice, (also written *vi-liṣita*.)

**विरि** *vi-rī*. See *vi-ri* above.

**विरु** *vi-ru*, cl. 2. P. *-raviti*, *-raviti*, *-ravitum*, to roar aloud, scream or shout out, cry, buzz, hum,

ycll, bray; to sound, jingle, rattle; to lament, weep, appeal to with lamentations, call on, invoke: Caus. *-rāvayati, -yitum*, to roar or scream aloud, fill with noise or clamour; to make to sound or resound.

*Vi-rava, as, m.*, Ved. outcry, clamour, sound, noise.

*Vi-rāva, as, m.* crying or shouting out, clamour, sound, noise.

*Vi-rāvin, i, inī, i*, shouting or roaring out, resounding, crying, singing; lamenting; (*inī*), f. weeping, crying; a broom; N. of a river.

*Vi-ruta, as, ā, am*, roared aloud, screamed; resounded, resounding, filled with cries, (*mayūra-viruta*, filled with the cries of peacocks); (*am*), n. shrieking, howling, crying, singing, humming (of bees), chirping; clamour, noise, din, howling (of the wind &c.), sound, toot.

*Vi-ruvat, an, atī, at*, howling, crying, shrieking, &c.

**विरुचि** *vi-ruç*, cl. I. A. *-roçate* (Ved. also P. *roçati*, in Rāghu-v. VI. 5. and in one or two other later works the Aor. P. *vy-aruçat* is found), *-roçitum*, to shine forth, glitter, be bright or radiant; to be conspicuous, become visible, appear; to become eminent or famous; to cause to shine, illuminate, make bright (P.); to please, delight: Caus. *-roçayati, -yitum*, to cause to shine, illuminate, brighten; to find pleasure in, delight in; to sport with.

*Virukmat, ān, atī, at*, Ved. shining, brilliant, splendid; (*ān*), m. a bright weapon.

*Vi-roka, as, m.* a ray of light; (*am*), n. a hole, chasm.

*Vi-rokin, i, inī, i*, Ved. shining, glowing, gleaming, bright.

*Vi-roçana, as, ā, am*, shining, illuminating; (*as*), m. the sun; the moon; fire; N. of the son of Prahlāda or Prāhāda; (*am*), n. (?), light, lustre. *-Viroçana-radha, as, m.*, N. of a chapter of the Kṛiḍā-khaṇḍa of the Gaṇeśa-Purāna. *-Viroçana-suta, as, m.* 'son of Viroçana,' epithet of Bali (sovereign of Mahābali-pura).

*Vi-roçamāna, as, ā, am*, shining, glittering, radiant.

*Vi-roçayati, an, atī, at*, causing to shine, making bright.

*Vi-roçishnu, us, us, u*, shining; illuminating, making visible.

**विरुज्जि** *vi-ruj*, cl. 6. P. *-rujati, -roktum*, to break to pieces, tear asunder; to destroy.

*Vi-rugna, as, ā, am* (less correctly written *virugna*), broken to pieces, torn asunder; bent; blunted; destroyed.

*Vi-rujya, ind.* having broken to pieces, having torn asunder.

**विरुद्** *vi-rud*, cl. 2. P. *-roditi, -roditum*, to weep or cry aloud, sob, lament, bewail.

*Vi-ruda, as, m.* crying; proclaiming; a laudatory poem, panegyric. *-Virudāvati* (*da-āv*), f., N. of a poem by Rāghu-deva celebrating the praises of a certain king of Mithilā.

*Vi-rudita, am, n.* loud lamentation, intense grief, bewailing.

**विरुध्** 1. *vi-rudh* (= *vi-ruh*), cl. I. P. *-rodhati, &c.*, Ved. to grow or sprout out, shoot forth.

**विरुध्** 2. *vi-rudh*, cl. 7. P. A. *-ruḍadhi, -runddhe, -roddhum*, to hinder, obstruct; to encounter opposition (A., Ved.): Pass. *-rudhyate* (ep. also P. *-ti*), to be impeded or checked or kept back or withheld; to be opposed to, contend with, combat (with inst., or with inst. and *saha*, or with gen., or with loc., or with acc. and *prati*); to be at variance, disagree, be inconsistent; to fail: Caus. *-rodhayati, -yitum*, to cause to hinder or obstruct, to render hostile, set at variance; to oppose, encounter, fight against, contend with: Pass. of Caus. *-rodhyate*, to be impeded or kept back; to be rendered hostile or set at variance: Desid. *-rurutsati*, to wish to oppose, intend commencing hostility.

*Vi-ruddha, as, ā, am*, opposed, hindered, checked, restrained, arrested, obstructed, blocked or shut up, besieged, barred or locked up, blockaded; opposed or contrasted in quality (as sweet to sour &c.); contrary, repugnant, opposite, contradictory, perverse, reverse, (a reason) proving the reverse (in logic); incongruous, inconsistent, incompatible, mutually disagreeing (as medicine and food); hostile, adverse, at variance, at enmity; unpropitious, unfavourable, disagreeable; prohibited, forbidden; excluded, disqualified; doubtful, uncertain; (*ās*), m. pl., N. of a class of deities; (*am*), n. opposition, hostility, disagreement, discord, a feeling of repugnance; (*am*), ind. perversely, incongruously. *-Viruddha-tā, f.* or *viruddha-iva, am, n.* opposition, contrariety, perverseness, incongruity; hostility, enmity, disagreeableness. *-Viruddha-dhi, iē, is, i*, having a hostile disposition, malevolently disposed, malignant. *-Viruddha-prasanga, as, m.* a prohibited or unlawful occupation. *-Viruddha-bhuj, k, k, k*, eating incompatible or unsuitable food. *-Viruddha-bhojana, am, n.* incompatible food. *-Viruddha-lakṣhaṇa, am, n.*, N. of a section of the Purāna-sarva-sva. *-Viruddhācāraṇa* (*dha-āc*), *am, n.* a wrong or improper course of conduct. *-Viruddhāna* (*dha-an*), *am, n.* incompatible or forbidden food.

*Vi-roddhavya, as, ā, am*, to be opposed, to be obstructed, &c.

*Vi-rodha, as, m.* opposition, obstruction, hindrance, impediment; impediment to the successful progress of a plot (in a drama); restraint, check; blocking up, surrounding, investing, siege, blockade, confinement; contradiction (in logic), contrariety, antithesis, contrast; inconsistency, opposition of qualities (in food, medicine, &c.); hostility, enmity, animosity, quarrel, war, calamity, misfortune; (*i*), f. a fixed rule, ordinance (?). *-Virodha-kāraṇa, as, ikā, am*, causing opposition or disagreement, fomenting quarrels. *-Virodha-kṛit, t, t, t*, causing hindrance or opposition; an enemy; (*t*), m., N. of the nineteenth year of Jupiter's cycle. *-Virodhābhāsa* (*dha-ābh*), *as, m.* the semblance of opposite qualities, a particular figure in rhetoric. *-Virodhāntkāra* (*dha-ant*), *as, m.* (in rhetoric) 'the ornament of contradiction,' a particular figure of speech or mode of writing. *-Virodhottī* (*dha-ut*), *is, f.* adverse or contradictory speech, quarrel, dispute, mutual contradiction.

*Vi-rodhaka, as, ikā, am*, opposing, contradicting, incongruous.

*Vi-rodhana, am, n.* the act of opposing, hindering, obstructing, preventing, blockading, besieging, encountering, defying; opposition, resistance, contradiction; incongruity; inconsistency.

*Vi-rodhita, as, ā, am*, opposed, contended against, fought with, rendered hostile, set at variance.

*Vi-rodhiṇ, i, inī, i*, opposing, hindering, preventing, obstructing, besieging; obstructive; excluding, disqualifying; inimical, adverse, hostile; contradictory, inconsistent; having opposite or incompatible qualities (as food, medicine, &c.); contentious, quarrelsome; (*i*), m. an opponent, enemy; N. of the fifty-seventh year of Jupiter's cycle; (*inī*), f. a woman who causes enmity or promotes quarrels (between husband and wife &c.).

1. *vi-rodhya, ind.* having opposed, having contended with.

2. *vi-rodhya, as, ā, am*, to be opposed or contended against.

**विरुश** *vi-rush*, cl. I. P. *-roshati, &c.*, *-roshitum* or *-roshṭum*, to displease, annoy, irritate.

*Vi-rusha, as, ā, am*, very angry, very much irritated.

*Vi-rushyamāna, as, ā, am*, being very angry at (with gen.).

*Vi-rosha, as, ā, am*, very angry, wrathful.

**विरुश्** *vi-ruh*, cl. I. P. *-rohati, -rodhum*, to grow or shoot out, shoot forth, sprout, bud; to go forth, arise, proceed; to mount, ascend, increase: Caus. *-rohayati, -ropayati, -yitum*, to cause to

grow, plant; to cause to grow over or cicatrize, heal; to thrust out, remove, expel, dethrone.

*Vi-rūḍha, as, ā, am*, grown or shot out, budded, blossomed; grown, increased, arisen, produced, born; ascended, mounted, ridden. *-Virūḍha-bodha, as, ā, am*, one whose intelligence has increased or matured.

*Vi-roṣaṇa, as, i, am*, causing to grow, planting; causing to grow over, healing.

*Vi-roṣita, as, ā, am*, planted; caused to grow over, healed. *-Viroṣita-rāṇa, as, ā, am*, one whose wound is healed or cicatrized.

*Vi-roha, as, m.* growing out, shooting forth.

*Vi-rohaṇa, am, n.* the act of growing out, &c.

**विरुक्षयि** *vi-rūkṣaya, as, i, am* (fr. rt. *rūḥsh* with *vi*), making rough or dry, drying, astringent; (*am*), n. the act of roughening or contracting, acting as an astringent; censure, blame, reviling; abuse; oath, imprecation.

*Vi-rūkṣhita, as, ā, am*, made rough; smeared over, covered.

**विरूप** *vi-rūp*, cl. 10. P. *-rūpayati, -yitum*, to deform, make deformed, disfigure, mutilate.

*Vi-rūpa, as, ā or i, am*, deformed, badly formed, misshapen, ugly, unusual in form or nature, monstrous, unnatural; of various form, multiform, diversified; (*as*), m., N. of one of the descendants of Vaivasvata Manu; N. of a descendant of Angīras (author of the hymns Rīg-veda VIII. 43, 44, 64); (*ās*), m. pl., N. of a family belonging to the race of Angīras; (*am*), n. deformity, irregular or monstrous shape; difference of form, variety of nature or character; (*ā*), f., N. of the wife of Yama. *-Virūpa-karāṇa, am, n.* deformation, disfiguring. *-Virūpa-akṣhus, us, m.* 'diversely-eyed,' epithet of Siva, (see *virūpākṣha*). *-Virūpa-tā, f.* deformity, malformation. *-Virūpa-rūpa, as, ā, am*, having a deformed shape, of a monstrous form, misshapen. *-Virūpākṣha* (*°pa-ak*), *as, i, am*, diversely-eyed, having deformed eyes; (*as*), m. an epithet of Siva (as represented with an odd number of eyes, one being in his forehead, cf. *tri-loçana*); N. of a Rudra; of a teacher of the Haṭha-vidyā.

*Vi-rūpaka, as, ikā, am*, deformed, misshapen; monstrous, frightful, hideous; (*as*), m. a nickname.

*Vi-rūpita, as, ā, am*, deformed, disfigured, mutilated.

**विरिपस्** *vi-repas, ās, ās, as* (see rt. I. *rip*), stainless, faultless, without blemish or defect.

**विरिफ** *vi-repha, as, m.* the absence of the letter *r*; a river, stream.

**विरिभित** *vi-rebhita*. See under *vi-ribdha*.

**विरोप** *vi-rosha*. See under *vi-rush*, col. 2.

**विल्** *vil*, cl. 6. P. *vilati, velitum*, to cover, conceal, clothe; to break or divide, (in this sense more usually written *bil*); cl. 10. P. *velayati, -yitum*, to throw, cast, direct, send.

*Vila, am, n.* an aperture, opening, hole, chasm, vacancy; a burrow, cave, cavern, den; the vagina; (*as*), m. one of Indra's horses; a sort of reed or cane, Calamus Rotang. *-Vila-kārin, i, inī, i*, making holes, burrowing; (*i*), m. a mouse. *-Vilāngama, as, m.* 'hole-goer,' a serpent, snake. *-Vilā-dhāvana, as, i, am*, Ved. (sensu obsceno) rimam tergens. *-Vila-yonī, is, is, i*, of the breed of Vila (said of horses). *-Vila-vāsa, as, ā, am*, living in holes, burrowing; (*as*), m. an animal which lives in holes; a polecat (= *jāhaka*). *-Vila-vāsin, i, inī, i*, living in a hole, burrowing; (*i*), m. a snake. *-Vila-sāya, as, i, am*, living or burrowing in holes; (*as*), m. any animal that lives in holes; a snake. *-Vila-sāyin, i, inī, i*, lying in a hole, living in holes; (*i*), m. any animal that lives in holes. *-Vile-vāsin, i, inī, i*, living or burrowing in holes; (*i*), m. a snake. *-Vile-sāya, as, m.* any animal living in holes; a snake; a rat; a hare or rabbit; N. of a teacher of the Haṭha-vidyā. *-Vileśvara* (*°la-īś*), *as, m.*, N. of a place of pilgrimage;

(perhaps incorrectly for *bilvesvara*). — *Vilaukas* (‘*la-ok*’), *ās, ās, as*, living in a hole; (*ās*), m. any animal that lives in holes.

*Vilasa, as, ā, am*, see *Gaṇa Tṛiṇādi* to Pān. IV. 2, 80.

**विलक्ष** *vi-laksh*, cl. 10. P. A. *-lakshayati, -te, -yitum*, to distinguish, mark, characterize; to observe, perceive, see, notice; to be without the power of fixing the eye on any object, to become bewildered or confused or embarrassed.

*Vi-laksha, as, ā, am* (fr. *laksha* with *vi* in a privative sense or expressing difference), markless, unmarked, having no distinguishing mark or aim; having no characteristic mark or property; having a different mark, having a character different to what is usual or natural, strange, extraordinary; bewildered, embarrassed; astonished, surprised; abashed, ashamed.

— *Vilaksha-tā, f.* or *vilaksha-tva, am, n.* absence of mark or aim, absence of distinguishing property; confusion, bewilderment, surprise; shame. — *Vi-lakshī-kṛī, cl. 8. P. -karoti, &c.*, to make bewildered or confused, scoff at, insult. — *Vilakshī-kṛita, as, ā, am*, scoffed at, insulted.

1. *vi-lakshaya, am, n.* the act of distinguishing, perceiving, seeing, observing.

2. *vi-lakshaya, as, ā, am*, having no distinguishing marks; having different or opposite marks or characteristics, having distinguishing qualities or features, other, different, strange, extraordinary; (*am*), n. any state or condition which is without distinguishing mark or for which no cause can be assigned, vain or causeless state.

1. *vi-lakshita, as, ā, am*, distinguished, marked, recognised, discerned, perceived, seen, observed, noticed, discernible by; perplexed, dismayed, disconcerted, affected without cause, embarrassed, puzzled, vexed, annoyed, disappointed.

2. *vi-lakshita, as, ā, am*, undistinguished, undiscriminated, unmarked.

*Vi-lakshya, ind.* having perceived or noticed, having observed; having become bewildered or confused.

**विलग** *vi-lag*, cl. 1. P. *-lagati, &c.*, to hang to, cling to, stick to, hold on to (with loc.).

*Vi-lagita, as, ā, am*, attached to, &c., (but see *vi-lagita* below.)

*Vi-lagna, as, ā, am*, clung to, clinging to, fastened or attached to, resting on, fixed on, connected with; brought close to; gone by, passed away; slender, thin, delicate (said of the waist); (*am*), n. = *lagna*, the rising of constellations, a horoscope, &c.; the waist, middle (as connecting the upper and lower parts of the body). — *Vilagna-madhya, f.* a woman with a slender waist.

*Vi-lagya, ind.* having clung to, having stuck to.

**विलगित** *vi-lagita* or *vi-langita*, referred to rt. *lang* with *vi* in Pān. Vī. 4, 24, Vārt. 1.

**विलङ्घ** *vi-langh*, cl. 1. P. A. *-langhati, -te, -langhitum*, to leap or spring about, jump, skip; cl. 10. P. or Caus. *-langhayati, -yitum*, to leap or jump over, overstep, pass over, pass or rise beyond, pass by, transgress, violate, neglect, contemn; to overcome, surmount, get the better of, surpass, excel, frustrate; to rise towards, ascend to; to give up, abandon; to act wrongly towards, offend; to cause to pass over the right time for eating, cause to fast, make to abstain from food.

*Vi-langhana, am, n.* the act of passing beyond, transgressing, overstepping; striking against, transgression, offence.

*Vi-langhanīya, as, ā, am*, to be overstepped or passed over, to be transgressed.

*Vi-langhayitvā, anom. ind. part.* having surpassed or surmounted.

*Vi-langhita, as, ā, am*, overleaped, overstepped, transgressed; overcome, surpassed, excelled. — *Vilanghitākāśa* (‘*la-āk*’), *as, ā, am*, passing or rising beyond the sky.

*Vi-langhin, ī, inī, i*, transgressing, ascending to.

*Vi-langhya, ind.* having jumped or passed over, having omitted or neglected.

**विलज्ज** *vi-lajj*, cl. 6. A. *-lajjate* (sometimes also P. *-lajjati*), *-lajjītum*, to become ashamed or abashed, feel ashamed, blush.

*Vi-lajja, as, ā, am* (fr. *lajjā* with *vi* in a privative sense), shameless, unabashed.

*Vi-lajjat, an, atī or anti, at*, being ashamed, feeling ashamed, modest, bashful.

*Vi-lajjamāna, as, ā, am*, ashamed, abashed, modest, blushing.

*Vi-lajjita, as, ā, am*, ashamed, abashed.

**विलप** *vi-lap*, cl. 1. P. A. *-lapati, -te, -lapitum, -lapatum*, to wail, moan, weep, cry, utter cries or lamentations, to mourn, bewail, lament (with acc.), complain; to speak variously, talk much or idly, prattle, chatter, talk (in general); Caus. *-lāpaya-ti, -yate, -yitum*, to cause to mourn or lament; to cause to speak much (A.).

*Vi-lapat, an, anti* (ep. also *atī*), *at*, lamenting, wailing, moaning, complaining; prating, talking idly or wildly; talking, speaking.

*Vi-lapana, am, n.* the act of lamenting, wailing, complaining, &c.; chattering, talking idly or wildly; talking; the dirt or sediment of any oily substance (as of clarified butter &c.). — *Vilapana-vinoda, as, m.* removing (grief) by weeping.

*Vi-lapamāna, as, ā, am*, lamenting, wailing, weeping.

*Vi-lapita, as, ā, am*, lamented, bewailed; chattered; spoken idly, spoken; (*am*), n. lamentation, wailing; a moan, wail.

*Vi-lapishyal, an, atī or anti, at*, about to lament or bewail.

*Vi-lapya, ind.* having bewailed or lamented, lamenting, bewailing.

*Vi-lapyat, an, anti, at* (ep. for *vi-lapat*), lamenting, bewailing.

*Vi-lāpa, as, m.* lamentation, crying, wailing, moaning, complaint; a moan, wail, groan.

**विलभ** *vi-labh*, cl. 1. A. *-labhate, -labdhum*, to take away, remove; to grant, bestow, provide; to consign, hand over, deliver: Caus. *-lanibhayati, -yitum*, to cause to receive or fall to the share of (with double acc.): Desid. *-lipsate*, to desire to take away, wish to share.

*Vi-labdha, as, ā, am*, taken away, taken; given, bestowed, consigned.

*Vi-lambha, as, m.* giving, gift, donation; liberality.

**विलम्ब** *vi-lamb*, cl. 1. A. *-lambate* (ep. also P. *-lambati*), *-lambitum*, to hang on both sides (Ved.), hang down, hang on, hang to or from, be attached to (with loc.); to sink, set, decline; to continue hanging, linger, loiter, delay (e.g. *mā vilambasva*, do not delay), tarry, hesitate, procrastinate: Pass. *-lambhate*, to be lingered or loitered, to be delayed: Caus. *-lambhayati, -te, -yitum*, to cause to linger or loiter, detain, delay; to spend unprofitably, waste, lose; to put off, procrastinate; to loiter, delay.

*Vi-lamba, as, m.* hanging or falling down, pendulousness; slowness, tardiness, delay, procrastination; N. of the sixth year of Jupiter’s cycle.

*Vi-lambat, an, anti, at*, hanging down, falling down, delaying.

*Vi-lambana, am, n.* hanging down or from, depending; delaying, delay, procrastination, retarding.

*Vi-lambamāna, as, ā, am*, hanging down, hanging from; hanging or suspended on; declining, setting (said of the sun).

*Vi-lambikā, f.* retardation of the feces, constipation.

*Vi-lambita, as, ā, am*, hanging or falling down, depending; pendulous; hanging on, closely connected with or dependent on; retarded, procrastinated, slow, tardy; slow (as time in music or in chanting the Veda &c.; cf. *vṛitti*); spent uselessly, wasted; (*am*), ind. slowly, tardily; (*am*), n.

delay, (*a-vilambitam*, ind. without delay); (*as, am*), m. n. slow time. — *Vilambita-gati, īs, īs, i*, slow or tardy in motion; epithet of a kind of metre. — *Vilambita-phala, as, ā, am*, having the fruit or fulfilment delayed.

*Vi-lambin, ī, inī, i*, hanging down or from, depending, pendulous; delaying, retarding, dilatory, slow; (*ī*), m. the thirty-second year of the Indian cycle.

*Vi-lambya, ind.* having lingered or loitered, loitering, dallying, (*a-vilambya*, without delay.)

**विलय** *vi-laya, &c.* See under *vi-lī*, p. 938.

**विलला** *vi-lalā, f.* (probably fr. rt. *lal* with *vi*), a sort of plant, *Sida Cordifolia* (= *sveta-bālā*).

**विलस्** *vi-las*, cl. 1. P. *-lasati, -lasitum*, to gleam, flash, glitter, shine; to shine forth, come to light, appear, arise, be manifested; to play, sport, be sportive or wanton, be amused or delighted; to jump or frisk about, move about, dart, wave; to sound, echo.

*Vi-lasat, an, anti, at*, flashing, shining, glittering, brilliant, beautiful, splendid; shining forth, appearing; playing, sporting, sportive, wanton; frisking or moving about, waving, darting, flashing (as lightning); sounding, echoing. — *Vilasat-patāka, as, ā, am*, having a gleaming or waving flag. — *Vilasan-marīci, īs, īs, i*, having rays of light gleaming or playing.

*Vi-lasana, am, n.* the act of flashing, gleaming, sporting, dallying, play, sport.

*Vi-lasita, as, ā, am*, gleaming, glittering, shining, shining forth, appearing, appeared, manifested; played, sported; sportive, wanton; (*am*), n. gleaming, flashing; appearance, manifestation, (*vidyā-v*, manifestation of knowledge); a gleam, flash; sport, play, pastime, dalliance, wanton gestures; a brilliant action, action or gesture (in general).

*Vi-lāsa, as, m.* sport, pastime, play, merriness, (especially) amorous pastime, diversion (with women, dancers, singers, &c.), dalliance, coquetry, affectation of coyness, wantonness, (a form of feminine gesture considered as indicative of amorous sentiments, such as change of place, posture, gait, look, hiding at the approach of a lover, assuming a look of displeasure, &c.); grace, elegance, charm, beauty. — *Vilāsa-kānana, am, n.* a pleasure-grove, pleasure-ground. — *Vilāsa-mandira, am, n.* a pleasure-house, summer-house. — *Vilāsa-vat, ān, atī, at*, sportive, playful, dallying, wanton; (*atī*), f. a wanton or coquettish woman. — *Vilāsa-vibhavānasa* (?), *as, ā, am*, greedy, covetous.

*Vi-lāsana, am, n.* (perhaps for the more correct form *vi-lāsana*), sport, pastime, play, dalliance, wantonness; fascination.

*Vi-lāsikā, f.* a drama in one act on any light subject or adventure.

*Vi-lāsīn, ī, inī, i*, wanton, sportive, coquettish, playful, dallying; (*ī*), m. a sporter, voluptuary, sensualist; fire; the moon; a snake; an epithet of Vishnu; of Kṛishṇa; of Siva; of Kāma, god of love; (*inī*), f. a wanton woman, harlot; a coquettish woman, any woman.

**विलाता** *vilātā, f.* Ved. a young girl (?).

**विलात** *vi-lāla, as, m.* (fr. rt. *lal* with *vi*), an instrument, machine (= *yantra*); a cat, (in this sense = *vidāla, virāla*, q. q. v. v.)

**विलिख** *vi-likh*, cl. 6. P. *-likhati, -lekhitum* (Ved. inf. *-likhas*), to scratch, scratch up, tear, tear open, scarify, scrape, rub, rub against, touch, reach to; to scratch in or on, make a furrow or mark, make an incision, write, write down, delineate, paint: Caus. *-lekhayati, -yitum*, to cause to scratch, cause to write.

*Vi-likhat, an, atī or anti, at*, scratching, tearing, scraping, writing, &c.

*Vi-likhana, am, n.* the act of scratching, scraping, writing, &c.

*Vi-likhita*, as, ā, am, scratched, scraped, scarified.  
*Vi-likhya*, ind. having scratched, having written, &c.  
*Vi-lekhana*, am, n. making an incision or mark  
 or furrow; dividing, splitting; digging, delving,  
 rooting up.

*Vi-lekhin*, i, inī, i, scratching, scraping, touching,  
 reaching.

**विलिप** *vi-lip*, cl. 6. P. A. -*līmpati*, -*te*,  
 -*leptum*, to smear over, besmear, plaster, spread over,  
 to paint; to smear or spread on; to pollute: Pass.  
 -*līpyate*, to be anointed, be smeared over.

*Vi-līpta*, as, ā, am, smeared over, besmeared,  
 anointed, plastered, smeared.

*Vi-līmpita*, as, ā, am (said to be fr. the Caus.),  
 smeared over, besmeared.

*Vi-lepa*, as, m. ointment, unguent, (especially  
 the fragrant unguent of sandal, agallochum, &c.);  
 anointing, plastering; mortar, plaster; (ṛ), f. rice-  
 gruel.

*Vi-lepana*, am, n. the act of smearing, anointing,  
 plastering over, smearing or anointing the body  
 (with fragrant oils, &c.); perfume for the person (as  
 unguent or oil of sandal, saffron, camphor, bdellium,  
 &c.); ointment of any kind; (ṛ), f. a woman  
 scented with perfumes, &c.; rice-gruel.

*Vilepanin*, i, inī, i, possessing unguents or per-  
 fumes, (a-vilepanin, deprived of ointments.)

*Vi-lepikā*, f. rice-gruel.

*Vi-lepin*, i, inī, i, smearing or plastering over,  
 one who anoints, &c.

*Vi-lepya*, as, ā, am, to be spread over or plastered;  
 (as), m. rice-gruel.

**विलिश** *vi-liś* = *vi-riś*, q. v.

*Vi-liśha* = *vi-riśha*.

**विलिखेन्द्रा** *vilistengā*, f., N. of a Dānavī  
 (of whom Indra was enamoured).

**विलिह** *vi-lih*, cl. 2. P. A. -*leḍhi*, -*liḍhe*,  
 -*leḍhum*, to lick, lick up, lap.

*Vi-lihat*, at, atī, at (Intens. pres. part.; in  
 Mahā-bh. Sānti-p. 8075. *vi-lelihan*, nom. case  
 masc.), licking continually.

*Vi-lelḥāna*, as, ā, am, continually or repeatedly  
 licking.

**विली** *vi-lī*, cl. 4. A. -*liyate*, -*lātum* or -*le-*  
*tum*, to cling to, lie close to, stick to, cleave to, be  
 united or addicted or attached to; to settle on, alight  
 or perch on; to become disunited or dissolved, be-  
 come liquid, melt away; to become dissipated or  
 dispersed, become ineffectual; to fall to pieces, be  
 destroyed, perish, vanish, disappear, become hidden;  
 cl. 1. P. -*layati*, to make liquid or fluid, melt;  
 Caus. -*linayati*, -*lāpayati*, -*lālayati*, -*lāyayati*,  
 (according to some grammarians this last is the form  
 to be used when not speaking of liquefying butter or  
 similar substances, see Pāṇ. VII. 3, 39), -*yitum*,  
 to cause to become disunited or dissolved, cause to be  
 dissolved in (with loc.); to make liquid, dissolve,  
 melt; to cause to vanish or disappear, destroy.

*Vi-laya*, as, m. dissolution, liquefaction, death,  
 destruction, destruction of the world, (*vilayaṃ gam*,  
 to be dissolved, to end.)

*Vi-layana*, am, n. the act of dissolving, liquefy-  
 ing, dissolution, liquefaction, destroying; corroding,  
 eating away; removing, taking away; attenuating;  
 an attenuant, escharotic (in medicine).

*Vi-lāpita*, as, ā, am (fr. the Caus.), caused to be  
 dissolved, liquefied.

*Vi-lāpyamāna*, as, ā, am, being caused to be  
 dissolved, being liquefied.

*Vi-lāya*, ind. = *vi-liya*, Pāṇ. VI. 1, 51.

*Vi-lāyam*, ind. becoming dissolved, melting away,  
 becoming dispersed, (*abhra-vilāyam*, in the manner  
 of the dissolving of a cloud, Kirāt. XI. 79.)

*Vi-lāyita*, as, ā, am (fr. the Caus.), made liquid,  
 dissolved, melted.

*Vi-lina*, as, ā, am, clinging to, sticking or cleav-  
 ing to, attached to, addicted to, immersed in; settled  
 on, alighting on [cf. *sākhā-c*]; contiguous to, in

contact with, united or blended with; infused into  
 the mind, imagined; dissolved, liquid, liquefied,  
 melted, semifluid (as melted oil or butter, &c.);  
 disappeared, perished, vanished. - *Vi-lina-shutpada*,  
 as, ā, am, having bees clinging or attached.

*Vi-liya*, ind. having settled down, having become  
 dissolved, having disappeared.

*Vi-liyat*, an, anti, at, clinging to, settling; be-  
 coming dissolved, liquefying.

*Vi-liyamāna*, as, ā, am, being dissolved or  
 melted, &c., disappearing, being hidden.

**विलुञ्च** *vi-luñc*, cl. 1. P. -*luñcati*, -*luñcītum*,  
 to tear off, tear out, pluck off, tear to pieces.

*Vi-luñcana*, am, n. the act of tearing off.

**विलुह** *vi-luḥ*, cl. 6. P. -*luḥati*, -*luḥitum*,  
 to roll, roll or move about, move to and fro, quiver,  
 flicker; to agitate, move, stir, rouse, excite.

*Vi-luhat*, an, atī or anti, at, rolling, moving to  
 and fro, sparkling.

*Vi-luḥita*, as, ā, am, agitated, excited.

**विलुङ्** *vi-luḅ* (closely connected with *vi-*  
*lul*), Caus. -*loḍayati*, &c., to agitate, stir about,  
 stir up, rouse, move to and fro, toss about; to turo  
 over, upset; to disarrange, disturb, disorder, confuse,  
 throw into disorder or confusion.

*Vi-loḍana*, am, n. the act of agitating, shaking,  
 stirring, churning, rolling, tossing.

*Vi-loḍayitrī*, tā, m. an agitator, disturber.

*Vi-loḍita*, as, ā, am, agitated, shaken, churned;  
 rolling or tumbling on the ground; (am), n. butter-  
 milk (= *takra*).

*Vi-loḍyamāna*, as, ā, am, being agitated, being  
 stirred about or up, being tossed about; being thrown  
 into disorder, being disarranged.

**विलुण्ठ** *vi-luṅṭha*, ind. having taken  
 away, having taken off the husk, (in Pañca-tantra,  
 p. 121, 13, a better reading has *luñcītvā*.)

**विलुण्ठ** *vi-luṅṭh*, cl. 1. P. -*luṅṭhati*, -*luṅ-*  
*ṭhitum*, to carry off, rob, plunder, steal: Pass.  
 -*luṅṭhyate*, to be plundered or ravaged.

*Vi-luṅṭhana*, am, n. the act of plundering, robbing.

*Vi-luṅṭhita*, as, ā, am, robbed, plundered, pil-  
 laged; rolled or rolling about (= *vi-luḥita*).

**विलुप** *vi-lup*, cl. 6. P. A. -*lumpati*, -*te*,  
 -*loptum*, to tear or break off, cut off; to tear or  
 break to pieces, pull out or up; to tear or carry  
 away, carry off, ravish, seize, plunder, rob, pillage;  
 to destroy, confound, ruin; to fall to pieces, be  
 ruined (A.): Pass. -*lupyate*, to be torn away or  
 carried off, be plundered, be destroyed, perish, be  
 lost, disappear, fail: Caus. -*lopyati*, -*yitum*, to  
 tear or carry away, withhold, keep back; to cause to  
 disappear, destroy, ruin, oppress, extinguish.

*Vi-lupta*, as, ā, am, torn off or away, broken off,  
 broken; carried off or away, snatched away, seized,  
 taken, plundered, robbed; destroyed, ruined, lost;  
 impaired, mutilated.

*Vi-lumpaka*, as, ikā, am, one who breaks or cuts  
 off; one who seizes or robs; a robber, ravisher.

*Vi-lumpat*, an, atī or anti, at, tearing or pluck-  
 ing off, tearing, &c.

*Vi-lopa*, as, m. carrying off, seizing, taking away;  
 a break or interruption in the Saṃhitā (according to  
 the Prāśākyas).

*Vi-lopana*, am, n. the act of tearing or breaking  
 to pieces, cutting off, destroying, destruction.

*Vi-lopita*, as, ā, am, torn away, broken, ruined,  
 destroyed, oppressed, extinguished, put out.

**विलुभ** *vi-lubh*, cl. 4. P. -*lubhyati*, -*lobhi-*  
*tum* or -*lobdhum*, to become disordered or disar-  
 ranged, fall into disorder or confusion: Caus. -*lobha-*  
*yati*, -*yitum*, to lead astray, perplex, confuse; to  
 allure, entice, tempt; to divert, amuse, delight.

*Vi-lubhita*, as, ā, am, disordered, disarranged,  
 disturbed, agitated, bewildered; tossed or shaken  
 about. - *Vi-lubhita-plava*, as, ā, am, going in an  
 agitated manner.

*Vi-lobha*, as, m. attraction, delusion, seduction.

*Vi-lobhana*, am, n. the act of leading astray, per-  
 plexing, beguiling; allurements, attraction, temptation,  
 seduction; flattering, praise, commendation (especially  
 by contrast with inferiority).

*Vi-lobhayat*, an, anti, at, alluring, enticing;  
 diverting, amusing, delighting.

*Vi-lobhita*, as, ā, am, allured, beguiled; deceived;  
 flattered, praised.

*Vi-lobhya*, ind. having enticed or beguiled, having  
 fascinated, &c.

*Vi-lobhyamāna*, as, ā, am, being allured or en-  
 ticed, being fascinated, being overcome.

**विलुल** *vi-lul* (closely connected with *vi-*  
*lud*), cl. 1. P. -*lolati*, &c., to move or roll about;  
 to become disarranged or confused: Caus. -*lolayati*,  
 -*yitum*, to cause to move or roll about, agitate, dis-  
 turb.

*Vi-lulita*, as, ā, am, moved hither and thither;  
 shaken down, falling down, rolling down; shaken,  
 shaking about, agitated, waving, tremulous, unsteady,  
 fickle; disordered, disarranged. - *Vilulitāḥa* (*ṭa-*  
*ah*), as, ā, am, having disordered or dishevelled  
 locks.

*Vi-lola*, as, ā, am, moving or shaking about;  
 shaking, trembling, tremulous, fickle, unsteady, loose;  
 rolling (as the eye), rolling or tossing about, waving.  
 - *Vilola-tā*, f. or *vilola-tva*, am, n. tremulousness,  
 unsteadiness; rolling (of the eyes). - *Vilola-hāra*,  
 as, ā, am, having necklaces tossing about.

*Vi-lolana*, am, n. the act of shaking; stirring,  
 agitating.

*Vi-lolita*, as, ā, am, moved hither and thither,  
 shaken about, agitated, tossed about. - *Vilolita-driś*,  
 k, k, k, rolling the eyes, having tremulous eyes.

**विलून** *vi-lūna*, as, ā or ī, am, cut asunder,  
 cut off, cut, (Pāṇ. IV. 1, 52, Vartt. 3.)

**विलोक** *vi-lok*, cl. 1. A. -*lokate*, -*lokītum*,  
 to look at or upon, regard; to examine, test, study;  
 cl. 10. P. or Caus. -*lokayati*, -*yitum*, to look at,  
 look on or upon, look towards, behold, regard, ob-  
 serve, consider, examine; to perceive, see, discover,  
 be aware of; to look over or beyond (with acc.):  
 Pass. -*lokyate*, to be seen, be visible.

*Vi-lokana*, am, n. the act of looking or regarding,  
 discerning, seeing, spying; sight, observation.

*Vi-lokanīya*, as, ā, am, to be looked at; worthy  
 of being looked at, agreeable, beautiful. - *Vilokanīya-*  
*tā*, f. or *vilokanīya-tva*, am, n. a state worthy of  
 being looked at, loveliness, beauty.

*Vi-lokayat*, an, anti, at, looking at, seeing; dis-  
 cerning.

*Vi-lokita*, as, ā, am, looked at, beheld, seen,  
 observed, regarded, examined, contemplated; (am),  
 n. a look, glance.

*Vi-lokya*, ind. having looked at, having seen or  
 observed, having perceived or noticed or witnessed;  
 having regard to, paying attention to.

**विलोक** *vi-loka*, as, ā, am, apart from the  
 world, solitary, lonely.

**विलोचन** *vi-locana*, am, n. the eye, sight.  
 - *Vilocana-pāta*, as, m. a cast or glance of the  
 eye, a glance, look. - *Vilocanāmbu* (*ṇa-am*), u,  
 n. 'eye-water', tears.

**विलोटक** *vi-loṭaka*, as, m. (fr. rt. *luṭ* with  
*vi*), a sort of fish, *Clupea Cultrata* (= *nala-mina*).

**विलोडन** *vi-loḍana*, &c. See under *vi-luḅ*,  
 col. 2.

**विलोप** *vi-lopa*, &c. See under *vi-lup*.

**विलोभ** *vi-lobha*, &c. See under *vi-lubh*.

**विलोन** *vi-loma*, as, ī, am, against the hair,  
 against the grain, out of the usual or proper course,  
 reverse, inverted, inverse, turned the wrong way,  
 turned backward, contrary, opposite; produced in  
 the reverse order [cf. *viloma-ja*]; (as), m. reverse

order, opposite course, reverse; a snake; a dog; an epithet of Varuṇa (the regent of the waters); (*am*), n. a water-wheel or machine for raising water from a well (= *aru-ghaṭṭaka*); (*i*), f. Emblem Myrobalan. — *Viloma-kriyā*, f. reverse action, doing anything in reverse order or backwards; (in arithmetic) rule of inversion. — *Viloma-ja* or *viloma-jāta*, *as, ā, am*, 'born out of the proper course or in the reverse order,' i. e. one whose father and mother have their stations reversed, the father being of an inferior caste and the mother of a superior. — *Viloma-jihva*, *as, m*, an elephant (as having a tongue which moves backwards?). — *Viloma-trairāśika*, *am*, n. rule of three inverse. — *Viloma-varṇa*, *as, m*, 'of reverse caste,' a man of mixed or inferior birth, (see *viloma-ja* above.) — *Viloma-vīdhī*, *is, m*, an inverted rite, reversed ceremony; (in arithmetic) rule of inversion. — *Vilomākshara-kārya* ('*ma-ak*'), *am*, n. a poem which may be read either backwards or forwards; = *rāma-kṛishṇa-kārya*, q. v. — *Vilomotpanna* ('*ma-ut*'), *as, ā, am*, = *viloma-jāta* above. — *Vi-lomita*, *as, ā, am*, reversed, inverted, made averse or disaffected.

**विलोल** *vi-lola, vi-lolita*, &c. See p. 938.

**विलोहित** *vi-lohita, as, ā, am*, of a deep-red or purple colour; (*as*), m. epithet of Rudra and Fire (as identified with Rudra); (*ā*), f. (according to some), epithet of one of the tongues of fire; [cf. *su-lohita*.]

**विल्ल** *villa, am, n*, (probably connected with *vīla*), a pit, hole, a basin for water round the root of a tree (= *ālavāla*); *Aśa Fetida*. — *Villa-mūlā*, f. a sort of yam (= *vārāhi*).

**विल्व** *vilva, as, m*, (fr. rt. *vil*, also written *bilva*, q. v.), the tree *Ægle Marmelos* (commonly called *Bel*); (*am*), n. the fruit of the *Bel*; a particular weight, (see *bilva*). For the compounds of *vilva* see *vilva*.

**विवक्षस** *vivakvas, vān, m*, (fr. rt. *vač*, q. v.), Ved. one who repeats (praises), praising, a praiser, (Sāy. = *stutinām vaktṛi*.)

**विवक्षा** *vivakshā, f*, (fr. Desid. of rt. *vač*), a wish or desire to speak; meaning, sense; intention, purpose, wish, desire; a question. — *Vivakshā-vaśāt*, ind. according to the meaning (of a speaker or writer).

*Vivakshana, as, &c.*, Ved. (fr. rt. *vač* or rt. *i. vak*), 'making eloquent,' or according to Sāy. 'bringing to heaven' (= *svarja-prāpaṇa-śila*), an epithet of Soma.

*Vivakshat, an, anti*, at, desiring to mention, wishing or intending to speak.

*Vivakshamāna, as, ā, am*, wishing or desiring to speak about.

*Vivakshita, as, ā, am*, wished or intended to be spoken or said; purposed, intended; meant, signified, really meant, literal (not figurative); wished, desired; favourite, handsome; (*am*), n. what is intended to be said or declared, meaning, sense, purpose, intention, any desired object or aim; (*ā*), f. meaning, purpose, wish (?). — *Vivakshita-tva, am, n*, the being intended or meant to be said.

*Vivakshu, us, us, u*, wishing to speak, intending to say.

**विवच** *vi-vač* (see rt. *vač*), cl. 2. P. -*vakti* (in the non-conjugal tenses also A.), -*vaktum*, to declare, announce, explain, interpret, solve; to dispute about, speak against, oppose in argument; to speak variously or differently, to dispute with one another (A.).

*Vi-vakṛi, tā, trī, tṛi*, one who declares or explains, &c.

*Vi-vāka, as, m*, one who decides causes, a judge; [cf. *praśna-<sup>o</sup>, prād-<sup>o</sup>*.]

*Vi-vāc, k, k, k*, Ved. of various speech, having various speeches, variously praising, (according to Sāy. on *Rig-veda* VI. 33. 2. *vi-vācāḥ = vīdhā-stutirūpā vācō yeshām*, whose words have the form of many kinds of praise); (*k*), f., Ved. various speech or

praise; N. of a particular sacrifice in which various prayers and sacrifices are repeated; dispute, controversy, contention, strife (= *saṅgrāma*, Naigh. II. 17).

**विवक्षिषु** *vivāṅśiṣhu, us, us, u* (fr. Desid. of rt. *vač*), wishing to deceive; crafty, deceitful.

**विवत्सा** *vi-vatsā, f*, a calfless cow, one whose calf is dead.

**विवद** *vi-vad, cl. 1. P. A. -vadati, -te, -vaditum*, to dispute, oppose in argument, contradict, controvert, litigate, dispute about, discuss about (with loc. of the thing disputed about); to dispute with or engage in a discussion with any one (acc.); to cry out: Caus. -*vādāyati, -yitum*, to cause to dispute or litigate, commence an action or lawsuit: Intens. -*vāvadit*, &c., to roar aloud.

*Vi-vadat, an, anti*, at, wrangling, disputing, arguing, contending, debating, contradicting; litigating.

*Vi-vadamāna, as, ā, am*, disputing, contending, mutually disagreeing or contradictory; litigating; crying out.

*Vi-vadita, as, ā, am*, disputed, controverted, litigated.

*Vi-vāda, as, m*, a dispute, quarrel, controversy, debate, contest, strife, contention; an argument; contest at law, legal dispute, litigation, lawsuit; crying out, sound. — *Vivāda-kalpataṛu, us, m*, N. of a work. — *Vivāda-candra, as, m*, N. of a compendium of civil law by an author named Misarū-miśra. — *Vivāda-cintāmaṇi, is, m*, N. of a work by Vācāspati-miśra. — *Vivāda-bhāṅgārava* ('*ga-ar*'), *as, m*, N. of a compendium of civil law by Jagannātha (compiled at the close of the eighteenth century). — *Vivāda-samana, am, n*, the allaying or settling of a dispute, pacification. — *Vivāda-samvāda-bhū, ūs, f*, a matter or subject of controversy and discussion. — *Vivādānugata* ('*da-an*'), *as, ā, am*, 'gone through a lawsuit,' disputed, litigated.

— *Vivādārthin* ('*da-ar*'), *i, inī, i*, seeking for a dispute; (*i*), m. a litigant, prosecutor, plaintiff. — *Vivādāspadi-bhūta* ('*da-ās*'), *as, ā, am*, become the subject of a lawsuit, litigated, contested at law.

*Vivādin, i, inī, i*, disputing, contending, litigating, disputations, contentious; a litigant, party in a lawsuit. — *Vi-vāvadat, at, atī, at*, Ved. roaring aloud.

**विवध** *vi-vadh* (a defective verb, see rt. *vadh*), Ved. to destroy utterly.

**विवध** *vi-vadha, as, m*, (probably fr. rt. *i. vadh* with *vi*), a yoke for carrying burdens, a load; a road, highway; storing grain, hay, &c.; a cwer, pitcher; [cf. *vi-vādha*.]

*Vivādika, as, m*, a man who carries a burden; a dealer, peddler, hawker; [cf. *vivādika*.]

**विवन्दिषु** *vivāṅdishu, us, us, u* (fr. Desid. of rt. *vand*), intending to praise; wishing to salute.

**विवप** *vi-vap, cl. 1. P. A. -vapati, -te, -vapitum*, to strew or scatter about.

*Vy-upta*. See s. v.

**विवर** *vi-vara, &c.* See under *vi-vṛi*.

**विवर्जन** *vi-varjana, &c.* See under *vi-vṛj*.

**विवर्ण** *vi-varṇa, as, ā, am*, colourless, wanting colour, changing colour, pale, wan, pallid; bad-coloured, discoloured; low, vile; unlettered, ignorant, stupid; (*as*), m. a man of low caste or of degrading occupation, an outcast. — *Vivarṇa-manī-kṛita, as, ā, am*, (a bracelet &c.) which has its jewels rendered discoloured. — *Vivarṇa-vadana, as, ā, am*, pale-faced.

**विवर्त** *vi-varta, &c.* See under *vi-vṛt*.

**विवर्ध** *vi-vardh, cl. 10. P. -vardhayati, -yitum*, to cut off, sever.

1. *vi-vardhana, am, n*, (for 2. see *vi-vṛdh*), the act of cutting off, cutting, dividing.

1. *vi-vardhita, as, ā, am* (for 2. see *vi-vṛdh*), cut off, cut, divided.

**विवर्षत्** *vi-varshat*. See under *vi-vṛsh*.

**विवल** *vi-val, cl. 1. P. A. -valati, -te, -valitum*, to turn away, avert.

*Vi-valita, as, ā, am*, turned away, averted.

**विवल्ग** *vi-valg, cl. 1. P. -valgati, &c.*, to leap, jump, spring; to burst asunder.

**विवश** *vi-vaśa, as, ā, am*, unrestrained, un-subdued, uncontrolled; independent; subject, subjected; apprehensive of death; desirous of death (as having the soul free from worldly cares and fears).

**विवस्** 1. *vi-vas* (see rts. 3. *vas*, 2. *ush*, 2. *vy-ush*), cl. 6. P. -*ucchati, &c.*, Ved. to shine forth, shine, dawn: Caus. -*vāsayati, -yitum*, to cause to shine.

*Vivasat, ān, m*, 'the brilliant one,' N. of the Sun, (sometimes regarded as one of the eight Ādityas or sons of Aditi, his father being Kāśyapa; elsewhere he is said to be a son of Dakṣhayaṅ and Kāśyapa; in epic poetry he is held to be the father of Manu Vaivasvata [for according to another legend of Manu Sāvarni by Sa-varṇā], and therefore a kind of parent of the human race [see Manu] in *Rig-veda* X. 17. 1. he is described as the father of Yama Vaivasvata, and in *Rig-veda* X. 17. 2. as father of the Āsvins by Saranyū, and elsewhere as father of both Yama and Yami; according to Nīla-kaṇṭha, the name *vivasvat* is derived fr. 2. *vi-vas*, in the sense *viśeshena ācchādayati*); N. of Aruṇa (charioteer of the Sun); of the seventh or present Manu, (more properly called Vaivasvata, as son of Vivasvat); a god; N. of the author of the hymn *Rig-veda* X. 13 (having the patronymic Āditya); N. of the author of a Dharmasāstra; (*atī*), f., N. of the city of the Sun.

*Vivasan, ā, &c.*, Ved. shining, possessing brightness; (Sāy. also 'possessing wealth'; in *Rig-veda* VIII. 102. 22. *vivasabhīḥ = rītvigbhīḥ*.)

1. *vi-vāsana, am, n*, manifestation, (Sāy. = *prakāśana*.)

*Vy-ushṭa*. See under 2. *vy-ush*.

**विवस्** 2. *vi-vas, cl. 2. A. -vaste, -vasitum*, to exchange clothes; to wear, put on (a garment), clothe: Caus. -*vāsayati, -yitum*, to clothe, put on, cover: Pass. of Caus. -*vāsyate*, to be clothed or clad in.

**विवस्** 3. *vi-vas, cl. 1. P. -vasati, -vastum*, to change an abode, to depart, go off, retire, withdraw; to dwell, abide; to pass, spend (time &c.); to pass away: Caus. -*vāsayati, -yitum*, to cause to dwell apart, banish, expel, drive into exile, transport, dismiss.

1. *vi-vāsa, as, m*, banishment, expulsion. — *Vivāsa-karaṇa, am, n*, causing banishment, banishment, transporting.

2. *vi-vāsana, am, n*, the act of banishing, banishment, exile.

*Vi-vāsita, as, ā, am*, banished, expelled, forced into exile, transported.

*Vi-vāsya, as, ā, am*, to be expelled or exiled.

*Vi-vāsyamāna, as, ā, am*, being banished, being exiled.

*Vy-ushita, vy-ushṭa, &c.* See s. v.

**विवसन** *vi-vasana, as, ā, am*, destitute of garments, unclothed, naked; (*as*), m. a Jaina ascetic.

*Vi-vastra, as, ā, am*, devoid of clothing, unclothed, naked.

2. *vi-vāsa, as, ā, am*, or *vi-vāsas, ūs, ās, as*, without clothes, naked.

**विवह** *vi-vah, cl. 1. P. -vahati, -vodhum*, to bear away, remove, carry off, lead away; to conduct home, take in marriage, marry: Caus. -*vāhayati, -yitum*, to cause to marry, give in marriage; to marry.

*Vi-vaha, as, m*, 'carrying away,' epithet of one of the seven tongues of fire.

*Vi-vāha, as, m*, the taking a wife, marriage, (eight kinds of marriage are enumerated in Manu III. 21, viz. Brāhma, Daiva, Arsha, Prājāpatya, Āsura, Gāndharva, Rākshasa, and Paisāca; see also Yājñavalkya

I. 58-61.)—*Vivāha-kāma*, *as, ā, am*, desirous of marriage.—*Vivāha-kūshāya*, *am, n.* a quadruple marriage, the marrying four wives.—*Vivāha-tatva*, *am, n.* N. of the part of the Smṛiti-tatva.—*Vivāha-dikshā*, *f.* the marriage rite, marriage ceremony.—*Vivāha-dikshā-tilaka*, *as, am, m. n.* a Tilaka made on the forehead for a matrimonial ceremony.—*Vivāha-dikshā-vidhi*, *is, m.* the preparatory rites of matrimony.—*Vivāha-yajña*, *as, m.* a matrimonial sacrifice.—*Vivāha-vidhi*, *is, m.* the law of marriage.—*Vivāha-vṛndā-vana*, *N.* of an astrological work by Keśavāika.—*Vivāhārtha* (*ḥa-ar°*), *as, m.* purpose of marriage, a marriage suit.—*Vivāheṣṭhu* (*ḥa-ic°*), *us, us, u.* desirous of marriage.

*Vivāhita*, *as, ā, am*, caused to marry, married.  
*Vivāhīn*, *i, inī, i*, taking a wife, marrying; relating to marriage; [cf. *a-vivāhīn*.]

*Vivāhya*, *as, ā, am*, to be married, marriageable; (*as*), *m.* a son-in-law; a bridegroom.

*Vivodhri*, *dhā, m.* one who takes in marriage, a bridegroom, husband.

*Vy-ūḍha*. See *s. v.*

**विवा वि-वृ**, cl. 2. P. -*vātī*, -*vātum*, to blow on all sides, blow in every direction, blow, blow through.

*Vivāt*, *ān, āti* or *ānti*, *āt*, blowing on all sides, blowing, blowing gently.

*Vivāyama*, *as, ā, am*, blowing.

**विवाक वि-वृ**, *vi-vāc*. See under *vi-vāc*.

**विवाश वि-वृ**, *as, m. pl.*, N. of a mythical caste in Plaksha-dvīpa (corresponding to the Vaiśyas).

**विविंशति वि-विंशति**, *is, m.*, N. of one of Dhṛtarāshṭra's sons.

**विविक्त्स् विविक्त्स**, *ān, m.* (fr. rt. *vić*), Ved. one who possesses discrimination, discriminating; an epithet of Indra (in R̥g-veda III. 57, 1).

**विविक्श् विविक्श**, *vivikshat*, &c. See under *rt. i. viś*, p. 941, col. 2.

**विविग्न वि-विग्न**, *as, ā, am*, very agitated or alarmed, terrified; very angry.

**विविक्त वि-विक्त**, cl. 7. 3. P. A. -*vinakti*, -*vinakte*, -*vevakti*, -*vevikte*, *vektum*, to separate or divide asunder, rend or tear asunder; to distinguish, discriminate, decide, judge between (two sides of a question); to alter; to tear up, remove: Caus. -*vevāyati*, -*yitum*, to separate, distinguish, discriminate.

*Vivikta*, *as, ā, am*, separated, disjoined, detached, kept apart, scattered, abstracted, sequestered; single, alone, lonely, solitary, private, deserted; distinguished, discriminated, judged; discriminative, judicious; profound (as judgment or thought); pure, faultless; intent on; (*am*), *n.* separation, loneliness, privacy, abstraction; a solitary place.—*Vivikta-tarka*, *as, ā, am*, clear in reasoning.—*Vivikta-tā*, *f.* the being separated, separation, loneliness, privacy; an empty or free space.—*Vivikta-bhāva*, *as, ā, am*, having a mind separated or abstracted (from other pursuits), intent on any object.—*Vivikta-varṇa*, *as, ā, am*, having letters or syllables distinctly enunciated.—*Vivikta-sevīn*, *i, inī, i*, seeking solitude, solitary, retired, recluse.—*Viviktāsana* (*ḥa-ās°*), *as, ā, am*, having a secluded seat, sitting in a sequestered place.

*Vivīśī*, *is, is, i*, Ved. separating, discriminating, a discriminator, (Sāy. = *vivēlaka*); (*is*), *m.* 'the separator,' epithet of Agni.

*Vivīśya*, *ind.* having discriminated or judged, having discussed or considered; having properly discriminated; dividing or discriminating in regular order; severally, one by one.

*Vivēka*, *as, m.* discrimination, judgment, the faculty of distinguishing and classifying things according to their real properties; (in the Vedānta system) the power of separating the invisible Spirit from the visible world, (or spirit from matter, truth from untruth, reality from mere semblance or illusion); true knowledge; discretion; discussion, investigation; a receptacle for water, reservoir, basin

(= *jala-droṇī*).—*Vivēka-ja*, *as, ā, am*, produced or arising from discrimination.—*Vivēka-jña*, *as, ā, am*, skilled in discrimination, intelligent.—*Vivēka-jñāna*, *am, n.* knowledge arising from discrimination, faculty of discrimination.—*Vivēka-tā*, *f.* or *vivēka-tva*, *am, n.* judgment, discrimination, the faculty of judgment.—*Vivēkadṛṣṭva-tā*, *f.* or *vivēkadṛṣṭva-tva*, *am, n.* the character of a discerning man, discrimination, discernment.—*Vivēka-dṛṣṭan*, *ā, m.* one who sees or is conversant with true knowledge, a wise or discerning man.—*Vivēka-padavī*, *f.* 'path of discrimination,' reflection.—*Vivēka-vilāsa*, *as, m.*, N. of a work.—*Vivēka-sāra*, *N.* of a general Vedānta disquisition in sixteen sections by Rāmadra-yati.—*Vivēka-sindhu*, *N.* of an elementary treatise on the Vedānta by Mukunda-rāja.

*Vivēkīn*, *i, inī, i*, discriminating, discriminative, judicious, prudent, discreet; (*is*), *m.* a judge, discriminator, sage, philosopher.—*Vivēkī-tā*, *f.* or *vivēkī-tva*, *am, n.* discriminativeness, discrimination, discussion.

*Vivēkavya*, *as, ā, am*, to be distinguished or discriminated, to be discussed or judged.

*Vivēktri*, *tā, m.* one who judges, a judge, decider (of questions or causes), sage, wise man.

*Vivēcana*, *am, ā, n. f.* the act of discrimination, discriminating or distinguishing (as truth from falsehood, reality from semblance), the making a distinction; investigation, judgment, decision.

*Vivēcāniya* or *vi-vecyā*, *as, ā, am*, to be distinguished or judged, to be discussed, distinguishable.

*Vivēcīta*, *as, ā, am*, discriminated, distinguished, investigated.

**विविदिवस् विविदिवस**, *vividivas, vividvas*. See p. 919.

**विविध वि-विधा**, *as, ā, am*, of various sorts or kinds, divers, manifold, sundry, various, multifarious; (*am*), *n.* variety of action or gesture.—*Vividhārūpa-dhṛit*, *t, t, t*, having various forms.—*Vividhā-gama* (*ḥha-āg°*), *as, ā, am*, comprising various sacred (or traditional) works.—*Vividhopala-bhūshita* (*ḥha-up°*), *as, ā, am*, decorated with various jewels.

**विविशिवस् विविशिवस**, *viviśivas, viviśvas*. See p. 941.

**विवीत वि-विता**, *as, m.* an inclosed spot of ground (abounding in grass, wood, &c.), a preserved or inclosed pasture ground, paddock.—*Vivīta-bhartṛi*, *tā, m.* the owner of a preserved or inclosed pasture.

**विवृ वि-वृ**, cl. 5. 9. P. A. -*vṛinoti*, -*vṛiṇute*, -*vṛināti*, -*vṛiṇite* (in the Veda the form *vy-avar* frequently becomes *vy-āvar* or *vy-āvah*), -*vṛaritum*, -*vṛaritum*, to uncover, spread out, open, unfold, display, discover, reveal, make clear, illuminate, make manifest, proclaim, publish, explain, describe, comment upon; to cover over, cover up, stop up; to obtain (Ved., according to Sāy. on R̥g-veda VII. 90, 4. *vivavruḥ* = *vyavṛiṇvan* = *alabhanta*).

*Vivara*, *as, m.* expansion, opening, widening, separation; (*am*), *n.* a fissure, hole, chasm, cave, cavern, burrow, hollow, vacuity; a sequestered or solitary place; interval, intermediate space, space; a breach, fault, flaw, defect, vulnerable place, weak point, wound; a symbolical expression for the number nine, (see *randhira*).—*Vivara-nālikā*, *f.* a pipe, fife, flute.—*Vivare-sad*, *t, t, t*, abiding in intermediate space, an inhabitant of the sky.

*Vivaraṇa*, *am, n.* the act of uncovering, spreading out, expanding, opening, unfolding, displaying, exposing, laying bare or open; explanation, exposition, interpretation, gloss, comment, translation; detailing, describing, description, specification, detailed account; a sentence.

*Vivarīshu*, *us, us, u.* wishing to make manifest or display; wishing to explain or declare.

*Vivāra*, *as, m.* dilatation, expansion; open or expanded state of the organs of speech, expansion of the throat in articulation, (one of the Ābhyantara-prayatnas or efforts of articulate utterance which take place within the mouth, opposed to *saṃ-vāra*.)

*Vi-vṛiṇvat*, *an, āti, at*, making manifest, explaining, declaring.

*Vi-vṛiṇvāna*, *as, ā, am*, uncovering, explaining, publishing, &c.

*Vi-vṛita*, *as, ā, am*, uncovered, unconcealed, (*a-vi-vṛita*), hidden, concealed, unclosed, opened, open (as the organs of speech for articulation); bare, barren (as ground, earth, &c.); spread out, expanded, extended, extensive, ample, spacious, large; displayed, unfolded, exposed, discovered, made manifest, evident; published, divulged, proclaimed, explained, interpreted, expounded; (*am*), *ind.* openly, in the sight of every one; (*ā*), *f.* a particular disease, an ulcer attended with much pain and heat; (*am*), *n.* (in grammar) open articulation, approach of the tongue towards the organ of speech but without contact.—*Vivṛita-pauruṣa*, *as, ā, am*, one whose prowess is displayed, displaying valour.—*Vivṛita-smayana*, *am, n.* an open smile, a smile by which the teeth are shown.—*Vivṛitāksha* (*ḥa-ak°*), *as, i, am*, open-eyed, large-eyed; (*as*), *m.* a cock.—*Vivṛitāsyu* (*ḥa-ās°*), *as, ā, am*, open-mouthed.

*Vivṛatav*, *ān, āti, at*, one who has opened.

*Vivṛiti*, *is, f.* expansion, making clear, manifestation; display; exposure, discovery; explanation, exposition, gloss, comment, interpretation.—*Vivṛiti-vimarsīn*, *f.*, N. of a work by Abhinava-gupta.

*Vi-vṛitya*, *ind.* having uncovered, having opened, having expanded, displaying wide.

**विवृक्य वि-वृक्य**. See under *vi-vraś*.

**विवृज वि-वृज**, Caus. or cl. 10. P. A. -*varjaya-*

*yati*, -*te*, -*yitum*, to exclude; to avoid, shun, abandon, leave; to distribute, give: Pass. of Caus. -*varjyate*, to be avoided.

*Vi-varjana*, *am, n.* the act of excluding, abandoning, leaving, shunning.

*Vi-varjaniya*, *as, ā, am*, to be excluded, to be abandoned, to be shunned or avoided, to be quitted.

*Vi-varjayat*, *an, āti, at*, avoiding, shunning, leaving.

*Vi-varjita*, *as, ā, am*, left, abandoned; avoided by, shunned by (with inst. or at the end of a comp.); destitute of, deprived of, entirely free or exempt from, without, (*māna-vivarjitam*), *ind.* without honour, dishonourably; excepting, excluding; distributed, given.

*Vi-varjya*, *ind.* having avoided, having abandoned.

*Vi-vrikta*, *as, ā, am*, abandoned, left; (*ā*), *f.* a woman disliked or deserted by her husband (= *dur-bhagā*).

**विवृण वि-वृण**, cl. 6. P. -*vṛiṇati*, &c., or Caus., to exhilarate.

**विवृत वि-वृत्**, cl. 1. A. -*vartote* (rarely P. -*vartati*), -*vartitum*, to turn round, roll round, revolve, whirl round; to roll onwards, become unrolled; to roll over; to turn or roll about, roll or turn hither and thither, move about, wind about; to move through; to roll or turn away from, depart from, turn back, return; to roll down, descend; to attack: Caus. -*vartayati*, -*yitum*, to cause to turn round or revolve, cause to alternate.

*Vi-varita*, *as, m.* turning round, revolving, revolution, going or whirling round; dancing; rolling onwards; unrolling, rolling back, returning, rolling about, moving hither and thither, changing from one state to another, passing through various existences or states of being; modification, altered condition; human error (consisting in the mistaking unreal objects and conceiving them to be what they are not, as mirage for water, a rope for a snake, &c.); the unreal (as opposed to Brahma the only real essence); collection, assemblage, heap, multitude.—*Vivarta-rāda*, *as, m.* maintaining or asserting that Brahma or the one eternal essence manifests himself in various illusory forms.

*Vi-vartana*, *am, n.* (in some senses fr. the Caus.), turning round, revolving, revolution (as of a wheel &c.), whirling or going round, circumambulating

(an altar &c.); reverential salutation; rolling back, returning; rolling down, descending; passing through a change or succession of various states or existences; existing, being, abiding, continuing; tossing to and fro; causing to revolve or go round; whirling round; causing to change, overturning.

*Vi-vartamāna*, *as, ā, am*, turning back or round, revolving, rolling onwards, turning back, declining, setting (as the sun), returning, recoiling; continuing or abiding (in any course of action).

*Vi-vartita*, *as, ā, am*, turned round, revolved, rolled or rolling about; whirled round; turned or moved about, moving hither and thither; unrolled, unfolded; returned, turned back or away, averted, turned the wrong way, distorted, bent, bent down.

*Vi-vartu*, *ī, inī, ī*, turning round, revolving; turning back.

*Vi-vartita*, *as, ā, am*, turned or twisted round, whirling, revolving, rolling.

*Vi-vartita*, *is, f*, turning round, revolution, rolling, whirling, tumbling; (in grammar) interval between two vowels, hiatus. — *Vivartita-pūrva*, *as, ā, am*, preceded by a hiatus. — *Vivartita-abhiprāya*, *as, m*, an intended or apparent hiatus.

**विवृत्त** *vivṛtsat*. See under *rt, I. vrīl*.

**विवृध** *vi-vṛdh*, *cl. I. A. -vardhate, -vardhitum*, to grow up, increase, swell, become enlarged, become powerful; to prosper, thrive; to spring up, arise; to have reason to rejoice or be congratulated: Caus. *-vardhayati, -yitum*, to cause to grow or increase, enlarge, augment, magnify, amplify; to cause to prosper, advance, further; to elevate; to gratify, exhilarate.

*Vi-varḍhat*, *an, antī, at*, increasing, growing bigger, thriving, &c.

2. *vi-varḍhana*, *am, n*. (for *I*, see *vi-varḍh*), the act of increasing, augmenting, increase, growth, augmentation, amplification, aggrandizement; (*as, ā* or *ī, am*), growing, increasing, advancing, furthering.

*Vi-varḍhamāna*, *as, ā, am*, growing up, increasing, thriving.

2. *vi-varḍhita*, *as, ā, am* (for *I*, see *vi-varḍh*), increased, augmented, enlarged; advanced, furthered; gratified, delighted.

*Vi-ṛiddha*, *as, ā, am*, grown up, increased, enlarged, enhanced, augmented, intensified; large, abundant. — *Vivṛiddha-matsara*, *as, ā, am*, whose anger or resentment is increased.

*Vi-ṛiddhi*, *is, f*, growth, increase, great growth, augmentation, enlargement; prosperity.

**विवृष** *vi-vṛṣh*, *cl. I. P. -varshati, -varshitum*, to rain down, rain: Caus. *-varshayati, -yitum*, to cause to rain, rain down upon.

*Vi-varṣhat*, *an, antī, at*, deluging with rain.

**विवृह** *vi-vṛh* (seer *I. vṛh*), *cl. 6. P. -vṛhāti, -varhitum*, Ved. to rend asunder, tear to pieces, break up, split; to tear away, draw away, tear out, remove.

*Vi-ṛidha*, *as, ā, am*, Ved. torn asunder, rent.

**विवृहत्** *vivṛhat*, *am, m*, N. of the author of the hymn R̥g-veda X. 163 (having the patronymic Kāśyapa).

**विवे** *vi-ve*, *cl. I. P. A. -vayali, -te, &c.*, Ved. to interweave.

*Vy-ūta*, *as, ā, am*, Ved. interwoven, &c. See *s. v.*

**विवेत्** *vi-ven*, *cl. I. P. A. -venati, -te, &c.*, to be hostile or ill-disposed, (in R̥g-veda V. 73, 1. *mā vi-venatam = mā vi-kāmau bhavatam*, [O Aśvins] be not ill-disposed.)

**विवेत्** *vi-vell*, *cl. I. P. -vellati, &c.*, to struggle, tremble.

**विवोद्** *vi-vodhri*. See under *vi-vah*.

**विव्रत** *vi-vrata*, *as, ā, am*, Ved. performing various religious actions or ceremonies; many-acted (said of horses): S̥ay. = *vividha-karman*.

**विव्रत्** *vi-vraśt*, *cl. 6. P. -vṛśtati, &c.*,

Ved. to cut off, cut asunder, separate, sever; to destroy; to be cut asunder, cut off, (S̥ay. on R̥g-veda III. 53, 22 = *vīcchidyate*.)

*Vi-vṛkṣa*, *as, ā, am*, Ved. entirely severed or cut asunder, cut off, (S̥ay. = *vīśeshatas chinnā*.)

*Vi-vṛśat*, *an, atī* or *antī, at*, Ved. cutting asunder, separating, scattering.

**विद्योक्** *vivvoka*, *as, m*. (etymology doubtful), affection of indifference, (one of the ten forms of amorous dalliance practised by women to excite love; cf. *vi-kṛita*.)

**विश्** 1. *viś* (some of the forms and meanings of this *rt*. are identical with those of *rt. 2. viśh*), *cl. 6. P. viśati* (ep. also *A. -te*), *viveśa, vekshyati, avikshat, veshum* (Ved. Impv. 2nd sing. *vividhī = praviśa*, according to S̥ay. on R̥g-veda I. 27, 10, but cf. *rt. 2. viśh*), to enter, enter in (with acc.); to pierce, penetrate; to pervade; to sit or settle down on (with acc.); to come to, come into the possession of, fall to the lot of; to undertake, begin, (in Naigh. II. 14. *veśiṣṭi* is enumerated among the *gati-karmāṇah*): Caus. *veśayati, -yitum, avivīśat*, to cause to enter, &c.: Desid. *vīśkshati*: Intens. *vevīśyate, vevēśṭi*; [cf. Zend *viś*, 'to come'; Gr. *ἵκω, ἵκ-νέ-ο-μαι, ἵκ-νέ-ω, ἵκ-νέ-σ-σ-αι, ἵκ-νέ-σ-σ-ω, ἵκ-νέ-σ-σ-ω*.]

*Viviksh*, *t, t, t, or d, d, d* (fr. the Desid.), one who wishes to enter, (see *Vopa-deva* III. 151.)

*Vivikshat*, *an, antī, at*, wishing to enter.

*Vivikshu*, *us, us, u*, wishing or intending to enter.

*Vivīśvas*, *ān, ushī, at*, one who has entered, (see *Pāṇ. VII. 2, 68*.)

*Vivīśvas*, *ān, ushī, at*, = *vivīśvas* above; [cf. also *vivīśvas* under *rt. viśh*.]

2. *viś, t, m*. (Ved. loc. pl. *vikshu*, R̥g-veda IV. 37, 1), a man who settles down on or occupies the soil, an agriculturist, merchant, a man of the third or agricultural caste (= *vaiśya*, *q. v.*); a man in general; people; N. of any class of gods designated by troops (Ved.); (*t*), *f*, entrance; a family, house, tribe, host, race (Ved.); a daughter; [cf. Zend *viś*, 'a house, hamlet'; Goth. *vaihts*; Angl. Sax. *viht*; Old Germ. *ni-wiht, eo-wiht, neo-wiht*.] — *Vīṣṇanya*, *am, n* the wares of a man of the mercantile class, goods, merchandise. — *Vīṣṇpati*, *is, m*, a chief of men of the mercantile class, head merchant; a daughter's husband, son-in-law. — *Vīṣṇsūdra*, *ās, m*, pl. *Vaiśyas* and *Sūdras*. — *Vīṣṇpati*, *is, m*, a lord of men, lord of people, a king, sovereign, (perhaps so called as especially 'lord of the *Vaiśyas*, the *Brāhmins* being his superiors and the *Kshatriyas* his equals.) — *Vīṣpati*, *is, m*, Ved. lord of the house, lord of men, lord of the people, king; epithet of *Agni*; [cf. Zend *vīṣpati*; Lith. *vies-patis, vies-patene*; Mold. *hospodar*; (perhaps also) Gr. *δεσπότης*.] — *Vīṣpatni*, *f*, Ved. the mistress or protectress of mankind (applied to the fire of attrition).

*Vīśa* = 2. *viś* (at the end of a comp.); (*am*), *n*, the film or fibres of the stalk of the water-lily (= *vīśha, vīśa*). — *Vīśam-varā*, *f. = palli*. — *Vīśa-kapṭhin*, *ī, m*, a kind of crane; [cf. *vīśa-kapṭhikā*.] — *Vīśākara* (*'śa-āk'*), *as, m*, 'filled with fibres', the plant Euphorbia (= *bhadra-cūda*).

*Vīśat*, *an, atī* or *antī, at*, entering, entering into, penetrating, &c.

*Vīśya*, *as, ā, am*, Ved. belonging to the people, kindly disposed to the people, (S̥ay. = *vidbhyo hita*.)

1. *vīśhta*, *as, ā, am* (for 2. see *p. 946, col. 3*), entered, penetrated, pervaded. — *Vīśhta-pura*, *as, m*, N. of a *Rishi*; (*ās*), *m. pl.*, N. of a family.

1. *vīśṭi*, *is, f*. (for 2. see *p. 946, col. 3*), N. of particular astronomical Karakas; N. of a daughter of *Sūrya* and *Chāyā*. — *Vīśṭi-vrata*, *am, n*, a particular religious ceremony in honour of *Viśṭi*.

*Vēśa, vēśya, &c.* See *s. v.*

**विशङ्क** *vi-śank*, *cl. I. A. -śankate, -śankitum*, to suspect, doubt.

*Vi-śanka*, *as, ā, am* (fr. *vi* privative + *śankā*), fearless, undaunted; (*am*), ind. fearlessly.

*Vi-śankaniya*, *as, ā, am*, to be suspected or doubted, doubtful, suspicious; questionable.

*Vi-śankamāna*, *as, ā, am*, suspecting, doubting, fearing, apprehending.

*Vi-śankā*, *f*, suspicion, doubt, fear, apprehension.

**विशङ्कत** *vi-śankata*, *as, ā* or *ī, am* (for *vi-śankata*), great, large; strong, vehement; (*am*), ind. vehemently.

**विशद्** *vi-śad*, Caus. *-śalayati, -yitum*, to cause to fall to pieces, break to pieces; to read asunder; to scatter in all directions.

*Vi-śada*, *as, ā, am* (said to be connected with *vi-śad* above), clear, pure, pellucid, spotless, perspicuous; white, of a white colour; evident, apparent, obvious, manifest; beautiful; (*as*), *m*, white, the colour. — *Viśada-prabha*, *as, ā, am*, of pure effulgence, shedding pure light. — *Viśadī-kṛi*, *cl. 8. P. -karoti, -kartum*, to make clear, explain, illustrate.

*Vi-śātana*, *as, ī, am* (fr. the Caus.), causing to fall to pieces, reading asunder; setting free, delivering.

*Vi-śāyatīvā* (anom. ind. part.), having broken in pieces, having scattered.

**विशय** *vi-śaya*, *as, m*. (fr. *rt. śi* with *vi*), doubt, uncertainty; refuge, asylum.

*Viśayin*, *ī, inī, ī*, dubious, uncertain; doubting.

*Vi-śāya*, *as, m*, sleeping and watching alternately (applied to watchmen who sleep and watch by turns; cf. *upa-śāya*).

**विशर** *vi-śara*, &c. See under *vi-śrī*.

**विशाल** *viśala*, *as, m*. (for *viśāla*?), N. of the son of *Abja*; (*ā*), *f*, N. of a town; [cf. *vaiśali*.]

**विशल्य** *vi-śalya*, *as, ā, am*, free from thorns or darts; free from trouble or embarrassment, without care or pain; (*ā*), *f*, a twining shrub, *Menispermum Cordifolium*; a sort of pot-herb; the plant *Croton Polyandrum* (commonly called *Danti*); *Convolvulus Turpethum* (commonly called *Teori*); a sort of fruit, *Langaliya*; (probably) N. of a stream or river. — *Viśalya-kṛi*, *t, t, t*, freeing from pain or distress; (*t*), *m*, the climbing plant *Echites Dichotoma*. — *Viśalyā-sangama*, *as, m*, 'union with *Viśalyā*', N. of a chapter of the *Revā-māhātmya*. — *Viśalyā-sambhava*, *as, m*, 'origin of *Viśalyā*', N. of a chapter of the *Revā-māhātmya*.

**विशस** *vi-śas*, *cl. I. P. -śasati, -śasitum*, to cut up, dissect, kill, destroy; to immolate, sacrifice.

*Vi-śasana*, *am, n*, the act of cutting up, dissecting; killing, slaying, immolating, slaughter; ruin; N. of one of the divisions of *Naraka*; (*as*), *m*, a sabre, crooked sword.

*Vi-śasita*, *as, ā, am*, cut up, dissected; killed, immolated; rude, ill-mannered, (see *I. vi-śasta* below.)

*Vi-śasitṛi*, *tā, trī, trī*, one who cuts up or dissects (*Manu* V. 51), a dissector; a killer, immolator.

1. *vi-śasta*, *as, ā, am*, cut up, dissected; bold, fierce, ill-mannered, rude.

*Vi-śastri*, *tā, trī, trī*, Ved. one who kills or dissects; (*tā*), *m*, an immolator, sacrificer; a *Cāṇḍāla*.

*Vi-śasya*, *ind.* having cut up or dissected, having immolated.

**विशस्त** 2. *vi-śasta*, *as, ā, am* (fr. *rt. śas* with *vi*), praised, celebrated.

**विशस्त्र** *vi-śastra*, *as, ā, am*, weaponless, disarmed, unarmed. — *Viśastra-tva*, *am, n*, an unarmed or defenceless condition.

**विशाकार** *viśākāra*, *as, m*, the plant *Euphorbia*, (probably for *viśākara*, see under *viśa*.)

**विशाख** *vi-śakha*, *as, ā, am* (fr. *śakhā* with *vi*), branchless; having spreading branches; (*as*), *m*, N. of *Kārtikeya*; of a son of *Kārtikeya* (as son of *Agni*); an attitude in shooting (standing with the feet a span apart); a solicitor, petitioner, beggar; a spindle; (*ā*), *f*, or (*e*), *f*, du., N. of one of the lunar asterisms (figured by a decorated gateway or

arch and containing four or originally two stars placed under the regency of a dual divinity, *Indrāgnī*, Indra and Agni; it is probably to be connected with the quadrangle of stars  $\alpha, \beta, \gamma$  Libræ; see *nakshatra*; the cucurbitaceous plant *Momordica Charantia*, (in this sense fem. sing.)—*Viśakha-ja*, *as*, m. 'born under the asterism *Viśakha*,' the orange, *Citrus Aurantium* (as coming into season when the sun is in this asterism, or about the end of October).—*Viśakha-datta*, *as*, m., N. of the author of the *Mudrā-rākshasa* drama.—*Viśakha-yūpa*, *as*, m., N. of a king.

*Viśakhala*, *am*, n. an attitude in shooting. (See *vi-sākha*.)

*विशाखिल* *viśakhila*, *as*, m., N. of an author.

*विशातन* *vi-śātana*, &c. See under *vi-śad*.

*विशाप* *viśāpa*, *as*, m., N. of a Muni.

*विशारण* *vi-śāraṇa*. See under *vi-śrī*.

*विशारद* *viśārada*, *as*,  $\bar{a}$ , *am* (said to be connected with *viśāla*), learned, wise; skilful, skilled in, versed in, conversant with (often at the end of comps., cf. *sarva-śāstra-v*); famous, celebrated; confident, bold, presuming.

*विशाल* *viśāla*, *as*,  $\bar{a}$ , *am* (in *Uṇādi-s. I. 117*, said to be fr. rt. *i. viś*; according to some connected with 2. *vi-śrī*), large, great, wide, broad, extensive; great, eminent, illustrious; (*as*), m. a sort of deer; a sort of bird; N. of a son of *Triṇāvindu*; ( $\bar{a}$ ), f., N. of the city *Ujjayini* or *Ougein*; of another town (see *vaiśālī*, *vaiśālī*) the bitter apple, *Cucumis Colocynthis*; ( $\bar{i}$ ), f. a particular plant (= *a-ja-modā*).—*Viśāla-kula*, *am*, n. a great or illustrious family; (*as*,  $\bar{a}$ , *am*), of noble family.—*Viśāla-kula-sambhava*, *as*,  $\bar{a}$ , *am*, sprung from an illustrious race.—*Viśāla-tā*, f. or *viśāla-tva*, *am*, n. largeness, greatness, width, breadth, expansion, magnitude, bulk; eminence, distinction.—*Viśāla-tracā*, k, m. 'having large bark,' the tree *Echites* *Scholaris*.—*Viśāla-nagara*, *am*, n., N. of a town.—*Viśāla-netra*, *as*,  $\bar{a}$ , *am*, large-eyed.—*Viśāla-purī*, f., N. of a town.—*Viśālākṣha* ('*la-ak*'), *as*,  $\bar{i}$ , *am*, large-eyed, having beautiful eyes; (*as*), m. epithet of *Śiva*; of *Garuḍa*; N. of a son of *Dhṛitarāshṭra*; ( $\bar{i}$ ), f. epithet of *Pārvatī*; N. of a daughter of *Sāṅghīya*.

*विशिक्षु* *vi-śikṣhu*, *us*, *us*, *u* (see *śikṣhu*), Ved. especially instructing or accomplishing, (*Sāy.* = *viśeṣheṇa śikṣhayitṛi*, *sādhayitṛi*.)

*विशिक्ष* *vi-śikha*, *as*,  $\bar{a}$ , *am*, devoid of the *Sikha* or tuft of hair left on the head after tonsure; pointless, without a point or top, without a crest; weak (Ved. ?); (*as*), m. an arrow; an iron crow, (in these and some following senses *vi* may denote intensity or largeness); a sort of *Sara* or reed; ( $\bar{a}$ ), f. a spade; a hoe; a minute arrow; a sort of pin or needle; a spindle; a highway, broad or carriage road; a barber's wife; a sick room or the dwelling of the sick.—*Viśikha-sreṇī* or *viśikhūvalī* ('*ka-āv*'), f. a line of arrows.

*विशिक्ष* *vi-śiṅj*, cl. 2. A. -*śiṅkte*, -*śiṅjītum*, to sound, resound, tinkle.

*Vi-śiṅjana*, *as*,  $\bar{a}$ , *am*, sounding, singing, ntering cries; tinkling.

*विशित* *vi-śita*, *as*,  $\bar{a}$ , *am* (fr. rt. *i. śi* or *rt. śo* with *vi*), sharpened, sharp.

*विशिप* *viśīpa*, *am*, n. (in *Uṇādi-s. III. 145*, said to be fr. rt. *i. viś*), a house; a palace; a temple.

*विशिपि* *viśīpīra*, *as*, m. (so divided in the *Pada* text), Ved. 'deprived of jaws' or 'noseless,' N. of a person represented in *Rig-veda V. 45. 6*, as conquered by *Manu*, (*Sāy.* = *vigata-hanu*; *Sāy.* also that *Manu* may stand for *Indra*, and *Viśīpīra* mean *Vṛitra*.)

*विशेष्य* *vi-śiṣh*, cl. 7. P. -*śinashṭi*, -*śeṣhṭum*, to distinguish, make distinct or different; to particularize, specify, define, describe; to excel (with acc.): Pass. -*śiṣhyate*, to be distinguished; to differ or be different from; to be better than or more excellent than (with abl. and sometimes with inst., e. g. *maunāt satyaṃ viśiṣhyate*, truth is more excellent than silence; *yajñaiḥ sthīr viśiṣhyate*, continuance in duty is better than sacrifices); to be of more weight; to be best: Caus. -*śeṣhayati*, -*yitum*, to distinguish, make distinct or different, define.

*Vi-śiṣhṭa*, *as*,  $\bar{a}$ , *am*, distinguished, distinct, particular, especial, special, peculiar; having distinctive qualities or exclusive properties; superior, excellent, choice, more excellent, better; distinguished by, endowed with, possessed of, having; (*as*), m., N. of *Vishṇu*.—*Viśiṣhṭa-tā*, f. or *viśiṣhṭa-tva*, *am*, n. distinction, individuality, the having distinguishing or characteristic qualities, speciality, peculiarity (of any kind); excellence, superiority, eminence.—*Viśiṣhṭa-buddhi*, *is*, f. 'differenced knowledge,' distinguishing knowledge (e. g. the knowledge of 'a man carrying a staff' which distinguishes him from 'a man' indifferently).—*Viśiṣhṭa-varṇa*, *as*,  $\bar{a}$ , *am*, having a distinguished colour.—*Viśiṣhṭadvaita-vādin* ('*ta-ād*'), *i*, *ini*, *i*, one who asserts the identity of what is distinct, i. e. of the two distinct things *Prakṛiti* and *Puruṣa* with *Brahma*.—*Viśiṣhṭopamā* ('*ta-up*'), f. a particular comparison.—*Viśiṣhṭopamā-yukta* ('*ta-up*'), *am*, n., scil. *rūpaka*, a metaphor which contains a particular comparison (said to be a variety of the *Rūpaka* or metaphor general).

*Vi-śeṣha*, *as*, m. the act of distinguishing or discriminating, discrimination; difference, distinction, individuality, individual identity (consisting in distinction from every other individual or species), characteristic difference, peculiar mark, special property, speciality, peculiarity (sometimes at the beginning of compounds and to be translated by 'peculiar,' 'special,' &c., cf. *viśeṣha-guṇa*); particularity; (in the *Vaiśeṣhika* school of the *Nyāya* phil.) the eternal distinguishing nature or individual essence of each of the nine *Dravyas* or substances (i. e. of each of the five atoms of earth, water, fire, air, and mind, and of ether, time, space, and soul; these nine eternal substances are said to be so essentially different that one can never be the other); predicament (in logic); peculiar attribute; (in grammar) a word which defines or limits the meaning of another word, (any word in which the general meaning of another word is merged is said to be the *Viśeṣha* of that word); a distinguishing mark made on the forehead with sandal; species, kind, sort, variety, mode, manner, various method (often at the end of comps., e. g. *vṛikṣha-viśeṣha*, a kind of tree; *tapo-viśeṣhāḥ*, m. pl. various kinds of penance; and sometimes to be translated by 'different,' 'special,' e. g. *puruṣha-v*, a different man; *daśā-v*, a special condition); variation, change, alteration for the better, amendment; a favourable turn or crisis in sickness; a distinct or different object; a limb, member; distinction, peculiar merit, excellence, superiority; the best of anything (at the end of comps. or even at the beginning, and sometimes to be translated by 'excellent,' 'superior,' e. g. *rasa-v*, an excellent juice, cf. *prasādhana-v*); a particular figure in rhetoric (said to be of three kinds, cf. *viśeṣhokti*, col. 3); N. of the mundane egg; *viśeṣheṇa* or *viśeṣhāt*, ind. especially, particularly, even more.—*Viśeṣha-kāma*, *as*,  $\bar{a}$ , *am*, peculiarly desirous or amorous.—*Viśeṣha-kṛit*, *l*, *l*, *t*, making a distinction, distinguishing.—*Viśeṣha-guṇa*, *as*, m. a special or distinct quality, distinguishing property; an object or substance of a single and distinct kind (as soul, time, space, ether, and the atoms of earth, water, fire, air, and mind).—*Viśeṣha-jña*, *as*,  $\bar{a}$ , *am*, knowing distinctions, critical, intelligent, wise, discriminating, a connoisseur.—*Viśeṣha-tas*, ind. especially, particularly, in particular, specifically.—*Viśeṣha-dharma*, *as*, m. a peculiar or different duty; a special law.—*Viśeṣha-padartha* ('*da-ar*'), *as*, m.

(in the *Nyāya*) the category of particularity.—*Viśeṣha-pratiśeḍha*, *as*, m. a special exception.—*Viśeṣha-pramāna*, *am*, n. special authority.—*Viśeṣha-bhāvanā*, f. reflecting on or perceiving differences; (in mathematics) a particular operation in extracting roots, composition by the difference of the products.—*Viśeṣha-ramaṇiyya*, *as*,  $\bar{a}$ , *am*, especially delightful, particularly pleasant.—*Viśeṣha-lakṣhaṇa*, *am*, n. any specific or characteristic mark or sign.—*Viśeṣha-līnga*, *am*, n. a particular mark, specific property, attribute of a subordinate class.—*Viśeṣha-racana*, *am*, n. a special text, different text, special rule or precept.—*Viśeṣha-vat*,  $\bar{a}$ n, *atī*, *at*, possessed of some distinguishing property, peculiar, excellent, superior, better.—*Viśeṣha-vidya*,  $\bar{a}$ n, m. eminently learned, a sage, philosopher.—*Viśeṣha-vidhi*, *is*, m. a special rule or observance, special form.—*Viśeṣha-vyāpti*, *is*, f. (in logic) a form of *Vyāpti* or pervasion, (according to *Sabda-k.* = *pratiyogi-vyadhikaraṇa* - *svasamānādhikaraṇāntyantābhāva* - *pratiyogitva*).—*Viśeṣha-sālin*, *i*, *inī*, *i*, possessing peculiar merit or excellence.—*Viśeṣha-sūtra*, *am*, n. (in grammar) a special rule (= *apa-vāda*).—*Viśeṣhātīdeśa* ('*śha-ar*'), *as*, m. a special supplementary rule.—*Viśeṣhārtham* ('*śha-ar*'), ind. for the sake of distinction or difference.—*Viśeṣhārthīn* ('*śha-ar*'), *i*, *inī*, *i*, seeking for excellence or distinction; particular in searching for (anything).—*Viśeṣhokti* ('*śha-uk*'), *is*, f. (in rhetoric) 'statement of distinction' or 'description of excellence,' (either coupling cause with effect so as to explain any peculiar condition or enhancing the beauty of a subject by dwelling upon certain adverse circumstances in spite of which this excellence exists); enumeration of merits, panegyric.—*Viśeṣhōcchvasita* ('*śha-uc*'), *am*, n. the peculiar breath or life (of another), a peculiar treasure (applied to an object especially dear).—*Viśeṣhōdḍeśa* ('*śha-ud*'), *as*, m. (in the *Nyāya*) a particular kind of enunciation.

*Vi-śeṣhaka*, *as*,  $\bar{a}$ , *am*, distinguishing, discriminative, characteristic, attributive; (*as*, *am*), m. n. any distinguishing property or characteristic; an attribute, predicate; a mark on the forehead made with sandal &c. (worn either as an ornament or for sectarian distinction; *pattra-viśeṣhaka*, strokes or lines drawn on the face with pigments); discriminative faculty or perception; a particular arrangement of poetical composition.—*Viśeṣhaka-śbedhya*, *am*, n. a particular form of *Tilaka* or sectarian mark, (according to *Sabda-k.* = *catuṣṣhasṭi-kalāntargata-shaṣṭhākalā*.)

*Vi-śeṣhaṇa*, *as*,  $\bar{i}$ , *am*, distinguishing, discriminative, attributive; distinctive (as a property &c.); (*am*), n. the act of distinguishing or discriminating, distinction, discrimination; a distinguishing mark or attribute; a word which particularizes or defines another word, the 'differencer' or distinguisher of another word (which other word is called *vi-śeṣhya*, q. v.); an epithet, attribute, adjective; a word used in apposition.—*Viśeṣhaṇa-tā*, f. the state of a distinguisher or of distinguishing, the being a distinguishing mark; the being an adjective; individuality.—*Viśeṣhaṇatā-sambandha*, *as*, m. the relation of predicability, relation of predicate to subject.—*Viśeṣhaṇa-vat*,  $\bar{a}$ n, *atī*, *at*, endowed with discriminating; having a distinguishing attribute.—*Viśeṣhaṇa-varga*, *as*, m., N. of a division of the *Sabdaratnāvalī* lexicon.

*Vi-śeṣhaṇiyya*, *as*,  $\bar{a}$ , *am*, to be distinguished or discriminated; to be marked as different or distinct; to be particularized.

*Vi-śeṣhīta*, *as*,  $\bar{a}$ , *am*, distinguished, made different or distinct, defined, separated, divided; having as an attribute, distinguished by an attribute; predicated; excellent, superior.

*Vi-śeṣhya*, *as*,  $\bar{a}$ , *am*, to be distinguished or discriminated; requiring to be defined or determined; distinguished, pre-eminent, principal, primary, chief; (*am*), n. the word to be 'differenced' or distinguished, the thing or object to be particularized or defined by another word (which other word is called

*viśeshāna*, q. v.), a substantive, noun, the object or subject of a predicate, (according to some, in these senses; also masc.) = *Viśeshya-tā*, f. the being to be described or defined; the condition of a substantive.

*Viśeshyaka* in *taivād-viśeshyaka*, as, ā, am, relating to (an object) possessing such an attribute.

**विशिष्यन्** *vi-śirshan*, ā, ā, Ved. headless, without a head.

**विशील** *vi-śīla*, as, ā, am, ill-behaved, indecorous, immoral; badly conducted, ill-mannered, not observing approved usages.

**विशुध्** *vi-śudh*, cl. 4. P. -*śudhyati*, -*śod-dhum*, to be completely purified or cleansed; to become pure: Caus. -*śodhayati*, -*yitum*, to purify, cleanse.

*Vi-suddha*, as, ā, am, completely purified or cleansed; cleared; clean; pure, free from all vice or fault; pious, virtuous, honest; humble, modest, compliant; rectified, corrected, accurate; (am), n. a kind of mystical circle in the body, (see *cakra*, cf. *viśuddhi-cakra*). = *Viśuddha-dhishāna*, as, ā, am, having the understanding or mind purified. = *Viśuddha-bhāva*, as, ā, am, having a pure mind or disposition, pure-minded. = *Viśuddha-vāṅśya*, as, ā, am, of a pure family. = *Viśuddha-sattva-pradhāna*, as, ā, am, chiefly characterized by pure goodness. = *Viśuddhātman* ('*dha-āt*'), ā, ā, a, having a pure soul, pure-minded, innocent. = *Viśuddhesa-tantra* ('*dha-iś*'), am, n., N. of a work.

*Vi-suddhi*, is, f. complete purity; purifying; purification, sanctification, holiness; rectitude, rectification, correction, correctness, removal of error or doubt; equality, sameness, similarity; (in algebra) a subtractive quantity. = *Viśuddhi-cakra*, am, n. a kind of mystical circle or mark in the body (said by some to be in the region of the throat). = *Viśuddhi-bhāj*, k, k, k, possessing purity, free from sin or vice, pure.

*Vi-śodhana*, am, n. the act of purifying, cleaning, freeing from soil, defect, or sin; expiation; (ī), f. a particular plant or tree (= *danti*); N. of the capital of Brahmā.

*Vi-śodhanīya*, as, ā, am, to be purified or cleansed, to be freed from taint or sin; to be rectified or corrected.

*Vi-śodhita*, as, ā, am, purified, cleansed, freed from soil or taint.

*Vi-śodhitavya*, as, ā, am, = *vi-śodhanīya* above. *Vi-śodhin*, ī, inī, ī, purifying, cleaning, clearing; (inī), f. a particular plant (= *nāga-danti*). = *Viśodhitā*, f. or *viśodhit-va*, am, n. purifying, cleaning; clearing, freeing from obstructions; rectifying, correcting. = *Viśodhinī-rija*, am, n. = *jaya-pāla* (according to *Sabda-k.*).

*Vi-śodhya*, as, ā, am, to be purified or cleaned, to be freed from taint or fault; to be rectified; (am), n. a debt.

**विशुभ्** *vi-śubh*, cl. 1. A. -*śobhate*, -*śobhitum*, to shine brightly, to be beautiful.

**विशुष्प** *vi-śuṣh*, cl. 4. P. -*śuśhyati*, -*śuṣhum*, to become very dry, dry up, to become withered: Caus. -*śuśhayati*, -*yitum*, to make dry, dry up, desiccate.

*Vi-śuṣhka*, as, ā, am, completely dried up, very dry; withered; thirsty.

*Vi-śoṣhāna*, as, ī, am, drying, desiccative; epithet of a weapon; (am), n. the act of drying, desiccating, desiccation.

*Vi-śoṣhita*, as, ā, am, completely dried up, dried.

**विशूल** *vi-śūla*, as, ā, am, destitute of a spear or pike, without a spear.

**विशुहल** *vi-śrīnkhalā*, as, ā, am, unfettered, unshackled, unchecked, unrestrained, uncurbed; dis-solute.

**विश्रु** *vi-śrī*, Pass. -*śrīyate*, to be broken or split in pieces; to crumble or fall to pieces, lose

cohesion, be dissolved, become rotten, decay; to waste away, become emaciated; to shrivel or fade away, disappear.

*Vi-śara*, as, m. splitting, bursting; destroying, killing, slaying, slaughter.

*Vi-śaraṇa*, am, n. the act of splitting, destroying, killing, &c.

*Vi-śaraṇa*, am, n. the act of splitting, shattering, destroying.

*Vi-śirṇa*, as, ā, am, shattered, broken to pieces, wrecked; decayed, withered, rotten, dried up, dry; shrunk, shrivelled; impaired, wasted. = *Viśirṇa-parṇa*, as, m. the Nimb tree (= *nimba*). = *Viśirṇa-mūrti*, is, m. 'having his body destroyed or reduced to ashes,' epithet of Kāma-deva.

*Vi-śirya*, as, ā, am, to be broken to pieces or dissolved; likely or fit to crumble or fall to pieces.

*Vi-śiryati*, an, anti, at, being shattered or dashed to pieces, crumbling away.

*Vi-śiryamāṇa*, as, ā, am, being shattered or destroyed or wasted; wasting away, decaying, perishing.

**विशोक** *vi-śoka*, as, ā, am, freed from grief, free from sorrow, happy; (as), m., N. of a Muni; the Aśoka tree; (ā), f. exemption from grief, (one of the original properties of man.) = *Viśoka-koṣa*, N. of a mountain. = *Viśoka-deva*, as, m. a proper N. = *Viśoka-parvan*, a, n., N. of a section of the *Mahā-bhārata*.

**विश्रकृ** *viś-śakra*, as, m. (said to be fr. *vi-s* for *vi + śakra*, cf. *viśva-kadru*), Ved. (according to some) a low man who deals in dogs, a dog-dealer, (according to others) a dog (regarded as a despicable animal). = *Viśśakadrākaraśa* ('*ra-āk*'), as, m. (according to some) one who drags about or chastises the above, (see *Nirukta* II. 3.)

**विश्र** *viśna*, as, m. (fr. rt. *viśh*, Pāṇ. VI. 4, 19), lustre, splendor.

**विश्रपला** *viśpalā*, f. a proper N.

**विश्रय** *vi-śraṇ*, cl. 10. P. -*śraṇayati*, -*śrāyayati*, -*yitum*, to give away, distribute, present.

*Vi-śraṇana*, am, n. the act of giving away, distribution, gift, donation.

*Vi-śraṇana*, am, n. = *vi-śraṇana* above.

*Vi-śraṇita*, as, ā, am, given away, distributed, bestowed.

*Vi-śraṇya*, ind. having given or bestowed.

**विश्रय** *vi-śrath* (connected with *vi-slath*, q. v.), cl. 10. P. -*śrathayati*, -*yitum*, Ved. to loosen, relax, untie, release; to become loose.

**विश्रम्** *vi-śram*, cl. 4. P. -*śrāmyati* (ep. even d. I. -*śramati*), -*śramitum*, to cease from labour or toil, rest, repose; to cease: Pass. -*śramyate*, Aor. *vy-śrami* or *vy-śrāmi*: Caus. -*śramayati* (ep. -*śrāmya*), -*yitum*, to cause to rest, make to cease from toil.

*Vi-śrama*, as, m. rest, repose, quiet; cessation from labour or fatigue, remission of work, relaxation; N. of a scribe.

*Vi-śramita*, as, ā, am, made to rest; completely wearied, exhausted.

*Vi-śramya*, ind. having rested, having reposed, &c.

*Vi-śrānta*, as, ā, am, rested, reposed, reposing; ceased, ceasing, desisting from; calm, composed.

*Vi-śrānti*, is, f. rest, repose, cessation from toil or occupation.

*Vi-śrāma*, as, m. rest, repose, cessation from toil or occupation; pause, stop, cessation; tranquillity, composure.

**विश्रम्भ** *vi-śrambh* (also written *vi-srambh*), cl. 1. A. -*śrambhate*, -*śrambhitum*, to entrust, confide, be confident.

*Vi-śrabdha*, as, ā, am, entrusted, trusted, confided, confided in, confided to; trusty, trustworthy, confidential; confiding, confident, fearless; firm, quiet, steady; reposed, rested, tranquil, patient,

meek, lowly-minded, not lofty; excessive, exceeding, much; (am), n. confidingly, trustfully, without fear, without hesitation, quietly. = *Viśrabdha-tā*, f. or *viśrabdha-tva*, am, n. trustiness; trustworthiness. = *Viśrabdha-naoḍhā*, f. a confiding bride, (one of the several classes into which brides are divided.)

*Vi-śrambha*, as, m. trust, confidence; rest; the relaxing of the organs of utterance, lowering or sinking of the voice (applied to the An-udāta accent in grammar); affection, affectionate inquiry; playful or amorous quarrel, festive or sportive tumult; killing. = *Viśrambhālāpa* ('*bha-āl*'), as, m. confidential talk, affectionate conversation.

*Vi-śrambhin*, ī, inī, ī, trusting, confiding, confiding in; trusty, faithful, trustworthy.

**विश्रवस्** *vi-śravas*, *vi-śrāva*. See below.

**विश्रणित** *vi-śraṇita*, *vi-śrāṇya*. See under *vi-śraṇ*, col. 2.

**विश्रि 1.** *vi-śri*, is, m. death (according to *Sabda-k.*).

**विश्रि 2.** *vi-śri*, cl. 1. P. A. -*śrayati*, -*śrayate*, -*śrayitum*, Ved. to be opened, be set open (A.); to be diffused, diffuse, spread out, expand (A.); to devote one's self to, serve, enjoy (A.); to open, spread out, spread over (P.); to have recourse to, approach.

*Vi-śraya*, as, m. the having recourse to, dependance upon, abode, asylum.

*Vi-śrayamāṇa*, as, ā, am, Ved. diffusing, spreading, serving, enjoying, (Sāy. = *ni-śhevamāṇa*.)

*Vi-śrayin*, ī, inī, ī, having recourse to, living or dwelling in; depending on, serving.

**विश्रु 1.** *vi-śru*, Pass. -*śrūyate*, to be heard in various places; to be heard of far and wide, to be celebrated: Caus. -*śrāvayati*, -*yitum*, to cause to be heard everywhere, cause to be heard, narrate; to cause to resound; to call out.

*Vi-śravas*, ās, m., N. of the father of Kuvera and of Rāvaṇa; (according to the *Rāmāyaṇa*, *Viśravas* was son of the sage *Pulastya*, who was the son of *Brahmā*; cf. *vaiśravaṇa*.)

1. *vi-śrāva*, as, m. great fame or celebrity.

1. *vi-śrāvāṇa*, am, n. causing to hear, narrating, apprising.

*Vi-śrāya*, ind. having caused to be heard.

1. *vi-śruta*, as, ā, am, heard of far and wide, noted, renowned, celebrated, famous, notorious, well known; pleased, delighted, happy. = *Viśruta-vat*, ān, m., N. of a king. = *Viśrutābhijāna* ('*ta-abh*'), as, ā, am, of a renowned family, of noted birth.

1. *vi-śruti*, is, f. celebrity, fame, notoriety.

**विश्रु 2.** *vi-śru* = *vi-sru*, q. v.

2. *vi-śrāva*, as, m. flowing forth or away, dropping.

2. *vi-śrāvāṇa*, am, n. causing to flow forth; bleeding, (see *vi-śrāvāṇa*.)

2. *vi-śruta*, as, ā, am, flowed away, flowing forth.

2. *vi-śruti*, is, f. flowing, oozing.

**विश्रय** *vi-slath* [cf. *vi-śrath*], cl. 1. P. -*slathati*, cl. 10. P. -*slathayati*, &c., to be loose or relaxed; to loosen.

*Vi-slatha*, as, ā, am, untied, loose, relaxed, languid. = *Viślathārga* ('*tha-ar*'), as, ā, am, having relaxed limbs, relaxed, weak, nerveless.

**विश्रिप्** *vi-śliṣh*, cl. 4. P. -*śliṣhyati*, -*śliṣhetum*, to be disunited or separated, be divided, be broken: Caus. -*śliṣhayati*, -*yitum*, to cause to be disunited, separate.

*Vi-śliṣhā*, as, ā, am, disunited, disjoined, separated.

*Vi-śleṣha*, as, m. disunion, disjunction, separation (especially of lovers, or of husband and wife); distance, absence, bereavement; a chasm; (in arithmetic) the converse of addition. = *Viśleṣha-jāti*, is, f. (in arithmetic) the assimilation of difference, the reduction of fractional difference.

*Vi-śleshita*, *as*, *ā*, *am*, disunited, severed, separated, divided.

*Vi-śleshin*, *i*, *īnī*, *i*, disunited, severed, falling from.

विश्विक *vi-sloka*, *as*, *m*, a kind of metre.

विश्व *viśva*, *as*, *ā*, *am* (in *Uṇādi-s.* I. 151. said to be fr. rt. 1. *viś*, 'to pervade'; according to some connected with rt. *śvi* with *vi*; declined as a pronominal, like *sarva*, nom. pl. masc. *viśve*, see Gram. 238; cf. *śasvat*, *śāsvata*), all, every, every one, (*viśvāmā* *Indra uttarah*, *Indra* is higher than all, *Rig-veda* X. 86, 1), entire, whole, universal; (*as*), m., N. of a kind of deity belonging to a class of ten (forming one of the nine *Gaṇas* or classes enumerated under *Gaṇa-devatā*, q. v.; in *Rig-veda* X. 130, 5. they are associated with the *Jagati* metre, and called *Viśve devāḥ*, which may have originally denoted 'all the gods collectively,' though the introduction of the *Viśvas* under the name *viśva-devāḥ* or *viśve-devāḥ*, as a separate troop or *Gaṇa* of deities, seems to have taken place at an early period: according to the *Viṣṇu* and other *Purāṇas* they were sons of *Viśva*, daughter of *Dakṣa*, and their names are as follow, 1. *Vasu*, 2. *Satya*, 3. *Kratu*, 4. *Dakṣa*, 5. *Kāla*, 6. *Kāma*, 7. *Dhṛiti*, 8. *Kuru*, 9. *Purū-ravas*, 10. *Mādravas*; two others are added by some authorities, viz. 11. *Roçaka* or *Loçana*, 12. *Dhvanī* [also written *Dhṛi*?] they are particularly worshipped at the *Srāddhas* or funeral obsequies in honour of deceased ancestors: moreover, according to *Manu* III. 90, 121, offerings should be made to them daily,—these privileges having been bestowed on them, it is said, by *Brahmā* and the *Pitṛis*, as a reward for certain severe austerities they had performed on the *Himālaya*: sometimes, however, it is difficult to decide whether the expression *viśve devāḥ* refers to all the gods or to the particular troop of deities described above); N. of Intellect in the *Vedānta* philosophy, or (according to some) the faculty which perceives Singleness, (perhaps translatable by 'the Pervader'; according to a commentator = *sthūla-sāriira-vyashṭi-upahita-çaitanya*, 'intellect located in the distributive aggregate of material bodies'); N. of a well known lexicon, = *viśva-prakāśa*, q. v.; (*ā*), f., N. of a daughter of *Dakṣa* and wife of *Dharma*; the plant *Aconitum Ferox*; a tree used for dying red (commonly called *Atis* = *Betula*); the shrub *Asparagus Racemosus* (= *satāvāri*); another plant (= *pippali*); dry ginger; (*am*), n. the whole world, universe, whole creation; dry ginger. — *Viśva-kadru*, *us*, *us*, *u*, wicked, vile; (*us*), m. a dog trained for the chase; sound, noise. — *Viśva-karman*, *ā*, m., 'one who does universal acts, all-doer, all-creator, all-maker,' N. of the architect or artist of the gods (said to be son of *Brahmā*, and in the later mythology sometimes identified with *Tvaṣṭri*, q. v., not only as an architect, but as a kind of chief engineer or forger of divine weapons, and inventor of the *agny-astra*, q. v.; in this capacity *Viśva-karman* is said to have revealed the *Śihāpatya-veda*, q. v., or fourth *Upa-veda*), and to preside over all manual labours as well as the sixty-four mechanical arts, [whence he is worshipped by *Kārus* or *artizans*]; in the *Vedic* mythology, however, the office of *Indian Vulcan* is assigned to *Tvaṣṭri* as a distinct deity, *Viśva-karman* being rather identified with *Prajā-pati* [*Brahmā*] himself as the creator of all things and architect of the universe; in the hymns *Rig-veda* X. 81, 82, he is represented as the universal Father and Generator, the one all-seeing God, who has on every side eyes, faces, arms, and feet, who blows forth heaven and earth with his arms and wings, who knows all worlds, gives the gods their names, and is beyond the comprehension of mortals; in *Nirukta* X. 26. and elsewhere in the *Brahmaṇyas* he is called a son of *Bhuvana*, and *Viśva-karman* *Bhauvana* is described as the author of the two *Rig-veda* hymns X. 81, 82, mentioned above; moreover, a doubtful legend is told of his having offered up all beings, including himself, in sacrifice; the *Rāmāyaṇa* represents him as having built the city of *Lankā* for the *Rākshasas*, and as

having generated the ape *Nala*, who made *Rāma's* bridge from the continent to the island; the name *Viśva-karman*, meaning 'doing all acts,' appears to be sometimes applicable as an epithet to any great divinity; epithet of *Sūrya* or the Sun; of one of the seven principal rays of the sun (supposed to supply heat to the planet Mercury); epithet of *Mahā-deva* (*Mahā-bh. Śānti-parvan* 10332); epithet of *Indra* (*Rig-veda* VIII. 87, 2); of a son of the *Vasu* *Prabhāsa*; any great saint. — *Viśvakarma-sūtā* or *viśvakarma-jā*, f. 'daughter of *Viśva-karman*,' epithet of *Sāyijā* (one of the wives of the Sun). — *Viśva-kāya*, *as*, *ā*, *am*, whose body is the universe (said of *Viṣṇu*); (*ā*), f., N. of a goddess. — *Viśva-kārya*, *as*, *m*, N. of one of the seven principal rays of the sun (supposed to supply heat to the planet Venus; cf. *viśva-karman*). — *Viśva-kṛit*, *t*, *t*, *t*, making or creating all; (*t*), m. the creator or maker of all things; epithet of *Viśva-karman*, son of *Brahmā*, (see above); N. of a son of *Gādhi* or *Gāthin*, and brother of *Viśva-mitra*. — *Viśva-kṛita*, *as*, *ā*, *am*, made by *Viśva-karman* (?). — *Viśva-kṛishṭi*, *is*, *is*, *i*, Ved. (probably known to all men; [cf. *viśva-çarshani*].) — *Viśva-keṭu*, *us*, m. 'whose banner is the universe,' epithet of *A-niruddha*, (a form of *Kāma*, as son of *Pradyumna*). — *Viśva-kosha*, *as*, *m*, the lexicon called *Viśva* (= *viśva-prakāśa*). — *Viśva-ga*, *as*, *m*, 'going everywhere,' N. of *Brahmā*. — *Viśva-gandha*, *as*, *m*, 'having much odour,' an onion; (*ā*), f. 'having all fragrance,' the earth (as having the quality of odour, see *gupa*); (*am*), n. myrrh (= *vola*). — *Viśva-guṇādarśa* (*ṇa-ād*), *as*, *m*, 'mirror of the virtues of the world,' N. of a work by *Venkaṭa* (relating the history of Southern India). — *Viśva-gudh*, *ghut*, *t*, *t*, all-enveloping. — *Viśva-gūrta*, *as*, *ā*, *am*, Ved. approved by every body, accomplisher of all deeds, prepared for all acts. (Sāy. = *sarveshu kāryeshūdyata*, *Rig-veda* VIII. 1, 22.) — *Viśva-goptrī*, *tā*, m. 'preserver of the universe,' epithet of *Viṣṇu*; of *Indra*. — *Viśva-granthi*, *is*, *f*, the plant *Cissus Pedata* (= *haṇsa-padī*). — *Viśvan-kara*, *as*, *i*, *am*, all-creating, making all; (*as*), m. the eye. — *Viśva-çakra*, *am*, *n*, N. of a particular kind of large gift or offering consisting of a mass of pure gold. — *Viśva-çaksha*, *as*, *ā*, *am*, Ved. all-seeing. — *Viśva-çakshas*, *ās*, *ās*, *as*, Ved. all-seeing, all-beholding, (said of *Viśva-karman*, *Rig-veda* X. 81, 2, and of *Sūrya* I. 50, 2.) — *Viśva-çandra*, *as*, *ā*, *am*, Ved. all-radiant, all-brilliant. — *Viśva-çarshapī*, *is*, *is*, *i*, Ved. known to all men, extending everywhere, world-wide, seeing everything, comprising all men. — *Viśva-jana*, *am*, *n*, all men, all mankind, mankind generally. — *Viśva-janīna*, *as*, *ā*, *am*, fit or good for all men, suitable to all mankind. — *Viśva-janīna-vṛitti*, *is*, *is*, *i*, whose conduct or actions are for the benefit of the whole world. — *Viśva-janīya*, *as*, *ā*, *am*, relating or suitable to all men. — *Viśva-janya*, *as*, *ā*, *am*, belonging or relating to all mankind, fit or good for all men, universally beneficial. — *Viśva-jit*, *t*, *t*, *t*, all-conquering, all-subduing; (*t*), m., N. of a particular ceremony or sacrifice; the cord or noose of *Varuṇa*; N. of a son of *Gādhi* and brother of *Viśva-mitra*; of a son of *Satya-jit*. — *Viśva-jīva*, *as*, *ā*, *am*, Ved. all-refreshing, all-sustaining. — *Viśva-jū*, *ās*, *us*, *u*, Ved. all-impelling, (Sāy. = *viśvāya prerayitri*, *Rig-veda* IV. 33, 8.) — *Viśva-tas*, &c., see p. 945, col. 3. — *Viśva-tur*, *ūr*, *ūr*, *ūr*, Ved. all-subduing, conquering everything. — *Viśva-darśata*, *as*, *ā*, *am*, Ved. all-conspicuous, visible to all; to be honoured by all. — *Viśva-deva*, *as*, *m*, a *Viśva-deva* or deity of a particular class, see under *viśva*; (*ā*), f. the plant *Hedysarum Lagopodioides*; (*as*, *ā*, *am*), possessing all divine attributes, containing all the gods. — *Viśva-devya*, *as*, *ā*, *am*, Ved. distinguished by all divine attributes; relating or acceptable to all the gods, *Rig-veda* III. 2, 5. — *Viśva-dohas*, *ās*, *ās*, *as*, Ved. milking or yielding all things, all-productive. — *Viśva-dhara*, *as*, *m*, 'all-containing,' a proper N. — *Viśva-dhāyas*, *ās*, *ās*, *as* (see 1. and 2. *dhāyas*), Ved. one who bears everything, all-sustaining, all-nourishing. — *Viśva-dhārin*,

*i*, *īnī*, *i*, all-maintaining, all-sustaining; (*i*), m. a deity; (*īnī*), f. the earth. — *Viśva-dhṛik*, *k*, *k*, sustaining everything, (see *dhṛik*). — *Viśva-dheṇā*, *f*, Ved. 'all-cherisher, all-fosterer,' epithet of the earth. — *Viśva-nātha*, *as*, *m*, 'lord of the universe,' N. of *Siva* (especially as the object of adoration at *Benares*, cf. *viśveṣa*); N. of the author of the *Candra-kalā* drama, the *Sāhitya-darpana*, and various other works; of several other authors and commentators. — *Viśvanātha-deva*, *as*, *m*, N. of the author of the *Kuṇḍa-maṇḍapa-kaumudī*. — *Viśvanātha-paiçānana* or *viśvanātha-bhāṭṭāçārya*, *as*, *m*, N. of the author of the *Bhāshā-pariçhedha*, and of a commentary on the *Nyāya-sūtra* of *Gotama*. — *Viśva-pā*, *ās*, *m*, 'all-protecting, all-nourishing,' the sun; the moon; fire. — *Viśva-pāla*, *as*, *m*, 'all-protector,' N. of a merchant. — *Viśva-pāvana*, *as*, *i*, *am*, world-purifying; (*i*), f. holy basil (= *talasi*). — *Viśva-piṣi*, Ved. having all sorts of ornaments; (Sāy.) *Viśva-piṣi* having many forms (= *bahu-rūpa*). — *Viśva-push*, *t*, *t*, *t*, all-nourishing. — *Viśva-pūjitā*, *f*, 'adored by all,' holy basil (= *talasi*). — *Viśva-peśas*, *ās*, *ās*, *as*, Ved. containing all beauties; multifarious, (Sāy. = *bahu-vidha-rūpa-yukta*). — *Viśva-prakāśa*, *as*, *m*, N. of a lexicon by *Maheśvara* (more briefly called *Viśva*). — *Viśva-psan*, *ā*, *m*, (according to some corrupted from *viśva + bhasan*, cf. *bhasad*), a god; fire or the deity of fire, *Agni*; the moon; the sun. — *Viśva-psnya*, *as*, *ā*, *am* (*psnya* said to be for *psanya* fr. rt. *psā*), Ved. feeding everything; having many forms or whose forms pervade everything, (Sāy. = *vyāpta-rūpa*). — *Viśva-budbuda*, *as*, *m*, the world regarded as a bubble. — *Viśva-bodha*, *as*, *m*, a *Buddha* or *Buddhist* deified saint. — *Viśva-bharas*, *ās*, *ās*, *as*, Ved. all-bearing, all-supporting. — *Viśva-bhānu*, *us*, *us*, *u*, Ved. having light on all sides, all-illuminating. (Sāy. = *sarvato vyāpta-tejaska*.) — *Viśva-bhāvana*, *as*, *m*, 'creator of the universe,' N. of *Viṣṇu*. — *Viśva-bhuj*, *k*, *k*, *k*, all-enjoying, all-possessing; eating all things; (*k*), m. epithet of *Indra*. — *Viśva-bhujā*, *f*, N. of a tutelary goddess. — *Viśva-bhū*, *ūs*, *m*, the third of the *Buddhas* (according to some systems). — *Viśva-bheshaja*, *am*, *n*, 'universal-medicine,' dry ginger; (*as*), m., Ved. a universal remedy, panacea. — *Viśva-bhojana*, *am*, *n*, the eating of all sorts of food. — *Viśva-bhojas*, *ās*, *ās*, *as*, Ved. all-nourishing, one who enjoys all things, granting all enjoyment. — *Viśva-bhrāj*, *t*, *t*, *t*, Ved. all-illuminating. — *Viśva-madā*, *f*, 'all-delighting,' N. of one of the seven tongues of fire. — *Viśva-manas*, *ās*, *m*, N. of the author of the hymns *Rig-veda* VIII. 23–26 (having the patronymic *Vaiśva*). — *Viśva-manus*, *us*, *us*, *us*, Ved. (probably) known to all men; [cf. *viśva-kṛishṭi*]. — *Viśva-mānusha*, *as*, *ā*, *am*, Ved. (probably) known to all men [cf. *viśva-manus*]; (*as*), m. every mortal, (Sāy. = *sarvo manusyah*, *Rig-veda* VIII. 45, 42.) — *Viśvam-inva*, *as*, *ā*, *am*, Ved. expanding everywhere, pervading everything, (Sāy. = *viśvam-eyānuvāna*); gratifying all, (Sāy. = *viśva-tarpana*). — *Viśva-mukhi*, *f*, N. of *Dākshyaṇī* (as worshipped in *Jālandhara*). — *Viśva-mūrti*, *is*, *is*, *i*, one whose form is the universe, existing in all forms; an epithet of the Supreme Spirit. — *Viśvamūrti-mat*, *ān*, *atī*, *at*, having or taking all forms, existing in all forms, omnipresent. — *Viśvam-eyaya*, *as*, *ā*, *am*, Ved. shaking everything, making everything tremble; [cf. *janam-eyaya*]. — *Viśva-meltnī*, *f*, N. of a lexicon. — *Viśvam-bhara*, *as*, *ā*, *am*, supporting the universe, all-sustaining, all-maintaining; (*as*), m. the Supreme Being; epithet of *Viṣṇu*; of *Indra*; (*ā*), f. the earth. — *Viśva-vamharādhipa* (*ṇā-adhī*), *as*, *m*, 'lord of the earth,' a king. — *Viśva-yonī*, *is*, *m*, 'source of the universe,' N. of *Brahmā*; of *Viṣṇu*. — *Viśva-ratha*, *as*, *m*, N. of a son of *Gādhi* and brother of *Viśva-mitra*. — *Viśva-rāj*, *t*, *m*, a universal sovereign. — *Viśva-ruçī*, *f*, 'all-glittering,' epithet of one of the seven tongues of fire, (sometimes regarded as a goddess). — *Viśva-rūpa*, *as*, *ā*, *am*, taking all forms, existing in all forms, of every kind, universal, omnipresent; (*as*), m. an epithet of *Viṣṇu*; N. of a

son of Tvashṭri (a three-headed monster slain by Indra); of a lexicographer; of a pupil of Sankarācārya; of several other persons; (*am*), n. Agallochum. — *Viśvarūpa-tama*, *as*, *ā*, *am*, Ved. having the greatest variety of forms or colours. — *Viśvarūpa-darsana*, *am*, n., N. of two chapters in the Kīṭākhanda of the Gaṇeśa-Purāṇa. — *Viśvarūpācārya* (*pa-āc*°), *as*, m., N. of the author of a Vārtika. — *Viśva-retas*, *ās*, m. 'containing the seed of all things,' epithet of Brahmā. — *Viśva-rocana*, *as*, m. an esculent root, Arum Colocasia. — *Viśva-linga*, *as*, *ā*, *am*, Ved. containing the distinguishing word *viśva*. — *Viśva-locana* = *viśva-prakāśa*. — *Viśva-vada*, *as*, m., N. of a so-called Veda (with the Magians). — *Viśva-vasu*, *us*, m. 'wealth of all,' N. of a son of Purū-ravas. — *Viśva-vāra*, *as*, *ā*, *am*, Ved. possessed of all desirable things, containing all good things, granting all boons (Rig-veda VII. 10, 4); adored or cherished by all, (Sāy. = *viśvair varāṇi*ya, Rig-veda I. 113, 19); (*ā*), f., N. of the authoress of the hymn Rig-veda V. 28 (belonging to the family of Atri). — *Viśva-vārya*, *as*, *ā*, *am*, Ved. all-desired, (Sāy. = *viśvair varāṇi*ya, Rig-veda VIII. 19, 11). — *Viśva-vāh*, *vāt*, *viśvāhu*, *vāt* (inst. c. *viśvāhu*), cf. *bhāra-vāh*), all-sustaining. — *Viśva-vid*, *t*, *t*, *t*, Ved. knowing everything, omniscient. — *Viśva-vidhāyin*, *i*, m. all-making, all-arranging, a creator, deity. — *Viśva-ṛitī*, *i*, f. universal practice. — *Viśva-vedas*, *ās*, *ās*, *as*, one who knows all things, all-knowing, omniscient, obtaining or possessing all; a sage, saint. — *Viśva-ryacas*, *ās*, f. 'all-embracing,' epithet of Aditi. — *Viśva-ryāpaka*, *as*, *ā*, *am*, all-pervading, everywhere diffused. — *Viśva-ryāpin*, *i*, *mī*, *i*, all-diffused, all-pervading, ubiquitous, omnipresent. — *Viśva-ryāpti*, *is*, f. universal diffusion or permeation. — *Viśva-sambhū*, *ās*, m. one who is the source of all prosperity; epithet of Viśva-karman (Rig-veda X. 81, 7; in Rig-veda I. 160, 4. the dual form *viśva-bhuvā*, 'all-beneficial,' is an epithet of *Rodasi*, or heaven and earth). — *Viśva-sardhas*, *ās*, *ās*, *as*, Ved. displaying great power, making great exertion, (Sāy. = *vyapta-bala* or *bahūtsāha*). — *Viśva-sārāla*, *as*, m., Ved. epithet of the disease called Takman (as likely to occur every autumn). — *Viśva-sūci*, *is*, *is*, *i*, Ved. all-enlightening, purifying everything (said of Agni). — *Viśva-saha*, *as*, *ā*, *am*, all-bearing, all-enduring; (*as*), m., N. of a son of Ilavila; (*ā*), f. the earth; epithet of one of the tongues of fire. — *Viśva-sāman*, *ā*, m., N. of the author of the hymn Rig-veda V. 22 (having the patronymic Ātreya). — *Viśva-sāraka*, *am*, n. 'having all essence,' the prickly pear, Cactus Indicus. — *Viśva-sarid*, *t*, *t*, *t*, Ved. granting everything well, giving every good thing, bestowing every sort of wealth. — *Viśva-srij*, *t*, *t*, *t*, creating the universe; (*t*), m. a creator of the universe (of whom there are ten according to some accounts); an epithet of Brahmā. — *Viśva-sena*, *as*, m. epithet of the eighteenth Muḥūrta. — *Viśva-saubhaga*, *as*, *ā*, *am*, Ved. bestowing all blessings, containing all good things. — *Viśva-sphatika*, *as*, m., N. of a king of Magadha. — *Viśva-sraṣṭri*, *tā*, m. the creator of the universe, God. — *Viśvāṅga* (*va-an*°), *as*, m. universal-membered (said of Vishnu). — *Viśvātman* (*va-āt*°), *ā*, m. 'Universe-spirit,' the Soul of the Universe, the Universal Spirit, the Supreme Being, God; Brahman; Siva; Vishnu. — *Viśvā-dhāyas*, *ās*, m. (for *viśva-dhāyas*, q. v.), 'all-sustaining,' a deity, god. — *Viśvā-nara*, *as*, m. 'ruling all men, benefiting all men,' epithet of Savitri; N. of the father of Agni. — *Viśvāntara* (*va-an*°), *as*, m., Ved. N. of a son of Su-shadman. — *Viśvāpsu*, *us*, *us*, *u*, Ved. having all forms, multiform, (according to Sāy. on Rig-veda I. 148. *apsu* = *rūpa*, *viśvāpsu* = *nānā-rūpa*; but cf. *psu*). — *Viśvā-mitra*, *as*, m. (according to some authorities for *viśva + amitra*, and meaning 'no friend to all,' but more probably for *viśva-mitra*, 'the friend of all,' the final of *viśva* being lengthened), N. of a celebrated Kshatriya, described as son of Gāthīn or Gādhī, deriving his lineage from an ancestor of Kuśika, named Purū-ravas, of the lunar race

of kings, and himself sovereign of Kanyā-kubja or Kanoj, (according to one account he was brother of Satya-vati, wife of Rīcika and mother by him of Jamad-agni, q. v., who was the father of Paraśu-rāma; he had one hundred sons, fifty of whom offended their father, and being degraded by him to the condition of outcasts, became the progenitors of various barbarous tribes and Dasyus: the fame of Viśvā-mitra rests chiefly on his contests with the great Brāhman Vasishṭha, and his success in elevating himself, though a Kshatriya, to the rank of a Brāhman, see Mann VII. 42: the Rāmāyana, which makes him a companion and counsellor of the young Rāma-āndra, records [I. 51-65] how Viśvā-mitra, on his accession to the throne, visited the hermitage of Vasishṭha, and seeing there the cow of plenty [probably typical of *go*, 'the earth'], offered the Muni untold treasures in exchange for it, but being refused, prepared to take it by force; a long contest ensued between the king and the saint [symbolical of the struggles between the Kshatriya and Brāhmanical classes], which ended in the defeat of Viśvā-mitra, whose vexation was such that, in order to become a Brāhman and thus conquer his rival, he devoted himself to intense austerities, gradually increasing the rigour of his mortification through thousands of years, till he successively earned the titles of Rājārshi, Rishi, Maharshi, and finally Brahmarshi; during the course of these penances Indra and the gods jealous of his increasing power—as exhibited in his transporting king Tri-śanku to the skies, and in saving his nephew Sunah-śepha, son of his own brother-in-law Rīcika, out of the hands of Indra, to whom he had been promised by king Ambarīṣha as a victim in a sacrifice—sent first the nymph Menakā and subsequently Rambhā to seduce him from his passionless life, and his surrender to the allurements of the first of these nymphs led to the birth of a daughter called Sakuntalā, q. v., the heroine of the celebrated drama; the rivalry between Viśvā-mitra and Vasishṭha is alluded to in many passages of the Rig-veda; it is thought, therefore, that as caste distinctions had not then become fixed, the later myths on the subject of this rivalry may have rested on a Vedic legend, according to which king Su-dās, having employed Vasishṭha as his domestic priest, allowed on various occasions Viśvā-mitra also to officiate, which of course led to jealousies and quarrels between these two functionaries: the whole of the hymns of the third Maṇḍala of the Rig-veda and a few others are attributed to Viśvā-mitra or to members of his family); *Viśvāmītrasyāturdha*, N. of a Sāman; (*ās*), m. pl. the family or descendants of Viśvā-mitra; (*ā*), f., N. of a river. — *Viśvāmītra-priya*, *as*, m. 'dear to Viśvā-mitra,' the cocoa-nut tree, (the fruit being said to have been created by that saint). — *Viśvāmītra-srīṣhī*, *is*, f., Viśvāmītra's creation, (in allusion to several things fabled to have been created by this saint in rivalry of Brahmā, e. g. the fruit of the Palmyra in imitation of the human skull, the buffalo in imitation of the cow, the ass of the horse, &c.). — *Viśvāyū* (*va-āy*°), *us*, *us*, *u*, Ved. containing all life, of full vitality, life-sustaining, abounding in food; going everywhere, (according to Sāy. on Rig-veda IV. 28, 2 = *sarvato gantri*). — *Viśvāyū-poshas*, *ās*, *ās*, *as*, Ved. feeding or nourishing all living beings. — *Viśvāyū-vepas*, *ās*, *ās*, *as*, Ved. whose energy goes everywhere or pervades all things, (Sāy. = *sarva-gata-bala*, Rig-veda VIII. 43, 25). — *Viśvā-rāj*, *t*, m. a king of the universe. — *Viśvā-vasu*, *us*, m. 'wealth of all,' N. of one of the Gandharvas (regarded as the author of the hymn Rig-veda X. 139); epithet of one of the Manus; N. of a poet; of the thirteenth year of Jupiter's cycle; (*us*), f. epithet of a particular night. — *Viśvā-sah* or *viśvā-sāh*, *t*, *t*, *t*, Ved. all-conquering, subduing all foes. — *Viśve-devas*, m. pl. the *Viśva*-devas, see *viśva*; (according to the Sabda-k. there is a form *Viśve-devās*, nom. m. sing. meaning 'Fire,' cf. *viśve-vedas*). — *Viśve-devi*, *ā*, m. the clitoris (?). — *Viśve-bhojas*, *ās*, m. (for *viśva-bl*°), an epithet of Indra. — *Viśve-vedas*, *ās*, m. (for *viśva-v*°), an epithet of

Agni or Fire. — *Viśveśa* (*va-īśa*), *as*, m. 'lord of the universe,' N. of Siva (as worshipped at Benares, where a celebrated temple is appropriated to him, cf. *viśva-nātha* above); the Supreme Spirit; (*ā*), f., N. of a daughter of Dakṣha and wife of Dhātma. — *Viśveśvara* (*va-īś*°), *as*, m. lord of the universe = *viśveśa* above; N. of the author of the Madana-parīṣāta, the Mahārāya, the Smṛiti-kāumudī, and a commentary on the Mītāksharā; of the author of a commentary on the Aṣṭā-vakra-saṁhitā. — *Viśveśvara-tīrtha*, *us*, m., N. of a commentator; (*am*), n., N. of a place. — *Viśveśvara-bhaṭṭa*, *as*, m., N. of the author of the Karma-vipakā. — *Viśvaika-sāra* (*va-ek*°), 'sole essence of the universe,' N. of a plain in Kāśmīra.

*Viśvaka*, *as*, m., Ved., N. of the father of Viśvāpā; of the author of the hymn Rig-veda VIII. 75 (having the patronymic Kārshṇi); (*ā*), f. a sort of gull, Larus Ridibundus.

*Viśvak-sena*, *as*, m., for *viśvak-sena*, see under *viśv-āñc*, p. 948.

*Viśvag-aśva*, *viśvag-gati*, &c., for *viśvag-aśva*, &c., see under *viśv-āñc*, p. 948.

*Viśvāñc*, an incorrect form for *viśv-āñc*, q. v.

*Viśva-tas*, ind. everywhere, all around, universally. — *Viśvatas-cakshus*, *us*, *us*, *u*, Ved. having eyes on every side, (Rig-veda VIII. 81, 3). — *Viśvatas-pād*, *t*, m., Ved. having feet on every side; epithet of Viśva-karman. — *Viśvato-dāvan*, *ā*, &c., Ved. granting from all sides. — *Viśvato-dhī*, *is*, m., Ved. supporter of the universe, (Sāy. = *sarva-jagato dhāraka*). — *Viśvato-bāhu*, *us*, *us*, *u*, Ved. having arms on every side. — *Viśvato-mukha*, *as*, *i*, *am*, having a face on every side, facing all sides.

*Viśvathā*, ind. everywhere.

*Viśvadānīm*, ind., Ved. at all times, at all seasons; [cf. *tadānīm*, *i-dānīm*].

*Viśvadryāñc*, *an*, *iñc*, *ak* (fr. *viśva* + *adri* substituted for the final *a* + *añc*), moving everywhere or universally, going in all directions, (better written *viśvadryāñc*).

*Viśvadhā*, ind., Ved. at all times, on every occasion.

*Viśvadhā*, ind., Ved. on all sides, everywhere, (Sāy. = *bahu-vidham*).

*Viśvāntara*, *as*, m., N. of a king (son of Su-shadman; perhaps for *viśvāntara*).

*Viśvāyū*, *us*, m. (for *viśvāyū* ?), air, wind.

*Viśvaha*, ind., Ved. on all days, at all times, (Sāy. = *sarveshv apy ahaṣu*, *sarvadā*).

*Viśvahā*, ind., Ved. everywhere, in every place.

*Viśvāhā*, ind. (probably fr. *viśva* + *ahan*), every day, at all times, (Sāy. = *sarvadā*).

*Viśvāyā*, ind., Ved. from every place, from every quarter, (Sāy. = *viśva-tas*, *sarvāsu dikshu*).

**विश्वस** *vi-śvas*, cl. 2. P. -*śvasiti*, -*śvasitum*, to confide, trust, confide in, trust in, depend on (with loc. or gen.), to be trustful or confident, to be free from apprehension: Caus. -*śvasayati*, -*yitum*, to cause to trust, inspire with confidence, give confidence to, free from apprehension, console, encourage.

*Vi-śvasana*, *am*, n. trusting, confiding in.

*Vi-śvasanīya*, *as*, *ā*, *am*, to be trusted or relied on, reliable, trustworthy, credible. — *Viśvasanīya-tā*, f. trustworthiness, credibility.

*Vi-śvasita*, *as*, *ā*, *am*, trusted; believed or confided in.

*Vi-śvasita*, *as*, *ā*, *am*, trusted, confided in, relied on; worthy of trust, deserving confidence; faithful; full of confidence, bold, fearless, unsuspecting; (*ā*), f. a widow. — *Viśvasita-vat*, ind. as if confiding, as though trustful.

*Vi-śvasa*, *as*, m. trust, confidence, faith, belief, reliance; a confidential communication, secret. — *Viśvasa-kāraṇa*, *am*, n. cause of confidence, motive of trust. — *Viśvasa-kṛit*, *t*, *t*, *t*, inspiring confidence, causing trust. — *Viśvasa-ghāta*, *as*, m. destruction of confidence, breach of faith, violation of trust, treachery. — *Viśvasa-ghātaka*, *as*, or *viśvasa-ghātīn*, *i*, m. destroying confidence, one who betrays confidence, a traitor. — *Viśvāsa-janman*, *ā*, *ā*, *a*, produced from

confidence. — *Viśvāsa-devī*, f., N. of the patroness of Vidya-pati (to whom he dedicated his Gaṅgā-vākyaṅgā, a work on the worship of the waters of the Ganges). — *Viśvāsa-pātra*, am, n. a confidential agent, one worthy to be trusted. — *Viśvāsa-prati-panna*, as, ā, am, possessed of confidence, confiding, trusting. — *Viśvāsa-prada*, as, ā, am, giving or inspiring confidence. — *Viśvāsa-bhanga*, as, m. breach of faith, violation of confidence. — *Viśvāsa-bhūmi*, īs, f. ground for trust, an object of trust, a trust-worthy person, any one worthy of confidence. — *Viśvāsa-ethāna*, am, n. an object or person of trust or confidence, anything which produces confidence; a hostage. — *Viśvāsaikasūra* (°sa-ek°), as, m. one whose sole essence is trust; a proper N.

*Viśvāsana*, am, ā, n. f. causing to trust or confide, producing confidence.

*Viśvāsaitvā* (anom. ind. part.), having caused or persuaded to trust, having inspired confidence.

*Viśvāsika*, as, ā, am, trusty, confidential. — *Viśvāsika-tara*, as, ā, am, more trusty.

*Viśvāsita*, as, ā, am, made to trust, inspired with confidence.

*Viśvāsīn*, ī, inī, ī, confiding, trusting, believing, confiding in; trusty, honest.

1. *viśvāsa*, as, ā, am, to be trusted or confided in, trustworthy; to be believed; to be made to trust or inspired with confidence; to be encouraged. — *Viśvāsya-tā*, f. trustworthiness.

2. *śvāsya*, ind. having made to trust, having inspired with confidence or hope; having encouraged.

**विश्वाची** *viśvācī*, f. (probably fr. *viśva* + *ac* or *anā*, making a form *viśvāc* or *viśvāc*, cf. *ghṛitācī*, *viśvāc*), N. of one of the Apsaras or nymphs of Svarga.

**विश्वि** *vi-śvi*, cl. I. P. -*śvayati*, -*śvayitum*, to be manifested, appear, shine forth, (Sāy. = *vy-śvāit* = *sarvaṃ jagad vyaṅnot* or *tejasā pravṛddhāsīt*.)

**विष** 1. *viṣh*, cl. I. P. *veshati*, *vivesha*, *veśhyati*, *avikṣhat*, *veśhum* or (according to Vopa-deva) *veśhitum*, to sprinkle, pour out; d. g. P. *viśhātī*, &c., to separate, disjoin.

*Viśhāv* or *veśhitvā*, ind. having sprinkled.

**विष** 2. *viṣh*, cl. 3. P. A. (some of the forms of this rt. are liable to be confounded with those of rt. I. *viś*), *veśhīti*, *veśhīti* (Impv. 2nd sing. *vividhī* = *kuṣu* according to Nīruktā X. 8; = *praviśa*, see under rt. I. *viś*), *vivesha*, *veśhyati*, -*te*, *avikṣhat* or *avikṣhat* (?), *avikṣhata*, *veśhum*, (in Naigh. II. 6. *veśhī* is enumerated among the *kānti-karmāṇaḥ*; in Naigh. II. 14. *veśhīṣhī* and *veśhīṣhī* are mentioned among the *gati-karmāṇaḥ*), to pervade, spread through, extend through, go through, penetrate, invest; to spread, extend; to embrace; to go to, go against, meet (in a hostile manner); to cause to obtain, convey, (Sāy. = *prāpayati*); to accomplish, perform; to eat, consume (according to Naigh. II. 8).

3. *viṣh*, t, f. spreading, diffusion; feces, ordure, excrement; (t, t, t), spreading, diffusing, all-pervading (Ved.); (t), m. one who pervades, a pervading deity (Ved.). — *Viṣh-kārikā*, f. 'ordure-maker,' a kind of bird (probably a variety of the *Turdus Salica*). — *Viṣh-khadira*, as, m. a kind of fetid *Mimosas*. — *Viṣh-āra*, as, m. 'filth-goer,' a tame or village hog. — *Viṣh-saṅga*, as, m. coherence or obstruction of the feces, constipation. — *Viṣh-sārikā*, f. a sort of thrush or variety of the bird inaccurately called 'Maina' in Bengal. — *Viṣh-gandha*, as, m. a medicinal salt (= *viṣh-lavaṇa*). — *Viṣh-graha*, as, m. seizure or obstruction of the feces, constipation. — *Viṣh-ja*, as, ā, am, produced from ordure; (am), n. a fungus. — *Viṣh-bhava*, as, ā, am, born or produced from ordure. — *Viṣh-bhuḥ*, k, k, k, feeding on ordure (Manu XII. 56). — *Viṣh-lavaṇa*, am, n. a medicinal salt (commonly called *Vitlaban* or *Bitoben*). — *Viṣh-varāha*, as, m. a village or tame hog.

*Viśha*, as, am, m. n. poison, venom, bane, anything baneful or deadly; (am), n. water; the fibres attached to the stalk of the lotus; gum-myrrh; a kind of very active vegetable poison, *Aconitum Ferrox*, = *vatsa-nābha*; (ā), f. a tree (commonly called *Atis*, the bark of which is used as a red dye, also called *ati-vishā*); excrement; (for *vi-śhā*, 'intellect,' see under *vi-sho*). — *Viśha-kaṅṭakīnī*, f. a kind of plant (= *baudhyā-karkoṭakī*). — *Viśha-kanda*, as, m. a species of bulbous plant (= *nīla-kanda*). — *Viśha-kumbha*, as, m. a jar of poison. — *Viśha-khā*, ās, m. one who digs for the fibres of the stem of the lotus, (also written *bisā-khā*). — *Viśha-granthi*, N. of a plant (?). — *Viśha-ghā*, f. a kind of twining shrub, *Menispermum Cordifolium* or *Cocculus Cordifolius* (= *guḍācī*). — *Viśha-ghātin*, ī, inī, ī, poison-destroying, antidotal, an antidote; (ī), m. the tree *Mimosas Sirissa* (= *śirīśa*). — *Viśha-ghna*, as, ī, am, destroying or counteracting poison, antidotal, an antidote; (as), m. the tree *Mimosas Sirissa*; the plant *Hedysarum Alhagi*; *Beleric Myrobalan*, *Terminalia Belerica*; (ī), f. the pot-herb *Hingsha Repens*; another plant (commonly called *Bicchāti*); turmeric; bitter apple or colocynth. — *Viśha-jushā*, as, ā, am, possessed of poison, poisonous; poisoned. — *Viśha-tā*, f. or *viśha-tva*, am, n. the state or condition of poison, poisonousness. — *Viśha-tulya*, as, ā, am, resembling poison, fatal, deadly. — *Viśha-da*, as, ā, am, yielding or giving poison, poisonous; shedding water; (as), m. a cloud; (am), n. green vitriol. — *Viśha-danṣh-trā*, f. a medicinal plant and antidote (= *sarpa-kankālī*).

— *Viśha-dantaka*, as, m. 'having poisonous teeth,' a snake. — *Viśha-darsana-mṛityuka*, as, m. 'dying at the sight of poison,' a kind of pheasant; [cf. *viśha-mṛityu*.] — *Viśha-dāyaka*, as, ikā, am, or *viśha-dāyin*, ī, inī, ī, giving poison, poisoning. — *Viśha-dīgāha*, as, ā, am, smeared with poison, empoisoned, poisoned. — *Viśha-dūshana*, am, n. corrupting by poison, poisoning. — *Viśha-doshu-hara*, as, ā, am, taking away the ill effects of poison. — *Viśha-druma*, as, m. a kind of poison tree, *Upas tree*. — *Viśha-dhara*, as, ā, am, holding or containing poison, venomous, poisonous; (as), m. a snake. — *Viśha-dhara-nīlaya*, as, m. 'abode of snakes,' *Pātāla* or the lower regions. — *Viśha-dharmā*, f. cowach, *Carpopogon Pruriens*. — *Viśha-dhātṛī*, f. 'poison-holder,' N. of a goddess presiding over snakes, (she was wife of the Rishi *Jarat-kāru* and sister of *Vāsuki*; cf. *manasā*). — *Viśha-nāśaka*, as, ikā, am, poison-destroying, antidotal. — *Viśha-nāśana*, as, m. 'poison-destroyer,' an antidote; the tree *Mimosas Sirissa*; (am), n. the act of removing or curing poison. — *Viśha-nāśīn*, ī, inī, ī, poison-destroying, any antidote; (inī), f. a kind of plant (= *viśha-danṣh-trā*). — *Viśha-nimitta*, as, ā, am, caused by poison. — *Viśha-nud*, t, m. 'poison-expeller,' the plant *Bignonia Indica*. — *Viśha-pīta*, as, ā, am, one who has drunk poison. — *Viśha-pushpa*, as, m. 'having poisonous flowers,' the plant *Vangueria Spinosa*; (am), n. the blue lotus. — *Viśha-pushpaka*, as, m. sickness or disease caused by eating poisonous flowers. — *Viśha-prayoga*, as, m. the use or employment of poison, administering poison as a medicine. — *Viśha-bhākṣhaya*, am, n. the act of eating poison, taking poison. — *Viśha-bhīshaj*, k, m. a poison-doctor; a dealer in antidotes, one who pretends to cure the bites of snakes. — *Viśha-bhujanga*, as, m. a poisonous snake. — *Viśha-bhṛit*, t, t, t, bearing or containing poison, venomous, poisonous; (t), m. a snake. — *Viśha-mantra*, as, m. a snake-charmer, snake-catcher, one who pretends to charm snakes, one who cures the bite of snakes; (am), n. a charm for curing snake-bites. — *Viśha-maya*, as, ī, am, consisting of poison, poisonous. — *Viśha-muṣhṭī*, īs, f. a kind of shrub possessing medicinal properties (commonly called *Bishdori* or *Karsinj*). — *Viśha-mṛityu*, us, m. a sort of bird, a kind of pheasant ('to whom poison is death,' cf. *viśha-darsana-mṛityuka*). — *Viśha-rasa*, as, m. 'poison-juice,' a poisoned draught or potion. — *Viśha-rallārī*, f. a poisonous

creeper. — *Viśha-vidyā*, f. 'poison-science,' the administration of antidotes, the cure of poisons by drugs or charms. — *Viśha-vidhāna*, am, n. administering poison judiciously or by way of ordeal. — *Viśha-vimuktātman* ('*ta-āl*'), ā, ā, a, one whose soul or whose nature is released from poison. — *Viśha-vṛiksha*, as, m. a poison tree, the *Upas tree*. — *Viśha-vega*, as, m. 'poison-force,' the effect of poison (shown by various bodily effects or changes). — *Viśha-raidyā*, as, m. 'poison-doctor,' a dealer in antidotes or one professing to cure the bites of snakes. — *Viśha-vairiṇī*, f. 'poison-enemy,' a kind of grass used as an antidote (= *nir-vishā*, q. v.). — *Viśha-sālūka*, as, m. the root of the lotus. — *Viśha-sūka*, as, m. or *viśha-sṛiṅgīn*, ī, m. 'having a poisonous sting,' a wasp. — *Viśha-sūchaka*, as, m. 'poison-indicator,' the Greek partridge, *Perdix Rufa* (= *śākora*). — *Viśha-sṛtkha*, ā, m. 'poison-mouthed,' a wasp. — *Viśha-ha*, as, ā, am, removing poison; (ā), f., N. of various plants (= *deva-dālī*; = *nir-vishā*). — *Viśha-hantri*, tā, trī, trī, destroying or counteracting poison; (trī), f., N. of various plants (= *a-parājū*; = *nir-vishā*). — *Viśha-hara*, as, ā or ī, am, removing venom, antidotal; (ā or ī), f. the goddess who protects from the venom of snakes, (see *viśha-dhātṛī*, *manasā*). — *Viśha-hṛidaya*, as, ā, am, poison-hearted, cherishing hatred or hostility, malicious, malignant. — *Viśhākta* ('*śha-ak*'), as, ā, am, smeared with poison, poisoned. — *Viśhāṅṇī* ('*śha-āṅ*'), īs, m. the fire of poison. — *Viśhānkura* ('*śha-an*'), as, m. 'having a poisoned point,' a spear, dart. — *Viśhādānī* ('*śha-ad*'), f. 'poison-destroying,' a kind of creeper (= *palāśī*). — *Viśhānana* ('*śha-an*'), as, m. 'having a poisonous mouth,' a snake. — *Viśhāntaka* ('*śha-an*'), as, ā, am, poison-destroying, antidotal; (as), m. an epithet of *Siva*, (so called because he swallowed the deadly poison produced at the churning of the ocean.) — *Viśhāpaha* ('*śha-ap*'), as, ā, am, poison-repelling, antidotal, an antidote, (*mantrair viśhāpahāḥ*, with texts or charms which have the power of repelling poison); (as), m. a kind of tree, = *mushkaka*; (ā), f. a kind of birth-wort, *Aristolochia Indica* (= *arka-mūlā*); various other plants, = *intra-vāruṇī*; = *nir-vishā*; = *nāgā-damanī*; = *sarpa-kankālī-kā*). — *Viśhābhāva* ('*śha-abh*'), f. 'having no poison,' a species of plant (= *nir-vishā*). — *Viśhāyudha* ('*śha-āy*'), as, m. 'armed with venom,' a snake. — *Viśhārātī* ('*śha-ar*'), īs, m. 'poison-enemy,' a species of plant (= *kṛishṇa-dhatūrakā*). — *Viśhārī* ('*śha-arī*'), īs, m. 'poison-enemy,' a kind of plant or tree (= *mahā-dāicū*; = *ghṛita-karatīja*). — *Viśhāśya* ('*śha-āś*'), as, m. 'poison-mouthed,' a snake; (ā), f. the marking-*nnt* plant, *Semecarpus Anacardium*. — *Viśhāsvāda* ('*śha-ās*'), as, ā, am, tasting poison (Manu XI. 9; cf. *madhu-āpāta*).

*Viśhāzī*, īs, m. a sort of snake.

*Viśhāta*, as, m. poison, venom.

*Viśhāya*, Nom. A. *viśhāyate*, -*yitum*, to become poison, turn into poison.

*Viśhāra*, as, m. a snake.

*Viśhālu*, us, us, u, venomous, poisonous.

1. *viśhīta*, as, ā, am, Ved. extended, spread, cast, (perhaps for 2. *vi-shīta*, see under *vi-shī*.)

2. *viśhīta*, as, ā, am (for I. see p. 941, col. 2), pervaded; (ā), f. the feces, excrement.

2. *viśhīti*, īs, īs, ī (for I. see p. 941, col. 2), performing, labouring; (īs), f. pervading, penetrating; occupation, act, action; hire, wages; unpaid labour; sending, dispatching; consigning to hell.

*Viśhītvī*, ind., Ved. having pervaded; having performed, (Sāy. = *vyāpya*, *kṛitvā*; in Naigh. II. I. enumerated among the *karma-nāmānt*.)

*Viśhīya*, as, ā, am, worthy of poison, deserving death by poison.

**विषक्त** *vi-shanj* (-*sanj*), cl. I. P. -*shajati*, -*shanktum*, to attach to, fix or fasten to, fix on; to hang or suspend upon (anything).

*Viśhakta*, as, ā, am, firmly fixed or fastened to or entangled in (with loc.); clinging closely, adhering

to, firmly rooted; in contact with, hung or suspended on (anything); emaciated, (Sāy. = *vishesheṇa saṅgāyaya, kṛishāyaya.*)

*Vi-shanga, as, m.* attachment, contact; hanging or depending on.

**विषण्ड *vishanḍa, am, n.*** the fibres of the stalk of the water-lily.

**विषावर *vishavara, as, m.*** a buffalo.

**विषद् *vi-shad (-sad), cl. 1. 6. P. -shīdati*** (Impf. *vy-ashīdat* or *vy-asīdat*, Pāp. VIII. 3, 119; Perf. *vi-shasāda*, Pāp. VIII. 3, 118), -*shattum*, to sink down, be exhausted; to be sorrowful or afflicted or dejected; to despair, despond; to be afraid: Caus. -*shādāyati, -yitum*, to cause to sink down, exhaust, make sorrowful or fearful, afflict, vex, grieve.

*Vi-shaṇḍa, as, ā, am,* dejected, sad, desponding, spiritless, downcast, out of spirits, wanting in energy, disinclined to exertion. - *Vishanḍa-tā, f.* or *vi-shanḍa-tea, am, n.* dejection, sadness, want of energy or spirit, languor, lassitude (especially as one of the effects of unsuccessful love). - *Vishanḍa-mukha, as, ī, am,* or *vishanḍa-rādāna, as, ā, am,* dejected in countenance, looking sad or dejected. - *Vishanḍa-rūpa, as, ā, am,* having a sorrowful aspect, being in a sorrowful mood.

*Vi-shāda, as, m.* dejection, depression, lowness of spirits, despondency, want of energy, languor, lassitude (especially as the result of unrequited love); sadness, sorrow, affliction; disappointment, despair (one of the *Vyabhičārī-bhāvas*); fear, weakness; dulness, stupidity, insensibility (= *moha*).

*Vi-shādīta, as, ā, am,* caused to sink down, made sorrowful, dejected.

*Vishādin, ī, inī, ī,* dejected, disconsolate, sad.

*Vi-shīdat, am, anti, ut,* sinking down, desponding, sorrowing, despairing.

**विषम *vi-shama, as, ā, am,*** uneven, rough, rugged, hilly, difficult of access; unequal, irregular; odd, not even (in numbers); different; difficult, hard to be understood (as a book); rough, coarse, rude, cross; disagreeable, painful, troublesome, vexatious; odd, unusual, unequalled, unparalleled; intermittent, inconstant; unfair, dishonest, partial; bad, adverse, unpropitious; wicked; fearful, awful, unhappy; (*as*), *m., N.* of *Vishpu*; (*am*), *n.* unevenness, inequality; oddness (of numbers); an inaccessible place, thicket, pit, precipice; difficulty, pain, misfortune; (in rhetoric) description of unusual or incompatible cause and effect; (*am*), *ind.* unequally, unfairly. - *Vishama-karna, as, m.* (or *am, n.?*), a quadrangle or tetragon with unequal diagonals; the hypothenuse of a right-angled triangle (especially as formed between the gnomon of a dial and the two sides of the shadow). - *Vishama-karman, a, n.* an odd or unequalled act; (in arithmetic or algebra) the finding of two quantities when the difference of their squares is given and either the sum or difference of the quantities. - *Vishama-kāla, as, m.* an unfavourable time, inauspicious season. - *Vishama-khāta, am, n.* an irregular excavation or solid, one with unequal sides. - *Vishama-čaturasa* or *vishama-čaturbhūja, am, n.* an unequal four-sided figure, a trapezium. - *Vishama-čhadā, as, m.* 'having uneven or odd leaves,' the plant *Echites Scholaris*. - *Vishama-čhāyā, f.* 'uneven-shadow,' the shadow of the gnomon at noon when the sun is on the equinoctial line. - *Vishama-jvara, as, m.* irregular fever, irregularly remittent fever. - *Vishama-tribhūja, as, m.* a scalene triangle. - *Vishama-dhātū, us, us, u,* one whose bodily humors are unequally proportioned, unhealthy. - *Vishama-nayana, as, m.* 'having three or an odd number of eyes,' an epithet of *Siva*. - *Vishama-pada, as, ī, am,* having unequal footmarks. - *Vishama-bhojana, am, n.* eating at irregular hours. - *Vishama-maya, as, ī, am,* produced by or resulting from inequality. - *Vishama-rūpya, as, ā, am,* produced by or resulting from unequal quantities or qualities. - *Vishama-lakṣmī, īs, f.* adverse fortune, bad luck. - *Vishama-vbhāga, as,*

*m.* unequal division of property amongst co-heirs.

- *Vishama-sāyīn, ī, inī, ī,* sleeping irregularly.

- *Vishama-sīṣṭa, as, ā, am,* 'unfairly left,' unjust, unfair (as applied to a division of property &c.).

- *Vishama-sīla, as, ā, am,* 'having an uneven disposition,' cross tempered, rough, difficult. - *Vishama-sāhasa, am, n.* irregular boldness, temerity, daring. - *Vishama-sṭha, as, ā, am,* standing unevenly; being in an inaccessible position; being in embarrassed circumstances, being in difficulty or misfortune. - *Vishamāksha ('ma-ak'), as, m.* 'having three or an odd number of eyes,' an epithet of *Siva*.

- *Vishamāna ('ma-an'), am, n.* irregular or unusual food. - *Vishamāyudha ('ma-ay'), as, m.*

'having five or an odd number of arrows,' an epithet of *Kāma-deva*. - *Vishamāvātāra ('ma-av'), as, m.* descending on uneven ground. - *Vishamāsana ('ma-as'), am, n.* eating irregularly (either as to quantity or time). - *Vishamāsaya ('ma-as'), as, ā, am,* having an unfair disposition, dishonest, crafty.

- *Vishamī-bhū, cl. 1. P. -bhavati.* &c., to become uneven or irregular, to stumble. - *Vishameksha ('ma-ik'), as, m.* = *vishamāksha*, an epithet of *Siva*. - *Vishameshu ('ma-ish'), us, m.* 'having an odd number of arrows,' an epithet of *Kāma-deva*;

[cf. *vishamāyudha*.] - *Vishamonnata ('ma-un'), as, ā, am,* unevenly raised. - *Vishamopala ('ma-up'), as, ā, am,* having rough stones or rocks.

*Vishamīta, as, ā, am,* made uneven or irregular, made crooked, frowning, (*vishamīta-čakshuṣā*, with frowning or scowling eye); made difficult to be walked on.

*Vishamīya, as, ā, am,* connected with or produced by inequality, resulting from inequalities, unequal, uneven, irregular.

**विषय *vi-shaya.*** See col. 3.

**विषह *vi-shah (-sah), cl. 1. A. -shahate,***

*-shahitum* or *-sodhum* (not *-shodhum*, Pāp. VIII. 3, 115), to endure, bear, suffer, sustain; to be able to resist or overcome; to be able to conquer; to be able to settle or determine; to be able to do anything (with *infin.*, e.g. *vīhātum viśeṣe*, he was able to quit).

1. *vi-shahya, as, ā, am,* to be borne or endured; possible to be determined, (*simāyam avishahyā-yām*, when a boundary is not possible to be settled, *Manu* VIII. 265); possible.

2. *vi-shahya, ind.* having ended, having borne, &c.

*Vi-soḍha, as, ā, am* (Pāp. VIII. 3, 115), endured, borne.

**विषा *vi-shā, ind.*** See *vi-sho*.

**विषाण *vishāṇa, as, am, m. n.*** (probably

fr. *vi-sho*, thought by others to be fr. rt. 2. *vish*), a horn, the horn of any animal (usually neut., *kharī-v*, an ass's horn, i.e. a mere chimera or impossibility, = *śaśa-v*, q. v.), the tusk of an elephant or boar; (*ī*), *f.* a particular plant (the fruit of which is compared to a ram's horn, = *mesha-sringī*); a medicinal root, = *kshīra-kākoli*; (*am*), *n.* a sort of medicinal plant, *Costus Speciosus* (= *kushtha*). - *Vishāṇa-kōsha, as, m.* the hollow of a horn. - *Vishāṇonnāmīta-skandha ('ṇa-un'), as, ā, am,* having shoulders raised up towards (or high enough to meet) the horns. - *Vishāṇollikhīta-skandha ('ṇa-ul'), as, ā, am,* whose shoulders are grazed or scratched by his horns (said of the leader of a herd of cattle to mark superiority).

*Vishāṇīka, f.* a sort of plant (= *mesha-sringī*).

*Vishāṇin, ī, inī, ī,* having horns, horned, having huge tusks; (*ī*), *m.* any horned animal or animal having tusks; a bull; an elephant.

**विषाद् *vi-shāda.*** See col. 1.

**विषि *vi-shi (-si), cl. 5. 9. P. A. -shīnoti,***

*-shīnute, -shīṇāti, -shīṇē, -shetum*, to bind to (any one or anything), attach, connect; to conciliate, appease (Ved.); to unbind, loosen.

*Vi-shaya, as, m.* an object of sense, (these are five in number, the five *indriya* or organs of sense having each their proper *vishaya* or object, viz. 1. *śabda*, 'sound,' for the ear, cf. *śruti-vishaya*; 2. *sparsa*, 'tangibility,' for the skin; 3. *rūpa*, 'form' or 'colour,' for the eye; 4. *rasa*, 'savour,' for the tongue; 5. *gandha*, 'odour,' for the nose; and these five *Vishayas* are sometimes called the *Guṇas* or 'properties' of the five elements, ether, air, fire, water, earth, respectively; cf. *śruti-vishaya-guṇa*); a symbolical expression for the number five; anything perceptible by the senses, any object (of affection, of desire, of art, &c.); object of concern or attention, worldly object or aim, pursuit, affair, concern, business, transaction; worldly or sensual enjoyment, pleasure of sense, sensuality, subject, subject-matter, topic, the subject of a book, (at the end of an adj. comp. = 'being on the subject of,' 'treating of,' 'relating to,' e.g. *dhana-vishaya, as, ā, am*, relating to wealth; subject of an argument, general head, (one of the *Adhikaraṇas*, see *adhi-karaṇa*); a country, native country, home, region, district, province, kingdom, realm, domain, empire, place; department, field, sphere, element, peculiar province, peculiar abode (e.g. a particular study is the *vishaya* of its professors, a particular town of its citizens, water of fish, air of birds, &c.); that which comes within the range of sight, horizon, scope, range, compass, reach [cf. *čakshur-v*]; refuge, asylum; anything indigenous or peculiar to a province, &c.; a religious obligation or observance; a collection of villages; a lover, husband; semen virile; *vishaye*, loc. c. sing. in or on any object, (often used by commentators to denote that a word is in the loc. c.), on the subject of, in relation to, in regard to, concerning, regarding, with reference to, (*atra vishaye*, with regard to this object; *strīṇāṃ vishaye*, concerning women; *dhana-vishaye*, on the subject of wealth.) *Vishaya* may be often used in some of the above senses at the end of adj. comps. (e.g. *avakāśa-vishaya, as, ā, am*, having space as a sphere of action; *ananya-v*, having regard to no other object; cf. *palāyana-v*, *a-čakshur-v*). - *Vishaya-karman, a, n.* worldly business or act. - *Vishaya-kāma, as, m.* desire of worldly goods or pleasures. - *Vishaya-grāma, as, m.* the aggregate or assemblage of objects of sense or visible objects. - *Vishaya-jñāna, am, n.* acquaintance with worldly affairs. - *Vishaya-tā, f.* or *vishaya-tva, am, n.* the character or condition of an object, the relation between an object and the knowledge of it (in phil.). - *Vishaya-pratyabhijñāna, am, n.* the recognition of objects (in phil.). - *Vishaya-prarāṇa, as, ā, am,* attached to objects of sense, addicted to sensual objects. - *Vishaya-rāsin, ī, inī, ī,* engaged in the affairs of life. - *Vishaya-vīčāra, as, m., N.* of a treatise by *Gadādhara*. - *Vishaya-saṅga-jā, as, ā, am,* produced by addiction to sensuality. - *Vishaya-sukha, am, n.* the pleasures of sense. - *Vishaya-sprīhā, f.* desire for objects of sense, longing for sensual objects. - *Vishayātma ('ya-āt'), as, ā, am,* consisting of or identified with sensual or worldly objects, having a sensual nature, sensual, carnal. - *Vishayābhiratī ('ya-abh'), īs, f.* the enjoyment of objects of sense. - *Vishayāsakta ('ya-as'), as, ā, am,* attached to objects of sense, devoted to the world. - *Vishayī-karaṇa, am, n.* the making anything an object of perception or thought, taking cognizance of an object. - *Vishayī-kṛī, cl. 8. P. -kṛoti, -kṛtum*, to make anything an object of sense or an object of thought; to apprehend, take cognizance of, perceive. - *Vishayī-kṛita, as, ā, am,* made an object of sense or activity; perceived. - *Vishayī-bhū, cl. 1. P. -bhavati, -bhavitum*, to become an object of sense or perception; to become an object of concern or attention; to become the province or property of any one or anything. - *Vishayī-bhūta, as, ā, am,* become or made an object of perception, &c. - *Vishayāśhin ('ya-ash'), ī, inī, ī,* desirous of objects of sense, devoted to worldly pursuits. - *Vishayopasevā ('ya-up'), f.* addiction to pleasures of sense, sensuality.

*Vishayaka*, *as*, *ā*, *am*, relating to an object; (at the end of comps.) having for an object or subject, relating to, having reference to, on the subject of, treating of, concerning. — *Vishayaka-va*, *am*, n. the being an object, the state of an object or affair or circumstance.

*Vishayāyin*, *i*, m. (according to some fr. *vishaya + yin = vin*), any one addicted to objects of sense or attentive to worldly objects; a man of business, man of the world; a king; a sensualist, voluptuary, epicurean; epithet of Kāma-deva (the god of love); a materialist, one who disbelieves the existence of anything not cognizable by the senses; an organ of sense.

*Vishayin*, *i*, *ī*, *i*, relating to objects of sense, attached to sensual objects, engaged or interested in worldly occupations or enjoyments; sensual, carnal, worldly; (i), m. a king (as ruling a country or engaged in the business of government); a man of business, man of the world, worldling; a sensualist, voluptuary; epithet of Kāma-deva (god of love); a materialist, one who disbelieves or denies the existence of everything except objects of sense; (i), n. an organ of sense.

*Vishayīya*, *as*, *ā*, *am*, relating to an object, &c.  
2. *vi-shīta*, *as*, *ā*, *am* (for 1. see p. 946, col. 3; for 3. see under *vi-sho*), unfastened, loosened, let loose, unarrested, discharged, (Sāy. = *vi-mukta*, *vi-shyūta*.)

**विषु** *vishu*, ind. (perhaps connected with 1. *vi* or for an original *drishu*, loc. pl. of *drī*, see 1. *vi*), in two equal parts, equally, variously, differently, manifold, many; same, like. — *Vishu-pada*, *am*, n. the autumnal equinox (?). — *Vishu-rūpa*, *as*, *ā*, *am*, Ved. of various or different shape or colour, &c. — *Vishū-ṛit*, *t*, *l*, *l* (*vishū* for *vishu*), Ved. turning or moving everywhere, existing everywhere.

*Vishuṇa*, *as*, *ā*, *am*, having various motion or extension, moving variously, going in various ways, having various forms, (Sāy. = *vishu-ānē* or *vishvagnānāna-rūpa*); having uniform motion; adverse, hostile, disorderly, wicked, (Sāy. = *vi-skama*, Rīg-veda VII. 21, 5; = *parān-mukha*, Rīg-veda V. 34, 6); (*as*), m. the equinox (= *vishuṇa* below).

*Vishupa*, *am*, n. = *vishuṇa*, the equinox.  
*Vishura*, *am*, n. (abbreviated from *vishu-va*), 'point of equal separation,' the equinoctial point, the first point of Aries or Libra into which the sun enters at the vernal or autumnal equinox. — *Vishu-śhāyā*, f. the shadow of the gnomon or index of a dial at noon when the sun is on the equinoctial points. — *Vishu-āna*, *am*, n. the day of the equinox. — *Vishu-ārekā*, f. the equinoctial line. — *Vishu-va-sankrānti*, *is*, f. the sun's equinoctial passage, the passing of the sun into the next sign at either equinox.

*Vishu-va*, *t*, n. (probably formed fr. *vishu + vat*), 'possessing a separation into two equal parts,' the point of equal separation, i. e. the equinoctial point or equinox; the central day in a Sattra or sacrificial session. — *Vishu-va-prabhā*, f. the equinoctial shadow. — *Vishu-va-sankrānti*, *is*, f. the sun's equinoctial passage, the passing of the sun into the next sign at either equinox. — *Vishu-va-dhā*, *ās*, f. the equinoctial shadow. — *Vishu-va-ṛit*, *am*, n. the equinoctial circle or line. — *Vishu-va-maṇḍala*, *am*, n. the equinoctial circle or line.

*Vishu-ānē*, *ar*, *-shūci*, ak (fr. *vishu + anē*; sometimes incorrectly written *vishānē*), going everywhere, all-pervading; separating into two or into several parts, different, various; alternately (as day and night); (*ak*), n. the equinox; (*ak*), ind. every way, all around, all about, everywhere; alternately, (Sāy. = *amya*), Rīg-veda I. 146, 3). — *Vishu-va-shēna* or *vishu-va-sena*, *as*, m. (sometimes written *vishu-va-sena*), 'whose hosts or powers go everywhere,' epithet of Vishṇu, or of a particular form of that deity to whom the fragments of a sacrifice are offered; N. of the fourteenth Manu; of a king; (*ā*), f. a kind of plant (commonly called Priyangu).

— *Vishu-va-sena-priyā*, f. 'beloved of Vishṇu,' an epithet of Lakshmi; a sort of yam, Dioscorea. — *Vishu-va-śva*, *as*, m., N. of a king. — *Vishu-va-āyat*, *an*, *anti*, at, spreading or going in every direction. — *Vishu-va-gata*, *as*, *ā*, *am*, gone all about, spread, extended. — *Vishu-va-gati*, *is*, f. going all about, going everywhere, entering into every (topic). — *Vishu-va-jyoti*, *is*, m., N. of the eldest of the 100 sons of Sata-jit. — *Vishu-va-vāya*, *us*, m. a kind of noxious wind which blows from all quarters.

*Vishu-va-dryānē*, *ar*, *-driē*, ak (fr. *vishu + adri + anē*; cf. *ta-dryānē*, *madryānē*), going everywhere, all-pervading, going in all directions.

*Vishu-ānē*, *ān*, m. (for *vishu-ānē*), Ved., N. of an Asura who had the power of going everywhere (Rīg-veda I. 117, 16).

**विषुचिका** *vi-shūcīkā*, f. cholera, = *vi-sū-cīkā*, q. v.

**विषुवत्** *vishūvat*, *ān*, *atī*, at (in the Pada text of Rīg-veda I. 84, 10. *vishu-va*), Ved. pervading, (Sāy. = *vyāpti-yukta*, as if fr. rt. 2. *vish*); poured forth (as Soma juice); prepared in the sacrifice, (as if for *vi-shu-va* fr. rt. 3. *su*); (*ān*), m. a particular kind of sacrifice; [cf. *vishu-va*.]

**विषो** *vi-sho* (-*so*), cl. 4. P. *-shyati*, *-shātum*, Ved. to gush out, rush forth; to bring to an end or issue, cause to issue out; to open, distend, (Sāy. = *vivṛitaṃ krī*); to offer.

*Vi-shā*, ind. (said in Upādi-s. IV. 36. to be fr. *vi-sho* above), intellect, understanding. (For *vishā* see under *vishā*, p. 946, col. 2.)

3. *vi-shīta*, *as*, *ā*, *am* (for 1. see p. 946, col. 3; for 2. see col. 1), opened, &c.

*Vi-shyat*, *an*, *anti*, at, throwing, hurling, (Sāy. = *pra-kshāpat*, Rīg-veda V. 45, 1.)

**विष्क** *vishk* [cf. rt. *vashk*], cl. 10. P. *vishkayati*, *-yitum*, to see, perceive.

**विष्कन्द** *vi-shkand* (also written *vi-skand*, q. v.), cl. 1. P. *-shkandati* (or *-skandati*), *-shkantum* (or *-skantum*), to go in different directions, wander about, stray, disperse; to go away.

*Vi-shkantī*, *tā*, *trī*, *trī*, going in various directions, dispersing; going away.

*Vi-shkanda*, *as*, m. dispersing, going away.

*Vi-shkana*, *as*, *ā*, *am* (not *vi-shkana*, see Pān. VIII. 3, 73), gone in various directions, dispersed, gone away.

**विष्कम्भ** *vi-shkambh*. See *vi-shkambh*.

**विष्कम्भ** *vi-shkambh* (also written *vi-shkambh*, q. v.), cl. 5. P., 1. A. *-shkambhnoti*, *-shkambhnāti*, *-shkambhātum* (Pān. VIII. 3, 77), *-shkambhātum* (Ved. Inf. *vishkambh*, Sāy. = *vi-shkambhāṇāya*), to fix firmly, support, prop; to obstruct; to fix asunder, fix separately, hold asunder; to set free, allow to come forth, escape.

*Vi-shkambhā*, *as*, *ā*, *am*, fixed firmly, obstructed, impeded.

*Vi-shkambhita*, *as*, *ā*, *am*, Ved. fixed or held asunder, separately fixed.

*Vi-shkambha* *as*, m. obstacle, hindrance, impediment, resistance; the bolt or bar of a door, the supporting beam or pillar of a house; a post; a tree; the first of the twenty-seven astronomical periods called Yogas, the leading star of the first lunar mansion; an interlude or introductory scene (coming between the acts [*anāyay madhya-vartī*] and performed by an inferior actor or actors [*nīca-pātra-prayajitāh*], who explain to the audience the progress of the plot, and thus bind firmly together the story of the drama by concisely alluding to what is supposed to have happened in the intervals of the acts or what is likely to happen at the end, cf. *pra-veśaka*); spreading, extension; the breadth or diameter of a circle; action, doing anything; a particular posture practised by Yogins or devotees.

*Vi-shkambhaka*, *as*, m. = *vi-shkambha* above.

*Vi-shkambhāya*, *am*, n. the act of obstructing, impeding, &c.

*Vi-shkambhita*, *as*, *ā*, *am*, impeded, hindered, obstructed, precluded, shut out from.

*Vi-shkambhin*, *i*, *ī*, *i*, obstructive, impeding; (i), m. the bolt or bar of a door.

**विष्किर** *vish-kira*, *as*, m. (fr. *vi-krī* with euphonic *s* inserted, cf. *vi-kira*), scattering about, tearing to pieces; one who scatters about or tears in pieces; a cock; a bird (in general).

**विष्ट** *vishṭa*. See p. 946, col. 3.

**विष्टन्** *vi-shṭan* (*vi-stan*), cl. 1. P. *-shṭanati*, *-shṭantitum*, to groan, sigh.

**विष्टप** *vishṭap*, *p*, f. (probably connected with *vi-shṭambh* below), 'anything fixed,' a place, region, world; the firmament, heaven, (Sāy. = *svargaloka*.)

*Vishṭapa*, *as*, *am*, m. n. a world, region, place, (Sāy. = *shāna*; cf. *piṣṭapa*); a vessel, cup (Ved.).

**विष्टम्भ** *vi-shṭambh* (-*stambh*), cl. 5. P. *-shṭabhnoti*, *-shṭabhnaṭi* (Perf. *vi-tastambha*), *-shṭambhātum*, to prop or fix asunder, hold or keep apart, fix firmly, prop, support; to place or put down firmly, plant (the feet) firmly; to obstruct, stop, prohibit, hinder; Caus. *-shṭambhayati*, *-yitum*, to cause to stop, obstruct; to paralyse.

*Vi-shṭabdhā*, *as*, *ā*, *am*, fixed apart; fixed firmly, propped, supported, stayed, fixed, firm, well-supported, placed firmly, planted in or upon; obstructed, stopped, hindered, paralysed, made stiff or motionless. — *Vi-shṭabdhā-tā*, f. firmness, confidence.

*Vi-shṭabha*, *am*, n. 'that which is fixed or planted firmly,' the world.

*Vi-shṭabhita*, *as*, *ā*, *am*, fixed firmly, propped, supported.

*Vi-shṭabhya*, ind. having fixed asunder, having propped, having planted (the feet) firmly, having rested upon, having stopped, having made to stand still.

*Vi-shṭambha*, *as*, m. a support, supporter, prop (Ved.); planting firmly, placing in or on; stepping, planting the feet; obstruction, impediment, hindrance, obstacle; stopping, staying; obstruction of the urine or feces, ischuria, constipation; paralysis, loss of motion.

*Vi-shṭambhin*, *i*, *ī*, *i*, obstructing, stopping, impeding, hindering; checking (as perspiration &c.), chilling; making motionless.

**विष्टर** *vi-shṭara*, *as*, m. (= *vi-stara*, see under *vi-stri*), anything spread out, a layer, bed, couch; a seat, stool, chair, couch, &c.; the seat of the presiding Brāhman at a sacrifice (either real or in effigy); a seat made of twenty-five straws of Kuśa grass tied up in a sheaf; a handful of Kuśa grass; a tree. — *Vishṭara-bhāj*, *k*, *l*, *k*, occupying a seat, seated. — *Vishṭara-śravas*, *ās*, m. 'having broad or spreading ears (?)', an epithet of Vishṇu or Kṛishṇa. — *Vishṭara-sha*, *as*, *ā*, *am*, sitting on a seat, reclining on a bed (of leaves &c.). — *Vishṭarottara* ('*ra-ut*'), *as*, *ā*, *am*, covered with Kuśa grass.

*Vi-shṭāra*, *as*, m. (only used for *vi-stāra* when metre is denoted, according to Pān. VIII. 3, 94, III. 3, 34), expansion, extension. — *Vishṭāra-pankti*, *is*, f. a particular form of Pankti metre (consisting of four lines, the first and last lines having eight syllables each and the second and third twelve each). — *Vishṭāra-brihātī*, f. a species of Brihātī metre (containing eight syllables in the first and fourth lines and ten in the second and third lines).

*Vishṭārin*, *i*, *ī*, *i*, Ved. epithet of a kind of oblation.

**विष्टि** *vishṭi*. See p. 941, col. 2.

**विष्टिरस** *vishṭiras*, pl., this word occurs in Rīg-veda II. 13, 10. in connection with *shaṭ*, and is said by Sāy. to mean the six widely spread objects (*vishṭirāṣṭhaṭ*), viz. heaven, earth, day, night, water, and plants.

**विष्टु** *vi-shṭu* (-*stū*), cl. 2. P. *-shṭauti*, *-shṭa-*

*vīti* (Impf. *vy-ashṭaut* or *vy-astaut*, Pāu. VIII. 3. 71), -*shṭotum*, to praise very much, extol with praises.  
*Vi-shṭāva*, N. of a division of the *Vi-shṭuti* (?).  
*Vi-shṭuta*, *as, ā, am*, praised highly, extolled.  
*Vi-shṭuti*, *is, f*, a variety of arrangement for reciting the verses of the *Tri-vṛit Stoma*, (three such varieties are enumerated, viz. *udyati*, *parivartini*, and *kulāyini*); (*ayas*), *f. pl.*, N. of particular treatises on Vedic ritual.

**विश्वल** *vi-shṭhala* (i. e. *vi-sth<sup>o</sup>*), *am, n.* a remote place, a spot situated apart or at a distance.

**विष्ठा** 1. *vi-shṭhā* (-*sthā*), *cl. I. A. -tishṭhate* (ep. also *P. -ti*), *Aor. vy-ashṭhāt, -shṭhātum*, to stand apart; to stand firmly, remain stationary or fixed, stay, abide, remain, dwell, stop; to be diffused or spread abroad; to spread everywhere, be present in; to go out; to attack, invade.

*Vi-tasthāna*, *as, ā, am, Ved.* (for *vi-tishṭhāmāna*), stopping, being stopped or impeded.

*Vi-tishṭhāmāna*, *as, ā, am*, remaining fixed or stationary, abiding, staying, being permanent.

2. *vi-shṭhā*, *f, Ved.* intermediate space, interval.  
*Vi-shṭhā*, *as, ā, am*, abiding, stopping; fixed.

**विष्ठा** 3. *vishṭhā*, *f.* (probably connected with *vishṭā*, see under 2. *vishṭā*), feces, excrement.

**विष्णापू** *vishṇāpū*, *ūs, m., Ved.*, N. of a *Rishi* (restored to his father *Viśvaka* by the *Āsvinis*).

**विष्णु** *vishṇu*, *us, us, u* (in *Unādi-s. III.* 39. said to be fr. rt. 2. *vish*, 'to pervade'; according to some fr. rt. 1. *viś*), all-pervading, encompassing, pervading, penetrating (*Ved*); (*us*), *m., N.* of one of the principal *Hindū* deities, (in the later mythology regarded as 'the preserver,' and with *Brahmā* 'the creator' and *Siva* 'the destroyer,' constituting the well-known *Tri-mūrti* or triad; although *Vishṇu* comes second in the triad he is identified with the supreme deity by his worshippers; in the Vedic period, however, he is not placed in the foremost rank, and though frequently invoked with *Indra*, *Vaṛuṇa*, the *Maruts*, *Rudra*, *Vāyu*, and the *Ādityas*, his superiority to these is never stated, and he is even described in one place as celebrating the praises of *Indra* and deriving his power from that god [cf. his later name *Indraṇāja*, 'younger brother of *Indra*'], the point which distinguishes him from the other Vedic deities being chiefly his striding over the heavens, which he is said to do in three paces [see *tri-vikrama*], explained as denoting the threefold manifestations of light in the form of fire, lightning, and the sun, or as designating the three daily stations of the sun in his rising, culminating, and setting; the later legend of the *Vāmana* *Ava-tāra* grew out of this Vedic conception [see *balī*]; he does not appear to have been included at first among the *Ādityas* or sons of *Aditi*, whose number in the Vedic period varies from six to eight, though in later times, when their number was raised to twelve, representing the sun in the twelve months of the year, *Vishṇu* is accorded the foremost place among them; in the *Brahmaṇas* he is identified with sacrifice, and in one described as a dwarf; in the *Mahā-bhārata* and *Rāmāyaṇa* he is not connected with the sun, but gradually rises to the supremacy which he now enjoys as the most popular deity of modern *Hindū* worship, and although in some passages of the former he is represented as paying homage to *Siva* [cf. his name *Siva-kirtana*], the great rivalry between these gods and their worshippers—who are respectively called *Vaiśhṇavas* and *Saivas*, and who each exalt their favourite to the first place in the *Hindū* Pantheon—is not fully developed till the period of the *Purāṇas*; the distinguishing feature in the character of the Post-vedic *Vishṇu* is his condescending to become incarnate in a portion of his essence on ten principal occasions, to set right particular disturbances or deliver mankind from certain great dangers; his ten principal incarnations or *Ava-tāras* are, 1. the *Matsya* or 'fish'; 2. the *Kūrma* or 'tortoise'; 3. the *Varāha* or 'boar'; 4. the *Nara-*

*siṅha* or 'man-lion'; 5. the *Vāmana* or 'dwarf' [see *balī*]; 6. *Paraśu-rāma* or 'Rāma with the axe,' i. e. *Rāma*, son of *Jamad-agni*; 7. *Rāma-āndra* or 'the illustrious Rāma,' i. e. *Rāma*, the son of *Daśaratha* and hero of the *Rāmāyaṇa*; 8. *Kṛishṇa* or 'the dark One,' who is held by the *Vaiśhṇavas* to be not so much an incarnation of *Vishṇu* as the very essence of *Vishṇu* or rather *Vishṇu* himself, so that the *Bala-rāma* incarnation, which is sometimes mixed up with this eighth *Ava-tāra*, is also occasionally substituted for it; 9. *Buddha* or 'the enlightened One,' by adopting whom the *Brahmans* appeared to have desired to effect a compromise between their own creed and Buddhism; 10. *Kalki*, which is yet to come; see these various incarnations s. v.; some of the *Purāṇas* multiply these *Ava-tāras* to the number of twenty-two or even twenty-four; as the supreme being *Vishṇu* is often identified with *Nārāyaṇa*, the personified *Purusha* or primeval living spirit [described as moving on the waters, reclining on *Śeṣha*, the serpent of infinity, while the god *Brahmā* emerges from a lotus growing from his navel; cf. *Maṇu I. 10*]; the wife of *Vishṇu* is *Lakshmi* or *Srī*, and his paradise is called *Vaiṅkṣha*; he is usually represented with a peculiar mark on his breast called *Srī-vatsa*, and as holding a *śankha* or conch-shell called *Pañcajanya*, a *śakra* or quoit-like missile-weapon called *Su-darśana*, a *gadā* or club called *Kammodaki*, and a *padma* or lotus; he has also a bow called *Sārnaga*, and a sword called *Nandaka*; his *vāhana* or vehicle is *Garuḍa*, *q. v.*; he has a jewel on his wrist called *Syamantaka*, another on his breast called *Kaustubha*, and the river *Ganges* is said to issue from his foot; the demons slain by him in his character of 'preserver from evil,' or by *Kṛishṇa* as identified with him, are *Madhu*, *Dhenuka*, *Cāṅūra*, *Yamala*, and *Arjuna* [see *yamalārjuna*], *Kālaemi*, *Hayagrīva*, *Sakaṭa*, *Ariṣṭa*, *Kaitabha*, *Kaṣa*, *Keśin*, *Mura*, *Silva*, *Māinda*, *Dvi-vida*, *Rāhu*, *Hiraṇyakaśipu*, *Vāna*, *Kāliya*, *Naraka*, *Bali*; he is worshipped under a thousand names, which are all enumerated in the *Anuśāna-parvan* of the *Mahā-bhārata*, ll. 6950-7056; for his epithet, 'younger brother of *Indra*,' see *balī*; he is sometimes regarded as the divinity of the lunar mansion called *Śravaṇa*; *Vishṇu* *Prājāpatya* is said to be the author of *Rig-veda X. 184*; N. of *Agni* or fire; of one of the *Vasus*; of an ancient law-giver or writer of a law-book; a pure or pious person (= *suddhuc*).—*Vishṇu-riksha*, *am, n.* (according to the *Sabda-k.*) the *Nakshatra* or lunar mansion called *Śravaṇa* (presided over by *Vishṇu*).—*Vishṇu-kanda*, a species of bulbous root (= *jala-vāsa*, *bahu-sampūta*).—*Vishṇu-kavi*, *is, m.*, N. of a poet.—*Vishṇu-kāncī*, *f.*, N. of a town (said to have been founded by *Sankara*).—*Vishṇu-kānti-tīrtha*, *am, n.*, N. of a place.—*Vishṇu-krama*, *as, m.* the step of *Vishṇu*; [cf. *tri-vikrama*.]—*Vishṇu-krānti*, *f.* the plant *Clitoria Ternatea* (= *a-parājītā*).—*Vishṇu-gupta*, *as, m.* 'hidden by *Vishṇu*,' N. of the *Muni* *Vātsyāyana*; of the saint *Kauṇḍinya* (said to have been concealed by *Vishṇu* when pursued by *Siva*, whom he had incensed); N. of the sage *Cāṅakya*; of a follower of *Sankarācārya*; a species of root (= *vishṇu-kanda*).—*Vishṇu-guptaka*, *am, n.* a kind of root (= *cāṅakya-mūlaka*).—*Vishṇu-grīha*, *am, n.* 'Vishṇu's abode,' N. of a country or city, (also called *Stambapura*).—*Vishṇu-śakra*, *am, n.* the discus or quoit-like weapon of *Vishṇu*; epithet of a particular mystical circle (formed from the lines in the hand).—*Vishṇu-candra*, *as, m.*, N. of an astronomer.—*Vishṇu-tattva-nirṇaya*, *as, m.* 'investigation or proof of the essence of *Vishṇu*,' N. of a work.—*Vishṇu-tīrtha*, *am, n.* 'Vishṇu's Tirtha,' N. of a place of pilgrimage.—*Vishṇu-tulya-parākrama*, *as, ā, am*, having power equal to that of *Vishṇu*.—*Vishṇu-taila*, *am, n.* a kind of medicinal oil (said to have been fabricated by the *Āsvinis*, = *pūraṇa*).—*Vishṇu-datta*, *as, m.* 'Vishṇu-given,' a proper N.—*Vishṇu-dattaka*, *as, m.*, N. of a scribe.—*Vishṇu-dāg*, *as, m.* 'Vishṇu's slave,' N. of a *Brahman*.

—*Vishṇu-dāvata*, *as, &c.*, having *V, ḍu* for a presiding deity.—*Vishṇu-dāvata*, *as, ā, am*, having *Vishṇu* for a presiding deity; (*ḍu*), *f.*, N. of the eleventh and twelfth lunar day of each fortnight.—*Vishṇu-dharma*, *as, m.* a kind of *Sādhā*.—*Vishṇu-dharmottara* ('*ma-ut*'), *am, n.*, N. of a work consisting of a dialogue between the son of *Janam-jaya* and *Sauṇaka*, &c.—*Vishṇu-dvish*, *is, m.* 'hating *Vishṇu*,' (with *Jainas*) an epithet of nice beings at enmity with *Vāsudeva* (= *prati-vāsudeva*).—*Vishṇu-pañjara*, *am, n.* a kind of mystical prayer or charm for securing the favour of *Vishṇu*, (see *pañjara*).—*Vishṇu-pada*, *am, n.* 'station or step of *Vishṇu*,' the meridian sky (*Ved.* = *mādhyanādinam antari-ksham*), the sky, heaven, atmosphere; an image of the foot of *Vishṇu* worshipped at *Gayā*; the sea of milk; a lotus; (*i*), *f.*, N. of the *Ganges* (as issuing from *Vishṇu*'s foot); one of the twelve *Sankrāntis* or sun's passages into a sign of the zodiac (especially the first sign after the equinox).—*Vishṇupada-tīrtha*, *am, n.*, N. of a Tirtha sacred to *Vishṇu*.—*Vishṇupadi-śakra*, *am, n.* a particular astrological circle or diagram.—*Vishṇupady-utpatti*, *is, f.* 'source of the *Vishṇu-padi*,' N. of a chapter in the *Śpīṣṭi-khaṇḍa* of the *Padma-Purāṇa*.—*Vishṇu-pura*, *am, n.* *Vishṇu*'s city or abode; (*i*), *f.*, N. of a city.—*Vishṇu-purāṇa*, *am, n.*, N. of one of the most celebrated of the eighteen *Purāṇas*, (this *Purāṇa* conforms more than any other to the definition *pañca-lakṣhaṇa*, *q. v.*; it is divided into six books, the first treats of the details of creation, and explains how the universe proceeded from *Pra-kṛiti* or the eternal germ of all material things, and how after the world had been fitted for the reception of living creatures, it was peopled by the *Prajā-patis* or patriarchs and their posterity, who are described as governing the earth during the *Svāyambhuva* *Manv-antara*; the second continues the kings of this period, and the mention of *Bharata*, who gave his name to *India*, leads to many curious geographical and astronomical details; the third treats of the *Vedas* and other sacred writings, as well as of caste and the principal *Hindū* institutions; the fourth gives a list of dynasties and a kind of historical chronicle mixed with fable; the fifth is entirely devoted to the life of *Kṛishṇa*; the sixth contains an account of the dissolution of the world and the end and renovation of all things.)—*Vishṇu-pṛīti*, *is, f.* land granted rent-free to *Brahmans* in honour of *Vishṇu* or to maintain his worship.—*Vishṇu-bhaktā*, *as, m.* a worshipper of *Vishṇu*.—*Vishṇu-bhakti*, *is, f.* the worship of *Vishṇu*.—*Vishṇu-bhakti-candrodāya* ('*ra-ud*'), *as, m.*, N. of a work.—*Vishṇu-bhakti-rahasya*, *am, n.* 'mystery of the worship of *Vishṇu*,' N. of a work.—*Vishṇu-bhaṭṭa*, *as, m.*, N. of a scribe.—*Vishṇu-mandira*, *am, n.* *Vishṇu*'s temple; = *vishṇu-grīha*, *q. v.*—*Vishṇu-māya*, *as, ī, am*, emanated from *Vishṇu*.—*Vishṇu-māyā*, *f.* 'Vishṇu's illusion,' N. of *Durgā*.—*Vishṇu-nāhāt-māya*, *am, n.* 'the glory or majesty of *Vishṇu*,' N. of a chapter of the *Linga-Purāṇa*.—*Vishṇu-mitra*, *as, m.*, N. of a priest; of the author of a *Prāti-śakhya* commentary (with the surname *Kunāra*).—*Vishṇu-yaśas*, *ās, m.*, N. of the son of *Brahma-yaśas* and father of *Kalki*.—*Vishṇu-yāmala-tantra*, N. of a Tantra work.—*Vishṇu-ratha*, *as, m.* 'Vishṇu's chariot,' N. of *Garuḍa*, the bird and vehicle of *Vishṇu*.—*Vishṇu-rahasya*, *am, n.* 'mystical doctrine of *Vishṇu*,' N. of a work.—*Vishṇu-rāta*, *as, m.* 'Vishṇu-given,' N. of king *Parikshit*.—*Vishṇu-lingi*, *f.* a quail.—*Vishṇu-loka*, *as, m.* *Vishṇu*'s world; = *brahma-loka* (according to some accounts; or placed above it, according to others).—*Vishṇu-vallabha*, *as, ā, am*, beloved by *Vishṇu*; (*ā*), *f.* the plant *Echites Caryophyllata*; a small fragrant shrub, *Ocymum Sanctum*; an epithet of *Lakshmi*.—*Vishṇu-vāṇapeyīn*, *ī, m.*, N. of an author.—*Vishṇu-rāhana* or *vishṇu-rāhya*, *as, m.* 'Vishṇu's vehicle,' epithet of *Garuḍa*.—*Vishṇu-śarman*, *ā, m.*, N. of a leader of the sect of *Bhaktas*; of the author of the *Pañca-tantra*; of a scribe.—*Vishṇu-*



word, and is really a kind of sibilant, often taking the place of final *s* and *r* when these letters pass into aspirations; it must be preceded by a vowel, but cannot be followed by one; it is called Visarga either from its liability to be rejected or from its being pronounced with a full emission of breath.)

*Vi-sarjana*, *am*, n. the act of sending forth, emitting, letting loose, sending among, dismissing, dispatching, dismissal; setting a bull at liberty on particular occasions; throwing the image of a deity into holy water (as the concluding rite of a festival); abandoning, relinquishing, quitting, abandonment, giving up; giving away, gift, donation.

*Vi-sarjanīya*, *as, ā, am*, to be sent forth or emitted; to be abandoned or left, to be given away, &c.; proper or fit to be abandoned; (*as*), m. = Visarga (in grammar).

*Vi-sarjayitvā* (anom. ind. part.), having let go, having dismissed, &c.

*Vi-sarjīta*, *as, ā, am*, sent forth, let go, emitted, sent away, dismissed; abandoned, left; given away, given.

*Vi-sarjāt, an, atī or antī, at*, letting go, sending forth, emitting, abandoning; giving away, giving.

1. *vi-sarjīya*, *as, ā, am*, to be let go, to be abandoned, &c.

2. *vi-sarjīa*, ind. having let go, having sent away or dismissed, having discharged, having got rid of, &c.

*Vi-sarishṭa*, *as, ā, am*, let go, sent forth, emitted, emanated, created; let fall, shed; sent away, dismissed, discharged; shot off; cast off, abandoned, relinquished, parted with; got rid of, cast out, expelled; given away, bestowed, granted. — *Vi-sarishṭa-bhūmī, is, is, ī*, having space or room given, one who is allowed room (to sit down &c.). — *Vi-sarishṭa-rāṭi, is, is, ī*, Ved. munificent in gifts.

*Vi-sarishṭi, is, f*, letting go, sending forth, emanation, creation; dismissing, abandonment, leaving, quitting; giving, offering.

**विस्मृ *vi-sṛip***, cl. 1. P. *-sarpati, -sarptum* or *-sarptum* (Ved. Inf. *vi-sripas*), to creep away or about, go or run away, sneak off, roam about, escape; to fly about, glide, soar, hover about; to flow over (with acc.); to spread about, become diffused; to wander, wind, meander.

*Vi-sarpa*, *as, m*, creeping about; flying to and fro, gliding; going or spreading about; an unwished for consequence of any act; a particular disease, erysipelatos inflammation, a sort of dry spreading itch. — *Vi-sarpa-ghna, am*, n. bee's-wax (as destroying the above disease?). — *Vi-sarpa-cikitsā, f*, the cure of the above disease.

*Vi-sarpaṇa, am*, n. the act of creeping or going about; soaring, gliding, flying, going gently; spreading, extending, diffusion.

*Vi-sarpat, an, antī, at*, creeping about, going along; flying gently, gliding, soaring, hovering about.

*Vi-sarpamāna, as, ā, am*, creeping about, flying or hovering about; wandering.

*Vi-sarpi, is, m*, a cutaneous disease (= *vi-sarpa* above).

*Vi-sarpikā, f*, a sort of dry spreading itch.

*Vi-sarpin, ī, inī, ī*, creeping about; gliding, going gently; spreading over or along; winding.

**विस्कन्द *vi-skand***. See *vi-shkand*.

*Vi-skandri, vi-skanda*. See under *vi-shkand*.

*Vi-skanna*. See under *vi-shkand*.

**विस्कम्भ *vi-skambh***, according to Pān. VIII. 3. 77. the *s* is retained only in A.; see *vi-shkambh*.

**विस्त *vista, as, am***, m. n. (said to be fr. rt. *vis*), a weight of gold (= eighty Raktikās or a Karsha of sixteen Māshas, about half an ounce troy).

**विस्तु *vi-stri***, cl. 5. or *vi-stri*, cl. 9. P. A. *-striṇoti, -striṇute, -striṇāti, -striṇāte, -startum* or *-startum* or *-startum*, to spread out, spread

abroad, diffuse, extend, expand; to spread or strew or scatter about: Pass. *-staryate* or *-stiryate*, to be spread abroad or widely diffused: Caus. *-stārayati, -yitum*, to extend, expand, make broad or wide, widen, broaden.

*Vi-stara, as, m*. [cf. *vi-shtara*], spreading, extension, expansion, prolixity, diffuseness, detailed description, minute detail; affectionate solicitation; anything spread out, a layer, bed; a seat, a stool; abundance, quantity, multitude, number, assemblage, a large company; (*ṇa*), ind. diffusely, at length, fully, in detail. — *Vi-stara-tas* or *vistara-sas*, ind. diffusely, at length, fully, in detail, with full particulars. — *Vi-stara-tā, f*, expansion, spreading.

*Vi-staraṇīya, as, ā, am*, to be spread or extended, capable of being extended or expanded.

*Vi-stāra, as, m*, spreading, expansion, extension, diffusion; breadth, amplitude; vastness, expanse; particularising at length, detail, amplification; the breadth or diameter of a circle; the branch of a tree with its new shoots; a shrub.

*Vi-stāraṇa, am*, n. the act of spreading or extending or enlarging.

*Vi-stārita, as, ā, am*, spread, extended, enlarged, expanded; fully stated, amplified.

*Vi-stārin, ī, inī, ī*, extending, large; powerful.

*Vi-stārīya, as, ā, am*, spread about, strewed out, strewed, spread out, extended, spread, expanded; broad; large, great, roomy, wide. — *Vistira-tā, f*, or *vistirīṇa-tva, am*, n. breadth, diffusion, extension, vastness, largeness, amplitude. — *Vistirīṇa-parṇa, am*, n. a sort of esculent root, Arum Indicum (= *mānaka*). — *Vistirīṇorāshṭhala* (°*ṇa-ur*°), *as, ā, am*, having a broad chest or breast.

*Vi-stīrya*, ind. having spread or diffused.

*Vi-stīra, as, ā, am*, diffused, extended, spread; diffuse; expanded, broad; ample.

*Vi-stīri, is, f*, spreading, expansion; extent, width, breadth; the diameter of a circle.

**विस्थान *vi-sthāna, as, ā, am***, (in Vedic grammar) belonging to another place or order of letters (e. g. *vi-sthāne sparśa udaye ma-kārah*, the letter *m*, when a consonant of any other class follows).

**विस्पन्द *vi-spand***. See *vi-shpand*, p. 950.

**विस्पर्ध *vi-spardh***, cl. 1. A. *-spardhate, -spardhitum*, to vie with, emulate, envy.

*Vi-spardhamāna, as, ā, am*, vying with, emulating, envying.

*Vi-spardhā, f*, absence of envy; [cf. *vi-shpardhas*.]

**विस्पष्ट *vi-spashṭa, as, ā, am*** (see rt. *spaś*; cf. *vi-shpaś*), clear, apparent, manifest, evident, distinct, open; plain, intelligible; (*am*), ind. clearly, evidently.

**विस्फर *vi-sphar***. See under *vi-sphur*.

*Vi-sphāra, vi-sphārita, &c.* See below.

**विस्फुर *vi-sphur*** (also written *vi-shphur*, q. v.; the base is changed to *vi-sphar* in the Caus. and in some derivatives, e. g. *vi-sphāra*), cl. 6. P. *-sphurati, &c.*, *-sphurītum*, to quiver, tremble, throb, vibrate, flash, flicker, glitter; to struggle against, resist: Pass. *-sphuryate* (Perf. *vi-pusphure*, Kīrāt. XIV. 30), to be flashed: Caus. *-sphārayati, -sphorayati, -yitum*, to cause to tremble, make to quiver or vibrate, draw (a bow); to make to glitter or flash, cause to shine: Pass. of Caus. *-sphāryate*, to be made to quiver or vibrate (as a bow).

*Vi-sphāra, as, m*, (also written *vi-shphāra*), trembling, quivering, vibrating, agitating; the twang of a bow-string.

*Vi-sphārayat, an, antī, at*, causing to tremble or vibrate, drawing (a bow), drawing to the full stretch.

*Vi-sphārīta, as, ā, am*, made to vibrate or tremble, or drawn (as a bow-string); shaken; trembling, tremulous, flashing; made open, displayed, manifested, evident, apparent.

*Vi-sphāryamāna, as, ā, am*, being drawn or twanged (as a bow-string); being made open or manifest.

*Vi-sphurat, an, atī or antī, at*, quivering, throbbing, trembling; swelling, enlarging; struggling, resisting.

*Vi-sphuramāna, as, ā, am*, quivering, throbbing, trembling. — *Vi-sphuramānaushṭha* (°*ṇa-osh*°), *as, ā or ī, am*, having quivering or trembling lips.

*Vi-sphurīta, as, ā, am*, quivering, shaken, tremulous; swollen, enlarged.

*Vi-sphurya*, ind. (Mahā-bh. Vana-parvan 15639. *vi-sphūrya*), having trembled or quivered, quivering.

**विस्फुर्ज *vi-sphurj***, cl. 1. P. *-sphūrjati, -sphūrjītum*, to roar, resound, thunder.

*Vi-sphūrjathu, us, m*, roaring, resounding, thundering, rumbling; a clap of thunder; rolling. — *Vi-sphūrjathu-prakhyā, as, ā, am*, like or resembling a clap of thunder.

*Vi-sphūrjīta, as, ā, am*, resounded, resounding; (*am*), n. roar, shout; rolling.

**विस्फुल *vi-sphul*** (also written *vi-shphul*, Pān. VIII. 3. 76; connected with *vi-sphur*, col. 2), cl. 6. P. *-sphulati, -sphulītum*, to quiver; to leap about, jump for joy, go merrily.

*Vi-sphulat, an, atī or antī, at*, trembling, shaking, quivering; going briskly or merrily; appearing.

*Vi-sphulīnga, as, m*, a spark of fire; a sort of poison.

**विस्फोट *vi-sphoṭa, as, ā, m***, f. a boil, tumour, pustule; small-pox.

**विस्मि *vi-smi***, cl. 1. A. *-smayate* (sometimes also P. *-smayati*), *-smetum*, to wonder, be surprised; to wonder at, be surprised at (with inst., loc., or acc.); to admire; to be proud of (with inst.): Caus. *-smāyayati, -smāyayati, -te, -yitum*, to cause to wonder; to astonish any one (acc.) with anything (inst.).

*Vi-smaya, as, m*, wonder, surprise, amazement, astonishment, admiration; dismay; pride, arrogance; doubt, uncertainty, perplexity; (in the drama) one of the Bhāvas. — *Vismaya-kara, as, ī, am*, causing astonishment or admiration. — *Vismayān-gama, as, ā, am*, being an object of astonishment, astonishing. — *Vismaya-harsha-mūla, as, ā, am*, caused by astonishment and joy. — *Vismayākula* (°*ya-āk*°), *as, ā, am*, bewildered with wonder, amazed, astounded. — *Vismayānvīta* (°*ya-an*°), *as, ā, am*, filled with wonder, astonished, surprised. — *Vismayāvishṭa* (°*ya-āv*°), *as, ā, am*, filled with astonishment or wonder. — *Vismayotphulla-nayana* or *vismayotphulla-locana* (°*ya-ut*°), *as, ā, am*, having eyes wide open or staring with astonishment.

*Vi-smayat, an, antī, at*, wondering, admiring, being surprised, being dismayed.

*Vismayin, ī, inī, ī*, astonished, surprised, amazed.

*Vi-smāpana, am*, n. the act of causing wonder or surprise, exciting astonishment; (*as, ī, am*), astonishing, surprising; (*as*), m. illusion, deceit; a city of the Gandharvas (a kind of magical or enchanted city that appears and disappears unexpectedly); an epithet of Kāma (god of love).

*Vi-smīta, as, ā, am*, astonished, surprised, amazed, wonderstruck, astounded, dismayed, disconcerted, perplexed; (*ā, am*), f. n. a species of the Ati-dhṛiti metre (= *megha-vi-sphūrjīta*). — *Vismīta-mānasa, as, ā, am*, surprised or perplexed in mind. — *Vismī-tānana* (°*ta-ān*°), *as, ā, am*, having a surprised face.

*Vi-smīti, is, f*, astonishment, wonder, surprise.

*Vi-smera, as, ā, am*, wondering, astonished, surprised.

**विस्मृ *vi-smṛi***, cl. 1. P. *-smarati* (ep. also A. *-te*), *-smartum*, to forget, be unmindful of, lose the remembrance of (with acc. or gen.): Pass. *-smaryate*, Aor. *vy-asmarī*, to be forgotten: Caus. *-smārayati, -yitum*, to cause to forget.

**Vi-smaraṇa**, *am*, n. the act of forgetting, oblivion.

**Vi-smaraṇīya**, *as, ā, am*, to be forgotten; worthy of being forgotten.

**Vi-smarat**, *am, anti, at*, forgetting, losing the remembrance of, unmindful of (anything).

**Vi-smarya**, *as, ā, am*, to be forgotten.

**Vi-smṛita**, *as, ā, am*, forgotten, passed out of the memory or recollection. — **Vi-smṛita-pūva-sanskāra**, *as, ā, am*, forgetting a former promise or resolution. — **Vi-smṛita-sanskāra**, *as, ā, am*, one who forgets an agreement.

**Vi-smṛti**, *is, f.* forgetting, forgetfulness, loss of memory, oblivion.

**Vi-smṛitya**, *ind.* having forgotten.

**विस्मन्द** *vi-syand*. See *vi-shyand*, p. 950.

**Vi-syanda**, &c. See *vi-shyanda*.

**विस्म** *visra*, *am*, n. (said to be fr. rt. *vis*), a smell like that of raw meat; (*ā*), *f.* a particular substance smelling like raw meat (= *hapushā*). — **Vi-sra-gandhi**, *is, m.* 'smelling like raw meat,' yellow orpiment. — **Vi-sra-tā**, *f.* or *visra-tva*, *am*, n. rawness of smell.

**विस्स** *vi-sras*, *cl. I. A.* -*srasate*, -*srasitum*, to fall asunder, fall down, drop; slip off: Caus. -*srasayati*, -*yitum*, to cause to drop.

**Vi-sraṣa**, *as, ā, m. f.* falling down, falling asunder, relaxation, laxness, weakness, debility, decay.

**Vi-sraṣana**, *am*, n. the act of falling; flowing, dropping; loosening, unfastening, untying; a laxative, aperient.

**Vi-sras**, *Ved.* = *vi-srasta* below (according to Śāy. on R̥g-veda VIII. 48, 5).

**Vi-srasā**, *f.* decay, decrepitude, weakness, the infirmity of old age.

**Vi-srasta**, *as, ā, am*, fallen down, loosened, detached; infirm, weak. — **Vi-srasta-hāra**, *as, ā, am*, having the necklace slipped off.

**विस्मम्भ** *vi-srambh* = *vi-srambh*, *q. v.*

**Vi-srabdha**, *as, ā, am*, trusted, confided in; steady, diligent; tame, humble, placid, &c. (See *vi-srabdha*.)

**Vi-srambha**, *as, m.* trust, confidence; affection, regard, affectionate solicitation; acquaintance; killing, &c. (See *vi-srambha*.)

**Vi-srambhin**, *i, iṅi, i*, trusting, confiding in, &c. (See *vi-srambhin*.)

**विस्स** *vi-sras*. See under *vi-sras* above.

**विस्सु** *vi-sru*, *cl. I. P.* -*srvati*, -*srotum*, to flow forth or away, flow, stream, trickle, ooze: Caus. -*srvayati*, -*yitum*, to cause to flow forth (as blood &c.).

**Vi-srāva**, *as, m.* flowing forth, dropping, trickling.

**Vi-srāvaṇa**, *am*, n. the act of causing to flow out; bleeding; distilling; a spirit distilled from molasses.

**Vi-srāvaṇīya**, *as, ā, am*, = *vi-srāva* below.

**Vi-srāvita**, *as, ā, am*, caused to flow out; bled.

**Vi-srāvīṭṭavya**, *as, ā, am*, = *vi-srāva* below.

**Vi-srāvya**, *as, ā, am*, to be made to flow; to be bled, requiring bleeding.

**Vi-sruta**, *as, ā, am*, flowed forth, flowed, dropped, flowing; spread, diffused, stretched.

**Vi-srutī**, *is, f.* flowing forth, oozing, flow.

**विस्सुह** *vi-sruh*, *f.* (fr. rt. *i. ruh* or *sru* with *vi-*), *Ved.* a stream, river, (Śāy. *visruhaḥ* = *nadyah*, R̥g-veda VI. 7, 6); a plant, (perhaps *vi-sruhā*; according to Śāy. on R̥g-veda V. 44, 3. *visruhā* = *visruhāṇām* = *ośadhīnām*, 'of plants'; cf. *virudh*, *virudhā*.)

**विस्वन्** *vi-svan*, *cl. I. P.* -*svanati*, -*svanī-*  
*tum*, to sound forth, sound, (but see *vi-shvan*.)

**विस्वर** *vi-svara*, *as, ā, am*, discordant, unharmonious, unmusical.

**विस्वाद** *vi-svāda*, *as, ā, am*, tasteless, flavourless, insipid.

**विहग** *viha-ga*, *vihaṅ-ga*, &c. See *vi-ha* under *i. vi-hā* below.

**विहन** *vi-han*, *cl. 2. P.* -*hanti* (ep. even *cl. 4. P.* -*hanyati*), -*hantum*, to strike apart, separate; to strike down, strike violently, strike; to destroy utterly, kill, destroy; to afflict; to oppose, impede, resist; to strike back, reject, refuse, deny; to hinder, interrupt, obstruct: Caus. -*ghātayati*, -*yitum*, to cause to be killed or destroyed; to afflict, drive into straits.

**Vi-hat**, *f.* a cow that miscarries from unseasonable gestation.

**Vi-hata**, *as, ā, am*, struck, killed, completely destroyed; hurt; opposed, impeded, resisted; (*as*), *m.* a Buddhist or Jaina temple.

**Vi-hati**, *is, f.* striking, killing; defeat; failure; (*iṣ*), *m.* a friend, companion.

**Vi-hanana**, *am*, n. the act of striking; killing outright; hurting, injury; opposition, obstruction, impediment; a bow for cleaning cotton; [cf. *tūlakārmuka*.]

**विहर** *vi-hara*, &c. See under *vi-hṛi*, *col. 3.*

**विहर्ष** *vi-harsha*, *as, m.* excessive joy or gladness, pleasure.

**विहव** *vi-hava*. See under *vi-hve*, p. 953.

**विहव्य** *vi-havya*, *as, ā, am*, *Ved.* to be offered; (*as*), *m.*, *N.* of a descendant of Angiras (author of R̥g-veda X. 128).

**विहस्** *vi-has*, *cl. I. P.* -*hasati*, -*hasitum*, to laugh gently, smile, laugh; to laugh at (with acc.).

**Vi-hasat**, *am, anti, at*, laughing, smiling.

**Vi-hasana**, *am*, n. laughing gently, smiling (= *mādhya-hāsyā*), laughing.

**Vi-hasita**, *as, ā, am*, smiled, laughed; smiled at; (*am*), *n.* a gentle laugh, smile, laugh.

**Vi-hasya**, *ind.* having smiled; laughing at, ridiculing, contemning.

**Vi-hasyamāna**, *as, ā, am*, being laughed at, being smiled upon.

**Vi-hāsa**, *as, m.* a gentle laugh, smile.

**विहस्त** *vi-hasta*, *as, ā, am*, handless, helpless; confounded, perplexed, bewildered; wise, learned.

**विहा** *i. vi-hā*, *cl. 3. A.* -*jihite*, &c., *Ved.* to go apart, (Śāy. *vi-jihīshva* = *vi-gaccha*, R̥g-veda V. 78, 5), become expanded, open, gape open (Lat. *dehisco*, Gr. *χαίω*).

**Vi-ha** (for *2. vi-hā* below), the sky, air (only used in comps.). — **Vi-ha-ga**, *as, m.* 'sky-goer,' a bird; a cloud; an arrow; the sun; the moon; a planet. — **Vi-hagopaghushṭa** (*ḡa-up*), *as, ā, am*, resounding with (the notes) of birds, resonant with birds. — **Vi-har-ga**, *as, ā, am*, sky-going, flying, going swiftly; (*as*), *m.* a bird; a cloud; an arrow; the sun; the moon. — **Vi-har-gama**, *as, m.* 'sky-goer,' a bird; the sun; (*ā*), *f.* a pole or yoke for carrying burdens (= *bhāra-yashṭi*). — **Vi-har-garāja**, *as, m.* 'king of the birds,' epithet of Garuḍa (the vehicle of Vishnu).

**Vi-hangikā**, *f.* a sort of pole or yoke for carrying burdens.

**2. vi-hā**, *ind.* (according to Uṇādi-s. IV. 36. fr. *i. vi-hā*), heaven, paradise, sky.

**Vi-hāyas**, *ās, ās*, *as* (probably formed fr. *i. vi-hā* above, as *i. dhāyas* fr. rt. *i. dhā*), 'expanding,' extensive, vast, great (= *mahat* according to Naigh. III. 3), all-pervading, (Śāy. = *vividha-gamanyukta*); (perhaps) going quickly, impetuous, spirited, active; (*ās, as*), *m.* n. the open air, air, space (Gr. *χᾶος*), sky, atmosphere; (*ās*), *m.* a bird.

**Vi-hāyasa**, *as, am*, *m.* n. heaven, sky, atmosphere; (*as*), *m.* a bird.

**Vi-hāyasa**, *ind.* (inst. *c.* of *vi-hāyas* above), through the sky or air; heaven, sky, atmosphere.

**विहा** *3. vi-hā*, *cl. 3. P.* -*jahāti* (2nd sing. *Impv.* *vi-jahīhi*, Kirāt. XI. 31), -*hātum*, to relinquish, quit, abandon, leave, give up or lay aside entirely, lose: Caus. -*hāpayati*, -*yitum*, to cause to quit or abandon.

**Vi-hāpita**, *as, ā, am*, caused to abandon or give up; made to yield, extorted, given up, given; (*am*), *n.* gift, donation.

**Vi-hāya**, *ind.* having abandoned or left.

**Vi-hāyata**, *am*, *n.* (?), donation, gift.

**Vi-hīna**, *as, ā, am*, entirely abandoned, left, deserted, destitute, bereaved, deprived of, void or devoid of, free from, without. — **Vi-hīna-tā**, *f.* the state of being wholly abandoned, abandonment. — **Vi-hīna-yoni**, *is, is, i*, low-born, base-born, brutish.

**विहार** *vi-hāra*, &c. See *vi-hṛi* below.

**विहिंस** *vi-hiṅs*, *cl. 7. I. P.* -*hinasti*, -*hinsati*, -*hinsitum*, to injure severely, injure, hurt, damage.

**Vi-hiṅsaka**, *as, ikā, am*, injuring, hurting.

**Vi-hiṅsat**, *an, anti, at*, injuring, harming, hurting.

**Vi-hiṅsita**, *as, ā, am*, injured, hurt, &c.

**विहित** *i. vi-hita*, *as, ā, am* (fr. *vi-dhā*),

distributed, apportioned, bestowed; put in order, arranged, appointed, determined, fixed, settled, prescribed, enjoined, enacted, decreed, ordained, ordered; proper to be done; deposited, placed; done, performed, undertaken, acted, made; framed, constructed, formed; furnished with, possessed of. — **Vi-hīta-durga-racāna**, *as, ā, am*, one who has enjoined the building of a fortress. — **Vi-hītāgas** (*ṭa-āg*), *ās, ās, as*, one who has committed a fault, offending, faulty, wicked. — **Vi-hītānjali** (*ṭa-āṅ*), *is, is, i*, making a respectful obeisance.

**Vi-hīta-vat**, *ān, atī, at*, one who has performed or undertaken.

**Vi-hīti**, *is, f.* action, performance, acting, doing; arrangement.

**Vi-hītima**, *as, ā, am*, done according to rule.

**विहित** *2. vi-hita*, *as, ā, am* (fr. *vi* privative + *hita*), improper, unfit, unsuitable, not good.

**विहीन** *vi-hīna*. See under *3. vi-hā* above.

**विहुत्सति** *vi-hut-mati*, *f.* (a Kvip formation fr. rt. *hu* with prep. *vi* and affix *mat*), a special oblation or offering, (according to Śāy. on R̥g-veda I. 134, 6. *vihutmatīnām* = *viśeṣeṇa homavatinām* or else *āhvānavatinām*.)

**विहृ** *vi-hṛi*, *cl. I. P. A.* -*harati*, -*te*, -*haritum*, to take away, remove, destroy; to go in various directions; to walk or roam about or ramble for pleasure, saunter, amuse or divert one's self, sport, (in R̥g-veda I. 28, 7. *vi-jarbhṛitas* = *viśeṣeṇa punaḥ punar vīhāraṃ kurutaḥ*); to vary, change, alternate, mix; to spend or pass (time &c.); to live.

**Vi-hara**, *as, m.* taking away; expanding, going apart or in different directions, separation, disunion, absence; changing, exchanging.

**Vi-haraṇa**, *am*, n. the act of taking away or removing, taking; going about for pleasure or exercise, rambling, roaming, taking a walk or airing; expatiating; relaxation, pastime, pleasure.

**Vi-haraṇīya**, *as, ā, am*, to be taken away; to be rambled or spotted.

**Vi-harat**, *an, anti, at*, roaming for pleasure, sauntering about, ranging at large.

**Vi-harṭri**, *tā, m.* one who takes away, a robber; one who rambles about, rambling, roaming; a roamer.

**Vi-hāra**, *as, m.* taking away, removing; expansion, opening; too great expansion of the organs of speech (consisting in too great lengthening or drawling in pronunciation; opposed to *saṃ-hāra*; cf. *vy-āsa*); walking for pleasure or amusement, taking an airing, wandering, roaming, gadding, going about; sporting, play, sport, recreation, pastime, pleasure, relaxation; a pleasure-garden, garden; a Buddhist or Jaina temple or convent (originally the hall where

the Buddhist priests met or walked about; afterwards these halls were used as temples, and sometimes became the centre of a whole monastic establishment); a temple; the palace of Indra or a banner (= *vai-jayanta*?); a palace; N. of a district; the shoulder; a sort of bird, = *vindu-rekhaka*; (in Vedic ritual) a term for varying a verse (by taking it to pieces, joining to each of its Pādas a Pāda taken from another verse, and reciting both parts in such a way as if they formed only one verse; cf. *vy-atimarsā*). — *Vihāra-griha*, *am*, n. a pleasure-house, play-house, theatre. — *Vihāra-bhūmi*, *is*, f. ground or place for roaming about, grazing ground, pasturage. — *Vihāra-val*, *ān*, *atī*, *at*, taking pleasure or relaxation, enjoying one's self.

*Vihāraka* or *vihārīka*, *as*, *ikā*, *am*, roaming or walking about, a roamer; belonging to a Buddhist temple or convent.

*Vihārin*, *i*, *īpī*, *i*, expanding; taking pleasure or relaxation, wandering or roaming about for pleasure, enjoying one's self; beautiful.

*Vi-hṛta*, *as*, *ā*, *am*, expanded; sported, played; taken out, transposed, varied, (in Vedic ritual applied to the transposing of the Pādas in singing the Shodāśi hymns, see *vi-hāra*); (*am*), n. one of the ten blandishments or feminine modes of indicating love, hesitation or reluctance to avow feelings to a lover, (some of the others are *līlā*, *lalita*, *kuṭṣamita*, *moṭṭāyita*, *vi-śchitti*, *lila-kinchā*, &c., q. q. v. v.)

*Vi-hṛtī*, *is*, f. taking away; opening, expansion; sport, pastime, pleasure.

*Vi-hṛtya*, *ind*. having opened or spread out, having expanded; having roamed about or sported, having rambled, having disported.

*विहृत्* *vi-heṭha*, *as*, m. (see *rt. heṭh*), hurt, injury; the act of afflicting or harassing.

*Vi-heṭhaka*, *as*, m. an injurer, one who inflicts pain or injury on another; a reviler.

*Vi-heṭhana*, *am*, n. the act of injuring, hurting, wounding, killing; afflicting, distressing; rubbing, grinding; injury, harm, pain, sorrow, affliction.

*विहृ* *vi-hru* (*hru* = *hṛī*, cf. *vi-hṛī* below), cl. 9. P. *hrunāti*, &c., Ved. to injure, hurt, destroy, (Sāy. *vi-hrunāti* = *vi-hvarati*, *Ṛig-veda* I. 166, 12.)

*Vi-hruta*, *as*, *ā*, *am*, Ved. injured, hurt, spoiled [cf. *a-v*]; fractured, dissevered, (Sāy. = *vi-śchīna*, *vi-bādhitā*.)

*विह्वय* *vihvaṇa*, *as*, m., N. of a native of Kāśmīra (author of the following poem). — *Vihvaṇa-kāvya*, *am*, n. the poem of Vihvaṇa. N. of a poem (containing the *Caura-pañcāśikā*, said to have been recited when Vihvaṇa was on the point of being put to death by king Vīra-siṅha, whose daughter he had secretly espoused).

*विह्वल* *vi-hval*, cl. 1. P. *hvalati*, *-hvalitum*, to shake or move about, stagger, tremble, be agitated.

*Vi-hvala*, *as*, *ā*, *am*, shaking about, agitated, alarmed, perturbed, disquieted, confused, overcome with fear, beside one's self, delirious; distressed, afflicted; languishing; desponding; fused, liquid. — *Vi-hvala-tā*, *f*. or *vihvala-tva*, *am*, n. agitation, perturbation, consternation, anxiety. — *Vihvalī-kṛta*, *as*, *ā*, *am*, made confused or agitated; fused, liquid.

*Vihvalat*, *an*, *antī*, *at*, trembling, agitated.

*Vi-hvalita*, *as*, *ā*, *am*, agitated, alarmed, staggering.

*विह्व* *vi-hvri*, cl. 1. P. *hvarati*, *-hvaratum*, Ved. to be crooked, curved; to hurt (?).

*विह्वे* *vi-hve*, cl. 1. P. A. *-hvayati*, *-te*, &c., to call upon, invoke, worship.

*Vi-hava*, *as*, m., Ved. an invocation, invitation.

**वी** 1. *vī*, cl. 2. P. *veti* (2nd sing. Impv. *vīhī*, 3rd pl. *vyantu*), *vivāya*, *veshyati*, *avaishit*, *vetum*, to go, move; to go towards, approach, (in *Ṛig-veda* I. 77, 2. *veh* 2nd sing. Impv.

= *veti* = *gacchati*); to pervade; to bring, convey, offer; to attain, obtain, accept; to conceive, become pregnant, engender, bring forth; to desire, love, wish for, (according to Nirukta IX. 42, 43. *vītam* = *pi-betām* or *kāmayetām*); to eat, enjoy, consume, partake of (with gen. or acc.); to send, throw, hurl, cast; to drive (in this sense regarded as a substitute for *rt. aj*): Pass. or cl. 4. A. *vīyate*, to be gone, &c.: Caus. *vāyayati*, *-yitum*, Aor. *avīyayat*, to cause to go or approach; to cause to obtain or accept; to cause to eat or partake of; to cause to desire or love; to cause to conceive (in this sense also *vāpayati*): Desid. *vīvīshati*: Intens. *reviyate*, *revayiti*, *veveti*, (see also *vevī*); [cf. Gr. *οἶσω*, *οἶσθω*; Lat. *in-ventus*, *in-ventare*.]

2. *vī*, *is*, *is*, *i*, Ved. going, moving, (according to Sāy. *veh* = *gantryāh*, *Ṛig-veda* III. 5, 5); pervading, extensive, (Sāy. = *vyāpta*, *Ṛig-veda* IV. 5, 8); (*is*), f. the act of going, motion; covering. (For *vī*, 'a bird,' see under 2. *vī*, p. 908.)

*Vīka*, *as*, m. (according to Upādi-s. III. 47. fr. *vī*, a substitute for *rt. aj*), a bird; air, wind; the mind.

1. *vīta*, *as*, *ā*, *am*, gone, approached; led round the sacrificial fire (said of a horse, *Ṛig-veda* I. 162, 15); accepted, acceptable, approved, liked, loved; desired, wished for, beautiful (Ved.); tranquil, quiet, tame, unfit for war; (*as*), m. a horse or elephant untrained or unfit for war; (*am*), n. the goading of an elephant. — *Vīta-tama*, *as*, *ā*, *am*, Ved. most acceptable, (Sāy. = *atīśayena kānta*, *Ṛig-veda* VII. 1, 18.) — *Vīta-prīshtha*, *as*, *ā*, *am*, Ved. having beautiful backs (said of horses, Sāy. = *kānta-prīshtha*, *Ṛig-veda* I. 162, 7). — *Vīta-vāra*, *as*, *ā*, *am* (see 2. *vāra*), Ved. having a handsome tail, (Sāy. = *kṛānta-bala*, *prāpta-bala*, *Ṛig-veda* VIII. 46, 23.)

*Vīti*, *is*, f. going, moving, motion; engendering, producing; eating, food, (Ved. inst. = *vītyā*, 'with food'; *Ṛig-veda* VI. 16, 46); enjoyment; cleaning, cleansing; light, lustre; (*is*), m. a horse. — *Vīti-hotra*, *as*, m., N. of Agni or fire; of the sun; of a son of Priya-vrata; of a son of Tāla-jangha; (*as*, *ā*, *am*), Ved. one who offers the sacrificial meal to the gods; (*ās*), m. pl., N. of a sect of fire-worshippers; of a branch of the Haihaya tribe. — *Vīti-hotraka*, *as*, m., N. of Agni or fire; of the sun.

*Vyat*, *an*, *atī*, *at*, going, moving, &c., (Sāy. *vyantah* = *gacchantah*, *Ṛig-veda* VI. 1, 4.)

**वी** 3. *vī* (*vi-i*), cl. 2. P. *vy-eti* (3rd pl. *vi-yanti*), Impf. *vy-ati*, Perf. *vīyāya*, *vy-etum* (for *vyayati*, *vyayayati*, see *vyay*), to go apart or in different directions; to go or extend in every direction, to be diffused or scattered, become distributed or divided; to go away, disappear, vanish, be lost; to go through, traverse: cl. 4. A. *vīyate*, to go apart or away, &c., (Sāy. *vīyase* = *gacchasi*, *Ṛig-veda* IX. 86, 37; according to some *vīyase* is an Intens. form.)

2. *vīta*, *as*, *ā*, *am* (for 3. *vīta* see under *rt. vye*), gone away, departed, disappeared; set free, loosed, let go, exempt, freed from, devoid of. — *Vīta-kalmasha*, *as*, *ā*, *am*, freed from taint or sin. — *Vīta-kāma*, *as*, *ā*, *am*, free from desire. — *Vīta-ghṛīṇa*, *as*, *ā*, *am*, one from whom mercy has departed, merciless. — *Vītaghṛīṇa-tā*, *f*. mercilessness. — *Vīta-jamma-jarasa*, *as*, *ā*, *am*, not subject to birth or old age. — *Vīta-dambha*, *as*, *ā*, *am*, free from pride, not proud, humble, lowly. — *Vīta-bhaya*, *as*, *ā*, *am*, fearless, undaunted; (*as*), m. epithet of Vishṇu. — *Vīta-bhī*, *is*, *is*, *i*, free from fear, intrepid. — *Vīta-matsara*, *as*, *ā*, *am*, free from envy, free from passion. — *Vīta-manyu*, *us*, *us*, *u*, exempt or free from sorrow; free from resentment or anger. — *Vīta-mala*, *as*, *ā*, *am*, free from obscurity or darkness, clear, pure. — *Vīta-moha*, *as*, *ā*, *am*, freed from illusion. — *Vīta-rāga*, *as*, *ā*, *am*, having the passions gone, free from passions or affections, dispassionate, devoid of desire, calm, tranquil; colourless, bleached; (*as*), m. a sage with subdued passions; a deified

Buddhist or Jaica saint. — *Vīta-rāga-stuti*, *is*, f., N. of a work. — *Vīta-viruddha-buddhi*, *is*, *is*, *i*, one whose hostile feelings have passed away, without hostile intentions, peaceable. — *Vīta-śanka*, *as*, *ā*, *am*, freed from fear, fearless. — *Vīta-śoka*, *as*, *ā*, *am*, free from care or sorrow; (*as*), m. the Aśoka tree, *Joësia Aśoka*. — *Vīta-śoka-bhayābādhā* ('*ya-āb*'), *as*, *ā*, *am*, free from the disturbance of sorrow and fear. — *Vīta-sprīha*, *as*, *ā*, *am*, free from wish or desire. — *Vīta-harya*, *as*, m., N. of a descendant of Angiras (author of the hymn *Ṛig-veda* VI. 15); of a king. — *Vītocāya-bandha* ('*ta-ut*'), *as*, *ā*, *am*, having the fastening of the knot gone, (Kirāt. VIII. 51.) — *Vītottara* ('*ta-ut*'), *as*, *ā*, *am*, having no answer, unable or disinclined to reply; (*am*), ind. without answering.

**वीकाश** 1. *vī-kāśa*, *as*, m. (for 1. *vi-kāśa*), manifestation, display; ether, heaven.

2. *vī-kāśa*, *as*, m. (for 2. *vi-kāśa*), absence of manifestation; solitude, privacy.

**वीक्ष** *vīksh* (*vi-iksh*), cl. 1. A. *vīkshate* (ep. also P. *-ti*), *vīkshītum*, to see, behold, view, observe, look at, consider, regard, discern, (*hṛidi vīksh*, to see in the heart, ponder); to look upon as, regard as (e. g. *pūtri-vaḍ vīksh*, to look upon as a father): Pass. *vīkshyate*, to be seen; to look like, appear, seem.

*Vīksha*, *as*, *ā*, m. f. sight, gazing at, seeing, investigation; (*am*), n. surprise, astonishment; any visible object. — *Vīkshāpanna* ('*sha-āp*'), *as*, *ā*, *am*, one who experiences surprise, astonished, surprised.

*Vīkshāya*, *am*, *ā*, n. f. the act of seeing or observing, looking at, sight.

*Vīkshāniya*, *as*, *ā*, *am*, visible, perceptible, observable.

*Vīkshamāna*, *as*, *ā*, *am*, seeing, looking at, observing, regarding.

*Vīkshāta*, *as*, *ā*, *am*, seen, viewed, beheld, regarded, considered; (*am*), n. a look, glance, sight.

1. *vīkshya*, *as*, *ā*, *am*, visible, perceptible; to be gazed at, astonishing, wonderful; (*am*), n. any visible object, anything to be gazed at; wonder, surprise; (*as*), m. a dancer, actor; a horse.

2. *vīkshya*, *ind*. having seen or viewed, having considered.

*Vīkshyamāna*, *as*, *ā*, *am*, being seen or beheld, being gazed at.

**वीखा** *vīkhā*, f. walking, (for *vīkhhā*?)

**वीह्व** *vīkh* (*vi-inkh*), Caus. *vīkhayati*, *-yitum*, to toss to and fro (trans.).

*Vīkhā*, f. going, moving, proceeding, progress, locomotion; a particular mode of moving; dancing; one of a horse's paces; cowach, *Carpogon Pruriens* (= *śūka-sīmbī*); = *sandhi* (according to *Sabda-k.*)

**वीङ्ग** *vīng* (*vi-ing*), cl. 1. P. *vīngati*, *vīngitum*, Ved. to move to and fro, oscillate.

*Vīngita*, *as*, *ā*, *am*, moved to and fro.

**वीचयन** *vī-čayana*, *am*, n. (for *vi-čayana*, see under 3. *vi-či*, p. 914), research, inquiry.

**वीचि** *vīci*, *is*, m. f. (according to Upādi-s. IV. 72. fr. *rt. ve*), a wave, small wave, ripple; inconstancy, thoughtlessness; pleasure, delight, happiness; leisure, interval, rest; a ray of light; small, little. — *Vīci-kshobha*, *as*, m. agitation or roughness of waves. — *Vīci-mālīn*, *i*, m. 'wave-garlanded,' the ocean.

*Vīci*, f. = *vīci* above. — *Vīci-taranga-nyāya*, *as*, m. wave-undulation-method, (according to the *Bhāṣā-parīccheda* 166 and *Siddhānta-muktāvalī*, p. 103, the cause of the production of sound in the ear.)

**वीज** *vij* [cf. *rt. I. vij*], cl. 1. A. *vijate*, *vijitum*, to go; cl. 10. P. *vījayati*, *-yitum* (perhaps a Nom. fr. *vaya*, q. v.), to fan, cool by blowing upon or fanning; Pass. *vījyate*, to be fanned; [cf. Lat. *vigeo*.]

*Vijana*, *am*, n. fanning, the being fanned; a fan [cf. *vijāna*]; a thing, substance; (*as*), m. a sort of pheasant; the ruddy goose.

1. *vijita*, *as*, *ā*, *am*, fanned, cooled by fanning.  
*Vijamāna*, *as*, *ā*, *am*, being fanned, fanned.

**वीज** *vīja*, *am*, n. (in the older language frequently written *vija*; perhaps fr. *rt.* *jan* with *vi*; according to some connected with *rt.* *i*.) seed (of plants &c.), seed-corn, grain; semen virile; (perhaps also) quicksilver; marrow; any germ, element, beginning, cause, source, primary cause or principle, origin; the germ or origin of any composition (as of a poem, of the plot of a drama, of a magical formula, &c.); calculating primary causes, analysis, algebra; truth, divine truth (as the seed or cause of being); the mystical letter or syllable which forms the essential part of the Mantra of any deity; receptacle, place of deposit; a particular correction in astronomy; (*as*), m. = *vijaka*, the citron tree. — *Vija-karṣi*, *tā*, m. 'producer of seed,' epithet of Siva. — *Vija-kūṇḍa-prarohin*, *i*, *īnī*, *i*, or *vija-kāṇḍa-ruha*, *as*, *ā*, *am*, springing from a seed or from the (slip or portion taken from a) stalk. — *Vija-kṛit*, *t*, *l*, *l*, producing semen; (*l*), n. an aphrodisiac. — *Vija-kōsa* or *vija-kōsha*, *as*, m. a seed-vessel, the pericarp of a flower; the seed-vessel of the lotus; (*i*), f. a pod, legume. — *Vija-kṛityā*, f. the operation of analysis, elemental or algebraic solution. — *Vija-gaṇitā*, *am*, n. calculation of primary causes, causal calculus, analysis, algebra; N. of a treatise on algebra. — *Vija-garbha*, *as*, m. the plant *Trichosanthes Dioca*. — *Vija-gupti*, *is*, f. 'seed-protection,' a pod, legume. — *Vija-tas*, ind. from seed, according to the seed. — *Vija-tva*, *am*, n. the being an origin or cause, causality. — *Vija-darsaka*, *as*, m. 'explainer of the germ or plot of a play,' a play-director, stage-manager. — *Vija-dhāni*, *f*, N. of a river. — *Vija-dhānya*, *am*, n. coriander. — *Vija-nyāsa*, *as*, m. (in dramatic language) laying down or making known the germ or plot of a play. — *Vija-pādapa*, *as*, m. the plant *Semecarpus Anacardium* (= *bhallātaka*). — *Vija-pura*, incorrect for *vija-pūra*. — *Vija-purusha*, *as*, m. the progenitor of a tribe or family. — *Vija-pushpa*, *am*, n. common citron; a thorny plant, *Vangueria Spinosa* (= *maruwaka*). — *Vija-pushpikā*, *f*, a sort of grain, *Andropogon Saccharatus*. — *Vija-pūra* or *vija-pūra*, *as*, m. 'seed-filling,' common citron; a variety of citron, *Citrus Medica*; (*am*), n. the fruit of the citron. — *Vija-pūrṇa*, *as*, m. 'seed-filled,' epithet of the common citron (= *cholargya*); *Citrus Medica*. — *Vija-peśikā*, *f*, 'seed-sheath,' the scrotum. — *Vija-prada*, *as*, *ā*, *am*, yielding seed, sowing seed, &c.; generating; (*as*), m. a generator. — *Vija-prabodha*, *as*, m., N. of a commentary on the *Vija-gaṇita*. — *Vija-praroha*, *as*, *ā*, *am*, or *vija-prarohin*, *i*, *īnī*, *i*, growing from seed. — *Vija-phalaka*, *as*, m. the plant *Citrus Medica*; a citron or lemon. — *Vija-mati*, *is*, f. (in algebra) a mind capable of analysis, penetration of causes or principles, causal sagacity. — *Vija-mantra*, *am*, n. epithet of a mystical syllable with which a Mantra or magical formula commences. — *Vija-mātrikā*, *f*, the pericarp or seed-vessel of the lotus. — *Vija-mātra*, *am*, n. only as much as is required for seed, only what is required for the procreation of offspring or for the preservation of a family; epithet of the ninth Maṇḍala of the *Rig-veda*. — *Vija-muktāvali*, *f*, N. of a work. — *Vija-yajña*, *as*, m. 'seed-offering,' N. of a particular allegorical sacrifice or offering. — *Vija-ratna*, *as*, m. 'having gems of seeds,' a kind of bean. — *Vija-ruha*, *as*, *ā*, *am*, growing from seed; (*as*), m. grain, corn. — *Vija-rebāna*, *am*, n. *Croton Jamalgotā* (= *jaya-pūla*). — 1. *vija-vat*, ind. like seed. — 2. *vija-rat*, *ān*, *atī*, *at*, possessing seed, furnished or provided with seed; provided with grain. — *Vija-vapana*, *am*, n. the act of sowing seed. — *Vija-vara*, *as*, m. 'best of grains,' a kidney-bean, *Phaseolus Radiatus*. — *Vija-rāpa*, *as*, m. a sower of seed; the act of sowing seed. — *Vija-rāpin*, *i*, m. 'sowing

seed,' a sower. — *Vija-vāhana*, *as*, m. 'seed-bearer,' N. of Siva. — *Vija-vṛiksha*, *as*, m. the plant *Terminalia Tomentosa*. — *Vija-saṅḍaya*, *as*, m. a heap or collection of seed or grain. — *Vija-sū*, *ūs*, *f*. 'bringing forth seed,' the earth. — *Vija-sekṛi*, *tā*, m. a sprinkler of seed, procreator, progenitor. — *Vija-harā* or *vija-hārīnī*, *f*. 'taking away seed,' epithet of a witch (a daughter of Duṣṣaha). — *Vijā-kṛita*, see below. — *Vijākshara* (*ja-ak*), *am*, n. the first syllable of a magical formula, the syllable at the commencement of a Mantra or form of prayer. — *Vijānkura* (*ja-an*), *as*, m. a sprout or first shoot from a seed, seed-shoot, seed-lobe, cotyledon, seedling: (*au*), m. du. seed and shoot, seed and blade. — *Vijānkura-vat*, ind. (in phil.) like the (continuous succession of) seed and shoot. — *Vijā-dhya* (*ja-ādh*), *as*, *ā*, *am*, abounding in seed; (*as*), m. = *vija-pūra*. — *Vijādhyaksha* (*ja-adh*), *as*, m. 'presiding over seed,' epithet of Siva. — *Vijāpahā-rīnī* (*ja-ap*), *f*. = *vija-harā*. — *Vijābhīdhāna* (*ja-abh*), *am*, n., N. of a Tantra work. — *Vijāmla* (*ja-am*), *am*, n. = *vrikshāmla*. — *Vijārnavatantra* (*ja-ar*), *am*, n., N. of a Tantra work. — *Vijāśva* (*ja-as*), *as*, m. 'seed-horse,' an entire horse, stallion. — *Vijotkrishṭa* (*ja-ul*), *am*, n. good seed. — *Vijodaka* (*ja-ul*), *am*, n. 'seed-water, grain-like water,' hail. — *Vijopti* (*ja-up*), *is*, *f*. sowing seed. — *Vijopti-śakra*, *am*, n. a kind of astrological diagram shaped like a serpent for indicating good or bad luck following on the sowing of seed. — *Vijopti-vidhi*, *is*, m. the manner of sowing seed.

*Vijaka*, *am*, n. seed; = *vija* above (at the end of comps.); (*as*), m. common citron, *Citrus Medica* (= *mātulanga*); a citron or lemon; *Terminalia Tomentosa* (= *pīta-sāla*); the position of the arm of a child at birth; N. of a poet.

*Vijala*, *as*, *ā*, *am*, furnished with seed or grain, seedy.

*Vijā*, ind. by or with seed, sowing with seed. — *Vijā-kṛi*, cl. 8. P. -*karoti*, &c., to sow with seed, sow; to harrow over after sowing. — *Vijā-kṛita*, *as*, *ā*, *am*, sown with seed, sown; harrowed or ploughed over after sowing.

*Vijika*, *as*, *ā*, *am*, seedy, abounding in seeds; see *Gaṇa Kumud-ādi* to Pāp. IV. 2, 80.

2. *vijita*, *as*, *ā*, *am*, sown with seed, sown with, having for seed.

*Vijin*, *i*, *īnī*, *i*, having or possessing seed, bearing seed, seedy; being of the race or blood of (at the end of a comp., cf. *rāja-v*); (*i*), m. a real progenitor (as opposed to *kshetrin*, the nominal father or merely the husband of a woman, *Manu IX. 51 sq.*); a procreator, father (in general); the sun.

*Vijya*, *as*, *ā*, *am*, sprung or produced from seed; sprung from or belonging to any family; of a good family (at the end of a comp.).

**वीटा** *vīṭā*, *f*. a small piece of wood shaped like a barley-corn and about a span long, (it was struck with a stick or bat in a kind of game, like hockey, played by boys; according to others the *vīṭā* was a metal ball of some kind; see *Mahā-bh. Ādi-p. 5050*, *Schol.*)

**वीटि** *vīṭi*, *is*, or *vīṭikā* or *vīṭi*, *f*. (said to be fr. *rt.* *iṭ* with *vī*), the betel plant, *Piper Betel* (= *tāmbūla-vallikā*); a preparation of the *Areca* nut with spices and chunam enveloped in a leaf of the betel plant, betel, Pān; a tie, fastening; [cf. *vetra*, *vetasa*; cf. also *Gr. t-rus*, *l-réa*; *Lat. vi-tea*, *vitta*, *vi-men*, *vi-tis*; *Old Germ. wi-da*, *vi-da*; *Angl. Sax. widde*.]

**वीडु** *vīḍu*, *us*, *us*, *u*, Ved. strong, firm, &c., see *vīḷu*. — *Vīḍu-jambha*, &c., see *vīḷu-jambha*. — *Vīḍu-arya*, *as*, *ā*, *am*, Ved. having strong limbs, firm in body.

*Vīḍaya* = *vīḷaya*, *q. v.*

**वीणा** *vīnā*, *f*. (in *Unādi-s. III. 15*, said to be fr. *rt.* *i. vī*), the *Vīṇā* or Indian lute, (an instru-

ment of the guitar kind, supposed to have been invented by *Nārada*, *q. v.*, usually having seven wires or strings raised upon nineteen frets or supports fixed on a long rounded board, towards the ends of which are two large gourds; its compass is said to be two octaves, but it has many varieties according to the number of strings, &c.); lightning. — *Vīṇā-danḍa*, *as*, m. 'lute-stick,' the neck or long rounded board of a lute. — *Vīṇābandha* (*ṇā-an*), *as*, m. the tie of a lute or lower part of one of its ends where the wires are fixed (sometimes called 'the tail-piece'). — *Vīṇā-bhīd*, *t*, *f*. a kind of lute, (*vīṇā-bhīdām vīṇaka*, description of the different kinds of lutes.) — *Vīṇā-vāda* or *vīṇā-vādaka*, *as*, m. a player on the *Vīṇā*, a lutist. — *Vīṇāśya* (*ṇā-āś*), *as*, m. 'lute-faced,' epithet of *Nārada* (the son of *Brahmā* and inventor of the *Vīṇā* described above).

*Vīṇin*, *i*, *īnī*, *i*, furnished with lutes, a player on a lute.

**वीत** *vīta*, *viti*, &c. See p. 953, col. 2.

**वीतंस** *vī-taṅsa*, *as*, m. (for *vī-taṅsa*, *q. v.*), a cage, a chain or net for confining birds or beasts; an enclosure for taming birds or animals, an aviary, menagerie; a place for keeping or preserving game, preserve.

**वीतन** *vītana*, *au*, m. du. (possibly connected with *vī-tan*), the sides or cartilages of the larynx or throat (= *kṛika-pārśva-dvaya*).

**वीथि** *vīthi*, *is*, or *vīthī*, *f*. (probably fr. *rt.* *i. vī* or *3. vī*), a row, line; a road; a terrace in front of a house; a stall, shop; a sort of drama (or the dramatic narration of an amatory intrigue, said to be in one act and to be performed by one or two players); (*iṣ*), *f*. a particular division of the planetary sphere (comprising three asterisms). — *Vīthy-anga*, *am*, n. a division or constituent part of the dramatic entertainment called *Vīthi*, (it is described as a kind of dialogue consisting in quibble, equivocal, jest, abuse, and the like.)

*Vīthikā*, *f*. = *vīthi*, a road, &c.; a hall.

**वीध** *vīdhra*, *as*, *ā*, *am* (according to *Unādi-s. II. 26*, fr. *rt. indh* with *vī*), clear, clean, pure; (*am*), n. the sky, atmosphere; wind; fire; [cf. *Gr. aīthra*.]

**वीन** *vīn* (*vi-in*), cl. 8. P. *vinoti*, &c., Ved. to cause to go out, drive away, remove, scatter, disperse, (*Sāy.* = *vididham gamayati*); to send forth in various ways, (*Sāy.* = *vididham prerayati*); to bestow.

**वीना** *vīnā*, *f*, N. of a river.

**वीनाह** *vīnāha*, *as*, m. = *vi-nāha*, the top or cover of a well.

**वीन्** *vīnv* (*vi-ivv*), cl. 1. P. *vīnvati*, &c., = *vīn* above.

**वीपा** *vīpā*, *f*. lightning.

**वीप्सा** *vīpsā*, *f*. (fr. the *Desid.* of *vy-āp*, *q. v.*), 'the desire of pervading (with any property or quality simultaneously or continuously), several or successive order or series, the arrangement of things or properties in regular succession or each by each, repetition, the repetition of words to imply continuous or successive action (e.g. *vṛiksham vṛiksham śiñcati*, he waters tree after tree; *prabhuḥ bhūtam bhūtam abhi sarva-prāṇiṣhv asti*, the supreme being is in all living beings creature after creature; cf. *Pāp. VIII. 1. 4*).

**वीबुकोश** *vībukōśa*, *as*, m. (?), a cowrie.

**वीभ** *vībh* (= *rt. vībh*), cl. 1. A. *vībhate*, *vībhītum*, to boast.

**वीर** *vīr* (*vi-ir*), *Caus. vīrayati* (*Impf. āirayat*, *Aor. Ved. āirat*), *yītum*, Ved. to scatter or drive in various directions; to split into pieces, break, divide asunder, break open, (*Sāy. vy-ārat* = *udghāṭita-rat*, *Rig-veda II. 15. 8*.)

**वीर** 2. *vīr*, cl. 10. P. (perhaps to be regarded as a Nom. fr. *vīra* below), *vīra-yati*, *-yitum*, to be powerful or valiant; to make heroic effort, display heroism, act like a hero.

*Vīra*, *as*, *ā*, *am* (according to Uṇādi-s. 11. 13. fr. *vī* substituted for rt. *aj*; according to some perhaps for an original *vāra*, fr. rt. *vri*), heroic, mighty, powerful, strong, robust, excellent, eminent; (*as*), m. a hero, brave man, warrior, champion, eminent man; the last Jina or Jaina pontiff of the present era; an actor; heroism (as one of the eight Rasas which give to poetic and dramatic composition its flavour or taste; the Rasa of heroism is said to be displayed by munificence, clemency, and valour; the *Vīra-carita*, q. v., exhibits an example of this Rasa); the flower Nerium Ododum; fire; sacrificial fire [cf. *vīra-han*]; (*ā*), f. the wife of a hero; a wife, mother, matron; a sort of perfume (commonly called *Murā*); a medicinal root (= *kshīra-kūhōli*); the plant *Flacourtia Cataphracta*; the drug *Elabāluka*; the plantain tree; a sort of *Asclepias*, *Asclepias Rosea*; opposite-leaved fig-tree; *Convolvulus Paniculatus* (the white and dark kinds); the tree *Gmelina Arborea*; an aloe; the plant called *Atis*; spirituous liquor or a particular kind of it; N. of a river; (*am*), n. a reed, *Arundo Tibialis*; the root of ginger (?); pepper; rice-gruel; the root of *Costus Speciosus*; the root of *Andropogon Muricatus*; [cf. probably Gr. *ἥρα*, *ἥρα*, *ἥρα*, *ἥρα*, *ἥρα*, *ἥρα*; Lat. *vir*; Goth. *vair*; Angl. Sax. *wer*; Lith. *vyra-s*]. — *Vīra-karma*, *am*, n., Ved. hero-forming (seed). — *Vīra-kīta*, *as*, m., 'worm of a hero,' a pitiful warrior. — *Vīra-keśarin*, *i*, m., N. of a king. — *Vīra-kaṛā*, *f*, N. of a river. — *Vīra-carita* or *vīra-caritra*, *am*, n., 'exploits of the hero,' N. of a celebrated drama by Bhava-bhūti (= *mahāvīra-carita*, q. v.). — *Vīra-jayantikā*, *f*, a kind of dance performed by soldiers after a victory or on going to battle, a war-dance; war, battle. — *Vīra-tantra*, *am*, n., N. of a Tantra work. — *Vīra-tara*, *as*, *ā*, *am*, bolder; (*as*), m. a great hero; an arrow; a corpse (?); (*am*), n. = *vīraṇa*, *Andropogon Muricatus*. — *Vīratārāsana* ('*ra-ās*'), *am*, n. a particular posture. — *Vīra-tam*, *us*, m. the tree *Pentaptera Arjuna*; the shrub *Barleria Longifolia*. — *Vīra-tā*, *f*, or *vīra-tva*, *am*, n. heroism. — *Vīra-dhanvan*, *ā*, m., 'having a powerful bow,' epithet of *Kāma-deva* (god of love). — *Vīra-dhara*, *as*, m. a peacock; fighting with wild beasts; a leather cuirass or jacket; N. of a river. — *Vīra-paṭṭa*, *as*, m. a kind of military dress or war accoutrement. — *Vīra-patnī*, *f*, a kind of plant (= *vi-jayā*); N. of a river (Ved.). — *Vīra-patnī*, *f*, the wife of a hero. — *Vīra-parṇa*, *am*, n. a particular drug (= *śura-parṇa*). — *Vīra-pāna* or *vīra-pāna*, *am*, n. the drink of warriors, (taken, before or during a battle, for refreshment or to raise the courage). — *Vīra-pāṇḍya*, *as*, m., N. of a king. — *Vīra-puṣṭi*, *f*, a kind of plant (= *sindūra-puṣṭi*). — *Vīra-peśas*, *ās*, m., Ved. a vigorous frame, (according to Sāy. on *Rig-veda* IV. 11, 3, the masc. is used for the neut.). — *Vīra-prajāyini*, *f*, the mother of a hero. — *Vīra-prajāvati*, *f*, the mother of a hero. — *Vīra-prasavā*, *f*, a woman who brings forth heroes. — *Vīra-bāhu*, *us*, m., 'strong-armed,' N. of Vishṇu; of a king. — *Vīra-bhadra*, *as*, m. a distinguished hero; an *Āva-tāra* or son of *Siva*, (in the *Vāyu-Purāṇa* he is said to have been created from *Siva's* mouth in order to spoil the sacrifice of *Dakṣha*, and is described as having a thousand heads, a thousand eyes, a thousand feet, and wielding a thousand clubs; his appearance is fierce and terrific, he is clothed in a tiger's skin dripping with blood, and he bears a blazing bow and battle-axe; in another *Purāṇa* he is described as produced from a drop of *Siva's* sweat; this form of *Siva* is said to be more especially worshipped in the *Marāṭha* country); N. of one of the *Rudras*; of an author; a horse fit for the *Aśva-medha* sacrifice; and a fragrant grass (= *vīraṇa*). — *Vīra-bhadra*, *am*, n. the fragrant grass *Andropogon Muricatus*. — *Vīra-bhānu*, *us*, m., N. of a king; of a work. — *Vīra-bhāryā*, *f*, the wife of a hero. — *Vīra-bhakti*, N. of a place, (probably for *vīra-*

*bhukti*). — *Vīra-bhūpati*, *is*, m., N. of the patron of *Caṇḍapācārya*. — *Vīra-mātṛī*, *īā*, f. the mother of a hero. — *Vīra-mukunda-deva*, *as*, m., N. of a king (the patron of *Mārkaṇḍeya-kavindra*). — *Vīra-mudrikā*, *f*, an ornament or ring worn on the middle toe. — *Vīra-rajas*, *as*, n. red lead, miltium (= *sindūra*). — *Vīra-rasa*, *as*, m. the Rasa of heroism, (see *rasa*). — *Vīra-reṇu*, *us*, m., N. of *Bhīma-sena*. — *Vīra-loka*, *as*, m., 'hero-world,' region of warriors or champions. — *Vīra-val*, *ān*, *atī*, *at*, abounding in heroes, having a champion or hero; accompanied with heroes or progeny; (*atī*), f. a woman whose husband is living; a particular fragrant plant (= *mānsa-rohīṇī*); N. of a river. — *Vīra-vatsū*, *f*, the mother of a hero. — *Vīra-vara*, *as*, m. a proper N. — *Vīra-vāmana*, *as*, m., N. of an author. — *Vīra-viplāvaka*, *as*, m., 'disturber of the sacrificial fire,' a *Brāhman* who performs oblations with money procured from the lowest or *Sūdra* caste. — *Vīra-virūda*, N. of a kind of artificial verse; [cf. *śāra-sloka*]. — *Vīra-vriksha*, *as*, m. the marking-nut plant, *Semecarpus Anacardium*; the tree *Pentaptera Arjuna*; a sort of grain, *Andropogon* or *Holcus Sorghum*. — *Vīra-sayyā*, *f*, a particular posture; [cf. *vīra-sthāna*]. — *Vīra-sūshma*, *as*, *ā*, *am*, Ved. having heroic or mighty strength, very powerful or efficacious. — *Vīra-sreshṭha*, *as*, m. a matchless hero. — *Vīra-samanvita*, *as*, *ā*, *am*, attended or accompanied by heroes. — *Vīra-sinha*, *as*, m., N. of a king of *Gūjara*; of the author of the *Durgā-bhakti-taraṅgiṇī*. — *Vīra-sinha-deva*, *as*, m., N. of the patron of *Mitra-mītra*. — *Vīra-sū*, *ās*, *f*, 'hero-bearing,' the mother of a hero; the mother of a male child. — *Vīra-sena*, *as*, m., 'having an army of heroes,' N. of the father of *Nala*; (*am*), n., N. of a particular plant (= *āruka*). — *Vīrasena-ja* or *vīrasena-suta*, *as*, m., 'son of *Vīra-sena*,' epithet of *Nala* (a celebrated prince, hero of several well-known poems and episodes, as the *Nalopākhyāna*, *Naishadha*, *Nalodaya*, &c.). — *Vīra-sainya*, *am*, n. garlic. — *Vīra-soma*, *as*, m., N. of the author of the *Hasti-vaidyaka*. — *Vīra-skandha*, *as*, m., 'having powerful shoulders,' a buffalo. — *Vīra-sthāna*, *am*, n. a particular posture (practised by ascetics; cf. *vīrasana*). — *Vīra-haṇa*, *as*, *i*, *am*, hero-killing. — *Vīra-hatyā*, *f*, the killing of a man, murder of a son, (*Mann* XI. 41.). — *Vīra-han*, *ā*, m., 'destroyer of the sacrificial fire,' a *Brāhman* who has suffered the sacred domestic fire to become extinct (either from carelessness, impiety, or absence); N. of *Vishṇu*. — *Vīraṅka* ('*ra-am*'), *as*, m. a kind of dock or sorrel (= *amla-velasa*). — *Vīraṅka* ('*ra-ān*'), *am*, n. a medicinal plant (= *āruka*). — *Vīrasānsana* ('*ra-ās*'), *am*, n., 'the place wished for by heroes,' the post of danger in a battle; a forlorn hope; keeping watch. — *Vīrasana* ('*ra-ās*'), *am*, n., 'hero-sitting, hero-posture,' kneeling on one knee; sleeping out in the open air, the station of a guard or sentinel; a bivouac; a particular posture in sitting practised by ascetics, (sitting on the thighs, one leg being in the other, = *pariyanka*, q. v., see 1. *āsana*); a field of battle. — *Vīreśa* ('*ra-īśa*'), *as*, m., 'chief of heroes,' N. of *Siva* or *Vīra-bhadra*. — *Vīreśvara* ('*ra-īś*'), *as*, m., 'chief of heroes,' epithet of *Siva* or *Vīra-bhadra*, q. v.; any great hero. — *Vīreśvara-linga*, *am*, n., N. of a sacred *Linga*. — *Vīrojjha* ('*ra-uj*'), *as*, m., 'sacrificial-fire abandoning,' a *Brāhman* who omits offering burnt offerings or neglects his sacrificial fire. — *Vīro-pajūvika* ('*ra-up*'), *as*, m., 'subsisting by the sacrificial fire,' a *Brāhman* who claims alms or presents for having preserved his sacrificial fire. — *Vīraka*, *as*, m., Ved. = *vīra*, a hero; the plant *kara-vīra*, q. v. — *Vīraṇa*, *as*, m., N. of a sage (father of *Vīraṇī*); of the father of *Asikṇī*; of a teacher of the *Yajur-veda*; (*i*), f. a side-glance, leer; a deep place; N. of a daughter of *Vīraṇa* and mother of *Cākshusha*; (*am*), n. a fragrant grass, *Andropogon Muricatus*; [cf. *vīraṇa*, *vīraṇa*]. — *Vīraṇī*, *i*, m., N. of a *Muni*. — *Vīraṇu*, *us*, *us*, *u*, Ved. fond of heroes, desiring heroes; (*Sāy.*) desiring to kill heroes.

*Vīrāya*, Nom. A. *vīrāyate*, &c., to act like a hero, show heroism. — *Vīrikā*, *f*, N. of a woman. — *Vīriṇī*, *f*, the mother of a hero (*Ved.*); N. of a river; of a wife of *Dakṣha* (daughter of *Vīraṇa* and mother of a thousand sons, = *asikṇī*). — *Vīrya*, *am*, n. vigour, strength, power; heroism, prowess, valour, fortitude, courage, firmness; virile energy, virility; dignity, consequence; splendor, lustre; semen virile; the seed of plants, &c.; (*ā*), *f*, vigour, energy, virility. — *Vīrya-ja*, *as*, m. a son. — *Vīrya-dhara*, *ās*, m. pl., N. of a race. — *Vīrya-pāramitā*, *f*, one of the six perfections (with *Buddhists*). — *Vīrya-prapāta*, *as*, m. discharge of semen virile. — *Vīrya-val*, *ān*, *atī*, *at*, possessing vigour, vigorous, strong, stout, robust; efficacious, overcoming, victorious. — *Vīrya-virahita*, *as*, *ā*, *am*, devoid of prowess or vigour, &c. — *Vīrya-vīśiṣṭa*, *as*, *ā*, *am*, possessed of courage, vigour, &c. — *Vīrya-viddhīkara*, *as*, *i*, *am*, causing an increase of virile energy; (*am*), n. an aphrodisiac. — *Vīrya-sālin*, *i*, *ini*, *i*, possessing vigour or heroism, strong, heroic. — *Vīrya-sūka*, *as*, *ā*, *am*, having prowess or heroism as its price, to be purchased by valour. — *Vīrya-hāni*, *is*, *f*, loss of vigour or virile energy; impotence. — *Vīrya-hīna*, *as*, *ā*, *am*, deprived of strength; cowardly; seedless. — *Vīryā-val*, *ān*, *atī*, *at*, Ved. = *vīrya-val*. — *Vīryāvadhāna* ('*ya-av*'), *am*, n. effecting anything by prowess; (*āni*), n. pl. valour and achievements. — *Vīryāvadhūta* ('*ya-av*'), *as*, *ā*, *am*, overcome or surpassed in prowess. — **वीरानक** *vīrānaka*, *am*, n. (?), N. of a town. — **वीरुध** *vīrudh*, *t*, *f*. (fr. rt. 1. *rudh* = rt. 1. *ruh* with *vi*; cf. *vi-rudh*), a spreading creeper; a branch, shoot; a plant which grows again after being cut; a shrub, plant in general. — *Vīrudhā*, *f*, = *vīrudh* above. — **वीरु** *vīru* or *vidu*, *us*, *us*, *u*, Ved. strong, firm, (sometimes written *vīru*); (*u*), n. anything strong, a fortified place, stronghold; [cf. according to some Gr. *ἰαρος*]. — *Vīru-jambha*, *as*, *ā*, *am*, Ved. having strong jaws or teeth, (*Sāy.* = *drīḍha-danta*). — *Vīru-dveshas*, *ās*, *ās*, *as*, Ved. hating the strong or violent (said of *Brahmanas-pati*). — *Vīru-patman*, *ā*, *ā*, *a*, Ved. strong-going, moving with rapid flight. — *Vīru-pavi*, *is*, *is*, *i*, Ved. having strong tires (said of the chariot of the *Maruts*). — *Vīru-pāni*, *is*, *is*, *i*, Ved. strong-handed, strong-hoofed. — *Vīru-harshin*, *i*, *ini*, *i*, Ved. having strong or violent joy, exulting, fiercely passionate. — *Vīlaya*, Nom. P. *vīlayati*, *-yitum*, Ved. to be strong. — *Vīlita*, *as*, *ā*, *am*, Ved. made strong, strengthened, (*Sāy.* = *drīḍhī-kṛta*, *Rig-veda* III. 53, 19.) — **वीरध** *vīradha*, *as*, m. = *vi-radha*, a yoke or pole for carrying burdens; a burden; storing or heaping corn; a road. — *Vīradhika*, *as*, *i*, m. f. a man or woman who carries a load by means of a yoke; a general dealer. — **वीरिध** *vīridha* for *vi-vidha*, q. v. — **वीरित** *vīrita*, *as*, *ā*, *am*, = *vi-rita*, revealed, published. — **वीरि** 1. *vīsh* (*vi-īsh*), cl. 1. P. A. *vīshati*, *-te*, *vīshitum*, Ved. to go in various directions, spread, be extended. — **वीरि** 2. *vīsh* (*vi-īsh*, see rt. 3. *īsh*), cl. 1. P. *vīśhati*, &c., Ved. to seek for. — **वीहार** *vīhāra*, *as*, m. (for *vi-hāra*, q. v.), a temple, sanctuary, (especially) a *Jaina* or *Buddhist* convent or temple. — **वुङ्ग** *vuka*, *as*, m. a species of plant, (a various reading for *vaḥa*, q. v.) — **वुङ्ग** *vung* (= rt. *bung*), cl. 1. P. *vungati*, &c., to leave, abandon.



**वृचीवत्** *vṛcīvat*, *ān*, m., Ved., N. of the oldest of the sons of the Asura *Vara-sikha*; (*antas*), m. pl. the sons or family of *Vara-sikha* (slain by Indra).

**वृज्** 1. *vṛj*, cl. I. P. *varjati*, cl. 7. P. (Ved. also A.) *vṛjakti*, *vṛjante* (in this class the rt. is sometimes written *vṛi*), cl. 2. A. *vṛjkte* (in this cl. the rt. is sometimes written *vṛij*), to which the 3rd sing. Pres. *vṛjante* may be referred), *varjā*, *varjīte*, (according to some also *vararā*, *varvīte*, *varvīshyati*, -*te* (Ved. *varvīshyati*, -*te*), *avarjāt*, *avarjīshya* (Vedic forms *avṛj*, *vark*, *varktam*; Perf. part. fem. *avarvījushi*), *varjītum*, (according to some also *vṛjījītum* (Ved. Inf. *vṛjījadhya*, *vṛjījase*), to bend, turn (Ved.); to turn away, avert, divert, alienate (Ved. A.); to apply to one's own use, choose for one's self (A.); to exclude, ward or keep off, remove, set aside; to abandon, lose; to bestow (Ved.); to efface, atone for, purify, purge, (in the above senses generally A.); to clear; to pull up, dig up, or (according to Sāy.) cut or strew (the sacred grass); to cut off, cut to pieces, (Sāy. on Rīg-veda VI. 26, 3. *vark* = *chēditavām asi*); to injure, kill, (Rīg-veda VI. 18, 8): Pass. *vṛjyate*, to be bent, &c.; to be cut or injured, &c., (Sāy. on Rīg-veda I. 84, 6. *vṛjīyate* = *chīdyate*): Caus. or cl. 10. P. *varjayati* (sometimes also A. *varjayate*), -*yitum*, Aor. *avavarjat*, to cause to bend or turn or turn away; to exclude, remove, set aside, take away, deprive; to abandon, avoid, shun, abstain from, renounce, give up, leave off, omit, disclaim; to leave out, except, exempt, spare; to dismiss; to discharge, give out: Pass. of Caus. *varjyate*, &c., to be excluded from or deprived of anything (inst.), lose (see *varjīta*): Desid. *vivarjīshati*, -*te*: Intens. *varivṛjyate*, *varvarkti*, &c., to turn aside, divert: Caus. of Intens. *varivarjayati*, Ved. to turn or move in different directions; [cf. Gr. *εἰρ-υ-υ-μ*, *εἰρ-α*, *εἰρ-μ-ό-σ*, *εἰρ-ή*, *Λυ-όοργ-ο-σ*: Lat. *urg-e-o*, *ex-urg-e-o*; *vergere*: Goth. *vrik-a*, *vruugo*: Old Germ. *rechoe*; *wurjan*: Angl. Sax. *wring-an*; *wealc-an*, 'to roll,' (probably also) *wrenc*, 'deceit': Lith. *verz-ū*: Slav. *vrag-u-*]

*Vrikta*, *as*, *ā*, *am*, cleared, cleaned; spread, strewn. -*Vrikta-barhis*, *is*, *is*, Ved. one who has cleared the *barhis* (said of a sacrificial priest or Rtv-ij); one who has spread or strewn the sacrificial grass, (Sāy. = *stirna-barhis*, Rīg-veda III. 2, 5.)

*Vṛkti*, *is*, f., Ved. texture.

2. *vṛj*, in Naigh. II. 9, *vṛik* is enumerated among the *bala-nāmāni*. (See *vṛjana* below.)

*Vṛjana*, *as*, *ā*, *am*, crooked, curved (Ved.); strong, vigorous, (Sāy. = *bala-vat*, Rīg-veda V. 44, 1); moving, transient, any living being regarded as transient, (Sāy. = *gamana-sīla* = *janama* = *prāyījāta*, Rīg-veda I. 48, 5); (*as*), m. curled hair, hair; (*am*), n. an enclosure, field cleared for pasture or agriculture; a kind of camp or camping ground; sky, atmosphere; anything crooked or to be avoided; sin, wickedness, calamity; force, energy, strength (= *bala*, Naigh. II. 9); battle, conflict; oblation, sacrifice (?).

*Vṛjī*, *is*, f., N. of a country, = *Vraja* (the modern *Braj*, to the west of *Delhi* and *Agra*).

*Vṛjīka*, *as*, *ī*, *am*, belonging to the district of *Vraja* or *Braj*; a native &c. of that country.

*Vṛjīna*, *as*, *ā*, *am*, crooked, bent, curved; wicked; (*as*), m. curled hair, hair; (*am*), n. anything crooked or to be avoided, wrong, sin, vice, wickedness, (Sāy. = *varjanīya*, *pāpa*, Rīg-veda IV. 23, 8); distress, misery, affliction; red leather. -*Vṛjīna-vartani*, *is*, *is*, Ved. going on wrong tracks or roads, following evil courses, wicked.

*Vṛjya*, *as*, *ā*, *am*, to be bent, to be turned away.

**वृञ्** *vṛñj*. See rt. I. *vṛj*.

**वृढ** *vṛidha*. See under rt. I. *vṛih*.

**वृण** *vṛiṇ*, cl. 8. P. A. *vṛiṇoti*, *vṛiṇute*, to consume, eat; cl. 6. P. *vṛiṇati*, to please, gratify, exhilarate.

**वृत्** 1. *vṛit* (for rt. 3. *vṛit* see p. 958, col. 1), cl. 1. A. (in 2nd Fut., Aor., and Cond. also P.; in Ved. and ep. P. also in other forms) *vartate* (ep. *vartati*), Perf. *vavṛite* (Ved. *vāvṛite*, P. *vavarta*), 2nd Fut. *vartishyate* and *vartsyati*, Aor. *avartīshya* and *avṛitat*, Cond. *avartīshyata* and *avartasyat* (Vedic forms [anu]-*vartti*, [ā]*varta*, *avart*, [sam-ā]*vavartti*), *vartitum*, to turn, turn one's self, turn round, revolve, roll, move, go; to move on, pass on, go on in regular course, proceed, run a course, follow on; to be or be situated in any particular manner or circumstances, to be, exist, live, subsist, remain, dwell, be fixed, abide, stay, (*manasi* or *hṛidaye* or *hṛidi* *vṛit*, to dwell or be turned over or thought over in the mind, &c.); to be present; to take place, happen, come to pass; to conduce, tend to (with dat.); to depend upon (with loc.); to occupy one's self, employ one's self, be occupied or engaged in (with loc., *upakāre vṛit*, to give assistance); to behave, demean one's self, act, practice, do, act towards (with loc.), occupy one's self with (with inst.), act in any particular manner (with inst., e.g. *dharmena vṛit*, to act justly; *amāyayā vṛit*, to act guilelessly; *vyājena vṛit*, to act deceitfully); to enter upon a particular course of conduct, act a part, (sometimes with acc. *vṛittim* added, e.g. *vartase vṛittim akshudrām*, thou art acting no mean part; *yām vṛittim vartāmi pāṇḍavesu*, whatever course I enter upon towards the *Pāṇḍavas*): Pass. *vṛityate*, Aor. *avartī*, &c., to be turned, &c.: Caus. *vartayati*, -*te*, Aor. *avivṛitat*, *avavartat*, to cause to turn or revolve, cause to roll, cause to move or move round, turn, move; to brandish (as a weapon); to cause to move away, remove (Ved.); to shed (as tears &c.); to cause to proceed, cause to be or exist, make; to cause to take place, cause to pass (as time), spend, pass, lead a life, live, (sometimes with acc. *vṛittim* added, or sometimes with inst. *vṛittyā* or *vṛittena*, or sometimes with inst. of other words, e.g. *bhāikshena vartayati*, he lives by begging); to perform, practice, do, exhibit; to maintain one's self, subsist (A.); to relate, recount, declare; to perceive, comprehend; to care for (with dat.); to read, study [cf. *vṛitta*]; (according to some) to speak; to shine: Desid. *vivartīshate* and *vivṛit-sati*, to wish to remain, desire to stay, &c.: Intens. *varivṛityate*, *varivṛitīti*, *varvṛitīti*, *varivṛitīti*, *varvartīti*, *varivartīti*, *varivartīti*; [cf. Lat. *vert-o*, *versus*; Goth. *vairtham*, *ana-vairths*, *vaur-tva*; Mod. Germ. *verde*, *ward*; Angl. Sax. *weorðhan*, *ward*, *weard*, *vyrd*; Lith. *vartau*, *verciu*, *var-toju*, *virs-tu*; Slav. *vrat-iti*.]

*Vivṛitat*, *an*, *anti*, (at fr. the Desid.), wishing to be or exist.

*Vivṛitītri*, *tā*, *tri*, *tri*, one who wishes to be.

2. *vṛit*, *t*, *t*, *t*, turning, turning round, moving, existing; (*t*), f., Ved. a turo, action, act, deed; (*t*), ind. 'finished,' a grammatical term signifying that a series of roots acted on by a grammatical rule ends with the word preceding *vṛit*.

1. *vṛitta*, *as*, *ā*, *am*, turned; round, rounded, circular; been, existed, lived; happened, (*kīn-vṛitta*, *as*, *ā*, *am*, 'one who says to himself, What has happened?' one who allows himself to be taken by surprise, incautious); occurred, past, gone, finished; dead, deceased; done, performed, acted, engaged in, undertaken; proceeded, proceeding from, derived from; read through, studied; fixed, firm; unimpaired; famous; (*as*), m. a tortoise; (*ā*), f. a kind of tree or shrub (= *jñāijhīshā*); (*am*), n. a circle, circumference; (in astronomy) the epicycle (= *paridhi*); event, occurrence, news; procedure; practice, profession, occupation, mode of life, means of subsistence; act, action, behaviour, manner, demeanour, (*ujjhīta-dhairyā-vṛittam*, without regard to dignity of manner); conduct; observance of any enjoined practice, established rule or usage, actual practice, law; 'the turn of a line,' final rhythm, rhythm; verse, metre, - *Vṛitta-karkasī*, f. the water-melon (= *śhaḍ-bhujā*). - *Vṛitta-khaṇḍa*,

*am*, n. a portion or segment of a circle. - *Vṛitta-gandhī*, *is*, *is*, *ī*, having only the smell of verse or rhythm; (*ī*), n. epithet of a particular kind of prose. - *Vṛitta-guṇḍa*, *as*, m. a kind of grass (= *dirgha-nāla*). - *Vṛitta-cūḍa* or *vṛitta-carula*, *as*, *ā*, *am*, whose tonsure has been performed, tonsured, (this should be performed at the age of one or three years, cf. *Manu* II. 35.) - *Vṛitta-jīa*, *as*, *ā*, *am*, knowing actions or established practices. - *Vṛitta-tandula*, *as*, m. a sort of grass (= *yava-nāla*). - *Vṛitta-tas*, ind. according to the practice or observance of caste, according to usage or customary procedure, (*vṛittataḥ pāpam*, a sin according to caste.) - *Vṛitta-nishpāvikā*, f. a kind of leguminous plant (= *nakha-nishpāvi*). - *Vṛitta-parṇi*, f. a kind of plant (= *pāḥā*). - *Vṛitta-pushpa*, *as*, m. the *Sirisha* tree; the *Kadamba*; = *vānīra*; = *kubjaka*; = *mudgara*. - *Vṛitta-pratyabhijīa*, *as*, *ā*, *am*, well versed in sacred rites. - *Vṛitta-phala*, *as*, m. the pomegranate (= *dāḍīma*); the *jujube*; (*ā*), f., N. of various plants, = *vārtāki*, = *śasāṇḍulī*, = *āmālaki*; (*am*), n. black pepper. - *Vṛitta-bāhu*, *us*, *us*, *u*, round-armed, (see *Pāp.* IV. 1, 67.) - *Vṛitta-mallikā*, f. a species of plant (= *modinī*, = *śvetārka*). - *Vṛitta-yamaka*, *am*, n. a kind of verse containing a play on words, (see *yamaka*.) - *Vṛitta-ratnākara* ('*na-āle*'), *as*, m. 'ocean of metres,' N. of a short metrical treatise on Post-vedic metres by *Kedāra*. - *Vṛitta-ratnākara-ṅikā*, f. and *Vṛitta-ratnākara-setu*, *us*, m., N. of two commentaries on the above-mentioned work. - *Vṛitta-vat*, *ān*, *atī*, *at*, one who has performed the duties of caste or calling, well-conducted. - *Vṛitta-vija*, *as*, m. a kind of plant, = *bhīṇḍā*; (*ā*), f. another plant, = *āḍhalī*. - *Vṛitta-vijakā*, f. a kind of plant, = *pāṇḍura-phalī*. - *Vṛitta-sata*, *am*, n., N. of a work mentioned in the *Sūdra-dharma-tattva*. - *Vṛitta-sastra*, *as*, *ā*, *am*, one who has studied (the science of) arms or warfare (= *adhīta-sastrapīdya*, *Bhaṭṭī-k.* IX. 19). - *Vṛitta-sampanna*, *as*, *ā*, *am*, well behaved or conducted, behaving with propriety. - *Vṛitta-sādīn*, *ī*, *inī*, *ī*, destroying established usage, worthless, mean, vile. - *Vṛitta-stha*, *as*, *ā*, *am*, abiding in the duties of caste or calling. - *Vṛit-tādhyayanarddhi* ('*ta-adh*', '*na-rid*'), *is*, f. increase of moral conduct and study, holiness resulting from observance of rules and study (of scripture). - *Vṛittānucārīn* ('*ta-an*'), *ī*, *inī*, *ī*, conforming to rule, obedient. - *Vṛittānusāra* ('*ta-an*'), *as*, m. conforming to prescribed practice; conformity to metre; (*āt*), ind. according to the metre or measure of a verse, for the sake of the metre. - *Vṛittānusārīn*, *ī*, *inī*, *ī*, conforming to established rule or practice, doing what is enjoined or proper. - *Vṛittānta* ('*ta-an*'), *as*, m., (rarely) *am*, n. 'the end or result of a course of action,' occurrence, incident, event; tidings, rumour, report, intelligence; a tale, story, narrative, history, account; an ancient story; topic, subject; sort, kind, difference; mode, manner, state, condition; interval, rest, leisure, opportunity; property, nature; the whole, totality; alone, solitary. - *Vṛittānta-darśīn*, *ī*, *inī*, *ī*, witnessing or being a spectator of any action. - *Vṛit-tāntānveshaka* ('*ta-an*'), *as*, *īkā*, *am*, inquiring into what takes place. - *Vṛittērāvū* ('*ta-ā*'), *us*, m. a water-melon (= *śhaḍ-bhujā*). - *Vṛittorū* ('*ta-ūru*'), *us*, f. a round-thighed woman, (see *Pāp.* IV. 1, 69.) - *Vṛittāvajas* ('*ta-aj*'), *ās*, *ās*, *as*, having unimpaired power, whose (creative) energy had free and unobstructed course, (*Manu* I. 6); of great energy, mighty, irresistible.

*Vṛittaka*, *am*, n. a particular kind of prose composition.

*Vṛitti*, *is*, f. turning, turning round, revolving; the circumference of a circle or wheel; being, existence, abiding (often at the end of comps., e.g. *tad-vṛitti*, *is*, *is*, *ī*, abiding in that), staying, remaining; state, condition; proceeding, career, course of conduct, conduct, behaviour, action (often at the end of comps., cf. *vaka-v*); operation, practice, business, profession, function, office, employment



old Vasishṭha, N. of an ancient recension of Vasishṭha's law-book. — *Vṛiddha-vāhana*, as, m. the mango tree. — *Vṛiddha-vibhaktaka*, as, m. the hog-plum, *Spondias Mangifera* (= *āmṛātaka*). — *Vṛiddha-vṛiṣaspati*, is, m. 'the old Vṛiṣas-pati,' N. of an ancient recension of Vṛiṣas-pati's law-book. — *Vṛiddha-sarvas*, ās, ōs, as, Ved. having increased or great force, very mighty, very rapid. (Sāy. = *vṛiddha-vega*, *atśayena vege-rat*, Rīg-veda VIII. 25, 10.) — *Vṛiddha-sīlin*, ī, inī, ī, having the disposition of an old man. — *Vṛiddha-sōcis*, is, is, is, Ved. increased in lustre, very bright. — *Vṛiddha-sravas*, ās, ās, as, having great glory; endowed with much food; (ās), m. an epithet of Indra. — *Vṛiddha-saṅgha*, as, m. an assembly of old men, council or meeting of elders. — *Vṛiddha-sūtraka*, am, n. a flock of cotton, flocculent seeds flying in the air. — *Vṛiddha-sevā*, f. reverence for the aged, the serving or honouring of old persons. — *Vṛiddha-sevin*, ī, inī, ī, honouring or reverencing old persons, serving one's elders. — *Vṛiddhāṅgulī* ('*dha-an*'), is, f. 'the great finger,' the thumb; the great toe. — *Vṛiddhāṅgushīṭha* ('*dha-an*'), as, m. the great toe; the thumb. — *Vṛiddhācāra* ('*dha-āc*'), as, m. the practice of one's forefathers, ancient custom. — *Vṛiddhādītya* ('*dha-ād*'), as, m. a form of the sun. — *Vṛiddhānuśāsana* ('*dha-an*'), am, n. a seer's precept, direction or ordinance of the aged, an old man's advice. — *Vṛiddhāranya* ('*dha-ar*'), as, m. 'seer's grove,' a place where the Purāṇas or other sacred works are read and expounded. — *Vṛiddhāvasthā* ('*dha-av*'), f. the condition or period of old age, senility. — *Vṛiddhāśrama* ('*dha-āś*'), as, m. the order or mode of life of an aged (Brāhman), roaming or wandering about as a religious mendicant; [cf. *āśrama*.] — *Vṛiddhokṣha* ('*dha-uk*'), as, m. an old bull (= *jarad-gava*).

2. *vṛiddhi*, is, f. (for 1. *vṛiddhi* see p. 958, col. 2), increase, increment, augmentation, growth, rise, rising, ascending; excess; a heap, quantity, assemblage, multitude; increase in wealth or dignity; increase of the digits of the sun or moon; progression of any kind, prosperity, success, advancement, happiness, pleasure; wealth, property; extension of power or revenue (as one of the three conditions or objects of regal power); profit, gain; paying back money lent with increase or interest, returning the principal with a proportionate increment; money-lending, usury, interest; enlargement of the scrotum (either from swelled testicle or hydrocele or other morbid affections); (in grammar) a peculiar increase or lengthening to which vowels are subject under certain conditions (e.g. *ā* is the *vṛiddhi* of *a*, *ai* of *i*, *ī*, and *e*, *au* of *u*, *ā*, and *o*; *krīta-vṛiddhi*, a word of which the first vowel has been subjected to the above change); one of the eight principal drugs or medicinal roots (described as mild, cooling, &c., and as a remedy for phlegm, leprosy, and worms); a particular period or division of time, the eleventh of the astronomical Yogas (or the Yoga star of the eleventh lunar mansion); (*is*), m., N. of a poet. — *Vṛiddhī-kara*, as, ī, am, yielding or causing increase &c. — *Vṛiddhī-jivana*, am, n. or *vṛiddhī-jivikā*, f. gaining a livelihood by money-lending, subsistence by usury, the profession of usury. — *Vṛiddhī-da*, as, ā, am, giving increase, causing advancement or prosperity; (*as*), m., N. of a plant (= *jīvaka*, = *sūlaka-kanda*). — *Vṛiddhī-pattra*, am, n. a kind of razor or lancet. — *Vṛiddhī-mat*, ān, atī, at, having increase, augmented, increased, increasing; prosperous; rich, wealthy. — *Vṛiddhī-srāddha*, am, n. a *Srāddha* or offering made to progenitors on any prosperous occasion (as on the birth of a son &c.). — *Vṛiddhy-ājīva*, as, or *vṛiddhy-ājīvin*, ī, m. one who lives by money-lending or usury; a money-lender, usurer; (various kinds of interest are recognised by Hindū lawyers, viz. 1. *kāyikā vṛiddhi*, 'bodily interest,' i. e. either the advantage arising from the body of an animal pledged as security for a loan or interest paid repeatedly without reducing the body or principal; 2. *kālikā v*,

'periodical interest,' i. e. payable weekly, monthly, annually, &c., but most usually computed by the month; 3. *śakra-v*, 'wheel-interest,' i. e. interest upon interest, compound interest; 4. *kāritā v*, 'stipulated interest,' or interest at a rate higher than the usual legal rate; 5. *sikhā-v*, 'growing continually like a lock of hair,' i. e. interest at a usurious rate payable daily; 6. *bhoga-lābha*, 'advantage accruing to a creditor from the use' of any article handed over to him as security, e. g. the usufruct of lands, gardens, animals, &c.: 'lawful interest' is called *dharma-v*, 'usurious interest' *a-nyāya-v*, 'interest at the highest legal rate' *parama-v*.)

*Vṛiddhikā*, f. a sort of drug or medicinal plant (= *vṛiddhi*, see under 2. *vṛiddhi*).

2. *vṛiddh*, f. (only found in dat. *vṛiddhe* used as a Ved. infinitive), increase, prosperity; blessing.

*Vṛidha*, as, m., Ved. one who increases or promotes or prospers, a prosperer.

*Vṛidhasāna*, as, ā, am, growing, increasing, being augmented or exalted (Ved.); (*as*), m. a man.

*Vṛidhasānu*, us, m. a man; a leaf; an act, action.

*Vṛidhāna*, as, ā, am, increasing, augmenting.

*Vṛidhu*, us, m., N. of a Takshan or carpenter (whose cows were taken by Bharad-vāja when suffering from hunger, see Manu X. 107).

*Vṛidhya*, as, ā, am, to be increased or augmented.

*vṛm vṛidhna*, as, m. a bubo in the groin.

*vṛn vṛinta*, am, n. (said to be fr. rt. *vṛi*), the footstalk of a leaf or fruit, a stalk; a nipple; the stand of a water-jar.

*Vṛintāka*, as, ī, m. f. the egg-plant, *Solanum Melongena* (= *vāntāka*). — *Vṛintāka-vṛidhi*, is, m., N. of a chapter of the *Bhaviṣyottara-Purāṇa*.

*Vṛintikā*, f. a small stalk.

*Vṛintitā*, f. the medicinal plant *Wrightea Antisynterica*.

*vṛnd vṛinda*, as, ā, am (according to Uṇādi-s. IV. 98. fr. rt. *vṛi*), numerous, many, much, all; (*am*), n. a heap, multitude, large number, quantity, aggregation; a flock, drove; (*ā*), f., N. of the forest in which Kṛiṣṇa was educated; sacred basil, *Ocimum Sanctum*, = *tulasī*; (*as*), m., N. of the author of a work on medicine. — *Vṛindū-vana*, am, n. a wood near the town *Gokula* in the district of *Mathurā* on the left bank of the *Jumnā* (celebrated as the place where Kṛiṣṇa in the character of *Go-pāla*, or cowherd, passed his youth, associating with the cowherds and milkmaids employed in tending the cattle grazing in the forest); a raised platform or mound of earth on which the worshippers of Kṛiṣṇa plant and preserve the *Tulasī*; (*ī*), f. holy basil (= *tulasī*). — *Vṛindāvana-varṇana*, am, n. 'description of *Vṛindū-vana*,' N. of a chapter of the *Pātāla-khaṇḍa* of the *Padma-Purāṇa*.

*Vṛindāra*, as, ā, am, much, great; best, excellent; eminent; beautiful, handsome, pleasing.

*Vṛindāraka*, as, akā or ikā, am, much, great; best, excellent, eminent, chief; respectable, venerable, reputable; handsome, agreeable, beautiful, pleasing; (*as*), m. a deity, immortal; a chief, the head or leader of a crowd or herd &c.

*Vṛindān* in *asva-vṛindā*, ī, inī, ī, consisting of a large number of horses.

*Vṛindishṭha*, as, ā, am (superl. of *vṛindāra*), very much or great; very excellent, very eminent or venerable; most beautiful or charming.

*Vṛindīyas*, ān, asī, as, very much or great; very eminent or excellent.

**वृश्** *vṛiś*, cl. 4. P. *vṛiśyati*; *vavarśa*, *vavṛiśitum*, to choose, select.

**वृश** *vṛiśa*, as, m. (according to Uṇādi-s. IV. 104. fr. rt. *vṛi*), a rat; the flower *Justicia Ganderussa*; N. of the author of *Rig-veda V. 2* (having the patronymic *Jāra*); (*ā*), f. a drug; (*am*), n. ginger; [cf. *vṛiśha*.]

**वृश्न** *vṛiśāt*, &c. See under rt. *vraś*.

**वृश्चिक** *vṛiśhika*, as, m. (fr. rt. *vraś*), a scorpion; the zodiacal sign *Scorpio*; the month when the sun is in *Scorpio*; a hairy caterpillar; a crab; a sort of beetle found in cow-dung; a centipede; a thorny shrub, *Vangueria Spinosa*; (*ā*), f. the pot-herb *Basella*, (see the next). — *Vṛiśhika-pṛiṣyā*, f. 'dear to scorpions,' the pot-herb *Basella Rubra* or *Lucida*. — *Vṛiśhikāli* ('*ka-āli*'), f. a line of scorpions; the shrub *Tragia Involucrata*.

**वृष्** *vṛiṣh* (perhaps developed fr. rt. 1. *vṛiṣh* with prep. *ṛi*), cl. 1. P. *vṛiṣhātī* (ep. also A. -*te*), *vavarsha*, *varshishyati*, *avarshīt* (Ved. 2nd sing. Impv. A. *vṛiṣhasva*), *varshītum*, to rain (often used impersonally or with *Parjanya*, *Indra*, the clouds, the sky, &c. in the nominative); to fall as rain (e.g. *Rig-veda V. 84, 3. varshanti vṛiṣhāyah*, the showers fall, Sāy. *varshanti = panti*); to rain or shower down, pour down, pour forth, effuse, shed (with acc., e.g. *meghāḥ soṇitam vavṛiṣhuḥ*, the clouds rained blood); to sprinkle, moisten; to engender, generate; to drink, (*ā-vṛiṣh* also appears to have this sense in the *Veda* as well as the sense 'to eat'); to strike, hurt, vex, weary; to bestow, give; to have supreme power; cl. 10. A. *vārshayate*, &c., to have the power of generation (according to some); to be powerful; Caus. *vārshayati*, -*yitum*, Aor. *avavarshat*, *avivṛiṣhat*, to cause to rain, &c.: Desid. *vīvarshishati*; Intens. *vāvṛiṣhyate*, *vāvīvarshīti*, &c.; [cf. Gr. *ἔρο-η* (Hom. *ἔρο-η*), *ἔρο-η*, *ἔρο-η-ε-σ*, *ἔρο-η-ω*].

*Vṛiśha*, as, m. a rainer, sprinkler, (Sāy. = *śeśaka*); a bull; the sign of the zodiac *Taurus*; the bull of *Siva*; a strong or athletic man; an amorous or lustful man (one of the four classes into which men are divided in erotic works); N. of *Kāma* (god of love); a rat; the chief of a class or anything the best of its kind (e.g. *vṛiśho 'ṛgulīnam*, the chief among fingers, the thumb; often at the end of a comp. in the sense 'chief,' 'excellent,' 'pre-eminent,' e.g. *kapi-vṛiśhās*, the chief monkeys); the principal or chief die (in a game with dice); Justice or Virtue personified as a bull or as the bull of *Siva*; justice, virtue, morality, an adversary, enemy; N. of *Karma*; of *Vishnu*; of the *Indra* of the eleventh *Manv-antara*; of a son of *Viti-hotra*; a particular drug (= *vṛiśha-bha*); the plant *Justicia Ganderussa*; a piece of ground suitable for the foundation of a house; (according to some) N. of the fifteenth year of the *Hindū* cycle; (*am*), n. a peacock's plumage or tail; (*ā*), f. the plant *Salvinia Cucullata* (= *mūshhika-parṇī*); cowach, *Carpogon Pruriens*, = *kapi-kacchu*; (*ī*), f., see s. v. — *Vṛiśha-karnī*, f. a particular plant. — *Vṛiśha-gandhā*, f. a particular plant (= *vastāntṛi*). — *Vṛiśha-śakra*, am, n. a particular astrological diagram shaped like a bull and having reference to agriculture. — 1. *vṛiśha-danśa* or *vṛiśha-danśaka*, as, m. 'rat-devourer,' a cat. — *Vṛiśha-darbhā*, as, m. N. of a son of *Siva*. — *Vṛiśha-dhvaja*, as, m. 'having a bull for a sign,' epithet of *Siva*; 'having a rat for a symbol,' epithet of *Ganeśa*; 'having virtue for a mark,' a virtuous man. — *Vṛiśha-dhvāṅkshī*, f. a species of grass, *Cyperus (= nāgara-mustā)*. — *Vṛiśha-nāśana*, as, m. the medicinal plant *Embellica Ribes* (= *vidārgya*, commonly called *Virang*). — *Vṛiśha-pati*, is, m. 'lord of the bull,' epithet of *Siva*; a bull set at liberty; [cf. *vṛiśhotsarga*.] — *Vṛiśha-patṛikā*, f. a species of plant (= *vastāntṛi*). — *Vṛiśha-parṇī*, f. the plant *Salvinia Cucullata* (= *ākhu-parṇī*). — *Vṛiśha-parvan*, ā, m. 'bull-jointed, strong-jointed,' epithet of *Siva*; N. of a king of the *Daityas* or demons (father of *Sarmishthā*); a wasp; a sort of grass, *Scirpus Kysoor* (= *kaśeru*). — *Vṛiśha-bhānu*, us, m. (sometimes written *vṛiśha-bhānu* and *vṛiśha-bhāna*), N. of the son of *Sūra-bhāna* and father of *Rādā*; [cf. *vāṛshabhānavī*]. — *Vṛiśhabhānu-sūtā* or *vṛiśha-bhānu-sūtā* or *vṛiśha-bhānu-kanyā*, f. 'the daughter of *Vṛiśha-bhānu*,' epithet of *Rādā*. — *Vṛiśha-bhānā*, f. the residence of *Indra* and of the immortals (= *amarāvati*). — *Vṛiśha-rāja-keṭana*, as, m. 'having

the king of bulls for a symbol, epithet of Siva. — *Vrisha-locana*, as, m. 'having the eyes of a bull,' a rat. — *Vrisha-vāhana*, as, m. 'whose vehicle is a bull,' epithet of Siva. — *Vrisha-satru*, us, m. 'enemy of Vrisha or Kama,' epithet of Kṛishṇa or Vishṇu. — *Vrisha-sena*, as, m. N. of a son of Kama. — *Vrisha-skandha*, as, ā, am, 'bull-shouldered,' having the shoulders of a bull. — *Vrishākara* ('*sha-āk*'), or *vrishā-kara*, as, m. a kind of bean (= *masha*). — *Vrishānka* ('*sha-an*'), as, m. 'bull-marked,' epithet of Siva; a pious man (as marked by virtue); the marking-nut plant; a cunuch, one employed in the women's apartments. — *Vrishānka-ja*, as, m. 'Siva-produced,' a small drum (held in one hand and played by means of a string attached to it, = *damara*). — *Vrishāncana* ('*sha-an*'), as, m. 'going on a bull,' epithet of Siva. — *Vrishādri* ('*sha-ad*'), is, m. N. of a mountain. — *Vrishāntaka* ('*sha-an*'), as, m. 'destroyer of Vrisha,' epithet of Kṛishṇa or Vishṇu; [cf. *vrisha-satru*.] — *Vrishāhāra* ('*sha-āh*'), as, m. 'having rats for food,' a cat. — *Vrishotsarga* ('*sha-ut*'), as, m. letting loose a bull or (according to some) a bull and four heifers on the occasion of a Srāddha or funeral rite in honour of deceased ancestors; setting a bull at liberty on the occasion of a sacrifice or as a religious act generally; N. of a Pārisīṣṭa of the Sāma-veda. — *Vrishotsarga-tattva*, am, n. N. of a part of the Smṛiti-tattva.

*Vrishaka*, as, m. N. of a son of Subala. *Vrishaṇa*, as, ī, am, sprinkling, fertilizing; (as), m. the scrotum or bag containing the testicles; N. of a son of Kārtavīrya. — *Vrishaṇa-kacchū*, ūs, f. ulceration of the scrotum.

*Vrishad-anji*, is, īs, ī, Ved. sprinkling Soma libations, (Sāy. = *varshakeṇa somena sūcūt*, R̥g-veda VIII. 20, 9.)

*Vrishan*, ā, ā, Ved. raining, pouring forth, sprinkling; bounteous; generating, engendering, male; strengthening, invigorating, manly, vigorous, young, strong (applied to the horses of Indra and to the car of the Āsṛins); mighty, excellent [cf. *varshishtha*]; (ā), m. a rain-cloud, rain (Ved.); 'the trickling beverage,' i.e. Soma juice, a libation [cf. *vrisha-pāna*]; a bull; the zodiacal sign Taurus; a stallion, horse; epithet of Indra; of Agni; of Soma; epithet of various other gods; of the hero Kama; a kind of metre (Ved.); pain, sorrow; insensibility to pain. — *Vrisha-karman*, ā, m., Ved. a maker or sender of rain; a showerer of benefits or favours, (Sāy. = *abhīnata-varshaṇa-vyāpāra-vat*). — *Vrisha-kratu*, us, us, u, Ved. having vigorous or mighty strength, (Sāy. = *varshaṇa-karman*, R̥g-veda V. 36, 5.) — *Vrisha-khādi*, is, is, i, Ved. (according to some) having strong (ring-shaped) weapons or ornaments, (applied to the Maruts who are said to be armed or ornamented with rings on their arms, shoulders, and feet; according to Sāy. on R̥g-veda I. 64, 10. 'whose weapon is Vrishaṇ, i.e. Indra,' or 'whose food is Soma.') — *Vrisha-gaṇa*, as, m. N. of a descendant of Vasishtha (author of R̥g-veda IX. 97, 7-9); (ās), m. pl. the descendants of Vrisha-gaṇa. — *Vrisha-jūti*, is, is, ī, Ved. having the speed or velocity of a bull, (Sāy. = *vrishabhīr ākṛishṭa*, R̥g-veda VIII. 33, 10.) — *Vrishaṇ-asva*, as, ā, am, Ved. having strong horses, strong-horsed (said of a chariot); (as), m. the horse of Indra; N. of the father of Menā. — *Vrishaṇ-vat*, ān, atī, at, Ved. producing or causing rain, shedding, pouring forth. — *Vrishaṇ-vasu*, us, us, u, Ved. having rain for treasure, affluent in showers, (Sāy. = *varshaṇa-dhana*, R̥g-veda VIII. 5, 36); (u), n. the treasure of Indra. — *Vrisha-tva*, am, n. Ved. manliness, vigour, strength. — *Vrisha-tvā*, ind., Ved. by strength, in strength. — *Vrisha-dhūta*, as, ā, am, Ved. crushed by males, i.e. by stones (said of the Soma). — *Vrisha-nābhi*, is, is, i, Ved. having a strong nave, strong-naved; (Sāy.) having wheels bestowing showers (= *varshaka-nābhī-yukta*). — *Vrishaṇ-tama*, as, ā, am, Ved. most manly, very vigorous, most powerful; (Sāy.) most bountiful (= *atishayena kāmānām*

*varshītrī*, R̥g-veda I. 100, 2). — *Vrisha-patnī*, f., Ved. 'having a rain-cloud or a bull for a husband,' epithet of water. — *Vrisha-pāna*, am, n. (I. c. *vrishan* + *pāna*), Ved. the drinking of a libation, a Soma draught. — *Vrisha-pāpī*, is, is, i, Ved. strong-hoofed, (according to Sāy. on R̥g-veda VII. 75, 7 = *pānsunām varshaka-khura*, 'having hoofs the showerers of dust,' i.e. raising the dust with their hoofs.) — *Vrisha-prabhāran*, ā, m., Ved. sending the rain-cloud, (Sāy. = *varshaṇa-śilasya meghasya pra-hartṛī*, R̥g-veda V. 32, 4.) — *Vrisha-prayāvan*, ā, &c., Ved. moving vigorously, swift-passing, (according to Sāy. on R̥g-veda VIII. 20, 9. *vrisha-prayāve* = *sektarāḥ prakṛishṭam gantāro maruto yasmin tasmat*). — *Vrisha-psu*, us, us, u, Ved. strong-shaped; rain-shedding, (Sāy. = *varshaka-rūpa-yukta*, R̥g-veda VIII. 20, 10.) — *Vrisha-manas*, ās, ās, as (i. e. *vrishan* + *manas*), Ved. having the courage of a bull; disposed to pour forth or bestow benefits, benevolent-minded, (Sāy. = *kāmānām varshaṇa-para-manaska*, R̥g-veda I. V. 22, 6.) — *Vrisha-ratha*, as, ā, am, Ved. having a strong or mighty car; whose car showers down blessings. — *Vrisha-raśmi*, īs, is, i, Ved. having shower-yielding reins. — *Vrisha-vrata*, as, ā, am, Ved. acting like a bull, engaged in sprinkling (said of Soma). — *Vrisha-vrāta*, as, ā, am, Ved. having troops or companies of males, forming troops of bulls; having abundance of rain, abounding in drops of rain. — *Vrisha-śīpa*, as, m. a proper N. — *Vrisha-śushma*, as, ā, am, Ved. drying up or overpowering the strong, (according to Sāy. on R̥g-veda IV. 36, 8 = *sektṛinām balavatām śoshaka*); (as), m. (probably) 'having manly strength,' a proper N.

*Vrishandhi*, is, m., Ved. a cloud (= *megha* according to Naigh. I. 10; in R̥g-veda IV. 22, 2. Sāy. explains *vrishandhin* by *megha-bhedana-dvāreṇa varsham kuruvantam*, causing rain by dividing the clouds).

*Vrishabha*, as, m. a showerer of bounties, benefactor (Ved., Sāy. = *kāmānām varshayitṛī*, R̥g-veda VI. 44, 20); a male animal; a bull, (sometimes used in the Veda as an adjective in the sense of 'manly,' 'vigorous,' 'strong,' 'powerful,' e.g. *vrishabhaḥ śushmah*, manly strength); anything good or excellent of its kind (often at the end of comps. in the sense of 'good,' 'excellent,' 'pre-eminent,' 'chief'); the hollow or orifice of the ear [cf. *rishabha*]; an elephant's ear; a particular drug (= *rishabha*) it is described as a root brought from the Himālaya mountains, resembling the horn of a bull, of cooling and tonic properties, and serviceable in catarrh and consumption); the first of the Jaina pontiffs of the present era; epithet of the twenty-eighth Muhūrta; (ī), f. a widow; cowach; (ā), f. N. of a river. — *Vrishabha-gati*, is, m. 'going on a bull,' epithet of Siva. — *Vrishabha-dhruja*, as, m. 'having a bull for an emblem,' epithet of Siva. — *Vrishabha-shodaśa*, as, ī, am, having a bull as sixteenth, i. e. fifteen (cows) and a bull. — *Vrishabhāksha* ('*bha-āk*'), as, ī, am, having the eyes of a bull; (ī), f. a species of plant (= *indra-vārūṇī*). — *Vrishabhakshana* ('*bha-ik*'), as, m. 'having the eyes of a bull,' N. of Vishṇu. — *Vrishabhakādasa* ('*bha-ek*'), as, ī, am, having a bull as the eleventh, i. e. ten (cows) and a bull.

*Vrishala*, as, m. (in Mañu VIII. 16. fancifully derived fr. *vrisha*, 'justice,' + *la* for *ala* fr. *alam*, implying 'prevention,' cf. *alam*, 'away with'), a Sūdra or man of the last or servile tribe; epithet of king Candra-gupta; a man of one of the three highest classes who by neglecting his religious duties has lost his caste; a sinner, reprobate, wicked man; a horse; garlic; (ī), f. a woman of low caste; an unmarried girl twelve years old (in whom menstruation has commenced); a woman during menstruation; a barren woman; the mother of a still-born child. — *Vrishala-tā*, f. or *vrishala-tva*, am, n. the condition of a Sūdra, state of an outcast. — *Vrishalāt-maja* ('*la-āt*'), as, m. the son of a Vrishala or of a reprobate. — *Vrishali-pati*, is, m. the husband of

a Sūdra or woman of low caste or a Brāhman who owns such a woman as his mistress. — *Vrishali-phena-pita*, as, ā, am, one who has drunk the moisture of a Sūdra's (lips). — *Vrishali-sevana*, am, n. paying respect to a woman of low caste, intercourse with a Sūdra female.

*Vrishalaka*, as, m. a poor or contemptible Sūdra. *Vrishasya*, Nom. P. *vrishasyati*, -yitum, to long for a bull, long for sexual intercourse.

*Vrishasyanti*, f. a lascivious woman; a cow in heat. *Vrishākāpāyī*, f. 'wife of Vrishākapi,' epithet of the Dawn (as the wife of the Sun); epithet of Lakshmi; of Gaṅgā; of Svāhā (wife of Agni); of Sači (wife of Indra); of the mother of Indra; Asparagus Racomosus; the plant *Celtis Orientalis*.

*Vrishākapi*, is, m. (probably connected with *vrishan*, 'sprinkler' or 'irrigator,' and *kapi* meaning 'ape' or 'tremulous'), an epithet of the sun (so called as drawing up vapour and irrigating with mist); N. of Kṛishṇa or Vishṇu; of Siva or Rudra; of one of the eleven Rudras (according to the Bhāgavata-Purāṇa); of Agni or fire; N. of the author of part of R̥g-veda X. 86 (having the patronymic Aindra); of the hymn R̥g-veda X. 86.

*Vrishānaka*, as, m., N. of the author of R̥g-veda X. 136, 4 (having the patronymic Vātarasana); a N. or form of Siva.

*Vrishāya*, Nom. A. *vrishāyate*, -yitum, Ved. to act like a bull; to roar like one; to fertilize.

*Vrishāyana*, as, m., N. of Siva; a sparrow (= *caṭaka*).

*Vrishāyamāna*, as, ā, am, Ved. acting like a bull, eager as a bull.

*Vrishin*, ī, m. a peacock (either as 'fond of rain' or as 'having a particular plumage').

*Vrisha*, as, ā, am, rained; raining down, showering; raining; (as), m., N. of a son of Kukkura. — *Vrisha-vat*, ān, atī, at, one who has rained.

*Vrishi*, is, f. rain, a shower; (in the Sāṅkhya phil.) one of the four forms of internal acquiescence; [cf. *salīla*.] — *Vrishi-kara*, as, ī, am, producing rain, sprinkling, raining. — *Vrishi-kāla*, as, m. the rainy season. — *Vrishi-ghnī*, f. a kind of cardamom (as 'preventing moisture?'). — *Vrishi-jivana*, as, ā, am, 'living by rain,' (land) nourished or watered by rain (= *dera-mātrika*). — *Vrishi-dyāvā*, m. dn., Ved. causing a rainy sky; epithet of Mitra and Varuṇa, (R̥g-veda V. 68, 5.) — *Vrishi-bha*, ūs, ūs, u, born or produced in rain; (ū), m. a frog.

— *Vrishi-mat*, ān, atī, at, possessed of rain, rain-producing, full of rain, rainy; (ān), m. a cloud. — *Vrishi-vani*, is, f., Ved. a request or prayer for rain [cf. *vasu-vani*]; (is, is, ī), desiring rain, seeking or praying for rain. — *Vrishi-sampāta*, as, m. a shower of rain. — *Vrishi-havya*, as, m., Ved. a proper N.

*Vrishṭvī*, ind. having been showered down, (in R̥g-veda V. 53, 14. according to Sāy. = *vrishṭvīshu pṛeritāsu satishu*, on rain being sent.)

*Vrishi*, is, is, ī, raining, showering blessings (said of Indra; Sāy. = *kāmānām varshītrī*, R̥g-veda I. 10, 2); angry, passionate; heretical, heterodox; (is), m. a ram; a ray of light; air, wind; a heretic, sectary; N. of a descendant of Yadu and ancestor of Kṛishṇa; epithet of Kṛishṇa [cf. *vārsh-neya*]; of Indra; of Agni; (*ayas*), m. pl., N. of a tribe or family (descendants of Vrishiṇi and relations of Kṛishṇa); N. of a class of Kshatriyas and Vaiśyas; [cf. Gr. ἀπρός, ἀπειός, πῆψ, ἔρρα, ἔριπος.] — *Vrishi-shai-garbha*, as, m. 'born in the family of Vrishiṇi,' epithet of Kṛishṇa. — *Vrishi-mat*, ān, m., N. of a king.

*Vrishnya*, as, ā, am, Ved. fecundating; (am), n. a vigorous or manly act; strength, (Sāy. = *viryā*). — *Vrishnyāvat*, ān, atī, at (in the Pada text *vrishnyāvat*), Ved. possessed of vigour or strength, vigorous; (ān), m. 'the vigorous god,' epithet of Parjanya; the causer of rain, (according to Sāy. on R̥g-veda V. 83, 2 = *varsha-karma-vat*).

*Vrishya*, as, ā, am, to be sprinkled or showered down, to be rained; aphrodisiac, provocative of sexual



*dhāravali* (vṛihat-hā), f. 'the large Hāravali', N. of a dictionary. — *Vṛihad-dhārīta* (vṛihat-hā), as, m. the large Hārīta. — *Vṛihad-dhustūra*, as, m. a large thorn-apple. — *Vṛihad-dhemādri* (vṛihat-hē), is, m. the large Hemādri. — *Vṛihad-dhivani*, f. 'loud-sounding', N. of a river. — *Vṛihad-bala*, as, m. 'having great strength', N. of a king of Kōśala; of another king (son of Deva-bhāga). — *Vṛihad-brahman*, ā, m., N. of a grandson of Brahmā. — *Vṛihadbrahmottara-khaṇḍa* ('ma-ut'), as, m., N. of a part of the Skanda-Purāṇa. — *Vṛihad-bhaṭ-ārīkā*, f., N. of Durgā. — *Vṛihad-bhaya*, as, m., N. of one of the sons of the ninth Manu. — *Vṛihad-bhānu*, us, m. 'having great brightness', fire or the god of fire, (see also *bṛihad-bhānu*); an epithet of a particular Agni; N. of a son of Satrayāna and a manifestation of Viṣṇu; of a son of Kṛishṇa; N. of a king. — *Vṛihad-bhāsa*, as, ā, am, having great splendor, clear-shining; (as), m., N. of a grandson of Brahmā; (ā), f., N. of a daughter of the god of the sun and wife of Agni Bhānu. — *Vṛihad-yama*, as, m. 'the large Yama', N. of a particular recension of Yama's law-book. — *Vṛihad-yājñavalkya*, as, m. 'the large Yājñavalkya', N. of a particular recension of Yājñavalkya's law-book. — *Vṛihad-yātrā*, f., N. of a work by Varāha-mihira. — *Vṛihad-ṛāja*, as, m., N. of a king; [cf. *vṛihat-katha*]. — *Vṛihad-ratha*, as, m. (see also *bṛihad-ratha*), 'having a large chariot', epithet of Indra; N. of a man (supposed to be the same as Vāsishṭha, and mentioned together with Kāśyapa, Angiras, Varca, and Prāṇa); N. of a king of the Māgadhās; of a son of Deva-rāta (king of the Videhās); of a son of the Vasu Upari-čara; of a son of Tigma (or Timi or Tigmatman); of a son of Bhadrā-ratha; and of the successor of Saśa-dharman and last of the Maurya dynasty; a sacrificial vessel; a particular Mantra; a part of the Sāma-veda; (ā), f., N. of a river. — *Vṛihad-rāja*, as, m., N. of a king. — *Vṛihad-rājā-mārtaṇḍa*, N. of a work mentioned in Raghunanda's Saṅskāra-tattva; [cf. *vāja-mārtaṇḍa*]. — *Vṛihad-rāvin*, ī, īñī, ī, crying loud; (ī), m. a species of small owl. — *Vṛihad-rūpa*, as, m., N. of a Marut. — *Vṛihad-roma* and *vṛihadroma-paṭṭana*, N. of places mentioned in the Romaka-siddhānta. — *Vṛihad-rati*, f., N. of a river; [cf. *bṛihad-rat*]. — *Vṛihad-valka*, as, m. a species of Lodhra (= *paṭṭikā-lodhra*). — *Vṛihad-vasishṭha*, as, m. the large Vāsishṭha. — *Vṛihad-vasu*, us, m., N. of a king. — *Vṛihad-vāta*, as, m. a kind of plant (= *asmarī-hara*); a kind of grain, Loudpogon Sorghum. — *Vṛihad-vādin*, ī, īñī, ī, androgynous, boasting, a boaster. — *Vṛihad-vāruṇī*, f. a kind of plant (= *mahendra-vāruṇī*). — *Vṛihad-vāsishṭha*, am, n. the large Vāsishṭha. — *Vṛihad-vivāha-paṭala*, N. of a work by Varāha-mihira. — *Vṛihad-vishṇu*, us, m. 'the large Viṣṇu', N. of a larger recension of Viṣṇu's law-book. — *Vṛihad-vija*, as, ā, am, having large seeds; abounding in seed; (as), m. the plant *Spondias Mangifera*. — *Vṛihad-vṛihaspati*, is, m., N. of a particular recension of Vṛihaspati's law-book. — *Vṛihad-vyāsa*, as, m. the large Vyāsa. — *Vṛihad-vrata*, as, ā, am, observing the great vow, observing the vow of chastity. — *Vṛihan-nakhi*, f. a particular perfume (= *gandha-sāraṇa*). — *Vṛihan-naṭa*, as, m. an epithet of Arjuna; [cf. *vṛihan-nala*]. — *Vṛihan-noḍa*, as, m. reed-grass, Amphidonax Karka (= *nala*); an epithet of Arjuna; [cf. *vṛihan-nala*]. — *Vṛihan-nala*, as, m. a kind of large reed, Arundo Gigantea (= *mahā-poṭagala*); the arm; the name assumed by Arjuna when living in the family of king Virāṭa as an eunuch in female attire, (also fem., see the next.) — *Vṛihan-nalā*, f. the assumed name of Arjuna at the court of Virāṭa, (under this name Arjuna adopted a sort of woman's dress, putting on bracelets and ear-rings, and undertook as a kind of eunuch to teach dancing and music to the daughter of king Virāṭa and the other women of the palace.) — *Vṛihan-nārādiya*, am, n. or *vṛihan-nārādiya-purāṇa*, am, n. 'the large Nārādiya', N. of one of the eighteen Purāṇas. — *Vṛihan-*

*nārādiya-tantra*, am, n., N. of a work mentioned in the Sakti-ratnākara. — *Vṛihan-nārāyaṇa* or *vṛihan-nārāyaṇī* or *vṛihan-nārāyaṇopaniṣad* ('ṇa-up'), ī, f. the large Nārāyaṇa Upaniṣad (treating of Vedāntic theology and forming the last Prapāṭhaka of the Taittiriya Āraṇyaka of the Black Yajurveda). — *Vṛihan-nighaṇṭī*, 'the large glossary', N. of a dictionary. — *Vṛihan-nīrvāṇa-tantra*, am, n. 'the large Nirvāṇa-tantra', N. of a work mentioned in the Sakti-ratnākara. — *Vṛihan-nīveśa*, as, ā, am, having large dimensions, large, protuberant. — *Vṛihan-nīli*, f., N. of a plant. — *Vṛihan-netra*, as, ā, am, having large eyes, good-sighted, far-sighted. — *Vṛihan-naukā*, f. epithet of a favorable position in the game of Catur-aṅga; [cf. *naukākṛishṭa*]. — *Vṛihan-manas*, ās, m., N. of a grandson of Brahmā; of a king. — *Vṛihan-manu*, us, m. 'the large Manu', N. of a law-book (probably the precursor of the present version, mentioned by Mādhyava and other commentators). — *Vṛihan-mantra*, as, m., N. of a grandson of Brahmā. — *Vṛihal-lohita*, N. of a mythical tank or pond.

*Vṛihata*, as, m., N. of a son of the ninth Manu. — *Vṛihatikā*, f. an upper garment, mantle, wrapper; a small sort of egg-plant.

*Vṛihati-pati*. See under *vṛihat*.

*Vṛihatka*, as, ā, am, = *vṛihat*, large, great; (as or am), m., n., N. of a Sāman.

*Vṛihas-pati*, is, m. (in the earlier language more usually written *bṛihas-pati*, q. v.; fr. *vṛihas*, gen. of 3. *vṛih + pati*), 'lord of increase', N. of the regent of the planet Jupiter and preceptor or Purohita of the gods, (in astronomy identified with the planet; he is regarded as the son of Angiras and, like Sarasvatī, presides over speech; Tāra, who is fabled to have been carried off by Candra, is represented as his wife; he is sometimes identified with Vyāsa; in the Veda his character and functions are somewhat different, and his name is there usually written *Bṛihas-pati*, q. v.); N. of a saint and law-giver, (sometimes written *vṛihasām-pati*); N. of a philosopher; of a king (a great-grandson of Aśoka); of a king of Kāśmīra. — *Vṛihaspati-čakra*, am, n. 'a cycle of Vṛihas-pati', the Hindū cycle of sixty years; a particular astrological diagram (shaped like a man and used for foretelling good or bad fortune). — *Vṛihaspati-čāra*, N. of the eighth Adhyāya of Varāha-mihira's *Vṛihat-samhitā*. — *Vṛihaspati-datta*, as, m. a proper N. — *Vṛihaspati-mīśra*, as, m., N. of a commentator on the Raghuvāṇsa. — *Vṛihaspati-vāra*, as, m. 'Vṛihas-pati's day', Jupiter's day, Thursday. — *Vṛihaspati-sānti*, is, f., N. of a work. — *Vṛihaspati-samhitā*, f., N. of a short law-book (ascribed to Vṛihas-pati). — *Vṛihaspati-sama*, as, ā, am, equal to Vṛihas-pati, like Vṛihas-pati. — *Vṛihaspati-sava*, as, m., N. of a particular festival or ceremony, (see *bṛihaspati-sava*). — *Vṛihaspatisava-prayoga*, as, m., N. of a treatise on the performance of the Vṛihas-pati-sava ceremony. — *Vṛihaspati-suratā*, f. a proper N. — *Vṛihaspati-smṛiti*, is, f. Vṛihas-pati's law-book (said to be classed among the Tāmasa works).

*Vṛihaspatika*, as, m. (fr. *vṛihaspati-datta*), a familiar diminutive, (Pān. V. 3, 83, Vart. 1.)

*Vṛihaspatiya* or *vṛihaspatila*, as, m. = *vṛihaspatika* above.

**वृ** *vṛi* = rt. *vṛi*, q. v.

**वृ** *ve*, cl. I. P. A. *vayati*, -te, *varau* or *uvāya* (2nd sing. *uvayitha*, *uvitha*, *uvātha*, 3rd pl. *varus*, *uvus*, *ūyus*, Pān. II. 4, 41), *vave* or *ūve* or *ūve*, *vāsyaṭi* (also *vayishyati*), -te, *avāsī*, *avāsta*, Prec. *ūyāt*, *vāsishṭa*, *vātum*; cl. 4. A. (= rt. *ūy*, q. v.), *ūyate*, *ūyāmāsa*, *ūyishyate*, *ūyishṭa*, *ūyitum*, to weave, interweave, braid, plait; to string or join together artificially, make, compose (speeches, hymns, &c.); to sew; to cover: Pass. *ūyate*, Aor. *avāyi*; Caus. *vāyayati* (according to some *vāpāyati*), -te, (*ūyayati*): Desid. *vivāsati*, -te, (*ūyiyishate*): Intens. *vāvāyate*, *vāvātī* or *vāvētī*; [cf. Gr. ἡ-τριον, ὀβόνη, (probably also) ὀρέας, ἠπῆρης];

*ūyē*, *ūpāvo*: Lat. *viere*, *vimen*, *vitta*: Old Germ. *vāt*, *veban*: Angl. Sax. *vad*, *vefan*, *wafels*, *wef*, *windan*: Lith. *u-dis*, 'texture' (= 2. *ūtī*); *av-āziu*, 'I weave'; Hib. *fighim*, 'I weave'; *fighte*, 'woven'; *fuagham*, 'I sew.'

*Uta*, as, ā, am, woven. See s. v., p. 147.

*Ūta*, ūti. See s. v., p. 177.

*Vayat*, an, *antī*, al, weaving, sewing.

*Vayishyat*, an, *atī* or *anti*, al, Ved. about to weave, weaving.

*Vāna*, *vāniya*. See s. v., p. 903.

*Vema*, as, m. a loom.

*Veman*, ā, a, m. n. a loom.

*Veya*, as, ā, am, to be woven. — *Veya-gāna*, am, n. a particular song-book or manual of singing giving (with the Āraṇya-gāna) the various modifications of intonation for the Ārīka division of the Sāma-veda, (the Staubhika division also has two of these song-books, viz. the Ūba-g<sup>o</sup> and Ūhya-g<sup>o</sup>). — *Veya-čchala*, f., Ved., N. of a chapter of the Sāmaveda-čchālā, q. v.

**वेकट** *vekaṭa*, as, m. a youth; (in the drama) a buffoon (= *vi-dūshaka*); a sort of fish (commonly called *Bhekṭī*); a jeweller (= *vaiṭka*).

**वेकुरि** *vekuri*. See *bekuri*.

**वेक्ष** *veksh* (= rt. *vleksh*), cl. 10. P. *vekshayati*, -yitum, to see; [cf. *aveksh*].

**वेग** *vega*, as, m. (fr. rt. I. *vij*), agitation, shaking, shock; impetus, impulse, momentum; impetuosity, speed, rapidity, quickness, velocity, (*vegād vegam gam*, to go from speed to speed, increase one's speed); haste, rashness, violence; onset; stream, current; blast, breeze; the flight of an arrow; any sudden impulse or transition of mind (as from passion to apathy &c.); energy, activity, force, power, strength, determination, promptitude; passion, love; pleasure, delight; external indication of any internal emotion or sensation (as convulsion, sweat, &c.); expulsion of the feces, evacuation of the natural excretions; semen virile; the fruit of a kind of mango. — *Vega-tas*, ind. with speed, quickly, speedily, hastily. — *Vega-nāsana*, am, n. 'preventing speed or activity', phlegm, the phlegmatic humor. — *Vega-rodha*, as, m. obstruction of speed or activity, retardation, check; obstruction of the movement of the bowels or of the natural excretions. — *Vega-rat*, ān, *atī*, al, possessing velocity or activity, impetuous, rapid; quick, expeditious; agitated; (ān), m., N. of a king; (*atī*), f., N. of a river; a species of metre (consisting of three anapests and a long syllable in the first Pāda, three dactyls and a spondee in the second Pāda). — *Vegavat-tama*, as, ā, am, speediest, quickest, very quick or swift. — *Vegavat-tara*, as, ā, am, more speedy, quicker, swifter, very quick. — *Vegavat-tā*, f. velocity, swiftness. — *Vega-vāhin*, ī, īñī, ī, bearing swiftness, swift. — *Vega-vādhāraṇa*, am, n. retardation of velocity, obstruction of speed, stopping, retarding; constipation, &c. — *Vega-sara*, as, m. 'going with speed,' a mule; [cf. *vesara*]. — *Vegaghāta* ('ga-agh'), as, m. 'speed-obstruction', the sudden arresting of impetus or velocity, stop, check; obstruction of the natural excretions. — *Vegānila* ('ga-an'), as, m. breeze or blast caused by the velocity (of a moving object).

*Vegita*, as, ā, am, impelled with speed or velocity, quickened, expedited, swift.

*Vegin*, ī, īñī, ī, having velocity, swift, fleet, impetuous, rapid; (ī), m. a courier, express; a hawk; (*īñī*), f. a river. — *Vegi-tū*, f. or *vegi-tva*, am, n. impetus, velocity, quickness, speed. — *Vegi-hariṇa*, as, m. an antelope (= *śrī-kāri*).

*Vejita*, as, ā, am, agitated, frightened, terrified.

**वेङ्कट** *venkaṭa*, N. of a mountain; of the son of Raghunātha-dikshita (author of the *Viśva-guṇādarśa*); of a king of Vijaya-nagara; of the author of the *Sabdārtha-kalpa-taru* lexicon, (his father's name was also Venkaṭa). — *Venkaṭa-giri*, is, m. the mountain Venkaṭa. — *Venkaṭa-nātha*,

as, m., N. of an author. — *Venkaṭācalaśa* (‘*ṭa-ac°*, ‘*la-iśa*’), as, m. ‘lord of the Venkaṭa mountain,’ epithet of a deity.

**वेचा** *vecā*, f. (said to be fr. rt. *vic°*), hire, wages.

**वेजानी** *vejānī*, f. the medicinal plant *Serratula Anthelmintica* (= *soma-rājī*).

**वेजित** *vejita*. See under *vega*, p. 962.

**वेटा** *veṭā*, f. the abode of the Vaiśya tribe (?).

**वेड** *veḍa*, am, n. (probably fr. rt. *i. vid°*), a kind of coarse sandal; (*ā*), f. a boat.

**वेडमिका** *veḍhamikā*, f. a kind of bread or cake.

**वेण** *veṇ*, cl. I. P. A. *veṇati*, -*te*, &c., to go, move, move about; to play on an instrument, &c. (= rt. *ven*, q. v.).

*Veṇa*, as, m. (perhaps connected with *viṇā* and meaning ‘a lyre-player’), a musician (one by caste, the son of a Vaideha by an Amba-shṭhī or Amba-shṭhā woman; see Manu X. 19, 49); N. of a Rājshī or royal Rishi (father of Prithu, and said to have perished through irreligious conduct and want of submissiveness to the Brāhmins; he is represented as having occasioned confusion of castes, see Manu VII. 41, IX. 66, 67, and as founder of the race of Nishādas and Dhīvaras; according to the Vishnu-Purāṇa, *Veṇa* was a son of Anṅa and a descendant of the first Manu; a *Veṇa* Rāja-śrāvas is enumerated among the Veda-vyāsas or arrangers of the Veda; cf. *vena*); (*ā*), f., N. of a river.

**वेणि** *veṇī*, is, f. (according to Uṇādi-s. IV. 48, fr. rt. *i. vi°*, but rather fr. rt. *ve*), weaving, braiding, braided hair, a braid of hair, hair twisted into a single unornamented braid and allowed to fall on the back (as worn by widows and women whose husbands are absent, as a token of mourning; cf. *ēka-veṇī*); the confux or meeting of two or more rivers or streams in a common point of union (as at Prayāga or Allahabad, where the Gangā, Yamunā, and Sarasvatī are supposed to unite; cf. *tri-veṇī*, *pra-yāga*). — *Veṇī-mādhava*, as, m. a particular square-shaped idol or stone image of a god at Prayāga. — *Veṇī-vedhānī*, f. ‘hair-penetrating,’ a leech. — *Veṇī-vedhīnī*, f. ‘braid-piercer,’ a comb.

*Veṇīkā*, f. braided hair.

*Veṇī*, f. braided hair, &c. = *veṇī* above; a stream, current; N. of a river; a sort of grass, *Andropogon Serratum*; a ewe. — *Veṇī-dāsa*, as, m. a proper N. — *Veṇī-bandha*, as, m. the binding of the braid of mourning. — *Veṇī-mādhava*, see *veṇī-mādhava*. — *Veṇī-mādhava-bandhu*, us, m., N. of the father of Ranga-nātha. — *Veṇī-samhāra*, as, m. ‘braid-seizing, hair-seizing,’ N. of a well-known drama by Bhaṭṭa-nārāyaṇa (the subject of which is an incident described in the *Sabhā-parvan* of the *Mahā-bhārata*, 2229–2235, where it is narrated that after *Yudhi-shṭhīra* had lost all his property, including *Draupadī*, to *Duryodhana* in gambling with dice, she was treated with great indignity by *Duḥśāsana*, who dragged her by her braided hair into the public assembly; *Bhīma*, who witnessed this insult, swore that in revenge he would one day dash *Duḥśāsana* to pieces and drink his blood—a threat which he fulfilled; this drama is said to be also called *Veṇī-samvaraṇa*, perhaps for *saṃharaṇa*).

**वेणिर** *veṇira*, as, m. the soap-berry, *Sapindus Detergens* (= *ariśṭa*).

**वेणु** *veṇu*, us, m. (according to Uṇādi-s. III. 38, fr. *vī* substituted for rt. *aj*, but probably connected with rt. *ve*), a bamboo; a reed; a flute, fife, pipe; N. of a king of the *Yadavas*. — *Veṇu-karkara*, as, m. a species of thorny plant (= *karira*, commonly called *Karir* or *Karil*). — *Veṇu-ja*, as, m. bamboo seed or fruit. — *Veṇu-datta*, as, m. a proper N. — *Veṇu-dala*, am, n. a small shoot of a cane.

— *Veṇu-dāri*, is, m. a proper N. — *Veṇu-dārin*, ī, m., N. of a demon. — *Veṇu-dhna*, as, m. a flute-player, fife, piper. — *Veṇu-niruttī*, is, m. the sugar-cane. — *Veṇu-patṭri*, f. a species of plant (= *vaṅsa-patṭri*, *hingu-paruī*). — *Veṇu-yava*, as, m. bamboo seed or fruit. — *Veṇu-yashṭī*, is, m. f. a bamboo staff. — *Veṇu-vāda* or *veṇu-vādaka*, as, m. a flute-player, piper. — *Veṇu-vīja*, am, n. bamboo seed. — *Veṇu-haya*, as, m., N. of a king. — *Veṇu-hotra*, as, m., N. of the father of king *Bhargā*; of the father of *Gārgya* (according to another account).

*Veṇuka*, as, m. a goad with a bamboo handle (used for driving an elephant).

**वेणुन** *veṇuna*, am, n. (also read *veṇu-ja*), black pepper (= *marīcā*).

**वेत** *veṭa*, as, m. (in Uṇādi-s. III. 118, said to be fr. rt. *ve*), a cane, reed, (probably a corruption of *vetra*).

*Vetasa*, as, ī, m. f. the ratan, *Calamus Rotang*; (as), m. the citron (*Citrus Medica*); N. of *Agni*; N. of a city; [cf. Gr. *ἔ-ru-s*, *i-trea*, *oīos*, *oīos*; Lat. *vi-tes*, *vi-tis*; Old Germ. *wida*; Angl. Sax. *widhig*.] — *Vetas-pattra*, am, n. the leaf of the ratan; a lancet.

*Vetasini*, f., N. of a river; [cf. *vedasini*.]

*Vetasvat*, ān, ātī, at, reedy, abounding in reeds or canes (as a place, soil, &c.).

**वेतन** *vetana*, am, n. (according to Uṇādi-s. III. 150, fr. rt. *i. vi°*; perhaps a corrupted form of *varṭana*), hire, wages, stipend, salary; livelihood, subsistence; silver. — *Vetana-jivīn*, ī, inī, ī, subsisting by hire or wages, stipendiary. — *Vetana-dāna*, am, n. the paying of wages, hiring. — *Vetanādāna* (‘*na-ad°*’), am, n. non-payment of wages.

*Vetanin*, ī, inī, ī, receiving wages, stipendiary, (sometimes at the end of a comp., e. g. *kupyavetanin*, receiving very small pay.)

**वेतसु** *vetasu*, us, m., Ved., N. of an Asura.

**वेताल** *vetāla*, as, m. (according to some for *ava-ita + āla* for *ālaya*; according to others fr. *ve*, loc. c. of 2. *va + tāla*), a kind of ghost, spirit, goblin, vampire, demon (especially one occupying a dead body); a door-keeper, (in this sense probably for *vetra + āla*). — *Vetāla-pañcāvīnśati*, is, or *vetāla-pañcāvīnśatikā*, f. a collection of twenty-five tales or fables told by a *Vetāla* to king *Vikramāditya* (of which there are three recensions extant, two by *Sīva-dāsa* and one by *Jambhala-bhaṭṭa*; versions of these popular tales exist in Hindi and almost every Hindū vernacular, as well as in Tamil and Telugu, and translations in other languages are also current). — *Vetāla-pañcāvīnśati-kathā*, f., N. of part of the *Vijhat-kathā*.

**वेत्तृ** I. *vetṭri*, tā, trī, tri (fr. rt. *i. vid°*), one who knows, knowing, understanding, acquainted with; a knower, &c.; one who obtains or acquires, obtaining; (*tā*), m. a sage, one who knows the nature of the soul and god; one who obtains in marriage, an espouser, husband. — *Vetṭri-tva*, am, n. knowledge.

**वेत्र** *vetra*, ās, m. (according to Uṇādi-s. IV. 166, fr. rt. *i. vī°*; probably rather fr. rt. *ve*), a reed, cane, the ratan; (*am*), n. a sort of creeper, (in this sense apparently also as, m.); a stick, staff; the rod or mace of an officer, staff of a door-keeper. — *Vetra-dhara*, as, m. a staff-bearer, mace-bearer; a door-keeper, warder. — *Vetra-dhāraka*, as, m. a door-keeper, warder, porter; a mace-bearer. — *Vetra-pānī*, is, m. ‘staff-handed,’ a mace-bearer. — *Vetra-yashṭī*, is, m. f. a staff of reed or cane. — *Vetra-latā*, f. ‘reed-branch,’ a staff or stick. — *Vetra-vatī*, f. ‘full of reeds,’ the *Betwa* river (which, rising in the *Vindhya* mountains and following a north-easterly direction for about 340 miles, falls into the *Jumnā* below *Kalpt*); a female door-keeper; a proper N. — *Vetra-ghāta* (‘*ra-āḅl°*’), as, m. a blow with a cane, a caning. — *Vetrāsana* (‘*ra-ās°*’), am, n. ‘cane-seat,’

a small cot or oblong low couch of cane work, (when furnished with bamboo sticks and a pole, it forms the common dooly or litter.) — *Vetrāsānāsina* (‘*na-ās°*’), as, ā, am, seated on a seat of cane or reed.

*Vetrakīya*, as, ā, am, reedy, abounding with reeds or canes.

*Vetrin*, ī, m. a staff-bearer, mace-bearer, porter, door-keeper.

**वेथु** *veth* (= rts. *vith*, *i. vidh*), cl. I. A. *vethate*, *vivethe*, *vethishyate*, *avethishṭa*, *vethitum*, to ask, beg.

**वेथिलेह** *vethileha*, N. of a place.

**वेद** *veda*, as, m. (fr. rt. *i. vid°*; cf. Gr. *oīda* fr. *iδ*, Lat. *video* fr. *vid*, Goth. *vait*, Lith. *veizd*), knowing, knowledge; ‘the true knowledge, divine knowledge,’ N. of certain celebrated works which constitute the basis of the first period of the Hindū religion, (these works were originally three, *yiz. i.* the *Rīg-veda*, 2. the *Yajur-veda* [of which there are, however, two divisions, see *taittirīya-samhitā*, *vājasaneyi-samhitā*], 3. the *Sāma-veda*; these three works are sometimes called collectively *trayi*, ‘the triple *Vidyā*’ or ‘threefold knowledge,’ but the *Rīg-veda* is really the only original work of the three, and much the most ancient, some of its hymns being rather Indo-European than Hindū, and representing the condition of the *Āryans* before their final settlement in India; subsequently a fourth *Veda* was added, called the *Atharva-veda*, which was probably not completely accepted till after *Manu*, as his law-book often speaks of the three Vedas—calling them *trayam brahma sanātanam*, ‘the triple eternal *Veda*,’ and stating in I. 23, that the Creator drew forth the *Rīg-veda* from fire, the *Yajur-veda* from air, and the *Sāma-veda* from the sun; and in another place, IV. 124, stating that the *Rīg* has the gods for its deities, the *Yajur* has men, and the *Sāma* has the *Pitṛs*, on which account the sound of this latter is impure—but only once [XI. 33] mentions the revelation made to *Atharvan* and *Angiras*, without, however, calling it by the later name of *Atharva-veda*, the songs and incantations of the *Atharvans* not being at that time recognised as a fourth *Veda*; each of the four Vedas has two distinct parts, *viz. i.* a *Samhitā* or collection of *Mantras*, i. e. of words of prayer and adoration often addressed either to fire or to some form of the sun or to some form of the air, sky, wind, &c., and praying for health, wealth, long life, cattle, offspring, victory, and even forgiveness of sins, which words of prayer or praise form what is usually called the *Mantra* portion of the *Veda* [see *mantra*], and 2. a *Brāhmaṇa* portion consisting of *Vidhi* and *Artha-vāda*, i. e. directions for the detail of the ceremonies at which the *Mantras* were to be used and explanations of the legends &c. connected with the *Mantras* [see *brāhmaṇa*, *vidhī*], both these portions being termed *Śruti*, revelation orally communicated by the Deity, and heard but not composed or written down by men; although both portions are supposed by orthodox Hindūs to have existed from eternity, and not to require *pramāṇa*, ‘proof,’ as they are themselves *Pramāṇa*, *viz.* the oldest of the *Mantras* are not likely to belong to a much earlier date than the twelfth or thirteenth century B. C.; and it is certain that both *Mantras* and *Brāhmaṇas* were compositions spread over a considerable period, much of the latter being comparatively modern: as the Vedas are properly three, so the *Mantras* are properly of three forms, 1. *Rīc*, which are verses of praise in metre, and intended for loud recitation; 2. *Yajus*, which are in prose, and intended for use at sacrifices; 3. *Sāman*, which are in metre, and intended for chanting at the *Soma* or *Moon-plant* ceremonies, the *Mantras* of the *Atharva-veda* having no special name; but it must be borne in mind that the *Yajur* and *Sāma-veda* hymns, especially the latter, besides their own *Mantras*, borrow largely from the *Rīg-veda*; the *Yajur-veda* and *Sāma-veda* being in fact not so much collections of prayers and hymns as

special prayer and hymn-books intended as liturgical or sacrificial manuals for the Adhvaryu and Udgātṛī priests respectively, the necessity for which grew out of the vast and complicated ritual elaborated by the Āryans after they had settled down in India [see *yaḥur-veda*, *sāma-veda*]; the more modern Atharva-veda-saṃhitā, on the other hand, is, like the Ṛig-veda, a real collection of original hymns mixed up with incantations, borrowing little from the Ṛig, having no direct relation to mere ritual or sacrifices, but supposed by mere recitation to produce long life, to cure diseases [generally in connection with the use of some plant or drug gifted with magical properties], to obtain success in love or gaming, to effect the ruin of enemies, and to secure the reciter's own prosperity; each of the four Vedas seems to have passed through numerous Śākhās or schools, giving rise to various recensions of the text, though the Ṛig-veda is only preserved in the Śākala recension; as to arrangement, the Mantras being made up in the first instance of separate Padas or words are joined together so as to form Sūktas or hymns; the hymns of the Yajur-veda, with the exception of its last book, which is thought to be mystical, are arranged according to the sacrifices at which its Mantras were used, and those of the Sāma-veda with reference especially to the Moon-plant sacrifices, but those of the Ṛig-veda Mantras having no direct reference to sacrificial acts are arranged either according to their authors and the objects addressed or according to mere bulk; the former is the distribution into ten Maṅḍalas, the first and last three Maṅḍalas including a variety of authors or rather Rishis [who are said to have seen the Vedas and not composed them], and each of the other Maṅḍalas belonging to one particular Rishi; the latter is the distribution into Aṣṭakas [see *maṅḍala*, *varga*]: a tradition makes Vyāsa the compiler and arranger of the Vedas in their present form: they each have an Anukramaṇī or Index, giving the first word of every hymn, the number of verses, the name of the *devatā* or deified being about which the Mantra is concerned [sometimes, however, the *devatā* may be an inanimate object], the names and families of the authors and the metre, the principal work of this kind being the Sarvaṇukramaṇī or general Index; out of the Brāhmaṇa portion of the Veda grew two other departments of Vedic literature, sometimes included under the general name Veda, viz. the strings of aphoristic rules, called Sūtras [though these are often said to be *pauroṣheya*, i. e. human compositions], and the mystical treatises on the nature of God and the relation of soul and matter, called Upanishads, which were appended to the Āraṇyakas, certain chapters of the Brāhmaṇas so obscure and awe-inspiring in their allusions to the Supreme Spirit of the Universe that they had to be read in the solitude of forests; the most important of the former are the Kalpa-sūtras or Śrauta-sūtras as founded directly on Sṛuti; these strings of rules being in fact guides to the rambling discursive Brāhmaṇas and systematized directories for the due performance of every part of the ceremonial, while the Upanishads, on the other hand, taught the secret doctrine [called *rahasya* in Manu II. 165, and *vedānta* in VI. 83, 94] underlying the ceremonial, viz. the existence of one Universal Spirit, called Brahma, with which the whole creation and the human soul itself was identified; as the Śrauta-sūtras were followed by the Gṛihya and Śamayācārika Sūtras or 'rules for domestic ceremonies and conventional customs,' which again became the forerunners of the Dharma-śāstras and thus linked the Veda with the code of Manu, so the Āraṇyakas were followed by the Upanishads, which latter became the real Veda of thinking Hindūs, leading to the Darśanas or systems of philosophy, and linking them also with Vedic literature: in modern writings the name of 'fifth Veda' is accorded to the Itihāsas or legendary epic poems and the Purāṇas, and certain Upa-vedas or secondary Vedas are enumerated, that of the Ṛig-veda being the Āyur-veda or Veda on medicine, that

of the Yajur being the Dhanu-veda or Veda on archery, that of the Sāma being the Gāndharva-veda or Veda on music, and that of the Atharva-veda being either the Shāpatya-veda or Artha-śāstra or Silpa-śāstra, q. q. v. v.; the Vedāṅgas or works serving as limbs [for preserving the integrity] of the Veda, of which the Kalpa-sūtras form a part, are explained under *vedāṅga*, col. 3: the only other works included under the head of Veda being the Pāṭiśiṣṭas, which supply rules for the ritual omitted in other works; in the Bṛihad-āraṇyaka Upanishad the Vedas and all the above literature are represented as the breathings of Brahmā, while in some of the Purāṇas the four Vedas are said to have been created by the four-faced Brahmā from his several mouths, and in the Viṣṇu-Purāṇa the Veda and Viṣṇu are identified; reading the Veda, (Sāy. = *vedādhyayana*, Ṛig-veda VIII. 19, 5); comment, explanation; metre; epithet of Viṣṇu; obtaining, acquisition, wealth, = *dhana* (Ved.); a bunch or bundle of Kuśa grass (= *kuśa-muṣṭī*, Manu IV. 36; in this sense probably connected with *vedī*, 'an altar made of grass'); (*ās*), m. pl. the Vedās, i. e. the three principal Vedas; (*ā*), f., N. of a river. — *Veda-kuśala*, as, ā, am, versed in or conversant with the Vedas. — *Veda-kauleyaka*, as, m. 'belonging to the family of the Veda,' an epithet of Śiva. — *Veda-garbhā*, as, m. 'Veda-filled,' epithet of Brahmā; a Brāhmaṇ, man leamed in the Veda. — *Veda-gāmbhīrya*, am, n. the deep or recondite sense of the Veda. — *Veda-guṇī*, is, f. the preservation of the Vedas (by the Brāhmanical caste). — *Veda-jña*, as, m. 'Veda-knower,' a Brāhmaṇ skilled in the Vedas. — *Veda-tatva*, am, n. 'Veda-truth,' the true doctrine of the Vedas. — *Veda-tātparyā*, am, n. the real object or true meaning of the Veda. — *Veda-traya*, am, ī, n. f. the three Vedas. — *Veda-darśin*, ī, inī, ī, 'Veda-seeing,' one who discerns the sense of the Veda, (according to Kullūka on Manu XI. 235 = *vedārtha-jña*). — *Veda-dīpa*, as, m. 'lamp of knowledge,' N. of Mahīdhara's commentary on the Vajasaneyi-saṃhitā. — *Veda-dṛiṣṭā*, as, ā, am, approved of or sanctioned by the Vedas or by Vedic ritual. — *Veda-dhara*, as, m. = *vedeśa*. — *Veda-dharma-vid*, t, t, t, knowing the Veda and the law. — *Veda-nāda*, as, m. 'Veda-sound,' sound of chanting or repeating the Veda. — *Veda-nidhī*, is, m. 'Veda-treasure,' N. of a priest. — *Veda-nīndaka*, as, m. 'a Veda-reviler,' atheist, any seceder from the belief of the divine origin and character of the Vedas, unbeliever; a Jainā or Buddhist. — *Veda-nīnda*, f. reviling the Vedas, heresy, unbelief, (Manu XI. 56). — *Veda-pāraṅga*, as, m. 'one who has gone to the further end of the Veda,' a Brāhmaṇ skilled in the Veda. — *Veda-punya*, am, n. the sanctity or holiness of the Veda. — *Veda-pradāna*, am, n. imparting or teaching the Veda, giving instruction in the Veda. — *Veda-pravāda*, as, m. a statement or declaration of the Vedas. — *Veda-plāvīn*, ī, m. one who promulgates or publicly teaches the Veda. — *Veda-bāhu*, us, m., N. of a son of Pulastya. — *Veda-bhāshya-kāra*, as, m. the author of a commentary on the Veda (epithet of Śāyaṇa). — *Veda-mātṛī*, tā, f. 'Veda-mother,' epithet of the most sacred verse of the Veda called Gayatrī or Sāvitrī (personified as the mother or source of the Vedas, see *gayatrī*). — *Veda-mītra*, as, m. 'friend of the Veda,' N. of a teacher of the Ṛig-veda. — *Veda-mūrti*, is, f. embodiment of the Veda (sometimes used as an honourable title before the names of learned Brāhmanas). — *Veda-mūla*, as, ā, am, 'Veda-rooted,' grounded on the Veda. — *Veda-rahshaṇa*, am, n. 'Veda-preservation,' the preservation of the Vedas (as a duty of the Brāhmanical class). — *Veda-vaṭana*, am, n. a text of the Veda. — *Veda-vaṭi*, f., N. of a river, (also written *vedasini*, *vetasini*); N. of a beautiful woman (daughter of Kuśa-dhvaṇa, whose story is told in the Rāmāyaṇa; she became an ascetic, and being insulted by Rāvaṇa in the wood where she was performing her penances, destroyed herself by entering

fire, but was born again as Sītā). — *Veda-vaḍana*, am, n. grammar (= *vyākaraṇa*). — *Veda-vākya*, am, n. a text of the Veda. — *Veda-vāsa*, as, m. 'Veda-abode,' a Brāhmaṇ. — *Veda-vāhya*, as, ā, am, external to the Veda, not founded on the Veda (= *na veda-mūla*); contrary to the Veda. — *Veda-vid*, t, t, t, knowing the Veda, conversant with the Veda; (*t*), m. a Brāhmaṇ versed in the Vedas; epithet of Viṣṇu. — *Veda-vidvās*, ān, m. one learned in the Vedas. — *Veda-vihīta*, as, ā, am, taught or enjoined by the Vedas. — *Veda-vṛitta*, am, n. the doctrine of the Vedas. — *Veda-vṛiddha*, as, m., N. of a Muni. — *Veda-vedāṅga-pāraṅga*, as, m. well read in the Vedas and Vedāṅgas, (see *pāra-ga*). — *Veda-vyāsa*, as, m. 'Veda-arranger,' epithet of Vyāsa or Bādarāyaṇa; (*ās*), m. pl. the arrangers of the Vedas. — *Veda-śabda*, as, m. a word or term in the Vedas. — *Veda-śāstra*, am, n. 'Veda-ordinance,' the Veda or any Vedic composition. — *Veda-śāstra-saṃpanna*, as, ā, am, versed in the Vedas and Śāstras. — *Veda-śiras*, ās, m., N. of a son of Mārkaṇḍeya and Mūrḍhanya (regarded as the progenitor of the Bhārgava Brāhmanas; of a son of Pṛāṇa; of a son of Kṛiṣāśva; (*as*), n. epithet of a weapon. — *Veda-śirsha*, as, m., N. of a mountain. — *Veda-śravas*, ās, m., N. of a Rishi. — *Veda-śruti*, is, f. the hearing of the Veda. — *Veda-saṃhitā*, f. the Saṃhitā or collection of Mantras of the Veda. — *Veda-sannyāsa*, as, m. giving up or discontinuing the ritual of the Vedas. — *Veda-sannyāsika*, as, m. or *veda-sannyāsīn*, ī, m. a religious mendicant (belonging to the fourth *āśrama* or order) who discontinues the ritual of the Vedas. — *Veda-sammata*, as, ā, am, conformable to the Vedas. — *Veda-sammāna*, as, ā, am, of equal measure with or conformable to the Vedas. — *Veda-stuti*, is, f. 'Veda-praise,' N. of a celebrated composition. — *Veda-stuti-kārikā*, f., N. of a metrical paraphrase of the preceding work by Vallabhācārya (inculcating the doctrine of faith as a means of salvation). — *Veda-sparsā*, as, m., N. of a Muni. — *Veda-smṛitā*, f., N. of a river. — *Veda-smṛiti*, is, f., N. of a river. — *Vedāgraṇī* ('*da-g*'), is, f. 'leader of the Veda' (= *sarasvatī*). — *Vedāṅga* ('*da-an*'), as, m. 'a limb (for preserving the body) of the Veda,' N. of certain works or classes of works regarded as auxiliary to and even in some sense as part of the Veda, (their object was to secure the proper pronunciation and correctness of the text and the right employment of the Mantras at sacrifices as taught in the Brāhmaṇas; six subjects are usually enumerated under which these works are comprised, and six works are given as representatives of these subjects, mostly written in the Sūtra or aphoristic style, but whether all of these are the original representatives of the various subjects is doubtful; 1. *Sikṣhā*, 'the science of proper articulation and pronunciation,' comprising the knowledge of letters, accents, quantity, the use of the organs of pronunciation, and phonetics generally, but especially the laws of euphony peculiar to the Veda; one short treatise consisting in one recension of thirty-five and in another of fifty-nine verses, and a chapter of the Taittirīya-āraṇyaka are regarded as the representatives of this subject; but the more modern Prātiśākhya and other works on Vedic phonetics may be included under it, [see *prātiśākhya*]; 2. *Chandas*, 'metre,' represented by a treatise ascribed to Piṅgala-nāga, which, however, treats of Prākṛit as well as Sanskrit metres, and includes only a few of the leading Vedic metres; 3. *Vyākaraṇa*, 'linguistic analysis or grammar,' said to be represented by Pāṇini's celebrated Sūtras, but as this great work only treats of Vedic grammar exceptionally, this Vedāṅga is more properly identified with the lost grammatical Sūtras which preceded Pāṇini; 4. *Nir-ukta*, 'explanation of difficult Vedic words,' represented by the Nirukta of Yaska, which consists of five chapters of mere lists of words, three belonging to the Naighaṇṭuka section of synonyms, one to the Naigama of separate words, and one to the Daivata of divinities and the other objects

addressed in the Mantras; after which come twelve chapters of explanation with an introduction, to which is also added a *Parīṣiṣṭa* of two other chapters; [see *yāska*]: 5. *Jyotiṣa*, 'astronomy,' or rather the Vedic calendar, represented by a small tract in a more modern style than the *Sūtra* works, the object of which is to fix the most auspicious days for sacrifices: 6. *Kalpa*, 'ceremonial,' represented by a large number of *Sūtra* works intended to systematize the tedious and confused ritualistic precepts of the *Brāhmaṇas*; each of the *Vedas* has its own *Kalpa* or *Srauta Sūtras*, [see *sūtra* and cf. *veda*, p. 963]: the first and second of these *Vedāṅgas* is said to be intended to secure the correct reading or recitation of the *Veda*, the third and fourth the understanding of it, and the fifth and sixth its proper employment at sacrifices: the *Vedāṅgas* are alluded to by *Manu*, who calls them, in III. 184, *Pravācānas*, 'expositions,' a term which is said to be also applied to the *Brāhmaṇas*.) = *Vedāṅgin*, ī, m. one who studies or teaches the *Vedāṅgas*. = *Vedādi* ('*da-ādī*'), n. or *vedādi-varṇa* ('*da-ād*'), as, m. or *vedādi-vīja* ('*da-ād*'), am, n. the first syllable of the *Veda* or the mystical name of God, the sacred syllable *Om*. = *Vedādhipāna* ('*da-adh*'), as, m. the going over or study of the *Vedas*. = *Vedādhipa* ('*da-adh*'), as, or *vedādhipati* ('*da-adh*'), is, m. 'one who presides over the *Veda*,' a term applied to certain of the planets, (thus the *Rig-veda* is said to be presided over by the planet *Jupiter* or *Bṛihas-pati*, the *Yajur-veda* by *Venus*, the *Sāma-veda* by *Mars*, and the *Atharva-veda* by *Mercury*.) = *Vedādhyayana* ('*da-adh*'), am, n. the going over or study of the *Vedas*. = *Vedādhyayin* or *vedādhyāyin* ('*da-adh*'), ī, m. one who studies the *Veda*. = *Vedādhyāpaka* ('*da-adh*'), as, m. one who causes to go over or study the *Veda*, a teacher of the *Vedas*. = *Vedādhyāpana* ('*da-adh*'), am, n. the causing to go over the *Vedas*, teaching the *Vedas*. = *Vedānta* ('*da-an*'), as, m. 'end of the *Veda*,' N. of the second and most important part of the *Mīmāṃsā* or third of the three great divisions of *Hindū* philosophy (so called either as teaching the ultimate aim and scope of the *Veda* or simply as founded on the *Upanishads* which come at the end of the *Veda*; this system, although belonging to the *Mīmāṃsā* school [see *mīmāṃsā*] and sometimes called *Uttara-mīmāṃsā*, 'examination of the later portion or *jñāna-kāṇḍa* of the *Veda*,' i. e. of that portion contained in the *Āraṇyakas* and *Upanishads* [which teach the knowledge of *Brahma* or the *Universal Spirit*], stands out prominently by itself as representing the popular pantheistic creed of the *Hindūs* of the present day, which is really based on the *Upanishads* and constitutes the true *Veda* of the modern cultivated *Brāhmaṇ*, underlying also all the polytheism and multiform mythology of the people; it explains the universe synthetically as a development from one principle, and so differs from the analytical *Nyāya* which treats of the various objects constituting the material world as it finds them, without investigating their mutual relation of effect and cause, and from the *Sāṅkhya* which, although also synthetic, propounds a duality of principles to account for the visible universe; according to the *Vedānta* doctrine, *Brahma* [nom. neut. of *brahman*] or the Supreme Soul, also called *Paramātmān*, is both the efficient and material cause of the world; the *Ātmān* or individual human soul, as well as all the phenomena of nature, being really identical with the *Paramātmān*, and their existence being only the result of *Ajñāna* or an assumed ignorance on the part of this Supreme Soul, who is described as both *Creator* and *Creation*, *Actor* and *Act*, *Existence*, *Knowledge*, *Joy*, and as devoid of the three qualities, [see *guṇa*]; the liberation of the human soul, its deliverance from transmigrations, and re-union with the *Paramātmān*, with which it is really identified, is only to be effected by a removal of that ignorance which prevents the consciousness of this identity and by a proper understanding of the truth of the *Vedānta*; this system is also sometimes

called *Brahma-mīmāṃsā* and *Sāṅkhya-mīmāṃsā*, 'investigation of the embodied soul' the founder of the school is said to have been *Vyāsa*, also called *Bādarāyana*, and its most eminent teacher was *Sanakā-čārya*; (ās), m. pl. the *Upanishads* (see *Kullūka* on *Manu* VI. 83), works on the *Vedānta* philosophy. = *Vedānta-kalpataru*, us, m., N. of a work by *Amalanānda Vyāsaśrama*. = *Vedānta-kalpalatikā*, f., N. of a work by *Madhu-sūdana-sarasvatī*. = *Vedānta-ga* or *vedānta-jīa*, as, m. a follower or knower of the *Vedānta*. = *Vedānta-pradīpa*, as, m., N. of a commentary by *Rāmānuja* on the *Bādarāyana-sūtra*. = *Vedānta-bhāṣya*, am, n., N. of a work by *Vyāsa-tīrtha*. = *Vedānta-sāra*, as, m. 'essence or epitome of the *Vedānta*,' N. of a treatise on the *Vedānta* by *Sadānānda*; or a commentary on the *Vedānta-sūtra* by *Rāmānujāčārya*; [cf. *vedānta-pradīpa*]. = *Vedānta-sūtra*, am, n., N. of the aphorisms of the *Vedānta* philosophy ascribed to *Bādarāyana* or *Vyāsa*, (these aphorisms are also called *Brahma-sūtra* and *Sāṅkhya-sūtra*.) = *Vedāntāčārya* ('*ta-ād*'), as, m., N. of the author of a commentary on the *Guṇa-ratna-kośa*. = *Vedāntābhīti* ('*ta-abh*'), as, ā, am, declared in the *Upanishads* or in the *Vedānta*. = *Vedāntin*, ī, m. a follower of the *Vedānta* philosophy. = *Vedāntopagata* ('*ta-up*'), as, ā, am, derived from or produced by the *Vedānta*. = *Vedābhjāna* ('*da-abh*'), as, m. study of the *Veda*; the repetition of the mystical syllable *Om*. = *Vedārtha* ('*da-ar*'), as, m. the meaning or sense of the *Veda*. = *Vedārtha-jīa*, as, ā, am, one who knows the meaning of the *Veda*. = *Vedārthapra-kāsa*, as, m., N. of *Sāyana*'s commentary on the *Rig-veda*; or a commentary on the *Taittirīya-samhitā* by *Mādhava*. = *Vedārtha-sangraha*, N. of a work by *Rāmānuja*. = *Vedāvātāra* ('*da-av*'), as, m. descent of the *Veda*, revelation of the *Veda*, handing down of the *Veda*. = *Vedāsā* ('*da-as*'), f., N. of a river. = *Vedesa* ('*da-isa*'), as, m. 'lord of the *Veda*,' a proper N. = *Vedesa-bhikṣu*, us, m., N. of the author of the *Padārtha-kaumudī* commentary. = *Vedokta* ('*da-uk*'), as, ā, am, taught or declared in the *Vedas*, scriptural. = *Vedodaya* ('*da-ud*'), as, m. 'origin of the *Veda*,' epithet of *Sūrya* or the *Sun*, (the *Sāma-veda* being said to have proceeded from the *Sun*, *Manu* I. 23.) = *Vedodita* ('*da-ud*'), as, ā, am, taught or declared in the *Vedas*, scriptural. = *Vedopakaraṇa* ('*da-up*'), am, n. 'Veda-instrument,' a subordinate science for aiding or supporting the *Veda* (= *vedāṅga*, q. v.). = *Vedana*, am, ā, n. f. perception, knowledge; knowledge obtained by the senses, feeling, sensation; obtaining, acquisition, property, wealth; presenting, delivering; marrying, marriage; the marriage of a *Sūdra* woman with a man of a higher caste, (see *Manu* III. 44; cf. *utkrīṣṭa-v*); the ceremony of holding the ends of a mantle (observed by a *Sūdra* female on her marriage with a man of a higher caste); (ī), f. the true skin or cutis; (ā), f. pain, torment, smart, agony; Pain or Torture (personified as a daughter of *An-ṛita*). = *Vedanā-vat*, ān, atī, at, possessed of pain, full of aches. = *Vedāniya*, as, ā, am, to be perceived, perceptible; capable of being felt; to be known or understood; to be made known. 1. *vedāya*, as, ā, am, who or what knows, knowing; who or what obtains. = *Vedāyāna*, as, ā, am, causing to know, making known, telling, (a-*vedāyāna*, not informing.) = *Vedas*, ās, m. the *Vedas* collectively; (as), n. acquisition, wealth (*Ved*). = *Vedasa* in *sarva-vedasa*, q. v. = *Vedāpaya*, Nom. P. *vedāpayati*, -yitum, to cause to know, impart knowledge. = *Vedi*, is, or *vedī*, f. (in *Satapatha-Brāhmaṇa* I. 2, 5, 7, said to be fr. rt. i. *vid*, 'to acquire,' but perhaps connected with rt. *ve*, 'to weave or bind together'), an altar or raised place made of *Kuśa* grass or strewn with it and prepared for an oblation for placing the vessels used at a sacrifice, a place or ground prepared for sacrifice, (it is more or less

raised and of various shapes); an altar (in general); a quadrangular spot in the court-yard of a temple or palace (usually furnished with a raised floor or seat and covered with a roof supported by pillars, = *vi-tardī*); a bench; a seal-ring; N. of *Sarasvatī* (wife of *Brahmā*); (is), m. a teacher, *Paṇḍit*. = *Vedī-jā*, f. 'altar-born,' epithet of *Draupadī*, wife of the *Pāṇḍu* princes, (the fee which *Droṇa* required for instructing the *Pāṇḍu* princes was that they should conquer *Drupada*, king of *Pañčāla*, who had insulted him; they therefore took him prisoner, and he, burning with resentment, undertook a sacrifice to procure a son who might avenge his defeat; two children were then born to him from the midst of the altar, out of the sacrificial fire, viz. a son *Dhṛiṣṭadyumna*, and a daughter *Draupadī* or *Kṛiṣṇā*, afterwards wife of the *Pāṇḍavas*.) = *Vedī-pratīṣṭha*, as, ā, am, erected on sacrificial ground. = *Vedī-mekhalā*, f. the boundary cord of a sacrificial ground. = *Vedī-rat*, ind. like the sacrificial altar. = *Vedīsa* ('*dī-isa*'), as, m. 'lord of the *Vedī*,' epithet of *Agni*; of *Brahmā* (as husband of *Sarasvatī*). = *Vedy-anta*, as, m. the end of the *Vedī*. = *Vedīkā*, f. ground prepared for sacrificial ceremonies, a kind of altar; a quadrangular open shed in the middle of a court-yard (erected for various purposes and furnished with a seat, = *vi-tardī*); an arbour; a seat. = *Vedīta*, as, ā, am, made known, represented. = *Vedītavya*, as, ā, am, to be known or ascertained; to be made known, to be explained or expounded. = *Vedītri*, tā, trī, tṛi, knowing; a knower, &c.; wise, learned. = *Vedīn*, ī, inī, i, knowing, acquainted with; espousing, marrying (e. g. *sūdrā-vedī*, a man who marries a *Sūdra* woman); (ī), m. a knower; a teacher; a learned *Brāhmaṇ*; *Brahmā*; (ī), n. a kind of plant (= *amba-shīhā*). = *Vedī-tā*, f. or *vedī-tva*, am, n. knowledge, wisdom, learning, experience. = *Vedī*, f. = *vedī*, an altar, &c. (See col. 2.) = *Vedīyas*, ān, asī, as, Ved. one who is wiser or very wise, (*Sāy*, = *atīśayena vidvas*, *Rig-veda* VII. 98, 1.) 1. *vedya*, as, ā, am, to be known or ascertained; to be made known; to be explained or taught; to be espoused or married; bringing or causing wealth (*Ved*, *Sāy*, = *dhana-hita*, *lābha-hetu*). 2. *vedya*, as, ā, am, relating or agreeable to the *Vedas*. = *vedyaḍ* *vedaṇḍa*, as, m. (a doubtful word), an elephant. = *vedmukhya* *vedamukhyā*, f. (a doubtful word, cf. *vedha-mukhya*), a sort of insect, the winged bug. = *vedasini* *vedasini*, f., N. of a river, (also written *veda-vatī*, *vetasini*.) = *vedāra* *vedāra*, as, m. a chameleon; a lizard. = *vedha* *vedha*, as, m. (fr. rt. *vyadh*), penetration, piercing, breaking through, perforation; puncturing, wounding, wound; hole, excavation; the depth of any excavation, depth (in measurement); a particular measure or division of time (= 100 *Truṭis*). = *Vedha-mukhya*, as, m. a kind of *Curcuma*, = *karbūra*; (ā), f. a kind of plant (= *kastūrī*). = *Vedha-mukhyaka*, as, m. zedoary, *Curcuma Zernmbei* (= *haridra*, *drāvidāka*). = *Veddhri*, dhā, m. a piercer, perforator. = *Vedhaka*, as, ā or *ikā*, am, piercing, perforating, a piercer or perforator (of gems); sharp; (as), m., N. of one of the divisions of *Naraka*; camphor; (am), n. grain, rice in the ear. = *Vedhana*, am, n. the act of piercing, perforation; penetration, excavation; puncturing, pricking; wounding; a thrust; depth (in measurement); (ī), f. an instrument for piercing an elephant's ear; a small gimblet (for perforating gems, shells, &c.); an auger, gimblet, piercing instrument (in general). = *Vedhanikā*, f. a sharp-pointed perforating instrument (used especially for piercing jewels or shells), an auger, awl, gimblet, &c.

*Vedhaniya*, as, ā, am, capable of being pierced, penetrable, vulnerable.

*Vedhita*, as, ā, am, pierced, perforated, penetrated.

*Vedhin*, ī, inī, i, piercing, stabbing, perforating; hitting (a mark); (*inī*), f. a leech. — *Vedhi-tva*, am, n. capacity of piercing.

*Vedhya*, as, ā, am, to be pierced or perforated; (*am*), n. a mark for shooting at, butt, target.

**वेधस्** *vedhas*, ās, ās, as (according to Uṇādi-s. IV. 224. fr. *vedh* substituted for *vi-dhā*), arranging, creating; wise, learned (= *medhāvīn*, Naigh. III. 15); (*ās*), m. an arranger, disposer, creator, (*ku-vedhas*, ās, m. 'evil creator,' evil destiny); N. of Brahmā; of Viṣṇu; of Śiva; of the Sun; of Soma; a wise or learned man; a priest; a poet, Vedic Rishi. — *Vedhas-tama*, as, ā, am, Ved. most wise, wisest, (Sāy. = *atīsayana medhāvīn*).

*Vedhasa*, am, n. the part of the hand under the root of the thumb (considered as sacred to Brahmā, see *tīrtha*); (*as*), nī, N. of a Vedic Rishi (said to belong to the family of Angiras).

*Vedhasyā*, f., Ved. a desire of performing sacrifices, (Sāy. = *yāga-vīdhānecchā*.)

**वेन्** *ven* (also written *ven*, q. v.), cl. 1. P. A. *venati*, -te, *vivena*, *vivene*, *venītum*, to go, move; to move about, circulate (Ved., cf. *venas*); to care for, to be anxious for, wish, desire, love, favour (Ved.); to praise, worship (Ved.); to know, perceive, discern, recognise, reflect; to take; to play on an instrument: Caus. *venayati*, -yitum, Aor. *avivenat*: Desid. *vivenīshati*, -te: Intens. *vevenyate*, *veventi*; [cf. Gr. *αἰνέω*, *αἰνῶ*.]

*Vena*, as, m., Ved. a friend, lover, (according to Sāy. on Rīg-veda VIII. 63, 1 = *kānta*); a knower, discerner, wise man; = *yajña* (Naigh. III. 17); a priest; N. of the Sun; of Prajā-pati or Brahmā; of a son of Anga, (also written *vena*, q. v.); of the author of the hymns Rīg-veda IX. 85, X. 123 (having the patronymic Bhārgava); (*ā*), f. a loved one; N. of the wife of Soma.

*Venat*, an, *antī*, at, Ved. wishing, desiring, desirous; (*an*), m. a suppliant.

*Venas*, as, n., Ved. circulation (of the vital airs).

*Veni*, is, īs, ī, Ved. loving, desiring, (according to Sāy. on Rīg-veda VIII. 41, 3. *venīh* = *kāmaya-mānāh prajāh*.)

*Venya*, as, ā, am, Ved. to be loved or adored, adorable; (*as*), m., N. of a Vedic Rishi; [cf. *vainya*.]

**वेन्ना** *vennā*, f. (according to Uṇādi-s. III. 8. fr. rt. *van*), N. of a river.

**वेप** *vep* (connected with the Caus. of rt. I. *vī*), cl. 1. A. *vepate* (ep. also P. *vepati*), *vīvepe*, *vepīshyate*, *vepītum*, to tremble, shake, move about, quiver: Caus. *vepayati*, -yitum, to cause to tremble or move; [cf. Lat. *vibrare*; Old Germ. *veibon*, *veibjan*.]

*Vepathu*, us, m. trembling, tremor. — *Vepathu-parita*, as, ā, am, seized with or affected by tremor. — *Vepathu-bhrit*, t, ī, t, possessing tremor, trembling. — *Vepathu-mat*, an, *atī*, at, possessed of tremor, trembling, quaking.

*Vepana*, am, n. tremor, trembling; the discharging of a bow, (in this sense perhaps to be connected with Caus. of rt. I. *vī*.)

*Vepamāna*, as, ā, am, trembling, shaking, quivering, quaking.

*Vepayat*, an, *antī*, at, causing to tremble or quake, agitating; driving away, dispelling, (probably connected with Caus. of rt. I. *vī*; according to Sāy. on Rīg-veda VIII. 12, 2 = *tamānsi varjayat*.)

*Vepas*, as, n. trembling, tremor, (Sāy. = *vepana*); act, activity, energy (enumerated among the *karmā-nāmāni* in Naigh. II. 1); = *anavadya* (according to Sabda-k.).

*Vepī*, in Rīg-veda VI. 22, 5. perhaps 'accompanied with ceremonial acts.' (Sāy. = *vepas*, i. e. *yā-gādī-lakṣhaṇam karma tad-vatī*.)

**वेम** *vema*, *veman*, *veya*. See under rt. *ve*.

**वेर** *vera*, as, am, m. n. (said to be fr. rt. I. *ri*), the body; the egg-plant (= *vārtaka*); saffron.

*Veraka*, am, n. camphor (= *karpūra*).

**वेरट** *veraṭa*, as, m. a low man, one of a mixed or inferior caste; (*am*), n. the fruit of the jujube.

**वेल** 1. *vel* (rather to be regarded as a Nom. fr. *velā* below), cl. 10. P. *velayati*, -yitum, to count or declare the time.

**वेल** 2. *vel* or *vell* (also written *vehl*), cl. 1. P. *velati* or *vellati*, &c., to go, move; to shake about, tremble, move about, move round; to be wanton; [cf. perhaps Gr. *εἰλω*, *ἐλῶ*; Lat. *volvo*; Old Germ. *vuoljan*; Goth. *valvjan*; Angl. Sax. *willian*, *welltan*.]

*Vela*, am, n. a garden, grove; (*ā*), f. time, season, (*velāyam*, seasonably); opportunity, interval, leisure; tide, flow, stream, current; the coast, sea-shore, (*velāyam*, on the sea-shore, coast-wise); boundary, limit; speech; passion, emotion, feeling; easy or painless death (= *abliṣṭha-maraṇa*); sickness, disease, (according to Sabda-k. = *rāga-śhāne rogah*); the gums; the food of Śiva (= *īśvarasya bhojanam*); N. of a daughter of Meru and wife of Samudra; of the wife of Buddha. — *Velākula* (°*lā-āk*°), as, ā, am, agitated by the tide. — *Velā-kūla*, am, n. 'stream-bank,' N. of a district (the modern Tāmalpāra or Tumlook, see *tāma-līpta*); said to be in the district of Midnapore or in the southern part of the present Hūglī district, forming the west bank of the Hūglī river at its union with the sea; a village called Beer-cool, said to be derived from *Velā-kūla*, is still found near the sea-shore. — *Velā-mūla*, am, n. the sea-shore. — *Velā-vaṇa*, am, n. a wood on a shore or sea-coast. — *Velāvalī* (°*lā-āv*°), f., N. of a particular scale in Hindū music. — *Velā-vitta*, as, m. (thought to be) a kind of judicial office.

*Vella*, as, m. going, moving; shaking; (*as*, *am*), m. n. a particular plant (the seed of which is used as a vermifuge (= *viḍārga*)). — *Vella-ja*, am, n. black pepper, Piper Nigrum.

*Vellana*, am, n. going, shaking; rolling on the ground (as a horse &c.); a sort of rolling-pin with which cakes &c. are prepared; (*ī*), f. a species of Dūrvā grass (= *mālā-dūrvā*).

*Vellantara*, as, m. a particular tree (= *vīra-taru*).

*Vellahala*, as, m. a libertine (= *keli-nāgara*).

*Velli*, is, f. a creeping plant; [cf. *valli*.]

*Vellikā* or *vellikākhya* (°*kā-āk*°), f. a plant (commonly called *Bel Sunth*).

*Vellita*, as, ā, am, shaken, trembling, tremulous; crooked; (*am*), n. going, moving; shaking.

**वेलिभुकप्रिय** *velibhuk-priya*, as, m. a kind of fragrant mango.

**वेविजान** *vevijāna*, as, ā, am (fr. the Intens. of rt. I. *vij*), intimidating, terrifying, (Sāy. = *bhīshayat*, Rīg-veda IV. 26, 5.)

**वेविदान** *vevidāna*, as, ā, am (fr. the Intens. of rt. I. *vid*), Ved. knowing or finding out most effectually; obtaining very much.

**वेविपत्** *vevishat*, at, *alī*, at (fr. rt. 2. *vish*), Ved. engaged in sacred rites, (Sāy. *vevishatah* = *karmāṇi prāpnuvantaḥ*, Rīg-veda VI. 21, 5.)

*Vevishāna*, as, ā, am, Ved. contending with, (Sāy. = *yuddhārthaṃ sangata*, Rīg-veda VII. 18, 15.)

**वेवी** *vevī* (perhaps to be regarded as an Intens. of rt. I. *vī*, q. v.), cl. 2. A. *vevīte* (Ved. also P. *veveti*, 3rd pl. A. *vevyate*), &c., to go; to pervade, obtain; to conceive or become pregnant; to wish, desire, love; to throw, cast, hurl; to eat, consume.

**वेश** *veś*. See under rt. I. *ves*, p. 967.

**वेश** *veśa*, as, m. (fr. rt. I. *viś*), entrance,

ingress, access; a house, dwelling, abode; a house of prostitutes; a neighbour (Ved., Sāy. = *prativēśya*, Rīg-veda IV. 3, 13); dress, apparel; ornament, decoration [cf. *vesha*]; disguise, masquerade; [cf. Gr. *οἰκός*, *οἰκία*; Lat. *vicu-s*, *vic-inu-s*; Goth. *veih*; Angl. Sax. *wie*.] — *Vēśa-dāna*, as, m. the sunflower (= *sūrya-sobhā*). — *Vēśa-dhārin*, ī, m. 'wearing a disguise,' a hypocrite, false devotee. — *Vēśa-bhrit*, t, ī, t, wearing dress or ornament, dressed, adorned; disguised. — *Vēśa-nāṭa*, am, n. house and court.

*Vēśaka*, as, ā or *ikā*, am, who or what enters, entering; (*as*), m. a house; (*ikā*), f. entrance, ingress.

*Vēśana*, am, n. the act of entering; a house.

*Vēśanta*, as, m. a basin, pool, small pond; a kind of ladle or basin for holding Soma (Ved., cf. *vaiśanta*); fire.

*Vēśata* in *yajña-veśata*, q. v.

*Vēśi*, in astronomy = *φάσις*.

*Vēśīn*, ī, inī, ī, having a dress, dressed, assuming a particular dress or form; [cf. *sarva*-°.]

*Vēśman*, a, n. a house, dwelling, abode, mansion; a palace; N. of the fourth astrological house. — *Vēśma-karman*, a, n. house-building. — *Vēśma-kalinga*, as, m. 'house-kalinga,' a kind of sparrow (= *śaṭaka*). — *Vēśma-kūla*, as, m. a kind of creeper (= *śācepāḍā*). — *Vēśma-nakūla*, as, m. the musk rat or shrew. — *Vēśma-bhū*, ās, f. building-ground, ground suitable for a house, the site of a habitation. — *Vēśma-śhūṅgā*, f. the main post or column of a house.

*Vēśya*, as, ā, am, to be entered, to be occupied, accessible; (*am*), n. a habitation, abode, (Sāy. on Rīg-veda VI. 61, 14 = *praveśana*); the habitation of harlots; (*ā*), f. a courtesan, harlot, prostitute, (sometimes written *veshyā*); the plant *Cissampelos Hexandra*; a particular metre. — *Vēśyā-gaṇa*, as, m. a company of harlots. — *Vēśyā-gaṇa*, am, n. going after prostitutes, debauchery. — *Vēśyā-gāmin*, ī, m. one who visits prostitutes, a whore-monger. — *Vēśyā-griha*, am, n. 'harlot-house,' a brothel. — *Vēśyācārya* (°*yā-āc*°), as, m. the master or keeper of prostitutes or dancing girls, &c.; a pimp; a catamite. — *Vēśyā-jana*, as, m. a courtesan. — *Vēśyā-jana-samāśraya*, as, m. a habitation of courtezans, brothel. — *Vēśyā-pana*, as, m. reward or wages given to a harlot. — *Vēśyā-pati*, is, m. the husband of a courtesan. — *Vēśyā-vāra*, as, m. a number or company of harlots. — *Vēśyāśraya* (°*yā-āś*°), as, m. a habitation of harlots, abode of courtezans.

**वेशर** *veśara*, as, m. (also written *vesara*, q. v.), a mule.

*Vēśvara*, as, m. a mule.

**वेशवार** *veśavāra*, as, m. = *vesavāra*, a kind of condiment or seasoning.

*Vēśavāra* = *veśavāra* above.

**वेशीजाता** *veśijātā*, f. a kind of creeper (= *putra-dātrī*).

**वेश्वर** *veśvara*, as, m. See *veśara* above.

**वेप** *vesha*, as, m. (fr. rt. 2. *vish*), dress, apparel [cf. *veśa*]; ornament, decoration; (in Naigh. II. 1. *veshaḥ*, or according to another reading *vesah*, is enumerated among the *karmā-nāmāni*.)

*Vēśhaṇa*, as, m. the shrub *Cassia Sophora*. = *kūśa-mārḍa*; (*ā*), f. the plant *Flacourtia Cataphracta*, = *vitunna*; (*am*), n. occupation, possession, entrance.

*Vēśhya*, as, m. water [cf. *veshpa*]; (*ā*), f. a courtesan, harlot, (for *veśyā*.)

**वेष्क** *veshka*, as, m. (perhaps fr. rt. 2. *vish*), Ved. a noose for strangling a sacrificial victim.

**वेष्ट** *veshṭ*, cl. 1. A. *veshṭate*, *viveshṭe*, *veshṭīshyate*, *veshṭītum*, to surround, enclose, encompass, envelop, encircle, wind or twist round or about, wrap round; to dress: Caus. *veshṭayati*, -yitum, Aor. *aviveshṭat* and *avaveshṭat*, to surround, encompass; to twist about; to invest, blockade: Desid. *viveshṭīshate*: Intens. *veveshṭyate*, *veveshṭī*.

*Vēshṭa*, as, m. surrounding, enclosing; an enclosure,

fence; a turban; a kind of knot (Ved.); exudation, gum; resin in general; turpentine. — *Veshṭa-vaṣa*, *as*, m. a sort of bamboo, *Bambusa Spinosa*. — *Veshṭa-sāra*, *as*, m. turpentine (= *śrī-veshṭa*).

*Veshṭaka*, *as*, *ā*, *am*, surrounding, encompassing; a surrounder; anything which encompasses or encloses or invests; (*am*), n. a turban; a wrapper; exudation, resin, gum, &c.; turpentine; (*as*), m. an enclosure, wall, fence; a pumpkin-gourd.

*Veshṭana*, *am*, n. the act of surrounding or encompassing or enclosing or encircling, (*arguli-v*), that which invests or encircles the fingers, a finger ring; grasping; anything that surrounds or encompasses; an envelope, wrapper; an enclosure, fence, wall; a turban, garland, tiara, diadem; a girdle; a bandage, band; a covering, case; the outer ear (i. e. the meatus auditorius and concha); a particular attitude in dancing, (either a disposition of the hands or crossing of the feet); bdellium. — *Veshṭana-veshṭaka*, *as*, m. a particular attitude of the sexes in coitus.

*Veshṭanaka*, *as*, m. a particular position in coitus. *Veshṭaniya*, *as*, *ā*, *am*, to be surrounded or enclosed, to be wrapped or wound round.

*Veshṭayat*, *an*, *anti*, *at*, surrounding, encompassing. *Veshṭayitvā*, ind. having bound round, having encompassed.

*Veshṭita*, *as*, *ā*, *am*, surrounded, encompassed, enclosed, encircled, enveloped, bound or wound round, wrapped up; dressed; invested; impeded, stopped, blocked, secured from access; (*am*), n. encompassing, encircling; one of the gestures or attitudes of dancing, (a particular motion of the fingers or a crossing of the feet.)

*Veshṭitavya*, *as*, *ā*, *am*, to be surrounded or encompassed, &c.

*Veshṭya*, *as*, *ā*, *am*, = *veshṭitavya* above.

**वेष्य** *veshpa*, *as*, m. water; [cf. *vāshpa*.]

**वेष्य** *veshya*. See under *vesha*, p. 966.

**वेस** 1. *ves*, cl. I. P. *vesati*, *vesitum*, to go, move; to desire, love, (Naigh. II. 6; another reading has *vesati*.)

2. *ves*, Ved. in the phrase *ver na*, 'like a bird,' [cf. 2. *vi*.]

*Vesana*, *am*, n. a kind of flour made from a particular ground vegetable (= *dividala-śūrṇa*).

**वेसर** *vesara*, *as*, m. a mule, (also written *vesāra*.)

**वेसवार** *vesavāra*, *as*, m. (said to be fr. rt. *vis*), a particular condiment or kind of seasoning (consisting of ground coriander, mustard, pepper, ginger, spice, &c.; also written *vesāvāra*, *veshavāra*).

**वेह** *veh* (also written *beh*), cl. I. A. *vehate*, *vehe*, *vehitum*, to strive, make effort, endeavour diligently, resolve; cl. I. P. *vehati*, &c. = *vehāyate* (according to Vopa-deva).

**वेहन्** *vehat*, t. f. (said to be connected with *vi-han*), a cow miscarrying from taking the bull unseasonably, a barren cow.

*Vehāya*, Nom. A. *vehāyate*, *-yitum*, to miscarry (as a cow).

**वेहार** *vehāra*, *as*, m., N. of a country (Behār).

**वेह** *vehl*, cl. I. P. *vehlati*, &c. = rt. *vel*, q. v.

**वै** 1. *vai* (=rt. 2. *vā*, cl. 4), cl. I. P. *vāyati*, *vātum*, to dry, to become dried or withered; to be languid, be weary or faint, be exhausted, sink down, be extinguished, (*Sāy* = *śushyati*, *śrāmyate*, *śāmyati*) to go, (according to *Sāy*. on *Rig-veda* VIII. 31, 6. *vāyatah* = *galchatah*.)

3. *vāta*, *as*, *ā*, *am* (often identified with I. *vāta*, p. 899, col. 1), dried, withered.

5. *vāna*, *as*, *ā*, *am*, dried, &c. See I. and 2. *vāna*, p. 900, col. 1.

**वै** 2. *vai*, ind. a particle of affirmation, generally translatable by 'indeed,' 'truly,' 'certainly,' 'verily,' 'in sooth'; it may also mean 'so,' 'just,' 'although,' 'granted,' 'if,' (*tu vai*, 'but just'; *na vai*, 'perhaps not'); it is also said to be a vocative particle, and is often merely an expletive used for filling out a verse.

**वैशतिक** *vaiṣatika*, *as*, *ī*, *am* (fr. *viṣati*), purchased with twenty.

**वैकक्ष** *vaikaksha*, *am*, n. (fr. *vi-kaksha*), a garland or string of flowers &c. worn over one shoulder and under the other (like the sacrificial thread); an upper garment, wrapper, mantle.

*Vaikakshaka* or *vaikakshika*, *am*, n. a garland or string of flowers (worn as a kind of scarf hanging down below the hip, or like the sacrificial cord, over the left shoulder and under the right arm).

**वैकङ्क** *vaikanka*, N. of a mythical mountain.

**वैकङ्कत** *vaikankata*, *as*, m. (fr. *vi-kankata*), the plant *Flacourtia Sapida* (= *vṛintinkara*).

**वैकटिक** *vaikaṭika*, *as*, m. (fr. *vekata*), a jeweller.

**वैकर्ण** *vaikarṇa*, *as*, m. = *vi-karṇa*, epithet of the wind (as fond of large or hollow ears?).

**वैकर्त** *vaikarta*, *as*, m. (fr. *vi-karta*), Ved. one who cuts up a sacrificial victim, a butcher; a particular part of a slaughtered animal (cut off and given to the priests at a sacrifice).

*Vaikartana*, *as*, m. 'son of Vi-kartana or the Sun,' N. of *Karṇa*.

**वैकर्म** *vaikarma*, *as*, m., N. of the Muni *Vātsya*.

**वैकल्य** *vaikalpa*, *am*, n. (fr. *vi-kalpa*), dubiousness, uncertainty, ambiguity, optionality, indecision; [cf. *artha-v*.]

*Vaikalpa*, *as*, *ī*, *am*, doubtful, dubious, uncertain, admitting of difference of opinion, indeterminate, alternative, optional (= *vi-kalpita*).

**वैकल्य** *vaikalya*, *am*, n. (fr. *vi-kala*), imperfection, incompleteness, impairedness, deficiency, defect, mutilation, a defective or imperfect state of any limb or organ, lameness; incompetency, insufficiency; agitation, flurry; non-existence.

**वैकारिक** *vaikārika*, *as*, *ī*, *am* (fr. *vi-kāra*), modifying, a changer, modifier, (see *vi-kāra*); modified; (*as*), m. a class of deities. — *Vaikārika-bandha*, *as*, m. (in the *Sāṅkhya* phil.) one of the threefold forms of bondage, (see *bandha*, *vi-kāra*).

**वैकाल** *vaikāla*, *as*, m. (fr. *vi-kāla*), evening, afternoon, (*vaikāle*, loc. c. in the evening.)

*Vaikālika*, *as*, *ī*, *am*, occurring in or belonging to the evening; (*am*), ind. in the afternoon.

*Vaikālina*, *as*, *ī*, *am*, = *vaikālika* above.

**वैकुण्ठ** *vaikuṅṭha*, *as*, m. (fr. *vi-kunṭha*), N. of Vishṇu; of *Kṛishṇa*; of *Indra*, (*Indra Vaikuṅṭha* is regarded as the author of the hymns *Rig-veda* X. 48-50); holy basil; (*āś*), m. pl., N. of a particular class of gods; (*am*), n. the paradise or heaven of *Vaikuṅṭha* or *Vishṇu*, (its site is variously described as in the northern ocean or on the eastern peak of mount *Meru*); talc. — *Vaikuṅṭha-śatvadaśī*, f. the fourteenth day of the light half of the month *Kārtika* (sacred to *Vishṇu*). — *Vaikuṅṭha-purī*, m., N. of an author and commentator, (also called *vishṇu-purī*). — *Vaikuṅṭha-loka*, *as*, m. the world of *Vishṇu*. — *Vaikuṅṭha-varṇana*, *am*, n. a description of *Vaikuṅṭha*.

**वैकृत** *vaikṛita*, *as*, *ī*, *am* (fr. *vi-kṛiti*), undergoing change, changed (in mind or form); modified; (*am*), n. change, modification, alteration; change of mind, aversion, disgust. — *Vaikṛita-sarga*, *as*, m. a kind or form of creation, (opposed to *prā-*

*krīta-sarga*). — *Vaikṛitāpaha* ('*ta-ap*'), *as*, *ā*, *am*, removing or preventing change.

*Vaikṛitika*, *as*, *ī*, *am*, changed, modified, incidental; (in the *Sāṅkhya* phil.) belonging to a *Vikāra*, i. e. to an evolute or evolved principle, (see *vi-kāra*, *prā-kṛiti*.)

*Vaikṛitya*, *as*, *ā*, *am*, changed (in form or mind); (*am*), n. change, alteration; aversion, disgust.

**वैक्रान्त** *vaikrānta*, *am*, n. (fr. *vi-krānta*), a kind of gem (= *go-nāsa*, said to resemble a diamond or burnt diamond; according to others, the common loadstone or magnet).

**वैक्लव** *vaiklava*, *am*, n. (fr. *vi-klava*), agitation or distress of mind, bewilderment.

*Vaiklavya*, *am*, n. confusion, agitation, distress, affliction, despair, bewilderment, commotion, tumult.

**वैखरी** *vaikharī*, f. speech in the fourth of its four stages from the first stirring of the air or breath, articulate utterance, that utterance of sounds or words which is complete as consisting of full and intelligible sentences, (according to *Mallinātha* = *śabda-nishpattiḥ*, *Kumāra-sambhava* II. 17); the faculty of speech or the divinity presiding over it.

**वैखान** *vaikhāna*, *as*, m., N. of *Vishṇu*.

**वैखानस** *vaikhānasa*, *as*, *ī*, *am* (fr. *vi-khānasa*), instituted by hermits, relating to hermits, moostic; (*as*), m. a *Brāhman* of the third religious order, a *Vānaprastha* or hermit, anchorite; N. of a sect of *Vaiṣṇavas*, (in *Taittiriya-ār.* I. 23, 3. the *Vaikhānasas* are represented as having sprung from the nails of *Prajā-pati*); a patronymic of the Vedic *Rishi Vamra*, (*Satap* *Vaikhānasāḥ* are regarded as the authors of the hymn *Rig-veda* IX. 66); (*ī*), f. a vessel used for frying the meal offered in sacrifice. — *Vaikhānasa-mata*, *am*, n. the laws ordained for hermits, (according to *Kullūka* = *vaikhānasa-sūtrokto dharmah*.)

**वैगुण्य** *vaigunya*, *am*, n. (fr. *vi-guṇa*), absence of or freedom from qualities, absence of attributes; difference of qualities or properties, contrariety of properties, diversity, contrariety; inferiority, baseness, badness, vileness; unskillfulness, awkwardness, clumsiness, waywardness; fault, defect.

**वैग्रहिक** *vaigraṭika*, *as*, *ī*, *am* (fr. *vi-graha*), corporeal, bodily.

**वैचक्ष्य** *vaicakshanya*, *am*, n. (fr. *vi-śakshanya*), proficiency, skill, cleverness.

**वैचित्त्य** *vaiçittya*, *am*, n. (fr. *vi-çitti*), confusion of thought, distraction of mind, grief.

**वैचित्र्य** *vaiçitrya*, *am*, n. (fr. *vi-çitra*), variety, diversity; diversifiedness, manifoldness; surprisingness, surprise; sorrow, despair.

**वैच्युत** *vaiçyuta*, *as*, m. (fr. *vi-çyuta*), N. of a Muni.

**वैजन** *vaijana*, *as*, m., N. of the author of the grammatical work called *Prabodha-candrikā*.

**वैजानन** *vaijanana*, *am*, n. (fr. *vi-janana*), the last month of pregnancy (= *prasava-māsa*).

**वैजयन्त** *vaijayanta*, *as*, m. (fr. *vi-jayanta*), the banner or emblem of *Indra*; a banner, flag; the palace of *Indra*; (*ī*), f. a flag, banner, an ensign; a kind of garland; the necklace of *Vishṇu* (composed of five gems, viz. pearl, ruby, emerald, sapphire, and diamond); N. of the eighth night of the civil month; the plant *Sesbana Ægyptiaca*; *Premna Spinosa*; N. of a lexicon.

*Vaijayantika*, *as*, *ā* or *ī*, *am*, bearing a flag; (*as*), m. a flag-bearer, standard-bearer; (*ā*), f. a flag, banner; a kind of scarf or a string or necklace of pearls; the plant *Sesbana Ægyptiaca* (= *jayanti*); another plant (= *agni-mantha*).

**वैजयि** *vaijayi*, *is*, m. (fr. *vi-jayā*), the third *Jaina Cakra-vartin* or emperor (= *maghavan*).

**वैजयिक** *vaijayika*, as, ī, am (fr. *vi-jaya*), relating to victory, victorious.

**वैजवाप** *vaijavāpa*, as, m. (fr. *vija-vāpa*), N. of a Muni; of the author of a law-book.

**वैजवापि**, is, is, ī (fr. *vija-vāpin*), see Gaṇa Sutāgamādī to Pāp. IV. 2, 80; (is), m. a patronymic from *Vija-vāpa* or *Vija-vāpin*; (*ayas*), m. pl., N. of a warrior-tribe.

**वैजवापिया**, as, ī, am (fr. *vaijavāpi*), see Gaṇa Raitatikādī to Pāp. IV. 3, 131; (*as*), m. a prince of the *Vaijavāpis*.

**वैजाप्य** *vaijāpya*, am, n. (fr. *vi-jāti*), difference of class or species or kind, difference of caste, diversity of ordinary character or conduct, extraordinaryness, strangeness; exclusion from caste; looseness, wantonness.

**वैजिक** *vaijika*, as, ī, am (fr. *vija*), seminal, relating to seed, belonging to any primary cause or source or principle, original; relating to conception; relating to sexual union; (*as*), m. a young shoot, sprout, scion; (*am*), n. cause, source, origin, motive; the spiritual cause of existence, soul, spirit; oil prepared from the *Sigru* or *Morunga*.

**वैजि**, is, is, ī, see Gaṇa Gahādi to Pāp. IV. 2, 138.

**वैजिया**, as, ā, am (fr. *vaiji*), see Gaṇa Gahādi to Pāp. IV. 2, 138.

**वैजेया**, as, m. a patronymic from *Vija*.

**वैज्ञानिक** *vaijñānika*, as, ī, am (fr. *vi-jñāna*), conversant with, skillful, clever, proficient.

**वैडाल** *vaidāla*, as, ī, am (fr. *vi-dāla*), of or belonging to a cat, peculiar to cats, felioe. — *Vaidālavrata*, am, n. 'cat-like observance', putting on a show of virtue or piety to conceal malice and evil designs. — *Vaidālavratī*, is, m. one who leads a chaste or continent life merely from the absence of women or temptation. — *Vaidālavratika*, as, ī, am, or *vaidālavratinī*, ī, īnī, ī, acting like a cat, hypocritical; any hypocritical religious impostor or pretended ascetic who, under an appearance of piety and virtue, conceals covetous or malignant designs (= *bhaṇḍa-tapasvin*).

**वैय** *vaiya*, as, m. (fr. *veṇu*), a cutter of bamboos, a maker of bamboo-work; N. of a Rishi.

**वैयवा**, as, ī, am, belonging to a bamboo, produced from or made of bamboo; (*as*), m. a student's staff cut from a bamboo, any bamboo staff; a worker in bamboo or wicker-work; N. of a sacred place of pilgrimage; (ī), f. bamboo manna; (*am*), n. the fruit or seed of the bamboo.

**वैयविका**, as, m. a flutist, piper, flute-player.

**वैयविन**, ī, m. epithet of *Siva*.

**वैयवोत्रा**, as, m., N. of a king.

**वैयुका**, am, n. a goad or bamboo pike (pointed with iron and used to drive an elephant); (*as*), m. a piper, player on a pipe or flute.

**वैयुकेया**, as, ī, am, relating or belonging to a bamboo, &c.

**वैयिक** *vaiyika*, as, m. (fr. *vinā*), a lutanist, a player on the *Vinā* or Indian lute.

**वैय्य** *vaiyya*, as, m. (fr. *veṇa*), a patronymic of *Pṛithu* son of *Veṇa*, (he was the fifth sovereign of one branch of the solar race.)

**वैयंसिक** *vaiyānsika*, as, m. (fr. *vi-tāsa*), a vender of flesh, seller of the meat of beasts or birds.

**वैयंसिक** *vaiyānsika*, as, m. (fr. *vi-tāṇḍā*), a disputatious or captious person, one fond of cavilling.

**वैयान्द्या**, as, m., N. of a son of the *Vasu* *Āpa*.

**वैयथ्य** *vaitathya*, am, n. (fr. *vi-tatha*), falseness.

**वैयनिक** *vaitanika*, as, ī, am (fr. *vetana*), living on wages, subsisting on a stipend; (*as*), m. a hireling, stipendiary, a labourer.

**वैतरण** *vaitaraṇa*, as, m. (fr. *vi-taraṇa*), N. of a physician.

**वैतराणि**, is, or *vaitaraṇī*, f., N. of the river of Hell, i. e. of a river which must be crossed before entering the infernal regions, (this river is described as rushing with great impetuosity, hot, fetid in odour, and filled with blood, hair, and bones; its name is derived from *vi-taraṇa* in the sense either of 'crossing' or 'giving', liberality being supposed to secure a passage); N. of a division of *Naraka* or Hell; of a sacred river in the country of the *Kalingas*; N. of the mother of the *Rākshasas*.

**वैतस** *vaitasa*, as, ī, am (fr. *vetasa*), reed-like; (*as*), m. a sort of cane, *Calamus Fasciculatus*; = *śepa* (according to *Naigh. III. 29*).

**वैतहय्य** *vaitahavya*, as, m. (fr. *vita-havya*), a patronymic of the *Vedic* *Rishi* *Aruṇa*.

**वैतान** *vaitāna*, as, ī, am (fr. *vi-tāna*), taken from the sacred hearth, sacrificial, sacred (as fire); (*am*), n. an oblation with fire; a sacrificial rite. — *Vaitāna-kustala*, as, ā, am, skilled in or conversant with sacrificial rites. — *Vaitānopāsana* ('*na-up*'), f. the regular presentation of burnt-offerings morning and evening.

**वैतानिका**, as, ī, am, performed with the three sacred fires (i. e. with the *Gārhapatya*, *Dakṣiṇa*, and *Āhavanīya* fires); sacrificial, sacred (as fire); (*am*), n. a burnt-offering (especially of clarified butter, as presented daily by the *Brahmans*).

**वैतालिक** *vaitālika*, is, m., N. of a teacher of the *Rig-veda*.

**वैतालिक** *vaitālika*, as, m. (fr. *tāla* with I. *vi* or fr. *vetāla*), a bard whose duty it is to awaken a chief or prince at dawn with music and song; one who sings out of tune (?); one who is possessed by a *Veṭāla* or demon, the servant of a *Veṭāla*; the worshipper of a *Veṭāla*; a magician, conjurer.

**वैतालीय** *vaitāliya*, am, n. (fr. *vetāla*), a kind of metre (the first and third *Pāda* containing fourteen *Mātrās* or the time of fourteen short syllables, the second and fourth containing sixteen *Mātrās*; each *Pāda* closes with a cretic and iambus, i. e. — u — u —; but there are some varieties).

**वैतृष्य** *vaitṛishya*, am, n. (fr. *vi-trishṇa*), freedom from thirst, quenching the thirst.

**वैत्रक** *vaitraka*, as, ī, am (fr. *vetra*), cany, reedy, relating to a cane or stick of any kind.

**वैत्राकिया**, as, ī, am, relating to a cane or stick, reedy.

**वैद** *vaida*, as, ī, am (fr. *vida*), relating to or connected with a wise man, learned, knowing; (*as*), m. a wise man; (ī), f. the wife of a wise man, (Pāp. IV. 1, 73.)

**वैदग्ध** *vaidagha*, am, n. (fr. *vi-dagha*), cleverness, dexterity, skill, intelligence, acuteness, sharpness, craft, cunning.

**वैदग्धि**, f. artifice, craft, trick (= *bhargi*).

**वैदग्ध्या**, am, n. cleverness, dexterity, skill, intelligence, knowingness, sharpness, acuteness, wit; cunning, craft.

**वैदथिन** *vaidathina*, as, m. (fr. *vidathin*), Ved. a patronymic of *Rijishvan*.

**वैददश्वि** *vaidadāsvi*, is, m. a patronymic, the son of *Vidad-asva*, *Rig-veda* V. 61, 10.

**वैदर्भ** *vaidarbhā*, as, ī, am (fr. *vi-darbhā* or fr. *dr̥bhā* formed fr. r. I. *dr̥bh* with *vi*), coming from the country *Vidarbhā*, produced in *Vidarbhā*; (*as*), m. the sovereign of *Vidarbhā* (father of *Damayanti* and father-in-law of *Nala*); a gum-boil; (ī), f. the law of the country *Vidarbhā* (by which first cousins were allowed to intermarry); epithet of the wife of *Agastya*; of *Damayanti* (wife of *Nala*); of *Rukmiṇī* (one of *Kṛishṇa's* wives); a particular style

of composition (see *riti*); (*am*), n. crafty or indirect speech. — *Vaidarbha-riti*, is, f. the *Vidarbhā* style of composition (see *riti*). — *Vaidarbhi-janani*, f. the mother of *Damayanti*.

**वैदर्भहा**, as, ikā, am, coming from *Vidarbhā*, a native of *Vidarbhā*.

**वैदल** *vaidala*, as, ī, am (fr. *vi-dala*), made of wicker or cane, wicker or basket-work; (*as*), m. a flat unleavened cake (made of flour &c. with cumin or coriander seeds and fried in ghee); any leguminous vegetable or grain (as peas, beans, &c.); (*am*), n. the shallow cup or platter belonging to a religious mendicant (made of clay and sometimes of metal or wood or wicker); any seat or vessel of basket or wicker-work.

**वैदारव** *vaidārava*, *vaidārva*. See *śvaita*.

**वैदिक** *vaidika*, as, ā or ī, am (fr. *veda*), derived from or conformable to the *Vedas*, relating to the *Vedas*, *Vedic*, prescribed by *Vedic* ritual, knowing the *Vedas*, scriptural, sacred; (*as*), m. a *Brahman* versed in the *Vedas*. — *Vaidika-karman*, a, n. an action enjoined by the *Vedas*. — *Vaidika-tva*, am, n. conformity to the *Vedas*, the being founded on or derived from the *Vedas*, sacredness. — *Vaidika-pāśa*, as, m. a bad *Veda*-knower, one imperfectly versed in the *Veda*, (Pāp. V. 3, 47.)

**वैदिश** *vaidiśa*, as, ī, am (fr. *vidiśā*), of or belonging to the city of *Vidiśā*, near *Vidiśā*. — *Vaidiśa-pura*, am, n., N. of a town.

**वैदिश्या**, am, n. a city not far from *Vidiśā*.

**वैदुष्य** *vaiduṣhya*, am, n. (fr. *vidvas*), wisdom, learning, science, sapience.

**वैदुशि**, f. = *vaiduṣhya*.

**वैदूर्य** *vaidūrya*, as, ī or rī, am (fr. *vi-dūra*), brought from *Vidūra*; (*am*), n. a gem of a dark colour, lapis lazuli or a kind of turquois; N. of a mountain; of a mythical mountain. — *Vaidūrya-maya*, as, ī, am, made or consisting of lapis lazuli.

**वैदेशिक** *vaidēśika*, as, ī, am (fr. *vi-deśa*), belonging to another country, foreign, strange, a foreigner.

**वैदेश्या**, am, n. the state of belonging to a foreign country, foreignness.

**वैदेह** *vaidēha*, as, m. (fr. *vi-deha*), the king of *Videha* (father of *Sitā*); a dweller in *Videha*; a trader by caste; the son of a *Vaiśya* by a *Brahman* woman (*Manu* X. 11); an attendant on the women's apartments; (*ās*), m. pl. people of *Videha*; people of mixed castes; (ī), f. *Sitā* (daughter of *Janaka*); the wife of a merchant, woman of the *Vaidēha* caste; a sort of pigment (= *rocānā*); long pepper; a cow. — *Vaidēhi-bandhu*, us, m. (for *vaidēhi-b*) by Pāp. VI. 3, 63), 'husband of the lady of *Videha*', an epithet of *Rāma-āndra*, (*Raghu-vaṇṣa* XIV. 33.)

**वैदेहका**, as, m. a merchant or trader by caste; a man of a mixed caste (the offspring of a *Vaiśya* father and *Brahman* mother whose business is attendance in the women's apartments).

**वैदेहिका**, as, m. a merchant (= *vaidēhaka*).

**वैद्य** *vaidya*, as, -dī, am (fr. *veda*), relating or belonging to the *Vedas*, conformable to the *Vedas*, *Vedic*; medical, medicinal, practising or relating to medicine [cf. *āyur-veda*]; (*as*), m. a learned man, doctor, *Paṇḍit*, a follower of the *Vedas* or one well versed in them; a medical man, doctor, physician; a man of the medical caste (enumerated among the mixed classes and originally the offspring of a *Brahman* by a *Vaiśya* woman; he is also called *Ambaśhṭha*, *Manu* X. 8); a man of another and lower mixed caste (said to be the descendant of a *Sūdra* father and *Vaiśya* mother; cf. *caṇḍāla*, *vṛātya*); the tree *Justicia Ganderussa*; (*ā*), f. a particular drug or medicinal substance (= *kākoṭi*). — *Vaidya-kriyā*, f. the business of a physician. — *Vaidya-nātha*, as, m. 'lord of physicians,' epithet of *Siva*; of *Dhanvantari*; of a poet; of a country. — *Vaidya-*

*bandhu*, *us*, m, the tree *Cassia Fistula* (= *ārag-badha*).—*Vaidya-bhūṣaṇa*, 'ornament of physicians,' N. of a work by Rāmānanda-svāmin.—*Vaidya-mātri*, *tā*, f. the mother of a physician; the tree *Justicia Ganderussa* (= *i. vāsaka*).—*Vaidya-vallabha*, *as*, m., 'favourite with physicians,' N. of a medical work on the treatment of fever by Śārngghadhara.—*Vaidya-sinhī*, f. the plant *Justicia Ganderussa* (= *i. vāsaka*).

*Vaidyaka*, *as*, *i*, *am*, medical, relating to medicine; (*as*), m. a doctor, physician, medical man; (*am*), n. the science of medicine, the *Āyur-veda*, q. v.—*Vaidyaka-sāstra*, *am*, n. the science of medicine.—*Vaidyaka-sarva-sva*, *am*, n., N. of a work by Nakula.

**वैद्याधर** *vaidyādharma*, *as*, *i*, *am* (fr. *vidyā-dhara*), belonging to the *Vidyā-dharas*.

**वैद्युत** *vaidyuta*, *as*, *i*, *am* (fr. *vidyut*), coming or proceeding from lightning, belonging to or connected with lightning, electric, electrical, (*vaidyutaḥ kṛtsānuḥ*, the fire of lightning.)

**वैध** *vaidha*, *as*, *i*, *am* (fr. *vidhi*), enjoined by rule, conformable to rule, prescribed, appointed, giving rules or directions, preceptive, ritual; legal.

*Vaidhika*, *as*, *i*, *am*, in accordance with rule, giving precepts or commands, preceptive, ritual.

**वैधर्म्य** *vaidharmya*, *am*, n. (fr. *vi-dharma*), unlawfulness, injustice, impropriety, irreligion, heterodoxy; difference of duty or obligation; opposition or contrariety of character, difference of characteristic qualities, difference, heterogeneity.

**वैधव** *vaidhava*, *as*, m. (fr. *vidhu*), the son of the Moon, i. e. *Budha*.

**वैधव्य** *vaidhavya*, *am*, n. (fr. *vi-dhava*), widowhood.

*Vaidhavya*, *as*, m. the son of a widow.

**वैधात** *vaidhātra*, *as*, m. (fr. *vi-dhātri*), a patronymic of *Sanat-kumāra* (as son of *Brahmā* and eldest of the progenitors of mankind); (*i*), f. = *brāhmī*, q. v.

**वैधुर्य** *vaidhurya*, *am*, n. (fr. *vidhura*), agitation, tremulousness.

**वैधूमानी** *vaidhūmāgnī*, f., N. of a city in the country of the *Sālvās*.

**वैधृत** *vaidhṛita*, *as*, m. (fr. *vi-dhṛita*), N. of a particular position of the sun and moon when they are on the same side of either solstice and of equal declination but of opposite direction, (this is considered a malignant aspect; cf. *vy-atipāta*.)

*Vaidhṛiti*, *is*, f. the *Yoga* star of the twenty-seventh lunar mansion; = *vaidhṛita* above.

**वैधेय** 1. *vaidheya*, *as*, *i*, *am* (fr. *vi-dheya*), foolish, silly, weak, ignorant; (*as*), m. an idiot, fool.

2. *vaidheya*, *as*, *i*, *am* (fr. *vidhi*), relating to rule or precept, prescribed, preceptive; (*as*), m., N. of a teacher of the *White Yajur-veda*.

**वैधत** *vaidhyata*, *as*, m., N. of *Yama's* porter or door-keeper.

**वैनातक** *vainataka*, *am*, n. a vessel for holding or pouring out *ghee* (used at sacrifices).

**वैनातेय** *vainateya*, *as*, m. (fr. *vi-natā*), N. of *Garuḍa* (as son of *Vinatā*); of *Aruṇa* (elder brother of *Garuḍa*).

**वैनायिक** *vainayika*, *as*, *i*, *am* (fr. *vi-naya*), relating to moral conduct or discipline; enforcing proper behaviour; performed by the officers of criminal justice, magisterial; (*as*), m. a chariot employed in military exercises, a war-carriage.

**वैनायिक** *vaināyika*, *as*, m. (fr. *vi-nāyaka*), belonging or relating to *Gaṇeśa*, made by *Gaṇeśa*; a follower of *Buddha*, a *Buddhist*.

**वैनाशिक** *vaināśika*, *as*, m. (fr. *vi-nāśa*), a dependant, subject, slave; a spider; an astrologer; (*am*), n. the twenty-third *Nakshatra* or constellation from that under which any one is born.

**वैनीतक** *vainītaka*, *as*, *am*, m. n. (fr. *vi-nīta*), an indirect means of conveyance (as a porter carrying a litter or dooly, a palanquin-bearer, horse dragging a carriage, &c.).

**वैन्दव** *vaindava*, *as*, m. (fr. *vindu*), a patronymic from *Vindu*.

*Vaindavi*, *ayas*, m. pl., N. of a warrior-tribe.

*Vaindaviya*, *as*, m. a prince of the *Vaindavis*.

**वैन्य** *vainya*, *as*, m. (fr. *vena*), a patronymic of *Prithī* (*Ved.*); of *Prithu* (author of the hymn *Rig-veda X. 148*, who is probably to be identified with *Prithī*); of king *Prithu* [cf. *vaiṇya*]; N. of a deity (?).—*Vainya-datta*, *as*, m. a proper N.

**वैपथक** *vaipathaka*, *as*, *ā* or *i*, *am* (fr. *vi-patha*), relating to a wrong path, going wrong, devious.

**वैपरीत्य** *vaiparitya*, *am*, n. (fr. *vi-parīta*), contrariety, opposition, aduerseness, reverse; counterpart.—*Vaiparitya-lajjālu*, *us*, m. f. a particular species of sensitive plant or *Mimosa Pudica* (small in size but bearing large seed or fruit).—*Vaiparitya-sambandha*, *as*, m. the relation of contrariety or contradictoriness.

**वैपुल्य** *vaipulya*, *am*, n. (fr. *vi-pula*), largeness, spaciousness, abundance, plenty.

**वैफल्य** *vaiphalya*, *am*, n. (fr. *vi-phala*), fruitlessness, uselessness, unproductiveness, abortiveness.

**वैबोधिक** *vaibodhika*, *as*, m. (fr. *vi-bodha*), a watchman, one who announces the hours of the night or awakes sleepers by calling out the time.

**वैभव** *vaibhava*, *am*, n. (fr. *vi-bhava*), superhuman power or might; power, greatness, majesty, grandeur, glory, magnificence, splendor, wealth.

**वैभाजित** *vaibhājitra*, *am*, n. (fr. *vi-bhāja-yitri*), apportioning, dividing; apportionment.

**वैभाषिक** *vaibhāshika*, *as*, *i*, *am* (fr. *vi-bhāshā*), optional, alternative; epithet of one of the four great schools or systems of *Buddhism*.

**वैभोज** *vaibhoja*, *ās*, m. pl., N. of a tribe (said to have been descended from *Druhyu*).

**वैभ्र** *vaibhra*, *am*, n. (etymology doubtful; said to be fr. *vi-bhrāj*), the heaven of *Vishṇu*.

**वैभ्रान्न** *vaibhrāja*, *am*, n. (fr. *vi-bhrāj*), the garden of the gods, a celestial grove or garden; N. of a forest (said to be situated on the west of *Meru*).—*Vaibhrāja-loka*, *as*, m. the world or place inhabited by the *Manes* called *Barhi-shads*.

**वैमत** *vaimatya*, *am*, n. (fr. *vi-mati*), difference of opinion, dissension; aversion, dislike; (*ās*), m. pl., N. of a school of the *White Yajur-veda*.

**वैमद** *vaimada*, *as*, *i*, *am*, of or belonging to *Vi-mada*.

**वैमनस्य** *vaimanasya*, *am*, n. (fr. *vi-manas*), distraction or agitation of mind, great sadness or sorrow, distractedness, broken-heartedness; sickness.

**वैमल्य** *vaimalya*, *am*, n. (fr. *vi-mala*), spotlessness, cleanliness, purity.

**वैमात्र** *vaimātra*, *as*, *i*, *am* (fr. *vi-mātri*), born of a different mother, the offspring of a step-mother; (*as*), m. a step-mother's son, half brother; (*ā* or *i*), f. a step-mother's daughter.

*Vaimātreya*, *as*, m. a step-mother's son; (*i*), f. a step-mother's daughter; a half sister, one by a different mother.

**वैमानिक** *vaimānika*, *as*, *i*, *am* (fr. *vi-māna*),

relating to a heavenly car, borne in divine chariots; (*ās*), m. pl., N. of a particular class of deities.

**वैमुक्त** *vaimukta*, *as*, *i*, *am* (fr. *vi-mukta*), liberated, emancipated, being at liberty or loose; (*am*), n. liberation, emancipation.

**वैमुख्य** *vaimukhya*, *am*, n. (fr. *vi-mukha*), turning away the face, avertness, flight, retreat.

**वैमूल्य** *vaimūlya*, *am*, n. (fr. *vi-mūlya*), variety or difference of price, an unfair charge.—*Vaimūlya-tas*, ind. at different or various prices, at unfair prices.

**वैमैय** *vaimēya*, *as*, m. (fr. *rt. me* with *vi*), barter, exchange.

**वैम्बकि** *vaimbaki*, *is*, m. a patronymic from *Vimba*.

**वैयग्र** *vaiyagra*, *am*, n. (fr. *vy-agra*), distraction or agitation of mind, perplexity, bewilderment; the being totally absorbed or wholly engaged (in any occupation).

*Vaiyagrya*, *am*, n. perplexity, &c., = *vaiyagra* above.

**वैयर्थ्य** *vaiyarthya*, *am*, n. (fr. *vy-artha*), unprofitableness, uselessness, inutility, unproductiveness, vainness.

**वैयत्कस** *vaiyalkasa*, *as*, *i*, *am* (fr. *vy-alkasa*), see *Vopa-deva VII. 4, VII. 13*.

**वैयश्व** *vaiyaśva*, *as*, m. (fr. *vy-aśva*), a patronymic of the *Vedic Rishi Viśva-manas*.

*Vaiyaśvi*, *is*, m. a patronymic from *Vy-aśva*.

**वैयाकरण** *vaiyākaraṇa*, *as*, *i*, *am* (fr. *vy-ākaraṇa*), relating to grammar, grammatical; (*as*), m. a grammatical analyst, a grammarian; (*i*), f. a female grammarian.—*Vaiyākaraṇa-pāśa*, *as*, m. a bad grammarian, (*Pāṇ. V. 3, 47*).—*Vaiyākaraṇa-bhārya*, *as*, m. a man who has a female grammarian for a wife.—*Vaiyākaraṇa-bhūṣaṇa*, *am*, n., N. of a work by *Koṇḍa-bhaṭṭa*.—*Vaiyākaraṇa-siddhānta-mañjūshā*, f., N. of a work (= *mañjūshā*).

**वैयाघ्र** *vaiyāghra*, *as*, *i*, *am* (fr. *vyāghra*), belonging to a tiger, tiger-like, consisting or made of a tiger's skin, covered with a tiger's skin.—*Vaiyāghra-pariccheda*, *as*, *ā*, *am*, covered with a tiger's skin.

*Vaiyāghrapadya*, *as*, m. (fr. *vyāghra-pad* or *pad*), N. of a *Muni*, the founder of a family called after him; (*as*, *ā*, *am*), composed by the grammarian *Vyāghra-pād*.

*Vaiyāghrya*, *am*, n. the state or condition of a tiger; a particular posture in sitting.

**वैयात** *vaiyātya*, *am*, n. (fr. *vi-yāta*), lasciviousness, immodesty, boldness, impudence.

**वैयासकि** *vaiyāsiki*, *is*, m. (a patronymic fr. *vyāsa*), a son or descendant of *Vyāsa*.

*Vaiyāsika*, *as*, *i*, *am*, composed by *Vyāsa*.

**वैयुष्ट** *vaiyushṭa*, *as*, *i*, *am* (fr. *vy-ushṭa*), early, occurring at dawn, performed early in the morning.

**वैर** *vaira*, *am*, n. (fr. *vira*), heroism, valour, prowess; enmity, hostility, animosity, revenge, grudge, malice, spite, hatred, vindictiveness, opposition, strife, quarrel.—*Vaira-kara*, *as*, *i*, *am*, causing hostility, occasioning enmity, mischief-making.—*Vaira-kāra*, *as*, m., 'enmity-causer,' an enemy.—*Vaira-kāraṇa*, *am*, n. a cause of hostility.—*Vaira-kṛt*, *t*, m., 'causing enmity,' an enemy.—*Vaira-niryātana*, *am*, n. requital of enmity or of a grudge, revenge, retaliation, requital of an injury.—*Vaira-pratīkriyā*, f. requital of hostile acts, revenge.—*Vaira-pratimocāna*, *am*, n. deliverance or setting free from enmity.—*Vaira-pratīyātana*, *am*, n. the requital of enmity, taking vengeance.—*Vaira-yātana*, f. requital of a grudge, vengeance.—*Vaira-*

*rakṣin*, ī, īni, ī, guarding against or warding off hostility. — *Vātra-suddhi*, īs, f. the removal or wiping out of a grudge, revenge, retaliation. — *Vātrātanka* ('*ra-āc*'), as, m. the Arjuna tree. — *Vairānubandha* ('*ra-an*'), as, m. beginning or commencement of hostilities. — *Vairānubandhin*, ī, īni, ī, commencing hostilities, leading to or resulting in enmity or hostility; (ī), m. the colour or heating solar ray; epithet of Vishnu. — *Vairāroha* ('*ra-ār*'), as, m. rise or advance of hostility, desperate combat. — *Vairi-bhū*, cl. I. P. *-bhavati*, &c., to become hostile, be changed into enmity or hatred. — *Vairōddhāra* ('*ra-ud*'), am, n. removal or redemption of a grudge, taking revenge, retaliation.

*Vairāya*, Nom. A. *vairāyate*, -*yitum*, to become hostile, behave inimically, act in a hostile manner, fight.

*Vairāyamāna*, as, ā, am, becoming hostile or inimical, being an enemy.

*Vairin*, ī, īni, ī, hostile, malicious, revengeful; (ī), m. a hero; an enemy. — *Vairi-tā*, f. or *vairi-tva*, am, n. heroism; enmity, hostility, malice, hatred.

**वैरक्त** *vairakta*, am, n. (fr. *vi-rakta*), freedom from worldly affections and passions, absence of affection or attachment, aversion, displeasure, dislike.

**वैरङ्गिक** *vairāngika*, as, m. (fr. *vi-rāngā*), one who has subdued all passions and desires, a devotee, ascetic.

**वैरल्य** *vairalya*, am, n. (fr. *vi-rala*), looseness or openness (of texture), fineness; rareness, scarceness.

**वैराम** *vairāga*, am, n. (fr. *vi-rāga*), absence of worldly passion, freedom from all desires.

*Vairāngika*, as, m. an ascetic who has subdued his passions and is free from desire.

*Vairāgin*, ī, m. an ascetic or devotee who has subdued all worldly desires; a particular class of religious mendicants.

*Vairāgya*, am, n. freedom from passion, dispassion, absence of all worldly desires and appetites, asceticism, devotion. — *Vairāgya-sātaka*, am, n., N. of one hundred verses on asceticism by Bhartṛi-hari, (these verses constitute the third Sataka in his work).

**वैराज** *vairāja*, as, ī, am (fr. 2. *vi-rāj*), consisting of the Virāj metre, composed in this metre; consisting of ten syllables (as a Pāda); or of belonging to the district called Virāj; epithet of particular worlds; (as), m. a son or descendant of Virāj, Manu Svāyambhuva; a patronymic of the Vedic Rishi Rishabha; (ās), m. pl., N. of a particular class of deities; of a class of Pitris; (am), n., N. of the Virāj metre; of a particular Sāman or portion of the Sāma-veda.

*Vairājaka*, as, m. epithet of the nineteenth Kalpa.

**वैराट** *vairāṭa*, as, ī, am (fr. *vi-rāṭa*), relating or belonging to Virāṭa; (as), m. an earth-worm; a particular insect (= *indra-gopa*). — *Vairāṭa-deśa*, as, m., N. of a country. — *Vairāṭa-rāja*, as, m., N. of a king.

*Vairāṭyā*, f., N. of one of the sixteen Vidyā-devīs or goddesses of learning (with Jainas).

**वैरिण** *vairiṇa*, as, m. (see *viraṇa*), Ved. a kind of Viraṇa grass, (Sāy. = *viraṇa-prakāra*, Rīg-veda I. 191, 3.)

**वैरिन्** *vairin*. See above.

**वैरूप** *vairūpa*, am, n. (fr. *vi-rūpa*), Ved., N. of a particular Sāman; (as), m. a patronymic of the Vedic Rishi Aṣṭā-daṅshtra; of Nabha-prabhedana; of Sata-prabhedana; of Sadhri; (ās), m. pl., N. of a race of Pitris (occupying the third or highest heaven).

*Vairūpya*, am, n. difference or diversity of form, variety of shape; deformity, ugliness. — *Vairūpyatā*, f. deformity, malformation.

**वैरोचन** *vairocana*, as, ī, am (fr. *vi-rocana*),

belonging to or coming from the Sun; descended from Virocana, &c.; (as), m. a Buddha (the third of the Dhyāni-buddhas); a patronymic of the celebrated Daitya Bali (sovereign of Mahābali-pura, see *bali*); of the son of Agni; of the son of Sūrya (the Sun); a Siddha, a sort of demigod or deified mortal. — *Vairocana-niketana*, am, n. 'abode of Bali,' Pātāla or that portion of the lower regions over which Bali presides, (see *bali*).

*Vairocāni*, īs, m. a Buddha; a patronymic of Bali, (see above); of the son of Agni; of the son of Sūrya.

**वैरोचि** *vairoci*, īs, m., N. of the Daitya Vāna.

**वैल** *vaila*, as, ī, am (fr. *vila*), relating or belonging to a hole or pit. — *Vaila-stha*, am, n., Ved. a pit, burying-place, (according to Sāy. on Rīg-veda I. 133, 3. *mahā-vailasṭhe = sarvair gantavye mahā-smāśāne* or *nāga-loke*). — *Vaila-sthāna*, am, n., Ved. a place like a hole, a pit; a burying-place. — *Vaila-sthānaka*, am, n., Ved. a pit.

**वैलक्ष्य** *vailakṣhya*, am, n. (fr. *vi-lakṣha*), contrariety, difference, disparity, opposition; *pūrookta-vailakṣhyena*, in opposition to what was before stated.

**वैलक्ष्य** *vailakshya*, am, n. (fr. *vi-laksha*), absence of mark or characteristic; contrariety, reverse, inversion; the reverse of what is usual or natural, unnaturalness, affectation; *sa-vailakshyam*, affectedly, in a forced manner, unnaturally.

**वैलोम्य** *vailomya*, am, n. (fr. *vi-loma*), contrariety, reverseness, opposition, oppositeness.

**वैल्य** *vailva*, as, ī, am (fr. *vilva*), relating or belonging to the Vilva tree; made of Vilva wood; (am), n. the fruit of the Vilva or *Aegle Marmelos*. — *Vailva-maya*, as, ī, am, made or consisting of the Vilva or of its wood, &c.

**वैवधिक** *vaidhika*, as, m. (fr. *vi-vadha*), a dealer, peddler, hawker, vender of various substances (as grain, oil, ghee, fruit, sweetmeats, &c., = *vivadhika*).

**वैवर्ण्य** *vairanya*, am, n. (fr. *vi-varṇa*), diversity of colour, change of colour or complexion; deviation or secession from tribe or caste, &c.; heterogeneity, diversity, difference.

**वैवर्त** *vairvarta*, am, n. (fr. *vi-varta*), revolution, change or modification of existence; [cf. *brahma-vairvarta*.]

**वैवस्वत** *vivasvata*, as, m. (a patronymic fr. *vivasvat*), N. of Yama as son of Vivasvat, (see Yama); the seventh Manu or Mann of the present period (as son of Vivasvat and brother of Yama); the planet Saturn; one of the Rudras; (am), n., scil. *antara*, epithet of the seventh or present Manvantara (as presided over by Manu Vivasvata); (ī), f. a patronymic of Yami; the south, the southern quarter. — *Vivasvata-tirtha*, am, n., N. of a celebrated shrine and Tirtha. — *Vivasvata-manvantara*, am, n., N. of the seventh or present Manvantara, q. v.

**वैवाहिक** *vivāhika*, as, ī, am (fr. *vi-vāha*), belonging or relating to marriage, matrimonial, nuptial; (as, am), m. n. a marriage, wedding; (as), m. a son's father-in-law or a daughter's father-in-law, i. e. the father of a son's wife or of a daughter's husband.

*Vivāhya*, as, -*hi*, am, relating to marriage.

**वैवृत्त** *vairvṛtta*, as, ī, am (fr. *vi-vṛitti*), of or belonging to Vi-vṛitti; (as), m. a particular modification of Vedic accent.

**वैवद्य** *vaisadya*, am, n. (fr. *vi-sada*), whiteness; cleanness, purity, clearness, perspicuity.

**वैवन्त** *vaisanta*, as, ī, am (fr. *vesanta*), Ved. belonging to the Soma ladle or cup; (am), n.

a cup of Soma juice, (according to modern scholars Vaisanta in Rīg-veda VII. 33, 2. is probably the name of a river.)

**वैशम्पायन** *vaiśampāyana*, as, m., N. of a celebrated sage (the original teacher of the Taittirīya-saṃhitā or collection of hymns of the Black Yajurveda, see *taittirīya-saṃhitā*); he was also the narrator of the Mahā-bhārata to Janam-ejaya; N. of the author of a law-book.

*Vaiśampāyaniya*, as, ā, am, of or belonging to Vaiśampāyana.

**वैशाली** *vaiśālī*, f. [cf. *viśālī*], N. of a town to the north of Pātāli-putra; [cf. *vaiśālī*.]

**वैशस** *vaiśasa*, as, ī, am (fr. a form *vi-sasa*, derived fr. *vi-sas*; cf. *vi-sasana*), relating to slaughter or destruction, destructive; (am), n. rending in pieces; slaughter, destruction; distress, pain, anguish, hindrance, impediment.

**वैशस्त्र** I. *vaiśastra*, am, n. (fr. *vi-sastri*), government, sway, rule.

2. *vaiśastra*, am, n. (fr. *vi-sastra*), the state of being unarmed, defencelessness.

**वैशाख** *vaiśākha*, as, m. (fr. *vi-sākhā*), the first of the twelve months constituting the Hindū solar year (answering to April-May); a charming-stick; (am), n. a particular attitude in shooting (standing with the feet a span apart); (ī), f. the day of full moon in the month Vaiśākha (= *rakta-purnānavā*); N. of a wife of Vasu-deva. — *Vaiśākha-vadī*, ind. in the dark half of the month Vaiśākha.

*Vaiśākhyā*, as, m., N. of a Muni.

**वैशारद्य** *vaiśāradya*, am, n. (fr. *viśārada*), cleverness, expertness, skill.

**वैशाल** *vaiśāla*, as, m. (fr. *viśāla*), N. of a Muni; (ī), f., N. of a town [cf. *viśālā*]; of a wife of Vasu-deva.

**वैशिक** *vaiśika*, as, m. (fr. *veśyū*), a particular kind of Nāyaka or lover (in erotic poetry), one who associates with courtezans; (am), n. harlotry, the allurements of harlots, arts of courtezans.

**वैशिष्ट** *vaiśiṣṭa*, am, n. (fr. *vi-siṣṭa*), distinction, difference (= *vaiśiṣṭya* below).

*Vaiśiṣṭya*, am, n. endowment with some distinguishing property or attribute, endowment with, possession of; distinction, peculiarity, difference, the state of distinguishing or being distinguished, differing; excellence.

**वैशेषिक** *vaiśeṣika*, as, ī, am (fr. *viśeṣa*), characteristic; belonging to the Vaiśeṣika doctrine, (in this sense fr. *vaiśeṣika*, am, n.); (as), m. a follower of the Vaiśeṣika doctrine; (am), n., N. of one of the two great divisions of the Nyāya school of philosophy founded by Kaṇāda, (it was probably a later development of the other great division or 'Nyāya proper' founded by Gautama, with which it agrees in its analytical method of treating the various subjects of inquiry, but from which it differs in propounding only seven categories or topics instead of sixteen; and more especially in its doctrine of *viśeṣa*, 'particularity or individual essence', i. e. in its maintaining the eternally distinct or *svi generts* nature of the nine substances, air, fire, water, earth, mind, ether, time, space, and soul, of which the first five, including mind, are held to be atomic: the seven Padārthas or categories are, 1. Dravya, 'substance,' divided into nine, as above stated; 2. Guṇa, 'quality,' of which there are twenty-four [see *guṇa*]; 3. Karman, 'action'; 4. Sāmānya, 'genus' and 'species'; 5. Viśeṣa, 'particularity,' described above; 6. Samavāya, 'co-inherence' or 'perpetual intimate connection'; 7. A-bhāva, 'non-existence' or 'privation.' Kaṇāda's system allows only two of the Pramāṇas, i. e. instruments or means of obtaining true knowledge, of the four admitted by the Nyāya proper, viz. *pratyakṣa* or knowledge

arising from contact of a sense with its object, and *anumāna*, inference of three kinds [a priori, a posteriori, and analogy], but the other Pramāṇas are said by some to be contained in these two; the system is taught in the form of Sūtras, and the Vaiśeṣika-sūtras, like those of the Nyāya proper, have been commented on by a triple set of commentaries, and expounded in various works, of which the best known are the Bhāṣhā-parīccheda with its commentary, called Siddhānta-muktāvalī, and the Tarka-sangraha.)—*Vaiśeṣika-sūtra*, *am*, n. the aphorisms of the Vaiśeṣika branch of the Nyāya philosophy (attributed to Kaṇāda).  
*Vaiśeṣhya*, *am*, n. specific or generic distinction; difference, superiority, pre-eminence.

**वैश्य** *vaiśya*, *as*, m. (fr. 2. *viś*), 'a man who occupies the soil,' 'a man of the people,' a Vaiśya or man of the third caste whose business was agriculture and trade; (*ā*), f. a woman of the Vaiśya caste.—*Vaiśya-kanyā*, f. a Vaiśya damsel, girl of the agricultural class.—*Vaiśya-karman*, *a*, n. or *vaiśya-kriyā*, f. the business of a Vaiśya, agriculture, trade.—*Vaiśya-tā*, f. the state or condition of a Vaiśya, (*vaiśyatān gam*, to become a Vaiśya).—*Vaiśya-vṛitti*, *īs*, f. the mode of life or occupation of a Vaiśya, agriculture, trade.—*Vaiśya-jā*, *as*, *ā*, *am*, born of a Vaiśya woman, the child of a Vaiśya mother.—*Vaiśya-putra*, *as*, m. the son of a Vaiśya mother.

**वैश्रवण** *vaiśravaṇa*, *as*, m. (fr. *vi-śra*vas), 'son of Viśravaṇas,' epithet of Kuvera, the god of wealth; of Rāvaṇa (younger brother of Kuvera); N. of the fourteenth Muḥūrta.—*Vaiśravaṇānuja* (*ṇa-an*'), *as*, m. the younger brother of Kuvera, i. e. Rāvaṇa.—*Vaiśravaṇālaya* (*ṇa-āl*'), or *vaiśra-vanāvāsa* (*ṇa-āv*'), *as*, m. 'abode of Kuvera,' the Indian fig-tree (= *vaṣṭa*).—*Vaiśravaṇodaya* (*ṇa-ud*'), *as*, m. 'Kuvera's glory,' the Indian fig-tree.

**वैश्वदेव** *vaiśvadeva*, *as*, *ī*, *am* (fr. *viśva-deva*), belonging or dedicated to the Viśva-devas or Viśve-devāḥ, (*vaiśvadevo lokah*), the world of the Viśva-devas, Manu IV. 183; offered to the Viśva-devas; relating to all the divinities; (*am*), n. an offering or sacrifice to the Viśva-devas; an offering to all deities (said to be performed by casting a little food into fire before a meal); (*ī*), f. the eighth day of the second half of the month Māgha; a species of the Pankti metre.—*Vaiśvadeva-karman*, *a*, n. an oblation to the Viśva-devas; an offering to the deities collectively.—*Vaiśvadeva-homa*, *am*, n. oblation to the Viśva-devas.

**वैश्वानर** *vaiśvānara*, *as*, *ī*, *am* (fr. *viśvā-nara*), relating to or fit for all men, present with all men, common to all mankind, benefiting all men; (*as*), m. 'son of Viśvā-nara,' epithet of Agni or Fire, (Agni Vaiśvānara is regarded as the author of the hymns Rīg-veda X. 79, 80); the fire of digestion; N. of a Dānava; (in the Vedānta phil.) 'the Spirit of Humanity,' N. of Intellect located in the collective aggregate of bodies, the general consciousness; (*ī*), f. a particular sacrifice performed at the beginning of every year; a particular division of the sun's path.

*Vaiśvānariya*, *as*, *ā*, *am*, Ved. relating to Vaiśvānara; (*am*), n., scil. *sūkta*, a particular Vedic hymn.

**वैश्वामित्र** *vaiśvāmītra*, *as*, m. (fr. *viśvā-mītra*), a son or descendant of Viśvā-mitra, a patronymic of several Vedic Rīṣhis; (*ī*), f. a female descendant of Viśvā-mitra.

**वैश्वसिक** *vaiśvasika*, *as*, *ī*, *am* (fr. *viśvasā*), deserving confidence, trustworthy.

**वैश्वी** *vaiśvī*, f. (fr. *viśva*), N. of the Nakṣatra called Uttarā Ashāḍhā or Uttarāśāḍhā (so called because the Viśva-devas preside over this asterism).

**वैश्या** *vaiśyama*, *am*, n. (fr. *vishama*), inequality, unevenness, oddness (opposed to evenness); difficulty; calamity, misery, distress; injustice, harshness; solitariness, singleness.

**वैशयिक** *vaiśhayika*, *as*, *ī*, *am* (fr. *vishaya*), relating to an object, having for an object, (the *ādhāra* of an action is called *vaiśhayika* when it is the aim or object of the action); belonging or relating to an object of sense, sensual, carnal; (*as*), m. a sensualist, one addicted to the pleasures of sense, one occupied with worldly objects or interests.

**वैषुवत** *vaiśhuvata*, *as*, *ī*, *am* (fr. *vishu-vat*), relating to the equinox, equinoctial.

**वैशुत** *vaiśhuta*, *am*, n. (fr. *vi-śhuta*), the ashes of a burnt-offering.

**वैश्व** *vaiśhva*, *am*, n. (in Uṇādi-s. IV. 159. fr. rt. 1. *viś*), the world, a division of the universe, = *piśhāpa*; (*as*), m. (?), the sky (= 3. *div*); air, wind (= *vāyu*); N. of Viśhṇu (according to Śabda-k.).

**वैश्वान** *vaiśhvaṇa*, *as*, *ī*, *am*, relating or belonging to Viśhṇu; worshipping Viśhṇu; (*as*), m. 'a worshipper or follower of Viśhṇu,' N. of one of the three great divisions of modern Hindū sects, (the other two being the Śaivas and Śāktas; the Vaiśhṇavas believe in the supremacy of Viśhṇu over the other gods of the Tri-mūrti; they are divided into six principal sects, as follow, 1. the Rāmānujas or Śrī-saṃpradāyins, founded by the celebrated reformer Rāmānuja, who flourished in the south of India towards the latter part of the twelfth century; the most striking peculiarity of this sect, who are chiefly found in the south, is the scrupulous preparation and privacy of their meals; they are distinguished by two perpendicular white lines drawn from the root of the hair to the commencement of each eyebrow, and a connecting transverse streak across the root of the nose; their chief authoritative works are the Vedānta-sūtras and other Vedānta works, the Pāṭicārātra of Nārada, the Viśhṇu-Purāṇa and other Purāṇas; 2. the Rāmānandas, a sect founded by Rāmānanda, disciple of Rāmānuja, and very numerous in Gangetic India; they worship Viśhṇu under the form of Rāma-āndra and his consort Sītā; their favourite work is the Bhakta-mālā; 3. the followers of Kābīr, a celebrated disciple of Rāmānanda, principally found in upper and central India; they do not observe all the ceremonies of the Hindūs, but conform to the usages of caste, and pay a sort of respect to Viśhṇu; 4. the Vallabhācāryas or Rudra-saṃpradāyins, see *valla-bhācārya*; this sect draws its doctrines from the Bhāgavata-Purāṇa and works of Vallabha; 5. the Mādhnvas or Brahma-saṃpradāyins, founded by Mādhnvācārya, who is regarded by his followers as an incarnation of Vāyu, the god of wind; they are found especially in the south of India, and appear to combine with their worship of Viśhṇu a friendly leaning towards the god Śiva; 6. the Vaiśhṇavas of Bengal, a sect founded by Caitanya, who is regarded as an incarnation of Kṛiṣṇa; their chief ritual consists in constantly repeating the name of Kṛiṣṇa; scil. *yajñā*, a particular sacrificial ceremony; epithet of the asterism Śravaṇa; (*ī*), f. the personified Śakti of Viśhṇu (regarded as one of the Mātṛis); N. of Durgā; the plant Clitoria Tematea (= *a-parājītā*); Asparagus Racemosus (= *śatāvārī*); sacred basil, Ocymum Sanctum; (*am*), n. a particular kind of prodigy or omen (belonging to or occurring in the *paraṇa divam* or upper sky), the ashes of a burnt-offering.—*Vaiśhṇava-tva*, *am*, n. belief in Viśhṇu, the worship of Viśhṇu.—*Vaiśhṇava-purāṇa*, *am*, n., N. of a Purāṇa.—*Vaiśhṇava-sūtra*, *am*, n., N. of an astrological work by Nārāyaṇa-dāsa-siddha (= *praśnārṇava*).—*Vaiśhṇava-siddhānta-dīpikā*, f., N. of a work by Rāma-āndra.—*Vaiśhṇavākāta-cāndrikā* (*va-āk*'), f., N. of a commentary on the Viśhṇu-Purāṇa by Ratna-garbhā.—*Vaiśhṇavācāmana* (*va-āc*'), *am*, n. sipping water three times in the worship of Viśhṇu.—*Vaiśhṇavācāra* (*va-āc*'), *as*, m. the rites or practices of the Vaiśhṇavas.

**वैसारिण** *vaiśārīna*, *as*, m. (fr. *vi-sārīn*), a fish.

**वैसूचन** *vaiśūcana*, *am*, n. (fr. *vi-sūcana*), assumption of female attire by a man (in the drama).

**वैहायस** *vaihāyasa*, *as*, *ī*, *am* (fr. *vihāyas*), being in the air, aerial, suspended in the air; (*as*), m., N. of a lake.

**वैहायि** *vaihārya*, *as*, *ā*, *am* (fr. *vi-hāra*), to be played or sported with, to be conciliated by pleasantries (applied to a wife's brother or brother-in-law or other relations of a wife).

**वैहासिक** *vaihāsika*, *as*, m. (fr. *vi-hāsa*), a comic actor, buffoon; an actor (in general).

**वोच** *voç*. See under rt. *vaç*, p. 877.

**वोटा** *voṭā*, f. (perhaps more correctly written *boṭā*=*poṭā*, q. v.), a female servant or slave.

**वोड** *vodra*, *as*, m. (etymology doubtful), a kind of large snake, the Bor or Boa Constrictor (= *go-nasa*); a sort of fish; (*ī*), f. the fourth part of a Paṇa.

**वोढ्य** *voḍhavya*, *as*, *ā*, *am* (fr. rt. 1. *vaḥ*), to be borne or carried; able to be borne, &c.

*Voḍhu*, *us*, m. the son of a woman living in her father's house (whose husband is absent).

*Voḍhri*, *āhā*, *āhri*, *āhri*, one who carries or bears or draws, carrying, bearing, drawing; (*āhā*), m. a bearer, porter; a leader, guide; a charioteer; a draught-horse; a bull; a bridegroom; [cf. Lat. *vector*.]

**वोख** *voḅṭa*, *as*, m. (fr. rt. *vunṭ*'), a stalk, stem.

**वोद** *voda*, *as*, *ā*, *am* (etymology doubtful), wet, moist, damp.

**वोदाल** *vodāla*, *as*, m. the sheat fish, Silurus Boalis (= *pāḥīna*).

**वोपदेव** *vopa-deva*, *as*, m., N. of the author of the Mughha-bodha grammar, the Kavi-kalpa-druma, and various other works (including, according to some, the Bhāgavata-Purāṇa; he was a son of Keśava and pupil of Dhaneśvara, and is said to have flourished about the latter half of the thirteenth century at the court of Hemādri, king of Deva-giri, now Dowlatabad).

**वोपालित** *vopālita* or *vopālita-siṅha*, *as*, m., N. of a lexicographer.

**वोर** *vora*, *as*, m. (probably not a Sanskrit word), a sort of pulse, Dolichos Catjang.—*Vora-paṭṭi*, f. a sort of mat or mattress for sleeping on (perhaps made of the straw of the Vora).

**वोरक** *voraka*, *as*, m. (= *volaka*), a scribe, writer.

**वोरट** *voṛaṭa*, *as*, m. a sort of jasmine.

**वोरव** *vorava*, *as*, m. a kind of rice (perhaps that called Boro, which is cut in March or April).

**वोरुखान** *vorukhāna*, *as*, m. a horse (described as one of a white and red colour).

**वोल** *vola*, *am*, n. gum-myrrh (= *raktā-paha*).

**वोलक** *volaka*, *as*, m. [cf. *voraka*], a scribe, writer; (*ikā*), f. a sort of cake or pudding made with flour and sugar.

**वोल्लासक** *vollāsaka*, N. of a town.

**वोल्लाह** *vollāha*, *as*, m. a kind of horse (with a light mane and tail).

**वोळ्ह** *voḷhri*, *lhā*, m., Ved.=*voḍhri*, a bearer, carrier; an animal used for draught.

**वोहित्य** *vohittha*, *am*, n. a vessel, ship.

**वौद्ध** *vauddha*, *am*, n. (for *bauddha*), the collective body of Buddhist writings, (applied also to other infidel writings such as those of the Jainas.)

**वैषट्** *vaushaṭ*, ind. (perhaps for a form *voekshat* fr. rt. 1. *vah*, and meaning 'may he, i. e. Agni, carry the offering to the gods;' according to others merely a lengthened form of *vashaṭ*, q. v.), an exclamation or formula used on offering an oblation to the gods or Manes with fire; [cf. *Zend vaoshat*.]

**व्य 1. vya**, as, m. (fr. rt. *vye*), a coverer.

**व्य 2. vya** (contracted fr. *avyaya*), a technical symbol for indeclinables such as *nī, cū, svar, &c.*

**व्यंश** *vy-anśa*, as, m., N. of a son of *Vipracitti*.

*Vy-anśaka*, as, m. a mountain.

**व्यंशुक** *vy-anśuka*, as, ā, am, without a garment, undressed, naked.

**व्यंस** *vy-anś* (*vi-anś*), cl. 10. P. *-anśayati, -yitum*, to divide asunder, divide; to render useless or harmless, foil, ward off; to deceive.

*Vy-anśaka*, as, m. a cheat, rogue, juggler.

*Vy-anśana*, am, n. cheating, tricking, deceiving.

*Vy-anśaniya*, as, ā, am, to be deceived or cheated.

*Vy-anśita*, as, ā, am, tricked, deceived, cheated; disappointed in one's expectations.

**व्यंस** *vy-anśa*, as, ā, am, Ved. without a shoulder, shoulderless, mutilated, (*Sāy. = vigatānśa-chinna-bāhu*); (as), m., N. of a *Rākshasa*.

**व्यक्त** *vy-akta, vy-akti*. See col. 2.

**व्यक्ष** *vy-aksh* (*vi-aksh*), cl. 1. 5. P. *-akshati, -akshati, &c. = vy-as*, to pervade, &c.

**व्यक्ष** *vy-aksha*, as, ā, am, (in astronomy) having no latitude; [cf. *nir-aksha*.]

**व्यग्र** *vy-agra*, as, ā, am, bewildered, perplexed, distracted; agitated, alarmed, frightened; zealous, eager, eagerly engaged in, occupied, zealously occupied; (as), m., N. of *Vishṇu*.—*Vyagra-tā*, f. or *vyagra-tva*, am, n. perplexedness, perplexity, confusion, anxiety; zealous occupation, zeal.—*Vyagra-purandhri-varga*, as, ā, am, having companies of matrons zealously occupied.—*Vyagra-manas*, ās, ās, as, perplexed or bewildered in mind.

**व्यङ्ग** *vy-anga*, as, ā, am, limbless, deformed, mutilated; lamed, lame; bodiless; ill-arranged; (as), m. a cripple; a frog; discoloration of the face, dark spots on the cheek.—*Vyanga-tva*, am, n. mutilation; the state of a cripple, maimedness.—*Vyangārtha* (*ḡa-ar*), as, m. (in rhetoric) suggested sense or meaning.

*Vyangaya*, Nom. P. *vyangayati, -yitum*, to mutilate, maim, cripple.

**व्यङ्गार** *vy-angāra*, as, ā, am, without charcoal, having no fire, (*vyangāre*, at the time when the burning charcoal is extinguished.)

**व्यङ्गल** *vy-angula*, am, n. the sixtieth part of an *Angula*.

**व्यच्** 1. *vyac* (probably connected with 2. *vyac*), cl. 6. P. *vicāti, vīvyāca, vya-dishyati, avyācīt* or *avyācīt, vya-citum*, to cheat, trick, defraud, deceive; to encompass, embrace, surround (Ved.); to pervade, contain (Ved.): Caus. *vīvyācayati, -yitum*, Aor. *avyācāt*: Desid. *vīvyācīshati*: Intens. *vevyācāte, vāvvyācīti* or *vāvvyācīti*.

*Vyācās*, as, n., Ved. anything which is expanded or spread, (*Sāy. = vyāptam antariksham*); expanse, amplitude, vastness, (*Sāy. = vyāpana*).—*Vyācās-vaṭ, ān, atī, at*, Ved. expansive, (*Sāy. = vyāptimat*, *Rig-veda* II. 3, 5); (according to some) enulous, (see *Rig-veda* VI. 25, 6, *Nirukta* VIII. 10.)

*Vyācīshā*, as, ā, am, Ved. expanding everywhere, extending far and wide.

**व्यच्** 2. *vy-ac* or *vy-añc* (*vi-ac*), cl. 1. P. A. *-acāti, -añcāti, -te, -añcītum*, Ved. to force or bend asunder, sunder, separate; to make wide, extend.

*Vy-acyamāna*, as, ā, am, being widened, being extended.

**व्यञ्ज** *vy-aj* (*vi-aj*), cl. 1. P. *-ajati, -ajitum*, Ved. to throw in various directions, toss about, move to and fro.

*Vy-aja*, as, m. a fan (= *vy-ajana*).

*Vy-ajana*, am, n. a palm-leaf or other substance used as a fan, a fan (in general).

**व्यञ्ज** *vy-anj* (*vi-anj*), cl. 7. P. A. *-anakti, -ankte, -anktum* or *-anjitum*, to anoint thoroughly (Ved.); to decorate, adorn, make beautiful or handsome (A., Ved.); to cause to appear, develop, manifest; to discriminate, make clear: Pass. *-ajyate*, to be manifested or developed; to be expressed: Caus. *-anjayati, -yitum*, to cause to appear, make clearly visible or manifest.

*Vy-akta*, as, ā, am, adorned, decorated, handsome, beautiful (Ved.); caused to appear, manifested, developed, manifest, apparent, evident, specifically known or understood; specified, distinguished; specific, individual; wise, learned; (as), m. 'the manifested,' epithet of *Vishṇu*; (am), n. 'the discrete or discernible,' that which is developed as the product of *a-vyakta*, q. v. (in the *Sāṅkhya* philosophy); (am), ind. manifestly, evidently, clearly, certainly.

—*Vyakta-gaṇita*, am, n. calculation with known numbers, arithmetic.—*Vyakta-tā*, f. or *vyakta-tva*, am, n. distinctness, manifestation.—*Vyakta-tāraka*, as, ā, am, having clear stars.—*Vyakta-drishṭārtha* (*ḡa-ar*), as, ā, am, perceiving or witnessing a transaction with one's own eyes, any one present as an eye-witness, a witness (in general).—*Vyakta-bhuj, k, k, k*, consuming everything manifested or all visible things (said of time).—*Vyakta-rāsi*, is, f. (in arithmetic) known or absolute quantity.—*Vyakta-rūpa*, as, m. 'having a manifested form,' epithet of *Vishṇu*.—*Vyakta-rūpin, ī, iṅi, ī*, having a discernible shape.—*Vyakta-lakshman, ā, ā, a*, having evident signs, having clear marks, clearly characterised.—*Vyakta-vikrama*, as, ā, am, displaying valour.—*Vyakti-karana*, am, n. the act of making manifest or clear or distinct.—*Vyakti-kri*, cl. 8. P. A. *-karoti, -kurute, -kartum*, to make manifest, make clear or distinct.—*Vyakti-kṛita*, as, ā, am, made clear or manifest, made distinct.—*Vyakti-bhū*, cl. 1. P. *-bhavati, -bhavitum*, to become clearly visible, be distinct or clear.—*Vyakti-bhūta*, as, ā, am, become clearly visible, distinct, clear.—*Vyaktoḍita* (*ḡa-ud*), as, ā, am, spoken clearly or plainly.

*Vy-akti*, is, f. visible appearance or manifestation, making clear or evident, clearness, distinctness, discernibility, discrimination; specific appearance or variation, individuality; a person, an individual (opposed to *jāti*), variety; gender (in gram.); case, inflection, the proper form of any inflected word; a vowel (?).—*Vyakti-tā*, f. or *vyakti-tva*, am, n. distinctness, individuality, personality.

*Vy-angya*, as, ā, am, to be indicated correctly, to be intimated by sarcastic allusions or insinuations (applied to figurative or poetical speech, allusive language or insinuation, sarcasm, covert expression of suspicion or contempt, &c.).—*Vyangyokti* (*ḡa-uk*), is, f. covert language, sarcastic insinuation.

*Vy-anjaka*, as, ikā, am, making clear, clearly showing, manifesting, indicating, denoting, declaring; (as), m. external indication of passion or feeling, gesture, dramatic action; feeling; a sign, mark, symbol; figurative expression or insinuation.—*Vyanjaka-tva*, am, n. the containing figurative or allusive expressions, indication by covert insinuations or elliptical language.—*Vyanjākārtha* (*ḡa-ar*), as, m. (in rhetoric) a suggestive or significant sense.

*Vy-anjana*, am, n. the act of making clear, marking, distinguishing, indicating; a consonant (as marking or distinguishing sound); a mark, spot, sign, token; insignia, paraphernalia; a mark or sign of puberty; the beard; mark of sex or gender, a privy part (male or female); anything used in dressing or preparing food, anything mixed with food, seasoning, sauce, condiment; a limb, member (= *ava-yava*); day, = *dina*; (am, ā), n. f. figurative expression or

insinuation; irony, sarcasm; (ā), f. the third power of a word, suggestion.—*Vyanjana-sarṅama*, as, m. a collection or group of consonants.—*Vyanjana-sandhi*, is, m. the junction of consonants (in grammar).—*Vyanjana-sannipāta*, as, m. the falling together or conjunction of consonants.—*Vyanjana-sthāne*, ind. in the place of condiment, as seasoning.—*Vyanjanā-vṛitti*, is, f. figurative or elliptical style.—*Vyanjanodaya* (*ḡa-ud*), as, ā, am, followed by a consonant.—*Vyanjanopadha* (*ḡa-up*), as, ā, am, preceded by a consonant.

*Vy-anjayat, an, anti, at*, making clearly visible or manifest.

*Vy-anjijishu, us, us, u*, wishing to make clearly visible, trying to make manifest, wishing to detect or expose, &c.

*Vy-anjita*, as, ā, am, clearly manifested or made visible, distinguished, marked, characterised.—*Vyanjita-vṛitti-bheda*, as, ā, am, having varying actions manifested.

**व्यडम्बुक** *vyadambaka* or *vyadambana* or *vyadambara*, as, m. (said to be fr. rt. 1. *aḍ* with *vi*), the castor-oil plant, *Ricinus Communis*.

**व्यत्** *vyat*. See under rt. 1. *vī*, p. 953.

**व्यतिक्रं** *vy-ati-kṛi* (*vi-ati-*), cl. 8. A. *-kuruṭe, &c.*, to act mutually or reciprocally: Pass. *-kriyate*, to be greatly changed or moved.

1. *vy-atikara*, as, ā, am, acting reciprocally, acting on' or with one another, reciprocal; pervading, spreading through or over; contiguous to, in contact with; (as), m. reciprocal action, reciprocity, mutual relation, exchange, interchange; contact, contiguity, union; alternation; action (in general); obstruction, hindrance, reverse, misfortune, calamity; opportunity.

*Vy-atikṛita*, as, ā, am, pervaded.

**व्यतिक्रं** *vy-ati-kṛi* (*vi-ati-*), Pass. *-kiryate, &c.*, to be scattered in different directions; to be mixed together.

2. *vy-atikara*, as, m. a scattering in different directions, mixing or blending together, mixture.

*Vy-atikṛiṇa*, as, ā, am, scattered about in different directions, mixed together.

**व्यतिक्रम** *vy-ati-kram* (*vi-ati-*), cl. 1. P. A. *-krāmati, -kramate, -kramitum*, to go or pass by, pass over or beyond; to elapse, be spent (said of time); to step over, transgress, offend against; to excel, surpass, conquer; to neglect, omit, violate, forget; to apply one's self to anything (acc.) in a wrong manner.

*Vy-atikrama*, as, m. passing over or beyond, transgressing, deviating; violating, non-performance, disregard, neglect, breach, (*saṃvidyo vyatikramah*, violation or breach of a contract); inverted order, inversion, reverse, contrariety, opposition, the contrary of anything, the contrary of right, crime, vice, fault, sin; the contrary of prosperity, adversity, misfortune.

*Vy-atikramin, ī, iṅi, ī*, passing over, deviating, transgressing.

*Vy-atikramya*, ind. having passed over or beyond, having transgressed or violated; having disregarded or neglected.

*Vy-atikrānta*, as, ā, am, passed over; gone by, elapsed; transgressed, violated, retracted; neglected, disregarded; reversed, inverted.

**व्यतिगम** *vy-ati-gam* (*vi-ati-*), cl. 1. P. *-gaḥ-chati, -gantum*, to go or pass by, to be spent (as time).

*Vy-atigata*, as, ā, am, passed by, elapsed.

**व्यतिगा** *vy-ati-gā* (*vi-ati-*), cl. 3. P. *-jigāti, -gātum*, to pass by.

**व्यतिचर** *vy-ati-car* (*vi-ati-*), cl. 1. P. (ep. also A.) *-carati (-te), -caritum*, to transgress against, commit an offence against, offend.

**व्यतिबुद्ध्** *vy-ati-buddh* (*vi-ati-*), cl. 1. P.

-cumbati, -cumbitum, to kiss or touch closely, be in immediate contact with.

Vy-atīcumbhita, as, ā, am, touching closely, in immediate contact with.

**व्यतिजल्प** vy-ati-jalp (vi-ati-), cl. 1. P. -jalpati, -jalpitum, to chatter together, gossip, talk with one another.

**व्यतिजि** vy-ati-ji (vi-ati-), cl. 1. P. A. -jayati, -te, -jetum, to overcome, surpass, excel.

**व्यतितन** vy-ati-tan (vi-ati-). cl. 8. A. -tanute, -tanitum, to extend mutually, vie with each other in extending or spreading out.

**व्यतितृ** vy-ati-tṛi (vi-ati-), cl. 1. P. -tarati, -taritum or -taritum, to pass completely across, pass over successfully, overcome.

**व्यतिनी** vy-ati-nī (vi-ati-), cl. 1. P. -nayati, &c., Ved. to allow to pass away.

**व्यतिभा** vy-ati-bhā (vi-ati-), cl. 2. A. -bhāte, -bhāte, to shine forth fully or brightly (used impersonally).

**व्यतिभू** vy-ati-bhū (vi-ati-), cl. 1. A. -bhavate, &c., to vie with any one (acc.), contend for precedence or superiority.

**व्यतिमश** vy-atimarsa (vi-ati-), as, m. (in Vedic ritual) a particular kind of vihāra, q. v., (it is described as the mutual transposition of the several Pādas or half verses or whole verses of the first and second Valakhilya hymns which are repeated in sets, two being always taken together.)

Vy-atimarsam, ind., Ved. having skipped or passed over, having missed or taken alternately, alternating.

**व्यतिमुह** vy-ati-muh (vi-ati-), cl. 4. P. -muhyati, &c., to be excessively perplexed or embarrassed. Vy-atimūḥa, as, ā, am, excessively perplexed or embarrassed, utterly distracted.

**व्यतिया** vy-ati-yā (vi-ati-), cl. 2. P. -yāti, -yātum, to go completely through, penetrate, pervade (with acc., Ved.); to pass by, flow on (as time).

Vy-atiyāta, as, ā, am, gone by, passed, spent.

**व्यतियु** vy-ati-yu (vi-ati-), cl. 2. P., 9. P. A. -yauti, -yunāti, -yunite, -yavitum, to join with one another, unite mutually, mix together, intermingle.

**व्यतिरा** vy-ati-rā (vi-ati-), cl. 2. A. -rāte, vy-aty-are, see Pāp. VI. 4, 64.

**व्यतिरिच** vy-ati-rič (vi-ati-), Pass. -ričyate, to reach far beyond, leave behind, surpass, excel (with abl. or acc.); to be separated from, differ from, deviate.

Vy-atirīkta, as, ā, am, reaching beyond, passing or projecting beyond, surpassing, excelling, excessive, immoderate; separate, different from, distinct from; excepted; withdrawn, withheld; (am), ind. with the exception of, except, without (e.g. svara-v°, except the accent).

Vy-atireka, as, m. reaching or passing beyond, excelling, excellence; separation from, distinction, difference, separateness, deviation; exception, exclusion, negation, interception; contrariety, contrast, dissimilitude, a particular figure in rhetoric or poetry (the contrasting of things compared in some respects with each other); logical discontinuance (opposed to anvaya), negative inference; (epā), ind. with exception of, without; (e), ind. on the contrary supposition. = Vy-atireka-vyāpti, is, f. pervasion of difference or dissimilitude; a comprehensive argument derived from negation or non-existence of certain qualities. = Vyatirekālankāra ('ka-al'), as, m. the rhetorical figure called Vyatireka, (see above.)

Vy-atirekin, ī, īni, i, passing beyond, excelling, distinguishing, discriminating; excepting; different, reverse. = Vyatireki-līnga, am, n. an exclusive mark, i. e. a negative property (which excludes its

subject from the class possessing the corresponding positive property). = Vyatireky-ulāharaṇa, am, n. illustration by contrast or negation (of certain properties).

**व्यतिरुह** vy-ati-ruh (vi-ati-), cl. 1. P. -rohāti, -rodhum, to pass into various states of being, attain to or obtain another (state): Caus. -ropayati or -rohayati, -yitum, to eject, expel, remove, dispossess.

Vy-atirōpita, as, ā, am, ejected, displaced, expelled, ousted, dispossessed, removed from rightful possession.

**व्यतिलङ्घिन** vy-atilanghin, ī, inī, i, passing or falling away from, slipping away.

**व्यतिलू** vy-ati-lū (vi-ati-), cl. 9. A. -lunite (also P. -lunāti if joined with ūretara, anyonya, or paraspara, see Pāp. I. 3, 16), -lavitum, to cut or hurt one another, cut mutually.

**व्यतिवह** vy-ati-vah (vi-ati-), cl. 1. A. -vahate, &c., to bear mutually or reciprocally, (see Vopa-deva XXIII. 55.)

**व्यतिवृत्** vy-ati-vṛit (vi-ati-), cl. 1. A. -vartate, &c. (in Fut., Cond., and Aor. also P., see rt. I. vṛit, -vartitum, to go or pass over, pass through; to escape, avoid; to glide or pass away, elapse; to depart from (with abl.), leave, quit, abandon.

**व्यतिषञ्ज** vy-ati-ṣanj (vi-ati-ṣanj), cl. 1. P. -ṣhajati (sometimes A. -ṣhajate), -ṣhanktum, to connect mutually, mix together (P.); to change (A.); Pass. -ṣhajyate, to be mutually connected.

Vy-atīshakta, as, ā, am, mutually connected or joined or related, &c.; intermarried, intermarrying.

Vy-atīshanga, as, m. mutual connection, reciprocal junction or relation; fastening or tying together; absorption (in Vedic grammar). = Vyati-shanga-va, ān, ati, at, having mutual connection, connected, united, mixed.

**व्यतिसन्दह** vy-ati-san-dah (vi-ati-sam-), cl. 1. P. -dahati, -dagdhum, to burn up entirely.

**व्यतिसृप** vy-ati-sṛip (vi-ati-), cl. 1. P. -sarpati, -sarptum or -sṛaptum, to move to and fro, fly in every direction.

Vy-atīsarpat, an, anti, at, going or flying in all directions.

**व्यतिहन्** vy-ati-han (vi-ati-), cl. 2. P. -hanti, -hantum, to strike one another; to strike again, strike in return.

Vy-atīghnat, an, atī, at, striking again or in return.

**व्यतिहस** vy-ati-has (vi-ati-), cl. 1. P. -hasati, -hasitum, to laugh at each other.

**व्यतिहृ** vy-ati-hri (vi-ati-), cl. 1. A. -harate, &c., to take or receive mutually, take in exchange. Vy-atīhāra, as, m. barter, exchange; reciprocity; exchange of blows or abuse.

Vy-atīhāra, as, m. = vy-atīhāra above.

**व्यती** 1. vy-atī (vi-ati-ī), cl. 2. P. vyatyeti, -etum, to pass away or over, pass by, elapse; to go away, depart from, deviate or swerve from, leave (with abl.), take an irregular course; to go beyond, transgress, to pass a person or place (with acc.); to pass or spend (a fixed time, &c.); to surpass, excel, overcome, conquer; to disregard, neglect, omit.

Vy-atīyat, an, atī, at, passing away, passing by, &c.; disregarding, paying no attention to (anything).

Vy-atīta, as, ā, am, passed away, passed by, elapsed, passed over, gone; departed, dead; departed from, left, abandoned; disregarded, omitted.

Vy-atītya, ind. having passed by, having gone through or passed over.

Vy-atīyaya, as, m. passing or going away, going in a different direction, contrariety, opposition, oppo-

sition to the usual rule, (vyatyayena, by an irregularity, against the usual rule, in opposition to the usual rule); reverse; inverted or reverse order; transposition, transmutation, interchange.

**व्यती** 2. vyatī (perhaps connected with rt. 1. vī or with vy-atī), Ved., according to Sāy. on Rīg-veda IV. 32, 17. vyatīnām = gamanavatām aśvānām, of swift-going horses; on Rīg-veda I. 155, 6. vyatīn = vīvidhān eva sva-bhāvān, various states or revolutions.

**व्यतीपात** vy-atīpāta, as, m. (fr. rt. pat with vī and atī), falling entirely away, total departure, deviation from (right), excessive sin, great or portentous calamity, any portent or prodigy indicating or occasioning calamity (as a comet, earthquake, &c.); disrespect, contempt; the seventeenth of the astrological Yogas; the day of new moon (when it falls on Ravi-vāra or Sunday, and when the moon is in certain mansions, such as Śravaṇā, Dhanishṭhā, &c.); a malignant aspect of the sun and moon (when they are on opposite sides of either solstice and their minutes of declination are the same; cf. vaidhṛita).

व्यतीहार vy-atīhāra. See vy-ati-hṛi, col. 2.

**व्यत्यस** 1. vy-aty-as (vi-ati-as), cl. 2. A. vy-ati-ste (1st sing. -ati-he, 2d sing. -att-se, Pāp. VII. 4, 50, 52), to be above, excel, surpass.

**व्यत्यस** 2. vy-aty-as (vi-ati-as), cl. 4. P. -asyati, -asitum, to throw or place in an inverted position, invert, place across.

Vy-atyasta, as, ā, am, thrown or placed in an inverted position, reversed, inverted, changed into the opposite; contrary, opposite, placed across or crosswise, crossed, (vyatyasta-pāpīnā, with crossed hands).

Vy-atyāsa, as, m. inverted position, inverted or reverse order; contrariety, oppositeness, opposition, reverse.

Vy-atyāsam, ind., Ved. having inverted, having placed crosswise; alternating, alternately.

**व्यत्युह** vy-aty-ūh (vi-ati-ūh, see rt. 1. ūh), cl. 1. P. -ūhati, -ūhitum, Ved. to place or arrange differently; to be ever changing the order of anything.

**व्यथ** vyath, cl. 1. A. vyathate (ep. also P. -ti), vivyathe, vyathīshyate, avyathīshṭa (Ved. vyathīshat), vyathitum (Ved. inf. vyathīshyati), to tremble, be agitated or disquieted or afflicted; to suffer pain, be sorrowful or unhappy or vexed, fall into misfortune; to be afraid of, fear (with abl.); to suffer; to dry, become dry: Pass. vyathyate: Caus. vyathayati, -yitum, Aor. avivyathat, to disquiet, pain, afflict, make uneasy; to destroy, baffle; to frighten; to lead or turn away: Desid. vivyathīshate: Intens. vāvathyate, vāvyyatī; [cf. Goth. vithon; (perhaps also) Gr. ὄθη, ὄθουα, ὄθηα, ἐποο-χθον, ἐποοος.]

Vyathaka, as, ikā, am, inflicting pain, paining, causing pain, torturing, painful; distressing, afflicting, causing alarm.

Vyathat, an, anti, at, trembling, sorrowing, being in pain or trouble.

Vyathana, am, n. the act of giving pain, paining; (in Vedic grammar) change, alteration, variation.

Vyathamīya, as, ā, am, to be pained or afflicted, capable of being agitated or disturbed.

Vyathamāna, as, ā, am, quivering, trembling, feeling pain.

Vyathyat, an, anti, at, paining, distressing, disquieting.

Vyathā, f. disquietude, perturbation, agitation; pain, agony; anguish, ache; distress; alarm, fear; disease. = Vyathā-kara, as, ī, am, causing pain (bodily or mental), painful, excruciating. = Vyathān-vita ('thā-an'), as, ā, am, suffering pain, pained. = Vyathā-rahita, as, ā, am, free from pain. = Vyathā-vat, ān, atī, at, full of pain.

*Vyathi, ts, is, i*, Ved. agitated, quivering, moving about, troubled, distressed, (Sāy. = *vyathita*, Ṛig-veda V. 59, 2; = *calita*, X. 86, 2); (*is*), m. a weapon, (Sāy. = *sastra*, Ṛig-veda VI. 28, 3); a malevolent or evil-disposed person, (Sāy. = *bādhaka*, *rākshasa*, Ṛig-veda IV. 4, 3; = *hinsaka*, VI. 62, 3.)

*Vyathita, as, ā, am*, agitated, disquieted, perturbed, pained, tortured; distressed, afflicted; disturbed, troubled; alarmed, frightened.

*Vyathitarya, as, ā, am*, to be pained or distressed. *Vyathis, ts, n*, Ved. perturbation, anger (according to Naigh. II. 13; perhaps referable to *vyathi* above).

*Vyathya, as, ā, am*, to be pained or distressed, &c.

*Vyathyamāna, as, ā, am*, being disquieted or agitated, being pained or distressed.

*Vyathyayas*, in Naigh. I. 14, a various reading for *a-vyathayas*, (see *a-vyathi*.)

**वद्** *vy-ad (vi-ad)*, cl. 2. P. -*atti, -attum*, to bite through or on all sides, gnaw, nibble, eat.

**वध्** *vyadh*, cl. 4. P. *vidhyati, vivyādha, vyatyati, avyātsit, vyāddhum* (ep. *veddhum*), to pierce, perforate; to strike, beat, smite, stab; to pick; to tear, hurt, wound; to wave in triumph: Pass. *vidhyate*, to be pierced: Caus. *vyādhayati, -yitum*, Aor. *avivyadhāt*: Desid. *vivyatsati*: Intens. *vevidhyate, vāvvyaddhi* (?); [cf. perhaps Gr. *φθ* in *ἀέθλος*.]

*Viddha, as, ā, am*, pierced, perforated, wounded, &c. See p. 920, col. 2.

*Viddhā, ind.* having pierced, having struck.

*Vidhyat, an, anti, at*, piercing, perforating; stabbing, striking, wounding, killing.

*Vidhyamāna, as, ā, am*, being pierced or struck or wounded.

*Vedha, vedhaka, &c.* See p. 965, col. 3.

*Vyadha, as, m.* piercing, perforating; striking, smiting; a stroke, wound; (*ā*), f. bleeding.

*Vyadhana, am, n.* the act of piercing, perforating. *Vyādha, as, ā, am*, to be pierced or wounded, (in this sense also *vyādhyā*); (*as*), m. an effigy or mark for archers to shoot at a butt, target, (according to Sabda-k. = *dhanur-guṇa* ?)

*Vyādha, as, m.* 'one who pierces or wounds,' a hunter, one who lives by killing deer, &c., (if regarded as a particular caste, supposed to be the son of a Kshatriya by a Sarvasvin mother); a low man, wicked person. — *Vyādha-tā, f.* the state or business of a hunter. — *Vyādha-bhīta, as, m.* 'afraid of hunters,' a deer.

*Vyādhyā, Nom. A. vyādhyāte, &c.*, to become a hunter.

1. *vyādhin, ī, inī, i*, possessing hunters, frequented by hunters.

2. *vyādhin, ī, inī, i*, piercing, wounding.

**वधिकरण** *vy-adhikaraṇa, am, n.* the subsisting or inhering in different receptacles or subjects or substrata (sometimes applied to a loose or ambiguous argument; probably opposed to *samānādīkaraṇa*, see *viśeṣa-vyāpti*).

**वधित** *vyadhita, as, ā, am* (a doubtful word), made, done (?).

**वध्व** *vy-adhva, as, m.* a bad road, wrong road.

*Vy-adhvan, ā, m.*, Ved. 'having various paths,' epithet of Agni, (Sāy. = *vividha-jvāla*, Ṛig-veda I. 14, 7.)

**वन्** *vy-an (vi-an)*, cl. 2. P. -*aniti, -anitum*, Ved. to breathe through, breathe.

**वनुधा** *vy-anu-dhā (vi-anu-)*, cl. 3. A. -*dhāte, -dhātum*, Ved. to unfold, display, (according to Sāy. on Ṛig-veda I. 166, 10. *vi-dhīre* = *vividham dhārayanti*, apparently connecting *dhīre* with *vi* and not with *vy-anu*.)

**वनुन्द** *vy-anu-nad (vi-anu-)*, Caus. -*nā-*

*dayati, -yitum*, to cause to resound or re-echo, fill with noise or cries, &c.

*Vy-anunāda, as, m.* reverberation, loud and extending sound or noise.

*Vy-anunādayati, an, anti, at*, causing to resound or reverberate, filling with sound or noise.

**वन्तर** *vy-antara, as, m.* a kind of supernatural being, (eight classes are enumerated, viz. Piśāca, Bhūta, Yaksha, Rākshasa, Kinnara, Kim-purusha, Mahoraga, and Gandharva.)

**वन्वार्भ** *vy-anv-ā-rabh (vi-anu-ā-)*, cl. 1. A. -*rabhate, &c.*, Ved. to hold or touch on both sides.

**व्यप** *vyap*, cl. 10. P. *vyāpayati, -yitum*, to throw (= *rt. i. vip*); to throw away, diminish, waste; [cf. *rt. vyay.*]

**व्यपकृष** *vy-apa-kṛish (vi-apa-)*, cl. 1. P. -*karshati, -karshṭum, -krashṭum*, to draw or drag away or off; to lead astray, seduce; to take off (as clothes), undress; to take away, remove, give up.

*Vy-apakarshat, an, anti, at*, drawing off or away. *Vy-apakrishṭa, as, ā, am*, drawn or dragged off, drawn aside, taken away, taken off, removed.

**व्यपक्रम** *vy-apa-kram (vi-apa-)*, cl. 1. P. -*krāmati, -krāmitum*, to go away, move off, retire, depart.

**व्यपगम** *vy-apa-gam (vi-apa-)*, cl. 1. P. -*gaśhati, -gantum*, to go away, retire, retreat, escape, disappear; to move away from, be entirely removed from.

*Vy-apagaśhat, an, anti, at*, going away, leaving. *Vy-apagata, as, ā, am*, gone away or off, gone; departed from, fallen away from (with abl.); disappeared. — *Vyapagata-sud, k, k, k*, one whose sorrow has departed, free from grief.

*Vy-apagama, as, m.* going away, departure.

**व्यपत्रप** *vy-apa-trap (vi-apa-)*, cl. 1. A. -*trapate* (ep. also P. -*ti*). -*trapitum, -traptum*, to tum away through shame or embarrassment; to become shy, be ashamed.

*Vy-apatrapa, as, ā, am*, shameless, (in this word *vi* is privative.)

*Vy-apatrapat, an, anti, at*, = *vy-apatrapamāṇa*. *Vy-apatrapamāṇa, as, ā, am*, turning away through shame, being ashamed; shy.

**व्यपदिश** *vy-apa-diś (vi-apa-)*, cl. 3. 6. P. -*dideshṭi, -diśati, -deshum*, to point out, indicate, represent, signify, mean, intend; to designate, name; to represent falsely, feign, pretend, hold forth as a pretext: Pass. -*diśyate*, to be represented or shown, (*iti vy-apadīśati*, so it is represented, so it is said or intended or signified, such a form of expression is used): Caus. -*deśayati, -yitum*, to cause to be named after, call after.

*Vy-apadīśat, an, ati or anti, at*, representing.

*Vy-apadīśya, ind.* having represented or shown; having represented falsely, having feigned or pretended.

*Vy-apadīśṭa, as, ā, am*, represented, signified, shown, informed, named; tricked; pleaded as a pretext or in excuse.

*Vy-apadeśa, as, m.* representation, information, apprising, notice, hint; a particular form of speech; designation by name or appellation; a name, title, appellation; family, race; fame, renown; fraud, craft; stratagem, device, pretext, excuse.

*Vy-apadesṭri, tā, tri, tri*, one who represents or shows, one who designates or names; one who represents falsely, one who pretends or makes pretexts, deceiving, a cheat, impostor.

**व्यपदृश** *vy-apa-dṛish (vi-apa-)*, Pass. -*dṛishyate*, to be clearly seen, be distinctly visible.

**व्यपनश** *vy-apa-naś (vi-apa-)*, Caus. -*nāsayati, -yitum*, to cause to disappear entirely, cause to perish, drive away, remove.

**व्यपनी** *vy-apa-nī (vi-apa-)*, cl. 1. P. -*nyati, -netum* (Ved. also -*nayitum*), to lead away, take away; to carry away, remove, drive away, banish; to take off, lay aside; to get rid of: Caus. -*nāyayati, -yitum*, to cause to lead or carry away.

*Vy-apanayati, an, anti, at*, leading or taking away, driving away, removing.

*Vy-apanāyita, as, ā, am* (fr. the Caus.), caused to be led or taken away, &c.

*Vy-apanāta, as, ā, am*, led off, taken away, taken off, removed.

*Vy-apanāya, ind.* having led or taken away, having taken off or laid aside, having put away.

**व्यपनुद्** *vy-apa-nud (vi-apa-)*, cl. 6. P. A. -*nudati, -te, -nottum*, to drive away, remove.

**व्यपमुच्** *vy-apa-muṣ (vi-apa-)*, cl. 6. P. A. -*nuñcati, -te, &c.*, to loosen, take off, remove, lay aside.

*Vy-apamuṣya, ind.* having loosed or taken off.

**व्यपया** *vy-apa-yā (vi-apa-)*, cl. 2. P. -*yāti* (ep. also A. -*te*), -*yātum*, to go away, retire from, withdraw; to pass away, disappear.

*Vy-apayāta, as, ā, am*, gone away, retired, withdrawn.

**व्यपरुह** *vy-apa-rudh*, cl. 7. P. A. -*runad-dhi, -runddhe*, to exclude from sovereignty or power, dethrone, dismiss, dispossess, (in Rāmāyana II: 58, 23. [Bombay ed.] the Intens. form *vyaparurudhaḥ* occurs.)

**व्यपरुह** *vy-apa-ruh (vi-apa-)*, Caus. -*ropayati, -yitum*, to root up, eradicate, extirpate; to lay aside, remove, take off; to deprive of, expel from (with inst. or abl.).

*Vy-aparopāṇa, am, n.* the act of rooting up, extirpating; expelling, removing; cutting up, cutting off.

*Vy-aparopita, as, ā, am*, rooted up, extirpated, eradicated; expelled.

*Vy-aparopya, ind.* having taken off.

**व्यपवह** *vy-apa-vah (vi-apa-)*, cl. 1. P. A. -*vahati, -te, &c.*, to drive away, remove, expel; to manifest, display, exhibit.

*Vy-apodha, as, ā, am*, driven or frightened away, expelled, removed; opposite, contrary, reverse; manifested, displayed, exhibited. — *Vyapodhābhra (dha-abh)*, *as, ā, am*, having the clouds driven away.

*Vy-apohya, ind.* having driven away, having removed or got rid of; having passed through a place, (*vy-apohya* and *vy-apodha* may equally be referred to *vy-apoh*, see *rt. i. ūh*.)

**व्यपवृज** *vy-apa-vrij (vi-apa-)*, Caus. -*varjayati, -yitum*, to leave off entirely, relinquish, give up, abandon.

*Vy-apavarjita, as, ā, am*, entirely relinquished or given up.

**व्यपवृत्** *vy-apa-vrit (vi-apa-)*, cl. 1. A. -*var-tate, &c.* (see *rt. i. vrit*), to turn away from, leave; to desist from (with abl.).

**व्यपव्यध** *vy-apa-vyadh (vi-apa-)*, cl. 4. P. -*vidhyati, -vyāddhum*, to break to pieces, to throw or cast away.

*Vy-apavidha, as, ā, am*, broken to pieces, thrown about in confusion, cast away, rejected, discarded. — *Vyapavidha-vrishi-maṭha, as, ā, am*, whose (ascetic) seats and cells were discarded or abandoned.

**व्यपसृज** *vy-apa-srij (vi-apa-)*, cl. 6. P. -*srijati, -srashṭum*, to let go; to send away, dismiss, throw away, relinquish, abandon.

**व्यपसृप** *vy-apa-srip (vi-apa-)*, cl. 1. P. -*sarpati, -sarptum, -sraptum*, to go away, creep away, run away, escape.

**व्यपह** *vy-apa-hri (vi-apa-)*, cl. 1. P. A. -*harati, -te, -hartum*, to take away, carry away, remove; to cut off.

**व्यपाकृति** *vy-apākṛiti*, is, f. driving away, repelling, denial.

**व्यपाकृप्** *vy-apā-kṛish* (*vi-apa-ā-*), cl. 1. P. -*karshati*, -*karshṭum*, -*krashṭum*, to drag or draw away, tear off, tear away from, take away, remove.

**व्यपानुद्** *vy-apā-nud* (*vi-apa-ā-*), cl. 6. P. A. -*nudati*, -*te*, -*nottum*, to drive away, remove.

**व्यपाश्रि** *vy-apā-śri* (*vi-apa-ā-*), cl. 1. P. A. -*śrayati*, -*te*, -*śrayitum*, to go to for refuge, seek refuge with, have recourse to.

*Vy-apāśraya*, as, m. going away, secession; having recourse to, taking refuge with, relying upon, reliance on, trusting to; expectation.

*Vy-apāśrita*, as, ā, am, one who has taken refuge with, relying upon, trusting to.

*Vy-apāśritya*, ind. having gone to for refuge, having taken refuge with.

**व्यपे** *vy-ape* (*vi-apa-i*), cl. 2. P. -*apaiti*, &c., -*apaitum*, to go apart, go asunder, be severed or separated, separate; to go away, leave, depart, leave off, cease, stop.

*Vy-apeṭa*, as, ā, am, gone apart or asunder, severed, separated; gone off or away, passed away, departed, got rid of; opposed to, contrary. - *Vy-apeṭa-kalmasha*, as, ā, am, having taint or guilt removed. - *Vy-apeṭa-dhairya*, as, ā, am, one who has abandoned firmness. - *Vy-apeṭa-bhaya*, as, ā, am, or *vyapeṭa-bhī*, īs, īs, ī, one whose fears are gone, free from fear (= *vīta-bhī*). - *Vy-apeṭa-harsha*, as, ā, am, devoid of joy.

**व्यपेक्ष** *vy-apeksh* (*vi-apa-iksh*), cl. 1. A. -*apekshate*, -*ekshitum*, to look about for, look for, expect; to regard, mind, pay regard or attention to; to look back.

*Vy-apeksha*, as, ā, am, looking about for, expecting; expectant, waiting, attentive; regarding, minding; (ā), f. looking for, expectation; regard, consideration; mutual expectation or regard; mutual connection or relation; application, use; (in grammar) the mutual application of two rules.

*Vy-apekshana*, am, n. the act of looking for, expecting, expectation.

*Vy-apekshaniya*, as, ā, am, to be looked for or expected.

*Vy-apekshamāna*, as, ā, am, looking about for, looking round, expecting.

*Vy-apekshā*, f. See *vy-apeksha*.

*Vy-apekshita*, as, ā, am, looked for, expected; mutually expected or looked to; mutually related; employed, applied.

*Vy-apekshitavya* or *vy-apekshya*, as, ā, am, to be looked for or expected.

**व्यपोद** *vy-apodha*, *vy-apohya*. See under *vy-apa-vaḥ*.

**व्यपोह** *vy-apoh* (*vi-apa-ūh*), cl. 1. P. -*apohati* (ep. also A. -*te*), -*apohitum*, to drive away from, keep off; to remove; to atone for, expiate, destroy; to heal, cure (sickness).

*Vy-apoha*, as, m. driving away, keeping off, destroying. - *Vy-apoha-stava*, as, m., N. of a chapter of the *Linga-Purāna*.

*Vy-apohamāna*, as, ā, am, taking away, removing; putting out, extinguishing.

*Vy-apohya*. See under *vy-apa-vaḥ*.

**व्यभिचर** *vy-abhi-car*, cl. 1. P. (ep. also A.) -*carati* (-*te*), -*caritum*, to act in an unfriendly way towards (with acc. or gen.), commit an offence against, offend, injure; to bewitch, practise sorcery; to go away, depart or deviate from; to go astray; to go wrong, fail, miscarry; to go beyond, transgress, exceed, surpass (with acc.).

*Vy-abhicāra*, as, m. going or departing from, wandering away, going astray, deviation, leaving or abandoning (the right way), following improper courses, doing what is prohibited or wicked; erring, straying, error, trespass, transgression, crime, vice,

sin, profligacy, adultery, infidelity of a wife, &c.; wandering from an argument, erroneous or fallacious reasoning, the presence of the *hetu* without the *sādhya*; straying from a rule, exception to a rule, irregularity, anomaly. - *Vy-abhicāra-tas*, ind. in consequence of straying or erring; (in phil.) from the *Vy-abhicāra* involved in the other supposition. - *Vy-abhicāra-tā*, f. or *vyabhicāra-tva*, am, n. error.

*Vy-abhicārin*, ī, īni, ī, going astray, erring, trespassing, deviating from (virtue), following or doing what is improper; profligate, wanton; untrue, false; irregular, anomalous; (a word) having a non-primitive or secondary meaning, having several meanings; (īni), f. a wanton woman, unchaste wife, adulteress; (ī), n. anything transitory, a transitory feeling or state, (opposed to *sthāyi*, 'a lasting state,' q. v., and forming a particular condition of the mind or body described in poetical compositions; these *Vyabhicāri-bhāvas* are said to be thirty-four in number, viz. 1. *nirveda*, disgust, despondency; 2. *glāni*, exhaustion, emaciation; 3. *śanka*, apprehension; 4. *asūyā*, envy; 5. *mada*, intoxication; 6. *śrama*, fatigue; 7. *ālusya*, indolence, languor; 8. *dainya*, indigence, distress; 9. *chintā*, anxious reflection or thought; 10. *moha*, perplexity, distraction; 11. *smṛiti*, recollection, effort to remember; 12. *dhṛiti*, calm enjoyment, satisfaction of mind; 13. *vṛidhā*, shame; 14. *śapalatā*, unsteadiness, want of firmness; 15. *harsha*, joy, delight; 16. *āvega*, flurry; 17. *jaḍatā*, stupefaction, insensibility, apathy; 18. *garva*, pride, arrogance; 19. *viśhāda*, depression, despair; 20. *autsukya*, regret, eager longing; 21. *nīdrā*, drowsiness; 22. *apasmārā*, possession by an evil spirit, epilepsy; 23. *śupta*, sleep; 24. *vibodha*, waking; 25. *amarsha*, angry impatience; 26. *avahithā*, dissimulation; 27. *ugratā*, cruelty, rage; 28. *mati*, mental perception or conclusion; 29. *upālmabha*, reviling, railing; 30. *vyādhi*, sickness; 31. *unmāda*, madness, delirium; 32. *maraṇa*, death; 33. *trāsa*, fear; 34. *vitarka*, doubt, deliberation.) - *Vy-abhicāri-tā*, f. or *vyabhicāri-tva*, am, n. the state of going astray, error, doubt; (in grammar) the having a secondary meaning, the having several meanings. - *Vy-abhicāri-bhāva*, as, m. a transitory state (of mind or body; see above).

**व्यध** *vy-abhra*, as, ā, am, unclouded, cloudless.

**व्यय** *vyay* (probably formed fr. rt. *ay* for *5. i* with *vi*), cl. 1. P. A. *vyayati*, -*te*, *vayāya*, *vayayate*, *vyayitum*, and cl. 10. P. *vyayati*, -*yitum*, to go, move; to expend, disburse, spend; to waste, give away or squander money, &c., (in these senses probably a Nom. fr. *vyaya* below); cl. 10. P. *vyāyayati* or *vyāpayati*, *vepayati* (rather to be referred to *rs. vyap*, 1. *viṣ*), -*yitum*, to throw, cast.

*Vyaya*, as, ā, am, mutable, liable to change or decay [cf. *a-v*]; (as), m. disappearance, loss; perishing, decaying, decay, destruction, change, downfall, decline, misfortune; spending, expenditure, expense, outlay, disbursement, (opposed to *āya*, income); squandering, extravagance, waste, prodigality; N. of *Pradhāna*; N. of the twentieth (or fifty-fourth) year of Jupiter's cycle; (am), n. (in astrology) the twelfth station or house from the *Lagna* (= *lagnād dvādaśa-sthānam*). - *Vyaya-parānmukha*, as, ī, am, averse from expenditure, parsimonious. - *Vyaya-vaṭ*, ān, ati, at, possessing waste or decay, &c.; changeful, imperfect, incomplete. - *Vyaya-śīla*, as, ā, am, disposed to prodigality, wasteful, spendthrift. - *Vyayi-karaṇa*, am, n. the act of expending or disbursing, wasting. - *Vyayi-kṛita*, as, ā, am, expended, spent, wasted, lavished. - *Vyayi-bhūta*, as, ā, am, spent, squandered, wasted.

*Vyayana*, am, n. the act of expending, spending, expenditure, wasting, destroying.

*Vyayamāna*, as, ā, am, expending, spending, wasting.

*Vyayita*, as, ā, am, expended, spent, disbursed, consumed, dissipated, dispersed; gone away, declined, fallen into decay.

*Vyayin*, ī, īni, ī, expending, spending, expensive, prodigal, lavish, extravagant; declining, falling into calamity, wasting, changing, decaying, (*udaya-vyayin*, rising and falling.) - *Vyayi-tā*, f. or *vyayitva*, am, n. prodigality, wastefulness.

**व्ययी** 1. *vy-arṇa*, as, ā, am (for 2. see below), without water, rainless, dry.

**व्यर्थ** *vy-artha*, as, ā, am, useless, unprofitable, fruitless, ineffectual, vain; unmeaning. - *Vyarthatā*, f. or *vyartha-tva*, am, n. uselessness, unprofitableness, (*vyartha-tām yā* or *gam*, to become useless); inoffensiveness; want of meaning, nonsense. - *Vyarthayatna*, as, ā, am, making useless efforts.

*Vyarthaka*, as, ā, am, useless, vain, &c., = *vyartha*. - *Vyarthaka-tā*, f. or *vyarthaka-tva*, am, n. unprofitableness, uselessness.

**व्यर्द** *vy-ard* (*vi-ard*), cl. 1. P. -*ardati*, -*arditum*, Ved. to go or move away, to flow away; to oppress, harass, pain; Caus. -*ardayati*, -*yitum*, to cause to be scattered or dissolved, destroy, annihilate.

2. *vy-arṇa* or *vy-arṇa*, as, ā, am (see Pāṇ. VII. 2, 24), gone away, gone; oppressed, pained, distressed; asked.

**व्यलीक** *vy-alīka*, as, ā, am [cf. *alīka*], disagreeable, displeasing, painful, offensive, strange; improper or unfit to be done; false; (am), n. anything displeasing; any cause of pain or uneasiness or disagreeableness, pain, grief, torture; any improper act, fault, transgression (= *kāmajāparādha*); reverse, contrariety, inversion; cheating, tricking; falsehood; (as), m. a libertine (= *nāgara, kāma-keli*); a catamite. - *Vyalika-tā*, f. or *vyalika-tva*, am, n. disagreeableness, painfulness; impropriety, displeasure. - *Vyalika-nihśvāsa*, as, m. a sigh of pain or grief.

**व्यल्काश** *vy-alkāśa*, as, ā, am, Ved. having various branches, (*Śty.* = *vididha-sākha*.)

**व्यवकलन** *vy-avakalana*, am, n. (fr. rt. 3. *kal* with *ava* and *vi*), separation, subtraction, deduction.

*Vy-avakalita*, as, ā, am, separated, subtracted, deducted; (am), n. subtraction.

**व्यवकृप्** *vy-avu-kṛish* (*vi-ava-*), cl. 1. P. -*karshati*, -*karshṭum*, -*krashṭum*, to draw or drag down or away from, tear away, alienate.

**व्यवक्** *vy-ava-kṛi* (*vi-ava-*), cl. 6. P. -*karati*, -*karitum*, -*karitum*, to scatter or pour down, pour on, scatter about.

**व्यवक्रोशन** *vy-avakrośana*, am, n. (fr. rt. *kruś* with *ava* and *vi*), mutual altercation, wrangling, mutual abuse; abuse, reviling (in general).

**व्यवगम** *vy-ava-gam*, cl. 1. A. -*gacchate*, -*gantum*, Ved. to go apart, part, separate, divide.

**व्यवगाह** *vy-ava-gāh*, cl. 1. A. -*gāhate*, -*gāhītum*, -*gādhum*, to dive down into, plunge into; to enter into, penetrate; to set in.

*Vy-avagāḍha*, as, ā, am, dived or plunged into, immersed.

*Vy-avagāḍhya*, ind. having plunged into.

**व्यवग्रह** *vy-ava-grah*, cl. 9. P. A. -*grihṇāti*, -*grihṇite*, &c., -*grahītum*, Ved. to bring down, to bend or incline down.

*Vy-avagrihita*, as, ā, am, Ved. brought down, bent down.

**व्यवच्छिद्** *vy-ava-cchid* (*vi-ava-cchid*), cl. 7. P. A. -*ccchimatī*, -*ccchinte*, -*ccchettum*, to cut off or in pieces, separate, separate from; to tear asunder, open, sever; to interrupt; to decide or resolve on (with *prati*): Pass. -*ccchidyate*, to be cut off or separated.

*Vy-avacchidya*, ind. having cut off or separated; having decided or resolved.

*Vy-avacchinna*, as, ā, am, cut off; torn or rent

asunder; separated, divided; distinguished; particularized, specified; distinct; interrupted, (*a-vyavacchīna*, uninterrupted.)

*Vy-avacchēda*, *as*, *m*, cutting off or in pieces; anatomy; dividing, separating; discrimination; particularizing, specification; distinction, contrast; decision, determination; a division, section; letting fly an arrow, shooting, darting. — *Vyavacchēda-vidyā*, *f*, the science of anatomy.

*Vy-avacchēdaka*, *as*, *ikā*, *am*, cutting off, dividing in two, discriminating, distinguishing, particularizing.

**व्यवच्छिन्नमान** *vy-avacchinnamāna*. See under *I. vy-ava-sithā*, col. 3.

**व्यवदा** *vy-ava-dā* (see *rt. 3. dā*), *cl. 2. 4. P. -dāti, -dyati, -dātum*, to cut off, cut in two, divide.

*Vy-avadāya*, having cut in two or divided.

**व्यवद्व** *vy-ava-dvī* (*vi-ava-*), *Pass. -dīryate*, to be torn asunder; to burst asunder, split in two.

*Vy-avadvira*, *as*, *ā*, *am*, burst asunder, broken to pieces, distracted.

**व्यवदे** *vy-ava-dai* (*vi-ava-*), *Pass. -dāyate*, to be brightly diffused.

*Vy-avadāta*, *as*, *ā* (*Ved. ī*), *am*, = *ava-dāta*.

*Vy-avadāyamāna*, *as*, *ā*, *am*, brightly diffused or spread about.

**व्यवधा** *I. vy-ava-dhā* (*vi-ava-*), *cl. 3. P. A. -dadhāti, -dhatte, -dhātum*, to place apart or asunder; to put or place between, interpose; to separate, divide, interrupt, obstruct, cover, screen, conceal; to lay aside, leave out, omit, pass over; to put down here and there: *Pass. -dhiyate*, to be separated or separated from.

*2. vy-avadhā*, *f*, anything which intervenes or conceals from sight; a screen, partition, covering, the state of being covered, concealment, disappearance.

*Vy-avadhātṛi*, *tā, trī, tṛi*, one who separates or interposes or screens.

*Vy-avadhāna*, *am*, *n*, the act of placing apart or between, intervening, intervention, interposition, separation, break, gap; anything which intervenes or screens; a screen, partition, intervening object; intervening space, interval, space (in general); (in grammar) the intervention of a syllable or letter; covering, a cover; obstruction, the being covered or concealed, concealment, disappearance.

*Vy-avadhāya*, *ind.* having placed apart or between, having interposed.

*Vy-avadhāyaka*, *as, ikā, am*, intervening, screening, interposing, separating; covering, concealing, hiding, obstructing; intermediate.

*Vy-avadhī*, *is, m*, anything which intervenes or screens, a covering; intervention, covering, concealing, &c., (see *vy-avadhāna*.)

*Vy-avadheya*, *as, ā, am*, to be put in between or interposed.

*Vy-avahāta*, *as, ā, am*, placed apart, placed between; separated by anything intervening, separated, interrupted; obstructed, stopped, impeded; screened from view, concealed, covered; not contiguous, not immediately connected, only relating to; placed asunder, placed opposite, hostile, opposed; laid aside, omitted, passed over, surpassed, excelled, put to shame; done, acted, performed.

**व्यवधाव** *vy-ava-dhāv* (*vi-ava-*), *cl. 1. P. A. -dhāvati, -te, -dhāvītum*, to run away from one another, separate from; to run away from.

**व्यवधू** *vy-ava-dhū* (*vi-ava-*), *cl. 5. P. A. -dhūnoti, -dhūnute* (in the later language also *-dhūnoti, -dhūnute*), *-dhāvītum, -dhotum*, to shake off, ward off, remove; to shake about, treat roughly or rudely; to overthrow: *Pass. -dhūyate*, to be shaken off, &c.

*Vy-avadhūta*, *as, ā, am*, shaken off, one who

has shaken off all worldly desires, indifferent in regard of life, resigned.

*Vy-avadhūya*, *ind.* having shaken off, having removed or warded off.

*Vy-avadhūyamāna*, *as, ā, am*, being shaken about, being roughly treated.

**व्यवनी** *vy-ava-nī* (*vi-ava-*), *cl. 1. P. A. -nayati, -te, -netum*, *Ved.* to pour in separately, pour in drop by drop.

*Vy-avanīya*, *ind.*, *Ved.* having poured in separately.

**व्यवपद्** *vy-ava-pad* (*vi-ava-*), *cl. 4. A. -padyate, -pattum*, to fall down, fall asunder.

**व्यवभक्ष** *vy-ava-bhakh* (*vi-ava-*), *cl. 10. P. -bhakshayati, -yitum*, *Ved.* to swallow down or eat (in the interval of certain religious rites).

**व्यवभास्** *vy-ava-bhās* (*vi-ava-*), *Caus. -bhāsayati, -yitum*, to cause to shine out brightly, to illuminate beautifully.

*Vy-avabhāsita*, *as, ā, am*, brightly illuminated.

**व्यवमुच** *vy-ava-muḥ* (*vi-ava-*), *cl. 6. P. A. -muñcati, -te, -muktum*, to unloose, unfasten, take off.

*Vy-avamūḥya*, *ind.* having unloosed, having taken off.

**व्यवरूह** *vy-ava-ruh* (*vi-ava-*), *cl. 1. P. A. -rohati, -te, -rodhum*, to ascend, mount, get upon; *Caus. -ropayati, -yitum*, to displace, remove; to deprive of (with *abl.*): *Pass. of Caus. -ropyate*, to be expelled from or deprived of (with *abl.*).

*Vy-avaropita*, *as, ā, am*, displaced, removed, expelled; deprived of (with *abl.*).

**व्यववद्** *vy-ava-vad* (*vi-ava-*), *cl. 1. P. A. -vadati, -te, -vaditum*, *Ved.* to speak ill of, decry; to begin to speak, break silence.

**व्यवसद्** *vy-ava-sad* (*vi-ava-*), *cl. 1. P. -sīdati, -sātum*, to sink or fall down, sit down; to pine or waste away, perish.

**व्यवसाय** *vy-avasāya*. See under *vy-ava-so*.

**व्यवसृज्** *vy-ava-srij* (*vi-ava-*), *cl. 6. P. -srijati, -sraṣṭum*, to throw, cast, hurl; to put down, lay down.

**व्यवसो** *vy-ava-so* (*vi-ava-*), *cl. 4. P. -syati* (*ep. forms 1st sing. Pres. vy-avasāmi, Pot. vy-avaseyam, 2nd Fut. vy-avasishyāmi*), *-sātum*, to settle, determine, resolve, decide, constitute, establish; to be convinced or persuaded; to make strenuous effort, strive, endeavour, act, be industrious; to strive for, labour after; to make an attempt upon (with *acc.*); to seek after, ask for, wish; to reflect: *Caus. -sāyati, -yitum*, to cause to resolve, cause to make effort, excite, instigate, embolden, make vigorous or strong.

*Vy-avasāya*, *as, m*, settled determination, resolve, obstinacy; strenuous effort or exertion, activity, energy, industry, perseverance; action, performance; conduct, behaviour; following any business or profession; a trade, business, livelihood; artifice, plan, device, stratagem, trick; boasting; *N. of Vishṇu*; of *Siva*; of a son of *Dharma* by *Vapus* (daughter of *Dakṣha*). — *Vyavasāyātīka* (*°ya-ātī*), *as, ā, am*, full of resolve or energy, relating to exertion, energetic, laborious.

*Vy-avasāyin*, *ī, inī, ī*, one who acts resolutely or energetically, resolute, energetic, active, enterprising, persevering, painstaking, industrious, laborious, diligent; acting, performing, undertaking (anything), one who performs his duty; engaged in trade or business; a tradesman, handicraftsman.

*Vy-avasita*, *as, ā, am*, settled, decided, resolved, determined, ascertained; endeavoured, undertaken, performed; energetic, taking pains, making effort or exertion, persevering, endeavouring; planned, designed, schemed; deceived, tricked, cheated; (*am*), *n.* certainty, ascertainment.

*Vy-avasya*, *ind.* having settled or resolved, having decided; having made effort, having acted with resolution, having performed.

**व्यवस्था** *I. vy-ava-sthā*, *cl. 1. A. -tishthate, -sthātum*, to be placed or situated asunder; to be arranged in due order, to be adjusted or settled; *Caus. -sthāpayati, -yitum*, to place or set asunder; to cause to be properly arranged or settled, decide, establish; to lay down a law; to perform.

*Vy-avasthāyamāna*, *as, ā, am*, placed asunder, situated apart; adjusted, arranged, placed, &c.

*2. vy-avasthā*, *f*, arrangement, settlement, placing apart, separating; placing in suitable order, adjusting, arranging, arrangement; relative position or state; placing or setting in or on, fixing on a firm basis, settlement, decision, decree, statute, rule, law, written declaration of the law, legal opinion (applied to the written extracts from the codes of law or proper adjustment of contradictory passages in different codes made by decisions of officers attached to the courts of justice), a decision (in general); engagement, agreement, contract; course, state, condition, system or order of things (in general). — *Vyavasthātikrama* (*°thā-at*), *as, m*, or *vyavasthātivartana* (*°thā-at*), *am, n*, transgression or violation of the law, disregard of settled rule; breaking an agreement or contract. — *Vyavasthātivartin* (*°thā-at*), *ī, inī, ī*, transgressing the law, breaking an engagement or contract, &c.

*Vy-avasthāna*, *as, m, N. of Viṣṇu*; (*am*), *n.* regular arrangement or distribution; steadiness, settlement, &c. (= *vy-avasthāti* below).

*Vy-avasthāpaka*, *as, ikā, am*, settling, adjusting, arranging in an orderly manner, deciding, establishing, any one who settles or legislates or gives a legal opinion.

*Vy-avasthāpana*, *am, n*, the act of placing apart; placing in order, fixing, determining, appointing, declaring, deciding, laying down a law; fixing or placing (in general).

*Vy-avasthāpita*, *as, ā, am*, caused to be placed or arranged in order; laid down (as a law, &c.), established, fixed, declared, determined.

*1. vy-avasthāpya*, *as, ā, am*, to be established or declared or settled, to be fixed, &c.; (*am*), *n.* the state of being established, &c.

*2. vy-avasthāpya*, *ind.* having set or placed in proper order, having fixed or settled or determined.

*Vy-avasthāta*, *as, ā, am*, standing or situated apart or at a distance, stood aside, separated; excerpted, extracted; going away; placed in order, adjusted, harmoniously arranged; staying or standing or remaining in or on, (with *vākye*), abiding in what is said, obeying; depending on, fixed in or on, resting on, based, fixed, settled; appointed, agreed, declared, decided, decreed, constant, restricted. — *Vyavasthāta-vikalpa*, *as, m*, an option fixed or declared by law. — *Vyavasthāta-vibhāṣā*, *f*, (in grammar) a fixed option or one applicable throughout, (the prescribed operation being in one case carried out throughout and in the other omitted throughout.)

*Vy-avasthāti*, *is, f*, the being situated or placed apart, separation; extracting; arrangement in due order, settlement, decision, determination, appointment; rule, statute; remaining firm, constancy, perseverance; extracting.

**व्यवहा** *vy-ava-hā*, *cl. 3. P. -jahāti, -hātum*, to abandon, give up, relinquish.

*Vy-avahāya*, *ind.* having abandoned or relinquished.

**व्यवहास** *vy-avahāsa*, *as, m*, (*fr. rt. has* with *ava* and *vi*), mutual laughter.

**व्यवहित** *vy-avahita*. See under *vy-avadhā*, col. 1.

**व्यवह** *vy-ava-hṛi*, *cl. 1. P. A. -harati, -te, -hartum*, to act, behave; to manage, transact, deal with, traffic with, carry on a business or trade; to stake at play (with *gen.* of the thing staked, = *rt. 2. paṇ*,

q. v.); to carry on legal proceedings, litigate, contend; to recover, regain, obtain; to distinguish.

*Vy-avaharat, an, anti, at*, acting, behaving, conducting one's self.

*Vy-avahartavya, as, ā, am*, to be transacted or done; to be litigated or decided judicially; to be dealt with.

*Vy-avahartṛi, tā, trī, trī*, one who acts or transacts business, one engaged in any affair; observing or following established usages; (*tā*), m. the manager of any business, the conductor of any judicial procedure, a judge, umpire; one engaged in litigation, a litigant, plaintiff, any one who institutes an action at law; an associate, partaker.

*Vy-avahāra, as, m.* doing, performing, conduct, behaviour, practice, action; affair; occupation, work, profession, business, any pecuniary transaction, usury; dealing, traffic, commerce, trade; a contest at law, legal dispute, lawsuit, litigation; legal practice, judicial procedure, administration of justice (as the examination of evidence, &c.); a title of legal procedure, occasion of litigation, any act cognizable in a court of justice; usage, habit, custom, rule, law, adherence to law; steadiness, propriety; a contract; mathematical determination or ascertainment; a sort of tree. — *Vyavahāra-kāla, as, m.* the period of action, a mundane period. — *Vyavahāra-jīva, as, m.* a person who understands business, one acquainted with practice or legal procedure, a young man of age, one no longer a minor (i. e. one who has passed his sixteenth year, at which period he can assert his own rights in a court of law). — *Vyavahāra-tattva, am, n.* N. of a treatise on civil law by Raghunādana (being part of the *Smṛiti-tattva*). — *Vyavahāra-tas, ind.* according to established practice. — *Vyavahāra-darśana, am, n.* judicial investigation, trial. — *Vyavahāra-nirṇaya, as, m.* 'legal-decision', N. of a work by Śrī-pati. — *Vyavahāra-pada, am, n.* a title or head of legal procedure, occasion of litigation, (according to *Sabda-k. = vādīna rājīni nivedanam, see vyavahāra-vishaya.*) — *Vyavahāra-pāda, as, m.* the fourth part or quarter of a legal process, one of the four stages or divisions necessary to conduct a regular suit, (these are, 1. *pūrva-paksha*, the plaint; 2. *uttara-paksha*, the defence; 3. *kriyā-pāda*, the production of witnesses and written documents; 4. *nirṇaya-pāda*, the decision or verdict.) — *Vyavahāra-prāpta, as, m.* one who has attained a knowledge of business or legal procedure, a youth sixteen years of age. — *Vyavahāra-mayūkha, as, m., n.* N. of a legal work forming part of the *Bhagavad-bhāskara*. — *Vyavahāra-mātrikā, f.* the material or matter of ordinary judicature, legal process in general, any act or subject relating to the formation of legal courts or the administration of justice (arranged under thirty heads in the beginning of the second book or *Vyavahārādhyāya* of the *Mitāksharā*, viz. 1. *vyavahāra-darśanam*, 2. *vyavahāra-lakṣaṇam*, 3. *sabhāsadaḥ*, 4. *prādvivā-kūḍih*, 5. *vyavahāra-vishayaḥ*, 6. *rājñah kāryā-nutpādakatvam*, 7. *kāryārthini praśnah*, 8. *āhvanānāhvāne*, 9. *āsedhaḥ*, 10. *pratyarthinī āgate lekhyādī-kartavyatā*, 11. *pañcā-vidho hinah*, 12. *kidṛiṣam lekhyam*, 13. *pakṣābhāsāḥ*, 14. *anādeyāḥ*, 15. *ādeyāḥ*, 16. *niryukta-jaya-parājaye vādī-jaya-parājayau*, 17. *soḍhīta-lekhyā-nivesanam*, 18. *uttarāvadhī-soḍhanam*, 19. *soḍhīte pattrārūḍhe uttara-kartavyam*, 20. *uttara-lakṣaṇam*, 21. *satyottara-lakṣaṇam*, 22. *mithyottara-lakṣaṇam*, 23. *pratyavuskandanottaram*, 24. *prān-nyāyottaram*, 25. *uttarābhāsāḥ*, 26. *sankarānuttaram*, 27. *pratyarthī-kriyā-nirdeśah*, 28. *uttare pattre bhīnivesīte sādhanā-nirdeśah*, 29. *tat-siddhau siddhiḥ*, 30. *śatush-pād-vyavahārah*). — *Vyavahāra-mārga, as, m.* course or title of legal procedure (= *vyavahāra-vishaya*, q. v.). — *Vyavahāra-lakṣana, am, n.* a characteristic of judicial investigation. — *Vyavahāra-vat, ān, atī, at*, at, having occupation, occupied, working with. — *Vyavahāra-vidhī, is, m.* legal enactment, rule of law, the precepts or code by which

judicature is regulated, any code of law. — *Vyavahāra-vishaya, as, m.* a subject or title of legal procedure, any act or matter which may become the subject of legal proceedings, an actionable business, (according to *Manu VIII. 4-7*. there are eighteen principal heads, viz. 1. *ṛiṇādānam*, contraction of debt; 2. *nikṣhepaḥ*, deposit; 3. *asvāmi-vikrayah*, sale without ownership; 4. *sambhūya-sanuṭhānam*, engaging in business after joining partnership, concerns among partners; 5. *dattasāyanapakarma*, non-delivery or resumption of what has been given; 6. *vetanādānam*, non-payment of wages; 7. *saṃvid-vyatikramah*, violation of agreement; 8. *kṛaya-vikrayānuśayah*, repenting of or rescinding either sale or purchase; 9. *svāmi-pālayor vivādah*, dispute between master and servant; 10. *simā-vivādah*, dispute about boundaries; 11. *vāk-pārushyam*, violence in words, slander, abuse; 12. *daṇḍa-pārushyam*, violence by actual assault; 13. *steyam*, theft, larceny; 14. *sāhasam*, robbery with violence; 15. *stṛi-sangrahaṇam*, improper intercourse with women, adultery; 16. *stṛi-pun-dharmah*, law of man and wife; 17. *vibhāgaḥ*, apportionment of property, inheritance; 18. *dyūtam* and *āhvayah*, gambling with dice and with fighting animals, laying wagers, &c.). — *Vyavahāra-samuccāya, as, m., n.* N. of a work by Bhoja-deva. — *Vyavahāra-sthāna, am, n.* a title or occasion of litigation (= *vyavahāra-vishaya*, q. v.). — *Vyavahāra-ethitī, is, f.* judicial procedure. — *Vyavahārāṅśa ('ra-an')*, *as, m.* any part or division of legal procedure. — *Vyavahārāṅga ('ra-an')*, *am, n.* the body of civil and criminal law. — *Vyavahārābhīṣasta ('ra-abh')*, *as, ā, am*, prosecuted, accused, proceeded against legally. — *Vyavahārāyogyā ('ra-ay')*, *as, ā, am*, unfitted or unsuited for legal proceedings; (*as*), *m.* one incompetent to conduct business, a minor, any one not yet of age.

*Vyavahāraka, as, m.* a dealer, trader. — *Vyavahārīka, as, ā or ī, am*, relating to practice or business, transacting business, engaged in business, practical; relating to an action at law or legal process; litigant; one who is party to a suit; customary, usual; (*ikā*), *f.* practice, usage, custom; a brush, broom; a plant (= *inguda*).

*Vyavahārīn, ī, inī, ī*, customary, usual; acting, transacting, practising (any business or trade); litigant, litigating, engaged in a lawsuit; relating to a legal process or action.

*Vy-avahārya, as, ā, am*, to be transacted or performed, to be practised (as a duty, trade, business, &c.); actionable, liable to a legal process; to be employed or used; customary, usual.

*Vy-avahṛita, as, ā, am*, practised, employed, used.

*Vy-avahṛitī, is, f.* practice, performance, action, process. — *Vyavahṛitī-tattva, am, n., n.* N. of a part of the *Smṛiti-tattva*.

**व्यवे व्य-ave (vi-ava-i)**, cl. 2. P. -*avāiti, -avaītum*, to go or pass between, separate; (in Vedic grammar) to resolve or separate (by inserting a letter, &c.); to dissolve, decompose.

*Vy-avāya, as, m.* separation, resolution (into separate parts), decomposition, dissolution, disappearance; dissipation; loose habits; intervention, interval, intervening space; an obstacle, impediment; covering, concealment; sexual intercourse, copulation; purity; (*am*), *n.* light, lustre.

*Vy-avāyin, ī, inī, ī*, separating, resolving (into separate parts), decomposing, pervading, diffusive; lustful; (*ī*), *m.* a libertine; a drug, aphrodisiac, any substance or liquid possessing stimulating or exciting properties.

*Vy-aveta, as, ā, am*, separated, resolved, decomposed (into separate parts), different.

**व्यग 1. vy-as (vi-as)**, see rt. 1. *as*), cl. 5. A. -*asṇute* (Ved. also frequently P. -*asṇoti*), Perf. *vy-ānāse* (Vedic forms *vy-ānat = vyāpnote*, *Rigveda VII. 28, 2*; *vy-āsyaḥ = vyāpnvantu*, *Rigveda I. 73, 5*), -*asītum, -asītum*, to reach, attain

to, extend to; to obtain, take possession of, possess; to pervade, interpenetrate, fill, occupy; to fall to one's share.

*Vy-asṇuvāna, as, ā, am*, reaching, occupying, pervading.

*Vy-ashṭī, is, f.* (according to some fr. *vy-akṣh*), singleness, individuality; (in the Vedānta phil.) distributive pervasion, a distributive aggregate, an aggregate or whole viewed as consisting of many separate bodies (e. g. an object, such as man, viewed as a separate part of a whole or constituting a part of the Universal Soul, while he is himself composed of parts or individuals); contra-distinguished from *sam-ashṭī*, q. v.); power; (*is*), *m., n.* N. of a preceptor. — *Vyashṭy-abhiprāya, as, m.* regarding (a group of objects) singly or individually.

**व्यग 2. vy-as (vi-as)**, see rt. 2. *as*), cl. 9. P. (Ved. also A.) -*asṇati (-asṇati)*, -*asītum*, to eat up, consume by eating.

**व्यश्र व्य-asva, as, ā, am**, without horses, deprived of horses; (*as*), *m., n.* N. of a Vedic Rishi (father of Viśva-manas). — *Vyasva-vat, ind.*, Ved. like *Vy-asva*.

**व्यष्टि व्य-ashṭi**. See above.

**व्यस व्य-as (vi-as)**, see rt. 2. *as*), cl. 4. P. -*asyati* (anomalous ep. Perf. *vivyāsa* as if fr. a rt. *vyas*), -*asītum*, to throw asunder, cast in different directions, divide, divide into pieces, separate, sever, dispose, arrange; to throw about or in various directions, toss about, scatter, disperse, dispel; to cast aside or away; to throw over, upset, expel, remove.

*Vy-asana, am, n.* the act of throwing in different directions, separating, separation; individuality; casting away or dispelling (happiness &c.), violation, infraction; calamity, misfortune, ill-luck, evil destiny, fate, fated consequence, destruction, loss, defeat, falling away, fall; setting (as of the sun or moon); sin, fault, vice, crime, bad practice, evil habit (said to arise either from love of pleasure or from anger; ten vices are enumerated in *Manu VII. 47, 48*, under the first head, viz. *mṛiyayā*, hunting; *dyūta* or *akṣha*, gambling; *divā-svapna*, sleeping in the day; *parivāda*, calumny; *stṛiyah*, addiction to women; *mada*, drinking spirits; *taurya-trīka*, dancing, singing, and instrumental music; *vṛithātṛyā*, idle roaming; and eight are said to proceed from anger, viz. *paṭiṣṇya*, tale-bearing; *sāhasa*, violence; *droha*, insidious injury; *irshyā*, envy; *asūyā*, detraction; *artha-dūshaya*, unjust seizure of property; *vāk-pārushya*, violence in words or abuse; *daṇḍa-pārushya*, violence by actual assault; the number and nature of these vices are variously given in other books); punishment, execution (of criminals); fruitless effort; incompetence, inability; throwing one's self into any pursuit, intent application or attachment to any object, inordinate addiction, diligence; air, wind. — *Vyasanā-prasārīta-kara, as, ā, am*, having the hand stretched forth for (inflicting) calamity. — *Vyasanā-prahārīn, ī, inī, ī*, inflicting calamity, giving trouble or pain. — *Vyasanā-rakṣhīn, ī, inī, ī*, preserving from calamity. — *Vyasanākrānta-tva ('na-āk')*, *am, n.* distressful condition, grievous distress. — *Vyasanātībhāra ('na-at')*, *as, ā, am*, weighed down with misfortunes, overburdened with calamities. — *Vyasanānvita ('na-an')*, *as, ā, am*, involved in calamity. — *Vyasanāpluta ('na-āp')*, *as, ā, am*, overwhelmed with calamity. — *Vyasanārta ('na-ār')*, *as, ā, am*, afflicted by calamity or misfortune, suffering pain. — *Vyasanodaya ('na-ud')*, *as, ā, am*, followed by or resulting in calamities.

*Vyasanīm, ī, inī, ī*, calamitous, unfortunate, unlucky; addicted to any kind of vice or evil practice (as gaming, drinking, &c., see above); vicious, dissolute; attached intently to (any object). — *Vyasanī-tā, f.* or *vyasani-tva, am, n.* calamitousness, calamity; viciousness, wickedness, dissoluteness; intent attachment.

**Vyāsaniya**, *as*, m. a vicious person, profligate, libertine.

**Vy-asta**, *as*, *ā*, *am*, cast apart, thrown asunder, separated, divided, separate, severed, distinct, uncompounded, simple, broken asunder, broken to pieces, shattered; different, manifold, various, changed, altered; thrown or tossed about, scattered, dispersed; agitated, disturbed, troubled, confused, confounded, bewildered; cast aside or away, expelled, removed, spread; thrown upside down, upset, reversed, inverted, disordered, disarranged, out of order, uneven, reverse, inverse, opposite, opposed to, set or struck against; penetrated, pervaded, inherent in or pervading all the several parts of anything, (opposed to *sam-asta*, q. v.); (*am*), ind. severally, separately, partially. — **Vyasta-keśa**, *as*, *ī*, *am*, having dishevelled hair. — **Vyasta-lā**, *f*, or **Vyasta-tva**, *am*, n. severality, individuality; several inherence; agitation, bewilderment. — **Vyasta-trairāsika**, *am*, n. the rule of three inverted. — **Vyasta-pada**, *am*, n. confused statement of a case (in a court of law), confusion in accusation and defence (as when a man is charged with debt his defence is that he has been struck); a simple or uncompounded word (in gram., opposed to *samasta-pada*, q. v.). — **Vyasta-rātrīndīva**, *as*, *ā*, *am*, dividing or separating night and day. — **Vyasta-rīdhi**, *is*, m. inverted rule, any rule for inversion. — **Vyasta-rīdhi**, *is*, *is*, *i*, (a word) whose proper force or meaning is changed or altered.

**Vyastūra**, *am*, n. (said to be fr. *vyasta* + *āra* fr. rt. 4. ṛ), the issue of the fluid from the temples of an elephant.

**Vy-asya**, ind. having thrown asunder, having thrown or tossed about, having dispersed or scattered; having arranged in order.

**Vy-āsa**, *as*, m. distributing or disposing in different directions, distribution or separation into parts, (in Atharva-veda Prātiśākhya III. 68. said to mean 'the disjoined or Pada text'); severing; severality, distinction, detail; diffusing, extending; diffusion, extension, width, breadth, the breadth or diameter of a circle; a particular measure; a fault in pronunciation, a kind of drawl [cf. *piḍama*, *vi-hāra*]; disposing in order, arranging, an arranger, compiler; N. of a celebrated sage and author (often called *Veda-vyāsa* and regarded as the original arranger of the Vedas &c. and founder of the Vedānta philosophy [see *vedānta*]); he was the son of the sage Parāśara and Satyawati, who afterwards, as the wife of Śāntanu, gave birth to Viśvānara and Bhīṣma; he was therefore half-brother of these latter; Parāśara met Satyawati, when quite a girl, as he was crossing the river Jumṅā; their child Vyāsa was called Kṛiṣṇa from his dark complexion, and Dvaipāyana because he was brought forth by Satyawati on a Dvīpa or island in the Jumṅā; when grown up he retired to the wilderness to lead the life of a hermit, but at his mother's request returned to become the husband of Viśvānara's two childless widows, by whom he was the father of the blind Dhṛita-rāshṭra and of Pāṇḍu; he was also the father of Vidura by a slave girl [see *vidura*, p. 918] and of Suka, the supposed narrator of the Bhāgavata-Purāṇa; the Vishṇu-Purāṇa III. 3. enumerates twenty-eight Vyāsas or arrangers of the Vedas in the twenty-eight Dvāpara ages of the Vaiṣvata Manu-antara; the first Vyāsa is said to have been Svayam-bhū or Brahmā himself, and the twenty-eighth was Kṛiṣṇa-dvaipāyana: the name Vyāsa seems to have been given to any great compiler or author, and this title is conferred not only on the arranger of the Vedas and the Purāṇas, but also on the compiler of the Mahā-bhārata, the Brahma-sūtra of the Vedānta philosophy, a Dharmasāstra, the Yoga-sūtra-bhāṣya, the Vakra-tuṇḍastotra, the Vakra-tuṇḍāśhaka hymns, and the Sivadhanu-veda: the following are synonyms for Vyāsa, Vadarāyaṇa or Bādarāyaṇa, Dvaipāyana, Kṛiṣṇa-dvaipāyana, Pārāśari, Māthara, Kāmina, Sātyavata, Satya-bhārata, Satya-rata); a Brāhman who recites or expounds the Purāṇas &c. in public (= *pāṭhaka-brāhmaṇa*). — **Vyāsa-tīrtha**, *am*, n., N. of a place;

(*as*), m., N. of a commentator. — **Vyāsa-tva**, *am*, n. the state or title of a compiler. — **Vyāsa-dāsi**, *as*, m., N. of a chief of the Vaikhānasa sect. — **Vyāsa-dēva**, *as*, m. the divine sage Vyāsa. — **Vyāsa-pūjā**, *f*, honour paid to an expounder of the Purāṇas. — **Vyāsa-bhāṣya-vyākhyā**, *f*, N. of a commentary by Vācas-pati. — **Vyāsa-mātṛi**, *tā*, *f*. 'mother of Vyāsa,' epithet of Satyawati. — **Vyāsa-vana**, *am*, n., N. of a sacred forest. — **Vyāsa-śuka-samvāda**, *as*, m. 'dialogue between Vyāsa and Suka,' N. of a philosophical discourse on the vanity of everything except religion (said to be extracted from the Mahā-bhārata). — **Vyāsa-sūtra**, *am*, n., N. of a work. — **Vyāsa-smṛiti**, *is*, *f*, N. of a law-book. — **Vyāsāśh(aka** ('*sa-āsh*')), N. of a hymn. — **Vyāsāsana** ('*sa-ās*'), *am*, n. the seat of an expounder of the Purāṇas. — **Vyāsesvara-tīrtha**, *am*, n., N. of a chapter of the Siva-Purāṇa.

**Vyāsīya**, *as*, *ā*, *am*, relating to Vyāsa.

**व्यसु** *vy-asu*, *us*, *us*, *u*, breathless, without breath, inanimate, lifeless.

**व्यह** *vy-ah* (*vi-ah*). Perf. -*aha* (see rt. 3. ah), to explain, assign a reason.

**व्यह** *vy-ahna*, *as*, *ā*, *am* (according to Vopadeva III. 42. the loc. may be *vy-ahne*, *vy-ahani*, or *vy-ahni*), done or happening on separate days; (according to some) done or produced in two days.

**व्याकरण** *vy-ākaraṇa*. See under *vy-ā-kṛi*.

**व्याकीर्ण** *vy-ākīrṇa*, *as*, *ā*, *am* (fr. rt. *kṛi* with *ā* and *ṛi*), scattered or tossed in every direction, thrown about or away. — **Vyākīrṇa-keśara**, *as*, *ā*, *am*, having a disordered or rough mane. — **Vyākīrṇa-mālya-kavari**, *as*, *ā*, *am*, variegated with interspersed garlands. — **Vyākīrṇārēś** ('*na-ar*'), *is*, *is*, *is*, Ved. having scattered or divided flames.

**व्याकुञ्चित** *vy-ākūñcita*, *as*, *ā*, *am*, distorted, crooked, contracted, curved.

**व्याकुल** *vy-ākūla*, *as*, *ā*, *am*, confounded, confused, agitated, discomposed, bewildered, perplexed, troubled, dithering, overcome with fear; busily occupied about anything. — **Vyākūla-śitta**, *as*, *ā*, *am*, or **vyākūla-śetas**, *ās*, *ās*, *as*, or **vyākūla-manas**, *ās*, *ās*, *as*, or **vyākūlātman** ('*la-āt*'), *ā*, *ā*, *ā*, agitated or perplexed in mind, flurried, having a mind distracted with grief. — **Vyākūla-tā**, *f*, or **vyākūla-tva**, *am*, n. perturbation, agitation, perplexity, bewilderment, alarm. — **Vyākūli-kṛi**, cl. 8. P. -*karoti*, -*kartum*, to bewilder, render confused or perplexed, trouble. — **Vyākūli-bhū**, cl. 1. P. -*bhāvati*, &c., to become perplexed. — **Vyākūlendriya** ('*la-in*'), *as*, *ā*, *am*, having the senses bewildered, one who has lost his senses, discomposed, ruffled.

**Vyākūlaya**, Nom. P. *vyākūlayati*, -*yitum*, to agitate, flurry, confuse, frighten.

**Vyākūlita**, *as*, *ā*, *am*, agitated, flurried, perplexed, confounded, alarmed.

**व्याकृति** *vy-ākṛiti*, *is*, *f*. wrong or evil intention, fraud, deception, disguise (= *bhāṅg*).

**व्याकृ** *vy-ā-kṛi* (*vi-ā*), cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to undo, decompose, analyse, separate, divide; to expound, explain, utter.

**Vy-ākaraṇa**, *am*, n. undoing, analysis, explaining, expounding; grammatical analysis, grammar (regarded as one of the Vedāṅgas, see *vedāṅga*, p. 964, col. 3). — **Vyākaraṇa-prakriyā**, *f*, grammatical formation of a word, etymology. — **Vyākaraṇa-siddha**, *as*, *ā*, *am*, established by grammar, conformable to grammar, grammatical. — **Vyākaraṇāgama** ('*na-āg*'), *as*, m. traditional rules of grammar.

**Vy-ākāra**, *as*, m. transformation, change of form, distortion, deformity.

**Vy-ākṛita**, *as*, *ā*, *am*, analysed, decomposed, separated, expounded, explained, made clear; transformed, disfigured, deformed, distorted, changed.

**Vy-ākṛiti**, *is*, *f*. analysing, explaining, making clear; grammar; change of form, development.

**Vy-ākṛitya**, ind. having separated.

**व्याकृष** *vy-ā-kṛiṣ* (*vi-ā*), cl. 1. P. -*karoti*, -*krashtum*, -*krashtum*, to draw or drag in different directions, draw apart, separate; to draw off or away, take off, put off, throw off; to remove.

**Vy-ākṛiṣṭa**, *as*, *ā*, *am*, drawn off, taken off, thrown off.

**व्याकोश** *vy-ākośa*, *as*, *ā*, *am*, expanded, blossomed, blown (as a flower).

**Vy-ākōsha**, *as*, *ā*, *am*, = *vy-ākośa* above.

**व्याक्रुश** *vy-ā-kruś* (*vi-ā*), cl. 1. P. -*krośati*, -*krośtum*, to cry out aloud, complain, lament.

**Vy-ākrośat**, *am*, *anti*, *at*, crying out aloud, making loud lamentations.

**व्याक्षिप** *vy-ā-kship* (*vi-ā*), cl. 6. P. A. -*kshipati*, -*te*, -*ksheptum*, to throw or toss about; to carry away; to stretch out or forth, open; to shoot off (as a bow).

**Vy-ākshipta**, *as*, *ā*, *am*, tossed hither and thither, tossed about; torn asunder, carried away, distracted, stretched out, stretched forth. — **Vyākshipta-manas**, *ās*, *ās*, *as*, or **vyākshipta-hṛidaya**, *as*, *ā*, *am*, having the mind or heart tossed about, distracted in mind.

**Vy-ākshēpa**, *as*, m. throwing or tossing about; obstruction, hinderance, delay, (*a-vyākshēpa*, absence of delay.)

**व्याक्षोभ** *vy-ā-kshobha*, *as*, m. commotion, perturbation, agitation, disturbed state, disturbance.

**व्याख्या** 1. *vy-ā-khyā* (*vi-ā*), cl. 2. P. -*khyāti*, -*khyātum*, to explain in detail, expound, interpret, illustrate; to speak at length, tell in full; to relate, narrate, tell (a story); to communicate, inform; to name, call: Pass. -*khyāyate*, to be explained: Desid. -*śikhyāsāth*, to intend or wish to explain, be about to expound.

2. *vy-ākhyā*, *f*. explanation, exposition, interpretation, gloss, comment, paraphrase. — **Vyākhyāgamya** ('*yā-ag*'), *am*, n. anything which can only be understood by explanation, a kind of *uttarābhāsa*, q. v.; indistinct assertion or declaration (said to proceed from grammatical inaccuracy or faulty construction), any obscure statement or passage. — **Vyākhyā-sudhā**, *f*. 'nectar of exposition,' N. of a commentary on the Amara-kōsha by Bhānujī-dikshita.

**Vy-ākhyāta**, *as*, *ā*, *am*, explained in detail, expounded, interpreted, illustrated; spoken in full, related, narrated, told, spoken, said; conquered, overcome (?).

**Vy-ākhyātavya**, *as*, *ā*, *am*, requiring to be expounded or commented upon.

**Vy-ākhyātri**, *tā*, m. an explainer, commentator, expounder.

**Vy-ākhyāna**, *am*, n. explaining, expounding, commenting; explanation, exposition; gloss, comment, interpretation. — **Vyākhyāna-yogyā**, *as*, *ā*, *am*, deserving exposition.

**Vy-ākhyeya**, *as*, *ā*, *am*, to be explained or expounded, to be described.

**Vyākhyāsitā-grantha**, *as*, m. one who is about to explain a book.

**व्याघटन** *vy-āghaṭṭana*, *am*, n. (fr. rt. *ghaṭṭ* with *ā* and *ṛi*), rubbing together, friction; churning.

**Vy-āghaṭṭita**, *as*, *ā*, *am*, rubbed together, rubbed; churned, stirred.

**व्याघात** *vy-āghāta*, *as*, m. (fr. *vy-ā-han*), striking against, beating, wounding, destroying, destruction; a blow, stroke; obstacle, impediment, hinderance; the thirteenth of the astronomical Yogas; the tree Cassia Fistula; a particular figure of rhetoric (described as the production of two different effects from a similar cause or by similar agency); contradiction, inconsistency of statement.

**Vy-āghātaka**, *as*, *ā* or *ikā*, *am*, striking against, opposing, thwarting, hindering, impeding, resisting; one who opposes or resists, an obstructor.

*Vy-āghātin*, *i, inī, i*, one who strikes against or opposes or resists, an opposer; obstructing, opposing, resisting.

**व्याघुट्** *vy-ā-ghuṭ (vi-ā-)*, cl. 1. A. -*ghoṭate*, cl. 6. P. -*ghuṭati, -ghoṭitum*, to turn back, return. *Vy-āghuṭita, as, ā, am*, turned back, returned. *Vy-āghuṭya*, ind. having returned.

**व्याघुष्** *vy-ā-ghuṣh (vi-ā-)*, cl. 1. P. -*ghoṣhati, -ghoṣhitum*, to sound aloud: Caus. -*ghoṣhayati, -yitum*, to call out aloud, shout or proclaim aloud.

*Vy-āghuṣhṭa, as, ā, am*, sounded aloud, loud-sounding, resounding.

*Vy-āghoṣhayat, an, anti, at*, proclaiming aloud.

**व्याघूर्ण** *vy-ā-ghūrṇ (vi-ā-)*, cl. 1. P. A. -*ghūrṇati, -te, -ghūrṇitum*, to whirl or wave about, shake to and fro.

*Vy-āghūrṇamāna, as, ā, am*, whirling or waving about.

*Vy-āghūrṇita, as, ā, am*, whirled about, tossed hither and thither, wheeled about, agitated, whirling round, tottering, shaking about, waving.

**व्याघृ** *vy-ā-ghṛi (vi-ā-)*, Caus. -*ghārayati, -yitum*, Ved. to sprinkle round or over, besprinkle.

*Vy-āghṛaṇa, am, n.* the act of sprinkling.

*Vy-āghṛita, as, ā, am*, besprinkled, sprinkled with oil or ghee.

**व्याघ्र** *vyāghra, as, m.* (fr. rt. *ghrā* with *ā* and *vi*), a tiger, (*śitrat-vyāghra*, 'spotted tiger,' a hunting leopard; in the Vahni-Purāna tigers are said to be the offspring of Kasyapa's wife, Daṣṭrā); any eminent person, best, pre-eminent (at the end of a comp., cf. *puruṣha-v* and see *riṣhabha, śiṣha*, which are also used as the last member of compounds to express 'eminence'); a red variety of the castor-oil plant (= *raktairāṇḍa*); the tree Pongamia Glabra or Galedupa Arborea (= *karāñja*); N. of the author of a law-book; (*i*), f. a female tiger, tigress; a sort of prickly nightshade, Solanum Jacquinii (= *kañṭakāri*). - *Vyāghra-carman, a, n.* a tiger's skin. - *Vyāghradarma-maya, as, i, am*, made of a tiger's skin. - *Vyāghra-tā, f.* or *vyāghrata, am, n.* the state or condition of a tiger. - *Vyāghra-dala, as, m.* the castor-oil tree or a red variety of it. - *Vyāghra-nakha, as, m.* a tiger's claw; a particular plant (= *smuḥi*); a kind of perfume; (*am*), n. a kind of medicinal herb with a fragrant root, (in Hindi called *baghnahā*); a sort of perfume, (in this sense also *i, f.*); a scratch, impression of a finger-nail. - *Vyāghra-nakhaka, am, n.* 'tiger's claw,' a scratch, the impression of a finger-nail. - *Vyāghra-nāyaka, as, m.* 'tiger-leader,' a jackal. - *Vyāghra-pād, -pāt, -padi, -pāt, -pāti, -pāta, as, m.* N. of the author of Rīg-veda IX. 97, 16-18 (having the patronymic Vāsishtha); N. of a grammarian and author of a law-book. - *Vyāghra-pāda, as, m.* 'tiger-footed,' N. of a lawyer; the plant Flacourtia Sapida (= *vi-kankata*). - *Vyāghra-pūṣha, as, m.* a tiger's tail; the castor-oil tree, Palma Christi or Ricinus Communis. - *Vyāghra-pura, am, n.* 'tiger's town,' N. of a town. - *Vyāghra-bhūti, i, m.* N. of a grammarian. - *Vyāghra-nadhī, ūs, f.* the female of a tiger, a tigress. - *Vyāghra-śvan, ā, m.* a tiger-like dog. - *Vyāghrāta (ra-āta), as, m.* a skylark (= *bharad-vāja*). - *Vyāghradāmi (ra-ad)*, f. a particular plant (= *tri-vritā*). - *Vyāghrāsya (ra-ās)*, *am, n.* the mouth or face of a tiger; (*as*), m. 'tiger-faced,' a cat.

*Vyāghri, f.* See under *vyāghra* above.

**व्याङ्गि** *vyāngi, is, m.* a patronymic from *Vy-anga*.

**व्याचक्ष** *vy-ā-čakṣh (vi-ā-)*, cl. 2. A. -*čashte, -čashtum*, to recite, rehearse (Ved.); to explain, comment upon.

*Vy-ācākṣhāna, as, ā, am*, reciting; explaining.

**व्याज** *vy-āja, as, m.* (fr. *vy-aj*), deceit, deception, fraud, craft, art, cunning; disguise (either of purpose or of person); semblance, appearance, pretext, pretence (sometimes at the end of comps., e.g. *mṛigaya-vyājena*, under the pretext of hunting); contrivance, means; wickedness. - *Vyājānindā, f.* 'artful censure,' a particular figure of rhetoric (praise veiled under apparent censure); ironical praise. - *Vyājā-bhānu-jū, t, m.* a proper N. - *Vyāja-stuti, is, f.* 'artful praise,' indirect eulogy, praise or censure conveyed in language that expresses the contrary (as when from blame praise is expressed, and when from praise blame); ironical commendation. - *Vyājī-kri, cl. 8. P. -karoti, &c.*, to hold out as a pretence or pretext. - *Vyājī-kṛitya, ind.* having held out as a pretext, having pretended (= *apadīśya*). - *Vyājōkti (ja-uk)*, *is, f.* covert allusion (intended to mislead), innuendo.

**व्याड** *vyāḍa, as, m.* (said to be fr. rt. *i. ad* with *vi*), a snake; a carnivorous animal, beast of prey; N. of Indra; a villain, rogue; a proper N.; [cf. *vyāla*.] - *Vyāḍāyudha (da-āy)*, *am, n.* a sort of vegetable perfume (= *vyāghra-nakha*).

*Vyāḍi, is, m.* (a patronymic fr. *vyāḍa*), N. of a celebrated grammarian and lexicographer (= *vin-dhya-vāsini, nandinī-tanaya, q. q. v. v.*)

*Vyāḍya, as, m.* a follower of Vyāḍi.

**व्यातन्** *vy-ā-tan (vi-ā-)*, cl. 8. P. A. -*tanoti, -tanute, -tanitum*, to stretch out, extend; to spread about or over, (*vyātenire*, they were spread about, Kirāt. XV. 42); to display; to produce, cause.

**व्यातुक्षी** *vy-āty-ukshī, f.* (probably fr. rt. *i. uksh* with *ati, ā, and vi*, cf. *vy-ābhy-ukshī*), bathing together for amusement, mutual splashing and sporting in water (= *rasikānām anyonyam jala-līḍanam*).

**व्यादा** *vy-ā-dā (vi-ā-)*, cl. 3. P. A. -*dadāti, -datte, -dātum*, to open wide, open, separate; to open the mouth, (also with *mukham* or similar words added); to make large or broad.

*Vy-āta, as, ā, am*, opened, open, wide open, spread, extended, expanded, vast; (*am*), n. the open mouth. - *Vyātānana (ta-ān)* or *vyātāśya (ta-ās)*, *as, ā, am*, open-mouthed.

*Vy-ādādāna, as, ā, am*, opening (especially the mouth).

*Vy-ādāna, am, n.* opening, setting open or ajar.

*Vy-ādāya, ind.* having opened; having opened the mouth, having gaped (with wonder &c.); with the mouth open.

*Vy-ādita, as, ā, am* (ep. for *vy-āta*), opened (applied especially to the mouth). - *Vyādītāśya (ta-ās)*, *as, ā, am*, open-mouthed.

**व्यादिश** *vy-ā-dīś (vi-ā-)*, cl. 3. 6. P. -*dīśati, -dīśati, -dīśitum*, to point out separately, divide among, distribute; to point out, show; to explain, inform, teach; to prescribe, order, charge, command (with acc. of the person); to assign, appoint (to any duty); to give an order or command; to speak about any one (acc.); to declare, foretell.

*Vy-ādīśa, as, m.*, N. of Vishṇu.

*Vy-ādīśya, ind.* having pointed out, having prescribed or ordered, &c.

*Vy-ādīśhta, as, ā, am*, assigned or divided separately, distributed; pointed out, explained, instructed, taught; prescribed, ordered, charged, commanded; declared, indicated, foretold.

**व्यादीघे** *vy-ādīrgha, as, ā, am*, very long or extended.

**व्यादृश्** *vy-ā-driś, Pass. -driśyate*, to be clearly seen or visible.

**व्याध** *vyādha*. See under rt. *vyadh*, p. 974, col. 1.

**व्याधा** *vy-ā-dhā (vi-ā-)*, cl. 3. P. A. -*dadāti, -datte, -dātum*, to separate, divide, dis-

tract: Pass. -*dhiyate*, Ved. to be separated or divided; to be out of health, feel unwell; [cf. *vyādhi* below.]

*Vy-āhita, as, ā, am*, Ved. diseased, unwell, ill, sick.

**व्याधाम** *vy-ādhamā, as, m.* (said to be fr. rt. *dhmā* with *ā* and *vi*, but perhaps fr. *vy-ā-dhā*, cf. also *vy-ādhamā* below), Indra's thunderbolt (= *vajra*).

**व्याधव** *vy-ādhvā*. See under *vy-ād-dhū*.

**व्याधि** *vyādhi, is, m.* (probably to be connected with *vy-ā-dhā* above, but also derived fr. rt. *vyadh*, and perhaps connected with 2. *ā-dhi*), pain, sickness, ailment, disease (in general); leprosy; N. of a son of Mṛityu or Death. - *Vyādhi-kara, as, i, am*, causing sickness, unhealthy. - *Vyādhi-grasta* or *vyādhi-pīḍita, as, ā, am*, seized or afflicted with disease. - *Vyādhi-ghāta, as, m.* 'illness-destroyer,' the tree Cassia Fistula (= *ārag-bādha*). - *Vyādhi-ghna, as, i, am*, removing or destroying disease. - *Vyādhi-durbhiksha-pīḍita, as, ā, am*, afflicted with sickness and famine. - *Vyādhi-nirgha, as, m.* suppression of disease. - *Vyādhi-nirjaya, as, m.* the subduing a disease. - *Vyādhi-bahula, as, ā, am*, frequently visited with disease (as a village). - *Vyādhi-bhaya, am, n.* fear of disease. - *Vyādhi-yukta, as, ā, am*, suffering from illness, diseased, sick. - *Vyādhi-rahita, as, ā, am*, free from disease, convalescent. - *Vyādhi-hantṛi, tā, trī, trī*, destroying or removing disease; (*tā*), m. a kind of plant (= *vārāhi-kanda*). - *Vyādhy-ārta, as, ā, am*, pained with or suffering from disease. - *Vyādhy-upasāma, as, m.* allaying or curing diseases.

*Vyādhitā, as, ā, am*, diseased, sick, ill, ailing.

3. *vyādhit, i, inī, i*, diseased, sick, ill.

**व्याधू** *vy-ā-dhū (vi-ā-)*, cl. 5. P. A. -*dhūnoti, -dhūnute* (later also *-dhunoti, -dhunute*), -*dharivum, -dhotum*, to shake to and fro, move or toss about.

*Vy-ādihāva, as, m.* Indra's thunderbolt; [cf. *vy-ādhamā*.]

*Vy-ādihuta, as, ā, am*, shaken about, tossed hither and thither, shaking, trembling, tremulous.

*Vy-ādihunvat, am, ati, at*, shaking or waving about.

*Vy-ādihūta, as, ā, am*, shaken about, agitated.

*Vy-ādihūya, ind.* having shaken or waved about.

*Vy-ādihūyamāna, as, ā, am*, being shaken or tossed about, being moved hither and thither, being fanned; flickering.

**व्यान** *vy-āna, as, m.* (fr. rt. *an* with *ā* and *vi*), one of the five vital airs (that which circulates or is diffused through the body, see *prāṇa*).

**व्यानम्** *vy-ā-nam (vi-ā-)*, cl. 1. P. A. -*namati, -te, &c.*, to bend or bow down.

*Vy-ānata, as, ā, am*, bent down, having the face bent towards the ground; (*am*), n. a kind of coitus. - *Vyānata-karaṇa, am, n.* the posture assumed in the preceding kind of coitus.

**व्यानशि** *vy-ānāśi, is, is, i* (fr. *vy-āś*), Ved. one who has pervaded, pervading, penetrating, (Sāy. *vy-ānāśih = vyāpṛmuvat*, Rīg-veda III. 49, 3; in Naigh. III. 1. *vyānāśih* is enumerated among the *bahu-nāmāni*.)

*Vy-ānāśin, i, inī, i*, Ved. pervading, (Sāy. = *vyāpana-sīla*.)

**व्यानह** *vy-ā-nah, cl. 4. P. A. -nahyati, -te, -naddhūm*, to connect mutually, intersperse, interweave.

*Vy-ānaddha, as, ā, am*, connected mutually, interspersed.

**व्यानी** *vy-ā-nī, cl. 1. P. A. -nayati, -te, -netum, Ved.* to pour in separately.

**व्याप** *vy-āp (vi-āp)*, cl. 5. P. -*āpnoti* (sometimes also A. -*āpnote*), -*āptum*, to reach through,

spread through, go everywhere, overspread, pervade, permeate, fill up, occupy, cover, fill; to reach as far as, extend to: Pass. *-āpyate*, &c.: Caus. *-āpāyati*, &c.: Desid. *vīpāti*; [cf. *vīpā*.]

*Vy-āpaka*, *as*, *ikā*, *am*, pervading, diffusive, comprehensive, going everywhere, widely spreading, extending over the whole of anything, extensive, invariably concomitant or inherent; (in law) comprehending all the points of an argument, pervading the whole plea; (*as*), *n.* (in logic) 'the pervader,' a pervading attribute, one invariably concomitant (i. e. always found where some other is found); (*ikā*), *f.* an impudent woman; (*am*), *n.* an invariably concomitant or inherent property or characteristic. — *Vy-āpaka-tā*, *f.* or *vyāpaka-tva*, *am*, *n.* pervasion, diffusion, extensiveness, comprehensiveness; invariable concomitance or inherence. — *Vyāpaka-nyūsa*, *as*, *m.* (in the Tantra system) a particular disposition or arrangement of mystical texts over the whole person, (according to Sabda-k. = *śrīśaṣṭha pādāntam pādāṣṭha sīro 'ntam mūla-mantra-vinyūsaḥ*.)

*Vy-āpana*, *am*, *n.* the act of spreading through or throughout, pervading, penetrating, penetration, filling up; covering.

*Vy-āpanīya*, *as*, *ā*, *am*, fit to be pervaded or penetrated, permeable.

*Vy-āpita*, *as*, *ā*, *am* (fr. the Caus.), filled up, filled.

*Vyāpīn*, *i*, *inī*, *i*, reaching through, pervading, extending over or to, covering; all-pervading, diffusive, comprehensive, co-extensive, invariably inherent or concomitant; (*i*), *m.* 'the pervader,' *N.* of Vishṇu; a pervading property or characteristic. — *Vyāpī-tva*, *am*, *n.* the state of pervading, extensiveness, extent, pervasion, diffuseness.

*Vy-āpta*, *as*, *ā*, *am*, spread through, pervaded, pervading, extended, thoroughly occupied or penetrated by (as the universe by spirit, &c.); encompassed, surrounded; filled up, full; comprehended or included (under a general notion); having inherent properties, invariably attended or accompanied (e. g. smoke is invariably attended by fire or necessarily includes or implies fire); obtained, possessed, possessed of; celebrated, famous; placed, fixed; open, outspread, expanded. — *Vyāpta-tama*, *as*, *ā*, *am*, most diffused. — *Vyāptāntara* ('*ta-an*'), *as*, *ā*, *am*, having intervals or holes or recesses filled up.

*Vy-āpti*, *is*, *f.* the act or state of pervading, pervasion, pervadedness, permeation, pervading inherence, the inherent and inseparable presence of any one thing in another (as of oil in sesamum seed, heat in fire, &c.), universal pervasion, inseparable involvedness, invariable concomitance, invariable attendance on an ascertained sign, universal distribution (in logic), universal accompaniment of the middle term by the major (e. g. smoke is always pervaded by fire or fire is necessarily involved in smoke; it is this idea of pervasion that constitutes the peculiarity of the Hindū syllogism); universality, universal or general rule or law without an exception; omnibrevity, ubiquity (as a divine attribute); fulness; obtaining, gaining, acquiring. — *Vyāpti-karman*, *ā*, *ā*, *a*, *Ved.* whose function is, — *Vyāpti-graha*, *as*, *m.* apprehension of a general proposition or of universal concomitance, induction. — *Vyāpti-jñāna*, *am*, *n.* knowledge of pervading inherence or of the presence of invariably concomitant properties. — *Vy-āpti-niśchaya*, *as*, *m.* (in logic) the ascertainment of pervading inherence or universal concomitance. — *Vy-āpti-mat*, *ān*, *atī*, *at*, possessing pervasion, universally diffused, pervading; pervaded, attended by. — *Vyāpti-lakṣaṇa*, *am*, *n.* sign or proof of universal pervasion or of the invariable attendance of an inherent property or characteristic.

*Vy-āpmuvāna*, *as*, *ā*, *am*, pervading, permeating, penetrating.

1. *vy-āpya*, *ind.* having pervaded, having penetrated, &c.

2. *vy-āpya*, *as*, *ā*, *am*, permeable, penetrable; capable of being attended by any inherent characteristic or constantly pervaded or accompanied by it; (*am*), *n.* that which may be the site or locality of

universal pervasion or of an invariably concomitant cause or characteristic (e. g. smoke is invariably pervaded by fire); the sign or middle term of an inference, the proof, reason, cause (= *sādhana*, *heta*); a particular medicinal plant, *Costus Speciosus* (= *kushtha*). — *Vyāpya-tā*, *f.* or *vyāpya-tva*, *am*, *n.* permeableness, the state or capacity of being invariably pervaded or attended by; capacity of obtaining. — *Vyāpyatvāsiddhi* ('*va-as*'), *is*, *f.* (in logic) imperfect conclusion (i. e. where the alleged invariableness of concomitancy is not real).

*Vy-āpyamāna*, *as*, *ā*, *am*, being pervaded, being permeated or penetrated.

**व्यापद्** 1. *vy-ā-pad* (*vi-ā-*), *cl.* 4. A. -*pad-yate*, -*pattum*, to fall away, fall down, fall into misfortune, perish; to disappear, be inaudible (as a sound): Caus. -*pādāyati*, -*yitum*, to cause to perish, destroy, kill; to make worse, injure, hurt, spoil.

*Vy-āpatti*, *is*, *f.* falling into misfortune, ruin; change, substitution of one thing for another, (*varṇa-v*), substitution of one letter for another; (as the change of Visarga into its corresponding sibilant.)

2. *vy-āpad*, *t*, *f.* death, decease; ruin, disease, calamity; derangement.

*Vy-āpanna*, *as*, *ā*, *am*, fallen into misfortune, miscarried, failed; dead, deceased, expired, killed, perished; diseased; deranged, disordered; hurt, injured; changed, altered, substituted (as one letter or symbol for another, especially applied to the change of the Visarjaniya or Visarga to its corresponding sibilants; when this symbol remains unchanged it is called *Vikrānta*).

*Vy-āpāda*, *as*, *m.* destroying, destruction, ruin, injury, evil design, the wish or project to injure another.

*Vyāpādaka*, *as*, *ikā*, *am*, destructive, murderous.

*Vy-āpādana*, *am*, *n.* the act of destroying, destruction, killing, slaying; malice.

*Vy-āpādāniya*, *as*, *ā*, *am*, to be killed, liable to death, worthy of death or destruction. — *Vyāpādānīya-tā*, *f.* the necessity of being killed.

*Vy-āpādayitavya* or *vy-āpādya*, *as*, *ā*, *am*, to be killed, to be put to death.

*Vy-āpādita*, *as*, *ā*, *am*, destroyed, killed, slain; hurt, injured. — *Vyāpādita-vat*, *ān*, *atī*, *at*, one who has killed or destroyed.

**व्यापु** *vy-ā-pri* (*vi-ā-*), *cl.* 6. A. -*priyate*, -*partum*, to be occupied or engaged in (with loc.); to be busy or occupied about anything (with *artham* or *hetoḥ* at the end of a comp.), be employed or placed in any office: Caus. -*pārayati*, -*yitum*, to cause to be employed, set to work, set in motion or action; to occupy with, engage upon (with loc., rarely with inst.); to employ, use, apply to any use or purpose, entrust with, charge, commission, place (in any office); to place, set, fix (e. g. *vyāpārayāmāsa karam*, he placed his hand; *vyāpārayāmāsa vilocanāni*, he fixed his eyes).

*Vy-āpāra*, *as*, *m.* occupation, employment, business, trade, profession; exercise, practice, exertion, activity; work, affair, operation, action, act, transaction, doing, performance. — *Vyāpārāveśa* ('*ra-āv*'), *as*, *m.* the arising of a determination or resolve (in phil.).

*Vy-āpārayat*, *am*, *antī*, *at*, setting to work, employing; busy, exercising; placing; moving.

*Vy-āpārīta*, *as*, *ā*, *am*, made to be busy, set to work, engaged, occupied, employed.

*Vyāpārīn*, *i*, *inī*, *i*, occupied, busy; transacting business; engaged in trade, a dealer, trader, agent; exercising, practising; causing action or motion, moving, motive.

*Vy-āpārīta*, *as*, *ā*, *am*, occupied, engaged or occupied in (with loc.), engaged, employed, busy, appointed to any office; (*as*), *m.* a minister, employé, chargé d'affaires (= *karma-saśvta*).

*Vy-āpāriyamāna*, *as*, *ā*, *am*, being occupied or engaged in (with loc.).

**व्याप्त** *vy-āpta*, *vy-āpti*. See col. 1.

**व्याभङ्ग** *vy-ā-bhaṅj* (*vi-ā-*), *cl.* 7. P. -*bhaṅgati*, -*bhaṅktum*, to break to pieces, shatter.

*Vy-ābhagna*, *as*, *ā*, *am*, broken to pieces, shattered.

**व्याभाष** *vy-ā-bhāṣh* (*vi-ā-*), *cl.* 1. A. -*bhāṣhate*, -*bhāṣhitum*, to speak to, address; to profess, declare.

*Vy-ābhāṣamāna*, *as*, *ā*, *am*, speaking to, addressing.

*Vy-ābhāṣita*, *as*, *ā*, *am*, spoken to, addressed; spoken, pronounced [cf. *duḥkha-v*]; (*am*), *n.* a speech.

**व्याभुज** *vy-ā-bhuj* (*vi-ā-*), *cl.* 6. P. -*bhujati*, -*bhoktum*, to bend.

*Vy-ābhugna*, *as*, *ā*, *am*, bent.

**व्याभुक्षी** *vy-ābhy-ukshī*, *f.* (probably fr. *rt.* 1. *uksh* with *abhi*, *ā*, and *vi*, cf. *vy-āty-ukshī*), gamboling in water, bathing for pleasure.

**व्यायाम** *vyāma*, *as*, *m.* (probably for *vy-āyāma*, *q. v.*), a fathom or the space between the tips of the fingers of either hand when the arms are extended; disregard, disrespect (?); smoke (?).

*Vyāmana*, *am*, *n.* = *vyāma* above.

**व्यामर्ष** 1. *vy-āmarsha*, *as*, *m.* (fr. *rt.* 1. *mṛish* with *ā* and *vi*), impatience.

**व्यामर्ष** 2. *vy-āmarsha*, *as*, *m.* (fr. *rt.* 1. *mṛish* with *ā* and *vi*), rubbing out, erasure.

1. *vy-āmrishṭa*, *as*, *ā*, *am*, rubbed out, effaced, rubbed.

**व्यामिश्र** *vy-ā-miśra*, *as*, *ā*, *am*, intermixed, blended together, mingled, confused.

**व्यामिल्य** *vy-ā-milya*, *ind.* (fr. *rt.* *mīl* with *ā* and *vi*), having closed and opened, having twinkled, &c.

**व्यामुच** *vy-ā-muḥ* (*vi-ā-*), *cl.* 6. P. A. -*muḥcati*, -*te*, -*noktum*, to emit, discharge.

*Vy-āmoha*, *as*, *m.* release or freeing from, getting rid of.

**व्यामुह** *vy-ā-muh* (*vi-ā-*), *cl.* 4. P. -*muhyati*, &c., to become stupidified or bewildered, to be infatuated: Caus. -*mohayati*, -*yitum*, to stupify, bewilder, perplex, infatuate.

*Vy-āmūha*, *as*, *ā*, *am*, entirely stupidified, thoroughly infatuated or bewildered, bewitched.

*Vy-āmoha*, *as*, *m.* bewilderment, embarrassment, error, foolishness.

*Vy-āmohita*, *as*, *ā*, *am*, bewildered, infatuated.

**व्यामृज** *vy-ā-mṛij* (*vi-ā-*), *cl.* 2. P. -*mārṣṭi*, &c., to rub off.

2. *vy-āmrishṭa*, rubbed off. — *Vyāmrishṭa-tilaka*, *as*, *ā*, *am*, one who has the Tilaka mark rubbed off.

**व्यायाम** *vy-ā-yam* (*vi-ā-*), *cl.* 1. P. -*yacchati* (Ved. and ep. also A. -*te*), -*yantum*, -*yamitum*, to draw apart or asunder, stretch or draw out, extend; to drag or tear off (P.); to struggle or contend about (loc.), fight together (usually A.); to make efforts, strive, endeavour; to sport, dally: Caus. -*yamayati* or -*yamayati*, -*yitum*, to cause to stretch out or struggle, make great effort or exertion, take exercise.

*Vy-āyācchat*, *an*, *antī*, *at*, struggling or contending about.

*Vy-āyācchamāna*, *as*, *ā*, *am*, struggling or contending together; fighting, quarrelling.

*Vy-āyāta*, *as*, *ā*, *am*, drawn asunder, separated, drawn out, extended, long, tall; expanded, wide open; exercised, disciplined; busy, engaged, occupied; hard, firm; mighty, powerful, strong, intense, deep, much, excessive; (*am*), *ind.* excessively. — *Vyāyata-tva*, *am*, *n.* firmness. — *Vyāyata-pāta*, *as*, *m.* a strong or intense blow, a deep stroke (= *avagāḥa*).

*Vy-āyāma*, *as*, *m.* drawing or stretching out; a particular measure of length (= a fathom measured by the two extended arms, cf. *vyāma*); struggling,

struggle, contention; fatigue, labour; exercise, exertion, manliness, manly effort, athletic or gymnastic exercise (e.g. playing with heavy clubs, drawing a bow with a chain in place of a string, alternate rising and falling at full length on the ground, &c.); business, occupation; a difficult passage or impassable defile, any difficulty. — *Vyāyāma-śīla*, *as, ā, am*, accustomed to exertion or exercise, fond of taking exercise, active, robust, athletic.

*Vyāyāmika*, *as, ī, am*, relating to exercise or exertion, gymnastic, athletic.

*Vyāyāmin*, *ī, inī, ī*, taking exercise, undergoing fatigue, active, athletic.

*Vy-āyogya*, *as, m*, a kind of dramatic representation or composition in one act (belonging to the Prakaraṇa class, and describing some military or heroic exploit in which no part of the interest is derived from female participation, the sentiment of love being thereby excluded).

**व्यायुज्** *vy-ā-yuj* (*vi-ā-*), cl. 7. P. A. -*yu-nakti*, -*yunkte*, -*vyoktum*, to disunite, separate, part, become disunited.

*Vy-āyujya*, ind. having disjoined or separated.

*Vy-āyoga*, *as, m*, a kind of dramatic representation or composition in one act (belonging to the Prakaraṇa class, and describing some military or heroic exploit in which no part of the interest is derived from female participation, the sentiment of love being thereby excluded).

**व्यात्र** *vy-ā-rabdha*, *as, ā, am* (fr. rt. *rabh* with *ā* and *vi*), Ved. held on every side, upheld, maintained, properly carried into effect.

**व्याल** *vyāla*, *as, ā, am* (connected with *vyāda*, q. v.), wicked, villainous, bad; cruel, fierce; vicious; (*as*), m. a villain, cheat, rogue; a snake; a beast of prey; a tiger; a hunting leopard; a vicious elephant; a king; N. of Vishṇu; a species of the Daṇḍaka metre; (*ī*), f. a female snake; [cf. Old Germ. and Angl. Sax. *al*.] — *Vyāla-khadga*, *as, m.* = *vyāla-nakha* below. — *Vyāla-gandhā*, f. the ichneumon plant (= *nākulī*). — *Vyāla-grāha*, *as, m.* a snake-catcher. — *Vyāla-grāhin*, *ī, m.* a snake-catcher, one who lives by catching and exhibiting snakes. — *Vyāla-jihvā*, f. a kind of plant (= *mahā-samangā*). — *Vyāla-tama*, *as, ā, am*, very fierce or cruel. — *Vyāla-danṣṭra*, *as, m.* a kind of plant (= *go-kshura*). — *Vyāla-nakha*, *as, m.* a kind of medicinal herb with a fragrant root (in Hindi called *baghmahā* = *vyāghra-nakha*). — *Vyāla-patṭrā*, f. a kind of cucumber (= *ervārū*). — *Vyāla-pāyī-ja*, *as, m.* = *vyāla-nakha*. — *Vyāla-bala*, *as, m.* = *vyāla-nakha*. — *Vyāla-nrīga*, *as, m.* a fierce animal, wild stag; a hunting leopard. — *Vyāla-rūpa*, *as, m.* epithet of Siva. — *Vyāla-vat*, ind. like a serpent; like a beast of prey. — *Vyālayudha* (*‘la-āy’*), *as, am, m, n.* a sort of vegetable perfume (= *vyāla-nakha*, *nakhī*, *vyāḍāyudha*).

*Vyālaka*, *as, m.* a vicious elephant.

**व्यालम्ब** *vy-ā-lamb*, cl. 1. A. -*lambate*, -*lambitum*, to hang down; to stay behind, linger, delay.

*Vy-ālamba*, *as, m.* the red Ricinus or castor-oil plant.

**व्यालिख** *vy-ā-likh* (*vi-ā-*), cl. 6. P. -*likhati*, -*lekhitum*, to scratch or scrape against, rub against, touch, graze; to make an incision, scratch, draw lines, write.

*Vy-ālikhat*, *am, atī* or *anti*, *at*, scratching, scraping, piercing; touching, grazing, extending to; drawing lines, delimiting.

**व्यालीन** *vy-ā-līna*, *as, ā, am* (fr. rt. *lī* with *ā* and *vi*), clinging or sticking close together, clustering, dense, thick.

**व्यालुङ्** *vy-ā-luḍ*, Caus. -*loḍayati*, -*ḍitum*, to stir about, agitate.

*Vy-āloḍita*, *as, ā, am*, = *mathita*, stirred about, agitated.

**व्यालुप** *vy-ā-lup* (*vi-ā-*), cl. 6. P. -*lumpati*, -*loptum*, to take away, carry off, remove: Pass.

-*lupyate*, to be broken asunder or destroyed, be divided, be removed, to disappear.

**व्यालु** *vy-ā-lū* (*vi-ā-*), cl. 9. P. A. -*lunāti*, -*lunīte*, -*lavitum*, to cut off, cut away.

*Vy-ālūna*, *as, ā, am*, cut off. — *Vyālūna-mūrdhāja*, *as, ā, am*, one who has the hair cut off.

**व्यालोल** *vy-ā-lola*, *as, ā, am*, rolling about, quivering, tremulous, shaking, waving. — *Vyālola-kuntala-kalāpa-vat*, *ām, atī, at*, having dishevelled locks of hair.

**व्याकि** *vyāki* = *vyāḍi*, q. v.

**व्याकलन** *vy-āvakalana*, *am, n.* = *vy-avakalana*, subtraction (in arithmetic).

*Vy-āvakalīta*, *as, ā, am*, subtracted.

**व्याकरोशी** *vy-āvakrośī*, f. (fr. rt. *kroś* with *ava*, *ā*, and *vi*), mutual abuse or imprecation.

**व्याव** *vy-ā-vap* (*vi-ā-*), cl. 1. P. A. -*vapati*, -*te*, -*vaptum*, to sow, scatter, strew, (according to some the Ved. *vyāvapāti*, Pāṇ. III. 1, 34, is for *vyāvayāti*.)

**व्यावभाषी** *vy-āvabhāṣī*, f. (fr. rt. *bhāṣ* with *ava*, *ā*, and *vi*), mutual abuse or imprecation; [cf. *vy-āvakrośī* above.]

**व्यावर्ण** *vy-ā-varṇ* (*vi-ā-*), cl. 10. P. -*varṇayati*, -*ḡitum*, to enumerate, describe, narrate.

*Vy-āvarnya*, ind. having narrated in detail.

**व्यावर्त** *vy-āvarta*. See col. 3.

**व्यावल्** *vy-ā-valg* (*vi-ā-*), cl. 1. P. -*valgati*, &c., to jump, skip, leap; to gallop; to move quickly about, quiver, throb, be agitated.

*Vy-āvalgat*, *an, anti*, *at*, jumping, leaping, &c.; throbbing, being agitated.

*Vy-āvalgita*, *as, ā, am*, jumped, moved, agitated.

**व्यावहारिक** *vyāvahārika*, *as, ī, am* (fr. *vy-avahāra*), relating to business or practice or action, practical, active; belonging to judicial procedure, judicial, legal; what has to be dealt with or is practised or intended for use, practicable, customary, usual, current; (*as*), m. a counsellor, minister; (*am*), n. use. — *Vyāvahārika-tva*, *am, n.* practicalness; the state of belonging to the period of action.

**व्यावहारी** *vy-āvahārī*, f. (fr. rt. *hri* with *ava*, *ā*, and *vi*), mutual seizing or taking (*Vopa-deva* XXVI. 177).

**व्यावहारी** *vy-āvahāṣī*, f. (fr. rt. *has* with *ava*, *ā*, and *vi*), mutual derision, reciprocal laughter.

**व्याविध** *vy-ā-vidha*, *as, ā, am* (see 2. *vi-dha*), of various kinds, multifarious, omnigenous.

**व्यावृ** *vy-ā-vri* (*vi-ā-*), cl. 5. 9. 1. P. A. -*vriṇoti*, -*vriṇute*, -*vriṇāti*, -*vriṇīte*, -*varati*, -*te*, -*varitum*, -*varitum*, to cover over, conceal; to obstruct, stop; to choose, select; to open, (but forms like *vy-āvar* in Ved. are referred to *vi-vri*, q. v.)

*Vy-āvriṇvāna*, *as, ā, am*, concealing or hiding one's self.

*Vy-āvrita*, *as, ā, am*, covered over, screened; obstructed; excluded, excepted, (perhaps for *vy-āvriṭta*); uncovered, opened, (in this sense *vi* is rather privative.)

*Vy-āvriṭi*, *is, f.* covering, screening; exclusion; [cf. *vy-āvriṭi*.]

1. *Vy-āvriṭya*, ind. having covered over; having obstructed or stopped.

**व्यावृज्** *vy-ā-vrij* (*vi-ā-*), cl. 1. P. -*varjati*, &c., -*varjitum*, to exclude from; to divide or separate into parts.

*Vy-āvriṭya*, ind. having separated or divided.

**व्यावृत्** *vy-ā-vrit* (*vi-ā-*), cl. 1. A. (in certain tenses also P., see rt. *i. vriṭ*), -*vartate*, -*vartitum*, to become separated or singled out from (with inst.); to become separate or distinct, keep apart;

to be split asunder or opened; to turn away from, become averted, go away, depart; to roll or turn back, return; to turn round, go round, revolve; to go down, set (said of the sun); to come to an end, cease, perish: Caus. -*vartayati*, -*ḡitum*, to separate from (with inst. or abl.); to turn away, turn out, set aside, exclude, put aside, lay down, remove, take away, destroy, overrule, annul; to throw down, throw about, strew; to turn about or round, cause to revolve; to retract; to exchange, substitute one for another, to contrive (?): Pass. of Caus. -*vartyate*, to be excluded, &c.: Desid. -*vriṣate*, to wish to separate from, &c.

*Vy-āvarta*, *as, m.* separating from, selecting, revolution, going round; encompassing, surrounding, enclosing; ruptured navel, umbilical hernia (= *nabhī-kaṇṭhaka*).

*Vy-āvartaka*, *as, ikā, am*, separating from, excluding, excepting; turning away from; turning round; encircling, encompassing. — *Vyāvartaka-tā*, f. state of excluding, exclusion.

*Vy-āvartana*, *am, n.* the act of turning round or away, rolling round, revolving; a volute, fold, band; encompassing, surrounding.

*Vy-āvartamāna*, *as, ā, am*, becoming separated from, keeping apart from; turning away; desisting, ceasing; turning back.

*Vy-āvartita*, *as, ā, am*, made to turn away, made to desist, made to revolve; exchanged.

*Vy-āvartya*, *as, ā, am*, to be excluded or excepted.

*Vy-āvṛita*, *as, ā, am*, separated or singled out from; excluded, excepted, free from (with inst.); opened, split asunder; turned away from, turned back, returned, desisted, desisting, ceased; turned round, revolved; encompassed, surrounded; fenced, screened, (probably for *vy-āvriṭa*); praised, hymned (?). — *Vyāvṛita-gatī*, *is, is, ī*, turned back from a course, desisting from any course of action. — *Vyāvṛitavā*, *am, n.* the being separated or excluded from, &c.; the being non-extensive, (defined to be *alpa-deśa-vṛititvam*, the existing in few places, i. e. comprising but few individuals, said of a species in relation to its genus; opposed to *adhika-deśa-vṛititvam*, the characteristic of a genus viewed in relation to the species it contains.) — *Vyāvṛita-deha*, *as, ā, am*, having the body severed or split asunder. — *Vyāvṛita-buddhi*, *is, f.* 'limited conception,' the conception of a class denoting few individuals, i. e. of a class contained in a higher class. — *Vyāvṛita-sīras*, *ās, ās, as*, having the head turned round.

*Vy-āvṛiṭi*, *is, f.* separation from, selecting, selection, choice, (perhaps for *vy-āvriṭi*); exception, exclusion, rejection; turning away; rolling back; rolling round, surrounding; screening, (perhaps for *vy-āvriṭi*); praise, eulogium.

2. *Vy-āvṛiṭya*, ind. having separated from, having parted with (with inst.), having turned or rolled away, having turned back.

**व्यावध** *vy-ā-vyadh* (*vi-ā-*), cl. 4. P. -*vidhyati*, -*vyadḍhum*, to throw about; to brandish, wave about.

*Vy-āvīddha*, *as, ā, am*, thrown or tossed about, dishevelled; glancing or darting in all directions; interlaced.

*Vy-āvīddhya*, ind. having brandished or waved about.

**वास** *vy-āsa*, *vyāsa-tīrtha*, &c. See p. 978.

**वासङ्ग** *vy-ā-saṅg* (*vi-ā-*), cl. 1. P. -*sajati*, -*sanctum*, to attach firmly to, fasten on; to adhere separately or severally.

*Vy-āsakta*, *as, ā, am*, firmly attached to or connected with, adhering closely to (any one or anything), devoted to, intent on, occupied with; inhering separately; detached, disjoined, (in this sense *vi* is privative); bewildered, confused.

*Vy-āsanga*, *as, m.* excessive attachment, close adherence, devotion or addiction to, resting or sitting on; close attachment (of the thoughts), attention, assiduous application, diligent study; addition; detachment, separation, (in this sense *vi* is privative); perplexity, confusion.

*Vyāsangin*, i, *inī*, i, attaching one's self or applying closely to (anything).

*Vy-āsajya*, ind. having firmly attached or fastened on, having adhered or inherited separately or severally. — *Vyāsajya-ṛitti*, *is*, *is*, i, inhering in more subjects than one (as a quality &c.).

**व्यासिद्ध** *vy-āsiddha*, as, ā, am (see 2. ā-siddha), prohibited, forbidden, restrained; contraband (i. e. not allowed to be sold except to particular persons or in certain places).

*Vy-āsedha*, as, m. prohibition, hindrance, restraint.

**व्यासुकि** *vyāsuki*, is, m. a proper N.

**व्याहन्** *vy-ā-han* (vi-ā-), cl. 2. P. -*hanti*, -*hantum*, to strike at excessively, strike back, repel, repulse; to foil, disappoint; to impede, obstruct, delay; to vex: Caus. -*ghātayati*, -*yitum*, to repel, obstruct.

*Vy-āhata*, as, ā, am, excessively struck at, struck or hit back; repelled, repulsed; obstructed, impeded; foiled, disappointed, expelled; confused, alarmed.

*Vy-āhanjyamāna*, as, ā, am, being excessively struck back or repelled, being obstructed.

**व्याह** *vy-ā-hri* (vi-ā-), cl. 1. P. A. -*harati*, -*te*, -*hartum*, to utter or pronounce a sound, speak, say, tell, declare, narrate, report; to explain; to answer; to cry, scream.

*Vy-āharaṇa*, am, n. the act of uttering or pronouncing, utterance, pronunciation; speech, narration, explanation.

*Vy-āharat*, an, *antī*, at, uttering, pronouncing, speaking; uttering a cry (as an animal).

*Vy-āhartavya*, as, ā, am, to be told or declared or mentioned.

*Vy-āhāra*, as, m. utterance, speech, voice; a word, articulate sound, language; jest, joke, humorous speech, facetious allusion (a particular Alankāra or figure in rhetoric).

*Vy-āhāra*, i, *inī*, i, speaking, saying.

*Vy-āhṛita*, as, ā, am, spoken, uttered, pronounced, said, declared. — *Vyāhṛita-sandēsa*, as, ā, am, one who tells news or communicates information.

*Vy-āhṛiti*, is, f. utterance, speech, voice; an utterance, articulate sound, word; a mystical word pronounced after *om* by every Brāhmin in commencing his daily prayers, (cf. Manu II. 76; *bhūr*, *bhuvah*, *svah* are the three great Vyāhṛitis, and *mahar*, q. v., is said to be a fourth mystical word, cf. *mahā-vyāhṛiti*). — *Vyāhṛiti-traya*, am, n. the three Vyāhṛitis or mystical words (described above). — *Vyāhṛitī-pūrvaka*, as, ikā, am, preceded by the three mystical words *bhūr*, *bhuvah*, *svah*.

*Vy-āhṛitya*, ind. having uttered, having spoken.

**व्याह्वे** *vy-ā-hve*, cl. 1. P. A. -*hwayati*, -*te*, &c., to call separately or distinctly.

*Vy-āhāva*, as, am, m. n. a separate or distinct call.

**व्यु** *vy-u* (vi-u), cl. 5. P. -*noti*, Ved. to urge on, drive forward; to incite, animate. (Sāy. = *prerayati*, Ṛig-veda V. 31. 1.)

**व्युष्** *vy-uksh* (vi-uksh, see rt. 1. uksh), cl. 6. P. A. -*ukshati*, -*te*, -*ukshatum*, Ved. to sprinkle or pour out; to drip or flow or trickle over (A.).

**व्युच्चर** *vy-uc̄-car* (vi-ud̄-car), cl. 1. P. A. -*carati*, -*te*, -*caritum*, to go forth in different directions; to go out of the right path; to transgress or offend against, be faithless or disloyal towards (with acc.); to commit adultery with (with inst.).

*Vy-uc̄carat*, an, *antī*, at, offending against, being faithless towards (with acc.); committing adultery.

*Vy-uc̄caramāna*, as, ā, am, offending against, being faithless towards (with acc.).

**व्युच्छत** *vy-uc̄chat*. See 2. *vy-ush*, 3. *vi-ras*.

**व्युच्छिद्** *vy-uc̄chid* (vi-ud̄-chid), cl. 7. P. A. -*chinatti*, -*chintte*, -*chettum*, to cut entirely off, extirpate, cut up, destroy: Pass. -*chidyate* (ep. also

P. -*chidyati*), to be entirely cut off, be extirpated; to be interrupted, come to an end, become extinct, cease, fail.

*Vy-uc̄chitti*, is, f. cutting off, cutting away, cutting short, destruction, rooting up, extirpation.

*Vy-uc̄chinna*, as, ā, am, cut off, extirpated, completely destroyed, interrupted, come to an end, ceased.

*Vy-uc̄chetri*, tā, *tri*, *tri*, who or what cuts off or destroys, a destroyer.

*Vy-uc̄cheda*, as, m. cutting off, cutting short, destruction.

**व्युत** *vy-uta*, as, ā, am (fr. *vi-ve*), interwoven, woven, sewn; separated, (Sāy. = *vivikta*); stretched out, expanded, (according to Sāy. in this sense fr. rt. *vye*.)

*Vy-uti*, is, f. interweaving, weaving, sewing.

*Vy-ūta*, as, ā, am, interwoven, &c. = *vy-uta* above.

*Vy-ūti*, is, f. = *vy-uti* above.

**व्युत्क्रम** *vy-ut-kram* (vi-ud̄-kram), cl. 1. P. A. -*krāmati*, -*kramate*, -*kramitum*, to go apart or in different directions, go in a wrong direction, go astray; to go or pass by, go beyond, overstep, deviate, go out of the right way, transgress; to disregard, neglect; to go away, depart, leave.

*Vy-utkrāma*, as, m. going astray or out of the right course, going or passing beyond, transgression, inverted order, reverse or irregular arrangement, derangement, disorder, confusion, contrariety.

*Vy-utkrāmya*, ind. having gone forth, having left; having passed by or gone beyond.

*Vy-utkrānta*, as, ā, am, gone asunder, gone forth, departed, left; passed by, gone beyond, overstepped, transgressed, disregarded, neglected; (ā), f. a kind of riddle or enigma. — *Vyutkrānta-dharma*, as, ā, am, one who has overstepped his duty, neglectful of duty. — *Vyutkrānta-rajās*, ās, ās, as, one whose impurity has gone away, free from passion.

— *Vyutkrānta-vartman*, ā, ā, ā, one who has gone beyond the right path.

*Vy-utkrāmat*, an, *antī*, at, going asunder, going forth.

**व्युत्था** *vy-ut-thā* (vi-ud̄-sthā), Caus. -*thāpayati*, -*yitum*, to cause to rise up, stir up, excite greatly, rouse, instigate, incite, irritate.

*Vy-utthāna*, am, n. 'excessive rising up,' great activity; a kind of dancing or gesticulation; rising up against, opposition, contradiction, doing anything prohibited, obstruction, hindering; separate or individual exertion, independent action, following one's own inclination; the completion of a religious act or vow (as of contemplation or abstraction).

*Vy-utthāpita*, as, ā, am, made to rise up, roused, brought up.

**व्युत्पद्** *vy-ut-pad* (vi-ud̄-pad), cl. 4. A. -*pādya*, -*pattum*, to arise or originate clearly or in any well ascertained manner, to be produced from or out of; to originate; (in grammar) to be derived (from a root &c.); to have an etymology; to be an accomplished scholar, become perfectly proficient in or conversant with; Caus. -*pādya*, -*yitum*, to cause to issue out of, produce, cause; (in grammar) to derive, trace back to a root &c.

*Vy-utpatti*, is, f. production, origio, derivation (especially of words from roots &c.), etymology; perfection, completion, perfect conversancy with or proficiency in (literature or science); scholarship, learning. — *Vyutpatti-pakṣhe*, ind. on the side of derivation or etymology (an expression used by Vedic commentators when the accentuation is settled by the affixes and not according to the meaning of the words).

*Vy-utpanna*, as, ā, am, produced, generated, begotten; derived (from a root &c.); *a-vyutpannam*, an underived or primitive word; formed (as a derivative word); completed, perfected, finished, accomplished; quite conversant with or proficient in (literature &c.); learned.

*Vy-utpādaka*, as, ikā, am, giving rise to, pro-

ducing, originating, productive; tracing or forming (words).

*Vy-utpādya*, as, ā, am, derivable, deducible, capable of being formed &c.

*Vy-utpitsu*, us, us, u (fr. the Desid.), desirous of making proficiency (in any science).

**व्युत्सद्** *vy-ut-sad* (vi-ud-), cl. 1. P. -*sīdati*, -*sattum*, to be unsettled; to be upset or overthrown.

**व्युद्** *vy-ud* or *vy-und* (vi-ud, &c.), cl. 7. P. -*unatti*, -*unditum*, Ved. to spring or gush forth; to wet or sprinkle thoroughly, water, drench.

*Vy-utta*, as, ā, am, well sprinkled or wetted, drenched.

*Vy-undat*, an, *ati*, at, Ved. wetting thoroughly, sprinkling.

*Vy-undana*, am, n. the act of well moistening or wetting.

**व्युद्स** *vy-ud-as* (vi-ud-), cl. 4. P. -*asyati*, -*asitum*, to throw or scatter about, cast in every direction; to throw off, cast off, reject, lay aside, give up, abandon, exclude.

*Vy-udasta*, as, ā, am, thrown or scattered about, cast off, put off, thrown aside.

*Vy-udasya*, ind. having thrown or scattered in all directions, having thrown off or put away, having thrown aside or abandoned.

*Vy-udāsa*, as, m. throwing or scattering in different directions, throwing away or aside, rejection, exclusion (in grammar); prohibition; disregard for, indifference to.

**व्युदित** *vy-udita*, as, ā, am (fr. rt. *vad* with *vi*), disputed, debated, discussed, contested.

**व्युद्दह** *vy-ud-ūh* (vi-ud-), cl. 1. P. -*ūhati*, -*ūhitum*, Ved. to push apart or asunder, move away, move out, remove; to sweep out or away.

*Vy-udūhya*, ind. having moved or placed asunder, having removed.

**व्युपदेश** *vy-upadeśa*, as, m. pretext, pretence, plausible but false plea, deception.

**व्युपनी** *vy-upa-nī* (vi-upa-), cl. 1. P. A. -*nyati*, -*te*, -*netum*, Ved. to lead or bring separately or one by one.

**व्युपयुज्** *vy-upa-yuj* (vi-upa-), cl. 7. A. -*yunkte*, -*yoktum*, to become closely attached, be concerned about.

**व्युपरम्** *vy-upa-ram* (vi-upa-), cl. 1. A. -*ramate* (ep. also P. -*ti*), -*rantum*, to leave off or pause variously; to be at rest, be tranquil, have repose; to cease, desist from (with abl.).

*Vy-uparata*, as, ā, am, paused, rested, stopped, interrupted, ceased, desisted; calmed, tranquillized, tranquil.

*Vy-uparama*, as, m. pause, cessation, interruption.

*Vy-uparamam*, ind., Ved. leaving off or pausing variously.

*Vy-uparamya*, ind. having ceased or desisted from (with abl.), having stopped.

**व्युपशम** *vy-upaśama*, as, m. non-cessation, not ceasing or desisting; inquietude.

**व्युपारम्** *vy-upā-ram* (vi-upa-ā-), cl. 1. A. -*ramate* (ep. P. -*ti*), -*rantum*, to desist from, leave off, cease.

**व्युपास्** *vy-upās* (vi-upa-as), cl. 4. P. -*upāsyati*, -*upāsītum*, to throw about, distribute.

**व्युप्त** *vy-upta*, as, ā, am (fr. *vi-vap*), scattered about, disordered, dishevelled. — *Vyupta-keśa*, as, ā or ī, am, having dishevelled hair; (as), m. epithet of Rudra and Fire (as identified with Rudra).

**व्युञ्ज** *vy-ubj* (vi-ubj), cl. 6. P. -*ubjati*, -*ubjītum*, Ved. to uncover, open, display.

**व्युष्** I. *vyush* (also read *pyush*), cl. 4. P. *vyushyati*, &c., to burn, (in this sense perhaps for rt. 1. *ush* with *vi*); to divide, distribute,

(in this sense also written *pyus*, *push*, *byus*, *bis*); cl. 10. P. *vyoshayati*, *-yitum*, to reject, discharge, emit, (in this sense also written *pus*.)

1. *vyushṭa*, *as*, *ā*, *am*, burnt, (perhaps to be written *vy-ushṭa*, see above.)

**वुष** 2. *vy-ush* (for *i. vi-vas*, q. v., cf. 2. *ush*), cl. 6. P. *-uśchati*, &c., Ved. to shine forth, shine, dawn, arise.

*Vy-uśchat*, *an*, *anti*, *at*, Ved. shining forth, dawning, (according to Śāy. *vyuśchanti* = *tamo varjāyanti*, R̥g-veda I. 49. 4.)

*Vy-uśchana*, *am*, n. shining forth, opening, manifestation.

3. *vy-ush*, f., Ved. shining forth, dawning, (according to Śāy. *vyushī* = *vyuśchane sati*, R̥g-veda V. 45. 8, = *vīśane* or *prakāśane sati*, R̥g-veda VII. 81. 2.)

1. *vy-ushṭa*, *as*, *ā*, *am*, Ved. = 2. *vy-ushṭa* below.

2. *vy-ushṭa*, *as*, *ā*, *am*, dawned, become day-light or dawn; become bright or clear; (*am*), n. dawn, day-break (personified as a son of Kalpa, in which case to be regarded as masc.), day; fruit, result, consequence.

*Vy-ushṭi*, *is*, f., Ved. the rising or breaking of dawn, dawn; increase, prosperity, felicity; fruit, consequence; a hymn, praise.

**वुषित** 2. *vy-ushita*, *as*, *ā*, *am* (fr. 3. *vi-vas*), lived away, dwelling abroad; dwelt, lodged, passed (e. g. *vy-ushito rātrim*, he lodged for a night, i. e. he passed or spent a night). — *Vyushī-lāśva* ('*ta-as*'), *as*, m., N. of a king descended from Daśa-ratha.

3. *vy-ushṭa*, *as*, *ā*, *am*, dwelt, lodged; passed; one who has passed a night or lodged for a night.

*Vy-ushya*, ind. having dwelt, having lodged, having passed or spent (e. g. *rātriṃ vy-ushya*, having spent a night).

**वुसु** *vyus*. See rt. *byus*.

**वुद** 1. *vy-ūḍha*, *as*, *ā*, *am* (fr. *vi-rah*), married. (For 2. *vy-ūḍha* see under *vy-ūh*.)

**वुत** *vy-ūta*, *vy-ūti*. See under *vy-ūta*.

**वुणु** *vy-ūrṇu* (*vi-ūrṇu*), cl. 2. P. A. *-ūrṇoti* or *-ūrṇauti*, *-ūrṇute*, *-ūrṇavitum* or *-ūrṇavitum*, Ved. to uncover, open out, open; to display.

*Vy-ūrṇvat*, *an*, *ati*, *at*, Ved. uncovering, displaying, revealing.

**वुह** *vy-ūh* (*vi-ūh*, see rt. I. *ūh*), cl. I. P. *-ūhati*, *-ūhitum*, to push or move apart, place asunder, separate, divide, distribute; to separate, resolve (vowels, syllables, &c. in Vedic grammar); to dispose, arrange, place in order; to array, to place in battle-array, arrange in order of battle; to move from the proper place, change the position, transpose, alter, disarrange.

2. *vy-ūḍha*, *as*, *ā*, *am*, placed or moved apart, widely separated, expanded, developed, wide, broad; large, great, firm, compact; placed in order or array, arrayed, marshalled, arranged; placed out of order, disarranged, transposed, altered. — *Vyūḍha-kankata*, *as*, *ā*, *am*, one who has arranged or put on armour, equipped in mail, accoutred, mailed, armed. — *Vyūḍha-chandas*, *ās*, *ās*, *as*, Ved. having the metres disarranged or out of order. — *Vyūḍhoras*, *ās*, *ās*, *as*, or *vyūḍhoraska* ('*ḍha-ur*'), *as*, *ā*, *am*, having an expanded chest, broad-chested, (*vyūḍha* = *vīpula*, comm.)

*Vy-ūḍhi*, *is*, f. orderly arrangement or disposition, distribution in various positions, array.

*Vy-ūha*, *as*, m. placing apart, separation, distribution; separation or resolution (of vowels, syllables, &c. in Vedic grammar); orderly arrangement, disposition, array (e. g. *śaraṇa-vyūha*, array of Vedic schools), military array, (various forms of array are enumerated in Manu VII. 187 and elsewhere, e. g. *daṇḍa*, that like 'a staff'; *śakaṭa*, 'a cart'; *varāha*, 'a boar'; *makara*, 'a sea-monster'; *sūci*,

'a needle'; *garuḍa*, 'the bird of Vishṇu'; *vajra*, 'a thunderbolt'; *bhoga*, 'a snake', i. e. in column; *maṇḍala*, 'a circle'; *asaṃhata*, 'mixed order'; *patāka*, 'a flag', &c.); an army, host, squadron; a flock, multitude; (in phil.) arrangement or peculiar distribution (of the senses); formation, structure, manufacture; the body; reasoning, logic, (in this sense rather to be derived fr. rt. 2. *ūh* with *vī*); breathing (according to the Nyāya-sūtras III. 31). — *Vyūha-pārshni*, *is*, m. the rear of an army (= *pratyāsāra*). — *Vyūha-bhanga* or *vyūha-bheda*, *as*, m. breaking an array, throwing into disorder. — *Vyūha-racana*, f. arrangement of troops. — *Vyūha-rāja*, *as*, m. the chief or best form of military array. — *Vyūhāntara* ('*ha-an*'), *as*, m. a different arrangement or position.

*Vy-ūhat*, *an*, *anti*, *at*, separating, dividing; disposing, arranging, putting in military array.

*Vy-ūhana*, *am*, n. the act of disposing in order, arrangement, arraying, array (of an army); disposition or structure of the members of the body.

*Vy-ūhya*, ind. having disposed in order, having arranged or arrayed, having placed in battle-array.

**वृ** *vy-ri* (*vi-ri*), cl. 5. 3. P. *-riṇoti* or *-riṇvati*, *-iyarti*, &c. (see rt. 4. *ri*), Ved. to go apart or asunder, open out, be divided; to open, throw open, spread abroad, display.

**वृह** *vy-riḥ* (*vi-riḥ*), cl. 6. P. *-riśchati*, *-arśchitum*, Ved. to go apart or asunder.

**वृष** *vy-riḥ* (*vi-riḥ*), Pass. *-riḥyate*, Ved. to be unfortunate or unsuccessful; to be excluded or deprived of (with inst.): Caus. *-ardhayaṭi*, *-yitum*, to exclude from, deprive of (with inst.): Pass. of Caus. *-ardhyate*, to be excluded from or deprived of: Desid. *virṣati* (Part. *virṣat*), to wish to nullify or render vain.

*Vy-riḍha*, *as*, *ā*, *am*, deprived of prosperity, deprived of, separated or excluded from; nullified; imperfect, defective, unfit.

*Vy-riḍhi*, *is*, f. (probably fr. *vi* privative + *riḍ* (*hi*)), non-prosperity, absence or loss of prosperity, misfortune, ill luck.

**वृष** 1. *vy-rish* (*vi-rish*), cl. 1. P. *-arshati*, *-arshitum*, Ved. to flow through.

**वृष** 2. *vy-rish* (*vi-rish*), cl. 6. P. *-rishati*, *-arshitum*, to pierce, penetrate.

**व्ये** *vye* (perhaps formed out of *vi-i*, see 3. *vī*), cl. I. P. A. *vyayati*, *-te*, *vyvāya* (2nd sing. *vyvāyitha*, Pāṇ. VII. 2.66), *vyvye*, *vyvayati*, *-te*, *avyāsīt*, *avyāsta*, *vyātum*, to cover, conceal, clothe: Caus. *vyāyayati*: Desid. *vyvāyati*, *-te*: Intens. *ve-vīyate*, *vāvyeṭi* or *vāvīyati*; [cf. Gr. I in *ipārov*.]

3. *vīta*, *as*, *ā*, *am* (for 1. *vī* and 2. *vīta* see p. 953. col. 2), covered, clothed, put on, worn. — *Vīta-sūtra*, *am*, n. the sacred thread or cord; [cf. *ni-vīta*, *upa-vīta*.]

**व्येत** *vy-eta*, *as*, *-enī*, *am*, Ved. very bright, very white, (Śāy. *vyenī* = *viśeṣeṇa śvetā*, R̥g-veda V. 80. 4.)

**व्येनस** *vy-enas*, *ās*, *ās*, *as*, Ved. exempt from sin, free from misfortune.

**व्योकार** *vyo-kāra*, *as*, m. (probably onomatopoeic), 'making the sound *vyo*,' a blacksmith.

**व्योमन्** *vyoman*, *a*, n. (according to Uṇādi-s. IV. 150. fr. rt. *vye* above; according to others fr. *o* for *av* with *vī*, cf. *oman*, or connected with rt. 2. *div*), sky, heaven, atmosphere, ether; water; a temple sacred to the sun, a place where the sun is especially worshipped; talc, mica; (*ā*), m., N. of a king. — *Vyoma-keśa*, *as*, or *vyoma-keśin*, *i*, m. 'sky-haired,' an epithet of Siva. — *Vyoma-gaṅgā*, f. the heavenly Ganges. — *Vyoma-śara*, *as*, *ā*, *am*, 'sky-going,' passing through the air. — *Vyoma-śrin*, *i*, *ini*, *i*, sky-going; (*i*), m. 'air-goer,' 'sky-goer'; a god; a bird; a saint; a

Brāhman. — *Vyomacāri-pura*, *am*, n. 'sky-floating city,' the city of Hari-śāndra (supposed to be suspended between heaven and earth). — *Vyoma-deva*, *as*, m., N. of Siva. — *Vyoma-dhūma*, *as*, m. 'sky-smoke,' a cloud. — *Vyoma-nāśikā*, f. a sort of quail. — *Vyoma-paśāṅka*, *am*, n. an aggregate of five Vyomans (?). — *Vyoma-māṅjara*, *am*, n. 'sky-cluster,' a flag, banner. — *Vyoma-maṅḍala*, *am*, n. 'sky-circle,' a flag, banner. — *Vyoma-madhya*, ind. in the middle of the sky, in mid-air. — *Vyoma-māya*, *as*, *ā*, *am*, 'sky-measuring,' reaching to the sky, high as the heaven. — *Vyoma-mudgara*, *as*, m. 'sky-hammer,' a gust of wind. — *Vyoma-yāna*, *am*, n. 'sky-vehicle,' a celestial car, chariot of the gods. — *Vyoma-vartman*, *a*, n. the path of the sky, (*vyoma-vartmanā*, inst. c. through the air or sky.) — *Vyoma-vistṛita*, *am*, n. the expanse of heaven, the sky, firmament. — *Vyoma-sad*, *i*, m. 'sky-dweller,' a deity, divinity; a Gandharva; a spirit. — *Vyoma-shālī*, f. 'ground or base of the sky,' the earth. — *Vyoma-sprīś*, *k*, *k*, *k*, 'sky-touching,' 'sky-reaching,' lofty. — *Vyomābha* ('*ma-ābha*'), *as*, m. 'heaven-like,' a Buddha or a Jaina deified saint. — *Vyomodaka* ('*ma-ud*'), *am*, n. 'sky-water,' rain-water, dew (= *divyodaka*).

*Vyomnika* in *parama-vyomnika*, *as*, *ā*, *am*, relating to the highest ether.

**व्योष** *vyosha*, *am*, n. (probably fr. rt. I. *vyush* or fr. rt. I. *ush* with *vī*), the aggregate of three spices (black pepper, long pepper, and dry ginger).

**व्रज** *vraj*, cl. I. P. (ep. also A.) *-vrajati* (*-te*), *vavrāja*, *vrajishyati*, *avrājīti*, *vrajitum*, to go, proceed, travel; to go away, depart, retire, withdraw; to pass away (as time); to go to, approach, visit, approach a woman (for adultery); to undergo; to go to any state or condition, attain to, become (with acc., especially with acc. of abstract noun, e. g. *vīnāśam vraj*, to go to destruction, become destroyed; *chātṛatām vraj*, to become a pupil; *nīrvṛtīm vraj*, to grow happy; cf. rt. I. *yā*); to obtain, gain, (*vyāpāram vraj*), to obtain possession of anything, loc.): Caus. or cl. 10. P. *vrajāyati*, *-yitum*, to cause to go, send; to go; to prepare, decorate: Desid. *vivrajishati*: Intens. *vāvrajyate*, *vāvrajīti*, to go crookedly; [cf. Gr. *Férvov*; Goth. *vrikan*, *vraikja*, *vaurkijau*; Angl. Sax. *vrecan*; Old Germ. *rehhan*, *weh*.]

*Vraja*, *as*, m. a road; a flock, herd, multitude, collection of anything; a station of cowherds, cowpen, cattle-shed, stall, stable; a resting-place, abode; a cloud (= *megha* according to Naigh. I. 10); N. of the district surrounding Agra and Mathurā (the scene of Kṛishṇa's juvenile adventures; it is commonly called Braj, cf. *vṛjī*); N. of a son of Havir-dhāna; (*am*), n. going, wandering, roaming; [cf. perhaps Lat. *vulgus*.] — *Vraja-kīśora*, *as*, m. 'youth of Vraja,' epithet of Kṛishṇa. — *Vraja-nātha*, *as*, m. 'lord of Vraja,' epithet of Kṛishṇa. — *Vraja-bhū*, *īs*, *ūs*; *u*, being or produced in Vraja; (*ūs*), m. the tree *Nauclea Cordifolia*, = *keli-kadamba*; (*ūs*), f. the district of Vraja. — *Vraja-maṅḍala*, *am*, n. the district of Vraja. — *Vraja-mohana*, *as*, m. 'the fascinator of Vraja,' epithet of Kṛishṇa. — *Vraja-lāla*, *as*, m., N. of a king. — *Vraja-vara*, *as*, m. 'best in Vraja,' epithet of Kṛishṇa. — *Vraja-valabha*, *as*, m. 'beloved in Vraja,' epithet of Kṛishṇa. — *Vrajāṅganā* ('*ja-an*'), f. 'woman of Vraja,' a Gopī, cowherdess, shepherdess. — *Vrajājira* ('*ja-aj*'), *am*, n. a cow-yard, cattle-fold, cow-pen.

*Vrajaka*, *as*, m. a religious ascetic who wanders about (in quest of alms &c.).

*Vrajāt*, *an*, *anti*, *at*, going, proceeding, travelling; roaming.

*Vrajana*, *am*, n. the act of going or proceeding, travelling, roaming; exile; a road, way, street (Ved.); (*as*), m., N. of a brother of Jahnū (considered as one of the ancestors of the Kuśikas).

*Vrajita*, *as*, *ā*, *am*, gone, preceded; (*am*), n. going, roaming.

*Vrajīn*, *i*, *ini*, *i*, Ved. herded or grouped together,

collected into a mass, (according to Sāy. on Rīg-veda V. 45, 1. *vrajinih* = *tamah-punjavalih*, clustered gloom, i. e. nights.)

*Vrajyā*, f. travelling or wandering about (either as a religious act or in quest of alms); march, attack, invasion; a flock, tribe, class; a theatre (= *ranga*). = *Vrajyā-vat*, *ān*, *atī*, *at*, wandering, roaming; going gracefully.

**व्रण** 1. *vraṇ* (also written *braṇ*), cl. 1. P. *vraṇati*, *vavrāṇa*, *vraṇitum*, to sound.

**व्रण** 2. *vraṇ* (perhaps rather to be regarded as a Nom. fr. *vraṇa* below), cl. 10. P. *vraṇayati*, *-yitum*, to wound.

*Vraṇa*, *as*, *am*, m. n. a wound, sore, ulcer, boil, bruise, tumor; a fracture, scar, rent (see *a-v*<sup>o</sup>, cf. Manu II. 47); [cf. Gr. *ὤλη* (i. e. *Foln*), *ἄπ-ελος*; Lat. *vulnus*.] = *Vraṇa-kṛtī*, *t*, *t*, *t*, making a sore, wounding, ulcerating; corroding; (*t*), m. the marking-nut plant, *Semecarpus Anacardium*. = *Vraṇa-keṭu-ghnī*, f. a kind of small shrub (= *dugdha-phenī*). = *Vraṇa-dvish*, *t*, *t*, *t*, 'hostile to sores', healing sores; (*t*), m. the plant *Siphonanthus Indica* (= *brahmana-yashkikā*). = *Vraṇa-dhūpana*, *am*, n. fumigating a sore. = *Vraṇa-vastu*, n. a part liable to ulcerate (as skin, flesh, &c.). = *Vraṇa-vedanā*, f. the pain of a wound or sore. = *Vraṇa-sodhana*, *am*, n. the cleansing or cicatrizing of a sore. = *Vraṇa-ha*, *as*, m. 'destroying sores', the castor-oil tree; (*ā*), f. a sort of creeper or shrub (= *gudācī*). = *Vraṇa-hṛtī*, *t*, m. 'sore-removing', a particular plant (= *kali-kārī*). = *Vraṇārī* (*Ṇa-ārī*), *is*, m. 'enemy of sores', the plant *Sesbania Grandiflora* (= *agastya-vṛiksha*); gum-myrrh (= *vola*).

*Vraṇita*, *as*, *ā*, *am*, wounded, ulcerated, bruised, scarred. = *Vraṇita-hridaya*, *as*, *ā*, *am*, heart-stricken, bruised or wounded at heart.

*Vraṇin*, *i*, *inī*, *i*, having a sore or wound, afflicted with boils or ulcers.

**व्रत** *vrata*, *as*, *am*, m. n. (probably an old past pass. participle fr. rt. *vṛt*), anything enclosed, an enclosed place, enclosure, realm, sphere, sway (Ved.); anything fenced off or settled, a law, ordinance, command, rule, (*anu-vratam*, according to law or ordinance); rite, observance, practice [cf. *arka-v*<sup>o</sup>, *yama-v*<sup>o</sup>]; any religious act or obligation enjoined by the gods; a sacrifice; a self-chosen or voluntary act, any meritorious act of devotion or austerity, fasting, continence, vowed observance, solemn purpose, vow, (*asi-dhārā-vrata* or *āsīdhāraṃ vrata*, a vow to stand on the edge of a sword or a vow as difficult as standing on the edge of a sword); action, agency, doing, work, deed; a design, plan; eating, in *payo-vrata*, q. v.; [cf. probably Gr. *εορτή*.] = *Vrata-kalpadruma*, *am*, n. N. of a work by Ratnākara. = *Vrata-caryā*, f. the practice of religious vows; (*as*), m. a religious student. = *Vrata-cārin*, *i*, *inī*, *i*, Ved. vow-performing, fulfilling or performing vows. = *Vrata-tatva*, *am*, n. N. of a part of the *Smṛiti-tatva*. = *Vrata-nimitta*, *as*, *ā*, *am*, caused by a vow. = *Vrata-pati*, *is*, m. Ved. 'lord of vows', epithet of Agni. = *Vrata-pā*, *ās*, *ās*, *am*, Ved. upholding ordinances, protecting sacred rites. = *Vrata-pāraṇa*, *am*, *ā*, n. f. conclusion of a fast, eating or drinking after a fast. = *Vrata-prakāśa*, *as*, m. 'illustration of vows', N. of a work by Viśva-nātha on the subject of vows (compiled from the *Purāṇas* and other more ancient sources). = *Vrata-pratishṭhā*, f. the performance of a religious act voluntarily undertaken. = *Vrata-bhaṅga*, *as*, m. the interruption of an act of devotion, breach of a vow. = *Vrata-bhikṣhā*, f. soliciting alms (as one of the ceremonies accompanying investiture). = *Vrata-bhṛtī*, *t*, m. Ved. 'bearer of sacrifices', epithet of Agni. = *Vrata-rāja*, *as*, m. = *vrata-prakāśa* above. = *Vrata-tupta*, *as*, *ā*, *am*, one who has broken a vow (of fasting &c.). = *Vrata-lapana*, *am*, n. the breaking of a vow (of fasting, chastity, &c.), violating any religious vow or obligation. = *Vrata-vai-kalya*, *am*, n. imperfection or incompletion of a

vow or religious observance. = *Vrata-śeṣa*, *as*, m. the remainder of a religious vow. = *Vrata-samprakashana*, *am*, n. the keeping of a vow, observing penance. = *Vrata-sangraha*, *as*, m. undertaking any act of devotion, taking on one's self any voluntary religious obligation (= *dikṣhā*). = *Vrata-sṭha*, *as*, *ā*, *am*, engaged in religious austerities or in a vow of any kind, performing penance. = *Vrata-snātaka*, *as*, m. a Brāhman who has completed his term of studentship, (see *snātaka*). = *Vratācāraṇa* (*ta-āc*<sup>o</sup>), *am*, n. the act of observing a vow or religious obligation (especially that of continence, as the duty of a religious student; cf. *brahma-carya*). = *Vratādāna* (*ta-ād*<sup>o</sup>), *am*, n. undertaking the obligations of a devotee. = *Vratādeśa* (*ta-ād*<sup>o</sup>), *as*, m. investiture of a youth of one of the first three classes with the sacred cord. = *Vratopavāsa* (*ta-up*<sup>o</sup>), *as*, m. fasting as a religious obligation, a fast. = *Vratopāyana* (*ta-up*<sup>o</sup>), *am*, n. = *vāyana*, presents of cakes &c. which may be eaten during a religious feast.

*Vrataya*, Nom. P. *vratayati*, *-yitum*, to observe a vow; to fast or practise any abstinence in consequence of a vow; to eat together.

*Vratika* in *vaka-vratika*, *vaidāla-v*<sup>o</sup>, &c., q. v. v.

*Vratin*, *i*, *inī*, *i*, observing a vow (of continence, fasting, &c.), relating to a vow, practising any penance or religious observance, engaged in a sacrifice, devout, pious; (*i*), m. an ascetic, devotee; a religious student; one who institutes a sacrifice and employs priests (= *yajamāna*); N. of a Muni.

*Vrateyu*, *us*, m., N. of a king.

*Vratya*, *as*, *ā*, *am*, = *vratin* (Rīg-v. VIII. 48, 8).

**व्रतति** *vratati*, *is*, f. (said to be fr. rt. 1. *vṛt*, according to Yāska fr. rts. *vṛi* and 3. *tan*), expansion, extension, spreading; a creeper. = *Vratati-valaya*, *as*, *am*, m. n. a creeper winding round like a bracelet.

*Vratati*, f. = *vratati* above. ° लति

**व्रध्न** *vradhna*, *as*, m. (also written *bradhna*, q. v.), the sun; the root of a tree.

**व्रद्** *vrand* or *vrad* (a Vedic root said to be allied to rts. *mrād* and 1. *mṛdī*, 'to rub, press, crush,' &c.), cl. 1. P. A. *vrandati*, *-te*, &c., (probably) to soften; to become soft, (*avradanta vilityē api nīgama bhavati*, Nirukta V. 16); [cf. Gr. *βραδύ*.]

*Vrandin*, *i*, *inī*, *i*, Ved. reduced to a state of softness or mildness; tamed, subdued, (or according to Sāy. connected with *vṛinda*, 'a multitude; *vrandinaḥ* = *mṛidu-bhāvaṃ prāptān* or *samūha-vataḥ*, Rīg-veda I. 54, 4; see Nirukta V. 15.)

**व्रयस्** *vrayas*. See under rt. *vṛi*, col. 3.

**व्रश्** *vraś*, cl. 6. P. *vṛiśtati* (Ved. *vṛi-śakti*, Naigh. II. 19), *vavrāśta*, *vraśtīshyati* or *vraśhyati*, *avrāśtī* or *avrāśktī*, *vraśtī* or *vraśtūm*, to cut, cut up, cut asunder, tear, lacerate, divide with an edged tool; to wound; Caus. *vraśayati*, *-yitum*, Aor. *avivraśat*; Desid. *vivraśīshati* and *vivraśīshati*; Intens. *varivraśīshate*, *varivraśīshati*; [cf. Gr. *ῥάκος*, *ράκος*, *λάκίς*, *λακερός*; Lat. *lacerare*, *ulcus*.]

*Vṛiśya*, *as*, *ā*, *am*, cut, torn, &c. See s. v.

*Vṛiśāt*, *am*, *atī* or *anti*, *at*, cutting, lacerating, wounding. = *Vṛiśād-vana*, *as*, m., Ved. 'consumer or destroyer of forests', epithet of Agni (Rīg-v. VI. 6, 1).

*Vraśāna*, *as*, *i*, *am*, who or what cuts, cutting; (*as*), m. a small saw or chisel; a fine file or saw used by goldsmiths, &c.; the juice flowing from an incision in a tree; (*am*), n. cutting, wounding; a cut, incision. = *Vraśāna-prabhava*, *as*, *ā*, *am*, flowing from an incision (in a tree, as juices &c.).

**व्रध्न** *vrahman*, *a*, n. = *brahman*, q. v.

**व्रा व्र**, f. (fr. rt. *vṛi*), Ved. night; *dawn*, (Sāy. on Rīg-veda I. 121, 2 = *tamasā sarvam ācchādayatīti vrā rātriḥ* or *prakāśena vṛiṇotīti vrā ushāḥ*); a multitude, troop, (see Nirukta V. 3.)

**व्राचड** *vṛācāḍa*, *as*, m. a kind of corrupt dialect.

**व्राज** *vṛāja*, *as*, m. (fr. rt. *vraj*), going, movement, motion; a troop, multitude (Ved.). = *Vṛāja-bāhū*, m. du., Ved. the spreading or outstretched arms of death.

*Vṛāji*, *is*, f. a gale of wind, whirlwind, wind.

**व्रात** *vrāta*, *as*, m. (fr. *vrata* or connected with rt. *vṛi*), a multitude, flock, assemblage, troop, (*vrātaṇ-vrātam*, in companies, in troops, Rīg-veda V. 53, 11); = *manushya* (according to Naigh. II. 3); the descendant of an outcast Brāhman, &c., (see *vrātya*); the company or attendants at a marriage feast; (*am*), n. manual or bodily labour; day labour, casual employment. = *Vṛāta-jivana*, *am*, n. living by manual or bodily labour.

*Vṛātina*, *as*, m. one living by the profession of a *Vṛāta*, a hired labourer, porter, cooly; one having no fixed employment; one living by violence.

*Vṛātya*, *as*, m. a Brāhman or man of one of the first three classes who has lost caste through non-observance of the ten principal *Saṅskāras* (especially investiture with the thread; in the *Atharva-veda* XV. 8, 1, XV. 9, 1. the *Rājanyas* and even the *Brāhmanas* are said to have sprung from the *Vṛātya* who is even identified with the Supreme Being); an outcast; a man of a particular inferior class (regarded as the descendant of a *Sūdra* father and *Kṣatriya* mother; cf. *vaidya*); a low or vile person; (*ā*), f. the daughter of an outcast, a female of a fallen Brāhman, &c. = *Vṛātya-tā*, f. or *vrātya-tva*, *am*, n. the condition of one who has lost caste by neglect of the *Saṅskāras* or sacred observances (such as investiture with the thread, &c.). = *Vṛātya-brūva*, *as*, m. one who calls himself a *Vṛātya*; [cf. *brāhmana-brūva*.] = *Vṛātya-bhāva*, *as*, m. = *vrātya-tā*. = *Vṛātya-yājaka*, *as*, m. one who sacrifices for a *Vṛātya*. = *Vṛātya-stoma*, *as*, m. a particular sacrifice performed to recover the rights forfeited by a delay of the *Saṅskāras* (especially of investiture).

**व्राथ** *vṛāthat*, *an*, *anti*, *at* (probably a kind of pres. part. connected with rt. 1. *vṛidh*), Ved. great, mighty, (Sāy. = *mahat*, Rīg-veda IV. 32, 3; cf. Gr. *βλαθ-πος*). = *Vṛādhvan-tama*, *as*, *ā*, *am*, greatest, most eminent, (Sāy. = *pravṛiddha-tama*, Rīg-veda I. 150, 3.)

**व्रीश** *vṛiś*, *śas*, f. pl., Ved. the fingers (according to Naigh. II. 5; according to Sāy. on Rīg-veda I. 144, 5. *vṛiśaḥ* = *paraspara-viśtishṭhāḥ*, mutually separated).

**व्री** *vṛi* (connected with rts. *vṛi*, *vṛi*), cl. 9. P. *vṛināti* or *vṛināti*, *vivṛāya*, *vreshyati*, *avṛaiṣti*, *vretum*, to choose, elect; cl. 4. A. *vṛiyate*, *vṛiyē*, *vreshyate*, *avreshṭa*, *vretum*, to choose (?); to be chosen or elected; to cover, screen; Caus. *vṛāyayati* (or according to others *vṛepayati*), *-yitum*; Desid. *vivṛiśhati*, *-te*; Intens. *vevṛiyate*, *vevṛayīti*, *vevretī*.

*Vṛayas*, Ved. abandoning, abandonment, (according to Sāy. on Rīg-veda II. 23, 16. *vṛi vrayas* = *viśeshena varjanam*.)

*Vṛiṇa*, *as*, *ā*, *am*, chosen, elected.

**व्रीड** *vṛīḍ*, cl. 4. P. *vṛīḍyati* (ep. cl. 1. A. *vṛīḍate*, see below), *vivṛīḍa*, *vṛīḍishyati*, *avṛīḍīti*, *vṛīḍitum*, to be ashamed, feel shame, to be modest or bashful; to throw, hurl, send; (according to Nirukta V. 16. *vṛīḍayati* = *vīḍayati*.)

*Vṛīḍa*, *as*, *ā*, m. f. shame, modesty, bashfulness. = *Vṛīḍānata* (*ḍā-ān*<sup>o</sup>), *as*, *ā*, *am*, bowed down with shame, hanging down the head with shame, ashamed. = *Vṛīḍāvīta* (*ḍā-ān*<sup>o</sup>), *as*, *ā*, *am*, ashamed, bashful, modest. = *Vṛīḍ-uyj*, *k*, *k*, *k*, possessing shame, ashamed.

*Vṛīḍana*, *am*, n. shame, bashfulness, modesty; lowering, depression ( = *naiçair-bhāva*).

*Vṛīḍamāna*, *as*, *ā*, *am* (an epic form), being ashamed, blushing.

*Vrīḍita*, as, ā, am, ashamed, abashed, modest; (am), n. shame.

*Vrīḍana*, am, n., Ved. = *vrīḍana*.

**व्रीस्** *vrīs* (=rt. *vrūs*), cl. I. 10. P. *vrī-sati*, *vrīsayati*, to hurt, injure; to kill, wound.

**व्रीहि** *vrīhi*, is, m. (said to be fr. rt. *vrī*), rice, (eight principal sorts are enumerated by native authorities; rice is not mentioned in the Ṛig-veda, but is named in the Atharva-veda together with *yava*, *māsha*, and *tīla*); a grain of rice, (*vrīhīn* *prokshati*, he sprinkles or scatters grains of rice); rice ripening in the rainy season; (*ayas*), n. pl. grains of rice. — *Vrīhi-kāncāna*, as, m. a sort of pulse, *Ervum lens* or *Hirsutum* (= *masūra*). — *Vrīhi-parvī*, f. a particular shrub (= *sāla-parvī*). — *Vrīhi-bheda*, as, m. a species of rice; a sort of grain, *Panicum Miliaceum* (= *añu*). — *Vrīhi-māja*, as, ī, am, made or consisting of rice; (*as*), n. a rice-cake made with ghee (offered as an oblation). — *Vrīhi-vrījika*, as, n. panic seed, *Panicum Italicum* (= *karṅgu*); another species, *Panicum Miliaceum*. — *Vrīhi-śreṣṭha*, as, m. a kind of rice (= *sāli-dhānya*). — *Vrīhi-agāra*, am, n. 'rice-house,' a shed where rice or other grain is stored, granary.

*Vrīhika*, as, ā, am, having rice, bearing rice, &c. *Vrīhīn*, ī, inī, ī, having or bearing rice (a field &c.). *Vraihā*, as, ī, am, made of rice, composed of rice.

*Vraihya*, as, ī, am, fit for rice, sown with rice (as a field &c.), made or consisting of rice; (*am*), n. a field of rice.

**व्रुद्** *vrud*, cl. 6. P. *vrūḍati*, to cover; to heap; to sink.

**व्रूस्** *vrūs* (also written *vrūsh* or *brūsh*; cf. rt. *vrīs*, *kash*), cl. I. 10. P. *vrūsati*, *vrūsayati*, &c., to hurt, injure, wound, kill.

**व्री** *vī* (also written *blī*; according to some fr. *vi-li*, but cf. rt. *vrī*), cl. 9. P. *vī-nōti* (Ved. *vīnōti*), *vīlāya*, *vīshyati*, *avīshati*, *vīletum*, to go, move; to choose, select, (in this sense for rt. *vrī*, *vrī*); to hold, maintain, support: Caus. *vīpāyati*, -*yitum*, Aor. *avīpāt*: Desid. *vīvi-shati*: Intens. *vevīyate*, *vevīyati* or *vevīleti*.

*Vīna*, as, ā, am, gone; held, supported.

**व्लेष्** *vleksh* (also written *veksh*, q. v.), cl. 10. P. *vlekshayati*, *vlekshāpayati*, -*yitum*, to see.

श

श 1. *śa*, the thirtieth consonant of the Nāgarī alphabet and first of the three sibilants; it belongs to the palatal class, and in sound often corresponds to *sh*, though in some words pronounced more like *s*. — *Śa-kāra*, as, m. the letter or sound *śa*. — *Śa-varga*, as, m. the sibilating class of letters, i. e. the three sibilants and the letter *h*.

श 2. *śa*, as, m. (fr. rt. *śo*), a cutter, destroyer (Kirāt. XV. 45); a weapon; N. of Śiva, (in this sense probably connected with 2. *śam*); (*am*), n. or ind. happiness, &c., see 2. *śam*, p. 993.

शंयु *śanyu*, *śanyya*, &c. See under 2. *śam*, p. 993.

शम्वा *śamva*, *śam-sīha*, &c. See p. 993, col. 2.

शंवर *śamvara*, *śamvala*. See *śambara*, *śambala*, p. 993.

शंस *śans* [cf. rt. *śas*, I. *śās*], cl. I. P. *śansati* (ep. also A. -*te*), *śasāna*, *śansishyati*, *śansīti*, Prec. *śasyāt*, *śansitum*, to recite, repeat, (in Vedic ritual *śoṣāva*, *śoṣāma*, 'let us recite'); to relate, say, tell, report, declare, announce, communicate (with dat. or gen. of the person); to praise, celebrate; to approve, wish, desire [cf.

*ā-śans*]; to wish well or ill to; to calumniate, revile; to hurt, injure [cf. rt. I. *śas*]; to be unhappy (?): Pass. *śasyate*, to be recited or uttered; to be praised or approved: Caus. *śansayati*, -*yitum*, Aor. *śasānsat*, to cause to repeat or recite: Desid. *śisānsishati*: Intens. *śāsasyate*, *śāsānsīti*: [cf. Lat. *censeo*, *cano*, *Cas-menceo*, *Ca-mena*, *carmen*, *con-cinn-us*: Old Germ. *sagen*: Angl. Sax. *sagan*, *sagan*: Goth. *hazjan*, *hana*: Mod. Germ. *Ilahn*: Slav. *san-ti*: (perhaps also) Lith. *sakau*: Hib. *sant*, 'greediness, lust'; *santaighim*, 'I desire, covet.']

*Śansa*, as, m., Ved. recitation, invocation; praise, prayer, (Sāy. = *stuti*); wishing well or ill to; a spell (for good or evil); a blessing; a curse; calumny; = *narāśansa* (Ved.); (*ā*), f. speech; praise, flattery, eulogium; wish, desire; (*as*, ā, am), reciting; praising; wishing; [cf. *duḥ-s°*].

*Śansat*, an, anti, at, reciting, relating; praising. *Śansana*, am, n. the act of reciting or repeating, recitation; praising.

*Śansita*, as, ā, am, said, told, declared; praised, extolled, celebrated; wished, desired, longed for [cf. *ā-sansita*]; calumniated, falsely accused; ascertained, established, effected, (in these senses for *śam-sita* under *śam-sō*). — *Śansita-vrata* for *śansita-vrata*, see *śam-sō*.

*Śansitri*, tā, trī, trī, a reciter, reciting, relating; a praiser; [cf. *śanstri*.]

*Śansin*, ī, inī, ī, saying, relating, announcing, foretelling, indicating, showing; praising.

*Śansavya*, as, ā, am, to be repeated or recited. *Śanstri*, tā, m. a reciter of Śastras or hymns of praise, one of the officiating priests at a sacrifice (identified with the Pra-śāstri and mentioned along with five others in Ṛig-veda I. 162, 5; his sacrificial duties correspond with those of the *Maitrāvraṇa* of the later ritual); a praiser, encomiast, panegyrist.

*Śansa*, as, ā, am, to be praised, praiseworthy, meritorious; to be wished, desirable. *Śas* in *uktha-śas*, q. v. *Śasa*, as, ā, am, Ved. reciting, repeating. *Śasitvā*, ind. having praised, &c. (= *śastvā*).

1. *śasta*, as, ā, am (for 2. *śasta* see under rt. I. *śas*), recited, repeated; praised, eulogized; best, excellent; auspicious, happy, well, right; (*am*), n. happiness, excellence; the body. — *Śasta-keśaka*, as, ī, am, having excellent hair. *Śastavya*, as, ā, am, to be recited or repeated; to be praised, &c.

*Śasti*, is, ī, Ved. a hymn of praise. 1. *śastra*, am, n. (for 2. *śastra* see under rt. I. *śas*), Ved. a hymn (recited either audibly or inaudibly, as opposed to *stoma*, which is sung), a recitative, recitation; a hymn of praise (generally).

*Śastvā*, ind. having recited; having praised, &c. *Śasman*, a, n., Ved. praise, a hymn. 1. *śasya*, as, ā, am (for 2. *śasya* see under rt. I. *śas*), = *śansya*, to be praised, praiseworthy; to be wished, desirable, excellent, best; (*am*), n. a good quality, merit. *Śasyamāna*, as, ā, am, Ved. being recited, (opposed to *gīyamāna*, being sung); being hymned or praised.

**शंस्त** *śansī*, a Vedic root, = rt. 2. *śas* or *śas*.

**शक्** 1. *śak*, cl. 5. P. *śaknoti*, cl. 4. P. A. *śakyati*, -*te* (in the A. not to be distinguished from the Pass., see below; Ved. forms, Impv. *śagdhī*, Pot. *śakeyam*, *śakema*), *śasāka*, *śeke*, *śakshyati*, -*te*, *aśakat* (or if used in cl. 4. the following are said by some to be substituted, 2nd Fut. *śakishyati*, -*te*, Aor. *aśakīti* or *aśakīti*, *aśakīṣṭa*), *śaktum* (*śaktim*, Ved. *śaktave*), to be able, to be able to effect, to be competent for (with inf., e. g. *vikshītum na śaknoti*, he is not able to look; *martum na śakyāmi*, I am not able to die; or even with part., e. g. *pūrayan na śaknoti*, he is not able to fill); to be powerful; to bear, endure; to give, present (Ved.); to aid (Ved.);

to know (Ved.): Pass. *śakyate*, Aor. *aśakī*, to be able, be capable, be possible, be practicable (giving a passive sense to a following inf., e. g. *taś chettum śakyate*, that is able to be cut, that can be cut; *tat kartum śakyate*, that can be done; *na śakyante tyaktum*, they cannot be abandoned; sometimes used with a participle, e. g. *na śakyate vīryamānah*, he cannot be restrained; or used impersonally, e. g. *yadī tvayā śakyate*, if it can be done by thee): Caus. *śakayati*, -*yitum*, Aor. *aśīśakat*: Intens. *śāsakyate*, *śāsakīti* or *śāsakti*: Desid. *śīkshati*, -*te* [cf. *śīksh*, s. v.], to wish to be able or to be able to effect; to learn; to give, bestow, enrich (Ved.); to aid, assist (Ved.); to instruct (Ved.): Caus. of Desid. *śīkshayati*, -*yitum*, to teach, instruct (with two acc., e. g. *taṃ raṇa-śīkshām aśīkshayat*, he instructed him in the art of war); [cf. Lat. *queo* (for *queo-jo*), *ne-queo*, *conari*: Old Norse *hagr*, 'the right hand'; *hagna*, 'to be of service.']

2. *śak*, k, k, k, able, powerful (at the end of a comp., e. g. *śarva-śak*, q. v.).

*Saka*, as, m., N. of a king (especially applied to Śāli-vāhana); an era, epoch (especially that of the monarch Śāli-vāhana, commencing seventy-eight years after the Christian; cf. *śāka*); N. of a country; of a particular tribe or race of people, (usually *ās*, pl.; in the legends which relate the contests between *Vasiṣṭha* and *Viśvā-mitra* the *Sakas* are fabled to have been produced by the Cow of *Vasiṣṭha*, from her sweat, for the destruction of *Viśvā-mitra's* army; in *Manu* X. 44. they are mentioned together with the *Paṇḍrākas*, *Oḍras*, *Dravidās*, *Kāmbojās*, *Javanās* or *Yavanās*, *Pāradas*, *Pahlavas*, *Cīnas*, *Kīratās*, *Daradas*, and *Khaśas*, who are all described by *Kullūka* as degraded tribes of *Kshatriyas*, called after the districts in which they reside: according to the *Viṣhnu-Purāna* IV. 3. the great king *Sagara* made an effort to rid his kingdom of these tribes, who appear to have overrun the western districts of India; the *Sakas* who were not destroyed were deprived of their social position and were compelled to shave the fore part of their heads; they are sometimes regarded as the followers of *Saka* or *Śāli-vāhana*, and probably to be identified with the *Tartars* or *Scythians* [Lat. *Saçæ*] who overran India before the *Āryans*, and were supposed to have been exterminated by the great *Vikramāditya*, king of *Oujein* and rival of *Śāli-vāhana*); (*am*), n., Ved. water (= *udaka*, *Naigh* I. 12; cf. *śaka-pīta*, *śaka-māya*, under *śakan*). — *Saka-kartṛi*, tā, m. the founder or establisher of an era. — *Saka-deśa*, as, m., N. of a country. — *Saka-varman*, ā, m., N. of a poet. — *Saka-vriddhi*, is, m., N. of a poet. — *Sakādhīpa-rājadhāni* ('*ka-adhī*'), f. the capital of the king of the *Sakas*, i. e. *Dillī*. — *Sakāntaka* ('*ka-an*'), as, m. 'destroyer of the *Sakas*,' epithet of king *Vikramāditya*. — *Sakābda* ('*ka-ab*'), am, n. a year of the *Saka* era, (see above). — *Sakāri* ('*ka-ari*'), is, m. 'enemy of the *Sakas*,' epithet of king *Vikramāditya*. *Sakāca*, perhaps for *Saka-ja*, 'Scythian-born,' in *Rāja-tarangīni* V. 176.

*Śakita*, as, ā, am, able, capable, (giving a passive sense to the inf., e. g. *na śakitaṃ chettum*, it could not be cut.)

*Śakta*, as, ā, am, able, capable, competent (with inf. or with loc. in the sense of an inf., e. g. *śaktaḥ pari-rakshītum* or *śaktaḥ pari-rakshane*, able to preserve); strong, mighty, powerful; one who has the power of giving, opulent, rich (*Manu* XI. 9); significant, expressive; speaking kindly or pleasantly (= *priyam-vada*); clever, diligent, attentive, intent. — *Śakta-ī*, f. or *śakta-iva*, am, n. ability, power, capacity. — *Saktārtha* ('*ta-ar*'), as, ā, am, having a potential sense.

*Śakti*, is, f. ability, power, capacity, capability, faculty, strength, energy, prowess; regal power (having three parts or constituent elements, viz. 1. *prābhū-va*, the majesty or pre-eminence of the king himself; 2. *mantra*, the power of good counsel; 3. *utsāha*, the force of energy); the energy or active power of a deity personified as his wife and

worshipped under various names, (sometimes only eight Śakti goddesses are enumerated, as follow, Indrāṇī, Vaiṣṇavī, Śāntā, Brahmāṇī, Kaumārī, Nāra-siṅhī, Vārāhī, and Māheśvarī, but some substitute Cānuṅḍā and Caṅḍikā for the third and sixth of these; according to another reckoning there are nine, viz. Vaiṣṇavī, Brahmāṇī, Raudrī, Māheśvarī, Nāra-siṅhī, Vārāhī, Indrāṇī, Kārttikī, and Pradhānā: others reckon fifty different forms of the Śakti of Viṣṇu besides Lakṣmī, some of these are Kirtti, Kānti, Tuṣṭī, Puṣṭā, Dhṛiti, Śānti, Kriyā, Dayā, Medhā, &c.; and fifty forms of the Śakti of Śiva or Rudra besides Durgā or Gaurī, some of whom are Guṇo-darī, Virajā, Sālmali, Lolākṣhī, Vartulākṣhī, Dīrgha-gboṇā, Sudrīgha-mukhī, Go-mukhī, Dīrgha-jihvā, Kuṇḍodārī, Ardha-keśī, Vikṛita-mukhī, Jvalā-mukhī, Ulkā-mukhī, &c.; Sarasvatī is also named as a Śakti, both of Viṣṇu and Rudra: according to the Wayu-Purāṇa the female nature of Rudra became twofold, one half *asita* or white, and the other *sita* or black, each of these again becoming manifold, those of the white or mild nature included Lakṣmī, Sarasvatī, Gaurī, Umā, &c.; those of the dark and fierce nature, Durgā, Kālī, &c.); the female organ (as the counterpart of the phallic representation of Śiva, and worshipped either literally or figuratively by a sect of Hindūs termed Śāktas, see *śākta*); the power or signification (of a word), force or meaning of a term (defined in the Nyāya as the relation of the term to the thing designated *padasya padārthe sambandhaḥ*); an iron spear, lance, pike, dart [cf. *śaktika*]; a sword; a kind of implement or instrument used in gambling; allaying or appeasing opposition; (*śa*), m., N. of a Muni or sage (the eldest of Vasishṭha's hundred sons; according to Viṣṇu-Purāṇa I. 1. he was father of Parāśara, and was devoured by king Kalmāsha-pāda, when changed to a man-eating Rākṣhasa, in consequence of a curse pronounced upon him by the sage; he is represented as having overcome the power and speech of Viśva-mitra at the sacrifice of King Saudāsa, and is regarded as the Rishi of Rīg-veda VII. 32, 26, IX. 97, 19-21, IX. 108, 3, 14-16; Śakti is also identified with one of the Vyāsas, and elsewhere with the sage Jātkarṇa). — *Śakti-kunṭhanā*, am, n. (in phil.) the deadening of a capacity. — *Śakti-kumārā*, as, m., N. of a poet. — *Śakti-gaṇa*, as, m. the company or assemblage of the Śāktis, (see under *śakti* above). — *Śakti-graha*, as, ā, am, taking hold of the force or meaning (of a word or sentence); apprehending the meaning (in any particular sense), acceptance (of a word &c.); holding or bearing a spear or lance, armed with a spear; (*as*), m. perception or apprehension of the force or sense (of a word); a spearman, lancer; epithet of Śiva; of Kārttikeya. — *Śakti-grāhaka*, as, iḥā, am, who or what causes to apprehend the force or signification (of a word or phrase), determining or establishing the meaning of words (as a dictionary, grammar, &c.); taking hold of the force (of a word &c.); holding a spear, &c. — *Śakti-ja*, as, ā, am, born from Śakti; (*as*), m. son of Śakti. — *Śakti-tas*, ind. according to power, to the best of one's ability. — *Śakti-tā*, f. power, capacity, faculty. — *Śakti-traya*, am, n. the three constituents of regal power (viz. king, minister, and energy; see *śakti*). — *Śakti-dhara*, as, m. a spearman, lancer; epithet of Kārttikeya. — *Śakti-dhṛik* (see *dhṛik*, p. 459), bearing a spear. — *Śakti-parṇa*, as, m. the tree *Echites Scholaris* (= *sapta-parṇa*). — *Śakti-pāṇī*, iḥ, m. 'spear-headed,' armed with a spear or lance, a spearman; epithet of Kārttikeya. — *Śakti-pāta*, as, m. prostration of strength. — *Śakti-pūjaka*, as, m. a Śakti-worshipper, a Śākta, (see *śakti*, *śākta*). — *Śakti-pūjā*, f. Śakti-worship, (see above). — *Śakti-pūra*, as, m. 'having Śakti for a forefather,' epithet of Parāśara (as son of Śakti). — *Śakti-prakarṣa*, as, ā, am, possessing superior capacity or extraordinary power. — *Śakti-bhrū*, t, t, t, bearing a spear, armed with a spear; (*t*), m. a spearman, lancer; epithet of Kārttikeya. — *Śakti-bheda*, as, m. difference of power; a special capacity.

— *Śakti-bhairava-tantra*, am, n., N. of a Tantra work. — *Śakti-mat*, ān, atī, at, possessed of ability, powerful, mighty, able; possessing a competence, one who has gained a fortune. — *Śakti-yāmala*, N. of a work. — *Śakti-ratnākara* ('*na-āk*'), as, m. 'jewel-mine of Śakti,' N. of a work on the mystical worship of Śakti or Durgā, (it contains five chapters compiled from the Tantras and Purāṇas.) — *Śakti-vāda* or *śakti-viśāra*, as, m., N. of a philosophical work by Gadādhara-bhaṭṭācārya. — *Śakti-vādin*, ī, m. one who asserts or believes in Śakti-worship. — *Śakti-vaikalya*, am, n. deficiency of power, impairment of strength, incapacity, debility. — *Śakti-hina*, as, ā, am, powerless, impotent. — *Śakti-he-tika*, as, m. one who has a spear for a weapon, a spearman, lancer, soldier armed with a lance. — *Śakti-apekṣa*, as, ā, am, having regard or reference to ability, according to power or capacity. — *Śakti-ardha*, as, m. perspiring and panting with exertion or fatigue, (according to Śabda-k. = *śrama-dvārū kukṣi-lalāṭa-grivāsūpanno gharṇo dīrgha-niśvās-śa*.) — *Śakti-avara*, as, ā, am, junior to Śakti.

*Śakti*, f. = *śakti*, see Vopa-deva IV. 27.

*Śakti*, is, m., N. of the eldest of the hundred sons of Vasishṭha (= *śakti*).

*Śaktin*, ī, m. a proper N., = *śakti* above.

*Śakna*, as, ā, am, = *śaknu* below.

*Śaknu*, us, us, u, speaking kindly or pleasingly; [cf. rt. *śaḥ*].

*Śaknuvāna*, as, ā, am, having power, being able, (*taḥ sōdhum a-śaknuvānaḥ*, not being able to bear that.)

*Śakman*, a, n., Ved. power, strength; energy, action; (*ā*), m., Ved. N. of Indra.

*Śakya*, as, ā, am, able, possible, capable, practicable, able to be effected or done, easy to be accomplished (frequently with inf. in passive sense, e. g. *na sā śakyā netum balāt*, she cannot be conducted by force; *tan mayā śakyam pratipattum*, that is able to be acquired by me); that may be conveyed or expressed (as sense or meaning by any particular word &c.). — *Śakya-tama*, as, ā, am, most possible, very possible or practicable, (*tan na śakyatamaṃ kartum*, that is not at all possible to be done.) — *Śakya-tā*, f. or *śakya-tva*, am, n. possibility, practicability, capacity, capability. — *Śakya-tā-śchedaka* ('*tā-av*'), am, n. (according to Śabda-k.) = *śakyaṅśe bhāsamāna-dharmah*. — *Śakya-pratikāra*, as, m. a possible remedy or counter-agent; (*as*, ā, am), capable of being counteracted, remediable. — *Śakya-rtha* ('*ya-ar*'), as, m. admissible meaning, the meaning conveyed by a word.

*Śakra*, as, ā, am, strong, powerful, mighty (Ved.); (*as*), m. 'the powerful one,' N. of the god Indra, (see *indra*); of one of the twelve Ādityas; of Śiva; the plant *Wrightia Antidysenterica* (or *Nerium Antidysentericum*); the tree *Pentaptera Arjuna*. — *Śakra-kriḍācala* ('*dā-āḥ*'), as, m. 'Indra's pleasure-mountain,' epithet of the mountain Meru. — *Śakra-gopa*, as, m. a particular red insect, the coccinella or a lady-bird of various species (= *indra-gopa*). — *Śakra-ja* or *śakra-jāta*, as, ā, am, Indra-born; (*as*), m. a crow. — *Śakra-jit*, t, m. 'conquerer of Indra,' epithet of the son of Rāvaṇa, (his first name was Megha-nāda, but after his victory over Indra, described in the Rāmāyaṇa, Uttara-kāṇḍa XXXIV, his name was changed by Brahmā to Indra-jit, q. v.; he was killed by Lakṣmaṇa.) — *Śakra-tejas*, ās, ās, as, glorious or vigorous as Indra. — *Śakra-druma*, as, m. 'Indra's tree,' the *Deva-dāru*. — *Śakra-dhanus*, us, n. 'Indra's bow,' the rainbow. — *Śakra-dhvaja*, as, m. a standard or flag set up in honour of Indra. — *Śakra-dhvajotsava* ('*ja-ut*'), as, m. = *śakrotsava* below. — *Śakra-nandana*, as, m. 'Indra's son,' epithet of Arjuna. — *Śakra-paryāya*, as, m. 'synonym of Indra,' the medicinal shrub *Wrightia Antidysenterica* (= *kuṭa-ja*). — *Śakra-pādapa*, as, m. 'Indra's tree,' a sort of pine, *Pinus Devadāru*; *Wrightia Antidysenterica*. — *Śakra-pushpikā* or *śakra-pushpī*, f. 'having flowers like those of the

*Pentaptera Arjuna*, a sort of pot-herb (= *viśalyā*); another plant (= *agni-sikhā*). — *Śakra-prastha*, as, am, m. n. 'presided over by Indra,' N. of ancient Delhi (= *indra-prastha*). — *Śakra-bhavana* or *śakra-bhuvana*, am, n. 'the abode or heaven of Indra,' Svarga, paradise, heaven, the sky. — *Śakra-bhūda*, t, m. 'Indra-conqueror,' epithet of the son of Rāvaṇa, (see *śakra-jit*). — *Śakra-bhūbhavā*, f. colocyth, *Cucumis Colocintida*. — *Śakra-mātri*, tā, f. the mother of Indra; a particular plant (= *bhārgī*). — *Śakra-mātrikā*, f. a wooden peg or post driven into the ground for supporting Indra's banner. — *Śakra-mūrdhāna*, ā, m. 'Indra's head,' an ant-hill, hillock. — *Śakra-yaśo-vidhvaṇsana*, am, N. of the 108th chapter of the Kṛīḍā-khaṇḍa of the Gaṇeśa-Purāṇa. — *Śakra-rūpa*, as, ā, am, having the form of Indra. — *Śakra-loka*, as, m. the world or sphere of Indra, paradise, Svarga. — *Śakraloka-bhāj*, k, k, k, sharing the sphere of Indra, having a portion in paradise. — *Śakra-valli*, f. colocyth (= *indra-vāruṇī*). — *Śakra-vāhana*, am, n. 'Indra's vehicle,' a cloud. — *Śakra-vija*, am, n. 'Indra-seed,' the seed of *Wrightia Antidysenterica*. — *Śakra-sarāsana*, am, n. 'Indra's bow,' the rainbow. — *Śakra-sākhin*, ī, m. 'Indra's tree,' *Wrightia Antidysenterica*. — *Śakra-sālā*, f. 'Indra's hall,' a place or room prepared for sacrifices. — *Śakra-sīras*, as, m. 'Indra's head,' an ant-hill. — *Śakra-sārathī*, is, m. 'the charioteer of Indra,' epithet of Mātali. — *Śakra-suta*, as, m. 'Indra's son,' epithet of Arjuna; of the monkey Bālī. — *Śakra-sudhā*, f. 'Indra's nectar,' the resin of *Boswellia Thurifera*, gum olibanum (= *pālankī*). — *Śakra-sīrīṣṭhā*, f. 'Indra-created,' yellow myrobalan, *Terminalia Chebula* (fabled to have sprung from the ground on which Indra split a drop of nectar). — *Śakra-khija* ('*ra-āḥ*'), as, m. 'Indra-named,' an owl. — *Śakrāmaja* ('*ra-āt*'), as, m. Indra's own son. — *Śakrasāna* ('*ra-as*'), as, m. 'Indra-food,' the medicinal plant *Wrightia Antidysenterica* (fabled to have sprung from the drops of Amṛita which fell on the ground from the bodies of Rāma's monkeys restored to life by Indra); (*am*), n. an intoxicating drink prepared from hemp (= *bhangā*). — *Śakrasāna* ('*ra-ās*'), am, n. 'Indra's seat,' a throne. — *Śakrāva* ('*ra-āḥ*'), as, m. 'Indra-named,' the seed of *Wrightia Antidysenterica*. — *Śakrothāna* ('*ra-ut*'), am, n. 'raising up of [the banner of] Indra,' = *śakrotsava* below; [cf. *dhvajothāna*]. — *Śakrotsava* ('*ra-ut*'), as, m. 'Indra-festival,' a festival in honour of Indra on the twelfth day of the light half of the month Bhādra (when a flag or banner was set up, = *dhvajothāna*).

*Śakraṇī*, f., N. of Śaktī (wife of Indra).

*Śakri*, is, m. a cloud; a thunderbolt; an elephant; a mountain.

*Śakla*, as, ā, am, speaking pleasingly or kindly, affable; [cf. rt. *śaḥ*].

*Śakvan*, ā, arī, a, Ved. powerful, able, mighty; (*ā*), m. an elephant (or *arī*), f. a kind of river, &c. See under *śakvara* below.

*Śakvara*, as, m. a bull, an ox [cf. *śakkara*]; (*i*), f. a kind of river (= *nadi-viśeṣa*, *nadi-bheda*); a finger, (according to some, a finger-ring); a zone, girdle; a particular metre, (a stanza of four Pādas of fourteen syllables each, comprising at least twenty varieties, of which one of the commonest is called *Vasanta-tilaka*; cf. *śakkari*, *sarkari*); an arm (Ved.); a cow; (the fem. *śakvarī* may equally be referred to *śakvan* above.)

*Śagma*, as, ā, am, Ved. able, powerful, mighty [cf. *tuvi-s*]; prosperous, happy, causing happiness (= *sukha-kara* or *sukha*, and according to Śāy. derived fr. *śam* + *rt. gam*).

*Śagman*, a, n., Ved. a various reading for *śakmān* in Naigh. II. 1.

*Śagmya*, as, ā, am, Ved. powerful, mighty; prosperous, happy; [cf. *śagma*].

*Śikṣhita*, śikṣhu, &c. See p. 1004, col. 3.

शकट *śakaṭa*, as, am, m. n. (according to Uṇādi-s. IV. 81. fr. rt. I. *śak*), a cart, waggon,

(said to be also *ī*, *f.*); (*as*), *m.* the figure of a cart formed by the five stars composing the lunar asterism Rohiṇī; a form of military array resembling a wedge, (*śūcy-ākāra-graḥ paśūt-prīthulaḥ*, Manu VII. 187); a cart-load (= 2000 Palas); an implement for preparing grain; N. of a demon slain by the infant Kṛishṇa; a particular tree (= *tinīśa*); N. of a place. — *Śakṭa-bheda*, *as*, *m.* division of the Śakṭa asterism by the moon or a planet passing through it. — *Śakṭa-rila*, *as*, *m.* a kind of water-hen, gallinule. — *Śakṭa-han*, *hā*, *m.* 'destroyer of the demon Śakṭa,' an epithet of Kṛishṇa. — *Śakṭākṣha* (*ṭa-ak*), *as*, *m.* the axle of a cart. — *Śakṭāri* (*ṭa-ari*), *is*, *m.* 'enemy of Śakṭa,' epithet of Kṛishṇa. — *Śakṭāśura* (*ṭa-aś*), *as*, *m.* the demon Śakṭa (killed by the infant Kṛishṇa). — *Śakṭāhvā* (*ṭa-āh*), *f.* 'cart-named,' the asterism Rohiṇī, (the five stars of which are figured as a cart.) — *Śakṭobhāna* (*ṭa-uḥ*), *am*, *n.* the upsetting or overturning of a cart.

*Śakṭāra*, *as*, *m.* a bird of prey, (perhaps a kind of vulture); N. of a minister of king Nanda, (in revenge for ill-treatment he conspired with the Brāhman Cāpakya to effect his master's death); N. of an ape. — *Śakṭāropākhyāna* (*ra-up*), *am*, *n.* story of (the ape) Śakṭāra.

*Śakṭāla*, *as*, *m.* = *śakṭāra*, the minister of king Nanda or (according to some) of Śūdraka.

*Śakṭāikā*, *f.* a small cart, a child's cart, toy-cart; [cf. *mr̥cī-chakṭāikā*.]

**शकन** śakan, *n.* a defective word optionally substituted for *śakṛit* in certain cases, see col. 2. — *Saka-dhūma*, *as*, *m.*, Ved. the smoke of burnt or burning (cow-)dung. — *Saka-pūta*, *as*, *m.* 'purified with cow-dung' (or 'purified with water'; cf. *śaka*); N. of the author of R̥g-veda X. 132 (having the patronymic Nārmedha). — *Saka-maya*, *as*, *ī*, *am*, Ved. consisting of dung, arising from cow-dung, (Śāy. = *śushka-gamaya-sambhūta*, R̥g-veda I. 164. 43.) — *Saka-loṭa* (for *śaka-loṣṭā*), *as*, *m.*, Ved. a lump or ball of cow-dung (= *śakṛit-piṇḍa*).

**शकल** śakala, *as*, *am*, *m. n.* (according to Uṇādi-s. I. 111. fr. rt. *ī*. *śak*); more probably connected with *śarkarā*, *q. v.*; cf. *śalka*), a part, portion, piece, fragment; a potsherd; (*as*), *m.* a proper N.; (*am*), *n.* skin, bark; the scales of a fish [cf. *śalka*, *śalka*]; a kind of black pigment or dye. — *Sakali-karana*, *am*, *n.* the act of cutting or breaking in pieces. — *Sakali-kṛi*, *cl.* 8. P. -*karoti*, -*kartum*, to break in pieces, cut to pieces, reduce to fragments, divide, bruise. — *Sakali-kṛita*, *as*, *ā*, *am*, cut in pieces, reduced to fragments, broken to bits; divided, dissected.

*Sakalīta*, *as*, *ā*, *am*, reduced to fragments, mashed, bruised.

*Sakalin*, *ī*, *inī*, *ī*, having scales, scaled; (*ī*), *m.* a fish.

*Sakalyeshin*, *ī*, *inī*, *ī*, in Atharva-veda I. 25, 2, according to Atharva-veda Prātiśākhya III. 52. for *śakalya-eshin*, said to mean 'desiring fragments of wood' (as a flame of fire).

**शकव** śakava, *as*, *m.* (doubtful), a goose.

**शकशकायत्** śakaśakāyat, *am*, *anti*, *at* (part. of an onomatopoeic verb formed fr. the imitative sound *śaka*), making a rustling noise, rustling (as the leaves of a tree in the wind).

**शकार** śakāra, *as*, *m.* the brother of a king's concubine, a king's brother-in-law by one of his wives not regularly married (represented in the drama as a foolish, frivolous, proud, low, and cruel man).

**शकुन** śakuna, *as*, *m.* (according to Uṇādi-s. III. 49. fr. rt. *ī*. *śak*), a bird (in general); a particular kind of bird, (perhaps = *grīdhra*, a vulture, or = *āilla*, the common kite, or perhaps the Pondicherry eagle); a kind of Brāhman (= *vīpra-bheda*); a sort of hymn or song (sung at festivals to secure good fortune); (*as*, *ā* or *ī*?, *am*), indicating good

luck, auspicious; (*ī*), *f.* a kind of bird (= *śyāmā*); a hen-sparrow; the form assumed by Pūtānā, (see Hari-vaṅśa 3423); (*am*), *n.* any auspicious object or lucky omen, a prognostic or omen (in general, but rarely applied to anything inauspicious). — *Sakuna-jā*, *as*, *ā*, *am*, knowing omens; (*ā*), *f.* a small house-lizard. — *Sakuna-jāna*, *am*, *n.* 'omni-knowledge,' N. of a chapter in the Sārngā-dhara-paddhati. — *Sakuna-dīpikā*, *f.* 'omen-light,' N. of a work on good and evil omens by Gaṇeśa. — *Sakuna-sūtra*, *am*, *n.* 'omen-book,' N. of a work.

*Sakuni*, *is*, *m.* a bird; a vulture, kite, eagle; (according to some) a cock; N. of the brother of queen Gāndhārī (and therefore the brother-in-law of Dhṛitā-rāshṭra and the Mātula or maternal uncle of the Kuru princes; as son of Su-bala, king of Gāndhāra, he is called Saubala; he often acted as counsellor of Duryodhana, and hence this name is sometimes applied to an old officious relative whose counsels led to ruin); N. of one of the astronomical periods called invariable Karāṇas; N. of a son of Duḥ-saha; of a son of Vīkukshi; (*ī*), *m. du.*, N. of the Aśvins; (*is*), *f.*, N. of a demon causing a particular sickness of children; a demon slain by Kṛishṇa; [cf. Old Norse *haukr*; Danish *hog*; Old Germ. *habuh*; Angl. Sax. *hafoc*.] — *Sakuni-prapā*, *f.* a trough or place for watering birds (= *sri-graha*). — *Sakuni-vāda*, *as*, *m.* the cry or sound of a bird; the crowing of a cock. — *Sakuniśvara* (*ni-īś*), *as*, *m.* 'lord of birds,' epithet of Gaṇḍa.

*Sakuni*. See under *sakuna* and *sakuni*.

*Sakuntu*, *as*, *m.* a bird (in general); a particular kind of bird (probably the Indian vulture or perhaps a sort of falcon described as of aquatic habits); the blue jay; a sort of insect.

*Sakuntaka*, *as*, *m.* a bird; (see also *sakuntikā* below.)

*Sakuntalā*, *f.* (said to be fr. *sakunta*), N. of a daughter of the Apsaras Menakā by Viśvā-mitra, (she was supposed to have been born and left in a solitary forest, where she was protected by birds till found by the sage Kaṇva, who took her to his hermitage and reared her as his daughter; she was there seen by king Dushyanta, when on a hunting expedition, and married by him, and became the mother of Bharata, sovereign of all India; the story of Dushyanta's accidental meeting with Sakuntalā, their marriage, separation, his repudiation of her through temporary loss of memory caused by a curse, his subsequent recognition of her by means of a ring he had once given her which she had lost but afterwards recovered, forms the subject of Kālidāsa's celebrated drama called Abhijñāna-śakuntalā, *q. v.*) — *Sakuntalātmaja* (*lā-āt*), *as*, *m.* 'Sakuntalā's son,' epithet of Bharata, sovereign of India. — *Sakuntalopākhyāna* (*lā-up*), *am*, *n.* 'story of Sakuntalā,' N. of chapters 69-74 of the Ādi-parvan of the Mahā-bhārata and of the first five chapters of the Svarga-khaṇḍa of the Padma-Purāṇa.

*Sakunti*, *is*, *m.* a bird (in general); a kind of bird, (see *sakunta*.)

*Sakuntikā*, *f.* a kind of bird, perhaps the Francoline partridge [cf. *sakuntaka*]; a locust, cricket.

**शकुल** śakula, *as*, *m.* a kind of fish (perhaps the gilt-head); (*ī*), *f.* another sort of fish (commonly called Mr̥gīḡal, Cyprinus Mr̥gīḡala); [cf. *sakalin*.] — *Sakula-gaṇḍa*, *as*, *m.* a kind of fish (probably the gilt-head, = *śāla*). — *Sakulākshaka* (*lā-ak*), *as*, *m.* 'fish-eyed,' white bent-grass, Panicum Dactylon, (the blossoms are white and compared to the eye of a fish.) — *Sakulākshī* (*lā-ak*), *f.* a kind of Dūrva grass. (= *gaṇḍa-dūrva*). — *Sakulādanī* (*lā-aḍ*), *f.* a medicinal plant (commonly called Kaṭki, = *śakrāṅgi*); a kind of creeping plant; N. of various other plants; a sort of drug (commonly called Kāyaphal, = *māmsī*); an earth-worm. — *Sakulārbbhaka* (*lā-ar*), *as*, *m.* a sort of fish (= *gaḍaka*).

**शकृत्** śakṛit, *t*, *n.* (according to Uṇādi-s. IV. 58. fr. rt. *ī*. *śak*); according to others connected

with rt. *ī*. *kṛi*; sometimes written *śakṛit*; the base of some cases is *śakan*, following the analogy of *ya-kṛit*, *q. v.*, excrement, ordure, feces, dung, cow-dung; [cf. Gr. *σκαπ* (gen. *σκαρ-ός*), *σκαρ-ία*, *σκέρ-βολος*; Lat. *sterc-us*, *ster-qui-liniu-m*; Angl. Sax. *skearn*; Goth. *spai-skuldrs*, 'spittle'; Slav. *skerina*, *skar-edovati*.] — *Sakṛit-kara*, *as*, *ī*, *am*, dung-making; (*ī*), *f.* a calf. — *Sakṛit-kari*, *is*, *m. f.* 'dung-making,' a calf. — *Sakṛit-kāra*, *as*, *ā*, *am*, making ordure. — *Sakṛit-piṇḍa*, *as*, *m.* a lump or ball of cow-dung. — *Sakṛid-graha*, *ās*, *m. pl.*, N. of a barbarous race, (also read *śakṛid-guha*, *śakṛid-vaha*.) — *Sakṛid-dvāra*, *am*, *n.* 'door of the feces,' the anus.

**शकर** śakkara, *as*, *m.* (= *śaktara*), a bull; (*ī*), *f.* a river; a zone, girdle; a particular kind of metre (= *śakvari*, *q. v.*); a woman of impure cast.

*Sakkari*, *is*, *m.* a bull; [cf. *śakkara* above.]

**शक्तवः** śaktavaḥ, *m. pl.* See *śaktu*.

**शक्ति** śakti, &c. See p. 985, col. 3.

**शक्तु** śaktu, *us*, *u*, *m. n.* (also written *saktu*, *q. v.*; according to some properly used in masc. pl. *śaktavaḥ* only), the flour or meal of barley or grain of any kind (fried or parched before it is ground, barley-meal. — *Saktu-phalā*, or *ī*, *f.* the Sami tree, Mimosa Suma, (also read *saktu-phalā*, *q. v.*) — *Saktu-bhūta*, *as*, *ā*, *am*, become flour, consisting of flour. — *Saktu-sarāva*, *as*, *m.* a pot full of barley-meal.

*Saktuka*, *as*, *m.* a kind of poison or poisonous substance.

**शक्न** śakvan, &c. See p. 986, col. 3.

**शग्म** śagma. See p. 986, col. 3.

**शङ्क** śank, *cl. I. A. śankate* (ep. also P. -*ti*), *śasanke*, *śankishyate*, *aśankishṭa*, *śankitum*, to doubt, be doubtful or uncertain, hesitate; to distrust, fear, dread, be afraid; to suspect, have a suspicion; to think probable, believe, imagine, think, opine; (in argumentative works) to ponder over or propound a doubt or objection: Pass. *śank-yate*, Aor. *aśanki*, to be doubted, &c.: Caus. *śanka-ya-ti*, -*te*, -*yitum*, Aor. *aśankat*, -*ta*, to cause to doubt; to frighten; [cf. Lat. *cunctari*]; Goth. *huggan*, *hugs*; Old Germ. *huggan*, *hugu*; Angl. Sax. *hangian*, *hige*, *hyge*, *hogu*, *hygian*, *hyggan*, *hiegan*, *hogian*.]

*Sanka*, *as*, *m.* a draught-ox; (*ā*), *f.* doubt, uncertainty, hesitation, scruple, distrust, suspicion, misgiving, fear, apprehension; an objection started in disputation; presumption; hope; error; a species of the Daṇḍaka metre. — *Sankākula* (*kā-āk*), *as*, *ā*, *am*, bewildered by doubt, filled with fear or suspicion. — *Sankā-nivartaka*, *as*, *ikā*, *am*, putting an end to doubt. — *Sankānvita* (*hā-an*), *as*, *ā*, *am*, filled with doubt, apprehensive, doubtful, afraid. — *Sankābhijoga* (*kā-abh*), *as*, *m.* accusation or charge on suspicion. — *Sankā-maya*, *as*, *ī*, *am*, full of doubt or uncertainty, fearful, afraid. — *Sankā-sīla*, *as*, *ā*, *am*, of a hesitating or diffident disposition, prone to doubt. — *Sankāspada* (*kā-ās*), *am*, *n.* cause or matter of doubt, subject of apprehension, object of suspicion. — *Sankā-sprishṭa*, *as*, *ā*, *am*, touched with fear, seized with alarm. — *Sankū-hīna*, *as*, *ā*, *am*, free from doubt or apprehension.

*Sankana*, *as*, *m.* 'causing fear or awe,' N. of a king.

*Sankānīya*, *as*, *ā*, *am*, to be doubted or questioned, questionable, doubtful; to be suspected or apprehended; to be supposed or imagined. — *Sankāmāna*, *as*, *ā*, *am*, doubting, suspecting, fearing, apprehending; being doubtful or uncertain. — *Sankita*, *as*, *ā*, *am*, doubted, apprehended, feared, suspected, distrusted; doubtful, uncertain; alarmed, frightened, apprehensive, fearful of (with gen. or abl.); distrustful, suspicious, suspecting; weak, unsteady. — *Sankita-manas*, *ās*, *ās*, *as*, one whose mind is doubtful or suspicious, faint-hearted, timid,

apprehensive. — *Sankita-varṇaka*, *as*, m. 'whose appearance or caste is doubted,' a thief.

*Sankitavya*, *as*, *ā*, *am*, to be doubted, doubtful, questionable, &c. (= *śankāniya*).

*Sankin*, *i*, *ini*, *i*, doubting, suspecting, fearing, fearful of; full of danger.

*Sankura*, *as*, *ā*, *am*, fearful, formidable, frightful, terrible.

*Sankya*, *as*, *ā*, *am*, to be doubted, to be apprehended or feared.

**शङ्कर** *śan-kara*, *as*, *ā* or *ī*, *am* (i. e. 2. *śa* or 2. *śam* + 1. *kara*), causing happiness, conferring good fortune or prosperity, auspicious, propitious, well-disposed; (*as*), m. an epithet of Śiva; N. of a celebrated teacher of the Vedānta philosophy, (see *sankarācārya* below); of a poet; of a commentator on the Beugāli recension of Kālidāsa's Sakuntalā; of an astronomer, (also called *bhaṭṭa-śankara*); of the author of a drama called Śārādātilakā; of the author of the Dvaita-nirṇaya; of the author of the Karma-vipakā and the Śaṅskāra-bhāskara; of the author of the Rasa-cāndrikā commentary; of a Dānava; (*ā*), f. a particular Rāga or musical mode; (*ī*), f. the wife of Śiva; Bengal madder; the Samī tree. — *Sankara-kinkara*, *as*, m. 'Sankara's servant,' a proper N. — *Sankara-kroḍa*, *as*, m., N. of a Nyāya commentary. — *Sankara-gītā*, f., N. of a work. — *Sankara-śeto-vilāsa*, *as*, m. 'the play of Sankara's wit,' N. of an artificial poem by Sankara-dikṣita (celebrating the glories of Vārāṇasī, especially of its kings Yavanārī and Cetasīgha or Cheyt Singh). — *Sankara-ji and sankara-jika*, m., N. of two scribes. — *Sankara-tīrtha*, *am*, n., N. of a chapter of the Śiva-Purāṇa. — *Sankara-dig-vijaya*, *as*, m. 'Sankara's victory over the world,' = *sankara-vijaya* below; N. of another similar work by Mādhava or Abhinava-kālidāsa professing to be a short account of Sankarācārya's controversial exploits. — *Sankara-dikṣita*, *as*, m., N. of a writer of the last century (author of the Gaṅgavātarāpa-śampū-prabandha, Pradyumna-vijaya, and Sankara-śeto-vilāsa). — *Sankara-priya*, *as*, m. 'dear to Sankara,' the Francoline partridge (= *tit-tiri*). — *Sankara-bhaṭṭa*, *as*, m., N. of the author of the Kuṇḍoddyotana-darśana. — *Sankara-var-dhana*, *as*, and *sankara-varman*, *ā*, m., N. of two persons. — *Sankara-vijaya*, *as*, m. 'Sankara's victory,' N. of a biography of Sankarācārya by Ānanda-giri (recording his victories, as a Vedāntin, over numerous heretics, and refuting the superstitions prevalent in his day by a popular exposition of the Vedānta philosophy). — *Sankara-saṃhitā*, f., N. of a part of the Skanda-Purāṇa. — *Sankara-sena*, *as*, m., N. of the author of a commentary on the Nāḍī-prakāśa. — *Sankarācārya* (*ra-āc*), *as*, m., N. of a celebrated teacher of the Vedānta philosophy, (he is thought to have lived between A. D. 650 and 740, but according to tradition he flourished 200 B. C., and was a native of Kerala or Malabar; all accounts describe him as having led an erratic controversial life; his learning and sanctity were in such repute that he was held to have worked various miracles [amongst others, animating the dead body of a king Amaru so as to be able to argue with the wife of Mandana], and to have been an incarnation of the god Śiva, whose worship he enjoined; he is said to have died at the age of thirty-two, and, before his death, to have resided in Cashmere, and afterwards in the Himālaya; he had four principal disciples, called Padma-pāda, Hastāmalakā, Sureśvara or Mandana, and Troṭakā, and another of his disciples, Ānanda-giri, wrote a history of his controversial exploits, called Sankara-vijaya, q. v.; tradition makes him the founder of one of the principal Śaiva sects, the Daś-nānt-Dayḍins or 'Ten-named Mendicants,' so called because divided into ten classes, each distinguished by one or other of the names of the ten pupils of the above-mentioned four disciples of Sankara [see *śaiva*]; he is the reputed author of a large number of original works

with the following titles, Ātma-bodha, Ānanda-lahari, Ānanda-lahari-stotra, Jñāna-bodhinī, A-parokṣhānu-bhūti-sudhārpava, Upadeśa-sahasrī, Vākya-sudhā, Kādi-krama-stuti, Dhanya-stotra, Maṇi-ratna-mālā, Gaṇeśa-bhujanga-prayāta-stotra, Caturdāśa-mata-viveka, Tārā-pajhaṭikā, Tripurī-prakarāṣa; and commentaries on the following, Chāndogyaopaniṣad, Bṛihad-āraṇyakaopaniṣad, Prāśnopaniṣad, Iśā-vāsyopaniṣad, Kaṭha-vally-upaniṣad, Taittirīyopaniṣad, Aitareyopaniṣad, Kenopaniṣad, Māṇḍūkyaopaniṣad, Muṇḍakopaniṣad, Brahma-mīmāṃsā or Śātraka-nimāṃsā or Vedānta-sūtra, Bhagavad-gītā, Mahā-bhārata, Viṣṇu-sahasra-nāman; a N. given to the president of a Maṭha or college founded by Sankarācārya. — *Sankarācārya-vijaya-dinḍima*, N. of a commentary by Dhama-pati on the Sankṣhepa-śankara-jaya. — *Sankarānanda* (*ra-ān*), *as*, m., N. of a commentary on the Muṇḍakopaniṣad. — *Sankarābharaṇa* (*ra-ābh*), *as*, m. a particular Rāga or musical mode. — *Sankarāvāsa* (*ra-āv*), *as*, m. the abode of Śiva, Kailāsa; a kind of shophor (= *karpūra-bheda*).

**शङ्क्य** *śankavya*. See under *śanku* below.

**शङ्कु** *śanku*, *us*, m. (in Uṇādi-s. I. 37. said to be fr. rt. *śank*; in some senses connected with rt. 1. *śak*), fear, apprehension; a stake, spike, pile, post, pale, pin, nail, peg, pillar; the spoke of a wheel (Ved.); a dart, javelin, spear, dagger, weapon (in general); the trunk of a lopped tree; the style or pin of a dial (usually twelve fingers long); the measure of twelve fingers; (in astronomy) the sine of altitude; a measuring-rod; a long thin column in front of a pagoda; the penis; the fibres of a leaf; the tree Shorea Robusta; the skate fish; the perfume called Nakhi; a goose; an ant-hill; a very high number, ten billions (as implied by an innumerable collection of ants, but cf. *sankha*); a demon; poison, sin; N. of Śiva; of a Gaṅḍhārī attendant on Śiva; of a king; of Kāma; of a son of Ugra-sena; of a poet (a son of Mayūra). — *Sanku-karṇa*, *as*, *ā* or *ī*, *am*, having ears (pointed) like a spear, spike-eared, pricking the ears; (*as*), m. an ass. — *Sanku-jīvā*, f. (in astronomy) the gnomon-sine. — *Sanku-taru*, *us*, or *sanku-vrikṣa*, *as*, m. the Sal tree, Shorea Robusta. — *Sanku-mat*, *ān*, *atī*, *at*, filled with stakes or spikes; (*atī*), f., N. of a metre. — *Sanku-sīras*, *ās*, m. 'spear-headed,' N. of a Dānava.

*Sankavya*, *as*, *ā*, *am*, fit for a stake; (*am*), n. anything fit for a stake (as wood &c.).

*Sankuka*, *as*, m., N. of a poet (the author of the Bhuvanābhudaya); of a writer on rhetoric.

*Sankuṭī*, *is*, m. a skate fish.

*Sankulā*, f. a kind of lancet or knife; a pair of nippers or scissors (used to cut the betel-nut into small pieces; cf. *danta-sanku*). — *Sankulā-khaṇḍa*, *am*, n. a piece cut off with a pair of nippers.

*Sankoḍa*, *as*, or *sankoḍī*, *is*, m. a skate fish.

**शङ्ख** *śankha*, *as*, *am*, m. n. (in Uṇādi-s. I. 104. said to be fr. rt. 1. *śam*), a shell, the conch-shell (used for offering libations or, when perforated at one end, for blowing as a horn); a horn, trumpet, (in the battle pieces of epic poetry each hero is represented as provided with a conch-shell, which serves as his horn, and often has a name; that of Kṛiṣṇa was called *pāṇḍajanya*, q. v.); (*as*), m. the temporal bone, temple; the bone of the forehead or frontal bone; an elephant's cheek or the part between his tusks (= *hastī-danta-madhya*); a particular high number (said to equal a hundred billions or one hundred thousand Krores, = *dāsa-nikhara*; cf. *śanku*); one of Kūvera's treasures; a particular perfume (commonly called Nakhi and apparently a kind of dried shell-fish); a military drum or other martial instrument; N. of a Daitya (who conquered the gods, stole the Vedas, and carried them off to the bottom of the sea, from whence they were recovered by Viṣṇu in the form of a fish); N. of one of the eight chiefs of the Nāgas or serpents of Pātāla (described as of a yellow colour);

N. of the author of a law-book; of a poet (one of the nine gems at the court of king Vikramāditya); of the author of the hymn Rīg-veda X. 15 (having the patronymic Yāmāyana); of one of the six minor Dvīpas; (*ās*), m. pl., N. of a Gotra; [cf. Gr. *κόγχος*, *κόγχη*, *κόγχος*, *κόγχος*, *κόγχη*; Lat. *concha*.] — *Sankha-karṇi*, f. a kind of poison; [cf. *mahā-pāṇḍa-viśha*.] — *Sankha-kāra* or *sankha-kāraka*, *as*, m. a worker in shells, shell-cutter (described as a kind of mixed caste; cf. *śankhika*). — *Sankha-kūṭa*, N. of a mountain. — *Sankha-kṣīra*, *am*, n. 'shell-milk,' any impossibility or absurdity. — *Sankha-śakra-gadā-dhara*, *as*, m. 'holding a conch, a discus, and a mace,' epithet of Viṣṇu. — *Sankha-śarī* or *sankha-śarī*, f. a mark made with sandal on the forehead. — *Sankha-cūrṇa*, *am*, n. shell-powder, powder produced from shells. — *Sankha-ja*, *as*, *ā*, *am*, shell-born, produced from shells; (*as*), m. a large pearl shaped like a pigeon's egg. — *Sankha-drāva* or *-drāvaka*, *as*, m. a solvent for dissolving the conch or other shells (used in medicine). — *Sankha-drāvin*, *i*, m. 'shell-fuser,' a kind of sorrel (= *amla-velasa*). — *Sankha-dhara*, *as*, m., N. of an author; of a poet; (*ā*), f. a pot-herb (= *hila-moṭikā*). — *Sankha-dhma*, *as*, or *sankha-dhmā*, *ās*, m. a shell-blower, horn-blower, one who plays on the conch or horn. — *Sankha-dhvani*, *is*, m. the sound of a conch or horn. — *Sankha-nakha*, *as*, m. a small shell, the shell of the Trochus Perspectivus; the perfume called Nakhi (said to be a kind of dried shell-fish, see *nakhi*); another kind of perfume, = *erihan-nakhi*; (*ā* or *ī*), f. the perfume called Nakhi. — *Sankha-nākha*, *as*, m., N. of a king. — *Sankha-pād*, *t*, or *sankha-pāda*, *as*, m., N. of a son of Kārdama (said to have been made regent of the south, Viṣṇu-Purāṇa I. 22). — *Sankha-pāla*, *as*, m. 'shell-nourisher,' epithet of the sun; N. of a Nāga or serpent of Pātāla. — *Sankha-puṣṭi*, f. a sort of plant (= *kambu-pushpi*). — *Sankha-praṇāda*, *as*, m. the sound of a conch or horn. — *Sankha-pravara*, *as*, *am*, m. n. an excellent shell, the best shell. — *Sankha-prastha*, *as*, m. a mark or spot on the moon. — *Sankha-bhīna*, *as*, *ī*, *ani*, see Vopadeva IV. 20. — *Sankha-bhrīt*, *t*, *t*, *t*, carrying or bearing a conch-shell; (*t*), n. an epithet of Viṣṇu. — *Sankha-muktā*, f. mother of pearl; (*ās*), f. pl. shells and pearls. — *Sankha-mukha*, *as*, m. 'shell-faced,' an alligator. — *Sankha-mūla*, *am*, n. a particular esculent root (= *mūlaka*). — *Sankha-rāj*, *t*, m. the best of shells. — *Sankha-rāvita*, *am*, n. a sound of conches. — *Sankha-likhita*, *as*, m. du. the two Rishis, Sankha and Likhita (authors of a law-book); (*as*), m. a king who practises justice, a just king; *Sankhalikhitā vṛttih*, conduct resembling that of Sankha and Likhita. — *Sankha-likhita-priya*, *as*, m. beloved by Sankha and Likhita, a friend of strict justice. — *Sankha-smṛiti*, *is*, f. the law-book of Sankha. — *Sankha-svana*, *as*, m. the sound of a conch or trumpet. — *Sankhākhyā* (*śha-ākḥ*), *as*, m. a kind of perfume (= *erihan-nakhi*). — *Sankhāntara-dyotin* (*śha-an*), *ī*, *ini*, *t*, shining in the middle of the frontal bone. — *Sankhāsura* (*śha-as*), *as*, m. the Daitya Sankha. — *Sankhāhvā* (*śha-āh*), f. a sort of plant (= *sankha-pushpi*). — *Sankhodaka* (*śha-ud*), *am*, n. the water poured into a conch-shell.

*Sankhaka*, *as*, *am*, m. n. the conch-shell; (*as*), m. a disease of the head (described as a pain in the forehead and heat with a puffiness in the temples); the temporal bone or temple; (*am*), n. a bracelet (often made of conch-shell).

*Sankhikā*, f. a kind of grass, Andropogon Aciculatum.

*Sankhin*, *i*, *ini*, *i*, possessing shells, having or holding a conch-shell; (*i*), m. the ocean; a worker in shells; a shell-blower; an epithet of Viṣṇu; (*ini*), f., N. of various plants, a sort of grass, Andropogon Aciculatum; a particular plant, Cissampelos Hexandra; another plant (= *yava-tiktā*); N. of one of the four classes into which females are divided (described as tall and handsome, with long eyes and

hair, marked with three lines on the neck, amorous and irascible, and neither stout nor thin); a particular goddess or Sakti worshipped by Buddhists; a female spirit, a kind of semi-divine being or fairy (= *upa-devatā-vīśeṣa*). — *Śankhīnī-phala*, *as*, m. the Sirīśha tree. — *Śankhīnī-vāsa*, *as*, m. a small tree, Trophis Aspera (= *sākhoṭa*).

**शक्** *śac*, cl. I. A. *śacate*, *śeṣe*, *śacitum*, to speak, say, tell; to be strong, &c., (in this sense for rt. I. *śak*, see the derivatives below.)

*Śacī*, *is*, f. = *śacī* below.

*Śacīśhtha*, *as*, *ā*, *am*, Ved. strongest, most powerful, very powerful.

*Śacī*, f. speech, power of speech, eloquence (= *vāc*, Naigh. I. 11); activity, diligence, energy, skilfulness (= *prajñā*, Naigh. III. 9); power, strength, action, exploit, (Sāy. and Naigh. II. 1 = *karma*); any holy act, devotion; N. of the wife of Indra, (in the preceding senses chiefly Ved.); the plant Asparagus Racemosus; the astronomical Karāṇa or period named Viśhṭi; Śacī Paulomī is given as the authoress of the hymn R̥g-veda X. 159. — *Śacī-nara*, *as*, m., N. of a king of Kāśmīra. — *Śacī-pati*, *is*, m. 'lord of power,' or 'husband of Śacī,' epithet of Indra; (ī), m. du. 'lords of pious acts,' epithet of the Aśvins (Ved.). — *Śacī-vaṭ*, *ān*, *atī*, *at*, Ved. possessing power, strong, (Sāy. = *karma-vaṭ*); wise, (Sāy. = *prajñā-vaṭ*); (ān), m. epithet of Indra, (*śacīvas*, voc. c. 'O powerful one.'). — *Śacī-vasu*, *us*, *us*, *u*, Ved. rich or abounding in strength, enriched by holy rites.

**शक्** *śāc* (= rt. *śvac*, q. v.), cl. I. A. *śācāte*, &c., to go.

**शट्** *śaṭ*, cl. I. P. *śaṭati*, *śaṭitum*, to be sick or diseased; to divide, separate, pierce; to be dissolved; to be weary or dejected; to go; cl. 10. A. *śaṭayate*, *-yitum*, to praise, flatter (= rt. I. *śath*).

*Śata*, *as*, *ā*, *am* (said to be fr. rt. *śaṭ* above), sour, astrigent, acid.

*Śaṭī*, *is*, f. the plant called Zedoary or Curcuma Amhaldi (otherwise Curcuma Zerumbet; there are thirty-eight synonyms of this plant; cf. *gandhā*, *gandha-mūli*, &c.); a particular kind of ginger (the fresh root of which is scented like a green mango).

*Śaṭī*, f. = *śaṭī* above.

**शटा** *śaṭā*, f. (= *śaṭā*, *jaṭā*), an ascetic's clotted hair.

**शट्टक** *śaṭṭaka*, *am*, n. flour of rice mixed with water and ghee.

**शठ्** 1. *śaṭh* [cf. rts. *śaṭ*, *śal*], cl. 10. A. *śaṭhayate*, *-yitum*, to praise.

**शठ्** 2. *śaṭh* (= rt. I. *svath*), cl. 10. P. *śaṭhayati*, *-yitum*, to speak ill; (according to some) to speak correctly or well or elegantly; to be true.

**शठ्** 3. *śaṭh* (= rts. 2. *svath*, *śaṭh*, *svath*), cl. 10. P. *śaṭhayati*, *-yitum*, to accomplish, finish, adorn; to leave unfinished or unornamented; to go, move.

**शठ्** 4. *śaṭh*, cl. I. P. *śaṭhati*, *śaṭhitum*, to cheat, defraud, deceive; to hurt, kill; to suffer pain; cl. 10. P. *śaṭhayati*, *-yitum*, to be idle or lazy.

*Śatha*, *as*, *ā*, *am* (probably connected with *śatru*; cf. *śatera*), wicked, depraved, perverse, dishonest, perfidious, cunning, crafty, deceitful; (*as*), m. a rogue, knave; a false husband or lover (who pretends affection for one female while his heart is fixed on another; one of the four classes into which husbands are divided); a fool, blockhead; an idler; a mediator, umpire, arbitrator; the thorn-apple, Datura Metel; (*am*), n. a sort of plant or its root (= *ta-gara*); saffron, iron; [cf. Hib. *sath*, 'evil,' *saith*, 'vulgar, vile.']. — *Śatha-tā*, f. or *śatha-tva*, *am*, n. wickedness, depravity, roguery, knavery. — *Śatha-*

*tācaraṇa* ('*tā-āc*'), *am*, n. wicked or roguish conduct. — *Śathāmbū* ('*tha-am*'), f. a particular plant (= *amba-shhā*).

**शरा** *śara*, cl. I. or 10. P. *śarati*, *śarayaṭi*, *-yitum*, to give; to go (P?).

*Śara*, *am*, n. hemp, Cannabis Sativa; (*as*), m. a kind of hemp (commonly called Bengal Śar; also Crotonaria Juncea); an arrow, (in this sense perhaps connected with *śara*); [cf. Gr. *kávvaβis*; Lat. *cannabis*; Lith. *kanápė*; Russ. *kanopla*; Hib. *canab*; Old Iceland. *hanp*; Angl. Sax. *hænep*; Old Germ. *hanaf*; Mod. Germ. *hanf*.] — *Śara-gaṅṭhikā*, f. = *śara-pushpī*. — *Śara-tantu*, *us*, m. thread or string made of the flax of the Crotonaria Juncea. — *Śara-tāntava* (P?), *as*, *ī*, *am*, made of hempen string. — *Śara-parnī*, f. the tree Pentaptera Tomentosa. — *Śara-pushpī* or *śara-pushpikā*, f. Crotonaria of various species. — *Śara-sācala*, *as*, m. a piece of hemp. — *Śara-sūtra*, *am*, n. the fibre or flax of Śar or hemp, hempen cord or string; a net made of hemp; the thread of the Crotonaria Juncea; cordage, twine. — *Śarasūtra-maya*, *as*, *ī*, *am*, consisting of hempen threads or cord.

*Śarālu*, *us*, or *śarāluka*, *as*, m. the tree Cassia Fistula (= *ārevata*).

*Śarāikā*, f. = *śara-pushpī* above.

**शरारि** *śarāra*, *am*, n. a bank or alluvial island in the middle of the river Śoṇa; an insular spot enclosed by the branches of the river Śrjoo at the point where it falls into the Ganges above Chupra, (this spot is also called Dardari-taṭa, 'Dardari-bank.')

**शरद** *śarṭha*, *as*, m. a eunuch (= *śaṅḍha*, q. v.).

**शरद्** *śarḍ*, cl. I. A. *śarḍate*, *śarḍitum*, to hurt, wound, cause disease or sickness; to collect, heap together.

*Śarḍa*, *as*, m. (according to Uṇādi-s. I. 113. fr. rt. *śarḍ* above), a eunuch; an impotent man; a bull; a bull at liberty; N. of an Asura priest (Ved.); (*am*), n. a multitude of lotus-flowers. — *Śarḍa-tā*, f. impotence, emasculation; the state of a bull or of a bull at liberty. — *Śarḍāmarka* ('*ḍā-am*') (according to others) *śarḍā-marka*, *au*, m. du. *Śarḍa* and *Amarka* or *Marka*, N. of two demons.

*Śarḍika*, *ās*, m. pl., Ved. the descendants of Śarḍa. *Śarḍila*, *as*, m. (according to Uṇādi-s. I. 55. fr. rt. *śarḍ*), N. of an ancient sage (ancestor of a particular family of Brāhmins); (*ās*), m. pl., N. of a Gotra or family.

**शरद** *śarḍha*, *as*, m. (according to Uṇādi-s. I. 101. fr. rt. I. *śam*), a eunuch; an attendant in a harem or women's apartments; an impotent man; a bull; a bull at liberty; a mad man, drunken man; [cf. *śarḍa*, *sharḍa*, *sharḍha*, &c.]

**शत** *śata*, *am*, n. (thought by some to be a corruption fr. *daśata*, cf. *daśati*), a hundred, (*śatāt para*, beyond a hundred, exceeding a hundred: *śata* is used in the sing. with a plur. noun, e. g. *śatam pitarāḥ* or *śatam pitṛiṇām*, a hundred ancestors; and used with other numerals thus, *ekādhikam śatam* or *eka-śatam*, a hundred + one, 101; *dvya-dhikam śatam* or *dvi-śatam*, a hundred + two, 102; *ekādasādhikam śatam* or *ekādasam śatam* or *ekādaśa-śatam*, a hundred + eleven or a hundred having eleven, 111; *viṅśatyādhikam śatam* or *viṅśam śatam*, a hundred + twenty, 120); any very large number (in comp., cf. *śata-pattra* &c. below); (*e*), n. du. two hundred (e. g. *śate* or *dve śate* or *dvi-śatam*, two hundred); (*āni*), n. pl. hundreds (e. g. *trīṇi śatāni* or *tri-śatāni*, three hundred; there occurs also rarely a form in *ās*, m. pl., e. g. *śatam śatāḥ*, 'one hundred hundred,' i. e. ten thousand; *śapta śatāḥ*, seven hundred); (*am*), ind., Ved. a hundred (in R̥g-veda I. 48, 7); (*ī*), f. a hundred (used in comp., e. g. *dvi-śatī*, two hundred; *daśa-śatī*, ten hundred); (*as*, *ī*, *am*), the hundredth

(so used against Pāṇ. V. 2, 57); [cf. Gr. *é-karōv* (fr. *é = év*, 'one,' and *karō = śata*); Lat. *centum*; Goth. *hund*; Angl. Sax. *hund*; Lith. *szimta-s*; Slav. *sto*; Hib. *ceat*: Cambro-Brit. *cant*; Armor. *kont*.] — *Śata-kīrtī*, *is*, m., N. of an Arhat of the future Utsarpiṇī. — *Śata-kunda*, *as*, m. a particular plant (= *kara-vīra*). — *Śata-kumbha*, *am*, n. gold; (*as*), m., N. of a mountain; (*ā*), f. the plant Phyllis Flexuosa; N. of a river. — *Śata-kīrtvas*, ind. a hundred times. — *Śata-koṭi*, *is*, *is*, *ī*, having a hundred edges; (*is*), m. Indra's thunderbolt; (*is*), f. a hundred Krores (= *abja*). — *Śata-kratu*, *us*, m. 'having or honoured by a hundred sacrifices,' epithet of Indra (a hundred Aśva-medhas elevating the sacrificer to the rank of Indra; cf. Gr. *ἑκατοβαιο*). — *Śata-khaṇḍa*, *am*, n. 'hundred-pieced,' gold. — *Śatakhaṇḍa-maya*, *as*, *ī*, *am*, consisting of a hundred pieces; made of gold. — *Śata-guṇ*, *us*, *us*, *u*, possessed of a hundred cows. — *Śata-guṇa*, *as*, *ā*, *am*, a hundred-fold, a hundred times. — *Śataguṇādhikam* ('*ṇā-adh*'), ind. more than a hundred times. — *Śataguṇita*, *as*, *ā*, *am*, repeated a hundred times. — *Śataguṇī-bhūta*, *as*, *ā*, *am*, become a hundred times (as strong). — *Śata-guptā*, f. Euphorbia Antiquorum (= *peshāṇa*). — *Śata-granthī*, *is*, f. 'having a hundred knots,' Dūrva grass. — *Śata-gva*, *as*, *ī*, *am*, hundred-fold; [cf. *daśa-gva*, *nava-gva*.] — *Śata-gvīn*, *ī*, *īni*, *ī*, Ved. hundred-fold [cf. *daśa-gvīn*]; consisting of hundreds of flocks, (Sāy. = *daśa-sankhyāka-gavādi-viśiṣṭa*, R̥g-veda I. 159, 5). — *Śata-ghnī*, f. 'slaying hundreds,' a kind of weapon (used as a missile, supposed by some to be a sort of fire-arms or rocket, but described by the commentator on the Mahā-bhārata as a stone or cylindrical piece of wood studded with iron spikes); a female scorpion; a kind of plant (= *karaṇja*); a disease of the throat (enlargement of the tonsils); epithet of Śiva (masc.). — *Śata-śhada*, *as*, m. 'having a hundred feathers,' a sort of wood-pecker (= *kāshṭha-kuffa*). — *Śata-jit*, *t*, m. 'vanquishing hundreds,' N. of a son of Raja; of a son of Śahasra-jit; of a son of Bhajāmāna. — *Śata-jihva*, *as*, m. 'hundred-tongued,' epithet of Śiva. — *Śata-tama*, *as*, *ī*, *am*, the hundredth. — *Śata-tārā*, f. 'having a hundred stars,' the constellation Śata-bhishaj, q. v., (also written *śata-tārakā*). — *Śata-tejas*, *ās*, m., N. of a Muni. — *Śata-dat*, *am*, *atī*, *at*, Ved. having a hundred teeth (said of a comb, &c.). — *Śata-dantikā*, f. a particular plant (= *nāga-dantī*). — *Śata-dalā*, f. 'having a hundred leaves or petals,' the Indian white rose. — *Śata-dā*, *ās*, *ās*, *am*, Ved. giving or granting a hundred. — *Śata-dātu*, *us*, *us*, *u*, Ved. hundred-fold. — *Śata-dāya*, *as*, *ā*, *am*, giving a hundred; having abundant wealth; a hundred-fold, (fr. 2. *dāya*, q. v.). — *Śata-dāvan*, *ā*, &c., Ved. giving a hundred, giving bountifully, liberal, munificent. — *Śata-dura*, *am*, n. a place having a hundred doors, a place secured by many gates, (according to Sāy. on R̥g-veda I. 51, 3. *śata-dureshu* = *śata-dvāreshu yantreshu*). — *Śata-dyumna*, *as*, m., N. of a son of Cākshusha; of a son of Bhānu-mat. — *Śata-dru*, *us*, f. 'flowing in a hundred (branches),' N. of a river now called the Sudej, (it is the most easterly of the five rivers of the Panjāb, and rises in the Mānasa Sarovara or Mānasa lake on the Himalāya mountains; flowing in a south-westerly direction for 550 miles, it unites with the Vipāśā or Beas south-east of Amritsar, [see *vīpāś*]; it afterwards joins the Chenāb and falls into the Indus below Multan; it is also called *sutu-dri*, *sutu-dru*, *śita-dru*, &c.); N. of the Ganges. — *Śatad-vasu*, *us*, *us*, *u* (for *śata-vasu*), Ved. having hundreds of treasures, containing much wealth. — *Śata-dvāra*, *am*, n. a hundred doors or gates; (*as*, *ā*, *am*), hundred-gated, having many doors or outlets. — *Śata-dhamu*, *us*, m., N. of a king. — *Śata-dhanvan*, *ā*, *ā*, *a*, having a hundred bows; (*ā*), m., N. of a person slain by Kṛiṣṇa for having killed Satrā-jit. — 1. *śata-dhā*, f. Dūrva grass, Panicum Dactylo. — 2. *śata-dhā*, ind. in a hundred ways; into a hundred parts, in a hundred pieces; a hundred-fold. — *Śata-dhāman*, *ā*, m. 'having a

hundred forms,' epithet of Vishṇu. — *Sata-dhāra*, *as*, *ī*, *am*, flowing in a hundred streams; having a hundred edges; (*am*), *n*. the thunderbolt. — *Sata-dhṛīti*, *is*, *m*. 'having a hundred sacrifices,' epithet of Indra; of Brahmā; Svarga or heaven. — *Satapattrā*, *as*, *ā*, *am*, having a hundred wings, borne by numerous conveyances (said of Bṛihaspati); having a hundred, i. e. numberless leaves; (*am*), *n*. a lotus, Nelumbium Speciosum, &c.; (*as*), *m*. 'having a hundred feathers,' a peacock; the Sārasa or Indian crane; a wood-pecker; a parrot, the king parrot, Psittacus Lory; (*ā*), *f*. a woman; (*ī*), *f*. a kind of flower, the Indian white rose, Rosa Glandulifera. — *Satapattrāka*, *as*, *m*. a wood-pecker [cf. *sata-śāhāda*]; (*ikā*), *f*. the Indian white rose. — *Satapattrā-nivāsa*, *as*, *ā*, *am*, abiding in a lotus; (*as*), *m*. epithet of Brahmā. — *Satapattrā-yoni*, *is*, *m*. 'lotus-born,' epithet of Brahmā. — *Satapattrāyatekshana* ('*ra-āy*', '*ta-ik*'), *as*, *ā*, *am*, one whose eyes are long as a lotus. — *Sata-patha-brāhmaṇa*, *am*, *n*. 'the Brāhmaṇa with a hundred paths or lectures,' *N*. of a well-known Brāhmaṇa attached to the Vājasaneyi-samhitā or White Yajur-veda, (like the Samhitā, this Brāhmaṇa is ascribed to the Rishi Yājñavalkya; it is perhaps the most modern of the Brāhmaṇas, and is preserved in two Śakhās or schools, Mādhyandina and Kāṇva; the version belonging to the former is best known, and is divided into fourteen Kāṇḍas or books which contain one hundred Adhyāyas or lectures [or according to another arrangement into sixty-eight Prapāthakas]; the first nine Kāṇḍas are said to follow the first eighteen books of the Samhitā in quoting their verses and explaining their use at sacrifices almost word for word, like a running commentary; but the last five Kāṇḍas appear to be a more independent work, referring only occasionally to the Samhitā; the first of these five or the tenth Kāṇḍa is called Agni-rahasya, 'fire-mystery'; the eleventh Kāṇḍa, called Ashtādhyāyī, explains more fully the sacrifices previously mentioned, such as the Agny-ādāna &c.; the twelfth, called Santrāmaṇi, treats of Prāyaścitta or penance, and the thirteenth of the Āśva-medha; the fourteenth contains the Bṛihad-āraṇyaka [q. v.] Upanishad; the whole work is regarded as the most systematic and interesting of all the Brāhmaṇas, and though intended mainly for ritual and sacrificial purposes, is full of curious mythological details and legends; cf. *yajur-veda*, *vājasaneyi-samhitā*, *brāhmaṇa*.) — *Satapathika*, *as*, *ī*, *am* (fr. *sata-pathini*), 'having a hundred roads,' following numberless paths or doctrines. — *Sata-pād* or *sata-pād*, *pāt*, *pāt* or *padi*, *pāt* or *pat*, having a hundred feet; having a hundred wheels (Ved.); (*pāt* or *padi*), *f*. a centipede. — *Satapada-cakra*, *am*, *n*. an astronomical circle or diagram with a hundred divisions for exhibiting the various divisions of the Nakshatras and Signs. — *Sata-padi*, see under *sata-pād* above. — *Satapadma*, *am*, *n*. the white lotus. — *Sata-parvan*, *ā*, *ā*, *a*, having a hundred, i. e. numberless knots or joints; (*ā*), *m*. a bamboo. — *Sata-parvā*, *f*. 'hundred-jointed,' Dūrvā grass, Panicum Dactylon; orris root; the wife of Bhārgava or Sukra; the day of full moon in the month Āśvina, (see *ko-jāgara*); a kind of plant (= *katukā*). — *Sataparvikā*, *f*. Dūrvā grass; orris root; barley. — *Sataparveśa* ('*vā-śā*'), *as*, *m*. 'lord or husband of Sata-parvā,' the planet Venus or its regent. — *Sata-pavitra*, *as*, *ā*, *am*, Ved., see Nirukta V. 6. — *Sata-pād*, see *sata-pād*. — *Satapādika*, *f*. a medicinal root (= *kākolī*); a centipede or a kind of ear-wig. — *Sata-pādi*, *f*. a centipede. — *Sata-putra*, *as*, *ā*, *am*, having a hundred sons. — *Sataputra-tā*, *f*. the possession of a hundred sons. — *Sata-pushpa*, *as*, *ā*, *am*, having a hundred flowers, many-flowered; (*as*), *m*. epithet of the poet Bhārvā, (author of the Kirātārjunīya); (*ā*), *f*. a sort of dill or fennel, Anethum Sowa (= *mīsi*). — *Satapushpikā*, *f*. the plant Anethum Sowa. — *Sata-prahedana*, *as*, *m*. *N*. of the author of the hymn Rīg-veda X. 113 (having the patronymic Vairāpa). — *Sata-prasūnā*, *f*. = *sata-pushpā*. — *Sata-prāsa*, *as*, *m*.

'having a hundred spikes,' a kind of oleander, Nerium Odorum (the leaves of which are compared to spears; = *kara-vīra*). — *Sata-bulā*, *f*. *N*. of a river. — *Sata-balāka*, *as*, *m*. *N*. of a Muni. — *Satabradhna*, *as*, *ā*, *am*, Ved. hundred-pointed, having a hundred joints (said of the arrow of Indra; Śāy. = *satāgra*). — *Sata-bhishaj*, *k*, or *sata-bhishā*, *f*. 'requiring a hundred physicians,' *N*. of one of the Nakshatras or lunar mansions containing 100 stars, one of which is λ Aquarii, (this Nakshatra is generally placed twenty-fifth on the list, and is said to require innumerable physicians, because Dhanvantari himself cannot cure a person affected with disease whilst the moon is in this asterism.) — *Sata-bhīru*, *us*, *f*. 'fearful of a hundred (dangers),' Arabian jasmine. — *Sata-bhujī*, *is*, *is*, *ī*, Ved. hundred-fold, vast, extensive, (Śāy. = *atyantaṃ vistrīta*, *sata-guṇa*); having a hundred enclosures or fortifications; having innumerable enjoyments, (Śāy. = *a-sankhyāyāta-bhogavat*, Rīg-veda I. 166, 8.) — *Sata-makha*, *as*, *m*. 'having a hundred sacrifices,' an epithet of Indra; [cf. *sata-kratu*]. — *Sata-manyu*, *us*, *us*, *u*, Ved. receiving a hundred sacrifices; very spirited, very zealous; (*us*), *m*. epithet of Indra. — *Sata-māna*, *as*, *am*, *n*. 'hundred-measure,' a Pala of silver; an Āḍhaka, q. v.; (*as*, *ī*, *am*), a hundred-fold. — *Sata-mārīn*, *i*, *m*. 'hundred-killer,' a man who has killed a hundred others. — *Sata-mārja*, *as*, *m*. 'cleaner of a hundred, i. e. numberless weapons,' an armourer, a cutler. — *Sata-mukha*, *am*, *n*. a hundred mouths or openings; a hundred ways; (*as*, *ī*, *am*), having a hundred mouths, having a hundred outlets or openings; having a hundred issues or ways. — *Sata-mūti*, *is*, *is*, *ī*, Ved. granting a hundred aids or great protection; [cf. *satoti*]. — *Sata-mūla*, *as*, *ā*, *am*, having a hundred roots; (*ā*), *f*. Dūrvā grass; a kind of orris root, = *vaḍā*; (*ī*), *f*. Asparagus Racemosus (of which forty-two synonyms are given). — *Sata-mūlikā*, *f*. 'having a hundred roots,' the plant Asparagus Racemosus; another plant (= *dra-vantī*). — *Sata-yojana*, *ā*, *m*. 'sacrificing with a hundred,' *N*. of Indra; [cf. *sata-kratu*]. — *Sata-yashika*, *as*, *m*. a necklace of a hundred strings. — *Sata-yātu*, *us*, *m*. *N*. of a Rishi. — *Sata-yāman*, *ā*, *ā*, *a*, Ved. having a hundred ways. — *Sata-yojana*, *am*, *n*. a hundred Yojanas. — *Satayojana-yāyin*, *ī*, *īnī*, *ī*, going a hundred Yojanas. — *Satayojana-vat*, *iad*. as large as a hundred Yojanas. — *Sata-rā*, *ās*, *ās*, *am*, Ved. giving a hundred, bestowing hundreds, i. e. countless riches, (in Naigh. II. 3. *sata-rā* is enumerated among the *sukha-nāmāni*.) — *Sata-rudriya*, *am*, *n*. a celebrated hymn and prayer of the Yajur-veda occurring in Vājasaneyi-s. XVI. 1-66, (different etymologies are given; in one place it is said to mean 'that by which the hundred-headed Rudra is appeased'; in another *sata* is derived from *śam* as *gata* from *gam*, and the word is regarded as = *sānta-rudriya*); *N*. of an Upanishad; (*as*, *ā*, *am*), much celebrated (= *bahu-mantraishṭvata* according to Mahī-dhara). — *Satarudriya-homa*, *as*, *m*. epithet of the sixteenth Adhyāya of the Vājasaneyi-samhitā. — *Satarudriya*, *as*, *ā*, *am*, (according to Śabda-k.) having a hundred Rudras as divinity. — *Sata-rūpa*, *as*, *ā*, *am*, having a hundred forms, having numberless shapes; (*ā*), *f*. *N*. of the daughter and wife of Brahmā, (from her incestuous intercourse with her father is said to have sprung Manu Svāyambhuva, but some Parāyas make Sata-rūpā the wife not mother of the first Manu; in Manu I. 32. no mention of Satarūpā is made; it is there simply said that Brahmā, having divided his own body into two, became with the half a man and with the other half a woman, and in her begot Virāj, who then produced Manu Svāyambhuva.) — *Satarūm* ('*ta-ric*'), *īnas*, *m*. pl. epithet of the poets of the first Maṇḍala of the Rīg-veda. — *Sata-laksha*, *am*, *n*. a hundred lacs, ten millions. — *Sata-lumpā* or *sata-lumpaka*, *as*, *m*. *N*. of the poet Bhārvā (author of the Kirātārjunīya). — *Sata-vat*, *ān*, *atī*, *at*, possessed of a hundred, amounting to hundreds. — *Sata-vadhā*, *as*, *ā*, *am*,

Ved. slaying hundreds. — *Sata-vani*, *is*, *m*. a proper *N*. — *Sata-varsha*, *am*, *n*. a hundred years, a century; (*as*, *ā*, *am*), possessing or lasting a hundred years, of a hundred years, a century old. — *Sata-valsa*, *as*, *ā*, *am*, Ved. having a hundred branches. — *Sata-vājra*, *as*, *ā*, *am*, Ved. containing a hundred forces, having excessive power or energy. — *Sata-viryā*, *f*. 'containing a hundred seeds,' white-flowering Dūrvā or Panicum Dactylon; a kind of asparagus (= *satāvāri*); a kind of vine (= *kapila-drākshā*). — *Sata-vrīshabha*, *as*, *m*. epithet of the twenty-third Muhūrta. — *Sata-vedhin*, *ī*, *m*. 'piercing a hundred,' a sort of dock or sorrel, Oxalis Monadelpho or Rumex Vesicarius. — *Sata-śas*, *ind*. by hundreds, in hundreds, a hundred-fold. — *Sata-śākha*, *as*, *ā*, *am*, having a hundred branches, many-branching; multiform, various. — *Satasākha-ta*, *am*, *n*. the state of having a hundred branches, condition of being much increased. — *Sata-śara-dāya*, *ind*, Ved. for a hundred autumns or years (= *sata-sapatsarārtham*). — *Sata-śringa*, *as*, *ā*, *am*, 'hundred-horned,' having a hundred peaks; epithet of part of the Himalaya range. — *Sata-sloki*, *f*. *N*. of a metrical version of the Brahma-sūtra according to the views of Madhu by Uttama-sloka-tīrtha. — *Sata-sloki-andra-kalā*, *f*. 'lunar digit of a hundred Slokas,' *N*. of a work on medicine by Vopa-deva. — *Sata-sankhya*, *as*, *ā*, *am*, numbering a hundred; (*ās*), *m*. pl., *N*. of a class of deities in the tenth Manv-antara. — *Sata-sangha-śas*, *ind*. in collections of a hundred, by hundreds. — *Sata-sahasra*, *am*, *n*. a hundred thousand. — *Satasahasrayāna*, *am*, *n*. a hundred thousand roads. — *Satasahasra-śas*, *ind*. by hundreds of thousands, by myriads. — *Sata-śā*, *ās*, *ās*, *am* (see *rt. san*), Ved. granting a hundred, bestowing hundreds, i. e. countless riches. — *Satasāhasra*, *as*, *ī*, *am*, having or containing a hundred thousand, bought with or consisting of a hundred thousand, a hundred thousand-fold. — *Sata-seya*, *am*, *n*. (see *rt. s. so*), Ved. the effecting or obtaining of unbounded wealth, (Śāy. = *aparimitādhana-paryavasāna*.) — *Sata-sprīh*, *k*, *k*, *k*, Ved. wished for by hundreds, excessively desired. — *Sata-svin*, *ī*, *m*. Ved. the possessor of hundreds, possessing great wealth. — *Sata-hāyana*, *as*, *ā*, *am*, Ved. containing or lasting for a hundred years. — *Sata-hima*, *as*, *ā*, *am*, Ved. lasting for a hundred winters, i. e. for innumerable years, (Śāy. = *aparimitā-kāla*.) — *Sata-hradā*, *f*. 'containing a hundred rays of light,' lightning; the thunderbolt; *N*. of one of the daughters of Daksha. — *Sata-hradā*, *f*. 'possessing a hundred sounds,' the thunderbolt. — *Satānsa* ('*ta-an*'), *as*, *m*. a hundredth part. — *Satānska* ('*ta-ān*'), *as*, *ī*, *am*, hundred-eyed; (*ī*), *f*. night; a sort of fennel, Anethum Sowa; the goddess Pāvati. — *Satānga* ('*ta-an*'), *as*, *ā*, *am*, consisting of a hundred or various members; (played upon) in a hundred or numerous ways (as by the nails, fingers, mouth, sticks, bows, &c., said of musical instruments); a particular tree, = *tinīśa*; (*am*), *n*. a car, chariot, carriage. — *Satātman* ('*ta-āt*'), *ā*, *ā*, *a*, Ved. containing a hundred forms, having numerous manifestations (said of Agni). — *Satādihika* ('*ta-adh*'), *as*, *ā*, *am*, exceeding a hundred, more than a hundred. — *Satānaka* ('*ta-an*'), *am*, *n*. a place where dead bodies are burnt or buried, a burial-ground, cemetery. — *Satānānā* ('*ta-an*'), *f*. 'hundred-faced,' epithet of a goddess. — *Satānanda* ('*ta-an*'), *as*, *m*. 'delighting hundreds,' epithet of Brahmā; of Kṛishṇa or Vishṇu; of the sage Gotama or Gantama; of the eldest son of Gotama (the Prorihita or family priest of king Janaka); the car of Vishṇu. — *Satānīka* ('*ta-an*'), *as*, *ā*, *am*, containing or possessing a hundred hosts; (*as*), *m*. an old man; *N*. of a sovereign, (according to some, the second of the lunar dynasty in the fourth age; he was son and successor of Janam-ejaya, and father of Sahasrautika); *N*. of the son of king Su-dāsa; of a sage (the pupil of Vyāsa); of the son of Nakula and Draupadi. — *Satābda* ('*ta-ab*'), *am*, *n*. a hundred years, century. — *Satā-maḡha*, *as*, *ā*, *am*

(*śatā* for *śata*), Ved. possessing a hundred treasures or resources; (*as*), m. epithet of Indra; [cf. *maghavan.*]—*Śatāyus* (*ta-āy*), *us*, *us*, lasting for a hundred years; (*us*), m. a man a hundred years old, an old man; N. of a son of Purū-ravas.—*Śatāra* (*ta-āra*), *am*, n. 'hundred-angled', the thunderbolt.—*Śatāritra* (*ta-ar*), *as*, *ā*, *am*, Ved. having a hundred oars, many-oared.—*Śatārus* (*ta-ar*), *us*, *uśhī*, n. f. 'having a hundred sores', a leprous disease of the skin.—*Śatārṇā* (*ta-ar*), f. a particular plant, Anethum Sowa.—*Śatāvadhāna* (*ta-av*), *as*, m. epithet of Rāghavendra (= *bhaṭṭācārya-s*).—*Śatāvaya* (*ta-av*), *as*, *ā*, *am*, Ved. comprising or numbering a hundred sheep, (Śāy. *anekair avibhīryukta*, Rīg-veda V. 61, 5).—*Śatāvāra* (*ta-av*), *as*, m. a fine of a hundred (Paṇas &c.); (2), f. the shrub Asparagus Racemosus; a kind of plant, zedoary (= *śatī*); N. of the wife of Indra.—*Śatāvarta* (*ta-av*), *as*, m., N. of Viṣṇu, (see the next).—*Śatāvartin* (*ta-av*), *i*, m. 'revolving in a hundred ways', N. of Viṣṇu.—*Śatāsri* (*ta-as*), *is*, *is*, *i*, Ved. having a hundred angles or edges (said of Indra's thunderbolt).—*Śatāhvā* (*ta-āh*), f. a sort of dill or fennel, Anethum Sowa; another plant (= *śatāvartī*).—*Śatendriyā* (*ta-in*), f. 'having a hundred senses', a proper N.—*Śatēsa* (*ta-īsa*), *as*, m. 'lord of a hundred', the ruler or head man of a hundred (villages).—*Śatēshudhī* (*ta-īsh*), *is*, *is*, *i*, Ved. hundred-quivered, having a hundred quivers (said of Rudra).—*Śatoti* (*ta-ūti*), *is*, *is*, *i*, Ved. protecting hundreds, granting great protection, resorted to by hundreds, (Śāy. = *bahurakshaka* or *bahur-gamana*, Rīg-veda VI. 63, 5).

*Śataka*, *as*, *ā*, *am*, possessing or containing a hundred, a hundred; (*am*), n. a hundred (collectively), any collection of a hundred; a century; a cento, collection of one hundred stanzas, &c.; [cf. *vairāgya-s*, *amaru-s*.]

*Śatika*, *as*, *i*, *am*, relating or belonging to a hundred; doing or effecting anything with a hundred; bearing tax or interest per hundred; bought with a hundred; changed with or for a hundred; indicative of a hundred, &c. (e.g. the throbbing of the right eye is a *śatikam nimittam* or omen indicating the acquisition of a hundred pieces of money or other property supposed to come from the favour of Kuberā, lord of wealth).

*Śatin*, *i*, *inī*, *i*, consisting of hundreds, hundred-fold, numerous, manifold; (2), m. one who is possessed of a hundred, the owner of a hundred.

*Śatya*, *as*, *ā*, *am*, bought with a hundred, &c. See *śatika* above.

**शतपोन** *śatapona*, *as*, m. a sieve.

**शतपोनाक** *śatapōnaka*, *as*, m. fistula in ano with many external openings.

**शतपोरक** *śatapōraka*, *as*, m. a kind of sugar-cane.

**शतरुद्रिय** *śata-rudriya*. See p. 990, col. 2.

**शताक्ष** *śatāksha*, *śatānga*, &c. See p. 990.

**शत्रु** *śatru*, a technical term for the Kṛit affix at used in forming present participles of the Parasmaipada.

**शत्रेर** *śatera*, *as*, m. (according to Uṇādi-s. I. 61. fr. rt. *śad*; cf. *śatru*), an enemy; injury, detriment, hurt.

**शत्रोति** *śatoti*. See above.

**शत्रि** *śatṛi*, *is*, m. (according to Uṇādi-s. IV. 67. fr. rt. *śad*; cf. *śadri*), an elephant.

**शत्रि** *śatṛi*, *is*, m., Ved., N. of a Rājārshi; [cf. *śatṛi*.]

**शत्रु** *śatru*, *us*, m. (according to Uṇādi-s. IV. 103. fr. rt. *śad*, and therefore perhaps more correctly written *śatru*, cf. *śataka*), one who causes to fall or perish, a destroyer, overthrower, conqueror; an enemy, foe, adversary; an antagonist,

a political rival or hostile neighbouring king; [cf. Gr. *ἔχθρος*, *ἔχθρός*, *ὄχθῆω*; Lat. *hōd* in *odiōse*, *hostis*; Goth. *hats*; Angl. Sax. *hate*, *hete*.]—*Śatruṃ-saha*, *as*, *ā*, *am*, bearing or patient with an enemy.—*Śatru-karshaṇa*, *as*, *i*, *am*, overpowering enemies.—*Śatru-gṛhāta*, *as*, *ā*, *am*, killing an enemy.—*Śatru-ghna*, *as*, *i*, *am*, foe-killing, destroying enemies; (*as*), m., N. of one of Rāma-candra's brothers, (he was son of Su-mitrā and twin brother of Lakshmaṇa, and was the chosen companion of Bharata, son of Kaikeyī, as Lakshmaṇa was of Rāma, son of Kauśalyā, these three being the wives of Daśa-ratha).—*Śatru-ghna-janani*, f. the mother of Śatru-ghna, i. e. Su-mitrā.—*Śatru-jit*, *t*, *t*, *t*, *foe-conquering*; (*t*), m., N. of a king (father of Rīta-dhvaja or Kuvālāyava).—*Śatru-jaya*, *as*, *ā*, *am*, foe-conquering, subduing an enemy; (*as*), m. an elephant; N. of the mountain Vimala or Gīmar in Gujārāt, (see *vimalādri*); a proper N.—*Śatru-tas*, ind. from an enemy or enemies.—*Śatru-tā*, f. or *śatru-tva*, *am*, n. hostility, enmity.—*Śatru-damana*, *as*, *i*, *am*, subduing enemies.—*Śatru-nikāya*, *as*, m. a number of foes, host of enemies.—*Śatru-nibharṇa*, *as*, *i*, *am*, foe-destroying, destroying enemies (Rāmāyaṇa I. 1, 11).—*Śatru-nilaya*, *as*, m. the dwelling of a foe.—*Śatru-tapa*, *as*, *ā*, *am*, foe-paining, subduing or destroying enemies.—*Śatru-paksha*, *as*, m. the side or part of an enemy, a disaffected person, an antagonist, opponent, enemy.—*Śatru-bādhaka*, *as*, *ikā*, *am*, harassing or distressing an enemy.—*Śatru-mardana*, *as*, m. 'foe-crusher,' epithet of Śatru-ghna (brother of Rāma).—*Śatru-lāva*, *as*, *i*, *am*, cutting an enemy to pieces, killing foes.—*Śatru-vat*, ind. like an enemy.—*Śatru-vigraha*, *as*, m. 'foe-war,' war of enemies, hostile invasion.—*Śatru-vināśana*, *as*, m. 'destroyer of foes,' N. of Śiva.—*Śatru-sammukha*, ind. facing the enemy, in front of the enemy.—*Śatru-saha* or *śatru-sāha*, *as*, *ā*, *am*, sustaining the shock of a foe, enduring an enemy.—*Śatru-sevīn*, *i*, *inī*, *i*, serving an enemy, being in the service of a hostile prince (Manu VII. 186).—*Śatru-hatyā*, f. foe-slaughter, homicide.—*Śatru-han*, *ā*, *ghnī*, *ā*, foe-slaying, a foe-slayer.—*Śatrupājāpa* (*ra-up*), *as*, m. the treacherous whisperings of an enemy.—*Śatrupājāpa-dūshita*, *as*, *ā*, *am*, corrupted or demoralized by an enemy's treachery.

*Śatruya*, Nom. P., Ved. *śatruyati*, *-yitum*, to be an enemy, be hostile.

*Śatrūyat*, *an*, *anti*, at (Ved. for *śatruyat*), one who is hostile or an enemy.

**शत्रो** *śatvri*, f. (said to be fr. rt. *śad*; according to others fr. rt. I. *śam*; cf. *śamani*), night.

**शद्** *śad*, cl. I. or 6. A. (and P. in non-conjugal tenses, see Pāṇ. I. 3, 60), *śiyate*, *śāsāda* (in Rīg-veda I. 141, 9. there is a form *śāsāde* = *śāyati* or *vikshāi-kriyante*; other forms *śāsādmāhe*, *śāsādūh*), *śatsyati*, *asādāt*, Cond. *asātsyat*, *śatrum*, to fall, perish, perish gradually, wither, decay; to go: Caus. *śāyati*, *-yitum* (perhaps a kind of Nom., connected with *śāta* fr. rt. *śo*), to cause to fall, fell, throw down, overthrow, destroy, slay, kill; *śādayati*, *-yitum*, to cause to go, impel, drive on: Desid. *śīsatsati*: Intens. *śāsadyate*, *śāsatti*, to slay, kill, injure, hurt; [cf. Lat. *cad*-o.]

*Sada*, *as*, m. any edible vegetable product (as fruit, a root, &c.).

*Śadri*, *is*, m. a cloud; an elephant; an epithet of Arjuna; (*is*), f. lightning; clayed or candied sugar.

*Śadru*, *us*, *us*, *u*, falling, perishing, wasting, decaying; going, moving.

*Śanna*, *as*, *ā*, *am*, fallen, decayed, withered; (this appears to be the regular past pass. part. fr. rt. *śad*, but some authorities do not give it.)

*Śasādāna*, *as*, *ā*, *am*, Ved. doing injury, injuring, (Śāy. = *hṅśat*, but in Rīg-veda I. 123, 10. *śāsādānā* = *śāsādyamānā* = *śashtatam gacchantī*, going to manifestation, being manifested.)

*Śiyamāna*, *as*, *ā*, *am*, perishing, decaying, withering, fading away, departing.

**शनकावलि** *śanakāvali*, *is*, m. a particular shrub (= *gaja-pīpālī*); according to some *śanakāvalī*, f.).

**शनकैस्** *śanakais*, ind. See under *śana*is.

**शनपर्णी** *śana-parṇī*, f. (for *śana-parṇī*?), the medicinal plant *Wrightia Antidysenterica* (= *kaṭukī*).

**शनि** *śani*, *is*, m. (probably connected with *śana*is below), 'slow-moving' [cf. *mandā*], the planet Saturn or its regent (fabled as the offspring of the Sun; he is represented as of a black colour or dressed in dark-coloured clothes; cf. *nīla-vāsas*); N. of Śiva; of a son of Atri (according to the Vāyu-Purāṇa).—*Śanicakra*, *am*, n. an astrological diagram in the form of a man used to foretell good or bad fortune, (it is marked with twenty-seven compartments to represent the Nakshatras passed through by the planet Saturn).—*Śani-ja*, *am*, n. 'Saturn-produced,' black pepper.—*Śani-pradosha*, *as*, m. a term for the worship performed to Śiva on the thirteenth day of the waxing or waning moon when it falls on a Saturday.—*Śani-prasū*, *ūs*, f. 'mother of Saturn,' epithet of Chāyā, wife of the Sun.—*Śani-priya*, *am*, n. 'dear to Saturn,' a dark-coloured stone, the emerald or sapphire (= *nīla-maṇi*).—*Śani-vāra* or *śani-vāsara*, *as*, m. Saturn's day, Saturday.

**शनिस्** *śana*is, ind. (according to some perhaps for *śanna*is, inst. pl. of an old part. of rt. I. *śam*), quietly, slowly, tardily, sluggishly, stealthily; softly, mildly; gradually, by degrees, successively, little by little, step by step; independently, (*śana*ish *śana*ish, very quietly, little by little, very slowly or softly or gently, step by step).—*Śana*is-*cara*, *as*, m. 'slow-going,' the planet Saturn or its regent, (a hymn of praise to Saturn, called the *śana*is-*śarāya* *stotram*, is said to have been composed by Vyāsa).—*Śana*is-*cara-samvatsara*, *as*, m. the year of Saturn (during which this planet completes his course through the twenty-eight Nakshatras; in modern astronomy = thirty of our years).

*Śanakais*, ind. quietly, softly, gently, mildly, slowly, gradually, by degrees, step by step, in every case that arises, with alternations, alternately.—*Śana*is-*cara*, *as*, m. = *śana*is-*cara* above.

**शन्त** *śanta*, *śanti*, &c. See under rt. I. *śam*.

**शन्तनु** *śantanu*, *us*, m., N. of the younger brother of Devāpi (said to have usurped the sovereignty whilst his elder brother became a hermit); N. of a commentator; [cf. *śāntanavi*.]

**शन्न** *śanna*. See under rt. *śad*, col. 2.

**शप्** I. *śap*, a technical term, used by Pāṇini for the Vi-karṇa *a*, inserted between the root and terminations of the conjugational tenses in the 1st class, &c. See *vi-karṇa*.

**शप्** 2. *śap*, ind. a particle and prefix implying assent or acceptance, as in *śap-karoti*, he admits or accepts.

**शप्** 3. *śap*, cl. I. 4. P. A. *śapati*, *-te*, *śapyati*, *-te*, *śasāpa*, *śepe*, *śapsyati*, *-te*, *asāpīti*, *asāpta*, *śaptum* (according to some perhaps originally 'to cry aloud'), to curse, imprecate evil, excrete; to revile, scold, blame (with dat.); to take an oath, swear, promise or asseverate by oath: Caus. *śāpāyati*, *-yitum*, Aor. *asīśapat*, to cause or order to swear (with inst. of object by which one is sworn); to conjure: Desid. *śīsapsati*, *-te*: Intens. *śāsapsate* (according to Vopa-deva XX. 8. also *śasāpsate*), *śāsapti*; [cf. perhaps Gr. *κόμπος*.]

*Śapa*, *as*, m. an imprecation, curse, cursing; an oath; a corpse, (for *śava*, q. v.)

*Śapat*, *an*, *anti*, at, cursing, reviling, swearing. *Śapatha*, *as*, m. cursing, imprecating; an imprecation, curse, anathema; an oath, administering an

oath, swearing, asseveration by oath or ordeal; conjuration. — *Śapatha-pattra*, *am*, n. written testimony on oath, an affidavit.

*Śapana*, *am*, n. the act of imprecation, cursing, malediction; reviling, abuse; an oath, asseveration by oath or ordeal.

*Śapamāna*, *as, ā, am*, cursing, reviling, imprecating, swearing.

*Śapta*, *as, ā, am*, cursed, reviled, abused, anathematized; sworn, taken as an oath; (*as*), m. a sort of grass, *Saccharum Cylindricum*.

*Śaptvā*, ind. having cursed or reviled, having sworn.

**शफ** *śapha*, *as, am*, m. n. (etymology doubtful), a hoof (in general); the hoof of a horse; the root of a tree; [cf. Old Germ. *huof*; Old Norse and Angl. Sax. *hōf*; Germ. *huf*; Engl. *hoof*.] — *Śapha-śyuta*, *as, ā, am*, Ved. fallen from the hoofs. — 1. *śapha-vaṭ*, ind. like a hoof. — 2. *śapha-vaṭ, ān, atī, at*, Ved. possessed of hoofs; (*at*), n. any hoofed animal. — *Śaphā-ruj, k, k, k*, Ved. breaking or destroying with the hoof; epithet of a kind of demon. — *Śaphoru* (*pha-ūru*), *is, f.* a woman whose thighs resemble the two divisions of a cow's hoof, (see Pāp. IV. 1, 70.)

*Śaphara*, *as, ī, m. f.* (also written *śaphara*), a kind of carp; a kind of small glittering fish, Cyprus Sphore. — *Śapharāhīpa* (*ra-adh*), *as, m.* 'lord of Saphara fish,' the Ilisha or Hilsa fish, Ilisha *Clupanodon (= ilīśa)*.

**शबर** *śabara*, *as, m.* = *śavara*, q. v., N. of a wild mountaineer tribe; N. of the author of the hymn Rig-veda X. 169 (having the patronymic *Kākshvata*); epithet of a Buddhist. — *Śabara-bhāṣya*, *am, n.* Śabara's commentary on the *Mīmāṃsā-sūtra*. — *Śabara-siṅha*, *as, m.*, N. of a king (mentioned in the *Kathāpāva*). — *Śabara-svāmīn, ī, m.*, N. of the author of a Bhāṣya or commentary on the *Mīmāṃsā-sūtras* of Jaimini, (this Bhāṣya has been critically annotated by the great *Mīmāṃsā* authority Kumāṛila.) — *Śabarāḷya* (*ra-āl*), *as, m.* the abode of savage tribes.

**शबल** *śabala*, *as, ā, am* (see *śavala*), variegated, brindled; (*i*), f. a spotted cow; *Kāmadhenu* the cow of plenty (identified with the varying powers of nature). — *Śabali-homa*, *as, m.* an offering to the cow *Śabali*.

**शब्द** *śabd*, cl. 10. P. (more properly to be regarded as a Nom. fr. *śabda* below), *śabdāyatī* (sometimes also *śabdāyate*, Pāp. III. 1, 17, but see *śabdāya*, *śabdāyamāna*), *-yitum*, to sound, make any noise or sound; to utter any sound or cry, call out, call, speak; *śabdāpayati, -yitum*, to address, speak to: Pass. *śabdāyate*, to be sounded, &c.

*Śabda*, *as, m.* (in the Upanishads also *am, n.*; thought by some to be connected with rt. 3. *śap + 2. da*), sound, noise; a sound; a word, significant word; (in gram.) a declinable word (as a noun, pronoun, &c.); grammar; verbal communication, oral evidence, verbal authority (as one of the *Pramāṇas*, see *pra-māṇa*). — *Śabda-kāra*, *as, ī, am*, making noise or sound, sounding, sonorous. — *Śabda-kośha*, *as, m.* 'word-repository,' a dictionary, vocabulary. — *Śabda-kaustubha*, 'word-jewel,' N. of a commentary by Bhaṭṭoji on the *Mahā-bhāṣya*. — *Śabda-gata*, *as, ā, am*, being or residing in a word (as a poetical or metaphorical meaning). — *Śabda-guṇa*, *as, m.* the quality of sound; a particular quality or style of speech. — *Śabda-graha*, *as, m.* perceiving or catching sound; the ear; a fabulous arrow. — *Śabdu-grāma*, *as, m.* the compass or range of sound. — *Śabda-śāstrīkū, f.* 'elucidation of words,' N. of a lexicon by *Cakra-pāni-datta*. — *Śabda-śāstrīya*, *am, n.* skill in words, cleverness of diction, eloquence. — *Śabda-śītra*, *as, ā, am*, various or fanciful in sound (as poetry). — *Śabda-śora*, *as, m.* 'word-thief,' a plagiarist. — *Śabda-ja*, *as, ā, am*, arising from sound, produced by words, by verbal communication. — *Śabda-tanmātra*, *am,*

n. the subtle element of sound. — *Śabda-nityatva, am, n.* the eternity of sound. — *Śabda-nirṇaya*, *as, m.* 'word-investigation,' N. of a work by *Vācaspati-miśra*. — *Śabda-pati, is, m.* 'word-lord,' a mere nominal sovereign, (according to *Mallī-nātha śabdata eva patir na tv arthataḥ*, *Raghu-v.* VIII. 51.) — *Śabda-pātin, ī, inī, i*, flying with a sound, making a noise in flight (said of an arrow); falling with a sound. — *Śabda-pramāṇa*, *am, n.* verbal testimony or proof, oral evidence. — *Śabda-prāṅ, t, t, t*, enquiring after (the meaning of) a word. — *Śabda-bodha*, *as, m.* (in phil.) knowledge (derived from verbal testimony. — *Śabda-brahman, a, n.* 'word-spirit,' i. e. the Veda considered as a revealed word or sound and identified with Brahman, the Supreme Spirit. — *Śabda-bheda*, *as, m.* difference or distinction of sound. — *Śabda-bheda-prakāśa*, *as, m.*, N. of an appendix to the *Viśva-prakāśa* (containing a list of words similar in sound but different in meaning). — *Śabda-bhedīn, ī, m.* 'sound-piercer,' epithet of *Arjuna* [cf. *śabda-vedhīn*]; the anus; a particular fabulous arrow (which pierces an object the sound of which only is heard). — *Śabda-mātra, am, n.* sound only, a mere sound. — *Śabda-māla, f.* 'a collection of words,' N. of a lexicon by *Rāmeśvara-sarman*. — *Śabda-yoni, is, f.* 'word-source,' the source or origin of a word, a radical word, root. — *Śabda-ratna, am, n.* 'word-jewel,' N. of a lexicon. — *Śabda-ratnākara* (*na-āk*), *as, m.* 'mine of word-gems,' N. of a dictionary of synonyms by *Mahīpa*. — *Śabda-ratnāvalī* (*na-āv*), *f.* 'word-necklace,' N. of a lexicon of synonyms by *Mathureśa*. — *Śabda-lingārtha-dandrīkū* (*ga-ar*), *f.* 'elucidation of the gender and meaning of words,' N. of a lexicon. — *Śabda-virodha, as, m.* opposition of words in a sentence. — *Śabda-viśeṣa, as, m.* difference or variety of sound; (*ās*), m. pl. the varieties of sound, (these the *Sāṅkhya* arranges according to the accents *udatta, an-udatta, svarita*, and the notes of the gamut, as *śadja, riśabha, gāndhāra, madhyama, pañcama, dhāivata, niśāda*, &c., q. v. v.) — *Śabda-viśeṣhaṇa, am, n.* (in grammar) the attribute of a word, an adjective. — *Śabda-vṛitti, is, f.* (in rhetoric) the function of a word. — *Śabdavedhī-tva, am, n.* capability of piercing (an invisible object) the sound (of which only is heard). — *Śabda-vedhīn, ī, inī, i*, sound-piercing, piercing or terrifying enemies by mere shouts; (*i*), m. an archer who can pierce an invisible object the sound of which only is heard; a warrior who pierces his enemies by mere shouts; epithet of *Arjuna*; of king *Dasa-ratha*. — *Śabda-vailakṣhya, am, n.* difference in word, verbal difference (as opposed to *artha-vailakṣhya* or real difference). — *Śabda-sakti, is, f.* the force or signification of a word. — *Śabda-śabdārtha-mānjūshā* (*da-ar*), *f.* 'a collection of words and their meanings,' N. of a lexicon. — *Śabda-śāsana, am, n.* a rule or law of grammar. — *Śabda-śāstra, am, n.* 'science of words,' rules of grammar, any grammatical treatise, grammar, philology. — *Śabda-śuddhi, is, f.* purity or accuracy of language, correct use of words. — *Śabda-śleṣa, as, m.* play upon words, verbal equivocation, a rhetorical ornament by which the same words are used in different senses, punning. — *Śabda-saṅgraha, as, m.* a collection of words, vocabulary, lexicon. — *Śabda-siddhi, is, f.* 'the complete use of words,' a section of the *Kāvya-kalpalatā-vṛitti-parimala*. — *Śabdāḍambara* (*da-ād*), *as, m.* high-sounding words, verbosity, confusion of words, bombast. — *Śabdāṭita* (*da-aṭ*), *as, ā, am*, beyond the reach of sound (used as an epithet of the deity). — *Śabdāḍī* (*da-āḍī*), *is, m.*, scil. *viśhaya*, the objects of sense beginning with sound, (these are *śabda*, sound; *sparsa*, tangibility; *rūpa*, form; *rasa*, savour; *gandha*, odour; see *viśhaya*). — *Śabdāḍī-dharmin, ī, inī, i*, having the quality of sound, &c., (see *viśhaya*). — *Śabdāḍīhīṣṭhāna* (*da-adh*), *am, n.* 'receptacle of sound,' the ear. — *Śabdāḍīyāhāra* (*da-adh*), *as, m.* the supplying of a word (to complete an ellipsis). — *Śabdānu-*

*rūpa* (*da-an*), *am, n.* conformity to sound, imitation of sound. — *Śabdānusāsana* (*da-an*), *am, n.* 'word-instruction, word explanation,' the giving rules for words (used as a title of *Pāṇini's* grammar); N. of a grammatical work by *Abhinava-śakaṭāyana*; of a work on grammar by *Hema-āndra*. — *Śabdāb-dhī* (*da-ab*), *is, m.* 'ocean of words,' N. of a lexicon (compiled by order of *Prāṇa-kṛiṣṇa*). — *Śabd-dārṇava* (*da-ar*), *as, m.* 'ocean of words,' N. of a lexicon. — *Śabdārtha* (*da-ar*), *as, m.* the sense or meaning of a word; (*au*), m. du. a word and its sense. — *Śabdārtha-kalpataru, us, m.* 'Kalpatree of the meaning of words,' N. of a lexicon by *Venkaṭa*. — *Śabdāṅkārā* (*da-al*), *as, m.* verbal ornament, rhetorical use of words (as alliteration &c.). — *Śabdāloka-rahasya* and *śabdāloka-vivēka* (*da-āl*), N. of two philosophical commentaries. — *Śabdendu-sekhara* (*da-in*), *as, m.*, N. of a work by *Nāgeśa-bhaṭṭa*.

*Śabdana, am, n.* the act of making a sound, uttering sounds, making a noise; a sound, noise; (*as, ā, am*), sounding, sonorous.

*Śabdāyat, an, anti, at*, making a sound, sounding.

*Śabdāya* [cf. rt. *śabd* above], Nom. A. *śabdāyate, -yitum*, to make a noise, sound, cry; to bray: Caus. *śabdāyayati, -yitum*, to cause to sound.

*Śabdāyamāna, as, ā, am*, sounding, making a noise, crying out.

*Śabdīta, as, ā, am*, sounded, made to give out a sound (as a musical instrument &c.); uttered, articulated; called; explained; made public or manifest; converted into a noun; (*am*), n. noise, cry, the braying (of an ass).

**शम** I. *śam*, cl. 4. P. *śamyati, śaśāma, śamishyati, aśamat*, (the form *śasamate = śamyati* or *stauī*, *Rig-veda* VI. 2, 4), *śamītum* (originally 'to become tired'), to be appeased, grow calm, become pacified, be satisfied, become quiet or tranquil, be undisturbed or quiescent; to cease, stop, leave off, desist; to pacify, cause to cease, put an end to, destroy, kill, sacrifice, (in these transitive senses also cl. 9. P. *śamnāti*, according to *Naigh. II. 19*, and probably in some cases the forms used are referable to Caus.); cl. 10. A. *śamayate, -yitum*, to look at, inspect; to show, display: Pass. *śamyate, śamyate* (referable also to Caus.), Aor. *aśamī* or *aśāmī*, to be appeased or quieted, &c.: Caus. *śamayati* or *śamayati, -yitum*, Aor. *aśīśamat*, to appease, allay, pacify, calm, tranquillize, soothe, settle; to console; to cause to cease, stop, suppress, extinguish, destroy; to remove, avert; to tame, subdue, defeat, conquer; to leave off, desist, (*śamayān-babhūvuh*, they desisted): Desid. *śīśamīshati*: Intens. *śaśamāyate, śaśamīti*, to be entirely appeased, become tranquil; to cease; [cf. Gr. *καμνω, αἰθρο-κῆψ, κημός*: Old Germ. *chamo*.]

*Śanta (= śānta ?)*, see *Vopa-deva* VII. 31.

*Śanti (= śānti ?)*, see *Vopa-deva* VII. 31.

*Santu*, see *Vopa-deva* VII. 31.

*Sama, as, m.* quiet, tranquillity, rest, calm, peace; quietude, quietism, quiet of mind, restraint of the organs of sense, indifference to objects of sense, absence of passion (especially as a characteristic of the *Vedāntin*), abstract meditation on *Brahma*, stoicism; final happiness, emancipation from all the illusions of existence (= *vīśhepa-karmoparama*); Quietism or Tranquillity (personified as a son of *Dharma*); allayment (of pain), alleviation or cure (of disease), convalescence; the hand; imprecation, malediction (for *śapa* ?). — *Sama-pāra, as, ā, am*, devoted to quiet, calm, tranquil. — *Sama-stha, as, ā, am*, engaged in quietism. — *Samāṅga* (*ma-an*), N. of a particular *Agra-hāra* or royal grant of land for *Brāhmins*. — *Samāntaka* (*ma-an*), *as, m.* 'destroyer of tranquillity,' epithet of *Kāma* (god of love).

*Samaka, as, ā or ikā, am*, pacifying, tranquillizing, consolatory; a pacifier, tranquillizer, pacificator.

*Śamatha*, *as*, m. quiet, tranquillity, calmness of mind, absence of passion; a counsellor, minister.

*Śamana*, *am*, n. the act of appeasing, allaying, tranquillizing, soothing, consoling, calming, suppressing, &c.; tranquillity, calmness, indifference; cessation, termination, end, destruction, (*śamanam yā*, to go to annihilation, be destroyed); hurting, injuring, injury; killing (animals for sacrifice), immolation; a mode of rinsing the mouth; swallowing, chewing; malediction, reviling, (for *śapana* ?); (*as*), m. 'the settler or destroyer, epithet of Yama; an antelope; (i), f. night. — *Śamana-svasrī*, *sā*, f. 'Yama's sister, the river Yamunā or Jumnā. — *Śamanī-shada*, *as*, m. 'night-goer,' a Rākshasa, evil spirit, demon.

*Śamaniya*, *as*, *ā*, *am*, to be appeased or tranquillized, consolable.

*Śamayāt*, *an*, *antī*, *at*, appeasing, allaying; terminating, stopping.

*Śamala*, *am*, n. (according to Upādi-s. I. III. fr. rt. I. *śam* above), feculent matter, sediment, feces, ordure; impurity; sin; calamity.

1. *śamī*, *is*, f. a legume, pod; the Samī tree [cf. *śamī*]. — *Śamī-roha*, *as*, m. 'ascending the Samī tree,' an epithet of Śiva.

*Śamīta*, *as*, *ā*, *am* [cf. *śānta*], appeased, allayed, calmed, stilled, tranquillized, pacified, calm, quiet, tranquil, sedate; alleviated, relieved, cured; tempered, moderated; relaxed, intermitted. — *Śamīta-ruṭī*, *is*, *is*, *i*, whose lustre is moderated or dimmed. — *Śamītāyāna* ('*ta-āy*'), *as*, *ā*, *am*, having the length diminished.

*Śamītavya*, *as*, *ā*, *am*, = *śamaniya* above.

*Śamītrī*, *tā*, m., Ved. 'a settler, silencer,' a killer, slaughterer (of a sacrificial victim).

*Śamītvā*, ind. having become tranquillized or calmed.

*Śamīn*, *i*, *inī*, *ś*, calm, tranquil, appeased, tranquillized, pacific; (i), m., N. of a son of Śūra.

*Śamīra*, *as*, m. a small variety of the Samī tree.

*Śamīshyat*, *an*, *atī* or *antī*, *at*, about to appease or tranquillize.

*Śamī*, f. (sometimes shortened into *śamī*, q. v.), a rite, sacrificial rite (Ved., according to Naigh. II. 1. and Śāy. = *karma*); a legume, pod; the Samī tree, *Acacia Suma* (possessing a very tough and hard wood supposed to contain fire, [cf. Mann VIII. 247, Raghuv. vaṅśa III. 9]); it was employed to kindle the sacred fire by rubbing two dried pieces together, and a legend relates that Puri-ravas generated primeval fire by the friction of two branches of the Samī and Aśvattha trees; the shrub *Serratula Anthelmintica* (= *vāgujī*). — *Śamī-garbha*, *as*, m. 'having the Samī tree as its place of origin, produced from the Samī tree,' epithet of Agni or fire; a Brāhman or man of the sacerdotal class. — *Śamī-dhānya*, *am*, n. 'pod-grain' any pulse or grain growing in pods. — *Śamī-patṛī*, f. 'having Samī leaves,' a kind of sensitive plant, *Mimosa Pudica*. — *Śamī-mandāra-māhātmya*, *am*, n. 'glorification of the Samī and Mandāra trees,' N. of the thirty-seventh chapter of the Kṛīḍā-khaṇḍa of the Gaṇeśa-Purāṇa.

*Śamīka*, *as*, m., N. of a Muni (son of Śūra and brother of Vasu-deva).

*Śamīra*, *as*, m. = *śamīra* above.

*Śamya*, *as*, *ā*, *am*, to be appeased, to be kept quiet, &c.; (ā), f. a wooden stick or post (as quieting or making firm); a staff; the pin of a yoke; a kind of cymbal or other musical instrument held in the right hand (= *tāla-viśeṣha*); a sacrificial vessel. — *Śamyā-pāta*, *as*, m. the cast of a stick, i. e. the distance that a stick can be thrown. — *Śamyā-mātra*, *as*, *i*, *am*, Ved. having the measure of a *Śamyā*, as large as the pin of a yoke.

*Śānta*, *śāntvā*, &c. See s. v., p. 1000.

*Śāmyat*, &c. See under *śāma*, p. 1001.

*शम* 2. *śam*, ind. (perhaps to be connected with rt. 1. *śam*, but also referable to 2. *śa*), happiness, welfare, prosperity, blessing, beatitude, health, hail, (according to Pāp. II. 3, 73. with dat. or

gen., e. g. *śaṃ devadattāyā* or *śaṃ devadattasya*, hail to Devadatta); happy, auspicious, pleasant, sweet, kind, agreeable; happily, auspiciously, well; (used in the Veda as a subst., adj., and adv.; frequently found in the phrase *śaṃ yos* or *śaṃ ēa yos ēa*, 'prosperity and succour,' or 'blessing and protection,' Rīg-veda I. 114, 2, II. 33, 13, &c., cf. *yos*); sometimes joined with the verbs *bhū*, *as*, *kṛi*, *yā*, &c., and sometimes occurring without any verb, e. g. *śaṃ no bhavatu Aryamā*, may Aryaman be kind or propitious to us; *Somaḥ śam astu te hṛide*, may the Soma be agreeable to thy heart; *śaṃ naḥ karato Aśvinā*, may the two Aśvins do us good; *śaṃ yāti*, he attains happiness or becomes prosperous; *śaṃ tad asmat*, that is pleasant to him. — *Śam-vat*, *ān*, *atī*, *at*, containing the word *śam*. — *Śaṃ-stha*, *as*, *ā*, *am*, or *śaṃ-sthā*, *ās*, *ās*, *am*, being in prosperity, happy, prosperous, faring well. — *Śaṃ-kara*, *as*, *ā* or *i*, *am*, causing happiness, &c. = *śan-kara*, p. 988, col. 1. — *Śaṃ-gaya*, *as*, *ā* or *i*, *am*, Ved. having a pleasant house, happily domiciled, (in Rīg-veda IX. 97, 17. the fem. *śaṃ-gayim* occurs.) — *Śaṃ-tama*, *as*, *ā*, *am*, Ved. most happy, very fortunate, most pleasant or auspicious. — *Śaṃ-tāti*, *is*, *is*, *i*, Ved. causing happiness, auspicious, (Śāy. = *śānti-kara*, Rīg-veda VIII. 18, 7); (*is*), f., Ved. happiness, prosperity. — *Śaṃ-pāka*, *as*, m. a kind of Cassia, *Cassia Fistula* (= *āruḡ-badha*); lac, the red dye (= *yāvaka*); bringing to maturity or ripeness, cooking, maturing, (probably for *śaṃ-pāka*.)

— *Śaṃ-pāta*, *as*, m. Cassia Fistula. — *Śaṃ-bhavi-śhṭha*, *as*, *ā*, *am*, Ved. being greatly for happiness or welfare, granting much happiness or beatitude.

— *Śaṃ-bhu*, *us*, *us*, *u*, being for happiness or welfare, granting or causing happiness; (*us*), m., N. of a Vedic deity, (Śāy. = *sukhasya bhāvayitā*, Rīg-veda VII. 35, 10); N. of Śiva; of Brahmā; a sage, venerable man; a Jina or Jaina sanctified teacher; a particular semi-divine being (= *sūddha*); N. of one of the eleven Rudras (according to the Vishnu-Purāṇa); N. of an author; (*us*), f., N. of a wife of Dhruva. — *Śaṃbhu-tanaya* or *śaṃbhu-nandana*, *as*, m. 'son of Śiva,' an epithet of Kārtikeya; of Gaṇeśa. — *Śaṃbhu-nātha*, *as*, m. a proper N.

— *Śaṃbhu-priyā*, f. 'dear to Śiva,' an epithet of Durgā; Emblic Myrobalan. — *Śaṃbhu-rāhasya*, *am*, n., N. of a work. — *Śaṃbhu-vallabha*, *as*, *ā*, *am*, beloved by Śiva; (*am*), n. the white lotus. — *Śaṃbhū*, *ūs*, *ūs*, *u*, auspicious (Ved.); (*ūs*), m. a proper N.

— *Śaṃbhū-nātha*, *as*, m., N. of the author of the *Kāla-jñāna* and of the *Vaidyaka-sāra-saṅgraha*.

*Śamyu*, *us*, *us*, *u*, happy, prosperous, fortunate (= *sukhayu*, Nirukta IV. 2); (*us*), m. a sort of snake; N. of the author of the hymns Rīg-veda VI. 44-46, 48 (his patronymic is Bārhaspatya). — *Śamyu-vāka*, a particular sacrificial ceremony.

*Śamyā* or *śamya*, *as*, *ā*, *am*, happy, fortunate; (ā), f. knowledge, understanding.

*Śamva*, *as*, *ā*, *am*, fortunate, prosperous; happy; (*as*), m. the thunderbolt of Indra; the iron head of a pestle; [cf. *śamba*.]

*Śamvara*, *am*, n. water, &c. = *śambara*, q. v.

*शम्पा śampā*, f. lightning.

*शम्ब* *śamb*, cl. I. P. *śambati*, *śambitum*, to go (in this sense = rt. *śarbh*), cl. 10. P. *śambayati*, *-yitum*, to accumulate, collect, heap together (in this sense = rts. *śamb*, *sāmb*).

*शंस* *śamba*, *as*, *ā*, *am* (either fr. rt. 1. *śam* or 2. *śam* or rt. *śamb*), happy, fortunate [cf. *śamva* above]; poor (according to Sabda-k.); (*as*), m. Indra's thunderbolt (Śāy. = *vajra*); the iron head of a pestle; an iron chain worn round the loins; ploughing in the regular direction; the second ploughing of a field. — *Śambā-kṛīta*, *as*, *ā*, *am*, (a field &c.) twice ploughed (= *dvī-halya*, *dvī-śītya*).

*शम्बर* *śambara*, *as*, m. (said to be fr. rt. *śamb* or fr. 2. *śam* with rt. *vṛi*; cf. *śamvara*, *śambara*, *śamvara*), N. of a demon of drought

(represented in the Rīg-veda as an enemy of Indra); a cloud (= *megha*, Naigh. I. 10); a mountain (in general) or a particular mountain; a sort of deer; a kind of fish; war; N. of a Daitya [cf. *śambara-sūdāna*]; best, excellent; a Jina; N. of various plants or trees (= *śītraka*; = *lodhra*; = *arjuna*); (i), f. a kind of drug or medicinal plant, *Anthericum Tuberosum* (= *ākhu-parṇī*); a female juggler; illusion; (*am*), n. water, (in Naigh. I. 12. enumerated among the *ulāka-nāmānt*, and in Naigh. II. 9. among the *balā-nāmānt*); a cloud, (Śāy. *śambara-rāṇi* = *meghān*, Rīg-veda II. 24, 2); wealth; a religious observance; a particular religious vow (with Buddhists); = *śītram* (according to Sabda-k.). — *Śambara-kanda*, *as*, m. a kind of bulbous plant (= *vā-rāhi-kanda*). — *Śambara-candana*, *am*, n. a variety of sandal (= *bahala-gandha*). — *Śambarasūdāna*, *as*, m. 'destroyer of the Daitya Śambara,' epithet of Kāma-deva (god of love). — *Śambarahatya*, *am*, *ā*, n. f. the killing of Śambara. — *Śambarāri* ('*ra-ari*'), *is*, m. 'enemy of (the Daitya) Śambara,' epithet of Kāma-deva. — *Śambarāsura* ('*ra-as*'), *as*, m. the Asura or Daitya Śambara. — *Śambarāsura-vadhopakhyāna* ('*dha-up*'), *am*, n. the story of the killing of the Daitya Śambara (told in the fifty-fifth chapter of the tenth book of the Bhāgavata-Purāṇa).

*शम्बल* *śambala*, *as*, *am*, m. n. (said to be fr. rt. *śamb*, also written *śamvala*, cf. *śambala*, *śamvala*), proceuder or provisions for a journey, stock for travelling; a bank, shore; envy, jealousy, impatience of another's success; (i), f. a procreur, bawd.

*शम्बु* *śambu*, *us*, m. (said to be fr. rt. 1. *śam*), a bivalve shell. — *Śambu-varhdana*, *as*, m. a proper N.

*Śambuka*, *as*, m. (also written *śāmbuka*, q. v.), a bivalve shell.

*Śambukka*, *as*, m. a bivalve shell.

*Śambūka*, *as*, *ā*, m. f. a bivalve shell; (*as*), m. a small conch-shell; a snail; N. of a Śūdra (who had become a devotee and was slain by Rāma-candra); the edge of the frontal protuberance of an elephant; N. of a Daitya; a proper N. = *ghoteqa* (according to Sabda-k.); [cf. Gr. *σαμβύκη*.]

*Śambū-putra*, *as*, m. a proper N.

*शम्भ* *śambha*, *as*, m. (said to be fr. 2. *śam* with rt. 1. *bhā*), a happy man [cf. *śam-bhu*]; Indra's thunderbolt; the iron-bound head of a pestle; [cf. *śaṃva*, *śamba*.]

*शम्भल* *śambhala* (perhaps connected with 2. *śam*), N. of a town situated between the Rāthapra and Ganges (identified by some with *Samhul* in Moradabad); the town or district of *Śambhala* is fabled to be the place where Kalki, the last incarnation of Vishṇu, is to appear in the family of a Brāhman named Vishṇu-yaśas; (i), f. a procreur, bawd. — *Śambhala-grāma-māhātmya* or *śambhala-māhātmya*, *am*, n. 'the glory of the town *Śambhala*,' N. of a part of the Skanda-Purāṇa (consisting of twenty-four chapters). — *Śambhalesvara-linga* ('*la-iś*'), N. of a Linga.

*शम्भु* *śam-bhu*, *śam-bhaviśhṭha*, &c. See under 2. *śam*.

*शय* *śaya*, *as*, *ā* or *i*, *am* (fr. rt. 1. *śi*), lying down, asleep, sleeping; (*as*), m. sleep, sleeping; a bed, couch; a hand; a snake, the boa constrictor; abuse, imprecation; (according to Sabda-k.) = *paqa*; (ā), f., Ved. a place of rest or repose, [cf. *śayyā*; cf. also Gr. *δπέσ-κοιός*.]

*Śayaṇḍa*, *as*, *i*, *am*, sleeping, asleep, sleepy; (*as*), m., N. of a place. — *Śayaṇḍa-bhaktā*, *as*, m., N. of a district, the district of *Śayaṇḍa*.

*Śayatha*, *as*, *ā*, *am*, sleepy, asleep, sleeping; (*as*), m. death, dying; a sort of snake, the boa constrictor; a boar; a fish.

*Sayana*, *am*, n. lying down, sleeping, reposing, sleep; a bed, couch; copulation. — *Sayana-grīha*, *am*, n. 'sleeping-house,' a bed-chamber. — *Sayana-sakhī*, f. a bed-fellow. — *Sayana-śtha*, *as, ā, am*, being or reclining on a couch. — *Sayana-śthāna*, *am*, n. a sleeping-place, sleeping-apartment. — *Sayanāgāra* ('*na-āg°*'), *as, m.* a sleeping-room, bed-chamber. — *Sayanāikādasī* ('*na-ek°*'), f. the eleventh day of the light half of month Āshāḍha (on which Vishnu's sleep commences).

*Sayaniya*, *as, ā, am*, to be slept, to be lain on, fit or suitable for sleep; (*am*), n. a bed, couch.

*Sayanīyaka*, *am*, n. a bed, couch.

*Sayāna*, *as, ā, am*, lying down, reclining, resting, sleeping, slumbering, asleep.

*Sayānaka*, *as, m.* a kind of snake, the boa constrictor; a chameleon, lizard.

*Sayānu*, *us, us, u*, sleepy, slothful, sluggish; (*us*), m. the boa snake; a dog; a jackal.

*Sayita*, *as, ā, am*, reposed, lying, sleeping, asleep; (*as*), m. the plant *Cordia Myxa*; (*am*), n. sleep, sleeping. — *Sayita-vat*, *ān, atī, at*, one who has lain down, gone to sleep, sleeping, asleep.

*Sayitavya*, *as, ā, am*, to be lain or slept.

*Sayitvā*, ind. having lain down, having slept.

*Sayin*, *ī, inī, ś*, lying, resting, reposing.

*Sayu*, *us, us, u*, lying down, reclining, sleeping; (*us*), m. a large snake, the boa constrictor; N. of a person protected by the Āsvin.

*Sayutā*, ind., Ved. on or to a couch, (Śāy. = śayane, Rīg-veda X. 40, 2) in or to a dwelling-place, (Śāy. = śayane, *nīvāsa-śthāne*, Rīg-veda I. 117, 12.)

*Sayuna*, *as, m.* a large snake, the boa constrictor.

*Sayyam-bhara*, *as, m.*, N. of one of the six Śruti-kevalins (with Jāinas).

*Sayyā*, f. a bed, couch, sofa; tying, stringing together, winding. — *Sayyā-gata*, *as, ā, am*, gone to bed, lying in bed or on a couch, confined to bed.

*Sayyāchādāna* ('*yā-ād°*'), *am*, n. a bed-covering, counterpane, sheet. — *Sayyādhyaḥksha* ('*yā-adh°*'), *as, m.* = *sayyā-pāla*. — *Sayyā-patita*, *as, ā, am*, = *sayyā-gata*. — *Sayyā-pāla*, *as, m.* the superintendent of beds or sleeping apartments at the court of a Hindu prince, guardian of a king's bed-chamber.

*Sayyāpāla-tva*, *am*, n. the office of guarding a king's bed-chamber. — *Sayyotsanga* ('*yā-ut°*'), *as, m.* the side or edge of a bed; (according to some) the middle of a bed.

**शर śara**, *as, m.* (fr. rt. *śrī*), injury, hurt, mischief, a wound; a sort of reed or grass, Saccharum Sara; an arrow, shaft; a symbolical term for the number five (from the five arrows of Kāma-deva); the upper part or cream of slightly curdled milk, cream [cf. *sara*]; N. of a son of Rīcāta (Ved.); epithet of Siva; (*am*), n. (in astronomy) the versed sine of an arc; water. — *Sara-kāṇḍa*, *as, m.* the stem of the Saccharum Sara, a reed-stalk; the shaft of an arrow. — *Sara-ghāta*, *as, m.* = *śarā-ghāta*. — *Sara-ja*, *am*, n. 'produced from cream,' fresh butter, butter made from new milk or from milk one day old. — *Sara-janman*, *ā, m.* 'reed-bom,' N. of Kārtikeya (fabled to have been born in a thicket of reeds). — *Sara-jāla*, *am*, n. 'net-work of arrows,' a dense mass or multitude of arrows. — *Sara-dhī*, *is, m.* 'arrow-holder,' a quiver. — *Sara-parṇikā* or *sara-parṇī*, f. 'arrow-leaved,' a kind of plant (= *varaka*). — *Sara-pāta*, *as, m.* an arrow's fall or flight. — *Sarapāta-śthāna*, *am*, n. the place of an arrow's fall, an arrow's flight or range, a bow-shot. — *Sara-punkhā*, f. the feathered end of an arrow or that part which includes the feathers and shaft, (in this sense *as, m.* according to some); a particular plant, a kind of Nilī or indigo. — *Sara-pravega*, *as, m.* the rush or rapid flight of an arrow, a swift arrow. — *Sara-phala*, *am*, n. the blade or barb of an arrow. — *Sara-bhanga*, *as, m.*, N. of a hermit (in the Rāmāyaṇa). — *Sara-bhū*, *us, m.* 'reed-born,' epithet of Kārtikeya (= *sara-janman*, q. v.). — *Sara-bhriṣṭī*, *is, f.* the point of an arrow. — *Sara-*

*maya*, *as, ī, am*, made of Sara grass, consisting of reeds. — *Sara-malla*, *as, m.* 'arrow-fighter,' an archer, Bowman; a small bird (considered as a variety of the Maina or *Turdus Goslica*; in this sense also read *sara-manda*). — *Sara-loman*, *ā, m.*, N. of a Muni. — *Sara-rana*, *am*, n. a thicket of reeds. — *Saravana-bhava* or *saravanodbhava* ('*na-ud°*'), *as, m.* 'born in a thicket of reeds,' epithet of Kārtikeya. — *Sara-varsha*, *as, m.* a flight or shower of arrows. — *Sara-varshin*, *ī, inī, ś*, raining or showering down arrows. — *Sara-vānt*, *is, m.* the head of an arrow; a foot soldier; an archer; a maker of arrows. — *Sara-viddha*, *as, ā, am*, pierced with arrows. — *Sara-ṛṣṭī*, *is, f.* a shower or heavy fall of arrows. — *Sara-vrāta*, *as, m.* a mass of arrows. — *Sara-sambādha*, *as, ā, am*, covered with arrows. — *Sara-stamba*, *as, m.* a clump of reeds. — *Sarākshepa* ('*ra-āk°*'), *as, m.* flight of arrows. — *Sarāgrya* ('*ra-ag°*'), *as, m.* an excellent arrow. — *Sarāghāta* ('*ra-āgh°*'), *as, m.* shooting with arrows, archery. — *Sarābhyaśa* ('*ra-abh°*'), *as, m.* practice with bow and arrow, archery. — *Sarāropa* ('*ra-ar°*'), *as, m.* 'that on which arrows are fixed,' a bow. — *Sarā-patī*, f. 'full of reeds,' N. of a river. — *Sarāvāpa* ('*ra-āv°*'), *as, m.* 'casting arrows,' a bow. — *Sarāśraya* ('*ra-ās°*'), *as, m.* 'arrow-receptacle,' a quiver. — *Sarāsana* ('*ra-as°*'), *am*, n. shooting arrows, an arrow-shooter, bow; (*as*), m. a proper N. — *Sarāsana-jyā*, f. a bow-string. — *Sarāsya* ('*ra-ās°*'), *am*, n. a bow (= *sarāsana*). — *Sarāhata* ('*ra-āh°*'), *as, ā, am*, struck or wounded by an arrow. — *Sarāshikā* ('*ra-āsh°*'), f. 'arrow-reed,' an arrow. — *Sarāshṭā* ('*ra-āsh°*'), *as, m.* 'desired by arrows,' the mango tree, (the mango being one of the trees the blossoms of which tip the arrows of Kāma-deva). — *Sarottama* ('*ra-ut°*'), *am*, n. best of arrows, a very good arrow. — *Saraugha* ('*ra-ogha*'), a multitude of arrows.

1. *śaraṇa*, *am*, n. injuring, killing, slaying; who or what slays or injures.

1. *śaraṇī*, *śs, f.* injury, offence, crime (Ved.).

1. *śaranya*, *am*, n. injury, hurt.

*Saravya*, *as, ā, am* (fr. *śaru* below), Ved. capable of wounding or injuring, (Śāy. = *hinsā-kusāla*); (*ā*), f. an arrow, missile, shaft, the arrow personified as a deity (Ved.); (*am*), *n.* a butt or mark for arrows; aim. **वैधेय मन्त्रेय शरव्येय** *Med.*

*Sarāru*, *us, us, u*, hurtful, injurious, noxious, mischievous; (*us*), m. a mischievous creature (Rīg-veda X. 86, 9).

*Sarī*, *is, is, ś*, hurting, hurtful, injurious.

*Sarī*, f. a sort of grass (= *erakā*).

*Saru*, *us, m.* (according to others f.), an arrow, dart; any weapon; the thunderbolt of Indra [cf. Gr. *κεραυβός*]; the weapon of the Maruts; anger, passion; N. of a son of Vasu-deva; a proper N. (Ved.); [cf. Goth. *hairaus*.]

*Sarya*, *as, ā, am*, hostile, injurious, hurtful (Ved.); (*as*), m. an enemy, foe, warrior (Ved.), Śāy. = *yodhīrī*, Rīg-veda I. 119, 10); (*ā*), f. night; an arrow (either from its causing injury or from being made of reed, according to Śāy. on Rīg-veda I. 148, 4; see also Nirukta V. 4, X. 29); a finger, (the fingers being compared to arrows in Rīg-veda IX. 110, 5); a porcupine (according to some; cf. *śalya*). — *Sarya-han*, *ā, m.*, Ved. killing enemies, a warrior; killing with arrows, an archer, (Śāy. = *vāṇaiḥ śatrūṇām hantā*, Rīg-veda VI. 16, 39).

**शरट śaraṭa**, *as, m.* (probably connected with rt. *śrī*), a lizard, chameleon; a safflower (= *kumbhā*).

**शरयु 2. śaraṇa**, *as, ā* or *ī, am* (said to be fr. rt. *śrī*, but evidently connected with rt. *śrī*), protecting, preserving (Ved., Śāy. = *rakshaka*, Rīg-veda VI. 47, 8); one who protects or preserves, a protector, preserver, defender; (*ā*), f. a particular plant, = *prasāraṇī*; (*ī*), f. a road, path, (see 2. *śaraṇī*, col. 3); the plant *Celtis Orientalis*; another plant, = *prasāraṇī*; = *jayantī*; (*am*), n. protection, preservation, help, defence; a refuge, place of refuge, sanctuary,

asylum, (sometimes applied to a person); a private apartment, closet; a house, habitation, abode; lair, resting-place (of an animal). — *Sarāṇan-gata*, *as, ā, am*, gone for refuge, taken refuge. — *Sarāṇagata* ('*na-āg°*'), *as, ā, am*, come for protection, one who comes for refuge or protection, a refugee, fugitive. — *Sarāṇāpanna* ('*na-āp°*'), *as, ā, am*, gone to for protection, taken refuge. — *Sarāṇārtham* ('*na-ar°*'), ind. for the sake of protection. — *Sarāṇārthin* ('*na-ar°*'), *ī, inī, ś*, soliciting an asylum, seeking refuge, asking for protection, dependant on others for protection or aid; unfortunate, wretched, involved in calamity or ruin. — *Sarāṇārpa* ('*na-ar°*'), *as, ā, am*, 'requiring protection to be given,' unfortunate, calamitous, distressed, ruined. — *Sarāṇaishin* ('*na-esh°*'), *ī, inī, ś*, seeking for an asylum or protection, wishing for shelter.

2. *śaraṇī*, *is, f.* a road, path, way, (probably for *saraṇī*); a row, line [cf. *śreṇī*]; the earth (according to some).

*Saraṇī*, f. a road, path, &c.; (probably for *saraṇī*).

2. *śaraṇya*, *as, ā, am*, fit or good for refuge, to be protected or aided, needing protection, poor, miserable, helpless; yielding protection, helping; (*am*), n. a place of refuge, asylum, house, refuge; protection, defence; a protection, a protector, who or what affords refuge and defence; (*as*), m. epithet of Siva; (*ā*), f., N. of Durgā.

*Saranyu*, *us, m.* a protector, defender (= *bharanyu*); wind, air; a cloud; [cf. *saranyu*.]

**शरद śaraṇḍa**, *as, m.* (said to be fr. rt. *śrī*, probably for *saraṇḍa*, q. v.), a bird (in general); a lizard, chameleon; a kind of ornament; a rogue, cheat; a libertine, lecher.

**शरद् śarad**, *t, f.* (according to Unādi-s. I. 129, fr. rt. *śrī*), autumn, the season of autumn, (the sultry season of two months succeeding the rains; in some parts of India comprising the months Bhādra and Āśvina, in other places Āśvina and Kārtika; fluctuating thus from August to November); a year; (*das*), f. pl. the seasons; (*t*), m., N. of an Asura (Ved.). — *Sarad-candra*, *as, m.* the autumnal moon. — *Sarad-kāmin*, *ī, m.* 'desirous of autumn,' a dog. — *Sarad-kāla*, *as, m.* the autumnal season. — *Saratkālina*, *as, ā, am*, belonging to the autumnal season, autumnal. — *Sarat-triyāmā*, f. an autumnal night. — *Sarat-padma*, *as, am*, m. n. an autumnal lotus, the white lotus. — *Sarat-parvan*, *a, n.* a festival on the full moon of Āśvina (= *kojāgara*). — *Sarat-pushpa*, *am*, n. a particular shrub (= *āhulya*). — *Sarat-pratiksham*, ind. having expected the autumn. — *Sarad-anta*, *as, m.* the end of autumn, winter. — *Sarad-ambudhara*, *as, m.* an autumnal cloud. — *Saradī-ja*, *as, ā, am*, produced in autumn, autumnal. — *Sarad-udāsaya* ('*da-ās°*'), *am*, n. an autumnal lake or pond. — *Sarad-ghana*, *as, m.* an autumnal cloud. — *Sarad-vat*, *ān, m.*, N. of a Rishi (belonging to the family of Angiras); of the father of Kṛpā (also called Gautama). — *Saran-mukha*, *am*, n. the commencement of autumn. — *Saran-megha*, *as, m.* an autumnal cloud. — *Saranmeghavat*, ind. like an autumnal cloud.

*Sarada* at the end of a comp. = *śarad*.

*Saradā*, f. autumn, the sultry season; a year.

**शरदक्ष śaradaksha**, *as, m.*, N. of the author of a law-book.

**शरधि śara-dhi**. See under *śara*, col. 1.

**शरभ śarabha**, *as, m.* (according to Unādi-s. III. 122, fr. rt. *śrī*), a fabulous animal (supposed to have eight legs and to inhabit the snowy mountains; it is represented as stronger than a lion, cf. *aśhta-pād, mahā-shandhin*); a young elephant; N. of a monkey in Rāma's army; a camel; a grass-hopper [cf. *śalabha*]; a locust; [cf. perhaps Gr. *koppōs*; Angl. Sax. *crabba*.]

**शरयु śarayū**, *us, or śarayū*, *us, f.* (more correctly written *sarayū*, q. v.), the Saryu or Saryū river.

**शरल śarala**, as, ā, am (probably for śara), upright, honest, pure-minded; crooked, fraudulent, = *vi-gīla* (according to Śabda-k.); (as), m. a tree, a sort of pine (= śarala, q. v.). = Śaralātā, f. or śaralā-tva, am, n. uprightness, sincerity. Śaralaka, am, n. water.

**शरव śarava**, as, m. (for śarāva, q. v.), a lid, cover; N. of Śiva.

**शरव्य śaravya**. See p. 994, col. 2.

**शरक śaraka**, as, m., (apparently) N. of a mixed caste.

**शरटि śarāṭi**, is, f. (said to be fr. śara and rt. at), a sort of bird, Turdus Ginginianus (= āṭi and commonly called Sarāli).

**Śarāṭi**, is, f. = śarāṭi above.

**Śarāṭi**, is, f. = śarāṭi.

**Śarāri**, is, f. the Sarāli bird (= śarāṭi). = Śarāvāri-mukhī, f. a kind of scissors or an instrument pointed like the beak of the Sarāli.

**Śarāṭh**, is, or śarālikā, f. = śarāṭi above.

**शरारु śarāru**. See p. 994, col. 2.

**शराव śarāva**, as, am, m. n. (said to be fr. śara, 'mischief,' and rt. av, 'to protect'), a lid, cover; a shallow cup, dish, platter, plate, earthenware vessel; a tray; a measure equal to two Kuḍava. = Śarāva-sampāta, as, m. the removal of dishes (after a meal). = Śarāvārdha ('va-ard'), am, n. a measure equal to one Kuḍava.

**शरावती śarāvātī**, f. See under śara.

**शरि śari**, śarī, &c. See p. 994, col. 2.

**शरिम्न śariman** or śarīman, ā, m. (said to be fr. rt. śrī), bearing, bringing forth.

**शरीतोस śarītoṣ**, in Rīg-veda III. 53, 17, from decay, (Śāy. = *viśāraṇat prāk*, 'before decaying.' See rt. śrī.)

**शरीर śarīra**, am, n. (according to Uṇādi-s. fr. rt. śrī), 'that which easily moulders or is dissolved,' the body; bodily strength; a dead body. = Śarīra-kartri, tā, m. 'body-maker,' a father. = Śarīra-karṣaṇa, am, n. emaciating the body. = Śarīra-jā, as, ā, am, produced by or in the body; (as), m. sickness, disease; the god of love (or Kāma); lust, passion; a son. = Śarīra-janman, ā, ā, a, born or produced or from the body. = Śarīra-tulya, as, ā, am, equal to the body, dear as one's own person. = Śarīra-danda, as, m. corporal punishment, mortification of body. = Śarīra-dhṛik (see dhṛik, p. 459), bearing a body. = Śarīra-pātana, am, n. or śarīra-pāta, as, m. 'fall of the body,' death. = Śarīra-pāka, as, m. 'ripening or maturity of the body,' decline of bodily strength, decay, emaciation. = Śarīra-pradhānatā, f. the character or nature of the body; (tayā), ind. in virtue of the body. = Śarīra-baddha, as, ā, am, endowed or invested with a body. = Śarīra-bandhaka, as, m. 'personal pledge,' a hostage. = Śarīra-bhāj, k, k, k, having a body, embodied, corporeal. = Śarīra-bhāta, as, ā, am, become a body, being a body. = Śarīra-bheda, as, m. separation or disunion of the body, death. = Śarīra-mātra, am, n. the mere person, the body only. = Śarīra-yashī, is, f. a body like a stick, i. e. a slender or slim figure. = Śarīra-yātrā, f. means of bodily subsistence, subsistence, support. = Śarīra-yoga, as, m. union of the body, bodily union. = Śarīra-rakṣā, f. defence of the body, protection of the person. = Śarīra-vimokṣaṇa, am, n. liberation from the body, release of the soul from the body. = Śarīra-vai-kalya, am, n. imperfection or indispotion of the body, bodily ailment, disease. = Śarīra-sūśrīṣhā, f. 'bodily obedience,' personal attendance. = Śarīra-śoṣaṇa, am, n. drying up or withering of the body, emaciation of the body. = Śarīra-saṅskāra, as, m. purification of the body (by various ceremonies

at conception, birth, initiation, and death); (am), n. decoration or adorning the person. = Śarīra-sampatti, is, f. health or prosperity of body. = Śarīra-sambandha, as, m. 'bodily connection,' relation by marriage. = Śarīra-sāda, as, m. exhaustion or weariness of body. = Śarīrāntakara ('ra-ant'), as, m. the destroyer of bodies. = Śarīrāntara ('ra-an'), am, n. another body. = Śarīrāntara-śarīn, ī, īṇī, ī, acting in another body. = Śarīrānāraṇa ('ra-ān'), am, n. 'body-covering,' 'body-envelope,' the skin.

**Śarīraka**, am, n. a small or inferior body; the body.

**Śarīrīn**, ī, īṇī, ī, having a body, embodied, corporeal; living; (ī), m. an animal or sentient being; a man; an embodied spirit; the soul whilst clad with the body; (ī), n. the incorporate soul.

**शर्करा śarkarā**, f. (according to Uṇādi-s. IV. 3. fr. rt. śrī), a fragment or piece of broken earthenware, potsherd; any fragment, part, piece, bit; any hard particle or nodule, (jala-śarkarā, hail); a small stone, pebble, gravel, grit [cf. kar-kara]; gravelly mould; a soil abounding in stony or gritty fragments; granulated or candied sugar, brown sugar; gravel (the disease); [cf. Gr. κρόκη, κροκόλι, κάκλις, χάλις, σάκχαρ, σάκχαρον; Lat. calx, calculus, saccharum.] = Śarkara-jā, f. (śarkara for śarkarā), clayed or candied sugar. = Śarkarākṣha ('rā-ak'), as, m. a proper N. = Śarkarācala ('rā-ač'), as, m. 'sugar-mountain,' a kind of artificial mountain made of sugar. = Śarkarā-śala-dāna ('rā-ač'), am, n. the gift of a mountain of sugar. = Śarkarā-dhenu, us, f. a gift of sugar in the form of a cow, (see dhenu). = Śarkarā-prabhā, f. 'gravel-appearance,' N. of the second of the Jaina hells, the hell of gravel. = Śarkarā-vaṭ, ān, atī, at, fall of stony particles, gritty, gravelly. = Śarkarā-saptamī, f. a particular religious observance on the seventh day of the light half of the month Vaiśākha. = Śarkarodaka ('rā-uč'), am, n. sugar-water, water sweetened with sugar, lemonade.

**Śarkaraka**, as, m. a species of citron or lime (= madhura-jambīra).

**Śarkarika**, as, ī, am, stony, gravelly, gritty.

**Śarkarīla**, as, ā, am, abounding in stony or gravelly particles, gritty, gravelly.

**Śarkari**, f. a kind of metre (= śakvari, sakkarī); a river; a girdle; (according to Śabda-k.) = lekhanī. **Sarku**, us, m., Ved. (perhaps) a potsherd, (see Atharva-veda VIII. 6, 2.)

**शर्धे śardha**, as, m. (fr. rt. śrīdh), a troop, multitude; strength, power; breaking wind, flatulence (= apānotsarga, cf. śrīdhu). = Śardhajiha, as, ā, am (jaha for jahat), causing flatulence; (as), m. beans or any leguminous grain, pulse. = Śardha-nūti, is, is, ī, Ved. one whose deeds are mighty, acting powerfully.

**Sardhat**, am, anti, at, Ved. making effort or exertion, striving, vehement, (Śāy. = *utsahamāna*, Rīg-veda VII. 18, 5); daring, presumptuous.

**Sardhana**, am, n. the act of breaking wind.

**Sardhas**, as, n., Ved. a troop, multitude, company, host, (in the Rīg-veda frequently applied to the hosts of the Maruts); strength, power. = Śardhas-tara, as, ā, am, Ved. more powerful.

**Sardhūtva**, ind. having broken wind, &c.

**शर्व śarb**, cl. 1. P. śarbati, &c., to hurt, injure, kill (= rts. śarv, sarv); to go (= rts. sarb, samb, samb).

**शर्मन् śarman**, ā, ā, a (according to Uṇādi-s. IV. 144. fr. rt. śrī, but probably connected with rt. śri; cf. 2. śarāṇa), happy, prosperous, (Śarman is frequently found at the end of names of Brāhmins just as Varman is added to the names of Kshatriyas and Gupta to those of Vaiśyas); (a), n. a blessing; happiness, delight, pleasure; refuge, protection; a house, receptacle, (in Naigh. III. 4. enumerated among the *griha-nāmāni*, in

Aitareya-Br. II. 40. Śarman is identified with *vāc*, speech.) = Śarma-da, as, ā, am, conferring happiness, making prosperous, propitious. = Śarma-vaṭ, ān, atī, at, possessed of happiness, lucky, auspicious. **Śarmaya**, Nom. P. śarmayati, -yitum, Ved. to grant happiness, confer prosperity. **Śarmayat**, an, anti, at, Ved. conferring happiness.

**Śarmara**, as, m. a sort of garment or cloth; (ā), f. a kind of Curcuma, Curcuma Xanthorrhiza (= dāru-haridrā).

**Śarmishthā**, f. 'most fortunate,' N. of one of the wives of Yayāti, (she was daughter of Vṛishaparvan and mother of Puru.) = Śarmishthā-yayāti, N. of a drama.

**शर्ये śarya**. See p. 994, col. 2.

**शर्यणा śaryāṇā**, f., N. of the country of Kuru-kshetra. = Śaryāṇā-vaṭ, ān, atī, at, Ved. sweet as honey (according to some); N. of a lake in the neighbourhood of Kuru-kshetra.

**शर्यात śaryāta**, as, m., Ved., N. of one of the sons of Manu.

**Śaryāti**, is, m., N. of one of the sons of Manu Vaivasvata (and father of Anarta).

**शर्व śarv**, cl. 1. P. śarvati, &c., to hurt, injure, kill; [cf. rts. śarb, sarv.]

**Śarvalā** or śarvalī, f. an iron crow (= sarvalā, q. v.).

**शर्वे śarva**, as, m. (said to be fr. rt. śrī), N. of a Vedic deity (often mentioned together with Bhava); of Śiva (in the form Kṣhiti-mūrti); of Vishnu; [cf. sarva.] = Śarva-datta, as, m. 'given by Śarva,' a proper N. = Śarva-varman, ā, m., N. of a poet.

**Śarvakā**, as, m., N. of a Muni.

**Śarvānī**, f., N. of Pārvatī (wife of Śiva).

**शर्वट śarvata**, as, m. a wife of N.

**शर्वर śarvara**, am, n. (fr. rt. śrī), darkness; love, = *kandarpa*; (ī), f. night (= rātri, according to Naigh. I. 7. and Śāy. on Rīg-veda V. 52, 3); evening; turmeric; a dark cow (according to some modern scholars); a woman; epithet of the eighth year of Jupiter's cycle; [cf. probably Gr. Kēpēpos.] = Śarvari-dīpaka, as, m. 'lamp of night,' epithet of the moon.

**Śarvarā**, f., Ved. = śarvari (according to some).

**शर्वरीक śarvarika**, as, ā, am (probably incorrect for śarsarika below), hurtful, mischievous, &c.

**शर्शरीक śarsarika**, as, ā, am (according to Uṇādi-s. IV. 19. fr. rt. śrī), hurtful, mischievous, cruel; (as), m. a mischievous man, a vile man, wretch, rogue.

**शर्षीका śarshikā**, f. a kind of metre.

**शल śal** [cf. rt. śal], cl. 1. A. śalate, sele, salitum, to shake, tremble; to cover; cl. 1. P. śalati, śasāta, &c., to go, move, flow, run [cf. uś-śal, proś-śal, rts. śval, 3. śaṭh]; cl. 10. A. śalayatē, -yitum, to praise, (in this sense also written śaṭh.)

**Śala**, as, am, m. n. (said to be fr. rt. śal, but probably connected with rt. śrī), the quill of a porcupine; (as), m. a dart, spear; a stake; a kind of field; N. of Bhṛngī (one of Śiva's attendants); of Brāhmā; of a son of Soma-datta; of a son of Dhṛitarāshtra; (ī), f. a small porcupine or hedgehog.

**Śalaka**, as, m. a spider.

**Śalala**, am, n. the quill of a porcupine.

**Śalālī**, f. the quill of a porcupine; a small porcupine.

**Śalākā**, f. a javelin, dart; an arrow; a rib (of an umbrella &c.); a thin bar (as of a cage &c.), any small stake, stick, rod, peg, pin; a round pointed piece of wood or bamboo serving for various purposes; a ruler; a brimstone match; any pointed surgical instrument, a tent or probe (used in the

treatment of external organic affections and sometimes taken as the N. of this branch of surgery; cf. *śālākya*); a bone; an oblong quadrangular piece of ivory or bone (used in playing a particular game), a domino; a fibrous stick used as a brush, &c.; a tooth-brush; a tooth-pick; a pencil; a sprout, sprig, shoot of any kind [cf. *ratna-śālākā*]; a porcupine; a particular thorny shrub, *Vangueria Spinosa*; the Sānkā bird, *Turdus Salica*.—*Śālāka-dhūrta*, *as*, m. (for *śālākā-dh*), cheating with dominoes, a sharper.—*Śālākā-pari*, ind. an unlucky throw or movement of one of the pieces at the game of *Śālākā*, (see *pari*).—*Śālākā-purusha*, *ās*, m. pl., N. of sixty-three divine personages according to the Jainas (viz. the twenty-four Jainas, twelve Cakravartins, nine Vāsudevas, nine Bala-devas, and nine Prati-vāsudevas).

*Salya*, *as*, *am*, m. n. a dart, javelin, spear tipped with iron, (*upa-salya*, a short spear); a pike; an arrow, shaft; any stake or rod, spike, splinter, thorn, (in these senses usually *am*, n.); a pin, peg; (*as*), m. a porcupine, hedgehog; extraction of splinters or extraneous substances in surgery (as a branch of medicine or *Āyur-veda*, q. v.); the thorny shrub, *Vangueria Spinosa* (= *modana*); another tree (= *vilva*); a fence, boundary; a kind of fish; N. of the king of Madra (maternal uncle of the sons of Pāṇḍu and especially of Nakula and Sahadeva, Madri the wife of Pāṇḍu being sister to Salya); (*am*), n., N. of a son of Vipracitti; (*am*), n. an iron crowbar; any extraneous substance lodged in the body (as an arrow, thorn, splinter); a bone; sin, crime; poison; difficulty, embarrassment, distress; abuse, defamation; [cf. Gr. *κῆλα*; Hib. *cail*, 'a spear.'].—*Salya-karṣṭha*, *as*, m. 'quill-throated,' a porcupine.—*Salya-kriyā*, f. the extraction of thorns or other extraneous substances lodged in the body.—*Salya-tantra*, *am*, n., N. of a section of the *Aṣṭāṅga-hṛdaya-saṃhitā* (comprising chapters 25-34 of the *Uttara-tantra* or sixth book, and treating of the cure of external wounds).—*Salya-parvan*, *a*, n., N. of the ninth book of the *Mahā-bhārata*, (this book describes how, on the death of Karṇa, Salya, king of Madra, was appointed to the command of the Kuru army, and how a combat with maces took place between Salya and Bhīma, and another great battle between Salya and Yudhi-śhīra, in which the former was eventually killed.)—*Salya-protā*, *as*, *ā*, n. pierced or transfixed by an arrow.—*Salya-toman*, *a*, n. a porcupine's quill.—*Salya-vaṭ*, *ān*, *atī*, *al*, possessing an arrow, owning shafts; shooting arrows, one who has shot an arrow; set with stakes, hampered or harassed with difficulties.—*Salya-vāraṅga*, *am*, n. 'arrow-handle,' the part by which an arrow or other foreign substance lodged in the body is laid hold of during the operation of extraction.—*Salya-śāstra*, *am*, n. 'splinter-(extraction)-science,' that part of surgery which treats of the removal of extraneous substances lodged in the body; [cf. *āyur-veda*.]—*Salya-hartri*, *tā*, m. a remover of thorns, weeder.—*Salyāri* (*ya-ari*), *is*, m. 'enemy of Salya,' an epithet of Yudhi-śhīra.—*Salyāharaṇa-vidhī* (*ya-āh*), *is*, m. 'method of extracting splinters or other foreign substances,' N. of the twenty-eighth chapter of the *Sūtra-sthāna* or first book of the *Aṣṭāṅga-hṛdaya-saṃhitā*.—*Salyoddhāra* (*ya-ud*), *as*, m. extraction of arrows or thorns or other pointed substances from the body; wedding; the ceremony of cleansing or purifying a new house.

*Salyaka*, *as*, m. a dart, javelin, spear, pike; a stake, thorn; a porcupine; a hedgehog; the thorny shrub *Vangueria Spinosa*.

**शलङ्ग** *śalanga*, *as*, *m*. (said to be fr. rt. *śal*), a king, sovereign (= *loka-pāta*), a kind of salt.

**शलभ** *śalabha*, *as*, *m*. (according to *Upādi-s*, III. 122. fr. rt. *śal*, but cf. *śarabha*), a grasshopper; a locust; a moth; N. of an Asura.—*Śalabha-va*, *am*, n. the state or condition of a grass-

hopper.—*Śalabhāsura* (*bha-as*), *as*, m. the Asura *Śalabha*.

**शलाका** *śalākā*. See p. 995, col. 3.

**शलट** *śalāṭa*, *as*, *m*. (etymology doubtful), a cartload (= 20 times 100 Palas).

**शलटु** *śalātu*, *us*, *us*, *u* (said to be fr. rt. *śal*), unripe (as fruit); (*us*), m. a kind of root.

**शलतुर** *śalātura*, N. of the abode of the ancestors of Pāṇini; [cf. *śālāturiya*.]

**शलभोलि** *śalābholi*, *is*, *m*. (etymology doubtful), a camel.

**शलालु** *śalālu*, *n*. a sort of perfume or fragrant substance.

*Śalāluka*, *as*, *i*, *am*, purchased with or exchanged for the substance termed *Śalālu*; [cf. *śālāluka*.]

**शलक** *śalka*, *am*, *n*. (according to *Upādi-s*, III. 43. fr. rt. *śal*, but probably connected with *śala* and rt. *śri*), a part, portion, piece; bark (of a tree), rind; the scale of a fish; [cf. *valka*.]—*Śalkamaya*, *as*, *i*, *am*, scaly, flaky.

*Śalkala*, *am*, *n*. a part, portion; bark, rind; the scale of a fish.

*Śalkalin*, *i*, *m*. 'having scales,' a fish.

*Śalkin*, *i*, *m*. 'having scales,' a fish.

**शल्यदा** *śalpadā*, *f*. N. of a plant or root (= *meḍā*).

**शल्यपरिष्का** *śalpa-pariṣkā* = *śalpadā*.

**शलभ्** *śalbh*, cl. I. A. *śalbhate*, *śaśalbhe*, *śalbhitum*, to praise; to boast.

**शललि** *śalmali*, *is*, *m*. the silk-cotton tree; [cf. *sālmali*.]

*Śalmali*, *f*. = *sālmali* above.

**शल्य** *śalya*, &c. See col. 1.

**शल्ल** *śall*, a Sautra root meaning 'to go.'

*Salla*, *as*, *m*. a frog; (*am*), n. bark, rind; [cf. *śalka*.]

*Sallaka*, *as*, *m*. the plant *Bignonia Indica*, = *soṇa*; (*am*), n. bark, rind; (*i*), f. a porcupine; the gum olibanum tree, *Boswellia Thurifera* (= *gaja-bhakshā*, *surabhī*).—*Sallakī-drava*, *as*, *m*. 'Sallakī-essence,' incense, olibanum (= *vihla*).

**शल्य** *śalva*, *as*, *m*. N. of a country, (more usually written *sālva*, q. v.)

**श्व** *śva* (perhaps originally *śu*, and connected with rt. *śvi*, 'to swell, increase,' in the same way as rt. *hu* with rt. *hve*), cl. I. P. *śvati*, &c., to go, approach, (*śvati* is enumerated among the *gati-karmāṇaḥ* in *Naigh*. II. 14. and among the *paricāraṅga-karmāṇaḥ* according to some readings in *Naigh*. III. 5); to alter, change, transform, corrupt, cause to decay.

*Sava*, *as*, *am*, m. n. a dead body, corpse; (*am*), n. water.—*Sava-kāmya*, *as*, m. 'desirous of dead bodies,' a dog.—*Sava-dāha*, *as*, m. burning a corpse, cremation of a dead body.—*Sava-dāhaka*, *as*, or *śava-dāhin*, *i*, m. a corpse-burner.—*Sava-bhasman*, *a*, n. the ashes of a corpse.—*Sava-bhūta*, *as*, *ā*, *am*, become a corpse or like a corpse.—*Sava-yāna*, *am*, n. or *śava-ratha*, *as*, m. 'corpse-vehicle,' a bier, hearse, litter for carrying a dead body.—*Sava-vāhaka*, *as*, m. a corpse-carrier.—*Sava-sūdhana*, *am*, n. 'corpse-rite,' a magical and superstitious ceremony performed with a dead body.—*Sava-sparśa*, *as*, m. touching a corpse.—*Sava-sprīṣ*, *k*, *k*, *k*, one who has touched a corpse (and is consequently defiled).—*Savācchādana* (*va-āc*), *am*, *i*, *n*. f. the covering of a corpse, a shroud.

*Savara*, *as*, *m*. (said to be fr. *śva*, cf. *śabara*), a barbarian, savage, mountaineer, a Kirāta, (especially

one wearing peacocks' feathers as a decoration); water; the hand; N. of Siva; a particular Śāstra or sacred treatise; (*i*), f. a Sāvara female.—*Sāvara-lodhra*, *as*, *m*. the white Lodhra or Lodh tree.—*Sāvaramvāmin*, see *śabara-s*.—*Sāvarāla* (*ya-āla* for *āloya*?), *as*, *m*. a sort of Lodhra or Lodh tree.—*Sāvarālaya* (*ra-āl*) or *sāvaramvāsa* (*ra-āu*), *as*, *m*. the abode of outcasts or of wild barbarous tribes.

*Savala*, *as*, *ā*, *am* (also written *śabala*), variegated, of a variegated colour, brindled, mottled (with various hues, as with brown or yellow, &c.), spotted (applied in *Rig-veda* X. 14, 10. to the two four-eyed watch-dogs of Yama; the word *śabala* being thought by some to be a corruption of *śarvara* or *śarbara* = *Képepos*); diversified, varied, divided into various parts; articulate, imitative; (*as*), m. a variegated colour; (*ā* or *i*), f. a brindled or spotted cow; the cow of plenty, *Kāmadhenu* [cf. *śabali*]; (*am*), n. water; a religious observance peculiar to the Buddhās.—*Sāvāla-gu*, *us*, *us*, *u*, having mottled cows.—*Sāvāla-tā*, *f*. or *sāvāla-iva*, *am*, n. variegation, variety of colour; variation, alternation.—*Sāvāli-kṛita*, *as*, *ā*, *am*, made of a variegated colour, variegated.

*Savas*, *as*, *n*. power, strength, vigour (*Ved.*); water (= *udaka*, *Naigh*. I. 12); a corpse; (*ās*), *m*. a proper N.

*Savasāna*, *as*, *ā*, *am*, *Ved.* powerful, very mighty, (*Sāy*. = *bala-vaṭ*, *ati-bala*); (*as*), *m*. a traveller; a road; (*am*), *n*. a cemetery.

*Savasā-vaṭ*, *ān*, *m*. *Ved.* 'powerful,' epithet of Indra.

*Savasini*, *i*, *inī*, *i*, powerful, mighty, (*Sāy*. = *bala-vaṭ*.)

*Savishtha*, *as*, *ā*, *am*, *Ved.* strongest, most powerful.

**शश** *śaś*, cl. I. P. *śaśati*, *śaśāsa*, *śaśitum*, to jump, leap, spring, bound, dance; A., *Ved.* to praise, laud, celebrate, (this sense appears to be doubtful and to result from a confusion with *śas* for rt. *śans*); [cf. *Lith.* *szōkti*; *Slav.* *skakati*, 'to dance.']

*Śaśa*, *as*, *m*. a hare, rabbit, (its flesh is said to be greatly valued and is offered at *Srāddhas*); a spot or spots on the moon (supposed to resemble those on a hare); a man of mild and virtuous character but uxorious and easily led, (one of the four classes into which men are divided by erotic writers; he is described as gentle in speech and temper, with soft limbs and fine hair); the Lodh tree, *Symplocos Race-mosa* (= *lodhra*); gum-myrrh; N. of a part of *Jambū-dvīpa*; [cf. *Old Germ.* *haso*; *Angl. Sax.* *hara*; *Lith.* *kiskis*, *zuikis*; *Russ.* *zecz*.]—*Śaśa-karṇa*, *as*, *m*. 'rabbit-eared,' N. of the author of the hymn *Rig-veda* VIII. 9 (having the patronymic *Kāṇva*).—*Śaśa-dhara*, *as*, *m*. 'having (marks like) a hare,' the moon; camphor; N. of a commentator.—*Śaśadhara-mauli*, *is*, *m*. 'moon-crested,' epithet of Siva.—*Śaśa-dhāriya*, N. of Śaśa-dhara's philosophical treatise on the nature of atoms, &c.—*Śaśa-dharmān*, *ā*, *m*. N. of a king of the Maurya dynasty (a descendant of *Candragupta*).—*Śaśa-plutaka*, *am*, *n*. a mark or scratch with a finger-nail.—*Śaśa-bhrīṭ*, *t*, *m*. 'hare-(mark)-possessing,' the moon.—*Śaśabhṛid-bhrīṭ*, *t*, or (according to *Sabda-k.*) *śaśabhṛid-bhrīṭa*, *as*, *m*. 'moon-bearer,' epithet of Siva (as bearing the moon on his brow).—*Śaśa-mātra*, *as*, *i*, *am*, 'having the measure of a hare,' as large as a hare.—*Śaśa-rajās*, *as*, *n*. 'a speck of dust or dirt on a hare,' a particular measure.—*Śaśa-lakṣhmaṇa*, *as*, *m*. 'hare-marked,' epithet of the moon.—*Śaśa-līchana*, *as*, *m*. 'hare-marked,' the moon.—*Śaśa-lupta*, *am*, *n*. see *Pāp*. VI. 2, 145.—*Śaśa-toman*, *a*, *n*. the hair of a hare or rabbit, hare-skin, rabbit-skin.—*Śaśa-vindu*, *us*, *m*. 'hare-spotted,' the moon; N. of a king (son of *Citra-ratha*); an epithet of Vishnu or Kṛishṇa.—*Śaśa-vishāṇa*, *am*, *n*. 'rabbit's-horn,' anything impossible or extraordinary, an

impossibility. — *Saśa-śimbikā*, f. a particular plant (= *jivanti*). — *Saśa-śthalī*, f. the Doab or country between the Ganges and Jumna rivers (= *antarvedī*). — *Saśānka* ('*śa-an*'), as, m. 'hare-marked,' the moon; camphor. — *Saśānka-kirana-prakhya*, as, ā, am, resembling a ray of the moon, like a moon-beam. — *Saśānka-bhās*, ās, ās, ās, shining like the moon. — *Saśānka-mārtī*, īs, m. 'having a form marked like a hare,' epithet of the moon. — *Saśānka-lekhā*, f. 'moon-streak,' a digit of the moon, the lunar crescent. — *Saśānka-ratī*, f., N. of the twelfth book of the Kathā-sarīt-sāgara. — *Saśānka-sringa*, am, n. a horn or point of the moon's crescent (?). — *Saśānkhārda-mukha* ('*ka-ar*'), as, ī, am, crescent-headed (said of an arrow). — *Saśāda* ('*śa-ada*'), as, m. 'hare-eater,' a hawk, falcon; N. of a son of Ikshvāku. — *Saśādāna* ('*śa-ad*'), as, m. 'hare-eater,' a hawk, falcon. — *Saśorṇa* ('*śa-ūr*'), am, n. the hair of a hare or rabbit, hare-skin.

*Saśaka*, as, m. a hare, rabbit. — *Saśaka-vishāṇa*, am, n. = *śaśa-vishāṇa*. — *Saśakādharma* ('*ka-adh*'), as, m. a miserable little rabbit.

*Saśat*, an, anti, at, leaping, jumping, going by leaps.

1. *Saśamāna*, as, ā, am (perhaps to be connected with rt. 1. *śam*, see 2. *śaśamāna*), Ved. praising, celebrating, offering praise.

*Saśānka*. See under *śaśa*.  
*Saśāṇḍulī*, is, or *śaśāṇḍulī*, f. a kind of gourd or cucumber.

*Saśika*, ās, m. pl., N. of a people.  
*Saśin*, ī, m. 'hare-marked,' the moon, (see *śaśa-dhara*); the emblem of a particular Arhat or Jina; (*inī*), f. epithet of one of the sixteen digits of the moon. — *Saśi-kara*, as, m. a moon-beam. — *Saśi-kalā*, f. a digit of the moon (of which there are sixteen, see *kalā*); a species of Atīśakvārī metre (consisting of fifteen syllables in the Pāda); N. of a daughter of king Virasīgha, (also called *Candra-lekhā*); of a daughter of Śubandhu. — *Saśīkalā-bharaṇa* ('*lā-abh*'), as, m. 'ornamented with a digit of the moon,' epithet of Siva. — *Saśi-kānta*, as, m. 'moon-loved,' the moon-gem or moon-stone, see *candra-kānta*; (*am*), n. a lotus. — *Saśi-kirāṇa*, as, m. a ray or beam of the moon. — *Saśi-koṭī*, is, f. a horn of the moon. — *Saśi-graha*, as, m. 'moon-seizure,' an eclipse of the moon. — *Saśi-jā*, as, m. 'moon-born,' 'son of the moon,' epithet of Budha or Mercury. — *Saśi-deva*, as, m., N. of a king, (also called *Ranti-deva*). — *Saśi-dhāman*, a, n. the splendor or lustre of the moon. — *Saśi-dhvaja*, as, m., N. of the king of Bhallāṭa-nagara, q. v. — *Saśi-pāda*, as, m. a moon-beam. — *Saśi-prabhā*, f. the lustre or radiance of the moon, moonlight; (*as*, ā, am), having the lustre of the moon, radiant as the moon; (*ā*), f. a proper N.; (*am*), n. the white esculent water-lily; = *muktā* (according to *Sabda-k*). — *Saśi-bhās*, ās, f. a moon-beam. — *Saśi-bhūshana*, as, m. 'moon-decorated,' epithet of Siva; [cf. *śaśi-sekhara*.] — *Saśi-mayūkhā*, as, m. a ray of the moon, moon-beam. — *Saśi-mukha*, as, ī, am, 'moon-faced,' having a beautiful face. — *Saśi-maulī*, is, m. 'moon-crested,' epithet of Siva. — *Saśi-raśmī*, is, m. a moon-beam. — *Saśi-lekhā*, f. 'moon-streak,' a digit of the moon; the plant *Menispermum Glabrum* or another plant (= *guḍūcī*); N. of an Apsaras; a kind of metre (either a variety of the Atijagatī or of the Atīśakvārī; cf. *śaśi-kalā*). — *Saśi-vadānā*, f. 'moon-faced,' a woman with a beautiful face; a species of the Gāyatrī metre. — *Saśi-varadhana*, as, m., N. of a poet. — *Saśi-rātīkū*, f. a particular plant (= *punar-navā*). — *Saśi-sekhara*, as, m. 'moon-crested,' epithet of Siva (as represented with a crescent of the moon on his brow); of one of the Jaina pontiffs. — *Saśiśa* ('*śi-śa*'), as, m. 'lord of the moon,' Siva. — *Saśiśa-śiśa-śiśa*, is, m. wounding the child of Siva.

*Saśiyas*, ān, asī, as, Ved. springing, leaping, assailing, (Śāy. = *utplavamāna*, leaping up, Rīg-veda IV. 32, 3); (*asī*), f., N. of the queen of king Taranta (Rīg-veda V. 61, 6).

**शशमान** 2. *śaśamāna*, as, ā, am (fr. rt. 1. *śam*; for 1. *śaśamāna* see col. 1), Ved. one who has pacified, &c.; being pacified, &c.

**शशय** *śaśaya*, as, ā, am (fr. rt. 1. *śi*), Ved. lying, reposing, being, (Śāy. = *śayāna*, *varitamāna*).  
*Saśayāna*, as, ā, am, Ved. lying, reposing, sleeping, (Śāy. = *śiśyāna*, Rīg-veda VII. 103, 1.)

**शश्रमाण** *śaśramāṇa*, as, ā, am (fr. rt. *śram*), Ved. toiling, struggling, serving laboriously or diligently.

**शश्रुचे** *śaśvācī* (fr. rt. *śvāc*), Ved., according to Śāy. on Rīg-veda III. 33. 10 = *parishvajānāya*, connecting it with rt. *śvaj* or *svaj*.

**शश्रुत्** *śaśvat* (probably a reduplicated form fr. rt. *śvi*, cf. *viśva*); the form of the nom. masc. appears to be doubtful, but *ati*, *at* are found for the nom. fem. and neut., the latter being used adverbially, 'continually increasing,' lasting, perpetual, continuous (Ved.); many, numerous, (Śāy. and Naigh. III. 1 = *bahu*); (*at*), ind. perpetually, externally, continually, repeatedly, frequently, always, again and again, (*śaśvat-chaśvat*, again and again, constantly); (*ati*), f., N. of a woman belonging to the family of Angiras (author of Rīg-veda VIII. 1, 34); [cf. Gr. *nās* for *ānas*.] — *Saśvat-chāntī*, is, f. (for *śaśvat-sāntī*), everlasting peace or tranquillity, eternal rest. — *Saśvat-tama*, as, ā, am, Ved. most constant, very regular or frequent.

*Saśva*, Nom. P. *śaśvati* = *śaśvāyate* (Vopa-deva XXI. 8).

*Saśvadhā*, ind., Ved. constantly, continually.  
*Saśvāya*, Nom. A. *śaśvāyate*, &c., to be or become eternal.

**शश** *śash* [cf. rt. 1. *śas*], cl. 1. P. *śashati*, *śaśāsha*, *śashitum*, to hurt, injure, strike, wound, kill.

**शशकुल** *śashkula*, as, m. a particular plant or tree, = *dhūtī*, *kararāja*; (*i*), f. the orifice of the ear, auditory passage; rice-gruel or barley-water (mixed with rice, sesamum, and other grain); a sort of fish (called *Sauri* in Hindi); a kind of baked cake or pie (= *śakulī*).

**शश्य** *śashpa*. See below.

**शस** 1. *śas* (said to be connected with rt. 1. *śam*, cf. rt. *śash*), cl. 1. P. *śasati*, *śaśāsa* (3rd pl. *śaśasuh*), *śasitum*, to cut, wound, hurt, injure, strike, kill, destroy; [cf. Lat. *hostia*; Goth. *husel*; Angl. Sax. *husel*.]

*Śashpa*, am, n. (according to Upādi-s. III. 28. fr. rt. 1. *śas* above), young grass [cf. 2. *śasya*]; (*as*, *am*), m. n. loss of intellect or of confidence (= *pratibhā-kshaya*, in this sense only masc. according to some); [cf. Lat. *eccespes*.] — *Śashpa-bhuj*, k, k, eating grass, any animal feeding on grass. — *Śashpa-vrīṣhī*, f. a seat of Kusā grass.

*Sasana*, am, n. the act of wounding, killing, immolation, slaughtering an animal in sacrifice; [cf. *samana*.]

*Sasita* in *vi-sasita*, q. v.  
*Sasitrī*, tā, trī, trī, a cutter, wounder. See *vi-sasitrī*.

*Sasitvā*, ind. having wounded or hurt.  
2. *śasta*, as, ā, am (for 1. *śasta* see p. 985, col. 2), wounded, injured; struck, killed, (*praśasta*, destroyed.)

*Sastaka*, am, n. (probably to be connected with rt. 1. *śas*, by some referred to 1. *śasta*), a defence for the finger of an archer.

*Sastrī*, bī, trī, trī, a cutter &c., in *vi-sastrī*, q. v.  
2. *sastra*, am, n. (for 1. *sastra* see p. 985, col. 2), an instrument for cutting or wounding, a cutting weapon, a weapon or arms (in general); an instrument or tool; iron; steel; (*as*), m. a sword, scymitar; (*i*), f. a knife. — *Sastra-kāra*, as, m. 'weapon-maker,' an armourer. — *Sastra-kuśala*, as, ā, am, skilled or expert in arms. — *Sastra-kośa*, as, m.

the sheath of a weapon. — *Sastrakośa-taru*, us, m. a particular tree (= *piṇḍī-taru*). — *Sastra-khata*, as, ā, am, killed by weapons. — *Sastra-graha*, as, m. taking arms. — *Sastra-grāhīn*, ī, m. 'weapon-taker,' 'weapon-holder,' an armed man.

— *Sastra-ghuṣṭa-kara*, as, ī, am, making a noise with iron weapons, &c. — *Sastra-jāla*, am, n. a quantity of weapons. — *Sastra-jivīn*, ī, m. 'living by weapons,' a soldier by profession. — *Sastra-tyāga*, as, m. abandoning or throwing away a weapon.

— *Sastra-devatā*, f. 'weapon-deity,' a deified weapon (represented as the offspring of Kṛiśāśva, and according to some accounts one hundred in number). — *Sastra-dhara*, as, m. 'bearing weapons,' an armed man or soldier, a warrior. — *Sastra-dhāraṇa*, am, n. the act of carrying arms. — *Sastra-dhāraṇa-jivaka*, as, ikā, am, one who lives by carrying arms; (*as*), m. a soldier. — *Sastra-dhārīn*, ī, inī, ī, bearing arms. — *Sastra-nītya*, as, ā, am, one who is continually under arms. — *Sastranyāsa*, as, m. the laying down of arms. — *Sastrapānī*, is, is, ī, 'weapon-handed,' bearing arms or weapons, armed; (*is*), m. an armed warrior. — *Sastrapānīn*, ī, inī, ī, = *sastra-pānī*. — *Sastra-pāta*, as, m. the fall or stroke of a weapon. — *Sastra-pūta*, as, ā, am, purified by arms, absolved from guilt by dying in the field of battle. — *Sastra-praharaṇa*, as, ā, am, striking or wounding with weapons, using arms. — *Sastra-prahāra*, as, m. a wound inflicted with a weapon. — *Sastra-bhṛit*, t, t, t, bearing weapons; (*t*), m. an armed man; a soldier, warrior. — *Sastra-mārja*, as, m. a weapon-cleaner, furbisher, armourer. — *Sastra-vidyā*, f. the science of arms. — *Sastra-vidvas*, ān, uṣhī, at, skilled in arms. — *Sastra-vṛitti*, is, m. 'making a livelihood by arms,' a soldier, a man at arms. — *Sastra-sāstra*, am, n. the science of arms, military science. — *Sastra-sīkhīn*, ī, inī, ī, proud of (the practice of) weapons. — *Sastra-saṃghatī*, is, f. or *sastra-samūha*, as, m. a quantity or collection of weapons; an arsenal, armoury. — *Sastra-sampāta*, as, m. descent or sudden fall of a number of weapons.

— *Sastra-hata*, as, ā, am, struck or killed by a weapon. — *Sastra-hasta*, as, m. 'weapon-handed,' an armed man. — *Sastrājīva* ('*ra-āj*'), as, ā or ī, am, living by arms; (*as*), m. a soldier; (*i*), f. (with Śāktas) one of the eight Akulas. — *Sastrābhīyāsa* ('*ra-abh*'), as, m. the practice of arms, military exercise (= *astra-sīkshā*, *khuralī*). — *Sastrāyasa* ('*ra-ay*'), am, n. iron; steel. — *Sastrārcīs* ('*ra-ar*'), is, is, is, blazing with weapons, one whose flame is a weapon. — *Sastrāstra* ('*ra-as*'), am, n. weapons both for striking and throwing, arms and missile weapons, arms or weapons (generally). — *Sastrāstra-bhṛit*, t, m. 'bearing arms and missile weapons,' a soldier, warrior. — *Sastrāstra-bhṛit-tva*, am, n. bearing arms for striking and throwing, the use of arms. — *Sastrothāpana* ('*ra-ut*'), am, n. the act of raising a weapon (so as to strike). — *Sastrodyama* ('*ra-ud*'), as, m. lifting up a weapon. — *Sastropakarāṇa* ('*ra-up*'), am, n. arms and instruments of warfare, military apparatus. — *Sastropajivīn* ('*ra-up*'), ī, m. 'living by arms,' a soldier, a man at arms.

*Sastraka*, am, n. iron, steel; = 2. *sastra*, col. 2.  
*Sastrika*, as, ā, am (at the end of comps.), having a knife; (*ā*), f. a knife, blade.

*Sastrīn*, ī, inī, ī, having weapons, bearing arms, armed, armed with a sword, accoutred.

*Sastrī*, f. a knife. See under 2. *sastra*, col. 2.  
*Sastrā*, ind. having wounded, having hurt, &c.

*Saspa*, am, n. [cf. *śashpa*], young grass; loss of confidence or of understanding.

2. *śasya*, as, ā, am (for 1. *śasya* see under rt. *śans*, p. 985), to be cut, to be wounded or injured; (*am*), n. corn or grain (in general); the fruit or produce of any plant or tree. — *Śasya-kshetra*, am, n. a corn-field. — *Śasya-dhvansīn*, ī, inī, ī, destroying corn; (*i*), m. the tree *Cedrela Tunna* (= *tunna*, and commonly called *Toon*). — *Śasya-bhākshaka*, as, ikā, am, corn-eating, granivorous; an eater of

corn. — *Śasya-bhakṣhaṇa*, *am*, n. the act of feeding upon grain. — *Śasya-majjari*, *f.* an ear or spike of corn; a fruit-stalk. — *Śasya-mālin*, *i*, *inī*, *t*, garlanded with fruits, crowned with harvests (as the earth). — *Śasya-rakshaka*, *as*, *m.* 'corn-guardian,' a watchman set to guard a field of corn. — *Śasya-sūlin*, *i*, *inī*, *t*, abounding with corn. — *Śasya-sūka*, *am*, n. an awn or beard of corn. — *Śasya-sampad*, *t*, *f.* abundance of corn. — *Śasya-sambara*, *as*, *m.* the Śāl tree, *Shorea Robusta*. — *Śasyād* (*ya-ad*), *t*, *t*, *t*, eating grain. — *Śasyāru* (*ya-āru*), *us*, *m.* a small variety of the Sanī tree.

**शस्** 2. *śas*, cl. 2. P. *śasti*, &c., to sleep, = *śas*, q. v.

**शस्** 3. *śas*, the technical case-termination of the accusative plural; the Taddhita affix *śas* (forming adverbs from nouns, especially from numerals and words expressive of quantity, see *śata-śas*, *bahu-śas*, &c.).

**शकुली** *śakulī*, *f.* a kind of baked cake or pie, (also written *śashkulī*.)

**शस्ति** *śasti*, &c. See under *rt. śaps*, p. 985.

**शस्मन्** *śasman*, *śasyamāna*, &c. See under *rt. śans*, p. 985.

**शस्य** 1. and 2. *śasya*. See under *rts. śans* and 1. *śas*.

**शंसप** *śaṅśapa*, *as*, *i*, *am* (fr. *śiṅśapā* with substitution of *ā* for *i*), made of *Śiṅśapā* wood, &c.; (*as*), *m.* a kind of cup or ladle made of *Śiṅśapā* wood; a proper N.

**शंसपयाना**, *as*, *m.* a patronymic of *Su-śarman*; *N.* of a Muni, teacher of the *Purāṇas*.

**शंसपयानि**, *is*, *m.*, *N.* of the author of a *Saṃhitā*.

**शंसपयानिका**, *f.*, *scil. saṃhitā*, the *Saṃhitā* of *Śaṅśapayāni*.

**शाक** *śāka*, *as*, *ā*, *am* (fr. *rt. i. śak*), *Ved.* strong, mighty, powerful; (*am*), *n. m.* any herb 'able to be eaten,' a vegetable, herb, pot-herb, greens, any edible leaf or fruit or root &c. used as a vegetable; (*as*), *m.* power, strength, energy, force; the *Śiṅśha* tree, *Acacia Śiṅśa*; the *Teak* tree (= *khara-pattra*); *N.* of the sixth of the seven *Dvīpas* (surrounded by the sea of milk or white sea, and inhabited by the *Ṛta-vratas*, *Satya-vratas*, *Dāna-vratas*, and *Anu-vratas*); *N.* of a people (the *Śākas* or *Scythians*); of a king; an era, period (usually commencing with some celebrated prince, as *Yudhi-śhīra*, *Vikramāditya*, *Śāli-vāhana*, who are hence denominated *Śākesvāras*; but applied especially to the era of *Śāli-vāhana*, commencing from the birth of that king, seventy-eight years after *Christ*); (*ā*), *f.*, *N.* of a plant (= *haritaki*). — *Śāka-śukrikā*, *f.* the tamarind (= *cinca*). — *Śāka-taru*, *us*, *m.* the *Teak* tree; the plant *Capparis Trifoliata*. — *Śāka-dāsa*, *as*, *m.*, *N.* of a teacher of the *Sāma-veda*. — *Śāka-dvīpa*, *as*, *m.*, *N.* of a *Dvīpa*, (see above). — *Śākadīpīya*, *as*, *ā*, *am*, belonging to *Śāka-dvīpa*. — *Śāka-paṇa*, *as*, *m.* a handful of vegetables, &c. [cf. *yaṇa*], a measure equal to a handful. — *Śāka-pattra*, *as*, *m.* a particular plant or tree (= *śigru*). — *Śāka-pātra*, *am*, *n.* a vessel for vegetables, vegetable dish. — *Śāka-pārthiva*, *as*, *m.* the king of the period or era; [cf. *madhyama-padalopa*]. — *Śāka-prati*, *ind.* a little cowage. — *Śāka-bāleya*, *as*, *m.* a particular plant (= *brahma-yashī*, *bāleya-śāka*). — *Śākam-bhari*, *f.* 'herb-nourishing,' epithet of *Durgā*; of a city (supposed to be the modern *Sāmbhar*); observances in honour of *Durgā* (according to some). — *Śākambarīya*, *am*, *n.* a kind of fossil salt from a lake in the vicinity of the town *Sāmbhara* or *Sāmbhar* in *Ajmere*. — *Śāka-yogyā*, *as*, *m.* coriander (= *dhānyaka*). — *Śāka-rādīta*, *as*, *ā*, *am*, *Ved.* composed of vegetables, &c. — *Śāka-rāja*, *as*, *m.* a particular pot-herb (= *vās-tūka*). — *Śāka-rīva* or *śāka-rīvaka*, *as*, *m.* the

egg-plant, *Solanum Melongena*. — *Śāka-vīra*, *as*, *m.* a particular herb, *Chenopodium Album*. — *Śāka-ryiksha*, *as*, *m.* the *Teak* tree. — *Śāka-vrata*, *am*, *n.* a particular vow, abstinence from vegetables, &c. — *Śāka-śākaṭa* or *śāka-śākina*, *am*, *n.* a field cultivated for esculent plants, a field of vegetables, kitchen garden. — *Śāka-śreshṭha*, *as*, *m.* 'best of herbs,' a kind of vegetable, *Chenopodium Album*; (*ā*), *f.* a particular plant (= *jivanti*); a kind of shrub (= *ḍodī*); the egg-plant. — *Śākaśhya* (*ka-ākh*), *as*, *m.* the *Teak* tree; (*am*), *n.* a vegetable, pot-herb, esculent plant. — *Śākānga* (*ka-an*), *am*, *n.* pepper (as an accessory to vegetables). — *Śākāma* (*ka-am*), *am*, *n.* the hog-plum (= *erikshāmāla*). — *Śākāmbhavana*, *am*, *n.* sorrel (= *śukra*). — *Śākālabu* (*ka-ab*), *us*, *m.* a species of gourd or cucumber (= *rājālabu*). — *Śākāshṭakā* (*ka-ash*), *f.* a festival on the eighth day of the second half of the month *Māgha*. — *Śākāhāra* (*ka-āh*), *as*, *ā*, *am*, eating vegetables, living on herbs, a vegetarian.

*Śākin*, *i*, *inī*, *i*, possessed of power, powerful, mighty (*Ved.*); having vegetables or herbs; (*inī*), *f.*, *scil. bhūmi*, land planted with vegetables or pot-herbs, a field of vegetables; a kind of female demon or fairy attendant on *Durgā*; [cf. *ḍākinī*, *yoginī*, *khe-carī*.]

*Śākina*, *am*, *n.* a field (at the end of a comp., e. g. *ikshu-s*°, a field of sugar-canes; cf. *śāka-s*°).

**शाकट** *śākaṭa*, *as*, *i*, *am* (fr. *śākaṭa*), belonging or relating to a cart (as a load, horse, &c.), going in a cart, drawing a cart; (*as*), *m.* any yoked animal, a draught-ox; a kind of tree (= *śleshmāntaka*); (*am*), *n.* a field (at the end of a comp., e. g. *ikshu-s*°, a field of sugar-canes; cf. *śāka-s*°). — *Śākāṭākhya* (*ṭa-ākh*), *as*, *m.* a particular tree (= *i. āhava*).

**Śākāṭāyana**, *as*, *m.*, *N.* of a philologist and grammarian (generally mentioned with *Pāṇini*, *Amara*, *Jainendra*, *Kāśa-kṛtsna*, *Jayanta*, *Candra*, &c.); of the author of a law-book.

**Śākāṭāyani**, *is*, *m.* a proper N.

**Śākāṭika**, *as*, *i*, *am*, belonging to a cart, &c., going in or on a cart.

**Śākāṭina**, *as*, *ā*, *am*, belonging or relating to a cart; (*as*), *m.* a cart-load, a measure of weight or value equal to a cart-load (= 20 *Tulās*).

**शाकपूणि** *śākāpūṇi*, *is*, *m.* (sometimes written *śākāpūṇi*), *N.* of an ancient interpreter of the *Veda* (quoted as an authority in the *Nirukta*).

**शाकरी** *śākari*, *f.* (probably for *śākāri*), *scil. vi-bhāshā*, one of the *Vibhāshās* or corrupt dialects (that spoken by the *Śākāra*, q. v.).

**शाकल** *śākala*, *as*, *i*, *am* (fr. *śākala*, but in some senses fr. *śākalya*), relating to a piece or portion; (*as*), *m.* a school of the *Rig-veda* (whose founder is thought to have been the elder *Śākala*, see below); a kind of sacrifice or sacrificial ceremony (one performed according to the rites of the *Śākala* school); (*ās*), *m. pl.*, *N.* of a tribe inhabiting *Bhārata-varsha*; the followers of the *Śākala* school of the *Veda*; (*am*), *n.* a fragment, splinter (*Ved.* = *śākala*); *N.* of the *Rig-veda* *Prātiśākhya*, (see below); *N.* of a town, (also read *Śākala*). — *Śākala-prātiśākhya*, *am*, *n.*, *N.* of the *Rig-veda* *Prātiśākhya* ascribed to *Saunaka* and preserved by his pupils for the use of the *Śākalas* or their school, (this is the only one of the numerous *Rig-veda* *Prātiśākhya*s that has come down to us; it is written in verse, the metres consisting of a mixture of the *Sloka* with other more ancient kinds). — *Śākala-sākhā*, *f.* 'the *Śākala* branch,' i. e. the recension or traditional text of the *Rig-veda* preserved by the *Śākalas* (the only extant recension). — *Śākala-saṃhitā*, *f.* the *Saṃhitā* of *Śākala*. — *Śākala-homa*, *as*, *m.* a particular kind of sacrifice. — *Śākalahomiya*, *as*, *ā*, *am*, relating or belonging to the *Śākala-homa* (*Manu* XI. 256).

**Śākālaka**, *as*, *m.* a follower of *Śākala* (?) or of *Śākalya*.

**Śākālika**, *as*, *i*, *am*, belonging or relating to *Sākāla*, belonging to a piece or part, having a piece or portion, fragmentary.

**Śākalya**, *as*, *m.*, *N.* of a poet; of an ancient grammarian (who preceded *Pāṇini* and is referred to four times in his grammar; he is supposed to have arranged the *Pada* text of the *Rig-veda*; there appear, however, to have been two *Śākalyas*, an elder called *Śākalya-pīṭri*, 'the father of *Śākalya*' or *Sthavira*, and a younger whose opinions differed from those of his father). — *Śākalya-pīṭri*, *tā*, *m.* the father of *Śākalya*. — *Śākalya-saṃhitā-pariśiṣṭa*, *am*, *n.* a sequel or supplement to the *Saṃhitā* of *Śākalya*.

**शाकार** *śākāra*, *as*, *i*, *am* (fr. *śākāra*), acting or speaking like a *Sākāra*, i. e. in a low manner; (*i*), *f.* the corrupt dialect spoken by the *Sākāra*, (see *śākāra*.)

**शाकुण** *śakuṇa*, *as*, *i*, *am*, repentant, regretting, (according to *Sabda-k.* = *parottāpīn*.)

**शाकुन** *śākuna*, *as*, *i*, *am* (fr. *śākuna*), belonging or relating to birds; relating to omens, ominous, portentous. — *Śākuna-sārōdhāra* (*ra-ud*), *as*, *m.*, *N.* of a treatise on omens.

**Śākunika**, *as*, *i*, *am*, relating to birds, belonging to omens, ominous; (*as*), *m.* a fowler, bird-catcher; (*am*), *n.* interpretation of omens or dreams, &c.

**Śākuneya**, *as*, *i*, *am*, relating to birds or omens; (*as*), *m.* a small owl (= *chundula*); *N.* of a Muni, (*Śākuneya dharmān*, the laws of *Śākuneya*.)

**शाकुनल** *śākuntala*, *as*, *m.* (fr. *śākuntalā*), a metonymic of *Bharata* (sovereign of *India* as son of *Śākuntalā* and *Dushyanta*); (*am*), *n.* the drama commonly called *Śākuntalā* or *Abhijñāna-Śākuntalā*. — *Śākuntalopakhyaṇa* (*ta-up*), *am*, *n.*, *N.* of an episode of the *Mahā-bhārata* (*Ādi-parvan* 2815–3125, giving an account of the love of *Śākuntalā* and *Dushyanta*, and of the origin of the family of the *Bharatas*; *Kalidāsa* derived the materials for his drama called *Śākuntalā* from this source).

**Śākuntaleya**, *as*, *m.* a metonymic of *Bharata* (= *śākuntala* above).

**शाकुलिक** *śākulika*, *as*, *i*, *am* (fr. *śākula*), belonging to fish; (*as*), *m.* a fisherman.

**शाकर** *śākara*, *as*, *m.* (fr. *śākara*), an ox; (*am*), *n.* a particular kind of metre; [cf. *śākari*.]

**शाक्री** *śākri*, *f.*, *N.* of one of the five *Vibhāshās* or corrupt dialects.

**शाक्त** *śakta*, *as*, *i*, *am* (fr. *śakti*), relating to power or energy, relating to *Sakti* or the divine energy under its female personification; (*as*), *m.* a worshipper of the divine power under its female representation, (this power or energy which was at first regarded as the mere will of the Supreme Being willing to create the universe was afterwards thought of as a separate deity, and identified with the wives of the *Triad*, *Sarasvatī* being the *Sakti* or Energy of *Brahman*, *Lakshmi* of *Vishṇu*, and *Durgā* of *Siva*, but the latter being the Destroyer, his Energy became the personification of everything terrible, and his wife *Durgā*, representing this terrific power, became a favourite object of propitiation and worship; hence the *Śāktas* are generally worshippers of *Durgā*, and form one of the three principal sects of the *Hindūs*; the tenets of this sect are contained in the *Tantras* [see *tantra*], and the ritual enjoined is of two kinds, the impurer being called *vāmācāra*, q. v., the purer *dakṣiṇācāra*, q. v., which has led to a division of the sect into *vāmācārin*s and *dakṣiṇācārin*s; a teacher, preceptor (*Ved.*, *Sāy.* = *śaktimat*, *śikshaka*). — *Śākta-tantra*, *am*, *n.*, *N.* of a *Tantra* work. — *Śākta-bhāshya*, *am*, *n.*, *N.* of a work by *Abhinava-gupta*. — *Śāktānanda-tarāṅginī* (*ta-an*), *f.*, *N.* of a work compiled for the use of the *Śāktas* from the *Tantras* and *Purāṇas*.

**Śāktika**, *as*, *m.* a worshipper of the *Sakti* or

female personification of the divine energy, a Śakta, (see above); a spearman, (see śāktika below.)

Śāktika, *as, ī, am*, belonging or relating to a spear, spearing, speared; (*as*), *m.* a spearman, lancer.

Śākteya, *as, m.* a worshipper of the Śakti, a Śakta, *q. v.*; the son of Śakti, i. e. Parāśara.

Śāktya, *as, m.* a worshipper of the female principle or Śakti; a patronymic of the Vedic Rishi Gauri-viti; of Parāśara.

शाक्मन् śākman, *a, n.* = śakman, Ved. power, strength.

शाक्य śākya, *as, m.* (fr. śāka or fr. rt. 1. śak), *N.* of the family of the Buddha par excellence (founder of the Buddhist religion); *N.* of Buddha himself, (see buddha); *N.* of a son of Saṅjaya. — Śākya-bhikṣuka, *as, m.* a Buddhist ascetic or kind of religious mendicant; (*i*), *f.* a Buddhist nun. — Śākya-nūmi, *is, m.* 'the Śākya saint,' epithet of Buddha. — Śākya-vaṅsa, *as, m.* the Śākya family. — Śākya-vaṅsa-vatīrṇa ('śav'), *as, m.* 'incarnate in the family of the Śākyas,' epithet of Buddha. — Śākya-siṅha, *as, m.* 'the Śākya lion,' epithet of Buddha.

शाक्र śakra, *as, ī, am* (fr. śakra), relating to Śakra or Indra; (*i*), *f.* the wife of Indra; *N.* of Durgā.

शाक्यर śākyara, *as, m.* an ox; a bull, (see śākhara); a patronymic of the Vedic Rishi Rishabha; (*am*), *n.*, *N.* of a Śāman (identified with the Rathantara-śāman in Aitareya-Br. IV. 13).

शाख śākh (= rt. ślākh), *cl. I. P. śākhati, śākhītum*, to embrace, pervade.

Śākhā, *as, m.* (said to be fr. rt. śākh, but according to others fr. rt. 1. śak), a particular plant (= chitti); *N.* of Kumāra or Kārtikeya; of a son of Kumāra; of a place; (*ā*), *f.* the branch of a tree &c., a branch (in general); any part or division of an animal; an arm; a finger (Ved.), the fingers being compared to branches); a sect, faction, party; a subdivision, section (of any work); a branch or school or traditional recension of the Vedas, (i. e. the Sāphitā or collection of Mantras and the Brāhmaṇas in each Veda as received in conflicting schools, modified more or less both in variations of the actual text and in difference of arrangement, and even of interpretation; the work śākhā or branch is sometimes used to distinguish the three original Vedas from each other, as when it is said that 'Sāma hymns ought not to be recited in the neighbourhood of another Śākhā,' i. e. of the other two Vedas; but it properly applies to the various recensions or editions of any of the original Vedas handed down by different Carāṇas, i. e. by different schools or sects, each adhering to its own traditional text and interpretation: in the Carāṇa-vyūha, a work by Saunaka treating of these various schools, five Śākhās are enumerated of the Rīg-veda, viz. those of the Śākalas, Bāshkalas, Āśvalāyana, Śāṅkhāyana, and Māṇḍūkāyana; forty-two or forty-four out of eighty-six are mentioned of the Yajur-veda, fifteen of which belong to the Vjāsaneyins, including those of the Kāṇvas and Mādhyandinas; twelve out of a thousand said to have once existed of the Sāma-veda and nine of the Atharva-veda; of all these, however, the Rīg-veda is said to be now extant in one only, viz. the Śākalā-śākhā, the Yajur-veda in three and partially in four, the Sāma-veda in one or perhaps two, and the Atharva-veda in one; although the words carāṇa and śākhā are sometimes used synonymously, yet carāṇa properly applies to the sect or collection of persons united in one school, and śākhā to the traditional text followed, as in the phrase śākhām adhīte, he reads a particular recension of the Veda); any part of an animal devoid of sensibility (as a horn &c.); = an-tika (according to Śabda-k.); [cf. Lith. szakā; Russ. suk; Hlb. géag.] = Śākhā-kaṅṭha, *as, m.* a particular tree (= enūhi). — Śākhū-śākhamaṇya,

*am, n.* skipping from branch to branch, desultory study. — Śākhā-bandra-nyāya, *as, m.* 'the rule of the moon on a bough,' a phrase adduced as an illustration when an object seen or matter debated has its position or relation assigned to it merely from the appearance of contiguity or connection. — Śākhā-dhyetri ('khā-adh'), *tā, m.* the reader of a Śākhā, follower of any particular text of the Veda. — Śākhā-nagara or śākhā-pura, *am, n.* 'branch-town,' a suburb. — Śākhāntarīya-karman, *a, n.* the (rule of) action belonging to another school or sect. — Śākhā-pitta, *as, m.* inflammation of the extremities, (i. e. of the hands, feet, shoulders, &c.) — Śākhā-prakṛiti, *ayas, f. pl.* the eight remoter princes to be considered in time of war; [cf. pra-kṛti.] — Śākhā-bhṛit, *t, m.* 'branch-bearer,' a tree. — Śākhā-bheda, *as, m.* difference of school, (see śākhā). — Śākhā-mṛiga, *as, m.* 'branch-animal,' a monkey, ape; a squirrel. — Śākhā-mṛiga-gaṇāyuta ('ṇa-āy'), *as, ā, am*, filled with or possessed of troops of monkeys. — Śākhā-mṛigānika-pati ('ga-an'), *is, m.* 'lord of troops of monkeys,' epithet of Sugrīva. — Śākhāmlā ('khā-am'), *f.* a kind of plant (= vrikshāmla). — Śākhā-raṇḍa, *as, m.* a man who is faithless or a traitor to his Śākhā, i. e. a Brāhmaṇa who has changed his peculiar school of the Vedas. — Śākhā-rathya, *f.* a branch road (properly sixteen cubits in width). — Śākhā-vilina, *as, ā, am*, settled or sitting on branches (said of birds). — Śākhā-siphā, *f.* 'branch-root,' a root growing from a branch (as in the Indian fig, the branches of which shoot downwards to the ground and take fresh root there, = ava-roha); a creeper growing upwards from the root of a tree towards the top (according to some). — Śākhāśraya ('khā-ās'), *as, m.* recourse to a Śākhā, following a particular school. — Śākhāsthī ('khā-as'), *n.* the bone of the arm.

Śākhāla, *as, m.* a sort of cane (= vānira).  
Śākhin, *ī, inī, i*, having branches (literally or figuratively), branched, branching, ramifying; belonging to any branch or school or sect, &c.; (*i*), *m.* a tree; a Veda (as having various branches or schools); the follower of any school or sect, (often at the end of a comp., e. g. Mādhyandina-śākhin, a follower of the Mādhyandina school of the Vjāsaneyins, cf. kāṇva-s'); an inhabitant of the northern districts bordering on India, a Turk, Tartar (= turushka); *N.* of a king.

Śākhya, *as, ā, am*, belonging to the branch of a tree, branching, ramifying (literally or figuratively).

शाखोट śākhoṭa or śākhoṭaka, *as, m.* the small tree Tropicis Aspera (= piśāca-dru).

शाङ्कर śāṅkara, *as, ī, am* (fr. śāṅkara), belonging to or composed by Śāṅkara; (*as*), *m.* a bull; (*am*), *n.* a form of metre; [cf. śāṅkara, śāṅkara.]

Śāṅkari, *is, m.* a patronymic of Kārtikeya; of Gaṇeśa; fire; *N.* of a Muni.

शाङ्कुची śāṅkucī, *f.* the skate fish (= śāṅkucī, śāṅkocā).

शाङ्ख śāṅkha, *as, ī, am* (fr. śāṅkha), relating to the conch-shell, belonging to shells; (*am*), *n.* the sound of a conch-shell.

Śāṅkhamitrī, *is, m.*, *N.* of a Vedic grammarian, (also written śāṅkhamitra.)

Śāṅkhāyana, *as, m.*, *N.* of the author of the Śāṅkhāyana-Brāhmaṇa and of certain Śrauta-sūtras. — Śāṅkhāyana-carāṇa, *N.* of a Carāṇa of the Rīg-veda. — Śāṅkhāyana-brāhmaṇa, *am, n.*, *N.* of a Brāhmaṇa (belonging to the Rīg-veda; see brāhmaṇa). — Śāṅkhāyana-sūtra, *am, n.* the Śrauta-sūtras attributed to Śāṅkhāyana.

Śāṅkhāyanin, *inas, m. pl.* the pupils of Śāṅkhāyana.

Śāṅkhika, *as, ī, am*, made from the Śāṅkha, relating or belonging to the conch-shell or to any shell, shelly; (*as*), *m.* a shell-cutter, worker or dealer

in shells (constituting a particular caste called Śāṅkhāri); a player on the Śāṅkha, shell-blower (= śāṅkha-dhmā).

शाङ्गुषा śāṅgushthā, *f.* the shrub Abrus Precatorius (= guñjā).

Śāṅgoshthā, *f.* another reading for śāṅgushthā, *q. v.*

शाचि śāci, *is, is, i* (fr. rt. śac, cf. śaci), distinguished, renowned; strong. — Śāci-gu, *us, us, u*, Ved. having strong or renowned cattle; having powerful or clearly manifested rays. — Śāci-pūjana, *am, n.*, Ved. vehement or earnest worship; (*as, ā, am*), Ved. having strong or earnest worship.

शाट śāṭa, *as, m.* (fr. rt. śaṭ), a petticoat; a particular clean or white garment, gown; cloth.

Śāṭaka, *as, am, m. n.* a petticoat, garment, cloth; a kind of play (= nāṭaka, according to Śabda-k.).

Śāṭikā, *f.* a particular plant, the Zedoary (= saṭi).  
Śāṭi, *f.* = śāṭa above.

शाट्यायन śāṭyāyana, *as, m.*, *N.* of a Muni; (*am*), *n.*, *N.* of a Brāhmaṇa; a particular oblation for remedying anything wrong in the performance of an act or rite; (*as, ī, am*), of or belonging to Śāṭyāyana or to the Śāṭyāyana-Brāhmaṇa. — Śāṭyāyana-homa, *as, m.* the above oblation.

Śāṭyāyanaka, *am, n.* a passage from the Śāṭyāyana-Brāhmaṇa.

Śāṭyāyani, *is, m.*, *N.* of the author of a law-book.

Śāṭyāyanin, *inas, m. pl.* the followers of the Śāṭyāyana-Brāhmaṇa; *N.* of a Śākhā belonging to the Yajur-veda.

शाठ्य śāṭhya, *am, n.* (fr. śaṭha), wickedness, villainy, dishonesty, perfidy, deceit, roguery, knavery, hatred.

Śāṭhyāyāniya, *ās, m. pl.*, *N.* of a Śākhā or school.

शाड śād, *cl. I. A. śāḍate, śāḍitum*, = rt. śāl, *q. v.*

शाडुल śāḍula, *as, ā, am* (= śāḍula), abounding in fresh grass, green, verdant.

शाण 1. śāṇa, *as, ī, m. f.* (fr. rt. śo), a whetstone, grindstone; touchstone [cf. śāna]; a saw; [cf. Gr. kōno-s, kōno-v, kōno-t-s; Lat. cuneu-s; Engl. hone; Old Norse hein; Engl. Sax. hæn-an.] — Śāṇā-jīva ('ṇa-āj'), *as, m.* 'living by a whetstone,' an armorer. — Śāṇāśma-gharṣhaṇa ('ṇa-as'), *am, n.* rubbing (anything) on a touchstone or whetstone.

Śāṇita, *as, ā, am*, sharpened on a grindstone, whetted, ground.

शाण 2. śāṇa, *as, ī, am* (fr. śāṇa), made of hemp or Bengal flax, hempen, flaxen; (*as, ī*), *m. f.* a weight of four Māshas; (*am*), *n.* cloth made of hemp, coarse cloth, sack-cloth, canvas; a hempen garment; (*i*), *f.* a hempen cloth or garment; a new unseamed and single breadth of cloth (given to a student at his investiture for his upper garment), ragged or torn raiment; coarse or tattered clothes given to a Jainā ascetic at his initiation; a small tent or screen (especially one used as a retiring-room for actors, tumblers, &c.); gesture, gesticulation, making signs with the hands or eyes.

Śāṇi, *is, m.* a plant from the fibres of which a coarse cloth or cordage is prepared, Corchorus Ollitorius (= paṭṭa).

शाणीर śāṇira, *am, n.* (according to Śabda-k.) a bank in the Soṇa river (or, according to some, in the river Dardari).

शाण्ड śāṇḍa, *as, m.*, Ved., *N.* of a king.

शाण्डिल śāṇḍila, *as, ī, am* (fr. śāṇḍila), descended from Śāṇḍila, *q. v.*

Śāṇḍilī-putra, *as, m.*, Ved., *N.* of a teacher.

Śāṇḍilī-mātṛi, *tā, f.* a matron descended from Śāṇḍila.

*Śāṇḍīleya*, *as*, m. a descendant of Śaṇḍīla or of Śaṇḍīla.

*Śāṇḍīlya*, *as*, *-lī*, *am*, descended from Śaṇḍīla; coming from Śaṇḍīlya, composed by Śaṇḍīlya; (*as*), m., N. of a Muni or sage (from whom one of the three principal families of the Kanouj or Kānyakubja Brāhmins is said to be descended; he is the author of a law-book and of the Bhakti-sūtras); a form of Agni or fire; a kind of tree, *Ægle Marmelos* (= *vilva*). — *Śāṇḍīlya-gotra*, *am*, n. the family of Śaṇḍīlya. — *Śāṇḍīlya-vidyā*, f. the doctrine of Śaṇḍīlya (in the Chāndogya Upanishad). — *Śāṇḍīlya-sūtra*, *am*, n. the aphorisms of Śaṇḍīlya on faith and devotion (= *bhakti-sūtra*).

*Śāṇḍīlyāyana*, *as*, m. a patronymic.

**शान** *śāta*, *as*, *ā*, *am* (fr. rt. *śo*, cf. *śīta*; or in some senses perhaps to be regarded as an anom. past pass. part. of rt. *śad*), sharpened, sharp, whetted; thin, slender, emaciated; weak, feeble; beautiful, handsome; bappy, prosperous; (*am*), n. joy, pleasure, happiness; the thorn-apple. — *Śāta-sikha*, *as*, *ī*, *am*, sharp-pointed (as the nails &c.). — *Śātodari* (*śa-ud*), f. a thin-waisted woman.

1. *śātana*, *am*, n. the act of sharpening, whetting; sharpness, thinness.

**शान्तकर्मि** *śāntakarṁi*, *is*, m. (fr. *śāta-karṁa* or *śāta-karṁa* ?), N. of several Andhra kings.

*Śātakumbha*, *am*, n. (fr. *śāta-kumbha*), gold; the thorn-apple; (*as*), m. the plant *Nerium Odorum* (= *karavīra*). — *Śātakumbha-maya*, *as*, *ī*, *am*, made or consisting of gold, golden.

*Śātakumbha*, *am*, n. gold.

*Śātapatraka*, *as*, *ī*, m. f. (fr. *śāta-patra*), moonlight.

*Śātabhīsha*, *as*, m. (fr. *śāta-bhīshā*), one who is born during the lunar mansion called *Śāta-bhīshā* or *Śāta-bhīshaj*.

*Śātabhīshaja*, *as*, m. = *śātabhīsha* above.

*Śātabhīru*, *us*, m. (fr. *śāta-bhīru*), a kind of Mallikā or Arabian jasmine.

*Śātamanyava*, *as*, *ī*, *am* (fr. *śāta-manyava*), relating or belonging to Indra, worthy of Indra.

*Śātamāna*, *as*, *ī*, *am* (fr. *śāta-māna*), bought with the measure of one hundred.

*Śātavāneya*, *as*, m. (fr. *śāta-vāni*), Ved. a son of Śāta-vāni.

*Śātavāhana*, *as*, m. (fr. *śāta-vāhana*), a proper N.

**शान्त** 1. *śātana*. See under *śīta* above.

**शान्तपन्ता** *śātapantā*, m. du., Ved., according to Say. on *Ṛig-veda* X. 106, 5 = *sukhavantu*, 'possessors of happiness' or 'diminishers of unhappiness', (connected with rt. *śo*, *tanū-karṁe*; in Naigh. III. 6. mentioned together with *śimbātā* and *śāta-rū* among the *sukha-nāmāni*.)

**शान्त्य** *śātaya*. See under rt. *śad*, p. 991.

*Śātaka*, *as*, *ā*, *am*, one who destroys.

2. *śātana*, *am*, n. causing to fall or perish, causing to wither or decay; cutting off, withering, decaying; becoming thin or small, (in this sense perhaps connected with rt. *śo*, see *śāta*.)

*Śātta*, *as*, *ā*, *am*, caused to fall or perish, overthrown; cut off, (perhaps connected with rt. *śo*.)

*Śātin*, *ī*, *ini*, *ī*, cutting off, (at the end of a comp.)

**शान्ता** *śātala*, f. a particular plant or shrub (= *śātala*).

**शान्ताप** *śātāpa*, *as*, m., N. of the author of a law-book; [cf. *ṛikhaś-śātāpa*.]

*Śātāpīya*, *as*, *ā*, *am*, composed by Śātāpa.

**शान्त्य** *śātrava*, *as*, *ī*, *am* (fr. *śātru*), belonging to an enemy, hostile; (*as*), m. an enemy; (*am*), n. enmity, hostility; a multitude of enemies. — *Śātravengīta* (*va-in*), *am*, n. an enemy's intention.

*Śātravīya*, *as*, *ā*, *am*, relating to an enemy, hostile, inimical.

**शान्तल** *śātvala*, *ās*, m. pl., N. of a Śākha or school.

**शान्त** *śāda*, *as*, m. (fr. rt. *śad*), falling, dropping (Ved.); young or fresh grass; mud, (in these latter senses, according to Upādī-s. IV. 97, fr. rt. *śo*); [cf. Lith. *ezuda-s*: Hib. *caidhe*, 'dirt, a blemish'; *caidheach*, 'polluted.']. — *Śāda-harita*, *as*, *ā*, *am*, green or fresh with young grass.

*Śādvala*, *as*, *ā*, *am*, abounding in fresh or green grass; grassy; verdant, green; (*as*, *am*), m. n. a place abounding in young grass, a grassy spot; [cf. *śādvala*.] — *Śādvala-sthali*, f. a grassy spot.

**शान्** *śān* (properly a Nom. fr. *śāna* below), used only in Desid. P. A. *śīśān-sati*, *-te*, to whet, sharpen.

*Śāna*, *as*, m. (fr. rt. *śo*, cf. *śāna*), a touchstone; a whetstone, grindstone; (*ī*), f. a sort of cucumber or colocynth (= *indra-vārūṇi*); [cf. Angl. Sax. *hæman*.] — *Śāna-pāda*, *as*, m., N. of the Pāripātra mountain; a stone for grinding sandal.

**शान्तञ्च** *śānaśc*, (in grammar) a technical term for the Kṛit affix *āna* or *amāna*, used in forming present participles *Ātmane-pada*, or for *āna* substituted for *hi*, the affix of the 2nd sing. Impv.

**शानेश्वर** *śānaishvara* (fr. *śānaish-vara*), *as*, *ī*, *am*, relating to Saturn; falling on a Saturday.

**शान्त** *śānta*, *as*, *ā*, *am* (fr. rt. I. *śam*), appeased, allayed, calmed, alleviated, pacified, stilled, hushed, tranquil, calm, free from passions, contented, satisfied, undisturbed; put a stop to, put an end to, destroyed, annihilated, killed, deceased, dead, ceased, abated, subsided, extinguished; shaded, on the shady or auspicious side, auspicious (in augury, opposed to *dīpta*, q. v.); meek, humble; purified, cleansed; (*as*), m. an ascetic whose passions are subdued, one absorbed in meditation on the deity; tranquillity, tranquil devotion, quietism (as one of the Rasas, see *rasa*); indifference to all objects of pleasure and pain; (*ā*), f. a proper N.; N. of a Sakti; of the daughter of king Loma-pāda (wife of Rishya-śringa); (*am*), n. appeasing, pacifying, alleviation; (*am*), ind. enough, no more! hush! fie! for shame! heaven forbid! not so! — *Śānta-krodha*, *as*, *ā*, *am*, one whose anger is appeased. — *Śānta-śētas*, *ās*, *ās*, *as*, tranquil-minded; composed in mind, calm, unanxious. — *Śānta-jvara*, *as*, *ā*, *am*, one whose fever is alleviated. — *Śānta-lā*, f. or *śānta-tva*, *am*, n. quietness, calmness, quietism, meekness. — *Śānta-toya*, *as*, *ā*, *am*, having calm or still waters, gently flowing. — *Śānta-devatyā*, *as*, *ā*, *am*, who or what appeases a god, that by which a divinity is appeased. — *Śānta-mala*, *as*, *ā*, *am*, having all defilement removed. — *Śānta-moha*, *am*, n., scil. *sthāna*, 'having delusion dispelled,' one of the steps towards supreme happiness, (fourteen such *sthānas* are enumerated in the Jaina system). — *Śānta-ṛaya*, *as*, *ā*, *am*, slackened in speed. — *Śānta-rasa*, *as*, m. the sentiment of quietism or tranquillity (said to be illustrated in the Mahā-bhārata). — *Śāntarasa-nāṭaka*, *am*, n., N. of a drama. — *Śānta-rūpa*, *as*, *ā*, *am*, calm, tranquil. — *Śānta-rivāda*, *as*, *ā*, *am*, having disputes allayed, reconciled, appeased. — *Śāntātman* (*śa-āt*), *ā*, *ā*, *am*, of resigned or composed spirit, calm-minded. — *Śāntārtis* (*śa-ar*), *is*, *is*, *is*, whose flame is extinguished or abated, gone out (as fire).

*Śānti*, *is*, f. quiet, quietness, tranquillity, calmness, peace, ease, quietism, absence of passion, indifference to objects of pleasure or pain; rest, repose, remission; appeasing, pacification, allayment, alleviation, consolation, solace, satisfaction, reconciliation, settlement of differences; appeasing the stomach, satisfying hunger; any expiatory or propitiatory rite for averting evil or calamity; Expiation (personified as a daughter of Daksha and wife of Dharma); ceasing, cessation; causing to cease; good fortune, auspiciousness, felicity; preservation; (*is*), m., N. of the Indra of the tenth Manv-antara; of a pupil of Angiras; of a king; the sixteenth Jina or Jaina deified sage

of the present era; one of the Jaina emperors of the universe. — *Śānti-kara*, *as*, *ī*, *am*, causing tranquillity, calming, appeasing, soothing, consolatory. — *Śānti-kartri*, *tā*, *tri*, *tri*, causing tranquillity, calming, allaying; (*tā*), m. any divinity who averts evil. — *Śānti-karman*, *a*, n. any action leading to tranquillity or for averting evil. — *Śānti-kāma*, *as*, m. desire of tranquillity; (*as*, *ā*, *am*), desirous of tranquillity. — *Śānti-grīha*, *am*, n. a room for rest or retirement near the place of sacrifice. — *Śānti-śāntīrīkā*, f., N. of a poem by Kavi-śānta. — *Śānti-jāla*, *am*, n. = *śāntya-uda*. — *Śānti-da*, *as*, *ā*, *am*, giving tranquillity, tranquillizing. — *Śānti-devā*, f., N. of a daughter of Devaka. — *Śānti-parvan*, *a*, n. 'Tranquillizing-section,' N. of the twelfth book of the Mahā-bhārata, (the longest in the whole poem and consisting chiefly of stories, discourses, and episodes narrated for the tranquillizing of the troubled spirit of Yudhi-śhīra after the termination of the war and the slaughter of his many relatives.) — *Śānti-purāna*, *am*, n., N. of a Jaina work by Śānti-purāna. — *Śānti-ratna*, *am*, n. 'jewel of tranquillity,' N. of a work. — *Śānti-vrata*, *am*, n., N. of a particular religious observance (kept on the fifth day of the light half of the month Kārtika). — *Śānti-sūta*, *am*, n. 'a hundred verses on tranquillity,' N. of a short poem by Śī-śīhāna. — *Śānti-śīla*, *as*, m. 'quiet-tempered,' a proper N. — *Śānti-sarvasva*, *am*, n. 'essence of quietism,' N. of a work. — *Śānti-śūka*, *am*, n., N. of a hymn on quietism. — *Śānti-sūri*, *is*, m., N. of the author of a Jaina work. — *Śānti-homa*, *as*, m. a propitiatory oblation, a burnt offering to avert or remedy evil. — *Śāntya-uda* or *śāntya-udaka*, *am*, n. propitiatory water, water offered at sacrifices for propitiation, lustral water. — *Śāntya-uda-kumbha*, *as*, m. a vessel holding propitiatory water.

*Śāntika*, *as*, *ī*, *am*, propitiatory, expiatory; producing ease or quiet; relating to quiet, &c.; (*am*), n. observances or ceremonies for the removal of calamities. — *Śāntika-karman*, *a*, n. a magic rite performed for removing obstacles; [cf. *śānti-karman*.]

*Śāntvā*, ind. = *śamitrā*, having been tranquil.

**शान्तनु** *śāntanu*, *us*, m. (fr. *śāntanu* ?), the twenty-first sovereign of the lunar dynasty in the Dvāpara or third age, (he was son of Pratiṣṭa and was father of Bhīshma by Gaṅgā before he became the father of Viśvītra-virya by his wife Satya-vatī.)

*Śāntanava*, *as*, m. (fr. *śāntanu* above), a patronymic of Bhīshma (as son of king Śāntanu, the reputed great-uncle of the Pāṇḍavas); N. of the author of the *Phit-sūtras* on contentation; (*ī*), f., scil. *ṭikā*, the commentary composed by Śāntanu. — *Śāntana-vācārya* (*va-āc*), *as*, m. the author of the *Phit-sūtras*.

**शान्त्य** *śāntv* (probably connected with rt. I. *śam*; by some regarded as a Nom. fr. *śāntva* below; frequently, but less correctly, written *śāntv*), cl. 10. P. A. *śāntvayati*, *-te*, *āśāśāntvrat*, *śāntvayitum*, to console, comfort, soothe, coax, pacify, conciliate; to address gently or kindly.

*Śāntva*, *am*, n. (less correctly written *śāntva*), consolation, consoling, comforting; conciliation; mildness; mild speech; gentle or peaceable means. — *Śāntva-pūrram*, ind. in a conciliatory manner, coaxingly, (see *pūrra*). — *Śāntva-vāda*, *as*, *ā*, *am*, speaking in a kindly and affectionate manner.

*Śāntvana*, *am*, n. (less correctly written *śāntvana*), the act of appeasing or reconciling, conciliation, reconciliation; mildness; (at the end of an adj. comp.) appeasing; (*ā*, *am*), f. n. speaking kindly and in a conciliatory manner; friendly salutation and inquiry; (*āni*), n. pl. kind or flattering words.

*Śāntvayat*, *an*, *āni*, *at*, consoling, appeasing. *Śāntvayitvā*, ind. having consoled or comforted. *Śāntvīta*, *as*, *ā*, *am*, consoled, comforted. *Śāntvya* (anom. ind. part.), having consoled or comforted.

शान्त्वति śāntvati, is, f. a kind of plant or shrub (= brāhmaṇa-yashṭikā).

शाप śāpa, as, m. (fr. rt. 3. śap), curse, anathema, execration, cursing, reviling; abuse; oath, imprecation, affirmation by oath or ordeal; ban, interdiction. — Śāpa-grasta, as, ā, am, seized by a curse, suffering under a curse. — Śāpa-ja, as, ā, am, arising from a curse. — Śāpa-nāšana, as, ā, N. of a Muni. — Śāpa-prada, as, ā, am, 'curse-giving,' uttering imprecations. — Śāpa-bhīta, as, ā, am, dreading a curse. — Śāpa-mukta, as, ā, am, released from a curse. — Śāpa-mukti, is, f. or śāpa-moksha, as, m. deliverance from a curse. — Śāpa-yantṛita, as, ā, am, restrained by a curse. — Śāpānta (°pa-an°) or śāpāvasāna (°pa-av°), as, m. the end of a curse or of the period during which an imprecation takes effect. — Śāpāstra (°pa-as°), as, m. 'having curses for weapons,' a Muni, saint, (a curse pronounced by a Muni being formidable even to the deities). — Śāpotsarga (°pa-ut°), as, m. 'pouring out a curse,' the uttering of an imprecation. — Śāpoddhāra (°pa-ud°), as, m. deliverance from a curse.

Śāpita, as, ā, am, made to take an oath, one to whom an oath has been administered, sworn, adjured, proved by ordeal.

Śāpeya, see Gaṇa Sannakādi to Pān. IV, 3, 106. Śāpeyin, ī, m. a proper N.; (inaś), m. pl., N. of a school of the White Yajur-veda.

शापठिक śāpaṭhika, as, m. a peacock.

शाफरिक śāpharika, as, ī, am (fr. śāphara), relating to the Śāphara fish; (as), m. a fisherman.

शाफेय śāpheya, ās, m. pl., N. of a Śākha of the Yajur-veda; [cf. śāpeya.]

शाबर śābara, as, m., N. of the commentary written by Śabara-svāmin; of a work by Prāṇa-kṛishṇa; of a Tantra work ascribed to Siva. — Śābarabhāshya, am, n. the commentary written by Śabara-svāmin.

शब्द śabda, as, ī, am (fr. śabda), sonorous, sounding; relating to sound, (opposed to ārtha, q. v.); relating to or derived from words; verbal, oral; nominal (as inflection); (as), m. a philologist, grammarian; (ī), f. Sarasvatī (as goddess of speech and eloquence). — Śabda-bodha, as, m. 'verbal knowledge,' apprehension of the meaning of words, perception of the verbal or literal sense (of a sentence, &c.). — Śabda-vyājanā, f. (in rhetoric) suggestion or insinuation founded on words (as opposed to ārtha-vyājanā or suggestion dependent upon the meaning of words).

Śābdika, as, ī, am, relating to sounds or words; making a noise, sounding; verbal; (as), m. one skilled in words, a philologist, grammarian. — Śābdika-narastha, as, m., N. of a grammarian.

शाम śāma, as, ā, am (fr. rt. 1. śam), Ved. appeasing, curing, having curative properties.

Śāman, a, n. [cf. śāman], appeasing, reconciling, reconciliation, conciliation.

Śāmana, as, m. one who 'settles' or destroys, N. of Yama (= śamana); (am), n. conciliation; tranquillity, peace; settling, killing, slaughter; end, (śāmanam yā, to go to an end, be destroyed); (ī), f. the southern quarter.

Śāmala-dāsa or śāmala-bhaṭṭa, as, m., N. of a modern poet.

Śāmitra, am, n. a sacrificial vessel; a hearth or place (for cooking a sacrificial animal); a deadly blow; sacrificing; tying up cattle for sacrifice, &c.

Śāmīla, am, n. ashes (Pān. IV, 3, 144).

Śāmīlī, f. a chaplet, garland.

Śāmūlya, am, n. (probably connected with śāmala), Ved. (perhaps) anything requiring cleansing or expiation (as a dirty or defiled garment; according to Śāy. on Rīg-veda X, 85, 29 = śāmalam śārīram śārīra-chinnasya malasya dhāraṇam vastram).

Śāmūla, am, n., Ved. (according to some) an old woollen garment.

Śāmyat, an, anti, at, becoming calm or tranquil, being appeased; one who is placid or quiet.

शाम्बा śāmba, as, m., N. of a son of Kṛishṇa and Jāmbavatī (frequently mentioned in the Purāṇas and in the Mānsala-parvan of the Mahā-bhārata, where it is related that in consequence of the curse of some holy sages who had been deceived by a female disguise he had assumed, he was condemned to produce offspring in the shape of a terrific iron club for the destruction of the race of Vjishṇi and Andhaka; he is said to have been instructed by Nārada in the proper worship of the sun, and by Vyāsa in the ritual observances of the Magi; he is regarded as the author of the Sūrya-stotra hymn). — Śāmba-pura, am, n. or śāmba-purī, f., N. of a city founded by Śāmba (said to be situated on the banks of the Candra-bhāgā). — Śāmba-purāna, am, n., N. of a Purāna. — Śāmbādītya (°ba-ād°), as, m. a particular form of the sun. — Śāmbopapurāna (°ba-up°), am, n., N. of an Upa-Purāna.

शाम्बरिक śāmbarika, as, m. a proper N.

शाम्बरी śāmbarī, f. (fr. śāmbara), jugglery, sorcery, illusion (as practised by the Daitya Śāmbara); a sorceress.

शाम्बविक śāmbavika, as, m. (fr. śāmbu), a worker or dealer in shells.

Śāmbuka, as, m. a bivalve shell; [cf. śāmbuka.] Śāmbuvi, ayas, m. pl., N. of a Śākha or school. Śāmbūka, as, m. a bivalve shell.

शाम्भर śāmbhara, N. of a city in Ajmere (commonly called Śāmbhar or Śāmbher, where a particular kind of fossil salt is found). — Śāmbharanagara, am, n. the city of Śāmbhara.

Śāmbharāyani, f., N. of a woman, (also written śāmbharāyani.)

शाम्भव śāmbhava, as, ī, am (fr. śāmbhu), belonging to Śiva; (as), m. a worshipper of Śiva; the son of Śāmbhu; camphor; a sort of poison; a kind of plant (= śiva-mallī); bdellium (= gugulu); (ī), f., N. of Pārvatī; a kind of plant (= nīla-dūrīvā); the aperture through which the soul is said to escape (= mudrā-mārga); (am), n. the Deva-dātu. — Śāmbhava-deva, as, m., N. of a poet.

शाय śāya, as, m. (fr. rt. 1. śī), lying, sleeping.

ī. śāyaka, as, ikā, am, lying, sleeping, reposing; (ikā), f. sleeping, repose, sleep.

Śāyina, ī, inī, ī, lying down, reclining, sleeping, resting, abiding, (udhah-śāyīn, sleeping on the ground; eka-śāyīn, sleeping alone.)

शायक 2. śāyaka, as, m. (fr. rt. śo), an arrow; a sword; [cf. śāyaka.]

शार śār (also written sār), cl. 10. P. śārayati, -yitum, to be weak or feeble; to weaken; [cf. rt. śrī.]

शार śāra, as, ī, am (in some senses fr. rt. śrī; in others fr. śrī substituted for rt. śrī), variegated (in colour), of different colours (as dark hair mixed with grey); mottled, spotted; yellow; (as), m. hurting, injuring; variegating; a variegated colour; a mixture of blue and yellow, green; air, wind, (perhaps for sāra); a chess-man, piece used at chess or at a kind of backgammon, (for śāra, q. v.); (ī), f., Ved. an arrow; Kuśa grass; (am), n. a variegated colour. — Śāra-tā, f. or śāra-tva, am, n. variety of colour, yellowness.

Śāraṅga, as, ī, am [cf. śāraṅga], of a variegated colour, spotted, dappled; (as), m. the Cātaka bird, Cuculus Melanoleucus; a peacock; a bee; a deer; an elephant; (ī), f. a particular musical instrument, a stringed instrument played with a bow, a sort of fiddle; N. of the wife of Manda-pāla.

Śārī, is, m. a chess-man, piece at chess (or at a

kind of draughts); a little round ball (= guṭikā); a kind of die; (is), f. a kind of bird, (see śārīkā); an elephant's housings or armour; fraud, trick. — Śārīpaṭṭa, as, m. or śārī-phala, am, n. or śārī-phalaka, as, am, m. n. a chequered cloth or table for playing draughts, &c. — Śārī-putra, as, m., N. of a disciple of Buddha. — Śārī-sṛinkhalā, f. a sort of die for playing at draughts, &c.

Śārīkā, f. a kind of bird (commonly called Maina, either the Gracula Religiosa or the Turdus Salica, cf. śārīkā); a bow or stick used for playing the Vīṇā or any stringed instrument; chess-playing; a piece or man at chess or backgammon (according to some); N. of the tutelary goddess of Śārīṭaka.

Śārīta, as, ā, am, variegated, coloured.

Śārīvā, f. a particular plant (the root of which is used medicinally as a substitute for sarsaparilla, = śyāmā, ananta-mūla, utpala-śārīvā, cf. śārīvā).

Śārī, f. a kind of bird (= śārīkā); = kuśā (according to Śabda-k.).

Śārūka, as, ī, am, one who injures or destroys (with acc.); mischievous, noxious, injurious.

शारद śārada, as, ī, am (fr. śarad), autumnal, produced or growing in autumn; annual, lasting for a year or from year to year, perennial (said of the cities of the Asuras); new, recent [cf. rajju-sārada]; modest, diffident; belonging to the Asura Śarad (according to Śāy.); (as), m. autumnal sickness; autumnal sunshine; a year; a sort of kidney-bean (yellow. Mūṅg and another kind, = pīta-mudga, harin-mudga); a kind of plant (= kāsā); the Vakula tree; (au), m. du., scil. māstau, the two mouths of autumn (Ved.); (ā), f., N. of Sarasvatī; of Durgā; of a daughter of Deva-ratha; a kind of musical instrument, a sort of Vīṇā or lute; N. of certain plants (= brāhmī, śārīvā); = śārada-tilaka below; (ī), f. the plant Jussiaea Repens; the Saptaparna tree; the day of full moon in the month Kārtika or (according to some) Āsvina, = kojāgara-pūrṇimā; (am), n. corn, grain, fruit (as ripening in the autumn); the white lotus. — Śārada-tilaka, am, n., N. of a mystical poem by Lakshmaṇa; of a drama by Śaṅkara. — Śārada-tilaka-tantra, am, n. the Tantra called Śārada-tilaka. — Śāradaṁbā (°dā-am°), f. the goddess Śārada, i. e. Sarasvatī.

Śārādika, am, n. a particular funeral ceremony, an annual or autumnal Śrāddha; (as), m. autumnal sickness; heat or sunshine in autumn.

Śārādin, ī, inī, ī, autumnal, belonging to autumn.

Śārādīya, as, ī, am, autumnal. — Śārādīya-mahāpūjā, f. the autumnal great worship (of Durgā).

Śāradvata, as, ī, am, of or belonging to Śaradvat, descended from Śaradvat; (as), m. a proper N.

— Śāradvatī-putra, as, m. a proper N.

Śāradvatāyana, as, m. a patronymic.

शाराव śārāva, as, ī, am (fr. śārāva), placed on a shallow dish (as rice &c.).

शारीक śārīka, N. of a town of Kāśmīra.

शारीक śārīka, as, ī, am (fr. śārīka), corporeal, bodily, relating to the body (of animals); belonging to or produced from the body; connected with the body, incorporate; (am), n. the incorporate soul or spirit; a particular drug (= vṛisha, which may mean 'a bull,' 'a kind of drug,' &c.); excrement, excretion; (as), m. corporal punishment (?).

— Śārīra-vraṇa, as, m. a bodily ulcer or tumour.

Śārīraka, as, ī, am, corporeal, relating to the body; incorporate; (am), n. the soul or embodied spirit or the doctrine inquiring into the nature of the embodied spirit; N. of Śaṅkarācārya's commentary on the Vedānta or Brahma-sūtras. — Śārīraka-ṭīkā, f., N. of a work by Vācas-pati. — Śārīrakamīmāṁsā, f. an inquiry into the embodied spirit (= brahma-mīmāṁsā, uttara-mīmāṁsā, vedānta, q. v. v.). — Śārīraka-mīmāṁsā-bhāshya, am, n., N. of a commentary by Rāmānuja on the Brahma-sūtras; of another by Śaṅkarācārya. — Śārīraka-sūtra, am, n. the aphorisms of the Vedānta philosophy (= brahma-sūtra, q. v.).

*Śārīrakiya*, as, ī, am, corporeal, psychological (as a book treating of the incorporate soul).

*Śārīrīka*, as, ī, am, relating to the body, corporeal, personal, material, contained in the body, incorporate, psychological.

**शारुक** śārūka. See p. 1001, col. 3.

**शार्क** śārka, as, m. (said to be fr. rt. *śrī*, connected with *śarkarā*, q. v.), clayed or candied sugar.

*Śārka*, as, m. clayed or candied sugar; a lump of sugar; a lump or ball of meat; the froth of milk, syllabub; cream.

*Śārka*, as, ī, am (fr. *śarkarā*), gravelly, stony; made of sugar, sugary; (as), m. a stony or gravelly place; the froth or skim of milk; cream [cf. *śārka*]; (am), n. a kind of metre (= *śākkara*).

*Śārkaraka* or *śārkarīka*, as, ī, am, gravelly, stony, &c.; (as), m. a place abounding in stones or gravel.

*Śārkarāksha*, as, m. (probably fr. *śārkarāksha*), a patronymic.

*Śārkarākshī*, ayas, m. pl., N. of a Gotra.

*Śārkarīya*, as, ī, am, stony, gravelly, &c.

**शार्गल** śārgāla, as, ī, am (fr. *śrīgāla*), of or belonging to a jackal.

**शार्ङ्ग** śārngga, as, ī, am (fr. *śrīngga*), made of horn, horny, cornaceous; (as), m. a bow, (according to some am, n.); N. of the bow of Vishṇu; N. of a bird; a patronymic of several Vedic Rishis; (am), n. ginger (= *ādraka*). — *Śārngga-deva*, as, m., N. of the author of the Sangīta-ratnākara.

— *Śārngga-dhanvan*, ā, m. epithet of Vishṇu.

— *Śārngga-dhara*, as, m., N. of the author of the *Vaidya-vallabha*; of the author of the works mentioned below.

— *Śārnggadharma-paddhati*, īs, f., N. of an anthology of didactic verses. — *Śārnggadharma-saṃhitā*, f., N. of a medical work. — *Śārngga-pāṇi*, īs, m. 'bow-handed,' N. of Vishṇu; of the father of Vishṇu; of a chief of the Vaishṇava sect. — *Śārngga-bhṛtī*, ī, m. 'carrying the bow Śārngga,' epithet of Vishṇu.

— *Śārnggākā*, f. a kind of bird; [cf. *lapitā*.]

— *Śārnggin*, ī, m. a Bowman, an archer; epithet of Vishṇu; of Siva.

**शार्ङ्गरव** śārnggarava, as, m. (fr. *śrīnggarava*), a Śārnggarava man, see Pāp. IV. 1, 73; (ī), f. a Śārnggarava woman.

**शार्ङ्गहा** śārnggashā, f. a kind of tree (= *mahā-karaṇja*; also written *śānggoshā*).

**शार्दूल** śārdūla, as, m. (said to be fr. rt. *śrī*), a tiger; a panther or leopard (= *śītraka*); any eminent person, best, excellent, pre-eminent (at the end of comps., see *vyāghra*); another kind of animal (= *śarabha*); a Rākshasa; a sort of bird; a variety of the Dhṛiti metre, (see below); a species of the Atidhṛiti metre, (see below); (ās), m. pl., N. of a Śākha or school of the Sāma-veda; [cf. perhaps Gr. *pardos* (for *kārdos*), *pārdalis*; Lat. *pardus*, *pardalis*; Lith. *pardas*.] — *Śārdūla-śarman*, ā, n. a tiger's skin. — *Śārdūla-mṛiga-sevita*, as, ā, am, frequented by tigers and deer. — *Śārdūla-lālita*, am, n. 'tiger's sport,' a variety of the Dhṛiti metre (consisting of four Pādas of eighteen syllables each). — *Śārdūla-vāhana*, as, m. 'riding on a tiger.' N. of one of the twenty-five Pūrva-jinas. — *Śārdūla-vikṛīṭita*, am, n. 'tiger's play,' a species of the Atidhṛiti metre (having four Pādas of nineteen syllables each). — *Śārdūla-sama-vikrama*, as, ā, am, having prowess equal to a tiger, as bold as a tiger.

**शार्यात** śāryāta, as, m. (fr. *śaryāti*), N. of a Vedic Rishi (author of Rīg-veda X. 92, and having the patronymic Mānava); (ās), m. pl. the sons of Śaryāta, q. v.

**शार्व** śārva, as, ī, am (fr. *śarva*), belonging to Sarva or Siva.

**शार्वर** śārvara, as, ī, am (fr. *śarvari*), belonging to night, nocturnal; murderous, mischievous, pernicious; (am), n. darkness, gloom; (ī), f. night. — *Śārvarin*, ī, m., N. of the thirty-fourth year of Jupiter's cycle of sixty years.

**शाल** śāl [cf. rt. *śāḍ*], cl. 1. A. *śālate*, *śālitum*, to flatter, praise, coax; to boast; to shine or be endowed with [see Mallīnātha's commentary to Kīrāt. V. 44].

**शाल** śāla, as, m. (said to be fr. rt. *śal* or rt. *śāl* or rt. *śo*; in some senses also written *śāla*, q. v.), a particular tree, the Shorea Robusta or Valeria Robusta (said to be one of the most valuable Indian timber trees, (= *śarja*, cf. *śāla*); a tree (in general); an enclosure, court, fence (= *prākāra*); a kind of fish, Ophiocephalus Wrahl; N. of a river; of king Śālī-vāhana; (ā), f. a large branch, the upper or main branch of a tree; a hall, saloon, large room, apartment, room; a house; a stable; [cf. Angl. Sax. *heal*, 'a hall'; Mod. Germ. *Saal*, *Halle*.] — *Śāla-grāma*, as, m., N. of a sacred place or district; a particular sacred stone worshipped by the Vaishṇavas, (it is said to be a kind of black ammonite, and its various circular formations are supposed to have a mystical significance and to be typical of Vishṇu; these stones are chiefly found in or near the river Gaṇḍakī, and the circles or spirals they contain are thought by some to be formed by the Vajra-kīṭa or other insects; cf. *śāla-grāma*). — *Śālagrāma-gīri*, īs, m., N. of a mountain producing the Śāla-grāma. — *Śālagrāma-tīrtha*, am, n., N. of a Tīrtha. — *Śāla-grāma-śilā*, f. the Śāla-grāma stone. — *Śāla-ja*, as, m. a kind of fish, (see above). — *Śāla-niryāsa*, as, m. resin, the resinous exudation of the Śāl tree or Shorea Robusta. — *Śāla-parṇī*, f. 'having Śāl leaves,' the shrub Hedysarum Gangeticum, (also written *śāla-parṇī*). — *Śāla-pota*, as, m. a young Śāl tree. — *Śāla-bhañjīkā*, f. a doll, wooden puppet; a courtesan, harlot; a kind of game played in the east of India; [cf. *śāla-bhañjīkā*]. — *Śālabhañjīkā-prakhyā*, as, ā, am, resembling the game called Śāla-bhañjīkā. — *Śāla-bhañjī*, f. a doll, wooden puppet (as made of Śāl wood). — *Śāla-veshṭa*, as, m. the resin of the Śāl tree (used as incense &c.), resin (in general). — *Śāla-sāra*, as, m. a tree; Asa Fetida, (also written *śāla-sāra*). — *Śālānkī* (°lā-an°), f. a doll, puppet. — *Śālājīra* (°lā-aj°), as, am, m. n. a hollow earthen cup or saucer. — *Śālā-dvāra*, am, n. the door or entrance of a hall. — *Śālādvārya*, as, m., scil. *agni*, a kind of sacred or sacrificial fire. — *Śālā-mṛiga*, as, m. 'house-animal,' a jackal (as prowling near houses?). — *Śālāvatī*, f., N. of one of the wives of Viśvā-mitra and mother of Hiranyāksha. — *Śālāvatya*, ās, m. pl., N. of a family descended from Viśvā-mitra. — *Śālā-vṛika*, as, m. 'house-wolf,' a dog; a cat; a jackal; a wolf; a deer; a monkey; a particular class of evil or malicious beings, (Mahā-bhārata, Śānti-parvan 1188). — *Śālā-vṛikeya*, as, m. the offering of a Śālā-vṛika.

*Śālaka*, as, m., N. of a man (perhaps a jester in a play).

*Śālāksha*, ās, m. pl., N. of a family or Gotra.

*Śālāni*, f. the shrub Hedysarum Gangeticum.

*Śālāra*, am, n. a ladder, flight of stairs or steps; a bird-cage; the claw of an elephant.

*Śālīka*, as, ī, am, relating or belonging to the Śāl tree; belonging to a hall, &c.; (as), m. a weaver; a village of artificers; a toll, tax; (ā), f. the shrub Hedysarum Gangeticum; N. of a Mīmāṃsā work by Śālīkā-nātha (= *prakaraṇa-pāñcīkā*).

— *Śālīkā-nātha*, as, m., N. of the author of the Śālīkā and of the Prāśasta-pāda-bhāṣya-vyākhyāna commentary.

*Śālīn*, ī, īni, ī, belonging to a house, domestic, &c.; endowed with, possessed of, possessing, having; shining or resplendent with (generally at the end of comps., cf. *vīrya-s*); (īni), f. a mistress of a house, housekeeper; a kind of metre, four times — — — — —

— — — — —; a proper N. — 1. *śālī-tā*, f. or *śālī-*

*tva*, am, n. the being endowed with, possession; confidence in.

*Śālīna*, as, ā, am, for *śālīna* below. — *Śālīni-karaṇa*, see *śālīni-karaṇa*.

*Śālī*, f. a kind of plant (= *krishṇa-jiraka*).

*Śālīna*, as, ā, am, attached to the house or to one's own room, domestic, bashful, humble, retiring, ashamed; like, resembling; (as), m. a householder, one who devotes himself to household or worldly affairs; (ā), f. a sort of fennel (= *mīśreyā*). — *Śālīnatā*, f. or *śālīna-tva*, am, n. bashfulness, modesty. — *Śālīnatva-vivarjīta*, as, ā, am, devoid of modesty, immodest. — *Śālīna-śīla*, as, ā, am, of a bashful disposition or retiring nature. — *Śālīnaśīla-tā*, f. bashfulness. — *Śālīni-karaṇa*, am, n. the making humble, humbling; abuse, reproach. — *Śālīni-kṛī*, cl. 8. P. -*karoti*, &c., to make humble, humiliate.

*Śālīya*, as, ā, am, of or belonging to a hall; (as), m., N. of a Muni.

**शालक** śālaka (fr. *śālākā*), Ved. a fragment or splinter of wood, a chip.

*Śālākin*, ī, m. a spearman, one armed with a javelin or dart; a surgeon; a barber.

*Śālākya*, am, n. a branch of surgery or medicine (comprising the inquiry into diseases of the head and its organs; cf. *āyur-veda*). — *Śālākya-tantra*, am, n., N. of the fourth part of the Aṣṭāṅga-hṛīdaya-saṃhitā (treating of diseases of the head).

**शालाञ्चि** śālāñci, īs, f. = *śālīñca*, p. 1003.

**शालातुरीय** śālāturiya, as, m. (fr. *śālātura*), epithet of Paṇini.

**शालालुक** śālāluka, as, ī, am (fr. *śālālu*), purchased with the perfume called Śālālu.

**शालि** śālī, īs, m. (said to be fr. rt. *śāl* or fr. rt. *śrī*, cf. Upādī-s. IV. 127), rice (of which there are said to be ten varieties; but especially two kinds, one white, growing in deep water, and the other red, requiring only a moist soil); the civet-cat, pole-cat; N. of a Yaksha transformed into a lion, (see *śālī-vāhana*); (ayas), m. pl. grains of rice, rice. — *Śālīkana*, am, n. a grain of rice. — *Śālī-ūrna*, as, am, m. n. rice-flower, ground rice. — 2. *śālī-tā*, f. or *śālī-tva*, am, n. the state or condition of rice. — *Śālī-parṇī*, f. a kind of leguminous shrub (= *masha-parṇī*). — *Śālī-pishṭa*, am, n. 'flour of rice,' crystal. — *Śālī-bhavana*, am, n. a rice field. — *Śālī-vāh*, vāt, -*lyūhi*, vāt, see Vopa-deva IV. 12. — *Śālī-vāha*, as, m. a proper N. — *Śālī-vāhana*, as, m., N. of a celebrated sovereign of India (said to be so called either from having in his infancy ridden on a Yaksha called Śālī, or from Śālī for Śāla, the Śāl tree, Śālī-vāhana being represented as borne on a cross made of that or other wood; he was the enemy of Vikramāditya and institutor of the era now called Śāka, commencing from his birth, seventy-eight years after Christ; his capital was Prati-śhṭhāna on the Godāvāri). — *Śālī-sūka*, as, m., N. of a king of the Maurya dynasty (a descendant of Candragupta). — *Śālī-hotra*, as, m. 'receiving oblations of rice or com,' a horse; N. of a writer on veterinary subjects. — *Śālīhotra-jña*, as, ā, am, knowing (the precepts of) Śālī-hotra, skilled in veterinary surgery. — *Śālī-hotrin*, ī, m. a horse. — *Śālyo-dana*, as, am, m. n. rice-gruel.

**Śāleya**, *as, ā* or *ī, am*, fit for rice (as a field &c.); sown with rice; (*as, ā*), m. f. a sort of fennel, Anethum Panmori or Sowa, = *mīśreyā*; (*am*), n. a field of rice.

**शालिक śālīka**. See under *śāla*, p. 1002.

**शालिच śālīnā**, *as, m.* the creeper Achyranthes Triandra (the leaves of which are used as a vegetable).

**Śālīnī**, *f.* a kind of vegetable (= *saulpha*, apparently somewhat different from the above).

**शालीन śālīna**. See p. 1002, col. 3.

**शालु śālu**, *us, m.* (according to Uṇādi-s. 1. 5. fr. rt. *śrī*), but in some senses connected with rt. *śal*), a kind of astringent substance; a sort of perfume (commonly called Chor); a frog [cf. *śālura*]; (*u*), n. the root of the water-lily.

**Śāluka**, *am, n.* (according to Uṇādi-s. IV. 42. fr. rt. *śal*), the esculent root of the different kinds of Nymphaea or water-lily.

**Śālūḍa**, *as, m.*, Ved. a frog.

**Śālura**, *as, m.* a frog.

**Śālūka**, *as, m.* a frog; the root of the water-lily (generally neut.); (*am*), n. the root of the water-lily (see above); the nutmeg (= *jāti-phala*).

**Śālūra**, *as, m.* a frog.

**शालोत्तरीय śālottariya**, *as, m.* (for *śālā-turiya*, q. v. ?), N. of the grammarian Pāṇini, (this word is given by Sabda-k. on the authority of the Trikaṇḍa-śeṣa; it is said to be derived from *śālā* + *uttariya*, and to account for this derivation a legend is told that Pāṇini was expelled from the house of his preceptor for his stupidity, and acquired his subsequent scholarship by propitiating Śiva.)

**शाल्मल śālmala**, *as, m.* (said to be fr. rt. *śal* or *śāl*), the silk-cotton tree; the gum or resin of the cotton tree (= *mōca-rasa*); one of the Dvīpas or divisions of the continent (= *śālmali* below).

— **Śālmala-dvīpa**, *as, m.* the Śālmala-dvīpa.

**Śālmali**, *is, m. f.* the Seemul or silk-cotton tree, Bombax Heptaphyllum, (*kūṭa-śālmali*, a fabulous thorny rod of the cotton tree for torturing the wicked in hell); one of the seven Dvīpas or great divisions of the known continent (so called from the above tree said to grow there; it is surrounded by the sea of ghee or clarified butter); a kind of hell in which the wicked are tormented with the thorns or prickles of the Śālmali. — **Śālmali-dvīpa**, *as, m.* the Śālmali-dvīpa. — **Śālmali-patraka**, *as, m.* the Saptācchada tree. — **Śālmali-sīha**, *as, m.* 'Śālmali-abiding,' epithet of Gaṇḍa.

**Śālmalika**, *as, m.* the tree Andersonia Rohitaka; (*am*), n. an inferior kind of Śālmali tree.

**Śālmalin**, *ī, m.*, N. of Gaṇḍa, the bird and vehicle of Viṣṇu; (*im*), *f.* the silk-cotton tree.

**Śālmali**, *f.* = *śālmali* above; N. of a river in the infernal regions (Manu IV. 90); of a hell, (see *śālmali*); of one of the Saktis of Viṣṇu. — **Śālmali-kanda**, *as, m.* the root of the Śālmali tree. — **Śālmali-phala**, *as, m.* a particular plant or tree (= *tejah-phala*). — **Śālmali-phalaka**, *am, n.* a smooth board of Śālmali wood (used to wash clothes upon).

— **Śālmali-veshta** or **śālmali-veshtāka**, *as, m.* the gum or resin of the silk-cotton tree.

**शाल्व śālva**, *as, m.*, N. of a country, (also written *śālva*, q. v.); a king of the Śālvas; (*ās*), m. pl., N. of a tribe (inhabiting Bhārata-varsha).

— **Śālva-pati**, *is*, or **śālva-rāja**, *as*, or **śālva-rājan**, *ā, m.* the king of the Śālvas.

**Śālvaṇa**, *as, m.*, N. of a class of herbs (used medicinally for expelling wind).

**Śālveya**, *ās, m. pl.* the inhabitants of Śālva.

**शाय śāva**, *as, ī, am* (fr. *śāva*), cadaverous, relating to a dead body, produced by or belonging to a corpse; dead; of a cadaverous or dark yellowish colour, tawny; relating to purification from the defilement caused by contact with a corpse or the death

of a relation; (*as*), m. a dark yellowish or tawny colour; the young of any animal, (in this sense probably connected with rt. *śvi*, cf. *śśū*.) — **Śāvāsauca** (*va-as*), *am, n.* impurity caused by contact with a dead body or by the death of a relation.

**Śāvaka**, *as, m.* the young of any animal.

**Śāvāsūyana**, *as, m.* a proper N.

**शारव śāvara**, *as, ī, am* (fr. *śāvara*), relating to a savage or barbarian, barbarous; low, vile; (*as*), m. fault, offence; sin, wickedness; the Lodh tree, = *lodhra*; (*ī*), *f.* cowach, Carpopogon Pruriens; a sort of Prakṛit, (one of the five Vibhāshās, said to be that spoken by the Śāvaras). — **Śāvāra-bhāshya**, see *śāvara-bh*. — **Śāvāra-bhedākhyā** (*da-ākhyā*), *am, n.* copper. — **Śāvarotsava** (*ra-ut*), *as, m.* a festival observed by savage or barbarous tribes.

**शाशदान śāśadāna**. See under rt. *śad*.

**शाश्वत śāśvata**, *as, ī, am* (fr. *śāśvat*), eternal, constant, perpetual; all; about to happen, future; (*as*), m., N. of Vyāsa; of Śiva; of a king; of the author of the Nānārtha-kosha; the sun; (*ī*), *f.* the earth; (*am*), n. heaven, ether; (*am*), ind. constantly, perpetually, eternally.

**Śāśvatika**, *as, ī, am*, eternal, constant, perpetual, permanent.

**शाश्वसन śāśvasat**, *at, atī, at* (fr. Intens. of rt. *śvas*), Ved. breathing repeatedly, panting, constantly snorting (said of the horses of Indra).

**शाशुकल śāshkula**, *as, ī, am* (said to be an anom. form for *śaushkala* fr. *śushkala*), eating flesh or fish.

**शाशुकलिक śāshkulika**, *am, n.* (fr. *śāshkuli*), a quantity of baked cakes or pastry.

**शस्** I. *śās* (connected with rt. *śans*), cl. 2. P. *śāsti* (Ved. and ep. also A. *śāste*; ep. also cl. 1. P. *śāṣati*; in some forms *śās* is changed to *śis* and this again to *śish*, e. g. Pres. P. 1st du. *śishvas*, 2nd du. *śishthas*, 3rd pl. *śāṣati*, Impf. 2nd and 3rd sing. *asāt*, Impv. 2nd sing. *sādhi*, Ved. *śisādhi*), *śāsāsa*, *śāśishyati*, *aśishat*, (Ved. form *śāstana*, Rīg-veda X. 52, 1), *śāśitum*, to rule, govern, command, order, direct, control; to enact, decree; to train, instruct, inform, teach (with two acc.); to report, proclaim [cf. rt. *śans*]; to correct, punish, chide; (Ved. A.) to implore, wish, desire [cf. *ā-śās, ā-śāṣ*]; Pass. *śishyate*, to be taught; to learn [cf. *śishyate* under rt. 2. *śish*]; Caus. *śāśayati*, -*yitum*, Aor. *aśāśāsāt*, to correct, punish: Desid. *śīśāśishati*: Intens. *śēśishyate*, *śāśāsti*.

2. *śās, ās, m.* (connected with rt. *śans*), Ved. one who recites, a reciter, repeater [cf. *uktha-śās*]; a worshipper.

**Śāsa**, *as, m.*, Ved. order, command, (Śāy. = *śāsana*, Rīg-veda I. 68, 5); praise, hymn of praise, (Śāy. = *stuti*; in this sense connected with rt. *śans*); N. of a Vedic Rishi (having the patronymic Bhāradhvāja, and author of the hymn Rīg-veda X. 152); epithet of the hymn Rīg-veda X. 152.

**Śāsaka**, *as, ikā, am*, a ruler, governor; a chastiser.

**Śāsat**, *at, atī, at* (the nom. m. follows the rule for cl. 3), ruling, regulating, governing, commanding.

**Śāsana**, *as, ī, am*, one who instructs, instructing, directing, &c.; (*ī*), *f.*, Ved. an instructress; (*am*), n. the act of governing, ruling, government; an order, edict, enactment, decree, command, direction; the act of instructing, instruction, discipline; a precept; a royal grant, charter (usually a grant of land or of particular privileges, and frequently inscribed on stone or copper); a writing, deed, written contract or agreement; any written book or work of authority, scripture; the control or government of the passions, self-control, devotion. — **Śāsana-dāshaka**, *as, ikā, am*, disobeying the command of a king. — **Śāsana-patra**, *am, n.* 'edict-plate,' a plate of copper or of stone on which an edict or grant is inscribed; a sheet of paper on which an order is written. — **Śāsana-**

**hava**, *as, m.* a command-bearer, one bearing an edict, a royal messenger. — **Śāsana-hārin**, *i, inī, ī*, bearing commands; (*ī*), m. a messenger, envoy. — **Śāsānātivrīti** (*'na-at'*), *is, f.* the transgression of a command.

**Śāsāniya**, *as, ā, am*, to be governed or directed; to be corrected, deserving punishment, punishable.

**Śāsita**, *as, ā, am*, governed, ruled, directed; corrected, punished.

**Śāsītavya**, *as, ā, am*, to be governed; to be ordered; to be corrected.

**Śāstri**, *tā, tri, tri*, ruling, governing; ordering, commanding; one who rules or governs, a governor, commander.

**Śāsīn**, *ī, inī, ī*, ruling, directing, controlling; correcting.

**Śāsu**, *us, m.*, Ved. a governor, ruler [cf. *śāstrī*]; a command, (Śāy. = *śāsanam*.)

**Śāsti**, *is, f.* governing, ruling, ordering; a command, order; correction, punishment; a punishment inflicted by royal command; a sceptre.

**Śāstri**, *tā, tri, tri*, one who rules or governs or corrects; a ruler, governor, (Śāy. on Rīg-veda I. 60, 2. *śāsuḥ* = *śāsituh*, gen. c. 'of a ruler'); teaching, instructing; (*tā*), m. a ruler, governor, king; a father; a teacher, master, instructor; a Buddha or Jina or the deified teacher of either of these sects. — **Śāstri-tra**, *am, n.* the state of a ruler, &c.; governing, chastising.

**Śāstra**, *am, n.* 'an instrument of directing or teaching,' an order, command, rule, precept, institute; religious or scientific treatise, any sacred book or composition of divine or standard authority (applicable even to the Veda, and said to be of fourteen or even eighteen kinds, see under *vidyā*); the word *śāstra* is often found at the end of a comp. after the word denoting the subject of the book, or applied collectively to whole departments of knowledge, e. g. *Vedānta-ś*, a work on the Vedānta philosophy or the whole body of teaching on that subject; *dharma-ś*, a law-book or whole body of written laws; *kāya-ś*, a poetical work or poetry in general; *śilpi-ś*, works on the mechanical arts; *kāma-ś*, erotic compositions; *alankāra-ś*, rhetoric, &c.); a book, treatise, body of teaching (in general), scripture, science. — **Śāstra-kṛit**, *t, m.* the author of a Śāstra; a writer or author (in general); a Rishi or sage (as the author of sacred works). — **Śāstra-kōvidā**, *as, ā, am*, skilled in sacred works. — **Śāstra-gaṇḍa**, *as, m.* a superficial reader of books; a general reader (= *praghatā-vid*). — **Śāstra-cāchshus**, *us, a.* 'the eye of science,' grammar. — **Śāstra-cāraṇa**, *as, ā, am*, skilled in the Śāstras, well-versed in sacred works or sciences. — **Śāstrajña**, *as, ā, am*, knowing sacred works, acquainted with the Śāstras; knowing books; a mere theorist. — **Śāstrajña-tā, f. or **śāstrajña-tva**, *am, n.* knowledge of sacred works, acquaintance with the Śāstras. — **Śāstrajñāna**, *am, n.* knowledge of sacred works, knowledge derived from the study of the Śāstras. — **Śāstra-tattva**, *am, n.* the truth (taught) in sacred works, the truth of the Śāstras. — **Śāstratattva-jña**, *as, ā, am*, understanding the truth (as taught in) sacred works; (*as*), m. an astronomer, astrologer. — **Śāstra-tas**, ind. according to the Śāstras, according to sacred precept or law. — **Śāstra-darśin**, *ī, inī, ī*, seeing or knowing the Śāstras, skilled in sacred works or sciences. — **Śāstra-dīpikā**, *f., n.* of a commentary on the Nyāya-sūtras by Pārtha-sārathi. — **Śāstra-dṛiṣṭa**, *as, ā, am*, seen in the Śāstras, stated in sacred works or in books treating of any science. — **Śāstra-nindā**, *f.* reviling or denying the authority of sacred works. — **Śāstra-prasanga**, *as, m.* the subject of the Śāstras; the discussion of sacred works. — **Śāstra-yoni**, *is, m.* the source of the Śāstras. — **Śāstrayoni-tva**, *am, n.* the state of being the source of the Śāstras. — **Śāstra-vaktri**, *tā, m.* one who expounds sacred books. — 1. **śāstra-vat**, ind. like the sacred writings, conformably or according to written authority. — 2. **śāstra-vat, ān, atī, at**, having or following sacred institutes, skilled**

in sacred writings. — *Śāstra-vid*, *t, t, t*, knowing the Śāstras, understanding or conversant with the scriptures, skilled in sacred sciences. — *Śāstra-vidhāna*, *am, n.* or *śāstra-vidhī*, *is, m.* scripture-preccept, sacred ritual, ceremonial injunction. — *Śāstravidhānokta* ('*na-uk*'), *as, ā, am*, prescribed by scriptural preccept or sacred injunction. — *Śāstravipratishiddha*, *as, ā, am*, forbidden by the Śāstras, contrary to the scriptures, illegal. — *Śāstravipratishiddha*, *as, m.* opposition to the Śāstras, any act contrary to sacred preccept or scriptural injunction. — *Śāstra-vimukha*, *as, i, am*, disinclined to learning, averse from study. — *Śāstra-viruddha*, *as, ā, am*, opposed to the Śāstras, contrary to law or religious preccept. — *Śāstra-virodha*, *as, m.* opposition to sacred preccept; mutual contradiction of books, incompatibility of different works. — *Śāstra-cyut-patti*, *is, f.* perfect conversancy with sacred writings. — *Śāstra-silpin*, *i, m.* the country of Kāśmīra; (*inas*), *m. pl.* the people of Kāśmīra (commonly called Cashmere). — *Śāstra-siddha*, *as, ā, am*, established by the Śāstras, proved by sacred works. — *Śāstrācāraṇa* ('*ra-āc*'), *am, n.* the study of the Śāstras; (*as*), *m.* one versed in the scriptures or well read in sacred works; a student of the Vedas or one whose conduct is regulated by their precepts; a Pandit. — *Śāstrātikrama* ('*ra-at*'), *as, m.* transgressing the Śāstras, violation of sacred precepts. — *Śāstrānanushthāna* ('*ra-an*'), *am, n.* non-performance of sacred preccept, disregard of the authority of religious books. — *Śāstrānushthāna* ('*ra-an*'), *am, n.* observance of the Śāstras, conforming to sacred law or ritual; applying one's self to books. — *Śāstrānushthīta* ('*ra-an*'), *as, ā, am*, established or authorized by the Śāstras, obeying or following sacred institutes. — *Śāstrānusāra* ('*ra-an*'), *as, m.* conformity to the Śāstras, following sacred ordinances. — *Śāstrābhijña* ('*ra-abh*'), *as, ā, am*, learned in sacred works, versed in the Śāstras. — *Śāstrārtha* ('*ra-ar*'), *as, m.* the object or purport of a book, the meaning of a sacred preccept, a preccept or direction of the Śāstras or of any particular Śāstra, a scriptural statement or dogma. — *Śāstrōkta* ('*ra-uk*'), *as, ā, am*, declared or enjoined by the Śāstras, declared in works of sacred authority, said in a book.

*Śāstrīta*, *as, ā, am*, treated according to the Śāstras. — *Śāstrīrtha* ('*ta-ar*'), *as, m.* a scientifically treated subject.

*Śāstrin*, *i, inī, i*, having or following sacred works, versed in the Śāstras, skilled in books; (*i*), *m.* a teacher of sacred science; a learned man, one who has studied the Śāstras.

*Śāstrīya*, *as, ā, am*, scriptural, authorized by or conformable to sacred preccept, agreeable to sacred institutes, legal.

*Śāsya*, *as, ā, am*, to be governed or regulated, to be ordained or prescribed by law; to be corrected; punishable, deserving chastisement or punishment, corrigible.

*Śāshita*, *śāshya*, &c. See under 2. *śishā*, p. 1009.

**शश** *śāsa*, *as, m.* (fr. rt. 1. *śas*), Ved. 'destroyer,' epithet of Indra.

**शाह** *śāha*, *N.* of a country (belonging to Kāśmīra).

*Śāhi*, *is, m., N.* of a dynasty.

**शि** 1. *śi* (closely connected with rt. *śo*), cl. 5. P. A. *śinoti*, *śinute* (Ved. also cl. 3. *śiśite*), *śiśāya*, *śiśyē*, *śeśhyati*, *-te*, *āśaiṣit*, *āśeṣha*, *śetum*, to sharpen, whet; to make sharp or thin, attenuate; to excite; to be sharp; to be attentive: Caus. *śāyayati*, *-yitum*, Aor. *āśiśayati*, Desid. *śiśishati*, *-te*: Intens. *śeśiyate*, *śeśayiti*, *śeśeti*: [cf. Gr. *κίω*, *κίω-ω*, *κίω-ω*, *κίω-ω*; Lat. *ci-o*, *ci-o-o*, *ci-tu-s*, *excito*, *incito*; Lith. *kojūti*].

2. *śi*, *is, m.* an epithet of Śiva; auspiciousness, good fortune; peace, comfort, calm.

*Śīta*, *as, ā, am* [cf. *śīta*, fr. rt. *śo*], sharpened, whetted; attenuated, thin, emaciated, wasted de-

clined; weak, feeble. — *Śīta-tā*, *f.* or *śīta-tva*, *am, n.* sharpness. — *Śīta-dhāra*, *as, ā, am*, sharp-edged. — *Śīta-śara*, *as, m.* a sharp arrow. — *Śīta-sarābhīta* ('*ra-abh*'), *as, ā, am*, surrounded or encompassed with sharp arrows. — *Śīta-śūka*, *as, m.* 'sharp-bearded,' barley; (whet). — *Śītāgra* ('*ta-ag*'), *as, ā, am*, sharp-pointed; (*as*), *m.* a thorn. — *Śītāstra-bhrīt* ('*ta-as*'), *t, m.* bearing sharp weapons. — *Śīteshu* ('*ta-ishu*'), *us, m.* a sharp arrow. — *Śītōdā*, *f.* = *śītōdā*.

*Śītāvā*, *ind.* having sharpened, having whetted.

*Śīsāna*, *as, ā, am*, Ved. sharpening, making sharp, (*Sāy*) = *tikṣhṇī-kurvāt*.)

**शि ३. śi**, (in grammar) a technical term for the case-ending *i*, substituted for *jas* and *śas* in neuters.

**शिंशपा** *śinśapā* or (according to some) *śinśipā*, *f.* the tree *Dalbergia Sisu*; the *Asoka* tree.

**शिंशुमार** *śinśumāra*, *as, m.*, Ved. a porpoise (= *śiśu-māra*).

**शिंह** *śiṅh* = rt. *śiṅgh*, *q. v.*

*Śiṅhāna*, *śiṅhāṅka*, = *śiṅghāna*, &c.

**शिकु** *śikku*, *us, us, u*, idle, lazy, following no business or profession.

**शिक्य** *śiktha* or *śikthaka*, *am, n.* bee's wax, (also written *śikthaka*, *q. v.*)

**शिक्य** *śikya*, *am, ā, n. f.* (according to Uṇādi-s. V. 16, fr. *śi* substituted for rt. *śraṇa*, cf. *śīc*), a kind of loop or swing made of rope and suspended from either end of a pole or yoke to receive a load; the burden or load so carried; a sort of hanging-shelf suspended by strings; the strings of a balance. — *Śikyādhāra* ('*yā-ādḥ*'), *as, m.* 'loop-holder,' the hook or eye at each end of a pole or beam for holding the above looped cord or for holding the strings of a balance.

*Śikyāta*, *as, ā, am*, placed or carried in the above loop, suspended in a swing or loop made of cord, &c.

**शिक्वन्** *śikvan* (perhaps connected with *śikya* above), Ved. a rope, cord, (*Sāy. śikvabhīḥ* = *rajjubhīḥ*, *Rig-veda* I. 141, 8.)

**शिक्वस्** *śikvas* (connected with rt. 1. *śak*), Ved. mighty, powerful, able, (*Sāy. śikvasah* = *śaktāḥ*, *Rig-veda* V. 52, 16; *śikvase* = *śaktāya*, *Rig-veda* X. 92, 9.)

**शिक्ष** *śiksh* (properly Desid. of rt. 1. *śak*, *q. v.*, but regarded by some as a separate rt.), cl. 1. A. *śikshate*, Aor. *āśikshishṭa*, *śikshītum*, to learn, acquire knowledge; to teach (Ved.); to give (P., Ved., see rt. 1. *śak*): Pass. *śikshyate*, Aor. *āśikshī*: Caus. *śikshayati*, *-te*, Aor. *āśikshat*, *-ta*, to teach, &c., (see rt. 1. *śak*, p. 985.)

*Śikshaka*, *as, ā* or *ikā, am*, a learner; a teacher, instructor, (in this sense fr. Caus.); one who knows Śikshā or the science of euphony, (see below.)

*Śikshāna*, *am, n.* the act of learning, acquiring knowledge; teaching, instruction (fr. Caus.).

*Śikshāṇīya*, *as, ā, am*, to be learnt; to be taught (fr. Caus.).

*Śikshat*, *an, anti, at*, Ved. teaching, instructing. *Śikshamāna*, *as, ā, am*, Ved. learning; (*as*), *m.* a learner, pupil.

*Śikshayitrī*, *tū, m.* (fr. Caus.), an instructor, teacher.

*Śikshayitvā*, *ind.* having taught, having instructed.

*Śikshā*, *f.* desire of being able to effect anything, wish to prevail (Kīrat. XV. 37); learning, study, the acquisition of knowledge; teaching, instruction, training, discipline; the science which teaches proper pronunciation and especially the laws of euphony peculiar to the Veda, (one of the six Vedāṅgas; see *vedāṅga*); modesty, humility, diffidence; giving, bestowing (Ved., see rt. 1. *śak*); the plant *Bignonia Indica*. — *Śikshā-kara*, *as, i, am*, instruction-causing, instruction-giving; (*as*), *m.* a teacher, instructor;

epithet of Vyāsa. — *Śikshā-guru*, *us, m.* a religious preceptor, teacher. — *Śikshā-nara*, *as, m.*, Ved. the chief or foremost in liberality; epithet of Indra, (*Sāy.* = *dānasya netā*). — *Śikshā-sakti*, *is, f.* 'power of learning,' dexterity, skill. — *Śikshā-sūtra*, *am, n.*, N. of a section in the Kātantra treating of the pronunciation of letters.

*Śikshāna*, *as, ā, am*, learning, acquiring knowledge. *Śikshīta*, *as, ā, am*, learnt, studied; instructed, taught (with acc., e. g. *śikshīto nrityam*, instructed in dancing); disciplined, exercised, trained, tamed, tame; docile; skilful, clever, conversant; modest, diffident. — *Śikshītakshara* ('*ta-ak*'), *as, m.* one who is taught letters or literature, a pupil, scholar. — *Śikshī-tayudha* ('*ta-ay*'), *as, ā, am*, skilled in weapons.

*Śikshītarya*, *as, ā, am*, to be learnt; to be instructed or taught.

*Śikshītvā*, *ind.* having learnt; having instructed.

*Śikshin*, *i, inī, i*, learning; instructing.

*Śikshu*, *us, us, u*, desirous of learning, one who wishes to learn.

*Śikshya*, *as, ā, am*, to be learnt; to be trained or taught, teachable.

*Śikshyamāna*, *as, ā, am*, being learnt; being taught; (*as*), *m.* a pupil.

**शिक्ष** *śikha*, *as, m.*, Ved., N. of a serpent priest; [cf. *anu-śikha*].

*Śikhaka*, *as, m.* (according to Sabda-k. = *lekha-ka*), a writer, scribe.

**शिक्षण्ड** *śikhaṇḍa*, *as, m.* (connected with *śikhā*, *q. v.*), a tuft or lock of hair left on the crown or sides of the head at tonsure; any crest or plume or tuft; the tail of a peacock.

*Śikhaṇḍaka*, *as, m.* a tuft or lock of hair left on the crown of the head at tonsure; three or five locks left on the side of the head (especially in men of the military class, = *kāka-paksha*); a curl or ringlet; any crest or tuft; a peacock's tail, (in this sense *am, n.* according to Sabda-k.)

*Śikhaṇḍīka*, *as, m.* a cock; (*ā*), *f.* a tuft or lock of hair on the crown of the head.

*Śikhaṇḍita*, *am, n.* a kind of metre.

*Śikhaṇḍin*, *i, inī, i*, crested, tufted; (*i*), *m.* a peacock; a peacock's tail; a cock; an arrow; a kind of yellow jasmine; the plant *Abrus Precatorius*; N. of Vishṇu; of a Rishi or Muni (one of the seven stars of the Great Bear, cf. *Ātra-śikhaṇḍin*); N. of a son of Drupada (enemy of Bhīshma and born as a female); of a mountain; (*inī*), *f.* a pea-hen; a kind of jasmine (= *yūthikā*); the shrub *Abrus Precatorius*; N. of the daughter of Drupada (afterwards changed to a male, see above); N. of two Aparasas (daughters of Kāśyapa and regarded as the authoresses of *Rig-veda* IX. 104).

*Śikhāṇḍaka*, *as, m.* a tuft or lock of hair on the top or side of the head (= *śikhaṇḍaka*).

**शिक्षर** *śikhara*. See p. 1005, col. 1.

**शिक्षलोहित** *śikhalohita*, *as, m.* a plant (commonly called *kukura-mudā*).

**शिखा** *śikhā*, *f.* (according to Uṇādi-s. V. 24, fr. rt. 1. *śi*; probably connected with rt. 1. *śi*), a sharp end, point, spike, peak, pinnacle, projection, top, summit, end or point (in general); the end or point of a garment; a crest, top-knot, tuft, plume, lock of hair on the crown of the head; a peacock's crest or comb; a pointed flame, flame (in general); the point or tip of the foot; a ray of light; a fibrous root, root (in general); a branch which takes root, any branch; the head or chief of anything, principal thing, acme; a kind of metre; a particular plant (= *lāngalīki*); the fever or excitement of love; [cf. Hib. *sigh*, 'a hill.']. — *Śikhā-kanda*, *am, n.* a kind of onion or turnip (= *grīnjana*). — *Śikhā-jaṭa*, *as, ā, am*, one who wears a lock of hair in a knot on the top of the head. — *Śikhā-taru*, *us, m.* 'flame-tree,' a lamp-stand, candlestick. — *Śikhā-dāman*, *a, n.* a garland at the top of the head. — *Śikhā-dhara*, *as, ā, am*, having a sharp end or point, pointed, crested, having a top-knot; (*as*), *m.*



jaws of iron; having an iron visor); the chin; the nose; a visor or helmet; (e), n. du, the two jaws; (ā), f. a helmet, head-dress, turban; a visor, (Sāy. *śiprā* = *uśnīṣha-mayī*); f. of a river issuing from the *Śipra* lake. — *Śipra-vaṭ, ān, atī, at*, Ved. having large or handsome jaws, (Sāy. = *sobhana-hanu*, *Rig-veda* VI. 17, 2); having a handsome chin, handsome-chinned; [cf. *su-śipra*.]

*Śipraka, as, m.*, N. of the first king of the *Āndhras*.

*Śiprin, ī, iṅī, ī*, Ved. having a (beautiful) cheek or nose, handsome; having a handsome chin (said of Indra); (*iṅī*), f. = *śipra*; (according to modern scholars) a draught imbued by the mouth or jaws. — *Śipriṇī-vaṭ, ān, m.*, Ved. epithet of Indra (= *śipra-vaṭ*).

**शिफ** *śipha, as, m.* (said to be fr. rt. I. *śī*), = *śiphā* below, which is the more usual form; (*ā*), f. a fibrous root or root in general; the root of a water-lily; a lash or stroke with a whip; spikenard (= *mānsikā*); turmeric; a sort of dill or fennel (= *sata-pushpā*); a mother; a river; a particular river (Ved.). — *Śiphā-kanda, as, am, m. n.* the root of a water-lily. — *Śiphā-dhara, as, m.* 'possessing a fibrous root,' a branch. — *Śiphā-ruha, as, m.* 'root-growing,' the Indian fig-tree; [cf. *nyag-rodha*.]

*Śiphāka, as, m.* the root of a water-lily.

**शिवि** *śibi, is, m.*, N. of a Vedic Rishi (having the patronymic *Auśnara* and author of *Rig-veda* X. 179, 1; cf. *śirī*).

**शिमिक** *śimika, N.* of a district in *Kaśmīra*.

**शिमि** *śimī, f.*, Ved. power, strength, (Sāy. = *śakti*, *Rig-veda* I. 151, 1); a sacrificial rite, ceremony (= *karma*, Naigh. II. 7). — *Śimī-vaṭ, ān, atī, at*, Ved. possessed of power, full of energy or strength, strong, vigorous, energetic; granting desires, (according to Sāy. on *Rig-veda* I. 155, 2. *śimivatoḥ* = *ishṭa-pradānādi-karmavatoḥ* or *praharaṇādi-karmavatoḥ*).

**शिम्रिडी** *śimṛiḍī, f.* a kind of shrub (= *balyā*).

**शिम्रु** *śimba, as, m.* (said to be fr. rt. I. *śī*), a sort of large shrub, = *śakra-mardaka*; (*ā*), f. a pod, legume, (also written *śimbā*).

*Śimbala, am, n.*, Ved. the flower of the *Salmali* tree, (Sāy. = *salmali-kusuma*, *Rig-veda* III. 53, 22).

*Śimbī, is, f.* a pod, legume [cf. *śimbī*]; a kind of grass (= *erakā*). — *Śimbī-parṇī* or *śimbī-parṇikā, f.* a sort of kidney-bean, *Phaseolus trilobus* (= *mudga-parṇī*).

*Śimbika, as, m.* a sort of pulse or kidney-bean, = *krishna-mudga*; (*ā*), f. a pod, legume.

*Śimbī, f.* a pod, legume; a sort of kidney-bean; a kind of plant (= *kupi-kācchu*).

**शिम्रता** *śimbātā, m. du.*, Ved. mentioned in Naigh. III. 6. together with *sata-rā* and *sātā-pantā* among the *sukha-nāmāni*, see *Rig-veda* X. 105, 5; [cf. *sātāpantā*.]

**शिम्यु** *śimyu, us, us, u*, Ved. arousing, exciting, (Sāy. = *bodhamāna*, *Rig-veda* VII. 18, 5); (*us*), m. an evil demon, *Rākshasa*, (according to Sāy. = *śamayitṛī* = *badha-kārin*, 'a destroyer,' *Rig-veda* I. 100, 18.)

**शिर** *śir, ir, ir, ir* (fr. rt. *śrī*, cf. *gir* fr. rt. I. *gṛī*), hurting, injuring, wounding; [cf. *śaśīśa-śīśu-śīh*, *Kīrāt*. XV. 5.]

**शिर** *śira*. See col. 2.

**शिरस्** *śiras, as, n.* (originally *śaras* = *karas*; according to *Uṇādi-s*. IV. 193. fr. rt. *śrī*), the head; the skull; the top of a tree; the head or top of anything, highest part, (*janu-śiras*, the kneecap); highest point, pinnacle, acme; the fore part, front; the van of an army; chief, principal; [cf. *Zend śara, śaranh*; Gr. *kōpa, kōp, kōpḥ-ro-v*,

*kaprio-v, kēpas*; Lat. *cere-bru-m, cer-vix, cran-ium*, perhaps *calva*; Goth. *hvaīr-n-ei, haurn*; Old Germ. *hirni, horn*; Engl. Sax. *harnes*; Lith. *karcei, szerai*; Hib. *ceann*.] — *Śiraḥ-kapālīn, ī, m.* an ascetic or religious mendicant who carries about a human skull (as a symbol of abandoning all worldly desires). — *Śiraḥ-piḍā, f.* 'head-pain,' headache. — *Śiraḥ-praṇāma, as, m.* bowing or bending the head. — *Śiraḥ-prāvāra, am, n.* 'head-covering,' a head-dress, turban. — *Śiraḥ-phala, as, m.* 'having fruit on the top,' the cocoa-nut tree. — *Śiraḥ-śūla, am, n.* head-ache, sharp pain in the head. — *Śiraḥ-śreṇī, is, m. f.* a line of heads, number of heads. — *Śiraḥ-sṭha, as, ā, am*, being on the head. — *Śiraḥ-māta, as, ā, am*, one who has bathed his head. — *Śiraś-cheda, as, m.* or *śiraś-chedana, am, n.* cutting off the head, decapitation. — *Śiraśi-ja, as, m.* 'head-produced,' the hair of the head. — *Śiraśi-ja-pāśa, as, m.* a tuft or quantity of hair. — *Śiraśi-ruḥ, f.* or *śiraśi-ruha, as, m.* 'head-growing,' the hair of the head. — *Śiraś-tas, ind.* from the head. — *Śiraś-tāpin, ī, m.* an elephant. — *Śiraś-tra* or *śiraś-trāpa, am, n.* 'head-protector,' a helmet; a cap, turban, head-dress. — *Śiraś-sṭha, as, ā, am*, being on the head, being on the summit, at the top, &c.; (*as*), m. a chief, leader. — *Śiraś-grīha, am, n.* top room, a room on the top of the house, upper chamber, a turret. — *Śiraś-graha, as, m.* 'head-seizure,' disease or affection of the head. — *Śiraś-grīva, am, n.* the head and neck. — *Śiraś-dharā, f.* or *śiraś-dhi, is, m.* 'head-supporting,' the neck. — *Śiraś-bhū-shaṇa, am, n.* an ornament for the head. — *Śiraś-maṇi, is, m.* 'crest-jewel,' a gem worn in a head-ornament or any jewel worn on the head; a title of respect conferred on Pandits; N. of the author of the *Diḍhiti* commentary (so called after its author *Ragbunātha-śiraśmaṇi-bhaṭṭācārya*). — *Śiraś-marman, ā, m.* a bog. — *Śiraś-mālin, ī, m.* garlanded with skulls, epithet of *Siva*. — *Śiraś-ratna, am, n.* 'crest-gem,' a jewel worn on the head. — *Śiraś-rujā, f.* 'head-pain,' any pain or ache in the head; a kind of tree (= *sapta-parṇa*, the leaves of which are used as a remedy for head-ache). — *Śiraś-ruḥ, f.* or *śiraś-ruha, as, m.* 'head-growing,' the hair of the head, hair. — *Śiraś-roga, as, m.* 'head-sickness,' any pain or disease of the head. — *Śiraś-rtī* ('*ras-ar*'), *is, f.* 'head-pain,' pain in the head, head-ache, &c. — *Śiraś-vartin, ī, inī, ī*, being at the head, being on the top or summit; (?), m. a chief, any one at the head of affairs, the general of an army. — *Śiraś-vallī, f.* the crest or comb of a peacock, (said to be also red *śiro-vandī*). — *Śiraś-vṛita, am, n.* pepper. — *Śiraś-vṛita-phala, as, m.* a kind of *Achyranthes Aspera* (= *raktāpārmānga*). — *Śiraś-vesha, as, m.* or *śiraś-veshāna, am, n.* 'head-cincture,' 'head-covering,' a head-dress, turban, cap. — *Śiraś-śthī* ('*ras-as*'), *ī, n.* 'head-bone,' the skull. — *Śiraś-hārin, ī, m.* epithet of *Siva*.

*Śira, as, m.* the head, (according to some *am, n.*); the root of the pepper plant, (according to some *am, n.*); a bed, couch (= *śayyā*); a large serpent. — *Śiraś-ja, as, m.* 'head-produced,' the hair of the head.

*Śiraśka, as, ā, am*, belonging to the head, being on the head; (*am*), n. a helmet; a cap, turban, &c.; (*ā*), f. a palanquin.

*Śiraśya, as, ā, am*, belonging to the head, being on the head; (*as*), m. clean or unentangled hair (= *śirshanya*).

**शिरा** *śirā, f.* (probably another form of *śilā*, col. 3), any tubular vessel of the body, a nerve, tendon, fibre, gut, vein, blood-vessel, artery (= *dhamanī*). — *Śirā-patra, as, m.* the elephant or wood-apple, *Feronia Elephantum* (= *kapittha*); a kind of tree (= *hintāla*). — *Śirā-vṛita, am, n.* lead (= *śisaka*).

*Śirāla, as, ā, am*, veiny, tendinous, sinewy, skinny, full of tendons or veins; (*am*), n. the acid fruit of the *Averrhoa Carambola* (= *karma-ranga*).

*Śirālaka, as, m.* the plant *Vitis Quadrangularis* (= *asthi-bhanga*).

**शिरि** *śirī, is, m.* (according to *Uṇādi-s*. IV. 142. fr. rt. *śrī*), a murderer, killer; a sword; an arrow; a locust.

*Śirinā, f.*, Ved. night, (Sāy. *śiryale 'syām bhū-tāniti śirinā rātrīh*, *Rig-veda* II. 10, 3.)

*Śiriśha, as, m.* a kind of tree, *Acacia Sirisa*; (*am*), n. the flower of this tree. — *Śiriśha-pat-trikā, f.* a white kind of the plant *Kipihī*, q. v.

**शिरिम्बि** *śirimbiṭha, as, m.*, N. of a Vedic Rishi (having the patronymic *Bhāradvāja* and author of the hymn *Rig-veda* X. 155).

**शिल्** *śil* (also written *sil*), cl. 6. P. *śilati, &c.*, to glean.

*Sila, as, am, m. n.* gleanings, gathering stalks or ears of corn, (according to *Kullūka* on *Manu* X. 112. *śila* = *aneka-dhānyonnayana*, i. e. gleanings more than one ear of corn at a time, opposed to *uñcha* = *ekaika-dhānyādi-gudakoṣṭayana*). — *Siloiñcha* ('*la-uñ*'), *as, m.* gleanings ears of corn; following irregular occupation. — *Siloiñcha-vṛittī, is, f.* subsistence by gleanings; unusual or irregular occupation.

**शिला** *śilā, f.* (probably connected with rt. I. *śī* or rt. *śo*), a stone, rock; a grindstone or any flat stone on which substances are ground; the lower timber of a door; a beam or stone placed across the top of a pillar, the top or capital of a column; a vein, tendon, (for *śirā*, q. v.); red arsenic; camphor; [cf. Lat. *silex*; Hib. *clach, cloch*.] — *Silā-garbhaja, as, m.* (*śila* for *śilā*), a particular plant (= *pāshāpa-bhedana*). — *Silā-karṇī, f.* the olibanum tree, *Boswellia Thurifera*. — *Silā-kuttaka, as, m.* a stone-cutter's chisel or hatchet. — *Silā-kusuma, am, n.* benzoin or storax, (see *śilā-ja*). — *Silā-ghama, as, ā, am*, firm or hard as a stone or rock. — *Silā-ja, as, ā, am*, 'rock-born,' produced in a mountain or rock, fossil, mineral; (*am*), n. a kind of resin or bitumen; benzoin, storax or styrax; petroleum; any fossil production; iron. — *Silā-jatu, u, n.* 'stone-lac,' bitumen; red chalk. — *Silā-jit, ī, f.* 'rock-conquering,' bitumen. — *Silā-janī* ('*lā-an*'), *f.* a particular plant or shrub (= *kālānjani*). — *Silāṭaka* ('*lā-aṭ*'), *as, m.* a room on the top of a house (= *aṭṭa*); a hole; a fence, enclosure. — *Silā-tala, am, n.* the surface of a rock or stone. — *Silātmaja* ('*lā-āt*'), *am, n.* 'rock-born,' iron. — *Silātmikā* ('*lā-āt*'), *f.* a crucible. — *Silā-tvaḥ, k, f.* = *śilā-vaḥ*. — *Silā-dadru, us, m.* 'rock-eruption,' bitumen. — *Silā-dhātu, us, m.* 'rock-mineral,' chalk; red chalk; a white fossil substance; an aluminous earth of a white or yellowish colour (considered to be a sort of chalk). — *Silā-paṭṭa, as, m.* a flat stone for grinding condiments &c.; a slab used as a seat, a rocky seat. — *Silā-paṭṭaka, as, m.* a rocky seat. — *Silā-putra* or *śilā-putraka, as, m.* (*putra* being used as a diminutive), a roller for grinding condiments &c., a small flat stone for pounding or grinding. — *Silā-pushpa, am, n.* 'rock-flower,' storax or benzoin. — *Silā-pesha, as, m.* grinding with a stone. — *Silā-pratikṛitī, is, f.* an image or statue of stone. — *Silā-phalaka, am, n.* a layer or table of rock, a stone slab. — *Silā-bhava, am, n.* 'rock-produced,' storax or benzoin. — *Silā-bheda, as, m.* the plant *Plectranthus Scutellarioides* (= *pāshāpa-bheda*), a stone-cutter's chisel. — *Silā-maya, as, ī, am*, made of stone, rocky, stony. — *Silārambhā* ('*lā-ār*'), *f.* the wild plantain (= *kāshīka-kādali*). — *Silā-rasa, as, m.* 'rock-exudation,' olibanum, benzoin, incense. — *Silā-vaḥkala, as, am, m. n.* or *śilā-vaḥkā, f.* 'rock-bark,' a kind of moss or lichen (especially a kind used as a medicinal substance and said to be of cooling and lithontriptic properties; it is commonly called *Silābāk*). — *Silā-vitāna, as, am, m. n.* a covering or expanse of stones, i. e. a shower of stones. — *Silā-vṛiṣṭī, is, f.* 'stone-rain,' hail.

—*Śilā-veśman*, a, n. 'rock-abode,' a cavern, grotto, rocky recess. —*Śilā-vyādhi*, *is*, m. 'rock-disease,' bitumen. —*Śilā-śīta*, *as*, *ā*, *am*, sharpened on a grindstone. —*Śilāsana* ('*lā-as*' or '*-ās*'), *am*, n. a stone bench or seat; benzoin or storax. —*Śilā-sāra*, *am*, n. 'rock-essence,' iron. —*Śilāhva* ('*lā-āh*'), *am*, n. 'stone-named,' bitumen, red chalk. —*Śilā-bhūta*, *as*, *ā*, *am*, converted into a rock, made hard. —*Śilōbhāya* ('*lā-ūc*'), *as*, m. 'rock-accumulation,' a mountain; a high mountain. —*Śilōttha* ('*lā-ūc*'), *as*, *ā*, *am*, growing upon rocks, produced from rocks or stone; (*am*), n. benzoin, storax. —*Śilōdbhava* ('*lā-ur*'), *as*, *ā*, *am*, produced from stone or on rock; (*am*), n. a superior sort of sandal-wood (either the white or yellowish sort); benzoin. —*Śilōraska* ('*lā-ur*'), *as*, *ā*, *am*, rock-chested, having a chest as hard as a rock (said of the Himalaya mountain). —*Śilaukas* ('*lā-ok*'), *ās*, m. 'dwelling in rocks,' an epithet of Garuḍa.

*Śilī*, *is*, f. the lower timber of a door; (*is*), m. the birch tree (= *bhārja-pattra*).

*Śilī*, f. the lower timber of a door; the stone or beam at the top of a pillar; a small earth-worm; a spike, dart; an arrow. —*Śilī-mukha*, *as*, m. an arrow; a bee; a fool, blockhead; war.

*Śilēya*, *as*, *ā*, *am*, coming from rock; like a stone or rock, as hard as a rock, rocky, stony; (*am*), n. benzoin; bitumen.

शिलाद् *śilāda*, *as*, m. a proper N.

शिलालिन् *śilālin*, *i*, or *śilāli*, *is*, m., N. of the supposed author of certain Nāṭa-sūtras or rules for actors.

शिलिन्द *śilinda*, *as*, m. a kind of fish; [cf. *śilindhra*.]

शिलिन्ध्र *śilindhra*, *am*, n. a mushroom, fungus; the flower of the plantain tree; hail, = *trī-puta*; (*as*), m. a sort of tree; a kind of fish, = *śilva-phalaka*; (*i*), f. earth, clay; a small earth-worm; a sort of bird.

*Śilindhra*, *am*, n. a mushroom (especially one growing out of cow-dung); a fungus.

शिलिपद् *śilipada*, *as*, m. (= *ślipada*, q. v.), enlarged or swelled leg, elephantiasis.

शिलूप *śilūsha*, *as*, m. a proper N., (said to have been an early teacher of the art of acting; cf. *śailūsha*.)

शिलोच्छ *śilōccha*. See under *śila*, p. 1006.

शिल्गु *śilgu*, *us*, m. = *sukha* (Naigh. III. 6).

शिल्प *śilpa*, *am*, n. (according to Uṇādi-s. III. 28. fr. rt. *śil*), an art, any manual or mechanical or fine art, (sixty-four such arts, sometimes called *vāhya-kālā*, 'external or practical arts,' are enumerated, e. g. carpentering, architecture, jewellery, farricry, acting, dancing, music, medicine, poetry, &c.; and sixty-four *abhyantara-kālā*, 'secret arts,' e. g. kissing, embracing, and various other arts of coquetry); skill in any art, ingenuity, contrivance, skill (in general); any act, work (enumerated among the *rūpa-nāmāni* in Naigh. II. 1); ceremonial act, rite, ceremony, (in this sense apparently also *as*, m.); form, shape (enumerated among the *rūpa-nāmāni* in Naigh. III. 7, cf. *su-śilpa*); a particular kind of Sastra or hymn (of a highly artificial character); creation, procreation; a sort of spoon or ladle used at sacrifices for throwing the clarified butter into the fire; (*as*), m., N. of a teacher; (*i*), f. a female artisan or mechanic (regarded by Śāktas as one of the eight Akulas). —*Śilpa-kāra* = *śilpa-kāra*. —*Śilpa-karman*, a, n. or *śilpa-kriyā*, f. manual labour, handicraft. —*Śilpa-kāra*, *as*, or *śilpa-kārīn*, *i*, m. an artisan, workman, mechanic. —*Śilpa-kāraka*, *as*, *ikā*, *am*, practising any mechanical art, versed in an art; (*as*), m. an artisan. —*Śilpa-vidyā*, f. the science of mechanics, mechanical knowledge, skill in art, mechanical or manual skill. —*Śilpa-sāla*, *am*, *ā*, n. f. a work-

shop, workroom, manufactory. —*Śilpa-sāstra*, *am*, n. a book on any mechanical or fine art (as architecture &c.), a scientific treatise; the whole collection of treatises on mechanical arts, mechanics.

*Śilpaka*, *am*, n. a sort of drama, one exhibiting magical and mystical rites.

*Śilpika*, *as*, *ā* or *i*, *am*, manual, mechanical; (*am*), n. any handicraft or mechanical art; a sort of drama, = *śilpaka*; (*ā*), f. = *śilpini*, q. v.

*Śilpin*, *i*, *ini*, *i*, belonging or relating to any mechanical art, mechanical; (*i*), m. an artificer, artist, artisan; (*ini*), f. a kind of herb or grass (called *Lahānasīpi* in Hindi; it is used medicinally, and described as sweet, cooling, and bearing seeds of tonic and restorative properties; it is otherwise described as a drug, = *kola-dala*). —*Śilpi-sāla*, *am*, *ā*, n. f. a workshop, a manufactory. —*Śilpi-sāstra* = *śilpa-sāstra*, q. v.

शिल्हन *śilhana*. See *śihlana*.

शिव *śiva*, *as*, *ā*, *am* (according to Uṇādi-s. I. 153. fr. rt. *i. śi*; more probably to be connected with rt. *śvi* and *śavas*, see *śiśvi*), auspicious, propitious, prosperous, happy, fortunate, lucky, increasing, thriving, right; (*as*), m., N. of the third god of the Hindū Tri-mūrti, (in the later mythology regarded as 'the destroyer, and with Brahmā, 'the creator,' and Viṣṇu, 'the preserver,' constituting the well known Hindū triad of divine manifestations; although the name Śiva is not found applied to any god in the Veda, the worship of the destroying and reproducing principle under this name was rapidly developed in the Purānas and epic poems, and became very general in later times, the worshippers of Śiva or Śaivas assigning to him the first place in the triad and by identifying him with the principles of creation and reproduction as well as that of destruction, constituting him the one Supreme Being who is supposed to comprehend all the powers and forces of nature and whose formidable character makes him the first object of propitiation and adoration; in the Śiva-Purāna he is addressed as Brahmā, Viṣṇu, Indra, Varuṇa, the Sun, Moon, Earth, Fire, Water, Air, Ether, &c., while even in the Viṣṇu and other Purānas not specially devoted to his praise, he is mentioned with the greatest reverence and awe; according to one view the name Śiva belonged originally to the principal god of the aboriginal tribes of India, and being subsequently adopted together with the Linga or symbol of reproduction into the Pantheon of the Āryans, was then identified with their own deity Rudra, who occupies a conspicuous position in the Veda as god of storms; but according to a more likely supposition the adjective *śiva*, 'auspicious,' being at first only used as an euphemistic epithet to propitiate the lord of tempests, passed afterwards into his name, and was ultimately adopted as the principal name of the god of destruction, [see *rudra*]; according to Viṣṇu-Purāna I. 8. there are eight principal manifestations of Śiva, viz. Rudra, Bhava, Śarva, Isāna, Paśu-pati, Bhīma, Ugra, Mahā-deva, which again are visibly represented under eight Tanus or material forms, viz. the Sun, Water, Earth, Air, Fire, Ether, the officiating Brahman, and the Moon, Śiva being supposed to uphold the universe by means of these forms; as presiding over reproduction, which follows destruction, his symbol is the Linga or Phallus, under which form he is generally worshipped at the present day; as god of justice or punishment, which character he shares with the gods Yama and Varuṇa, he is represented as riding on a white bull, the god Dharma, it is said, having taken this form and requested Śiva to accept him as his vehicle; his own colour is sometimes depicted as black in his character of destroyer of the world, when he is called Kāla or Time; again, one of his representations is as *Ardha-nārī*, 'half-female,' the other half being male to symbolize the unity of the generative principle, his name being then *Ardha-nārīśa*, 'the half-female lord,' he has sometimes five faces, whence his name *Pāñcānana*; he has also three

eyes, one of which is in his forehead, and which are thought to denote his view of the three divisions of time, past, present, and future, while a moon's crescent, round or above the central eye, marks the measure of time by months, a serpent round his neck the measure of time by years, and a second necklace of skulls with numerous other serpents about his person, the perpetual revolution of ages, and the successive extinction and generation of the races of mankind; his hair is thickly matted together, and gathered above his forehead into a coil, so as to project like a horn; on the top of it he bears the Ganges, the rush of which river in its descent from heaven he intercepted by his head that the earth might not be crushed by the weight of the falling stream; his throat is dark-blue from the stain of the deadly poison which would have destroyed the world had it not been swallowed by him on its production at the churning of the ocean by the gods for the nectar of immortality; he is sometimes represented clothed in a deer-skin, sometimes in a tiger-skin, or he appears sitting on a tiger-skin or holding a deer in one of his hands; in explanation of this a legend is told that Śiva, having once visited a forest in the form of a religious mendicant, the wives of the Rishis residing there fell in love with his great beauty, which the Rishis perceiving resented; in order, therefore, to overpower him, they first dug a pit, and by magical arts caused a tiger to rush out of it, which he slew, and taking its skin wore it as a garment; they next caused a deer to spring out upon him, which he took up in his left hand and ever afterwards retained there; they then produced a red-hot iron, but this too he took up and kept in his hand as a weapon: sometimes, again, he appears wearing an elephant's skin which belonged to an Asura named Gaya, who acquired such power that he conquered the gods and would have destroyed the Munis had they not fled to Benares and taken refuge in a temple of Śiva, who then destroyed the Asura and, ripping up his body, stripped off the hide which he afterwards cast over his shoulders for a cloak: Śiva holds a *trīśūla* or three-pronged trident [also called *Pināka*] in his hand to denote, as some think, his combination of the three attributes of Creator, Destroyer, and Regenerator; his other weapons are a bow called *Ajakava* or *Ajagava*, a thunderbolt, an axe, a kind of staff with transverse pieces surmounted by a skull called *Khaṭvāṅga*, and another nondescript weapon called *Khinkira*; he also carries a kind of rattle or drum, shaped like an hour-glass, called *Damaru*, and a *Pāśa* or noose for binding incorrigible offenders: his attendants or servants are called *Pramatha*; they are sometimes regarded as demons or supernatural beings of various kinds, and form a complete host; some of his more personal attendants or chamberlains have special names, such as *Nandi* or *Nandin*, *Bhṛiṅgin*, *Taṇḍu*, the latter being the original teacher of dancing &c., whence Śiva is called *Nāṭeśvara*, 'the lord of dancers,' and is himself described as *nāṭya-priya*, fond of dancing; his principal wife *Durgā*, otherwise called *Pārvatī*, *Umā*, *Gaurī*, *Bhāvānī*, *Satī*, &c., is the chief object of worship with the Śāktas and *Tāntrikas*, see *śakti*, *śākta*, *tantra*: his sons are *Gaṇeśa* and *Kārtikeya*: he destroyed several Asuras or demons, such as *Pura*, *Tripura*, *Andhaka*, *Ruru*; he also scorched the god of love, *Kāma-deva*, to ashes by a glance from his central eye, that deity having attempted to inflame him with passion for *Pārvatī* whilst he was engaged in severe penance; he is said to have cut off one of the heads of the god *Brahmā*, that god having originally possessed five heads, one of which is fabled to have addressed Śiva on a particular occasion in a disrespectful manner, cf. *brahma-mūrdha-bhrīt*; he also decapitated *Dakṣa* and replaced his head by that of a ram, because that sage, who was his father-in-law, omitted to invite him and his wife *Satī* to a great sacrifice at which all the other gods were present, see *dakṣādhvara-dhvaṅsa-kṛt*; in the exercise of his function of Universal Destroyer he

destroys, at the end of every Kalpa, not only all created beings, but even Brahmā, Viṣṇu, and the other gods, whose bones and skulls he wears as garlands; moreover, at the end of one of the early Kalpas he is fabled to have burnt them up by a flash from his central eye, and afterwards to have rubbed their ashes upon his body, whence the use of ashes is considered of great importance in his worship, while the use of the Rudrākṣa berries or beads originated, it is said, from the legend that Śiva, on his way to destroy the three cities, called Tri-pura, let fall some tears of rage which became converted into these beads: his residence is Kailāsa, one of the loftiest northern peaks of the Himālaya, which is also the paradise of Kuvera; he has strictly no incarnations like those of Viṣṇu, though Vīra-bhadra and the eight Bhairavas are sometimes regarded as forms of him, sometimes as his sons, see *vīra-bhadra*, *bhairava*; he is especially worshipped at Benares and has even more names than Viṣṇu, one thousand and eight being specified in the sixty-ninth chapter of the Śiva-Purāṇa and in the seventeenth chapter of the Anuśāna-parvan of the Mahā-bhārata, some of the most common being Mahā-deva, Sambhu, Sankara, Śa, Śvara, Mahēśvara, Hara, Rodra; the phallic emblem of Śiva, the male genital organ, penis; a god (= *deva*, according to Śabda-k.); an auspicious planetary conjunction; the twentieth of the astronomical periods called Yogas, (see *yoga*); epithet of a particular month; the Veda; final emancipation (= *mokṣa*); a pillar or post to which cattle are tied; a kind of drug and perfume (= *bāluka* or *vāluka*); a particular plant or drug (= *pundarika*); the black Dhustūra or thorn-apple; bdellium; quicksilver; N. of a scribe; (*au*), m. du. Śiva and his wife; (*ā*), m. pl., N. of a class of deities; (*ā*), f. the wife of Śiva (Durgā, Pārvatī, &c.); final emancipation (= *mukṭi*); N. of the wife of Angiras; of the mother of the twenty-second Jina; of a river; a jackal; the Samī tree; yellow Myrobalan (= *haritaki*); Emblem Myrobalan (= *āmalaki*); the tree Flacourtia Cataphracta (= *tāmalaki*); Dūrvā grass; turmeric; a kind of yellow pigment, = *go-rodanā*; (*am*), n. bliss, prosperity, happiness, well-being, auspiciousness, pleasure; final emancipation or beatitude; water; rock-salt; sea-salt; white or refined borax. — *Śiva-kara*, as, ī, am, causing happiness or prosperity, making happy, auspicious, propitious; (*as*), m. (with Jains) one of the twenty-four Arhats of the past Ut-sarpiṇī. — *Śiva-karāca*, am, n. 'Śiva's amulet,' N. of a chapter in the Skanda-Purāṇa. — *Śiva-kāñcī*, f., N. of a city (said to have been founded by Sankara; cf. *vishnu-kāñcī*). — *Śiva-kānti-tīrtha*, am, n., N. of a Tīrtha. — *Śiva-kāmadughā*, f., N. of a river. — *Śiva-kāriṇī*, f., N. of a goddess. — *Śiva-kīrka*, as, m. a proper N. — *Śiva-kīrtana*, as, m. 'Śiva-praiser,' epithet of Bhṛṅgi or Bhṛṅgarīta, one of Śiva's attendants; N. of Kṛiṣṇa or Viṣṇu; (*am*), n. the act of praising or celebrating Śiva. — *Śiva-kuṇḍa*, N. of a place. — *Śiva-kosha*, as, m., N. of a dictionary of synonyms of trees and medicinal plants by Śiva-datta. — *Śiva-gaṅgā-tīrtha*, am, n., N. of a Tīrtha. — *Śiva-gaṅga*, as, m. a proper N. — *Śiva-gaṅga-pura*, am, n., N. of a town. — *Śiva-gaṅgā*, is, ī, having a prosperous course, prosperous, auspicious, happy; worshipping Śiva; (*is*), m. one of the twenty-four Arhats of the past Ut-sarpiṇī (with Jains). — *Śiva-gītā*, f. 'Śiva's song,' N. of a part of the Padma-Purāṇa (propounding the doctrines of the Śaivas; it is regarded as a Vedānta treatise, and attributed to Veda-vyāsa). — *Śiva-guru*, us, m., N. of Sankarācārya's father. — *Śiva-gharma-ja*, as, m. 'born from the perspiration of Śiva,' epithet of the planet Mars. — *Śivan-kara*, as, ī, am, causing happiness or prosperity, auspicious, propitious. — *Śiva-lakra*, am, n. epithet of a particular mystical circle. — *Śiva-tatvadarśi*, f. the fourteenth day of the dark half of the month Māgha kept as a festival in honour of Śiva. — *Śiva-tatvadarśi-vrata*, am, n. a particular religious observance kept on the

above-mentioned day. — *Śiva-jā*, as, ā, am, knowing what is fortunate or propitious, worshipping Śiva; (*ā*), f. a female devotee of the Śaiva sect. — *Śiva-jāna*, am, n. knowledge of what is fortunate or propitious; a book giving rules for ascertaining auspicious moments or lucky and unlucky seasons. — *Śiva-tattva-viveka*, as, m., N. of a work by Apyaya-dikṣita. — *Śiva-tantra*, am, n., N. of a Tantra work. — *Śiva-tama*, as, ā, am, most prosperous, very fortunate. — *Śiva-tara*, as, ā, am, more auspicious or propitious, very prosperous or fortunate; very complacent. — *Śiva-tāti*, is, ī, i (Pāṇini IV. 4, 143, 144), causing good fortune, conferring happiness, propitious; (*is*), f. propitiousness, benevolence, auspiciousness. — *Śiva-tātika*, as, ā, am, = *śiva-tāti* above. — *Śiva-tīrtha*, am, n., N. of a Tīrtha. — *Śiva-datta*, as, ā, am, given by Śiva; presented to Śiva; (*as*), m., N. of the author of the Śiva-kosha; of a scribe; (*am*), n. the discus of Viṣṇu. — *Śiva-dāru*, u, n. the tree Pinus Deodard (= *deva-dāru*). — *Śiva-dāsa*, as, m. 'Śiva's servant,' N. of the author of the Jātaka-muktāvalī; of the reputed author of the Kathāṃava. — *Śiva-dāsa-deva*, as, m., N. of a poet. — *Śiva-dātikā*, f., N. of one of the Mātṛis attending on Śiva. — *Śiva-dāti*, f. 'Śiva's messenger,' epithet of Durgā; of a Yoginī. — *Śiva-dātī-tantra*, am, n., N. of a Tantra work. — *Śiva-dṛiṣṭi*, is, f., N. of a work by Somananda-nātha. — *Śiva-druma*, as, m. 'Śiva's tree,' the Vilva, (commonly called Bel.). — *Śiva-dvishṭā*, f. 'hated by Śiva,' the Ketaka tree, (see *ketaka*). — *Śiva-dhanur-veda*, as, m., N. of a work ascribed to Vyāsa. — *Śiva-dharma* and *śiva-dharmottara* ('*ma-ut*'), N. of two works. — *Śiva-dharmopapurāṇa* ('*ma-up*'), am, n., N. of an Upa-Purāṇa. — *Śiva-dhātu*, us, m. 'Śiva's essence,' quicksilver; 'Śiva's mineral,' milk-stone, opal or chalcedony, (according to Śabda-k. = *go-danta*). — *Śiva-nābhi*, ī, m. 'Śiva's navel,' a particular form of Śivalinga, (see *linga*). — *Śiva-nārāyaṇa*, as, m., N. of a god; of a modern author. — *Śiva-pura*, am, n. or *śiva-purī*, 'Śiva's city,' N. of the city Benares (especially sacred to Śiva). — *Śiva-purāṇa*, am, n., N. of one of the eighteen Purāṇas (devoted to the praise of Śiva; it is thought by some to be identical with the Vāyu-Purāṇa). — *Śiva-pūjā*, f. worship or adoration of Śiva. — *Śiva-prādurbhāva*, as, m. the manifestation of Śiva. — *Śiva-priya*, as, ā, am, dear to or esteemed by Śiva; (*as*), m. the tree Sesbana Grandiflora (= *vaku*); the thorn-apple (= *dhustūra*); crystal; (*ā*), f. the goddess Durgā; (*am*), n. the seeds of the Rudrākṣa or Elaeocarpus. — *Śiva-bhakta*, as, m. a worshipper of Śiva, a Śaiva. — *Śiva-bhakti-siddhi*, is, f. 'performance of the worship of Śiva,' N. of a devotional work; [cf. *śiva-sukti-siddhi*]. — *Śiva-bhaṭṭa*, as, m. a proper N. — *Śiva-mallaka*, as, m. the Arjuna tree; (*ikā*), f. the tree Sesbana Grandiflora (= *vasuka*). — *Śiva-mallī*, f. the Sesbana Grandiflora. — *Śiva-māhātmya-khaṇḍa*, as, m., N. of a book of the Skanda-Purāṇa. — *Śiva-rasa*, as, m. the water of boiled rice or pulse three days old (undergoing spontaneous fermentation). — *Śiva-rahasya*, am, n. 'secret doctrine of Śiva,' N. of a part of the Skanda-Purāṇa; of a compilation from the Tantras on the divinity and worship of Śiva. — *Śiva-rāja-dhāni*, f. 'Śiva's capital,' N. of the city Kāśī or Benares (especially sacred to Śiva). — *Śiva-rātri*, is, f. 'Śiva's night,' N. of a celebrated and very popular festival in honour of Śiva (kept on the fourteenth of the dark half of the month Māgha or January-February; a rigorous fast and extraordinary ceremonies are observed during the day and night, and Śiva is worshipped under the type of the Linga; cf. *śiva-tatvadarśi*). — *Śivarātri-māhātmya*, am, n. the greatness or glory of the Śiva-rātri festival. — *Śiva-rāma*, as, m., N. of a preceptor; of the author of the Kṛitya-Āntamaṇi, the Śrāddha-Āntamaṇi, the Su-bodhiy, and a commentary on the Karma-pradīpa. — *Śiva-rāma-gīra*, as, m. a proper N. — *Śiva-rūpa*, am, n. the form or image

of Śiva; (*as*, ā, am), having the form of Śiva. — *Śiva-linga*, am, n. Śiva's genital organ or Śiva worshipped in the form of a phallus; a temple or spot dedicated to the worship of the Linga, (see *linga*). — *Śiva-lingin*, ī, m. a worshipper of the Linga or one who carries this symbol on his person. — *Śiva-loka*, as, m. the world or paradise of Śiva, Kailāsa. — *Śiva-vallabha*, as, ā, am, loved or esteemed by Śiva; (*as*), m. the mango tree; gigantic swallow-wort; (*ā*), f. the goddess Pārvatī; the Indian white rose (= *sata-patṛi*). — *Śiva-valikā*, f. a particular plant (= *lingini*). — *Śiva-vallī*, f. a particular plant (= *lingini*); a particular thorny tree (= *śri-valli*). — *Śiva-vāhana*, as, m. 'Śiva's vehicle,' a bull. — *Śiva-vīja*, am, n. 'Śiva's semen,' quicksilver. — *Śiva-sakti*, is, f. attachment or devotion to Śiva; (*is*), m. a proper N. — *Śiva-sakti-siddhi*, is, f., N. of a work by Harsha, (also called *śiva-bhakti-siddhi*). — *Śiva-sarman*, ā, m., N. of a priest. — *Śiva-sāvana*, am, n. 'Śiva's ordinance,' N. of a law-book. — *Śiva-śekhara*, as, m. Śiva's crest; Śiva's head; the plant Sesbana Grandiflora; the thorn-apple; the moon. — *Śiva-samhitā*, f., N. of a short treatise on the duties of a Yogin. — *Śiva-sankalpa*, as, m. 'having an auspicious resolve,' N. of a hymn (forming part of the thirty-fourth book of the Vajāsneyi-samhitā; cf. Manu XI. 250). — *Śiva-sankalpopaniṣad* ('*pa-up*'), t, f., N. of an Upaniṣad. — *Śiva-sarvasva*, am, n., N. of a work. — *Śiva-sahasra-nāman*, as, n., N. of a description of one thousand epithets illustrating the attributes of Śiva. — *Śiva-sāyujya*, am, n. absorption into or identification with Śiva, final emancipation. — *Śiva-sundarī*, f. epithet of Durgā. — *Śiva-sūtra*, am, n., N. of the aphorisms of the Śaiva philosophy (attributed to the god Śiva); N. of the fourteen Sūtras with which Pāṇini opens his grammar (said to have been communicated to him by Śiva). — *Śivasūtra-vimarsinī*, f., N. of a commentary on the philosophical Śiva-sūtras, (also called *śiva-sūtra-vivṛiti*); of a commentary on the fourteen grammatical aphorisms of Śiva (treated as symbolizing the dogmas of the Vedānta). — *Śiva-śkanḍha*, as, m., N. of a king. — *Śiva-sva*, am, n. 'Śiva's property,' anything that has been offered to Śiva. — *Śiva-svāmīn*, ī, m., N. of a poet; of an author. — *Śivākṣha* ('*va-ak*'), am, n. the seed of the Elaeocarpus, (see *rudrākṣha*). — *Śivākhyā* ('*va-ākḥ*'), as, ā, am, called happy, termed lucky. — *Śivātīkā* ('*va-āt*'), f. a kind of grass (= *vanśa-patṛi*). — *Śivātmaka* ('*va-āt*'), as, ikā, am, consisting of the essence of Śiva; (*am*), n. rock-salt. — *Śivādesaka* ('*va-ād*'), as, m. a fortune-teller. — *Śivānanda* ('*va-ān*'), as, m. 'Śiva's joy,' N. of a scribe. — *Śivāpīḍa* ('*va* or '*vā-āp*'), as, m. the chapel of Śiva or Durgā; Sesbana Grandiflora (= *vaka*). — 1. *śivāpriya* ('*va-ap*' or '*vā-ap*'), as, ā, am, disliked by Śiva or by Durgā. — 2. *śivāpriya*, as, ā, am, beloved by Durgā; (*as*), m. a goat. — *Śivā-phalā*, f. the Samī tree. — *Śivā-bali*, is, m. an offering to Durgā made at night and consisting chiefly of flesh. — *Śivārātri* ('*va* or '*vā-ar*'), is, m. an enemy of Śiva or Durgā; 'jackal's enemy,' a dog. — *Śivā-ruta*, am, n. the howling of a jackal. — *Śivārācana-candrīkā* ('*va-ar*'), f., N. of a work. — *Śivālaya* ('*va-āl*'), as, m. the residence of Śiva, Śiva's abode; red Tulasi or basil; (*am*), n. any temple or shrine dedicated to Śiva (generally containing a Linga); a cemetery, place where dead bodies are burnt or buried; N. of a place. — *Śivā-smṛiti*, is, f. 'Durgā-memorial,' the plant Sesbana Ægyptiaca (= *jayanti*). — *Śivāhlāda* ('*va-āh*'), as, m. 'Śiva's joy,' the tree Sesbana Grandiflora. — *Śivāhva* ('*va-āh*'), as, ā, am, called or named after Śiva; (*ā*), f. a species of creeper (= *rudra-jatā*). — *Śivotara* ('*va-it*'), as, ā, am, 'other than auspicious,' inauspicious, unhappy, unlucky. — *Śiveshṭa* ('*va-ish*'), as, ā, am, loved by Śiva; (*as*), m. Sesbana Grandiflora; (*ā*), f. Dūrvā grass. — *Śivopaniṣad* ('*va-up*'), t, f., N. of an Upaniṣad (supposed to have been the work on which the Śiva-

sūtras were founded).—*Śivopapurāṇa* ('*va-up*'), *am*, n., N. of an Upa-Purāṇa.

*Śivaka*, *as*, m. a pillar or post to which cattle are tethered or to which cows are tied (when milked); a scratching-post (for cattle to rub against).

*Śivānī*, *f*, the wife of Śiva (i. e. Durgā); the plant *Sesbania Aegyptiaca* (= *jayantī*); or, according to others, *Celtis Orientalis*.

*Śivālu*, *us*, m. a jackal.

*Śivīya*, *Nom. P. śivīyati, -yitum*, to treat any one (acc.) like Śiva.

**शिवि** *śivi, is*, m. a beast of prey, noxious animal; the birch tree (= *bhūrja*); N. of a king (son of Uśnara; the story of his rescuing Agni in the form of a pigeon from Indra in the form of a hawk by the offering of an equal portion of his own flesh, weighed in a balance, is told in the Vahnī-Purāṇa and Mahā-bhārata, see below); N. of a country; (*ayas*), m. pl., N. of a people or race.—*Śivī-carita* or *śivī-carīra*, *am*, n. 'the story of Śivi,' N. of an episode of the Mahā-bhārata; see Vana-parvan 13275-13300; the same story of the hawk and the pigeon is told of Uśnara in Vana-parvan 10560-10596.

**शिविका** *śivikā, f*. a palanquin, palkee, litter; a bier; a stage erected for exhibitions; a proper N.—*Śivikā-dāna*, *am*, n. the gift of a litter, &c.; N. of a chapter of the Vahnī-Purāṇa.

*Śivī-ratha*, *as*, m. a palanquin, litter.

**शिविपिष्ट** *śivipīṣṭa* for *śipi-viṣṭa*, *as*, m. epithet of Śiva, &c. See *śipi*, p. 1005.

**शिविर** *śivira, am*, n. (said in Upādi-s. I. 54. to be fr. rt. *ī, śi*), a camp; a royal camp, royal residence; an intrenchment for the protection of an army; a sort of grain; (*as*), m., N. of a tribe (?).

**शिशयिषा** *śiśayishā, f*. (fr. Desid. of rt. *ī, śi*), desire to lie down, wish to sleep, drowsiness, sleepiness.

*Śiśayishu*, *us, us, u*, wishing to lie down, sleepy, drowsy.

**शिशान** *śiśāna*. See under rt. *ī, śi*, p. 1004.

**शिशिर** *śiśira, as, ā, am* (according to Upādi-s. I. 54. fr. rt. *śas*); probably connected with rt. *śrī* or *rt. śo*), cool, chilly, cold, frigid, freezing; (*as*), m., N. of the seventh month of the year (according to one reckoning); N. of a mountain; of a teacher of the Rīg-veda (a pupil or descendant of Śākalya Veda-mitra); (*as, am*), m. n. hoar frost, dew, coolness, cold; the cool or dewy season (comprising two months, Māgha and Phālguna, or from about the middle of January to that of March, see *ritu*).

—*Śiśira-kāla*, *as*, m. the dewy season.—*Śiśira-ghna*, *as, ī, am*, destroying frost; (*as*), m. epithet of Agni or fire.—*Śiśira-tara*, *as, ā, am*, more cool, very refreshing.—*Śiśira-mathita*, *as, ā, am*, pinched by cold.—*Śiśirartu* ('*ra-ritu*'), *us, m*, the dewy season.—*Śiśirāṅsu* ('*ra-aṅ*'), *us, m*, 'having cold rays,' the moon.—*Śiśirāṅsu-tva*, *am, n*, the state of having cold rays.—*Śiśirī-bhū*, cl. I. P. *-bhavati*, &c., to become cool.—*Śiśira-śhna-varsha* ('*ra-ush*'), *ās, f. pl.* the dewy, hot, and rainy seasons.

**शिशु** *śiśu, us, m*. (a reduplicated form of *ī, śu* for rt. *śvi*); according to Upādi-s. I. 21. fr. rt. *śo*; Ved. *śiśvah* = *śiśvoh*, *śiśvā* = *śiśunā*, a child, infant; the young of any animal (as a calf, puppy, &c.); a boy under eight years of age; a lad under sixteen; a pupil, scholar; N. of a descendant of Angiras (author of Rīg-veda IX. 112).—*Śiśukāla*, *as, m*, childhood.—*Śiśu-kraṇḍa*, *as, m*, or *śiśu-kraṇḍana*, *am, n*, the weeping of a child or infant.—*Śiśu-kraṇḍīya*, *us, m*, scil. *grantha*, a book treating of infantile complaints or (perhaps) a book suitable for naughty children, (Pān. IV. 3. 88.)—*Śiśu-gandhā*, *f*, double jasmine.—*Śiśu-cāndrāyaṇa*, *am, n*, the lunar penance of children, (eating

four mouthfuls at sunrise and four mouthfuls at sunset for a month, Manu XI. 219.)—*Śiśu-tva*, *am, n*, or *śiśu-tā*, *f*, childhood, boyhood, the period up to eight years of age; pupillage, the period before sixteen.—*Śiśu-dasya*, *as, ā, am*, being in the place of a child, not far from or almost a child.

—*Śiśu-nāga*, *as, m*, a young elephant; a kind of Rākshasa or demon; N. of a king of Magadhā (the founder of a dynasty).—*Śiśu-pāla*, *as, m*, 'child-cherisher,' N. of the king of the Cedis inhabiting a country in central India, probably the same as Bundeikhand, (see *śedi*); he was son of Dama-ghoṣha, and is also called Su-nitha; his impiety in opposing the worship of Kṛishṇa is described in the Sabhā-parvan of the Mahā-bhārata; when Yudhī-śthīra was about to perform a Rājāsīya sacrifice, numerous princes attended, and Bhīshma proposed that especial honour should be paid to Kṛishṇa, who was also present, but Śiśu-pāla objected, and after denouncing Kṛishṇa as a contemptible person challenged him to fight, whereupon Kṛishṇa struck off his head with his discus; the Vishṇu-Purāṇa identifies this impious monarch with the demons Hīranya-kaśipu and Rāvaṇa; his death forms the subject of Māgha's celebrated poem called Śiśupāla-vadhā).—*Śiśupālaka*, *as, ikā, am*, protecting or cherishing children; (*as*), m., N. of a king (= *śiśu-pāla*); the plant *Nauclea Cordifolia*.—*Śiśupāla-badhā* or *śiśupāla-vadhā*, *as, m*, 'the slaying of Śiśu-pāla,' N. of a part of the Mahā-bhārata (see below) and of an epic poem by Māgha on the subject of Śiśu-pāla's death by the hand of Kṛishṇa.—*Śiśupāla-badhā-parvan*, *a, n*, N. of a section of the Mahā-bhārata (contained in the Sabhā-parvan 1418-1627, see above).—*Śiśupāla-han*, *ā, m*, 'destroyer of Śiśu-pāla,' an epithet of Kṛishṇa.—*Śiśu-bhāva*, *as, m*, the state of childhood, infancy.—*Śiśu-mat*, *ān, atī, at*, Ved. infantine, childish, (according to Śāy. on Rīg-veda I. 140, 10. *śiśumatir* = *śaiśavavatiṛ jvālāh*).—*Śiśu-māra*, *as, m*, 'child-killing,' the Gangetic porpoise, *Delphinus Gangeticus*; 'the heavenly porpoise,' a form of Vishṇu (described as a collection of the stars and planets); N. or a form of Vishṇu.—*Śiśumāra-śiras*, *as, n*, the dolphin's head, a part of the heavens studded with stars, the north-east point.—*Śiśu-vāhaka* or *śiśu-vāhyaka*, *as, m*, 'child-carrier,' a wild goat.—*Śiśu-hatyā*, *f*, child-murder.

*Śiśuka*, *as, m*, a child; the young of any animal; a porpoise; a fish resembling a porpoise; a tree.

*Śiśūla*, *as, m*, Ved. a child or a young animal, (Śāy. = *śiśu*.)

*Śiśvan* in *śam-śiśvan*, *q. v.*; (according to Śāy. on Rīg-veda I. 65, 5. *śiśvā* may either = *tanū-kṛitāh*, 'attenuated,' as if fr. rt. *śo*, or = *śiśunā*, inst. c. of *śiśu*.)

*Śiśvāyati* in Rīg-veda X. 95, 13 = *śive*, i. e. *kal-yāne samupasthite satī* (according to Śāy.).

*Śiśvi, is, ī, i*, swelling, increasing, thriving, &c., in *su-śiśvi, q. v.*

**शिश्र** *śiśra, as, m*. (according to Yāska fr. rt. *snath*; according to others fr. rt. *śas*), the male generative organ, (also *am*, n. in Ved.); (*am*), m., Ved. a tail; thread steeped in rice-water, (said by Śāy. to be fr. rt. *snā*, Rīg-veda I. 105, 8.)—*Śiśna-dera*, *as, m*, 'having the generative organ for a god' or 'sporting with that organ,' a lustful or unchaste man, (Śāy. *śiśna deviyanti kṛidanti itī śiśna-devāh abrahmacaryāh ity arthah*); a tailed or priapic demon.—*Śiśnodara-parāyaṇa* ('*na-ud*'), *as, ā, am*, addicted to lust and gluttony.

**शिश्रियार** *śiśriyāna, as, ā, am* (fr. rt. *śrī*), Ved. seeking refuge, taking refuge.

**शिश्रिदान** *śiśrivāna, as, ā, am* (according to Upādi-s. II. 93. fr. rt. *svit*, 'to be white,' with substitution of *d* for *t* and elision of the desiderative affix *ṣ*), 'being pure,' innocent, virtuous (= *śukla-karman*); guilty, sinful, wicked (= *kṛishṇa-karman* according to some).

**शिश** 1. *śiśh*, cl. I. P. *śeshati, śishesha, śekshyati, aśikshat, śeshṭum*, to hurt, injure, kill.

**शिश** 2. *śiśh*, cl. 7. P. *śinashṭi, śishesha, śekshyati, aśishat, śeshṭum*, to leave, leave remaining; to distinguish from others, individualize; (according to some also) cl. I. P. *śeshati, &c.*, to leave a residue, allow to remain, spare: Pass. *śishyate*, (for *śishyate*, Pass. of rt. *ī, śās*, see p. 1003), to be left remaining, remain: Caus. (or cl. 10) *śeshayati, -yitum*, Aor. *aśiśhat*, to cause to remain, leave, allow to remain, spare: Desid. *śiśhati*: Intens. *śeshishyate, śesheshṭi*; [cf. Lat. *quæso, quæro, quæstor*, perhaps *cura*: Goth. *qvistains, qvistjan, fra-qvistains, fra-qvistjan, fra-qvistnan, us-qvistjan* (based on noun *qvist* = *śiśṭi*, in the sense of 'leaving, abandoning'), *us-haista*.]

1. *śiśhta, as, ā, am*, left, remaining, residual, anything that remains or is left.—1. *śiśh'a-tā, f*, or *śiśhta-tva, am, n*, the being left, the being residual.

**शिश्ट** 2. *śiśhta, as, ā, am* (fr. rt. *ī, śās*), ordered, commanded; disciplined, well regulated, educated, trained; tamed, obedient, docile; orderly, correct, learned, wise, good; select, (perhaps referrible to 1. *śiśhta*); eminent, excellent, superior, principal, chief; (*as*), m. a chief; a courtier, counsellor.—2. *śiśhta-tā, f*, or *śiśhta-tva, am, n*, docility; good behaviour, urbanity, civility.—*Śiśhta-sabhā*, *f*, an assembly of chiefs, council of state.—*Śiśhta-sabhādāra* ('*bhā-ād*'), *as, m*, history or tradition of eminent persons.—*Śiśhta-sammata, as, ā, am*, approved or loved by the learned, (Manu III. 39.)—*Śiśhtācāraṇa* ('*ta-ād*'), *as, n*, the conduct or procedure of the virtuous, practice of the good, gentlemanly behaviour.—*Śiśhtācāra* ('*ta-ād*'), *as, m*, the practice or traditional usages of the virtuous; (*as, ā, am*), well-behaved; the approved conduct of the wise and good, good manners, gentlemanly conduct, proper behaviour.—*Śiśhtācāra-viruddha, as, ā, am*, opposed to the practice of the virtuous.—*Śiśhtācārāviruddha* ('*ra-av*'), *as, ā, am*, not opposed to the practice of the virtuous.

*Śiśhti, īs, f*, ruling, governing, commanding; an order, command; correction, punishment, chastisement.

*Śiśhtvā*, *ind*, having governed or regulated or trained; having ordered or decreed.

*Śiśhya, as, ā, am*, to be taught, docile [cf. *a-ś*]; (*as*), m. a scholar, pupil, disciple, (*ku-śiśhya*, a bad or wicked pupil); passion, anger, violence.—*Śiśhyatā, f*, or *śiśhya-tva, am, n*, the state or character of a pupil, pupillage, instruction.—*Śiśhya-param-parā, f*, a series or succession of pupils or disciples.—*Śiśhya-putra, as, m*, a pupil equal to a son.—*Śiśhya-pradeya, as, ā, am*, to be delivered or imparted to pupils.—*Śiśhya-śiśhti, īs, f*, chastisement or correction of a pupil.

*Śiśhyamāna, as, ā, am*, being ruled or controlled; being instructed or trained.

**शिश्र** *śiśra* or *śiśhaka, as, m*. (also written *śihla, q. v.*), olibanum, benzoin, Indian incense (= *śilā-rasa*).

*Śiśhana, as, m*, N. of the author of the Śānti-śataka, (sometimes written *śilhana*.)

**श्री** 1. *śrī* (perhaps connected with rt. *śad*), cl. 2. A. *śete* (1st du. *śevāhe*, 3rd du. *śayāte*, 1st pl. *śemāhe*, 3rd pl. *śerate*, Ved. cl. I. *śayate*, but *śaye* = *śete*, Rīg-veda III. 55, 4, cf. Pān. VII. 1, 41; Ved. and ep. also P. in some senses), Impf. *aśeta* (P. *aśayat*, Ved. 2nd du. P. *aśāyatam*, 3rd du. A. *aśāyātām*, 3rd pl. *aśerata*), Pot. *śayīta* (ep. *śayet*), Impv. *śetām* (2nd sing. *śeshva*, 1st du. *śayānahai*, 3rd pl. *śeratām*), *śiśye, śayishyate* (ep. *śeshyati*), *aśayishṭa, śayitum* (Ved. Inf. *śayadhyaṭi*), to lie, lie down, lie on the ground, recline; to rest, repose; to sleep: Pass. *śayyate*, Aor. *aśāyi*: Caus. *śāyayati, -yitum*, to cause to lie down, put down, throw down; to throw, put;

to allow to rest: Desid. *śīsayishate*: Intens. *śīsayyate*, *śīsayīti*, *śīśēti*; [cf. Gr. *κείωμαι* (*keiōmai* = *śēhe*, *κείρω* = *śēte*); *κοι-τη*, *κοι-μά-ω*, *κώ-μο-σ*, *κώ-μα*, *κώ-μη*: Lat. *qui-e-s*, *qui-e-sc-o*, *qui-e-s*; Goth. *hai-m-s*, *he-thyō*, *haihi*, *heiva*, 'house', in comp. *heiva-franja*: Old Island. *hei-mr*, 'house': Old Germ. *haim*, *heim*, *hi-wi*, *hi-wo*, 'husband'; *hiwa*, 'wife'; *hijan*, *hiwjan*, 'to marry'; *hīrot*: Mod. Germ. *Heirath*: Angl. Sax. *ham*, *haman*: Lith. *szētra*, 'a tent'; *kilma*, 'a village.']

*Śayanīya*, *śayīta*, &c. See p. 994, col. 1.

*Śōyaka*. See s. v.

*Śīśyāna*, *as*, *ā*, *am*, lying, reclining.  
2. *śī*, *is*, f. sleep, repose; tranquillity, devotion, complete absorption in religious worship.

**शीक** *śīk* (also written *sik*, and perhaps connected with rt. 1. *śi*), cl. 1.

A. *śīkate*, *śīśike*, *śīśikhyate*, *śīśikshita*, *śīśikṭum*, to sprinkle, wet, moisten; to go gently, move; cl. 1. 10. P. *śīkati*, *śīkayati*, to bear ill or impatiently, be angry; to bear patiently, be patient; to touch (=rt. *śīk*); to speak (cl. 10); to shine (cl. 10).

*Śīkara*, *as*, *m*. thin or drizzling rain, drizzle, spray, mist, rain driven by wind; a drop of rain or water, (also written *śīkara*); (*am*), n. the resin of the Sarala pine or the tree itself. — *Śīkaraṅgha* (*ra-ogha*), *as*, *ā*, *am*, abounding with mist, having much spray or thin rain.

*Śīkarin*, *i*, *inī*, *i*, sprinkling, drizzling.

**शीघ्र** *śīghra*, *as*, *ā*, *am* (etymology doubtful), quick, speedy; (*as*), *m*. (in astronomy) conjunction; (according to others) parallax; N. of a king; (*ā*), *f*., N. of a river; a particular plant, = *dantī*; (*am*), ind. quickly, rapidly, swiftly; [cf. Gr. *κίχρω*; Angl. Sax. *higian*.] — *Śīghra-karmāna*, *a*, *n*. (in astronomy) the calculation of the conjunction (of a planet). — *Śīghra-kārin*, *i*, *inī*, *i*, acting speedily or expeditiously. — *Śīghra-kṛīya*, *as*, *ā*, *am*, to be done quickly, what must be done quickly.

— *Śīghra-kendra*, *am*, *n*. (in astronomy) the distance from the conjunction (of a planet), commutation. — *Śīghra-kopin*, *i*, *inī*, *i*, quickly angry, irritable. — *Śīghra-ga*, *as*, *ā*, *am*, going quickly; (*as*), *m*., N. of a king. — *Śīghra-gantri*, *tā*, *tri*, *tri*, or *śīghra-gamāna*, *as*, *ā*, *am*, going quickly. — *Śīghra-gāmin*, *i*, *inī*, *i*, going or moving quickly, swift, expeditious. — *Śīghra-betana*, *as*, *ā*, *am*, having quick intellect, very sagacious; (*as*), *m*. a dog. — *Śīghra-janman*, *ā*, *m*. 'having quick birth,' the plant *Cæsalpinia Bonducella*; another plant (= *karaiya*). — *Śīghra-tara*, *as*, *ā*, *am*, more quick, very swift; (*am*), ind. as swiftly as possible. — *Śīghra-tā*, *f*. or *śīghra-tva*, *am*, *n*. quickness, speed, rapidity. — *Śīghra-parīhī*, *is*, *m*. (in astronomy) the epicycle of a conjunction. — *Śīghra-pushpa*, *as*, *m*. 'quick-flowering,' a kind of plant (= *agastya*).

— *Śīghra-phala*, *am*, *n*. (in astronomy) the equation of a conjunction. — *Śīghra-buddhī*, *is*, *i*, quick-witted, having quick apprehension, acute, sharp. — *Śīghra-yāna*, *am*, *n*. rapid motion. — *Śīghra-lan-gghana*, *as*, *ā*, *am*, springing or jumping quickly, moving rapidly. — *Śīghra-veja*, *as*, *ā*, *am*, having a rapid course, impetuous. — *Śīghra-vedhin*, *i*, *m*. 'quickly piercing (the mark),' a good archer. — *Śīghra-śrotas*, *ās*, *ās*, *as*, having a rapid current (said of a river). — *Śīghrośā* (*ra-śā*), *as*, *m*. 'the apex of the swiftest motion,' a conjunction (in astronomy).

*Śīghrōya*, Nom. A. *śīghrōyate*, *yitum*, to become quick or rapid; to hasten.

*Śīghrāyamāna*, *as*, *ā*, *am*, becoming quick, going rapidly, hastening.

*Śīghrin*, *i*, *inī*, *i*, speedy, one who is quick or expeditious.

*Śīghriya*, *as*, *ā*, *am*, quick, fleet; (*as*), *m*. an epithet of Śiva; of Viṣṇu; the fighting of cats.

*Śīghriya*, *as*, *ā*, *am*, quick, speedy, rapid, swift.

*Śīghrya*, *am*, *n*. quickness, speed, rapidity.

**शीत** *śīta*, ind. [cf. *śī*], a sound made by drawing in the breath to express any sudden thrill of

pleasure or pain (but especially pleasurable sensations during sexual enjoyments, = *rati-kāla-dhvanī*). — *Śīt-kāra*, *as*, *m*. making the above sound *śī*; a frown. — *Śīt-kṛita*, *am*, *n*. the sound *śī*, a sound made by drawing in the breath to express pleasurable sensations.

**शीत** *śīta*, *as*, *ā*, *am* (according to some fr. rt. *śya* or fr. rt. 1. *śī*); according to others an old pass. part. fr. rt. *śō*), cold, chilly, frigid; dull, apathetic, stupid, sluggish, sleepy, (in this sense connected with rt. 1. *śī*); idle, lazy, stupid; decocted, boiled; (*am*), *n*. cold, coldness; cold weather, the cold season; water; bark or cinnamon, = *tva*; (*as*), *m*. a small tree, *Cordia Myxa*; a kind of ratan, *Calamus Fasciculatus*; the plant *Marsilea Quadrifolia*; the Nimb tree; another plant (= *parpata*); camphor; (*ā*), *f*. a furrow; N. of the wife of Rāma, (in these last two senses more usually written *śītā*, q. v.; but derived according to Uṇādi-s. III. 90. fr. rt. 1. *śī*). — *Śīta-kāla*, *as*, *m*. the cold season, winter. — *Śītakālīna*, *as*, *ā*, *am*, belonging to the cold season, produced in winter, wintry. — *Śīta-kumbha*, *as*, *m*. the fragrant oleander, = *karavīra*; (*i*), *f*. an aquatic plant; [cf. *śītālā*.] — *Śīta-kṛīcchra*, *as*, *m*. a particular religious penance (consisting in drinking cold water for three days, cold milk for three days, cold ghee for three days, and eating air or fasting for three days). — *Śīta-kshāra*, *am*, *n*. refined borax. — *Śīta-gandha*, *am*, *n*. 'having cool fragrance,' white sandal. — *Śīta-gu*, *us*, *m*. 'having cold rays,' the moon. — *Śīta-cāmpaka*, *as*, *m*. a lamp; a mirror; pleasing, satisfying (?). — *Śīta-jvara*, *as*, *m*. a cold fever, ague. — *Śīta-tā*, *f*. or *śīta-tva*, *am*, *n*. coldness, cold. — *Śīta-dīdhīt*, *is*, *m*. 'cold-rayed,' the moon. — *Śīta-parī*, *f*. 'cool-leaved,' the plant *Cleome Pentaphylla*; another plant (= *arka*). — *Śīta-pardava*, *as*, *m*. 'cool-blossomed,' a kind of plant, *Ardisia Solanacea*; (*ā*), *f*. another plant (= *bhūmi-jambu*). — *Śīta-pakīnī*, *f*. a kind of medicinal root (= *kākolī*); another plant (= *mahā-smangō*). — *Śīta-pāki*, *f*. a medicinal root (= *kākolī*); the plant *Sida Cordifolia*; another plant (= *guīyā*). — *Śīta-pīta*, *am*, *n*. increase of bile or phlegm caused by cold. — *Śīta-pushpa*, *as*, *m*. 'cool-flowered,' the Śīrīsha tree; (*ā*), *f*. a kind of plant, = *atī-balā*; (*am*), *n*. a fragrant grass, *Cyperus Rotundus*. — *Śīta-pushpaka*, *as*, *m*. a kind of plant, = *arka*; (*am*), *n*. storax or benzoia. — *Śīta-pūtanā*, *f*. epithet of a particular *Graha* or disease of children, (see *graha*, *pūtanā*). — *Śīta-prabha*, *as*, *m*. 'having cool radiance,' camphor. — *Śīta-priya*, *as*, *m*. 'fond of cold,' a plant (= *parpata*). — *Śīta-phala*, *as*, *m*. 'having cool fruit,' the tree *Ficus Glomerata*; another tree (= *śela*). — *Śīta-balā*, *f*. a kind of plant (= *mahā-smangō*). — *Śīta-bhānu*, *us*, *m*. 'cool-rayed,' the moon. — *Śīta-bhīru*, *us*, *us*, *u*, afraid of cold; (*us*), *m*. Arabian jasmine, *Jasminum Zambac*. — *Śīta-bhojin*, *i*, *inī*, *i*, eating cold viands. — *Śīta-mānjari*, *f*. a particular plant (= *śephālī*). — *Śīta-mayūkha*, *as*, or *śīta-māricī*, *is*, *m*. 'cool-rayed,' the moon; camphor. — *Śīta-mūlaka*, *as*, *ā*, *am*, having a cool root; (*am*), *n*. the root of the *Uśira*. — *Śīta-ramya*, *as*, *ā*, *am*, pleasant in cold weather; (*as*), *m*. a lamp. — *Śīta-raśmi*, *is*, *m*. 'cool-rayed,' the moon; camphor. — *Śīta-ru*, *k*, or *śīta-ru*, *is*, *m*. 'having cool light,' the moon. — *Śīta-ralka*, *as*, *ā*, *am*, having cool bark; (*as*), *m*. the Udumbara tree. — *Śīta-viryaka*, *as*, *m*. 'having cold seed,' the fig-tree (= *plaksha*). — *Śīta-siva*, *as*, *ā*, *m*. *f*. a kind of fennel (= *madhurikā*, *miśreyā*); the Saml tree; (*am*), *n*. a sort of resin, storax or benzoin; rock-salt. — *Śīta-sūka*, *as*, *m*. 'having cold awns or beards,' barley. — *Śīta-sparsa*, *as*, *ā*, *am*, cool to the touch or feeling, cooling, refreshing, pleasant. — *Śīta-saha*, *as*, *ā*, *am*, bearing or enduring cold; (*as*), *m*. the Pilu tree (growing in the Himālaya mountains); (*ā*), *f*. a small tree, *Vitex Negundo*; another plant (= *vāsantī*). — *Śīta-hara*, *us*, *ā*, *am*, reinvigorating. — *Śītāṅsu* (*ta-ṅsu*), *us*, *m*. 'cool-rayed,' the moon; camphor. — *Śītāṅsu-tā*, *f*.

coldness of ray, chilliness. — *Śītāṅsu-talla*, *am*, *n*. camphor oil, camphor liniment. — *Śītākula* (*ta-āk*), *as*, *ā*, *am*, benumbed with cold, frozen. — *Śītāṅga* (*ta-ṅga*), *as*, *ā*, *am*, cold-bodied, having cold limbs; (*as*), *m*. a kind of fever (supposed to arise from a vitiated state of one of the humors of the body); (*i*), *f*. a particular plant (= *hansa-padi*).

— *Śītāda* (*ta-ada*), *as*, *m*. scorbutic affection or otherwise diseased state of the gums. — *Śītādri* (*ta-ad*), *is*, *m*. the snowy mountains, the Himālayas.

— *Śītābalā* (*ta-ab*), a kind of plant (= *mahā-samangō*). — *Śītārta* (*ta-ār*), *as*, *ā*, *am*, pained or pinched with cold, suffering from cold, chilled, shivering, cold. — *Śītāsman* (*tu-as*), *ā*, *m*. a cold stone; the moon-gem, crystal. — *Śītī-bhāva*, *as*, *m*. cold state, coldness, coolness; composure; final emancipation. — *Śītī-bhū*, cl. 1. P. *bhāvati*, &c., to be or become cold. — *Śītottama* (*ta-ut*), *am*, n. 'the best of cold things,' water. — *Śītoda* (*ta-uda*), 'having cool water,' N. of a lake; (*ā*), *f*., N. of a river.

*Śītaka*, *as*, *m*. cold weather, the cold season, winter; a lazy or dilatory man, a dull person; a happy or contented man, one without cares or anxieties (= *su-śhīta*); the plant *Marsilea Dentata*; a scorpion.

*Śītala*, *as*, *ā*, *am*, cool, cold, frigid, chilly; (*as*), *m*. the moon; the plant *Marsilea Quadrifolia*; a particular Jina or Arhat, (the tenth of the twenty-four Tirthakāras); a religious ceremony observed upon the sun's entering Aries; the small tree *Cordia Myxa*; the *Campaka* tree; a sort of camphor; turpentine or the resin of *Shorea Robusta*; (*ā*), *f*. small-pox (= *masūrīkā*); the goddess presiding over or inflicting small-pox; a kind of aquatic plant (perhaps the *Phrynium Dichotomum*, from the split stems of which a cool mat is made; = *śīta-kumbhī*, *śūkla-puṣhpā*); other plants, = *kuṭumbīnī*; = *ārāma-sītālā*; = *bōlukā*; (*i*), *f*. a kind of aquatic plant, see above; small-pox; (*am*), *n*. cold, coldness, coolness, cold weather; the cold season; green sulphate of iron (= *pushpa-kāśīsa*); benzoin or storax; sandal, white sandal; a lotus; a pearl; the root of the *Andropogon Muricatus*. — *Śītala-śhāda*, *as*, *m*. a white leaf; (*as*, *ā*, *am*), having white leaves; (*as*), *m*. the *Campaka* tree. — *Śītala-jala*, *am*, *n*. cold water; a lotus. — *Śītala-tara*, *as*, *ā*, *am*, more cool, colder. — *Śītala-tā*, *f*. or *śītala-tva*, *am*, *n*. coldness, coolness, fridity, chilliness; insensibility, apathy (= *jaḍa-tā*). — *Śītala-pradhā*, *as*, *ā*, *am*, giving or producing coolness; (*as*), *m*. sandal. — *Śītala-prasāda*, *as*, *m*. a proper N. — *Śītala-vāta*, *as*, *m*. a cool breeze, cold wind. — *Śītala-vāta*, *as*, *ā*, *am*, having cool breezes; (*as*), *m*. the plant *Marsilea Quadrifolia* (= *asāna-parī*).

— *Śītala-shashthī*, *f*. or *śītālā-shashthī*, the sixth of the light half of the month Magha (when only cold food is eaten). — *Śītālā-pīyā*, *f*. worship of the goddess Śītālā (a festival on the eighth day of the second half of the month Phālguna).

*Śītālaka*, *as*, *m*. a kind of plant, = *maruvaka*; (*am*), *n*. a white lotus (= *śītōpala*).

*Śītālu*, *us*, *us*, *u*, suffering from cold, shivering with cold, chilled, cold.

*Śītākā*, *f*. Ved. coldness, cold. — *Śītākā-rat*, *ān*, *atī*, *at*, Ved. possessing coldness.

*Śītya*, *as*, *ā*, *am*, to be cooled or chilled; ploughed, tilled, (in this sense more usually *śītya*.)

**शीकर** *śīl-kāra*, *śīt-kṛita*. See *śīt*, col. 1.

**शीघ्र** *śīdhu*, *us*, *u*, *m*. *n*. (according to Uṇādi-s. IV. 38. fr. rt. 1. *śī*, but also written *śīdhu*), a spirit distilled from molasses, any intoxicating liquor, rum; wine. — *Śīdhu-gandha*, *as*, *m*. 'smelling of spirits,' the Vakula tree, *Mimnospis Elenigi*.

— *Śīdhu-pa*, *as*, *i*, *am*, drinking spirits, a drinker of spirits, dram-drinker.

**शीन** *śīna*, *as*, *ā*, *am* (fr. rt. *śya*), cf. *śīla*), congealed, thick (as oil or butter); (*as*), *m*. a fool, blockhead; a large snake.

**श्रीपाल** śrīpāla, as, m., Ved. a kind of plant, (Sāy. = *sāvāla*, Rīg-veda X. 68, 5; cf. *śepāla*.)

**श्रीपालिका** śrīpālīkā, f. the plant Nyctanthes Tristis, (also written *śepālī*, *śepālīkā*.)

**श्रीभ** śrībha, cl. I. A. śrībhate, śrībhibhe, śrībhitum, to boast: Caus. śrībhayati, -yitum, Aor. aśrībhat.

*Śrībhya*, as, m. an epithet of Śiva; a bull.

**श्रीभ्रम** śrībhram, ind., Ved. quickly, speedily (= *kshīpram*, Nāigh. II. 15).

**श्रीभव** śrībhava, as, m. thin rain (= *śīkara*).

**श्रीम** śrīma in *su-śrīma*, q. v.

**श्रीयमान** śrīyamāna. See rt. *śad*, p. 991.

**श्रीर्** śrī. See *śrī*.

**श्रीर** 1. śrīra, as, m. (according to Uṇādi-s. II. 13. fr. rt. 1. śī), a large snake, the boa constrictor.

*Śrīra*, ī, m. a kind of plant (= *harid-garbhā*).

**श्रीर** 2. śrīra, as, ā, am (according to some fr. rt. 1. śī or fr. rt. 2. śrī, 'to cook'), Ved. piercing, burning; an epithet of Agni, (according to Nirukta IV. 14. fr. rt. 1. śī, and explained by *anūśayin* or *rāsin*, which Sāy. interprets to mean 'sleeping or lying in the sacrifices.') = *Śrīra-śośī*, īs, īs, īs, Ved. having burning or piercing splendor, gleaming like lightning. (Sāy. = *śayana-svabhāva-rośhīka*, 'he whose brilliance has the character of lying or sleeping,' or *aśana-śīla-jvāla*, 'he whose flame has the character of pervading'.)

**श्रीशे** śrīśa, as, ā, am (fr. rt. śrī), withered, shriveled, shrunk, dry, sere, decayed, rotten; thin, wasted, enaciated, small, slender, broken off, shivered, shattered, injured; (am), n. a sort of perfume (= *śthauṇeyaka*). = *Śrīra-tā*, f. 'having a shriveled or slender stem,' or *śrīra-tva*, am, n. the state of being withered or decayed, a withered condition, emaciation. = *Śrīra-nāla*, f. the plant Hemionites Cordifolia (= *śrīra-mālā*). = *Śrīra-pattra*, am, n. a withered leaf; (as, ā, am), having withered or shriveled leaves; (as), m. the tree Pterospermum Acerifolium; a kind of Lodhra (= *patīkī-lodhra*); the Nimb tree. = *Śrīra-parṇa*, am, n. a withered leaf; (as, ā, am), having withered or shriveled leaves; (as), m. the Nimb tree. = *Śrīra-pāda*, as, m. a thin foot; 'having shriveled feet,' epithet of Yama (said to have become so in consequence of his mother's curse). = *Śrīra-pushpikā*, f. a kind of fennel, Anethum Sowa. = *Śrīra-māla*, as, ā, am, having a withered garland; (ā), f. a kind of plant (= *śrīra-nāla*). = *Śrīra-māla*, as, ā, am, having withered roots, withered at the root. = *Śrīra-vrīnta*, am, n. 'slender-stalked,' a water-melon. = *Śrīraṅghri* ('*pa-an*'), īs, m. 'having shriveled feet,' epithet of Yama.

*Śrīyamāna*, as, ā, am, being broken or shattered.

**श्रीते** śrīta, as, ā, am (fr. rt. śrī), Ved. served.

**श्रीर्वि** śrīrvi, īs, īs, ī (according to Uṇādi-s. IV. 54. fr. rt. śrī), destructive, hurtful, injurious, mischievous, malignant; savage.

**श्रीष** śrīsha, am, n. (an abbreviated form of *śrīrshaṇ*, col. 2), the head, skull; black Agallochum or aloe wood (= *kṛīṣṇāguru*); [cf. probably Lat. *collum*; Old Germ. and Angl. Sax. *hals*.] = *Śrīsha-ghātin*, ī, īnī, ī, striking the head; beheading, decapitating. = *Śrīsha-ēcheda*, as, m. or *śrīsha-ēchedana*, am, n. the act of cutting off the head, decapitating, decapitation. = *Śrīsha-chedika*, as, ī, am, deserving decapitation. = *Śrīsha-chedin*, ī, īnī, ī, cutting off the head, decapitating. = *Śrīsha-chedya*, as, ā, am, to be beheaded, meriting death by decapitation. = *Śrīsha-rahsha*, am, n. 'head-protector,' a helmet. = *Śrīsha-śoka*, as, m. pain in the head. = *Śrīshāmayā* ('*sha-am*'), as, m. disease

or morbid affection of the head. = *Śrīshāveshī-kṛī* ('*sha-av*'), cl. 8. P. -*karoti*, -*kartum*, to leave only the head undestroyed. = *Śrīshodaya* ('*sha-ud*'), as, m. 'head-rising' or 'rising in front,' epithet of the zodiacal signs Gemini, Leo, Virgo, Libra, Scorpio, Aquarius, and Pisces.

**Śrīshaka**, am, n. the head, skull; a helmet; a cap, hat; judgment, award, verdict, sentence, result of judicial investigation; (as), m. N. of Rāhu (the personified ascending node). = *Śrīshaka-stha*, as, ā, am, being in or on the head, staying on the head; abiding by an award or verdict, submitting to the penalty imposed.

*Śrīshakti*, īs, ī, (probably fr. *śrī* = *śrīsha* + *sakti*), Ved. a pain or affection in the head.

**Śrīshanya**, as, ā, am, belonging to the head (Ved.); (am), n. a helmet; a cap; a rope fastened to a horse's head, head-rope, halter (Ved.); (as), m. clean and unentangled hair; [cf. *śrīrasya*.]

**Śrīshan**, a, n. (connected with *śrīras*, but not declined in the later language except in acc. pl. and remaining cases, where it may be optionally substituted for *śrīras*; it is also used in some comps., e. g. *sahasra-ś*), the head; any eminent or illustrious person (Ved., e. g. *śrīrshne-śrīrshne* = *śrīrshthāya śrīrshthāya*, to every eminent person, Rīg-veda VII. 18, 24).

**शील** śīl (perhaps to be regarded as a Nom. fr. *śīla* below), cl. I. P. *śīlati*, *śīśīla*, *śīlīshyati*, *śīlitum*, to meditate, contemplate, intend; to serve, worship, honour; to act, do, practise, make; cl. IO. P. or Caus. *śīlayati*, -*yitum*, Aor. aśīśīlat, to honour, worship; to do, make, practise repeatedly, exercise, engage in; to act or practise excessively, exceed; to put on, wear, possess; to visit, frequent.

**Śīla**, am, n. (according to Uṇādi-s. IV. 38. fr. rt. 1. śī; according to others fr. rt. 2. śīśh), disposition, inclination, character, nature, natural disposition, quality, tendency, custom, habit, usage, (in all these senses said to be also as, m.); practice, behaviour, conduct, (said to be also as, m.); good disposition or character, good nature, amiability, good conduct, moral practice, piety; virtue, morality, steadiness; form, shape, beauty; (in all the preceding senses often used at the end of adj. comps., e. g. *dāna-śīla*, as, ā, am, disposed to give, cf. *abhivādana-ś*, *guṇa-ś*, *mānsa-ś*, *puṅya-ś*, *mṛṅgayā-ś*, *ku-ś*, *sv-ś*, *vi-ś*); (as), m. a large snake, (in this sense fr. rt. 1. śī); (ā), f. N. of the wife of the Muni Kauṇḍinya; [cf. Slav. *śīla*, 'strength, power.'] = *Śīla-jñāna-nidhī*, īs, m. a treasury of virtue and knowledge. = *Śīla-taṭa*, as, ā, am, having virtue for a bank or shore (said figuratively of a river).

= *Śīla-tas*, ind. according to character, by natural disposition; in regard to the character. = *Śīla-tā*, f. or *śīla-tva*, am, n. disposition, inclination; quality; conversancy, practice. = *Śīla-dhārin*, ī, m. 'virtue-holder,' epithet of Śiva. = *Śīla-nidhī*, īs, m. a treasure of virtue. = *Śīla-pāramitā*, f. one of the six perfections (with Buddhists). = *Śīla-bhaṭṭārikā*, f., N. of a female poet. = *Śīla-rat*, ān, atī, at, possessed of good qualities, of a good or amiable disposition, well-conducted. = *Śīla-vrīta*, as, ā, am, well-conducted, moral, steady, uniformly, well-behaved. = *Śīla-vrīti*, īs, f. practice of virtue, good behaviour, virtue. = *Śīla-sampanna*, as, ā, am, endowed with good nature or conduct, well-disposed, of proper conduct or disposition, well-conducted. = *Śīlāditya* ('*la-ad*'), as, m., N. of a son of Vikramāditya (= *prātapa-śīla*).

**Śīlana**, am, n. repeated practice, habitual performance, constant study (of the Śāstras &c.), excessive performance or exercise; wearing, putting on, possessing; serving, honouring.

*Śīlayat*, an, antī, at, worshipping, honouring; practising.

**Śīlta**, as, ā, am, practised, exercised, skilled in, conversant with; endowed with, possessed of; visited, frequented; (am), n. practice, conduct.

**श्रीवन्** śrīvan, ā, m. (according to Uṇādi-s. IV. 113. fr. rt. 1. śī), a large snake, the boa constrictor; (ari), f. an iguana (= *godhā*).

**श्रीवल्** śrīvāla, am, n. the aquatic plant Vallisneria Octandra [cf. *śevāla*, *śaivāla*]; benzoin or storax.

**श्रीहर** śrīhara, as, m., N. of a scribe.

**शु** 1. śu, a form assumed by rt. *śvi*, cf. rt. *śav*.

**शु** 2. śu, ind. (perhaps connected with *su* or with *āsu*), well, right, brilliantly, elegantly; quickly (= *kshīpram*, Sāy. on Rīg-veda III. 33, 1).

**Śukam**, ind. quickly, swiftly (according to some).

**शुंशुमार** śuṅśumāra, as, m. a porpoise, (more usually written *śīsu-māra*, q. v.)

**शुक** śuk, cl. 1. P. *śokati*, *śokitum*, to go, move.

**शुक** śuka, as, m. (said in Uṇādi-s. III.

42. to be fr. rt. 1. śubh, the final of the root being rejected), a parrot; the Śirisha tree; a plant (commonly called *Seyalkāṅṭā*); N. of a son of Vyāsa (narrator of the *Bhāgavata-Purāṇa* to king Parikshit, see *bhāgavata-purāṇa*); N. of the minister of Rāvaṇa; (ī), f. a female parrot; N. of a daughter or, as some say, wife of Kaśyapa (represented as the mother of parrots, *Vishṇu-Purāṇa* I. 21); (am), n. cloth, clothes; the end or hem of a garment; a helmet, turban; a particular drug and perfume (= *granthī-parṇa*, commonly called *Gāṅṭhīāḥā*); the plant *Bignonia Indica*. = *Śuka-karṇi*, see Paṇini IV. 1, 64. = *Śuka-ēcheda*, am, n. 'resembling a parrot's wing,' a fragrant root and perfume (= *granthī-parṇa*). = *Śuka-jihvā*, f. a parrot's tongue; a plant (commonly called *Suyā-ṭhoṅṭī* or parrot's beak).

= *Śuka-taru*, us, m. the Śirisha tree, *Acacia Śirisha*. = *Śuka-tuṅḍa*, as, m. 'parrot's beak,' a particular position of the hands. = *Śuka-deva*, as, m., N. of the son of Vyāsa, (see *śuka* above). = *Śuka-druma*, as, m. the Śirisha tree. = *Śuka-nāmā*, f. 'parrot-named,' a kind of plant (= *śuka-jihvā*). = *Śuka-nāśana*, as, m. 'parrot-destroying,' a particular plant (= *dadrū-ghna*). = *Śuka-nāsa*, as, ā, am, having a nose like a parrot's beak, having an aquiline nose; (as), m. the tree *Bignonia Indica*; another tree, *Sesbania Grandiflora*. = *Śuka-nāśikā*, f. a parrot's nose; a nose like that of a parrot; an aquiline nose. = *Śuka-piṅḍī*, īs, f., see *śuka-piṅḍī*.

= *Śuka-pītāmaha*, as, m. the grandfather of Śuka, epithet of the sage Parāśara (father of Vyāsa). = *Śuka-puṅḍha*, as, m. a parrot's tail; 'coloured like a parrot's tail,' sulphur. = *Śuka-puṅḍhaka*, am, n. 'parrot-tailed,' a particular perfume, (see *śuka* above). = *Śuka-pushpa*, as, m. 'parrot-flowered,' the Śirisha tree; (am), n. a kind of perfume, (see above). = *Śuka-priya*, as, ā, am, dear to parrots; (as), m. the Śirisha tree; (ā), f. the rose-apple, *Eugenia Jambu*. = *Śuka-rat*, ind. like a parrot.

= *Śuka-varha*, am, n. a sort of perfume, (see *śuka*). = *Śuka-vallabha*, as, ā, am, beloved by parrots; (as), m. the pomegranate. = *Śuka-vāha*, as, m. 'parrot-borne,' epithet of *Kāma-deva* (whose vehicle is a parrot). = *Śuka-śārika*, am, n. a parrot and a Maina bird. = *Śuka-simbā* or *śuka-simbī*, see *śuka-simbā*. = *Śuka-saṅghātā*, f., N. of a particular Tantra composition. = *Śuka-saptatī*, īs, f., N. of seventy stories related by a parrot. = *Śukākhyā* ('*ka-ākh*'), f. 'parrot-named,' a kind of plant (= *śuka-nāmā*). = *Śukādāna* ('*ka-ad*'), am, n. parrot's food; (as), m. the pomegranate. = *Śukānānā* ('*ka-ānā*'), f. 'parrot-beaked,' a kind of plant (= *śuka-nāmā*). = *Śukānuśāsana* ('*ka-an*'), am, n., N. of an episode extracted from the *Sānti-parvan* of the *Mahā-bhārata*, l. 12046 &c. = *Śukāshṭaka* ('*ka-ash*'), am, n., N. of eight stanzas on the Vedānta doctrine (attributed to Śuka, the son of Vyāsa). = *Śukotpatti* ('*ka-ut*'), īs, f. 'the birth of Śuka,'

N. of part of the Śānti-parvān of the Mahā-bhārata (beginning chapter 325, l. 12158; the story is also related in a chapter of the Vāhni-Purāna, called Prā-jāpati-sarga). — *Śukrodara* ('ka-ud'), *am*, n. the belly of a parrot; a kind of tree (= *tālisa*).

*Sukī*, *f*. See under *suka*.

**शुक्र *śukta***, *as, ā, am* (in some senses *fr.* rt. 3. *śuc*, in others perhaps *fr.* rt. 1. *śuc*), bright, pure, clean; harsh, hard; sour, acid, (perhaps connected with rt. *śucy*); united, joined (= *śliṣhta*); lonely, deserted, = *nir-jana*; (*am*), n. flesh; sour gruel (= *kāñjika*); vinegar or a kind of acid liquid (prepared from roots and fruits by first steeping them in oil and salt, then drying them, and afterwards leaving them in water to undergo acetous fermentation); in this sense probably connected with rt. *śucy*, any sour sauce; crabbed or harsh speech; (*ā*), *f*. a sort of sorrel (= *śukrikā*).

*Suktaka*, *am*, n. sour crutation.

**सुक्ति *śukti***, *is, f*. a pearl-oyster or oyster-shell, (eight different sources of pearls are enumerated by Mallinātha, viz. clouds, elephants, fish, serpents, bamboos, conch-shells, boars, and oyster-shells, Kirāt. XII. 40); a small shell, muscle, cockle; a conch-shell; a portion of the skull (used as a cup &c.); a sort of perfume (in appearance like dried shell-fish, = *nakhī*); a curl or feather on a horse's neck or breast; a weight of two Karshas or four Tolas (= *aṣṭamīkā*); hemorrhoids (= *arṣa-roga*); a disease of the cornea (= *śukla*). — *Sukti-ja*, *am*, n. 'oyster-born,' a pearl. — *Sukti-puṭa*, *am*, n. 2 pearl-oyster shell. — *Sukti-peṣi*, *f*. 'pearl-envelope,' a pearl-oyster shell. — *Sukti-mat*, *ān*, m. one of the seven principal mountains or mountainous ranges of India, (see *kulācala*, p. 240, col. 3); (*ati*), *f*. N. of a river. — *Sukti-vadhū*, *ūs, f*. mother of pearl or the pearl-oyster (which produces the pearl). — *Sukti-vija*, *am*, n. 'oyster-seed,' a pearl. — *Sukti-sparśa*, *as*, m. dusky spots on a pearl (diminishing its value). — *Sukty-udbhava*, *as, ā, am*, 'sprung from or produced in a pearl-oyster,' epithet of a pearl.

*Suktikā*, *f*. a pearl-oyster; a sort of sorrel (= *śukrikā*).

**शुक्र *śukra***, *as, ā, am* (*fr.* rt. 3. *śuc*; connected with *śukla*), bright, resplendent (Ved.); white, pure (Ved.); (*as*), m. the planet Venus or its regent (regarded as the son of Bhṛgi and preceptor of the Daityas); the month Jyeshtha (May-June); N. of Agni or fire; of a son of Vasishtha; a kind of *graha* or Soma cup; a kind of mystical formula, (*bhūr, bhuvah, svar* are said to be the three Śukras); a kind of plant, = *śitraka*; (*am*), n. semen virile, seed of animals, sperm; male and female energy; the essence of anything; water (Ved. = *udaka* according to Naigh. I. 12); a morbid affection of the iris (change of colour &c. accompanied by imperfect vision, = *śukla*); a particular Vedic metre. — *Śukra-kara*, *as, ī, am*, causing or producing semen, spermatic; (*as*), m. the marrow of the bones. — *Śukra-cāra*, *as*, m. the course of the planet Venus. — *Śukra-piś*, Ved. having a bright or pure form (= *śukra-peśas*, Nirukta VIII. 11; cf. *viśva-piś*). — *Śukra-pūta-jā*, *ūs, m*. Ved. one who drinks bright and purified Soma. — *Śukra-bhuj*, *k, m*. 'seed-eater,' a peacock. — *Śukra-bhū*, *ūs, ūs, u*, semen-produced; (*ūs*), m. 'semen-site,' the marrow of the bones. — *Śukra-varācas*, *ās, ās, as*, Ved. having bright lustre or colour. — *Śukra-varṇa*, *as, ā, am*, Ved. bright-coloured, resplendent. — *Śukra-vāra*, *as*, m. 'Venus' day, Friday. — *Śukra-vāsa*, *ās, ās, as*, Ved. having a bright or white robe, clad in white, (Śāy. = *śveta-vasana* or *nirmala-dīpti*, R̥g-veda I. 113, 7). — *Śukra-śiṣya*, *as*, m. 'pupil of Śukra,' a demon, Asura, Daitya, enemy of the gods, (see above). — *Śukra-śoca*, *as, ā, am*, Ved. brightly shining, (Śāy. = *jvala-dīpti*). — *Śukra-śocīś*, *is, is, is, is*, Ved. having bright colour, having resplendent lustre or majesty. — *Śukrāngu* ('ra-an'), *as, m*. 'having a brilliant body,' a peacock;

[cf. *śuklānga*]. — *Śukrācārya* ('ra-āc'), *as*, m. the regent of the planet Venus and preceptor of the Daityas. — *Śukreśvara* ('ra-īś'), N. of a Linga.

*Sukrāla*, *as, ā, am*, spermatic, seminal, augmenting the seminal secretion; (*ā*), *f*. a kind of fragrant grass (= *udatā*); considered by some to be a sort of Cyperus, by others Zedoary).

*Sukriya*, *as, ā, am*, belonging to Śukra, sacred to Śukra; seminal, spermatic; (*am*), n. epithet of a part of the Vājasaneyi-saṃhitā (chapters 36-40).

**शुक्र *śukla***, *as, ā, am* (*fr.* rt. 3. *śuc*; connected with *śukra*), light, bright, white, of a white colour, pure, unspiced; (*as*), m. a white colour; the twenty-fourth of the astronomical Yogas; epithet of the thirty-seventh (or third) year of Jupiter's cycle of sixty years; the light half of a month from new to full moon or any lunar day in it; epithet of Śiva; (*am*), n. silver; a disease of the cornea or white part of the eye (opacity, albugo); fresh butter; sour gruel; (*ā*), *f*. N. of Sarasvatī; clayed or candied sugar; a kind of root (= *kākoli*); a kind of plant (= *vidarī*); another plant (= *śukhī*). — *Śukla-kañthaka*, *as, ā, am*, having a white throat; (*as*), m. a kind of gallinule or water-hen. — *Śukla-kanda*, *as, m*. a white bulb; a kind of plant, = *mahisha-kanda*; (*ā*), *f*. the plant Aconitum Ferox. — *Śukla-karma*, *ā, ā, a*, pure in action or conduct, guileless, innocent, virtuous.

— *Śukla-kushtha*, *am*, n. white skin-disease, leprosy. — *Śukla-keśa*, *as, ā, am*, white-haired, gray-haired. — *Śukla-kshira*, *as, ā, am*, having white milk or juice; (*ī*), *f*. a kind of root (= *kākoli*). — *Śukla-khetra*, *am*, n., N. of a place. — *Śukla-tā*, *f*. or *śukla-tva*, *am*, n. whiteness. — *Śukla-tīrtha*, *am*, n., N. of a Tīrtha. — *Śukla-daśana*, *as, ā, am*, having white teeth, white-toothed. — *Śukla-dugha*, *as, m*. 'having white milk or juice,' a kind of aquatic plant (= *śringātaka*). — *Śukla-dhātu*, *us*, m. a white mineral, chalk. — *Śukla-paksha*, *as*, m. the light half of a month, the fifteen days of the moon's increase, the period from new to full moon; the innocent side of the two contending sides or parties. — *Śuklapakshīya*, *as, ā, am*, relating to the light half of the month. — *Śukla-pushpa*, *as, ā, am*, having white flowers; (*as*), m., N. of various plants, a white variety of amaranth; a species of jasmine, *Jasminum Pubescens*; other plants, = *śat-traka*; = *maruvaha*; (*ā*), *f*. a kind of aquatic plant (= *śita-kumbhī*); a species of Nāga-danti or sunflower; (*ī*), *f*. a species of sunflower. — *Śukla-prishthaka*, *as*, m. 'white-backed,' a small tree, Vitex Nigundo. — *Śukla-bala*, *as, m*. a white Bala or Bala-deva (according to the Jainas; nine of these personages are enumerated, corresponding to the nine Kṛishṇas or black Vasudevas, see *bala, bala-deva*). — *Śukla-maṇḍala*, *am*, n. a white circle or globe; the cornea or white of the eye. — *Śukla-mālyāṃ-ulepana* ('ya-an'), *as, ā, am*, having a white garland and unguents (i. e. wearing a white garland and anointed with unguents). — *Śukla-rohita*, *as*, m. a kind of white Rohita tree; a kind of bright-looking Rohita fish. — *Śukla-varga*, *as*, m. a class of white objects (as the conch-shell, pearl-oyster, and cowrie). — *Śukla-vastra*, *as, ā, am*, wearing a white robe, dressed in white. — *Śukla-vāyasa*, *as*, n. a white crow; a crane. — *Śukla-vṛitti*, *is, f*. pure employment or subsistence; maintenance derived by a Brahman from other Brāhmins only. — *Śuklānga* ('la-an'), *as, ī, am*, having a white or brilliant body or limbs; (*as*), m. a peacock; (*ī*), *f*. a particular plant (= *śephālikā*). — *Śuklāpānga* ('la-ap'), *as*, m. 'having white eye-corners,' a peacock. — *Śuklābhijātiya* ('la-abh'), *as, ā, am*, of a pure race. — *Śuklāmbara-dhara* ('la-an'), *as, ā, am*, wearing or arrayed in white garments. — *Śuklāmla* ('la-am'), *am*, n. a sort of sorrel (= *amla-sāka*). — *Śuklāmar* ('la-ar'), *a, n*. a particular disease of the eyes. — *Śukli-karaṇa*, *am*, n. making white, whitening. — *Sukli-kṛi*, cl. 8. P. *-karoti, -kartum*, to make white, whiten. — *Sukli-kṛita*, *as, ā, am*, made

white, whitened. — *Suklopala* ('la-up'), *as*, m. a white stone; (*ā*), *f*. clayed or candied sugar.

*Suklaka*, *as, ā, am*, of a white colour, white; (*as*), m. a white colour; the light fortnight or time from new moon to full moon.

*Suklala*, *as, ā, am*, (according to Śabda-k.) white, whitening; (*ā*), *f*. a kind of fragrant grass (= *udatā*).

*Suklāyana*, *as*, m., N. of a Muni.

*Sukliman*, *ā, m*. whiteness, brightness.

**शुक्लन् *śukraṇ*** (*fr.* rt. 3. *śuc*) in *su-śukraṇ*, 9. v.

**शुद्धि *śukshi***, *is*, m. (according to Uṇādi-s. III. 155. *fr.* rt. *śushi*), air, wind; fire, light, lustre (= *tejas*); = *ēitram* (according to Śabda-k.).

**शुङ्ग *śunga***, *as*, m. (etymology doubtful), the Indian fig-tree (= *vaṭa*); the hog-plum (= *āmṛātaka*); the awn of corn; N. of a dynasty of kings; (*ā*), *f*. the sheath or calyx of a young bud; the waved-leaf fig; the awn of barley &c., a bristle. — *Śungā-karma*, *a, n*. a form of the Saṅskāra or rite called Pūm-savana, (see under 2. *pūm*).

*Sungin*, *ī, inī, i*, having a sheath or calyx; awned, furnished with an awn; (*ī*), m. the Indian fig-tree (= *vaṭa*); the waved-leaf fig-tree (= *plaksha*).

**शुच *śuca***, cl. 1. P. *śocati* (ep. also A. or *śoktum*, Vopadeva VIII. 79, 80), to be grieved or sorrowful, be afflicted; to bewail, grieve for (with acc.); to regret, repent; to be absorbed in deep meditation: Caus. *śocayati, -yitum*, Aor. *asūśocat*, to afflict, grieve, make sorrowful; to be sorrowful; to bewail: Desid. *śośuśishati, śośuśishati*: Intens. *śośuśyate, śośokti*; [cf. Goth. *hūfan*; Angl. Sax. *heaf, heofan*; Old Germ. *hervo*].

2. *śuc, k, f*. sorrow, grief, distress, regret; calamity, affliction.

*Śucā*, *f*. sorrow, grief, distress; affliction.

1. *śucīta*, *as, ā, am*, grieved, sad, lamenting.

*Śoka*, *as*, m. sorrow, grief, sadness, anguish, affliction, distress, mourning, lamentation; (*ī*), *f*. Ved. night (= *rātri*, Naigh. I. 7). — *Śoka-karshita*, *as, ā, am*, harassed by sorrow, agonized with grief. — *Śoka-carācā*, *f*. 'sorrow-repetition,' indulgence in grief. — *Śoka-śchid*, *t, t, t*, sorrow-removing, allaying grief, consoling. — *Śoka-ja*, *as, ā, am*, sorrow-born, produced by sorrow. — *Śoka-duḥkha-samanvita*, *as, ā, am*, affected by sorrow and pain. — *Śoka-nāśa*, *as*, m. 'sorrow-destroying,' the Aśoka tree. — *Śoka-nāšana*, *as, ī, am*, sorrow-destroying, a remover of grief. — *Śoka-nihata*, *as, ā, am*, struck down or overcome with grief, afflicted. — *Śoka-paṅka*, *as, am*, m. n. a slough of sorrow (i. e. grief compared to a quagmire). — *Śoka-parāyana*, *as, ā, am*, wholly given up to grief. — *Śoka-paripluta*, *as, ā, am*, overwhelmed with sorrow. — *Śoka-bhanga*, *as*, m. 'sorrow-break,' dissipation or removal of sorrow. — *Śoka-bhāra*, *as*, m. a weight or burden of sorrow. — *Śoka-mūrchita*, *as, ā, am*, stupefied with sorrow, swooning with grief. — *Śoka-rugna*, *as, ā, am*, broken down with sorrow, in great distress, care-worn. — *Śoka-lāśa*, *as, ā, am*, entirely given up to sorrow, abandoned to grief. — *Śoka-vat*, *ān, ati, at*, full of grief, sorrowful. — *Śoka-vināśin*, *ī, inī, i*, destroying or removing sorrow. — *Śoka-vivardhana*, *as, ī, am*, increasing sorrow. — *Śoka-saṅvignā-mānasa*, *as, ā, am*, having the heart distracted with grief. — *Śoka-santapta*, *as, ā, am*, inflamed or consumed by sorrow. — *Śoka-santapta-mānasa*, *as, ā, am*, one whose mind is consumed by sorrow. — *Śoka-sāgara*, *as*, m. a sea of trouble, ocean of grief. — *Śoka-sthāna*, *am*, n. any circumstance or occasion of sorrow. — *Śoka-hāri*, *f*. a kind of plant (= *vana-varvōrikā*). — *Śokākula* ('ka-āk'), *as, ā, am*, overwhelmed or overcome with sorrow. — *Śokāgni* ('ka-ag'), *is*, or *śokānala* ('ka-an'), *as*, m. the fire of sorrow, torment of grief, deep distress, violent

grief. — *Sōkāgnī-santapta*, as, ā, am, inflamed or consumed by the fire of sorrow, tormented with violent grief. — *Sōkātsāra* ('ka-at'), as, m. dysentery or diarrhoea produced by grief. — *Sōkānvita* ('ka-an'), as, ā, am, filled with grief. — *Sōkāpanūda* ('ka-ap'), as, ā, am, removing or alleviating sorrow, consoling. — *Sōkāpanoda* ('ka-ap'), as, m. removal of sorrow, dispelling grief; a teacher of holy wisdom. — *Sōkāpaha* ('ka-ap'), as, ā, am, destroying or removing sorrow. — *Sōkāpahartṛi* ('ka-ap'), tā, trī, trī, taking away or removing sorrow, allaying or dissipating grief. — *Sōkāratī-bhaya-trāṇa* ('ka-ar'), am, n. protection or a protector from danger, enemies, and sorrow. — *Sōkāri* ('ka-ari'), is, m. 'grief-enemy,' the Kadamba tree, Nauclea Kadamba. — *Sōkārtā* ('ka-ār'), as, ā, am, afflicted with sorrow, sorrow-stricken. — *Sōkāviṣṭa* ('ka-āv'), as, ā, am, filled with grief, full of sorrow. — *Sōkākamaya* ('ka-ek'), as, ī, am, consisting of sorrow only. — *Sōkopādāna* ('ka-ut'), as, ī, am, causing sorrow, producing grief, afflicting. — *Sōkodhava* ('ka-ud'), as, ā, am, arising from sorrow, caused by grief. — *Sōkonmathita-cittāman* ('ka-un'), 'ta-āt'), ā, ā, a, having the thoughts and mind agitated by sorrow.

*Sōkin*, ī, inī, ī, sorrowful, full of grief, sad. *Sōkāka*, as, ikā, am, afflictive, distressing. *Sōkāat*, an, anti, at, sorrowing, grieving, lamenting, bewailing.

*Sōkāna*, as, ā or ī, am, sorrowing, lamenting, sorrowful; causing or producing sorrow, afflicting, grieving; (am), n. sorrow, grief, grieving, mourning.

*Sōkāniya*, as, ā, am, to be grieved or lamented; lamentable, deplorable, mournful. — *Sōkāniya-tā*, f. the state of being condoled with or grieved for; lamentableness, deplorableness, mournfulness.

*Sōkāmanā*, as, ā, am, grieving, sorrowing, mourning. 1. *sōkāyat*, an, anti, at, causing grief or sorrow, distressing, afflicting, grieving.

*Sōkāta*, as, ā, am, made to grieve, made sad, saddened; afflicted; sorrowful.

*Sōkātarya*, as, ā, am, to be grieved or mourned, lamentable, deplorable.

*Sōkātvā*, ind. having grieved or mourned. 1. *sōkāya*, as, ā, am (for 2. *sōkāya* see col. 2), to be lamented or bewailed, to be mourned.

**शुच** 3. *śuc*, cl. 4. P. A. *śucyati*, -te (Ved. also cl. 1. *śodati*, -te, and in some forms apparently cl. 6. *śucati*), *śusūcā*, *śusūcē*, *śośishyati*, -te, *asūcat* or *asōcīt*, *asōcīshā*, *śośitum* (Ved. Inf. *śucādhyai*, other Vedic forms *śośā* = *śośava*, *śusūgāhi* = *prakāśaya*, *śusūcīta* = *dīpyatām*, Rīg-veda II. 2, 10), to shine, be bright or radiant; to brighten, illuminate; to burn, consume; to become clean or pure, be pure; to yield moisture, be wet; to decay, become fetid, stink: Caus. *śośayati*, -yitum, to brighten, illuminate; to make pure, purify: Desid. *śusūcīshatī*, -te, or *śusūcīshatī*, -te: Intens. *śośucyate*, *śośokti*.

*Śukta*, as, ā, am. See p. 1012, col. 1. 4. *śuc*, k, ī, Ved. brightness, lustre, radiance, (*śucū-śucā*, with reiterated lustre, Rīg-veda III. 4, 1.)

*Śucāt*, an, anti, at, Ved. shining, pure. — *Śucād-ratha*, as, m., Ved. a proper N.

*Śucanti*, is, m., Ved., N. of a person under the especial protection of the Āsīns.

*Śucāmāna*, as, ā, am, (according to modern scholars) observed, seen of men; shining, (according to Sāy. on Rīg-veda IV. 23, 8, and Nirukta X. 41 = *dīpyamāna*.)

*Śucī*, is, is, ī, bright, resplendent, clear, clean, cleansed, purified, pure; white; virtuous, holy, innocent, unswayed, undefiled, pious; correct, honest, upright, true, trusty, faithful, correct, accurate, free from fault or error, guileless, gentle; (is), m. white (the colour); purity, purification (by ablution &c.); innocence, virtue, goodness; correctness, accuracy; acquittal; a pure man; a Brahman; a faithful minister, true friend; N. of fire or of a particular fire (described as son of Antardhāna and brother of

the fires called Pavamāna and Pāvaka); N. of a son of Agni; oblation to fire at the first feeding of an infant; the sun; the moon; the planet Venus or its regent [cf. *sukra*]; the hot season (i. e. the months Jyeshtha and Āshāḍha); love, passion ( = *śringāra-rasa*); the condition of a religious student; a particular plant ( = *śitraka*); N. of Siva; of a son of Bhrīgu; of a son of Sata-dyumna; of a son of Andhaka; of a son of Vipra; of the Indra of the fourteenth Manv-antara; (is), f., N. of a daughter of Tāmra, wife of Kāśyapa (regarded as the parent of water-fowl). — *Śucī-janman*, ā, ā, a, Ved. having a pure birth, pure-born. — *Śucī-tā*, f. or *śucī-tva*, am, n. purity, brightness, cleanness, virtue, holiness, innocence. — *Śucī-dat*, an, atī, at, Ved. having bright teeth. — *Śucī-dravya*, as, m. a proper N. — *Śucī-druma*, as, m. 'pure-tree,' the sacred fig-tree ( = *asvattha*). — *Śucī-pranī*, is, f. 'leading to purity,' sipping water, rinsing the mouth, &c. — *Śucī-bandhu*, us, us, u, Ved. having a brilliant relation (said of Soma as being related to fire). — *Śucī-bhrajās*, ās, ās, as, Ved. having a bright radiance, shining brightly. — *Śucī-mani*, is, m. 'pure-jewel,' crystal; a jewel worn on the head. — *Śucī-mallikā*, f. Arabian jasmine ( = *nava-mallikā*). — *Śucī-mulhī*, f. the plant Sansevieria Zeylanica. — *Śucī-rocīs*, is, is, is, having pure or white light; (is), m. the moon. — *Śucī-varcās*, ās, ās, as, having pure splendor. — *Śucī-varcāya*, Nom. A. -*varcāyate*, -yitum, to have pure splendor. — *Śucī-vāhya*, as, ā, am, externally pure. — *Śucī-vrata*, as, ā, am, whose acts are pure or holy, pious, virtuous; having pure sacrifices. — *Śucī-sravaś*, ās, m. 'having bright renown,' N. of a Prajā-pati. — *Śucī-smīta*, as, ā, am, 'smiling with white (teeth),' smiling pleasantly, accompanied with a sweet smile. — *Śucī-bhū*, cl. 1. P. -*bhavati*, &c., to become pure, to purify one's self. — *Śucy-upācāra*, as, ā, am, performing holy actions.

2. *śucīta*, as, ā, am, cleansed, purified, pure, clean. *Śucīs*, is, n. = *śośīs*, light, lustre, radiance, &c. — *Śucīsh-mat*, ān, atī, at, bright, radiant; (ān), m., N. of a son of Kardama; epithet of Agni, (*śucīsh-mah*, voc. c. in Rīg-veda VI. 6, 4 = *dīptīman*, 'O resplendent being,' i. e. Agni); (atī), f., N. of the mother of Agni.

*Śucīya*, Nom. A. *śucīyate*, -yitum, to become pure or white.

*Susūkavāna*, as, ā, am, Ved. shining excessively, very brilliant.

*Susūkavāni*, is, is, ī, Ved. resplendent, shining, (Sāy. = *dīpana-sīla*, Rīg-veda VIII. 23, 5.)

*Susūkvas*, vān, m., Ved. one who has purified or brightened, an illuminator. (Sāy. = *śośayitā*, *sarvasya prakāśayitā*.)

*Susūcāna*, as, ā, am, Ved. shining, bright, brilliant, (Sāy. = *dīpyamāna*.)

*Śośā*, shining &c., in *sukra-śośā*, q. v.

2. *śośayati*, an, anti, at, causing to shine, brightening, illuminating.

*Śośīshtha*, as, ā, am, Ved. shining very much, most brilliant.

*Śośīs*, is, n. light, lustre, radiance; a flame, blast of fire. — *Śośīsh-keśa*, as, ā, am, Ved. having (rays of) light for hair, having flaming locks; epithet of the sun; of Agni; (as), m. fire or its deity. — *Śośīsh-mat*, ān, atī, at, Ved. possessed of lustre, effulgent, radiant.

2. *śośya*, as, ā, am (for 1. *śośya* see col. 1), to be cleansed; requiring purification, wicked.

*Sōcyaka*, as, m. one who requires purifying, a low man, vile or base person.

**शुच्य** *śucy* (also written *śucy*), cl. 1. P. *śucyati*, *śusūcya*, *śucyitum*, to express or squeeze out juice, distil; to perform ablution (in the sense *abhiśhava*, which some interpret to mean 'religious bathing').

**शुचीर** *śučira* (apparently not in use), a hero; [cf. *śučira*]. — *Śučira-tā*, f. or *śučira-tva*, am, n. heroism.

*Śučīrya*, am, n. valour, heroism; [cf. *śučīrya*.]

**शुद्ध** *śudh* [cf. rts. *śunth*, 4. *śath*], cl. 1. P. *śoṭhati*, *śoṭhitum*, to limp, be lame, go lame; to be impeded or obstructed; to resist; cl. 10. P. *śoṭhayati*, -yitum, to be lazy or idle; to be dull or slow; [cf. Gr. *χαλός*.]

*Śoṭha*, as, ā, am, foolish; idle, lazy; wicked, low; (as), m. a fool, blockhead; a sluggard, idler; a rogue, cheat, villain, criminal, sinner; a low man, one of a degraded tribe or occupation.

**शुद्ध** *śunth*, cl. 1. P. *śunthati*, *śunthitum*, to limp, be lame [cf. rt. *śunth* above]; to dry, grow dry, be or become dry; cl. 10. P. *śunthayati*, -yitum, to dry, become dry.

*Śunthācārya*, as, m., N. of a chief priest of Siva (in the Dhūrta-nartaka).

*Śunthī*, is, or *śunthī*, f. dry ginger.

*Śunthya*, am, n. dry ginger.

**शुद्ध** *śund*, cl. 1. P. *śundati*, &c., to break; to disturb, harass, vex, torment.

*Śundā*, as, m. (probably connected with the preceding rt.), the juice exuding from the temples of an elephant in rut; an elephant's trunk; (ā), f. spirituous liquor; a place where spirituous liquor is sold, a tavern; an elephant's proboscis or trunk; the stalk of the lotus; a harlot, prostitute, bawd; a particular animal (perhaps a water-elephant or hippopotamus). — *Śundā-roha*, as, m. a kind of grass ( = *bhū-trīṇa*). — *Śundā-pāna*, am, n. a place where spirits are drunk or sold, a tavern, dram-shop. — *Śundā-rocāni*, f. a species of plant ( = *rocānikā*).

*Śundāka*, as, m. a distiller or seller of spirituous liquors; a military flute or fife ( = *yuddha-veṇu*).

*Śundāra*, as, m. a distiller, vintner; an elephant's trunk.

*Śundāla*, as, m. 'possessing a proboscis or trunk,' an elephant.

*Śundīkā*, f. spirituous liquor, &c. ( = *śundā* above); the uvula or soft palate; a swelling or enlargement of any gland; [cf. *gala-s*.]

*Śundīn*, ī, inī, ī, possessing spirituous liquor; having a proboscis; (ī), m. a distiller, preparer and seller of spirituous liquors; an elephant. — *Śundī-mūshikā*, f. the musk-rat or shrew.

*Śundī*, f. a swelling or enlargement of any gland [cf. *kāṭha-s*, *gala-s*]; the plant Heliotropium Indicum ( = *hastī-dri*).

**शुद्धि** *śudhi-sudhi*, is, f. (according to Sāy. fr. *śu* = *kshipram* + *tu* = *tunnā* with rt. *drū*), the Satadru or Sutelej river. See *śata-dru*.

*Sutru-dri*, f., Ved. = *sutu-dri*.

*Sutru-dru*, us, or *sutru-dri*, us, f. = *sutu-dri*.

**शुध्** *śudh* (thought by some to be for an original *śvadh*), cl. 4. P. (ep. also A.) *śudhyati* (-te), *śusōdha*, *śośayati*, *asudhat*, *śod-dhum*, to be or become pure, be purified, be cleared, be cleansed or washed, be made clear: Pass. *śudhyate*, Aor. *asōdhi*: Caus. *śośhayati*, -yitum, Aor. *asūsudhat*, to make pure, purify, wash or clear off, cleanse, purge, refine, filter; to correct; to acquit; to make clear, explain; to examine, investigate: Desid. *śusutsati*: Intens. *śosudhyate*, *śosōdhi*; [cf. Gr. *καθ-από-s*, *καθαίρω*, *καθαίρω*, *καθαίρω*; Lat. *cas-tu-s* for *cas-tu-s*; Old Germ. *heilart*; Slav. *cistu*; Hib. *cuidh*, 'clean, pure.']

*Śuddha*, as, ā, am, pure, clean, purified, cleansed; white, bright; stainless, innocent, guileless, simple, genuine, true, fair, honest; correct, faultless, blameless; cleared, acquitted; simple, mere, only, alone; simple, unmixed (said of a note or sound in music); (in phil.) very, unequalled ( = *dvītiya-rahita*); non-nasal (said of letters); whetted, sharp (as an arrow); authorised, admitted; (as), m. epithet of Siva; (am), n. anything pure; pure spirit; rock-salt; black pepper. — *Śuddha-karman*, ā, ā, a, of pure practices, acting virtuously, holy. — *Śuddha-kōṭi*, is, f. 'upright side,' one of the sides of a right-angled

triangle. — *Śuddha-çaitanya*, *am*, n. pure intelligence (the basis of the divine and individual intelligence according to the Vedānta). — *Śuddha-janḡha*, *as*, m. 'having clean legs or thighs,' an ass. — *Śuddha-tā*, *f*. or *śuddha-iva*, *am*, n. purity, cleanness, correctness, faultlessness, &c. — *Śuddha-dat*, *an*, *atī*, *at*, white-toothed, having handsome teeth. — *Śuddha-dhī*, *is*, *is*, *i*, pure-minded, having a pure understanding. — *Śuddha-badha*, *as*, m. simple putting to death, killing in any ordinary way; (according to Rāghavananda on Manu IX. 279 = *śiraś-çheda*, beheading.) — *Śuddha-bhāva*, *as*, m. a state of purity, being pure; (*as*, *ā*, *um*), having a pure mind or disposition, pure-minded. — *Śuddhamati*, *is*, *is*, *i*, pure-minded, free from guile, sincere, honest; intelligent; (*ī*), m. one of the twenty-four Jinas of the past age. — *Śuddha-māṅsa*, *am*, n. a kind of condiment or strong seasoning made with pieces of meat, Asa Fetida, turmeric, &c. — *Śuddha-varṇa*, *as*, *ā*, *am*, pure-coloured, of a good caste, &c.; having pure or non-nasal letters. — *Śuddha-vallikā*, *f*. a kind of plant, *Menispermum Glabrum*; another plant (= *guḡūḡī*). — *Śuddha-vāsa*, *ās*, *ās*, *a*, dressed in clean garments, having pure vesture. — *Śuddhātman* ('*dha-āt*'), *ā*, *ā*, *a*, pure-minded; (*ā*), m. the pure soul or spirit; epithet of Śiva. — *Śuddhānanda* ('*dha-an*'), *as*, m. 'pure-joy,' N. of a preceptor. — *Śuddhānumāna* ('*dha-an*'), *am*, n. 'correct inference,' a figure of rhetoric. — *Śuddhānta* ('*dha-an*'), *as*, m. 'pure or sacred interior,' the private or women's apartments (especially in the palace of a king), a harem, seraglio; a king's wife or concubine; (*ā*), *f*. a king's wife, queen. — *Śuddhānta-çārīn*, *i*, m. an attendant or servant of the private apartments. — *Śuddhānta-pālaka*, *as*, m. 'seraglio-guardian,' a guard of the private or women's apartments, attendant on women, eunuch. — *Śuddhānta-yuj*, *k*, *f*. (?), change of mode or key in music. — *Śuddhāpahnuti* ('*dha-ap*'), *is*, *f*. 'pure denial or turning off,' a particular figure of rhetoric, (denial of any quality or property for the sake of applying some other, e.g. this is not the moon, it is a lotus of the heavenly Ganges.) — *Śuddhodana* ('*dha-od*'), *as*, m. 'pure-food,' N. of a king of Kapilavastu (said to have belonged to the race of Ikshvāku; he was father of the great Buddha Śākyamuni, see *buddha*). — *Śuddhodana-suta*, *as*, m. 'son of Śuddhodana,' epithet of Śākyā (the great Buddha or founder of the Buddhist religion).

*Śuddhi*, *is*, *f*. purity, cleanness, holiness, freedom from defilement; purification, expiation, cleansing; a particular expiatory and purificatory rite (described as a kind of Śrāddha performed at the cost of a person who needs purification from some defilement, when a stated number of Brāhmanas are fed); clearing, clearance, innocence (established by ordeal or trial), acquittal; clearing (of expences), paying off arrears; quittance; retaliation; rectification, correction, correctness, accuracy, truth, certainty; subtraction; N. of Durgā; of one of the Saktis of Viṣṇu; of Dākṣhāyaṇī as worshipped at Kapāla-moçana. — *Śuddhi-kara*, *as*, *i*, *am*, causing purity, purifying, correcting. — *Śuddhi-kumudī*, *f*. N. of a work on purificatory rites by Govindānanda. — *Śuddhi-çandrikā*, *f*. N. of a treatise on the observances of mourning and the purificatory rites thereto belonging. — *Śuddhi-çāntamānī*, *is*, m. N. of a work. — *Śuddhi-tattva*, *am*, n. N. of a work on purification (being part of Raghunānanda's *Smṛiti-tattva*). — *Śuddhi-dīpikā*, *f*. N. of a work by Śrī-nivāsa on the position of stars considered favourable for marriages, journeys, &c. — *Śuddhi-nīrūpaṇa*, *am*, n. N. of the seventh chapter of the *Yoga-vāsisṭha-sāra*. — *Śuddhi-pattra*, *am*, n. a sheet or paper of corrections, errata list; a certificate of purification by penance. — *Śuddhi-pradīpa* and *śuddhi-mayūkha*, *as*, m. N. of two works. — *Śuddhi-bhṛit*, *t*, *t*, *t*, possessing purity, free from soil, clean, clear; pure, virtuous. — *Śuddhi-ratnākara* ('*na-āk*'), *as*, m. N. of a work. — *Śuddhi-riveka*, *as*, m. N. of a work by Rudra-dhara.

*Śuddhvā*, ind. having purified, having cleared, &c. *Satsyat*, *an*, *atī* or *anti*, *at*, about to cleanse or purify.

*Soddhavya*, *as*, *ā*, *am*, to be cleansed or purified; to be corrected, &c.

*Sodha*, *as*, m. purification, cleansing; correction; payment; retaliation. — *Sodha-pattra*, *am*, n. a sheet or paper of corrections; [cf. *śuddhi-p*.]

*Sodhaka*, *as*, *ā* or *ikā*, *am*, purificatory, cleansing, cleaning, purgative; corrective; (*as*), m. a purifier, refiner; a corrector (in arithmetic or algebra), the subtrahend, the quantity to be subtracted from a number to render it capable of yielding an exact square root; (*am*), n. a particular kind of earth (= *kankuṣṭha*).

*Sodhana*, *as*, *i*, *am*, cleaning, purifying, cleansing, refining, purgative; (*am*), n. the act of cleaning, cleansing, purifying, refining; clearance, correction, freeing from faults, clearing away errors, removing or eradicating anything prejudicial or erroneous; precise determination; the cleansing of a sore or wound; the refining of metals, a sort of refining practised for chemical or medicinal purposes, (exposing metals to heat and then sprinkling them with the urine of cows, &c.); payment, clearance or discharge of a debt, quittance, paying off arrears, acquittance; expiation; retaliation, punishment; (in arithmetic) subtraction; excrement, feces, ordure; green vitriol; (*as*), m. the lime (= *nimbūka*); a kind of *gandūsha*, q. v. (swallowing or rinsing the mouth?); (*i*), *f*. a broom, brush; a kind of plant (= *tāmra-vallī*); another plant (= *nīlī*). — *Sodhani-vīja*, *am*, n. a kind of plant (= *janya-pāla*).

*Sodhanaka*, *as*, m. N. of an officer in an assize court, (Mṛit-çhakaṭikā, Act 9.)

*Sodhaniya*, *as*, *ā*, *am*, to be cleansed or purified; to be corrected; to be refined; to be cleared off or discharged; to be paid off or liquidated (as *ā* debt); payable, due; to be subtracted.

*Sodhayat*, *an*, *anti*, *at*, making clean, purifying, cleansing, purging.

*Sodhayitvā*, ind. having cleared or purified, &c.; having paid or discharged.

*Sodhita*, *as*, *ā*, *am*, cleaned, cleansed; purified, purged; refined; strained, filtered; corrected; excused; cleared off, discharged, paid off, liquidated; acquitted, absolved.

*Sodhin*, *i*, *inī*, *i*, purifying, clearing; requiring, settling.

*Sodhya*, *as*, *ā*, *am*, to be purified or cleansed, to be cleaned or refined; to be cleared off or discharged; payable; due; to be subtracted; (*as*), m. an accused person, one to be cleared or tried; (*am*), n. a constant number to be subtracted in some astronomical computations.

शुन *śun*, cl. 6. P. *śunati*, &c., to go.

शुन *śuna*, *as*, *ā*, *am* (probably fr. rt. *śvi*), white, pure, bright (Ved.); cf. *śveta*); causing prosperity or happiness, auspicious (Ved.); (*am*), ind. happily, auspiciously (Ved.); Sāy. = *sukham*); (*as*), m. N. of Vāyu (Ved.); a dog, (fr. *śvan*). — *Sunahotra*, *as*, m. N. of the author of the hymns Rīg-veda VI. 33, 34 (having the patronymic Bhāradvāja). — *Sunāsīriya* or *sunāsīrya*, *am*, n. a particular sacrificial oblation (said to be offered in the thirteenth month or Mala-māsa, and probably in honour of Suna and Sira). — *Sunā-sīravu*, m. du., Ved. Suna and Sira, N. of two Vedic gods (addressed in Rīg-veda IV. 57, and identified by Yaska with Vāyu and Āditya; according to other authorities Indra and Vāyu or Indra and Sūrya are meant; but according to another view Sira may perhaps denote 'a ploughshare' and Suna some part of a plough). — *Suneshita* ('*nā-ish*'), *as*, *ā*, *am*, Ved. (probably) borne along or carried by dogs.

*Sunah-pučha*, *as*, m. (properly fr. *śunah*, gen. c. of *śvan* + *puçha*), 'dog-tailed,' N. of one of the three sons of Rīçika (or according to the Aitareya-

Brāhmaṇa the eldest of the three sons of Ajigarta); N. of the author of a law-book.

*Sunah-çepa* or *śunah-çepha*, *as*, m. (*śunah*, gen. c. of *śvan*), 'dog-tailed,' N. of a Vedic Rishi (having the patronymic Ajigarti, as son of Ajigarta or Ajigarta, and regarded as the author of the hymns Rīg-veda I. 24-30, IX. 3; according to a legend told in the Aitareya-Brāhmaṇa VII. 13-18, king Hariççandra, whose priest was Viśvā-mitra, being childless, made a vow that on obtaining a son he would sacrifice him to the god Varuṇa; a son was then born to him named Rohita, but Hariççandra put off on various pretexts the fulfilment of his vow, and when he at length consented to perform it, his son declined being sacrificed, and retiring to the forest passed six years there until he met a poor Brāhmaṇa Rishi named Ajigarta, who had three sons, the second of whom, Sunah-çepha, was purchased by Rohita for a hundred cows to serve as a substitute for himself; Varuṇa having accepted him as a ransom, he was about to be sacrificed, Viśvā-mitra being Hotri priest, when he saved himself by reciting verses in praise of various deities, and was received into the family of Viśvā-mitra as one of his sons under the name of Deva-rāta, q. v.: the legend is different in the Rāmāyaṇa, which makes Ambarīsha, king of Ayodhyā, perform a sacrifice, the victim of which is stolen by Indra; this king is described as wandering over the earth in search of either the real victim or a substitute until he meets with a Brāhmaṇa named Rīçika, from whom he purchases his middle son, Sunah-çepha, who is about to be sacrificed, when Viśvā-mitra saves him by teaching him a prayer to Agni and two hymns to Indra and Viṣṇu; see Rāmāyaṇa I. 61, 62); (*am*), n. the genital organ of a dog.

*Sunaka*, *as*, m. a young dog; a dog; N. of a descendant of Bhṛigu; (*ās*), m. pl., N. of a family; [cf. *saunaka*.] — *Sunaka-çaiçukā*, *f*. a kind of plant (= *kṣudra-çaiçu*). — *Sunaka-çillī*, *f*. a kind of pot-herb (= *śvūna-çillīkā*). — *Sunaka-putra*, *as*, m. the son of Sunaka, i. e. Saunaka, (also applied to Gṛisamada, who is elsewhere described as the father of Sunaka.)

*Sunāsīra* or *sunāsīra*, *as*, m., N. of Indra, (also written *sunāsīra*, q. v., cf. *sunā-sīrau* under *śuna*.)

*Suni*, *is*, m. (fr. *śvan*), a dog.

*Sunī*, *f*. a female dog, bitch, (see under *śvan*); a kind of gourd (= *kushmāṇḡī*). — *Sunin-dhama*, see Vopa-deva XXXVI. 54. — *Sunin-dhaya*, *as*, *i*, *am* (*sunī* for *sunī*), sucking a bitch, suckled by a bitch.

*Sunīra*, *as*, m. a number of female dogs.

*Suno-lāngūla*, *as*, m. (fr. *śunah*, gen. c. of *śvan* + *lāngūla*), N. of the youngest of the three sons of Rīçika (or of the three sons of Ajigarta, according to the Aitareya-Brāhmaṇa; cf. *śunah-pučha*).

1. *śunya*, *am*, n. (for 2. *śunya* see below), a number of dogs or female dogs.

शुन्य *śundh* (connected with rt. *śudh*), cl. I. P. A. *śundhati*, -*te*, *śusundha*, *śusundhe*, *śundhitum*, to purify, make clean or pure, cleanse (P., according to some also A.); to be or become pure, be purified, be cleansed (A.); cl. 10. P. (according to some also A.) *śundhayati* (-*te*), -*yitum*, to purify, cleanse.

*Sundhā-rat*, *ān*, *atī*, *at* (thought by some to be fr. a lost Nom. *śundhya*, meaning 'to desire purification'), Ved. 'possessed of desire for purification,' sacred, holy, pure.

*Sundhyu*, *us*, *us*, *u*, Ved. 'desirous of purification,' purifying; pure, bright; (*us*), m. N. of Agni or fire, (according to Sāy. on Rīg-veda I. 124, 4, an Āditya or a kind of water-fowl); (*us*), *f*. a mare, (the chariot of the Sun is said to be drawn by seven mares); [cf. perhaps Lat. *castus*.]

शुन्य 2. *śunya*, *as*, *ā*, *am* (more usually

written *śūnya*, q. v.; for *ī. śūnya* see p. 1014, col. 3), empty, void; (*am*), n. a cypher.

**शुभ *śubh***, (in grammar) a technical term for the affix *u*, the characteristic sign of the eighth class of verbs.

**शुभाहिल *śuphāhila***, N. of a place.

**शुभ** 1. *śubh* (perhaps for an original *śvabh*, cf. rts. *śūth*, *śumbh*), cl. 1. A. *śobhate* (rarely cl. 6. P. *śubhati* or cl. 1. P. *śobhati*, but this latter is referred to rt. 3. *śubh*), *śuśobha*, *śuśubhe*, *śobhishyati*, -*te*, *aśubhat*, *aśobhishṭa*, *śobhītum* (Ved. Inf. *śobhase*, *śubham*, *śubhe*, see 2. *śubh*), to shine, be splendid; to be beautiful, look beautiful or handsome, appear to advantage; to be gay or happy; to be victorious, triumph over; Caus. *śobhayati*, -*te* (Ved. also *śubhayati*), -*yitum*, Aor. *aśūśubhat*, to cause to shine, ornament, decorate; to adorn one's self (A.); to shine (?); Desid. *śośubhishate*, -*ti*, or *śuśubhishate*, -*ti*: Intens. *śośubhāte*, *śośobhāti*, to shine intensely; [cf. Gr. *κομῶς*, *κομ-μός*, *κομῆω*; Old Germ. *śubar*, 'pure'; Mod. Germ. *sauber*; Lith. *zibbu*.]

2. *śubh*, p, f., Ved. splendor, beauty, brilliancy, glory; happiness; victory, triumph, (*śubhe*, for victory or conquest); an ornament; an auspicious offering; a brilliant place of sacrifice, (Sāy. = *śobhana deva-yajana*, R̥g-veda I. 23, 11): water or a brilliant chariot (= *udaka* or *ratha*, R̥g-veda I. 167, 6, &c.). - *Śubham-yā*, *ās*, *ās*, *am*, Ved. causing happiness, bestowing blessings, benevolent (said of the wind; Sāy. on R̥g-veda IV. 3, 6. explains *śubham-ye* by *śubhasya prāpayitre*, connecting *yā* with rt. 1. *yū* in the sense of *prāpāne*). - *Śubham-yāvan*, *ā*, &c., Ved. going to splendor or happiness (said of the Maruts, Sāy. = *śobhanagati*, *śobhanam gantā*; cf. *ṛṇa-yāvan*). - *Śubhas-pati*, *is*, m. lord or preserver of splendor, (Sāy. = *śobhanasya karmāṇāṃ pālakah*); (Ṛ), m. du., Ved. epithet of the two Aśvins.

*Śubha*, *as*, *ā*, *am*, bright, shining, splendid, handsome, beautiful; auspicious, fortunate, lucky, happy, well, right, good, virtuous, eminent, distinguished; learned, versed in the Vedas; (*as*), m. the twenty-third of the astronomical Yogas; a city in the sky, (see *vyomaśūri-pura*); said to be also fem. and neut.); (*ā*), f. light, lustre; beauty; desire; N. of a female friend and companion of the goddess Umā; an assembly of the gods; bamboo-manna; white Dūrvā grass; the Samī tree; the yellow pigment *go-roṣānā*; a particular plant, = *priyangu*; (*am*), n. anything bright or beautiful, auspiciousness; happiness, hail, welfare, good fortune, good; an ornament; water, rain, (Sāy. = *alanāra* or *udaka*, R̥g-veda VII. 82, 5); a fragrant wood (= *padma-kāshṭha*); [cf. Pers. *خوب khūb*]. - *Śubha-kara*, *as*, *ā* or *i*, *am*, causing welfare, producing good, propitious, &c. - *Śubha-karman*, *a*, n. a good or virtuous act, auspicious action; reputable occupation or employment. - *Śubha-krit*, *t*, m. epithet of the thirty-sixth or tenth year of Jupiter's cycle of sixty years. - *Śubha-kṣaṇa*, *as*, *am*, m. n. an auspicious or lucky moment. - *Śubha-ga*, *as*, *ā*, *am*, going well or beautifully, graceful, elegant; propitious, fortunate. - *Śubha-gandhaka*, *as*, *ā*, *am*, good-scented; (*am*), n. gum-myrrh. - *Śubha-graha*, *as*, m. an auspicious planet, lucky star (such as Jupiter, Venus, Mercury, and the moon when more than half full). - *Śubhagrahodaya* (*ha-ud*), *as*; m. the rising of an auspicious planet. - *Śubhar-kara*, *as*, *ā* or *i*, *am*, conferring happiness or fortune; auspicious, propitious; (i), f. Pārvatī. - *Śubha-jāni*, *is*, *is*, *i*, having a beautiful wife. - *Śubha-dā*, *as*, *ā*, *am*, granting happiness, propitious, auspicious; (*as*), m. the sacred fig-tree (= *asvattha*). - *Śubha-danti*, *f*, a woman with good teeth; the female elephant of Pushpa-danta or of the north-west quarter, (also read *śubhra-danti*). - *Śubha-drīshṭi*, *is*, *f*, an auspicious look or aspect. - *Śubha-dhara*, *as*, m. a proper N.

- *Śubha-nāmā*, f. epithet of the fifth lunar night. - *Śubha-pātrikā*, f. 'having auspicious leaves,' a kind of shrub (= *sāla-parṇī*). - *Śubha-phala*, *am*, n. auspicious result, good or happy consequence. - *Śubham-bhāvuka*, *as*, *ā*, *am*, 'disposed to be bright,' resplendent, decorated, ornamented. - *Śubha-yoga*, *as*, m. a particular astronomical Yoga, (see *śubha*). - *Śubha-lakṣaṇa*, *as*, *ā*, *am*, having an auspicious sign or symptom; marked or characterized by felicity. - *Śubha-lagna*, *as*, *am*, m. n. the rising of an auspicious constellation, a lucky moment. - *Śubha-vārtā*, f. good news. - *Śubha-vāsana*, *as*, m. auspicious perfuming; perfume for the mouth. - *Śubha-vrata*, *am*, n., N. of a particular religious observance (kept on the twelfth day in one of the halves of the month Kārtika). - *Śubha-sarsin*, *i*, *inī*, *i*, indicative of good luck. - *Śubha-sīla*, *as*, *ā*, *am*, well-disposed, having a good disposition. - *Śubha-samyuta*, *as*, *ā*, *am*, endowed with prosperity or happiness, blissful. - *Śubha-saptamī-vrata*, *am*, n., N. of a particular religious observance. - *Śubha-sūcanī*, f. 'indicating good,' N. of a female deity worshipped by women in times of calamity, (she is also called *Su-vaṇṇī*). - *Śubha-sthali*, f. any auspicious place, a room or hall in which sacrifices are offered. - *Śubhākṣa* (*ḥha-ak*), *as*, m. 'auspicious-eyed,' epithet of Siva. - *Śubhāgama* (*ḥha-āg*), *am*, n. epithet of certain Tantra works regarded as especially orthodox. - *Śubhāngu* (*ḥha-an*), *as*, *i*, *am*, handsome-limbed, beautifully formed, handsome, elegant; (*as*), m., N. of a lexicographer; of another person; (i), f. a handsome woman; N. of Rati (wife of the god of love); of the wife of Kuvēra (god of wealth). - *Śubhādāra* (*ḥha-ād*), *as*, *ā*, *am*, pure in practices or observances, virtuous; (*ā*), f. epithet of a female attendant on Umā; [cf. *śubhā*]. - *Śubhānjana* (*ḥha-an*), *as*, m. the tree Hyperanthera Moringa, (see *śubhānjana*). - *Śubhānana* (*ḥha-an*), *as*, *ā*, *am*, handsome-faced, good-looking; (*ā*), f. a handsome woman. - *Śubhānandā* (*ḥha-an*), f., N. of a goddess. - *Śubhānvita* (*ḥha-an*), *as*, *ā*, *am*, endowed with prosperity or good fortune, happy, prosperous. - *Śubhāpāṅgā* (*ḥha-ap*), f. 'a woman who has beautiful eye-corners,' a beautiful woman. - *Śubhāśubha* (*ḥha-aś*), *as*, *ā*, *am*, prosperous and unfortunate, good and evil; (*am*), n. good and evil, good and bad fortune, weal and woe. - *Śubhāśubha-lakṣaṇa*, *am*, n. a mark or sign of good or bad fortune, a good or evil omen. - *Śubhetara* (*ḥha-it*), *as*, *ā*, *am*, other than auspicious, unlucky, inauspicious; evil, bad. - *Śubhodarka* (*ḥha-ud*), *as*, *ā*, *am*, having prosperous results or happy consequences; causing happiness.

*Śubham-yā*, *śubham-yāvan*. See under 2. *śubh*.  
*Śubhamyū*, *us*, *us*, *u*, happy, fortunate, prosperous, auspicious.

*Śubhāna*, *as*, *ā*, *am*, shining bright, brilliant; (*ās*), m. pl. (according to some) epithet of the Maruts, (according to Sāy. on R̥g-veda I. 165, 3. *śubhānāḥ* = *śobhamānāḥ vaṇunāḥ*).

*Śubhikā*, f., Ved. a garland formed of flowers.

*Śubhra*, *as*, *ā*, *am*, shining, radiant, bright; white; (*as*), m. white (the colour); sandal; (*am*), n. silver; talc; green vitriol; rock or fossil salt; (*ā*), f. the Ganges; crystal; bamboo-manna; [cf. Old Germ. *śubar*; Mod. Germ. *sauber*, 'clean'; Angl. Sax. *syfr*]. - *Śubhra-kṛit*, *t*, m. the thirty-sixth year of Jupiter's cycle; [cf. *śubha-kṛit*]. - *Śubhra-khādī*, *is*, *is*, *i*, Ved. having shining rings, having bright weapons (said of the Maruts; Sāy. = *śobhanāyudha* or *śobhana-haviṣka*, R̥g-veda VIII. 20, 4). - *Śubhra-tā*, f. or *śubhra-tva*, *am*, n. whiteness. - *Śubhra-danti*, f. the female elephant of Pushpa-danta, the elephant of the north-west quarter, (see *śubha-danti*). - *Śubhra-raśmī*, *is*, m. 'white-rayed,' the moon. - *Śubhra-sastama*, *as*, *ā*, *am*, Ved. shining very much, (according to some either for *śubhra-sasta-tama* or for *śubhra-sas-tama*). - *Śubhrāṅsu* (*ra-an*), *us*, m. 'white-rayed,' the moon; camphor. - *Śubhrālu* (*ra-ālu*),

*us*, m. a white esculent root; a particular plant with a tuberous root (= *mahisha-kanda*). - *Śubhrāvat*, *ān*, *atī*, *at*, Ved. possessing radiance, shining.

*Śubhri*, *is*, *is*, *i*, shining bright (Ved., Sāy. = *śobhana*); (*is*), m. an epithet of Brahmā.

*Śubhrīkā*, f., see *Vopa-deva* IV. 8.

*Śobha*, *as*, *ā*, *am*, bright, brilliant, handsome; (*ā*), f. light, lustre, radiance, splendor, sheen, brilliancy; beauty, elegance, grace, comeliness; distinguished merit; turmeric; the yellow pigment *go-roṣānā*; a species of the Kṛiti metre. - *Śobha-kṛit*, *t*, *t*, *t*, causing lustre, beautifying; (*t*), m. the thirty-seventh (or sixth) year of Jupiter's cycle of sixty years [cf. *śubha-kṛit*]; the marking-nut plant. - *Śobhā-kara*, *as*, *i*, *am*, causing lustre, beautifying. - *Śobhānjana* (*ḥhā-an*), *as*, m. the tree Hyperanthera Moringa (commonly called *Sajjinā*; it is much valued for its various properties; the legumes, blossoms, and leaves are esculent; the root of the young tree is used as a substitute for horse-radish as well as a stimulant in medicine, and the expressed oil of the seeds is said to relieve arthritic pains; it has a great many synonyms; cf. *śigru*, *nīla-śigru*, *kāśhivaka*, *jana-priya*, *kēshushya*, &c.). - *Śobhā-maya*, *as*, *i*, *am*, full of lustre or beauty; beautiful. - *Śobhā-vatī*, f., N. of a town.

*Śobhatha*, Ved. splendor, (used only in the inst. c. *śobhathā*).

*Śobhana*, *as*, *ā* or *i*, *am*, adorning, causing to look beautiful, shining, splendid; beautiful, handsome, (sometimes used ironically); richly dressed or ornamented; propitious, auspicious; virtuous, decorous, good, moral; (*as*), m. a burnt offering for auspicious results; epithet of Siva; epithet of the eleventh year of Jupiter's cycle; a planet; the fifth of the astronomical Yogas; (*ā*), f. turmeric; the yellow pigment *go-roṣānā*; (*am*), n. the act of adorning or causing to look beautiful; the being bright or handsome, brilliance, sheen; a lotus. - *Śobhana-vāha*, *as*, *ā*, *am*, having splendid carriers or horses. - *Śobhanācarita* (*na-ād*), *am*, n. virtuous practice.

*Śobhanaka*, *as*, *m*, the tree Hyperanthera Moringa (= *śobhānjana* above).

*Śobhaniya*, *as*, *ā*, *am*, to be beautified or adorned.

*Śobhamāna*, *as*, *ā*, *am*, shining, looking beautiful or handsome, splendid, fair.

*Śobhayat*, *an*, *ati*, *at*, causing to shine, ornamenting, decorating.

*Śobhas*, *as*, n., Ved. splendor, beauty, (the dat. c. *śobhas* is used as a Ved. Inf.; Sāy. = *śobhanārtham*.)

*Śobhita*, *as*, *ā*, *am*, beautiful, adorned, decorated, trimmed, made splendid.

*Śobhin*, *i*, *inī*, *i*, shining, brilliant, beautiful, handsome, distinguished, exceeding.

*Śobhishṭha*, *as*, *ā*, *am*, Ved. most brilliant, very handsome or beautiful.

**शुभ** 3. *śubh* (sometimes written *śumbh* or *śumbh* = rts. *śubh*, *śunbh*, *śumbh*), cl. 1. P. *śobhati*, *śubhati*, &c., to shine [cf. rt. 1. *śubh*]; to speak; to strike, injure, kill.

**शुभ** *śumbh*, cl. 6. P. A. *śumbhati*, -*te*, *śusumbha*, *śumbhishyati*, *śumbhītum*, Ved. to shine, be brilliant; to decorate; cl. 1. P. *śumbhati*, &c., to shine; to speak; to strike, injure, kill, (in these senses = rts. 3. *śubh*, *śubh*, *śumbh*): Caus. A., Ved. *śubhayate*, -*yitum*, to decorate one's self, to shine; [cf. probably Gr. *κομῶς*.]

*Śumbhana*, *as*, *i*, *am*, Ved. shining, brilliant.

*Śumbhamāna*, *as*, *ā*, *am*, Ved. decorating, adorning; handsome, beautiful, (Sāy. = *śobhamāna*.)

*Śumbhāna*, *as*, *ā*, *am*, Ved. decorating, illumining, (Sāy. = *śobhayat*.)

*Śumbhita*. See *brahma-śumbhita*.

**शुभ्र** *śumbha*, as, m., N. of an Asura or demon slain by Durgā, (he was son of Gaveshthīn and grandson of Prahlāda).—*Śumbha-ghātini* or *śumbha-mardini*, f. 'Śumbha-killing,' an epithet of Durgā.—*Śumbha-pura*, am, ī, n. f. 'the city of the Asura Śumbha,' a town and district, (the modern Sambhalpur in the district of Gondwāna; it is also called Eka-ākra and Hari-grīha).—*Śumbha-badha* or *śumbha-vadha*, as, m. 'killing of Śumbha,' N. of the tenth chapter of the Devīmāhātmya of the Mārkaṇḍeya-Purāṇa.

**शुर** *śura*, as, m. (for *śūra*, q. v.), a hero; a lion, &c.

**शुरुध** *śurudh*, dhas, f. pl., Ved. gifts, treasures, riches; waters, water, (Sāy. = *āpah*, R̥g-veda IV. 23, 8); preventers or alleviators of pain or sorrow, (Sāy. = *śucher dukkhasya pratiroddhāraḥ* or *śokasya rodhayitrī*); herbs or other remedies used to allay pain; exhilarating drinks (according to some).

**शुल्क** *śulka*, cl. 10. P. *śulkayati*, -*yitum*, to pay, give; to gain, acquire; to abandon, leave, forsake; to create (*śarjane*); to narrate, tell; [cf. rt. *śvalk*.]

*Śulka*, as, am, m. n. toll, tax, duty, customs (especially money levied at ferries, passes, and roads); a sum of money, price, (Sāy. = *mālya*); property, wealth, (Sāy. = *dhana*); gain, profit; money advanced to ratify a bargain; money given to the parents of the bride (originally as purchase-price); a present made by a bridegroom to his bride; nuptial present; a marriage-settlement or dower; a wife's perquisites or private property (such as the profits of household labour, domestic utensils, milch cattle, ornaments, servants, &c.).—*Śulka-khaṇḍana*, am, n. defrauding the revenue.—*Śulka-grāhaka*, as, ikā, am, or *śulka-grāhin*, ī, inī, ī, receiving a toll or duty.—*Śulka-da*, as, m. the giver of a nuptial present, an affianced suitor.—*Śulka-moṣhaṇa*, am, n. stealing or defrauding the revenue.—*Śulka-sālā*, f. a custom-house; [cf. *śaulka-sālīka*.]—*Śulka-saijña*, as, ā, am, having (merely) the name of a nuptial gratuity.—*Śulka-slhāna*, am, n. a toll-office, custom-house (Manu VIII. 400); any object of taxation or duty.—*Śulka-hāni*, īs, f. loss or forfeiture of wages or dower, &c.—*Śulkā-ḥhāhāna* ('ka-abh'), as, ā, am, = *śulka-saijña*.—*Śulkāvāpta* ('ka-av'), as, ā, am, obtained as a dowry.

**शुल्किक** *śulkika*, as, m., N. of a country or district; [cf. *śaulkikeya*.]

**शुल्ल** *śulla*, am, n. (for *śulba*), a cord, rope, string; copper (= *tāmra*; cf. *śulva*).

**शुल्** *śulv* (also written *śulb*), cl. 10. P. *śulvayati*, -*yitum*, to send away, dismiss; to measure; to create.

*Śulva* or *śulba*, am, n. (according to Upādi-s. IV. 95. fr. rt. I. *śul*), a rope, cord, string, (said to be also as, m., ā or ī, f.); copper, a copper vessel; a sacrificial observance; institute, law, custom; a quantity of water; (*āni*), n. pl., N. of a Pariśiṣṭa of the Yajur-veda; [cf. *śulvika*.]—*Śulva-ja*, am, n. brass.—*Śulva-dīpikā*, f., N. of a work.—*Śulva-pariśiṣṭa* and *śulva-vārttika* and *śulva-sūtra*, am, n., N. of works.—*Śulvāri* ('va-ari'), īs, m. 'enemy of copper,' sulphur.

*Śulvika*, āni, n. pl., N. of a Pariśiṣṭa of the Yajur-veda.

**शुश्रुक्** *śuśruvas*. See under rt. 3. *śuc*.

**शुश्रुषि** *śuśruṣaṇi* in *ā-śuśruṣaṇi*, q. v.

**शुश्रुमा** *śuśrumā*, f., N. of the wife of Śukra.

**शुश्रुलकयातु** *śuśrulaka-yātu*, us, m., Ved. a demon in the shape of an owlet, (according to Sāy.

on R̥g-veda VII. 104, 22. *śuśulūka* = *śisulūka*, a small owl; cf. *ulūka-yātu*.)

**शुश्रुवस्** *śuśruvas*. See under rt. 1. *śru*.

**शुश्रु** *śuśrū*, ūs, f. (fr. Desid. of rt. 1. *śru*), 'one who waits on a child,' a mother.

**शुश्रुशका**, as, ā, am, desirous of hearing, attentive, obedient, attending or waiting on; (*as*), m. an attendant, servant (comprehending five descriptions of persons, viz. a pupil, a religious pupil, a hired servant, an officer, and a slave).

*Śuśrūṣaṇa*, am, n. obedience; dutiful homage, close and assiduous attendance, service, serving.

**शुश्रुश**, f. desire or wish to hear, desire to obey, obedience; service (said to be of five kinds, see *śuśrūshaka*); obsequiousness, reverence; saying, speaking, telling.—*Śuśrūshā-para*, as, ā, am, diligent or attentive in service.

**शुश्रुशित्वा**, ind. having attended or waited upon (as a slave upon his master, Manu XI. 110).

**शुश्रुशु**, us, us, u, desirous of hearing or obeying, obedient, attentive, serving, attending.

**शुष्** *śuṣh* (thought to be for *sush*, which again was probably for an original *sus*), cl. 4. P. *śuṣhayati* (ep. also A. -*te*), *śuśoṣha*, *śokṣhayati*, *aśuśhat*, *śoṣhtum*, to dry, become dry, dry up; to wither, become withered; to languish, become emaciated; to be afflicted: Caus. *śoṣhayati*, -*te*, -*yitum*, Aor. *aśuśushat*, to make dry, dry up, wither, parch; to emaciate; to destroy; to extinguish: Desid. *śuśuṣhātī*: Intens. *śośuṣhyate*, *śośuṣhī*; [cf. Zend *hushka*: Gr. *σαυραπος*, *σαυραπος*, *σαυρος* (= *śushka*), *σαυρος*, *αυχρος*, *σαυχρος*, *αυω*, *αυος*, *αυστηρος*: Lat. *siccus*: Goth. *siuk*, *suht*: Old Germ. *siuh*, *siuchi*, *siuhjan*, *suht*: Angl. Sax. *seoc*, *seac*, *sioc*, *sic*, *suht*: Slav. *such*, 'dry': Lith. *sausas*: Hib. *seacadh*, 'parched, frozen'; *sioc*, 'frost'; *sican*.]

**शुशा**, as, ī, m. f. drying, drying up; a hole in the ground.

**शुशत**, an, antī, at, Ved. drying up, absorbing (moisture).

**शुशि**, īs, f. drying; a hole, chasm; the hollow or groove in the fang of a snake; [cf. Gr. *κυσός*, *κυσός*; Lat. *cun-nus*; Lith. *kuszy-s*.]

**शुशिरा**, as, ā, am, full of holes or crevices (caused by drying), perforated, bored, pierced, full of interstices or spaces; (*am*), n. a hole, vacancy, chasm; the atmosphere; a wind-instrument; (*as*), m. fire; a rat, mouse; (*ā*), f. a river; a sort of perfume (commonly called Nālī).

**शुशिला**, as, m. 'the dryer,' air, wind.

**शुशका**, as, ā, am, dried, dried up, dry; shriveled, withered, emaciated, shrunk up; groundless, causeless; unproductive, fruitless, unprofitable; offensive; (*am*), n., Ved. anything dry, dry wood (for lighting fire by attrition).—**शुशका-काला**, as, m. vain or useless wrangling, a quarrel about trifles.—**शुशकता**, f. or **शुशका-त्वा**, am, n. dryness.—**शुशका-पत्रा**, am, n. a dry or withered leaf; a dried pot-herb.—**शुशका-पर्णा**, am, n. a dry or withered leaf.—**शुशका-फला**, am, n. dry fruit.—**शुशकामत्स्या**, as, m. a dried fish.—**शुशकामांसा**, am, n. dry flesh, dry meat.—**शुशका-रेवती**, f. epithet of a particular Mātṛikā or goddess presiding over a kind of disease; [cf. *revatī*, *pūtanā*.]

—**शुशका-वत**, ān, atī, at, dried up.—**शुशका-वृक्ष**, as, m. a dry tree; a particular plant or shrub (= *dhava*).—**शुशका-वैरा**, am, n. groundless enmity.—**शुशका-व्राणा**, as, m. a dried up wound, cicatrized sore, scar.—**शुशका-व्रोता**, as, ā, am, having the stream dried up.—**शुशकंगा** ('ka-an'), as, ī, am, having shriveled limbs, emaciated, withered; (*as*), m. a particular plant or shrub, (= *dhava*; (ī), f. a lizard, chameleon.—**शुशकान्ना** ('ka-an'), am, n. 'dry food,' rice in the husk.—**शुशकान्द्रा** ('ka-ān'), am, n. dry ginger.

**शुशकाला**, as, ā or ī, am, m. f. n. dry flesh; flesh; one who eats flesh.

**शुशना**, as, m. the sun; fire; N. of a demon of

drought (represented in the R̥g-veda as being overcome by Indra); (*am*), n., Ved. strength, (enumerated among the *bala-nāmāni* in Naigh. II. 9).—**शुशना-हत्या**, am, n., Ved. the slaughter of Śushna.

**शुशना**, as, ā, am, strong, powerful (Ved.); (*as*), m. power, strength, vigour (Ved.); the sun; fire, flame, light; air, wind; a bird; (*am*), n. strength, prowess (= *bala*, Naigh. II. 9); light, lustre.

**शुशमान**, ā, m. fire; a particular plant, (= *citṛaka*); (*a*), n. light, lustre; strength, prowess.

**शुशमिना**, as, m., N. of a king of the Śivis.

**शुशमिन्**, ī, inī, ī, powerful, strong; fiery, mettlesome; (*īras*), m. pl., N. of a caste living in Kuśā-dvīpa (corresponding to the Kshatriyas).—**शुशमिन्-ताना**, as, ā, am, Ved. most powerful, very mighty.

**शुश्यात**, an, antī, at, becoming dry, drying up.

**शुश्यामाना**, as, ā, am, being dry or dried up, languishing, thirsty.

**शुशा**, as, m. drying up, exciccation, dryness; pulmonary consumption; emaciation; intumescence, (for *śoṭha*).—**शुशा-सम्भवा**, am, n. the root of long pepper.—**शुशापाह** ('sha-ap'), f. 'removing consumption,' a kind of plant (= *klitā-naka*).

**शुशका**, as, ikā, am, drying up, exciccating, absorbing, absorbent.

**शुशाणा**, as, ī, am, drying up, draining; causing to fade; (*as*), m. one of the arrows of Kāma-deva (god of love); the plant *Bignonia Indica*; (*am*), n. the act of drying up; absorption; exhaustion; sucking up, suction; dry ginger.

**शुशाणिया**, as, ā, am, to be dried up or absorbed.

**शुशायितार्या**, as, ā, am, to be dried up, &c.

**शुशायित्वा**, ind. having dried up.

**शुशिता**, as, ā, am, dried, dried up, desiccated, absorbed, sucked up, exhausted, drained, emptied.

**शुशिन**, ī, inī, ī, drying up (often at the end of comps.); (*inī*), f. ether, one of the five Dhātāṇas.

**शुक्** *śūka*, as, am, m. n. (said to be fr. rt. *śo*), the awn of barley, &c.; a bristle, spicule; the bristle or sharp hair of insects, &c.; compassion, clemency, tenderness; a kind of venomous insect or lizard (produced in stagnant water); a sort of water-leech (?); a kind of moss or weed growing on stagnant water (= *jala-s*); a particular remedy in which the Śūka is used; (*ā*), f. cowach.—**शुका-किटा** or **शुका-किटा**, as, m. a kind of caterpillar covered with bristles or hairs.—**शुका-त्रिणा**, am, n. a kind of grass.—**शुका-धान्या**, am, n. any awned or bearded grain (as barley &c.).—**शुका-पिण्डी**, īs, or **शुका-पिण्डी**, f. cowach (= *kapi-kacchu*).—**शुका-वत**, ān, atī, at, awned, bearded; (*atī*), f. cowach.—**शुका-सिम्बा**, f. or **शुका-सिम्बी**, īs, or **शुका-सिम्बिका** or **शुका-सिम्बी**, f. cowach, (also spelt *śūka-simbā*, q. v.)

**शुकका**, as, m. barley or a bearded kind of wheat resembling barley; the sentiment of compassion or tenderness.

**शुकिन**, ī, inī, ī, awned, bearded (as com, grain, &c.).

**शुकर** *śūkara*, as, m. (said to be connected with *śūka*, or fr. *sū*, an imitative sound, + *kara*; cf. *śūkaru*), a hog, pig; N. of a Naraka; (ī), f. a sow; a kind of moss, *Lycopodium Imbricatum*; [cf. Gr. *σῦς*, *ῦς*; Old Germ. *sū*; Mod. Germ. *sau*.]—**शुकरा-कान्दा**, as, m. 'hog's root,' a kind of bulbous plant (= *vārāhi-kanda*).—**शुकरा-दांश-त्रा**, as, m. a hog's tusk; N. of a kind of disease, (prolapsus ani).—**शुकरा-पदिका**, f. a kind of plant (= *kola-simbi*).—**शुकरा-क्रान्ता** ('ra-āk'), f. a kind of moss (= *varāha-kṛantū*).—**शुकारेश्ठा** ('ra-ish'), as, ā, am, liked by hogs or swine; (*as*), m. a kind of grass (= *kaeru*).

**शुक्ल** *śūkala*, as, m. a restive horse; [cf. *śūlaka*.]

**शुक्रापुर सुकूपुत्ता** or (according to Śabdak.) *śūkāpūṭṭa*, as, m. a particular gem, (perhaps) a kind of amber (= *triṇa-manī*).

**शुक्रुल सुकुला**, as, m. (?), a fish in general; a kind of fish; a fragrant grass, Cyperus.

**शुक्रत सु-कृता**, as, ā, am, Ved. making the sound *śū* or *sūt*, snorting (said of a horse).

**शुक्ल सुक्श्मा**, incorrect for *śūkhśma*, q. v.

**शुघन सुघना**, as, ā, am, Ved. going quickly, (Śāy. *śūghanāśaḥ* = *āśu-gantryah*, Ṛig-veda IV. 58, 7.)

**शुतिपयो सुति-पर्णा**, as, m. (the meaning of *śūti* is doubtful), a kind of tree (= *ārag-badha*).

**शुद्र सुद्रा**, as, m. (according to Uṇādi-s. II. 19. fr. rt. 1. *śūḍ*, to be afflicted, &c.), a man of the fourth or servile tribe (whose only business, according to Manu I. 91, was to serve the three higher castes; in Ṛig-veda X. 90, 12 the *Sūdra* is said to have been born from the feet of *Ṛuṣha*; in Manu I. 87, he is fabled to have sprung from the same part of the body of *Brahmā*; *kevala-sūdra*, a pure *Sūdra*); (*ā*), f. a woman of the *Sūdra* tribe; (*ī*), f. the wife of a *Sūdra*. — *Sūdra-kanyā*, f. a *Sūdra* girl. — *Sūdra-kṛitya*, as, ā, am, to be done by a *Sūdra*, proper for a *Sūdra*; (*am*), n. the duty of a *Sūdra*. — *Sūdra-kṛitya-ritāra-tattva*, am, n., N. of a part of *Raghu-nandana*'s *Smṛiti-tattva* (illustrating the duties of *Sūdras* at the anniversaries of the death of parents and at other ceremonies). — *Sūdra-tā*, f. or *sūdra-tva*, am, n. the state or condition of a *Sūdra* or slave; servility. — *Sūdra-dharma*, as, m. the duty of a *Sūdra* (i.e. the service of the three higher castes). — *Sūdra-dharma-tattva*, am, n., 'the nature of a *Sūdra*'s duties,' N. of a work by *Kamalākara*. — *Sūdra-priya*, as, ā, am, dear to a *Sūdra*, liked by *Sūdras*; (*as*), m. an oolon (= *pa-lāṇḍu*). — *Sūdra-preshya*, as, m. a man of one of the three superior castes who has become a servant to a *Sūdra*; (*am*), n. the being servant to a *Sūdra*. — *Sūdra-bhikṣita*, as, ā, am, (anything) begged or received as alms from a *Sūdra*. — *Sūdra-bhū-yishṭha*, as, ā, am, inhabited mostly by *Sūdras*, abounding with *Sūdras*. — *Sūdra-yājaka*, as, m. one who sacrifices for a *Sūdra*, the conductor of a sacrifice for a *Sūdra*. — *Sūdra-yajaka-pryāścitta*, am, n. the penance incurred by sacrificing for a *Sūdra*. — *Sūdra-yoni-ja*, as, ā, am, born of a servile womb, of plebeian origin. — *Sūdra-rājya*, am, n. a country of which a *Sūdra* is king. — *Sūdra-varga*, as, m. the *Sūdra* or servile class. — *Sūdra-tarjam*, ind. except *Sūdras*. — *Sūdra-ṛitti*, is, f. the occupation or mode of life of a *Sūdra* (i.e. servitude to the higher castes). — *Sūdra-sāsana*, am, n. an edict or grant addressed to *Sūdras*. — *Sūdra-saṅskāra*, as, m. any purificatory rite relating to *Sūdras*. — *Sūdra-sevana*, am, n. attendance on a *Sūdra* master, the being in the service of a man of the servile class, (Manu XI. 70.) — *Sūdra-hatyā*, f. the killing of a *Sūdra*. — *Sūdra-han*, ā, m. one who kills a *Sūdra*, the slayer of a *Sūdra*. — *Sūdraṇna* ('*ra-an*'), am, n. food belonging to a *Sūdra*; [cf. *śūdrodaka* below.] — *Sūdra-parinayana*, am, n. the marrying a *Sūdra* female. — *Sūdra-putra*, as, m. the son of a *Sūdra* woman, (the father being either a *Sūdra* or a man of a different caste.) — *Sūdra-bhārya*, as, m. one who has a *Sūdra* woman for his wife, the husband of a *Sūdra* woman. — *Sūdrartā* ('*ra-ār*'), f. a kind of plant (= *priyangu*). — *Sūdra-vedana*, am, n. the marrying a *Sūdra* woman. — *Sūdra-vedin*, ī, m. marrying a *Sūdra* woman, a man of one of the three higher classes who has married a *Sūdra* wife. — *Sūdra-sauca* ('*ra-as*'), am, n. the impurity of a *Sūdra*. — *Sūdra-suta*, as, m. = *śūdrā-putra*. — *Sūdra-rāhika* ('*ra-āh*'), am, n. the daily ceremonies of a *Sūdra*. — *Sūdra-bhū*, cl. 1. P. -*bhavati*, &c., to become a *Sūdra*. — *Sūdrodaka* ('*ra-ud*'), am,

n. water that has been polluted by the touch of a *Sūdra*. — *Sūdrodaka-pāna-pryāścitta*, am, n. a penance for drinking water given by a *Sūdra*.

**शुद्रका**, as, m., N. of the first *Āndhra* king, (variously written *Sindhuka*, *Sisuka*, and *Sūra*); of a king (the author of the drama called *Mṛic-chakaṭikā*).

**शुद्राणि**, f. the wife of a *Sūdra*.

**शुन सुना**, as, ā, am (fr. rt. *śvi*, q. v.), swelled, swollen, increased, grown, prospered; morbidly swollen; empty, vacant (Ved., Śāy. = *śūnya*); (*am*), n., Ved. swelling, increase, (Śāy. = *śam-rid-dhi*, *Rig-veda* III. 33, 13); emptiness, poverty, (Śāy. = *śūnya*, *dāridrya*, *Rig-veda* II. 27, 17); an incorrect pronunciation (in Vedic phonetics).

**शुना-वत्**, ān, āti, at, one who has increased.

**शुना सुना**, f. (= *śūnā*, q. v.), the uvula or soft palate; a slaughter-house, any place where animals are killed or are liable to be destroyed, (five of these are enumerated, viz. a fire-place, a grindstone, a broom, a mortar, and a water-pot; cf. *pañca-sūnā*). — *Śūnā-cakra-dhva-va*, ān, āti, at, one who keeps a slaughter-house, one who has an oil-press, and one who exhibits a vintner's sign, (Manu IV. 84.) — *Śūnā-dosha*, see *śūnā-dosha*. — *Śūnā-va*, ān, m. one who keeps a slaughter-house, a butcher. — *Śūnā-stha*, as, ā, am, being in or brought from a slaughter-house or any place where animals are destroyed.

**शुन्य सुन्या**, as, ā, am (probably connected with *śūna* above, fr. rt. *śvi*), empty, void, hollow; vacant, barren, non-existent; utterly destitute or deprived of, without (with inst.); ruined; nonsensical, unmeaning; guileless, unsuspecting; indifferent; lonely, private, desert, desolate, (*śūnye* or *śūnyam*, ind. in a lonely place, secretly); bare, naked; (*am*), n. a void, vacuum, blank; space, heaven, ether, the sky, atmosphere; a dot, spot; a cypher; naught, vacuity, nonentity, (one of the principles of *Buddha* metaphysics); N. of *Brahma*; (*ā*), f. a hollow reed; a barren woman; the prickly pear; [cf. Gr. *κέως*, *κενός*; Æol. *κέννος*.] — *Śūnya-geha*, am, n. an empty house. — *Śūnya-tā*, f. or *śūnya-tva*, am, n. emptiness, voidness, vacuity, non-existence, unreality, the false or illusory nature of all existence. — *Śūnya-padavi*, f. 'empty path,' the road or passage of the soul, (see *mahā-patha*, *mudrā-mūrga*). — *Śūnya-madhya*, as, ā, am, having a hollow centre, empty inside; (*as*), m. a hollow reed. — *Śūnya-va*, ind. like a cypher, annihilated or vanished as it were. — *Śūnya-vāda*, as, m. the doctrine of the non-existence of anything. — *Śūnya-vādin*, ī, m. 'affirmer of non-existence,' an atheist; a Buddhist. — *Śūnya-sthāna*, am, n. an empty place. — *Śūnya-hasta*, as, ā, am, empty-handed. — *Śūnya-hri-daya*, as, ā, am, 'empty-hearted,' unsuspecting, unsuspecting; absent in mind. — *Śūnyākṛiti* ('*ya-āk*'), is, is, i, 'empty-formed,' having a vacant appearance or aspect. — *Śūnyāgāra-kṛitālaya* ('*ya-āg*', 'ta-āl'), as, ā, am, making an abode in deserted houses. — *Śūnyālaya* ('*ya-āl*'), as, m. an empty or deserted house, (sleeping in such a house is forbidden.) — *Śūnyī-kṛi*, cl. 8. P. -*karoti*, -*kar-tum*, to make empty, leave.

**शुपकार सुपा-कारा**, as, m. (for *śūpa-kāra*, q. v.), one who lives by cooking for *Sūdras* (= *śūdra-pākopajivn*).

**शुयमान सुयमाना**. See under rt. *śvi*.

**शूर** *śūr* (also written *śūr*, q. v.), cl. 4. A. *śūryate*, *śūsure*, *śūrītum*, to hurt, injure, kill; to be firm or motionless, stand fast, be fixed; to make firm or immovable; to be senseless; cl. 10. A. *śūrayate*, *yītum*, Aor. *asūśurat*, to be valiant or powerful, act the hero; to make great effort or exertion, (in these senses rather a Nom. fr. *śūra* below.)

**शूरा**, as, m. (probably connected with *śavas*),

a hero, warrior, champion, valiant man, great or mighty man; a lion; a boar; the sun; N. of *Yādava*, the grandfather of *Kṛishna*; the *Sāl* tree, *Shorea Robusta*; N. of certain other plants or trees, = *śūtraka*; = *lakṣa*; = *masūra*; (*ās*), m. pl., N. of a tribe inhabiting *Bhārata-varsha*; [cf. *Zend sūra*; Gr. *κύρω*, *κύρω-ω*, *κύριος*, *κόρπας*, *κούρος*, *κόπος*.] — *Śūra-kīla*, as, m. 'warrior-insect,' an inferior hero. — *Śūra-grāma*, as, ā, am, Ved. having a multitude of heroes. — *Śūra-tara*, as, ā, am, Ved. more heroic, very valiant. — *Śūra-tā*, f. or *śūra-tva*, am, n. the state or condition of a hero, heroism, prowess, valour, bravery. — *Śūra-deva*, as, m., N. of the second of the twenty-four *Ārhatas* of the future *Utsarpiṇi*. — *Śūra-putra*, as, ā, am, having heroes as sons; (*ā*), f., Ved. epithet of *Aditi*. — *Śūra-pura*, am, n. 'hero-town,' N. of a town. — *Śūra-maṭha*, as, am, m. n. the college or monastery of *Sūra*. — *Śūra-māna*, am, n. thinking one's self a hero, arrogance, vaunting. — *Śūra-mānin*, ī, m. one who thinks himself a hero, a boaster, braggart. — *Śūram-manya*, as, m. one who thinks himself a hero, a boaster. — *Śūra-varman*, ā, m., N. of several kings. — *Śūra-vira*, as, m. a proper N. — *Śūra-sloka*, as, m. a kind of artificial verse; [cf. *vira-viruda*.] — *Śūra-sāti*, is, f., Ved. conflict of heroes, battle, war, (according to Śāy. on *Rig-veda* I. 31, 6. *śūra-sāti* = *śūrait sambhajaniye yuddhe*.) — *Śūra-sena*, as, m., N. of the country about *Mathurā*; of a king (of *Mathurā* and ruler of the *Yadus*); (*ās*), m. pl., N. of the people inhabiting the above country. — *Śūra-senaka*, ās, m. pl., N. of the people and country about *Mathurā*. — *Śūrasena-ja*, as, m. one born in *Sūra-sena*, an inhabitant of *Sūra-sena*. — *Śūrārtha* ('*ra-ar*'), as, ā, am, useful for or suited to heroes, for the sake of warriors. — *Śūresvara* ('*ra-is*'), as, m. 'lord of *Sūra*,' the tutelary deity of *Sūra* (or the statue of a deity); a temple built by *Sūra*.

**शुराका**, as, m., N. of a king (= *śūdraka*).  
**शुराया**, as, ā, am, high-spirited (Ved., id of horses; Śāy. = *vikrama-sīla*, *Rig-veda* I. 163, 10); (*as*), m. a kind of esculent root, *Arum Campanulatum*; the plant *Bigonia Indica*. — *Śūrayodbhujā* ('*ya-ud*'), as, m. 'feeding on *Arum Campanulatum*,' a kind of yellow bird (= *haridrānga*).

**शूर्णा**, as, ā, am, fixed, firm.

**शूर्त सुर्ता**, as, ā, am, Ved. (probably) eager, quick, (according to Śāy. on *Rig-veda* I. 174, 6. *śūrtāh* = *kshīprāh* or = *kshīptāh*, *varjitāh*; in *Naigh.* II. 15. *śūrtāh* is enumerated among the *kshīpra-nāmāni*.)

**शूर्प सुर्प** (perhaps rather a Nom. fr. *śūrpa* below), cl. 10. P. *śūrpayati*, *yitum*, to measure, mete out.

**शूर्पा**, as, am, m. (according to Uṇādi-s. III. 26. fr. rt. *śṛi*; also written *śūrpa*), a winnowing basket or a kind of wicker receptacle which, when shaken about, serves as a fan for winnowing com; (*as*), m. a measure of two *Droṇas*; (*ī*), f. a small winnowing basket or fan; a toy for children; N. of the sister of *Rāvaṇa*, (see *śūrpa-ṛākhā*). — *Śūrpakārṇa*, as, m. 'having ears like winnowing fans,' an elephant. — *Śūrpā-ṛākhā*, f. or *śūrpa-ṛākhī*, f. 'having finger-nails like winnowing fans,' N. of the sister of the *Daitya Rāvaṇa*, (she fell in love with *Rāma* and, being rejected by him, attacked *Sītā*, but was beaten off and mutilated by *Lakshmaṇa*; in revenge she incited her brother to carry off *Sītā*.) — *Śūrpā-nishpāra*, as, m. a basket-full of winnowed com. — *Śūrpā-parṇi*, f. a sort of bean, *Phaseolus Trilobus*. — *Śūrpā-vāta*, as, m. the wind raised by shaking a winnowing basket. — *Śūrpā-śruti*, is, m. 'having ears like winnowing fans,' an elephant.

**शूर्पाका**, as, m., N. of a demon (an enemy of *Kāma-deva*). — *Śūrpakārāti* or *śūrpakāri* ('*ka-ar*'), is, m. 'enemy of *Śūrpaka*,' epithet of *Kāma* (god of love).

**शूर्पि**, f. See above under *śūrpa*.

**शूर्पारक śūrpāraka**, N. of a mythical country.

**शूर्म śūrma**, as, m. an iron image; an anvil.

**Śūrmī**, ī, m. f. or **śūrmikā** or **śūrmī**, f. = **śūrma** above; [cf. **śūrmī**, **śūrmī**.]

**शूल śūla** (rather a Nom. fr. **śūla** below), cl. 1. P. **śūlati**, **śūśūla**, **śūlitum**, to be ill; to disorder, make sick, disease; to pierce, transfix, impale; to cry, make a loud noise; to collect (?).

**Śūla**, as, am, m. n. any sharp or acute pain; pain in the stomach, colic; rheumatism, gout; any sharp or pointed weapon, a pike, dart, spear, lance, spike; the trident of Śiva; a sharp iron pin or spit (on which meat is roasted); a stake for impaling criminals; a banner, ensign; the ninth astronomical Yoga; death, dying; (**ā**), f. a stake for impaling criminals; a harlot, prostitute; [cf. Slav. **śūliza**.]

—**Śūla-gava**, a kind of animal sacrifice. —**Śūla-granthi**, is, f. 'having sharp knots,' a kind of Dūrva grass (= **mālā-dūrva**). —**Śūla-ghātana**, am, n. 'pain-destroying,' iron rust or filings. —**Śūla-gūha**, as, i, am, removing or allaying sharp pain, sedative, anodyne; (**as**), m. a kind of plant (= **tumburu**). —**Śūla-driśh**, t, m. 'enemy to colic,' Asa Fetida. —**Śūla-dhanvan**, ā, m. 'having a trident for a bow,' epithet of Śiva. —**Śūla-dhara**, as, m. 'spear-holder, trident-holder,' epithet of Śiva; (**ā**), f. epithet of Durgā. —**Śūla-dhārīn**, ī, inī, ī, spear-holding, lance-bearing, trident-holding; (**inī**), f. epithet of Durgā. —**Śūla-dhrik**, m. (see **dhrik**, p. 459), 'trident-bearing,' epithet of Śiva; (**k**), f. epithet of Durgā. —**Śūla-nāsana**, am, n. 'removing pain in the stomach,' white sochal salt. —**Śūla-pattri**, f. a kind of grass (= **śūli**). —**Śūla-pāyī**, is, m. 'trident-handed,' epithet of Śiva (regarded as the king of the Bhūtas); N. of the author of the Prāyāścitta-viveka and of the Tithi-dvaidha-prakaraga and of the Yājñavalkya-ṭīkā. —**Śūla-pāyin**, ī, inī, ī, holding or bearing a lance or spear. —**Śūla-bhrit**, t, m. 'spear-holder,' an epithet of Śiva. —**Śūla-bheda**, as, m., N. of a place. —**Śūla-mudgara-hasta**, as, ā, am, having a lance and mace in hand, armed with a lance and club. —**Śūla-vedanā**, f. sharp or acute pain. —**Śūla-sāru**, us, m. 'hostile to colic,' the castor-oil plant, Ricinus Communis.

—**Śūla-stha**, as, ā, am, fixed on a stake, impaled. —**Śūla-hantri**, f. 'colic-removing,' a kind of barley (= **yavāni**). —**Śūla-hasta**, as, m. 'lance-handed,' a man armed with a lance, lancer, pikeman. —**Śūla-hrit**, t, m. 'removing colic,' Asa Fetida. —**Śūla-kri**, cl. 8. P. **-karoti**, &c., to roast on a spit. —**Śūlakṛita** ('**la-āk**'), as, ā, am, roasted on a spit, &c.; (**am**), n. roasted meat. —**Śūlagra** ('**la-ag**'), am, n. the point of a pike or stake, &c. —**Śūlesvari-tirtha**, am, n., N. of a Tirtha. —**Śūlotkhā** ('**la-ut**'), f. the medicinal plant Serratula Anthelmintica. —**Śūlodyata-kara** ('**la-ud**'), as, ā, am, with uplifted spear in hand.

**Śūlaka**, as, m. a restive or unbroken horse; [cf. **śūkala**.]

**Śūlika**, as, ā, am, having a spear or any sharp instrument; roasted on a spit; (**as**), m. a hare; (**am**), n. roast meat.

**Śūlin**, ī, inī, ī, suffering sharp pain, suffering from colic; armed with a spear or pike, carrying a lance or stake; (**ī**), m. a spearman, pikeman, lancer; epithet of Śiva (as holding a trident); a hare; N. of a Muni; (**inī**), f. epithet of Durgā.

**Śūlina**, as, m. the Indian fig-tree (= **bhāṅḍīra**).

**Śūli**, f. a kind of grass (= **madhu-latā**).

**Śūlya**, as, ā, am, roasted on a spit; deserving impalement; (**am**), n. roasted meat. —**Śūlya-pāka**, as, m. any meat or other substance roasted on a spit.

—**Śūlya-mānsa**, am, n. roast meat, meat cooked on a spit.

**शूजान śūjāna**, as, ā, am (according to Śāy. = **śūśūcāna**, **dīpyamāna**, Rīg-veda X. 34, 6; cf. **śūśūcāna**, p. 1013), Ved. glowing, resplendent.

**शूषवस् śūśuvās**, vān, m. (fr. rt. **śvi**), Ved. one who has increased, increasing; large.

**Śūśuvāna**, as, ā, am, Ved. growing in size, increasing in strength.

**शूष् śūsh** (also written **sūsh**), cl. 1. P. **śūshati**, **śūśūsha**, **śūshitum**, to bring forth; to beget, propagate.

**शूष śūsha**, am, n. (perhaps connected with rt. **śvi**), Ved. strength, (according to Naigh. II. 9, Śāy. on Rīg-veda I. 154, 3 = **bala**; cf. **śūshma**; in Naigh. III. 6 = **sukha**); (**as**), m., N. of a preceptor.

**Śūshani**, in Rīg-veda X. 93, 1. probably fr. a base **śūshan**; regarded by some as a kind of Ved. Inf. fr. rt. **śvi**.

**शूकाल śrikāla**, as, m. (for **śṛigāla** below), a jackal.

**शृगाल śṛigāla**, as, m. (etymology doubtful, but cf. Gr. **καγάρης**; perhaps connected with rt. **śṛi**; sometimes written **śṛigāla**), a jackal; a rogue, cheat; a coward, poltroon; an ill-natured or harsh-speaking man; N. of a demon; epithet of Kṛishṇa; (**ī**), f. a female jackal; a fox; flight, retreat; a kind of plant (= **kokilāksha**); another plant (= **vidārī**). —**Śṛigāla-kaṇṭhaka**, as, m. 'jackal's thorn,' a kind of plant, Zizyphus Scandens. —**Śṛigāla-koli**, is, m. a sort of jujube. —**Śṛigāla-ghaṇṭī**, f. a particular plant (= **kokilāksha**). —**Śṛigāla-jambu**, us, or **śṛigāla-jambū**, ūs, f. a kind of cucumber, Cucumis Madraspatanus; the fruit of the jujube. —**Śṛigāla-jāti**, is, f. birth (in a future life) as a jackal. —**Śṛigāla-yoni**, is, m. f. the womb of a jackal; the being born in a future birth as a jackal. —**Śṛigāla-rūpa**, as, m. 'jackal-formed,' epithet of Śiva. —**Śṛigāla-vinnā**, f. a kind of plant (= **prīśni-paruṇī**).

**Śṛigālikā**, f. a female jackal; a fox; running away, flight, retreat; a kind of plant (= **bhūmi-kushmāṇḍa**); a proper N.

**शृङ्खल śṛinkhala**, as, ā, am, m. f. n. (etymology doubtful; perhaps connected with **śinjā**, 'a tinkling sound'), an iron chain; any chain or fetter; a belt or chain worn round the waist for ornament, &c.; an iron chain for confining the feet of an elephant; a measuring chain. —**Śṛinkhala-tā**, f. or **śṛinkhala-tva**, am, n. the being chained together; restraint; concatenation, connection, order; a series. —**Śṛinkhalā-bandha** or **śṛinkhalā-bandhana**, am, n. confining by chains or fetters.

**Śṛinkhalaka**, as, m. a chain; a young camel or other young animal with wooden rings or clogs on his feet (to prevent his straying); any camel.

**Śṛinkhalita**, as, ā, am, chained, fettered, bound, confined.

**Śṛinkhālī**, f. a kind of plant (= **kokilāksha**).

**शृङ्ग śṛinga**, am, n. (according to Uṇādi-s. I. 125, fr. rt. **śṛi** with affix **ga**, a nasal being inserted; according to some perhaps contracted fr. **śṛan-ga**, 'head-going'), a horn; the top or summit of a mountain, a peak, crag; the summit of a building, pinnacle, turret; any peak or point or projection or lofty object; a cusp or horn of the moon; height, elevation, dignity, lordship, mastership, supremacy, sovereignty; the rising or bursting forth of desire, excess of love or passion; anything sharp or fine-pointed; a fountain or artificial spout of water; any horn-like vessel or instrument; a buffalo's horn or other horn used for blowing; a lotus; a mark, token, sign; (**as**), m. a medicinal plant and root (= **ji-vaka**); N. of a Rishi or Muni (of whom, in some parts of India, on occasions of drought, earthen images are said to be made and supplicated for rain); [cf. Gr. **kēpas**; Lat. **cornu**; Goth. **haurin**; Angl. Sax. **horn**.] —**Śṛinga-kanda**, as, m. a kind of plant (= **śṛingātaka**). —**Śṛinga-giri**, is, m., N. of a mountain. —**Śṛinga-grāhikā**, f. (in logic) distribution, taking singly and severally all the parti-

culars included under a general term or all the individuals composing a body. —**Śṛinga-ja**, as, ā, am, horn-produced, made from horn; produced on mountain-peaks; (**as**), m. an arrow, shaft; (**am**), n. the alce wood or tree (= **a-guru**). —**Śṛinga-pura**, am, n., N. of a town. —**Śṛinga-prahārin**, ī, inī, ī, horn-striking, butting or fighting with the horns. —**Śṛinga-priya**, as, m. epithet of Śiva. —**Śṛinga-mūla**, as, m. a kind of plant (= **śṛingātaka**). —**Śṛinga-mohin**, ī, m. the Campaka tree. —**Śṛinga-vat**, ān, atī, at, having peaks, peaked; (**ān**), m. a mountain; epithet of a mythical mountain forming one of the boundaries of the earth. —**Śṛinga-vṛish**, t, m., Ved. epithet of the Sun; N. of a Rishi (said to have been the father of Indra); **Śṛinga-vṛisho napāt**, the offspring of Śṛinga-vṛish, i. e. Indra). —**Śṛinga-vera**, am, n. ginger (undried or dry); N. of a town (= **guha-candāla-pura**). —**Śṛinga-veraka**, am, n. ginger. —**Śṛingaverā-dha-mūlaka** ('**ra-ābh**'), as, ā, am, 'having a root like that of ginger,' a kind of grass (= **erakā**). —**Śṛinga-sata**, am, n. a hundred peaks. —**Śṛingāgra-praharaṇābhūtmukha** ('**ga-ag**', 'na-ābh'), as, ī, am, advancing towards or making a charge with the weapons of the points of the horns; ready to strike with the points of the horns. —**Śṛingāntara** ('**ga-an**'), am, n. the space or interval between the horns (of a cow &c.). —**Śṛingīsvartīrtha** ('**gi-īś**'), am, n., N. of a Tirtha. —**Śṛingodhṛāya** ('**ga-ud**'), as, m. a lofty peak. —**Śṛingonati** ('**ga-mo**'), is, f. elevation of a horn, the rising (of the moon?); cf. **śṛishodaya**.

**Śṛingaka**, as, am, m. n. a horn; anything pointed; a cusp or horn of the moon; (**as**), m. a medicinal root, (commonly called **Jivaka**).

**Śṛingalā**, f. a particular plant (= **aja-śṛingī**, 'goat's horn').

**Śṛingāta**, am, n. a place where four roads meet; (**as**), m. the aquatic plant *Trapa Bisposita*; the shrub *Ruellia* or *Barleria Longifolia*.

**Śṛingātaka**, am, n. a place where four roads meet; a kind of pastry or dish of minced meat, &c. (called **Samūsā** in Hindi); a door; (**as**), m. the aquatic plant *Trapa Bisposita*; a mountain having three peaks.

**Śṛingāra**, as, m. (probably connected with **śṛinga** in the sense of 'rising of desire'; according to Uṇādi-s. III. 136, fr. rt. **śṛi** with affix **āra**, a nasal and **g** being inserted), love, sexual passion, erotic sentiment; sexual union, coition; a dress suitable for amorous purposes, an elegant dress; a mark or marks with red-lead on an elephant's head and trunk by way of ornament; any mark; N. of the father of **Jaya-ratha**; (**am**), n. cloves; red-lead; fragrant powder for the dress or person; undried ginger; Agallochum. —**Śṛingāra-teshṭā**, f. love-gesture, any outward action indicating love. —**Śṛingāra-tilaka**, am, n., N. of an erotic poem by Rudra-bhāṭṭa. —**Śṛingāra-bhāshita**, am, n. a love story. —**Śṛingāra-bhūshana**, am, n. red-lead. —**Śṛingāra-māndapa**, N. of a temple. —**Śṛingāra-yoni**, is, m. 'love-source,' epithet of Kāma, god of love. —**Śṛingāra-rasa**, as, m. the erotic sentiment. —**Śṛingārarasāśhṭaka** ('**sa-ash**'), am, n., N. of eight stanzas by Kālidāsa on the erotic sentiment. —**Śṛingāra-ratī**, f., N. of a town; of a queen. —**Śṛingāra-vidhī**, is, m. a dress suitable for amorous interviews. —**Śṛingāra-veśa**, as, ā, am, dressed suitably for amorous enterprises. —**Śṛingāra-sata** or **śṛingāra-sataka**, am, n. 'a hundred verses on love,' N. of the second book of Bhartṛi-hari's poem. —**Śṛingāra-sahāya**, as, m. an assistant in affairs of love, confidant of a dramatic hero. —**Śṛingāraika-rasa** ('**ra-ek**'), as, ā, am, whose sole feeling is love.

**Śṛingāraka**, as, ā, am, homed, having a horn or crest; (**as**), m. love, &c. = **śṛingāra**; (**am**), n. red-lead.

**Śṛingārīta**, as, ā, am, affected by love, impassioned; stained with red-lead, reddened; adorned, decorated, embellished.

*Śringārin*, ī, īni, ī, feeling love or amorous passion; full of love, amorous, enamoured, impassioned; relating to love; stained with red-lead; (ī), m. an impassioned lover; an elephant; dress, decoration; the Areca or betel-nut tree; a ruby (= *māṇikyā*).

*Śringī*, īs, f. a species of Silurus or sheat-fish; (īs), m. gold for ornaments, (said to be also *śringī*, n.; cf. *śringī*). = *Śringī-kanaka*, am, n. gold used for ornaments.

*Śringīka*, am, n. a sort of poison; (ā), f. a kind of Betula or birch tree (= *prati-vishā*).

*Śringīna*, as, ā, am, horned; (as), m. a ram. *Śringīn*, ī, īni, ī, horned; crested, peaked; (ī), m. a mountain; N. of a mythical mountain forming one of the boundaries of the earth, (Vishṇu-Purāṇa II. 2); an elephant; a tree; N. of a son of Gantama; epithet of Śiva; (īni), f. a cow; Arabian jasmine or another species; heart-pea; the plant Kaṭukī.

*Śringī*, f. a kind of gold used for making ornaments; a sort of Silurus or sheat-fish; a particular medicinal root shaped like a bull's horn (= *riśha-bha*); a kind of poison; a kind of Betula; N. of various other plants and trees (= *ati-vishā*; = *karaka-śringī*; = *plakṣa*; = *vata*). = *Śringī-kanaka*, am, n. a kind of gold used for ornaments. *Śringīri-pura*, am, n., N. of a town. *Śringīri-maṭha*, N. of a place.

*शृण्वि* *śrīni*, is, f. (said to be fr. rt. *śrī*), the hook for goading an elephant, (also written *śrīni*).

*शृण्वन्* *śrīvat*. See under rt. 1. *śru*.

*शृत* *śrīta*, as, ā, am (fr. rt. *śrā*), boiled, (used especially with reference to water, milk, and ghee); cooked, dressed; [cf. *śrāna*, *śrapita*.] = *Śrīta-pā*, ās, ās, am (see 2. and 4. *pā*), Ved. a drinker or appropriator of an oblation, (Sāy. = *kshī-rāder havishah pātri*, R̥g-veda VII. 18, 16.) = *Śrīta-pāka*, as, ā, am, Ved. having a well-performed cooking, cooked or dressed fit for the gods, (Sāy. = *deva-yogya-pākopeta*, R̥g-veda I. 162, 10.)

*शृध्* *śrīdh*, cl. 1. A. (also P. in Fut., Aor., Cond.) *sardhate*, *śasrīdhe*, *śarhitum*, to break wind downwards; cl. 1. P. A. *sardhati*, -te, to moisten, become moist or wet; cl. 10. P. *sardhayati*, to insult (by breaking wind against or by voiding excrement), mock at, ridicule; to strive, make effort, (in this sense also cl. 1. P. according to some); Cans. *sardhayati*, -yitum; Desid. *śisardhishate*, *śisrītsati*; Intens. *śarīśrīdhate*, *śarīśarddhī*.

*Sardha*, *sardhana*. See p. 995, col. 2.

*Śriddha*, as, ā, am, expelled from the body (as wind); moistened.

*Śriddhā*, ind. having expelled wind from the body.

*Śrīdhu*, us, m. f. (according to Sabda-k. only m.), the anus; = *buddhī*.

*Śrīdhū*, ūs, m. f. (according to Sabda-k. only m.), the anus; = *kutsīta*.

*Śrīdhya*, f., Ved. effort, success, (Sāy. = *utsāhānyam karma*, R̥g-veda II. 12, 10.)

*शृ* *śrī*, cl. 9. P. *śrīnāti*, *śasūra* (3rd pl. *śasuruḥ* and *śasruḥ*, Pāp. VII. 4, 12), *śarishyati* or *śarishyati*, *asārīti*, *śarītum*, *śarītum* (Ved. Inf. *śarītos*), to injure, hurt, wound, kill, destroy; to tear or split in pieces, break, tear asunder; Pass. *śrīyate* (ep. also -*tī*), to be injured; to be broken or torn or shattered, be split to pieces; to wither, moulder, decay, waste away; Cans. *śarāyati*, -yitum, Aor. *asīśarat*; Desid. *śisārīshati* or *śisārīshati* or *śisīrshati*; Intens. *śesīryate*, *śasārti*; [cf. Zend *sūra*: Gr. *κέρω*, *κορ-μύ-ς*, *κέρμα*, *κορμᾶ*, *κορμῆ-ς*, *κερᾶω*, *κέρας*, *κεραός*, *κλάω*, *κλήρω*, *κολοβός*, (probably) *κορύνω*; Lat. *cur-tu-s* (Sabin. *curi-s*); *cornu*, *cervus*; *clava*, *quīris*, (probably) *in-columis*; Goth. *hair-u-s*, 'a sword'; *haurm*: Old Norse *hior*: Old Sax. *her-u*;

Angl. Sax. *hyrt*; horn; *heorot*, *heort*: Slav. *kor-a*.]

*Śirna*, as, ā, am, withered, &c. See s. v., p. 1011, col. 1.

*Śrīnāna*, as, ā, am, Ved. hurting, injuring.

*शेखर* *śekhara*, as, m. (fr. *śikhara*; the more usual form would be *śaikhara*), a crest, chaplet, diadem, crown, tuft, garland of flowers worn on the top of the head; a peak, summit; the chief or head of anything (generally at the end of comps.); a particular Dhruva or recurring stanza of a song, (another kind is called *laghu-śekhara*); a proper N.; (am), n. cloves; the root of the Hyperanthera Moringa.

*Śekharīla*, as, ā, am, crested, tufted, topped, peaked.

*Śekharī*, f. a particular parasitical plant (= *vandā*).

*शेषाची* *śeṇavī* or *śeṇā*, f. (doubtful), understanding, mind, intellect.

*शेष* *śepa*, as, m. or *śepas*, as, n. (perhaps connected with rt. 3. *śap*, see Nirukta III. 21; according to Uṇādi-s. IV. 200. fr. rt. 1. *śī*), the penis or male organ; a testicle; a tail. = *Śepa-harshaya*, as, ī, am, exciting the male organ, see Atharva-veda Prātiśākhya II. 56.

*Śepha*, as, m. (also written *sepha*), or *śephas*, as, n. the male organ, penis; a testicle; a tail.

*शेषान* *śepāna*, as, ā, am (fr. rt. 3. *śap*), Ved. one who has sworn, bound by oath.

*शेषाल* *śepāla*, as, m. the aquatic plant Vallisneria (= *śevāla*).

*शेषालि* *śephālī*, is, f. a kind of plant, Nyctanthes Arbor Tristis; another plant (= *nir-gunṭī*).

*Śephālīkā* or *śephālī*, f. = *śephālī* above.

*शेषुमी* *śemushī*, f. (probably fem. of the perf. part. of rt. 1. *śam*), understanding, intellect.

*शेल* *śel* (also written *sel*), cl. 1. P. *śelati*, Cans. Aor. *asīśelat*, to go, move about; to shake, tremble.

*Śēlaya*, Nom. P. *śēlayati*, -yitum, (meaning doubtful.)

*शेलु* *śelu*, us, m. a kind of plant or small tree, Cordia Myxa; a kind of fruit.

*शेव* *śev* (another form of rt. *sev*), cl. 1. A. *śevate*, &c., to worship, serve.

*शेव* *śeva*, as, ā, am (according to Uṇādi-s. I. 152, 154. fr. rt. 1. *śī*, but more probably connected with rt. *śvi* and *śavas*, cf. *śiva*), causing happiness, propitiating, affectionate (Ved., Sāy. = *sukha-kara*); (as), m. a snake; height, elevation; happiness; treasure, wealth; an epithet of Agni (as being the source of happiness, Sāy. = *sukha-kara*); of Soma; the male organ, = *śepa*; (am), n. happiness; (am), ind. hail, homage, an exclamation or salutation addressed to the deities; (am, ā), n. f. the male organ, penis (= *śepa*). = *Seva-dhi*, is, m. (also written *seva-dhī*), 'wealth-receptacle,' one of the nine treasures of Kuberā, divine treasure, any valuable treasure; [cf. *ni-dhī*.] = *Śevādhi-pā*, ās, m., Ved. a lord of treasures.

*Śe-ṽridh*, t, t, t, Ved. conferring happiness, (Sāy. *śe-ṽridhaḥ* = *śevāyā*, *sukhāyā* *vardhayitāraḥ*, R̥g-veda V. 87, 4.)

*Śe-ṽridha*, as, ā, am, Ved. increasing or contributing to felicity, (Sāy. on R̥g-veda III. 16, 2. appears to derive *śe-ṽridha* fr. 2. *śam* and rt. *ṽridh*); (am), n. happiness (enumerated among the *sukha-nāmanī* in Naigh. III. 6.)

*Śevya*, as, m., Ved. a giver of happiness, (Sāy. = *śādhuḥ sukha-kartā*, R̥g-veda I. 156, 1.)

*शेवल* *śeṅala*, am, n. (said to be fr. rt. 1. *śī*, cf. *śaivala*), the aquatic plant Vallisneria

Octandra [cf. *śepāla*]; the green moss-like substance growing on the surface of stagnant water, duck-weed, (said to be also as, m.)

*Śevālīnī*, f. 'having Śevāla,' a river; [cf. *śaivalin*.]

*Śevāla*, am, n. = *śevāla* above.

*Śevālī*, f. a kind of plant (= *ākāśa-mānṣī*).

*शेवृध्* *śe-ṽridh*, *śe-ṽridha*. See col. 2.

*शेषयित* *śesya*, as, ā, am (fr. Intens. of rt. 1. *śī*, Pāp. I. 2, 19), fast asleep, sleeping much. = *Śesya-ṽt*, ān, atī, at, one who has slept soundly, sleeping much or soundly.

*शेष्ययमान* *śesvyamāna*. See under rt. *śvi*.

*शेष* *śeṣa*, as, ā, am (fr. rt. 2. *śish*), remaining, other, all the other; (as, am), m. n. remainder, leavings, rest, residue, surplus, balance; the being spared or left, escape, salvation, reprieve, respite; anything rejected, anything left or left out or omitted or left to be supplied; anything left out or omitted to be said, (*iti śeṣah*, 'so it was intended to be said,' a phrase used by commentators in supplying any word or words necessary to elucidate the text); (as), m. result, issue, effect, conclusion, end, termination; finish, destruction, death, killing; N. of a celebrated mythological thousand-headed serpent regarded as the emblem of eternity (whence he is also called An-anta, 'the infinite,' in the Vishṇu-Purāṇa he and the serpents Vāsuki and Takshaka are described as sons of Kadru, but in one place Śeṣa alone is called king of the Nāgas or snakes inhabiting Pātāla, while elsewhere Vāsuki also is described as king of the Nāgas and Takshaka of the serpents; the thousand-headed Śeṣa is sometimes represented as forming the couch and canopy of Vishṇu whilst sleeping during the intervals of creation, sometimes as bearing the entire world on one of his heads, sometimes as supporting the seven Pātālas; he is said to have taught astronomy to Garga; according to some legends he became incarnate in Bala-rāma, see *bala-rāma*); N. of Bala-rāma, (see above); N. of one of the Prajā-patis; of a Muni; (am), n. the remnants of food; remains of an offering, &c.; (ā), f. the remains of flowers or other offerings made to an idol and afterwards distributed amongst the worshippers and attendants; (e), ind. in the end, at last, finally, lastly; in other cases, in the case of a less amount. = *Śeṣa-karaṇa*, am, n. the doing what remains to be done. = *Śeṣa-kāla*, as, m. the time of end or death. = *Śeṣa-kṛṣṇa*, as, m., N. of the author of the drama called Kaṣṣa-vadha. = *Śeṣa-jāti*, is, f. assimilation of residue; reduction of fractions of residues or successive fractional remainders. = *Śeṣa-tva*, am, n. the state of being a remainder, (*śeṣatvena*), by the remainder, in every other case; all that is left, residue; aid, succouring others, regard or consideration for others (= *upakāritva*, *pārārthya*). = *Śeṣa-nāga*, as, m. the serpent Śeṣa, (see above); N. of the mythical author of the Paramārtha-sāra. = *Śeṣa-bhāga*, as, m. the last or remaining part. = *Śeṣa-bhuj*, k, k, k, one who eats leavings. = *Śeṣa-bhūta*, as, ā, am, being the remainder, being left. = *Śeṣa-bhujana*, am, n. the eating of leavings, eating the rest of food after feeding the family guests, &c. = *Śeṣa-rakṣaṇa*, am, n. 'end-protection,' taking care that an undertaking is brought to a conclusion. = *Śeṣa-rātri*, is, f. the last watch of the night. = *Śeṣa-rāma-āndra*, as, m., N. of a commentator on the Naishadīya-čarita. = *Śeṣa-ṽt*, ān, atī, at, characterized by an effect or result, (sometimes applied in logic to a *posteriori* reasoning). = *Śeṣa-śarīra*, am, n. the remainder of the body, i. e. all the other parts of the body. = *Śeṣānna* ('*śha-an*'), am, n. leavings of a meal, &c. = *Śeṣhāryā* ('*śha-ār*'), f., N. of a metrical introduction to the Vedānta by Śeṣa-nāga. = *Śeṣhā-ṽt*, āyana ('*śha-av*'), am, n. gathering up remnants, collecting what remains. = *Śeṣhā-ṽt*, āyana ('*śha-av*'), f. the last state or condition of life, old age. = *Śeṣhāhi* ('*śha-āhi*'), is, m. the serpent Śeṣa.

*Seshas*, as, n., Ved. offspring (= *apatya*, Naigh. II. 2; cf. *varuṇa-s*).

**शै** *śai*, cl. 1. P. *śāyati*, &c. = rt. *śrā*, to cook; (according to some also A. *śāyate*, in the sense) to go; [cf. rt. *śyāi*.]

**शैक्य** *śaikya*, as, ā, am (fr. *śikya*), suspended in the loop or swing of a porter's yoke; pointed, spiked, (for *śaikhya*.)

**शैक्ष** *śaiksha*, as, m. (fr. *śikshā*), a young Brāhman studying with his preceptor, a youthful student just commencing the study of the Vedas (= *prāthamakalpika*).

**शैक्यिका**, as, ī, am, belonging or relating to Śikshā or the science of euphony; (as), m. one skilled in the above science.

**शैक्य्या**, am, n. learning, skill. — *Śaikshyaguna-krama*, as, ā, am, possessing skill, cleverness and dexterity.

**शैख** *śaikha*, as, m. (doubtful), the offspring of an outcast Brāhman.

**शैखरिक** *śaikharika*, as, m. (fr. *śekhara*), the plant *Achyranthes Aspera*.

*Śaikhareya*, as, n. = *śaikharika* above.

**शैखान्त** *śaikhāntya*, as, m., N. of a hermit.

**शैख्य** *śaikhya*, as, &c. (fr. *śikhā*), pointed, spiked; [cf. *śaikya*.]

**शैग्रव** *śaigra*, as, m. (fr. *śigru*), a patronymic.

**शैघ्र** *śaighra*, as, ī, am (fr. *śighra*), relating to a conjunction (in astronomy).

**शैग्र्या**, am, n. quickness, rapidity; (as, ā or -ri, am), relating to a conjunction (in astronomy).

**शैत्य** *śaitya*, am, n. (fr. *śīta*), coldness, frigidity, cold.

*Śaityāyana*, as, m., N. of a Vedic grammarian.

**शैथिल्य** *śaithilya*, am, n. (fr. *śīhila*), looseness, laxity; flaccidity, slackness, remissness; dilatoriness, inattention, weakness, cowardice, smallness; relaxation of rule or connection.

**शैनेय** *śaineya*, as, m. (fr. *śini*), N. of Sāt-yaki, the charioteer of Kṛṣṇa (represented as having destroyed a number of Dasuy, Mahā-bh. Droṇa-p. 4748); (ās), m. pl. the descendants of Sini (a branch of the Yādavas).

*Śainya*, ās, m. pl. the descendants of Sini (who became Brāhmins, though originally of Kshatriya race).

**शैरिक** *śairika*, as, m. a proper N.

**शैरीयक** *śairiyaka*, as, m. a kind of shrub, blue Barleria.

*Śairiyaka*, as, m. = *śairiyaka* above.

**शैरीषि** *śairishi*, is, m. a patronymic of the Vedic Ṛishi Su-vedas.

**शैल** *śaila*, as, ī, am (fr. *śilā*), craggy, rocky, stony, mountainous; (as), m. a rock, crag, mountain, hill; a dike; (am), n. benzoin or storax; bitumen; a sort of collyrium, = *rasājana*, *tār-kshya-śaila*; (ī), f., see below. — *Śaila-kaṭaka*, as, m. the brow of a hill, slope of a mountain. — *Śaila-kuija*, as, m. a mountain-thicket. — *Śaila-ganulha*, am, n. a kind of sandal (= *sāvāra-sandana*). — *Śaila-garbhāhvā* ('*bha-āk*'), f. a kind of medicinal substance (= *śilā-valkā*). — *Śaila-ja*, as, ā, am, produced in or on mountains or rocks, &c.; (ā), f. epithet of Durgā; a kind of plant, = *śinha-pippali*; another plant, = *gaja-pippali*; (am), n. a fragrant resinous substance, benzoin or storax; bitumen. — *Śaila-jana*, as, m. one who inhabits mountains, a mountaineer. — *Śaila-tas*, ind. from a mountain; than a mountain. — *Śaila-dhan-*

*van*, ā, m. 'rock-bowed,' epithet of Siva. — *Śailadhara*, as, m. 'mountain-holder,' epithet of Kṛṣṇa, (see *go-vardhana*). — *Śaila-niryāsa*, as, m. 'rock-exudation,' storax, benzoin. — *Śaila-pati*, is, m. 'mountain-lord,' the Himālaya mountain. — *Śaila-pattra*, as, m. the Vilva tree. — *Śaila-putri*, f. a proper N. — *Śaila-bhitti*, is, f. a stone-cutter's chisel or axe, an instrument for dividing or cutting stones. — *Śaila-maya*, as, ī, am, rocky, made of stone, consisting of stones. — *Śaila-randhra*, am, n. 'rocky hollow,' a cavern, cave. — *Śaila-rāja*, as, m. 'king of mountains,' epithet of the Himālaya; of Indra-kīla. — *Śailurāja-sutā*, f. 'daughter of Himālaya,' epithet of Durgā. — *Śaila-rugṇa*, as, ā, am, crushed by mountains. — *Śaila-vanopapanna* ('*na-up*'), as, ā, am, possessed of mountains and woods. — *Śaila-valkā*, f. a kind of medicinal substance (= *śilā-valkā*). — *Śaila-vāsa*, as, m. a mountain-habitation. — *Śaila-vija*, as, m. 'having stony seeds,' the marking-nut plant. — *Śaila-sikha-ra*, am, n. the crest or peak of a mountain. — *Śaila-sikhā*, f. 'mountain-top,' a kind of metre. — *Śaila-śivira*, am, n. 'rock-camp,' the ocean. — *Śaila-śringa*, am, n. a mountain-peak. — *Śaila-sāra*, as, ā, am, having the strength of a mountain, as strong as a mountain, hard, firm as a rock. — *Śaila-sutā*, f. 'daughter of the mountain,' epithet of Umā or Pārvatī, daughter of Himavat. — *Śailasutā-carāṇa-rāga-yoni*, is, is, ī, produced by the colour of the feet of Pārvatī. — *Śailāṅsa* or *śailāṅsa-deśa* ('*la-an*'), as, m., N. of a country. — *Śailā-khya* ('*la-ākḥ*'), am, n. a fragrant resinous substance; benzoin. — *Śailāgra* ('*la-ag*'), am, n. the peak of a mountain. — *Śailānga* or *śailānga-deśa* ('*la-an*'), as, m., N. of a country. — *Śailā-ja*, am, n. (*śailā* for *śailā*), = *śailā-ja*, q. v. — *Śailāja* ('*la-a*'), as, m. a mountaineer, savage, barbarian; a lion; (an attendant on) an idol; crystal. — *Śailādhipa* ('*la-adh*'), as, m. 'king of mountains,' epithet of the Himālaya. — *Śailendra* ('*la-in*'), as, m. 'prince of mountains,' epithet of the Himālaya. — *Śailendra-sitha*, as, m. the Bhojpatra tree (= *bhūrja*). — *Śaila-linga*, am, n., N. of a Linga. — *Śailodā* ('*la-ud*'), f., N. of a river. — *Śailodbhavā* ('*la-ud*'), f. a kind of plant, a small species of *pāshāna-bhedīn*.

*Śailaka*, am, n. benzoin or storax; bitumen.

*Śailādī*, is, m., N. of Nandin (the attendant of Siva).

*Śailāvatyā*, as, m. a proper N.

*Śailī*, f. a short explanatory rule, concise explanation of a grammatical aphorism; a special or particular interpretation.

*Śailēya*, as, ī, am, produced in the mountains, &c., mountainous; produced from rocks; rocky, stony, mountain-like, hard; (am), n. a fragrant resin; benzoin or storax; a vegetable perfume (= *murā*); a kind of plant (= *tāla-parvī*); rock-salt; (as), m. a lion; a bee; (ī), f., N. of Pārvatī.

— *Śailēya-gandhī*, is, is, ī, fragrant with benzoin or with the bituminous exudation of rocks.

*Śailēyika*, as, ī, am, relating to benzoin or storax.

*Śailya*, as, -lī, am, rocky, stony, hard; (am), n. rockiness, stoniness, hardness.

**शैलाद** *śailāda*, as, m. (fr. *śilāda*), a proper N.

**शैलाल** *śailāla*, am, n. (fr. *śilāli*, q. v.), the principles of acting, (this word seems to have been formed to account for the derivation of *śailālin* below.)

*Śailāli*, is, m. a proper N., (Śatapatha-Br. XIII. 5. 3. 3.)

*Śailālin*, ī, m. an actor, dancer; (inas), m. pl., N. of a school. — *Śailāli-brāhmaṇa*, am, n., N. of a Brāhmaṇa.

**शैलिक** *śailikya*, as, m. (etymology doubtful), an impostor, hypocrite, pretended devotee (= *sarvalingīn*).

**शैलूष** *śailūsha*, as, m. (said to be fr. *śi-*

*lūsha*, q. v.), an actor, public dancer, tumbler, &c.; a band-master, leader of a band, one who beats time at a concert (= *tāla-dhāraka*); a rogue, cheat; the Vilva tree, *Egle Marmelos*.

*Śailūshaka*, as, m. = *śailūsha* above.

*Śailūshī*, is, m. a patronymic of the Vedic Ṛishi Kulmala-barhisha.

*Śailūshika*, as, m. one who follows the profession of an actor, &c. (= *naṭa-vṛitty-unveshīn*).

*Śailūshikī*, f. a woman of the actor caste, an actress.

**शैव** *śaiva*, as, ī, am (fr. *śiva*), relating or belonging to the god Śiva; (as), m. 'a worshipper or follower of Śiva,' N. of one of the three great divisions of modern Hindū sects, (the other two being the Vaiṣṇavas and Śāktas, see *vaiṣṇava*, *śākta*); the Śaivas believe in the superiority of Śiva to the other gods of the Tri-mūrti, and identify him with the Supreme Being as the destroying principle as well as source and essence of the whole universe; the temples dedicated to him in his popular symbol of the Linga [see *śiva*] are very numerous everywhere, but the doctrines of the Śaivas as represented by their great teachers, such as Śankara, are too philosophical for the majority of the people, who are more attracted by Viṣṇu, especially in his forms of Kṛṣṇa and Rāma: various divisions of Śaiva sects have prevailed at different times, the earlier divisions being those of the Raudras who have the Tri-śūla or trident marked on their foreheads, the Ugras who have the Damaru or drum on their arms, the Bhāktas who have the Linga on their foreheads, the Jangamas who have that symbol on their heads, and the Pāsupatas who have it marked on other parts of their bodies; the more modern divisions being the Daṇḍins or mendicant staff-bearers, including the Daś-nāmi-daṇḍins [cf. *śaṅka-rābārya*], the Yogins who cultivate absorption into Śiva by suppression of breathing, fixing of the eyes, and eighty-four different attitudes, the Jangamas or Lingavats, the Parama-haṇsas, the Aghorins, the Ūrdhva-bāhus, the Ākāśa-mukhins, and many others); a particular religious rite in honour of Durgā (consisting of devout meditation and prostration of the body); the thorn-apple; another plant or tree, = *vasuka*; (ī), f., N. of the goddess Manasā; (am), n. the Śiva-Purāṇa; the aquatic plant *Vallisneria Octandra* (= *śaivāla*). — *Śaiva-gava*, ās, m. pl., N. of a Gotra or family. — *Śaiva-tantra*, am, n., N. of a Tantra work. — *Śaiva-tā*, f. devotion to Śiva, worship of or belief in Śiva. — *Śaiva-purāṇa*, am, n., N. of a Purāṇa, (see *śiva-purāṇa*). — *Śaiva-vāyaviya-purāṇa*, am, n., N. of a Purāṇa. — *Śaiva-sarvasva*, am, n., N. of a work. — *Śaiva-siddhānta-śekhara*, as, m., N. of a work. — *Śaivāgama* ('*va-āg*'), N. of a work.

*Śaivya*, as, -vi, am, relating or belonging to Śiva, &c.; of or belonging to the Śivis, (in this sense fr. *śivi*); (as), m., N. of one of the four horses of Viṣṇu or Kṛṣṇa [cf. *sv-grīva*]; of a king and champion in the Pāṇḍava army; a tribe of the Śivis, (in this sense fr. *śivi*); (ā), f., N. of a river; of the wife of Harisāndra; of the wife of Sata-dhanu.

**शैवल** *śaivala*, as, m. (according to Uṇādi-s. IV. 38. fr. t. 1. *śi*), a kind of aquatic plant, *Vallisneria* (or *Blyxa*) *Octandra*; (ās), m. pl., N. of a people, (also written *śaivāla*); (am), n. a kind of fragrant wood used in medicine (= *padma-kāsh-tha*); [cf. *śevāla*, *śaivāla*, &c.]

*Śaivalin*, ī, inī, i, possessing the plant Śaivala; (inī), f. a river.

*Śaivāla*, am, n. the aquatic plant *Vallisneria*.

*Śaivālaḥa*, am, n., at the end of a comp. = *śaivāla*.

**शैशव** *śaishava*, am, n. (fr. *śiśu*), childhood, infancy, pupillage, the period under age (i. e. under sixteen); N. of a portion of the Śāma-veda.

*Śaishunāga*, ās, m. pl. (fr. *śiśu-nāga*), N. of a dynasty founded by Śiśu-nāga.

**शैशिर** *śaishira*, *as*, *i*, *am*, belonging to the Śīśira or dewy season; composed by Śaishira; (*as*), m., N. of a mountain; of a founder of a supposed separate Śākhā of the Ṛg-veda; of a dark kind of Cātaka bird. — *Śaishira-śākhā*, f., N. of a Śākhā of the Ṛg-veda (perhaps only a subdivision of the Śākhā).

*Śaishiri*, *is*, m., N. of a teacher of the White Yajur-veda.

*Śaishīrya*, N. of one of the seven Śākhā texts. — *Śaishīrya-śākhā*, f. a subordinate branch of the Śākhā-śākhā.

*Śaishīreya*, *as*, m., N. of a teacher of the Ṛg-veda.

**शैषिक** *śaishika*, *as*, *i*, *am*, relating to a remainder, belonging to the end or termination.

**शैषोपाध्यायिका** *śaishyopādhyāyikā*, f. (fr. *śaishya* + *upādhyāya*), instruction of youth, tuition.

**शो** *śo* (closely connected with rt. *ī. śi*, q. v.; according to some the original form was perhaps *śas*; cf. *śra*, *śri*, *śman*, &c.), cl. 4. P. *śyati*, *śasau*, *śasyati*, *śāt* or *śāsīt*, (Ved. also cl. 3. P. *śisāti*), *śātum*, to sharpen, whet; to pare, attenuate, make thin or small: Pass. *śāyate*: Caus. *śāyayati*: Desid. *śiśāsati*: Intens. *śāśāyate*; [cf. Gr. *ἀκῆ*, *ἀκμή*, *ἀκρος*, *ἀκρόνη*, *ἀκρον*, *ἀκρότης*, *ἀκρότερον*, *ἀκρότης*, *ἀκρος*, *ἀκρον*, *ἀκρον*, *ἀκρον*, *ἀκρον*, *ἀκρον* (i. e. *ὄκ + τν*), *ὄξος*, *ἀχρον*, *ἀχρον*, *ἀχρον*, *ἀχρον*, *ἀχρον*, *ἀχρον*; Lat. *acies*, *acus*, *acer*, *acidus*, *aculeus*, *catus* (= *śāta*), *cos*, *cautes*, *citus* (= *śāta*), *cuneus*, *cacu-men*, (probably also) *cio*, *cicio*: Goth. *agrīzi*, *ahana*, *hvoztjan*: probably Old Germ. *hvezjan*: Angl. Sax. *hvetan*: Iceland. *hvetia*: Lith. *as-trus*, *as-mu*: Slav. *os-tr*: Hib. *geur*, *gear*, 'sharp'; *geire*, 'sharpness'; *geirim*, 'I whet, grease.'] *Śāta*, *as*, *ā*, *am*, sharpened, &c. See s. v., p. 1000. *Śāta*, *as*, *ā*, *am*. See under rt. *ī. śi*. *Śyat*, *am*, *antī*, *at*, sharpening, whetting; paring, &c.

**शौंस** *śous*, a form assumed by rt. *śaps* in certain sacrificial formularies. See rt. *śaps*.

**शोक** *śoka*, *śočana*, &c. See under rt. *ī. śuc*.

**शोच** *śoca*, *śočis*, &c. See under rt. *ī. śuc*.

**शोटीर्य** *śoṭīrya*, *am*, n. valour, heroism; [cf. *śuṭiratā*, *śuṭīrya*, *śauṭīrya*.]

**शोठ** *śoṭha*. See rt. *śuṭh*, p. 1013, col. 3.

**शोरा** *śora* (perhaps to be regarded as a Nom. fr. *śora* below), cl. 1. P. *śorati*, *śuśora*, *śoritum*, to be or become red; to go, move, approach: Caus. *śorayati*, *-yitum*, Aor. *śaśorāt*.

*Śora*, *as*, *ā* or *i*, *am* (thought by some to be fr. *śa-varṇa*), coloured like the red lotus, red, crimson, of a crimson or chesnut colour; red in the face (from passion &c.); brown, bay; yellow; (*as*), m. the colour of the red lotus, red, crimson (the colour); fire or the god of fire; a sort of red sugar-cane; a chesnut or bay horse; a particular ocean; the river Śora or Sone (sometimes written *Śora*, f.); it rises in Gondwana in the district of Nagpore, on the table-land of Amara-kaṅṭhaka, four or five miles east of the source of the Narma-dā or Nerubudda, and running first northerly and then easterly for five hundred miles falls into the Ganges above Pātali-putra or Patna); the plant *Bignonia Indica*; a proper N.; (*am*), n. blood; red-lead, minium; [cf. Slav. *sini*.] — *Śora-jhīṅṭikā*, f. a kind of red Barberia. — *Śora-jhīṅṭī*, f., N. of two plants (= *kuruvaka*, *kaṅṭhikini*). — *Śora-nada*, N. of a river. — *Śora-pattra*, *as*, m. 'red-leaved,' a red kind of hogweed. — *Śora-padmaka*, *am*, n. a red lotus. — *Śora-pushpaka*, *as*, m. 'red-flowered,' the Kovidāra tree. — *Śora-pushpī*, f. 'red-flowered,' a kind of plant (= *sindūra-pushpī*). — *Śora-ratna*, *am*, n. a red

gem; a ruby. — *Śora-saṅgama*, *as*, m. 'Śora-confluence,' N. of a place. — *Śoraṅbu* (*ṇa-am*), *us*, m. 'having crimson waters or having waters of blood,' N. of one of the seven clouds at the destruction of the world. — *Śoraśman* (*ṇa-as*), *ā*, m. a red stone; a ruby. — *Śorapala* (*ṇa-up*), *as*, m. a red stone; a ruby. — *Śorāṭṭhā* (*ṇa-ul*), *as*, *ā*, *am*, sharpened or polished on a whetstone.

*Śopaka*, *as*, m. the plant *Bignonia* or *Calosanthus Indica*, (this plant has many synonyms; cf. *kuṭan-naṭa*, *naṭa*, *maṅḍūka-parṇa*.)

*Śopāka*, *as*, m. = *śopaka* above.

*Śopita*, *as*, *ā*, *am*, red, crimson, purple; (*am*), n. blood; saffron. — *Śopita-candana*, *am*, n. red sandal. — *Śopita-pa*, *as*, *ā*, *am*, drinking blood; blood-sucking. — *Śopita-pāraṇā*, f. 'breakfast of blood,' a meal of flesh-meat. — *Śopita-pura*, *am*, n. the city of the Asura Vāpa (= *vāpa-pura*). — *Śopita-varṇana*, *am*, n. description of the nature and properties of blood. — *Śopita-varṇanīya*, *as*, *ā*, *am*, treating of the above. — *Śopita-vindu-varshin*, *i*, *inī*, *i*, showering drops of blood. — *Śopita-enāta*, *as*, *ā*, *am*, bathed in blood. — *Śopitāḍḍha* (*ṭa-ād*), *as*, *ā*, *am*, blood-stained. — *Śopitārśin* (*ṭa-ar*), *i*, *inī*, *i*, suffering from piles attended with excretions of blood. — *Śopitāhwaya* (*ṭa-āh*), *am*, n. 'blood-named,' saffron. — *Śopitokshita* (*ṭa-uk*), *as*, *ā*, *am*, blood-stained, sprinkled with blood. — *Śopitopala* (*ṭa-ul*), *am*, n. a red lotus. — *Śopitopala* (*ṭa-up*), *as*, m. 'blood-stone,' a ruby, (according to some also *am*, n.) — *Śopitaugha* (*ṭa-ogha*), *as*, m. a torrent or stream of blood. — *Śopīman*, *ā*, m. redness, the quality of being red.

**शोथ** *śoṭha*, *as*, m. (according to Upādi-s. II. 4. fr. rt. *śu*, 'to go,' evidently connected with rt. *śvi*), swelling, intumescence, tumefaction from disease, dropsy. — *Śoṭha-ghna*, *as*, *i*, *am*, destroying or removing swellings, discutient; (*i*), f. hogweed, *Boerhavia Diffusa*; a kind of shrub (= *śāla-parṇī*). — *Śoṭha-jit*, *t*, *t*, *t*, overcoming or removing swellings, discutient; (*t*), f. hogweed; the marking-nut plant. — *Śoṭha-jihma*, *as*, m. hogweed. — *Śoṭha-roga*, *as*, m. 'swelling disease,' dropsy. — *Śoṭha-rogin*, *i*, *inī*, *i*, suffering from dropsy, dropsical. — *Śoṭha-hṛit*, *t*, *t*, *t*, removing swellings, discutient; (*t*), m. the marking-nut plant.

*Śoṭhaka*, *as*, m. = *śoṭha* above.

**शोध** *śodha*, *śodhaka*, *śodhana*, *śodhita*, &c. See under rt. *śudh*.

**शोपाटीपाक** *śopāṭī-pāka*, a particular medicinal decoction.

**शोफ** *śoṭha*, *as*, m. (fr. rt. *śvi*; cf. *śoṭha*), intumescence, morbid swelling, tumefaction, bloatedness, flabbiness. — *Śoṭha-ghni*, f. a kind of shrub (= *śāla-parṇī*); a kind of red hogweed. — *Śoṭha-nāsana*, *as*, *i*, *am*, removing swellings; (*as*), m. a kind of tree (= *nīla*). — *Śoṭha-hṛit*, *t*, *t*, *t*, removing swellings; (*t*), m. the marking-nut plant.

**शोभ** *śobha*, *śobhana*, *śobhita*, &c. See under rt. *ī. śubh*.

**शोली** *śolī*, f. wild turmeric.

**शोशुचत्** *śośucat*, *at*, *atī*, *at* (fr. Intens. of rt. *ī. śuc*), Ved. shining very brightly, very splendid.

*Śośucāna*, *as*, *ā*, *am*, Ved. shining very brightly, very radiant, resplendent; [cf. *śuśucāna*.]

**शोशुच्यमान** *śośucyamāna*, *as*, *ā*, *am* (fr. Intens. of rt. *ī. śuc*), sorrowing intensely, grieving deeply.

**शोशुभ्यमान** *śośubhyamāna*, *as*, *ā*, *am* (fr. Intens. of rt. *ī. śubh*), shining very much, very brilliant.

**शोष** *śoṣa*, *śoṣhana*, *śoṣhita*, &c. See under rt. *śuṣh*.

**शोष** *śos* (?), ind. a particle of reproach or contempt.

**शौक** *śauka*, *am*, n. (fr. *śuka*), a flock of parrots; (fr. *śoka* ?), sorrowfulness, (according to Sabda-k. = *strīṅṅam karaṇam*, for *karuṇam* ?).

**शौकर** *śaukara* or *śaukarava*, *am*, n., N. of a particular Tirtha (described in a chapter of the Vārāha-Purāṇa called *Jambūkopākhyāna*).

**शौक्त** *śaukta*, *as*, *i*, *am* (fr. *śukta*), acid, acetic, acetous.

1. *śauktika*, *as*, *i*, *am*, acid, acetic.

**शौक्तिक** *śauktika*, *as*, *i*, *am* (fr. *śukti*), relating to a pearl.

*Śauktikeya*, *am*, n. a pearl.

*Śaukteya*, *as*, *i*, *am*, relating to a pearl; (*am*), n. a pearl.

**शौक्र** *śaukra*, *as*, *i*, *am* (fr. *śukra*), seminal, relating to sperm, &c.

**शौक्लिकेय** *śauklikeya*, *as*, m. a sort of poison, (probably for *śauklikeya*, q. v.)

**शौक्ल्य** *śauklya*, *am*, n. (fr. *śukla*), whiteness, clearness.

**शौङ्ग** *śauṅga*, *ās*, m. pl., N. of a Gotra.

*Śauṅgi-putra*, *as*, m., N. of a teacher.

**शौङ्गेय** *śauṅgeya*, *as*, m. (doubtful), epithet of Garuḍa or a black-winged enemy of birds.

**शौच** *śauca*, *am*, n. (fr. *śuti*), purification from personal defilement (especially from defilement caused by the death of a relation &c.); evacuation of excrement; freedom from defilement, purity, cleanness; honesty; (*as*), m. a proper N. — *Śauca-kalpa*, *as*, m. mode of purification, purificatory rite. — *Śauca-kūpa*, *as*, m. 'cleansing-pit,' a privy. — *Śauca-iva*, *am*, n. purity. — *Śauca-vidhī*, *is*, m. rule of purification (after defilement by the death of a relation &c.), directions for cleansing the person. — *Śauca-cāra* (*ṭa-āc*), *as*, m. a purificatory rite, rule of purification established by immemorial custom, mode of cleansing the person by ablution &c. (after voiding excrement or contracting any defilement). — *Śaucepśu* (*ṭa-āp*), *us*, *us*, *us*, wishing or intending to obtain purification.

*Śautika*, *as*, m. a cleanser, cleaner; a particular mixed caste (the son of a Śaundika and a Kaivarta woman).

*Śautīrīkshī*, *is*, m., N. of an author.

*Śauceya*, *as*, m. a washerman; a proper N.

**शौचद्रय** *śauca-dratha*, *as*, m., Ved. a patronymic of a descendant of Śuśad-ratha.

**शौह** *śauḥ* (also written *śauḥ*), cl. 1. P. *śauḥati*, *śuśauḥa*, *śauḥitum*, to be proud or haughty: Caus. *śauḥayati*, *-yitum*, Aor. *śaśauḥāt*.

*Śauḥira*, *as*, *ā*, *am*, proud, haughty; (*as*), m. a hero; a proud or haughty man (but of low tribe or occupation); an upstart; one who abandons the world, an ascetic.

*Śauḥīrya*, *am*, n. pride, arrogance; heroism, prowess.

**शौड** *śauḍ* (= rt. *śauḥ*), cl. 1. P. *śauḍati*, &c., to be proud or haughty.

*Śauḍa*, *as*, m., N. of a country.

*Śauḍārya*, *am*, n. pride, arrogance; [cf. *śauḥīrya*.]

*Śauḍāra*, *as*, *ā*, *am*, proud, haughty; elevated, looking upwards; (also written *śauḍāra*, *śauḍāra*.) — *Śauḍāra-tā*, f. haughtiness, pride.

**शौख** *śaunda*, *as*, *i*, *am* (fr. *śuṅḍā*), fond of spirituous liquor, addicted to drinking; drunk, intoxicated; (*i*), f. long pepper; another sort (= *cavya*).

*Sauṅṅika*, *as*, m. a distiller and vender of spirituous liquors, vintner; a particular mixed caste (the son of a Kaivarta and a Gāndhika woman); (i), f. a female vintner or keeper of a tavern or dram shop (regarded as one of the eight Akulas according to the Śāktas).

*Sauṅṅikeya*, *as*, m. a demon.

*Sauṅṅin*, *i*, m. = *sauṅṅika*.

*Sauṅṅika*, *ās*, m. pl., N. of a tribe.

**शौद्धाक्षर** *śauddhākshara*, *as*, m., scil. *sandhi*, epithet of a particular Sandhi, (viz. the insertion of *s* before *āndra*, e. g. *puru-s-āndra*; of *sh* before *kṛi*, e. g. *pari-sh-kṛiṣṅvan*, &c.)

**शौद्धोदन** *śuddhodana*, *is*, m. (fr. *suddhodana*), 'son of Suddhodana,' a patronymic of the great Buddha (founder of the Buddhist religion, see *buddha*).

**शौद्र** *śaudra*, *as*, *i*, *am* (fr. *śūdra*), servile, relating or belonging to the Śūdra or lowest tribe; (*as*), m. the son of a man of either of the first three classes by a Śūdra woman, (the last of the twelve kinds of sons acknowledged in the ancient Hindu law.)

**शौधिका** *śaudhikā*, *f*. a variety of panic, (*Panicum Italicum*, = *rakta-kangu*.)

**शौन** *śauna*, *am*, n. (fr. *śūnā*), meat kept at a slaughter-house.

*Saunika*, *as*, m. a butcher, poulterer, vender of the flesh of beasts or birds; chase, hunting.

**शौनक** *śaunaka*, *as*, m., N. of the reputed author of the R̥g-veda Prātiśākhya and of certain Kalpa-sūtras and various other Vedic compositions and works on law, (he is described as the teacher of Kātyāyana and especially of Āśvalāyana; he is said to have noited the Bāshkala and Śākala Śākhās, and is sometimes identified with the Vedic R̥ishi Gṛiṣa-mada; but according to the Vishṅu-Purāṇa, Saunaka was a son of Gṛiṣa-mada, and originated the system of four castes; the various legends about him are very confused.)—*Saunaka-kalpa-sūtra*, *am*, n., N. of certain Kalpa-sūtras (ascribed to Saunaka and supposed to have been destroyed by the author).—*Saunaka-grihya-sūtra*, *am*, n. the Grihya-sūtras of the R̥g-veda ascribed to Saunaka.—*Saunakānukramanī* ('*ka-an*'), *f*. an Anukramanī or Vedic index ascribed to Saunaka.—*Saunakāranyaka* ('*ka-ār*'), *am*, n. an Āranyaka ascribed to Saunaka (probably identified with the Aitareyāranyaka).—*Saunakopanishad* ('*ka-up*'), *t*, *f*., N. of an Upanishad.

*Saunakin*, *inas*, m. pl. the pupils or followers of Saunaka.

*Saunaki-putra*, *as*, m., N. of a preceptor.

*Saunakiya*, *as*, *ā*, *am*, belonging to or composed by Saunaka or the Saunakiyas, (*Saunakiya-āturādhyāyikā*, 'Saunaka's treatise in four chapters,' i. e. the Atharva-veda Prātiśākhya); (*ās*), m. pl. the pupils or school of Saunaka.—*Saunakiya-āturādhyāyikā*, *f*., N. of the above Prātiśākhya.—*Saunakiya-āraṇya*, N. of a Carāṇa (probably founded by the author of the Śākala-prātiśākhya).

**शौनहोत्र** *śaunahotra*, *as*, m. the son of Suna-hotra and grandson of Bharad-vāja; epithet of the Vedic R̥ishi Gṛiṣa-mada.

**शौभ** *śaubha*, *as*, m. (fr. *śubha*), a god, divinity; the Area or betel-nut tree (= *guvāka*); (*am*), n. the city of Harisāndra (fabled to be suspended in the air, see *hari-s-āndra*).

**शौभनेय** *śaubhaneya*, *as*, *i*, *am* (fr. *śobhanū*), sprung from a handsome mother; relating to anything handsome or brilliant.

**शौभाञ्जन** *śaubhāñjana*, *as*, m. (fr. *śobhāñjana*, q. v.), the tree *Hyperanthera Moringa*.

**शौभिक** *śaubhika*, *as*, m. (probably con-

nected with *śubha*), a juggler, conjurer (= *indra-jūlika*).

**शौभेय** *śaubhreya*, *as*, *i*, *am*, relating or belonging to anything white or shining (e. g. to silver, talc, sandal, &c.); (*as*), m. 'son of Subhṛā,' a patronymic.

**शौर** *śaura*, *as*, *i*, *am* (fr. *śūra*), relating to a hero, heroic.

*Sauradevyāḥ*, in R̥g-veda VIII. 70, 15. apparently acc. pl. of *sauradevī*, qualifying *gāh*, 'cows,' and explained by Śāy. thus, *divyanti kṛidanta iḥ devā yoddhārah śūrās-ā te devās-ā śūra-devāḥ, teshām hitam sauradevaṃ yuddham tat-sambandhīno gāh*.

*Saurasena*, *am*, n. (fr. *śūra-sena*), the language spoken by the people of Śūra-seoa; (i), f. a Prākṛit dialect supposed to have been spoken at Mathurā.

*Suuri*, *is*, m., N. of Vishṅu or Kṛishṅa; of Balārāma (as descended from Śūra); the planet Saturn.

*Saurya*, *am*, n. heroism, valour, prowess, might; the heroic branch of the dramatic art, representation of war and supernatural events on the stage (= *ārabhaṭi*).—*Sauryopārjita* ('*ya-up*'), *as*, *ā*, *am*, acquired by valour.

**शौर्य** *śaurya*, *as*, *i*, *am* (fr. *śūrpa*), measured by a winnowing basket &c., belonging to a winnowing fan &c.

*Saurpaṅgāya*, *as*, m., N. of a preceptor.

*Saurpika*, *as*, *i*, *am*, = *śaurpa* above.

**शौल्क** *śaulka*, *as*, *i*, *am* (fr. *śulka*), relating to tolls or customs or taxes, levied (as a tax &c.); (*as*), m. a superintendant of tolls or customs, a custom-house officer.

*Saulkasālīka*, *as*, *i*, *am* (fr. *śulka-sālā*), of or belonging to a custom-house, derived from a custom-house.

*Saulkāyāni*, *is*, m., N. of a Muni.

*Saulkika*, *as*, *i*, *am*, relating to taxes or tolls; (*as*), m. a superintendant of tolls or customs.

**शौल्किकेय** *śaulkikeya*, *as*, m. (fr. *śulkika*), a kind of poison (said to be produced in a country called Sulkika; according to some the venom of a kind of snake).

**शौल्फ** *śaulpha*, *am*, n. a kind of vegetable (commonly called Sulphā).

**शौल्विक** *śaulvika*, *as*, m. (fr. *śulva*), a copersmith.

**शौव** *śauva*, *as*, *i*, *am* (fr. *śvan*), relating or belonging to dogs, canine; (*as*), m., N. of a particular Udgiṭha; (*am*), n. a pack or number of dogs; the nature or state of a dog.

*Sāwana*, *as*, *i*, *am*, belonging to canine nature; having the qualities of a dog; (*am*), n. the nature of a dog; the progeny of a dog.

*Sāvāpada*, *as*, *i*, *am* (fr. *śvā-pada*), relating to a wild beast or beast of prey, ferocious, savage, wild.

**शौवस्तिक** *śauvastika*, *as*, *i*, *am* (fr. 2. *śvas*), of or belonging to to-morrow, lasting till to-morrow, ephemeral.—*Śauvastika-tra*, *am*, n. the lasting or enduring till to-morrow, ephemeralness.

**शौष्कल** *śauškala*, *as*, *i*, *am* (fr. *śuškali*), eating fish and flesh; (*as*), m. an habitual eater of meat; a vender of flesh, dealer in flesh or dried meat; (*am*), n. the price of dried meat.

**श्म** *śam*, for rt. *śam*, to consume, (according to Śāy. on R̥g-veda I. 104, 2. *śamman* = *bhalashayantu*, but also referrible to rt. I. *śam*.)

**श्नु** I. *śtut* or I. *śtyut* (perhaps fr. a noun formed fr. an original rt. *śtyu*; cf. *ris*. I. *śtyu*, 2. *śtyut*), cl. I. P. *śtōtati* or *śtyōtati*, *śuśtōta* or *śuśtyōta*, *śstūtāt*, *śstōtīt*, &c., *śstōtitum* or *śtyōtitum*, to ooze, trickle, flow, exude, drop,

distil; to sprinkle, scatter, diffuse, shed, pour out: Pass. *śtūtyate*, Aor. *āstōti*, &c.: Caus. *śtōtyati*, &c.; [cf. Goth. *shezjan*, *skura*; Angl. Sax. *scyr*.]

2. *śtūt* or 2. *śtyut*, *t*, *t*, *t*, distilling, sprinkling, shedding, (at the end of compds., e. g. *jala-s*°, shedding or sprinkling water.)

*Śtūtita* or *śtyūtita*, *as*, *ā*, *am*, oozed, exuded, issued, sprinkled, shed; oozing, dropping, flowing.—*Śtūtivā*, ind. having oozed, having exuded or flowed.

*Śtōta* or *śtyōta*, *as*, m. oozing, trickling out, sprinkling, aspersion, pouring forth.

*Śtōtat* or *śtyōtat*, *am*, *antī*, *at*, oozing, trickling, flowing; shedding.—*Śtyōtan-mayūkha*, *as*, *ā*, *am*, diffusing light.

*Śtōtana*, *am*, n. the act of oozing, flowing; exudation.

**श्मथ्** *śnath*, cl. I. P. *śnathati* (2nd sing.

Impv. Ved. *śnathihī*), *śasnātha*, *āsna-thit* (*śnathishṅam*, 'you two have destroyed,' R̥g-veda VII. 99, 5), *śnathitum*, Ved. to strike, injure, hurt, destroy, slay, kill: Caus. *śnathayati*, *-yitum*, Aor. *āsīśnathat* (*āsīśnat* = *hinasti*, R̥g-veda VII. 28, 3), to do violence, kill: Desid. *śīśnathishati*: Intens. *śāsnaṭhyate*, *śāsnaṭti*: [cf. Goth. *snithan*, 'to cut'; Old Germ. *snidu*; Angl. Sax. *snidhan*; Hib. *sléthe*, 'cutting, striking.']

*Śnathayat*, *am*, *antī*, *at*, Ved. injuring, destroying, destructive.

*Śnathita*, *as*, *ā*, *am*, Ved. hurt, wounded.

*Śnathitri*, *tā*, *tri*, *tri*, Ved. one who slays or kills, a smiter; killing, destroying, destructive, deadly, fatal.

**श्म** *śnam*, (in grammar) a technical term for the verbal affix *na*, the characteristic sign of the seventh class of roots.

**श्ना** *śnā*, (in grammar) a technical term for the affix *nā*, the characteristic sign of the ninth class of roots.

**शु** *śnu*, (in grammar) a technical term for the affix *nu*, the characteristic sign of the fifth class of roots.

**श्मन्** *śman*, *a*, n. (according to some ind.), the face, mouth; the body (according to Nirukta III. 5).

**श्मशा** *śmaśā*, *f*., Ved. the channel of a river, (Sāy. = *kulyā*); the brim or rim or edge of (the Soma) vessel.

**श्मशान** *śmaśāna*, *am*, n. (according to Nirukta III. 5. fr. *śma* for *śman* = *śarira* + *śāna* = *śayana*; or fr. *śma* = *śarīram* + *śrīvāti* or *śam-nāti*; according to others = *asma*-*śayana*), 'a place of repose for bodies, place for destroying bodies,' a cemetery, sepulchre, burning or burial-ground, (*pāre-śmaśānam*, beyond the cemetery); = *brahma-randhra*, q. v.—*Śmaśāna-kālī*, *f*., N. of a female evil spirit or form of Durgā (= *kālīkā*).—*Śmaśāna-gōcara*, *as*, *ā*, *am*, frequenting burning-grounds, employed in places for burning the dead, (Manu XI. 39.)—*Śmaśāna-nivāsin*, *i*, *ini*, *i*, dwelling in burial-grounds, a ghost, spectre.—*Śmaśāna-bhāj*, *k*, m. 'inhabiting burial-grounds,' epithet of Śiva.—*Śmaśāna-varṭin*, *i*, *ini*, *i*, abiding in burial-grounds or cemeteries, a ghost, spectre.—*Śmaśāna-vāta*, *as*, m. a cemetery-enclosure, burying-ground.—*Śmaśāna-vāsin*, *i*, *ini*, *i*, dwelling in cemeteries, a ghost, spectre; (i), m. epithet of Śiva; (ini), *f*. epithet of Kālī or Durgā.—*Śmaśāna-vesṅman*, *ā*, m. 'inhabiting cemeteries,' epithet of Śiva or Mahādeva; a ghost.—*Śmaśāna-vairāgya*, *am*, n. momentary despondency or abandonment of worldly desire at the sight of a cemetery.—*Śmaśāna-sūla*, *as*, *am*, m. n. an impaling stake in a cemetery.—*Śmaśāna-sādhana*, *am*, n. magical rites performed in a cemetery to obtain control over evil spirits.—*Śmaśānāgni* ('*na-āg*'), *is*, m. the fire of a burning-ground.—*Śmaśānālaya* ('*na-āl*'), *as*, m.

'cemetery-house,' a cemetery. — Śmaśānālaya-vāsini ('na-āl'), f. 'inhabiting cemeteries,' epithet of Kālī or Durgā.

**श्मश्रु śmaśru**, u, n. (according to Uṇādi-s. V. 28. and Nirukta III. 5. fr. śman, 'the face,' + rt. śri), 'growing on the face,' the beard. — Śmaśru-jāta, as, ā, am, one whose beard has grown. — Śmaśru-pravridhī, ī, f. the growth of a beard. — Śmaśru-mukhī, f. 'beard-faced,' a woman with a beard (= pālī, pālī). — Śmaśru-varḍhaka, as, m. 'a beard-cutter,' a barber.

Śmaśrula, as, ā, am, having a beard, bearded, one who lets his beard grow.

Śmaśrūyamāna, as, ā, am, being as if bearded, having something like a beard.

**श्मसि śmasi**, Ved. for uśmasi, fr. rt. vaś, q. v., (Sāy. = kāmayaṁahe, we desire, Ṛig-veda II. 31, 6.)

**श्मील śmīl** (also written smīl; cf. rt. mīl), cl. I. P. smīlati, smīlitum, to wink, contract the eyelids; to twinkle.

Smīlana, am, n. winking; twinkling. Smīlita, as, ā, am, winked, blinked; (am), n. a wink, winking.

**श्मे śme**, ind. an abbreviation for pārthuraśme, (see pārthuraśma.)

**श्यत् śyat**. See under rt. śo.

**श्यन् śyan**, (in grammar) a technical term for the syllable ya or characteristic sign of the fourth class of roots.

**श्यान śyāna**, &c. See under rt. śyai, col. 3.

**श्यपार्षी śyāparṣa**, ās, m. pl., N. of a family; (as, ā, am), belonging to the Śyāparṣa family.

Śyāparṣīya, as, m. a man belonging to the Śyāparṣa race.

Śyāparṣeya, see Gaṇa to Pāṇ. VI. 2, 37.

**श्याम śyāma**, as, ā, am (said to be fr. rt. śyai or connected with rt. śvi; cf. śyeta, śveta), black or dark-coloured, dark-blue, dark-brown, brown; dark-green, green; dark, shady, dusky; (as), m. black, brown, green (the colour); a cloud; the Kokila or Indian cuckoo; a sacred fig-tree at Prayāga or Allahabad; a kind of plant (= vrid-dha-dāraka); epithet of various other trees and plants (= pīlu; = śyāmāka; = damanaka; = gan-dha-tṛiṇā); (ās), m. pl., N. of a Vedic Carāṇa, (a subdivision of the Maitrāyaṇīyas), the thorn-apple, Datura Metel; N. of a son of Sūra; (ā), f. night; shade, shadow; a dark woman; a woman who has not borne children; another kind of woman (described as from eight to sixteen years of age, resembling in complexion the blossom of the Priyangu or in shape its slender stalk); a form of Durgā (much worshipped by the Tāntrikas); a cow; a small singing bird with black plumage (commonly called Sāma, Turdus Macronurus); the female of the Indian cuckoo; a kind of plant (= priyangu); turmeric; the sacred basil; the climbing-plant Ichnocarpus or Echites Frutescens (= śūrīvā); indigo (= nīlīkā); a kind of dark creeper (= kṛishṇa-sārīvā); epithet of various other plants and shrubs (= kṛishṇā; = vāgū; = gudū; = guggulu; = soma-latā; = kṛishṇa-trivṛitā; = gundrā; = kastūri; = vaṭa-patṛi; = vandā; = nīla-punarnavā; = nīla-dūrvā; = pippalī; = śinsapā; = śyāmāka); epithet of the river Yamunā or Jumnā; the seed of the lotus, = padma-vija; (am), n. black pepper; sea-salt; [cf. Gr. κίavo-s; Lith. szemas; Hib. ciar, 'dark-brown, black.']. — Śyāmā-kāṇṭha, as, m. 'black-throated, blue-throated,' a peacock; a kind of small bird; an epithet of Śiva; [cf. nīla-kāṇṭha]. — Śyāmā-kandā, f. a kind of plant (= atī-rīshā). — Śyāmā-karṇa, as, ā, am, black-eared; (as), m. a horse suitable for a horse-sacrifice.

— Śyāmā-kāṇḍā, f. a kind of Dūrvā grass (= gaṇḍa-dūrvā). — Śyāmā-granthi, is, f. = śyāmā-kāṇḍā. — Śyāmā-tā, or śyāmā-tva, am, n. blackness, brownness, darkness. — Śyāmā-deva, as, m. a proper N. — Śyāmā-patṛa, as, m. 'black-leaved,' the Tamāla tree. — Śyāmā-bhās, ās, ās, ās, of a brilliant black, glossy black. — Śyāmā-latū, f. the climbing-plant Ichnocarpus or Echites Frutescens. — Śyāmā-savala, au, m. du. Yama's two watch-dogs, (see savala). — Śyāmā-sundara, as, m. 'dark and beautiful,' epithet of Kṛishna. — Śyāmā-mārga ('ma-an'), as, ī, am, black-bodied, dark-bodied, black; (as), m. the planet Mercury or its regent. — Śyāmā-pūjū, f. the worship of Śyāmā or Durgā (on the new moon of the month Kārtika). — Śyāmāmū ('ma-am'), f. a kind of shrub (= nī-lāmli). — Śyāmā-rahasya, am, n., N. of a work. — Śyāmī-kṛi, cl. 8. P. -karoti, &c., to make black or dark-coloured. — Śyāmī-bhū, cl. 1. P. -bhavati, &c., to become black or dark-blue.

Śyāmaka, as, m. a kind of edible grain, (Panicum Frumentaceum or Colonum); a gramineous plant; (am), n. a kind of grass (= rohisha-tṛiṇa).

Śyāmala, as, ā, am, blackish, black, dark-blue, brownish, dusky; (as), m. black (the colour); black pepper; the sacred fig-tree; a large bee; (ā), f., N. of Durgā or Pārvatī; epithet of various plants (= aśva-gandhā; = kaṭa-bhī; = jambu; = kastūri). — Śyāmala-cūḍā, f. a kind of shrub (= gujā). — Śyāmālekshu ('la-ik'), us, m. a sort of dark sugar-cane.

Śyāmāhikā, f. the indigo plant (= nīli).

Śyāmāka, as, m. = śyāmāka above.

Śyāmāya, Nom. A. śyāmāyate, -yitum, to become black or dark-blue or green, to prove impure (as gold).

Śyāmāyani, is, m., N. of a teacher of the Yajurveda.

Śyāmāyanīya, ās, m. pl., N. of a Vedic Carāṇa. Śyāmāyamāna, as, ā, am, growing dark or dusk, becoming dusky.

Śyāmāhikā, f. blackness, impurity, alloy (of metals &c.).

Śyāmīta, as, ā, am, blackened, turned or become black; darkened, discoloured.

Śyāva, as, ā or ī, am (connected with śyāma), brown, bay, of a brown or dark-brown colour, dark, dusky, livid; drawn by bay horses (said of chariots, Ved.); (as), m. brown (the colour); a proper N.; (ās), m. pl. the horses of the Sun; (ī), f., Ved. night (= rātri, Naigh. I. 7); [cf. Russ. sivyī, 'dark-grey.']. — Śyāva-taila, as, m. 'having dark-brown oil,' the mango tree. — Śyāva-dat, an, atī, at, or śyāva-danta or śyāva-dantaka, as, ā, am, one who has naturally brown or discoloured teeth, brown-toothed, black-toothed; (according to some the latter two words may mean 'having a little tooth growing between or over the two front teeth.'). — Śyāvāśva ('va-as'), as, m. 'having brown or bay horses,' N. of a Vedic Ṛishi, (an Ātreya and author of several hymns in the fifth, eighth, and ninth Maṇḍalas of the Ṛig-veda.) — Śyāvāśvi, is, m. a patronymic of the Vedic Ṛishi Andhigu.

Śyāvaka, as, ā, am, brown, bay; (as), m., Ved., N. of a person under the special protection of Indra; (ās), m. pl. the horses of the Sun.

**श्याल śyāla**, as, m. (also written syāla), a wife's brother, brother-in-law; a proper N.; (ī), f. a wife's sister; [cf. Gr. ἀδελφός, eilōves.]. — Śyālā-nāman, ā, &c., called after the name of a brother-in-law.

Śyālaka, as, m. a wife's brother; a poor or miserable brother-in-law; (akī), f. a wife's sister; sister-in-law.

Śyālīkā, f. a wife's sister.

**श्याव śyāva**. See above.

**श्येत śyeta**, as, tā or syeni, am (probably connected with śveta), white, of a white colour; (as), m. white (the colour). — Śyeta-kolaka, as,

m. the Saphara fish, Cyprinus Saphore (commonly called Puṅṅ).

Śyena, as, m. white (the colour); whiteness, paleness; a hawk, falcon, bird of prey; 'hawk-like conduct,' violence; a horse (Ved.); a particular sacrificial ceremony or imprecatory rite; N. of a Vedic Ṛishi (author of the hymn Rig-veda X. 188); (ī), f. white, (see above under śyeta); a female hawk; N. of a daughter of Kāśyapa (regarded as the mother of hawks); a woman (described as resembling a lily-leaf); a species of the Tṛiṣṭubh metre. — Śyena-ikapotiya, am, n. the story of the hawk and pigeon; [cf. śvi.]. — Śyena-karaṇa, am, n. or śyena-karaṇīkā, f. acting like a hawk (i. e. rashly or desperately); burning on a separate funeral pile. — Śyena-ghaṭṭā, f. a kind of plant (= danti). — Śyena-tīt, t, m. a hawk-feeder, hawk-keeper, falconer; a receptacle shaped like a hawk (for sacrificial fire &c.). — Śyena-jūt, t, m. a proper N. — Śyena-jūd-ākhyaṇa, am, n., N. of an episode in the Mahā-bhārata. — Śyena-jvīn, ī, m. one who lives by selling or training hawks, a falconer. — Śyena-patvan, ā, arī, a, Ved. going like a hawk or going as fast as a horse. — Śyena-padeśa ('na-up'), as, m. recommendation or injunction to women to burn on a separate funeral pile.

Śyentīkā, f. a kind of metre.

Śyāita, ās, m. pl., N. of a family; (am), n., N. of a Sāman.

Śyainampātā, f. (fr. śyena + pātā), hawking, hunting, the chase.

**श्यै śyai**, cl. 1. A. śyāyate, śāsye, śyās-yate, aśyāsta, śyātum, to go, move; to coagulate, be congealed, freeze; to dry up, wither; Pass. śyāyate; Caus. śyāpayati, -yitum; Desid. śisyāsate; Intens. śāsyaṇate, śāsyeti, śāsyaṇti. Śīta, as, ā, am. See p. 1010, col. 2.

Śīna, as, ā, am. See p. 1010, col. 3.

Śyāna, as, ā, am, gone; coagulated, congealed; viscous, thick, sticky, adhesive (as clarified butter); shrunk up, shrunk; (am), n. smoke. — Śyāna-pulina, as, ā, am, having shrunk or dry sand-banks (as a river in the hot season).

**श्योनाक śyonāka** or śyonāka, as, m. (said to be fr. rt. śyai), the plant Bigonia or Calosanthus Indica, (see śonāka.)

**श्रङ्क śrank** (also written ślank, śrank), cl. 1. A. śrankate, śaśranke, śranki-tum, to go, move, creep.

**श्रङ्ग śrang** (also written ślang, śvang, śrang), cl. 1. P. śrangati, &c., to go, move; to shake (?).

**श्रान् śraṇ**, cl. 1. P. śraṇati, &c., cl. 10. P. (or Caus.) śraṇayati, śraṇayati, -yitum, Aor. aśiśraṇat and aśaśraṇat, to give, grant, present.

**श्रत् śrat**, ind. (a kind of prefix combined or compounded with rt. 1. dhā, and in the Veda with rt. 1. kṛi, and generally implying) faith, trust, belief, (enumerated among the satya-nāmāni in Naigh. III. 10; Sāy. śrat = satyāni, Ṛig-veda VIII. 75, 2; cf. Lat. cred in cred-o.)

Śrad-dhat, at, atī, at, having faith; trusting, believing; respecting, venerating.

Śrad-dadhāna, as, ā, am, having faith, &c. (= śrad-dadhat); a believer. — Śrad-dadhāna-tā, f. faith, (Manu VII. 86.)

Śrad-dha, as, ā, am, having faith, believing in, trusting; (ā), f. faith, belief, trust, confidence, (said to be also am, n.); belief in the Śāstras or divine revelation; calmness or composure of mind; intimacy; respect, reverence; hope, wish, vehement desire, the longing of a pregnant woman; purity, (the hymn Rig-veda X. 151. is attributed to Śrad-dhā Kāmāyant.) — Śrad-dhā-kṛita, as, ā, am, done with faith. — Śrad-dhā-jāḍya, am, n. blind or obstinate adherence to one's faith. — Śrad-dhā-deva, as,



tattva (called respectively the Chandoga-śrāddha-tattva and the Yajurvedi-śrāddha-tattva).—*Śrāddha-tattva-ṭikā*, f., N. of a commentary by Kāśī-rāma on the Chandoga-śrāddha-tattva.—*Śrāddha-tva*, am, n. faithfulness; the being a Śrāddha.—*Śrāddha-da*, as, m. the offerer of a Śrāddha.—*Śrāddha-dina*, as, am, m. n. the day of a Śrāddha, the anniversary of the death of a near relative.—*Śrāddha-dīpa-kalikā*, f., N. of a work.—*Śrāddha-dīpikā*, f. 'Śrāddha-elucidation,' N. of a work.—*Śrāddha-deva*, as, m. any god presiding over funeral rites; a Viśva-deva; Yama (lord of the dead); Manu Vaivasvata (brother of Yama; in a former mundane age he was Manu Satya-vrata).—*Śrāddha-devatā*, f. any deity presiding over obsequial rites; a Viśva-deva; a Pitrī or progenitor; Yama.—*Śrāddha-pankti*, is, f., N. of a work.—*Śrāddha-paddhati*, is, f., N. of a work by Nīlakaṇṭha.—*Śrāddha-pradīpa*, as, m., N. of a work.—*Śrāddha-bhuj*, k, l, k, or *śrāddha-bhoṭtri*, tā, trī, *tri*, eating food prepared at a Śrāddha, a deceased ancestor.—*Śrāddha-mayūkha*, as, m. 'Śrāddha-light,' N. of a part of Nīlakaṇṭha's Bhagavad-bhāṣkā.—*Śrāddha-viveka*, as, m. 'Śrāddha-investigation,' N. of a work.—*Śrāddha-sāka*, am, n. a kind of pot-herb (= *kāla-sāka*).—*Śrāddha-sīṣṭa*, am, n. what remains at a Śrāddha, food that has been presented to the Pitrīs.—*Śrāddha-saṅgraha*, as, m. 'Śrāddha-compilation,' N. of a work.—*Śrāddha-sūtra*, am, n., N. of certain aphorisms by Kātyāyana on the rites to be performed at anniversaries of the death of near relatives.—*Śrāddha-stavaka*, as, m. a chapter on Śrāddhas.—*Śrāddhopayogin* ('*dha-up*'), i, inī, i, serviceable or appropriate for Śrāddhas.

*Śrāddhika*, as, i, am, relating to a Śrāddha or obsequial rite; the recipient of an obsequial oblation; (am), n. a present given at a Śrāddha.

*Śrāddhin*, i, inī, i, having a Śrāddha, any object or receiver of a funeral oblation.

*Śrāddhiya*, as, ā, am, belonging or relating to a funeral ceremony.

**श्रान्त** *śrānta*, *śrāma*, &c. See under rt. *śram*.

**श्राम** *śrām* (also written *grām*, see *grāmāya*; perhaps rather a Nom.), cl. 10. P. *śrāmāyati*, -yitum, Aor. *aśaśrāmat*, to call, summon, invite; to counsel, consult in private, advise.

**श्रामणेर** *śrāmaṇera*, as, m. (fr. *śramāṇa*), a follower or disciple of a Jaina or Buddhist mendicant, a novice, lay-brother.

**श्राय** *śrāya*, &c. See col. 2.

**श्रायस** *śrāyasa*, as, i, am (fr. *śreyas*), produced in or on the best, &c.; (as), m. a proper N.

**श्राव** *śrāva*, *śrāvaka*, *śrāvāṇa*, &c. See p. 1027, col. 2.

**श्रावन्ती** *śrāvāntī*. See *śrāvastī* below.

**श्रावस्त** *śrāvasta*, as, m. (fr. *śravas*), N. of a king, (also written *śrāvastaka* and *sāvasta*); (ī), f., N. of a city situated north of the Ganges and founded by king Śrāvasta, (it was the capital of Kōśala, and said to have been the place where the merchant Anātha-piṇḍāda gave Buddha a building for his residence and the delivery of his lectures; it is less correctly written *śrāvāntī*, and is identified with Dharmapattana, q. v.)

**श्री** *śrī* (some of the forms of this rt., such as the Perf., Caus., &c., are identical with those of rt. 1. *śrī*), cl. 1. P. A. *śrayati*, -te, *śīśrāya* (3rd du. *śīśrīyatus*, 3rd pl. *śīśrīyus*), *śīśrīye* (3rd du. *śīśrīyāte*), *śrayishati*, -te, *aśīśrīyat*, -ta (Ved. forms *aśret*, *aśīśret*), *śrayitum* (Ved. Inf. *śrīyase*), to go to, approach, go near to, resort or have recourse to, fly to (for refuge), approach for protection, seek; to go into, enter; to cling to, lean

on, depend on, rest on; to honour, serve, worship, devote or addict one's self to; be devoted; to serve, help, assist; to use, employ, make use of; to obtain, possess, receive, (Sāy. *śrīyāṣe* = *śrayasi* or *paśasi*, Rīg-veda V. 6, 9; cf. rt. *śrī*); to undergo; to abide or dwell in (with loc.); Pass. *śrīyate*, Aor. *aśrīyati*: Caus. *śrīyayati*, -yitum, Aor. *aśīśrayat*: Desid. *śīśrayishati*, -te, and *śīśrīshati*, -te: Intens. *śēśrīyate*, *śēśrayīti*, *śēśretī*; [cf. Gr. *κλίνω*, *κλίνω*, *κλίσια*: Lat. *clī-no*, *in-clīno*, *clīvus*, (perhaps) *clēmēns*: Old Germ. *hlei-tara*, 'a ladder'; *hlinian*, *hlinōn*, *hlinen*, 'to lean upon'; *obahlinēn*, 'to excel'; *fora-hlinēn*; *hlita*, 'a declivity'; *seritan*, 'to step'; *ga-seritan*, *serit*: Angl. Sax. *hlyman*, *hlidh*, *hlew-dre*, *hlew-der*, *hold*, *hal*: Goth. *hlains*, *hlei-thra*, *lilija*, *hulth*, (perhaps) *hail*: Lith. *klētis*, a room in the uppermost part of a house; *klejoty*, 'to roam through'; *klystu* fr. *klydru*, *klydeju*: Slav. *klye-tj*: Old Island. *serid*, 'a step.']

*Śīśrīvas*, vān, *yushī*, vat, one who has gone to or approached, &c., (Pān. VII. 2, 67.)

*Śraya*, as, m. approaching for protection, asylum, refuge, protection; [cf. *uś-śhraya*.]

*Śrayaṇa*, am, n. the act of going to or approaching (especially for protection), asylum, refuge, protection, shelter.

*Śrayaṇīya*, as, ā, am, to be had recourse to, to be depended on; to be sheltered or protected.

*Śrayamāṇa*, as, ā, am, going to, entering; having recourse to, &c.; being near.

*Śrayitavya*, as, ā, am, = *śrayaṇīya*.

*Śrayitvā*, ind. having gone to or approached (for refuge &c.).

*Śrayin* in *saṃ-śrayin*, q. v.

*Śrāya*, as, m. taking refuge, refuge, reliance, shelter, protection; [cf. *uś-śhrāya*]; (as, i, am), sacred or belonging to the goddess Śrī, (in this sense fr. 2. *śrī*.)

*Śrāyat*, an, anti, at, having recourse, taking refuge, &c., (*śrāyantah* = *saṃ-āśritāḥ*, Nirukta VI. 8.)

*Śrīt*, t, t, t (at the end of comps.), going to, approaching (especially for protection), having recourse to, clinging to; reaching to, rising to.

1. *śrīta*, as, ā, am (for 2. see col. 3), gone to, approached, had recourse to, fled for refuge, approached for protection, entered, clung to, rested on, founded on, placed on; resting or sitting on, attached or contiguous to, connected with, joined with; subservient, subordinate, auxiliary; protected; served, honoured, cherished, worshipped, sustained, covered with, over-spread; contained; obtained, having, possessing, assembled, collected.—*Śrīta-vaś*, ān, atī, at, one who has had recourse to or taken refuge with; one who has served, &c.

*Śrīti*, is, f. going to, approach, recourse, entering; [cf. *uś-śhrīti*.]

*Śrīyamāṇa*, as, ā, am, being resorted to, being approached for protection, &c.

**श्रियपुत्र** *śrīya-putra*, as, m. a kind of bird, (incorrect for *prīya-putra*.)

**श्रियस्** *śrīyas*, *śrīyā*. See p. 1026, col. 3.

**श्रिष्** 1. *śrīsh* (= rt. 1. *ślish*), cl. 1. P. *śre-shati*, *śīśresha*, *śreshitum*, to burn.

**श्रिष्** 2. *śrīsh* (probably an older form of rt. 2. *ślish*), cl. 1. P. *śreshati*, &c., to join, fix, infix, impress, (Sāy. *śreshāma* = *śleshayama* or *śrāyayama*, 'may we infix,' Rīg-veda IV. 43, 1; *mā śreshat* = *aślishatam mā bhūt*, 'let it not be left on the ground,' I. 162, 11.)

**श्री** 1. *śrī* (connected with rt. *śrā*), cl. 9. P. A. *śrīṇāti*, *śrīṇite*, *śīśrāya*, *śīśrīye*, *śreshyati*, -te, *aśrīshīt*, *aśreshita*, *śretum*, to cook, dress, mature, prepare, (Sāy. *śrīyāṣe* = *śrayasi* or *paśasi*, Rīg-veda V. 6, 9; cf. rt. *śrī*); to mix, mingle: Caus. *śrāyayati*, -yitum, Aor. *aśīśrayat*: Desid. *śī-*

*śrīshati*, -te: Intens. *śēśrīyate*, *śēśrayīti*, *śēśretī*; [cf. probably Gr. *κίρηναι*, *κεράω*, *κεράωννυμι*, *κίρῶω*; Lat. *pīn-erna*.]

2. *śrīta*, as, ā, am (for 1. see col. 2), Ved. = *śrīta* below or *śrāṇa* under rt. *śrā*; [cf. *śrīta*.]

*Śrīṇat*, an, atī, at, Ved. mixing.

*Śrīyā*, f., Ved. night, (a various reading for *śrīṇā* in Naigh. I. 7.)

*Śrīta*, as, ā, am, cooked; dressed, prepared, mixed (said of the Soma juice, Sāy. = *paya-ādibhiḥ śrayaṇa-dravyair mīśritāḥ* or *sanskritāḥ*, Rīg-veda VIII. 2, 28).

**श्री** 2. *śrī*, īs, f. (thought to be either fr. rt. *śrī* or to be connected with rts. 1. *śrī*, *śraī*, *śrā*, 'to mature,' cf. Lat. *Ceres*), prosperity, well-being, wealth, happiness, good fortune, success, thriving or flourishing condition, riches, plenty; high rank, dignity, elevation, sacredness, majesty, royalty, glory, fame, renown; state, the insignia of royalty; beauty, grace, loveliness, splendor, light, lustre; the twelfth digit of the moon; Prosperity or Fortune or Beauty personified; N. of Lakshmi as goddess of prosperity or beauty (wife of Vishṇu, see *lakshmi*); N. of Sarasvatī, goddess of speech and learning (wife of Brahmā, cf. *śrī-pañcamī*); any virtue or excellence; decoration, ornament, dress; intellect, understanding; superhuman power; the three objects of life collectively, (viz. virtue, pleasure, and wealth, cf. *trī-varga*); N. of the mother of the Arhat Kunthū (according to the Jīnas); the Sarala tree, Pinus Longifolia; the Vilva tree; a lotus; cloves, = *lavāṅga*; a kind of drug, = *vridhdī*; (īś), m., N. of one of the six Rāgas or musical modes (according to some the fifth, according to others the third or first in order). The word Śrī is frequently used as an honorific prefix to the names of deities [e.g. Śrī-Durgā, Śrī-Rāma], and may be repeated twice, thrice, or even four and five times to express excessive veneration [e.g. Śrī-śrī-śrī-Durgā]; it is also used as a respectful prefix to the names of eminent persons [e.g. Śrī-Jayadeva] as well as of celebrated works [e.g. Śrī-Bhāgavata] and sacred objects, and is often placed at the beginning or back of letters, manuscripts, important documents, &c. = *Śrīyam-manya*, as, ā, am, fancying one's self Śrī; confiding in one's beauty or wealth; arrogant, conceited, proud, (also written *śrī-manya* according to some.) = *Śrīyādīya*, as, m. (*śrīyā* for *śrī + ād*), a proper N. = *Śrīyānakula*, N. of a place. = *Śrīyā-vāsin*, ī, m. 'dwelling with Śrī,' epithet of Śiva, (according to the commentator *śrīyā saha vasatī*). = *Śrīkaṇṭha*, as, m. 'holy or eloquent throat,' epithet of Śiva; of Bhava-bhūti (the author of the Malatī-Mādhava, &c.); N. of a medical author; of an arid district north-west of Delhi; (ī), f., N. of a treatise on the Saiva doctrines (also called Śrīkaṇṭhiya-saṃhita). = *Śrīkaṇṭha-dīkshita*, as, m., N. of a commentator. = *Śrīkaṇṭha-pada-lāñchana*, as, m. 'marked by the name Śrīkaṇṭha,' epithet of the poet Bhava-bhūti. = *Śrīkaṇṭha-śiva*, as, m. epithet of Sambhū-nātha. = *Śrīkaṇṭha-sakha*, as, m. 'friend of Śiva,' epithet of Kuvera. = *Śrīkaṇṭha-stava*, as, m. 'praise of the district of Śrīkaṇṭha,' N. of a poem. = *Śrīkaṇḍā*, f. a kind of plant (= *bandhyā-karkotālī*). = *Śrīkara*, as, ā, or ī, am, causing prosperity, giving good fortune; (as), m. epithet of Vishṇu; of the author of a law-book; of another person; (am), n. the red lotus. = *Śrīkaraṇa*, as, m. 'making the word Śrī,' a pen. = *Śrīkarācārya* ('*ra-āc*'), as, m., N. of a philosophical writer. = *Śrīkānta*, as, m. 'beloved by Śrī,' epithet of Vishṇu; N. of the preceptor of Hari-nātha. = *Śrīkāma*, as, ā, am, desiring prosperity or happiness. = *Śrīkāra*, as, m. the word Śrī written at the top of a book or letter, &c. = *Śrīkārin*, ī, m. 'causing increase,' a kind of antelope (= *kurāṅga*); the flesh of this animal is considered highly nutritious; some make the word *śrī-kāri*, f.). = *Śrīkūla*, N. of a work. = *Śrīkhaṇḍa*, as, am, m. n. sandal-wood. = *Śrīgaṇeśa*, as, m.

the divine Gapeśa. — *Srī-gadita*, *am*, n. a kind of Upa-rūpaka or minor drama (described as a composition in one act, dedicated chiefly to the goddess *Srī*). — *Srī-garbha*, *as*, m. 'Fortune-womb; epithet of Vishṇu; a sword. — *Srī-graha*, *as*, m. a trough or place for watering birds (= *śakuni-prapā*). — *Srī-grāma*, *as*, m. 'village of Fortune.' N. of a place. — *Srī-grāmara*, *as*, m. epithet of Nārāyaṇa. — *Srī-ghana*, *am*, n. coagulated milk, sour curds; (*as*), m. a Buddha, Buddhist saint. — *Srī-lakṣa*, *am*, n. a kind of magical circle used in the worship of Tripura-sundarī (= *tripura-sundaryāḥ pūjā-yantṛa-viśeṣaḥ*); an astrological division of the body (said to represent the uterine or pubic region); a wheel of Indra's car; the circle of the earth, globe. — *Srī-ja*, *as*, m. 'born from *Srī*,' epithet of Kāma (god of love). — *Srī-tāla*, *as*, m. a kind of palm tree (= *lakṣmī-tāla*, = *śrīdu-śhāda*). — *Srī-da*, *as*, ā, *am*, bestowing wealth or prosperity, &c.; (*as*), m. epithet of Kuvera (god of riches). — *Srī-datta*, *as*, m. 'Fortune-given,' N. of the author of the Ācārādarsa and the Samaya-pradīpa. — *Srī-dayita*, *as*, m. 'husband of *Srī*,' epithet of Vishṇu. — *Srī-dhara*, *as*, m. a kind of Śālagrāma, q. v.; epithet of Vishṇu; of an Arhat of the past Utsarpiṇī (according to the Jains); N. of a commentator on the Bhāgavata-Purāṇa [cf. *śrī-dhara-svāmin*]; of an astronomer; of a poet. — *Srī-dhara-mālava*, *as*, m. a proper N. — *Srī-dhara-svāmin*, *i*, m., N. of the author of the Smṛty-artha-sāra and the following commentaries, the Ātma-prakāśa, the Bhāgavata-bhāvārtha-dīpikā, and the Subodhīnt. — *Srī-dhārācārya* ('*ra-āc*'), *as*, m. a proper N. — *Srī-dharola*, N. of a town. — *Srī-nagara*, *am*, n. 'city of Fortune.' N. of two towns (one situated in the district of Caunpore, the other in Bundelkund). — *Srī-nandana*, *as*, m. 'son of *Srī*,' epithet of Kāma-deva (god of love). — *Srī-nātha*, *as*, m. a proper N. — *Srī-nātha-sarman*, ā, m., N. of the author of the Ācāra-āndrikā, a commentary on the Tīthi-dvaidha-prakaraṇa, and the Sāra-mañjarī commentary. — *Srī-nīketana*, *as*, m. 'dwelling with *Srī*,' epithet of Vishṇu. — *Srī-nivāsa*, *as*, m. 'dwelling with *Srī*,' epithet of Vishṇu; N. of the author of the Suddhī-dīpikā. — *Srī-pañcāmī*, *f*. the fifth of the light half of Māgha, (a festival in honour of Sarasvatī, goddess of learning, when books and implements of writing are worshipped). — *Srī-pañcāmī-vrata*, *am*, n. the above religious observance. — *Srī-pati*, *iś*, m. 'lord of fortune,' a king, prince; epithet of Vishṇu (as husband of *Srī*); N. of the author of the Jyotiṣa-ratna-mālā and of the Vyavahāra-nirṇaya. — *Srī-patī-datta*, *as*, m., N. of the author of the Kā-tantra-parīśiṣṭa. — *Srī-pati-samudāya*, *as*, m., N. of a work. — *Srī-pattana*, *am*, n., N. of a town. — *Srī-paṭha*, *as*, m. a royal road, highway. — *Srī-parṇa*, *am*, n. a lotus; the tree *Premna Spinosa* (the wood of which produces fire by attrition); (*i*), *f*. the *Premna Spinosa*; the shrub *Gmelina Arborea*; the medicinal plant *Kaṭphala*; the silk-cotton tree; the aquatic plant *Pistia Stratiotes*. — *Srī-parṇikā*, *f*. a kind of medicinal shrub (= *kaṭ-phala*, commonly called *Kayaphal*). — *Srī-parvata*, *as*, m., N. of a mountain or range of mountains; of a Linga. — *Srī-pā*, ā, ā, *am*, preserving fortune. — *Srī-piṣṭha*, *as*, m. the resin of the pine tree, turpentine (prepared by pounding the wood of the *Srī* or *Sarala* tree). — *Srī-puta*, *as*, m. a kind of metre. — *Srī-putra*, *as*, m. 'son of *Srī*,' epithet of Kāma (god of love); a horse; [cf. *śrī-bhrātṛi*]. — *Srī-pura*, *am*, n., N. of a town. — *Srī-pushpa*, *am*, n. cloves; a particular fragrant wood (= *pādma-kāśhṭha*). — *Srī-phala*, *am*, n. the *Vilva* tree or fruit; another tree (= *rājādāni*); (*ā*), *f*. the indigo plant; (another plant (= *kṣudra-kāravellī*)); (*i*), *f*. the indigo plant, Emblic Myrobalan. — *Srī-phalīkā*, *f*. a kind of plant (= *kṣudra-kāravellī*); another plant (= *mahā-nīli*). — *Srī-bali*, N. of a village. — *Srī-bhāda*, *as*, m. a proper N. — *Srī-bhadra*, *as*, m. the fragrant grass *Cyperus Rotundus*. — *Srī-bhāgavata*,

*am*, n. 'the sacred Bhāgavata,' epithet of the celebrated Bhāgavata-Purāṇa (said to contain 18,000 verses, see *bhāgavata*). — *Srī-bhāshya*, *am*, n., N. of a commentary by Rāmānuja on the Brahma-sūtra. — *Srī-bhrātṛi*, *tā*, m. 'brother of Lakṣmī,' the moon; a horse, (the moon and the horse *Ucāiḥ-śravas*, q. v., being recovered with Lakṣmī at the churning of the ocean). — *Srī-mangala*, *am*, n., N. of a Tirtha. — *Srī-mat*, ān, ātī, ātī, possessed of fortune, fortunate, prosperous, thriving; wealthy, opulent; beautiful, pleasing; famous, illustrious; (*ān*), m. epithet of Vishṇu (as husband of *Srī*); of Kuvera (the god of wealth); of Śiva; a title applied to any exalted or venerable person; a kind of tree (commonly called *Tila* or *Tilaka*); the *Aśvattha* fig-tree; (*ātī*), *f*. a title applied to women; N. of the mother of Mādhavācārya. — *Srī-matī*, *iś*, *f*, N. of Rādha. — *Srī-matī-tā*, *f*. prosperity, thriving condition, beauty. — *Srī-mada*, *as*, m. the intoxication produced by prosperity. — *Srī-mad-dattopaniṣad* ('*ta-up*'), *t*, *f*, N. of an Upaniṣad; [cf. *dattopaniṣad*]. — *Srī-malāpāhā* ('*la-ap*'), *t*, a kind of shrub (= *dhūmra-patrā*). — *Srī-mastaka*, *as*, m. Lakṣmī's head; garlic. — *Srī-māla*, N. of a district; of a town (said to have been built by Viśvakarmā). — *Srī-māla-khaṇḍa*, N. of a book of the Skanda-Purāṇa. — *Srī-māla-mahātmya*, *am*, n. 'greatness of *Srī-māla*,' N. of a part of the Skanda-Purāṇa (containing fifty-four chapters descriptive of the origin, sanctity, and Tirthas of *Srī-māla*). — *Srī-mukha*, *am*, n. a beautiful face; (*as*), m. epithet of the seventh (or forty-first) year of Jupiter's cycle of sixty years; the word *Srī* written on the back of a letter. — *Srī-mudrā*, *f*. a particular mark made on the forehead &c. by the worshippers of Vishṇu. — *Srī-muṣh*, *t*, *t*, *t*, stealing beauty. — *Srī-mūrti*, *iś*, *f*. 'sacred or divine image,' an image of Vishṇu; any idol. — *Srī-yukta* or *śrī-yuta*, *as*, ā, *am*, 'endowed with *Srī*,' happy, fortunate; wealthy, opulent; famous, illustrious, (prefixed as an honorific title to the names of men, and in the common language written *śrī-yut*). — *Srī-ranga*, *as*, m. 'holy Ranga,' N. of Vishṇu; (according to some) of Śiva; (according to others) of an ancient king who founded the city of Seringapatam. — *Srī-ranga-pattana*, *am*, n. 'Vishṇu's city,' the city of Seringapatam (situated in Mysore on an island in the channel of the Kāveri, said to have been founded by an ancient king who called it after himself or by a devotee who dedicated it to Vishṇu). — *Srī-rasa*, *as*, m. 'juice of the *Sarala* tree,' turpentine; resin. — *Srī-rāga*, *as*, m. the fifth (or according to some, third or first) of the Rāgas or personified musical modes, (see *śrī*). — *Srī-rāsa*, *as*, m. the divine Rāma, i. e. Rāma-āndra (whose name in this form is used as a salutation by those who worship Vishṇu in this Avatāra). — *Srī-rāma-navamī*, *f*. the ninth of the light half of the month Caitra, observed as a festival in honour of the birthday of Rāma-āndra (when ceremonies are said to be performed with the Śāla-grāma and *Tulasī* leaves). — *Srī-rāma-pādhati*, *iś*, *f*, N. of a work on the proper mode of worshipping Rāma (attributed to Rāmānuja). — *Srī-lakṣmaṇa*, *as*, ā, *am*, characterized by *Srī*. — *Srī-latā*, *f*. a kind of plant (= *mahā-jyotiṣmatī*). — *Srī-vatsa*, *as*, m. 'the favourite of the goddess of fortune,' epithet of Vishṇu; a particular mark or curl of hair on the breast of Vishṇu or Kṛiṣṇa (said to be white and represented in pictures by a symbol resembling a cruciform flower); the emblem of the tenth Jina (or Vishṇu's mark so used); a hole made through a wall by a housebreaker; epithet of the eighth astronomical Yoga. — *Srī-vatsakin*, *i*, m. a horse having a curl of hair on his breast (resembling that of Vishṇu). — *Srī-vatsa-dhātṛi*, *i*, m. or *śrī-vatsa-bhrīt*, *t*, m. 'wearing the *Srī-vatsa* mark,' epithet of Vishṇu. — *Srī-vatsa-lakṣmaṇa*, ā, or *śrī-vatsa-lāncana* or *śrī-vatsānka* ('*sa-an*'), *as*, m. 'having the *Srī-vatsa* mark,' epithet of Vishṇu. — *Srī-vara*, *as*, m., N. of the author of the Jaina-tarangīṇī (which is said to be a continuation of the Rāja-

tarangīṇī up to the year A. D. 1477). — *Srī-varāha*, *as*, m. 'the divine boar,' epithet of Vishṇu (in his boar-incarnation). — *Srī-vardhana*, *as*, m. epithet of Śiva. — *Srī-vallabha*, *as*, m. a favourite of fortune. — *Srī-vallī*, *f*. a kind of plant (= *kaṇṭha-vallī*). — *Srī-vāṇī*, *f*. a kind of plant (= *nāga-vallī*). — *Srī-vāraka*, *as*, m. a kind of pot-herb (= *sitā-vara*). — *Srī-vāsa*, *as*, m. 'dwelling with *Srī*,' epithet of Vishṇu; of Śiva; a lotus; turpentine. — *Srī-vāsas*, ā, m. = *śrī-vāsa*, turpentine. — *Srī-vijaya-prasasti*, *iś*, *f*, N. of a work. — *Srī-vidyā*, *f*. exalted science; a form of Durgā (= *mahā-vidyā-viśeṣaḥ* or *tripura-sundarī*). — *Srī-viśāla*, *as*, ā, *am*, abounding in good fortune. — *Srī-vriksha*, *as*, m. the sacred fig-tree, *Ficus Religiosa*; the *Vilva* tree; a ring or curl of hair on the chest and forehead of a horse; [cf. *śrīvatsakin*]. — *Srī-vriksha*, *as*, m. a curl or lock of hair on the chest of a horse, (perhaps for *śrī-vatsaka*). — *Srī-vrikshānavamī-vrata*, *am*, n. epithet of a particular religious observance. — *Srī-veshta*, *as*, m. 'Saralaxudation,' turpentine; resin. — *Srī-vaishṇava*, *as*, m. a member of the Vaishṇava sect (especially a follower of Rāmānuja). — *Srī-śrī* (*śrī-śrī*), *as*, m. 'husband of *Srī*,' epithet of Vishṇu; of Rāma-āndra, (his wife *Sitā* being regarded as an incarnation of *Srī* or Lakṣmī). — *Srī-salmali-bhāṅga-tīrtha*, *am*, n., N. of a Tirtha. — *Srī-śuka-tīrtha*, *am*, n., N. of a Tirtha. — *Srī-saila*, *as*, m. 'Śrī's mountain,' N. of a mountain. — *Srī-sainja*, *am*, n. 'called after *Srī*,' doves (the various names of *Srī* are applied to this spice). — *Srī-sarasvatī*, *tyau*, *f*. du. Lakṣmī and Sarasvatī. — *Srī-sahodara*, *as*, m. 'brother of *Srī*,' the moon (so called from having been produced with *Srī* and other objects at the churning of the ocean). — *Srī-sūkta*, *am*, n., N. of a Vedic hymn. — *Srī-sraja*, *am*, n., see *Vopa-deva* VI. 7. — *Srī-hari*, *iś*, m., N. of Vishṇu, (*Srī-harer utthānam*, N. of a festival on the fourteenth day of the month Kārttika). — *Srī-hastinī*, *f*. the sunflower, *Heliotropium Indicum* (so called as held in the hand of *Srī* or Lakṣmī). — *Srī-āhva*, *am*, n. 'having the name of *Srī*,' a lotus, (the goddess *Srī* or Lakṣmī is said to have appeared first from within this flower and thence derives many of her names.)

*Srīyas*, Ved. happiness, prosperity; ornament, decoration, (*Sāy. śrīyase* = *śrīye*, *Rig-veda* V. 59. 3.)

*Srīyā*, *f*, Ved. (for 2. *śrī*), the wife of Vishṇu, (thought by some to be a doubtful form.)

*Srīka* = 2. *śrī* (at the end of adj. conps., e. g. *pūṇya-śrīka*, possessing pure majesty; cf. *nīśrīka*, *rigata-s*°).

*Srīla*, *as*, ā, *am*, prosperous, fortunate; rich, wealthy; famous, celebrated.

श्रीत *śrīta*. See p. 1025, col. 3.

श्रीपचायण *śrīpachāyana*, N. of a part of the Romaka-siddhānta.

शु 1. *śru* (regarded by native grammarians as an irregular rt. of cl. 1), cl. 5. P. *śrīnoti* (ep. also A. *śrīnute*, 1st du. P. *śrīnuvas* or *śrīnuvas*), Impv. *śrīnotu* (2nd sing. *śrīnu* Ved., *śrīnuhi*, *śrīnudhi*, *Paṇ.* VI. 4. 102, and *śrudhi*, as if cl. 2), *śrūsvā* (2nd sing. *śrūsvā*, 1st du. *śrūsvā*, 1st pl. *śrūsvā*), *aśrūshūti*, (Ved. forms *śrōshan* = *śrīnvanti*, *śrōshantu* = *śrīnvantu*, *śrīnvīshe*, *śrīnotu*, *śrīnavat*, *śrāvāt*, *śrūsvāt*), *śrōtum*, to hear, listen to (with acc.), give ear to (with acc. or gen.); to be attentive, be obedient, obey; to go (according to *Vopa-deva*): Pass. *śrūyate* (*śrīyate* = *śrūyate*, *Rig-veda* I. 74. 7; *śrīyate* = *śrūyate*, *Rig-veda* I. 15. 8), Aor. *āśrūvi*, to be heard; to be celebrated or renowned (Ved.); to be called (Ved.): Caus. *śrāvayati*, -te, -yitum, Aor. *āśrāvāt*, -ta, or *āśrāvāt*, -ta, to cause any one to hear anything (with two acc.), tell, narrate, relate: Pass. of Caus. *śrāvayate*: Desid. of Caus. *śrāvayīshati*, -te, or (according to some) *śrāvayīshati*, -te: Desid. *śrūshate*, to desire to hear or listen to; to attend to, obey, be obedient to



—*Śruti-bodana*, *am*, n. 'Veda-precept,' holy precept or injunction, the doctrine of the Vedas. —*Śruti-jivikā*, *f*, a law-book or code of laws. —*Śruti-tatpara*, *as, ā, am*, intent on hearing; intent on studying the Veda. —*Śruti-dvaidha*, *am*, n. disagreement or contradiction of any two passages in the Vedas or of two Vedas. —*Śruti-dhara*, *as, ā, am*, ascertaining or perceiving by the ear, hearing; holding or observing the Vedas; (*as*), *m*, N. of a poet; [cf. *śruta-dhara*.] —*Śruti-nidarsana*, *am*, n. the evidence of revelation, testimony of the Veda. —*Śruti-prasādana*, *as, i, am*, gratifying the ear, grateful to the ear. —*Śruti-prāmānyatas*, *ind*, on the authority of the Veda, with the sanction of the Veda. —*Śruti-maṅḍala*, *am*, n. 'ear-circle,' the outer ear. —*Śruti-mat, ān, atī, at*, possessed of ears, capable of hearing. —*Śruti-mūla*, *am*, n. the root of the ear; the text of the Vedas. —*Śruti-mūlaka*, *as, ā, ani*, founded on the Veda, springing from the Veda. —*Śruti-mṛigya*, *as, ā, am*, to be sought by hearing or by the Vedas (not by sight). —*Śruti-varjita*, *as, ā, am*, devoid of hearing, deaf; ignorant or unlearned in the Vedas. —*Śruti-vipratipanna*, *as, ā, am*, dissenting from revelation, disregarding the doctrine of the Veda. —*Śruti-vishaya*, *as, m*, the object of hearing (i. e. sound, see *vishaya*); subject-matter or doctrine of the Veda, any sacred matter or ordinance; (*as, ā, am*), conversant with sacred matters, familiar with the Veda. —*Śruti-vishaya-guṇa*, *as, ā, am*, 'having the quality [sound] which is the object of hearing or which is perceptible by the ear,' epithet of ether. —*Śruti-vedha*, *as, m*, the piercing or boring of the ear. —*Śruti-sphoṭā*, *f*, a kind of creeper (= *karna-sphoṭā*). —*Śruti-smṛiti*, *i, f*, du. the Veda and legal tradition, the Veda and institutes of law. —*Śruti-smṛiti-viruddha*, *as, ā, am*, opposed to the Vedas and to tradition or law. —*Śruti-smṛiti-vihita*, *as, ā, am*, enjoined by the Vedas and the law. —*Śruti-smṛity-udita*, *as, ā, am*, declared or enjoined by the Veda and law. —*Śruty-anuprāsa*, *as, m*, repetition of sound, alliteration. —*Śruty-ukta* or *śruty-udita*, *as, ā, am*, said or enjoined by the Vedas. —*Śruti*, *i, inī, i*, hearing; obeying, observing; having or possessing the Veda, following the Veda. —*Śruti*, *f*, = *śruti*. —*Śruti-karṇa*, *as, ā, am*, Ved. one who has hearing ears, quick-hearing. —*Śrutyā*, *as, ā, am*, Ved. to be heard, famous, glorious. —*Śrutvā*, *ind*, having heard or listened to, &c. —*Śrutvātai, ān, atī, at* (doubtful; said to be a reduplicated form), one who has heard. —*Śrushā*, *as, ā, am*, Ved. (according to some) heard, handed down, (*śrushāte*, according to tradition or ordinance.) —*Śrushī, iā, f*, Ved. hearing, listening to, audience; help, assistance; a boon; prosperity, happiness, abundance, (Sāy. = *yajña-phala-rūpaṇ sukham*, Rīg-veda I. 69, 4.) = *Śrushī-gu, us, m*, N. of the author of one of the Valakbilya hymns. —*Śrushī-mat, ān, atī, at*, Ved. possessing happiness, prosperous, happy, (Sāy. = *sukha-vat*.) —*Śrushī, ind*, (according to some an old inst. or dat. for *śrushīyāi*), Ved. having heard, having listened to, (Sāy. = *śrutvā*, Rīg-veda VIII. 23, 14); 'as soon as heard,' readily, quickly, in a moment, (Sāy. = *kshīpram*; in Rīg-veda II. 3, 9. *śrushī* is regarded as a nom. c. masc. and explained by *kshīpra-guṇaḥ*.) —*Śrushī-vaan, ā, ari, a*, Ved. possessing happiness, granting prosperity, (Sāy. on Rīg-veda I. 45, 2. explains *śrushīvaanāḥ* by *śrushīḥ phalasya dānam tad-bhājāḥ*; in Rīg-veda I. 119, 1. *śrushīvaanam* = *kshīpraṇ sambhaja-mānam* or *sukhavantam*; *śrushīvarīḥ* = *sukhavatyāḥ*, Rīg-veda X. 30, 11); listening to, helping (according to some). —*Śrūyamāna*, *as, ā, am*, being heard, heard. —*Śrūyamāna-va, am*, n. the state or condition of being heard.

*Śrotavya*, *as, ā, am*, to be heard or listened to. —*Śrotas*, *as, n*, the ear; an organ of sense; the trunk of an elephant (as his special organ). —*Śrota-āpanna*, *as, m*, N. of one of the four orders of Buddhist Āryas. —*Śrota-randhra*, *am*, n. an aperture of the proboscis, a nostril. —*Śrotu, us, us, u*, Ved. hearing, a hearer; renowned. —*Śrotu-rāti, is, is, i*, Ved. having renowned wealth or gifts. —*Śrotī, tā, trī, trī*, one who hears, hearing, a hearer; (*tā*), *m*, a pupil. —*Śrotra*, *am*, n. the organ of hearing, ear; conversancy with the Veda or sacred revelation; the Veda; [cf. Angl. Sax. *hleodor*.] —*Śrotra-padānuga*, *as, ā, am*, agreeable to the ear. —*Śrotra-peya*, *as, ā, am*, to be imbibed by the ear, i. e. to be heard respectfully. —*Śrotra-bhīd, i, t, t*, splitting the ears. —*Śrotra-mūla*, *am*, n. the root of the ear. —*Śrotra-sukha*, *as, ā, am*, sounding agreeably, melodious, musical. —*Śrotrādi* ('*ra-ādi*'), *i, n*, 'the ear and the other senses,' i. e. the five senses, (see *indriya*.) —*Śrotriya*, *as, ā, am*, learned in the Veda, conversant with sacred revelation, teachable, docile, well-behaved; (*as*), *m*, a Brāhman versed in the study of the Vedas, a theologian, divine; a Brāhman following a particular branch or school of the Vedas. —*Śrotriya-tā, f*, conversancy with the Vedas, the being a learned Brāhman. —*Śrotriya-sva, am*, n. the property of a learned Brāhman, (Mann VIII. 149.) —*Śromata* (according to Sāy. to be connected with *rt. i. śru*), Ved. fame, renown, (Sāy. *śromatāya* = *kirtimattvāya*, Rīg-veda I. 182, 7; *śromatebhīḥ* = *śrotaryair yasobhīḥ*, Rīg-veda VI. 19, 10; *śromatena* = *śravaṇiyena punstvena*, Rīg-veda VIII. 66, 9.) —*Śroshamāna*, *as, ā, am*, Ved. hearing, listening. —*Śrauta*, *as, i, am*, relating to the ear or hearing; relating or belonging to the Veda, prescribed by the Vedas, founded on the Vedas; sacrificial; (*am*), *n*, any observance ordained by the Vedas; preservation of the sacred fire; the three sacred fires collectively, (viz. *gārhapatya, āhavanīya, and dakṣiṇa*); (*i*), *f*, comparison expressed by a particle (?). —*Śrauta-karman, a, n*, a Vedic rite. —*Śrauta-paddhati, is, f*, N. of a work, (probably belonging to the Sāma-veda.) —*Śrauta-prāyascitta, am, n*, N. of a Parisīṣṭa of the Sāma-veda. —*Śrauta-śrava, as, m*, a proper N. —*Śrauta-sūtra, am, n*, N. of certain Sūtras or Sūtra works based on Śruti or the Veda, see *sūtra*, (ascribed to various authors, such as Āśvalāyana, Kātyāyana, Sāṅkhayana, &c.) —*Śrauta-smārta-kriyā, f*, any act conformable to law and the Veda. —*Śrauta-smārta-dharma, as, m*, a duty enjoined by law and the Veda. —*Śrauta-homa-pariśiṣṭa, am, n*, a Parisīṣṭa of the Sāma-veda. —*Śrautarsha, as, m*, a patronymic from Śrutarshi, a son of Śrutarshi. —*Śrautra, am, n*, the ear; that which relates to the ear or hearing; conversancy with the Vedas. —*Śraushat, ind*, 'may he, i. e. the god, hear us!' an exclamation used in making an offering with fire to the gods or departed spirits; [cf. *vaushat*.] —*श्रु 2. śru* (a less correct reading for *rt. i. śru*, q. v.), *d. i. P. śravati, &c.*, to flow, go, &c. —*śrava, as, m*, (for *srava*, q. v.), flowing, oozing, dripping. —*śravaṇa, am, n*, (for *sravaṇa*, q. v.), the act of flowing, dripping, oozing. —*śrāvā, as, m*, (for *srāvā*, q. v.), flowing, oozing, dripping. —*Śruva, as, m*, (for *sruva*, q. v.), a sacrificial ladle, (according to some *am, n*); a sacrifice, oblation; (*ā*), *f*, a kind of creeper or shrub (= *mūrvā*). —*Śruvā-vikṣha, as, m*, the Vikānkata tree. —*śrotas, as, n*, (for *śrotas*, q. v.), the current of a stream. —*Śrota-ñjana, am, n*, antimony, (for *śrota-ñjana*, q. v.)

*श्रुग्वारु śrugvāru, us, m*, the plant *Flacourtia Sapida* (= *vikānkata*). —*श्रुमिका śrugmika, f*, impure carbonate of soda, natron, alkali. —*श्रुम् śrush*, a form in Ved. assumed by *rt. i. śru* (q. v.) in certain tenses and derivatives. —*Śrushā, śrushī, śrushī, &c.* See col. 1. —*श्रु śrū, ūs*, according to Vopa-deva XXVI. 75. connected with a *rt. śriv* for *śriv*. —*श्रेक् śrek*, another form of *rt. srek*, q. v. —*श्रेटी śreṭī, f*, (perhaps connected with *śreṇī*, cf. *średhī*), a particular numerical notation or progression of figures in arithmetic. —*श्रेणि śreṇī, is, m. f.* or *śreṇī, f*, (according to Uṇādi-s. IV. 5. *i. fr. rt. śri*), a line, row, range; a troop, multitude, number, quantity; a corporation or company of artisans following the same business, a guild or company of traders dealing in the same articles; a bucket, baling vessel. —*Śreṇī-dat* (?), *an, m*, according to Sāy. on Rīg-veda X. 20, 3. *śreṇīdan* = *abhiṣṭa-phala-samūha-pradaḥ* or *śatru-bhṛjo jvala-pankti-pradaḥ*. —*Śreṇī-mat, ān, m*, the commander or master of a company, chief of a corporate body or guild. —*Śreṇī-śas, ind*, in rows or lines; in troops or flocks. —*Śreṇī-dharma, ās, m. pl.* the customs of trades or guilds, (Mann VIII. 41.) —*Śreṇī-bhū, cl. i. P. -bhavati, -bhavitum*, to arrange in line or in regular order, to be or become a heap. —*Śreṇī-bhūta, as, ā, am*, arranged in rows, formed in lines; become or made a heap. —*Śreṇika, as, m*, N. of one of the kings of Magadhā (said to have been contemporary with and patron of Śākya-siṅha); (*ā*), *f*, a tent. —*श्रेधी średhī, f*, [cf. *śreṭī, śreṇī*], any set or succession of distinct things; (in arithmetic) progression; sequence. —*Średhī-phata, am, n*, the sum of a progression. —*Średhī-vyavahāra, as, m*, the ascertainment or determination of progressions. —*श्रेयस् śreyas, ān, asī, as* (considered as compar. of either *śri-mat* or *praśasya*), better, more excellent, superior, preferable; best, excellent, most excellent; more fortunate, very fortunate, more prosperous, very prosperous; (most beloved); (*as*), *ind*, well, most excellent, rather, (*śreyas-na*, rather—than); (*as*), *n*, virtue, moral merit; an act leading to the chief temporal good; good fortune, auspiciousness, prosperity, bliss, final happiness or beatitude; (*ān*), *m*, N. of the eleventh Arhat, (see below); epithet of the second Muḥūrta; N. of the third month (according to a particular reckoning); (*asī*), *f*, a plant resembling pepper, *Pothos Officialis*; the shrub *Cissampelos Hexandra*; yellow myrobalan; and other plants (= *pāṭhā*; = *rāsnā*). —*Śreyah-pari-śrāna, as, ā, am*, toiling after final emancipation. —*Śreyas-kara, as, i, am*, making better or superior; effecting happiness, ensuring felicity, conferring future felicity; auspicious, propitious. —*Śreyas-kāma, as, ā, am*, desiring final felicity, &c. —*Śreyas-tara, as, ā, am*, very much better. —*Śreyas-tva, am, n*, betterness, superiority; final felicity, &c. —*Śreyo-rthīn* ('*yas-ar*'), *i, inī, i*, desirous of the good (of others), wishing well; seeking happiness, desirous of felicity, seeking merit in the performance of religious rites &c., ambitious. —*Śreyasa* at the end of a comp., e. g. *nīh-śreyasa, śvak-śreyasa*, q. v. v. —*Śreyasitarā* or *śreyasitarā, f*, a more excellent woman, (Pāp. VI. 3, 45.) —*Śreyānsa, as, m*, N. of the eleventh Arhat of the present Avasarpīnī, (also written *śreyānsa*). —*Śreṣṭha, as, ā, am*, best (with gen. or loc., e. g. *teshām* or *teshu śreṣṭhāḥ*, best of them), excellent, most excellent, very eminent or illustrious, pre-eminent, highest in rank, higher in rank; most prosperous; oldest, senior; (*as*), *m*, a Brāhman; a

king; an epithet of Vishṇu; of Kuvera; (ā), f. an excellent woman; a kind of shrub (=sthala-pad-mīnī); a root; =medā; (am), n. cow's milk. — Śreṣṭhā-kāshṭha, am, n. the main pillar of a house. — Śreṣṭhā-tama, as, ā, am, the very best, most excellent. — Śreṣṭhā-tā, f. or śreṣṭhā-tva, am, n. betterness, superiority, eminence, excellence. — Śreṣṭhā-bhāḥ, k, k, k, possessing the best. — Śreṣṭhā-vāc, k, k, k, pre-eminent in speech, eloquent. — Śreṣṭhā-sōśis, is, is, is, Ved. having the best splendor. — Śreṣṭhāmla (‘tha-am’), am, n. the fruit of the tamarind. — Śreṣṭhā-srama (‘tha-ās’), as, m. ‘best order,’ one who is in the best order, a householder (considered to belong to the best of the four orders as supporting the other three).

Śreṣṭhīn, ī, inī, ī, best, chief; (ī), m. an artist eminent by birth, the head or chief of a company following the same trade, a president or foreman of a guild or corporation.

Śraishṭhya, am, n. superiority, preference, super-excellence, pre-eminence, superlativeness. — Śraishṭhya-kāma, as, ā, am, desiring superiority.

श्रे śrai, another form of rt. śrā, q. v.

श्रोण śroṇ (also written śloṇ), cl. I. P. śroṇati, śroṇitum, to collect, accumulate, heap together; to go, move (according to Yaska).

श्रोण śroṇa, as, ā, am (according to Uṇādi-s. III. 6. apparently fr. rt. I. or 2. śrū), lame, a cripple; dressed, cooked, matured, (in this sense probably for śrāṇa); (as), m. a kind of disease [cf. I. śravaṇa]; (ā), f. rice-gruel [cf. śrāṇa]; the constellation Śravaṇā, (contracted fr. śravaṇā.)

Śroṇi, is, f. m. (according to Uṇādi-s. IV. 51. fr. rt. I. or 2. śrū), the hip and loins, buttocks; a road, way; [cf. Gr. κλύσι-ς, κλύσιον-ν, κλυσιστήρ; Lat. clūnis, clunaculum; Lith. szlauni-s; Hib. sltas, ‘the thigh, the loins.’] — Śroṇi-taṭa, as, m. the slope of the hips, (see taṭa). — Śroṇi-phala or śroṇi-phalaka, am, n. the hip and loins or the hip only; the hip-bone (os ilium). — Śroṇi-varjam, ind. except the hips. — Śroṇi-vimba, am, n. a waist-band. — Śroṇi-sūtra, am, n. a string worn round the loins; a sword-belt.

Śroṇī, f. = śroṇī above; N. of a river.

श्रोतोन्न श्रोतो-’njana. See under 2. śro-tas, p. 1028.

श्रोत्र śrotra, śrauta, &c. See p. 1028.

श्रोमत śramata, śroshamāṇa, &c. See p. 1028, col. 2.

श्रीपर śraushat. See p. 1028, col. 2.

श्रीष्टिन śraushtīn, ī, m. (fr. śrushṭī = kshīpra), Ved. having speed, quick, rapid, (according to Śāy. on Rīg-veda VIII. 48. 2. śraushṭī = kshīpra-gāmy aśvāḥ.)

श्रीह्वा śry-āhva. See under 2. śrī.

श्रीक्ष्ण ślakshṇa as, ā, am (according to Uṇādi-s. III. 19. fr. rt. śliṣh), small, fine, thin, minute, slender, delicate; smooth, even, plain, polished; beautiful, pleasing, charming, soft, gentle, mild, amiable; honest, sincere, candid. — Ślakshṇa-vāc, k, m. smooth bark; (ī), m. ‘having a smooth bark,’ a kind of plant (=asmantaka).

Ślakshṇaka, as, ā, am, smooth, even; beautiful, pleasing; (am), n. the fruit of the Areca Catechu, the Areca nut.

Ślakshṇaya, Nom. P. ślakshṇayati, -yitum, to make thin or small.

श्लङ्क ślank (=rt. śrank, q. v.), cl. I. A. ślankate, śaslanke, ślankitum, to go, move.

श्लङ्ग ślang (=rt. śrang), cl. I. P. ślangati, &c., to go, move.

श्लथ ślath (apparently a later form of rt. śrath, q. v.), cl. I. 10. P. ślathati, &c., ślathayati, -yitum, to be loose or relaxed or flaccid, be unfastened; to be weak; to hurt, kill.

Ślatha, as, ā, am, relaxed, loose, flaccid; untied, unfastened; dishevelled (as hair). — Ślatha-bandhana, as, ī, um, having the muscles relaxed. — Ślatha-lambin, ī, inī, ī, hanging loosely. — Ślathodyama (‘tha-ud’), as, ā, am, relaxing one’s efforts.

Ślathat, an, anti, at, being loose or relaxed.

श्लवण ślavaṇa, as, m. = śravaṇa; [cf. śloṇa.]

श्लक्ष्ण ślakh (=rt. śakh), cl. I. P. ślakhati, ślakhitum, to pervade, penetrate, embrace.

श्लघ्न ślāgh, cl. I. A. ślāghate (ep. also P. -ti), śaslāghe, aślāghishṭa, ślāghitum, to flatter, coax, wheedle (with dat.); to praise, commend, applaud, celebrate, eulogise; to be proud of, boast of (with inst.): Pass. ślāghyate, Aor. aślāghi, to be praised or celebrated or magnified: Caus. ślāghayati, -te, -yitum, Aor. aśaslāghat, to approve, praise, celebrate, congratulate; [cf. Gr. σφῆ-γρον, probably κόλαξ; Hib. sleigh, ‘adoration,’ sleachd, ‘adoration,’ sleachdaim, ‘I adore.’]

Ślāghama, am, n. the act of flattering, praising, &c. Ślāghaniya, as, ā, am, to be praised, praiseworthy, laudable, commendable.

Ślāghamāna, as, ā, am, flattering, praising; congratulating one’s self, rejoicing.

Ślāghayitvā, ind. having praised or applauded.

Ślāghā, f. flattery, praise, commendation, panegyric, eulogium; boasting; service, obedience; wish, desire. — Ślāghā-vaha, as, ā, am, meriting praise.

Ślāghita, as, ā, am, flattered, praised, commended.

Ślāghitvā, ind. having flattered, having praised, &c. Ślāghin, ī, inī, ī, flattering, praising, commending; desiring.

Ślāghya, as, ā, am, to be praised or commended, praiseworthy, entitled to praise or veneration, venerable, respectable, honourable.

Ślāghyamāna, as, ā, am, being praised, &c.

श्लिकु ślika, us, m. (according to Uṇādi-s. I. 33. fr. rt. 2. śliṣh), a servant, slave, dependant; a profligate or low person, libertine, debauchee; (w), n. astronomy, astrology.

श्लिष 1. śliṣh (=rt. I. śriṣh), cl. I. P. śleshati, śislesha, śleshitum, to burn, consume by fire.

I. ślesha, as, m. burning.

श्लिष 2. śliṣh, cl. 4. P. ślishyati (ep. also A. -te), śislesha, ślekhayati, aśliṣhat (in the sense of ‘to embrace’), aśliṣhat (and according to some also aśliṣhit in other senses), śleshitum, to adhere, cling to, be united or connected with; to embrace; to unite, tie, join, connect: Pass. ślishyate, Aor. aśleshi, to be joined or connected; to be implied or intimated; cl. 10. P. or Caus. śleshayati, -yitum, Aor. aśiśliṣhat, to cause to embrace; to embrace, connect: Desid. śiśliṣhāti: Intens. śeshliṣhyate, śeshleshti; [cf. Gr. κλη-ίς, κλέις, κλει-δός, κλέι-ω; Lat. clāvī-s, clau-d-o: Old Germ. slīuz-u: Slav. kljuzi, ‘a key,’ kljuzati se, ‘to agree.’ Hib. crios, ‘a belt, girdle.’]

Śliṣhā, f. clinging, embracing, an embrace.

Śliṣhta, as, ā, am, clung to, adhered to; touched by; leaning on; embraced; connected so as to be susceptible of a double interpretation, (applied to a figure of speech by which two objects are closely connected and epithets applied to both in common), implied.

Śliṣhī, is, f. adherence, connection; embrace; (is), m., N. of a son of Dhruva.

Śliṣhitvā, ind. having clung or adhered, having embraced.

Śliṣhyat, an, anti, at, clinging to, adhering to, being in close contact with; embracing.

Śliṣhyamāṇa, as, ā, am, being embraced, &c.

2. ślesha, as, m. adhering or clinging to; embracing, an embrace; union, junction, contact, proximity; association, society, presence; a figure of rhetoric, connection of words so as to admit of a double meaning, verbal equivocation, paronomasia, pun, irony, implied meaning. — Ślesha-bhittika, as, ā, am, resting on or adhering to a wall, (said to mean simply ‘resting on.’) — Śleshārtha (‘sha-ar’), as, m. a meaning other than the literal one, a second sense hidden in the obvious one, implied meaning.

Śleshaṇa, am, n. the act of adhering, embracing, &c.

Śleshaṇīya, as, ā, am, to be embraced, &c.

Śleshin, ī, inī, ī, adhering, clinging to, embracing.

Śleshmaka, as, m. phlegm, the watery or phlegmatic humor.

Śleshmaṇa, as, ā, am, phlegmatic; (ā), f. a kind of plant (=tarpaṇī).

Śleshman, ā, m. phlegm, rheum, the phlegmatic humor, (one of the three humors of the body; see dhātu). — Śleshma-ghna, as, ā or ī, am, removing phlegm; (ā), f. Arabian jasmine; a kind of tree (=ketaka); (ī), f. Arabian jasmine; hogweed; another plant (=jyotishmatī); the three spices (=tri-kaṭu). — Śleshma-ja, as, ā, am, produced or proceeding from phlegm. — Śleshma-dhātu, us, m. the phlegmatic humor. — Śleshma-ha, as, ā, am, removing phlegm; (as), m. a medicinal plant (=kaṭ-phala). — Śleshmāisāra (‘ma-at’), as, m. dysentery or diarrhoea produced by vitiated phlegm. — Śleshmāntaka (‘ma-am’), as, m. ‘destroying phlegm,’ a kind of plant (=yēśhīla, bahu-vāra). — Śleshmāśru (‘ma-as’), u, n. a tear consisting of phlegmatic humor. — Śleshmaujas (‘ma-oj’), as, n. the phlegmatic humor.

Śleshmala, as, ā, am, phlegmatic, abounding or affected with phlegm, &c.; (as), m. the plant Cordia Myxa or Latifolia.

Śleshmāta, as, m. a kind of tree, = śleshmātaka.

Śleshmātaka, as, m. the tree Cordia Myxa. — Śleshmātaka-maya, as, ī, am, made of Cordia Myxa.

Śleshmātaka-vana, am, n. ‘forest of Śleshmātaka trees,’ N. of a forest about Go-kaṇṇa (where Śiva is said to have been concealed in the form of a stag).

Ślaishmika, as, ī, am, relating or belonging to phlegm, phlegmatic; producing phlegm.

श्लिपद ślipada, am, n. (thought by some to be fr. rt. 2. śliṣh + pada), morbid enlargement of the leg, swelled leg, elephantiasis. — Ślipada-prabhava, as, m. ‘source of elephantiasis,’ the Mango tree. — Ślipadāpaha (‘da-ap’), as, m. ‘removing or curing elephantiasis,’ a kind of tree (=putra-jīva).

Ślipadin, ī, inī, ī, having a swelled leg, club-footed; (ī), m. a club-footed man.

श्लील ślīla, as, ā, am (for śrīla), prosperous, fortunate, affluent, happy.

श्लु ślu, one of the three technical terms for grammatical elision classed with luk, q. v.

श्लोक ślok (probably rather a Nom. fr. śloka below), cl. I. A. ślokate, ślokitum, to versify, compose or make verses, hymn or praise in verse; to be put together or composed; to acquire; to relinquish, abandon.

Śloka, as, m. (probably connected with rt. I. śru; according to Rāmāyaṇa I. 2, 33. fr. śloka, ‘sorrow,’ the first Śloka having resulted from the involuntary expression of Vālmīki’s grief at beholding a bird killed by a fowler), praising or hymning in verse, a hymn of praise; an object of praise; celebrity, renown, fame, reputation; a particular kind of common epic metre (also called Anuśṭubh, consisting of four Pādas or quarter verses of eight syllables each, or two lines of sixteen syllables each; the following is the usual scheme applicable

to both lines . . . . . | . . . . ., the mark denoting either long or short, and the sixth syllable being either short or long, but if short, then requiring the seventh to be short also, and if long, then long; any verse or stanza; a proverb, saying; = *vāc* (Naigh. I. 11). — *Sloka-tā*, f. or *sloka-tva*, am, n. versification; celebrity in verse. — *Sloka-draya*, am, n. a couple of Slokas, two verses. — *Sloka-baddha*, as, ā, am, composed in Slokas. — *Sloka-mātra*, am, n. a single Sloka.

— *Slokaya*, Nom. P. *slokatayati*, -yitum, to celebrate in song.

*Slokin*, ī, inī, ī, Ved. having hymns of praise, receiving praise, praised, lauded.

*Slokyā*, as, ā, am, being in hymns of praise, belonging to Slokas.

**श्लोण** *śloṇ* (also written *śroṇ*), cl. I. P. *śloṇati*, *śloṇitum*, to accumulate, collect, assemble, heap together: Caus. *śloṇayati*, -yitum, Aor. *asūśloṇat*.

**श्लोण** *śloṇa*, as, m. (= *śroṇa*; cf. *a-śloṇa*), a lame man, cripple.

**श्लग्नि** *śvaghnin*. See col. 2.

**श्वङ्क** *śvank* (also written *svank*), cl. I. A. *śvankate*, *śaśvankte*, *śvankitum*, to go, move.

**श्वङ्ग** *śvang* (also written *śrang*, *svang*, &c.; cf. rt. *śvank*), cl. I. P. *śvangati*, *śvangitum*, to go, move.

**श्वच्** *śvac* or *śvañc* (=rts. *śañc*, *śvaj*), cl. I. A. *śvacate*, *śvañcate*, &c., (Ved. form *śvañcayah*, Rīg-veda X. 138, 2; *śaśvacai*, see s. v.), to go, move; to gape, open, be opened, be split.

**श्वज्** *śvaj* or *śvañj* (=rts. *śvac*, *śañc*), cl. I. A. *śvajate*, *śvañjate*, &c., to go, move.

**श्वञ्च्** *śvañc*. See above under rt. *śvac*.

**श्वथ** 1. *śvath* (=rt. 2. *śath*), cl. 10. P. *śvathayati*, -yitum, to speak ill; (according to some) to speak well or correctly; to be accurate or true.

**श्वथ** 2. *śvath* or *śvañth* (=rts. 3. *śath*, *śvath*, *śath*), cl. 10. P. *śvathayati*, *śvañthayati*, &c., -yitum, to finish, accomplish, adorn; to leave unfinished or unadorned; to go, move.

**श्वान** *śvan*, ā, m. (according to Uṇādi-s. I. 158. fr. rt. *śvi*, perhaps fr. a participial base *śvant*; Nom. sing. du. pl. *śvā*, *śvānav*, *śvānas*; Acc. *śvānam*, *śvānav*, *śvanas*; Inst. *śvānā*, *śvañhyām*, &c., Gram. 155. a), a dog, hound, cur; (*śunī*), f. a female dog, bitch. *Śvan* becomes *śvā* for *śva* in some compounds, see below; [cf. Zend *spā*; Gr. *ku-ov*, *kuvōs* (= *śunas*), *ἀλ-kuvōv*; Lat. *can-is* (for *cvan-ī-s*), *catulus*; Goth. *hun-d-s*; Lith. nom. *svū*, gen. *szunas*; Hib. nom. cu. and pl. *coin*; Russ. *sobaka* (for *shaka*); Pers. *seg.*] — *Sva-kishkin*, ī, inī, ī, Ved. (according to some) having the tail of a dog, (Sāy. connects *kishkin* with *kishku*, 'a staff, thunderbolt,' Atharva-veda VIII. 6, 6.) — *Sva-kriḍin*, ī, m. one who sports with dogs, a dog-feeder or trainer, a breeder of sporting dogs. — *Sva-gaṇa*, as, m. a pack or collection of dogs. — *Svagaṇika*, as, m. 'one who has to do with packs of dogs,' a hunter; (as, ī), m. f. a dog-feeder; one who is drawn by dogs. — *Sva-gaṇin*, ī, inī, ī, having packs of hounds. — *Sva-graha*, as, m. 'dog-seizure,' epithet of a particular disease or the deity presiding over it. — *Sva-ghnī*, see under *śva-han*. — *Sva-cāṇḍāla*, am, n. a dog and an outcast. — *Sva-āllī*, f. a kind of pot-herb (= *śunaka-āllī*). — *Sva-jāghani*, f. a dog's thigh, the haunch of a dog, (Manu X. 108.) — *Sva-danśhtraka*, as, m. a kind of plant (= *go-kshura*). — *Sva-danśhtrā*, f. a dog's tooth; a kind of plant (= *go-kshura*). — *Sva-dhūr-*

*ta*, as, m. 'dog-rogue,' a jackal. — *Sva-nara*, as, m. a dog-like fellow, low fellow, curish or snappish fellow. — *Sva-niśa*, am, ā, n. f. 'dog-night,' a night on which dogs bark and howl. — *Sva-pac*, k, or *śva-pāca*, as, ā, m. f. 'dog-cooking,' a man or woman of a low and degraded caste, (see *Sva-pāka*); a public executioner; a dog-feeder, dog-keeper; (ī), f. a form of one of the Saktis of Śiva. — *Sva-pāda*, am, n. a dog's foot; a mark like a dog's foot to be branded on the forehead of a thief. — *Sva-pāka*, as, m. 'dog-cooking,' a man of a degraded and outcast tribe (described as son of an Ugra woman by a Kshatriya, and classed with the Cāṇḍāla, q. v.; he is required to live outside towns, to eat his food in broken vessels, to wear the clothes of the dead, and to be excluded from all intercourse with other tribes; he can possess no other property than asses and dogs, and his only office is to act as public executioner or to carry out the bodies of those who die without kindred); (ī), f. a woman of the above low or outcast tribe. — *Sva-phala*, am, n. the lime or common citron. — *Sva-phalka*, as, m., N. of the son of Pṛiśai (or according to others of Vṛiṣṇi); he was husband of Gāndiui, by whom he had a son named Akṛitṛa). — *Sva-bhīru*, us, m. 'dog-fearing,' a jackal. — *Sva-bhojana*, as, m. 'having dogs for food,' N. of a Naraka. — *Sva-yātu*, us, m., Ved. a demon in the shape of a dog. — *Sva-yūthya*, am, n. a number or pack of dogs. — *Sva-rūpa-dhārīn*, ī, inī, ī, wearing or having the form of a dog. — 1. *śva-val*, ān, m. possessing or keeping a dog, a dog-feeder, dog-trainer. — 2. *śva-val*, ind. like a dog, cur-like. — *Sva-vṛitti*, is, f. the life of a dog; condition of a dog; service, servitude (which a Brāhman ought not to engage in). — *Sva-vyāghra*, as, m. a beast of prey, a tiger; the hunting leopard or Chita. — *Sva-suta*, as, m. the plant Cooyza Aspera. — *Sva-sprishṭa*, as, ā, am, touched by a dog, defiled. — *Sva-hata*, as, ā, am, killed by a dog, killed by dogs. — *Sva-han*, ā, ghnī, a, Ved. one who kills with dogs; (ā), m. a hunter; (ghnī), f. the wife of a hunter. — *Svā-karṇa*, as, m. a dog's ear. — *Svā-danta*, as, m. (*śvā* for *śva*), a dog's tooth. — *Svā-pada*, as, m. a beast of prey, wild beast; a tiger; (as, ī, am), relating or belonging to a wild beast, ferocious, savage, (in this sense properly an adj. fr. *śvā-pada*, and therefore to be written without a hyphen.) — *Svāpada-sevita*, as, ā, am, frequented or infested by wild beasts. — *Svāpadā-ārita* ('*da-āc*'), as, ā, am, overrun or infested by wild beasts. — *Svāpadāmsarāna* ('*da-an*'), am, n. the pursuit or chase after a wild animal. — *Svā-puṭṭha*, as, am, m. n. a dog's tail. — *Svāvī-charāna*, am, n. (i. e. *śvā-vidh*, see below, + *śaraṇa*), the lair or resting-place of a porcupine, (a porcupine's hole has always two or more entrances. — *Svā-vidh*, t, m. (*śvā* for *śva*), a porcupine, hedgehog. — *Svāśva* (*śva-as*), as, m. 'having a dog for a horse,' epithet of Bhairava (or Śiva in a terrific form, sometimes represented as mounted on a dog).

*Sva* at the end of comps. = *śvan* above.

**श्वग्नि**, ī, m. (according to some *śva* is for *śva*, and the word is thought to mean 'one who destroys his own,' others connect it with *śva-han*), Ved. a gamester, (Sāy. = *devana-sīla*.)

**श्वगाṇिका**, as, m. (fr. *śva-gaṇa*), one who has to do with packs of dogs, a hunter; (as, ī), m. f. one who lives by feeding or keeping dogs, a dog-keeper; one who is drawn by dogs.

**श्वाना**, as, m. a dog; the wind, (according to Sāy. on Rīg-veda I. 161, 13. *śvānam* = *antarikṣhe śvasantam vāyum*); (ī), f. a female dog, bitch. — *Svāna-āllikā*, f. a kind of pot-herb. — *Svāna-nidrā*, f. a dog's sleep; light slumber. — *Svāna-vaikhari*, f. 'dog's speech,' a term for angry snarling on trifling occasions. — *Svānoḍkhiṣṭa* ('*na-ud*'), am, n. anything left by a dog.

**श्वभ्र** *śvabhr* [cf. rt. *śvart*], cl. 10. P. *śvabhṛayati*, -yitum, to go, move; to live

in misery (in a hole?); to break, pierce, bore, make a hole.

**श्वभ्र**, am, n. a hole, gap, chasm; a den.

**श्वयथु** *śvayathu*, *śvayīci*. See under rt. *śvi*.

**श्वन्ते** *śvart* (also written *svart*; cf. rt. *śvabhr*), cl. 10. P. *śvartayati*, &c., -yitum, to go, move; to live in misery or distress.

**श्वल्** *śval* or *śvall*, cl. I. P. *śvalati* or *śvallati*, *śaśvāla* or *śaśvālla*, *śvalitum* or *śvallitum*, to go quickly, run.

**श्वल्क्** *śvalk* [cf. rt. *śulk*], cl. 10. P. *śval-kayati*, -yitum, to tell, narrate.

**श्वल्ल** *śvall* = rt. *śval* above.

**श्वशुर** *śvaśura*, as, m. (perhaps for original *śva-śura*, see *śura*; in Uṇādi-s. I. 45. said to be fr. rt. ī. *śv* with *śu* for *śu* prefixed), a father-in-law, a wife's or husband's father; one to be treated as a father-in-law, a venerable man; a proper N.; (au), m. du. a father and mother-in-law; [cf. Zend *qaśura*; Gr. *ἐκuπό-s* for *afekupó-s*; Lat. *soecr* for *svocer*; Goth. *svaithra*; Old Germ. *svēhur*; Angl. Sax. *sweger*, *svœor*; Slav. *svēkru*; Lith. *szeszura-s*; Cambro-Brit. *švegrun*.]

**श्वशुराका**, as, m. a father-in-law.

**श्वशुर्या**, as, m. a brother-in-law, wife's brother, husband's brother; a husband's younger brother.

**श्वश्रु**, ās, f. a mother-in-law; [cf. Gr. *ἐκuπα*; Lat. *soerus*; Goth. *svaithrō*; Old Germ. *svigir*; Cambro-Brit. *švegyr*; Slav. *svēkruvi* or *svēkry*; perhaps Lith. *švėvėl*.] — **श्वश्रु-श्वशुरा**, au, m. du. mother and father-in-law.

**श्वस्** 1. *śvas*, cl. 2. P. *śvasiti*, (also apparently cl. I. P. A. *śvasati*, -te, in certain forms and according to a various reading in Naigh. II. 19), Impf. *asvasit* or *asvasat* (Pān. VII. 3, 98, 99, cf. rt. 1. *rud*), Pot. *śvaset* (cl. I), Impv. *asvasitu* (or *śvasatu*, 2nd pl. A. *śvasadhvam*), *śaśvāsa*, *śvasishyati*, *asvasit*, *śvasitum*, to breathe, respire, draw breath, live, pant, puff, sigh; to hiss, snort; to strike, kill, (enumerated among the *vadhakarmāṇah* in Naigh. II. 19); Caus. *śvasayati*, -yitum, Aor. *asīvasat*, to cause to breathe easily, to refresh; Desid. *śīvasishati*; Intens. *śūsvasyate*, *śāśvasiti*, to breathe frequently, pant; [cf. Lat. *queri*, *ques-tus*; Angl. Sax. *hwosan*, perhaps *lystian*, *hyst*, *gist*.]

**श्वसत**, an, atī (ep. also *antī*), at, breathing, sighing.

**श्वसथा**, Ved. breathing; hissing; snorting.

**श्वसाना**, as, m. air, wind; epithet of a demon of drought vanquished by Indra [cf. *śushpa*]; the thorny plant *Vangueria Spinosa*; (am), n. breathing, respiration, breath; sighing. — **श्वसानासना** ('*na-as*'), as, m. 'air-eater, breath-eater,' a snake, serpent. — **श्वसानेश्वरा** ('*na-īś*'), as, m. 'breath-lord,' the tree *Pentaptera Arjuna*. — **श्वसानोत्सुका** ('*na-ut*'), as, m. 'eager for air' or 'fond of hissing,' a snake. — **श्वसानोर्मि** ('*na-ūr*'), is, m. f. a wave or gust of wind.

**श्वसामाना**, as, ā, am, breathing; panting, snorting, hissing.

**श्वसिता**, as, ā, am, breathed, sighed; breathing, sighing; (am), n. breathing, breath, respiration, sighing, a sigh.

**श्वसि-वत्**, ān, atī, at, Ved. possessed of breath, vivifying, (according to Sāy. on Rīg-veda I. 140, 10. *śvasivān* = *śvasana-vān jvālabhis ceshīā-vān prānana-vān vā*.)

**श्वसुना**, as, m. a kind of plant (= *kshata-gṇa*).

**श्वसा**, as, m. breathing, breath, inspiration, respiration; sighing; a sigh; air, wind; affection of the breath, hard breathing, asthma. — **श्वसा-कासा**, as, m. 'breath-cough,' asthma. — **श्वसा-कुṭhāra**, as,

m. a particular drug used as a remedy for asthma. — *Svāsa-tā*, f. breathing, respiration, aspiration. — *Svāsa-prasvāsa-dhāraṇa*, am, n. suppression or suspension of inspiration and expiration (= *prāṇāyāma*, q. v.). — *Svāsa-rodhā*, as, m. an obstruction of the breath. — *Svāsa-hikkā*, f. a kind of hicough. — *Svāsa-heti*, is, f. 'cure for hard breathing, sleepiness, sleep. — *Svāsāri* ('*sa-ari*), is, m. 'breath-enemy,' a kind of plant (= *pushkara-mūla*). — *Svāsōchhṛvāsa* ('*sa-uc*'), au, m. du. inspiration and expiration, respiration.

*Svāsita*, as, ā, am, caused to breathe, refreshed, invigorated.

*Svāsīn*, ī, inī, ī, breathing, respiring; (ī), m. air, wind.

**श्र्वास्** २. *svas*, ind. (according to some connected with a lost rt. *svi* in *svit*, 'to be white,' and originally denoting 'the morrow's dawn'), to-morrow; future, (at the beginning of a comp.); future happiness or fortune, (apparently used in this sense at the beginning of certain comps.); a particle implying auspiciousness; [cf. Lat. *cras*.] — *Svāśśreyasa*, as, ā, am, 'happy in the future, happy, prosperous; (am), n. happiness, prosperity; Brahma, the Supreme Spirit; (am), ind. happy, well, right. — *Svāś-sutyā*, f., Ved. to-morrow's preparation of the Soma. — *Svō-bhūta*, as, ā, am, being to-morrow; (e), ind. on its being to-morrow. — *Svō-vasīya*, as, ā, am, 'happy for all future time,' auspicious, fortunate; (am), n. happiness. — *Svō-vasīyas*, ān, asi, as, fortunate, prosperous, auspicious. — *Svō-vasīyasa*, as, ā, am, fortunate, auspicious; (am), n. auspiciousness, good fortune. — *Svō-vasīyasa*, am, n., Ved., N. of Brahma.

*Svastana*, as, ī, am, belonging to the morrow, what will be to-morrow, future; (am), n. the future [cf. Lat. *crastinus*]; (ī), f., sci. *vibhakti*, a grammatical term for the personal terminations of the first future.

*Svastya*, as, ā, am, belonging to the morrow, what will be to-morrow, future.

**श्र्वागणिक** *svāgānika*. See p. 1030, col. 2.

**श्र्वात्** १. *svātra*, as, ā, am (probably fr. rt. *svi*; cf. *śvasa*, *śiva*), Ved. increasing, powerful, strong, flourishing, blooming (according to some); quick, swift, (Sāy. = *kshipra-dharmaka*, Rīg-veda X. 46, 7); (am), ind. quickly, (Sāy. = *kshipram*); (am), n. prosperity, riches, wealth. — *Svātra-bhāj*, k, k, k, Ved. wealth-associated, endowed with riches.

२. *svātra*, Nom. P. *svātrati*, &c., Ved. to go, hasten, (enumerated among the *gati-karmāṇaḥ* in Naigh. II. 14.)

*Svātrya*, as, ā, am, Ved. causing prosperity or happiness, (Sāy. = *sukhāvaha*); going quickly, (Sāy. = *kshipra-gamanārha*.)

**श्र्वाण** *svāna*, &c. See p. 1030, col. 2.

**श्र्वाण** *svānta*, as, ā, am, Ved. wearied; placid, (Sāy. = *śrānta* or *sānta*, Rīg-veda I. 145, 4.)

**श्र्वापद** *svā-pada*, *svā-viḍh*, &c. See under *svan*.

**श्र्वाशुरि** *svāśuri*, is, m. (fr. *śvaśura*), a patronymic.

**श्र्वि** *svi* (this rt. assumes the form *śu*, q. v., in some of its tenses and derivatives; cf. rt. *śav*), cl. I. P. *svayati*, *śusāra* or *śisvāya* (2nd sing. *śusāvītha* or *śisvayītha*, 3rd du. *śusu-vatus* or *śisvīyatus*), *śvayishyati*, *śvayit* or *śvat* or *śisvīyat*, Prec. *śvīyāt*, *śvayitum*, to swell, increase, grow; to thrive; to appear (Ved., see *vi-śvi*, referred by some to rt. *śvit*); to go, approach: Pass. *śvīyate*, Aor. *śvīyati*: Caus. *śvāyayati*, -*yitum*, Aor. *śvīyavat* or *śisvīyavat*, (according to others also *śisvīyat*): Desid. of Caus. *śvāsāvayishati* or *śisvāvayishati*, to cause to swell or

grow or be prosperous: Desid. *śisvayishati*: Intens. *śesvīyate*, *śosvīyate*, *śosvīyiti*, *śesvcti*, to swell much; [cf. Gr. *κν-έ-ω*, *κν-ός*, *κν-μα*, *κν-η-μα*, *κν-αρ*, *κν-τ-ος*, *κν-λό-ς*, *κν-λό-ια*, *κν-λό-ς*, *κν-λό-ν*, *έ-γ-κν-ισάος*, *κν-ισα*, *κν-απος*, *κν-αθος*, *κν-απος*, *κν-κν-ίς*, *κν-κν-ίς*, (probably also) *κν-ων*, *κν-ω*, *κν-έω*, perhaps also *κν-μ-η* (for *κν-μ-η*): Lat. *in-ct-ens*, *cu-mu-lu-s*, *cav-u-s*, *cav-li-s*, *cav-lic*, *caelu-m*, *ciliu-m*, *super-cili-um*, *cuneus*, *cresecere*; *coma*: Goth. *us-hul-on*, *hul-undi*: Old Germ. *hol*, (according to some) *wi-t*, 'wide' (= *svita*): Angl. Sax. *hol*: Hib. *cln-neas*, *cinneachdán*, 'growth, increase.']

*Svīti*, is, f. swelling, increasing.

*Svīma*, as, ā, am, swollen, &c. See s. v.

*Svāyamaṇa*, as, ā, am, being swollen, swelling, enlarging, expanding.

*Svāyamaṇa*, as, ā, am, Ved. swelling or increasing excessively, enlarging, expanding.

*Svāya*, as, m. swelling, increase.

*Svāyathu*, us, m. swelling, intumescence. — *Svāyathu-śikīṭṣā*, f. the cure or treatment of swellings, &c.

*Svāyana*, am, n. swelling, intumescence.

*Svāyitvā*, ind. having swelled or increased.

*Svāyicī*, is, f. sickness, disease.

**श्र्विक** *svikra*, ās, m. pl., N. of a race; [cf. *svāikna*.]

**श्र्वि** *svit* (perhaps a kind of Nom. based on a lost rt. *svi*, cf. Zend *spī-tama*, &c.), cl. I. A. *svēate* (Ved. also P. *ti*), *śisvite*, *śvetishyate*, *śvetishaṭa*, *śvitat*, *śvetitum*, to be or become white, (according to Vopa-deva XXI. 15. *śvetayati* = *śvetāśvam āśaṣṭe*); [cf. Lith. *svēčiu* for *svetiu*, 'I shine'; Inf. *svēti* for *svē-ti*, (perhaps also) *svēlta-s*, 'the world'; *kaičiu* for *kaitiu*, *kaitinu*, 'I make hot'; *kais-tu* for *kait-tu*, 'I become warm'; *kaitau*: Slav. *svit-ati*, 'to become light'; *svet*, 'light, the world.']

*Svīta*, as, ā, am, white; (am), n. whiteness (according to Sāy.).

*Svītāna*, as, ā, am, Ved. being white, white-coloured, (Sāy. = *śvetamāna*, *śveta-varṇa*, Rīg-veda VI. 6, 2.)

*Svīti*, whiteness, a white colour (according to Sāy.). — *Svīty-ant*, an, -*tīti*, ak, Ved. going to whiteness, becoming white, white-coloured, fair-complexioned, white, (Sāy. on Rīg-veda VII. 83, 8. *svītyantāḥ* = *svītam śvāityaṇa nairmalyam aīnto gādchantāḥ*.)

*Svītta*, as, ā, am, see Pāp. VII. 2, 16, 17.

*Svītva*, white (according to Sāy. on Rīg-veda I. 100, 18).

*Svītnya*, as, ā, am, Ved. white, white-coloured, fair-complexioned (said of the winds or Mamts according to Sāy. on Rīg-veda I. 100, 18; but according to some more probably referring to the fair-coloured worshippers of Indra as opposed to the darker aborigines of India).

*Svītya*, as, ā, am, white, white-coloured.

*Svītra*, am, n. morbid whiteness of the skin, white leprosy, vitiligo; = *antariksha* (Ved., cf. *svāitrcya*); (ā), f. a proper N. — *Svītra-ghnī*, f. 'removing whiteness of the skin,' the plant *Tragia Involucrata* (= *pita-parṇi*).

*Svīrtin*, ī, inī, ī, affected with whiteness of the skin or leprosy, leprosy; (ī), m. a leper.

*Svītrya*, as, m. Ved. a son of Svītā.

*Sveta*, as, ā or *svēni*, am, white, dressed in white; (as), m. white (the colour); the planet Venus or its regent Sukra; the sixth range of mountains dividing the known continent, the white mountains separating the Varshas of Hiranmaya and Rāmyaka; one of the minor Dvīpas or divisions of the world, (see *śveta-dvīpa*); a white cloud; cumin seed; a conch-shell; N. of a particular Avatāra of Śiva; of a manifestation of Viṣṇu in his Varāha incarnation (worshipped in a particular part of India); N. of one of Śiva's pupils; (as, ā), m. f. a small white shell, cowri; (ā), f. one of the tongues of Fire; a kind of grass, *Andropogon Aciculatum*; a kind of plant (=

*kāshṭha-pāṭalā*); *Aconitum Ferox*; various other plants (= *aparājītā*; = *śveta-vīhātī*; = *śveta-kantakāri*; = *pāshāṇa-bhedīn*; = *silā-vaḥkalā*; = *chūrikā-patīrī*); hogweed; white *Dūrvā* grass; bamboo-manna; crystal; clayed or candied sugar; a mystical term for the letter 8; (am), n. silver; (*śveta vaidārva* or *vaidārva* or *vaidārva* is according to some 'a serpent demon,' others give *svāita-vaidārva* as signifying 'a particular deity connected with the sun'); [cf. Goth. *hveit-s*, 'white'; (perhaps) *hveitei*, 'wheat' Old Germ. *hviz*, *viz*: Old Sax., Angl. Sax., Old Norse *hvūt*: Lith. *kvėty-s*, 'wheat.']] — *Sveta-kantakāri*, f. a species of plant (= *pyryan-kari*). — *Sveta-kandā*, f. 'having a white bulb,' the plant *Aconitum Ferox*. — *Sveta-kamala*, am, n. a white lotus. — *Sveta-kākiya*, as, ā, am, belonging or relating to a white crow. — *Sveta-kīṇīhī*, f. a species of *Kīṇīhī* with white blossoms. — *Sveta-kūjīya*, as, m. 'white elephant,' Indra's elephant *Airāvata*. — *Sveta-kuśa*, as, m. white *Kuśa* grass (= *purṇya-trīṇa*). — *Sveta-kushṭha*, am, n. white leprosy. — *Sveta-ktu*, us, m. a Buddha or Jaina saint; epithet of the descending node; N. of a Brāhman; of a sage (son of Uddā-laka). — *Sveta-keśa*, as, m. white hair; a variety of the *Hyperanthera Moringa*. — *Sveta-kola*, as, m. 'having a white or glittering breast,' the *Saphara* fish. — *Sveta-khadīra*, as, m. a white variety of the *Khadīra* tree. — *Sveta-gangā*, f. 'the white Ganges,' N. of a river. — *Sveta-gaja*, as, m. a white elephant; the elephant of Indra. — *Sveta-garut*, t, or *śveta-garuta*, as, m. 'white-winged,' a goose. — *Sveta-guñjā*, f. a kind of plant (= *bhirīṅṭhā*). — *Sveta-ghoshā*, f. a white *Ghoshā* plant. — *Sveta-candana*, am, n. white sandal. — *Sveta-cillikā* or *śveta-cillī*, f. a kind of pot-herb. — *Sveta-śchattrā*, am, n. a white umbrella; (as, ā, am), having a white umbrella. — *Sveta-śchada*, as, m. 'white-winged' or 'white-leaved,' a goose; a kind of basil, *Ocimum Album*. — *Sveta-jiraka*, as, m. white cumin. — *Sveta-jankaka* or *-jankaṇa*, am, n. white or refined borax. — *Sveta-tā*, f. whiteness. — *Sveta-dūrvā*, f. white *Dūrvā* grass. — *Sveta-dvīpa*, as, m. a white elephant; Indra's elephant. — *Sveta-dvīpa*, as, m. 'the white island,' N. of one of the eighteen minor Dvīpas or divisions of the known continent, (also termed *Candra-dvīpa*, see *candra*; identified by some with *Vaikunṭha*, q. v., and by others supposed to be Britain); N. of a place near *Kāśī*. — *Sveta-dhātū*, us, m. a white mineral; chalk; the milkstone, opal or chalcodony. — *Sveta-dhāman*, ā, m. 'having white lustre,' the moon; camphor; cuttlefish bone. — *Sveta-nīla*, as, ā, am, white and black, (as), m. a cloud. — *Sveta-patra*, am, n. a white feather; (as), m. 'white-feathered,' a goose. — *Sveta-pattra-ratha*, as, m. 'whose vehicle is a goose,' epithet of Brahmā. — *Sveta-padma*, am, n. the white lotus. — *Sveta-parṇā*, f. a kind of plant (= *vāri-parṇi*). — *Sveta-parṇāsa*, as, m. white basil. — *Sveta-parvata*, as, m. 'white-mountain,' N. of a mountain. — *Sveta-pāṭalā*, f. the white trumpet-flower, *Bignonia Suaeolens*. — *Sveta-pīnga*, as, m. 'white and tawny,' a lion. — *Sveta-pīngala*, as, m. 'white and tawny,' a lion; epithet of Śiva. — *Sveta-pīngalaka*, as, m. a lion. — *Sveta-pīṅṭhā*, as, m. a kind of plant (= *mahā-pīṅṭhā*). — *Sveta-pūnaravā*, f. the white-flowered hogweed. — *Sveta-pushpa*, am, n. a white flower; (as), m. 'having white flowers,' the plant *Vitex Trifolia*, = *sindhuvāra*; (ā), f. a *Ghoshā* with white flowers; another plant (= *nāga-dantī*); *colocynth*. — *Sveta-pushpaka*, as, ikā, am, having white flowers; (as), m. the plant *Nerium Odorum* (the white variety); (ikā), f. a kind of plant (= *putra-dātīrī*); another plant (= *mahā-śaṅapushpikā*). — *Sveta-prasūnaka*, as, ā, am, having white flowers; (as), m. the tree *Tapia Crataeva*. — *Sveta-balā*, f. the white *Balā*, a kind of plant. — *Sveta-bhaṅṅā*, f. the plant *Clitoria Ternatea*. — *Sveta-bhiksha*, us, m. a kind of mendicant. — *Sveta-mandiraka*, as, m. a kind of tree (= *prithvī-kuravaka*). — *Sveta-marīca*,

*am*, n. white pepper; the seed of the Hyperanthera Moringa. — *Śveta-mādhava-tīrtha*, *am*, n., N. of a Tīrtha. — *Śveta-māla*, *as*, m. 'having white wreaths,' a cloud; smoke. — *Śveta-yāvari*, *f*, Ved. 'clear-flowing,' N. of a river. — *Śveta-rakta*, *as*, m. 'whitish-red,' pale-red, rosy, pink (the colour). — *Śveta-ranjana*, *am*, n. 'white-coloured,' lead. — *Śveta-ratha*, *as*, m. a white chariot; 'having a white car,' the planet Venus. — *Śveta-rājī*, *f*, a kind of creeper (= *cañḍā*). — *Śveta-rāsnā*, *f*, the white Rāsnā plant. — *Śveta-roḍis*, *is*, m. 'having white light,' the moon. — *Śveta-roman*, *a*, n. white hair. — *Śveta-romāṅka* ('*ma-an*'), *as*, m. a spot of white hair. — *Śveta-rohita*, *as*, m. 'white and red,' an epithet of Gaṇḍa; a kind of tree (= *lakshmi-vat*). — *Śveta-loḍhra*, *as*, m. a white Lodhra tree. — *Śveta-lohita*, *as*, m., N. of a Muni (a pupil of Siva). — *Śveta-vaḍā*, *f*, white orris root (= *ativishā*). — *Śveta-varna*, *as*, *ā*, *am*, white-coloured. — *Śveta-vaikala*, *as*, m. white bark; 'white-barked,' the glomerous fig-tree, Ficus Glomerata. — *Śveta-vājīn*, *i*, m. a white horse; 'having white horses,' the moon; epithet of Arjuna. — *Śveta-vāsas*, *ās*, *ās*, *as*, having white clothes; (*ās*), m. 'clad in white,' an ascetic wearing white garments. — *Śveta-vāh*, *vā*, *śvetavāhi* or *vāhi*, *vā*, borne on white horses; (*ī*), m. epithet of Indra; (*-tauhi* or *vāhi*), *f*, the wife of Indra. — *Śveta-vāha*, *as*, m. 'having white horses,' epithet of Arjuna; of Indra. — *Śveta-vāhana*, *as*, m. 'having white horses,' epithet of the moon; of Arjuna; N. of a king, (see *bhadrāsava*); a marine monster (= *makara*). — *Śveta-vāhin*, *i*, m. 'borne by white horses,' epithet of Arjuna. — *Śveta-vahnā*, *f*, a kind of plant (= *vana-likṭā*). — *Śveta-vriksha*, *as*, m. 'white tree,' the Varuga tree. — *Śveta-vrikhati*, *f*, a kind of white Vāriāki or egg-plant. — *Śveta-śara-punkhā*, *f*, a kind of shrub. — *Śveta-śinsapā*, *f*, the white Śinsapā tree. — *Śveta-śikha*, *as*, m., N. of a Muni. — *Śveta-śigru*, *us*, m. the white Śigru tree. — *Śveta-saṅga*, *as*, *ā*, *am*, having white awns; (*as*), m. barley. — *Śveta-śaraṇa*, *as*, m. a kind of plant (= *vana-śaraṇa*). — *Śveta-śringa*, *as*, m. 'having white awns,' barley. — *Śveta-sarpa*, *as*, m. a white snake; the tree Tapia Cratzva. — *Śveta-sāra*, *as*, m. the tree Mimosa Catechu. — *Śveta-surasā*, *f*, a white variety of the Nycanthus Arbor Tristis. — *Śveta-spandā*, *f*, a kind of plant (= *aparājītā*). — *Śveta-haya*, *as*, m. a white horse; the horse of Indra; 'having white horses,' epithet of Arjuna. — *Śveta-hastin*, *i*, m. a white elephant; Airāvata (the elephant of Indra). — *Śveta-trivṛit*, *t*, *f*, the white Trivṛit plant. — *Śvetātreya* ('*ta-āt*'), *as*, m. a proper N. — *Śvetānukāsa* ('*ta-an*'), *as*, *ā*, *am*, Ved. possessing a white light; white and shining. — *Śvetāmbara* ('*ta-am*'), *as*, m. 'having white garments,' an order of ascetics among the Jains. — *Śvetāmlī* ('*ta-am*'), *is*, *f*, a kind of shrub (= *amlīkā*). — *Śvetāranya-tīrtha* ('*ta-ar*'), *am*, n., N. of a Tīrtha. — *Śvetāvara* ('*ta-av*'), *as*, m. a kind of vegetable (= *sīlavara*). — *Śvetāsvatara* ('*ta-as*'), *as*, m., N. of a Rishi. — *Śvetāsvatara-sākhā*, *f*, N. of a Sākhā of the Yajur-veda. — *Śvetāsvatara-sākhin*, *inas*, m. pl. the followers of the Śvetāsvatara-sākhā. — *Śvetāsvataropaniśad* ('*ra-up*'), *t*, *f*, N. of an Upanishad. — *Śvetāśya* ('*ta-ās*'), *as*, m. 'white-faced,' N. of a Muni. — *Śvetāśvā* ('*ta-āś*'), *f*, a kind of plant (= *śukla-pāṭalā*). — *Śvetekṣhu* ('*ta-ik*'), *us*, m. 'white sugar-cane,' a species of sugar-cane (= *pāṇḍurekṣhu*). — *Śvetodara* ('*ta-ud*'), *as*, m. a white belly; 'white-bellied,' epithet of Kūvera.

*Śvetaka*, *as*, m. a cowri; (*am*), n. silver. — *Śvetanā*, *f*, Ved. 'the whitener,' epithet of Ushas or dawn. — *Śvetayat*, *an*, *anti*, *at*, making white, whitening. — *Śvetita*, *as*, *ā*, *am*, (probably) whitened, see Pāṇ. VII. 2, 16, 17. — *Śvetī*, *f*, N. of a river. — *Śvetavāhi*, *f*, the wife of Indra; [cf. *śveta-vāh*]. — *Śvetyā*, *f*, Ved. the dawn.

*Śveta*, *am*, n. white leprosy (= *śvitra*). — *Śveta-vaidarava*. See under *śveta*. — *Śvaitya*, *am*, n. whiteness; white leprosy; vitiligo; (*as*), m. a proper N. — *Śvaitra*, *am*, n. white leprosy; vitiligo. — *Śvaitreya*, *as*, *i*, *am*, Ved. produced in the atmosphere; (*as*), m. = *śvitra*. — *Śvaitrya*, *am*, n. leprosy, whiteness of the skin.

**श्विन्द** *śvīnd* (connected with rt. *śvit*), cl. 1. A. *śvīndate*, *śīsvīnde*, *śvīndishyate*, *śvīnditum*, to be white, become white; to be cold (according to some); [cf. probably Gr. *κρύβος*, *κρύβος*; Goth. *hveits*, *hvaitei*; Old Germ. *hwiz*, *hwaizi*, *hiza*, *haiz*; Angl. Sax. *hwit*, *hwete*.]

**श्वेनी** *śvenī*, fem. of *śveta*, q. v. — **श्वैक** *śvaikna*, *as*, m. (fr. *śvikna*), a proper N. — **श्वोभूत** *śvo-bhūta*, *śvo-vasiyasa*. See under 2. *śvas*.

## ष

**प 1. sha**, the thirty-first consonant of the Nāgarī alphabet and second of the three sibilants; it belongs to the cerebral class, and in sound corresponds to *sh* in the English word *shun*. (Many roots which begin with the dental *s* are written in native grammars and in the Dhātu-pāṭha with *sh*, to show that the dental *s* is liable to be cerebralized after certain prepositions.) — *Sha-kāra*, *as*, m. the letter or sound *sha*. — *Sha-tva*, *am*, n. the state of the letter *sha*, the cerebral sibilant, the substitution of *sh* for *s*. — *Shatva-natva*, *am*, n. the substitution of *sh* for *s* and of *ṣ* for *n* in grammatical derivatives.

**प 2. sha**, *as*, *ā*, *am*, best, excellent; wise, learned; (*as*), m. loss, destruction; loss of knowledge; end, term; rest, remainder; eternal happiness, final emancipation, (in some of the preceding senses said to be fr. rt. *so*); heaven, paradise; sleep; a learned man, teacher; a nipple; (according to Sabda-k.) = *kāca*; = *mānava*; = *sarva*; = *garbhavimōcana* [cf. *shū*]; (*am*), n. the embryo; patience, endurance (according to some).

**षग** *shag*, *shagh*, *shaḥ*, &c. See *sag*, &c.

**षट्** *ṣaṭ*, *ṣaḍ*, for *ṣaṣh*, at the beginning of comps. See *ṣaṣh*.

**षण्ड** *ṣaṇḍa*, *as*, m. (according to Uṇādi-s. I. 113. fr. rt. 1. *ṣan*; cf. *ṣaṇḍa*, *ṣaṇḍha*), a bull; a eunuch, (fourteen or even twenty classes are enumerated by some writers); a multitude, collection, quantity, group, heap; a wood, thicket; N. of one of Vishṇu's guards or attendants, (also written *ṣaṇḍa*, q. v.); (*as*, *am*), m. n. a flock (of goats &c.); a quantity of lotuses.

*Ṣaṇḍaka*, *as*, m. a eunuch. — *Ṣaṇḍāli*, *f*, a wanton woman; a pond, pool; a particular measure of oil (commonly called *Chatāk*). — *Ṣaṇḍika*, *as*, m. a proper N. — *Ṣaṇḍha*, *as*, m. a eunuch. — *Ṣaṇḍha-tūla*, *as*, m. barren sesamum. — *Ṣaṇḍha-tva*, *am*, n. the being a eunuch.

**षराजिम** *ṣorājima* and *ṣarājīma* and *ṣharija*, N. of places.

**षर्जूर** *ṣarjūra*, N. of a place.

**षलाग्रु** *ṣhalāgru*, N. of a place.

**षश** *ṣaṣh*, *ṣaṭ*, m. f. n. pl. (thought by some to be for an original *śvaśh*, by others for *kṣaṣh*; *ṣaṣh* becomes *ṣaṣ* before hard letters, *ṣaḍ* before soft, *ṣho* before *ḍ*, and *ṣhaṇ* before nasals), six, (the following words are used as symbolical expressions for the number six, *anga*, *darśana*, *tarka*, *guṇa*, *rasa*, *ritu*, *vajra-kōpa*, *kārtikeya-mukha*); [cf. Zend *kshvas*; Gr. *ἕξ*, *ἑξ*; Lat. *sex*; Angl. Sax. *sex*, *sex*, *six*; Old Germ. *sehs* for *six*; Goth. *saihs* for *six*;

Lith. *szeszi*, *f*, *szesios*; Slav. *sesti*, *sesty*; Cambro-Brit. *chwech*; Armor. *chuech*; Hib. *se*, 'six.'] — *Ṣaṣ-kāra*, *as*, *ā*, *am*, six-eared; heard by six ears (i. e. by a third, instead of by the speaker and person addressed only), told to more than one listener; (*as*), m. a sort of lute. — *Ṣaṣ-karman*, *as*, n. the six acts or duties enjoined on Brāhmins collectively, (viz. teaching the Vedas, holy study, offering sacrifices, conducting them for others, giving and accepting gifts); six acts allowable to a Brāhmin for subsistence, (viz. gleanings, accepting gifts, asking alms, agriculture, trade, tending cattle, or, according to some, lending money at interest); six acts belonging to the practice of Yoga, (viz., according to Sabda-k., *dhauti*, *vastī*, *neti*, *nauliki*, *trāṭaka*, *kapāla-bhātī*, these consist of suppressions of the breath and self-mortifications of various kinds; other authorities write the words with different terminations, e. g. *dhauti*, *vastī*, *naulika*, &c.); six acts that may be performed by means of magical texts, (viz. killing, infatuating, enthralling, expelling, exciting animosity, and the stopping or privation of any faculty; these are taught in the Tantras); (*ā*), m. a Brāhmin skilled in the above six acts; an adept in the Tantra magical rites. — *Ṣaṣ-kāraka-pratiśāhandaka*, *as*, m., N. of a grammatical work on the use of the six cases. — *Ṣaṣ-kūṭā*, *f*, a form of Bhairavi. — *Ṣaṣ-kōṇa*, *am*, n. a six-angled figure, hexagon; the thunderbolt of Indra; (*as*, *ā*, *am*), hexangular. — *Ṣaṣ-khetaka*, N. of a town. — *Ṣaṣ-śakra*, *am*, n. the six mystical circles of the body, (see *śakra*). — *Ṣaṣ-śatvārīṣa*, *as*, *i*, *am*, 46th. — *Ṣaṣ-śatvārīṣat*, *t*, *f*, 46. — *Ṣaṣ-śaraṇa*, *as*, *ā*, *am*, six-footed, having six feet; (*as*), m. a bee; a louse; a locust. — *Ṣaṣ-tila-dāna*, *am*, n. a particular ceremony on the twelfth day of the month Māgha. — *Ṣaṣ-tilin*, *i*, *inī*, *ī*, one who on certain festivals performs six acts with Tila or sesamum, (so called, according to Sabda-k., when he is *tilodartin*, *tila-nāyin*, *tila-homin*, *tila-prada*, *tila-bhuj*, *tila-vāpin*). — *Ṣaṣ-trīṣa*, *as*, *i*, *am*, 36th. — *Ṣaṣ-trīṣat*, *t*, *f*, 36; N. of a work on law. — *Ṣaṣ-trīṣad-ābdhi*, *as*, *i*, *am*, lasting 36 years. — *Ṣaṣ-trīṣad-dīpikā*, *f*, N. of a work. — *Ṣaṣ-trīṣaṁmata*, a collection of the opinions of 36 Munis (held to be authors of as many law-books, viz. Manu, Vishṇu, Yama, Dakṣha, Angiras, Atri, Vṛihaspati, Āpastamba, Uśanas, Kātyāyana, Parāśara, Vasīṣṭha, Vyāsa, Saṁvarta, Hārīta, Gotama, Prācetas, Sankha, Likhīta, Yājñavalkya, Kāśyapa, Sātāpa, Lomaśa, Jamad-agni, Prajāpati, Viśvā-mitra, Pāitīnāsi, Bau-dhāyana, Pitāmaha, Chāḡaleya, Jābāla, Marīci, Cya-vana, Bhṛigu, Rishya-śringa, Nārada). — *Ṣaṣ-pai-śāsa*, *as*, *i*, *am*, 56th. — *Ṣaṣ-paiśāsat*, *t*, *f*, 56. — *Ṣaṣ-paiśāsat-tama*, *as*, *i*, *am*, 56th. — *Ṣaṣ-paiśāśikā*, N. of a work by Prithu-yaśas. — *Ṣaṣ-pada*, *as*, *ā*, *am*, six-footed, containing six Padas or divisions; (*as*), m. a bee; a verse consisting of six Padas or divisions; (*as*, *i*), m. *f*. a louse; (*ī*), *f*. a female bee. — *Ṣaṣ-pada-jya*, *as*, *ā*, *am*, 'having bees for a string,' epithet of Kāma-deva's bow (the string of which is supposed to consist of bees). — *Ṣaṣ-pada-priya*, *as*, m. 'beloved by bees,' a kind of tree (= *nāga-keśara*). — *Ṣaṣ-padātīthi* ('*da-at*'), *is*, m. 'having bees as guests,' the Mango tree, the Campaka tree. — *Ṣaṣ-pādā-nanda-varadhana* ('*da-ān*'), *as*, m. 'increasing the joy of bees,' the Kinkirāta tree. — *Ṣaṣ-pādāli* ('*da-āli*'), *f*, a line of bees. — *Ṣaṣ-padikā*, *f*, a 'kind of metre. — *Ṣaṣ-prajña*, *as*, m. 'six-knower,' one who is wise on six subjects, a sage (i. e. one acquainted with the four objects of human existence, viz. virtue, wealth, pleasure, and final emancipation, and with the nature of the world, and of divine truth); a dissolute or lustful man. — *Ṣaṣ-prasno-panishad*, *t*, *f*, = *prasnopaniśad*, q. v. — *Ṣaṣ-śata*, *am*, n., 106; 600. — *Ṣaṣ-sāstrin*, *i*, m. one who has studied the six Śāstras or six systems of philosophy. — *Ṣaṣ-śaṣhā*, *as*, *i*, *am*, 66th. — *Ṣaṣ-śaṣhī*, *is*, *f*, 66. — *Ṣaṣ-saptata*,

*as, ī, am, 76th.* — *Ṣaṭ-saptati, is, f., 76.* — *Ṣaṭ-akshara, as, ā, am,* consisting of six syllables. — *Ṣaṭ-akshina, as, m.* 'six-eyed,' a fish. — *Ṣaṭ-anga, am, n.* six parts of the body collectively, (viz. the two arms, two legs, head, and waist); the six limbs or works auxiliary to the Veda, (see *vedāṅga*); or any set of six articles; (*as*), m. a small kind of Go-kshura plant; (*as, ā, am*), six-limbed; having six parts or ingredients. — *Ṣaṭ-anga-jit, t, l, l,* subduing the six members; (*t*), m. epithet of Vishṇu. — *Ṣaṭ-āṅga-pāniya, am, n.* an infusion or decoction of six drugs. — *Ṣaṭ-āṅghri, is, m.* 'having six feet,' a bee. — *Ṣaṭ-adhika, as, ā, am,* exceeded by six. — *Ṣaṭ-adhika-dāśan, a, m. f. n. pl.* ten + six, i. e. sixteen. — *Ṣaṭ-adhikādaśa-nāḍī-śakra, am, n.* the circle of the 16 tubular vessels, (the heart). — *Ṣaṭ-abhijñā, as, m.* 'knowing six sciences,' a Buddha or Buddhist deified sage. — *Ṣaṭ-āsita, as, ī, am, 56th.* — *Ṣaṭ-āsiti, is, f., 86;* N. of a work; the sun's entrance into the four signs, Pisces, Gemini, Virgo, and Sagittarius. — *Ṣaṭ-āsiti-śakra, am, n.* a mystical circle shaped like a man for telling good or bad luck when the sun is in the above signs. — *Ṣaṭ-aśtaka, am, n.* (in astronomy) a particular Yoga, q. v. — *Ṣaṭ-aha, as, m.* a period of six days. — *Ṣaṭ-ānana, as, m.* 'six-faced,' epithet of Kārtikeya. — *Ṣaṭ-āmnāya, as, m.* the sixfold Tantra (fabled to have proceeded from the mouth of Śiva directed towards six quarters, east, south, west, north, up and down). — *Ṣaṭ-āyatana, am, n.* the seats of the six organs (or senses). — *Ṣaṭ-āvāli, is, f.* any row of six objects, (applied to a set of six Satakas in verse, of which the Sūrya-Sataka is one.) — *Ṣaṭ-ūshana, am, n.* six spices collectively, or long pepper, black pepper, dried ginger, the root of long pepper, plumbago, and Cavi; [cf. *pañca-kola*.] — *Ṣaṭ-ritu, avas, m. pl.* the six seasons, (see *ritu*). — *Ṣaṭ-gata, as, ā, am,* arrived at the sixth, (a term applied to the sixth power of numbers.) — *Ṣaṭ-gayā, f.* the sixfold Gayā, (thus explained in the Vayu-Purāṇa quoted by Śabda-k., *gayā gojo gayā-dityo gāyatrī śa gadādharaḥ gayā gayasuraś śaiva ṣaṭ-gayā mukti-dāyikā*). — *Ṣaṭ-gava, am, n.* a yoke of six oxen, (sometimes compounded with the names of other animals to denote a yoke of six, e. g. *asva-ṣaṭgavam*, six horses; cf. *hastishī*.) — *Ṣaṭ-guṇa, as, ā, am,* sixfold, six times; (*am*), n. an assemblage of six qualities or properties; the six acts or measures to be practised by a king in his military capacity, (viz. *sandhi*, peace; *vigraha*, war; *yāna*, marching; *āsana*, sitting encamped; *dvaidhī-bhāva*, dividing his forces; *saṃśraya*, seeking the protection of a more powerful king.) — *Ṣaṭ-guru-bhāshya, am, n., N.* of a work. — *Ṣaṭ-guru-śiṣya, as, m., N.* of the author of the Sarvaṅkramaṇi-ṛiti. — *Ṣaṭ-grantha, as, m.* a variety of the *Cæsalpinia Bonducella*; (*ā*), f. orris root (= *vacā*); white orris root; other plants, = *śufi*; = *mahā-karanīya*; (*ī*), f. orris root. — *Ṣaṭ-granthi, is, is, i,* six-knotted, having six joints; (*ī*), n. the root of long pepper. — *Ṣaṭ-granthikā, f.* zedoary, Curcuma Zerumbet. — *Ṣaṭ-ja, as, m.* 'six-born, produced from six,' epithet of the first or, according to some, of the fourth of the seven Svaras or primary notes of music, (so called because it is supposed to be produced by six organs, viz. tongue, teeth, palate, nose, throat, and chest; the other six Svaras are Rishabha, Gāndhāra, Madhyama, Pañcama, Dhāivata, and Nishāda, of which Nishāda and Gāndhāra are referred to the Udātta, Rishabha and Dhāivata to the An-udātta, while Ṣaṭ-ja and the other two are referred to the Svarita accent; and the sound of the Ṣaṭ-ja is said to resemble the note of peacocks.) — *Ṣaṭ-darśana, as, m.* a man who is versed in the six systems of philosophy, (see *darśana*.) — *Ṣaṭ-dāśana, as, ā, am,* having six teeth. — *Ṣaṭ-durga, am, n.* a collection of six forts (i. e. six kinds of forts, as follow, *dhanva-durga, mahi-d', giri-d', manushya-d', mrid-d', vana-d'*). — *Ṣaṭ-dhā, ind.* in six ways; [cf. *sho-dhā*.]

— *Ṣaṭ-bhāga, as, m.* a sixth part, a sixth. — *Ṣaṭ-bhāga-bhāj, k, k, k,* possessing or entitled to a sixth part. — *Ṣaṭ-bhujā, as, ā, am,* six-armed, six-sided; (*as*), m. a hexagon; (*ā*), f. epithet of Durgā; the water-melon. — *Ṣaṭ-rasa, ās, m. pl.* the six flavours or tastes, (see *rasa*), (*as, ā, am*), having the six Rasas or flavours. — *Ṣaṭ-rātra, am, n.* 'six nights,' a period of six days. — *Ṣaṭ-rekhā, f.* 'having six lines,' a water-melon. — *Ṣaṭ-lavaṅga, am, n.* six kinds of salt; [cf. *pañca-lavaṅga*.] — *Ṣaṭ-vaktra, as, m.* 'six-faced,' epithet of Kārtikeya. — *Ṣaṭ-varga, as, m.* a class or aggregate of six things (e. g. of the six faults, desire, wrath, covetousness, bewilderment, pride, and envy). — *Ṣaṭvarga-vaśya, as, ā, am,* subject to the above six faults. — *Ṣaṭvīṇsa, as, ī, am, 26th.* — *Ṣaṭ-viṅśati, is, f., 26.* — *Ṣaṭvīṇsa-brāhmaṇa, am, n., N.* of a Brāhmaṇa belonging to the Sāma-veda. — *Ṣaṭ-vīdha, as, ā, am,* sixfold, of six sorts or kinds. — *Ṣaṭ-vīndu, us, m.* 'having six spots,' epithet of Vishṇu; a kind of insect; a sort of medicinal oil. — *Ṣaṭvāra, as, ī, am, 96th.* — *Ṣaṭ-avāli, is, f., 96.* — *Ṣaṭ-ṛāḍī-śakra, am, n.* (in astrology) a particular circular diagram (composed of six Nakshatras, under which a birthday or other great event may take place). — *Ṣaṭ-ṛāḍī, is, is, i,* having six navels; six-naved, (a wheel) having six naves or centres. — *Ṣaṭ-mātra, as, ī, am,* containing six Mātras. — *Ṣaṭ-māsa, as, m.* a period of six months, half a year. — *Ṣaṭmāsa-nīcāya, as, m.* a collection (of food sufficient) for six months. — *Ṣaṭmāsābhyantare (sa-abh'), ind.* within the space of six months. — *Ṣaṭmāsika, as, ā, am,* happening every six months, half yearly. — *Ṣaṭmāsya, six months old,* of six months standing; [cf. *śaṭmāsya*.] — *Ṣaṭ-mukha, as, ī, am,* having six faces; (*as*), m. epithet of Kārtikeya; (*ā*), f. a water-melon. — *Ṣaṭ-akshara, as, ā, am, Ved.* = *ṣaṭ-akshara*. — *Ṣaṭ-ak, as, ā, am, Ved.* having six spokes. — *Ṣo-dāt, an, m.* a young ox with six teeth. — *Ṣo-dānta, as, m.* one who has six teeth. — *Ṣo-dāsa, as, ī, am, 16th,* the 16th; (*ī*), f. one of the twelve forms of Durgā called Mahā-vidyā. — *Ṣo-dāśaka, as, ā or ī (?) or ikā, am, 16,* consisting of 16, of 16 kinds, (*ṣo-dāśakaḥ kaścha-puṭaḥ*, a box with 16 compartments). — *Ṣo-dāśa-kala, as, ā, am,* having 16 parts, sixteenfold (e. g. *ṣo-dāśa-kalaḥ puruṣaḥ*, the sixteenfold spirit); (*ās*), f. pl. the 16 digits of the moon (named thus, 1. A-mṛitā; 2. Māna-dā; 3. Pūshā; 4. Tushtī; 5. Puṣṭi; 6. Rati; 7. Dhṛiti; 8. Śaśini; 9. Candrikā; 10. Kānti; 11. Jyotsnā; 12. Śrī; 13. Prīti; 14. Anga-dā; 15. Pūrṇā; 16. Pūrṇamṛitā). — *Ṣo-dāśakala-vidyā, f.* the science of the sixteenfold (spirit or soul). — *Ṣo-dāśa-dāta, as, ā, am,* having 16 petals (as a lotus). — *Ṣo-dāśa-dāna, am, n.* the aggregate of 16 kinds of gifts to be given at a Śrāddha, &c., (these are said to be 'room, a seat, water, clothes, a lamp, food, betel, a parasol, perfumes, a garland, fruit, a bed, shoes, cows, gold, and silver.') — *Ṣo-dāśa-dhā, ind.* in 16 ways, in 16 parts or divisions. — *Ṣo-dāśan, a, m. f. n. pl., 16.* — *Ṣo-dāśa-paksha-śayin, i, inī, i,* lying torpid during 16 half months of the year (said of a frog). — *Ṣo-dāśa-bhujā, f.* 'the sixteen-armed,' epithet of a form of Durgā (represented with 16 hands). — *Ṣo-dāśa-mātrikā, ās, f. pl.* the 16 divine mothers, (see *mātri*). — *Ṣo-dāśa-rājika, as, ā, am,* treating of or relating to 16 kings. — *Ṣo-dāśartu-niśā ('sa-rit'), f.* any night out of 16 from the commencement of menstruation. — *Ṣo-dāśartvik-kratu ('sa-rit'), us, m.* a grand sacrifice to be performed by 16 priests, (see *ritu-ij*). — *Ṣo-dāśāṅśa ('sa-an'), as, m.* a 16th part. — *Ṣo-dāśāṅśu ('sa-an'), us, us, u,* having 16 rays; (*us*), m. sixteen-rayed, the planet Venus. — *Ṣo-dāśākshara ('sa-ak'), as, ā, am,* having 16 letters or syllables. — *Ṣo-dāśāṅga ('sa-an'), as, ā or ī, am,* having 16 parts or ingredients; (*as*), m. a particular perfume (said to be composed of *guggulu, sarala, dāru, pattra, malaya-ja, hrīvera, aguru, kush-*

*tha, guḍa, sarja-rasa, ghana, haritakī, nakhī, lāksha, jaṭamāṅśi, saila-ja,* q. q. v. v.). — *Ṣo-dāśāṅgulaka ('sa-an'), as, ī, am,* of 16 fingers' breadth. — *Ṣo-dāśāṅghri ('sa-an'), is, is, i,* having 16 feet; (*is*), m. a crab. — *Ṣo-dāśāra ('sa-ara), as, ā, am,* having 16 spokes or radii; (having 16 petals; (*am*), n. a kind of lotus; [cf. *ṣo-dāśā-dāla*.] — *Ṣo-dāśārśās ('sa-ar'), is, is, is,* having 16 rays, sixteen-rayed; (*is*), m. the planet Venus. — *Ṣo-dāśāvarta ('sa-an'), as, ā, am,* having 16 twists; (*as*), m. a conch-shell. — *Ṣo-dāśāikāma ('kū-ām'), am, n.* (according to Śabda-k.) a kind of measure (= *pala-parimāna*). — *Ṣo-dāśī-graha, as, m.* a libation made at the Ṣo-dāśin ceremony. — *Ṣo-dāśin, ī, m.* one of the modifications of the Agni-ṣṭoma or Soma ceremony, (others being called Utkṛya, Ati-rātra, Vāja-peya, &c.); a particular kind of Soma vessel. — *Ṣo-dāśī-mat, ān, atī, at,* having the above ceremony. — *Ṣo-dāśī-sāstra, am, n.* a hymn or liturgical formula recited during the above ceremony. — *Ṣo-dāśopadāra ('sa-up'), as, m.* 16 ways of doing homage, (thus enumerated, *āsana, svāgata, pādya, argha, ācāmanīya, madhuparka, ācāmana, snāna, vasana, ābharana, sugandhi, sumanas, dhūpa, dīpa, naivedya, vandana,* q. q. v. v.). — *Ṣo-lāśan, Ved.* = *sho-dāśan*. — *Ṣo-lāśakshara, Ved.* = *ṣo-dāśakshara*.  
3. *ṣa* at the end of a comp. = *ṣaṣṭh* (e. g. *pañca-ṣa, q. v.*)  
*Ṣaṭka, as, ā, am,* having six, sixfold, six; (*am*), n. an aggregate of six.  
*Ṣaṣṭa, as, ī, am, 60th,* (but only in comps. after another numeral, e. g. *eka-ṣaṣṭa*, one and sixtieth or sixty-first; cf. *dvi-ṣṭ', dvā-ṣṭ', tri-ṣṭ', &c.*)  
*Ṣaṣṭī, is, f., 60.* — *Ṣaṣṭī-tama, as, ī, am, 60th,* (this is the only form of this ordinal allowed except in comps. after another numeral, cf. *ṣaṣṭa* above.) — *Ṣaṣṭī-dhā, ind.* in 60 ways. — *Ṣaṣṭī-pātha, 60 paths,* (thought by some to apply to the first 60 Adhyāyas of the Satapatha-Brāhmaṇa.) — *Ṣaṣṭī-bhāga, as, m.* epithet of Śiva. — *Ṣaṣṭī-matta, as, m.* an elephant who has reached the age of 60 years (or is in rut at that period; this is supposed to end the first half of his life, cf. *ṣaṣṭī-hāyana*). — *Ṣaṣṭī-ṛājā, f.* a journey or extent of 60 Yojanas. — *Ṣaṣṭī-latā, f.* a kind of plant (= *bhramara-māri*). — *Ṣaṣṭī-varshin, ī, inī, i,* having 60 years, 60 years old. — *Ṣaṣṭī-samvat-sara, as, m.* a period of 60 years or the 60th year (from birth &c.). — *Ṣaṣṭī-hāyana, as, m.* a period of 60 years or the 60th year (from birth &c.); (*as, ā, am*), 60 years old; (*as*), m. an elephant; a kind of rice, (see *ṣaṣṭīka*). — *Ṣaṣṭī-adhika, as, ā, am,* exceeded by 60. — *Ṣaṣṭī-adhika-sata, am, n., 160.*  
*Ṣaṣṭīka, as, ā, am,* bought with 60; (*as, ā*), m. f. a kind of rice of quick growth (ripening in about 60 days).  
*Ṣaṣṭīkya, as, ā, am,* (a field &c.) fit for sowing with the above rice; (*am*), n. a field sown with this rice.  
*Ṣaṣṭha, as, ī, am,* sixth, the sixth; (*as*), m., scil. *akshara*, the sixth letter, i. e. the vowel *ī* (in the Rig-veda Prāśākhya); (*ī*), f. the sixth day of a lunar fortnight; a particular Tithi when rites are performed to the sixth lunar digit; the sixth or genitive case; an epithet of Durgā in the form Kātyāyanti or of one of the 16 divine mothers; [cf. *Zend kshtra* for *kshvasta*; Gr. *ἕκτος*; Lat. *sextus*; Goth. *sachsta(n)*; Angl. Sax. *sixta*; Lith. *szesztas*; Slav. *ses-ty*; Hib. *seisadh*.] — *Ṣaṣṭhādi ('tha-ādī), is, is, i,* beginning with the sixth letter, i. e. with the vowel *ī* (in Vedic grammar). — *Ṣaṣṭhāna ('tha-an'), am, n.* the sixth meal. — *Ṣaṣṭhāna-kāla or ṣaṣṭhāna-kāla, am, n.* taking food 't the sixth period, i. e. once in three days as an act of penance, (also written *ṣaṣṭhāna-kāla*). — *Ṣaṣṭhānnakāla-tā, f.* eating only at the time of the sixth meal, i. e. once in three days or on the evening of every third day. — *Ṣaṣṭhī-jāya,*

as, m. one who has a sixth wife. — *Shashthi-tatpurusha* or *shashthi-samāsa*, as, m. a Tat-purusha compound of which the first member is a genitive case. — *Shashthi-pūjā*, am, n. or *shashthi-pūjā*, f. worship of the goddess Shashthi (especially performed by a woman on the sixth day after delivery). — *Shashthi-vrata*, am, n. a religious observance kept on the sixth day of one of the halves of a month. — *Shashthi-ādi-kalpa-bodhana*, am, n. a festival in honour of Durgā on the sixth day of the month Āśvina (when she is supposed to be awakened). *Shashthaka*, as, ā or ī (?) or *ikā*, am, sixth, the sixth; (*ikā*), f., N. of one of the divine mothers, (see *shashthi*.)

*Shashthin*, ī, inī, ś, having a sixth, having or being the sixth (year &c.).

*Sho-dhā*, ind. in six ways, sixfold. — *Shodhānyāsa*, as, m. 16 ways of disposing magical texts on the body (as practised by the Tāntrikas).

**षह** *shah* = rt. 1. *sah*.

*Shahasāna*, as, ā, am, patient; (*as*), m. a peacock; sacrifice (= *sahasāna*, q. v.); according to Śabda-k. written *shahasānu*.)

**षाच्** *shāc* for *sāc*, q. v.

**षाट्** *shāṭ*, ind. a vocative particle or interjection of calling (according to some).

**षाट्कौशिक** *shāṭkauśika*, as, ī, am (fr. *shāṭkośa*), enveloped in six sheaths.

**षाट्पौरुषिक** *shāṭpaurushika*, as, ī, am (fr. *shash + purusha*), relating or belonging to six generations.

**षाडव** *shāḍava*, am, n. (fr. *shash*), sentiment, passion; singing, music; a particular kind of Rāga; [cf. *shad-ja*.]

**षाड्गुण्य** *shāḍguṇya*, am, n. (fr. *shad-guṇa*), the aggregate of six qualities; six properties; six measures or acts of royal policy, (see *shad-guṇa*); six articles (of any kind); multiplication of anything by six. — *Shāḍguṇya-prayoga*, as, m. the application or practice of the above six measures. — *Shāḍguṇya-samyata*, as, ā, am, connected or accompanied with the six qualities or measures, &c.

**षाण्मातुर** *shāṇmātura*, as, m. (fr. *shash + mātri*), 'having six mothers,' epithet of Kārtikeya, q. v.

**षाण्मासिक** *shāṇmāsika*, as, ī, am (fr. *shāṇmāsa*), six-monthly, half-yearly, six months old, of six months standing, lasting six months.

*Shāṇmāsiya*, &c. = *shāṇmāsika*; [cf. *shāṇmāsiya*.]

**षात्वान्त्विक** *shātvāntvika*, as, ī, am (fr. *shatva-natva*), relating to the substitution of *sh* for *s* and *ṇ* for *n*.

**षामिल** *shāmila*, N. of a place.

**षाशशिक्षा** *shāshikṣha*, as, ī, am (fr. *shashikṣha*), sixth, the sixth.

*Shāshikṣha*, as, ī, am, belonging to the sixth, taught or explained in the sixth book of Pāṇini, (similarly *āshṭamika*, taught in the eighth book.)

**षिट्** *shiṭ* = rt. *siṭ*, q. v.

*Shiḍga*, as, m. a profligate man, libertine, lecher; an inconstant lover, gallant.

**षु** 1. *shu* = rt. 4. *su*.

2. *shu*, us, m. child-bearing, parturition, delivery. *Shū*, ūs, f. (= 4. *shū*, q. v.), child-bearing, delivery, birth.

**षुक** *shukk* = rt. *shvask*.

**षुराजिम** *shurājima*, N. of a place; [cf. *sharājima*.]

*Shurāsāna*, N. of a place.

**षोडशन्** *sho-ḍaśan*, &c. See p. 1033, col. 2. *Sho-dhā*. See col. 1.

**षोळशन्** *sho-ḷaśan*. See p. 1033, col. 3.

**ष्टम्** *shṭambh*. See rt. *stambh*.

**ष्टुम** *shṭyuma*, as, m. (according to some) the moon; light.

**ष्ट्यै** *shṭyai*. See rt. *styai*.

**ष्टा** *shṭhā*. See rt. *sthā*.

**ष्टिव** *shṭhiv* or *shṭhiv*, cl. 1. 4. P. *shṭhivati* or *shṭhivati*, *ṭishṭheva* or *ṭishṭheva*, *shṭheishiyati*, *ashṭhevit*, *shṭhevitum*, to spit, spit out, eject saliva from the mouth; to sputter: Pass. *shṭhivāte*, Aor. *ashṭhevi*: Caus. *shṭhevyati*, *-yitum*, Aor. *atiṣṭhivat* or *atiṣṭhivat*: Desid. *ṭishṭheishati* or *ṭishṭheishati*, *ṭushṭhyūshati* or *ṭushṭhyūshati*: Intens. *ṭishṭhivāte* or *ṭeshṭhivāte*; [cf. probably Gr. *σπάλω*, *σπάλω*, *σπυγέω*, Lat. *spuo*; Goth. *speivan*; Angl. Sax. *spīwan*; Old Germ. *spiehillā*.]

*Shṭhivana*, am, n. the act of spitting, ejecting saliva; saliva, spittle.

*Shṭhivamāna*, as, ā, am, being spit.

*Shṭheva*, as, m. spitting, sputtering.

*Shṭhevana*, am, n. = *shṭhivana*.

*Shṭhevitārya*, as, ā, am, to be spit or spit out.

*Shṭhevitri*, tā, tri, tri, one who spits, spitting.

*Shṭhevitā*, ind. having spit, having ejected saliva.

*Shṭhevin*, ī, inī, i, spitting, ejecting from the mouth.

*Shṭhevyā*, as, ā, am, to be spit, &c.

*Shṭhyūta*, as, ā, am, spit, ejected (as saliva).

*Shṭhyūti*, is, f. spitting, sputtering out.

*Shṭhyūtā*, ind. having spit or spit out.

**षक्** *shvakk* = rt. *shvask*.

**षस्क** *shvask* or *shvashk* (also written *shvakk*, *shukk*, *svask*), cl. 1. A. *shvashkate*, *shvashkate*, &c., to go, (in Naigh. II. 14. *shvashkati*, or according to another reading *shvashkati*, and *shashkati* are enumerated among the *gati-karmāṇah*.)

## स

**स 1. sa**, the thirty-second consonant of the Nāgarī alphabet and last of the three sibilants; it belongs to the dental class and in sound corresponds to *s* in *sin*. — *Sa-kāra*, as, m. the letter or sound *s*.

**स 2. sa**, (in prosody) an anapest or foot consisting of two short syllables followed by a long one.

**स 3. sa**, as, m. a snake; air, wind; a bird; an abbreviated term for the musical note *shad-ja*; Siva; Vishṇu; (*ā*), f. the goddess Lakshmi; (*am*), n. knowledge; meditation; a carriage road; a fence.

**स 4. sa**, the actual base for the nom. case masc. of the third personal pronoun *tad*, q. v., (Ved. loc. *sasmin*.)

**स 5. sa**, ind. a prefix substituted for *saha* or *sam* or *sama*, and when combined with nouns to form compound adjectives and adverbs yielding the senses 'with,' 'together with,' 'along with,' 'having,' 'accompanied by,' 'possessing,' 'same,' 'similar,' or translateable by the English adverbial affix 'ly' (e. g. *sa-kopa*, having anger, angry; *sa-kopam*,

with anger, angrily; *sa-bhārya*, accompanied by a wife; *sāgni*, along with fire; *sopādhi*, fraudulently; *sa-dharman*, having similar duties); [cf. Lith. *sa* in *sa-darbininkas*, 'a fellow-worker'; *sakaravis*, 'a fellow-soldier'; Gr. *sa* in *σαφής* (cf. *φάος*, *φῶς*); *ā* in some compounds, as in *ἀλοχος*, *ἀκούις*, *ἀκούρης*, *ἀελαφός* (= *sodara*).]

**सं sam**, ind. See *sam*.

**संय sam-ya**. See under *sam-yam* below.

**संयज sam-yaj**, cl. 1. P. A. *-yajati*, *-te*, *-yashṭum*, to worship together, offer sacrifices at the same time; to sacrifice, worship, adore, honour; to consecrate, dedicate: Caus. *-yājayati*, *-yitum*, to cause to sacrifice together; (in Vedic ritual) to perform the Patni-samyājas, repeat the Sam-yāja Mantras; to perform a sacrifice for another, act as sacrificing priest for any one (acc.).

*Sam-yāja*, as, m. a sacrifice, (see *patni-s*.)

*Sam-yājya*, as, ā, am, to be made or allowed to sacrifice, &c., (*a-samyājya*, one with whom nobody is allowed to sacrifice); (*am*), n. sacrificing [cf. *ayājya-s*]; (*ā*), f., N. of the Yājñya and Anuvākya Mantras (as required in the Svishtā-kṛit ceremony).

*Sam-ishṭa*. See *s. v.*

**संयन्त 1. sam-yat**, cl. 1. A. (Ved. also P.) *-yatate* (*-ti*), to unite, join (P. Ved., but according to Śāy. on Rīg-veda VI. 67, 3. *samyatathas* = *samyacchalhas*); to form or be formed in rows; to unite, meet together, agree, coincide, coalesce, join with; to encounter, quarrel, dispute, contend (e. g. *devāsūrah samayatanta*, the gods and Asuras contended).

*Sam-yalta*, as, ā, am, prepared, ready, entirely devoted to, taking great care, being on guard.

**संयन्तित sam-yantrita**, as, ā, am, fastened with bands, held in, stopped.

**संयम sam-yam**, cl. 1. P. *-yacchati* (sometimes also A. *-te*), &c., *-yantum*, to hold together, hold in, hold fast; to restrain thoroughly or completely, guide, guide, control, govern, have power over; to check or drive horses; to keep down, suppress (passions, feelings, &c.), subdue; to bind or fasten together, tie up; to put together, heap up; to shut up, close; to keep or maintain in order; to constrain; to make a present, present with, give to (A. with inst. of person when the action is illicit; P. with dat. when the action is usual, see Pān. I. 3, 55); Pass. *-yamayate*, to be restrained or kept in check, &c.: Caus. *-yamayati*, &c., to cause to restrain, &c.; to subdue, overcome; to fasten together, bind up.

*Sam-ya*, as, m. a skeleton.

2. *sam-yat*, t, t, t (also to be connected with rt. 2. *yat*), Ved. making efforts, zealous, eager; strong, plentiful, abundant; (*t*), m. f. contest, conflict, war, battle (= *sangrāma*, Naigh. II. 17). — *Samyadvāra*, as, m. 'chief in battle,' a king, prince, chief; [cf. *samyadvāra*.] — *Samyadvāra*, as, ā, am, explained by Śāy. on Rīg-veda II. 4, 8. *samyatu vira yasmīn tādriśa*, perhaps an epithet of 'food' as 'supporting stroog heroes.'

*Sam-yata*, as, ā, am, held together, held in; well or completely restrained, checked, controlled, fettered, confined, governed, guided, driven; kept down, suppressed, subdued; bound together, bound; fastened up, tied up; imprisoned; restricted, limited, kept in order, arranged; = *udiyata*, prepared, ready (with inf.); (*as*), m. one who restrains or controls himself, an ascetic; epithet of Siva. — *Samyata-detas*, ās, ās, as, one whose mind is restrained, controlled in mind. — *Samyata-prāna*, as, ā, am, one whose breath is suppressed or whose organs are restrained. — *Samyata-nānasa*, as, ā, am, having the mind completely controlled. — *Samyata-rat*, ān, atī, at, one who has restrained or controlled (his passions, feelings, &c.). — *Samyata-vastra*, as, ā, ā,

am, one whose dress is fastened. = *Samyata-rāc*, k, k, k, restrained in speech, taciturn, silent. = *Samyatāksha* ('ta-ak'), as, i, am, one whose eyes are restrained or closed. = *Samyatānjali* ('ta-an'), is, is, i, one whose hands are joined together (for entreaty or salutation, = *baddhānjali*). = *Samyatāman* ('ta-āl'), ā, ā, a, one whose mind is restrained or subdued, having a well regulated spirit, self-controlled. = *Samyatāhara* ('ta-āh'), as, ā, am, one whose food is restrained, temperate in eating. = *Samyatendriya* ('ta-in'), as, ā, am, one whose senses or passions are restrained, controlled in feelings. = *Samyatopaskara* ('ta-up'), as, ā, am, one whose house-furniture is kept in order, having a well regulated house.

*Samyatvara*, as, m. (according to Sabda-k.) = *vāg-yata*; = *jantu-samūha*.

*Sam-yantri*, tā, tri, trī, one who restrains or keeps in check, restraining, controlling, &c., a restrainer.

*Sam-yama*, as, m. restraint, check, control, forbearance, abstinence; N. of the last three stages of the Yoga system; a religious vow; any religious act on the day preceding a vow or course of penance; avoiding infliction of pain on others, humanity, compassionateness. = *Samyama-puṇya-tīrtha*, as, ā, am, having restraint for a holy place of pilgrimage.

*Sam-yamaka*, as, ā or ikā, am, restraining, checking, curbing; who or what restrains, &c.

*Sam-yamat*, an, antī, at, restraining, subduing, curbing, who or what restrains, &c.

*Sam-yamana*, as, m. one who restrains, a ruler; (am), n. the act of restraining, checking; binding, confinement; drawing in; holding, detaining; forbearance, self-denial, control; a religious vow or obligation; a cluster or square of four houses; (ī), f., N. of the city or residence of Yama.

*Sam-yamita*, as, ā, am, restrained, checked, controlled, regulated; bound, confined, fettered, held, detained; assembled, collected.

*Sam-yamin*, i, inī, i, who or what restrains or subdues, restraining, checking, curbing, abstaining; (ī), m. one who subdues or controls his passions, an ascetic, saint, sage, hermit.

*Sam-yamya*, ind. having restrained or controlled; having bound together or fastened up; having fastened or closed.

*Sam-yamyamāna*, as, ā, am, being held together or restrained.

*Sam-yāma*, as, m. restraint, check, control, forbearance; abstaining from giving pain to others, humanity. = *Samyāma-vat*, ān, atī, at, possessed of restraint, forbearing.

**संयत् sam-yas**, cl. 4. I. P. -*yasyati*, -*yasati*, &c., to make effort, &c., (see rt. yas.)

*Sam-yāsa*, as, m. making effort, exertion, &c.

**संया saṅ-yā**, cl. 2. P. -*yāti*, -*yātum*, to go or proceed together, go, wander, travel; to come together, assemble, meet; to meet together (hostilely), come to blows, fight; to go to, enter, penetrate; to go to any state or condition (e. g. *ekatām samyā*, 'to go to oneness, become one'); to go towards, be directed towards, aim at; to come.

*Sam-yāta*, as, ā, am, gone or proceeded together, travelled.

*Sam-yātrā*, f. travelling, voyaging by sea (to another country).

*Sam-yāna*, as, m. a mould; (am), n. going together, going along with, accompanying; proceeding, travelling, departure; the carrying out of a dead body.

**संयाच् saṅ-yāc**, cl. 1. A. -*yācate*, -*yācītum*, to ask, beg, request, implore, solicit.

**संयाम saṅ-yāma**. See above.

**संयु sam-yu**, cl. 2. P., 9. P. A. -*yauti*, -*yunāti*, -*yunite*, (for Ved. forms see under rt. 2. yu), -*yavitum*, to attach to one's self, lay hold of, attack, consume (Ved.); to attach to, share with, bestow on (Ved.); to join or connect together, mix, mingle, combine, unite.

*Sam-yavana*, am, n. = *sañ-javana*, a square of four houses.

*Sam-yāva*, as, m. a sort of cake (of wheaten flour fried with ghee and milk and made up into an oblong form with sugar and spices).

*Sam-yuta*, as, ā, an, joined together, connected, joined, attached, mixed with, blended, heaped together; endowed or furnished with; consisting of (with inst.); relating to, implying, (*praishya-s*, [a name] implying service.)

*Sam-yuyūshu*, us, us, u, wishing to join together, wishing to unite, &c.

**संयुज् I. saṅ-yuj**, cl. 7. P. A. -*yunakti*, -*yunkte*, &c., -*yoktum*, to join or attach together, connect, combine, unite; to endow with; to form an alliance, league together; to place in, fix in or on, set in (with loc.), direct towards; Pass. -*yujyate*, to be joined together, be united, &c.; Caus. -*yujayati*, -*te*, -*yitum*, to cause to join together; to bring together, unite, connect, mix together; to yoke, harness; to prepare, equip (an army); to fasten or fix on, put on (with loc.), direct towards; to shoot, discharge (a missile &c.); to use, employ; to place in, appoint to (an office); to prepare, equip (an army &c.); to furnish or supply with, endow with, provide with, present with; to give over to, entrust with (with acc. and gen.); to bring about, perform, accomplish; to be absorbed, meditate (A.).

*Sam-yukta*, as, ā, am, conjoined, joined with, connected, attached; mixed, blended; accompanied or attended by; endowed or furnished with, possessed of.

*Sam-yuga*, as, m. conjunction, union, mixture; conflict, contest, war, battle, (in Naigh. II. 17. *samyuge* [loc. c.] is enumerated among the *savagrāmānamāni*.) = *Samyuga-goshpada*, am, n. a contest in a cow's footstep, i. e. an insignificant struggle.

2. *saṅ-yuj*, k, k, k, joined together, united, connected, associated with; possessed of or endowed with good qualities.

*Sam-yujya*, ind. having joined together, becoming united.

*Sam-yoga*, as, m. conjunction, connection, junction, adherence, intimate union, close connection, association, living together; a kind of alliance or peace made between two kings for a common object; (in phil.) simple conjunction or connection; conjunction (as one of the twenty-four Guṇas of the Nyāya); a particular relation, (see under *sam-bandha*); adherence, possession; (in gram.) a conjunct consonant; (in astron.) conjunction of two heavenly bodies; endowment with; annexation, addition, accession; epithet of Siva. = *Samyoga-prithaktva*, am, n. (in phil.) separateness or severity of conjunction, (a term applied to express the distinction between what is optional and non-optional in an action.) = *Samyoga-viruddha*, am, n. any catables which cause disease by being mixed.

*Sam-yogita*, as, ā, am, joined together, connected, annexed.

*Sam-yogin*, i, inī, i, having union or connection, conjoined, associated; joining, connecting.

*Sam-yojaka*, as, ikā, am, joining together, connecting, uniting.

*Sam-yojana*, am, n. the act of joining or uniting together, conjunction; copulation, coition; (*prahitoḥ? samyojanam*, N. of a Sāman.)

*Sam-yujita*, as, ā, am, conjoined, attached, annexed.

*Sam-yujya*, ind. having joined together or united; having enjoined or directed.

**संयुध् sam-yudh**, cl. 4. A. -*yudhyate*, -*yod-dhum*, to fight together, fight with, combat, oppose; Caus. -*yodhayati*, -*yitum*, to cause to fight together, bring into conflict or collision; to fight together, encounter; Desid. -*yuyutsati*, to desire to fight, be eager for battle.

**संयुप् saṅ-yup**, cl. 4. P. -*yupyati*, &c.,

Ved. to efface; Caus. -*yopayati*, -*yitum*, to efface, obliterate.

*Sam-yopayat*, an, antī, at, Ved. obliterating, effacing; smoothing.

**संरक्ष् saṅ-raksh**, cl. 1. P. -*rakshati*, -*rakshītum*, to guard, watch, take care of, protect, defend, preserve, save; to keep off, ward off.

*Sam-raksha*, as, m. protection, care, preservation, ward.

*Sam-rakshana*, am, n. the act of protecting, guarding, preserving, taking care of, charge, custody, protection; saving.

*Sam-rakshita*, as, ā, am, protected, preserved, taken care of.

*Sam-rakshitavya* or *sam-rakshaniya*, as, ā, am, to be preserved or guarded or taken care of.

1. *saṅ-rakshya*, as, ā, am, = *sam-rakshitavya* above.

2. *saṅ-rakshya*, ind. having guarded or protected, &c.

*Sam-rakshyamāṇa*, as, ā, am, being protected or preserved.

**संरज् saṅ-rāj**, cl. 1. 4. P. A. -*rajati*, -*te*, -*rajyati*, -*te*, -*ranktum*, to be dyed or coloured, become red; to be affected with any passion; Caus. -*rañjayati*, -*te*, -*yitum*, to colour, dye, redden; to please, gratify, charm.

*Sam-rakta*, as, ā, am, coloured, red; impassioned; inflamed, angry, enamoured, charmed; charming, beautiful. = *Samarakta-locana*, as, ā, am, red-eyed, having the eyes reddened (with fury).

*Sam-rañjayat*, an, antī, at, colouring, dyeing; pleasing, gratifying.

*Sam-rañjita*, as, ā, am, coloured, dyed, reddened.

*Sam-rāga*, as, m. colouring; affection, passion; anger.

**संरभ् saṅ-rabh**, cl. 1. A. -*rabhate*, -*rab-dhum*, to seize or take hold of together (Ved.), take hold of mutually; to become possessed of, (Sāy. *saṅrabhemahi* = *sangacchcmahi*, R̥g-veda I. 53, 4, 5); to become roused or incensed or angry.

*Sam-rabdha*, as, ā, am, seized, held, taken hold of (Ved.); closely joined or connected, hand in hand; excited, aroused, exasperated, inflamed, agitated; incensed, enraged, furious, angry; increased, augmented; swelled, swelling; overwhelmed. = *Sam-rabdha-netra*, as, ā, am, having inflamed or angry eyes.

*Sam-rabhya*, ind. having become angry, &c.

*Sam-rambha*, as, m. taking hold of, beginning [cf. *ā-rambha*]; energy, zeal, impetuosity, impetuousness, turbulence; agitation, flurry, rage, wrath, fury, anger; pride, arrogance; swelling with heat and inflammation. = *Samrambha-tāmbra*, as, ā, am, red with fury. = *Samrambha-parusha*, as, ā, am, harsh from rage, impetuously harsh or rough. = *Samrambha-rasa*, as, ā, am, feeling great wrath or resentment. = *Samrambha-vega*, as, m. the violence or impetuosity of wrath.

*Sam-rambhamāna*, as, ā, am, being aroused or excited, being incensed.

*Samrambhāt*, i, inī, i, agitated, exasperated, flurried; wrathful, furious, angry; proud. = *Samrambhī-tā*, f. or *saṅrambhī-tva*, am, n. agitation; wrath, fury; pride.

**संरम् saṅ-ram**, cl. 1. A. -*ramate*, -*rantum*, to be delighted, find pleasure in (with loc.), rejoice greatly; to have carnal pleasure or sexual intercourse with, dally with.

**संरा saṅ-rā**, cl. 2. P. -*rāti*, &c., Ved. to give liberally, bestow, grant, confer.

*Sam-rarāna*, as, ā, am, Ved. bestowing, granting, liberal, (Sāy. = *sam-ramamāṇa*); sharing, dividing.

**संराज् I. saṅ-rāj**, cl. 1. P. A. -*rājati*, -*te*, -*rājītum*, to reign universally, reign as a paramount sovereign, reign over.

2. *saṃ-rāj*, f, m. (properly written with *m* by Pāṇ. VIII. 3, 25). See *saṃ-rāj* s. v.  
*Sam-rājat*, *an*, *anti*, *at*, reigning universally; (*an*), m. a sovereign lord (= *saṃ-rāj*), and written with *m* in Ṛig-veda I. 27, 1).

**संराध्** *saṃ-rādḥ*, cl. 4. P. A. -*rādhyati*, -*te*, &c. (see *rt. rādḥ*, p. 842), to be accomplished or perfected; to be acquired or brought into possession: Caus. -*rādhyati*, -*yitum*, to bring into harmony; to agree together, agree about or upon (with loc.); to conciliate, propitiate, appease, satisfy.

*Sam-rādḥa*, *as*, *ā*, *am*, accomplished, acquired, participated in.

*Sam-rādhana*, *am*, n. the act of propitiating or appeasing, conciliation, propitiation, pleasing by worship; the act of accomplishing or perfecting; perfect meditation.

*Sam-rādhyat*, *an*, *anti*, *at*, bringing into harmony; agreeing with, being in noison with; conciliating.

*Sam-rādḥita*, *as*, *ā*, *am*, propitiated, appeased, pleased.

*Sam-rādhyā*, ind. having propitiated, having gratified.

**संराव** *saṃ-rāva*. See below.

**संरिह्** *saṃ-riḥ*, a Vedic form of *saṃ-lih*, q. v., (see also *rt. riḥ*, p. 847.)

*Sam-rihāna*, *as*, *ā*, *am*, affectionately licking, caressing (said of a cow licking its calf).

**संरी** *saṃ-rī*, cl. 9. P. A. -*riṇāti*, -*riṇite*, &c. (see *rts. 1. rī*, *1. rī*), Ved. to bring together, restore, set free, liberate, to wash, purify.

**संरु** *saṃ-ru*, cl. 2. P. -*rauti*, -*raṅti*, &c., to cry or clamour together, shout, roar.

*Sam-rāva*, *as*, m. clamour, uproar, tumult, sound, noise.

*Sam-rāvin*, *ī*, *inī*, *ī*, shouting together, making an uproar, clamouring, roaring.

**संरुच्** *saṃ-ruč*, cl. 1. A. -*ročate*, -*ročitum*, to shine together or at the same time, shine along with, shine in rivalry; to shine, beam, glitter: Caus. -*ročayati*, -*yitum*, to find or take pleasure in (with acc.); to like, love, approve, choose, select.

**संरुज्** *saṃ-ruj*, cl. 6. P. -*rujati*, &c., to break entirely, break to pieces, shatter.

*Sam-rugna*, *as*, *ā*, *am*, broken to pieces, shattered.

**संरुध्** *saṃ-rudh*, cl. 7. P. A. -*rudhāhi*, -*runddhe*, -*rudḥum*, to stop completely, check, obstruct, hinder, keep back, restrain; to hold fast, fetter; to stop up, block up, stuff up, stuff, fill; to close up, shut up, besiege, invest, confine; to cover over, cover up, conceal; to keep from, withhold, refrain, refuse: Caus. -*rodhayati*, -*yitum*, to cause to stop, obstruct.

*Sam-ruidḥa*, *as*, *ā*, *am*, completely stopped, checked, impeded, opposed, attacked; stopped up, blocked up, stuffed, filled; shut up, confined, besieged, invested; covered over, concealed, obscured; stopped or blocked up, filled; withheld, refused.

*Sam-rudhya*, ind. having completely obstructed, having blocked up.

*Sam-rodha*, *as*, m. complete obstruction or opposition, impediment, hindrance, stop, prevention, check, curb; bond, fetter; throwing, sending.

*Sam-rodhya*, ind. having completely obstructed or stopped.

**संरुष्** *saṃ-ruṣh*, cl. 1. P. -*roshati*, &c., to annoy, displease, make angry: Caus. -*roshayati*, &c., to enrage, irritate.

*Sam-rushita*, *as*, *ā*, *am*, enraged, angry, irritated.  
*Sam-roshyamāna*, *as*, *ā*, *am*, being enraged, being irritated.

**संरुह्** *saṃ-ruh*, cl. 1. P. -*rohati*, -*rodhum*, to grow together; to grow over, be cicatrized, heal; to grow up, grow, increase, break forth, appear:

Caus. -*ropayati*, -*yitum*, to cause to grow together or grow over or cicatrize; to heal; to cause to grow, plant, set, sow.

*Sam-rūḥa*, *as*, *ā*, *am*, grown together, grown over, cicatrized, healed; grown, sprouted, budded, blossomed; burst forth, appeared; growing fast or firmly, taking firm root; confident, bold (= *prarūḥa*). - *Sam-rūḥa-vraṇa*, *as*, *ā*, *am*, having a healed or cicatrized wound.

*Sam-ropita*, *as*, *ā*, *am*, caused to grow, planted, sown, impregnated.

*Sam-rohat*, *an*, *anti*, *at*, growing up, breaking or bursting forth, appearing.

**संरुष्** *saṃ-rūṣh*, cl. 10. or Caus. -*rūshayati*, -*roshayati* (?), &c., to spread over, smear, cover.

*Sam-rūshita* or *saṃ-roshita*, *as*, *ā*, *am*, spread over, covered, besmeared.

**संरेज्** *saṃ-rej*, cl. 1. A. -*rejate*, &c., Ved. to shake, quake, tremble.

**संलक्ष्** *saṃ-laksh*, cl. 10. P. A. -*lakshayati*, -*te*, -*yitum*, to mark distinctly, distinguish, characterize; to observe, see, perceive, feel; to hear, learn, understand; to test, prove, try: Pass. -*lakshyate*, to be distinguished; to be observed, &c.; to appear, seem; to be tested or proved.

*Sam-lakshana*, *am*, n. the act of marking, distinguishing, characterizing.

*Sam-lakshita*, *as*, *ā*, *am*, distinctly marked, distinguished, characterized; observed, recognised, known.

1. *saṃ-lakshya*, *as*, *ā*, *am*, to be marked, distinguishable, to be observed.

2. *saṃ-lakshya*, ind. having observed or perceived, having heard.

**संलग्** *saṃ-lag*, cl. 1. P. -*lagati*, &c., to adhere or stick together: Caus. -*lāgayati*, &c., to put or place firmly upon.

*Sam-lagna*, *as*, *ā*, *am*, closely attached, stuck together, joined together, united with, adhering, adherent, sticking in, fallen into; come to close contact, come to blows.

**संलङ्** *saṃ-langh*, cl. 1. P. A. -*langhali*, -*te*, &c., to leap over or beyond, pass by.

*Sam-langhita*, *as*, *ā*, *am*, passed by, gone by.

**संलज्ज्** *saṃ-lajj*, cl. 6. A. -*lajjate*, &c., to be ashamed, become embarrassed, blush.

*Sam-lajjamāna*, *as*, *ā*, *am*, being ashamed or embarrassed, blushing.

**संलप** *saṃ-lap*, cl. 1. P. -*lapati*, &c., to talk together, chat, converse; to address, call, name: Pass. -*lapyate*, to be spoken of, be called or named: Caus. -*lāpayati*, -*yitum*, to cause to converse, address.

*Sam-lāpa*, *as*, m. talking together, familiar or friendly conversation, confabulation, chat, discourse; (in the drama) a kind of dialogue (having an occult meaning).

*Sam-lāpaka*, *am*, n. a species of minor drama (said to be of a controversial kind).

*Sam-lāpita*, *as*, *ā*, *am*, caused to converse, addressed, spoken with, conversed; discoursing, conversing.

*Sam-lāpin*, *ī*, *inī*, *ī*, conversing together in a friendly way, chatting; discoursing; one who converses or discourses.

**संलभ्** *saṃ-labh*, cl. 1. A. -*labhate*, &c., -*labdhum*, to seize one another, lay hold of mutually; to take, obtain, receive.

*Sam-labdha*, *as*, *ā*, *am*, taken hold of; obtained, received.

*Sam-lāpsu*, *us*, *us*, *u*, desirous of seizing or taking hold of.

**संलय** *saṃ-laya*. See *saṃ-lī*, col. 3.

**संलल** *saṃ-lal*, Caus. -*lālayati*, -*yitum*, to cause to sport or dally together; to caress, fondle.

*Sam-lāhita*, *as*, *ā*, *am*, caressed, fondled.

**संलिख्** *saṃ-likh*, cl. 6. P. -*likhati*, -*likhitum* or -*lekhitum*, to scratch, scarify, lance, make an incision; to write, engrave, inscribe; to touch, strike, play upon (a musical instrument).

*Sam-likhita*, *as*, *ā*, *am*, scratched, &c., (used in Atharva-veda VII. 50, 5. to express some action practised in gambling.)

**संलिह्** *saṃ-lih*, cl. 2. P. A. -*ledhi*, -*lidhe*, -*ledhum*, to lick up, lick; to devour, enjoy.

*Sam-lihat*, *an*, *ati*, *at*, licking up, licking, devouring.

*Sam-lihāna*, *as*, *ā*, *am*, licking up, &c.

*Sam-liḥa*, *as*, *ā*, *am*, licked up, licked, enjoyed.

**संली** *saṃ-lī*, cl. 4. A. -*līyate*, -*letum* or -*lātum*, to cling to, stick close to, cleave to; to enter, go into; to lie down, cower, hide, be concealed; to melt away.

*Sam-laya*, *as*, m. lying down, sleep, sleepiness; melting away, dissolution (= *pra-laya*).

*Sam-layana*, *am*, n. the act of clinging or adhering to; lying down, &c.; dissolution.

*Sam-līna*, *as*, *ā*, *am*, stuck close to, clung to, clinging to, staying in; joined together; hidden, concealed, cowered, cowering down; contracted. - *Sam-līna-karṇa*, *as*, *ā*, *am*, having ears inclined or hanging down. - *Sam-līna-mānasa*, *as*, *ā*, *am*, drooping or depressed in mind.

*Sam-līya*, ind. having clung or stuck to.

*Sam-līyamāna*, *as*, *ā*, *am*, lying or covering down.

**संलुड्** *saṃ-luḍ*, cl. 1. P. -*loḍati*, &c., to agitate, stir about, disturb: Caus. -*loḍayati*, -*yitum*, to stir about, move to and fro; to disarrange, confound, disturb, throw into disorder or confusion: Pass. of Caus. -*loḍyate*, to be agitated, be thrown into disorder; to be ruined.

*Sam-loḍana*, *am*, n. the act of agitating, disturbing, confusing; (*as*, *ī*, *am*), one who disturbs, &c., a disturber.

*Sam-loḍita*, *as*, *ā*, *am*, agitated, confounded, disordered, perplexed.

*Sam-loḍyamāna*, *as*, *ā*, *am*, being thrown into disorder or confusion.

**संलुप** *saṃ-lup*, cl. 6. P. A., 4. P. -*lumpati*, -*te*, -*lupyati*, &c., -*loptum*, to break in pieces, destroy; to drag, tear, tear away: Caus. -*lopayati*, -*yitum*, to cause to perish, destroy.

**संलुभ्** *saṃ-lubh* (in some senses apparently connected with *saṃ-lup*), cl. 4. P. -*lubhyati*, &c., to be perplexed or disturbed, fall into confusion; Caus. -*lobhayati*, &c., to allure, entice, seduce; to disturb, disarrange, put in confusion (Ved.); to cause to disappear, efface, obliterate (Ved.).

**संलुल्** *saṃ-lul*, cl. 1. P. -*lolati*, &c., to roll or stir about; to agitate, disturb.

*Sam-lulita*, *as*, *ā*, *am*, agitated, disordered, disarranged; mixed up with; besmeared.

**संलोक** *saṃ-lok*, cl. 1. A. -*lokate*, &c., to look together, look at one another.

**संघत्** *saṃ-ghat*. See *saṃ-banḥ*.

**संघच्** *saṃ-ghac*, cl. 2. P. (in the non-conjugational tenses also A., see *rt. vac*), -*vakti*, &c., to proclaim, announce, publish, communicate; to speak, say; to speak to, address; to remonstrate or expostulate with; to converse, talk with (A.).

*Sam-ghāya*, *as*, *ā*, *am*, to be conversed with, &c.

*Sam-ukta*, *as*, *ā*, *am*, spoken to, addressed.

**संघत्** *saṃ-ghat*, f. (probably connected with 2. *saṃ-vas*), Ved. a region, (Sāy. = *saṃvibhāgavat*, i. e. *dis*, Ṛig-veda I. 191, 15); an assemblage or host of people (come together for battle, &c.), Sāy. *saṃvataḥ* = *sangatān satrūn*, Ṛig-veda V. 15, 3; in Naigh. II. 17. *saṃvataḥ* is enumerated

among the *saṅgrāma-nāmāni*; (t), ind. (probably a contraction of *saṃ-vatsara* below), a year; a year of Vikramāditya's era (commencing B. C. 57, as opposed to a year of the era of Śāli-vāhana, commonly called Śāka or Śāka, q. v.); [cf. Gr. *ἔτος, ἐνιαυτός*.]

*Saṃ-vatsara*, as, m. (according to Uṇādi-s. III. 72. fr. 2. *saṃ-vas*, 'to dwell with,' because the seasons are supposed to abide in the year; *vas* becomes *vat* before affix *sara*, cf. rt. 6. *vas*), a full year, year, (in the Purāṇas *Saṃvatsara* is personified as presiding over the seasons); a year of Vikramāditya's era, (see *saṃ-vat* above); the first year in a cycle of five years; epithet of Śiva. — *Saṃvatsara-kara*, as, m. 'year-causer,' epithet of Śiva. — *Saṃvatsara-tama*, as, ā, am, completing a full year, yearly; [cf. *māsa-tama*.] — *Saṃvatsara-nirodha*, as, m. imprisonment for a year. — *Saṃvatsara-pradīpa*, as, m., N. of a work. — *Saṃvatsara-bhrami*, is, is, i, year-revolving, completing a revolution in a year (said of the sun). — *Saṃvatsara-roya*, as, m. a year's course.

**संवद्** *saṃ-vad*, cl. 1. P. A. -*vadati*, -*te*, -*vaditum*, to speak together, speak with, converse with (with inst.); to speak about, discourse upon (with loc.); to speak, speak to, address; to speak of as, designate, call, name; to sound together (said of musical instruments; P., Ved.); to agree, accord, consent: Caus. -*vādayati*, -*te*, -*yitum*, to cause to converse with, cause a conversation about (with loc.); to cause to speak together, cause to agree; to agree upon, accord; to state accurately, give a true account of, declare; to invite or call upon to speak; to cause to sound, play (a musical instrument).

*Saṃ-vādana*, am, n. the act of speaking together, conversing; communication of intelligence; consideration, examination, = *āločana*; (am, ā), n. f. subduing by charms (such as mystical gems, drugs, &c.), overpowering by magic, (probably for *saṃ-vanana*, q. v.); a charm, amulet.

*Saṃ-vaditavya*, as, ā, am, to be spoken with, to be addressed, &c.

*Saṃ-vāda*, as, m. speaking together, conversation, colloquy, dialogue; discussing, discussion; communication of intelligence, report, information, news; assent, concurrence; agreement, conformity, correspondence, sameness.

*Saṃ-vādana*, am, n. the act of causing to converse, &c.

*Saṃ-vādayat*, an, anti, at, causing to converse or agree; agreeing.

*Saṃ-vādita*, as, ā, am, caused to speak with, made to converse; agreed with or upon.

*Saṃ-vādya*, ind. having declared truly, having stated accurately.

1. *saṃ-udita*, as, ā, am (for 2. see under *saṃ-ud-i*), spoken with, conversed; spoken to, addressed, accosted; agreed upon, (*yathā-samudītam*, according to agreement); consented, settled, customary.

*Saṃ-udya*, ind. having spoken together; having concluded or agreed upon.

**संवन्** *saṃ-van*, Caus. -*vanayati*, &c., (in Atharva-veda VI. 9, 3. *saṃ-vānayanu* occurs), Ved. to cause to like or love, make well-disposed.

*Saṃ-vanana*, as, ā or ī, am, subduing by charms, adorable, (Śāy. = *stotrihīḥ samyah sambhajanīya*); (am, ā), n. f. causing mutual fondness; subduing by magical drugs or charms [cf. *saṃ-vādana*]; charming, fascination; means of securing love, a charm; fondness, love; (as), m., N. of an Āngirasa (author of the hymn R̥g-veda X. 191).

**संवन्द** *saṃ-vand*, cl. 1. A. -*vandate*, -*vanditum*, to salute respectfully.

**संवप** *saṃ-vap*, cl. 1. P. A. -*vapati*, -*te*, -*vaptum*, to throw together, mix, pour in, put in; to scatter, sow.

**संवर** *saṃ-vara*. See under *saṃ-vri*.

**संवर्ग** *saṃ-varga*. See under 1. *saṃ-vrij*.

**संवर्ण** *saṃ-varṇ*, cl. 10. P. -*varṇayati*, -*yitum*, to communicate, relate, narrate, tell; to praise.

**संवर्त** *saṃ-varta*, &c. See under *saṃ-vrit*.

**संवर्धक** *saṃ-vardhaka*, &c. See under *saṃ-vriḥ*.

**संवर्मय** *saṃvarmayā* (fr. *varman* with *saṃ*), Nom. P. A. *saṃvarmayati*, -*te*, -*yitum*, to put on armour, arm one's self fully.

*Saṃvarmita*, as, ā, am, fully armed, completely mailed.

**संवर्षण** *saṃ-varṣaṇa*. See under *saṃ-vriḥ*.

**संवल** *saṃvala*. See *sambala*.

**संवलित** *saṃ-valīta*, as, ā, am (fr. rt. *val* with *saṃ*), met together, mixed, mingled; connected or associated with; united; encompassed, surrounded; possessed of; broken, diversified (= *čūrṇita*, Kirāt. VI. 4, Schol.).

**संवलित** *saṃ-valgita*, as, ā, am, overrun.

**संवृत्तस्** *saṃ-vavṛtvas*, ān, uṣhī, at (fr. rt. 1. *vrit* with *saṃ*, but apparently connected with rt. *vri*), one who has enveloped, enveloping, (according to Śāy. on R̥g-veda V. 31, 3. *saṃ-vavṛtāt* = *saṃvaraṇa-sīlam*.)

**संवस्** 1. *saṃ-vas* (see rt. 5. *vas*), cl. 2. A. -*vaste*, -*vasitum*, to wear (clothes), be clad in, be dressed with.

*Saṃ-vastraya* (fr. *saṃ + vastra*), Nom. P. -*vastrayati*, -*yitum*, to put on clothes, dress.

*Saṃ-vastrya*, ind. having put on clothes, having dressed in.

**संवस्** 2. *saṃ-vas* (see rt. 6. *vas*), cl. 1. P. A. -*vasati*, -*te*, -*vasitum*, to dwell together, live with, to have intercourse or dealings with (sometimes with acc. of person); to cohabit with (with acc.); to stay, abide, dwell; to spend, pass (time): Caus. -*vāsayati*, -*yitum*, to cause to dwell together, bring together; to furnish with lodging, lodge.

*Saṃ-vasat*, an, anti, at, dwelling together, &c. *Saṃ-vasatya*, as, m. a place where people live together, village, inhabited place.

*Saṃ-vasana*, am, n. residing together, dwelling. *Saṃ-vasāna*, as, ā, am, dwelling with, residing amongst.

*Saṃ-vasu*, us, m., Ved. one who dwells along with, living with, (Śāy. *saṃ-vasuḥ* = *saṃvasati*, R̥g-veda VIII. 39, 7.)

*Saṃ-vāsa*, as, m. dwelling along with, cohabitation, domestic intercourse; a dwelling, residence, house; an open space for meeting or recreation (either within or without a town, = *saṃ-niveśa*); association, company, society.

*Saṃ-ushita*, as, ā, am, dwelt or lived together, stayed with; passed, spent (as time).

**संवह** *saṃ-vah* [cf. *saṃ-ūh*], cl. 1. P. A. -*vahati*, -*te*, -*vadhum*, to bear or carry together, convey together; to carry or bear along, take along, draw, drag, bear away; to convey; to bring near; to take a wife, marry; to carry the hand along the body, rub down, press together, shampoo, stroke, soothe; to manifest, display, express: Pass. -*uhyate*, to be carried by, ride on (with inst.): Caus. -*vāhayati*, -*te*, -*yitum*, to cause to be carried together; to bring together, assemble, collect; to drive (a carriage &c.), guide, conduct, lead, lead or conduct to (one's home), take a wife, marry; to carry the hand along the body, stroke, shampoo: Pass. of Caus. -*vāhyate*, to be carried away, be driven along, &c.

*Saṃ-vaha*, as, m. bearing or carrying along; N. of the wind of the third of the seven Mārgas or paths of the sky, (viz. that which impels the moon; the

other six are called *ā-vaha*, *pra-v*, *ud-v*, *vi-v*, *part-v*, *ni-v*, the *Saṃ-vaha* coming above the *Ud-vaha* wind.)

*Saṃ-vāha*, as, m. bearing or carrying along, pressing together; rubbing the body, shampooing; an attendant employed to rub and shampoo the body; N. of one of the winds, (see *saṃ-vaha* above.)

*Saṃ-vāhaka*, as, m. an attendant who rubs and shampoos the limbs, a shampooer.

*Saṃ-vāhana*, am, n. rubbing the person, shampooing; bearing (a burden), carrying.

*Saṃ-vāhya*, as, ā, am, to be brought together; to be borne or carried along; to be rubbed, to be shampooed; (as), m., scil. *agnī*, a kind of sacrificial fire; [cf. 1. *saṃ-ūhya*.]

*Saṃ-ūhya*, ind. having brought together, having arranged or put in order; [cf. 2. *saṃ-ūhya*.]

*Saṃ-ūhyamāna*, as, ā, am, being borne or carried along; being carried by, riding on (with inst.).

1. *saṃ-ūḥa*, as, ā, am (for 2. see under *saṃ-ūh*), borne or conveyed together, carried or borne along, borne away; led, conducted; married.

**संवा** *saṃ-vā*, cl. 2. P. -*vāti*, -*vātum*, to blow at the same time, blow.

*Saṃ-vāt*, ān, āti or *anti*, āt, blowing together, blowing (as wind).

**संवाञ्छ** *saṃ-vāñch*, cl. 1. P. -*vāñchati*, -*vāñchitum*, to long for, wish, desire, be eager for.

**संवाटिका** *saṃvāṭikā*, f. the aquatic plant *Trapa Bispinosa*.

**संवार** *saṃ-vāra*. See p. 1038, col. 3.

**संवाश** *saṃ-vāś*, cl. 4. A. -*vāśyate* (Ved. and ep. also P. -*vāśyati*, and cl. 1. P. A. -*vāśati*, -*te*), -*vāśitum*, to roar or cry at the same time, bellow or low together, bleat: Caus. -*vāsayati*, -*yitum*, to cause to cry or low together.

*Saṃ-vāśāna*, as, ā, am, Ved. roaring at the same time, bellowing together.

**संवासित** *saṃ-vāsita*, as, ā, am, made fragrant, perfumed; made fetid, having an offensive smell (said of the breath).

**संवाह** *saṃ-vāh* [cf. *saṃ-vah*, to which the forms and senses given to this verb are perhaps more properly referred], cl. 1. A. -*vāhate*, &c. (see rt. 1. *vāh*), to rub together, shampoo, knead (the limbs), stroke: Caus. -*vāhayati*, &c., to rub together, shampoo.

*Saṃ-vāha*, *saṃ-vāhana*. See above.

**संविच** *saṃ-vic*, cl. 3. P. -*vevakti*, &c., Ved. to keep entirely separate or distinct.

*Saṃ-vikta*, as, ā, am, entirely separated or distinct; (am), n. that which is separated or individualized.

**संविचि** *saṃ-vi-či*, cl. 5. P. A. -*čīnoti*, -*čīnute*, -*čētum*, to separate entirely, keep quite apart.

*Saṃ-vičetavya*, as, ā, am, to be entirely separated, to be kept quite apart; to be removed.

**संविचिन्त** *saṃ-vi-čint*, cl. 10. P. -*čintayati*, -*yitum*, to consider fully, meditate or reflect upon.

**संविज** *saṃ-vij*, cl. 7. P., 6. A. -*vinakti*, -*vijate*, &c., -*vijitum*, to tremble violently, shake, be agitated; to start with fear, start up, run away: Caus. -*vojayati*, -*yitum*, to startle, frighten, terrify.

*Saṃ-vigna*, as, ā, am, agitated, flurried, startled, alarmed, frightened, terrified, distracted. — *Saṃ-vigna-mānasa*, as, ā, am, agitated or distracted in mind.

*Saṃ-vega*, as, m. agitation, flurry; excessive impetus or impetuosity, vehemence, haste proceeding from terror; hurry, haste, speed.

**संविज्ञा** *saṃ-vi-jñā*, cl. 9. P. A. -*jñāti*,

-jānīte, -jñātum, to recommend, advise (with gen. of person): Caus. -jñāpayati, -jñāpayati, -yitum, to make known; to recite, repeat.

*Sam-vijñāta*, *as, ā, am*, universally known or recognised, generally allowed.

**संचितकै** *saṃ-vi-tark*, cl. 10. P. -*tarkayati*, -*yitum*, to deliberate about, reflect upon.

**संविद्** 1. *saṃ-vid*, cl. 2. P. A. (see Vārtt. to Pap. I. 3. 29), -*vetti*, -*vitte* (3rd pl. -*vidate* or -*vidrate*), &c., to know together, know thoroughly, know, recognise; to investigate, explore, examine; to perceive, feel, taste; to come to an understanding, agree together; to admonish, advise, teach; to meditate; cl. 6. P. A. -*vindati*, -*te*, &c., to find, meet with, obtain, acquire, gain; to meet together (with inst.): Pass. -*vidyate*, to be found or obtained; to be, exist: Caus. -*vedayati*, -*yitum*, to cause to know or perceive, &c.; to make known, inform, announce, instruct; to know, perceive, observe, recognise: Pass. of Caus. -*vedyate*, to be informed, &c.; to be perceived.

*Sam-vitti*, *is, f.* perception, ascertainment, knowledge, consciousness, feeling; intellect, understanding; recognition, recollection; mutual reconciliation, accommodation of disputes, harmony.

2. *saṃ-vid*, *t, f.* knowledge, intellect, understanding; = *mahat* (in philosophy); a mutual understanding, agreement, contract, covenant, engagement; consent, assent, promise; prescribed custom, established usage; an alliance, marriage (Ved.); a watchword, war-cry; war, battle; a name, appellation; a sign, signal; participation, sympathy; pleasing, delighting (= *toshana*); meditation (= *samādhi*); hemp. = *Samvid-vyatikrama*, *as, m.* breach of promise, violation of contract.

*Sam-vidāna*, *as, ā, am*, Ved. being found with or together with; connected, united; agreeing with, harmonious.

*Sam-vidita*, *as, ā, am*, known, recognised, understood; well-known; explored; agreed upon, assented to; admonished, advised; (*am*), *n.* agreement.

*Sam-vidas*, *ān, m.* one who has known or knows.

*Sam-veda*, *as, m.* perception, consciousness, knowledge, understanding.

*Sam-vedana*, *am, n.* the act of perceiving; perception, sensation, feeling, suffering.

*Sam-vedita*, *as, ā, am*, made known, informed, instructed, &c.

*Sam-vedya*, *as, ā, am*, to be known or understood; to be made known; (*as*), *m.* the junction of two rivers.

*Sam-vedidāna*, *as, ā, am* (fr. the Intens.), Ved. = *Sam-vidāna* above.

**संविधा** 1. *saṃ-vi-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to dispose, arrange, fix, settle; to direct, order; to carry on, perform, accomplish, conduct, manage, do, act, render, make, attend to, mind; to use, employ; to set, lay, place, put, (*mānasam saṃ-vidhā*, to keep the mind fixed or composed): Pass. -*dhīyate*, to be arranged or fixed; to be performed, &c.

2. *saṃ-vidhā*, *f.* arrangement, plan, preparation; mode of life.

*Sam-vidhātavya*, *as, ā, am*, to be disposed or arranged, &c.

*Sam-vidhāna*, *am, n.* disposition, arrangement; performance; plan, mode, rite.

*Samvidhānaka*, *am, n.* a strange act, unusual occurrence.

*Sam-vidhāya*, *ind.* having disposed or arranged, having appointed or fixed; having directed or ordered; having performed; having used or employed, &c.

*Sam-vidhita*, *as, ā, am*, arranged.

**संविनी** *saṃ-vi-ni*, cl. 1. P. A. -*nayati*, -*te*, -*netum*, to take entirely away, remove, suppress.

*Sam-vinīya*, *ind.* having removed entirely, having suppressed.

**संविन्द** *saṃ-vind*. See under 1. *saṃ-vid*.

**संविभञ्ज** *saṃ-vi-bhaja*, cl. 1. P. A. -*bhōjati*, -*te*, -*bhaktum*, to divide, separate; to share with; to give a share to, distribute, apportion (with dat. or gen.); to furnish or provide any one (acc.) with anything (inst.), bestow upon, give to: Caus. -*bhājayati*, -*yitum*, to cause to be divided.

*Sam-vibhaktā*, *as, ā, am*, divided, parted, separated, shared with, conferred upon, bestowed, given.

*Sam-vibhajya*, *ind.* having divided or distributed.

*Sam-vibhāga*, *as, m.* a dividing together, distributing, apportioning, partition; part, portion, share.

*Sam-vibhāgin*, *i, inī, i*, sharing in; (*i*), *m.* a sharer, co-partner. = *Samvibhāgi-tā*, *f.* or *saṃvibhāgi-tva*, *am, n.* participation, co-partnership.

**संविभा** *saṃ-vi-bhā*, cl. 2. P. -*bhāti*, -*bhātum*, to long for, be desirous of; to meditate on (= *sankalpayaṭi*).

**संविभाष** *saṃ-vi-bhāsh*, cl. 1. A. -*bhāshate*, -*bhāshitum*, to speak to, address.

*Sam-vibhāshya*, *ind.* having spoken to.

**संविमृश** *saṃ-vi-mṛśi*, cl. 6. P. -*mṛśati*, &c., to reflect upon, consider.

*Sam-vimṛśya*, *ind.* having reflected or considered.

**संविराज्** *saṃ-vi-rāj*, cl. 1. P. A. -*rājati*, -*te*, &c., to shine forth, be very illustrious.

**संविलङ्घ** *saṃ-vi-langh*, cl. 10. P. or Caus. -*langhayati*, -*yitum*, to leap over, pass by, transgress, neglect.

**संविवृध्** *saṃ-vi-vṛidh*, cl. 1. A. -*vardhate*, -*vardhitum*, to grow, increase, prosper.

**संविष्यान** *saṃ-viṣyāna*. See *saṃ-vye*.

**संविश** *saṃ-viś*, cl. 6. P. -*viśati* (ep. also A. -*te*), -*veshṭum*, to enter together; to lie together; to enter; to lie down, rest, repose; to lie or cohabit with (with acc.); to sit down with; to engage in: Caus. -*vesayati*, -*yitum*, to cause to enter, cause to lie down, cause to rest on, place, lay.

1. *saṃ-viśhā*, *as, ā, am*, entered together; entered; lying down, resting on, reposing; seated together.

*Sam-veśa*, *as, m.* sleep, sleeping; lying together, cohabitation, copulation; dreaming, a dream; a seat, chair, stool.

*Sam-veśaka* in *griha-s°*, *q. v.*

*Sam-veśana*, *as, m.*, Ved. one who enters; one who introduces; (*am*), *n.* the act of causing to enter or causing to lie down; sexual union, coition.

*Sam-veśayat*, *an, anti, at*, making to lie down.

**संविष्** *saṃ-viśh*, cl. 3. P. A. -*veveshṭi*, -*veviśhṭe*, &c., to procure; to clothe, dress.

2. *saṃ-viśhā*, *as, ā, am*, clothed, dressed.

**संविषा** *saṃ-viśhā*, *f.* the plant Aconitum Ferox (= *atī-viśhā*).

**संविहस** *saṃ-vi-has*, cl. 1. P. -*hasati*, &c., to laugh at, laugh.

**संवीक्ष** *saṃ-viksh* (-*vi-iksh*), cl. 1. A. -*vikshate*, -*vikshitum*, to look about; to look at attentively, look into thoroughly; to perceive.

*Sam-vikshaṇa*, *am, n.* looking about in all directions, looking for (anything lost), search, inquiry; looking or gazing attentively.

*Sam-vikshya*, *ind.* having looked at or into, having searched for; having perceived.

**संवीत** *saṃ-vita*. See under *saṃ-vye*.

**संवृ** *saṃ-vṛi* or *saṃ-vṛi*, cl. 5. 9. 1. P. A. -*vṛinoti*, -*vṛinute*, -*vṛināti*, -*vṛināte*, -*varati*, -*te*, -*varitum*, -*varitum* (ep. also -*vartum*), to cover over, cover, enclose, hide, conceal; to secure; to keep together, close, shut up, compress, contract; to put or place together, arrange, put in order; to keep or ward off, avert, restrain, keep back, stop; to refuse, reject; to select, choose: Caus. -*vāryati*, -*yitum*, to cover; to restrain; to keep back, ward off, avert.

*Sam-vāra*, *as, m.* (sometimes written and con-

founded with *sambāra*), covering; comprehending, comprehension, collection; closing, contraction, compression; a causeway, dam, mound, bridge; a kind of deer (= *sambāra*); a sort of fish (= *sambāra*); N. of a demon, = *sambāra*; (*am*), *n.* covering, concealment; restraint, self-control, forbearance; a particular religious observance (with Buddhists); water.

*Sam-vāraṇa*, *am, n.* the act of covering or screening, concealing, enclosing, concealment; a secret; a disguise, pretext; the act of closing, shutting; an enclosure; a sanctuary, house, (in R̥g-veda IX. 107. 9. according to Śāy. *saṃvāraṇāni* = *sambhajanīyāni rasa-rūpāny annāni*; according to some, used as an epithet of rivers enclosed in beds); (*as*), *m.*, N. of the author of the hymns R̥g-veda V. 33; 34 (having the patronymic Prajāpatya); N. of a king mentioned in the Mahā-bhārata, (the father of Kuru.)

*Sam-vāra*, *as, m.* covering, concealing, closing up; compression or contraction of the throat &c. (in pronunciation), obtuse articulation (opposed to *vi-vāra* or acute articulation, and regarded as one of the Vāhya-prayatas); diminution.

1. *saṃ-vārya*, *as, ā, am*, to be covered or concealed; to be secured, &c.

2. *saṃ-vārya*, *ind.* having kept off, having warded off or averted, having repelled.

*Sam-vāvṛshu*, *us, us, u*, wishing to cover or conceal or disguise, &c.

*Sam-vṛiṣvat*, *an, ati, at*, hiding, concealing; compressing.

*Sam-vṛiṣvāna*, *as, ā, am*, concealing, hiding, &c.

*Sam-vṛita*, *as, ā, am*, covered up, covered, enclosed, enveloped, surrounded; concealed, hidden, kept secret, secured; retired, secluded; closed, shut, shut up, secured, put away, kept in safety; contracted, compressed (as the throat &c.); restrained, suppressed; sequestered, confiscated; filled with, full of; furnished or attended with, accompanied by; (*am*), *n.* a secret place; (in grammar) a particular mode of pronunciation, (one of the Ābhyantara-prayatas) = *Samvṛita-saṃvārya*, *as, ā, am*, one who conceals what ought to be concealed, securing what ought to be secured. = *Samvṛitākāra* ('*ta-āk°*'), *as, ā, am*, one who conceals all signs of feeling.

*Sam-vṛiti*, *is, f.* covering up, concealment, compression, suppression; secret purpose.

*Sam-vṛitya*, *ind.* having concealed; having closed or compressed.

**संवृह** *saṃ-vṛiṣh* (see *rt. vṛiṣh*, also written *brīṣh*), cl. 1. P. -*vṛiṣhati*, -*vṛiṣhitum*, to join firmly together (Ved.): Caus. -*vṛiṣhayati* (Ved. -*varhayati*), &c., to cause to be joined together, to unite (Ved.); to make strong, strengthen, invigorate; to incite, stimulate, encourage, animate, urge, (Śāy. *saṃ-varhaya* = *utsāhaya*, R̥g-veda VII. 31. 12.)

**संवृज्** 1. *saṃ-vṛij*, cl. 7. P. A. -*vṛinjati*, -*vṛinjate*, -*varjītum*, Ved. to bend or attract or appropriate to one's self, carry off, despoil; to devour, consume, (Śāy. = *khādati*): Desid. -*vṛiṣhate*, to wish to appropriate.

*Sam-varga*, *as, m.*, Ved. plunder, spoils, (Śāy. = *sanyag vṛiṣhṭer varjayitā*, discharger of rain, R̥g-veda X. 43. 5); (perhaps) food, (Śāy. *saṃvargam* = *śatrubhyah sahāśchidyamānam*, R̥g-veda VIII. 75. 12); epithet of Agni ('the consumer'). = *Samvarga-jit*, *t, m.*, N. of a preceptor.

*Sam-vargya*, *as, m.*, N. of a sage.

*Sam-varjana*, *am, u.* the act of bending or appropriating to one's self; devouring, consuming.

*Sam-vrikta*, *as, ā, am*, consumed, devoured, destroyed. = *Samvrikta-dhṛiṣṭu*, *us, us, u*, Ved. one who has cut off or destroyed valiant (enemies); Śāy. *saiichinnā dhārshṭya-sīlū śatravo yena*).

2. *saṃ-vṛij*, *k, k, k*, Ved. one who carries off, a spoiler; one who consumes or destroys.

*Sam-vṛijya*, *ind.* = *saṃ-vṛitya*, having carried off, &c.

**संवृत्** *saṃ-vṛit*, cl. 1. A. -*vartate*, &c.,

-*vartitum*, to turn towards, go towards, approach; to go against, attack, assault (with acc.); to come together, meet together, be united, meet in sexual embrace; to come round, come to pass, happen, take place, be produced, be fulfilled, be accomplished; to fall to the lot (of any one); to be, become, exist; Caus. -*vartayati*, -*yitum*, to cause to turn or revolve, cause to proceed or go on; to cast, throw; to carry on, accomplish, fulfil, roll together, roll up, fold up, wrap up, envelop; to crumple up; to crush, destroy, dash to pieces: Desid. P. -*vivṛīṣati*, to wish to be sexually united.

*Sam-varta*, as, m. turning towards; coming to pass, being, becoming; rolling up, crumpling up, destruction; the periodical destruction or dissolution of the universe; a cloud; a particular kind of cloud (abounding in water and so distinct from the *Ā-varta* which has no water, cf. *droṇa*, *pushkalāvartaka*); N. of one of the seven clouds at the dissolution of the universe [cf. *bhīma-nāda*]; a collection, multitude; a year; the tree *Terminalia Bellerica*; N. of a Muni and legislator [cf. *vṛihat-ś*]; of an *Āṅgīrasa* (author of the hymn *Ṛig-veda X. 172*); (*ās*), m. pl., N. of a family.

*Sam-vartaka*, as, m. the fire that is to roll everything together and destroy the world at the period of universal dissolution; submarine fire; a kind of cloud, (see above, cf. *mātanga*); N. of *Bala-rāma*, (otherwise called *Bala-deva*, elder brother of *Krishṇa*); the plough of *Bala-rāma*. — *Samvartakāgni* (*ka-ag*), *is*, m. the world-destroying fire.

*Samvartakīn*, ī, m., N. of *Bala-rāma*, (see above.)  
*Sam-vartamāna*, as, ā, am, turning towards, going towards, approaching; coming or meeting together, having sexual intercourse.

*Sam-vartayat*, an, anti, at, crushing, destroying, dashing to pieces.

*Sam-vartayitvā* (anom. ind. part.), having performed, having fulfilled, &c.

*Sam-vartī*, *is*, f. = *saṃvartikā* below.

*Samvartikā*, f. the new leaf of a water-lily, the petal or leaf near the filament (= *keśara-samīpasta-dala*).

*Sam-vartita*, as, ā, am, rolled up, wrapped up, enveloped.

*Sam-vṛita*, as, ā, am, become, arisen, happened, taken place, fulfilled, accomplished, past, gone; furnished with (for *saṃ-vṛita*); covered (for *saṃ-vṛita*); (*as*), m., N. of *Vaṛuṇa*.

*Sam-vṛitti*, *is*, f. being, existing, becoming, happening, fulfilment, accomplishment; covering, coalescing (for *saṃ-vṛiti*).

*संवृष्* *saṃ-vṛiṣh*, cl. 1. P. A. -*vardhati*, -*te* (see rt. 1. *vṛiḥ*), -*vardhitum*, to grow to perfection or completion, grow up, increase; to fulfil, satisfy, grant (P.): Caus. -*vardhayati*, -*yitum*, to cause to grow or increase, augment, enlarge; to plant; to bring up, rear, raise, cherish, foster, nourish, fatten, feed, nurse; to cause to prosper, make prosperous or happy; to present with (with inst.); to fulfil, satisfy, grant.

*Sam-vardhaka*, as, ikā, am, causing complete growth or increase, augmenting, prospering; an increaser.

*Sam-vardhana*, am, n. the act of augmenting or increasing, prospering, cherishing, encouraging; complete growth, prospering, thriving.

*Sam-vardhanīya*, as, ā, am, to be increased or augmented, to be fostered or encouraged.

*Sam-vardhayat*, an, anti, at, causing to grow up or increase, enlarging, increasing, much increased, magnifying.

*Sam-vardhita*, as, ā, am, brought to complete growth, brought up, reared, raised, cherished, protected, encouraged.

*Sam-vṛiddha*, as, ā, am, full grown, completely grown, grown up, grown tall or high, increased, augmented, enlarged, large, big; flourishing, blooming.

*संवृष* *saṃ-vṛiṣh*, cl. 1. P. -*varshati*, &c., Ved. to rain upon, shower down.

*Sam-varshaṇa*, am, a. raining, showering down.

*संवृह* *saṃ-vṛiḥ*, cl. 6. P. -*vṛihati*, &c. (see rt. 1. *vṛiḥ*), -*varhitum*, -*vardhum*, Ved. to draw out or extract together.

*संवे* *saṃ-ve*, cl. 1. P. A. -*vayati*, -*te*, -*vātum*, Ved. to weave together, interweave.

*Sam-vayat*, an, anti, at, weaving together, interweaving in concert.

*Sam-uta*, as, ā, am, Ved. woven or sewn together, (*tardma-samuta*, having the holes sewn together or fastened together with pins.)

*संवेग* *saṃ-vega*. See under *saṃ-vij*.

*संवेद* *saṃ-veda*. See under 1. *saṃ-vid*.

*संवेप* *saṃ-vep*, cl. 1. A. -*vepate*, &c., to tremble, shake.

*Sam-vepamāna*, as, ā, am, trembling, shaking (from cold &c.).

*संवेश* *saṃ-veshṭ*, cl. 1. A. -*veshṭate*, &c., to be surrounded; Caus. -*veshṭayati*, -*yitum*, to surround, envelop, encompass.

*Sam-veshṭamāna*, as, ā, am, being surrounded or enveloped.

*संव्यच* *saṃ-vyac*, cl. 6. P. -*vicati*, -*vyacitum*, Ved. to surround, encompass, envelop; to roll together, (according to *Sāy.* on *Ṛig-veda VII. 63*, 1. *saṃ-avivryak* = *saha vicati*, *saṃ-veshṭayati*); to pervade.

*संव्यवसो* *saṃ-vy-ava-so* (-*vi-ava-*), cl. 4. P. -*syati*, -*sātum*, to decide upon, decree.

*संव्यवहार* *saṃ-vyavahāra*, as, m. dealing together, mutual traffic or business, intercourse.

*संव्यूढ* *saṃ-vyūḍha*, as, ā, am (see 2. *vy-ūḍha*), combined together, mixed, united.

*Sam-vyūha*, as, m. combination, mixture, union.

*संव्ये* *saṃ-vye*, cl. 1. P. A. -*vyayati*, -*te*, -*vyātum*, to cover over, overlay, clothe, put on clothes; to invest, surround, enclose.

*Sam-vivryāna*, as, ā, am (perf. part. A.), Ved. fully surrounded or invested with, endowed with.

*Sam-vita*, as, ā, am, covered over, coated over, overlaid; clothed; adorned; invested, surrounded, enclosed, encompassed, shut in; overwhelmed. — *Sam-vitāṅga* (*ta-an*), as, ī, am, having the body covered, properly clothed, (according to *Kullūka* = *ācchādita-ācha*.)

*Sam-vyāna*, am, n. the act of covering over, a covering; cloth, clothes, garment, vestment, vesture; an upper garment.

*संशकला* *saṃśakalā*, ind. (doubtful), killing, slaughter.

*संशङ्क* *saṃ-śank*, cl. 1. A. -*śankate*, -*śankitum*, to be very suspicious of, suspect.

*संशद्* *saṃ-śad*, Caus. -*śātayati*, -*yitum*, to cause to fall down, throw down, break to pieces.

*संशप्तक* *saṃ-śaptaka*, as, m. (fr. rt. 3. *śap* with *saṃ*), a soldier sworn never to recede from a fight and stationed to prevent the flight of others; a picked warrior, a brother in arms; a conspirator bound by an oath to kill another; N. of a kind of soldier or guard belonging to *Nārāyaṇī* (mentioned in the *Mahā-bhārata*).

*संशब्द* *saṃ-śabda*, as, m. (fr. rt. *śabd* with *saṃ*), mention.

*Sam-śabdana*, am, n. making a sound, calling out; praising, eulogizing.

*Sam-śabda*, ind. (see rt. *śabd*), having called out, having said or spoken.

*संशम्* *saṃ-śam*, cl. 4. P. -*śamyati*, -*śamitum*, to become calm or pacified, be allayed, be

extinguished: Caus. -*śamayati*, -*yitum*, to mitigate, calm, allay; to settle.

*Sam-śamana* in *pāpa-ś*, q. v.

*Sam-śānta*, as, ā, am, extinguished.

*संशय* *saṃ-śaya*, *saṃ-śayitri*. See below.

*संशरय* *saṃ-śaraṇa*, am, n. (fr. rt. *śri* with *saṃ*), commencement of a combat, charge, attack.

*संशास्* *saṃ-śās*, cl. 2. P. -*śāsti*, -*śōsitum*, Ved. to sanctify, purify, make perfect, (*Sāy. saṃ-śīśādhi* = *saṃskuru*, *Ṛig-veda VII. 104, 19*.)

*संशि* *saṃ-śi* (closely connected with *saṃ-śo*), cl. 5. P. A. -*śinoti*, -*śinute*, (Ved. also cl. 3. A.) -*śiṣite*, -*śetum*, to sharpen up or well, excite, incite.

1. *saṃ-śita*, as, ā, am (for 2. see under *saṃ-śo*), sharpened up, aroused, excited; [cf. *yajña-ś*.]

*Sam-śīśāna*, as, ā, am, Ved. sharpening well or thoroughly.

*संशिश्रुषु* *saṃ-śīśrishu*. See under *saṃ-śri*.

*संशिश्वन्* *saṃ-śīśvan*, ā, arī, a, Ved. having young ones, (*Sāy. saṃ-śīśvariḥ* = *saṃ-śīśvaryah* *sargabḥumānā gāvah*, *Ṛig-veda VIII. 69, 11*.)

*संशी* *saṃ-śi*, cl. 2. A. -*śete*, -*śayitum*, to lie down for rest or repose, sleep, grow languid, become feeble; to waver, be uncertain or irresolute or doubtful.

*Sam-śaya*, as, m. uncertainty, irresolution, doubt, scruple, misgiving, suspicion, (frequently in the phrase *na saṃśayah*, there is no doubt, to be sure); difficulty, danger, risk, peril; dispute, question; possibility.

— *Samśaya-śheda*, as, m. the solution of doubt.

— *Samśaya-śtha*, as, ā, am, being in uncertainty, uncertain, doubtful. — *Samśayātṃaka* (*ya-āt*), as, ikā, am, consisting of doubt, made up of uncertainties.

— *Samśayātman* (*ya-āt*), ā, ā, a, having a doubtful or irresolute mind; (*ā*), m. a sceptic. — *Samśayāpanna* (*ya-āp*), as, ā, am, beset with doubt, hesitating, irresolute; doubtful, uncertain, dubious. — *Samśayāpanna-mānasa*, as, ā, am, having the mind beset with doubts, of an irresolute or hesitating disposition. — *Samśayopeta* (*ya-up*), as, ā, am, possessed of uncertainty, subject to doubt, doubtful, dubious, uncertain.

*Sam-śayāna*, as, ā, am, feeling uncertain or irresolute, wavering, doubting, dubious, sceptical.

*Sam-śayānu*, us, us, u, disposed to doubt, irresolute, doubting, dubious.

*Sam-śayita*, as, ā, am, uncertain, dubious, doubtful.

*Sam-śayitri*, tā, trī, trī, one who hesitates or wavers, a doubter, sceptic; dubious, doubtful.

*Sam-śayin*, ī, inī, ī, doubtful, dubious, uncertain, questionable.

*Sam-śayya*, ind. having doubted or wavered, being in doubt, deliberating.

*संशुष* *saṃ-śudh*, cl. 4. P. -*śudhyati*, -*śoddhum*, to become completely pure or purified; Caus. -*śodhayati*, -*yitum*, to purify or cleanse thoroughly, clear; to clear (expenses), pay off; to correct, rectify; to examine.

*Sam-śuddha*, as, ā, am, completely purified or cleansed, pure, clean; refined, polished; expiated; acquitted (of crime or debt). — *Samśuddha-kilviśha*, as, ā, am, one whose offences are expiated, purified from sin.

*Sam-śuddhi*, *is*, f. thorough purification; cleansing or cleaning (the body); purity, cleanness; clearance; acquittal, acquittance; correction, rectification.

*Sam-śodhana*, am, n. the act of purifying thoroughly, purification, cleaning, cleansing; refining, clearing; paying off, correcting.

*Sam-śodhita*, as, ā, am, completely cleansed or purified.

1. *saṃ-śodhya*, as, ā, am, to be purified, to be cleared or acquitted; to be paid off; to be corrected or rectified.

2. *saṃ-śodhya*, ind. having cleansed; having cleared (a road).

**संशुभ्** *saṃ-śubh*, Caus. -*śobhayati*, -*yitum*, to decorate, adorn.

**संशुष्प** *saṃ-śuṣh*, cl. 4. P. -*śuṣhyati*, -*śoṣh-tum*, to be completely dried or dried up; Caus. -*śoṣhayati*, -*yitum*, to make dry, dry up.

*Sam-śuṣhka*, as, ā, am, completely dried, dry; withered, sece.

*Sam-śoṣhita*, as, ā, am, made thoroughly dry, dried up.

**संशुन्** *saṃ-śūna*. See under *saṃ-śvi*.

**संशो** *saṃ-śo* (closely connected with *saṃ-śī*), cl. 3. P. -*śīṣāti*, -*śātum*, Ved. to sharpen thoroughly, sharpen up, excite, raise, produce; to finish off, effect, complete, supply, (Sāy. *saṃ-śīṣātu* = *śamyaḥ tikṣhā-karotu* = *prayacchatu*, R̥g-veda I. 111, 5.)

2. *saṃ-śīta*, as, ā, am, thoroughly finished or completed, finished off, effected, accomplished; established, decided, determined, certified, certain, well-ascertained; completing, effecting, diligent in accomplishing. - *Saṃśīta-vrata*, as, ā, am, one who has finished or accomplished a vow, faithful to a vow or obligation. - *Saṃśītātman* ('*ta-āt*'), ā, ā, a, one whose mind or spirit is thoroughly matured or disciplined.

**संश्रुत्** *saṃ-śrat*, t, n. (according to Uṇādi-s. II. 85. fr. rt. 1. *śt* with *saṃ*; more probably fr. rt. *śat*; cf. *śaṅcat*, *saṃ-śvat*), deceit, trick, illusion, juggling; (t), m. a juggler.

*Saṃśāya*, Nom. A. *saṃśāyate*, -*yitum*, to con-jure, juggle; to be cheated or deceived.

**संश्रयान्** *saṃ-śyāna*, as, ā, am (fr. rt. *śyai* with *saṃ*), contracted, drawn together, shrunk up, congealed, frozen; collapsed; rolled up, gathered up.

**संश्राव** *saṃ-śrāva*, as, m. (for *saṃ-srāva*), flowing or pouring out, sprinkling, aspersion.

**संश्रिय** *saṃ-śri*, cl. 1. P. A. -*śrayati*, -*te*, -*śrayitum*, to go towards or have recourse to, betake one's self or flee for refuge or succour, seek protection with, seek; to lean on, rest on, depend on; to attain, obtain; to unite with; to approach for sexual intercourse; to serve.

*Sam-śīśriṣhu*, us, us, u, wishing to have recourse to, desiring to adhere to or depend upon; wishing to serve, &c.

*Sam-śraya*, as, m. the having recourse to, betaking one's self to [cf. *kali-ś*], fleeing for refuge or protection, seeking shelter or succour; refuge, shelter, asylum, protection, patronage, favour; a resting-place, dwelling-place; seeking alliance, leaguering together for mutual protection (one of the six Guṇas of a military prince mentioned in Manu VII. 160), league; an aim, object; N. of a Prajā-pati. - *Saṃ-śraya-kārita*, as, ā, am, caused by alliance (Manu VII. 176).

*Sam-śrayin*, ī, iṅī, ī, having recourse to, seeking refuge.

*Sam-śrīta*, as, ā, am, gone or fled to for refuge; come for protection or an asylum; taken under protection, sheltered, secured, protected, supported; united, joined; (as), m. a dependant, servant, follower. - *Saṃśrītānurāga* ('*ta-an*'), as, m. the affection of dependants.

*Sam-śrītya*, ind. having fled to for refuge.

**संश्रु** *saṃ-śru*, cl. 5. P. A. -*śrinoti*, -*śrin-ṇte*, -*śrotum*, to hear well (P.); to listen well or attentively, be attentive (A. without acc. c. following); to promise: Caus. -*śrāvayati*, -*yitum*, to cause to hear, cause to be heard; to narrate, report, recite, tell, proclaim.

*Sam-śrāva*, as, m. hearing or listening attentively; promise, assent, agreement.

*Sam-śrāvaṇa*, am, n. the act of hearing; the ear.

*Sam-śrūta*, as, ā, am, well heard; promised, agreed, assented.

*Sam-śrūtya*, ind. having heard or listened attentively, having promised.

**संश्रिय्** *saṃ-śriṣh*, cl. 4. P. -*śriṣhyati*, -*śriṣh-tum*, to clasp or press together, join together, embrace: Caus. -*śriṣhayati*, -*yitum*, to join or connect together, unite.

*Sam-śriṣhṭa*, as, ā, am, clasped or pressed together, embraced, joined, united; adjoining, touching, close together; endowed; possessed of.

*Sam-śriṣhya*, ind. having clasped or embraced, having joined together.

*Sam-śreṣha*, as, m. embrace, embracing; union, connection, junction, association, contact. - *Saṃ-śreṣha-vaṭ*, ān, atī, at, possessing union or contact, joined, united.

*Sam-śreṣhaṇa*, am, n. the act of clasping or pressing together; means of binding together.

*Sam-śreṣhita*, as, ā, am, joined together, united, attached.

*Sam-śreṣhin*, ī, iṅī, ī, clasping, embracing, joining together.

**संश्रुत्** *saṃ-śvat*, t, n. = *saṃś-śat*, deceit, illusion, &c.

**संश्रि** *saṃ-śvi*, cl. 1. P. -*śvayati*, -*śvayitum*, to swell up, swell greatly.

*Sam-śūna*, as, ā, am, much swelled, swollen.

**संसञ्ज** *saṃ-sañj*, Pass. -*sajyate*, -*sajjate* (see rt. 2. *sanj*), to adhere or cling together, stick close, be attached or connected together, adhere or cling to; to be entwined.

*Sam-śakta*, as, ā, am, adhered to or stuck together, joined or attached or linked together, sticking close to, adhering to, attached or tied to; fastened; re-strained; closely connected; close, near, adjoining, contiguous; intent on; possessing, endowed with, affected by. - *Saṃśakta-manas*, ās, ās, as, having the mind attached or fastened. - *Saṃśakta-yuga*, as, ā, am, attached to a yoke, harnessed, yoked. - *Saṃśakta-vadanāśvāsa* ('*na-ās*'), as, ā, am, with breath adhering to the mouth, with suppressed breath.

*Sam-śakti*, is, f. close adherence, sticking close together, intimate union or junction; close connection or contact, proximity; tying or fastening together; intercourse, intimacy, acquaintance; addiction or devotion to.

*Sam-śajjamāna*, as, ā, am, adhering or sticking close together; being prepared or ready.

**संसद्** 1. *saṃ-sad*, cl. 1. 6. P. -*sīdati* (Ved. and ep. also A. -*īe*), -*sattum*, to sit down together, sit along with, sit down; to sink down, be afflicted, be in distress; to pine away.

2. *saṃ-sad*, t, t, t, one who sits together, one who sits at or takes part in a sacrifice; (t), f. an assembly, meeting, congress, session; a court of justice.

*Sam-sāda*, as, m. a sitting down together, meeting, assembly.

*Sam-sīdat*, an, anti, at, sitting down together, sinking down.

**संसरण** *saṃ-saraṇa*. See under *saṃ-sri*.

**संसर्ग** *saṃ-sarga*, *saṃ-sarjana*, &c. See under 1. *saṃ-srij*.

**संसर्प** *saṃ-sarpa*, &c. See under *saṃ-srip*.

**संसव** *saṃ-sava*, as, m. (fr. rt. 3. *su* with *saṃ*), a confusion of libations, an irregular or sinful sacrifice (so regarded when two Brāhmins perform the Soma sacrifice on the same spot and at the same time).

**संसाध** *saṃ-sādḥ*, Caus. -*sādḥayati*, -*te*, -*yitum*, to cause to be completely finished; to accomplish or perform thoroughly, complete; to finish off; to settle; to destroy, kill, extinguish; to cause

to be settled or paid; to regain; to obtain; to be successful (A.): Pass. of Caus. -*sādḥyate*, to be completely accomplished; to be thoroughly provided or furnished with.

*Sam-sādḥayat*, an, anti, at, accomplishing, &c.; obtaining, receiving, taking.

*Sam-sādḥya*, ind. having accomplished or performed thoroughly; having destroyed or killed, &c.

**संसार** *saṃ-sāra*, &c. See under *saṃ-sri*.

**संसिच्** 1. *saṃ-sic*, cl. 6. P. A. -*siñcati*, -*te*, -*sektum*, to sprinkle over, sprinkle thoroughly, water. *Sam-sikta*, as, ā, am, well sprinkled or moistened, watered. - *Saṃsikta-reṇu*, us, us, u, having the dust laid or well watered.

2. *saṃ-sic*, k, k, k, Ved. one who sprinkles, sprinkling.

*Sam-sicya*, ind. having sprinkled.

*Sam-seka*, as, m. sprinkling over, moistening, watering.

**संसिध्** *saṃ-sidh*, cl. 4. P. -*sidhyati*, -*sed-dhum*, to be accomplished or performed thoroughly, to be made perfect; to be made happy, attain beatitude.

*Sam-siddha*, as, ā, am, fully done or accomplished, made perfect, perfected; one who has attained beatitude.

*Sam-siddhi*, is, f. complete accomplishment, perfection, completion, complete attainment, beatitude, final emancipation; nature, natural disposition, natural state or quality; a passionate or intoxicated woman.

**संसुदा** *saṃ-sudā*, ās, ās, am, Ved. altogether munificent, one who gives very liberally, (Sāy. = *śamyak sushthu dātṛi*.)

**संसुप्त** *saṃ-supta*. See under *saṃ-svap*.

**संसूच** *saṃ-sūc*, cl. 10. P. -*sūcayati*, -*yitum*, to indicate or show plainly, prove, imply, argue; to inform, tell.

*Sam-sūcana*, am, n. the act of indicating or showing plainly, proving; telling, informing; reproving, reproaching.

*Sam-sūcīta*, as, ā, am, plainly indicated; informed, told, apprised; reproved.

**संसृ** *saṃ-sri*, cl. 1. P. -*sarati*, -*sartum*, to go towards, approach, attain, obtain; to go round, revolve, pass through a succession of states: Caus. -*sārāyati*, -*yitum*, to cause to go round or revolve or pass through.

*Sam-saraṇa*, am, n. going, proceeding, moving or going round in a circuit, revolving, revolution, passing through a succession of states, birth and re-birth of living beings, the world; going well or unobstructedly, the unresisted march of troops; the commencement of war or battle; a highway, principal road; a resting-place for passengers near the gates of a city.

*Sam-sāra*, as, m. course, passage, passing through a succession of states, course or circuit of mundane existence, transmigration, metempsychosis, the world, secular life, worldly illusion. - *Saṃsāra-gamana*, am, n. passing from one state of existence to another or from one body to another, transmigration, metempsychosis. - *Saṃsāra-guru*, us, m. 'the Guru of the world,' epithet of Kāma (god of love). - *Saṃsāra-maṇḍala*, am, n. the circle of the world. - *Saṃsāra-mārga*, as, m. the road of the world, the course or stage of mundane affairs, the world; the vulva. - *Saṃsāra-mokṣhaṇa*, as, ī, am, liberating or emancipating from worldly existence; (am), n. emancipation from the world. - *Saṃsāra-samudra* or *saṃsāra-sāgara*, as, m. the ocean-like world.

*Samsārin*, ī, iṅī, ī, passing through (successive existences), transmigratory, worldly, mundane, secular, mixing with society, engaged in worldly or secular occupations; (ī), m. a living or sentient being, human being, animal, creature, embodied spirit.

—*Samsāryātman*, *ā, m.* (perhaps rather two separate words), the transmigratory soul, the soul passing through various mundane states, (opposed to *paramātmān*.)

*Saṁ-srīti*, *is, f.* course, current, flow, stream, revolution; course of mundane existence, transmigration; the world.

*Saṁ-srītya*, *ind.* having gone to or approached, having obtained; having passed onwards or through.

**संमृञ्** *1. saṁ-srīj*, *cl. 6. P. -srījati, -sraṣh-tum*, to let loose together; to mix together, commingle, conjoin, connect, unite; to endow with, bestow upon; to cover with, anoint with (Ved.); to create; Pass. *-srījyate*, to be commingled or mixed, come together; to meet with (with inst.); to converse with.

*Saṁ-sarga*, *as, m.* mixture or union together, commixture, conjunction, close or intimate union, close contact, touch, proximity, approximation, association, society, (*pāpishṭha-s*), the society of very low people; intercourse, sexual attachment or connection, copulation, coition; acquaintance, familiarity; intimate relation (= *saṁ-avāya*), co-existence. —*Samsarga-tas*, *ind.* through union or connection, in consequence of intercourse or familiarity. —*Saṁ-sarga-dosha*, *as, m.* the fault or evil consequences of society (with bad people). —*Samsarya-vaṭ, ān, atī, at.* = *saṁ-srīṣṭha*, mixed, joined with. —*Saṁ-sargābhava* (*ḥya-abh*), *as, m.* (in the Nyāya phil.) a particular form of the category of non-existence (said to be of three kinds, prior, incidental and final, or absence of birth, destruction of present being and necessary cessation of existence).

*Samsargin*, *i, ī, iṅi, ī*, commingling, commingled, united or mixed with, in contact with, connected; associated, keeping company, familiar, friendly, acquainted, an acquaintance; (*ī*), *m.* an associate, companion. —*Samsargi-tā, f.* or *samsargi-tva, am, n.* association, combination, fellowship.

*Saṁ-sarjana*, *am, n.* the act of letting loose together, commingling; discharging, voiding, abandoning, leaving.

*Saṁ-sisṛikshu, us, us, u*, wishing to mix together or unite.

**2. saṁ-srīj**, Ved. commingling, collision.

*Saṁ-srījyamāna, as, ā, am*, being joined or united together.

*Saṁ-srīṣṭha, as, ā, am*, commingled, mixed together, connected, conjoined, united; composed; associated or connected together (as partners &c.); reunited, rejoined; involved in; clothed in clean garments, cleanly dressed; created. —*Samsrīṣṭhājāt, t, t, t*, Ved. conquering combatants. —*Samsrīṣṭha-tva, am, n.* commixture, union, association; re-union; (in law) voluntary reunion or co-residence of kinsmen (as of father and son or of brothers with each other, after partition of property). —*Samsrīṣṭharūpa, as, ā, am*, mixed in form of kind, adulterated.

*Saṁ-srīṣṭi, is, f.* union, combination, combining, uniting; association, intercourse, co-partnership; living together in one family; collection, collecting, assembling; (in rhetoric) the aggregation or combining of a number of metaphors in one passage.

*Samsrīṣṭhā, ī, m.* a reunited kinsman (applied in Hindū law to persons of the same family who, after having made a partition, again live together, annulling the partition previously made); a co-partner, co-partner.

*Saṁ-sraṣhṛi, tā, trī, trī*, Ved. one who mixes together or commingles.

**संसृप** *saṁ-srīp*, *cl. 1. P. -sarpati, &c.*, to creep together, creep along with; to flow; to glide, move, wind.

*Saṁ-sarpa, as, m.* creeping along, gliding, flowing gently; any equable or gentle motion; the intercalary month occurring in a year in which there falls a Kshaya-māsa.

*Saṁ-sarpaṇa, am, n.* the act of creeping along, sneaking, an unexpected attack, surprise.

*Saṁ-sarpat, an, antī, at*, creeping or gliding along, flowing.

*Saṁ-sarpin, ī, iṅi, ī*, creeping along or over, winding, gliding, flowing.

**संसेक** *saṁ-seka*. See under **1. saṁ-siḥ**.

**संसेव** *saṁ-sev*, *cl. 1. A. -sevate, &c.*, to attend on, wait on, serve; to worship.

*Saṁ-sevana, am, n.* waiting on, attending on, serving.

*Saṁ-sevā, f.* service, attendance, reverence, worship.

*Saṁ-sevita, as, ā, am*, waited on, attended on, served.

**संस्कृ** *saṁ-s-kṛi* (for *san-kṛi, s* being inserted as in *upa-s-kṛi, pari-s-kṛi*; cf. *san-kṛi*), *cl. 8. P. A. -karoti, -kurate*; Impv. *sans-karotu* (2nd sing. *sans-kuru*); Perf. *sai-ṣakāra* (2nd sing. *sai-ṣakarītha*, 1st pl. *sai-ṣakarīma*, 3rd pl. *sai-ṣakarūh*); Aor. A. *sam-asṣṛita*; Prec. P. *sans-kriyāt*, A. *sans-kriṣhīṣṭa, -kartum*, to put together, construct, compose, form well or thoroughly, make perfect, elaborate, refine, polish, educate; to fabricate artificially; to form grammatically or accurately; to make ready, prepare, arrange; to cook, dress (food); to form or arrange according to sacred precept, consecrate, sanctify, dedicate, hallow, devote to sacred uses; to invest (with the sacrificial thread); to purify, cleanse; to decorate, embellish, ornament; to heap together, bring together, collect; Pass. *-kriyate*, to be well put together or prepared, &c.; to be consecrated; Caus. *-kriyati, -yitum*, to cause to form or construct well; to cause to prepare or arrange; to make, render (with two acc.); to cause to consecrate; Desid. *sai-ṣishkīrshatī*; Intens. *sai-ṣishkriyate*.

*Sans-karṭri, tā, trī, trī*, one who makes perfect or polishes, one who prepares or dresses or cooks; one who consecrates, &c.

*Sans-kāra, as, m.* forming well or thoroughly, making perfect, perfecting, completing, finishing, polishing, refining, perfection, refinement, education, accomplishment; forming in the mind, conception, idea, notion; impression, form, mould; impression on the mind or memory; the power of memory, faculty of recollection, self-reproductive quality (one of the twenty-four qualities enumerated in the Vaiśeṣika branch of the Nyāya phil.); any faculty, capacity, instinct; operation, influence; preparation, making ready, preparation of food, &c., cooking, dressing, compounding; decoration, embellishment, ornament, elegance; making sacred, hallowing, consecration, dedication; consecration of a king, &c.; making pure, purification, purity; a sanctifying or purificatory rite or essential ceremony (enjoined on all the first three or twice-born classes; the following are the twelve purificatory rites given in Manu II. 27, but of these ten only are enjoined according to some authorities, the tenth and eleventh being omitted: 1. *garbhādhāna*, 'embryo-reception,' on the first sign of conception, sometimes on a woman's attaining maturity; 2. *pūṁ-savana*, 'male-production,' on the first sign of vitality in the embryo; 3. *simantonmayana*, 'parting the hair' of a pregnant woman in the fourth, sixth, or eighth month of her first pregnancy; 4. *jāta-karman*, 'birth-ceremony,' i. e. giving the infant butter out of a golden spoon before cutting the navel-string; 5. *nāma-karman* or *nāma-karāṇa*, 'naming-rite' on the tenth or twelfth day after birth; 6. *nishkramaya*, 'taking out' the child when three months old to see the sun or, according to some, to look at the moon; 7. *anna-prāśana*, 'feeding with boiled rice' in the sixth month after birth; 8. *śūḍā-karman* or *śūḍā-karāṇa*, 'tonsure-rite,' i. e. shaving the head all but the *śūḍā* or one lock in the first or third year after birth; 9. *upa-naya* or *upa-nayana*, 'investiture' with the sacrificial thread, see *upa-naya*; this is the most important of all the Saṅskāras; 10. *keśānta*, 'cutting off the hair'; 11. *saṁ-āvartana*, 'returning,' a rite performed on the student's return home after completing his studies; 12. *vivāha*,

p>'marriage'; other Saṅskāras are mentioned as peculiar to various parts of India, e. g. *an-avalobhana*, performed by a pregnant woman to prevent disappointment or miscarriage; *Vishnu-bali*, an offering to Vishnu on the seventh month of pregnancy; *svargārohaṇa*, *śūrya-ritokana*, *Karṇa-vedha*, q. v. v.); any rite or ceremony; funeral obsequies; a polishing stone. —*Saṅskāra-ja, as, ā, am*, produced by purificatory rites. —*Saṅskāra-tattva, am, n.*, N. of part of Raghū-nandana's Smṛiti-tattva. —*Saṅskāra-pūta, as, ā, am*, rendered pure by sacred rites, purified by refinement. —*Saṅskāra-bhāskāra, as, m.*, N. of a work on the Saṅskāras by Saṅkara. —*Saṅskāra-rahita* or *saṅskāra-varjita* = *saṅskāra-hīna* below. —*Saṅskāra-vaṭ, ān, atī, at*, possessing refinement, cultivated. —*Saṅskāra-vaṭ-tva, am, n.* the being possessed of refinement. —*Saṅskāra-vidhi, is, m.* the rules of Saṅskāra, the law concerning purificatory rites. —*Saṅskāra-hīna, as, ā, am*, destitute of purificatory rites; (*as*), *m.* a man of one of the three classes who has not been invested with the sacred thread or received the other purificatory ceremonies (in consequence of which neglect he becomes a Vratya or outcast). —*Saṅskārādihikārin* ('*ra-adh*'), *i, ī, iṅi, ī*, one who has a right to receive or observe all the purificatory ceremonies.

*Saṅskāraka, as, ā, am*, consecrating, purifying, purificatory; serving as an article of cooking or for preparing any article of food or for dressing it.

*Saṅskārya, as, ā, am*, to be finished or perfected; to be consecrated or initiated.

*Saṁskṛita, as, ā, am*, carefully or accurately formed, artificially made or constructed or fabricated, elaborated, highly wrought, artificial, refined, polished, cultivated, perfected, completed, finished; made ready, prepared, cooked, dressed, compounded; consecrated, sanctified, hallowed, initiated; married, (*a-saṅskṛita, as, ā, am*, unmarried); cleansed, cleaned, purified; decorated, embellished, ornamented; excellent, best; (*as*), *m.* a word formed according to accurate rules, a regular derivative; a man of one of the three classes who has received all the purificatory rites; a learned man; (*am*), *n.* language formed by accurate grammatical rules, refined or polished or highly wrought speech, the Sanskrit language; an offering, oblation, sacrifice (Ved.); a sacred usage or custom. —*Saṅskṛitātman* ('*ta-āt*'), *ā, m.* one who has received the purificatory rites; a sage. —*Saṅskṛitokti* ('*ta-uk*'), *is, f.* refined or polished language; a Sanskrit word or expression.

*Saṅskṛita-vaṭ, ān, atī, at*, one who has perfected or elaborated or polished.

*Saṅskṛiti, is, f.* = *saṅskāra*.

*Saṅskṛitya, ind.* having perfected, having polished or adorned, &c.; having prepared or dressed, having cooked.

*Saṅskṛitma, as, ā, am*, perfected, polished; fabricated, made.

*Saṅskṛiyā, f.* any purificatory rite (= *saṅskāra* above); funeral ceremonies or obsequies (burning the dead, &c.).

**संस्त** *saṁst* = *rt. sas, q. v.*

**संस्तम्भ** *saṁ-stambh*, *cl. 5. 9. P. -stabh-nati, -stabhānāti, -stabhdm*, to support, prop up; to confirm, establish, corroborate; to stop, restrain; Caus. *-stambhayati, -yitum*, to prop up, stay, support; to confirm, strengthen, encourage; to stop; to make immovable or rigid, stupefy, paralyze.

*Saṁ-stabha, as, ā, am*, supported, confirmed, corroborated; stopped, stayed, made firm or rigid, &c.

*Saṁ-stabhya, ind.* having supported, having confirmed or established; having made firm or stable or rigid, &c.; having supported or composed the mind firmly (in affliction).

*Saṁ-stambha, as, m.* support, supporting, prop; confirming, establishing, fixing, making firm; stop, stay; paralysis, muscular rigidity.

*Sam-stambhānīya*, *as, ā, am*, to be propped; to be made firm; to be stopped.

*Sam-stambhayitrī*, *tā, trī, tri*, one who supports or props up, a supporter; one who stops or restrains, a restrainer.

*Sam-stambhayivā* (anom. ind. part.), having propped or confirmed or encouraged.

*Sam-stambhita*, *as, ā, am*, propped, supported; stopped; stupefied, paralyzed.

**संस्तर** *saṃ-stara*. See under *saṃ-stri*.

**संस्तु** *saṃ-stu*, cl. 2. P. A. -*stauli*, -*stavīti*, -*stute*, -*stuvite*, -*stotum*, to praise or hymn together, praise in chorus; to praise properly or well; to celebrate.

*Sam-stara*, *as, m*, praise; association together, agreeing together, acquaintance, intimacy (= *pari-śaya*). — *Samstava-sihira*, *as, ā, am*, firm through acquaintance.

*Sam-starāna*, *as, ā, am*, praising properly; talking fluently and well, eloquent; (*as*), m. a singer, chanter (= *ul-gātri*); joy (= *harsha*, according to some).

*Sam-stāva*, *as, m*, hymning in chorus, repetition of hymns by a number of Brāhmins; the place occupied at a sacrifice by the Brāhmins reciting hymns and prayers; praise, celebration.

*Sam-stuta*, *as, ā, am*, praised or hymned together; praised well or properly; lauded, hymned, eulogized; agreeing together, intimate, acquainted, known. — *Samstuta-prāya*, *as, ā, am*, for the most part lauded or hymned together, usually associated in hymns.

*Sam-stuti*, *is, f*, praise in chorus, hymning together; praise, celebration.

*Sam-stūyamāna*, *as, ā, am*, being praised or celebrated.

**संस्तु** *saṃ-stri*, cl. 5. 9. P. A. -*strīṇoti*, -*strīṇute*, -*strīṇāti*, -*strīṇite*, -*startum*, -*staritum*, -*staritum*, to spread out, spread, extend; to strew over, cover, cover over.

*Sam-stara*, *as, m*, a bed, couch; a bed made of leaves, &c.; a sacrifice (or perhaps rather the ritual arrangements for a sacrifice).

*Sam-staraṇa*, *am, n*, the act of strewing or covering over.

*Sam-stāra*, *as, m*, spreading out, extension. — *Sam-stāra-pankti*, *is, f*, a particular metre, (the first and fourth Pādas containing twelve syllables each, and the second and third eight each; cf. *viśhāra-p<sup>o</sup>*, *prastāra-p<sup>o</sup>*, *āstāra-p<sup>o</sup>*.)

*Sam-stīra*, *as, ā, am*, Ved. entirely covered, hidden, concealed, (opposed to *vi-shīra*, displayed, Rig-veda I. 140, 7.)

*Sam-stīra*, *as, ā, am*, spread over, covered.

*Sam-stīrya*, ind. having spread; having covered.

**संस्त्याय** *saṃ-styāya*, *as, m*, (fr. rt. *styai* with *saṃ*), assemblage, collection, heap, multitude, number; spreading expansion, diffusion; vicinity, proximity; a habitation, house.

**संस्त्या** *saṃ-sthā*, cl. 1. A. -*lishthate* (ep. also P. -*lish(h)ati*), -*sthātum*, to stand or stay close together, abide or remain or live together; to agree, conform; to stand firmly; to stand or remain on; to exist, live, be; to stand still, stop; to be completed; to die, perish; Caus. -*sthāpayati*, -*yitum*, to cause to stand firmly, to settle, establish or fix firmly; to place; to collect or compose (the mind); to cause to stand still, stop, restrain; to cause to cease or die, kill; to place in subjection, subject.

*Sam-stha*, *as, ā, am*, standing or staying or being together, living together, staying with, associated, domesticated; staying, abiding, dwelling, living; lasting; stopping still, stationary, fixed; ended, perished, dead; (*as*), m. a dweller, resident, inhabitant; a fellow-countryman, neighbour; a spy, secret emissary; (*ā*), f. an assembly, assemblage; state or condition of being, situation, time of life,

&c.; occupation, business, profession; continuance in the right way, correct conduct; stop, stay; end, completion; loss, destruction, destruction of the world (= *pralaya*, said to be of four kinds, viz. *nainītika*, *prākṛītika*, *nīya*, *āyāntika*); death, dying; maifestation, appearance; resemblance, likeness; form; a form or kind of Soma sacrifice [cf. *yajña-s<sup>o</sup>*, *pāka-s<sup>o</sup>*, *havir-yajña-s<sup>o</sup>*, *soma-s<sup>o</sup>*]; a royal ordinance; (*am*), n., Ved. a battle.

*Sam-sthāna*, *as, ā, am*, standing together; agreeing, resembling, like; (*am*), n. the act of standing or being together; a collection, aggregation, heap, quantity; the aggregation of primitive atoms, primary formation; conformation, configuration; form, figure, shape, construction; a common place of abode, vicinity, neighbourhood; a place where four roads meet; any place, station; position, situation; a spot, mark, sign; standing still, stopping, dying, death. — *Sam-sthāna-cārin*, *ī, īyī, ī*, going in various forms (of gods or demons); moving in various stations.

*Sam-sthāpaka*, *as, ikā, am*, fixing firmly, settling, establishing.

*Sam-sthāpana*, *am, n*, the act of placing together, collecting; fixing firmly, placing, fixing; confirming, establishing, establishment; restraining; a statute, regulation.

*Sam-sthāpanīya*, *as, ā, am*, to be established or settled.

*Sam-sthāpita*, *as, ā, am*, made to stand together, heaped up, accumulated; established, fixed, placed, deposited; stopped, restrained, controlled.

*Sam-sthāpya*, ind. having made to stand firmly, having fixed, having confirmed, having established.

*Sam-sthānu*, *us, us, u*, firmly fixed, stationary, immovable; lasting, durable.

*Sam-sthita*, *as, ā, am*, standing or being together, lying or situated close at hand, contiguous, near; brought together, collected, heaped, covered; agreeing, like, resembling; standing firm, settled, fixed, established; staying, abiding; residing, being in or at; placed in or on; standing still, stationary; stopped, concluded, completed, ended, finished; dead, deceased.

*Sam-sthiti*, *is, f*, staying or abiding or being together; collection, accumulation, heap; standing or staying with, residing or living with or near; contiguity, nearness, connection; standing firm; duration, continuance; being, abiding, abode, situation, station, state, condition (of life); standing still or stationary, stoppage; restraint; death, dying; destruction of the world.

**संस्पृश** 1. *saṃ-sprīś*, cl. 6. P. -*sprīśati*, -*sparśtam*, -*sprashtum*, to come into close contact, to touch, lay hold of; to reach; to perceive; to sprinkle (with water &c.); Caus. -*sparśayati*, -*yitum*, to cause to touch; to sprinkle over.

*Sam-sparśa*, *as, m*, close or mutual contact, touch, touching, conjunction, mixture, laying hold of; perception, sense; the being touched, being affected; (*ā*), f. a kind of fragrant plant or perfume (= *janī*). — *Sam-sparśa-ja*, *as, ā, am*, produced by contact or sensible perception.

2. *saṃ-sprīś*, *k, k, k*, touching, coming into contact.

*Sam-sprīśat*, *am, anti* or *anti, at*, touching, laying hold of; striking together.

*Sam-sprīśya*, ind. having touched; having rubbed or chafed; having reached; extending to.

*Sam-sprīśhta*, *as, ā, am*, touched, brought into contact; mixed, combined.

**संस्फाल** *saṃ-sphāla*, *as, m*, (fr. rt. *sphal* with *saṃ*), a ram (= *mesha*).

**संस्फुट** *saṃ-sphuṭa*, *as, ā, am* (fr. rt. *sphuṭ* with *saṃ*), bursting open, blossomed, blown.

*Sam-sphoṭa*, *as, m*, war, battle.

*Sam-sphoṭi*, *is, m*, = *saṃ-sphoṭa* above.

**संस्फट** *saṃ-spheta*, *as, m*, (fr. rt. *sphī* with *saṃ*), war, battle.

**संसि** *saṃ-smi*, cl. 1. A. -*smayate*, -*smetum*,

to laugh at, deride: Desid. -*sismayishate*, to wish to laugh at or deride.

*Sam-sismayishamāya*, *as, ā, am*, wishing to ridicule, desirous of laughing at.

**संस्मृ** *saṃ-smṛi*, cl. 1. P. -*smarati*, -*smartum*, to remember fully, recollect (with acc. or gen.): Caus. -*smārayati*, -*yitum*, to cause to remember, remind of.

*Sam-smaraṇa*, *am, n*, the act of remembering, calling to mind, recollecting.

*Sam-smarat*, *an, anti, at*, fully remembering, recollecting well.

*Sam-smartarya*, *as, ā, am*, to be remembered; to be thought upon.

*Sam-smārya*, ind. having caused to remember, having reminded of.

*Sam-smṛita*, *as, ā, am*, remembered, recollected, called to mind.

*Sam-smṛiti*, *is, f*, remembering, remembrance, recollection.

*Sam-smṛitya*, ind. having remembered or called to mind.

**संस्व** *saṃ-srava*, *as, m*, (fr. rt. *sru* with *saṃ*), flowing, oozing out; that which flows, a stream; anything flowing off or remaining; the droppings or remains of a libation; a kind of offering or libation.

*Sam-srāva*, *as, m*, flowing, oozing out; a kind of offering or libation.

**संस्वप** *saṃ-svap*, cl. 2. P. -*svapiti*, &c., to sleep soundly, sleep.

*Sam-supta*, *as, ā, am*, soundly asleep, fast asleep, sleeping.

**संस्वृ** *saṃ-svṛi*, cl. 1. A. -*svarale*, -*svarlum*, -*svaritum*, to hymn, praise (Ved.); to pain, afflict, torment, cause pain.

**संहन्** *saṃ-han*, cl. 2. P. -*hanti*, -*hantum*, to strike together, join or unite closely, put together, close (the hands &c.), shut; to contract, diminish; to bring together, heap, accumulate, collect; to fight together, clash; to strike, kill, destroy completely; Caus. -*ghātayati*, -*yitum*, to strike together, kill, destroy utterly.

*Sam-ha* = *saṃ-hata* below.

*Sam-hata*, *as, ā, am*, struck together, closely joined or united, closed, shut; well knit or compacted together, firmly united, compact, close, firm, solid; closely allied; combined, joined, connected, acting or making effort together, keeping together; collected, assembled, accumulated; struck, hurt, wounded, killed. — *Samhata-jānu*, *us, us, u*, or *saṃhata-jānuka*, *as, ī, am*, knock-kneed. — *Samhata-tala*, *as, m*, the two hands joined with the open palms brought together. — *Samhata-tā*, *f*, or *saṃhata-tva*, *am, n*, compactness, close combination; close contact or approximation, conjunction; union, agreement. — *Samhata-bhrū*, *ūs, ūs, u*, knitting the brows. — *Samhata-stanī*, *f*, (a woman) whose breasts are very close to each other. — *Samhataśva* (*ṭa-as<sup>o</sup>*), *as, m*, N. of a king.

*Sam-hati*, *is, f*, the state of being brought into close contact, firm or close combination, firm union or alliance, junction, joint effort, agreement, compactness, firmness, solidity, bulk, mass, assemblage, collection, heap, number, host, multitude.

*Sam-hatya*, ind. having struck together, having closed or joined.

*Sam-hanana*, *as, ī, am*, striking together; killing, destroying, a destroyer, conqueror; (*am*), n. the act of striking together, compactness, inflexibility; strength, muscularity; rubbing the limbs; the body (as having the limbs well compacted).

*Sam-hanu*, *us, us, u*, Ved. destructive, deadly.

*Sam-gha*, *as, m*, close contact or combination; any collection or assemblage, heap, multitude, quantity, crowd, host, band, number, group, flock, shoal; any

number of people or inhabitants living together. — *Sangha-gupta*, *as*, *m*. a proper N., (also read *siṅha-gupta*). — *Sangha-cārin*, *i*, *m*. 'going in shoals,' a fish. — *Sangha-jivān*, *i*, *m*. 'living by multitudes of people,' a hired labourer, porter, cooly. — *Sangha-tala*, *as*, *m*. the two hands joined with the open palms brought together. — *Sangha-pushpī*, *f*. a particular plant (= *dhātakī*). — *Sangha-vṛttī*, *is*, *f*. a state of close combination. — *Sanghavṛttī-tā*, *f*. combined action. — *Sangha-śas*, *ind*. collectively, all together; by troops, in flocks, in shoals, in companies.

*Saṅ-ghāta*, *as*, *m*. close combination, union, association, connotation, confederacy; a collection, quantity, assemblage, multitude, heap, cluster, band; a collection of mucus, phlegm [cf. *saṅ-ghāṇaka*]; composition of words, formation of compounds; striking, killing, hurting; a particular gait or mode of walking (in the drama); N. of a division of the infernal regions; [cf. *saṅ-hāta*]. — *Saṅghāta-kā-ḥina*, *as*, *ā*, *am*, compactly or solidly hard, hard from solidity or compactness. — *Saṅghāta-patṛikā*, *f*. a sort of fennel (= *śata-pu-ḥpā*). — *Saṅghāta-vaṭ*, *am*, *at*, *at*, having close union, possessing a heap or multitude, closely compacted or combined.

**संहरण** *saṅ-haraṇa*. See under *saṅ-hṛi*.

**संहर्ष** 1. *saṅ-harsha*, *as*, *m*. (for *saṅ-ghorsha*, *q. v.*; for 2. see under *saṅ-hṛishk*), rubbing, grinding, trituration; envy, emulation; air, wind.

**संघवन** *saṅ-havana*, *am*, *n*. (fr. *rt. hu* with *saṅ*), the act of sacrificing or offering oblations together; sacrificing in a proper manner; a quadrangle, group of four houses; [cf. *saṅ-javana*.]

**संहा** *saṅ-hā*, *cl. 3. A. -jihāte*, &c., to go together, proceed; to obtain.

*Saṅ-jihāna*, *as*, *ā*, *am*, going, moving.

**संहात** *saṅhāta*, *as*, *m*. (probably for *saṅ-ghāta*, *q. v.*), one of the twenty-one hells (mentioned in *Manu* IV. 89).

**संहार** *saṅ-hāra*. See under *saṅ-hṛi*.

**संहि** *saṅ-hi*, *cl. 5. P. -hinoti*, &c., to send forth, utter.

**संहित** *saṅ-hita*. See under *san-dhū*.

**संहृति** *saṅ-hṛti*. See under *saṅ-hve*.

**संह** *saṅ-hṛi*, *cl. 1. P. A. -harati*, *-te*, *-haratum*, to bring or draw together; to contract, abridge, compress; to close, clench (the fists &c.); to crush together, crumple up, destroy, annihilate, (opposed to *ṣṛj*); to bring together, collect, accumulate; to draw together, unite, bind by obligations; to draw aside (a curtain &c.), withdraw, withhold, hold back, take back; to restrain, suppress, curb; to lay hold of, seize, subtract, take; *Pass. -hriyate*, to be drawn together, be contracted or abridged; to be destroyed; to be finished or concluded; to be restrained, &c.; *Desid. -jihīrshati*, to wish to draw together or destroy or annihilate.

*Saṅ-hara*, *as*, *ā*, *am*, drawing together, bringing together; contracting; destroying, &c. — *Sanhā-rākhyā* (°*ra-āklī*), *as*, *m*. 'called Saṅhara,' the fire Pāvaka.

*Saṅ-haraṇa*, *am*, *n*. the act of drawing or bringing together; contracting; crumpling together, destroying, destruction, ruin; collecting, accumulating; withdrawing; restraining, checking; seizing, taking.

*Saṅ-hartrī*, *tā*, *trī*, *trī*, one who draws together or contracts, &c.; destroying, a destroyer.

*Saṅ-hāra*, *as*, *m*. drawing together, contraction, abridgement, comprehensive description, abbreviation, compression; a fault in pronunciation, (opposed to *vi-hāra*); close, end, conclusion, (*kāvyā-saṅhāra*, *as*, *m*. 'the close of a poem,' epithet of the benediction at the conclusion of a drama); destruction, loss; the periodical destruction of the universe at the end of a Kalpa; collection, assemblage, accu-

mulation; withdrawing, withholding, restraining, suppressing; a charm or spell for restraining magical weapons or bringing them back after discharging them; seizing, laying hold of, taking [cf. *veṅṣi-s*]; a division of the infernal regions; practice, skill. — *Sanhāra-bhāirava*, *as*, *m*. one of the eight forms of Bhāirava, *q. v.* — *Sanhāra-mudrā*, *f.*, *N.* of a particular posture in the Tantra worship (= *visarjana-mudrā*).

*Sanhā-raka*, *as*, *ikā*, *am*, drawing together, compressing, closing; destructive, ruinous; a destroyer.

*Sanhā-rya*, *as*, *ā*, *am*, to be drawn together or contracted, to be abridged; to be destroyed, &c.; to be restrained or curbed or suppressed.

*Sanh-ṛita*, *as*, *ā*, *am*, drawn together; contracted, compressed, abridged; closed; destroyed, scattered; collected, assembled; withdrawn, withheld; restrained, curbed; seized, laid hold of.

*Sanh-ṛitī*, *is*, *f*. contraction, compression, abridgement; destruction, loss, disappearance; collection; restraint; taking, seizure.

*Sanh-ṛitya*, *ind*. having drawn together or contracted, having abridged; having closed or clenched (the fist); having destroyed.

**संहृष** *saṅ-hṛish*, *cl. 4. P. -hṛishyati*, *-harshitam*, to bristle, stand erect (as the hair of the body from joy or fright); to thrill with delight, be glad, rejoice.

2. *saṅ-harsha*, *as*, *m*. bristling or erection of the hair of the body (either from rapture or terror), thrill of delight, joy, pleasure; ardour, emulation, (perhaps for *saṅ-gharsha*); air, wind; trituration, rubbing together, (for *saṅ-gharsha*). — *Sanhharshayogin*, *i*, *ini*, *i*, possessing joy, enraptured.

*Sanh-hṛishṭa*, *as*, *ā*, *am*, thrilled, enraptured, rejoiced, delighted, glad; bristling, shuddering; fired with ardour or emulation. — *Sanhṛishṭa-roman*, *ā*, *ā*, *a*, or *saṅhṛishṭa-romāṅga* (°*ma-an°*), *as*, *ā*, *am*, having the hair of the body bristling (with joy or fright), thrilling with joy.

**संहोत** *saṅ-hotra*, *Ved.* = *saṁhōta-yajña*, *Rig-veda* X. 86, 10.

**संह्रद** *saṅ-hrāda*, *as*, *m*. (fr. *rt. hrad* with *saṅ*), a loud noise, uproar, sound, noise.

*Sanh-hrādīn*, *i*, *inī*, *i*, sounding together, making a noise, tumultuous, noisy. — *Sanhṛādī-kaṇṭha*, *as*, *am*, *m. n.* a sounding throat.

**संह्री** *saṅ-hṛi*, *cl. 3. P. -jihreti*, &c., to be quite ashamed.

*Sanh-hṛina*, *as*, *ā*, *am*, altogether ashamed; bashful, modest.

**संह्राद** *saṅ-hlāda*, *as*, *m.*, N. of a son of Hiraṇya-kaśipu (and brother of Pra-hlāda, *q. v.*).

**संज्ञे** *saṅ-hve*, *cl. 1. A. -hvayate*, *-hvātum* (*Ved. Inf. -hvayitavai*), to call out loudly, shout together; to call out, tell, relate, make known.

*Sanh-hṛitī*, *is*, *f*. shouting or calling out together, general shout or clamour, exclamation, tumultuous exultation.

**सक** *saka*, *as*, *m*. (a diminutive fr. *sa*, the base of *nom. sing. of tad*), he, that man; (*ā*), *f. she*, (*Rig-veda* I. 191, 11.)

**सकट** *sa-kaṭa*, *as*, *ā*, *am*, bad, vile; (*as*), *m*. the small tree *Trophis Aspera* (= *sākhota*). — *Sakāṭanna* (°*ṭa-an°*), *am*, *n*. impure food (according to some).

**सकरटक** *sa-kaṭaka*, *as*, *ā*, *am*, having thorns, thorny, prickly; troublesome, perilous; (*as*), *m*. the aquatic plant *Vallisneria* (= *suivāla*); a kind of Karañja.

**सकपटम्** *sa-kapaṭam*, *ind.* with fraud or dissimulation, fraudulently.

**सकमल** *sa-kamala*, *as*, *ā*, *am*, having lotuses, abounding in lotuses.

**सकम्प** *sa-kampa*, *as*, *ā*, *am*, having tremor, tremulous.

*Sa-kampana*, *as*, *ā*, *am*, having tremor, trembling; accompanied with earthquakes; (according to *Nīla-kaṇṭha*) = *sa-vidyut*.

**सकर** 1. *sa-kara*, *as*, *ā*, *am* (see 1. *kara*), having hands; possessing a trunk (as an elephant).

सकर 2. *sa-kara*, *as*, *ā*, *am* (see 2. *kara*), having rays, full of rays; having or bearing tax, bringing in toll, liable to pay taxes.

**सकरुण** *sa-karuṇa*, *as*, *ā*, *am*, having pity, tender, compassionate; (*am*), *ind.* compassionately, tenderly.

**सकर्ण** *sa-karṇa*, *as*, *ā* or *i*, *am*, having ears; hearing, listening; accompanied by *Karṇa*.

**सकर्तृक** *sa-kartṛika*, *as*, *ā*, *am*, having an agent.

*Sa-karmaka*, *as*, *m*. having or performing any act; (in grammar) 'having an object,' the transitive or active verb.

*Sa-karman*, *ā*, *ā*, *a*, performing any act or rite; following similar business.

*Sa-kāraṇa*, *as*, *ā*, *am*, having a cause, originating from a cause.

**सकल** 1. *sa-kala*, *as*, *ā*, *am* (fr. *sa* and *kalā*), together with parts or portions; all, whole, entire; (*am*), *n*. everything; the whole; [cf. *Lith. ezīala-s*; *Russ. zīlyi*; *Slav. zīel*; *Pol. saly, salki*; perhaps *Goth. hūtl-s*; *Old Norse heil*; *Angl. Sax. hal*.] — *Sakala-siddhī-da*, *as*, *ā*, *am*, giving all perfection. — 1. *sakala-hansa-gaṇa*, *as*, *ā*, *am*, having entire or unbroken flocks of geese. — *Sakalārtha-sāstra-sūtra* (°*la-ar°*), *as*, *ā*, *am*, containing the essence of precepts about all things. — *Sakalendu* (°*la-in°*), *as*, *m*. the full moon. — *Sakalendu-mukha*, *as*, *i*, *am*, having a face like the full moon.

**सकल** 2. *sa-kala*, *as*, *ā*, *am*, having a soft or low sound.

**सकलङ्क** *sa-kalanka*, *as*, *ā*, *am*, having spots or stains, stained, contaminated.

**सकलत्र** *sa-kalatra*, *as*, *ā*, *am*, accompanied by a wife.

**सकलह** *sa-kalaha*, *as*, *ā*, *am*, having quarrels, quarrelsome, quarrelling.

**सकलहंसगण** 2. *sa-kalahansa-gaṇa*, *as*, *ā*, *am*, having flocks of *Kala-haṅsas*.

**सकल्प** *sa-kalpa*, *as*, *ā*, *am*, having the ritual or ceremonial part of the *Veda*, along with the ritual, (*Manu* II. 149); having rites or ceremonies; (*as*), *m*. epithet of *Śiva*.

**सकवच** *sa-kavača*, *as*, *ā*, *am*, having armour or mail, clad in armour, mailed.

**सकाकोल** *sa-kākola*, *as*, *m*. one of the twenty-one hells (mentioned in *Manu* IV. 89).

**सकातर** *sa-kātara*, *as*, *ā*, *am*, cowardly, dastardly; (*am*), *ind.* with cowardice, in a cowardly manner.

**सकाम** *sa-kāma*, *as*, *ā*, *am*, having love or affection, full of love, loving, a lover; one who has obtained his wish, contented, satisfied, humoured, gratified; (*am*), *ind.* with pleasure; contentedly, assuredly, indeed. — *Sakāmāri* (°*ma-arī*), *is*, *m*. 'saviour of lovers,' epithet of *Śiva*.

**सकार** *sa-kāra*. See under 1. *sa*.

**सकामुक** *sa-kāmuka*, *as*, *ā*, *am*, having a bow, armed with a bow.

**सकाल** *sa-kāla*, *as*, *ā*, *am*, seasonable; (*am*), *ind.* seasonably, betimes, early in the morning.

**सकाली** *sakāli*, *f.*, *N.* of a place. — *Sakāli-samudra*, *N.* of a place.

**सकाश** *sa-kāśa*, *as, ā, am*, having appearance or visibility, visible, present, near; (*as*), m. presence, propinquity, vicinity, nearness; (*am, e*), ind. in the presence of, near; (*āt*), ind. from the presence of, from.

**सकिरीटकौस्तुभ** *sa-kirīṭa-kaustubha*, *as, ā, am*, having a diadem and breast-jewel.

**सकुक्षि** *sa-kuṣhi*, *is, is, i*, having the same womb, born from the same mother (as a brother or other relation of whole blood).

**सकुण्डल** *sa-kuṇḍala*, *as, ā, am*, having ear-rings, decorated with ear-rings.

**सकुण्डल** *sakuruṇḍa*, *as, m.* yellow Amaranth or Barleria (= *sākuruṇḍa, kuruṇḍa*).

**सकुल** *sa-kula*, *as, ā, am*, having a family; belonging to a noble family, &c.; belonging to the same family; (*as*), m. a kinsman; (*as, i*), m. f. a sort of fish (= *śakula*).

*Sakulya*, *as, m.* one of the same family and name (= *sa-gotra*); a distant relation, remote kinsman (said to be one who shares a divided oblation, e. g. the grandson's grandson or even other descendants as far as three degrees or more from him; sometimes extended to the tenth descendant).

**सकृच्छ्र** *sa-kṛicēhṛa*, *as, ā, am*, having trouble or distress, attended with pain, painful, distressing.

**सकृत्** 1. *sa-kṛit*, ind. (connected with rt. *I. kṛi*), once, on one occasion only [cf. *a-s*]; at one time; at once, together; together with, with; always; [with the former part of this word cf. Lat. *se, si, sim*, of the words *se-mel, si-mul, sim-plex*, and Gr. *á* of *á-πλοῦς*; with the latter part cf. Lith. *kartas*.]—*Sakṛit-praja*, *as, m.* 'having offspring once.'—*Sakṛit-phalā*, *f.* 'bearing fruit once,' the plantain tree (= *kadalī*).—*Sakṛit-sū, ū, f.* Ved. one who has borne one child; (a cow) that has calved once.—*Sakṛit-phalā*, *f.* 'bearing fruit once,' the plantain tree (= *kadalī*).—*Sakṛit-sū, ū, f.* Ved. one who bears a child only once.—*Sakṛit-āgāmin, ī, m., N.* of one of the four orders of Buddhist Āryas.—*Sakṛit-garbha*, *as, m.* 'having only one conception,' a mule, = *khesara*; (*ā*), *f.* a woman who is pregnant only once.—*Sakṛit-vīra*, *as, m.* a kind of plant (= *eka-vīra*).

**सकृत्** 2. *sakṛit, t, m.* (more usually written *śakṛit*, *q. v.*), excrement, feces, ordure.

**सकृप** *sa-kṛipa*, *as, ā, am*, having pity, compassion; with Kṛipa, accompanied by Kṛipa.

*Sa-kṛipāṇa*, *as, ā, am*, pitiable, miserable, wretched.

**सकेश** *sa-keśa*, *as, ā, am*, having hair, hairy.

**सकैतव्य** *sa-kaitava*, *as, ā, am*, having fraud, fraudulent; (*as*), m. a deceiver, cheat, impostor; (*am*), ind. fraudulently.

**सकोप** *sa-kopa*, *as, ā, am*, enraged, full of anger, angry, displeased; (*am*), ind. with anger, angrily.

**सकौतुक** *sa-kautuka*, *as, ā, am*, full of expectation, eagerly expectant; (*am*), ind. expectantly.

**सक्त** *sakta, sakti*. See under rt. *saij*.

**सक्तु** *saktu, us, u, m. n.* (also written *śaktu*, *q. v.*; according to Uṇādi-s. I. 70. fr. rt. *saḥ*; according to some only *masc, pl.*), the flour of barley (fried before ground); barley-meal.—*Saktu-prasṭha*, *as, am, m. n.* a Prastha or particular measure of flour.—*Saktuprasṭhīya*, *am, n., N.* of an episode in the Mahā-bhārata.—*Saktu-phalā* or *saktu-phalī*, *f.* 'having fruit resembling flour,' the Samī tree, Mimosa Suma.

*Saktuka*, *as, m.* = *saktu* above; a species of poison.

*Saktula*, *as, ā, am*, containing flour.

**सक्थि** *sakthi, i, n.* (according to Uṇādi-s. III. 154. fr. rt. *saij*, because the body 'is attached to' or 'rests on' the thigh; according to Yāska fr. rt. *saḥ*; the base of some cases is *sakthan*, see below; in R̥g-veda X. 86, 16. *sakthyā* = *sakthini*, *n. du.*, occurs), the thigh; a bone; the pole or shafts of a cart; a part of the frame of a cart.

*Saktha* at the end of a comp. = *sakthi*.

*Sakthan*, a form of base substituted for *sakthi* above, in the weakest cases (e. g. inst. sing. *sakthnā*, dat. *sakthne*, abl. gen. *sakthnas*, loc. *sakthni* or *sakthani*, gen. pl. *sakthnām*, Ved. acc. pl. *sakthāni*).

**सक्त्र** *saktra, sakmya*. See under rt. *saḥ*.

**सक्रिय** *sa-kriya*, *as, ā, am*, having action, active, mutable, movable, migratory; one who observes his religious duties.

**सक्रोध** *sa-krodha*, *as, ā, am*, full of anger, angry; (*am*), ind. with anger, angrily.

**सक्ष** *saksh*. See rt. *saḥ*.

**सक्षय** *sa-kshaya*, *as, ā, am*, having a leisure moment, being at leisure.

**सक्षयि** *sakshani, is, is, i* (according to some fr. rt. *kshan*, perhaps fr. rt. *I. sah*; according to Sāy. fr. rt. *saḥ*), Ved. overpowering, destroying; honouring, obeying; to be honoured; (Sāy. = *sa-cāmāna*, R̥g-veda VIII. 70, 8; = *sa-cānīya-śīla*, VIII. 22, 15.)

**सक्षत्रम्** *sa-kshatram*, ind. suitably to the state of a Kshatriya.

**सक्षित** *sa-kshīt, t, t* (see 2. *kshīt*), Ved. dwelling along with, associated together, going together.

**सखद्ग** *sa-khadga*, *as, ā, am*, armed with a sword, sword in hand.

**सखि** *sakhi, ā, m.* (according to Uṇādi-s. IV. 136. fr. *sa* for *samāna* + rt. *khyā*; according to others fr. 4. *sa* and rt. 2. *kshī*, and meaning 'living together'), a friend, (*hiṅ-s*), a bad friend; an associate, companion; [cf. Lat. *socius*.]—*Sakhitā, f.* or *sakhi-tva, am, n.* friendship, intimacy.—*Sakhi-pārva, as, ā, am*, one who has been formerly a friend; (*am*), *n.* the being formerly a friend.—*Sakhi-eat*, ind. like a friend, as a friend.—*Sakhi-vigraha, as, m.* war of friends, civil war.

*Sakha, as, m.* a friend, (frequently used at the end of comps. for *sakhi* above; cf. *nara-s*, *va-santa-s*); the tree Mimosa Catechu.

*Sakhi, f.* a female friend or companion, a woman's confidante, (*ku-sakhi*, a bad female friend).—*Sakhi-kadambaka, am, n.* a number of female friends.—*Sakhi-gaṇa, as, m.* a number of female friends.—*Sakhi-gaṇa-samāvṛita, as, ā, am*, surrounded by a company of female friends.—*Sakhi-jana, as, m.* a female friend, confidante.—*Sakhi-sahita, as, ā, am*, attended by female friends.

*Sakhīya*, Nom. P. *sakhīyati*, &c., to wish for a friend.

*Sakhīyat, an, anti, at*, Ved. desiring friends, desirous of friendship.

*Sakhya, am, n.* friendship, intimacy; equality; (*as*), *m.* a friend.

**सखेद** *sa-kheda*, *as, ā, am*, having grief or sorrow; (*am*), ind. with grief, sorrowfully.

**सखेलम्** *sa-khelam*, ind. with a gentle motion, moving gently.

**सग** *sag*, cl. 1. P. *sagati, sasāga, asagī, sagitum*, to cover: Caus. *sagayati, -yitam*, to cause to cover.

**सगजारोह** *sa-gajāroha*, *as, ā, am*, accompanied by an elephant-rider, attended by men riding on elephants.

**सगण** *sa-gaṇa*, *as, ā, am*, having troops or flocks, accompanied by a troop, attended by a body of followers; attended or accompanied by (with inst.); (*as*), *m.* epithet of Siva.

**सगद्गदम्** *sa-gadgadā*, ind. with stammering, in a faltering voice.

**सगन्ध** *sa-gandha*, *as, ā, am*, having a smell, odoriferous, fragrant, sweet-smelling; (*as*), *m.* a relation, kinsman, co-heir.

**सगन्धर्व** *sa-gandharva*, *as, ā, am*, together with the Gandharvas.

**सगर** *sa-gara*, *as, ā, am*, having poison, poisonous; (*as*), *m.* the ocean, sea (Ved., enumerated among the *antariksha-nāmāni* in Naigh. I. 3; also *am, n.*); *N.* of a king of the solar race, sovereign of Ayodhyā (son of Bāhu; he is said to have been called Sagara, as born together with a poison given to his mother by the other wife of his father; he was father of Asamañja by Keśinī and of sixty thousand sons by Sumati; the latter were turned into a heap of ashes by the sage Kapila, see *bhagiratha*, and their funeral ceremonies could only be performed by the waters of Gangā to be brought from heaven for the purpose of purifying their remains; this was finally accomplished by the devotion of Bhagiratha, *q. v.*, who having led the river to the sea, called it Sāgara in honour of his ancestor; Sagara is described as having subdued the Sakas, Yavanas, and other barbarous tribes, and deprived them of their social and religious position; *N.* of a particular Arbat.—*Sagaropākhyaṇa* ('*ra-up*'), *am, n.* 'the story of Sagara,' *N.* of the fifteenth chapter of the Svarga-khaṇḍa of the Padma-Purāṇa.

**सगर्भ** *sa-garbha*, *as, ā, am*, pregnant; (*as*), *m.* 'having the same womb,' a brother by the same father and mother, a brother of whole blood (= *sa-hodara*; cf. Gr. *dōe-φός*); (*ā*), *f.* a pregnant woman.

*Sagarbhya, as, m.* a brother of whole blood, one by the same father and mother.

**सगर्व** *sa-garva*, *as, ā, am*, proud; joyful, glad, elated; (*am*), *i.* haughtily.

**सगुडशृङ्गक** *sa-guḍaśṛiṅgaka*, *as, ikā, am*, furnished with cupolas.

**सगुण** *sa-guṇa*, *as, ā, am*, having properties or qualities, &c.; possessing good qualities or attributes, virtuous; worldly.

**सगुहम्** *sa-guḥam*, ind. secretly, privately, privily.

**सगोत्र** *sa-gotra*, *as, ā, am*, being of the same family or kin, related; (*as*), *m.* a kinsman of the same family; one sprung from a common ancestor; one connected by funeral oblations of food and water; a distant kinsman; (*am*), *n.* a family, race, lineage.

**सग्धि** *sa-gdhi, is, f.* (contracted fr. *saha-jagḥi*, see *jagḥi*), eating together; (*is, is, i*), Ved. eating together.

**सगमन्** *sagman*, enumerated among the *sangrāmā-nāmāni* in Naigh. II. 17.

**सग्ध** *sagḥ, cl. 5. P. sagḥoti, sasāgha, sagḥishyati, asagḥit* or *asāghit, saghitum*, to strike, hurt, injure, kill; to receive, accept; to support, bear [cf. rt. *I. sah*]; Caus. *sāghayati, -yitum*. Aor. *asīshaghat* or *asīshaghat*: Desid. *sīshagḥishati*: Intens. *sāsaghyate, sāsagdhī*.

**सघन** *sa-ghana*, *as, ā, am*, having density or solidity, dense, solid.

**सङ्ग** *saṅg-ka*, *as, ā, am* (according to Sāy.

fr. rt. *kaṭ* with *sam*; but according to Yaska, Nir. IX. 14, either fr. rt. *saṭ* or fr. *san-kṛī*, sounding together, shouting; having assembled warriors; (in Naigh. II. 17. *sankāḥ* is enumerated among the *san-grāma-nāmāni*.)

**सङ्कट** *san-kaṭa*, *as, ā, am* (fr. *sam + kaṭa*, q. v.), 'having the hips close together,' contracted, narrow, strait; impassable, impervious; crowded; (*as*), m. a proper N.; (*ā*), f. a particular goddess worshipped at Benares; a particular Yoginī, (seven others are named, viz. Mangalā, Pingalā, Dhanyā, Bhrāmari, Bhadrīkā, Ulkā, Siddhi); (*am*), n. a narrow passage, strait, defile, pass; a strait, difficulty, trouble, (*prāṇa-sankāṭa*, risk of life.) = *Sankatāksa* ('*ta-ak*'), *as, ī, am*, 'having contracted eyes,' winking, leering; (*as*), m. the tree *Grislea Tomentosa* (= *dhava*). = *Sankatāpanna* ('*ta-āp*'), *as, ā, am*, beset with difficulties.

**सङ्कथ** *san-kath* (*san-kath*), cl. 10. P. *-ka-thayati, -yitum*, to relate or narrate fully, tell, communicate, inform; to explain; to speak about or of (with acc.); to converse.

*San-kathana*, *am, n.* the act of narrating fully, narration, relation.

*San-kathā*, *f.* conversation, discourse, talking together.

*San-kathita*, *as, ā, am*, related, narrated, communicated.

*San-kathyamāna*, *as, ā, am*, being told or related.

**सङ्कन्** *san-kan* (*san-kan*, cf. 2. *kā*, rt. *kai*), cl. 1. P. *-kanati*, &c. (apparently only used in the participle below), Ved. to be satisfied or pleased, &c.; [cf. rt. *ak*.]

*San-kaṅāna*, *as, ā, am*, Ved. satisfied with, pleased; praised, glorified, (Sāy. = *stūyamāna*, as if fr. rt. *kaṅ* with *sam*.)

**सङ्कम्प** *san-kamp* (*san-kamp*), cl. 1. A. *-kampate, -kampitum*, to shake about, quake, tremble; Caus. *-kampayati, -yitum*, to cause to shake or tremble.

**सङ्कर** *san-kara*. See under *san-kṛī*.

**सङ्करिण** *san-karṣhaṇa*. See under *san-kṛish*.

**सङ्कल** 1. *san-kal* (*san-kal*, see rt. 2. *kal*), cl. 10. P. *-kalayati, -yitum*, to drive together, drive to; to drive away, put to flight.

*San-kalā*, *ind.* (doubtful), killing, slaughter.

**सङ्कल** 2. *san-kal* (*san-kal*, see rt. 3. *kal*), cl. 10. P. *-kalayati, -yitum*, to heap together, pile up, accumulate; to grasp, lay hold of; to consider, deem, regard as.

*San-kalā*, *as, m.* collection, accumulation, quantity; addition.

*San-kalana*, *am, ā, n. f.* the act of heaping together; contact, junction, collision, intermixture; blending, twining; (*am*), n. addition (in arithmetic).

*San-kalita*, *as, ā, am*, heaped together, piled up, collected, brought together, blended, intermixed, arranged; added; laid hold of, grasped; (*ā*), f. (in arithmetical progression) the first sum; (*am*), n. addition (in arithmetic). = *San-kalitaikya* ('*tā-aiḥ*'), *am, n.* the sum of the sums or terms (of an arithmetical progression).

**सङ्कल्प** *san-kalpa*, &c. See under *san-klrip*.

**सङ्कसुक** *san-kasuka*, *as, ā, am* (according to Upādi-s. II. 29. fr. rt. *kas* with *sam*), going or moving about unsteadily, unsteady, inconstant, fickle, changeable; uncertain, doubtful; weak, feeble; bad, wicked; (*as*), m., N. of the author of the hymn R̥g-veda X. 18 (having the patronymic Yāmāyana).

**सङ्काश** *san-kāś* (*san-kāś*), cl. 1. A. *-kāśate, -kāśitum*, to appear together, appear in sight, become visible; Caus. *-kāśayati, -yitum*, to cause to appear; to look at, see, contemplate, behold.

*San-kāśa*, *as, m.* appearance; presence; vicinity, (*griha-sankāśe*, in the neighbourhood of the house, near the house); (*as, ā, am*), like, similar (at the end of comps., e.g. *mṛityu-sankāśa*, death-like; *gaja-s*, resembling elephants); near, close at hand.

*San-kāśya*, *N.* of a kingdom.

**सङ्किल** *sankila*, *as, m.* (said to be fr. rt. *kil* with *sam*), a burning torch, fire-brand.

**सङ्कीर्य** *san-kīrya*. See under *san-kṛī*.

**सङ्कीर्तन** *san-kīrtana*. See under *san-kṛī*.

**सङ्कु** *sanku*, *us, m.* (doubtful), a hole.

**सङ्कुच** *san-kuč* (*san-kuč*), cl. 6. 1. P. *-kučati, -kočati, -kočitum*, to shrink, become contracted, contract, shrivel up; to close, shut (as a flower); to contract, compress; Pass. *-kučyate*, to be contracted, be closed; Caus. *-kočayati, -yitum*, to contract, narrow, make smaller, lessen; to close up.

*San-kučita*, *as, ā, am*, contracted, narrowed, shriveled up, shrunk, wrinkled, (*a-sankučita*, not wrinkled); closed, shut, unblown (as a flower); crouching, cowering.

*San-kočā*, *as, m.* contracting, shriveling up, contraction, shrinking; terror, fear; compression, abridgement, narrowness, diminution; shutting up, closing; binding, tying; a sort of skate fish; (*am*), n. saffron. = *Sankocā-pisuna*, *am, n.* 'manifesting contraction,' saffron.

*San-kočana*, *am, n.* the act of contracting or shrinking, contraction, causing to shrink or close; astringing; (*as, ī, am*), contracting, shrinking; astringent; (*ī*), f. the sensitive plant (= *lajjalu*).

*San-kočayat*, *an, anti, at*, contracting, causing to shrink or close, narrowing.

*San-kočin*, *ī, inī, ī*, shrinking, contracting, shriveling up; closing; astringent.

*San-kočya*, *ind.* having contracted or compressed, &c.

**सङ्कुप** *san-kup* (*san-kup*), cl. 4. P. A. *-kupyati, -te, -kopitum*, to become angry or enraged; to be agitated or excited; Caus. *-kopayati, -yitum*, to make angry, enrage, provoke, excite; to become agitated or excited.

*San-kupita*, *as, ā, am*, enraged, aroused, excited.

*San-kopayat*, *an, anti, at*, making angry, enraging, exciting.

**सङ्कुल** *sankula*, *as, ā, am* (fr. rt. *kul* with *sam*); probably connected with *san-kara* fr. *san-kṛī*, crowded together, thronged, mixed together, commingled, confused, perplexed, disordered, inconsistent; filled with, full of; (*as*), m., N. of a poet; (*am*), n. a crowd, throng, mob; a flock, collection; a confused fight, battle, war, mêlée; inconsistent or contradictory speech.

**सङ्कुञ्ज** *san-kūj* (*san-kūj*), cl. 1. P. *-kūjati*, &c., to cry aloud, utter inarticulate sounds.

*San-kūjita*, *as, ā, am*, cried aloud; (*am*), n. the cry of the Cakra-vāka.

**सङ्क** *san-kṛī* (*san-kṛī*), cl. 8. P. A. *-karoti, -kurute, -kartum*, = *san-s-kṛī*, q. v.

*San-kṛīti*, *is, f.* a kind of metre (consisting of four lines of twenty-four syllables each); (*is*), m. a proper N.; (*ayas*), m. pl., N. of a class of ancient R̥shis.

**सङ्कृत** *san-kṛit* (*san-kṛit*), cl. 6. P. *-kṛin-tati, -kartitum*, to cut to pieces, cut up; to cut through, cut, pierce.

*San-kṛita*, *as, ā, am*, cut to pieces, cut through, pierced.

*San-kṛitya*, *ind.* having cut to pieces, having cut up.

**सङ्कृष** *san-kṛish* (*san-kṛish*), cl. 1. P. *-karshati, -karshum, -krashum*, to draw together, contract; to lace together, tighten; to draw away, withdraw; to drag away with, drag along, carry off, take away.

*San-karshana*, *am, n.* the act of drawing together, contracting; shortening; attracting, drawing; making rows, ploughing, &c.; (*as*), m., N. of the first-born offspring of Vishnu, (Mahā-bh. Sānti-p. 7527); epithet of Bala-deva or Bala-rāma (elder brother of Kṛishna, and so called because withdrawn from the womb of Devakī and transferred to that of Rohiṇī); a proper N. = *Sankarshana-kānda*, N. of a work ascribed to Jaimini. = *Sankarshaneśvara-tirtha* ('*ṇa-is*'), *am, n.*, N. of a Tirtha.

*San-karshat*, *an, anti, at*, drawing together, contracting; drawing away.

*San-karshin*, *ī, inī, ī*, drawing together, contracting, shortening, (*kāla-sankarshin*, shortening the time; *kālasankarshinī vidyā*, epithet of a particular magical incantation.)

*San-kṛishā*, *as, ā, am*, drawn together, contracted (as two sounds), drawn near to one another.

**सङ्करि** *san-kṛī* (*san-kṛī*), cl. 6. P. *-kirati, -karitum, -karitum*, to pour together, mix together, commingle; to confuse; to scatter about, diffuse; to pour out, bestow liberally or abundantly (Ved.); to make full, fill; Pass. *-kiryate*, to be poured together, be intermingled or mixed; to be confused.

*San-kara*, *as, m.* mixing together, intermixture, blending, confusing, confounding, confusion, irregular mixture, unlawful intermarriage, mixture of caste, a mixed caste or race (proceeding from the union of a man with a woman of a higher caste or from the promiscuous intercourse of the four tribes, and again from the indiscriminate cohabitation of their descendants amongst each other; cf. *yoni-sankara*); the union or mixing together of two figures in the same passage (in rhetoric); dust, sweepings [cf. *ava-kara*, p. 88]; the crackling of flame. = *Sankara-ja*, *as, ā, am*, born from a mixed marriage. = *Sankarika-ṛaṇa*, *am, n.* the act of mixing together, confusing; confusion; causing mixture or loss of caste. = *Sankari-kṛī*, cl. 8. P. A. *-karoti, -kurute, -kartum*, to mix together confusedly, cause confusion. = *Sankari-kṛita*, *as, ā, am*, confused, blended or mixed confusedly; outcast.

*Sankarin*, *ī, inī, ī*, confusing, confused, intermingled, produced by or resulting from illegal mixture of castes.

*San-kāra*, *as, m.* dust, sweepings; the crackling of flame; (*ī*), f. a girl recently deflowered, a new bride.

*San-kīrya*, *as, ā, am*, poured together, mixed together, intermingled, confused, miscellaneous, crowded, closely packed; indistinct; scattered, strewed, spread, diffused; sprinkled (with exuding juice, as a rutting elephant); of mixed caste, of impure origin, born from a mixed marriage, impure, polluted, adulterated; contracted, narrow; (*as*), m. a man of mixed caste, an outcast; a mixed note or mode (in music); an elephant possessing certain characteristic marks or one in rut; (*ā*), f. a kind of riddle or enigma. = *Sankīrya-čārin*, *ī, inī, ī*, wandering about confusedly, going to various places. = *Sankīrya-jāti*, *is, is, ī*, or *sankīrya-yoni*, *is, is, ī*, of mixed birth or caste, impure through illegal intermarriage, of a mongrel breed, mule. = *Sankīrya-yuddha*, *am, n.* a mixed or confused fight, mêlée.

**सङ्कृत** *san-kṛit* (*san-kṛit*), cl. 10. P. *-kirtayati, -yitum*, to mention or relate fully, recite; to proclaim, announce; to celebrate or praise or commend greatly.

*San-kīrtana*, *am, ā, n. f.* the act of reciting or proclaiming at full; greatly praising or celebrating, extolling, lauding, honouring, glorification.

*San-kīrtayat*, *an, anti, at*, mentioning or describing fully, proclaiming; celebrating or praising greatly.

*San-kīrtita*, *as, ā, am*, mentioned fully; celebrated, praised, renowned.

*San-kīrtti*, *is, m.* N. of a Vaiśya (said to have been the author of certain Vedic hymns).

*San-kīrtya*, ind. having mentioned, having celebrated, &c.

*San-kīrtiyamāna*, *as*, *ā*, *am*, being proclaimed or celebrated.

**सङ्कल्प** *san-kl̥p* (*sam-kl̥p*), cl. I. A. -*kalpate*, -*kalpitum*, -*kalptum*, to will, wish for, long for, be desirous of: Caus. -*kalpayati*, -*te*, -*yitum*, to form or arrange or connect together; to create, make, effect, furnish, provide; to will, purpose, resolve, determine, wish for, desire, intend, aim at, strive after; to appoint, settle, fix, allot, assign, destine; to consecrate, dedicate; to perform obsequies; to form an idea in the mind, imagine, fancy; to think about, weigh, ponder.

*San-kalpa*, *as*, *m*, will, volition, strength of will, purpose, mental resolve or determination, resolution, vow; power of will; wish, desire; idea formed in the mind, thought, imagination, fancy, contrivance; consideration, reflection; mind, soul, heart; idea or expectation of advantage from any voluntary act; a solemn vow to perform a ritual observance, declaration of purpose; a declaration repeated by a widow who burns herself with her deceased husband; N. of a Prajā-pati; (*ā*), *f*, N. of a daughter of Dakṣha and wife of Dharmā. — *Sankalpa-kulmala*, *as*, *ā*, *am*, Ved. having desire for its shaft (said of an arrow). — *Sankalpa-ja*, *as*, *ā*, *am*, produced from self-determined will or desire, proceeding from idea of advantage; (*as*), *m*, 'mind-born, heart-born,' epithet of Kāma (god of love). — *Sankalpa-janman*, *ā*, or *sankalpa-bhava*, *as*, or *sankalpa-yoni*, *is*, *m*, epithet of Kāma (god of love). — *Sankalpa-rūpa*, *as*, *ā*, *am*, formed or consisting of will, of the nature of mental resolve, conformable to the will or purpose. — *Sankalpa-sambhava*, *as*, *ā*, *am*, produced from will or desire, arising out of an idea or desire of advantage; (*as*), *m*, 'mind-born,' epithet of Kāma. — *Sankalpa-siddha*, *as*, *ā*, *am*, perfected by mental resolve or will, having supernatural powers by the exercise of a strong will. — *Sankalpātīma* (*pa-ā*), *as*, *ikā*, *am*, consisting of will or volition, of the nature of mental resolve; willing, resolving.

*Sankalpaka*, *as*, *ā* or *ikā*, *am*, purposiṅg, determining, reflecting, pondering.

*San-kalpanīya*, *as*, *ā*, *am*, to be willed or wished or desired; to be purposed or intended.

*San-kalpayat*, *an*, *anti*, *at*, wishing or striving for; reflecting, considering, weighing.

*San-kalpita*, *as*, *ā*, *am*, wished for, desired, aimed at, striven after, intended, purposed, determined, resolved on; conceived, imagined, thought, fancied, contrived.

*San-kalpya*, ind. having resolved on, having wished for or desired; having consecrated, having performed funeral rites.

*Sankl̥pta*, *as*, *ā*, *am*, desired, wished; contrived.

*Sankl̥ipti*, *is*, *f*, will, resolve; fancy; contrivance.

**सङ्केत** *san-keta*, *as*, *m* (fr. rt. *kit* = 4. *ūt* with *am*), any indicative sign or gesture, intimation, hint, allusion, innuendo, sign, mark, token, symbol (in general); gesticulation; a short explanatory rule (teaching the application of grammatical Sūtras, = *śaili*); agreement, convention; engagement, appointment, assignation (with a lover); condition, provision. — *Sanketa-niketana*, *am*, n. a house or place appointed for meeting (a lover &c.), place of assignation, rendezvous. — *Sanketa-paddhati*, *is*, *f*, N. of a work. — *Sanketa-bhūmi*, *is*, *f*, a place of assignation. — *Sanketa-sikhā*, *f*, N. of a work. — *Sanketa-stava*, *as*, *m*, N. of a hymn. — *Sanketa-sihāna*, *am*, n. place of assignation, appointed place; a sign, intimation.

*Sanketaka*, *as*, *m*, an agreement, convention, appointment; a rendezvous.

*Sanketana*, *am*, n. the act of agreeing together, appointment; a rendezvous.

*Sanketaya*, Nom. P. *sanketayati*, -*yitum*, to

agree upon, appoint (a time &c.); to invite, call; to counsel, advise.

*Sanketita*, *as*, *ā*, *am*, agreed upon; invited; [cf. *a-s*.]

**सङ्कन्द** *san-krand* (*sam-krand*), cl. I. P. A. -*krandati*, -*te*, -*kranditum*, to cry or scream together: Caus. -*krandayati*, -*yitum*, to cry out together, call together.

*San-krandana*, *as*, *m*, Ved. 'whose cries are terrible,' epithet of Indra, (Sāy. = *para-bhaya-hetur dhvanir yasya sah*.)

**सङ्कम्** *san-kram* (*sam-kram*), cl. I. P. A. -*krāmāti*, -*kramate*, -*kramitum*, to come together, go along with, meet together, meet; to go near, approach; to be present at, attend; to go or pass through, traverse; to go or pass over, pass into (with loc. or acc.); to enter a constellation (said of the sun); to be transferred; to overstep, surmount: Caus. -*krāmāyati*, -*kramayati*, -*te*, -*yitum*, to cause to go over or pass into, transfer, transport; to lead or conduct through or towards, convey; to consign, deliver over; to take possession of; to agree to help one another.

*San-krama*, *as*, *m*, going or coming together, concurrence; going or passing through, passage from one point to another, traversing, transit, transition, progress, transfer; the passage of a planetary body through the zodiacal signs; going, moving, travelling; (*as*, *am*), *m*, n. difficult passage or progress, making one's way over difficult ground (as over rocks or torrents or inaccessible passes); the means of effecting a difficult passage, a causeway, bridge; a means of attaining any object. — *Sankramā-kri*, cl. 8. P. -*karoti*, -*kartum*, to use as a vehicle or means of transit or means of attaining.

*San-kramaṇa*, *am*, n. the act of going along with, concurrence; the act of going or passing through, transition, proceeding, progress; passage; the sun's passage from one sign of the zodiac to another; the day on which the sun's progress to the north of the equator or summer solstice begins; (in algebra) concurrence, (said to be a general designation of a certain class of problems.)

*San-kramayya*, ind. having transferred, having made to pass or proceed.

*San-kramita*, *as*, *ā*, *am*, conducted, led, transported, transferred.

*San-kramātri*, *tā*, *tri*, *tri*, who or what passes from one place to another, passing, proceeding, going.

*San-krānta*, *as*, *ā*, *am*, gone or come together, met together, passed through or into, entered into, gone from one point to another, transferred; transferred to a picture, depicted, imaged; (in astronomy) having a San-krānti, (*a-sankrānta*, [a month] which has no San-krānti.)

*San-krānti*, *is*, *f*, going or meeting together, union; going from one place to another, proceeding, procession, passage, proceeding from one condition of life to another; passage of the sun or planetary bodies from one sign into another, (*kūṭa-s*, the sun's entrance into another zodiacal sign after midnight); transferring to a picture, image, reflection. — *Sankrānti-śakra*, *am*, n. an astrological diagram marked with the Nakshatras and used for foretelling good or bad fortune.

*San-krāma*, *as*, *m*, difficult progress or passage; a bridge (= *san-krama*, q. v.).

*San-krāmat*, *an*, *anti*, *at*, transporting, transferring.

*San-krāmāti*, *as*, *ā*, *am*, transferred, transported, handed over, delivered, communicated.

**सङ्क्री** *san-kri* (*sam-kri*), cl. 9. P. A. -*kriṇāti*, -*kriṇite*, -*kretum*, to buy, purchase.

**सङ्क्रीड** *san-kriḍ* (*sam-kriḍ*), cl. I. A. -*kriḍate* (sometimes also P. -*ṭi*), -*kriḍitum*, to sport or play together (only A., Pān. I. 3, 21); to rattle (as wheels, P.).

*San-kriḍana*, *am*, n. the act of playing together, sporting.

*San-kriḍamāna*, *as*, *ā*, *am*, playing together, sporting.

*San-kriḍita*, *as*, *ā*, *am*, played, sported; rattled; (*am*), n. rattle (of chariots).

**सङ्कुप** *san-krudh*, cl. 4. P. -*krudhyati*, -*krod-dhum*, to be angry with, be angry at (with acc. of person, see Pān. I. 4, 38); to be greatly enraged.

*San-krudhā*, *as*, *ā*, *am*, greatly enraged, exasperated, incensed, wrathful, violent.

**सङ्कुश** *san-krus* (*sam-krus*), cl. I. P. -*krośati*, -*krośtum*, to cry out together, shout together, raise a clamour; to shout at angrily.

*San-krośamāna*, *as*, *ā*, *am*, Ved. clamouring or murmuring together, raising a shout or clamour.

**सङ्क्लिद** *san-klid* (*sam-klid*), cl. 4. P. -*klidyati*, &c., to become thoroughly wet.

*San-klinna*, *as*, *ā*, *am*, thoroughly wet, moistened, softened.

*San-kleda*, *as*, *m*, wet, wetness, moisture, damp; the fluid secretion which is supposed to form upon conception and become the rudiment of the fetus.

**सङ्क्लिष** *san-klis* (*sam-klis*), cl. 9. P. -*klisnāti*, -*kleśitum*, -*kleśtum*, to press together; to torment, pain, afflict, molest.

*San-klisya*, ind. having pressed together; having pained or afflicted.

*San-klishta*, *as*, *ā*, *am*, pressed together, squeezed, bruised, pained, afflicted. — *Sanklishta-karman*, *ā*, *ā*, *a*, one who acts with trouble or difficulty; one who gives pain in acting.

*San-kleśa*, *as*, *m*, afflicting, affliction, torment, anguish. — *Sankleśa-nirāṇa*, *am*, n. cessation of afflictions.

**सङ्क्षप** *san-kshap* (*sam-kshap*), cl. I. P. A. -*kshapati*, -*te*, -*kshapitum*, to emaciate the body by fasting or abstinence, fast, do penance.

**सङ्क्षम** *san-ksham* (*sam-ksham*), cl. I. A. -*kshamate*, -*kshantum*, to have patience with, be patient with, bear, put up with; to allow, indulge.

**सङ्क्षर** *san-kshar* (*sam-kshar*), cl. I. P. -*ksharati*, -*ksharitum*, to flow together, flow down, trickle.

*San-ksharita*, *as*, *ā*, *am*, flowing, trickling.

**सङ्क्षि** *san-kshi* (*sam-kshi*), cl. 9. 5. 1. P. -*kshināti*, -*kshinoti*, -*kshayati*, -*kshetum*, to destroy completely, annihilate, efface, do away with: Pass. -*kshiyate*, to waste away, be exhausted, be destroyed, disappear, perish: Caus. -*kshapayati*, -*yitum*, to cause to be annihilated, cause to disappear.

*San-kshaya*, *as*, *m*, complete destruction or consumption; loss, ruin, decline; destruction; the dissolution of all things, destruction of the world; end.

*San-kshiyamāna*, *as*, *ā*, *am*, being utterly destroyed, perishing, wasting away.

**सङ्क्षिप** *san-kship* (*sam-kship*), cl. 6. P. A. -*kshipati*, -*te*, -*kshiptum*, to throw together, heap together, heap up; to dash together, destroy; to force or press together, compress, contract, abridge, shorten, abbreviate, diminish; to confine, shut in, restrain; to constrain: Pass. -*kshipyate*, to be thrown together, be destroyed; to be compressed; to be diminished or lessened.

*San-kshipat*, *an*, *anti*, *at*, throwing or dashing together, destroying; compressing.

*San-kshipta*, *as*, *ā*, *am*, thrown together, heaped up; dashed together, destroyed; compressed, abridged, abbreviated, diminished; concise, compact, small; restrained; thrown, dispatched; seized. — *Sankshipta-dairghya*, *as*, *ā*, *am*, having the length diminished. — *Sankshipta-sāra*, N. of a grammatical work by Kramadīvara.

*San-kshipti*, *is*, *f*, throwing together; compression; abridgement, brevity; throwing, sending; transition (from one feeling to another), replacement of one dramatic character by another; ambushade.

*San-kshipya*, ind. having thrown together, having destroyed; having compressed.

*San-kshēpa*, as, m. throwing together; compression, abridgement, abbreviation, rendering concise, (*sankshēpat*, ind. concisely, in short, briefly); a brief or concise exposition, epitome, paraphrase; throwing, sending; taking away; assisting in another's duty. — *Sankshēpa-tas*, ind. concisely, in short, shortly. — *Sankshēpa-mātra*, am, n. only an abridgement. — *Sankshēpa-lakshya*, as, ā, am, characterized by brevity, described briefly. — *Sankshēpa-sankara-jaya*, as, m., N. of Mādhava's life of Sankarācārya, (also called Sankara-jaya and Sankara-vijaya; see *sankara-dig-vijaya*). — *Sankshēpa-sārīraka*, N. of a work.

*San-kshēpaṇa*, am, n. the act of throwing or heaping together; abridgement, brevity, abbreviation; sending; taking away.

*San-kshēpaṇīya*, as, ā, am, to be thrown together; to be abridged.

**सङ्कुद** *san-kshud* (*sam-kshud*), cl. 1. P., 7. P. A. -*kshodati*, -*kshunatti*, -*kshunte*, -*kshottum*, to crush together, crush or dash to pieces, pound, bruise.

**सङ्कुभ** *san-kshubh* (*sam-kshubh*), cl. 1. A., 4. 9. P. -*kshobhate*, -*kshubhyati*, -*kshubhnti*, -*kshobhitum*, to be violently shaken about or agitated, to be moved or excited: Caus. -*kshobhayati*, -*yitum*, to shake about violently, agitate, toss, excite.

*San-kshubdhā*, as, ā, am, violently shaken or agitated.

*San-kshubhita*, as, ā, am, tossed together, tossed about, violently shaken or agitated.

*San-kshobha*, as, m. shaking about, trembling, agitation; disturbance; overturning, upsetting; pride, arrogance.

*Sankshobhita*, as, ā, am, shaken or tossed about.

**सङ्क्षु** *san-kshṣu* (*sam-kshṣu*), cl. 2. A. (according to Pāp. I. 3, 65, only A.) -*kshṣute*, -*kshṣavitum*, to sharpen well or thoroughly, sharpen; to excite, intensify.

*San-kshṣṭya*, ind. having sharpened; having excited.

*San-kshṣvāna*, as, ā, am, sharpening well, exciting, intensifying.

**सङ्खाद** *san-khād* (*sam-khād*), cl. 1. P. -*khādati*, -*khādītum*, to chew thoroughly, chew, masticate, eat up, devour, consume.

*San-khādāt, an, anti, at*, chewing well, masticating; devouring.

**सङ्खिद** *san-khid* (*sam-khid*), cl. 6. P. -*khidati*, -*khetum*, Ved. to press or force together, drag away, tear away.

**सङ्ख्या** *san-khyā* (*sam-khyā*), cl. 2. P. (in some tenses also A., see rt. *khyā*, p. 277), -*khyāti*, -*khyātum*, to appear along with, be connected with (Ved.); to reckon or count up, sum up, enumerate, calculate: Caus. -*khyāpayati*, -*yitum*, to cause to be looked at or observed (Ved.); to cause to reckon up, &c.

*San-khya*, am, n. conflict, battle, war, (in Naigh. II. 17, enumerated among the *sangrāma-nāmāni*); (as), m. a proper N.; (ā), f. reckoning up, numbering, numeration, calculation; an account, sum; a number, numeral; deliberation, reasoning, reflection; reason, intellect, understanding; manner; (as, ā, am) = *sankhyeya*, to be reckoned up or counted. — *Sankhya-tā*, f. or *sankhya-tva*, am, n. numberlessness, numeration. — *Sankhyā-tas*, ind. from a number. — *Sankhyātiga* ('yā-at'), as, ā, am, 'going beyond numeration', innumerable. — *Sankhyā-mātra*, am, n. the amount of; mere numeration. — *Sankhyā-yoga*, see under *yoga*. — 1. *sankhyā-vat, ān, atī, at*, having number, possessed of number, numbered; possessing reason or intellect, intelligent, discriminating; (ān), m. a learned Brāhman, Paṇḍit, teacher. — 2. *sankhyā-vat*, ind. like number. — *Sankhyā-vācaka*, as, ikā, am,

expressive of number; (as), m. a numeral. — *Sankhyā-samāpana*, as, m. epithet of Śiva.

*Sankhyaka*, as, ā, am, numbering, amounting to, composed of a certain number, (at the end of comps., e. g. *sahasra-sankhyaka*, as, ā, am, amounting to a thousand.)

*San-khyāta*, as, ā, am, reckoned up, enumerated, calculated; numbered, counted; (ā), f. a kind of riddle or enigma; (am), n. number.

*San-khyāna*, am, n. the act of reckoning up, numbering, numeration, calculation.

*San-khyāya*, ind. having reckoned up, having counted or numbered.

*San-khyeya*, as, ā, am, to be reckoned or counted up, numerable, calculable.

**सङ्ग** *san-ga*, *san-gatha*, &c. See below and under rt. 1. *saṅj*.

**सङ्गणिका** *sangṇikā*, f. (fr. rt. *gaṇ* with *saṃ*), incomparable or unequalled discourse (= *apratirūpa-kathā*).

**सङ्गम्** *san-gam* (*sam-gam*), cl. 1. A. -*gacchate* (Pāp. I. 3, 29; but with an object P. -*gacchati*; in Hari-vaṅṣa 14, 787. *sama-gacchatu* occurs for *san-gacchatu*, Perf. *jagme*; Ved. forms &c. *gamemahi*, *gamāmahāi*, *ajagmīran*, *agata*, *aganmahī*, *agasmahī* or *agasmahī*, *gṇāshīya*, *gāshīta* or *gāṇshīta*, *gāṇsyate*, &c., see rt. 1. *gam*, cf. Pāp. I. 2, 13, VII. 2, 58), -*gantum*, to go together, come together, assemble, meet, encounter (either in a friendly or hostile manner), come into collision; to meet with, to ally or connect one's self with; to have sexual intercourse with; to meet harmoniously, harmonize, agree, be suitable or fit, correspond; to become contracted, shrink up; to go away, depart, die; to go to, attain (with acc.); to go to, visit (P.): Caus. -*gamayati*, -*yitum*, to cause to go together, bring together, connect or unite with, endow or present with (with inst. of person and acc. of thing); to connect, combine; to lead any one to anything (with two acc.); to deliver or hand over to another (with loc.), transfer, bestow, give.

1. *san-ga*, as, m. (for 2. *sanga* see under rt. 1. *saṅj*), coming together, concurrence, meeting, encountering, conflict, war, battle, (in Naigh. II. 17, *sange* is enumerated among the *sangrāma-nāmāni*); uniting, union, association, contact, coherency; intercourse, keeping company, intimacy, friendship, love; the confluence of rivers. — 1. *sanga-vīcṣyati*, is, f. dissolution of union, disunion.

*San-gai*, see *Vopa-deva* XXVI, 78.

*San-gata*, as, ā, am, come together, convened, met, encountered; joined, conjoined, united, associated; united in wedlock; sexually united; assembled, collected, accumulated, mixed; fitted together, apposite, proper, reasonable, appropriate, applicable, adapted to, fitted for; in conjunction (as planets); contracted, shrunk up; (as), m., N. of a king (belonging to the Maurya dynasty); (am), n. coming together, union, meeting; alliance, association, intercourse, connection; friendship, acquaintance. — *Sangata-gātra*, as, ā, am, having contracted or shrouded limbs. — *Sangata-saṅdhi*, is, m. a peace concluded after friendship.

*San-gati*, is, f. coming together, meeting, interview, union, junction, conjunction, mixture; association, intercourse, society; sexual intercourse; adaptation, fitness, appropriateness, applicability; going to, visiting, frequenting; meeting or coming to pass accidentally, chance, accident, (*sangatyā*, by chance, haply); going to, visiting, frequenting; becoming acquainted, knowledge, questioning for further information.

*San-gatya*, ind. = *san-gamya*, col. 3.

*San-gatvā* (anom. ind. part.), having come together, having met, &c.

*San-gatya*, Ved. coming together, encountering, conflict, (in Naigh. II. 17, enumerated among the *sangrāma-nāmāni*); flowing together, confluence, (Sāy. = *san-gamana*); (ā), f. confluence.

*San-gama*, as, m. coming together, meeting, encounter, conflict, (in Naigh. II. 17, enumerated among the *sangrāma-nāmāni*); union, congress, junction, conjunction, contact, touch; association, society, company; sexual intercourse; flowing together, confluence (of rivers); fitness, adaptation; mixture; meeting with, acquiring, &c.; (in astronomy) planetary conjunction. — *Sangamesvara* ('ma-īś'), as, m., N. of Viśva-nātha; (am), n., N. of a Linga.

*San-gamana*, am, n. the act of coming together, meeting; going with; intercourse, union; (as, ī, am), uniting, bestowing; any person or thing forming a point of union; (as), m., N. of Yama.

*Sangamanīya*, as, ā, am, to be met or brought together, relating to union or congress, causing reunion.

*San-gamayya*, ind. having united, having joined, having delivered over.

*San-gamīta*, as, ā, am, brought together, connected, united, delivered over. — *Sangamīta-vat, ān, atī, at*, one who has brought together or united.

*San-gamya*, ind. having met, having come together, having become united, having had sexual intercourse with.

1. *saṅgin, ī, inī, ī*, going with or to, uniting with, meeting.

*Saṅ-jagmāna*, as, ā, am, one who has come together, going alone with, uniting, having intercourse with.

**सङ्गमनेर** *sangamanera*, N. of a place.

**सङ्गर** *san-gara*. See under 1. and 2. *saṅgrī*, p. 1048, col. 1.

**सङ्गर्जे** *san-garj* (*sam-garj*), cl. 1. P. -*garjati*, -*garjītum*, to roar together, roar at, shout out against, cry out defiantly.

**सङ्गव** *san-gava*, Ved. the time when cows are collected for milking, i. e. early morning or at the end of night, (Sāy. *sarṅgave* = *rātry-āparakāle*, see *Rig-veda* V. 76, 3, where *sangava* is enumerated among the five divisions of the day; according to some, it is the second of these divisions coming three Muḥūrtas after Prātastana or the first dawn, cf. *prātastana*; the other three are *madhyāhna*, *parāhna*, and *sāyāhna*). — *Sangava-kāla*, as, m. the time when cows are brought together for milking.

**सङ्गा** *san-gā* (*sam-gā*), cl. 3. P. -*jigāti*, -*gātum*, to come together; to go to, approach.

**सङ्गाद** *san-gāda*, as, m. (fr. rt. *gad* with *saṃ*), conversation.

**सङ्गाह** *san-gāh* (*sam-gāh*), cl. 1. A. -*gāhate*, -*gāhītum*, -*gādhum*, to plunge into, enter, go into.

**सङ्गर** *san-gir*. See under 1. *saṅgrī*.

**सङ्गीत** *san-gīta*, &c. See under *san-gai*.

**सङ्गुप** *san-gup* (*sam-gup*). See rt. 2. *gup*, p. 292.

*San-gupta*, as, ā, am, well guarded or protected, preserved; well hidden, concealed, covered over, kept secret; (as), m. a particular Buddha or Buddhist saint. — *Sanguptārtha* ('ta-ar'), as, m. a secret matter, hidden meaning; (as, ā, am), having a secret or hidden meaning.

*San-gopana*, am, n. the act of hiding or concealing well, complete concealment.

*San-gopaniya*, as, ā, am, to be completely hidden or concealed.

**सङ्गुह** *san-guh* (*sam-guh*), cl. 1. P. A. -*gūhati*, -*ie*, &c. (see rt. 1. *guh*), to cover or conceal completely.

*San-gūḥa*, as, ā, am, completely concealed or hidden from view; contracted, abridged; brought into contact, united, joined, heaped together, piled, arranged.

*San-jughukshā*, f. the wish to conceal or cover, desire of hiding.

*Saṅ-jūhukūshu, us, us, u,* wishing to conceal, desirous of hiding.

**सञ्जुषित** *san-grībhīta, san-grīhīta, &c.* See under *san-grah*.

**सञ्जु** 1. *san-grī (sam-grī, see rt. 1. grī), cl. 1. P. A., 6. A. -grīṇāti, -grīṇite, -grīrate, &c.,* to speak about or praise together; to agree together, agree with (with inst.), assent, promise; to recognise, acknowledge; to agree in calling or naming (A.).

I. *san-gara, as, m.* agreeing together, agreement, assent; promise; a bargain, transaction of sale; knowledge.

*San-gīr, īr, f., Ved.* a song of praise, hymn.

*San-gīramāna, as, ā, am,* agreeing, assenting to; promising.

*San-gīra, as, ā, am,* agreed, assented to, promised.

**सञ्जु** 2. *san-grī (sam-grī, see rt. 2. grī), cl. 1. P. -gīrati, -gīrīṇāti, &c.,* to swallow up, devour.

2. *san-gara, as, m.* swallowing up, devouring, misfortune, calamity; conflict, war, battle; poison; (am), n. the fruit of the Sāmī tree.

*San-gīrya, ind.* having swallowed up or devoured.

**सञ्जै** *san-gai (sam-gai), cl. 1. P. -gāyati, -gātum,* to sing together, sing in chorus, chant; to celebrate by singing together.

*San-gīta, as, ā, am,* sung together, sung in chorus or harmony; (am), n. a song sung by many voices, chorus; singing accompanied by music and dancing, symphony; a concert; the art of singing with music and dancing. — *Sangīta-kaumudī, f., N.* of a work on harmony. — *Sangīta-gīti, is, īs, ī,* one who sings a song, a singer. — *Sangīta-darpaṇa, 'mirror of harmony,' N.* of a work on music by Dāmodara. — *Sangīta-nārāyaṇa, as, m., N.* of a work on symphony by Nārāyaṇa. — *Sangīta-ratnamālā, f., N.* of a work on harmony by Mammaṭa. — *Sangīta-ratnākara ('na-āk'), as, m.* 'jewelmine of singing,' N. of a musical work by Śārngadeva. — *Sangītaratnākara-kalā-nidhī, is, m., N.* of a commentary on the *Sangīta-ratnākara*. — *Sangīta-vyāpīṭha, as, ā, am,* engaged in singing and music. — *Sangīta-sāstra, am, n.* the science of singing combined with music and dancing; any work on the above subject. — *Sangīta-sāra and sangītarṇava ('la-ar'), as, m., N.* of two works. — *Sangītartha ('la-ar'), as, m.* the apparatus or materials for a concert; the subject of a musical performance. — *Sangītavāsāna ('la-ar'), am, n.* the close of a concert.

*Sangītakā, am, n.* a concert, symphony, public entertainment consisting of songs combined with dancing and music.

*San-gīti, is, f.* singing together, a concert, symphony, harmony, the art of singing combined with music and dancing; conversation, discourse; a species of metre.

*San-gīyamāna, as, ā, am,* being sung together, being chanted.

**सञ्जोपन** *san-gopana.* See under *san-gup*.

**सञ्जुष** *san-grath (sam-grath).* See rt. 1. *grath*.

*San-grathīta, as, ā, am, Ved.* strung or tied together, knotted together.

**सञ्जुस** *san-gras (sam-gras), cl. 1. P. A. -grasati, -te, -grasitum,* to swallow up, devour, consume; Pass. *-grasyate, &c.,* to be devoured, consumed, &c.

**सञ्जुह** *san-grah or san-grabh (sam-g<sup>o</sup>, see rt. *grah*, p. 302), cl. 1. P. A. -grīhṇāti, -grīhṇite (Ved. generally -grībhṇāti, -grībhṇite), -grahitum,* to seize or hold together, grasp, gripe, clench, take or lay hold of, snatch; to apprehend, conceive, understand; to take, receive, accept, receive kindly or hospitably, attend to, listen to, encourage, support, favour, protect; to carry off; to seize on, attack (as

an illness); to gather together, assemble, collect, compile; to include, comprehend, contain; to draw together, contract, make narrow or smaller, abridge; to draw together a bow (in order to unstring it); to hold in, restrain, check, govern; to keep together, close, shut (as the mouth); to concentrate (the mind); to constrain, force; to take in marriage, marry; to mention, name: Caus. *-grāhayati, -yitum,* to cause to take hold of or receive, cause any one to accept (with two acc.): Desid. *-jighrīkshati,* to wish to take hold of, &c., to desire to collect; to wish to take in marriage, desire to marry.

*San-grībhīta, as, ā, am,* grasped, griped, concentrated.

*San-grībhīyā, ind., Ved.* (for *san-grībhīya*) = *san-grīhīya* below.

*San-grīhīta, as, ā, am,* grasped, seized, caught; taken, received, accepted, admitted, received kindly; collected, gathered, comprised, contracted, abridged; held in, restrained, governed. — *Sangrīhīta-rāshtra, as, m.* (a king) who has a well governed kingdom.

*San-grīhṇat, an, atī, at,* seizing, laying hold of.

*San-grīhīya, ind.* having seized, having carried off, having restrained; having constrained.

*San-graha, as, m.* seizing, grasping, denching (the fist), grasp, grip, taking hold of, taking; reception, admission, assent; guarding; protecting, protection, favouring, supporting, encouraging, propitiating, receiving kindly, entertaining, entertainment; bringing together, conjunction, collection, conglomeration, compilation; agglomeration (a particular kind of *saṃyoga* or conjunction in phil.); comprehension; sum, amount, totality; abridgement, epitome, summary; a catalogue, list; restraining, confining, controlling, governing; effort, exertion; a store-room, place where anything is kept; mention, mentioning; greatness, elevation, loftiness; velocity; epithet of Siva; N. of several works: [cf. *dhanañ-jaya-s<sup>o</sup>, smṛiti-s<sup>o</sup>*] — *Sangraha-kāra, as, m.* the composer or author of the *Sangraha*. — *Sangraha-sloka, as, m.* a verse recapitulating what has been explained before (in prose intermixed with Sūtras).

*San-grahaṇa, am, n.* the act of taking hold of, seizing, grasping, accepting, receiving, admitting, supporting, encouraging, hoping; embracing carnally, intercourse with a female, (see *stri-s<sup>o</sup>*); adultery; bringing or gathering together, compiling, collecting, mixing, blending; inlaying, encasing; (ī), f. diarrhoea, dysentery.

*San-grahaṇīya, as, ā, am,* to be seized, &c.; to be collected; to be drawn together or contracted; to be restrained, &c.

*San-grahīrī, tā, trī, trī,* one who restrains, &c.; (tā), m. a driver, charioteer.

*San-grāha, as, m.* forcible seizure or grasp, laying hold of; clenching the fist; the fist; the handle of a shield.

*San-grāhaka, as, m.* a gatherer, collector, compiler.

*San-grāhīta, as, ā, am,* caused to be taken hold of or received, imparted, bestowed.

*San-grāhīn, ī, īnī, ī,* seizing, grasping, holding; collecting, contracting, &c.; (ī), m. the Kuṭa-ja tree.

*San-grāhya, as, ā, am,* to be laid hold of or seized; to be collected; to be received.

**सङ्ग्राम** *sangrām* (rather to be regarded as a Nom. fr. *sangrāma* below), cl. 10. A. *sangrāmayate* (also P. -ti), -yitum, Aor. *asasangrāmata,* to make war, fight.

*Sangrāma, as, m.* war, battle, fighting; a proper N. — *Sangrāma-jit, t, t, t,* conquering in battle; (t), m., N. of a son of Kṛishṇa. — *Sangrāma-paṭāha, as, m.* a large military drum.

**सङ्ग** *san-gḥa.* See under *san-han*.

**सङ्घट्ट** *san-gḥaṭṭ (sam-gḥaṭṭ), cl. 1. A. -ghaṭṭate, -ghaṭṭitum,* to assemble together, meet: Caus. *-ghaṭṭayati, -ghaṭṭayati, -yitum,* to cause to assemble, collect; to join together, fasten together; to strike

(a musical instrument), sound [cf. *san-gḥaṭṭ*]: Intens. *-jāghaṭṭī,* to be well fitted or adapted for anything.

*San-gḥaṭṭa, as, ā, am,* collected, assembled; struck, sounded.

*San-gḥaṭṭya, ind.* having joined or united together, having assembled.

*Sangḥāṭikā, f.* a pair, couple; a bawd, procuress; the aquatic plant *Tropa Bispinosa (=jala-kantaka)*; smell (= *ghrāna*).

*Sangḥāṭi, f.* in *bhikshu-sangḥāṭi, q. v.*

**सङ्घट्ट** *san-gḥaṭṭ (sam-gḥaṭṭ), cl. 1. A. -ghaṭṭate, -ghaṭṭitum,* to rub together, crush to pieces, bruise: Caus. *-ghaṭṭayati, -yitum,* to cause to rub against (with inst.); to strike against, touch; to bring together, collect, assemble.

*San-gḥaṭṭa, as, m.* rubbing together, friction; clashing together, collision, shock, clash, encounter, conflict; meeting, joining together, cohesion, rivalry, (*a-sangḥaṭṭa-sukham*, without any rival to one's happiness, Raghuv. XIV. 86); embracing; (ā), f. a large creeper (= *latū*). — *Sangḥaṭṭa-śakra, am, n.* a particular astrological diagram intended as a guide for determining the proper season for war.

*San-gḥaṭṭana, am, ā, n. f.* rubbing together, friction; collision; close contact, cleaving or adhering to; the intertwining of wrestlers; the embrace of lovers; contact, cohesion, union, junction; collecting, meeting, encountering, occurrence.

*San-gḥaṭṭayat, an, anti, at,* causing to rub against, rubbing together.

*San-gḥaṭṭayya, ind.* having brought together, having collected.

*San-gḥaṭṭita, as, ā, am,* struck against, touched; assembled, collected.

**सङ्घाट्ट** *sangḥāṭṭa, as, am, m. n. = śiṅghāṭṭa,* the nucleus of the nose; [cf. *san-gḥāta*.]

**सङ्घात** *san-gḥāta.* See under *san-han*. *Sangḥātya,* a kind of dramatic performance.

**सङ्घुष** *san-ghush (sam-ghush), cl. 1. P. -ghoshati, -ghoshitum,* to sound together, resound, sound; to proclaim aloud, cry (in offering for sale); to fill with cries, make resonant.

*San-ghushīta, as, ā, am,* sounded, proclaimed aloud; resonant, resounding.

*San-ghushīta, as, ā, am,* sounded, proclaimed; resonant, resounding; offered for sale; (as), m. sound, noise, cry.

**सङ्घुष** *san-ghrīsh, cl. 1. P. -gharshati, -gharshitum,* to rub together, grind together, triturate; to rub against another (with *saha* and inst.), contend with, vie with: Pass. *-ghrīshyate* (esp. also P. -ti), to rub against each other (sometimes with *parasparam*), come into collision, contend for superiority, vie with each other.

*San-gharsha, as, m.* rubbing together, grinding, trituration, friction; collision, mutual attrition, rivalry, emulation, vying or contending for superiority (= *paraspara-spardhā*); envy; going gently, gliding, flowing (= *saṃ-sarpa*).

*San-gharshin, ī, īnī, ī,* rubbing together, vying with one another, emulating.

*San-ghrīshīta, as, ā, am,* rubbed with, rubbed together.

*San-ghrīshyat, an, anti, at,* rubbing together, coming into collision.

**सङ्घु** *san-ghrā (sam-ghrā), cl. 1. P. A. Ved. -jighrati, -te, -ghrātum,* Ved. to smell at one another (as animals), be on intimate or familiar terms, be closely connected: Caus. *-ghrāpayati, -yitum,* to bring into close connection or intimacy, make intimate.

**सच्** *sac* (closely connected and by some identified with rt. *sac*, q. v., cf. rt. *sap*), cl. 1. A., 3. P. *sacate* (sometimes also P. *sacati*), *sishakti* (Ved., Pot. 1st pl. *sakshimahi = sangac-*

*chemahi*, Impv. 2nd sing. *sakshvā* for *sakshva*), *saktum* (Ved. Inf. *sačadhyaī*), Ved. to follow, pursue, seek after, attend on, become attached to (sometimes with inst.); to love, like; to celebrate, honour, worship, serve, obey, be obedient to (with acc. or gen.); to favour, assist, aid; to be associated with, (*trām sačase purandhya*, thou art associated with devotion, Rīg-veda II. 1, 3); to go towards, go to, (in Naigh. II. 14. *sačati* and *sakshati* are ennumerated among the *gati-karmānah*); to attain, obtain, acquire, gain, accomplish; [cf. Gr. *ἐπι-ω*, *ἐπι-ο-ν*, *ἐπι-ο-μαι*, *ἐπι-ο-μην*, *ἐπι-έ-της*, *ἐπι-λο-ν*, *ἐπι-λό-τε-πος*, *ἐκάς*: Lat. *sequ-o-r*, *sec-u-ndu-s*, *ad-sec-la*, *sec-to-r*, *pedis-sequa*, *soc-ū-s*, *sec-us*, *sacer*: Lith. *sek-u*, 'I follow'; Hib. *seichim*, 'I follow, pursue'; *seicin*, 'pursuit']

*Sakma*, as, m. = *sačana*.

*Sakmya*, as, ā, am, Ved. to be followed; to be liked, agreeable; to be honoured, (Sāy. = *sambha-janārha*); (am), n. (according to some) the agreeable produce (of the cow, i. e. milk).

*Sačatha*, Ved. companionship, assistance, (Sāy. *sačathāya* = *sačanāya*, i. e. *yāga-sahāya-kara-nāya*, for giving assistance at the sacrifice.)

*Sačathya*, as, ā, am, Ved. = *sačaniya*, to be followed or served, to be honoured, worthy of honour, (Sāy. = *sevārha*; in Rīg-veda V. 50, 2. *sačathya* is made a substantive and interpreted by *kāma*, i. e. any desirable thing.)

*Sačana*, am, ā, n. f., Ved. the act of honouring, favouring, assisting; honour, service; (as, ā, am), to be honoured or served (= *sevyā*). = *Sačanas-tama*, as, ā, am, Ved. to be excessively followed or honoured. = *Sačanā-vat*, ān, atī, at, possessing honour, honoured.

*Sačanasyamāna*, as, ā, am, Ved. desiring attachment or union, (Sāy. = *samparkam icchat*, Rīg-veda X. 4, 3.)

*Sačaniya*, as, ā, am, to be followed, to be honoured or served.

*Sačamāna*, as, ā, am, Ved. following, pursuing, seeking after, &c.

*Sačā* (thought by some to be fr. *sañc*, i. e. *sa + añc*, 'going with,' cf. *sači*; but more probably an inst. of a form *sač*), ind., Ved. along with, at the same time with, together with, (= 2. *saha*, but sometimes used with loc. and even with gen. and dat.; Sāy. often interprets this word by *sahāya*, 'an associate, helper,' evidently connecting it with rt. *sač*) and with the assistance of. = *Sačā-bhū*, ūs, ūs, u, Ved. being along with, united with, associated with, an associate, (Sāy. = *saha vartamāna*.)

*Sačāna*, as, ā, am, Ved. following, pursuing, &c.; being associated with.

*Sači*, is, m. an associate, friend [cf. *sakhī*]; connection, intimacy, friendship; (*iṣ*), f. the wife of Indra, (also written *sači*). = *Sači-vid*, t, t, t, Ved. knowing or appreciating friendship.

*Sačiva*, as, m. an associate, companion, friend; a counsellor, minister; the dark thorn-apple; (*ā*), f., see *Vopa-deva* VI. 13. = *Sačiva-tā*, f. the position or rank of a minister. = *Sačivāmaya* ('*va-ām*'), as, m. the disease *Vi-sarpa*.

*Sači*, f. the wife of Indra, (also written *sači*, q. v.) = *Sači-nandana*, as, m. 'Sači's delight,' epithet of Jayanta (son of Sači and Indra).

*सचकित* *sa-čakita*, as, ā, am, trembling, timorous, timid, startled; (am), ind. trembling, with alarm, timidly, timorously, in a startled manner.

*सचक्र* *sa-čakra*, as, ā, am, having a circle or discus; (am), ind. together with a wheel or discus.

*सचक्षुस्* *sa-čakshus*, us, us, us, having eyes, seeing.

*Sa-čakshusha*, as, ā, am, having eyes, seeing.

*सचनस्* *sa-čanas*, ās, ās, as, Ved. having the same food, (Sāy. = *samānāna*, Rīg-veda I. 127, 11); (according to some) being in company with, accompanied by; [cf. *sačana*.]

*सचरणलाधारग* *sa-čaraṇa-lākshā-rāga*, as, ā, am, having the colour of feet-lac, i. e. lac used for (dyeing) the feet.

*सचराचर* *sa-čarāčara* (°*ra-ač*°), as, ā, am, comprehending all moving and motionless creatures, comprising animate and inanimate, having all things, universal; (am), n. the universe.

*सचल* *sa-čala*, as, ā, am, having moving things; moving.

*सचारु* *sa-čāru*, us, -*rvi*, u, very beautiful.

*सचित्र* *sa-čitra*, as, ā, am, having pictures, painted, variegated.

*सचिन्नक* *sa-čillaka*, as, ā, am, having sore eyes, bleary-eyed.

*सचेतन* *sa-četana*, as, ā, am, having consciousness, conscious, sentient, sensible, animate, rational; having feeling; recovering sense or consciousness.

*Sa-četas*, ās, ās, as, conscious, reflective, intelligent; having the same mind, unanimous.

*सचेल* *sa-čela*, as, ā, am, having clothes, clothed, dressed.

*सचेष्ट* *sa-česhta*, as, ā, am, making effort or exertion, active; (as), m. the mango tree, *Mangifera Indica*.

*सच्चरित* *sač-čarita*. See under *sat*.

*सच्चारा* *sač-čārā*, f. turmeric.

*सच्चिदंश* *sač-čid-aṅśa*, *sač-čid-ānanda*, &c. See under *sat*, p. 1052.

*सच्छिद्र* *sa-čchidra* (*sa-čh*°), as, ā, am, having defects, faulty.

*सच्छुद्र* *sač-čhūdra*. See under *sat*.

*सच्छेद* *sa-čcheda* (*sa-čh*°), as, ā, am, having cuttings or divisions, having interruptions, interrupted.

*सजन* *sa-jana*, as, ā, am, having men or living beings; (as), m. a man of the same family, kinsman.

*Sa-janapada*, as, ā, am, having the same country; a fellow-countryman.

*Sa-janāmātya* ('*na-am*'), as, ā, am, accompanied by men and ministers.

*Sajanīya*, am, n., N. of an ancient hymn.

*Sajānya*, as, ā, am, Ved. belonging to kinsmen or relations.

*सजन्माल* *sa-jambāla*, as, ā, am, having mud, muddy, clayey.

*सजल* *sa-jala*, as, ā, am, possessing or containing water, watery, wet, humid. = *Sajalātva*, am, n. wateriness. = *Sajala-nayana*, as, ā, am, watery-eyed.

*सजात* *sa-jāta*, as, ā, am, born together, born at the same time; (as), m., Ved. a brother. = *Sajāta-vanī*, is, is, i, Ved. loving one's brethren, attached to relations or kindred.

*Sa-jāti*, is, is, i, of the same sort or kind or species, of the same class or tribe or caste; (*iṣ*), m. the son of a man and woman of the same caste.

*Sa-jātiya*, as, ā, am, of the same kind or species; like, similar; of the same class or tribe, descended from parents of the same caste.

*Sajātya*, as, ā, am, Ved. being of the same race or family, a kinsman, relation; (am), n., Ved. brotherhood, relationship; kinsfolk.

*सजार* *sa-jāra*, as, ā, am, accompanied by a lover, together with a paramour.

*सजित्वन्* *sa-jitvan*, ā, &c., Ved. conquering common enemies (Sāy. = *samāna-satru-jaya-sīla*, *samāna-jetṛi*), conquering together, victorious.

*सजिष्णु* *sa-jishṇu*, us, us, u, accompanied by Arjuna.

*सजीव* *sa-jīva*, as, ā, am, having life, alive.

*सजुष्* *sa-jush* or *sa-jus*, ūs, ūs, ūs (fr. rt. 1. *jush* with *sa*), having fondness or friendship, loving, serving, attached to; associated together; an associate, companion; (*ūs*), ind. (thought by some to be for an original *sa-jūshu*, Visarga being dropped), with, together with (with inst.).

*Sa-josha*, as, ā, am, Ved. rejoicing together, pleased together, associated through fondness, united.

*Sa-joshas*, ās, ās, as, Ved. associated together, united with (with inst.), united in love or as companions, loving.

*सज्ज* 1. *sajj* (also written *sañc*, *sañj*), cl. 1. P. A. *sajjati*, -*te*, &c., to go, move.

*सज्ज* 2. *sajj* or *saj*, cl. 1. P. *sajjati*, *sa-sajjati*, &c. = rt. 2. *sañj*, to cling, adhere; to fasten.

*Sajja*, as, ā, am, covered, clothed, dressed; accoutred, trimmed; ornamented, decorated, prepared, made ready; armed, fortified; (*ā*), f. dress; decoration; apparatus, equipment, equipage, harness, armour, mail. = *Sajja-karman*, a, n. the work of fitting or fastening on, making ready, dressing, preparation. = *Sajja-tā*, f. the being prepared or made ready, readiness. = *Sajji-karāya*, am, n. the act of equipping, arming, preparing, decorating, arming. = *Sajji-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to equip, make ready, prepare, array; to decorate, arm. = *Sajji-kṛita*, as, ā, am, arrayed; prepared; decorated, armed. = *Sajji-bhū*, cl. 1. P. -*bhavati*, -*bhavitum*, to become equipped or accoutred or decorated; to be prepared or made ready. = *Sajji-bhūta*, as, ā, am, equipped; prepared, made ready; decorated. = *Sajji-bhūya*, ind. having become prepared or decorated, in full decoration.

1. *sajjana*, as, ā, am, fastening on clothes, dressing, preparing, putting on armour, arming; (am), n. the act of preparing or making ready; a guard, sentry, picket; a ferry, Ghāt; (*ā*), f. the act of dressing; dress, decoration, equipment, accoutrement, caparisoning an elephant, arming.

*Sajjamāna*, as, ā, am, dressing, making ready, preparing, arming; hesitating (in speech).

*Sajjita*, as, ā, am, dressed; decorated, ornamented; made ready, equipped, accoutred, armed.

*सज्जन* 2. *sa-jjana*. See under *sat*, p. 1052.

*सज्य* *sa-jya*, as, ā, am, having a bow-string, strung (as a bow). = *Sajya-sāyaka*, as, ā, am, having arrows on the string (said of a bow).

*सज्योतिस्* *sa-jyotis*, is, is, is, having the same light, having a common light; (*iṣ*), n. the time during which the sun or the stars give light.

*Sa-jyotsnā*, f. 'having moonlight,' scil. *rātri*, a moonlight night.

*सञ्च* *sañc*, cl. 1. P. *sañcati*, &c. = rts. 1. *sañj*, 1. *sajj*, to go, &c.

*सञ्च* *sañca*, as, m. (perhaps fr. *sañ-čaya*), a collection of leaves for writing, (according to *Sabda-k. pustaka-lekhanārtha-pattra-čaya* = *sañc* in Bengālī.)

*सञ्चक* *sañ-čak* (*sam-čak*). See rt. *čak*.

*Sañ-čakita*, as, ā, am, greatly startled, trembling, fearful, afraid; [cf. *pra-čakta*.]

*सञ्चक* *sañčaka* (?), a stamp; a disc.

*सञ्चकान* *sañ-čakāna*. See under *san-kan*.

*सञ्चक्ष* 1. *sañ-čaksh* (*sam-č*°; cf. rt. *khyā*), cl. 2. A. -*čashṭe*, -*čashṭum*, to look at, observe, notice, consider, contemplate, survey, examine, reflect upon; to enumerate; to report or relate fully; to avoid, shun.

2. *sañ-čaksh*, f., Ved. appearance, sight, (Sāy. *sañ-čakshi* = *sandarsane sati*, Rīg-veda VI. 14, 4.)

*Sañ-śakshāṇa*, as, ā, am, beholding at the same time, observing, surveying, examining.

*Sañ-śakshya*, ind. having observed, having reflected on, &c.

**सञ्चत्** *sañ-śat*, t, m. (in Uṇādi-s. II. 85. said to be fr. rt. I. śi, the final of the rt. being dropped, and s being generally inserted after sam, see *sañś-śat*), cheating, deceit, juggling; a cheat.

**सञ्चय** *sañ-śaya*, &c. See under I. *sañ-śi*.

**सञ्चर** *sañ-śar* (*sam-śo*; cf. *sañ-kram*), cl. I. P. A. -*śarati*, -*śe*, -*śaritam*, to go or come together, meet, join; to go or walk about, move about, roam, wander, graze; to go through, pass through, pervade, roam through; to go towards, come to, arrive at, reach, attain; to go over to, pass over to, enter; to stay, remain, live in the practice of (with loc.); to practise (with acc.): Caus. -*śarayati*, -*śayitum*, to cause to come together, make to meet, bring into contact; to cause to go or put in motion, move, lead about; to cause to pass through; to cause to go towards, convey, deliver over to, transmit, communicate; to turn out to graze.

*Sañ-śara*, as, m. [cf. *sañ-krama*], going or passing through, passage, transit; a way, road, route, course, entrance, gate, doorway; difficult passage or progress, travelling by inaccessible routes, any narrow road or difficult pass, a defile, a bridge over a torrent, &c.; emanation, development (in phil.); the body; killing.

*Sañ-śaraṇa*, as, ī, am, going together, meeting, converging; (am), n. the act of going together; passing through, travelling, going, motion, setting in motion, use.

*Sañ-śarat*, an, anti, at, walking or wandering about; passing through.

*Sañ-śaramāna*, as, ā, am, going about, roaming; passing.

*Sañ-śareṇya*, as, ā, am, Ved. moving, movable, unsteady, changeable; (am), n. fickleness.

*Sañ-śāra*, as, m. passing through, passage, progress, transition, course, a passage, way, road, doorway, entrance; the passage or entrance of the sun into a new sign; difficult progress; difficulty, distress; setting in motion; impelling, inciting, conveying, leading, guiding; transmission, communication of disease, contagion; a gem supposed to be in the head of a serpent. — *Sañ-śāra-jivin*, ī, inī, ī, living with difficulty or by going to others for aid, distressed, calamitous, indigent. — *Sañ-śāra-pūta*, as, ā, am, purified by the course or passage (of anything).

*Sañ-śāraka*, as, ikā, am, conveying, transmitting, communicating, leading; (as), m. a leader, guide, messenger; an instigator; an orator; (ikā), f. a female messenger, go-between; a procuress; a pair, brace; odour, smell.

*Sañ-śāraṇa*, am, n. the act of setting in motion, moving; impelling, instigating; conveying, leading, guiding, transmission.

*Sañ-śārīkā*, f. See *sañ-śāraka*.

*Sañ-śārīta*, as, ā, am, caused to come together, made to meet, brought into contact; caused to go, set in motion, moved, impelled, driven, worked; led, conducted, conveyed, guided; transmitted, communicated (as disease).

*Sañ-śārin*, ī, inī, ī, going together, meeting; moving about, going, moving, roaming, wandering, passing through, passing; changeable, fickle, unsteady, not permanent, transitory (= *vy-abhīcārin* and applied to a class of Bhāvas which are the reverse of *sthāyin*); passing with difficulty; difficult to be passed, inaccessible; setting in motion, impelling; acting on, influencing; transmitted, hereditary (as disease); contagious; (i), m. a particular Bhāva, (see above); air, wind; incense, perfume; (inī), f. a kind of scendant shrub (= *hansa-pālī*). — *Sañ-śāri-bhāva*, as, m. a transitory Bhāva or feeling (= *vyābhīcāri-bhāva*); a concomitant feeling.

*Sañ-śārya*, ind. having caused to go or move, having conducted or conveyed or led.

**सञ्चल** *sañ-śal* (*sam-śo*), cl. I. P. -*śalati*, -*śalitam*, to move about, shake, move to and fro, waver, oscillate, quiver, tremble; to move away, move off, move on, depart; to start or jump up: Caus. -*śalayati*, -*śayitum*, to cause to move about or tremble, put in motion, agitate; to push away, move or drive away, remove, expel.

*Sañ-śāla*, as, ā, am, moving about, trembling, quivering. — *Sañ-śāla-nāḍī*, īs, f. 'quivering tube,' an artery, vein, pulse.

*Sañ-śālana*, am, ā, n. f. moving about, agitation, trembling, shaking.

*Sañ-śālana*, am, n. the act of causing to move about, shaking, agitation.

*Sañ-śālayat*, an, anti, at, causing to shake, agitating.

*Sañ-śāli*, f. the shrub Guñjā.

*Sañ-śālya*, ind. having moved or thrust away, having ejected.

**सञ्चान** *sañ-śāna*, as, m. (according to some) a kind of bird, species of hawk.

**सञ्चि** I. *sañ-śi* (*sam-śi*; see rt. I. śi), cl. 5. P. A. -*śinoti*, -*śinute*, -*śetum*, to pile together, pile up, heap up, accumulate, collect, gather together, assemble; to arrange in order.

*Sañ-śāya*, as, m. collection, gathering, heaping up, accumulation, construction, heap, hoard, store, multitude, number, quantity.

*Sañ-śāyana*, am, n. the act of piling together, heaping up, putting together, collecting, gathering; collecting the ashes or bones of a body lately burnt.

*Sañ-śāyanīya*, as, ā, am, to be gathered or collected.

*Sañ-śāyika* in *māsa-s*, q. v.

*Sañ-śāyitvā* (anom. ind. part.), having collected or accumulated.

*Sañ-śāyin*, ī, inī, ī, who or what collects, collecting, accumulating, gathering.

*Sañ-śāyya*, as, m. a particular sacrifice at which the juice of the acid *Asclepias* is drunk.

*Sañ-śāta*, as, ā, am, heaped up, accumulated, collected, gathered, saved, assembled, reckoned up, enumerated; filled with, furnished or provided with, full of; impeded, obstructed; dense, thick (as a wood).

*Sañ-śīti*, īs, f. a collection; N. of the ninth book of the *Sata-patha-Brahmaṇa*.

*Sañ-śhvat*, an, anti, at, or *sañśhivāna*, as, ā, am, accumulating, collecting, &c.

*Sañ-śhetavya*, as, ā, am, to be accumulated or collected.

*Sañ-śeya*, as, ā, am, to be accumulated; to be collected or gathered.

**सञ्चि** 2. *sañ-śi* (*sam-śi*). See rt. 2. śi.

*Sañ-śitya*, ind. having reflected, (perhaps for *sañ-śintya*.)

**सञ्चित्** *sañ-śit* (*sam-śo*; see rt. 4. śit), cl. I. 3. P. -*śetati*, -*śiketti*, -*śetitum*, Ved. to observe together, survey, view, notice; to be of the same mind or opinion, agree together, be unanimous: Caus. -*śetayati*, -*śeyitum*, to observe, be aware of, perceive.

*Sañ-śikṛtas*, ān, uśhī, at, one who has observed, one who knows thoroughly.

*Sañ-śetayamāna*, as, ā, am, observing, being aware of, perceiving.

**सञ्चिता** *sañ-śitrā* (*sam-śo*), f. the plant *Salvinia Cucullata* (= *mūshā-karṇī*).

**सञ्चिन्त** *sañ-śint* (*sam-śo*), cl. 10. P. -*śintayati*, -*śintum*, to think about, meditate on, think over, think of, reflect about (with acc.); to reflect, consider; to design, intend, destine.

*Sañ-śintana*, am, n. the act of thinking about, considering, reflecting.

*Sañ-śintayat*, an, anti, at, thinking of, meditating upon.

*Sañ-śintayitvā* (anom. ind. part.), ind. having reflected, &c.

*Sañ-śintita*, as, ā, am, thought about, deliberated, weighed; designed, intended (for an office); appointed.

*Sañ-śintita-vaṭ*, ān, anti, at, one who has reflected, &c.

*Sañ-śintya*, ind. having reflected or considered, being thoughtful, musing, pondering.

**सञ्चीवरय** *sañ-śivaraya*, Nom. -*śivarayate*, -*śivayitum*, to assume the dress of an ascetic.

**सञ्चुद्** *sañ-śud* (*sam-śo*), Caus. -*śadayati*, -*śayitum*, to impel, push on, incite, drive, shoot off; to excite, inflame, arouse, animate, instigate, further; to brandish, wield; to summon, challenge; to procure quickly, assist to obtain (Ved.).

*Sañ-śodita*, as, ā, am, impelled, urged on, incited, driven; ordered, commanded.

**सञ्चूय** *sañ-śūyaya* (*sam-śo*), Nom. P. -*śūyayati*, -*śūyitum*, to grind to powder, comminute, pulverize.

*Sañ-śūyana*, am, n. the act of grinding to powder, comminution, crushing or breaking to pieces.

*Sañ-śūyita*, as, ā, am, completely pulverized, comminuted; cut or broken to pieces.

**सञ्चूष** *sañ-śūsh* (*sam-śo*), Pass. -*śūshyate*, to be in a state of great heat, boil up.

**सञ्चेष्ट** *sañ-śeṣṭ* (*sam-śo*), cl. I. A. -*śeṣṭate*, -*śeṣṭitum*, to be restless or disturbed; to exert one's self, make effort, strive, act.

*Sañ-śeṣṭamāna*, as, ā, am, being restless or disturbed; making effort, striving.

**सञ्च्यु** *sañ-śyu* (*sam-śo*), Caus. -*śyāvayati*, -*śyavitum*, to cause to fall off, strike off, knock off, remove.

**सञ्चद्** I. *sañ-śhad* (*sam-śh*; see rt. I. śhad), cl. 10. P. -*śhadayati*, -*śhaditum*, to cover over, envelop, conceal, hide, obscure; to put on (as a garment).

*Sañ-śhanna*, as, ā, am, entirely covered or enveloped, concealed, hidden, obscure; surrounded; invested, clothed.

*Sañ-śhadana*, am, n. the act of covering or concealing, obscuring.

*Sañ-śhādyā*, ind. having covered over or enveloped, &c.

*Sañ-śhadayamāna*, as, ā, am, being entirely covered over or concealed.

**सञ्चद्** 2. *sañ-śhad* or *sañ-śhand* (*sam-śh*); see rt. 3. śhad), Caus. -*śhadayati*, -*śhandayati*, -*śhitum*, to gratify with anything (inst.), present, offer. *Sañ-śhandyamāna*, as, ā, am, being presented or offered.

**सञ्चिद्** *sañ-śhid* (*sam-śh*), cl. 7. P. A. -*śhinatti*, -*śhintte*, -*śhettum*, to cut to pieces; to cut off, hack off, chop off; to cut through, penetrate, pierce, split; to cut away, destroy, remove, resolve (&.); to decide, settle, answer (a question &c.); Pass. -*śhidyate*, to be cut to pieces; to be cut off, &c.

*Sañ-śhidya*, ind. having cut to pieces; having cut away, &c.

*Sañ-śhidyat*, an, anti, at, mutually cutting off or cutting to pieces.

*Sañ-śhidyamāna*, as, ā, am, being cut to pieces, being hacked.

*Sañ-śhinna*, as, ā, am, cut to pieces, cut off; dissipated, removed.

**सञ्ज** 1. *sañj* (= rts. *sañc*, 1. *sañj*), cl. I. P. *sañjati*, &c., to go, move.

**सञ्ज** 2. *sañj* (sometimes written *sajj*, which appears to be a form of the rt. developed out of *sajjate*, ep. for Pass. *sajyate*), cl. I. P. *sañjati* (ep. also *sajjati*), *sañjaya* (ep. also *sasajya*), *sankshyati*, *asānksht*, *sanktum*, to

cling or adhere to, stick; to fasten: Pass. *sajyate* (ep. also *sajjate*), to be attached, become attached or connected, adhere, cling, stick: Caus. *sanjayati*, *-yitum*, Aor. *asasajjat*, to cause to stick or cling to; to cause to be connected or have intercourse with: Desid. *sisankshati*: Intens. *sāsajyate*, *sāsankti*: [cf. Gr. *σάπτω*, *σάψθ*, *σάψμα*, *σάπτρός*, (probably) *σάπκος*, *σάπτας*.]

*Sakta*, as, ā, am, clung, stuck or attached to, joined or connected with, in contact with, near at hand, impending; addicted or devoted to, fond of, intent on; diligent, attentive; belonging or related to, concerning; hindered, impeded, (*a-saktam*, ind. uninterruptedly.) = *Sakta-vaira*, as, ā, am, constant in enmity.

*Sakti*, is, f. clinging to, attachment, contact, union, junction, cohesion, addiction to, devotion. — *Sakti-mat*, ān, atī, at, having attachment, attached or addicted to, fond of.

2. *sanga*, as, m. (for 1. *san-ga* see under *san-gam*), clinging to, adhering to, attachment, addition or devotion to, fondness, propensity for, worldly or selfish attachment, affection, desire, wish, cupidity. — *Sanga-rahita*, as, ā, am, free from attachment, indifferent, unworldly, stoical. — *Sanga-varjita*, as, ā, am, free from worldly attachments or affections, unworldly. — 2. *sanga-ricyuti*, is, f. separation from worldly affection, dissolution of worldly attachments.

2. *sangin*, ī, inī, ī (for 1. see under *san-gam*), full of attachment or devotion, attached, devoted, addicted to, fond of, intent on, connected with; full of affection or desire, desirous; libidinous, lustful; continuous, uninterrupted, (Kirāt. XIV. 59.)

*Saijana*, am, n. the act of clinging, adhering, sticking.

**सञ्जतर** *sanjatara*, am, n., N. of a city.

**सञ्जन्** *san-jan* (*san-j°*), cl. 4. A. *-jāyate*, *-janitum*, to be born or produced together with; to be born, arise, grow, be produced, come into existence, take place, appear, happen; to become, be; to elapse, pass (as time); to bring forth: Caus. *-janayati*, *-yitum*, to cause to be born, bring forth, generate, beget, produce, create, cause, form, make.

*Sai-ja*, as, m. 'universal producer,' epithet of Brahmā; of Siva; (*ā*), f. a she-goat.

*Sai-janana*, am, n. the act of begetting, causing, producing.

*Sai-janayat*, an, anti, at, begetting, producing, causing.

*Sai-janita*, as, ā, am, produced, caused, created.

*Sai-jāta*, as, ā, am, bom, produced, grown, appeared, arisen, become, aroused (often at the beginning of comps. in the sense 'becoming,' 'growing,' 'grown'); elapsed, passed (as time). — *Saijāta-kopa*, as, ā, am, growing angry, becoming enraged. — *Saijāta-kautuka*, as, ā, am, having the curiosity roused, becoming curious. — *Saijāta-nirveda*, as, ā, am, grown despondent. — *Saijāta-viśrambha*, as, ā, am, having confidence excited, becoming confident. — *Saijātershya* ('*ta-ir*'), as, ā, am, becoming envious.

**सञ्जप** *san-jap* (*san-j°*), cl. 1. P. *-japati*, *-japitum*, to whisper or talk about, speak about, tell of, report, communicate.

**सञ्जय** *san-jaya*. See under *san-ji*, col. 2.

**सञ्जुराण** *san-jarbhurāṇa*. See under *sam-uhur*.

**सञ्जल्प** *san-jalp* (*san-j°*), cl. 1. P. *-jalpati*, *-jalpitum*, to speak or talk together, converse, speak, chatter, chat.

*Sai-jalpa*, as, m. talking together, conversation; confused discourse, chattering, uproar, confusion.

*Sai-jalpat*, an, anti, at, conversing, speaking; chattering, babbling; talking boldly.

*Sai-jalpamāna*, as, ā, am, speaking together, conversing.

*Sai-jalpita*, as, ā, am, spoken together, spoken, uttered; (*am*), n. spoken words, talk.

**सञ्जवन** *san-javana*, am, n. (said to be fr. rt. *ju* with *sam*; probably for *saṃ-yavana*, fr. rt. 2. *yu*), a group of four houses, a quadrangle; [cf. *saṃ-yāmana*, *san-jivana*.]

**सञ्जि** *san-ji* (*san-ji*), cl. 1. P. *-jayati*, *-jetum*, to conquer together; to gain or acquire (by conquest &c.), conquer entirely; to obtain or acquire together, win.

*Sai-ja*, as, m., N. of the charioteer of king Dhṛita-rāshtra; of a son of Su-pārśva; of a son of Prati-kshatra; of a son of Ranañ-jaya.

*Sai-jayat*, an, anti, at, conquering, victorious.

*Sai-jigivas*, ān, n., Ved. one who has completely conquered, victorious.

*Sai-jit*, t, l, l, Ved. completely conquering, winning.

*Sai-jita*, as, ā, am, entirely conquered, completely overcome, vanquished.

*Sai-jiti*, is, f. complete victory.

**सञ्जिहान** *san-jihāna*. See under *saṃ-hā*.

**सञ्जीव** *san-jiv* (*san-j°*), cl. 1. P. *-jivati* (ep. also A. *-te*), *-jivitum*, to live with or together; to live, exist, live by any business or occupation (with inst.); to revive, be restored to life: Caus. *-jivayati*, *-yitum*, to cause to live, make alive, vivify, bring to life, revive, re-animate, animate, enliven; to maintain, nourish.

*Sai-jivayishu*, us, us, u, wishing to bring to life or enliven.

*Sai-jiva*, as, ā, am, living together, living.

*Sai-jivaka*, as, ikā, am, living together; animating; (*as*), m., N. of a bull (in the Hitopadesā).

*Sai-jivat*, an, anti, at, living together, living.

*Sai-jivana*, am, n. the act of living together; bringing to life, animating, re-animating, life-restoring; a cluster of four houses, a quadrangle [cf. *san-javana*]; a particular hell, (one of the twenty-one kinds mentioned in Manu IV. 89); (*i*), f. making alive, causing life; epithet of food; a kind of elixir; N. of Malli-nātha's commentaries on the Kumāra-sambhava, Megha-dūta, and Raghu-vaṣā.

*Sai-jivamāna*, as, ā, am, coming to life, recovering, reviving.

*Sai-jivayat*, an, anti, at, making alive, vivifying, animating; restoring to life.

*Sai-jivita*, as, ā, am, vivified, enlivened, animated.

*Sai-jivin*, ī, inī, ī, rendering alive, enlivening, re-animating.

*Sai-jivya*, ind. having lived together; having lived.

**सञ्जुषा** *san-jughukshā*. See under *san-guh*.

**सञ्जुष्ट** *san-jushṭa*, as, ā, am (fr. rt. 1. *jush* with *sam*), visited, frequented, inhabited, filled with.

**सञ्जूव** *san-jūrv* (*san-j°*), connected with *san-jear*, cl. 1. P. *-jūrvati*, *-jūrvitum*, Ved. to burn up, consume (by fire).

**सञ्जृम्भ** *san-jrimbh* (*san-j°*), cl. 1. A. *-jrimbhate*, *-jrimbhitum*, to gape open, be unfolded, become displayed, appear.

**सञ्जृ** *san-jrī* (*san-jrī*, see rt. 3. *jrī*; cf. rt. 1. *grī*), cl. 1. A. *-jarate*, &c., Ved. to sound forth praise, to extol, (Sāy. *sanjarata* = *saṃvardhayatu*, Rīg-veda IV. 3, 15; *sanjaratām* = *stautu*, Rīg-veda IV. 4, 8.)

**सञ्ज** 1. *san-jña*, as, ā, um (see 1. *jña*; cf. 1. *pra-jña*), knock-kneed.

*Sai-jñu*, us, us, u, = *samhāta-jñu*, knock-kneed.

**सञ्जा** *san-jñā* (*san-j°*), cl. 9. P. A. *-jñāti*, *-jñante*, *-jñatum*, to be of the same mind, agree together, come to a mutual understanding, live in harmony with (with inst. or acc., Pāp. II. 3, 22),

understand one another (A.); to be conscious, be aware, know, understand, comprehend; to acknowledge, recognise, own (generally A.); to acknowledge or claim as one's own, take possession of (P.); to direct, appoint, assign, intend (for any purpose), destine (usually A.); to think of, recollect sorrowfully (P., with acc. or gen., Pāp. I. 3, 46, cf. Pāp. II. 3, 52); to watch for: Caus. *-jñapayati*, *-jñāpayati*, *-te*, *-yitum*, to cause to be of one mind or agree together; to appease, gratify, console, satisfy; to cause to acquiesce or agree in, pacify, quiet (especially any animal destined for sacrifice which ought not to be led forcibly but made to resign itself); to cause to be conscious, animate; to make intelligible, cause to be understood or known, cause to understand, apprise, cause to recognise; to make a sign to any one, to communicate or make anything known by signs; to command, enjoin, instruct.

2. *san-jña*, as, ā, am, named, called, designated (fr. the fem. *san-jñā* below, used at the end of adj. comps., cf. *samāsa-s*); being conscious; (*ā*), f. sense, consciousness, becoming aware of anything, knowledge, understanding, intellect, thought, mind, right mind; sign, token, symbol, gesture, gesticulation; name, appellation, title, designation, term; (in grammar) the name of anything thought of as standing by itself, any name or noun having a special meaning, (the expression *san-jñāyam* therefore denotes the use of a word in some peculiar sense rather than in its strictly etymological meaning; for example, as a proper name; and a derived or compounded word can only be called *Sanjñā* when the idea it expresses is not clearly rendered by analysis); the technical name of any affix, &c. (e. g. the technical expressions *gha*, *glu*); N. of the Gāyatrī or most sacred verse of the Veda, (see *gāyatrī*); N. of a daughter of Viśva-karman and wife of the Sun; (*am*), n. a yellow fragrant wood, yellow sanders (= *pita-kāshṭha*). — *Saijñā-tantra*, am, n., N. of an astronomical work by Nīla-kaṇṭha. — *Saijñādhikāra* ('*nā-adh*'), as, m. (in Pāṇini) a heading or presiding rule which gives a particular name to the rules which fall under it and influences them all. — *Saijñā-prakarana*, am, n. explanation of the grammatical *Saijñās*. — *Saijñārtham* ('*nā-ar*'), ind. for a sign. — *Saijñā-vat*, ān, atī, at, having consciousness, become sensible, revived, recovered; having a name or denomination. — *Saijñā-vishaya*, as, m. 'having a name for subject,' an epithet, attributive. — *Saijñā-suta*, as, m. 'son of *Saijñā*,' Saturn.

*Saijñāna*, as, ā, am, being of the same mind, agreeing; knowing, observing, understanding, watching, waiting, who or what keeps watch.

*Sai-jñaka*, as, ikā, am, having a name, called, named (often at the end of comps.; cf. *ravi-s*).

*Sai-jñapat*, an, anti, at (ep. for *sanjñapayat*), instructing, commanding.

*Sai-jñapana*, am, n. the act of killing, sacrificing (an animal &c.).

*Sai-jñapita*, as, ā, am, sacrificed, killed.

*Sai-jñapta*, as, ā, am, apprised; killed, suffocated, sacrificed.

*Sai-jñapti*, is, f. apprising, informing; killing, slaying.

*Sai-jñā*, f. See above under 2. *san-jña*.

*Sai-jñāta*, as, ā, am, known, understood, destined or intended for.

*Sai-jñāna*, am, n. knowing, understanding, knowledge.

*Sai-jñāpana*, am, n. apprising, informing; teaching; killing, slaughter.

*Sai-jñāpita*, as, ā, am, killed, suffocated (as a victim).

*Sai-jñāpya*, ind. having made known by signs; having killed.

*Sai-jñāta*, as, ā, am, named, called, designated, denominated, termed.

*Sai-jñā*, ī, inī, ī, having a name, named, termed, that which receives a name or has a term given to it in grammar.

सञ्जु sañ-jñu. See I. sañ-jñā, p. 1051, col. 2.

सञ्ज्वर sañ-jvar (sam-j<sup>o</sup>; cf. sañ-jūrv, sañ-jval), cl. I. P. -jvarati, -jvaritum, to be in great fever or heat, be greatly depressed or grieved, be afflicted or sorrowful, grieve.

Sañ-jvara, as, m. great heat or fever; heat, the heat of fire, burning, scorching, a burn; the heat of anger, indignation. — Sañ-jvara-vaṭ, ān, atī, at, full of heat or fever, hot. — Sañ-jvarātura ('ra-ā<sup>o</sup>'), as, ā, am, afflicted or affected with fever, fevered.

Sañ-jvārin, ī, inī, i, fevered, diseased, feverish.

सञ्ज्वल sañ-jval (sam-j<sup>o</sup>), cl. I. P. -jvalati, -jvalitum, to blaze up, burn brightly, flame: Caus. -jvalayati, -yitum, to cause to blaze up or flame, light up, illuminate, kindle, light; to inflame.

Sañ-jvalat, an, anti, at, blazing, flaming, burning. Sañ-jvalya, ind. having lighted, having kindled (a fire &c.).

सट saṭ, cl. I. P. saṭati, sasāṭa, saṭitum, to be a part or portion; cl. 10. P. sāṭayati, -yitum, (not to be distinguished fr. rt. sāt), to manifest, show.

सट saṭa, am, ā, n. f. (= jaṭā, śaṭā; according to some also as, m.), an ascetic's matted or clotted hair, the hair collected into a loose braid and twisted forwards upon the forehead, a braid of hair (in general); the mane (of a lion &c.); the bristles (of a boar); a crest, (in these last three senses usually ā, f.) — Saṭānka ('ṭā-an<sup>o</sup>'), as, m. 'mane-marked,' a lion. — Saṭā-pāṭala, as, m. the red mane (of a lion).

सटकार sa-ṭankāra, as, ā, am, having notoriety or fame, famous.

सटि saṭi, is, f. (= saṭi), the plant called zedoary or a kind of Curcuma.

Saṭikā, f. = saṭi, saṭi.

Saṭi, f. = saṭi above; a kind of perfume.

सटीक sa-ṭika, as, ā, am, accompanied by a comment or exposition, explained by a commentary.

सट्ट saṭṭ, cl. 10. P. saṭṭayati, -yitum, to hurt, injure, kill; to be strong or powerful; to give; to take; to dwell, inhabit.

सट्टक saṭṭaka, am, n. a sort of minor drama (in Prākṛit).

सट्टा saṭṭvā, f. a kind of bird; a musical instrument (= vādya).

सठ saṭh (= rts. svath, 3. saṭh, śvath), cl. 10. P. sāṭhayati, -yitum, to finish, complete, adorn; to leave unfinished; to go, move.

सठी saṭhī, f. the plant zedoary; [cf. saṭi.]

सणसूत्र saṇa-sūtra, am, n. (for saṇa-sūtra), hempen cord or thread, packthread.

सणहाम saṇahāsha, N. of a place.

सण्ड saṇḍa, as, m. (= saṇḍa, shaṇḍa), a eunuch.

सण्डिश saṇḍiśa, as, m. (= san-daṇṣa), a pair of tongs or nippers.

सण्डी sañ-ḍī (sam-ḍī), cl. I. 4. A. -ḍayate, -ḍiyate, -ḍaytum, to fly together.

Sañ-ḍina, am, n. flying together, one of the modes of flight attributed to birds; alighting from a flight, perching (as a bird).

सत् sat, am, atī, at (Pres. part. of rt. I. as), being, existing; real, essential, true; good, virtuous; right, proper; excellent, best; handsome, beautiful; venerable, respectable; wise, learned; firm, steady; (ṛ), f. a virtuous wife, &c., (see p. 1053); (sat), n. that which really is, entity or existence, essence, the true being, the really existing, the self-existent or

Universal Spirit, Brahma; that which is good or real or true, reality, truth; water, (in Naigh. I. 12. sat is enumerated among the udaka-nāmāni; cf. sa-ṭina); (sat), ind. well, rightly, fitly; [cf. Gr. ἄν (Ion. ἔλν for ἔσν); Lat. sens, sent-is, in pra-sens, ab-sens; Lith. Nom. m. esanis, f. esantī]. — Saṭ-ārita or saṭ-āritra, am, n. good conduct, good behaviour; (as, ā, am), well-conducted, well-behaved, virtuous, honest, upright. — Saṭ-ārita-mīmāṃsā, f., N. of a work by Vidyā-nivāsa-bhaṭṭācārya. — Saṭ-āi, ī, n. 'existence and thought,' epithet of Brahma or the Supreme Spirit. — Saṭ-āi-āṅsa, as, m. a portion of existence and thought. — Saṭ-āi-ātman, ā, m. the soul which consists of entity (or essence) and thought. — Saṭ-āi-ānanda, am, n. 'existence (or entity), thought (or knowledge), and joy,' epithet of Brahma or the Supreme Spirit; of Vishnu. — Saṭ-āi-ānanda-maya, as, ī, am, consisting of existence, thought, and joy. — Saṭ-āi-ānanda-stotra, am, n., N. of a hymn addressed to Gaṇeśa (extracted from the Saṅkumāra-samhitā). — Saṭ-āi-ānanda, as, ā, am, of a virtuous disposition, benevolent. — Saṭ-āi-ānanda, as, ā, am, a good Śūdra, a Śūdra who has gone through the ceremonies customary in some places even for men of the lower caste. — 2. saṭ-jana, as, ā, am (for I. saṭjana see under rt. 2. saṭ, p. 1049), well-born, of good family, respectable, reputable, virtuous, good; (as), m. a good man, virtuous man; a proper N. — Saṭ-jana-garhita, as, ā, am, despised by the virtuous. — Saṭ-jana-valabha, 'friend of the good,' N. of a work. — Saṭ-janeshka ('na-ish<sup>o</sup>'), as, ā, am, desired or chosen by the good. — Saṭ-janāśvasati ('na-ek<sup>o</sup>'), is, is, i, residing only in the good. — Saṭ-ī-tā, &c., see under saṭi, p. 1055. — Saṭ-kadamba, as, m. 'good Kadamba,' a species of Kadamba, (Nuclea Cordifolia). — Saṭ-kartri, tā, trī, tri, acting well; treating well or kindly; (tā), m. epithet of Vishnu. — Saṭ-karma, a, n. a good or virtuous act, pious deed; virtue, piety; hospitality; funeral obsequies; expiation. — Saṭ-kavi-miśra, as, m., N. of a poet. — Saṭ-kāncanāra, as, m. 'good mountain ebony,' a sort of ebony (= rakta-kāncana). — Saṭ-kānda, as, m. a hawk, kite. — Saṭ-kāra, as, m. kind action, kind treatment, hospitable treatment or reception, hospitality; reverence, respect; care, attention; a meal; a festival, religious observance. — Saṭ-kārāra ('ra-ar<sup>o</sup>'), as, ā, am, worthy of hospitable treatment. — Saṭ-kula, am, n. a good family, noble family. — Saṭ-kulina, as, ā, am, belonging to a good family, born of a noble family, well-born, nobly descended. — Saṭ-kulodbhava ('la-ud<sup>o</sup>'), as, ā, am, sprung from a noble family. — Saṭ-kṛi, cl. 8. P. A. -karoti, -kurute, &c., to do well or rightly, treat well or kindly, treat with respect, receive hospitably, welcome; to honour, worship; to adorn: Caus. -kārayati, &c., -yitum, to cause to be treated with respect or reverence, show reverence, pay respect. — Saṭ-kṛita, as, ā, am, done well, acted rightly or properly; treated with respect or hospitality; respected, revered, honoured; worshipped, adored, welcomed, saluted; entertained; (as), m. epithet of Śiva; (am), n. virtue; respect; hospitality. — Saṭ-kṛit, is, f. doing good, acting properly, virtue, morality; treating with respect, hospitality. — Saṭ-kṛitya, ind. having treated with respect, &c., having hospitably entertained. — Saṭ-kṛiyā, f. a good action, virtuous action, doing good, charity, virtue; respectful treatment, salutation, welcome, courtesy, worship, homage, hospitality; any purificatory ceremony; funeral or obsequial ceremonies. — Saṭ-tama, as, ā, am, very good or right; most virtuous; excellent, best; very venerable or respectable. — Saṭ-tā, f. existence, entity, being, reality; a particular Jāti (in phil.); goodness, excellence, see sat-tva below. — Saṭ-tā-mātra, am, n. mere entity or existence. — Saṭ-tā-vaṭ, ān, atī, at, endowed with existence, possessing reality. — Saṭ-tā-vāpya ('tā-av<sup>o</sup>'), as, ā, am, included in (the notion of) existence. — Saṭ-tva, am, n. being, existence, (īśvara-sattva, the existence of a Supreme Being), entity, essence, nature, true essence, life, the principle

of being, breath, spirit, mind, sense, consciousness; an embryo; substance, thing, wealth; elementary substance (as earth, air, fire, &c.); anything of which a property may be predicated; any living or sentient being, animal, beast, evil being, demon, spirit, ghost, goblin, monster, (in these senses also as, m.); a substantive, noun; goodness, virtue, excellence; truth, certainty, reality; strength, energy, vigour, power, courage, self-command, sound sense, good sense, wisdom; the quality of purity or goodness (regarded in philosophy as the highest of the three Guṇas which are supposed to constitute the external world, the other two being rajas and tamas, see guṇa); the quality of sattva renders a person in whom it predominates chaste, true, honest, wise, &c., and a thing pure, clean, &c.); any natural property, quality, characteristic, disposition; (as), m., N. of a son of Dhṛita-rāshṭra. — Saṭ-tva-kāshāya, as, m. one of the signs of decay (with Buddhists, see kāshāya). — Saṭ-tva-guṇa, as, m. the quality of purity or goodness. (see above.) — Saṭ-tvagūṇin, ī, inī, i, having the above quality predominant. — Saṭ-tva-tā, f. purity, goodness, the existence of the Sattva-guṇa. — Saṭ-tva-pradhāna, as, ā, am, having the quality of goodness predominant. — Saṭ-tvam-ējaya, as, ā, am, terrifying living beings, making animals tremble. — Saṭ-tva-vaṭ, ān, atī, at, endowed with life, living, existent, a living being; endowed with or possessed of the true essence; endowed with strength, magnanimous, endowed with the quality of goodness, pure, virtuous. — Saṭ-tva-vaipava, as, m. loss of consciousness. — Saṭ-tva-vihita, as, ā, am, effected or caused by nature, natural; caused by goodness; virtuous, upright. — Saṭ-tva-ṛitti, is, f. the condition or quality of goodness, &c. — Saṭ-tva-śīla, as, ā, am, of a virtuous disposition, disposed to what is right and good. — Saṭ-tva-saṃsulldhi, is, f. purity of nature or disposition. — Saṭ-tva-samāvishka, as, ā, am, filled or thoroughly penetrated by the quality of goodness. — Saṭ-tva-sampanna, as, ā, am, endowed with the quality of goodness, good, excellent; equable, even-minded. — Saṭ-tva-samplava, as, m. universal destruction of beings; loss of vigour. — Saṭ-tva-sāra, as, m. essence of strength; a most powerful person. — Saṭ-tva-sīha, as, ā, am, being in the nature (of anything); inherent in animals; animate; being in the quality of goodness, excellent, holy, pure. — Saṭ-tva-sūripa ('va-an<sup>o</sup>'), as, ā, am, according to nature, in conformity with natural character. — Saṭ-tvotsāha ('va-ut<sup>o</sup>'), as, m. natural energy; (av), m. du. courage and energy. — Saṭ-tvotsāha-vaṭ, ān, atī, at, endowed with courage and energy. — Saṭ-tvodrikta ('va-ud<sup>o</sup>'), as, ā, am, one in whom the quality of goodness predominates. — Saṭ-tvodreka ('va-ud<sup>o</sup>'), as, m. excess or predominance of the quality of goodness, superabundance of energy or wisdom. — Saṭ-pati, is, m., Ved. a good lord; the lord of the good, lord of real men, lord of heroes; epithet of Indra. — Saṭ-pattra, am, n. the new leaf of a water-lily. — Saṭ-patha, as, m. a good road; good course of life, correct or virtuous conduct; orthodox doctrine. — Saṭ-pari-graha, as, m. acceptance (of gifts) from a proper person. — Saṭ-pasu, us, m. a good or suitable animal, a victim fit for a sacrifice. — Saṭ-pātra, am, n. a proper object of presents or honours, a worthy or virtuous person. — Saṭ-pātra-varsha, as, m. raining down or bestowing favours on worthy objects, judicious liberality. — Saṭ-pātra-varshin, ī, inī, i, bountiful to worthy objects. — Saṭ-putra, as, m. a virtuous son; a son who performs all the prescribed rites in honour of his ancestors. — Saṭ-purusha, as, m. a good or virtuous man, worthy man. — Saṭ-pushpa, as, ā, am, having good flowers. — Saṭ-pratipaksha, as, m. (in logic) a counterbalanced reason or one along with which there exists another equally good on the opposite side (as sound is eternal because it is audible, sound is non-eternal because it is a product); contrariety of argument, existence of opposite premises proving the existence or non-existence of a thing. — Saṭpratipakshi-tā, f. the condition of

containing two opposite sets of premises. — *Satpratipakshin*, *ī, inī, i*, containing opposite reasons or arguments. — *Sat-phala*, *as, ā, am*, having good fruit; (*as*), *m.* the pomegranate or any tree producing good fruit. — *Sat-phalin*, *ī, inī, i*, producing good fruits. — *Sat-samsarga*, *as, m.* association with the good, the society of the good. — *Sat-sarga*, *as, m.* association with the good. — *Sat-sannidhāna*, *am, n.* the proximity of the good, association or intercourse with the good or wise. — *Sat-samāgama*, *as, m.* association with the good. — *Sat-samprayaoga*, *as, m.* right application. — *Sat-sahāya*, *as, ā, am*, having good or virtuous friends. — *Sat-sāra*, *as, ā, am*, having good sap or essence; (*as*), *m.* a kind of tree; a painter; a poet. — *Sat-sukhānubhava* (*‘kha-an’*), *as, m.* fruition of real happiness; *N.* of a short treatise on Vedānta subjects by Iśāhārāma-svāmin. — *Sad-anjāna*, *am, n.* good collyrium; calx of brass. — *Sad-asva*, *as, m.* a good horse; ‘having a good horse,’ *N.* of a son of Samara. — *Sad-asva-vat*, *ind.* like a good horse. — *Sad-asat*, *an, atī, at*, being and not being, existent and non-existent, real and unreal, true and false, perceptible and non-perceptible; good and bad, virtuous and wicked; (*atī*), *n. du.* existence and non-existence, entity and non-entity, truth and falsehood, good and evil. — *Sad-asad-ātma*, *as, ī, am*, having the nature of entity and non-entity, consisting of existent and non-existent, real and unreal, existing everywhere essentially though not obviously. — *Sad-asad-riveka*, *as, m.* discrimination between true and false or between good and bad. — *Sad-asad-vyakti-hetu*, *us, m.* the cause of the discrimination between good and bad or between true and false. — *Sad-asthi-mālā*, *f.* ‘good necklace of bones,’ *N.* of a commentary by Vaidya-nātha on the Laghu-śabdendu-śekhara. — *Sad-ācāra*, *as, m.* moral or virtuous conduct, good manners, approved usage, traditional observance, immemorial custom (especially as preserved in the land lying between the Sarasvatī and Dṛishadvatī rivers, Manu II. 15). — *Sadācāra-dāndrodāya* (*‘ra-ud’*), *as, m.* ‘moon-rise of good manners,’ *N.* of a work. — *Sadācāra-prakarāna*, *as, m., n.* *N.* of a short treatise on the duties of ascetics by Saṅkarācārya. — *Sadācāra-vat*, *ān, m.* one who has or observes approved usages. — *Sad-ātman*, *ā, ā, a*, being of a good essence or nature, good, virtuous. — *1. sad-āsrita*, *as, ā, am* (for 2. *sadāsrita* see under *sadā*), having recourse or attaching one’s self to the virtuous, belonging to the good, virtuous. — *Sad-uttara*, *am, n.* a proper answer, good reply. — *Sad-gati*, *īs, f.* good or happy state, felicity, fortune, good conduct. — *Sad-guṇa*, *as, ā, am*, having good qualities, good, pure, virtuous, excellent, eminent. — *Sad-dhāna*, *am, n.* good wealth, property. — *Sad-dhetu*, *us, m.* (i. e. *sat-he*), the existence of cause and effect. — *Sad-bhāva*, *as, m.* the quality of being, actual existence, reality, being, entity; the quality of goodness; good nature or disposition; goodness, amiability, kindly feeling. — *Sadbhāva-śrī*, *īs, f.* *N.* of a goddess. — *Sad-bhūta*, *as, ā, am*, being good, who or what is real or true. — *Sad-yuvati*, *f.* a good young woman, virtuous maiden. — *Sad-raṅśa*, *as, ā, am*, of a good family or race, of high birth. — *Sad-vaśas*, *as, n.* agreeable speech. — *Sad-vatī*, *f.* *N.* of a daughter of Pulastya and wife of Agni. — *Sad-vasatha*, *as, m.* a village. — *Sad-rastu*, *u, n.* an excellent work. — *Sad-vādita*, *as, ā, am*, well-spoken. — *Sad-vigrahita*, *as, ā, am*, censured by the good, blamed by the benevolent. — *Sad-vidyā*, *f.* good learning. — *Sad-viyoga*, *as, m.* separation from the good. — *Sad-vṛtita*, *as, ā, am*, well-behaved, well-conducted, amiable; virtuous, moral; well-rounded, beautifully circular; (*am*), *n.* good conduct, virtuous conduct, amiable character or disposition. — *Sad-vṛttānta*, *as, ā, am*, having good or beautiful forms. — *Sad-vṛtti*, *īs, f.* good course of conduct, good state. — *Sad-vṛtti-bhāj*, *k, k, k*, or *sad-vṛtti-viśiṣṭa*, *as, ā, am*, possessing good habits, having a good character. — *San-nimitta*, *am, n.* a good

cause; the cause of the good, (*san-nimitta*, in a good cause; for the sake of the good). — *San-nisarga*, *as, m.* good nature, kindness. — *San-mātura*, *as, m.* ‘having a good mother,’ the son of a virtuous mother. — *San-mātra*, *as, m.* ‘consisting of mere existence,’ epithet of Ātman. — *San-māna*, *am, n.* respect for the good; the respect or esteem of the good. — *San-mārga*, *as, m.* a virtuous way, good or virtuous conduct. — *San-mārgalokana* (*‘ga-āl’*), *am, n.* the seeing or following of good paths (of morality &c.). — *San-mitra*, *am, n.* a good friend, real or faithful friend.

*Satī*, *f.* (fem. of *sat*), a virtuous wife (especially applied in later use to the Sutee or faithful wife who burns herself with her husband’s corpse); a female ascetic; *N.* of the goddess Durgā or Umā (sometimes described as Truth personified or as daughter of Dakṣa and wife of Bhava [Śiva], and sometimes represented as putting an end to herself by Yoga, or at a later period destroying herself on the funeral pyre of her husband; also represented as one of the wives of Angiras); *N.* of the mother of Nāgeśa; a fragrant earth (commonly called Śrūt earth); a species of the Prati-śbthā metre. — *Satī-tā*, *f.* or *satī-tva*, *am, n.* virtuousness, purity, chastity, fidelity (especially as evinced by ascending the husband’s funeral pile). — *Satī-deha-tyāga*, *as, m.* ‘Satī’s abandonment of the body,’ *N.* of the forty-third chapter of the Gaṇeśa-khaṇḍa of the Brahma-vaivarta-Purāṇa. — *Satī-putra*, *as, m.* the son of a virtuous woman. — *Satīśvara-linga* (*‘tī-īs’*), *am, n.* *N.* of a Linga. — *Satī-saras*, *as, n.* *N.* of a lake in Kāśmīra.

*Satīka*, *am, n.* Ved. water (= *udaka*, Naigh. I. 12).

*Satīna*, *as, ā, am*, Ved. real, essential, mighty, powerful; (*as*), *m.* a bamboo; pease, pulse or a particular kind of it, (see *satīla*); (*am*), *n.* Ved. water (= *udaka*, Naigh. I. 12; Śāy. *satīna* = *vṛiṣṭy-udaka*, cf. *sat*). — *Satīna-kankata*, *as, m.* Ved. a kind of venous aquatic animal. — *Satīna-manyu*, *us, v, u*, Ved., (Śāy.) eager to (shed) rain-water. — *Satīna-satvan*, *ā, m.* Ved. ‘having real or mighty power,’ epithet of Indra; (Śāy.) a sender of water (= *udakasya sādāyitri*, *gamayitri*, Rīg-veda I. 100, 1).

*Satīnaka*, *as, m.* pease or pulse, (see above.)

*Satīla*, *as, m.* a bamboo; air, wind; (*as, ā*), *m.* f. pease, pulse or a particular kind (called Teorā).

*Satīlaka*, *as, m.* pease; [cf. *satīlaka*.]

*Satya*, *as, ā, am*, true, real, genuine, sincere, honest, truthful, faithful, pure, virtuous, good, (*satyam kri*, to make true, make good, ratify, fulfil); fulfilled, realized; (*as*), *m.* the uppermost of the seven Lokas or worlds (the abode of Brahmā and heaven of truth; see *loka*); the Āśvattha tree; epithet of Rāma-āndra; of Viṣṇu; of a deity presiding over the Nāndī-mukha Śrāddha; *N.* of the author of the Horā-śāstra; (*ās*), *m. pl.* *N.* of a class of deities; (*ā*), *f.* truth, sincerity, veracity; epithet of Sitā (wife of Rāma); of Satya-vatī (mother of Vyāsa); = *satya-bhāmā*, col. 3; *N.* of the goddess Durgā; (*am*), *n.* truth; sincerity, reality, goodness, the quality of goodness or purity, knowledge; demonstrated truth or conclusion, dogma; a solemn asseveration, promise, oath; water (= *udaka*, Naigh. I. 12); the first of the four Yugas or ages (i. e. the best or golden age as the age of general virtue and purity, comprising 1,728,000 years of men; it is also called *kṛita*, q. v.); (*am*), *ind.* truly, indeed, verily, necessarily, (Śāy. = *avasyam*); yes; a particle of asseveration and interrogation; [cf. Gr. *ἔρεός*.] — *Satya-karman*, *ā, m.* *N.* of a king. — *Satya-kāma*, *as, m.* a lover of truth; a proper *N.* — *Satya-kārunya-vedin*, *ī, inī, i*, possessing truth and tenderness and the Veda. — *Satya-ktu*, *us, m.* *N.* of a king. — *Satyan-kāra*, *as, m.* making true or good, ratification of a contract or bargain; something given in advance as an earnest or security for the performance of a contract, earnest-money, pledge. — *Satyan-kāra-kṛita*, *as, ā, am*, given or deposited in order to ratify a bargain. — *Satya-jit*, *t, m.* ‘truth-conqueror’ or ‘truly conquering,’ *N.* of

a king. — *Satya-tapas*, *ās, n.* ‘practising true penance,’ *N.* of a Muni (who was once a hunter, but after performing severe austerities obtained as a boon from Durvāsas that he should become a great sage and saint). — *Satya-tama*, *as, ā, am*, most true, quite true. — *Satya-tara*, *as, ā, am*, more true, very true. — *Satya-tā*, *f.* or *satya-tva*, *am, n.* truthness, truth, sincerity, veracity. — *Satya-darśin*, *ī, inī, i*, truth-seeing, foreseeing truth, truth-discerning. — *Satya-deva*, *as, ā, am*, shining through truth. — *Satya-dhāna*, *as, ā, am*, rich in truth, virtuous, sincere. — *Satya-dharma*, *as, m.* a proper *N.* — *Satya-dharmān*, *ā, ā, a*, Ved. practising the duty of truth; ruling by fixed ordinances. — *Satya-dharma-pūryāya*, *as, ā, am*, devoted to truth and virtue. — *Satya-dhṛiti*, *as, m.* *N.* of a son of Pushpa-vat. — *Satya-dhṛitī*, *īs, īs, i*, holding fast to truth, strictly truthful; (*īs*), *m.* *N.* of a Rishi (author of the hymn Rīg-veda X. 185; he has the patronymic Vāruṇī); of a son of Satānanda; of several other persons. — *Satya-dhvoja*, *as, m.* ‘truth-bannered,’ *N.* of a king. — *Satya-dhṛit*, *t, t, t*, destroying or perverting truth. — *Satya-nāman*, *ā, ā, a*, having a true name. — *Satya-nārāyaṇa*, *as, m.* *N.* of a particular divinity (called *Satya-pīr* in Bengāl). — *Satya-netra*, *as, m.* ‘true-eyed,’ *N.* of a son of Atri. — *Satya-parākrama*, *as, ā, am*, having real valour, truly brave. — *Satya-pura*, *am, n.* the world of Viṣṇu. — *Satya-pūta*, *as, ā, am*, purified by truth (as a speech &c.). — *Satya-pratijia* or *satya-pratishṛava*, *as, ā, am*, true or faithful to a promise. — *Satya-pratishthāna*, *as, ā, am*, having truth for a foundation, grounded in truth. — *Satya-phala*, *as, m.* ‘having good fruit,’ the *Vilva* tree. — *Satya-bandha*, *as, ā, am*, bound by truth, adhering to the truth, truthful. — *Satya-bhāmā*, *f.* ‘having true lustre,’ *N.* of the daughter of Satrā-jit and one of the eight wives of Kṛiṣṇa, (she is described as having promoted the quarrels of the Yadavas.) — *Satya-bhārata*, *as, m.* *N.* of the poet Vyāsa. — *Satya-bhedin*, *ī, inī, i*, a truth-breaker, breaking a promise. — *Satya-mantra*, *as, ā, am*, Ved. having or repeating true prayers, praying effectually. — *Satyan-yuga*, *as, ā, am*, having very invigorating or exciting qualities, (Rīg-veda IX. 113, 5). — *Satya-yaj*, *ī, ī, ī*, sincerely worshipping, sacrificing in truth. — *Satya-yajna*, *as, m.* *N.* of a king. — *Satya-yuga*, *am, n.* the first of the four Yugas or ages. — *Satya-yugādya* (*‘ga-ād’*), *f.* the third day of the light half of Vaiśākha (on which the commencement of the Kṛita-yuga is celebrated). — *Satya-yavana*, *as, m.* *N.* of a particular Vidyā-dhara. — *Satya-rata*, *as, ā, am*, devoted to truth, honest, sincere; (*as*), *m.* *N.* of a prince (son of Satya-vrata); epithet of Vyāsa. — *Satya-ratha*, *as, m.* *N.* of a king of Vidarbha. — *Satya-rathi*, *īs, m.* *N.* of a king. — *Satya-rādhās*, *ās, ās, ās*, Ved. one who grants real or true gifts. — *Satya-loka*, *as, m.* *N.* of one of the seven worlds, (see *satya* above.) — *Satya-raktri*, *tā, trī, trī*, a speaker of truth. — *Satya-vaśana*, *am, n.* truth-speaking, veracity, admitting the truth. — *Satya-vaśanārtham* (*‘na-ar’*), *ind.* for the sake of speaking the truth. — *Satya-vaśas*, *ās, ās, ās*, truth-speaking, veracious; (*ās*), *m.* a Rishi, saint, seer; (*as*), *n.* veracity, truth. — *Satya-vat*, *ām, atī, at*, possessing or practising truth, veracious, true; containing the word *satya* (said of a hymn); (*ām*), *m.* *N.* of a king (husband of Sāvitrī); (*atī*), *f.* *N.* of the wife of Parāśara and mother of Vyāsa; of a daughter of Gadhī and wife of Rīcīka (fabled to have become the Kanśiki river); *N.* of the wife of Nārada; epithet of Acēhodā. — *Satya-vatī-suta*, *as, m.* ‘son of Satya-vatī,’ epithet of the poet Vyāsa. — *Satya-vaśya*, *as, ā, am*, true-speaking, veracious; (*am*), *n.* truth. — *Satya-vākya*, *am, n.* true-speaking, veracity, truth. — *Satya-vāc*, *k, k, k*, truth-speaking, veracious, sincere; (*k*), *m.* a Rishi, saint; *N.* of a son of Cākshusha; a crow. — *Satya-vādītra*, *am, n.* veracity, truthfulness. — *Satya-vādīn*, *ī, inī, i*, speaking truth, veracious; (*inī*), *f.* *N.* of a goddess. — *Satya-vāha*, *as, m.* *N.* of a descendant

of Bharad-vāja. — *Satya-vikrama*, as, ā, am, having real valour, truly valiant. — *Satya-vrīta*, as, ā, am, practising truth, honest or upright in conduct. — *Satya-vrūta*, as, ā, am, true to a vow or promise, adhering to truth, veracious, honest, sincere; (as), m., N. of a king, (the twenty-fifth of the solar dynasty in the second age); N. of Manu Vaivasvata; of the author of a Dharma-śāstra; (ās), m. pl., N. of a race inhabiting Śāka-dvīpa. — *Satya-vratā-parūyāna*, as, ā, am, devoted to truth and religious observances. — *Satya-śavas*, ās, ās, as, Ved. having real strength, possessing true vigour, truly vigorous. — *Satya-śravas*, ās, m., N. of the author of the hymns R̥g-veda V. 79, 80 (having the patronymic Ātreya); of a teacher of the R̥g-veda; of a son of Mārkaṇḍeya. — *Satya-śravasī*, f., Ved. 'possessed of real wealth or renown,' epithet of Ushas. — *Satya-śrāvāṇa*, am, a. the speaking or taking of an oath. — *Satya-śrī*, īs, m., N. of a teacher of the R̥g-veda. — *Satya-sankāsa*, as, ā, am, like the truth, likely, probable, plausible. — *Satya-sangara*, as, ā, am, true to an agreement or promise, veracious, faithful; (as), m., N. of Kuvera (god of wealth). — *Satya-sandha*, as, ā, am, true to an agreement or compact, faithful to an engagement; faithful, veracious; (as), m. epithet of Bharata (younger brother of Rāma); of Rāma-candra; of king Janam-ejaya; (ā), f. epithet of Draupadī (wife of the Pāṇḍu princes). — *Satya-sannīha*, as, ā, am, like the truth, likely, probable, plausible. — *Satya-sava*, as, ā, am, Ved. really generating; possessing true energy (epithet of Savitṛi); observing truth. (Sāy. = *satyā-nujia*, R̥g-veda V. 82, 7.) — *Satya-sākshin*, ī, m. a genuine or trustworthy witness. — *Satya-hita*, as, m., N. of a teacher of the R̥g-veda. — *Satya-kṛitī*, īs, f. ratification of a bargain. — *Satyāgnī* ('*ya-āg*'), is, m., N. of the Muni Agastya. — *Satyāṅga* ('*ya-an*'), ās, m. pl., N. of a mythical race inhabiting Plaksha-dvīpa. — *Satyātman* ('*ya-āt*'), ā, ā, a, having a true soul, true-hearted, true; (ā), n. a virtuous and upright man. — *Satyānuralta* ('*ya-an*'), as, ā, am, attached to truth, upright, true. — *Satyānrita* ('*ya-an*'), as, ā, am, true and false, containing truth and falsehood; (am), n. practice of truth and falsehood, commerce, trade, traffic. — *Satyābhidhāna* ('*ya-abh*'), as, ā, am, truth-speaking. — *Satyābhidhāyān* ('*ya-abh*'), ī, īnī, ī, truth-meditating, meditating upon truth. — *Satyābhisandha* or *satyābhisandhāna*, as, ā, am, or *satyābhisandhin* ('*ya-abh*'), ī, īnī, ī, faithful to a promise or agreement. — *Satyotkarsha* ('*ya-ut*'), as, m. eminence or excellence in truth; true excellence. — *Satyodaka* ('*ya-ud*'), as, ā, am, having truth for water, flowing with truth. — *Satyodya* ('*ya-ud*'), a, ā, am, speaking the truth. — *Satyopayādana* ('*ya-up*'), as, ā, am, true to a request, granting or fulfilling a prayer or petition. — *Satyaka*, as, ā, am, = *satya*, true, real, veracious, &c.; (as), m., N. of a son of Sini; (am), n. ratification (of a contract or bargain &c.). — *Satyāpana*, am, ā, u. f. (fr. *satyāpaya* below), speaking or observing the truth; ratification (of a bargain &c.). — *Satyāpaya*, Nom. P. *satyāpayati*, -yitum, to speak the truth; to ratify (a bargain or contract). — *Satvan*, ā, m. (according to Sāy. to be connected in some senses with rts. *sad*, *san*), Ved. = *sat-iva*, entity, existence, being; a living being; reality, power, strength; a strong or valiant man, hero, warrior, (Sāy. = *sat-rūṇam* *sādayitṛi* *dhanānām* *vā sanitṛi*, R̥g-veda VI. 45, 22); (ānas), m. pl. a class of spirits attendant on Parameśvara, (Sāy. = *paramēśvarasya bhūta-gaṇā atīśayena bala-parākramāḥ*, R̥g-veda I. 64, 2.)

**सत** *sata*, a kind of sacrificial vessel.

**सतःपङ्क्ति** *sataḥ-pankti*. See *satas*, col. 2.

**सतत** *sa-tata*, as, ā, am (= *san-tata*, see *san-tan*), constant, lasting, incessant, perpetual, eternal, continual, uninterrupted; (am), n. incessantly,

eternally, perpetually, uninterruptedly, continually, always. — *Satata-ga*, as, m. or *satata-gati*, īs, m. 'continually moving,' the wind. — *Satata-jvara*, as, m. a constant fever, one not intermitting. — *Satata-yāyin*, ī, īnī, ī, continually moving or going, always tending to decay, (Manu I. 50.)

**सतत्व** *sa-tatva*, am, n. natural property, nature; (as, ā, am), having or knowing the real truth; containing the words *tad*, 'this,' and *tva*, 'thou.'

**सतर्क** *sa-tarka*, as, ā, am, having argument or reasoning, skilled in speculation; cautious, considerate.

**सतर्ष** *sa-tarsha*, as, ā, am, having thirst, thirsty; (am), ind. with thirst, thirstily.

**सतल** *sa-tala*, as, ā, am, having a bottom; [cf. *a-tala*.]

**सतलद्व** *sa-talatra*, as, ā, am, having leather guards (used in archery).

**सतस** *satas*, ind. (according to some fr. *sat*; according to others fr. *sa* = *saha*, *sama*; usually occurring at the beginning of comps.), = *tiras* (according to Naigh. III. 29; cf. Nirukta III. 20). — *Sataḥ-pankti*, īs, f. a kind of metre consisting of two Pādas of eight syllables and two Pādas of twelve syllables. — *Sato-brihati*, f. a kind of metre the even Pādas of which consist of eight syllables and the uneven of twelve. — *Sato-mahat*, ān, atī, at, Ved. truly great, greater than everything that exists, (Sāy. *sato-mahāntaḥ* = *sarvasmād vidyamānāt pṛithivyām api ye mahāntas*, R̥g-veda VIII. 30, 1.) — *Sato-vīra*, as, ā, am, Ved. thoroughly brave or valiant, (Sāy. = *prāpta-vīrya*, R̥g-veda VI. 75, 9.)

**सतानन्द** *satānanda*, as, m. (for *śatānanda*, p. 990, col. 3), N. of the sage Gautama; of the son of Gautama.

**सताह** *satāhā*, N. of a place.

**सति** 1. *sati*, īs, f. (fr. rt. *so*; for 2. *sati* see under rt. *san*), end, destruction.

**सती** *sati*, *sati-iva*. See p. 1053, col. 2.

**सतीन** *satina*. See p. 1053, col. 2.

**सतीर्थ** *sa-tīrtha*, as, ā, am, having sacred bathing-places; having the same bathing-place; (as), m. a pupil of the same spiritual preceptor, fellow religious student.

*Satīrthya*, as, m. a fellow religious student, &c.

**सतुष** *sa-tusha*, as, ā, am, having husk or chaff; (am), n. grain with the husk remaining on it. — **सतुषम्** *sa-tṛṣam*, ind. with grass, grass and all.

**सतुष** *sa-tṛish*, ṭ, ṭ, ṭ, or *sa-tṛisha*, as, ā, am, having thirst, thirsty, desirous, greedy, longing after, cupidinous.

*Sa-tṛishya*, as, ā, am, thirsty; (am), ind. with thirst, thirstily; with desire.

**सतेर** *satera*, as, m. husk, chaff (= *tusha*).

**सत्** *satr*, cl. 10. A. *satrayate*, *satṛāpayaṭi*, -yitum, to fulfil, accomplish; (according to others) to extend; to connect, fasten together.

**सत्र** *satra* or *sattra*. See under rt. 1. *sad*.

**सत्रप** *sa-trapa*, as, ā, am, having shame or modesty, ashamed, modest.

**सत्रा** *satṛā*, ind. (fr. *sa* + *trā*; cf. 2. *sadhri*), with, together with, (Sāy. = *saha*); all together, all at once; always, ever, continually, (Sāy. = *santatam*, *sarvadā*); truly, (in Naigh. III. 10. *satṛā* is enumerated among the *satya-nāmāni*);

great, many, abundant, (Sāy. = *mahat*, *bahu*, *prabhūtam*). — *Satṛā-jit*, ṭ, ṭ, t, Ved. always conquering; conqueror of the great; (ṭ), m., N. of a son of Nighna and father of Satya-bhāmā, (he was father-in-law of Kṛishna and was killed by Sata-dhanvan); N. of Prataradana. — *Satṛā-ñē* ('*rā-ñē*'), ān, ān, ān [cf. *sadhry-ñē*], going with, always united; perfect. — *Satṛā-dāvan*, ā, m., Ved. always granting, giving all at once, (Sāy. = *saha pradātṛi*); epithet of Indra. — *Satṛā-sah* or *satṛā-sāh*, sāṭ, ṭ, ṭ, Ved. always overcoming or conquering; conquering the great; conquering many. — *Satṛā-han*, ā, m., always destroying, destroyer of mighty foes, (Sāy. = *mahatām satṛūnām hanṭṛi*); epithet of Indra.

*Satram*, ind. with, together with.

**सत्रासम्** *sa-trāsam*, ind. with terror or fear, in a fright.

**सत्रिजातक** *sa-tri-jātaka*, am, n. a kind of dish consisting of meat fried with three sorts of spices, (it is then soaked and dried and again dressed with ghee and condiments.)

**सत्व** *satva*, am, n. See *sat-iva* under *sat*.

**सत्वच** *sa-tvača*, as, ā, am, having skin or bark.

**सत्वत्** *satvat*, N. of a people inhabiting the south of India; [cf. *sātavata*.]

**सत्वन्** *satvan*. See col. 1.

**सत्वर** *sa-tvara*, as, ā, am, having haste or speed, expeditious, quick; (am), ind. quickly, swiftly, hastily, suddenly. — *Satvara-tā*, f. or *satvara-tva*, am, n. quickness, hastiness, speed.

**सधुक्कार** *sa-thūt-kāra*, as, ā, am, accompanied with the sound *thūt* or the sound made in spitting or sputtering, sputtered; (am), n. sputtering (in speech), speech accompanied with sputtering; [cf. *ambū-kṛita*.]

**सद्** 1. *sad* [cf. rt. *śad*], cl. 1. P. (or according to some cl. 6. P.) *śidati* (ep. also A. -te), *śasāḍa* (2nd sing. *śedittha* or *śasattha*, 3rd pl. *śedās*), *śatsyati*, *śasudat* (Vedic forms, cl. 2. *satsi*, cl. 1. *sadatva*, *sadatām*), *sattum* (Ved. Inf. *sade*), to sink down, lie down, lie, recline; to sit, sit down, settle down, rest, settle; to be seated, reside, remain, live, be; to sink into despondency, be dejected or low-spirited; to become wearied, faint away, pine away; to sink into distress; to waste away, perish, decay, be destroyed; to be impeded; to go: Pass. *śadyate*, Aor. *śasādi*: Caus. *śādayati*, -yitum, Aor. *śasihadat*, to cause to sink or sit down, throw down, cast down, place down, place, put; to weary out, wear out, exhaust, harass, afflict; to cause to perish, destroy: Desid. *śishatsati*: Intens. *śāśadyate*, *śāsatti*, to sit or lie down in an indecent posture; [cf. Gr. *ōdōs*, *ōdōs*, *ēdēthōv*, *ēd-os*, *ēzōmai*, *īdōōv*: Lat. *solum*, *sedo*, *sido*, probably also *desidero*, *sella* (for *sed-la*): Goth. *sat*, 'to sit'; *satja*, 'to place'; *sintha*, *sitan*, *sittls*: Old Germ. *saz*, 'to sit'; *sezin*, 'to place'; *senal*, *satul*: Angl. Sax. *in-sidhian*, *on-settan*, *sittan*, *sadl*, *sadel*: Lith. *sēd-mi*, 'to place'; *solium*, 'to plant': Slav. *sjadā*, *sad-i-ti*: Hib. *suidhīm*, *suidhingaīm*, 'I set, I plant'; *saiūthe*, *saidhiste*, 'a seat.']. — *Satta*, as, ā, am, Ved. = *sanna*, (*ni-shatta* = *ni-shanna*, R̥g-veda I. 68, 4.)

**Satti**, īs, f. sitting down, sitting; [cf. *ni-shatti*.] — **Satṛi**, tā, trī, trī, sitting down, sitting; one who sits or resides.

**Sattra**, am, n. a long sacrifice or sacrificial session (lasting, according to some, from 13 to 100 days); a sacrifice (in general); an oblation, offering, gift; giving alms or charity, liberality, munificence; wealth; a residence, house; a place of refuge, asylum, hiding-place, covert; covering, clothing, concealing; fraud, roguery, cheating; a wood, forest; a tank, pond. — *Sattra-pariveshaṇa*, am, n. a distribution of food or other gifts at a sacrifice. — *Sattra-varadhana*,

*as, ī, am*, increasing or promoting sacrifice, — *Sattra-śālā*, f. a large hall or room where food and alms are given away to Brāhmins or mendicants, &c., an alms-house. — *Sattrāpaśraja* (°*ra-ap*), *as, m.* a place of refuge, asylum. — *Sattrāyana* (°*ra-ay*), *am, n.* a long course of sacrifices.

*Sattrāya*, Nom. A. *sattrāyate*, &c., to perform a sacrifice.

*Sattri, is, īs, ī*, conquering, a conqueror; (*īs*), *m.* a cloud; an elephant; [cf. *sadri*.]

*Sattrin, ī, m.* a liberal householder who constantly performs sacrifices and distributes gifts or alms; a priest superintending or performing a sacrifice; an ambassador or agent residing in a foreign country.

*Sattvā*, ind. having sunk down, sitting, resting, &c.

*Satra* = *sattra*, p. 1054, col. 3.

2. *sad, t, t, t*, one who sits or settles down, sitting, dwelling, residing (often at the end of comps., see *nāka-s*).

*Sada, as, m.* [cf. *sada*], the fruit of trees; N. of one of Dhṛita-rāshṭra's sons.

*Sadana, am, n.* sinking or settling down, sitting, a seat; a dwelling, residence, house, palace; the abode of sacrifice, sacrificial hall; the abode of Yama; perishing, decaying; exhaustion; water (= *udaka*, Naigh. I. 12). — *Sadanā-sad, t, t, t*, Ved. sitting on a seat.

*Sadanya, as, ā, am*, of or belonging to a house, &c.

*Sadas, as, n.* a seat, residence, abode, dwelling; an assembly, meeting, (also *ās*, f. according to some, and *ās*, m. according to others; *sadasah patih*, 'lord of the assembly,' epithet of Agni); (*āsī*), *n. du.*, Ved. heaven and earth (= *dyāvā-prithivī*, Naigh. III. 30); [cf. Gr. *ēdos*.] — *Sadas-pati, m. du.*, Ved. 'lords of the assembly,' epithet of Indra and Agni. — *Sado-gata, as, ā, am*, gone to the assembly, being in the assembly. — *Sado-griha, am, n.* 'assembly-house,' the court of a prince.

*Sadasya, as, m.* any person present at or belonging to an assembly, an assessor, spectator, member of an assembly, councillor; any one present or assisting at a sacrifice, a superintending priest or R̥tvij, (his duties, according to the Kaushtikins, are to superintend the whole sacrifice and correct mistakes; cf. *vidhi-darśin*.)

*Sadman, ā, m.* an abode, dwelling (Ved.); (*a*), *n.* a seat; a house, dwelling, palace; a temple; an altar; a place, station; conflict, (in Naigh. II. 17. enumerated among the *sangrāma-nāmāni*); water (= *udaka*, Naigh. I. 12); (*anī*), *n. du.*, Ved. heaven and earth (= *dyāvā-prithivī*, Naigh. III. 30); (*ā, ā, a*), Ved. sitting, seated, (in R̥g-veda I. 173, 1. according to Sāy. *sadmānam = sidantam*). — *Sadma-ṭī, is, īs, īs*, f. a collection of houses. — *Sadma-barhis, is, īs, īs*, Ved. having sacred grass for its abode or place of sprinkling. — *Sadma-makhas, ās, ās, as*, Ved. (according to Sāy. *makhas = mahas*), having light for a seat or abode, radiant, (Sāy. = *prāpta-tejaska*, R̥g-veda I. 18, 9.)

*Sadru, us, us, u* [cf. *sadru*], resting, staying; going, moving; [cf. probably Gr. *īpiv* in *īpivōv*.]

*Sanna, as, ā, am*, sunk down; lying down; seated, resting; settled down; still, motionless; sunk, low (in tone, accent, &c.); depressed, low (in spirits), desponding, dispirited, spiritless, weak, feeble, diminished; wasted away, exhausted, decayed, perished, destroyed, spoiled, lost; stunted, shrunk, contracted; oppressed; lying near, adjacent; gone, departed; (*as*), *m.* the Piyāla tree; (*am*), *n.* little, a small quantity. — *Sanna-kaṇṭha, as, ā, am*, having a contracted throat, having a feeble or broken utterance, with a choking voice, scarcely able to articulate, choking, choked. — *Sanna-tara, as, ā, am*, more depressed, very weak or feeble; (in grammar) lower (in tone or accent), more depressed than the ordinary accentless tone (= *anudatta-tara*). — *Sanna-musula, am, n.* a motionless pestle; (*e*), ind. at the time when the pestle lies motionless, (Manu VI.

56). — *Sanna-harsha, as, ā, am*, one whose joy has departed, depressed in spirits, desponding.

*Sannaka, as, ā, am*, low, dwarfish; (*as*), *m.* the Piyāla tree. — *Sannaka-dru, us, m.* the Piyāla tree.

*Sāda, as, m.* sinking or settling down, sinking, exhaustion, weariness, lassitude; perishing, decay; suffering, pain; purity, clearness, cleanness [cf. *prasaṅga, pra-sāda*]; going, motion.

*Sādaka, as, ikā, am*, exhausting, wearying, destroying.

*Sādat, an, anti, at*, Ved. sitting down (= *sīdat*). — *Sādad-yoni, is, īs, ī*, Ved. sitting in the interior, sitting on the hearth.

*Sādana, am, n.* causing to sink, wearying, exhausting; destroying, dispelling; sinking, sitting, settling; a seat, house, dwelling, palace; (*ī*), f. the plant *Helleborus Niger*; exhaustion, decay. — *Sādana-aprīś = grihādī-prada*, R̥g-veda IX. 72, 8.

*Sādanya, as, ā, am*, Ved. = *sādanya*, belonging to a house, &c., skillful in domestic affairs, (Sāy. = *griha-kīrya-kusala*, R̥g-veda I. 91, 20.)

*Sādayat, an, anti, at*, causing to sink down, wearying, wearing out, exhausting; destroying; expelling, removing; extracting.

*Sādayitavya, as, ā, am*, to be destroyed, destructible.

*Sādayitvā*, ind. having caused to sink or sit down; having put or placed down; having destroyed; having removed.

*Sādayiṣyat, an, ati or anti, at*, about to destroy.

*Sādi, is, m.* a charioteer; a warrior; a dispirited or melancholy person; air, wind.

*Sādita, as, ā, am* (fr. the Caus.), made to sink down, depressed, exhausted, harassed; dispirited, wearied, distressed; wasted, decayed; destroyed, exterminated; broken; made to go, drawn, dragged.

*Sādin, ī, inī, ī*, sitting down, settling down; (fr. the Caus.) exhausting, wearying, destroying; (*ī*), *m.* a horseman, cavalier; any one seated or riding on an elephant; any one seated or mounted on a car or chariot; a charioteer.

*Sāsadyamāna, as, ā, am*, sitting or lying down in an indecent posture.

*Sīdat, an, anti, at*, sinking, desponding, pining, grieving, sorrowing; decaying, perishing; distressed, pained; going.

*Sīdamāna, as, ā, am*, sinking down, &c.

*Sedivas, vān, -dushī, vat*, one who has sat down or sunk down.

**सदंशक** *sa-daṅśaka, as, ā, am*, having teeth; having a sharp sting; (*as*), *m.* 'having nippers,' a crab.

*Sa-daṅśa-vadana, as, m.* 'having a face with a sharp bill,' a heron.

**सदक्षिण** *sa-dakṣiṇa, as, ā, am*, having presents, accompanied by gifts.

**सदन्दि** *sadandi, is, m.*, Ved. (perhaps) 'continuous, uninterrupted,' epithet of a kind of Takman or fever, (Atharva-veda V. 22, 13, XIX. 39, 10.)

**सदम्** *sadam*. See col. 3.

**सदय** *sa-daya, as, ā, am*, merciful, compassionate, benevolent; (*am*), ind. kindly; gently, softly. — *Sadaya-hṛidaya, as, ā, am*, having a compassionate heart, tender-hearted.

**सदर** *sa-dara, as, ā, am*, fearful, afraid, timorous.

**सदपे** *sa-darpa, as, ā, am*, having pride; haughty; (*am*), ind. haughtily, arrogantly, proudly.

**सदश** *sa-daśa, as, ā, am* (see *daśā*), having a fringe, fringed.

**सदा** *sadā*, ind. (fr. 5. *sa + dā*), always, at all times, continually, perpetually, ever. — *Sadā-kalavaha, as, ā, am*, flowing at all seasons, (opposed to *prāvṛitī-kāla-vaha*). — *Sadā-kantā, f.*, N. of a river; [cf. *sadā-nirā*.] — *Sadā-gati, is, m.* 'ever-going,' air, wind; the Universal Spirit; the sun;

everlasting happiness, final emancipation. — *Sadā-toyā, f.* 'always (wanting) water,' the plant *Minorea Octandra*; the Karatoyā river (= *sadā-nirā*). — 1. *sadā-dāna, am, n.* 'always giving,' liberality, munificence. — 2. *sadā-dāna, as, m.* (see 2. *dāna*), 'always exuding ichor,' epithet of Airāvata (the elephant of Indra); of Gaṇeśa; an elephant in rut. — *Sadānanda* (°*dā-an*), *as, ā, am*, always happy; (*as*), *m.* epithet of Siva; N. of the author of the Vedānta-sāra. — *Sadā-narta, as, ā, am*, always dancing; (*as*), *m.* a kind of bird, the wagtail.

— *Sadā-nira-vahā* or *sadā-nirā, f.* 'always bearing or possessing water,' epithet of the Karatoyā river, (see *kura-toyā*). — *Sadā-nva, as, ā, am*, Ved. always crying out, (Sāy. = *sadā nonuva, sarvadākrośa-kārīn*, R̥g-veda X. 155, 1, see Nirukta VI. 30.) — *Sadā-pushpa, as, ā, am*, always in flower, ever-flowering; (*as*), *m.* the cocconut; (*ī*), f. a variety of the gigantic swallow-wort (= *raktārka*). — *Sadā-prīya, as, m.* 'always munificent,' N. of a R̥ishi (having the patronymic Ātreya and author of the hymn R̥g-veda V. 45).

— *Sadā-prasūna, as, m.* 'always in flower,' N. of various plants (= *rohitaka*; = *arka*; = *kumda*).

— *Sadā-phala, as, ā, am*, always bearing fruit; (*as*), *m.* the cocoa-nut tree; the glomerous fig-tree; the jack, *Artocarpus Integrifolia*; the *Viola* tree; (*ā*), f. a kind of mallow; a kind of egg-plant.

— *Sadā-bhadrā, f.* 'always auspicious,' a kind of shrub, *Gmelina Arborea*. — *Sadā-bhavya, as, ā, am*, always present; attentive. — *Sadā-nada, as, ā, am*, ever-furious. — *Sadāmarsha* (°*dā-am*), *as, ā, am*, always impatient, very impatient, petulant.

— *Sadā-yogin, ī, m.* 'always practising abstract contemplation,' epithet of Viṣṇu or Kṛiṣṇa. — *Sadā-vidha, as, ā, am*, Ved. always increasing or prospering, ever-growing. — *Sadā-siva, as, ā, am*, always happy or prosperous; (*as*), *m.* epithet of Siva; a proper N. — *Sadāśiva-samhitā, f.*, N. of part of the Skanda-Purāṇa. — 2. *sadāśrita* (°*dā-ās*), *as, ā, am* (for 1. *sad-āśrita* see under *sat*), always resorting to; always dependant on. — *Sadāsa, as, ā, am*, Ved. (see rt. 1. *san*), always honouring or giving, (Sāy. = *sarvadā bhajamāna* or *ananyā dātṛī*, R̥g-veda IV. 16, 21.) — *Sadā-sah* or *sadā-sāh, sāt, ī, ī*, Ved. always conquering. — *Sadotsava* (°*dā-ul*), *as, ā, am*, ever-festive.

*Sadam*, ind., Ved. always, &c.

*Sadātana, as, ī, am*, incessant, continual, perpetual, eternal; (*as*), *m.* epithet of Viṣṇu. — *Sadātana-tva, am, n.* eternity.

**सदाचार** *sad-ācāra*. See under *sat*.

**सदान** 1. *sa-dāna, as, ā, am*, having gifts, with gifts.

**सदान** 2. *sa-dāna, as, ā, am*, having ichor (exuding from the temples), being in rut (as an elephant).

**सदार** *sa-dāra, as, ā, am*, accompanied by a wife, together with a wife. — *Sadāra-putra, as, ā, am*, accompanied by wife and son.

**सदिश** *sa-diś, k, k, k*, together with the quarters (of the sky).

**सदीनम्** *sa-dīnam*, ind. lamentably, miserably.

**सदृश** *sa-dṛiś, k, k, k* (see 2. *dṛiś*, p. 428, col. 3), having the same look or appearance, like, similar, same; fit, proper.

*Sa-dṛiksha, as, ī, am*, like, resembling, similar. — *Sa-dṛiśa, as, ī, am*, like, resembling, same, similar, of the same rank; conformable, fit, proper, right, suitable; worthy. — *Sadṛiśa-tā, f.* or *sadṛiśa-tva, am, n.* likeness, similarity, sameness. — *Sadṛiśa-spandana, am, n.* any regular or even throbbing motion (= *nī-spandā*).

**सदृष्टिद्वेषम्** *sa-dṛiṣṭi-kṣhepam*, ind. with a glance of the eye, with a sidelong glance.

**सदेवासुरराक्षस** sa-devāsura-rākshasa (°va-as), as, ā, am, accompanied by gods, Asuras, and Rākshasas.

**सदेवीक** sa-devīko, as, ā, am, along with or accompanied by a queen.

**सदेश** sa-deśa, as, ā, am, possessing a country; of the same country or place; neighbouring, proximate, near.

**सदोष** sa-dosha, as, ā, am, having faults, faulty, defective; improper, wrong; liable to objections, objectionable. — *Sadosha-vat*, ān, atī, at, containing anything defective. — *Sadosha-vikāsa*, as, m. a defective exhibition.

**सद्भाव** sad-bhāva. See under *sat*.

**सन्न** sadman. See p. 1055, col. 1.

**सद्यस्** sa-dyas, ind. (fr. 4. sa + dyas for *divas*, fr. 3. *div*, q. v.), to-day, this very day, now, instantly, at the moment, in an instant, momentarily; presently, forthwith, immediately, on a sudden; quickly, promptly; recently. — *Sadya-ūti*, īs, īs, ī, Ved. quickly aiding or assisting; quickly going, (Sāy. = *sadyo-gamana*). — *Sadyah-kṛta*, as, ā, am, done at the moment, done promptly or quickly; (am), n. a name, appellation. — *Sadyah-pātn*, ī, inī, ī, quickly falling or dropping, frail. — *Sadyah-prakṣhā-laka*, as, m. one who cleans corn immediately for use (without storing it). — *Sadyah-prāṇakara*, as, ī, am, quickly inspiring or invigorating. — *Sadyah-prāṇahara*, as, ā, am, quickly destroying vigour, debilitating. — *Sadyah-suddhi*, īs, f. = *sadyah-sauca*. — *Sadyah-sothā*, f. 'quickly swelling,' cowach, Carpopogon Pruriens. — *Sadyah-sauca*, am, n. present or immediate purity or purification. — *Sadyas-kāla*, as, m. present time. — *Sadyas-kāṭina*, as, ā, am, belonging to the present time, recent, modern, new. — *Sadyas-tapta*, as, ā, am, just heated. — *Sadyo-ārtha*, as, ā, am, Ved. quickly going, swift-moving. — *Sadyo-jāta*, as, ā, am, newly born, born in a moment; (as), m. a calf; epithet of Śiva. — *Sadyo-bhāvin*, ī, inī, ī, existing or becoming born in a moment, newly born; (ī), m. a calf.

*Sadyaska*, as, ā, am, belonging to the present day, immediate, present, quick, prompt; new, recent.

**सद्रु** sadru. See p. 1055, col. 1.

**सद्वन्द्व** sa-dvandva, as, ā, am, quarrelsome, strifeful, contentious, fond of strife or litigation, disagreeing.

**सद्वसप** sad-vasatha. See p. 1053, col. 1.

**सध** sa-dha, ind. (probably for *sa-dhā*), Ved. = 2. *saha*, with, together with, (Pāp. VI. 3, 96.)

*Sadha-mā*, ās, m., Ved. a sacrifice.

*Sadha-māda*, as, ā, am, Ved. having intoxication or joy together, exulting or rejoicing together; intoxicating together; (as), m. a companion, friend; a feast, festival (= *saha-madana*); a sacrifice; (am), ind. so as to exult or become intoxicated together.

*Sadha-mādyā*, as, ā, am, Ved. intoxicating or rendering glad together.

*Sadha-stuti*, īs, f., Ved. united praise; (ī), ind. along with praise, (Sāy. = *stutyā sahita*m, Ṛig-veda V. 18, 5.)

*Sadha-stutya*, as, ā, am, Ved. to be praised together; (am), n. praising together.

*Sadha-stha*, am, n., Ved. a place where persons stand together, place of meeting, a spot, place; a seat; an abode, region, world, sphere, firmament.

**सधन** sa-dhana, as, ā, am, possessing riches, wealthy, rich, opulent.

**सधनु** sa-dhanu, us, us, u, or *sa-dhanus*, us,

us, us, having a bow, armed with a bow, with bow (in hand).

**सधर्मन्** sa-dharman, ā, ā, a, or *sa-dharma*, as, ā, am, having similar duties, having the same or similar properties; of the same sect or caste; performing like duties; resembling, equal, like. — *Sa-dharma-cārini*, f. a wife who assists (her husband) in the performance of religious duties, a virtuous wife, one wedded with the proper rites.

*Sadharmān*, ī, inī, ī, observing the same customs or laws; (inī), f. a wife wedded according to the proper ritual; a legal or virtuous wife.

**सधवा** sa-dhava, f. a woman having a husband, a wife whose husband is living; [cf. *vī-dhava*.]

**सधि** sa-dhi, is, m. (fr. rt. I. *dhā* with *sa*), N. of Agni or fire.

**सधिस** sadhis, is, m. (according to Uṇādi-s. II. 114. fr. rt. I. *sah*), an ox, bull.

**सधूस** sa-dhūma, as, ā, am, dusky, dark.

**सधे** sa-dhe, a various reading for *svadhe*, enumerated among the *dyāvā-prithivī-nāmadhe-yāni* in Naigh. III. 30.

**सधैर्यम्** sa-dhairyam, ind. with firmness, with gravity; firmly, gravely.

**सध्रि** 1. *sadhri*, is, m., N. of the author of the hymn Ṛig-veda X. 114 (having the patronymic Vairūpa).

**सध्रि** 2. *sadhri* [cf. *sa-trā*], a form substituted for 2. *saha*, with, together with, (Pāp. VI. 3, 95.)

*Sadhri*, scil. *nadyah*, Ved. the rivers going or flowing together, (Sāy. = *sadhricīnāh*, Ṛig-veda II. 13, 2, the *anē* of *sadhry-anē* being dropped.)

*Sadhricīna*, as, ā, am, going or coming with, accompanying, associated; [cf. *praticīna*.]

*Sadhry-anē*, ar, -ricī, ak [cf. *satrānē*], going with, accompanying, associated; a companion; (icī), f. a woman's companion or female friend, a confidante; (ak), ind. together with.

**सध्वंस** sa-dhvaṅsa, as, m., N. of the author of the hymn Ṛig-veda VIII. 8 (having the patronymic Kāpya).

**सध्वज** sa-dhvaja, as, ā, am, having a banner, bannered, with a flag.

**सन** 1. *san*, cl. I. P., 8. P. A. *sanati*, *sanoti*, *sanute* (Ved. *saniṣhṇata* = *sambhajante*, Ṛig-veda I. 131, 5), *sanāna*, *sanitum*, to love, like, worship, honour; to obtain through love or worship, obtain, acquire, gain; to receive graciously; to honour with gifts, give, bestow, dispense, distribute: Pass. *sanyate* or *sāyate* (Pāp. VI. 4, 43), to be loved, &c.: Caus. *sanuyati*, -yitum, Aor. *asishanāt*: Desid. *sisanishati*, *sishāsati*, to be eager to worship or honour; to wish to obtain, desire, strive for; to wish to bestow or give: Intens. *sansanyate*, *sūsāyate*, *sansanti*.

5. *sa*, as, ā, am, giving, bestowing, &c. (at the end of comp., cf. *sadā-sa*).

2. *sati*, īs, f. (for 1. *sati* see s. v.), giving, a gift.

1. *sana*, as, m. the flapping of an elephant's ears; the plant *Ghanṭā-pātali*; the tree *Pen-aptera Tomentosa*; (am), n., Ved. food, (Sāy. *sanāni* = *an-nāni*, Ṛig-veda I. 95, 10.) — *Sana-parṇi*, f. the plant *Marsilea Quadrifolia*, (also written *asana-parṇi*.)

1. *sanat*, an, anti, at, Ved. bestowing, granting. — *Sanat-kumāra*, see under 2. *sanat*. — *Sanad-rayi*, īs, īs, ī, Ved. granting wealth. — *Sanad-vāja*, as, ā, am, Ved. granting food.

1. *sanas*, as, n. (doubtful), excrement, ordure; Śiva's trident (?); crystal (?).

*Sani*, īs, īs, ī, Ved. giving, a giver, (Sāy. *sani* = *dhanasya dātri*; cf. *sahasra-s°*); (īs), m.,

Ved. obtaining, acquisition, pursuit; giving, donation; service, worship; (īs), m. f. request, solicitation, respectful entreaty (addressed to a spiritual preceptor, &c.); quarter, region, point of the compass.

*Sanitu*, as, ā, am, granted; gained, obtained.

*Sanitri*, tū, m., Ved. one who grants anything (with acc. or gen.); Sāy. = *sambhujana-sīta*; a benefactor; a husband, (Sāy. = *bhartri*, Ṛig-veda III. 31, 2; see Nirukta III. 6.)

*Sanitra*, am, n., Ved. an instrument or means of honouring, (Ṛig-veda IX. 97, 29.)

*Sanitva*, as, ā, am, Ved. to be honoured or loved, (Sāy. = *sambhajanīya*, Ṛig-veda VIII. 81, 8.)

*Sanishtha*, as, ā, am, Ved. most liberal or bountiful, very munificent.

*Sanishya*, Nom. P. *sanishyati*, Ved. to wish to give; to wish for or desire gifts.

*Sanishyat*, an, anti, at, Ved. desiring to bestow; wishing for riches, desirous of wealth, (Sāy. = *dhanam icēhat* or *lapyamāna*, Ṛig-veda VII. 100, t.)

*Sanishyu*, us, us, u, Ved. wishing to give, desirous of giving; desirous to honour.

*Sani*, f. a respectful request (= *sani* above); a quarter or point of the compass; the flapping of an elephant's ears (= 1. *sana*); light, lustre; epithet of Gauri.

*Sanutri*, f. (probably fem. of a form *sanutri*), Ved. a giver or dispenser (of light to the whole world), epithet of Ushas, (Sāy. *sanutri* = *sarvam jagat sambhajanti* or *dātri prakāśasya*, Ṛig-veda I. 123, 2.)

*Saneru*, us, us, u, Ved. honouring, worshipping, &c., (Sāy. = *sambhaktri*.)

1. *santi*, īs, f. (for 2. *santi* see s. v.), giving, a gift.

*Santya*, as, ā, am, Ved. to be honoured or worshipped, adorable; to be possessed, (Sāy. = *bhajana-sīla*, *sambhajaniya*); giving, a giver, a giver of rewards, (Sāy. = *phalasya dātri*, Ṛig-veda I. 45, 9); (as), m. epithet of Agni.

*Sanyas*, apparently only used in dat. c. *sanyase* = *sambhajanāya*, 'for the honouring,' (according to Sāy. on Ṛig-veda III. 31, 19. fr. rt. I. *san* and *yas*, perhaps a kind of Ved. Inf.)

*Sishāsāt*, an, anti, at, Ved. desirous of giving, eager to bestow benefits, (Sāy. = *sambhaktum icēhat*, Ṛig-veda I. 123, 4.)

**सन्** 2. *san*, (in grammar) a technical term for the syllable *sa* or sign of the desiderative.

**सन** 2. *sana*, a Vedic word meaning 'old,' 'ancient,' occurring in the form *sanā*, neut. pl. = *sanāni* = *sanātānāni*, *sanātānāni*, Ṛig-veda III. 1, 20, l. 174, 8; see also *sanā*, *sanāt*, &c.; (as), m., N. of one of the seven sons of Brahmā; [cf. Lat. *senex*; Goth. *sinz*, *sinēigs*.] — *Sana-ja*, as, ā, am, or *sana-jā*, ās, ās, am, Ved. born or produced of old, ancient. — *Sana-ritta*, as, ā, am, Ved. long since obtained. — *Sana-srūta*, as, ā, am, Ved. famous of old; always celebrated; (as), m. a proper N.

*Sanaka*, as, m., N. of one of the four sons of Brahmā (described as one of the councillors or companions of Vishnu and as inhabiting the Janar-loka; some accounts assign to Brahmā seven mind-born sons); N. of an inspired legislator; (ās), m. pl., Ved. epithet of the Asuras (represented in the Ṛig-veda as slain by Indra). — *Sanaka-saṃhitā*, f., N. of a Tantra work, (one of the Subhāgamas.)

2. *sanat*, t, m. (according to some properly neut. of 2. *sana* above), N. of Brahmā; (t), ind. always, ever, perpetually. — *Sanat-kumāra*, as, m. 'son of Brahmā,' or, according to some, 'always a youth,' N. of one of the four sons of Brahmā and oldest of the progenitors of mankind (= *vaikhātra*; other lists give seven sons); N. of one of the twelve Śarvabhaumas or emperors of India according to the Jains; N. for any sanctified person who retains throughout life the purity of youth. — *Sanatkumāra-tantra*, am, n., N. of a Tantra work. — *Sanatkumāra-saṃhitā*, f., N. of a part of the Skanda-Purāṇa; of a Tantra work (regarded as one of the

Subhāgamas). — *Sanatkumariya*, N. of a Tantra work. — *Sanatkuṃāropapurāṇa* ('ra-up'), am, n., N. of an Upa-Purāṇa. — *Sanat-sujāta*, as, m., N. of the second of the seven mind-born sons of Brahmā. — *Sanatsujātīya*, as, ā, am, relating to Sanat-sujāta.

*Sanaya*, as, ā, am, Ved. old, ancient (= *purāṇa*, Nirukta IV. 19).

2. *sanās* = 2. *sana*, p. 1056. — *Sano-jā*, ās, ās, am, Ved. = *sana-jā*, q. v.

*Sanū*, ind. (properly an old inst. fr. 2. *sana*, p. 1056), always, eternally, perpetually; [cf. Angl. Sax. *sin*, especially at the beginning of comps.; Old Germ. *sin*; Goth. *sin* in *sin-teins*.]

*Sanāt*, ind. (properly abl. fr. 2. *sana*), Ved. 'from ancient times,' of old, always, eternally, perpetually, ever, (*na sanāt*, never).

*Sanātana*, as, i, am, eternal, continual, perpetual; firm, fixed, permanent; primeval, ancient; (as), m. epithet of Viṣṇu; of Śiva; of Brahmā; of one of Brahmā's sons; of one of Rudra's sons; of a teacher of the Sata-patha-Brāhmaṇa; a guest of the Manes, one who must always be fed whenever he attends Śrāddhas or obsequial ceremonies; (i), f., N. of the goddess Lakṣmī; of Durgā; of Sarasvatī; [cf. Goth. *sintains*, *sintaino*.] — *Sanātana-tama*, as, m. 'the most eternal, most ancient,' epithet of Viṣṇu. — *Sanātana-sarman*, ā, m., N. of an author of a commentary on the Megha-dūta.

*Sanāya*, Nom. A. *sanāyate*, Ved. to act like an immortal being, be eternal.

*सनग sanaga*, as, m., N. of a teacher of the Sata-patha-Brāhmaṇa.

*सनन्द sa-nanda*, as, m. 'joy-possessing,' N. of one of the four sons of Brahmā (inhabiting Janar-loka; see *loka*); one of the sons of Rudra.

*Sa-nandana*, as, m., N. of one of the mind-engendered sons of Brahmā (said to have preceded Kapila in teaching the Sāṅkhya phil.); of a pupil of Saṅkarācārya and author of the Pañca-pādikā; of a commentator. — *Sa-nandana-saṃhitā*, f., N. of a Tantra work, (one of the Subhāgamas.)

*सनरद्विप sa-nara-dvipa*, as, ā, am, accompanied by men and elephants.

*सनलदानलद sa-naladānala-da* (<sup>o</sup>da-an<sup>o</sup>, cf. 3. *da*), as, ā, am, haviṅg the Nalada (i. e. Andropogon Muricatus or Ustira plant) and appeasing heat, (Kīrāt. V. 25.)

*सनसूत्र sana-sūtra*, am, n. (= *śaṇa-sūtra*), hempen cord or string, packthread; a net made of hemp.

*सनाकवनिता sa-nāka-vanīta*, as, ā, am, having celestial women or Apsarasas.

*सनाथ sa-nātha*, as, ā, am, having a master or protector; having a lord or husband; occupied by, possessed by; endowed with, possessed of, possessing, having; (ā), f. a woman whose husband is living. — *Sanātha-tā*, f. the state of having a protector or husband. — *Sanāthī-kṛi*, cl. 8. P. -*karoti*, -*kartum*, to make to possess a master or protector.

*सनाभि sa-nābhi*, is, is, i, connected by the same navel or womb, uterine, nearly related, kindred; like, resembling; affectionate; having even or evenly formed naves (Ved.); (is), m. a near kinsman, uterine brother, one of the same family name; a relation or kinsman as far as the seventh degree (= *sa-piṇḍa*, q. v.); (*ayas*), f. pl. 'the sisters,' epithet of the fingers, (enumerated among the *anguli-nāmāni* in Naigh. II. 5.)

*Sa-nābhya*, as, m. a relation as far as the seventh degree.

*सनामक sa-nāmaka*, as, ikā, am, having the same name; (as), m. the tree Hyperanthera Moringa.

*Sa-nāman*, ā, ā or -*mni*, a, having the same name.

*सनारु sanāru*, us, m., N. of a teacher of the Sata-patha-Brāhmaṇa.

*सनिःश्वासम् sa-niḥśvāsam*, ind. with a sigh.

*सनियम sa-niyama*, as, ā, am, performing or observing religious ceremonies, engaged in religious observances.

*सनिघात sa-nirghāta*, as, ā, am, accompanied by a hurricane or whirlwind.

*सनिघृण sa-nirghṛiṇa*, as, ā, am, merciless, cruel.

*सनिर्वेदम् sa-nirvedam*, ind. in a modest manner, with humility, humbly; despairingly; with indifference.

*सनिघ्नीव sa-nishṭhīva*, am, n. sputtered speech, speech accompanied with sputtering or emission of saliva.

*Sa-nishṭhēva*, am, n. = *sa-nishṭhīva* above.

*सनीड sa-nīḍa*, as, ā, am, having a nest or abode; having or occupying the same nest or abode, dwelling together; near, proximate.

*Sa-nīḍa*, as, ā, am, Ved. = *sa-nīḍa* above.

*सनीय sa-nīya*, ās, m. pl., N. of a people.

*सनुत् sa-nutar*, ind. (thought by some to be fr. *sānu* + *taḥ*), Ved. from behind, behind the back, in concealment, secretly, clandestinely, (enumerated in Naigh. III. 25. among the *nirāntarhīta-nāmādheyāni*); far away, far off.

*Sanutyā*, as, m., Ved. one who lies in ambush (as a thief; Sāy. *antarhīte dese bhavas corah*).

*सनेमि sa-nemi*, is, is, i, Ved. 'having the halves,' complete, entire, whole, (see *nema*); having equal or even felines, i. e. revolving with even motion, (Sāy. *samāna-nemy ekaprakāra-vahirvalayam akṣhīna-nemi*, Ṛig-veda I. 164, 14); (i), ind. wholly, entirely; enumerated among the *purāṇa-nāmāni* in Naigh. III. 27; = *kṣhīpram*, (Nirukta XII. 44.)

*सनोजा sano-jā*. See under 2. *sanās*, col. I.

*सन्त santa*, as, m. the two hands opened and the palms joined (= *saṃhata-tala*).

*सन्तक्ष sa-ntaksh (sam-t<sup>o</sup>)*, cl. I. P. -*takshati*, -*takshītum*, -*takshum*, to cut out, form, fashion by cutting; to construct, compose (hymns &c., Ved.); to cut through, cut to pieces, wound; to hurt by words.

*San-takshāṇa*, am, n. cutting language, sarcasm, scoff, reproach.

*San-takshya*, ind. having cut out, &c.

*San-takṣṭa*, as, ā, am, cut out, formed, cut through, &c.

*सन्तड sa-ntaḍ (sam-t<sup>o</sup>)*, cl. 10. P. -*tāḍayati*, -*yītum*, to strike effectually, strike or hit hard, hit (with an arrow &c.); to beat or play a musical instrument.

*San-tāḍya*, ind. having struck or hit.

*सन्तन् sa-ntan (sam-t<sup>o</sup>)*, cl. 8. P. A. -*tanoti*, -*tanute*, -*tanitum*, to stretch or extend along, stretch over, cover with, cover over; to join or connect together, make continuous; to effect, accomplish; to exhibit, display, evince; to be connected or combined with (Ved.); Caus. -*tānayati*, -*yītum*, to cause to extend, cause to accomplish, cause to be finished.

*Sa-nata*, as, ā, am [cf. *sa-tata*], stretched along, extended along, stretched or spread over, covered over, connected together, sewn or woven together, extended; continued, continuous, uninterrupted, regular, continual, lasting, eternal; much, many; (am), ind. constantly, continually, eternally, always. — *Santata-jvara*, as, m. continuous fever.

— *Santata-varshin*, i, inī, i, raining continuously.

— *Santata-vepathu*, us, us, u, trembling all over. — *Santatāpad* ('ta-āp'), l, t, t, one whose misfortunes are continuous. — *Santatābhyāsa* ('ta-abh'), as, m. habitual practice, regular study or repetition (of the Vedas &c.).

*San-tati*, is, f. stretching or extending along, stretching or spreading over, extent, expanse; continuity; a continuous line, row, range; uninterrupted succession, descent; lineage, race, progeny, offspring; a son; a daughter; a number of people, multitude; (is), m., N. of a son of Alarka.

*Santateyu*, us, m., N. of a son of Raudraśva.

*San-tani*, is, m., Ved. extension; continuous stream.

*San-tanvat*, an, ati, at, extending along, covering over, covering with.

*San-tāna*, as, am, m. n. extending, extension, expansion, spreading; the being spread or increased, continuance, continuous succession, lineage, race, family; progeny, offspring; a son or daughter; one of the five trees of Indra's paradise. — *Santāna-sandhi*, is, m. peace cemented by family alliance (by giving a daughter in marriage, &c.).

*Santānaka*, as, ikā, am, stretching, spreading, who or what spreads; (as), m. one of the trees of Indra's heaven, the Kalpa tree or its flower; (*ikā*), f. froth, foam; cream, coagulated milk, custard; a cobweb; the blade of a knife or sword. — *Santānakākīrṇa* ('ka-āk'), as, ā, am, strewn with celestial flowers, &c. (from the Kalpa tree).

*सन्तप san-tap (sam-tap)*, cl. I. P. -*tapati*, -*taptum*, to heat thoroughly, make red hot, cause to glow, inflame; to scorch, parch, dry up; to pain by heat, torture: Pass. -*tapyate* (ep. P. -*ti*), to be well heated, to become hot, suffer great pain or torment; to undergo penance; to be penitent, repent: Caus. -*tāpayati*, -*yītum*, to cause to be heated, to make very hot, heat, scorch, burn, inflame, set on fire; to foment; to burn up, consume; to pain by heat, torment, torture, distress, harass; (with *ātmanam*) to torture or torment one's self, harass the body by penance: Pass. of Caus. -*tāpyate*, to be made very hot, &c.

*San-tāpana*, am, n. the act of inflaming or tormenting.

*San-tapta*, as, ā, am, greatly heated or inflamed, red hot, glowing; melted, burnt up, scorched, dried up, inflamed with passion, &c.; suffering great pain or anguish, tormented, distressed, afflicted, wearied, fatigued. — *Santapta-dāmikara*, am, n. glowing or molten gold. — *Santapta-rajata*, am, n. molten silver. — *Santapta-vakshas*, ās, ās, am, oppressed in the chest or breathing, short-breathed. — *Santapta-hridaya*, as, ā, am, feeling great anguish of heart. — *Santaptāyās* ('ta-ay'), as, n. heated iron, red hot iron.

*San-tāpya*, ind. having undergone penance.

*San-tāpyamāna*, as, ā, ai, being inflamed, being tormented or distressed. — *Santāpyamāna-manas*, ās, ās, as, one whose mind is in a state of torture.

*San-tāpa*, as, m. great heat, burning heat; inflammation, fire; affliction, pain, anguish, distress; passion; remorse, resentment, penance, penitence, repentance. — *Santāpa-hara*, as, ā or i, am, removing heat, cooling; consolatory, consoling.

*San-tāpana*, as, i, am, burning up, scorching, inflaming; (am), n. the act of burning, scorching; paining, affliction; exciting passion; (as), m., N. of one of the arrows of Kāma-deva.

*San-tāpayitvā* (anom. ind. part.), having burnt up or inflamed.

*San-tāpita*, as, ā, am, made very hot, burnt up, scorched; inflamed, consumed; tormented, pained, harassed, distressed, afflicted, wearied.

*San-tāpya*, ind. having caused to be heated.

*सन्तम् san-tam (sam-t<sup>o</sup>)*, cl. 4. P. -*tām-yati*, -*tamitum*, to be distressed, pine away, become exhausted.

*Sa-namaka*, as, m. oppression or distress (in breathing &c.).

*San-tamas, as, n.* great darkness, universal darkness or obscurity.

*San-tamasa, as, ā, am,* darkened, clouded; (*am*), *n.* overspreading or universal darkness; great darkness or delusion of mind.

**सन्तर्क** *san-tark (sam-t°)*, cl. 10. P. *-tarka-yati, -yitum*, to consider as, regard.

**सन्तर्ज** *san-tarj (sam-t°)*, cl. 1. P. *-tarjati, -tarjitum*, to threaten, menace, revile, abuse, scold, blame.

*San-tarjana, am, n.* the act of threatening, reviling, abusing, reproving.

*San-tarjita, as, ā, am,* threatened, abused, scolded, reproved.

*Santarjya, ind.* having threatened, &c.

**सन्तर्पण** *san-tarpana, &c.* See col. 2.

**सन्तर्वीत्वत्** *san-tavitat.* See under *san-tu*.

**सन्ति** *2. santi, is, f.* (probably connected with *rt. 80*; for *1. santi* see under *rt. 1. san*), end, destruction; [cf. *1. sati, 2. sātī.*]

**सन्तिञ्ज** *san-tij (sam-tij)*, Caus. *-tejayati, -yitum*, to stir up, excite, incite.

*San-tejayat, an, anti, at,* stirring up, arousing, exciting.

**सन्तु** *san-tu (sam-tu)*. See *rt. 2. tu, p. 377*. *San-tavitat, at, ati, at* (fr. the Intens.), Ved. increasing in power or vigour, (Sāy. = *pravṛddha-balavān san*, Rīg-veda IV. 40, 4; see Nirukta II. 28); having great power to effect or accomplish.

**सन्तुद्** *san-tud (sam-tud)*, cl. 6. P. A. *-tudati, -te, -tottum*, to strike at, goad, sting; to attack (as a disease).

*San-tudyamāna, as, ā, am,* being goaded or stung.

**सन्तुल्** *san-tul (sam-tul)*, cl. 10. P. *-tolayati, -tulayati, -yitum*, to weigh one thing against another, balance together, compare by measure; to weigh or balance in the mind.

**सन्तुष** *san-tush (sam-t°)*, cl. 4. P. *-tushyati, -toshum*, to feel quite satisfied or contented, be calmed or pacified, be pleased or delighted; to have great pleasure in: Caus. *-toshayati, -yitum*, to make well satisfied or contented, satisfy, propitiate, please, rejoice, gratify; to comfort; to present with.

*San-tushṭa, as, ā, am,* quite satisfied, contented, well pleased, delighted.

*San-tushṭi, is, f.* complete satisfaction, contentment, gratification.

*San-tushya, ind.* feeling quite satisfied or contented; feeling great pleasure.

*San-tushyat, an, anti, at,* being satisfied or pleased.

*San-tosha, as, m.* satisfaction, contentedness, (*san-tosham kri*, to be satisfied or contented); happiness, delight, joy, pleasure; Content (personified as a son of Dharma and Tushṭi); the thumb and fore-finger; (*ā*), *f.* a proper N. = *Santoshavāt, ān, atī, at*, contented, joyful, pleased.

*San-toshaka, as, itā, am,* satisfactory, gratifying, pleasing.

*San-toshana, am, n.* the act of satisfying, pleasing, propitiating, comforting.

*San-toshaniya, as, ā, am,* to be gratified or propitiated.

*San-toshita, as, ā, am,* satisfied, gratified, consoled, comforted.

*San-toshṭavya, as, ā, am,* to be satisfied, to be gratified or pleased, consolable.

*San-toshya, ind.* having gratified or pleased, having propitiated.

**सन्तुद्** *san-tid (sam-t°)*, cl. 7. P. A. *-trintati, -trintite, &c.*, Ved. to connect together, fasten together; to hollow out, perforate.

*San-tardana, as, m.* a proper N.

*San-tripna, as, ā, am,* Ved. connected or fastened together.

*San-tridya, ind.*, Ved. having fastened or connected together.

**सन्तृप** *san-trip (sam-t°)*, cl. 4. 5. P. *-trip-yati, -tripoti* (Ved. *-tripnoti*), &c., to satiate one's self with, refresh one's self with (with gen.); to become satisfied or refreshed: Caus. *-tripayati, -yitum*, to satiate, satisfy, invigorate, gladden, gratify.

*San-tarpana, am, n.* the act of satisfying, satiating; gratifying, delighting; a particular luscious dish (consisting of a mixture of grapes, pomegranates, dates, plantains, sugar, flour, and ghee).

*San-tarpita, as, ā, am,* satisfied, satiated.

*San-tarpya, ind.* having satisfied or satiated one's self.

**सन्तृ** *san-trī (sam-t°)*, cl. 1. P. *-tarati* (ep. also *A. -te*, Ved. also cl. 6. *-tirati*), *-taritum, -taritum*, to cross over, pass over, travel over; pass through, swim through; to pass or cross over towards, reach, attain; to surpass, overcome; to escape from (with abl.), be saved; to bring safely over, save, rescue: Caus. *-tārayati, -yitum*, to cause to pass over, bring over, bring safely over, rescue, save: Pass. of Caus. *-tāryate*, to be brought over, to be rescued or saved.

*San-tarāṇa, am, n.* the act of crossing over, swimming over or through.

*San-tarat, an, anti, at,* crossing over, passing over, swimming over or through.

*San-taramāṇa, as, ā, am,* passing over, &c.

*San-taratra, as, ā, am,* Ved. carrying or conveying safely across, rescuing, (Sāy. = *sarvashām upadravāṇām santāraka*, Rīg-veda III. 1, 19.)

*San-tāra, as, m.* crossing or passing over, &c.

*San-tārīta, as, ā, am,* made to pass over, saved, rescued, delivered.

*San-tārīṇa, as, ā, am,* crossed, passed through; rescued, saved.

*San-tārya, ind.* having crossed over, having passed through.

**सन्त्य** *santya.* See p. 1056, col. 3.

**सन्त्यज्** *san-tyaj (sam-tyaj)*, cl. 1. P. *-tyajati, -tyaktum*, to relinquish altogether, abandon, leave, desert; to leave (a place), depart from, avoid, shun; to give up, resign, renounce, deliver up; to leave alone, take no notice of, disregard, omit: Caus. *-tyājayati, -yitum*, to cause to abandon; to deprive or rob a person of anything (with two acc.); to cause a person (acc.) to be delivered up by any one (inst.), rescue.

*San-tyakta, as, ā, am,* completely deserted, left, abandoned, renounced, resigned, robbed, deprived of.

*San-tyajat, an, anti, at,* relinquishing, abandoning, deserting.

*San-tyajana, am, n.* the act of deserting, leaving, abandoning.

*San-tyajya, ind.* having abandoned or given up entirely, having discarded or renounced; having avoided; having left alone, having taken no notice of.

**सन्त्रस्** *san-tras (sam-tras)*, cl. 1. 4. P. *-trasati, -trasyati, -trastum*, to tremble all over, start with fear, be afraid, be terrified or frightened: Caus. *-trāsayati, -yitum*, to cause to tremble, frighten, terrify.

*San-trasta, as, ā, am,* trembling with fear, afraid, scared, frightened, alarmed.

*San-trāsa, as, m.* great trembling, terror, fear, alarm.

*San-trāsita, as, ā, am,* caused to tremble, terrified, frightened.

**सन्त्रै** *san-trai (sam-t°)*, cl. 1. A. *-trāyate, -trāyem*, to protect well or effectually, preserve, defend.

**सन्त्रव** *san-tvar (sam-t°)*, cl. 1. A. *-tvarate, -tvaritum*, to hurry, make great haste, hasten: Caus. *-tvarayati, -yitum*, to cause to hurry, cause to hasten, urge on.

*San-tvaramāṇa, as, ā, am,* hurrying, making great haste.

*San-tvarayat, an, anti, at,* causing to hurry, hastening, urging on.

*San-tvarita, as, ā, am,* hurried, hastening; (*am*), *ind.* in a hurry, in great haste, quickly.

**सन्दंश** *san-danś (sam-d°)*, cl. 1. P. *-daśati, -danśhum*, to bite together, bite, seize with the teeth; to press together, compress, press closely on anything, indent by pressure.

*San-danśa, as, m.* a pair of tongs or nippers; too great compression of the teeth in the pronunciation of vowels; a particular position or movement of the hands; *N.* of a particular Naraka; of a section of the Shadvīṣa-Brāhmaṇa.

*San-danśaka, am, n.* a pair of tongs, a kind of forceps or pincers; (*ikā*), *f.* a pair of pincers or nippers, small shears or tongs; a vice.

*San-dasat, an, anti, at,* biting together, biting, pressing.

*San-dasya, ind.* having bitten; having pressed together.

*San-dashṭa, as, ā, am,* bitten, compressed, pressed closely together, nipped, pinched; (*am*), *n.* a particular fault in pronunciation (arising from keeping the teeth too close together). — *Sandashṭa-kusumashayana, as, ā, am,* indenting (by pressure of the limbs) a conch of flowers. — *Sandashṭa-tā, f.* a particular incorrect pronunciation of nasalized vowels, (see *san-dashṭa*.) — *Sandashṭa-dantācchada, as, ā, am,* biting the lips. — *Sandashṭaushṭha (°[a-osh°]), as, ā or ī, am,* biting or compressing the lips.

**सन्दद्** *san-dad (sam-dad)*, *t, t, t*, Ved. giving abundantly, bestowing liberally, (Sāy. = *sanyak prayacchat*.)

**सन्ददस्वस्** *san-dadasvas.* See below.

**सन्दधान** *san-dadhāna.* See under *san-dhā*.

**सन्दर्भ** *san-darbha.* See under *san-dribh*.

**सन्दर्शन** *san-darśana, &c.* See under *san-driś*.

**सन्दल्** *san-dal (sam-dal)*, cl. 1. P. *-dalati, -dalitum*, to pierce through, pierce.

*San-dalita, as, ā, am,* pierced through, pierced.

**सन्दशस्य** *san-dasasya (sam-d°)*, Nom. P. *-dasasyati, &c.*, Ved. to remit, pardon (a sin); to destroy, consume, (Sāy. = *san-kshapayati*.)

**सन्दस्** *san-das (sam-das)*, cl. 4. P. *-dasyati, -dasitum*, Ved. (perhaps) to go out or be extinguished (as fire).

*San-dadasvas, ān, m.*, Ved. becoming extinguished (according to some); giving liberally. (Sāy. = *sanyak prayacchat*, Rīg-veda II. 2, 6; cf. *san-dad*.)

**सन्दह** *san-dah (sam-dah)*, cl. 1. P. A. *-dahati, -te, -dagdhum*, to burn together, burn up, consume by fire, destroy; to be burnt up, be consumed (A.): Pass. *-dahyate*, to be burnt up; to burn, glow; to be distressed, pine away, grieve: Caus. *-dahayati, -yitum*, to cause to burn.

*San-dagdha, as, ā, am,* burnt up, consumed.

*San-dahat, an, anti, at,* burning up, consuming.

*San-dahyamāna, as, ā, am,* being burnt, burning, glowing.

*San-dāha, as, m.* burning up, consuming; inflammation of the mouth and lips.

**सन्दा** 1. *san-dā (sam-dā)*, see *rt. 1. dā*, cl. 3. P. A. *-dadāti, -datte, -dātum*, to give together, present; to hold or keep together; (according to some) to meet together, (Sāy. *san-dade = sambadhātī*, Rīg-veda IV. 44, 5.)

**सन्दा** 2. *san-dā (sam-dā)*, see *rt. 3. dā*, cl. 2. 4. P. *-dāti, -dyati, -dātum*, to cut together; to cut, divide, clip, cut off, pare; to reap, gather together.

1. *san-dāna, am, n.* the act of cutting or dividing; (*as*), *m.* that part of an elephant's temples whence the fluid called Mada issues; [cf. *2. dāna*.]

1. *san-dita*, as, ā, am, cut off, cut; tired, weary, (Sāy. = *samyak khaṇḍita, dūra-gamanena śrānta*, Rīg-veda I. 25, 3.)

**सन्दा** 3. *san-dā* (*sam-dā*, see rt. 4. *dā*), cl. 4. P. -*dyati, -dātum*, Ved. to bind together, fasten together, tie.

2. *san-dāna*, am, n. a rope, cord (especially for tying cattle); a head-rop, halter, (Sāy. = *śiro-bandhana*, Rīg-veda I. 162, 16.)

*San-dānikā*, f. a kind of tree (= *ari-khadira*).

*San-dānita*, as, ā, am, bound together, tied.

*Sandānini*, f. a cow-house; [cf. *san-dhānini*.]

*San-dāya*, ind. having bound together, having tied.

2. *san-dita*, as, ā, am, bound or fastened together, bound, tied; detained, caught.

**सन्दामितक** *sandāmitaka*, am, n. (doubtful), a poem of three stanzas.

**सन्दाव** *san-dāva*, as, m. (probably for *sandāra*), flight, retreat, running away.

**सन्दिता** 1. and 2. *san-dita*. See above.

**सन्दिश** *san-diś* (*sam-diś*), cl. 6. P. -*diśati, -deśhṭum*, to point out, appoint; to assign, destine for; to commission, depute, direct, give an order or message to any one (sometimes with two acc.); to pronounce, state, communicate intelligence, report, send any one (acc.) with a message to another (dat.); to order, command, declare: Caus. -*deśayati, -yitum*, to cause to point out or declare or communicate; to invite or ask to speak about.

*San-diśat*, am, *anti* or *anti, at*, pointing out, assigning; informing, telling, &c.

*San-diśya*, ind. having pointed out, having assigned, having instructed or directed.

*San-diśhā*, as, ā, am, pointed out, assigned, indicated, directed; communicated, told, related (as tidings or a message); promised, engaged, agreed; (*am*), n. news, tidings, information. = *Sandishāra* (°*ta-ar*°), as, m. one who communicates information or news, a messenger, royal messenger, herald, pursuivant.

*San-deśa*, as, m. communication of intelligence, information, tidings, news; a message, commissio, command, direction; a particular kind of sweetmeat or savoury mixture. = *Sandesa-vāc*, k, f. communication of intelligence, news, tidings. = *San-lesā-hara* or *sandesa-hāraka*, as, m. a news-bringer, messenger, messenger, courier; an envoy, ambassador.

*San-deśaka*, am, n. information, news, tidings.

*San-deśita*, as, ā, am, made to point out, made to declare, asked to speak about.

*San-deśhṭavya*, as, ā, am, to be pointed out or indicated, to be enjoined; to be communicated; (*am*), n. an injunction, direction, order.

**सन्दिह** 1. *san-dih* (*sam-dih*), cl. 2. P. A. -*degdhi, -digdhe, -degdhum*, to smear over, besmear, anoint, plaster over, cover over, obliterate; to heap together: Pass. -*dihyate*, to be plastered or smeared over; to become indistinct or doubtful; to be uncertain or dubious: Caus. -*dehayati, -te, -yitum*, to make indistinct or uncertain, confuse, perplex; to be doubtful or uncertain (A.).

*San-digdha*, as, ā, am, besmeared, smeared over, covered, confused, indistinct, obscure, unintelligible; doubted, questioned, dubious, doubtful; entertaining doubt, unsettled, despairing; uncertain, unsafe, dangerous, riskful. = *Sandigdhā-tā*, f. or *sandigdhā-tva*, am, n. uncertainty, hesitation, indistinctness. = *Sandigdha-niśchaya*, as, ā, am, one who hesitates to hold a firm opinion; one who is confident in a doubtful matter. = *Sandigdha-buddhi* or *sandigdha-mati*, is, is, i, having a doubtful mind, sceptical, doubtful about the use of religious observances. = *Sandigdha-lekhyā*, am, n. a writing or document of doubtful meaning or authority. = *Sandigdhākshara* (°*dha-ak*°), as, ā, am, having indistinct utterance. = *Sandigdhārtha* (°*dha-*

*ar*°), as, m. doubtful meaning, dubious interpretation; a disputed debt; (*as, ā, am*), having doubtful meaning, dubious in sense.

2. *san-dih, dhik*, f., Ved. smearing over, covering over; a heap, accumulation.

*San-dihāna*, as, ā, am, doubtful, dubious, uncertain.

*San-dihya*, ind. having smeared over, being in doubt, being subject to doubt.

*San-dihyamāna*, as, ā, am, being or becoming doubtful, uncertain, obscure.

*San-degha*, as, m., Ved. = *san-deha* below.

*San-degha*, as, m. doubt, uncertainty, suspense; risk, danger. = *Sandeha-gandha*, as, m. the (slightest) shade of a doubt. = *Sandeha-dolā-stha*, as, ā, am, being in the swing or perplexity of doubt.

*San-dehaya*, Nom. P. -*dehayati*, &c., to render doubtful or uncertain, make dubious.

*San-dehayāna*, as, ā, am, being in doubt or uncertainty.

*Sandehin, ī, imī, ī*, doubtful, dubious; doubting.

**सन्दी** 1. *san-dī* (*sam-dī*, see rt. 2. *dī*), cl. 3. P. (Ved. Impv. 2nd sing. -*didīhi* or -*didīhi*), to shine together; to make very bright or manifest, (Sāy. = *samyak prakāśayati*.)

**सन्दी** 2. *san-dī*, f. (perhaps connected with 3. *san-dā*), a small bedstead or cot (= *khaṭṭā*).

**सन्दीक्ष** *san-diksh* (*sam-d*°), cl. 1. A. -*dikshate, -dikshītum*, to consecrate one's self together or along with, be initiated with others.

*San-dikshita*, as, ā, am, consecrated together, initiated along with others.

**सन्दीप** *san-dīp* (*sam-dīp*), cl. 4. A. (ep. also P.) -*dīpyate* (-*ti*), -*dīpitum*, to blaze up, flame; burn or shine very brightly, glow: Caus. -*dīpayati, -yitum*, to set on fire, light up, kindle, inflame, illumine; to inflame with anger; to fire, animate, excite, inspirit, encourage.

*San-dīpana*, as, ī, am, lighting up, kindling, inflaming, inspiriting, encouraging, (*kāmāgni-s*°, kindling the fire of love, exciting sexual desire); (*am*), n. the act of lighting up, inflaming, inflammation, kindling (of wrath &c.), encouragement; (*as*), m., N. of one of the arrows of Kāma-deva (god of love).

*San-dīpita*, as, ā, am, lighted up, kindled, inflamed, excited.

*San-dīpta*, as, ā, am, inflamed, flaming, burning, being on fire. = *Sandīpta-ločana*, as, ā, am, having inflamed or flashing eyes.

*San-dīpya*, as, m. the plant *Celosia Cristata* (= *mayāra-śikhā*).

*San-dīpyat*, am, *anti, at*, flaming up, burning, shining.

**सन्दुष** *san-dush* (*sam-d*°), cl. 4. P. -*dushyati, -doshṭum*, to be or become utterly corrupt, be defiled or polluted, become unclean: Caus. -*dūshayati, -yitum*, to corrupt, defile, pollute, stain, spoil; to revile, abuse, censure, libel, expose to shame or infamy.

*San-dushā*, as, ā, am, polluted, defiled, unclean; very depraved, wicked, bad; ill-disposed, ill-affected towards (with gen.).

*San-dūshāna*, am, n. the act of vitiating or corrupting, defiling, any vice which causes infamy.

*San-dūshita*, as, ā, am, utterly corrupted, vitiated, defiled, stained, made unclean; made or grown worse (as a disease); exposed to shame, reviled, abused.

*San-dūshya*, ind. having entirely spoiled or corrupted, having vitiated.

**सन्दुह** *san-duh* (*sam-duh*), cl. 2. P. A. -*dogdhi, -dugdhe, &c.* (see rt. 2. *duh*), to milk at the same time, milk together; to milk out, suck: Caus. -*dohayati, -yitum*, to cause to milk, &c.

*San-dugdha*, as, ā, am, milked at the same time, milked together.

*San-doha*, as, m. 'the whole of a quantity of drawn milk,' any quantity, multitude, mass, assemblage.

*San-dohya*, ind. having caused to milk.

**सन्दुभ** *san-dribh* (*sam-d*°), cl. 6. P. -*dribhāti, -darbhītum*, to string or bind together; to connect, arrange, compose; to collect or bind into a bunch or tuft, weave into a garland, interweave.

*San-darbhā*, as, m. stringing or connecting together (especially into a wreath or chaplet), weaving, interweaving, arranging; collecting, uniting, mixture; regular connection, coherence, continuity, composition; construction. = *Sandarbhā-viruddha*, as, ā, am, contrary to order or consistency, incoherent, unconnected. = *Sandarbhā-suddha*, as, ā, am, clearly arranged, coherent, connected. = *Sandarbhā-suddhi*, is, f. clearness of connection or arrangement (as of the parts of a composition or narrative), regular coherence.

*San-dribhā*, as, ā, am, strung together, interwoven, bound or collected into a tuft or bunch; arranged, composed.

**सन्दृश** 1. *san-drīś* (*sam-d*°), cl. 1. P. *sampāśyati* (ep. also A. -*te*), *sandrashtum*, to see together or at the same time; to look at steadfastly, see well, gaze at, see, behold, view, perceive, become aware of, recognise; to review; to regard, consider, reflect upon; to calculate, enumerate; to overlook, wink at, allow to happen; to look about (A. if without an object, Pān. I. 3, 29, Vārt. 2); Pass. -*drīśyate*, to be seen at the same time, appear together; to look like, resemble, be similar, be equal; to be observed, become visible, appear: Caus. -*darśayati, -yitum*, to cause to see well, make manifest, show, display; to represent; to show one's self to any one (acc.).

*San-darśana*, am, n. the act of looking steadfastly, gazing, looking, viewing, beholding, seeing, sight, vision, seeing one another, meeting, appearance, presence; regard, consideration, reflection; the act of causing to see, showing, &c.

*San-darśayat*, am, *anti, at*, causing to see, showing, pointing out.

*San-darśita*, as, ā, am, shown, pointed out; displayed, manifested.

*San-darśya*, ind. having made to appear, having shown, &c.

*San-dīdarśayishu, us, us, v*, wishing to show, &c.

2. *san-drīś, k, k, k*, Ved. one who sees well or thoroughly, (Sāy. *samyak paśyati yāh*); (*k*), f. sight, vision; a glance, look.

*San-drīśya*, ind. having looked at, having beheld, &c.; having considered.

*San-drīśyamāna*, as, ā, am, being seen well or thoroughly, being looked at, being foreseen.

*San-drīśhā*, as, ā, am, seen, beheld, (*pāpa-sandīrīśhā*, having an evil aspect); foreseen, anticipated.

*San-drīśhī, is, f.* complete sight, full view; a sight, glance, look, aspect.

*San-paśyat*, am, *anti, at*, looking at.

*San-paśyamāna*, as, ā, am, beholding.

**सन्देह** *san-deha*. See under 1. *san-dih*.

**सन्दो** *san-do* (*sam-do*) = 2. *san-dā*, q. v.

**सन्दोह** *san-doha*. See under *san-duh*.

**सन्द्युत्** *san-dyut* (*sam-d*°), cl. 1. A. -*dyotate, -dyotitum*, to shine together with, shine along with, rival in shining; to shine forth.

**सन्द्रु** *san-dru* (*sam-dru*), cl. 1. P. -*dravati, -drotum*, to run together; to run away.

*San-drāva*, as, m. running together, running away, flight, retreat.

**सन्धन्** *san-dhanv* (*sam-dh*°), cl. 1. A.

-dhanvate, &c., to flow towards, be directed towards, (in R̥g-veda III. 31, 1, according to Sāy. *san-dhanvate* = *ātmanāṅ sandhatte*.)

**सन्धा san-dhā (sam-dhā)**, cl. 3. P. A. -*dadhātī*, -*dhatte* (ep. -*dadhāmahe* = -*dadhmahe*), -*dhātum* (ep. -*dhitum*), to place or hold together, join together, unite, combine, connect, fasten together; to repair, restore, mend, heal; to make good, atone for, redress; to put together, compose, compound, make, construct, prepare, mix; to draw together, contract, close up, close; to bring together, collect; to bring together or unite in friendship, reconcile; to make a compact or agreement, conclude a league or alliance, come to terms, make peace with (with inst. or sometimes with acc.); to be associated or allied with (A.); to come near, approach; to fix or compose the mind or thoughts, (see under rt. I. *dhā*); to put or lay down by the side of, put or lay on, fix on (e.g. *saram dhanushi sandadhātī* or *san-dhatte*, he fixes an arrow on a bow; sometimes *dhanur śareṇa san-dhā*, to connect a bow with an arrow); to aim at, direct towards; to take hold of, grasp, support, sustain; to render aid, assist; to take hold of with the mind, comprehend, conceive; to hold, possess, have; to perform, do, to grant, yield; to inflict; to be a match for, hold out against (A.); to employ, make use of (with inst.): *Pass. -dhiyate*, to be joined together, be connected, unite one's self with, become reconciled, &c.; to become possessed of (with inst.): *Desid. -dhiṣati*, to wish to place or join together, desire to unite or repair.

*Sam-hita*, as, ā, an (fr. rt. I. *dhā* with *sam*), put together, placed together, conjoined, combined, joined, connected, united, attached, agreed, agreeing with, conformable to, in accordance with, (*dharma-s°*, in accordance with justice); referring to, relating to; collected, assembled; compiled; placed, fixed; endowed with, provided, furnished, equipped, possessed of, accompanied by, abounding in; caused by; (*ā*), f. conjunction, combination, connection, union; a collection, compilation, compendium; any methodical or arranged collection of texts or verses; the real continuous hymnical text of the Veda as formed out of the Padas or separate words (see *pada*) by proper phonetic changes according to various schools, (the Prāśākhya teaching how these Padas must change in order to become the *Samhitā*; hence the term *Samhitā* is applied to that portion of the Veda which contains the collection of Mantras or hymns thus formed, collected, and arranged according to particular Śākhās or schools [cf. *śākhā*]); the number of Vedas being four, and the Yajur-veda having two branches, it follows that there must be at least five *Samhitās* of the Veda, viz. the R̥g-*s°*, Taittirīya-*s°*, Vajāsneyi-*s°*, Sāma-*s°*, Atharva-*s°*; for the division of the *Samhitā* of the Śākala school of the R̥g-veda, which is the only Śākhā of this Veda preserved, see *mandala*; Vyāsa is said to have compiled a *Samhitā* of the Purāṇas, the substance of which is supposed to be represented by the Vishṇu-Purāṇa; a compilation or compendium of laws, code, digest; (in grammar) the junction or combination of letters according to euphonic rules (= *sandhi*), but sometimes considered rather as the state preparatory to the actual junction than the junction itself; the Being who holds together and supports the universe, (a term applied to the Supreme Being, according to some); N. of an astrological work; [cf. *vrihat-s°*.] — *Samhitā-pushpikā*, f. a particular plant (= *mīśreyā*). — *Samhitā-pāṭha*, as, m. the continuous text of the Veda (as formed out of the *Pada-pāṭha*). — *Samhitā-pradipa*, as, m. 'light of the *Samhitā*', N. of a work. — *Samhitā-ral*, ind. as in the *Samhitā* text. — *Samhiteshu* ('*ta-ishu*'), us, us, u, one who has fitted or placed an arrow on a bow-string. — *Samhitopanishada* ('*tā-up*') or *samhitopanishad-brāhmaṇa*, am, n., N. of a Brāhmaṇa (of the Sāma-veda). — *Samhithoru* ('*ta-iru*'), us, us or ūs, u, having the thighs joined (through obesity).

*San-dadhāna*, as, ā, am, placing or holding together; being at peace with, making peace, being reconciled; fixing in or on; holding, possessing, having.

*San-dha*, as, ā, am, holding together; joined, united, closely blended; placing in or on; possessing; (*ā*), f. junction, intimate union, association, identification; alliance, compact, stipulation, agreement, assent, promise; twilight (as joining night and morning or day and evening; cf. *sandhyā*); fixation, steadiness, fixedness; steady continuance in any state; state, condition; a boundary, limit.

*Sandhaya*, Nom. P. -*dhayati*, -*yitum*, to join together, reconcile; to fasten on, (see *san-dhāta*).

*San-dhātavya*, as, ā, am, to be placed or held together, to be united or connected, to be allied with, to be reconciled.

*San-dhātṛ*, tā, trī, tri, one who puts together or joins, a joiner, uniter.

1. *san-dhāna*, am, n. the act of placing or holding together, joining, junction, uniting, tying or binding together, intimate union, combining, combination, repairing, restoration; composing, compounding, mixing, preparation; drawing together, contraction (as of the skin by astringents &c.); bringing together, alliance, league, association, companionship, peace; the act of fixing an arrow on a bow-string; directing, taking aim; direction; advertence, attention; sustaining, supporting, reception, receiving; spirituous liquor; a preparation of pickles &c. (made from the *Wilva* and other fruits); mixed or bell-metal (= *saurāśhṛa*); a kind of relish eaten to excite thirst; sour rice-gruel; (*am*, ī), n. f. distillation, distilling; the manufacture of fermented or spirituous liquors; (ī), f. a brazery, foundry, place where metals are wrought or stored. — *Sandhāna-karaṇa*, as, ī, am, causing union or combination, who or what re-unites or heals or reconciles; uniting, connecting; (*am*), n. the act of combining or uniting; healing; allying, making peace. — *Sandhāna-kartṛi*, tā, trī, tri, = *sandhāna-karaṇa* above.

2. *san-dhāna*, as, ā, am (ep. for *san-dadhāna*), placing together, &c.

*Sandhānikā*, f. a kind of pickle or sauce.

*Sandhānita*, as, ā, am (fr. I. *san-dhāna*), joined, united, strung together; bound, tied.

*Sandhānī*, ī, inī, ī, tying or binding together; clever in taking aim, shrewd; (*inī*), f. a cow-house (= *go-grīha*).

*San-dhāni*, f. See under I. *san-dhāna* above.

*San-dhāya*, ind. having placed together, having joined or united; having repaired; having formed an alliance or made peace; having fixed an arrow on a bow-string, having taken aim, shooting at.

*San-dhi*, is, m. placing or holding together, conjunction, junction, connection, combination, union, contact; composition, construction, structure; distillation; compact, agreement, alliance, league, reconciliation, peace, making a treaty of peace, negotiating alliances, (one of the six *Gūṇas* or courses of action recommended to kṛōgs, see *gūṇa*); many kinds of treaty are enumerated, e.g. *adrishṭa-purushaḥ sandhiḥ*, an alliance concluded without the intervention of an agent; *vāchīmaha sandhiḥ*, a treaty purchased by the cession of fertile territories; *kāiśānaḥ sandhiḥ*, 'golden alliance,' an alliance which lasts throughout the lifetime of the parties, each of whom pursues the same object, see also *kapāla-s°*, *santāna-s°*; euphonic junction of final and initial letters in grammar, (every sentence in Sanskrit being regarded as a euphonic chain, the links being syllables rather than words, and a break in the chain denoting the end of a sentence, commonly called 'a *Virāma* or stop,' this *Sandhi* or euphonic coalition is applied both to the final and initial letters of separate Padas or finished words in a sentence and to the final letters of Dhātus or roots, and Prātipadikas or nominal bases when combined with terminations and affixes to form such words); a connecting link (as of a perpendicular in mensuration); a joint, articulation (of the body &c.); juncture, critical juncture, opportune moment; division, sepa-

ration; breaking, dividing; a breach, chasm, mine, hole, opening or cavity made in a wall or underneath a building by a housebreaker or enemy &c.; the vagina or vulva (in anatomy); a division in a drama (e.g. critical junctures, changes of situation &c. considered as breaks though contributing to the connection of the whole); a fold; an interval, pause, rest; a period at the expiration of each Yuga or age (equivalent to one sixth of its duration and intervening before the commencement of the next; occurring also at the end of each *Manv-antara* and *Kalpa*). — *Sandhi-kūśala*, as, ā, am, skilled in the art of making treaties or forming alliances. — *Sandhi-granthi*, is, m. 'joint-knot,' a synovial gland connecting and lubricating a joint. — *Sandhi-āura*, as, m. 'hole-thief,' one who enters a house by undermining it, a housebreaker. — *Sandhi-ja*, as, ā, am, produced by *Sandhi*; (*am*), n. spirituous liquor. — *Sandhi-jivaka*, as, m. one who lives by dishonest means (especially by making matches or as a go-between). — *Sandhi-tas*, ind. from an alliance. — *Sandhi-dūshāna*, am, n. the violation of a treaty or alliance. — *Sandhi-pūjā*, f., N. of the third period in the great autumnal Durgā-pūjā. — *Sandhi-prabandhana*, am, n. (in anatomy) the ligament of a joint. — *Sandhi-bandha*, as, m. the plant *Kæmpferia Rotunda*. — *Sandhi-bandhana*, am, n. 'joint-binding,' a ligament, tendon, nerve. — *Sandhi-bhanga*, as, m. joint-fracture, dislocation of a joint. — *Sandhi-mati*, is, m., N. of the minister of Jayendra, king of Kāśmīra. — *Sandhi-mukta*, as, ā, am, 'joint-loosened,' dislocated. — *Sandhi-mukti*, is, f. 'joint-loosening,' dislocation of a joint. — *Sandhi-randhrakā*, f. a hole or breach in a wall. — *Sandhi-rigraha*, au, m. du. peace and war. — *Sandhi-rigrahaka*, as, m. one who has the charge of peace and war, a chief minister. — *Sandhi-rigrahādhipāra* ('*ha-adh*'), as, m. superintendence of peace and war, war-ministry. — *Sandhi-rigrahādhipāra*, ī, m. superintendent of peace and war, a chief political minister. — *Sandhi-riśākshana*, as, m. one skilled in peace-making, an able negotiator of treaties. — *Sandhi-vid*, t, t, t, skilled in alliances; (*t*), m. a negotiator of treaties, a minister. — *Sandhi-velā*, f. 'a connecting period, time of junction,' any period or time which connects parts of the day or night or fortnight (e.g. morning, noon, evening, new moon, the first or thirteenth day of the fortnight, full moon, &c.). — *Sandhi-sitāsitaroga* ('*ta-as*'), as, m. a kind of disease. — *Sandhi-stotra*, am, n., N. of a particular hymn. — *Sandhi-hāraka*, as, m. a housebreaker, (see *sandhi-āura*). — *Sandhi-akshara*, am, n. a compound vowel, diphthong, N. of the diphthongs *e*, *ai*, *o*, *au*; [cf. *samānākshara*.] — *Sandhy-adhyāya*, as, m. an *Adhyāya* or chapter on *Sandhi*.

*Sandhika*, as, m. a kind of fever (said to be caused by a vitiated state of the three humors of the body); (*ā*), f. distillation.

*Sandhiga*, a kind of disease, (probably for *sandhika*). — *Sandhiga-cihitsā*, f. the treatment or cure of *Sandhiga*.

*Sandhita*, as, ā, am (fr. *sandhaya*), joined or fastened together, united, strung, bound, tied; reconciled, allied; fixed, fitted, prepared, mixed together; pickled; (*am*), n. pickles, acid preparations, spirituous liquor. — *Sandhiteshu* ('*ta-ishu*'), us, us, u, having an arrow fitted on a bow-string; [cf. *samhiteshu*.]

*Sandhitavya*, as, ā, am, = *san-dheya* below.

*Sandhitsu*, us, us, u, wishing to make peace or form an alliance with.

*Sandhini*, f. a cow with calf, one which has just taken the bull; a cow milked unseasonably. — *Sandhini-kshira*, am, n. the milk of a cow in heat, (prohibited as an article of food.)

*Sandhiḥ*, f. a breach or hole made in a wall; a chasm, mine, pit; spirituous liquor; a river.

*San-dhiyamāna*, as, ā, am, being joined together by the rules of *Sandhi*, (as words in the *Samhitā* text of the Veda, &c.)

*San-dheya*, as, ā, am, to be joined or united, &c.;

to be connected or allied, &c.; to be reconciled; to be made peace with; to be aimed at.

*Sandhya*, *as*, *ā*, *am*, of or belonging to Sandhi, relating to euphonic conjunction, joined together by Sandhi.

I. *sandhyā*, *f.* (for 2. see under *san-dhyai*), holding or joining together, union, conjunction, connection; joint, division; boundary, limit; twilight (a period consisting of two Daṇḍas connecting day and night), morning or evening twilight, evening, dusk; early morning, day-break; Twilight personified as daughter of Brahmā and wife of Śiva; the period which precedes a Yuga or age of the world (see *yuga*); any one of the three divisions of the day, (forenoon, noon, and afternoon); morning or evening or mid-day prayer (or any religious exercise, such as abstraction, meditation, repetition of Mantras, sipping water, &c., performed at the three divisions of the day); promise, agreement, assent; a kind of jasmine (according to some); N. of a river. — *Sandhyāṅśa* (°*yā-āṅ*), *as*, *m.* 'portion of twilight,' the period at the end of each Yuga, (see *yuga*). — *Sandhyāṅśu* (°*yā-āṅ*), *us*, *m.* 'twilight-ray,' twilight. — *Sandhyā-kāla*, *as*, *m.* twilight-period, (a term applied to the intervals of a Yuga, see *yuga*); evening. — *Sandhyā-cala* (°*yā-āc*), *as*, *m.* 'twilight-mountain,' N. of a mountain. — *Sandhyā-traya*, *am*, *n.* the three divisions or periods of the day (i. e. forenoon, noon, and afternoon). — *Sandhyā-tva*, *am*, *n.* the state of twilight; the time of twilight (period for devotional exercises). — *Sandhyā-nāṭin*, *ī*, *m.* 'dancing at evening twilight,' epithet of Śiva. — *Sandhyā-pātra*, *am*, *n.* a vessel used for pouring out water in performing the Sandhyā ceremonies. — *Sandhyā-puṣhpī*, *f.* a kind of jasmine; nutmeg (= *jāti* or *jāti*). — *Sandhyā-bala*, *as*, *m.* 'strong in twilight,' a demon, imp. Rākshasa. — *Sandhyā-bali*, *is*, *m.* 'receiving twilight-oblations,' a clay or stone image of the bull of Śiva (usually standing in the temples of that deity). — *Sandhyābhra* (°*yā-abh*), *am*, *n.* an evening cloud; a sort of red chalk (= *suvarṅga-gairika*). — *Sandhyā-mangala*, *am*, *n.* an evening solemnity or religious service. — *Sandhyā-rāga*, *am*, *n.* 'having the colour of twilight,' red-lead. — *Sandhyārāna* (°*yā-ār*), *as*, *m.* 'delighting in Sandhyā,' epithet of Brahmā. — *Sandhyā-vandana*, *am*, *n.* morning and evening adoration or prayer. — *Sandhyā-vīdhī*, *is*, *m.* a Sandhyā rite, (see above.) — *Sandhyā-sankha*, *as*, *m.* the evening conch, the conch which sounds the evening hour. — *Sandhyā-samaya*, *as*, *m.* twilight-period, evening; a portion of each Yuga, (see *yuga*). — *Sandhyopaniṣhad* (°*yā-up*), *ī*, *f.*, N. of an Upaniṣhad belonging to the Atharva-veda. — *Sandhyopāsana* (°*yā-up*), *am*, *n.* worship performed at the Sandhyās, (see above.)

**सन्धारण** *san-dhāraṇa*, &c. See under *san-dhri*, col. 2.

**सन्धाव** 1. *san-dhāv* (*sam-dh*°), cl. 1. P. A. *-dhāvati*, *-te*, *-dhāvītum*, to run together; to run up to violently, assail, attack; to run to.

**सन्धाव** 2. *san-dhāv* (*sam-dh*°), cl. 1. A. *-dhāvate*, *-dhāvītum*, Ved. to rub one's self, wash one's self.

**सन्धार्या**, *ind.* having washed one's self.

**सन्धुक्ष** *san-dhuksh* (*sam-dh*°), cl. 1. A. *-dhukshate*, *-dhukshītum*, to kindle; to animate, revive: Caus. *-dhukshayati*, *-yītum*, to set on fire, light up, inflame, animate.

*San-dhukshaya*, *am*, *n.* kindling, inflaming, inflammation.

*San-dhukshayat*, *an*, *antī*, *at*, setting on fire, kindling.

*San-dhukshita*, *as*, *ā*, *am*, kindled, inflamed, lighted.

*San-dhukshyamāna*, *as*, *ā*, *am*, being kindled or lighted up; being increased.

**सन्धू** *san-dhū* (*sam-dhū*), cl. 5. P. A. *-dhū-*

*noti*, *-dhūnute* (also *-dhunoti*, *-dhunute*, see rt. 1. *dhū*), *-dhōtum*, *-dhāvītum*, to scatter or distribute liberally, bestow; to seize or carry off.

**सन्धु** *san-dhri* (*sam-dhri*), cl. 10. P. A. *-dhārayati*, *-te* (Impf. ep. *sam-adhāram* = *-adhārayam*), *-yītam*, to hold together; to hold up, support, sustain, preserve, maintain; to hold back, restrain; to hold, have, possess; to hold, bear, carry; to hold, observe, keep; to hold or fix the mind (*manas*) on anything (loc.); to keep in the mind or memory, remember; to bear, suffer, endure, to hold out, remain alive, survive, exist: Pass. *-dhāryate*, to be held together or supported, be held up, &c.; to be maintained or governed.

*San-dhāraya*, *am*, *ā*, *n.* f. holding together, holding in, restraining, observing, practising.

*San-dhārayat*, *an*, *antī*, *at*, holding or possessing completely; keeping in mind, remembering.

*San-dhārayamāna*, *as*, *ā*, *am*, holding together, &c.

*San-dhārayāna*, *as*, *ā*, *am*, holding together, supporting, &c.; keeping back, restraining, &c.

*San-dhārya*, *as*, *ā*, *am*, to be held or observed or followed.

*San-dhāryamāna*, *as*, *ā*, *am*, being held together, being held or maintained, &c.

*San-dhṛita*, *as*, *ā*, *am*, held together, compacted; closely connected.

**सन्धुष** *san-dhriṣh* (*sam-dh*°), cl. 1. P. *-dharshati*, &c., to injure greatly, destroy: Caus. *-dharshayati*, *-yītum*, to violate, ravish; to disgrace.

*San-dharshita*, *as*, *ā*, *am*, greatly injured, violated, disgraced.

**सन्ध्या** *san-dhmā* (*sam-dh*°), cl. 1. P. *-dhamati*, *-dhamātum*, to blow together; to melt together; to proclaim aloud.

**सन्ध्यै** *san-dhyai* (*sam-dh*°), cl. 1. P. *-dhyāyati*, *-dhyāyītum*, to reflect on, think about.

2. *san-dhyā*, *f.* (for 1. see col. 1), reflection, meditation.

*San-dhyātri*, *tā*, *trī*, *trī*, one who reflects or thinks about; one who binds, (Manu VIII. 342; probably for *san-dātri*.)

**सन्न** *sanna*, *sannaka*. See under rt. 1. *sad*.

**सन्नद्** *san-nad* (*sam-nad*), cl. 1. P. *-nadati*, *-nadītum*, to cry aloud, roar: Caus. *-nādayati*, *-yītum*, to cause to resound, fill with noise or cries; to cry aloud.

*San-nāda*, *as*, *m.* shouting together, a confused or tumultuous noise, uproar, din, clamour; a voice, sound.

*San-nādayat*, *an*, *antī*, *at*, making to sound, causing a clamour or uproar, making to resound or ring with.

*San-nādita*, *as*, *ā*, *am*, caused to resound, filled with noise or cries.

**सन्नद्ध** *san-naddha*. See under *san-nah*.

**सन्नम** *san-nam* (*sam-nam*), cl. 1. P. A. *-namati*, *-te*, *-nantum*, to bend together, bend down, bow down before, bow to; to bow down in submission, submit to, comply with, obey, be obedient (A.); to bend in the right direction, make straight, bring into order, direct, make ready, accomplish; to be accomplished: Caus. *-nāmayati*, *-namayati*, *-yītum*, to bend, cause to bow or curve, cause to sink; to make crooked, bend together, contract; to bend in a particular direction, make right, make ready, prepare for a particular object.

*San-nata*, *as*, *ā*, *am*, bent together, bowed down, bent, curved, stooping; bent down through sorrow, despirited, downcast; deepened; contracted. — *San-nata-tara*, *as*, *ā*, *am*, more deepened, deeper. — *Sannata-bhrū*, *ūs*, *ūs*, *u*, bending or contracting the brow, frowning. — *Sannatānga* (°*ta-an*°), *as*, *ī*, *am*, having the body bent, stooping.

*San-natī*, *is*, *f.* bowing down, reverential salutation,

obesance; reverence, humility; Humility (personified as daughter of Dakṣha and wife of Dharmā); sound, noise. — *Sannati-mat*, *ān*, *m.*, N. of a king.

*San-namat*, *an*, *antī*, *at*, bending down, bowing. *San-namamāna*, *as*, *ā*, *am*, bending together, bending in the right direction.

*San-namita*, *as*, *ā*, *am*, bent together, bent. — *Sannunītoḥayāna* (°*ta-ubhaya-an*°), *as*, *ā*, *am*, having both shoulders bent.

*San-nāma*, *ind.* having bent together, having bowed down.

*San-nāma*, *as*, *m.* bowing down before any one, worship.

**सन्नमस्य** *san-namasya* (*sam-n*°), Nom. P. *-namasyati*, *-yītum*, to show respect or honour, to worship.

**सन्नय** *san-naya*. See under *san-nī*.

**सन्नद्** *san-nard* (*sam-n*°), cl. 1. P. *-nardati* (ep. also A. *-te*), &c., to roar aloud, bellow.

*San-nardamāna*, *as*, *ā*, *am*, roaring aloud, bellowing.

**सन्नश्** 1. *san-naś* (*sam-naś*, see rt. 1. *naś*), cl. 1. P. A. *-naśati*, *-te*, &c. (according to some Ved. Inf. *san-naśe*), Ved. to reach, attain, (Sāy. *na-naśe* = *na samyag-āpaniyah*, i. e. *parair* *a-pradhriṣhyah*, not to be overcome by others, Ṛig-veda VIII. 3, 10.)

**सन्नश्** 2. *san-naś* (*sam-naś*), cl. 4. P. *-naśyati*, *-naśītum*, *-nashītum*, to disappear entirely, perish.

*San-nashṭa*, *as*, *ā*, *am*, entirely disappeared, utterly perished, ruined.

**सन्नस** *san-nas* (*sam-nas*), cl. 1. A. *-nasate*, &c., Ved. to come together, meet together, assemble, approach, be united, (in Ṛig-veda II. 16, 8, according to Sāy. *naśmahī* = *vyāpyemahī*.)

**सन्नह** *san-nah* (*sam-nah*), cl. 4. P. A. *-nahyati*, *-te*, *-naddhum*, to bind or tie together, bind over, bind or fasten on, to put or gird on, clothe with, furnish with; to put anything on one's self, accoutre one's self, dress or arm one's self with (A. with acc.; *sannahyadhvam cārūṇī danśanāntī*, put ye on your beautiful armour); to prepare for doing anything (with inf.): Pass. *-nahyate*, to be fastened on, &c.; to be hamessed: Caus. *-nāhayati*, *-yītum*, to cause to gird or bind on, cause to clothe or dress one's self in.

*San-naddha*, *as*, *ā*, *am*, bound or fastened or tied together, bound round, girded round, girded on, fastened on, girt, bound (in general), dressed or clad in, armed, mailed, accoutred; hamessed; arranged, arrayed, prepared, provided, ready for battle, prepared or ready (in general); provided with destructive weapons, murderous, felonious; provided with charms, &c.; well provided or furnished with anything; closely attached or connected, in close contact with, contiguous, bordering, near. — *Sannaddhakaṭāca*, *as*, *ā*, *am*, one who has girded on his armour, clad in mail or accoutred.

*San-nahana*, *am*, *n.* the act of arming, preparing, making one's self ready, preparation.

*San-nahya*, *ind.* having girded on, having bound or fastened on.

*San-nahyat*, *an*, *antī*, *at*, binding, fastening, girding on.

*San-nahyamāna*, *as*, *ā*, *am*, being girt with, being clothed in; being accoutred or hamessed.

*San-nāha*, *as*, *m.* girding on armour, arming for battle; accoutrements, armour, mail, a coat of mail (made of iron or thick quilted cotton).

*Sannāhya*, *as*, *m.* a war elephant.

**सन्निकीर्ण** *san-nī-kāś* (*sam-*), Caus. *-kāśayati*, *-yītum*, to make quite clear, manifest, reveal; to make known, announce.

**सन्निकीर्ण** *san-nīkirṇa*. See *san-nī-krī*.

**सन्निकृप्** *san-ni-kṛish* (*sam-*), cl. 1. P. *-karshati*, &c., to draw together, draw near, attract, contract.

*San-nikarsha*, *as*, m. bringing or drawing near, nearness, proximity, vicinity, presence; connection, relation; connection of an Indriya or organ of sense with its Vishaya or object, (this is the source of Jñāna according to the Nyāya phil., and is of two kinds, 1. Laukika, which is sixfold, and 2. A-laukika, which is threefold.)

*San-nikarshaya*, *am*, n. the act of drawing together, bringing near, approaching near, approximating, approximation, proximity, vicinity.

*San-nikṛishṭa*, *as*, *ā*, *am*, drawn together, drawn near, brought near, contiguous, proximate, approximate, near, adjacent, close; (*am*), ind. near, close to; (*am*), n. proximity, vicinity, neighbourhood.

**सन्निकृ** *san-ni-kṛi* (*sam-*), cl. 6. P. *-kirati*, &c., to scatter along, strew about; to stretch out.

*San-nikṛiṇa*, *as*, *ā*, *am*, scattered along; stretched out at full length, lying; flung, thrown.

**सन्निकृ** *san-nikṛi* (*sam-*), cl. 6. P. *-kirati*, &c., to scatter along, strew about; to stretch out.

**सन्निकृ** *san-ni-kṛi* (*sam-*), cl. 6. P. *-kirati*, &c., to scatter along, strew about; to stretch out.

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**सन्निकृ** *san-ni-kṛi* (*sam-*), cl. 6. P. *-kirati*, &c., to scatter along, strew about; to stretch out.

bourhood, presence, appearance, perceptibility; placing down, depositing; a receptacle; receiving, taking charge of; (*e*), ind. in the vicinity or presence of, near.

*San-nidhāpyati*, ind. having caused to be placed near, having brought near.

*San-nidhōya*, ind. having placed near together, having placed near at hand; having piled up or collected.

*San-nidhi*, *iṣ*, m. placing near; juxta-position, proximity, approximation, nearness, vicinity, presence, appearance, visibility, perceptibility; receiving, taking charge of. — *Sannidhi-vartin*, *i*, *inī*, *i*, being near, neighbouring.

*San-nihita*, *as*, *ā*, *am*, placed near together, near, contiguous, proximate; close at hand, present; deposited, fixed, laid up [cf. *hrīdaya-s°*]; prepared, ready; staying, being. — *Sannihitāpāya* (*°ta-ap°*), *as*, *ā*, *am*, having loss or destruction near at hand, transient, transitory, fleeting.

**सन्निकृ** *san-ni-kṛi* (*sam-*), cl. 1. P. A. *-nayati*, *-te*, *-netum*, Ved. to bring together, pour together, mix.

*San-ninīya*, ind. having poured together, having mixed.

**सन्निकृ** *san-ni-kṛi* (*sam-*), cl. 1. P. *-patati*, *-patitum*, to fly down, alight, descend, fall down; to perish, be destroyed; to fall together, come together, meet; to present one's self, arrive, appear: Caus. *-pātayati*, *-yitum*, to cause to fall down, throw down, shoot down or off, discharge; to cause to come together, couvok, bring together, collect, unite.

*San-nīpatita*, *as*, *ā*, *am*, flown down, descended, alighted; fallen together, met together, come together; assembled, collected, mixed, blended; arrived, come near.

*San-nīpatya*, ind. having flown down, alighting, descending; having flocked together, having come together, having met; having come near.

*San-nīpāta*, *as*, m. flying down, alighting, descending, falling down; a kind of musical tune or measure (= *tāla-bheda*); falling together, meeting; contact, union, junction, collision, collection, assemblage, multitude; mixture, miscellaneous collection; coming near, arrival; combined derangement of the three humors producing fever and dangerous illness. — *Sannīpāta-kalikā*, f., N. of a treatise on the cure of fevers arising from a vitiated state of the three humors. — *Sannīpāta-jvara*, *as*, m. a dangerous fever resulting from morbid condition of the three humors, (one of the eight kinds of fevers.) — *Sannīpāta-nūd*, t, m. 'removing the above fever,' N. of a kind of tree (= *nepāla-nimba*).

*Sannīpātaka*, *as*, m. combined disorder of the three humors (wind, bile, and phlegm) or a dangerous fever resulting from such disorder.

*San-nīpātita*, *as*, *ā*, *am*, thrown or shot down, shot off, discharged; brought together, assembled, called together.

*San-nīpātya*, ind. having caused to come together, having collected or brought together.

**सन्निकृ** *san-ni-kṛi* (*sam-*), cl. 1. P. *-bandh*, *bandh*.

*San-nibaddha*, *as*, *ā*, *am*, firmly bound on, firmly tied, fettered, closely connected with or attached to, engrossed in; planted or covered with.

*San-nibandha*, *as*, m. binding firmly, tying; attachment, connection, consequence; effectiveness.

*San-nibandhana*, *am*, n. the act of binding or tying firmly, binding fast.

**सन्निकृ** *san-ni-kṛi* (*sam-*), cl. 1. P. A. *-bodhati*, *-te*, &c., to perceive thoroughly.

**सन्निकृ** *san-ni-kṛi* (*sam-*), cl. 1. P. A. *-bodhati*, *-te*, &c., to perceive thoroughly.

**सन्निकृ** *san-ni-kṛi* (*sam-*), cl. 1. P. A. *-bodhati*, *-te*, &c., to perceive thoroughly.

*San-nibhṛita*, *as*, *ā*, *am*, kept secret, concealed, hidden; discreet, prudent, modest, unassuming.

**सन्निकृ** *san-ni-kṛi* (*sam-*), cl. 6. P. *-majjati*, &c., to sink quite under, sink down, be immersed.

*San-nimogna*, *as*, *ā*, *am*, sunk under, submerged, immersed; sleeping; asleep.

*San-nimajjat*, *an*, *ati* or *anti*, *at*, sinking down into, sinking under.

**सन्निकृ** *san-ni-kṛi* (*sam-*), cl. 10. P. A. *-mantrayati*, *-te*, *-yitum*, to invite.

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cl. 1. P. *-vasati*, &c., to dwell together, live with; to live in, inhabit.

**सन्निविद् san-ni-vid (sam-)**, Caus. *-veda-yati*, *-yitum*, to cause to know, make known, announce, inform, tell; to offer, present.

**सन्निविश san-ni-viś (sam-)**, cl. 6. A. (also P.) *-viśate* (*-ti*), *-veshṭum*, to enter into together; to enter into deeply; to sit down together; to have intercourse or intimate connection with; to enter; to sit down, encamp: Caus. *-vesayati*, *-yitum*, to cause to enter or sit down together; to unite, join, collect; to cause to enter, introduce, insert, install; to fix or fasten in; to cause to sit or lie or settle down, put or place down, cause to encamp, pitch a camp; to found (a town &c.); to put on, place on, impose, consign, commit; to fix the thoughts or mind on anything; to contemplate.

*San-nivishṭa*, *as*, *ā*, *am*, entered together, met together, assembled, collected; entered deeply into; absorbed or engrossed in; stationed in, abiding in, resting in; inserted in, sticking in, depending on; stationed near, contiguous, neighbouring, near, present, at hand; seated, encamped.

*San-niveśa*, *as*, *m*, entering together, thorough or deep entrance into (any pursuit &c.), ardent attachment to; assembling, assemblage, collection, multitude; union, junction, contact; proximity, vicinity, neighbourhood; station, seat, encampment, place, situation, position, posture; an open space near a town (where people assemble for recreation), a sort of play-ground in or near a town; causing to enter together, putting together, construction, fabrication, preparation; form, figure; the collective form of an asterism; causing to enter, putting in, insertion.

*San-niveśita*, *as*, *ā*, *am*, made to enter in, introduced, inserted; made to settle, located, lodged, stationed, encamped; put down; consigned, committed.

*San-niveśya*, ind. having caused to enter or pervade, having introduced, having made to encamp, &c.

**सन्निवृ san-ni-vri (sam-)**, Caus. *-vārayati*, *-yitum*, to keep off, keep back, restrain.

**सन्निवृत् san-ni-vrit (sam-)**, cl. 1. A. *-var-tate* (in some tenses also P., see rt. 1. *vrit*), *-vartitum*, to turn back, turn round, return together, return, retire; to desist from (with abl.), leave off, cease, stop; to pass away: Caus. *-vartayati*, *-yitum*, to cause to return or turn back, send back; to divert, avert, keep off, hinder, preclude; to cause to cease, suppress, stop.

*San-nivartita*, *as*, *ā*, *am*, caused to return, sent back, sent away.

*San-nivartya*, ind. having caused to turn back, having diverted, &c.

*San-nivartita*, *as*, *ā*, *am*, turned back, come back, returned, coming back; desisted, stopped, ceased; ceasing, forbearing; withdrawing, shrinking from.

*San-nivritt*, *is*, *f*, turning back, returning, coming back; desisting from, forsaking, avoiding; forbearance, restraint, complete abstinence.

**सन्निश्रम san-ni-śam (sam-)**, cl. 4. P. *-śam-yati*, *-samitum*, to hear, perceive: Caus. *-śamayati*, &c., to cause to hear, summon.

*San-niśamya*, ind. having heard or perceived.

**सन्निशद् san-ni-śad (sam-ni-sad)**, cl. 1. 6. P. *-śhidati*, *-śhattum*, to sink down; to sit down. *San-niśayya*, *as*, *ā*, *am*, seated down, settled down, seated; halted, stationary.

**सन्निमूद् san-ni-sūd (sam-)**, Caus. *-sūdayati*, *-yitum*, to kill or destroy utterly.

**सन्निमृत् san-ni-srij (sam-)**, cl. 6. P. *-srijati*, *-sraśṭum*, to deliver up, deliver over, entrust, commit.

*San-nisriṣṭa*, *as*, *ā*, *am*, delivered up or over, entrusted, committed, handed over.

**सन्नि san-ni (sam-)**, cl. 1. P. A. *-nayati*,

*-te*, *-netum*, to lead together, bring together, collect; to connect, unite; to mix together, mingle, mix; to arrange; to lead or direct towards, lead, bring; to guide, direct, govern; to obtain, procure; to bring back, return, restore, give back, pay; to endow with (with inst., Ved.).

*San-naya*, *as*, *m*, a collection, multitude, number, quantity; the rear of an army, rear-guard; (*as*, *ā*, *am*), Ved. bringing together, collecting, aggregating.

*San-nayat*, *an*, *antī*, *at*, bringing together; leading to, directing towards.

*San-nāyya*, *am*, *n*, (for *sānnāyya*, q. v.), any substance to be mixed with clarified butter &c. and offered as a burnt offering.

*San-nāya*, ind. having led or brought together; having mixed together.

**सन्नु san-nu (sam-)**, cl. 2. P. *-nauti*, &c. (Ved. cl. 1. A. *-navate*, &c.), to roar or sound together, bellow, bleat.

**सन्नुद् san-nud (sam-)**, cl. 6. P. A. *-nudati*, *-te*, *-nottum*, to impel or bring together: Caus. *-nodayati*, *-yitum*, to impel or bring together, collect, bring near; to procure, find; to push or urge on, impel.

**सन्नत् san-nrit (sam-)**, cl. 4. P. *-nrityati*, *-nartitum*, Ved. to dance together.

**सन्न्यस् san-ny-as (sam-ni-as)**, cl. 4. P. *-asyati* (sometimes also cl. 1. P. *-asati*), *-asitum*, to throw down together, place or put together, lay together; to put or lay upon; to put down, lay down, deposit; to give over to, consign, entrust, deliver over; to lay aside, give up, resign; to resign the world, become an ascetic or Sannyāsin.

*San-nyasana*, *am*, *n*, the act of placing or laying down, depositing, delivering over, entrusting to; resigning, resignation, relinquishment, abandonment of the world, renunciation of temporal concerns, abdication.

*San-nyasta*, *as*, *ā*, *am*, thrown down, laid down, placed down; encamped; deposited, entrusted, delivered over, consigned; laid aside; relinquished, discarded, abandoned, deserted. — *Sannyastu-dēha*, *as*, *ā*, *am*, one who has given up his body. — *San-nyasta-śāstra*, *as*, *ā*, *am*, one who has laid aside his weapons.

*San-nyasya*, ind. having put down or deposited, having consigned or delivered; having put off, having laid aside; having given up or resigned, having left or abandoned, having abandoned the world, having become an ascetic.

*San-nyāsa*, *as*, *m*, deposit, trust; stake, wager; relinquishment, resignation, abandonment, profession of asceticism, abandonment of the world; giving up the body, sudden death; Indian spikenard. — *San-nyāsa-grahaṇa*, *am*, *n*, assuming or practising asceticism. — *Sannyāsa-grahaṇa-paddhati*, *is*, *f*, N. of a short treatise on the duties of ascetics by Śaṅkarācārya. — *Sannyāsa-dharma*, *as*, *m*, the duty of giving up worldly concerns, asceticism. — *Sannyāsa-dharma-saṅgraha*, *as*, *m*, N. of a short treatise on the duties of ascetics. — *Sannyāso-paniśad* (*“sa-up”*), *t*, *f*, N. of an Upaniśad belonging to the Atharva-veda.

*San-nyāsika* in *veda-s*, q. v.

*Sannyāsin*, *i*, *m*, one who lays down or deposits; one who abandons or resigns, an ascetic, devotee (especially one who retires from worldly concerns and is no longer bound to read the Mantras and perform sacrifices, but only to read the Āraṇyakas or Upaniśads); a Brāhman of the fourth order or Āśrama, religious mendicant. — *Sannyāsi-tā*, *f*, or *sannyāsi-tva*, *am*, *n*, abandonment of worldly concerns, retirement from the world. — *Sannyāsi-darśana*, *am*, *n*, N. of the forty-ninth chapter of the Pātāla-khaṇḍa of the Padma-Purāṇa.

**सन्मृत् san-mātura, san-māna**. See under *sat*, p. 1053, col. 2.

**सन्मार्ग san-mārga, san-mitra, &c.** See under *sat*, p. 1053, col. 2.

**सप् sap** (probably connected with rt. *sāp* and *saparya*), cl. 1. P. *sapati*, *sa-sāpa*, *sapitum*, Ved. to worship, honour, serve, follow, (in Naigh. III. 5. *sapati* is placed among the *parīcaraṇa-karmāṇaḥ*, and in Naigh. III. 14. among the *arāti-karmāṇaḥ*); to conform to; to join or unite together, connect (= *samarāgye*); to obtain, (Sāy. = *prāp*); to touch, sip, (Sāy. *sapanta* = *apriśanti*, Rīg-veda V. 3, 4); to perform, do, (Sāy. = *kṛi*): Caus. *sapayati*, *-yitum*, to follow, worship, (Ved. *sishapanta* = *parīcaraṇam kurvantu*); [cf. Gr. *σέβομαι*, *σέβας*, *σεμνός*, *ἔρομαι*; Goth. *siponeis*, ‘a pupil.’]

*Sapat*, *an*, *antī*, *at*, honouring, worshipping, following; obtaining.

*Saparya* (probably fr. a lost noun *sapas* = Gr. *σέβας*, cf. *sabas*), Nom. P. *saparyati*, *-yitum*, Ved. to worship, adore, honour, serve, (in Naigh. III. 5. *saparyati* is enumerated among the *parīcaraṇa-karmāṇaḥ*.)

*Saparyat*, *an*, *antī*, *at*, Ved. worshipping, serving.

*Saparyā*, *f*, worship, adoration, reverence.

*Saparyu*, *us*, *us*, *u*, Ved. serving, honouring, adoring.

**सप sapa, as, m.**, Ved. (probably) the organ of generation; [cf. *śepa*.]

**सपक्ष sa-paksha, as, ā, am**, having wings, winged; having a side or party; being on the same side, belonging to the same party; containing the major term or subject; (*as*), *m*, a partisan, follower, adherent; (in logic) an instance on the same side (e. g. the common illustration of ‘the culinary hearth’), a similar instance or one in which the major term is found.

**सपताक sa-patāka, as, ā, am**, having a banner, with a banner.

**सपत्तन sa-pattana, as, ā, am**, possessing towns or cities.

**सपत्त्रलेख sa-pattralekha, as, ā, am**, having fragrant pigments.

**सपत्राकृ sa-patrā-kṛi, cl. 8. P. -karoti, -kartum**, to wound with an arrow or other feathered weapon in such a way that the feathers enter the body.

*Sapatrā-karaṇa*, *am*, *n*, wounding so that the feathered part of an arrow enters the body, causing excessive pain, worrying any one to death.

*Sapatrā-kṛita*, *as, ā, am* (according to some also *sapattra-kṛita*), severely wounded or pained, excessively afflicted; (*as*), *m*, a deer or other animal severely wounded.

*Sapatrā-kṛiti*, *is, f*, great agony or affliction; excessive pain or distress.

**सपत्न sa-patna, as, ā, am** (said by some to be fr. *sa-patni* below, but regarded by others as a separate word and connected with rt. *sap* above, in the sense of ‘following,’ ‘persecuting’), hostile; (*as*), *m*, an enemy, adversary, rival. — *Sapatna-tā*, *f*, enmity, rivalry. — *Sapatna-han*, *ā, -ghñi, a, Ved.* killing enemies, destroying rivals. — *Sapatnāri* (*“nari”*), *is, m*, a sort of bamboo, Bambusa Spinosa.

*Sapatnī*, *f*, a woman who has the same husband with another woman (Pāp. IV. 1, 35) or whose husband has other wives, a fellow wife, rival wife, cotemporary wife, rival mistress. — *Sapatnī-tas*, ind. from a rival wife. — *Sapatnī-tva*, *am, n*, the state of a woman whose husband has other wives. — *Sapatnī-duhitṛi, tā, f*, the daughter of a rival wife. — *Sapatnī-putra*, *as, m*, the son of a rival wife.

*Sa-patnīka, as, m*, accompanied with a wife, along with a wife.

**सपदि sa-padi**, ind. at the same instant,

instantly, in a moment, at the moment, immediately; quickly, swiftly.

**सपद्म** *sa-padma*, as, ā, am, furnished with lotuses, having lotuses.

**सपन्नग** *sa-pannaga*, as, ā, am, furnished with serpents.

**सपराक्रम** *sa-parākrama*, as, ā, am, having valour, valiant, brave, bold.

**सपरिकर** *sa-parikara*, as, ā, am, attended by a retinue.

**सपरिच्छद** *sa-pariśchada*, as, ā, am, attended by a train, provided with necessities.

**सपरिजन** *sa-parijana*, as, ā, am, having attendants, accompanied by followers.

**सपरितोष** *sa-paritoshā*, as, ā, am, feeling satisfaction, much pleased.

**सपरिवार** *sa-parivāra*, as, ā, am, attended by a retinue, having a multitude of dependants.

**सपरिवाह** *sa-parivāha*, as, ā, am, having an overflow, overflowing, brimful.

**सपरिशेष** *sa-pariśeṣa*, as, ā, am, having a remainder, with the remainder, with the rest.

**सपरिपत्क** *sa-pariṣhalka*, as, m. a teacher surrounded by a college of his own disciples.

**सपर्य** *saparya*. See under *rt. sap*.

**सपर्वतवनद्रुम** *sa-parvata-vana-druma*, as, ā, am, with mountains, forests, and trees.—*Sa-parvata-vanāṛava* (°na-av°), as, ā, am, possessing mountains, forests, and seas (said of the earth).

**सपलाश** *sa-palāśa*, as, ā, am, together with a Palāśa tree.

**सपल्लव** *sa-pallava*, as, ā, am, together with shoots, having branches.

**सपवित्तक** *sa-pavitṛaka*, as, ā, am, containing sacrificial grass.

**सपाद** *sa-pāda*, as, ā, am, having feet; one having a fourth part, with a quarter, increased by one fourth.

*Sa-pādapīṭha*, as, ā, am, furnished with a footstool.

**सपादुक** *sa-pāduka*, as, ā, am, wearing shoes, wearing sandals; with shoes or sandals.

**सपिण्ड** *sa-piṇḍa*, as, m. 'having the same Piṇḍa,' a kinsman connected by the offering of the funeral cake to the Manes of certain relations (viz. father, grandfather, great-grandfather, &c., including the direct descendants of four persons, or, according to others, seven persons in an ascending and descending line: the following are therefore called Sapiṇḍas—son, son's son, and son's grandson; widow, daughter, and daughter's son; father, mother, brother, brother's son, brother's grandson; father's daughter's son; father's brother's son and grandson; paternal grandfather's daughter's son; paternal grandmother; paternal grandfather's brother, brother's son and grandson; great grandfather's daughter's son).—*Sapiṇḍa-tā*, f. the condition of being a Sapiṇḍa.—*Sapiṇḍi-karaṇa*, am, n. investing a person with the rights of a Sapiṇḍa or kinsman (as described above); performing the Srāddha to deceased relatives called Sapiṇḍas (at the end of a full year after the death of a relative).—*Sapiṇḍi-kṛita*, as, ā, am, invested with the relationship of Sapiṇḍa.

*Sapiṇḍana*, am, n. = *sapiṇḍi-karaṇa*.

**सपित्त** *sa-pitva*, according to Sāy. *sapitvam* = *saha-prāptavyam sthānam*, 'a place to be obtained together,' (Rig-veda I. 109, 7.)

**सपिशाच** *sa-piśāśu*, as, ā, am, together with or accompanied by the Piśāśas.

**सपीड** *sa-pīḍa*, as, ā, am, suffering pain or anguish, painful.

**सपीतक** *sa-pītaka*, as, m. a kind of plant (= *rāja-koshāṭaki*).

*Sa-pītikhā*, f. a kind of creeper (= *hasti-ghoshā*).

**सपीति** *sa-pīti*, is, f. comotation, drinking together, drinking in company; (*is, is, i*), Ved. one who drinks together, a boon-companion.

**सपुत्र** *sa-putra* or *sa-putraka*, as, ā, am, having a son, accompanied by a son.—*Sa-putra-dāra*, as, ā, am, with son and wife, accompanied by son and wife.

*Sa-putrin, i, inī, i*, together with sons, accompanied by sons.

**सपुरोहित** *sa-purohita*, as, ā, am, accompanied by a family priest.

**सपुष्प** *sa-pushpa*, as, ā, am, having flowers, blooming.

*Su-pushpa-bali, is, is, i*, filled with offerings of flowers.

**सपौर** *sa-paura*, as, ā, am, accompanied by citizens.

**सप्त** *saptan*, a, m. f. n. pl. (in Uṇādi-s. I. 156. said to be fr. *rt. sap*, 'to connect, join'), seven, (a favourite number with the Hindūs, and regarded as a sacred number; hence mention is made of seven Mātṛis, seven streams, seven oceans, seven cities [Rig-veda I. 63, 7], seven divisions of the world, seven Rishis, seven Vipras [Rig-veda I. 62, 4], seven Ādityas, seven Dānavas, seven horses of the Sun, seven flames or tongues of fire, seven Yonis of fire, seven Samidhs, seven tones, seven sacrificial rites, seven Maryādās, thrice seven Paḍāni or mystical steps by which heaven is obtained [Rig-veda I. 72, 6], thrice seven cows, &c.); [cf. *Zend hapta*; Gr. *ἑπτά*; Lat. *septem*; Goth. *sibun*; Angl. Sax. *seofon*; Lith. *septyni*, *septynios*; Slav. *sedm*; Hib. *seacht*; Cambro-Brit. *saith*; Armor. *seiz*.]—*Sapta-rishi*, *ayas*, m. pl. 'the seven Rishis,' epithet of the authors of the bymn Rig-veda IX. 107.

—*Sapta-kona*, as, ā, am, septangular, heptagonal.

—*Sapta-gangam*, ind. the place of the seven streams of the Gaṅgā, (Pāp. II. 1, 20; cf. *pañca-naula*).

—*Sapta-gu, us, m., N.* of an Āṅgīrasa (author of the hymn Rig-veda X. 47).—*Sapta-godāvaram*, ind. the place of the seven streams of the Godāvarī.—*Sapta-grahī*, f. the meeting of the seven planets under one sign.—*Sapta-śakra*, as, ā, am, having seven wheels, (according to Sankara = *sur-paṇa-śakra*).—*Saptacatvarīṇśa*, as, ī, am, the 47th.—*Sapta-catvarīṇśat, t, f., 47*.—*Sapta-śchada*, as, m. 'having seven leaves,' a kind of tree [cf. *sapta-parṇā*]; (*ā*), f. a species of plant (= *mada-gandha*).—*Sapta-jāni* or *septa-jānti, is, is, i*, Ved. (probably) having seven brothers or sisters.—*Sapta-jihva*, as, m. 'seven-tongued,' epithet of Agni or fire, (the seven tongues of fire have all names, e. g. *kālī, karālī, mano-javā, su-lohitā, su-dhānra-varṇā, ugrā* or *sphulbingini, pradīptā*, and these names vary according to the particular rite in which fire is used, see *hiranyā, su-varṇā, su-prabhā, &c.*)—*Sapta-jvāla*, as, m. 'seven-flamed,' epithet of Agni or fire.—*Sapta-tantu, us, m.* 'having seven performers,' a sacrifice, offering, oblation, (Sāy. = *sapta tanūtārah, i. e. karmaṇām viśārayatāro yasya*).—*Saptatrinśa*, as, ī, am, the 37th.—*Sapta-trinśat, t, f., 37*.—*Saptaśāsa*, as, ī, am, the 17th; having 17 properties or attributes (said of a *kula* or family); (as), m., scil. *stoma*, epithet of a particular Stoma; N. of a collection of hymns (said to have been created from Brahmā's western mouth).—*Sapta-daśan, a, m. f. n. pl., 17*.—*Sapta-dīdhiti, is, m.*

'having seven rays of light,' epithet of Agni. —*Sapta-dvārāvahirṇya* (°ra-av°), as, ā, am, confined within seven gates (i. e. according to Kullūka, confined to the five organs of sense, the mind and the intellect, or restricted to this world and the three above and the three below it, Manu VI. 48). —*Sapta-dvīpa, ās, m. pl.* the seven divisions of the terrestrial world, see *dvīpa*; (*ā*), f. 'having or consisting of seven Dvīpas,' epithet of the earth. —*Saptadvīpa-pati, is, m.* the lord of the seven Dvīpas. —*Sapta-dvīpa-val, ān, āti, ad,* containing or consisting of seven Dvīpas. —*Sapta-dhātu, us, us, u,* consisting of seven elements, sevenfold, containing seven; (*avas*), m. pl. the seven constituent elements of the body (viz. chyle, blood, flesh, fat, bone, marrow, and semen). —*Sapta-dhātuka, as, ā, am,* = *sapta-dhātu*. —*Sapta-dhārā-tirtha, am, n., N.* of a place. —*Saptanavata, as, ī, am,* the 97th. —*Sapta-navati, is, f., 97*. —*Saptanavati-tama, as, ī, am,* the 97th. —*Sapta-nāḍī-śakra, am, n.* an astrological diagram supposed to foretell rain, (it consists of seven serpentine lines marked with the names of the Nakshatras and planets.) —*Sapta-nāman, ā, ā, a,* having seven names. —*Sapta-nānū, f.* a kind of plant (= *āditya-bhaktā*). —*Saptapviśāsa, as, ī, am,* the 57th. —*Sapta-paiśāśat, t, f., 57*. —*Sapta-pattra, as, n.* 'seven-leaved,' a kind of plant (= *mudgara*). —*Sapta-pada, as, ā* or *ī, am,* having seven steps, containing seven Padas; (*ī*), f. the seven steps at marriage. —*Sapta-padīrthī, f., N.* of a treatise on Kapāda's seven Vaiśeṣika categories. —*Sapta-padi-gamana, am, n.* the walking together round the nuptial fire in seven steps, (see *sāpta-pādīna*). —*Sapta-parṇa, as, ī, am,* seven-leaved; (*as*), m. the tree *Alstonia* or *Echites* Scholaris; (*ī*), f. the sensitive plant; (*am*), n. a sort of sweetmeat (made of grapes, pomegranates, dates, with sugar, spices, honey, and ghee). —*Sapta-pātāla, am, n.* the seven Pātālas or regions under the earth, (see *pātāla*, the names *Ni-tala* and *Gabhasti-mat* are sometimes substituted for *Rasā-tala* and *Talātāla*.) —*Sapta-putra, as, ā, am,* having seven sons, having seven children. —*Sapta-putra-sū, ūs, f.* the mother of seven sons or children. —*Sapta-prakṛiti, ayas, f. pl.* the seven constituent parts of a kingdom (viz. the king, his ministers, ally, territory, fortress, army, and treasury, see *prakṛiti*). —*Sapta-budhastotra, am, n., N.* of a Buddhist work. —*Sapta-budhna, as, ā, am, Ved.* having seven bottoms or foundations. —*Sapta-bhadra, as, m.* the Śirīsha tree. —*Sapta-bhūmika* or *sapta-bhāuma, as, ā, am,* having seven stories, seven stories high. —*Sapta-nerittikā, ās, f. pl.* seven earths collected from seven places and used in certain solemn rites. —*Sapta-yojanā, f.* a distance or extent of seven Yojanas. —*Sapta-rakta, am, n.* the seven red-coloured parts of the body (viz. the palms of the hands, soles of the feet, nails, corners of the eyes, tongue, palate, and lips). —*Sapta-raśmi, is, is, i, Ved.* seven-rayed, having seven rays; (*is*), m. epithet of Agni. —*Sapta-rātra, am, n.* a period of seven nights. —*Sapta-rātrika, as, ā, am,* lasting seven nights. —*Sapta-rāśika, am, n.* the rule of proportion with seven terms. —*Saptarshī* (°ta-rishī), *ayas, m. pl.* 'the seven Rishis,' the constellation Ursa Major, (the seven stars of which are supposed to be the seven great Rishis, viz. Marīci, Atri, Āṅgīras, Pulastya, Pulaha, Kratu, and Vasīṣṭha.) —*Saptarshī-mata, am, n., N.* of a work on law. —*Sapta-vadhri, is, m., N.* of an Ātreya (author of the hymns Rig-veda V. 78, &c.). —*Sapta-varūtha, as, ā, am,* having seven protecting ledges (said of a carriage, see *varūtha*). —*Saptaviṇśa, as, ī, am,* the 27th; consisting of or containing 27. —*Saptaviṇśaka, as, ī, am,* the 27th. —*Sapta-viṇśati, is, f., 27*. —*Sapta-vīlāru, a* particular kind of tree, (not ascertained.) —*Sapta-vīlha, as, ā, am,* sevenfold. —*Sapta-śata, am, n., 700*; 107; (*ī*), f. the aggregate of 700; a collection of 700 verses. —*Sapta-śatikā, f.* the aggregate of 700. —*Sapta-śalāka, as, n.* a kind of astrological diagram marked with

twice seven lines crossing each other at right angles, (it is used for indicating auspicious days for marriages).—*Sapta-śiva*, *ās*, f. pl., Ved. 'being seven auspicious ones,' epithet of the seven Mātṛis; (*ā*), f. a kind of plant (= *nāga-vallī*).—*Sapta-shaṣṭā*, *as*, *ī*, am, the 67th.—*Sapta-shashī*, *is*, f., 67.—*Saptashashī-tama*, *as*, *ī*, am, the 67th.—*Sapta-sankhyāka*, *as*, *ā*, am, seven in number, amounting to seven.—*Sapta-saptaka*, *am*, n. 'seven times seven,' forty-nine.—*Saptasaptaka-veṭṭi*, *tā*, m. one who knows seven times seven sciences.—*Sapta-saptata*, *as*, *ī*, am, the 77th.—*Sapta-saptati*, *is*, f., 77.—*Saptasaptati-tama*, *as*, *ī*, am, the 77th.—*Sapta-sapti*, *is*, m. 'having seven horses,' epithet of the Sun.—*Sapta-sāgara* or *sapta-sāgaraka*, *as*, m. a kind of very valuable gift (compared to seven oceans).—*Saptasāgara-prādānikā*, f., N. of a chapter of the Matsya-Purāṇa.—*Sapta-sū*, *ūs*, f. the mother of seven children (= *suta-vaskarā*).—*Sapta-svasrī*, *sā*, *sā*, *sri*, Ved. having seven sisters.—*Sapta-hasta*, *as*, *ā*, am, having seven hands; measuring seven cubits.—*Sapta-hotrī*, *tā*, &c., (probably) having seven Hotṛis; [cf. *śatru-hotrī*, *daśa-hotrī*.]—*Sapta-hautra*, N. of a treatise on ritual.—*Saptāṅsu* ('*ta-an*'), *us*, *us*, u, having seven rays.—*Saptāṅsu-pungava*, *as*, m. 'eminent with seven rays of light,' the planet Saturn.—*Saptākshara* ('*ta-ak*'), *as*, *ā*, am, containing seven syllables; (*as*), m. a word or a Pāda which contains seven syllables.—*Saptāṅga* ('*ta-an*'), *as*, *ā* or *ī*, am, consisting of seven members or parts or constituent elements, (epithet of a kingdom, see *sapta-prakṛiti*).—*Saptātman* ('*ta-āt*'), *ā*, m. 'having seven forms or essences,' epithet of Brahmā.—*Saptārtis* ('*ta-ar*'), *is*, *is*, *is*, seven-flamed, having seven flames or tongues; of inauspicious aspect, evil-eyed; (*is*), m. epithet of Agni or fire; of the planet Saturn; a particular plant (= *śitraka*).—*Saptāsita* ('*ta-as*'), *is*, f., 87.—*Saptāstī-tama*, *as*, *ī*, am, the 87th.—*Saptāstra* ('*ta-as*'), *as*, *ā*, am, septangular; (*as*, *am*), m. n. a heptagon, (also spelt *saptāstra*, see I. *asra*).—*Saptāśva* ('*ta-āś*'), *as*, m. 'having seven horses,' epithet of the Sun, (the seven horses are supposed to symbolize the seven days of the week).—*Saptāśva-vāhana*, *as*, m. 'borne by seven horses,' epithet of the Sun.—*Saptāśya* ('*ta-āś*'), *as*, *ā*, am, Ved. seven-mouthed, having seven mouths.—*Saptāka* ('*ta-aha*'), *am*, n. seven days, a week.—*Saptottara* ('*ta-ut*'), *as*, *ā*, am, having a surplus or excess of seven (e.g. *saptottaraṃ śatam*, a hundred + seven or 107.)

*Sapta*, *as*, *ī*, am, (according to Sabda-k.) = *saptatama*, the seventh.

*Saptaka*, *as*, *ā* or *ī*, am, containing seven, seven; the seventh; (*am*), n. a collection of seven (as of seven stanzas or verses); (*ī*), f. a woman's girdle, zone.

*Saptata*, *as*, *ī*, am, the 70th (only used when other numerals precede, see *eka-s*, *dvā-s*, *tri-s*, &c., cf. Pāp. V. 2, 58.)

*Saptati*, *is*, f., 70; N. of a work, = *sānkhyā-kārikā*; (*ī*), f. du. two seventies; (-*ayas*), f. pl. many seventies.—*Saptati-tama*, *as*, *ī*, am, the 70th; [cf. *eka-s*.]—*Saptati-sambandha*, *as*, m. a collection of 70 tales.

*Saptatha*, *as*, *ī*, am, Ved. the seventh.

*Saptadhā*, ind. in seven ways, sevenfold; in seven parts or pieces.

*Saptama*, *as*, *ī*, am, the seventh; (*ī*), f. the seventh case, i. e. the locative; the seventh Tithi or lunar day of the fortnight, (in the light fortnight there is a festival in honour of the seventh digit of the moon on this day; it often occurs at the end of comps., e.g. *Gaṅgā-saptamī*, the seventh day in the light half of the month Vaiśākhā; *Jayantī-saptamī*, the seventh day in the light half of the month Māghā); [cf. Zend *haptatha*; Gr. ἑβδομος; Lat. septimus; Lith. *sekena-s* for *sepmas*; Slav. *sedmyi*; Old Germ. *sibunto(n)*; Hib. *seachtmad*.]—*Saptama-kālā*, f. the seventh digit of the moon.—*Saptamī-pratirūpaka*, *as*, *ikā*, am, resembling

in form a locative case.—*Saptamī-vrata*, *am*, n. a religious observance to be performed on the seventh day of a month.—*Saptamī-samāsa*, *as*, m. a Tatpuruṣa compound of which the first member is supposed to be a locative case.—*Saptamī-snapanā*, *am*, n. 'bathing on the seventh day,' a particular religious observance.

*Saptalā*, f., N. of several plants, double jasmine (= *nava-mālikā*); other plants (= *śarma-kaśā*; = *gwijā*; = *pātālā*).

*Saptin*, *ī*, *inī*, *ī*, having or containing seven (syllables &c.).

**सप्ति** *sapti*, *is*, m. (probably fr. rt. *sap*, 'to join'), a yoke (of horses); a horse; a yoke-fellow; N. of the author of the hymn Rīg-veda X. 79 (having the patronymic Vājambhara).—*Sapti-vaṭ*, *ātī*, at (Ved. for *sapti-vaṭ*), possessed of horses, having splendid horses, (Sāy. = *praśastāśva*.)

**सपत्य** *saptya*, *as*, *ā*, am, Ved. according to Sāy. on Rīg-veda VIII. 41, 4 = *sarpanīya*.

**सप्रणय** *sa-praṇaya*, *as*, *ā*, am, having affection, affectionate, friendly; (*ām*), ind. affectionately, kindly; confidently.

**सप्रणव** *sa-praṇava*, *as*, *ā*, am, together with the Praṇava or sacred syllable *Om*.

**सप्रणामम्** *sa-praṇāmam*, ind. with a bow.

**सप्रतिबन्ध** *sa-pratibandha*, *as*, *ā*, am, attended with obstacles.

**सप्रत्यय** *sa-pratyaya*, *as*, *ā*, am, having confidence, reposing confidence in (with loc.); certain, secure, sure, (*sapratyayaṃ vr̥tītiḥ*, sure means of subsistence); having an affix.

**सप्रत्याशम्** *sa-pratyāśam*, ind. hopefully, expectantly.

**सप्रथ** *sa-pratha*, *as*, m., N. of the author of Rīg-veda X. 181, 2 (with patronymic Bhāradvāja).

**सप्रथस** *sa-prathas*, *ās*, *ās*, as, Ved. having breadth, broadly diffused, extensive, far-famed, glorious, mighty; (*ās*), m. epithet of Viṣṇu.—*Sapraṭhae-tama*, *as*, *ā*, am, very extensive, very large.

**सप्रभ** *sa-prabha*, *as*, *ā*, am, possessing splendor, brilliant.

**सप्रमाण** *sa-pramāṇa*, *as*, *ā*, am, having proof or evidence, authentic.

**सप्रयोगनिवर्तन** *sa-prayoga-nivartana*, *as*, *ā*, am, along with the (secret for) using and restraining; (see the next.)

*Sa-prayoga-rahasya*, *as*, *ā*, am, possessing secret spells for (their) use (said of magical weapons which are not welded manually but invoked or meditated upon, and are useless to one unacquainted with the mode of invoking them).

**सप्रश्रयम्** *sa-praśrayam*, ind. with affection or courtesy, affectionately, respectfully.

**सप्रसाद** *sa-prasāda*, *as*, *ā*, am, accompanied with favour or kindness, propitious.

**सप्रस्वेद** *sa-prasveda*, *as*, *ā*, am, having perspiration, perspiring, sweating.

**सप्राण** *sa-prāṇa*, *as*, *ā*, am, having breath or life.

**सप्रेम** *sa-prema*, *as*, *ā*, am, having love, full of love or affection, loving, affectionate.

**सप्रेष्य** *sa-preshya*, *as*, *ā*, am, attended by servants.

**सप्सरस्** *sa-psaras*, *ās*, *ās*, as, Ved. having the same form or beauty, (Sāy. = *samāna-rūpa* or *hinsaka*, Rīg-veda I. 168, 9.)

**सफार** *saphara*, *as*, m. (also written *śaphara*, q. v.), a small glistening fish (Cyprinus

Sophore, said to be a sort of carp and commonly called Puṅṅī); (*ī*), f. the above fish.

**सफल** *sa-phala*, *as*, *ā*, am, bearing fruit, fruitful, productive, profitable, yielding profit; fulfilled, rewarded, blessed.—*Saphala-prārthana*, *as*, *ā*, am, one who has attained his desire.—*Saphalo-daya* ('*ta-ud*'), *as*, m. 'auspicious-rising,' epithet of Śiva.

**सवधूक** *sa-badhūka*. See *sa-vadhūka*.

**सवन्धु** *sa-bandhu*, *us*, *us*, u, possessed of a friend, befriended; being of the same family; closely connected or united; (*us*), m. a kinsman, relation.

**सवदुग्ध** *sabar-dugha*, *sabar-dhu*. See under *sabas*.

**सबल** *sa-bala*, *as*, *ā*, am, powerful, strong; accompanied by a force or army.—*Sa-balanuga* ('*la-an*'), *as*, *ā*, am, with an army and followers.

**सबलि** *sa-bali*, *is*, *is*, i, endowed with royal revenue; accompanied by the Bali offering; (*is*), m. evening twilight (this being the proper hour for offering food to spirits, &c.; see *bali*).

**सबस्** *sabas* (changeable into *sabar* before soft consonants; cf. *sapas* under rt. *sap*), Ved. water, heavenly food, nectar, (Sāy. = *udaka*, *payas*, *amṛita*; cf. Gr. *σέβας*, 'worship' or 'the object of worship'.)—*Sabar-dugha*, *as*, *ā*, am, Ved. yielding or granting heavenly food or water, dispensing water.—*Sabar-duh*, *-dhu*, *k*, *k*, Ved. yielding nectar.—*Sabar-dhu*, Ved. = *sabar-duh* above.

**सबहुमानम्** *sa-bahumānam*, ind. with great honour or reverence, very respectfully.

**सबाध** *sa-bādha*, *t*, m., Ved. an oppressor, destroyer, one who is oppressed; a sacrificer who is disturbed by enemies, (Sāy. = *śatrubhir bādhitō yajamānaḥ*, Rīg-veda I. 64, 8; = *bādha-sahita*, Rīg-veda IV. 17, 18); a priest, (in Naigh. III. 18. *sabādhaḥ* is enumerated among the *ritvin-nāmānti*.)

*Sa-bādha*, *as*, *ā*, am, painful, hurtful; extortionate, oppressive.

*Sa-bādhas*, Ved. according to Sāy. *sa-bādhasas* = *dāridra-nimitta-bādha-sahitāśya*, having the suffering caused by poverty, Rīg-veda V. 10, 6.

**सवान्धव** *sa-bāndhava*, *as*, *ā*, am, having kindred, connected, related.

**सवालवृद्ध** *sa-bāla-vṛddha*, *as*, *ā*, am, with children and old men.

**सवीभत्सम्** *sa-bībhatsam*, ind. with abhorrence.

**सब्रह्मक** *sa-brahmaka*, *as*, *ā*, am, together with Brahmā, together with (the world of) Brahmā.

**सब्रह्मचर्य** *sa-brahmacārya*, *am*, n. fellow-studentship, studying together or being disciples of the same teacher.

*Sa-brahmacārīn*, *ī*, m. a fellow-student, one engaged in the same studies and observing the same austerities.

**सभक्तिकम्** *sa-bhaktikam*, ind. respectfully.

**सभद्रमुस्त** *sa-bhadramusta*, *as*, *ā*, am, full of Cyperus Rotundus, (also read *su-bh*.)

**सभय** *sa-bhaya*, *as*, *ā*, am, fearful, apprehensive; (*am*), ind. with fear, timidly.

**सभरस्** *sa-bharas*, *ās*, *ās*, as, Ved. bearing together.

**सभर्तृका** *sa-bhartṛikā*, f. 'having a husband,' a woman whose husband is alive.

**सभा** *sabhā*, f. (said to be fr. rt. 1. *bhā* with *sa*, because people, *saha bhānti*, 'appear together' at a place of meeting), an assembly, con-

gregation, meeting, company, society, good society; Society (personified as a daughter of Prajā-pati); a council, council-chamber, hall; a court of justice; a court, palace [cf. *rāja-s'*]; a public audience, levee; a gaming room, gambling house; any house or large room or frequented place. — *Sabhā-čaturya*, *am*, *n*. politeness in society. — *Sabhāčāra* ('*bhā-āc'*), *as*, *m*. the customs or usages of society, court-manners. — *Sabhā-dhairyā*, *am*, *n*. boldness in company. — *Sabhā-nara*, *as*, *m*. a proper N. — *Sabhā-nāyaka*, *as*, or *sabhā-pati*, *is*, *m*. the president of an assembly, chairman; and the keeper of a gaming house. — *Sabhā-parvan*, *a*, *n*. N. of the second book of the Mahā-bhārata (which describes the holding of a great assembly at Hastināpura and the gambling between Yudhi-sbhirā and Sakuni, in which the former staked and lost all his possessions, including his territory and his wife Draupadi). — *Sabhā-pijā*, *f*. respect or reverence paid to the audience (in the prelude of a drama). — *Sabhā-maṇḍana*, *am*, *n*. the adorning or arranging of an assembly-room. — *Sabhā-vaśakara*, *as*, *i*, *am*, controlling or influencing an assembly. — *Sabhā-sad*, *t*, *m*. one who sits at an assembly, a member of any society or company, an assistant at an assembly or meeting; (in law) an assessor, one who sits in a court of justice, a judge. — *Sabhā-saha*, *as*, *ā*, *am*, Ved. one who restrains or rules an assembly. — *Sabhā-sinha*, *as*, *m*. N. of a king. — *Sabhāstāra* ('*bhā-ās'*), *as*, *m*. an assistant at an assembly, one of a society or company. — *Sabhā-stha*, *as*, *ā*, *am*, being at an assembly or court; (*as*), *m*. one who sits in an assembly; a courtier. — *Sabhā-dhātā* ('*bhā-ud'*), *as*, *ā*, *am*, fit for an assembly, fit for good society; (*as*), *m*. a learned Brāhman, any learned or educated person. — *Sabhā-desa* ('*bhā-ud'*), the neighbourhood of any place of meeting; the precincts of a house, &c.

*Sabhāka*, *as*, *m*. the keeper of a gaming house. *Sabhāka*, *as*, *m*. = *sabhāka* above. *Sabhāya*, *as*, *ā*, *am*, Ved. relating to an assembly, skilled in council, shining in society. *Sabhāya*, *as*, *ā*, *am*, belonging or relating to an assembly, fit for an assembly; suitable to good society; fit for a court; polite; refined, civilized, (*a-sabhāya*, *as*, *ā*, *am*, not met with in good society, not used in the best society, unrefined, indecorous); trusted, confidential, faithful; (*as*), *m*. an assistant at an assembly; an assessor; a person of honourable parentage; N. of one of the five sacred fires; the keeper of a gaming house; the servant of a keeper of a gaming house; [cf. Old Germ. *sibba*, *sibbi*, *sibbo*, *ga-sibbo*, *ga-sibbot*; Geth. *trasti-sibja*, *ga-sibjon*, *un-sibja*; Angl. Sax. *sib*, *sibbe*, *ge-sib*.] — *Sabhāya-tama*, *as*, *ā*, *am*, most worthy of an assembly, very senatorial or oratorical, very polite or refined; (*as*), *m*. a very polite or refined person, an ornament of society. — *Sabhāya-tā*, *f*. or *sabhāya-tva*, *am*, *n*. politeness, refinement, good breeding. — *Sabhāyatarā* ('*ya-it'*), *as*, *ā*, *am*, 'contrary to good society,' vulgar.

**सभाज्** *sabhāj*, *cl*. 10. P. *sabhājayati*, *-yitum*, Aor. *asasabhājat*, to serve, honour, worship; to salute; to please, gratify, satisfy, exhilarate; to beautify; to show.

*Sabhājana*, *am*, *n*. service, honour, courtesy, politeness, civility in receiving or taking leave of a friend.

*Sabhājita*, *as*, *ā*, *am*, served, honoured, treated with courtesy, gratified, pleased.

**सभायै** *sa-bhārya* or *sa-bhāryaka*, *as*, *ā*, *am*, with a wife, having a wife.

**सभावत** *sa-bhāvana*, *as*, *m*. epithet of Śiva.

**सभासद्** *sabhā-sad*. See under *sabhā*.

**सभीति** *sa-bhiti*, *is*, *i*, *s*, *i*, having fear, fearful, timid.

**सभीम** *sa-bhima*, *as*, *ā*, *am*, together with Bhīma.

**सभृकुटीमुख** *sa-bhṛikuṭi-mukha*, *as*, *ā*, *am*, having a frowning face, frowning.

**सभृत्य** *sa-bhṛitya*, *as*, *ā*, *am*, attended by servants, with (the assistance of) servants.

**सधार्त्वि** *sa-bhṛātrī*, *lā*, *trī*, *lṛi*, with a brother, attended by brethren.

*Sa-bhṛātrika*, *as*, *ā*, *am*, = *sa-bhṛātrī*.

**सधृङ्ग** *sa-bhṛūbhanga*, *as*, *ā*, *am*, with a frown, frowning, knitting the brows; (*am*), ind. frowningly.

**सम्** 1. *sam* (= *rt. slam*), *cl*. 1. P. *samati*, *saśāma*, *samitum*, to be confused or agitated or disturbed; (according to some) to be undisturbed, not to be agitated [cf. *rt. i. sam*]; *cl*. 10. P. *samayati*, *-yitum*, to be agitated or disturbed.

**सम्** 2. *sam* [cf. 5. *sa*, *sama*; by some connected with 4. *sa*], *ind.* (as a preposition or prefix to verbs and verbal derivatives opposed to *i*, *vi*, *q. v.*, and like *Gr. σύν*, *Lat. con*, expressing) with, together with, along with, together (e.g. *sam-yuj*, to join together; *sam-śi*, to gather together; *sam-dhā*, to place together; *sam-dhi*, placing together); when prefixed to some roots and verbal derivatives *sam* intensifies the idea contained in the simple *rt.*, and may often be translated by 'much,' 'greatly,' 'thoroughly,' 'quite,' 'very,' 'well,' (see *san-tap*, *san-tush*, &c.); it may also express 'completeness,' 'perfection,' 'beauty,' &c., (see *sam-ucceda*, *san-tama*, &c.); it is not unfrequently prefixed to nouns in the sense of *sama*, 'same,' 'like,' 'similar,' (see *sama*, *cf. sam-artha*); in the Veda it may be used as a separable preposition with *inst.* (e.g. *asri-jaud madhunā sam madhūni*, *Rig-veda X. 54. 6*); [cf. according to some, *Gr. σύν*, *εἶν*; perhaps *Lat. cum*; Old Russ. *sen*; Slav. *sū*, *su*.]

**सम** 1. *sama*, *as*, *ā*, *am* (probably connected with 5. *sa* and 2. *sam*; declined like the pronominal *sa* except in meanings like 'even,' 'equal,' &c., e.g. *sama-smai*, to all, to every one, *Rig-veda VI. 51. 6*), even, level, flat, plain; same, equal, (*samaṁ kṛi*, to make equal, balance; to pay); like, similar, like to (with *inst.*, e.g. *mayā sama*, like to me); a match for, acting in the same way or with equal justice towards every one; indifferent, impartial, fair; free from emotion, unaffected by passion, unmoved; straight; upright, honest, just, temperate, good, virtuous; fit, convenient, suitable; not eminent, ordinary, common, low, mean, equally distant from extremes; all, every one (= *sarva* and so declined, see above); full, complete; whole, entire; (*as*), *m*. N. of certain zodiacal signs (especially Vṛiṣha, Karkāṭa, Kanyā, Vṛiścika, Makara, Mīna); a mode of measuring time in music (described as a simultaneous movement of the hands or feet of a singer with the time of the music); a kind of straight line placed over a numerical figure to mark the process of extracting the square root; (*ā*), *f*. a year; see p. 1067, col. 1; (*am*), *n*. anything even or level, a level plain; (in rhetoric) a particular figure, sameness of objects compared to one another; (in geometry) a mean proportional segment (described as a fourth proportional to the two perpendiculars and the link or segment, and used for solving certain problems in a trapezium); (*am*), *ind.* equally; similarly; like; *ceteris paribus*; on a level with, in the same way; conformably to; entirely; with, along with, together with (used as a preposition governing the *inst.*); sometimes used for the preposition *cum*, *cf. sama-śodita*, *sama-ranjita*, and *sama-gacchati* under *san-gam*); [cf. *Zend hama*: *Gr. ἄμα*, *δμο-σ*, *δμοι*, *δμο-θεν*, *δμο-σε*, *δμο-ιο-σ*, *δμοι-ο-σ*, *δμαλο-σ*, *μία*, *μὲν*: *Lat. sim-ia* (?), *simili-s*, *simul*, *simul-tas*, *simul-ā-re*, *semel*, *semper*, *singuli*: Old *Lat. simitū*: Goth. *sama*, *sama-frathjite*, *sam-ana*, *samath*, *sums*, *sum*: Old Germ. *sama*, *saman*, *z-samane* (= *Mod. Germ.*

*zusammen*), *samet*: Angl. Sax. *same* (*sam* in comp.), *some*, *samne*, *sum*: Slav. *samu*: Hib. *samhul*, 'like'; *samhladh*, 'resemblance'; *samhlain*, 'I compare, resemble'.] — *Sama-kanyā*, *f*. a suitable maiden, a girl fit to be married. — *Sama-karṇa*, *as*, *am*, *m*. *n*. an equi-diagonal tetragon. — *Sama-kāla*, *as*, *m*. the same time, the same moment; (*am*), *ind.* simultaneously. — *Sama-kola*, *as*, *m*. 'having an even breast,' a serpent, snake. — *Sama-koshtha-miti*, *is*, *f*. the measure of like compartments, area or superficial contents of any figure. — *Sama-kshetra*, *am*, *n*. (in astronomy) 'having an even or complete figure,' epithet of a particular division or arrangement of the Nakshatras. — *Sama-khāta*, *as*, *m*. (in geometry) an equal excavation or cavity, a cavity having the figure of a regular solid with equal sides, a parallelepipedon, cylinder. — *Sama-gandhaka*, *as*, *m*. any compounded perfume, incense, oil. — *Sama-gandhika*, *as*, *ā*, *am*, having equal or similar fragrance; (*am*), *n*. the fragrant root of the Uśira. — *Sama-čaturasra*, *as*, *ā*, *am*, equally quadrangular, square; (*as*, *am*), *m*. *n*. an equilateral tetragon. — *Sama-čaturbhūja*, *as*, *ā*, *am*, equally four-sided; (*as*, *am*), *m*. *n*. an equilateral tetragon or rhombus. — *Sama-čitta*, *as*, *ā*, *am*, even-minded, even-tempered, equanimous, equable; indifferent; having the thoughts directed to the same subject. — *Sama-čittatā*, *f*. or *sama-čitta-tva*, *am*, *n*. even-mindedness, equanimity, indifference. — *Sama-śodita*, *as*, *ā*, *am*, = *sam-śodita*, driven, impelled, shot off. — *Sama-śchedana*, *as*, *ā*, *am*, having like divisions or denominators. — *Sama-jātī*, *is*, *is*, *i*, equal in kind, homogeneous. — *Sama-jñā*, *f*. fame, reputation; [cf. *sam-ajya*.] — *Sama-lā*, *f*. or *sama-tva*, *am*, *n*. evenness, sameness, equality, similarity; identity; equanimity; fairness, impartiality, justness, upright-ness, perfectness, commonness. — *Sama-traya*, *am*, *n*. an equal triad, equal quantity of three ingredients, (according to *Sabda-k. haritaki-nāgara-guḍam*). — *Sama-tribhūja*, *as*, *ā*, *am*, having three sides equal; (*as*, *am*), *m*. *n*. a tetragon containing three sides equal; an equilateral triangle. — *Sama-trish*, *ī*, *t*, *ī*, equally bright or lovely. — *Sama-danta*, *as*, *ā* or *ī*, *am*, having even teeth. — *Sama-darsana*, *as*, *ā*, *am*, = *tulya-darsana*, regarding with equal or indifferent eyes. — *Sama-darsin*, *i*, *inī*, *i*, viewing or regarding equally, looking at both sides impartially, impartial. — *Sama-duḥkha*, *as*, *ā*, *am*, sympathising with, feeling for another's woe. — *Sama-duḥkha-sukha*, *as*, *ā*, *am*, having the same grief and joy, sympathising in sorrow and joy. — *Sama-dṛiś*, *k*, *k*, *ī*, looking on all alike, regarding all alike, impartial; equable. — *Sama-dṛiśhī*, *is*, *f*. the act of looking at equally or impartially; (*is*, *is*, *i*), looking on all equally, regarding all alike. — *Sama-dyuti*, *is*, *is*, *i*, equal in radiance. — *Sama-dvādasāstra*, *as*, *am*, *m*. *n*. an equilateral dodecagon or dodecahedron. — *Sama-dvi-dvibhūja*, *as*, *am*, *m*. *n*. a rhomboid consisting of two pairs of equal sides. — *Sama-dvibhūja*, *as*, *am*, *m*. *n*. a rhomboid having two sides equal. — *Sama-dhṛita*, *as*, *ā*, *am*, equal or equivalent to. — *Sama-pada*, *as*, *m*. 'holding the feet even,' a particular posture in sexual intercourse; (*am*), *n*. an attitude in shooting. — *Sama-pāda*, *am*, *n*. standing with feet even, a particular posture with archers. — *Sama-parbha*, *as*, *ā*, *am*, having equal splendor. — *Sama-buddhi*, *is*, *is*, *i*, looking on all things alike, calm, indifferent, philosophical, stoical; (*is*), *m*. N. of a Muni. — *Sama-bhāga*, *as*, *m*. an equal share. — *Sama-bhāva*, *as*, *i*, *am*, of like nature or property; (*as*), *m*. sameness, equality. — *Sama-bhūmi*, *is*, *f*. even or level ground. — *Sama-maṇḍala*, *am*, *n*. 'even-circle,' the prime vertical line (in astronomy). — *Sama-maya*, *as*, *i*, *am*, of like origin, proceeding from the same cause. — *Sama-mātra*, *as*, *i*, *am*, of the same size or measure. — *Sama-miti*, *is*, *f*. mean measure. — *Sama-ranhas*, *ās*, *ās*, *as*, having equal impetuosity or speed. — *Sama-rājū*, *us*, *f*. mean rope or line, mean soundings. — *Sama-ranjita*, *as*, *ā*, *am*, = *sam-ranjita*, tinged,

coloured, dyed. — *Sama-rabha*, as, m. 'equal-clasping,' a kind of coitus. — *Sama-rūpa*, as, ā, am, of the same form. — *Sama-rūpya*, as, ā, am, formerly in the possession of an honest man, (see *rūpya*.) — *Sama-rekha*, as, ā, am, straight-lined, straight. — *Sama-lamba*, as, ā, am, having equal perpendiculars; (as, am), m. n. a trapezoid. — *Sama-losha-kāṅkana*, as, ā, am, one to whom a clod and piece of gold are all the same. — *Sama-vayaska*, as, ā, am, of equal age. — *Sama-varga*, as, ā, am, of the same colour or caste, &c.; (as), m. community of caste, &c. — *Sama-varṭin*, ī, imī, ī, being equal, being of a fair or impartial disposition; (ṛ), m. Yama, the ruler of Tartarus. — *Sama-vibhāga*, as, m. a division of property amongst sons in equal shares. — *Sama-vīrya*, as, ā, am, equal in strength. — *Sama-vṛitta*, am, n. = *sama-maṅḍala* above. — *Sama-vṛitti*, is, f. even state or temper, equanimity; (is, īs, ī), of an equal or even temper, equitable, fair, moderate. — *Sama-veda*, as, m. mean depth. — *Sama-sodhana*, am, n. equal subtraction; subtraction of the same quantity on both sides of an equation. — *Sama-sankhyāta*, as, ā, am, equal in number. — *Sama-sandhi*, is, m. equal alliance, peace on equal terms. — *Sama-sandhita*, as, ā, am, allied on equal terms, bound or connected equally. — *Sama-supti*, is, f. universal sleep (i. e. the end of a Kalpa and destruction of the universe). — *Sama-sūtra-gu* or *samu-sūtra-stha*, as, ā, am, (in astronomy) situated on the same diameter. — *Sama-stha*, as, ā, am, being level or even, equal, level, uniform; like, similar. — *Sama-sthala*, am, ī, n. f. even or level ground; (ṛ), f. the Doab or country between the Ganges and Jumna rivers (= *antar-vedi*). — *Sama-sthali-kṛita*, as, ā, am, made into level ground, levelled, filled up (as a marsh or river). — *Sama-sparśa*, as, ā, am, having the same contact, equal in touch, having the same effect of contact, equally defiling. — *Sama-svara*, as, ā, am, having the same or a similar sound. — *Sama-māṅsa* ("ma-aṅ"), as, m. an equal portion or share; (as, ā, am), entitled to an equal portion or share. — *Sama-māṅsa-hārtin*, ī, imī, ī, taking an equal portion, sharing equally, a co-heir. — *Sama-māṅsika*, as, ā, am, or *sama-māṅsin* ("ma-aṅ"), ī, imī, ī, entitled to an equal share, a co-heir. — *Sama-ākāra* ("ma-āk"), as, ā, am, of like form, like in appearance, similar, like. — *Sama-ākshara-pada-krama* ("ma-āk"), as, ā, am, containing a succession of Padas or metrical feet of the same number of syllables. — I. *sama-ākāra* ("ma-āk"), as, m. (for 2. *sama-ākāra* see p. 1072, col. 2), equal or similar conduct; upright or virtuous conduct, proper practice; (as, ā, am), equal or similar in practice or in virtuous conduct. — *Sama-ārthin* ("ma-ar"), ī, imī, ī, seeking or desiring equality; seeking peace. — *Sama-karaṇa*, am, n. the act of making even or equal, equalising, levelling; assimilation, digestion; (in arithmetic) the reducing of fractions to a common denominator, equation. — *Sama-kri*, cl. 8. P. A. -*karoti*, -*kurute*, &c., to make even or equal, equalise. — *Sama-kṛita*, as, ā, am, equalised; levelled, equiposed, balanced; done in the same manner, imitated; summed up, added. — *Sama-kṛiyā*, f. the act of equalising; (in arithmetic) equation. — *Sama-bhā*, cl. I. P. -*bhāvati*, &c., to be or become equal, be equalised. — *Sama-bhūta*, as, ā, am, equalised, equiposed; identified. — *Sama-daka* ("ma-ud"), am, n. a mixture of half buttermilk and half water. — *Sama-pamā* ("ma-up"), f. (in rhetoric) comparison expressed by the adjective *sama* in composition with the substantive to which the object of the comparison is likened.

*Samayā*, ind. See under *sam-i*.

1. *samā*, f. (sometimes ās, pl.; for 2. *samā* see s. v.), a year; a day (according to some). — *Sama-saminā*, f. a cow bearing a calf every year. — *Sama-nīcāya*, as, ā, am, one who has a store (of provisions) sufficient for a year. — *Samaṅta* ("mā-an"), as, m. the end of a year.

1. *samīya*, Nom. A. *samīyate*, &c., to be treated equally or in the same manner (as with inst.).

2. *samīya*, as, ā, am, similar, like, of like origin.

1. *samīyamāna*, as, ā, am, being treated in the same manner as. (For 2. see under I. *sam-i*.)

सम 2. *sa-ma*, as, ā, am (i. e. *sa + mā*), 'together with Lakshmi', happy, prosperous.

समक्त samakta. See under *sam-aij*.

समक्र samakna. See under *sam-añc*.

समक्ष sam-aksha, as, ī, am, being before the eyes or in sight, visible, being in presence of; (am), ind. before the eyes, in sight of, visibly, in presence of. — *Samaksha-tā*, f. visibility. — *Samaksha-darsana*, am, n. the act of seeing with the eyes, ocular evidence.

समग्र sam-agra, as, ā, am, all, entire, whole, full, complete. — *Samagra-dhana*, as, ā, am, possessing the whole of one's property. — *Samagra-sampad*, l, t, t, having complete happiness, blessed with every happiness. — *Samagrendu* ("ra-in"), us, m. the full moon. — *Samagrendu-nibhānana* ("bha-ān"), as, ā, am, having a face like the full moon.

समङ्ग sam-anga, ās, m. pl., N. of a people.

समङ्गल sa-mangala, as, ā, am, endowed with happiness, auspicious.

समङ्गा sam-angā, f. Bengal madder (= *mañjishṭhā*); a sort of fern, *Lycopodium Imbricatum*; the sensitive plant (= *lajjalu*); other plants (= *varāha-krāntā*; = *bālā*).

समच्च sam-ac or sam-añc (see rts. *ac*, I. *añc*, cf. *sam-aij* below), cl. I. P. A. -*acati*, -*añcati*, -*te*, -*añcītum*, to bend together; to go together; Pass. -*acāyate*, to be combined or united.

*Sam-akna*, as, ā, am (fr. *sam-añc*), bent together; going or moving together or simultaneously, going, moving.

*Sam-acya*, ind. having bent together.

समज्ज sam-aj, cl. I. P. -*ajati*, -*ajitum*, to bring or collect together, (Sāy. = *sam-yojayati*); to bring into conflict; to meet (for battle; Sāy. = *sam-gacchate*, *Ṛig-veda* I. 100, 11); to subdue, overcome; to animate, incite, (Sāy. = *sam-prerayati*.)

*Samaja*, as, m. a multitude of beasts or animals; a number of foals; (am), n. a forest, wood.

*Sam-ajyā*, f. a meeting, assembly; fame, celebrity.

*Sam-āja*, as, m. a meeting [cf. *dyūtv-s*, *prekshā-s*], assembly, congregation, congress; a society, company, association, club; a convivial meeting, party; a collection, quantity, multitude, number (applied to any collection of articles except of beasts); an elephant. — *Samāja-sanniveśa*, as, m. a building or place suitable for an assembly, assembly-room, meeting-house.

*Samājika*, as, m. a member of an assembly or congregation; a spectator.

समञ्ज sam-aij, cl. 7. P. A. -*anakti*, -*ankte*, -*aijītum* or -*aijītum*, to smear over, anoint, besprinkle; to beautify, decorate, adorn (Ved.); to honour (Ved.); to join together (Sāy. = *ekī-kṛi*), connect, unite; to put together, compose; to utter forth, (Sāy. = *samyaj vyaktaṃ kri*); to consume, devour (Ved.).

*Sam-akta*, as, ā, am, joined together; put together, composed, combined, (also referable to *sam-ac* above.)

*Sam-aijasa*, as, ā, am, proper, right, fit; correct, accurate, true, consistent; virtuous, just, good; sound, healthy; exercised, practised, experienced; (am), n. propriety, fitness, truth, accuracy, consistency, correct evidence. R. P. 3. 99. 5.

समरुट samarūṭha, as, m. a kind of pot-herb (described as a sort of cucumber, = *ganḍira*).

समत् sam-at, cl. I. P. -*atati*, -*atitum*, to resort to, approach, visit.

समतिक्रम sam-ati-kram, cl. I. P. A. -*krāmāti*, -*kramate*, -*kramītum*, to go or pass by entirely, go completely beyond, go or pass completely through, cross over, step over, step out of; to transgress, neglect, disregard, lose; to surpass, excel, exceed; to pass by, elapse (as time); to let pass by.

*Sam-atikrama*, as, m. going entirely over or beyond; deviating from, transgressing, omission.

*Sam-atikramya*, ind. having entirely gone by, having wholly passed over, (*dvau māsau samatī-kramya*, having allowed two months to elapse, after two months); having neglected or omitted.

*Sam-atikrānta*, as, ā, am, gone entirely over or beyond; transgressed; surpassed, exceeded; passed by, elapsed.

समतिया sam-ati-yā, cl. 2. P. -*yāti*, -*yātum*, to go completely beyond, pass by or away, elapse.

समतिरिक्त sam-atirikta, as, ā, am (fr. rt. *ric* with *ati* and *sam*), excessively redundant or abundant, exceeding, excessive, much.

समतिवह sam-ati-vah, Caus. -*vāhayati*, &c., to cause to be spent, to pass, spend.

समतिवृत्त sam-ati-vṛit, cl. I. A. -*vartate*, &c. (see rt. I. *vṛit*), to pass by; to escape from, avoid.

समती sam-atī (-*ati-ī*), cl. 2. P. -*atyeti*, &c., to go or pass by entirely, pass completely beyond; to go through, cross over; to go by, avoid; to surpass, excel.

*Sam-atīta*, as, ā, am, gone or passed by.

*Sam-atītya*, ind. having completely gone or passed by, having passed through; having avoided.

समत्सर sa-matsara, as, ā, am, having envy or jealousy, envious, jealous.

समद् 1. *sam-ad*, cl. 2. P. -*atti*, -*attum*, to eat completely up, entirely devour.

समद् 2. *samad*, t, f. (in the Pada *sa-mad*; according to Yāska either fr. 1. *sam-ad* above or *sam-mad*), Ved. a battle, contest, fight, (in Naigh. II. 17. *samat-s* is enumerated among the *sam-grāma-nāmāni*.)

समद् sa-mada, as, ā, am, intoxicated; exhilarated, delighted; furious, mad with rut.

समधिक sam-adhika, as, ā, am, exceedingly abundant, very abundant, exceeding, excessive, plentiful; (am), ind. exceedingly, excessively. — *Sam-adhika-tara*, as, ā, am, more abundant, exceeding, excessive.

समधिकृत sam-adhi-kṛit, cl. 6. P. -*kṛintati*, -*kṛintum*, to cut up in addition, cut up completely.

*Sam-adhikṛitya*, ind. having completely cut up, having cut in pieces, having cut off.

समधिगम sam-adhi-gam, cl. I. P. -*gacchati*, -*gantum*, to go towards together, go well up to, come quite near, approach; to come into possession of, acquire, obtain; to go completely over, surpass; to go over, study, read.

*Sam-adhigata*, as, ā, am, gone quite near to, approached.

*Sam-adhigamana*, am, n. the act of going quite near to; surpassing, overcoming.

*Sam-adhigamya*, ind. having completely attained to; having obtained.

समधिहृत् sam-adhi-hṛh, cl. I. P. -*rohāti*, &c., to rise up, mount, ascend; to rise up to, be convinced of.

समधिष्ठा sam-adhi-ṣṭhā, cl. I. P. A. -*ṣṭhayati*, -*ṣṭhayitum*, to proceed or advance towards, approach, go up to; to attack.

*Sam-adhiṣṭitya*, ind. having proceeded or advanced towards; having approached.

समधिष्ठा sam-adhi-shṭhā (-*sthā*), cl. I. P. A. -*tiṣṭhati*, -*te*, -*shṭhātum*, to stand over, preside

over, superintend, administer, protect; to mount upon, ascend.

**Sam-adhishthāya**, ind. having presided over; having mounted upon.

**समधी sam-adhī (-adhi-i)**, cl. 2. A. -*adhīte*, to go over, read through, study thoroughly, peruse, investigate.

**Sam-adhita**, as, ā, am, gone over, read through, studied.

**समधासम् sam-adhy-ās (-adhi-ās)**, cl. 2. A. -*āste*, -*āsītum*, to sit on together, occupy (a seat) along with; to dwell in, inhabit: Desid. -*āsishate*, to wish to occupy.

**समध्वम् sam-adhva**, as, ā, am, being on the same road, travelling in company.

**समन् sam-an**, cl. 2. P. -*aniti*, -*anitum*, Ved. to breathe again, come to life.

1. **sam-āna** (for 2. *samāna* see s. v.), one of the five vital airs (that which circulates about the navel and is considered essential to digestion).

**समन samana**, am, n. (fr. rt. 1. *sam* or connected with 2. *sam*), Ved. a battle, fighting, (in Naigh. II. 17. enumerated among the *samgrāmanāmāni*, cf. *sam-ara*), rivalry; coming or going together, meeting, union, collection; a marriage, marriage ceremony; a sacrifice, (Sāy. = *yajña*); (as), m. zeal; a diligent man (Ved.).

**Samanā**, ind., Ved. in battle, (Sāy. = *samane*); (according to others *samanā* is an old inst. = *samānāyā* fr. 2. *samāna*, see Nirukta X. 5. and Sāy. on Rīg-veda VIII. 41, 2.)

**Samanya**, as, ā, am, Ved. warlike, martial, military.

**समनन्तरम् sam-anantaram**, ind. immediately after.

**समनस् sa-manas**, ās, ās, as, of the same mind, unanimous.

**समनीक sam-anīka**, am, n., Ved. war, battle.

**समनुकम्पम् sam-anu-kamp**, cl. 1. A. -*kampate*, -*kampitum*, to sympathise with, have pity on, pity.

**Sam-anukampya**, ind. having sympathised with, having pitied.

**समनुक्लृप् sam-anu-klṛip**, Caus. -*kalpayati*, -*yitum*, to make any one (acc.) attain any state or condition (loc.), convert into, cause to become.

**समनुक्रमम् sam-anu-kram**, cl. 1. P. A. -*krāmati*, -*kramate*, -*kramitum*, to go or pass through completely, to go through.

**Sam-anukramya**, ind. having passed or gone through.

**समनुगम् sam-anu-gam**, cl. 1. P. -*gacchati*, -*gantum*, to go after, follow, pursue; to penetrate, pervade.

**Sam-anugata**, as, ā, am, followed, pursued; penetrated, pervaded.

**समनुगा sam-anu-gā**, cl. 3. P. -*jigāti*, -*gātum*, to go after together; to go well after, follow quite closely, follow.

**समनुग्रहम् sam-anu-grah**, cl. 9. P. A. -*grīhṇāti*, -*grīhṇite*, -*grāhitum*, to collect or gather together, arrange or put in order.

**Sam-anugrāhya**, ind. having arranged in order.

**समनुचिन्तम् sam-anu-čint**, cl. 10. P. -*čintayati*, -*yitum*, to reflect deeply about, meditate on, think upon, remember.

**समनुजन् sam-anu-jañ**, cl. 4. A. -*jāyate*, -*janitum*, to be born similar to or resembling (with acc.).

**समनुज्ञा sam-anu-jñā**, cl. 9. P. A. -*jñāti*, -*jñāte*, -*jñātum*, to permit or allow or consent to fully, wholly acquiesce in; to approve, admit, grant,

authorize, empower; to pardon, forgive, excuse; to grant leave of absence, allow to go away, dismiss; to favour: Caus. -*jñāpayati*, -*yitum*, to ask leave, beg permission; to ask for, request; to take leave of (with acc.), bid adieu; to greet, salute.

**Sam-anujiāta**, as, ā, am, entirely assented or agreed to, permitted, allowed; authorized; allowed to go away, dismissed; favoured.

**Sam-anujiāna**, am, n. entire assent, concurrence, permission; (as, ā, am), entirely acquiesced in, permitted, allowed.

**Sam-anujiāpya**, ind. having granted full permission, having fully allowed, having asked leave, having requested permission; having taken leave of; having saluted respectfully.

**Sam-anujiāya**, ind. having entirely approved or consented to; having acquiesced in.

**समनुत्पम् sam-anu-tap**, Pass. -*tapyate*, to suffer great subsequent pain, be very penitent, repent.

**समनुदिशम् sam-anu-diś**, cl. 6. P. -*diśati*, -*deshṭum*, to assign, apportion.

**समनुदृशम् sam-anu-dṛśi**, cl. 1. P. -*paśyati*, -*drashtum*, to look well after; to look on, regard as, consider, observe.

**समनुद्वम् sam-anu-dru**, cl. 1. P. -*dravati* (ep. also A. -*te*), -*drotum*, to run after together; to run well after, follow, pursue.

**समनुधावम् sam-anu-dhāv**, cl. 1. P. A. -*dhāvati*, -*te*, -*dhāvītum*, to run after together; to run well after, pursue.

**समनुधैम् sam-anu-dhyai**, cl. 1. P. -*dhyāyati*, -*dhyātum*, to reflect upon, think of.

**समनुपद्म् sam-anu-pad**, cl. 4. A. -*padyate*, -*pattum*, to enter into, enter upon, attain to.

**समनुप्रश्म् sam-anu-prāśh**, cl. 6. P. -*prīcchati*, -*prāśhṭum*, to ask about, ask after, inquire about.

**समनुप्राप्त् sam-anu-prāp** (-*pra-āp*), cl. 5. P. -*prāpātī*, -*prāpṭum*, to attain, reach, arrive at; to obtain.

**Sam-anuprāpta**, as, ā, am, arrived at, reached, attained; obtained, assumed; entirely covered or overspread.

**Sam-anuprāpya**, ind. having reached or arrived at.

**समनुभूम् sam-anu-bhū**, cl. 1. P. -*bhavati*, &c., to enjoy together, feel, perceive.

**समनुमन्त् sam-anu-man**, cl. 4. A. -*manyate*, &c., to assent, allow, consent; to recognise as.

**Sam-anumata**, as, ā, am, assented to, agreed upon; (am), n. consent.

**समनुयाम् sam-anu-yā**, cl. 2. P. -*yāti*, -*yātum*, to go after, follow.

**Sam-anuyāta**, as, ā, am, gone after, followed.

**समनुयुज्जम् sam-anu-yuj**, cl. 7. P. A. -*yunakti*, -*yunkte*, -*yoktum*, to inquire after, ask about; to appoint, order, enjoin.

**Sam-anuyujya**, ind. inquiring about.

**समनुवर्णम् sam-anu-varṇ**, cl. 10. P. -*varṇayati*, -*yitum*, to depict, describe.

**Sam-anuvārṇita**, as, ā, am, described, delineated.

**समनुवस्त् sam-anu-vas** (see rt. 6. *vas*), cl. 1. P. -*vasati*, -*vastum*, to abide by, follow, conform to.

**समनुविद्म् sam-anu-vid**, Caus. -*vedayati*, -*te*, &c., to cause to know or remember, remind.

**समनुवृत्त् sam-anu-vṛt**, cl. 1. A. -*varṭate*, &c., to follow after, pursue; to obey; to ensue: Caus. -*varṭayati*, -*yitum*, to cause to take place or happen.

**समनुवृज्जम् sam-anu-vraj**, cl. 1. P. -*vrajati*, -*vrajitum*, to go after, follow, pursue.

**समनुव्रत्तम् sam-anuvrata**, as, ā, am, entirely devoted to, ardently attached to.

**समनुशास्त् sam-anu-śās**, cl. 2. P. -*śāsti*, -*śāsitum*, to rule or regulate well, govern, direct.

**समन्त् sam-anta**, as, ā, am, being on every side or part, universal, complete, whole, entire, all; (as), m. limit, boundary, term, end; (am), ind. to the very end, on all sides, wholly, altogether; (āt), ind. from every side, on every side, from every part, all round, completely. — **Samanta-tas**, ind. all round, on every side, altogether, wholly. — **Samanta-dugdhā**, f. the milk hedge-plant (= *snuhi*). — **Samanta-parīcāka**, am, n. the district Kuru-kshetra, q. v. (said to have been once bordered by five lakes filled by Paraśu-rāma with the blood of the slaughtered Kshatriyas). — **Samanta-bhadra**, as, m. 'wholly auspicious,' a Buddha or Jina. — **Samanta-bhuj**, k, m. 'alldevouring,' epithet of Agni or fire.

**समन्त्रकम् sa-mantraka**, as, ā, am, possessing charms or spells.

**समन्त्रिकम् sa-mantrika**, as, ā, am (fr. *mantrin* with 5. *sa*, q. v.), together with or accompanied by counsellors (said of a king).

**Samantri-tva**, am, n. counsel on the same side, assent.

**समन्धकारम् sam-andhakāra**, as, am, m. n. great or universal darkness; [cf. *san-tamas*.]

**Samandhakārī-kṛita**, as, ā, am, made dark on all sides, (Kirāt. XIV. 39.)

**समन्मथम् sa-manmatha**, as, ā, am, having love, filled with love.

**समन्य samanya**. See col. 1.

**समन्यु sa-manyu**, us, us, u, having the same splendor (Ved.); feeling the same energy or anger, (Sāy. = *samāna-vayaska* or *samāna-krodha*, Rīg-veda II. 34, 3); feeling anger or resentment, angry, fierce, enraged; filled with sorrow, sorrowful; (us), m. epithet of Śiva.

**समन्वागम् sam-anv-ā-gam** (-*anu-ā*), cl. 1. P. -*gacchati*, -*gantum*, to go together after, follow. **Sam-anvāgata**, as, ā, am, attended by, accompanied by, furnished with.

**समन्वारम् sam-anv-ā-rabh**, cl. 1. A. -*rabhate*, &c., to take hold of or clasp together. **Sam-anvārābha**, as, ā, am, taken hold of together, grasping together.

**समन्वारुहम् sam-anv-ā-ruh** (-*anu-ā*), cl. 1. P. -*rohati*, -*roḥtum*, to ascend after (as a wife ascends the funeral pile after her husband).

**समन्वि sam-anv-i** (-*anu-i*), cl. 2. P. -*eti*, -*etum*, to go together after, follow; to infer or ensue as a consequence.

**Sam-anvaya**, as, m. regular succession or order, connected sequence or consequence, conjunction, mutual connection; [cf. *anv-aya*.]

**Sam-anvita**, as, ā, am, connected or associated with; completely possessed of, fully endowed with, possessing, full of, affected by; [cf. *anv-ita*.]

**समन्विष्त् sam-anv-ish** (-*anu-ish*), cl. 6. P. -*icchati*, &c., to search through, seek about everywhere.

**Sam-anvishya**, ind. having searched through, &c.

**समन्वीक्ष्णम् sam-anv-iksh** (-*anu-iksh*), cl. 1. A. -*ikshate*, -*ikshṭum*, to look towards, look or gaze after; to keep looking at, keep in view.

**Sam-anvikshya**, ind. having looked towards or kept in view.

**समपथ्यैम् sam-apa-dhyai**, cl. 1. P. -*dhyāyati*, -*dhyātum*, to think ill or badly of, meditate evil or injury against, injure.

**समपवृज्जम् sam-apa-vṛj**, Caus. -*varjayati*, &c., to deliver over, present with.

*Sam-apavarjita*, as, ā, am, given up; delivered over, given, presented.

**समपवृत्** *sam-apa-vṛit*, Caus. -*vartayati*, -*yitum*, to cause to roll away, drive away.

**समपिथा** *sam-api-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to cover completely.

*Sam-apidhāya*, ind. having completely covered.

**समपिपह** *sam-api-ruh*, cl. 1. P. -*rohati*, &c., to grow together, grow over.

**समपोह** *sam-apoh* (-*apa-ūh*, see rt. 1. ūh), cl. 1. P. -*apohati*, -*apohitum*, to dispel completely, entirely exclude.

**समपिकृत** *sam-abhi-kṛit*, cl. 10. P. -*kīrtayati*, -*yitum*, to relate, tell, narrate.

*Sam-abhikīrtaya*, ind. having related, having narrated.

**समपिक्रम** *sam-abhi-kram*, cl. 1. P. A. -*krāmāti*, -*kramate*, -*kramitum*, to go near to, approach.

*Sam-abhikramya*, ind. having approached.

**समपिक्रुद्ध** *sam-abhikruddha*, as, ā, am, greatly enraged, angry.

**समपिगम** *sam-abhi-gam*, cl. 1. P. -*gacchati*, -*gantum*, to go towards together, go up to, approach.

*Sam-abhigacchat*, an, antī, at, going up to together, approaching.

**समपिगर्ज** *sam-abhi-garj*, cl. 1. P. -*garjati*, -*garjatum*, to shout or cry at defiantly, roar at, challenge with a shout.

**समपिगुह** *sam-abhi-guh*, cl. 1. A. -*gūhate*, -*gūhītum*, -*gadhum*, to crouch down, cower.

**समपिच्छद्** *sam-abhi-ēchad* (-*ēchad*), cl. 10. P. -*ēchādāyati*, -*yitum*, to cover all over, completely envelop.

*Sam-abhiēchanna*, as, ā, am, completely covered over.

**समपिजन्** *sam-abhi-jan*, cl. 4. A. -*jāyate*, -*janitum*, to be produced or spring up together, spring up, arise.

**समपिज्ञा** *sam-abhi-jñā*, cl. 9. P. A. -*jñānāti*, -*jñānīte*, -*jñāntum*, to recognise fully, entirely acknowledge or perceive.

*Sam-abhijñāya*, ind. having fully recognised or acknowledged.

**समपितर्ज** *sam-abhi-tarj*, cl. 1. 10. P. -*tarjati*, -*tarjayati*, &c., to threaten or menace greatly, abuse, blame, scold.

**समपित्यज** *sam-abhi-tyoj*, cl. 1. P. -*tyajati*, -*tyaktum*, to give up entirely, abandon or renounce completely, wholly resign.

*Sam-abhityakta*, as, ā, am, wholly given up, completely abandoned, renounced; risked. = *Sam-abhityakta-jivita*, as, ā, am, one who has quite renounced his life.

**समपिद्रु** *sam-abhi-dru*, cl. 1. P. (ep. also A.) -*dravati* (-*te*), -*drotum*, to run or hasten together towards, to run hastily up to or towards (with acc.), rush full upon, assail, attack; to infest.

*Sam-abhidruta*, as, ā, am, rushed upon, attacked, resorted to, infested; (am), ind. hurriedly, quickly.

*Sam-abhidrutya*, ind. having hastened towards, having rushed full upon, having assailed.

**समपिधा** *sam-abhi-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to speak to (with acc.), to address; to direct all one's thoughts to; to proclaim, announce, (Kīrāt. VII. 1.)

*Sam-abhidhāta*, as, ā, am, addressed; spoken to.

**समपिधाव** *sam-abhi-dhāv*, cl. 1. P. A. -*dhāvati*, -*te*, -*dhāvītum*, to run hastily up to or towards, rush full upon; assail; to fly towards, dart at.

**समपिधै** *sam-abhi-dhyai*, cl. 1. P. -*dhyā-*

*yati*, -*dhyātum*, to reflect deeply on, meditate on; to direct all the thoughts upon, long for.

**समपिनन्द** *sam-abhi-nand*, cl. 1. P. -*nandati*, -*nandītum*, to rejoice together with, congratulate; to greet, salute.

*Sam-abhinandita*, as, ā, am, rejoiced with, congratulated.

**समपिपत्** *sam-abhi-pat*, cl. 1. P. -*patati*, -*patitum*, to fall full upon, assail, attack (with acc.).

**समपिपद्** *sam-abhi-pad*, cl. 4. A. -*padyate*, -*pattum*, to come to, arrive at, attain; to come on; to reply to, answer.

**समपिपृ** *sam-abhi-pṛi*, Caus. -*pūrayati*, -*yitum*, to fill up, fill.

**समपिप्रेक्ष** *sam-abhi-preksh* (-*pra-iksh*), cl. 1. A. -*prekshate*, -*prekshitum*, to look at, perceive, view.

**समपिप्लु** *sam-abhi-plu*, cl. 1. A. -*plovate*, -*plotum*, to inundate, flood over; to overwhelm, cover.

*Sam-abhipluta*, as, ā, am, inundated, flooded, overwhelmed; eclipsed (as the moon).

**समपिभाष** *sam-abhi-bhāsh*, cl. 1. A. -*bhāshate*, -*bhāshitum*, to speak with, converse with; to speak to, address.

**समपिया** *sam-abhi-yā*, cl. 2. P. -*yāti*, -*yātum*, to approach together (with acc.); to go towards or near, advance.

**समपियाच्** *sam-abhi-yāc*, cl. 1. P. A. -*yācāti*, -*te*, &c., to ask earnestly, implore.

**समपिरुह** *sam-abhi-ruh*, cl. 1. P. -*rohati*, &c., to grow up together, ascend: Caus. -*rohayati*, &c., to cause to grow up, cause to ascend, place or impose on (as a burden &c.): Pass. of Caus. -*ropayate*, to be placed or imposed on.

**समपिलष** *sam-abhi-lash*, cl. 1. P. A. -*lāshati*, -*te*, &c., to long for, be eager for.

*Sam-abhilāshat*, an, antī, at, longing for.

**समपिवद्** *sam-abhi-vad*, Caus. -*vādayati*, -*yitum*, to address or salute respectfully.

*Sam-abhivādya*, ind. having saluted reverentially.

**समपिवध्** *sam-abhi-vadh* (defective, see rt. *vadh*), to strike at.

**समपिवाञ्छ** *sam-abhi-vāñch*, cl. 1. P. -*vāñchati*, &c., to long for, be eager for.

**समपिवीक्ष** *sam-abhi-viksh* (-*vi-iksh*), cl. 1. A. -*vikshate*, -*vikshitum*, to perceive, become aware of.

**समपिवृत्** *sam-abhi-vṛit*, cl. 1. A. -*vartate*, -*vartitum*, to go towards, approach, advance towards, come on; to attack, assail; to tum back, return, recur; to remain, continue; to pass by, pass away, pass over; to depart.

**समपिवृध्** *sam-abhi-vṛidh*, cl. 1. A. -*vardhate*, &c., to grow up, increase: Caus. -*vardhayati*, -*yitum*, to make larger, enlarge, increase, augment.

**समपिवृष** *sam-abhi-vṛish*, cl. 1. P. -*varshati*, &c., to rain down upon.

**समपिव्याह** *sam-abhi-vyā-hri*, cl. 1. P. A. -*harati*, -*te*, -*hartum*, to mention together; to bring together, associate together.

*Sam-abhivyāhāra*, as, m. (in rhetoric) mentioning together; proximity to or association with a word whose meaning is well understood (= *prasīd-dhārthakasya śabdasya sannidhī*); bringing together, association, company.

*Sam-abhivyāhārin*, ī, īnī, ī, mentioning together; accompanying.

*Sam-abhivyāhṛita*, as, ā, am, mentioned or

spoken of together; associated (= *sahita*), accompanied by.

**समपिश्रु** *sam-abhi-shṛu* (-*abhi-stu*), cl. 2. P. A. -*shṛauti*, -*shṛute*, &c., to praise, extol.

*Sam-abhishṛutya*, ind. having praised, &c.

**समपिसंवृ** *sam-abhi-sam-vṛi*. See rt. *vṛi*. *Sam-abhisamvṛita*, as, ā, am, entirely surrounded, encompassed.

**समपिसन्धा** *sam-abhi-san-dhā* (-*sam-dhā*), cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to place or put into; to aim at, strive after, determine on.

*Sam-abhisandhāya*, ind. having aimed at or resolved on.

**समपिसृ** *sam-abhi-sri*, cl. 1. P. -*sarati*, &c., to go towards, approach.

*Sam-abhisarāya*, am, n. the act of going towards or against, approaching, seeking, wishing or endeavouring to gain.

*Sam-abhisrītya*, ind. having gone towards, having advanced, having attacked.

**समपिहृ** *sam-abhi-hri*, cl. 1. P. A. -*harati*, -*te*, &c., to seize upon or take together; to seize, take, take out.

*Sam-abhihāra*, am, n. the act of seizing upon, taking, &c.

*Sam-abhihāra*, as, m. seizing or taking together; repetition, reiteration, (*hriyā-samabhihāreṇa*, by a repetition of acts, by repeated acts); excess, surplus.

*Sam-abhihṛītya*, ind. having taken out, having picked out or selected.

**समपि** *sam-abhi* (-*abhi-ī*), cl. 2. P. -*abhyeti*, &c., to go towards, come near, approach; to follow, attend, wait upon.

**समप्यतिक्रम** *sam-abhy-ati-kram*, cl. 1. P. -*krāmāti*, -*kramitum*, to come upon.

**समप्यर्च** *sam-abhy-arē* (-*abhi-*), cl. 1. P. -*arēati*, &c., to pay great honour to, worship, greet, salute.

*Sam-abhyarāna*, am, n. the act of paying great honour to, worshipping, reverencing.

*Sam-abhyarāta*, as, ā, am, greatly honoured, worshipped, saluted.

*Sam-abhyarāya*, ind. having paid honour to, &c.

**समप्यर्थ** *sam-abhy-arth*, cl. 10. A. -*arthayate*, &c., to petition, solicit, request.

*Sam-abhyarthayitṛi*, tā, trī, tri, a petitioner; seeking, petitioning.

**समप्यवे** *sam-abhy-ave* (-*abhi-ava-ī*), cl. 2. P. -*avañi*, &c., to go together, meet, assemble; to come to an agreement with (with inst.).

**समप्यगम्** *sam-abhy-ā-gam* (-*abhi-ā-*), cl. 1. P. -*gacchati*, -*gantum*, to come to, approach, arrive; to return.

*Sam-abhyāgata*, as, ā, am, come to, approached; come back, returned.

**समप्यगा** *sam-abhy-ā-gā* (-*abhi-ā-*), cl. 3. P. -*jigāti*, -*gātum*, to come to, come near, approach; to come upon, assail, attack.

**समप्यदा** *sam-abhy-ā-dā*, cl. 3. A. -*datte*, -*dātum*, to comprehend, perceive.

*Sam-abhyādālāna*, as, ā, am, comprehending, perceiving.

**समप्यानी** *sam-abhy-ā-nī*, cl. 1. P. A. -*na-yati*, -*te*, -*netum*, to lead near to or towards; to introduce.

**समप्यहार** *sam-abhyāhāra*, as, m. bringing together, association, accompaniment.

**समप्युन्नम** *sam-abhy-un-nam* (-*abhi-ud-*), cl. 1. P. -*namati*, -*nantum*, to ascend, rise up.

*Sam-abhyunnata*, as, ā, am, ascended, risen, rising up.

**समभ्युपगमन** *sam-abhyupagamana*, *am*, n. the act of approaching or going near; following.

**समभ्युपे** *sam-abhyupe* (-*upa-i*), cl. 2. P. -*upaīti*, &c., to go very near, approach.

*Sam-abhyupeya*, *as*, *ā*, *am*, to be gone to or approached; to be followed; (*am*), n. the being followed by.

**समभ्ये** *sam-abhye* (-*abhi-ā-i*), cl. 2. P. -*abhyāti*, &c., to come up to, approach, go near to (with acc.).

*Sam-abhyetya*, ind. having come up, having approached.

**समम्** 1. *samam*, ind. with, together with. (See under *sama*.)

**समम्** 2. *sam-am*, cl. 1. A. -*amate*, &c., Ved. to go earnestly towards, solicit eagerly; to go together, ally or connect one's self; to fix or settle firmly.

*Sam-amamāna*, *as*, *ā*, *am*, connecting or allying one's self.

**समय** *sam-aya*, *sam-āya*, &c. See under I. *sam-i*, p. 1076.

**समर** *sam-ara*, *sam-arāṇa*, &c. See under *sam-ri*.

**समर्च** *sam-arc* [cf. *sam-riṣ*], cl. 1. P. or Caus. -*arcāti*, &c., or -*arcāyati*, &c., to honour, worship, adore; to adorn, decorate (Ved.).

*Sam-arcāna*, *am*, n. the act of honouring, worshipping, adoration.

*Sam-arcita*, *as*, *ā*, *am*, honoured, worshipped, adored.

**समर्ण** *sam-arṇa*. See *sam-ard*.

**समर्थ** *sam-arth* (in some senses to be regarded as a Nom. fr. *sam-ārtha* below), cl. 10. P. A. -*arthayati*, -*te* (more usually A.), -*yitum*, to make fit or ready, prepare; to make capable, maintain, enforce, exert (e.g. *yatnam samarthaya*, make great exertions, exert effort); to establish, support, provide, bestow (Ved., Sāy. *samarthayava* = *sangamaya* = *dehi*); to judge of the fitness or propriety of anything, deliberate upon, take into consideration, reflect or think upon, decide on, determine, resolve; to judge, consider, regard, think, imagine, suppose, hold; to suppose, imply, suggest (a possibility &c.); to approve; to expect.

*Sam-ārtha*, *as*, *ā*, *am*, having a similar or suitable aim or object, having proper aim or force, very forcible or adequate, well adapted (to any purpose), well suited, fit, suitable, proper, regular; capable, competent, adequate; very strong or powerful, able; having the same sense or meaning, having one sense (= *tulyārtha*, *ekārtha*); having the same construction, being in apposition (said of words); having meaning or significance, full of meaning, coherent, significant, intelligible; made fit or proper, prepared, allowed; (*as*), m. a word which has force or meaning, significant word; the construction or coherence of words together in a significant sentence. - *Samartha-tā*, f. or *samartha-tva*, *am*, n. forcibleness, adequacy, capability, ability, strength, force, power; sameness of meaning, oneness of meaning or sense, force or signification (of words), sense, meaning.

*Samarthaka*, *am*, n. aloe wood, Amryis Agallocha.

*Sam-arthava*, *am*, *ā*, n. f. the act of making capable, giving force or strength, establishing, maintaining, supporting, corroborating, corroboration; deliberation, determination, determining or deciding on the propriety of anything, judging, considering, supposing, imagining, inferring; adequacy, capability, energy, force, potency, efficacy, ability, perseverance; attempting difficulties or impossibilities; reconciling differences, reconciliation, allaying disputes; objecting, objection.

*Sam-arthaniya*, *as*, *ā*, *am*, to be maintained or established; to be determined or considered.

*Sam-arthayat*, *an*, *anti*, *at*, maintaining, regarding, considering, reflecting on.

*Sam-arthita*, *as*, *ā*, *am*, maintained, established; taken into consideration, considered, judged, regarded, held; resolved, determined.

*Samarthita-vat*, *ān*, *ati*, *at*, one who has judged or considered, &c.

*Sam-ārthya*, ind. having deliberated, having considered, having determined.

**समर्द्** *sam-ard*, Caus. P. -*ardayati*, -*yitum*, to pain greatly, distress, wound.

*Sam-arṇa*, *as*, *ā*, *am*, asked, solicited; pained, wounded, plagued.

**समर्थक** *sam-ardhaka*. See under *sam-riḥ*.

**समर्पण** *sam-arpaṇa*. See under *sam-ri*.

**समर्य** *samarya*. See under *sam-ri*.

**समर्योद** *sa-maryāda*, *as*, *ā*, *am*, bounded, limited; near, proximate; keeping within bounds or in the right course, correct in conduct; respectful.

**समर्ह** *sam-arh*, Caus. -*arhayati*, -*yitum*, to show honour to, honour, pay respect to.

**समल** *sa-mala*, *as*, *ā*, *am*, having dirt, dirty, foul, filthy, muddy, impure; sinful; (*am*), n. excrement, feculent matter, ordure.

**समलङ्कृत** *sam-alankṛita*, *as*, *ā*, *am*, highly decorated, well adorned.

*Sam-alankṛitya*, ind. having completely adorned.

**समव** *sam-av*, cl. 1. P. -*avati*, -*avitum*, to satisfy, satiate; to protect, maintain, (Sāy. *sam-āvataṃ* = *samyag arakshatam*, Ṛig-veda I. 112, 18.)

**समवकार** *sam-avakāra*, *as*, m. (fr. rt. 1. *kṛi* with *ava* and *sam*), a species of Rūpaka or drama (described as a representation of mutual combats and heroic action in three acts).

**समवकृ** *sam-ava-kṛi*, cl. 6. P. -*kirati*, -*karitum*, -*karitum*, to scatter completely over, cover entirely, overwhelm with.

**समवक्षिप्** *sam-ava-kship*, cl. 6. P. A. -*kshipati*, -*te*, -*kshiptum*, to cast or thrust away, repel.

**समवगम्** *sam-ava-gam*, cl. 1. P. -*gacchati*, -*gantum*, to perceive or understand thoroughly, become thoroughly acquainted with.

**समवगृह्** *sam-ava-guh*, cl. 1. A. -*gūhate*, -*gūhitum*, -*gūthum*, to crouch down, cower; (according to a Scholiast = *dēham san-kuṣ*.)

**समवच्छद्** *sam-ava-ēchad* (-*chad*), cl. 10. P. -*ēchādāyati*, -*yitum*, to cover completely over, conceal, obscure; Pass. -*ēchādyaṭe*, to be covered over.

*Sam-avacchanna*, *as*, *ā*, *am*, covered all over.

*Sam-avacchādya*, ind. having covered completely over.

**समवतृ** *sam-ava-tṛi*, cl. 1. P. -*tarati*, &c., to descend; Caus. -*tārayati*, -*yitum*, to cause to descend.

*Sam-avatāra*, *as*, m. descent; a descent into a river or sacred bathing-place, a Tirtha or place of pilgrimage, (Kīrāt. V. 7.)

**समवदा** *sam-ava-dā* or *sam-ava-dō* (see rts. 3. *dā*, *dō*), cl. 2. P. -*dāti*, -*dātum*, to cut up in pieces, divide, distribute; to gather together, collect the pieces, to put together piece by piece.

*Sam-avatta*, *as*, *ā*, *am*, cut up, divided into pieces.

*Sam-avadāya*, ind. having cut up or distributed.

**समवदिश** *sam-ava-diś*, cl. 6. P. -*diśati*, -*deśitum*, to point or refer to, to explain with reference to (anything).

**समवद्रु** *sam-ava-dru*, cl. 1. P. A. -*dravati*, -*te*, -*drotum*, to run away together.

**समवधान** *sam-avadhāna*, *am*, n. great attention; preparation.

**समवनत** *sam-avanata*, *as*, *ā*, *am* (fr. rt. *nam* with *ava* and *sam*), completely bent down, bowed, bending down, stooping (to drink water &c.).

**समवनी** *sam-ava-nī*, cl. 1. P. A. -*nyati*, -*te*, -*netum*, to lead together, unite; to pour in together.

*Sam-avaniya*, ind. having poured together.

**समवप्लु** *sam-ava-plu*, cl. 1. A. -*plavate*, -*plotum*, to leap or jump down from.

*Sam-avapluta*, *as*, *ā*, *am*, leapt down, jumped off.

**समवबुध** *sam-ava-budh*, cl. 4. A. -*budhyate*, -*bodhitum*, to perceive clearly, understand fully, know.

**समवमृश** *sam-ava-mṛiś*, cl. 6. P. -*mṛiśati*, &c., to lay hold of.

**समवरुध** *sam-ava-rudh*, cl. 7. P. A. -*ruṇaddhi*, -*runddhe*, &c. (ep. also -*rundhati*, &c.), -*roddhum*, to shut up, enclose, confine: Pass. -*rudhyate*, to be enclosed or contained in; to be shut out of, be deprived of.

*Sam-avaruddha*, *as*, *ā*, *am*, shut up, enclosed; obtained.

**समवलम्ब** *sam-ava-lamb*, cl. 1. A. -*lambate*, &c., to lay hold of; to support.

*Sam-avalambya*, ind. having taken hold of, having supported.

**समवली** *sam-ava-lī*, cl. 4. A. -*līyate*, &c., to be dissolved.

**समवलोक** *sam-ava-lok*, cl. 10. P. -*lokiyati*, -*yitum*, to look at, observe; to look into, inspect; to look about; to behold, perceive.

*Sam-avalokayat*, *an*, *anti*, *at*, looking at, inspecting, &c.

**समववृत्** *sam-ava-vrit*, Caus. -*vartayati*, -*yitum*, to turn towards.

**समवशिप्** *sam-ava-śish*, Pass. of Caus. -*śeshyate*, to be left, to remain.

*Sam-avaśeshita*, *as*, *ā*, *am*, left, spared, remaining.

**समवश्यान** *sam-avaśyāna*, *as*, *ā*, *am* (fr. rt. *śya* with *ava* and *sam*), gone away, wasted, destroyed.

**समवसद्** *sam-ava-sad*, cl. 1. 6. P. -*sīdati*, -*sattum*, to sink down, pine or waste away, perish.

*Sam-avasanna*, *as*, *ā*, *am*, sunk down, depressed, dispirited, sorrowful.

**समवमृज्** *sam-ava-srij*, cl. 6. P. -*srijati*, -*sraštum*, to let go, cast or hurl down upon; to abandon.

*Sam-avasargya*, *as*, *ā*, *am*, to be let go, to be abandoned, &c.

**समवस्कन्द** *sam-ava-skand*, Caus. -*skandayati*, -*yitum*, to assail, attack.

**समवस्तम्भ** *sam-ava-stambh*, cl. 5. 9. P. -*stabhnoti*, -*stabhnāti*, -*stambhitum*, to support, confirm, encourage.

**समवस्था** 1. *sam-ava-sthā*, cl. 1. P. A. -*tishthati*, -*te*, -*sthātum*, to stand firmly, stand still, stand ready; Caus. -*sthāpayati*, -*yitum*, to cause to stand firm or still, stop; to establish, found.

2. *sam-avasthā*, f. firm or fixed state or condition; similar condition or state; state or condition (in general).

*Sam-avasthāpita*, *as*, *ā*, *am*, made to stand firmly, set up; fully established, founded.

*Sam-avasthita*, *as*, *ā*, *am*, standing or remaining firm, remaining fixed; staunch, steady; standing ready or prepared, ready; being in any place or position.

समवहित sam-avahita, as, ā, am (fr. rt. dhā with ava and sam), closely connected with.

समवाकार sam-avākāra, as, m. probably incorrect for sam-avakāra, q. v.

समवाप् sam-avāp (-ava-āp), cl. 5. P. A. -āpmoti, -āpnute, &c., to meet with, attain, reach, gain, obtain, incur.

Sam-avāpta, as, ā, am, obtained, attained. — Samavāpta-kāma, as, ā, am, one who has obtained his desires.

Sam-avāpti, īs, f. attainment, obtaining, getting. Sam-avāpya, ind. having attained, having gained.

समवारि sam-avārj (-ava-arj), cl. 1. P. -avārjati, &c., Ved. to leave together.

समवे sam-ave (-ava-i), cl. 2. P. -avaiti, -avaitum, to come together, meet together, blend or mix together, assemble together, be connected or united.

Sam-avāya, as, m. coming or meeting together, conjunction, close combination or union, mixing together, cohesion, connection; a collection, aggregate, meeting, concourse, congress, assemblage, multitude, quantity; complete or intimate union, constant and inseparable connection or cohesion, inseparable existence or inherence of one thing in another, intimate or material relation (e. g. the relation which exists between a whole and its parts; between cloth and the yarn composing it; between a genus or species and its individuals; between an action or quality and its subject; between particularity and the eternal substances of ether, time, space, soul, &c.; this is one of the seven categories or Padārthas of the Vaiśeṣika system or school of Nyāya philosophy founded by Kaṇāda). — Samavāya-tas, ind. in consequence of constant and intimate connection or relation. — Samavāya-sambandha, as, m. intimate and constant connection, inseparable relation (as described above), connection by inseparable inherence or cohesion.

Samavāyin, ī, inī, ī, closely and intimately connected or united, aggregated; multitudinous; (ī), n. intimate and inseparable cause (as clay of pottery, thread of cloth, &c.). — Samavāyi-kāraṇa, am, n. inseparable cause or connection, cause of constant inherence or cohesion, material cause, substantial cause, (in the Vedānta phil. upādāna-kāraṇa is more commonly used.) — Samavāyi-tva, am, n. intimate connection or relation.

Sam-aveta, as, ā, am, come together, met together, met, closely united, mixed, mingled, blended, collected, assembled, intimately connected with or related to, intimately united or inherent; contained or comprised or included in a larger number, contained or comprised in anything. — Samaveta-tva, am, n. the state of being intimately related or connected. — Samavetartha (°ta-ar°), as, ā, am, containing a meaning, significant, instructive.

Sam-avetya, ind. having come together, having assembled.

समवेक्ष sam-aveksh (-ava-iksh), cl. 1. A. -avekshate, &c., to look at, behold, observe, view, look about, look round; to perceive; to consider, regard, notice; to concern one's self about; to reflect or ponder on; to acknowledge; Caus. -avekshayati, -yitum, to cause to look at or consider.

Sam-avekshita, as, ā, am, observed, considered.

Sam-avekshya, ind. having viewed, having considered, &c.

समग्रा 1. sam-as (see rt. 1. aś), cl. 5. P. A. -asnoti, -asnote, &c., to pervade or penetrate thoroughly, extend through; to obtain, gain, attain; to meet.

Sam-asnūvāna, as, ā, am, completely pervading, extending throughout, spreading over; obtaining, experiencing.

Sam-ashī, īs, f. (in the Vedānta phil.) collective pervasion, a collective aggregate or one which is

viewed as consisting of one thing or as constituted of parts of which each is consubstantially the same with the whole, totality; [cf. vy-ashī.] — Sam-ashly-abhiprāya, as, m. the regarding a group of objects collectively.

समश्रा 2. sam-as, cl. 9. P. -asṇāti, -asītum, to eat together, consume; to taste, enjoy.

Sam-asāna, am, n. the act of eating together. Sam-asāniya, as, ā, am, to be eaten together.

समश्लिल sam-ashṭhila, as, m. (see ashṭhi), a kind of shrub (=kokūgra, āmra-gandhaka).

Sam-ashṭhila, f. a kind of pot-herb or cucumber (=ganḍira).

Sam-ashṭhīlā, f. = sam-ashṭhīlā above.

समस् 1. sam-as, cl. 2. P. -asti, to be, exist.

समस् 2. sam-as, cl. 4. P. -asyati, -asītum (Ved. Inf. sam-āsam), to throw or bring together, join together, combine, compound, mix, mingle, connect; Pass. -asyate, to be thrown together or combined, to be compounded; (in grammar) to be compounded, form a compound.

Sam-asana, am, n. the act of throwing together, aggregation, combination, conjunction, compounding, composition, formation of compound words; contracting, contraction.

Sam-asta, as, ā, am, thrown together, combined, connected, united, compounded, compound; inherent in or pervading the whole of anything; all, the whole, entire, complete [cf. vyat-s°]; contracted, abbreviated, condensed, concise, succinct, abridged. — Samasta-bala, am, n. a whole army, entire force. — Samasta-loka, as, m. the whole world.

1. sam-asya, as, ā, am, to be thrown or brought together, to be collected together, to be compounded or combined; to be made entire or complete; (ā), f. part of a stanza given to another person to be completed; the giving this to any one and requiring him (as a proof of his skill) to complete it. — Sam-asyā-pūraṇa, am, n. the filling up or completing a Samasyā, (see above.) — Samasyārthū (°ya-ar°), f. part of a stanza to be completed.

2. sam-asya, ind. having thrown or put together, having duly collected or arranged.

Sam-asyamāna, as, ā, am, being combined, being compounded, &c.

1. sam-āsa, as, m. (for 2. see under 2. sam-ās), throwing or bringing together, aggregation, collection, conjunction, combination, connection, union, compounding, composition; composition of words, a compound word (of which there are six kinds, according to native grammarians, viz. Dvandva, Bahuvrīhi, Karma-dhāraya, Tat-punsha, Dvigu, and Avyaya or Avyayi-bhava, an improper compound is called aśṭhāna-samāsa); euphonic combination (=sandhi); composition of differences, uniting enemies, reconciliation; an aggregate, collection, assemblage; a collection of parts, whole, totality, summary; contraction, abbreviation, condensation, abridgement; succinctness, conciseness; (ena), ind. summarily, with conciseness, succinctly. — Samāsatas, ind. in a summary manner, succinctly, concisely, briefly. — Samāsa-pāda, as, m., N. of a section of the Kātantra grammar on the subject of compound words; of a section on the same subject in the Sar-kshipta-sāra. — Samāsa-prōya, as, ā, am, consisting chiefly of compound words. — Samāsa-bahula, as, ā, am, abounding in compounds (as a poetical style). — Samāsa-bhāvanā, f. (in mathematics) composition effected by addition or by the sum of the products. — Samāsa-vaṭ, ān, atī, at, possessing compounds, compounded; contracted, abridged; (ān), m. the Toon tree (=tunna). — Samāsa-savijña, as, ā, am, called a compound. — Samā-sāraṇa (°sa-an°), am, n. a member or part of a compound word. — Samāsānta (°sa-an°), as, m. (in grammar) a Taddhita affix added at the end of a compound and belonging to the whole compound. — Samāsādhyaḥkāra (°sa-adh°), as, m. the act of

supplying an ellipsis in a compound, &c. — Samā-sārtha (°sa-ar°), as, m. the sense of a compound; (ā), f. part of a stanza proposed as a trial of skill to be completed (=samasyā). — Samāsokti (°sa-uk°), īs, f. a compound metaphor, protracted metaphor (in rhetoric).

Samāsita, as, ā, am, formed into a collection, assembled, aggregated.

समस्य sama-stha. See p. 1067, col. 1.

समह sam-ah, cl. 1. P. -ahati, to join or connect with, (but according to Śāy. on Rīg-veda VIII. 48, 5. sam-anāha = san-dadhate, as if fr. san-nah.)

समह sa-maha, as, ā, am, Ved. accompanied with honour, honoured by all; (as), m. epithet of Indra, (Śāy. = samāna-pūja, sarvaiḥ pūjya.)

समहीधर sa-mahādhara, as, ā, am, having mountains, mountainous.

समन्ता samahyā, f. (perhaps for sama-jñā, q. v.), fame, reputation; [cf. sam-ajyā.]

समा 2. samā (for 1. see p. 1067, col. 1), ind. (apparently an old inst. and connected with 2. sam, see samī; cf. amā, p. 74, sadā, p. 1049), with, together with.

समाकर्ण्य sam-ā-karṇaya, cl. 10. P. -karṇayati, -yitum, to give ear to, listen to, hear.

Sam-ākārṇya, ind. having listened to.

समाकाङ्क्ष sam-ā-kāṅksh, cl. 1. P. -kāṅkshati, &c., to long for, hope for, desire, wish for.

समाकुल sam-ākula, as, ā, am, crowded together, crowded, thronged, crammed, filled with; greatly agitated or confounded, bewildered, troubled, flurried, confused. — Samākula-tā, f. or samākula-tva, am, n. great agitation or confusion, great bewilderment or trouble of mind.

समाकृ sam-ā-kri, cl. 5. P. A. -kriṇoti, -kriṇute, -karoti, -kurute, -kartum, Ved. to bring together, unite; to collect together; to make ready, prepare.

Sam-ākurvāna, as, ā, am, bringing together, making ready.

Sam-ākṛita, as, ā, am, brought or collected together.

समाकृष sam-ā-kriṣh, cl. 1. P. -karshati, -karshatum, -krashṭum, to draw together; to draw towards, attract; to draw away or out, extract, take out; Caus. -karshayati, -yitum, to draw away, carry off.

Sam-ākārshin, ī, inī, ī, drawing together; attracting; spreading or extending far, diffusing fragrance; (ī), m. a scent spreading afar.

Sam-ākriṣhta, as, ā, am, drawn together; attracted; drawn out.

Sam-ākriṣhya, ind. having drawn towards or attracted; having drawn away.

समाकृष्य sam-ā-kriṣ, cl. 6. P. -kirati, -kari-tum, -karitum, to scatter over, pour over, strew over, cover or fill with anything.

Sam-ākriṣṭa, as, ā, am, strewn over, bestrewed, completely covered, overspread.

समाक्रन्द sam-ā-krand, cl. 1. P. A. -krandati, -te, &c., to cry out together, cry or lament piteously.

समाक्रम sam-ā-kram, cl. 1. P. A. -krāmati, -kramate, -kramitum, to tread upon, step upon; to press or bear down upon (with acc.); to overrun, attack, assail, invade, seize upon.

Sam-ākṛanta, as, ā, am, trod upon; pressed or borne down (by a burden &c.); attacked, assailed, seized upon, possessed; overcome; overrun, pervaded, overspread; surmounted.

समाक्रीड sam-ā-kriḍ, cl. 1. P. A. -kriḍati,

-te, -krīḍitum, to play or sport along with (another).

**समाक्रुञ्ज** sam-ā-kruś, cl. 1. P. -krośati, -krośitum, to join in reviling any one, call out abusively at, scold at.

**Sam-ākruśhā**, as, ā, am, reviled, abused.

**समाक्लिद्** sam-ā-klīd, cl. 4. P. -klīdyati, &c., to be well moistened.

**Sam-āklīna**, as, ā, am, well moistened, well wetted; suffused with tears, affected by pity or compassion.

**समाक्षिप्** sam-ā-kship, cl. 6. P. A. -kshipati, -te, -kshiptum, to throw together, heap or pile up; to thrust or throw away violently, hurl; to drive way, expel, to throw down; to tear off; to destroy; to insult, mock, ridicule.

**Sam-ākshipta**, as, ā, am, thrown or heaped together; thrown or cast off.

**Sam-ākshipya**, ind. having thrown or cast off; having torn off.

**समाख्या** 1. sam-ā-khyā, cl. 2. P. -khyāti, -khyātum, to reckon up, count up, calculate, enumerate; to sum up, add together; to relate fully, report, communicate, tell; to declare, proclaim.

2. sam-ākhyā, f. report, fame, reputation, celebrity; name, appellation.

**Sam-ākhyāta**, as, ā, am, reckoned up, enumerated, summed up; completely or fully related; declared, proclaimed; famed, celebrated, well known, public, notorious.

**Sam-ākhyāya**, ind. having related, having told, &c.

**समागम्** sam-ā-gam, cl. 1. P. -gacchati, -gantum, to come together (either in a friendly or hostile manner), meet, encounter; become united or allied with (with inst. or with inst. and saha); to enter into an alliance; to come together sexually, have intercourse with; to come together (as heavenly bodies in conjunction or occultation); to come to, come near, approach, arrive; to come back, return; to meet with, come upon, find: Caus. -gamayati, -yitum, to cause to come together, bring together, unite one thing or person (acc.) with another (inst. or loc.).

**Sam-āgata**, as, ā, am, come together, met, encountered, joined in close conflict, united, joined; met together, assembled; being in conjunction (as the heavenly bodies); come to, approached, arrived; (ā), f. a kind of riddle or enigma.

**Sam-āgati**, is, f. coming together; encountering, meeting; union, joining; approach, arrival, similar condition or progress.

**Sam-āgatyā**, ind. = sam-āgamya below.

**Sam-āgama**, as, m. coming together, encounter, meeting, union, junction, coalition, assembling; association, acquaintance, intercourse, society, company; an assembly; (in astronomy) conjunction, the occultation of a heavenly body by another; approach, arrival. = **Samāgama-kārin**, ī, īpi, i, causing union. = **Samāgama-prārthanā**, f. the desire of association. = **Samāgama-manoratha**, as, m. desire of union. = **Samāgamopāya** ("ma-up"), as, m. means of union.

**Sam-āgamana**, am, n. the act of coming together, approach.

**Sam-āgamya**, ind. having come together, having met, having joined in conflict, having gone to meet; having coalesced; having approached.

**समागत** sam-ā-gat, cl. 1. P. -galati, -gātum, to fall together, fall down.

**Sam-āgalita**, as, ā, am, fallen down, fallen.

**समाग्रह** sam-ā-grah, cl. 9. P. A. -grīhñati, -grīhñite (Ved. -grībhñati, &c.), -grahitum, to seize together or at once, lay hold of.

**समाघात** sam-āghāta. See sam-ā-han.

**समाघ्रा** sam-ā-ghrā, cl. 1. P. -jighrati, -ghrātum, to smell at, smell; to kiss.

**Sam-āghrāya**, ind. having smelt at; having kissed.

**समाचक्ष** sam-ā-čaksh, cl. 2. A. -čashṭe, &c. (see rt. čaksh), to relate fully, tell, report.

**समाचम्** sam-ā-čam, cl. 1. P. -čamati (but -čāmāti with ā, see ā-čam, cf. Pañ. VII. 3. 75), to sip water (as a religious act forming part of the ceremony of ablation).

**Sam-āčamya**, ind. having sipped water.

**समाचर्** sam-ā-čar, cl. 1. P. A. -čarati, -te, &c., to proceed; to practise, perform thoroughly, do, act, accomplish; to conduct one's self, behave; to remove.

**Sam-āčara**, as, ī, am, who or what proceeds or practises; practising, observing.

**Sam-āčaraṇa**, am, n. the act of proceeding, practising, performing, observing, behaving.

**Sam-āčarat**, an, anti, at, proceeding, practising, behaving, following.

**Sam-āčarita**, as, ā, am, practised, performed, done, committed.

2. sam-āčāra, as, m. (for 1. samāčāra see p. 1067, col. 1), proceeding, going; performance, practice, conduct, behaviour, usage, way; proper practice or behaviour; doings, news, report, information, intelligence, tradition.

**Sam-āčārya**, as, ā, am, performed, done, practised, committed.

**समाचि** sam-ā-či, cl. 5. P. A. -čīnōti, -čīnute, -čētum, to heap up together, accumulate; to load or cover with; to fill up (cavities in a road &c.).

**Sam-āčāyana**, am, n. the act of heaping up together, accumulation, aggregation.

**Sam-āčāyita**, as, ā, am, heaped together, covered with, overspread.

**समाचीर्ण** sam-ā-čīrṇa. See above.

**समाच्छद्** sam-ā-čchad, cl. 10. P. -čchādāyati, -yitum, to cover completely with, overspread, conceal, veil, cloud; to stupefy.

**Sam-āčchanna**, as, ā, am, completely covered with, concealed; involved in.

**Sam-āčchādya**, ind. having covered with, having overspread, having clouded, having stupefied.

**समाच्छिद्** sam-ā-čchid, cl. 7. P. A. -čchīnāti, -čchīntite, -čchettum, to cut off; to tear away, snatch away.

**Sam-āčchīdyā**, ind. having cut off; having snatched away.

**समाज** samāja, &c. See under sam-aj.

**समाजुष** sam-ā-jush, cl. 6. P. A. -jushati, -te (Prec. -jushyāt), &c., to have a liking for, be inclined towards, resolve upon (with dat.).

**समाजुषमाण** sam-ājushamaṇa. See sam-ā-hve.

**समाज्ञा** 1. sam-ā-jñā, cl. 9. P. A. -jñāti, -jñāite, -jñātum, to know or understand thoroughly, become acquainted with, learn, ascertain, perceive, observe; to acknowledge, recognise: Caus. -jñāpāyati, -te, -yitum, to order, command, direct.

**Sam-ājñāpta**, as, ā, am, ordered, commanded, directed.

2. sam-ājñā, f. reputation, fame.

**Sam-ājñāta**, as, ā, am, known, ascertained, acknowledged.

**Sam-ājñāya**, ind. having known, having learnt or ascertained.

**समातन्** sam-ā-tan, cl. 8. P. A. -tanōti, -tanute, -tanitum, to extend, spread; to effect, cause, produce, procure.

**Sam-ātata**, as, ā, am, extended, stretched, strong (as a bow); excessive, uninterupted.

**Sam-ātāvat**, an, āti, at, extending; producing, procuring.

**समातृचक्रवाल** sa-māṭṭri-čakravāla, as, ā, am, attended by the whole circle of divine Mātṛis.

**समादा** sam-ā-dā, cl. 3. P. A. -dadāti, -datte, -dātum, to give, bestow, present; to give back, restore; to take or receive fully or entirely; to take together, take away with, take away, take off; to take hold of, seize; to take up; to apprehend, perceive, comprehend; to take, receive, accept; to collect; to undertake, begin, (vācānaṃ sam-ādā, to begin a speech); to take to heart, reflect on.

**Sam-ādatta**, as, ā, am, taken away, taken hold of, seized, received.

**Sam-ādādāna**, as, ā, am, taking away, taking hold of, receiving, taking.

**Sam-ādāna**, am, n. the act of taking or receiving fully or entirely; receiving suitable donations; the daily observances of the Jaina sect.

**Sam-ādāya**, ind. having wholly taken, having taken away, having taken or seized, having accepted.

**Sam-ādāya**, as, ā, am, to be taken or received, acceptable.

**समादिश** sam-ā-diś, cl. 6. P. -diśati, -desh-ṭum, to assign, allot; to point out, indicate, declare, announce, communicate, inform; to foretell, fore-show; to appoint, name, commission, charge, depute, delegate; to direct, advise, order, command; to determine: Caus. -deśayati, -yitum, to order, command.

**Sam-ādīśya**, ind. having assigned, having indicated, having directed, &c.

**Sam-ādīshā**, as, ā, am, assigned, indicated, directed, commanded, enjoined.

**Sam-ādēśa**, as, m. direction, advice, order, command.

**समाद्** sam-ā-dṛi, cl. 6. A. -driyate, &c., to respect greatly; to be greatly respected or honoured.

**Sam-ādara**, as, m. great respect, veneration.

**Sam-ādaraṇīya**, as, ā, am, to be greatly respected or venerated.

**Sam-ādrita**, as, ā, am, very respectful, showing great regard.

**समाद्रु** sam-ā-dru, cl. 1. P. -dravati (ep. also A. -te), -drotum, to run towards together, run towards; to rush against, rush at, attack (with acc.).

**समाधा** 1. sam-ā-dhā, cl. 3. P. A. -dadhāti, -dhatte, -dhātum, to place or put or hold together, fix together, compose, collect, unite, join, reconcile, compose differences; to adjust, set right, make right, settle, solve a difficulty, reply to an objection (e.g. samādhatte, he settles a question, he answers an objection, he clears up a doubt or difficulty); to dispose, put in order, arrange, repair, redress; to put or place to, put or place on (e.g. idhnam samādhatte, he puts on fuel; vāsah samādhatte, he puts on a garment); to lay or place upon, apply, impose; to deliver over, intrust, commit to, appoint to;

to impose a burden, load; to compose or collect the thoughts, pay great attention, apply or fix intently (e.g. dṛishṭim samādhā, to fix the sight; čittam or četaḥ or manaḥ or matṁ samādhā, to fix the mind upon, with loc.); to devote one's self to, give one's self up to (generally A.); to assume, take to one's self, take upon one's self; to conceive (in the womb); to produce, effect, cause, make, accomplish, complete; to put down as settled (A.), establish, declare: Pass. -dhīyate, to be placed together or adjusted or arranged; to be reconciled, &c.: Desid. -dhīsati, to wish to put together, desire to collect or compose.

2. sam-ādhā, ās, m. putting together, adjusting, settling, reconciling, clearing up difficulties, &c.; completion, accomplishment.

**Sam-ādāna**, am, n. the act of putting together or collecting or composing; fixing the mind in abstract contemplation (as on the true nature of

spirit), religious meditation, profound absorption or contemplation (in general); intentness, attention, eagerness; clearing up a doubt, answering an objection, replying to the Pūrva-paksha (in logic); agreeing, promising; declaring, declaration (in the drama), a leading incident (described as one which unexpectedly gives rise to the whole plot). — *Samādhāna-mātra*, *am*, n. mere contemplation, only religious meditation.

*Sam-ādhāya*, ind. having put together, having steadily composed or collected or adjusted, &c.; having fixed (the mind or thoughts) upon, being engaged in religious meditation, being intent upon.

*Sam-ādhi*, *is*, m. putting together; collecting or composing the mind, fixing the thoughts, intentness, attentiveness, intent contemplation, profound or abstract meditation (especially on the true nature of spirit &c.), perfect absorption of thought into the one object of meditation (i. e. the Supreme Spirit; this is the eighth and last stage of Yoga); intense absorption or contemplation (in general); silence; devotion; a religious vow or self-imposed restraint; composing differences, making up quarrels, reconciliation; agreement, assent, promise, engagement; making good; requital, retaliation; support, upholding; continuance; completion, accomplishment, conclusion, demonstrated conclusion; attempting impossibilities; perseverance in extreme difficulties; collecting or laying up grain in times of dearth; the joint of the neck; a tomb, grave; a Jaina saint of the future age; a particular figure of rhetoric (described as the coincidence of two events accidentally connected and expressed by a common verb, e. g. *sā jagāma astam ca bhānumān*, she went away and the sun to its setting). — *Samādhi-bhaṅga*, *as*, m. the breaking or interruption of meditation. — *Samādhi-mat*, *an*, *ati*, *at*, engaged in meditation, absorbed in contemplation; making a promise, announcing assent or permission. — *Samādhi-yoga*, *as*, m. application or employment of religious meditation, the efficacy of contemplation. — *Samādhi-stha*, *as*, *ā*, *am*, abiding in contemplation, absorbed in devout meditation.

*Samādhiin*, *i*, *nī*, *i*, absorbed in contemplation, meditating.

*Sam-āhita*, *as*, *ā*, *am*, placed together, put or fixed together, held together, composed, collected, compiled, accumulated, assembled; comprehended; united, joined, reconciled, adjusted, made up (as a quarrel), set right, put in order, settled, disposed, arranged, repaired; concluded, inferred, demonstrated; agreed upon, assented to; promised; placed or put on, imposed, applied; deposited, entrusted, delivered over; composed or collected (as the thoughts), fixed (in abstract meditation), intently absorbed, very intent on or attentive, abstracted; steadfast, firm, cool, calm; made, effected, accomplished, finished, completed; (*as*), m. a pure or holy man; (*am*), n. great attention or intentness, description of great intentness (as a figure of rhetoric). — *Samāhitamanas*, *ās*, *ās*, *as*, having the mind fixed in contemplation, absorbed in mind.

**समाधाव् sam-ā-dhāv**, cl. 1. P. A. -*dhāvati*, -*te*, &c., to run together towards, rush towards, run near to.

**समाधु sam-ā-dhū**, cl. 5. P. A. -*dhūnoti*, -*dhūnute*, -*dhūnoti*, -*dhūnute*, &c., to shake off, drive away, dispel, disperse.

*Sam-ādhitā*, *as*, *ā*, *am*, driven away, dispersed, scattered.

**समाधाव् sam-ā-dhāv**, cl. 1. P. -*dhamati*, -*dhamātum*, to blow into (a horn &c.); to inflate; to cause (musical instruments) to sound forth together.

*Sam-ādhitā*, *as*, *ā*, *am*, blown into; made to sound forth together; swelled up, puffed up, swollen, inflated.

**समाधौ sam-ā-dhyai**, cl. 1. P. -*dhyāyati*, -*dhyāyātum*, to meditate deeply upon, reflect upon, be lost in thought.

**समान 2. samāna**, *as*, *ā* (Ved. also *ī*), *am* (according to some fr. *sa + māna*, as if the original meaning were 'having the same measure,' according to others connected with *I. sama*; in R̥g-veda V. 87, 4. *samānāsmāt*, abl. c. = *samasmat* = *sarveshām sādharmaṇāt*, see *I. sama*; for *I. sam-āna* see under *sam-an*). same, alike, similar, equal (with inst., e. g. *tera samāna*, equal to him), uniform, one; common to all, common, general; good, virtuous; honoured; (*am*), ind. equally with (with inst.); (*as*), m. an equal, friend; any letter which corresponds to another (e. g. a long to its short vowel, a hard guttural to its soft), a letter having the same place or organ of utterance; (*i*), f. a kind of metre. — *Samāna-kāla* or *samāna-kālina*, *as*, *ā*, *am*, synchronous, occurring or produced at the same time. — *Samāna-gotra*, *as*, *ā*, *am*, being of the same family (= *sa-gotra*, q. v.). — *Samāna-jana*, *as*, m. a person of the same family or race. — *Samāna-janman*, *ā*, *ā*, *a*, having a common birth or origin, of equal age. — *Samāna-jāti*, *is*, *is*, *i*, or *samāna-jātya*, *as*, *ā*, *am*, belonging to the same kind or species, of a common tribe or caste, of the same sort. — *Samāna-tā*, f. or *samāna-tva*, *am*, n. sameness, equality, likeness; community of kind or quality. — *Samāna-tejas*, *ās*, *ās*, *as*, of equal splendor, equal in glory. — *Samāna-dhukha*, *as*, *ā*, *am*, having the same griefs, sympathising. — *Samāna-bandhu*, *us*, *us*, *u*, Ved. of the same family. — *Samāna-māna*, *as*, *ā*, *am*, receiving equal honour, equally respected. — *Samāna-yama*, *as*, m. the same pitch of voice. — *Samāna-yoga-kshema*, *as*, *ā*, *am*, having the same value. — *Samāna-yojana*, *as*, *ā*, *am*, Ved. having the same yoking, harnessed for both alike (said of the chariot of the Aśvins). — *Samāna-rūci*, *is*, *is*, *i*, having the same tastes, taking pleasure in similar objects. — *Samānaruṇi-tā*, f. the having similar tastes. — *Samāna-rūpā*, f. a kind of riddle or enigma. — *Samāna-vayas*, *ās*, *ās*, *as*, or *samāna-vayaska*, *as*, *ā*, *am*, of the same age. — *Samāna-varcā*, *ās*, *ās*, *as*, Ved. of equal splendor. — *Samāna-śabdā*, f. a kind of riddle or enigma. — *Samāna-śīla*, *as*, *ā*, *am*, of a similar disposition or temper. — *Samānākshara* ('*na-ak*'), 'a monophthong,' N. of the vowels *a*, *ā*, *i*, *ī*, *u*, *ū*, *rī*, *ri*, *lri* (as opposed to the *sandhyakshara* or diphthongs). — *Samānādhi-koraṇa* ('*na-adh*'), *am*, n. common or same government; same location, same predicament; a predicament including several things or persons, common or generic property, common substratum; (*as*, *ā*, *am*), being in the same subject or category, being in the same predicament, having the same location or sphere; having a common substratum (in the Vaiśeṣika phil.); agreeing together in the same case, &c., being in the same government, (see *adhikaraṇa*). — *Samānādhi-kara* ('*na-adh*'), *as*, m. similar office, like rule or government; generic character. — *Samānārtha* or *samānārthaka* ('*na-ar*'), *as*, *ā*, *am*, having the same meaning, synonymous. — *Samānārtha-prayojana* ('*na-ar*'), *as*, *ā*, *am*, having a common object and purpose, caused by common interests. — *Samānānakāra* ('*na-ak*'), *as*, *ā*, *am*, wearing the same ornaments. — *Samānodaka* ('*na-ud*'), *as*, m. 'having common water-oblations,' a kinsman connected by the offering of water to the departed spirits of common ancestors, (this relationship is said to extend to the fourteenth degree, the first seven being both Sapitṛas and Samānodakas, while the remaining seven are Samānodakas only.) — *Samānodarya* ('*na-ud*'), *as*, m. born from the same womb, a brother of whole blood.

*Samānaya*, Nom. P. *samānayati*, -*nyitum*, to make equal or similar, equalise.

*I. samānayati*, *an*, *anti*, *at* (for 2. see col. 3), equalising, making equal or like.

*Samānikū*, f. a kind of metre.

**समानौ sam-ā-nī**, cl. 1. P. A. -*nayati*, -*te*, -*netum*, to lead or conduct together, unite, bring together, join together, collect, assemble; to lead

any one to another, unite one person (acc.) with another (inst. or inst. with *saha*); to lead towards, bring near; to bring on; to pour one liquid into another; to bring or offer an oblation: Caus. -*nāyayati*, -*nyitum*, to cause to be brought together, cause to bring together, cause to be brought near, call together, convoke, assemble.

2. *sam-ānayati*, *an*, *anti*, *at*, bringing together, leading towards, bringing near, &c.

*Sam-ānayana*, *am*, n. the act of bringing together, collecting, leading towards, conducting, bringing.

*Sam-ānyaya*, ind. (fr. the Caus.), having caused to be brought together, having convoked or called together.

*Sam-ānīta*, *as*, *ā*, *am*, brought together, collected, assembled, led towards or near, conducted, conveyed, brought.

*Sam-āniya*, ind. having brought together, having led near, having brought.

**समानं samānta**. See *I. samā*, p. 1067.

**समाप् sam-āp**, cl. 5. P. -*āpnoti*, -*āptum*, to obtain completely, gain; to accomplish, fulfil; to reach: Caus. -*āpayati*, -*nyitum*, to cause to gain or obtain completely, cause to reach or attain entirely; to cause to fulfil, accomplish, bring to an end, finish, complete, conclude: Desid. of Caus. -*āpipayishati*, to wish to cause to complete, try to accomplish: Desid. -*īpsati*, to wish to obtain or reach, wish to accomplish, wish for, desire.

*Sam-āpa*, *as*, m. sacrificing, offering oblations to the gods (= *deva-yajana*).

*Sam-āpaka*, *as*, *ikā*, *am*, accomplishing, completing, fulfilling, finishing; bringing to an end; killing; (*ikā*), f. a verb or any part of speech used as a verb to complete a sentence. — *Sam-āpaka-kriyā*, f. a finishing act, finishing stroke.

*Sam-āpana*, *am*, n. the act of causing to obtain or gain completely, accomplishing, conclusion, completion; acquisition, gain; killing, destroying; a section, chapter, division; profound meditation; (*as*, *i*, *am*), completing, concluding.

*Sam-āpanīya*, *as*, *ā*, *am*, to be accomplished or completed, &c.

*Sam-āpīta*, *as*, *ā*, *am*, accomplished, finished, concluded, done.

*Sam-āpipayishu*, *us*, *us*, *u*, wishing to cause to complete, desirous of accomplishing.

*Sam-āpta*, *as*, *ā*, *am*, concluded, completed, finished, ended, done; clever. — *Sam-āpta-prāya*, *as*, *ā*, *am*, nearly finished. — *Sam-āpta-bhūyishtha*, *as*, *ā*, *am*, nearly completed or ended, having the greater part finished. — *Sam-āpta-śiṣha*, *as*, *ā*, *am*, one who has completed his studies.

*Sam-āptāla*, *as*, m. (doubtful), a lord, master, (according to Sabda-k. = *pati*).

*Sam-āpti*, *is*, f. complete acquisition, accomplishment, completion, perfection, conclusion, finish, end; reconciling differences, putting an end to disputes. — *Sam-āpti-sādhanā*, *am*, n. means of accomplishment or completion. — *Sam-āpty-arthā*, f. part of a stanza given as a trial of skill to be completed; [cf. *samasyārthā*.]

*Sam-āptika*, *as*, *i*, *am*, concluding, completing, final, finite; one who has finished the whole; (*as*), m. one who has completed a course of holy study; a finisher, ender.

1. *sam-āpya*, *as*, *ā*, *am*, = *sam-āpanīya* above.  
2. *sam-āpya*, ind. having obtained completely, having completed, &c.

*Sam-īpsita*, *as*, *ā*, *am*, wished for, longed for, desired.

**समापत् sam-ā-pat**, cl. 1. P. -*patati*, -*patitum*, to fly together towards; to rush fully upon, fall upon, assail, assault, attack; to come together, be united sexually with (with inst.); to come to, attain to, obtain.

*Sam-āpatat*, *an*, *anti*, *at*, rushing upon, assailing.

**समापद् sam-ā-pad**, cl. 4. A. -*padayate*,

-*pattum*, to fall upon, assail, attack; to fall into any state or condition, attain to, undergo; to begin; to come together, come about, come to pass, occur, take place, appear; to be finished or completed: Caus. -*pādayati*, &c., to cause to come to pass; to bring about, complete, accomplish; to restore.

*Sam-āpatti*, *is*, f. coming together, meeting, encountering; restoration.

*Sam-āpanna*, *as, ā, am*, attained, obtained, gained; occurred, come, arrived, happened; finished, completed, accomplished, concluded, done; perfect, proficient (in any science &c.); furnished or endowed with; distressed, afflicted; killed; [cf. *vy-āpanna*.]

*Sam-āpādāna*, *am*, n. the act of bringing about, accomplishing, &c.; restoration.

*Sam-āpādya*, *as, ā, am*, to be brought about, to be restored; (*am*), n. the change of Visarga to *s* or *sh* (= *upā-ārīta*); the change to *sh* (in Vedic phonetics, = *sha-iva*).

**समापा** *sam-ā-pā*, cl. 1. P. -*pibati*, -*pivati*, -*pātum*, to drink entirely up, drink up, absorb; to drink in, imbibe, suck in; to suck out, drain, impoverish.

*Sam-āpibat*, *am, anti*, at, drinking up, absorbing; drinking in.

**समापू** *sam-ā-pū*, cl. 9. P. A. -*punāti*, -*punite*, &c., to purify thoroughly, purge.

**समापृ** *sam-ā-prī*, Pass. -*pūryate*, to become completely full, be quite filled: Caus. -*pūrayati*, -*yitum*, to make quite full; to fill out; to draw or bend (a bow).

*Sam-āpūrṇa*, *as, ā, am*, completely full, well filled; complete, entire.

**समाप्यै** *sam-ā-pyai*, cl. 1. A. -*pyāyate*, -*pyātum*, -*pyāyitum*, to grow, increase: Caus. -*pyāyati*, -*te*, -*yitum*, to cause to increase or grow, nourish, invigorate; to refresh, reanimate, animate, enliven.

*Sam-āpyāyita*, *as, ā, am*, nourished, invigorated, refreshed.

**समाप्लु** *sam-ā-plu*, cl. 1. A. -*plavate*, -*platum*, to bathe or immerse together; to overflow, inundate, overwhelm, overspread; to jump or spring upon, rush upon; to come into violent collision with.

*Sam-āpluta*, *as, ā, am*, bathed, bathing in; drowned, well drenched, flooded, inundated, overwhelmed; overflowing or suffused with moisture; overflowing, filled.

*Sam-āplutya*, ind. having bathed together; inundating; rushing together, coming into collision.

**समाबन्ध** *sam-ā-bandh*, cl. 9. P. -*badhnāti*, -*banddhum*, to bind on, fasten on firmly.

*Sam-ābadhya*, ind. having bound or fastened on firmly.

**समाभा** *sam-ā-bhā*, cl. 2. P. -*bhāti*, -*bhātum*, to appear.

**समाभाष** *sam-ā-bhāsh*, cl. 1. A. -*bhāshate*, -*bhāshitum*, to talk together, converse with, converse together, address, speak to; to speak about, communicate.

*Sam-ābhāshana*, *am*, n. the act of conversing with, speaking to or addressing.

*Sam-ābhāshya*, ind. having talked or conversed together, having spoken to, having addressed.

**समाभुज्** *sam-ā-bhuj*, cl. 7. P. A. -*bhūnakti*, -*bhūnkte*, to enjoy or possess entirely or completely; to rule over.

**समाभृ** *sam-ā-bhṛi*, cl. 1. P. A. -*bharati*, -*te*, -*bhartum*, Ved. to bring together; to produce, procure.

*Sam-ābhṛita*, *as, ā, am*, brought together, procured.

**समामन्त्र** *sam-ā-mantr*, cl. 10. A. -*mantrayate*, -*yitum*, to address, accost; to invoke, summon; to bid farewell to any one.

*Sam-āmantrya*, ind. having addressed; having bid farewell to.

**समाप्ता** *sam-ā-mnā*, cl. 1. P. -*manati*, -*mnātum*, to repeat or mention together; to hand down; to repeat memoriter or by tradition (especially to repeat or hand down traditionally collections of words or sacred texts); to enumerate; to prescribe: Pass. -*mnāyate*, to be handed down, &c.

*Sam-āmnāta*, *as, ā, am*, repeated or mentioned together; repeated traditionally, handed down by memory or tradition; recited, enumerated; prescribed.

*Sam-āmnāna*, *am*, n. repetition, mention, handing down or repeating traditionally; enumeration.

*Sam-āmnāya*, *as*, in. repetition or mention together, traditional repetition or mention (especially of sacred texts &c.); a traditional collection (of words &c.); tradition or repetition or mention (in general); enumeration, reading, recitation (= *paṭhana*); totality, aggregate; epithet of Śiva.

**समाय** *sam-āya*. See under 1. *sam-i*.

**समायत्** *sam-ā-yat*, cl. 1. A. -*yatate*, -*yatitum*, to attach one's self to, be devoted to.

*Sam-ā-yatta*, *as, ā, am*, devoted to, resting or depending on (with loc.).

**समायत्त** *sam-ā-yam*, cl. 1. P. A. -*yabḥhati*, -*te*, &c., to draw together, contract; to draw out, extend; to draw, pull, stretch.

*Sam-āyata*, *as, ā, am*, drawn out, lengthened, extended, long (e.g. *dvi-yojana-samāyata*, two *Yojanas* long).

**समायस्त** *sam-ā-yasta*, *as, ā, am* (fr. rt. *yas* with *ā* and *sam*), distressed, troubled, oppressed.

**समाया** *sam-ā-yā*, cl. 2. P. -*yāti*, -*yātum*, to come together; to come to, approach, arrive at, reach, attain, obtain, meet with; to go to any state (with acc.; see rt. 1. *yā*); to pass away, clapse.

*Sam-āyāt*, *ān, āti* or *ānti*, *āt*, coming towards, approaching, arriving.

*Sam-āyāta*, *as, ā, am*, come together, come to, arrived at, reached, attained, arrived, come.

**समायुज्** *sam-ā-yuj*, cl. 7. P. A. -*yunakti*, -*yunkte*, -*yoktum*, to join or fasten together, unite with; to join, connect, prepare, make ready; to provide, furnish, supply; to meet together, encounter; to enjoin, charge, entrust, appoint; to surround: Caus. -*yojyati*, -*yitum*, to join together, connect, fit together; to furnish or supply with.

*Sam-āyukta*, *as, ā, am*, joined, connected, united; attached; touched; intent on, devoted to; prepared, made ready; well furnished or endowed with; supplied, provided; enjoined, charged, appointed; met together, encountered, brought into contact.

*Sam-āyoga*, *as*, m. conjunction, connection, union, junction, preparation, fitting (an arrow to a bow), aiming; association; assemblage, multitude, heap; cause, origin, motive, object.

**समायुत्** *sam-ā-yuta*, *as, ā, am* (fr. rt. 2. *yu* with *ā* and *sam*), joined together, connected or united with, attached to; furnished or endowed with, possessed of, adorned with; brought together, collected.

**समारत** *sam-ārata*, *as, ā, am* (fr. rt. *ram* with *ā* and *sam*), ceased from, left off, desisted.

**समारभ्** *sam-ā-rabh*, cl. 1. A. -*rabhate*, -*rabdhum*, to take in hand, undertake, begin, commence, try; to try to propitiate: Pass. -*rabhate*, to be undertaken, &c.

*Sam-ārabdha*, *as, ā, am*, taken in hand, undertaken, begun, commenced.

*Sam-ārabhya*, ind. having undertaken; having commenced.

*Sam-ārambha*, *as*, m. undertaking, enterprise, commencement, beginning; using; anointing the body, an unguent (= *sam-ālabha*).

*Sam-ārambhana*, *am*, n. taking in hand, undertaking; anointing (= *sam-ālabhana*).

**समारण** *sam-ārāṇa*. See under *sam-ṛi*.

**समारप्** *sam-ā-rādh*, Caus. -*rādhyati*, -*te*, -*yitum*, to conciliate, propitiate, make favourable, gratify, satisfy, serve; to win.

*Sam-ārādhana*, *am*, n. the act of conciliating, gratifying, conciliation, propitiation; winning.

**समारुज्** *sam-ā-ruj*, cl. 6. P. -*rujati*, -*rok-tum*, to break to pieces, break down, break off.

*Sam-ārujya*, ind. having broken off, having broken to pieces.

**समारुप्** *sam-ā-rudh*, cl. 7. P. A. -*ruṇadhi*, -*runddhe*, -*rodḍhum*, to block up, obstruct, stop up.

*Sam-ārudhya*, ind. having blocked up or obstructed.

**समारुह्** *sam-ā-ruh*, cl. 1. P. -*rohati*, -*roḍhum*, to ascend or mount on, ride on; to ascend or rise to (with acc. or sometimes loc.); to go to, enter upon, undertake, begin, engage in, attain to: Caus. -*rohayati*, -*te*, -*ropayati*, -*yitum*, to cause to mount upon or ascend; to cause to rise up, lift up, raise; to string (a bow); to put or place or deposit upon or in (with loc. or acc.); to plant; to deliver over to (with loc.), hand over; to ascribe, attribute; to display, put forth, exhibit.

*Sam-ārurukshu*, *us, us, u*, desirous of ascending.

*Sam-ārūhya*, ind. having ascended, having mounted upon, having surmounted.

*Sam-ārūḍha*, *as, ā, am*, ascended, mounted, gone up; grown over; healed; agreed upon.

*Sam-āropana*, *am*, n. the act of causing to ascend, placing or fixing in or on, depositing, delivering over.

*Sam-āropita*, *as, ā, am*, caused to mount or ascend; strung (as a bow); placed in or on, deposited, planted, lodged; delivered over; put forth, displayed. — *Samāropita-kārmuka*, *as*, m. a strung bow; one who has strung a bow. — *Samāropita-bhāra*, *as, ā, am*, one on whom a burden has been placed.

*Sam-āropyā*, ind. having caused to ascend, having raised; having placed or deposited in or on; having delivered over.

*Sam-āroha*, *as*, m. ascending, mounting, going up; riding upon; agreeing upon.

*Sam-ārohana*, *am*, n. the act of mounting or ascending, &c.

*Sam-ārohya*, ind. having put or placed on or deposited.

**समालक्ष्** *sam-ā-laksh*, cl. 10. P. A. -*lakshayati*, -*te*, -*yitum*, to look at attentively, behold, see, perceive, view, observe, regard, consider, watch.

*Sam-ālakshya*, ind. having looked at or considered well, perceiving, regarding, contemplating, watching for.

**समालग्न** *sam-ā-lagna*, *as, ā, am* (fr. rt. *lag* with *ā* and *sam*), sticking or adhering together, closely clasped or united together.

**समालप्** *sam-ā-lap*, cl. 1. P. -*lapati*, &c., to converse together; to speak to, address.

**समालभ्** *sam-ā-labh*, cl. 1. A. -*labhate*, -*labdhum*, to take hold of, seize, grasp; to stroke, handle; to touch, rub, anoint, smear over.

*Sam-ālabdha*, *as, ā, am*, taken hold of, grasped, handled, touched; rubbed, anointed, smeared (with unguents &c.).

*Sam-ālabha*, *as*, m. taking hold of, seizing, seizing a victim (for sacrifice); rubbing, smearing the body with unguents or coloured perfumes (as saffron &c.).

*Sam-ālabhana*, *am*, n. the act of taking hold of, seizing; anointing or smearing the body (with perfumes &c.).

**समालम्ब** *sam-ā-lamb*, cl. 1. A. -*lambate*, -*lambitum*, to hang on to (any one), hold on to,

cling to, grasp, lay hold of, seize; to lean or rest upon, be supported by, depend upon, trust to, devote one's self to, give one's self up to; to assume, maintain; to settle down or abide in: Caus. -*labhayati*, -*yitum*, to cause to hang or rest or depend, suspend.

*Sam-ālabhana*, *am*, n. the act of clinging to, laying hold of, leaning or resting on, support.

*Sam-ālabhita*, *as*, *ā*, *am*, suspended; clung to; rested on, supported, upheld, maintained.

*Sam-ālabhin*, *i*, *inī*, *i*, clinging to, laying hold, &c.; (*i*), *m*, a particular grass (= *bhūtrīṇa*).

*Sam-ālabhya*, *ind*. having suspended; having clung to; having maintained.

**समालिख्** *sam-ā-likh*, cl. 6. P. A. -*likhati*, &c., to scratch down, mark down, mark out, write down, delineate.

**समालिङ्ग** *sam-ā-ling*, cl. 1. P. A. -*lingati*, -*te*, &c., to embrace closely, clasp or hold in a firm embrace.

*Sam-ālingya*, *ind*. having embraced closely; having clasped firmly.

**समालिप्** *sam-ā-lip*, cl. 6. P. A. -*limpati*, -*te*, -*leptum*, to anoint all over; to anoint one's self (A.): Caus. -*lepayati*, -*yitum*, to anoint or smear over, anoint well.

*Sam-ālipta*, *as*, *ā*, *am*, well anointed or smeared.

**समाली** *sa-māli*, f. (fr. 5. *sa* + *mālā*, q. v.), a collection of flowers, nosegay.

**समालुङ्** *sam-ā-luḍ*, Caus. -*loḍayati*, &c., to stir or mix together, stir up, agitate, disturb, confuse; to rummage, investigate.

*Sam-āloḍya*, *ind*. having stirred or mixed together; having rummaged.

**समालोक** *sam-ā-lok*, cl. 1. A., 10. P. -*lokate*, -*lokayati*, &c., to look at attentively, inspect, view, observe, regard, perceive, consider; to look about, look around; to acknowledge.

*Sam-āloka*, *as*, *m*. looking at or considering well.

*Sam-ālokyā*, *ind*. having looked at or observed thoroughly.

**समालोच** *sam-ā-lač*, cl. 1. A. -*lačate*, &c., to look at attentively, consider well or thoroughly.

*Sam-āločya*, *ind*. having looked at or considered well.

**समावद्** *sam-ā-vad*, cl. 1. P. A. -*vadati*, -*te*, &c., to speak with certainty, tell fully; to speak to, tell, say.

**समावप** *sam-ā-vap*, cl. 1. P. A. -*vapati*, -*te*, &c., to sow or scatter together, mix up together, throw in together: Caus. -*vāpayati*, -*yitum*, to cause to be sown or scattered in together or at once.

*Sam-āvāpya*, *ind*. (fr. the Caus.), having caused to be sown or scattered in together.

**समावर्तेन** *sam-āvartana*. See *sam-āvṛit*.

**समावलोक्य** *sam-āvalokya*, *as*, *ā*, *am* (fr. rt. *lok* with *ava*, *ā*, and *sam*), to be perceived or observed.

**समावस्** *sam-ā-vas*, cl. 1. P. -*vasati*, -*vas-tum*, to dwell in, inhabit, settle in (with acc.); to encamp, lodge, halt; to resort to: Caus. -*vāsayati*, -*yitum*, to cause to dwell or settle or halt; to pitch a camp, encamp.

*Sam-āvāsa*, *as*, *m*. a dwelling-place, residence, abode, halting-place, encampment.

*Sam-āvāsita*, *as*, *ā*, *am*, made to dwell or settle, lodged, encamped; sojourned. = *Samāvāsita-kaṭaka*, *as*, *ā*, *am*, one who has pitched a camp.

**समावह्** *sam-ā-vah*, cl. 1. P. A. -*vahati*, -*te*, &c., to bear or bring together, bring or convey towards; to procure means of subsistence.

**समावाय** *sam-āvāya*, *as*, *m*. (fr. rt. 5. *i* with *ava*, *ā*, and *sam*), association; integral or inseparable connection, (see *sam-avāya*); aggregation, totality; a multitude, number, heap, quantity.

**समाविग्न** *sam-āvigna*, *as*, *ā*, *am* (fr. rt. 1. *vij* with *ā* and *sam*), agitated, terrified, trembling greatly.

**समाविद्** *sam-ā-vid*, Caus. -*vedayati*, -*yitum*, to cause to know thoroughly, inform; to tell, announce, report fully.

1. *sam-āvedya*, *as*, *ā*, *am*, to be told or communicated fully.

2. *sam-āvedya*, *ind*. having announced or reported fully.

**समाविश** *sam-ā-viś*, cl. 6. P. -*viśati*, -*vesh-ṭum*, to enter together or at once, enter into, go towards, approach, betake one's self to; to enter thoroughly, take possession of, occupy, penetrate, pervade, engross, fill; to overcome, seize upon; to sit down, settle down, sit down in or on, take up an abode; to go or fall into any state or condition; to apply one's self to, undertake: Caus. -*vesayati*, -*yitum*, to cause to enter together or thoroughly; to cause to enter in, insert; to conduct, lead or bring into; to contain; to place or fix in or on, direct towards; to impose; to deliver over or consign to (with acc. and loc.); to cause to sit down, cause to settle down.

*Sam-āviśya*, *ind*. having entered together, having entered thoroughly or entirely, having penetrated, &c.

*Sam-āviśhā*, *as*, *ā*, *am*, entered together, entered entirely or thoroughly, completely occupied or possessed, penetrated, pervaded, filled, seized, overcome, absorbed, engrossed (as by any feeling, passion, &c.); possessed by (an evil spirit), possessed of, endowed with, well instructed in; seated, settled.

*Sam-āveśa*, *as*, *m*. entering together, coming together, abiding together, meeting, association, co-inherence; entrance, penetration, complete possession; possession by evil spirits, &c.; affection, passion, emotion; (in grammar) applying together, employing a term with a common applicability, common applicability of a term.

*Sam-āveśita*, *as*, *ā*, *am*, made to enter together, brought together, caused to enter, inserted, made to penetrate, brought in or into; placed, fixed, absorbed, engrossed.

*Sam-āveśya*, *ind*. having made to enter, having fixed or placed (in any place), having made to settle.

**समावृ** *sam-ā-vṛi*, cl. 5. P. A. -*vṛinoti*, -*vṛi-ṇute*, &c., to cover all over, cover completely, envelop, encompass, enclose, surround; to conceal, hide; to shut out, shut, close; to obstruct, impede, hinder, stop.

*Sam-āvṛita*, *as*, *ā*, *am*, covered all over, completely covered, enveloped, encompassed, surrounded, enclosed, beset, filled up; overspread; screened, veiled, concealed, hidden; protected, guarded; shut out, excluded, shut, closed, stopped.

*Sam-āvṛitya*, *ind*. having completely covered over, having enclosed or surrounded.

**समावृज्** *sam-ā-vṛij*, cl. 1. P. -*varjati*, cl. 7. P. A. -*vṛinakti*, -*vṛinkte*, &c., to bend or turn down; to bend or turn to one's own use, appropriate (Ved. A.): Caus. -*varjayati*, -*yitum*, to bend down, incline, lower.

*Sam-āvarjita*, *as*, *ā*, *am*, bent down, inclined, turned down, lowered. = *Samāvarjita-keṭu*, *us*, *us*, *u*, one who has lowered his standard. = *Samāvarjita-netra*, *as*, *ā*, *am*, having the eyes bent down.

**समावृत्** *sam-ā-vṛit*, cl. 1. A. -*vartate*, -*vartitum*, to turn or advance towards, approach, come; to come together, assemble; to turn back, come back, return (said especially of a Brahma-čārin or religious student who returns home after completing his studies with a preceptor); to turn out well, succeed; to come to an end, be concluded or completed: Caus. -*vartayati*, -*yitum*, to cause to turn back, cause to return home, dismiss; to put an end to, annihilate, (Sāy. *sam-āvartayanti* = *nāśayanti*, Rīg-veda VII. 79, 2.)

*Sam-āvartana*, *am*, n. the act of turning back,

returning; a pupil's return home after finishing his religious studies; the ceremony performed on the above occasion, (see *sam-kāra*.)

*Sam-āvṛitta*, *as*, *ā*, *am*, come together, assembled, returned; completed, ended, concluded; (*as*), *m*. a pupil who has returned home after completing his studies. = *Samāvṛitta-vrata*, *as*, *ā*, *am*, one who has completed a religious vow.

*Sam-āvṛittaka*, *as*, *m*. a pupil who has returned home.

*Sam-āvṛitti*, *is*, *f*. turning back, returning, return; completion.

**समावे** *sam-ā-ve*, cl. 1. P. A. -*vayati*, -*te*, &c., Ved. to weave together, interweave; to string together (Ved., A.)

**समाव्यध** *sam-ā-vyadh*, cl. 4. P. -*vidhyati*, -*vyaddhum*, to move or shake about, agitate.

*Sam-āviddha*, *as*, *ā*, *am*, shaken about, agitated.

**समाशंस** *sam-ā-śaṅs*, cl. 1. A. -*śaṅsate*, &c., to wish for, long for, hope for, desire.

**समाशङ्कित** *sam-āśankita*, *as*, *ā*, *am* [cf. *ā-sank*], very fearful or apprehensive; doubted, doubtful.

**समाश्रि** *sam-ā-śri*, cl. 1. P. A. -*śrayati*, -*te*, -*śrayitum*, to go to or have recourse to together (especially for protection), fly to for refuge, seek refuge with, resort to, approach, enter, occupy; to attain to, obtain, assume; to seek, follow, practise; to rest on, depend on, lean on, trust to, confide in.

*Sam-āśraya*, *as*, *m*. going together to any one for support or shelter, seeking protection; support, protection; a refuge, place of refuge, place of resort or shelter, resting-place, dwelling-place, asylum.

*Sam-āśrita*, *as*, *ā*, *am*, fled to for refuge, resorted to, protected, defended, cherished; going to for protection, resorting to; rested on; depending on, supported by; assuming.

*Sam-āśritya*, *ind*. having resorted to for protection or support; having followed or practised or engaged in; resting on, depending upon, trusting to.

**समाश्रु** *sam-ā-śru*, cl. 5. P. A. -*śṛinoti*, -*śṛinute*, &c., to promise.

**समाश्लिप्** *sam-ā-ślish*, cl. 4. P. -*ślishyati*, -*śleshṭum*, to embrace closely or firmly, to join together, bring near.

*Sam-āślishā*, *as*, *ā*, *am*, closely embraced, closely or firmly attached.

*Sam-āśliśhya*, *ind*. having closely embraced, having intertwined together.

*Sam-āśleśha*, *as*, *m*. a close or firm embrace.

**समाश्रस्** *sam-ā-śvas*, cl. 2. P. -*śvasiti* (also cl. 1. P. -*śvasati*, see rt. 1. *śvas*), &c., to breathe again, take or recover breath, revive, recover, take courage, (*samāśvasiḥi*, 2nd sing. Impv. take courage), regain confidence; to trust or confide in (with loc.): Caus. -*śvāsayati*, -*yitum*, to cause to revive, reanimate, encourage, refresh, cheer, comfort, console, calm, make confident.

*Sam-āśvasta*, *as*, *ā*, *am*, recovered, revived, reanimated, encouraged, comforted, consoled; trusting, confiding, full of confidence.

*Sam-āśvasya*, *ind*. having taken confidence, gaining courage.

*Sam-āśvāsa*, *as*, *m*. recovering breath, relief, comfort, consolation, encouragement; trust, belief, confidence.

*Sam-āśvāsana*, *am*, n. the act of causing to take breath, encouraging, reviving, cheering, comforting, consolation.

*Sam-āśvāsita*, *as*, *ā*, *am*, reanimated, revived, refreshed, &c.

*Sam-āśvāya*, *ind*. having reanimated or encouraged or refreshed, having cheered or comforted.

**समास्** 1. *samās*, *m*. (doubtful, except as nom. pl. of 1. *samā*, q. v.), a year.

**समास** 2. *sam-ās*, cl. 2. A. -*āste*, &c. (see rt. 4. *ās*), to sit together; to sit along with, assemble or meet around (with acc. or with inst.); to sit together in council, hold a council; to be a match for, cope with (with acc.); to sit down, be seated; to join in adhering to or following; to adhere to, observe.

2. *sam-āsa*, *as*, m. (in the Nyāya phil.) proper abiding or connection. (For 1. see under 2. *sam-ās*.)

*Sam-āsina*, *as*, *ā*, *am*, sitting together, seated together, sitting down.

*Sam-āsya*, *f*, (doubtful), sitting together, colloquy, interview.

**समासन्न** *sam-ā-sañj*, cl. 1. P. -*sajati*, -*sajati*, &c. (see rt. 2. *sanj*), to fasten or stick together, to join or attach or fix to; to fix or place on, impose, place down on, resign or deliver over to (with loc.); Pass. -*sajyate*, -*sajjate*, to cling or adhere closely together, to cling or stick to, become attached to.

*Sam-āsakta*, *as*, *ā*, *am*, fastened or joined together, attached, united, combined, comprehended; attached to, fixed on (with loc.); reached, attained; affected by.

*Sam-āsakti*, *is*, *f*, sticking or adhering closely together, union; attachment, affection; comprehension, inclusion.

*Sam-āsanga*, *as*, *m*, adhering together, attachment, &c.

*Sam-āsajat* or (according to some) *sam-āsajāt*, *an*, *anti*, *at*, joining or connecting with; attaching, adhering to.

*Sam-āsajya*, *ind*, having attached together, having fixed or placed on, having delivered over or consigned to (with loc.).

*Sam-āsajjana*, *am*, *n*, (according to some also written *sam-āsajjana*), the act of attaching or uniting together, joining, union; connection, combination, contact.

**समासद्** *sam-ā-sad*, cl. 1. 10. P. -*sīdati*, -*sādajati*, &c. (see rt. 1. *sād*), to go to or approach together, go towards; to go against, encounter, assail, attack; to attain, obtain, meet with, find, recover.

*Sam-āsanna*, *as*, *ā*, *am*, approached, attained, obtained; met with, found; near, proximate.

*Sam-āsādāna*, *am*, *n*, the act of approaching, meeting with, attaining, obtaining, finding; effecting, accomplishing.

*Sam-āsādāta*, *as*, *ā*, *am*, approached; assailed, encountered; met with, attained, obtained; accomplished, effected, finished, performed, done.

1. *sam-āsādya*, *as*, *ā*, *am*, attainable, obtainable, procurable, to be effected.

2. *sam-āsādya*, *ind*, having encountered; having met with or obtained.

**समासञ्ज** *sam-ā-sñj*, cl. 6. P. -*sñjati*, -*sñjatum*, to let go or abandon completely, resign, deliver over, consign; to place or put down upon.

*Sam-āsarjana*, *am*, *n*, the act of resigning or abandoning completely, delivering over, abandonment, consignment.

*Sam-āsriya*, *ind*, having resigned or consigned.  
*Sam-āsrihāta*, *as*, *ā*, *am*, abandoned, delivered over, made over, consigned, given.

**समासेव** *sam-ā-sev*, cl. 1. A. -*sevate*, &c., to practise or perform assiduously; to pursue, follow, addit one's self to; to enjoy; to employ; to serve, honour, gratify.

*Sam-āsevana*, *am*, *n*, the act of practising, following, addit one's self to, employing, serving.

*Sam-āsevita*, *as*, *ā*, *am*, practised, followed, employed, served.

*Sam-āsevya*, *ind*, having practised, having employed, &c.

**समास्कन्द** *sam-ā-skand*, cl. 1. P. -*skandati*, -*skantum*, to assail, attack.

**समास्तृ** *sam-ā-stṛi*, cl. 5. or *sam-ā-stṛi*, cl.

9. P. A. -*stṛiyoti*, -*stṛiyate*, -*stṛiyāti*, -*stṛiyāte*, &c., to spread entirely over, cover over; to extinguish.

**समास्त्या** *sam-ā-sthā*, cl. 1. P. A. -*tishṭhati*, -*te*, -*sthātum*, to undergo, undertake, practise, perform, engage in; to employ, use, apply, exert: Caus. -*sthāpayati*, -*yitum*, to cause to be performed or practised.

*Sam-āstha*, *as*, *ā*, *am* (fr. *sam + āsthā*), being in a prosperous condition.

*Sam-āsthāpya*, *ind*, having caused to be performed; having duly observed, paying proper regard to; having placed one's self on a seat, having sat down.

*Sam-āsthāya*, *ind*, having practised or engaged in.  
*Sam-āsthita*, *as*, *ā*, *am*, undergone, engaged in, practised; having recourse to; seated together, seated.

**समाहन्** *sam-ā-han*, cl. 2. P. -*hanti*, -*hantum*, to strike together; to unite, join; to strike violently, strike down completely, strike, beat, slay, kill.

*Sam-āghāta*, *as*, *m*, striking together, uniting; striking down, beating, killing; conflict, war, battle.

*Sam-āhata*, *as*, *ā*, *am*, struck together; completely struck down, well beaten, wounded, killed.

*Sam-āhatya*, *ind*, having struck down; having struck or killed.

**समाहित** *sam-āhita*. See under *sam-ā-dhā*.

**समाहूत** *sam-āhūta*, *sam-āhūya*. See below under *sam-ā-hve*.

**समाहृ** *sam-ā-hṛi*, cl. 1. P. A. -*harati*, -*te*, -*hartum*, to bring together, combine, collect, accumulate, assemble, compile; to draw together, contract, abridge; to crush together, destroy, annihilate; to bring back, restore; to offer up, offer.

*Sam-āharaya*, *am*, *n*, the act of bringing together, collecting, collection, accumulation, uniting, combination, composition.

*Sam-āharat*, *an*, *anti*, *at*, bringing together, collecting, contracting, &c.

*Sam-āhartri*, *tā*, *trī*, *tri*, one who collects together or harats, a collector.

*Sam-āhāra*, *as*, *m*, collection, accumulation, aggregation, assemblage, union by association; contraction, abridgement; composition of words (in grammar); conjunction of words or sentences (as by the particle 'and'); epithet of a particular subdivision of Dvandva and Dvigu compounds, (applied to the former when the last part of the compound is in the neuter gender, e.g. *ali-nakulam*, the snake and the ichneumon; to the latter when the compound expresses an aggregate, e.g. *tri-loki*, the aggregate of three worlds); a combination of two letters of the alphabet into a syllable (= *praty-āhāra*, q.v.).

*Sam-āhṛita*, *as*, *ā*, *am*, brought together, collected, accumulated, assembled, combined, compiled; abundant, much; contracted, abridged; accepted, received, taken.

*Sam-āhṛiti*, *is*, *f*, collection, compilation, abridgement.

**समाह्वे** *sam-ā-hve*, cl. 1. P. A. -*hvyati*, -*te*, -*hvyātum*, to call together, convoke; to call upon, invoke, summon, challenge, provoke to battle; to invite; to call, name.

*Sam-āhūhishamāna*, *as*, *ā*, *am*, challenging (e.g. *samarāya*, to battle).

*Sam-āhūta*, *as*, *ā*, *am*, collected together, convoked, invited.

*Sam-āhūya*, *ind*, having called together, having summoned.

*Sam-āhva*, *as*, *i*, *m*, *f*, calling out, mutual calling, challenge; defiance; (*ā*), *f*, appellation, name; a kind of plant (= *go-jihvā*).

*Sam-āhvaya*, *as*, *m*, calling out, challenging; single combat, war, battle; setting animals to fight for sport, a match with fighting-cocks, &c., betting or gambling with living creatures (as distinguished

from gaming with dice or other inanimate objects, see *dyūta*); an appellation, name.

*Sam-āhvāna*, *am*, *n*, calling together, calling, convoking, summoning, provocation, challenge.

**समि** 1. *sam-i* (see rt. 5. *i*), cl. 2. P. -*eti*, -*etum*, to go or come together, meet together, assemble; to meet or be united with (with acc. or inst. or dat.); to meet any one (inst.) in hostile encounter; to come together or be united sexually; to be joined or united together (generally); to go or come to, arrive at, approach, visit, enter, reach, attain; to enter upon, commence; to lead to; to agree with, harmonize with (with inst.): Pass. -*iyate*, to be united; to be resorted to or frequented by; to be agreed upon; Intens., Ved. -*iyate*, to go repeatedly, traverse frequently; to present one's self, be manifested.

*Sam-aya*, *as*, *m*, coming together, convention, coming to a mutual understanding, agreement, compact, covenant, treaty, contract, bargain, engagement, appointment; stipulation, condition; oath; concurrence of circumstances, juncture, fit or proper time, right moment, opportunity, occasion, season, time, emergency, exigency; leisure; conventional rule or usage, established custom, law, rule, regulation, regular observance, religious obligation; order, direction, precept, instruction, affirmation, declaration; sign, hint, indication; coming to an end, conclusion, termination; limit, boundary; demonstrated conclusion; end of trouble or distress; success, prosperity; poetical idiom or conventionality (in rhetoric); (*ena*), *ind*, according to agreement, on condition, conditionally. - *Samaya-kāra*, *as*, *m*, making an agreement or appointment or engagement, fixing a time. - *Samaya-kriyā*, *f*, making an agreement or compact. - *Samaya-parirakshaya*, *am*, *n*, the observance of a compact or agreement. - *Samaya-prakāsa*, *as*, *m*, *N*, of a work. - *Samaya-prādīpa*, *as*, *m*, *N*, of a work by Sri-datta. - *Samaya-bheda*, *as*, *m*, breaking an agreement. - *Samaya-bhedin*, *i*, *ini*, *i*, a promise-breaker, breaking an agreement, violating an engagement. - *Samaya-ryabhihāra*, *as*, *m*, transgression or violation of a compact, breaking an agreement. - *Samaya-ryabhihārin*, *i*, *ini*, *i*, transgressing a compact, violating an engagement. - *Samaya-etu-rārita*, *as*, *ā*, *am*, restrained by the barrier of the rules of decorum. - *Samayācāra* (*ya-ād*), *as*, *m*, conventional practice or usage; [cf. *samayācārika*]. - *Samayā-tantra*, *am*, *n*, *N*, of a Tantra work. - *Samayādhyushita* (*ya-adh*), *am*, *n*, a time at which neither stars nor sun are visible. - *Samayānūvartin* (*ya-an*), *i*, *inī*, *i*, following established rules, observant of duties. - *Samayānuvāreya* (*ya-an*), *ind*, according to the occasion, suitably to the time or season. - *Samayocita* (*ya-uc*), *as*, *ā*, *am*, suited to the occasion or time, suitable to an emergency, reasonable, timely, opportune; (*am*), *ind*, suitably to the occasion, as the occasion demands. - *Samayoddyota* (*ya-ud*), *N*, of a work by Hemādri. - *Samayollanghita-tva* (*ya-ul*), *am*, *n*, the overleaping or violating of contracts or agreements.

*Samayā*, *ind*, at a fixed or appointed time; duly, seasonably, in due time or season; (in the following senses probably an old inst. of *sama*), within, in the middle, in the midst, betwixt, between, within; near (with acc.); [cf. Gr. *ὅμῆ*, *ὅμοῦ*, *ὅμῶς*; Lat. *simul*].

*Sam-āya*, *as*, *m*, coming towards, arriving at, arrival, visiting, a visit.

*Sam-it*, *t*, *f*, conflict, war, battle. - *Samit-pāṇi*, *is*, *m*, *N*, of a pupil of Sankarācārya.

*Sam-ita*, *as*, *ā*, *am*, come together, met; collected, assembled; united with, conjoined, connected; coming into contact, contiguous, parallel; promised, agreed, assented to; finished, completed.

1. *sam-iti*, *is*, *f*, coming together, meeting, assembling, union, association; Association or Society (personified as a daughter of Prajā-pati); an assembly,

company; encounter, hostile meeting, war, battle, (enumerated among the *sangrāma-nāmāni* in Naigh. II. 17); sameness, likeness, equality, (in this and the following sense probably to be connected with I. *sama*); moderation, (*eshana-samiti*, moderation in desires); one of the five Jaina rules of life, irreproachable conduct as an ascetic [cf. *bhāshā-s°*]. — *Samitiñ-jaya*, as, ā, am, conquering or eminent in an assembly. — *Samiti-sobhana*, as, ā, am, conspicuous in fight or battle.

*Sam-ītha*, as, am, m. n. war, battle (= *sangrāma*, Naigh. II. 17); fire; offering oblations with fire.

2. *sam-iyamāna*, as, ā, am, being come together, being united with; being treated equally, (in this sense probably for I. *samiyamāna*, see p. 1067.

*Sam-iyivas*, ān, -yushi, at, one who has met or encountered; one who has gone to or arrived at or resorted to; one who has attained.

**समि 2. samī**, apparently an old loc. connected with 2. *sam*. See *samy-aiñ*.

**समिक samika**, am, n. (see *samāka*), a pike, javelin, dart.

**समिञ्ज sam-ing**, Caus. -*ingayati*, -*yitum*, Ved. to cause to move or throb, agitate, shake about.

**समिता samitā**, f. [cf. *samīda*], wheat-flour; [cf. Gr. *σμιδαλῆς*; Lat. *simila*, *similago*.]

**समिति 2. sam-iti**, ind. a sacred verse beginning with *sam*.

**समित् sa-mitra**, as, ā, am, attended by a friend, along with a friend.

**समिन्क्ष sam-inaksh** (see *inaksh*), -*inakshati*, Ved. to wish to obtain, strive to reach, be desirous of.

**समिन्ध sam-indh**, cl. 7. A. -*inddhe* or -*indhe*, &c., to light up, kindle, ignite; to glorify; to kindle (figuratively), inflame, excite; to take fire: Pass. -*idhyate*, to be kindled, take fire, break out into flame.

*Sam-iddha*, as, ā, am, lighted up, kindled, ignited, set alight, set on fire. — *Samiddha-darpa*, as, ā, am, inflamed with pride. — *Samiddha-saraṇa*, as, ā, am, (a town &c.) which has its houses set on fire. — *Samiddha-homa*, as, ā, am, having the oblation kindled. — *Samiddhārās* (*°dha-ar*), is, n. a blazing flame.

*Sam-idh*, t, f. fuel, wood, a log of wood, fire-wood, grass &c. employed as fuel, (seven Samidhs, or sometimes three times seven, are mentioned, as well as seven Yonis, seven flames, &c.); a division of a stanza, (Ved., Sāy. = *pāda*). — *Samid-ādhanā*, am, n. the placing on of wood or fuel (for the oblation to fire). — *Samid-dhoma*, as, m. (i. e. *samidh-homa*), an oblation of fuel (to fire). — *Samid-vat*, ān, at, having fuel, supplied with fuel.

*Sam-īdha*, as, ū, fire.

*Sam-īdhāna*, as, ā, am, Ved. kindled, lighted (= *sam-idhyamāna*).

1. *sam-īdhya*, ind. having kindled.

2. *samidhya*, Nom. P. *samidhyati*, &c., to wish for fuel.

*Sam-īdhyamāna*, as, ā, am, being kindled or ignited.

*Sam-īndhana*, am, n. the act of kindling; fuel, fire-wood; (as), m. a proper N.

*Sam-īndhāna*, as, ā, am, kindling, inflaming; augmenting, prospering.

*Sam-ēddhri*, dhā, m., Ved. one who kindles, kindling.

**समिन्व sam-inv**, cl. 6. P. -*invati*, -*invitum*, Ved. to impart, bestow; to spread through, (Sāy. *saminvatu* = *vyāpnotu* = *prāpayatū*, Rīg-veda IV. 53. 7); to restore.

**समिर sam-ira**, as, m. = *sam-ira*, wind, air, (see *sam-ir*.)

**समिष्ट sam-ishṭa**, as, ā, am (fr. *sam-yaj*), sacrificed together, sacrificed.

**समीक samīka**, am, n. (perhaps connected with *samy-aiñ*), war, battle, (in Naigh. II. 17. *samīke* is enumerated among the *sangrāma-nāmāni*); a pike, dart; (as), m. a proper N.

**समीकरण samī-karaṇa**, *samī-kri*, &c. See p. 1067, col. 1.

**समीक्ष sam-iksh**, cl. 1. A. -*ikshate*, -*ikshī-tum*, to look at or inspect thoroughly, investigate closely, view, perceive, see; to look about for, look around; search for; to look towards, look to; to consider well, inquire into, investigate, examine, contemplate, reflect upon: Caus. P. A. -*ikshayati*, -*te*, -*yitum*, to cause to look at or perceive.

*Sam-iksha*, am, n. complete investigation; the Sāṅkhya system of philosophy; (ā), f. thorough or close inspection; looking well at, consideration, (*a-samīksham*, inconsiderately); investigation, search; the Mīmāṃsā system of philosophy or any work examining Vedic ritual and explaining the modes of sacrifice; understanding, intellect; effort; essential nature or truth (= *tatva*, q. v.); any essential principle (according to the Sāṅkhya system of philosophy).

*Sam-ikshaṇa*, am, n. the act of looking at or inspecting thoroughly; looking about for, search, close investigation.

*Sam-ikshamāna*, as, ā, am, looking at or considering attentively.

*Sam-ikshīta*, as, ā, am, well looked at; perceived, considered, investigated.

1. *sam-ikshya*, as, ā, am, to be looked at or considered; to be investigated (in phil.).

2. *sam-ikshya*, ind. having well looked at or considered, having reflected. — *Samīkshya-kārin*, ī, īñī, i, acting after due deliberation.

*Sam-ikshyamāna*, as, ā, am, being looked at or well considered.

**समीच samīca**, as, m. (fr. *samy-aiñ*), the ocean; (i), f. a female deer, doe; praise, eulogium.

*Samīcaka*, as, m. sexual union, copulation.

*Samīcina*. See under *samy-aiñ*.

**समीद samīda**, as, m. fine wheat-flour; [cf. *samītā*.]

**समीन samīna**, as, ā, am (fr. 1. *samā*), yearly, annual, relating to a year; hired for a year; after a year, a year hence.

*Samīnikā*, f. a cow calving every year.

**समीप samīpa**, as, ā, am (fr. *sam-āp*), near, contiguous, proximate, adjacent, close by, at hand; (am), n. proximity, vicinity; (e), ind. in the vicinity, in the presence of, towards. — *Samīpa-ga*, as, ā, am, going near. — *Samīpa-ja*, as, ā, am, produced near, growing near. — *Samīpa-tas*, ind. in the vicinity of, in the presence of, near, before. — *Samīpa-tā*, f. or *samīpa-tva*, am, n. nearness, contiguity, proximity. — *Samīpa-vartin*, ī, īñī, i, or *samīpa-stha*, as, ā, am, being or situated near, living near, adjoining, neighbouring. — *Samīpoga-gata* (*°pa-up*), as, ā, am, approached near.

**समीभू samī-bhū**, &c. See p. 1067, col. 1.

**समीय samīya**, &c. See p. 1067.

**समीयिष्व sam-iyiṣv**. See col. 1.

**समीर sam-ir**, Caus. P. A. -*irayati*, -*te*, -*yitum*, to cause to move about, agitate; to move, stir up, excite, rouse; to lift up, raise up, revive; to send forth, emit, utter (a sound &c.); to throw, cast; to bring about, accomplish; to confer, bestow, endow with.

*Sam-ira*, as, m. air, wind; the Samī tree; (ās), m. pl., N. of a people.

*Sam-irāṇa*, as, m. breeze, wind, air; the breath; a traveller; the plant Maruvaka; (am), n. the act of sending forth or emitting, throwing. — *Samīraṇa-*

*sahāya*, as, ā, am, accompanied by the wind, fanned by the breeze (as a forest fire).

*Sam-irita*, as, ā, am, stirred, moved, roused, sent forth, emitted, uttered; cast, tossed, thrown.

*Sam-irṇa*, as, ā, am, moved about, moved, &c.; [cf. *sam-ri*.]

**समीप sam-ish**, cl. 1. A. -*ishate*, Ved. to become extended or lengthened out.

*Sam-ishita*, as, ā, am, extended, stretched out, lengthened.

**समीह sam-ih**, cl. 1. A. -*ihate*, -*ihitum*, to strive after (with acc.), endeavour to gain, long after, desire to accomplish, wish for, desire, hope for.

*Sam-ihā*, f. striving after, longing for, desire.

*Sam-ihita*, as, ā, am, longed or wished for, desired; undertaken; (am), n. great effort to obtain anything, desire, longiug, wish.

**समुक्ष 1. sam-uksh** (see rt. 1. *uksh*), cl. 6. P. -*ukshati*, -*ukshītum*, to sprinkle well or thoroughly, wet; to besprinkle, strew, scatter or pour over, pour out; to confer, endow.

*Sam-ukshaya*, am, n. the act of sprinkling or pouring over, shedding, effusion.

1. *sam-ukshīta*, as, ā, am, besprinkled, scattered, strewed, covered; poured out, effused.

**समुक्ष 2. sam-uksh**. See rt. 2. *uksh*.

1. *sam-ukshīta*, as, ā, am, Ved. strengthened, augmented, exalted, (Sāy. = *vardhita*.)

**समुख sa-mukha**, as, ā, am, talkative, loquacious, eloquent.

**समुच् sam-ut**, cl. 4. P. -*utyati* (Perf. -*uvoca*), -*uṣitum*, Ved. to delight in (with inst.); to like to combine or blend with, (Sāy. = *sam-ūcyasi* = *sangacchasi*, Rīg-veda V. 81, 4.)

*Sam-ūcīta*, as, ā, am, liked; well suited, suitable, fit, right, proper; appropriate, worthy; accustomed, used.

**समुच्चर sam-ut-car** (-*ud-car*), cl. 1. P. -*carati*, -*carītum*, to go out together; to go up, be borne upwards, ascend.

*Sam-ūccāra*, as, ā, am, going or coming forth together; going upwards, ascending, flying upwards; traversing.

*Sam-ūccāraṭi*, am, antī, at, going or coming out together; rising upwards together, ascending.

**समुच्चल sam-ut-cal** (-*ud-cal*), cl. 1. P. -*calati*, -*calītum*, to set out together.

**समुच्चि sam-ut-ñi** (-*ud-ñi*), cl. 5. P. A. -*ñinoti*, -*ñinute*, -*ñetum*, to heap up together, aggregate, collect together, gather, collect; to arrange, array in order.

*Sam-ūccāya*, as, m. collection, assemblage, aggregation, accumulation, multitude, mass, aggregate; conjunction of words or sentences (as by the particle 'and,' &c., see *sam-āhāra*); the gathering together of two or more things independent of each other (but associated in idea with reference to some common action). — *Samūccāyālanākāra* (*°ya-al*), as, m. the rhetorical ornament of conjunction, (see above).

*Sam-ūccāyivā* (anom. ind. part.), having collected, having picked up and placed in a heap.

*Sam-ūccāta*, as, ā, am, collected or aggregated together, regularly arranged.

*Sam-ūccāyita*, ind. having collected or gathered together, having arranged.

*Sam-ūccāya* (anom. ind. part.), having arranged.

*Sam-ūccāyamāna*, as, ā, am, being aggregated or conjoined.

**समुच्छिद् sam-ut-ñhad** (-*ud-ñhad*), cl. 10. P. -*ñhadayati*, -*yitum*, to uncover (the body &c.), put off (a garment), undress.

**समुच्छिद् sam-ut-ñhid** (-*ud-ñhid*), cl. 7. P. A. -*ñhinatti*, -*ñhinnte*, -*ñhettum*, to cut up or cut off completely, cut off, tear out, tear to pieces; to eradicate, exterminate, destroy utterly.

*Sam-ucchinna*, as, ā, am, completely cut up or eradicated, utterly destroyed, perished. — *Samucchinna-rāsana*, as, ā, am, one whose dress is torn off; one whose delusion is completely removed.

*Sam-uccheda*, as, m. cutting off completely, destroying, utter destruction or extermination.

**समुच्चुष** *sam-uc-ṣhush (-ud-śush)*, cl. 4. P. *-ṣhushyati*, *-ṣhoshitum*, to be or become completely dried up.

**समुच्चि** *sam-uc-ṣhri (-ud-śri)*, cl. 1. P. A. *-ṣhrayati*, *-te*, *-ṣhrayitum*, to raise well up, raise up, to raise aloft, erect, elevate.

*Sam-ucchrāya*, as, m. raising aloft, elevation, height; opposition, enmity.

*Sam-ucchrāya*, as, m. raising up, rising upwards, elevation, height.

*Sam-ucchrīta*, as, ā, am, well raised or elevated, high, lofty.

**समुच्चुस** *sam-uc-ṣhvas (-ud-śvas)*. See rt. *śvas*.

*Sam-ucchrāsita*, as, ā, am, sighing heavily or deeply; (am), n. a heavy or deep sigh.

*Sam-ucchrāsa*, as, m. sighing deeply, heavy expiration.

*Sam-ucchrāsa*, as, ā, am, loosened, unfastened; separated, divided.

**समुच्चिही** *sam-uj-jihirshu*, us, us, u (fr. the Desid. of rt. *hri* with *ud* and *sam*, see *sam-ud-dhri*), desirous of raising up.

**समुच्चम्भ** *sam-uj-jrimbh (-ud-j°)*, cl. 1. A. *-jrimbhate*, &c., to gape wide open; to be extended out, spread out; to break into sight, burst forth, become visible, arise; to begin or strive (to do anything).

**समुच्चल** *sam-uj-jval (-ud-j°)*, cl. 1. P. *-jvalati*, *-jvalitum*, to blaze up with great intensity, shine very brightly.

*Sam-ujjalat*, an, anti, at, shining very brightly.

**समुच्च** *sam-ujjhi*, cl. 6. P. *-ujjhati*, *-ujjihitum*, to abandon or give up entirely, renounce; to let go, discharge.

*Sam-ujjhita*, as, ā, am, quite given up, entirely left or abandoned, deserted, quitted, renounced, resigned; let go, discharged; free from; (am), n. that which is left, a remnant, leavings.

**समुत्कार** *sam-utkarṣa*, Nom. A. *-utkarṣate*, &c., to think of with regret, long after.

**समुत्कृत** *sam-ut-kṛit (-ud-k°)*, cl. 6. P. *-kṛintati*, *-kṛititum*, to cut off or cut away entirely, cut in pieces.

*Sam-utkṛitya*, ind. having completely cut off or cut out.

**समुत्कृष** *sam-ut-kṛish (-ud-k°)*, cl. 1. P. *-karshati*, *-karsham* or *-krasham*, to draw or raise well up, raise up, elevate.

*Sam-utkarsha*, as, m. exaltation; self-elevation, setting one's self up (as belonging to a higher than one's own tribe).

*Sam-utkṛishya*, ind. having drawn up.

**समुत्क** *sam-ut-kṛi (-ud-k°)*, cl. 6. P. *-kṛati*, &c., to pierce or perforate thoroughly, bore through.

*Sam-utkṛiṇa*, as, ā, am, completely perforated or pierced.

**समुत्कम्** *sam-ut-kram (-ud-k°)*, cl. 1. P. A. *-krāmati*, *-kramate*, &c., to go upwards, ascend; to overstep, pass over, transgress, violate, neglect, omit.

*Sam-utkrama*, as, m. going or rising upwards, ascent; passing over; transgressing proper bounds.

*Sam-utkramya*, ind. having passed or transgressed proper bounds.

**समुत्क्रुञ्ज** *sam-ut-kruś (-ud-k°)*, cl. 1. P. *-kṛōsati*, *-kṛōshum*, to cry out loudly, cry aloud, make a loud noise.

*Sam-utkruśta*, as, ā, am, cried out, called out.

*Sam-utkrośa*, as, m. crying out aloud; clamour; an osprey.

**समुत्क्रिञ्ज** *sam-ut-klīś (-ud-k°)*, cl. 9. P. *-klīśnāti*, &c., to distress greatly, make very uneasy; to suffer great uneasiness.

*Sam-utkriśhta*, as, ā, am, greatly distressed or disturbed, very uneasy or uncomfortable.

**समुत्कषिप** *sam-ut-kship (-ud-k°)*, cl. 6. P. A. *-kshipati*, *-te*, *-ksheptum*, to throw up, toss up, lift or raise up; to throw or toss about, scatter about; to throw off, throw aside, loosen, liberate; to throw or drive away, expel; to destroy.

*Sam-utkshipya*, ind. having thrown up, having lifted or raised up, having hoisted; having thrown or tossed up, having tossed or scattered about.

**समुत्खन** *sam-ut-khan (-ud-kh°)*, cl. 1. P. A. *-khanati*, *-te*, &c., to dig up by the roots, eradicate, exterminate or destroy utterly.

*Sam-utkhāya*, ind. having utterly eradicated.

**समुत्तिञ्ज** *sam-ut-tij (-ud-tij)*. See rt. *tij*.

*Sam-uttejana*, am, n. the act of exciting or inflaming greatly, inciting, irritating.

*Sam-uttejita*, as, ā, am, greatly excited or inflamed, incited, excited, irritated.

**समुत्त** *sam-ut-tṛi (-ud-tṛi)*, cl. 1. P. *-tarati*, &c., to pass out of, come out of (with abl., e.g. *jalāt*, out of the water); to rise or come forth from; to pass safely out of, escape; to pass through, go through, break through, pass over or beyond, cross over, cross.

*Sam-uttarat*, an, anti, at, passing out of, coming forth from, passing over or beyond, crossing.

*Sam-uttirpa*, as, ā, am, come forth from; escaped from; passed through, crossed, landed, &c.

*Sam-uttirya*, ind. having passed out of or come forth from, having passed through, &c.

**समुत्त्रस** *sam-ut-tras (-ud-tras)*. See rt. 2. *tras*.

*Sam-uttrasta*, as, ā, am, thoroughly frightened, greatly alarmed or terrified.

**समुत्पया** *sam-ut-thā (-ud-sthā)*, cl. 1. P. A. *-tiśhthati*, *-te*, *-thātum*, to rise up together, rise up, arise; to return to life: Caus. *-thāpayati*, *-yitum*, to raise up together, raise up, elevate, erect; to re-animate, revive, restore to life.

*Sam-uttha*, as, ā, am, rising up, risen; arising, arisen or produced from; occurring, occasioned.

*Sam-utthāna*, am, n. the act of rising up together, rising up, rising; recovering from sickness or injury, perfect cure, healing of a wound or sore; increase, increment, advance, growth; performance of work, active occupation, effort, industry, (*sambhūya samutthāna*, the performance of work or engaging in business after uniting with others, co-operation, partnership); indication or symptom of disease. — *Samutthāna-ryaya*, as, m. the expense of recovery or cure.

*Sam-utthāpya*, ind. having raised up, having made or helped to stand up.

*Sam-utthāya*, ind. having risen up, having arisen.

*Sam-utthāta*, as, ā, am, risen up together, started up, risen, raised; recovered, cured, healed; swollen up; increased; arisen, produced; derived, obtained.

**समुत्पद** *sam-ut-paṭ (-ud-p°)*, cl. 10. P. *-pāyati*, *-yitum*, to tear completely out, tear out by the roots, root up, tear off; to draw out; to tear away, detach, sever; to expel, dethrone.

*Sam-utpāta*, as, m. tearing completely out or away, rooting up, eradication; tearing away from, severing, detaching.

*Sam-utpāta*, as, ā, am, torn up by the roots; torn completely away, severed, detached.

*Sam-utpātya*, ind. having torn completely out or away.

**समुत्पत** *sam-ut-pat (-ud-p°)*, cl. 1. P. *-pa-*

*tati*, *-patitum*, to fly up together, fly upwards, jump up, start up, spring up, rise, ascend, arise, be produced; to rush out of, gush out; to rush forth, break forth; to fly away, depart, disappear; to rush upon, attack, assail.

*Sam-utpatat*, an, anti, at, flying up together, flying upwards, ascending.

*Sam-utpatana*, am, n. the act of flying up together, flying upwards, going upwards, ascending; making effort, energy, exertion.

*Sam-utpatita*, as, ā, am, flown up together, flown upwards, ascended, sprung up, springing upwards; flown away, gone, departed, disappeared; exerted.

*Sam-utpatya*, ind. having flown upwards; having flown away; having gushed out.

*Sam-utpipatishu*, us, us, u (fr. the Desid.), about to start up or spring up.

**समुत्पद** *sam-ut-pad (-ud-p°)*, cl. 4. A. *-padayate*, *-patum*, to spring up together; to spring up, arise, come forth; to be brought forth or born or produced, happen, come to pass, occur, take place; to present one's self: Caus. *-pādayati*, *-yitum*, to cause to arise, produce, effect, cause.

*Sam-utpatti*, is, f. arising together, arising, production, birth, origin; formation, occurrence, incidence.

*Sam-utpanna*, as, ā, am, sprung up together, arisen, produced, born, effected, excited; occurred, happened, occurring, taking place.

*Sam-utpādāna*, am, n. the act of bringing forth, producing; effecting, fabricating.

*Sam-utpādita*, as, ā, am, brought forth, produced, effected, caused, formed.

**समुत्पिञ्ज** *sam-utpiñja*, as, ā, am (fr. rt. *piñj* with *ud* and *sam*), excessively confused or confounded, bewildered, disturbed, overcome; (as), m. an army in great disorder; complete confusion.

*Sam-utpiñjala* = *sam-utpiñja* above; [cf. *piñjala*, *utpiñjala*].

*Sam-utpiñjalaka*, as, m. excessive confusion or disorder.

**समुत्पिपतिषु** *sam-utpipatishu*. See *sam-ut-pat*.

**समुत्पिष** *sam-utpish*, cl. 7. P. *-pinashti*, &c., to crush or squeeze together; to grind to pieces.

*Sam-utpishṭa*, as, ā, am, crushed or squeezed together; greatly crushed.

**समुत्पीडन** *sam-utpidāna*, am, n. (fr. rt. *pid* with *ud* and *sam*), the act of pressing together, compression, pressing; great pressure or distress.

**समुत्प** *sam-ut-pṛi*, Caus. *-pārayati*, *-yitum*, Ved. to spread out, stretch out, stretch forth.

**समुत्प्लु** *sam-ut-plu (-ud-p°)*, cl. 1. A. *-plavate*, *-plotum*, to jump or leap up together, spring up.

*Sam-utplutya*, ind. having jumped or leaped up.

**समुत्सद्** *sam-ut-sad*, Caus. P. *-sādayati*, *-yitum*, to destroy utterly, overturn, overthrow.

**समुत्सव** *sam-utsava*, as, m. a great festival or festivity.

**समुत्सह** *sam-ut-sah*, Caus. P. *-sāhayati*, *-yitum*, to encourage or exhort together, animate, incite.

*Sam-utsāhya*, ind. having encouraged or exhorted.

**समुत्सुक** *sam-utsuka*, as, ā, am, very uneasy or anxious, very agitated, anxiously desirous, longing for (an absent person), eager for, fond of, attached to; regretting, missing, grieving for, sorrowful. — *Samutsuka-iva*, am, n. sorrow, regret, longing desire.

*Sam-utsukaya*, Nom. P. *-utsukayati*, *-yitum*, to cause to long for, cause to be fond of, make attached to.

**समुत्सृ** *sam-ut-sri (-ud-sri)*, Caus. P. *-sāra-*

yati, -yitum, to cause to move away, drive away; to give away.

**Sam-utsāraṇa, am, n.** the act of expelling or driving to a distance, driving away; pursuing, hunting.

**समुत्सृज् sam-ut-srīj (-ud-s°)**, cl. 6. P. -srījati, -srāshṭum, to pour out or shed forth together, pour out, shed; to send forth, give forth, cast forth, let go, let loose, dismiss; to leave or abandon or lay aside completely; to put off; to lose; to place or put down, throw forth or away.

**Sam-utsarga, as, m.** pouring out or shedding forth together, casting or giving forth, giving away; leaving, abandoning; evacuation (of the bowels or bladder), feculent discharge.

**Sam-utsrījat, an, anti, at,** letting loose, letting go.

**Sam-utsrījya, ind.** having wholly abandoned or given up, having cast away.

**Sam-utsrīshā, as, ā, am,** altogether poured or shed forth, cast forth, given away; let loose, wholly given up or abandoned.

**समुत्सृप् sam-ut-srīp (-ud-s°)**, cl. 1. P. -sarpātī, &c., to glide or soar upwards together; to go upwards, ascend, rise.

**समुत्सेध sam-utsedha, as, m.** (fr. rt. 1. sidh with ud and sam), elevation, height; swelling up, intumescence, fatness, thickness.

**समुद् sam-ud or sam-und**, cl. 7. P. -unatti, -unditum, to moisten thoroughly, sprinkle all over, water, wet.

2. **sam-udya, ind.** (for 1. see p. 1037, col. 1), having sprinkled all over, having moistened.

1. **sam-udra, as, m.** [cf. udra, an-udra], the waters above the firmament, the aerial ocean or sky (Ved.; in Naigh. 1. 3. enumerated among the *antariksha-nāmāni*); a collection of water, sea, ocean, (seven seas are enumerated in Vishnu-Purāṇa II. 4. viz. the sea of Lavaṇa, 'salt-water'; Ikshu, 'sugar-cane juice or syrup'; Surā, 'wine'; Ghṛta, 'clarified butter'; Dadhi, 'curds'; Dugdha, 'milk'; Jala, 'fresh water'); a symbolical expression for the number four (the number of oceans being only four, according to one reckoning); the Ocean (personified and represented as the king of rivers); epithet of Śiva; a kind of metre; N. of a place; of a work; (as, ā, am), Ved. having a collection of water, water, flowing; (ā), f. the plant called zedoya (= *saṭi*); the Samī tree. — **Samudra-kapha, as, m.** 'sea-foam,' cuttle-fish bone. — **Samudra-kāntā, f.** 'sea-beloved,' a river. — **Samudra-kukshi, is, f.** the shore of the ocean. — **Samudra-ga, as, ā, am,** ocean-going, sea-faring; flowing towards the ocean; (as), m. a sea-farer, seaman; sea-trader; (ā), f. a river. — **Samudra-gumana, am, n.** going or voyaging by sea; sea-roving. — **Samudra-gāmin, ī, ini, i,** sea-going, sea-faring. — **Samudra-gupta, as, m., N.** of a king of the Gupta dynasty. — **Samudra-grīha, am, n.** a sort of summer-house built in the midst of water (= *jala-yantra-grīha*, q. v.). — **Samudra-bhūka, as, m.** 'holding a mouthful of the ocean,' epithet of the sage Agastya (fabled to have drunk up the ocean). — **Samudra-ja, as, ā, am,** sea-born, produced in the sea. — **Samudra-taṭa, am, n.** the sea-coast. — **Samudra-tīra, am, n.** the seashore. — **Samudra-dayitī, f.** 'sea-beloved,' a river. — **Samudra-navanīta, am, n.** 'ocean-butter,' nectar or ambrosia (= *a-mṛta*); the moon (as produced or recovered at the churning of the ocean). — **Samudra-nemī, is, is, i,** encircled or surrounded by the ocean. — **Samudra-phala, am, n.** 'sea-fruit,' a particular drug or medicament. — **Samudra-phena, as, m.** 'sea-foam,' cuttle-fish bone; [cf. *phena*]. — **Samudra-bhava, as, ā, am,** being in the ocean, produced from or in the sea. — **Samudra-mekhalā, f.** 'sea-girdled,' the earth. — **Samudra-yātrā, f.** a sea-voyage. — **Samudra-yāna, am, n.** a sea-voyage; a vessel, ship, boat. — **Samudra-yājīn, ī, m.** a sea-farer, mariner, sailor, navigator, sea-trader. — **Samudra-yashit, t, f.** 'sea-wife,' a river. — **Samudra-rasānā**

or **samudra-rasānā, f.** 'sea-girdled,' the earth. — **Samudra-lavana, am, n.** sea-salt. — **Samudra-varṇana, am, n.** 'description of the ocean,' N. of the sixty-eighth chapter of the Sundara-kāṇḍa of the Rāmāyana. — **Samudra-rasānā, f.** 'sea-clothed,' the earth. — **Samudra-vahni, is, m.** submarine fire. — **Samudra-vāsa, ās, ās, as, Ved.** 'sea-clothed,' enveloped by the ocean, surrounded by the sea. — **Samudra-vijaya, as, m., N.** of the father of the twenty-second Arhat of the present Avastarpiṇī. — **Samudra-velā, f.** the ocean-tide; an ocean-wave, wave of the sea. — **Samudra-vyāḥas, ās, ās, as, Ved.** extensive or expanded as the ocean. — **Samudra-sōsha, as, m.** the creeping-plant *Convolvulus Argenteus*. — **Samudra-subhagā, f.** 'ocean-favourite,' the Ganges. — **Samudra-sena, as, m., N.** of a king. — **Samudra-māna, am, n.** ablution in the sea. — **Samudrānta ('ra-an'), am, n.** the sea-shore; nutmeg; (ā), f. the shrub *Alhagi Maurorum* (= *dur-ālabhā*); the cotton plant; the plant *Trigonella Comiculata*; another plant (= *yavāsa*). — **Samudrāmbārū ('ra-am'), f.** 'sea-clothed,' the earth. — **Samudrāmbhas ('ra-am'), as, n.** sea-water. — **Samudrārū ('ra-arū or -āru), us, m.** a crocodile, shark; a large fabulous fish (= *tintri-gila*); Rāma's bridge or the ridge of rocks between India and Ceylon. — **Samudrārtha ('ra-ar'), as, ā, am, Ved.** tending to the sea. — **Samudropapluta ('ra-up'), as, ā, am,** inundated or submerged by the ocean.

**Samudriya or samudriya, as, ā, am,** belonging to or generated in the firmament, aerial, (in Rig-veda X. 65, 13, the form *samudriyah*, acc. pl. fem., occurs); marine, oceanic, maritime, living in the ocean.

**Samudrya, as, ā, am,** = *samudriya* above.

**Sam-undana, am, n.** the act of thoroughly moistening or sprinkling; moisture, damp, wetness.

**Sam-unna, as, ā, am,** well moistened or sprinkled, thoroughly wetted or watered, very wet or moist, moistened.

**समुदक्त sam-udakta, as, ā, am** (fr. rt. *anṭ* with *ud* and *sam*), lifted up, raised up, thrown up, drawn up.

**समुदागम् sam-ud-ā-gam**, cl. 1. P. -gacchati, -gantum, to arrive at full or complete knowledge, understand perfectly.

**Sam-udāgata, as, ā, am,** completely known or understood.

**Sam-udāgama, as, m.** full or complete knowledge.

**समुदाचर् sam-ud-ā-car**, cl. 1. P. A. -cārati, -te, &c., to move or travel about (e.g. *rathena*, in a chariot); to practise, perform, accomplish, do; to act towards, treat.

**Sam-udācārat, an, anti, at,** practising; acting towards, treating.

**Sam-udācāra, as, m.** proper or right practice or usage; intention, purpose, design, motive.

**समुदावह् sam-ud-ā-vah**, cl. 1. P. A. -vahati, -te, &c., to lead or conduct out, draw out, carry out; to carry away, carry off; to conduct home, marry.

**समुदाह् sam-ud-ā-hri**, cl. 1. P. A. -harati, -te, &c., to utter together; to pronounce, declare.

**Sam-udāharaṇa, am, n.** the act of uttering, declaring, pronouncing; illustrating, illustration.

**Sam-udāhrita, as, ā, am,** declared, uttered; pronounced, said, spoken, mentioned, recorded; illustrated.

**समुदि sam-ud-i**, cl. 2. P. -eti, -etum, to go upwards or rise together; to go up, ascend, rise; to rise up together or prepare for battle; to come together, collect together in great numbers; to come into the possession (of any one).

**Sam-udaya, as, m.** going upwards, rise, ascent, rising (of the sun &c.); coming together, collection, multitude, number, heap, quantity; totality, the whole; revenue; combination, mixture, blending together; effort, exertion, perseverance; war,

battle; the rear or reserve of an army; a day; (*am*), n. the rising of a planet, &c.; an auspicious moment (= *lagna*).

**Sam-udāya, as, m.** rise, ascent; a collection, multitude, quantity, number, heap, mass, aggregate, whole, totality; a word of more than one syllable; war, battle; the rear or reserve of an army.

2. **sam-udita, as, ā, am** (for 1. see under *sam-vad*), gone up, risen, ascended, rising upwards, lofty, elevated; arisen, produced, occasioned, excited; come together, collected, gathered together, aggregated, united, assembled; possessed of, furnished with, endowed.

**Sam-udyat, an, atī, at,** ascending, rising.

**समुदीक्ष् sam-ud-īksh**, cl. 1. A. -īkshate, -īkshītum, to look up at; to look at attentively, perceive, observe; to look well up to, confide in, trust in; to respect, honour.

**Sam-udīkshya, ind.** having looked up at, having looked at or observed.

**समुदीर् sam-ud-īr**, cl. 2. A. -īrte, &c., to move upwards; to move about, be agitated, be greatly moved or excited; Caus. -īrayati, -yitum, to cause to move upwards, raise; to cause to move about, agitate, excite, incite, stimulate; to throw; to raise the voice, speak, utter, declare.

**Sam-udīraṇa, am, n.** the act of raising the voice, uttering, declaring, speaking, pronouncing; repeating, reciting.

**Sam-udīrita, as, ā, am,** set in motion, caused to move, agitated, excited; uttered, said, spoken, declared, recited.

**Sam-udīrṇa, as, ā, am,** greatly moved or agitated, excited. — **Samudīrṇa-mānasa, as, ā, am,** agitated or excited in mind.

**समुदीर्ष् sam-ud-īsh**, cl. 1. P. A. -īshati, -te, &c., Ved. to rise well upwards, mount quite upwards.

**समुद्ग I. sa-mudga, as, ā, am,** having a cover or lid; having beans, filled with beans; (*as*), m. a covered box or casket.

1. **sa-mudgaka, as, m.** a covered box, casket.

**समुद्गम् sam-ud-gam**, cl. 1. P. -gacchati, -gantum, to go up or rise together; to rise up, ascend; to come forth, break forth, issue, exude.

2. **sam-udga, as, ā, am,** going up or rising together, rising, ascending; entirely pervading; (*as*), m. a kind of artificial stanza, (see below.) — **Samudgaya-maka, am, n.** (in rhetoric) artificially combining words so as to make different parts of a stanza correspond in sound but with different senses, (see *yamaka*.)

2. **samudgaka, as, m.** a kind of artificial stanza (each half of which corresponds exactly in sound, though the meanings of the words are different, those of one half being respectively adjectives to those of the other; an example occurs in *Kirātārjunīya* XV. 16).

**Sam-udgata, as, ā, am,** risen up together, risen, ascended, arisen; rising; breaking forth, issuing, exuding.

**Sam-udgama, as, m.** rising, ascent, arising; issuing; birth, production.

**समुद्गम् sam-ud-grī.** See rt. 2. *grī*.

**Sam-udgīrṇa, as, ā, am,** vomited forth (as food &c.), ejected; raised up, lifted up; raised (as the voice), uttered, exclaimed, (in these senses perhaps to be connected with rt. 1. *grī*.)

**समुद्गै sam-ud-gai.** See rt. *gai*.

**Sam-udgīta, as, ā, am,** sung out loud, chanted loudly; (*am*), n. a loud song, chant.

**समुद्गन्ध् sam-ud-granth**, cl. 9. P. -grathnāti, &c., to bind up together; to tie or fasten up.

**Sam-udgrathya, ind.** having bound up together, having tied up (as the hair &c.).

**समुद्ग्रह् sam-ud-grah**, cl. 9. P. A. -grihṛāṭī,

-grihñite, &c., to raise up together; to raise or lift up; to take hold of, lay hold of, seize on.

*Sam-udgrihya*, ind. having raised up, having taken hold of.

**समुद्दिश** *sam-ud-diś*, cl. 6. P. *-diśati*, *-desh-tum*, to point out or indicate fully, mention at full, state, declare, communicate; to designate as, name; to refer to, relate to.

*Sam-uddiśya*, ind. having fully pointed out; relating or referring to, with reference or regard to (with acc.); aiming at, in behalf of, on account of, in honour of, in remembrance of; for; against.

*Sam-uddiśhā*, *as, ā, am*, fully pointed out or declared or indicated, shown, explained; enumerated, particularised.

*Sam-uddesa*, *as, m*, fully pointing out or indicating, accurate or complete description; explanation, enumeration, particularising.

**समुद्दृ** *sam-ud-dṛi*, Pass. *-dīryate*, to be completely rent or torn in pieces, to burst asunder.

**समुद्द्यत्** *sam-ud-dyut*, cl. 1. A. *-dyotate*, &c., to blaze up, shine very brilliantly.

**समुद्दु** *sam-ud-dru*, cl. 1. P. *-dravati*, *-dro-tum*, to run forth together, escape together.

**समुद्धान** *sam-ud-dhan* (*-ud-han*). See rt. *han*.

*Sam-uddhata*, *as, ā, am*, raised well up, completely lifted up, upraised, uplifted, elevated, risen, excited, drawn up, upheld; puffed up with pride, proud, arrogant, overbearing; impudent, rude; ill-mannered, ill-behaved. — *Samuddhata-lāngūla*, *as, ā, am*, (an animal) whose tail is raised or cocked up.

**समुद्धस्त** *sam-ud-dhastā* (*-ud-hastā*), *as, ā, am*, wiped off with the hand.

**समुद्ध** *sam-ud-dhū*, cl. 5. P. A. *-dhūnoti*, *-dhūnute*, &c. (see rt. 1. *dhū*), to shake up, toss up, rouse up, raise; to shake about, disturb, agitate, move hither and thither.

*Sam-uddhūta*, *as, ā, am*, shaken about, agitated, driven hither and thither.

*Sam-uddhūya*, ind. having shaken up, having raised up.

**समुद्धृ** *sam-ud-dhṛi* (*-ud-dhṛi*), cl. 1. P. A. *-uddharati*, *-te*, *-dhartum*, to raise well up, lift completely up, elevate, erect; to extol, honour; to take or pick up; to take quite out, draw well out, take out, extract; to extricate; to root out, extirpate, exterminate, destroy utterly.

*Sam-uddharāna*, *am, n*, the act of raising well up, drawing up, upraising, lifting; picking up; drawing out, lifting out; complete extraction, extrication, deliverance; eradication, pulling up by the roots, extirpation; taking out from (as a part or share); food thrown up (from the stomach), vomit.

*Sam-uddharat*, *an, anti, at*, raising up; picking up; drawing out, &c.

*Sam-uddhartri*, *tā, trī, tri*, one who lifts up or raises or extricates; (*tā*), *m*, a raiser up, deliverer, redeemer.

*Sam-uddhṛita*, *as, ā, am*, well raised or drawn up or uplifted; picked up; completely drawn out or extracted; lifted out, extricated; thrown up, vomited; taken away, removed; taken out from (as a share), deducted; set apart, divided; seized, possessed of; ill-behaved.

**समुद्ध्वंस** *sam-ud-dhvans*. See rt. *dhvans*.  
*Sam-uddhvasta*, *as, ā, am*, completely overspread, sprinkled or covered with.

**समुद्बन्ध** *sam-ud-bandh*, cl. 7. P. *-badhnāti*, *-banddhum*, to bind up firmly.

*Sam-udbādhyā*, ind. having bound up firmly.

**समुद्बुध** *sam-ud-budh*, Caus. *-bodhayati*, *-yitum*, to rouse up thoroughly, awaken, animate.

*Sam-udbodha*, *as, m*, thorough rousing up, awakening, exciting.

**समुद्भू** *sam-ud-bhū*, cl. 1. P. *-bhavati*, &c., to spring up from, arise, rise, be produced, exist; to increase, augment.

*Sam-udbhava*, *as, m*, existence, production, origina; (*as, ā, am*), sprung up, produced, born.

*Sam-udbhūta*, *as, ā, am*, sprung up, arisen, born, produced, derived.

**समुद्भ्रम्** *sam-ud-bhram*. See rt. *bhram*.

*Sam-udbhṛānta*, *as, ā, am*, roused up, excited, bewildered, rendered wild.

**समुद्य** *sam-udya*. See under *sam-vad*, p. 1037, and under *sam-ud*, p. 1079.

**समुद्यत्** *sam-udyat*. See under *sam-ud-i*.

**समुद्यम्** *sam-ud-yam*, cl. 1. P. *-yabthati*, *-yantum*, to raise up, lift up, excite; to prepare for action, make ready, strive, endeavour; to offer, present; to rein in, curb, restrain, drive (horses &c.).

*Sam-udyata*, *as, ā, am*, lifted up; ready or eager for action, prepared for, ready for (with inf. or dat. or loc. or with *artham* or *prati*); about to do anything.

*Sam-udyama*, *as, m*, lifting up; great effort or exertion, undertaking, commencing, commencement, onset.

*Sam-udyamya*, ind. having lifted up, carrying aloft; having restrained, having curbed.

**समुद्या** *sam-ud-yā*, cl. 2. P. *-yāti*, *-yātum*, to rise up against any one (with acc.), assail.

*Sam-udyāta*, *as, ā, am*, risen up against.

**समुद्युञ्ज** *sam-ud-yuj*, Caus. *-yojayati*, &c., to incite, excite, animate, stimulate to exertion.

*Sam-udyoga*, *as, m*, active exertion, zeal, energy.

**समुद्र** 1. *samudra*, *as, m*, the ocean, &c. See under *sam-ud*, p. 1079, col. 1.

*Samudriya*, &c. See p. 1079, col. 2.

**समुद्र** 2. *sa-mudra*, *as, ā, am*, having a stamp or seal, stamped, sealed; having marks.

**समुद्रिच** *sam-ud-rič*. See rt. *rič*.

*Sam-udričta*, *as, ā, am*, abundantly furnished with (with inst.), abounding in.

**समुद्रस्** *sam-ud-vas*, Caus. *-vāsayati*, *-yitum*, to cause to be moved away, expel or remove from.

**समुद्रह** *sam-ud-vah*, cl. 1. P. A. *-vahati*, *-te*, *-vodhūm*, to bear up, raise or lift up; to bear out, lift out, carry out, carry forth; to bear, carry, possess; to display, exhibit; to lead away, marry.

*Sam-udvaha*, *as, ā, am*, bearing up, lifting up, who or what lifts up; moving up and down.

*Sam-udvahat*, *an, anti, at*, lifting up, raising up, raising or moving up and down.

*Sam-udvāha*, *as, m*, bearing up; leading away, marriage.

**समुद्रिञ्ज** *sam-ud-vij*, cl. 6. A. *-vijate*, &c., to tremble greatly; to shrink or start back together.

*Sam-udvigna*, *as, ā, am*, greatly agitated or disturbed, terrified, trembling with terror, frightened, anxious.

*Sam-udvega*, *as, m*, great agitation or perturbation, trembling, terror, alarm, fear.

**समुद्रोक्ष** *sam-ud-viksh* (*-vi-iksh*), cl. 1. A. *-vikshate*, &c., to look at together, look at, perceive. *Sam-udvikshamāna*, *as, ā, am*, looking at together.

*Sam-udvikshya*, ind. having looked at or observed.

**समुद्रुत्** *sam-ud-vrit*, cl. 1. A. *-vartate*, &c., to rise or swell upwards together, rise or swell greatly; Caus. *-vartayati*, *-yitum*, to cause to rise or swell.

*Sam-udvartita*, *as, ā, am*, caused to rise or swell, excited.

*Sam-udvṛtta*, *as, ā, am*, risen up, swollen.

**समुद्ग्रह** *sam-ud-vṛih*, cl. 6. P. *-vṛihati*, &c., to draw out together, draw out, pull out.

**समुन्द** *sam-und*. See *sam-ud*, p. 1079.

**समुन्नद्** *sam-un-nad* (*-ud-nad*), cl. 1. P. *-nadati*, &c., to cry out together, shout out, roar out.

*Sam-unnadat*, *an, anti, at*, crying or roaring out.

**समुन्नम्** *sam-un-nam* (*-ud-nam*), cl. 1. P. *-namati*, *-nantum*, to rise up or ascend together, rise aloft, ascend; Caus. *-namayati*, *-nāmayati*, *-yitum*, to raise well up, erect, lift completely up, elevate.

*Sam-unnata*, *as, ā, am*, rising up, raised aloft, lifted up; elevated, exalted, erect, high, lofty; sub-lime, arched, vaulted; sticking out, prominent, projecting; upright; puffed up, proud, arrogant, dignified. — *Samunnata-lāngūla*, *as, ā, am*, having the tail erect.

*Sam-unnati*, *is, f*, raising or lifting completely up, excessive elevation or exaltation; height, loftiness; rank, dignity, consequence, arrogance, pride; increase, prosperity.

*Sam-unnāmya*, ind. having raised up or elevated.

*Sam-unnāmya*, ind. having raised completely up, &c.

**समुन्नह** *sam-un-nah* (*-ud-nah*), cl. 4. P. A. *-nahyati*, *-te*, *-naddhum*, to bind or tie up; to raise up; to untie, unfasten, unfetter, loosen, set free, liberate.

*Sam-unnaddha*, *as, ā, am*, tied up, bound up; raised up, elevated, exalted; swollen, pressed up or out; full, excessive; puffed up (with pride), proud, conceited, arrogant, overbearing; supreme; untied, unfettered, liberated, loosened; produced, born.

**समुन्नी** *sam-un-nī* (*-ud-nī*), cl. 1. P. A. *-nayati*, *-te*, *-netum*, to lead or conduct upwards together; to raise completely up, elevate; to lead or conduct out, bring out, educe, deduce; to pay off (a debt &c.).

*Sam-unnaya*, *as, m*, gaining, obtaining; occurrence, event, advent.

*Sam-unnayati*, *an, anti, at*, raising or lifting up, causing to obtain eminence; attaining, gaining.

*Sam-unnīta*, *as, ā, am*, led upwards, raised up, elevated.

*Sam-unnēya*, *as, ā, am*, to be brought out, to be deduced.

**समुन्मज्ज** *sam-un-majj* (*-ud-majj*), cl. 6. P. *-majjati*, &c., to emerge out of the water; to dive under, bathe.

*Sam-unnmajjya*, ind. having bathed.

**समुन्मिष** *sam-un-mish* (*-ud-mish*), cl. 6. P.

*-mishati*, &c., to rise up, spring up.

*Sam-unnmishat*, *an, anti* or *anti, at*, rising up, springing up.

**समुन्मील** *sam-un-mīl* (*-ud-mīl*), cl. 1. P.

*-mīlati*, &c., to become fully expanded or unfolded, become displayed; to open (as the eye &c.); to spring up; Caus. *-mīlayati*, *-yitum*, to open, expand, unfold, display.

*Sam-unnmīlita*, *as, ā, am*, opened, expanded.

*Sam-unnmīlya*, ind. having opened or expanded.

**समुन्मूल** *sam-un-mūl* (*-ud-mūl*), cl. 10. P. *-mūlayati*, *-yitum*, to uproot or eradicate completely; to exterminate utterly.

*Sam-unnmūlana*, *am, n*, the act of uprooting or eradicating completely, utter destruction, extermination.

*Sam-unnmūlya*, ind. having completely eradicated, having utterly exterminated.

**समुन्मृज्** *sam-un-mṛij* (*-ud-mṛij*), cl. 2. P. *-mṛishati*, &c., to rub completely off or out, wipe out, efface.

**समुपकृष्** *sam-upa-kṛish*, cl. 1. P. A. *-kar-*

*ṣhati*, -*te*, &c., to draw towards at one time or together, bring near, draw near.

**समुपकृप** *sam-upa-klṛip*, cl. 1. A. -*kalpate*, &c., to be prepared or made ready together: Caus. -*kalpayati*, -*yitum*, to make ready together, prepare, make ready.

*Sam-upakalṛīpta*, *as, ā, am*, made ready, prepared, arranged.

*Sam-upakṛīpta*, *as, ā, am*, prepared or made ready together.

**समुपक्रम** *sam-upa-kram*, cl. 1. P. A. -*krāmati*, -*kramate*, -*kramitum*, to go up to, proceed towards, go near to, approach; to begin, commence (with inf., e.g. *vaktum sam-upacākrāme*, he began to speak).

*Sam-upakrānta*, *as, ā, am*, gone towards, approached.

**समुपगम** *sam-upa-gam*, cl. 1. P. -*gaśchati*, -*gantum*, to go or proceed together towards, go near to, come near to, approach; to go to any state or condition (see *rt. gam*), undergo.

*Sam-upagata*, *as, ā, am*, approached, approximated; undergone.

*Sam-upagama*, *as, m*, going near, approach, approximation, contact.

**समुपगृह** *sam-upa-guh*, cl. 1. P. A. -*gūhati*, -*te*, &c., to embrace, surround.

*Sam-upaguhya*, ind. having embraced or surrounded.

**समुपग्रा** *sam-upa-ghrā*, cl. 1. P. -*jighrati*, -*ghrātum*, to smell at; to kiss.

*Sam-upajighrat*, *an, anti, at*, kissing.

**समुपचि** *sam-upa-śi*, Pass. -*śiyate*, to grow up, increase; to become heaped together or accumulated.

*Sam-upaśita*, *as, ā, am*, collected, heaped, accumulated. — *Sam-upaśita-jala*, *as, ā, am*, having accumulated waters (as the ocean).

**समुपजन्** *sam-upa-jan*, cl. 4. A. -*jāyate*, -*janitum*, to arise, be born or produced, spring up, take place, happen; to be born again: Caus. -*janayati*, -*yitum*, to generate, engender, cause, produce.

*Sam-upajānita*, *as, ā, am*, generated, produced, caused.

*Sam-upajāta*, *as, ā, am*, engendered, arisen, produced, caused; aroused. — *Sam-upajāta-kopa*, *as, ā, am*, one whose anger is roused, provoked or moved to anger. — *Sam-upajātabhīnīvesam* ('*tabhī*'), ind. after having formed a determined resolution.

**समुपजोषम्** *sam-upajosham* or *sam-upajasham*, ind. entirely according to wish or desire, quite happily, fortunately.

**समुपज्ञा** *sam-upa-jñā*, cl. 9. P. A. -*jñāti*, -*jñāte*, -*jñātum*, to ascertain fully, find out; to perceive, learn.

*Sam-upajānat*, *an, ati, at*, ascertaining, perceiving.

**समुपतप** *sam-upa-top*, Pass. -*tapyate*, to be greatly distressed, feel pain.

**समुपदिश** *sam-upa-diś*, cl. 6. P. -*diśati*, -*deshṭum*, to point out or indicate fully, show; to assign.

**समुपद्रु** *sam-upa-dru*, cl. 1. P. -*dravati* (ep. also A. -*te*), -*drotum*, to run together towards, rush upon (with acc.); to run up to, assail, overrun, attack.

*Sam-upadruta*, *as, ā, am*, assailed, attacked, overrun.

**समुपधा** *sam-upa-dhū*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to put together, construct, create, produce.

*Sam-upadadhat*, *at, ati, at*, constructing, creating.

**समुपधाव** *sam-upa-dhāv*, cl. 1. P. A. -*dhāvati*, -*te*, -*dhāvītum*, to run up to together, run near, rush towards.

**समुपनी** *sam-upa-nī*, cl. 1. P. A. -*nyayati*, -*te*, -*netum*, to lead up to together, bring or draw near to, lead to; to bring about, cause; to take away, carry off or away.

*Sam-upanayat*, *an, anti, at*, leading to, bringing about, causing.

*Sam-upanita*, *as, ā, am*, brought to, led to.

**समुपन्यस्** *sam-upa-ny-as*, cl. 4. P. -*asyati*, -*asitum*, to lay down or state at full length, describe or prove fully.

*Sam-upanyasta*, *as, ā, am*, fully stated or proved.

**समुपपद्** *sam-upa-pad*, cl. 4. A. -*padyate*, -*pattum*, to come to pass, take place, be brought about or accomplished, be produced: Caus. -*pādāyati*, -*yitum*, to bring about, make ready, prepare, accomplish.

*Sam-upapādita*, *as, ā, am*, brought about, made ready, prepared.

**समुपप्लु** *sam-upa-plu*. See *rt. plu*.

*Sam-upapluta*, *as, ā, am*, completely overwhelmed or beset, assailed.

**समुपभुञ्ज** *sam-upa-bhuj*, cl. 7. A. -*bhunkte*, -*bhoktum*, to enjoy sexually, have sexual union with (with acc.).

*Sam-upabhujya*, ind. having enjoyed, &c.

**समुपया** *sam-upa-yā*, cl. 2. P. -*yāti*, -*yātum*, to go up to or approach together (with acc.); to betake one's self to; to go to any state or condition, (see *rt. i. yā*.)

*Sam-upayāta*, *as, ā, am*, gone up to, approached, &c.

**समुपयुज्ज** *sam-upa-yuj*, cl. 7. P. A. -*yunakti*, -*yunkte*, -*yoktum*, to appropriate entirely to one's self, make complete use of, consume: Caus. -*yajayati*, &c., to make complete use of, consume.

*Sam-upayukta*, *as, ā, am*, completely used up or consumed, eaten.

*Sam-upayuktavat*, *ān, ati, at*, one who has consumed.

**समुपयोषम्** *sam-upayasham*, ind. = *sam-upajosham*, col. 1.

**समुपरुञ्ज** *sam-upa-ruj*, cl. 6. P. -*rujati*, &c., to break or cut up; to press hardly upon.

**समुपरुद्ध्य** *sam-upa-rudh*, cl. 7. P. A. -*runāddhi*, -*runddhe*, &c., to hinder greatly, disturb, obstruct: Pass. -*rudhyate*, to be hindered or interrupted.

**समुपलक्ष** *sam-upa-laksh*, cl. 10. P. A. -*lakshayati*, -*te*, -*yitum*, to look at attentively, observe carefully; to see fully, perceive.

**समुपलभ्** *sam-upa-labh*, cl. 1. A. -*labhate* (ep. also P. -*labhati*), -*lubdhum*, to take or receive fully, obtain, acquire; to acquire by experience, learn, perceive.

**समुपवस्** *sam-upa-vas*, cl. 1. P. -*vasati*, -*vastum*, to abide wholly in, engage in, devote one's self to; to abide in a state of abstinence, fast.

*Sam-uposhita*, *as, ā, am*, engaged in, devoted to; fasting, abstaining.

**समुपवह** *sam-upa-vah*, cl. 1. P. A. -*vahati*, -*te*, -*voḍhum*, to bear or carry along with; to flow with, stream: Pass. -*upohyate*, to be borne near, approach.

1. *Sam-upoḍha*, *as, ā, am* (for 2. see under *sam-upoh*), borne or carried along; borne upwards, gone upwards, risen.

**समुपविश** *sam-upa-viś*, cl. 6. P. -*viśati*, -*veshṭum*, to sit down together, sit down on, take a

seat; to sit down near; to lie down upon (with acc.), rest upon; to encamp: Caus. -*vesayati*, -*yitum*, to cause to sit down, ask to be seated; to cause to encamp.

*Sam-upaviśya*, ind. having sat down together.

*Sam-upaviśha*, *as, ā, am*, seated together, seated, sat down.

*Sam-upaveśa*, *as, m*, sitting down together; asking to sit down or rest, entertaining.

*Sam-upaveśana*, *am, n*, the act of causing to sit down; a habitation, building.

*Sam-upavesita*, *as, ā, am*, made to sit down, made to lie down, asked to sit down or rest, received hospitably.

**समुपवृह** *sam-upa-vṛih*, Caus. -*vṛihayati*, -*yitum*, to cause to increase, augment, strengthen; to complete.

**समुपवृत्** *sam-upa-vrit*, cl. 1. A. -*varitate*, &c., to go together towards, proceed together; to behave.

**समुपश्रु** *sam-upa-śru*, cl. 5. P. -*śṛiṇoti*, -*śrotum*, to listen to attentively, hear.

**समुपसंह** *sam-upa-sam-hṛi*, cl. 1. P. A. -*harati*, -*te*, &c., to withhold entirely, restrain, stop.

**समुपसृप** *sam-upa-sṛip*, cl. 1. P. -*sarpati*, -*sarptum*, to creep up together towards, creep up to, go to, go towards, approach; to attack.

*Sam-upasarpāt*, *an, anti, at*, creeping or crawling near, approaching.

**समुपसेव** *sam-upa-sev*, cl. 1. A. -*sevate*, -*sevītum*, to make use of together; to use, enjoy.

**समुपस्था** 1. *sam-upa-sthā*, cl. 1. P. A. -*tishṭhati*, -*te*, -*sthātum*, to stand together in close proximity, come near, go to or towards, approach, attack (with acc.); to occur, arise, befall.

2. *sam-upasthā*, f. standing near, approximation, proximity; happening, befalling.

*Sam-upasthāna*, *am, n*, approximation, approach; nearness; happening, occurring.

*Sam-upasthita*, *as, ā, am*, standing near, brought near to, approximated, impending; imminent; attained, acquired.

*Sam-upasthiti*, *is, f.* = *sam-upasthāna* above.

**समुपस्पृश** *sam-upa-sprīś*, cl. 6. P. -*sprīśati*, &c., to touch (water) for ablution, use for ablution; to sip water; to bathe.

**समुपह** *sam-upa-hṛi*, cl. 1. P. A. -*harati*, -*te*, -*hartum*, to bring towards, offer; to perform (a sacrifice).

**समुपाकृ** *sam-upā-kṛi* (-*upa-ā-*), cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to satisfy, pay off.

**समुपाक्रम** *sam-upā-kram* (-*upa-ā-*), cl. 1. P. A. -*krāmati*, -*kramate*, -*kramitum*, to go up to together, to approach, attain to.

*Sam-upākṛānta*, *as, ā, am*, approached, attained to.

**समुपागम** *sam-upā-gam* (-*upa-ā-*), cl. 1. P. -*gaśchati*, -*gantum*, to go up to together, go near to, go towards, approach, meet; to come upon, incur; to occur, befall; to undergo, go to any state or condition, (see *rt. gam*.)

*Sam-upāgata*, *as, ā, am*, gone near to, approached, come together, assembled, met; come upon, incurred; occurred, happening.

**समुपाघ्रा** *sam-upā-ghrā* (-*upa-ā-*), cl. 1. P. -*jighrati*, -*ghrātum*, to smell at; to kiss.

*Sam-upāghrāya*, ind. having kissed.

**समुपाचर** *sam-upā-śar* (-*upa-ā-*), cl. 1. P. -*śarati*, -*śaritum*, to attend, wait on, treat (medically); to practise; to be intent upon anything.

**समुपादा** *sam-upā-dā* (-*upa-ā-*), cl. 3. P. A. -*dadāti*, -*datte*, -*dātum*, to give or deliver over (P.);

to gain, receive, acquire (A.); to take away from, deprive of (A.); to collect, heap together (A.); to assume, put on (A.).

*Sam-upātta*, as, ā, am, acquired; taken away; collected.

*Sam-upādāya*, ind. having delivered over; having acquired; having assumed.

**समुपात्नी** *sam-upā-nī* (-upa-ā-), cl. 1. P. A. -*nayati*, -*te*, -*netum*, to conduct or lead together towards, bring together, gather together, assemble.

*Sam-upānīta*, as, ā, am, brought together, gathered together.

**समुपाया** *sam-upā-yā* (-upa-ā-), cl. 2. P. -*yāti*, -*yitum*, to go up to together, go towards, come up to, approach, arrive at.

*Sam-upāyāta*, as, ā, am, come near, approached, arrived.

**समुपायुज्** *sam-upā-yuj* (-upa-ā-). See rt. 1. *yuj*.

*Sam-upāyukta*, as, ā, am, furnished with, possessed of, surrounded by, full of.

**समुपारभ्** *sam-upā-rabh* (-upa-ā-, see ā-*rabh*), cl. 1. A. -*rabhate*, &c., to begin together, commence.

*Sam-upārabdhā*, as, ā, am, begun, commenced, undertaken.

**समुपारुज्** *sam-upā-ruj* (-upa-ā-), = *sam-upa-ruj*.

**समुपारुह्** *sam-upā-ruh* (-upa-ā-), cl. 1. P. -*rohati*, &c., to mount up, ascend.

*Sam-upārūḍha*, as, ā, am, mounted upon, ascended.

**समुपार्ज्** *sam-upārj* (-upa-ārj), cl. 1. 10. P. -*upārjati*, -*upārjayati*, &c., to bring together, cause to be brought together or prepared; to gain or acquire together.

*Sam-upārjana*, am, n. the act of gaining or acquiring together, simultaneous acquisition.

*Sam-upārjita*, as, ā, am, brought together, prepared; acquired, gained; stored up.

**समुपाविश** *sam-upā-vis* (-upa-ā-), cl. 6. P. -*viśati*, -*veshṭum*, to enter upon together, undertake, begin, commence.

**समुपाश्** *sam-upāś* (-upa-āś), cl. 9. P. -*upāśnāti*, &c., to taste fully or completely, enjoy.

**समुपाश्रि** *sam-upā-śri* (-upa-ā-), cl. 1. P. A. -*śrayati*, -*te*, -*śrayitum*, to have recourse to together, resort to.

*Sam-upāśrita*, as, ā, am, resorted to, having recourse to.

**समुपास** *sam-upās* (-upa-ās), cl. 2. A. -*upāste*, &c., to sit near together or near each other; to engage in or devote one's self to anything together, practise in common; to serve or honour together.

*Sam-upāsina*, as, ā, am, sitting near together.

**समुपास्या** *sam-upā-sthā* (-upa-ā-), cl. 1. P. A. -*tishthati*, -*te*, &c., to stand near to; to practise, observe.

**समुपे** *sam-upe* (-upa-i, see rt. 5. *i*), cl. 2. P. -*upaiti*, &c., to come together, assemble, meet; to go towards, go near to, approach, assail, attack; to reach; to fall to the share, come into the possession of; to go to any state or condition, undergo.

*Sam-upeta*, as, ā, am, come together, assembled, gone near to, approached, resorted to, visited; arrived at; furnished with, possessed of, endowed with; inhabited by.

*Sam-upetya*, ind. having gone near to, having approached.

*Sam-upeyivas*, ān, -*yushi*, at, one who has gone near or approached; going, proceeding.

**समुपेक्ष** *sam-upeksh* (-upa-iksh), cl. 1. A.

-*upēkshate* (sometimes also P. -*ti*), -*upēkshitum*, to look completely over or beyond, take no notice of, overlook, disregard, neglect, abandon.

**समुपोपविश** *sam-upopa-vis* (-upa-upa-).

See rt. 1. *viś*.

*Sam-upopavishṭa*, as, ā, am, seated together, sitting down.

**समुपोष्** *sam-uposh* (-upa-ush), cl. 1. P. -*uposhati*, &c., to burn together, consume together, to burn up completely.

**समुपोह** *sam-upoh* (-upa-ūh, see rt. 1. *ūh*), cl. 1. P. A. -*upohati*, -*te*, &c., to bring near to, draw towards; to bring into contact with.

2. *sam-upoḍha*, as, ā, am (equally referable to *sam-upa-vah*), brought near, presented, close at hand; suppressed, restrained; begun.

**समुपञ्ज** *sam-ubj*, cl. 6. P. -*ubjati*, -*ubjītum*, to cover over, close up; to press together.

*Sam-ubjīta*, as, ā, am, covered over, closed up.

**समुपभ्** *sam-ubh*, cl. 9. 7. P. -*ubhñāti*, -*unapti* (Impf. -*unap*), &c., Ved. to confine, shut up, cover up, close up; to strike down, injure, mutilate.

*Sam-ubdhā*, as, ā, am, confined, covered up; injured; contracted, shrunk together, (Sāy. = *sam-kuḍīta*.)

**समुप्लव्** *sam-ul-lagh*, cl. 10. P. -*langhaya*ti, &c., to leap beyond, violate, transgress, neglect.

**समुप्लव्** *sam-ul-lamb* (-ud-lamb). See rt. *lamb*.

*Sam-ullambīta*, as, ā, am, quite erect, upright; (according to some) hanging.

**समुप्लस** *sam-ul-las* (-ud-las), cl. 1. P. -*lasati*, -*lasitum*, to shine forth brightly, gleam, glitter; to break forth, appear; to jump or dance about, sport, be wanton; Caus. -*lāsayati*, -*yitum*, to cause to jump or sport, exhilarate, make glad.

*Sam-ullasat*, an, anti, at, shining very brightly, brilliant; dancing about, sporting, playing, wanton.

*Sam-ullasita*, as, ā, am, shining forth, gleaming, brilliant, beautiful; sportive, sporting.

*Sam-ullāsa*, as, m. excessive brilliance; sporting, exhilaration.

**समुप्लिख्** *sam-ul-likh* (-ud-likh), cl. 6. P. -*likhati*, &c., to scratch up, tear up, dig up, furrow, scarify; to rub against, graze; to write down.

*Sam-ullikhat*, an, anti, at, scratching up, tearing up.

**समुप्लुप्** *sam-ul-lup*, cl. 6. P. A. -*lumpati*, -*te*, &c., Ved. to seize upon, lay hold of, pick up.

*Sam-ullupya*, ind. having seized upon, having caught hold of.

**समुप** *sam-ush*, cl. 1. P. -*oshati*, &c., to burn up or consume by fire.

**समुपह्** *sam-uhya*, *sam-uhyamāna*. See under *saṃ-vah*.

**समूढ** 2. *sam-ūḍha*. See col. 3.

**समूर** *samūra*, as, m. a kind of deer, (see below.)

*Samūra*, us, m. a kind of deer (the skin of which may be used as a student's seat, &c.; according to some it has a white mane).

*Samūruka*, as, m. = *samūra* above.

**समूल** *sa-mūla*, as, ā, am, having a root, along with the root; (am), ind. by the roots, with the roots, completely. = *Samūla-kāsham*, ind. striking or shaking (the ground) to its very foundations. = *Samūla-ghātam*, ind. having destroyed by the roots, having utterly exterminated.

**समूह** *sam-ūh* (see rt. 1. *ūh*; cf. *saṃ-vah*),

cl. 1. P. A. -*ūhati*, -*te*, -*ūhitum*, to bring together, gather together, collect, unite; to bring or place back in right order: Caus. -*ūhayati*, -*yitum*, to cause to be brought together, bring together.

2. *sam-ūḍha*, as, ā, am (in some senses equally referable to *sam-vah*, see 1. *sam-ūḍha*, p. 1037, col. 3), brought together, collected; heaped up, accumulated, assembled; associated, accompanying; enveloped; produced quickly; crooked, bent; tamed, tranquillised; purified, cleansed. = *Samūḍha-ōchan-das*, ās, ās, as, having the metres restored to their proper order.

*Sam-ūha*, as, m. a collection, assemblage, aggregation, aggregate, accumulation, heap, number, multitude, quantity. = *Samūha-kārya*, am, n. the business or affairs of a community.

*Sam-ūhat*, an, anti, at, bringing together, collecting, gathering; contracting.

*Sam-ūhana*, am, n. the act of bringing together, collection; plenty; (i), f. a broom.

1. *sam-ūhya*, as, ā, am, to be brought together or assembled or collected; (as), m., scil. *agni*, a kind of sacrificial fire (to be brought or carried by the priest); a place prepared for the reception of a sacrificial fire.

2. *sam-ūhya*, ind. having brought together or collected or assembled.

**सम्** *sam-ri* or *sam-rī*, cl. 1. 9. P. -*ričhati*, -*riñāti* (Ved. also cl. 3. 5. P. -*iyarti*, -*riñoti*, -*riñvati*, in some forms also A.), &c., to go or come together, meet together, meet, be united, run together; to come into collision or conflict; to bring together, construct: Caus. -*arpayati*, -*te*, -*yitum*, to throw at, hurl at (with acc.), strike, hit; to fix or place in or on, put on, put down, deposit; to deliver completely over, hand over, consign, commit; to place back, give back, restore.

*Sam-ara*, as, am, m. n. coming together in a hostile manner, conflict, combat, struggle, strife, war, battle [cf. *samarya*]; (as), m. a proper N. = *Samarā-kanda*, N. of a district. = *Samarai-jaya*, as, m. a proper N. = *Samarā-mardana*, as, m. 'destroying in battle,' epithet of Śiva. = *Samarā-mūrdhan*, ā, m. the front or van of battle. = *Samarā-varman*, ā, m. a proper N. = *Samarā-vijayin*, i, īnī, i, victorious in battle. = *Samarā-siṅha*, as, m. a proper N. = *Samarā-svāmin*, i, m. a particular statue or idol erected by Samara-varman. = *Samarā-rāva* ('*ra-ur*'), as, m. the ocean of war. = *Samaroḍita* ('*ra-ur*'), as, ā, am, fit for war. = *Samaroḍḍesa* ('*ra-ur*'), as, m. a battle-field, place of combat. = *Samaroḍyala* ('*ra-ur*'), as, ā, am, prepared for conflict, ready for combat.

*Sam-araṇa*, am, n., Ved. coming together, approach; conflict, fighting, combat; (in Naigh. II. 17. enumerated among the *saṃgrāma-nāmāni*.)

*Sam-arāna*, as, ā, am, Ved. coming together.

*Sam-arpaṇa*, am, n. (fr. the Caus.), the act of delivering or handing completely over, consigning, presenting.

*Sam-arpaṇīya*, as, ā, am, to be delivered or presented, to be made over.

*Sam-arpayat*, an, anti, at, placing in or on; depositing, delivering over, consigning.

*Sam-arpayitavya*, as, ā, am, = *sam-arpaṇīya*.

*Sam-arpita*, as, ā, am, placed or fixed in or on, deposited, resting on, delivered, made over, consigned, committed; appointed; put together. = *Sam-arpita-val*, ān, anti, at, one who has consigned or delivered over.

*Sam-arpya*, as, ā, am, = *sam-arpaṇīya*.

1. *samarya*, as, am, m. n. [cf. *sam-ara*; the Pāda text, however, divides into *sa-marya*], Ved. conflict, battle, war, (in Naigh. II. 17. enumerated among the *saṃgrāma-nāmāni*); sacrifice, (Sāy. = *yajña*, Rīg-veda VII. 23, 1.) = *Samarya-ñt*, t, i, t, Ved. conquering in war, victorious in battle. = *Samarya-rājya*, am, n. the dominion of fighting, war, battle.

2. samarya, Nom. P. samaryati, &c., to desire battle.

Samarayat, an, anti, at, Ved. desiring battle, intent on conflict.

Sam-ārāna, as, ā, am (perf. part. A.), having come together, flowing together.

Sam-irna, referred to sam-ri by Scholiast on Pāṇ. VII. 1, 102.

Sam-rita, as, ā, am, come together, met; come into collision, clashing together.

Sam-riti, is, f., Ved. coming together, meeting together, contact, (Sāy. = sangana); conflict, fighting.

समृच sam-riç [cf. sam-arc], cl. 6. P. -riçati, &c., to praise, extol, adore, honour, (sam-ārñice, he has been lauded; but according to Sāy. = samyak pūjitavān, he has well honoured, or sthāpitavān, he has established, Rīg-veda I. 160, 4.)

समृञ्ज sam-riñj, cl. 6. P. A. -riñjati, -te, &c., to strive together or unite together for any object (with loc.); to promote well or together, (Sāy. = samyak prasādhatyati, Rīg-veda I. 6, 9.)

समृध् I. sam-riḍh, cl. 4. 5. P. -riḍhyati, -riḍhoti, &c., to succeed well, be very successful, prosper, flourish, increase or grow greatly; Pass. -riḍhyate, to be completely successful, be fulfilled or accomplished, succeed, prosper; to share in abundantly, be fully furnished with (with inst.); Caus. -ardhayati, -yitum, to cause to succeed or prosper; to cause to be fulfilled; to cause to be abundantly furnished with.

Sam-ardhaka, as, ā, am, causing to prosper, &c., granting a blessing or boon.

Sam-riḍha, as, ā, am, very prosperous, thriving, flourishing, happy, fortunate; full-grown, increased, grown, accelerated; fully furnished with, abundantly endowed with, rich in, rich, wealthy; completed, full, complete, entire. = Sam-riḍhayaśas, ās, ās, as, rich in fame, renowned, famous. = Sam-riḍha-vega, as, ā, am, increasing in speed, excessively swift. = Sam-riḍhārtha (Cāha-ar), as, ā, am, having increased substance or wealth, increasing in resources. = Sam-riḍhī-kṛi, cl. 8. P. -kari, &c., to make prosperous or wealthy.

Sam-riḍhi, is, f. great prosperity or success, exuberance, profusion; thriving, increase, gain, happiness, good fortune, well-being, wealth; power, supremacy, sway. = Sam-riḍhi-samaya, as, m. a season of great prosperity.

Sam-riḍhin, ī, inī, ī, prosperous, happy, blessed; possessing abundance of (at the end of a comp.).

2. sam-riḍh, t, t, t, Ved. very prosperous. (Sāy. = sam-riḍha, Rīg-veda VI. 2, 10.)

समृश् sam-riḥ, cl. 1. P. -arshati, &c. (see rt. 1. riḥ), Ved. to come together, unite with.

समे सम-e (-ā-i, see rt. 5. i), cl. 2. P. -aiti, &c., to come together, approach together, meet or assemble together, unite together, meet at or in (with acc. or loc.); to come together with (with inst.); to go to, enter, go through, march across (with acc.); to come into competition or rivalry with, cope with; to join or lead together (with acc.).

Sam-eta, as, ā, am, come together, met together, assembled, joined or united together, collected, associated, agreed, covenanted; encountered, come to close quarters, come into collision; conjoined, concomitant, connected or united with, furnished with, possessed of, having; come near, approached, approximated, near. = Sam-eta-māya, as, ā, am, furnished with or possessing illusions.

Sam-etya, ind. having come together, having assembled or met together, having held a meeting.

Sam-etyāva, ān, -yushī, at, one who has come together.

समेघलेख sa-megha-lekha, as, ā, am, having streaks of cloud.

समेज sam-ej, cl. 1. P. -ejati, &c., to rise or move upwards.

समेडी sameḍi, f., N. of one of the Mātris attending on Skanda; [cf. bheḍi.]

समेद् सम-eddhṛi. See under sam-indh.

समेध् sam-edh, cl. 1. A. -edhate, -edhitum, to prosper greatly, thrive, increase; Caus. -adhayati, -yitum, to cause to prosper or succeed, cause to increase or swell; to strengthen, make happy or fortunate.

Sam-edhita, as, ā, am, greatly increased or augmented, made to prosper or thrive, strengthened, strong; united.

समेध् sa-medha, as, ā, am, along with the sacrifice, having the essence of sacrifice.

समोकस् sam-okas, ās, ās, as, living or dwelling together, furnished or surrounded with (with inst., Sāy. = samāna-nivāsa or sam-aveta, Rīg-veda I. 64, 10.)

समोदक samodaka. See under sama.

समोपे sam-ope (sam-ā-upa-i). See rt. 5. i. Sam-opeta, as, ā, am, fully furnished or endowed with, possessed of.

समोह samoha [cf. sam-moha under sam-muh], enumerated among the saṅgrāma-nāmāni in Naigh. II. 17.

समोलिरत्न sa-mauli-ratna, as, ā, am, with a crown-jewel, having a crest-jewel.

सम्प सampa, as, m. (probably fr. sam-pat), descending, falling, alighting; (ā), f. lightning; [cf. sampā.]

सम्पच् sam-pac, Caus. -pāçayati, -yitum, to cook or mature together; to ripen thoroughly, bake or cook thoroughly, burn.

Sam-pakea, as, ā, am, thoroughly matured or ripened.

Sam-pāka, as, m. cooking or ripening thoroughly, maturing; the tree Cassia Fistula [cf. sam-pāka]; (as, ā, am), reasoning well, a reasoner, logician; subtle, cunning, impudent; lustful, lewd; small, little, low.

सम्पद् sam-paḥ, cl. 1. P. -paḥati, &c., to read through, peruse.

Sam-pāḥya, as, ā, am, to be caused to be read, (a-sampāḥya, one with whom no one is allowed to read.)

सम्पत् sam-pat, cl. 1. P. -patati, -patitum, to fly together, run or rush together, meet or come together, flow together; to meet at (with acc.); to unite with (with inst.); to fall together, meet together in hostile encounter; to fly to, hasten towards, flock to, go to, attain; to rush towards, assail, attack; to fall in with; to fly down, fall down, alight on; to go or roam about; to come to pass, happen; Caus. -pāçayati, -yitum, to cause to fly or fall, cause to fly down, throw down, hurl down, cast, throw.

Sam-patat, an, anti, at, flying together, hastening together; falling or flying down, alighting, arriving; going backwards and forwards.

Sam-patita, as, ā, am, flying or falling together, coming to pass, happening, fallen or met together; come to pass.

Sam-pāta, as, m. falling together, concurrence, falling against each other, meeting together, encountering; butting together; general fall; falling down, descending, coming down, alighting (as a bird); a peculiar mode of flight (of birds); the flight of an arrow; that which falls or settles to the bottom, the residue (of an offering); anything thrown in or added as an ingredient; going, moving, removing; N. of the son of Garuḍa; (au), m. du.,

N. of two Vedic hymns. = Sampāta-rat, ān, atī, at, containing ingredients.

Sam-pāti, is, m., N. of a fabulous bird (the eldest son of Garuḍa and elder brother of Jaṭāyū); a proper N., (also written sam-yāti.)

Sampātika, as, m. a fabulous bird.

Sam-pātin, ī, inī, i, falling together.

सम्पत्नी sam-patnī, f. (a woman) together with her husband, (see patnī.)

सम्पद् I. sam-pad, cl. 4. A. -padyate, -patum, to fall or happen well, turn out well, succeed, be prosperous, be accomplished; be completed or fulfilled, to become full or complete (as a number), amount to; to become (e.g. svedoddhedo vibhūshā sampede, the bursting out of drops of perspiration became an ornament, Kirāt. VII. 5), be produced, be born, be brought forth, arise; to fall together, come together, meet with, unite with (with inst.); to fall into any one's possession; to attain to, obtain, acquire; to enter into, be absorbed in (with loc. or acc.); Caus. -pāçayati, -yitum, to cause to succeed, cause to arise, cause to become, bring about, produce, effect, accomplish, complete, cause to procure, obtain, make ready, prepare; to turn or transform into; to furnish or provide with, endow with; to cause to be occupied with; to attain, obtain; to be agreed, agree upon (Ved.).

Sam-patti, is, f. prosperity, success, increase of wealth, &c., completion, fulfilment, perfection, excellence; a suitable state or condition; a sort of medicinal root.

2. sam-pad, t, f. success, prosperity, good fortune; luck, fate; increase of wealth or happiness, advancement of any kind, advantage, benefit, blessing; a treasure; a necklace of pearls; decoration, adornment; accomplishment, perfection, completion; excellence; correctness, right method; excess, abundance. = Sampad-vasu, us, m., N. of one of the seven principal rays of the sun (supposed to supply heat to the planet Mars). = Sampad-vinimaya, as, m. an interchange of benefit or advantage.

Sam-padyamāna, as, ā, am, being accomplished, being brought about.

Sampadvāra, as, m. a king, prince.

Sam-panna, as, ā, am, fallen or turned out well, successful, prosperous, fortunate, thriving, happy; accomplished, effected, completed, finished, complete, perfect; perfectly acquainted or conversant with; full grown, mature; right, correct; procured, acquired, obtained; possessed of, endowed with; of perfect or correct flavour; (as), m. epithet of Śiva; (am), n. a delicacy. = Sampanna-tama, as, ā, am, most complete or perfect. = Sampanna-rūpa, as, ā, am, complete, perfect; dainty, delicate.

Sampannaka, as, ā, am, = sam-panna above.

Sam-pāda, as, m. accomplishment, completion, acquisition, obtaining.

Sam-pādaka, as, ikā, am, bringing about, effecting, effective of, accomplishing, fulfilling.

Sam-pādana, as, ī, am, effective of, procuring, gaining; (am), n. the act of bringing about, accomplishing, effecting, making; preparing, clearing (ground &c.); gaining, acquiring, reaching, attaining.

Sam-pādaniya, as, ā, am, to be brought about or effected.

Sam-pādayat, an, anti, at, accomplishing, effecting, perfecting.

Sam-pādāyitri, tū, trī, trī, one who accomplishes or effects.

Sam-pādita, as, ā, am, brought about, accomplished, effected; attained, obtained, gained, gotten.

Sam-pādya, ind. having procured, effected, or obtained.

सम्पद् sam-pada, am, n. standing with the feet together or even (= samam pada-yugam).

सम्परिकृत sam-pari-kṛit, cl. 10. P. -kirtayati, -yitum, to enumerate fully, particularise.

*Sam-parikīrtita*, as, ā, am, fully enumerated, related in detail.

**सम्परिक्रमम्** *sam-pari-kram*, cl. 1. P. A. -*krāmati*, -*kramate*, &c., to go or walk round, to visit in succession, go the round of.

*Sam-parikramya*, ind. having walked round.

**सम्परिख्या** *sam-pari-khyā*, cl. 2. P. -*khyāti*, &c., to communicate completely, relate in full, declare at length.

**सम्परिग्रह** *sam-pari-grah*, cl. 9. P. A. -*grihñāti*, -*grihñate*, &c., to accept fully, receive; to receive in a friendly manner; to embrace; to accomplish, perform, complete; to take in or understand thoroughly.

*Sam-parigrihya*, ind. having accepted; having completed, having thoroughly understood.

**सम्परिचर** *sam-pari-car*, cl. 1. P. -*carati*, -*caritum*, to wait upon, attend on, serve.

**सम्परिचिन्त** *sam-pari-cint*, cl. 10. P. -*cintayati*, -*yitum*, to think out, excogitate, invent.

*Sam-paricintita*, as, ā, am, thought out, devised.

**सम्परितुष** *sam-pari-tush*, cl. 4. P. -*tushyati*, -*toshum*, to feel quite satisfied or content; Caus. -*toshayati*, -*yitum*, to satisfy completely, appease.

*Sam-paritoshita*, as, ā, am, fully satisfied, quite appeased.

**सम्परित्यज** *sam-pari-tyaj*, cl. 1. P. -*tyajati*, -*tyaktum*, to abandon completely, desert, leave.

*Sam-parityakta*, as, ā, am, abandoned, given up. -*Samparityakta-jivita*, as, ā, am, (a battle &c.) in which life is risked.

*Sam-parityajya*, ind. having completely abandoned, having abandoned everything.

**सम्परिदह** *sam-pari-dah*, Pass. -*dahyate* (also P. -*ti*), to be entirely burnt or consumed by fire, be consumed.

**सम्परिपूर** *sam-pari-prī*. See rt. *prī*, p. 596. *Sam-paripūrṇa*, as, ā, am, quite filled, fully satisfied; completely accomplished, perfected. -*Samparipūrṇa-vidya*, as, ā, am, well filled with knowledge, perfect in knowledge.

**सम्परिप्लु** *sam-pari-plu*, cl. 1. A. -*plavate*, &c., to flow quite over, overflow completely.

*Sam-paripluta*, as, ā, am, completely overflowed, deluged; overwhelmed (with misfortune &c.), greatly distressed.

**सम्परिभू** *sam-pari-bhū*, cl. 1. P. -*bhavati*, &c., to despise or contemn utterly; Pass. -*bhūyate*, to be despised, &c.; Caus. -*bhāvayati*, -*yitum*, to fix firmly, hold well together, control.

**सम्परिभ्रंश** *sam-pari-bhrāś*. See rt. *bhrāś*. *Sam-paribhrāśta*, as, ā, am, fallen away from, entirely deprived of (with abl.).

**सम्परिमुद** *sam-pari-mud*, cl. 1. A. -*modate*, &c., to rejoice greatly, exult.

**सम्परिरक्ष** *sam-pari-raksh*, cl. 1. P. -*rakshati*, -*rakshitum*, to keep complete guard over, protect, defend.

**सम्परिरभ** *sam-pari-rabh*, cl. 1. A. -*rabhate*, &c., to take well hold of; to clasp or embrace mutually. *Sam-parirabhya*, ind. having mutually embraced.

**सम्परिवृ** *sam-pari-vṛi*, cl. 5. P. A. -*vṛiṇati*, -*vṛiṇate*, &c., to surround completely, encompass, encircle; Caus. -*vārayati*, &c., to surround.

*Sam-parivārita*, as, ā, am, entirely surrounded or encompassed.

*Sam-parivārya*, ind. having encircled or encompassed.

*Sam-parivṛita*, as, ā, am (Ved. also *sam-parivṛita*), completely surrounded.

**सम्परिवृज्ज** *sam-pari-vṛij*, Caus. -*varjayati*, -*yitum*, to shun or avoid utterly, forsake, abandon.

**सम्परिवृत्** *sam-pari-vṛit*, cl. 1. A. -*vartate*, &c., to turn completely round, roll round, revolve; to exist; to turn back, return; to turn back from, desist from (with abl.); Caus. -*vartayati*, -*yitum*, to cause to turn round, lead round, lead about.

*Sam-parivartya*, ind. having made to turn round, having led round.

**सम्परिशोषण** *sam-pari-śoṣana*, am, n. (fr. rt. *śush* with *pari* and *sam*), becoming completely dried up, withering up, emaciation.

**सम्परिष्वङ्ग** *sam-pari-śvaij*. See rt. *śvaij*. *Sam-pariśvakta*, as, ā, am, mutually embraced, closely embraced.

*Sam-pariśvajya*, ind. having mutually embraced.

**सम्परिहृष** *sam-pari-hṛish*, Caus. -*harshayati*, -*yitum*, to make completely happy, delight.

**सम्परे** *sam-pare* (-*parā-i*, see rt. 5. *i*), cl. 2. P. -*paraiti*, &c., to come together (in conflict); to go away, go beyond (especially to another world or future state).

*Sam-parāya*, as, m, meeting together in strife or encounter, conflict, contention, war, battle; calamity, adversity; the other world, a future state, futurity, future time; a son.

*Samparāyaka*, am, n. conflict, encounter, war, battle.

*Samparāyika*, ani, n. = *samparāyaka* above.

**सम्पर्क** *sam-parka*. See under *sam-pric*.

**सम्पर्याप्त** *sam-pary-āp* (-*pari-āp*), cl. 5. P. -*āpnoti*, &c., Ved. to take hold of together.

*Sam-paryāpya*, ind. having taken hold of simultaneously.

**सम्पालाय** *sam-palāy* (fr. rt. *ay* = rt. 5. *i* with *palā* for *parā* and *sam*), cl. 1. A. -*palāyate*, -*yitum*, to run away together, escape.

**सम्पाशयान** *sam-pāśyamāna*. See under 1. *san-dṛiś*, p. 1059, col. 3.

**सम्पा** *sam-pā*, cl. 1. P. A. -*pihati*, -*te*, &c. (see rt. 1. *pā*), to drink together; Caus. -*pāyayati*, -*yitum*, to cause to drink together, make to drink. *Sam-pāya*, ind. having drunk together.

*Sam-piti*, is, f. drinking in company, composition.

**सम्पाक** *sam-pāka*. See *sam-pac*, p. 1083.

**सम्पाट** *sam-pāta*, as, m. (fr. rt. *paṭ* with *sam*), a spindle; the intersection of the prolonged side of a triangle by a perpendicular.

**सम्पात** *sam-pāta*, *sam-pāti*. See *sam-pat*.

**सम्पाद** *sam-pāda*, *sam-pādana*, &c. See p. 1083, col. 3.

**सम्पार** *sampāra*, as, m. a proper N.

**सम्पारण** *sam-pāraṇa*. See *sam-prī*, col. 3.

**सम्पिण्ड** *sam-piṇḍ*, cl. 10. P. -*piṇḍayati*, &c., to heap together; to clench.

*Sam-piṇḍita*, as, ā, am, heaped together; contracted. -*Sampiṇḍitānguli* ("ta-an"), is, is, *i*, having the fingers clenched or closed.

**सम्पिष** *sam-pish*, cl. 7. P. -*pinashti* (Impf. *sam-piṇat*, Ved. *sam-piṇak*), -*peṣtum*, to grind or rub together, pound or crush to pieces, bruise, crush (Soma &c.); to shatter, destroy, kill.

*Sam-piṣhta*, as, ā, am, crushed or broken to pieces, pounded, bruised, shattered, destroyed.

*Sam-peshana*, am, n. the act of grinding together, pounding.

**सम्पीड** *sam-piḍ*, cl. 10. P. -*piḍayati*, -*yitum*, to compress, press or squeeze together, oppress,

press, force; to pinch, pain, torture, vex, harass, disturb; to obscure, eclipse; to reckon up, calculate together, compute, sum up.

*Sam-piḍa*, as, m. pressing or squeezing together, pain, torture; harassing, agitating, disturbing; sending, directing; (*ā*), f. torment.

*Sam-piḍana*, am, n. compression, pressing together, squeezing; pinching, paining, castigation, punishment; stirring together, agitating; sending.

*Sam-piḍayat*, an, anti, at, compressing; squeezing, tormenting, paining.

*Sam-piḍita*, as, ā, am, pressed together, squeezed; pained, tortured, punished; agitated; sent.

*Sam-piḍya*, ind. having pressed together, having tormented; having restrained.

**सम्पीति** *sam-piti*. See under *sam-pā*.

**सम्पुट** *sam-puṭa*, as, m. (fr. rt. *puṭ* with *sam*), a covered box, casket; the Kuruvaka flower.

*Sampuṭaka*, as, m. a box, casket; (*ikā*), f. a box filled with ornaments.

**सम्पुष** *sam-push*, cl. 9. P. -*pushṇāti*, -*pushitum*, to become thoroughly nourished, increase, grow.

*Sam-poshya*, as, ā, am, to be well nourished or supported.

**सम्पू** *sam-pū*, cl. 9. P. A. -*punāti*, -*punite*, &c., to cleanse thoroughly, purify; Caus. -*pāvayati*, -*yitum*, to make clean, cleanse, purify.

*Sam-pūya*, ind. having cleansed, having purified.

**सम्पूज** *sam-pūj*, cl. 10. P. -*pūjayati*, -*yitum*, to honour greatly, esteem or value highly.

*Sam-pūjana*, am, n. the act of treating with great respect, honouring, reverence, esteem.

*Sam-pūjanīya* or *sam-pūjayitavya*, as, ā, am, to be highly honoured or valued; to be respected.

*Sam-pūjita*, as, ā, am, greatly honoured, highly respected or valued, revered.

1. *sam-pūjya*, as, ā, am, to be honoured, &c.  
2. *sam-pūjya*, ind. having honoured, honouring, worshipping, paying respect to.

**सम्पृ** *sam-prī*, Caus. -*pārayati*, -*yitum*, Ved. to bring over to the further side, bring to an end, accomplish, perform.

**सम्पृच्** *sam-pric*, cl. 7. P. -*prīṇakti* (also apparently cl. 3. in some Vedic forms, e. g. *sam-pīṇadhī*, -*pīṇikta*, &c.), cl. 2. A. -*prīkte* or -*prīkte*, &c. (see rt. 1. *prīc*), to mix together, commingle, bring into contact, connect, unite; to be mixed together, be united, be in contact, be connected (A.); to fill up, fill, complete; to fill or satiate with, present with; to be filled or satiated with, be presented with (A.).

*Sam-parka*, as, m. mixing together, mixture, commingling, conjunction, union; contact, touch; bodily contact, sexual union or connection.

*Samparkin*, *i*, *iṇī*, *i*, blended together, mixed; united with, connected; in contact with, touching.

*Samparkīya*, as, ā, am, relating to contact or connection; liable to come in contact.

*Sam-prīkta*, as, ā, am, mixed together, blended, combined, conjoined, united, connected, related; in contact with, touching, in close contact; interspersed, inlaid.

*Sam-prīcāna*, as, ā, am, Ved. being mixed or mingled with, associated with.

**सम्पू** *sam-prī*, Pass. -*pūryate*, to be completely filled, become quite full; Caus. -*pārayati*, -*pūrayati*, -*yitum*, to make quite full, complete; to fill with.

*Sam-pāraṇa*, as, *i*, am, Ved. (equally referrible to *sam-prī* above), completing, filling, adequate, (*Sāy.* = *icchāyāḥ samyak pūraka*, Rig-veda III. 45. 4.)

*Sam-pūrayat*, an, anti, at, causing to be full, filling.

*Sam-pūrīta, as, ā, am*, filled quite full, filled with. *Sam-pūrṇa, as, ā, am*, completely filled or full, replete; full (as the moon); complete, finished; whole, entire; (*as*), m. any mode of music in which all the notes of the gamut are employed; (*ā*), f. a particular *ekādāśī*, q. v.; (*am*), n. ether, the ethereal element or atmosphere. — *Sampūrṇa-kāma, as, ā, am*, filled with desire. — *Sampūrṇa-tara, as, ā, am*, more filled, very full. — *Sampūrṇa-tā, f. or sampūrṇa-tva, am*, n. complete fullness, perfection, completeness. — *Sampūrṇa-vidya, as, ā, am*, replete with knowledge.

**सम्प्रकम्प** *sam-pra-kamp*, cl. 1. A. -*kampate, -kampitum*, to tremble violently, shiver, quake: Caus. -*kampayati, -yitum*, to cause to tremble.

**सम्प्रकाश** *sam-pra-kāś*, cl. 1. A. -*kāśate*, &c., to become manifest, be visible, appear; to shine, glitter: Caus. -*kāśayati, -yitum*, to illuminate, make manifest, display, discover, disclose.

*Sam-prakāśita, as, ā, am*, made manifest, displayed, discovered.

**सम्प्रकृ** *sam-pra-kṛi*, cl. 8. P. A. -*karoti, -kuruṣe, -kartum*, to perform, practise, do; to effect, render, cause anything to become (with two acc.).

**सम्प्रकृष** *sam-pra-kṛish*, cl. 1. P. -*karshati*, &c., to drag along with, carry off, tear away.

**सम्प्रकृ** *sam-pra-kṛi*. See rt. 1. *kṛi*. *Sam-prakṛiṇa, as, ā, am*, thoroughly mixed or mingled.

**सम्प्रकृत** *sam-pra-kṛit*, cl. 10. P. -*kirtayati, -yitum*, to mention fully, enumerate; to declare or designate as, call, name, pronounce.

*Sam-prakṛīta, as, ā, am*, mentioned fully, enumerated; called, named, designated.

**सम्प्रकृष** *sam-pra-kṛiṣ*, Caus. -*kalpayati, -yitum*, to arrange or dispose properly, ordain, regulate, appoint, fix, settle.

*Sam-prakalpitā, as, ā, am*, thoroughly arranged or prepared, disposed, ordained, appointed, fixed.

*Sam-prakṛīpta, as, ā, am*, well prepared or arranged; well provided or furnished with.

**सम्प्रक्रम** *sam-pra-kram*, cl. 1. A. -*kramate, -kramitum*, to proceed to do or set about anything, to begin (with inf.).

**सम्प्रक्षालन** *sam-prakshālana, am*, n. the act of washing entirely away, complete ablution, purification by water; bathing; inundation.

**सम्प्रक्षिप** *sam-pra-kship*, cl. 6. P. A. -*kshipati, -te, -ksheptum*, to throw or hurl at, cast.

**सम्प्रक्षुब्ध** *sam-pra-kshubh*, cl. 1. A., 4. P. -*kshobhate, -kshubhyati, &c.*, to be greatly shaken or tossed about or agitated; to become confused.

*Sam-prakshubhīta, as, ā, am*, greatly shaken or tossed about. — *Sam-prakshubhīta-mānasa, as, ā, am*, agitated or confused in mind.

**सम्प्रक्षो** *sam-pra-kshai*, Caus. -*kshāpayati, -yitum*, Ved. to cause to die away to be destroyed, extinguish.

*Sam-prakshāpya, ind.* having extinguished.

**सम्प्रगाह** *sam-pra-gāh*, cl. 1. A. -*gāhate, &c.*, to dive into, plunge into, enter.

**सम्प्रगु** *sam-pra-grī*, cl. 9. P. -*grīṇāti, &c.*, to recite or celebrate together.

*Sam-pragīrya, ind.* having recited together.

**सम्प्रगे** *sam-pra-gai*, cl. 1. P. -*gāyati, -gātum*, to sing forth, chant, intone, sing; to begin to sing.

**सम्प्रग्रह** *sam-pra-grah*, cl. 9. P. A. -*grīhṇāti, -grīhṇite, &c.*, to hold forth together, stretch forth (Ved.); to seize or take hold of together; to take hold of; to accept or receive well or kindly.

*Sam-pragṛīhya, ind.* having laid hold of or seized.

**सम्प्रघृष** *sam-pra-ghṛish*, cl. 1. P. -*gharshati, &c.*, to rub well into or on.

**सम्प्रचक्ष** *sam-pra-śaksh*, cl. 2. A. -*śashṭe, -śashṭum*, to explain or expound particularly; to suppose, assume.

**सम्प्रचर** *sam-pra-śar*, cl. 1. P. -*śarati, -śaritum*, to come forth, advance, begin to move; to go on, be carried on, take place.

*Sam-praśarat, an, antī, at*, advancing, going on.

**सम्प्रचि** *sam-pra-śi*, cl. 5. P. A. -*śinoti, -śinute, &c.*, to gather or collect completely.

**सम्प्रचुद्** *sam-pra-śud*, Caus. -*śodayati, -yitum*, to urge on or impel quickly, set in rapid motion, push on, incite, drive on; to promote, encourage; to require.

*Sam-praśodīta, as, ā, am*, urged on, impelled, incited.

**सम्प्रच्छिद्** *sam-pra-śhid* (-*śhid*), cl. 7. P. A. -*śchinati, -śchintte, &c.*, to cut to pieces, cut through, split to pieces, shatter.

**सम्प्रच्यु** *sam-pra-śyu*, Caus. -*śyāvayati, -yitum*, to cause to proceed or come forth from different directions; to bring together.

**सम्प्रच्छ** *sam-pra-śch*, cl. 6. P. A. -*prīśchati, -prīśchate, -prashṭum*, to ask fully, inquire about (with two acc.); to make inquiries, consult about (A.); to salute, greet (Ved.).

*Sam-prīśhṭa, as, ā, am*, asked or inquired about.

*Sam-praśna, as, m.* asking or inquiring about, full inquiry; courteous inquiry; any question or inquiry; a refuge, asylum (Ved., Śāy. = *parameśvara*).

**सम्प्रजन** *sam-pra-śjan*, cl. 4. A. -*śjāyate, &c.*, to be produced, spring up, arise, come into existence; to exist, be; to be born again.

*Sam-prajāta, as, ā, am*, produced, arisen; (*ā*), f. a cow which has calved; [cf. *pra-jātā*.]

**सम्प्रज्ञा** *sam-pra-śjñā*, cl. 9. P. A. -*śjñāti, -śjñite, &c.*, to distinguish, discern, recognise, know accurately or perfectly.

*Sam-prajñāta, as, ā, am*, distinguished, discerned; known accurately.

**सम्प्रज्वल्** *sam-pra-śjal*, cl. 1. P. -*śjalati, &c.*, to flame or blaze up, catch fire, burn: Caus. -*śjālayati, -yitum*, to light up, kindle, ignite.

*Sam-prajvalat, an, antī, at*, flaming up, burning.

*Sam-prajvalīta, as, ā, am*, lighted, kindled.

*Sam-prajvalīya, ind.* having lighted or kindled.

**सम्प्रणद्** *sam-pra-śnad* (-*śnad*), cl. 1. P. -*śnadati, &c.*, to cry out, cry: Caus. -*śnāyati, -yitum*, to cause to resound, fill with clamour or noise.

*Sam-praṇādīta, as, ā, am*, made to resound.

**सम्प्रणम्** *sam-pra-śnam* (-*śnam*), cl. 1. P. -*śnamati, -śnantum*, to bow down or bend one's self before (with acc.).

*Sam-praṇanya, ind.* having bowed down before.

**सम्प्रणर्द** *sam-pra-śnard* (-*śnard*). See rt. *nard*.

*Sam-praṇardīta, as, ā, am*, roared out, belated.

**सम्प्रणश** *sam-pra-śnaś* (-*śnaś*), cl. 4. P. -*śnaśyati, &c.*, to be entirely lost, vanish; to disappear.

*Sam-praṇaśhṭa, as, ā, am* (incorrectly *sam-praṇaśhṭa*), entirely vanished, disappeared.

**सम्प्रणिधा** *sam-pra-śni-dhā* (-*ni-dhā*), cl. 3. P. A. -*dadhāti, -dhatte, -dhātum*, to put down on one side, leave behind, leave unnoticed, disregard.

*Sam-praṇīdhāya, ind.* having put aside, having disregarded.

**सम्प्रणी** *sam-pra-śni* (-*ni*), cl. 1. P. A. -*ṇayati, -te, -ṇetum*, to bring together, collect, raise (taxes &c.); to put together, compose; (with *daṇḍam*) to apply the rod, inflict punishment, administer chastisement.

*Sam-praṇīta, as, ā, am*, brought together, brought, conveyed; composed (as poetry &c.), inflicted (as punishment).

*Sam-praṇetri, tā, tri, tri*, one who guides or leads, guiding, leading, &c.; (*tā*), m. a ruler, judge.

**सम्प्रणुद्** *sam-pra-śnud* (-*śnud*), cl. 6. P. A. -*śnudati, -te, -śnotum*, to drive or press forward, urge on, to drive away from, remove or move away from (with abl.).

*Sam-praṇūdīta, as, ā, am*, driven or urged on.

**सम्प्रतप** *sam-pra-śtap*. See rt. 2. *tap*.

*Sam-pratapta, as, ā, am*, excessively heated; greatly pained, tortured; suffering pain.

*Sam-pratāpana, am*, n. the act of heating or burning; inflicting great pain or torture, afflicting; N. of one of the twenty-one hells, (Manu IV. 89.)

**सम्प्रतर्क** *sam-pra-śarka*, cl. 10. P. -*tarkayati, -yitum*, to form a clear conclusion or conjecture; to consider as, think, regard.

*Sam-pratarkya, ind.* having considered or regarded.

**सम्प्रति** 1. *sam-prati*, ind. now, at this time, at present.

सम्प्रति 2. *sam-prati, is, m., N.* of a particular Atharv of the past Utsarpiṇi.

**सम्प्रतिग्रह** *sam-prati-śgrah*, cl. 9. P. A. -*śgrīhṇāti, -śgrīhṇite, -śgrahitum*, to receive hospitably, treat kindly, welcome.

**सम्प्रतिज्ञा** *sam-prati-śjñā*, cl. 9. P. A. -*śjñānāti, -śjñānīte, -śjñāntum*, to recognise fully, assent to, promise.

*Sam-pratiśjñāta, as, ā, am*, fully recognised or assented to, promised.

**सम्प्रतिनन्द** *sam-prati-śnand*, cl. 1. P. -*śnandati, &c.*, to greet or welcome gladly.

*Sam-pratinandīta, as, ā, am*, greeted joyfully, welcomed.

**सम्प्रतिपद्** *sam-prati-śpad*, cl. 4. A. -*śpadayate, -śpattum*, to go towards together; to go near to, approach, arrive at (with acc.); to add one's self to; to attain to, reach; obtain, receive; to receive back, recover; to come to pass, arise; to be fully agreed about, agree upon, assent to; to consider as, regard; to bring about, perform, accomplish: Caus. -*śpādāyati, -yitum*, to cause to go towards or come to, cause to receive, bestow, grant, give over to.

*Sam-pratipatti, is, f.* approach, arrival, presence, attaining to, obtaining, acquirement, gain; going against, assault; arising, occurring; agreement, concurrence, acknowledgment, admission, confession, assent, affirmation; co-operation; bringing about, performing, effecting; (in law) a particular kind of reply or defence, confession or admission of a fact [cf. *praty-avaskanda*]; (*is, is, i*), agreed together, consentient.

*Sam-pratipadya, ind.* having gone towards or approached, having attained to.

*Sam-pratipanna, as, ā, am*, gone near, come up to, approached, attained, reached, gained, arrived; agreed, concurred; recognised, acknowledged, assented to; brought about, performed.

*Sam-pratipādāna, am*, n. the act of causing to receive, delivering or giving over to, granting.

*Sam-pratipādīta, as, ā, am*, delivered over, bestowed, given.

**सम्प्रतिपूज** *sam-prati-śpūj*, cl. 10. P. -*śpūjayati, -yitum*, to honour greatly, revere, respect.

*Sam-pratipūjīta, as, ā, am*, greatly honoured, much respected.

*Sam-pratipūjya, ind.* having honoured greatly.

**सम्प्रतिबुध्** *sam-prati-budh*, Caus. -*bodhayati*, -*yitum*, to rouse up or awaken thoroughly.

**सम्प्रतिभा** *sam-prati-bhā*, cl. 2. P. -*bhāti*, &c., to shine out fully, be conspicuous, appear, seem; to appear clearly, be fully understood.

**सम्प्रतिभाष** *sam-prati-bhāsh*, cl. 1. A. -*bhāshate*, -*bhāshitum*, to speak to in return, answer.

**सम्प्रतिमुच्** *sam-prati-muc*, cl. 6. P. A. -*muñcati*, -*te*, &c., to bind firmly, fetter, bind.

*Sam-pratimukta*, *as*, *ā*, *am*, firmly or completely bound, fastened, bound; [cf. *prati-mukta*.]

**सम्प्रतिरोधक** *sam-pratirodhaka*, *am*, n. (fr. rt. 2. *rudh* with *prati* and *sam*), complete restraint, confinement, imprisonment, obstruction.

**सम्प्रतिलक्ष** *sam-prati-laksh*, cl. 10. P. A. -*lakshayati*, -*te*, to perceive fully, see clearly; Pass. -*lakshyate*, to be seen clearly.

**सम्प्रतिविद्** *sam-prati-vid*, Caus. -*vedayati*, -*yitum*, to cause to be fully known, publish, proclaim, announce, report, tell, relate.

**सम्प्रतिश्रु** *sam-prati-shru*, cl. 5. P. -*śrīṇoti*, &c., to hear fully, listen attentively to, assent, promise; Caus. -*śrāvayati*, -*yitum*, to make to promise or repeat a promise, remind of a promise.

*Sam-pratiśrāvya*, ind. having reminded of a promise.

*Sam-pratiśrutya*, ind. having promised or assented, having agreed.

**सम्प्रतिष्ठा** *sam-prati-śthā* (-*sthā*), cl. 1. P. A. -*tishthati*, -*te*, -*śthātum*, to stand firmly on (with loc.), rest on.

*Sam-pratishthita*, *as*, *ā*, *am*, standing firmly on, resting on, depending on; established, fixed, settled.

**सम्प्रती** *sam-prati* (-*prati-i*), cl. 2. P. -*pratyeti*, &c., to go towards, arrive at, come to a firm conviction, believe firmly in, trust in.

*Sam-pratīta*, *as*, *ā*, *am*, come back again, returned; firmly believed or believing; fully convinced; proved, approved, admitted, thoroughly ascertained, well known, renowned; respectful, compliant.

*Sam-pratīti*, *is*, f. complete belief or trust, full knowledge or ascertainment, notoriety, fame; respect, compliance.

*Sam-pratyaya*, *as*, m. firm conviction, perfect faith or belief, entire conviction or trust; agreement, appointment; [cf. *yathā-s*.]

**सम्प्रतीक्ष** *sam-pratiksh* (-*prati-iksh*), cl. 1. A. -*pratikshate*, &c., to look out for, wait for, await, expect.

*Sam-pratikshā*, f. looking out for, waiting for, expecting, awaiting.

*Sam-pratikshya*, ind. having waited for, expecting.

**सम्प्रतीष** *sam-pratish* (-*prati-ish*), cl. 6. P. -*praticchati*, &c., to wish together with, assent to, agree, promise.

**सम्प्रतुष** *sam-pra-tush*, cl. 4. P. -*tushyati*, &c., to be or become quite satisfied, be contented.

**सम्प्रति** *sam-prati*. See under *sam-pra-dā*.

**सम्प्रत्यय** *sam-pratyaya*. See *sam-prati*.

**सम्प्रत्यागम्** *sam-praty-ā-gam* (-*prati-ā*), cl. 1. P. -*gacchati*, -*gantum*, to come back to, return.

*Sam-pratyāgata*, *as*, *ā*, *am*, come back, returned.

**सम्प्रदह** *sam-pra-dah*, cl. 1. P. -*dahati*, -*dagdhum*, to burn quite up, consume, destroy.

**सम्प्रदा** *sam-pra-dā*, cl. 3. P. A. -*dadāti*, -*datte*, -*dātum*, to give completely up or deliver wholly over to (any one); to give, impart, grant; to bequeath, transmit, hand down by tradition; to give in marriage; Caus. -*dāpayati*, -*yitum*, to

cause to give over or transmit; Desid. -*dātsati*, to wish to give over to.

*Sam-pratti*, *is*, f. (for *sam-pradatti*), giving entirely up, delivering over.

*Sam-pradatta*, *as*, *ā*, *am*, given over to, given up to, imparted, communicated, transmitted, handed down; given in marriage.

*Sam-pradātavya*, *as*, *ā*, *am*, to be given or delivered over or transmitted; to be handed down.

*Sam-pradātṛi*, *tā*, m. one who gives or delivers over or hands down, a giver.

*Sam-pradāna*, *am*, n. the act of giving or handing over completely; gift, donation, bestowal; bestowing in marriage; (in grammar) one of the six Kārakas, the idea expressed by the dative case, the recipient to which the agent causes anything to be given, (see *kāraka*.)

*Sam-pradāniya*, *as*, *ā*, *am*, to be given or delivered over; (*am*), n. a gift, donation.

1. *sam-pradāya*, ind. having given up to; having handed down, having transmitted (to posterity).

2. *sam-pradāya*, *as*, m. tradition, established doctrine transmitted from one teacher to another, traditional belief or usage; any peculiar or schismatical system of religious teaching, schism; custom, usage. — *Sam-pradāya-pradyotaka*, *as*, m. a revealer of the tradition of the Veda. — *Sam-pradāya-prāpta*, *as*, *ā*, *am*, obtained through tradition. — *Sam-pradāya-vid*, *t*, m. one versed in traditional doctrines or usages.

*Sam-pradāyin*, *i*, *inī*, *i*, a holder of any traditional doctrine, a member of some sect, (e.g. certain sects of the Vaiṣṇavas are called Śrī-sam-pradāyins, Rudra-sam-pradāyins, Brahma-sam-pradāyins, &c.)

**सम्प्रदिश** *sam-pra-diś*, cl. 6. P. -*diśati*, -*deshtum*, to point out or indicate fully, prescribe, announce, appoint, designate; to instruct, teach; Pass. -*diśyate*, to be indicated or designated.

*Sam-pradiśhta*, *as*, *ā*, *am*, clearly or particularly pointed out, prescribed, designated, particularized.

**सम्प्रदीप** *sam-pra-dīp*, cl. 4. A. -*dīpyate*, &c., to flame or blaze forth; to burst into flame, shine very brightly; Caus. -*dīpayati*, -*yitum*, to set fire to, inflame, ignite, kindle.

*Sam-pradīpita*, *as*, *ā*, *am*, set fire to, ignited, inflamed.

*Sam-pradīpta*, *as*, *ā*, *am*, flaming or blazing up, shining very brightly, brilliant.

**सम्प्रदुष** *sam-pra-dush*, cl. 4. P. -*dushyati*, &c., to become thoroughly bad, become quite corrupt, deteriorate.

*Sam-pradushṭa*, *as*, *ā*, *am*, wholly corrupted, quite defiled or polluted.

**सम्प्रदृग्** *sam-pra-dṛiś*, cl. 1. P. -*paśyati*, -*drashṭum*, to look well at, observe, regard, consider, perceive, know, judge; Pass. -*dṛiśyate*, to be clearly seen or observed, appear; Caus. -*darsayati*, -*yitum*, to cause to see, show, indicate, exhibit, manifest; to declare.

*Sam-pradarsita*, *as*, *ā*, *am*, shown, exhibited, manifested.

*Sam-pradarsya*, ind. having shown or exhibited.

**सम्प्रद्रु** *sam-pra-dru*, cl. 1. P. -*dravati*, &c., to run away together, run quite off, escape.

*Sam-pradruta*, *as*, *ā*, *am*, run away, escaped.

**सम्प्रधान** *sam-pradhāna*, *am*, n. (fr. rt. 1. *dhā* with *pra* and *sam*), consideration, ascertainment.

**सम्प्रधाव्** *sam-pra-dhāv*, cl. 1. P. A. -*dhāvati*, -*te*, -*dhāvītum*, to run quite away, hurry off, escape; to run up to, run towards, hasten towards.

*Sam-pradhāvat*, *an*, *anti*, *at*, running away, escaping.

**सम्प्रधृ** *sam-pra-dhṛi*, Caus. or cl. 10. P. -*dhārayati*, -*yitum*, to fix upon, direct towards;

to deliver over to; to fix the mind or thoughts steadily upon; to reflect, consider, deliberate or think about, determine, resolve, settle; Pass. -*dhāryate*, to be fixed upon or determined.

*Sam-pradhārāṇa*, *am*, *ā*, n. f. determination, deliberation, deciding on the propriety or impropriety of anything.

*Sam-pradhārīta*, *as*, *ā*, *am*, fixed or determined upon, deliberated about.

*Sam-pradhārya*, ind. having fixed or determined or resolved; having delivered.

**सम्प्रधृप्** *sam-pra-dhṛiś*, Caus. -*dharshayati*, -*yitum*, to offer violence to, outrage, insult, violate, hurt.

**सम्प्रध्रै** *sam-pra-dhyai*, cl. 1. P. -*dhyāyati*, &c., to reflect or meditate deeply about, ponder or think well over.

**सम्प्रनृत्** *sam-pra-nṛit*, cl. 4. P. -*nṛityati*, &c., to begin to dance.

*Sam-pranṛtta*, *as*, *ā*, *am*, beginning to dance or move about.

**सम्प्रपच्** *sam-pra-pac*, Pass. -*pacyate*, to become quite ripe or mature; to come to a head (as a boil &c.).

**सम्प्रपद्** *sam-pra-pad*, cl. 4. A. -*padyate*, -*pattum*, to go towards or enter together; to set out (on a journey &c.); to come to, arrive at; to betake one's self, have recourse to (especially for help); to set about, begin; to succeed, be accomplished; to become.

*Sam-prapada*, *am*, n. wandering about, roaming. *Sam-prapanna*, *as*, *ā*, *am*, entered, fallen into; arrived at; endowed with, filled with.

**सम्प्रपाथ** *sam-pra-bādḥ*, cl. 1. A. -*bādḥate*, -*bādhitum*, to press back, drive back, repel, resist, oppose; to oppress, pain, torment.

**सम्प्रबुध्** *sam-pra-budh*, cl. 4. A. -*budhyate*, -*bodhitum*, to be roused up or awakened (from magical influences &c.), recover consciousness; Caus. -*bodhayati*, -*yitum*, to rouse up, awaken; to cause to know, inform; to try to convince, persuade; to consult about, deliberate about.

*Sam-prabudhha*, *as*, *ā*, *am*, roused up, awakened.

*Sam-prabodhita*, *as*, *ā*, *am*, roused up, awakened; convinced, persuaded; consulted or deliberated about.

**सम्प्रभञ्ज** *sam-pra-bhañj*. See rt. 2. *bhañj*. *Sam-prabhagna*, *as*, *ā*, *am*, entirely broken to pieces, broken up, dispersed, defeated.

**सम्प्रभा** *sam-pra-bhā*, cl. 2. P. -*bhāti*, &c., to shine forth clearly, be conspicuous, appear.

**सम्प्रभाष** *sam-pra-bhāsh*, cl. 1. A. -*bhāshate* (ep. also P. -*ti*), &c., to speak to, accost, address (with acc.); to speak, say, proclaim, declare.

*Sam-prabhāshat*, *an*, *anti*, *at*, speaking, talking.

**सम्प्रभिद्** *sam-pra-bhid*. See rt. 1. *bhid*. *Sam-prabhinna*, *as*, *ā*, *am*, broken to pieces, split quite asunder, split open, cleft; in rut (as an elephant, whose temples are cleft during the exuding of the fluid in the rutting season).

**सम्प्रमथ्** *sam-pra-math* or *sam-pra-manth*, cl. 1. 9. P. -*mathati*, -*manthati*, -*mathnāti*, &c., to stir about or agitate violently; to confound; to violate, outrage, oppress, treat with harshness or cruelty; to tear out (the eyes).

*Sam-pramathya*, ind. having agitated; having violated; violently, by force.

**सम्प्रमद्** *sam-pra-mad*. See rt. 2. *mad*. *Sam-pramatta*, *as*, *ā*, *am*, very excited, ruttng (said of an elephant); very careless, thoughtless, neglectful.

**सम्प्रमुच्** *sam-pra-muc*, cl. 6. P. A. -*muñcati*,

-le, -muktum, to loosen entirely, set quite free, liberate.

*Sam-pramučya*, ind. being quite free from; having abandoned or quitted.

**सम्प्रमुष्** *sam-pra-muṣh*. See rt. 2. *mush*.

*Sam-pramushāta*, as, ā, am, carried quite away, abstracted, distracted.

*Sam-pramosha*, as, m. carrying off, abstraction, loss (= *nāśa*).

**सम्प्रमुह** *sam-pra-muh*, cl. 4. P. A. -*muh-yati*, -*te*, &c., to become completely stupefied or embarrassed, be perplexed or unconscious: Caus. -*mohayati*, -*yitum*, to perplex completely, confuse, embarrass.

*Sam-pramūḍha*, as, ā, am, utterly bewildered, confused, perplexed, embarrassed.

*Sam-pramoha*, as, m. utter bewilderment, embarrassment, infatuation.

**सम्प्रमुद्** *sam-pra-mud*, cl. 9. P. -*mṛidnāti*, &c., to trample or crush to pieces.

*Sam-pramṛidya*, ind. having crushed or completely destroyed.

**सम्प्रमोक्ष** *sam-pra-moksh*, cl. 10. P. A. -*mokshayati*, -*te*, -*yitum*, to make free, clear away; to clear a way for one's self (A.).

**सम्प्रमोद** *sam-pramoda*, as, m. excessive joy or delight.

**सम्प्रयत्** 1. *sam-pra-yat* (for 2. *sam-prayat* see under *sam-pre*), cl. 1. A. -*yatate*, &c., to strive eagerly for, exert one's self about, be intent upon (with dat.).

**सम्प्रयाम्** *sam-pra-yam*, cl. 1. P. A. -*yačhati*, -*te*, &c., to offer or present together or mutually; to bestow, grant, give, yield up; to give in marriage; to give back; [cf. *pra-yam*.]

**सम्प्रया** *sam-pra-yā*, cl. 2. P. -*yāti*, -*yātum*, to proceed or set off together; to go forwards or advance towards, move on; to go together to any state or condition, (see rt. 1. *yā*); to make use of (with inst.).

*Sam-prayāna*, am, n. proceeding together towards, setting out, departure.

*Sam-prayāta*, as, ā, am, gone forth together, setting out in a company, gone forward, &c.

**सम्प्रयाच** *sam-pra-yāč*, cl. 1. P. A. -*yāčati*, -*te*, &c., to ask for together, solicit, beg, request.

**सम्प्रयुज्** *sam-pra-yuj*, cl. 7. P. A. -*yunakti*, -*yunakte*, -*yuktum*, to yoke or join together, harness; to attach, connect; to apply, employ, make use of; to perform, execute; to instigate, incite, induce: Caus. -*yojayati*, -*yitum*, to join together, connect; to equip, prepare; to employ, use: Pass. -*yuyjate*, to be joined together or connected or attached; to be united sexually; to be employed about; to be implicated in.

*Sam-prayukta*, as, ā, am, yoked or joined together, joined or united or connected with; reached; dependent on, resulting from; mixed, mingled, holding intercourse with, mutually acquainted; sexually united; meeting or encountering one another in a hostile manner; occupied with, engaged upon, intent on, addicted to.

*Sam-prayujya*, ind. having employed, having investigated.

*Sam-prayoga*, as, m. joining together, conjunction, union, connection, association, relation, dependence; mutual intercourse; sexual union, coition; mutual proportion, connected series or arrangement, order; application, employment; magic.

*Samprayogin*, ī, īni, ī, yoking or joining together; addicted to sexual intercourse, wanton; (ī), m. a joiner, uniter, any one who effects a union or connection; a libertine; a conjuror.

*Sam-prayojita*, as, ā, am, joined together, con-

nected; well suited for anything, adapted, suitable; employed, used; produced, brought forward.

**सम्प्रयुध्** *sam-pra-yudh*, cl. 4. A. -*yudhyate*, &c., to begin to fight together, commence a war; to fight, make war.

*Sam-prayuddha*, as, ā, am, engaged in war, fighting.

**सम्प्ररुच्** *sam-pra-ruč*, cl. 1. A. -*ročate*, &c., to appear very bright or beautiful, appear good; to please.

**सम्प्ररुध्** *sam-pra-rudh*, Pass. -*rudhyate*, to be completely debarred from, be deprived of.

**सम्प्ररुष्** *sam-pra-ruṣh*. See rt. 1. *rush*.  
*Sam-prarushāta*, as, ā, am, greatly enraged or irritated, furious.

**सम्प्रली** *sam-pra-lī*, cl. 4. A. -*liyate*, &c., to be completely dissolved in, become absorbed, disappear, vanish, be destroyed, die away, perish.

*Sam-pralīna*, as, ā, am, wholly dissolved or melted away, absorbed in, disappeared, vanished.

**सम्प्रलुप** *sam-pra-lup*, Pass. -*lupyate*, to be forcibly deprived of; to be violated or injured.

**सम्प्रलुभ्** *sam-pra-lubh*, Caus. -*lobhayati*, -*te*, -*yitum*, to allure or entice away, try to seduce or deceive.

*Sam-pralobhya*, ind. having allured away or seduced.

**सम्प्रवच्** *sam-pra-vač*, cl. 2. P. -*vakti*, &c., to explain or declare together; to relate at full or comprehensively, declare, communicate, announce.

*Sam-prokta*, as, ā, am, spoken to, addressed; declared.

**सम्प्रवद्** *sam-pra-vad*, cl. 1. P. A. -*vadati*, -*te*, &c., to speak forth together, speak out, pronounce aloud; to utter cries together, sing together; to talk or converse together (A.).

*Sam-pravadana*, am, n. talking together, conversation.

*Sam-pravadamāna*, as, ā, am, talking or conversing together.

**सम्प्रविचर्** *sam-pra-vi-čar*, Caus. -*čarayati*, -*yitum*, to examine or consider carefully.

**सम्प्रविश** *sam-pra-viṣ*, cl. 6. P. -*viṣati* (ep. also A. -*te*), &c., to enter into together; to enter entirely or completely into; to have intercourse with; to be sexually united with: Caus. -*veśayati*, -*yitum*, to cause to enter, introduce, lead into.

*Sam-praviśya*, ind. having entered together; having completely entered.

*Sam-praviṣhāta*, as, ā, am, entered together; completely entered; gone into.

*Sam-praveśa*, as, m. entering into together; complete entrance.

*Sam-praveśita*, as, ā, am, made to enter, introduced.

*Sam-praveśya*, ind. having caused to enter, &c.

**सम्प्रविहृत्** *sam-pra-vihṛitya*, ind. (fr. rt. *hṛi* with *vi*, *pra*, and *sam*), having roamed or wandered all over.

**सम्प्रवृत्** *sam-pra-vṛit*, cl. 1. A. -*vartate*, &c., to go well forwards, set off, proceed; to come forth, arise; to come to pass, take place, happen; to enter upon, begin, set about, commence, be occupied in (with inf. or dat. or loc.); to go against, assail, attack; to be present or near at hand: Caus. -*vartayati*, -*yitum*, to cause to proceed or go forward, spread about; to set in motion or action; to undertake, begin.

*Sam-pravartana*, am, n. the act of setting in motion or action, undertaking.

*Sam-pravṛita*, as, ā, am, gone forwards, proceeded, set off; arisen, come to pass; begun, commenced; near at hand; passed by.

*Sam-pravṛitti*, īs, f. proceeding, setting forward, undertaking.

**सम्प्रवृध्** *sam-pra-vṛidh*, cl. 1. A. -*vardhate*, &c., to grow well up, attain full growth, grow, increase: Caus. -*vardhayati*, -*yitum*, to cause to grow or increase.

*Sam-pravṛiddha*, as, ā, am, full grown, increased, increasing, well advanced.

**सम्प्रवृष्** *sam-pra-vṛiṣh*, cl. 1. P. -*varshati*, &c., to begin to rain; to rain.

*Sam-pravṛiṣhāta*, as, ā, am, begun to rain; (am), n. that which has been completely rained, a whole rain-fall.

**सम्प्रवे** *sam-pra-ve*, cl. 1. P. A. -*vayati*, -*te*, &c., to interweave, sew or string together; to compose.

**सम्प्रवेप** *sam-pra-vep*, cl. 1. A. -*vepate*; &c., to tremble violently.

**सम्प्रव्यथ्** *sam-pra-vyath*, cl. 1. A. -*vya-thate*, &c., to be greatly troubled or distressed; to tremble violently.

*Sam-pravyathita*, as, ā, am, greatly troubled or alarmed.

**सम्प्रश्न** *sam-praśna*. See under *sam-prach*.

**सम्प्रश्रित** *sam-praśrita*, as, ā, am [cf. *pra-śrita*], modest, humble, well-behaved.

**सम्प्रसद्** *sam-pra-sad*, cl. 1. or 6. P. -*sīdati*, -*sattum*, to settle down quietly, become placid or propitious, be soothed: Caus. -*sādayati*, -*yitum*, to make propitious, propitiate, soothe.

*Sam-prasāda*, as, m. propitiation, propitiousness, favour, grace; serenity; the soul (in the Vedānta phil.); trust, confidence.

**सम्प्रसाध्** *sam-pra-sād*, Caus. P. -*sādha-yati*, -*yitum*, to accomplish, effect, settle; to make one's own, acquire.

*Sam-prasādhana*, am, n. the act of effecting, accomplishing, performing well or completely.

*Sam-prasādhya*, as, ā, am, to be accomplished or effected.

**सम्प्रसारण** *sam-prasāraṇa*, am, n. (see *prasāraṇa*), mutual moving or changing about; the mutual interchange or substitution of the vowels *i, u, ṛi, lṛi*, and their corresponding semivowels *y, v, r, l*.

**सम्प्रसु** *sam-pra-su* (see 2. *pra-su*), cl. 1. P., 2. 4. A. -*svavati*, -*sūte*, -*sūyate*, &c., to bring forth, beget, generate, engender, procreate: Pass. -*sūyate* (ep. also -*ti*), to be born or produced, be brought forth.

**सम्प्रस्था** *sam-pra-sthā*, cl. 1. P. A. -*tishthati*, -*te*, -*sthātum*, to set out together; to set out, depart; to proceed, advance.

*Sam-prasthāna*, am, n. the act of setting out together, setting out on a journey, departure.

*Sam-prasthita*, as, ā, am, set out together, set out on a journey, departed; standing forward.

**सम्प्रस्पृश** *sam-pra-sprīṣ*, cl. 6. P. -*sprīṣati*, &c., to touch or sprinkle with water, wash, bathe.

**सम्प्रस्वप्** *sam-pra-svap*, cl. 2. P. -*svapiti*, &c., to sleep soundly.

*Sam-prasupta*, as, ā, am, fast asleep, sound asleep.

**सम्प्रहस्** *sam-pra-has*, cl. 1. P. -*hasati*, &c., to laugh together, smile.

*Sam-prahasya*, ind. having laughed.

*Sam-prahāsa*, as, m. laughter, joy.

**सम्प्रहृ** *sam-pra-hṛi*, cl. 1. P. A. -*harati*, -*te*, -*hartum*, to strike at mutually, come to blows, fight together; to strike, wound.

*Sam-prahāra*, as, m. mutual striking, wounding,

killing; conflict, encounter, assault, war, battle; going, motion.

**सम्प्रहृत् sam-pra-hṛish**, cl. 4. P. -hṛishyati, -harshitum, to rejoice greatly, be glad, to think with pleasure; Caus. -harshayati, -yitum, to rejoice, make glad.

**Sam-praharsha**, as, m. great joy, thrill of delight.

**Sam-praharshita**, as, ā, am, much pleased, greatly delighted; thrilled.

**Sam-prāhṛishṭa**, as, ā, am, excessively rejoiced, rejoicing, joyful; erect, bristling (as the hair of the body), thrilling. — **Samprahṛishṭa-tanūruha**, as, ā, am, having the hairs of the body bristling with delight. — **Samprahṛishṭa-manas**, ās, ās, as, overjoyed in heart.

**सम्प्रद्रुत् sam-prūdru** (-pra-ā-), cl. 1. P. -dravati, &c., to run away together.

**Sam-prādravat**, an, anti, at, running away together.

**सम्प्राप्य sam-prāp** (-pra-āp), cl. 5. P. -prāpnoti, -prāptum, to reach or attain fully, to reach, arrive at; to meet with, light upon, come to; to obtain or acquire thoroughly, gain; Caus. -prāpayaṭi, -yitum, to cause to attain or obtain.

**Sam-prāpta**, as, ā, am, well reached or attained, arrived, found, met with; completely obtained, got, caught hold of; effected, accomplished; become. — **Samprāpta-yauvana**, as, ā, am, one who has fully attained youth or manhood, come of age. — **Samprāpta-vidya**, as, ā, am, one who has acquired all knowledge.

**Sam-prāpti**, is, f. attainment, obtaining, getting, acquisition; gaining.

1. **Sam-prāpya**, as, ā, am, to be fully attained to, attainable, obtainable.

2. **Sam-prāpya**, ind. having attained to or obtained.

**सम्प्रार्थ्य sam-prārth** (-pra-arth), cl. 10. P. A. -prārthayati, -te, -yitum, to ask for earnestly, pray for, beg, request.

**Sam-prārthita**, as, ā, am, asked for, begged, requested.

**सम्प्राव्य sam-prāv** (-pra-av), cl. 1. P. -prāvati, &c., Ved. to assist together, join in assisting, aid, help.

**सम्प्री sam-pri**, cl. 4. A. -priyate, &c., to be completely satisfied or contented, to be greatly pleased with, delight in (with inst.): Caus. -priyayati, -yitum, to make completely happy or pleased.

**Sam-priya**, as, ā, am, very dear or beloved; mutually dear, loving each other. — **Sampriya-tā**, f. dearness, the being very dear.

**Sam-priṇita**, as, ā, am, made completely happy, thoroughly satisfied, well pleased.

**Sam-prita**, as, ā, am, completely satisfied or pleased, delighted, well pleased. — **Samprita-mānasa**, as, ā, am, delighted in mind.

**Sam-priṭi**, is, f. attachment, affection; friendly assent; delight.

**Sampriyamāna**, as, ā, am, being greatly pleased, rejoicing.

**सम्प्रे sam-pre** (-pra-i), cl. 2. P. -praiti, &c., to go forth together, flow together.

2. **Sam-prayat**, an, ati, at (for 1. **Sam-pra-yat** see p. 1087, col. 1), flowing together.

**सम्प्रेक्ष्य sam-preksh** (-pra-iksh), cl. 1. A. -prekshate, &c., to look well at, observe carefully, behold, become aware of, perceive; to look well into, consider carefully, reflect on, examine.

**Sam-prekshana**, am, n. the act of looking well at, observing, viewing, beholding, seeing; looking thoroughly into, deliberating about, considering, investigating.

**Sam-prekshamāna**, as, ā, am, fully beholding.

**Sam-prekshita**, as, ā, am, well looked at or seen, beheld; well looked into, considered, investigated.

**Sam-prekshya**, ind. having looked carefully at, having observed or noticed; having looked well into, having considered or examined.

**सम्प्रेर्य sam-prer** (-pra-ir, see rt. ir), cl. 2. A. -prerte, &c., to come forth together, rise together; Caus. -prerayati, -yitum, to drive or push forwards.

**Sam-prerṇa**, as, ā, am, risen up together.

**Sam-prerṇa**, ind. having pushed forwards.

**सम्प्रेष्य sam-presh** (-pra-ish, see rt. 1. ish), cl. 4. P. -preshyati, -preshitum, to throw, fling, cast; (in Vedic ritual) to summon, invite [cf. 2. **presh**]; Caus. -preshayati, -yitum, to send forth together, send away, dispatch, send, dismiss; to send a message to.

**Sam-preshana**, am, n. the act of sending forth together, sending away, dispatching.

**Sam-preshita**, as, ā, am, sent forth, ordered; dismissed, sent away.

**Sam-preshya**, ind. having sent away or dispatched.

**Sam-praisha**, as, m. sending away, dismissing; direction, order, command, precept.

**सम्प्रोक्त्य sam-prokta**. See under **sam-pra-vaś**.

**सम्प्रोक्ष्य sam-proksh** (-pra-uksh), cl. 6. P. A. -prokshati, -te, &c., to sprinkle well over, sprinkle on; to consecrate by sprinkling; to be sprinkled over (A.).

**Sam-prokshana**, am, n. the act of sprinkling well over, consecration (of a temple &c.).

**Sam-prokshita**, as, ā, am, well sprinkled or wetted (especially with holy water), consecrated.

**Sam-prokshya**, ind. having besprinkled; having sprinkled one's self well over.

**सम्प्रोर्ण्य sam-prorṇa** (-pra-ūrṇ), cl. 2. P. A. -prorṇati or -prorṇauti, -prorṇute, &c., to cover all over, cover completely.

**सम्प्लु sam-plu**, cl. 1. A. -plavate, -plotum, to flow together; to float about; to fluctuate: Caus. -plāvayati, -yitum, to inundate, flood over, submerge, overwhelm; to cause to float about.

**Sam-plava**, as, m. submersion, inundation; flood; surging, surge; splashing or tumbling about in water; falling into ruins, ruin; subversion.

**Sam-plavamāna**, as, ā, am, flowing together, floating about, &c.

**Sam-pluta**, as, ā, am, flooded, overspread, overcast. — **Samplutodaka** (\*ta-ud<sup>o</sup>), as, ā, am, flooded with water.

**सम्फल्य sam-phala**, as, ā, am, see **Vopadeva** IV. 15.

**सम्फाल्य sam-phāla**, as, m. (fr. rt. **phal** or rt. **sphal** with **sam**), a ram, sheep.

**सम्फुल्य sam-phulla**, as, ā, am (fr. rt. **phal** with **sam**), full-blown, blossomed, fully opened (as a flower).

**सम्फेत् sampheta**, as, m. (perhaps fr. **phet**, q. v., with **sam**), mutual encounter of persons enraged or agitated, angry and tumultuous conflict (as a particular division of dramatic action; described in the **Sāhitya-darpana**, and illustrated by the encounter of **Mādhava** and **Aghora-gaṇṭa** in the **Mālati-mādhava**).

**सम्बु samb** [cf. rts. **sarb**, **śamb**, **sāmb**], cl. 1. P. **sambati**, &c., to go, creep; cl. 10. P. **sambayati**, -yitum, to collect, accumulate, connect, join together.

**Samba**, am, n. (said to be fr. rt. **samb** above), water [cf. **sambara**]; twice ploughing, the second ploughing of a field [cf. **śambā**]. — **Sambā-kri**, cl. 8. P. -karoti, &c., to plough twice. — **Sambā-kṛita**, as, ā, am, twice ploughed [cf. **sambā-kṛita**].

**सम्बह् sam-bah**, cl. 10. P. or Caus. (or Nom. of **bahula**) -bahhayati, -yitum, to make firm or prosperous, establish firmly, increase.

**सम्बत्त sam-bat**, ind. (according to **Śabda-k.**) = **sam-val**, q. v.

**सम्बन्ध sam-bandh**, cl. 9. P. -badhnāti, &c., to bind together, fasten or tie together, bind or fix on, attach, connect, to construct, form: Pass. -badhyate, to be bound together, to be attached or connected, belong to; to be furnished or supplied with: Caus. -bandhayati, -yitum, to cause to bind together; to make to bind on or attach or connect.

**Sam-baddha**, as, ā, am, bound or tied together, connected; connected in sense, having meaning; fastened together; closed, shut; bound on, fastened or fixed on, attached; connected with, belonging to, related, inherent, endowed with, possessing, possessed of authority, empowered. — **Sambaddha-darpa**, as, ā, am, having feelings of pride formed (in the heart). — **Sambaddha-sainyaugha** (\*ya-ogk<sup>h</sup>), as, ā, am, having the main body of troops concentrated.

**Sam-badhnati**, an, ati, at, binding together, attaching, forming (fruit as a plant &c.).

**Sam-badhya-māna**, as, ā, am, being bound together or connected.

**Sam-bandha**, as, m. binding together, joining together, union, association, connection (sometimes at the end of comps. in the sense 'connected,' &c., cf. **su-s<sup>o</sup>**); connection by marriage [cf. **strī-s<sup>o</sup>**]; relationship, relation, (in phil. said to be of three kinds, 1. **samavāya**, 'intimate relation,' as between a whole and its parts; 2. **saṃyoga**, 'conjunction,' as between a pot and the ground; 3. **svarūpa**, 'the nature of a thing,' as between an object and the knowledge of it, which last is also called **viśhayatā-sambandha**), inherence; a relation, kinsman, relative, (**ku-sambandha**, as, m. a wicked relation); binding, restraining, restraint; (in grammar) the possessive case (but see **kāraka**); the application of authority to prove a theological doctrine; fitness, propriety; prosperity, success; (as, ā, am), able, capable; fit, right, proper. — **Sambandha-tattva**, am, n. and **sambandha-riveka**, as, m., N. of two works.

**Sambandhaka**, as, ā, am, relating to, concerning; fit, suitable; (as), m. connection by birth or marriage; a relation, friend; (scil. **sandhi**), a kind of alliance proceeding from relationship.

**Sambandhin**, i, imi, i, connected with, belonging to, relating or related to, referring to, adjunct, inherent; possessing good qualities; (i), m. a relation or connection (by marriage), relative, kinsman. — **Sambandhi-bhīna**, as, ā, am, divided or shared by relatives.

**सम्बर्य sambara**, as, m. (apparently mixed up and confounded with the words **sam-vara**, **sam-vara**, **śambara**, but in some senses said to be fr. rt. **samb**), a bridge, dam, causeway, (probably for **sam-vara**); a kind of deer; a sort of fish; a particular mountain; a kind of dramatic entertainment; N. of a demon or Daitya, (see **śambara**); N. of a Jaina Arhat of the future period; N. of a district and lake in Rājputāna (where the salt called **gāḍa-lavaṇa** is found; sometimes written **sam-vara**); (i), f. the plant **Asparagus Racemosus** (= **śatā-varī**); the aquatic plant **Salvinia Cucullata**; (am), n. restraint, self-control; a religious observance with Buddhists; water, (in the preceding senses probably for **sam-vara**, but cf. **śambara**). — **Sambarāri** (\*ra-arī), is, m. 'enemy of **Sambara**,' epithet of **Kāma-deva**. — **Sambarodbhava** (\*ra-ud<sup>o</sup>), am, n. 'produced in **Sambara**,' a kind of salt (= **gāḍa-lavaṇa**).

**Sambarya** (said to be connected with **sambara** above), Nom. P. **sambaryati**, -yitum, to bring together [cf. rt. **samb**].

**Sambala**, as, am, m. n. [cf. **sambala**], provender, stock of provisions for a journey; (am), n. water.

**सम्बक sambā-kri**. See **samba**, col. 2.

**सन्नाथ sam-bādḥ**, cl. 1. A. -bādḥate, &c., to press together, compress, contract; to press heavily on; to bind firmly together; to oppress, afflict, torment.

**Sam-bādha**, as, m. pressing together, compression, contraction, pressing on, pressure, thronging, blocking up, the being thronged; difficulty, obstruction, (sometimes at the end of comps. in the senses, 'narrow,' 'contracted,' 'confined,' 'blocked up,' 'crowded,' 'completely covered or strewn,' 'obstructed'; cf. *hasty-asva-ratha-s*, *śura-s*); the female organ of generation; the road to Naraka or hell; fear, dread.

**Sam-bādḥaka**, as, ā, am, pressing together, compressing, contracting; pressing upon, thronging, crowding.

**Sam-bādḥana**, am, n. the act of pressing together or compressing; thronging, obstructing, opposing; a barrier, gate; the female organ, (according to Sabda-k. = *madanasya dvāra*) a door-keeper; the point of a stake or spit.

**सन्नुध sam-budh**, cl. 1. P. A., 4. A. -bodhati, -te, -budhyate (ep. also P. -ti), &c., to perceive or understand thoroughly, have perfect knowledge of; to perceive, notice, observe, know; to wake up: Caus. -bodhayati, -yitum, to cause to know, inform, instruct, advise; exhort, admonish; to explain; to make attentive, cause to wake up, rouse; to call to; to cause to agree.

**Sam-budha**, as, ā, am, well perceived, perfectly known or understood; thoroughly awake; excessively wise, prudent, clever; (as), m. a Buddha or Jaina deified sage.

**Sam-buddhi**, is, f. perfect knowledge or perception; calling to; the vocative case (= *sambodhana*); an epithet.

**Sam-budhya**, ind. awaking, waking up.

**Sam-budhyamāna**, as, ā, am, being quite aware.

**Sam-bodha**, as, m. explaining, instructing, informing; throwing, sending; loss, destruction.

**Sam-bodhana**, am, n. the act of causing to know thoroughly, informing, instructing, explanation, calling to, addressing; the vocative case (in gram.).

**Sam-bodhayitvā** (anom. ind. part.), having caused to be informed, having instructed.

**Sam-bodhita**, as, ā, am, fully warned, duly apprised.

**Sam-bodhitavat**, ān, atī, at, one who has duly warned or apprised.

**Sam-bodhya**, ind. having explained, having made an excuse or apology.

**सन्नुह sam-brīh** or **sam-brīḥ**. See *sam-brīḥ*, p. 1038.

**सन्नु sam-brū**, cl. 2. P. A. -bravīti, -brūte, &c. (see rt. *brū*, p. 694), to speak with, converse with; to talk together, agree; to say anything to any one (with two acc.).

**सम्भक्ष sam-bhakṣ**, cl. 10. P. -bhakṣayati, &c., to eat together, eat up, devour, consume.

**Sam-bhakṣa**, as, m. eating together, food in common.

**Sam-bhakṣya**, ind. having eaten up, having consumed.

**Sam-bhakṣyamāna**, as, ā, am, being consumed.

**सम्भज्ज sam-bhoj**, cl. 1. P. A. -bhajati, -te, -bhaktum, to distribute completely, apportion, allot, dispense, divide, share, cause to participate in; to bestow, grant; to favour, serve, help; to share in, possess, enjoy (A.).

**Sam-bhakta**, as, ā, am, distributed, divided, shared; participating or sharing in, enjoying, possessing; devoted to, faithful to, faithfully attached.

**Sam-bhakti**, is, f. sharing in, possessing, enjoying; participating, causing to participate, distributing; favouring, honouring.

**Sam-bhakti**, tā, trī, trī, one who shares or participates, one who enjoys or possesses, sharing in, possessing, one who distributes or grants, one who favours or honours or worships.

**Sam-bhajana**, am, n. causing to share in, distributing, favouring.

**Sam-bhajaniya**, as, ā, am, to be shared in or enjoyed, to be liked; to be favoured or honoured.

**सम्भञ्ज sam-bhañj**, cl. 7. P. -bhanakti, &c., to break to pieces, shatter, shiver.

**Sam-bhagna**, as, ā, am, broken to pieces, shattered; dispersed, scattered, defeated; (as), m., N. of Siva (= *samyak-sevita*, as if fr. *sam-bhaj*).

**सम्भर sam-bhara**. See under *sam-bhri*.

**सम्भर्त्स sam-bharts**, cl. 10. P. A. -bhartsayati, -te, -yitum, to censure greatly, abuse, reproach, find fault with, blame.

**Sam-bhartsita**, as, ā, am, much censured, abused, reviled.

**सम्भल sam-bhal**, cl. 10. P. A. -bhālayati, -te, -yitum, to observe well, perceive, hear, see, behold.

**सम्भल sambhala**, as, m. (for *sam-bhara*), Ved. one who brings together, one who arranges a marriage, a match-maker; a suitor, wooer; a procurer, pimp; (i), f. a procuress, bawd, (also written *sambhali*.)

**सम्भव sam-bhava**, &c. See under *sam-bhū*.

**सम्भा sam-bhā**, cl. 2. P. -bhāti, -babhau, -bhātam, to shine fully or brightly, be very bright; to shine forth, be visible, be conspicuous; to appear, seem.

**सम्भारण्य sam-bhāṇḍaya** (fr. *bhāṇḍa* with *sam*), Nom. A. -bhāṇḍayate, -yitum, to collect vessels or utensils.

**Sam-bhāṇḍya**, ind. having collected utensils.

**सम्भाव्य sam-bhāvya**. See p. 1090.

**सम्भाष sam-bhāṣ**, cl. 1. A. -bhāṣate, &c., to speak together, converse with; to address, speak to (with acc.); to greet, salute; to agree together, consent; to talk over, persuade (with acc.); to have sexual intercourse with; to speak, say, recite; Caus. -bhāṣayati, -yitum, to converse with (with inst.); to address (with acc.); to persuade, prevail upon.

**Sam-bhāṣa**, as, m. conversation [cf. *eneha-s*]; (ā), f. conversation, discourse; greeting; criminal connection; contract, agreement; war-cry, watch-word.

**Sam-bhāṣaṇa**, am, n. conversation, discourse; sexual intercourse; war-cry, watch-word.

**Sam-bhāṣhat**, an, anti, at, speaking together.

**Sam-bhāṣhamāna**, as, ā, am, speaking or conversing together.

**Sam-bhāṣhita**, as, ā, am, spoken to, addressed; said, spoken; (am), n. conversation.

**Sam-bhāṣhitvā** (anom. ind. part.), having conversed.

1. *sambhāṣhya*, as, ā, am, to be conversed with, fit to be talked in, (*asambhāṣhye deśe*, in a place unfit for conversation, Manu VIII. 55.)

2. *sam-bhāṣhya*, ind. having addressed in suitable language; addressing, accosting; having recited.

**सम्भिद् sam-bhid**, cl. 7. P. A. -bhinatti, -bhintte, &c., to break to pieces, split or break completely asunder, pierce; to bring into contact, combine, join, mingle, associate with.

**Sam-bhinna**, as, ā, am, completely broken or divided; shaken, agitated; brought into contact or collision, combined or united with; (as), m. an epithet of Siva. = *Sambhinna-maryāda*, as, ā, am, one who has broken through barriers or bounds. = *Sambhinna-rīta*, as, ā, am, one who has abandoned good conduct. = *Sambhinna-sarvāṅga*, as, ā, am, one who has contracted or compressed the whole body (as a tortoise).

**Sam-bheda**, as, m. breaking to pieces, splitting, bursting; union, junction, mixture; the confluence of two rivers, the junction of a river with the sea.

**Sam-bhedana**, am, n. the act of breaking up; bringing into contact or collision.

**सम्भीत sam-bhīta**, as, ā, am, greatly alarmed, afraid of (with gen.).

**सम्भुज्ज 1. sam-bhuj**. See rt. 1. *bhuj*.

**Sam-bhujga**, as, ā, am, completely bent or curved.

**सम्भुज्ज 2. sam-bhuj**, cl. 7. P. A. -bhumakti, -bhunkte, -bhoktum, to enjoy together, eat together; to enjoy thoroughly, eat; to enjoy carnally; to serve, be of service to (Ved.): Pass. -bhujyate, to be enjoyed together, to be enjoyed: Caus. -bhujayati, -yitum, to cause to enjoy, cause to eat; to feed with (with acc. and instr.).

**Sam-bhukta**, as, ā, am, well enjoyed; eaten; made use of.

**Sam-bhujā**, as, ā, am, Ved. universally enjoyed, (Sāy. = *santata-bhujā* or *sam-bhujam* = *samyak bhogāya*, R̥g-veda II. 1, 4.)

**Sam-bhujāt**, an, atī, at, enjoying, &c.; being of service to (Ved.).

**Sam-bhoga**, as, m. complete enjoyment, pleasure, delight; sensual enjoyment; carnal enjoyment, sexual union; a particular subdivision of the Śringāra Rāsa or sentiment of love (described as successful love leading to union); employment, use; a sensualist, libertine; a Jaina or Buddhist edict (= *sāsana*). = *Sambhogakṣama*, as, ā, am, suitable for enjoyment.

**Sambhogin**, ī, inī, ī, enjoying, addicted to sensual enjoyment, sensual; employing, using; (i), m. a sensualist, libertine.

**Sam-bhojaka**, as, m. an eater, taster.

**Sam-bhojana**, am, n. the act of enjoying or eating; feeding; eating together, a meal taken in company, a dinner party; (as, ī, am), eating together; [cf. *saha-bhojana*.]

**Sam-bhojya**, ind. having caused to enjoy or eat; having fed with.

**सम्भुर sam-bhur**. See rt. *bhur*.

**San-jarbhūrāna**, as, ā, am (fr. Intens.), moving about rapidly; seizing, taking, (Sāy. = *grīḥṇat*, R̥g-veda V. 44, 5.)

**सम्भू sam-bhū**, cl. 1. P. A. -bhavati, -te, &c., to be together, be united with, be joined with, have intercourse with (with inst. or sometimes with acc.), be united sexually with; to meet with; to be born or produced, be engendered, be formed, arise, spring up, proceed, ensue, accrue; to take place, happen, take effect; to be, become, exist, be found, occur; to be composed of, to be adequate for (with inf.), be competent to (with inf.), be able; to be fitting or compatible or consistent; to be possible; to be capable of holding; to be capable of existing in, be contained in; to be numbered among (Ved.): Caus. -bhāvayati, -yitum, to cause to be together, cause to be united or meet together; to bring together; to cause to be born or produced, cause to be or exist, produce, effect, accomplish, make; to manifest, exhibit; to think about, think, imagine, fancy, suppose, consider, believe; to imply, suggest a possibility, suppose anything possible in any one (with loc. or gen.), believe any one capable of; to think highly of, honour, esteem, do honour to, pay one's respects to, salute, greet; to receive or accept with honour or favour; to honour or gratify with, present with (with inst.), bestow; to regard or consider as (with two acc.); to expect: Pass. of Caus. -bhāvayate, to be produced or effected; to be possible; to be honoured or esteemed; to be received with favour; to be supposed or imagined or proved capable of, &c.; to be thought fitting or consistent: Desid. -*bubhāshati*, to wish to be produced, &c.

**Sam-bhava**, as, m. birth, being, production, existence, arising, springing up; origin, cause, motive; uniting together, combination, mixing, union; compatibility, consistency, appropriateness, adaptation, adequacy; capacity, ability, possibility; agreement, conformity (especially of the receptacle to the thing received); equivalence (regarded as one of the

Pramāṇas or means of certain knowledge in phil., it may be illustrated by the equivalence known to exist between one shilling and twelve pence); acquaintance, intimacy; loss, destruction; N. of the third Aṣṭat of the present Ava-sarpiṭī, (also read sam-bhava.)

*Sam-bhavat, an, antī, at, being, existing, arising, springing up.*

*Sam-bhavya, as, ā, am, to be produced together, to be capable, &c.; (as), m. the wood-apple, Feronia Elephantum (=kapītha).*

*Sam-bhāvāna, am, ā, n. f. compatibility, fitness, suitability, adequacy, competency, ability; possibility; (in logic) doubt; (in grammar) the sense of the potential mood; considering, reflecting, supposition, idea, fancy, imagination, thought; regard, esteem; worship, honour, affection, love; paying honour, salutation, greeting; celebrity, fame; a particular Alankāra or figure in rhetoric (described by some as the use of the verb in the imperative or potential mood).*

*Sam-bhāvanīya, as, ā, am, to be honoured or greeted.*

*Sam-bhāvayitārya, as, ā, am, to be honoured, &c.*

*Sam-bhāvita, as, ā, am, suited, fitted, adequate, capable, suited to, fit for, possible; perceived, thought about, thought of, considered, supposed, conjectured, imagined, reflected; thought highly of, esteemed, honoured, honourable; satisfied.—Sam-bhāvita-tara, as, ā, am, more honoured or esteemed, more confided in.—Sam-bhāvītātman (°ta-āt), ā, ā, a, noble-minded.*

1. *sam-bhāvya, as, ā, am, to be adapted, to be made fit; suitable, capable; to be supposed capable, to be supposed, supposable, imaginable, probable; to be honoured, &c.; (am), n. adequacy, competency, fitness.*

2. *sam-bhāvya, ind. having honoured or done honour to, having adorned.*

*Sam-bhu, us, m. one who is born or produced (= sambhavati yah); a parent, progenitor; a species of the Ati-dhṛiti metre.*

*Sam-bhūta, as, ā, am, being together, combined with; become, born, produced, arisen, accrued, proceeded from, formed of, composed; capable, adequate, equal; (as), m., N. of a king.—Sam-bhūtā-tva, am, n. the being combined or united with (e.g. pañcasu bhūteshu, with the five elements).—Sam-bhūta-vijaya, as, m. (according to some) N. of a particular Jaina Aṣṭat (= śruta-kevalīn).*

*Sam-bhūti, is, f. the being together, combination; suitability, fitness; Fitness (personified as a daughter of Daksha and wife of Marīci); birth, origin, production; power.—Sam-bhūti-vijaya, as, m., N. of one of the six Śruta-kevalīns (with Jains).*

*Sam-bhūya, ind. being together, being united or combined with, (sambhūya samutthānam, engaging in business after joining partnership, association in trade, partnership; sometimes written as a compound word.)—Sam-bhūya-kārin, i, īpi, i, acting in concert or in company, a coadjutor, co-partner, colleague.—Sam-bhūya-gamana or sam-bhūya-yāna, am, n. going in company.*

*Sambhūyasya (said to be fr. a form sam-bhūyas), Nom. P. sambhūyasyati, &c., to be born again.*

*सम्भूय sam-bhūsh, cl. 1. P. -bhūshati, &c., Ved. to procure or provide anything (acc.) for any one (loc.); to obtain, (bhūsh being regarded by Śāy. as a form of rt. i. bhū); to adorn, (Śāy. = alan-kṛi).*

*सम्भूय sam-bhri, cl. 1. 3. P. A. -bharati, -te, -bibharti, -bibhṛite, &c., to bring together, collect, unite, concentrate, place together, compose; to prepare, make ready, procure (materials or ingredients of any kind, especially for a sacrifice); to offer, present; to support or maintain well, nourish; to effect; accomplish; Caus. -bhārayati, -yitum, to cause to bring together or prepare.*

*Sam-bhara, as, m., Ved. one who brings together,*

a supporter, bestower, (Śāy. = sambhartṛi, āhāraka, Ṛig-veda IV. 17, 11.)

*Sam-bhāra, as, n. bringing together, collecting, preparing, preparation, equipment, provision, apparatus, materials, necessities, constituent part, ingredient, requisite, assemblage of things required for any purpose; multitude, number, quantity, heap, fullness, completeness; wealth; maintaining or supporting well, maintenance, support, nourishment.*

*Sam-bhārya, as, ā, am, to be maintained or nourished, a dependant.*

*Sam-bhṛita, as, ā, am, brought together, collected, assembled, accumulated, concentrated, composed, prepared, got ready, equipped, fitted out, provided, stored, laden, filled, covered, furnished, endowed, possessed of; full, complete, compact; brought, placed, deposited, offered (as an oblation); acquired, obtained, gained; produced, caused; well maintained or nourished; carried, borne.—Sam-bhṛita-kṛatu, us, us, u, Ved. one who has accomplished holy acts (said of Indra; Śāy. = sampādita-karman or sampādita-prajña, Ṛig-veda I. 52, 8).*

—*Sambhṛita-śri, is, is, i, one whose beauty is enhanced, richly stored.—Sambhṛita-sambhāra, as, ā, am, one who has brought together all requisite materials or provided all requisites.—Sambhṛitārtha (°ta-ar°), as, ā, am, one who has accumulated wealth.*

*Sam-bhṛiti, is, f. collection; equipment, preparation, provision; plenitude, fullness; complete maintenance, support, nourishment.*

1. *sam-bhṛitya, as, ā, am, to be maintained or nourished.*

2. *sam-bhṛitya, iad. having brought together, having nourished.*

*Sam-bhṛiyāna, as, ā, am, being collected; being nourished, &c.*

*सम्भ्रंश sam-bhraṅś or sam-bhraś, cl. 4. P. A. -bhraśyati, -te, &c., to fall quite away, glide off, slip away.*

*सम्भ्रज्ज sam-bhrajj. See rt. 1. bhrajj.*

*Sam-bhriṣṭa, as, ā, am, thoroughly parched, dried, dry.*

*सम्भ्रम् sam-bhram, cl. 1. 4. P. -bhramati, -bhṛāmyati, &c., to roam or wander all about, go quite astray; to whirl about, be greatly confused, be perplexed or puzzled; Caus. -bhramayati, -bhṛāmyati, -yitum, to lead astray, perplex, bewilder; Pass. of Caus. -bhṛāmyate, &c., to be led astray, be bewildered, be at a loss, be perplexed about (with abl.).*

*Sam-bhrama, as, m. moving about, moving or going round, turning round, whirling about, revolving, haste, hurry; flurry, confusion, agitation; uproar, tumult; fear, terror, alarm; error, mistake, ignorance; bustling activity, zeal; respect, reverence; epithet of a class of beings attending on Śiva.—Sam-bhrama-jvalita, as, ā, am, excited by flurry.—Sambhrama-bhṛit, t, t, t, possessing bewilderment, embarrassed, agitated.*

*Sam-bhṛānta, as, ā, am, whirled about; flurried, confused, perplexed, troubled, bewildered, stirred up, agitated, excited.—Sambhṛānta-jana, as, ā, am, one whose people are bewildered.—Sambhṛānta-manas, ās, ās, as, bewildered in mind.*

*सम्भ्रान्ज sam-bhrāj, cl. 1. A. -bhrājate, &c. (see rt. 1. bhrāj) to shine brightly, glitter, gleam, sparkle.*

*Sam-bhrājat, an, antī, at, shining brightly, glittering, sparkling.*

*सम्मज्ज sam-majj, cl. 6. P. -majjati, &c., to sink together, sink down, to be wholly submerged or immersed.*

*Sam-magna, as, ā, am, sunk down; immersed; overwhelmed.*

*सम्मथ sam-math or sam-manth, cl. 1. 9. P.*

-mathati, -manthati, -mathnāti, &c., to bruise or pound together, crush to pieces.

*Sam-mathītu, as, ā, am, bruised, pounded, crushed to pieces, destroyed.*

*सम्मद sam-mad, cl. 4. P. -mādyati (Ved. also cl. 1. P. A. -madati, -mandati, -te), -maditum, to be completely drunk or intoxicated; to be very glad, be greatly pleased with, rejoice at, rejoice; Caus. -mādayati, -te, -yitum, to make intoxicated; to make cheerful, put in good spirits, exhilarate; to be completely intoxicated (A.).*

*Sam-matta, as, ā, am, completely intoxicated, greatly exhilarated or excited, intoxicated with love, enraptured; rutting, in rut.*

*Sam-mada, as, ā, am, greatly exhilarated, happy, glad; (as), n. exhilaration, happiness, joy, pleasure; N. of the king of the fish (in Vishnu-Purāṇa IV. 2).*

*Sam-māda, as, m. great exhilaration, intoxication, frenzy.*

*सम्मन् sam-man, cl. 4. A. (ep. also P.) -manyate (-ti), -mantum, to think together, be of the same mind, agree, consent to, assent to, approve, sanction, authorise, permit, allow, recognise; to think highly of, esteem, value, honour; to think, suppose, imagine; to consider or regard as, to have in the mind, intend, contemplate, resolve; Caus. -mānayati, -yitum, to honour, reverence, respect; to consider, regard; to assure of; to instruct, teach, (Pān. I. 3, 36.)*

*Sam-mata, as, ā, am, agreed, consented or assented to, concurred in, approved; conformable, corresponding, like, resembling, attached, liked, beloved; thought highly of, esteemed, highly honoured, valued; thought, supposed, considered, regarded; (am), n. assent, consent, approval, acquiescence, concurrence; opinion, impression, (samnate sārthavāhasya, under the impression of its being a company of travellers.)*

*Sam-mati, is, f. sameness of opinion, agreement, consent, assent, approval, approbation; wish, desire; esteem, respect, homage; regard, affection, love; self-knowledge; order, command.*

*Sammātiya, N. of one of the four divisions of the Vaiśāhika system of Buddhism (whose founder is said to have been Upālī, a disciple of the great Buddha).*

1. *sam-māna, as, m. (according to some also am, n.), honour, respect, homage.*

*Sam-mānana, am, n. the act of honouring, worship, homage; instruction, teaching, (Pān. I. 3, 36.)*

*Sam-mānita, as, ā, am, honoured, treated with reverence or respect.*

*Sam-mānya, as, ā, am, to be honoured, honourable, respectable.*

*सम्मन्त्र sam-mantr, cl. 10. A. -mantrayate, -yitum, to consult together, take counsel with (with inst.), hold a council, deliberate, advise, express an opinion; to salute, greet, address.*

*Sam-mantraṇīya, as, ā, am, to be consulted.*

*Sam-mantraṇyitrā (anom. ind. part.), having consulted together.*

*Sam-mantrya, ind. having consulted together; having saluted.*

*सम्मर्द sam-marda, sam-mardin, &c. See under sam-mṛid.*

*सम्मर्शिन sam-marśin. See under sam-mṛiś.*

*सम्मा 1. sam-mā (see rt. 3. mā), cl. 2. P., 3. 4. A. -māti, -mimite (2nd sing. Impv. P., Ved. -mimihī), -māyate, -mātum, to measure out, measure; to make of the same measure, make equal, make to correspond, equalize (in size, number, quantity, &c.); to compare; to mete out, apportion, distribute, grant, bestow (Ved.); to be of the same capacity with, be contained in (with loc.): Pass. -mūyate, to be of the same measure; to be contained in.*

2. *sam-mā, f. a kind of Vedic metre.*

2. sam-māna, am, n. the act of measuring out, equalizing, comparing; measure.

*Sam-mīta*, as, ā, am, measured out, measured, meted; of the same measure, of equal measure or extent, commensurate, conformable, corresponding, equal, same, like, resembling, similar, as large as, as long as (e. g. *tulayā* s°, equal in weight; *sumare* s°, equal in battle; *pāpa*-s°, equal in crime; *naṅgura*-s°, as large as a city; *yojanāyuta*-s°, ten thousand Yojanas long); reaching to (e. g. *lalāṭa*-s°, reaching to the forehead); equalized, adapted; furnished or provided with.

*Sam-mīti*, is, f. measuring out, measuring, comparing.

**सम्मानुर** sam-mātura, as, m. (for sam-mātura, q. v.), the son of a virtuous mother.

**सम्मानु** sam-mātri, tā, &c., having the same mother, twin.

**सम्मान** 1. and 2. sam-māna. See above and p. 1090, col. 3.

**सम्मार्ज** sam-mārj. See sam-mrj.

*Sam-mārjaka*, sam-mārjana, &c. See under sam-mrj.

**समि** sam-mi (see rt. 1. mi), cl. 5. P. A. -*minoti*, -*minute*, &c., Ved. to fasten at the same time, fasten together, fix, erect.

**समिक्श** sam-miksh or sam-mimiksh (by some regarded as a Desid. form of sam-mih, see *miksh*, p. 777), -*mimikshati*, &c., to mix together, mingle.

**समिन्त** sam-mita. See under 1. sam-mā.

**समिन्त्** sam-mil, cl. 6. P. A. -*milati*, -*te*, &c., to meet together, assemble together, be present, associate with.

*Sam-milita*, as, ā, am, met together, assembled, collected.

*Sam-milya*, ind. having assembled or met together.

*Sam-melana*, am, n. the act of meeting together, assembling, union; mixing with, mixture, blending.

**समिन्त्र** sam-misra. See rt. *misra*.

*Sam-misra*, as, ā, am, commingled, mixed together, mixed, mingled, blended, joined, connected, furnished or endowed with.

*Sam-misraṇa*, am, n. the act of commingling or mixing together.

*Sam-misrita*, as, ā, am, mixed together, mingled, intermixed with (with inst.).

*Sam-misṭa*, as, ā, am, = *sam-misra* above; (as), m. 'universal mingler,' epithet of Indra.

**समिह** sam-mih, apparently cl. 3. A. (see *Rig-veda* 1. 48, 16, where the form *mimikshva* occurs), Ved. to sprinkle with, shower down upon; Desid. -*mimikshati*, to wish to mix; to mingle, unite one's self; [cf. *sam-miksh* above.]

**समील** sam-mil, cl. 1. P. -*milati*, &c., to close up (as a flower &c.); to shut the eyes: Caus. -*milayati*, -*yitum*, to cause to close up, close, shut; to close the eyes; to make insensible.

*Sam-milana*, am, n. the closing up (of a flower &c.), covering up, enveloping.

*Sam-milya*, ind., Ved. having closed up, having covered over, having enveloped.

**समुख** sam-mukha, as, ā or ī, am, facing, fronting, being in front of, being face to face, opposite; confronting, meeting, encountering; looking towards, directed towards; propitious; (am), ind. before the face, in front of. — *Sammukha-vartin*, ī, inī, i, being before the eyes.

*Sammukhin*, ī, m. a looking-glass, mirror.

*Sammukhina*, as, ā, am, facing, being in face of, face to face, confronting, before, in front, opposite.

**समुच्** sam-muc, cl. 6. P. A. -*muñcati*, -*te*,

-*moktum*, to let loose together, pour out, discharge, shed: Caus. -*mocayati*, -*yitum*, to release, free, set free, liberate.

*Sam-moṭita*, as, ā, am, set free, liberated, released,

**समुर्च** sam-murch, cl. 1. P. -*murchati*, &c., to congeal into a fixed form, acquire density or consistency, become dense, thicken, coagulate; to become stupid or senseless, become stupefied or insensible; to acquire firmness or strength, grow stronger or more intense, increase, expand, become powerful: Caus. -*murchayati*, -*yitum*, to cause to assume form or consistency, form, fashion; to stupefy, cause to faint.

*Sam-mūrcha*, (perhaps) thickening, augmenting, increase, expansion, spreading. — *Sammūrcha-ja*, as, m. grass or any gramineous plant.

*Sam-mūrchat*, an, anti, at, becoming more intense, increasing, spreading, pervading.

*Sam-mūrchana*, am, n. the act of congealing or becoming dense; stupefaction, insensibility, fainting away; increasing or spreading in all directions, universal pervasion, entire permeation, expansion, co-extension; height, elevation. — *Sammūrchanodbhava* ('na-ud'), as, m. a fish or other aquatic animal.

*Sam-mūrchita*, as, ā, am, coagulated, congealed, thickened; stupefied, senseless, unconscious; intensified, increased.

**समुह** sam-muh, cl. 4. P. -*muhyati*, &c., to become quite stupefied or unconscious; to be bewildered or disturbed or confounded; to become unconscious: Caus. -*mohayati*, -*yitum*, to stupefy, make unconscious, confound, bewilder, perplex, infatuate, lead astray.

*Sam-mughā*, as, ā, am, stupefied, astounded; bewildered, fascinated; beautiful; (am), ind. in a fascinating manner; furtively.

*Sam-mūḍha*, as, ā, am, completely stupefied, astounded; unconscious, senseless; bewildered, beguiled; infatuated, foolish, ignorant; disordered, deranged; heaped, accumulated; produced rapidly; broken; (ā), f. a kind of riddle or enigma. — *Sam-mūḍha-betas*, ās, ās, as, or *sammūḍha-hṛdaya*, as, ā, am, bewildered or infatuated in mind.

*Sam-moha*, as, m. stupefaction, bewilderment, confusion, insensibility, fainting away, swoon; infatuation, ignorance, folly, illusion of mind; fascination, beguilement; tumult, battle, (enumerated among the *sangrāma-nāmāni* in *Naigh.* II. 17; cf. *samoha*.)

*Sam-mohana*, as, ī, am, stupefying, bewitching, fascinating; (am), n. fascinating, fascination. — *Sam-mohana-tantra*, am, n., N. of a Tantra work.

*Sam-mohayati*, an, anti, at, stupefying, infatuating, bewildering.

*Sam-mohita*, as, ā, am, stupefied, bewildered, infatuated, beguiled, fascinated; enraptured.

*Sam-mohya*, ind. having fascinated or stupefied, having bewildered.

**समृज** sam-mrj or sam-mārj (see rts. 1. *mrj*, *mārj*), cl. 2. P. -*mārshṭi* (sometimes cl. 1. -*mārjati*, also cl. 10. P. -*mārjayati*, -*yitum*), &c., to sweep together; to sweep clean, scour; to rub or wipe off, clean, cleanse, sweep, purify, wash, strain, filter; to take away, remove; to stroke.

*Sam-mārjaka*, as, m. a sweeper, purifier.

*Sam-mārjati*, an, anti or anti, at, sweeping, cleansing, scouring.

*Sam-mārjana*, am, n. the act of sweeping or cleansing thoroughly; cleaning, scouring, purifying, brushing; the anointing (of images &c.); (i), f. a broom, brush.

*Sam-mārjita*, as, ā, am, well swept or scoured.

*Sam-mārjya*, ind. having swept clean, having scoured, &c.

*Sam-mārjyamāna*, as, ā, am, being swept or cleansed.

*Sam-mrīshṭa*, as, ā, am, well swept or scoured, cleaned, cleansed; strained, filtered.

**समृण** sam-mrñ, cl. 6. P. -*mṛṇāti*, &c., Ved. to kill, slay, destroy.

**समृत** sam-mṛita, as, ā, am, quite dead, deceased.

**समृद्** sam-mṛid, cl. 9. 1. P. -*mṛidnāti*, -*mardati*, &c., to press or squeeze together, rub or grind to pieces, bruise, crush, trample upon, defeat: Caus. -*mardayati*, &c., to cause to be rubbed together, &c., crush, pound, bruise; to rub; to clean.

*Sam-marda*, as, m. pressing or rubbing together, friction; thronging, trampling or treading on; war, battle.

*Sam-mardayāna*, as, ā, am, rubbing or dashing to pieces, shattering.

*Sam-mardita*, as, ā, am, thoroughly bruised, crushed, pounded.

*Sam-mardin*, ī, inī, i, pressing thoroughly, rubbing, crushing, trampling upon.

*Sam-mardya*, ind. having pounded or bruised; having rubbed or cleaned.

**समृश** sam-mrīś, cl. 6. P. A. -*mṛīśati*, -*te*, &c., to take hold of, seize, touch.

*Sam-mrīšin*, ī, inī, i, inquiring into, deliberating about, discriminating, judicious.

**सम्लन** sam-melana. See col. 1.

**समोक्ष** sam-moksh, cl. 10. P. -*mokshayati*, -*yitum*, to set quite free, liberate, let loose, release.

**समोद** sam-moda, as, m. (fr. rt. 2. *mod* with *sam*), great rejoicing, delight, pleasure.

**समोह** sam-moha. See under *sam-muh*.

**सम्यक्** sam-myaksh, cl. 1. P. -*myakshati*, &c. (see rt. *myaksh*), Ved. to be held together or united; to be joined with.

**सम्यक्ष** sam-mraksh, cl. 1. P. -*mrakshati*, &c. (see rt. *mraksh*), to rub on or in, anoint, embrocate.

*Sam-mrakshita*, as, ā, am, rubbed in, anointed.

**सम्यक्** samy-*añc* or *samy-ac*, an, īcī, ak (fr. an old loc. 2. *sami* + *añc*, see *sami*; cf. *tiri* fr. *tiras* in *tiry-añc*), going along with or together, going with, accompanying; uniform, same, identical; all, entire, whole, complete; correct, accurate, proper, true, right; pleasant, agreeable; (ak), ind. at the same time, with, together; wholly, completely, entirely, comprehensively, thoroughly, fully, accurately, correctly, truly, properly, fitly, in right manner, honourably; well, duly; distinctly, clearly.

— *Samyak-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make true, perform well. — *Samyak-dūritra*, am, n. 'correct conduct,' one of the three excellent things (according to the Jainas, see *ratna-traya*). — *Samyak-tva*, am, n. completeness, correctness, accuracy, propriety, (*kshāyika*-s°, that state of perfection in which material existence is destroyed). — *Samyak-pātha*, as, m. correct recitation or pronunciation.

— *Samyak-prayoga*, as, m. fitting or proper use or employment, due practice; (*ena*), ind. by the use of proper means. — *Samyak-pravṛitti*, is, f. the right or proper direction (of the organs). — *Samyak-ukta*, as, ā, am, properly or accurately said, of equal weight or authority. — *Samyag-gamana*, am, n. the act of going with, accompanying. — *Samyag-goptri*, tā, m. a true protector or guardian. — *Samyag-jñāna*, am, n. 'complete knowledge,' one of the three jewels or excellent things (according to the Jainas, see *ratna-traya*). — *Samyag-darśana*, am, n. 'complete vision, accurate perception,' one of the three jewels or excellent things (according to the Jainas, see *ratna-traya*); (with *avratā*), epithet of the fourth of the fourteen stages leading to final emancipation (according to the belief of the Jainas). — *Samyag-vartamāna*, as, ā, am, continuing in the proper discharge of duty, &c. — *Samyag-vṛitta*, as, ā, am,

properly conducted; wholly confiding in. — *Samyag-vṛitti*, *is*, f. steady or complete practice, regular discharge of prescribed duties.

*Samīchīna*, *as*, *ā*, *am*, tending in a common direction, going with or in company with, agreeing with, concordant, consistent, convenient, fit, proper, correct, true, just, right; (*am*), n. propriety, fitness, truth.

**सम्राज्** *sam-rāj*, *t*, m. (fr. *sam-rāj*, Pāṇ. VIII. 3, 25), a sovereign lord, paramount sovereign, one who rules over other princes and has performed the Rājāsya sacrifice; (*t*), f. a kind of Vedic metre.

*Sam-rājat*, *an*, m., Ved. = *sam-rāj*, (see *sam-rāj*.)

*Samrājī*, *f*, Ved. a woman who takes precedence, a mistress, superior.

**सय्** *say*, cl. I. A. *sayate*, &c., to go.

**सय** *sa-ya*, *as*, *ā*, *am*, with the letter *ya*.

**सयस्मन्** *sa-yakshman*, *ā*, *ā*, *a*, having or absent from consumption, consumptive.

**सयत्न** *sa-yatna*, *as*, *ā*, *am*, making efforts, taking pains, endeavouring, persevering; active, busy; (*am*), ind. with effort, vigorously, assiduously.

**सयन** *sayana*, *am*, n. (fr. rt. *si*), the act of binding, fastening; [cf. *pra-s*.]

**सयन्त्र** *sa-yantra*, *as*, *ā*, *am*, with machines. — *Sa-yantra-jala-sāla*, *as*, *ā*, *am*, having engines and water and a rock.

**सयावक** *sa-yāvaka*, *as*, *ā* (according to some *ikā*), *am*, dyed or coloured with lac.

**सयावन्** *sa-yāvan*, *ā*, *arī*, *a*, Ved. going along with, attendant, attending, associated with (with inst.).

**सयुज्** *sa-yuj*, *k*, m., Ved. a companion. — *Sa-yugvan*, *ā*, *ā* or *arī*, *a*, Ved. associated with, attending on, attendant; (*ā*), m. a proper N.

*Sa-yujya*, *as*, *ā*, *am*, closely united with. — *Sa-yujya-īā*, f. intimate union or junction.

**सयुधिष्ठिर** *sa-yudhishṭhira*, *as*, *ā*, *am*, with or accompanied by Yudhishṭhira.

**सयूय** *sa-yūthya*, *as*, *ā*, *am*, belonging to the same herd or tribe; (*as*), m. one of the same tribe.

**सयोग** *sa-yoga*, *am*, n. (scil. *guṇa-sṭhāna*), epithet of the last but one of the fourteen stages leading to final emancipation (according to the belief of the Jainas).

**सयोनि** *sa-yoni*, *is*, *is*, *i*, having the same womb, uterine; closely related to; closely united with the womb; (*is*), m. 'being from the same womb,' a brother; a pair of nippers for cutting betel-nut; N. of Indra (according to some).

**सयोपण** *sa-yoṣaṇa*, *as*, *ā*, *am*, attended by women, along with the women.

**सर** *sara*, *as*, *ā*, *am* (fr. rt. *sri*, cf. *sala* under rt. *sal*), going, moving, proceeding (often at the end of comps., cf. *paraḥ-s*); cathartic, purgative; (*as*), m. going, motion; an arrow [cf. *sara*]; the coagulum of curds or milk, cream, (in this sense cf. according to some, Gr. *ὄπρ-σ*, *ὄπρῶς*, *ὄπρ-σ*; Lat. *seru-m*; Lith. *suri-s*; Slav. *syru*); salt (probably as coming from water, cf. *sala*, *sarira*, *sala-lila*); a waterfall; (*ā*), f. going, motion, movement; a cascade, waterfall; the plant *Pæderia Fetida*; (*t*), f. a cascade; (*am*), n. a lake, pool; water. — *Sara-ja*, *am*, n. 'produced from cream,' fresh butter. — *Sara-patrikā*, f. the new leaf of a lotus. — *Sara-vatī*, f., N. of the river Vitastā. — *Sarotsava* ('*ra-ut*'), *as*, m. 'delighting in water,' the Indian crane.

*Saraka*, *as*, *ā* or *ikā*, *am*, going, moving, pro-

ceeding; (*as*, *am*), m. n. a continuous line of road, spirituous liquor (especially that distilled from sugar), rum; drinking spirits; a drinking vessel, goblet; distribution of spirituous liquor; (*am*), n. going; a lake, pond, pool; heaven, sky.

*Saraṭ*, *t*, m. air, wind; a cloud; a bee; a lizard, chameleon.

*Saraṭa*, *as*, m. wind; a kind of lizard or chameleon; [cf. *saraṭa*.]

*Saraṭi*, *is*, m. air, wind; a cloud.

*Saraṭu*, *us*, m. a lizard, chameleon.

*Sarāna*, *as*, *ā*, *am*, going, moving, proceeding, flowing, who or what goes or moves; (*am*), u. the act of going, flowing, proceeding; iron rust or filings; (*ā*), f. the creeping plant *Pæderia Fetida*; a sort of convolvulus (= *tri-vṛitā*, commonly called *Tōṛi*).

*Saraṇī*, *is*, f. a road, path, way [cf. 2. *saraṇī*]; a straight or continuous line; the creeping plant *Pæderia Fetida*; a disease of the throat.

*Saraṇī*, f. = *saraṇī* above.

*Saraṇḍa*, *as*, m. a bird; a lizard; a rogue, cheat; a dissolute man; a sort of ornament; [cf. *saraṇḍa*.]

*Saranyā*, *as*, *ā*, *am*, to be gone; [cf. 2. *saranyā*.]

*Saranyat*, *an*, *antī*, *at*, wishing to go; wishing to go everywhere, all-pervading, (Sāy. = *sarvatra gamanam icchat*.)

*Saranyu*, *us*, *us*, *u*, (probably) fleet, impetuous (Ved.); (*us*), m., N. of Yama, (Sāy. = *saraṇā-sīla*); of the son of Varuṇa, (in Rīg-veda X. 61, 24. said to have the form of a horse; the plural of this word is in other places applied to certain beings called Saranyus, who seem to be identified in Rīg-veda III. 32, 5. with the Maruts, and in I. 62, 4. with the Angirasas, who are described by Sāy. as seven in number); air, wind; a cloud; water; spring (= *vasanta*); fire (= *Agni*); [cf. Gr. *ἔπιπυῦς*.]

*Saranyū*, *ūs*, f., Ved. 'the fleet-running one,' N. of a daughter of Tvastṛi, (in Rīg-veda X. 17, 2. represented as wife of Vivasvat or the Sun and mother of the two Aśvins, and according to another legend, mother of the twins Yama and Yamī; according to Yaska XII. 10. Saranyū is a personification of the Night, and the first twins she bore were Madhyama and Mādhyamikā Vāt; she then made Sa-varṇā, q. v., take her place as wife of the Sun, and herself ran away in the form of a mare, but being pursued and embraced by the Sun in the form of a horse, then gave birth to the two Aśvins or 'horsemen,' her substitute Sa-varṇā giving birth to Manu); epithet of the Dawn (according to some).

1. *sarat*, *an*, *antī*, *at*, going, flowing, proceeding.

2. *sarat*, *t*, m. a thread; [cf. *sarīt*.]

*Sarapasas*, pl., Ved. (in the Pada-pāṭha separated into *sara apasah*), the flowing waters, (Sāy. = *saraṇam apaḥ karma yāsām tāh*, those waters whose act is flowing, Rīg-veda II. 13, 12.)

*Saramā*, f. (probably fr. rt. *sri*), 'the runner,' N. of the dog of Indra (represented in Rīg-veda X. 14, 10. as the mother of the four-eyed brindled dogs of Yama, and called in Mahā-bhārata Ādi-p. 671. *deva-śuni*; in the Rīg-veda this dog is said to have gone in search of and recovered the cows stolen by the Panis; according to some modern scholars Saramā may be one of the names of *Ushas*, 'Dawn,' the cows representing the rays of the sun stolen by the night; the name Saramā is also thought to correspond with Helena; and Sarameya, q. v., is regarded as connected with Hermes, Saramā being by some identified with the Wind, as conductor of the souls of the departed; Saramā Deva-śuntī is said to be the authoress of part of Rīg-veda X. 108); a female dog, bitch; N. of the wife of Vibhishāna (Rāvaṇa's brother); of a daughter of Daksha and wife of Kaśyapa.

*Sarayu*, *us*, m. air, wind; (*us*), f., N. of a well-known river (commonly called by the various names Surjoo, Surju, Sirjoo, Seryu; it is a tributary of the Ghogra [see *gharghara*] on which stands the ancient city of Ayodhyā or Oude, cf. Rāmāyaṇa I. 5, 6; in Rīg-veda X. 64, 9, X. 75, 5. it is men-

tioned along with the other well-known rivers Sarasvatī, Sindhu, Gangā, Yamunā, and Sntu-dri). — *Sarayu-taṭa*, *as*, *am*, m. n. the bank of the Sarayu; N. of a place.

*Sarayū*, *ūs*, f., N. of a river (= *sarayu* above).

— *Sarayū-vana*, *am*, n. a forest on the river Sarayū.

*Sarala*, *as*, *ā*, *am*, straight, not crooked, direct, right, honest, sincere, candid, artless, simple, upright [cf. *sarala*]; (*as*), m. a species of pine tree, *Pinus Longifolia*; a kind of bird, *Pavo Bicalcarata*; a Buddha; fire; (*ā*), f. a kind of convolvulus (= *tri-puṭā*); N. of a river. — *Sarala-kāshṭha*, *am*, n. the wood of the pine. — *Sarala-drava*, *as*, m. the exudation of the Sarala pine; a fragrant resin. — *Sarala-yāyin*, *ī*, *inī*, *i*, going in a straight line; upright, honest; (*inī*), f. a plant with an upright stem. — *Sarala-skandha-sanghaṭṭa-janman*, *ā*, *ā*, *a*, originating in the friction of the trunks of pines. — *Saralānga* ('*la-an*'), *as*, m. the exudation of the Sarala pine, resin, turpentine. — *Saralā-bhāshya*, *am*, n., N. of a Bhāshya.

*Saravya*, *am*, n. (fr. *sara*, an arrow), a mark for shooting at, target, butt; [cf. *saravya*.]

*Saras*, *as*, n. (originally perhaps 'flowing water'), water; a lake, large sheet of water, pond, pool; any piece of water in which the lotus grows, (in Naigh. I. 12. enumerated among the *udaka-nānāni*, and in I. 11. among the *vān-nāmāni*); [cf. Old Norse *sir*, *svr*, *stör*; Angl. Sax. *sirenda*.] — *Sarab-kāka*, *as*, m. 'water-crow,' a gander; (*i*), f. a goose. — *Sarasī-ja*, *am*, n. 'pond-born,' a lotus.

— *Sarasi-ruha*, *am*, n. 'growing in a pond,' a lotus. — *Sarasi-ruha-janman*, *ā*, m. 'born from a lotus,' epithet of Brahmā. — *Sarasi-ruha*, *am*, n.

'pool-growing,' a lotus. — *Saras-tira*, *am*, n. the bank of a lake or pond. — *Saras-vaṭ*, *ān*, *atī*, *at*,

'having water,' watery, fluid, juicy, sapid; elegant; sentimental; (*ān*), m. the ocean; a male river; N.

of a river-god, (in Rīg-veda VII. 96, 4-6. assigned as a consort to Sarasvatī, see below); N. of Vāyu,

(according to Sāy. in Rīg-veda VII. 95, 3 = *madhya-sṭhāno rayiḥ*); a buffalo; (*atī*), f., N.

of the goddess of speech and learning, (in the later mythology regarded as the wife or female energy of the god Brahmā or first deity of the Hindu triad [see *brahman*], and sometimes identified with Vāc,

q. v., and invoked as a kind of muse or patroness of science and inventress of the Sanskrit language and letters; in the earliest mythology she was probably

a river-deity, her name signifying 'watery,' according to Yaska [Nirukta II. 23] she was regarded both as a river and as a goddess; probably this river was to the earlier Hindūs what the Ganges [said to be only

twice named in the Rīg-veda] was to the later; sacrifices were doubtless performed on its banks, and its sanctity imparted a sacred character to the district

lying between its waters and those of the Drishadvatī [see Manu II. 17]; hence the river Sarasvatī was not only personified as a river-goddess, but her

assistance was invoked at the sacrifices performed near her flowing waters and her influence held to be necessary for inspiring the Rishis who composed the sacrificial hymns with eloquence and wisdom; in

Rīg-veda II. 41, 16. she is called the best of mothers, of rivers, and of goddesses; in other places she is described as bestowing wealth, fertility, and offspring,

as moving along a golden path, as destroying Vṛitra, as associated with the Aśvins, and even as the wife of Indra; in Rīg-veda VI. 61, 10-12, VII. 36, 6. she is called the mother of rivers, and is said to be sevenfold or to have seven sisters; in Mahā-bhārata, Salya-parvan 2189, seven Sarasvatīs are also men-

tioned, viz. Su-prabhā, Kāncanakshī, Viśālā, Manoramā, Ogha-vatī, Su-reṇu, and Vimalodakā; in the Śānti-parvan 12920, Sarasvatī is called the mother

of the Vedas, which is also elsewhere said of Vāc, though Vāc in the earlier mythology is regarded as a separate deity; according to later legends the goddess Sarasvatī was persuaded to descend from

heaven and confer her invention of language and letters on the human race by the sage Bharata,

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whence one of her names is Bhārati; she is sometimes represented as assuming the form of a Haṅsa or swan, and is also called Mahā-śvetā or Mahā-śuklā from her extreme whiteness; N. of a celebrated river (held very sacred by the Hindus and in the earlier mythology mixed up with the goddess [see above]); it corresponds with the modern Sursooty, which rises in the mountains bounding the north-east part of the province of Delhi, and running in a south-westerly direction becomes lost in the sands of the great desert; this river formerly marked one of the boundaries of the region called Ārya-deśa, and of a particularly sacred district called in Manu II. 17. Brahāvarta; in Rīg-veda VII. 95, 2. it is represented as flowing into the sea, although later legends make it disappear underground and join the Ganges and Jumnā at Allahabad, see *tri-veṇī, pratyāga*); a river (in general); speech, voice, eloquence, literary composition; a cow (= *go*); N. of Durgā; an excellent woman; N. of the wife of a Manu; of the wife of Maṇḍana (see *maṇḍana-mīśra*); a female divinity peculiar to the Buddhists or Jains; the moon-plant *Asclepias Acida* (= *soma-latā, brāhmī*); N. of another plant (= *jyotiś-mati*); N. of a celebrated grammarian, (in this and the following senses masc.); N. of various learned men. — *Sarasvatī-kaṅṭhābharaṇa* (*ṭha-ābh*), N. of a work on the art of poetry by Bhoja-deva. — *Sarasvatī-kuṭumba*, *as, m.*, N. of a poet. — *Sarasvatī-tīrtha*, *am, n.*, N. of a Tīrtha. — *Sarasvatī-pūjana*, *am, n.*, or *sarasvatī-pūjā*, f. the worship of Sarasvatī (observed on the fifth of the light half of the month Māgha, on which day books and implements are held sacred and not allowed to be used). — *Sarasvatī-prayoga*, *as, m.* a kind of mystical rite peculiar to the Tāntrikas. — *Sarasvatī-mantra*, *as, m.*, N. of a hymn to Sarasvatī. — *Sarasvatī-vrata*, *am, n.*, N. of a particular religious observance. — *Sarasvatī-saras*, *as, n.*, N. of a sacred lake. — *Sarasvatī-śukta*, *am, n.*, N. of a particular hymn. — *Sarasvatī-sūtra*, *am, n.*, N. of particular grammatical aphorisms. — *Sarasvatī-stava*, *as, m.* or *sarasvatī-stotra*, *am, n.*, N. of a hymn. — *Saraja*, *am, n.* 'lake-born,' a lotus; (*as*), m. a prosodial foot containing six long syllables (according to some). — *Saro-janman*, *a, n.* 'lake-born,' a lotus. — *Sarajala*, *am, n.* the water of a pond or lake. — *Sarajin*, *i, īnī, ī*, having lotuses; (*i*), m. epithet of Brahmā; (*īnī*), f. a pond abounding in lotuses; a multitude of lotuses; a lotus. — *Saro-raksha*, *as, m.* the guardian of a pool. — *Saro-ruh*, *ṭ, or saro-ruha*, *am, n.* 'pond-growing,' a lotus. — *Saroruhāsana* (*ṭha-ās*), *as, m.* 'sitting on a lotus,' epithet of Brahmā (as having appeared first from the interior of a lotus springing from the navel of Viṣṇu in order to create the world). — *Saro-rukhīnī*, f. 'pond-growing,' a lotus. — *Saro-vara*, *as, m.* a lake, large pond, any piece of water deep enough for the lotus to grow.

1. *sarasa*, *am, n.* (for 2. see col. 2), a tank, pond, lake, (also a substitute for *saras* at the end of a comp.); alchemy; (*ā*), f. a sort of white convolvulus (= *śveta-trivṛitā*). — *Sarasa-vānī*, f. a proper N. — *Sarasika* or *surasika*, *as, m.* the Indian crane. — *Sarasī*, f. a lake, large pond or sheet of water; N. of a species of metre. — *Sarasi-ruha*, *am, n.* 'pond-growing,' a lotus.

*Sari*, *is, m.* a cascade, waterfall; [cf. *sara, sari*]. — *Sari-putra*, *as, m.*, N. of a Bodhi-sattuva. — *Sarikā*, f. the act of going or proceeding; a woman going or moving [cf. *saraka*]; a particular drug (= *hingu-patṛī*).

*Sarīt*, *t, f.* a stream, river; a thread, string; a particular species of metre. — *Sarītām-varā*, f. 'best of rivers,' the Ganges. — *Sarītām-nātha*, *as, or sarītām-pati* or *sarīt-pati*, *is, m.* 'lord of rivers,' the ocean. — *Sarīt-va*, *ān, m.* 'possessed of rivers,' the ocean. — *Sarīt-suta*, *as, m.* 'river-son,' epithet of Bhīṣma (son of Gaṅgā). — *Sarid-bhartṛi*, *tā, m.* 'river-lord,' the ocean; a symbolical term for the number four, (see 1. *sam-udra*, p. 1079). — *Sarid-*

*vadhū*, *ūs, f.* 'river-woman,' a woman-like river. — *Sarid-varā*, f. 'best of rivers,' the Ganges. — *Sarin-nātha*, *as, m.* 'river-lord,' the ocean. — *Sarin-maru-vanāśraya* (*na-ās*), *as, ā, am*, protected by a wood, desert, and river. — *Sarin-mukha*, *am, n.* the source of a river.

*Sarin*, *i, īnī, ī*, Ved. going, moving, one who goes. — *Sariman* or *sariman*, *ā, m.* going, moving, proceeding; air, wind.

*Sarira*, *am, n.*, Ved. = *salila*, water, the ocean, (enumerated among the *bahu-nāmāni* in Naigh. III. 1); the universe (= *loka, loka-traya*, according to Mahādhara on Vājasaneyi-s. XV. 2, XVII. 87).

*Sarila*, *am, n.* = *salila*, water. — *Sarma*, *as, m.* going, tunning; sky; heaven; [cf. Gr. *ὄρη*.]

**सरङ्गार** *sa-rakta-gaura*, *as, ā, am*, being of a red and whitish colour.

**सरया** *saraghā*, f. (said to be fr. *sara*, 'a goer,' and rt. *han*), a bee, (apparently also *am, n.*)

**सरङ्ग** *sa-ranga*, *as, ā, am*, having colour; having a nasal sound; (*as*), m. a quadruped; a bird; [cf. *sā-ranga*.]

**सरङ्गक** *sarangaka*, a species of the Atīśak-vart metre.

**सरजत्** *sa-rajat*, *an, anti*, at (fr. rt. *rañj* with *sa* for *saha*), Ved. colouring or tinging at the same time, (Śāy. = *saha-rajat*, Rīg-veda X. 115, 3.)

**सरजम्** *sa-rajās, ās, ās, as*, having dust or dirt or impurity; (*ās*), f. a woman during menstruation.

*Sa-rajasa*, *as, ā, am*, having dirt or impurity of any kind; (*am*), ind., see *Vopa-deva* VI. 60. — *Sa-rajasa-tā*, f. dirtiness, dustiness.

*Sa-rajaska*, *as, ā, am*, = *sa-rajasa* above.

**सरटक** *sarataka*, *as, m.*, N. of a mendicant.

**सरण** *saraṇa*, &c. See p. 1092, col. 2.

*Saranyu*, &c. See p. 1092, col. 2.

**सरत्नि** *saratni*, *is, m. f.* a kind of cubit measure (= *ratni*); a short cubit (according to some).

**सरय** *sa-ratha*, *as, ā, am*, having a car or chariot, possessing a carriage; riding in the same car; (*as*), m. a warrior or Kshatriya (as riding in a chariot). — *Sa-ratha-pādātā*, *as, ā, am*, accompanied by or along with chariots and infantry.

**सरदत्** *sarad-vat* = *śarad-vat*, p. 994.

**सरभ** *sarabha*, a species of the Atīśakvartī metre.

*Sarabhaka*, (probably) a kind of animal or insect; [cf. *śarabha*.]

**सरभस** *sa-rabhasa*, *as, ā, am*, possessing speed or impetuosity, impetuous, speedy, quick; agitated, passionate; delighted; (*am*), ind. impetuously, with great speed, hurriedly, hastily, passionately, delightedly.

**सरमा** *saramā*. See p. 1092, col. 2.

**सरशन** *sa-raśana*, *as, ā, am*, having a girdle, girdled.

**सरषट्** *sarashaṭṭa*, N. of a place.

**सरस** 2. *sa-rasa*, *as, ā, am* (for 1. see col. 1), tasty, juicy, succulent, sapid; fresh, new; beautiful, charming, excellent; agreeable; expressive of poetical sentiment, (see *rasa*); impassioned, enraptured; (*am*), ind. with rapture. — *Sarasāngayashṭī* (*śa-an*), *i, is, ī, i*, one whose delicate body is wet with perspiration, (see under 2. *yashṭī*).

**सरसम्भृत** *sarasamprata*, *am, n.* a sort of Euphorbia (= *tri-kāṣṭha*).

**सरहस्य** *sa-rahasya*, *as, ā, am*, possessing anything secret or mystical, magical, mystical; having

the secret or mystical doctrine (of the Upanishads, see Manu II. 140); along with the Upanishads or esoteric part of Vedic teaching. — *Sa-rahasya-vrata*, *as, ā, am*, possessing mystical spells.

**सराग** *sa-rāga*, *as, ā, am*, having colour, coloured, tinted; having passion, passionate, impassioned. — *Sarāga-tā*, f. the being coloured with red. — *Sarāga-netra*, *as, ā, am*, red-eyed.

**सराजक** *sa-rājaka*, *as, ā, am*, possessing a king; along with the king.

**सराट** *sarāṭa*, N. of a place.

**सराति** *sa-rāti*, *is, is, i*, Ved. accompanied with presents or wealth.

**सराव** *sarāva*, *as, m.* (for *śarāva*, q. v.), a lid, cover; a shallow cup, saucer, &c.

**सराष्ट्र** *sa-rāshṭra*, *as, ā, am*, possessing a kingdom; along with the kingdom.

*Sa-rāshṭraka*, *as, ā, am*, = *sa-rāshṭra* above.

**सराहु** *sa-rāhu*, *us, us, u*, possessed or held by Rāhu, q. v.; eclipsed.

**सरि** *sari, sarit*, &c. See col. 1.

**सरिर** *sarira, sarila*. See col. 2.

**सरिषप** *sarishapa*, *as, m.* = *sarshapa*, mustard, *Sinapis Dichotoma*.

**सरीसृप** *sarisripa*, *as, ā, am* (fr. the Intens. of rt. *srīp*), crawling, creeping; (*as*), m. a snake.

**सरु** *saru*, *us, us, u* (probably to be connected with rt. *srī*, cf. rt. *tsar*), minute, thin, fine, small; (*us*), m. = *tsaru*, the hilt or handle of a sword.

**सरुज** *sa-ruj*, *k, k, k*, or *sa-ruja*, *as, ā, am*, suffering pain or sickness, sick, ill, diseased; [cf. perhaps Goth. *saurga*.]

*Sa-roga*, *as, ā, am*, affected with disease, sick, diseased. — *Saroga-tā*, f. or *saroga-tva*, *am, n.* sickness.

*Sarogin*, *i, īnī, ī*, diseased, sick. — *Sarogī-tā*, f. sickness, sickness, disease.

**सरुष** *sa-rush*, *t, t, t*, feeling anger, angry.

**सरुष** *sa-rūpa*, *as, ā, am*, of the same shape, like, similar, resembling, having shape, shaped, formed. — *Sarūpa-tā*, f. or *sarūpa-tva*, *am, n.* identity of form, likeness, resemblance, assimilation to the deity, (one of the four states into which *mukti*, q. v., is distinguished.)

**सरेफ** *sa-repha*, *as, ā, am*, together with the letter *r*.

**सरोग** *saroga*, &c. See above.

**सरोज** *saro-ja, sarojin*, &c. See col. 1.

**सरोत्सव** *sarotsava*. See under *sara*.

**सरोध** *sa-rodha*, *as, ā, am*, having hindrance or obstruction or opposition; having destruction or loss; (*as*), m. obstruction, opposition (according to some).

**सरोम** *sa-rama*, *as, ā, am*, having hair, hairy. — *Sa-roma-kaṅṭaka*, *as, ā, am*, having hair bristling with ecstasy. — *Sa-roma-vikṛiya*, *as, ā, am*, thrilling with ecstasy.

**सरोष** *sa-rosha*, *as, ā, am*, full of anger, angry, wrathful; (*am*), ind. with anger, angrily. — *Saroshā-rāgopahata* (*ga-up*), *as, ā, am*, suffused with a flush of anger.

**सर्क** *sarka*, *as, m.* (according to Śabda-k.), wind, air, (probably fr. rt. *srī*); the mind; N. of Prajā-pati, (perhaps for *sarga* below.)

**सर्ग** *sarga*, *as, m.* (fr. rt. 1. *srj*), letting go, relinquishment, abandonment; loss of consciousness, fainting (= *moha*); voiding (as excrement

&c.); letting loose; creation, the creation of the world, (in Bhāgavata-Purāṇa III. 10, 13, &c. nine different creations are enumerated, viz. 1. Mahat or intellect; 2. Aham or personality; 3. Tan-mātra, the subtle, with the five grosser elements [see *tan-mātra*]; 4. Indriya or organs; 5. Vaikārika or Deva-sarga, which also comprises Manas or mind; 6. Tamas or darkness; 7. Tasthūshāṃ Sarga or creation of stationary creatures, such as trees, plants, &c., which are said to be *ut-srotas*, having the flow or current of life upwards, cf. *urdhva-srotas*; 8. Tiraśāṅg Sarga or creation of animals, cf. *tiryak-srotas*; 9. Nṛjāṅg Sarga or creation of men, which is said to be *arvāk-srotas*, q. v.); nature, the universe; natural property, disposition, tendency; onset, advance, motion, rush; a troop of horses let loose (Ved.); a horse, (Sāy. = *asva*); effort, resolution, determination, resolve, will, perseverance; a chapter, book, section, canto; assent, agreement; ascertainment, certainty; epithet of Śiva; (*ās*), m. pl., Ved. a stream of water (= *udaka*, Naigh. I. 12). — *Sarga-krama*, *as*, m. the order of creation. — *Sarga-takta*, *as*, *ā*, *am*, Ved. set in motion, (Sāy. = *gamane pravṛtita*). — *Sarga-prataktā*, *as*, *ā*, *am*, Ved. urged on to impetuous motion, (Sāy. = *visārajana pragamita*). — *Sarga-bandha*, *as*, m. 'chapter-composition,' a Mahā-kāvya or great poem; any work or book comprising several sections or chapters.

*Sarjā*, *as*, m. the Sāl tree, Shorea Robusta (= *śāla*); another tree (= *pīta-śāla*); and the resinous exudation of the Sāl tree. — *Sarjā-gandhā*, *f*, a particular plant (= *rāsānā*). — *Sarjā-nṛjāśaka*, *as*, or *sarjā-maṇi*, *is*, or *sarjā-raśa*, *as*, m. the resinous exudation of the Sāl tree; resin (in general).

*Sarjaka*, *as*, m. the Sāl tree; another tree (= *pīta-śāla*).

*Sarjana*, *am*, n. the act of letting go or letting loose, abandonment, quitting; voiding (excrement &c.); the reserve or rear of an army; the act of creating, creation.

*Sarjī*, *is*, f. natron, (see below). — *Sarjī-kshāra*, *as*, m. = *sarjī*, (also written *svarjī-kshāra*).

*Sarjikhā*, *f*, natron, impure alkali or carbonate of soda (used in India instead of soap for cleaning linen &c.). — *Sarjikhā-kshāra*, *as*, m. natron, (also written *svarjikhā-kshāra*).

*Sarjī*, *f*. = *sarjī* above.

**सर्ज** *sarj* [cf. rt. I. *arj*], cl. I. P. *sarjati*, *sarjatum*, to earn by labour, acquire, gain.

*Sarjū*, *us*, m. (in Uṇādi-s. I. 82. said to be fr. rt. *sarj* above, but probably to be connected with rt. I. *sṛjī*, cf. *sarjā* above), a merchant, trader; (*is*), f. lighting; a necklace; going, following.

**सर्प** *sarpa*, *as*, m. (fr. rt. *sṛp*), a creeping or serpentine or tortuous motion, creeping, moving gently, gliding, sliding, twining; going, flowing; a snake, serpent; a particular tree (= *nāga-keśara*); a particular tribe of Mlecchās or barbarians who were formerly Kshatriyas (mentioned in the twenty-fourth chapter of the Hari-vaṅṣa, and described as wearing beards); N. of a particular Rudra; (*i*), f. a female snake; N. of the wife of a Rudra; [cf. Gr. *ἔρπ-ερό-ν*; Lat. *serpens*]. — *Sarpa-rishi*, *is*, m. 'serpent-Rishi,' epithet of Arbuda Kādraveya. — *Sarpa-kankālikā* or *sarpa-kankālī*, *f*. 'serpent's skeleton,' N. of a particular medicinal plant and antidote (= *visha-nāśini*). — *Sarpa-gandhā*, *f*. a particular plant (species not known). — *Sarpa-ghāṭinī*, *f*. a variety of the Sarpa-kankālī plant. — *Sarpa-āra-nivāsana*, *as*, m. 'clothed in a serpent's skin,' epithet of Śiva. — *Sarpa-śhattra*, *am*, n. 'serpent-umbrella,' a mushroom. — *Sarpa-trīṇa*, *as*, m. a mungoose or ichneumon. — *Sarpa-tva*, *am*, n. the state of a snake. — *Sarpa-tva-sambhāvanā*, *f*. imagination of being a snake, mistaking for a snake. — *Sarpa-danśhtra*, *as*, m. a snake's fang; a kind of plant; = *danti*; (*ā*), f. the shrub *Tragia Involucrata*. — *Sarpa-danśhtrikā*, *f*. a kind of shrub (= *āja-śṛṅgī*). — *Sarpa-danśhā*, *f*. a kind of plant,

= *sainhalī*; (*i*), f. another plant (= *go-rakshī*). — *Sarpa-danti*, *f*. a species of sunflower (= *nāga-danti*). — *Sarpa-damanī*, *f*. a kind of medicinal plant (= *bandhyā-karkoṭakī*). — *Sarpa-dhāraka*, *as*, m. a snake-catcher, snake-charmer. — *Sarpa-nāmā*, *f*. a variety of the Sarpa-kankālī plant. — *Sarpa-pushpi*, *f*. a species of sunflower (= *nāga-danti*). — *Sarpa-phaṇa-ja*, *as*, m. 'produced in a snake's hood,' the snake-stone (a gem or pearl said to be found in a snake's head and to resemble the berry of the Abrus Precatorius). — *Sarpa-bali*, *is*, m. an offering of rice to serpents. — *Sarpa-bhuḥ*, *k*, m. 'snake-eater,' a peacock; a crane; a large snake. — *Sarpa-maṇi*, *is*, m. 'snake-gem,' the snake-stone, a kind of carbuncle (said to be found in a snake's head and to have the power of expelling poison). — *Sarpa-mālā*, *f*. a variety of the Sarpa-kankālī plant. — *Sarpa-rāja*, *as*, m. 'serpent-king,' epithet of Vāsuki (sovereign of the serpent-race inhabiting Pātāla). — *Sarpa-latā*, *f*. = *nāga-vallī*. — *Sarpa-vid*, *t*, m. one who understands serpents, a serpent-charmer. — *Sarpa-vidyā*, *f*. serpent-science, a particular Veda; the charming of serpents. — *Sarpa-visha-pratishedha*, *as*, m. the keeping off or expelling of snake-poison. — *Sarpa-veda*, *N*. of a work on serpents or their influence. — *Sarpa-eyāpā-dhana*, *am*, n. the killing of serpents; being killed by a snake. — *Sarpa-siras*, *ās*, m. (scil. *haṣṭa*), 'serpent-headed,' epithet of a particular position of the hands. — *Sarpa-sattra*, *am*, n. 'serpent-sacrifice,' a particular sacrifice for the destruction of serpents. — *Sarpa-satrin*, *i*, m. 'performer of a snake-sacrifice,' epithet of king Janam-ejaya (son of Parīkshīt; a legend relates that in order to revenge the death of his father, who was killed by the bite of a snake, he compelled, by means of Mantras, the whole serpent-race to be present at a sacrifice, where they were all destroyed except a few of the chiefs). — *Sarpa-sahā*, *f*. a variety of the plant Sarpa-kankālī. — *Sarpa-sāt*, *ind*. to a snake or serpent. — *Sarpa-han*, *ā*, m. 'snake-killer,' an ichneumon, mungoose. — *Sarpāksha* ('*pa-ak*'), *am*, n. 'serpent-eye,' the seed of the Elaeocarpus; (*i*), f. the plant Sarpa-kankālī; another plant (= *gandhā-nākūli*); another plant (= *nāgī-kalāpaka*). — *Sarpākhyā* ('*pa-akh*'), *as*, m. 'serpent-named,' a kind of Mahisha-kanda, q. v.; the plant Mesua Ferrea (= *nāga-keśara*). — *Sarpāṅgī* ('*pa-an*'), *f*. 'serpent-limbed,' a variety of the plant Sarpa-kankālī; another plant. — *Sarpādānī* ('*pa-ad*'), *f*. a particular plant (= *nākūli*). — *Sarpārātri* ('*pa-ar*') or *sarpāri* ('*pa-ari*'), *is*, m. 'enemy of snakes,' an ichneumon; a peacock; the bird Garuda. — *Sarpāvali* ('*pa-āv*'), *is*, *f*. a row of serpents. — *Sarpāvāsa* ('*pa-āv*'), *as*, m. the abode of a serpent; (*am*), n. the Sandal tree or wood. — *Sarpāsana* ('*pa-a*'), *as*, m. 'snake-eater,' a peacock. — *Sarpīshṭa* ('*pi-ish*'), *am*, n. 'likened by female snakes,' the Sandal tree or wood. — *Sarpeśvara* ('*pa-iś*'), *as*, m. 'lord of serpents,' epithet of Vāsuki (sovereign of the serpent-race). — *Sarpeśvara-tīrtha*, *am*, n. N. of a Tīrtha. — *Sarpeśhā* ('*pa-iśh*'), *am*, n. 'serpent-loved,' the Sandal tree or wood.

*Sarpaṇa*, *am*, n. the act of creeping or gliding; going tortuously; the flight of an arrow nearly parallel with the ground.

*Sarpat*, *an*, *anti*, *at*, gliding, creeping, sliding, slipping, going.

*Sarpatu*, *i*, *inī*, *t*, going gently or tortuously, creeping, gliding, winding, sliding, slipping, twining, moving; (*inī*), *f*. a female serpent; a small medicinal shrub (= *bhuja-gī*).

*Sarpīs*, *is*, n. clarified butter, ghee, (in Naigh. I. 12. enumerated among the *udaka-nāmāni*). — *Sarpīr-āuti*, *is*, *is*, *i*, Ved. sacrificed or worshipped with butter; (*is*), m. epithet of Agnī. — *Sarpīsh-luṅḍikā*, *f*. a butter-jar. — *Sarpīsh-tara*, more completely clarified butter, more or most excellent ghee. — *Sarpīsh-mat*, *ān*, *atī*, *at*, possessed of ghee, seasoned with clarified butter. — *Sarpīsh-eat*, *ān*, *atī*, *at*, containing ghee, dressed with butter. — *Sar-*

*pis-samudra*, *as*, m. the sea of clarified butter (one of the seven seas, see I. *sam-udra*).

**सर्व** *sarb* (also written *samb*), cl. I. P. *sarbatī*, &c., to go, move.

**सर्म** *sarma*. See under *sara*.

**सर्व** *sarv* (= rt. *śarv*), cl. I. P. *sarvatī*, &c., to hurt, injure, kill.

**सर्व** *sarva*, *as*, *ā*, *am* (in Uṇādi-s. I. 153. said to be fr. rt. *sṛi*, 'to go,' 'pervade,' this rt. having also, according to some, the meaning 'to be strong or whole,' cf. *sāra*); according to others fr. *satra* for *satrā*, q. v., *vā* being affixed; dat. sing. *sarvasmai*, nom. pl. *sarve*, &c., this declension being the model for a whole series of pronominals, see Gram. 237), all, every; whole, entire, universal, complete; (*as*), m. an epithet of Śiva; of Viṣṇu; of a Muni, (*sarvam* is enumerated among the *udaka-nāmāni* in Naigh. I. 12); [cf. Gr. *ὄλ-ο-σ*, *ὄλο-ό-σ*, *ὄλλ-ο-σ*: Osk. *sol-lu-s* (for *sol-vu-s*), 'whole, sound': Lat. *sar-c-ire*, *sal-vu-s*, *sal-u-s*, *sal-u-ber*, *sol-u-m*, *sol-i-du-s*, *sol-ari*, *sol-amen*, *sol-ennis*, 'yearly'; *sol-ers*: (perhaps also) Goth. *alls*: Hib. *uile*, 'all, every, whole.']. — *Sarvam-saha*, *as*, *ā*, *am*, all-sustaining, all-bearing; patient, enduring; (*ā*), f. the earth. — *Sarva-kara*, *as*, m. 'maker of all,' epithet of Śiva. — *Sarva-kartṛ*, *tā*, m. 'maker or creator of all,' epithet of Brahmā. — *Sarva-karman*, *a*, n. every act; (*ā*), m. one who performs all acts; epithet of Śiva. — *Sarva-karmiṇa*, *as*, *ā*, *am*, performing every act; pervading every action, &c. — *Sarva-kāma*, *as*, m. every wish; epithet of Śiva; N. of a king. — *Sarva-kāma-da*, *as*, m. 'granting all desires,' epithet of Śiva. — *Sarva-kāma-vara*, *as*, m. 'best of all objects of desire,' epithet of Śiva. — *Sarva-kāma-samriddha*, *as*, *ā*, *am*, amply stocked with all desired objects, fulfilling every desire. — *Sarva-kāmin*, *i*, *inī*, *t*, having every pleasure, having all desired objects, fulfilling all wishes. — *Sarva-kāmya*, *as*, *ā*, *am*, to be wished for by every one, having everything one can wish. — *Sarva-kārīn*, *i*, *inī*, *t*, making or doing all things; (*i*), m. the maker of all things. — *Sarva-kāla*, *am*, *ind*. for all seasons, at all times. — *Sarva-kūla-prasāda*, *as*, m. 'propitious at all seasons,' epithet of Śiva. — *Sarva-kāliṇa*, *as*, *ā*, *am*, belonging to all times or seasons, perpetual. — *Sarva-keśin*, *i*, m. a dancer, actor, (perhaps for *sarva-veśin*, q. v.). — *Sarva-kshatriya-mardana*, *as*, m. the destroyer of all the Kshatriyas or men of the military tribe. — *Sarva-kshāra*, *as*, m. 'universal alkali,' impure carbonate of soda or potash, natron (used as a soap for cleaning clothes; = *mahā-kshāra*). — *Sarva-ga*, *as*, *ā*, *am*, going everywhere, all-pervading, ubiquitous; (*as*), m. spirit, soul; epithet of Śiva; of Brahmā; N. of a son of Pauruṃmāsa; of a son of Bhīma; (*am*), n. water; (*ā*), f. the Priyangu plant. — *Sarva-gana*, *as*, *ā*, *am*, Ved. having all kinds or classes, of every kind. — *Sarva-gata*, *as*, *ā*, *am*, going everywhere, universally diffused, all-pervading, omnipresent. — *Sarvagata-tva*, *am*, n. the condition of going everywhere, omnipresence. — *Sarva-gandhā*, *as*, m. 'having all perfumes,' a class of four aromatic substances (viz. Kakkola, Lavanga or cloves, Aguru or agallochum, and Sīhlaka or olibanum); any perfume. — *Sarva-gandha-vaha*, *as*, *ā*, *am*, conveying all perfumes or scents. — *Sarva-guṇa-sampanna*, *as*, *ā*, *am*, endowed with every excellence, gifted with every good quality. — *Sarva-guṇopeta* ('*ṇa-up*'), *as*, *ā*, *am*, endowed with every good quality. — *Sarva-guṇya-maya*, *as*, *i*, *am*, made up of all mysteries. — *Sarva-granthī*, *is*, m. or *sarva-granthika*, *am*, n. 'all-knotted,' the root of long pepper. — *Sarva-grāsa*, *as*, *ā*, *am*, swallowing or engulfing all. — *Sarvan-kasha*, *as*, *ā*, *am*, 'all-grazing,' all-pervading, everywhere diffused or extended; (*as*), m. 'all-injuring,' a rogue, wicked man; (*ā*), *f*. N. of a commentary by Mallī-nātha on the Śīsupāla-

vadha. — *Sarva-carmīṇa*, as, ā, am, made of every kind of skin or leather. — *Sarva-cārin*, ī, m. 'all-pervading,' epithet of Siva. — *Sarva-jagat*, t, f. the whole world, the universe. — *Sarva-janina*, as, ā, am, belonging or relating to all men, fit for all. — *Sarva-jaya*, f. 'all-conquering,' a particular religious observance performed by women in the month Mārga-śrīṣṭha; a particular plant. — *Sarva-jit*, t, t, t, all-conquering, all-subduing, irresistible; all-surpassing, excellent, incomparable; (t), m. a proper N.; epithet of the twenty-first (or fifty-fifth) year of Jupiter's cycle of sixty years. — *Sarva-jñā*, as, ā, am, all-knowing, omniscient, all-wise; (as), m. epithet of Siva; N. of a Muni; a Jina or Buddha deified sage; (ā), f. epithet of Durgā. — *Sarvajñātā*, f. or *sarvajña-tva*, am, n. omniscience. — *Sarvajñā-nāyaka*, as, m., N. of an author. — *Sarvajñā-vāsudeva*, as, m., N. of a poet. — *Sarvajñātri-tva*, am, n. the condition of one who is omniscient. — *Sarva-jñāna*, am, n. all-knowledge. — *Sarvajñāna-tantra*, am, n., N. of a Tantra work. — *Sarva-jñāna-maya*, as, ī, am, made up of or containing all knowledge. — *Sarva-jñāna-vid*, t, t, t, acquainted with all knowledge. — *Sarva-tanū*, ūs, m., Ved. one who is born again with his whole body. — *Sarva-tantra*, as, m. one who has studied all the Tantras; (as, ā, am), universally acknowledged, admitted by all schools (as a philosophical principle). — *Sarvatantra-siddhānta*, as, m. a dogma admitted by all schools, (opposed to *pratītantra-siddhānta*, a dogma peculiar to some school or a controverted dogma, such as the Mīmāṃsaka doctrine of the eternity of sound). — *Sarva-tas*, see p. 1096, col. 3. — *Sarva-tātā*, ind., Ved. everywhere, (Sāy. = *sarvatra*); at the sacrifice, (Sāy. = *sarva-tātava* = *yajñe*, Ṛig-veda IV. 26, 3; see the next.) — *Sarva-tāti*, īs, f. (see Pāṇ. IV. 4, 142), Ved. all prosperity, complete happiness or health; soundness, wholeness; [cf. Gr. ὀλό-της; in some passages *tātī* is connected by Sāy. with 2. *tātī*, p. 361, and is said to mean either 'the extension of all enjoyments' or simply 'sacrifice.']. — *Sarva-tāpana*, as, ī, am, all-inflaming; (as), m. epithet of Kāma (god of love). — *Sarva-tīktā*, f. a particular plant (= *haka-māḍi*). — *Sarva-tūrya-ninādin*, ī, m. 'playing all instruments,' Siva. — *Sarva-tejas*, as, n. all splendor. — *Sarvatejaya*, as, ī, am, consisting of all splendor; containing all power. — *Sarva-da*, as, m. 'all-giving,' epithet of Siva. — *Sarva-damana*, as, ī, am, all-subduing, all-taming, irresistible; (as), m. epithet of Bharata (son of Sakuntalā). — *Sarva-darsana-saṅgraha*, as, m. 'compendium of all the Darśanas,' N. of a treatise on the various systems of philosophy (not including the Vedānta by Mādhavācārya and his brother Śāyaṇa. — *Sarva-darsin*, ī, inī, ī, all-seeing; (ī), m. a Buddha. — *Sarva-dāna*, am, n. the gift of everything. — *Sarva-dānadhika* (°*na-adh*), as, ā, am, better than every gift. — *Sarva-dāsa*, as, m., N. of a poet. — *Sarva-dig-vijaya*, as, m. conquest of all regions, universal conquest. — *Sarva-duḥkha-kṣhaya*, as, m. destruction of all pain, final emancipation from all existence, beatitude. — *Sarva-devata*, as, ā, am, relating to all the deities. — *Sarva-deva-maya*, as, ī, am, made of all deities, comprising all the gods; (as), m. epithet of Siva. — *Sarva-deva-mukha*, as, m. 'mouth of all the gods,' epithet of Agni or fire (Agni being the medium of oblations to the gods). — *Sarva-desya*, as, ā, am, being in all places. — *Sarva-dāitrya* = *sarvadaitrya*. — *Sarva-dhana*, am, n. all one's wealth or property; (in arithmetic) a sum total, sum of a series, total of a sum in progression. — *Sarva-dhara*, 'all-containing,' N. of a work on medicine by Karātha. — *Sarva-dharma-prakāśa*, as, m., N. of a work on law by Sankara-bhaṭṭa. — *Sarva-dharma-vid*, t, t, t, knowing all duties, one who knows the duties of all tribes and castes. — *Sarva-dhā*, ās, ās, am, Ved. all-containing, all-yielding. — *Sarva-dhārin*, ī, m. 'all-holder,' epithet of Siva; epithet of the twenty-second (or according to others fifty-sixth) year of Jupiter's cycle of sixty years.

— *Sarva-dhārī*, f. the twenty-second year of the cycle (according to some; cf. *sarva-dhārin*). — *Sarva-dhurāvaha* (°*ra-āv*), as, m. an ox fit for any sort of draught or carriage. — *Sarva-dhuvriṇa*, as, m. an ox or other animal fit for any kind of carriage or draught. — *Sarvanāma-tā*, f. the being a pronoun or pronominal. — *Sarva-nāman*, a, n. (in grammar) N. of a class of words beginning with *sarva*, (these comprise the real pronouns and a series of pronominal adjectives, such as *ubhaya*, *viśva*, *ekatara*, &c.). — *Sarvanāma-sthāna*, am, n. (in Pāṇini's grammar) a N. for the Aṅga cases collectively (i. e. the nom. sing. du. pl., acc. sing. du. of masc. and fem. nouns, and the nom. acc. pl. of neuters; these are called by some 'the strong cases'; see Pāṇ. I. 1, 42, 43; the voc. as following the nom. may be included under this name). — *Sarva-nāśa*, as, m. total destruction, destruction of all. — *Sarva-nāśin*, ī, inī, ī, all-destroying. — *Sarvan-dama*, as, m. 'all-subduing,' N. of Bharata. — *Sarva-paṭha*, as, m. every road or way, every direction. — *Sarva-pathina*, as, ā, am, belonging to every road or way, going in every direction. — *Sarva-pāṣu*, us, m. a proper N. — 1. *Sarva-pā*, ās, ās, am, drinking everything; (ās), f. the wife of the Daitya Bali. — 2. *sarva-pā*, ās, ās, am, all-preserving. — *Sarva-pāpa-hara*, as, ā, am, removing all sin. — *Sarva-pārśva-mukha*, as, m. 'having a face on all sides,' epithet of Siva. — *Sarva-pāvana*, as, m. 'all-purifying,' epithet of Siva. — *Sarva-pūjita*, as, m. 'worshipped by all,' epithet of Siva. — *Sarva-pūrṇa*, as, ā, am, full of everything. — *Sarva-pūrṇa-tva*, am, n. entire fulness or completeness, complete preparation or provision. — *Sarva-priya*, as, ā, am, dear to all, universally beloved; generally friendly, loving all. — *Sarva-bandha-vimocana*, as, m. 'delivering from every bond,' epithet of Siva. — *Sarva-bhāksha*, as, ā, am, eating all kinds of food, omnivorous; (ā), f. a female goat. — *Sarva-bhākshya*, as, ā, am, all-devouring (as fire); eating all things; all-devouring, omnivorous. — *Sarva-bhāj*, k, k, k, sharing in everything. — *Sarva-bhāva*, as, m. whole being or nature, (*sarva-bhāvena*, with one's whole being, with all one's thoughts). — *Sarva-bhāva-kara*, as, m. 'causer of all being,' epithet of Siva. — *Sarva-bhāvana*, as, m. 'all-creating,' epithet of Siva. — *Sarva-bhūta*, āni, n. pl. all beings, all created things, all the elements. — *Sarvabhūta-kṛt*, t, m. n. the maker of all things; the cause of all elements or beings. — *Sarvabhūta-maya*, as, ī, am, containing all living beings or existences, comprising or comprehending all elementary matter; (as), m. the supreme pervading spirit. — *Sarva-bhūta-stha* or *sarva-bhūta-sthita*, as, ā, am, present in all elements or beings. — *Sarva-bhūta-hara*, as, m. epithet of Siva. — *Sarva-bhūta-hita*, am, n. the welfare of all created beings; (as, ā, am), serviceable to all creatures. — *Sarvabhūtān* (°*ta-ān*), ā, m. 'soul of all beings,' epithet of the universal or all-pervading spirit; epithet of Siva; (ā, ā, a), having the nature of all beings, containing all beings. — *Sarvabhūtātma-medhas*, ās, ās, as, having a knowledge of the essence or nature of all creatures. — *Sarvabhūtepsita* (°*ta-īp*), as, ā, am, desired by all beings. — *Sarva-bhṛit*, t, t, t, all-sustaining, cherishing or supporting all. — *Sarva-bhōgin*, ī, inī, ī, enjoying all. — *Sarva-bhōgīna*, as, ā, am, good or beneficial for all, to be enjoyed or possessed by all. — *Sarva-mangalā*, f. 'all-auspicious,' an epithet of the goddess Durgā; N. of a work. — *Sarva-maya*, as, ī, am, made or consisting of all, all-containing, general, universal, comprehensive of all. — *Sarva-mahī*, f. the whole earth. — *Sarva-mātrā*, f. epithet of a kind of metre. — *Sarva-mūlya*, am, n. 'price of all things,' a cowry; any small coin. — *Sarva-mūshaka*, as, m. 'all-stealing,' time. — *Sarva-medha*, as, m. a universal sacrifice, sacrifice for universal success. — *Sarva-medhya-tva*, am, n. perfect purity. — *Sarva-yamaka*, am, n. a kind of Yamaka, q. v. — *Sarva-yogin*, ī, m. epithet of

Siva. — *Sarva-rakṣaṇa-kavāḍa*, am, n. an all-preserving amulet or charm. — *Sarva-rakṣin*, ī, inī, ī, all-protecting; preserving from all (harm). — *Sarva-ratna*, as, m. 'having all gems,' N. of a minister of king Yudhi-shthira; (ā), f., N. of one of the female personifications of musical tones or modes. — *Sarva-ratna-maya*, as, ī, am, made up of all kinds of jewels. — *Sarva-ratna-samanvita*, as, ā, am, possessing all gems or precious things. — *Sarva-rasa*, as, m. the resinous exudation of the Śāl tree, resin; saltiness, salt, saline flavour or taste; a sort of musical instrument, a kind of lute; a scholar, learned man. — *Sarvarasotama* (°*sa-ut*), as, m. 'the best of all flavours,' the saline flavour, saltiness, salt. — *Sarva-rātra*, as, m. the whole night. — *Sarva-rūpa-bhāj*, k, k, k, assuming all forms. — *Sarvarta* (°*ra-rīt*), us, m. every season. — *Sarvartuka* (°*ra-rīt*), as, ā, am, adapted to every season, habitable in every season. — *Sarvartu-parivarta*, as, m. 'revolution of all the seasons,' a year. — *Sarvartu-phala*, am, n. the fruit of all the seasons. — *Sarva-lakṣaṇa-lakṣita*, as, m. 'characterized by all marks,' epithet of Siva. — *Sarva-lāṭasa*, as, m. epithet of Siva. — *Sarva-lingin*, ī, m. 'having all the external marks,' a heretic, impostor (especially one who, not belonging to the orthodox faith, wears the dress and assumes the character of an ascetic). — *Sarva-loka*, as, m. the universe. — *Sarva-loka-kṛt*, t, m. 'Universe-maker,' epithet of Siva. — *Sarva-loka-pitāmaha*, as, m. 'the great forefather of all creatures,' epithet of Brahmā. — *Sarvaloka-prajāpati*, īs, m. 'father of the Universe,' epithet of Siva. — *Sarvaloka-bhayanakara*, as, ī, am, formidable to the whole world. — *Sarvaloka-vid*, t, t, t, acquainted with all worlds. — *Sarvaloha*, as, m. an iron arrow. — *Sarva-varṣikā*, f. or (according to some) *sarva-varṣikā*, f. the tree Gmelina Arborea. — *Sarva-varman*, ā, m., N. of the author of the Kā-tantra Sūtras. — *Sarva-vallabha*, as, ā, am, dear to all; (ā), f. an unchaste woman. — *Sarva-vāta-saha*, as, ā, am, able to bear every wind (said of a ship). — *Sarva-vādi-sammata*, as, ā, am, approved by all disputants, universally admitted. — *Sarva-vāsa*, as, or *sarva-vesin*, ī, m. 'all-abiding,' Siva. — *Sarva-vikhyāta*, as, m. 'celebrated by all,' epithet of Siva. — *Sarva-vigraha*, as, m. 'all-shaped,' Siva. — *Sarva-vid*, t, t, t, all-knowing, omniscient, all-wise; (t), m. the Supreme Being. — *Sarva-vibhūti*, īs, f. dominion over all. — *Sarva-vīra*, as, ā, am, Ved. all-heric, containing all heroes; possessing numerous male descendants. — *Sarva-veda*, as, ā, am, having all knowledge; (as), m. a Brāhman who has read the four Vedas. — *Sarva-vedas*, ās, m. a man who gives away all his acquisitions or property to the priests employed by him at particular sacrifices. — *Sarva-vedin*, ī, inī, ī, all-knowing, omniscient. — *Sarva-vesin*, ī, m. 'having all dresses or disguises,' an actor, dancer. — *Sarva-vaināsika*, as, m. 'all-annihilating,' epithet of a class of Buddhists who argue total annihilation. — *Sarva-vyāpī-tva*, am, n. universality. — *Sarva-vyāpīn*, ī, inī, ī, all-pervading, universal, ubiquitous; embracing all particulars; (ī), m. epithet of Rudra. — *Sarva-śak*, k, k, k, all-powerful, omnipotent. — *Sarva-śankhā*, f. suspicion of everybody. — *Sarvaśās*, see p. 1096, col. 3. — *Sarvaśānti-kṛt*, t, t, t, 'causing universal peace or tranquillity,' epithet of Bharata (sovereign of all India and son of Sakuntalā). — *Sarva-śāstra*, as, ā, am, knowing every science. — *Sarva-śāstra-pravetrī*, tā, m. 'charioteer of all the sciences,' one who is well acquainted with all the sciences. — *Sarva-śāstra-vid*, t, t, t, or *sarva-śāstra-viśvāda*, as, ā, am, skilled in all the sciences. — *Sarva-śabhan-kara*, as, m. 'beautifying everything,' epithet of Siva. — *Sarva-śūnya*, as, ā, am, empty of everything, completely empty. — *Sarva-śeṣa*, as, ā, am, anything remaining out of a whole. — *Sarva-śoka-vināsin*, ī, inī, ī, removing all sorrow or griefs. — *Sarva-śrāya*, as, ā, am, audible to all. — *Sarva-samsarga-lavaṇa*, am, n. a particular kind of salt or salt soil (mixing with



*Sarvīya*, *as*, *ā*, *am*, relating or belonging to all, suitable or fit for all.

**सर्वरी** *sarvarī*, *f.* (for *śarvarī*), night. — *Sarvarī-kara*, *as*, *m.* 'night-maker,' the moon.

**सर्वला** *sarvalā*, *f.* (for *śarvalā*, p. 995, col. 3), an iron club or crow.

*Sarvalī*, *f.* = *sarvalā* above.

**सर्षप** *sarshapa*, *as*, *m.* (in *Uṇādi-s.* III. 141. said to be fr. *rt. sṛī*), mustard or mustard-seed, *Sinapis Dichotoma*; a kind of poison; a small measure of weight or a mustard-seed so considered; (*ī*), *f.* a kind of small bird (said to be a species of wagtail, = *kharjanikā*). — *Sarshapa-taila*, *am*, *n.* mustard-oil.

**सर्षिगण** *sarshi-gaṇa* (*sa-rishi-*), *as*, *ā*, *am*, having and attended by a host of Rishis.

*Sarshi-marud-gaṇa*, *as*, *ā*, *am*, with a host of Rishis and Maruts.

**सर्षीका** *sarshikā*, *f.* a particular kind of metre.

**सल** *sal* (connected with *rt. sṛī*), *cl. 1.* P. *salati*, *sasāla*, *salitum*, to go, move; [cf. Gr. *ἀλλ-ο-μᾶ*, *ἀλμα*; Lat. *salto*; Lith. *selu*, 'to creep'; Slav. *sol*, 'salt'; 'to send'; Hib. *silim*, 'I drop, distil, spit.']

*Sala*, *am*, *n.* [cf. *sara*], water.

*Salīta*, *am*, *n.* [cf. the older form *sarīra*, p. 1093, col. 2], water; (in the *Sāṅkhya* phil.) a technical term for one of the four kinds of *adhyaत्मिक* *tushṭi* or internal acquiescence, (the other three being *ambhas*, *ogha*, and *vrishṭi*; cf. *su-pārā*); a kind of metre; [cf. Gr. *σάλος*, *ἄλς*; Lat. *salum*, *sal*, *saliva*; Slav. *sol*, 'salt.'] — *Salīla-karman*, *a*, *n.* a particular funeral rite (= *salīta-kriyā*). — *Salīla-kuntala*, *as*, *m.* 'water-hair,' the aquatic plant *Valisneria Octandra*. — *Salīla-kriyā*, *f.* 'water-rite,' the funeral rite of washing a corpse. — *Salīla-ja*, *am*, *n.* 'water-born,' a lotus. — *Salīla-nidhi*, *is*, *m.* 'water-receptacle,' the ocean. — *Salīla-pūra-vat*, *ind.* like a large quantity of water. — *Salīla-ṛaya*, *as*, *m.* 'water-flow,' a current, stream. — *Salīla-rāśi*, *is*, *m.* 'water-heap,' any piece of water. — *Salīla-sthala-čara*, *as*, *ā* or *ī*, *am*, frequenting water and land, amphibious. — *Salīlārthin* (*la-ar*), *ī*, *īnī*, *ī*, wishing for water, thirsty. — *Salīlāsaya* (*la-as*), *as*, *m.* a receptacle or reservoir of water, tank, lake. — *Salīlā-čara*, *as*, *ā*, *am*, moving about in the water. — *Salīlendhana* (*la-in*), *as*, *m.* 'water-kindling,' submarine fire. — *Salīle-saya*, *as*, *ā*, *am*, resting or lying in water. — *Salīlōcāya* (*la-uc*), *as*, *ā*, *am*, having a mass or collection of water. — *Salīlopaplava* (*la-up*), *as*, *m.* a flood of water, inundation.

**सलक्ष** *sa-laksha*, *as*, *ā*, *am*, having a lac or a hundred thousand.

**सलक्षणा** *sa-lakṣhaṇa*, *as*, *ā*, *am*, having the same marks, of the same species.

**सलक्ष्मन्** *sa-lakṣman*, *ā*, *ā*, *a*, Ved. having the same marks or characteristics, related, a relation.

**सलज्ज** *sa-lajja*, *as*, *ā*, *am*, feeling shame or modesty, bashful, modest, ashamed; (*am*), *ind.* bashfully, modestly.

**सललितम्** *sa-lalitam*, *ind.* with sport, wantonly.

**सललूक** *salalūka*, *as*, *m.* (probably fr. *rt. sal*; according to Śāy. for *sararūka*, fr. *rt. sṛī*), Ved. (probably) an unstable or wavering person; a wicked person, sinner, (Śāy. = *sarāṇa-sīla* or *saṅkludha* or *pāpaka*; see *Nirukta* VI. 3.)

**सलवक** *sa-lavaka*. See *lavaka*.

**सलज्जकुसुम** *sa-lajja-kusuma*, *as*, *ā*, *am*, accompanied with sprinkled grain and flowers.

**सललील** *sa-līla*, *as*, *ā*, *am*, playful, wanton, sportive; (*am*), *ind.* playfully, sportingly; affectionately.

**सल्लेश** *sa-leśa*, *as*, *ā*, *am*, having parts or portions, with every part, entire; (*am*), *ind.* with every particle, entirely, wholly (= *I. sa-kalam*).

**सल्लोक** *sa-loka*, *as*, *ā*, *am*, being in the same world. — *Saloka-tā*, *f.* the being in the same world or sphere, residence in the same heaven with any particular deity (one of the four states into which Mukti or final beatitude is distinguished).

**सल्लकी** *sallakī*, *f.* (= *śallakī*), the gum olibanum tree, *Boswellia Thurifera*.

**सल्व** *salva*, *ās*, *m.* pl., Ved., N. of a people; [cf. *salva*.] — *Salva-deśa*, *as*, *m.*, N. of a country.

**सव** 1. *sava*, *as*, *m.* (fr. *rt. 3. su*), pressing out or extracting the Soma juice; a libation, oblation, sacrifice; N. of the fifth book of the *Satapatha-Brāhmaṇa*; (*am*), *n.* sprinkling or pouring out the juice of the Soma plant; making libations; water; the juice or honey of flowers.

1. *savana*, *am*, *n.* the act of extracting or pouring out the juice of the Soma plant; a libation; a sacrifice or oblation (in general); drinking the Soma juice; bathing (as a religious exercise or as preparatory to a sacrifice; generally performed three times a day, viz. morning, mid-day, and evening; cf. *trishavana*); any purificatory ablution; (*as*), *m.*, N. of a son of *Vasiṣṭha*. — *Savana-karman*, *a*, *n.* a sacrificial rite.

*Savanīya*, *as*, *ā*, *am*, relating to the *Savana* (see above); to be offered or poured out; to be distilled; sacrificial.

**सव** 2. *sava*, *as*, *m.* (fr. *rt. 4. su*), a generator; the sun; the moon; offspring, progeny.

2. *savana*, *am*, *n.* the act of bearing children, bringing forth young, generation.

*Savitṛi*, *tā*, *trī*, *trī*, generating, vivifying, producing, causing, effecting; (*tā*), *m.* a generator, vivifier; the sun, (in the *Veda* sometimes identified with and sometimes distinguished from *Sūrya*, *q. v.*; according to Śāy. the sun before rising is called *Savitṛi*, and after rising till its setting *Sūrya*; many hymns of the *Rig-veda* are devoted to the praise of *Savitṛi*, e.g. I. 35, II. 38, III. 62, 10-12, IV. 53, 54, V. 81, 82, &c.; he is described as a 'golden-eyed,' 'golden-handed,' 'golden-armed,' 'golden-tongued,' 'yellow-haired,' &c., the waters and the winds are said to obey him, and the other gods are described as following his lead and bowing to his authority; he is also, like *Agni*, called *Apām napāt*, 'son of the waters,' and is even worshipped as a 'lord of all creatures,' supporting the world and delivering his votaries from sin; the celebrated verse called *gāyatrī* and *sāvitrī*, *q. v. v.*, is addressed to him); epithet of *Indra*; of *Siva*; N. of one of the twenty-eight *Vyāsas*; a particular plant or tree (= *arka*); (*trī*), *f.* a mother; a cow. — *Savitṛi-dāivata*, *as*, *m.* 'having the sun for a deity,' the constellation *Hastā* or the thirteenth of the lunar asterisms (so called because the sun is the ruling deity of this asterism).

*Savitṛīla*, *as*, *ā*, *am*, belonging or relating to the sun, solar.

*Savitṛa*, *am*, *n.* a cause of generation, instrument of production.

*Savitṛīya*, *as*, *ā*, *am*, relating or belonging to the sun, solar.

*Savitṛi*, *f.*, see under *savitṛi* above.

*Saviman*, *ā*, *m.*, Ved. production, generation, vivifying power, favouring aid.

**सवज्रसङ्घात** *sa-vajra-saṅghāta*, *as*, *ā*, *am*, with the stroke of a thunderbolt.

**सवत्स** *sa-vatsa*, *as*, *ā*, *am*, together with a calf, having a calf; having descendants.

**सवधूक** *sa-vadhūka*, *as*, *m.* along with a wife, a man with his wife.

**सवपुप** *sa-vapusha*, *as*, *ī*, *am*, having a body or form, embodied.

**सवयस्** *sa-vayas*, *ās*, *ās*, *as*, being of the same age, coeval, cotemporary; (*ās*), *m.* a coeval, cotemporary, friend of the same age; (*ās*), *f.* a woman's female friend or confidante.

**सवर** *savara*, *as*, *m.* (= *śavara*), water; N. of *Siva*.

**सवरूप** *sa-varūtha*, *as*, *ā*, *am*, having a protecting ledge, (see *varūtha*.)

**सवर्णे** *sa-varṇa*, *as*, *ā*, *am*, being of the same colour; being of like appearance, like, resembling; of the same kind, homogeneous; (*ā*), *f.*, N. of the woman substituted by *Saranyū* for herself as a wife of the Sun, (she is said to have given birth to *Manu*, and is called in later legends *Chāyā*; see *saranyū*); N. of a daughter of the Ocean, and wife of *Prācīna-varhis*. — *Savarṇāsa-varṇa-vivāha* (*ṇa-as*), *as*, *m.* the marriage of people of the same and of different castes. — *Savarṇopāyin* (*ṇa-up*), *ī*, *m.* one who approaches a woman of the same caste.

*Sa-varṇī-lingin*, *ī*, *īnī*, *ī*, wearing the marks of a religious student, disguised as a *Brahma-čārin*, (see *varṇin*.)

**सवर्मन्** *sa-varman*, *ā*, *ā*, *a*, having armour, along with armour.

**सवला** *savala*, *as*, *m.*, N. of a king of *Pushkara* (son of *Priya-vrata*; also written *savana*). — *Savalāśva* (*la-as*), *ās*, *m.* pl. (perhaps for *śavalāśva*), epithet of the thousand sons of *Dakṣa*.

**सवहा** *sa-vahā*, *f.* the plant *Tri-vṛit*; [cf. *su-vahā*.]

**सवाचस्** *sa-vācas*, *ās*, *ās*, *as*, or *sa-vācāsa*, *as*, *ā*, *am*, having words or conversation, conversing with.

**सवाणधि** *sa-vāṇadhi*, *is*, *is*, *ī*, together with a quiver, bearing a quiver.

**सवालखिल्य** *sa-vālakhilya*, *as*, *ā*, *am*, together with the *Vālakhilya* hymns.

**सवाप्यस्तम्भम्** *sa-vāshpa-stambham*, *ind.* with suppression of tears.

**सवास** 1. *sa-vāsa*, *as*, *ā*, *am* (see 1. *vāsa*), scented, perfumed.

**सवास** 2. *sa-vāsa*, *as*, *ā*, *am* (see 2. *vāsa*), having a dwelling.

**सवासस्** *sa-vāsas*, *ās*, *ās*, *as* [cf. 3. *vāsa*], clothed, dressed.

**सविकल्प** *sa-vikalpa*, *as*, *ā*, *am*, admitting of an alternative or option, optional; admitting of ambiguity or doubt, doubtful; having distinction, distinguishing.

*Sa-vikalpaka*, *as*, *ā*, *am*, = *sa-vikalpa* above; recognising distinctions (e.g. those of subject and object in the *Vedānta* phil.); opposed to *nir-vikalpaka*).

**सविकाश** *sa-vikāśa*, *as*, *ā*, *am*, possessing expansion, expanded, extended, extensive.

**सविग्रह** *sa-vigraha*, *as*, *ā*, *am*, having body or form, embodied; having meaning or import, meaning, importing.

**सवितर्कम्** *sa-vitarkam*, *ind.* with reasoning or thought, thoughtfully.

**सवितृ** *savitṛi*. See col. 2.

**सविदिश sa-vidiṣ**, *k, k, k*, along with the intermediate quarters.

**सविद्य sa-vidya**, *as, ā, am*, having learning, learned, wise, versed in science.

**सविद्युत्स्तनित sa-vidyut-stanita**, *as, ā, am*, accompanied with lightning and thunder.

**सविध sa-vidha**, *as, ā, am*, of the same kind or sort; near, proximate.

**सविनय sa-vinaya**, *as, ā, am*, having good behaviour or propriety, well-conducted, well-behaved, modest; (*am*), *n.* modestly, humbly, respectfully, graciously.

**सविभास sa-vibhāsa**, *as, m.* 'having great lustre,' epithet of one of the seven suns.

**सविभ्रम sa-vibhrama**, *as, ā, am*, employing amorous or coquetish glances, coquetish, wanton; (*am*), *ind.* coquetishly, playfully, with amorous action.

**सविमर्शम् sa-vimarsam**, *ind.* thoughtfully, with consideration or deliberation.

**सविलास sa-vilāsa**, *as, ā, am*, acting coquetishly, sportive, playful, wanton, amorous; (*am*), *ind.* playfully, coquetishly, with expressive looks.

**सविशेष sa-viśeṣa**, *as, ā, am*, possessing distinguishing or characteristic qualities; peculiar, singular, extraordinary; excellent, superior; having discrimination, discriminating; (*am*), *ind.* in a special or peculiar manner, especially, singularly.

**साविशेषिका sa-viśeṣika**, *as, ikā, am*, having distinguishing properties or peculiar qualities; discriminated; (*am*), *n.* any distinguishing peculiarity or characteristic.

**साविशेषाणा sa-viśeṣāṇa**, *as, ā, am*, possessing distinctions or peculiarities; distinguished, marked, characterized, individualized by peculiar marks or properties.

**साविशेषाता sa-viśeṣāta**, *ind.* especially, particularly, singularly, excellently.

**सविश्रम्भम् sa-viśrambham**, *ind.* with confidence, confidently.

**सविषाण sa-viśhāṇa**, *as, ā, am*, possessing horns or tusks, along with tusks.

**सविषादम् sa-viśhādām**, *ind.* despondingly, with despair.

**सविस्तर sa-vistara**, *as, ā, am*, having diffuseness, diffuse, detailed, complete; (*am*), *ind.* with all details, in detail, in extenso.

**सविस्मय sa-vismaya**, *as, ā, am*, astonished, surprised; doubtful; (*am*), *ind.* with surprise; with respect, respectfully.

**सविहङ्ग sa-vihanga**, *as, ā, am*, possessing birds, with birds.

**सवीमन् savīman**. See under 2. *sava*.

**सवृक्षुपलत sa-vṛkṣu-palata**, *as, ā, am*, having trees, bushes, and creepers.

**सवृद्धिक sa-vṛddhika**, *as, ā, am*, bearing interest.

**सवृध sa-vṛdh**, *t, t, t*, Ved. increasing together, (Sāy. = *saha-vardhayitri*.)

**सवेगम् sa-vegām**, *ind.* with impetuosity, with great haste, hastily.

**सवेणुवीणापणवानुनाद sa-veṇu-viṇā-ṇa-vānūnāda** (*va-an'*), *as, ā, am*, resounding with flutes, lutes, and tabours.

**सवेश sa-veśa** or *sa-vesha*, *as, ā, am*, appareled, dressed, ornamented, decorated; near, proximate.

**सवैक्यम् sa-vaiḥklyam**, *ind.* with bewilderment; with despair, despairingly.

**सवैलक्ष्य sa-vailakshya**, *as, ā, am*, having contrary marks or characteristics, unnatural; abashed, embarrassed, pretended, forced; (*am*), *ind.* affectedly. — *Savailakshya-smītam*, *ind.* with a forced smile.

**सव्य sa-vya**, *as, ā, am* (according to Uṇādi-s. IV. 109. fr. rt. *sū*; perhaps for an original *skavya*), left, left hand; south, southern; reverse, contrary, backward; (*as*), *m.*, N. of an Āṅgīrasa (author of the hymns Rīg-veda I. 51-57); an epithet of Vishnu; [cf. Gr. *σκαύ-σ*, *σκαύ-τῆ-σ*, *σκαυ-σύνῆ* (probably also *σκαύπο-σ*); Lat. *scavus-s*, *scavitas*, *scavola* (perhaps also *scavru-s*, *sinister*); Slav. *svi*.] — *Savya-tas*, *ind.* from the left side; on the left side, on the left hand; in a reverse way. — *Savya-shthri*, *thā*, *m.* = *savye-shthri*. — *Savya-sācin*, *i*, *m.* (see *sācin*), 'drawing a bow with the left hand as well as the right,' epithet of Arjuna; any person who can use both hands alike. — *Savyā-pasavya* (*ya-ap*'), *as, ā, am*, left and right, reverse and direct, wrong and right. — *Savyetara* (*ya-it'*), *as, ā, am*, 'other than left,' right. — *Savye-shtha*, *as, or savye-shthri*, *thā*, *m.* 'standing on the left,' a charioteer.

**सव्यथ sa-vyatha**, *as, ā, am*, feeling pain or anguish, suffering pain.

**सव्यथ sa-vyadha**, *as, ā, am*, having blows, having wounds.

**सव्यपेक्ष sa-vyapeksha**, *as, ā, am*, having connection, connected.

**सव्यभिचार sa-vyabhičāra**, *as, m.* an alleged reason which goes astray, i. e. a reason or argument that is incompatible with the conclusion drawn from it; an allegation that proves too much (one of the Hetv-ābhāsa, q. v.), a too general middle term (as 'fire' to prove smoke).

**सव्याज sa-vyājā**, *as, ā, am*, artful, fraudulent; cunning, plausible, pretending; (*am*), *ind.* under a pretext or pretence, artfully, cunningly.

**सव्यापार sa-vyāpāra**, *as, ā, am*, having employment, employed, occupied, busily engaged.

**सव्याहृतिप्रणवक sa-vyāhṛiti-praṇavaka**, *as, ā, am*, accompanied with the (three) Vyāhṛit and the syllable Om, (see *vy-āhṛiti*, *pra-ṇava*.)

**सव्रीड sa-vṛīḍa**, *as, ā, am*, feeling shame, modest, ashamed, bashful; (*am*), *ind.* with shame, bashfully.

**सशङ्क sa-śanka**, *as, ā, am*, fearful, doubtful, suspicious.

**सशङ्ख sa-śankha**, *as, ā, am*, having a conch-shell. — *Sa-śankha-ghoṣa*, *as, ā, am*, resounding with conch-shells, accompanied by the sound of conch-shells.

**सशब्द sa-śabda**, *as, ā, am*, having sound or noise, full of cries, sounding; proclaimed; (*am*), *ind.* with noise, noisily.

**सशर sa-śara**, *as, ā, am*, furnished with an arrow, armed with arrows. — *Sa-śarūṣana*, *as, ā, am*, furnished with a bow.

**सशरीर sa-śarīra**, *as, ā, am*, having a body, embodied; together with the body.

**सशलक sa-śalka**, *as, ā, am*, possessing scales, scaly (as a fish &c.).

**सशल्य sa-śalya**, *as, ā, am*, pierced by a thorn or dart, pierced; having thorns, thorny; troublesome, difficult.

**सशलस्त्र sa-śastra**, *as, ā, am*, having arms, armed.

**सशलस्य sa-śasya**, *as, ā, am*, having corn or grain, yielding corn; (*ā*), *f.* a kind of sunflower (= *nāga-danti*).

**सशलाल sa-śālmala**, *as, ā, am*, possessing silk-cotton trees.

**सशलखण्डिन sa-śikhaṇḍin**, *i, inī, i*, accompanied by Śikhaṇḍin.

**सशलरस्क sa-śiraska**, *as, ā, am*, along with the head.

**सशलप्य sa-śiṣhya**, *as, ā, am*, attended by pupils.

**सशलीकारम् sa-śīkāram**, *ind.* with a murmuring sound; with a sigh.

**सशलूक saśūka**, *as, m.* (according to some) a believer, one who believes in the existence of God (= *āstika*).

**सशलैवनकानन sa-śaila-vana-kānana**, *as, ā, am*, having mountains, woods, and groves.

**सशलोक sa-śoka**, *as, ā, am*, sorrowful, sad; (*am*), *ind.* sorrowfully.

**सशल्य saśé** (closely connected with rt. *saś* and probably also with rt. 2. *sañj*), *cl. 1*. P. A. *saścati*, *-te*, *saścītum*, Ved. to cling to, stick to, cleave to, follow, pursue, attend on; to serve, honour, revere, worship, celebrate, love; to favour, aid, protect; to go, proceed, pervade; to go to, attain, obtain; to cause to flow, (Sāy. *asaścatam* = *agamayatam*, Rīg-veda I. 112, 9)

*Saścat*, *am*, *anti*, *at* (in Ved. the masc. is sometimes used for fem.), clinging to, sticking to, cleaving to, sticking together, closed up, stopping; becoming dried up; going against, persecuting; coming together, uniting, (in Rīg-veda I. 42, 7, III. 9, 4 connected by Sāy. with rt. *saśj* = rt. *sañj*.)

*Saścīvas*, *uśhī*, *f.* in *a-saścūshī* = *a-pratibandhā* (Rīg-veda IX. 86, 18; see *a-saścīvas*).

**सशलश्रु sa-śaśru**, *us, us, u*, having a beard, bearded; (*us*), *f.* a woman with a beard.

**सशलम sa-śrama**, *as, ā, am*, feeling fatigue, wearied.

**सशल्रीक sa-śrīka**, *as, ā, am*, having prosperity, prosperous, fortunate.

**सशल्लाघम् sa-ślāgham**, *ind.* with praise, eulogistically.

**सस sas** (= rts. 2. *śas*, *śanst*, *sanst*), *cl. 2*. P. *sasti* (apparently also *cl. 3*. P. *śasasti*), *śasāsa*, *śasishyati*, *asasit* or *asāsīt*, *śasitum*, to sleep; Cans. *śasayati*, *-yitum*, Aor. *aśishasat*: Desid. *śisāsishati*: Intens. *śasasyate*, *śasāsīti*. *Sasat*, *am*, *ati*, *at*, sleeping.

**सस saśa**, *am, n.* food (= *anna*, Naigh. II. 7); (*as*), *m.*, N. of an Ātreya, (author of the hymn Rīg-veda V. 21.) = *Sasa-val*, *ān*, *atī*, *at*, Ved. possessed of food, feeding on sacrificial food, (according to Sāy. on Rīg-veda VII. 87, 2. *śasavān* either = *annavān* or as if fr. rt. 1. *san* = *sambhaktavān*.)

**ससंशय sa-saṁśaya**, *as, ā, am*, doubtful, uncertain.

**ससंहार sa-saṁhāra**, *as, ā, am*, possessing means of restraint, (said of magical weapons which can only be restrained by repeating certain Mantras.)

**ससखि sa-sakhi**, *ind.* similar to a friend, (Pāṇ. II. 1, 6.)

**ससचिव sa-sacīva**, *as, ā, am*, accompanied or attended by ministers.

**ससञ्ज sa-sañjā**, *as, ā, am*, having sense, sensible, conscious.

**ससल्व sa-saltva**, *as, ā, am*, possessing energy or vigour; (*ā*), *f.* containing an embryo, a pregnant woman.

**ससन sasana**, *am, n.* (= *śasana*, *śamana*), immolation, slaughtering a victim.

**ससन्देह** sa-sandeha, as, ā, am, having doubt or hesitation, (applied to a kind of indirect praise in rhetoric.)

**ससन्ध्य** sa-sandhya, as, ā, am, having the period called Sandhyā, (see yuga); relating to evening, vespertine. — Sa-sandhyānsā ('ya-ān'), as, ā, am, with the period called Sandhyānsā, (see yuga.)

**ससम्पद** sa-sampada, as, ā, am, possessing happiness or prosperity, happy.

**ससम्भ्रम** sa-sambhrama, as, ā, am, filled with confusion or bewilderment, bewildered, flurried, agitated; (am), ind. with confusion or perplexity, hurriedly, hastily; in fear.

**ससर्प** sa-sarpa, as, ā, am, having serpents, infested by serpents.

**ससर्परी** sasarpārī, is, f. (fr. rt. srip), Ved. gliding everywhere (said of Vāc, the daughter of Sūrya).

**ससवस्** sasavas, ān, m., Ved. one who possesses, (according to Sāy. on Rīg-veda III. 34. 8. fr. rt. i. san.)

**ससहाय** sa-sahāya, as, ā, am, along with associates, having companions.

**ससाध्वस** sa-sādhwasa, as, ā, am, filled with terror, terrified, frightened, alarmed; timid; (am), ind. in fear, timidly.

**ससार** sa-sāra, as, ā, am, possessing strength or energy.

Sa-sāra-vāya, as, ā, am, possessing both strength and sound.

**ससीमन्** sa-sīman, ā, ā, a, having the same boundary, continuous, near.

**ससुत** sa-suta, as, ā, am, having a son, with sons, with children.

**ससुत्वन** sa-sutvan, ā, &c., accompanied by Soma-offering priests.

**ससुराचपम्** sa-suračāpam, ind. with Indra's bow.

**ससुहृज्जन्** sa-suhṛjijāna, as, ā, am, attended by friendly people, along with kinsfolk.

**ससुत** sa-sūta, as, ā, am, attended by a charioteer.

**ससेन** sa-sena, as, ā, am, having an army, commanding an army.

**ससैन्य** sa-sainya, as, ā, am, having an army, along with an army, attended by guards. — Sa-sainya-bala-vāhana, as, ā, am, with guards, armies, and equipments.

**ससौष्ठव** sa-sauṣṭhava, as, ā, am, having excellence, excellent; with lightness or fleetness, quick, fleet.

**सस्त्र** saśṣṭr = rt. 2. saśṣṭr, p. 1050.

**सस्तर** sa-stara, as, m. 'having a strewing,' a bed of leaves.

**सस्त्रीक** sa-stṛīka, as, ā, am, attended by a wife.

**सस्थानुजङ्गम** sa-sthānu-jāngama, as, ā, am, along with immovables and movables.

**सस्थान** sa-sthāna, as, ā, am (= samāna-sthāna, Vopadeva VI. 98), having the same position, having the same class, corresponding.

**सस्थान्** sa-sthāvan, ā, arī, a, Ved. standing or fixed together.

**ससि** sasni, is, is, i (fr. rt. i. san; according to Sāy. fr. rt. snā with 5. sa), Ved. granting,

offering, generous; eager to gain or win or acquire; pure, holy, (Sāy. = suddha, Rīg-veda II. 18, 1); becoming lulled, (according to Sāy. = sanniruddha, and in this sense said to be fr. rt. sas, Rīg-veda III. 15, 5; according to Nirukta V. 1. sasnī = sam-snāta = megha.)

**सस्नेह** sa-sneha, as, ā, am, possessing affection, affectionate; (am), ind. affectionately.

**सस्पृह** sa-sprīha, as, ā, am, filled with desire or longing, wishing for, desirous; (am), ind. wistfully, with passionate longing.

**सस्मित** sa-smīta, as, ā, am, accompanied with smiles, smiling, laughing; (am), ind. with a smile, smilingly.

**सस्य** I. sasya, am, n. (for I. śasya, q. v.; in Uṇādi-s. IV. 109. said to be fr. rt. sas), a good quality, excellence, merit.

1. sasyaka, as, ā, am, possessed of good qualities; (as), m. a sort of precious stone (coloured like the inner fruit of a cocoa-nut; perhaps an opal).

सस्य 2. sasya, am, n. (for 2. śasya, q. v.; said to be fr. rt. sas), corn, grain; fruit; a weapon; [cf. perhaps Gr. εἶα, ἦϊov.] — Sasya-kreṇī, f. buying grain. — Sasya-prada, as, ā, am, yielding corn, fertile. — Sasya-pravṛiddhi, is, f. the growth of corn. — Sasya-mārin, ī, iṇī, ī, corn-destroying, destructive of grain; (ī), m. a kind of rat or large mouse. — Sasya-samvara, as, m. the Śāl tree, Shorea Robusta. — Sasya-samvaraṇa, as, m. the Aśva-karpa tree. — Sasyād ('ya-ad), t, ī, t, eating grain or fruit, granivorous. — Sasyeshṭī ('ya-ish'), is, f. sacrifice offered on the ripening of new grain.

2. sasyaka, as, m. a weapon, sword.

**सस्यद्** sa-syad, t, t, t, Ved. flowing together, (Sāy. = saha-syandamāna, as an epithet of 'the waters,' Rīg-veda X. 113, 4.)

**सस्र** sasra, as, ā, am (fr. rt. sri), Ved. going, flowing, rapid, swift (said of rivers).

Sasṛivas, vān, -rushī, vat, Ved. one who has gone, flowing.

Sasṛī, is, is, i, going, who or what goes.

**सस्रुत्** sasrut, t, t, t (fr. rt. sru with 5. sa or a reduplicated form), Ved. flowing or going together; flowing, (Sāy. = saha pravartamāna and sarana-sīla); (t), f. a flowing stream, river (= nadi, Naigh. I. 13).

**सस्रध** sa-svadha, ās, m. pl. (fr. svadhā with sa), having the Sva-dhā or food offered to deceased ancestors; epithet of a particular class of Pitṛis.

**सस्रर** sasvar, ind. secretly; secret, (Sāy. = antarhīta; in Naigh. III. 25. enumerated among the nirṇītantarhīta-nāmadheyāni.)

**सस्वेद** sa-sveda, as, ā, am, moist with sweat; perspiring, exuding; (ā), f. a girl who has been recently deflowered.

**सह** I. sah (perhaps for sa-vah, cf. soḍha for sa-ūḍha), cl. I. A. sahate (sometimes also P. -ti), sehe, sasāha, sahishtate, asahishāta, sahitum or soḍhum (Ved. sahyāma for sahyāma, Atharva-veda IV. 32, 1; śisahah = sasahah = abhībhavasi, Vājasaneyi-s. XV. 40), to bear, bear patiently, suffer, endure, be patient; to allow; to be strong or able to bear up against or resist, overpower, overcome, conquer, defeat; to stop, keep back, suppress; to be able (with inf.); cl. 10. or Caus. sahayati, -yitum, to cause to bear, make bearable, Aor. asihāt: Desid. of Caus. śisahayishati (Pāp. VIII. 3, 62): Desid. śisahishate, to wish to bear: Intens. saśahyate, sāsoḍhi, to resist, defeat; [cf. Gr. ἔχ-ω for ἔχ-ο (i. e. (σ) ἔχ-ω), ἔξω, ἔξείης, ἔξήης, ἔχ-ο-μαι, ἔ-σχο-ν, σχή-σω, ἔ-σχη-κα, σχέ-σι-σ, σχή-μα, σχο-λή, σχε-δόν, ἴσχω (probably for σι-σέχ-ω),

λαχάω, ἔχ-υπό-σ, δχ-υπό-σ; according to some also Lat. sag-ar, sagus, sagio.]

2. sah, sāt, f, t, bearing, enduring, &c. (frequently at the end of comps., cf. vane-shah, satrā-sah).

1. saha, as, ā, am, patient, enduring, suffering, bearing; able; (as), m. the mouth Mārga-śrīsha, (see sahas); epithet of Śiva; (as, am), m. n. strength, power; (ā), f. the earth; N. of a division of the world (according to the Buddhists); the aloe plant or flower; a sort of bean (= mudga-parṇī); the perfume or drug Nakha; the plant Dapdot-pala; a sort of white Barleria; the ichneumon plant (= rāsnā); a kind of medicinal moon-plant; other plants, = sarpa-kankāli; = tarāṇī; (am), n. the salt called Paṅśava. — I. saha-tva, am, n. or sahatā, f. suffering, endurance, capacity for enduring. — Saha-raksha, as, m. 'preserving strength,' epithet of the son of the Fire called Pavamāna. — Sahāvat, ān, atī, at, Ved. possessing strength, strong, powerful. — Sahāvan, Ved. = sahatāvat, (Rīg-veda X. 178, 1.)

Sahaka, as, ā, am, enduring, bearing, patient.

Sahana, as, ā, am, patient, enduring; (am), n. patience, endurance, forbearance, bearing, enduring.

— Sahana-sīta, as, ā, am, of a patient disposition.

Sahaniya, as, ā, am, to be borne or endured, tolerable, endurable.

Sahantya, as, ā, am, Ved. capable of overcoming or conquering (said of Agni).

1. sahamāna, as, ā, am (for 2. saha-māna see p. 1100, col. 2), bearing, enduring; overpowering, conquering, victorious.

Sahas, as, n. strength, force, power (= bala, Naigh. II. 9); overpowering, overcoming, conquering, victory; light; water (= udaka, Naigh. I. 12); (ās), m. the month Mārga-śrīsha or Agraḥāyāṇa (November-December); the winter season; (sahasā), ind. with great force or precipitation, precipitately, quickly, inconsiderately, on a sudden, at once; along with (= saha); [cf. Goth. sigis; Angl. Sax. sigor, sigē.] — Sahasas-putra, as, m., Ved. 'son of strength,' epithet of Agni; of Brahmanaspati. — Sahasā-driṣṭa, as, ā, am, suddenly beheld, seen quickly; (as), m. an adopted son. — Sahasāvat, ān, atī, at, Ved. powerful, mighty, (Sāy. = bala-vat.) — Sahas-kṛita, as, ā, am, Ved. produced by strength or force; made strong or powerful, strengthened; (as), m. epithet of Agni; of Indra.

— Sahas-vat, ān, atī, at, possessing power, powerful; (at), ind. powerfully, mightily (Ved.). — Saho-jā, ās, ās, am, Ved. produced by power. — Saho-dā, ās, ās, am, Ved. strength-bestowing. — Saho-bala, am, n. great force or violence, cruelty. — Saho-bhari, is, is, i, Ved. strength-supporting, strength-nourishing. — Saho-van, Ved. = sahas-vat. — Saho-vṛiddh, t, t, t, Ved. increasing strength.

Sahasāna, as, ā, am, patient, enduring; overpowering; (as), m. a peacock; sacrifice, oblation.

Sahasin, ī, inī, ī, Ved. powerful, strong, mighty.

Sahasya, as, ā, am, relating to strength, strong, vigorous (Ved.); coming from strength, being the offspring of might (Ved.); (as), m. the month Pausa (December-January). — Sahasya-āndra, as, m. the wintry moon.

Sahā, sahatāvat. See under I. saha above.

1. sahita, as, ā, am, borne, endured, supported.

Sahitri, tā, trī, trī, a bearer, bearing, enduring.

Sahitra, am, n. patience, endurance, forbearance.

Sahishnu, us, us, u, able to support, capable of enduring, disposed to bear, patient, enduring, resigned; (us), m., N. of a Muni. — Sahishnu-tā, f. or sahishtu-tva, am, n. ability to bear or support; patience, resignation, forbearance.

Sahiyas, ān, asi, as (compar. fr. soḍhṛī), Ved. stronger, very strong.

Sahuri, is, is, i, patient, enduring (Ved.); conquering, victorious (Ved.); (is), m. epithet of Agni (Ved.); the sun; (is), f. the earth.

Sahora, as, ā, am, good, excellent; (as), m. a saint, a pure or pious man.

Sahya, as, ā, am, to be borne or endured,



*Sahāyaka*, *as*, *ā*, *am*, accompanied by (at the end of an adj. comp., e. g. *nārāyaṇa-s*°, accompanied by Nārāyaṇa).

*Sahā-vat*. See under *I. saha*.

2. *sahita*, *as*, *ā*, *am* (for 3. see col. 3), accompanied or attended by, associated or connected with, in company with, with (with inst. or at the end of comps.), possessed of; (*am*), ind. with, along with, together with. — *Sahita-kumbhaka*, *as*, *m*. epithet of a particular mode of suppressing the breath, (see *prāṇāyāma*.)

**सहस्रपात** *sa-hansa-pāta*, *as*, *ā*, *am*, accompanied with flights of swans.

**सहकार** 2. *sa-hakāra*, *as*, *ā*, *am* (for *I. saha-kāra* see under 2. *saha*), having the sound *ha*, i. e. the sound used in calling.

**सहयुक्त** *saha-yukta*, *am*, *n*. a particular kind of condiment prepared with meat &c.

**सहम** *sahama*, *am*, *n*. (fr. Arabic *sahm*), good or evil luck arising from the influence of the stars.

**सहय** *sa-haya*, *as*, *ā*, *am*, having horses, along with horses.

**सहरि** *sa-hari*, ind. resembling Hari or Vishṇu; (*is*), *m*. the sun; a bull (according to some).

**सहर्ष** *sa-harsha*, *as*, *m*. joyfulness, envy, emulation; pleasure, delight; (*am*), ind. joyfully, cheerfully.

**सहलनीय** *sa-halanīya*, *as*, *m*. (probably) a plough-mate.

**सहस्त** *sa-hasta*, *as*, *ā*, *am*, dexterous or skilled in handling weapons.

**सहस्र** *sahasra*, *am*, *n*. (perhaps connected with *sahas*; cf. Pers. *hazār*), a thousand (used in the sing. with a plur. noun, e. g. *sahasram pitarāḥ* or *sahasram pīṭhānā*, a thousand ancestors; and used with other numerals thus, *ekādśīkaṃ sahasram* or *eka-sahasram*, a thousand + one, 1001; *dryadśīkaṃ sahasram*, a thousand + two, 1002; *ekādaśādśīkaṃ sahasram* or *ekādaśam sahasram* or *ekādaśa-sahasram*, a thousand + eleven or a thousand having eleven, 1011; *viṃśatyadhīkaṃ sahasram* or *viṃśatī sahasram*, a thousand + twenty, 1020); any very large number (enumerated among the *bahu-nāmanī* in Naigh. III. 1; cf. *sahasra-kiraṇa* &c. below); (*e*), *n*. du. two thousand (= *dve sahasre*, *dvi-sahasram*); (*āni*), *n*. pl. thousands (e. g. *trīṇi sahasrāni* or *trī-sahasrāni*, three thousand); (*as*, *i*, *am*), thousandth, (but *sahasra-tama* is the better form, cf. Pān. V. 2, 57.) — *Sahasra-kāṇḍā*, *f*. 'many-jointed,' white Dūrva grass. — *Sahasra-kiraṇa*, *as*, *m*. 'thousand-rayed,' the sun. — *Sahasra-kṛitvas*, ind. a thousand times, many times. — *Sahasra-ketu*, *us*, *us*, *u*, Ved. thousand-bannered, having many banners. — *Sahasra-gu*, *us*, *us*, *u*, possessing a thousand cows. — *Sahasra-guṇa*, *as*, *ā*, *am*, a thousandfold. — *Sahasra-gñi*, Ved. smiting thousands, (Atharva-veda XI. 2, 12.) — *Sahasra-ūraṇa*, *as*, *ā*, *am*, thousand-footed. — *Sahasra-jit*, *t*, *t*, *t*, conquering a thousand (Ved.); (*t*), *m*. *n*. of a son of Yadu; of a son of Bhajamāna. — *Sahasra-tama*, *as*, *i*, *am*, thousandth, the thousandth. — *Sahasra-da*, *as*, *ā*, *am*, giving thousands, liberal; (*as*), *m*. epithet of Śiva. — *Sahasra-danśhīra*, *as*, or *sahasra-danśhīrīn*, *i*, *m*. 'thousand-toothed,' a sort of sheat fish, Silurus Pelorinus. — *Sahasra-dakśhiṇa*, *as*, *ā*, *am*, having a thousand rewards. — *Sahasra-dā*, *ās*, *ās*, *am*, Ved. giving a thousand, very liberal. — *Sahasra-dāta*, *us*, *us*, *u*, Ved. thousandfold. — *Sahasra-dāvan*, *ā*, *m*. Ved. a giver of thousands. — *Sahasra-dṛṣṭi*, *k*, *m*. 'thousand-eyed,' an epithet of Indra. — *Sahasra-dos*, *as*, *m*. 'having a thousand arms,' epithet of Arjuna Kārtavīrya. — *Sahasra-dvāra*, *as*, *ā*, *am*, thousand-gated. — *Sahasra-dhā*, ind. in a

thousand ways, thousandfold, in a thousand parts or portions. — *Sahasra-dhāra*, *as*, *ā*, *am*, Ved. 'thousand-streamed,' flowing in a thousand streams; having a thousand edges; (*as*), *m*. the discus of Vishṇu; (*ā*), *f*. a stream of water for the ablution of an idol conveyed through a vessel pierced with a multitude of little holes like a shower-bath. — *Sahasra-nayana*, *as*, *m*. 'thousand-eyed,' an epithet of Indra; [cf. *sahasrāksha*.] — *Sahasra-nāman*, *a*, *n*. the thousand names (of Vishṇu, Śiva, or any deity); (*ā*, &c.), names and named, having a thousand names. — *Sahasranāma-stotra*, *am*, *n*. 'hymn of a thousand names,' *N*. of a Tantra hymn. — *Sahasra-nirvij*, *k*, *k*, *k*, Ved. having a thousand ornaments (said of the car of the Aśvins). — *Sahasra-nītha*, *as*, *ā*, *am*, Ved. praised in a thousand hymns; skilled in a thousand sciences. — *Sahasra-netra*, *as*, *m*. 'thousand-eyed,' epithet of Indra. — *Sahasra-pati*, *is*, *m*. lord of a thousand towns, governor of a district. — *Sahasra-pattra*, *am*, *n*. 'having a thousand leaves,' a lotus. — *Sahasrapatrabharaṇa* (*ra-ābh*°), *as*, *ā*, *am*, having lotus ornaments, decorated with lotuses. — *Sahasra-pājas*, *ās*, *ās*, *as*, Ved. having infinite splendor or might, glittering a thousandfold. — *Sahasra-pād*, *-pāt*, *-pādī*, *-pāt*, thousand-footed, milliped; (*t*), *m*. epithet of Puruṣa (as described in the Puruṣa-sūkta, q. v.); of Vishṇu; of Śiva; of Brahmā. — *Sahasra-pāda*, *as*, *m*. 'thousand-footed' or 'thousand-rayed,' the sun; Vishṇu; a sort of duck (= *kāraṇḍava*). — *Sahasra-poshīn*, *i*, *īnī*, *i*, Ved. nourishing a thousand. — *Sahasra-pradhana*, *as*, *ā*, *am*, Ved. one who has experienced a thousand battles. — *Sahasra-bala*, *as*, *m*. *n*. of a king. — *Sahasra-bāhu*, *us*, *us*, *v*, having a thousand arms; (*us*), *m*. epithet of Śiva; of the Asura Vāpa. — *Sahasra-bharnas*, *ās*, *ās*, *as*, Ved. a thousandfold; having unlimited food; [cf. *bharnas*.] — *Sahasra-bhujā*, *as*, *m*. 'having a thousand arms,' epithet of Vishṇu; (*ā*), *f*. epithet of Durgā. — *Sahasra-bhrīṣṭī*, *is*, *is*, *i*, Ved. having a thousand points, thousand-edged. — *Sahasra-manyu*, *us*, *us*, *u*, Ved. filled with unbounded passion, filled with infinite splendor. — *Sahasra-marīci*, *is*, *m*. 'thousand-rayed,' epithet of the sun. — *Sahasra-miḍha* or *sahasra-miḍha*, *as*, *ā*, *am* (see *miḍha*, p. 780, col. 1), Ved. possessing or yielding a thousand treasures; (*am*), *n*. a battle. — *Sahasra-mushka*, *as*, *ā*, *am*, Ved. having a thousand testicles (said of Indra, Rīg-veda VI. 46, 3); having many flames (said of Agni; Śāy. = *bahu-tejaska*, Rīg-veda VIII. 19, 32). — *Sahasra-mūrdha*, *as*, *m*. 'thousand-headed,' epithet of Vishṇu. — *Sahasra-mūrdhan*, *ā*, *m*. 'thousand-headed,' epithet of Śiva. — *Sahasra-mūli*, *f*. 'having a thousand roots,' a kind of plant (= *dravanti*). — *Sahasra-mūli*, *is*, *m*. 'thousand-crested,' epithet of Vishṇu. — *Sahasra-yajña-tīrtha*, *am*, *n*. *n*. of a Tīrtha. — *Sahasra-yāj*, *t*, *m*. one who sacrifices a thousand victims. — *Sahasra-yuga*, *am*, *n*. a period of a thousand ages. — *Sahasra-raśmi*, *is*, *m*. 'thousand-rayed,' the sun. — *Sahasra-retas*, *ās*, *ās*, *as*, Ved. containing inexhaustible seed. — *Sahasra-roman*, *a*, *n*. 'having a thousand hairs,' a blanket. — *Sahasra-valana*, *as*, *m*. 'thousand-faced,' epithet of Vishṇu. — *Sahasra-varḍas*, *ās*, *ās*, *as*, Ved. having infinite splendor or power. — *Sahasra-vartani*, *is*, *is*, *i*, Ved. having a thousand paths. — *Sahasra-vartanīn*, *i*, *īnī*, *i*, having a thousand wheels. — *Sahasra-valsa*, *as*, *ā*, *am*, Ved. having a thousand branches, thousand-branched. — *Sahasra-vāja*, *as*, *ā*, *am*, Ved. possessing infinite strength. — *Sahasra-vīryā*, *f*. a kind of Dūrva or bent grass, Panicum Dactylon; another plant (= *mahā-satāvārī*). — *Sahasra-vedha*, *am*, *n*. sorrel; a kind of sour gruel. — *Sahasra-vedhīn*, *i*, *m*. 'thousand-piercer,' a sort of cane, Calamus Fasciculatus = *kastūrī*; (*i*), *n*. Asa Fetida. — *Sahasra-śata-dakśhiṇa*, *as*, *ā*, *am*, accompanied by hundreds of thousands of sacrificial fees. — *Sahasra-śas*, ind. by thousands, in a thousand ways, thousandfold. — *Sahasra-sikhara*, *as*, *m*. 'thousand-peaked,' the Vindhya mountain. — *Sahasra-śirsha*, *as*, *ā*, *am*,

or *sahasra-śirshan*, *ā*, *ā*, *a*, thousand-headed, having a thousand heads. — *Sahasra-śrīṅga*, *as*, *ā*, *am*, thousand-horned, having a thousand horns. — *Sahasra-śraṇa*, *as*, *m*. 'having a thousand ears,' epithet of Vishṇu. — *Sahasra-sankhyā*, *f*. the sum of a thousand. — *Sahasra-sani*, *is*, *is*, *i*, Ved. giving or bestowing a thousand. — *Sahasra-sammīta*, *as*, *ā*, *am*, measuring or numbering a thousand, a thousand in number. — *Sahasra-sava*, *as*, *ā*, *am*, having a thousand libations. — *Sahasra-sā*, *ās*, *ās*, *am*, Ved. granting a thousand, bringing a thousand (treasures). — *Sahasra-sātama*, *as*, *ā*, *am*, Ved. giving thousands. — *Sahasra-stuka*, *as*, *ā*, *am*, Ved. having a thousand tufts or curls of hair. — *Sahasra-sthūpa*, *as*, *ā*, *am*, Ved. supported by a thousand columns. — *Sahasra-hary-aśva*, *as*, *m*. 'having a thousand bay horses,' the car of Indra. — *Sahasra-hasta*, *as*, *m*. 'thousand-handed,' epithet of Śiva. — *Sahasrāṅśu* (*ra-āṅ*°), *us*, *m*. 'thousand-rayed,' the sun. — *Sahasrāṅśu-ja*, *as*, *m*. 'sun-born,' epithet of Saturn. — *Sahasrāksha* (*ra-āk*°), *as*, *i*, *am*. 'thousand-eyed,' all-perceiving, all-inspecting, vigilant, all-powerful; (*as*), *m*. an epithet of Indra (so called, according to one legend, in consequence of the curse of the sage Gautama, who, detecting him in the desire to seduce his wife Ahalyā, covered him with a thousand marks resembling the female organ, which he afterwards changed to eyes; a different legend is related in Rāmāyaṇa I. 48); epithet of Puruṣa (in the Puruṣa-sūkta, q. v.); of Vishṇu; epithet of Fire and Rudra (as identified with Fire in the Upanishads); of Śiva; *N*. of a place; (*ī*), *f*. *N*. of a goddess. — *Sahasrācāra* (*ra-āc*°), *as*, *m*. a sort of yellow Barleria, Barleria Prionitis; [cf. *saha-āra*.] — *Sahasrādhipati* (*ra-adh*°), *is*, *m*. the governor of a thousand villages, chief of a district. — *Sahasrānana* (*ra-ān*°), *as*, *m*. 'thousand-faced,' epithet of Vishṇu. — *Sahasrāṅika* (*ra-ān*°) or *sahasrāṅika*, *as*, *m*. *N*. of a king (son of Satānīka, q. v.). — *Sahasrāpsas* (*ra-ap*°), *ās*, *ās*, *as*, Ved. having a thousand forms or shapes. — *Sahasrā-magha*, *as*, *ā*, *am* (for *sahasra-magha*), Ved. having thousands of gifts, giving thousands, (Śāy. = *bahu-dhana*.) — *Sahasrāra* (*ra-ara*°), *as*, *am*, *m*. *n*. 'having a thousand lines or divisions,' a kind of receptacle said to be found in the top of the head and to resemble a lotus reversed, (it is fabled to be the seat of the soul). — *Sahasrārgha* (*ra-ar*°), *as*, *ā*, *am*, Ved. equivalent to a thousand. — *Sahasrārśis* (*ra-ar*°), *is*, *m*. 'thousand-rayed,' the sun. — *Sahasrāvāra* (*ra-av*°), *as*, *m*. a fine below a thousand or from five hundred to a thousand Paṇas. — *Sahasrāvartaka-tīrtha* (*ra-āv*°), *am*, *n*. *N*. of a Tīrtha. — *Sahasrāśva* (*ra-aś*°), *as*, *m*. 'having a thousand horses,' *N*. of a king.

**Sahasrataya**, *as*, *i*, *am*, a thousandfold; (*am*), *n*. a thousand.

*Sahasrā*, *f*. a kind of plant (= *amba-shṭhā*). — *Sahasrīn*, *i*, *īnī*, *i*, having a thousand; consisting of thousands; amounting to a thousand (as a fine); (*ī*), *m*. a body of a thousand men, &c.; the commander or prefect of a thousand.

**सहाय** *sahāya*. See p. 1100, col. 3.

**सहार** *sahāra*, *as*, *m*. the Mango tree, (probably for *saha-kāra*); universal dissolution (= *mahā-pralaya*).

**सहादे** *sa-hārda*, *as*, *ā*, *am*, full of affection or love, affectionate.

**सहाव** *sa-hāva*, *as*, *ā*, *am*, employing coquettish gestures, wanton; (*am*), ind. with blandishments.

**सहास** *sa-hāsa*, *as*, *ā*, *am*, with laughter or derision, laughing, smillog; (*am*), ind. derisively, scornfully.

**सहित** 3. *sahita*, *as*, *ā*, *am* (for *I*. see p. 1099, col. 3; for 2. see col. 1) = *saṃ-hita* under *san-dhā*. — *Sahitorū* (*ta-ūrū*), *ās*, *f*. = *saṃhitorū*.

**सहिष्णु** *sahishṇu, sahiyas, &c.* See p. 1099, col. 3.

**सहुड** *sa-huḍa, as, ā, am*, having a ram, with rams.

**सहुरि** *sahuri*. See p. 1099, col. 3.

**सहृती** *sa-hṛtī, ind.*, Ved. by common invocation, (Sāy. = *sahṛtyā = saḥāvrānena*, R̥g-veda II. 33. 4.)

**सहृदय** *sa-hṛdaya, as, ā, am*, possessing a heart, good-hearted, compassionate, intelligent; with the heart, sincere; (*as*), n. a learned man.

**सहृल्लेख** *sa-hṛllekha, as, ā, am*, doubted about, questionable; (*am*), n. questionable food.

**सहेतुक** *sa-hetuka, as, ā, am*, having a cause or reason, produced by a cause, together with a reason.

**सहेमकस्य** *sa-hema-kakshya, as, ā, am*, having golden girths.

**सहेल** *sa-hela, as, ā, am*, full of play or wanton endearment, playful, sportive, playing.

**सहोदज** *sahōtaja*. See p. 1100, col. 3.

**सहोद** 2. *sa-hoḍa, as, m.* (for 1. *sahodha* see p. 1100, col. 3), 'having stolen goods,' a thief caught with stolen property upon him.

**सहोदर** *sahōdara*. See p. 1100, col. 3.

**सहोर** *sahara*. See p. 1099, col. 3.

**सा** 1. *sā, f.* (nom. fem. of the pronoun *tad*, see 4. *sa*), she; N. of Lakshmi; of Gauri.

**सा** 2. *sā, ās, ās, am* (fr. rt. 1. *san*), Ved. giving, bestowing, granting (at the end of a comp., e. g. *sahasra-sā, q. v.*)

1. *sāta, as, ā, am*, given, bestowed; (*am*), n., Ved. a gift, present, wealth, riches, (Sāy. *sātāni = dhanāni*, R̥g-veda II. 14. 10.)

1. *sāti, is, f.* gaining, obtaining, acquisition, (Sāy. *sātaye = lābhāya*); gift, giving, dispensing; honouring, helping, help; wealth [cf. 2. *sati, i. santi*]; (*is*), m. a proper N.

*Sānasi, is, is, t, Ved.* granting, giving; enjoyable, full of enjoyment, (Sāy. = *sambhajanīya*); (*is*), m. gold.

**सा** 3. *sā = rt. so, q. v.*

2. *sāta, as, ā, am* (regarded as an irregular part. fr. rt. *so*), destroyed. (For 3. *sāta* see p. 1104, col. 2.)

2. *sāti, is, f.* end, conclusion; cessation; destruction; sharp pain.

**सांयमन** *sāmyamana, as, ī, am* (fr. *saṃyamana*), relating to restraint.

**सांयात्रिक** *sāmyātrika, as, m.* (fr. *saṃyātrā*), a voyaging merchant, one who trades by sea, &c.

**सांयुगिनि** *sāmyugīna, as, ī, am* (fr. *saṃyuga*), relating to war or battle; warlike, martial, skilled in war; (*as*), m. a soldier skilled in war, great warrior.

**सांराविण** *sānrāvīṇa, am, n.* (fr. *saṃ-rāva* or *saṃ-rāvīṇ*), general acclamation or calling out of a number of people together, a general shout, crying or complaining aloud.

**सांवत्सर** *sāmvatsara, as, ī, am* (fr. *saṃvatsara*), yearly, annual, perennial, lasting or occupying a year; (*as*), m. an astrologer; an almanac-maker. — *Sāmvatsara-sūtra, am, n.*, N. of a chapter of Bhaṭṭotpala's commentary on the Bṛihat-samhitā.

*Sāmvatsaraka* or *sāmvatsarika, as, ī, am*, yearly, annual, relating to a year, produced in a year,

&c.; (*as*), m. an astrologer. — *Sāmvatsarika-srāddha, am, n.* an annual funeral ceremony in honour of deceased ancestors.

*Sāmvatsariya, as, ī, am = sāmvatsara* above.

**सांवरण** *sāmvaraṇa, as, m.* 'son of Saṃvaraṇa,' a patronymic of the Vedic Rishi Manu.

**सांवादिक** *sāmvādika, as, ī, am* (fr. *saṃvāda*), colloquial, controversial, causing discussion; (*as*), m. a disputant, controversialist, logician.

**सांवृत्तिक** *sāmvṛttika, as, ī, am* (fr. *saṃvṛtti*), phenomenal, illusory.

**सांशयिक** *sāṃśayika, as, ī, am* (fr. *saṃśaya*), dubious, doubtful; in doubt, uncertain, irresolute.

**सांसारिक** *sāmsārika, as, ī, am* (fr. *saṃsāra*), worldly, belonging to the world, mundane.

**सांसिद्धिक** *sāmsiddhika, as, ī, am* (fr. *saṃsiddhi*), effected naturally, belonging to nature, natural, native, innate; absolute, existing absolutely; effected by supernatural means (as spells). — *Sāmsiddhika-drava, as, m.* natural (as opposed to generated) fluidity, (it belongs to water only.) \*

**सांस्थानिक** *sāmssthānika, as, ī, am* (fr. *saṃsthāna*), relating or belonging to a common place of abode; (*as*), m. an inhabitant or native of the same place; fellow-countryman.

**सांस्त्रविण** *sāmsrāvīṇa, am, n.* (fr. *saṃsrāva* or *saṃ-srāvīṇ*), a general stream or flow (of water &c.).

**सांहननिक** *sāphananika, as, ī, am* (fr. *saṃphanana*), relating to the body, bodily, corporeal.

**सांहित** *sāmhita, as, ī, am* (fr. *saṃhitā*), relating to the Samhitā, found in the Samhitā text; (*ī*), 1., N. of an Upanishad (= *taṭṭiriyopanishad*).

**साक** *sāka, am, n.* (for *sāka, q. v.*), a vegetable, herb, pot-herb. — *Sāka-medha, ās, m, pl.*, Ved. the Sāka sacrifice (observed on the full moon of Kārtika and following day).

**साकच** *sākaḥ (sa-ak<sup>o</sup>)*, having the Taddhita affix *akāḥ* (in grammar).

**साकम्** *sākam, ind.* (probably fr. *sa + rt. 1. akāḥ*, see *sāci*), with, together with (with inst.), at the same time. — *Sākam-ja, as, ā, am*, Ved. being born together. — *Sākam-juj, k, k, k*, Ved. joined together. — *Sākam-vidh, t, t, t*, Ved. increasing along with or at the same time. — *Sākam-uksh, Ved.* sprinkling at the same time. — *Sākam-prasthāyya*, a particular kind of sacrifice.

**साकल** *sākala, am, n.*, N. of a town in the Panjāb (also read *sākala*).

**साकल्य** *sākalya, am, n.* (fr. *sakala*), totality, entireness, completeness, the whole, entire, all; (*ena*), ind. completely. — *Sākalya-vaḥana, am, n.* a complete perusal.

**साकङ्क्ष** *sākāṅksha (sa-āk<sup>o</sup>)*, *as, ā, am*, having a wish or desire, wishing, desirous; having significance; (*am*), ind. with longing desire, wishfully.

**साकार** *sākāra (sa-āk<sup>o</sup>)*, *as, ā, am*, having form, having any shape or definite figure. — *Sākāra-siddhi, is, ī, N.* of a work.

**साकुरुण्ड** *sākuruṇḍa, as, m.* yellow Amaraoth or Barleria (= *kuruṇḍa, sākuruṇḍa*).

**साकुल** *sākūla (sa-āk<sup>o</sup>)*, *as, ā, am*, perplexed, bewildered.

**साकूत** *sākūta (sa-āk<sup>o</sup>)*, *as, ā, am*, having significance or meaning, intentional; significant; amorous, wanton; (*am*), ind. intentionally, significantly, impressively; attentively. — *Sākūta-omita, am, n.* a meaning smile, amorous smile.

**साकेत** *sāketa, am, n.* N. of the city Ayodhya or ancient Oudē; (*ās*), m, pl. the inhabitants of Sāketa or Ayodhya.

*Sāketaka, as, m.* an inhabitant of Sāketa; (*am*), n. = *sāketa* above.

**साक्तुक** *sāktuka, as, m.* (fr. *saktu*). barley; (*am*), n. a quantity of fried barley or barley-meal.

**साक्ष** 1. *sāksha (sa-ak<sup>o</sup>)*, *as, ā, am* (see 2. *aksha*), having the seeds of which rosaries are made, having a rosary.

**साक्ष** 2. *sāksha' (sa-ak<sup>o</sup>)*, having eyes, (see 4. *aksha*.)

**साक्षत**, ind. (properly abl. c. of the above), before the eyes, in sight of, in presence of, before; eye to eye, visibly, evidently, openly, manifestly; visibly present, visibly manifested as, like; with one's own eyes. — *Sākshāt-haraṇa, am, n.* or *sākshāt-hāra, as, m.* causing to be visibly present; making evident to the senses; intuitive perception, actual feeling. — *Sākshāt-kri, cl. 8. P. -karoti, &c.*, to make evident to the senses, place clearly before the mind. — *Sākshāḥkṛita-dharman, ā, m.* one who has a real or intuitive perception of duty. — *Sākshād-dharma, as, m.* the personified incarnation of law or justice; Justice himself.

*Sākshika, in a-s<sup>o</sup>, loka-s<sup>o</sup>, q. v. v. v.*

**साक्षि**, *ī, ṛi, ī, i*, observing, witnessing, seeing; attesting, testifying, giving evidence; (*ī*), m. an observer; an eye-witness; any witness (in law).

— *Sākshī-tā, f.* or *sākshī-tva, am, n.* the office of a witness, evidence, testimony, attestation. — *Sākshī-dvaidha, am, n.* discrepancy between witnesses, contradictory evidence. — *Sākshī-parikshā, f.* or *sākshī-parikshaṇa, am, n.* examination of a witness. — *Sākshī-pratyaya, as, m.* the evidence or testimony of witnesses. — *Sākshī-praśna, as, m.* interrogating witnesses, examination of witnesses.

— *Sākshī-praśna-vidhāna, am, n.* the rule or law about examining witnesses. — *Sākshī-bhāvita, as, ā, am*, proved by an eye-witness, established by testimony. — *Sākshī-mat, ān, atī, at*, having or requiring evidence. — *Sākshī-lakshaṇa, as, ā, am*, defined or proved by testimony. — *Sākshī-vaḥ, ind.* like a witness. — *Sākshy-abhāva, as, m.* absence or want of witnesses, absence of testimony.

*Sākshī-kṛi, cl. 8. P. -karoti, -kartum*, to call to witness, cause to attest.

*Sākshī-kṛitya, ind.* having called to witness.

*Sākshya, am, n.* testimony, evidence, attestation.

**साक्षत** *sākshata (sa-ak<sup>o</sup>)*, *as, ā, am*, uninterrupted; possessing grain; (*am*), ind. uninterruptedly. — *Sākshata-pātra-hasta, as, ā, am*, having a cup of grain in the hand, holding a vessel full of parched grain.

**साक्षर** *sākshara (sa-ak<sup>o</sup>)*, *as, ā, am*, having syllables or letters; containing syllables, &c.

**साक्षेप** *sākshēpa (sa-āk<sup>o</sup>)*, *as, ā, am*, conveying reproach or irony, taunting; (*am*), ind. with contumely, reproachfully, reproachingly.

**साखिदत्तेय** *sākhidatteya, as, ī, am* (fr. *sākhi-datta*, 'friend-given'), belonging to a friend's gift.

**साखेय** *sākheya, as, ī, am* (fr. *sākhi*), relating to a friend, friendly, amicable.

*Sākhyā, am, n.* friendship, affection.

**साखोट** *sākhaṭa* for *sākhaṭa, q. v.*

**सागर** *sāgara, as, m.* (fr. *sagara*), the ocean (said to have been named Sāgara by Bhāgīratha after his ancestor king Sāgara, see the legend under *sa-gara*; another legend asserts that the bed of the ocean was dug by the sons of Sāgara; according to various authorities three or four or seven oceans are enumerated, see 1. *saṃ-udra*); a symbolical term for the number four; a sort of deer; N. of a place; of an author; of a work. — *Sāgara-ga, as, ā, am*, going to the ocean; (*ā*), f. epithet of the

Ganges; a river, stream.—*Sāgara-gāminī*, f. 'ocean-going,' a river. — *Sāgarāṅgā-suta*, as, m. 'son of the Ganges,' epithet of Bhīṣma. — *Sāgarav-gama*, as, ā, am, flowing to the ocean. — *Sāgara-datta*, as, m. 'Ocean-given,' a proper N. — *Sāgara-dhīra-śētas*, ās, ās, as, whose mind is as firm or as deep as the ocean. — *Sāgara-nemī*, is, f. 'ocean-encircled,' the earth. — *Sāgara-paryanta*, as, ā, am, bounded by the sea. — *Sāgara-plavana*, am, n. navigating in the ocean, leaping across the sea. — *Sāgara-mekhala*, as, ā, am, girdled by the ocean, sea-girt; (ā), f. the earth. — *Sāgara-vat*, ind. like the ocean. — *Sāgarānukūla* ('ra-an'), as, ā, am, situated on the sea-coast. — *Sāgarānta* ('ra-an'), as, ā, am, ending at the sea, bounded by the ocean, sea-girt. — *Sāgarāmbarā* ('ra-am'), f. 'ocean-clothed,' the earth. — *Sāgarālaya* ('ra-āl'), as, m. 'ocean-dwelling,' epithet of Varuṇa. — *Sāgarēśvara-tīrtha*, am, n. N. of a Tīrtha. — *Sāgaroṭha* ('ra-ut'), am, n. 'produced in the sea,' sea-salt. — *Sāgarodīyāra* ('ra-ud'), as, m. the swelling or heaving of the sea. — *Sāgaroddhūta-niḥsvana* ('ra-ud'), as, ā, am, raising a sound like the ocean.

**साग्नि** *sāgni* (sa-ag<sup>o</sup>), is, is, i, having fire; taking the sacred fire; (i), ind. along with fire.

**साग्नि** *sāgnika*, as, ā, am, possessing or maintaining a fire; associated with Agni; (as), m. a householder who maintains a sacred fire.

**साग्र** *sāgra* (sa-ag<sup>o</sup>), as, ā, am, with a surplus, more than; (am), ind., Ved. for a longer period, for a whole life.

**साङ्ग** *sāṅkaryā*, am, n. (fr. *san-karā*), mixing or blending together confusedly, confusion, mixture. — *Sāṅkaryā-vāda*, as, m., N. of a short Nyāya treatise.

**साङ्गल** *sāṅkala*, as, ī, am (fr. *san-kala*), effected or produced by addition, accumulated, &c.

**साङ्गाय** *sāṅkāśya*, N. of the country of King Kuśa-dhvaja (brother of Janaka); (ā), f., N. of Kuśa-dhvaja's capital, (Rāmāyaṇa 1. 70, 3.) — *Sāṅkāśya-nātha*, as, m. 'lord of Sāṅkāśya,' epithet of Kuśa-dhvaja, (see *sītā*.)

**साङ्कुर** *sāṅkura* (sa-an<sup>o</sup>), as, ā, am, possessing shoots or buds, budding, in bud.

**साङ्कृति** *sāṅkrīti*, is, m., N. of a sage (son of Viśva-mitra, and founder of the Vaiyāghrapadya family).

**साङ्करिता** *sāṅkṛitā*, as, m., N. of a Muni; (ās), m. pl., N. of a family or race.

**साङ्केतिक** *sāṅketika* (fr. *sanketa*), as, ī, am, conventional; indicative, symbolical, expressed by signs or tokens or marks, consisting of signs, &c.

**साङ्केपिक** *sāṅkshēpika*, as, ī, am (fr. *san-kshēpa*), throwing together, abridging; abridged, contracted, concise, summary, short.

**साङ्ख्य** *sāṅkhya*, as, ā, am (fr. *san-khya*), relating to number or calculation, reckoning up, calculating, enumerating, deliberating, reasoning; rational, discriminative; (as, am), m. n., N. of one of the three great divisions of Hindū philosophy, (ascribed to the sage Kapila, q. v., and so called as 'reckoning up' or 'enumerating' twenty-five Tattvas or true principles, its object being to effect the final liberation of the twenty-fifth Tattva [Puruṣa, the Soul] from the fetters of the phenomenal creation by conveying the correct knowledge of the twenty-four other Tattvas, and rightly discriminating the Soul from them; these twenty-four principles are divided into eight Prakṛitis or Producers and sixteen Vikāras or Productions; the eight Producers start from a Mūla-prakṛiti or original Producer [variously called Pradhāna, 'chief one,' A-vyakta, 'unevolved,' Brahman, 'supreme,' Māyā, 'power of illusion,' Bahu-dhānaka, 'much-containing'],

which is emphatically the Prakṛiti, 'First-producer,' or 'Originant,' being a kind of primordial germ whence all the twenty-three remaining Tattvas are evolved; its first production is the 2nd Tattva, viz. Buddhi, Intellect [sometimes called *Mahat* from its being the great source of the two other internal organs or instruments, Ahankāra and Manas, which are both modifications of it]; 3rd in order comes Ahankāra, 'the I-making' principle or sense of individuality; 4th come the five Tan-mātras or subtle elementary particles out of which the five grosser elements are evolved; the preceding eight principles constitute the Producers, [all but the first being of course in one sense also Productions]; then follow, as proceeding from the Tan-mātras, the five Stūla-bhūtas or grosser elements [also called Mahā-bhūta], viz. a. ākāśa, space or ether, having the Guṇa or property of sound [śabda], which is the Vishaya or object of apprehension for the corresponding Indriya or organ, the Ear; b. vāyu, air, having the Guṇa or property of tangibility or touch [sparśa], which is the Vishaya for the Skin; c. tejas or jyotis, fire or light, having the property of form or colour [rūpa], which is the Vishaya for the Eye; d. āpas, water, having the property of savour or taste [rasa], which is the Vishaya for the Tongue; e. pṛithivī or bhūmī, earth, having the property of odour or smell [gandha], which is the Vishaya for the Nose, [see *guṇa*]; each of these elements after the first having also the Guṇa or Guṇas of the preceding besides its own, and these Guṇas being sometimes identified with the Tan-mātras; then follow the eleven organs, produced like the Tan-mātras from the 3rd Tattva Ahankāra, forming with them a class of sixteen [śoḍaśakāḥ]; these eleven organs are the five above-named Buddhindriyāni or organs of sense, viz. ear, skin, eye, tongue, nose; the five Karmendriyāni or organs of action, viz. larynx, hand, foot, arms, and organ of generation; and an eleventh organ called Manas, commonly translated 'mind,' which stands between both sets of Indriyas as an internal organ of perception and action, or of cognition and volition, [see *manas*]; the twenty-fifth Tattva, Puruṣa or Soul, is to be wholly distinguished from the twenty-four just enumerated; it is neither a Producer nor Production; it is altogether passive, and simply a looker-on, having nothing whatever to do with the acts of creation, which it only contemplates, uniting itself with unintelligent Prakṛiti, as a lame man mounted on a blind man's shoulders, for the sake of observing and enjoying the acts of this Prakṛiti, who herself cannot see or observe anything; without that union no creation can take place any more than can the birth of a child without the union of male and female; this view of creation implies the eternal existence of innumerable separate individual souls, each soul by its junction with Prakṛiti causing the creation of its own phenomenal world, which world, however, has an existence of its own independent of all connection with the particular Puruṣa to which it is joined; moreover, each soul is invested in the first place with a subtle body [līnga-sarīra or sūkṣma-sarīra] composed of Buddhi, Ahankāra, the five Tan-mātras, and the eleven organs, and afterwards with a grosser body formed of the five elements; the former accompanying the soul through all its transmigrations, while the latter perishes; this system also teaches that Prakṛiti and its products may be regarded as made up of three ingredients in a state of equipoise, viz. Sattva, Rajas, and Tamas, Goodness, Passion, and Darkness, commonly called Guṇas, but rather substances than qualities, and more correctly translated 'fettors,' because they are like a triple-stranded rope [see *guṇa*] which binds and confines the soul: the Sāṅkhya system agrees with the Vedānta in being synthetical, and so differing from the Analytical Nyāya; its great point of divergence from the Vedānta is in maintaining two principles which the Vedānta denies, [see *vedānta*]; it is said to be atheistical as ignoring all notice of a Supreme Soul,

whose existence is, however, established by the Yoga branch of the Sāṅkhya proper, [see *yoga*]: the vague outlines of the system before its crystallization into a distinct school of dualism are propounded in the first Book of Manu; its more fully developed doctrines are contained in the Sāṅkhya-sūtras ascribed to Kapila, in the Tattva-samāsa, or Summary of Principles, ascribed to the same author, in the Sāṅkhya-kārikā [see below], and the numerous commentaries on these works, some of which are enumerated below; the Buddhist system and that of bishop Berkeley in Europe have many points of connection with the Sāṅkhya, but the modern philosophers of India pay far more attention to the Nyāya and Vedānta; a follower of the Sāṅkhya system of philosophy; a patronymic of the Vedic Rishi Atri; epithet of Śiva. — *Sāṅkhya-kārikā*, f., N. of a collection of memorial verses or stanzas by Īśvara-kṛiṣṇa in which a summary of the Sāṅkhya system is given. — *Sāṅkhya-kārikā-bhāṣya*, am, n., N. of a commentary by Gauḍa-pāda on the Sāṅkhya-kārikā. — *Sāṅkhya-kaumudī*, f. = *sāṅkhya-tattva-kaumudī*; N. of another commentary by Rāma-kṛiṣṇa-bhāṭṭācārya on the Sāṅkhya-kārikā. — *Sāṅkhya-krama-dīpikā*, f., N. of a commentary on the Tattva-samāsa. — *Sāṅkhya-śāndrikā*, f., N. of a commentary on the Sāṅkhya-kārikā by Nārāyaṇa-tīrtha. — *Sāṅkhya-tattva-kaumudī*, f., N. of a commentary on the Sāṅkhya-kārikā by Vācāspati-miśra. — *Sāṅkhya-tattva-pradīpa*, as, m., N. of a brief exposition of the Sāṅkhya system by Kavi-rāja-yati. — *Sāṅkhya-tattva-vilāsa*, as, m., N. of a commentary by Raghunātha-tarkavāgīśa-bhāṭṭācārya on the Sāṅkhya-tattva-kaumudī. — *Sāṅkhya-pravācāna*, am, n. 'exposition or interpretation of the Sāṅkhya system,' N. given by the commentator Vijñāna-bhikṣu to the six books comprising the Sūtras of the Sāṅkhya system of philosophy ascribed to Kapila; N. of the Yoga-sūtras (ascribed to Patañjali, see *yoga-sūtra*); the title Sāṅkhya-pravācāna appears to be more properly applied to this division of the Sāṅkhya). — *Sāṅkhya-pravācāna-bhāṣya*, am, n., N. of a commentary on the Sāṅkhya-sūtra by Vijñāna-bhikṣu. — *Sāṅkhya-prasāda*, as, m. epithet of Śiva. — *Sāṅkhya-bhāṣya*, am, n. = *sāṅkhya-pravācāna-bhāṣya*. — *Sāṅkhya-bhikṣu*, us, m. a particular kind of mendicant. — *Sāṅkhya-mukhya*, as, m. epithet of Śiva. — *Sāṅkhya-yoga*, as, m. 'application of the Sāṅkhya doctrine to the knowledge of spirit,' N. of the second chapter of the Bhagavad-gītā, (perhaps so named as setting forth both the Sāṅkhya and Yoga doctrines in regard to the soul; according to Śabdak. = *jñāna-yoga* or *brahma-vidyā*). — *Sāṅkhya-yoga-pravartin*, ī, m. epithet of Śiva. — *Sāṅkhya-vṛitti-prakāśa*, as, m. = *sāṅkhya-tattva-vilāsa*. — *Sāṅkhya-vṛitti-sāra*, as, m. N. of a commentary on the Sāṅkhya-sūtra by Mahā-deva Sarasvatī. — *Sāṅkhya-sāstra*, am, n. the Sāṅkhya doctrine or system of philosophy; any treatise upon it. — *Sāṅkhya-sāra* or *sāṅkhya-sāra-vivēka*, as, m., N. of a work by Vijñāna-bhikṣu. — *Sāṅkhya-sūtra*, am, N. of six books of aphorisms of the Sāṅkhya philosophy ascribed to Kapila, (the number of aphorisms is said to be 526). — *Sāṅkhya-sūtra-vivaraṇa*, am, n., N. of a commentary on the Tattva-samāsa. — *Sāṅkhyaārtha-tattva-pradīpikā* ('ya-ar'), f., N. of a brief exposition of the Sāṅkhya system by Bhaṭṭa-keśava. — *Sāṅkhyaārtha-sāṅkhya-yika* ('ya-ar') = *sāṅkhya-tattva-vilāsa*. — *Sāṅkhyaśāntkāra* ('ya-āl'), as, m. = *sāṅkhya-krama-dīpikā*.

**साङ्ख्ययाना**, as, m. (probably for *sāṅkhya-yāna*), N. of a Muni; of the author of certain Gṛhya-sūtras, &c. — *Sāṅkhya-yāna-sūtra*, am, n. the Sūtras of Sāṅkhya-yāna.

**साङ्ग** *sāṅga* (sa-an<sup>o</sup>), as, ā or ī, am, having members or subdivisions; comprising every subordinate part, complete in every part, finished; together with the Angas of the Veda, (see *vedāṅga*.)

Saṅgopāṅga (<sup>ga-up</sup>), as, ā, am, along with the Angas and Upāṅgas, (see *vedāṅga, upāṅga*.)

**साङ्गज** sāṅgaja (sa-an<sup>o</sup>), as, ā, am, together with hair, covered with hair.

**साङ्गतिक** sāṅgatika, as, ī, am (fr. *sangati*), relating or belonging to union or association, relating to society, social, associating; (as), m. a visitor, guest, new comer; one who comes to transact business.

**साङ्गम** sāṅgama, as, m. (fr. *san-gama*), coming together, union, meeting, encounter.

*Sāṅgamana*, as, m. See under *an-asnat*.

**साङ्गारक** sāṅgāraka (sa-an<sup>o</sup>), as, ā, am, attended by the planet Mars.

**साङ्गुष्ठम** sāṅgushṭham (sa-an<sup>o</sup>), ind. together with the thumb.

**साङ्गामिक** sāṅgrāmika, as, ī, am (fr. *sangrāma*), relating to war; warlike, martial; (as), m. a commander, general.

**साङ्घातिक** sāṅghātika, as, ī, am (fr. *sanghāta*), utterly destructive, causing complete destruction, very deadly, killing.

**साङ्गुखी** sāṅmukhī, f. (according to Śabdak-k.), N. of a particular Tithi, q. v.

**साच** sāc (fr. rt. *sac*), Ved. in *apatya-sāc, nṛi-shāc*.

*Sācin* in *sayya-s*, q. v. (perhaps connected with *sāci* below).

**साचि** sāci, ind. (probably loc. c. of a word formed fr. *sa* + rt. 1. *aic*, see 2. *aic*), crookedly, awry, in a sidelong manner, obliquely, bent on one side. — *Sāci-vāṭikā*, f. the white-flowered hogweed. — *Sāci-vilokita*, am, n. a side-long glance. — *Sāci-sthita*, as, ā, am, standing or placed unevenly; standing across. — *Sāci-kṛi*, cl. 8. P. *-karoti*, &c., to make crooked, bend or turn aside. — *Sāci-kṛita*, as, ā, am, made crooked; bent, inclined, seen crookedly or tortuously, distorted, misrepresented; (am), n. distortion or perversion of mind, prejudice. — *Sāci-guṇa*, N. of a place or district.

**साचिव्य** sācivya, am, n. (fr. *sačiva*), companionship, friendship, fellowship; the office of a counsellor, ministership, ministry, administration.

**साचीवित्** sācīvit, ind. (in Naigh. II. 15, enumerated among the *kshipra-nōmāni*).

**साजाय** sājāya, am, n. (fr. *sa-jāti*), community of genus, homogeneity, sameness of class or caste or tribe, equality of kind.

**साञ्चारिक** sāñcārīka, as, ī, am (fr. *sañcāra*), moving about, setting in motion.

**साञ्चि** sāñci (incorrect for *sañ-ṅiti*), N. of the ninth book of the Śatapatha-Brāhmaṇa.

**सान्न** sāñjana (sa-aij<sup>o</sup>), as, ā, am, having pigment; (as), m. a lizard, chameleon.

**साट्** sāṭ, cl. 10. P. *sāṭayati, -yitum*, to make visible or manifest, show.

**साटोप** sāṭopa (sa-āṭ<sup>o</sup>), as, ā, am, having a swelling, swollen, puffed up; puffed up with pride, proud, haughty, consequential; (am), ind. arrogantly, proudly, consequentially.

**साट्टहास** sāṭṭahāsa (sa-aṭ<sup>o</sup>), am, ind. with loud laughter, with a horse-laugh.

**साड्भूत** sāḍbhūta, as, ā, am, taking the form *sāḍ* or *sāḍ*, (said of 2. *sah*.)

**साट** sāḍha. See under rt. 1. *sah*.

**सात्** 1. *sāt*, a Taddhita affix which when put after a word denotes a total change of anything into the thing expressed by that word, (see *bhāsmasāt*.)

**सात्** 2. *sāt*, a Sautra rt. meaning 'to give pleasure.'

3. *sāt*, t, n. (according to some), N. of Brahma.

3. *sāta*, am, n. pleasure, delight.

*Sātaya*, as, ā, am, causing or affording pleasure.

*Sātala*, f., N. of a plant (= *charma-kashā*).

**सात्** 1. and 2. *sāta*, &c. See p. 1102, col. 1.

**सातय** sātaya, am, n. (fr. *sa-tata*), continuity, constancy; (ena), ind. with continuity, eternally, perpetually.

**सातवाहन** sāta-vāhana, as, m., N. of king Śāli-vāhana, (fabled to have been discovered, when a child, riding on a Gandharva called Sāta, who, according to one legend, was changed into a lion; but see *śāli-vāhana*.)

**साति** 1. and 2. *sāti*. See p. 1102, col. 1.

**सातिरेक** sātireka (sa-at<sup>o</sup>), as, ā, am, having excess, increased, more extended.

**सातिशय** sātiśaya (sa-at<sup>o</sup>), as, ā, am, excessive.

**सातिसार** sātisāra (sa-at<sup>o</sup>), as, ā, am, afflicted with dysenteric, dysenteric.

**सातीन** sātīna, as, m. (fr. *satina*, q. v.), pease, pulse, Pisum Sativum.

*Sātīlaka*, as, m. (fr. *satīlaka*), pease.

**सातोबाहैत** sāto-bāhata, as, ī, am (fr. *sato-brihati*), relating or belonging to the Sato-brihatī metre.

**सात्रिक** sātrika, as, ī, am (fr. *sattra*), belonging to a sacrifice, sacrificial.

**सात्रिक** sātrika, as, ī, am (fr. *sat-tva*), real, substantial, essential, natural, genuine, true, honest, sincere, good, virtuous, excellent, amiable, vigorous, energetic, pure (without the least admixture of passion); internal, pertaining to the internal feelings; endowed with the Sattva Guṇa, (i. e. purity or goodness, see *guṇa, sat-tva*); belonging to or proceeding from this Guṇa; (as), m. natural indication of feeling or emotion, (constituting a class of Bhāvas which hold a middle place between the Sthāyī-bhāvas and Vyabhičārī-bhāvas in poetry and the drama; they are described as eight particular states of body and mind, viz. *stambha*, inability to move; *sveda*, perspiration; *romāñca*, horripilation; *svaravikāra*, change of voice; *vepathu*, tremor; *varṇa-vikāra*, change of colour; *āśru*, tears; and *pralaya*, mental absorption); a Brahman; epithet of Brahmā; of the eighth creation by Prajā-pati; (ī), f., N. of Durgā; a particular kind of *Pūjā* practised by the worshippers of Durgā; scil. *tushṭi*, epithet of one of the five kinds of external acquiescence (in the Sāṅkhyā phil.; cf. *su-pārā*).

**साम्न्** sātmān (sa-āṭ<sup>o</sup>), ā, ā, a, having a soul; united to the Supreme Soul. — *Sātma-tā*, f. absorption into the essence (of Brahma).

*Sātmya*, as, ā, am, agreeable to the nature or natural constitution, wholesome.

**सात्यकि** sātyaki, is, m. (fr. *satyaka*), patronymic of a warrior in the Pāṇḍu army who acted as the charioteer of Kṛiṣṇa (he was son of Satyaka and belonged to the Vṛiṣṇi family).

**सात्यमुग्रि** sātyamugri, is, m., N. of a teacher of the Sāma-veda.

*Sātyamugrya*, ās, m. pl., N. of a school or Śākhā of the Sāma-veda.

**सात्ययज्ञि** sātyayajñi, is, m. (fr. *satya-yajña*), a patronymic of Soma-śusbma;

**सात्यवत** sātyavata, as, m. (fr. *satya-vati*, q. v.), a metronymic of the sage Vyāsa, q. v.

*Sātyavateya*, as, m. = *sātyavata* above.

**सात्यहय** sātyahavya, as, m. 'son of Satya-havya,' N. of a descendant of Vasishṭha.

**सात्राजित** sātrājita, as, m. (fr. *satrā-jit*), a patronymic.

**सात्रासह** sātrāsaha, as, m. (fr. *satrā-sah*), a patronymic of Soṇa (a king of the Pāñcālās). *Sātrāsaha* for *sātrāsaha* in Atharva-veda V. 13, 6.

**सावत्** sāvat, ān, m. [cf. *satvat*], a man of the Yādava tribe, (see Bhāgavata-Purāṇa VIII. 5, 13); a follower, worshipper (of Kṛiṣṇa, &c.).

**सावत्** sāvata, as, m. (probably fr. *sāvat* or fr. *satvat*), N. of Vishṇu or Kṛiṣṇa; of Bala-deva; the son of an outcaste Vaiśya; (ās), m. pl., N. of a people inhabiting a district in central India (said to be the descendants of outcaste Vaiśyas; cf. *satvat*); (ī), f., scil. *vṛitti*, one of the four great divisions of dramatic style or action (described as abounding in displays of bravery, generosity, honesty, and cheerfulness, containing little love, and characterized by the marvellous; four kinds of Sāvatai are enumerated, viz. Utthāpaka, Sanghātya, Saṃlāpa, and Parivartaka); N. of the mother of Śiśu-pāla.

**सात्विक** sātvika. See *sātrika*.

**साद** sāda, sādana, sādayat, &c. See under rt. 1. *sad*, p. 1055, col. 2.

**सादर** sādara (sa-ād<sup>o</sup>), as, ā, am, having or paying respect, respectful; impassioned; (am), ind. respectfully, considerately.

**सादि** sādi, sādita, sādīn, &c. See p. 1055, col. 2.

**सादृश्य** sādṛśya, am, n. (fr. *sa-dṛśa*), likeness, resemblance, similarity; a likeness, portrait. — *Sādṛśya-vāda*, as, m. 'disputation about Sādṛśya,' N. of a philosophical treatise by Mahā-deva.

**साद्यन्त** sādy-anta (sa-ād<sup>o</sup>), as, ā, am, having beginning and end, complete, entire; (am), ind. from beginning to end.

**साद्यक** sādyakra, as, m., Ved. N. of a particular Kratu or sacrificial ceremony.

*Sādyakra*, as, m. Ved. = *sādyakra* above.

**साद्यस्क** sādyaska, as, ī, am (probably for *sadyaska*, q. v.), quick, instantaneous.

**साध** sād (connected with rt. 3. *sidh*),

cl. 5. P. *sādhmōti* (Ved. also cl. 1. *sādhati*), *śasādha, sātyati, asātsi, sādḍhum* (also *sādhūm*), to complete, finish, accomplish; to conquer; cl. 4. P. *sādhayati, &c.*, to be completed or accomplished: Caus. (identical with the Caus. of rt. 3. *sidh*), *sādhayati, -yitum*: Aor. *asishadhāt* (Ved. [*pra-śishadhāti* = *prasādhayati*, Rīg-veda VI. 49, 8]) to accomplish, effect, perform, do, complete, conclude, perfect, make perfect, bring to perfection, bring to an end or conclusion, settle, secure; to substantiate, prove; to enforce settlement, recover (a debt); to obtain; to subdue, overcome, conquer; to destroy, kill; to learn, understand; to set out, depart, go away, proceed, go, (used for rt. *gam* in dramatic language, according to the Śāhitya-darpana); to fly, flee: Desid. of Caus. *sishādhayishati*, to desire to accomplish: Desid. *sishātsati*: Intens. *sā-sādhate, sāsāddhi*; [cf. Gr. *ἔθ-ος, ἦθ-ος, ἦθ-ε-ος, εἰ-ωθ-α, εἰθ-ι-ω*: Goth. *sid-us*, 'a habit'; *sidōn*, 'to contrive, perform'; probably *санджан, sēlis*, 'good'; *un-sēlis*: Angl. Sax. *sendan*: Old Germ. *sit-u*, 'a habit'; *sālig*, 'happy'; *sāltida*.]

*Sādha*, as, akā or ikā, am, effective, accomplishing, fulfilling, completing, perfecting, finishing; effecting by magic, magical; an efficient or skillful person, adept; aiding, helping, an assistant; (akā), f. epithet of Durgā; (ikā), f. a skillful or efficient woman; [cf. *sādhikā*, s. v.]

*Sādhat*, an. *anti*, at, accomplishing, completing, effecting. — *Sādhad-īshṭi*, is, is, ī, Ved. fulfilling the objects of sacrifices (said of Agni).

*Sādhana*, as, ī, am, effecting; a perfecter; (as), m., N. of the author of Rīg-veda X. 157; (am), n. the

act of accomplishing, effecting, performing; settling; accomplishment, completion, complete attainment of any object; a means of accomplishing or effecting, means of obtaining, means or expedient (in general); efficient cause, source, cause (in general); an instrument, agent; the instrumental case (in grammar); a bodily organ; the penis; an udder; an implement, utensil, apparatus; matter, materials, ingredient, substance; a medicinal preparation, drug, medicine; a component part of an army, any military apparatus, force, army; aid, assistance, an assistant; substantiation, proof, establishment of the truth, demonstration; a reason or premise leading to a conclusion, middle term or Hetu in a syllogism (= *vyāpāra*, q. v.); accomplishing anything by magic or incantations, magic; enforcement of payment or settlement (of a debt), compelling the delivery of anything, infliction of a fine (in law); good works, penance, self-mortification, the observance of moral and ceremonial duties, attainment of beatitude; wealth; advantage, profit; friendship; the act of subduing, overcoming; subduing by charms, stupefying, fascinating; conciliating, propitiating, worshipping; killing, destroying; killing metals, depriving them by oxydation &c. of their metallic properties (especially said of mercury); burning on the funeral pile, obsequies; setting out, proceeding, going; going quickly; going after, following. — *Sādhana-kriyā*, f. (in Pāṇini) an action connected with a Kārika; a finite verb; a Kṛid-anta affix. — *Sādhana-catusthaya*, am, n. four kinds of proof (in phil.). — *Sādhana-tā*, f. or *sādhana-tra*, am, n. being a means of attaining (e. g. *dharmaśya tattva-jñānādi-sādhanaśve kim nāmanam*, what proof is there of merit being the means of attaining to the knowledge of the truth?); the state of perfection. — *Sādhana-nīrdeśa*, as, m. the production of proof (in law); the indication of premises leading to a conclusion. — *Sādhana-pañcaka*, am, n., N. of five stanzas giving rules for the attainment of Pra-śānti or quiescence. — *Sādhana-patra*, am, n. any written document used as evidence or proof. — *Sādhana-rūpiṇi*, i, inī, ī, having the form of an instrument, having the form or character of a means or expedient. — *Sādhana-rāha* (‘na-ar’), as, ā, am, worthy of being accomplished. — *Sādhana-vyāpaka* (‘na-av’), as, ā, am, (in logic) not invariably attending on the proof. — *Sādhana-vyāpaka-tā*, f. or *sādhana-vyāpaka-tva*, am, n. non-invariable attendance on the proof or on what is brought forward in proof.

*Sādhana*, f. accomplishment, completion; propitiation, worship, adoration.

*Sādhaniya*, as, ā, am, to be accomplished or effected; to be proved.

*Sādhanta*, as, m. a beggar, mendicant.

*Sādhayat*, am, anti, at, accomplishing, effecting; perfecting, purifying; substantiating, proving; enforcing payment, recovering (a debt &c.), subduing; conciliating; waiting upon, serving.

*Sādhita*, as, ā, am, effected, completed, finished, achieved, accomplished, succeeded; settled, fulfilled; substantiated, proved; made good, settled (as a debt), discharged, recovered; obtained; fined; amerced, punished by fine, made to pay; awarded (as a punishment or fine); subdued, mastered; enabled to effect or obtain.

*Sādhiman*, ā, m. perfection, goodness, excellence. *Sādhishīha*, as, ā, am (superl. of *sādhū*), best, most excellent; very fit, most proper or right; hardest, very hard or firm, (in these senses regarded as an irregular superl. of *vādha*, cf. *sādhaya*.)

*Sādhīyas*, ān, asī, as (compar. of *sādhū*), better, more excellent; more right, more proper; very right or proper; very handsome; harder, firmer, very hard or firm, (in these last senses regarded as a compar. of *vādha*.)

*Sādhū*, us, us or -vī, u, perfect, excellent, good, eminent; virtuous, honourable, pious, righteous, faithful, pure; correct, pure, classical (as a language &c.); fit, proper, right; kind, beautiful, pleasing;

well-born, noble, of honourable or respectable descent; (us), m. a good or honest man, a saint, sage; a Jina or deified Jaina saint; a merchant; a money-lender, usurer; (according to some) a derivative or inflected noun; (vi), f. a chaste or virtuous woman; a saintly woman; a faithful wife; a particular root, = *medā*; (u), ind. well; well done | good | indeed; enough, away with! (with inst.) — *Sādhū-karman*, ā, ā, a, Ved. doing kind actions, beneficent. — *Sādhū-kīrtti*, is, m. ‘having a good reputation,’ a proper N. — *Sādhū-gata*, as, ā, am, resorted to by the good, respectable, virtuous. — *Sādhū-ja*, as, ā, am, well-born, of noble family or descent. — *Sādhū-jana*, as, m. a good person, good people. — *Sādhū-tas*, ind. from a good man. — *Sādhū-tā*, f. or *sādhū-tva*, am, n. goodness, excellence, correctness. — *Sādhū-devin*, i, inī, ī, Ved. skillfully playing. — *Sādhū-dvītya*, as, ā, am, having a merchant as second, accompanied by a merchant. — *Sādhū-dhī*, is, f. a good understanding; good disposition; (is, is, ī), having a good understanding, wise, well-disposed; (is), f. a wife’s mother, husband’s mother, mother-in-law. — *Sādhū-pushpa*, am, n. a beautiful flower; the shrub Hibiscus Mutabilis. — *Sādhū-bhāva*, as, m. good nature, goodness, kindness. — *Sādhū-mat*, ān, atī, at, good. — *Sādhū-mata*, as, ā, am, well thought of, highly prized, praised. — *Sādhū-manya*, as, ā, am, thinking one’s self good or virtuous. — *Sādhū-ratna-sūri*, is, m., N. of the author of a commentary on the Nava-tattva. — *Sādhū-va*, ind. as if good, as if correct. — *Sādhū-vāda*, as, m. a cry of ‘good!’ — *Sādhū-vāha*, as, m. a good horse, well-trained horse. — *Sādhū-vāhin*, ī, m. ‘carrying well,’ a good horse, well-trained horse; (ī, inī, ī), having good horses. — *Sādhū-vriksha*, as, m. a good tree; the Kadamba tree; another tree (= *varuṇa*). — *Sādhū-vrīta*, am, n. good conduct, virtue, piety; (as, ā, am), well-conducted, upright; (as), m. a well-conducted person, a virtuous or honest man. — *Sādhū-vrītti*, is, f. good profession or means of living; good exposition, excellent commentary; good or excellent practice, the moral and ritual observances of the Hindūs; (is, is, ī), well-conducted, well-behaved, virtuous. — *Sādhū-śabda*, as, m. a cry of ‘good!’ — *Sādhū-śīla*, as, ā, am, well-disposed, virtuously inclined; virtuous, righteous. — *Sādhū-śīla-tva*, am, n. good disposition, virtuous inclination. — *Sādhū-samsarga*, as, m. association with the good. — *Sādhū-samācāra*, as, ā, am, well-behaved. — *Sādhū-sammata*, as, ā, am, approved by the good. — *Sādhū-ukta* (‘dhu-uk’), as, ā, am, said or declared by the good. — *Sādhū-anīndita*, as, ā, am, unblamed or unreproached by the good, irreproachable character. — *Sādhū-alankṛita*, as, ā, am, beautifully adorned. — *Sādhū-ācāra*, as, ā, am, well-conducted, of virtuous conduct.

*Sādhuka*, as, m., N. of a low or degraded tribe.

*Sādhuyā*, ind., Ved. kindly, properly, amicably.

*Sādhya*, as, ā, am, to be accomplished or effected; to be formed; practicable, feasible, attainable; to be proved or demonstrated; to be substantiated or made good; to be inferred or concluded (in logic); to be subdued or mastered, subduable, to be conquered, conquerable; to be killed or destroyed; to be cured, curable; (as), m. a particular celestial being, (see below); a deity (in general); the twenty-second astronomical Yoga; a particular Mantra; N. of a Muni; (ās), m. pl. ‘the perfect or pure ones,’ N. of a class of celestial beings belonging to the *Gaṇa-devatā*, q. v., sometimes mentioned in the Veda, (see *Rig-veda* X. 90, 16; in the *Satapatha-Brahmaṇṣa* their world is said to be situated above the sphere of the gods; according to Yāska [Nirukta XII. 41] they are the gods whose locality is the sky, i. e. the Bhuvar-loka or middle region between the earth and sun; in *Manu* I. 22. the *Sādhyas* are described as created after the gods with natures exquisitely refined, and in III. 195. they are said to be children of the Soma-sads, who are described as sons of Virā; in the *Purāṇas* they are regarded as

sons of *Sādhyā*, and their number is variously given as twelve or seventeen; but in the later mythology the *Sādhyas* seem rather to be superseded by the *Siddhas*, see *siddha*; their names are sometimes given as follows, *Manas*, *Mantri*, *Prāṇa*, *Nara*, *Pāna*, *Vinirbhaya*, *Naya*, *Daṇṣa*, *Nārāyaṇa*, *Vṛisha*, *Prabhu*; (ā), f., N. of a daughter of *Dakṣa* and wife of *Dharma* (regarded as the mother of the *Sādhyas*); (am), n. accomplishment, perfection; an object to be accomplished (in law), the thing to be proved or established by proof, the matter in debate; (in logic) the major term in a syllogism, the subject of a proposition. — *Sādhya-tā*, f. the state of being able to be accomplished or effected, practicableness, feasibility; conquerableness; curableness. — *Sādhya-tāvāchedaka* (‘tā-av’), am, n. the characteristic or distinguishing property of the thing to be proved or of the major term. — *Sādhya-pakṣa*, as, m. the side of the thing to be proved, the plaintiff in a lawsuit. — *Sādhya-rshī* (‘ya-rishī’), is, m. epithet of *Siva*. — *Sādhya-va*, ān, atī, at, comprehending the point to be proved; (ān), m. the party on whom the burden of proof in a lawsuit rests; (at), n. that which contains the *Sādhyā* or major term (i. e. the *pakṣa* and its *śapakṣa*). — *Sādhya-vyāpaka*, as, ā, am, (in logic) invariably attending on what is to be proved. — *Sādhya-vyāpaka-tā*, f. invariable attendance on what is to be proved or the property to be established. — *Sādhya-samatva*, am, n. sameness with the point to be proved, (*sādhya-samatvāt*, because it is in the same condition with what is to be proved.) — *Sādhya-sādhana*, am, n. the means of establishing what is to be established (e. g. a Hetu or reason), effecting what may be or is to be done, &c. — *Sādhya-siddhi*, is, f. the effecting of what has to be done; the establishing of what has to be established or proved; the success of an undertaking, accomplishment, completion, fulfilment; proof, conclusion. — *Sādhya-siddhi-pāda*, as, m. the fourth stage or division of a suit at law, judgment, decision. — *Sādhya-śāhāra* (‘ya-abh’), as, m. absence of the thing to be proved; absence of the subject of a proposition; impossibility of cure.

*Sādhya-māna*, as, ā, am, being effected, being in course of accomplishment; being subjected to, capable of proof, in course of proof; being proceeded against (at law).

*Sādhvī*, f. See under *sādhū*.

**साधय** *sādhaya* (according to *Vopa-deva* XXI. 16. fr. *vādha*), Nom. P. *sādhayati*, -yitum, to make hard or firm; [cf. *sādhishīha*, *sādhīyas*, col. 1.]

**साधर्म्य** *sādharmya*, am, n. (fr. *sa-dharma*), community or equality of duty or office; community of properties, sameness of nature, common character, likeness; the being of the same religion.

**साधारण** *sādhāraṇa*, as, ā or ī (generally ī), am (fr. *sa-dhāraṇa*), belonging or applicable to many, common to many, general, universal, common, joint; spreading everywhere (applied to ‘the atmosphere’ or ‘sky’ or ‘ether’ according to *Sabda-k.* on *Naigh. I. 4*); (in logic) belonging to more than the one instance alleged; equal, like, similar; generic; (as), m., N. of the forty-fourth (or eighteenth) year of Jupiter’s cycle of sixty years; (am), n. a common rule or precept or one generally applicable; a generic property, a character common to all the individuals of a species or to all the species of a genus, &c.; (ī), f. a twig of bamboo (perhaps used as a bolt); a key (= *kuñcīkā*, *Sabda-k.*). — *Sādhāraṇa-tva*, am, n. commonness, community, universality, common right, joint interest, general law. — *Sādhāraṇa-deśa*, as, m. common land; a wild marshy country. — *Sādhāraṇa-dhana*, am, n. joint or common property. — *Sādhāraṇa-dharma*, as, m. common or universal duty, conduct or duty binding on all castes and orders alike (as humanity &c.). — *Sādhāraṇa-pakṣa*, as, n. common side or party, middle side, the mean (between two extremes).

—Sādharāṇa-stri, f. a common woman, prostitute, harlot.

Sādharāṇya, am, n. commonness, universality; = kunīkā [cf. sādharāṇi].

साधिका sādhiḥkā, f. (sa-adh°), very deep or profound sleep (= su-shupti; by some referred to sādha, p. 1104, col. 3).

साधिष्येप sādhiḥshepa (sa-adh°), as, ā, am, having or showing contempt, taunting, ironical.

साधिदैव sādhiḥdaiva (sa-adh°), as, ā, am, (united or identified) with supreme divinity.

साधिभूत sādhiḥbhūta (sa-adh°), as, ā, am, (identified or one) with the Being who enters into all material objects.

साधियज्ञ sādhiyājña (sa-adh°), as, ā, am, one with the Being who presides over sacrifice.

साधिष्ठ sādhiḥṣṭha, sādhiyas. See p. 1105.

साधिष्ठान sādhiḥṣṭhāna (sa-adh°), as, ā, am, having a solid basis, possessing a firm foundation.

साधु sādhu, &c. See under rt. sād.

साधुत sādhr̥ita (sa-ādḥ°), am, n. 'what is held together,' a stall, shop; an umbrella, parasol; a flock of peacocks.

साध्य sādhyā. See p. 1105, col. 2.

साध्वस sādhwasa, am, n. (probably fr. sa + dhvasa), fear, terror; perturbation; torpor; [cf. sa-s°.]—Sādhwasa-vipluta, as, ā, am, overwhelmed with consternation.

सानत्कुमार sanat-kumāra, am, n. (fr. sanat-kumāra), N. of an Upa-Purāṇa.

सानन्द sānanda (sa-an°), as, ā, am, possessed of joy, happy, delighted, enjoying happiness, endowed with happiness; (am), ind. joyfully.

सानन्दूर sānandūra, as, m., N. of a Tīrtha. —Sānandūra-māhātmya, am, n. 'the glory of S°,' N. of a chapter in the Vārāha-Purāṇa.

सानल sānala (sa-an°), as, ā, am, containing fire; (as), m. the resinous exudation of the Śāl tree.

सानसि sāsasi. See under 2. sā, p. 1102.

सानिका sānikā, f. (probably fr. rt. I. san), a flute, pipe.

Sāneyikā, f. a flute, pipe.

Sāneyi, f. a flute, pipe.

सानु sānu, us, u, m. n. (said to be fr. rt. I. san, Upādi-s. I. 3; all the cases except the Nom. Voc. sing. du. pl., Acc. sing. du. are optionally formed fr. a base snu; in R̥g-veda IV. 45, 1. sānair = sānau), level ground on the top or edge of a mountain, table-land; a summit, ridge, (antah-sānu, ind. among the summits or ridges, Kirāt. V. 36); an elevation, elevated spot, (Sāy. = samucchrita-pradeśa); any surface, point, end, top; a precipice; a shoot, sprout; a forest, wood; a road; a gale of wind; a sage, learned man; the sun. —1. sānu-ja, as, m. 'produced on table-land,' the plant Prapaun-darika; (am), n. a kind of tree or plant (= tum-buru). —Sānu-mat, ān, m. 'having table-land or a summit,' a mountain; (ati), f., N. of an Apsaras. Sānuka, as, ā, am, Ved. elevated, lofty; arrogant, (Sāy. = sam-ucchrita, R̥g-veda II. 23, 7.)

सानुकम्प sānukampa (sa-an°), as, ā, am, full of pity, sympathising, kind; (am), ind. kindly.

सानुक्रोश sānukrośa (sa-an°), as, ā, am, full of compassion, compassionate, tender, kind; (am), ind. compassionately, affectionately.

सानुग sānuga (sa-an°), as, ā, am, having attendants or followers, with attendants.

सानुज 2. sānuja (sa-an°), as, ā, am (for

1. sānu-ja see under sānu), accompanied by a younger brother, along with a younger brother.

सानुनय sānunaya (sa-an°), as, ā, am, having courtesy, courteous, civil, kind, willing; (am), ind. courteously, civilly, kindly.

सानुनास्यम् sānunāsyam (sa-an°), ind. with a nasal sound, in a nasal tone.

सानुप्रव sānuplava (sa-an°), as, ā, am, accompanied by followers or attendants.

सानुबन्ध sānubandha (sa-an°), as, ā, am, possessing connection or continuity, uninterrupted, continuous (= a-vicchinna).

सानुमान sānumāna (sa-an°), as, ā, am, (in phil.) dependent on or associated with inference, (opposed to nir-anumāna.)

सानुपत्न sānuyātra (sa-an°), as, ā, am, attended by followers, with a retinue.

सानुराग sānurāga (sa-an°), as, ā, am, attached, passionate, impassioned.

सानुशय sānuśaya (sa-an°), as, ā, am, filled with remorse.

सानुस्वार sānusr̥ā (sa-an°), as, ā, am, having the nasal mark Anu-svāra.

सानेयी sāneyī, sāneyikā. See col. 1.

सान्तःस्य sāntaḥstha (sa-an°), as, ā, am, having semivowels, along with semivowels.

सान्तपन sāntapana, am, n. (fr. san-tapana), 'tormenting,' a sort of severe penance (mentioned in Manu XI. 124. and described in XI. 212, see the description under mahā-s°, p. 761).

सान्तर sāntara (sa-an°), as, ā, am, possessing intervals or interstices; not close or compact, open in texture.

Sāntarāla (sa-an°), as, ā, am, having an interval, separated by intervals, distinct from, apart; together with the intermediate or mixed (castes; see Manu II. 18).

सान्तर्हासम् sāntarhāsam (sa-an°), ind. with an inward or suppressed laugh, smilingly.

सान्तानिक sāntānika, as, ī, am (fr. san-tāna), stretching, extending, spreading (as a tree); relating to offspring or descendants, &c.; belonging or relating to the heavenly tree Santāna, made of Santāna flowers; (as), m. a Brāhman intending to marry for the sake of issue.

सान्व् sāntv. See rt. sāntv, p. 1000.

Sāntva, sāntvana, sāntvita, &c. See under rt. sāntv.

सान्दीपनि sādīpani, is, m. (fr. san-dīpana), N. of a Muni, (according to Vishnu-Purāṇa V. 21. he was the tutor of Kṛishṇa and Bala-rāma, and requested as his preceptor's fee that his son, supposed to be drowned in the sea but kept under the waters by the demon Pañca-jana, should be restored to him; Kṛishṇa plunged into the sea, killed the demon, and brought back the boy to his father; see pañca-jana.)

सान्द्रिष्टिक sāndriṣṭhika, as, ī, am (fr. san-driṣṭhī), visible or perceptible at the same time, relating to present perception; (am), n. present perception of a result, immediate consequence.

सान्द्र sāndra, as, ā, am (said to be fr. 5. sa + rt. and, 'to bind'), thick, close, compact (but having interstices); clustered together, collected; coarse, gross; strong, stout, robust; much, abundant; excessive, vehement, intense; unctuous, oily; viscid; smooth, soft, bland; pleasing, agreeable; (as), m. a thicket, wood; a heap, cluster; [cf. probably Gr. ādps°.]—Sāndra-kutūhala, as, ā, am, having intense curiosity, excited deeply by curiosity.—Sān-

dra-tara, as, ā, am, more vehement, increased. —Sāndra-tā, f. or sāndra-tva, am, n. thickness, coarseness; viscidness.—Sāndra-pushpa, as, m. 'having thick clustering flowers,' a kind of tree (= vibhī-taka). —Sāndra-srigdha, as, ā, am, thick and unctuous.

सान्धिक sāndhika, as, m. (fr. san-dhū or sādhiḥkā), a distiller.

सान्धिविग्रहिक sāndhivigrahika, as, m. (fr. sādhi-vigraha), one who has to do with peace and war, a minister who decides upon peace and war.

सान्धिवेल sāndhivela, as, ī, am (fr. sādhi-velā), belonging to or occurring at a Sandhi-velā, q. v.

सान्ध्य sāndhya, as, ī, am (fr. sandhyā), relating to the evening twilight; relating to the morning twilight or dawn.—Sāndhya-kusumā, f. a kind of plant (= tri-sādhi).

सान्द्रहानिक sānnahanika, as, ī, am (fr. san-nahana), bearing or putting on armour; calling to arms, sounding (as an alarm); (as), m. an armour-bearer, shield-bearer.

सान्नाय्य sānnāyya, am, n. (fr. san-nī, q. v., cf. san-nāya), any substance mixed with clarified butter &c., and offered as a burnt offering or oblation; a particular offering of the Agni-hotṛis (said to consist of milk drawn on the evening of the new moon, then mixed on the next day with other milk and offered with clarified butter).—Sānnāyya-prā-yaścitta, am, n. a particular penance.

सान्निध्य sānnidhya, am, n. (fr. san-nidha), nearness, vicinity, proximity; presence, attendance. —Sānnidhya-tas, ind. from the proximity.

सान्निपातिक sānnipātika, as, ī, am (fr. san-nipāta), miscellaneous, promiscuous, complicated; having a combined or complicated state of derangement of the three humors (applied to dangerous illness).

सान्नायसिक sānnāyāsika, as, m. (fr. san-nāyāsa), a Brāhman of the fourth or mendicant order, a beggar.

सान्यपुत्र sānya-putra, as, m. a proper N.

सान्वय sānvaya (sa-an°), as, ā, am, along with family or descendants; with all the race or family; in regular order or succession; related to, of kin to.

सापगम sāpagama (sa-ap°), as, ā, am, attended with departures.

सापत्न sāpatna, as, ī, am (fr. sa-patni), born from a rival wife, belonging to fellow-wives; (ās), m. pl. the children of different wives of the same husband.

Sāpatnya, as, m. the son of a rival wife; an enemy, adversary, rival; (am), n. the state or condition of a rival wife or fellow-wife; enmity, rivalry, ambition, (in these senses to be connected with sā-patna.)

सापत्य sāpatya (sa-ap°), as, ā, am, possessing offspring, having progeny; attended by one's children.

सापदेशम् sāpadeśam (sa-ap°), ind. under a pretext or pretence; intentionally.

सापमान sāpamāna (sa-ap°), as, ā, am, with contempt, contemptuous; (am), ind. contemptuously.

सापराध sāparādha (sa-ap°), as, ā, am, having faults, faulty, offending, criminal, guilty.

सापिण्ड्य sāpiṇḍya, am, n. (fr. sa-piṇḍa), connection by presenting obsequial offerings to the same Manes, consanguinity, kindred, kin.—Sā-piṇḍya-dīpikā and sāpiṇḍya-mimāṃsā, f., N. of two works.

**सापेक्ष** *sāpeksha* (*sa-ap*<sup>o</sup>), *as, ā, am*, having regard or respect to, dependent on. — *Sāpeksha-tva, am, n.* dependence on; need, necessity.

**सप्तपद** *saptapada*, *as, ī, am* (fr. *saptapada*), belonging to seven steps, produced by or depending on seven steps; (*am*), *n.* = *saptapadīna* below.

*Saptapadīna, am, n.* the state of seven steps, circumambulation of the nuptial fire by the bride and bridegroom in seven steps, or advance of the bride to meet the bridegroom in seven steps; friendship easily contracted (i. e. formed with any one with whom seven paces are walked, or, according to others, contracted after the utterance of only seven words), intimacy.

**सप्तपुरुष** *saptapurusha*, *as, ī, am* (fr. *sapta-purusha*), extending to or comprising seven generations.

**सप्तमिक** *saptamika*, *as, ī, am* (fr. *saptamī*), belonging or relating to the seventh case.

**सप्तमिक** *saptika*, *as, ī, am* (fr. *saptan*), relating to seven.

**साप्य** *sāpya*, *as, m.* a proper N.

**साप्सरोगण** *sāpsaro-gaṇa* (*sa-ap*<sup>o</sup>), *as, ā, am*, attended by a number of Apsaras.

**साफल्य** *sāphalya*, *am, n.* (fr. *sa-phala*), productivity, fruitfulness; profit, advantage; success.

**साब्दी** *sābdī*, *f.* a sort of grape.

**साभिक्राम** *sābhikāma* (*sa-abh*<sup>o</sup>), *as, ā, am*, possessing love or affection, loving, affectionate.

**साभिप्राय** *sābhīprāya* (*sa-abh*<sup>o</sup>), *as, ā, am*, having an aim or purpose, persevering, resolute.

**साभिमान** *sābhīmāna* (*sa-abh*<sup>o</sup>), *as, ā, am*, full of pride, haughty, proud.

**साभिलाष** *sābhilāsha* (*sa-abh*<sup>o</sup>), *as, ā, am*, full of desire, eager; (*am*), ind. wishfully, eagerly, passionately.

**साभ्यसूय** *sābhyasūya* (*sa-abh*<sup>o</sup>), *as, ā, am*, full of envy, envious, malicious.

**साध** *sādhra* (*sa-abh*<sup>o</sup>), *as, ā, am*, having clouds, covered with clouds, overcast, cloudy.

**साधमती** *sādhramatī*, *f.*, *N.* of a place.

**साम्** *sām* (perhaps rather a Nominal verb fr. *sāman*, col. 2; cf. *rts. sam*, *śantv*, with which *sām* is doubtless connected), *cl. 10. P. sāmayati, -yitum*, *Aor. asaśāmat* and *asīshamat*, to conciliate, appease, pacify, tranquillize.

**सामक** 1. *sāmaka*, *am, n.* (fr. 1. *sama*), the principal of a debt.

**सामक** 2. *sāmaka*, *as, m.* (said to be fr. *rt. 1. śo*, perhaps for *sāmaka*, fr. *rt. śo*), a whetstone (especially one for sharpening spindles &c.).

**सामग** *sāma-ga, sāma-ja, &c.* See under *sāman*, col. 2.

**सामग्री** *sāmagrī*, *f.* (fr. *sa-m-agra*), a collection or assemblage of implements or materials, apparatus, baggage, goods and chattels, furniture, effects. — *Sāmāgrī-vāda, as, m.*, *N.* of a treatise by Harirāma; of a short treatise on the Nyāya philosophy by Raghu-deva-bhaṭṭācārya. — *Sāmāgrī-vāda, as, m.*, *N.* of two short treatises on the Nyāya philosophy.

*Sāmāgrya, am, n.* entireness, wholeness, totality, the whole, completeness, perfection; train, retinue; collection or assemblage of implements, instruments, utensils, apparatus; stock, effects.

**सामञ्जस्य** *sāmāñjasya*, *am, n.* (fr. *sa-m-āñjasa*), fitness, propriety, consistency, accordance, correctness, accuracy.

**सामन्** *sāman*, *a, n.* (probably to be connected with *rt. sam*, see *sāman*, cf. *rt. sam*, col. 1; in *Uṇādi-s. IV. 152*, said to be fr. *rt. 1. śo*, as 'destroying sin,' and in this agreeing with Śāyana's derivation of *chandas*, fr. *rt. 1. chad*, as 'covering sin,' by some connected with 2. *sam* and 1. *sama*, and supposed to mean originally 'composition,' 'stringing together in metrical song,' by Yaska, Nirukta VII. 12, apparently connected with *saumita*), calming, tranquillizing, soothing; reconciling, conciliating, appeasing; conciliation, speaking kindly, kindness; gentleness, mildness; negotiation (one of the four *Upāyas* or means of success against an enemy, the other three being *dāna, bheda*, and *danḍa*, q. v. v.); peaceable or conciliatory behaviour; a particular kind of sacred text or verse (intended to be chanted, and forming with *ṛiḥ, yajus, chandas*, one of the four different kinds of Vedic composition mentioned first in the *Purusha-sukta*, *Ṛig-veda X. 90, 9*; see *mantra, veda*); a metrical hymn or song of praise, (*Sāy. = stotra*); *N.* of one of the three principal Vedas, (see *sāma-veda* below); (*mnā*), ind. in a conciliatory manner, willingly, voluntarily; (*mnī*), *f.*, see p. 1108, col. 1. — *Sāma-ga, as, m.* a Brāhman who chants or recites the *Sāma-veda*; (*ī*), *f.* the wife of a *Sāma-veda* Brāhman; [cf. *Vopa-deva XXVI. 46*]. — *Sāma-garbha, as, m.*, *N.* of Vishṇu. — *Sāma-ga-vṛishatsarga-tattva, am, n.*, *N.* of a part of the *Sāma-veda* Brāhman; [cf. *Vopa-deva XXVI. 46*]. — *Sāma-gāyaka, as, m.* a chanter of the *Sāma-veda*. — *Sāma-gāyana, as, m.* a chanter of the *Sāma-veda*; an epithet of Vishṇu. — *Sāma-ja or sāma-jāta, as, ā, am*, arising from conciliation, produced by gentleness of conduct or kindness; produced by the *Sāma-veda*; (*as*), *m.* an elephant. — *Sāma-tantra, am, n.*, *N.* of a work. — *Sāma-dhvani, is, m.* the sound of the chanting of the *Sāma-veda*, (see *Manu IV. 123*). — *Sāma-pariśiṣṭa, am, n.* a *Parīśiṣṭa* belonging to the *Sāma-veda*. — *Sāma-brāhmaṇa, am, n.* a Brāhmana of the *Sāma-veda*. — *Sāma-bṛiṭi, t, t, t, Ved.* one who brings or offers *Sāman* verses, (*Sāy. = udgātrī*, *Ṛig-veda VII. 33, 14*). — *Sāma-yoni, is, is, i*, born from the *Sāma-veda*; (*is*), *m.* *Brahmā* (as source of the *Veda*); an elephant [cf. *sāma-ja*]. — *Sāma-rāthantara, am, n.*, *N.* of a *Sānian*, (said to have been created from *Brahmā's* first mouth). — *Sāma-rāja, as, m.*, *N.* of the author of the *Dāma-čarita* and *Dhūrta-nartaka*. — *Sāma-vat, ān, m.*, *N.* of a son of *Sārasvata* (afterwards changed into a female). — *Sāma-vāda, as, m.* a kind word, conciliatory speech. — *Sāma-vidhāna-brāhmaṇa, am, n.*, *N.* of a Brāhmana belonging to the *Sāma-veda*. — *Sāma-vidhī, is, m.* = *sāma-vidhāna-brāhmaṇa*. — *Sāma-vīpra, as, ā, am*, *Ved.* skilled in *Sāmans* or hymns. — *Sāma-veda, as, m.*, *N.* of one of the three principal Vedas (see *veda*), or of the collective body of sacred Mantras which constitute this Veda, (although the word *sāman* is thought to be connected with *rt. sam*, and *soma* is fr. another *rt. [3. śu]*, yet there is a clear connection between this Veda and the *Soma* ritual or moon-plant ceremonies; the principal part of its Mantras being specially arranged for chanting by the *Udgātrī* priests at such ceremonies, [e. g. the *Jyotiṣṭhonia* and its various stages of *Agniṣṭoma, Ukthya, &c.*]; nevertheless it is really a mere reproduction of parts of the *Ṛig-veda* transposed and scattered about piecemeal, only 78 verses in the whole *Sāma-veda* being, it is said, untraceable to the present recension of the *Ṛik*: the *Sāmhītā* of the *Sāma-veda* consists of two parts; the first, called *Ārīka* [or *Pūrvārīka* or *Chando-grantha*], contains 585 verses disjoined from their proper sequence in the *Ṛig-veda* and arranged in 59 *Daśatis* or decades, which again are subdivided into *Prapāthakas* and *Ardha-prapāthakas*; the second, called *Staubhika* [or *Uttarārīka* or *Uttarā-grantha*], contains 1225 verses, also chiefly from the *Ṛik-sāmhītā*, but less disjoined than in the first part, and arranged in nine *Prapāthakas* with *Ardha-prapāthakas*, mostly, however, grouped in triplets, the first verse of which is also in the

*Ārīka*, and thus appears twice in the *Sāmhītā*; this verse is called the *Yoni* or womb, being, as it were, a kind of parent of the two following verses, called *Uttarā*, which are required to adapt themselves to all the modulations and modifications observed in the intoning of this leading verse; directions for these modulations being carefully laid down in the *Gānas* or manuals for chanting, two of which, viz. the *Veya-gāna* and *Āraṇya-gāna*, are a directory for the *Ārīka* portion, and two, viz. the *Ūha-gāna* and *Ūhya-gāna*, for the *Staubhika*, the supposed efficacy of the hymns depending greatly on the right application of these directions for their utterance: it has been calculated that out of the aggregate of 1549 distinct verses remaining in the two divisions of the *Sāma-veda* *Sāmhītā* after subtracting the repeated verses, 190 are from the 1st *Maṇḍala* of the *Ṛik*, 9 from the 2nd, 40 from the 3rd, 23 from the 4th, 53 from the 5th, 77 from the 6th, 75 from the 7th, 355 from the 8th, 9 from the *Valakhilyas*, 545 from the 9th, 95 from the 10th; there being also 12 verses remaining from the *Atharva-veda*, and 4 from the *Vājasaneyi-sāmhītā* or white *Yajur-veda*; it will be observed that more verses are taken from the ninth than from any other *Maṇḍala* of the *Ṛik*, the whole of the 114 hymns of this ninth *Maṇḍala* being especially devoted to the praise of the *Soma* plant, and thence called *Pāvamānya* or 'purificational,' this plant being there not only personified as a deity but described as primeval, immortal, all-pervading, all-powerful, lord of gods, and indeed the Supreme Being himself; it is remarkable that although in *Manu I. 23*, the *Sāma-veda* is described as drawn forth from the sun, yet in *IV. 123, 124*, its sound is said to possess a kind of impurity, which, however, *Kullūka* explains to be merely a semblance of impurity, the reason given for this defect being that whereas the *Ṛig-veda* has the gods for its objects and the *Yajur-* has men, the *Sāma-* has special reference to the *Pitris* or deceased ancestors [this relationship implying, perhaps, a connection between the *Soma* plant and the moon, as this plant was collected by moonlight, and in the later mythology was sometimes identified with the moon, the supposed residence of the *Pitris*]; this *Veda* is said to possess eight Brāhmanas, viz. the *Praudha* or large Brāhmana [= *Pañca-viṅśa*], the *Shadvīṅśa*, the *Sāma-vidhi* or *Sāma-vihāna*, the *Ārsheya*, the *Devatā-dhīyā*, the *Vaṅśa*, the *Sāphitopaniṣad*, and the *Upaniṣad [sic]*, which last is probably the same as the *Chāndogyanishad* of the *Sāma-veda* regarded as a Brāhmana, see *Chandoga-brāhmaṇa, brāhmaṇa*.) — *Sāmaveda-śhalā, f.*, *N.* of a short work (giving certain musical directions in the form of modulations and intonations of letters or syllables for the chanting of the *Sāma-veda*); the work contains seven chapters, viz. *veya-śhalā, āraṇā-śo, ūha-śo, ūhya-śo, gāna-śo, uttarotara-pada-śo*, and *stobha-śo*. — *Sāmaveda-sāmhītā, f.* the *Sāmhītā* of the *Sāma-veda*. — *Sāmavedārtho-prakāśa (dāra)*, *as, m.*, *N.* of Śāyana's commentary on the *Tāndya-Brāhmaṇa*. — *Sāma-vedin, ī, m.* a Brāhman who studies the *Sāma-veda*. — *Sāma-vedīya, as, m.* one having to do with the *Sāma-veda*, a *Chandoga* priest. — *Sāma-śravaś, ās, m.*, *N.* of a pupil of *Yājñavalkya*. — *Sāma-śrāddha-tattva, am, n.*, *N.* of a part of the *Smṛiti-tattva*. — *Sāma-sāmhītā, f.* the collection of texts constituting the *Sāma-veda*. — *Sāma-sankhyā, f.*, *N.* of a *Parīśiṣṭa* connected with the *Sāma-veda*. — *Sāma-sargyāyaka, as, m.* a chanter of the *Sāma-veda*. — *Sāma-siddhi, is, f.* the art of accomplishing something in a peaceable way. — *Sāma-sūtra, am, n.* a *Sūtra* work belonging to the *Sāma-veda*, (ten such works are enumerated.) — *Sāmānga (ma-un)*, *am, n.* an *Anga* of the *Sāma-veda*. — *Sāmōdhava (ma-ul)*, *as, m.* an elephant; [cf. *sāma-ja*]. — *Sāmonmukha (ma-un)*, *as, ī, am*, eager for conciliation, wishing to conciliate. — *Sāmapōcāra or sāmapōya (ma-up)*, *as, m.* a mild remedy, moderate measure, gentle means. *Sāma, as, ā, am*, in *prati-sāma*, q. v.

*Sāmaka*, *as*, *ikā*, *am*, belonging to the Sāma-veda.

1. *sāmāna*, *as*, *i*, *am*, conciliatory, peaceable, contented, (in R̥g-veda X. 85, 11. *sāmānau* = *sāmānau*); (*i*), *f*. a rope for tying cattle (according to Śabda-k.; cf. *sāmānā*).

*Sāmānya*, *as*, *m*. a Brāhmaṇa conversant with the Sāma-veda; one skilful in chanting the verses of that Veda, (Śāy. = *sāma-gāna-kuśala*, R̥g-veda IX. 96, 22.)

*Sāmni*, *f*. a sort of metre (one of the classes occurring in the Sāma-veda); a rope for tying cattle.

सामन 2. *sāmāna*, *as*, *ā*, *am*, Ved. = *sāmāna*, level, even.

सामन्त *sāmanta*, *as*, *i*, *am* (fr. *sa-m-anta*), bordering, bounding, limiting, neighbouring; universal; (*as*), *m*. a neighbour; a neighbouring king; a feudatory or tributary prince, the chief of a district (paying tribute to a lord paramount); a leader, general, captain, champion; (*am*), *n*. a neighbourhood. — *Sāmanta-śakra*, *am*, *n*. a circle of neighbouring princes. — *Sāmanta-pratyaya*, *as*, *m*. the evidence or testimony of near neighbours. — *Sāmanta-vāsin*, *i*, *inī*, *i*, dwelling on the borders, bordering, neighbouring, a neighbour.

सामय *sāmaya* (*sa-ām°*), *as*, *ā*, *am*, suffering from sickness, sick, diseased.

सामयाचारिक *sāmāyācārika*, *as*, *i*, *am* (fr. *sa-māyācāra*), relating to conventional practice or usage. — *Sāmāyācārika-sūtra*, *am*, *n*. N. of certain Sūtras, sometimes called Dharma-sūtras, which treat of customs and rites sanctioned by the common agreement and practice of virtuous men, and which afterwards, with the Gṛihya-sūtras, grew into the Dharma-śāstras or law-books, (see *sūtra*.)

सामयिक *sāmāyika*, *as*, *i*, *am* (fr. *sa-m-aya*), conventional, customary, conformable to agreement, agreed upon, stipulated, precise, exact; periodical; seasonable, punctual, observing time or season; temporary. — *Sāmāyikābhāva* (*ka-abh°*), *as*, *m*. temporary non-existence (as that of a water-pot which has been removed from its place to be again restored to it).

सामर *sāmara* (*sa-am°*), *as*, *ā*, *am*, being with the immortals, accompanied by the gods.

*Sāmārahīpa* (*sa-am°*), *as*, *ā*, *am*, together with the lord of the gods.

सामरिक *sāmārika*, *as*, *i*, *am* (fr. *sa-m-ara*), belonging to war or battle, martial, warlike.

सामर्थ्य *sāmārt̥hya*, *am*, *n*. (fr. *sa-m-ārtha*), sameness of aim or object, sameness or oneness of meaning or signification; adequacy, fitness, the being adequate, capacity, the being entitled; force, power, ability, energy, fortitude, strength; wealth; interest, advantage; sense or force of words, signification, mutual relation of words; (*āt*), ind. through the power of, on the strength of, by reason of, on account of. — *Sāmārt̥hya-bandhana*, *as*, *ā*, *am*, having power as the bond of union, cemented by or contingent on power or fitness. — *Sāmārt̥hya-hīna*, *as*, *ā*, *am*, destitute of strength, strengthless, weak, feeble.

सामर्ष *sāmārsha* (*sa-am°*), *as*, *ā*, *am*, full of impatience or anger, enraged, wrathful; (*am*), ind. angrily. — *Sāmārsha-tā*, *f*. angry impatience, wrath. — *Sāmārsha-hāsam*, ind. with an ironical smile.

सामवश *sāmavaśa*, *as*, *m*. (in Vedic grammar) a kind of irregular lengthening of certain short vowels before consonants (when required by the metre).

सामवायिक *sāmavāyika*, *as*, *i*, *am* (fr. *sa-m-avāya*), belonging to an assembly or association, collective; relating to close or intimate connection;

(*as*), *m*. a minister or counsellor; the chief of a company or corporation.

सामाजिक *sāmājika*, *as*, *i*, *am* (fr. *sa-māja*), relating or belonging to an assembly or multitude; (*as*), *m*. an assistant or spectator at an assembly or meeting, member of an assembly.

सामान्य *sāmānya* (*sa-am°*), *as*, *ā*, *am*, accompanied by ministers or counsellors. — *Sāmānya-pramukha*, *as*, *ā*, *am*, with the chief ministers.

सामानाधिकरण्य *sāmānādhikaraṇya*, *am*, *n*. (fr. *sa-mānādhikaraṇa*), the being in *sa-mānādhikaraṇa*, q.v.; the being in the same predicament; common office or function or government, common agreement or relationship (see *adhi-karaṇa*), the condition of relating to the same object or residing in the same subject, the being a receptacle or substratum of common properties.

सामान्य *sāmānya*, *as*, *ā*, *am* (fr. 2. *sa-māna*), common, general, universal, generic, equal; entire, whole; vulgar, ordinary, common-place, insignificant, low; (*am*), *n*. community, generality, universality; totality, entireness; common or generic property, specific property; kind, sort; public affairs or business; equanimity; identity; (in rhetoric) the connection of different objects by common properties; (*ā*), *f*. a common female, courtesan, harlot. — *Sāmānya-jñāna*, *am*, *n*. the perception of common or generic property. — *Sāmānya-tara*, *as*, *ā*, *am*, more common; very common-place or insignificant. — *Sāmānya-tas*, ind. generally, commonly, ordinarily, usually. — *Sāmānyato-dṛṣṭa*, *am*, *n*. (in logic) a particular kind of inference, that of which the ground is neither the relation of cause to effect nor of effect to cause, (according to the Sāṅkhya and Nyāya systems it furnishes evidence of things transcending the senses [*atindriya-vishaya*], such as the paths of the heavenly bodies [*sūryādi-gati*], the existence of air, ether, soul, space, time, and the internal organ.) — *Sāmānya-pakṣa*, *as*, *m*. the general side, the middle part, mean (between two extremes). — *Sāmānya-padārtha* (*da-ar°*), *as*, *m*. the category Generality. — *Sāmānya-pratipatti-pūrvam*, ind. after an equal elevation, after elevating to a common rank. — *Sāmānya-takṣha*, *am*, *n*. a generic definition or sign, a definition comprising many individuals, a specific characteristic; (*ā*), *f*. one of the three A-laukika or transcendental perceptions or Sannikarshas (in the Nyāya phil., described as *āśraya-jñāpaka-sāmānya-jñāna*; see *sa-ni-karsha*). — *Sāmānya-ranītā*, *f*. a common woman, prostitute. — *Sāmānya-śāśana*, *am*, *n*. a general edict or enactment. — *Sāmānya-śāstra*, *am*, *n*. a general rule (in grammar = *ut-sarga*).

सामासिक *sāmāsika*, *as*, *i*, *am* (fr. 1. *sa-m-āsa*), belonging or relating to a Samāsa or compound word, &c., (see 1. *sa-m-āsa*); compounded, composite; comprehensive, collective, comprising the whole; condensed, concise, succinct, brief.

सामि *sāmi*, ind. (said to be a form of the old inst. *sāmīyā* of *sāmīya*; cf. *ādi* for *ādya*), half (often used in comp. like the English *semi*; cf. *a-sāmi*); blamably; [cf. Gr. *ἡμι*, *ἡμι-ov-s*; Lat. *semi*, *semi-s*; Old Germ. *sāmi* in *sāmi-guck*, 'half-alive'; Angl. Sax. *sām* in *sām-boren*, 'half-born, abortive,' *sām-worht*; Eng. *semi*.] — *Sāmi-kṛita*, *as*, *ā*, *am*, made half, halved, divided. — *Sāmi-pita*, *as*, *ā*, *am*, half-drunk. — *Sāmi-bhukta*, *as*, *ā*, *am*, half-eaten, semi-devoured.

सामिधेय *sāmidheya*, *as*, *m*. (fr. *sa-m-indh* or *sa-m-ldh*), a particular Mantra or mystical prayer. *Sāmidheni*, *f*. a particular prayer or verse recited whilst the sacrificial fire is being kindled or on adding fuel to it (= *dhāyā*); fuel.

सामीची *sāmīcī*, *f*. praise, panegyric.

सामीप्य *sāmīpya*, *am*, *n*. (fr. *sa-mīpa*), nearness, vicinity, proximity, contiguity, nearness to the

deity (as one of the four or five states or grades of beatitude); (*as*), *m*. a neighbour.

सामुदायिक *sāmudāyika*, *as*, *i*, *am* (fr. *sa-m-udāya*), belonging to a multitude or assemblage, collective.

सामुद्र 1. *sāmudra*, *am*, *n*. (fr. 1. *sa-mudra*), an impression or mark on the body, spot.

1. *sāmudraka*, *om*, *n*. N. of a work describing the various marks on the bodies of men and women, (so called, according to one account, because composed by Samudra; see 2. *sāmudra* below.) — *Sāmudraka-vidyā*, *f*. the art of interpreting the marks of the body, palmistry.

1. *sāmudrika*, *as*, *i*, *am*, relating to marks on the body, (*sāmudrikā gunāḥ*, qualities denoted by marks on the body); connected with good or bad fortune supposed to be indicated by marks or spots on the body; (*as*), *m*. an interpreter or describer of marks or spots on the body; a fortune-teller; (*am*), *n*. palmistry, N. of a work on this subject; [cf. 1. *sāmudraka* above.] — *Sāmudrikācārya* (*ka-āc°*), *as*, *m*. a proper N.

सामुद्र 2. *sāmudra*, *as*, *i*, *am* (fr. 2. *sa-mudra*), oceanic, marine, sea-bom; declared or related by Samudra; (*as*), *m*. a mariner, voyager, sailor; (*i*), *f*, *n*. of the daughter of Samudra and wife of Prācīna-barhiḥ; (*am*), *n*. sea-salt; a cuttlefish bone.

2. *sāmudraka*, *am*, *n*. sea-salt. *Sāmudri*, *i*, *m*. a patronymic. 2. *sāmudrika*, *as*, *i*, *am*, belonging to the sea or ocean, oceanic.

सामोद *sāmōda*, *as*, *ā*, *am* (fr. *sa-ām°*), joyful, pleased; possessing fragrance, fragrant, odiferous.

सामोद्भव *sāmōdbhava*, &c. See under *sāmāna*, p. 1107.

साम्नी *sāmni*. See col. 1.

साम्पराय *sāmparāya*, *as*, *i*, *am* (fr. *sa-m-parāya*), relating to war or battle, warlike; relating to the other world or a future state, belonging to the future; (*as*, *am*), *m*. contention, conflict; the future, future life; means of attaining a future world; inquiry into the future; investigation (in general); uncertainty.

*Sāmparāyika*, *as*, *i*, *am*, relating to war, military, strategic; warlike; calamitous; relating to the other world or a future state, belonging to future time, future; (*as*), *m*. a war-chariot; (*am*), *n*. war, battle. — *Sāmparāyika-kalpa*, *as*, *m*. military form, strategic array.

साम्पश्य *sāmpśya*, *as*, &c. (fr. rt. 1. *paś* with *sa*), Ved. causing mutual looks (of love), forcing mutual glances (of affection; said of a herb used in charms or philters).

साम्प्रतम् *sāmpratam*, ind. (fr. *sa-m-prati*), now, at this time; seasonably, fitly, properly; [cf. *a-s°*.] *Sāmpratika*, *as*, *i*, *am*, belonging to the present time, present (not future), suitable to the present occasion, suitable.

साम्प्रदायिक *sāmpradāyika*, *as*, *i*, *am* (fr. *sa-m-pradāya*), traditional, belonging to traditional doctrine, handed down by tradition.

साम्प्रयोगिक *sāmprayogika*, *as*, *i*, *am* (fr. *sa-m-prayoga*), relating to sexual union.

साम्ब *sāmb* (= rt. *samb*), el. 10. P. *sāmbayati*, *-yitum*, to accumulate, collect.

साम्बा *sāmba* (*sa-am°*), *as*, *m*. attended by Ambā (said of Siva). — *Sāmba-sīva*, *as*, *m*. Siva along with Ambā.

साम्बन्धिक *sāmbandhika*, *as*, *i*, *am* (fr. *sa-m-bandha*), belonging to or proceeding from relationship; (*am*), *n*. (probably) alliance.

**साम्बर** 1. *sāmbara*, *am*, *n*. (fr. *sambara*, *q. v.*), a kind of salt (= *gaḍa-lavaṇa*).

**साम्बर** 2. *sāmbara* (*sa-am*<sup>o</sup>), *as*, *ā*, *am*, having clothes, clothed.

**साम्बरी** *sāmbarī*, *f*. (also written *sāmbarī*, *q. v.*), a female juggler, sorceress.

**साम्भवती** *sāmभवती*, *f*, *N*. of a woman.

**साम्भेश्वरा** (*‘ba-is*<sup>o</sup>), *as*, *m*, *N*. of a particular idol or of a temple built by *Sāmभवती*.

**साम्भवी** *sāmभवती*, *f*. (fr. *sam-bhava*), possibility, probability; the red *Lodhra* tree.

**साम्भस** *sāmभवस* (*sa-am*<sup>o</sup>), *ās*, *ās*, *as*, having water, containing water, watery.

**साम्मदा** *sāmmada*, *as*, *m*. (fr. *sam-mada*), a patronymic of the Vedic *Rishi Matsya* (the author of a hymn in the *Rig-veda*, according to some).

**साम्मतुर** *sāmmātura*, *as*, *m*. (fr. *sam-mātrī*), a patronymic.

**साम्मुख्य** *sāmmukhya*, *am*, *n*. (fr. *sam-mukha*), the state of being present face to face or in front, presence, favour, countenance.

**साम्य** *sāmya*, *am*, *n*. (fr. *I. sama*), evenness, equality, parity, sameness, equipoise; likeness, similarity; harmony; equability; impartiality, indifference. — *Sāmya-tā*, *f*. or *sāmya-tva*, *am*, *n*. equality, sameness. — *Sāmya-bodhaka*, *as*, *ikā*, *am*, expressive of similarity. — *Sāmyāvasthā* (*‘ya-av*<sup>o</sup>), *f*. equal state, equipoise.

**साम्राज्य** *sāmrajya*, *am*, *n*. (fr. *sam-rāj*), complete or universal sovereignty, empire, dominion; (*as*), *m*. the descendant of a king or *Kshatriya*. — *Sāmrajya-kṛt*, *t*, *t*, *t*, one who exercises imperial sway, obtaining complete sovereignty. — *Sāmrajya-dikshīta*, *as*, *ā*, *am*, consecrated to universal empire.

**साम्राजिकर्दम** *sāmrañi-kardama*, *am*, *n*. (according to *Sabda-k.*) a kind of perfume or mixture of fragrant substances (= *javādī-nāmaka-gandha-dravya*).

**साम्राजिजा**, *am*, *n*. a kind of tree (= *mahā-pārevata*).

**साय** *sāya*, *as*, *m*. (fr. *rt. I. so*, cf. *ava-so*, *I. ava-sāya*, *divasāvāsāna*), end, close, termination; the close of day, evening; an arrow; (*am*), *ind*. the evening; Evening personified as a son of *Pushpārjuna* and *Prabhā* [cf. *prātar*, *madhyandina*]; in the evening; (*e*), *ind*. in the evening, at the close of day; [cf. according to some, *Lat. serus*, but recent authorities refer *serus* to *rt. sri.*] — *Sāyam-sandhyā*, *f*. the evening twilight; the goddess to be worshipped at the evening twilight or the time at which she is worshipped. — *Sāyam-sandhyā-devatā*, *f*. ‘the deity of the evening twilight,’ epithet of *Sarasvatī*. — *Sāyan-kāla*, *as*, *m*. evening, eventide. — *Sāyan-kālina*, *as*, *ā*, *am*, belonging to evening, vespertine. — *Sāyan-grīha*, *as*, *m*, *N*. of a *Muni*. — *Sāyan-dhṛiti*, *is*, *f*. the evening *Homa* or oblation. — *Sāyan-nivāsa*, *as*, *m*. evening abode, evening resting-place. — *Sāya-maṇḍana*, *am*, *n*. ‘evening-ornament,’ sunset. — *Sāyam-adhivāsa*, *as*, *m*. ‘evening-decoration,’ *N*. of the ceremony of decorating an image of *Durgā* on the fifth day of the month *Āsвина*. — *Sāyāhna* (*‘ya-ah*<sup>o</sup>), *as*, *m*. the evening, eventide.

**सायका**, *as*, *ikā*, *am*, *Ved.* destroying; (*as*), *m*. an arrow [cf. *2. sāyaka*]; a sword, any weapon, a thunderbolt, (enumerated among the *vajra-nāmāni* in *Naigh. II. 20*); (*ikā*), *f*. the being or standing in regular order, = *krama-sthiti*; (*am*), *n*. *Ved.* an arrow. — *Sāyaka-punkhā*, *f*. the feathered end of an arrow. — *Sāyaka-pranūta*, *as*, *ā*, *am*, driven away by arrows, put to flight by arrows. — *Sāyaka-maya*, *as*, *i*, *am*, consisting of arrows.

**सायकयाना**, *as*, *m*. a proper *N*.

**सायंताना**, *as*, *i*, *am* [cf. *śirantana*], belonging to evening, vespertine.

**सायंप्रतिका**, *as*, *i*, *am* (fr. *sāyam-prātar*; cf. *paunahpūnika*), belonging to evening and morning.

**सायण** *sāyana* or *sāyanācārya* (*‘ṇa-āt*<sup>o</sup>), *as*, *m*, *N*. of a learned *Brāhman* (thought to have flourished about A. D. 1370, and celebrated as a well-known commentator on the *Rig-veda*, *Satapatha-Brāhmaṇa*, *Tāpdyā-Brāhmaṇa*, and other works; he was associated in many of his writings with his elder brother *Mādhava*, also called *Vidyāranya*, who became prime minister to two kings, *Bukka-rāya* and *Harihara*, after having aided them to found a new capital, called *Vijaya-nagara*, in the native kingdom of *Karnāṭa* about A. D. 1344).

**सायणिया**, *as*, *ā*, *am*, relating to or composed by *Sāyana*.

**सायन** *sāyana* (*sa-ay*<sup>o</sup>), *am*, *n*. the longitude of a planet reckoned from the vernal equinoctial point.

**सायवस** *sāyavasa*, *as*, *m*. a proper *N*.

**सायिन** *sāyin*, *i*, *m*. (according to some) a horseman (= *asvāroha*; cf. *sādin*).

**सायुज्य** *sāyujya*, *am*, *n*. (fr. *sa-yuj*), intimate union, identification, absorption (especially into the divine essence; this is one of the four or five grades or states into which *Mukti* is distinguished; cf. *brahma-sū*); similarity, likeness; [cf. *rāja-s*<sup>o</sup>].

**सायुध** *sāyudha* (*sa-ay*<sup>o</sup>), *as*, *ā*, *am*, having weapons, armed. — *Sāyudha-pragraha*, *as*, *ā*, *am*, holding weapons in the hand.

**सार** *sār* = *rt. sār*, *q. v.*

**सार** *sāra*, *as*, *m*. (fr. *rt. sri*, ‘to go, pervade,’ apparently involving in some of its derivatives a meaning ‘to be strong, to be whole or entire,’ cf. *sarva*), essence, substance; the substantial or essential part of anything; the best or choicest part; the quintessence; the heart; the matter (of a book, speech, &c.; also *am*, *n*., according to some); real meaning, main point, real truth, (also *am*, *n*.); marrow; pith; the sap of trees and plants, (also *am*, *n*.); cream, curds; nectar; the matter formed in a boil or ulcer, pus; strength, power, vigour, force, courage, prowess, valour, heroism; firmness, hardness; worth, excellence, highest degree of perfection; wealth, goods, riches; a compendium, summary, epitome; impure carbonate of soda; sickness, disease [cf. *sāraṇa*]; air, wind; (*as*, *i*), *m*. *f*. a chess-man, piece at chess or backgammon [cf. *sāra*, *sāre*]; (*ā*), *f*. a kind of plant (= *kṛśhṇa-trivṛtī*); *Dūrvā* grass; *Kuśa* grass; (*i*), *f*. a kind of bird (= *sārikā*); a kind of plant, = *saptalū*; (*am*), *n*. pith; sap; water; fresh butter; wealth; propriety, fitness; steel; a wood, thicket, = *vipina*; (in rhetoric) a climax; (*as*, *ā*, *am*), essential, substantial; vigorous, strong, hard; excellent; good, sound, best; real, true, genuine; sound (as an argument), thoroughly proved; [cf. *Lat. serum*]. — *Sāra-khadīra*, *as*, *m*. ‘hard Khadīra,’ a kind of *Acacia* *Catechu* (= *dush-khadra*). — *Sāra-gandha*, *as*, *m*. ‘having the perfection of scent,’ sandal-wood. — *Sāra-gītā*, *f*. *N*. of a short work on *Yoga*. — *Sāra-grāhīn*, *i*, *iñi*, *i*, extracting the essence or best part of anything. — *Sāra-grīva*, *as*, *m*. ‘strong-necked,’ epithet of *Siva*. — *Sāra-ja*, *am*, *n*. ‘produced from cream,’ fresh butter; [cf. *sara-ja*]. — *Sāra-taru*, *us*, *m*. ‘pith tree, sap tree,’ the plantain tree (= *kudala*, *q. v.*; so called as containing no hard wood in the stem). — *Sāra-tas*, *ind*. essentially, from strength, by or with vigour, vigorously, according to wealth, with regard to riches. — *Sāra-tā*, *f*. or *sāra-tva*, *am*, *n*. essence, substance; strength; highest degree. — *Sāra-dā*, *f*. ‘force-giver,’ epithet of *Sarasvatī* (goddess of speech); of *Durgā*. — *Sāra-druma*, *as*, *m*. ‘hard tree,’ the *Khadīra* tree.

— *Sāra-pādapa*, *as*, *m*. a particular plant or tree, (probably = *dhāmāni*). — *Sāra-phalguṭva*, *am*, *n*. substance and emptiness, importance and insignificance. — *Sāra-bhanga*, *as*, *am*, *m*. *n*. destruction or loss of vigour; (*as*, *ā*, *am*), deprived of substance or strength. — *Sāra-bhātāraka*, *as*, *m*, *N*. of an author. — *Sāra-bhāṇḍa*, *am*, *n*. a natural vessel (as the bag or skin containing the musk of the musk-deer); a bale of goods; implements. — *Sāra-bhuj*, *k*, *k*, *k*, eating the essence or best part of anything.

— *Sāra-manjari*, *f*, *N*. of a commentary by *Srinātha-śarman* on the *Parīśiṣṭa-prakāśa*. — *Sāra-mūli*, *is*, *m*. ‘truth-measuring, truth-determining,’ the *Veda*. — *Sāra-mūshikā*, *f*. a kind of plant (= *deva-dālī*). — *Sāra-yoga*, *as*, *m*. possession of the essence or substance of anything. — *Sāra-lahari*, *f*, *N*. of a grammatical work by *Kavi-śandra*. — *Sāra-loha*, *am*, *n*. ‘the essence of iron,’ steel. — *Sāra-vaṭ*, *ān*, *atī*, *at*, having substance, substantial; having pith or sap; fertile. — *Sāravat-tā*, *f*. substantiality, hardness, force, strength. — *Sāra-varjita*, *as*, *ā*, *am*. ‘devoid of substance,’ pithless, sapless. — *Sāra-sangraha*, *as*, *m*. concentration of essence; *N*. of a philosophical work by *Varada-rāja*; of a work on the proper seasons for performing ceremonies or for commencing other undertakings. — *Sāra-samuccaya*, *as*, *m*, *N*. of a work. — *Sāra-siddhānta-kauṇḍī*, *f*, *N*. of a work by *Varada-rāja-bhāṭa*. — *Sārāparādha-tas* (*‘ra-ap*<sup>o</sup>), *ind*. in accordance with proved offences or crimes. — *Sārāvalī* (*‘ra-āv*<sup>o</sup>), *f*, *N*. of a work [cf. *smṛiti-s*]; of a work on astronomy. — *Sārāsāra* (*‘ra-as*<sup>o</sup>), *as*, *ā*, *am*, substantial and unsubstantial, valuable and worthless, real and vain; (*am*), *n*. substance and emptiness; strength and weakness; worth and worthlessness. — *Sārāsāra-tā*, *f*. the state of being substantial and unsubstantial or of having strong or weak points, &c. — *Sārāsāra-vicāra*, *as*, *m*. the considering or weighing of strong and weak points. — *Sārī-kṛī*, *cl*. 8. *P. -karoti*, *-kartum*, to make hard. — *Sārōdhāra* (*‘ra-ud*<sup>o</sup>), *N*. of a work on music.

**सारका**, *as*, *ikā*, *am* (fr. *Caus. of rt. sri*), causing to go; cathartic, laxative; (*as*), *m*. a particular plant (= *jaya-pāla*).

**सारणा**, *as*, *i*, *am* (fr. *Caus. of rt. sri*), causing to go or flow; (*as*), *m*. dysentery, diarrhoea [cf. *ati-sāra*]; the hog-plum, *Spondias* *Mangifera*; another plant (= *bhadra-balā*); *N*. of one of *Rāvaṇa*’s ministers (sent as ambassador to *Rāma*); (*am*), *n*. a kind of perfume.

**सारणा**, *f*. a particular process to which mineral substances (especially quicksilver) are subjected, (two others are given, called *ritu-s*<sup>o</sup> and *prati-s*<sup>o</sup>). — *Sārāṇa-traya*, *am*, *n*. the three *Sārāṇa* processes.

**सारणी**, *is*, *f*. a canal, drain, channel, water-pipe; a small river; the plant *Pæderia* *Fetida*; [cf. *sārāṇi*].

**सारणिका**, *as*, *i*, *am* (fr. *sarāṇi*), travelling, wayfaring, journeying; (*as*), *m*. a traveller, wayfarer. — *Sārāṇika-gṛha*, *as*, *m*. ‘killing travellers,’ a robber, highwayman, murderer.

**सारणिका**, *f*, *N*. of a short treatise on astrology.

**सारिणी**, *f*. = *sārāṇi* above.

**सारी**, *is*, *f*. a chess-man, &c. (= *sāra*, *sāri*). — *Sārī-phalaka*, *as*, *m*. a chess-board, draught-board; a table for playing chess or backgammon; [cf. *sārī-ph*<sup>o</sup>]. — *Sārīm-ajaya*, *as*, *m*, *N*. of a chieftain.

**सारीक**, *f*. a kind of bird (= *sārīkā*, *śyāmā*); *N*. of a *Rākshasi*.

**सारि**, *iñi*, *iñi*, *i*, going, resorting to, &c. (generally at the end of a comp., e. g. *okāḥ-sārīn*, going home); having the essence or substance of; (*iñi*), *f*, *N*. of various plants (= *saha-devī*; = *kārpāsī*; = *dur-ālabhā*; = *kapila-sinsapā*; = *pra-sārīṇi*; = *rakta-punarnavā*).

**सारिव**, *f*. a kind of plant (= *sārīvā*).

**सारि**, *f*. See under *sāra*, col. 2.

**सारघ** *sāragha*, *am*, *n*. (fr. *saraghā*), honey.

**सारङ्ग** *sāraṅga*, *as*, *i*, *am* (probably fr. *a-ranga*, ‘having colour, &c.’; but cf. *sāra*,

*sāraṅga*; according to Upādi-s. I. 121. fr. rt. *srī*), of a variegated colour, variegated, spotted [cf. *krishna-s*°, *lohita-s*°]; (as), m. a variegated colour; the spotted antelope; a deer; a lion; an elephant; the Cātaka bird, *Oculus Melanoleucus*; the Indian cuckoo; a kind of large crane, *Ardea Sarunga*; a peacock; the Rāja-baṅsa; a large bee; a cloud; a tree; an umbrella, parasol; a garment, cloth, cloths; hair; a lotus; a flower; a conch-shell; a sort of musical instrument; an ornament, jewel; gold; a bow; epithet of Siva; of Kāma-deva; sandal; camphor; the earth; night; light; (ī), f. a kind of spotted doe or antelope; a sort of violin. — *Sāraṅga-deva*, as, m., N. of a king. — *Sāraṅgarāṅga-dā*, f., N. of a commentary on the *Kṛishṇakāmāṁṣī*.

*Sāraṅgika*, as, m. a bird-catcher, fowler, hunter, deer-catcher, &c.

**सारण** *sāraṇa*, &c. See under *sāra*.

**सारण्ड** *sāraṇḍa*, as, m. = *sarpāṇḍa*, a snake's egg.

**सारण्यक** *sāraṇyaka* (sa-ār°), as, ā, am, having the *Āraṇyakas*, together with the *Āraṇyakas*.

**सारथि** *sārathi*, is, m. (fr. sa-ratha), the son of a Sa-ratha (see sa-ratha); a charioteer, driver of a car, coachman, (forming a mixed caste, commonly called *Sārthi*, and supposed to have sprung from a Kshatriya father and Brāhman mother); the ocean (= I. sam-udra.)

*Sārathin*, ī, m., Ved. a charioteer, (*Atharva-veda* XV. 2, 1.)

*Sārathya*, am, n. the office of a charioteer, coachmanship, charioteering, driving; conveyance.

**सारमेय** *sārameya*, as, m. (fr. sarama, q.v.), a dog; (au), m. du. the two children of Saramā, i. e. the two four-eyed blinded watch-dogs of Yama (conjectured by some to have been originally Indra and Agni); (ī), f. a female dog, bitch; [cf. probably Gr. *Eppēias*.] — *Sārameya-vākya*, am, n. 'Sārameya's speech,' N. of the fifty-sixth chapter of the *Uttara-kāṇḍa* of the *Rāmāyaṇa*.

**सारयत्** *sārayat*, &c. See under rt. *srī*.

**सारत्य** *sāralya*, am, n. straightness, rectitude, sincerity, uprightness, honesty, artlessness.

**सारयु** *sārava*, as, ī, am (anomalously fr. *sarayu*), being on or belonging to the Sarayu river.

**सारसान** *sārasāna*, am, n. (fr. sa-raśana), a woman's zone or girdle (said to be formed of twenty-five strings); a military belt or girdle.

*Sārasāna* = *sārasāna* above.

**सारस** *sārasa*, as, ī, am (fr. *saras*), relating or belonging to a lake or pond, coming from a lake; (as), m. the Indian or Siberian crane, *Ardea Sibirica*; a bird in general [cf. *rāja-s*°]; the moon; (am), n. a lotus; a woman's zone or girdle; [cf. *sārasāna*.] — *Sārasa-dvīṭiya*, as, ā, am, accompanied by a *Sārasa* or Indian crane.

*Sārasī*, f. a female Indian crane.

**सारस्वत** *sārasvata*, as, ī, am (fr. *sarasvatī*), relating or belonging to the river Sarasvatī; relating to the goddess Sarasvatī; being in the form of Sarasvatī; eloquent, leamed; belonging to the *Sārasvata* country; (as), m., N. of the country about the Sarasvatī river (i. e. the north-west part of the province of Delhi including part of the *Pañjab*); N. of a Muni or saint (fabled to have sprung from the personified Sarasvatī river); N. of a particular tribe of Brāhmins (so called as coming from the above country or as supposed to be descended from the above Muni; they are said to be subdivided into ten classes, and to be often cultivators of literature); a staff of the *Vilva* tree; a particular ceremonial used in the worship of Sarasvatī; = *sārasvata-prakriyā* below; (ās), m. pl. the people of the

*Sārasvata* country; (ī), f., scil. *prakriyā* = *sārasvata-prakriyā*. — *Sārasvata-kalpa*, as, m. the ceremonial used in the worship of Sarasvatī. — *Sārasvata-kosha* and *sārasvata-tantra*, N. of two works. — *Sārasvata-tīrtha*, am, n., N. of a Tīrtha. — *Sārasvata-prakriyā*, f., N. of a Grammatical work by Anubhūti-varṇapācārya. — *Sārasvata-vrata*, as, am, m., n. a particular religious observance in honour of Sarasvatī. — *Sārasvatāṅkāra* (°ta-al°), as, m., N. of a work. — *Sārasvatotsava* (°ta-ut°), as, m. the festival in honour of Sarasvatī.

*Sārasvatya*, as, &c., belonging to the *Sārasvata* family or tribe, (*sārasvatya gaṇaḥ*, the descendants or family of *Sārasvata*.)

**सारल** *sārāla*, as, m. sesamum (= *tila*).

**सारि** *sāri*, *sārīn*, &c. See p. 1109, col. 3.

**सारिसूक्त** *sārisukta*, as, m. (probably anomalous fr. the Intens. of rt. *srī*), N. of the author of *Ṛig-veda* X. 142, 5, 6 (having the patronymic *Sārga*).

**सारु** *sāru* (doubtful), a kind of metre.

**सारुन्धतीक** *sārundhatika* (sa-ar°), as, ā, am, together with *Arun dhātī*, accompanied by *Arun dhātī*.

**सारूप्य** *sārūpya*, am, n. (fr. sa-rūpa), sameness or similarity of form, conformity, resemblance; assimilation to or conformity with the deity (one of the states or grades of *Mukti*, = *sarūpa-tā*, q.v.); (in the drama) surprise at seeing an object or its likeness previously seen elsewhere. — *Sārūpya-tas*, ind. in consequence of similarity of form.

**सारोप** *sāropa* (sa-ār°), as, ā, am, superimponent.

**सारोष्ट्रक** *sāroshṭrika*, as, m. (corrupted fr. *saurāshṭrika*, q.v.), a kind of poison.

**सारोह** *sāroha* (sa-ār°), as, ā, am, having elevation, rising.

**सार्क** *sārka* (sa-ar°), as, ā, am, with the sun, sunny.

**सार्गल** *sārgala* (sa-ar°), as, ā, am, having a bar or obstacle, barred, impeded, prevented, (*Raghu-v. I. 79*.)

**सार्जय** *sārjaya*, as, m. (fr. *srīnjaya*), Ved. the son of *Srīnjaya*.

**सार्थ** *sārtha* (sa-ar°), as, ā, am, having an object; having meaning, full of meaning or purport, significant, important; serving a purpose, useful, serviceable; of like meaning or purport; having property, opulent, wealthy; (as), m. a wealthy man; a company of traders, caravan; a multitude of similar animals; a troop; a collection or multitude (in general); one of a company of pilgrims. — *Sārthaja*, as, ā, am, born or reared in a caravan. — *Sārthabhraṅsa-samudbhava*, as, ā, am, arising from the loss of a caravan. — *Sārtha-maṇḍata*, am, n. the circle or collected body of a caravan. — *Sārtha-val, ān, atī, at*, having a meaning or purpose, significant, intending; having a numerous company. — *Sārthavāha*, the leader or conductor of a caravan, a merchant, trader. — *Sārthavāha-vaśas*, as, n. the speech or proclamation of the captain of a caravan. — *Sārthaha-ha, ghnī, ha*, 'caravan-destroyer,' a robber who attacks a caravan.

**सार्थका** (sa-ar°), as, ā, am, having meaning, full of meaning, important; serviceable, useful, advantageous. — *Sārthaka-tā*, f. the being adapted to any purpose, serviceableness.

*Sārthika*, as, m. a merchant, trader.

**सार्द्र** *sārdra* (sa-ār°), as, ā, am, wet, moist, damp.

**सार्ध** *sārdha* (sa-ar°), as, ī, am, joined with a half, plus one half, increased by one half, having a

half over (e. g. *dve śate sārthe*, two hundred together with a half, i. e. two hundred and fifty, *Manu* VIII. 138; used chiefly in comps., see below); (am), ind. with, along with, together with (with inst.). — *Sārḍha-śata*, am, n. 'a hundred + a half,' 150. — *Sārḍha-saṁvatsara*, as, m. a year and a half.

**Sārdhamātra** (sa-ar°), as, ā, am, having a half *Mātra*.

**सार्प** *sārpa*, as, ī, am, relating to snakes or serpents; (as), m., N. of the *Nakshatra Āśleshā*.

*Sārpārājñī*, f., N. of the authoress of the hymn *Ṛig-veda* X. 189.

*Sārpya*, as, -pi, am, relating to a snake; (as, -pi), m. f., N. of the *Nakshatra Āśleshā* (over which the serpents are said to preside).

**सार्पिष** *sārpisha*, as, ī, am (fr. *sarpis*), containing clarified butter, cooked with ghee, dressed with clarified butter.

*Sārpishka*, as, ī, am, = *sārpisha* above.

**सार्व** *sārva*, as, ī, am (fr. *sarva*), relating to all, general, universal; fit for all; (as), m. a Buddha; a Jina or Jaina deified saint.

*Sārvakāmika*, as, ī, am (fr. *sarva-kāma*), fulfilling all desires, gratifying every wish.

*Sārvakāla*, as, ī, am (fr. *sarva-kāla*), taking place at all times, suitable for all seasons.

*Sārvakālita*, as, ī, am (fr. *sarva-kāla*), belonging to all times, suited to all seasons, everlasting.

*Sārvaguṇika*, as, ī, am (fr. *sarva-guṇa*), endowed with every good quality or excellence.

*Sārvajanika*, as, ī, am (fr. *sarva-jana*), relating or belonging or suited to all men, universal, public.

*Sārvajanina*, as, ī, am, = *sārvajanika* above.

*Sārvājñya*, am, n. (fr. *sarva-jñya*), omniscience.

*Sārvatrika*, as, ī, am (fr. *sarvatra*), belonging to every place, general, suited to all places or circumstances.

*Sārvadāivatyā*, as, ī, am (fr. *sarva + devatā*), presided over by or sacred to all the gods.

*Sārvadhātuka*, as, ī, am (fr. *sarva-dhātu*), applicable to the whole of a radical term or to the complete form of the verbal base after the conjugational characteristics or *Vikaraṇas* are affixed, i. e. to the four conjugational or special tenses, &c. (see below; cf. *ārdhadhātuka*); (am), n., N. of the verbal terminations of the four conjugational or special tenses (present, imperfect, potential, and imperative) and of all the root affixes (such as *sānaś* and *śatṛi*) which have a servile or indicatory *ś*.

*Sārvabhautika*, as, ī, am (fr. *sarva-bhūta*), belonging or relating to all elements or beings, &c.; comprising all animated beings.

*Sārvabhauma*, as, ī, am (fr. *sarva-bhūmi*), relating to or consisting of the whole earth, comprising the whole world, known throughout the world; (as), m. an emperor, universal monarch; N. of the elephant of *Kuvera* (regent of the north); N. of a king; of a poet. — *Sārvabhauma-bhāṭṭācārya*, as, m., N. of a preceptor.

*Sārvatāukika*, as, ī, am (fr. *sarva-loka*), prevailing throughout the whole world, common to all the world, known by every one, universal.

*Sārvavarṇika*, as, ī, am (fr. *sarva-varṇa*), of every kind or sort; belonging or relating to every tribe.

*Sārvavarnika*, as, ī, am (fr. *sarva-varman*), composed or written by *Sarva-varman*; (am), n. any thing written by *Sarva-varman*.

*Sārvavibhaktika*, as, ī, am (fr. *sarva-vibhakti*), applicable or belonging to all the cases of a noun, &c.

*Sārvavedasa*, as, m. (fr. *sarva-vedas*, q.v.), one who gives away all his wealth at a sacred rite.

*Sārvavedya*, as, m. (fr. *sarva-veda*), a Brāhman conversant with all the Vedas.

**सार्षप** *sārshapa*, as, ī, am (fr. *sarshapa*), made of mustard; (am), n. mustard oil.

**सार्ष्टि** *sārshṭi*, is, is, i (perhaps fr. *sa + ā*

+*rīshṭi*; cf. *rīshva*), possessing the same rank or condition or station, having the same power or sublimity; (*ayas*), m. pl., N. of a Gotra.

**सारशृति-तः**, f. equality in rank or condition, equality in power, &c. (according to Kullūka on Manu IV. 232 = *samāna-gati-tā, tulya-tā*; in a passage of the Mahā-nārāyaṇa Upanishad, Śāy. explains *sārshṭi-tā* by *samānatvārya-tva*, which is said to mean here equality with the Supreme Being in power and all the divine attributes; it is regarded as the fourth grade or division of Mukti or final beatitude).

**सारशृत्या**, am, n. the fourth state of Mukti, = *sārshṭi-tā* above.

**साल** *sāla*, as, m. (= *sāla*, q. v.), the Śāl tree or its resin; any tree; a fence or wall surrounding a building; any wall; a kind of fish, Ophiocephalus Wrahl; (*ā*), f. a house (more usually written *sālā*). — **साला-ग्रामा**, as, m., N. of a sacred place; the Śāla-grāma stone, (see *sāla-grāma*.) — **साला-ग्रामा-क्षेत्रा**, am, n., N. of a district. — **साला-ज्या**, am, n., N. of a place. — **साला-निर्यासा**, see *sāla-niryāsa*. — **साला-पर्णी**, see *sāla-parṇī*. — **साला-पुष्पा**, am, n. a flower of the Śāl tree; the shrub Hibiscus Mutabilis. — **साला-भ्राजिका**, see *sāla-bhrajikā*. — **साला-रुसा**, as, m. the resin of the Śāl or Śāl tree. — **साला-वहाना**, incorrect for *sāli-vāhana*. — **साला-वेश्पा**, see *sāla-veshṭa*. — **साला-सिंघा**, am, n. 'wall-pinnacle, the coping of a wall. — **साला-सिंघा**, see *sāla-siṅgha*. — **साला-सिंघा**, f. (according to some) 'house-worker,' a female captive (especially one won in battle). — **साला-व्रिका**, as, m. (see *sāla-vrika*), a dog; a jackal; a hyena; a wolf; a wolf-like or cruel man.

**सालाना**, as, m. the resin of the Śāl or Śāl tree; resin (in general).

**सालारा**, am, n. a pin or peg projecting from a wall, a bracket, shelf.

**सालकि** *sālaki*, is, m., N. of a Muni.

**सालङ्ग** *sālāṅga*, as, m. a kind of Rāga or musical mode.

**सालम्ब** *sālamba* (*sa-āl°*), as, ā, am, having a support or prop, supported.

**सालम्बाना** (*sa-āl°*), as, ā, am, = *sālamba* above.

**सालस** *sālāsa* (*sa-āl°*), as, ā, am, having languor, languid, languishing.

**सालामुरीय** *sālāmūriya*, as, m. (for *śālāmūriya*, q. v.), N. of Pāṇini.

**सालिमञ्जरि** *sālimaijari*, is, m., N. of a Muni.

**सालूर** *sālūra*, as, m. (said to be fr. rt. *sal*), a frog (= *sālūra*).

**सालेय** *sāleya*, as, m. a sort of fennel or dill (= *sāleya*).

**सालोक्य** *sālōkyā*, am, n. (fr. *sa-loka*), the being in the same sphere or world (with another), residence in the same heaven with any particular deity (= *saloka-tā*, q. v.). — **सालोक्या-तः**, f. = *sālōkyā* above.

**साल्व** *sālva*, as, m., N. of a demon-king who was slain by Viṣṇu, (according to the Śabda-k. he was king of the country of Saubha); N. of a country (more usually written *sālva*); (*ās*), m. pl. the inhabitants of Śālva; (*as, ī, am*), belonging to the country Śālva. — **साल्व-हान**, ā, m. 'slayer of Śālva,' N. of Viṣṇu.

**साल्विक** *sālviḥka*, as, m. (probably a corruption of *sārikā*, q. v.), the Śārikā bird.

**साल्वह** *sālviḥri*. See under rt. 1. *sah*.

**साव** *sāva*, as, m. (fr. 1. *sava*), a libation, in *prātaḥ-sāva*, q. v.

**सāvāna**, as, ī, am (fr. 1. *sāvāna*), relating to or comprising the three Sāvānas; (*as*), m. an institutor of a sacrifice or employer of priests at a sacrifice

(= *yajamāna*); the conclusion of a sacrifice or the ceremonies by which it is terminated; N. of Varuṇa; a month of thirty solar days; a particular kind of day; a natural or civil day from sunrise to sunset; a particular kind of year (as distinguished from the solar year); a particular ceremony performed during the Śāvāna month.

**सावक** *sāvaka*, as, ikā, am (fr. the Caus. of rt. 4. *su*), generative, productive, causing birth, &c., obstetric, parturient; the young of any animal (in this sense for *sāvaka*); (*ikā*), f. a midwife.

**सावकाश** *sāvakāśa* (*sa-av°*), as, ā, am, having leisure, at leisure; (*am*), ind. leisurely.

**सावग्रह** *sāvagraha* (*sa-av°*), as, ā, am, having the grammatical mark called *Ava-graha*, q. v.

**सावज्ञ** *sāvajña* (*sa-av°*), as, ā, am, feeling contempt, despising, disdainful.

**सावद्य** *sāvadya* (*sa-av°*), am, n., scil. *aiśvarya*, one of the three kinds of power attainable by an ascetic, (the other two are called *nir-avadya* and *sūkshma*.)

**सावधान** *sāvadhāna* (*sa-av°*), as, ā, am, having or bestowing attention, attentive, heedful, careful, cautious; diligent; (*am*), ind. cautiously. — **सāvadhāna-tā**, f. attention, carefulness.

**सāvadhāni-kṛi**, cl. 8. P. -*karoti*, &c., to make careful, caution, put on one's guard.

**सāvadhāni-kṛita**, as, ā, am, cautioned, apprized, made aware.

**सावधारण** *sāvadhāraṇa* (*sa-av°*), as, ā, am, (in argumentative writings) having a limitation.

**सावधि** *sāvadhī* (*sa-av°*), is, is, i, together with a limit or termination, having a bound or limit, limited (in time), finite, defined, circumscribed.

**सावन्तमिथ्र** *sāvanta-miśra*, as, m. a proper N.

**सावयव** *sāvayava* (*sa-av°*), as, ā, am, composed of parts (in the Vaiśeṣika phil. said of all things except the eternal substances).

**सावर** *sāvāra*, as, m. (= *sāvāra*), fault, offence; sin, wickedness, crime; the Lodhra tree.

**सावरण** *sāvāraṇa* (*sa-āv°*), as, ā, am, having concealment or secrecy, clandestine.

**सावर्ण्य** *sāvārya*, as, ī, am (fr. *sa-varṇa*), relating or belonging to one of the same colour or tribe or caste; (*as*), m. (fr. *sa-varṇā*), a metonymic of the eighth Manu, (see below.) — **सāvārya-lakṣhya**, am, n. 'mark of sameness of colour or caste,' the skin.

**सāvāryi**, is, m. a metonymic of the eighth Manu (son of the Sun by Sa-varṇā, q. v., and therefore younger brother of the seventh Manu or Vaiśvasvata; the succeeding Manus to the twelfth, or according to other authorities to the fourteenth, inclusive are also called *Sāvāryi*; cf. *dakṣa-s°*, *brahma-s°*, *dharma-s°*); (*ayas*), m. pl., N. of a Gotra.

**सāvāryika**, as, ā, am, belonging to *Sāvāryi*, arranged by *Sāvāryi* (said of a *Samhitā*).

**सāvāryya**, am, n. sameness or similarity of colour; identity of caste or class; the Manv-antara presided over by the eighth Manu (in this sense fr. *sāvāryi*); (*as*), m., Ved. the eighth Manu (= *sāvāryi*).

**सावलम्ब** *sāvalamba* (*sa-av°*), as, ā, am, having a support or prop, supported, leaning for support (on the arm of another).

**सावलेप** *sāvālepa* (*sa-av°*), as, ā, am, full of pride, proud; (*am*), ind. insolently, arrogantly, haughtily.

**सावशेष** *sāvāśeṣa* (*sa-av°*), as, ā, am, having a remainder, leaving a residue or remainder, remaining; imperfect, incomplete, unfinished. — **सā-**

**vaśeṣa-bandhana**, as, ā, am, having bonds still remaining, still bound.

**सावशम्भ** *sāvashṭambha* (*sa-av°*), as, ā, am, possessing self-dependence, full of self-confidence; (*am*), ind. resolutely, courageously.

**सावहेल** *sāvahela* (*sa-av°*), as, ā, am, disdainful, disdainful, despising; (*am*), ind. disdainfully, contemptuously.

**सावित्र** *sāvitra*, as, ī, am (fr. *savitri*), relating or belonging to the sun; descended from the sun, belonging to the solar dynasty; accompanied by the *Gāyatri* (or sacred verse described below); (*as*), m. the sun; an embryo or fetus; a Brahman; N. of Śiva; of Karṇa (as child of the Sun); of a Vasu, q. v.; of the tenth Kalpa (according to the *Vāyupurāṇa*); of one of the *Nakshatras* or lunar asterisms; (*ī*), f. a beam or ray of light, a cluster of solar rays; N. of a celebrated verse of the *Ṛig-veda* (III. 62, 10. regarded as the most sacred verse of the *Veda*, and called *Sāvitrī* as addressed to the sun; it is repeated by every Brahman at his morning and evening devotions, and is also called *gāyatrī*, see under *gāyatra*, p. 288); N. of a wife of Brahman (sometimes regarded as the above verse or prayer deified and represented as mystical mother of the first three twice-born classes; sometimes identified with the daughter of *Savitri* by his wife *Prīṣṇī*); the ceremony of investiture with the sacred thread, (see *upa-naya*, p. 164, col. 3); a kind of metre; epithet of *Sūryā* (daughter of *Savitri*); of *Umā* (wife of *Siva*); of a daughter of *Dakṣha* (wife of *Dharma*); of the wife of *Kāśyapa*; of the wife of *Satyavata* (king of *Sālva*; she was daughter of *Aśva-pati*, king of *Madra*); (*am*), n. the sacred sacrificial thread worn only by Brahmins and members of the first three classes, (see *yajñopavīta*); it was called *Sāvitra* because the repetition of the *Gāyatri* forms part of the ceremony of investiture.) — **सāvitrī-ūrthā**, am, n., N. of a *Tīrtha*. — **सāvitrī-patita** or **सāvitrī-paribhṛashṭa**, as, m. 'fallen from the *Sāvitrī*,' a man of one of the first three classes not invested at the proper time with the sacrificial cord. — **सāvitrī-mahānāmīya**, (according to some) the ceremony of investiture accompanied by repetition of the *Gāyatri*. — **सāvitrī-vrata**, am, n. a particular fast (kept by *Hindū* women on the fourteenth day of the second half of the month *Vaiśākha*, or of the dark half of *Jyāishṭha*, to preserve them from widowhood). — **सāvitrī-sūtra**, am, n. the sacred cord or thread worn by men of the three twice-born classes, (see above.) — **सāvitrī-avarajā**, f. the younger daughter of *Sāvitrī*.

**साविष्कार** *sāvishkāra* (*sa-āv°*), as, ā, am, having manifestation, manifest; showing off or making an exhibition of any power or talent, proud, haughty, arrogant (= *sāhankāra*).

**सावितस** *sāvetasa*, as, m., a proper N.

**साशंस** *sāśānsa* (*sa-ās°*), as, ā, am, full of desire or strong passion, desirous, hopeful; (*am*), ind. wishfully.

**साशङ्क** *sāśāṅka* (*sa-ās°*), as, ā, am, feeling fear, apprehensive, disheartened, afraid. — **सāśāṅka-tā**, f. the state of being afraid or apprehensive, fear, terror.

**साशन** *sāśāna* (*sa-as°*), as, ā, am, having food, consisting of nourishment.

**साशनौर** *sāśānūra*, as, m., N. of a particular *Agra-hāra* or royal grant to Brahmins.

**साशयन्दक** *sāśayandaka*, as, m. a small house-lizard (= *jyeshṭhi*).

**साशूक** *sāśūka*, as, m. a blanket (= *kambala*).

**साश्रय** *sāśṛya* (*sa-ās°*), as, ā, am, wonderful, marvellous, astonishing; (*am*), ind. with astonishment, with surprise. — **सāśṛya-maya**, as, ī, am, wonderful, full of marvels.

**साय १.** *sāsra* (*sa-as*<sup>o</sup>), *as, ā, am*, having angles or comers, cornered, angular.

**साय २.** *sāsra* (*sa-as*<sup>o</sup>), *as, ā, am*, tearful, weeping.

**सायु** (*sa-as*<sup>o</sup>), *us, us, u*, accompanied by tears, tearful, shedding tears. — *Sāsru-nayana*, *as, ā, am*, having the eyes filled with tears.

**सायुधी** *sāsrudhī*, *f.* a wife's or husband's mother, a mother-in-law.

**सायस** *sāsva* (*sa-as*<sup>o</sup>), *as, ā, am*, possessing horses, with horses.

**सायङ्गम्** *sāshṅgam* (*sa-ash*<sup>o</sup>), *ind.* with eight limbs or members (*viz.* the hands, breast, forehead, knees, and feet); with humble prostration of the body (*i. e.* touching the earth with the eight members; *cf.* *ashṅga*).

**सायक** *śaśtraka* (*sa-ash*<sup>o</sup>), *as, ikā, am*, possessing goods, (see *ashtrā*.)

**सास** *sāsa* (*sa-āsa*), *as, ā, am*, having a bow.

**सासद्यमान** *sāsadyamāna*. See p. 1055, col. 2.

**सासहि** *sāsahī, sāsahvas*. See p. 1100, col. 1.

**सासरा** *sāsāra* (*sa-ās*<sup>o</sup>), *as, ā, am*, having showers, rainy.

**सासि** *sāsī* (*sa-asī*), *is, is, i*, having a sword, armed with a sword.

**सासुसु** *sāsu-sū* (*sa-as*<sup>o</sup>), *ūs, ūs, u*, having arrows, (see *Kirāt*, XV, 5, where, according to Mallinātha, *asū-sū = vāṇa*.)

**सासुय** *sāsūya* (*sa-asūyā*), *as, ā, am*, envious, disdainful, scornful; (*am*), *ind.* disdainfully, scornfully, angrily.

**सास्थितामार्थ** *sāsthi-tāmārthā*, *am, n.* (*fr.* *sa + asthi + tāmar + arthā*), a kind of amalgam of zinc and copper, bell-metal (= *kāṅṣya*).

**सास्र** *sāsra*, *f.* (*in* *Uṇādi-s.* III. 15, said to be *fr.* *rt. sas*), the dewlap of an ox (= *go-galambala*).

**सास्र १.** *sāsra* (*sa-as*<sup>o</sup>), *as, ā, am* (*for* 1. *sāsra*, *q. v.*), having angles or comers, cornered, angular.

**सास्र २.** *sāsra* (*sa-as*<sup>o</sup>), *as, ā, am* (*for* 2. *sāsra*, *q. v.*), weeping, in tears.

**साखादन** *sāsvādāna* (*sa-ās*<sup>o</sup>), *am, n.*, *scil.* *sthāna*, one of the steps towards supreme happiness (according to the Jains).

**साहङ्कार** *sāhankāra* (*sa-ah*<sup>o</sup>), *as, ā, am*, having egotism or arrogance, proud, arrogant.

**साहचर्य** *sāhacarya*, *am, n.* (*fr.* *saha-čara*), companionship, fellowship, company, association, society.

**साहजि** *sāhajī*, *is, m.*, *N.* of a king.

**साहदेव** *sāhadeva*, *ās, m. pl.* (*fr.* *saha-deva*), the descendants of Saha-deva.

**साहदेव्या**, *as, m.*, *Ved.* a patronymic of Somaka.

**साहन** *sāhana*, *am, n.* (*fr.* the *Caus.* of *rt.* 1. *sah*), the act of causing or enabling to bear; sufferance, endurance.

**साहाय**, *as, ā, am*, causing or enabling to endure.

**साहस** *sāhasa*, *am, n.* (*in* *Manu* VIII. 138, also *as, m.*; *fr.* *sahas*), violence, force, rapine, robbery, rape, felony, suicide; any act of aggression or oppression or hatred; cruelty; punishment, chastisement, fine (regarded as of three kinds, the highest being called *Uttama*; half of that, *Madhyama*; and half of that, *Adhama*; see *uttama-s*<sup>o</sup>, *madhyama-s*<sup>o</sup>); boldness, daring, courage, fool-

hardiness, rashness, temerity, inconsiderate hastiness, impetuosity; a particular sacred fire in which an oblation is made (*in* this sense *as, m.*), or the oblation itself (according to some). — *Sāhasānka* (*sa-an*<sup>o</sup>), *as, m.* ('marked or characterized by daring,' epithet of king Vikramāditya; of a poet; of a lexicographer. — *Sāhasādhya* (*sa-adh*<sup>o</sup>), *i, inī, i*, acting with inconsiderate haste. — *Sāhasaikārasika* (*sa-ek*<sup>o</sup>), *as, i, am*, one whose only feeling or passion is cruelty, wholly intent on violence, brutal, ferocious. — *Sāhasaikānta-rasānuvartin* (*sa-ek*<sup>o</sup>, *sa-an*<sup>o</sup>), *i, inī, i*, one who follows or yields to the one passion of cruelty or rashness.

**Sāhasika**, *as, i, am*, using great force or violence, violent, perpetrated with violence, cruel, brutal, ferocious, felonious, rapacious; bold, daring, impetuous, rash; punitive, castigatory; (*as*), *m.* a robber, freebooter. — *Sāhasika-tā*, *f.* cruelty, ferocity, impetuosity, temerity, boldness.

**Sāhasin**, *i, inī, i*, violent, ferocious; foolhardy, bold, daring, impetuous, rash.

**साहस** *sāhasra*, *as, ī, am* (*fr.* *sahasra*), relating or belonging to a thousand; consisting of a thousand; bought with a thousand; paid per thousand (*as* interest, duty); a thousandfold, a thousand times better; (*as*), *m.* an army or detachment consisting of a thousand men; (*am*), *n.* the aggregate of a thousand; an aggregate of many thousands.

**साहायक** *sāhāyaka*, *am, n.* (*fr.* *sāhāya*), assistance, fellowship, association; a number of associates or companions; auxiliary troops.

**Sāhāyā**, *am, n.* friendship, fellowship, alliance, confederation; help, succour; helping another in danger (regarded as a branch of dramatic action). — **Sāhāyārtha** (*sa-ar*<sup>o</sup>), *as, m.* the use or advantage of assistance.

**साहिड** *sāhīḍa*, *ās, m. pl.*, *N.* of a people.

**साहिती** *sāhīṭī*, *f.* (*fr.* 2. *sahita*) = *sāhīṭya* below.

**Sāhīṭya**, *am, n.* association, connection, combination, union, society, fellowship; literary composition, rhetorical composition, rhetoric, poetry; (according to some) a collection of materials or means or rules for the production or performance of anything. — **Sāhīṭya-darpaṇa**, *am, n.* 'mirror of composition,' *N.* of a treatise on rhetorical composition by Viśva-nātha-kavi-rāja (a kind of *Ars Poetica*, giving rules and canons of literary composition, especially dramatic). — **Sāhīṭya-mīmāṃsā**, *l, N.* of a work on rhetorical composition. — **Sāhīṭya-sūtra**, *am, n.* any rhetorical treatise (*i. e.* any work explaining and applying the figures of rhetoric, setting forth the various passions and affections, and giving rules for dramatic or poetical composition). — **Sāhīṭya-sarvasva**, *am, n.*, *N.* of a commentary by Māheśvara on the *Kāvya-lankāra-vṛiti*. — **Sāhīṭya-sudhā-samudra**, *as, m.*, *N.* of a work on medicine.

**Sāhya**, *am, n.* (*fr.* 2. *saha*), conjunction, union, society, association, companionship. — **Sāhya-kṛit**, *l, m.* a companion, associate.

**साहिदेव** *sāhīdeva*, *as, m.* a proper *N.*

**साहिवीचि** *sāhī-vīcī* (*sa-ah*<sup>o</sup>), *is, is, i*, having waves of serpents.

**साहुडियान** *sāhūḍiyāna*, *as, m.*, *N.* of the author *Sūla-pāṇi*.

**साहुय** *sāhūya* (*sa-āh*<sup>o</sup>), *as, m.* gambling with fighting animals, setting animals to fight for sport, &c. (= *sam-āhwaya*).

**साहुस्** *sāhvas*. See p. 1100, col. 1.

**सि** *si*, *cl.* 5. 9. *P. A.* *sinoti, sinute, sināti, sinūte, sishāya, sishye, seshyati, -te, asaiśhit, aśheta, setum*, to bind, tie, fasten; to ensnare: *Caus.* *sāyayati, -yitum*, *Aor.* *asishayati*; *Desid.* *sīśhāti, -te*: *Intens.* *sēśhīyate, seshayīti, sesheti*; [*cf.* *Zend hi-ta*, 'bound' *Gr.* *σει-πά,*

*l-pá-s, l-μov-ιά, l-páσσ-ω, l-páσ-θη*: *Old Germ.* *sei-l, sei-d*, 'a noose'; *sai-to*: *Goth.* *in-sailjan*: *Old Sax.* *si-mo*, 'a bond'; *Angl. Sax.* *sal, seel, sælan, sieran, syrruan*: *Slav.* *si-lo, se-ti, si-tije*: *lett.* *see-t*, 'to bind'; *sai-te*, 'a bond, rope.')

1. *sīta*, *as, ā, am* (*for* 2. see p. 1113, col. 2; *for* 3. see under *rt.* 1. 80), bound, tied, fastened; surrounded.

1. *sīti*, *is, f.* binding, fastening; [*cf.* 1. *pra-sīti*.] *Setu, setri, setra*, &c. See under *setu*, p. 1134.

**सिसया** *śinsapā*, *f.* = *śinsapā*, *q. v.*

**सिंह** *siṅha*, *as, m.* (*in* *Uṇādi-s.* V. 62, said to be *fr.* *rt.* 1. *sīd*, with *ha* substituted for the final and a nasal inserted; according to others *fr.* *sih*, a weakened form of *rt.* 1. *sah*, with insertion of nasal), a lion; the sign of the zodiac Leo or the *Lagna* of that sign (see *lagna*); a hero or any eminent person, (often used at the end of comps. to express excellence or eminence of any kind, *cf.* *puruṣa-s*<sup>o</sup>, *rāja-s*<sup>o</sup>); the symbol or emblem of the twenty-fourth *Arhat* of the present *Ava-sarpīni*; a particular plant (= *rakta-sigru*); *N.* of a king (father of *Sāhīdeva*); (*ā*), *f.* a particular grass or plant, = *nāḍī*; (*ī*), *f.* a lioness, &c., see p. 1113, col. 1. — **Sīṅha-kāraka**, *as, m.* a creator of lions. — **Sīṅha-keli**, *is, m.*, *N.* of a celebrated *Bodhi-sattva* (= *Mañju-ghoṣa*). — **Sīṅha-keśara** or **siṅha-keśara**, *as, m.* a lion's mane; the plant *Mimusops Elenzi*; a kind of *Modaka* or sweetmeat. — **Sīṅha-ga**, *as, m.* 'lion-going,' epithet of *Siva*. — **Sīṅha-gupta**, *as, m.* = *sangha-gupta*, *q. v.* — **Sīṅha-grīva**, *as, ā, am*, lion-necked. — **Sīṅha-ghoṣa**, *as, m.* a proper *N.* — **Sīṅha-tala**, *as, m.* (probably for *samha-tala*, *q. v.*), the open hands joined. — **Sīṅha-tuṅḍa**, *is, m.* 'lion-faced,' a kind of fish; a particular plant (= *sehuṅḍa*). — **Sīṅha-dānshtra**, *as, ā, am*, lion-tusked, having the teeth of a lion; (*as*), *m.* epithet of *Siva*. — **Sīṅha-datta**, *as, m.* 'lion-given,' *N.* of a poet. — **Sīṅha-darpa**, *as, ā, am*, having a lion's pride, proud as a lion. — **Sīṅha-dvāra**, *am, n.* a principal gate, chief gate, any gate or entrance. — **Sīṅha-dhvani**, *is, m.* the roar of a lion; a sound like the roar of a lion; a war-cry. — **Sīṅha-nardin**, *i, inī, i*, roaring like a lion. — **Sīṅha-nāda**, *as, m.* a lion's roar; a war-cry, war-whoop; a species of the *Ati-jagati* metre (= *kala-hansa*); 'roaring like a lion,' epithet of *Siva*. — **Sīṅha-nādaka**, *as, m.* the roar of a lion; a war-cry; (*ikā*), *f.* a particular prickly plant (= *dur-alabhā*). — **Sīṅha-parṇī**, *f.* 'lion-leaved,' the plant *Justicia Ganderussa* (= *vāsaka*). — **Sīṅha-pīppalī**, *f.* a kind of plant (= *saiṅhalī*). — **Sīṅha-pūchhikā**, *f.* 'lion-tailed,' a particular plant (= *čitra-parṇikā*). — **Sīṅha-pūchhī**, *f.* the plant *Citra-parṇikā*; other plants (= *prīśni-parṇī*; = *māsha-parṇī*). — **Sīṅha-pushpi**, *f.* a kind of plant (= *prīśni-parṇī*). — **Sīṅha-pragarjana**, *as, ā, am*, roaring like a lion. — **Sīṅha-pragarjita**, *am, n.* the roaring or roar of a lion. — **Sīṅha-pradīpa**, *as, m.*, *N.* of a work mentioned in the *Kuṅḍa-kaumudī*. — **Sīṅha-bāhu**, *us, m.*, *N.* of the father of *Vijaya* (the founder of the first *Buddhist* dynasty in *Ceylon*). — **Sīṅha-mukhī**, *f.* a kind of plant (= *vāsaka*). — **Sīṅha-yānā**, *f.* or *siṅha-rathā*, *f.* 'having a lion as a vehicle,' *N.* of the goddess *Durgā*. — **Sīṅha-rava**, *as, m.* the cry or roar of a lion. — **Sīṅharshabha** (*sa-rish*<sup>o</sup>), *as, m.* a noble or fierce lion. — **Sīṅha-lagna**, *am, n.* the *Lagna* of the sign *Leo*, (see *lagna*). — **Sīṅha-lamba**, *N.* of a place. — **Sīṅha-līla**, *as, m.* a particular kind of sexual union. — **Sīṅha-vāhana**, *as, m.* 'having a lion for a vehicle,' epithet of *Siva*. — **Sīṅha-vāhīni**, *f.* 'borne on a lion,' epithet of *Durgā*. — **Sīṅha-vikrama**, *as, m.* = *vikrama-sīṅha*. — **Sīṅha-vikrānta**, *as, ā, am*, valiant as a lion; (*as*), *m.* a horse. — **Sīṅha-vikrānta-gati**, *is, is, i*, or *siṅha-vikrānta-gāmin*, *i, inī, i*, having a gait as bold as a lion's. — **Sīṅha-vikrīḍita**, *am, n.* 'lion's play,' a kind of metre. — **Sīṅha-vinnā**, *f.* a kind of plant (= *māsha-parṇī*). — **Sīṅha-vyāghra-nishevita**, *as, ā, am*, inhabited by lions and tigers. — **Sīṅha-sūva**, *as, or* **siṅha-śiṣu**,

*us*, m. a lion's whelp or cub. — *Sinḥa-saṃhānana*, *am*, n. the killing or destroying of a lion; (*as*, *ā*, *am*), lion-shaped, well-shaped, handsome; strong as a lion. — *Sinḥa-skandha*, *as*, *ā*, *am*, 'lion-shouldered,' having the shoulders of a lion. — *Sinḥa-stha*, *as*, m. 'being in the lion,' epithet of the planet Jupiter when in the constellation Leo. — *Sinḥādhya* (*ḥa-ādḥ*), *as*, *ā*, *am*, abounding in lions. — *Sinḥāvālokana* (*ḥa-av*), *am*, n. a lion's look (applied to the habit of constantly pausing and looking back). — *Sinḥāsana* (*ḥa-ās*), *am*, n. 'lion-seat,' a throne (said to be so called as supported by golden lions); (*as*), m. a particular kind of sexual union. — *Sinḥāsana-śakra*, *am*, n. N. of three astrological diagrams shaped like a man and marked with the twenty-seven Nakshatras. — *Sinḥāsana-dvātrīṅsat*, *t*, or *Sinḥāsana-dvātrīṅsat-putrikā-vārtā*, f. N. of a work consisting of thirty-two stodes in praise of Vikramāditya (= *vikrama-carita*). — *Sinḥāsana-bhrashta*, *as*, *ā*, *am*, fallen from a throne, dethroned. — *Sinḥāsana-rāna*, *as*, *am*, m. n. a strife or struggle for the throne. — *Sinḥāsana-śha*, *as*, *ā*, *am*, sitting on a throne. — *Sinḥāsya* (*ḥa-ās*), *as*, *ā*, *am*, lion-faced; (*as*), m. a kind of plant (= *vāsaka*); a particular position of the hands. — *Sinḥoddhatā* (*ḥa-ud*), f. a kind of metre. — *Sinḥomatā* (*ḥa-un*), f. a kind of metre.

*Sinḥala*, *am*, n. tin; brass; bark, rind; Cassia bark; (*am*, *ā*), n. f. the island or country of Ceylon, (perhaps so called as abounding in lions); (*as*), m. pl. the people of Ceylon. — *Sinḥala-dvīpa*, *as*, m. the island of Ceylon. — *Sinḥala-stha*, *as*, *ā*, *am*, being or dwelling in Ceylon; (*ā*), f. a kind of plant (= *sarpa-daṇḍā*, *śaiṅhalī*). — *Sinḥalāsthāna*, *as*, m. a kind of palm tree.

*Sinḥalaka*, *am*, n. the island of Ceylon. — *Sinḥāya*, Nom. A. *sinḥāyate*, *yitum*, to be or become like a lion, act like a lion.

*Sinḥikā*, f. N. of the mother of Rāhu, (she was one of the thirteen daughters of Dakṣa and wife of Kaśyapa); N. of a daughter of Kaśyapa (wife of Vipracīti). — *Sinḥikā-sūnu*, *us*, m. 'son of Sinḥikā,' epithet of Rāhu or the Ascending Node personified.

*Sinḥikēya*, *as*, m. 'son of Sinḥikā,' epithet of Rāhu.

*Sinḥi*, f. a lioness; N. of the mother of Rāhu; of various plants (= *vārtāki*) = *kaṇṭakāri*; = *vāsaka*; = *brihatī*; = *mudga-parṇī*). — *Sinḥi-latā*, f. a kind of plant (= *brihatī*).

**सिंहारण** *siṅhāṇa*, *am*, n. (probably for *siṅghāṇa*); also written *siṅghāṇa*, rust of iron; the mucus of the nose.

*Sinḥāṇaka*, *as*, *am*, n. = *siṅghāṇa* above, (also written *siṅghāṇaka*, *siṅghāṇaka*, *saṅghāṇaka*).

*Sinḥāna*, *am*, n. = *siṅghāṇa* above.

**सिक्** *sik*, a Sautra rt. meaning 'to scatter about, sprinkle;' [cf. rts. I. *śic*, *śik*.]

*Sikata*, *ās*, m. pl. (said to be fr. the Sautra rt. above; probably fr. rt. I. *śic*), sand; N. of certain Rishis, (part of the hymn R̥g-veda IX. 86. is attributed to Sikatāḥ); (*ā*), f. sandy soil; sand; gravel or stone (the disease). — *Sikatā-māya*, *as*, *ī*, *am*, consisting of sand, full of sand, sandy; (*am*), n. a sand-bank; an island with sandy shores. — *Sikatā-reṇu*, *us*, m. a grain of sand. — *Sikatā-vat*, *ān*, *atī*, *at*, possessed of sand, abounding in sand, sandy.

*Sikatīla*, *as*, *ā*, *am*, sandy (as a soil, country, &c.).

**सिक्त** *sikta*, *siktha*, &c. See col. 2.

**सिक्श्य** *sikshya*, *as*, m. crystal, glass.

**सिङ्गापिदि** *siṅgāpīdi*, *is*, m., N. of a poet.

**सिङ्घण** *siṅghaṇa* or *siṅghāṇa*, *am*, n. (probably for *siṅghāṇa*, *siṅghāṇa*, fr. rt. *siṅgh*, q. v.; also written *siṅghāṇa*; cf. *saṅghāṇaka*), the mucus of the nose.

*Sinḥāṇaka*, *am*, n. = *siṅghāṇa* above.

*Sinḥinī*, f. the nose, (see *siṅghin*, p. 1005, col. 2.)

**सिच** I. *śic*, cl. 6. P. A. *siñcāti*, -*te*, *śisheṭa*, *śisheṭa*, *śekshyati*, -*te*, *asiṭat*, *asiṭata* or *asiṭta*, *sekṭum*, to sprinkle, scatter in small drops; to besprinkle, soak, moisten, water (plants &c.); to pour out, discharge, emit, shed, effuse; to pour in; to impregnate: Pass. *śicyate*, Aor. *aseṭi*, to be sprinkled, &c.: Caus. *śicyati*, *yitum*, Aor. *asiṭhāt* or (according to some) *asiṭāt*, to cause to sprinkle: Desid. *śisikshati*, -*te*: Intens. *śesiṭyate*, *śeseṭi*; [cf. Gr. *ἰκ-μά(δ)-s*, *ἰκμαλέο-s*, *ἰκμαίνω*, *ἰκμαίνω-s*, *στρίλη*, *σίक्स*: Lat. *stillā* (for *stic-la*): Old Germ. *sih-u*, *seich*, 'urine,' *seiljan*, *seo*, *gi-sich*: Goth. (probably) *saiws*: Lith. *sunk-tu*, *śēki-s*, *sek-ti*.]

*Sikta*, *as*, *ā*, *am*, sprinkled, besprinkled, bespattered, watered; wetted, moistened, soaked, wet; poured out, effused; impregnated, engendered.

*Siktī*, *is*, f. sprinkling; effusion; emission.

*Siktāvā*, ind. having sprinkled, having poured out or effused.

*Siktha*, *as*, m. boiled rice; a lump of boiled rice or a mouthful of boiled rice kneaded into a ball; (*am*), n. bee's-wax; indigo (= *nīli*).

*Sikthaka*, *am*, n. bee's-wax.

2. *śic*, k. f. clothes; the skirt of a dress, (Sāy. = *vastra-prānta*); (*au*), f. du., Ved. (according to some) the two wings (of an army); heaven and earth.

*Śicyaya*, *as*, m. a robe, raiment, cloth, clothes; old or ragged raiment.

*Śicyamāna*, *as*, *ā*, *am*, being sprinkled; being poured out.

*Śiñcāt*, *am*, *atī* or *antī*, *at*, sprinkling, wetting, scattering water.

*Sēka*, *as*, m. sprinkling, besprinkling, moistening, watering (of plants &c.); aspersion; pouring out, effusion, emission; seminal effusion, impregnation; that which is poured out, a libation, offering; seminal fluid; a drop of anything. — *Sēka-pātra*, *am*, n. a vessel for pouring out or holding water; a watering-pot, baling-vessel, bucket. — *Sēkānta* (*ka-an*), *as*, m. the end or conclusion of the process of watering (plants &c.).

*Sēkta*, *am*, n. a radish (= *mūlaka*).

*Sēktavya*, *as*, *ā*, *am*, to be sprinkled or poured out, &c.

*Sēktrī*, *tā*, *trī*, *tri*, sprinkling, who or what sprinkles or impregnates; (*tā*), m. a sprinkler; a water-carrier; a husband.

*Sēktra*, *am*, n. a vessel for holding or pouring out water, a watering-pot, bucket, baling-vessel.

*Sēcala*, *as*, *ā*, *am*, sprinkling, a sprinkler; (*as*), m. a cloud.

*Sēcāna*, *am*, n. the act of sprinkling or watering, aspersion, effusion, pouring; dripping, oozing out; (*am*, *ī*), n. f. a bucket, baling-vessel.

*Sēcanīya*, *as*, *ā*, *am*, to be sprinkled or watered, to be poured out or effused.

*Sēcya*, *as*, *ā*, *am*, to be sprinkled; to be moistened, &c.

**सिञ्चिता** *siñcītā*, f. long pepper (= *pippalī*).

**सिञ्जा** *siñjā*, f. (for *siñjā*, q. v.), the jingling sound of metallic ornaments.

*Siñjita*, *am*, n. tinkling (= *siñjita*, q. v.).

*Siñjini*, f. = *siñjini*, q. v.

**सिर्** *śit* (= rts. *śit*, *shit*), cl. I. P. *seṭati*, &c., to disregard, despise.

सित 2. *sita*, *as*, *ā* or *ī*, *am* (thought by some to be fr. 2. *asita*, q. v.; apparently connected with *sitt*, p. 1005, cf. *svita*, *sveta*, p. 1031, and see *sina*; for I. see under rt. *śi*, for 3. see under rt. I. *so*), white; (*as*), m. the colour white; the light half of the month from new to full moon; the planet Venus or its regent, = *śukra*; (*ā*), f. candied sugar, sugar; moonlight; a handsome woman; spirituous liquor; white Dūrvā grass; Arabian jas-

mine; a sort of Clitoria; a kind of Aparājita plant (growing on mountains); various other plants or trees, = *sveta-kaṇṭakāri*; = *vākūci*; = *vidāri*; = *kutumbini*; = *pingā*; = *brāyamaṅgā*; = *tejari*; (*am*), n. silver; sandal; a radish (= *mūlaka*). — *Sita-kaṇṭhā* or *sita-kaṇṭhārikā*, f. a kind of plant (= *sveta-kaṇṭakāri*). — *Sita-kaṇṭha*, *as*, *ā*, *am*, white-throated, having a white neck; (*as*), m. a gallinule. — *Sita-kara*, *as*, m. 'white-rayed,' the moon; camphor. — *Sita-karṇī*, f. a kind of plant (= *vāsaka*). — *Sita-karman*, *ā*, *ā*, *am*, pure in deeds or actions. — *Sita-karṇajara*, *as*, m. a white elephant; N. of Indra's elephant; 'having a white elephant,' epithet of Indra. — *Sita-guñjā*, f. a kind of plant (= *sveta-guñjā*). — *Sita-śhna*, *as*, m. 'white-marked,' a sort of fish (= *bālukā-gaḍa*). — *Sita-śchatra*, *am*, n. a white umbrella (especially as one of the emblems of royalty); (*ā* or *ī*), f. a sort of fennel (= *sata-puṣhpā*). — *Sita-śchatrīta*, *as*, m. having a white umbrella, possessed of all the insignia of royalty, (according to the Scholiast on Naishadha I. 1. = *śvetātapatri-kṛita*, made into a white umbrella). — *Sita-śchada*, *as*, m. 'white-feathered,' a goose; (*ā*), f. white Dūrvā grass. — *Sita-turaga*, *as*, m. 'white-horsed,' epithet of Arjuna. — *Sita-darbha*, *as*, m. white Kusā grass. — *Sita-dīdhiti*, *is*, m. 'white-rayed,' the moon. — *Sita-dīpya*, *as*, m. white cumin. — *Sita-dūrvā*, f. white Dūrvā grass. — *Sita-dru*, *us*, m. 'white tree,' a species of Moraṅga plant. — *Sita-dhātu*, *us*, m. a white mineral; chalk. — *Sita-pakṣha*, *as*, m. a white wing; the light half of a lunar month; 'white-winged,' a goose; [cf. *dhavala-pakṣha*.] — *Sita-parṇī*, f. 'white-leaved,' a kind of plant (= *arka-puṣhpikā*). — *Sita-pātalikā*, f. the white Pātalā tree. — *Sita-punkhā*, f. the white Sara-punkhā plant. — *Sita-puṣhpā*, *as*, m. the Tagara tree; a kind of grass (= *kāśa*); a kind of tree, = *sveta-rohita*; (*ā*), f. Arabian jasmine; (*ī*), f. a kind of white Aparājita plant; (*am*), n. a sort of grass, Cyperus Rotundus. — *Sita-maṇi*, *is*, m. a white precious stone, a crystal. — *Sitamani-māya*, *as*, *ī*, *am*, consisting of crystals or jewels, made of crystal. — *Sita-marīca*, *am*, n. white pepper. — *Sita-māsha*, *as*, m. a sort of bean (= *rāja-māsha*). — *Sita-rakta*, *as*, *ā*, *am*, white and red. — *Sita-ranjana*, *as*, m. 'white-tinged,' yellow (the colour). — *Sita-rasmi*, *is*, m. 'white-rayed,' the moon. — *Sita-varṣābhū*, *us*, m. a kind of plant (= *punar-ṇavā*). — *Sita-vājin*, *ī*, m. 'having white horses,' epithet of Arjuna. — *Sita-sarkarā*, f. candied sugar. — *Sita-sayakā*, f. the white Sara-punkhā plant. — *Sita-siṅgapā*, f. the white Siṅgapā tree. — *Sita-simbika*, *as*, m. 'white-awned,' wheat, (also read *śiṭi-simbika*). — *Sita-sīva*, *am*, n. rock-salt, (also read *sita-sīva*, *sita-sīva*, *sita-sīva*, *sita-sīva*). — *Sita-sūka*, *as*, m. 'white-wood,' barley; [cf. *sita-sūka*.] — *Sita-sūraṇa*, *as*, m. the plant Vana-śūra. — *Sita-smāśru*, *us*, *us*, *us*, having a white beard, silvery-bearded. — *Sita-sapti*, *is*, m. 'having white horses,' epithet of Arjuna. — *Sita-sarṣhapa*, *as*, m. white mustard. — *Sita-sāra* or *Sita-sāraka*, *as*, m. 'having white pith,' the Śālīñca plant. — *Sita-siñhī*, f. the white Kaṇṭakāri plant. — *Sita-sindhva*, *us*, f. 'white river,' the Ganges. — *Sita-sīva*, *us*, *sita-sīva*. — *Sitāṅśu* (*ta-an*), *us*, m. 'white-rayed,' the moon; camphor. — *Sitāṅśuka* (*ta-an*), *as*, *ā*, *am*, dressed in a white mantle or garment. — *Sitāṅśu-taila*, *am*, n. camphor oil or ointment. — *Sitā-khaṇḍa*, *as*, m. a kind of clayed or refined sugar (said to be prepared from honey). — *Sitāgra* (*ta-ag*), *as*, m. = *sitāgra*, a thorn. — *Sitāñka* (*ta-an*), *as*, m. 'white-marked,' the Bālukā-gaḍa fish. — *Sitāṅga* (*ta-an*), *as*, m. the Sveta-rohita tree. — *Sitāṅgarāga* (*ta-an*), *as*, m. a white cosmetic or decoration for the limbs or body. — *Sitājāji* (*ta-aj*), f. white cumin. — *Sitātapa-vāraṇa* (*ta-at*), *am*, n. a white umbrella (especially as a symbol of royalty). — *Sitāḍī* (*ta-ādī*), *is*, m. treadle, moccasins (= *gaḍa*). — *Sitānana* (*ta-ān*), *as*, *ī*, *am*, white-faced; (*as*), m. epithet of Garuḍa. — *Sitā-*

*pānga* ('*ta-ap*'), *as*, m. 'having white eye- corners,' a peacock. — *Sitābja* ('*ta-ab*'), *am*, n. a white lotus. — *Sitābha* ('*ta-ābh*'), *as*, m. 'white-looking,' camphor; (*ā*), f. = *takrāvā* (according to Śabda-k.). — *Sitābhra* ('*ta-abh*'), *as*, *am*, m. n. or *sitābhra*, *am*, n. (see *abhra*), camphor; (incorrectly written *sitābhra*). — *Sitāmbara* ('*ta-am*'), *as*, *ā*, *am*, clothed in white garments; (*as*), m. an ascetic wearing white garments. — *Sitāmbuja* ('*ta-am*') or *sitāmbhoja* ('*ta-am*'), *am*, n. a white lotus. — *Sitārjaka* ('*ta-ar*'), *as*, m. white basil. — *Sitā-laka* ('*ta-al*'), *as*, m. the white Mandaraka tree. — *Sitā-latā*, f. white Dūrvā grass. — *Sitāli* ('*ta-āl*'), *is*, *is*, *i*, having white lines. — *Sitāli-kaṭabhi*, f. the white Kipibhi tree. — *Sitālikā* ('*ta-āl*'), f. 'white-lined,' a cockle. — *Sitāvāra* ('*ta-* or '*tā-av*'), *as*, m. a species of culinary plant (commonly called *Susunī*, = *medhā-kṛit*); (*i*), f. the plant *Vākūci*. — *Sitāśva* ('*ta-aś*'), *as*, m. 'having white horses,' epithet of Arjuna. — *Sitāsita* ('*ta-as*'), *as*, *ā*, *am*, white and black; (*as*), m. N. of Bala-rāma; (*au*), m. du. Venus and Saturn. — *Sitāhvaya* ('*ta-āh*'), *as*, m. the white *Siṅga* tree; the *Sveta-rohita* tree. — *Sitēkshu* ('*ta-ik*'), *us*, m. white sugar-cane. — *Sitēlara* ('*ta-it*'), *as*, *ā*, *am*, other than white, black; (*as*), m. a kind of dark-coloured rice; a kind of pulse (= *kulatha*). — *Sitēlara-gati*, *is*, m. 'having a black course,' epithet of fire; [cf. *kṛishṇa-avartman*]. — *Sitotpala* ('*ta-ut*'), *am*, n. a white water-lily. — *Sitodara* ('*ta-ud*'), *as*, m. 'white-bellied,' epithet of the god *Kuvera* (who is described as deformed and whitened by a leprous taint). — *Sitodbhava* ('*ta-ud*'), *as*, *ā*, *am*, produced from sugar; (*am*), n. white sandal. — *Sitopala* ('*ta-up*'), *as*, m. 'white stone,' crystal; (*ā*), f. refined or candied sugar; (*am*), n. chalk (or a similar substance considered as a variety). — *Sitoshya-vāraṇa* ('*ta-ush*'), *am*, n. 'white heat-repeller,' a white umbrella.

2. *siti*, *is*, *is*, *i* (connected with *siti*, p. 1005; for 1. see p. 1112, col. 3; for 3. see under rt. 1. *so*), white; black. — *Siti-kaṇṭha*, *as*, *ā*, *am*, having a white throat; dark-necked; (*as*), m. *Siva*; [cf. *Siti-kaṇṭha*]. — *Siti-vāra*, *as*, m. a kind of culinary plant (= *su-nishannaka*). — *Siti-vāsas*, *ās*, *ās*, *as*, clad in black; (*ās*), m. epithet of Bala-rāma (= *nīlāmbara*).

*Sitīman*, *ā*, m. whiteness.

सिद्ध *siddha*, &c. See col. 2.

सिद्धि *siddhi*, f. (according to some) a small ant.

सिद्ध 1. *siddh* (according to Vopa-dveva VIII. 41. the *s* of this rt. is not changed to *sh* after prepositions; cf. *pari-siddh*), cl. 1. P. *sedhati*, *sishedha*, *sedhishyati*, *asedhit*, *sedhitum*, to go, (in Naigh. II. 14. *sedhati* is enumerated among the *gati-karmāṇah*); to go towards, reach, strike, hit (Ved.).

1. *sedha*, *as*, m. going, reaching [cf. *ut-s*]; a tail (according to some; cf. *go-sh*); (*ā*), f. a porcupine.

*Sedhat*, *an*, *anti*, *at*, going, &c.

1. *sedhana*, *am*, n. the act of going.

1. *sedhitvā*, ind. having gone.

सिद्ध 2. *siddh* (this rt. allows the change of *s* to *sh* after prepositions, cf. *prati-siddh*), cl. 1. P. (ep. also A.) *sedhati* (-*te*), *sishedha*, *setsyati* or *sedhishyati*, *asaitit* or *asedhit*, *seddhum* or *sedhitum*, to drive off, ward off, keep off, restrain, hinder; to interdict; to ordain, instruct; to turn out well or auspiciously: Caus. *sedhayati*, -*yitum*: Desid. of Caus. *sishedhayishati*: Desid. *sishedhishati*, *sishedhishati*, *sishedhishati*: Intens. *seshidhyate*, *sesheddhi*.

*Seddhavya*, *as*, *ā*, *am*, to be kept off, to be prevented, &c.

2. *sedha*, *as*, m. restraint, restraining, hindering; [cf. *ni-shedha* under *ni-siddh*].

*Sedhaka*, *as*, *ā*, *am*, driving off, preventing.

2. *sedhana*, *am*, n. the act of restraining or keeping off.

*Sedhanīya*, *as*, *ā*, *am*, = *seddhavya*, col. 1.

सिद्ध 3. *siddh* (connected with rt. *sādh*), cl. 4. P. *siddhyati* (ep. also A. -*te*), *sishedha*, *setsyati*, *asidhat*, *seddhum*, to be accomplished, be fulfilled, be effected; to be successful, succeed; to be settled or established; to be valid; to be proved or demonstrated; to be thoroughly prepared or cooked; to attain an object, hit an aim, fall true (with loc., e. g. *ishuh siddhyati lakshye*, the arrow falls true on the mark): Pass. *siddhyate*, Aor. *asedhit*, to be completed or concluded, &c.: Caus. *sedhayati*, with reference to sacred things; *siddhayati*, -*yitum*, with reference to secular things, (Paṇ. VI. 1, 49; see rt. *sādh*); to accomplish, complete, effect, settle, perform: Desid. *sishedhishati*: Intens. *seshidhyate*, *sesheddhi*.

*Siddha*, *as*, *ā*, *am*, accomplished, effected, completed, finished, perfected, fulfilled, performed, obtained, acquired, gained; succeeded, successful; settled, established, substantiated, demonstrated, proved; valid (as a rule of grammar or in law); admitted to be true or right; adjudicated, decided, terminated (as a lawsuit); paid, liquidated, settled (as a debt); ready (as money); thoroughly prepared, concocted, compounded (as drugs &c.); cooked, dressed; matured, ripened, ripe; subjugated, subdued, brought into subjection (by magical power); thoroughly skilled or versed (in magical arts &c.); perfected or sanctified (by penance, austerities, &c.); emancipated, beatified; endowed with supernatural powers or faculties, (of these eight are usually enumerated, see under *siddhi* below; but twenty-six others are sometimes added, e. g. *dūra-śravaṇa*, *sarvajña-tva*, *manoyāyi-tva*, *vahnī-stambha*, &c., see under *stambha*); sacred, holy, pious, divine, immortal, eternal; well-known, eminent, celebrated; illustrious, shining, splendid; (*as*), m. a semi-divine being supposed to be of great purity and holiness, and said to be specially characterized by the eight supernatural faculties (of which *anīman* is the first; see under *siddhi*); according to some the Siddhas inhabit, together with the *Munis* &c., the *Bhuvāloka* or middle region between the earth and the sun; according to the *Vishṇu-Purāṇa* eighty-eight thousand of them occupy the regions of the sky north of the sun and south of the seven *Rishis*; they are regarded as immortal, but only in the sense of living to the end of a *Kalpa*; in the later mythology they appear to be sometimes confused with the *Sādhyas*, whose place they seem occasionally to take, see *sādhyas*); an inspired sage or seer (as *Vyāsa* and others); any holy or sanctified personage or great saint (especially one who by austere practices has attained some or all of the five states of beatitude, see *saloka-tā*, *sarūpa-tā*, *sāmīpya*, *sāyujya*, *sārshī-tā*); an adept in magical or mystical arts, one who by the performance of certain mystical rites has acquired superhuman powers, (see above and under *siddhi*); a lawsuit, judicial trial (= *vyavahāra*); a kind of dark *Dhustūra* or thorn-apple; another plant or a sort of hard sugar (= *guḍa*); N. of the twenty-first of the astronomical *Yogas*; (*ās*), m. pl., N. of a people; (*ā*), f. a medicinal plant or root (= *riḍdhi*); N. of one of the eight *Yoginīs*, (see under *yogin*); (*am*), n. sea-salt. — *Siddhā-kāmeśvarī*, f. one of the five forms of *Kāmakhya* or *Durgā*. — *Siddha-kerala*, *am*, n. 'the perfect Kerala,' N. of a district. — *Siddha-kshetra*, *am*, n., N. of a place. — *Siddha-gangā*, f. the divine or heavenly Ganges (= *mandākinī*). — *Siddha-graha*, *as*, m., N. of a particular kind of madness or seizure (produced by supernatural agency). — *Siddha-jala*, *am*, n. 'cooked water,' the fermented water of boiled rice or sour rice-gruel. — *Siddha-tā*, f. or *siddha-tva*, *am*, n. perfection, completion; the establishment or validity of a rule or doctrine. — *Siddha-deva*, *as*, m. 'perfected deity,' epithet of *Siva*. — *Siddha-dhātu*, *us*, m. 'perfected mineral,'

quicksilver. — *Siddha-dhāman*, *ā*, n. the abode of the Siddhas. — *Siddha-paksha*, *as*, m. the established or logical side of an argument. — *Siddha-pūṭha*, *as*, m. a most sacred station or shrine; a place sacred to *Durgā*. — *Siddha-pura*, *am*, n., N. of a mythical city said to be located in the southern or lower regions of the earth. — *Siddha-purusha*, *as*, m. a perfect or completely sanctified personage; a sage, seer; an adept in mystical rites. — *Siddha-pushpa*, *as*, m. 'having perfect flowers,' the *Kara-vira* plant. — *Siddha-prayojana*, *as*, m. white mustard. — *Siddha-prāya*, *as*, *ā*, *am*, almost accomplished, nearly completed, almost finished. — *Siddha-bhūmi*, *is*, f. the region inhabited by Siddhas. — *Siddha-manorama*, *as*, m., N. of the second day of the civil month (*karma-māsa*). — *Siddha-mantra*, *as*, m. a particular Mantra of great efficacy. — *Siddha-modaka*, *as*, m. a particular kind of candied sugar prepared from the *Tavārāja* plant. — *Siddha-yātrika*, *as*, m. a pilgrim who seeks the region of the Siddhas. — *Siddha-yogin*, *i*, m. epithet of *Siva*; (*inī*), f., N. of a particular *Yoginī*; of the goddess *Manasā*. — *Siddha-yogeshvara-tantra*, *am*, n., N. of a Tantra work. — *Siddha-rasa*, *as*, *ā*, *am*, having perfected metallic fluids, mineral, metallic; (*as*), m. 'perfected mineral,' quicksilver; skilled in the science of metals, an alchemist. — *Siddha-rudresvara-tīrtha* ('*ra-īs*'), *am*, n., N. of a *Tīrtha*. — *Siddha-vaṇa*, N. of a place. — *Siddha-vaṇī*, f., N. of a tutelary goddess. — *Siddha-vidyā*, f. the worship of *Durgā* under a particular form. — *Siddha-sankalpa*, *as*, *ā*, *am*, one who has accomplished his wishes. — *Siddha-sangha*, *as*, m. a company of Siddhas, assemblage of saints. — *Siddha-sālita*, *am*, n. 'cooked water,' sour rice-gruel. — *Siddha-sādha*, *as*, m. epithet of *Siva*. — *Siddha-sādhana*, *as*, m. white mustard; (*am*), n. the performance of magical or mystical rites (for the acquisition of supernatural powers, &c.); the materials employed in mystical or chemical processes. — *Siddha-sādhana-dosha*, *as*, m. the error of labouring to establish what is already proved. — *Siddha-sādhyas*, *as*, *ā*, *am*, who or what has effected what was to be done; effected, accomplished, proved; (*as*), m. a particular Mantra; (*am*), n. demonstrated proof or conclusion. — *Siddha-sārasvata*, N. of a work. — *Siddhasārasvata-dīpikā*, f., N. of a commentary by *Padmanābha* on the *Bhuvaneśvari-stotra*. — *Siddha-siddha*, *as*, m. a particular Mantra. — *Siddha-sindhu*, *us*, f. 'divine river,' epithet of the *Ganges*. — *Siddha-susiddha*, *as*, m. a particular Mantra. — *Siddha-sena*, *as*, m. 'having a divine or perfect army,' epithet of *Kārtikeya* (god of war); of an astronomer. — *Siddha-sena-divākara*, *as*, m., N. of a son of *Sarva-jña* and pupil of *Vṛiddha-vāda-sūri* (said to have induced *Vikramāditya* to tolerate the *Jaina* religion). — *Siddha-sevita*, *as*, *ā*, *am*, honoured or worshipped by Siddhas; (*as*), m. epithet of a form of *Bhairava* or *Siva* (= *vaṭuka-bhairava*). — *Siddha-shāli*, f. the boiler or pot of a seer (fabled as a vessel bestowed by a holy personage, and gifted with the property of overflowing with any kind of food at the wish of the possessor). — *Siddhānta* ('*dha-an*'), *as*, m. established end [cf. *rāddhānta*]; demonstrated conclusion of an argument, the established line of reasoning or view of any question, the true logical conclusion (following on the refutation of the *pūrva-paksha* or first objection), established truth, proved fact, settled opinion or doctrine, dogma, axiom, received or admitted truth (regarded as of four kinds, viz. *sarva-tantra-s*, *prati-tantra-s*, *adhikarāna-s*, *abhyupagamā-s*, q. q. v. v.); any fixed or established text-book resting on conclusive arguments, (often used at the end of comps. to denote certain received treatises by high authorities on astronomy, mathematics, and other sciences; nine astronomical works being especially so designated, viz. the *Brahma-s*, *Sūrya-s*, *Soma-s*, *Vṛihaspati-s*, *Garga-s*, *Nārada-s*, *Parāśara-s*, *Pulastya-s*, *Vasiṣṭha-s*); five principal astronomical *Siddhāntas* are enumerated by others, viz.

Paulīsa-s°, Romaka-s°, Vāśiṣṭha-s°, Saura-s°, and Paitāmaha-s°). — *Siddhānta-koṭi*, *is*, f. the point in an argument which is regarded as a logical conclusion. — *Siddhānta-kaumudī*, f., N. of a celebrated grammar by Bhaṭṭoji-dikṣhita (intended to furnish a practical arrangement of Pāṇini's Sūtras with a commentary). — *Siddhānta-garbha*, *as*, m., N. of a work by Madana-pāla. — *Siddhānta-cāndrikā*, f., a commentary on the Sarasvatī-sūtra by Rāma-cāndrāstama; another on the Sāstra-dīpikā by Rāma-kṛiṣṇa-bhaṭṭa; N. of Rāma-samyamin's Vedānta precepts. — *Siddhāntacāndrikā-īkā*, f., a commentary by Gaṅgādhara-yati on Rāma-samyamin's work. — *Siddhānta-cāndrodaya* ('*ra-ud*'), *as*, m., a commentary by Kṛiṣṇa-dhūrjāṭi-dikṣhita on the Tarka-saṅgraha. — *Siddhānta-cintāmanī*, *is*, m., N. of a work on astronomy. — *Siddhāntatattva*, *am*, n., N. of a work on the principles of the Vaiśeṣika doctrines, (also called Padārtha-viceka). — *Siddhāntatattva-bindu*, a commentary by Madhu-sīdana-sarasvatī on Saṅkarācārya's Daśa-sloki. — *Siddhāntatattvalindusandipana* or *bindusandipana*, *am*, n., a commentary by Puruṣottama Sarasvatī on the preceding. — *Siddhāntatattva-sarvasva*, *am*, n., a commentary on the Siddhāntatattva by Gopinātha-maunī. — *Siddhānta-dīpikā*, f., a commentary on the Siddhānta-muktāvalī by Nāna-dikṣhita. — *Siddhānta-pakṣa*, *as*, m., the logically correct side of an argument. — *Siddhānta-bindu* = *siddhāntatattva-bindu*, q. v. — *Siddhāntabindu-vyākhyā*, f., a commentary by Nārāyaṇa-yati on the preceding. — *Siddhānta-muktāvalī*, f. 'string of pearls of dogmatic precepts,' N. of a commentary by Viśva-nātha Pañcāna Bhaṭṭācārya Tarkāṅkāra on the Bhāṣā-parīccheda (a textbook of the Nyāya, also called *muktāvalī*); of a metrical Vedānta treatise with a prose interpretation by Prakāśānanda; of a metrical exposition of the theory of Vallabhācārya. — *Siddhāntamuktāvalī-prakāśa*, *as*, m., N. of a commentary on the Siddhānta-muktāvalī. — *Siddhānta-ratna*, N. of a summary of the Vedānta system by Nimbārka (= *daśa-sloki*). — *Siddhānta-rahasya*, *am*, n., N. of a work on astronomy. — *Siddhānta-leśa*, *as*, m., N. of a metrical work by Apya-dikṣhita on the Vedānta and other systems of philosophy. — *Siddhānta-rāgiśa*, *as*, m., N. of the preceptor of Rāghaveन्द्र. — *Siddhānta-śiromaṇi*, N. of an astronomical work by Bhāṣkara. — *Siddhānta-saṅgraha*, *as*, m., N. of an epitome of Viṣṇu-śeṣvara's Mītakṣarā. — *Siddhānta-saṅdarbha*, *as*, m., N. of an astronomical work. — *Siddhānta-sundara*, N. of a work on astronomy by Jñāna-rāja. — *Siddhānta-sūkti-manjari*, f., N. of a metrical abridgement of the Siddhānta-leśa by Gaṅgā-dhara-sarasvatī. — *Siddhāntācāra* ('*tu-āc*'), *as*, m., a perfect rule of action (with the Tāntrikas); one who practises this rule (said to consist in purity, quietism, and complete mental absorption in Durgā). — *Siddhāntā-tīta*, *as*, ā, *am* (fr. *siddhānta*), logically demonstrated or proved, established as true. — *Siddhāntin*, ī, m., one who establishes or proves his conclusions; one learned in scientific text-books; a follower of the Mīmāṃsā philosophy. — *Siddhānta* ('*dha-an*'), *am*, n. dressed food, cooked victuals. — *Siddhāntayugā* ('*dha-ap*'), f. 'divine river,' epithet of the Ganges. — *Siddhāntī* ('*dha-ari*'), *is*, m., a particular Mantra. — *Siddhāntā* ('*dha-ar*'), *as*, ā, *am*, one who has accomplished an aim or object, successful, prosperous; (*as*), m. epithet of the great Buddha (or Śākyamuni, founder of the Buddhist religion); N. of the father of the last and most celebrated Arhat of the present Ava-sarpīṇī; epithet of Śiva; white mustard; (*ā*), f., N. of the mother of the fourth of the twenty-four Arhats. — *Siddhāntāta*, *am*, n. white mustard. — *Siddhānta-kārin*, ī, m. epithet of Śiva. — *Siddhāntin* ('*dha-ar*'), ī, m., N. of the fifty-third (or twenty-seventh) year of Jupiter's cycle of sixty years. — *Siddhānta* ('*dha-ās*'), N. of a hermitage in the Himalāya (where Viṣṇu performed penance before his dwarf incarnation). — *Siddhānta*

*srama-tīrtha*, *am*, n., N. of a Tīrtha. — *Siddhāsana* ('*dha-ās*'), *am*, n. a particular posture in religious meditation (described as placing the left heel under the body and the right heel in front of it, fixing the sight between the eyebrows, and meditating upon the syllable *Om*). — *Siddhāśvara-tantra* ('*dha-is*'), *am*, n., N. of a Tantra work. — *Siddhāśvara-tīrtha*, *am*, n., N. of a Tīrtha. — *Siddhāśvari* ('*dha-is*'), f., N. of a particular goddess. — *Siddhāgha* ('*dha-ogha*'), *as*, m., N. of a particular class of Gurus worshipped or revered by the Tāntrikas, (their names are said to be Nārada, Kāśyapa, Saṃbhu, Bhārgava, Kula-kauśika).

*Siddhaka*, *as*, m. a kind of tree (= *sindhu-vāra*); the Śāl tree; a species of metre.

*Siddhā*. See under *siddha*, p. 1114, col. 2.

*Siddhāyika*, f., N. of one of the twenty-four goddesses, called Śāsana-devatās, who execute the commands of the twenty-four Arhats.

*Siddhi*, *is*, f. accomplishment, fulfilment, completion, perfection, complete attainment (of any object), performance; success, prosperity, well-being; settlement, establishment, substantiation, demonstration, proof, indisputable conclusion; validity (of a rule or law); certainty, truth, accuracy, correctness; decision, adjudication, determination (of a lawsuit); payment, liquidation (of a debt), acquittance; the solution of a problem; preparation, cooking, maturing, maturity; readiness; complete knowledge; complete perfection or sanctification (by penance &c.); final emancipation, supreme felicity, beatitude; the acquisition of supernatural powers by magical means or the supernatural faculty so acquired, (eight are usually enumerated, e. g. *apīman*, *mahīman*, *laghīman*, *garīman*, *prāpti*, *prākāmya*, *īśi-tva*, *vasī-tva*, q. v. v. v., to which is sometimes added *kāmāvasāyī-tva* and many others, e. g. *siddhīh kṛeṣari*, the magical power of flying through the air; *rasollāsa*, q. v., *vi-sōka*, q. v., see also under *siddha*, p. 1114); any marvellous skill or capability; a magical shoe or slipper (supposed to have the power of conveying the wearer wherever he likes); good effect or result, use, advantage; understanding, intellect; concealment, vanishing, making one's self invisible; a particular Yoga (either the sixteenth of the astronomical periods or the nineteenth of the twenty-eight astrological Yogas); a kind of medicinal root (= *riddhī*); Perfection (personified as a daughter of Dakṣa and wife of Dharma); N. of a Yoginī; of Durgā; of Śiva, (in this sense masc.). — *Siddhī-kāraṇa*, *am*, n. a cause of beatitude, means of obtaining felicity. — *Siddhī-cāmuṇḍā-tīrtha*, *am*, n., N. of a Tīrtha. — *Siddhī-ta*, *as*, ā, *am*, conferring felicity or beatitude; (*as*), m. epithet of a form of Bhairava or Śiva (= *vatuka-bhairava*). — *Siddhī-dātṛi*, f. 'giver of perfection,' epithet of Durgā. — *Siddhī-bhairava*, *am*, n., N. of a Tantra work. — *Siddhī-yoga*, *as*, m. a particular auspicious conjunction of the planets. — *Siddhī-yoginī*, f. a kind of Yoginī. — *Siddhī-lābha*, *as*, m. acquirement of success or perfection. — *Siddhī-sopāna*, 'ladder of success,' N. of a work. — *Siddhī-sthāna*, *am*, n. 'place of felicity,' N. of any sacred spot where final beatitude is obtained by religious worship (such as particular places on the Ganges or Sarasvatī). — *Siddhī-arthan*, *iod*. for the sake of accomplishing or obtaining.

*Siddhāvā*, ind. having accomplished or effected, having completed.

*Siddhāvā*, ind. (according to some) = *siddhāvā* above.

*Sidhma*, *am*, or *sidhman*, *a*, n. a blotch, pustule, scab; pock-mark, leprous spot; leprosy or a kind of leprosy (one of the seven kinds). — *Sidhma-pushpikā*, f. a particular kind of cutaneous disease or leprosy. — *Sidhma-vaṭ*, *ān*, *atī*, *at*, scabby, pock-marked, covered with pustules or blotches; leprous, tainted with leprosy.

*Sidhmala*, *as*, ā, *am*, = *sidhma-vaṭ*; (*ā*), f. a scab, blotch, leprous spot; a sort of leprosy; dried fish, salt fish (= *matsya-vikṛitī*).

*Sidhmā*, f. a blotch, scab, leprous spot; leprosy.

*Sidhya*, *as*, m. 'auspicious,' N. of the asterism Pushya.

*Sidhra*, *as*, ā, *am*, Ved. obtaining, effecting, (Śāy. = *sādhaka*); perfect, good; protecting; (*as*), m. a pious or virtuous man; a tree.

*Sidhrakā*, f. a kind of plant or tree. — *Sidhrakāvāra*, *am*, n. 'Sidhrakā-grove,' N. of one of the celestial gardens.

2. *sedhitvā*, ind. (according to some) = *siddhāvā*, col. 2; [cf. I. *sedhitvā* under rt. I. *sidh*.]

*Sinā*, *as*, m. (according to Uṇādi-s. III. 2. fr. rt. *si*, 'to bind'; see also Nirukta V. 5), 'a quantity of anything bound or collected together,' a lump of food, &c., mouthful; (*am*), n. the body; food (Ved.; Śāy. = *anna*); (*as*, ī, *am*), white, white-coloured (according to Śabda-k.); blind with one eye, one-eyed, = *kāya*; (*ī*), f. white, (perhaps an old fem. of 2. *sita*; cf. *śyenī* under *śyena*.)

— *Sinā-vaṭ*, *ān*, *atī*, *at*, Ved. having food. *Sinivālī*, f. (said to be connected with *sinī*, 'white'; but in Nirukta XI. 31. *sinī* is connected with rt. *si* and *vālī* with rt. *val*, 'to surround,' or with *bālā*, 'young'; the real meaning may be 'a white ring'), the day preceding that of new moon or the day on which the moon rises with a thin crescent of light scarcely visible; N. of a Vedic goddess; of the goddess Durgā.

*Sinduk* *sinduka*, *as*, m. (probably fr. rt. *syand*, see below), the small tree or shrub Vitex Negundo. *Sindu-vāra*, *as*, m. (probably for *syanda-vāra*, the plant being used medicinally to prevent flow of the humors and laxity), = *sinduka* above; [cf. *sindhu-vāra*.]

*Sindūr* *sindūra*, *as*, m. (in Uṇādi-s. I. 69. said to be fr. rt. *syand*), a sort of tree; (*ī*), f., N. of a plant (= *roṣanī*); the plant Griseba Tomentosa (= *dhatukī*); the plant Lythrum Fruticosum; red cloth or clothes; (*am*), n. red lead, minium, vermilion; = *rāja-lekha* (according to some). — *Sindūra-kāraṇa*, *am*, n. 'origin of minium,' lead. — *Sindūra-tilaka*, *as*, m. 'marked with red lead,' an elephant; (*ā*), f. a woman whose forehead is marked with red lead (and therefore whose husband is living). — *Sindūra-nirgama*, *as*, m., N. of the 137th chapter of the Kṛiḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Sindūra-pushpī*, f. a kind of plant (= *vīra-pushpī*).

*Sindūrikā*, f. red lead, minium. *Sindūrita*, *as*, ā, *am*, reddened, made red.

*Sinḍu* *sindhu*, *us*, m. (probably connected with rt. *syand*, 'to flow'), the ocean, sea, (*kṛipā-sindhu*, 'ocean of mercy,' a term for an exceedingly merciful person); N. of Varuṇa (as god of the ocean); the river Indus; the Indus personified (as one of the male rivers, cf. *nada*); the country around the Indus (commonly called *Sindh*); the water into which the Soma drops; water ejected from the mouth or from an elephant's trunk (= *vamathu*); the juice that exudes from an elephant's temples; an elephant; a particular Rāga or musical mode (regarded as son of the Rāga Mālakaṇḍa); the tree Vitex Negundo [cf. *sinduka*]; white or refined borax, = *śveta-tarkṣya*; (*avis*), m. pl. the inhabitants of *Sindh*; (*us*), f. the river *Sindhu*, (Nirukta IX. 26); a river or stream of water in general. — *Sindhu-kapha*, *as*, m. 'sea-foam,' cuttle-fish bone. — *Sindhu-kara*, *am*, n. a kind of white borax (= *śveta-tarkṣya*). — *Sindhu-kṣhit*, *t*, m., N. of the author of the hymn Rig-veda X. 75 (having the patronymic Prayamedha). — *Sindhu-khela*, *as*, m. 'sporting or flowed over by the Indus,' the country *Sindh*. — *Sindhu-ja*, *as*, ā, *am*, ocean-born, sea-born, marine; river-born, aquatic; born or produced in the country *Sindh*; (*ā*), f. epithet of the goddess Lakṣmī (as produced at the churning of the ocean); (*am*), n. rock-salt. — *Sindhu-janman*, ā, ā, *a*, ocean-born, sea-born; produced in *Sindh*; (*ā*); m.

the moon; (a), n. rock-salt. — *Sindhu-dā*, f., N. of the wife of the Rāga Malava. — *Sindhu-dēsa*, as, m. the country of Sindh. — *Sindhu-dvīpa*, as, m., N. of a king; of the author of the hymn Rig-veda X. 9 (having the patronymic Āmbarīṣha). — *Sindhu-nāda*, N. of a river. — *Sindhu-nandana*, as, m. 'son of the ocean,' the moon (fabled to have been one of the fourteen precious things recovered at the churning of the ocean, see *mandara*, p. 746). — *Sindhu-nātha*, as, m. 'lord of rivers,' the ocean. — *Sindhu-pati*, is, m. 'lord of Sindh,' epithet of Jayad-ratha. — *Sindhu-pāra-ja*, as, ā, am, born or produced on the further bank of the Indus. — *Sindhu-putra*, as, m. 'son of the ocean,' the moon; a sort of ebony. — *Sindhu-pulinda*, ās, m. pl., N. of a people. — *Sindhu-pushpa*, as, m. 'sea-flower,' a conch-shell. — *Sindhu-madhya*, N. of a district. — *Sindhu-mantha*, as, m. the churning of the ocean, (see *mandara*, p. 746); 'ocean churning-stick,' a mountain (according to some). — *Sindhu-mantha-ja*, am, n. rock-salt. — *Sindhu-mātri*, tā, trī, trī, Ved. having the sea as mother (said of the Soma, also of the Maruts and of the Āsvins); (tā), f. 'mother of streams,' epithet of the river Sarasvatī (Ved.). — *Sindhu-mukha*, am, n. the mouth of a river. — *Sindhu-mukhāgata* ('kha-āg'), as, ā, am, arrived at the mouth of a river. — *Sindhu-rāja*, as, m. 'king of Sindh,' epithet of Jayad-ratha. — *Sindhu-tavaṇa*, am, n. 'Sindh-salt,' rock-salt. — *Sindhu-vāra*, as, m. a good horse or one of a particularly good breed (brought probably from Sindh or the borders of Persia); the small tree Vitex Negundo (= *sindu-vāra*). — *Sindhu-vāraka*, as, m. Vitex Negundo, (see above). — *Sindhu-vārīta*, as, m. Vitex Negundo, (see above). — *Sindhu-vāsīn*, ī, inī, ī, living in Sindh, an inhabitant of Sindh. — *Sindhu-vāhas*, ās, ās, as, Ved. bringing streams of water. — *Sindhu-veshaṇa*, as, m. the tree Gmelina Arborea. — *Sindhu-sayana*, as, m. 'ocean-reclining,' epithet of Vishnu. — *Sindhu-sangama*, as, m. 'sea-confluence,' the mouth of a river or its point of junction with the sea. — *Sindhu-samudra-sangama*, as, m., N. of a place. — *Sindhu-sūnu*, us, m. 'son of Sindh,' N. of the Asura Jala-dhara. — *Sindhu-sāvīra*, ās, m. pl., N. of a people (the people of Sindh and western Rājputāna, according to some). — *Sindhūtha* ('dhu-ut') or *sindhūdhava* ('dhu-ud'), am, n. 'Sindh-produced,' rock-salt (= *sindhāva*). — *Sindhūpala* ('dhu-up'), am, n. 'Sindh-stone,' rock-salt.

*Sindhuka*, as, ā, am, marice; born or produced in Sindh; (as), m. the tree Vitex Negundo [cf. *sindhuka*]; N. of a king (= *sūdraka*).

*Sindhura*, as, m. an elephant; [cf. *sindhu*].

— *Sindhura-dveshīn*, ī, m. 'elephant-hater,' a lion.

*Sindhula*, as, m., N. of the father of Bhoja.

**सिन्व्** *sinv* = rt. *ninv*, q. v.

**सिपाहय** *sipāhaya*, N. of a place.

**सिप्र** *sipra*, as, m. sweat, perspiration,

heat; the moon; (ā), f. a woman's zone; a female buffalo; N. of a river near Ujjayini [cf. *stīprā*];

(am), n., N. of a lake [cf. *stīpra*].

**सिम्** *sibh* or *simbh* = rt. *ṣṛibh*, q. v.

**सिम** *sim*, ind. (in Vedic grammar) a technical term for the eight simple vowels (viz. a, ā, ī,

ī, u, ū, ṛi, ṛi).

**सिमा** *sima*, as, ū, am (in Uṇādi-s. I. 143,

said to be fr. rt. *si*; probably connected with

1. *sama*; *simamāt*, abl. c. = *sarvasmāt*, Rig-

veda I. 95. 7; *simasmai*, dat. c. everywhere, Rig-

veda I. 115. 4), all, every, whole, entire; (as), m.,

Ved. 'the best, most excellent,' epithet of Indra,

(in Rig-veda VIII. 4, 1. *simā*, voc. c. = *sima* =

*śreshṭhendra*); (ā), f., Ved. a cord, band, (accord-

ing to some as, m.; cf. *simā*). — *Simā-tra*, am,

n., Ved. the state of a cord.

**सिमिसिमाय** *simisimāya* (fr. an imitative sound), Nom. P. *simisimāyati*, &c., to tremble, quiver, be convulsed.

**सिम्बा** *simbā*, f. (also written *śimbā*, q. v.), a pod, &c.

*Simbi*, is, f. a pod (= *simbi*). — *Simbi-jā*, f.

'pod-born,' any pulse or grain growing in pods.

*Simbi*, f. = *simbi*.

**सिम्भ्** *simbh*. See rt. *sibh*, col. 1.

**सिर** *sira*, as, m. (said to be fr. rt. *si*; but

cf. *sira*, *śirā*, p. 1006), the root of long pepper;

(ā), f. any tubular vessel of the body, a nerve, vein,

artery, tendon, &c. (see *śirā*); a stream, water (Ved.,

Sāy. *śirāsu* = *sarāṇa-śirāsu apsu*, Rig-veda I.

121, 11; in Naigh. I. 12. *śirā* is enumerated among

the *udaka-nāmāni*; cf. *śirā*); a bucket, a baling-

vessel. — *Śirā-jāla*, as, m. a network or plexus of

vessels or veins, an enlargement of the vessels of

the eye. — *Śirā-moksha*, as, m. 'loosing the veins,'

venesection. — *Śirā-vyadha*, as, m. or *śrā-vy-*

*adhana*, am, n. 'piercing the veins,' venesection.

— *Śirā-harsha*, as, m. thrill of the nerves; a flow of

discoloured tears (according to some). — *Śirotpāta*

('rāt-ut'), as, m. disease or morbid affection of the

veins, &c.; redness and inflammation of the eyes.

**सिल्** *sil*. See rt. *śil*.

**सिल्क** *silaka*, as, m. a proper N.

**सिलिक** *silika*, as, ā, am, Ved. (according to

Sāy.) compact, symmetrical (= *samerita*, *sangata*).

— *Silika-madhya*, as, ā, am, Ved. having com-

compact or symmetrical waists (= *samerita-madhya*

or *śirsha-madhya*, Nirukta IV. 13).

**सिल्लकी** *sillakī*, f. (= *sallakī*, *śallakī*), the

gum olibanum tree, Boswellia Thunifera.

**सिव्** *siv* [cf. rt. *si*], cl. 4. P. *siviyati* (in

Rig-veda I. 25, 3. *vi-simahi* = *vi-*

*sheṇa badhni-mah* is referred by Sāy. either to rt.

*siv* with *vi* or to rt. *si* with *vi*), *siveva*, *sevishyati*,

*asevit*, *sevitum*, to sew, darn, stitch; to stitch to-

gether, unite, join: Pass. *siviyate*, Aor. *asevi*, to be

sewn: Caus. *sevatyati*, -*yitum*, Aor. *asivivat*;

Desid. *sivevishati* or *sevyishati*: Intens. *sešiv-*

*yate*; [cf. Gr. *κασ-σῦ-ω* (*ka-rū-ō*), *κασ-σῦ-μα* (*ka-*

*rv-μα*), *κατῦ-σ*, probably *ἔμψυ* and *ἔμψυ*: Lat.

*su-o*, *su-tu-s*, *su-tor*, *su-tura*, *su-tela*, *su-b-ula*,

*Con-sus*, *Con-sualia*: Goth. *siu-ja*, *ēnipfārw*;

Old Germ. *siud*, *sou-m*, 'a hem'; *suī-la*: Mod.

Germ. *seam*: Angl. Sax. *seam*: Engl. *seam*: Old

Norse *saumr*: Slav. *siv-a* (Inf. *si-ti*): Lith. *stuv-ū*

(Inf. *siū-ti*), *siū-ta-s*.)

*Sivana*, am, n. sewing, stitching; a seam, suture;

(ī), f. a needle; the frenum of the prepuce.

*Sivyat*, an, anti, at, sewing, &c.

*Sevana*. See under 2. *sevaka*.

*Sevitvā*, ind. having sewn or stitched; having

joined.

*Syūta*, *syūti*, *syūtū*, &c. See s. v.

**सिवर** *sivara*, as, m. (according to some)

an elephant (= *hastin*).

**सिसङ्ग्रामयिषु** *sisaṅgrāmayishu*, us, us, u

(fr. Desid. of rt. *sangrām*), wishing or intending to

make war, eager or desirous to fight.

**सिषाधयिषा** *sishādhayishā*, f. (fr. Desid.

of Caus. of rt. *sādḥ* or rt. 3. *sīdh*), wish to effect or

accomplish; desire to establish or prove.

*Sishādhayishu*, us, us, u, desirous to accomplish

or effect; seeking to prove or demonstrate.

**सिषासत्** *sishāsāt*. See rt. 1. *san*, p. 1056.

*Sishāsu*, us, us, u, Ved. desirous of obtaining,

eager for wealth.

**सिष्णु** *sishṇu*, us, m. (according to Sāy. fr.

an assumed Vedic rt. *sish* = rt. *śic*; according to

others fr. rt. *śi*), Ved. sprinkled (with Soma), receiv-

ing libations, (Sāy. = *somenāsicyamāna*, Rig-veda

VIII. 19, 31.)

**सिष्मियाण** *sishmiyāṇa*, as, ā, am (Perf.

part. A. of rt. *smi*), one who has smiled, smiling.

**सिष्विदान** *sishvidāna*, as, ā, am (Perf. part.

A. of rt. *svi*), Ved. one who has perspired, sweating.

**सिसृक्षा** *sisṛkshā*, f. (fr. Desid. of rt. 1. *ṣṛij*),

wish or purpose to create.

*Sisṛikehu*, us, us, u, wishing or purposing to

create.

**सिस्रत्** *sisrat*. See under rt. *ṣṛi*.

**सिहुण्ड** *sihuṇḍa*, as, m. the milk-hedge

plant, Euphorbia Antiquorum (= *enuhi*).

**सिह्न** *sihla*, as, m. (= *śihla*), olibanum,

benzoin, Indian incense. — *Sihla-bhūmikā*, f. the

olibanum tree, Boswellia Serrata or Thunifera.

*Sihlaka*, as, m. = *sihla*; (ī), f. = the olibanum

tree.

**सीक्** *sik* (also written *śik*, q. v.), cl. 1.

A. *sikate*, &c., to sprinkle, scatter in

drops, (in which sense the form *sik* seems preferable

to *śik*, cf. rts. *śik*, 1. *śic*); to go, move; cl. 1. 10.

P. *sikati*, *sikayati*, &c., to be impatient; to be

patient; to touch, &c. (see rt. *sik*).

*Sikara*, as, m. drizzling rain, drizzle, mist, &c.;

(see *śikara*, but the form *sikara* seems preferable.)

**सीक्षत्** *sikshat*. See p. 1100, col. 1.

**सीत्** *sīt*, ind. a sound made by drawing

in the breath (to express sighing, shivering with cold,

murmuring, sexual enjoyment, &c.; cf. *śit*). — *Sit-*

*kāra*, am, n. making or uttering the above sound

*sit*. — *Sit-kṛī*, cl. 8. P. *-karoti*, &c., to make the

sound *sit*. — *Sit-kṛita*, as, ā, am, made or uttered as

the above sound; (am), n. the inarticulate sound *sit*.

**सीता** *sītā*, f. (probably fr. rt. *si*, 'to bind,'

cf. *śīman*, 'a boundary'), a furrow, the track or

line of a ploughshare [cf. *sira*]; agriculture; a

Furrow or Husbandry personified (and apparently

once worshipped as a kind of goddess resembling

Pomona; in Rig-veda IV. 57, 6, *Sītā* is invoked as

a deity presiding over agriculture or the fruits of the

earth, and appears to be associated with Indra, whence

some describe her as a wife of Indra; in Vājasaneyi-s.

XII. 69-72, *Sītā* the Furrow is again personified and

addressed, four furrows being required to be drawn

at the ceremony when these stanzas are recited); N.

of the wife of Rāma-candra (daughter of Janaka,

king of Mithilā, capital of Videha, who was other-

wise called *Sira-dhvaja*; she was named *Sītā* because

fabled to have sprung from a furrow made by Janaka

while ploughing the ground to prepare it for a sacri-

fice instituted by him to obtain progeny, whence

her epithet A-yoni-jā, 'not womb-born'; her other

common names, *Maithilī* and *Vaidēhī*, are from the

place of her birth; according to one legend she was

*Veda-vatī*, q. v., in the *Kṛita* age; according to others

she was an incarnation of *Lakshmi* and of *Umā*;

the story of Rāma's bending the bow, which was to

be the condition of the gift of *Sītā*, is told in *Rāmāyaṇa*

I. 67; *Sītā*'s younger sister *Urmilā* was at the same

time given to *Lakshmana*, and two nieces of *Ja-*

*naka*, daughters of his brother king *Kuśa-dhvaja*, of

*Bharata* and *Satru-ghna*; N. of *Lakshmi*; of *Durgā*

or *Umā*; of a female poet; of the eastern branch

of the four fabulous branches of the heavenly *Ganges*

(into which it is supposed to divide after falling on

mount *Meru*; this branch is fabled to flow into the

*Varsha* or *Dvīpa*, called *Bhadṛāsava*, q. v.); spirituous

liquor. — *Sītā-dravya*, āṇi, n. pl. implements of

husbandry. — *Sītā-patī* or *sītāyāh-patī*, is, m.

'husband of *Sītā*,' epithet of the hero *Rāma-candra*.

— *Sītā-phala*, as, m. '*Sītā*'s fruit,' the custard apple

tree, *Annona Squamosa*; (am), n. its fruit. — *Sītā-*

*haraṇa*, am, n. the carrying off of *Sītā*. — *Sītāhāra*

(<sup>o</sup>tā-āh<sup>o</sup>), *as*, m. 'Sītā's food,' a kind of plant, Lycopodium Phlegmaria. — *Sītormile* (<sup>o</sup>tā-ūr<sup>o</sup>), f. du. Sītā and Ūrmilā.

*Sītya*, *as*, *ā*, *am*, measured out by furrows, ploughed, tilled [cf. *sītya*] (*am*), n. rice, corn, grain; [cf. probably *Gr. σίτρος*.]

**सीतीनक** *sītinaka*, *as*, m. = *satīnaka*, pease, pulse.

*Sītīlaka* = *sītinaka* above; [cf. *satīlaka*.]

**सीत्कार** *sīt-kāra*, *sīt-kṛita*. See above.

**सीदत्** *sīdat*, *sīdamānu*. See under *rt*. I. *sād*, p. 1055, col. 2.

*Sīdya*, *am*, n. slothfulness, idleness, indolence.

**सीधु** *sīdhu*, *us*, m. = *sīdhu* (q. v.), spirit distilled from molasses, rum (or any similar spirit).

— *Sīdhu-gandha*, *as*, m. 'having the smell of rum,' the plant or tree *Mimusops Elenqi* (= *vakula*). — *Sīdhu-pa*, *as*, *ā* or *i*, *am*, drinking spirits. — *Sīdhu-pushpa*, *as*, m. the Kadamba tree; the *Vakula* tree; (*i*), f. the Dhātakt plant. — *Sīdhu-rasa*, *as*, m. 'having spirit-like juice,' the Mango tree. — *Sīdhu-svajīya*, *as*, m. the *Vakula* tree.

**सीध** *sīdhra*, *am*, n. (according to some) the anus.

**सीष** *sīpa*, *as*, m. a sacrificial vessel in the shape of a boat (for making libations).

**सीम्** *sīm*, *ind.*, Ved. a particle laying stress on a preceding word (= *īd*); everywhere, on all sides (= *sarvatas*, *Ṛig-veda* II. 8, 4, IV. 56, 1).

**सीमन्** *sīman*, *ā*, f. (according to some also m., but only f. according to Amara and Vopa-deva IV. 3; according to others also n. in Ved.; in *Uṇādi-s*. IV. 150. said to be fr. *rt*. *sī*; in some senses perhaps connected with *rt*. *siv*), a boundary, border, bound, limit, margin, frontier; a mound or ridge or anything serving to mark the boundary of a field, village, &c.; a mark, landmark (in general); a bank, shore, coast; the horizon; a suture (of the skull &c.; cf. *sivana*); the bounds of morality or decorum, keeping within bounds, rectitude; a field; the nape of the neck; the scrotum.

*Sīmatas*, Ved. from a boundary or horizon, (according to Nirukta I. 7. = *sīmnas* or *sīmā-tas*; according to others an abl. c. fr. a base *sīmat*).

*Sīmantā*, *as*, m. (for *sīmānta*, i. e. *sīman* or *sīmā + anta*), a boundary-line, (see *sīmānta* under *sīmā*); a separation or parting of the hair on each side of the head so as to leave a line; a landmark; N. of a son of king Bhadrā-sena; of a poet; (*as*, *am*), m. n. the head (according to some). — *Sīmantā-karāṇa*, *am*, n. the act or ceremony of parting the hair. — *Sīmantonnayana* (*ta-un*), *am*, n. 'arranging the parting of the hair,' N. of one of the twelve Saṅskāras or purificatory rites, (it is observed by women in the fourth, sixth, or eighth month of their pregnancy; see under *saṅs-kāra*, p. 1041.)

*Sīmantaka*, *as*, m., N. of a particular kind of infernal being or inhabitant of hell; (*am*), n. red lead (with which a mark is sometimes made along the division of the hair).

*Sīmantaya*, Nom. P. *sīmantayati*, &c., to mark by a line, part (as hair &c.).

*Sīmantita*, *as*, *ā*, *am*, marked by a line, parted (as hair &c.).

*Sīmantini*, f. 'having hair-parting,' a woman; N. of a daughter of king Citra-varman.

*Sīmantyamāna*, *as*, *ā*, *am*, being parted or divided.

*Sīmā*, f. a boundary, bound, border, limit, &c. (= *sīman* above). — *Sīmājīna* (<sup>o</sup>mā-aj<sup>o</sup>), *am*, n. ignorance of boundaries. — *Sīmādhipa* (<sup>o</sup>mā-adh<sup>o</sup>), *as*, m. a neighbouring king. — *Sīmā-nīśāya*, *as*, m. a legal decision with respect to landmarks and boundaries. — *Sīmānta* (<sup>o</sup>mā-an<sup>o</sup>), *as*, m. a boundary-line, frontier-line, border, boundary. — *Sī-*

*mānta-pūjana*, *am*, n. the act of honouring a village boundary, &c. — *Sīmā-linga*, *am*, n. a boundary-mark, landmark. — *Sīmā-vāda*, *as*, m. a dispute about boundaries. — *Sīmā-viniraya*, *as*, m. the (legal) decision of disputed questions about boundaries and landmarks. — *Sīmā-vivāda*, *as*, m. litigation about boundaries. — *Sīmā-vivāda-dharma*, *as*, m. the law respecting disputes about boundaries. — *Sīmā-vriksha*, *as*, m. 'boundary-tree,' a tree serving as a boundary-mark. — *Sīmā-sandhi*, *is*, m. 'boundary-junction,' the meeting of two boundaries. — *Sīmā-setu-viniraya*, *as*, m. (legal) decision about boundaries and barriers. — *Sīmollāghana* (<sup>o</sup>mā-ul<sup>o</sup>), *am*, n. the leaping over or transgressing boundaries, passing a frontier.

**सीमिक** *sīmika*, *as*, m. (in *Uṇādi-s*. II. 43. said to be fr. *rt*. *syam*), a kind of tree; an ant-hill (= *syamika*), an ant or similar small insect.

*Sīmika*, *as*, m. a kind of tree; [cf. *sīmika* above.]

**सीर** *sīra*, *as*, m. (in *Uṇādi-s*. II. 25. said to be fr. *rt*. *sī*; cf. *sītā*), a plough; the sun; N. of a Vedic god, (see *sunā-sīra*); the Arka plant; (*am*), n., Ved. a plough. — *Sīra-deva*, *as*, m., N. of a grammarian. — *Sīra-dhvaja*, *as*, m. 'plough-bannered,' N. of Janaka (father of Sītā, q. v.). — *Sīra-pāṇi*, *is*, m. 'plough-handed,' epithet of Bala-rāma (as armed with a weapon like a plough-share). — *Sīra-bhrīṭ*, *t*, m. 'plough-bearer,' Bala-rāma; [cf. *halā-bhrīṭ*.] — *Sīra-yoga*, *as*, m. the yoking of cattle to a plough or a team so yoked.

*Sīraka*, *as*, m. a plough; the sun; a porpoise.

*Sīrā*, *ās*, f. pl., Ved. streams, waters, rivers, (Sāy. = *nadīh*, *Ṛig-veda* I. 174, 9; in Naigh. I. 13. enumerated among the *nadī-nāmāni*; cf. *sīrā*).

*Sīrin*, *i*, m. 'having or holding a plough,' epithet of Bala-rāma, (see above.)

**सीरज** *sīraja*, N. of a place.

**सीलन्थ** *sīlānda*, *as*, m. a kind of fish (commonly called *Silindā*).

**सीलमा** *sīlamā*, f., Ved. (probably) a plant. — *Sīlamā-vaṭ*, *ān*, *atī*, *at*, Ved. having plants, abounding in plants (said of the river Sindhu).

**सीवन** *sīvana*. See p. 1116, col. 2.

**सीपत्** *sīshat*, *an*, *atī*, *at* (probably fr. *rt*. I. *san*), Ved. giving, granting.

**सीस** *sīsa*, *am*, n. (etymology doubtful), lead. — *Sīsa-pattra* or *sīsa-pattra*, *am*, n. lead. *Sīsaka*, *am*, n. lead.

**सीसताण** *sīsataṇa*, N. of a place.

**सीसर** *sīsara*, *as*, m., N. of the husband of Saramā (according to one legend).

**सीहुज** *sīhujā*, *as*, m. = *sehujā*, the milk-hedge plant, *Euphorbia Antiquorum*.

**सु** I. *su*, cl. I. P. A. *savati*, *savate*, &c., to go.

**सु** 2. *su*, cl. I. 2. P. *savati*, *sauti*, *sushāva*, &c., to possess power or supremacy.

**सु** 3. *su*, cl. 5. P. A. *sunoti* (1st du. *sunuvas* or *sunvas*, 1st pl. *sunumas* or *sunmas*), *sunute*, *sushāva*, *sushuve*, *soshayati*, *-te*, *asāvīt* or *asāvishīt*, *asoshā* or *asāvishā*, *sotum* (Ved. Inf. *sotave*), to pour out, sprinkle, make a libation (especially of the Soma juice); to press out juice (especially from the Soma plant), to extract or prepare the Soma juice or any other juice, to distil (wine, spirits, &c.); to churn; to perform a sacrifice (especially with the Soma); to bathe [cf. I. *savana*, *sūtyā*]: Pass. *sūtyate*, Aor. *asāvī* (Ved. Pass. 3rd sing. *sunve*, 3rd pl. *sunvire* = *suṭā bahāvūh*): Caus. *sāvayati*, *-yitum*, Aor. *asūshavāt* (according to some *asūshavāt*): Desid. of Caus. *sushāvayishatī*: Desid. *sūshatī*: Intens. *soshūyate*; [cf. *Gr. ὕω*, *ὕε-τό-σ*; Umbr. *savitu*.]

I. *su*, *t*, *t*, *t*, extracting juice, pouring out, sprinkling, making libations, (see *pra-sut*, *madhu-shut*); (*t*), m. = *stōtri*, (Naigh. III. 16.)

I. *suta*, *as*, *ā*, *am*, poured out; extracted or expressed (as Soma juice); (*as*, *am*), m. n., Ved. the expressed Soma juice; a Soma libation, (in Naigh. II. 7. enumerated among the *anna-nāmāni*).

— I. *suta-pa*, *as*, m. (for 2. *su-tapa* see p. 1120, col. 1), a drinker of the Soma juice; (*ās*), m. pl., N. of a class of deities. — *Suta-pā*, *ās*, *ās*, *am*, Ved. a drinker of libations, (Sāy. = *huta-sishṭa-somā-pīta-yajamāna*, *Ṛig-veda* I. 155, 2); drinking the effused Soma juice (said of Indra). — *Suta-pāvan*, *ā*, *arī*, *a*, Ved. drinking the effused Soma juice. — *Sutam-bhara*, *as*, m., N. of a Vedic Ṛishi. — I. *suta-vaṭ*, *ān*, m. possessed of Soma juice, a drinker of Soma juice; an offerer of a libation. — *Suta-soma*, *as*, *ā*, *am*, Ved. possessing effused Soma, (Sāy. = *abhishutena somenapetaḥ*, *Ṛig-veda* I. 2, 2.)

— *Sutā-vaṭ*, Ved. = I. *suta-vaṭ* above. — *Sute-kāra*, *as*, m., Ved. (Sāy.) one who makes a Soma libation.

— *Sute-grībh*, *p*, *p*, *p*, or *sute-grībha*, *as*, *ā*, *am*, Ved. received at the effusion (said of Soma; Sāy. = *abhishutena rasena grīhitāḥ*, *Ṛig-veda* V. 44, 5).

— *Sute-manas*, *ās*, m., N. of a preceptor.

*Suti*, *is*, f. extracting or pouring out the Soma juice, &c.

I. *sutyā*, f. Soma pressing, Soma preparation [cf. *adya-s*, *svalh-s*]; sacrificial ablution, (see *sūtyā* below.)

*Sutvan*, *ā*, m. an offerer of Soma juice; a drinker of Soma; a student who has performed his abutions (subsequent or preparatory to a sacrifice); a proper N.

*Sunvat*, *an*, *atī*, *at*, pouring out libations, offering sacrifice, sacrificing; (*an*), m. an offerer.

*Sunvāna*, *as*, *ā*, *am*, Ved. offering libations; (*as*), m., N. of a son of Sn-mantu.

*Sushuvāpa*, *as*, *ā*, *am*, one who has poured out libations.

*Sushvayata*, *an*, *antī*, *at* (according to some fr. a Nominal base *sushvayata*, to which *sushvayanta*, *Ṛig-veda* VII. 36, 6, may possibly also be referred; but according to Sāy. derived fr. *rt*. *ay* with a reduplicated form of *su* prefixed), Ved. pouring out libations.

*Sushvāna*, *as*, *ā*, *am*, Ved. pouring out libations, being poured forth, (Sāy. *sushvānebhīḥ* = *sunvad-bhīr yajamānāḥ*, *Ṛig-veda* IV. 29, 2; = *sūyamāna*, IX. 101, 11; *sushvānaḥ* = *yajamānebhyaḥ kāmān prarayan*, as if fr. *rt*. I. *sv*, *Ṛig-veda* IX. 6, 8.)

*Sushvi*, *is*, *is*, *i*, Ved. pouring out libations, offering sacrifices, (Sāy. *sushvim* = *somānām abhishotāram*, *Ṛig-veda* I. 61, 15; *sushvaye* = *somam sunvate*, *Ṛig-veda* IV. 25, 7.) — *Sushvī-tara*, *as*, *ā*, *am*, Ved. making more libations, one who offers frequent sacrifices.

*Susvāna*, *as*, *ā*, *am*, = *sushvāna*.

I. *sūti*, *is*, f. (for 2. see p. 1118, col. 1), a place where Soma juice is poured out or extracted (= *somābhishava-bhūmī*, according to Śabda-k.).

*Sūtyā*, f. drinking the Soma juice at a sacrifice; religious bathing, ablution preparatory or subsequent to a sacrifice.

*Sūma*, *as*, m. milk; water; sky, heaven.

*Sotavya*, *as*, *ā*, *am*, to be poured out, &c.

I. *soṭrī*, *tā*, *trī*, *trī* (for 2. see p. 1118, col. 2), Ved. one who presses out the Soma plant, one who pours out libations.

*Sotva*, *as*, *ā*, *am*, Ved. = *sotavya*, to be poured out or offered, (Sāy. *abhishtotavya*, *Ṛig-veda* X. 160, 2.)

*Soma*. See s. v.

**सु** 4. *su* (= *rt*. 3. *sū*, p. 1130, but by some identified with *rt*. 3. *su*, col. 2, the act of pouring out the Soma juice being compared to that of generation); cl. I. 2. P. *savati*, *sauti*, *sushāva*, *soshayati*, *asāvishīt* or (according to some) *asāvīt*, cl. 2. A. *sūte* (1st sing. *suve*), Impf. *asūta* (1st sing. *asuvi*, 1st du. *asūvahi*), Pot. *suṭita*,

Impv. *sūtām* (1st sing. *suvai*, 1st du. *suvāvahai*, 1st pl. *suvāmahai*), cl. 4. A. *sūyate*, *sushuwe*, *soshyate* or *sarishyate*, *asoshita* or *asarishṭa*, (in Atharva-veda XIV. 1, 33, the form *suvāti* occurs, which might also be referred to rt. 1. *sū*). Inf. *sotum*, *savitum*, to beget, procreate, engender, generate; to bring forth a child, give birth to, bear, produce, yield; to confer, bestow (Ved.); to gain, acquire (Ved.); to accept, (Sāy. *sāvishat* = *anujānāt*, *Ṛg-veda* I. 164, 26); Pass. *sūyate*, Aor. *asāvi*, to be begotten; to be brought forth: Caus. *sāvayati*, -*yitum*, Aor. *asūshavat*, (according to some *asūshavat*): Desid. *sūshavati*, -*te*: Intens. *soshūyate*, *soshaviti*, *soshoti*; [cf. *Zend humu*, 'a son'; Gr. *viós*, *íorépa* = Lat. *uterus*; Goth. *su-nu-s*; Slav. *sy-nu*; Lith. *su-nu-s*, 'a son.']

2. *sut*, *t*, *t*, *t*, begetting, generating, engendering.  
2. *suta*, *as*, *ā*, *am* (for 1. see p. 1117), begotten, brought forth; (*as*), m. a son; a child, offspring; a king; N. of the fifth sign or astrological house; (*ā*), f. a daughter; the plant *Dur-alabha*, q. v. — *Sutan-gama*, *as*, m. 'son-obtaining,' the father of a son. — *Suta-jivaka*, *as*, m. a kind of tree (= *putra-jiva*). — *Suta-nirvīśham*, ind. exactly as a child, not differently from a son. — *Suta-pādīkā*, f. a particular plant (= *hansa-padi*). — 2. *suta-rat*, *ān*, *atī*, *at* (for 1. see p. 1117), having children; (*ān*), m. the father of a son. — *Suta-vaskarā*, f. the mother of seven children. — *Suta-śreṇī*, f. the plant *Salvinia Cucullata*. — *Suta-sneha*, *as*, m. 'love for a son,' paternal affection. — *Suta-hibhuka-yoga*, *as*, m. junction of the fifth and fourth signs or astrological houses (said to be suitable for marriages). — *Sutāmaja* ('*ta-ā*' or '*tā-ā*'), *as*, m. a grandson (either a son's son or a daughter's son); (*ā*), f. a granddaughter (either a son's daughter or a daughter's daughter). — *Sutarthīn* ('*ta-ar*'), *i*, *inī*, *i*, desirous of offspring. — *Sutotpatti* ('*ta-ut*'), *is*, f. birth of a son.

*Sutin*, *i*, *inī*, *i*, having or possessing a child, having children; (*i*), m. a father; (*inī*), f. a mother.  
*Suti*, *is*, m. f. (abl. gen. sing. *sutyus*), one who wishes for a son; one who treats like a son.

*Sutiya*, Nom. P. *sutiyaṭi*, &c., to desire a son; to treat like a son (e.g. *sutiyaṭi śishyam*, he treats the pupil like a son); to wish for a daughter, (in this case for *sutā*.)

2. *sutyā*, f. bringing forth a child, parturition.  
*Sū*, *ūs*, f. child-bearing, &c. See 4. *sū*, p. 1130, col. 2.

1. *sūta*, *as*, *ā*, *am* (for 2. see p. 1130, col. 2), born, engendered, produced; the sun [cf. *sūra*]; (*as*, *am*), m. n. quicksilver, mercury; (*ā*), f. a woman who has given birth to a child or one recently delivered. — *Sūta-mahodadhī*, N. of a work on medicine. — *Sūta-rāj*, *t*, m. quicksilver.

*Sūtaka*, *am*, n. birth, production; impurity from child-birth or miscarriage; (*as*, *am*), m. n. quicksilver, mercury; (*akā*), f. a woman recently delivered; [cf. *sūtīkā* below]. — *Sūtaka-griha*, *am*, n. a part of a house appropriated to a woman in child-birth; a lying-in chamber.

2. *sūti*, *is*, f. (for 1. see p. 1117, col. 3; for 3. see p. 1131), birth, production, delivery, child-bearing, parturition, bringing forth; offspring, progeny. — *Sūti-griha*, *am*, n. the lying-in chamber, (also written *sūti-griha*). — *Sūti-māsa* or *sūti-māsa*, *as*, m. the month of delivery, the last month of gestation or pregnancy (= *vaijānana*). — *Sūti-śāśauca*, *am*, n. impurity caused by child-birth (continuing for ten days in the case of regular parturition, and in the case of a miscarriage for a period of days equal to the number of months elapsed since conception).

*Sūtīkā*, f. a woman who has recently given birth to a child, a lying-in woman. — *Sūtīkāgāra* ('*kā-ā*'), or *sūtīkā-griha* or *sūtīkā-gēha* or *sūtīkā-bhavana*, *am*, n. or *sūtīkāvāsa* ('*kā-āv*'), *as*, m. a room or part of a house appropriated to a woman at child-birth, a lying-in chamber. — *Sūtīkā-roga*, *as*, m. puerperal sickness, fever or sickness of any kind supervening on child-birth. — *Sūtīkā-shashṭhī*,

f. a particular goddess worshipped on the sixth day after child-birth. — *Sūtīkāshashṭhī-pūjā*, f. the worship of the above goddess.

*Sūna*, *as*, *ā*, *am*, born, produced; blown, blossomed, budded (as a flower); empty, vacant, (in this sense probably for *sūna* and *sūnya*); (*ā*), f. a daughter, (for *sūnā*, a slaughter-house, &c., see s. v.); (*am*), n. bringing forth, parturition; a bud, blossom, flower; [cf. *pra-sūna*.]

*Sūnavat*, *ān*, *atī*, *at*, one who has borne or produced; having budded or blossomed.

*Sūnu*, *us*, m. a son; a child, offspring; a daughter's son; a younger brother; the sun; N. of the author of the hymn *Ṛg-veda* X. 176 (having the patronymic *Ārbava*); (*us*, *ūs*), f. a daughter; [cf. *Zend humu*; Gr. *viós*; Goth. *sunus*, 'a son'; Angl. Sax. *sunu*; Mod. Germ. *sohn*, &c.; see col. 2.]

*Sūvan*, *ā*, *ari*, *a*, Ved. bearing children, generating, producing; [cf. *bahu-sūvari*.]

2. *sotri*, *tā*, *trī*, *trī* (for 1. see p. 1117, col. 3), engendering, generating, bringing forth children.

सु 5. *su*, ind. (thought by some to be a shortened form of *vasu*, q. v.; opposed to *śus*, q. v., and corresponding to Gr. *εὔ*; in the Vedā liable to become *shu*, see *Ṛg-veda* I. 36, 13, 1. 112, 1, Pāp. VIII. 3, 107; and to lengthen a preceding vowel, see Pāp. VI. 3, 134; also becoming *sū* in *Ṛg-veda* I. 10, 11, &c.; cf. *sukum*), an enhancing particle frequently used as a prefix implying 'good, well, excellent, excellently, beautiful, beautifully, honourable, worthy of respect or reverence, excessive, excessively, exceedingly, much, very; readily, easily, willingly, quickly' (Ved., Sāy. = *sushṭhu*, and in *Ṛg-veda* I. 112, 1, &c. used separately to qualify a verb); according to native authorities this prefix may also imply *anu-mati*, 'assent'; *sam-ridhī*, 'prosperity'; *kṛidhira*, 'distress'; [cf. Gr. *εὔ*: Cambro-Brit. *hu*, *hy*, *he*: Armor. *he*: Hib. *so*, *soalee*, 'a good fashion, good manners'; *swridh*, 'easy'; = *sukṛita*]. — *Su-ūti*, *is*, f. Ved. good protection, kind assistance or favour. — *Su-kaksha*, *as*, m., N. of the author of the hymn *Ṛg-veda* VIII. 81, 82 (having the patronymic *Āngirasa*). — *Su-kaṇṭakā*, f. 'having good thorns,' the Aloe plant, Aloe Indica. — *Su-kaṇṭha*, *as*, m., N. of a musician. — *Su-kaṇḍu*, *us*, m. 'much-scratching,' the itch. — *Su-kanda*, *as*, m. 'having a good bulb,' an onion; a yam; the esculent root *Arum Campanulatum*; a sort of grass, *Scirpus Kysor*; other bulbous plants (= *vārāhī-kanda*; = *dharāṇī-kanda*). — *Su-kandaka*, *as*, m. an onion. — *Su-kandin*, *ī*, m. *Arum Campanulatum*. — *Su-kanyaka* or *su-kanyaka*, *as*, *ā*, *am*, having a beautiful maiden, (*Vopa-deva* VII. 23). — *Su-kanyā*, f. a beautiful girl; N. of a daughter of Saryāti (and wife of the Rishi Cyavana). — *Su-kaparda*, *as*, *ā*, *am*, having beautiful braided hair. — *Su-kara*, *as*, *ā* or *ī*, *am*, easy to be done, practicable, feasible, attainable; easy to be managed, doing well; (*ā*), f. a tractable cow; (*am*), n. doing good, charity, benevolence. — *Sukara-sandhī*, *is*, *is*, *i*, easily joined or united. — *Su-karṇaka*, *as*, *ikā*, *am*, having beautiful ears; (*as*), m. a particular tree, = *hastīkanda*; (*ikā*), f. the plant *Salvinia Cucullata*. — *Su-karṇī*, f. the colocynth. — *Su-karma*, *ās*, m. pl., N. of a class of deities. — *Su-karman*, *ā*, *ā*, *a*, one whose deeds are righteous or virtuous, performing good works; doing what is right, acting virtuously, virtuously, good; active, diligent; (*ā*), m. epithet of Viśva-karman (the artist or architect of the gods); the seventh of the twenty-seven astronomical Yogas, (see *yoga*); N. of a teacher of the Sāma-veda; (*ānas*), m. pl., N. of a class of deities. — *Su-kala*, *as*, *ā*, *am* (said to be fr. rt. 1. *kal*, to sound forth), one who has a great reputation for liberality both in giving and using. — *Su-kavi*, *is*, m. a good or excellent poet. — *Sukati-tā*, f. the state of a good poet, excellent poetical talent. — *Su-kāṇḍa*, *as*, *ā*, *am*, having a good stem or stalk; well-jointed; (*as*), m. the Kāravella plant. — *Su-kāṇḍikā*, f. the Kāṇḍra creeper. — *Su-kāṇḍin*, having good stems

or stalks; beautifully jointed; (*i*), m. a bee. — *Su-kānti*, *is*, m., N. of a son of Pulaha. — *Su-kāma*, *as*, *ā*, *am*, having good desires; (*ā*), f. the *Trāyamaṇā* plant. — *Su-kālin*, *inas*, m. pl., N. of a class of Piṭris (regarded as the sons of *Vaśiṣṭha* and the especial Piṭris of *Sūdras*). — *Su-kālukā*, f. the *Doḍi* shrub. — *Su-kāshṭha*, *as*, *ā*, *am*, having good wood; (*ā*), f. the *Kaṭvi* plant, the *Kāshṭha-kadalī*, q. v. — *Su-kāshṭhaka*, *as*, *ā*, *am*, having good wood; (*am*), n. the *Devā-dāru* pine. — *Su-kimpśuka*, *as*, *ā*, *am*, Ved. having beautiful *Kimpśuka* wood (said of a carriage either from being made of this wood or from resembling in colour the flowers of the *Kimpśuka* tree, *Ṛg-veda* X. 85, 20; perhaps to be translated 'bright-coloured'). — *Su-kirtī*, *is*, f. good report, celebration; epithet of a particular hymn; (*is*), m., N. of the author of *Ṛg-veda* X. 131 (having the patronymic *Kākshivata*). — *Su-kūba*, *as*, *ā*, *am*, handsome-breasted, having beautiful breasts. — *Su-kundaka*, *as*, m. an onion; [cf. *su-kandaka*]. — *Su-kundana*, *as*, m. the *Varvra* plant. — *Su-kumāra*, *as*, m. a beautiful youth; (*as*, *ā* or *ī*, *am*), beautifully young or youthful, very soft or tender, delicate, smooth; (*as*), m. a variety of the sugarcane (= *puṇḍra*), the *Syāmaka* grain; a sort of mustard (= *kshura*); the wild *Çanipaka*; N. of a *Daitya*; of the father of *Satya-ketu*; (*ā*), f. double jasmine; great-flowered jasmine; the plantain; another plant (= *prīkkā*); N. of a river; (*i*), f. the *Navamālikā* jasmine. — *Su-kumāraka*, *as*, m. a beautiful youth; rice; = *sāli*; (*am*), n. the *Tamālā-pattra*, q. v. — *Sukumāra-tanu-tva*, *k*, *k*, *k*, having very soft and delicate skin. — *Sukumāra-tara*, *as*, *ā*, *am*, much more delicate. — *Sukumāra-nukha-tva*, *k*, *k*, *k*, having very delicate nails and skin. — *Sukumārāṅga* ('*ra-an*'), *as*, *ī*, *am*, having very soft limbs. — *Su-kurira*, *as*, *ā*, *am*, Ved. having a beautiful head-dress. — *Su-kula*, *am*, n. a good or virtuous family; (*as*, *ā*, *am*), of good family; well-born. — *Su-kula-strī*, *is*, f. a woman of good family, a respectable woman. — *Su-kṛit*, *t*, *t*, *t*, doing good, benevolent; virtuous, pious; wise, learned; fortunate, well-fated; performing splendid sacrifices, making good offerings; (*t*), m. a skilful worker, epithet of *Tvaṣṭri*. — *Su-kṛita*, *as*, *ā*, *am*, done well or properly; well made, well constructed; treated with kindness, befriended, assisted; virtuous, pious; fortunate, auspicious; (*am*), n. any good or virtuous act, kindness, bounty, friendliness, aid; virtue, moral merit; fortune, auspiciousness; reward, recompense. — *Sukṛitāvāsa* ('*ta-āv*'), *as*, *ā*, *am*, constituting a well-made residence, well provided with accommodation. — *Su-kṛtī*, *is*, f. well-doing; acting in a friendly or kind manner, kindness; virtue; the practice of religious austerities; (*is*), m., N. of a son of *Prīthu*. — *Su-kṛitīn*, *i*, *inī*, *i*, acting well or kindly; virtuous, pious, good; benevolent; wise, learned; fortunate, lucky. — *Sukṛitōchraya* ('*ta-ū*'), *as*, *ā*, *am*, made very high, very lofty. — *Sukṛitōdivraṇa* ('*ta-ū*'), *am*, n. the proclaiming or blazoning abroad of good actions. — *Sukṛit-tara*, *as*, *ā*, *am*, Ved. more beneficent. — *Su-kṛityā*, f. Ved. good sacrificing, a splendid sacrificial offering. — *Su-ketu*, *us*, m., N. of a son of *Nandī-varhana*; of a son of *Su-nītha*. — *Su-keśa*, *as*, *ā* or *ī* (Pāp. IV. 1, 54), *am*, having beautiful hair; (*as*), m., N. of a son of *Vidyut-keśa*; (*ī*), f., N. of an *Apsaras*. — *Su-keśan*, m. (apparently) a proper N. (in conjunction with *Bhadrāvāja*). — *Su-keśara* or *su-keśara*, *as*, m. the citron; (*am*), n. a kind of metre. — *Sukeśānta* ('*śa-an*'), *as*, *ā*, *am*, having beautiful locks of hair or ringlets. — *Su-keśī*, *is*, m., N. of a son of *Vidyut-keśin*. — *Su-keśin*, *i*, *inī*, *i*, = *su-keśa*; (*ī*), m. = *su-keśī*. — *Su-koli*, f. a medicinal root (= *kshīra-kākolī*). — *Su-kośaka*, *as*, m. the *Kośāra* plant. — *Su-kratu*, *us*, *us*, *us*, Ved. well-sacrificing, doing good acts or very wise, (Sāy. = *sobhana-karman* or *sobhana-prajña*); (*us*), m. an epithet of *Agni*; of *Mitra* and *Varuṇa*; of *Savitri*; of *Soma*; of *Indra*. — *Sukratīyayā*, ind. from a desire to sacrifice well or to do good, (Sāy. *sobhana-karmēchayā*,

Rig-veda I. 160, 4.)—*Su-kriyā*, f. a good action, good work, moral or religious observance.—*Su-krudha*, as, ā, am, very angry.—*Su-kshatra*, as, ā, am, Ved. having a good dominion, mighty, strong, powerful; (as), m., N. of a king.—*Su-kshaya*, as, m. a beautiful house, (Sāy.—*sobhana yajña-griha*, Rīg-veda X. 23, 4.)—*Su-kshiti*, is, is, i, Ved. having good dwellings, granting good dwellings.—*Su-kshetra*, am, n. an excellent field.—*Su-kshetriyā*, ind., Ved. desire for good fields or with such desire, (Sāy.—*sukshetrecchā*, Rīg-veda I. 97, 2; cf. *su-gātuyā*.)—*Su-ksheman*, a, n., Ved. water, (in Naigh. I. 12. enumerated among the *udaka-nāmāni*.)—*Su-kha*, &c., see *sukha*, s. v.—*Su-khādi*, is, is, i, Ved. wearing beautiful rings (said of the Maruts; cf. *khādi-hasta*.)—*Su-khyāta*, as, ā, am, very renowned, celebrated, famous.—*Su-khyāti*, is, f. good report, fame, celebrity.—*Su-qa*, as, ā, am, going well or gracefully, graceful, elegant; easy of access, easily passed, (opposed to *dur-ga*); easily understood, intelligible; (am), n. happiness; feces, ordure.—*Su-qaṇ*, ṇ, ṇ, ṇ, counting well or easily, a ready reckoner; easily calculated.—*Su-qaṇṭa*, as, ā, am, easily or accurately calculated.—*Su-gata*, as, ā, am, well-gone, going well, passed, gone; well-bestowed; (as), m. the Buddha or a particular Buddha.—*Su-gati*, is, m. a good or happy condition; N. of an Arhat.—*Su-gandha*, as, ā, am, sweet-smelling, odoriferous, fragrant; (as), m. fragrance, odour, perfume; sulphur; the red Signu tree; = *caṇaka*; = *bhū-triṇa*; a trader, dealer; (ā), f. the ichneumon plant (= *rāsānā*); zedoary, Curcuma Zerumbet; a fragrant grass; a sort of lime; sacred basil; various plants and trees (including several kinds of jasmine, = *bandhyā-karkotaki*; = *rudra-jaṭā*; = *śata-puṣh-pā*; = *nākulī*; *nava-mālikā*; *svarna-yūthikā*; *prikkā*; *gāṅgā-patṛī*; *sallakī*; *mādhavi*; *anantā*; *mātubhṛgā*); N. of a goddess; of an Aparas; (am), n. small cumin seed; a fragrant grass (= *kat-triṇa*, p. 199); the blue lotus; saudal; the Granthi-parpa plant.—*Sugandhaka*, as, m. the red Tulasi; sulphur; the orange; a sort of gourd, Momordica Mixta.—*Sugandhātā*, f. fragrance, perfume.—*Sugandha-taila-niryāsa*, am, n. a particular perfume made with roses, &c.—*Sugandhapatrā*, f. the plant Rudra-jaṭā.—*Sugandha-bhū-triṇa*, am, n. a kind of fragrant grass.—*Sugandhamūla*, f. 'having a fragrant root,' the ichneumon plant (= *śhalā-padmīni*).—*Sugandhāditya* ('*dha-ād*'), as, m. a proper N.—*Sugandhāmāla* ('*dha-ām*'), am, n. a kind of mixture of various herbs.—*Sugandhāra*, as, m. epithet of Siva.—*Sugandhi*, is, is, i, very sweet-smelling or fragrant, redolent with perfumes; virtuous, pious; (is), m. a perfume, fragrance; the supreme Being (= *paramātman*); a sort of sweet-smelling Mango; (i), n. a drug and perfume (= *elabātuka*); the root of long pepper; a kind of fragrant grass (both *Cyperus Rotundus* and *Scirpus Kysoor*); coriander seed (= *gandha-triṇa*; = *pippali-mūla*).—*Sugandhika*, as, m. 'having a sweet or strong smell,' incense; sulphur; a sort of large rice; (am), n. the white lotus (= *puṣhkara-mūla*; = *gaura-svarṇa*; = *uśira*).—*Sugandhi-kusuma*, am, n. a fragrant flower; (as), m. a sort of yellow oleander; (ā), f. the plant *Trigonella Corniculata*.—*Sugandhi-tā*, f. fragrance, agreeable scent, perfume.—*Sugandhitajana*, Ved. a kind of fragrant grass.—*Sugandhitriphalā*, f. outmeg; arca nut; cloves.—*Sugandhin*, i, inī, i, very fragrant or sweet-smelling; (inī), f. the fragrant plant *Ārāma-śītālā*.—*Sugandhi-mūla*, am, n. the root of Uśira; (ā), f. the ichneumon plant.—*Sugandhi-mūshikā*, f. the musk rat or shrew.—*Sugandhesa* ('*dhā-śā*'), as, m. a statue of the tutelary deity of Su-gandhī.—*Suganman*, see *Vopa-deva* XXVI. 68.—*Su-gabhastī*, is, is, i, Ved. beautiful-handed, skilful-handed (said of Tvashṭri).—*Su-gama*, as, ā, am, easy to be traversed or travelled over, easy of access or approach, accessible; easy, practicable; plain, intelligible; [cf.

*dur-gama*.]—*Su-gamya*, as, ā, am, = *su-gama*, col. I.—*Su-gava* or *su-gavya*, as, ā, am, Ved. having fine cows, abounding in cattle.—*Su-gahana*, as, ā, am, very thick or close, very impervious; (ā), f. an enclosure round a place of sacrifice to exclude profane access (= *kumbā*).—*Sugahanāvṛiti* ('*na-āv*'), is, f. a sacred enclosure, (see above.)—*Su-gātuyā*, ind., Ved. with a desire for good roads, (Sāy.—*sobhana-mārgēcchayā*, Rīg-veda I. 97, 2.)—*Su-gātra*, am, n. a fine figure, graceful person; (as, ā, am), handsome-limbed, having a good figure, graceful.—*Su-gādha*, as, ā, am, Ved. easily fordable.—*Su-gīti*, is, f. good singing; a kind of metre.—*Su-gu*, us, us, u, Ved. = *su-gava* above.—*Su-guṇin*, i, inī, i, very rich in virtues, very virtuous or excellent.—*Su-gupta*, as, ā, am, well hidden or concealed, very secret; (am), ind. very secretly, privily.—*Sugupta-lekha*, as, m. a very private letter or one written in cipher.—*Su-guṇṭi*, is, f. good protection, secrecy.—*Suguptī-kṛi*, cl. 8. P. -*karoti*, -*kartum*, to guard well.—*Su-gulpha*, as, ā, am, having beautiful ancles, (Pāṇ. IV. 1, 54.)—*Su-gūdhā*, as, ā, am, well concealed, very secret.—*Su-griha*, as, i, am, having a beautiful abode; (as), m. the tailor-bird, Sylvia Sutoria.—*Su-grihita*, as, ā, am, held fast or firmly, seized, grasped; taken or applied properly or auspiciously.—*Sugrihita-nāman*, ā, m. 'one whose name is invoked auspiciously,' epithet of Yudhisṭhira and of others who are invoked early in the morning to secure good luck.—*Sugrihitābhīdha* ('*ta-abh*'), as, ā, am, having an auspicious name.—*Su-gopā*, ās, ās, am, Ved. having good protectors, well protected.—*Sugopā-tama*, as, ā, am, Ved. having the best guardians, protected most effectually.—*Su-gmya*, as, ā, am, Ved. easy to be obtained or acquired, (Sāy.—*sushṭhu gantavya*); yielding happiness, (in Naigh. III. 6. *su-gmyam* is enumerated among the *sukha-nāmāni*).—*Sugrathita*, as, ā, am, Ved. well fastened.—*Sugrathī*, is, is, i, well knotted; having beautiful joints; (is), m. a kind of plant (= *śoraka*).—*Su-grāsa*, as, m. a dainty morsel, tidbit, bonne bouche.—*Su-grāhya*, as, ā, am, easy to be taken, easily apprehensible, easy to be laid hold of, &c.—*Su-grīva*, as, ā, am, handsome-necked, having a beautiful neck; (as), m. a swan or Rāja-haṅsa; a hero; a sort of weapon; N. of a monkey-king (who, with his army of monkeys headed by Hanumat, assisted Rāma-āndra in conquering Rāvapa and recovering Sītā; he was fabled to be son of the Sun, and was re-established by Rāma in the throne of Kishkindhya, which had been usurped by his brother Bālī or Bālīn, see *kishkindhya*); N. of one of the four horses of Kṛishṇa or Vishṇu [cf. *megha-puṣhpa*, *valāhaka*, *śaivya*]; N. of Siva; of Indra; of a particular mountain; of a particular Nāga or serpent of Pātāla; of the father of the ninth Jina or Arhat of the present age; of an Asura or demon; the countenance of a friend (?); a piece of water (?); (i), f., N. of a daughter or (according to others) wife of Kaśyapa (regarded as the parent of horses, camels, and asses; she is usually held to be the daughter of Kaśyapa and Tāmra).—*Sugrīvesa* ('*va-śā*'), as, m. 'lord of the monkey-king Su-grīva,' Rāma.—*Su-gla*, as, ā, am (rt. *glai*), very weary.—*Su-ghaṭita*, as, ā, am, well joined or united, well contrived or devised, well arranged or managed.—*Su-ghora*, as, ā, am, very fearful or terrible, terrific, hideous.—*Su-ghosha*, as, m. a pleasant sound or cry.—*Sughosha-grāma*, as, m., N. of a place.—*Su-ghra*, as, ā, am, Ved. having beautiful wheels.—*Su-śakshus*, us, us, us, having good eyes, seeing well; (us), m. a discerning or wise man, a learned man; the glomerous fig-tree.—*Su-śaṅkukā*, f. a kind of vegetable (= *mahā-śaṅku*).—*Su-śatura*, as, ā, am, see *Vopa-deva* VI. 29.—*Su-śāndra*, as, m., N. of a king of Vaiśālī; of another person.—*Su-śarita*, am, n. good conduct; (as, ā, am), well conducted, well behaved; well managed; (ā), f. a well conducted or faithful wife.—*Su-śarita-vrata*, as, ā, am, well performing religious obligations.—*Su-śaritra*, am,

n. good conduct, a good or virtuous course of life; (as, ā, am), well conducted; (ā), f. a virtuous or faithful wife.—*Su-śarman*, ā, ā, a, having beautiful skin or bark; (ā), m. the Bhūrja tree.—*Su-śāru*, us, us or vī, u, very lovely or beautiful, pleasing, delightful; (us), m., N. of a son of Kṛishṇa.—*Su-śāru-svana*, as, ā, am, having a delightful sound, melodious, harmonious, mellifluous.—*Su-śātra*, as, ā, am, very variegated or spotted; (as), m., N. of a king; (ā), f. a kind of gourd (= *śirbhīṭā*).—*Su-śātra*, as, ā, am, very variegated; (as), m. a kingfisher; a kind of speckled snake (= *śātra-sarpa*).—*Su-śātra-vijā*, f. 'having variegated seed,' a kind of plant (= *vidāṅgā*).—*Su-śāntana*, am, o. the act of thinking well, deliberate consideration.—*Su-śāntā*, f. deep thought, due reflection or consideration.—*Su-śāntita*, as, ā, am, well thought about, well considered or weighed, well imagined, well pondered upon, well conceived.—*Su-śāram*, ind. for a very long time, very long, a good while; (āya), ind. for a very long time.—*Su-śārayus* ('*ra-ay*'), us, m. 'having a very long life,' a god, divinity.—*Su-śūṭi*, f. 'cutting well or easily,' a pair of nippers or toogs.—*Su-śūti-kṛita*, as, ā, am, made good minded or well disposed.—*Su-śūtu*, Ved. good feeling, benevolence, kindness, favour, graciousness, (generally in inst. c. *su-śūtanā*, which may, however, be referred to *su-śūtanā* below.)—*Su-śūtanā*, Ved. well disposed, favourable, gracious, auspicious, (in Rīg-veda IX. 65, 30. *su-śūtanam* = *su-jānam*, according to Sāy.).—*Su-śelaka*, as, m. fine cloth, cloth.—*Su-śchātra*, as, m. epithet of Siva; (ā), f. the river Sata-dru or Sutej;—*Su-śchardish-tama*, as, ā, am, Ved. having a most delightful dwelling, very blissful.—*Su-śchardis*, is, is, is, Ved. having a beautiful abode.—*Su-jāṅgla*, as, ā, am, having a beautiful leg.—*Su-jana*, as, m. a good or virtuous man, benevolent man; a gentleman; (as, ā, am), virtuous, good, respectable; kind, benevolent; N. of Indra's charioteer.—*Sujana-tā*, f. goodness, virtue, kindness, benevolence; bravery; a number of good men or respectable persons.—*Sujana-tva*, am, n. goodness, kindness.—*Sujanīman*, ā, ā, a, Ved. having noble birth, of exalted birth.—*Sujanetara-maitṛi* ('*na-it*'), f. the friendship of a bad man.—*Sujanman*, ā, ā, a, of noble or respectable birth; lawfully begotten, legitimate.—*Su-jambha*, as, ā, am, Ved. handsome-jawed, (Sāy.—*su-danshtra*).—*Su-jambhan*, ā, ā, a, having good jaws.—*Su-jala*, am, n. good water; a lotus; (as, ā, am), having good or sweet water.—*Su-jalpa*, as, m. good speech; a particular kind of discourse (described as sincere, earnest, humble, full of meaning and vivacity).—*Su-javas*, ās, ās, as, quick, swift.—*Su-jāta*, as, ā, am, well born, of high birth; well grown, tall; well produced, well made, beautiful; (ā), f. a kind of plant (= *tuvari*).—*Sujāta-tā*, f. the being well born, nobility.—*Sujātāṅga* ('*ta-āṅ*'), as, i, am, having well-formed limbs.—*Su-jāti*, is, is, i, of a good tribe or species; of a good race or caste; (is), m., N. of a son of Viti-hotra.—*Sujātiya*, as, ā, am, = *su-jāti* above.—*Su-jihva*, as, ā, am, Ved. beautiful-tongued, bright-tongued, having bright flames (said of Agni).—*Su-jirna*, as, ā, am, well digested; decayed, worn out.—*Su-jiva*, as, m. good or easy life.—*Su-jivanti*, f. a kind of plant (= *svaraṇa-jivanti*).—*Su-jivita*, as, ā, am, lived well or to some purpose; (am), n. a lucky or happy life.—*Su-jushṭa*, as, ā, am, Ved. well satisfied, fully propitiated.—*Su-jūrṇi*, is, is, i, Ved. very quick or active; very old, worn out, (Sāy.—*sobhana-java*, *sushṭhu jirna*, i. e. *purāna*, Rīg-veda IV. 6, 3); glowing brightly [cf. *rt. jūrṇi*, and see Rīg-veda VI. 63, 4].—*Su-jūnāta*, as, ā, am, well known, easily known.—*Su-jyeshṭha*, as, m., N. of a king.—*Su-jyāshṭhya*, as, ā, am, Ved. having much pre-eminence, bringing much prosperity (said of a son).—*Su-jyoti*, is, is, is, having a beautiful light, well lighted.—*Su-tanu*, us, f. a beautiful body; (us, us or vī, u), having a beautiful body; very thin, very slender or delicate; emaciated; (us or

(*vī*), f. a woman; N. of a daughter of Ugra-sena. — *Sutānu-tī*, f. great thinness or delicacy. — *Sutantrī*, *is*, *is*, *i*, having good strings, well-strunged, sounding well, melodious. — 2. *su-tapa*, *as*, *ā*, *am* (for 1. *suta-pa* see under 1. *suta*), practising great penance; very austere. — *Su-tapas*, *as*, *n*. severe penance; (*ās*, *ās*, *as*), one who practises great or severe penance; having great heat; (*ās*), m. an ascetic, devotee, anchorite, hermit; the sun; N. of the father of Bali; of the son of Pariplava; of a son of Vasishtha. — *Su-tapta*, *as*, *ā*, *am*, much heated, very hot. — *Su-tamā*, ind. most excellently, best. — *Su-tara*, *as*, *ā*, *am*, Ved. easy to be crossed. — *Su-tarām*, ind. better, more excellently; more; excessively; exceedingly; consequently; (*na* s°, very badly; *mā* s°, in no way, by no means.) — *Su-tar-kāri*, f. a kind of gourd (= *deva-dālī*). — *Su-tar-dāna*, *as*, m. the Koil or Indian cuckoo. — *Su-tar-man*, *ā*, *ā*, *a*, Ved. easily carrying across (said of a boat); *Sāy*. = *sushthū tārayitri*, *Rig-veda* VIII. 42, 3). — *Su-tala*, *am*, n. 'immense depth,' one of the seven divisions of the lower regions or regions under the earth peopled by the Nāgas, (according to some the sixth in order, but see *pātāla*, p. 563); the base or foundation of a large building. — *Su-taṣṭa*, *as*, *ā*, *am*, Ved. well-fashioned. — *Sutām-roshṭha* ('*ra-osh*'), *as*, *ā*, *am*, very ruddy-lipped. — *Su-tāra*, *as*, m. 'well-crossing,' well-delivering,' N. of a Muni; (*ā*), f., scil. *tushṭi*, one of the nine kinds of acquiescence (in the Sāṅkhya phil.; cf. *supāra*); scil. *siddhi*, one of the eight kinds of Perfection (in the Sāṅkhya phil.); N. of a daughter of Sva-phalka. — *Su-tāraka*, *as*, *ā*, *am*, having beautiful stars; (*ā*), f. 'good-accomplisher,' N. of one of the twenty-four goddesses who execute the commands of the twenty-four Arhats. — *Su-tikta*, *as*, *ā*, *am*, very bitter or pungent; (*as*), m. a kind of bitter medicinal plant, = *parpata*; (*ā*), f. a species of gourd (= *koshātaki*). — *Su-tiktaka*, *as*, m. 'very bitter,' a kind of gentian, Gentiana Cheraia; the coral tree. — *Su-tikshya*, *as*, *ā*, *am*, very sharp; very pungent; acutely painful; (*as*), m. the Sigu tree or a white species of it; N. of a Muni. — *Sutikshya-dāna*, *as*, m. 'very sharp-toothed,' epithet of Siva. — *Sutikshyāgra* ('*na-ag*'), *as*, *ā*, *am*, very sharp-pointed. — *Su-tirtha*, *as*, m. a good preceptor (opposed to *ku-tirtha*); epithet of Siva. — *Su-tika*, *as*, *ā*, *am*, Ved. having good offspring. — *Su-tunga*, *as*, *ā*, *am*, very lofty or tall; (*as*), m. the cocoa-nut tree; a particular culmination or high position (of the planets &c.). — *Su-tushṭa*, *as*, *ā*, *am*, easily satisfied. — *Su-tus*, *us*, *ās*, *ūs* (inst. pl. *su-turbhīs*), well-sounding. — *Su-tejana*, *as*, m. a particular tree (= *dhanvan*). — *Su-tejas*, *ās*, *ās*, *as*, very sharp or sharp-edged; very bright, splendid; very mighty or potent; (*ās*), m. N. of one of the Arhats of the past age; a worshipper of the sun. — *Su-tejita*, *as*, *ā*, *am*, well-sharpened, very sharp. — *Su-tailā*, f. the plant Mahā-jyotishmati, q. v. — *Su-trātri*, *tā*, *trī*, *trī*, Ved. a good protector or preserver, well protecting or saving. — *Su-trāman*, *ā*, m. 'good protector,' N. of Indra [cf. *sūtrāman*]; (*ā*), f. 'excellent protectress,' epithet of Pitrīvī. — *Su-dāṣṭā*, *as*, *ā*, *am*, well bitten; well armed [cf. *pari-dāṣṭā*]; pressed very close together, crowded into close proximity. — *Su-dāṣas*, *ās*, *ās*, *as*, Ved. accomplishing mighty or splendid actions, energetic, active, powerful; [cf. *puru-dāṣas*]. — *Su-dakṣha*, *as*, *ā*, *am*, very capable or clever; (Ved.) having great energy, very strong. — *Su-dakṣhina*, *as*, *ā*, *am*, very sincere or upright, very liberal in sacrificial gifts; (*as*), m. N. of a king of Vidarbha; (*ā*), f., N. of the wife of Dilpa. — *Su-dagdhiḥkā*, f. a kind of plant (= *dagdhā*). — *Su-dāṇḍa*, *as*, m. the ratan cane (= *vetra*). — *Su-dāṇḍikā*, f. the Gorakshī plant. — *Su-dat*, *an*, *atī*, *at*, having handsome teeth. — *Su-datta*, *as*, *ā*, *am*, well or properly given; [cf. *sūta*, s. v.] — *Su-datra*, *as*, *ā*, *am*, Ved. granting well or liberally (= *kalyāṇa-dāna*, Nirukta VI. 14). — *Su-danta*, *as*, m. a good tooth; (*as*, *i*, *am*), having good teeth; (*as*), m. an actor,

dancer; (*i*), f. the female elephant of the north-west quarter. — *Su-dama*, *as*, *ā*, *am*, easy to be subdued. — *Su-dayita*, *as*, *ā*, *am*, much beloved, very dear. — *Su-darbha*, *as*, *ā*, *am*, having good Daibha or Kuśa grass; (*ā*), f. a kind of grass or sugar-cane (= *ikshu-darbha*). — *Su-darsā*, *as*, *ā*, *am*, easily seen. — *Su-darsāna*, *as*, *ā* or *i*, *am*, good looking, beautiful, handsome; easily seen; (*as*), m. the discus of Vishṇu or Kṛishṇa (in this sense also *am*, n.); a vulture; epithet of Siva; N. of Mount Meru; of a son of Dadhīci; of a son of Dhruvasandhi; of the father of the eighteenth Arhat of the present Avasarpiti; of one of the nine Jaina Suklabalas or Bala-devas [cf. *sukla-bala*]; of a poet; the rose-apple, Eugenia Jambu; (*i*, *am*), f. n., N. of Indra's city Amarāvati; (*ā*), f. a handsome woman; a woman; an order, command; a particular drug or medicinal plant; the plant *Cocculus Cordifolius* or *Menispermum Glabrum*; (*am*), n., N. of Jambudvīpa. — *Sudarsana-cūrya*, *am*, n. 'beautiful powder,' a particular medicinal compound used in fevers. — *Sudarsana-dvīpa*, *am*, n. Jambu-dvīpa. — *Sudarsana-samhūta*, f., N. of a work (from which the Hanūmat-paddhati and Hanūmat-kavāca are chiefly extracted). — *Su-dala*, *as*, m. 'having good leaves,' a kind of plant, = *kshīra-morātā*; (*ā*), f. other plants (= *sāla-parṇi*; = *taruṇi*). — *Su-dā*, *ās*, *ās*, *am*, very bountiful, munificent. — *Su-dānu*, *us*, *us*, *u*, Ved. giving well or liberally, making beautiful presents, bounteous, giving plentiful rain; offering sacrifices. — *Su-dānta*, *as*, *ā*, *am*, well-subdued, well-restrained, very self-controlled; (*as*), m. a follower of Śākya-muni (q. v.), a Buddhist. — *Sudānta-sena*, *as*, m., N. of a medical author. — *Su-dāman*, *ā*, *ā*, *a*, giving well, one who gives liberally; (*ā*), m. a cloud; the sea; a mountain; N. of Indra's elephant Airāvata; of a particular Go-pa or cowherd; of a poor Brāhman (who came to Dvārakā to ask Kṛishṇa's aid, and was raised to wealth by him); N. of a particular mountain [cf. *saudāmanī*]; of a river. — *Su-dāmā*, f., N. of a river in the north of India (mentioned in Rāmāyaṇa II. 71, 1). — *Su-dāya*, *as*, m. a good gift, auspicious gift; a special gift given on particular solemn occasions (e. g. a gift to a student at his investiture with the sacred thread or Yajñopavita, a nuptial present, &c.); one who makes the above present (e. g. a mother, father, husband, &c.). — *Su-dāru*, *us*, m. 'having good timber,' N. of a part of the Vindhya mountains called Pāripātra, q. v.; [cf. *kulācala*]. — *Su-dāruṇa*, *as*, *ā*, *am*, very cruel, very dreadful or terrible. — *Su-dāvan*, *ā*, m., Ved. a giver of good, a benefactor. — *Su-dās*, *ās*, m., Ved. a liberal man, liberal sacrificer; N. of a king at whose court both Vasishṭha and Viśva-mitra appear to have acted as family priests, (Sudās Pajjavana is regarded as the author of the hymn *Rig-veda* X. 123.) — *Su-dāsa*, *as*, m., N. of a king; [cf. *su-dās*]. — *Su-dās-tara*, *as*, *ā*, *am*, more liberal, very liberal. — *Su-dāna*, *am*, n. a fine day, auspicious day, happy day; fine weather. — *Sudina-tva*, *am*, n., Ved. state of fine weather, an auspicious time. — *Su-dināya*, Nom. *ā*, *su-dināyate*, to be fine weather. — *Sudināha* ('*na-aha*'), *am*, n. a day of fine weather, a fine day. — *Su-div*, *-dyaus*, *-dyaus*, *-dyu*, Ved. having a good sky, having good days. — *Su-dīti*, *is*, *is*, *i*, Ved. shining beautifully, = *su-dīṭiti* below; (*is*), m., N. of an Āngirasa (author of a hymn in the *Rig-veda*). — *Su-dīṭiti*, *is*, *is*, *i*, Ved. shining beautifully. — *Su-dīrgha*, *as*, *ā*, *am*, very long (in time or space), very extended; (*ā*), f. a kind of cucumber (= *śnākarkarī*). — *Sudīrgha-gharmā*, f. the plant Marsilia Quadrifolia. — *Su-dīrgha-phalikā*, f. 'having very long fruit,' a kind of egg-plant. — *Su-dūkhka*, *am*, n. great pain; (*as*, *ā*, *am*), very painful; (*am*), ind. very sorrowfully. — *Su-dūkhkita*, *as*, *ā*, *am*, much grieved, greatly afflicted. — *Su-dūṣhata*, *as*, *ā*, *am*, very difficult to be borne or endured. — *Su-dūgha*, *as*, *ā*, *am*, Ved. milking well or easily, prolific. — *Su-durā-cāra*, *as*, *ā*, *am*, very ill-conducted, very badly be-

haved or wicked; (*as*), m. a profligate. — *Su-durā-ruha*, *as*, *ā*, *am*, very hard to be ascended, inaccessible. — *Su-durāvarta*, *as*, *ā*, *am*, very difficult to be dissuaded. — *Su-durgama*, *as*, *ā*, *am*, very difficult to traverse or cross, very difficult to sail over. — *Su-dūrjaya*, *as*, *ā*, *am*, very difficult to be overcome or conquered. — *Su-durdarsā*, *as*, *ā*, *am*, very difficult to be beheld or observed. — *Su-durbuddhi*, *is*, *is*, *i*, very foolish. — *Su-durlubha*, *as*, *ā*, *am*, very difficult to be attained, quite unattainable, very scarce or rare. — *Su-dustāra*, *as*, *ā*, *am*, very difficult to be performed or attained; very arduous or painful. — *Su-dushkara*, *as*, *i*, *am*, very difficult to be done, most arduous. — *Su-dushkha*, *as*, *ā*, *am*, very painful, very unpleasant; (*am*), ind. very painfully, very sorrowfully. — *Su-dushkhita*, *as*, *ā*, *am*, much pained or grieved. — *Su-dushṭa*, *as*, *ā*, *am*, very bad, very wicked or depraved, much corrupted or spoiled. — *Su-dustāra*, *as*, *ā*, *am*, very difficult to be passed or crossed; [cf. *dus-tāra*]. — *Su-dustyaja*, *as*, *ā*, *am*, very difficult to be abandoned or quitted. — *Su-dūra*, *as*, *ā*, *am*, very distant; (*am*), ind. for a very long distance; in a very high degree; (*āt*), ind. from afar. — *Sudūra-parāhata*, *as*, *ā*, *am*, driven back to a great distance. — *Su-drīḍha*, *as*, *ā*, *am*, very firm or hard; (*am*), ind. very firmly. — *Sudrīḍha-vrata*, *as*, *ā*, *am*, very rigid or strict in vows. — *Su-drīś*, *k*, *k*, *k*, having beautiful eyes, very beautiful; (*k*), f. a pretty woman. — *Su-drīśa*, *as*, *i*, *am*, Ved. looking beautifully, having a beautiful appearance (said of Ushas). — *Su-drīśika*, *as*, *ā*, *am*, Ved. looking beautiful, handsome. — *Sudrīśika-sandṛīś*, *k*, *k*, *k*, Ved. having a handsome or beautiful appearance; (*k*), f. epithet of Ushas. — *Su-drīśya*, *as*, *ā*, *am*, clearly visible. — *Su-drīṣṭa*, *as*, *ā*, *am*, easily seen, easy to be seen; looked at earnestly. — *Su-deva*, *as*, m. a favourable or propitious deity; N. of a Brāhman; (*i*), f. a proper N. — *Su-deshṇa*, *as*, m., N. of a son of Kṛishṇa; (*ās*), m. pl., N. of a people; (*ā*), f., N. of the wife of Vitātā; of the wife of Bali. — *Su-dohana*, *as*, *ā*, *am*, Ved. easy to be milked. — *Su-dyut*, *t*, *t*, *t*, Ved. shining brightly. — *Su-dyumna*, *as*, *ā*, *am*, very bright; (*as*), m., N. of a king; of a son of Manu Vaivasvata (supposed to have been born a female, under the name of Idā, q. v., and afterwards changed into a male through the favour of Mitra and Varuṇa). — *Su-draṇas*, *ās*, *ās*, *as*, Ved. having splendid riches or treasures (said of Agni). — *Su-dru*, *us*, *us*, *u*, Ved. having beautiful wood. — *Su-dvijānana* ('*ja-ān*'), *as*, *ā*, *am*, having a mouth containing beautiful teeth. — *Su-dhana*, *as*, *ā*, *am*, very rich; (*as*), m. a proper N. — *Su-dhanus*, *us*, m., N. of a son of Kuru. — *Su-dhanvan*, *ā*, *ā*, *a*, having an excellent bow; (*ā*), m. a good archer, Bowman; N. of Viśva-karman, q. v.; of a king; the son of an outcast Vaiśya (but see below). — *Sudhamvācārya*, *as*, m. (by some separated into two words, see *su-dhanvan* and *cārya*), the son of an outcast Vaiśya by a woman of the same class, (Manu X. 23.). — *Su-dharma*, *as*, m., N. of one of the ten disciples of the celebrated Jaina teacher and Arhat Mahāvīra, q. v., (the line of Jaina ascetics is said to be traced up to him in regular succession, the other ten disciples of Mahāvīra having left no successors); (*ās*), m. pl., N. of a class of deities; (*ā*, *i*), f. an assembly or council of the gods. — *Su-dharman*, *ā*, *ā*, *a*, keeping well to duty, attentive to duties; (*ā*), m. a council or assembly of the gods; the hall or palace of Indra (given to Ugrasena by Kṛishṇa); a man attentive to the proper maintenance of his family; N. of a son of king Bhadrāsena; of a Kshatriya. — *Su-dharsha* or *su-dharshana*, *as*, *ā*, *am*, (probably) easy to be laid hold of, easy of attainment or approach; [cf. *dur-dharsha*]. — *Su-dhā*, see p. 1127. — *Su-dhāma*, N. of a mountain; (*ās*), m. pl., N. of a class of deities. — *Su-dhāman*, *ā*, m., N. of a Muni; of a Loka-pāla. — *Su-dhāra*, *as*, *ā*, *am*, Ved. streaming beautifully. — *Su-dhīta*, *as*, *ā*, *am*, Ved. well or properly placed, well-ordered, perfect, secure; well-disposed, kind,

good, benevolent ; prosperous, happy ; well held, well aimed, well thrown (said of weapons). — *Su-dhiti*, *is*, m. f. an axe (more correctly written *sva-dhiti*, q. v.). — *Su-dhī*, *is*, f. a good understanding, good sense, intelligence ; (*is*, *is*, *i*), having a good understanding, wise, clever, sensible ; (*is*), m. a wise or clever or intelligent man ; a Pandit, teacher. — *Su-dhīra*, *as*, *ā*, *am*, very firm or resolute ; very considerate or wise. — *Su-dhura*, *as*, *ā*, *am*, Ved. carrying a burden well (said of a horse). — *Su-dhūmya*, *as*, m. a particular fragrant substance (= *svādu*). — *Su-dhūmra*, *as*, *ā*, *am*, very purple. — *Sudhūmra-varṇā*, f. 'of a deep purple colour', epithet of one of the seven tongues of fire. — *Su-dhriti*, *is*, m., N. of a king. — *Sudhy-upāsya* (written *suddhy-upāsya*), *as*, m. 'he who is to be worshipped by the intelligent', epithet of the Deity ; (*as*), m. a particular kind of royal palace (of which twelve sorts are enumerated) ; a particular attendant on Kṛishna ; (*ā*), f. a woman ; N. of the goddess Umā ; of one of Umā's female companions ; the plant *Aristolochia Indica* ; a sort of pigment, = *go-roṣanā* ; (*am*), n. the club of Bala-rāma. — *Su-nakshatra*, *as*, m., N. of a king ; (*ā*), f., N. of the second night of the civil month (*karma-māsa*). — *Su-nanda*, *as*, *ā*, *am*, pleasing well, delighting. — *Sunandā-sahita*, *as*, *ā*, *am*, attended by *Su-nandā*. — *Su-nandīni*, f. a species of the *Ati-jagati* metre (= *majju-bhāshini*). — *Su-naya*, *as*, m. good conduct ; good policy [cf. *dur-naya*] ; N. of a son of Rīta ; of a son of Pariplava ; (*ās*), m. pl., N. of a people. — *Su-nayana*, *as*, *ā*, *am*, having beautiful eyes ; (*as*), m. a deer ; (*ā*), f. a woman. — *Su-nasa*, *as*, *ā*, *am*, handsome-nosed ; (*ā*), f., N. of a river. — *Su-nābha*, *as*, *ā*, *am*, having a beautiful navel, having a good nave or centre ; (*as*), m. a mountain ; the mountain *Maināka*, q. v. ; N. of a son of Dhṛita-rāshṭra ; of a son of Garuḍa. — *Su-nāma-dvādasī*, f. a particular religious observance performed on the twelfth day of the twelfth month. — *Su-nāman*, *ā*, *mnā*, *i*, well named ; (*ā*), m., N. of a son of Ugra-sena, of a chief of the Sūrasenas (represented as destroyed in battle together with his whole army by Kṛishna). — *Su-nālaka*, *as*, *ikā*, *am*, having a beautiful stalk or stem ; (*as*), m. a kind of tree (= *vaka-pushpa*). — *Su-nāsā*, f. a handsome nose. — *Su-nāsaksha-bhruva* ('*sā-aksh*'), *as*, *ā*, *am*, endowed with handsome nose, eyes, and eyebrows. — *Su-nāsika*, *as*, *ā*, *am*, having a handsome nose ; having a good point or projection ; (*ā*), f. a particular plant (= *kāka-nāsā*). — *Su-nāsira*, see s. v. — *Su-nigraha*, *as*, *ā*, *am*, well controlled, easily restrained. — *Su-nidrā*, f. sound sleep. — *Su-nidhā* (inst. of *su-nidha* for *su-nidhā* according to Śāy.), Ved. with careful putting down, with great care, (Śāy. = *sōbhanena nidhānena*, Rīg-veda III. 29, 12). — *Su-ninada*, *as*, *ā*, *am*, sounding agreeably or pleasantly. — *Su-nibhrita*, *as*, *ā*, *am*, very lonely or private ; (*am*), ind. very secretly or closely, very narrowly, very privately. — *Su-niraja*, *as*, *ā*, *am*, Ved. altogether easy to be attained, (Śāy. = *sukhena niśshesam prāpya*, Rīg-veda I. 10, 7). — *Su-nirūpita*, *as*, *ā*, *am*, well observed or inspected, well examined, well seen into. — *Su-nirṅikta*, *as*, *ā*, *am*, thoroughly cleansed, well washed off. — *Su-nirmathā* (according to Śāy. inst. case fr. *su-nirmath*), Ved. with auspicious attrition (= *sōbhanena manthanena*, Rīg-veda III. 29, 12). — *Su-niryāsā*, f. 'having good exudation or resin', the plant *Jingini*, q. v. — *Su-nisīta*, *as*, *ā*, *am*, very sharp. — *Su-nisīśāla*, *as*, m. 'very unchangeable', epithet of Siva. — *Su-nisīśāta*, *as*, *ā*, *am*, well ascertained or determined, resolved ; commended, approved ; (*as*), m., N. of a particular Buddha. — *Su-nishānya* or *Su-nishānaka*, *am*, n. the pot-herb *Marsilea Quadrifolia*. — *Su-nishka*, *as*, *ā*, *am*, Ved. having beautiful ornaments. — *Su-nishapta*, *as*, *ā*, *am*, well heated or burnished. — *Su-nīta*, *as*, *ā*, *am*, well-conducted, well-behaved ; politic ; (*as*), m., N. of a king ; (*am*), n. good conduct or behaviour ; good policy, prudence. — *Su-nīti*, *is*, f. good conduct or behaviour, good manners, propriety, good policy ; N.

of the mother of Dhruva ; (*is*, *is*, *i*), well-conducted. — *Su-nītha*, *as*, *ā*, *am*, well-disposed, well-conducted, righteous, virtuous, moral, good ; (*as*), m. a good leader (Ved.) ; a Brāhman ; N. of a king ; of Śīsupāla, king of Cedi ; (*ā*), f., N. of the first-born daughter of Mṛityu or death (wife of Anga). — *Su-nīla*, *as*, *ā*, *am*, very black or blue, dark ; (*as*), m. the pomegranate tree ; (*am*), n. the root of the *Andropogon Muricatus* ; (*ā*), f. common flax (= *alasi*) ; other plants (= *vishṇu-krantā* ; = *jarati-triṇā*). — *Su-nīlaka*, *as*, m. 'very blue', a kind of blue *Bhrīnga-rāja* bird ; a blue gem (perhaps an emerald or sapphire) ; a kind of tree (= *nīlāsana*). — *Su-nīlansa*, *as*, *ā*, *am*, very mischievous or injurious, very cruel. — *Su-nīlansa-krit*, *l*, *t*, *t*, doing very malicious things, malicious. — *Su-netra*, *as*, *ā*, *am*, beautiful-eyed ; (*ā*), f. scil. *tushṭi*, one of the nine kinds of acquiescence (according to the Sāṅkhya phil. ; cf. *su-pāra*). — *Su-nau*, *aus*, *aus*, *u*, having good ships ; (*u*), n. water (according to *Sabda-k.*). — *Su-pakva*, *as*, *ā*, *am*, well cooked or matured, thoroughly ripe ; (*as*), m. a sort of fragrant Mango. — *Su-pattra*, *as*, *ā*, *am*, having beautiful leaves ; (*as*), m. a kind of plant (= *āditya-pattra*) ; a sort of grass, = *pallivāha* ; (*ā*), f. various plants, = *rudra-jaṭā* ; = *satāvāri* ; = *pālākya* ; = *samī* ; = *sāla-parṇi* ; (*am*), n. the leaf of the *Laurus Cassia*. — *Su-patraka*, *as*, m. the *Sigru* tree ; (*ikā*), f. = *jatukā*. — *Su-patrīn*, *i*, *ipi*, *i*, well feathered. — *Su-patnī*, f. (a woman) having a good husband ; [cf. *sa-patnī*]. — *Su-patha*, *as*, m. a good road ; good course or way ; good conduct ; (*as*, *ā*, *am*), having a good road, having beautiful paths ; (*as*), m., N. of a brother of Śaśi-kalā. — *Su-pathin*, *-panthās*, m. a good road ; (*-panthās*, *-pathi*, *-pathi*), having good roads. — *Supathin-tara*, *as*, m., Ved. a better road. — *Su-pathya*, *as*, *ā*, *am*, very wholesome ; (*ā*), f. a kind of plant (= *śveta-bīli*). — *Supadma*, *as*, *ā*, *am*, having beautiful lotuses ; (*as*), m., N. of a grammar by *Padma-nābha-datta* ; (*ā*), f. orris root. — *Su-paptanī*, m. du. (in the *Pada* text *su-paptanī*), easily descending, quickly alighting, (according to Śāy. *su-paptanī* = *sōbhāna-patanam yathā bhavati* or *su-patanau*, Rīg-veda I. 182, 5). — *Su-pariklishṭa*, *as*, *ā*, *am*, sorely distressed, grievously pained. — *Su-parīśchanna*, *as*, *ā*, *am*, well surrounded or furnished with requisites. — *Su-parīśrānta-vāha*, *as*, *ā*, *am*, having very wearied horses. — *Su-parikshaṇa*, *am*, n. the art of examining or trying well, thorough examination. — *Su-parīkshita*, *as*, *ā*, *am*, well examined, well tried, thoroughly investigated. — *Su-parya*, *as*, *ā* or *i*, *am*, well-winged, having good or beautiful wings ; having beautiful leaves ; (*as*), m. a ray of the sun, solar ray, (in *Naigh. I. 5. su-parṇāh* is enumerated among the *raśmī-nāmāni*, and in I. 14. among the *aśva-nāmāni*) ; N. of *Garuḍa*, q. v. ; a class of bird-like beings of a semi-divine character ; any supernatural bird ; a cock ; the tree *Cassia Fistula* ; N. of a Vedic Rishi ; (*ā*, *i*), f. a number of lotuses or a pool abounding with them ; (*i*), f. the mother of the bird *Garuḍa* ; (Ved.) 'the beautiful-winged one', the sky (= *dyaus*, sometimes identified with *Vāc* and regarded as the mother of metres ; see *sauparneya*). — *Su-parṇaka*, *as*, *ikā*, *am*, having good wings ; having beautiful leaves ; (*as*), m. *Garuḍa* or any bird of supernatural character ; the tree *Cassia Fistula* ; the tree *Echites Scholaris* ; (*ikā*), f. various plants, &c. (= *svarṇa-jivanti* ; = *pālāsī* ; = *sāla-parṇi* ; = *renukā* ; = *vākūci*). — *Suparṇa-keṭu*, *us*, m. 'having *Garuḍa* for a symbol', epithet of *Vishṇu*. — *Suparṇa-yātu*, *us*, m., Ved. a demon in the shape of a *Su-parṇa*. — *Suparṇa-nāta*, *as*, m. the wind agitated by the wings of *Garuḍa*. — *Suparṇākhyā* ('*ṇa-ākḥ*'), *as*, m. the plant *Nāga-keśara*. — *Suparṇī-tanaya*, *as*, m. 'son of *Su-parṇi*', *Garuḍa*. — *Suparṇeya*, *as*, m. a son of *Su-parṇi*. — *Su-paryavāsita*, *as*, *ā*, *am*, quite finished or concluded, well-nigh accomplished. — *Su-paryāpta*, *as*, *ā*, *am*, very extensive, very spacious or comprehensive ; well filled or fitted out (as a palace with various offices and

buildings). — *Su-parvan*, *ā*, *ā*, *a*, well jointed, having many joints or knots ; (*ā*), m. a bamboo ; an arrow ; a god, deity ; a special lunar day (in which religious ceremonies are performed, as the full and new moon, and the eighth and fourteenth days of each fortnight) ; smoke ; (*ā*), f. white *Dūrva* grass. — *Su-patāyita*, *as*, *ā*, *am*, completely fled or run away ; well or skillfully retreated ; (*am*), n. a total rout or retreat ; a good or skillful retreat. — *Su-palāsa*, *as*, *ā*, *am*, Ved. having many leaves, abounding in leaves, leafy. — *Su-pākya*, *am*, n. a particular medicinal salt (= *viḍ-lavaṇa*). — *Su-pāncālaka*, see *Vopadeva* VII. 2, VII. 18. — *Su-pānti*, *is*, *is*, *i*, Ved. beautiful-handed, skillful-handed, dexterous. — *Su-pātra*, *am*, n. a good or suitable vessel, proper receptacle ; a fit or competent person, an able man, any one well fitted for an office. — *Su-pād*, *-pāt*, *-pāt* or *-padī*, *-pāt*, having good or handsome feet. — *Su-pāna*, *as*, *ā*, *am*, well or easily drunk, easy to be drunk. — *Su-pāra*, *as*, *ā*, *am*, Ved. well crossing, easy to be crossed ; (*ā*), f., scil. *tushṭi* (in the Sāṅkhya phil.), one of the nine kinds of acquiescence and five kinds of external acquiescence (the other four being *su-tārā*, *su-netrā*, *su-marīcīkā*, and *anuttamā* or *sātviki* ; cf. *salila*). — *Su-pārśva*, *as*, m. the waved-leaf fig-tree (= *plaksha*) ; N. of a minister of *Rāvaṇa* ; of a fabulous bird (son of *Sampāti*, mentioned in *Rāmāyana* IV. 59) ; of the seventh *Arhat* of the present *Avā-sarpiṇi* ; of a son of *Sṛtatyas* ; of a son of *Dṛiḍha-nemi* ; of a place. — *Su-pārśvaka*, *as*, m., N. of the third *Arhat* of the future *Utsarpiṇi* ; a kind of veined-leaf fig (= *gardabhāṇḍa*). — *Su-pārśvora* ('*va-ūru*'), *us*, *us* or *ūs*, *u*, having fine ribs and thighs. — *Su-pīngalā*, f. a kind of plant (= *jivanti*) ; another plant (= *vyotishmati*). — *Su-pippala*, *as*, *ā*, *am*, Ved. having fine fruit, (Śāy. = *su-phala*, Rīg-veda VII. 101, 5). — *Su-piś*, Ved. beautifully variegated or decorated, having fine ornaments, well-formed having beautiful limbs, graceful ; [cf. *visvapīś*]. — *Su-piś*, *is*, *is*, *is* (inst. pl. *su-piśbhis*), well going, well walking. — *Su-piḍana*, *am*, n. the act of pressing or pinching pleasantly, rubbing and kneading the limbs. — *Su-piḍita*, *as*, *ā*, *am*, well pressed. — *Su-pīta*, *as*, m., N. of the fifth *Mohūrta* ; (*am*), n. a carrot (= *garjara*, see 2. *pīta*). — *Su-pīna*, *as*, *ā*, *am*, very stout or big. — *Su-pīvan*, *ā*, &c., drinking well (according to *Sabda-k.*). — *Su-puṇṣī*, f. (a woman) having a good husband. — *Su-puṭa*, *as*, m. a sort of bulbous plant (= *kola-kanda*) ; another plant (= *vishṇu-kanda*). — *Su-putra*, *as*, m. an excellent son. — *Su-putrka*, f. = *jatukā* (according to *Sabda-k.*). — *Su-puru-hūti*, *is*, *is*, *i*, very much invoked. — *Su-pushkarā*, f. a particular plant (= *sthala-padmīni*). — *Su-pushkala*, *as*, *ā*, *am*, very copious. — *Su-pushpa*, *as*, *ā* or *i*, *am*, having beautiful flowers ; (*as*), m. the coral tree, the *Sirtsha* tree ; other plants, &c., = *rakta-pushpaka* ; = *hari-dru* ; = *rāja-taruṇi* ; (*i*), f. the plantain tree ; a sort of fennel (= *misreyā*) ; the white *Clitoria Tematea* (= *a-parājīta*) ; other plants, &c., = *jīrṇa-phanjī* ; = *sata-pushpī* ; = *droṇa-pushpī* ; (*am*), n. cloves ; various plants, &c. (= *āhulya* ; = *prapaṇḍarika* ; = *tūla*) ; the menstrual excretion. — *Su-pushpikā*, f. a kind of tree or plant (= *pālā*). — *Su-pushpita*, *as*, *ā*, *am*, blooming beautifully, in full flower ; having the hair bristling or thrilling (with internal pleasure). — *Su-pūjita*, *as*, *ā*, *am*, much honoured. — *Su-pūta*, *as*, *ā*, *am*, Ved. well purified. — *Su-pūra*, *as*, *ā*, *am*, easy to be filled ; well filling ; a sort of lime or citron (= *vija-pāra*). — *Supūraka*, *as*, m. the *Vaka-pushpa* tree. — *Su-pūrṇa*, *as*, *ā*, *am*, well filled. — *Su-peśas*, *ās*, *ās*, *as*, Ved. beautiful in form, handsome. — *Su-prakāśa*, *as*, *ā*, *am*, Ved. very visible, manifest, apparent ; public. — *Su-praketa*, *as*, *ā*, *am*, Ved. very wise ; beautifully shining. — *Su-pracchanna*, *as*, *ā*, *am*, well concealed, very secret or private. — *Su-prajas*, *ās*, *ās*, *as*, having good offspring. — *Su-praṇīti*, *is*, *is*, *i*, Ved. skillfully guiding, wisely directing. — *Su-pratara*, *as*, *ā*, *am*, Ved. easily crossing over ; far-shooting. — *Su-pratarka*, *as*, m. a sound judg-

ment, good understanding or intellect. — *Su-praticāksha*, as, ā, am, Ved. beautiful to look at or behold. — *Su-praticāhamam*, ind. in a very secret manner. — *Su-pratibhā*, f. spirituous liquor (= *madirā*). — *Su-pratishṭha*, as, ā, am, standing well; very celebrated, very glorious, famous; (ā), f. good position, good reputation, fame, celebrity; the establishment or erection (of a temple, idol, &c.); installation, consecration; a species of metre containing four lines of five syllables each; (as), m., N. of a month. — *Su-pratishṭhita*, as, ā, am, well set up or established or fixed, well situated or placed; consecrated; celebrated; (as), m. the Uḍumbara tree. — *Su-pratishṭhāta*, as, ā, am, well bathed; thoroughly purified or cleared; well versed in; well investigated, clearly ascertained. — *Supratishṭhātā-sūtra*, as, m. a Brāhman well versed in the Sūtras, one who is well skilled in repeating or has clearly ascertained the (meaning of the) Sūtras. — *Su-pratīka*, as, ā, am, having a beautiful shape or form, well made, handsome; handsome-faced (Ved.); having a beautiful trunk, strong as an elephant's trunk; (as), m., N. of Kāma-deva; of Siva; of the elephant of the north-east quarter. — *Su-pratīta*, as, m., N. of a preceptor. — *Su-pratīrti*, is, is, ī, Ved. easily overpowering; (Sāy.) inflicting much injury. — *Su-pradola*, as, ā, am, easily milked, easy to be milked. — *Su-pradhṛishya*, as, ā, am, easy to be injured, easily overpowered. — *Su-prapāna*, am, n., Ved. a pond &c. easy for drinking, a good drinking place, a good tank. — *Su-prabuddha*, as, m., N. of a king (father of Māyā-devī, mother of Buddha). — *Su-prabha*, as, ā, am, very bright or splendid, brilliant, glorious; (as), m., N. of one of the nine Sukla-balas of the Jainas; of a king; (ā), f. one of the seven tongues of Fire; N. of a river (sometimes regarded as one of the seven Sarasvatīs); the Vākṣat plant. — *Suprabhadra-pura*, am, n., N. of a town. — *Su-prabhāta*, as, ā, am, well dawned, well shone forth, well illumined or enlightened; (ā), f., N. of a particular river; (am), n. an auspicious dawn or day-break, beautiful morning; the earliest dawn; (e), ind. at earliest break of day. — *Su-prayas*, ās, ās, as, Ved. having much food or sacrifice, abounding in oblations (said of Agni); food-bestowing, (in Rīg-veda VII. 39, 2. *su-prayā barhis* = *śobhanānna vuktam barhis*, according to Sāy.; by others regarded as from a base *su-prayā*, see Mahī-dhara on Vājasaneyi-s. XXXIII. 44.) — *Su-prayukta*, as, ā, am, well joined or applied, well attached; well managed; closely connected. — *Su-prayukta-sara*, as, m. one who fits an arrow skillfully on a bow, a good marksman, skillful archer. — *Su-prayoga*, as, m. good application, good management; dexterity, expertness; close contact; (ā), f., N. of a river. — *Suprayoga-eśikha*, as, m. = *suprayukta-sara* above. — *Su-pralambha*, as, ā, am, easy of attainment. — *Su-pralāpa*, as, m. good speaking, discoursing well, eloquence. — *Su-pravācana*, as, ā, am, Ved. having much speech or eloquence, worthy of much praise. — *Su-pravridhā*, as, ā, am, full-grown; a proper N. — *Su-prasanna*, as, ā, am, well pleased, very gracious or favourable; (as), m., N. of Kuvera. — *Suprasannaka*, as, m. a kind of plant (= *krishnārjaka*). — *Su-prasarāṇi*, f. a kind of creeper (= *pra-sarāṇi*). — *Su-prasāda*, as, m. extreme graciousness or kindness, great propitiousness; (as, ā, am), very gracious or kind, auspicious; (as), m., N. of Siva. — *Suprasāda*, as, ā, am, (probably) easily propitiated, very placable. — *Su-prāci*, -*prān*, -*prāci*, -*prāk*, Ved. easily going in front, proceeding well or quietly. — *Su-prāta*, as, ā, am (probably for *su-prabhāta*, q. v.), dawning finely. — *Su-prātar*, ind. fine dawn or morning. — *Su-prāya*, as, ā, am, easily obtainable. — *Su-prāyana*, as, ā, am, Ved. to be approached easily, easily accessible. — *Suprāyana-tama*, as, ā, am, Ved. most accessible; very delicate or tender (said of the *barhis* or sacred grass; Sāy. = *mridu-tama*, Rīg-veda VI. 63, 3). — *Su-prāvi*, is, is, ī, Ved. well protected; well protecting, a care-

ful protector, (Sāy. = *sushṭhu prakarshēna rakshitrī*, Rīg-veda I. 60, 1.) — *Su-prāya*, as, ā, am, Ved. to be well protected, especially worthy of protection, (Sāy. = *sushṭhu prakarshēna rakshāniya*, Rīg-veda I. 34, 4.) — *Su-priya*, as, ā, am, very dear, greatly beloved, much loved or liked, agreeable, pleasant; (as), m. (in prosody) a foot of two short syllables, a pyrrhic; (ā), f. a lovely or charming woman, a favourite wife; N. of an Aparas. — *Su-priya*, as, ā, am, well pleased, much delighted, very happy, well cared for, favoured, cherished; very kind, very gracious or friendly. — *Su-praitri*, tā, trī, trī, Ved. one who goes well. — *Su-psaras*, ās, ās, as, Ved. handsome in form. — *Suparas-tama*, as, ā, am, Ved. most handsome in form (said of Vāyu). — *Su-phala*, as, ā, am, bearing good or much fruit, very fruitful, very fertile, very profitable; (as), m. the wood-apple tree, Feronia Elephantum (= *kapitha*); the pomegranate; the jujube; a sort of bean, Phaseolus Mungo; the Karṣikāra tree; (ā), f. colocynth; a pumpkin, gourd; the plantain; a kind of brown grape; another plant (= *kāsmari*). — *Su-phena*, am, n. 'good foam,' a cuttle-fish bone. — *Su-bandha*, as, ā, am, well bound or secured, having a good binding; (as), m. sesamum. — *Su-bandhana-vimocana*, as, m. 'good deliverer from bonds,' epithet of Siva. — *Su-bandhu*, us, us, u, having good connections or friends; (us), m. a good friend; N. of a Vedic Rishi having the patronymic Gaupāyana or Laupāyana and author of several hymns in the Rīg-veda; N. of a merchant; of the author of the Vāsava-dattā. — *Su-bala*, as, m. 'very powerful,' epithet of Siva; N. of a king of Gāndhāra. — *Subala-putra*, as, m. 'son of Subala,' epithet of Sakani; [cf. *saubala*.] — *Su-bahu*, us, vi, u, very much, very many, very numerous. — *Su-bahu-srūta*, as, ā, am, one who is deeply versed in the Veda, a very profound divine or theologian. — *Su-bādhava*, as, m. epithet of Siva. — *Su-bālaka*, as, m., N. of a son of Kanśika. — *Su-bāladhi*, is, is, ī, fine-tailed. — *Su-bālā-grāma*, as, m., N. of a village. — *Su-bāhu*, us, us, u, handsome-armed; having mighty arms, strong-armed; (us), m., N. of a son of Dhṛita-rāshtra and king of Cedi; of a son of Satru-ghna and king of Mathurā; (us), f., N. of an Aparas. — *Su-buddhi*, is, is, ī, of good understanding, wise, clever, intelligent, shrewd. — *Su-bodha*, as, ā, am, easy of apprehension; easily understood, easily taught; (as), m. making well known, good information or knowledge; awakening or waking up well; (ā), f., N. of a commentary on the Mugha-bodha; of a commentary on the Meghadūta by Bharata-sena; of a commentary on the Śiśu-pāla-vadhā by Bharata-sena. — *Su-bodhani*, f., N. of a commentary on Vijñāneśvara's Mitāksharā by Viśveśvara; of another on the Bhagavad-gītā by Śrī-dhara-svāmin; of a short treatise on ritual by Siva-rāma. — *Su-brahmanya*, as, m., N. of Kārttikēya; one of the sixteen priests employed at a solemn sacrifice; N. of a district; (ā), f. a particular recitation of certain Mantras. — *Su-brahman*, ā, ā, ā, Ved. having or receiving excellent prayers, receiving or uttering beautiful hymns; very pious. — *Subrahma-vāsudeva*, as, m. (according to Śabda-k.), epithet of the son of Vasudeva in the form of Brahman (i. e. of Kṛishṇa identified with the Creator). — *Su-bhaga*, as, ā, am, possessing good fortune, very fortunate or prosperous, happy, blessed, auspicious, highly favoured; beautiful, lovely, charming, pretty; beloved, liked, amiable; illustrious; (as), m. borax; the Aśoka tree; the Campaka tree; red Amaranth; (ā), f. a woman beloved by her husband; a favourite wife; an honoured or honourable mother; a kind of wild jasmine; turmeric; holy basil; various other plants, &c. = *kaivarti*; = *sāla-parjī*; = *nīla-dūrvā*; = *priyampū*; = *kastūri*; = *suvarṇa-kadalī*; (am), n. good fortune. — *Subhagan-karana*, as, ī, am, making prosperous. — *Subhaga-tva*, am, n. prosperity.

— *Subhaga-mānin*, ī, inī, ī, fancying or considering one's self fortunate or pleasing. — *Subhagam-bharishṇu*, us, us, u, or *subhagam-bhāvuka*, as, ī, am, becoming happy or prosperous or pleasing. — *Subhagam-manya*, as, ā, am, thinking one's self fortunate or pleasing, fancying one's self a favourite; vain, a self-flatterer. — *Subhagammanya-bhāva*, as, m. the state of supposing one's self pleasing or a favourite, self-conceit, vanity. — *Subhagā-suta*, as, m. the son of a favourite or much-loved wife; the son of an honoured or honourable mother. — *Subhagodaya* ('*ga-ud*'), as, m. 'rise of prosperity,' N. of a work. — *Su-bhanga*, as, ā, am, breaking easily; (as), m. the cocoa-nut tree. — *Su-bhaṭa*, as, m. a great warrior, champion; N. of the author of the Dūtān-gada. — *Su-bhaṭṭa*, as, m. a very learned man; a distinguished warrior (in this sense probably for *subhaṭa*, q. v.). — *Su-bhadra*, as, ā, am, very propitious or auspicious, very happy or fortunate; (as), m., N. of Vishnu; of a particular king; (ā), f., N. of the sister of Kṛishṇa and wife of Arjuna, (she was forcibly seized and carried off by Arjuna from Dvārakā after obtaining Kṛishṇa's leave, as described in Mahā-bh. Ādi-parvan, chap. 219, 220; her image is carried in procession with those of Jagan-nātha and Bala-rāma at the Ratha-yātra); the creeper Echites Frutescens; a particular plant (= *ghṛita-maṇḍū*); another plant (= *kāsmari*). — *Subhadra*, as, m. a car or vehicle of a god or for carrying the image of a god in procession (also am, n. according to some); the Vilva tree; a species of the Ati-śakkarī metre (according to some). — *Subhadraṇi*, f. a kind of medicinal plant (= *trāyamānā*). — *Subhadra-haraṇa-parvan*, a, n. 'the section relating to the seizure of Subhadra,' see above under *su-bhadra*. — *Su-bhadrikā*, f., Ved. the wicked *Su-bhadra*; a particular metre. — *Subhadresā* ('*rā-śā*'), as, m. 'husband of *Su-bhadra*,' epithet of Arjuna. — *Su-bhara*, as, ā, am, bearing well, well burdened; easy to be borne. — *Su-bhasattarā*, f., Ved. = *atishyena subhagā*, Sāy. on Rīg-veda X. 86, 6. — *Su-bhānu*, us, m., N. of the seventeenth (or fifty-first) year of Jupiter's cycle of sixty years. — *Su-bhāshita*, as, ā, am, spoken well or eloquently; speaking or discoursing well, eloquent; (as), m. a particular Buddha or Buddha sage; (am), n. a fine speech, eloquence. — *Subhāshita-rasāvāda-jāta-romāñca-kañcuka* ('*sa-ās*', '*ma-an*'), as, ā, am, having (as it were) a coat of mail consisting of bristling hairs produced by tasting the flavour of delightful words. — *Su-bhāsa*, as, m., N. of a king. — *Su-bhikṣu*, am, n. good alms, successful begging; abundance of food (especially that given as alms), an abundant supply of provisions, plenty [cf. *dur-bhikṣha*]; (as, ā, am), having good food or an abundant supply of provisions; (ā), f. the tree *Grislea Tomentosa*. — *Su-bhikṣak-tama*, as, ā, am, Ved. healing best, curing most effectually, a most excellent physician. — *Su-bhikṣha*, k, k, k, healing well, a good physician. — *Su-bhitraka*, as, m. the Palāsa tree, *Butea Frondosa*. — *Su-bhū*, ūs, f. a good or illustrious birth, (in Rīg-veda VI. 66, 3. *su-bhve*, 'for an illustrious birth,' is explained by Sāy. to mean *nṛiyam samyak bhavanāya*, 'entirely for the benefit of men'); (ūs, ūs, u), Ved. (*subhvaḥ*, nom. pl. masc., Rīg-veda VII. 67, 8), being good or excellent; having an excellent birth; beautiful, excellent; (*bhvas*), pl. (= *nadyah*, Rīg-veda I. 52, 4; = *stotārah*, I. 52, 1). — *Su-bhūtika*, as, m. the Vilva tree. — *Su-bhūma*, as, m., N. of Kārtavyīra (as the eighth Jaina Cakra-vartin or universal emperor). — *Su-bhūmi*, is, m., N. of a son of Ugra-sena. — *Su-bhṛita*, as, ā, am, well borne or maintained, well cherished or protected. — *Su-bhṛisā*, as, ā, am, very much, exceeding; (am), ind. very much, exceedingly. — *Su-bheshaja*, as, m., N. of a Rishi. — *Su-bhairava*, as, ī, am, very fearful, terrific. — *Su-bhogina*, as, ā, am, very fit to be enjoyed, very desirable. — *Su-bhrāj*, ī, ī, ī, shining brightly. — *Su-bhrātri*, tā, m. a good brother. — *Su-bhru*, us, us, u, = *su-bhrū*. — *Su-bhrū*, ūs, ūs, u (acc. sing.

-*bhruvam*, dat. *bhruve* or *-bhruvai*, abl. *bhruvas* or *-bhruvās*, gen. pl. *bhruvām* or *-bhruvām*, voc. sing. *-bhruś* or *-bhru*, the latter form of voc. occurring once in the Bhāṭṭi-kāvya), lovely-browed, having beautiful eyebrows; (*ās*), f. a woman. — *Su-bhru-nāśāksī-keśānta* (*śā-akś*), *as, ā, am*, having handsome brows, nose, eyes, and hair. — *Su-makha*, *as, ā, am*, abounding in sacrifices; much adored; (*Sāy.*) = *śobhana-yajña*, having worthy oblations or sacrifices. — *Su-mangala*, *as, ā* or *i, am*, very auspicious, bringing good fortune; abounding in sacrifices; (*ā*), f., N. of a river in the district of Kāmākhyā; a kind of medicinal root (= *kākolī*); N. of one of the mothers of the twenty-four Arbat (according to some); (*i*), f., Ved. a woman who brings good luck. — *Su-mat*, *sumad-anśu*, &c., see p. 1128. — *Su-mata*, *as, ā, am*, well or kindly disposed, friendly. — *Su-mati*, *is, f.* a good mind or disposition, benevolence, kindness, friendship; favour of the gods, favour, blessing, gift; a hymn, prayer, desire, wish; (*is, is, i*), very wise; (*is*), m., N. of a son of Ranti-bhāra; of a son of Bharata; of a son of Janam-ejaya; of a son of Sūta and teacher of the Purāṇas; of several other persons; the fifth Arbat of the present era; one of the Arhats of the past era; (*is*), f., N. of the wife of Sagara (mother of 60,000 sons); of the wife of Vishnu-yaśas and mother of Kalki, q. v. — *Sumati-vidhī*, *t, t* (for *sumati-vidhī*), Ved. augmenting blessings, increasing favour. — *Su-mada*, *as, ā, am*, very drunk, mad or impassioned. — *Su-madana*, *as, m.* 'greatly delighting,' the Mango tree. — *Sumadātmajā* (*'da-āt'*), f. 'daughter of intoxication or passion,' an Apsaras or courtesan of Indra's heaven. — *Su-madram*, ind. excessive prosperity of the Madras, (Pāṇ. II. 1. 6). — *Su-madhura*, *as, ā, am*, very sweet or saccharine, very sweet or pleasing, very gentle or soothing; (*as*), m. a kind of pot-herb, = *jīva-śūka*; (*am*), n. very soothing or gentle speech, &c.; (*am*), ind. very sweetly. — *Su-madhya*, *as, ā, am*, having a beautiful waist, slender-waisted. — *Su-madhyama*, *as, ā, am*, slender-waisted; (*ā*), f. a graceful woman. — *Su-mana*, *as, ā, am*, very charming, beautiful, handsome; (*as*), m. wheat; the thorn-apple; (*ā*), f. great-flowered jasmine. — *Sumanah-patrickā*, f. (probably) the outer skin of the nutmeg. — *Sumanah-phala*, *as, m.* elephant or wood-apple, Feronia Elephantum; (*am*), n. nutmeg. — *Su-manas*, *ās, ās, as*, good-minded, well-disposed, benevolent, happy; well pleased, satisfied; (*ās*), m. a god, divinity; a learned man or teacher; a student of the Vedas, &c.; wheat; the Nimb tree; other plants (= *pūti-karaija*; = *māhā-karaija*); N. of a son of Uru; of a son of Hary-śva; (*asas*), m. pl., N. of a class of deities; (*ās, as*), f. n. a flower; (*asas*), f. pl. (with a singular meaning); a flower; (*ās*), f. great-flowered jasmine; other plants (= *mālātī*; = *śata-patirī*). — *Su-manasyamāna*, *as, ā, am*, being in good spirits, cheerful, being of a cheerful disposition; regarding with favour. — *Su-manā*, f. a kind of plant (= *jāti-pushpa*). — *Su-manāya*, Nom. A. -*manāyate*, &c., to become happy. — *Sumanī-kṛī*, cl. 8. P. -*karoti*, &c., to make of good mind, make well-disposed. — *Sumanī-bhū*, cl. 1. P. -*bhāvati*, &c., to be of good mind. — *Sumano-bhara*, *as, ā, am*, possessing or ornamented with flowers. — *Sumano-rajās*, *as, n.* the pollen of a flower. — *Su-manohara*, *as, ā, am*, or *su-manoharāna*, *as, i, am*, very captivating or agreeable, very charming or pleasing, beautiful. — *Su-mantu*, *us, us, u*, advising well; very faulty, very blamable; (*us*), m. excellent praise (Ved.); a good adviser; N. of a Muni and lawyer, said to have been a pupil of Veda-vyāsa and to have been taught by him the Atharva-veda, originally handed down by tradition from Brahmā; N. of a king; of a son of Jahnu (or, according to some, of Purū-ravas). — *Su-mantra*, *as, m., N.* of the elder brother of Kalki, q. v.; of the charioteer and minister of king Daśa-ratha, (see Rāmāyana II. 14, 30); of a preceptor. — *Su-mantra-jña*, *as, ā, am*, well versed in sacred texts.

— *Su-mantrita*, *as, ā, am*, well or wisely counselled, well advised, wisely planned. — *Su-mandadhī*, *is, is, i*, very dull of understanding. — *Su-mandabuddhi*, *is, is, i*, very dull-witted; much disheartened. — *Su-mandabhāj*, *k, k, k*, very unfortunate. — *Su-mannan*, *ā, ā, a*, Ved. having good understanding, very wise or intelligent. — *Su-mariṅkū*, f., seil. *tushī*, epithet of one of the five kinds of external acquiescence (in the Sārkhya phil.; cf. *su-pārā*). — *Su-marshana*, *as, ā, am*, easy to be borne. — *Su-mahat*, *ān, atī, at*, very great, very large or abundant; (*at*), ind. very greatly, mightily. — *Su-mahas*, *ās, ās, as*, Ved. beautifully shining. — *Su-mahā-kaksha*, *as, m.* a very great gate; a large court-yard. — *Su-mahā-tapas*, *ās, ās, as*, one who has practised very great religious austerities, very pious. — *Su-mahātman*, *ā, ā, a*, most magnanimous. — *Su-mahātyaya* (*'hā-āt'*), *as, ā, am*, causing very great evil or destruction, very pernicious. — *Su-mahā-bala*, *as, ā, am*, of very great strength, very strong or powerful. — *Su-mahā-bāhu*, *us, us, u*, having very long arms, very powerful. — *Su-mahā-svāna*, *as, m.* 'very loud-sounding,' epithet of Siva. — *Su-māya*, *as, ā, am*, abounding in illusions, very wise. — *Su-mārdava*, *am, n.* beautiful softness. — *Su-māli*, *is, is, i*, well-garlanded. — *Su-mālin*, *i, inī, i*, well-garlanded; (*i*), m., N. of a son of Veda-māli. — *Su-mālya*, *as, m., N.* of a son of Mahā-padma or Nanda. — *Su-mitra*, *as, m.* 'good friend,' N. of the father of the twentieth Arhat of the present era; of the author of Rīg-veda X. 105 (having the patronymic Kautsa); of the author of Rīg-veda X. 69, 70 (having the patronymic Vādhryaśva); N. of a son of Vṛishṇi; of a descendant of Vṛihad-bala (last of the race of Ikshvāku); (*ā*), f., N. of one of the wives of Daśa-ratha (mother of Lakshmaṇa and Satru-gṇa); of the mother of Mārkaṇḍeya. — *Sumitra-bhū*, *is, m., N.* of Sagara (as one of the Jaina Cakra-vartins); of the twentieth Arhat of the present era. — *Sumitrā-bhū*, *ūs, or sumitrā-tanaya*, *as, m., N.* of Lakshmaṇa. — *Su-mīlha*, *as, m., Ved.* a proper N. — *Su-mukha*, *am, n.* a good or beautiful mouth; a handsome face; (*as, ā* or *i, am*), having a good or beautiful mouth, (according to Vopa-deva the fem. is *ā* when used in a metaphorical sense, e. g. *sumukhā śālā*, a hall with a good entrance); handsome-faced, lovely; pleasing, agreeable; (*as*), m. a learned man or teacher; N. of a Muni; of Garuḍa; of the son of Garuḍa; of Gaṇeśa; of Siva; of one of the serpents of Pātāla; a kind of pot-herb; other plants, = *sītārjaka*; = *vana-caravrikā*; = *varvaru*; (*ā, i*), f. a handsome woman; a mirror; (*i*), f. a species of the Tri-śūbh metre; (*am*), n. the mark or scratch of a finger-nail. — *Su-mukha-sū*, *ūs, m.* 'the father of Sumukha,' epithet of Garuḍa. — *Su-mushī*, *is, m.* a kind of shrub (= *visha-mushī*). — *Su-mū*, *ūs, ūs, u*, binding well. — *Su-mūla*, *as, ā, am*, having a good root; (*as*), m. the white Sīgu tree; (*ā*), f. a kind of plant (= *sāla-parṇī*; = *prīṣṇī-parṇī*). — *Su-mūlaka*, *am, n.* a carrot. — *Su-mṛḍhika*, *as, ā, am*, Ved. making very happy; very bountiful. — *Su-mṛṣhṭa*, *as, ā, am*, well rubbed or purified, well brushed, very smooth or glossy, very fine. — *Su-mṛṣhṭa-pushpādhyā* (*'pa-ādhyā*), *as, ā, am*, abounding in bright flowers. — *Su-mṛṣhṭa-vesha*, *as, ā, am*, dressed in well-brushed clothes. — *Su-neka*, *as, ā, am*, Ved. (perhaps) well-formed, of a beautiful shape, (*Sāy. su-neka = su-rūpa*, Rīg-veda III. 6, 10; = *su-dīpta*, shining beautifully, Rīg-veda IV. 6, 3; *su-neke = śobhana-karmāṇau* or *śobhana-mehane*, well acting or well nourishing, Rīg-veda I. 146, 3.) — *Su-mekhala*, *as, ā, am*, possessing a good girdle, well girdled; (*as*), m. the Muñja grass (which forms the Brahmanical girdle). — *Su-medhas*, *ās, ās, as*, having a good understanding, sensible, intelligent; (*ās*), m. a wise man; N. of a Muni; of a son of Veda-mitra; (*ās*), f. heart-pea. — *Su-meru*, *us, m.* the sacred mountain Meru, q. v.; N. of Siva; (*us, us, u*), very exalted, excellent. — *Su-nata*, *as, ā, am*, well restrained or

governed. — *Su-yantrita*, *as, ā, am*, well curbed or governed, well restrained or bound, well regulated; one who governs his passions completely. — *Su-yantrita-tva*, *am, n.* the being well or firmly restrained or bound. — *Su-yabhya*, f., Ved. to be well embraced (sexually). — *Su-yama*, *as, ā, am*, Ved. well restraining; well traversing, (*Sāy.* = *śobhana-niyamana*, i. e. *śāncārīn*, Rīg-veda I. 180, 1.) — *Su-yavasa*, *am, n.* beautiful grass, good pasture; (*as, ā, am*), having good pasture, abounding in grass; (*as*), m. a proper N. — *Su-yavasin*, *i, inī, i*, having excellent grass, abounding in pasture. — *Su-yaśa*, *as, ā, am*, = *su-yaśas* below; (*ā*), f., N. of a wife of Parikshit. — *Su-yaśas*, *ās, ās, as*, very famous or renowned; (*ās*), m., N. of a king (belonging to the Maurya dynasty). — *Su-yāmuna*, *as, m., N.* of Vishnu; of a king of Kośāmbi, (also called Vatsa); a palace; a mountain; a kind of cloud. — *Su-yāśu-tarā*, f., Ved. (a female) who has excessive sexual embraces, (Rīg-veda X. 86, 6.) — *Su-yukta*, *as, ā, am*, well joined, harmoniously combined; (*as*), m. epithet of Siva. — *Su-yukti*, *is, f.* good appliance or contrivance. — *Su-yuj*, *k, k, k*, Ved. well joined, well yoked. — *Su-yuta*, *as, ā, am*, well accompanied by, well furnished or provided with. — *Su-yuddha*, *am, n.* a well-fought war or battle. — *Su-yoga*, *as, m.* a favourable juncture, good opportunity. — *Su-yodhana*, *as, m.* 'fighting well,' epithet of Dur-yodhana, q. v. — *Su-yrakta*, *as, ā, am*, well coloured, deeply dyed; deep red, crimson; strongly affected or impassioned; well or kindly affected. — *Su-raktaka*, *as, m.* a sort of red or golden chalk; a kind of Mango tree (apparently one bearing a small red fruit). — *Su-raksha*, *as, m.* 'good-protector,' N. of a Muni. — *Su-rakshana*, *am, n.* careful protection, protecting or preserving well. — *Su-rakshita*, *as, ā, am*, well preserved or protected, carefully guarded. — *Su-rakshya*, *as, ā, am*, easy to be preserved. — *Su-ranga*, *as, m.* a good colour, good dye; 'bright-coloured,' the orange; a hole cut in a house; (*ā*), f. a hole cut in a wall for the purpose of breaking into a house, &c., (probably for *su-rungā*, q. v.); a kind of fragrant grass; crystal; (*i*), f. a kind of plant (= *kāka-nāśū*); a kind of red Sobhāñjana; (*am*), n. red sanders; vermilion. — *Su-ranga-da*, *am, n.* 'yielding a good colour,' red sanders. — *Su-ranga-dhātu*, *us, m.* red chalk. — *Su-ranga-yuj*, *k, m.* a house-breaker, (see *su-ranga*.) — *Su-rangikā*, f. the Mūrva plant. — *Su-rajah-phala*, *as, m.* the jack-fruit tree. — *Su-rajani*, f. night. — *Su-rajās*, *ās, ās, as*, very dusty. — *Su-rajaya*, Nom. A. *surajayate*, &c., to become very dusty. — *Su-rajāna*, *as, m.* the betel-nut tree Areca Fautel or Catechu. — *Su-raṇa*, *am, n., Ved.* a pleasant sound, (*Sāy.* = *śobhana-gītādī-dhvanī*, the sound of pleasant hymns, or *su-ramaṇiyam*, ind. very pleasantly); pleasure, enjoyment (according to some); (*as, ā, am*), giving forth pleasant sounds (said of Agni or fire). — *Su-rata*, *as, ā, am*, much sported or dallied, playful; much enjoyed; compassionate, tender; (*am*), n. great delight or enjoyment; amorous pleasure, the union of the sexes, sexual intercourse, coition. — *Su-rata-tāli*, f. a female messenger, go-between; a chaplet, garland for the head. — *Su-rata-prasanga*, *as, m.* addition to amorous pleasures. — *Su-rata-prasāgin*, *i, inī, i*, devoted or addicted to amorous pleasures. — *Su-rata-viśeṣa*, *as, m.* a kind of sexual intercourse. — *Su-rati*, *is, f.* great enjoyment or delight. — *Su-ratī-mīra*, *as, m., N.* of the author of the Alankāra-mālā. — *Su-ratha*, *as, m., N.* of a king of the lunar race; of a son of Jahnu; of a son of Caita; of a son of Adhiratha. — *Su-ratha-vijaya*, *as, m., N.* of the seventy-ninth chapter of the Pātāla-khaṇḍa of the Padma-Purāṇa. — *Su-rabhi*, *surabhita*, &c., see p. 1129. — *Su-rasa*, *as, ā, am*, well flavoured, juicy, sapid, savoury; sweet; elegant (as a composition); (*as*), m. a kind of plant (= *sindhū-vāra*); a particular resin, = *mocā-rasa*; (*ā, am*), f. n. sacred basil; (*ā*), f., N. of Durgā; of the mother of the Nāgas; of a daughter of Daksha and wife of Kaśyapa; of an Apsaras; a

kind of plant (= *rāsnā*); other plants (= *mīśreyā*; = *brāhmī*; = *mahā-satāvārī*); a species of the Atidhṛiti metre; N. of a river; (*am*), n. gum-myrrh, Cassia bark; fragrant grass. — *Surasāshṭa* ('*sa-ashṭ*'), *as*, m. a class of eight plants (viz. Nirguṇṭī, Tulasi, Brāhmī, Vṛihatī, Kaṇṭha-kārikā, Punar-pavā, &c.). — *Su-rājaka*, *as*, m. a kind of plant (= *bhṛīngarāja*). — *Su-rājan*, *ā*, m. a good king; a divinity. — *Su-rāṭi*, *is*, *is*, *i*, Ved. rich in gifts, (Śāy. = *su-dāna*). — *Su-rātri*, *is*, f. a fine night. — *Su-rādhas*, *ās*, *ās*, Ved. having beautiful gifts; granting good things, very rich; having great power; (*ās*), m., N. of a Vedic Rishi (having the patronymic Vāṛshāgira, q. v.). — *Su-rāshtra*, *am*, n. (sometimes also *ā*, f.), 'good country,' N. of a country on the western side of India, (commonly called Surat). — *Su-rāshṭra-ja*, *as*, *ā*, *am*, born or produced in Surat; (*as*), m. a sort of pulse (= *lyrishya-mudga*); a sort of poison; (*ā*), f. a sort of fragrant earth; (*am*), n. the fragrant earth Tuvārī. — *Su-rāshṭra-brahma*, *as*, m. a Brahman of Su-rāshṭra, (Pāṇ. V. 4, 104). — *Su-rukma*, *as*, *ā*, *am*, Ved. shining beautifully. — *Su-ruṭ*, *k*, *k*, *h*, Ved. brightly shining. — *Su-ruṭi*, *is*, m. a proper N. — *Su-ruja*, *as*, *ā*, *am*, very sick, unwell. — *Su-rūṭha*, *as*, *ā*, *am*, standing well up or out, very prominent or projecting. — *Su-rūpa*, *as*, *ā* or *ī*, *am*, well-formed, handsome; wise, learned; (*as*), m. epithet of Śiva; (*ās*), m. pl., N. of a class of deities; (*ā*), f. the shrub Śāla-panji; (*am*), n. = *tūla*. — *Su-rūpa-kṛtūn*, *us*, *us*, *u*, Ved. accomplishing excellent actions. — *Su-rūhaka*, *as*, m. 'easily mounted,' a horse resembling an ass (= *gardabhā-bhāṣṭva*). — *Su-rukṣas*, *ās*, *ās*, *as*, Ved. having beautiful property, rich in possessions. — *Su-ruṇu*, *us*, m. a sort of atom, (also *u*, n., according to some, cf. *brasa-ruṇu*, *hema-ruṇu*); (*us*), f. 'having beautiful sand,' N. of a river, (sometimes regarded as one of the seven Sarasvatīs). — 1. *Su-ruḥha*, *as*, *ā*, *am* (for 2. *sureḥha* see p. 1129, col. 2), fine-sounding, fine-voiced, (Kīrāt. XV, 16); (*am*), n. tin. — *Su-ruvaṭa*, *as*, m. a species of small Areca tree (= *rāma-pūga*). — *Su-ruṭi*, *rās*, *rās*, *ri*, very rich; (*rās*), m. f. an opulent person. — *Su-ruṭis*, *is*, m., N. of a son of Vasiṣṭha. — *Su-lakshana*, *as*, m., the act of observing or examining carefully, looking well into, ascertaining, determining; a good mark or characteristic, auspicious mark; (*as*, *ā*, *am*), having beautiful or auspicious marks, having an auspicious name, fortunate; (*ā*), f., N. of one of Durgā's female companions; epithet of one of Kṛishṇa's wives. — *Su-lakshita*, *as*, *ā*, *am*, well examined, well determined or ascertained. — *Su-langhita*, *as*, *ā*, *am*, one who has been caused to fast properly, (see *rt. langh*). — *Su-labha*, *as*, *ā*, *am*, easy to be obtained or effected, easy of acquisition or attainment, easy of access, attainable, feasible, easy; (*ā*), f. a kind of shrub (= *māsha-parṇi*); N. of a female mendicant. — *Sulabhāvākāśa* ('*bha-av*'), *as*, *ā*, *am*, easily gaining room or admission. — *Su-lalāṭa*, *as*, *ā*, *am*, having a beautiful forehead. — *Su-lalita*, *as*, *ā*, *am*, sporting gracefully; greatly pleased or happy; very delicate or dainty; (*am*), ind. very sportively or wantonly, with delight, easily. — *Su-lābhikā*, *f*. = *sobhana-lābhā* (according to Śāy. on Rīg-veda X, 86, 7). — *Su-lū*, *ūs*, *ūs*, *u*, one who cuts well. — *Su-loḥana*, *as*, *ā*, *am*, fine-eyed, having beautiful eyes; (*as*), m. a deer; epithet of Duryodhana (according to some); N. of a son of Dhṛita-rāshṭra; (*ā*), f. a handsome woman; N. of the wife of King Mādhaba. — *Su-loma*, *as*, *ā*, *am*, fine-haired, having beautiful hair or down; (*ā*), f. a kind of plant (= *tāmra-valli*); another plant (= *mānsa-śhadā*). — *Su-loman*, *ā*, *ā*, *as* = *su-loma*. — *Su-lomaśa*, *as*, *ā*, *am*, having good hair or down, very hairy or downy; (*ā*), f. a kind of plant (= *kāka-janghā*). — *Su-lohaka*, *am*, n. 'good metal,' brass. — *Su-lohita*, *as*, m. a beautiful red colour; (*as*, *ā* or *-hinī*, *am*), very red; (*ā*), f. epithet of one of the seven tongues of fire. — *Su-vaktra*, *am*, n. a good mouth or face; correct utterance or intonation; (*as*, *ā*, *am*), handsome-mouthed; handsome-faced; (*as*), m. epithet

of Śiva; a kind of plant (= *vana-varvari*). — *Su-vakshas*, *ās*, *ās*, *as*, having a handsome breast. — *Su-vācana*, *am*, n. the act of speaking well, good speech, eloquence; (ī), f., N. of a goddess. — *Su-vācās*, *ās*, *ās*, *as*, speaking much or well, discoursing eloquently. — *Su-vācāyā*, *f*. Ved. sweet praise, an excellent hymn. — *Su-vājra*, *as*, *ā*, *am*, Ved. having an excellent thunderbolt. — *Su-vādāna*, *as*, *ā*, *am*, having a beautiful face, beautiful; (*ā*), f. a particular metre. — *Su-vayas*, *ās*, m. (probably) N. of a plant. — *Su-varatra*, *as*, *ā*, *am*, Ved. having good thoughts. — *Su-varātha*, *as*, *ā*, *am*, having a good protecting ledge (said of a chariot; see *var-rātha*). — 1. *Su-varga*, *as*, m., Ved. having good society, (but see 2. *svarg-ga*, *svargya*). — *Su-varāṭaka*, *as*, m. natron, alkali; N. of an ancient sage. — *Su-varāṭa*, *as*, m., N. of a country; (*ā*), f., N. of a wife of the Sun; of a wife of Rudra; linseed, Linum Usitatissimum; other plants (= *sūrya-mukhī*; = *āditya-bhaktū*; = *brāhmī*). — *Su-varāṭas*, *ās*, *ās*, *as*, very bright, very glorious; (*ās*), m., N. of a son of Dhṛita-rāshṭra. — *Su-varāṭasa*, *as*, *ā*, *am*, having great splendor; (*as*), m. epithet of Śiva. — *Su-varāṭasin*, *i*, m. epithet of Śiva. — *Su-varāṭika*, *as*, *ā*, m. f. natron, alkali. — *Su-varāṭin*, *i*, m. natron. — *Su-varṇa*, &c., see p. 1129. — *Su-varman*, *ā*, m. 'having good armour,' N. of a son of Dhṛita-rāshṭra. — *Su-vallī*, *is*, or *su-vallī*, f. the shrub Serratula Anthelmintica (= *soma-rājī*). — *Su-vas*, *as*, *as*, *as*, covering or clothing well. — *Su-vasana*, *as*, *ā*, *am*, Ved. well dressed, elegantly attired. — *Su-vasanta*, *as*, m. a beautiful vernal season; the day of full moon in the month Caitra; a festival in honour of Kāma-deva celebrated in that month. — *Su-vasantaka*, *as*, m. a kind of large creeper, Gartnera Racemosa; a festival in honour of Kāma-deva in the month Caitra. — *Su-vāha*, *as*, *ā*, *am*, bearing well, conveying pleasantly; patient, enduring; easy to be borne; (*ā*), f. the plant Nyctanthes Tristis; the shrub Mimosa Octandra; the plant Rāsnā; the shrub Cissus Pedata; the gum olibanum tree, Boswellia Thurifera; the plant Tri-vṛit or Convolvulus Turpethum; other plants (= *rudra-jaṭā*). — *hanṣa-padi*; = *ganḍha-nakulī*; = *musali*; = *nīla-sindhuvāra*; a Viṇā or lute. — *Su-vāc*, *k*, *k*, *h*, Ved. speaking well; sounding beautifully; making a loud noise; (*h*), m., N. of a son of Dhṛita-rāshṭra. — *Su-vācya*, *as*, *ā*, *am*, easy to be read. — *Su-vāmā*, *f*. N. of a river. — *Su-vār*, *r*, *r*, *r*, having beautiful water. — *Su-vārtā*, *f*. good news. — 1. *Su-vāsa*, *as*, m. an agreeable perfume. — 2. *Su-vāsa*, *as*, m. a pleasant dwelling. — 3. *Su-vāsa*, *as*, *ā*, *am*, well clad; (*as*), m. epithet of Śiva. — *Su-vāsas*, *ās*, *ās*, *as*, Ved. having beautiful garments, well dressed. — *Su-vāsita*, *as*, *ā*, *am*, well scented or perfumed. — *Su-vāsin*, *i*, *inī*, *i*, dwelling in a comfortable or respectable abode; (*inī*), f. a woman married or single who resides in her father's house; a term of courtesy for a respectable woman whose husband is alive. — *Su-vāstu*, N. of a river. — *Su-vāhana*, *as*, m., N. of a Muni. — *Su-vikrama*, *as*, m. prowess, valour. — *Su-vikrānta*, *as*, *ā*, *am*, very valiant or heroic, bold, chivalrous; (*as*), m. a hero; (*am*), n. heroism. — *Su-vicakshana*, *as*, *ā*, *am*, very clever, well discerning, sensible, proficient, skillful. — *Su-vicāra*, *as*, m. good or deliberate consideration; a proper N. — *Su-vicārīta*, *as*, *ā*, *am*, well weighed, deliberately considered. — *Su-vicārya*, ind. having well deliberated, having carefully investigated or discussed. — *Su-vicārya-kārin*, *i*, *inī*, *i*, acting after due deliberation, discreet. — *Su-vijāna*, *as*, *ā*, *am*, very wise. — *Su-vijñeya*, *as*, m. 'easily discernible,' epithet of Śiva. — *Su-vitta*, *as*, m. a proper N. — *Su-vitrasta*, *as*, *ā*, *am*, greatly scared, terrified, affrighted. — *Su-vid*, *t*, m. a learned man; (*t*), f. a shrewd or clever woman. — *Su-vida*, *as*, m. an attendant on the women's apartments; [cf. *sau-vidā*.] — *Su-vidat*, *t*, m. a king. — *Su-vidātra*, *as*, *ā*, *am*, well-disposed, gracious; having good possessions, (Śāy. = *su-pratijña* or *su-dhana*, Rīg-veda II, 9, 6; according to Yāska = *kalyāna-vidya*,

cf. *dur-vidātra*); related, of kin, a kinsman, &c.; (*am*), n. wealth, riches, property, (Śāy. = *dhana*); a household, family. — *Su-vidātriya*, *as*, *ā*, *am*, Ved. well-disposed, gracious, worthy of knowledge or wealth, (Śāy. = *jiānārāhu* or *dhanārtha*, Rīg-veda X, 17, 4.) — *Su-vidalla*, *am*, n. the women's apartments; (*ā*), f. a married woman. — *Su-vidita*, *as*, *ā*, *am*, well known or understood. — *Su-vidiryā*, *as*, *ā*, *am*, much torn or split, greatly expanded. — *Su-vidyut*, *t*, m., N. of an Asura. — *Su-vidha*, *as*, *ā*, *am*, of a good kind, in a good or easy way; (*am*), ind. easily. — *Su-vidhi*, *is*, m. a good rule or ordinance; the ninth Arhat of the present age (with Jainas). — *Su-vinīta*, *as*, *ā*, *am*, well trained, properly behaved, very modest; (*ā*), f. a tractable cow. — *Su-viṇḍa*, *as*, *ā*, *am*, very great, very spacious, very ample or roomy; very loud. — *Su-vibhaktā*, *as*, *ā*, *am*, well divided, well proportioned. — *Su-vibhaktā-gātra*, *as*, *i*, *am*, having well divided or symmetrical limbs. — *Su-vibhātā*, *as*, *ā*, *am*, shining splendidly, very bright. — *Su-vibhāṣana*, *as*, *ā*, *am*, very frightful. — *Su-vibhū*, *us*, m., N. of a king. — *Su-vilaya*, *as*, *ā*, *am*, easily fusible, liquefying. — *Su-virīta*, *as*, *ā*, *am*, Ved. very extensive or extended, everywhere abundant. — *Su-virābha*, *as*, *ā*, *am*, very confident. — *Su-viśasta*, *as*, *ā*, *am*, very confiding; very trusty, confidential. — *Su-viśaṇṇa*, *as*, *ā*, *am*, very sorrowful. — *Su-viśtaram*, ind. very diffusely or fully, at length. — *Su-viśtira*, *as*, *ā*, *am*, well spread or laid out; very broad. — *Su-viśmita*, *as*, *ā*, *am*, very astonished. — *Su-viṣhāta*, *as*, *ā*, *am*, well placed or deposited; well furnished or appointed, well provided, well arranged, well supplied; well done, well performed. — *Su-viṣṭa*, *am*, n. good seed; (*as*, *ā*, *am*), having good seed; (*as*), m. epithet of Śiva; the poppy (= *khaskhasa*). — *Su-viṣṭa*, *as*, *ā*, *am*, Ved. having many heroes; having excellent offspring; (*as*), m., N. of a son of Śiva; of a son of Kshemya; (*ās*), m. pl., N. of a people. — *Su-virāka*, *am*, n. a collyrium prepared from the Amomum Anthorhizon (= *sauvirājanā*). — *Su-virāmla* ('*ra-am*'), *am*, n. sour rice-gruel. — *Su-viryā*, *am*, n. great vigour, heroism; abundance of heroes; (*as*, *ā*, *am*), having great vigour or power; of heroic strength; having good essence or seed; (*ā*), f. wild cotton; (*am*), n. the fruit of the jujube. — *Su-vrīkti*, *is*, *is*, *i*, Ved. well trimmed, having excellent purity; (*is*), f. a pure offering; a hymn of praise, hymn. — *Su-vrīti*, *t*, *t*, *t*, Ved. easy rolling, well turning; well built (said of a chariot; Śāy. = *sobhana-caritana* or *su-ākra*, Rīg-veda I, 111, 1). — *Su-vrīta*, *as*, *ā*, *am*, virtuous, good; well rounded, beautifully globular or round; a kind of plant, = *śirāṇa*; (*ā*), f. a kind of plant (= *śata-patṛī*); a sort of grape (= *kākalī-drākṣhā*); a particular metre. — *Su-vrīti*, *is*, *f*. a good way of living. — *Su-vrīdha*, *as*, *ā*, *am*, full-grown; (*as*), m. a proper N. — *Su-vrīdh*, *t*, *t*, *t*, or *su-vrīdha*, *as*, *ā*, *am*, Ved. well increasing, full-grown. — *Su-vrīś*, *vrīṣ*, *t*, *t*, cutting well, (Vopa-deva III, 148). — *Su-vrīshṭa*, *am*, n. beautiful rain. — *Su-vegā*, *f*. a kind of plant (= *mahā-jyotishmati*). — *Su-vedana*, *as*, *ā*, *am*, Ved. easy to be found. — *Su-vedas*, *ās*, m., N. of the author of the hymn Rīg-veda X, 147 (having the patronymic Śairīshī). — *Su-veda*, *as*, m. a good loom. — *Su-veda*, *as*, *ā*, *am*, bowed or stooping greatly; humble, quiet; (*as*), m., N. of a mountain (= *tri-kūṭa*). — *Su-veṣu* or *su-veṣa*, *as*, *ā*, *am*, well dressed, well clad; (*as*), m. a kind of sugar-cane (= *sveteṣhu*). — *Su-veśin*, *i*, *inī*, *i*, well dressed, well ornamented or decorated. — *Su-vyakta*, *as*, *ā*, *am*, very plain, manifest; (*am*), ind. very evidently or clearly, most distinctly. — *Su-vyasta*, *as*, *ā*, *am*, greatly dispersed, much scattered, straggling (said of an army). — *Su-vrata*, *as*, *ā*, *am*, strict in observing a religious vow or obligation, strictly religious or virtuous; (*as*), m. a religious student; N. of a king; of the twentieth Arhat of the present Avastarpiṇī, (also called Muni-svavrata); of the eleventh Arhat of the future Utarpiṇī; (*ā*), f. a virtuous wife; a cow easily milked or one of

tractable disposition; N. of the mother of the fifteenth Jina of the present age. — *Su-śaṅsa*, *as, ā, am*, having praise, enjoying good report, well spoken of, praiseworthy, glorious. — *Su-śaka*, *as, ā, am*, capable of being easily done. — *Su-śakti*, *is, is, ī, Ved.* displaying great prowess. — *Su-śamī*, *m.*, Ved. one who does mighty deeds; sacrificing well; (ī), ind. for the sake of an auspicious rite (= *su-karmatvāya*, Ṛig-veda V. 87, 9). — *Su-śaraṇa*, *as, am, m. n.*, Ved. a good protector, a noble refuge. — *Su-śarman*, *ā, ā, am*, well destroying (enemies); protecting well, sheltering; enjoying great happiness or prosperity, very happy; (ā), *m.*, N. of a king; of a wicked Brāhman. — *Su-śalya*, *as, m.* the Khadira tree. — *Su-śavi*, *f.* the gourd Momordica Charantia; a sort of black cumin, *Nigella Indica* (= *kriśhṇajīraka*). — *Su-śasti*, *is, f.*, Ved. a beautiful hymn, hymn of praise. — *Su-śāka*, *as, m.* 'good herb,' epithet of various plants, = *śaidu*; = *bhīṇḍā*; = *tanḍulīya*; (*am*), *n.* undried ginger. — *Su-śānta*, *as, ā, am*, very placid; (ā), *f.*, N. of the wife of king Saśi-dhvaja. — *Su-śānta-toya*, *as, ā, am*, having very placid water. — *Su-śānti*, *is, m.*, N. of the Indra of the third Manv-antara; of a king. — *Su-śārada*, *as, m.*, N. of a preceptor; epithet of Śiva. — *Su-śāsana*, *am, n.* good government. — *Su-śāsita*, *as, ā, am*, well-governed or regulated, kept under good discipline. — *Su-śiśhāta*, *as, ā, am*, well trained or taught, disciplined. — *Su-śīkha*, *as, ā, am*, having beautiful points or crests; (*as*), *m.* 'possessing beautiful flames,' N. of Agni or fire; (ā), *f.* a peacock's crest; cock's comb. — *Su-śīpra*, *as, ā, am*, or *su-śīprin*, *ī, unī, ī, Ved.* having a handsome chin; having beautiful cheeks. — *Su-śīras*, *ās, ās, as*, having a fine head. — *Su-śīvē*, *is, is, ī, Ved.* much enlarged, (Śāy. = *sushīhu pravardhita*, Ṛig-veda I. 65, 2). — *Su-śiṣṭa*, *as, ā, am*, governing well; (*as*), *m.* a faithful minister or counsellor. — *Su-śīta*, *as, ā, am*, very cold or cooling; (*as*), *m.* a kind of dwarf Plaksha tree; (ā), *f.* a particular plant, = *śata-patrī*; (*am*), *n.* great coldness; a kind of fragrant yellow sandal-wood. — *Su-śītala*, *as, ā, am*, very cold or cooling, frigid, freezing; (*am*), *n.* a sort of fragrant grass (= *gandha-trīṇa*). — *Su-śīma*, *as, ā, am*, easy to be attained, (according to a commentator = *su-prāpa*; cf. *duḥ-śīma*); well-disposed (for *su-śīla*, according to some); cold, frigid [cf. *su-śīma*]; (*as*), *m.* cold, coldness. — *Su-śīla*, *as, ā, am*, well-disposed, good tempered, having an amiable disposition; well conducted, well made, well shaped; (*as*), *m.* epithet of king Cola; (ā), *f.* epithet of Yama's wife; of one of Kṛishṇa's eight wives; of a daughter of Hari-svāmin. — *Suśīla-tā*, *f.* or *suśīlata*, *am, n.* excellence of temper or disposition, good morals, natural amiability. — *Su-śīkṛā*, *f.* a kind of bulbous root or plant (= *vārāhī-kanda*). — *Su-śukvan*, *ā, ari, a, Ved.* shining brightly, brilliant. — *Su-śeva*, *as, ā, am*, possessing good fortune, blessed; granting prosperity, auspicious, propitious, favourable. — *Su-śoka*, *as, ā, am*, Ved. shining brightly, (said of Agni); Śāy. = *śobhana-dīpti*, Ṛig-veda I. 70, 1). — *Su-śāndra*, *as, ā, am* (for *śāndra*), beautifully shining. — *Su-śravas*, *ās, ās, as*, Ved. abounding in glory, famous; prosperous; having good oblations; (ās), *m.*, N. of a Prajā-pati; of a preceptor. — *Su-śrāvya*, *as, ā, am*, distinctly audible; pleasing to the ear. — *Su-śrī*, *is, is, ī, Ved.* abounding in good fortune or prosperity. — *Su-śrīka*, *as, ā, am*, possessing good fortune or great prosperity, greatly blessed or happy; (ā), *f.* the gum olibanum tree. — *Su-śruṇa*, *as, ā, am*, Ved. very famous, (Śāy. = *su-prasiddha*). — *Su-śrut*, *t, t, t, Ved.* hearing well; having a good reputation, (Śāy. = *su-śravas*). — *Su-śruta*, *as, ā, am*, well heard; versed in the Vedas; (*as*), *m.*, N. of a king; of an author of a system of medicine (son of Viśvā-mitra and descendant of Dhnavan-tari; his work with that of Caraka, another older medical authority, is held in great esteem, and consists of six books); (*am*), *n.* 'may it be well heard!' an exclamation used at a Stādhā; [cf. *śraushat*]. — *Suśruta-samhitā*, *f.*

*Su-śruta's system of medicine.* — *Su-śroni*, *is, is or ī, ī, having beautiful hips, καλλιπυγος; (is), f.*, N. of a goddess. — *Su-śrotu*, *us, us, u, Ved.* well or altogether hearing, (Śāy. = *saṃyak śrotṛi*, Ṛig-veda I. 122, 6). — *Su-ślakshṇa*, *as, ā, am*, very smooth. — *Su-śliṣṭa*, *as, ā, am*, closely united or adhering. — *Su-śleṣha*, *as, m.* close or intimate union; a close embrace. — *Su-śamsad*, *t, t, t, Ved.* having a good meeting; [cf. *su-śamsad*]. — *Su-śakli*, *khā, m.*, Ved. a good friend. — *Su-śhaṇa*, *as, ā, am*, Ved. easy to be acquired; to be liberally distributed. — *Su-śhaṇana*, *as, ā, am*, Ved. having beautiful gifts; liberally distributed. — *Su-śhadman*, *ā, m.* a proper N. — *Su-śhama*, *as, ā, am*, very even, very beautiful or handsome, very pleasing; same, all; (ā), *f.* exquisite beauty; a particular Jaina division of time, (the second Ara or spoke of a time-wheel containing six such divisions; it is supposed to be a period in which steady happiness is enjoyed by mankind; sometimes written *su-khamā*). — *Su-śhamidh*, *t, m.*, Ved. 'lighting or igniting well,' epithet of Agni. — *Su-śhamiddha*, *as, ā, am*, beautifully kindled or lighted. — *Su-śhavi*, *f.* a sort of gourd, *Mōmordica Charantia* (or a small species); black cumin, *Nigella Indica*; cumin-seed; [cf. *su-śavi*]. — *Su-śhaha*, *as, ā, am*, Ved. having excellent strength. — *Su-śhādha*, *as, m.* epithet of Śiva. — *Su-śhāman*, *ā, ā, a, having* good conciliation, sweet or kindly spoken; N. of a king, (Ṛig-veda VIII. 26, 2). — *Su-śhārathi*, *is, m.*, Ved. a good charioteer. — *Su-śhīna*, *as, ā, am*, cold, frigid; pleasant, agreeable; (*as*), *m.* cold; a sort of snake; the Candrakānta or moon gem. — *Su-śhuta*, *as, ā, am*, Ved. beautifully pressed (said of Soma). — *Su-śhupta*, *as, ā, am*, fast asleep; (*am*), *n.* deep or profound sleep. — *Su-śhupta-vat*, *ind.* like one who is fast asleep. — *Su-śhupti*, *is, f.* deep sleep, profound repose; (in phil.) entire insensibility (or spiritual ignorance (= *sattva-pradhānam ajñānam* and, according to Sabda-k., equivalent to *kāraṇa-sarīra* and *ānanda-maya-kōsha*, q. v. v.)). — *Su-śhumat*, *ān, atī, at, Ved.* very beautiful. — *Su-śhumna*, *as, ā, am*, Ved. rich in pleasure or happiness, highly blessed; (*as*), *m.*, N. of one of the seven principal rays of the sun (supposed to supply heat to the moon); (ā), *f.* a particular artery or vessel of the body lying between the vessels called *ijā* and *pingalā*, and supposed to be one of the passages for the breath or spirit, (see *brahma-randhra*). — *Su-śhūtama*, *as, ā, am* (i. e. *su-śūtama* = *su-sūtātama*) = *atīśyena su-suta*, (Vājāsaneya-s. VI. 30). — *Su-śheṇa*, *as, m.* (i. e. *su + senā*), 'having beautiful clusters,' the Kara-marda tree; a cane or reed, the ratan; 'having a good army,' epithet of Viṣṇu; N. of a son of Dhṛita-rāshṭra; of a son of Vasu-deva; of a son of Vṛishṇi-mat; of a son of Kṛishṇa; of a monkey-chief, son of Varuṇa, (see *hanu-mat*); (ī), *f.* the plant *Convolvulus Turpethum* (= *tri-vṛit*). — *Su-śheṇikā*, *f.* a kind of dark Tri-vṛit or *Convolvulus Turpethum*. — *Su-śhomā*, *f.*, N. of a river. — *Su-śhūta*, *as, ā, am*, Ved. well praised. — *Su-śhūti*, *is, f.* a beautiful hymn, excellent praise; (*is, is, ī*), having a beautiful hymn. — *Su-śhūbh*, *p, p, p, Ved.* praising well, lauding, extolling. — *Su-śamyata*, *as, ā, am*, well restrained, well composed. — *Su-śanrabdhā*, *as, ā, am*, very angry, greatly enraged or agitated. — *Su-śamvita*, *as, ā, am*, well clothed or dressed. — *Su-śamvrita*, *as, ā, am*, well covered or veiled, well wrapped up. — *Su-śamsīta*, *as, ā, am*, very sharp. — *Su-śamsad*, *t, t, t, Ved.* having a good company or assembly. — *Su-śanshkrīta*, *as, ā, am*, well perfected or completed, well polished, highly finished; highly seasoned, well-cooked. — *Su-śanskrītopashkara* ('ta-up'), *as, ā, am*, one who carefully polishes or cleanses the household utensils. — *Su-śamshīta*, *as, ā, am*, well situated; standing firmly, doing well, well brought together, circumscribed. — *Su-śamshata*, *as, ā, am*, well compacted, well knit together. — *Su-śamshita*, *as, ā, am*, well united. — *Su-śamshita-pramāṇa*, *as, ā, am*, having well united principals or chiefs.

— *Su-saktha*, *su-sakthi*, see Vopa-deva VI. 25. — *Su-sankāśa*, *as, ā, am*, Ved. having a beautiful appearance, fair, handsome. — *Su-sankshēpa*, *as, m.* epithet of Śiva. — *Su-saṃgrīhīta*, *as, ā, am*, well kept or preserved; well abridged. — *Su-saṃkrīta*, *as, ā, am*, well or hospitably received, highly honoured, treated with great hospitality. — *Su-satyā*, *f.*, N. of the wife of king Janaka. — *Su-sadrīśa*, *as, ī, am*, very like. — *Su-samītrī*, *tā, m.* a liberal giver, generous benefactor. — *Su-santrasta*, *as, ā, am*, greatly alarmed. — *Su-sandrīś*, *k, k, k*, having a pleasing aspect, agreeable to look at. — *Su-sandhi*, *is, m.*, N. of a king. — *Su-sandhita*, *as, ā, am*, well reconciled. — *Su-sannata*, *as, ā, am*, well directed (said of an arrow). — *Su-samāhīta*, *as, ā, am*, very intent or attentive, having the mind intently fixed or absorbed on a subject or object. — *Su-samidhā*, *as, ā, am*, Ved. thoroughly well kindled, well lighted (said of Agni). — *Su-samubdhā*, *as, ā, am*, Ved. much contracted or shriveled up, much shrunk. — *Su-samrīddha*, *as, ā, am*, Ved. very prosperous; quite perfect. — *Su-sampad*, *t, f.* good fortune, prosperity. — *Su-samptkṣa*, *as, ā, am*, much crushed or shattered. — *Su-sambandha*, *as, ā, am*, well joined. — *Su-sambhrama*, *as, m.* great haste, confusion; great respect or reverence. — *Su-sambhṛānta*, *as, ā, am*, greatly bewildered. — *Su-samvata*, *as, ā, am*, much honoured, highly approved. — *Su-samvṛiṣṭa*, *as, ā, am*, Ved. well rubbed, well cleaned (said of horses). — *Su-saraṇa*, *as, m.* epithet of Śiva. — *Su-sartā*, *ūs, f.*, Ved., N. of a river. — *Su-sarva*, *as, ā, am*, Ved. quite complete. — *Su-sarvī*, *f.* = *su-shavī*. — *Su-saha*, *as, ā, am*, easy to be borne or suffered; bearing or enduring well; (*as*), *m.* epithet of Śiva. — *Su-sāman*, *a, n.* good negotiation. — *Su-sāra*, *as, m.* good essence, good sap, good substance; competence; (*as, ā, am*), having good essence or sap; (*as*), *m.* the red-flowering Khadira, *Mimosa Catechu*. — *Su-sāra-vat*, *ān, atī, at*, having good essence or substance; (*at*), *n.* crystal. — *Su-sikatā*, *f.* good sand; gravel; sugar. — *Su-siddhārtha* ('dha-ar'), *as, ā, am*, one whose object is completely effected, completely supplied with. — *Su-sīmā*, *f.* a good boundary; good conduct; N. of the mother of the sixth Arhat. — *Su-sukhāni*, *ind.* very happily. — *Su-sūkshma*, *as, ā, am*, very subtle or minute, very small, very delicate. — *Su-sevita*, *as, ā, am*, well served, much addicted to. — *Su-strī*, *f.* a good wife. — *Su-stha*, *as, ā, am*, well situated, being well or in good condition, in health, healthy, faring well, prosperous, well off, in good circumstances, happy. — *Sustha-tā*, *f.* or *sustha-tra*, *am, n.* the being well or well-established, health, welfare, happiness, good or easy circumstances. — *Susthaya*, *Nom. P. susthayati, &c.*, to establish or settle well. — *Susthayat*, *an, antī, at*, settling well, setting at rest, appeasing. — *Susthāvati*, *f.*, N. of a particular scale in music. — *Su-sthita*, *as, ā, am*, well-established, being well or in good condition, in good health; living well or happily. — *Susthīta-nanas*, *ās, ās, as*, being in a happy frame of mind, contented. — *Susthītam-manyā*, *as, ā, am*, fancying one's self prosperous or well off. — *Su-sthīti*, *is, f.* a good condition, good circumstances or position, well-being, welfare; health, convalescence. — *Su-sthira*, *as, ā, am*, very firm or steady, stable; resolute, cool. — *Su-snā* (perhaps more properly written *suśnā*), a kind of pulse, *Lathyrus Sativus*. — *Su-snāta*, *as, ā, am*, well bathed (sometimes used as a benedictory term addressed to a person about to bathe); one who has duly performed his ablutions, a student who has performed his ablutions in preparation for or after a sacrifice. — *Su-snigdha-gambhīra*, *as, ā, am*, very soft and deep-toned. — *Su-smita*, *as, ā, am*, pleasantly smiling; (ā), *f.* a woman with a pleasing or smiling countenance. — *Su-svapna*, *as, m.* a good or lucky dream; 'having good dreams,' epithet of Śiva. — *Su-svara*, *as, ā, am*, well-sounding, harmonious, melodious; having a loud voice, loud; (*am*), *ind.* in a loud voice. — *Su-svaru*, *us, us, u, Ved.* going

well; well praised, (Śāy. = *sobhana-gamana* or *sobhana-stutika*, Ṛg-veda V. 44, 5.) — *Su-svānta*, *as, ā, am*, having a good or happy mind, well-disposed. — *Su-hana*, *as, ā, am*, Ved. easy to be killed, to be killed gloriously. — *Su-hantu*, Ved. 'killing easily,' a thunderbolt, (Śāy. *su-hantu* = *suhantunā vajra*, Ṛg-veda VII. 19, 4.) — *Su-hava*, *as, ā, am*, Ved. well or easily invoked, to be well invoked. — *Su-haris*, *is, īs, ī*, Ved. having or offering beautiful oblations, devout, pious. — *Su-hasāna* ('*sānān*'), *as, ā, am*, having a cheerful smiling face. — *Su-hasta*, *as, ā, am*, Ved. having beautiful or skilful hands, skilful-handed, clever; (*as*), *m.*, N. of a son of Dhṛita-rāshṭra. — *Su-hastin*, *ī, m.* (also written *su-hasti* according to some), one of the Jaina saints called Daśa-pūrvins; [cf. *mahā-gīri, vajra*.] — *Su-hastya*, *as, ā, am*, Ved. having beautiful hands; skilful-handed, clever, skilful, (in Ṛg-veda I. 64, 1. *su-hastya* = *kṛtānjālā*, having folded hands); (*as*), *m.*, N. of the author of the hymn Ṛg-veda X. 41 (having the patronymic Ghaushya). — *Su-hārd*, *m.*, Ved. = *su-hrid*, a friend, (see Atharva-veda III. 28, 5, 6; VI. 120, 3.) — *Su-hāns*, *hīn, n, n*, one who strikes well. — *Su-hīta*, *as, ā, am*, very fit or suitable; salutary, beneficial, good; very friendly, affectionate; satiated, satisfied; (*ā*), *f.* one of the tongues of Agni or fire. — *Su-hīraṇya*, *as, ā, am*, Ved. having beautiful gold, abounding in gold. — *Su-hrīc-śhoka-vivardhana*, *as, ī, am*, augmenting the grief of a friend. — *Su-hrījāna*, *as, m.* a friendly person, friend. — *Su-hrīt-kula*, *am, n.* a company or family of friends. — *Su-hrīt-tama*, *as, ā, am*, very friendly or cordial, kind, affectionate. — *Su-hrīt-tā*, *f.* or *su-hrīt-tva*, *am, n.* friendship, friendliness, affection. — *Su-hrīt-tyāga*, *as, m.* the desertion of a friend. — *Su-hrīt*, *t, t, t*, having a kind heart, cordial, friendly, affectionate, loving; (*t*), *m.* a friend, (*kiṃ-suhrīt*, a bad friend); an ally; N. of the fourth Lagna, (see *lagna*.) — *Su-hṛtā*, a friend, (see the next.) — *Su-hṛtā-druh*, *-dhruk* or *-dhrut*, injuring a friend, one who smites a friend secretly. — *Su-hṛdaya*, *as, ā, am*, good-hearted, well-disposed, affectionate. — *Su-hṛd-bala*, *am, n.* the army of an ally. — *Su-hṛd-bheda*, *as, m.* the separation of friends; N. of the second book of the Hitopadeśa. — *Su-hṛd-vadha*, *as, m.* killing a friend, (Manu XI. 56.) — *Su-hṛd-vākya*, *am, n.* the speech of a friend; a friend's advice. — *Su-hṛd-tingadhara*, *as, ā, am*, having the mere appearance of a friend. — *Su-hotṛī*, *tā, trī, trī*, Ved. abounding in priests; (*tā*), *m.*, N. of one of the five sons of Vitatha. — *Su-hotra*, *as, m.*, N. of the author of the hymns Ṛg-veda VI. 31, 32 (having the patronymic Bhāradvāja); N. of a son of king Vṛihad-īshu of the lunar race; of a son of Kāñcana; of a son of Bhumanyu; of several other persons; (*ās*), *m. pl.*, N. of a sect of fire-worshippers. — *Sūkta* (*su-uk*'), *as, ā, am*, well spoken, well or properly said; (*ā*), *f.* a kind of bird, the Sārikā, *q. v.*; (*am*), *n.* a Vedic metrical prayer or hymn, (the Sūkta is properly a whole hymn as distinguished from a Rīc or single verse of a Vedic hymn, the term Mantra, *q. v.*, being still more comprehensive; but many other words are loosely used for hymns of the Veda, e. g. *araka, uktha, rīc, gīr, dlī, nītha, nī-vid, mati, stotra, stoma, vāc, vacas*, &c.) — *Sūktadarsī-tva*, *am, n.* the seeing or composing of Vedic hymns, the being a seer or Rishi. — *Sūktā-darśin*, *ī, m.* or *sūktā-drashṭrī*, *tā, m.* a hymn-seer, the author of a Sūkta or Vedic hymn, a Rishi (to whom a Sūkta is revealed). — *Sūktā-bhāj*, *k, k, k*, one who has a hymn or hymns (of the Veda addressed to his honour). — *Sūktā-vāka*, *as, m.*, Ved. praise-speaking, a hymn; a particular ceremony. — *Sūktā-vāc*, *k, f.* a word of praise, praise, hymn. — *Sūktāsi* ('*ta-asī*'), *is, m.* the sword of pleasant speech. — *Sūkti* (*su-uk*'), *is, f.* good speech, friendly speech. — *Sūkti-sahasra*, N. of a work. — *Sūltara* (*su-ut*'), *as, ā, am*, very superior; well towards the north, northern. — *Sūthāna* (*su-ut*'), *am, n.* good effort or exertion, active effort; (*as, ā, am*), making good effort,

clever. — *Sū-nṛta*, see *s. v.* — *Sūnmada* or *sūnmāda* (*su-un*'), *as, ā, am*, quite mad. — *Sūpatirtha* (*su-up*'), *as, ā, am*, having good steps for bathing. — *Sūpavācāna* (*su-up*'), *as, ī, am*, Ved. easily deceiving. — *Sūpasadana* (*su-up*'), *as, ā, am*, easy to be approached. — *Sūpaskara* (*su-up*'), *as, ā, am*, furnished with good instruments. — *Sūpasta* (*su-up*'), *as, ā, am*, Ved. granting good help, rich in help. — *Sūpāyana* (*su-up*'), *as, ā, am*, Ved. having easy approach, easy of access. — *Sūbharva*, see *s. v.* — *Sū-yavasa*, *am, n.*, Ved. = *su-yavasa*, a good pasture; (*as*), *m.*, N. of a son of Ajigarta. — *Sūyavasād* ('*sa-ad*'), *t, t, t*, Ved. eating abundance of grass or fodder. — *Sū-yavasin*, *ī, inī, ī*, Ved. having good pasturage. — *I. sūrmī* (*su-ūr*'), *is, īs, ī* (for 2. *sūrmī*, see *s. v.*), Ved. having mighty waves, billowy, surging. — *Sū-aksha*, *as, ā* or *ī, am*, handsome-eyed; having good or keen organs, acute; (*ās*), *m. pl.*, N. of a people. — *Sv-agni*, *is, īs, ī*, having a good fire. — *Sv-anga*, *am, n.* a good or handsome limb; (*as, ī, am*), handsome-limbed, well-shaped, handsome. — *Sv-anguri*, *īs, īs, ī*, Ved. handsome-fingered. — *Sv-āccha*, *as, ā, am*, very transparent or clear, pellucid, crystalline; white; pure, stainless; healthy, sound, convalescent; (*as*), *m.* crystal; (*ā*), *f.* white Dūrvā grass; (*am*), *n.* a pearl; pure chalk, &c. (= *vimaloparasa*). — *Sv-ācchaka*, *as, ikā, m.* = *sv-āccha* above. — *Sv-āccha-tā*, *f.* or *sv-āccha-tva*, *am, n.* great transparency or purity. — *Sv-āccha-dravya*, *am, n.* the crystalline humour. — *Sv-āccha-pattra*, *am, n.* 'transparent leaf', *talc.* — *Sv-āccha-bāluka*, *am, n.* pure chalk, &c. (= *vimaloparasa*). — *Sv-āccha-mani*, *is, m.* 'clear-gem', crystal. — *Sv-ācē, an, &c.*, Ved. going well, gracefully moving, stepping well (said of horses), swift, rapid, (in Nirukta V. 7. *sv-ācē* occurs.) — *I. sv-ādūta*, *as, ā, am*, well eaten, (see 2. *sv-ādūta*.) — *Sv-adhishṭhāna*, *as, ā, am*, having a solid foundation or framework (said of a chariot &c.). — *Sv-adhūta*, *as, ā, am*, well read, well versed in or conversant with. — *Sv-adhvāra*, *as, ā, am*, quite uninjured; having beautiful sacrifices, propitious for sacrifice (Ved.). — *Sv-anika*, *as, ā, am*, Ved. having beautiful lustre, very radiant (said of Agni). — *Sv-anugupta*, *as, ā, am*, well guarded, well secured, well hidden. — *Sv-anuripa*, *as, ā, am*, well suited. — *Sv-anushṭhita*, *as, ā, am*, well observed, duly practised or performed. — *Sv-anta*, *as, ā, am*, having a good end, terminating well. — *I. sv-ap*, see Vopa-veda III. 168, (for *rt. 2. svap* see *s. v.*) — *Sv-apatya*, *as, ā, am*, Ved. having many descendants, prolific. — *Sv-aparādha*, *as, ā, am*, very faulty. — *Sv-apas*, *ās, ās, ās*, Ved. accomplishing excellent works, skilful, energetic. — *Sv-apas-tama*, *as, ā, am*, Ved. most skilful. — *Sv-apatya*, *f.*, Ved. desire of performing a good work, wish to do good. — *Sv-apivāta*, *as, ā, am*, Ved. easy to be gained or obtained, (see *rt. 2. vat*.) — *Sv-abhishṭī*, *is, īs, ī*, Ved. having good protection, (Śāy. = *sobhanābhisheshaṇat* or *sobhanābhigamana*, Ṛg-veda I. 51, 2.) — *Sv-abhītu*, *us, us, u*, Ved. having beautiful reins or bridles. — *Sv-ārānkṛita*, *as, ā, am*, Ved. well ordered, well arranged. — *Sv-aritra*, *as, ā, am*, Ved. having good oars, well rowed. — *Sv-arika*, *as, ā, am*, Ved. flashing beautifully; rich in praise, resounding with beautiful songs. — *Sv-alakṣhita*, *as, ā, am*, altogether unseen, not thoroughly observed. — *Sv-alankṛita*, *as, ā, am*, well adorned, highly decorated. — *Sv-alankṛitya*, *ind.* having well adorned. — *Sv-alpa*, *svalpaka*, see *s. v.*, *p. 1161*. — *Sv-avasa*, *as, n.*, Ved. good protection; (*ās, ās, ās*), well protecting, affording favourable assistance. — *Sv-avelksha*, *as, ā, am*, well considered; well cared for. — *Sv-asva*, *as, ā, am*, Ved. possessing excellent horses; (*as*), *m.*, Ved. N. of a king (said to have been the father of Dūra, Ṛg-veda I. 61, 15). — *Sv-asvayu*, *us, us, u*, Ved. desiring beautiful horses, fond of good horses, (Śāy. = *kalyāṇam asvam icchān*, Ved. VIII. 45, 7.) — *Sv-asūya*, *as, ā, am*, Ved. consisting of beautiful horses. — *Sv-asitāyata-locana* ('*ta-āy*'), *as, ā, am*, having very black and long eyes. — *Sv-asti*, *svastika*, &c., see *s. v.* — *Sv-ākāra*, *as, ā, am*, well formed, well

shaped, handsome. — *I. sv-āgata*, *am, n.* (for 2. *sv-āgata* see *s. v.*), welcome, salutation; (*ā*), *f.* a species of the Trishubh metre. — *Sv-āgata-vācāna*, *am, n.* the uttering of welcome, the word welcome. — *Sv-āgati-kṛitya*, *ind.* having made into a welcome, giving (to a cry) the sound of 'welcome.' — *Sv-ācāra*, *as, ā, am*, well-behaved. — *Sv-āyāja*, *as, ā, am*, yielding an easy subsistence. — *Sv-ādāna*, *am, n.* the act of taking anything justly or properly, (Manu VII. 172.) — *Sv-ādhi*, *is, īs, ī*, Ved. well-minded [cf. *dur-ādhi*]; thoughtful, contemplative, meditating, (according to Śāy. on Ṛg-veda X. 61, 7. *sv-ādhyā* = *sv-dhyānā* or *su-karmāṇā*). — *Sv-āpi*, *is, m.*, Ved. a good ally or relation, (perhaps for *sv-āpi*). — *Sv-ābhāsa*, *as, ā, am*, very illustrious or splendid, (Kīrāt. XV. 22.) — *Sv-ābhū*, *is, īs, ī*, Ved. being well or beautifully present, being happily near at hand. — *Sv-āyasa*, *as, ī, am*, Ved. made of good iron. — *Sv-āyūj*, see *s. v.* — *Sv-āyudha*, *as, ā, am*, Ved. having good weapons. — *Sv-ārādhitā*, *as, ā, am*, well or easily propitiated, made very propitious. — *Sv-ārādhyā*, *as, ā, am*, easy to be propitiated. — *Sv-āsita*, *as, ā, am*, well fed, well eaten. — *Sv-āsīs*, *īs, &c.*, Ved. having beautiful prayers. — *Sv-āsīsh*, *cl. 4. P. -śīshyati*, &c., to embrace firmly or closely, (Manu XI. 103.) — *Sv-āsina*, *as, ā, am*, sitting at ease, comfortably seated. — *Sv-āsīrṇa*, *as, ā, am*, well spread. — *Sv-āhāra*, *as, m.* good food; (*as, ā, am*), easy to be brought or procured. — *I. sv-āhuta*, *as, ā, am*, Ved. well honoured (by offerings &c.). — *2. sv-āhuta*, *as, ā, am* (see *rt. hve*), well or properly invoked. — *Sv-īdhma*, *as, ā, am*, Ved. bright-faced, bright-edged (said of a hatchet); Śāy. = *sv-diptāya* or *sūrya-kīraṇāṇi sv-dipta*, Ṛg-veda I. 121, 7). — *Sv-īshu*, *us, us, u*, having excellent arrows. — *Sv-īshṭa*, *as, ā, am*, well or properly sacrificed, completely sacrificed. — *Svishṭa-kṛit*, *t, m.* 'causing good sacrifice,' a form of Fire, (Manu III. 86); epithet of particular sacred texts. — *Sv-aupaśa*, *as, ā, am* (*aupaśa* = *opāśa*), Ved. having beautiful locks of hair.

*Sakam*, *ind.* = 5. *su*, (Naigh. III. 12.)

*Sushṭhu*, *ind.* (fr. *su* + *sthū* fr. *rt. 1. sthā*); according to some *shṭhu* = *stu* is merely an affix), well, excellently, beautifully; much, very, exceedingly; truly. — *Sushṭhu-vah* or *sushṭhu-vāh*, *-vāt, t, t, t*, Ved. carrying well, bearing along rapidly (said of horses).

**सुख** *sukh* (perhaps to be regarded as a Nominal fr. *sukha* below), *cl. 10. 4. P. sukhayati, sukhayati, &c.*, to make happy, please, delight, rejoice, comfort.

*Sukha*, *am, n.* (said to be fr. 5. *su* + 3. *kha*, *q. v.*, cf. *duḥkha*), happiness, pleasure, delight, joy, comfort; prosperity; ease, alleviation; easiness; heaven, paradise; water (in Naigh. I. 12. enumerated among the *udaka-nāmāni*); epithet of the fourth astrological house; the drug or medicinal root called Vṛiddhi; (*as, ā, am*), happy, joyful, delighted; agreeable, sweet; virtuous, pious; easy, practicable; meet, suitable; (*as*), *m.*, N. of a son of Dharmā; (*ā*), *f.* the capital of Varuṇa; (*am*), *ind.* happily, joyfully; well, (*sukham āstām bhavān*, may your honour be well I farewell!); placidly; willingly, rather (followed by *na punar*); comfortably; easily; (*ena*), *ind.* with pleasure, pleasantly, joyfully; easily; [cf. Hib. *soḡh*, 'prosperity, ease, pleasure.']. — *Sukha-kāra*, *as, ī, am*, causing happiness or pleasure; doing anything easily, done easily. — *Sukha-kāra* = *sukha-kāra* above. — *Sukha-ga*, *as, ā, am*, or *sukha-gāmin*, *ī, inī, ī*, going easily. — *Sukha-grāhya*, *as, ā, am*, easy to be grasped; easy to be comprehended or understood. — *Sukha-grāhya-nibandhana*, *am, n.* a composition or construction easy to be comprehended, easily intelligible language. — *Sukhan-kāra*, *as, ī, am*, causing happiness or pleasure; (*ī*), *f.* the plant Jvanṭī. — *Sukha-kāra*, *as, ī, am*, going or moving easily; (*as*), *m.* a particular Grāma. — *Sukha-kāra*, *as, m.* 'going easily,' a good horse. — *Sukha-chedya*, *as, ā, am*, easy to be cut; easily destroyed. — *Sukha-jāta*, *as, ā, am*, born or pro-

duced easily; conscious of pleasure, feeling pleasure, happy. — *Sukha-tama*, *as, ā, am*, most happy, very pleasant or agreeable. — *Sukha-da*, *as, ā, am*, giving or affording pleasure, &c.; (*as*), *m.* epithet of Viṣṇu; a particular kind of musical time or measure; (*ā*), *f.* the river Ganges; a courtesan of Indra's heaven (= *svarga-veśyā*); the Samī tree; (*am*), *n.* the seat of Viṣṇu. — *Sukha-dukhā*, *e, n. du.* pleasure and pain. — *Sukhadukhātma* (*ḥka-āt*), *as, ikā, am*, consisting of pleasure and pain. — *Sukha-dohyā*, *f.* a cow easily milked; [cf. *sukha-sandohyā*.] — *Sukha-punyāha-ghoṣa*, *as, m.* the proclamation of a happy holiday. — *Sukhapratibandhī-tā*, *f.* the prevention or interruption of happiness. — *Sukha-pratibandhin*, *ī, inī, ī*, obstructing or interrupting happiness. — *Sukha-pratikṣha*, *as, ā, am*, looking for or expecting happiness, hoping for pleasure. — *Sukha-prabodhaka*, *as, ikā, am*, easy to understand. — *Sukha-prāpta*, *as, ā, am*, one who has attained happiness. — *Sukha-prāpya*, *as, ā, am*, easily attainable. — *Sukha-bodha*, *as, m.* perception or sensation of pleasure; easy teaching, easy knowledge. — *Sukha-bhāga*, *as, m.* a happy lot or portion, good fortune. — *Sukhabhāgin*, *ī, inī, ī*, having a happy lot or portion, happy, prosperous. — *Sukha-bhāḡ*, *k, k, ī*, possessing or enjoying happiness; embracing a loved object (= *ishā-parishvanga*). — *Sukha-bhedyā*, *as, ā, am*, easily broken or disunited, fragile, brittle. — *Sukha-bhoga*, *as, m.* the enjoyment of pleasure. — *Sukha-bhogin*, *ī, inī, ī*, enjoying pleasure. — *Sukha-maya*, *as, ī, am*, consisting of happiness, full of joy or pleasure. — *Sukha-modā*, *f.* the gum olibanum tree. — *Sukha-rāja*, *as, m.* a proper N. — *Sukha-rātri*, *is*, or *sukha-rātrikā*, *f.* a particular night of new moon (when there is a festival in honour of Lakṣmī, celebrated with lighted lamps); a night when a wife may be legally approached; [cf. *Manu III. 47.*] — *Sukha-lakṣhya*, *as, ā, am*, easy to be seen or known, easily recognised. — *Sukha-lipsā*, *f.* desire of attaining pleasure or happiness. — *Sukha-leśa*, *us, n.* a little pleasure, (see *leśa*). — *Sukha-varāka*, *as*, or *sukha-varācas*, *ās, m.* 'having a pleasant lustre', natron, alkali. — *Sukha-varman*, *ā, m.* a proper N. — *Sukha-vāsa*, *as, m.* a water-melon. — *Sukha-vāsana*, *as, m.* 'pleasantly-perfuming', a perfume for the mouth. — *Sukha-vedana*, *am, n.* the consciousness of pleasure. — *Sukha-śayana*, *am, n.* pleasant sleep, sleeping well. — *Sukha-sobhārtham*, *ind.* for the sake of comfort and honour. — *Sukha-śrava*, *as, ā, am*, having a sweet sound, sweetly sounding. — *Sukha-śruti*, *is, is, ī*, agreeable or pleasant to the ear. — *Sukha-saṅgī*, *is, ī*, *f.* consciousness of happiness, enjoyment or experience of happiness. — *Sukha-saṅga*, *as, m.* attachment to pleasure. — *Sukha-saṅgin*, *ī, inī, ī*, attached to pleasure. — *Sukha-sañjā*, *f.* the term 'ease'. — *Sukha-sandohyā* or *sukha-sandohyā*, *f.* 'easily milked', a tractable and gentle cow; [cf. *sukha-dohyā*, *dukhā-dohyā*.] — *Sukha-sāgara*, *as, m.* an ocean of pleasure. — *Sukha-sādhana*, *am, n.* a means of obtaining pleasure. — *Sukha-sādhyā*, *as, ā, am*, easy to be accomplished or attained; easy to be cured; easy to be conquered or subdued. — *Sukha-supta*, *as, ā, am*, sweetly sleeping, comfortably asleep. — *Sukha-sṭha*, *as, ā, am*, living happily, happy. — *Sukha-sparsa*, *as, ā, am*, agreeable to the touch, pleasant to the feelings, gratifying. — *Sukhā-kṛī*, *cl. 8. P. -karoti*, &c., to make happy, gladden, please. — *Sukhājāta* (*ḥka-āj*), *as, m.* epithet of Śiva. — *Sukhātma* (*ḥka-āt*), *as, ikā, am*, consisting of pleasure. — *Sukhād-āpeta* or *sukhāpeta* (*ḥka-āp*), *as, ā, am*, a little removed from or deprived of pleasure, (see *Pān. II. 1, 38.*) — *Sukhādāra* (*ḥka-ād*), *as, m.* a receptacle of pleasure or delight; 'pleasure-location', Indra's heaven, paradise. — *Sukhānanda* (*ḥka-an*), *as, m.* the joy of happiness. — *Sukhānubhava* (*ḥka-an*), *as, m.* 'perception of pleasure', anticipation or consciousness of pleasure. — *Sukhānta* (*ḥka-an*), *as, ā, am*, ending in happiness; friendly; subver-

sive of happiness. — *Sukhānvitā* (*ḥka-an*), *as, ā, am*, attended with happiness, happy. — *Sukhāpanna* (*ḥka-āp*), *as, ā, am*, one who has attained or gained happiness. — *Sukhāplāna* (*ḥka-āp*), *as, ā, am*, convenient for bathing. — *Sukhābhīyojya* (*ḥka-abh*), *as, ā, am*, easily assailable. — *Sukhābhilāsha* (*ḥka-abh*), *as, m.* longing for pleasure, desire of pleasure. — *Sukhāyata* (*ḥka-āy*), *as, m.* 'easily restrained or guided,' a well-trained horse. — *Sukhāyana* (*ḥka-āy*), *as, m.* 'going easily or pleasantly,' a good horse. — *Sukhārohaṇa* (*ḥka-ār*), *as, ā, am*, of easy ascent. — *Sukhārohaṇa-sopāna*, *as, ā, am*, having stairs of easy ascent. — *Sukhārta* (*ḥka-rita*), *as, ā, am* (see *Gram. 38. d*), affected by joy. — *Sukhārtham* (*ḥka-ar*), *ind.* for the sake of ease or happiness, &c. — *Sukhārthīn* (*ḥka-ar*), *ī, inī, ī*, seeking or wishing for happiness. — *Sukhārta* (*ḥka-ar*), *as, ā, am*, deserving of happiness. — *Sukhātoka* (*ḥka-āt*), *as, ā, am*, pleasant-looking, charming. — *Sukhāvāgāha* (*ḥka-ar*), *as, ā, am*, easy to penetrate, easily seen through. — *Sukhārati-leva*, *ās, m. pl.* N. of particular deities. — *Sukhāvati-vyūha*, *N.* of a Buddhist work. — *Sukhāvatisvara* (*ḥka-īś*), *as, m.* a particular Buddha. — *Sukhāvaha* (*ḥka-āv*), *as, ā, am*, bringing or conferring pleasure, delighting, pleasing. — *Sukhāsa* (*ḥka-āsa*), *as, m.* eating with pleasure; pleasant food; N. of Varuṇa; a cucumber, Cucumis Sativus. — *Sukhāsāsa* (*ḥka-ās*), *as, m.* a cucumber. — *Sukhāsaya* (*ḥka-ās*), *as, ā, am*, aiming at or expecting pleasure; feeling happy. — *Sukhāsakta* (*ḥka-ās*), *as, m.* 'devoted to happiness,' epithet of Śiva. — *Sukhāsina* (*ḥka-ās*), *as, ā, am*, seated or sitting at ease, comfortably seated. — *Sukhāsparsa* (*ḥka-ās*), *as, ā, am*, = *sukha-sparsa*. — *Sukhāsvāda* (*ḥka-ās*), *as, ā, am*, pleasantly flavoured; delightful, agreeable; (*as*), *m.* pleasant flavour; enjoyment. — *Sukhāhara* (*ḥka-āh*), *as, ā, am*, bringing or conferring pleasure, agreeable, delightful. — *Sukhāhāra* (*ḥka-āh*), *am, n.* ease and food. — *Sukhēdhū* (*ḥka-īc*), *f.* hope or desire of happiness. — *Sukhetara* (*ḥka-īc*), *as, ā, am*, other than happy, unhappy, unfortunate. — *Sukhepsu* (*ḥka-īp*), *us, us, u*, desirous of ease. — *Sukhaikāyatana* (*ḥka-eka-āy*), *am, n.* sole abode of joy. — *Sukhaishīn* (*ḥka-ēh*), *ī, inī, ī*, one who seeks happiness, desiring happiness; seeking another's happiness, wishing well to. — *Sukhōdhedya* (*ḥka-ud*), *as, ā, am*, to be cut up or destroyed with ease, to be exterminated easily. — *Sukhotsava* (*ḥka-ud*), *as, m.* a pleasure-festival, merry-making, jubilee, occasion of joy; a husband. — *Sukhodaka* (*ḥka-ud*), *am, n.* 'pleasant water,' warm water. — *Sukhodaya* (*ḥka-ud*), *as, ā, am*, following or resulting from pleasure; (*as*), *m.* realization or occurrence of pleasure. — *Sukhodarka* (*ḥka-ud*), *as, ā, am*, 'having happiness as a consequence,' leading to or resulting in happiness or pleasure, causing happiness. — *Sukhodya* (*ḥka-ud*), *as, ā, am*, to be uttered easily or agreeably. — *Sukhopaviṣṭa* (*ḥka-up*), *as, ā, am*, seated comfortably or at ease. — *Sukhopasarpya* (*ḥka-up*), *as, ā, am*, to be approached easily, easy of access. — *Sukhorjika* (*ḥka-ūr*), *as, m.* natron (= *sarjīkā-kṣhāra*). — *Sukhoshita* (*ḥka-ush*), *as, ā, am*, pleasantly lodged. — *Sukhoshya* (*ḥka-ush*), *am, n.* warm water. — *Sukhāya*, *Nom. A. sukḥāyate*, &c., to be happy or pleased; to be glad; to rejoice. — *Sukhīta*, *as, ā, am*, pleased, delighted, comforted, happy; (*am*), *n.* happiness. — *Sukhin*, *ī, inī, ī*, possessing happiness or pleasure, happy, joyful, pleasant, comfortable, easy; (*ī*), *m.* a religious ascetic. — *Sukhī-tā*, *f.* happiness. — *Sukhī-srabhāva*, *as, m.* a happy or contented disposition. — *Sukhī*, *is, m. f.* one who loves pleasure, (see *Vopadeva III. 61.*) — *Sukhībala* or *sukhīvala*, *as, m.* N. of a king, (also read *sukhīmala*.)

1. *sukhya*, *as, ā, am*, belonging to pleasure, pleasurable.

2. *sukhya*, *Nom. P. sukhyati*, -*yitum*, to render happy.

सुखघ्न *sukhanghna*, *as, m.* (perhaps fr. *sukham + ghna*, 'easily brandished'), a kind of staff with a skull at the top considered as a weapon of Śiva (= *khavānga*, q. v.).

सुगन्ध *su-gandha*, &c. See p. 1119, col. 1.

सुगृह *su-griha*. See p. 1119, col. 2.

सुगम्य *su-gmya*. See p. 1119, col. 2.

सुगल *su-gla*. See p. 1119, col. 2.

सुञ्ज *su-ēchaltra*, &c. See p. 1119, col. 3.

सुद *suṭ*, (in grammar) a Pratyāhāra used as a technical expression for the first five inflections (i. e. *nom. sing. du. pl.*, *acc. sing. du.*, also called *sarvanāma-sthāna*, q. v., for *masc.* and *fem. nouns*).

सुद *suṭ*, *cl. 10. P. suṭayati*, *asushuṭat*, to slight, disregard, despise; to be small, to be low or shallow.

सुणहामफ *suṇahāsapha*, *N.* of a place.

सुत *suta*, &c. See p. 1117, col. 3.

सुतप *su-tapa*, *su-tapas*. See p. 1120, col. 1.

सुतारक *su-tāraka*. See p. 1120, col. 1.

सुती *suṭī*. See p. 1118, col. 1.

*Suṭyā*. See p. 1118, col. 1.

सुत्वन *suṭvan*. See under *rt. 3. su*, p. 1117.

सुदाम् *su-dās*. See p. 1120, col. 2.

सुदि *suḍi*, *ind.* (probably a contraction for *su-dīna*), in the light fortnight or light half of the lunar month; [cf. *vadi*.]

सुधा *su-dhā*, *f.* (in some senses fr. 5. *su* with *rt. 1. dhā*, 'to hold or sustain'; in others probably fr. 5. *su* with *rt. dhe*, 'to drink'), well-being, welfare, happiness, ease, comfort (*Ved.*); the beverage of the gods, nectar [cf. 2. *dhātu*, p. 453]; the nectar or honey of flowers; juice; water; N. of the Ganges; whitewash, plaster, mortar; a brick; lightning; the milk-hedge plant (= *enuhi*); the plant *Aletris Hyacinthoides*; *Emblca Myrobalan*; yellow Myrobalan; a particular metre. — *Sudhānsu* (*ḥdhā-an*), *us, m.* 'nectar-rayed,' the moon (as the supposed repository of nectar); camphor. — *Sudhānsu-taila*, *am, n.* camphorated oil. — *Sudhānsu-ratna*, *am, n.* 'moon-jewel,' a pearl. — *Sudhākāra* (*ḥdhā-āk*), *as, m.* 'mine of nectar,' the moon (see *sudhānsu*); N. of a grammarian. — *Sudhānga* (*ḥdhā-an*), *as, m.* 'whose body is nectar,' the moon. — *Sudhā-jirīn*, *ī, m.* 'living by plaster,' a plasterer, bricklayer. — 1. *sudhā-drava*, *as, m.* a nectar-like fluid. — 2. *sudhādrava*, *Nom. P. -dravati*, to flow like nectar. — *Sudhā-dhavalita*, *as, ā, am*, whitewashed, plastered, stuccoed. — *Sudhādāra* (*ḥdhā-ād*), *as, m.* 'nectar-receptacle,' the moon. — *Sudhā-nidhī*, *is, m.* = *sudhādāra*. — *Sudhā-pāni*, *is, m.* 'bearing nectar in his hands,' epithet of *Dhanvantari* (physician of the gods, see *dhanvantari*). — *Sudhā-bhavana*, *am, n.* a plastered or stuccoed house. — *Sudhā-bhīti*, *is, f.* a plastered wall; a brick wall; the fifth *Mūbṛta* or hour after noon. — *Sudhā-bhuj*, *k, m.* 'nectar-enjoying,' a god, deity. — *Sudhā-bhṛīti*, *is, m.* 'nectar-bearing,' the moon; sacrifice, oblation. — *Sudhā-maya*, *as, ī, am*, consisting of nectar; made of plaster, &c.; (*as*), *m.* a brick or stone building; a palace, mansion. — *Sudhā-modaka*, *as, m.* a kind of sugar made from *Yavāsa*. — *Sudhāmodaka-ja*, *as, m.* a sort of hard sugar prepared from the preceding. — *Sudhā-varsha*, *as, m.* a shower of nectar. — *Sudhā-varshin*, *ī, m.* 'raining nectar,' epithet of *Brahmā*; a particular Buddha. — *Sudhāvāsa* (*ḥdhā-āv*), *as, m.* 'abode of nectar,' the moon; (*ā*), *f.* a kind of cucumber (= *trapuṣhī*). — *Sudhā-vṛiṣṭi*,

is, f. a shower of nectar. — *Sudhā-śravā*, f. = *su-dhā-śravā*, q. v. — *Sudhā-sita*, as, ā, am, white as mortar; bright as nectar; bound by nectar, (Kīrāt. XV. 45.) — *Sudhā-sindhu*, us, m. the ocean of nectar. — *Sudhā-sūti*, is, m. 'producing nectar,' the moon; sacrifice, oblation; a lotus. — *Sudhā-syanda*, as, ī, am, shedding or distilling nectar. — *Sudhā-syandīn*, ī, īni, ī, flowing with nectar. — *Sudhā-śravā*, f. 'water-distilling,' the uvula or soft palate; the shrub Rudantī. — *Sudhā-hara*, as, m. 'nectar-stealer,' epithet of Garuḍa (fabled to have stolen the moon's nectar for the serpent children of Kadru, wife of Kaśyapa, in return for which his mother Vinatā, also one of the wives of Kaśyapa, was to be released from a state of subjection to Kadru). — *Sudhā-hrī*, ī, m. = *sudhā-hara* above. — *Sudhodaya* ('*dhū-ud*'), as, m. 'nectar-production,' N. of a work by Hari-vallabha. — *Sudhodbhava* ('*dhū-ud*'), as, m. 'nectar-source,' epithet of Dhanvantari, (see *dhanvan-tarī*); (ā), f. = *haritaki*.

**सुधेश सुधेशा**, N. of a country.

**सुनन्द** *su-nanda*, &c. See p. 1121, col. 1.

**सुनफा** *sunaphā*, f. (= Gr. *συνφῆ*); cf. *anaphā*, a particular conjunction of the planets. — *Sunaphā-yoga*, as, m. the above conjunction.

**सुनाकृत** *sunākṛita*, as, m. zedoary, Curcuma Zerumbet (= *karpūrakā*).

**सुनाभ** *su-nābha*. See p. 1121, col. 1.

**सुनार** *sunāra*, as, m. the udder of a bitch; the egg of a snake; a sparrow.

**सुनालक** *su-nālaka*. See p. 1121, col. 1.

**सुनाशीर** *sunāśira* or *sunāsira*, as, m., N. of Indra; [cf. *sunāsira*.]

**सुनु**. See *su-nau*, p. 1121, col. 2.

**सुन्द** shine, be bright. rt. meaning 'to *Sunda*, as, m., N. of a Daitya and brother of Upa-sunda; N. of a v. of Ni-sunda — *Sundopasunda* ('*da-up*'), au, m. dūr or ape. Daityas Sunda and Upa-sunda.

*Sundara*, as, ī, am (said to be fr. 5. *su* with *i*. *und*), beautiful, handsome, lovely, charming, agreeable; right; (as), m., N. of Kāma-deva; of a king; of an author who lived in the beginning of the seventeenth century, (he composed the *Abhīrāma-māni* drama, the *Dvādaśa-māsa-varṇana*, and the *Sundara-śringāra*); (ī), f. a beautiful woman; N. of a daughter of Vaiśvānara; N. of a deity, (*Tripura-sundarī* is apparently a form of *Durgā*); the tree *Heritiera Minn*; turmeric; a kind of metre (= *ri-yoginī*); a particular *Yoginī*. — *Sundara-kāṇḍa*, N. of the fifth book of the *Adhyātma-rāmāyana*; of the fifth book of the *Rāmāyana*. — *Sundara-taram*, ind. very well. — *Sundara-tva*, am, n. beauty. — *Sundara-pura-māhātmya*, am, n., N. of a part of the *Brahmaṇḍa-Purāna*. — *Sundaramanya*, as, ā, am, thinking one's self handsome or beautiful. — *Sundara-sukla*, as, m., N. of the author of the *Mauna-mantrāvabodha*. — *Sundara-śringāra*, N. of a work on rhetoric by *Sundara*. — *Sundarī-tāpini*, f., N. of an *Upa-nishad* belonging to the *Ātharva-veda* — *Sundarī-bhavana*, am, n., N. of a temple.

*Sundaraka*, as, m. a proper N.

**सुन्वत्** *sunvat*. See under rt. 3. *su*.

**सुप** *sup*, (in grammar) the technical expression for the termination of the locative case plural; a *Pratyāhāra* used as a technical expression for all the twenty-one case-terminations; a term for any one of these case-endings. — *Sub-anta*, am, n. a technical expression for an inflected noun as ending with a case-termination.

**सुपाश्र्व** *su-pāśrva*. See p. 1121, col. 3.

**सुप्त** *supta*, as, ā, am (fr. rt. *svap*), slept; sleeping, asleep; paralyzed, numbed, insensible; (am), n. sleep, deep or sound sleep. — *Supta-ghātaka*, as, ī, am, 'killing a sleeping person,' murderous. — *Supta-jāna*, as, m. a sleeping person; 'having every person asleep,' midnight. — *Supta-jana-prāya*, as, ā, am, having almost every person asleep. — *Supta-jāna*, am, n. 'sleep-knowledge,' a dream, dreaming. — *Supta-tva*, k, k, k, 'having the skin benumbed,' paralytic. — *Supta-vijāna*, am, n. 'sleep-knowledge,' a dream, dreaming. — *Suptoṭthīta* ('*tu-ut*'), as, ā, am, arisen from sleep, just arisen after sleep.

*Supti*, is, f. sleep, sleepiness, drowsiness; numbness, insensibility, paralysis; trust, confidence.

**सुपन्** *supan*, m., N. of a person (having the patronymic *Sārījaya*).

**सुफालिह** *suphāliha* or *suphāliha*, N. of a place.

**सुभ** *subh* or *sunbh* = rt. 3. *śubh*, q. v.

**सुभद्र** *su-bhadra*, &c. See p. 1122, col. 3.

**सुभाञ्जन** *subhāñjana*, as, m. the tree *Hyperanthera Morunga*, (also read *subhāñjana*).

**सुम** *suma*, as, m. (probably fr. 5. *su* + 4. *ma*, see rt. 3. *mā*), the moon; the sky, atmosphere, = *nabha* (am), n. a flower.

**सुमङ्गा** *sumangā*, f., N. of a river.

**सुमत** *su-mat*, ind. (probably fr. 5. *su*, but in some senses connected with *sva* and *svayam*), Ved. 'well,' gladly, easily; naturally, of one's self, of itself, (Sāy. = *svayam*, *Rig-veda* I. 162, 7, *Nirukta* VI. 22; see also *Sāy.* on *Rig-veda* I. 142, 7.) — *Sumaj-jāni*, is, m., Ved. 'born by his own power, self-born,' or 'having a very pleasing wife,' epithet of *Vishṇu*, (*Rig-veda* I. 156, 2.) — *Sumad-anśu*, us, u, Ved. having natural height, naturally high, (Sāy. = *svataḥ prāṇśu*, *Rig-veda* I. 100, 16.) — *Sumad-ratha*, as, ā, am, Ved. having a beautiful carriage, (Sāy. = *kalyāna-ratha*, *Rig-veda* VIII. 45. 39.)

**सुमन्तु** *su-mantu*. See p. 1123, col. 1.

**सुम्ना** *sumna*, am, n. (perhaps fr. 5. *su* + *mna*, pines (= *fr. nī*, cf. rt. *mnā*), a hymn; joy, happiness, (Ved. *ha*, Naigh. III. 6); favour, protection; *Sumnaya*, *usumnyā* = *sumnyā*.)

happiness (Ved.); *su*, u, one who desires (another's) *Sumnaya*, Nom. *us*, m. a chanter of hymns.

*Sumnāyat*, an, P. *sumnāyati*, &c., to sing hymns. favouring. *anti*, at, Ved. desiring happiness;

*Sumnāvāri*, f., epithet of *Ushas*. led. 'having or imparting joy,'

**सुमन्तुलह** *sumantulaha*, as, m. zedoary, Curcuma Zerumbet.

**सुम्भ** *sumbh* = rt. *subh*.

**सुम्भ** *sumbha*, (as), m., N. of a country.

**सुष्य** *suśya*, as proper N. — *Suśya*, m. a proper N.; (ā), f. a village. — *Suśyābhā-kundala*, am, n., N. of a called *Suśyā*. *idhāna* ('*yā-abh*'), as, ā, am,

**सुर** *sur* (probably connected with *sura* *sora*, *asorī*, *sur*. 6. P. *suratī*, *sushora* (or *supreme* or *superhūtam*, to rule, govern, possess *surayati*, &c., = rt. *svar* power; to shine; cl. 10. P. *sur* *sura*, as, *svar*, to find fault, blame.

II. 24. fr. rt. 3. *ni* (according to *Uṇādi-s* juice,' but, according *su*, 'to pour out or extract formed fr. *asura* *g* to some, in the masc. sense p. 105, col. 3; according to others, more probably

to be connected with 2. *svar*, heaven; cf. rt. *sur*, col. 2), a god, divinity, deity; a symbolical expression for the number thirty-three, (see *tri-daśa*, p. 389); a sage, learned man [cf. *sūra*]; the sun, (in this sense fr. 2. *svar* or perhaps fr. rt. 4. *su*; cf. *sūra*); (ā, ī), f. spirituous or vinous liquor, wine; Wine or Spirituous Liquor (personified as a nymph produced at the churning of the ocean); water, (in Naigh. I. 12. *surā* is enumerated among the *udaka-nāmāni*); a drinking vessel; a snake. — *Sura-karin*, ī, m. an elephant of the gods. — *Sura-karindra-darpāpahā*, f. 'taking away the pride of the chief elephant of the gods,' epithet of the Ganges. — *Sura-kūru*, us, m. 'the artificer of the gods,' epithet of *Viśva-karman*. — *Sura-kārmuka*, am, n. the bow of the gods, rainbow. — *Sura-kṛitā*, f. a kind of shrub (= *guḍūdi*). — *Sura-khaṇḍanikā*, f. a kind of *Vṛqā* or lute, (also read *sura-maṇḍalīkā*). — *Sura-gaḥa*, as, m. an elephant of the gods; Indra's elephant. — *Sura-gaṇa*, as, m. a class or company of divinities. (see *gaṇa-devatā*); a host of gods; epithet of *Śiva*. — *Sura-gaṇḍa*, as, m. a kind of ailment (described as a boil on the stomach). — *Sura-garbhā*, as, m. the child of a god. — *Suragarbhābha* ('*bha-abh*'), as, ā, am, like the sons of the gods. — *Sura-guru*, us, m. 'preceptor of the gods,' epithet of *Vṛihas-pati*. — *Sura-grā-maṇī*, is, m. 'chief of the gods,' epithet of *Indra*. — *Sura-jyeshtha*, as, m. 'oldest of the gods,' epithet of *Brahmā*. — *Sura-taru*, us, m. a tree of the gods, tree of paradise. — *Sura-tā*, f. godhead, divinity. — *Sura-toshaka*, as, m. 'god-pleasing,' the jewel *Kaustubha* (worn by *Kṛiṣṇa* on his breast). — *Sura-dāru*, u, n. the *Deva-dāru* pine, *Pinus Deodora*. — *Sura-dīrghikā*, f. the celestial Ganges. — *Sura-dundubhī*, f. sacred basil. — *Sura-druma*, as, m. 'tree of the gods,' the *Deva-dāru* pine; a kind of reed (= *deva-nala*). — *Sura-dvīpa*, as, m. an elephant of the gods; an elephant of one of the quarters of the sky, (see *dih-karin*); Indra's elephant. — *Sura-dvish*, ī, m. a god-hater, enemy of the gods; an Asura, demon. — *Sura-dhanus*, us, n. the bow of the gods, rainbow. — *Sura-dhūpa*, as, m. resin, turpentine (= *rāla*). — *Sura-nadī*, f. or *sura-nimnagā*, f. 'river of the gods,' the celestial Ganges. — *Sura-nandā*, f. 'joy of the gods,' N. of a particular river. — *Sura-nāla*, as, m. a kind of reed (= *deva-nala*). — *Sura-pati*, is, m. 'lord of the gods,' epithet of *Indra*. — *Surapati-tanaya*, as, m. 'Indra's son,' epithet of *Arjuna*. — *Surapatha*, am, n. 'path of the gods,' the sky, heaven. — *Sura-parṇa*, as, m. a kind of medicinal plant (= *mācī-pattra*, described as pungent, bitter, stomachic, and a remover of worms and phlegm). — *Sura-parṇika*, as, m. a kind of *Pun-nāga* tree (= *sura-punnagā*). — *Sura-parṇikā*, f. the tree *Rottleria Tinctoria* (= *pun-nāga*). — *Sura-parṇī*, f. a kind of plant (= *palāśī*). — *Sura-parvata*, as, m. 'mountain of the gods,' the mountain *Meru*. — *Sura-pādapa*, as, m. a tree of the gods, the *Kalpa* tree, (see *kalpa-taru*). — *Sura-pātu*, as, m., N. of the author of the *Vṛikshayur-veda*. — *Sura-punnagā*, as, m. a kind of *Pun-nāga* tree. — *Sura-puri*, f. 'city of the gods,' the capital of *Indra* (= *amara-vatī*). — *Sura-priya*, as, ā, am, loved by the gods, dear to the gods; (as), m. epithet of *Indra*; of *Vṛihas-pati*; the *Elæocarpus*; another plant, = *agastya-pushpa*; (ā), f. a kind of jasmine (= *jāti*); another plant. — *Sura-bhūya*, am, n. the becoming a deity, deification, apotheosis. — *Sura-bhūruha*, as, m. the *Deva-dāru* tree. — *Sura-maṇḍalīkā*, f. = *sura-khaṇḍanikā*, q. v. — *Sura-mṛitīkā*, f. a sort of fragrant earth (= *tu-vari*). — *Sura-medā*, f. a kind of plant (= *mahā-medā*). — *Sura-yuvati*, is, f. a youthful goddess, celestial maiden. — *Sura-rāja*, as, m. 'king of the gods,' epithet of *Indra*. — *Sura-rājya*, am, n. the government or dominion over the gods. — *Surarshi* ('*ra-rishi*'), is, m. a *Devarshi* or *Rishi* of the divine order, a divine sage, (see *rishi*, *devarshi*). — *Sura-latā*, f. a kind of plant (= *mahā-jyotishmati*).

—*Sura-lāsikā*, f. a flute, pipe, fic. — *Sura-loka*, as, m. the world of the gods, heaven of Indra. — *Suraloka-sundarī*, f. a celestial woman; N. of Durgā. — *Sura-vartman*, a, n. 'road of the gods'; heaven, sky, ether, atmosphere. — *Sura-vallabhā*, f. white Dūrvā grass. — *Sura-vallī*, f. sacred basil. — *Sura-vidvish*, f, m. a god-hater, enemy of the gods, demon, Asura. — *Sura-vilāsinī*, f. a heavenly nymph, Apsaras; a proper N. — *Sura-vitā*, f. the way of the gods. — *Sura-vairin*, ī, or *sura-satru*, us, m. an enemy of the gods, demon, Asura. — *Sura-sākhin*, ī, m. a tree of the gods; the Kalpa tree. — *Sura-sreṣṭhā*, f. a particular plant (= *brāhmī*). — *Sura-saṅgha*, as, m. a company or assemblage of gods. — *Sura-sattama*, as, m. the best of the gods. — *Sura-sadman*, a, n. the abode of the gods, heaven of Indra. — *Sura-sama*, as, ā, am, equal to the gods. — *Sura-samiti*, is, f. an assemblage of gods. — *Sura-sambhāvī*, f. a kind of plant (= *āditya-bhaktā*). — *Sura-sarīt*, t, or *sura-sindhū*, us, f. 'river of the gods,' the Ganges. — *Surasarshapaka*, as, m. a kind of mustard (= *devasarsapa*). — *Sura-suta*, as, m. a son of a god; (ā), f. a daughter of a god. — *Sura-sutopama* ('*ta-up*'), as, ā, am, similar to the children of the gods. — *Sura-sundarī*, f. a woman of the gods, lovely celestial female, Apsaras; N. of Durgā; a particular Yoginī. — *Sura-strī*, f. a celestial nymph, Apsaras. — *Sura-sthāna*, am, n. the place or abode of a god; a temple. — I. *surā-kara*, as, m. 'liquor-maker, the cocoa-nut tree. — 2. *surākara* ('*rā-āk*'), as, m. 'mine of spirituous liquor,' a distillery. — *Surā-graha*, as, m. a vessel for taking up or holding spirituous liquor. — *Surānganā* ('*ra-an*'), f. a celestial woman, nymph, Apsaras. — *Surādārya* ('*ra-ād*'), as, m. 'preceptor of the gods,' epithet of Vṛihaspati. — *Surājīva*, as, or *surājīvin* ('*ra-āj*'), ī, m. 'living by spirituous liquor,' a distiller. — *Surādhipa* ('*ra-adh*'), as, m. 'sovereign of the gods,' Indra. — *Surādhyakṣa* ('*ra-adh*'), as, m. 'superintendent of the gods,' epithet of Śiva. — *Surā-dhēja*, as, m. 'liquor-sign,' a flag or sign hung outside a tavern or public-house. — *Surā-pa*, as, ā (or according to some ī), am, a spirit-drinker, dram-drinker (f. *surā + 2. pa*); wise, sage (perhaps fr. *surā + 3. pa* with ā); pleasant, agreeable; a preserver of spirituous liquor (fr. *surā + 3. pa*). — *Surāpaga* ('*ra-ap*'), f. 'divine river,' the Ganges. — *Surā-pāna*, am, n. (also written *surā-pāna*), the drinking of wine or spirituous liquor; (ās), m. pl., N. of the inhabitants of eastern India (so called from their drinking spirituous liquors); eating anything to excite thirst and promote drinking (in this sense written *surā-pāna*). — *Surāpāna-parikṣhā*, drunk with wine-drinking. — *Surāpāna-prāyascitta*, am, n. a particular penance for drinking spirits. — *Surāpin*, ī, īnī, ī, possessing wine-drinkers. — *Surā-pīta*, as, ā, am, drinking wine or spirituous liquor. — *Surābhāga*, as, m. 'a portion of spirituous liquor,' yeast, barm. — *Surā-bhājana*, am, n. a wine cup. — *Surāmaṇḍa*, as, m. the scum or froth of vinous liquor during fermentation, yeast, barm. — *Surāri* ('*ra-ri*'), is, m. an enemy of the gods, demon, Asura; the chirp of a cricket. — *Surāri-sambhava*, as, ā, am, caused by an enemy of the gods. — *Surāri-han*, hā, m. 'destroyer of the enemies of the gods,' epithet of Śiva. — *Surāri-hantṛī*, tā, m. 'demon-killer,' epithet of Viṣṇu. — *Surārāna* ('*ra-ar*'), am, n. the act of worshipping the gods, worship. — *Surārka* ('*ra-ar*'), am, n. 'worthy of the gods,' gold; saffron. — *Surālaya* ('*ra-āl*' and '*ra-āl*'), as, m. 'abode of the gods,' epithet of the mountain Meru, q. v.; heaven, paradise; a place for selling spirituous liquor, a tavern. — *Surā-val*, ān, atī, at, having wine, drinking wine. — *Surā-śu*, us, us, v, Ved. (see I. *śu*), swollen with wine, wine-drinking, wine-swilling, (Śāy. *surā-śvaḥ = surayā vṛiddhāḥ*, R̥g-veda VIII. 21, 14); growing up in drinking; (us), m. a drunkard; a heretic. — *Surā-saṃprishṭa*, as, ā, am, touched by spirituous liquor, (Manu XI. 171.) — *Surā-sandhāna*, am, n.

the distilling of spirituous liquor. — *Surāsava* ('*rā-ās*'), am, n. spirituous liquor. — *Surāsura* ('*ra-as*'), am, n., ās, m. pl. gods and demons. — *Surāsura-vimardā*, as, m. a conflict or war between the gods and demons. — *Surāhva* ('*ra-āh*'), am, n. 'called divine,' the Deva-dāru pine tree; other plants (= *hari-dru*; = *maruvaka*). — *Surejya* ('*ra-ij*'), as, m. 'preceptor of the gods,' epithet of Vṛihaspati; (ā), f. the sacred basil. — *Surendra* ('*ra-in*'), as, m. 'chief of gods,' Indra; N. of a king of Kāśmīra. — *Surendra-gopa*, as, m. cochineal; [cf. *indra-gopa*.] — *Surendra-jit*, t, m. 'conqueror of Indra,' epithet of Garuḍa. — *Surendra-loka*, as, m. Indra's heaven. — *Surendra-valī*, f. a proper N. — 2. *surebha* ('*ra-ibha*'), as, m. a celestial elephant; (for I. *su-rebha* see p. 1124.) — *Suresvara* ('*ra-iś*'), as, m. the lord of the gods; epithet of Indra; of Śiva (as one of the eleven Rudras); N. of a pupil of Sankarācārya (the author of the *Taittiriya-bhāṣya-vārttika*, the *Pañcīkaraṇa-vārttika*, and the *Vṛihadāraṇyaka-bhāṣya-vārttika*); (ī), f. the celestial Ganges; Durgā. — *Suresvarācārya-śikā*, f., N. of a commentary by Anantānanda-giri on the *Vṛihadāraṇyaka-bhāṣya-vārttika*. — *Suresvarācārya* ('*ra-ād*'), as, m. a proper N. — *Suresvari-kshetra*, am, n., N. of a district. — *Sureshṭa* ('*ra-iśh*'), as, ā, am, beloved or desired by the gods; (as), m. the tree *Sesbana Grandiflora*; the *Sāl* tree (= *sāla*); another tree (= *sura-punnāga*); (ā), f. the moon-plant *Asclepias Acidia*. — *Surottama* ('*ra-ul*'), as, ā, am, best or most excellent of the gods; (as), m. the sun. — *Surottara* ('*ra-ul*'), as, m. 'superior to gods,' sandal-wood. — *Suroda* ('*rā-uda*'), as, m. the sea of spirituous liquor.

*Suralā*, f., N. of the Ganges; of another river.

**सुरण** *su-raṇa*. See p. 1123, col. 3.

**सुरन्दला** *surandalā*, f., N. of a river.

**सुरभि** *su-rabhi*, is, is or ī, ī, sweet-smelling, fragrant; agreeable, charming, pleasing; handsome; beloved; friendly; celebrated, famous; wise, learned; good, virtuous; (is), m. a fragrance, perfume, any sweet-smelling substance; nutmeg; the resin of *Shorea Robusta*; the *Campaka* tree; the *Samī* tree; the *Kadamba* tree; a particular plant (= *kaṇa-guggulu*); a kind of fragrant grass (= *gandha-trīṇa*); other fragrant plants; the season of spring; the month *Caitra*, q. v.; (is), f. the gum olibanum tree (= *śallakī*); sacred basil; jasmine; a kind of creeper (= *rudra-jaṭā*); other plants (= *vana-mālikā*; = *pāci*); a sort of fragrant plant or perfume (= *murā*); spirituous liquor (= *surā* which some read for *murā* above); the earth; a cow; N. of the fabulous cow of plenty; N. of one of the *Mātṛis*, (see *mātṛī*); N. of a daughter of *Dakṣha* and wife of *Kaśyapa*; (ī), f. gum olibanum; N. of the cow of plenty; (ī), n. a fragrant smell, fragrance; sulphur; gold. — *Surabhi-kandara*, as, m., N. of a mountain. — *Surabhi-gandhī*, is, is, ī, sweet-smelling, fragrant. — *Surabhi-ghṛita*, am, n. fragrant butter, well-seasoned ghee. — *Surabhi-triphalā*, f. nutmeg; *Areca* nut; cloves. — *Surabhi-tvaḥ*, k, n. large cardamoms. — *Surabhi-dāru*, us, m. 'having fragrant wood,' a kind of pine tree (= *śarala*). — *Surabhi-patrā*, f. = *surabhi-patrā* below. — *Surabhi-mat*, ān, m. epithet of *Agni*. — *Surabli-māsa*, as, m. the fragrant month, season of sweet scents, spring. — *Surabhi-mukha*, am, u. the opening or commencement of spring. — *Surabhi-valkala*, am, n. the *Laurus Casia* or its bark. — *Surabhi-vāṇa*, as, m. 'having fragrant arrows,' epithet of *Kāma* (whose five arrows are tipped with flowers). — *Surabhi-sraṅ-dhara*, as, ā, am, wearing fragrant garlands. — *Surabhi-sravā*, f. the gum olibanum tree. — *Surabhi-patrā*, f. 'fragrant-leaved,' the rose-apple (= *jambū*); a kind of *Jambū* (= *nāja-jambū*). — *Surabhi-raśā*, f. the gum olibanum tree.

*Surabhīkā*, f. a sort of plantain (= *suvarṇa-kadalī*).

*Surabhita*, as, ā, am, rendered fragrant, perfumed, scented.

*Surabhīn*, ī, īnī, ī, Ved. fragrant.

**मुरला** *suralā*. See col. 2.

**मुरीक** *surika*, as, m., N. of a poet.

**मुरुङ्ग** *surunga*, as, m. a kind of tree, *Hyperanthera Morunga*; (ā), f. (probably from Gr. *σῦ-πυρ*), a hole made underground for military purposes, a hole dug through the walls of a building for the purpose of house-breaking; a mine, excavation, breach, subterraneous passage; [cf. *su-ranṅā*.] — *Surungāhi* ('*gā-ahi*'), is, m. a house-breaker.

**मुह्य** *sullaṇa*, as, m., N. of a commentator.

**मुह्य** *sulhaṇa*, as, m., N. of a poet.

**सुवन** *suvana*, as, m. (in *Uṇādi*-s. II. 80. said to be fr. rt. 3. *śū* = rt. 4. *śu*), the sun; fire; the moon.

**सुवर** *suvar*, Ved. = 2. *svar*, heaven.

2. *suvar-ga* (for *svarga*, q. v.; for I. *su-varga* see p. 1124, col. 2), Ved. heavenly, (*suvarga loka* = *svarga-loka*, the world of heaven or the heavenly world, *Taittiriya*-s. I. 7, 1, 3.)

**सुवर्ण** *su-varṇa*, as, ā, am, of a good or beautiful colour, brilliant in hue, bright, golden, yellow; of a good tribe or caste; (as), m. a good colour; a good tribe or class; the tree *Cassia Fistula*; the thorn-apple; a kind of plant (= *kaṇa-guggulu*); a sort of sacrifice; epithet of Śiva; N. of a king; (as, am), m. n. a particular weight of gold (= I. *Karsha* = 16 *Māśas*, = 80 *Raktikās*, = about 175 grains troy); a gold coin; (ā), f. epithet of one of the seven tongues of fire; black aloe wood; turmeric; colocynth or bitter gourd; the plant *Svama-kshīri*; the plant *Sida Cordifolia*; (ī), f. the plant *Salvinia Cucullata*; (am), n. gold (of which fifty-seven synonyms are given); money, wealth, property, riches; a sort of yellow sandal-wood; a kind of red chalk; a kind of tree with fragrant blossoms (= *nāga-keśara*). — *Suvarṇa-kaḥshya*, as, ā, am, having a golden girth or girdle. — *Suvarṇa-kadalī*, f. 'golden plantain,' a kind of plantain with a bright yellow fruit. — *Suvarṇa-kartṛī*, tā or *suvarṇa-kāra*, as, or *suvarṇa-kṛt*, t, m. a gold-worker, goldsmith. — *Suvarṇa-karsha*, as, m. a *Karsha* weight of gold. — *Suvarṇa-gaṇita*, as, m. computation of gold (of its weight and fineness); a particular method of calculation in arithmetic (said to be the same as medial alligation). — *Suvarṇa-gairika*, am, n. a kind of red chalk or golden ochre. — *Suvarṇa-granthī*, is, f. a knot made for keeping gold. — *Suvarṇa-āvara*, as, m. a stealer of gold. — *Suvarṇa-dāna*, am, n. a gift of gold. — *Suvarṇa-dvīpa*, 'golden island,' N. of a place. — *Suvarṇa-dhenu*, us, f. an offering of gold (in the shape of a cow). — *Suvarṇa-nukūli*, f. the plant *Mahā-jyoti-shmatī*. — *Suvarṇa-nābha*, as, m., N. of the author of the *Sāmprayogikādīkaraṇa*. — *Suvarṇa-pura*, am, n., N. of a city. — *Suvarṇa-pushpa*, as, m. 'golden-flowered,' the globe-amaranth. — *Suvarṇa-pushpita*, as, ā, am, having gold instead of flowers, abounding in gold. — *Suvarṇa-prishṭha*, as, ā, am, having a golden surface, overlaid with gold, gilded. — *Suvarṇa-prasava*, am, n. a particular drug, &c. (= *elavālika*). — *Suvarṇa-banī*, k, m. 'gold-merchant,' a particular mixed caste, the son of a *Vaiśya* woman by an *Amba-shītha*. — *Suvarṇa-maya*, as, ī, am, made of gold, golden. — *Suvarṇa-māksṭhika*, am, n. a mineral substance of a bright yellow colour (thought to be the common pyritic iron ore). — *Suvarṇa-mālikā*, f. 'gold-garlanded,' epithet of a goddess. — *Suvarṇa-mukhari*, f., N. of a river. — *Suvarṇa-yātri*, f. yellow jasmie. — *Suvarṇa-rūpyaka*, as, ā, am, abounding in gold and silver. — *Suvarṇa-retas*, ās, m. 'having golden semen,' epithet of Śiva. — *Suvarṇa-roman*,

ā, ā, a, having golden wool; golden-haired, having beautiful hair; (ā), m., N. of a king. — 1. *suvarṇa-vat*, ān, ati, at, having gold, golden; beautiful, handsome; (ati), f., N. of a city. — 2. *suvarṇa-vat*, ind. like gold. — *Suvarṇa-varṇa*, as, ā, am, golden coloured; (as), m., epithet of Viṣṇu; (ā), f., turmeric. — *Suvarṇa-vastrādī* (°ra-ādī), n. money, clothes, &c. — *Suvarṇa-vindu*, us, m., 'gold-spotted,' epithet of Viṣṇu. — *Suvarṇa-sīleṣvara-tīrtha*, am, n., N. of a Tīrtha. — *Suvarṇa-śhīvin*, ī, m., a proper N. — *Suvarṇa-siddha*, as, m., 'gold-adept who has acquired gold by magical means. — *Suvarṇa-sūtra*, am, n. a string of gold. — *Suvarṇa-steya*, am, n. the stealing of gold (regarded as one of the five Mahā-pātakas or great crimes; see mahā-pātaka). — *Suvarṇa-steyin*, ī, m. a stealer of gold (one of the five heinous offenders). — *Suvarṇāksha* (°ṇa-akṣ), as, m., 'golden-eyed,' epithet of Śiva. — *Suvarṇākhyā* (°ṇa-akhyā), as, m. the tree Nāga-keśara, q. v.; the thorn-apple. — *Suvarṇābhīsheka* (°ṇa-abhī), as, m. the sprinkling of the bride and bridegroom with water into which a piece of gold has been dropped. — *Suvarṇi-bhū*, cl. 1. P. -bhavati, &c., to become gold, turn into gold.

*Suvarṇaka*, as, ā, am, of a good or beautiful colour; (as), m. the tree Cassia Fistula; (am), n. brass, bell-metal (= *pittala*); lead (according to some).

*सुचित सुवित*, as, ā, am (apparently referred by some to rt. 4. *su*, perhaps connected with 5. *su*), Ved. prosperous, prospering, (Sāy. = *sukhākara*, Rīg-veda IV. 55. 4); (am), n., Ved. welfare, blessing; riches; sacrifice.

*सुविद* *su-vida*, &c. See p. 1124, col. 2.

*सुशीचिका* *suśīvikā*, f. a sort of yam.

*सुष्* *sush* = rt. *sush*, p. 1016.

*Sushi*, is, f. (for *sushi*, q. v.), drying; a hole, cavity; a tube, pipe; (is), m. an opening, aperture; [cf. *deva-s*.]

*Sushira*, as, ā, am (for *sushira*, q. v.), full of holes, perforated, hollow, &c.; having spaces; slow in articulation, = *vilambita*; (ā), f., Ved. an abyss; (am), n. a hole, cavity.

*सुषिलिका* *sushilikā*, f., Ved. a kind of bird.

*सुशुप्सु* *sushupvas*, *sushupsu*. See under rt. *evap*.

*सुशुम्ण* *su-shumṇa*. See p. 1125, col. 2.

*सुशेण* *su-sheṇa*, &c. See p. 1125, col. 2.

*सुशु* *sushu*. See p. 1126, col. 3.

*सुम्* *sushma*, am, n. a rope, cord.

*सुष्वि* *sushvi*. See under rt. 3. *su*.

*सुसना* *susnā*. See *su-snā*, p. 1125.

*सुसुर्षमाण* *susmūrshamāṇa*, as, ā, am (fr. Desid. of rt. *smṛi*), wishing or trying to recollect.

*सुह* *suh* [cf. rts. 3. 1. *sah*], cl. 4. P. *su-hyati*, *sushoha*, *sohitum*, to satisfy, make glad, gladden; to be glad, rejoice; to bear, endure, sustain, support.

*सुहणमुख* *suhāṇamukha*, N. of a place.

*सुहृद्* *su-hṛid*, &c. See p. 1126, col. 1.

*सुभ* *suhma*, as, m., N. of a son of Bali and Su-deshṇā; of a district in the west of Bengal; (ā), m. pl., N. of a people.

*सू* 1. *sū*, cl. 6. P. *suṇati*, *sushāva*, *savi-shyati*, *asvīti*, *savitum*, to excite, incite, impel, send, throw; to discharge; to remit (debts &c.): Caus. *sāvayati*, *-yitum*, Aor. *asūshavat*, to excite, hasten on; Desid. *susūshati*: Intens. *so-shūyate*.

2. *sū*, *ūs*, f. impelling, sending, dispatching, throwing.

*Sūka*, as, m. an arrow; air, wind; a lotus.

2. *sūta*, as, ā, am (for 1. see p. 1128), impelled, sent, dispatched; gone, departed; drank (a doubtful sense perhaps referable to rt. 3. *su*); (as), m. a charioteer, driver; a man of a mixed caste (the son of a Kshatriya father and Brāhman mother; his occupation is managing horses and driving cars); a bard, encomiast; a carpenter [cf. *sūtra-dhāra*]; N. of a pupil of Vyāsa (to whose teaching the Itihāsas and Purāṇas are said to have been entrusted by his preceptor), a teacher of the Purāṇas; (ī), f. the wife of a Sūta; a female bard. — *Sūta-ja* or *sūta-tanaya*, as, m. the son of a charioteer; epithet of Karṇa, q. v. — *Sūta-tva*, am, n. the business of a charioteer. — *Sūta-nandana*, as, m. a charioteer's joy; the son of a charioteer. — *Sūta-putra* or *sūta-putraka*, as, m. a charioteer's son; epithet of Karṇa, q. v. — *Sūta-ryasamin*, ī, inī, ī, suffering from the unskillfulness of a charioteer. — *Sūta-samphitā*, f., N. of part of the Skanda-Purāṇa.

*Sūti*. See under 2. *sūta* above.

*सू* 3. *sū* = rt. 4. *su*, q. v.

4. *sū*, *ūs*, f. child-bearing, parturition [cf. *shū*]; (*ūs*, *ūs*, *u*), bringing forth, bearing, producing (often in comps., cf. *vira-sū*).

*सू* 5. *sū*, ind., Ved. = 5. *su*, well, &c.

*सुकर* *sūkara*, as, m. (probably fr. *sū* + *kara*, 'making the noise sū'; = *sūkara*, q. v.), a hog, pig; a sort of deer (the hog-deer); a potter; (ī), f. a sow; a sort of moss, Lycopodium Imbricatum; [cf. Gr. *sūs*, *ūs*; Lat. *sus*; Angl. Sax. *suga*; Old Germ. *sū*; Mod. Germ. *sau*.] — *Sūkara-kanda*, as, m., N. of a plant.

*सूक्त* *sūkta*. See p. 1126, col. 1.

*सूक्तक* *sūktaka* (incorrect for *śuktaka*, q. v.).

*सूक्ष्ण* *sūkṣhṇa*, am, n. (for *sūrksṣhṇa*, q. v.), discreet, discreet.

*सूक्ष्म* *sūkṣhma*, as, ā, am (according to Uṇādi-s. IV. 176. fr. rt. *sūc*, cf. *sūcī*, col. 3; thought by some to be a contraction of 5. *su* + *kṣhāma*), subtle, minute, atomic; little, small; thin, fine, attenuated, delicate, exquisite, refined; nice; sharp, acute; subtle, crafty, artful, sly, ingenious; exact, precise, accurate, correct; (as), m. an atom; the Kataka or clearing-not plant; epithet of Śiva; (ā), f. a kind of jasmine, *Jasminum Auriculatum*; a particular perfume (described as a substance in small grains, = *elavālu*); small cardamoms; = *karuṇi*; = *bālukā*; (am), n. the subtle all-pervading spirit, the Supreme Soul; subtlety, minuteness; one of the three kinds of power attainable by an ascetic, (see *sāvadya*); slyness, craft, ingenuity; fraud, cheating; fine thread, &c.; a particular figure of rhetoric (described as the delicate or subtle expression of an intended act). — *Sūkṣhma-kṛishṇa-phalā*, f. a particular plant (= *madhyama-jambū-vṛiksha*). — *Sūkṣhma-jātaka*, n. of a work by Varāha-mihira (= *svatpa-jātaka*). — *Sūkṣhma-taṇḍula*, as, m. 'having small seeds,' the poppy; (ā), f. long pepper; a sort of grass, *Andropogon Muricatus*. — *Sūkṣhma-tā*, f. or *sūkṣhma-tva*, am, n. minuteness, subtlety or subtlety, fineness. — *Sūkṣhma-darśī-tā*, f. quick-sightedness, acuteness, wisdom. — *Sūkṣhma-darśin*, ī, inī, ī, or *sūkṣhma-dṛishṭī*, is, is, ī, sharp-sighted, eagle-eyed; of acute discernment; acute, quick, intelligent. — *Sūkṣhma-dāru*, u, n. a thin plank of wood, a board. — *Sūkṣhma-deha*, as, am, m. n. = *sūkṣhma-śarīra*, q. v. — *Sūkṣhma-pattra*, as, m. 'small-leaved,' coriander seed; a kind of wild cumin; a sort of mustard (= *deva-sarshapa*); a sort of red sugar-cane; the gum-arabic tree, *Mimosa Arabica*; other plants and trees (according to Sabda-k. = *laghu-badara*; = *suva-parṇa*; = *vana-varvari*; = *kukkūṭa-dru*; = *avāla*). — *Sūkṣhma-patirikā*,

f. 'small-leaved,' epithet of various plants and trees (= *śata-pushpā*; = *śatāvārī*; = *laghu-brūhmī*; = *kṣudropadikā*; = *dur-ālabhā*; = *ākāśa-mānsī*). — *Sūkṣhma-parṇa*, as, ā, am, small-leaved, having sharp leaves; (ā), f., N. of two plants, = *jīrṇa-phañji*; = *dodī*; (ī), f. a kind of basil (= *rāma-dūti*). — *Sūkṣhma-pippalī*, f. wild pepper. — *Sūkṣhma-pushpa*, as, ī, am, small-flowered, having small blossoms; (ī), f. a kind of plant (= *yava-tiktā*). — *Sūkṣhma-phala*, as, ā, am, having small fruit; (as), m. the plant *Cordia Myxa*; (ā), f. the plant *Flacourtia Cataphracta*. — *Sūkṣhma-badārī*, f. a kind of jujube (= *bhū-badārī*). — *Sūkṣhma-buddhī*, is, f. sharp wit, acute intellect, mental acumen; (is, īs, ī), sharp-witted, acute, shrewd, intelligent. — *Sūkṣhma-bhūta*, āni, n. pl. the subtle elements (= *tan-mātra*). — *Sūkṣhma-makṣhika*, as, ā, m. f. a small fly, mosquito, gnat. — *Sūkṣhma-māna*, am, n. minute or exact measurement, precise computation. — *Sūkṣhma-mūla*, as, ā, am, having a small root; (ā), f. a kind of plant (= *jayantī*). — *Sūkṣhma-vallī*, f. a medicinal plant (= *tāmra-vallī*). — *Sūkṣhma-vastra* or *sūkṣhma-rastraka*, am, n. fine cloth. — *Sūkṣhma-vīja*, as, m. 'having small seeds,' the poppy. — *Sūkṣhma-śarīra*, am, n. (in phil.) the subtle body which is invested by and the archetype or pattern of the grosser material frame, = *linga-śarīra*, q. v.; (āntī), n. pl. the six subtle principles from which the grosser elements are evolved (viz. Ahaṅkāra and the five Tan-mātras, see Manu I. 17; according to other systems seventeen subtle principles exist of the five organs of sense, five organs of action, five elements, Buddhi and Manas). — *Sūkṣhma-śarkarā*, f. small gravel, sand. — *Sūkṣhma-śākha*, as, m. 'having small branches,' a kind of plant (= *jāla-varvīra*). — *Sūkṣhma-sālī*, is, m. a kind of fine rice. — *Sūkṣhma-shatcarāna*, as, m. 'small insect,' a sort of tick or louse (said to breed at the roots of the eye-lashes). — *Sūkṣhmātman* ('ma-āt'), ā, m. 'subtile-soul,' epithet of Śiva. — *Sūkṣhmī-kṛī*, cl. 8. P. -kṛoti, &c., to make thin or fine, subtilize, refine. — *Sūkṣhmī-kṛīta*, as, ā, am, subtilized, made thin or minute. — *Sūkṣhmī-bhūta*, as, ā, am, become subtle or fine, minute. — *Sūkṣhmaillī* ('ma-ēlā'), f. small cardamoms.

*सूच* *sūc* (thought by some to be properly a Nom. fr. *sūcī*), cl. 10. P. *sūcayati*, *asūcūcat*, *sūcayitum*, to pierce; to point out, indicate, show, prove, make manifest; to betray, reveal, inform against, inform; to indicate by gesture, gesticulate, communicate by signs, declare, relate, tell; to trace out, ascertain, spy out, espy; Pass. *sūcyate*, Aor. *asūcī*: Intens. *sośūcyate*.

*Sūca*, as, m. a pointed shoot or blade of Kusā grass [cf. *sūkṣhma*]; (ā), f. piercing; making signs; gesticulation; spying out, sight, seeing.

*Sūcaka*, as, ikā, am, indicative, indicating, proving, making manifest; betraying, informing; (as), m. a piercer; a needle, any implement for perforating or sewing; a pointer out; an informer, tale-bearer, traducer, spy; a narrator, teacher, instructor; the manager or chief actor of a company; a Buddha; a Siddha; a villain, scoundrel; a demon, imp; a dog; a crow; a cat; a kind of fine rice. — *Sūcaka-vākya*, am, n. the information given by an informer.

*Sūcana*, am, ā, n. f. the act of piercing or perforating, perforation; pointing out, indicating, indication, intimation; informing against, traducing, betraying; indicating by signs or gesture, gesticulation; hinting, hint; information, informing; teaching, showing, describing; spying out, espying, seeing; villainy, wickedness.

*Sūcāniya*, as, ā, am, to be pointed out or indicated, to be made known or communicated, to be informed.

*Sūcī*, is, or *sūcī*, f. piercing, perforating [cf. *sūkṣhma*]; a needle; the point of a blade of grass, point of a bud, sharp point of anything; a kind of military array (according to Kullūka on Manu VII.

187. placing the sharpest and most active soldiers in front), a sharp file or column; a triangle formed by the sides of a trapezium produced till they meet; a cone, pyramid; indication by gesture, making signs, gesticulation; a particular mode of gesticulating or dancing; dramatic action; an index, table of contents, catalogue, (see *sūci-pattra*); (in astronomy) the earth's disc in computing eclipses (or corrected diameter of the earth).—*Sūci-khāta*, *as*, *m*, a sharp pyramid or pyramidal excavation, an excavation of a conical form, a pyramid, cone.—*Sūci-tā*, *f*, needle-work.—*Sūci-pattra*, *as*, *m*, 'having pointed leaves,' the pot-herb *Marsilea Quadrifolia* (= *sitāvara*).—*Sūci-pushpa*, *as*, *m*, the *Ketaka* tree, *Pandanus Odoratissimus*.—*Sūci-bhinna*, *as*, *ā*, *am*, divided into needles, split or bursting open at the points of the buds.—*Sūci-roman*, *ā*, *m*, 'having needle-like or sharp bristles,' a hog.—*Sūci-cat*, *ān*, *atī*, *at*, having a needle; having a pointed beak, &c., pointed; (*ān*), *m*, epithet of *Garuḍa*.—*Sūci-vadana*, *as*, *ā*, *am*, needle-faced; having a pointed mouth or beak; (*as*), *m*, the mungoose; a musquito.—*Sūci-sālī*, *is*, *m*, a kind of fine rice.—*Sūci-kaṭāha-nyāya*, *as*, *m*, the rule of the needle and the boiler, (a phrase used to denote that when two matters, one easy and the other more difficult and important, require to be done at once, the more simple should be despatched first).—*Sūci-karman*, *a*, *n*, needle-work.—*Sūci-dala*, *as*, *m*, a kind of pot-herb (= *sitāvara*).—*Sūci-pattra*, *am*, *n*, 'indicatory-leaf,' an index, table of contents, catalogue; (*as*, *ā*, *am*), having pointed leaves; (*ā*), *f*, a kind of *Dūrvā* grass (= *ganḍa-dūrvā*).—*Sūci-pushpa*, *as*, *m*, = *sūci-pushpa*.—*Sūci-bhedyā*, *as*, *ā*, *am*, to be pierced or penetrated by a needle; gross, thick, dense; palpable, tangible.—*Sūci-mukha*, *as*, *ī*, *am*, needle-mouthed, having a pointed beak or proboscis, pointed; (*as*), *m*, a bird; white *Kuśa* grass; a particular position of the hands; (*ī*), *f*, a female bird; (*am*), *n*, a diamond.—*Sūci-roman*, *ā*, *m*, a hog.—*Sūcy-agra*, *am*, *n*, the point of a needle; (*as*, *ā*, *am*), needle-pointed, having a needle-like point, acuminate; pointed.—*Sūcy-agra-shūlaka*, *as*, *m*, a sort of grass, *Saccharum Cylindricum*.—*Sūcy-āśya*, *as*, *ā*, *am*, needle-faced, having a pointed beak or mouth; (*as*), *m*, a rat; a particular position of the hands.—*Sūcy-āhva*, *as*, *m*, a kind of pot-herb (= *sitāvara*).

*Sūcika*, *as*, *m*, any one who lives by his needle, a tailor, &c. [cf. *saucika*]; (*ā*), *f*, an elephant's trunk or proboscis; a needle [cf. *sūcaka*, p. 1130].—*Sūcika-dhara*, *as*, *m*, 'having a trunk,' an elephant.—*Sūcīkūharāṇa* ('*kā-ābh*?'), *am*, *n*, a particular drug or medicament, (apparently used as a remedy for the bite of a serpent).—*Sūcīkāmukha*, *as*, *ī*, *am*, having a pointed mouth or head; having a needle-shaped point or end; (*am*), *n*, a shell, the couch shell.

*Sūcīta*, *as*, *ā*, *am*, pierced, perforated; pointed out, indicated, intimated, hinted; made known, indicated by signs or gestures, communicated, told, revealed; ascertained, known.

*Sūcītarya*, *as*, *ā*, *am*, = *sūcyā*.

*Sūcīn*, *ī*, *inī*, *ī*, piercing, perforating; pointing out, indicating; informing against, informing; spying out; (*ī*), *m*, a spy, informer; (*inī*), *f*, a needle; night.

*Sūcī*, *f*, a needle; an index, &c. See *sūcī* above.

*Sūcyā*, *as*, *ā*, *am*, to be indicated or pointed out, to be made known, communicable.

**सूत्** *sūt*, ind. an imitative sound.—*Sūt-kāra*, *as*, *am*, *m*, n. making the sound *sūt* or any sound expressive of impatience or aversion; snorting, snoring; roaring.

**सूता** *sūta*, &c. See p. 1118, col. 1.

**सूत्र** 3. *sūtri*, *is*, *f*, (for *syūtri*, fr. rt. *svi*; for 1. *sūtri* see p. 1117, col. 3; for 2. see p. 1118), sewing.

**सूत्र** *sūtra*, *as*, *ā*, *am* (contracted fr. *su-datta*, q. v.), well given, entirely given.

**सूत्र** *sūtrara*. See p. 1126, col. 1.

**सूत्रान** *sūtrāna*. See p. 1126, col. 1.

**सूत्रपर** *sūtpara*, *am*, *n*, the distilling of spirituous liquor (= *surā-sandhāna*).

**सूत्रा** *sūtyā*. See under rt. 3. *su*, p. 1117.

**सूत्र** *sūtr* (probably to be regarded as a Nom. fr. *sūtra* below; see *sūtraya*, col. 3), cl. 10. P. *sūtrayati*, *sūtrāpayati*, &c., to tie, bind, thread, string; to unbind, relax: Intens. *sosūtryate*.

*Sūtra*, *am*, *n*. (fr. rt. *svi*, 'to sew;') but said to be connected with rt. *sūtr* 'above'), a thread, string, line, cord; fibre, wire; a collection of threads; the sacred thread or cord worn by the first three classes, (see *yajñopavīta*, p. 804); the string or wire of a puppet or doll; a short rule or precept, axiom, aphorism (in morals, religion, or science; *iti sūtreya*, according to such an aphorism); a short and technical sentence or metrical line used as a memorial rule to aid in the acquirement of any system (and hence generally expressed in brief and obscure and sometimes symbolical language, intelligible only to those who possess the key to its interpretation, this key being sometimes given in separate Sūtras called *Paribhāṣās*, and the right understanding of a whole series or chain of rules depending on a knowledge of the *Adhikāra* or heading-rule and its influence [*anuvṛtī*] on those that follow; these short sentences and aphoristic rules, the use of which constitutes a most curious feature in the literary history of the Hindūs, appear to have been often mere aids to the memory of teachers—mere hints to guide lecturers in their oral explanations; they were also especially useful in this way to the priests who had the management of a complicated ritual); any work or manual consisting of strings or long lines of the above aphoristic rules and sentences hanging together like threads, (though the term *sūtra* may possibly indicate not so much a line or series of rules as rules written on leaves which were kept together by strings; these Sūtra works form a sort of groundwork or foundation of teaching, not only in all religious ritual, but in philosophy, in grammar, and in the collateral subjects of accent, euphony, etymology, and prosody: thus in religion and ritual there are first the *Srauta-sūtras*, and among them principally the *Kalpa-sūtras*, founded directly on *Sruti*, q. v., and treating especially of ritual; they form a kind of rubric or directory to Vedic ceremonial, or in other words, a complete systematized guide to the rambling discursive *Brāhmaṇa* as distinct from the *Mantra* portion of the Veda [see *brāhmaṇa*], giving concise rules for the performance of every kind of sacrifice; there are Sūtras of this kind by *Āśvalayana* and *Sāṅkhayana* for the *Rig-veda*; by *Kātyāyana* for the *White Yajur-veda*; by *Āpastamba*, *Baudhāyana*, and the *Mānavas* for the *Black Yajur-veda*; by *Lātyāyana*, *Drahyāyana*, *Maśaka*, and *Gobhila* for the *Sāma-veda*; and by *Kuśika* for the *Atharva-veda*; there are also two other kinds of Sūtras connected with ceremonial, viz. the *Gṛhya-sūtras* and *Sāmāyācārika* or *Dharma-sūtras* [often by the same authors, with special reference also to each separate Veda, and even placed by some, like the *Kalpa*, under the head of Sūtras founded on *Sruti*], which are really 'rules for domestic ceremonies and conventional customs,' and are sometimes called collectively *Smārta-sūtras* [as founded on *smṛiti* or 'tradition,' see *smārta*]; these led to the later *Dharma-śāstras* or 'law-books' attributed to *Manu*, *Yājñavalkya*, *Parāśara*, &c., the names of the authors of the Sūtras and of the law-books being often identical; in philosophy each system has its regular text-book of aphorisms written in Sūtras by its supposed founder, see *vedānta-sūtra*, *nyāya-s*,

*sāṅkhya-s*, *mīmāṃsā-s*, *vaiśeshika-s*, *yoga-s*; in *Vyākaraṇa* or grammar there are the celebrated Sūtras of *Pāṇini* in eight books, which are the groundwork of a vast grammatical literature, besides the *Uṇādi-sūtras* on certain affixes; in Vedic accent and phonetics there are the *Prātisākhya* [see *prātī-sākhya*] and the *Phit-sūtras* of *Śāntanava*, and in etymology there are strings of Vedic words, and in prosody there are the Sūtras of *Pingala-nāga* on *Chandas*, including both Vedic and non-Vedic metres, and the *Nidāna-sūtra* on the metres of the *Sāma-veda* and Vedic metres generally: it should be borne in mind that the mixture of *Ślokas* in some of the *Prātisākhya*s and in some more recent Sūtra works, though depriving them of the brevity strictly necessary to constitute Sūtras, does not prevent their being regarded as collections of aphoristic and memorial rules: with regard to grammatical Sūtras it is necessary to remember that all connecting words used as prepositions, however necessary to the sense, are omitted; thus, a word in the genitive case requires *sthāne*, 'instead of,' to be supplied; a word in the ablative requires *param*, 'after; a word in the instrumental requires *saha*, 'together with; a word in the locative, though sometimes to be translated in the ordinary way by prefixing 'in,' may often be used as a locative absolute, and *pare* must then be supplied, the sense being 'on such an affix or word coming after or following; the word *vā* is equivalent to 'optionally' or 'alternative'; any rule, law, canon, decree (in law &c.).—*Sūtra-kaṇṭha*, *as*, *m*, 'having Sūtras in the throat or mouth ready to be repeated,' a *Brāhmaṇa*; 'having lines on the throat,' a pigeon, dove; a wagtail.—*Sūtra-karman*, *a*, *n*, 'rule-work,' carpentry.—*Sūtra-kāra*, *as*, *m*, the author or composer of Sūtras.—*Sūtra-kṛt*, *t*, *m*, 'Sūtra-maker,' the author of an aphorism or set of aphorisms.—*Sūtra-koṇa* or *sūtra-koṇaka*, *as*, *m*, a small drum shaped like an hour-glass and struck by a string and button (= *ḍamaru*).—*Sūtra-gaṇḍikā*, *f*, a kind of stick used by weavers in spinning threads.—*Sūtra-grāha*, *as*, *ā*, *am*, holding a thread.—*Sūtra-grāha*, *as*, *ī*, *am*, taking a thread.—*Sūtra-guraṇa*, *N*, of a class of *Caraṇas* or Vedic schools who introduced various Sūtra works.—*Sūtra-tantu*, *us*, *m*, a thread, string, line.—*Sūtra-tarkuṭī*, *f*, a distaff, spindle.—*Sūtra-dhara*, *as*, *m*, = *sūtra-dhāra*.—*Sūtra-dhāra*, *as*, *m*, 'rule-holder, thread-holder,' a stage-manager, a director or principal actor who arranges the plot of a drama and takes a leading part in the prelude; a carpenter; the author of a set of rules or aphorisms; epithet of *Indra*.—*Sūtra-pīṭaka*, *us*, *m*, *N*, of one of the three collections of Buddhist writings (viz. those which prescribe rules for the laity, see *tri-pīṭaka*).—*Sūtra-pushpa*, *as*, *m*, 'thread-flowered,' the cotton plant.—*Sūtra-bhid*, *t*, *m*, 'thread-cutter,' a tailor.—*Sūtra-bhṛt*, *t*, *m*, = *sūtra-dhāra*.—*Sūtra-madhya-bhū*, *is*, *f*, 'born amid threads or fibres,' the resin of *Shorea Robusta*; incense.—*Sūtra-yantra*, *am*, *n*, 'thread-machine,' a shuttle; a weaver's loom.—*Sūtra-vid*, *t*, *m*, 'a Sūtra-knower,' one versed in Sūtras.—*Sūtra-viṇā*, *f*, a kind of lute (= *lāvikī*).—*Sūtra-veshṭana*, *am*, *n*, a weaver's shuttle; the act of weaving.—*Sūtrātman* ('*ra-āl*'), *ā*, *ā*, *a*, having the nature of a string or thread; (*ā*), *m*, 'soul-thread,' intellect having for its site the collective totality of subtle bodies; the soul.—*Sūtrālī* ('*ra-ālī*'), *f*, a string of beads &c. worn round the neck, necklace.

*Sūtraṇa*, *am*, *n*, the act of stringing together, arranging, putting in order; arranging in aphorisms.

*Sūtraya*, Nom. P. *sūtrayati*, *sūtrayāma*, *sūtrayitum*, to make a Sūtra or aphorism, arrange in the form of an aphorism, prescribe or declare in a Sūtra or aphorism, propound an aphorism.

*Sūtrālā*, *f*, a spindle, distaff.

*Sūtrākā*, *f*, a kind of dish or cake.

*Sūtrika*, *as*, *ā*, *am*, strung, arranged, methodized; ruled, directed or declared in a Sūtra; prescribed or enjoined in an aphorism, delivered in axioms.

*Sūtrīn*, ī, īnī, ī, having threads or lines, having rules; (ī), m. a crow.

**सूत्रामन्** *sūtrāman*, ā, m. = *su-trāman*.

**सूट** 1. *sūd*, cl. 1. A. *sūdate*, *sushūde*, *sūditum*, to strike, hurt, wound, kill, destroy; to effuse, pour out; to distil, flow; to eject (according to some); to deposit (according to some); cl. 10. or Caes. *sūdayati*, *-yitum*, Aor. *asūshudat*, to strike, wound, kill, massacre; to incite, excite, urge on, animate, (according to Sāy. on *Ṛig-veda* V. 5, 2. *sushūdayati* = *sushūhu prerayati*; *sūdayantu* = *karmasu prerayantu*, *Ṛig-veda* IV. 40, 1); to cook, dress, season, prepare, purify; to preserve, (Sāy. *sūdayantu* = *rakshantu*, *Ṛig-veda* IV. 39, 1); to pour out, effuse; to eject; to assent, agree, promise: Desid. *suśūdishate*: Intens. *sośūdyate*, *sośūtti*; [cf. Gr. *ovō* in *nav-ovōn*, *nav-ovōi*; Lett. *saudēt*, 'to destroy'.]

2. *sūd*, *t*, *t*, *t*, Ved. flowing, distilling, pouring forth, dropping, (in *havya-sūd*, q. v.)

**Śūda**, *as*, m. destroying, destruction, massacre; a destructive weapon, (Sāy. = *hinsakam sastram*, *Ṛig-veda* X. 61, 2); pouring out, distilling, (Sāy. = *kshārayitri*, *Ṛig-veda* IX. 97, 44); a well, spring, (in Naigh. III. 25, enumerated among the *kūpa-nāmāni*); cooking, a cook [cf. *sūpa*]; sauce, soup, seasoning; anything seasoned, a made dish; split pease; mud, mire; sin, fault (= *pāpa*); the Lodhra tree; = *sārathya*, q. v.; N. of a country in Kāśmīra. — *Śūda-karman*, *a*, n. cook's work, cooking. — *Śūda-sātā*, *f*, 'cooking-room', a kitchen. — *Śūdādhyaksha* ('*da-adh*'), *as*, m. a superintendent of cooking, overseer of the kitchen.

**Śūdāna**, *as*, ī, *am*, destroying, destructive, a destroyer; dear, beloved; (*am*), n. the act of destroying, destruction, killing; the act of assenting to or promising (= *aregi-karaṇa*); the act of ejecting or throwing away (= *nīkshepaṇa*).

**Śūdayitnu**, *us*, *us*, *u*, Ved. inciting, urging on, animating, exciting, (Sāy. = *prerayitri*, *Ṛig-veda* X. 64, 9.)

**Śūdīta**, *as*, ā, *am*, wounded, destroyed, killed.

**Śūdītri**, *tā*, *trī*, *trī*, destroying, a destroyer.

**सून** *sūna*, *sūnu*. See p. 1118, col. 2.

**सूनर** *sūnara*, *as*, m. (probably for *sunara*), Ved. a good or excellent man, (Sāy. = *sobhana-manushya*, *Ṛig-veda* V. 34, 7); 'a good leader,' epithet of Soma, (Sāy. = *sushūhu rātrīṇyā netā*, *Ṛig-veda* VIII. 29, 1); (ī), f., Ved. a good or well-married or happy woman; epithet of the Dawn, (Sāy. = *janānām sushūhu netri*, *Ṛig-veda* VII. 81, 1); (*as*, ī, *am*), well-disposed, friendly (Ved.).

**सूनो** *sūnū*, *f*. (in *Uṇādi*-s. III. 13. said to be fr. rt. 3. *su*), any place where animals are killed or sacrificed; any place or utensil in a house where animals are liable to be accidentally destroyed, (of five kinds, see *sūnā*, *pañca-sūnā*); a slaughter-house; killing, hurting, injuring [cf. *sūdāna*]; the sale of flesh or meat; the uvula or soft palate, (in this and the next sense perhaps connected with *sūna*); inflammation of the glands of the neck (commonly called mumps); a zone, girdle (according to some); a ray (according to some); a river (according to some). — *Sūnā-doshā*, *as*, m. the guilt incurred by destroying animals in any of the five *Sūnās*, (see above; cf. *Manu* III. 71.)

**सूनिन**, *ī*, m. one who keeps a slaughter-house, a butcher, flesh-seller, one who causes the death of animals, a hunter.

**सूनृत्** *sūnṛta*, *as*, ā, *am* (thought to be fr. 5. *su* and rt. 1. *nṛit*), Ved. movable, quick, active, brisk, lively, cheerful, kind, agreeable, pleasant and at the same time true, (*sūnṛitā vāc* or *gir*, 'cheerful words,' or, according to some, 'kind yet sincere language,' is one of the four things with which even the poorest man is expected to greet a guest, *Manu* III. 101; the sense 'true' may have

arisen from some fancied connection with *ṛita*, q. v.); fortunate, auspicious; dear, beloved; (ā), f. true and agreeable speech, (Sāy. = *priya-kīta-vāc*); the goddess of true speech (= *vāg-devatā*, *Ṛig-veda* I. 40, 3, and invoked as a goddess in X. 141, 2); excellent song; N. of a goddess, (Naigh. I. 8); = *anna*, Naigh. II. 7); N. of a wife of *Uttānā-pāda*; (*am*), n. true and agreeable speech, pleasant discourse; auspiciousness. — *Sūnṛitā-vāc*, *k*, *k*, *k*, truth-speaking, speaking politely and truthfully. — *Sūnṛitā-vat*, *ān*, *atī*, *at*, Ved. having a pleasant or friendly voice, having excellent songs; (*atī*), f., N. of *Ushas*, (Naigh. I. 8). — *Sūnṛitū-van*, *ā*, *ari*, *a*, Ved. having a pleasant voice; (*ari*), f. epithet of *Ushas*.

**सूनृद** *sūnṛada*. See p. 1126, col. 2.

**सूप** *sūpa*, *as*, m. (in *Uṇādi*-s. III. 26. said to be fr. rt. 3. *su*, 'to distil'; cf. *sūda*), sauce, condiment; soup, broth; split pease; a cook; one who lives by cooking for *Sūdras* (*sūdra-pākopajivin*); a vessel, pot, pan; an arrow; [cf. Old Germ. *sup*, *suftan*, *sauffjan*; Old Norse *sup*; Angl. Sax. *suppan*.] — *Sūpa-kāra*, *as*, m. 'sauce-maker,' a cook. — *Sūpa-dhūpana* or *sūpa-dhūpaka*, *am*, n. 'scenting sauce,' *Asa Fetida*. — *Sūpa-parṇi*, *f*. a sort of bean (= *mulga-parṇi*). — *Sūpa-prati*, *ind*. a little sauce or soup. (Pāp. II. 1, 9). — *Sūpa-śreshtha*, *as*, m. 'best of sauces,' a sort of bean. — *Sūpānga* ('*pa-an*'), *am*, n. 'sauce-ingredient,' *Asa Fetida*.

**सूपस्कर** *sūpaskara*, *sūpastha*. See p. 1126, col. 2.

**सुभर्व** *sū-bharva*, *as*, ā, *am*, Ved.-(for *su-bharva*; see *rt. bhara*), well-fed, having good food or pasturage, (Sāy. = *sobhana-bhāksha*, *Ṛig-veda* X. 94, 3; = *sobhana-carāna*, *Ṛig-veda* X. 102, 5.)

**सूम** *sūma*, *as*, *am*, m. n. (in *Uṇādi*-s. I. 144. said to be fr. rt. 4. *su* or 3. *sū*), the sky, heaven; milk; water.

**सूमय** *sū-maya*, *as*, ī, *am* (for *su-maya*), Ved. abounding in happiness, very successful, (Sāy. = *su-sukha*.)

**सूयवस** *sū-yavasa*, &c. See p. 1126, col. 2.

**सूर** *sūr* = rt. *sūr*, cl. 4. A. *sūryate*, &c., to hurt, kill; to be firm; to make firm, &c., (see *rt. sūr*.)

**सूराणा**, *as*, m. = *śūraṇa*, the esculent root *Arum Campanulatum*.

**सूर्या**, *as*, ā, *am*, hurt, injured.

**सूर** *sūra*, *as*, m. (in *Uṇādi*-s. II. 24. said to be fr. rt. 4. *su* or 3. *sū*, but probably connected with 2. *svar*, originally *suvar*, from which a form *sūr* appears to have been derived, see *Ṛig-veda* VI. 49, 3), the sun; N. of the father of the seventeenth *Ārhat* of the present *Avasarpinī*; the swallow-wort, *Calotropis Gigantea* (= *arka*); the Soma; a wise or learned man, teacher; a hero, king, (in these senses probably for *śūra*, q. v.); (ī), f., N. of *Kuntī* (as married to the Sun before her marriage with *Pāṇḍu*); black mustard, = *rāja-sarshapa*; [cf. *Lat. sol*; Goth. *sunna*, 'the sun'; Lith. *saulė*.] — *Sūra-śakshas*, *ās*, *ās*, *as*, Ved. sun-eyed; radiant as the sun. — *Sūra-varman*, *ā*, m., N. of a poet. — *Sūrasuta*, *as*, m. 'son of the Sun,' N. of *Saturn*; [cf. *saurī*.] — *Sūra-sūta*, *as*, m. 'charioteer of the Sun,' N. of *Arṇya* (or the Dawn personified). — *Sūrāpagā* ('*ra-ap*'), f. 'river of the gods,' epithet of the Ganges. — *Sūrāsana-desa* ('*ra-ās*'), *as*, m., N. of a district.

**सुरि**, *is*, m. the sun; a learned man, sage; a priest; a worshipper, praiser, (Sāy. = *stotri*); a title commonly given to Jaina teachers; N. of *Kṛishṇa*; a kind of plant (= *bhūjanaga-ghātini*).

**सूरिन**, *ī*, *inī*, *ī*, wise, learned; (ī), m. a wise or learned man, scholar.

**सुरि**, *f*, N. of the wife of *Sūrya*, (see under *sūra* above.)

**Sūrya**, *as*, m. (perhaps originally *suvar-ya*, or, according to some, *suvar-ya*, *suvar* being for *sa-va*, cf. the etymology of *sūra*, col. 2; and according to *Vopa-deva fr. rt. sri*), the Sun or its deity, (the name *Sūrya* being generally distinguished in the *Veda* from *Savitri*, q. v., and *Ādiya*, q. v., as belonging to a distinct god; from some passages, however, it would appear that these names are intended to be interchangeable as representing various forms of one and the same divine personality; in the later mythology *Sūrya* as *Savitri* is reckoned as one of the twelve *Ādityas* or emblems of the Sun in the twelve months of the year; by *Yaska*, *Nirukta* VII. 5, he is regarded as one of the original *Vedic* triad, his place being in the sky, while that of *Agni* is on the earth, and that of *Indra* is in the atmosphere; many *hymns* or parts of *hymns* in the *Ṛig-veda* are in praise of *Sūrya*, e. g. I. 50, I. 115, IV. 13, VII. 60, X. 37, X. 170; sometimes he is called son of *Dyaus*, sometimes of *Aditi*; in one passage *Ushas*, the Dawn, is his wife, in another he is styled the child of the *Dawos*; he moves through the sky in a chariot drawn by seven ruddy horses or mares [see *saptāśva*, *harit*, *harid-āśva*, *sundhyu*]; he is described as the eye of *Mitra* and *Varuṇa*, and sometimes of *Agni*; he is all-seeing, ever beholding the good and bad deeds of mortals, the preserver of all things stationary and moving; in other passages he is represented as holding a somewhat secondary position, being made to shine or have his path prepared for him by *Mitra* and *Varuṇa*, by *Aryaman*, by *Indra*, by the *Dawns*, and others; the long *hymn*, *Atharva-veda* XIII. 2, is entirely in his praise; there is another address to the Sun, called *Bhānu*, in *Mahā-bhārata*, *Vana-parvan* 166, &c.; and in the *Yuddha-kāṇḍa* of the *Rāmāyaṇa* [VI. 106, *Bombay* edit.], *Rāma*, when about to do battle with *Rāvaṇa*, is told by *Agastya* to repeat a *hymn*, called *Āditya-hṛidayā*, to the Sun, there called *Vivasvat*, and identified with *Ādiya*, *Savitri*, *Sūrya*, *Pūshan*, and in fact with *Brahmā*, *Vishṇu*, *Siva*, and all the other gods; in the later mythology the seven-horsed chariot of *Sūrya* is said to be driven by *Arṇya* or the Dawn as its charioteer, who is represented without legs; the Sun, whether named *Sūrya* or *Vivasvat*, has several wives, see *sūryā* below, and cf. *sa-varṇā*, see also *Chāyā*, *sañ-jñā*, *asvini*; by *Sañjñā* he had two children, *Yama* and *Yamunā*, q. v. v.; by *Asvini*, the two *Asvins*; by *Kuntī*, before her marriage with *Pāṇḍu*, he had *Karṇa*, q. v.; and he is also supposed to be the father of *Manu* *Vaivasvata*, and to be the progenitor of one of the two great lines of *Hindū* kings [see *sūrya-vaṇśa* below]; seven *Sūryas* are sometimes mentioned, which are probably the seven planets, the Sun being regarded as a planet by *Hindū* astronomers; ninety-four synonyms of *Sūrya* are commonly given, and his epithets are almost innumerable; at the end of a *Kalpa* he is called *Kāla-sūrya*; a symbolical expression for the number twelve (in allusion to the sun in the twelve signs of the zodiac); the swallow-wort (either *Calotropis* or *Asclepias Gigantea*, = *arka*); N. of the son of *Bali*; of a *Dānava*; of an astronomer (= *sūrya-dāsa*); epithet of *Siva*; (ā), f. the wife of *Sūrya* or the Sun, (also called *Sañjñā*, q. v.); the daughter of *Sūrya* or the Sun, (see *Ṛig-veda* I. 116, 17; also described as daughter of *Savitri* and wife of the *Asvins*, and in other places as married to *Soma*; in *Ṛig-veda* I. 119, 2. she is called *Uṛjāni*, and in VI. 55, 4, VI. 58, 4. the sister of *Pūshan*, q. v., who is described as loving her, and receiving her as a gift from the gods; according to some she represents a weak manifestation of the Sun; *Sūryā* *Savitri* is regarded as the authoress of the *Sūryā-sūkta*, *Ṛig-veda* X. 85; in *Naigh. I. 11*. *Sūryā* is enumerated among the *vān-nāmāni*; the *hymn* about the marriage of *Sūryā* (= *sūryā-sūkta*, q. v.); a new bride; a drug; the colocyth or bitter gourd; [cf. Gr. *ῥῆλιος*; Lat. *sol*; Goth. *sunna*, *sunno*, *sanil*; Angl. Sax. *sunna*, *sunne*, *sun*.] — *Sūrya-kamala*, *am*, n. the sunflower,



*Sṛitvara*, as, ī, am, going, moving, creeping, proceeding, flowing.

*Sṛitvā*, ind. having gone or proceeded, having approached.

*Sṛidara*, as, m. a snake.

*Sṛidāku*, us, m. (according to Uṇādi-s. III. 78. fr. rt. *sṛi* above); fire; air, wind; a deer (= *sṛi-ga*); Indra's thunderbolt; the disk or orb of the sun; (us), f. a river, stream.

*Sṛimara*, as, ā, am, going, going well or quickly; (as), m. a kind of animal; (according to some) a young deer.

*सृकरदु* *sṛi-kaṇḍu*, us, f. (see *kaṇḍu*), the itch, itching.

**सृकाल** *sṛikāla*, as, m. (= *sṛikāla*), a jackal; [cf. *sṛigāla*.]

**सृक** *sṛikka*, am, n. (probably fr. rt. I. *sṛij* below; according to Śāy. *phenasya srashtṛi*, 'the emitter of saliva'), the corner of the mouth.

*Sṛikkaṇī*, f. (according to Sabda-k.) the corner of the mouth.

*Sṛikkan*, a, n. the corner of the mouth; (*aṇī*), n. du. the two corners of the mouth.

*Sṛikkīṇī*, f. = *sṛikkaṇī* above.

*Sṛikkīn*, ī, n. the corner of the mouth; (*iṇī*), n. du. the two corners of the mouth, (but according to Sabda-k. the crude form is *sṛikkī*).

*Sṛikva*, am, n. = *sṛikka* above.

*Sṛikvaṇī*, f. (according to Sabda-k.) = *sṛikkaṇī* above.

*Sṛikvan*, a, n. = *sṛikkan* above, (in Rīg-veda I. 164. 28. and Atharva-veda IX. 10. 6. the form *sṛikvānam*, acc. masc., occurs; this is by some translated 'the mouth,' but according to Śāy. 'the corner of the mouth;' according to Yāska, Nirukta XI. 42. = *saraṇa*); (*aṇī*), n. du. the two corners of the mouth.

*Sṛikvīṇī*, f. (according to Sabda-k.) = *sṛikkaṇī* above.

*Sṛikvin*, ī, n. = *sṛikkīn* above; (*iṇī*), n. du. the two corners of the mouth (according to Sabda-k. the crude form is *sṛikvī*).

**सृकु** *sṛik-kṛi*, cl. 8. P. -*karoti*, &c., to make the inarticulate sound *sṛik*.

**सृगाल** *sṛigāla*, as, m. (= *sṛigāla*), a jackal; a particular Daitya or demon.

**सृङ्गा** *sṛiṅkā*, f. a kind of garland made of jewels.

**सृज्** I. *sṛij* (connected with rt. *sṛi*), cl. 6. P. *sṛijati* (Ved. and ep. also A. -te), *sarjā* (2nd sing. *sasarjītha* or *sasrajītha*, 1st pl. A. Ved. *sasrijmahe* or *sasrijmahe*), *sṛakshyati*, *asṛakshī*, cl. 4. A. *sṛijyate*, *sasrije*, &c., (Ved. forms *asrijam*, *asrijan* or *asrijan*, *asasrijam*, Rīg-veda X. 31. 3), *srashtum*, to let go, let loose; to emit, send forth, let flow, pour out, shed, effuse; to let off, throw, cast; to create, produce, make; to procreate, beget; to put on, place on, apply; to send away, abandon, leave, quit; to be let loose or sent forth (cl. 4. A.): Pass. *sṛijyate*, Aor. *asarij*, to be made or created; to be left or abandoned; Caus. *sarjayati*, -*yitum*, Aor. *asasarjat* or *asasrijat*, to cause to let loose, let go, create, &c.: Desid. *sirīkshati*, -te: Intens. *sarisrijyate*, &c.

*Sarga*, *sarja*, *sarjana*, &c., see pp. 1093, 1094. *Sasrijāna*, as, ā, am, Ved. being let loose, let go, (Śāy. = *sṛijyamāna*, Rīg-veda VII. 8. 2); created.

2. *sṛij*, t, t, t, creating, a creator. *Sṛijat*, an, *ati* or *anti*, at, shedding.

*Sṛijamāna*, as, ā, am, Ved. creating, producing.

*Sṛijāna*, as, m., Ved. a kind of bird.

*Sṛijāna*, as, ā, am, let go, poured out.

*Sṛijikā-kshāra*, as, m. = *sarjika-kshāra*, natron, alkali.

*Sṛijya*, as, ā, am, to be let go or emitted; to be created, &c.

*Sṛijyamāna*, as, ā, am, being let go, being let loose; being made or created.

*Sṛishṭa*, as, ā, am, let go, let loose; poured out, emitted; given away; created, made; ascertained; sent away, abandoned, deserted, left; joined, attached, connected; ornamented, adorned; abundant, much, many.

*Sṛishṭavat*, ān, *ati*, at, one who has let go or created or made.

*Sṛishṭi*, ie, f. letting go, letting loose, emission; giving away, gift; creation, procreation, creating; the creation of the world, (*manoratha-s*), mental creation, fiction of the imagination; nature, natural property or disposition; the existence of properties or qualities; the absence of properties. — *Sṛishṭi-kartri*, *tā*, m. a creator, maker. — *Sṛishṭi-khaṇḍa*, N. of the first book of the Padma-Purāna. — *Sṛishṭi-pradā*, f. 'causing procreation,' a particular shrub (= *garbha-dātri*).

*Sṛishṭvā*, ind. having let go; having created; having abandoned.

**सृञ्जय** *sṛiñjaya*, as, m., N. of a son of Devavāta (Ved.); N. of several kings; (*ās*), m. pl., N. of a people (said to have been allies of the Pañcālas).

**सृञ्जरी** *sṛiñjari*, f., N. of a wife of Bhajamāna.

**सृप्** *sṛip* (connected with rt. *sṛi*), cl. 1.

P. *sarpati* (ep. also A. -te), *sasarpa* (1st du. *asarpipiva*), *sarpyati* or *srapyati*, *asripat*, *asarpṣit* or *asarpṣit*, *sarptum* or *sraptum*, to creep, crawl; to go, move: Pass. *sripiyate*, Aor. *asarpī*: Caus. *sarpyati*, -*yitum*, Aor. *asarpīpat* or *asasarpat*, to cause to creep, cause to go, &c.: Desid. *sirīpsati*: Intens. *sarisripyate*, *sarisarpti*; [cf. Gr. *ἔρπ-ω*, *ἔρπ-ύξ-ω*, *ἔρπ-ερό-ν*, *ἔρπ-η(τ)-s*, *Σαρπηδών*, (according to some also) *βέρ-ω*, &c.: Lat. *serp-o*, *serp-en(t)-s*, *serp-ula*, *Pro-serp-ina* (?), *rep-o* (probably for *srep-o*): Old Germ. *slēch*, 'to creep'; (according to some also) *slif* for *slif*, 'to glide': Mod. Germ. *schleife*: Angl. Sax. *slīpan*: Lith. *slenkū*, 'to creep'; *reptoju*, 'to creep with hands and feet': Hib. *slegaim*, 'to sneak.']

*Sarpa*, &c. See p. 1094.

*Sṛipta*, as, ā, am, crept, crawled; gone, going.

*Sṛipti*, is, f. creeping, crawling; going, moving.

*Sṛiptvā*, ind. having crept or crawled; having gone.

*Sṛipra*, as, ā, am, creeping, going, proceeding, gliding, (Śāy. = *sarpaṇa-sīla*, *prasṛita*); (as), m. the moon. — *Sṛipra-karṣana*, as, ā, am, Ved. one whose hands are extended or mighty, (Śāy. = *prasṛita-bāhu*). — *Sṛipra-dānu*, us, us, u, Ved. constantly giving, (Śāy. = *avīchedena dhanāni prayacchat*, Rīg-veda I. 96. 3); (perhaps according to some) possessed of flowing rain. — *Sṛipra-bhojas*, ās, ās, as, Ved. conferring extended enjoyment. — *Sṛipra-vandhura*, as, ā, am, Ved. (according to some) having a wide fore part.

**सृपाट** *sṛipāṭa*, as, m. a kind of measure.

*Sṛipātikā*, f. the beak of a bird.

*Sṛipāṭi*, f. a kind of measure; (according to Sabda-k.) = *rakta-dhārā*.

**सृबिन्द** *sṛibinda*, as, m., Ved., N. of a demon (an enemy of Indra).

**सृम्** *sṛimbh* or *sṛimbh*, cl. 1. P. *sarbhati*, *sṛimbhati*, &c., to kill, slay, injure; [cf. rt. *sibh*, *sṛibh*.]

**सृ** *sṛi* [cf. rts. *sṛi*, *svṛi*], cl. 9. P. *sṛiṇāti*, &c., to hurt, injure, kill.

*Sṛina*, as, ā, am, (according to Sabda-k.) hurt, injured.

*Sṛiṇi*, is, f. (according to Sabda-k.) injury, hurt.

**सेक्** *sek* (= rt. *srek*), cl. 1. A. *sekate*, &c., to go, move.

**सेक** *seka*, *sektri*, &c. See p. 1113, col. 2.

**सेचक** *secaka*, *secana*, &c. See p. 1113, col. 2.

**सेटु** *setu*, us, m. (said to be fr. rt. *siṭ*), a water-melon; a kind of cucumber, *Cucumis Madraspatanus*.

**सेतिकरण** *seti-karaṇa* (*sa-it<sup>o</sup>*), as, ā, am, having the word *iti*, followed by *iti* (as in the Pada text of the Rīg-veda; cf. *sahetikaraṇa*).

**सेतिका** *setikā*, f., N. of Ayodhyā.

**सेतु** *setu*, us, m. (according to Uṇādi-s. I. 70. fr. rt. *si*, 'to bind'), a ridge of earth, mound, bank, causeway, dike, dam, any raised piece of ground separating fields (serving as a boundary or as a passage during inundations); a landmark; a bridge; a pass, defile, mountain road or track; a boundary, limit; a barrier or obstruction of any kind; an established institution, fixed rule or law; epithet of the Praṇava or sacred syllable Om (which is said to be *mantrāṇām setuh*); the tree *Crateva Roxburghii* or *Tapia Crateva* (= *varana*, *varuna*); N. of a king; of a place. — *Setu-khaṇḍa*, N. of a book of the Skanda-Purāna. — *Setu-bandha*, as, m. the forming of a causeway or bridge; the ridge of rocks extending from the south extremity of the Coromandel coast towards the island of Ceylon (supposed to have been formed by Hanumat as a bridge for the passage of Rāma's forces against Rāvaṇa); any causeway, bridge, dike, &c.; N. of a poem. — *Setu-bhedin*, ī, *iṇī*, ī, breaking down barriers; removing obstructions; (*i*), m. the medicinal plant *Danti*, q. v. — *Setu-mangala-tantra*, am, n., N. of a Tantra work. — *Setu-vriksha*, as, m. the tree *Crateva Roxburghii*.

*Setavya*, as, ā, am, to be bound, to be fastened together.

*Setuka*, as, m. a bank, causeway, bridge, pass; the tree *Crateva Roxburghii*.

*Setri*, *tā*, *trī*, *trī*, one who binds, binding, fastening; that which binds, a bond, fetter.

*Setra*, am, n. a bond, ligament, fetter.

*Seru*, us, us, u, binding, tying, fastening.

**सेदिवस्** *sedivas*. See p. 1055, col. 2.

**सेध** *sedha*, &c. See rt. I. *sidh*.

**सेन** *senā* (*sa-ina*), as, ā, am, having a lord, possessing a master or leader.

**सेनक** *senaka*, as, m., N. of a grammarian.

**सेना** *senā*, f. (in Uṇādi-s. III. 10. said to be fr. rt. *si*, 'to bind'; according to some fr. *senā* above), an army, armament, armed force; an Army personified as the wife of Kārttikeya; N. of the mother of the third Arhat of the present Avastaripi. — *Senā-jit*, t, m. (for *senā-jit*), a proper N. — *Senā-kalpa*, as, m. epithet of Siva. — *Senāgra* (*ṇā-aj*), am, n. the front or van of an army. — *Senāgra-ga*, as, m. 'going at the front of an army,' the leader of an army, general. — *Senānga* (*ṇā-an*), am, n. a component part of an army (supposed to be constituted of four divisions, viz. elephants, chariots, cavalry, and infantry). — *Senā-āra*, as, ī, am, going with or accompanying an army; (*ās*), m. a soldier; a suttler, camp-follower. — *Senā-jū*, *ūs*, *ūs*, u, Ved. inciting an army, outstripping a host. — *Senā-ni-veśa*, as, m. the camp of an army. — *Senā-nī*, is, m. (acc. *senānyam*, loc. *senānyām*, see Gram. 126. d), the leader of an army, commander, general; N. of Kārttikeya (god of war); epithet of a die (the head of a host of dice); N. of one of the eleven Rudras (according to some); of a son of Dhṛita-rāshṭra. — *Senā-pati*, is, m. 'army-chief,' a general; N. of Kārttikeya; of Siva. — *Senā-pati-tva*, am, n. generalship. — *Senā-paricḥād*, t, t, t, surrounded by an army. — *Senā-pura*, am, n., N. of a city. — *Senā-prishṭha*, am, n. the rear of an army. — *Senā-bhanga*, as, m. the breaking of an army, rout, disorderly flight. — *Senā-mukha*, am, n.

a division or battalion of an army, a company consisting of three Patis (or three elephants, three chariots, nine horse and fifteen foot; see *patti*); a mound or covered way in front of a city gate. — *Senā-yoga*, *as*, *m*. the equipment of an army. — *Senā-raksha*, *as*, *m*. 'army-protector,' a guard, sentinel. — *Senā-vāndu*, *us*, *m*. N. of a king.

*Senaya*, Nom. P. *senayati*, &c. See *abhi-she-naya*, p. 68, col. 2.

*Senya*, *as*, *ā*, *am*, Ved. belonging to an army, resembling an army.

*Saināpatya*, *am*, *n*. (fr. *senā-pati*), the office of a general, command of an army, generalship.

*Sainika*, *as*, *ī*, *am*, relating or belonging to an army, military, martial, drawn up in martial array; (*as*), *m*. an army-man, soldier; a guard, sentinel; a body of forces in array.

*Sainya*, *as*, *m*. a soldier, one under arms, one drawn up in martial array; a guard, sentinel; (*am*), *n*. an army. — *Sainya-prishtha*, *am*, *n*. the rear of an army. — *Sainyādhipati* (*ya-adh*), *is*, or *sainyādhyaksha* (*ya-adh*), *as*, *m*. 'army-overseer,' a general, commander.

**सेन्द्र** *sendra* (*sa-in*), *as*, *ā*, *am*, accompanied by Indra, together with Indra.

**सेन्द्राणा** (*sa-in*), *as*, *ā*, *am*, together with the troops of Indra.

**सेन्द्राबा** (*sa-in*), *as*, *ā*, *am*, along with the bow of Indra.

**सेन्द्रायुधा-तदित** (*ra-ay*), *t*, *t*, *t*, with a rainbow and lightning.

**सेन्द्रायुधा-purogama**, *as*, *ā*, *am*, preceded by the rainbow.

**सेन्द्रिय** *sendriya* (*sa-in*), *as*, *ā*, *am*, having organs of sense, with the organs of sense.

**सेफ** *sepha*, *as*, *m*. (= *śepha*, q.v.), the penis.

**सेमन्ती** *semantī*, *f*. the Indian white rose. *Semantikā*, *f*. = *semantī* (according to some).

**सेराह** *serāha*, *as*, *m*. a horse of a milk-white colour (= *piyūsha-varṇāśva*).

**सेरु** *seru*. See under *setu*, p. 1134, col. 3.

**सेर्य** *sershya* (*sa-ir*), *as*, *ā*, *am*, full of envy or jealousy; (*am*), ind. enviously, with jealousy.

**सेल** *sel*, cl. I. P. *selati*, &c. = rt. *sel*, q.v.

**सेलु** *selu*, *us*, *m*. the tree *Cordia Myxa* (see *śclu*); N. of a river.

**सेल्हार** *selhāra*, *as*, *m*. N. of a family.

**सेव** *sev* (thought to be connected with rt. *sap*), cl. I. A. *sevate* (sometimes also P. *sevati*), *sisheva*, *sevishyate*, *asevishṭa*, *sevītum*, to follow, go after, seek, pursue; to wait upon, serve, honour, obey, worship, gratify; to love, attend to, devote or apply one's self to, cultivate, study, practise, perform, do; to use, enjoy; to enjoy (sexually); to frequent, dwell in, inhabit; to watch over, protect, guard; Pass. *sevayate*, to be followed or served, &c.: Caus. *sevayati*, *-yitum*, Aor. *asevayat*, to serve, honour, worship; Desid. *sishevishate*, *-ti*: Intens. *seshvayate*; [cf. Gr. *σέβωμαι*; perhaps Goth. *sai-wala*, 'soul'; Old Germ. *sela*.]

1. *sevaka*, *as*, *ā*, *am* (for 2. see col. 2), serving, waiting or attending upon, worshipping; practising; servile, dependent; (*as*), *m*. a servant, attendant; a worshipper, votary. — *Sevakottama* (*ka-ut*), *as*, *ā*, *m*. f. best of servants.

1. *sevana*, *am*, *n*. (for 2. see col. 2), the act of following, serving, service; devotion or addition to, being fond of, fondness for, using, practising, adopting, enjoying; carnal enjoyment; frequenting, dwelling in.

1. *sevaniya*, *as*, *ā*, *am* (for 2. see col. 2), to be followed; to be practised; to be served or waited on, to be honoured.

*Sevamāna*, *as*, *ā*, *am*, following, pursuing, serving, attending on; practising, being addicted to, using, employing, &c.

*Sevā*, *f*. service, attendance, servitude; worship, homage; devotion or addition to; use, practice, employment; resorting to, frequenting. — *Sevā-kāku*, *us*, *f*. change of voice in service (i. e. sometimes speaking loudly, sometimes softly, sometimes angrily, sometimes sorrowfully). — *Sevā-dharma*, *as*, *m*. the duty or rule of service; the functions or obligations of service. — *Sevā-bhrīt*, *t*, *t*, *t*, maintaining service, doing service, serving. — *Sevāvalamba* (*vū-av*), *as*, *ā*, *am*, depending on the service of another. — *Sevā-vyavahāra*, *as*, *m*. the practice of service.

*Sevī*, *n*. (according to Śabda-k.) the jujube (= *badara*); an apple (in this sense probably fr. Persian *sebu*).

*Sevikā*, *f*. a kind of sweetmeat.

*Sevita*, *as*, *ā*, *am*, followed, pursued; served, attended on, obeyed, honoured, worshipped, adored; protected, preserved; practised, used; infested or frequented by; (*am*), *n*. the jujube (= *badara*); an apple (= *sevi*). — *Sevita-manmatha*, *as*, *ā*, *am*, addicted to love or amorous enjoyments.

*Sevitavya*, *as*, *ā*, *am*, = I. *sevaniya*.

*Sevitrī*, *tā*, *trī*, *trī*, serving, worshipping; a servant, attendant, worshipper; addicted or devoted to.

*Sevin*, *ī*, *ini*, *i*, following, pursuing, serving, obeying, honouring; practising, using; dwelling in, frequenting; (*i*), *m*. a servant. — *Sevi-tva*, *am*, *n*. service, obedience, devotion; the state of one who dwells in or inhabits.

*Serya*, *as*, *ā*, *am*, to be served or obeyed, to be worshipped or honoured, honourable; to be practised, to be used or employed or enjoyed; to be taken care of or guarded; (*as*), *m*. the Āśvattha tree; the Hijjala plant; (*ā*), *f*. the parasitical plant *Vandā*; (*am*), *n*. the root of *Andropogon Muricatus*. — *Sevya-tā*, *f*. or *sevya-tva*, *am*, *n*. the condition of being worthy of honour, honourableness, rank, eminence, worth. — *Sevya-sevaka*, *au*, *m*. du. served and server, master and servant.

*Sevyamāna*, *as*, *ā*, *am*, being served or waited on, being attended on.

**सेवक** 2. *sevaka*, *as*, *m*. (fr. rt. *siv*); for I. *sevaka* see col. 1), one that sews, a sewer; a sack.

2. *sevana*, *am*, *n*. (for I. see col. 1), the act of sewing, darning, stitching (= *sivana*); a sack; (*i*), *f*. a needle; a seam; (in anatomy) a suture or peculiar seam-like union of parts (of which there are seven in the body, viz. the five sutures of the cranium, the frenum of the tongue, and that of the glans penis).

2. *sevaniya*, *as*, *ā*, *am* (for I. see col. 1), to be sewn or stitched together.

**सेवकालु** *sevakālu*, *us*, *m*. a kind of plant (= *nisā-bhangā*, commonly called *Dugdapeyā*).

**सेवती** *sevati*, *f*. the Indian white rose.

**सेवधि** *seva-dhi*, *is*, *m*. (for *śeva-dhi*, q.v.), one of the nine treasures of Kuvera, a divine treasure; a treasure.

**सेष्मियाण** *sheshmiyāna*, *as*, *ā*, *am* (fr. the Intens. of rt. *smi*), Ved. (according to some) smiling much, continuing to smile.

**सेश्वरसाङ्ग** *śeśvara-sāṅkhyā* (*sa-iś*), *as*, *m*. the theistical branch of the Sāṅkhya school of philosophy.

**सेहान** *sehāna*, *as*, *ā*, *am* (Perf. part. A. fr. rt. I. *sah*), one who has overcome, overcoming, conquering, (Sāy. = *abhi-bhavat*.)

**सेहुगड** *sehūṅḍa*, *as*, *m*. a kind of Euphorbia (= *sihuṅḍa*).

**सै** *sai* [cf. rts. 3. *sā*, I. *so*], cl. I. P. *sāyati*, *śasau*, *śātum*, to waste away, decline.

**सैह** *saiha*, *as*, *ī*, *am* (fr. *siha*), belonging to lions, leonine, lion-like.

*Sainhika*, *as*, *ī*, *am*, lion-like, leonine; (*as*), *m*. N. of Rāhu or the personified ascending node (= *sainhikeya* below).

*Sainhikeya*, *as*, *m*. (fr. *sihikā*, q.v.), a metonymic of Rāhu, q.v.; (*ās*), *m*. pl., N. of a class of *Dānavas*.

**सैहल** *saiṅhala*, *as*, *ī*, *am* (fr. *siṅhala*), belonging to Ceylon; produced or growing in Ceylon; (*i*), *f*. a kind of plant (= *siṅha-pippali*).

**सैकत** *saiyata*, *as*, *ī*, *am* (fr. *sikatā*), sandy, gravelly, having sandy soil; (*am*), *n*. a sand-bank; an island with sandy shores; any bank or shore. — *Saikata-vat*, *ān*, *ati*, *at*, possessing sand-banks. — *Saikateshṭa* (*ta-ish*), *am*, *n*. 'loved by sandy soil', ginger.

*Saikatika*, *as*, *ī*, *am*, belonging or relating to sand-banks; fluctuating, living in doubt and error, = *sandeha-jivin*; (*as*), *m*. a religious mendicant; an ascetic; (*am*), *n*. a thread worn round the wrist or neck to secure good fortune (= *mangala-sūtra*); = *mātri-yātrā* (according to Śabda-k.).

**सैतव** *saitava*, *as*, *m*. N. of a preceptor.

**सैतवाहिनी** *saitavāhinī*, *f*. (fr. *sita* + *vā-hinī*), N. of the river *Bāhu-dā*, q.v.

**सैद्धान्तिक** *saiddhāntika*, *as*, *ī*, *am* (fr. *sid-dhānta*), belonging or relating to a dogma or established truth; one who knows the real truth; relating to an astronomical text-book or to any scientific text-book.

**सैनापत्य** *saināpatya*, *sainika*. See col. 1.

**सैन्धव** *saindhava*, *as*, *ī*, *am* (fr. *sindhu*), produced or born in Sindh or in the country near the Indus; belonging to the Indus; river-born; belonging to the sea, oceanic, marine, aquatic; (*as*), *m*. a horse (particular one bred in Sindh); N. of a Muni; of a family; of a country; (*as*, *am*), *m*. n. a kind of rock-salt (found in the country near the Indus); (*i*), *f*. N. of one of the Rāgīṇīs or personified musical scales; (*am*), *n*. (in dramatic literature) a kind of song in Prākṛit words accompanied with music expressive of disappointment in the keeping of an assignation; (*ās*), *m*. pl. the people inhabiting Sindh or the country near the Indus. — *Saindhava-ghana*, *as*, *m*. a lump of salt. — *Saindhava-silā*, *f*. 'Sindh-rock,' a kind of rock or fossil-salt. — *Saindhavarānya* (*ra-ar*), *as*, *am*, *m*. n. the jungly district of Sindh or the Indus.

*Saindhavaka*, *as*, *ī*, *am*, belonging or relating to the Saindhavas; (*as*), *m*. a miserable inhabitant of Sindh.

*Saindhavānya*, *as*, *m*. N. of a teacher of the *Atharva-veda*; (*ās*), *m*. pl., N. of a family (supposed to have been descended from *Viśvā-mitra*).

**सैन्धी** *saindhī*, *f*. (according to Śabda-k.) spirituous liquor (especially that prepared from the fermented juice of the palm).

**सैन्य** *sainya*. See col. 1.

**सैमन्तिक** *saimantika*, *am*, *n*. (fr. *śimanta*), red-lead (so called because used to make a mark along the parting of the hair).

**सैरन्ध्र** *sairan-dhra*, *as*, *m*. (probably fr. an unused word *siran-dhra*, derived fr. *sira*, 'a plough,' + *dhra* for *dhara*, 'holding,' cf. *mahi-dhra*, *ansa-dhri*), a kind of menial or domestic servant (employed to dress his master, and, though not a slave, required to perform various servile offices; he is employed also in the chase, and constitutes a kind of mixed tribe or caste, being originally the offspring of a *Dasyu* and an *Ayogava* female; see *Manu* X. 32); any menial servant or attendant; (*i*), *f*. a maid-

servant or female attendant in the women's apartments (= *bhujishyā*), a woman of the mixed tribe described above; an independent female artisan working in another person's house; epithet of Draupadī, wife of the Pāṇḍava princes, (when these five princes entered the service of king Virāṭa in various disguises, Draupadī became servant-maid and needlewoman in the same king's household; see Mahā-bh. Virāṭa-parvan 77.)

*Sairindhra* for *sairan-dhra* above.  
*Sairindhri* for *sairan-dhri* above.

**सैरावत्** *sairā-val*, *ān*, *atī*, *at* (according to Śāy. connected with *irā*, 'food'; according to others perhaps connected with *sira*), Ved. having plenty of provisions (said of a ship).

**सैरिक** *sairika*, *as*, *ī*, *am* (fr. *sira*), relating or belonging to a plough; having furrows; (*as*), m. a plough-ox; a ploughman.

*Sairiya* or *sairiyaka*, *as*, m., 'turned up by the plough,' the plant *Barleria Cristata*.

*Saireya* or *saireyaka*, *as*, m. = *sairiya* above.

**सैरिन्द्रा** *sairindhra*. See under *sairandhra*.

**सैरिभ** *sairibha*, *as*, m. (probably connected with *sira*), a buffalo; Indra's heaven, Svarga.

**सैर्य** *sairya*, *as*, m., Ved. a kind of grass.

**सैवाल** *sāvāla*, *am*, n. (= *sāvāla*), the aquatic plant *Vallisneria*.

**सैसक** *saisaka*, *as*, *ī*, *am* (fr. *sīsa*), leaden, of lead.

**सो** I. *so* (usually found with prepositions, see *ava-so*, *vy-ava-so*, *adhy-ava-so*, *pary-ava-so*, &c.), cl. 4. P. *syati*, *sasau* (2nd sing. *sasītha* or *sasātha*, 1st du. *sasiva*), *sūsyati*, *sāsāt* or *asāsāt*, Prec. *esyāt*, *sātum*, to destroy, kill; to bring to an end, finish, complete: Pass. *siyate*, Aor. *asāyi*: Caus. *sāyayati* (or, according to some, *sāpayati*), &c.: Desid. *sishāsati*: Intens. *seehiyate*, *sāsāti*, *sāsēti*.

*Sāya*, *as*, m. end, close, &c. See p. 1109, col. 1. 3. *sita*, *as*, *ā*, *am* (for 1. see under rt. *si*; for 2. see p. 1113, col. 2), destroyed, brought to an end, finished, completed, concluded; ascertained, known; (*as*), m. an arrow (probably for *sita*, cf. *sāyaka*, *sāyaka*). — *Sitāgra* ('*ta-ag*'), *as*, m. = *sitāgra*, a thorn.

3. *siti*, *is*, f. destruction; [cf. 2. *pra-siti*.]  
*Seya*, *as*, *ā*, *am*, to be destroyed; to be completed or effected; (*am*), n. completion, effecting; [cf. *śata-s*.]

2. *so*, *soḥ*, f., N. of Pārvaī.

**सोढ** *soḍha*, *as*, *ā*, *am* (fr. rt. 1. *sah*), borne, suffered, endured; patient, enduring; (*as*), m. a proper N.

*Soḍharat*, *ān*, *atī*, *at*, one who has borne or endured.

*Soḍhāya*, Nom. A. *soḍhāyate*, &c., to bear, endure.

*Soḍhri*, *āhā*, *dhri*, *dhri*, a bearer, one who bears or suffers, patient, enduring; able, powerful.

**सोतृ** *soṭri*. See p. 1117, col. 3.

**सोत्कराढ** *soṭkaṇṭha* (*sa-ut*<sup>o</sup>), *as*, *ā*, *am*, ardently longing, impatiently eager; regretful; bewailing, sorrowing; (*am*), ind. with ardent or eager longing; regretfully, sorrowfully.

**सोत्कम्प** *soṭkampa* (*sa-ut*<sup>o</sup>), *as*, *ā*, *am*, trembling, tremulous.

**सोत्पल** *soṭpala* (*sa-ut*<sup>o</sup>), *as*, *ā*, *am*, possessing lotuses.

**सोत्पीड** *soṭpīḍa* (*sa-ut*<sup>o</sup>), *as*, *ā*, *am*, covered with foam or froth.

**सोत्प्रास** *soṭprāsa* (*sa-ut*<sup>o</sup>), *as*, *ā*, *am*, having excess, excessive; exaggerated, exaggerating ironically;

ally; (*as*), m. violent laughter; (*as*, *am*), m. n. ironical exaggeration, sarcasm, flattering speech, sneering praise and covert censure. — *Sotprāsa-hasita*, *am*, n. sarcastic laughter.

**सोत्व** *soṭva*. See p. 1117, col. 3.

**सोत्सव** *soṭsava* (*sa-ut*<sup>o</sup>), *as*, *ā*, *am*, festive, making merry, joyous.

**सोत्साह** *soṭsāha* (*sa-ut*<sup>o</sup>), *as*, *ā*, *am*, making effort, vigorous, energetic, persevering; (*am*), ind. energetically, carefully. — *Sotsāha-tā*, f. activity, energy.

**सोत्सुक** *soṭsuka* (*sa-ut*<sup>o</sup>), *as*, *ā*, *am*, regretful, repining, anxious, sorrowful, languid.

**सोदक** *soḍaka* (*sa-ud*<sup>o</sup>), *as*, *ā*, *am*, having or containing water.

**सोदय** *soḍaya* (*sa-ud*<sup>o</sup>), *as*, *ā*, *am*, connected with the rise (of the heavenly bodies &c.), having an increase of profit, accumulated, augmented by interest; having a succession, having something coming after, followed by.

**सोदर** *soḍara* (*sa-ud*<sup>o</sup>), *as*, *ā*, *am*, born from the same womb, co-uterine; (*as*), m. a co-uterine brother, brother of whole blood, own brother [cf. *sahodara*]; (*ā*), f. a co-uterine sister, own sister.

*Sodarya* (*sa-ud*<sup>o</sup>), *as*, m. an own brother (= *samānodarya*).

**सोदकै** *soḍakāi* (*sa-ud*<sup>o</sup>), *as*, *ā*, *am*, attended with results or consequences; having elevations or turrets.

**सोद्योग** *soḍyoga* (*sa-ud*<sup>o</sup>), *as*, *ā*, *am*, making active exertion, diligent, persevering, enterprising, energetic; violent (as a disease).

**सोद्वाष्पम्** *soḍvāshpam* (*sa-ud*<sup>o</sup>), ind. with tears in the eyes.

**सोद्वेग** *soḍvega* (*sa-ud*<sup>o</sup>), *as*, *ā*, *am*, mournful, sorrowful, anxious, fearful; (*am*), ind. anxiously, eagerly.

**सोनह** *sonaha*, *as*, m. garlic.

**सोन्माद** *sonmāda* (*sa-un*<sup>o</sup>), *as*, *ā*, *am*, mad, insane.

**सोपकरण** *soṭakaraṇa* (*sa-up*<sup>o</sup>), *as*, *ā*, *am*, provided with every requisite instrument or implement, properly equipped.

*Sopākāra* (*sa-up*<sup>o</sup>), *as*, *ā*, *am*, furnished with necessary means or implements, well equipped or stocked; assisted, befriended.

*Sopākāraha* (*sa-up*<sup>o</sup>), *as*, *ā*, *am*, properly equipped or aided, assisted, benefited.

**सोपचार** *soṭācāra* (*sa-up*<sup>o</sup>), *as*, *ā*, *am*, acting with politeness or civility, deferential; (*am*), n. politely, deferentially.

*Sopācāraḥam* (*sa-up*<sup>o</sup>), ind. politely, deferentially.

**सोपद्रव** *soṭadrava* (*sa-up*<sup>o</sup>), *as*, *ā*, *am*, visited with great calamities or afflictions, dangerous.

**सोपध** *soṭadha* (*sa-up*<sup>o</sup>), *as*, *ā*, *am*, full of fraud or deceit, fraudulent, guileful.

*Sopadhi*, *is*, *is*, *i*, fraudulent; (*i*), ind. deceitfully, fraudulently.

**सोपनिषत्** *soṭanishatka* (*sa-up*<sup>o</sup>), *as*, *ā*, *am*, along with the Upanishads, (Kullūka on Manu II. 165.)

**सोपप्लव** *soṭaplava* (*sa-up*<sup>o</sup>), *as*, *ā*, *am*, afflicted with any great calamity, overrun or attacked by enemies; eclipsed (as the sun or moon).

**सोपरोध** *soṭarodha* (*sa-up*<sup>o</sup>), *as*, *ā*, *am*, obstructed, impeded; favoured; (*am*), ind. obligingly, respectfully.

**सोपवास** *soṭavāsa* or *soṭavāsika* (*sa-up*<sup>o</sup>), *as*, *ā*, *am*, fasting, keeping a fast.

**सोपसर्ग** *soṭasarga* (*sa-up*<sup>o</sup>), *as*, *ā*, *am*, afflicted with any great misfortune, visited by portents, portentous; possessed by an evil spirit; having a particle, preceded by a prepositional prefix (in grammar).

**सोपहास** *soṭahāsa* (*sa-up*<sup>o</sup>), *as*, *ā*, *am*, accompanied with derisive laughter, sneering, jocular, sarcastic; (*am*), ind. with a sneer, sneeringly. — *Sopahāsoṭprāsa* ('*sa-ut*<sup>o</sup>'), *as*, m. a jocular expression.

**सोपाक** *soṭāka*, *as*, m. (probably another form of *śra-pāka*), a man of a degraded caste (the son of a Cāṇḍāla by a Pukkasi, and only to be employed as a public executioner, &c., see Manu X. 38).

**सोपाधि** *soṭādhi*, *is*, *is*, *i*, or *soṭādhiḥka* (*sa-up*<sup>o</sup>), *as*, *ī*, *am*, restricted by some condition or limitation, limited, qualified by some particular characteristic (as liberality by the desire of receiving something in return); having some peculiar attribute or distinguishing title; special.

**सोपान** *soṭāna*, *am*, n. (perhaps contracted from *sa + upāyana*), stairs, steps, a staircase, a ladder. — *Soṭāna-tva*, *am*, n. the state or condition of stairs, the uses of a staircase. — *Soṭāna-param-parā*, f. a line of steps, flight of steps.

**सोपानक** *soṭānaka*, *as*, *ā*, *am* (fr. *sa + upānah + ka*, see *upā-nah*), with sandals, having sandals or shoes, (Manu III. 238.)

**सोपासन** *soṭāsana* (*sa-up*<sup>o</sup>), *as*, m. having the sacred fire, (see 2. *upāsana*.)

**सोभ** *soḥa*, *am*, n., Ved., N. of the city of the Gandharvas; [cf. *sambha*.]  
*Sobhya*, *as*, *ā*, *am*, Ved. being in or belonging to Sobha.

**सोभरि** *soḥari*, *is*, m., N. of the author of the hymns Ṛig-veda VIII. 19–22, &c. (having the patronymic Kāṇva).

**सोभाञ्जन** *soḥhānjana*, *as*, m. (= *śobhānjana*), the tree *Hyperanthera Moringa*.

**सोम** *soma*, *as*, m. (according to Uṇādi-s. I. 139. fr. rt. 3. *su*, 'to distil or extract or sprinkle,' but connected by some with rt. 4. *su*, 'to generate,' the act of expressing the Soma juice being compared to the act of begetting), a particular climbing plant, *Sarcostema Viminalis* or *Asclepias Acida* (said to grow abundantly on the mountains of India and Persia; this celebrated plant, sometimes called 'the moon-plant' and perhaps a kind of milk-weed, was formerly a most important ingredient in sacrificial offerings, and is perpetually alluded to in Vedic literature as well as in the Persian Avesta; it was collected by moon-light on certain mountains [in Ṛig-veda X. 34. 1. the mountain Mūja-vat is mentioned], stripped of its numerous leaves, and then carried to the place of sacrifice; the stalks having been there crushed between stones by the priests were sprinkled with water and placed on a sieve or strainer for purification [see *pāvamāna*], whence, after further pressure, the acid juice trickled into a vessel called Droṇa; after which it was mixed with clarified butter, flour, &c., made to ferment, and then offered in libations to the gods or drunk by the Brāhmins, by both of whom its exhilarating or intoxicating qualities were supposed to be highly prized; it is sometimes described as having been brought from the sky by a Syena or falcon, and guarded by the Gandharvas; sometimes as having been brought by the Gāyatrī in the form of a bird, or by the daughter of the Sun, from a spot where it had been nourished by the rain-god Parjanya, who is represented in Ṛig-veda IX. 82, 3, as its father, the god Soma being elsewhere described as rejoicing in the society of the waters; all the 114 hymns of the ninth Maṇḍala of

the Ṛig-veda, besides many others throughout this Veda and the whole Sāma-veda, are devoted to the praise of this plant, the use of which seems now to be little known, though in some parts of India Soma sacrifices are still offered; for the connection between the Soma ceremonies and the Sāma-veda see *sāma-veda*; this Veda distinguishes two kinds of Soma, one said to be green and the other yellow, but the golden-coloured is described as most celebrated; the more modern Su-fruta, q. v., on the other hand, distinguishes twenty-four varieties of the Soma plant; the intoxicating and invigorating juice of the above plant (which, in the Vedic period, was regarded as a kind of Amṛita or nectar, conferring eternal life and vigour on the drinkers of it, whether gods or men, and was offered to the gods to propitiate them and make them accede to the petitions of their worshippers, see above); the above plant or its juice personified (and constantly deified in the Veda, and in its character of a god represented as primeval, all-powerful, all-pervading, healing all diseases, lord of all other gods, and identified with the very supreme Being himself; this worship of Soma by the Hindūs of the Vedic age is thought to possess great community of character with that of Dionysus and Bacchus by the Greeks and Romans; Soma is regarded as the author of Ṛig-veda X. 124, 1, 5-9); nectar, the beverage of the gods; water; the moon or its deity (to whom the name Soma, which first belonged to the plant only, came to be applied in Post-vedic mythology, traces of this application being also observable in Ṛig-veda X. 85, in Atharva-veda XI. 6, 7, and in several passages of the Satapatha-Brahmana; in the Vishnu-Purāna I. 22, Brahmanā is said to have appointed Soma or the moon to be the 'monarch of planets, of plants, of sacrifices, and penances,' and one of the names of the moon is Oshadhi-pati or Oshadhīśa, 'lord of herbs; again, at the churning of the ocean, as described in the Purānas, after all sorts of medicinal plants and healing herbs &c. are thrown in, three of the precious things said to be produced are Soma, 'the moon,' Amṛita, 'nectar,' and Surā, 'spirituous liquor,' and in other legends this nectar is said to be preserved in the body of the moon; in Manu V. 96, Soma is called one of the eight Loka-pālas or guardians of the world); a ray of light (= *didhiti*, according to Sabda-k.); air, wind; camphor; a particular drug of supposed magical properties; a particular mountain or mountainous range, (according to some) the mountains of the moon; a particular class of Pitrīs, (probably for *soma-pā*); N. of a monkey chief; of Kuvera; of Yama; of one of the Vasus, (see *vasu*); of Siva; of the author of a law-book; of the author of the Rāga-vibodha; (*ā*), f., N. of an Aparas; (*am*), n. rice-water, rice-gruel; heaven; sky, ether. — *Soma-kavi*, *is*, m., N. of a poet. — *Soma-kānta*, *as*, *ā*, *am*, moon-beloved; lovely as the moon; (*as*), m. the moon-gen, moon-stone (= *andra-kānta*, q. v.); N. of a king of Saurāshṭra. — *Soma-kāma*, *as*, *ā*, *am*, Ved. delighting in Soma. — *Soma-kirtti*, *is*, m., N. of a son of Dhṛitarāshṭra. — *Soma-kshaya*, *as*, m. disappearance of the moon, new moon. — *Soma-garbha*, *as*, m., N. of Vishnu. — *Soma-giri*, *is*, m. 'moon-mountain,' N. of a mythical mountain. — *Soma-gopā*, *ās*, *ās*, *am*, having Soma as protector. — *Soma-graha*, *as*, m. a vessel for taking up the Soma. — *Soma-ja*, *as*, *ā*, *am*, moon-produced, moon-born; (*as*), m. epithet of the planet Mercury or Budha; (*am*), n. milk. — *Soma-tirtha*, *am*, n., N. of a place of pilgrimage in the west of India (= *prabhāsa*, q. v.). — *Soma-datta*, *as*, m., N. of a king of Vaiśālī; (*ā*), f., N. of the wife of Yajña-soma. — *Soma-deva*, *as*, m., N. of the author of the Kathā-sarit-sāgara. — *Soma-daivatya*, *as*, *ā*, *am*, having Soma as a deity, presided over by Soma. — *Soma-dhāna*, *as*, *ā*, *am*, Ved. holding or containing Soma (as a bowl). — *Soma-dhārā*, f. 'Soma-holding,' the sky, heaven. — *Soma-nandīśvara* ('*dī-īś*'), N. of a Linga. — *Soma-nātha*, *as*, m. 'Soma's lord, the

divinity set up by Soma,' N. of a celebrated Linga, i. e. columnar emblem of Siva or of the place or temple where it was set up, (this temple was established in the town described below, and was one of the twelve celebrated Linga temples which in various parts of India are held in especial veneration; the legend relates that the god Soma or the moon propitiated Siva by performing great austerities on the spot, whereupon Siva granted him a boon, and Soma in return set up a Linga on the place where he had done penance; the temple built there was so famed for its splendor and enormous wealth that it attracted the celebrated Mahmūd of Ghazni, A. D. 1024, who, under pretext of destroying its idols, carried off its treasures along with its renowned gates); N. of several persons. — *Somanātha-tirtha*, N. of a Tirtha. — *Somanātha-pattana*, *am*, n., N. of a town on the western coast of India (commonly called Somanth Pattan in the peninsula of Kattywar and province of Guzerat; it was celebrated for the temple of Siva above described). — *Soma-pa*, *as*, m. one who drinks the Soma juice (especially at a sacrifice); a Soma sacrificer; a class of Pitrīs, (see *soma-pā*). — *Soma-pati*, *is*, m., Ved. 'lord of Soma,' epithet of Indra. — *Soma-pattra*, *as*, m. a sort of grass, Saccharum Cylindricum. — *Soma-parvan*, *a*, n., Ved. the time for preparing the Soma. — *Soma-pā*, *ās*, m. (acc. pl. *soma-pas*, dat. sing. *soma-pe*, see Gram. 108, a), a drinker of Soma juice (especially at a sacrifice); a Soma sacrificer; the performer of a sacrifice; a Pitrī of a particular class (said to be especially the progenitors of the Brāhmins). — *Somapā-tama*, *as*, *ā*, *am*, Ved. drinking much Soma, very fond of Soma. — *Soma-pāna*, *am*, n. the drinking of the Soma juice. — *Soma-pāla*, *as*, m. a preserver of Soma, (probably) a provider or seller of the Soma plant; (*ās*), m. pl. epithet of the Gandharvas (as keeping especial guard over the Soma). — *Soma-pāvan*, *ā*, *m*, Ved. a Soma drinker. — *Soma-pīti*, *is*, f. drinking Soma, a draught of Soma; a Soma sacrifice. — *Soma-pītin*, *ī*, m. a drinker of the Soma juice. — *Soma-pītha*, *as*, m., Ved. a draught of Soma; [cf. *go-pītha*.] — *Soma-pīthin*, *ī*, m. a Soma drinker. — *Soma-pīvin*, *ī*, m. (doubtful), a Soma drinker. — *Soma-putra*, *as*, m. 'son of the moon,' the planet Mercury. — *Soma-prāshṭha*, *as*, *ā*, *am*, Ved. touching Soma, sprinkling Soma, (Sāy. = *soma-sprashṭri*, *śomābhīshṭara-karṭri*, Ṛig-veda VIII. 63, 2.) — *Soma-peya*, *as*, m., Ved. a sacrifice in which Soma is drunk, a Soma libation. — *Soma-pratika*, *as*, *ā*, *am*, Ved. having Soma at the head. — *Soma-prabhā*, f., N. of a female. — *Soma-prayoga*, *as*, m., N. of a treatise. — *Soma-pravāka*, *as*, m. 'Soma-sacrifice-announcer,' a person commissioned to engage Srottriyas or sacrificial priests for a Soma sacrifice. — *Soma-bandhu*, *us*, m. 'friend of the moon,' the white esulent water-lily (as expanding at night). — *Soma-bhava*, *as*, n. a proper N. — *Soma-bhū*, *ūs*, *ūs*, *v*, Soma-born, belonging to the family of the moon; (*ūs*), m. 'son of Soma,' epithet of Budha (regent of the planet Mercury and supposed founder of the lunar dynasty); one of the persons called Vāsudevas by the Jains. — *Soma-yajña*, *as*, m. a Soma sacrifice, an offering or libation of the juice of the acid Asclepias. — *Soma-yāga*, *as*, m. a great triennial sacrifice in which the Soma juice is drunk. — *Soma-yājīn*, *ī*, m. a Soma-yāga sacrificer (who also drinks the Soma juice at the ceremony). — *Soma-yogin*, *ī*, *inī*, *ī*, being in conjunction with the moon. — *Soma-yoni*, *is*, m. a sort of yellow and very fragrant sandal. — *Soma-rasa*, *as*, m. the juice of the Soma plant. — *Soma-rājā*, *ayās*, m. pl., N. of a Gotra. — *Soma-rājan*, *ā*, *jūi*, *a*, having the Soma plant as king, (Atharva-veda VIII. 1, 17); (*ā*), m., N. of a Muni. — *Soma-rājīnī*, f. = *soma-rājīn* below. — *Soma-rājīn*, *ī*, m. the medicinal plant Serratala or Vernonia Anthelmintica. — *Soma-rājī*, f. = *soma-rājīn* above; a particular metre consisting of six syllables. — *Soma-rāshṭra*, *am*, n., N. of a place. — *Soma-roga*, *as*, m. a particular disease incident

to women. — *Soma-raudra*, *am*, n., N. of a sacred tree; [cf. *śomā-raudra*.] — *Soma-latā*, f. the moon-plant Sarcostema Viminalis, (see *soma*, col. 1); N. of the river Godāvarī. — *Soma-latikā*, f. a particular shrub (= *gudūci*). — *Soma-vaṅśa*, *as*, m. 'the family or race of the moon,' the lunar dynasty or line of kings supposed to be descended from Soma, 'the moon,' and his son Budha, (in this line came Puru, Yadu, Dushyanta, Kṛishṇa, Bharata, Kuru, Dhṛita-rāshṭra, and Pāṇḍu, see *andra-vaṅśa*; it was one of the two great lines of ancient Hindū kings, the other being called Solar, see *sūrya-vaṅśa*); N. of Yuddhi-śhīra (as belonging to this line). — *Soma-vanśīn*, *ī*, m. a prince or king of the lunar dynasty. — *ī. soma-vaṅ*, *ān*, *atī*, *at*, possessing Soma (said of the Himālaya district), having Soma juice; having the moon, lunar. — *2. soma-vaṅ*, *ind*. like the moon. — *Soma-vaṅka*, *as*, m. a kind of white Khadira, Mimosa Catechu; a medicinal plant (commonly called Kāyaphal, = *kaṭ-phala*); the plant Karāija; another kind (= *rīhā-karāija*). — *Soma-vallari*, *is*, or *soma-vallari*, f. the moon-plant Sarcostema Viminalis; a kind of vegetable (= *brahmī*). — *Soma-vallikā*, f. the moon-plant; the plant Vernonia Anthelmintica. — *Soma-valli*, f. the moon-plant, (see *soma* above); the shrub Coccus Cordifolius (= *yajña-valli*); the medicinal plant Vernonia Anthelmintica; other plants (= *brāhmī*; = *pātāla-garuḍī*; = *su-darsanā*). — *Soma-vahni-prakāśa*, *as*, *ā*, *am*, bright as the fire of the moon. — *Soma-vāmin*, *ī*, m. 'Soma-vomiter,' a priest who has drunk so much Soma juice that he is obliged to vomit it out of his mouth. — *Soma-vāra*, *as*, m. 'moon-day,' Monday. — *Somavāra-vrata*, *am*, n. a kind of religious observance performed in the evening and consisting of the worship of Siva and Durgā preceded by fasting every Monday. — *Soma-vikrayīn*, *ī*, m. a vendor of Soma juice. — *Soma-vṛkṣha*, *as*, m. the medicinal plant Kaṭ-phala; the white Khadira; Vernonia Anthelmintica. — *Soma-sakalā*, f. 'resembling a portion of the moon,' a kind of cucumber (= *śaśāṅgulī*). — *Soma-sambhu*, *us*, m., N. of an author. — *Soma-sarman*, *ā*, m., N. of a king (belonging to the Maurya dynasty); of a Muni; of a merchant. — *Soma-sūshka*, *as*, m., N. of a Brāhman. — *Soma-srāvus*, *ās*, m., N. of a merchant. — *Soma-samsthā*, f., N. of the fifth division of the Jyotishṭoma sacrifice, (seven Soma-samsthās are enumerated, viz. Agni-śtoma, Aty-agnishṭoma, Ukthya, Shodāśin, Ati-rātra, Vāja-peya, and Aptor-yāma). — *Soma-saijña*, *am*, n. 'Soma-named,' camphor. — *Soma-sad*, t, m. a Pitrī of a peculiar class (described as progenitor of the celestial beings called Sadhyas, Manu III. 195). — *Soma-sāra*, *as*, m. the white Khadira tree. — *Soma-siddhānta*, *as*, m. 'the Soma doctrine,' N. of a particular astronomical text-book; a particular Tantra doctrine or system of philosophy followed by a sect of Saivas and regarded as unorthodox, (it is personified in the Third Act of the Prabodha-āndrodāya); one who holds the above system of doctrines; a particular Buddha. — *Soma-siddhāntin*, *ī*, m. one who knows the Soma-siddhānta; a follower of the above sect of the Saivas, a rationalist of the above school. — *Soma-sindhu*, *us*, m. 'ocean of Soma,' epithet of Vishnu. — *Soma-sut*, t, m. a Soma-distiller, Soma-sprinkler, a priest who offers the Soma juice at a sacrifice. — *Soma-suta*, *as*, m. 'son of the moon,' epithet of Budha, q. v.; (*ā*), f. 'daughter of the moon,' the river Narma-dā or Nerubudda. — *Somasut-vaṅ*, *ān*, *atī*, *at*, possessing offerers of Soma juice (said of a hermitage, a sacrifice, &c.). — *Soma-sutran*, *ā*, m., Ved. one who offers Soma libations. — *Soma-sundara*, *as*, m., N. of a commentator. — *Soma-sukta*, *am*, n. a hymn in honour of Soma. — *Soma-sūtra*, *am*, n. a channel for conveying water from a Siva-linga or a kind of receptacle to receive the water with which the idol has been bathed. — *Somasūtra-pradakṣhiṇā*, f. circumambulation around Siva's idol in such a way that the Soma-sūtra shall not be

crossed. — *Soma-sūrya-prakāśa*, *as, ā, am*, bright as the sun and moon. — *Soma-sena*, *as, m.*, N. of a king of Campaka-pura. — *Somākhyā* (*ma-ākh*), *am, n.* the red lotus. — *Somātīpūta* (*ma-ā*), *as, ā, am*, excessively purified by the Soma juice (which, if drunk in excess, is supposed to pass through the nose, ears, and other apertures of the body). — *Somānanda* (*ma-ān*), *as, m.*, N. of a preceptor. — *Somānanda-nātha*, *as, m.*, N. of a preceptor. — *Somā-pūshanā*, *m. du.*, Ved. Soma and Pūshan. — *Somābha* (*ma-ābha*), *as, ā, am*, like the moon; (*ā*), f. epithet of Candrāvālī, q. v. — *Somābhishava* (*ma-ābh*), *as, m.* the distilling or extracting of Soma juice. — *Somā-rudra-sūkta*, *am, n.*, N. of a Vedic hymn, (see the next.) — *Somā-raudra*, *am, n.*, N. of the four Vedic texts beginning with or containing the word *Somā-rudrā*, (these occur in *Rig-veda* VI. 74, 1-4; cf. *Atharva-veda* VII. 42, *Maṇu* XI. 254.) — *Somārka-pratisankāśa* (*ma-ār*), *as, ā, am*, resembling the sun and moon. — *Somāha* (*ma-āh*), *as, m.* 'moon-day,' Monday. — *Somāhūtī* (*ma-āh*), *is, m.*, N. of the author of the hymns *Rig-veda* II. 4-7 (having the patronymic *Bhārgava*). — *Somesvara* (*ma-īs*), *as, m.* 'Soma's lord, the divinity set up by Soma,' N. of a celebrated representation of Śiva (supposed to have been set up by Soma at Benares) or of the place where it was established, (see *soma-nātha*); of an author; of a poet; of the author of a work on music; of the author of the *Nyāya-sudhā* commentary; (*am, n.*, N. of a *Linga* at Benares. — *Somotatī* (*ma-ut*), *is, f.* the production or origin of Soma; N. of a *Parīśiṣṭa* of the *Rig-veda*. — *Somodbhava* (*ma-ud*), *as, ā, am*, moon-produced, sprung from the moon; (*ā*), f. the river *Narṇadā* or modern *Nerbudda* (so called either as supposed to be descended from the moon or as the source of celestial nectar).

*Somaka*, *as, m.*, N. of a son of *Saha-deva* and grandfather of *Drupada*; of a particular *Bharata* or mendicant; (*ās*), *m. pl.* the family of *Drupada*.

*Soman*, *ā, m.* the moon; a Soma sacrificer, an offerer of libations (Ved.).

*Somāla*, *as, ā, am* (according to some a *Prākṛit* corruption for *su-kumāra*; cf. *komala*), resembling the moon, soft, bland, placid.

*Somin*, *ī, inī, i*, offering Soma, performing the Soma sacrifice; (*ī*), *m.* a performer of a Soma sacrifice; (*inī*), *f.* a proper N.

*Somya*, *as, ā, am*, worthy of Soma; offering Soma; shaped like Soma; resembling the moon, soft, good, amiable, (*somya*, *voc. c.* 'my good Sir,' used in addressing; cf. *saumya*).

*Saumika*, *saumya*. See *s. v.*

**सोमिल** *somila*, *as, m.*, N. of a poet.

**सोमिलक** *somilaka*, *as, m.* a proper N.

**सौराष्ट्रिक** *śarāṣṭṛika*, *as, m.* = *śarāṣṭṛika*.

**सोलङ्क** *solanka*, *as, m.*, N. of a family.

**सोल्कालाताघोषिक** *śolkālātāvapothika* (*sa-ulk-ā-lāta-av*), *as, ā, am*, with machines for hurling down fire-brands and lighted darts (on an enemy; these machines appear to have been a kind of catapult or ballista).

**सोल्नुख** *sollun̄ṭha* (*sa-ul*), *as, m.* irony, sarcasm, ridicule. — *Sollun̄ṭha-vaṭana*, *am, n.* or *sollun̄ṭhokti* (*ṭha-uk*), *is, f.* an ironical expression. — *Sollun̄ṭhana*, *am, n.* apparent praise and covert censure, irony.

**सोष्मन्** *śoshman* (*sa-ush* or *sa-ūsh*), *ā, ā, a*, having heat, warm; (in grammar) having aspiration, aspirated (said of the aspirated letters *kh, gh, ch, jh, ṭh, ḍh, ṭh, ḍh, ph, bh*, also of the sibilants and the letter *h*); (*ā*), *m.* an aspirated letter, aspirate. — *Śoshma-ūā*, *f.* the state or condition of being aspirated, aspiration. — *Śoshma-vaṭ*, *āu, m.* 'having an aspirate,' an aspirated word or syllable.

**सोऽहम्** *so'ham*, *nom. sing. m. I myself*, (see *tad*, p. 360.)

**सोहलयाम** *sohala-grāma*, *as, m.*, N. of a village.

**सौकर** *saukara*, *as, ī, am* (fr. *sūkara*), belonging or relating to a hog, hoggish, swinish; (*as*), *m.*, N. of a district. — *Saukara-līrtha*, *am, n.*, N. of a Tirtha.

*Saukaraka-līrtha*, *am, n.*, N. of a Tirtha. *Saukarika*, *as, m.* a hunter; N. of a district. 1. *saukarya*, *am, n.* hoggishness, swinishness.

**सौकरायण** *saukarāyaṇa*, *as, m.*, N. of a teacher of the *Satapatha-Brahmaṇya*.

**सौकर्य** 2. *saukarya*, *am, n.* (fr. *su-kara*), easiness of performance, practicability, feasibility, facility; adroitness; easy and extempore preparation of food or medicine.

**सौकुमार्य** *saukumārya*, *am, n.* (fr. *su-kumāra*), youthfulness, tenderness, delicacy; softness, fineness.

**सौकृत्य** *saukritya*, *am, n.* (fr. *su-kṛita*), strictness in performing religious acts, piety.

**सौक्ष्म्य** *saukshmya*, *am, n.* (fr. *sūkṣma*), minuteness, fineness, subtlety.

*Saukshma*, *as, m.* a kind of small animal or insect, (perhaps) a grub or maggot.

**सौखशायनिक** *saukhaśāyānika*, *as, m.* (fr. *sukha-śāyana*), one who asks another whether he has slept well; [cf. *śaunātika*.]

*Saukhaśāyika*, *as, m.* (fr. *sukha-śāyin*), = the above.

**सौखसुप्तिक** *saukhasuptika*, *as, m.* (fr. *sukha-supti*), one who asks another whether he has slept well; a bard or minstrel whose duty is to waken kings in the morning with music and song.

**सौख्य** *saukhya*, *am, n.* (fr. *sukha*), pleasure, happiness, felicity, enjoyment.

*Saukhika*, *as, ī, am*, relating to pleasure, pleasurable, sensual, pleasure-seeking.

*Saukhiya*, *as, ī, am*, relating to pleasure or enjoyment.

**सौगत** *saugata*, *as, m.* (fr. *su-gata*), a follower of *Su-gata*, q. v.; a Buddhist, (the Buddhists are said to be divided into four classes or schools, viz. *Mādhyamika*, *Yogācāra*, *Sautrāntika*, and *Vaiśāhika*); N. of a son of *Daśa-ratha*.

*Saugatika*, *as, m.* a Buddhist; a Buddhist or *Brāhman* mendicant; an atheist, heretic, unbeliever; (*am*), *n.* unbelief, scepticism.

**सौगन्ध** *saugandha*, *as, ī, ām* (fr. *su-gandha*), possessing a fragrant odour, sweet-scented, fragrant; (*am*), *n.* sweet-scentedness, fragrance; a particular fragrant grass (= *kat-triṇa*).

*Saugandhika*, *as, ā or ī, am*, sweet-scented, fragrant; (*as*), *m.* a dealer in perfumes; sulphur; N. of a mountain; (*ā*), *f.* a kind of lotus; (*am*), *n.* the white water-lily, the blue lotus; a kind of fragrant grass (= *kat-triṇa*); a ruby.

*Saugandhya*, *am, n.* sweetness of odour, fragrance, perfume.

**सौगम्य** *saugamya*, *am, n.* (fr. *su-gama*), easiness of access, easiness of attainment, facility.

**सौचि** *śaucī*, *is, m.* (fr. *śūci*; cf. *śūcika*), one who lives by his needle, a tailor.

*Śaucika*, *as, m.* = *śaucī* above.

**सौचीक** *śaucika*, *as, m.* a patronymic of the Vedic *Ṛishi* *Agni*.

**सौजन्य** *śaujanya*, *am, n.* (fr. *su-jana*), goodness, generosity, kindness, compassion, benevolence, clemency; friendship.

**सौजात** *śaujāta*, *as, m.* (fr. *su-jāta*), N. of a *Ṛishi*.

**सौखी** *śauḥī*, *f.* long pepper.

**सौति** *śauti*, *is, m.* (fr. 2. *sūta*), N. of *Karṇa*, (so called from having been brought up by the charioteer [*sūta*] *Adhira*, see *karṇa*).

1. *śautya*, *am, n.* the office of a charioteer.

2. *śautya*, *as, &c.* (fr. *sutyā*), relating to Soma-pressing, sacrificial.

**सौत्र** *śautra*, *as, ī, am* (fr. *sūtra*), belonging to a thread or string, having a thread, &c.; belonging to a *Sūtra*, mentioned or declared in *Sūtras*, according to rule or precept, preceptive, formula; (*as*), *m.* a *Brāhman*, an artificial root occurring in grammatical *Sūtras* only and not capable of conversion into a verb, but used to form derivative nouns.

*Sautrāntika*, *ās, m. pl.*, N. of one of the four great schools or systems of Buddhism, (see *śaigata*); they are said to admit the authority of the Buddhist *Sūtras* but not of the *Abhi-dharma*.)

**सौत्रामणी** *śautrāmāṇī*, *f.* (probably fr. *śautrāman*), a particular sacrifice (one of the seven *Havir-yajñas*; it is described as a substitute for the Soma sacrifice, spirituous liquors and milk being taken instead of Soma, and both liquids placed in the Soma vessels; animals are also immolated, one to the *Asvins*, one to *Sarasvatī*, one to *Indra*, and one to *Bṛihaspati*; in *Satapatha-Brahmaṇya* XII. 8, 3. 31. it is said that every one who is consecrated by the *Sautrāmāṇī* enters among the gods and is born in the next world [*śarva-tanūḥ*] with his entire body).

**सौदर्य** *śaudarya*, *am, n.* (fr. *sodara*), brotherhood; (*as, ā, am*), having brotherhood with (at the end of a comp.).

**सौदामनी** *śaudāmanī*, *f.* (fr. *su-dāman*), lightning or a particular kind of lightning; N. of an *Apsaras* of *Indra's* heaven; of part of the *Sudāman* mountain (according to some).

*Śaudāntnī*, *f.* a particular kind of lightning; lightning (in general); N. of an *Apsaras* of *Indra's* heaven; N. of a city or country.

*Śaudānmī*, *f.* = *śaudāmanī* above.

**सौदायिक** *śaudāyika*, *as, ī, am* (fr. *su-dāya*), that which is given to a woman at her marriage by her father or mother or any relative and which therefore becomes her own property; relating to such a present; (*am*), *n.* a nuptial gift or present (as described above).

**सौदास** *śaudāsa*, *as, m.* (fr. *su-dāsa*), N. of a king of the solar race (a descendant of *Ikshvāku* and *Sagara* in the thirteenth generation, son of king *Su-dāsa*, and also called *Mitra-saha* and *Kalmāshapāda*).

**सौध** *śaudha*, *as, ī, am* (fr. *sudhā*), relating or belonging to nectar, having nectar; having plaster; plastered, stuccoed; (*as*), *m.* a kind of plant, = *dugdha-pāshāna*; (*am*), *n.* a plastered or white-washed mansion; any great mansion or house; a palace, (also *as, m.* according to some); silver; opal (according to some). — *Śaudha-kāra*, *as, m.* a plasterer, whitewasher; the builder or maker of a palace. — *Śaudha-rāsa*, *as, m.* a palatial dwelling.

**सौधन्य** *śaudhanya*, *as, &c.* (probably fr. *su-dhana*), epithet of certain *Dharmāḥ* or laws.

**सौधन्वन** *śaudhanvana*, *as, m.* (fr. *su-dhanvan*), a son or descendant of *Su-dhanvan*.

**सौधातिक** *śaudhātiki*, *is, m.* (fr. *su-dhātī*), a patronymic. (*Pāp.* IV. 1, 97); N. of a hermit (pupil of *Vālmīki*).

**सौधर saudhāra**, *as*, *m.* (according to some) one of the fourteen parts or divisions of a drama, (a doubtful word.)

**सौधाल saudhāla**, *am*, *n.* (probably to be connected with *saudha*, p. 1138), a temple of Śiva.

**सौन sauna**, *as*, *ī*, *am* (fr. *sūnā*), belonging or relating to a slaughter-house or to butchery, &c.; (*am*), *n.* butcher's meat; [cf. *sauna*.]

**साुनाधर्या saunadharmya**, *am*, *n.* 'the law or rule of butchery,' a state of deadly hostility.

**साुनिका saunika**, *as*, *m.* a butcher, vender of the flesh of beasts or birds.

**सौनन्द saunanda**, *am*, *n.* the club of Bala-rāma.

**साुनान्दिन saunandin**, *ī*, *m.* 'having Saunanda,' epithet of Bala-rāma, (see p. 675.)

**सौन्दर्य saundarya**, *am*, *n.* (fr. *sundara*), beauty, loveliness, handsomeness, gracefulness, elegance. — **साुन्दर्या-लाहरी saundarya-laharī**, *f.*, *N.* of a mystical poem ascribed to Saṅkarācārya (= *ānanda-laharī*).

**सौपथ्य saupathya**, *as*, *ū*, *am* (fr. *su-patha*), according to some, connected with a good road.

**सौपर्ण sauparṇa**, *as*, *ī*, *am* (fr. *su-parṇa* or *su-parṇi*, q. v.), belonging or relating to Su-parṇa or Su-parṇī; (*am*), *n.* dry ginger; the emerald; *N.* of a Vedic story which relates the transformation of the metres into birds that they might fetch the Soma from heaven; (*ī*), *f.* a kind of creeper (= *pātāla-garuḍī*).

**साुपर्ण्या sauparṇya**, *as*, *m.* a metronymic of Garuḍa; (*ī*), *f.* a female descendant of Su-parṇa; (*ās*), *pl.* epithet of the metres (regarded as children of Su-parṇī).

**सौप्तिक sauptika**, *as*, *ī*, *am* (fr. *supta*), connected with or relating to sleep, somnolent, somniferous, &c.; (*am*), *n.* a nocturnal combat; a night-attack, attack on sleeping men. — **साुप्तिका-पर्वण sauptika-parvan**, *a*, *n.* *N.* of the tenth book of the Mahā-bhārata (in which is described how the three surviving Kuru warriors, Aśvatthāman, Kṛita-varman, and Kṛipa, after the destruction of their army, determined on attacking the camp of the Pāṇḍavas by night and murdering them while asleep; this they accordingly did, Aśvatthāman entering the camp stealthily and, with the assistance of the god Śiva, slaughtering thousands, while the two others stood at the gate and killed all who attempted to escape; the whole Pāṇḍava army was thus destroyed, except the five Pāṇḍu princes themselves, with Kṛiṣṇa and Śatyaki, who were stationed at some distance from the camp; a messenger having escaped conveyed the news to Yudhi-ṣṭhira, who, with his brothers and Draupadī, then returned to the camp and bewailed their slaughtered kindred).

**सौबल saubala**, *as*, *m.* a patronymic of Sakuni (as son of Su-bala, king of Gāndhāra).

**साुबाली saubālī**, *f.* a patronymic of Gāndhārī (daughter of Su-bala and wife of Dhṛita-rāshṭra).

**साुबाल्य saubalya**, *f.*, *N.* of Gāndhārī.

**सौभ saubha**, *am*, *n.* (for *śaubha*), *N.* of Hari-ścandra's city (suspended in mid-air); *N.* of a town of the Śālvas; (*ās*), *m. pl.*, *N.* of a people. — **साुभ-पति saubha-pati**, *ī*, or **साुभ-राजा saubha-rāja**, *as*, *m.* the king of Saubha or of the Saubhas.

**सौभकि saubhiki**, *is*, *m.*, *N.* of Drupada.

**सौभग saubhaga**, *am*, *n.* (fr. *su-bhaga*), good luck, happiness; prosperity, riches, wealth. — **साुभगा-त्वा saubhaga-tva**, *am*, *n.* a state of prosperity, happiness.

**साुभग्या saubhāgya**, *am*, *n.* auspiciousness, good fortune, fortunateness, good luck; blessedness; beauty, grace, charm; the happy and auspicious state of wife-hood (as opposed to widowhood); affection, favour; congratulations, good wishes; the fourth of the astro-

nomical Yogas; red lead; borax (*tankaṇa*). — **साुभग्या-कण्डा saubhāgya-kāṇḍa**, *N.* of part of the Atharva-veda.

— **साुभग्या-चिन्तानाṅगि saubhāgya-cintānaṅgi**, *is*, *m.* a particular drug or medicine compounded of various medicaments.

— **साुभग्या-चिन्ना saubhāgya-cinna**, *am*, *n.* any mark of good fortune or blessedness; any sign or token of the blessed state of wife-hood (e. g. red pigment on the forehead, the marriage string, &c.). — **साुभग्या-तन्तु saubhāgya-tantu**, *us*, *m.* the marriage string (which is cast round the neck of the bride by the bridegroom at the wedding and worn till widowhood). — **साुभग्या-त्रितीया saubhāgya-trītiyā**, *f.* the third day of the light half of the month Bhādra. — **साुभग्या-देवता saubhāgya-devatā**, *f.* an auspicious or tutelary deity. — **साुभग्या-वत्, ān, āti, at**, *at*, possessing good fortune or blessedness, auspicious, fortunate; (*āti*), *f.* a married and unwidowed woman. — **साुभग्या-वत्-तु saubhāgya-vat-tva**, *am*, *n.* auspiciousness, prosperity. — **साुभग्या-वयाना saubhāgya-vāyana**, *am*, *n.* auspicious offerings of sweetmeats, &c. — **साुभग्या-सुन्दरी-तिर्था saubhāgya-sundarī-tīrtha**, *am*, *n.*, *N.* of a chapter of the Śiva-Purāṇa.

**सौभद्र saubhadra**, *as*, *ī*, *am* (fr. *su-bhadrā*), belonging or relating to Su-bhadrā, q. v.; (*as*), *m.* 'son of Su-bhadrā,' epithet of Abhimanyu; (*am*), *n.*, scil. *yuddha*, the war occasioned by the carrying off of Su-bhadrā, q. v.

**साुभद्रव्या saubhadreya**, *as*, *m.* a metronymic of Abhimanyu; Beleric Myrobalan (= *vibhītaka*).

**सौभर saubhara**, *as*, *m.* a patronymic of Kuśika (author of the hymn R̥g-veda X. 127).

**सौभरि saubhari**, *is*, *m.*, *N.* of a Muni (married to the fifty daughters of Māndhātṛi and father of 150 sons).

**सौभरी saubharī**, *f.* (fr. *sobhari*), Ved. a verse composed by Sobharī.

**सौभागिनेय 1. saubhāgineya**, *as*, *m.* (fr. *subhagā*), the son of a favourite wife or of an honoured mother.

**सौभागिनेय 2. saubhāgineya**, *as*, *ī*, *am* (fr. *subhāgineya*), belonging or relating to a good sister's son.

**सौभाग्य saubhāgya**. See col. 1.

**सौभान्न saubhāñjana**, *as*, *m.* = *sobhāñjana*, *sobhāñjana*, the tree Hyperanthera Moringa.

**सौभिक saubhika**, *as*, *m.* (for *śaubhika*), a juggler.

**सौभ्रातृ saubhrātra**, *am*, *n.* (fr. *su-bhrātrī*), good brotherhood, fraternity.

**सौभदत्ति saumadatti**, *is*, *m.* (fr. *soma-datta*), a patronymic.

**सौमनस saumanasa**, *as*, *ū* or *ī*, *am* (fr. *sumanas*), agreeable to the feelings, pleasing; relating to flowers, floral, flowery; (*as*), *m.*, *N.* of the eighth day of the civil month (= *karma-māsa*); (*ā*), *f.* the outer skin of the nutmeg, = *jāti-patṛi*; (*ī*), *f.*, *N.* of the fifth night of the civil month; (*am*), *n.* benevolence, kindness; pleasure, satisfaction.

**साुमानस्या saumanasya**, *am*, *n.* satisfaction of mind, agreeableness, enjoyment; a particular offering of flowers with holy texts placed in the hands of the priest at a Śrāddha.

**साुमानस्यज्या saumanasyajyā**, *f.* the blossom of the Mālatī or great-flowering jasmine.

**सौमायन saumāyana**, *as*, *m.* (fr. *soma*), a patronymic of Budha; [cf. *saumya*.]

**सौमिक saumika**, *as*, *ī*, *am* (fr. *soma*), performed with Soma juice (said of an oblation or sacrifice), relating to the Soma juice; relating to Soma or the moon, lunar; (*ī*), *f.* a particular sacrifice performed on the day of full moon (= *tīkṣṇāṅyeshṭī*).

**सौमित saumitra**, *as*, *m.* (fr. *su-mitrā*), a metronymic of Lakṣmaṇa the younger brother of Rāma.

**साुमित्री saumitrī**, *is*, *m.* = *saumitra* above; *N.* of a teacher of the Śāma-veda.

**सौमिल्ल saumilla**, *as*, *m.*, *N.* of a dramatic writer (mentioned in the Mālavikāgnimitra).

**सौमेचक saumeçaka**, *am*, *n.* (probably fr. *su-meçaka*), gold.

**सौमेधिक saumedhika**, *as*, *ī*, *am* (fr. *su + medhā*), possessing supernatural knowledge or wisdom; (*as*), *m.* a sage, seer.

**सौमेरुक saumeruka**, *as*, *ī*, *am* (fr. *su-meru*), belonging to or coming from Su-meru; (*am*), *n.* gold.

**सौम्य saumya**, *as*, *ū* or *mī*, *am* (fr. *soma*), belonging or relating to Soma or to the moon, sacred to Soma; having the nature or properties of Soma; resembling the moon; handsome, pleasing, good, mild, gentle, soft, benign, placid, (*saumya*, voc. c. 'O gentle Sir,' 'O good Sir,' used in addressing another); auspicious; (*as*), *m.*, *N.* of Budha or the planet Mercury (son of Soma); *N.* of the Vedic R̥ishi Budha; a Brāhman (or the proper epithet by which he should be addressed, see Manu II. 125); *N.* of one of the nine Kṣāṇḍas or divisions of the earth or of Bharata-varsha; epithet of the forty-third (or seventeenth) year of Jupiter's cycle of sixty years; epithet of certain signs of the zodiac (viz. Taurus, Cancer, Virgo, Scorpio, Capricornus); the Uḍumbara fig-tree; the Saumya penance, (see *saumya-kṛicçhra*); (in anatomy) the blood before it becomes red, serum; the gastric juice; = *bhāsvara* (according to Śabda-k.); (*ās*), *m. pl.*, *N.* of the five stars in Orion's head, (also called *ūvala*, q. v.); *N.* of a class of Pitṛis, (Manu III. 199); (*ā*), *f.*, *N.* of Durgā; a particular metre; the moon-plant, (see *soma*); various other plants, = *mallikā*; = *saṭi*; = *śāla-parṇī*; = *guñjā*; = *mahisha-vallī*; = *mahā-jyotishmati*; = *rudra-jaṭā*; = *mahendra-vāruṇī*; (*am*), *n.*, scil. *adbhuta*, a particular kind of omen or prodigy (occurring in the Diva or sky). — **साुम्या-कृिचरा saumya-kṛicçhra**, *as*, *am*, *n.* a kind of religious penance (described as subsisting for five days, severally, on sesamum, the water of boiled rice, butter-milk mixed with water, water, and parched grain, and fasting on the sixth day). — **साुम्या-गन्धि saumya-gandhi**, *f.* the Indian white rose. — **साुम्या-ग्रहा saumya-graha**, *as*, *m.* an auspicious or benign planet (such as Mercury, Jupiter, Venus, and the full moon). — **साुम्या-ता saumya-tā**, *f.* or **साुम्या-त्वा saumya-tva**, *am*, *n.* gentleness, mildness, benignity, placidity; benevolence; beauty. — **साुम्या-धतु saumya-dhatu**, *us*, *m.* (according to Śabda-k. f.), the phlegmatic humor, phlegm. — **साुम्या-नामान, ā, -mni, a**, having a soft or agreeable name (or one easily pronounced; see Manu III. 10). — **साुम्या-वपुस, us, us**, *us*, of an agreeable form. — **साुम्या-वारा saumya-vāra**, *as*, *m.* 'Mercury's day,' Wednesday. — **साुम्यो-पाचारा saumyo-pācāra** ('*ya-up*'), *as*, *m.* a mild or gentle remedy, mild measure or means of cure.

**सौयवस sauyavasa**, *as*, *m.* a son of Su-yavasa.

**साुयवसि sauyavasi**, *is*, *m.* a patronymic.

**सौयामि sauyāmi**, *is*, *m.* a proper *N.*

**सौर saura**, *as*, *ī*, *am* (in some senses fr. *sūra*, in others fr. *sura*), belonging or relating to the sun, solar; sacred to Śīrya or the sun; celestial, divine; relating to spirituous liquor; (*as*), *m.* a worshipper of the sun; the planet Saturn [cf. *sūra-suta*]; a solar month (consisting of thirty risings and settings of the sun or the period during which the sun is in one sign of the zodiac); a representation of a solar zodiacal sign used at marriage ceremonies; a solar day; *N.* of a Guru; the Tumbru plant; (*ī*), *f.* the wife of the sun; (*am*), *n.*, *N.* of a collection of hymns addressed to Śīrya (extracted from

the Rīg-veda). — *Saura-ja*, *as*, m. 'sun-born,' the Tumburu plant. — *Saura-tīrtha*, *am*, n., N. of a chapter of the Sīva-Purāṇa. — *Saura-dīvasa*, *as*, m. a solar day. — *Saura-nakṭa*, *am*, n. a particular religious observance (accompanied with ceremonial ablutions, worship of the sun, &c.). — *Saura-bhuvana*, *am*, n. = *sūrya-loka*, q. v. — *Saura-māsa*, *as*, m. a solar month. — *Saura-samvatsara*, *as*, m. a solar year. — *Saura-saṃhita*, f., N. of part of the Skanda-Purāṇa. — *Saura-siddhānta*, *as*, m., N. of one of five ancient astronomical Siddhāntas or text-books, (see *siddhānta*, cf. *sūrya-s*). — *Saura-sūkta*, *am*, n. a hymn addressed to Sūrya. — *Sauropanpurāṇa* (=*ra-up*), *am*, n., N. of an Upa-Purāṇa.

*Sauraka*, N. of a town founded by Surendra. *Saurasaindhava*, *as*, ī, *am* (fr. *sva-sindhu*), belonging to the river Ganges, Gangetic; related to the Ganges (applicable as an epithet to Bhiṣma); (*as*), m. a horse of the Sun (in this sense compounded of *saura* and *saindhava*, q. v.).

*Sauri*, *is*, m., N. of the planet Saturn (as son of the Sun); the tree Asana (q. v.); the plant *Ādityabhaktā* (q. v.). — *Sauri-ratna*, *am*, n. a particular gem (sapphire).

*Saurika*, *as*, ī, *am*, celestial; spirituous, vinous; anything (such as money) due for spirits; (*as*), m. Saturn; heaven, paradise; a vender of spirituous liquor.

*Sauri*, f. See above under *saura*.

*Sauriya*, *as*, ī, *am*, solar, belonging or suitable to the sun (= *sūryāya hita*).

*Saureya* or *saureyaka*, *as*, m. the white Barleria (a shrub bearing white flowers).

*Saurya*, *as*, ī, *am*, of or belonging to the sun, solar; (*as*), m. a patronymic of several Vedic Ṛṣhis (authors of hymns in the Rīg-veda).

*Sauryaṅgani*, *is*, or *sauryaṅgani*, ī, m. a descendant of Saurya.

**सौरथ sauratha**, *as*, m. (fr. *su-raṭha*), a hero.

**सौरभ saurabha**, *as*, ī, *am* (fr. *su-rabhi*), fragrant; (*as*), m. a proper N.; (ī), f. a cow; a daughter of the cow Su-rabhi; (*am*), n. fragrance; saffron; N. of a commentary.

*Saurabhaka*, *am*, n. a particular metre.

*Saurabhaya*, *as*, ī, *am*, belonging or relating to Su-rabhi; (*as*), m. an ox; (ī), f. a cow; the daughter of Su-rabhi. — *Saurabhaya-tantra*, *am*, n., N. of a Tantra work.

*Saurabhya*, *am*, n. fragrance, sweet-scentedness, odour; pleasantness, agreeableness, beauty; good character, good reputation, fame; (*as*), m., N. of Kuvera.

**सौरस saurasa**, *as*, m., N. of a Vihāra founded by king Surendra.

**सौरसेन saurasena**, *ās*, m. pl., N. of a people or district; (ī), f., scil. *bhāshā*, the language spoken in the above district; [cf. *saurasenī*.]

**सौरसेय sauraseya**, *as*, m. (fr. *su-rasā*), 'offspring of Su-rasā,' epithet of Skanda.

*Saurasya*, *am*, n. (fr. *su-rasa*), well-flavouredness, tastiness, savoriness.

**सौराज्य saurājya**, *am*, n. (fr. *su-rāja*), good government.

**सौराष्ट्र saurāṣṭra**, *as*, ā or ī, *am* (fr. *su-rāṣṭra*), belonging or relating to the district of Surāt; (*as*), m. the district of Surāt; the resin of the plant *Boswellia Thurifera*; (*ās*), m. pl., N. of a people inhabiting part of Bhārata-varsha; (*ā*), f. a sort of fragrant earth, = *tuvāri*; (ī), f. a sort of fragrant earth found in Surāt; (*am*), n. a kind of amalgam of zinc and copper, bell-metal, brass. — *Saurāṣṭra-deśa*, *as*, m. the country of Surāt. — *Saurāṣṭra-mītīkā*, f. Surāt earth.

*Saurāṣṭraka*, *am*, n. a sort of white or bell-metal; a kind of amalgam of five metals (= *pañcāloha*).

*Saurāṣṭrika*, *as*, ī, *am*, belonging to the district of Surāt; (*am*), n. a sort of poison, (according

to some, of a kind of snake; according to others, a vegetable or mineral.)

**सौलभ saulabha**, *āni*, n. pl. (fr. *su-labha*), N. of particular Brāhmaṇas.

*Saulabhya*, *am*, n. easiness of acquisition or attainment; feasibility, facility.

**सौल्विक saulvika**, *as*, m. (for *śaulvika*), a copper-smith.

**सौव 1. sauva**, *as*, ī, *am* (fr. *sva*), relating to self or to one's own property; (*am*), n. an order, edict (according to some).

*Sauvagrāmika*, *as*, ī, *am* (fr. *sva-grāma*), belonging or relating to one's own village.

**सौव 2. sauva**, *as*, ī, *am* (fr. 2. *svar*), belonging to heaven, being in heaven.

**सौवर sauvara**, *as*, ī, *am* (fr. *svara*), relating to sound or to a note in music, produced or existing in a note; treating of accents.

**सौवर्चल sauvarcāla**, *as*, ī, *am* (fr. *su-varcāla* or *su-varcālā*), belonging to Su-varcāla or Su-varcālā, coming from the country called Su-varcāla; (*am*), n. sochal salt (prepared by fusing fossil salt with myrobalan); natron, alkali.

**सौवर्ण sauvarna**, *as*, ī, *am* (fr. *su-varṇa*), made or consisting of gold, golden; weighing a Su-varṇa.

*Sauvarṇabhedinī*, f. the plant Priyangu. *Sauvarṇika*, weighing a Su-varṇa (at the end of a comp., e. g. *śatuh-s*), weighing four Su-varṇas).

**सौवल्य sauvalya**, *ās*, m. pl., N. of a people (also read *sauśalya*, *sauśulya*).

**सौवश्व sauvaśva**, *as*, m. (fr. *sv-aśva*), a descendant of Sv-aśva.

*Sauvaśvi*, *is*, m. a patronymic from Sv-aśva. *Sauvaśya*, *as*, m., Ved. the son of Sv-aśva; [cf. Pāp. IV. 1, 171.]

**सौवस्तिक sauvastika**, *as*, ī, *am* (fr. *svasti*), benedictive, salutatory; (*as*), m. a family Brāhmaṇ or priest.

**सौवाध्यायिक sauvādhyaika**, *as*, ī, *am* (fr. *svādhyaika*), belonging or relating to sacred study.

**सौवास्तय sauvāstava**, *as*, ī, *am* (fr. *su + vāstu*), having a good site, pleasantly situated.

**सौविद sauvida**, *as*, m. (fr. *su-vida*), a guard or attendant on the women's apartments.

**सौविदह्न sauidalla** or **सौविदल्लका sauidallaka**, *as*, m. (fr. *su-vidalla*), = *sauvida* above.

**सौविष्टकृत sauvishṭakṛita**, *as*, ī, *am*, dedicated or relating to Agni Svishṭa-kṛit.

**सौवीर sauvira**, *am*, n. (fr. *su-vira*), the fruit of the jujube; antimony; sour gruel; (*as*), m., N. of a district or country in the west of India connected with the country along the Indus (perhaps the district now inhabited by the Suis); (*ās*), m. pl. the people of Su-vira; N. of a people inhabiting part of Bhārata-varsha. — *Sauvira-nāja*, *as*, m. a king of Sauvira. — *Sauvira-sāra*, *am*, n. antimony. — *Sauvirāṅjana* (=*ra-an*), *am*, n. a kind of antimony or collyrium.

*Sauviraka*, *as*, ī, *am*, of or belonging to Sauvira; (*as*), m. an inhabitant of Sauvira; a miserable Sauvira; N. of Jayad-ratha; the jujube tree; (*am*), n. sour barley-gruel, sour wheat-gruel.

*Sauvirya*, *am*, n. great heroism or fortitude.

**सौशील्य saushīlya**, *am*, n. (fr. *su-śīla*), excellence of disposition, good morals.

**सौश्रवस saushravasa**, *am*, n. (fr. *su-śravasa*), celebrity, renown; (*as*), m. a patronymic.

**सौश्रुत saušruta**, *ās*, m. pl. (fr. *su-śruta*), N. of a family descended from Viśvā-mitra.

**सौषमन saushadmana**, *as*, m. (fr. *su-shadman*), a patronymic.

**सौष्टव saushṭhava**, *am*, n. (fr. *su-shṭhu*), excellence, superior goodness or beauty, extreme skillfulness, cleverness; excess (of anything); lightness, suppleness, fleetness, a particular division of dramatic composition.

**सौस्नातिक sausnātika**, *as*, m. (fr. *su-snāta*), one who asks whether an ablution has been successful or auspicious.

**सौहार्द sauhārda**, *am*, n. (fr. *su-hṛid*), good-heartedness, affection, friendship, friendliness; (*as*), m. the son of a friend. — *Sauhārda-nīlī*, *is*, m. 'treasury of friendship,' epithet of Rāma. *Sauhārdya*, *am*, n. friendship, affection.

*Sauhṛida*, *am*, n. friendship, (*ku-sauhṛida*, *as*, ā, *am*, one who is a bad friend); (*ās*), m. pl., N. of a people.

*Sauhṛidaya*, *am*, n. (fr. *su-hṛidaya*), cordial affection; friendship.

*Sauhṛidya*, *am*, n. (fr. *su-hṛid*), friendship.

**सौहित्य sauhitya**, *am*, n. (fr. *su-hita*), satiety, satisfaction; fulness, completion; kindness, friendliness.

**सौहोत्र sauhotra**, *as*, m. (fr. *su-hotra*), a patronymic of the Vedic Ṛishi Aja-miḍha; of Puru-miḍha.

**स्कन्द 1. skand** = rt. *skund*, q. v.

**स्कन्द 2. skand** (also written *skandh*), cl. 10. P. *skandayati*, *skandāyati*, &c., to collect.

**स्कन्द 3. skand** (connected with rt. *skund*, q. v.), cl. 1. P. *skandati* (also A. *-te*), *śaskanda* (2nd sing. *śaskanditha* or *śaskantitha*), *śaskantsyati*, *askadat* or *askānt-sit*, *śkantam*, to leap, jump, spring; to jump or spring upwards, rise, mount, ascend; to raise (A., but in this sense regarded as a form of rt. *skund*); to jump downwards, drop, fall; to leap out, shoot out, burst out, drop out, be poured out, be spilled, ooze; to go, move, approach; to fall away; to perish (A.); to become dry: Pass. *skudyate*, Perf. *śaskade* or *śaskande*, Aor. *askanti*: Caus. *skandayati*, *-yitum*, Aor. *aśskandati*, to pour out, effuse, shed, spill, emit (seminal fluid); to omit, neglect: Desid. *śiśkantsati*: Intens. *śkandadyate*, *śkantsanti*; [cf. Gr. *σκάνδ-αλο-ν*, *σκάνδ-αλ-θρο-ν*, *σκαστήρ*, perhaps *σκάρω*, *σκάω*; Lat. *scand-o*, *de-scend-o*, (according to some also) *scateo*; Hib. *skēimcad*, 'eruption, gushing forth.']

*Skantri*, *tā*, *tri*, *trī*, one who leaps, &c.; [cf. *vi-shkantri*.]

*Skantvā*, ind. having jumped, &c.; having descended or fallen.

*Skanda*, *as*, m. leaping; flowing; quicksilver; N. of Kārtikeya (son of Siva and god of war, see *kārtikeya*); epithet of Siva; a king, prince; the body; the bank of a river; a clever or learned man [cf. *skandha*]; a kind of disease (attacking children).

— *Skanda-gupta*, *as*, m., N. of a king of the Gupta dynasty. — *Skanda-purāṇa*, *am*, n., N. of one of the eighteen Purāṇas, (see *skānda-purāṇa*). — *Skanda-mātṛī*, *tā*, f. the mother of Skanda, i. e. Durgā.

— *Skanda-shashthī*, f. a festival in honour of Kārtikeya on the sixth day of the month Caitra.

— *Skanda-svāmīn*, ī, m., N. of a commentator (mentioned by Mādhavācārya; cf. *skānda-bhāshya*). — *Skandāśaka* (=*da-an*), *as*, m. quicksilver. — *Skandēśvara-tīrtha* (=*da-is*), *am*, n., N. of a Tīrtha. — *Skandopaniṣad* (=*da-is*), f., N. of an Upaniṣad.

Skandaka, as, m. one who leaps or springs; a soldier.

Skandana, am, n. emission, effusion; purging, looseness; going, moving; drying up; the suppression of bleeding by cold applications.

Skandanīya, as, ā, am, to be emitted, to be poured out or effused.

Skandayat, am, anti, at, emitting, effusing, pouring out, shedding; neglecting.

Skandita, as, ā, am, emitted, effused, shed; going.

Skandin, ī, inī, ī, leaping, jumping; bursting out; effusing.

Skanna, as, ā, am, fallen, fallen down, descended; oozed out, trickled down; emitted, sprinkled; gone; dried up.

स्कन्दलाचार्य स्कन्दिलācārya (°la-āc°), as, m., N. of a preceptor.

स्कन्ध skandh (= rt. 2. skand), cl. 10. P. skandhayati, &c., to collect.

स्कन्ध skandha, as, m. (according to Uṇādi-s. IV. 206. fr. rt. 3. skand, 'to rise'), the shoulder, upper part of the back or the region from the neck to the shoulder-joint (in men and animals); the body; the stem or trunk of a tree (especially that part of the stem where the branches begin); a large branch or bough; a branch or department of human knowledge (five of which are enumerated); a section, chapter, division of a book; a division of an army, form of military array; war, battle; a body of men &c., troop, multitude, quantity, (see kari-sk°, nara-sk°, turāṅga-sk°); the five objects of sense, (see rishaya); the elements of being or the five forms of mundane consciousness (according to the Buddhist philosophy); the regalia or other articles used at the coronation of a king (as a jar filled with holy water, a parasol, a chowri, &c.); a king, prince; a sage, wise man, seer, teacher; equality of height in the humps of a pair of draught oxen; a road, path, way; an engagement, agreement; a sort of metre; a heron; N. of a poet; = bhadrāñī (according to Sabda-k.); (ā), f. a branch; a creeper; [cf. perhaps Gr. σκάθη: Lat. scapula: Angl. Sax. sculdor, sculder, scoldr: Old Germ. scultra, sculdra, scultarra: Armor. skoaz: Cambro-Brit. ysgwryz; perhaps Hib. guala for sguada or sguana.] = Skandha-cūpa, as, m. 'shoulder-bow,' a sort of yoke or pole made of bamboo with a sling attached to either end for carrying burdens (= śikya). = Skandha-ja, as, m. a tree growing from a principal stem (such as the gum olibanum tree &c.). = Skandha-taru, as, m. the cocconut tree. = Skandha-desa, as, m. 'shoulder-region,' the shoulder; the part about the shoulders or withers of an elephant where the driver sits. = Skandha-parinirvāṇa, am, n. the annihilation of the elements of being (with Buddhists). = Skandha-phala, as, m. 'having fruit at the top,' the cocconut tree; the Vilva; the glomerous fig-tree. = Skandha-bandhānū, f. a sort of fennel, Anethum Panmorium. = Skandha-mallaka, as, m. a heron. = Skandha-ruha, as, m. 'branch-growing,' the Indian fig-tree. = Skandha-vāha or skandha-vāhaka, as, m. 'carrying on the shoulders,' an ox trained to carry burdens, pack-bullock. = Skandha-sākhū, f. a principal branch, the forked branch which issues from the upper stem of a tree. = Skandha-śringa, as, m. 'branch-horned,' a buffalo. = Skandha-skandha, as, m. every shoulder. = Skandhāgni (°dha-ag°), is, or skandhānala (°dha-an°), as, m. 'trunk-conflagration,' the trunk of a tree or any large piece of timber set on fire by attrition &c. = Skandhāvāra (°dha-iv°), as, m. an army or a division of it attached to the person of a king; a royal capital, royal residence; a camp. = Skandhopaneya (°dha-up°), as, ā, am, to be carried on the shoulders; (as), m. a form of peace-offering in which fruit or grain is presented as a mark of submission.

Skandhaka, am, n. a kind of metre.

Skandhas, as, n. the shoulder; the trunk of a

tree. = Skandho-grivi, f. a kind of metre (the first, third, and fourth Pādas of which consist of eight syllables each, and the second of twelve syllables, = nyanku-sārini).

Skandhika, as, m. an ox trained to carry burdens (= skandha-vāha).

Skandhim, ī, inī, ī, having shoulders, having branches, having a braoched stem; (ī), m. a tree.

Skandhya, as, ā, am, belonging to the shoulders.

स्कन्न skanna. See col. 1.

स्कम्भ skambh or skabh (probably a mere phonetic variety of rt. stambh, q. v.; in native lists written skabh), cl. 1. A. skambhate, śaskambhe, &c.; cl. 5. 9. P. skabhnoti, skabhñāti, &c., skambhātum, to make firm, establish, to support, prop up (Ved.); to create; to stop, hinder, impede, restrain, block, obstruct: Caus. skabhayati or skambhayati (Ved. also skabhāyati), &c., to establish, support; [cf. according to some, Gr. σκῆπτρον, σκῆπτω, σκῆπτω; Lat. scabellum, scamnum; Goth. ga-skapjan, ga-skapfts; Angl. Sax. scapan, scafan, scaft; Old Germ. scafan, scapfon, scoppon, 'to stop.']

Skabdha, as, ā, am, propped, supported; stopped.

Skabhūta, as, ā, am, Ved. supported, fixed, fastened.

Skabhīyas, ān, asī, as, Ved. supporting more, supporting firmly.

Skambha, as, m. support, prop, fulcrum; 'the supporter, proper,' N. of a Vedic deity, (he is identified in Atharva-veda X. 7. with the supreme Being himself, and is there represented, like Purusha, as co-extensive with the universe, and comprehending every existing thing in his members; the gods and all other entities, and even such abstract conceptions as faith, truth, &c., standing to him in the relation of branches to a tree; in X. 8. he is described as a sort of universal fulcrum as well as a universally diffused essence, the sky and the earth being said to be supported by him, and 'all which has soul, which breathes, which winks' being identified with him; he is even called jyeshtham brahma, which some think may mean not only the highest divine essence, but a kind of pre-vedic Veda, of which the existing Vedas are merely branches). = Skambha-deshya, as, ā, am, Ved. whose gifts are firm, stable in giving (said of the Maruts).

Skambhana, am, n. the act of supporting, a support, prop.

स्कान्द skānda, as, ī, am (fr. skanda), relating to Skanda or Kārtikeya; (relating to Siva; (am), n. the Skanda-Purāna. = Skānda-purāna, am, n., N. of one of the eighteen Purānas (also called skanda-purāna; it is supposed to be lost or only to exist in fragments, the most celebrated of which is the Kāśī-khaṇḍa, which gives a description of the temples or Lingas of Siva near Benāres, with directions for worshipping that god, and various legends chiefly intended to glorify Kāśī and exalt the sanctity of its shrines). = Skānda-bhāshya, am, n., N. of a commentary.

स्कु sku, cl. 5. 9. P. A. skunoti, skunāti, skunnte, skunite, śkuskāva, śkuskute, skoshyati, -te, askaushit, askoshā, skotum, to go by leaps, jump: to raise, lift; to cover, overspread; to approach: Caus. śkāvayati, -yitum, Aor. abuskavāt: Desid. śkūshati, -te: Intens. śkūkyate (Ved. śoshkūyate), śoshkoti; [cf. Gr. σκῆυ-ῆ, σκῆυ-ος, σκῆυ-ζω, σκῆυ-τος, κῆυ-τος, ἐπι-σκῆυ-νιο-ν: Lat. ob-scu-ru-s, scu-tu-m, cu-ti-s, corium, cavere, cantus, causa: probably Angl. Sax. scuva, scoh, seco, scunian, scavian, scawian: Goth. skoh: Old Germ. scur, skūhan.]

Śoshkūyamāna, as, ā, am, Ved. bestowing, giving, (Śāy. = prayacchat, Rīg-veda I. 33, 3. = dadat, Nirukta VI. 22.)

स्कन्द skund (connected with rt. 3. skand, q. v.; cf. rt. sku), cl. 1. A. skundate,

śaskunde, &c., skunditum, to jump, go by leaps or jumps; to raise, lift, (see rt. 3. skand.)

स्कुम्भ skumbh (connected with rt. skambh; in native lists regarded as a Sautra rt. and written skunbh), cl. 5. 9. P. skubhnoti, skubhñāti, &c., to hold, stop, hinder.

स्कोटिका skotikā, f. a kind of bird (probably a sort of wagtail, = kharjanikā).

स्वद् skhad [cf. rt. kshad], cl. 1. A. skhadate, śaskhade, skhaditum, to cut, cut or tear to pieces; to destroy; to hurt, injure, kill; to rout, defeat; to harass, fatigue, exhaust; to make firm; to be firm: Caus. skhadayati, -yitum, Aor. acishhadat.

Skhadana, am, n. cutting or tearing to pieces; the act of hurting or killing, injury; harassing, defeating, discomfiting; firmness.

स्खल skhal (connected with rts. śhal, sphal), cl. 1. P. skhalati, śaskhāla, skhalishyati, askhāli, skhalitum, to stumble, tumble, fall, fall down, trip, slip; to totter, waver; to fall or deviate from the right course; to make mistakes, blunder, err, fail; to make mistakes in speaking, stammer, falter, stutter, hesitate; to drop, drip, trickle; to go, move; disappear; to gather, collect: Pass. skhalyate, Perf. śaskhale (Kīrat. XVIII. 6), Aor. askhāli: Caus. skhalayati or skhālayati, &c., to cause to stumble, trip up; [cf. Lat. scelus, culpa; Goth. skula, skulan; Angl. Sax. sceal, sculan, scyld.]

Skhalat, am, anti, at, stumbling, tripping; blundering; stuttering; dropping, trickling. = Skhaladvīkya, as, ā, am, making mistakes in speaking, stammering, faltering, blundering. = Skhalan-mati, is, is, ī, ering in judgment, weak-minded.

Skhalana, am, n. the act of stumbling, slipping, tripping, falling, tottering; falling or deviating from the right course; blundering, an error, mistake, blunder; blundering in speech or pronunciation; dropping, dripping, trickling, effusion, emission; dashing or clashing together, shock, collision; mutual striking or rubbing together.

Skhalita, as, ā, am, stumbled, slipped, tripped, fallen; dropped down; shaking, fluctuating, wavering, tottering, unsteady; erring; stuttering, stammering, faltering, hesitating; intoxicated, drunk; agitated, disturbed; dropped, effused, emitted; trickling down; interrupted, stopped, obstructed; confounded; gone; (am), n. tumbling, falling; deviation from the right course; blunder, fault, error, sin; deceit, treachery; circumvention, stratagem (in war). = Skhalita-subhagam, ind. slipping or tripping along pleasantly, dashing or flowing along in a charming manner (said of a stream).

Skhalitvā, ind. having stumbled; having slipped or tripped.

स्खुड skhud (= rts. sthud, thud), cl. 6. P. skhudati, to cover.

स्तक् stak, cl. 1. P. stakati, tastāka, stakītum, to resist; to strike against, repel: Caus. stakayati, -yitum, Aor. atishaktat.

स्तन् stan, cl. 1. P. stanati, tastāna, stanānitum, to sound, make a sound, resound, reverberate; to groan, breathe hard, sigh; cl. 10. P. stanayati, -yitum, Aor. atastanat, to thunder: Caus. stanayati (or stānayati according to some), -yitum, Aor. atishānat (or atīstanat according to some), to cause to resound: Desid. tīstanishati: Intens. tanstanayate, tanstanti; [cf. Gr. στῆν-ω, στῆνω-ς, στῆνω-μαι, στῆνομαι, στῆνός, στῆνός, στῆνος, στῆν-ω: Lat. tonō, tonitru: Old Norse stynja, styu: Old Germ. stumād, 'a sigh'; thonar, donar, 'thunder': Old Sax. thunar: Angl. Sax. thunor: Lith. sten-e-ti: Slav. sten-a-ti, 'to groan.']

Stana, as, m. the breast of a woman, (probably

so called from the noise made in breathing); the nipple of the breast; an udder or dug or breast of any female animal, (at the end of an adj. comp. the fem. may end in *ā* or *ī*, according to Vopa-deva IV. 17, but the more usual form is in *ī*).—*Stana-kalāṣa*, *as*, *am*, *n.* n. 'goblet-like breast,' a woman's breast.—*Stana-kuṭmala*, *am*, *n.* 'breast-bud,' a woman's breast.—*Stana-taṭa*, *as*, *m.* the slope of the breasts, (see *taṭa*).—*Stanan-dhama*, *as*, *ā*, *m.* f.—*stanan-dhaya* below.—*Stanan-dhaya*, *as*, *ā* or *ī*, *am*, breast-sucking, sucking at the breast; (*as*, *ā*), *m.* f. an infant; a suckling.—*Stana-pa*, *as*, *ā*, *am*, or *stana-pā*, *ās*, *ās*, *am*, or *stana-pāyaka*, *as*, *ikā*, *am*, or *stana-pāyin*, *ī*, *inī*, *ī*, breast-sucking, sucking the breast or udder; an infant at the breast, suckling.—*Stana-pāna*, *am*, *n.* the drinking or sucking of the breast.—*Stana-bhara*, *as*, *m.* 'breast-possessing,' a man with a breast like a woman's.—*Stana-bhava*, *as*, *ā*, *am*, being on the breast; (*as*), *m.* a particular posture in sexual union.—*Stana-maṅḍala*, *am*, *n.* 'breast-orn,' a woman's breast.—*Stana-madhya* or *stana-mukha*, *as*, *m.* 'breast-point,' a nipple.—*Stana-erīnta*, *as*, *m.* 'breast-stalk,' a nipple.—*Stana-sikhā*, *f.* 'breast-point,' a nipple.—*Stanaśūka* (*'na-an'*), *am*, *n.* 'breast-mantle,' a cloth covering the bosom.—*Stanaśra* (*'na-ag'*), *as*, *m.* 'breast-point,' a nipple.—*Stanaśra-rāga* (*'na-an'*), *as*, *m.* paint or pigment on the breasts (of women).—*Stanaśrāntara* (*'na-an'*), *am*, *n.* 'breast-interval,' the heart (as situated under the centre bone of the sternum); a mark on the breast (supposed to indicate future widowhood).—*Stana-bhujā*, *as*, *ā*, *am*, Ved. feeding or nourishing with the udder (said of cows).—*Stanaśhoga* (*'na-āh'*), *as*, *m.* fulness or swelling of the breast, the expanding of the bosom of a young woman; the circumference or orb of the breast; a man with large breasts like those of a woman.

*Stanatha*, *as*, *m.*, Ved. thunder.

*Stanana*, *am*, *n.* sounding, sound, noise; the rumbling of clouds; groaning; breathing hard.

*Stanayat*, *an*, *anti*, *at*, thundering.—*Stanayad-amās*, *m.* pl. (see *amā*, p. 74, col. 3). Ved. roaring together, sounding in concert (said of the Maruts).

*Stanayitna*, *us*, *m.* thundering, thunder, the muttering of clouds; a cloud; lightning; sickness; death; a kind of grass (= *mustaka*).—*Stanayitnu-ghosha*, *as*, *ā*, *am*, loud as thunder.

*Stanita*, *as*, *ā*, *am*, sounded, sounding; thundering; (*am*), *n.* the rattling of thunder, rumbling of thunder-clouds; thunder, noise; the noise of clapping the hands.—*Stanita-phala*, *as*, *m.* the plant *Vikantaka*.

*Stanya*, *am*, *n.* (fr. *stana*), 'that which is to be drawn from the breast,' mother's milk, milk.—*Stanya-tyāga*, *as*, *m.* leaving off the mother's milk, weaning.—*Stanya-tyāga-mātraka*, *as*, *ā*, *am*, only just weaned.—*Stanya-pāyin*, *ī*, *inī*, *ī*, or *stanya-bhuj*, *k*, *k*, *k*, suckling or feeding on milk, sucking at the breast.

स्तम्ब *stabdha*, &c. See col. 2.

स्तम्भ *stabha*, *as*, *m.* a goat; a ram; [cf. *stubha*.]

स्तम् *stam* (= *rt.* *ī. sam*), cl. *ī. P. stamati*, *tastāma*, *stamitum*, to be confused or agitated; (according to some) not to be confused, see *rt. ī. sam*; cl. *10. P. stamayati*, to be agitated, &c.

स्तम्ब *stamba*, *as*, *m.* (in *Uṇādi-s.* IV. 96. said to be fr. *rt. ī. sthā*); probably connected with *stambha*, q. v.), a clump of grass, &c.; a sheaf of corn; any clump or bunch or cluster; a bush, thicket; a shrub or plant having no decided stem (such as the *Jhinjī* or *Barleria*); the post to which an elephant is tied; any post or pillar, (in this and the next sense probably for *stambha*, but said by some to be neut.); stupefaction, insensibility; a mountain; [cf. *Angl. Sax. stupel*.]—*Stamba-kari*,

*is*, *m.* 'forming clusters,' corn, rice.—*Stamba-kāra*, *as*, *ī*, *am*, making a clump, forming a cluster.—*Stamba-ghana*, *as*, *m.* 'clump-destroyer,' a small hoe for weeding or eradicating clumps of grass, &c.; a sickle for cutting corn; a basket for holding the heads of wild rice, &c.—*Stamba-ghāta* = *stamba-ghna* below.—*Stamba-ghna*, *as*, *ī*, *am*, clump-destroying, weed-destroying; (*as*), *m.* a hoe or sickle.—*Stamba-ja*, *as*, *ā*, *am*, growing on a clump or bush; growing on a post.—*Stamba-pur*, *ūr*, *f.*, *N.* of the city *Tāmalpita*, q. v.—*Stamba-mitra*, *as*, *m.*, *N.* of the author of *Rig-veda X. 142, 7, 8* (having the patronymic *Sārngā*).—*Stamba-han* or *stamba-hanana*, *am*, *ī*, *n.* f. 'clump-destroyer,' a hoe for eradicating weeds; a sickle for cutting corn.—*Stambe-rama*, *as*, *m.* 'delighting in clumps of high grass,' an elephant.

स्तम्भ *stambh* or *stabh* (connected with *stambh*), cl. *5. 9. P. stabhroti*, *stabhñāti*, (2nd sing. Impv. *stabhāna*), *tastambha*, *astambhit* or *astabhat*, *stambhitum* (originally perhaps 'to stamp'), to fix firmly, make firm, make stiff or immovable; to paralyze, stupefy; to prop, support, prop up, sustain; to create (Ved.); to stop, arrest, suppress, oppose, hinder; cl. *1. A. stambhate*, *tastambhe* (according to some also *śaṭstambhe*, *śṭstambhate*), &c., to become fixed or immovable, to become senseless or insensible, become stiff or rigid; Pass. *stabhayate*, Aor. *astambhi*; Caus. *stambhayati*, *-yitum*, Aor. *atambhat*, to fix, make firm or immovable, to make stiff or rigid, stupefy, paralyze, stun; to prop, support; stop, arrest, bring to a stand, suppress, restrain; Desid. *tistambhishati*; Intens. *tāstambhate*; [cf. *Gr. στῆμι-υλο-υ, ἀ-στῆμι-φ-ης, στῆμι-β-ω, στῆμι-β-α, στῆμι-β-ω, στῆμι-β-ω, στῆμι-β-ω*; Lat. *stupro*, *stipes*; Old Germ. *stamph*, *stamphon*, *stab*; Mod. Germ. *stampfen*; Old Norse *stofn*.]

*Stabdha*, *as*, *ā*, *am*, fixed, firm, stiff, rigid, hard, immovable, motionless, numb, paralyzed, senseless, stupid, dull, insensible, indifferent; stopped, brought to a stand, blocked up; obstinate, stubborn, hard-hearted; coarse; [cf. Old Germ. *stif*; Mod. Germ. *stief*; Engl. *stiff*.]—*Stabdha-karṇa*, *as*, *ī*, *am*, 'stiff-eared,' having the ears fixed, pricking up the ears.—*Stabdha-tā*, *f.* or *stabdha-tea*, *am*, *n.* fixedness, rigidity, immobility, steadiness, stuper, stubbornness.—*Stabdha-roman*, *ā*, *m.* 'stiff-bristled,' a boar, hog.—*Stabdha-locana*, *as*, *ā*, *am*, having fixed or unwinking eyes (applied as an epithet to the gods who are supposed to be known by this characteristic).—*Stabdhi-karṇa*, *am*, *n.* the act of making stiff, stiffening, making rigid, paralyzing.—*Stabdhi-kṛita*, *as*, *ā*, *am*, made stiff, stiffened, rigid, paralyzed.—*Stabdhi-kṛitya*, *ind.* having stiffened or made rigid.—*Stabdhi-bhāva*, *as*, *m.* the becoming stiffened or rigid, torpidity.

*Stabdhi*, *is*, *f.* fixedness, hardness, rigidity, firmness, immobility, stupor, numbness, obstinacy.

*Stabdhvā*, *ind.* = *stambhitvā*.

*Stabhita*, *as*, *ā*, *am*, Ved. = *stabdha*.

*Stabhu*, *n.* = *stambhana*.

*Stabhūya* (fr. *stabhu*), Nom. A. *stabhūyate*, &c., Ved. to desire to support.

*Stabhūyamāna*, *as*, *ā*, *am*, Ved. desiring to support, upholding.

*Stabhyamāna*, *as*, *ā*, *am*, being made firm.

*Stambha*, *as*, *m.* fixedness, stiffness, rigidity; immobility, a prop, support, fulcrum; a pillar, column, post; a stem, stock, trunk; insensibility, stupor, stupefaction (from fear, joy, grief, &c.); numbness, paralysis, torpor; stupidity, coldness, want of feeling or excitability; stoppage, obstruction, hindrance; suppression; a particular faculty acquired by magical means, the supernatural suppression or arresting of any feeling or force (as of hunger, thirst, or the forces of fire, water, &c.); this is one of the *śat-karman* described as taught in the Tantras, see p. 1032, col. 3; many varieties of *Stambha* are enumerated, e. g. *jala-sṭ*, *vahni-sṭ*, *vāyu-sṭ*,

*kshut-sṭ*, *pīpāsū-sṭ*, *nīdrā-sṭ*, and in the case of the first of these one effect of this faculty is to enable a person to walk on the waters); *N.* of a Rishi; [cf. *Angl. Sax. steb*.]—*Stambha-kara*, *as*, *ī*, *am*, causing obstruction; causing stiffness, paralyzing; (*as*), *m.* a fence, railing, &c.—*Stambha-kāraṇa*, *am*, *n.* cause of obstruction or impediment.—*Stambha-tirtha*, *am*, *n.*, *N.* of a place.—*Stambha-pājā*, *f.* worship of the posts of the temporary pavilions erected for marriages or other festive occasions.—*Stambhi-bhū*, cl. *1. P. bhavati*, &c., to become a post.—*Stambhotkīrṇa* (*'bha-ut'*), *as*, *ā*, *am*, carved out of a post of wood (as a statue).

*Stambhaka*, *as*, *ikā*, *am*, fixing, propping, stopping, restraining.

*Stambhakin*, *ī*, *m.* a kind of musical instrument covered with leather.

*Stambhana*, *am*, *n.* the act of fixing firmly, making stiff or hard or rigid, making like a post, (*rambhā-stambhana*, the taming of the nymph *Rambhā* into a pillar by the curse of *Viśvā-mitra*, see *Rāmāyaṇa I. 64*); paralyzing, stupefying, stunning, numbing; propping or supporting, holding upright; stopping, making immovable, hindering, arresting, bringing to a stand, suppression, obstruction; stopping of hemorrhage, staunching the flow of blood; anything employed as a styptic or astringent; a particular magical act or faculty, suppression of any of the bodily feelings or forces of nature by supernatural means, (see under *stambha*; *jala-stambhana* = *jala-stambha*); (*as*, *ī*, *am*), fixing immovably, paralyzing, supporting, stopping; (*as*), *m.* 'the paralyzer,' epithet of one of the five arrows of *Kāma-deva*, (the names of the other four are *Urmādana*, *Soshaya*, *Tāpana*, and *Sammohana*).

*Stambhaniya*, *as*, *ā*, *am*, to be fixed firmly; to be propped; to be stopped.

*Stambhita*, *as*, *ā*, *am*, fixed firmly; stiffened, benumbed, paralyzed, stupefied, senseless; propped up, supported; stopped, brought to a standstill, suppressed; stunched; restrained, constrained.—*Stambhita-rambha*, *am*, *n.*, *N.* of a particular *Trotaka* or drama; [cf. *rambhā-stambhana* above.]-*Stambhita-vāshpa-vṛiti*, *is*, *is*, *ī*, suppressing the flow of tears.—*Stambhitāśru* (*'ta-as'*), *us*, *us*, *u*, one who has suppressed his tears.

*Stambhitvā*, *ind.* having fixed, having stopped, having suppressed.

*Stambhin*, *ī*, *inī*, *ī*, supporting; stopping, restraining; (*inī*), *f.* one of the five *Dhāraṇās* or elements (= *carth*, see *bhramaṇi*).

स्तर *stara*, *staraṇa*, *stariman*, &c. See p. 1144, col. 1.

स्तव *stava*, *stavaka*, &c. See p. 1143.

स्तवरक *stavaraka*, *as*, *m.* (doubtful), a tarpida fence, railing (= *āvaraka*).

स्तामु *stāmu*, *us*, *m.* (= *stotri*, Naigh. III. 16), Ved. a praiser, worshipper.

स्ताव *stāva*. See p. 1143, col. 1.

स्ति *sti*, *sti-pā*. See under *rt. styai*.

स्तिग् *stigh*, cl. *5. A. stighnute*, *tish-tighe*, *asteghishtha*, *steghitum*, to ascend; to assail; Caus. *steghayati*, *-yitum*, Aor. *atstighat*; Desid. *tistighishate* or *tisteghishate*; Intens. *teshtighyate*, *teshtegdhī*; [cf. *Gr. στῆμι-α, ἔ-στῆμι-α, στῆμι-α, στῆμι-α, στῆμι-α, στῆμι-α*; Goth. *steig-a*, *stai-g-a*, 'a path'; Old Germ. *steg-a*, 'an ascent, path'; Mod. Germ. *steig-en*, 'to rise'; Slav. *stiz-a*, 'a path'; Lith. *stai-g-i-s*, 'quick'; *stai-g-i-s*, 'to hasten'; Hib. *stai-g-hre*, 'a step, stair.']

स्तिप् *stip* (also written *step*), cl. *1. A. stepate*, *tishṭipe*, &c., to ooze, drip, drop.

स्तिभि *stibhi*, *is*, *m.* (according to *Uṇādi-s.* IV. 121. fr. *rt. stambh*), an obstacle, obstruction;



*strewi*, 'lectisternium'; Slav. *stre-ti*, 'to extend'; *po-stla-ti*, 'to strew'; *po-stel-ja*, 'a bed'; Lith. *stra-je*, 'a bed of straw.'

*Tistirāna*, *as, ā, am* (Perf. part. A.), Ved. one who has spread, spreading.

*Stara*, *as, ā, am*, spreading, extending, covering, &c.; (*as*), m. anything spread, a layer, stratum; a bed, couch.

*Starāṇa*, *am*, n. the act of spreading, strewing, scattering.

*Starāṇīya*, *as, ā, am*, to be spread; to be strewn or scattered.

*Stariman*, *ā, m.* 'that which is spread,' a bed, couch.

*Starī*, *is, f.* smoke, vapour; a heifer; a barren cow (acc. c. *staryam*, R̥g-veda I. 118, 20; in this sense probably connected with *sthira*, q.v.); [cf. Gr. *στειρα* (for *στερα*); Lat. *sterilis*; Goth. *Starō.*]

*Stariman*, *ā, m.* = *stariman* above.

*Stīra*, *as, ā, am*, spread, covered, strewn; prepared; [cf. Gr. *στειρ-vo-v.*] = *Stīra-barhis, is, is, is*, Ved. one who has spread Kuśa grass.

2. *stri*, spreading, covering, clothing, (Sāy. = *āc-śhādaka*, R̥g-veda I. 87, 1; a star, (R̥g-veda II. 2, 5. *strībhīh* = *nakshatraih*, 'a star'; cf. *tāra*, 'light-strewer, light-scatterer'; in this sense thought by some to be for *astri*, fr. rt. 2. *as + tri*; cf. Gr. *ἀστρη*, *teipos*, Æol. *τέππος*; Lat. *stella*; Goth. *stairno*; Angl. Sax. *steorra*.)

*Strīnat*, *an, āti, at*, covering, strewing, spreading over or upon.

*Strīnāna*, *as, ā, am*, Ved. spreading, strewing.

*Strīta*, *as, ā, am*, spread, spread out; [cf. rt. *strīta*.]

*Strīti*, *is, f.* spreading, stretching out, expansion; covering, clothing.

स्त्र 3. *stri* (= rt. *spri*, q.v.), cl. 5. P. *stri-noti*, &c., to please, gratify, &c.

स्त्रिक्ष striksh, cl. 1. P. *strikshati*, *tastrikshā*, &c., to go; Intens. *tarīshtrīkshyate*, &c.

स्त्रिह strih or strīh (connected with rt. *trih*, q.v.), cl. 6. P. *strīhāti*, *strīhāti*, *tarīshtra*, *starlitum* or *stardhum*, to strike, hurt, kill.

स्त्रि stri. See rt. *stri* above.

स्त्रिह strih. See rt. *strih*.

स्त्रिन sten (more properly regarded as a Nom. fr. *stena* below; cf. rt. *stai*), cl. 10. P. *stenayati*, *āstīnat*, &c., to steal, rob; [cf. Gr. *στενέω*; Goth. *stīl-an*, 'to steal'; Angl. Sax. *stelan*, *stal*, *stalian*, *stalu*.]

*Stena*, *as, m.* (perhaps to be connected with a form *ste* derived fr. *sti* for rt. *stai*; cf. *styena* fr. rt. *styai*), a thief, robber; (*am*), n. thieving, stealing. — *Stena-nigraha*, *as, m.* the restraining or punishing of thieves; suppression of theft.

*Steya*, *am*, n. [cf. rt. *stai*], theft, robbery; anything stolen or liable to be stolen; anything clandestine or private. — *Steya-krit*, *t, t, t*, Ved. one who commits a theft, a thief, robber.

*Steyin*, *i, m.* a thief, robber; a goldsmith.

*Staina*, *am*, n. theft, robbery, thievery.

*Stainya*, *am*, n. theft, thievery, robbery; (*as*), m. a thief.

*Staina*, *as, m.*, Ved. a thief, robber, (Sāy. = *stena*, R̥g-veda VI. 66, 5.)

स्त्रेप step, cl. 1. A. *stepate*, &c., to ooze, &c. (= rt. *stip*, q.v.); cl. 10. P. *stepayati*, &c., to send, throw.

स्त्रेम stema. See under rt. *stim*.

स्त्रेप steya, staina. See above.

स्त्रि stai, cl. 1. P. *stāyati*, &c., to put on, adorn (= rt. *snai*); (probably also) to steal, do anything stealthily (Ved.).

*Stāyat*, *an, anti, at*, Ved. stealing, acting stealthily, (Atharva-veda IV. 16, 1.)

स्त्रैमित्य staimitya, *am*, n. (fr. *stimita*), fixedness, rigidity, immobility, numbness.

स्तोक stoka, *as, ā, am*, little, small, short; few; low; (*as*), m. a small portion, drop (of water, ghee, &c.); the Cātaka bird; (*am*), ind. a little; less; [cf. Lith. *stokuju*, 'I want.']; = *Stoka-kāya*, *as, i, am*, little-bodied, small, diminutive. — *Stokanamra*, *as, ā, am*, a little bent down, slightly depressed. — *Stoka-śas*, ind. sparingly.

*Stokaka*, *as, m.* the Cātaka bird.

स्तोतव्य stotavya, *stotri*, *stotra*. See p. 1143.

स्तोभ stobha, &c. See under rt. 1. *stubb*.

स्तोम् stom. See *stomaya*, p. 1143, col. 2.

स्तोम stoma. See p. 1143, col. 2.

स्तौपिक staupika. See *stūpa*, p. 1143.

स्तौभिक staubhika. See under rt. 1. *stubb*.

स्तौल staula, *as, ā, am* (for *sthaula* fr. *sthūla*), Ved. stout, robust, powerful, (Sāy. = *sthūla*, *pravridha*, R̥g-veda VI. 44, 7.)

स्त्यान styāna, *styena*. See below.

स्त्यै styai (also written *sthyai*), cl. 1. P. *styāyati*, &c., to be collected into a heap or mass; to be spread about; to sound; [cf. according to some, probably Gr. *στενός*; Lat. *stipare*.]

*Sti*, *is, m.* (according to Sāy. fr. rt. *styai*, but cf. *upa-sti*), Ved. a house, dwelling, abode, (Sāy. = *grīha*, R̥g-veda VII. 19, 11; perhaps also 'those who live in the house.'). — *Sti-pā, ās, ās, am*, house-protecting, (see R̥g-veda VII. 66, 3; Nirukta VI. 17.)

*Stiyā*, *f.*, Ved. a collected mass; a mass or quantity of water, (Sāy. = *āpa*, R̥g-veda VII. 5, 2; see Nirukta VI. 17.)

*Styāna*, *as, ā, am*, collecting into a mass; thick, bulky, gross; soft, bland, unctuous, smooth; sounding; (*am*), n. thickness, grossness, massiveness; unctuousness; nectar; idleness, sloth; echo, sound.

*Styāya* in *saṃ-styāya*, q.v.

*Styāyana*, *am*, n. collecting into a mass, aggregation, crowding together.

*Styena*, *as, m.* (according to Unādi-s. II. 46. fr. rt. *styai* above), nectar (= *a-mṛita*); a thief (in this sense probably for *stena*, q.v.).

स्त्री stri, *f.* (probably a contraction of *so-tri*, fcm. of 2. *so-tri*, 'a bearer of children,' see p. 1118, col. 2; but according to Unādi-s. IV. 165. fr. rt. *styai*), a woman, female; a wife; the female of any animal (e.g. *śākhāyiga-stri*, 'a female monkey'). — *Stri-kāma*, *am*, n. desire of intercourse with women; fondness for women; desire of a wife; (*as, ā, am*), desirous of women, fond of women. — *Stri-kārya*, *am*, n. the business of women; attendance on women or the women's apartments. — *Stri-kumāra*, *am*, n. a woman and child. — *Stri-kusuma*, *am*, n. the menstrual excretion in women. — *Stri-kṛita*, *as, ā, am*, done by women. — *Stri-kshira*, *am*, n. mother's milk. — *Stri-gavi*, *f.* a milk cow. — *Stri-guru*, *us, m.* a female Guru or priestess (who teaches initiatory Mantras). — *Stri-ghosha*, *as, m.* 'marked by the sound of women,' dawn, day-break. — *Stri-ghna*, *as, m.* the murderer of a woman. — *Stri-caritra*, *am*, n. the doings of women. — *Stri-śīta-hārin*, *i, inī, i*, captivating the heart of women, pleasing to the female sex; (*i*), m. the tree Sobhānjana. — *Stri-śīlana*, *am*, n. any mark or characteristic of the female sex; the female organ, vulva or womb. — *Stri-śaura*, *as, m.* 'woman-thief,' a seducer of women, libertine. — *Stri-janani*, *f.* 'bearing females,' the mother of a daughter, a wo-

man who brings forth only daughters. — *Stri-jāti*, *is, f.* the female sex. — *Stri-jita*, *as, m.* 'wife-subdued,' a man ruled by his wife, a hen-pecked husband. — *Stri-tamā* or *stri-tamā*, *f.* a thorough woman, (Pāp. VI. 3. 44.) — *Stri-tarā* or *stri-tarā*, *f.* more thoroughly a woman, (Pāp. VI. 3. 44.) — *Stri-tā*, *f.* or *stri-tva*, *am*, n. womanhood, wife-hood; femiineness, effeminacy. — *Stri-dhana*, *am*, n. 'woman's wealth,' a wife's peculiar property or any property belonging to a woman over which she has independent control (said to be of six kinds, viz. *adhy-agnika*, a gift upon or in presence of the nuptial fire by a member of either family; *adhy-āvāhanika*, that which is taken from the father's house at the time of the bridal procession or when the bride is conducted to her husband's home; *ādhivedānika*, a settlement on a first wife when her husband contracts a second marriage; *priti-datta*, a gift of affection; *sulka*, a kind of dower or money given to a woman to induce her to go to her husband's house; *anv-ādheya*, a gift from her own or husband's family after marriage; according to others the six kinds are, *bhartṛi-dāya*, *pitrī-datta*, *mātri-d*, *bhrātri-d*, the first two enumerated above: other varieties of woman's property are *bandhu-datta*, q.v., *yautaka*, q.v., *sau-dāyika*, q.v., *pārīṇīya*, q.v., *lavānyārjita*, q.v., and *pādavandanika*, the last being a gift to a wife from a husband in return for her *pāda-vandana*, q.v., on her entering his house). — *Stri-dharma*, *as, m.* the duty of a woman or wife; the laws concerning women; menstruation. — *Stri-dharma-yoga*, *as, m.* the application of laws or customs relative to women. — *Stri-dharmiṇi*, *f.* a woman during menstruation. — *Stri-dhava*, *as, m.* a woman's husband; a man, male. — *Stri-dhveja*, *as, m.* 'having the mark of a female,' the female of any species of animal. — *Stri-nātha*, *as, ā, am*, having a woman as lord or protector, protected by a woman. — *Stri-nāman*, *ā, -mni, a*, having a female name. — *Stri-nibandhana*, *am*, n. a woman's peculiar province, domestic duty, housewifery. — *Stri-paryopajivin* ('*ya-up*'), *i, m.* one who makes a living by keeping women for prostitution. — *Stri-para*, *as, m.* one who is devoted to women, a woman-lover, libertine. — *Stri-para-ta-deśa*, *as, m.*, N. of a district. — *Stri-parvan*, *a, n.*, N. of the eleventh book of the Mahā-bhāra. — *Stri-piśāci*, *f.* a fiend-like wife. — *Stri-puṅs*, *mān*, m. a woman who has become a man. — *Stri-puṅsa*, *au, m.* du. wife and husband, man and wife, the union of man and wife. — *Stri-puṅsa-lakṣaṇā*, *f.* a woman who has the characteristic marks of both male and female, a hermaphrodite. — *Stri-pun-dharma*, *as, m.* the law (which regulates the duties) of man and wife, the mutual duties of husband and wife or of man and woman. — *Stri-pun-urpuṅsaka*, masculine, feminine, and neuter. — *Stri-pūrva* or *stri-pūrvaka* or *stri-pūrvika*, *as, m.* or *stri-pūrvin*, *i, m.* one who has been a woman formerly or in a former birth, (according to Sabda-k. *stri-pūrva* = *stri-jita*, ruled by a woman.) — *Stri-pratyaya*, *as, m.* (in grammar) a feminine affix, an affix used in forming femiines from Prātipadikas. — *Stri-pramāṇa*, *as, ā, am*, having a wife for an authority, one who is ruled by a wife. — *Stri-prasaṅga*, *as, m.* intercourse with women. — *Stri-prasū*, *ūs, ūs, u*, bearing females, bringing forth daughters only. — *Stri-priya*, *as, ā, am*, liked or loved by women; (*as*), m. the Mango tree. — *Stri-bādhyā*, *as, m.* one who suffers himself to be distressed by a woman. — *Stri-buddhi*, *is, f.* the female understanding. — *Stri-bhṛitya*, *ās, m.* pl. women and servants. — *Stri-bhoga*, *as, m.* enjoyment of women, sexual intercourse. — *Stri-mat*, *ān, m.* a wife-possessor, a married man. — *Stri-mantra*, *as, m.* a woman's counsel, female stratagem. — *Stri-mukha-pa*, *as, m.* 'drinking the mouth of women,' the Asoka tree (= *dohati*). — *Stri-yantra*, *am*, n. 'woman-vessel,' woman regarded as a vessel or machine, a woman who works like a machine. — *Stri-yācīta-putra*, *as, m.* a son obtained through a wife's solicitations. — *Stri-ranjana*, *am*, n. 'delighting women,'

betel (which with the areca-nut is much chewed by Hindū women). — *Strī-ratna*, *am*, n. a jewel or gem of a woman, an excellent woman; N. of Lakshmi. — *Strī-rājya*, *am*, n. the kingdom of women (a country placed by some in the region of Bhotan). — *Strī-roga*, *as*, m. any disease incident to women. — *Strī-līṅga*, *am*, n. the female organ; the feminine gender. — *Strīlīṅga-vartīn*, *ī*, *inī*, *ī*, being in the feminine gender, being a feminine. — *Strī-vadhā*, *as*, m. the slaying of a woman. — *Strī-vaśa*, *am*, n. subjection to women, submissiveness to a wife. — *Strī-vākyaṅkusa-prakṣhaṇa* (*‘ya-an°*), *as*, *ā*, *am*, driven or urged on by the goad of women's words. — *Strī-vidheya*, *as*, *ā*, *am*, submissive to a wife, governed by a wife, uxorious. — *Strī-viyoga*, *as*, m. separation from a wife. — *Strī-vivāha*, *as*, m. 'woman-marriage,' the act of contracting marriage with a woman. — *Strī-ṛita*, *as*, *ā*, *am*, surrounded or attended by women. — *Strī-samarga*, *as*, m. intercourse with women, female society. — *Strī-samsthāna*, *as*, *ā*, *am*, having a female shape. — *Strī-saṅga*, *as*, m. attachment or addiction to women; intercourse with a woman. — *Strī-saṅgrahaṇa*, *am*, n. the act of embracing a woman (improperly), adultery, seduction. — *Strī-sabha*, *am*, n. an assembly of women, collection of females. — *Strī-sambandha*, *as*, m. matrimonial connection with a woman; connection by marriage; relation or reference to women. — *Strī-sevā*, *f*. 'woman-service,' addiction to women. — *Strī-svabhāva*, *as*, m. the nature or disposition of women; a guard of the women's apartments, eunuch. — *Strī-svarūpa*, *as*, *ā*, *am*, or *strī-svarūpavat*, *ān*, *atī*, *at*, or *strī-svarūpin*, *ī*, *inī*, *ī*, having a woman's shape or figure. — *Strī-hatyā*, *f*. the murder of a woman. — *Strī-hantri*, *tā*, m. the murderer of a woman. — *Strī-haraṇa*, *am*, n. the carrying off or forcible abduction of a woman; rape. — *Strī-hārin*, *ī*, m. the carrier off of a woman; one who commits rape, a ravisher. — *Strī-abhigamana*, *am*, n. the act of approaching a woman, sexual intercourse. — *Strī-ājīva*, *as*, m. one who lives by his wife; one who lives by keeping women for prostitution.

*Strīka* = *strī* (at the end of an adj. comp., e. g. *sa-strīka*, q. v.).

*Straiṇa*, *as*, *ī*, *am*, female, feminine; suited or belonging to women; being among women; (*am*), n. womanhood, feminineness; the female sex; the nature of woman; a multitude of women; sexual enjoyment (Ved.). — *Straiṇa-tā*, *f*. or *straiṇa-tva*, *am*, n. effeminacy.

*Strairājaka*, *ās*, *f*. pl. (probably) the women of *Strī-rājya*.

*Straiśhūya*. See Atharva-veda VI. II. 3.

*Stya stha*. See under *rt*. 1. *sthā*, col. 3.

**स्यकर** *sthakara* (connected with *sthagara* below), a betel-nut (according to some; cf. *sthaḡī*).

**स्यग्** *sthaḡ*, cl. I. P. *sthaḡati*, *tasthāḡa*, *asthāḡit*, &c., to cover, hide, conceal: Caus. *sthaḡayati*, &c., to cover, veil, hide, make invisible; [cf. Gr. *στέγω*, *στέγη*, *τέγη*, *στέγος*, *τέγος*, *στεγανός*, *στεγνός* : Lat. *teg-o*, *tec-tu-m*, *teg-i-men*, *teg-ula* : Old Norse *thek*, 'a roof.' Old Germ. *dak-jan* : Engl. Sax. *theccan*, *thaca* : Lith. *steg-iu*, 'I cover' *stoga-s*, 'a roof.']

*Sthagu*, *as*, *ā*, *am*, fraudulent, dishonest, shameless, abandoned; (*as*), m. a rogue, cheat; (*ī*), *f*. a betel box.

*Sthagana*, *am*, n. the act of covering or concealing, concealment.

*Sthagara*, a kind of plant (= *putra-jīvaka*); (perhaps) a betel-nut; [cf. *sthaḡī* above.]

*Sthaḡilā*, *f*. a courtesan; the office of betel-bearer.

*Sthaḡita*, *as*, *ā*, *am*, covered, concealed, hidden. *Sthagu*, *us*, m. a hump, an excrescence or protuberance on the back.

**स्यखिडल** *sthaḡḍila*, *am*, n. (according to some connected with *rt*, *sthal*), a piece of ground

(levelled, squared, and prepared for a sacrifice); a barren field; a heap of clods; a boundary, limit, landmark; (*as*), m., N. of a Rishi. — *Sthaḡḍila-sūyin*, *ī*, m. a devotee who sleeps on the bare ground or on the sacrificial *Sthaḡḍila* (on account of a religious vow). — *Sthaḡḍila-sitaka*, *am*, n. an altar. — *Sthaḡḍile-saya*, *as*, m. an ascetic who sleeps on the bare ground or on the *Sthaḡḍila*; a proper N.

*Sthaḡḍileyu*, *us*, m., N. of a king.

**स्यन** *sthana* (fr. *rt*. 1. *as*), Ved. = *bhavatha*, (Rig-veda VIII. 18. 15.)

**स्वपति** *stha-pati*. See col. 3.

**स्यपुट** *sthapuṭa*, *as*, *ā*, *am*, being in contracted or difficult circumstances; unevenly raised, elevated and depressed, bent down. — *Sthaputa-gata*, *as*, *ā*, *am*, being in contracted and uneven places, being on raised places and in hollows. — *Sthapuṭi-kṛita*, *as*, *ā*, *am*, made uneven, raised and depressed; (according to one commentator) covered with grass, &c.

**स्थल** *sthal* (connected with *rt*. I. *sthā*), cl. I. P. *sthalati*, *tasthāla*, *sthalishyati*, *asthāli*, *sthalivum*, to stand firm, be firm; Caus. *sthālayati*, *-yitum*, Aor. *atishthalat*, to cause to stand firm, fix firmly; Desid. of Caus. *tristhālayishati*; Desid. *tristhalishati*: Intens. *tāsthalyate*, *tāsthāli*; [cf. Gr. *στέλλω*, *ἔσταλα*, *ἔ-στάλην*, *στόλο-σ*, *στάλι-ξ*, *στελε-ν*; Lat. *praestol-or*, *stul-tu-s*, *stol-i-du-s* (?); Old Germ. *stīl*, *stallan*, *stellan*; Lith. *stelloju*, 'I appoint.']

*Sthala*, *am*, *ī*, n. f. firm or dry-ground, terra firma, dry land (as opposed to 'water'); shore, strand, beach; ground or land (in general), soil; place, spot, site; field, tract, district; station; (*am*, *ā*), n. f. a spot of dry ground artificially raised and drained; (*ī*), *f*. a deity of the soil, local or tutelary divinity; (*am*), n. a piece of raised ground, mound, terrace; a topic, case, subject (of a description &c.), point under discussion; part (of a book); a tent, house of cloth; [cf. Old Germ. *stal*, 'a place'; *stullan*, *stelza*, *stolv*: Goth. *ga-stalds*: Engl. Sax. *stal*, *stæl*, *stillan*, *stille*: Mod. Germ. *stall*.] — *Sthala-kanda*, *as*, m. a kind of plant (= *agrāmya-kandā*). — *Sthala-kamala*, *am*, n. or *sthalakamalini*, *f*. the flowering shrub, Hibiscus Mutabilis. — *Sthala-kumuda*, *as*, m. the Kara-vira plant. — *Sthala-gata*, *as*, *ā*, *am*, gone or left on dry land. — *Sthala-cara*, *as*, *ī*, *am*, land-going, living on dry land, not aquatic (opposed to *jala-cara*). — *Sthala-ḡyuta*, *as*, *ā*, *am*, fallen or removed from a place or position. — *Sthala-ja*, *as*, *ā*, *am*, land-born, terrestrial, not aquatic. — *Sthala-tas*, *ind*. from dry land, from terra firma. — *Sthala-tā*, *f*. the state of being dry ground. — *Sthala-devatā*, *f*. a local or rural deity, tutelary god presiding over some particular spot. — *Sthala-nalini*, *f*. = *sthalapadmini* below. — *Sthalapadma*, *as*, m. = *mānaka*; (*am*), n. the shrub Hibiscus Mutabilis; another plant (= *Chattrapatra*, *tamālaka*). — *Sthalapadmini*, *f*. the shrub Hibiscus Mutabilis. — *Sthala-manjari*, *f*. the plant Achyranthes Aspera. — *Sthala-mārga*, *as*, m. or *sthalavartman*, *a*, n. a way or road by land. (*sthalavartmanā*, *inst*. c. by land, as opposed to *jalamārgena*, by water.) — *Sthala-vigraha*, *as*, m. a battle on level ground. — *Sthala-suddhi*, *is*, *f*. purification or clearance of a place from impurity. — *Sthala-sringāta* or *sthalasringātaka*, *as*, m. the plant Tribulus Lanuginosus (= *go-kshura*). — *Sthala-siman*, *ā*, m. a land-mark, boundary. — *Sthala-stha*, *as*, *ā*, *am*, standing or being on dry ground, being on terra firma, being on shore. — *Sthalāntara* ('*la-an°*'), *am*, n. another place. — *Sthalārūḍha* ('*la-ūr°*'), *as*, *ā*, *am*, alighted on the ground. — *Sthale-ruha*, *as*, *ā*, *am*, growing on dry ground; (*ā*), *f*. a kind of plant (= *griha-kumāri*); another plant (= *dagdā*). — *Sthale-sāya*, *as*, *ā*, *am*, sleeping on dry ground; (*as*), m. any amphibious animal (such as a tortoise, otter, &c.).

*Sthalī*, *f*. dry ground, &c.; see under *sthalā*

above. — *Sthalī-devatā*, *f*. a local divinity, deity of the soil or tutelary deity presiding over some particular spot (as a field, grove, village, &c.), a kind of faun or dryad.

*Sthalīya*, *as*, *ā*, *am*, relating or belonging to dry ground, terrestrial; belonging to a place, local.

*Sthalēyu*, *us*, m., N. of a king.

**स्ववि** *sthavi*, *sthavira*, &c. See p. 1146.

**स्वविह** *sthavishṭha*, *as*, *ā*, *am* (superl. of *sthūla*), largest, most bulky; very big, very fat or corpulent.

*Sthavīyas*, *ūn*, *asī*, *as* (compar. of *sthūla*), larger, bigger, more bulky, fatter, stronger; very fat, very corpulent.

**स्था** 1. *sthā*, cl. I. P. (ep. and in some special significations also A.) *tishṭhati*, *-te* (*sthāt* = *tishṭhatu*, Rig-veda II. 3. 10), *tasthau* (2nd sing, *tasthītha* or *tasthātha*, 1st du. *tasthīva*), *tasthe*, *sthāsyati*, *-te*, *asthāt* (3rd pl. *asthūh*), *asthīta* (3rd pl. *asthishata*), Prec. *stheyāt*, *sthā-sīṣta*, *sthātum*, to stand (often with inst., e. g. *pādābhyām sthā*, to stand on the feet; *jāmbhūyāṇi sthā*, to stand on the knees, i. e. to kneel); to stand still, stand firmly; to stay, stop, abide, dwell, remain, rest, wait; to stop, cease, desist; to rest on, depend on (sometimes A.); to be in any situation or state or position; to be, exist, live; to be at hand, be near or at the side; to abide or continue or be engaged in any act or course of action, practice, perform, behave, occupy one's self with, (sometimes with loc., e. g. *sāsane sthā*, to abide in a command, i. e. to be obedient; sometimes with inst., e. g. *sāmādibhiḥ sthā*, to practice or continue practising conciliation, &c.; *mauma-vratena sthā*, to continue observing a vow of silence; sometimes with ind. part., especially if a habit or continuous course of action is implied, e. g. *dharmam āsṛitāya tishṭhati*, he continues practising virtue); to stand as a prostitute, give one's self up to sexual embrace, offer one's self to (A., e. g. *deva-dattāya tishṭhate*, she offers herself to Devadatta, Pāp. I. 4. 34); Pass. *sthāyate*, 2nd fut. *sthāsyate* or *sthāyishyate*, Aor. *asthāyi*, to be stood; to be stayed or remained or abided, to be fixed or located, &c. (frequently used impersonally, e. g. *mayā sthāyātān*, let it be abided by me, i. e. I must abide): Caus. *sthāpayati*, *-te* (sometimes regarded as a nominal fr. *sthira*), *-yitum*, Aor. *atishṭhīpat*, *-ta*, to cause to stand; to cause to stand still or firmly; to fix, settle, establish, set up, found, institute, erect, build; to place, put, locate, set, lay; to stop, arrest, restrain, hold in; to cause to be in any state or position; to cause to continue, make durable; to cause to live; to give in marriage; to make (with two acc.); to instruct in (with two acc.): Desid. *tishṭhāsi*, *-te*: Intens. *teshṭhiyate*, *tāsthāti*; [cf. Zend *hi-stā-mi* = Sans. *tī-shṭhā-mi*: Gr. *ἵ-στη-μι*, *ἔ-στη-ν*, *στά-σι-σ*, *στα-μίν*, *στά-μνο-σ*, *ἵ-στέ-σ*, *στή-μον*, *στή-λη*, *στα-τήρ*, *στα-θ-ερό-σ*, *στα-θ-μό-σ*, *στή-θ-ο-σ*, *στε-νό-σ*; (with the Caus. may be compared also, according to some) *στέφ-ω* (for *στέπ-ω*), *στέμ-μα*, *στέφ-ος*, *στέφ-ανο-σ*, *στέφ-ανη*, *τόπ-ο-σ*: Lat. *st-o*, *si-st-o*, *stā-ti-m*, *stā-ti-o*, *Stator*, *stā-tu-s*, *stā-tu-o*, *stā-tua*, *stā-men*, *stā-bu-lu-m*, *stā-bi-li-s*; (also with the Caus.) *stipa-re*, *stipator-es*, *stipulāri*, *stapia*; (according to some also) *stup-ec*, *stup-idu-s*: Old Germ. *stā-m*, *stedī*, *stānda*, *stut*: Goth. *stan-dan*, 'to stand'; *stath-s*, 'a place'; *stol-s*, 'a stool, throne': Engl. Sax. *stan-dan*, *stand*, *studu*, *stund*: Slav. *stā-ti*, 'to stand': Lith. *stō-ti*, 'to stand'; *stā-tū-s*, 'standing'; *stāt-ū*, 'to place'; *stō-na-s*, 'a stand, station'; *stā-kle-s*, 'a loom': Hib. *sta-d*, 'stop, delay, state, condition'; *stadaim*, 'I stand, stop.']

*Sthā*, *as*, *ā*, *am*, standing, staying, abiding, being situated, living, existing (generally found at the end of comp., e. g. *garbha-s°*, *jala-s°*, *dūra-s°*), a place, spot, ground, = *sthalā* (according to *Sabda-k.*). — *Stha-pati*, *is*, m. (probably fr. *stha* + *pati*, but

according to some from the Caus. of rt. I. *sthā*), 'ground-lord,' a sovereign, chief, king (according to Kātyāyana's *Srauta-sūtras* XXII. 11, 11, &c. a *Sthapati* is a Vaiśya, or even a person of lower caste, who has celebrated the Go-sava sacrifice after being chosen king); an architect; a master carpenter or mason, wheelwright; a charioteer; one who sacrifices to *Vjhis-pati*, a performer of the *Vjhis-pati* sacrifice; a guard or attendant of the women's apartments; N. of *Kuvera*; (*is, ts, i*), chief, best, principal.

*Sthavi, is, m.* a weaver; heaven (= *svarga*); = *jāngama* (according to *Sabda-k.*).

*Sthāvira, as, ā, am, fixed, firm, steady* [cf. *sthāvira*]; old, aged, ancient, (*saptatyā sthāvira*), one who is seventy years old, see *sthāvira*); (*as*), m. an old man; a beggar; epithet of *Brahmā*; (*ā*), f. an old woman; a kind of plant, = *mahā-śrāvāṇi*; (*am*), n. = *śaileya*.

2. *sthā, ās, ās, am, Ved. standing, stationary*, (according to *Sāy.* on *Rig-veda* X. 88, 4. *sthāh* = *sthāvaram vrikshādī rūpam*; see also *Nimkta* V. 3.)

*Sthānu, us, us, v, firm, fixed, steady, stable, immovable, motionless*; (*as*), m., N. of *Siva*; a stake, post, pile; a peg, pin, pillar; the gnomon of a dial; a spear, dart; a nest of white ants; the drug or perfume called *Jtvaka*, q. v.; (*us, u*), m. n. a branchless trunk or stem, the trunk of a lopped tree or of any tree, any bare stock or stem. — *Sthānu-śheda, as, m.* one who cuts down the trunks of trees, one who clears away timber, (*Manu* IX. 44.) — *Sthānu-tīrtha, am, n.*, N. of a *Tīrtha*. — *Sthānu-bhrama, as, m.* mistaking anything for a post. — *Sthānu-vat, ind.* like a post. — *Sthānu-vaṇaukas* ('*na-uk*'), *ās, ās, as*, inhabiting *Siva's* forest. — *Sthānu-īvara, as, m.*, N. of a particular *Siva-linga*.

*Sthātavya, as, ā, am*, to be stood; to be stayed or remained; to be fixed.

*Sthātus, n.* (according to some modern scholars an old nom. sing. neut. for the later *sthātri*), *Ved.* anything standing or stationary (opposed to *daratha*, see *Rig-veda* I. 58, 5).

*Sthātri, tā, trī, trī, who or what stands or stays stationary, standing* (frequently opposed to *jagat* in the phrase *sthātur jagatasā*, e. g. *viśvasya sthātur jagatasā gopā*, the preserver of everything that stands and moves, *Rig-veda* VII. 60, 2); [cf. *Lat. stator*.]

*Sthāna, am, n.* the act of standing or staying, stay, continuance, the being fixed or stationary; state, condition; a stationary state or condition, (one of the three aims or results of state policy; it is described as a kind of neutral or middle state characterized by neither loss nor gain, failure nor success); the act of standing firm so as to resist a charge, firm or calm bearing of troops, (*Manu* VII. 190); halt; the stamina of a kingdom, that which constitutes its chief strength or by virtue of which it exists, (regarded as consisting of four parts, viz. army, treasury, city, and territory, *Manu* VII. 56); the place of standing or staying, any place, spot, locality, site, situation, position, posture, station, post; office, appointment, rank, dignity, degree; proper or right place; the place or organ of utterance of any letter (which, according to *Pāṇini*, are eight, viz. *kaṣṭha*, the throat; *tālu*, the palate; *mūrdhā*, the top of the palate; *danta*, the teeth; *oshtha*, the lips; *kaṣṭha-tālu*, the throat and palate; *kaṣṭhoshtha*, the throat and lips; *antoshtha*, the teeth and lips; to which may be added *nāsikā*, which is the place of utterance for the true *Anusvāra*, and *uras*, the chest, which is said to be the place of *Visarga*); dwelling-place, abode, house; country, region, district; a town, city; a particular place or sphere assigned after death to those who do their duty or neglect it, (that of virtuous *Brahmans* is called *Prajāpatya*; of *Kshatriyas*, *Aindra*; of *Vaiśyas*, *Māruta*; of *Sūdras*, *Gāndharva*; similarly, neglectors of duty have places of punishment assigned to them); a holy place; an altar; an open place in a town, green, plain, square; part or division of a book, section, chapter; the part or character of an actor; interval, opportunity, leisure; an object (e. g.

*śulka-sth*°, an object of toll, taxation; *pūjā-sth*°, object of honour; *kopa-sth*°, object of anger); a modulation of the voice, note, tone (of which, according to the *Rig-veda-Prātiśākhya*, there are three; see *mandra*); likeness, resemblance; intimation; (*sthāne*), loc. c. in the right or proper place, properly, suitably, appropriately, justly, fitly, truly; at the right or appropriate moment, opportunely; sometimes; in the place of, in the room of, in lieu of, instead of (with gen.; in *Pāṇini's* grammar, when the gen. c. stands aloof, the word *sthāne* has to be supplied, thus *hanter jah* means that *ja* is to be substituted 'in place of' *han*, see *Pāṇ.* I. 1, 49); on account of, because of; like, resembling, similarly, as; [cf. *δύστηνος* (i. e. *δυο-στηνος*), *ἄ-στηνος*, *ἄ-στην*, *ἀσταίνω*, *δυσταίνω*.] — *Sthāna-śāntalā, f.* the plant *Ocimum Pilosum* (= *varvari*). — *Sthāna-śintaka, as, m.* an officer who superintends places of residence or official dwellings or provides quarters for an army, a kind of quarter-master. — *Sthāna-śyuta, as, ā, am*, = *sthāna-bhrashta* below. — *Sthāna-tas, ind.* according to place or station; in regard to the place or organ of utterance. — *Sthāna-tyāga, as, m.* desertion of post, leaving one's place. — *Sthāna-pāla, as, m.* 'place-protector, place-keeper,' a watchman, sentinel, policeman. — *Sthāna-praśyuta, as, ā, am*, ejected from a station or post, removed from an office, &c. — *Sthāna-bhūmi, is, f.* a dwelling-place, mansion. — *Sthāna-bhrashta, as, ā, am*, fallen or removed from any place or station, ejected from an office, displaced, out of place. — *Sthāna-māhātmya, am, n.* the greatness or glory of any place, a kind of divine virtue supposed to be inherent in a sacred spot, and to operate upon those who visit it. — *Sthāna-yoga, as, m.* assignment of suitable places, proper mode or place for preserving articles, (*Manu* IX. 332.) — *Sthāna-rakshaka, as, m.* = *sthāna-pāla*. — *Sthāna-vibhāga, as, m.* subdivision of a number according to the places of its figures. — *Sthāna-stha, as, ā, am*, abiding in one place, staying at home. — *Sthānādhyaksha* ('*na-adh*'), *as, m.* the superintendent of any place or post; a local governor; a watchman, police-officer. — *Sthānāntara* ('*na-an*'), *am, n.* another place. — *Sthānāntara-gata, as, ā, am*, gone to another place, gone away. — *Sthānānya-tva* ('*na-an*'), *am, n.* difference or diversity of place. — *Sthānābhāva* ('*na-abh*'), *as, m.* the want of a place or situation. — *Sthānāsana* ('*na-ās*'), *e, n. du.* standing and sitting down. — *Sthānāsana-vihāra-vat, ān, m.* (a pupil) occupying the station and seat and place of religious exercises (of his preceptor, *Manu* II. 248). — *Sthānāśedha* ('*na-ās*'), *as, m.* confinement to a place, imprisonment, arrest. — *Sthānēsvara* ('*na-īś*'), *N. of a place.*

*Sthānaka, am, n.* a position, situation; a particular point or situation in dramatic action, (*patākā-sthānaka*, a striking situation introduced as an episode into the regular plot of a drama); a city, town; a basin or trench dug for water at the root of a tree; froth or a kind of scum on spirits or wine; a mode of recitation; a division or section of the *Taittirīya* branch of the *Yajur-veda*.

*Sthānika, as, ī, am*, belonging to a place or site, local; (in grammar) that which takes the place of anything else or is substituted for it; (*as*), m. any one holding an official post, a placeman, the governor of a place, superintendent of a district, manager of a temple.

*Sthānin, ī, inī, ī*, having a place, having fixedness, placed, abiding, permanent; having a substitute; (*ī*), m. (in *Pāṇini's* grammar) the original form or primitive element (i. e. that form for which anything is substituted; the substituted form which takes its place being called *ādesa*); that which has a place, that which has a place in a sentence or is actually expressed. — *Sthāni-bhūta, as, ā, am*, being the original or primitive form. — *Sthāni-vat, ind.* (in grammar) like the original form or primitive element, (the *ādesa* or substituted form is said to be *sthāni-vat* when it is liable to all the rules which hold good for the primitive.) — *Sthānivat-tva, am, n.* the state of being

like the original form or element. — *Sthāny-āsraja, as, ā, am*, depending on the primitive form (said of a grammatical operation).

*Sthāniya, as, ā, am*, belonging or suitable to any place, prevailing in any place, local; (*am*), n. a town, city.

*Sthāpaka, as, ā, am* (fr. the Caus.), causing to stand, placing, fixing, establishing, founding, ordering, regulating; (*as*), m. the establisher or director of the stage-business, a kind of stage-manager; the founder of a temple, creator of an image.

*Sthāpatya, as, m.* (fr. *stha-pati*), a guard of the women's apartments; (*am*), n. architecture, building, erecting. — *Sthāpatya-veda, as, m.* 'the science of architecture,' one of the four *Upa-vedas*, (see *upa-veda*.)

*Sthāpana, am, n.* (fr. the Caus.), the act of causing to stand, placing, fixing, establishing, erecting, founding, instituting, regulating, directing, appointing; fixing the thoughts, concentration of the mind, abstraction; a dwelling, habitation; a ceremony performed when a mother perceives the first signs of living conception, = *pum-savana*; (*ā*), f. placing, fixing, establishing, regulating, arranging (as a drama &c.), stage-management; (*ī*), f. a kind of plant (= *pāṭhā*).

*Sthāpanīya, as, ā, am*, to be placed or fixed or established.

*Sthāpayat, an, anti, antī*, causing to stand, fixing, placing, establishing.

*Sthāpayitvā, ind.* having placed or fixed, having established or erected, &c.

*Sthāpita, as, ā, am*, caused or made to stand, fixed, established, placed, located, deposited; set up, erected; founded, instituted, endowed, set apart; placed in any post or situation, appointed; ordered, regulated, directed, enjoined, ordained, enacted; settled, ascertained, certain; firm, steady.

*Sthāpitavat, ān, atī, at*, one who has placed or fixed, &c.

*Sthāpya, as, ā, am*, to be placed or deposited; to be fixed or established; (*am*), n. a deposit, pledge (= *nikshepa*). — *Sthāpyāpaharāna* ('*ya-ap*'), *am, n.* the stealing or embezzling of a deposit.

*Sthāman, a, n.* strength, power, stamina; fixity, stability.

*Sthāyin, ī, inī, ī*, standing, staying, being, situated (often at end of comps., cf. *antara-sth*°); abiding, stopping, fixed, stationary, enduring, continuing, permanent, constant, lasting (as a feeling or state, see *sthāyi-bhāva* below); steady, firm, unchangeable, invariable; (*ī*), n. anything lasting, a permanent state or condition (opposed to *vy-abhidhārin*, q. v.).

— *Sthāyi-tā, f.* or *sthāyi-tva, am, n.* permanency, steadiness, fixedness, constancy, invariableness. — *Sthāyi-bhāva, as, m.* a particular fixed or permanent condition of mind or body, lasting feeling (as forming a class of feelings or conditions which are favourite subjects of description in poetical and dramatic compositions; these *Sthāyi-bhāvas* are opposed to the *Vyabhidhāri-bhāvas*, and are said in the *Sāhitya-darpaṇa* to be eight in number, viz. 1. *rati*, love or desire; 2. *hāsa*, mirth; 3. *śoka*, sorrow; 4. *krodha*, resentment; 5. *utāha*, high-mindedness or heroism; 6. *bhaya*, terror; 7. *jugupsā*, disgust or aversion; 8. *vismaya*, surprise; to which is sometimes added a ninth, viz. *śama*, quietism).

*Sthāyika, as, ā or ī, am*, disposed to stay or last, apt to endure, of a steady nature, abiding, stopping, stationary, steady, firm; (*as*), m. the overseer of a village.

*Sthāla, am, n.* a plate or dish (generally made of some metal and used in eating); a cooking-pot, caldron or any culinary utensil. — *Sthāla-rūpa, am, n.* the form or representation of a pot.

*Sthāli, f.* an earthen pot or pan, cooking-pot, caldron, kettle, boiler; a particular vessel used in the preparation of *Soma*; the substitution of a cooked offering of rice &c. for the offering of meat at the *Māgśāhtakā*, q. v.; the trumpet-flower, *Bignonia suaveolens*. — *Sthāli-darāṇa, am, n.* the breaking of a pot. — *Sthāli-pakva, as, ā, am*, cooked or

dressed in a pot, boiled.—*Sthāli-pāka*, *as*, *m.*, Ved. a particular religious act performed by a householder, a cooked offering of rice, &c.; (*ās*), *m.* pl., scil. *mantrāḥ*, epithet of particular Vedic hymns.—*Sthāli-purisha*, *am*, *n.* the sediment or dirt sticking to a kettle or cooking-pot.—*Sthāli-pulāka*, *as*, *m.* boiled rice in a cooking-pot; an illustration derived from the rule of boiled rice in a pot (by which all the grains are equally moistened by the heated water).—*Sthāli-vila*, *am*, *n.* the interior or hollow of a caldron or cooking-pot.—*Sthāli-viliya* or *sthāli-vilya*, *as*, *ā*, *am*, fit to be boiled or cooked in a pot.—*Sthāli-vriksha*, *as*, *m.* a kind of plant or tree (= *nandi-vriksha*, *śvatthabhedā*).

*Sthāvan*, *ā*, *ari*, *a*, standing, stable, stationary.  
*Sthāvāra*, *as*, *ā*, *am*, standing still, not moving, not having the power of motion, not locomotive, fixed to one spot, fixed, stationary, firm, stable, immovable (as a plant, mineral, &c.); these stationary objects constituted the seventh creation of Brahman and *tasthushān sarga*, see under *sarga*; cf. Mann I. 41); a bow-string; immovable property, real estate (such as land or houses); a heir-loom, family possession (such as jewels &c. which have been long preserved in a family and ought not to be sold).—*Sthāvāra-tā*, *f.* fixedness, stability, the quality of being stationary, immobility; the state of a vegetable or mineral, (Mann XII. 9).—*Sthāvāra-jāngama*, *am*, *n.* or *āni*, *n.* pl. things stationary and movable or inanimate and animate, (Mann I. 41).—*Sthāvā-rādi* (*ra-ādi*), *n.* the poison called *Vatsa-nābha*, *q. v.*—*Sthāvā-rāsthāvāra* (*ra-as*), *am*, *n.* things stationary and movable, immovable and movable property.

*Sthāvira*, *as*, *ā* or *ī*, *am* (fr. *sthavira*), thick, firm (Ved.); (*am*), *n.* old age (described as commencing after seventy in men and after fifty in women, and ending at ninety, after which period a man is called *varshiyas*).

*Sthāsaka*, *as*, *m.* perfuming or smearing the body with fragrant unguents (of sandal &c.); a bubble of water or any fluid.

*Sthāsu*, *u*, *n.* bodily strength or stamina.

*Sthāsnu*, *us*, *us*, *u*, disposed to stand, firm, stationary, immovable, fixed, stable; durable, permanent, eternal; a tree or plant (= *vriksha*; cf. *sthāvāra*).—*Sthāsnu-tū*, *f.* firmness, stability, durability.

*Sthīta*, *as*, *ā*, *am*, stood, stayed, remained, stopped; standing; standing up, risen; staying, resting, abiding, (*uccāvāśeshu sthīta*, abiding in all things high and low); being, situated, existing, living; stood still, standing still, desisted, stopped; fixed, permanent, settled, steady, firm, immovable; steadfast, determined, resolved, decreed, established; steady or steadfast in conduct; faithful to a promise or agreement; upright, virtuous; agreed, engaged, contracted, promised; being close at hand, ready; (*am*), *n.* (in Vedic grammar), scil. *pada*, a word standing by itself (i. e. without the particle *iti* in the *Pada* text; opposed to *apa-sthīta*).—*Sthīta-dhī*, *is*, *īs*, *i*, steady-minded, firm-minded, firm, unmoved, calm.—*Sthīta-pāṭhya*, (in the drama) recitation in Prākṛit by a woman standing.—*Sthīta-prajña*, *as*, *ā*, *am*, firm in judgment or wisdom, free from fancies or hallucinations, calm, contented.—*Sthīta-preman*, *ā*, *m.* 'firm in affection,' a firm or faithful friend.—*Sthītopasthīta* (*ta-up*), *as*, *ā*, *am*, (a word) with and without the particle *iti* (in the *Pada* text; see *sthīta* above).

*Sthītavat*, *ān*, *atī*, *at*, one who has stood or stayed or abided.

*Sthīti*, *is*, *f.* standing, staying, remaining, continuing, living, residing, abiding; stay, residence; standing still, stopping, continuance in one state; remaining stationary, stability, duration, fixedness, fixity, a firm position; stop, cessation; pause; any

situation, state, position; posture, condition, natural state, state of a case; good condition, well-doing, welfare; station, high station, rank, dignity; permanence; continuance or steadfastness in the path of duty, steadiness, correctness of conduct, propriety, good manners; consistency; establishment of good order (in a government); settled rule, sure or fixed decision, ordinance, decree, axiom, maxim; settled determination; term, limit, boundary; (in philosophy) inertia, resistance to motion; one of the three states through which the system of created things and every individual being passes, (these three states are, 1. *utpatti*, arising into being; 2. *sthiti*, continuance in life; 3. *laya*, dissolution); (in astronomy) duration of an eclipse; (in Vedic grammar) the standing of a word by itself (i. e. without the particle *iti*, see *sthīta*).—*Sthīti-mat*, *ām*, *atī*, *at*, possessing firmness or stability, firm, stable; steady (in purpose or conduct), upright, firm, virtuous.—*Sthīti-sthāpaka*, *as*, *ā*, *am*, fixing in a (former or original) state or condition, capable of placing in or restoring to a (previous) form or position, having elastic properties; (*as*), *m.* (according to some also *am*, *n.*), the capability of placing in or recovering a (previous) position or condition, elasticity.

*Sthītū*, *ind.* having stood or stayed or stopped, &c.

*Sthira*, *as*, *ā*, *am*, firm, fixed, steady, steadfast; unfluctuating, permanent, enduring, durable, settled, lasting; not moving, immovable, still, placid, calm, quiescent, cool, composed, collected, free from passion; steadfast or steady in conduct; constant, faithful, determined; certain, sure, convinced; firm, hard, solid, strong; (*as*), *m.* a deity, immortal; epithet of Siva; of Kārtikeya; a mountain; a tree; a bull; final emancipation from existence; the planet Saturn; a particular plant (= 1. *dhava*); N. of a particular astronomical Yoga; of certain zodiacal signs (viz. Taurus, Leo, Scorpio, Aquarius; so called because any work done under these signs is supposed to be lasting); (*ā*), *f.* a strong-minded woman; the earth; the shrub *Sāla-parṣi*; a medicinal root (= *kākolī*); the silk-cotton tree; [cf. Gr. στερεός, στερεός, στέρι-φο-ς, στερίφη, στέιρα, στήρ-γῆ, στήρ-ζω, στελεόν; Lat. steri-lis, stīria, stilla, stolidus, stultus; Goth. stairo; Old Germ. staren, storren, stornen, ga-starken, starhan, &c.; Angl. Sax. starian, starc; Lith. styr-u, 'to be stiff or benumbed'; ster-va, 'a carcass.'];—*Sthira-kulāka*, *as*, *m.* (in algebra) a steady pulverizer, constant multiplier, common divisor (applied to a particular kind of common divisor).

—*Sthira-gandha*, *as*, *ā*, *am*, having durable perfume, strong-scented; (*as*), *m.* the Campaka tree, *Michelia Champaca*; (*ā*), *f.* *Pandanus Odoratissimus* (= *ketaki*); the trumpet-flower (= *pātalā*).—*Sthira-śakra*, *as*, *m.* a particular Jīna or Bodhi-sattva (= *mañju-śrī*).—*Sthira-śitta*, *as*, *ā*, *am*, or *sthira-śetas*, *ās*, *ās*, *as*, firm-minded, firm, resolute, constant, steady.—*Sthira-śhāda*, *as*, *m.* 'firm-leaved,' the birch tree (= *bhūrja-patra*).—*Sthira-śhāya*, *as*, *m.* 'having deep shade,' a tree which gives shelter to travellers; any tree.—*Sthira-jīhva*, *as*, *m.* 'firm-tongued,' a fish.—*Sthira-jivita*, *f.* 'firm-lived,' the silk-cotton tree.—*Sthira-tara*, *as*, *ā*, *am*, more firm, fixed, stationary; very firm or permanent, durable, eternal.—*Sthira-tū*, *f.* or *sthira-tva*, *am*, *n.* firmness, stability, steadiness, steadfastness; moral firmness, fortitude; fearlessness.—*Sthira-damshtra*, *as*, *m.* 'strong-toothed,' a snake; N. of Vishnu in the hoar-Avatāra; = *dhvani* (according to *Sabda-k.*).—*Sthira-dhanvan*, *ā*, *ā*, *a*, having or armed with a strong bow (said of *Rudra*, *Rig-veda* VII. 46, 1).—*Sthira-dhī*, *is*, *īs*, *i*, firm-minded, resolute, persevering.—*Sthira-patra*, *as*, *m.* 'firm-leaved,' the marshy date tree.—*Sthira-pushpa*, *as*, *m.* 'firm-flowered,' the Campaka tree; the Vakula tree.—*Sthira-pushpin*, *ī*, *m.* 'strong-flowered,' the Tilaka tree.—*Sthira-pratīna*, *as*, *ā*, *am*, persisting in an assertion, pertinacious; faithful to a promise.

—*Sthira-pratibandha*, *as*, *ā*, *am*, firm in resistance, pertinacious, obstinate.—*Sthira-pratishthā*, *f.* a firm resting-place, fixed residence.—*Sthira-preman*, *ā*, *ā*, *a*, firm or steady in affection, a firm friend.—*Sthira-psnu*, *us*, *us*, *u*, Ved. having constant food; [cf. *viśva-psnya*].—*Sthira-phalā*, *f.* 'having firm fruit,' a kind of gourd (= *kush-māṇḍī*).—*Sthira-buddhi*, *is*, *īs*, *i*, steady-minded, resolute, calm, dispassionate.—*Sthira-mati*, *is*, *f.* a firm mind, fixed resolution; (*is*, *īs*, *i*), firm-minded, firm, steady, resolute.—*Sthira-manas*, *ās*, *ās*, *as*, firm-minded, resolute, determined, faithful.—*Sthira-yoni*, *is*, *m.* 'having a firm receptacle,' a large tree which gives shade and shelter.—*Sthira-yuvana*, *as*, *ā*, *am*, possessing constant youth, ever youthful; (*as*), *m.* a kind of good or evil genius, a fairy (= *vidya-dhara*).—*Sthira-rangā*, *f.* 'having a durable colour,' indigo; a sort of *Curcuma*.—*Sthira-rāgā*, *f.* a kind of *Curcuma* (= *dāru-haridrā*).—*Sthira-locana*, *as*, *ā*, *am*, steady-eyed; (one) whose gaze is fixed.—*Sthira-śrī*, *is*, *īs*, *i*, having fixed or enduring prosperity.—*Sthira-sargara*, *as*, *ā*, *am*, faithful to an agreement or promise, true, veracious.—*Sthira-sādhanaka*, *as*, *m.* the *Sindu-vāra* tree.—*Sthira-sāra*, *as*, *m.* 'having firm sap,' a kind of tree (= *sāka*).—*Sthira-sauhṛida*, *as*, *ā*, *am*, firm in friendship; (*am*), *n.* firmness in friendship.—*Sthira-sthāyin*, *ī*, *inī*, *i*, remaining firm or steady, keeping perfectly still (as in meditation).—*Sthira-śhrīpa* (*ra-an*), *as*, *m.* 'durable tree,' the marshy date tree.—*Sthira-tanman* (*ra-ā*), *ā*, *ā*, *a*, firm-minded, resolute, unmoved, stable, steady.—*Sthira-murāga* (*ra-an*), *as*, *ā*, *am*, constant in affection or love.—*Sthira-yus* (*ra-āy*), *us*, *us*, *us*, long-lived, long-lasting; (*us*), *m.* the silk-cotton tree, (also *sthira-yu* according to some).—*Sthira-rambha* (*ra-ār*), *as*, *ā*, *am*, firm in undertakings, persevering.—*Sthira-kṛi*, *cl.* 8. P. -*karoti*, &c., to make firm, confirm, strengthen, corroborate; to bring to a standstill, stop, make fast.—*Sthira-bhū*, *cl.* 1. P. -*bhavati*, &c., to become firm or steady; to become calm.

*Sthira-ka*, *as*, *m.*, N. of a preceptor.

*Sthira-ya*, *Nom. P.* *sthira-yati*, &c., to remain firm or constant.

*Sthira* in *apa-sthī*, *q. v.*

*Sthira*, *ī*, *m.* = *sthirin* below.

1. *sthula* in *apa-sthī*, *vi-samshī*, *q. v. v.*

*Sthira*, *as*, *ā*, *am*, *sthūla*, *sthavira*, strong, firm; wide, extended, (Sāy. = *vīstṛita*, *Rig-veda* VI. 29, 2); (*as*), *m.* a bull (Ved.); a man.

*Sthūrīka*, *f.* (probably) a barren cow, (according to some this is the more correct reading for *chūrīka* in Mann VIII. 325.)

*Sthūrīn*, *ī*, *m.* (also written *sthurin*, cf. *staurin*), a pack-horse, one carrying loads on his back; a pack-bullock; (*ī*), *n.*, Ved. a cart drawn by one bull or draught animal, (Sāy. = *ekena dhuryeṇa yuktam anah*, *Rig-veda* X. 131, 3); [cf. *Zend-staora*, 'a beast of burden'; Gr. *taipos* = Lat. *taurus* = Umbr. *tura*; Old Germ. *stūri*, 'strong'; *stur*, 'large'; Goth. *stūr*; Angl. Sax. *steor*, *stor*; Engl. *steer*; Slav. *turu*, 'a bull'; Lith. *tauras*, 'a wild ox.'];

*Sthean*, *ā*, *m.* (according to some), firmness, stability, fixedness.

*Stheya*, *as*, *ā*, *am*, to be placed or fixed, to be settled or determined; (*as*), *m.* a person chosen to settle a dispute between two parties, an arbitrator, umpire, judge; a domestic priest; (*ās*), *f.* pl., scil. *āpāḥ*, standing water (i. e. water standing in a pot used in certain nuptial ceremonies).

*Stheyas*, *ān*, *āsī*, *as* (compar. of *sthira*), more fixed or firm, firmer; very firm or stable; eternal, permanent; very resolute.

*Stheshtva*, *as*, *ā*, *am* (superl. of *sthira*), most fixed, very firm or stable, durable.

*Sthatrya*, *am*, *n.* (fr. *sthira*), firmness, stability, fixedness, steadfastness; continuance; firmness of mind, resolution, constancy, calmness; patience; hardness, solidity.

*Sthorin*, ī, m. a pack-horse or animal carrying burdens, (see *staurin*.)

*Staura*, am, n. (fr. *sthūra* = *sthūla*), firmness, strength, power; a sufficient load for a horse or ass; (as), m. a patronymic of the Vedic Rishi Agniyuta or Agoi-yūpa (author of the hymn Rig-veda X. 116).

*Staurin*, ī, m. (see *sthūrin*, *sthorin*, *sthurin*), a horse carrying burdens on his back, a pack-horse; a strong horse.

**स्वागर** *sthāgara*, Ved. probably connected with *stagara*, q. v.

**स्वाणु** *sthāṇu*. See p. 1146, col. 1.

**स्वाण्डिल** *sthāṇḍila*, as, m. (fr. *sthaṇḍila*), a devotee who sleeps on the bare ground or on ground prepared for a sacrifice (= *sthaṇḍila-sāyīn*); a mendicant, religious beggar.

**स्थान** *sthāna*, *sthānīn*, &c. See p. 1146.

**स्थापन** *sthāpana*, *sthāyin*, &c. See p. 1146.

**स्थाल** *sthāla*, &c. See p. 1146, col. 3.

**स्थावर** *sthāvāra*, &c. See p. 1147, col. 1.

**स्थामु** *sthāmu*, *sthāsmu*, &c. See p. 1147.

**स्थिक** *sthika*, as, m. (according to some fr. rt. 1. *sthā*), the buttocks (= *kaṭi-protha*).

**स्थित** *sthita*, *sthiti*, &c. See p. 1147, col. 1.

**स्थिर** *sthir*, cl. 1. P. *sthirati*, &c., (see Nirukta IX. 11.)

**स्थिर** *sthira*, &c. See p. 1147, col. 2.

**स्थिवि** *sthihi*, see Rig-veda X. 68, 3, (according to Śāy. *sthāvibhāḥ* apparently = *kuśādebhāḥ*, but the MS. is doubtful.)

**स्युद्** *sihud* = rt. *iḥud*, cl. 6. P. *sihudati*, &c., to cover.

**स्युल** 2. *sthūla*, am, n. (perhaps for *sthūḍa*, fr. rt. *sthud*, but cf. 1. *sthūla* at p. 1147, col. 3), a sort of long tent.

**स्युणा** *sthūṇā*, f. (according to Uṇādi-s. III. 15. fr. rt. 1. *sthā*), the post or pillar of a house; any post or pillar; an iron image, statue; an anvil; a disease (according to some).

**स्यूम** *sthūma*, as, m. (according to Śabda-k.) light; the moon; [cf. *syūma*.]

**स्यूर** *sthūra*, *sthūrin*. See p. 1147.

**स्यूल** *sthūl* (rather a Nom. derived fr. *sthūla* below), cl. 10. A. *sthūlayate* (also P. *sthūlayati* according to some), *atusthūlat*, -ta, to become big or stout, to become bulky, increase, grow fat.

*Sthūla*, as, ā, am (probably a later form of *sthūra* for *sthāvāra*, see p. 1147, col. 3), strong, powerful; stout, bulky, big, huge; fat, corpulent; great, large, thick; clumsy, coarse, gross, rough, (opposed to *sūkshma*); not exact; doltish, stolid, thick-headed; stupid, dull, ignorant; (as), m. the jack tree; (ā), f. a sort of pepper (= *gaja-pippali*); a kind of gourd or cucumber (= *ervāru*); large cardamoms; (am), n. a heap, quantity; = *khūḍa* (according to Śabda-k.); a tent, (probably for 2. *sthūla*). — *Sthūla-kareṇu*, us, m. a sort of wild and coarse kidney-bean (= *varaka*). — *Sthūla-kaṇṭā*, f. the plant *Nigella Indica*. — *Sthūla-kaṇṭaka*, as, m. 'large-thorned,' a kind of plant, = *jūla-varvūrika*; (*ikā*), f. the silk-cotton tree. — *Sthūla-kaṇṭā*, f. a kind of plant (= *brihati*). — *Sthūla-kanda*, as, m. 'having a large bulb,' a kind of esculent root or plant with such a root (= *sārāna*; = *mānaka*; = *hastī-kanda*); a kind of garlic (= *rakta-laṣuna*). — *Sthūla-kāya*, as, ā, am, large-bodied, corpulent. — *Sthūla-kāshtha-dah*, -dah, or *sthūla-kāshthāgni* (°*la-an*°), īs, m. the trunk of a tree or

any thick piece of timber on fire. — *Sthūla-kshveḍa* or *sthūla-kshveḍa*, as, m. (see *kshveḍa*), an arrow. — *Sthūla-grīva*, as, ā, am, thick-necked. — *Sthūla-karaṇa*, as, ī, am, making big or large. — *Sthūla-kañicu*, us, m. a kind of culinary plant (= *mahā-kañicu*). — *Sthūla-ḍāpa*, as, m. (for *tūla-ḍāpa*), a large bow-like instrument used in cleaning cotton. — *Sthūla-jiraka*, as, m. the plant *Nigella Indica* (called *Kaloṅji* in Hindi). — *Sthūla-tara*, as, ā, am, more bulky, bigger, stouter, very large, larger. — *Sthūla-tā*, f. or *sthūla-tva*, am, n. bigness, stoutness, bulkiness, coarseness; dullness, stupidity. — *Sthūla-tāla*, as, m. the marshy date tree (= *hīmtāla*). — *Sthūla-tvaḍā*, f. 'thick-barked,' a kind of plant (= *kāsmari*). — *Sthūla-dāyḍa*, as, m. a sort of large reed (= *deva-nala*). — *Sthūla-darbha*, as, m. a kind of grass, *Saccharum Munja*. — *Sthūla-dalā*, f. the plant *Aloe Perfoliata*. — *Sthūla-deha*, as, am, m. n. = *sthūla-sarīra* below. — *Sthūla-dhi*, īs, īs, ī, dull-witted, stupid, ignorant. — *Sthūla-nāla*, as, m. a kind of large reed (= *deva-nala*). — *Sthūla-nāsa* or *sthūla-nāsika*, as, ā, am, large-nosed, thick-nosed; (as), m. a hog, boar. — *Sthūla-paṭa*, as, am, m. n. coarse cloth; (as, ā, am), having coarse cloth or clothes. — *Sthūla-paṭṭa*, as, m. cotton; (am), n. coarse cloth (according to some). — *Sthūla-paṭṭaka*, as, m. coarse cloth. — *Sthūla-pāda*, as, ā or ī, am, large-footed, club-footed, having swelled legs; (as), m. an elephant; a man with elephantiasis. — *Sthūla-pushpa*, as, m. 'large-flowered,' the tree *Æschynomene Grandiflora*; (ā), f. a sort of mountain *Citorea*; (ī), f. a kind of plant (= *yava-tikṭā*). — *Sthūla-phala*, am, n. the gross result of a calculation or measurement; (as), m. 'having large fruit,' the silk-cotton tree; (ā), f. the *Crotalaria* (= *sana-pushpi*). — *Sthūla-bāhū*, ūs, f., N. of a woman. — *Sthūla-buddhi*, īs, īs, ī, dull-witted, dull, stupid. — *Sthūla-bhadra*, as, m., N. of one of the six Jaina *Sruta-kevalins*. — *Sthūla-bhūta*, āni, n. pl. the five grosser elements (according to the *Sāṅkhya* phil., see *sāṅkhya*). — *Sthūla-māriḍa*, am, n. a particular fragrant berry (= *kakṭola*). — *Sthūla-māna*, am, n. gross or rough measure, rough computation. — *Sthūla-mūla*, am, n. a large root; a kind of radish (= *ḍāṇḍya-mūlaka*). — *Sthūlam-bhaviṣṭhu*, us, us, u, or *sthūlam-bhāvuka*, as, ā, am, becoming large or stout. — *Sthūla-laksha* or *sthūla-lakshya*, as, ā, am, 'having large aims or attributes,' munificent, liberal, generous; wise, learned; disposed to recollect both benefits and injuries; taking careless aim. — *Sthūlalakshya-tva*, am, n. munificence, liberality; aiming carelessly. — *Sthūla-vartma-krit*, t, m. a kind of shrub (= *brāhmaṇa-yashṭikā*). — *Sthūla-vaḥkala*, as, m. 'thick-barked,' the red *Lodhra* (or *Lodh* tree, the bark of which is used in tanning, &c.). — *Sthūla-vriksha-phala*, as, m. a kind of plant or tree (= *snigdha-piṇḍitaka*). — *Sthūla-vaidehī*, f. a particular plant (= *gaja-pippali*). — *Sthūla-sāṅkhā*, f. a woman having a large vulva. — *Sthūla-sāra*, as, m. a kind of large reed. — *Sthūla-sarīra*, am, n. the grosser or material and perishable body with which a soul clad in its subtle body is invested, (opposed to *sūkshma-sarīra* and *līnga-sarīra*, q. v. v.); (as, ā, am), large-bodied, huge. — *Sthūla-śāṭaka*, as, akā or ikā, m. f. or *sthūla-śāṭi*, īs, m. thick or coarse cloth. — *Sthūla-sāli*, īs, m. a kind of large rice. — *Sthūla-sīras*, as, n. a large head or summit; (ās, ās, as), large-headed. — *Sthūla-sīrshaka*, as, ikā, am, large-headed; (ikā), f. a small ant having a large head in proportion to its size. — *Sthūla-shaṭ-pada*, as, m. a large bee; wasp. — *Sthūla-shīvi*, īs, m., N. of the father of a grammarian. — *Sthūla-sūkshma*, as, ā, am, mighty and subtle (as God who sustains the universe and an atom). — *Sthūla-skanḍha*, as, m. 'having a thick stem,' the *Lakuḍa* tree. — *Sthūla-hasta*, as, m. a large hand; the thick trunk of an elephant; (am), n. an elephant's trunk; (as, ā, am), having large hands. — *Sthūlāṅṣū* (°*la-an*°), f. a kind of *Curcuma* (= *gandha-*

*paṭṭrā*). — *Sthūlāṅtra* (°*la-an*°), am, n. the larger intestine near the anus. — *Sthūlāṅtra* (°*la-an*°), as, m. the large Mango tree (= *mahārāja-ḍūta*). — *Sthūlāṅya* (°*la-ās*°), as, ā, am, large-faced, large-mouthed; (as), m. a snake. — *Sthūlī-karaṇa*, am, n. the act of making large or bulky, enlarging, fattening. — *Sthūlī-kṛita*, as, ā, am, made large, enlarged, fattened. — *Sthūlī-bhūta*, as, ā, am, become large or thick, become bulky, fattened. — *Sthūlāirūṇḍa* (°*la-er*°), as, m. the large castor-oil plant. — *Sthūlāilā* (°*la-elā*°), f. large cardamoms. — *Sthūlōḍṭaya* (°*la-uḍ*°), as, m. 'rough aggregation,' a large fragment of rock or crag fallen from a mountain and forming an irregular mound or hillock; incompleteness, deficiency, defect; the middle pace of elephants (neither quick nor slow); an eruption of pimples on the face; a hollow at the root of an elephant's tusks.

*Sthūlaka*, as, ā, am, large, bulky; (as), m. a sort of grass or reed (*Saccharum Cylindricum*, commonly called *Ulu*).

*Sthūlin*, ī, m. a camel; [cf. *sthurin*.] *Sthūla*, as, ā or ī, am, stout, robust (= *sthūla*, Rig-veda VI. 44. 7).

*Sthūlalakshya*, am, n. (fr. *sthūla-laksha*), the having great aims, munificence, liberality, (Manu VII. 211.)

*Sthūlasārsha*, as, ī, am (fr. *sthūla-sārsha*), having a large head or summit, large-headed.

*Sthūlāśthīvi*, īs, m. (sometimes written *sthaulāśthīvi*), N. of an ancient grammarian.

*Sthūlya*, am, n. stoutness, bigness, largeness, bulk, size, thickness, coarseness, grossness, denseness, (opposed to *saukshmya*); doltishness, density of intellect.

**स्येय** *shleya*, *stheyas*, *sthesṭha*. See p. 1147.

**स्यैर्य** *sthairyā*. See p. 1147, col. 3.

**स्यौयेय** *sthaūneya*, am, n. (said to be fr. *sthūpā*), a sort of perfume (= *granthi-parṇa*; commonly called *Gāṇṭhīlā*).

*Sthaūneyaka*, am, n. a kind of perfume.

**स्यौर** *staura*, *staurin*. See col. 1.

**क्षपन** *snapana*, *snapita*. See below.

**क्षव** *snava*. See under rt. 1. *snu*.

**क्षस्** *snas*, cl. 1. 4. P. *snasati*, *snasyati*, *sasnāsa*, &c., (according to some) to eject, eject from the mouth, reject (*nirāse*); to inhabit (*nivāse*, according to others); to eat (?); [cf. rt. *snus*]: Caus. *snasayati* or *snāsayati*, &c.

**क्षसा** *snasā*, f. a tendon, muscle, = *snāva*; [cf. perhaps, according to some, Old Germ. *snor*, *snuor*.]

**क्ष्ना** *snā* (probably connected with rt. 1. *snu*), cl. 2. P. (cp. also A.) *snāti* (-*le*), Pot. P. *snāyati* (Manu IV. 82; A. anomalous, *snāyita*, Mahā-bh. Vana-p. 7072), *sasnau*, *snāsyaṭi*, *asnāsīt*, Prec. *snāyāt* or *snēyāt*, *snātum* (perhaps originally 'to float or swim,' cf. rt. 1. *snu*, 3. *nau*, p. 518), to bathe, perform ablution; to perform the ceremony of bathing when leaving the house of a spiritual preceptor; Caus. *snāpayati* or *snāpayati* (with preps. the form *māpayati* is more correct), to cause to bathe, wash, cleanse, bathe, wet; to bathe with tears, weep for (?); Desid. *snāsāti*: Intens. *sāsnāyate*, *sāsnāti*, *sāsnēti*; [cf. Gr. *vā-ω*, *vā-μ*, *vā-ρ*-*ω*, *vḥ-ρ*-*ω*, *vḥ-ρ*-*ω*, *vḥ-ρ*-*ω*, *vḥ-ρ*-*ω* for *avḥ-χ-ω*; Lat. *nā-re*, *nā-s* (= Sans. *snāsi*), *nā-tu-re*, *nā-su-s*; Goth. *nadr*; Angl. Sax. *nædre*, *nedre*; Old Germ. *nacho*; Hib. *snamhaim*, 'I swim.']

*Snāpana*, as, ī, am, causing to bathe; used for bathing (as water &c.); (am), n. causing to bathe, bathing, ablution; washing, sprinkling, wetting. *Snāpita*, as, ā, am, bathed, washed, sprinkled, wetted, moistened.

Snāt, ān, āti or ānti, āt, bathing, performing ablu-  
tion.

Snāta, as, ā, am, bathed, washed, purified by ablu-  
tion, pure; (as), m. one whose spiritual instruc-  
tion is finished; an initiated householder. — Snātā-  
nūlipita ('ta-an'), as, ā, am, one who is both bathed  
and anointed.

Snātaka, as, m. a Brāhman who has performed the  
ceremony of ablu- (cf. ā-plava) required on his  
finishing his first Āśrama or period of studentship  
as a Brahma-čārin (and on becoming initiated into  
the second Āśrama or order of a Griha-stha, q. v.);  
a Brāhman just returned from the house of his pre-  
ceptor and become a married man or initiated house-  
holder, (three kinds of Snātakas are enumerated,  
1. the Vidyā-snātaka or Brahma-čārin, who, at the  
end of his period of studentship, has completed a  
course of study of the Vedas only; 2. the Vrata-  
snātaka, who has completed the prescribed Vratas or  
vowed observances, such as fasting, continence, &c.,  
without becoming perfect in the Vedas; 3. the Vidyā-  
vrata-snātaka or Ubhaya-snātaka, who has com-  
pleted both the Vedas and the Vratas; this last is of  
course regarded as the highest kind, see Kullūka on  
Manu III. 2); a Brāhman who is a Bhikshu or  
asker of alms for any religious object or legitimate  
purpose, (nine kinds are enumerated in Manu XI. 1);  
any man of the first three classes who is an initiated  
householder.

Snātri, ā, trī, trī, one who bathes or washes, a  
bather.

Snātvā, as, ā, am, Ved. fit for ablu-  
tions, capable of being used for bathing, (Sāy. snātvāh = snānār-  
hāh, R̥g-veda X. 71, 7.)

Snātvā (Ved. also snātvī), ind. having bathed or  
washed, having performed ablu-  
tions.

Snāna, am, n. bathing, washing, ablu-  
tion, dipping in water, wetting, purification by bathing, religious  
or ceremonial ablu-  
tion, bathing in sacred waters  
(considered as a daily observance or as an essential  
part of some ceremonial); the ceremony of bathing  
or anointing an idol; anything used in ablu-  
tion (e. g. water, perfumed powder for the body, &c.). —  
Snāna-trīṇa, am, n. 'bathing-grass,' Kusā grass. —  
Snāna-dīpikā, f., N. of a commentary by Gopī-nātha  
on the Snāna-sūtra. — Snāna-dronī, f. a bathing-tub.  
— Snāna-yātrā, f. 'bathing procession,' the festival  
held on the day of full moon in the month Jyeshtha  
(when images of Kṛishṇa as Jagān-nātha are carried  
out and bathed; in Orissa this festival is called  
Ratha-yātrā). — Snānayātrika, as, ā, am, attend-  
ing the above procession at the bathing of Jagān-  
nātha. — Snāna-vastra, am, n. a cloth put on for  
bathing, a bathing-dress, wet cloth. — Snāna-vidhī, is,  
m. the rules of ablu-  
tion, proper manner of bathing;  
N. of a Parīśiṣṭa of the Sāma-veda. — Snāna-śīla,  
as, ā, am, fond of bathing, observing or performing  
ablu-  
tion (especially in sacred waters). — Snāna-sūtra,  
am, n., N. of a Sūtra work (ascribed to Kātyāyana).  
— Snānasūtra-paddhati, is, f., N. of a summary  
of a commentary by Hari-jivana-mīśra on the Snāna-  
sūtra. — Snānāgāra ('na-āg'), am, n. a bath-room.  
— Snānotīrṇa ('na-ut'), as, ā, am, rising up from  
a bath, one who has just completed his ablu-  
tions.

Snānīya, as, ā, am, fit for bathing or ablu-  
tion, suitable for bathing; (am), n. water or any article  
(such as unguents, perfumed powders, &c.) proper  
for bathing. — Snānīya-vastra, am, n. a cloth tied  
round the waist for bathing, a bathing dress.

Snāpaka, as, m. (fr. the Caus.), a servant who  
bathes his master or attends him while bathing  
(bringing water and pouring it over his person).

Snāpana, am, n. the act of causing to bathe or  
attending a person while bathing, (Manu II. 209.)  
— Snāpanośchishṭa-bhōjana ('na-uc'), e, n. du.  
the act of bathing another person and eating his  
leavings, (Manu II. 209.)

Snāpita, as, ā, am, caused to bathe, attended on  
while bathing, immersed.

Snāyin, ī, inī, ī, bathing; (ī), m. a bather, per-  
former of ablu-  
tions.

Snāsyat, an, ati or anti, at, about to bathe or  
perform an initiatory ceremonial ablu-  
tion; (am), m. a religious student about to become a Snātaka, (Manu  
II. 245.)

स्नायु snāyu, us, f. (according to some us,  
m.; said in Upādi-s. I. 1. to be fr. rt. snā), a sinew,  
tendon, muscle (described as vāyu-vāhīni-nādi, 'a  
tubular vessel conveying vital air'); the string of a  
bow; [cf. probably Gr. νεύρο-ν, νεύ-ά; Lat. ner-  
vu-s, nervus, nervosus; Old Germ. snar-a, snar-  
alha, snuor, narva; Old Sax. naru; Lith. nar-  
a-s, ner-u.] — Snāyu-bandhana, am, n. a sinew-  
string. — Snāyu-māya, as, ī, am, made of tendons.  
— Snāyu-yuta, as, ā, am, possessed of tendons,  
(Manu VI. 76.) — Snāyu-rajju, us, us, u, having  
tendons for cords (said of the body). — Snāy-  
arman, a, n. a kind of disease of the eyes.

Snāyuka = snāyu above.  
Snāva, as, m. (the form snāvāni, neut. pl., occurs),  
a tendon, muscle; (according to some) the vascular  
membrane investing the bones; [cf. probably Old  
Germ. senwa; Angl. Sax. sinu, sinu, senw.]

Snāvan, ā, m. (according to Upādi-s. IV. 1 r2. fr.  
rt. snā), a muscle, sinew (Ved.); = rasika, a  
lover (?).

स्निग्ध snigdha. See below.

स्निग्ध sniḡ, cl. 10. P. sneḡayati, to go; to  
love, be in love; [cf. rt. 1. sniḡ below.]

स्निग्ध sniḡ, cl. 4. P. sniḡyati, sishḡeha,  
snehishyati or snehishyati, asniḡhat,  
snehitum or snegdhum or snehdhum, (probably  
originally) to be adhesive or sticky or viscid; to be  
bland; to be easily attached; to have affection for,  
love, regard; to be fond of (with gen.); to be kind  
to or pleased with; cl. 10. P. snehayati, &c., to be  
unctuous or greasy; Pass. sniḡyate, Aor. asneḡi:  
Caus. snehayati, &c., Aor. asishḡhat, to make  
unctuous, anoint, lubricate; to cause to love, &c.; to  
dissolve, destroy, kill, slay, (in Naigh. II. 19. sneha-  
yati and [according to some readings] snehati are  
enumerated amongst the vadha-karmāṇah): Desid.  
sinehishati, sismihishati, sismikshati: Intens.  
seshḡhyate, seshḡgḡhi or seshḡgḡhi.

Snigdha, as, ā, am, oily, oleaginous, unctuous,  
greasy, fat, sticky, viscid, cohesive, adhesive; emol-  
lient, smooth; glossy, shining, resplendent; moist,  
wet; cooling; bland, kind, amiable; attached, lov-  
ing, tender, affectionate, friendly, well affected; lovely,  
agreeable; coarse, thick, dense; (as), m. a friend;  
a sort of pine, (see snigdha-dāru below); the red  
castor-oil plant; scil. gaṇḍūsha, a particular mode  
of rising the mouth; (ā), f. marrow, = medā;  
(am), n. oil; bees'-wax; light, lustre; thickness,  
coarseness. — Snigdha-jana, as, m. an affectionate  
or friendly person, a friend. — Snigdha-taṇḍula, as,  
m. a kind of rice of quick growth (= shashṭika).  
— Snigdha-tā, f. or snigdha-tva, am, n. unctuous-  
ness, oiliness; blandness; tenderness, kindness, affec-  
tion, love. — Snigdha-dāru, u, n. a sort of pine,  
Pinus Longifolia (= sarala); another kind, Pinus  
Devadaru. — Snigdha-pattra, as, ā, am, having  
smooth or glossy leaves; (as, ā), m. f. the jujube,  
Zizyphus Jujuba; (ā), f. a kind of plant (= kāś-  
marī); another kind (= pālakyā). — Snigdha-  
pattra, as, m. 'having smooth leaves,' a kind of  
grass; other plants (= ghṛita-karaiḡa; = guḡcha-  
karaiḡa). — Snigdha-phala, as, ā, am, having  
unctuous fruit, having glossy fruit; (ā), f. the ich-  
neumon plant (= nākulī). — Snigdha-varṇa, as,  
ā, am, having a glossy or bright colour; having a  
soft or agreeable complexion.

Snigdhwā or sniḡhītvā, ind. becoming unctuous,  
becoming bland or affectionate.

2. sniḡ, f, ī, ī, or k, k, k, loving, affectionate; one  
who loves.

Snidha, as, ā, am, attached, bland, tender, loving.  
Snidhwā, ind. = snigdhwā above.

Snihiti, ts, is, ī, Ved. killing, slaying.

Sniḡiti, f., Ved. killing, slaying; malevolent, (Sāy.  
= vadha-kāriṇī, R̥g-veda I. 74, 2.)

Sneha, as, m. oiliness, unctuousness, fattiness,  
greasiness, lubricity, viscosity (as one of the twenty-  
four Gūpas of the Vaiśeshika branch of the Nyāya  
phil.); moisture; blandness, tenderness, love, affec-  
tion, kindness; filial love or affection; any unctuous  
or oleaginous substance, oil, grease, fat, an unguent;  
a fluid of the body; (ās), m. pl., N. of a caste (cor-  
responding to the Vaiśyas). — Sneha-guḡita, as, ā,  
am, endowed with love or affection. — Sneha-  
ccheda, as, m. interruption of friendship, cessation or loss of  
regard. — Sneha-pakva, as, ā, am, cooked or  
dressed with oil. — Sneha-pātra, am, n. a worthy  
object of affection. — Sneha-pūrvam, ind. preceded  
by affection, affectionately, tenderly, fondly. — Sneha-  
pravṛitti, is, f. 'course of friendship,' affection,  
love. — Sneha-priya, as, ā, am, fond of oil; (as),  
m. a lamp. — Sneha-bhāṇḍa, am, n. an oil-vessel,  
pot of oil. — Snehabhāṇḍa-jivin, ī, m. living by  
oil-vessels, an oilman. — Sneha-bhū, ās, m. phlegm,  
rheum, the phlegmatic humor. — Sneha-bhūmi, is,  
f. 'oil-ground, oil-source,' any substance yielding oil  
or grease; any object of affection, one worthy of  
love. — Sneha-ranga, as, m. 'oil-coloured,' sesa-  
mum. — Sneha-vat, ān, atī, at, unctuous, oily;  
possessed of affection, affectionate; (atī), f. = medā  
(according to Śabda-k.). — Sneha-vasti, is, f. a  
clyster or injection of oil, oily enema. — Sneha-vid-  
dha, as, m. 'pierced or impregnated with oil,' a  
sort of pine, Pinus Devadaru (according to Śabda-k.  
am, n.). — Sneha-vimarḡita, as, ā, am, rubbed or  
anointed with oil. — Sneha-vīja, as, ā, am, having  
oily seeds, causing unctuousness, &c.; (as), m. the  
Piyālā tree. — Sneha-vyakti, is, f. manifestation or  
display of friendship. — Sneha-samyukta, as, ā, am,  
mixed with oil, dressed with ghee, (Manu V. 24.)  
— Sneha-sambhāsha, as, m. kind conversation.  
— Snehākta ('ha-ak'), as, ā, am, anointed with  
oil, oiled, greased, lubricated. — Snehanvṛitti ('ha-  
an'), is, f. continuance of affection, affectionate or  
friendly intercourse. — Snehāsa ('ha-āsa'), as, m.  
'oil-consumer,' a lamp.

Snehan, ā, m. a friend; the moon; a kind of  
disease.

Snehana, as, ī, am, anointing, lubricating; des-  
troying; (as), m. epithet of Śiva; (am), n. the act  
of anointing, unction, lubrication, rubbing or smear-  
ing with oil or unguents; unctuousness, being or  
becoming oily, &c.; an emollient, unguent, lini-  
ment.

Snehanīya, as, ā, am, to be anointed or lubri-  
cated; to be loved.

Snehayat, am, anti, at, Ved. destroying, killing,  
murdering.

Snehita, as, ā, am, anointed, smeared with oil;  
loved, beloved; kind, affectionate; (as), m. a loved  
one, friend.

Snehitavya, as, ā, am, = snehanīya above.

Snehiti, f., Ved. destroying, killing; [cf. sniḡhī-  
tvā above.]

Snehitvā, ind. = snigdhwā, sniḡhītvā above.

Snehin, ī, inī, ī, oily, unctuous, fat; attached, af-  
fectionate, friendly; (ī), m. an anointer, smearer;  
a painter; a friend.

Snehu, us, m. the moon; a kind of disease; [cf.  
snehan.]

Snaigdhyā, am, n. (fr. snigdha), unctuousness,  
oiliness, smoothness, lubricity, blandness; tenderness,  
fondness; affectionateness.

सु 1. snu (probably connected with rt.  
snū), cl. 2. P. snauti, sushṇāva, snavish-  
yati, asnavit, snavitum, to drip, trickle, distil, fall  
in drops, drop, ooze, run out, leak; to flow, stream;  
cl. 2. A. (Pass. reflex.) smute, asnoshta or asnā-  
vishṭa: Pass. snūyate, snotā or snāvitā, snosh-  
yate or snāvishyate, Aor. asnāvī, to be distilled,  
&c.: Caus. snāvayati, &c., Aor. asushṇavat:  
Desid. of Caus. sismāvayishati or susnāvayishati



*pasprīṣire*, *sprakshyati* or *sparkshyati*, *asprā-kshīt* or *asprārkshīt* or *asprīkshat*, Prec. *sprīṣyāt*, *sprashṭum* or *sparshṭum*, to touch, graze; to handle, take hold of, (*anyonyam hastau sparśataḥ*, they mutually touch hands, i. e. they shake hands with each other); to cleave to, cling to, come in contact with; to act upon, affect; to take, receive, accept (a sacrificial offering &c.); to reach, attain, obtain, undergo; to wash, sprinkle (e. g. *adbhis*, with water, Manu II. 60): Pass. *sprīṣyate*, Aor. *asparśi*, to be touched; to be seized or affected by: Caus. *sparśayati*, -*te*, -*yitum*, Aor. *apasparśat* or *apasprīṣat* (according to some *apisprīṣat*), to cause to touch, make to touch (with two acc.); to offer, present, give: Desid. *pisprīkshati*: Intens. *parīspīṣyate*, *parīsprashṭi*, *parīsparshṭi*, &c.; [cf. Lat. *spargo*.]

*Sparśa*, *as*, m. touch (= *sparśa* below; Sabda-k.).

*Sparśa*, *as*, m. touching, touch, perception by touch, handling, contact; sexual union; collision, conflict, encounter (= *sam-parīyā*); the quality of tangibility (which is the Vishaya for the skin; see *sānkhyā*); feeling, sensation; anything which touches or comes in contact, (eleven such *Sparśas* are enumerated, viz. 1. *uṣṇa*, hot; 2. *śīta*, cold; 3. *śukha*, pleasant; 4. *duḥkha*, painful; 5. *snigdha*, greasy; 6. *viśada*, clean; 7. *kṛara*, hard; 8. *mṛīdu*, soft; 9. *ślakṣha*, smooth; 10. *laghu*, light; 11. *guru*, heavy); who or what affects or acts upon or influences; affection, morbid affection or influence, anything the contact or influence of which causes pain or disease, disorder, sickness, fever; air, wind; a consonant of any of the five classes of Gutturals, Palatals, Cerebrals, Dentals, and Labials (so called because the first four are pronounced by the contact of the tongue with the four places of utterance [see *sthāna*, *sprīṣṭa*]), throat, palate, top of palate, and teeth; the fifth class or labials being formed by contact of the lips); contact (in astron.); presentation, gift, donation, offering, (*kāka-sparśa*, a particular ceremony on the tenth day after a death, putting out a lump of rice as an offering for the crows); a spy (probably for *sparśa*, q. v.); (ā), f. a wanton or unchaste woman. — *Sparśa-tanmātra*, *am*, n. the subtle element of tangibility, (see *sānkhyā*.) — *Sparśa-tā*, f. a state of contact, touching. — *Sparśa-manṣi*, *is*, m. 'touch-stone,' a kind of stone (supposed to turn everything it touches to gold), the philosopher's stone. — *Sparśamanṣi-prabhava*, *am*, n. 'touchstone-production,' gold. — *Sparśa-lajjā*, f. 'shrinking from touch,' the sensitive plant, *Mimosa Pudica*. — *Sparśa-vat*, *ān*, *atī*, *at*, having tangibility, palpable; agreeable to the touch, smooth, soft. — *Sparśa-varga*, *as*, m. a class of consonants, (see under *sparśa*). — *Sparśa-vedya*, *as*, *ā*, *am*, to be known or apprehended by the sense of touch. — *Sparśa-suddhā*, f. 'pure to the touch,' the plant *Asparagus Racemosus*. — *Sparśa-sukha*, *am*, n. the pleasure of touch. — *Sparśa-snāna*, *am*, n. ablution at the ingress of the sun or moon into an eclipse. — *Sparśa-syanda*, *as*, m. a frog (also written *sparśa-spanda*). — *Sparśānandā* ('*sa-ān*'), f. 'touch-delighting,' N. of an *Apsaras*. — *Sparśodaya* ('*sa-ud*'), *as*, *ā*, *am*, having a consonant succeeding, followed by a consonant.

*Sparśaka*, *as*, *ā*, *am*, touching, who or what touches or comes in contact with, a toucher. *Sparśāna*, *as*, *ī*, *am*, touching, handling; affecting, acting upon; (*as*), m. air, wind; (*am*), n. the act of touching, touch, contact; sensation, sense of touch, organ of sensation or feeling, sensitive nerve; gift, donation.

*Sparśanaka*, *am*, n. 'that which touches,' a term for the skin (in the *Sānkhyā* phil.).

*Sparśanīya*, *as*, *ā*, *am*, to be touched, perceptible by touch, tangible, sensible, palpable, to be felt, to be handled.

*Sparśin*, *ī*, *inī*, *i*, touching, handling.

*Sparshṭavya*, *as*, *ā*, *am*, tangible, to be felt, to be handled.

*Sparshṭri*, *tā*, *trī*, *tri*, who or what touches or affects or acts upon; (*tā*), m. any agent or affection causing bodily pain or sickness, morbid heat, (the word *sparitri* given in Sabda-k. appears to be a corrupt form of this word; cf. *sparśa*.)

*Sparśanapratyaksha*, *am*, n. (fr. *sparśana* + *pratyaksha*), tactile perception, perception by touch or feel.

2. *sprīṣ*, *k*, *l*, *k*, a toucher, who or what touches, touching, piercing (generally in comps.; cf. *marmasprīṣ*).

*Sprīṣat*, *am*, *atī* or *antī*, *at*, touching, handling, &c.

*Sprīṣā*, f. a kind of plant (= *bhujanga-ghātini*, commonly called *Kankalīkā*).

*Sprīṣi*, f. the prickly nightshade, *Solanum Jacquinii*.

*Sprīṣya*, *as*, *ā*, *am*, to be touched or felt, tangible, sensible.

*Sprīṣyamāna*, *as*, *ā*, *am*, being touched, being handled.

*Sprīṣhā*, *as*, *ā*, *am*, touched, felt with the hand, handled; formed by complete contact of the organs of utterance (as the consonants of the five classes of Gutturals, Palatals, Cerebrals, Dentals, and Labials, except the semivowels which are called *ishat-sprīṣhā*, formed by slight contact, and the sibilants and *h* which are called *ishat-vivṛita*, formed by slight opening); defiled. — *Sprīṣhā-mātra*, *as*, *ā*, *am*, merely touching; defiled. — *Sprīṣhā-maithana*, *as*, *ā*, *am*, defiled by sexual intercourse. — *Sprīṣhā-sprīṣhṭam* or *sprīṣhā-sprīṣhṭi*, ind. mutual touching, touching one another.

*Sprīṣhṭi*, *is*, f. touch, touching, feeling, contact.

*Sprīṣhṭin*, *i*, *inī*, *i* (?), one who has touched.

*Sprīṣhṭvā*, ind. having touched or felt or handled.

*Sprashṭavya*, *as*, *ā*, *am*, to be touched, tangible, to be handled.

*Sparshṭri*, *tā*, *trī*, *tri*, = *sparshṭri* above.

**स्पर्ह** *sparh* (connected with rts. I. *sprīdh*, *spardh*), cl. 10. P. A. *sprīhayati*, -*te*, *sprīhayām-āsa*, *sprīhayām-babhūva*, *apasprīhat*, *sprīhayitum*, to desire, wish for, long for (with dat. or gen., e. g. *rājyāya na sprīhaye*, I do not desire dominion); to envy (with dat. or gen., e. g. *na teshām sprīhayāmi*, I do not envy them; *kuverāya sprīhayati*, he envies Kuvera): Pass. *sprīhyate*, to be desired, &c.; [cf. perhaps Gr. *σπέρχομαι*; Lat. *spero*; Old Germ. *spulgen*.]

*Spārha*, *as*, *ī*, *am* (fr. *sprīhā*), Ved. wished for, desirable, agreeable, enviable; (*am*), n., Ved. anything enviable or beautiful, (Sāy. *spārha* = *sprīhā-nīyāni tejānsi*, Rīg-veda I. 135. 2.) — *Spārha-rādhā*, *ās*, *ās*, *as*, Ved. having or bestowing enviable wealth, (Sāy. = *sprīhānyā-dhana*, Rīg-veda IV. 16. 16.) — *Spārha-vīra*, *as*, *ā*, *am*, Ved. having enviable heroes or posterity.

*Sprīhāya*, *am*, n. the act of desiring or wishing for.

*Sprīhānyā*, *as*, *ā*, *am*, to be wished or longed for, desirable, enviable. — *Sprīhānyā-tā*, f. or *sprīhānyā-tva*, *am*, n. desirableness, enviability. — *Sprīhānyā-śobha*, *as*, *ā*, *am*, having desirable beauty, of enviable beauty.

*Sprīhayat*, *an*, *anti*, *at*, longing for, desiring, envying. — *Sprīhayat-varjā*, *as*, *ā*, *am*, Ved. endowed with any form that may be desired, assuming all shapes, (Sāy. = *yādṛīṣam varṇam yajamānaḥ sprīhayati tādṛīṣa-varṇopetaḥ*, Rīg-veda II. 10. 15.)

*Sprīhayamāna*, *as*, *ā*, *am*, desiring, wishing for, envying.

*Sprīhānyāya*, *as*, *ā*, *am*, desiring, desirable, enviable, (Sāy. = *sprīhānyā*); (*as*), m. epithet of a particular *Nakshatra*, (Uṇādi-s. III. 96.)

*Sprīhāyālu*, *us*, *us*, n. disposed to be desirous or envious of, wishful, desirous, eager for, covetous, cupidinous.

*Sprīhāyivā*, ind. having desired or wished for.

*Sprīhā*, f. desire, eager desire, longing, wish, envy, covetousness.

*Sprīhālu* (according to some) = *sprīhāyālu* above.

*Sprīhita*, *as*, *ā*, *am*, desired, wished for, longed for. *Sprīhya*, *as*, *ā*, *am*, to be wished for or desired, desirable; (*as*), m. the wild citron tree (= *mātu-langaka*).

*Sprīhyamāna*, *as*, *ā*, *am*, being desired or longed for.

**सृ** *sprī* (also written *svrī*, *sṛī*), cl. 9. P. *sprīṇāti*, to hurt, kill.

**स्फट्ट** *sprashṭri*, &c. See col. 2.

**स्फट** *sphaṭ* (thought to be for an original *sparṭ*; cf. Germ. *spalten*; Eng. *split*), cl. 1. P. *sphaṭati*, &c., to burst, expand, &c. (= rt. *sphuṭ*, q. v.): Caus. or cl. 10. P. *sphāṭayati*, &c., to split open, cleave; to kill (= rt. *sphīṭ*).

*Sphaṭa*, *as*, *ā*, m. f. 2 a snake's expanded hood; (ī), f. alum, (see *sphaṭikāri* below.)

*Sphaṭika*, *as*, m. crystal, quartz; (ā), f. sulphate of alumina or alum. — *Sphaṭika-prabha*, *as*, *ā*, *am*, glittering like crystal, crystalline, transparent. — *Sphaṭika-maṇi-grīha*, *am*, n. a house of crystalline gems, crystal-abode. — *Sphaṭika-maya*, *as*, *ī*, *am*, made or consisting of crystal, crystalline. — *Sphaṭika-skambha*, *as*, m. a crystal pillar. — *Sphaṭika-har-mya*, *am*, n. a crystal palace. — *Sphaṭikācala* ('*ka-āc*'), *as*, m. 'crystal-mountain,' mount Meru. — *Sphaṭikātman* ('*ka-āt*'), *ā*, m. crystal. — *Sphaṭikādri* ('*ka-ād*'), *is*, m. 'crystal-mountain,' the mountain Kailāsa. — *Sphaṭikādri-bhīda*, *as*, m. 'penetrating Kailāsa,' camphor. — *Sphaṭikābhra* ('*ka-abh*'), *as*, m. 'crystal-cloud,' camphor. — *Sphaṭikāśman* ('*ka-aś*'), *ā*, m. 'crystal-stone,' crystal.

*Sphaṭikāri*, *is*, or *sphaṭikārikā* or *sphaṭikāri*, f. sulphate of alumina or alum (commonly corrupted into *phaṭ-kāri*, *phaṭ-kāri*, *phaṭ-kīri*).

*Sphaṭiki*, f. (according to some) alum.

*Sphāṭaka*, *as*, m. a drop of water; (*am*), n. crystal.

*Sphāṭika*, *as*, *ī*, *am*, made of crystal, crystalline; (*am*), n. crystal. — *Sphāṭikopala* ('*ka-up*'), *am*, n. 'crystal-stone,' crystal.

*Sphāṭita*, *as*, *ā*, *am*, split open, expanded, made to gape, cleft.

*Sphāṭika*, *am*, n. crystal, quartz.

**स्फारट** *sphaṭṭ*, cl. 1. P. *sphaṭṭati*, &c., to burst, open, expand, &c. (= rt. *sphuṭ*, q. v.), cl. 10. P. *sphaṭṭayati*, to jest or joke with (= rt. *sphaṭṭ*).

**स्फारड** *sphaṭṭ*, cl. 1. P. *sphaṭṭati*, &c., cl. 10. P. *sphaṭṭayati*, to jest or joke with, to laugh at.

**स्फर** *sphaṭ* = rt. *sphur*, and serving as the form of its Caus. *sphārayati*, &c., see *sphur*, *vi-sphur*.

*Spharāya*, *am*, n. trembling, quivering, throbbing, vibration.

1. *sphāra*, *as*, m. (for 2. see p. 1152), throbbing, quivering, vibration; twanging (of a bow-string; cf. *vi-sphāra*).

*Sphāraya*, *am*, n. the act of throbbing, shaking, trembling; causing to throb or vibrate (fr. the Caus.).

1. *sphārita*, *as*, *ā*, *am* (for 2. see p. 1152), made to quiver or vibrate [cf. *vi-sphārita*]; throbbing; vibrating.

**स्फल** *sphal*, cl. 1. P. *sphalati*, *pasphāla*, *sphalatum*, to tremble, quiver, throb, palpitate, beat (= rt. *sphuṭ*, q. v.): Caus. *sphālayati*, -*yitum*, to cause to tremble or shake, &c.; [cf. Gr. *σφάλω*, *σφάλω*, *σφάλω*, *σφάλω*, *σφάλω*; Lat. *fall-o*, *fall-sus*, *falla*, *fallax*, *fallac-ia*; Old Germ. *fallan*; Lith. *pula*, *pulti*, 'to fall.']

*Sphāla*, *as*, m. throbbing, quivering, palpitation, beat, trembling, shaking.

*Sphālana*, *am*, n. the act of palpitating, shaking, quivering; causing to shake about or move; rubbing, friction; stroking or patting (a horse &c.).

**स्फाटक** *sphāṭaka*, *sphāṭika*. See above.

**स्फाय** sphāy (thought by some to be derived from a Pass. of a lost rt. *span*, *p* becoming *ph* through the influence of initial *s*; but apparently connected in some senses with rts. *sphar*, *sphur*), cl. 1. A. *sphāyate*, *pasphāye*, *sphāyitum*, to grow large or fat, become bulky, swell, expand, increase: Caus. *sphāvayati* (perhaps originally *sphāpayati*), *-yitum*, Aor. *apisphavat* (Pāp. VII. 3, 11), to cause to grow large, enlarge, augment, increase; [cf. Gr. *σπάω*, *σπάσ-μα*, *σπα-σ-μός*, *ἀ-σπάζομαι*, *ἀγρᾶν* (i. e. *ἀγαν-σπᾶν*); Lat. *spa-ti-um*, *patere*; Old Germ. *spannan*, *spannan*; Angl. Sax. *spanan*, *spinnan*; Goth. *spinnan*.]

*Sphāta*, as, ā, am, grown big, swollen, enlarged, increased.

*Sphāti*, is, f. swelling, intumescence, increase, growth.

2. *sphāra*, as, m. (according to Uṇādi-s. II. 13. fr. rt. *sphāy* above; perhaps also connected with rt. *sphar* and 1. *sphāra*), swelling, increase, enlargement (= *vridhī*); a bubble (in gold &c.); a protuberance [cf. Gr. *σφαῖρα*]; (as, ā, am), large, increased, expanded, spreading, great; abundant; loud; (am), n. much, abundance. = *Sphāri-bhū*, cl. 1. P. *-bhavati*, &c., to become large or swollen, swell out, expand, spread out; to become manifest.

2. *sphārita*, as, ā, am (fr. 2. *sphāra* above; but perhaps also connected with rt. *sphar*), swollen out, spread out, extended, large.

*Sphāvayat*, an, anti, at, augmenting, increasing, enlarging.

*Sphira*, as, ā, am, abundant, much, many, large; swollen, expanded; vast, capacious, (Sāy. = *vridh-dha*.)

*Sphīta*, as, ā, am, swollen, enlarged, bulky, fat, big, large, thick; much, abundant, many, numerous; successful, prosperous; affected by hereditary disease. = *Sphīta-tā*, f. bulkiness, enlargement; prosperity, successful progress. = *Sphīti-kri*, cl. 8. P. *-karoti*, &c., to enlarge, augment.

*Sphīti*, is, f. increase, enlargement; prosperity.

*Spheyas*, ān, asī, as (compar. of *sphīra*), more abundant, very much or abundant.

*Spheshtha*, as, ā, am (superl. of *sphīra*), most abundant, very much or abundant.

**स्फार** sphāra, *sphāraṇa*. See p. 1151, col. 3, and above.

**स्फाल** sphāla, *sphālana*. See p. 1151.

**स्फिक्** sphik, k, f. (by some connected with rt. *sphāy*, 'to be fat'), a buttock, hip; (au), f. du. the buttocks; [cf. Old Germ. *spech*; Angl. Sax. *spic*.] = *Sphik-gātana*, as, m. a particular plant or small tree much used in medicine (= *kat-phala*, p. 196, col. 1).

*Sphigī*, f., Ved. the buttock, hip; (this form *sphigī* seems necessary to account for *sphigyā* = *katyā*, Rīg-veda III. 32, 11; *sphigyam* = *katī-pradesam*, Rīg-veda VIII. 4, 8.)

*Sphij*, k, f. = *sphik* above.

**स्फिट्** sphit, cl. 10. P. *sphēṭayati*, &c., to hurt, injure, kill (=rt. *sphīt*); to despise; to love (according to some); to cover (according to some).

**स्फिट्** sphit, cl. 10. P. *sphītayati*, &c., to hurt, kill (=rts. *sphīt*, *sphat*).

**स्फिर** sphira. See above.

**स्फोत** sphōta, *sphōti*. See above.

**स्फुट्** sphut (connected with rts. *sphur*, *sphul*), cl. 6. P. *sphutati*, cl. 1. P. A. *sphotati*, -te, *pusphota*, *pusphute*, *asphutāt*, *asphutit*, *asphofit*, *sphutitum* (cl. 1. *sphotitum*), to burst or become suddenly rent asunder, burst open, split open, part asunder, break forth, expand; to blossom, blow (generally A.); to burst into view, be-

come manifested or made public, to disperse, run away; cl. 10. P. *sphutayati*, to burst, crack, break open; to burst into view: Pass. *sphutayate*, Aor. *asphofit*: Caus. *sphofayati*, to burst or rend suddenly, break, split, cleave, tear open, divide; to disclose, make clear; to hurt, destroy, kill; to winnow.

*Sphuṭa*, as, ā, am, burst, split open, broken, rent, torn, opened, expanded; open, blossomed, blown; clearly displayed, clear; plain, distinct, manifest, evident; well known or understood; bright; white; loud; spread, diffused; (in astronomy) apparent, true; corrected; (ā), f. the expanded hood of a serpent; (am), ind. distinctly, manifestly, evidently, certainly. = *Sphuṭa-tā*, f. openness, manifestation; perspicuity; blossoming. = *Sphuṭa-tāra*, as, ā, am, having stars clearly seen, bright with stars. = *Sphuṭa-paurusha*, as, ā, am, one who has displayed valour or energy. = *Sphuṭa-phala*, am, n. (in geometry) clear or precise result (of any calculation); distinct or precise area (of a triangle &c.). = *Sphuṭa-bandhanī*, f. a kind of plant, heart-pea (= *pārāvata-padi*). = *Sphuṭa-vaikāli*, f. the plant heart-pea. = *Sphuṭa-sāra*, as, m. (probably) the true latitude of a star or planet. = *Sphuṭa-sūryagati*, is, f. apparent or true motion of the sun. = *Sphuṭārtha* ('*ta-ar*'), as, ā, am, having a clear meaning, intelligible, obvious, significant. = *Sphuṭi-kaṛaṇa*, am, n. the act of displaying clearly, making distinct; making true or correct, correction.

*Sphuṭat*, an, anti or anti, at, bursting open, parting or bursting asunder, splitting in two; blowing, blossoming; becoming manifest or clear; evolving.

*Sphutana*, am, n. the act of breaking or rending suddenly, bursting, tearing open, disruption, opening, expanding, blossoming.

*Sphutanīya*, as, ā, am, to be broken open or split.

*Sphuṭi*, is, or *sphuṭi*, f. cracking or chapping of the skin of the feet, sores or swelling of the feet; the fruit of the Karkajī or a sort of melon, Cucumis Momordica.

*Sphuṭikā*, f. (probably) a small bit broken off, little bit or piece.

*Sphuṭita*, as, ā, am, burst, broken open, split, cracked; budded, blown, expanded (as a flower); made clear, manifested, spread out; torn, destroyed; laughed at (= *pari-haṣita*; cf. rt. *sphut*). = *Sphuṭita-śaraṇa*, as, ā, am, having wide feet, splay-footed.

*Sphoṭa*, as, m. breaking, splitting open, bursting, disclosure, (*narma-sphoṭa* in dramatic action is explained to mean *bhāva-lesāṅh sūbito 'īparasah*, i. e. slight disclosures or glimpses of love); a swelling, boil, tumor; the idea or disclosure which bursts out or flashes on the mind when a sound is uttered; the eternal sound in the Pūrva-mīmāṃsā; (ā), f. the expanded hood of a snake. = *Sphoṭa-vāda*, as, m. a dissertation on the above philosophical Sphoṭa. = *Sphoṭa-vijaka*, as, m. 'having bursting seeds,' the marking-nut plant (= *bhallātaka*).

*Sphoṭaka*, as, m. one who bursts or splits open; a swelling, boil, tumor.

*Sphoṭana*, as, ī, am, breaking or splitting asunder, opening, making clear, disclosing, manifesting; (as), m. (in Vedic grammar) = *vyañjaka*, separated utterance of a close combination of consonants; (am), n. the act of bursting or rending suddenly, splitting, cracking; tearing; winnowing grain, &c.; cracking the finger-joints, snapping the fingers; (in grammar) the separation of the letters of a double consonant; (ī), f. an instrument for splitting or cleaving, a gimlet, boring-tool, auger [cf. ā-sphoṭanī, *lāspfoṭanī*].

*Sphoṭāyana*, as, m., N. of an ancient grammarian, (Pāp. VI. 1, 123; he is identified by some with Kakshivat.)

*Sphoṭikā*, f. a kind of bird, a wagtail (= *hāpū-trikā*).

*Sphoṭita*, as, ā, am (fr. the Caus.), made to burst open, rent or torn asunder, disclosed.

**स्फुट्** sphuṭ, cl. 10. P. *sphuṭayati*, &c., to despise, disrespect.

**स्फुड्** sphud, cl. 6. P. *sphudati*, &c., to cover.

**स्फुण्ट्** sphunt, cl. 1. P. *sphunṭati*, &c., to open, expand, &c. (=rt. *sphut*); cl. 10. P. *sphunṭayati*, &c., to jest, joke, laugh at (=rt. *sphand*).

**स्फुण्ड्** sphuṇḍ, cl. 1. A. *sphuṇḍate*, &c., to open, expand, &c. (=rt. *sphut*); cl. 10. P. *sphuṇḍayati*, &c., to jest, &c. (=rt. *sphand*).

**स्फुत्** sphut, an imitative sound; [cf. *phut*.] = *Sphut-kāra*, as, m. 'making a blowing or crackling sound,' fire. = *Sphut-kāra*, as, m. making the noise *sphut*, crackling, burning.

**स्फुर्** sphur (=rt. *sphar*, which appears in the Caus. and is probably the older form, see *sphar*; the rt. *sphur* is evidently connected with rts. *sphu*, *sphul*), cl. 6. P. *sphurati*, *pusphora*, *sphurishyati*, *asphurī*, Prec. *sphūr-yāt*, *sphuritum*, to tremble, palpitate, throb, vibrate, thrill, quiver, twitch, become agitated, struggle; to start, dart, spring, bound; to spring back, rebound; to spring up, shoot out, break forth, burst out plainly or visibly, start into view, be evident or manifest, appear clearly, become displayed or expanded; to flash, scintillate, twinkle, sparkle, shine, gleam, glitter; to flash on the mind, rush into the memory; to go tremulously; to bristle, destroy, (Sāy. *sphurat* = *sphurishyati* = *vādhishyati*, Rīg-veda I. 84, 8); Pass. *sphuryate*, Aor. *asphori*: Caus. *sphorayati*, *sphārayati* (see rt. *sphar*), *-yitum*, Aor. *apusphurat*, *apusphara*, to cause to vibrate; to make to shine or glitter; to cast: Desid. *pusphurishati*: Intens. *posphuryate*, *posphortī*; [cf. Zend *spar*; Gr. *σπαίρω*, *ἀ-σπαίρω*, (probably also) *σπείρω*, *σπέρμα*, *σποράς*, *σπορόν*; (probably) Lat. *sperno*; Angl. Sax. *spurnan*, *spura*; Lith. *spir-ti*, *spardytī*.]

*Sphura*, as, m. trembling, throbbing; swelling; coruscating; a shield.

*Sphurāṇa*, am, ā, n. f. the act of trembling, throbbing, pulsation, vibration; quivering or throbbing of parts of the body (e. g. quivering of the lips, twitching of the eyes, &c., as indicating good or bad luck); springing or breaking forth, starting into view, expansion; flashing, coruscation, scintillation, twinkling, glittering; flashing on the mind.

*Sphurat*, an, anti or anti, at, trembling, shaking, quivering, throbbing; starting, darting; springing up, breaking forth, bursting out plainly or visibly, becoming clear or manifest; flashing, glittering; flashing vividly on the mind; swelling, expanding [cf. *sphuṭat*]; going, moving; going tremulously. = *Sphurad-adharoshṭha* ("ra-osh") or *sphurad-oshṭha*, as, ī, am, having quivering lips, (*sphurad-adharoshṭham*, ind. with quivering or pouting lips.) = *Sphurad-ulkā*, f. a shooting meteor, aerolite. = *Sphuradulkākriti* ("kā-āk"), is, is, ī, having the form of a shooting meteor.

*Sphurita*, as, ā, am, trembling, heaving, throbbing, thrilling, palpitation; shaken, agitated; flashing, glittering, gleaming, playing, unsteady; swelled, swollen; (am), n. a throb, throbbing, tremor, quivering or twitching of the eyelids, &c., agitation or emotion of mind. = *Sphurita-satahrada*, as, ā, am, having flashing lightning (said of a cloud). = *Sphuritottarādharā* ("kā-ul", "ra-adh"), as, ā, am, having trembling upper and under lips.

*Sphūrta*, as, ā, am, (according to some) throbbled, throbbing; suddenly risen into remembrance.

*Sphūrti*, is, f. throb, palpitation, tremor, trembling, shaking, vibration; spring, bound, start; breaking forth visibly, becoming evident or apparent, manifestation, expansion; flashing on the mind or memory. = *Sphūrta-mat*, ān, atī, at, throbbing,

thrilling (with joy or excitement), tremulous, agitated; tender-hearted; (*ān*), m. a follower or worshipper of Śiva (= *pāśupata*).

*Sphoraṇa*, *am*, n. throbbing, quivering, &c. = *sphāra* (according to Vopa-deva).

**स्फुर्छ** *sphurch* (also written *svurch*), cl. I. P. *sphurchati*, *pusphurcha*, *sphurchitum*, to spread, extend; to forget.

*Sphurchita*, *as*, *ā*, *am*, spread; forgotten.

I. *sphūrṇa*, *as*, *ā*, *am*, = *sphurchita* above.

**स्फुर्ज** *sphurj* (probably connected with *rt. sphur*), cl. I. P. *sphūrjati*, *pusphūrja*, *sphūrjatum*, to thunder, make a sound like a thunder-clap, crash, explode: Pass. *sphūrjate*: Caus. *sphūrjayati*: Desid. *pusphūrjishati*: Intens. *posphūrjate*, *posphūrkti*; [cf. Lat. *spargo*; Angl. Sax. *sprecan*, *sprencan*, *sprengan*, *springan*, *springan*.]

*Sphurjaka* = *sphūrjaka* below.

*Sphurjathu* = *sphūrjathu* below.

*Sphūrja*, *as*, m. the crashing sound of a thunder-clap, thunder; Indra's thunderbolt; sudden burst, (*narma-sphūrja*, sudden burst of love; in dramatic action defined to mean *sukhārambho bhayānto nava-saṅgamah*, first union of lovers characterized by joy in the beginning and some cause of fear in the end.) = *Sphūrjāvat*, *ān*, *ati*, *at*, thundering.

*Sphūrjaka*, *as*, m. a sort of ebony tree, Diospyros Glutinosus (= *tinduka*).

*Sphūrjathu*, *us*, m. a clap of thunder, explosion.

*Sphūrjana*, *am*, n. the act of thundering; an explosion, crash.

*Sphūrjayat*, *an*, *anti*, *at*, Ved. overwhelming, crushing, (Sāy. = *nīślipishat*.)

*Sphūrjita*, *as*, *ā*, *am*, thundered; [cf. *vi-sphūrjita*.]

2. *sphūrṇa*, *as*, *ā*, *am*, (according to some) thundered.

**स्फुल** *sphul* (connected with *rts. sphur*, *sphut*, *sphal*), cl. 6. P. *sphulati*, *pusphola*, Aor. *asphulit*, *sphulitum*, to tremble, throb, vibrate; to dart forth, appear; to collect; to slay, kill, (enumerated among the *vadha-karmāṇah* in Naigh. II. 19): Pass. *sphulyate*, Aor. *aspholi*: Caus. *spholayati*, &c. (For comparisons see *rt. sphal*.)

*Sphula*, *am*, n. a tent (= *vastra-veśman*).

*Sphulana*, *am*, n. trembling, throbbing, vibration, palpitation.

*Sphulinga*, *as*, *ā*, *am*, m. f. n. (perhaps to be connected with *sphul*, p. 1152), a spark of fire.

*Sphulngin*, *i*, *inī*, *i*, having sparks of fire, sparkling; (*inī*), f., N. of one of the seven tongues of Agni or fire.

*Spholana*, *am*, n. = *sphāla* (according to Vopa-deva).

**स्फेयस** *sphēyas*, *spheshtha*. See p. 1152.

**स्फोट** *sphoṭa*, *sphoṭita*, &c. See p. 1152.

**स्फ्य** *sphya*, *am*, n. an implement used in sacrifices (described as a piece of wood shaped like a sword for stirring the boiled rice, or, according to some, for trimming the mound used as an altar). = *Sphya-kṛita*, *as*, *ā*, *am*, made or marked out by the *sphya*. = *Sphya-vartani*, *is*, m. the furrow or line made by the *sphya* (in marking out the sacrificial ground).

*Sphaiyakṛita*, *as*, *i*, *am* (fr. *sphya-kṛita*), relating to anything made by the *sphya*.

**स्वृ** *svrī* = *rt. svrī*, q. v.

**स्म** *sma* (probably for 2. *samā*, an old inst. of I. *sama*, and meaning 'wholly, entirely'), ind. a particle added to the present tense of verbs or to present participles (generally giving them a past signification, e.g. *pravānti sma purim*, they entered the city); a pleonastic particle (often used

after *mā*, see *mā sma* under I. *mā*; also in the Veda preceded by *adha*, q. v., and other particles).

**स्मत्** *smat*, ind. (probably connected with *sma*; according to some an old neut. of I. *sama*; but according to Sāy. a contraction of *sumat*), Ved. well, excellently, (Sāy. = *eu, sumat*); with, together with (= 2. *saha*; cf. Gr. *μετά*; Mod. Germ. *mit*); constantly, always, (Sāy. = *niyam*). = *Smad-purandhi*, *is*, m. = *svarga-kuṭumbi* (according to Sāy. on Rig-veda VIII. 34, 6). = *Smad-abhiṣta*, *us*, *us*, *u*, Ved. having beautiful reins, (Sāy. = *sobhana-rājju-yukta* or *sobhana-sarira-kānti*, Rig-veda VIII. 25, 24.) = *Smad-ishṭa*, *as*, *ā*, *am*, Ved. (according to Sāy.) going well or sent together (= *prasastagati* or *saha-preshita*, Rig-veda VII. 87, 3). = *Smad-ūdhni*, f. (see *ūdhya*), Ved. (a cow) always giving milk, (Sāy. = *niyam udhasā yukta, sarvadā payasah pradātṛi*, Rig-veda I. 73, 6; cf. *pī-nodhni*). = *Smad-dishṭi*, *is*, *i*, Ved. auspiciously speaking (said of Indra; Sāy. = *bhadra-vākya*, Rig-veda III. 45, 5); handsome-looking, (Sāy. = *prasasta-darsana*, Rig-veda VI. 63, 9.)

**स्मय** *smaya*, *smayat*, &c. See below.

**स्मर** *smara*. See col. 3.

**स्मार्ति** *smārti*, &c. See p. 1154, col. 1.

**स्मि** *smi*, cl. I. A. *smayate* (ep. also P. *-ti*), *śiśi*, *śmā*, *śmeshyate*, *śmeshṭa*, *śmetum*, to smile, laugh; to expand, bloom (as a flower): Pass. *smiyate*, Aor. *asmāyī*: Caus. *smāyayati*, *-te* (also *smāyayate* in *vi-smi*, q. v.), to cause to laugh, provoke or excite laughter; (A.) to laugh at, mock, despise: Desid. *śismayishate*: Intens. *śeshmīyate*, (in *Mālavikāgnimitra*, Act IV, the Prākṛit *śimisiṁā-anti* [see s. v.] is incorrectly referred to the Intens. of *rt. smi*), *śeshmayīti*, *śeshmeti*; [cf. Gr. *μειδω*, *μειδω*, *μειδω*, *μειδω*, *μειδω*, (perhaps also) *σμοιός*, *μειφομαι*, *μωμος*: Lat. *ni-ru-s*, *ni-niru-m*, *mira-ri*: Old Germ. *smie-len*, *smie-ren*: Eng. *smile*: Angl. Sax. *smærc*: Slav. *smě-ja-ti*, *po-smě-ču*: Lett. *smee-ti*: Hib. *smigeadh*, *magadh*, 'mocking'; *magamhuil*, 'jeering'.]

*Smaya*, *as*, m. smiling at anything, wonder, surprise, astonishment; Wonder (personified as a son of Dharma); pride, conceit, arrogance. = *Smayanūtti*, *is*, f. the driving away or pulling down of pride.

*Smayat*, *an*, *anti*, *at*, smiling, laughing.

*Smayana*, *am*, n. the act of smiling, a smile, gentle laughter.

*Smayanīya*, *as*, *ā*, *am*, to be smiled (used impersonally).

*Smayamāna*, *as*, *ā*, *am*, smiling, gently laughing.

*Smayin*, *i*, *inī*, *i*, smiling, laughing.

*Smīta*, *as*, *ā*, *am*, smiled, smiling; expanded, blown, blossomed; (*am*), n. a smile, gentle laugh. = *Smīta-dṛiṣṭi*, *k*, f. 'having a smiling look', a handsome woman. = *Smīta-pūrva*, *as*, *ā*, *am*, preceded by a smile; (*am*), ind. with a smile, smilingly. = *Smīta-pūrvaśhībhāshin* ('*va-abh*'), *i*, *inī*, *i*, addressing with a smile. = *Smīta-sālin*, *i*, *inī*, *i*, having smiles, smiling, laughing. = *Smīta-sobhin*, *i*, *inī*, *i*, smiling beautifully.

*Smīti*, *is*, f. smiling, a smile, laughter.

*Smītivā*, ind. having smiled or laughed.

*Smetyate*, *as*, *ā*, *am*, to be smiled (used impersonally).

*Smera*, *as*, *ā*, *am*, smiling, laughing; blown, blooming, opened, expanded (as a flower); proud; evident, apparent; (*as*), m. (according to some) appearance, manifestation. = *Smera-mukha*, *as*, *i*, *am*, smiling-faced, having a smiling face. = *Smera-vish-kira*, *as*, m. 'proud bird', a peacock.

**स्मिद्** *smiḍ* (connected with *rt. smi*), cl. 10. P. *smēṭayati*, &c., to slight, despise; to love; to go.

**स्मील** *smīl* (= *rt. smīl*, p. 1023; cf. *rt. mīl*), cl. 1. P. *smīlati*, &c., to wink, blink.

**स्मृ** I. *smṛi* (= *rt. smṛi*, q. v.), cl. 5. P. *smṛinoti*, &c., to please, gratify; to protect, defend; to live.

**स्मृ** 2. *smṛi*, cl. 1. P. (ep. also A.) *smarati* (*-te*), *sasmāra* (2nd sing. *sasmārtha*, 1st du. *sasmāriva*, 3rd pl. *sasmārus*), *smarishyati*, *asmārshīl*, *smartum*, to remember (with acc. or gen., and when joined with 2nd Fut. of another rt. giving it a past signification, e.g. *amum smarati ha-nishyati*, he remembers having killed him, Pāp. III. 2, 112); to recollect, call to mind, bear in mind, think of, think upon, be mindful of; to recite mentally or call upon the name (of a deity &c.); to record (in the Smṛiti), declare (as Smṛiti or law; *smaranti*, they declare in the Smṛiti); to desire, long for (with gen.): Pass. *smaryate*, Aor. *asmāri*, Prec. *smṛishishṭa* and *smarishishṭa*, to be remembered; to be recorded; to be mentioned; to be declared (as a law); to be mentioned in the Smṛiti: Caus. *smārayati* (or *smarayati*), *-te*, *-yitum*, Aor. *asasmarat*, *-ta*, to cause to remember, call to mind, remind; to give information; to cause to regret, cause to desire or long for (in the latter sense only *smarayati*): Desid. *susmārshate*, to wish to recollect: Intens. *sāsmaryate*, *sāsmarī*; [cf. Gr. *μῆρ-μῆρ-α*, *μῆρ-ι-μῆρ-α*, *μῆρ-μῆρ-α*, *μῆρ-μῆρ-ι-ζα*, *μῆρ-μῆρ-ος*, *μῆρ-τῆρ-μῆρ-ος*, *μῆρ-τῆρ-ος*, *μῆρ-τῆρ-ι-ον*, *μῆρ-τῆρ-ο-μῆρ-ι*, (perhaps also) *μῆρ-ειν*, *μῆρ-ε-σθαι*, *μῆρ-ε-τη*, &c.: Lat. *me-mor*, *memor-ia*, *memor-ā-re*, *mor-a*, *mos*, *mor-is*: Goth. *mēr-j-an*, 'to proclaim'; *meriṭha*, *maurnan*: Old Germ. *smēr-zo*, m., *smēr-za*, f. 'pain'; *smēr-zan*, *māriu*, 'to announce'; *māri*, 'memorable': Mod. Germ. *Mährchen*: Angl. Sax. *mælan*, *mal*, *ge-mæred*, *mærdh*, *mærsian*, *mel-dian*, *ameldian*, *murnan*, *smæortan*, 'to smart': Lith. *uz-mirs-tu*, 'to forget'; Hib. *smuaivæan*, 'dejection'; (perhaps) *smalanach*, 'sorrowful'; *muirn*, 'natural affection'.]

*Susmārshamāna*, *as*, *ā*, *am*, wishing to remember.

*Smara*, *as*, m. remembrance, recollection; loving recollection, love; Kāma-deva (god of love). = *Smara-karman*, *a*, n. amorous action or conduct, any wanton act, lasciviousness. = *Smara-kūpaka*, *as*, m. or *smara-kūpikā*, f. 'well of love', the female organ. = *Smara-guru*, *us*, m. 'love-preceptor', epithet of Vishṇu. = *Smara-grīha*, *am*, n. 'abode of love', the female organ. = *Smara-ākra*, *as*, m. a particular kind of sexual union. = *Smara-śātra*, *am*, n. the clitoris. = *Smara-daśā*, f. a state of love, state of the body produced by being in love, (ten such states are enumerated, e.g. anxious thought, sleeplessness, emaciation, loss of appetite, fainting, &c.) = *Smara-dāyīn*, *i*, *inī*, *i*, causing or exciting love (= *kāmoddīpaka*). = *Smara-dīpikā*, f., N. of a work. = *Smara-dhva-ja*, *as*, m. 'love-sign', 'love-emblem', the male organ; a fabulous fish (regarded as the emblem of Kāma-deva; cf. *makara-dhva-ja*); a musical instrument; (*ā*), f. a bright moonlight night (according to some); (*am*), n. the female organ. = *Smara-priyā*, f. 'dear to Kāma', epithet of Rati (Kāma-deva's wife). = *Smara-bhāṣita*, *as*, *ā*, *am*, love-illuminated, inflamed by love. = *Smara-mandira*, *am*, n. 'love-palace', the female organ. = *Smara-moha*, *as*, m. infatuation of love, passion, love. = *Smara-mohita*, *as*, *ā*, *am*, infatuated by love, overcome by passion. = *Smara-lekhanī*, f. the Śārikā bird. = *Smara-vallabha*, *as*, m. 'love's favourite', epithet of A-niruddha. = *Smara-vāṇa-pankti*, *is*, f. the five arrows of Kāma-deva collectively (see *pañca-vāṇa*). = *Smara-vithikā*, f. 'love-shop', a prostitute, harlot. = *Smara-vridhī-sai-jña*, *as*, m. a particular shrub (= *kāma-vridhī*). = *Smara-savara*, *as*, m. 'love-barbarian', cruel love. = *Smara-sāsana*, *as*, m. 'chastiser of Kāma-deva', epithet of Śiva (see *an-anga*). = *Smara-*

*sakha*, as, m. 'love's friend,' the moon. — *Smara-stambha*, as, m. 'love-column,' the male organ. — *Smara-smarya*, as, m. a donkey, ass (= *gardā-bha*). — *Smara-hara*, as, m. 'love-destroyer,' epithet of Siva (see *an-anga*). — *Smārākula* or *smārākūlita* (*ra-āk*), as, ā, am, agitated by love, love-sick. — *Smārāgūra* (*ra-āg*), am, n. 'love-abode,' the female organ. — *Smārākusā* (*ra-an*), as, m. 'love-hook,' a finger-nail; a lover, lascivious person. — *Smārātūra* (*ra-āt*), as, ā, am, love-sick, pining with love. — *Smārāndha* (*ra-an*), as, ā, am, love-blinded, infatuated with passion. — *Smārāri* (*ra-ari*), is, m. 'enemy of Kāma-deva,' epithet of Siva. — *Smārārta* (*ra-ār*), as, ā, am, love-sick. — *Smārāsava* (*ra-ās*), as, m. 'love-liquid,' saliva. — *Smārātuka* (*ra-ut*), as, ā, am, pining or languishing with love, love-sick.

*Smaraṇa*, am, n. the act of remembering, remembrance, memory, recollecting, recollection, reminiscence; tradition, traditional precept, (*iti smaraṇāt*, 'from its being so mentioned in the Smṛiti,' cf. *smṛiti*); mental recitation (of the name of a deity), calling upon the name of a god; regretting, remembering with regret; thinking upon, anxious thought. — *Smaraṇa-padavī*, f. 'road to mere memory,' death. — *Smaraṇānugraha* (*ṇa-an*), as, m. the favour of remembrance, kind remembrance. — *Smaraṇāpāya-tarpaka* (*ṇa-ap*), as, m. 'satisfying memory's offspring,' a turtle, tortoise. — *Smaraṇāyugapadya* (*ṇa-ay*), am, n. the non-simultaneousness of recollections.

*Smaraṇīya*, as, ā, am, to be remembered, memorable, to be borne in mind.

*Smarat*, an, anti, at, remembering, recollecting, considering.

*Smartavya*, as, ā, am, to be remembered, memorable.

*Smartṛi*, tā, trī, trī, one who remembers or recollects. — *Smartṛi-tva*, am, n. remembrance, recollection.

*Smaryamāna*, as, ā, am, being remembered, being mentioned in the Smṛiti.

*Smāra*, as, m. memory, recollection.

*Smāraka*, as, skā, am, reminding, putting in mind, instructing.

*Smāraṇa*, am, n. (fr. the Caus.), the act of causing to remember, reminding, calling to mind.

*Smāram*, ind. having remembered.

*Smārīta*, as, ā, am (fr. the Caus.), reminded, called to mind, recalled to recollection.

*Smārīn*, ī, īnī, ī, remembering; reminding.

*Smārta*, as, ī, am (fr. *smṛiti*), relating to memory, memorial, remembered, coming within the range of memory; recorded in the Smṛitis, prescribed in the inspired codes of law, based on Smṛiti, q. v.; sanctioned by law, canonical, legal; following the doctrine of the law-books; domestic (applied to the domestic fire which every Brāhman is bound to keep up); (as), m. a Brāhman skilled in jurisprudence or traditional law (especially one belonging to a sect founded by Sankarācārya, whose expositions of the principle of unity, according to the Vedānta doctrine, they professedly follow, though holding Siva in especial honour; their chief establishment is at Śringa-giri, but they are said to be found throughout the south of India); (ani), n. any act or rite enjoined by Smṛiti or allowed by traditional usage, a legal act. — *Smārta-karman*, a, n. a rite enjoined in the Smṛitis, one of the less important domestic rites. — *Smārta-kāla*, as, m. the period to which memory may extend (i. e. a century, according to some lawyers). — *Smārta-sūtra*, am, n. any Sūtra work based on Smṛiti (opposed to *śrauta-sūtra* or Sūtras based on *śruti*, see *sūtra*). — *Smārta-homa-pariśiṣṭa*, am, n., N. of a Pariśiṣṭa of the Sāma-veda.

*Smārīya*, as, ā, am, to be remembered, memorable.

*Smṛita*, as, ā, am, remembered, recollected, called to mind; recorded, mentioned, said, declared, termed, styled, named; enjoined by Smṛiti or traditional law, declared or propounded in the law-books.

— *Smṛita-mātra*, as, ā, am, only remembered or thought of.

*Smṛiti*, is, f. remembrance, memory, reminiscence, recollection, thinking of or upon (any person or thing), calling to mind; Memory (personified as a daughter of Dakṣa and wife of Angiras); what is remembered, that which is borne in mind from the beginning, tradition, law; the institutes or body of traditional or memorial law (as handed down originally by Manu, Yājñavalkya, and other great legislators who were supposed to have been inspired, and to have based their precepts on the Veda and divine revelation, though the laws they promulgated were called Smṛiti, 'what is remembered,' in contradistinction to *śruti*, 'what is heard or revealed,' and to *Ācāra*, 'established usage'; the very essence of Smṛiti being that it was delivered memoriter by human authors, and not directly revealed, as explained in Manu II. 10, see *śruti*); in its widest acceptance Smṛiti is said to include the Vedāngas, the Sūtras or aphorisms both *śrauta* and *grihya*, the institutes of Manu and other inspired law-givers, the Itihāsas, such as the Rāmāyaṇa and Mahā-bhārata, and the Purāṇas, but the term Smṛiti is more usually restricted to the metrical codes of Manu, Yājñavalkya, Parāśara, &c., see *smṛiti-sāstra* below); any particular law-book or code of laws; any particular law or rule of law, canon, legal text (e. g. *anumitā smṛitiḥ pratyakṣhayā smṛityā bhādhyate*, a Smṛiti which is only inferred is set aside by a visibly existing Smṛiti; *iti smṛiteḥ*, according to such a Smṛiti or legal text, according to such a traditional law); a passage in a work treating of law; pensive or loving recollection, desire, wish [cf. *smara*]; understanding. — *Smṛiti-kaumudī*, f. 'light of law,' N. of a legal work by Viśveśvara (composed under the patronage of king Madana-pāla). — *Smṛiti-kaustubha*, 'jewel of law,' N. of a work by Ananta-deva. — *Smṛiti-candrikā*, f. N. of a legal work. — *Smṛiti-tattva*, am, n. 'digest of legal truth,' N. of a work by Raghunandana. — *Smṛiti-darpaṇa*, 'mirror of law,' N. of a work. — *Smṛiti-pratyavamarśa*, as, m. retentiveness of memory, accuracy of recollection. — *Smṛiti-prabandha*, as, m. a Smṛiti composition, legal work. — *Smṛiti-bhāṇṣa*, as, m. loss or failure of memory. — *Smṛiti-mañjarī*, f. N. of a legal work. — *Smṛiti-mat*, ān, atī, at, having a good memory, remembering, recollecting. — *Smṛiti-mahārṇava* (*hā-ar*), as, m. 'ocean of law,' N. of a work. — *Smṛiti-ratnākara* (*na-āk*), as, m. 'jewel-mine of law,' N. of a work by Candēśvara. — *Smṛitiratnāvalī* (*na-āv*), f. 'string of jewels of law,' N. of a work by Rāma-nātha. — *Smṛiti-rodha*, as, m. temporary interruption or obstruction of memory, failure of memory. — *Smṛiti-vibhrama*, as, m. confusion of memory. — *Smṛiti-viruddha*, as, ā, am, contrary to law, illegal, unjust. — *Smṛiti-virodha*, as, m. opposition to law, illegality, impropriety; disagreement between two or more codes of law or legal texts. — *Smṛiti-sāstra*, am, n. a law-book, a code, digest; legal science, (the most celebrated law-books are those of Manu, Yājñavalkya with its commentaries the Mitākṣharā, Parāśara, Hārīta, Vyāsa, Vasīṣṭha, Viṣṇu, Vṛihas-pati, Atri, Saṅkha, Likhita, Uśanas, Angiras, Yama, Āpastamba, Saṃvarta, Śāntiapa, Kātyāyana, Dakṣa, Gautama; these authors are sometimes classed in three divisions, under the three heads of *sātvika*, *rājasa*, and *tāmasa*, according to the tendency of their writings.) — *Smṛiti-śīla*, e, n. du. traditions and moral practices. — *Smṛiti-śeṣa*, as, ā, am, one of whom only remembrance remains, a deceased or defunct person; that of which nothing is left but remembrance. — *Smṛiti-saithilya*, am, n. temporary failure or loss of memory. — *Smṛiti-saṅgraha* or *smṛiti-samuccaya*, as, m. 'law-collection,' N. of two legal works. — *Smṛiti-sammata*, as, ā, am, approved by law. — *Smṛiti-sāgara* and *smṛiti-sāgara-saṅgraha* and *smṛiti-sāgara-sāra*, N. of various legal works. — *Smṛiti-sādhyā*, as, ā, am, capable of being proved by law. — *Smṛiti-sāra*, as, m.

'essence of law,' N. of a work by Deva-yājñika; of another work by Yādavendra; of another by Hari-nātha. — *Smṛiti-sārāvalī* (*ra-āv*), f. 'line of essence of law,' N. of a work. — *Smṛiti-siddha*, as, ā, am, established by law. — *Smṛiti-hārikā*, f. 'memory-seizer,' N. of a daughter of Duhsabana (described in the fifty-first chapter of the Mārkaṇḍeya-Purāṇa as exercising an evil influence on the memory). — *Smṛiti-hetu*, us, m. a cause of recollection, any mental act stirring the memory, impression on the mind, reflection, association of ideas, recollection. — *Smṛity-antara*, am, n. another law-book. — *Smṛity-apela*, as, ā, am, departed from memory, forgotten; inconsistent with Smṛiti; illegal, unjust. — *Smṛity-artha-sāgara*, as, m., N. of a work by Nṛi-siṅha. — *Smṛity-artha-sāra*, as, m. 'essence of the meaning of Smṛiti,' N. of a work on Hindū ceremonies by Śrīdhara-svāmīna. — *Smṛity-ukta*, as, ā, am, prescribed in the codes of law, enjoined by the Smṛitis, canonical.

*Smṛitika*, am, n. water (= *udaka*, Naigh. I. 12).

*समेर* *smera*, *smera-mukha*. See p. 1153.

*स्य* *syā*, am, n., Ved. a winnowing basket (= *śūrpa*, q. v.).

*स्यद्* *syad*, *syada*. See below.

*स्यद्* *syand*, cl. I. A. (in Fut., Aor., and tenses), *syandate* (-ti), *sasyande* (Ved. 3rd pl. Perf. P. *sishyadus*, Atharva-veda IX. 2, 20), *syandishate*, *syantsyati* (*syantsyati*), *asyandishāta*, *asyanta* (*asyadat*), *syanditum*, *syantum* or *syantum* (Ved. Inf. *syandayadhya*), to trickle, ooze, drip, drop, distil, flow, ooze out, flow out; to flow with, pour forth, shed (with acc.); to run, flee (P.); (according to Naigh. II. 14), to move, rush, go: Pass. *syadyate*, Aor. *asyandi*: Caus. *syandayati*, -te, -yitum, Aor. *asisyandat*, -ta: Desid. *sisyandishate*, *sisyantsate*, *sisyantsati*.

*Syad* in *raghu-śhyad*, q. v.

*Syada*, as, m. rapid motion, speed, velocity, rush.

*Syantavya*, as, ā, am, to be flowed, &c.

*Syantvā* or *syantvā*, ind. having flowed; having rushed on.

*Syanda*, as, m. trickling; going, moving rapidly; a car, chariot.

*Syandat*, an, anti, at, moving on, rushing impetuously.

*Syandana*, as, ā or ī, am, flowing, going quickly; quick, expeditious, swift; (as), ni. a war-chariot, chariot, car; air, wind; the tree *Dalbergia Ougeinensis* (= *tinisa*); a particular Arhat of the past era; (i), f. saliva; (according to some) the urinary passage; (am), n. the act of trickling, oozing, dropping; rushing, going or flowing swiftly; water. — *Syandana-druma*, as, m. the tree *Dalbergia Ougeinensis* (said to be so called because its wood is used to make chariot-wheels &c.). — *Syandanārū-dha* (*na-ār*), as, ā, am, mounted on a chariot or car. — *Syandanāroha* (*na-ār*), as, m. a warrior who fights mounted on a war-chariot. — *Syandanā-loka-bhīta* (*na-āl*), as, ā, am, terrified at the sight of a chariot.

*Syandanti*, is, m. the tree *Dalbergia Ougeinensis*.

*Syandantikā*, f. a drop of saliva.

*Syandaniya*, as, ā, am, to be flowed; to be run; to be gone.

*Syandamāna*, as, ā, am, trickling, flowing, moving rapidly.

*Syanditṛi*, tā, trī, trī, one who runs or rushes quickly.

*Syanditvā*, ind. having flowed; having rushed.

*Syandin*, ī, īnī, ī, trickling, oozing, dropping; flowing, rushing; going, moving; (ini), f. saliva; a cow bearing two calves at once.

*Syandra*, as, ā, am, Ved. rushing, impetuous; (in Naigh. II. 9. *syandrasāḥ* is enumerated among the *bala-nāmāni*).



*mu-s*, *Σρῦμα*: Lat. *riv-u-s*, *Rumo*, *rumen*, *Rumina*: Old Germ. *stroum*, *slu-mo*, 'quickly'; *slumor*, 'quicker'; Mod. Germ. *schleunig*: Lith. *srav-j-u*, 'to flow'; *srov-e*: Slav. *s-t-ru-ja*, *o-s-t-rovu*, 'an island'; Hib. *sruth*, 'stream.'

*Srava*, *as*, m. flowing, streaming, dropping, trickling, oozing; a drop; a spring, fountain, torrent; (*ā*), f. the Mūrva plant. — *Srava-draṅga*, *as*, m., 'moving town,' a fair, market, bazaar.

*Sravaka*, *as*, *ā* or *ikā*, *am*, flowing, dropping, &c. *Sravaṇa*, *am*, n. the act of flowing, streaming, trickling, oozing; sweat, perspiration; urine.

*Sravat*, *an*, *anti*, *at*, flowing, streaming, oozing, dripping, dropping, distilling; (*an*), m., Ved. a stream; (*anti*), f. a stream, river, (in Naigh. I. 13. *sra-vantyaḥ* is enumerated among the *nadi-nā-māni*); the region of the spleen (sometimes called the left hypochondriac region); a particular drug or medicinal plant. — *Sravat-svedajala*, *as*, *ā*, *am*, streaming with perspiration, perspiring profusely. — *Sravat-garbhā*, *f*, a woman that miscarries; a cow miscarrying by accident.

*Sravanta*, *as*, *ā*, *am*, flowing, dropping. *Srāva*, *as*, m. flow, flowing, oozing, dripping. *Srāvaka*, *as*, *ikā*, *am*, causing to flow, letting flow, pouring out, shedding, exuding; (*am*), n. black pepper.

*Srāvāṇa*, *as*, *i*, *am*, causing to flow, exuding; (*i*), f. a kind of medicinal plant (= *ṛiddhi*).

*Srāvin*, *i*, *ini*, *i*, flowing, streaming, fluid. — *Srāvi-tara*, *as*, *ā*, *am*, very watery, marshy. *Srut*, *t*, *t*, *t*, flowing, &c. (at the end of comps., see *pari-srut*, *amṛita-srut*, &c.).

*Sruta*, *as*, *ā*, *am*, flowed, trickled, flowing, dropping, dripping, fluid; (*ā*), f. a kind of medicinal plant (= *hingu-patṛi*).

*Srutī*, *is*, f. flow, flowing, streaming, oozing, distilling; exudation, resin; a stream; (Ved.) a path, by-way, course, road, (Sāy. = *mārga*; in Rīg-veda X. 88, 15. *dve srutī asṛiṇavam pitṛiṇām devānām ita* is translated, 'I have heard of two paths, that of the fathers and that of the gods.')

*Sruva*, *as*, *ā*, m. f. [cf. *sruṅ*], a wooden ladle (of a semicircular shape with a double extremity, or two oval collateral excavations, used to pour ghee on the sacrificial fire, = 2. *juhū*); a Soma ladle, Soma spoon; (*ā*), f. the Mūrva plant; the tree *Boswellia Thurifera*. — *Sruva-hasta*, *as*, m. epithet of Śiva. — *Sruvā-vṛiksha*, *as*, m. the plant or tree *Flacourtia Sapida*.

*Srū*, *ās*, f. a sacrificial ladle (= *sruva* above); a spring, fountain, cascade.

*Srota*, *as*, m. = *srotas* below [cf. *śushka-s*]; (*am*), n. a stream (= *srotas* below).

*Srotas*, *as*, n. a natural stream of water, current, flow or course of water; a rapid stream, torrent; a stream or river or spring (in general); a wave; water, (in Naigh. I. 12. enumerated among the *udaka-nāmāni*); the course or current of nutriment in the body, stream of life, (see *ūrdhva-s*, *tiryak-s*); an organ of sense; [cf. I. *srotas*.] — *Srota-īśa*, *as*, m. 'lord of streams,' the ocean. — *Srotas-vat*, *ān*, *ati*, *at*, possessing a stream or current; (*ati*), f. a river. — *Srotas-vin*, *i*, *ini*, *i*, having a stream or current; (*ini*), f. a river. — *Srotajava*, *as*, m. rapidity of current. — *Sroto-nijana*, *am*, n. 'stream-collyrium,' atimony (especially as a collyrium for the eyes, said to be produced in the river Yamunā, cf. *yāmuna*). — *Sroto-vah*, *vāṭ*, f. a river (= *sroto-vahā* below). — *Sroto-vaha*, *as*, *ā*, *am*, flowing like a stream or river; (*ā*), m. a river in general.

*Srotasya*, *as*, *ā*, *am*, produced in a stream (Ved.); (*as*), m., N. of Śiva; a thief.

*Srotya*, *as*, *ā*, *am*, Ved. produced in a stream; (*ā*), f., Ved. a stream, current, river, (in Naigh. I. 13. *srotyaḥ* is enumerated among the *nadi-nā-māni*).

स्रुम *sruhna*, *as*, m., N. of a country. *Sruhni*, *f*, natron, (see *sruh-ghni* under *sruṅ*.)

*Sraughna*, *as*, *i*, *am*, of or belonging to the country of Sruhna, coming from Sruhna; suited to Sruhna; abounding in Sruhna, abiding or staying in Sruhna; going or leading to Sruhna, looking toward Sruhna (as a gate &c.); (*as*), m. an inhabitant of Sruhna; (*am*), n. the gate leading to Sruhna, (Pāp. IV. 3, 86.)

स्रुव *sruṅ*, *k*, *f*, (connected with rt. *sru* and by some derived fr. *sru* + *an*, cf. *sruva*, *sruṅ*), a sort of wooden ladle used for pouring clarified butter on a sacrificial fire, (it ought to be made of Palāśa or Khadira wood.) — *Sruk-praṇālikā*, *f*, the spout of a ladle. — *Srug-ghni*, *f*, (probably fr. *sruṅ* + *ghni*; but also spelt *sruhni*), natron, alkali. — *Srug-dāru*, *us*, m. the tree *Flacourtia Sapida*. — *Srug-vat*, *ān*, *ati*, *at*, having a ladle.

*Srucaya*, *Nom. P.* *sruṅyati* = *srugvantam ādashṭe* or *karoti*, (see *Vopa-deva XXI. 14.*)

*Srucya*, *as*, *ā*, *am*, Ved. being in a sacrificial ladle, contained in a ladle.

स्रुप *srupa*. See *stupa*.

स्रेक *srek* (also written *šrek*, *sek*, *svek*), cl. I. A. *srekate*, *sisreke*, *srekītum*: Caus. *srekayati*, Aor. *asirekat*, to go, move.

स्रै *srai*, cl. 4. P. *sṛāyati*, &c. = rts. *śrai*, *sṛā*, *sūi*.

स्व I. *sva*, *as*, *ā*, *am*, own, one's own, my own, thy own, his own, our own, &c. (according to the context; and in these senses frequently used at the beginning of comps.; when declined, *sva* is generally treated as a pronominal, and follows *sarva*, e.g. *svasmat* dat. c. sing., *svasmat* abl. c. sing., *svasmin* loc. c. sing., but in abl. loc. c. sing. Nom. pl. it optionally follows *śiva*, e.g. *taṇ svayambhūh svā āsyād asṛjāt*, him, the self-existent, created from his own mouth, Manu I. 94; when, however, *sva* is used as a substantive, meaning 'kinsman' and 'property,' it cannot be declined as a pronominal, but must necessarily follow the declension of *śiva*, e.g. *svāh*, one's own relations, *prabhūh svāh*, great riches), innate, native, natural, inherent, proper, peculiar, appropriate; belonging to one's own family or tribe; (*as*), m. self, one's own self, self-identity; the soul; N. of Vishnu; a kinsman, relative, relation, (Manu II. 109); (*as*, *am*), m. n. property, wealth, riches; (in algebra) plus or affirmative quantity; [cf. *Zend hva*, *ga*: Gr. *ε*, *φε* (for *ofe*), *σφί* (*ou*, *of*, *ē*), *ε-β-τ*, *φ-τ*, *σφ-β-σ*, *τ-δ-ιο-σ*: Lat. *se*, *suus*: Goth. *si-k*, *sve*; *sves*, 'own'; *svas*, 'property'; *sei-na* (for *sei-na*), *svē*, *svi* in *svi-kunths*, 'manifest.' Old Germ. *suās*, 'own': Angl. Sax. *sin*, *swa*: Lith. *sav*, *sava-s*, *sava*: Slav. *sebe*, *svoi*, *svaja*, *sva*, *sva-bodī*, 'free'; *sva-boda*, 'liberty.']. — *Sva-kampana*, *as*, m. 'self-moving,' air, wind. — *Sva-karma-krit*, *t*, m. doing one's own business, an independent workman. — *Sva-karman*, *a*, n. one's own work, own business, own duty, peculiar or proper business. — *Sva-karma-vaśa*, *as*, *ā*, *am*, subject to (the consequences of) one's own acts. — *Sva-karma-stha*, *as*, *ā*, *am*, minding one's own business or duty. — *Sva-kāmin*, *i*, *ini*, *i*, self-loving, selfish. — *Sva-kārya*, *am*, n. one's own business or duty or function. — *Sva-kārya-saha*, *as*, *ā*, *am*, able to do one's duty or effect one's own business. — *Sva-kuṭumba*, *am*, n. one's own household. — *Sva-kula*, *am*, n. one's own family or race. — *Sva-kula-kshaya*, *as*, m. 'destroying its own family,' a fish. — *Sva-kṛita*, *as*, *ā*, *am*, self-performed, done or made by one's self. — *Sva-kshatra*, *as*, *ā*, *am*, Ved. possessing innate strength, self-powerful, innately strong. — *Sva-gata*, *as*, *ā*, *am*, 'gone to one's self,' passing in one's own mind, spoken to one's self, apart, aside; (*am*), n. to one's self, aside (in theatrical language). — *Sva-garbha*, *as*, m. own womb; own embryo. — *Sva-guṇa-tas*, *ind.* from personal merit. — *Sva-guṇa-prakāśaka*, *as*, *ikā*, *am*, proclaiming one's own merits, boastful. — *Sva-gupta*, *as*, *ā*, *am*, self-defended, self-

preserved; (*ā*), f. cowach; the sensitive plant (= *lajjalu*). — *Sva-gūrta*, *as*, *ā*, *am*, Ved. spontaneously striving, (Sāy. = *svayam-udyata*, Rīg-veda VI. 68, 4); self-flowing, spontaneously going (said of rivers); Sāy. = *svayam eta gāmin*, Rīg-veda I. 140, 13). — *Sva-griha*, *am*, n. one's own house; (*as*), m. a kind of bird, *Loxia Philippensis*. — *Sva-grāma*, *as*, m. one's own village. — *Sva-čaraṇa-prashad*, *t*, f. a college or community of members of one's own *Carāṇa* or sect. — *Sva-čchanda*, *as*, m. one's own will, own choice, own fancy; independence; (*as*, *ā*, *am*), self-willed, independent, uncontrolled; spontaneous; uncultivated, wild; (*am*), *ind.* according to one's own will or choice or fancy, voluntarily, spontaneously, independently. — *Sva-čchanda*, *as*, *ā*, *am*, = *sva-čchanda* above. — *Sva-čchanda-čārīṇi*, *f*, 'going about at will,' a harlot. — *Sva-čchanda-tas*, *ind.* voluntarily. — *Sva-čchanda-bhairava*, *N.* of a work. — *Sva-čchanda-sūktāgama* ('*ta-āg*') and *sva-čchanda-saṅgraha*, *as*, m., N. of two works. — *Sva-ja*, *as*, *ā*, *am*, self-produced, self-born, produced in or by one's self; (*as*), m. a son; a daughter; (*ā*), f. a daughter; (*am*), n. blood. — *Sva-jana*, *as*, m. one's own people, own kindred, own family or household; a kinsman, connection. — *Svajanāya*, *Nom. A.* *svajanāyate*, *-yitum*, to become a relation. — *Sva-janāvṛita* ('*na-āv*'), *as*, *ā*, *am*, surrounded or accompanied by one's own people. — *Sva-jāti*, *is*, f. own cast or tribe, own kind or species. — *Sva-jātya* or *sva-jātya*, *as*, *ā*, *am*, belonging to one's own tribe or species. — *Sva-jñāti*, *is*, f. one's own kindred or kin; (*is*), m. a kinsman. — *Svataḥ-pramāṇa*, *as*, *ā*, *am*, self-proved, self-evident. — *Svataḥ-siddha*, *as*, *ā*, *am*, self-accomplished; self-proved, self-demonstrated. — *Sva-tantra*, *as*, *ā*, *am*, self-dependent, self-reliant, independent, free, self-willed, unrestrained, uncontrolled; no longer subject to parents, of age, full grown; (*am*), n., N. of a mystical work. — *Svatantra-tā*, *f*, self-dependence, self-reliance, independence; willfulness. — *Sva-tantra-vṛitti*, *is*, f. acting self-reliantly, independent action. — *Svatantra-sāra*, *as*, m., N. of a work. — *Sva-tavas*, *ās*, *ās*, *as*, Ved. having power in one's self, having innate or peculiar power, very strong or powerful (said of the Maruts); having wealth in one's self, (Sāy. *sva-tarān*, *nom. c. masc.* = *dhana-vān*, Rīg-veda IV. 2, 6; cf. Pāṇini VIII. 3, 11, VII. 1, 82); firmly rooted (said of a mountain). — *Sva-tas*, *ind.* by one's self, in one's self, of one's self (applicable to any person, e.g. by himself, in himself, &c.), by itself, in itself, of itself, &c.); own, peculiar. — *Svatas-siddha*, see *svataḥ-siddha*. — *Sva-tā*, *f*, = *sva-tva*, *q. v.* — *Sva-trā*, *as*, *ā*, *am*, self-preserving; (*as*), m. a blind man. — *Sva-tva*, *am*, n. 'selfness,' self-existence, independent being or condition; the state of relation to one's self; own right or property, ownership, proprietorship, proprietary right. — *Svatva-nivṛitti*, *is*, f. cessation or loss of proprietary right. — *Svatva-bodhana*, *am*, n. declaration or proof of ownership. — *Svatva-ral*, *ān*, *ati*, *at*, having proprietary right; (*ān*), m. an owner. — *Svatva-vyabhičārī-tva*, *am*, n. uncertainty of ownership. — *Svatva-vyabhičārīn*, *i*, *ini*, *i*, departing or deviating from ownership. — *Svatva-hāni*, *is*, f. loss of proprietary right, forfeiture of title. — *Svatra-hetu*, *us*, m. ground or cause of proprietary right. — *Svatvābhava* ('*va-ābh*'), *as*, m. non-existence of proprietary right. — *Svatvāvagama* ('*va-āv*'), *as*, m. determination or ascertainment of ownership. — *Svatvāspada* ('*va-ās*'), *am*, n. site of ownership, that in which any man has proprietorship. — *Svatvāspadi-lhuta*, *as*, *ā*, *am*, become the subject of proprietary right. — *Svatvotpati* ('*va-ut*'), *is*, f. the arising of proprietary right, origin of ownership. — *Sva-dāra*, *as*, m. one's own wife. — *Svalāra-nirata*, *as*, *ā*, *am*, attached to one's wife, uxorious. — *Sva-duhīrī*, *tā*, f. one's own daughter. — *Sva-deśa*, *as*, m., one's own country, native country, home; one's own place, proper place. — *Svadesa-ja*, *as*, *ā*, *am*, born in one's

country, a fellow-countryman, compatriot. — *Sva-deśa-paridhi*, *is*, m. circumference of a circle of longitude in any place that has latitude. — *Svadeśa-madhya-paridhi*, *is*, m. circumference of the terrestrial equator. — *Sva-deha-dāna*, *am*, n. the gift of one's own body. — *Sva-dharma*, *as*, *am*, m. n. own right, own duty, peculiar duty or occupation, the duties of one's own class or caste (as defined in Manu I. 88-91), peculiar property, peculiarity. — *Svadharmā-cyuta*, *as*, *ā*, *am*, deprived of one's rights, fallen from or neglecting one's duty. — *Svadharmā-tyāga*, *as*, m. dereliction or neglect of one's own duty; abandoning one's religion, apostasy. — *Svadharmā-skhalana*, *am*, n. falling from or neglect of one's own duty. — *Svadharmā-stha*, *as*, *ā*, *am*, abiding in one's peculiar duty. — *Svadharmā-śaraṇa* ('*ma-āc*'), *am*, n. the act of practising one's own duties. — *Svadharmānapaga* ('*ma-an*'), *as*, *ā*, *am*, not swerving from one's duties. — *Svadharmārtha-vinīśaya*, *as*, m. the knowing or ascertaining one's duty and interests. — *Sva-dhā*, see *s. v.* — *Sva-nagara*, *am*, n. one's own town, native city. — *Sva-nāman*, *a*, n. one's own name. — *Svanāmanka* ('*ma-an*'), *as*, *ā*, *am*, marked with one's own name, called after one's own name. — *Sva-nāśa*, *as*, m. self-destruction. — *Sva-pakṣa*, *as*, m. one's own side, own party; 'being on one's own side,' a friend. — *Sva-para-maṇḍala*, *am*, n. one's own and an enemy's country. — *Sva-piṇḍā*, *f*, a kind of date tree (= *piṇḍa-kharjūri*). — *Sva-pitṛi*, *tā*, m. one's own father; (*taras*), m. pl. one's ancestors. — *Sva-putra-vaat*, ind. like one's own children. — *Sva-pū*, see *s. v.* — *Sva-pośham*, ind. according to the nurture or training practised by one's own kindred. — *Sva-prakāśa*, *as*, *ā*, *am*, self-resplendent, self-luminous, self-evident. — *Sva-pradhāna-tā*, *f*. one's own nature or natural condition. — *Sva-prabhav-tā*, *f*. own power or supremacy, (*sva-prabhav-tayā*, inst. c. by one's own power, arbitrarily.) — *Sva-prayogāt*, ind. through the application of one's own efforts, by means of one's own exertions. — *Sva-prayojana-raśa*, *as*, m. the force of one's own object or purpose. — *Sva-balāśraya* ('*la-āś*'), *as*, *ā*, *am*, depending on one's own strength. — *Sva-bādhava*, *as*, m. one's own relation. — *Sva-bāhu*, *us*, m. one's own arm. — *Svabāhu-bala*, *am*, n. strength of one's own arm. — *Sva-brāhmaṇyā*, *f*. the text called *Sva-brāhmaṇyā* (used for invoking Indra in the *Jyotiṣṭoma* sacrifice, Manu IX. 126). — *Svabhāṣa*, *as*, m. one's own warrior, body-guard. — *Svabhāṣana*, *am*, n. (probably for *sabhāṣana*, q. v.), civility, polite greeting, welcome, adieu. — *Sva-bhānu*, *us*, *u*, Ved. self-luminous, self-shining. — *Svabhāva*, *as*, m. own state, essential or inherent property, innate or peculiar disposition, natural state or constitution, nature; peculiar purpose or aim. — *Svabhāva-ja*, *as*, *ā*, *am*, produced by natural disposition, innate, natural. — *Svabhāva-tas*, ind. from natural disposition, by nature, naturally. — *Svabhāva-daurjanya*, *am*, n. natural or innate wickedness. — *Svabhāva-dvesha*, *as*, m. natural hatred. — *Svabhāvavāda*, *as*, m. the doctrine that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties. — *Svabhāvavādīn*, *ī*, m. one who maintains the above doctrine. — *Svabhāvā-sūra*, *as*, *ā*, *am*, possessing natural heroes. — *Svabhāvā-siddha*, *as*, *ā*, *am*, accomplished by one's own nature, natural, essential, spontaneous, not acquired. — *Svabhāvokta* ('*va-uk*'), *as*, *ā*, *am*, uttered or said naturally, declared spontaneously. — *Svabhāvokti* ('*va-uk*'), *is*, *f*. spontaneous declaration, description of natural peculiarities or properties. — *Sva-bhū*, *ās*, m. 'self-existent,' N. of Viṣṇu; of Siva; of Brahmā; (*ās*), *f*. one's own land, own country. — *Svabhū-tyāga*, *as*, m. abandonment of one's country, abdication of one's own territory. — *Sva-bhūtyojas*, *ās*, *ās*, *as*, Ved. whose energy is derived from inherent power. — *Svabhūmi*, *is*, *f*. one's own land, own estate; native country, fatherland. — *Sva-māyā*, *f*. own cunning, own magical art or skill, own art. — *Sva-yata*, *as*,

*ā*, *am*, Ved. self-guided. — *Sva-yatna*, *as*, *m*. one's own exertion, own effort. — *Sva-yaśas*, *ās*, *ās*, *as*, Ved. self-famous, deriving renown from one's self, having peculiar fame. — *Svayaśas-tara*, *as*, *ā*, *am*, Ved. more renowned, very famous. — *Sva-yāvan*, *ā*, &c., Ved. self-moving, (in Rīg-veda VIII. 25, 12. the voc. c. *sva-yāvan* is applied to Sindhu or the Ocean; and according to Śāy. the nom. c. is *sva-yāvān*.) — *Sva-yukti*, *is*, *is*, *ī*, Ved. self-yoked, self-harnessed. — *Sva-yoni*, *is*, *m*. *f*. own womb, one's own place of birth; (*is*, *is*, *ī*), nearly related, related on the mother's side; (*is*), *f*. a sister or near female relative. — *Sva-rasa*, *as*, m. natural or peculiar flavour; proper taste or sentiment in composition; a particular kind of astringent juice or decoction; the sediment of oily substances ground on a stone. — *Sva-rāj*, *t*, *t*, *t*, Ved. self-resplendent, self-luminous, shining of one's self (said of the *Asvins*, *Indra*, *Mitra*, and *Vaṇṇa*); (*t*), *m*. the supreme Being (*Brahman*); *N*. of one of the seven principal rays of the sun (supposed to supply heat to the planet *Saturn*); a kind of metre used in the *Vedas* (described as a stanza of three lines, two containing eight syllables each, and one ten); a variety of the same metre containing four lines (probably fem. in this sense). — *Sva-rājya*, *am*, *n*. Ved. independent dominion or sovereignty. — *Sva-rāshṭra*, *am*, *n*. one's own country or kingdom; (*ās*), *m*. pl., *N*. of a people (also read *su-rāshṭra*). — *Sva-ruḍi*, *is*, *f*. one's own taste or inclination, own wish; (*is*, *is*, *ī*), following one's own likings or desires, self-willed, uncontrolled, wilful. — *Sva-ruhi*, *t*, *t*, *t*, self-growing, self-increasing. — *Sva-rūpa*, *am*, *n*. one's own form or shape, natural state or condition, essential properties; natural character or appearance, true constitution or purpose; peculiar aim; nature; species, kind, sort; a particular relation (in phil., see under *śam-bandha*); (*as*, *ā* or *ī*, *am*), having one's own form or character, having a like nature or character; similar, like, identical; pleasing, handsome; wise, learned; (*ā*), *f*. *N*. of a place. — *Svarūpa-gata*, *as*, *ā*, *am*, endowed with one's own form or nature, having a like character. — *Svarūpa-tas*, ind. according to one's own form, analogously, similarly, identically. — *Svarūpa-tā*, *f*. or *svarūpa-tva*, *am*, n. the having a natural form or state; identity of form or nature; handsomeness. — *Svarūpa-dhārin*, *ī*, *īnī*, *ī*, possessing a natural form or character, having one's own form. — *Svarūpa-sambodhana*, *am*, *n*. *N*. of a work. — *Svarūpāsiddhi* ('*pa-as*'), *is*, *f*. a form of *A-siddhi* or fallacious proof (where the nature or property alleged is not really proved to belong to the subject). — *Sva-rūpin*, *ī*, *īnī*, *ī*, having one's own form or character; having essential properties; identical. — *Sva-roḍas*, *ās*, *ās*, *as*, or *sva-roḍis*, *is*, *is*, self-shining. — *Sva-lakṣhaṇa*, *am*, *a*. peculiar characteristic or property. — *Sva-līna*, *as*, m. (perhaps for *svar-līna*), *N*. of a *Dānava* (mentioned in the *Vahni-Purāna*). — *Sva-vaṇśin*, *ī*, *īnī*, *ī*, belonging to one's own family. — *Sva-vat*, *ām*, *atī*, *at*, Ved. possessing property, wealthy, opulent, (according to some *svavān* is wrongly separated into *svavān*, and is rather nom. case masc. of *sv-avas*, q. v.; cf. Pāp. VII. 1, 83; cf. *sva-tavas*.) — *Sva-vargya*, *as*, *ā*, *am*, belonging to one's own tribe. — *Sva-vaśa*, *as*, *ā*, *am*, subject to one's own will, self-subdued, self-controlled; ruled by one's free will, independent. — *Sva-vaśinī*, *f*. a kind of metre (consisting of thirty-eight syllables). — *Sva-vaḥita*, *as*, *ā*, *am*, self-impelled, self-moved; alert, active. — *Sva-vānchā*, *f*. one's own desire, (*sva-vānchayā*, according to one's own wish.) — *Sva-vānta*, *am*, *n*. one's own condition or welfare. — *Sva-vaśinī*, *f*. a woman whether married or unmarried who continues to dwell after maturity in her father's house. — *Sva-vināśa*, *as*, m. self-destruction, suicide. — *Sva-viśaya*, *as*, m. one's own country, own home. — *Sva-vijā*, *am*, *n*. own seed, own cause; (*as*), *m*. the soul. — *Sva-virya-tas*, ind. according to one's power. — *Sva-ṛikṭi*, *is*, *is*, *ī*, Ved. self-cleansing, having cleansing properties; (*is*), *f*. a hymn. — *Sva-ṛij*, *k*,

*k*, *k*, Ved. self-cutting. (Śāy. = *svayam chettri*, Rīg-veda X. 33, 5.) — *Sva-ṛitta*, *am*, *n*. one's own business or occupation. — *Sva-ṛitti*, *is*, *f*. one's own peculiar occupation or means of subsistence; (*is*, *is*, *ī*), subsisting by one's own exertions. — *Sva-ṛiṣṭi*, *is*, *is*, *ī*, Ved. rain-appropriating, the appropriator of rain. — *Sva-ṛira*, *am*, *n*. one's own body, own person. — *Sva-ṛivṛita*, *as*, *ā*, *am*, self-concealed, self-covered, self-guarded, self-secured. — *Sva-saṃsthā*, *f*. self-abiding, self-staying, self-possession, absorption in one's own self. — *Sva-sadrīśa*, *as*, *ī*, *am*, like one's self. — *Sva-sara*, see *s. v.* — *Sva-ṛit*, *t*, *t*, *t*, moving or advancing by one's self, going or moving at one's own will, moving freely or independently. — *Sva-sainya*, *am*, *n*. one's own army. — *Sva-stha*, *as*, *ā*, *am*, self-staying, self-abiding, self-possessed, relying upon one's self, confident, resolute, firm, composed; self-sufficient, independent; contented; well, healthy, comfortable, at ease, in health; (*am*), ind. composedly. — *Svasta-tā*, *f*. self-possession, well-being, health. — *Svasthāna*, *am*, *n*. one's own place, own home. — *Svasthāna-stha*, *as*, *ā*, *am*, standing in or occupying one's own condition. — *Sva-svadhās*, *m*. pl., *N*. of a particular class of *Manes*, (see *sva-dhā*). — *Sva-hasta*, *as*, *m*. one's own hand; own handwriting, autograph, signature. — *Sva-hasta-gata*, *as*, *ā*, *am*, fallen into one's own hand. — *Sva-hastikā*, *f*. (probably) an axe (also read *su-hastikā*). — *Sva-hastollikhita* ('*ta-uf*'), *as*, *ā*, *am*, drawn or painted by one's own hand. — *Sva-hita*, *as*, *ā*, *am*, good or advantageous for one's self; (*am*), *n*. one's own advantage, own benefit, own welfare. — *Sva-hitaishin* ('*ta-esh*'), *ī*, *īnī*, *ī*, seeking one's own good or advantage. — *Sva-hetu*, *us*, *m*. one's own cause, own sake, (*sva-hetunā*, for one's own sake). — *Svākāra* ('*sva-āk*'), *as*, *ā*, *am*, or *svākṛiti* ('*sva-āk*'), *is*, *is*, *ī*, having one's own form. — *Svākṣha-pāda* ('*sva-āk*'), *as*, *m*. a follower of the *Nyāya* system of philosophy, a *Naiyāyika*. — *Svākshara* ('*sva-āk*'), *as*, *m*. (according to *Sabdaka*) one's own handwriting or signature. — 2. *svā-gata* ('*sva-āg*'), *as*, *ā*, *am*, come of one's self; (for 1. *sv-āgata* see p. 1126.) — *Svānga* ('*sva-an*'), *am*, *n*. a limb of the body (*Vopa-deva* IV. 17); (*as*), *m*. a proper *N*. — *Svāngi*, *a* patronymic from *Svānga*, (*Vopa-deva* VII. 1, 4.) — *Svādhikāra* ('*sva-adh*'), *as*, *m*. own office or function, peculiar station. — *Svādhipatya* ('*sva-adh*'), *am*, *n*. own supremacy, supreme sway, royalty, sovereignty. — *Svādishṭhāna* ('*sva-adh*'), *am*, *n*. one of the six *Cakras* or mystical circles of the body, (see *śakra*.) — *Svādihina* ('*sva-adh*'), *as*, *ā*, *am*, self-subject, self-dependent; independent, uncontrolled; in one's own power or subjection, dependent on or belonging to one's own side or party, one's own subject or dependent, faithful. — *Svādihina-kusala*, *as*, *ā*, *am*, having prosperity in one's own power. — *Svādihina-tā*, *f*. or *svādihina-tva*, *am*, *n*. self-dependence, independence; subjection to one's self. — *Svādihina-patikū* or *svādihina-bhartrikā*, *f*. a woman who has a husband subject to herself or dependent on herself, an independent woman. — *Svādhyāya* ('*sva-adh*'), *as*, *m*. 'going over any subject to one's self,' self-reciting, self-reading, repeating or rehearsing to one's self, inaudible reading or muttering of prayers, private prayer, (especially) repetition or study of the *Vedas*, sacred study; perusal of sacred books; the *Veda*; a day on which the resumption of sacred study is commanded after a suspension of it. — *Svādhyāya-brāhmaṇa*, *am*, *n*. *N*. of a chapter in the *Taittirīyāraṇyaka* (ascribed to *Kātha*). — *Svādhyāya-vaat*, *ām*, *m*. a student of the *Vedas*. — *Svādhyāyārthīn* ('*ya-ar*'), *ī*, *m*. one who seeks a maintenance for himself during his studentship, (Manu XI. 1.) — *Svādhyāyini*, *ī*, *m*. one who recites or repeats to himself, (especially) a repeater or student of the *Vedas*; a tradesman, dealer. — *Svānubhava* ('*sva-an*'), *as*, *m*. one's own personal experience or observation. — *Svānubhūti* ('*sva-an*'), *is*, *f*. one's own experience; self-enjoyment. — *Svānubhūty-eka-sāra* ('*sva-an*'), *as*, *ā*, *am*, whose only essence consists in

self-enjoyment. — *Svānurūpa* (*sva-an*), *as, ī, am*, 'self-conformable,' natural, innate. — *I. svānta* (*sva-an*), *am, n.* (for 2. see s.v.), 'having the end in itself,' the mind (= *manas*); a cavern. — *Svānyadiya-tva* (*sva-an*), *am, n.* the state of being one's own or of some one else's. — *Svānyadiyatva-sandeha*, *as, m.* doubt about 'nreum' and 'tum.' — *Svāyatta* (*sva-āy*), *as, ā, am*, subject to one's self; uncontrolled by others, one's own master. — *Svāyattī-kṛi*, cl. 8. P. -*karoti*, &c., to make subject to one's self. — *Svāruh*, *f, t, l, Ved.* = *sva-ruh*. — *Svārjita* (*sva-ar*), *as, ā, am*, self-acquired, acquired by one's own efforts. — *Svārtha* (*sva-ar*), *as, m.* one's own object of aim or wish, own advantage or interest, self-interest; one's own property or substance; own meaning, inherent or real meaning, true interpretation, similar meaning, a pleonasm; (according to *Sabda-k.*) = *lingārtha-rīśha*; (*as, ā, am*), having one's own object of aim; self-interested; having or expressing [its] own inherent or true meaning, having a natural or literal meaning, having a similar meaning; pleonastic; (*am*), ind. on one's own account. — *Svārtha-panḍita*, *as, ā, am*, clever in one's own affairs. — *Svārtha-para* or *svārtha-parāyāna*, *as, ā, am*, intent on one's own object or advantage, self-interested, selfish. — *Svārthapara-tā*, *f.* selfishness. — *Svārtha-bhrāṣṭin*, *ī, inī, i*, injurious to one's own interests. — *Svārtha-lipsu*, *us, us, u*, desirous of gaining one's own object, self-seeking. — *Svārtha-vighāta*, *as, m.* the frustration of one's object. — *Svārtha-siddhi*, *is, f.* accomplishment of one's object, attainment of a wish or desire. — *Svārthānumāna* (*thā-an*), *am, n.* 'inference for one's self,' (in logic) a particular process of induction. — *Svārthika*, *as, ī, am* (fr. *svārtha*), having one's own object; having [its] own true and natural meaning, having a literal meaning; done with one's own wealth. — *Svārthin*, *ī, inī, i*, pursuing one's own objects, self-seeking. — *Svārthopapatī* (*thā-up*), *is, f.* the gaining or accomplishing of one's own object. — *Svāsrita* (*sva-ās*), *as, ā, am*, dependent on one's self. — *Svi-karaṇa*, &c., see col. 3. — *Svechhā* (*sva-ic*), *f.* one's own wish or will, own inclination, self-will, wilfulness. — *Svechhācāra* (*chā-āc*), *as, m.* acting as one likes, doing what is right in one's own eyes. — *Svechhā-tas*, ind. according to one's own will or inclination. — *Svechhādhipa* (*chā-adh*), *as, ā, am*, dependent on one's own will or inclination. — *Svechhā-mṛityu*, *us, m.* 'dying at his own will,' epithet of Bhishma (who had received from his father the power of fixing the time of his own death; see *Mahā-bhārata*, *Bhishma-parvan* 5674). — *Svechhāhāra* (*chā-āh*), *as, ā, am*, eating anything at one's pleasure. — *Svechhāhāra-vihāra*, *as, m.* feeding and roaming about according to one's inclination. — *Svedu-haya* (*sva-id*), *as, ā, am*, Ved. probably = *sva-samriddha-havishka*, (see *Sāy.* on *Rig-veda* I. 121, 6, where the word *idū* is referred either to *ī* and or *rt. indh.*) — *Sveshṭa* (*sva-ish*), *as, ā, am*, self-desired, wished for. — *Svokta* (*sva-uk*), *as, ā, am*, spoken by one's self, (*svoktam akṣhipati*, he corrects his own previous remark.) — *Svodaya* (*sva-ud*), *as, m.* the rising of a sign or any heavenly body at any particular place (determined by adding to or deducting from the *lanokodaya* or time of rising at Ceylon). — *Svopadhi* (*sva-up*), *is, m.* self-support; (probably) a fixed star. — *Svopārjita* (*sva-up*), *as, ā, am*, self-gained, self-acquired (as wealth &c.). — *Svayajas* (*sva-aj*), *ās, ās, as*, having natural or peculiar energy; (*ās*), *m.* a proper N.

2. *sva*, Nom. P. *svati*, according to *Vopa-deva* XXI. 7. = *sva ivācarati*, he acts like himself, he acts like his kindred.

*Svaka*, *as, ā or ikā, am*, own, one's own, proper, peculiar.

*Svakiya*, *as, ā, am*, nwn, one's own; belonging to one's self, belonging to one's own family; (*ā*), *f.* one's own wife; [cf. *sviyā*.] — *Svakiya-tā*, *f.* ownership, one's own property.

*Svayam*, ind. self, myself, himself, herself, itself,

one's self, &c. (applicable to all persons and sometimes used emphatically with other pronouns, e.g. *aham svayam*, 'I myself;' sometimes used alone, e.g. *svayam tat kṛitavān*, I or thou or he did that himself; *svayam tat kṛitavati*, she did that herself; *svayam tat kurvanti*, they do that themselves); by one's self, spontaneously, of one's own self, of one's own accord; [cf. Hib. *fein*, 'own, self; *sin*, 'that, there; *siom*, 'they, them;' Cambro-Brit. *hun*, 'he himself.')] — *Svayam-vara*, *as, m.* 'self-choice,' the election of a husband by a princess or daughter of a Kshatriya at a public assembly of suitors held for the purpose; (*ā*), *f.* a maiden who thus chooses her own husband. — *Svayamvara-kathā*, *f.* the declaration of a *Svayam-vara*. — *Svayamvara-kṛita-kṣhaṇa*, *ā, f.* a maiden who has fixed the moment for a *Svayam-vara* (see above). — *Svayam-vṛita*, *as, ā, am*, self-chosen, selected by one's self. — *Svayam-śirṇa*, *as, ā, am*, self-fallen, dropped spontaneously. — *Svayam-śreṣṭha*, *as, m.* epithet of *Siva*. — *Svayam-hārīkā*, *f.* 'self-seizing,' N. of a daughter of *Nir-mārṣṭi* (who was wife of *Duhgahā*; she is described in the fifty-first chapter of the *Mārkaṇḍeya-Purāna* as exercising an evil influence on certain substances, by abstracting, for example, the colour from saffron and the thread from cotton). — *Svayan-kṛita*, *as, ā, am*, self-formed, self-made, natural, spontaneous; self-done, done by one's self; done to or undertaken for one's self. — *Svayan-guptā*, *f.* 'self-precerved,' cowach, *Carpogon* *Prueni*. — *Svayan-graha*, *as, m.* the taking for one's self (without leave). — *Svayan-grāha*, *as, ā, am*, self-choosing, voluntary. — *Svayan-jāta*, *as, ā, am*, self-born. — *Svayan-datta*, *as, ā, am*, self-given; a child who has given himself to be adopted by adoptive parents (one of the twelve kinds of children recognised in law-books). — *Svayam-arjita*, *as, ā, am*, self-acquired, gained by one's own efforts. — *Svayam-āgata*, *as, ā, am*, come of one's own accord. — *Svayam-ukti*, *is, f.* voluntary declaration; (in law) information, deposition. — *Svayam-upasthita*, *as, ā, am*, come voluntarily or of one's own accord. — *Svayam-upāgata*, *as, ā, am*, come of one's own accord; (*as*), *m.* a child who comes and offers himself voluntarily to an adoptive parent. — *Svayam-prabha*, *as, m.* 'self-shining,' N. of the fourth *Arhat* of the future *Utsarpiṇi*; (*ā*), *f.* N. of an *Apsara*. — *Svayam-bhu*, *us, m.* 'self-existent,' *Brahmā*. — *Svayam-bhava*, *as, m.* 'self-existing,' the first *Manu*; epithet of *Brahmā*; of *Siva*; (*ā*), *f.* a kind of shrub (= *dhūmra-patrū*). — *Svayam-bhū*, *us, m.* 'self-existing,' the Self-existent, *Brahmā*; *Vishnu*; *Siva*; *Kāla* or time; *Kāma-deva*; a *Jaina* deified sage; N. of the third of the nine black *Vāsu-devas*; N. of certain plants (= *māsha-parṇi*; = *linginī*). — *Svayam-bhūta*, *as, m.* 'self-created,' epithet of *Siva*. — *Svayam-bhoja*, *as, m.* N. of a *Yādava* chief. — *Svayam-mūrta*, *as, ā, am*, Ved. self-curdled, coagulated (said of *dadhī*).

*Svayu*, *us, us, u*, Ved. possessed of opulence, wealthy, (*Sāy.* = *dhana-vat*, *Rig-veda* III. 45, 5).

*Svāpaya* (fr. *I. sva*), Nom. P. *svāpayati*, &c., (*Vopa-deva* XXI. 16.)

*Svāmika* = *svāmin*, at the end of an adj. comp. (e.g. *pranashṭa-svāmika*, whose master or owner is lost or unknown, i. e. not known whether he be alive or dead).

*Svāmin*, *ī, inī, i* (fr. *I. sva* with affix *min*), possessing proprietary rights, owning; (*ī*), *m.* a proprietor, owner; a master, lord; a sovereign, king, monarch; a husband, lover; a spiritual preceptor; a learned *Brahman*, an ascetic or religious man of the highest order (used as a title at the end of names, e.g. *śrīdhara-svāmin*); N. of *Kārttikeya*; of *Vishnu*; of *Siva*; of the *Muni Vātsyāyana*; of *Garuda*; of an *Arhat* of the past era; of several other persons; (*inī*), *f.* a mistress, proprietress; (*svāmin* at the end of a comp. has frequently the meaning of 'a temple or shrine built by,' 'a temple in honour of,' e.g. *dharmas- vishnu-s*) — *Svāmī-kārttika*, *as, m.* N. of the author of the *Rāga-mālā*. — *Svāmī-kārttikeyānupreśhā* (*ya-an*), *f.* N. of a *Jaina* work by

*Jaya-āndra*. — *Svāmī-kārya*, *am, n.* the business of a king or master. — *Svāmī-kāryārthin* (*ya-ar*), *ī, inī, i*, desirous of or seeking a master's interests. — *Svāmī-janghin*, *ī, m.* N. of *Parāsu-rāma*. — *Svāmī-tā*, *f.* or *svāmī-tva*, *am, n.* ownership, mastership; lordship, sovereignty, &c. — *Svāmī-pāla*, *au, m. du.* the owner and the tender (of cattle, *Manu* VIII. 5). — *Svāmī-pāla-riivāda*, *as, m.* a dispute between a master and the servant who tends his cattle. — *Svāmī-bhāva*, *as, m.* the state or relation of a lord or owner. — *Svāmī-mūla*, *as, ā, am*, originating in or derived from a master or lord, depending on a master or husband. — *Svāmī-vātsalya*, *am, n.* affection for a lord or husband. — *Svāmī-sad-bhāva*, *as, m.* existence of a master or owner; amiability of a master or lord. — *Svāmī-sevā*, *f.* the service of a master, respect for a master; reverence for or attention to a husband. — *Svāmī-anatham*, ind. for a master's sake. — *Svāmī-asammata*, *as, ā, am*, unpermitted by a master; one who has not obtained an owner's permission. — *Svāmī-upakāraka*, *as, m.* 'serviceable to an owner, benefiting a master,' a horse.

*Svāmīya*, *am, n.* mastership, lordship, ownership; right or title to property; rule, supremacy, dominion. — *Svāmīya-kāraṇa*, *am, n.* the cause of supremacy or lordship.

*Svāya*, Nom. A. *svāyati* according to *Vopa-deva* XXI. 7. = *sva ivācarati*, he acts like himself, he acts like his own kindred.

*Svikā*, *f.* See under *svaka*, col. I.

*Svin* in *sata-svin*, *q. v.*

*Svi-karaṇa*, *am, n.* making one's own, appropriation, adopting, taking, accepting, assenting, agreeing, assent, promise. — *Svikaraṇa-karman*, *ā, ā, a*, Ved. whose function is to appropriate.

*Svi-karaṇīya*, *as, ā, am*, to be appropriated; to be admitted or acknowledged or accepted; to be assumed; to be assented or agreed to; to be promised.

*Svi-kartṛi*, *tā, tri, ṛi*, one who appropriates or accepts or admits, &c.

*Svi-kāra*, *am, n.* making one's own, taking on one's self, appropriation, adopting, assuming, assumption, claiming, claim; assent, agreement, consent; promise. — *Svikāra-rahita*, *as, ā, am*, devoid of assent, not agreed to. — *Svikārānta* (*ra-an*), *as, ā, am*, ended or concluded by assent; agreed to.

*Svi-kārya*, *as, ā, am*, to be admitted, to be assumed (in argument).

*Svi-kṛi*, cl. 8. P. -*karoti*, &c., to make one's own, win, appropriate, claim; to take upon one's self; to adopt, admit, assume (in argument); to assent, agree to.

*Svi-kṛita*, *as, ā, am*, appropriated, owned, accepted, admitted, acknowledged, adopted, claimed, agreed, assented to, promised.

*Svi-kṛīya*, ind. having agreed to or promised; having satisfied.

*Sviya*, *as, ā, am*, own, relating or belonging to one's self, peculiar, characteristic; (*ā*), *f.* one's own wife, a faithful wife, one solely attached to her own husband; [cf. Gr. *ἑός, σφέος, σφέος*.] — *Sviyūtskhara* (*ya-ak*), *as, m.* one's own handwriting or signature, autograph, (*Sabda-k.*)

*Svaira*, *as, ī, am* (probably fr. *sva + ira*, going; see *rs. ir, ir*), going where one likes, following one's own fancy, self-willed, wilful, wanton, unrestrained, refractory; slow, lazy; dependent on will, voluntary, optional, unimportant; (*am*), *n.* wilfulness; (*am*), ind. with one's own will or assent; of one's own accord. — *Svaira-tā*, *f.* wilfulness, independence. — *Svaira-vṛitta*, *as, ā, am*, acting or living as one likes, following one's own inclinations.

*Svairin*, *ī, inī, i*, going where one likes, self-willed, wanton, uncontrolled; (*inī*), *f.* a loose or unchaste woman, an adulteress, wanton woman. — *Svairī-tā*, *f.* wilfulness.

स्वक् *svakk*. See *rt. shvakk*, p. 1034, and *Vopa-deva* VIII. 43.

**सख** sv-aksha, sv-agni, sv-anga. See p. 1126, col. 2.

**सगाकृ** svagā-kṛi, cl. 8. P. A. -karoti, kurute, &c., (said to mean) to put in its place, arrange (perhaps referable to *sva-go*).

**स्वङ्क** (=rt. *svank*), cl. I. A. *svankate*, &c., to go, move.

**स्वङ्ग** *svang*, cl. 1. P. *svangati*, &c., to go, move (=rt. *svang*, p. 1023).

**स्वच्छ** sv-accha, *svaccha-tā*, &c. See p. 1126, col. 2.

**स्वच्छन्द** *sva-cchanda*. See p. 1156, col. 3.

**स्वच्** sv-āc. See p. 1126, col. 2.

**स्वञ्ज** *svanj* or *svaj* [cf. *pari-shvanj*], cl. 1. A. *svajate*, *sasvaje*, *sasvanje*, *svankshyate*, *asvankta*, *svanktum*, &c., to embrace, clasp, encircle, twist round: Pass. *svajyate*, Aor. *asvanji*: Caus. *svainjyati*, Aor. *asvishvatjati*: Desid. *sivankshate*: Intens. *sāsvajyate*, *sivsvankti*: [cf. perhaps Germ. *Schlange*, 'a snake.']

*Svakta*, as, ā, am, embraced; [cf. *pari-shvakta*.] *Svanga*, as, m. embrace; [cf. *pari-shvanga*.] *Svajunāna*, as, ā, am, embracing. *Svajivā*, ind. having embraced. *Svajyanāna*, as, ā, am, being embraced. *Svajjana*, am, n. the act of embracing.

**स्वठ** *svaṭh* (=rt. 2. *śvaṭh*), cl. 10. P. *svaṭhayati*, &c., to finish, &c.; to go.

**स्वद** *svad* or *svād* (probably formed from *sv. su* + rt. *ad*), cl. 1. A. (in Ved. also P.) *svadate* (Ved. *svadati*), *svādāte*, *sasvāde*, *sasvāde*, *svādītum*, *svādītum*, to taste, relish, eat; to be sweet or pleasant to the taste, be liked; to please; to sweeten, make sweet (Ved. P., Śāy. = *svādū-kṛi*): Caus. and cl. 10. P. *svādāyati*, -*yitum*, Aor. *asivadati* (Ved. *sivadati* = *svadāyatu*, *svādū-karoti*, Rīg-veda I. 188, 10), to make to taste; to taste; to sweeten, make sweet; (according to Vopadeva) to cut: Desid. of Caus. *sivādāyishati*; [cf. Gr. *ἀνδ-ἀν-ω* (*ē-ad-o-v*), *ἑ-ἀδ-α*), *ἦδ-ο-μαι*, *ἦδ-ος*, *ἦδ-ο-ν*, *ἦδ-ύ-σ*, *ἦδ-ύ-ο-σ*, *ἄσ-μεν-ο-σ*, *ἑδ-ἀν-ο-σ*, Lat. *suā-vi-s* (for *suād-vi-s*), *suād-e-o*, *suād-u-s*, *suād-a*, *suād-ēla*; Goth. *suti-s*; Old Germ. *suozī*, 'sweet'; Angl. Sax. *svēte*, *svæsend*, 'food'; Lith. *sald-u-s*, 'sweet'; Slav. *slad-i-ti*, *slad-u-ku*, 'sweet.']

*Svadana*, am, n. the act of tasting, licking, eating. 2. *svadita*, as, ā, am, tasted, eaten; (am), n. 'may it be well tasted or eaten!' an exclamation used at a Śrāddha after presenting the oblation of food to the Manes, (Manu III. 251, 254; in this sense probably for *sv-adita*, see I. *sv-adita*, p. 1126; cf. *sv-śruta*, *sva-dhā*.)

*Svāda*, as, m. taste, flavour, savour; tasting, eating, drinking; liking, relishing, enjoyment.

*Svādāt*, an, antī, at, tasting, eating.

*Svādāna*, am, n. the act of tasting, eating, drinking; liking, relishing; sweetening, pleasing.

*Svādāniya*, as, ā, am, to be tasted; tasty, savory.

*Svādita*, as, ā, am, tasted, relished, liked, enjoyed; sweetened; pleased.

*Svādīn*, ī, inī, ī, tasting, drinking.

*Svādīman*, ā, m. savoriness, sweetness.

*Svādīshla*, as, ā, am, sweetest, very sweet.

*Svādīyas*, ān, asī, as, sweeter, very sweet.

*Svādu*, us, us or *vi*, v, sweet, pleasant to the taste, savory, tasteful, dainty, delicate; pleasing, agreeable, desired, lovely, charming, handsome; (u), ind. sweetly; (us), m. a sweet taste or flavour, sweetness, relish; treacle, molasses; a medicinal root commonly called *Jivaka*; a particular perfume or fragrant substance = *gandhā-dhūmā-ja*, *su-dhūmā-ja*; (us or *vi*), f. = *drākāhā*, a grape; [cf. Gr. *ἦδύς*; Lat. *suāvis* (for *suāvidis*); Goth. *suts*, *sutizo*, 'sweeter'; Old Germ. *suazī*, *suozī*; Mod. Germ. *sües*; Angl.

Sax. *svet*; Eng. *sweet*.] = *Svādu-kaṇṭaka*, as, m. 'sweet-thorn,' the plant *Flacourtia Sapida*; the creeper *Tribulus Lanuginosus*; other plants (= *vi-karkata*; = *go-kshuraka*; = *vi-kaṇṭaka*). = *Svādu-tandā*, f. 'having a sweet root,' a kind of plant (= *vt-dāri*). = *Svādu-kāra*, as, ī, am, causing relish, dainty. = *Svādu-lshadman*, ā, ā, a, Ved. having dainty food, (Śāy. = *svādv-anna*, Rīg-veda I. 31, 15), providing delicacies for guests, hospitable. = *Svādu-khaṇḍa*, as, m. a piece of any sweet substance; raw sugar, molasses. = *Svādu-gandhā*, f. a species of creeper, the dark *Convolvulus Paniculatus*; other plants (= *bhūmi-kushmāṇḍa*; = *rakta-sobhāñjana*). = *Svādu-dhanvan*, ā, m. 'having a sweet bow,' epithet of Kāma-deva (whose bow is said to be made of sugar-cane). = *Svādu-parṇi*, f. 'sweet-leaved,' a kind of plant (= *duḡdhikā*). = *Svādu-pākā*, f. a kind of plant (= *kāka-mācī*). = *Svādu-piṇḍā*, f. a kind of date tree. = *Svādu-pushpa*, as, m. 'having pleasing flowers,' a kind of plant (= *kaṭa-bhī*). = *Svādu-phala*, am, n. 'sweet fruit,' the fruit of the jujube; (ā), f. 'having sweet fruit,' the jujube tree. = *Svādu-majjan*, ā, m. a sort of mountain Pīlu tree. = *Svādu-mānsī*, f. the root *Kākolī*, q. v. = *Svādu-mūla*, am, n. 'sweet-root,' a carrot. = *Svādu-yogin*, ī, inī, ī, connected with or possessing sweetness, sweet. = *Svādu-rasā*, f. 'having a sweet flavour,' the root *Kākolī*, q. v.; the fruit of the hog-plum; the plant *Sātavati*; spirituous liquor; a grape. = *Svādu-rāti*, is, is, ī, Ved. having pleasant gifts. = *Svādu-latā*, f. the plant *Vidāri*. = *Svādu-śīta*, as, ā, am, sweet and cool. = *Svādu-śuddha*, am, n. 'sweet and pure,' rock salt; marine salt. = *Svādā-kṛi*, cl. 8. P. -karoti, &c., to make sweet, sweeten. = *Svādv-anna*, am, n. sweet or choice food, dainties, delicacies; (as, ā, am), having or providing delicacies. = *Svādv-amla*, as, m. 'sweet and sour,' the pomegranate tree.

*Svādman*, ā, a, m. n., Ved. sweetness.

**स्वदेश** *sva-deśa*, *sva-dharma*, &c. See pp. 1156, 1157.

**स्वधा** *sva-dhā* or *svadhā*, f. (fr. *sva* + rt. 1. *dhā*; but in Uṇādi-s. IV. 174. connected with rt. *svad*; cf. *svadhita*), Ved. one's own condition or nature, own peculiarity or individuality; innate or inherent power or strength, (*svadhaya*), by one's own power or strength; Śāy. = *svakiyena balena*, by one's own nature or determination, spontaneously; 'self-contained, self-sustained,' N. of Māyā or Prakṛiti (as the source of the phenomenal world; in this sense *Svadhā* is sometimes translated 'Nature,' as, for example, in the celebrated hymn Rīg-veda X. 129. *ānīl avātan svadhaya tad*, 'that one, i. e. the supreme Being breathed calmly along with Nature'; and in Naigh. III. 30. *svadhā*, fem. du., is enumerated among the *dyāvā-pṛthivī-nāmadheyāni*); manner, habit, custom, usage, (*anu svadhām*, according to one's wont or custom, as usual; according to one's own determination, according to pleasure); one's own portion or share; the sacrificial offering due to each god; the food or oblation offered to the Pitṛis or spirits of deceased ancestors (in this sense especially in later Sanskrit); the Śrāddha or funeral ceremony itself; the Food or Oblation to the Pitṛis &c. personified (as a daughter of Daksha and wife of the Pitṛis; also represented as a wife of Angiras, of a Rudra, and of Agni); an oblation or offering or food (in general, = *anna*, Naigh. II. 7; = *ulaka*, Naigh. I. 12); (*svadhā*), ind. an exclamation or prayer used on presenting an oblation to the gods or Manes of departed ancestors and progenitors [cf. *svāhā*, *śraushat*, *vashut*, *vashat*], the highest form of blessing used at a Śrāddha, (*svadhāstu*, 'let there be Svadhā!') this, according to Manu III. 252, is the highest benison at a Śrāddha; [cf. according to some Gr. *θ-ος*, *ἦθ-ος*, *ἦθ-ε-ος*, *εἰ-ωθ-α*, *εἰθ-ι-ω*; Lat. *svetus*; Goth. *sidus*; Angl. Sax. *sidu*, *stodo*.] = *Svadhā-kāra*, as, ī, am, offering oblations to deceased ancestors or deified progenitors, performing funeral obsequies (Manu LX.

127); (as), m. = *svadhā-kāra*. = *Svadhā-kāra*, as, m. pronouncing the exclamation or blessing *svadhā*; the formula *svadhā*. = *Svadhā-ninayana*, am, n. 'Svadhā-performing,' a sacred text used in making the oblation to the Pitṛis, (Manu II. 172.) = *Svadhā-pati*, is, m., Ved. lord of the Svadhā. = *Svadhā-priya*, as, m. 'fond of the Svadhā,' Agni or fire; black sesame, (*tila* or sesame being offered to the Manes, Manu III. 267.) = *Svadhā-bhuj*, k, m. 'Svadhā-eating,' a Pitṛi, deceased or deified ancestor; a deity. = *Svadhā-vat*, ān, atī, at, having natural power, self-controlled, self-reliant, independent, powerful, (Śāy. *svadhā-vān* = *balu-vān*, Rīg-veda II. 20, 6; in Rīg-veda VII. 8S, 5. *svadhāvah*, voc. case masc. O self-sustaining one, O self-dependent God, Śāy. = *annavan*); having the Svadhā, rich in oblations; (*ān*), m. epithet of *Viśvakarman*.

*Svadhāvan*, ā, arī, a, Ved. abounding in food, (Śāy. *svadhāvari* = *annavatyau*, Rīg-veda VII. 31, 7); self-reliant, independent (perhaps in this sense for *sva-dhāvan*; cf. *svadhā-vat* above).

**स्वधिति** *svadhiti*, is, m. f. (sometimes written *svadhiti*; fr. *sva* + rt. 1. *dhā*), an axe (in Naigh. II. 20. *svadhitiḥ* is enumerated among the *vajra-nāmāni*). = *Svadhiti-hetika*, as, m. 'axe-armed,' a soldier armed with an axe.

*Svadhiti*, f. an axe. = *Svadhiti-vat*, ān, atī, at, Ved. possessing or holding an axe, having a weapon.

**स्वन** *svan*, cl. 1. P. *svanati*, *sasvāna* (3rd pl. *sasvanus* or *svenus*), *svanishyati*, *asvanit* or *asvanit*, *svanitum*, to sound, make a noise; to sing: Caus. *svanayati*, -*yitum*, Aor. *asivsvanat*, to cause to sound, make to resound; to sound; to adorn (in this sense also *svānāyati*, &c.): Desid. *sivsvanishati*: Intens. *sāsvanayate*, *svāsvanti*; [cf. Lat. *son-o*; Lith. *zvanu*, 'to sound'; Hib. *sian*, 'a voice, sound.']

*Svana*, as, m. sound, noise; voice, speech (in Naigh. I. 11. enumerated among the *vān-nāmāni*). = *Svana-cakra*, as, m. a particular form of sexual union. = *Svana-duh*, see Vopadeva III. 165. = *Svana-vat*, ān, atī, at, having sound, sounding, thundering. = *Svanotsāha* ('*na-ut*'), as, m. a rhinoceros (= *garḍaka*; also read *śanotsāha*).

*Svanat*, an, antī, at, sounding, resounding.

*Svani*, is, m. sound, noise.

*Svanika*, as, ā, am, sounding (at the end of a comp., e. g. *pūṅt-s*), one who claps with the hands).

*Svanita*, as, ā, am, sounded, sounding, making a noise; (am), n. the noise of thunder, a thunder-clap. = *Svanitāhvara* ('*ta-āh*'), as, m. a kind of pot-herb (= *tanḍulīya*).

*Svāna*, as, m. sound, noise.

*Svānin*, ī, inī, ī, Ved. noisy, turbulent.

2. *svānta*, as, ā, am (for 1. *svānta* see p. 1158, col. 1), sounded, making a noise.

**स्वनय** *svanaya*, as, m., N. of a king (said to have given his ten daughters in marriage to the Rishi Kakshivat).

**स्वप्** 2. *svap* (for 1. *sv-ap* see p. 1126), cl. 2. P. *svapiti* (2nd sing. *svapishi*, 1st sing. *svapimi*, ep. also A. and sometimes even cl. 1. P. A. *svapāti*, -*te*); Impf. *asvapit* or *asvapit* (1st du. *asvapiva*); Pot. *svapyāt*; Impv. *svapitu* (2nd sing. *svapīhi*, 1st sing. *svapāni*); Perf. *sushvāpa* (3rd pl. *sushupuh*), *svapsyati*, *asvapsit*; Prec. *supyāt*, *svaptum*, to sleep; to fall asleep; to lie down to sleep, repose, go to bed; to lie down, recline; to be dead: Pass. *supyate*, Aor. *asvāpi*: Caus. *svāpayati*, -*yitum*, Aor. *asīshupat* (according to some also *asīshvapat*), to cause to sleep, make sleep, lull to rest; to kill, (Ved. *sīshvapah* = *asvāpayah*, *pātītāvān*, thou didst hurl down, Rīg-veda I. 121, 11); Pass. of Caus. *svāpyate*: Desid. of Caus. *sushvāpayishati*: Desid. *sushupsati*: Intens. *soshupyate*, *sāsvapti*, (according to Vopadeva also *sūsvapīti*, *soshupīti*, *soshopti*; [cf.

Zend *gap, qaf-na*, 'sleep.' Gr. *ὑπ-vo-s* (for *σπ-vo-s*): Lat. *som-nu-s* (for *sop-nus*), *sop-or*, *sop-i-o* (= Caus. *svāpaya-ti*): Old Norse *svēf-n*, 'sleep': Old Germ. *svēhjan*: Goth. *slēpan*: Angl. Sax. *svēfan*, *svēfn*, *slāpan*: Slav. *sūnū*, 'sleep'; *sūp-a-ti*, 'to sleep': Lith. *sap-na-s*, 'a dream': Cambro-Brit. *hephun*: Hib. *suain*, 'sleep'; *suaimh-neach*, 'quiet'; *suaimhnhghim*, 'I rest.']

*Supta*, *supti*. See s. v., p. 1128.  
*Suptvā*, ind. having slept, having gone to sleep.  
*Sushupāna*, *as, ā, am*, Ved. sleeping, (Sāy. = *supta*.)

*Sushupras, ān, ushī, at*, one who has slept or sleeps.

*Sushupau, us, us, u*, wishing to sleep, sleepy, drowsy.

*Svapāt, an, anti, at*, sleeping, asleep, reposing.  
*Svapana, am, n*, the act of sleeping, dreaming, sleep.

*Svapaniya, as, ā, am*, to be slept, &c.  
*Svapiti-karman, ā, m*, one who lies down to sleep (= *śayana-kartri*).

*Svaptarya, as, ā, am*, to be slept.  
*Svapti-kāma, as, ā, am*, wishing to sleep.  
*Svapti, tā, tri, tri*, a sleeper, one who sleeps.

*Svapna, as, m*, sleep, sleeping; a dream, dreaming; sleepiness, sloth, indolence; (*ā*), *f*, a dream, (*jāgrat-svapnābhyām*, inst. du. by alternately waking and sleeping.)—*Svapna-kāma, as, ā, am*, wishing for sleep.—*Svapna-kṛit, t, t, t*, causing or producing sleep, somniferous, soporific, narcotic; (*t*), *n*, the pot-herb *Marsilea Quadrifolia*.—*Svapnagriha, am, n*, a sleeping apartment, bed-chamber.

—*Svapna-ja, as, ā, am*, produced in sleep.  
—*Svapna-dosha, as, m*, 'sleep-fault,' pollutio nocturna.—*Svapna-dhī-gamya, as, ā, am*, perceptible by the intellect (only when) in a state of sleep-like abstraction, (Manu XII. 122.).—*Svapna-nāśana, as, m*, sleep-destroying, (see Nirukta XII. 28.)

—*Svapna-niketana, am, n*, a sleeping-room, bed-chamber.—*Svapna-prapañca, as, m*, the illusions of sleep, the world as presented in a dream.—*Svapna-bhāj, k, k, k*, enjoying sleep.—*Svapna-val*, ind. like a dream.—*Svapna-vicāra, as, m*, interpretation of dreams.—*Svapna-vicārin, i, m*, an interpreter of dreams.—*Svapna-sīla, as, ā, am*, disposed to sleep, sleepy, drowsy.—*Svapna-sṛishṭi, is, f*, the creation of dreams or illusions in sleep.—*Svapnādhyāya ('na-adh°)*, *as, m*, 'a chapter on dreams,' N. of a short work on the interpretation of dreams, (said to be extracted from the *Brahma-vaiivarta-Purāna*.)—*Svapnāvasthā ('na-av°)*, *f*, state of dreaming, (applied to life as a state of illusion.)—*Svapnēsvāra ('na-is°)*, *as, m*, N. of the author of a commentary on the *Sāṅdilya-sūtra*.—*Svapnopama ('na-up°)*, *as, ā, am*, having the likeness of sleep, resembling a dream.

*Svapnaj, k, k, k*, sleepy, drowsy, sleeping, asleep.  
*Svāpa, as, m*, sleep, sleeping; dreaming, a dream; sleepiness, sloth; paralysis, palsy, loss of sensation, ignorance; temporary or partial loss of sensation from pressure on a nerve, numbness, the sleep of a limb.

*Svāpin, i, inī, i*, causing sleep, lulling to sleep.

**खपिवात sv-apivāta**. See p. 1126, col. 2.

**खपू svapū** (thought by some to be fr. an old rt. *svap*, 'to tear, pull'), Ved. (according to some) a beak, bill of a bird, (in *Rig-veda* VII. 56, 3, Sāy. explains *sva-pūbhis* by *svakīyāih pavānāih sañcāraṇāih*, by their own pure paths); [cf. Old Germ. *enabul*, 'beak'; Mod. Germ. *Schnepfe*, 'a snipe'; Old Norse *nef*.]

**खच्चिन् svabdin, i, inī, i**, Ved. (perhaps) roaring, (Sāy. = *śabdām kurrat*, *Rig-veda* VIII. 33, 2.)

**खमेक svameka, as, m**, (etymology doubtful), a year (= *saṅvatsara*, according to *Sabda-k.*).

**खयम् svayam, svayam-vara, svayam-bhū**, &c. See p. 1158.

**खर** 1. *svar*, cl. 10. P. *svarayati*, &c., to find fault, blame, censure, reprove (= rt. *sur*).

**खर** 2. *svar*, ind. (probably connected with rt. 4. *su* or 3. *sū*, and apparently originally written *suvar*, cf. *śura, śūrya*; but according to some fr. a lost rt. *svar = sur*, 'to shine,' cf. *śura*), the sun (Ved.; according to Sāy. = *svarāya-sīla āditya*, *Rig-veda* V. 45, 1); heaven, paradise, the world of the gods, abode of the deities; the heaven of Indra and temporary abode of the virtuous after death; the sky, ether; the space above the sun or between the sun and the polar star, the region of the planets and constellations; a mystical word pronounced after *Om* and before the *Gāyatrī* by every *Brāhman* in commencing his daily prayers, (it is the third of the three *Vyāhṛitis*, *bhūr, bhuvah, svar*, and denotes the space of the sky above described as distinguished from the earth and atmosphere, see *Manu* II. 76, and cf. *bhuvah, vy-āhṛiti*); the mystical word *svar* is represented as produced from the *Sāma-veda*, just as *bhūr* and *bhuvah* are supposed to come from the *Rig-veda* and *Yajur-veda* respectively); radiance, splendor; water, (in *Naigh.* I. 12, enumerated among the *udaka-nāmāni*); epithet of *Siva*; [cf. *Zend hvare*, 'the sun'; *gartha, garenan*h, 'splendor' Gr. *Ξεῖπ-vo-s*, *Ξεῖπ, ξειπ-ia-ω, ξειπ-ia-σι-s, ξειπ-ivo-s, ξελ-as, ξελ-ην*; Lat. *ser-enus, sol*: Goth. *sauiil*, 'the sun': Old Norse *sól*: Lith. *saule*: Slav. *slū-nice*, 'the sun'; Hib. *spewr*, 'the sky'; (perhaps) *soir*, 'the east, morning'.]—*Svaḥ-kāmya*, Nom. P. *kāmyati*, &c., to wish for heaven.—*Svaḥ-pati, is, m*, Ved. the lord of heaven.—*Svar-āpaga, f*, the river of heaven, the celestial Ganges.—*Svar-ārūḍha, as, ā, am*, ascended to heaven.—*Svar-āhu, us, m*, a kind of root (= *racā*).—*Svar-gangā, f*, the celestial Ganges; the galaxy.—*Svar-gata, as, ā, am*, gone to heaven, dead.—*Svar-gati, is, f*, or *svar-gamana, am, n*, going to heaven, future felicity; death.—*Svar-giri, is, m*, 'the heavenly mountain,' *Su-meru*.—*Svar-jit, t, t, t*, conquering heaven; (*t*), *m*, a proper N.; N. of a kind of sacrifice, (*Manu* XI. 74; cf. *svarga-jit*).—*Svar-nadi, f*, the river of heaven, the celestial Ganges; a kind of shrub (= *vṛisīkūli*).—*Svar-ṇara, as, m*, Ved. the lord of heaven; one who leads or is led to heaven, a pious or devotional man; all-leading, (Sāy. = *svargam prati netri* or *netavya* or *sarvasya netri*); a sacrifice (as leading the offerer to heaven).—*Svar-dṛis, k, k, k*, Ved. looking heavenwards; (*k*), *m*, epithet of *Indra*; of *Agni*; of *Soma*.—*Svar-nadi, f*, = *svar-nadi*.—*Svar-pati, is, m*, Ved. the lord of heaven.—*Svar-bhānava, as, m*, a kind of precious stone (= *go-melaka*).—*Svar-bhānu, us, m*, N. of *Rāhu* or the personified ascending node (represented in *Rig-veda* V. 40, 9, as of the *Asura* race and as concealing or piercing the sun); N. of a *Dānava* (regarded as a son of *Kaśyapa* or, according to other authorities, a son of *Vipraṅṁti*).—*Svar-bhānu-sūdāna, as, m*, 'destroyer of *Rāhu*,' the sun.—*Svar-madhya, am, n*, the central point of the sky, zenith.—*Svar-miḥa, as, ā, am*, Ved. happiness-bestowing, (Sāy. = *sukha-sektri*); conferring heaven, (Sāy. *Svar-miḥeshu = svarga-deśeshu sukhasya śeḍayatu*, *Rig-veda* I. 130, 8.)—*Svar-yāta, as, ā, am*, gone to heaven, deceased, dead.—*Svar-yātri, tā, tri, tri*, going to heaven, dying.—*Svar-loka, as, m*, the celestial region, heaven.—*Svar-vat, ān, at, at*, Ved. full of splendor or happiness, heavenly, celestial, (Sāy. = *sukha-yukta*, *Rig-veda* VI. 22, 3.)—*Svar-vadhū, us, f*, 'celestial wife,' an *Apsaras*.—*Svar-vāpi, f*, 'heavenly lake,' the Ganges.—*Svar-vid, t, t, t*, Ved. obtaining heaven, possessing heaven (said of the *Pitṛis*, of *Indra*, &c.).—*Svar-vesyā, f*, a courtesan of heaven, nymph, *Apsaras* (such as *Urvaś* &c.).—*Svar-*

*vaidya, as, m*, 'physician of heaven,' either of the two *Aśvinis*, (see *asvin*).—*Svar-shā, ās, ās, am*, Ved. granting heaven; (*ās*), *m*, epithet of *Soma*; of the thunderbolt.—*Svar-shātī, is, f*, Ved. the granting or gaining of heaven, anything which gains heaven; (*is, is, i*), bestowing or procuring heaven (and hence applied to 'war, battle'; according to Sāy. on *Rig-veda* X. 99, 3. *svar-shātā = svar-shātāu = svarga-lāhlope*; in IX. 88, 2 = *svarga-lāha-yukte sargrāme*, cf. *rāja-sālī*).—*Svastaru, us, m*, the tree of paradise.

*Svarga, as, m*, (according to some for *su-varga*), heaven, *Indra's* paradise, the residence of beatified mortals and of the inferior gods (supposed to be situated on the mountain *Meru*); N. of a son of *Bhīma*.—*Svarga-kāma, as, ā, am*, desirous of heaven.—*Svarga-khaṇḍa, N.* of the third book of the *Padma-Purāna*.—*Svarga-gata, as, ā, am*, gone to heaven.—*Svarga-gamana, am, n*, going to heaven.—*Svarga-gamin, i, inī, i*, going to heaven.—*Svarga-giri, is, m*, 'the heavenly mountain,' *Su-meru*.—*Svarga-jit, t, t, t*, winning or obtaining paradise.—*Svarga-da, as, ā, am*, heaven-giving, procuring paradise.—*Svarga-dvāra, am, n*, heaven's gate, the door of paradise, entrance into heaven; epithet of *Siva*.—*Svarga-pati, is, m*, the lord of heaven, *Indra*.—*Svarga-para, as, ā, am*, intent on heaven, desirous of heaven.—*Svarga-bhartṛi, tā, m*, the lord of heaven, *Indra*.—*Svarga-mārga-dīdṛikṣu, us, us, u*, wishing to see the road to heaven.—*Svarga-loka, as, m*, the celestial region, (see *svarga*); *Indra's* heaven, paradise.—*Svargalokeśa ('ka-īśa)*, *as, m*, 'lord of the celestial world,' *Indra*; the body (as enjoying felicity in the paradise of *Indra*).—*Svarga-vadhū, us, f*, a woman or nymph of *Indra's* heaven, *Apsaras*.—*Svarga-vāsa, as, m*, residence in heaven.—*Svarga-vāsin, i, inī, i*, inhabiting heaven.—*Svarga-sṛi, is, f*, the glory of heaven.—*Svarga-sampādāna, as, i, am*, effecting or procuring heaven, gaining heaven.—*Svarga-sarit, t, f*, the river of heaven.—*Svargasarid-varā, f*, 'best of heavenly rivers,' the Ganges.—*Svarga-sūdhāna, am, n*, a means of attaining heaven.—*Svarga-sukha, an, n*, the joy of heaven.—*Svarga-strī, f*, a woman of paradise, *Apsaras*.—*Svargāpagā ('ga-āp°)*, *f*, the celestial river, the Ganges.—*Svargā-pavarga ('ga-ap°)*, *as, m*, heaven-like emancipation.—*Svargārūḍha ('ga-ār°)*, *as, ā, am*, ascended to heaven.—*Svargārohaṇa ('ga-ār°)*, *am, n*, the act of ascending to heaven; N. of certain funeral ceremonies.—*Svargārohaṇa-parvan* or *svargārohanika-parvan, a, n*, N. of the eighteenth book of the *Mahā-bhārata* (in which is described the journey of the five *Pāṇḍava* princes towards *Indra's* heaven in mount *Meru*).—*Svargapsu ('ga-īp°)*, *us, us, u*, desirous of obtaining heaven.—*Svargauksa ('ga-ok°)*, *ās, m*, 'having an abode in heaven,' a god, deity.

*Svargin, i, inī, i*, belonging to heaven, being in heaven, heavenly; (*i*), *m*, an inhabitant of heaven, a god, deity, celestial; (in law) 'in heaven,' a dead person.—*Svargi-giri, is, m*, the celestial mountain, *Su-meru*.—*Svargi-vadhū, us, f*, a celestial woman, *Apsaras*.

*Svargiya, as, ā, am*, belonging or relating to *Svarga*, heavenly, celestial; conducive to heaven, leading to heaven.

*Svargya, as, ā, am*, = *svargiya* above.  
*Svarya, as, ā, am*, Ved. heavenly, celestial.  
*Svaryu, us, us, u*, Ved. wishing for heaven; desiring happiness.

**खर svara, svarita, svaritṛi**. See rt. *svri*.

**खरस va-rasa, va-rāj, &c.** See p. 1157.

**खरु svaru**. See p. 1163, col. 1.

**खरूप va-rūpa, &c.** See p. 1157, col. 2.

**खरेणु svareṇu, us, f**, (etymology doubtful), N. of a wife of the Sun (= 2. *sañ-jñā*).

सर्ग svarga, &c. See p. 1160, col. 3.

सर्जिक svārijika, as, m. (= sarji; sārjikā),  
natron, nitrate of potash.

Svarjikā-kshāra, as, m. = svarjika above.

Svarji-kshāra, as, m. = sarji-kshāra, svarjika.  
Svarjin, ī, m. = svarjika above.

सवर्ण svārṇa, am, n. (contracted fr. su-  
varṇa, q. v.), gold; a gold coin. — Svarṇa-kāṇa,  
as, m. a grain of gold; 'having golden grains or  
seeds,' a kind of plant (= kāṇa-guggulu). — Svar-  
ṇa-kāṅkī, f. a particle of gold, grain of gold.

— Svarṇa-kadalī, f. = svarṇa-kadalī. — Svar-  
ṇa-kāya, as, ā, am, golden-bodied; (as), m.  
Garuda. — Svarṇa-kāra, as, or svarṇa-kṛit, t,  
m. a gold-worker, goldsmith (forming a particular  
caste). — Svarṇa-keṭakī, f. a sort of Keṭakī tree  
with golden-coloured or yellow blossoms. — Svarṇa-  
kshīrī, f. 'having gold-like milk or sap,' a kind of  
Soma or moon-plant with yellow juice (used for  
medicinal purposes and said to be brought from the  
Himalaya mountains; cf. himā-vatī). — Svarṇa-  
gairika, am, n. a kind of yellow ochre or red  
chalk. — Svarṇa-grāma, N. of a country situated  
to the east of Dacca. — Svarṇa-griṣā, f. 'golden-  
necked,' N. of a river issuing from the eastern side  
of the Nāṭaka mountain. — Svarṇa-cūda, as, m.  
'golden-crested,' the blue jay; a cock. — Svarṇa-ja,  
am, n. 'gold-produced,' the metal tin. — Svarṇa-  
jivanti, f. a kind of plant (= triṇa-granṭhi).

— Svarṇa-dīdhi, is, m. 'golden-rayed,' fire.  
— Svarṇa-dru, us, m. a kind of tree with yellow  
blossoms (= ārag-badha). — Svarṇa-paksha, as,  
m. 'golden-winged,' Garuda. — Svarṇa-padma, f.  
'bearing golden lotuses,' the celestial Ganges. — Svar-  
ṇa-pāṭhaka, as, m. borax (= tanhāna). — Svarṇa-  
pārevata, am, n. a kind of tree (= mahā-pāre-  
vata). — Svarṇa-pushpa, as, ī, am, having golden-  
coloured flowers or yellow blossoms; (as), m. the  
tree Ārag-badha; the Cāmpaka tree; (ā), f. the  
gum-arabic tree and other plants; = kalī-kāri; =  
svarṇuli; = sātālā; (ī), f. the tree Ārag-badha;  
the golden Keṭakī tree; a sort of moon-plant.

— Svarṇa-prasṭha, N. of an island. — Svarṇa-  
phalā, f. 'having golden fruit,' a kind of plant.  
— Svarṇa-banī, k, m. a gold-merchant, money-  
changer. — Svarṇa-bandha or svarṇa-bandhaka,  
as, m. a deposit of gold. — Svarṇa-bhṛīngāra, as,  
m. a golden vase; a kind of plant (= svarṇa-  
bhṛīngarāja). — Svarṇa-mahā, f. a particular river  
(mentioned in the eighty-second chapter of the  
Kālikā-Purāṇa). — Svarṇa-māksika, am, n. a  
mineral substance (= svarṇa-m, q. v.). — Svarṇa-  
yūtlī or svarṇa-yūthikā, f. yellow jasmine. — Svar-  
ṇa-rekhā, f. a streak of gold; N. of a woman.

— Svarṇa-latā, f. 'golden creeper,' a kind of plant  
(= jyotiṣmati). — Svarṇa-varṇa, as, ā, am,  
gold-coloured; (ā), f. turmeric. — Svarṇa-  
vālkā, as, m. 'having golden bark,' the plant Bignonia  
Indica. — Svarṇa-vallī, f. a kind of plant (=

rakta-phalā). — Svarṇa-vīndu, us, m. a spot of  
yellow or gold; 'having a gold mark or dot,' epithet  
of Viṣṇu. — Svarṇavīndu-tīrtha, am, n., N. of a  
Tīrtha. — Svarṇa-śrīṅga, as, ī, am, golden-horned.  
— Svarṇa-śephālikā, f. a kind of yellow Sephā-  
likā; the tree Cassia Fistula (= ārag-badha).  
— Svarṇāṅga ('ṇa-an'), as, m. 'golden-bodied,'  
the Ārag-badha tree. — Svarṇāri ('ṇa-ari), is, m.  
'enemy to gold,' sulphur.

Svarṇaka, as, ā, am, golden, made of gold.

सवर्णकूठ svārṇakūṭha, N. of a sacred place.

सवर्णुली svārṇulī, f. a kind of shrub (=

svārṇa-pushpā).

सवर्त svarti = rt. svart, p. 1030, col. 3.

सवर्दे svardē, cl. 1. A. swardate, sasvarde,  
swarditum, to taste; to be pleasing.

सवर्षी svar-shā, svar-shāti. See p. 1160.

सवल sval, cl. 1. P. svalati, sasvāla,  
&c., to go (?).

सवल् sv-aīpa, as, ā, am, very small or  
little, minute, trifling, insignificant; very few; (ena),  
ind. for a very short time. — Svalpa-kanka, as, m.  
a species of heron (= bhū-kāka). — Svalpa-keśarin,  
ī, m. 'having minute filaments,' the Kovidāra tree.  
— Svalpa-keśin, ī, m. 'having small fibres,' the  
root of sweet flag. — Svalpa-jātaka, am, n., N. of  
a work by Varāha-mihira; [cf. vṛihaj-jātaka.]  
— Svalpa-patṭraka, as, m. 'small-leaved,' a kind  
of Madhūka or Bassia Latifolia. — Svalpa-phalā, f.  
'having small fruit,' a kind of plant (= kačchu-  
ghnī, a-parājīti). — Svalpa-bala, as, ā, am,  
having very little strength, extremely weak or  
feeble; attended by a very small force. — Svalpa-  
vishaya, as, m. a very small matter, insignificant  
object; a small part. — Svalpa-vyaya, as, m. very  
little expenditure, great stinginess; (as, ā, am),  
spending very little, very niggardly. — Svalpa-vṛiḍa,  
as, ā, am, having little shame, shameless, impudent.

— Svalpa-sārira, as, ā, am, having a very dimi-  
nutive body, small in stature. — Svalpa-silā, f. a  
very small stone. — Svalpa-sīlaya, Nonn. A. -sīlā-  
yate, &c., to act like a very small stone, to become  
a very small stone. — Svalpāhāra ('pa-āh'), as, ā,  
am, eating very little, most abstemious.

Svalpaka, as, ā, am, very little, very small,  
very few.

Svalpiyas, ān, asi, as, much less, (Manu XI. 8.)

सवश svā-vaśa, svā-vṛitti, &c. See p. 1157.

सवशुर svaśura. See svaśura.

सवसर svā-sara (see p. 1157), am, n. (prob-  
ably fr. sva + sara), Ved. 'self-moving, self-revolv-  
ing,' epithet of the sun, (Sāy. = svasarasya = sva-  
yam sartur ādityasya, Ṛig-veda V. 62, 2); a  
day, (Sāy. = ahan, Ṛig-veda I. 34, 4, Naigh. I. 9);  
a house, abode, nest, (Sāy. = svasarāni = svaśīyāni  
nivāsa-sthānāni, Ṛig-veda II. 34, 5; in Naigh. II.  
4. enumerated among the grīha-nāmāni); one's  
own place of going.

सवसृ svasṛi, sā, f. (according to Uṇādi-s.  
II. 97. fr. rt. 1. as with 5. su prefixed, and according  
to some connected with sv-asti below, and meaning  
'one who pleases or consoles,' according to others  
fr. sva + strī), a sister, (svasṛām = svasṛinām, Ṛig-  
veda I. 65, 4); the fingers, (in Naigh. II. 5. sva-  
sārah is enumerated among the anguli-nāmāni);  
[cf. Lat. soror, con-sobrinus; Goth. svistar; Old  
Germ. substar; Mod. Germ. Schwester; Angl.  
Sax. sweoster, swuster, syster; Eng. sister; Slav.  
sestra; Lith. sesū (for sestū); Cambro-Brit.  
chwaer.] Zenz. qanhur

Svasriya (or according to some Svasriya), as, m.  
a sister's son; (ā), f. a sister's daughter.

Svasreya, as, m. a sister's son; (ī), f. a sister's  
daughter.

स्वस्व svask = rt. shvask, p. 1034.

स्वस्ति sv-asti, is, i, f. n. welfare, health,  
prosperity, blessing (Ved.); joy, happiness, bliss;  
(svasti), ind. may it be well with (used as a partic-  
le of benediction with dat., e. g. svasty astu te,  
may it be well with thee! may blessings rest on  
thee!) hail! health! adieu! so be it! amen! (as a  
term of sanction or approbation). — Svasti-gā, ās,  
ās, am, Ved. going auspiciously. — Svasti-da, as,  
n. 'granting happiness,' epithet of Śiva. — Svasti-  
dā, ās, ās, am, Ved. conferring happiness. — Svasti-  
devī, f., N. of a goddess (represented as wife of  
Vāyu and said to have sprung from the particles  
of Prakṛiti). — Svasti-bhāva, as, m. epithet of  
Śiva. — Svasti-mat, ān, atī, at, prosperous, happy,  
auspicious. — Svasti-mukha, as, m. 'beginning  
with Svasti,' a letter, note; 'pronouncing blessings  
or benedictions,' a Brāhman; a panegyrist, bard,  
encomiast. — Svasti-vācana or svasti-vācanaka or

svasti-vācanika, am, n. a religious rite preparatory  
to a sacrifice or any solemn observance (performed  
by scattering boiled rice on the ground and invoking  
blessings by the repetition of certain Mantras); an  
offering or complimentary present (of flowers, sweet-  
meats, &c. to any one with good wishes and bless-  
ings to conciliate favour, = vāyanaka, q. v.).  
— Svasti-vācya, am, n. invocation of blessings,  
congratulation. — Svasti-vāh, ī, t, ī, Ved. bringing  
welfare or happiness. — Svasty-ayana, am, n. a  
prosperous journey (Ved.); a means of attaining  
prosperity; the averting of evil by the recitation of  
Mantras or performance of propitiatory rites; the  
benediction of a Brāhman after presentation of offer-  
ings [cf. kṛita-s]; (as, ā or ī, am), bringing  
blessings, producing happiness, auspicious, propitious.  
— Svasty-ātreyā, as, m., N. of the author of the  
hymns Ṛig-veda V. 50, 51; (ās), m. pl., N. of a  
family of Brāhmins.

Svastaka, as, ā, am, Ved. prosperous, happy,  
(Atharva-veda XIV. 2, 64.)

Svastika, as, m. any lucky or auspicious object,  
a kind of mystical mark made on persons or things  
to denote good luck, (it is shaped like a Greek cross  
with the extremities of the four arms bent round in  
the same direction; amongst Jains it is one of the  
twenty-four auspicious marks and is the emblem of  
the seventh Arhat of the present Ava-sarpiṇī); the  
crossing of the arms; the meeting of four roads; a  
mansion or palace of a particular shape (described as  
surrounded by a terrace or portico on the north,  
west, and south sides, and having the door on the  
east); a particular symbol made with ground rice and  
shaped like a triangle (= tanḍula-cūrṇa-nirmīta-  
trikoṅkārādhivāsa-dṛavya; it is used in fumig-  
ating the image of Durgā, and is said to symbolize  
the Linga); a kind of cake; a voluptuary, libertine;  
garlic; (as, am), m. n. a mansion or temple of a par-  
ticular form with a portico or terrace in front; a particu-  
lar mode of sitting practised by Yogins; a kind of vege-  
table (= sitāvāra). — Svastikāsana ('ka-ās'), am,  
n. a particular mode of sitting, (see above.)

स्वस्त्री svasriya, svasreya. See col. 2.

स्वस्व svā-svadha. See p. 1157.

स्वकार svākāra. See p. 1157, col. 3.

स्वगत sv-āgata. See p. 1126, col. 3.

स्वार्द्धिक svārdhika, as, m. (perhaps fr. sva  
+ ardhī, q. v.), a drummer, (according to Sabda-k.  
= mārḍagika.)

स्वाच्छन्दि svācchundya, am, n. (fr. sva-  
cchanda), the power of following one's own will  
or fancy, independence, (svācchandyāt, by one's  
own will, of one's own free choice, voluntarily.)

स्वाजीय sv-ājīya. See p. 1126, col. 3.

स्वातन्त्र्य svātantrya, am, n. (fr. sva-tan-  
tra), the power of following one's own will, freedom  
of will, independence; (in phil.) free will.

स्वाति svāti, is, m. f. (said to be fr. 5. su  
+ rt. 2. at), an auspicious constellation; the star  
Arcturus (as forming the fifteenth lunar asterism);  
N. of a son of Ūru, (in this sense masc.); (is), f.  
one of the wives of the Sun; a sword. — Svāti-  
yoga, as, m. conjunction with Svāti.

Svāti, f. Arcturus; a wife of the Sun; a sword.

स्वाद svād. See rt. svad, p. 1159.

Svāda, svādu, &c. See p. 1159, col. 1.

स्वाधीन svādhina, &c. See p. 1157.

स्वाध्याय svādhyaṃya, &c. See p. 1157.

स्वान svāna, svānta. See p. 1159.

स्वाप svāpa. See p. 1160, col. 1.

स्वापतेय svāpateya, am, n. (fr. sva + pati),  
wealth, property.

**स्वापद्** *svāpada*, *as*, m. (for *śvāpada*), a wild beast.

**स्वापि** *sv-āpi*. See p. 1126, col. 3.

**स्वाभाविक** *svābhāvika*, *as*, *ī*, *am* (fr. *svabhāva*), belonging to one's own nature, natural, native, peculiar, inherent; (*ā*), m. pl. a sect of Buddhist philosophers who accounted for all things by the laws of nature.

**स्वाभवाया**, *am*, n. naturalness, natural state or character.

**स्वामिन्** *svāmin*, &c. See p. 1158, col. 2.

**स्वायम्भुव** *svāyambhuva*, *as*, *ī*, *am* (fr. *svayam-bhū*), relating to Svayam-bhū or the Self-existent; derived from the Self-existent or Brahman; (*as*), m. the son of Svayam-bhū, epithet of the first Manu; (*ī*), f. = *brāhmī*, (Śabda-k.) = *Svāyambhuva-manu-pitṛī*, *tā*, m. 'father of the Manu Svāyambhuva,' *Brahmā*.  
*Svāyambhū* = *svāyambhuva* above.

**स्वायुज्** either *sv-āyuj* or *svāyuj* (*sva-ay*<sup>o</sup>) or *sv-ayj*, *k*, *k*, *k*, Ved. easily yoked; putting themselves spontaneously to the chariot.

**स्वारसिक** *svārasika*, *as*, *ī*, *am* (fr. *sva-rasa*), possessing inherent flavour or sweetness (said of a poem &c.).

**स्वारास्या**, *am*, n. the possessing natural savouriness or excellence.

**स्वाराज्** *svā-rāj*, *ī*, m. (fr. 2. *svar* + *rāj*), the ruler of heaven, i.e. Indra.

**स्वाराज्या**, *am*, n. the dominion of heaven, Indra's heaven; union with Brahman, identification with the Self-refulgent (in this sense fr. *sva-rāj*), a state of self-effulgence.

**स्वारूपा** *svārūpā*, f., N. of a place; [cf. *sva-rūpā*.]

**स्वारोचिष** *svārociṣa*, *as*, m. (fr. *sva-rociṣ*), N. of the second Manu.

*Svārociṣ*, *is*, m. the second Manu.

**स्वार्थ** *svārtha*, *svārthika*, &c. See p. 1158.

**स्वालक्ष्य** *svālakṣhya*, *am*, n. (fr. *sva-lakṣhya*), the peculiar characteristics or natural disposition, (Manu IX. 19.)

**स्वाल्प** *svālpā*, *as*, *ī*, *am* (fr. *sv-ālpā*), little, small; few; (*am*), n. littleness; paucity.

**स्वास्थ्य** *svāsthya*, *am*, n. (fr. *sva-stha*), self-reliance, self-dependence, self-possession, fortitude, resoluteness, firmness; sound state, health, prosperity, happiness, comfortableness, competence; complacency, contentment, satisfaction.

**स्वाहा** *svāhā* (probably for *sv-ādḥā*, i.e. 5. *sv* + *rt*. *dhā* with *ā*, but cf. *sva-dhā*), 'anything good placed on the fire,' a good oblation or offering (to Agni, Indra, &c.), that part of an offering which is given to all the gods indiscriminately, (in this sense probably ind., but in the next fem.); the Oblation personified (as a wife of Agni and goddess presiding over burnt-offerings; Svāhā's body is said to consist of the four Vedas, and her limbs are the six Angas or members of the Veda; she is represented also as a wife of the Rudra Paśu-pati; cf. *sva-dhā*); a female Baudha divinity; in Naigh. I. 11. *svāhā* is enumerated among the *vān-nāmāni*; (ind.) an exclamation used in making oblations to the gods (often used like 'Hail!') and governing a dat. case, e.g. *Agnyae* or *Samāya svāhā*; cf. *sv-astī*).  
— *Svāhā-kāra*, *as*, m. utterance of the term Svāhā; the formula Svāhā (uttered at the end of the Yajya verses). — *Svāhā-kṛitī*, *is*, f., Ved. an oblation made with the Svāhā-kāra, (Rig-veda X. 110, 11. is addressed to the Svāhā-kṛitī). — *Svāhā-pati*, *is*, m. 'lord of the Svāhā,' Agni. — *Svāhā-priya*, *as*, m. 'fond of the Svāhā,' Agni. — *Svāhā-bhūj*, *k*, m. 'eating the Svāhā,' a deity.

**स्वित्** *svit* or *svid*, ind. a particle of interrogation or inquiry (often implying doubt or surprise, and translatable by 'hey?' 'what?' 'can it be that?'); an expletive (often redundant, but sometimes perhaps used disjunctively, and equivalent to 'either,' 'or').

**स्विद्** *svid*, cl. 4. P. *svidyati*, *sishveda*, *svetsyati*, *asvidat*, *svettum*, to sweat, perspire; cl. 1. A. *svedate*, *sishvide*, *sveditum*, to be anointed; to be greasy or unctuous; to pour forth, shed (?); to be disturbed: Caus. *svedayati*, *-yitum*, Aor. *asividal*, to cause to sweat; to make warm, heat: Desid. of Caus. *sivedyatishati*: Desid. *sishvitsati*: Intens. *seshvidyate*, *seshvetti*; [cf. Gr. *ἰδ-ι-ω*, *ἰδ-ω*, *ἰδ-ω-σ*, *ἰδ-ω-σ*, *ἰδ-ω-σ*, *ἰδ-ω-σ*; Lat. *sud-ā-re*, *sud-or*, *sud-ariu-m*; Old Norse *sveit-i*; Old Germ. *svetiz*; Goth. *svaitan*; Angl. Sax. *svetan*; Eng. *sweat*.]

*Svidita*, *as*, *ā*, *am*, sweated, melted; sweating, perspiring.

*Scinna*, *as*, *ā*, *am*, perspired, sweated, covered with perspiration, perspiring; steeped. — *Svinān-r-gulit* ('*na-an*<sup>o</sup>'), *is*, *is*, *ī*, having perspiring or moist fingers.

*Sveda*, *as*, *ā*, *am*, sweating, perspiring; toiling; (*as*), n. perspiration, sweat; warmth, heat; vapour. — *Sveda-cūshaka*, *as*, m. 'perspiration-sucker,' a cooling breeze. — *Sveda-cchid*, *ī*, *ī*, *ī*, 'cutting perspiration,' absorbing or allaying perspiration, cooling. — *Sveda-ja*, *as*, *ā*, *am*, sweat-produced, engendered by heat and moisture, generated by warm vapour or steam (said of insects and vermin). — *Sveda-jala*, *as*, m. 'sweat-water,' perspiration. — *Sveda-malajjhita-deha* ('*la-ū*<sup>o</sup>'), *as*, *ā*, *am*, one whose body is freed from perspiration and impurity; (*as*), m. a Jaina of the highest order, a holy or sainted teacher of the Jainas. — *Sveda-lesa*, *as*, m. a little perspiration. — *Sveda-vindu*, *us*, m. or *sveda-viplush*, *ī*, f. a drop of perspiration. — *Svedāñji* ('*da-an*<sup>o</sup>'), *is*, *is*, *ī*, Ved. having streaming ornaments (said of the Manu; Sāy. = *Sharad-abharana*, Rig-veda X. 67, 6). — *Svedānviddha* ('*da-an*<sup>o</sup>'), *as*, *ā*, *am*, covered or streaked with perspiration. — *Svedoda* ('*da-uda*<sup>o</sup>) or *svelodaka* ('*da-ud*<sup>o</sup>'), *am*, n. 'sweat-water,' perspiration.

*Svedana*, *am*, n. perspiration, sweat; sweating, causing to perspire; any instrument or remedy for causing perspiration, a diaphoretic, sudorific; (*ī*), f. an iron plate or pan used as a cooking utensil, a frying-pan, saucepan.

*Svedanikā*, f. a boiler, saucepan, iron plate or pan used as a cooking utensil, frying-pan; a room for cooking, kitchen.

*Svedita*, *as*, *ā*, *am*, sweated, warmed, heated, steamed.

*Svedya*, *as*, *ā*, *am*, to be sweated or treated by sudorific means.

**स्विष्ट** *sv-ishṭa*, *svishṭa-kṛit*. See p. 1126.

**स्विकरण** *svī-karaṇa*, *svī-kṛita*, *svīya*, &c. See p. 1158, col. 3.

**स्वुर्छ** *svurcḥ* (= *rt. sphurch*, q. v.), cl. 1. P. *svūrccḥati*, &c., to spread, extend, expand; to forget.

**स्वृ** *svri*, cl. 1. P. *svarati*, *sasvāra* (3rd pl. *śasvarus*), *svarishyati*, *asvārit* or *asvārshī*, *svartum*, *svartum*, to sound, utter, recite, (according to Sāy. on Rig-veda I. 88, 5. the form *sasvar* = *uccāritavān*, but in VII. 60, 10. = *antarhita*, see *sasvar*, s. v.) to praise, sing the praises of (Ved.); to pain, afflict (cf. *rt. svrī*); to be pained; (according to Naigh. II. 14), to go: Caus. *svārayati*, *-yitum*, Aor. *asivarat*: Pass. *svaryate*, to be marked with the Svarita accent: Desid. *sivāvarishati* or *susvārshati*: Intens. *sāsvaryate*, *sāsvartī*; [cf. Zend *gr*; Gr. *σῦρ-ι*, *σῦρ-ι*, *σῦρ-ι*, *σῦρ-ι*, *σῦρ-ι*, *σῦρ-ι*, *σῦρ-ι*; Lat. *su-sur-rus*, *ab-sur-du-s*, *sur-du-s*; probably Goth. *svaran*; Angl. Sax. *swan*,

*swerian*; Slav. *svir-a-ti*, *svir-ell*, 'a pipe'; Lith. *sur-ma*, 'a flute, pipe.']

**Svara**, *as*, m. sound, noise; voice; tone, tune, music, a primary musical sound, note of the musical scale or gamut (of which there are seven, commonly thus arranged, 1. *nishāda*, 2. *riṣhabha*, 3. *gāndhāra*, 4. *shadja*, 5. *madhyama*, 6. *dhāivata*, 7. *pañcama*; these notes are described as resembling respectively the notes of an elephant, bull, goat, peacock, curlew or heron, horse, and Koil; they are designated by their initial letters or syllables thus, *nī, rī, ga, sha, ma, dha, pa*, and the order is sometimes changed, *shadja* being placed first, *pañcama* fifth, and *nishāda* last); a symbolical expression for the number seven; a vowel (either *hrasva* short, *dirgha* long, or *pluta* prolated); an accent, tone (of which there are three, viz. *udātta*, *anudātta*, and *svarita*, see below); air breathed through the nostrils, nasal sound; snoring; (*ā*), f., N. of the chief wife of Brahman (Gāyatrī being the other). — *Svara-gātā-dhyaya* ('*ta-adh*<sup>o</sup>'), *as*, m., N. of the first book of the Sangta-darpana; of the first book of the Sangta-ratnākara. — *Svara-grāma*, *as*, m. the musical scale, gamut. — *Svara-tattvodaya* ('*ra-ud*<sup>o</sup>'), *am*, n., N. of treatise on astrology by Jiva-nātha. — *Svara-pattana*, *am*, n. 'abode of accents,' N. of the Sāmaveda (this Veda being chanted with a peculiar rhythm, and the efficacy of its prayers depending on their proper accentuation). — *Svara-baddha*, *as*, *ā*, *am*, composed in musical measure (said of a song &c.). — *Svara-bhakti*, *is*, f. 'vowel-fracture,' (in Vedic phonetics) a vowel-sound phonetically inserted in the pronunciation of *r* or *l* when these letters are followed by a sibilant or other consonant without the intervention of a vowel (e.g. *varsha* pronounced *varīsha*). — *Svara-bhanga*, *as*, m. interruption or indistinctness of utterance, broken articulation, crackling of the voice, hoarseness, fluttering of the voice, any defect in speaking (caused by emotion or morbid affections of the chest). — *Svara-bhargin*, *ī*, m. 'note-separating,' a kind of bird. — *Svara-bheda*, *as*, m. = *svara-bhanga* above. — *Svara-maṇḍalikā*, f. a kind of Vīpā or stringed musical instrument (also read *sura-khaṇḍalikhā*). — *Svara-lāsikā*, f. a flute, pipe. — *Svara-vat*, *ān*, *atī*, *at*, having sound, sonorous; having a voice, vocal; having an accent, accentuated. — *Svara-sūtra*, *am*, n. a treatise on the modulations of sound or on the passage of the air through the nostrils. — *Svara-suddha*, *as*, *ā*, *am*, correct in musical measure. — *Svara-sūnya*, *as*, *ā*, *am*, devoid of sound, without musical notes, unmelodious, unmusical. — *Svara-samyoga*, *as*, m. the junction of vowels. — *Svara-sankrama*, *as*, m. a transition or succession of sounds or notes; the musical scale, gamut. — *Svara-sandhi*, *is*, m. the junction or coalition of vowels. — *Svara-sāman*, *ānus*, n. pl. epithet of particular days in a Sattrā or sacrificial session. — *Svarāṅsa* ('*ra-an*<sup>o</sup>'), *as*, m. a half or quarter tone in music. — *Svarāntara* ('*ra-an*<sup>o</sup>'), *am*, n. 'vowel-interval,' the interval between two vowels, hiatus, = *vīpittī*; (*e*), ind. in the middle of vowels, between two vowels. — *Svaradaya* ('*ra-ud*<sup>o</sup>'), *as*, m. the arising or production of sound (thought to be connected with certain tubular vessels of the body); (*as*, *am*), m. n., N. of a work on that subject; an astrological dissertation on the indications which the human breath affords under particular circumstances and astral conjunctions of the duration of life and future events; (*as*, *ā*, *am*), followed by a vowel. — *Svaradaya-vivaraṇa*, N. of a work on the tubular vessels of the body (regarded as passages of air and channels of sound). — *Svarapadha* ('*ra-up*<sup>o</sup>'), *as*, *ā*, *am*, preceded by a vowel.

*Svaraṇa*, *as*, *ā*, *am*, Ved. illustrious, celebrated, (Sāy. = *deveshu prakāśana-vat*, Rig-veda I. 18, 1.)  
**Svarita**, *as*, *ā*, *am*, sounded; sounded as a note, pitched; articulated; accented; having the mixed or circumflex accent, circumflexed; (*as*), m. the third or mixed tone between high and low, which is thought to correspond with the circumflex accent, (the other two tones being called *Ud-ātta* and *An-*

ह

udatta, q. q. v. v.; the Ud-atta sound of a vowel is said to result from the employing the upper half of the organs of utterance, and the An-udatta from employing the lower half, while the Svarita represents a sustained mixed intonation neither high nor low, which is well illustrated by the expression *tiryay-gamana*, i. e. a horizontal or wavy movement of the hand as distinguished from a direct upward and downward motion; Pāṇini, however, applies the term *an-udatta*, 'non-elevated,' to the neutral accentless tone, and uses the term *sanna-tara* or *an-udatta-tara* for 'the very or proper An-udatta,' i. e. the true grave accent which precedes the Udatta; in I. 2, 31. he calls the Svarita *sam-āhāra*, i. e. 'a combination' of the elevated and non-elevated tones; and the Svarita accent is denoted in the R̥g-veda by a small upright stroke above the syllable, the Anudatta-tara by a horizontal mark underneath, and the Udatta is left unmarked; but the Svarita mark may denote either a dependent or an independent Svarita, i. e. one produced by an Udatta immediately preceding or a real Svarita belonging to the word itself, and commonly produced by the suppression of an Udatta syllable; again, as a word is supposed to have only one real accent, so words which have real Svaritas of their own do not have Udatta accents; they are called *adi-svarita*, *madhya-svarita*, *anta-svarita*, according as they have Svaritas on the first, middle, or last syllable; it must also be borne in mind that when a dependent Svarita is immediately followed by an Udatta, the Svarita becomes a kind of Anudatta-tara, and is so marked, see *tāhābhāvya*; there were, doubtless, different kinds of Svarita pronunciation.) — *Svarita-tva*, *am*, n. the state of having the Svarita accent. — *Svaritopadha* ('*ta-up*'), *as*, *ā*, *am*, preceded by the Svarita; having the penultimate marked with the Svarita.

*Svaritri*, *tā*, *trī*, *tri*, one who sings, a singer (Ved.); or one who pains or afflicts, a painer (= *upa-tāpayitri*, but perhaps to be connected with *rt. svī*).

*Svaru*, *us*, n. sunshine; a sacrifice; part of a sacrificial post (or a slip of wood from it); the sacrificial post, (Sāy. = *yūpa*); a thunderbolt; an arrow; a kind of scorpion; (*us*, *us*, *u*), Ved. (perhaps perfect, entire, (Sāy. = *svaravaḥ* = *sva-śakalavantaḥ*, R̥g-veda III. 8, 6.)

*Svarus*, *us*, m. a thunderbolt (= *svaru* above).  
*Svaryā*, *as*, *ā*, *am*, Ved. to be praised.  
*Svaryamāna*, *as*, *ā*, *am*, being accented with the Svarita, circumflexed.

*Svāra*, *as*, *i*, *am*, relating to sound or accent.  
**स्वृतिक** *svritika*, *am*, n., Ved. water (= *udaka*, Naigh. I. 12; cf. *smṛitika*).

**स्वृ** *svrī* or *shrī* (= *rt. svrī*; cf. *rt. śrī*), also *rt. svrī* in one of its senses), cl. g. P. *svrī-ṇāti*, *shriṇāti*, &c., to hurt, kill.

**स्वेक्** *svēk* (= *rt. sreḥ*), cl. I. A. *svēkate*, &c., to go.

**स्वेच्छा** *svēcchā*, &c. See p. 1158, col. 1.

**स्वेद** *svēda*, *svēdana*, &c. See p. 1162.

**स्वेष** *svēṣṭa*. See p. 1158, col. 1.

**स्वैतवः** *svaitavaḥ*, Nom. pl. masc., Ved. going auspiciously, (according to Sāy. on R̥g-veda V. 41, 9. = *sobhana-gamanāḥ*, as if fr. *su* + *aitavaḥ*; in the Pada text the word is divided into *sva-eta-vaḥ*.)

**स्वैर** *svaira*, &c. See p. 1158, col. 3.

**स्वैरिन्नी** *svairindhri*, f. = *sairan-dhri* under *sairan-dhra*, p. 1135, col. 3.

**स्वोरस** *svoras*, *as*, m. the sediment of oily substances ground with a stone.

**स्वोवशीय** *svovaśīya*, *am*, n. = *svo-vasi-yasa*, happiness, prosperity.

**स्वोपश** *sv-upaśa*. See p. 1126, col. 3.

ह 1. *ha*, the thirty-third and last consonant of the Nāgarī alphabet (belonging to the guttural class, and in sound corresponding to the English *h* in *hard*). — *Ha-kūra*, *as*, m. the letter or sound *ha*. — *Ha-tva*, *am*, n. the state of the letter *ha*.

ह 2. *ha*, *as*, m. a form of S̥iva or Bhairava, (see *nakulīṣa*); water; a cipher (i. e. the arithmetical figure expressing nothing); meditation; auspiciousness; sky, heaven; paradise; blood; dying; fear; knowledge; the moon; Vishnu; war, battle; horripilation; a horse; pride; a physician; cause, motive; (according to Sabda-k.) = *pāpa-haraṇa*; = *sakopa-vāraṇa*; = *śushka*; (*ā*), f. (according to some) coition; a lute; (*am*), n. (according to some) the supreme Spirit; pleasure, delight; a weapon; the sparkling of a gem; the sound of a lute; (*as*, *ā*, *am*), mad, drunk (according to some).

ह 3. *ha*, ind. = Ved. 2. *gha*, an emphatic particle laying stress on the preceding word (generally equivalent to 'verily,' 'indeed,' 'manifestly,' 'evidently,' &c., e. g. *na ha*, not indeed; it is euphonicly changed to *dha*, e. g. *yad dha* = *yadā khulu*, when indeed; *kad dha*, what then? and is sometimes used without any distinct signification, often with the Perfect and Impf.; cf. Pāṇ. III. 2, 116); a vocative particle (corresponding to 'ho!' &c.); a particle of reproach or disdain; of laughter; [cf. Gr. *γῆ*; Dor. *γῆ*; (according to some also) Lat. *hi*, *ha*, *ho* in *hic*, *hac*, *hoc*; Goth. prefix *ga*; Angl. Sax. *ge*.]

ह 4. *ha*. See under *rt. 1. han*.

ह 5. *ha*. See under *rt. 3. hā*.

हं *ham*. See *ham*.

हंस 1. *hansa*, *as*, m. (according to Uṇādi-s. III. 62. fr. *rt. 1. han*), a goose, gander, swan, duck, flamingo (or a kind of bird the description of which is rather poetical than real; perhaps a kind of mixture of any of these); the vehicle of Brahmā (represented as borne on a Haṅsa); the supreme Soul or universal Spirit (= *brahman*); according to Sāy. on R̥g-veda IV. 40. 5. in this sense derived either fr. *rt. 1. han* in the sense 'to go,' i. e. 'who goes eternally,' or resolvable into *aham sa*, 'I am that,' i. e. the supreme Being; the Jīvatman or living soul; one of the vital airs; Vishnu; Siva; the Sun, (see *hansa-vatī*); a particular Mantra or mystical text [cf. *hansa-vatī*]; N. of Kāma-deva; an unambitious monarch; an ascetic or devotee of a particular order; a kind of horse, (in Naigh. I. 14. *hansāśah* is enumerated among the *asva-nāmāni*); envy, malice; a spiritual preceptor; a mountain; N. of a mountain; a buffalo; a species of the *Ati-śakvaṭ* metre; (in composition) best, excellent; pure (= *viśud-dha*); going before or in front; (*ās*), m. pl., N. of a caste supposed to live in Plaksha-dvīpa; (*i*), f. a female goose; N. of a courtesan; a kind of metre (said to consist of twenty-two syllables); [cf. Gr. *χῆν*; Lat. *ans-er*; Old Germ. *gans*; Angl. Sax. *gos*, *gandra*.] — *Hansakūṭiya*, *as*, *ā*, *am* (fr. *hansa-kāka*), relating to a goose and crow (said of a fable). — *Hansa-kāka*, m. du, a goose and crow. — *Hansa-kāntā*, f. 'gander-beloved,' a female goose. — *Hansa-kāli-tanaya*, *as*, m. a buffalo, (see *kāli-tanaya*). — *Hansa-kūṭika*, *as*, m. a particular form of sexual union. — *Hansa-kūṭa*, *as*, m. 'swan's peak,' N. of one of the peaks of the Himālaya; the hump on the shoulder of the Indian ox. — *Hansa-gati*, *is*, *īs*, *i*, stalking like a swan, having a swan's gait. — *Hansa-gadgadā*, f. 'prattling like a swan,' a sweetly speaking woman. — *Hansa-gamana*, *am*, n. moving gracefully like a swan; the gait of a swan or goose. — *Hansa-gānīnī*, f. 'walking like a swan,' a graceful woman. — *Hansa-jātīya*, *as*, *ā*, *am*, be-

longing to the tribe of birds called Haṅsa, anserine. — *Hansa-tīrtha*, *am*, n., N. of a Tīrtha. — *Hansa-tūla*, *as*, *am*, m. n. 'goose-cotton,' the soft feathers or down of a goose. — *Hansa-dāhana*, *am*, n. 'geese-exciting,' aloe wood (= *a-guru*). — *Hansa-dūta*, N. of a poem by Rūpa-gosvāmin. — *Hansa-dvāra*, *am*, n., N. of a pass near Lake Mānasa. — *Hansa-nāda*, *as*, m. the cackling of a goose, cry of a goose or swan (as the Haṅsa serves the god Brahmā for a vehicle, this cry is thought to have something of a sacred character). — *Hansa-nādin*, *i*, *inī*, *i*, making a noise like a goose or swan, cackling; (*inī*), f. a graceful woman (one of the various classes into which women are divided; a woman of this class is described as having a slender waist, large hips, the gait of an elephant and voice of a Kōil). — *Hansa-pakṣha*, *as*, m. epithet of a particular movement or position of the hands. — *Hansapadikā*, f. (fr. *hansa-padi*), a proper N. — *Hansa-padi*, f. 'goose-footed,' the creeper *Cissus Pedata*; (perhaps also) *Clitoria Ternata*. — *Hansa-parameśvara* ('*ma-īś*'), N. of a work. — *Hansa-pāda*, *as*, m. the foot of a goose; (*am*), n. vermilion; (*i*), f. a kind of *hansa-padi* (see above). — *Hansa-pādikā*, f. = *hansa-padi* above. — *Hansa-mantra*, *as*, m. a particular Mantra; [cf. *hansa*, *hansa-vatī*.] — *Hansa-mālā*, f. 'swan-garland,' a flight of Haṅsas, flock of wild geese, &c.; a particular kind of goose or duck (= *kādamba*); a kind of metre. — *Hansa-māshā*, f. a kind of shrub (= *māshaparuṇī*). — *Hansa-māheśvara*, N. of a work. — *Hansa-yukta*, *as*, *ā*, *am*, drawn by swans (said of the chariot of Brahmā). — *Hansa-yuvan*, *ā*, m. a young goose or swan. — *Hansa-ratha*, *as*, m. 'whose vehicle is a Haṅsa,' Brahmā. — *Hansa-rāja*, *as*, m. a king of geese. — *Hansa-ruta*, *am*, n. a kind of metre. — *Hansa-lomaśa*, *am*, n. green sulphate of iron (= *kāśāśa*). — *Hansa-lohaka*, *am*, n. brass (= *pittala*). — *Hansa-rat*, *ān*, *ātī*, *at*, possessing geese, &c.; (*ātī*), f. the creeper *Cissus Pedata*; (scil. *ric*) epithet of the verse R̥g-veda IV. 40, 5. (in which the sun in the type of Dadhi-kṛā, here called Haṅsa, is identified with Para-brahman or the supreme Being; this verse is also found in Vājasaneyi-s. X. 24, XII. 14, &c.). — *Hansa-vāraṇa-gāminī*, f. a woman who walks like a swan or young elephant. — *Hansa-vāhana*, *as*, m. 'borne on a Haṅsa,' Brahmā. — *Hansa-viveka*, *as*, m. 'discrimination of the one Spirit,' N. of a short Vedānta poem. — *Hansa-vīja*, *am*, n. a goose's egg. — *Hansa-śreṇī*, f. a line or row of geese. — *Hansaśūnu* ('*sa-am*'), *us*, *us*, u. 'swan-rayed,' swan-coloured, white. — *Hansaśṅghri* ('*sa-ān*'), *is*, m. 'goose-footed,' vermilion. — *Hansaśhīrūdhā* ('*sa-adhī*'), f. 'mounted on a swan,' epithet of Sarasvatī (wife of Brahmā). — *Hansaśhīkhya* ('*sa-adhī*'), *am*, n. silver. — *Hansaśrūdhā* ('*sa-ār*'), *as*, *ā*, *am*, mounted on a swan; (*as*), m. Brahmā; (*ā*), f. the wife of Brahmā. — *Hansaśvara-tīrtha* ('*sa-īś*'), *am*, n., N. of a Tīrtha. — *Hansodaka* ('*sa-ud*'), *am*, n. a kind of cordial water (described as a sort of infusion of cardamoms). — *Hansopanishad* ('*sa-up*'), *t*, f., N. of an Upanishad belonging to the Atharva-veda.

2. *hansa*, Nom. P. *hansati*, &c., to act or behave like a swan.

*Hansaka*, *as*, m. a goose, gander, flamingo; an ornament for the feet or ankles (said to be formed like a goose's foot).

*Hansikā*, f. a female goose.

*Hansi*, f. a female goose, (see *hansa*.) — *Hansi-yugala*, *am*, n. a pair of geese or ducks.

हं हो *hamho* (i. e. *ham* + *ho*), ind. a vocative particle (corresponding to 'ho!' 'hollo!'); a particle expressing haughtiness or contempt; an interrogative particle; (in the drama) a form of address among those of the middling class used by equals to each other.

हक् *hak*, ind. (imitative) the sound *hak*. — *Hak-kūra*, *as*, m. making the sound *hak*, calling, calling to.



nected with rt. 2. *hā*, but according to Sāy. so called, as *hanana-sādhanā*, 'an instrument of destruction'; (*us*), f. anything which destroys or injures life; a weapon; death, dying; disease, sickness; a kind of drug; a wanton woman, prostitute; [cf. Gr. *γένυ-σ*, *γέν-ειο-ν*, *γν-άθο-σ*, *γν-αβ-μ-ό-σ*; Lat. *gen-a*; Goth. *kinnu-s*; Old Germ. *kinni*; Angl. Sax. *cinn*, *cyn*.] = *Hanu-graha*, as, m. 'jaw-seizure', locked jaw. = *Hanu-bheda*, as, m. the gaping or parting asunder of the jaws. = *Hanumaj-jayanti*, f. the day of full moon of the month Caitra (being the supposed birthday of Hanumat). = *Hanu-mat*, ān, m. 'having (large) jaws', N. of a monkey-chief (one of the most celebrated of a vast host of semi-divine apes or monkey-like beings, who, according to Rāmāyaṇa I. 16, were created to become the allies of Rāma-āndra in his war with Rāvaṇa; the chiefs of these Simian armies were supposed to be the progeny of various gods; thus, Su-grīva, q. v., was son of the Sun, Bāli of Indra, Tāra of Vṛihas-pati, Gandhā-mādāna of Kuvera, Nala of Viśva-karman, Nīla of Agni, Su-sheṇa of Varuṇa, and the celebrated Hanumat of Pavana or Māruta, 'the Wind'; their character corresponds more to that of Genii than animals; they are all described as capable of supernatural feats, and Hanumat especially is fabled to have assumed any form at will, wielded rocks, removed mountains, mounted the air, seized the clouds, and rivalled Garuda in swiftness of flight; according to other legends, Hanumat was son of Sīva; his mother's name was Añjanā, q. v.); a particular sort of monkey, Simia Sinica. = *Hanuman-nāṭaka*, am, n. the Hanumat drama (a celebrated drama in fourteen acts, supposed to have been written about the tenth or eleventh century of our era, and ascribed to Hanumat himself, who is said to have engraved it on rocks; it is emphatically called the Mahā-nāṭaka or great drama, and is, in fact, the story of the Rāmāyaṇa dramatized, the monkey-chief Hanumat playing a very important part in the action of the piece). = *Hanu-mūla*, am, n. the root of the jaw. = *Hanustambha*, as, m. 'jaw-stoppage', locked jaw. = *Hanūmat*, ān, m. = *hanu-mat* above; N. of the mythical author of the Khaṇḍa-prāśasti; of the author of the Hanūman-nāṭaka. = *Hanūmat-kalpa*, N. of a work. = *Hanūmat-kavāca*, am, n. 'Hanūmat's breastplate', N. of a hymn addressed to the five-headed Hanūmat, (this hymn is taken from the Sudarśana-saṃhitā). = *Hanūmat-paddhati*, is, f. N. of a work in five chapters (describing the rites to be observed in the worship of Hanūmat; four chapters are said to be extracted from the Sudarśana-saṃhitā, and the remaining one from the Rāmāyaṇa). = *Hanūman-nāṭaka*, am, n. = *hanuman-nāṭaka* above.

*Hanū*, ū, f. See under *hanu*.  
*Hanūsha*, as, m. a Rākshasa, demon.  
*Hantavya*, as, ā, am, to be struck or killed, deserving death.  
*Hantu*, us, m. killing, death; a bull; [cf. *su-h*°].  
*Hantu-manas*, ās, ās, as (*hantu* for *hantum*), minding to kill, intending to kill.  
*Hantri*, tā, trī, trī, one who strikes or kills, striking; destroying, removing, counteracting [cf. *vishah*°]; (*tā*), m. a murderer, slayer; a thief, robber; (according to some) a particular measure of food.  
*Hantva*, as, ā, am, Ved. to be slain, (Sāy. = *hananiya*, Rīg-veda III. 30, 15.)  
*Hanman*, a, n., Ved. anything causing death, a deadly or destructive weapon.  
*Hanyamāna*, as, ā, am, being struck or smitten; being killed.  
*Hānuka*, as, ī, am, killing, hurting, mischievous.  
**हनील hanūla**, as, m. (according to Śabdaka-) a particular tree (= *ketaki*, also written *hānūla*).  
**हन्त hanta**, ind. an exclamation of grief, (equivalent to 'ah,' 'alas'); of pity; of joy; of surprise; of flurry or haste; an exclamation expressive of good luck or benediction, (see below); an inceptive particle. = *Hanta-kāra*, as, m. the exclamation

Hanta, a particular formula of benediction or salutation (mentioned along with *svāhā-kāra*, *rashat-kāra*, and *evadhā-kāra*); rice or other offerings to be presented to a guest (according to some). = *Hantokti* ('*ta-uk*'), is, f. 'saying alas!' tenderness, compassion.

**हपुषा hapushā**, f., N. of a particular substance forming an article of trade (commonly called Habush, and said to be of a long form and black colour, and smelling like raw meat or fish; it is of two kinds).  
*Habushā*, f. = *hapushā* above.

**हवसोर habasora**, N. of a place.  
**हम् ham**, ind. an exclamation expressive of anger (= *rushokti*); of courtesy or respect.

**हमीक्षण hamī-āṇa**, N. of a place.  
**हम्बा hambā**, f. (onomatopoeic) the lowing of cattle.

*Hambhā*, f. the lowing or bellowing of cattle. = *Hambhā-rava*, as, m. the cry *Hambhā*, lowing of kine. = *Hambhā-rava-virāvin*, ī, trī, ī, making a lowing or bellowing sound.

*Hambhāyamāna*, as, ā, am, lowing, bellowing.

**हम्म ham**, cl. 1. P. *hamati*, *jahamma*, *hanmitum*, to go.

**हम्मीर hammīra**, as, m., N. of a king of Śākam-bharī (patron of Rāghava-deva).

**हय hay** [cf. rt. 1. *hi*, in sense 'to go'], cl. 1. P. *hayati*, *jahāya*, *hayishyati*, *ahayit*, *hayitum*, to go, move, (in Naigh. II. 14. *hayantā* is enumerated among the *gati-karmāṇah*); to revere, worship; to sound; to be weary.

**हय haya**, as, m. (fr. rt. 1. *hi*, but connected with rt. *hay* above), a horse; a symbolical expression for the number seven (that being the number of the horses of the Sun, see *saptāsva*); a man of a particular class; N. of Indra; of a Yādava king; the Yak or Bos Grunniens; (in prosody) a foot of four short syllables, proclensmaticus; (*ā*), f. = *haya-gandhā* below; (*ī*), f. a female horse, mare. = *Haya-kātārā* or *haya-kātārikā*, f. a kind of plant or tree. = *Haya-kovida*, as, ā, am, skilled in horses. = *Haya-gandha*, am, n. a kind of medicinal salt, = *kāca-lavaya*; (*ā*), f. the plant *Physalis Flexuosa*; another plant (= *aja-modā*). = *Haya-gardabhi*, is, m. epithet of Sīva. = *Haya-grīva*, as, m. 'horse-necked', N. of a form of Vishṇu (manifested, according to one legend, in order to recover the Veda carried off by two Daityas called Madhu and Kaiṭabha); N. of a Daitya (called *Brahma-veda-prahartri*, as having seized and carried off the Vedas at the dissolution of the universe caused by Brahmā's sleep at the end of the past Kalpa; in order to recover them Vishṇu became incarnate as the Matsya or fish, and slew Haya-grīva); N. of a poet; (*ā*), f., N. of Durgā. = *Haya-grīva-han*, ā, m. 'slayer of Haya-grīva', Vishṇu. = *Hayan-kasha*, as, m. 'impelling horses', a driver, charioteer; epithet of Mātali (charioteer of Indra). = *Haya-jña*, as, m. one who understands the points of a horse, a horse-dealer, groom, jockey. = *Haya-jña-tā*, f. knowledge of horses and their management, horsemanship. = *Haya-jñāna*, am, n. knowledge of horses. = *Haya-tutva-jña*, as, ā, am, acquainted with the nature of horses. = *Haya-aviśhat*, am, m. 'hating horses', the buffalo. = *Haya-nirghosha*, as, m. the noise or clatter of a horse. = *Haya-pūccha*, as, am, m. n. a horse's tail; (*ī*), f. the plant *Māsha-parpī*, q. v. = *Haya-prīya*, as, m. 'dear to horses', barley; (*ā*), f. = *haya-gandhā* above; the Kharjūr tree. = *Haya-mīra* or *haya-māraka*, as, m. 'horse-killer', the fragrant oleander (= *kara-rīra*). = *Haya-mārāna*, as, m. 'horse-killing', the sacred fig-tree, *Ficus Religiosa*. = *Haya-medha*, as, m. the horse-sacrifice, (see *āsava-medha*). = *Hayamedha-yāj*, ī, m. one who

performs the horse-sacrifice. = *Haya-rūpin*, ī, trī, ī, Ved. having the shape of a horse. = *Haya-lilāvatī*, f., N. of a work (mentioned by Malli-nātha). = *Haya-vāhana*, as, m. epithet of Revanta (son of the Sun); of Kuvera. = *Haya-vāhana-sankara*, as, m. red mountain-ebony or a particular tree (= *rakta-kāñcana*). = *Haya-sālā*, f. a stable for horses. = *Haya-sūtra*, am, n. any treatise on horses, the art or science of training and managing horses. = *Haya-sīras*, as, n. a horse's head; a mythical monster (described as vomiting forth the fire of Aurva's wrath, which was cast into the sea); (*ās*), f. 'having a horse's head', N. of a daughter of Vṛihasparvan; of a wife of Kratu. = *Haya-sīrsha*, as, m. 'having a horse's head', a form of Vishṇu. = *Haya-sīrsha-panīcarātra*, N. of a work. = *Haya-sangrahaṇa*, am, n. the restraining or curbing of horses, checking horses. = *Hayādhyaksha* ('*ya-adh*'), as, m. a superintendent of horses, head-groom. = *Hayānanda* ('*ya-ān*'), as, m. 'horse's-joy', a kind of bean, *Phaseolus Mungo*. = *Hayāyur-veda* ('*ya-āy*'), as, m. the science of medicine applied to horses, veterinary science. = *Hayārī* ('*ya-ārī*'), is, m. 'horse-foe', the fragrant oleander, *Nerium Odorum*. = *Hayārūḍha* ('*ya-ār*'), as, ā, am, mounted on a horse; (*as*), m. a horseman, rider. = *Hayārōha* ('*ya-ār*'), as, ā, am, mounted on horseback, a rider; (*as*), m. horsemanship, riding. = *Hayāśanā* ('*ya-ās*'), f. 'horse-food', the gum olibanum tree. = *Hayeshṭa* ('*ya-ish*'), as, m. 'loved by horses', barley. = *Hayottama* ('*ya-ut*'), as, m. 'best of horses', a well-bred or excellent horse (= *ijāneya*).

*Hāyana*, as, m. a year [cf. the more usual form *hāyana*]; (*am*), n. a covered carriage or palanquin, (also read *ḍayana*, q. v.)

**हर hara**, *haraka*, &c. See p. 1175.  
*Harāṇa*, *haras*, &c. See p. 1175.

**हर्मुज haramuja**, N. of a place.  
**हर्षयाण harayāṇa**. See under rt. 1. *hrī*.

**हरवे harave**, N. of a place.

**हरहरा harahūrā**, f. (probably for *hāra-hūrā*, q. v.), a grape.

**हराक harāka**, N. of a place.

**हरि 1. hari**, is, is, ī (perhaps to be connected with *hiri* and rt. 2. *hrī*, q. v.; according to some an abbreviated form of *harit*, p. 1167; in *Uṇādi-s*. IV. 118. said to be fr. rt. 1. *hrī*, p. 1175), green, greenish yellow, yellow; reddish brown, bay, tawny; (*is*), m. green (the colour); a yellow or golden colour; a reddish brown or tawny colour; N. of Vishṇu; of Kṛiṣṇa (regarded as identical with Vishṇu); of Sīva; of Brahmā; of Indra; of Yama; a man, people, (in Naigh. II. 3. *harayah* is enumerated among the *manushya-nāmāni*); N. of the Soma (so called as being *harita-varṇa*, see Nirukta IV. 19); a stone for crushing the Soma (Ved., Sāy. *harayah* = *grāvāṇah*, Rīg-veda III. 44, 1); the moon; the sun; a ray of light; fire; wind, air; a horse; a bay horse, horse of Indra, (in Naigh. I. 15. *harī*, m. du., is given as 'the horses of Indra'; and in Rīg-veda I. 16, 1; 101, 10, &c., the plurals *harayah* and *haribhih* occur; cf. *harin*, acc. pl. 'the horses of Indra', in *Sakuntalā*, Act 1); a lion; a parrot; the Koil or Indian cuckoo; a peacock; a goose; an ape; a frog; a snake; one of the nine Varshas or divisions into which the known continent is divided, (see *varsha*); N. of the poet Bhartṛihari (by which he is usually known); N. of several other authors; a species of the Aty-ashtī metre; [cf. Zend *zairi*, 'yellow'; *zairina*, 'yellowish' (= *harina*); Gr. *χλόη*, *χλο-ερός*, *χλω-ρός*, *χλό-ος*, *χλόη*; Lat. *helus* (*holus*, *otus*), *hel-vu-s*, *hel-vo-lus*, *glivus*; Old Germ. *grō-j-u*, *gruo-j-u*, *grō-ni*; Angl. Sax. *grovæn*, *gren*, *grene*; Slav. *zel-ige*, 'vegetables'; *zel-enu*, 'green'; Lith. *zel-iv*, 'to become green'; *zol-e*, 'grass'; *zal-ie-s*, 'green'; Hib. *glas*, 'green, pale'.] = *Hari-kānta*, as, ā,

am, beloved by Indra, dear to Indra; beautiful as a lion. — *Harī-kṛṣṇa*, as, m. a proper N. — *Harī-keliya*, as, m. 'sporting in Vishṇu,' the country of Bengal; (as, ā, am), belonging to or dwelling in Bengal. — *Harī-keśa*, as, m. 'yellow-haired,' epithet of Saviṭī (Ved.); N. of one of the seven principal rays of the sun (supposed to supply heat to the stars); epithet of Śiva, (according to some so called as 'lord of Hari and Brahmā; cf. *hari*, 3. ka); N. of a Yaksha (who propitiated the god Śiva and was made by him a leader of his troops and a guardian of fields and fruits; see *daṇḍa-pāṇī*). — *Harī-krāntā*, f. a kind of plant (= *vishṇu-krāntā*). — *Harī-kshetra*, N. of a place. — *Harī-gaṇa*, as, m. a troop of horses; a proper N. — *Harī-gandha*, as, m. a sort of sandal (= *harī-dādana*). — *Harī-grīha*, am, n. the abode of Hari; N. of a city and district, (also called Sambhalpur, = *śumbha-pura*, *eka-śakra*.) — *Harī-dādana*, as, am, m. n. a sort of yellow sandal-wood or sandal tree (= *taila-parīkṣa*, *indra-dādana*, *mahā-gandha*); one of the five trees of paradise (the other four being called Pārijāta, Mandāra, Santāna, and Kalpa); (am), n. saffron; moonlight; the filament of a lotus (= *padma-keśara*); the person of a lover or mistress. — *Harī-dādanā-spada* (°na-ās), am, n. the site of yellow sandal-wood. — *Harī-dāndra*, as, m., N. of a physician (author of a commentary on the Caraka-tantra). — *Harī-ja*, am, n. (in astronomy) longitude (said to = *kṣitī-ja*). — *Harī-jīvana-mītra*, as, m., N. of the author of the Śnāna-sūtra-paddhati. — *Harī-turāṅgama*, as, m., N. of Indra, (see *hary-āśva*). — *Harī-turāṅgamāyudha* (°ma-āy), am, n. Indra's thunderbolt. — *Harī-trāta*, as, ā, am, protected by Hari. — *Harī-datta*, as, m. a proper N. — *Harī-darbha*, see *harīd-garbhā*. — *Harī-dāsa*, as, m. a slave or worshipper of Vishṇu; N. of a king; of the author of a commentary on the Nyāya-kumārāṅjali; of the author of the Lekhya-muktamāñjali. — *Harī-dīna*, am, n. 'Hari's day,' a particular day sacred to Vishṇu. — *Harī-dīkṣhīta*, as, m., N. of a preceptor. — *Harī-dīpīśvan*, ā, ari, a, see Vopa-deva IV. 13. — *Harī-deva*, as, m. the asterism Śravaṇā; a proper N. — *Harī-drava*, as, m. green fluid; (perhaps) Soma; a powder made from the blossoms of the Nāga-keśara tree. — *Harī-dru*, us, m. a kind of Curcuma (= *dūru-harīdrā*, *pīta-dāru*); a tree (in general). — *Harī-dvāra*, am, n. 'Vishṇu's gate,' N. of a celebrated town and Tīrtha or sacred bathing-place (commonly called Hurdvār or Hurdvār; this is the place where the Ganges finally leaves the mountainous districts for the level plains of Hindūstān, whence it is sometimes called Ganga-dvāra; tens of thousands of pilgrims flock to this Tīrtha at particular seasons and seek priority of ablution in the sacred stream, the complete purgation from sin being supposed to depend on seizing the auspicious moment laid down by astrologers; it is called 'Hari's gate,' as leading to Vaikunṭha or Vishṇu's heaven). — *Harī-dhāyas*, ās, ās, as, Ved. yellow-rayed, having golden luminaries, (in Rīg-veda III. 44, 3, Śāy. explains *harī-dhāyasam* by *harito harita-varṇā dhāyasa dhārakā raśmayo yajyāh*). — *Harī-nātha*, as, m., N. of the author of the Smṛitī-sāra; of the author of the Rāma-vilāsa-kāvya; of the author of the Kaṅṭhābharaṇa-mārjana and the Kāvya-darśa-mārjana commentaries. — *Harī-nānan*, a, n. the name of Hari or Vishṇu; (ā), m. the kidney-bean, Phaseolus Mungo. — *Harī-nāyaka*, as, m., N. of the author of a work on music. — *Harī-netra*, am, n. the eye of Vishṇu; a white lotus; an eye of a greenish colour; (as), m. 'having greenish eyes,' an owl. — *Harī-pada*, am, n. (according to some) the vernal equinox. — *Harī-parṇa*, as, ā, am, green-leaved; (am), n. a radish. — *Harī-prabodha*, N. of a work. — *Harī-priya*, as, ā, am, liked or loved by Vishṇu; (as), m. the Kadambā tree; other plants, &c. (= *pīta-bhṛīṅgarāja*; = *vishṇu-kanda*; = *kara-vira*; = *bandhūka*); a

conch-shell; a mad person; armour (= *kāñcūka*); Śiva; (ā), f. Lakshmi; the earth; sacred basil (= *tulasī*); the twelfth day of a lunar fortnight; (am), n. a kind of dark sandal-wood; the root Uśīra, q. v. — *Harī-bāluka*, am, n. 'yellow sand,' a kind of perfume and drug (= *clavātu*, q. v.). — *Harī-buṅga-pura*, am, n., N. of a town. — *Harī-bhakta*, as, m. a worshipper of Vishṇu. — *Harī-bhaṭṭa*, as, m., N. of the author of a work on music. — *Harī-bhadra*, am, n. = *harī-bāluka*. — *Harī-bhāvinī* or *harī-bhāviṇī*, f. a woman who meditates on Vishṇu. — *Harī-bhuj*, k, m. 'frog-eater,' a snake. — *Harī-mantha*, as, m. the tree *Premna Spinosa* (the wood of which by attrition produces flame); the chick-pea (= *śaṇaka*); N. of a particular country or district. — *Harī-manthaka*, as, m. the chick-pea. — *Harī-mantha-ja*, as, m. 'produced in the district Harī-mantha,' the chick-pea; a sort of dark kidney-bean. — *Harī-yāpiyā*, f., Ved., N. of a city or of a river. — *Harī-yoga*, as, ā, am, Ved. having a yoke of bay horses, yoked with horses. — *Harī-yojana*, as, m., Ved. 'harnesser of the Hari steeds,' Indra; [cf. *hāriyojana*]. — *Harī-rāma*, as, m., N. of the author of the Dharmitāvāśchedakāṭā-pratyāsattī-vicāra, the Navīna-māta-vicāra, the Mangala-vāda, and the Sāmagī-vāda. — *Harī-rāya*, as, m., N. of the author of the Jīcarāṇa-śīha-māhātmya. — *Harī-līlā*, f., N. of Vopa-deva's index to the Bhāgavata-Pūrāṇa. — *Harī-līlā-rīveka*, as, m., N. of a commentary by Hemādri on the Hari-līlā. — *Harī-locana*, as, ā, am, having dark-green eyes; tawny-eyed; (as), m. a crab; an owl. — *Harī-vaṅsa*, as, m. the family of Kṛṣṇa (as identified with Vishṇu); N. of a celebrated poem supplementary to the Mahābhārata on the history and adventures of Kṛṣṇa and his family, (it is usually regarded as part of the greater epic, though really a comparatively modern addition to it; the poem consists of no less than 16,374 verses, comprised in three sections, called Harivaṅsa-parvan, Vishṇu-parvan, and Bhavishya-parvan; in the first is contained a description of the creation of the world and a history of the solar and lunar races, the second gives a detailed biography of Kṛṣṇa, and the third an account of the future condition of the world with the corruptions about to prevail during the Kali-yuga.) — *Harī-vaṅsa-govāmin*, ī, m., N. of the author of the Rādīhā-rasa-sudhā-midhi. — *Harī-vaṭ*, ān, atī, at, possessing Hari; (ām), m. 'possessing bay horses,' N. of Indra, (in Rīg-veda VIII. 40, 9. *harivaṭ*, voc. c., occurs.) — *Harī-varpa*, ās, ās, as, Ved. having a verdant form, tinted with green, green-coloured (said of the earth). — *Harī-varman*, ā, m., N. of a poet. — *Harī-varsha*, am, n. one of the nine divisions of Jambū-dvīpa or the known continent, (the country between the Nishadha and Hema-kūṭa mountains, see *varsha*, p. 893); (as), m., N. of a king of Nishadha (son of Agnīdhra). — *Harī-vallabha*, as, m. 'beloved by Vishṇu,' N. of the author of the Sudhodaya; (ā), f. epithet of Lakshmi; sacred basil (= *tulasī*); another plant (= *jayā*). — *Harī-vāsara*, am, n. Vishṇu's day (the eleventh or twelfth lunar day, or according to some, the first quarter of the twelfth lunar day). — *Harī-vāhana*, as, m. 'Vishṇu-bearer,' Garuda; 'having bay horses,' Indra [cf. *hary-āśva*, *hari-haya*]. — *Harī-vīja*, as, m. 'Vishṇu's seed,' yellow ornament, (see *harītilā*). — *Harī-vṛṣha*, am, n. a division of the continent, (see *hari-varsha*). — *Harī-sankara*, as, m., N. of a scribe; of a place. — *Harī-sāyana*, am, n. the sleep of Vishṇu. — *Harī-sara*, as, m. 'having Vishṇu for an arrow,' epithet of Śiva, (Vishṇu having served Śiva as the shaft which set the cities of Tripura on fire.) — *Harī-sarman*, ā, m., N. of a poet. — *Harī-śīpra*, as, m., Ved. 'ruddy-jawed,' epithet of Indra. — *Harī-śāndra*, as, ā, am (see *śāndra*), Ved. having golden-coloured splendor; (as), m., N. of the twenty-eighth king of the solar dynasty in the Tretā age, (he was son of Tri-śanku, and was celebrated for his piety; according to the Mārkaṇḍeya-Purāṇa, which gives a most interesting legend de-

tailing the history of this prince, he gave up his whole country, sold his wife and son, and finally himself, to satisfy the demands of Viśvā-mitra, whom he had provoked by interfering to protect the Sciences who were becoming mastered by this intensely austere sage; after enduring incredible sufferings, Hari-śāndra won the pity of the gods and was raised with his subjects to heaven: on the other hand, in the Sabhā-parvan of the Mahābhārata, verse 49 &c., his performance of the Rāja-sūya sacrifice is stated to have been the cause of his elevation, and in the Aitareya-Brahmaṇa quite another legend is told about him, see under *śunah-śepa*, p. 1014: in later legends Hari-śāndra is represented as insidiously induced by Nārada to relate his actions with unbecoming pride, whereupon he was degraded from Svarga, one stage at each sentence, till stopping in time and doing homage to the gods he was fixed with his capital in mid-air; his aerial city is popularly believed to be still visible in the skies at particular times; cf. *śaubha*); (am), n., N. of a Liṅga. — *Harīśāndra-tīrtha*, am, n., N. of a Tīrtha. — *Harīśāndra-pura*, am, n. the city of Harīśāndra (= *śaubha*, see above). — *Harī-śmaśāru* or *harī-śmaśru*, us, us, u, Ved. ruddy-bearded, golden-bearded, having a yellow beard. — *Harī-śrama*, as, m. a proper N. — *Harī-śravā*, f., N. of a river. — *Harī-śrī*, īs, īs, ī, Ved. blessed with or abounding in horses. — *Harī-śhāc*, k, k, Ved. enjoying or partaking of Soma, (Śāy. = *somasya sambhaktṛi*, Rīg-veda X. 94, 12.) — *Harī-śheya*, as, m. (*śheya* for *senā fr. senā*), N. of the tenth of the Jaina Cakra-vartins. — *Harī-śhā*, ās, ās, am (*śhā* for *sthā*), Ved. one who stands over horses, a guider of horses, (Śāy. = *haryoḥ sthātrī*, Rīg-veda VI. 17, 2.) — *Harī-sakha*, as, m. 'friend of Indra,' a Gandharva. — *Harī-sankīrtana*, am, n. the act of pronouncing or repeating the name of Vishṇu (supposed to possess great efficacy). — *Harī-suta*, as, m. 'son of Hari,' N. of Arjuna; of the tenth Cakra-vartin, (also called Hari-sheya). — *Harī-sūta*, am, n. a hymn addressed to Hari. — *Harī-sūnu*, us, m. 'son of Hari,' N. of Arjuna. — *Harī-stotra*, am, n. and *harī-stuti*, īs, f., N. of two Vedāntic hymns (in praise of Vishṇu). — *Harī-svāmīn*, ī, m., N. of a priest; of the author of a commentary on the Śātapatha-Brahmaṇa. — *Harī-haya*, as, m. 'having bay or gold-coloured horses,' epithet of Indra; of the Sun; of Skanda; of Gaṇeśa. — *Harī-hara*, as, m. a particular form of deity consisting of Vishṇu and Śiva conjoined; N. of a king; of a poet; of several other persons. — *Harī-hara-kathā*, f. the repeating of the names of Hari and Hara (i. e. of Vishṇu and Śiva). — *Harī-hara-kshetra*, am, n. 'the sacred place of Vishṇu and Śiva conjoined,' N. of a particular Tīrtha and place of pilgrimage. — *Harī-hara-purī*, N. of a preceptor. — *Harīhara-bhāshya*, am, n., N. of a commentary. — *Harī-harātma* (°ra-āt), as, ikā, am, identified with Vishṇu and Śiva in their united state; (as), m. Garuda; the bull of Śiva (= *śiva-ṛiṣha*); Dakṣha (according to some); (am), n. = *harīhara-kshetra*. — *Harī-hcti*, īs, f. the weapon of Vishṇu, i. e. the Cakra or discus. — *Harīhcti-hcti*, īs, m. = *śakra-vāka*, a sort of duck. — *Hary-aksha*, as, m. 'green-eyed, brown-eyed,' a lion; N. of Kuvera; of Śiva; of a son of Pṛithu. — *Hary-arga*, as, m., N. of a king. — *Hary-āśva*, as, m. 'having bay horses called Hari,' N. of Indra; of Śiva; of a son of Dṛiḍhāśva; of several other persons; (ās), m. pl., N. of 5000 sons of Dakṣha. — *Hary-ātman*, ā, m. epithet of Uttama (one of the twenty-eight Vyāsas). — *Harika*, as, m. a horse of a yellowish or reddish brown colour (= *hālaka*); a thief, (in this sense evidently fr. rt. 1. *hri*); a gambler with dice. — *Harīṇa*, as, ī, am (the fem. may equally belong to *harīta*, next col.), greenish or yellowish or reddish white, pale, whitish; (as), m. yellowish or reddish white (the colour); white (the colour); a deer, antelope, fawn, stag (one of five kinds, others being called *ṛiṣhya*, *ruru*, *pṛiṣhata*, *mṛiga*); a goose; a minor division of the world; the sun; N. of Vishṇu;

of Siva; (i), f. green (the colour); yellow jasmine; a female deer, doe; a golden image; one of the four kinds of women, an excellent woman (= *citrinī*), corresponding to the kind of man termed *mṛiga*; turmeric (= *haritā*); nadder (= *mañjishthā*); a species of the Aty-ashtī metre (= *taruṇī*). — *Harina-kalanka*, as, m. 'deer-spotted,' epithet of the moon. — *Harina-dhāman*, ā, m. the moon. — *Harina-nayana*, as, ī, am, deer-eyed, fawn-eyed, having eyes like a deer. — *Harina-nartaka*, as, m. a minstrel of Indra's heaven (= *kin-nara*). — *Harina-pluta*, am, ā, n. f. a kind of metre (described by some as a stanza having eleven syllables in every first and third Pāda, and twelve in every second and fourth; by others two kinds of metre are given). — *Harina-locana* = *harina-nayana*. — *Harina-hridaya*, as, ā, am, deer-hearted, faint-hearted, timid. — *Harināksha* (°*ṇa-ak'*), as, ī, am, deer-eyed, fawn-eyed; (as), m. epithet of Siva; (i), f. a woman with beautiful eyes; a kind of perfume (= *hāṭṭa-vilāsini*). — *Harināka* (°*ṇa-an'*), as, m. 'deer-marked,' the moon; [cf. *harina-kalanka*]. — *Harināntara* (°*ṇa-an'*), as, m. a species of deer (= *bhāryāṅika*).

*Harinaka*, as, m. a deer.  
*Harināya*, Nom. A. *harināyate*, &c., to become a deer.

*Harinī*, f. under *harina*. — *Harinī-vṛtta*, am, n. the Harinī metre.

*Harit*, l, t, (in Uṇādi-s. 1. 99. said to be fr. rt. 1. *hrī*, perhaps for original *harat*; cf. 1. *hari*, *hiri*, *hiraṇa*), green, of a green colour; greenish yellow, yellowish, golden-coloured; (t), m. green (the colour); a swift horse; a horse of the Sun, (in Rīg-veda 1. 50, 8. *sapta-haritaḥ* is explained by Śāy. as 'the seven horses of the Sun,' symbolical of *sapta raśmayah*, 'the seven rays,' see also Rīg-veda 1. 115, 4, where *haritaḥ* is explained by 'the Sun's horses,' as well as by *rasa-harāṇa-silān raśmin*, 'the rays which take up the moisture'; the seven horses of the Sun are sometimes called mares, cf. *śundhyu*; they probably really symbolize the seven days of the week); the kidney-bean, Phaseolus Mungo; a lion; the sun; Vishnu; (t), m. n. grass; (t), f. a quarter, region; a point of the compass; turmeric; [cf. according to some, Gr. *χάρπις*, *χάρπος*; perhaps Lat. *viridi-s* (for *viridis*); Goth. *gulth*, *gras*; Angl. Sax. *gold*, *græs*]. — *Harit-parṇa*, as, ā, am, green-leaved, having green leaves; (am), n. a radish; [cf. *hari-parṇa*]. — *Harid-aśva*, as, m. 'whose horses are called Harit,' the sun, (see *harit* above). — *Harid-garbha*, as, m. a green or yellowish Kuśa grass with broad leaves (= *prithu-śhada*; also read *hari-darbha*). — *Harid-varṇa*, as, ā, am, green-coloured, of a yellowish golden colour. — *Harin-maṇi*, is, m. 'green-gem,' an emerald. — *Harin-mudga*, as, m. a sort of kidney-bean (= *śārada*).

*Harita*, as, ā or *harinī*, am (connected with *harina* above; cf. its fem. *harinī*; cf. also 2. *bhārita* with its fem. *bharinī*), green, of a green colour; reddish brown or tawny; grassy, verdant; dark blue; (as), m. green (the colour); a lion; a kind of grass (= *manthānala*); N. of a son of Yuvanāśva; (ās), m. pl., N. of a Gotra; (ā), f. Dūrva grass; turmeric; a brown-coloured grape; other plants, = *jayanti*; = *pāci*; = *nīla-dārva*; (am), n. a kind of perfume (= *sthauṇyaka*). — *Harita-śhada*, as, ā, am, green-leaved, having green leaves. — *Harita-triṇa*, am, n. green grass. — *Harita-patirikā*, f. 'green-leaved,' a kind of creeping plant (= *pāci*). — *Harita-varṇa*, as, ā, am, green-coloured. — *Harita-sāka*, as, m. the Sigu plant. — *Haritāśman* (°*to-as'*), a, n. 'green-coloured stone,' an emerald; a turquoise; sulphate of copper or blue vitriol. — *Haritāśva* (°*to-as'*), as, m., N. of a son of Su-dyumna. — *Hariti-kṛita*, as, ā, am, made green, coloured green, made verdant.

*Harituka*, as, m. a green vegetable, pot-herb.

*Haritāya*, Nom. A. *haritāyate*, &c., to become green or verdant.

*Haritāyat*, an, anti, at, becoming green.

*Haritāla*, as, m. a kind of pigeon of a yellowish green colour; (i), f. Dūrva grass; a streak or line in the sky (= *ākāśa-rekhā*); a sort of creeper (= *khadga-pattra*); a kind of tree (according to Śāy.); the fourth day of the light half of the month Bhādra; (am), n. yellow orpiment or sulphure of arsenic (described as the seed or seminal energy of Vishnu, = *harer vīryam*). — *Haritāla-janaka*, as, m. orpiment-producer (a word employed in modern Sanskrit to express the metal arsenic).

*Haritālaka*, as, m. a kind of pigeon of a yellowish green colour; (am), n. yellow orpiment; painting the person, theatrical decoration.

*Haritālikā*, f. Dūrva grass; the fourth day of the light half of the month Bhādra. — *Haritālikā-vrata*, am, n. a particular religious observance on the above day.

*Haridrā*, f. turmeric; the root of turmeric powdered, (forty-six synonyms of this plant are given). — *Haridrāka* (°*rā-ak'*), as, ā, am, smeared or stained with turmeric. — *Haridrā-gaṇapati*, is, or *haridrā-gaṇesa*, as, m. a particular form of the god Gaṇesa (in whose honour a Mantra is repeated, accompanied with offerings mixed with turmeric). — *Haridrāṅga* (°*rā-an'*), as, m. 'yellow-bodied,' a kind of yellow bird (= *haritāla*). — *Haridrābha* (°*rā-abha*), as, ā, am, resembling turmeric, of a yellow colour; (as), m. the plant Pita-śāla, q. v.; zedoary (= *karpūrala*). — *Haridrā-rāga* or *haridrā-rāyaka*, as, ā, am, turmeric-coloured; unsteady in affection or attachment, fickle, capricious (like the colour of turmeric which does not last).

1. *hariman*, ā, m. (for 2. see under rt. 1. *hrī*), yellowness; yellowness (of the body), a kind of disease, (Rīg-veda 1. 50, 11, &c.); paleness.

*Harīya*, as, m. a horse of a yellowish or reddish colour.

*Haritaki*, f. the yellow Myrobalan tree, Terminalia Chebula, (twenty-eight synonyms and seven varieties of this are enumerated; a form *haritaka* is also found.)

हरि 2. *hari*, ind. alas!

हरिमन्त *harimanta*, as, m., N. of an Āngirasa (author of the hymn Rīg-veda IX. 72).

हरिले *harile*, ind. (according to some) a vocative particle used in addressing a female slave (in theatrical language).

हरिष *harisha*, as, m. (a modern form of *harsha*), joy, happiness (according to Sabda-k.).

हरिषा *harishā*, f. a particular kind of seasoning or condiment.

हरेणु *hareṇu*, us, m. (according to Uṇādi-s. II. 1. fr. rt. 1. *hrī*), pease, pulse; a creeper marking the boundary of a village; N. of Lankā; (us), f. a sort of drug or perfume (= *reṇukā*, q. v.); a respectable woman; a copper-coloured deer.

*Harēṇuka*, as, m. pease, pulse (= *kalāya*).

हर्तव्य *hartavya*, hartṛi, &c. See p. 1175.

हर्मन् *harman*, ā, m. (said to be fr. rt. 1. *hrī*), gaping, yawning.

*Harmita*, as, ā, am, yawned; thrown, cast, sent; burned [cf. *gharma*].

हर्मुट *harmuṭa*, as, m. (according to some) the sun; a tortoise.

हर्म्य *harmya*, an, n. (said to be fr. rt. 1. *hrī* in the sense of 'to captivate or charm the mind,' but more probably to be connected with *gharma*), a hole in the ground for cooking, a kind of pit or oven for holding fire, fire-place, hearth; a domestic hearth, home; house, building, palace, mansion, any large building or residence of a man of wealth, [cf. Zend *zairimya*; Lat. *formus*]; a fiery pit, place of torment, region of darkness, abode of evil spirits, abode of the departed, the nether world; (as,

ā, am), living in houses. — *Harmya-prishtha*, am, n. the roof or upper room of a palace. — *Harmya-bhāḥ*, l, k, k, living in a palace. — *Harmya-stha*, as, ā, am, Ved. standing near a hearth or fire-place; being in a house. — *Harmya-sthala*, am, n. the room or chamber of a mansion or palace. — *Harmyamāngana* (°*ya-an'*), am, n. the court of a palace.

हर्य *hary*, cl. 1. P. *haryati* (sometimes also A. -te), *jaharya*, *haryishyati*, *aharyāt*, *haryitum*, Ved. to desire, yearn after, love, like, be pleased with, (in Naigh. II. 6. enumerated among the *kānti-karmāṇah*); to worship, pray to; to take [cf. rt. 1. *hrī*]; to threaten; to be weary; to go, (in Naigh. II. 14. enumerated among the *gati-karmāṇah*); Caus. *haryayati*, -yitum, Aor. *ajaharyat*: Desid. *jiharyishati*: Intens. *jaharyate*, *jāharyati*, *jāharti*; [cf. Gr. *χαίρω*, *χαρά*, *χάρμα*, *χάρπ-ς*, *χαρπίσμαι*, *χαρπί-ς*, *γέλως*, *γέλωας*: Lat. *gratu-s*, *grati-a* (Osc. *her-est*, *Herentati-s*, 'Venus'; Umbr. *heriest*): Goth. *jaiku-gair-n-s*, 'avaricious'; *gair-uni*, 'affection'; *gailjan*, *góljan*: Old Germ. *ger*, *giri*, 'desirous'; *geri*, *giri*, 'greediness'; *gerón*, 'to desire': Angl. Sax. *gal*, *gagol*: Lith. *gor-u-ti*, *gor* (?): Slav. *zel-e-ti* (?)].

*Haryat*, an, anti, at, Ved. desiring, liking, loving, (Śāy. = *kāmaya māna*; in Rīg-veda 1. 57, 2. according to Śāy. *haryataḥ* = *prepsataḥ* or *śubhanah*, see the next.)

*Haryata*, as, ā, am, Ved. amiable, beloved, (Śāy. = *sprīhantiya*, Rīg-veda III. 5, 3); agreeable, pleasant, delicious (said of Soma); (as), m. a horse; a steed fit for the *Asva-medha* sacrifice; N. of the author of a hymn in the Rīg-veda, (see *prāgātha*).

*Haryamāna*, as, ā, am, Ved. desiring, wishing, loving, (Śāy. = *kāmaya māna*.)

हर्ष्य *hary-aśva*. See p. 1166, col. 3.

हर्ष *harsha*, *harsha-kara*, &c. See p. 1176.

*Harshana*, *harshita*, &c. See p. 1176.

हर्षिका *harshikā*, f. a kind of metre.

हल *hal*, cl. 1. P. *halati*, *jahāla*, *ahālit*, &c., to plough, make furrows.

*Hala*, am, n. a plough; ugliness, deformity, = *vairūpya*; (ā), f. the earth; water; spirituous liquor, wine. — *Hala-dhara*, as, ā or ī, am, plough-holding, having a plough; (as), m. a ploughman; epithet of Bala-rāma (as bearing a peculiar weapon shaped like a ploughshare; cf. *sira-pāṇi*). — *Hala-bhāti*, is, f. agriculture, husbandry. — *Hala-bhṛit*, t, t, t, plough-holding, possessing a plough; (t), m. a ploughman; Bala-rāma; [cf. *sira-bhṛit*]. — *Hala-bhṛiti*, is, f. ploughing, agriculture, husbandry; (is), m., N. of a Muni (= *upa-varsha*, *kṛita-koṭi*, *a-yūṭita*). — *Hala-mukhī*, f. a kind of metre. — *Hala-rāksha*, am, n. a kind of shrub (= *āhulya*). — *Hala-hati*, is, f. 'plough-striking,' ploughing, furrowing. — *Halāyudha* (°*la-āy'*), as, m. 'plough-weaponed,' Bala-rāma, (see above); N. of a poet (son of Dhauṇa-jaya) of the author of the Brāhmaṇa-sarvasva; of the author of the Purāṇa-sarvasva; of the author of the Abhidhāna-ratnamālā lexicon.

*Halaya*, Nom. P. *halayati*, &c., to plough (= *halim grihṇāti*, Vopa-deva XXI. 17).

*Halāha*, as, m. a horse of a mixed r variegated colour, (also read *hālāha*.)

*Hali*, is, m. a large plough, ploughshare (= *jūyā*, Vopa-deva XXVI. 20; = *vṛihad-dhala*, q. v.); a furrow (according to some); agriculture.

*Halin*, ī, m. a ploughman, agriculturist, cultivator; N. of Bala-rāma; (*ini*), f. a number of ploughs; a kind of plant (= *tāngaliki*). — *Hali-priya*, as, m. 'dear to agriculturists,' the Kadamba tree; (ā), f. spirituous liquor (= *malivā*).

*Hali*, f. the plant Kali-kāri, q. v.

*Haliśhā*, f. (probably fr. *hala* + *ishā*), = *lōngalishā*, the handle of a plough.

*Halya*, as, ā, am, to be ploughed or tilled, arable; belonging to or proceeding from ugliness or

deformity, ugly; (*ā*), f. a multitude of ploughs; (*am*), n. a ploughed field, arable land; ugliness; deformity.

**हल** 2. *hal*, m. n. (in Pāṇini's system) a technical expression for all the consonants; any consonant. — *Hāl-anta*, *as*, *ā*, *am*, ending in a consonant.

**हलही** *haladdī*, f. turmeric (= *haridrā*).

**हलहला** *hala-halā* (an imitative sound), halloo, hallooming. — *Halalahā-sabda*, *as*, m. shouting Hala-halā, hallooming, shout, outcry, tumult.

**हला** *halā*, f. a female friend, (see also *halā* under *hala*); (*halā*), ind. a vocative particle used in addressing a female friend who is an equal (in theatrical language).

**हलाहल** *halāhala*, *as*, *am*, m. n. (= *hālahala*, q. v., sometimes also written *halahala*, and said to be fr. rt. 1. *hal*), a sort of deadly poison [cf. *kālakūṭa* at p. 226, col. 2]; (*as*), m. a kind of snake (= *brahmi-sarpa*); a Jaina or Bauddha sage; a sort of lizard or newt.

**हलीन** *halina*, *as*, m. (said to be fr. rt. 1. *hal*), the Teak tree (= *sāka*).

**हलीमक** 1. *halimaka*, *am*, n. (probably connected with 1. *hariman* at p. 1167, col. 2), a sort of jaundice, paleness or yellowness of skin.

**हलुषाय** *haluṣāya* or *halūṣāya*, N. of a place.

**हल्लक** *hallaka*, *am*, n. the red lotus.

**हल्लन** *hallana*, *am*, n. rolling or tossing about, rolling about in sleep.

**हल्लीश** *halliśa*, *am*, n. one of the eighteen *Upa-rūpakas* or minor dramatic entertainments (described as a piece in one act, consisting chiefly of singing and dancing by one male and seven, eight, or ten female performers), a ballet; a circular dance (performed by women).

**हल्लीसका**, *as*, m. dancing in a ring (as performed by women).

**हल्लीशा**, *halliśhaka*, = *halliśa* above.

**हल्लीसा**, *halliśaka*, = *halliśa* above.

**हव** 1. *hava*, *as*, m. (fr. rt. *hu*), an oblation, burnt-offering, sacrifice.

**हवंगा**, *as*, m. (probably *havaṅ + ga*), eating rice and curds from a metal cup.

1. *havana*, *am*, n. the act of offering an oblation with fire; an oblation to the gods, burnt-offering, sacrifice; (*i*), f. a hole made in the ground for the sacrificial fire which is to receive a burnt-oblation. — 1. *havana-syada*, *as*, *ā*, *am*, Ved. hastening to a sacrifice. — *Havanāyus* ('*na-āy*'), *us*, m. 'having the burnt-offering for its life,' fire.

**हवन्तिया**, *as*, *ā*, *am*, to be offered with fire, fit for an oblation or sacrifice, sacrificial; (*am*), n. anything fit for an oblation; clarified butter, ghee.

**हवन्ति**, f. a hole made in the ground for holding the sacred fire for an oblation.

**हविश्या**, *am*, n. anything fit for an oblation; clarified butter; wild rice (or any similar wild grain); rice mixed with ghee; a hymn in praise of oblations (Ved.). — *Haviśhya-bhuj*, *k*, *k*, *ṭ*, eating clarified butter; (*k*), m. fr. — *Haviśhyāna* ('*ya-ān*'), *am*, n. food fit to be eaten during certain holy days (or during the continuance of fasts and other religious observances); any particularly pure food (as wheat, cow's milk, &c.). — *Haviśhyāśin* ('*ya-āś*'), *i*, *ini*, *i*, devouring clarified butter, (Mann XI. 218); (*i*), m. fr.

**हविश्यान्तिया**. See under *havis*.

**हविस**, *iś*, n. anything offered as an oblation with fire, clarified butter, ghee; an oblation or burnt-offering (in general); water, (in Naigh. I. 12. enumerated among the *ulaka-nāmāni*); epithet of Siva. — *Haviś-śeṣa*, *as*, m. the residue of an oblation. — *Haviś-śana*, *am*, n. the act of devouring

clarified butter; (*as*), m. 'consuming oblations,' fire. — *Haviś-gandhā*, f. 'smelling like clarified butter,' the Samī tree. — *Haviś-geha*, *am*, n. any house or chamber in which an oblation is offered, a sacrificial hall. — *Haviś-dā*, *ās*, *ās*, *am*, Ved. a giver of oblations, (said of Rudra, Ṛig-veda IV. 3, 7.) — *Haviś-dhāna*, *am*, n., Ved. 'ghee-containing,' an oblation; (*e*), n. du. the two receptacles or vehicles on which the Soma and other offerings are put; (*as*), m., N. of the author of the hymns Ṛig-veda X. 11-13 (having the patronymic *Āngi*). — *Haviś-bhuj*, *k*, *k*, *ṭ*, eating clarified butter; (*k*), m. fr. N. of the Pitr̥s of the Kshatriyas. — *Haviś-bhū*, *ūs*, f., N. of the wife of Pulastya. — *Haviś-matī*, *iś*, *iś*, *i*, Ved. destroying or obstructing oblations, impeding sacrificial rites. — *Haviś-mantha*, *as*, m. a kind of plant (= *gaṅṅikāri*). — *Haviś-yajña*, *as*, m. a particular sacrifice, N. of the first book of the Sata-patha-Brahmaṇa (according to the Mādhyandina-śākhā). — *Haviś-yajña-samsthā*, f. a kind of sacrifice, (seven *Haviś-yajña-samsthās* are enumerated, viz. *Agya-ādheya*, *Agnihotra*, *Darśa-pūrṇamāṣu*, *Cāturmāsyaṇi*, *Paśu-bandha*, *Sautrāmaṇi*, and *Pāka-yajña*). — *Haviś-yajin*, *i*, m. 'ghee-offerer,' a priest. — *Haviś-kṛt*, *t*, *t*, *ṭ*, Ved. performing a sacrifice. — *Haviś-parkṭi*, *iś*, m., Ved., scī. *yajña*, a sacrifice consisting of five oblations. — *Haviś-pati*, *iś*, m., Ved. the lord of a sacrifice. — *Haviś-mat*, *ān*, *ati*, at, possessed of oblations; (*antab*), m. pl., N. of a class of Pitr̥s (regarded as progenitors of Kshatriyas and as descended from *Angiras*; Mann III. 197, 198). — *Haviśhyantīya*, *am*, n., N. of nineteen Vedic texts beginning *haviśhyantam*, (Mann XI. 251.)

1. *havya*, *as*, *ā*, *am*, fit to be offered in oblations, (*Sāy*. = *hotavya*); (*as*), m., N. of a son of Atri; (*am*), n. an oblation or offering to the gods (as distinguished fr. *kavya*, q. v.); clarified butter, ghee. — *Havya-kavya*, *am*, n. oblations both to the gods and to the spirits of deceased ancestors, (also *āni*, n. pl.). — *Havya-jushṭi*, *iś*, f., Ved. the favour of an oblation, an acceptable oblation, (*Sāy*. = *haviś-sevā*). — *Havya-dāti*, *iś*, f., Ved. 'oblation-giving,' a sacrificial offering; (*iś*, *iś*, *ṭ*), giving sacrificial offerings. — *Havya-pāka*, *as*, m. an oblation (of rice, barley, &c.) cooked with butter and milk for presentation to the gods; the vessel in which such an oblation is prepared. — *Havya-vāh*, *ṭ*, or *havya-vāha*, *as*, m. 'oblation-bearer,' Agni or fire. — *Havya-vāhana*, *as*, *i*, *am*, bearing oblations, conveying oblations; (*as*), m. fr. epithet of the ninth Kalpa; N. of a son of Suci. — *Havya-vāhīnī*, f. 'oblation-bearer,' N. of a goddess. — *Havya-sūd*, *t*, *t*, *ṭ*, Ved. flowing with oblations, affording oblations (said of cows as affording milk that yields butter for sacrificial rites). — *Havyāśa* ('*ya-āśa*') or *havyāśana* ('*ya-āś*'), *as*, m. 'oblation-eater,' fire.

**हव** 2. *hava*, *as*, *am*, m. n. (fr. rt. *hve*), calling, call; invocation, prayer; order, command; challenging, defying.

2. *havana*, *am*, n. the act of calling, an invocation; challenging to battle. — *Havana-śrut*, *t*, *t*, *ṭ*, Ved. listening to an invocation. — 2. *havana-syada*, *as*, *ā*, *am*, Ved. hastening to battle.

**Havas**, *as*, n., Ved. a song of praise, hymn, prayer.

**Haviman**, *ā*, m., Ved. invocation; challenging; battle, (*Sāy*. = *savgrāma*, Ṛig-veda VII. 83, 4.)

2. *havya*, *as*, *ā*, *am*, Ved. to be invoked, (*Sāy*. = *āhvātavya*.)

**हवा** *havā* or *havāva*, ind. (a term implying) undoubtedly, certainly.

**हस** 1. *has*, cl. I. P. *hasati*, *jahāsa*, *hasiśhyati*, *ahasit*, *hasitum*, to laugh, smile; to laugh at, ridicule (with acc.); to resemble, (see *hasat*); Pass. *hasyate*, Aor. *ahāsī* : Caus. *hasyati*, *-yitum*, Aor. *ajīhasat*, to cause to laugh, make laugh, provoke laughter; Desid. *jīhasishati* : Intens. *jāhasyate*, *jāhasati*, to laugh immoderately; [cf. perhaps Gr. τῶ-θεία, τῶ-θῆζω; probably Lat. *histrīo*.]

2. *has*, Ved. laughter, joy; brightness, brilliance. — *Has-kartri*, *tā*, *trī*, *trī*, Ved. causing joy or prosperity; making bright, (*Sāy*. = *ṛiddheh kartri* or *prabhāsaka*, Ṛig-veda IV. 7, 3.) — *Has-kāra*, *as*, *ā*, *am*, Ved. causing brightness or radiance (said of lightning; *Sāy*. = *dipti-kara*, Ṛig-veda I. 23, 12). — *Has-kṛtī*, *iś*, f., Ved. a song of praise; (*iś*, *iś*, *ṭ*), causing joy, (*Sāy*. = *hāsa-kārin* or *harshasya sūcaka*, Ṛig-veda VIII. 89, 6.)

**Hasa**, *as*, m. laughter, laughing, a laugh; derision. — *Hasā-mudau*, m. du., Ved. laughing and rejoicing.

**Hasat**, *am*, *anti*, at, laughing, smiling; resembling (i. e. smiling like, with acc., Kirāt. VIII. 44); (*anti*), f. a portable fire-pan, small furnace, chafing-dish; Arabian jasmine; a kind of Śākīni, q. v.

**Hasana**, *am*, n. the act of laughing, laughter, a laugh; (*ā*), f. laughter; a joke, subject of laughter or ridicule, (Ṛig-veda IX. 112, 4.)

**Hasanī**, f. a portable fire-place or chafing-dish. — **Hasanī-maṇi**, *iś*, m. 'furnace-jewel,' fire.

**Hasaniya**, *as*, *ā*, *am*, laughable; to be ridiculed, ridiculous.

**Hasantikā**, f. (fr. *hasanti*), a portable fire-place or small furnace.

**Hasikā**, f. laughter, derision, jesting.

**Hasita**, *as*, *ā*, *am*, laughed, laughing, smiling; expanded, blossomed, blown (as a flower); (*am*), n. laughter, jesting; smiling; the bow of Kāma (god of love).

**Hasitri**, *tā*, *trī*, *trī*, one who laughs, a laughter, smiler.

**Hasitvā**, ind. having laughed, having smiled.

**Hasra**, *as*, *ā*, *am*, smiling; stupid, ignorant, a fool.

**Hāsa**, *as*, m. laughing, laughter; mirth, merry-making, joy; derision. — **Hāsa-kāra**, *as*, *i*, *am*, causing laughter, ridiculous; laughing, merry.

**Hāsaka**, *as*, m. a laughter; one who causes laughter, a buffoon, merry-andrew.

**Hāsamāna**, *as*, *ā*, *am*, Ved. laughing, being delighted, (*Sāy*. = *hāsam hurvat*, *harsha-yukta*.)

**Hāsikā**, f. laughter, mirth, merry-making.

**Hāsīn**, *i*, *ini*, *i*, laughing, smiling, making merry.

**Hāsya**, *as*, *ā*, *am*, to be laughed at, laughable, ridiculous; (*am*), n. laughter, laughing, mirth (one of the ten Rasas, see *rasa*), jest, amusement; ridicule, derision. — **Hāsya-tā**, f. laughableness, ridiculousness. — **Hāsya-padevī**, f. 'road of laughter,' ridicule, laughter, (*hāsya-padarīm yā*, to expose one's self to laughter, incur ridicule). — **Hāsya-rasa**, *as*, m. the sentiment of humour, sense of humour, comic vein, facetiousness (the fifth of the ten Rasas, see *rasa*). — **Hāsya-rava** ('*ya-āṣ*'), *as*, m. 'ocean of mirth,' N. of a drama by Jagad-īśvara. — **Hāsya-spada** ('*ya-ās*'), *am*, n. a laughing-stock, butt for derision.

**हस्त** *hasta*, *as*, m. (according to *Upādi*-s. III. 86. fr. rt. 1. *has*), the hand; the thirteenth asterism, (see below); the fore-arm, cubit; a measure of length from the elbow to the tip of the middle finger (= twenty-four Angulas or about eighteen inches); an elephant's trunk; (in prosody) an anapest; quantity, abundance, mass, (in this sense only at end of comps. and when compounded with words signifying 'hair'; cf. *keśa-hasta*); (*ā*), f. the thirteenth lunar asterism (represented by a hand and containing five stars, identified by some with part of the constellation Corvus); (*am*), n. a pair of leather bellows; (*e*), ind. in hand, in one's possession; [cf. Gr. χῆνδ-ἄω (ἔ-χῆνδ-ov, κῆ-χῆνδ-ov, χῆσσομαι); Lat. *pre-hend-o*, *hed-era* (?); Goth. *bi-git-an*, *handu*; Angl. Sax. *gitan* (= Eng. *get*), *hand*.] — **Hasta-kamala**, *am*, n. a lotus carried in the hand (thus when Lakshmi was churned out of the ocean, she appeared holding a lotus). — **Hasta-kauśala**, *am*, n. skillfulness of hand, manual dexterity. — **Hasta-kriyā**, f. any manual performance. — **Hastagata**, *as*, *ā*, *am*, come to hand, fallen into one's possession, procured, gained, obtained, secured.



Lat. *habeo* (?); Goth. *haba*, *habais*, *gaidv*, *giban*; Angl. Sax. *gīfan*, *gafol*, *gafel*, *gīf*; Eng. *if*.]

*Jahat*, at, *atī*, at, leaving, &c. See p. 343.

5. *ha*, (at the end of comps.) abandoning, leaving, quitting, avoiding; see p. 1163, col. 2.

4. *hā*, f. abandoning, leaving, relinquishing.

*Hātavya*, as, *ā*, *am*, to be abandoned or left, relinquishable.

*Hāna*, *am*, n. the act of abandoning, relinquishing; escaping; prowess, valour.

*Hāni*, *is*, f. abandonment, relinquishment, neglect, loss, want, privation, absence; decrease, deficiency, diminution, detriment, damage. — *Hāni-kara*, as, *ī*, *am*, causing loss, prejudicial, injurious.

*Hāniya*, as, *ā*, *am*, = *hātavya*.

*Hāpana*, *am*, n. the act of causing to quit or abandon, expelling.

*Hāpita*, as, *ā*, *am*, caused to be relinquished; made to give up.

1. *hāyana*, as, *ā* or *ī*, *am* (for 2. see col. 2), quitting, leaving; passing away, (in this sense perhaps to be connected with rt. 2. *hā*; cf. 2. *hāyana*, col. 2.)

*Hāyin*, *ī*, *ini*, *ī*, leaving, abandoning, neglecting.

1. *hītvā*, ind. (for 2. see p. 1171, col. 1), having left or abandoned, having quitted or renounced, having deserted; letting alone, slighting, disregarding.

*Hītvā*, ind., Ved. having abandoned, having left, having discarded, (Sāy. = *hītvā* = *parityajya*, R̥g-veda X. 14. 8.)

*Hītvā*, ind., Ved. = 1. *hītvā*, (Pāṇ. VII. 4. 44.)

*Hīna*, as, *ā*, *am*, left, forsaken, relinquished, abandoned, quitted, deserted, neglected; excluded, shut out from (with abl.); deprived of, free from, devoid of, destitute of, without, bereft of (with inst., e.g. *prānair hīnaḥ*, bereft of breath or life; or with abl., e.g. *mantrāt or mantrato hīnaḥ*, devoid of sacred knowledge, Manu III. 65); wasted, diminished, decayed, enfeebled, feeble; deficient, defective, faulty, inferior, insufficient; deducted, subtracted, minus; lower, less, (Manu II. 194); mean, base, vile, bad, low; (as), m. a faulty respondent, insufficient or defective witness, (five kinds are enumerated, viz. *anya-vādīn*, *kriyā-deshīn*, *nopasthāyin*, *nir-utara*, *āhīta-prapalāyīn*); subtraction (= *vy-avakalana*). — *Hīna-karman*, *ā*, *ā*, or *hīna-kriya*, as, *ā*, *am*, neglecting or omitting customary rites or religious acts. — *Hīna-kula*, as, *ā*, *am*, of low family, base-born, plebeian. — *Hīna-kula-tva*, *am*, n. lowness of birth. — *Hīna-kośa*, as, *ā*, *am*, having an empty treasury. — *Hīna-kralu*, us, *us*, *u*, one who neglects to sacrifice, (Manu XI. 12.) — *Hīna-ja*, as, *ā*, *am*, low-born. — *Hīna-jāti*, *is*, *is*, *ī*, low-born, of low caste, deprived of caste, outcaste, degraded, vile. — *Hīna-tva*, *am*, n. defectiveness, deprivation, destitution, the state of being without, absence of, (generally at the end of comps., e.g. *putra-h°*, *buddhi-h°*.) — *Hīna-darśana-sāmarthyā*, as, *ā*, *am*, destitute of the power of seeing, blind. — *Hīna-nāyaka*, as, *ākā*, *am*, having a low or base hero (said of a drama). — *Hīna-yāna*, *am*, n. 'the inferior or lesser vehicle', N. of a system of Buddhist teaching, (opposed to *mahā-yāna*, q. v.) — *Hīna-yoni*, *is*, m. f. an inferior womb, low birth or origin. — *Hīna-romān*, *ā*, *ā*, *a*, deprived of hair, bald, (Mahā-bh. Sānti-p. 13, 229.) — *Hīna-varya*, as, *ā*, *am*, of low caste, outcaste, of inferior rank, belonging to the lower orders. — *Hīna-vāda*, as, m. defective statement, insufficient or contradictory evidence, prevarication. — *Hīna-vādīn*, *ī*, *ini*, *ī*, making a defective statement, insufficient or inadmissible (as a witness, see *hīna* above); contradictory, prevaricating; destitute of speech, speechless, dumb; cast in law. — *Hīna-vīrya*, as, *ā*, *am*, deficient in courage. — *Hīna-sakhya*, *am*, n. making friends with low people, associating with degraded persons. — *Hīna-sandhi*, *ī*, *is*, *ī*, destitute of peace or reconciliation. — *Hīna-sevā*, f. attendance on base people, serving or waiting on low persons. — *Hīnānga* ('*na-an*'), as, *ī*, *am*, deficient in limb,

crippled, maimed, mutilated, imperfect, defective; (*ī*), m. a small ant. — *Hīnāna-vastra-vesha* ('*na-an*'), as, m. (a Brahma-*čārin*) eating less food (than his preceptor) and wearing an inferior dress, (Manu II. 194.)

*Hīnaka*, (at the end of a comp.) = *hīna*, deprived of, &c.

*Hīnīta*, as, *ā*, *am*, (according to Sabda-k.) subtracted (= *vy-avakalīta*).

*Hīyamāna*, as, *ā*, *am*, being left or deserted; being lost; sinking, giving in.

2. *heya*, as, *ā*, *am* (for 3. see p. 1171, col. 2), to be left or abandoned, to be avoided.

*हङ्गर* *hāngara*, as, m. a large fish, shark.

*हाटक* *hāṭaka*, as, *ī*, *am* (fr. rt. *haṭ*), golden, made of gold; (*am*), n. gold; the thorn-apple (= *dhustūra*). — *Hāṭaka-maya*, as, *ī*, *am*, made or consisting of gold, golden. — *Hāṭakeśvara* ('*ka-īś*'), as, m., N. of a form of Śiva (worshipped on the banks of the Godāvarī).

*हात्र* *hātra*, *am*, n. (probably fr. rt. 1. *han*, cf. *hānta* below), injuring, killing (= *prama-thana*); death, dying (= *maraṇa*) and a Rākshasa, (in this sense probably masc.); wages, hire, (in this sense probably fr. rt. 2. *hā*.)

*हान* *hāna*, *hāni*. See col. 1.

*हानुक* *hānuka*. See p. 1165, col. 1.

*हान्त्र* *hānta*, *am*, n. (according to Uṇādi-s. IV. 159. fr. rt. 1. *han*, cf. *hātra* above), death, dying.

*Hāndra*, *am*, n. = *hānta* above.

*हान्दण* *hāndaṇa*, N. of a place.

*हापुत्री* *hāputrī*, f. a kind of wagtail.

*Hāputrikā*, f. = *hāputrī* above.

*हाफिका* *hāphikā*, f. gaping, yawning.

*हायन* 2. *hāyana*, as, *am*, m. n. (probably fr. *hāyana* and connected with rt. 1. *hī*, but cf. 1. *hāyana* at col. 1), a year, (at the end of an adj. comp. the fem. ends in *ī*, cf. *dvi-h°*) ; (as), m. a flame, ray; a sort of rice; epithet of Takman (so called either from this disease lasting the whole year or because it returns every year).

*हायस्* *hāyas*, as, n., Ved. = 2. *dhāyas*, support, vigour, strength; [cf. *sarva-h°*.]

*हार* *hāra*, *hāraka*. See p. 1175, col. 2.

*हारयु* *hārayu*, N. of a place.

*हारहूर* *hārahūra*, as, m. n. (according to some only masc.; probably connected with *hāra-hārā*, see under 1. *hāra*), spirituous liquor, wine; (*ā*), f. a grape.

*हारि* *hāri*. See p. 1175, col. 2.

*हारिण* *hāriṇa*, as, *ī*, *am* (fr. *hariṇa*), belonging or relating to deer; (*ī*), f. a species of the *Aty-ashtī* metre; (*am*), n. venison.

*Hārīṇika*, as, m. a deer-killer, hunter; (*ī*), f. a species of the *Aty-ashtī* metre.

*हारित* 1. *hārīta*, as, m. (fr. *harit*; for 2. *hārīta* see under rt. 1. *hri*), the colour green; the Haritāla pigeon; N. of a son of Viśvā-mitra; (*ās*), m. pl. the sons or descendants of Harita.

*Hārītaka*, as, m. [cf. *haritakā*], a green vegetable or pot-herb.

1. *hārīta*, as, m. (for 2. see under rt. 1. *hri*), the Haritāla pigeon; N. of a Muni and writer of a Dharma-śāstra or law-book; of a poet; of a physician.

*Hārītaka*, as, m. the Haritāla pigeon; N. of a son of Viśvā-mitra.

*हारिद्र* *hāridra*, as, *ī*, *am* (fr. *haridrā*), stained or dyed with turmeric; turmeric-coloured; yellow; (*as*), m. a yellow colour; the Kadamba

tree; a kind of fever (supposed to arise from a vitiated state of the three humors of the body).

*Hāridrava*, Ved. the Haritāla tree, (according to Sāy. *hāridraveshu* = *haritāla-drumesu tādrig-varṇavatsu*, R̥g-veda I. 50, 12.)

*Hāridraṇin*, *ī*, *as*, m. pl., N. of a school.

*Hāridravīya*, *ās*, m. pl., N. of a Sakhā of the Yajur-veda.

*हारिद्रुमत* *hāridrumata*, as, m. a proper N.

*हारिन्* *hārin*, *hāri*. See under rt. 1. *hri*.

*हार्दि* *hārda*, as, *ī*, *am* (fr. *hrid*), being in the heart; (*am*), n. affection, love; kindness; will, mind, intention, meaning.

*Hārdin*, *ī*, *ini*, *ī*, Ved. relating to the heart; (*ī*), n. anything greatly desired or loved.

*हार्दिक* *hārdika*, as, m., N. of a Kuru warrior, (also called *Kṛita-varman*.)

*हार्य* *hārya*. See under rt. 1. *hri*.

*हाल* *hāla*, as, m. (fr. rt. 1. *hal* or fr. *hala*), a plough; N. of Bala-rāma (as bearing a weapon shaped like a ploughshare, see *hala-dhara*); N. of Śālīvāhana; of a king; (*ā*), f. spirituous liquor, wine, the spirituous juice of the palm; (*ī*), f. a wife's younger sister. — *Hāla-bhrī*, m. epithet of Bala-rāma (= *hala-bhrī*). — *Hālāsya-māhātmya* ('*la-ās*'), *am*, n., N. of a part of the Skanda-Purāna.

*Hālāhala*, *am*, n. (= *halāhala*, q. v.), a sort of deadly poison (produced at the churning of the ocean by the gods and demons); any poison or venom.

*Hālāhala*, *am*, n. the above poison.

*Hālāhala*, as, m. a sort of worm or insect; a kind of lizard or newt; (*ā*), f. a small mouse; (*ī*), f. spirituous liquor, wine; (*am*), n. the above deadly poison or any poison, venom; spirituous liquor. — *Hālāhala-dhara*, as, m. 'having venom,' a small black snake.

*Hāhala*, *am*, n. (fr. the above with elision of *la* or *lā*), deadly poison.

*Hāhāla*, *am*, n. the above poison.

*Hālika*, as, *ī*, *am*, belonging or relating to ploughing or a plough, agricultural; (*as*), m. a ploughman, ploughboy, agriculturist.

*Hālīni*, f. a sort of large house-lizard.

*Hālu*, *us*, m. (according to Uṇādi-s. I. 1. fr. rt. 1. *hal*), a tooth (= *danta*).

*Hāleya*, as, m., N. of a king.

*हालक* *hālaka*, as, m. (connected with *harika*), a horse of a yellowish brown or tawny colour.

*Hālāha*, as, m. a spotted or piebald horse (according to some).

*हाव* *hāva*, as, m. (fr. rt. *hve*), calling, a call; any feminine or coquettish gesture tending to excite amorous sensations, blandishment, dalliance, the airs and arts of lovers, (in these senses perhaps a form evolved out of *bhāva*, q. v.)

*Hāvaka*, as, m. one who calls or summons; (in nuptial ceremonies) one who summons the bride, an attendant on the bridegroom.

*हास* *hāsa*, *hāsaka*, &c. See p. 1168, col. 3.

*हासस्* *hāsas*, *ās*, m. (according to Uṇādi-s. IV. 220. fr. rt. 3. *hā*), Ved. the moon.

*हास्त* *hāsta*, as, *ī*, *am* (fr. *hasta*), formed by the hands.

*हास्तिक* *hāstika*, as, m. (fr. *hastin*), an elephant-rider, elephant-driver, &c.; (*am*), n. a herd or collection of elephants.

*Hāstina*, as, *ī*, *am*, relating or belonging to elephants, elephantine, as big as an elephant, huge; (*am*), n. the city of Hastināpura, q. v. — *Hāstina-pura*, *am*, n. = *hastinā-pura*, q. v.

*हास्य* *hāsya*. See p. 1168, col. 3.

हाहल hāhala. See p. 1170, col. 3.

हाहस hāhas, ās, m. a Gandharva. (See p. 281, col. 3.)

1. hāhā, ās, m. (see Gram. 108. b), a Gandharva; a particular high number, ten thousand billions, (mahā-hāhā, a hundred thousand billions.)

हाहा 2. hā-hā, ind. (an interjection of surprise or grief or pain, equivalent to) ah, al! alas, alas! — Hāhā-kāra, as, m. 'making the exclamation hāhā,' a general or great lamentation, or wailing; sound of grief or pity; the noise or uproar of battle. — Hāhā-kṛita, as, ā, am, made to resound with the uproar of battle. — Hāhā-bhūta, as, ā, am, lamented, bewailed. — Hāhā-rava, as, m. the cry or noise hāhā.

हि 1. hi (connected with rt. hinv, to which some of the forms in the examples given below are referred by Sāy.), cl. 5. P. hinoti (Ved. also A. hinute), jighāya, heshyati, ahai-shit, hetum, to send, send forth, impel. (hinvantī = prerayanti, Ṛig-veda VIII. 43, 29); to discharge, throw, cast, shoot (as an arrow &c.); to urge, incite, excite; to further, promote, advance; to protect, favour, benefit, prosper (Ved.); to please, gratify, exhilarate, satisfy, (hinvtre = prīnāyanti, Ṛig-veda VIII. 43, 19); to go, proceed: Pass. hīyate, Aor. ahīyi: Caus. hāyayati, -yitum, Aor. ajihayati: Desid. of Caus. jighāpayishati: Desid. jighishati: Intens. jehīyate, jehīyati, jehheti; [cf. perhaps Gr. kiō; Lat. cieo.]

Haya, hayana. See p. 1165, cols. 2, 3.

1. hita, as, ā, am (for 2. see p. 1172), sent, impelled; gone, proceeded.

Hiti, is, f. sending, impelling.

2. hitvā, ind. (for 1. see p. 1170, col. 1), having sent; having impelled; having gone.

Hinva, as, ā, am, Ved. favouring, benefitting, (Sāy. = prīnāyati, Ṛig-veda VIII. 40, 9.)

Hinvat, an, atī, at, Ved. gratifying, pleasing, (Sāy. hinvan = hinvantaḥ = prīnāyantaḥ, Ṛig-veda V. 36, 2.)

Hinvāna, as, ā, am, Ved. pleasing, gratifying, exhilarating.

Hiyāna, as, ā, am, Ved. prospering, favouring, (Sāy. = samriddhīm gacchat, i. e. vyāpnuvat, Ṛig-veda II. 4, 4.)

Hiti, is, m. f. a weapon, missile; stroke, wound, injury, (Sāy. = hinsā, Ṛig-veda VI. 75, 14); a ray of the sun; light, splendor; flame; (is), m. N. of the first Rākshasa king (father of Viduy-keśa; represented as residing in the Sun's chariot in the month of Caitra or Madhu). — Heti-mat, ān, atī, at, possessed of weapons, armed with missiles (Ved.); illuminated by the sun.

Hetika = hetī (at the end of a comp., cf. sakti-h).

Hetu, us, m. (according to Uṇādi-s. I. 73. fr. rt. 1. hi), impulse, motive; cause, reason, object, purpose (e. g. anena hetunā, for this reason; mrityu-hetave, in order to kill; hetur alaukikaḥ, a supernatural cause); a logical reason, the reason for an inference (constituting the second Avayava or member of the five-membered Nyāya syllogism, e. g. 1. 'this hill is fiery,' 2. 'because it smokes'; see nyāya, p. 519; 2. prati-jñā, p. 613); any logical deduction or argument, proof; reasoning, logic (in general); excuse, sophistry; means, instrument; law, condition; source, origin; a particular figure of speech, (in the drama) a brief speech giving a reason; (hetunā or hetuu or hetos), ind. by reason of, because of, on account of, for the sake of, (generally after a gen. or at the end of a comp., e. g. mama hetoh or mad-dktoh, on account of me.) — Hetu-tā, f. or hetu-tva, am, n. the state of being a hetu or cause, causation, cause, causativeness, the abstract existence of cause or motive. — Hetu-mat, ān, atī, at, having a reason or cause, proceeding from a cause (as any effect); having the Hetu (or second Avayava of a syllogism); accompanied by arguments; controverted by arguments. — Hetu-rāda, as, m. a statement of

reasons or argument, assigning a cause, disputation.

— Hetu-sāstra, am, n. a rationalistic book, (Manu II. 11); any heretical or sceptical work calling in question the authority of Sruti. — Hetu-sāstrāśraya ('ra-ās'), as, m. (reliance on rationalistic treatises.

— Hetu-sūhṛta, (in rhetoric) combination of cause, a method of comparing two objects by using epithets common to both so as to describe similar results in each produced by similar causes. — Hetu-hetumad-bhāva, as, m. the relation subsisting between cause and effect. — Hetūpanyāsa ('tu-up'), as, m. the assignment of reasons or motives, statement of an argument. — Hetu-apadeśa, the adducing or mentioning of the reason (or second member of the syllogism in logic). — Hetu-ābhāsa, as, m. (in logic) a mere appearance of a reason, fallacious semblance of an argument, fallacious middle term, fallacy (said to be of five kinds, viz. vy-abhīcāra or sa-vya-bhīcāra, vi-rudhā, a-siddha, sat-pratipaksha, bādha or bādhitā), the bringing forward or stating of a Hetu (or second member of a syllogism), the assignment of a reason which can be shown to be incorrect.

Hetuka, as, m. a cause, active cause, instrument (= hetu); a logician; (as, ā, am), causal, instrumental, belonging to a motive or cause; causing, producing (at the end of comps., e. g. vishāda-h), causing dejection; N. of a poet.

Hetr, tā, trī, trī, Ved. urging on, inciting; (tā), m. an inciter.

3. heya, as, ā, am (for 1. and 2. see pp. 1169, 1170), to be sent or impelled.

हि 2. hi, ind. (probably to be connected with rt. i. hi; cf. hetu), for, because, on account of (used enclitically so as not to stand first in a sentence, e. g. pramāṇam hi bhavān, for your honour is the authority; tathā hi, for example, for instance, accordingly); assuredly, certainly; indeed, surely, (in these senses used emphatically and, according to some, also interrogatively; but sometimes to be treated as redundant and a mere expletive); but; ah! alas! (said to be also an interjection of envy, of contempt, of hurry, &c.)

हिंस hins (by some regarded as an anomalous Desid. of rt. i. han), cl. I. 7. P. (ep. also A.) hinsati (-te), hinsati, jihīnsa, hinsishyati (ep. A. hinsishyate), ahinsit, hinsitum, to strike, hit, beat; to hurt, harm, wound, injure; to kill, slay, destroy: Pass. hinsyate, Aor. ahinsī: Caus. or cl. 10. hinsiyati, -yitum, Aor. ajihinsat, to kill, slay: Desid. jihīnsishati: Intens. jehīnsyate, jehīnsiti; [cf. perhaps Old Germ. geisla, 'a whip'; Mod. Germ. Geißel.]

Hinsaka, as, ā, am, injurious, noxious, detrimental, mischievous, hostile, malignant, ferocious, savage; an injurer; (as), m. any savage or noxious animal, beast of prey; an enemy; a Brāhman skilled in the Atharva-veda [cf. hinsā-karman, and see the account of this Veda, p. 964, col. 1].

Hinsat, an, anti, at, hurting, injuring, killing.

Hinsana, am, ā, n. f. the act of hurting, injuring, injury, detriment; killing; slaying.

Hinsā, f. injuring, injury, mischief, hurt, harm, wrong (said to be of three kinds, 1. mental or malice; 2. verbal or abuse; 3. personal or actual violence); killing, slaying; robbery, spoliation. — Hinsā-karman, a, n. any injurious or hostile act; magic applied to the ruin or injury of an enemy, employment of spells and mystical texts (especially those of the Atharva-veda, see veda) for injurious purposes. — Hinsātmaka ('sā-āt'), as, ā, am, of an injurious nature, naturally hurtful, destructive. — Hinsā-prāyān, ī, m. a savage or noxious animal. — Hinsāprāpi-prācra, as, ā, am, abounding in noxious animals. — Hinsā-prāya, as, ā, am, abounding in injury, generally injurious. — Hinsā-rata, as, ā, am, delighting in mischief. — Hinsā-ruṭī, is, is, i, taking pleasure in injury, having a taste for slaughter. — Hinsā-ruṭī-tva, am, n. the having a taste for injury or mischief. — Hinsā-vikāra, as, ā,

am, sporting in mischief, wanton in injuries, roaming about to do harm. — Hinsā-samudbhava, as, ā, am, arising from injury (i. e. from the sin of hurting any living creature).

Hinsāru, us, m. a destructive animal; a tiger. Hinsālu, us, us, u, disposed to injure, injurious, mischievous, hurtful, murderous.

Hinsāluka, as, ā, am, disposed to be mischievous, hurtful; (as), m. a mischievous or savage dog.

Hinsita, as, ā, am, injured, hurt; mortally wounded; (am), n. injury, hurt.

Hinsitrā, ind. having injured, having wronged.

Hinsira, as, m. a mischievous wretch, villain, a tiger.

Hinsya, as, ā, am, liable to be hurt or injured.

Hinsra, as, ā, am, injurious, mischievous, hurtful, noxious, destructive, murderous; formidable, terrible; cruel, fierce, savage; (as), m. any noxious animal; a beast of prey; a destroyer; N. of Śiva; of Bhīma; (ā), f. spikenard (= jāṭā-mānsī); the shrub Abrus Precatorius; a sort of grass, Coix Barбата; a vein, nerve. — Hinsra-paśu, us, m. a noxious animal, beast of prey. — Hinsra-yantra, am, n. an implement for injuring or wounding, a trap; a mystical text used for injurious purposes. — Hinsrāhinsra ('ra-ah'), am, n. noxious and harmless, wicked and good.

Hinsraka, as, m. a savage or noxious animal, beast of prey.

हिक्हि hikk, cl. I. P. A. hikkati, -te, jihīhka, jihīhke, hikkishyati, -te, ahikkāt, ahikkishāta, hikkītum, to make an indistinct or inarticulate sound; to hiccough; cl. 10. A. hikkayate, &c., to injure, kill (= rt. kishk, q. v.): Caus. hikkayati, -yitum, ajihikkat: Desid. jihikkishati, -te: Intens. jihikkayate, jihikkīti, jehikkīti.

Hikkā, f. an indistinct or inarticulate sound; hiccough; [cf. hehikā.]

हिक्हि hikkri, cl. 8. 5. P. -karoti, -krīnoti, &c., to make the sound him; to low (as a cow). — Hin-kāra, as, m. the sound him; a kind of low roar; a tiger (as making this sound). — Hin-krīvat, an, atī, at, Ved. making the sound him; roaring (as a tiger); lowing (as a cow); Sāy. hīnkrīvatī = vatam prati hīnkāraṃ kurvati, Ṛig-veda I. 164, 27).

हिङ्गु hingū, us, n, m. n. (according to Uṇādi-s. I. 37. fr. hi, substituted for rt. i. han; according to Sabda-k. only neut.), the plant Asa Fetida (said to be so called as 'killing' or overpowering all other odours); the substance prepared from the plant (for household use). — Hingū-nā-dikā, f. the resin of a particular plant (= nāḍī-hingū). — Hingū-niryāsa, as, m. the gummy exudation or concrete juice of Asa Fetida; the Nimba tree. — Hingū-pattra, as, m. the Ingudi tree; (ī), f. a drug composed of a leaf resembling that of Asa Fetida; (am), n. the leaf of the Asa Fetida plant. — Hingū-parvī, f. a particular plant (= vaṅṣa-patvī). — Hingū-sirātīkā, f. a kind of plant (= vaṅṣa-patvī).

Hingula, as, am, m. n. a preparation of mercury with sulphur, vermilion; (ā), f. N. of a country (mentioned in the Vāmana-Purāṇa); N. of a goddess. — Hingulā-jā, f. N. of a goddess.

Hingulī, is, m. vermilion.

Hingulikā, f. the prickly nightshade, Solanum Jacquin.

Hingulī, f. the egg-plant, Solanum Melongena.

Hingulu, us, u, m. n. vermilion.

Hingula, am, n. a kind of edible root like a potato, a sort of yam (= ālu).

हिज्ज hijja, as, m. the tree Barringtonia Acutangula (commonly called Hijjal).

Hijjala, as, m. the Hijjal tree.

हिञ्जीर hiñjira, as, m. a rope or chain for fastening an elephant's foot.

**हिर** *hiṛ*, cl. I. P. *heṣati*, &c. = rt. *biṛ*, to curse, swear; to shout, exclaim.

**हिरिञ्च** *hiṛiṅca*, as, m. a gigantic Rākshasa slain by Bhīma; (ā), f. Hiṛiṅba's sister (who changed herself into a beautiful woman and married Bhīma; he had a son by her named Ghaṭotkāca); the wife of Hanumat. — *Hiṛiṅba-jit*, t, m. 'conqueror of Hiṛiṅba,' Bhīma. — *Hiṛiṅba-nisūdana*, as, or *hiṛiṅba-bhid*, t, m. 'destroyer of Hiṛiṅba,' Bhīma. — *Hiṛiṅba-vadha* or *-badha*, as, m. 'the killing of Hiṛiṅba,' an episode of the Mahā-bhārata (Ādi-parvan, section 152-156, verse 5927). — *Hiṛiṅba-pati*, is, m. 'husband of Hiṛiṅba,' epithet of Bhīma; of Hanumat. — *Hiṛiṅba-ramaṇa*, as, m. epithet of Bhīma; of Hanumat.

*Hiṛiṅba* = *hiṛiṅba* above.

**हिराङ्ग** *hiṛaṅga*, cl. I. A. *hiṛaṅgā*, *jihirṅga*, *hiṛaṅgum*, to go, move, wander or roam about [cf. *ā-hirṅga*], to disregard, slight.

*Hiṛaṅga*, am, n. wandering, roaming; sexual intercourse; writing.

*Hiṛaṅga*, as, m. an astrologer (= *lagnācārya*).

*Hiṛaṅga*, as, m. = *hiṛaṅga*, cuttle-fish bone.

*Hiṛiṅga*, f, N. of Durgā. — *Hiṛiṅga-priyatama*, as, m. 'most beloved by Durgā,' Siva.

*Hiṛiṅga*, as, m. cuttle-fish bone (supposed to be the congealed foam of the sea; = *samudra-phena*); a man, male; the egg-plant, Solanum Melongena; a tonic or stomachic; (*am*), n. the pomegranate.

**हित** 2. *hita*, as, ā, am (past pass. part. of rt. I. *dhā*; for I. *hita* see under rt. 2. *hi*, p. 1171), put, placed, laid, imposed [cf. I. *dhita*]; held, taken, seized; suitable, proper, fit, worthy, right, advantageous, beneficial, profitable, useful, salutary, wholesome, agreeing with (often said in a medical sense of diet, regimen, medicines, &c.); friendly, affectionate, kind, (in these senses hardly distinguishable fr. I. *hita*); (*as*), m. a friend, benefactor; benefit, profit, service, good, welfare, well-being; (*ā*), f. a causeway, dike; (*am*), n. anything suitable or proper, an advantage. — *Hita-kara*, as, ī, am, doing what is fit or proper, doing a service, performing a kindness, befriending, friendly, favourable; (*as*), m. a benefactor. — *Hita-kāma*, as, ā, am, wishing well to, desirous of benefiting or befriending. — *Hita-kāmyā*, f. desire for another's welfare, good-will. — *Hita-kārin*, ī, inī, ī, or *hita-kṛit*, t, l, t, doing services, performing kindnesses or benefits, befriending, useful, beneficial, auspicious. — *Hita-praṇī*, is, m. 'executing what is advantageous,' a spy, secret emissary. — *Hita-prayas*, ās, ās, as, Ved. one who has offered an oblation of food, &c. — *Hita-prepsu*, us, us, u, desirous of effecting another's welfare, wishing to benefit or befriend. — *Hita-buddhi*, is, is, ī, friendly-minded, well-disposed, wishing well. — *Hita-mitra*, as, m., Ved. a benevolent friend. — *Hita-vat*, ān, atī, at, friendly, favourable, doing good, useful. — *Hita-vākya*, am, n. friendly advice, good counsel. — *Hita-vādin*, ī, inī, ī, speaking kindly, giving good counsel or friendly advice; (*ī*), m. a friendly counsellor or adviser. — *Hita-hariraṅsa-gosvāmin*, ī, m. = *hari-vaṅsa-gosvāmin*. — *Hitanukārin* ('*ta-an*'), ī, inī, ī, acting conformably to what is right or kind. — *Hitanubandhin* ('*ta-an*'), ī, inī, ī, having welfare as a consequence, involving or bringing welfare. — *Hitanveshin* ('*ta-an*'), ī, inī, ī, seeking another's welfare. — *Hitāvalī* ('*ta-av*'), f. a particular plant (= *argāra-kushthaka*). — *Hitāhita* ('*ta-ah*'), as, ā, am, good and evil, beneficial and disadvantageous. — *Hitecchā* ('*ta-ic*'), f. well-wishing, good-will, good wishes. — *Hitaishin* ('*ta-esh*'), ī, inī, ī, wishing well, desiring another's welfare, kindly disposed, benevolent. — *Hitokti* ('*ta-uk*'), is, f. kind or good advice, salutary instruction, friendly language. — *Hitopadeśa* ('*ta-up*'), as, m. friendly

advice, salutary instruction; N. of a celebrated and very popular collection of stories and fables (supposed to be narrated by a Brāhman named Viṣṇu-śarman to some young princes, and intermixed with many admirable didactic sentences and moral precepts extracted from various sources, the whole being chiefly founded on the Pañca-tantra, q. v.: the stories illustrate four principal subjects, divided into four books, viz. 1. Mitra-lābha, 'the acquisition of friends'; 2. Suhṛid-bheda, 'the separation of friends'; 3. Vīgraha, 'war'; 4. Sandhi, 'peace'; they have been translated into nearly all the languages of Asia and Europe, and have served as the substance of many similar collections, such as the Anvāri Suhaili, Khirad-afroz, Pilpay's Fables, &c.); N. of a work on medicine; of another work on medicine by Sambhūnātha, (also called Vaidyaka-sāra-saṅgraha). — *Hitopadeshrī* ('*ta-up*'), tā, m. a friendly instructor, kind adviser.

*Hitaka*, as, m. a child, the young of any animal, a pupil, &c. (= *śiṣu*, according to Śabda-k.).

3. *hitvā*, ind. (for 2. see p. 1171, col. 1), having put or placed, having made, &c.

**हिनाल** *hināla*, as, m. (connected with *tāla*, q. v.), the marshy date tree, a species of palm, Phoenix or Elate Paludosa.

**हिन्दु** *hindu*, us, m. (fr. the Persian هندو), a Hindu (more properly Hindū). — *Hindu-dharma*, as, m. the Hindū religion. — *Hindu-sthāna*, am, n. the country of the Hindūs, Hindūstān (properly restricted to the upper provinces between Benares and the river Sutlej).

**हिन्दोल** *hindola*, as, m. a swing, swinging cradle or hammock; an ornamental swing or litter in which figures of Kṛiṣṇa are carried about during the Swing-festival in the light half of the month Śrāvaṇa; one of the six Rāgas or personified musical modes, (see *rāga*, p. 837).

*Hindolaka*, as, m. a swing; a cradle.

*Hindolaya*, Nom. P. *hindolayati*, &c., to swing, rock about.

*Hindolā*, f. a swing (= *hindola* above).

**हिन्व** *hinva* (connected with rt. 2. *hi*; cf. rt. *dhinv*), cl. I. P. *hinvati*, *jihinva*, *hinvitum*, to satisfy, please, exhilarate.

**हिन्वान** *hinvaṇa*. See under rt. 2. *hi*.

**हिबुक** *hibuka*, am, n. (= *ἵβουκος*), epithet of the fourth Lagna or astrological sign, fourth house (= *pātāla*, p. 563).

**हिम** *hima*, as, ā, am (according to Uṇādi-s. I. 146. fr. *hi* substituted for rt. I. *han*; according to others from a lost rt. *hyam*), cold, frigid, frosty, icy, dewy, any cold substance; (*as*), m. the cold season, cold, winter (= *hemanta*, p. 1173); the moon; the Himālaya mountain; the sandal tree; camphor; (*ā*), f. the cold season, winter; a year (Ved.); small cardamoms; a variety of the fragrant grass *Cyperus* (= *bhadra-mustā*, *nāgara-mustā*); a kind of plant (= *prikkā*); a kind of grass (= *capikā*); the fragrant drug and perfume *Repuḥkā*; (*am*), n. frost, hoar-frost, ice, snow, dew, cold, coldness, coolness, (in Rīg-veda X. 37. 10. *himā*, inst. c. = *saityena*, and thought by some to come from a monosyllabic form *him*); night, (in Naigh. I. 7. *himā*, inst. c. is enumerated among the *rātri-nāmāni*; cf. *himyā* under *himya*); sandal-wood; another fragrant wood (of cooling properties, = *padma-kishṭha*); fresh butter; tin; a pearl; a lotus; [cf. Zend *ziao*, *zima*, 'winter'; Gr. *χι-ών* (*χίον-ος*), *δύσ-χιμος*, *χει-πα*, *χειμῶσι*, *χειμῶνος*, *χειμῶν-ος*, *χειμῶν*, *χειμῶν-ος*: Lat. *hiem-s*, *hibernu-s* (for *hibernu-s*): Slav. *zima*, 'winter'; Lith. *zema*, *zeminis*: Hib. *geimhre*, *geimhrith*, *geimhreachd*, 'winter'; *gamh*, 'winter, cold.']; — *Hima-kara*, as, ī, am, causing or producing cold, frigorific, cold; (*as*), m. the moon; camphor. — *Hima-kūṭa*, as, m. 'cold-

summit,' the winter season. — *Hima-garbha*, as, ā, am, laden with snow. — *Hima-giri*, is, m. the Himālaya mountain. — *Hima-gu*, us, m. 'cold-rayed,' epithet of the moon; [cf. *śita-gu*]. — *Hima-govra*, as, ā, am, white as snow. — *Hima-ja*, as, ā, am, produced by cold; born or produced in the Himālaya mountain; (*as*), m. the mountain Maināka; (*ā*), f. 'daughter of Himālaya,' the plant called Zedoary; another plant (= *kshirīṇī*); see rt. *vat*. — *Hima-jhātī*, is, f. (*jhātī* for *jhātī*; cf. *rt. jhātī*), 'intermixture of cold dew,' hoar-frost, mist, fog; [cf. *ku-jhātī*]. — *Hima-jvara*, as, m. fever with cold paroxysms, ague. — *Hima-taila*, am, n. a kind of camphor ointment. — *Hima-dihiti*, is, m. 'having cool rays,' the moon. — *Hima-dugdhā*, f. 'having cool juice,' a kind of milky plant or tree (= *kshirīṇī*). — *Hima-durdina*, am, n. cold and bad weather, frosty or snowy weather, wintry weather. — *Hima-dyuti*, is, m. 'having cool radiance,' the moon. — *Hima-druma*, as, m. a sort of large Nimba tree. — *Hima-druk*, -*druk*, m. 'dew-dispeller,' the sun. — *Hima-dhātu*, us, m. 'having cold minerals,' the Himālaya mountain. — *Hima-dhvasta*, as, ā, am, withered by cold, frost-bitten, frost-nipt (as a lotus &c.). — *Himanirmukta*, as, ā, am, freed from frost. — *Himaprastha*, as, m. 'having snowy table-land,' the Himālaya mountain. — *Hima-bāluka*, as, ā, m. f. camphor. — *Hima-bhās*, ās, m. 'having cool lustre,' epithet of the moon. — *Hima-raśni*, is, m. 'having cool rays,' the moon. — *Himaraśni-ja*, as, m. 'born from the moon,' epithet of the planet Budha or Mercury. — *Himartu* ('*ma-ritu*'), us, m. the cold season. — *Hima-vat*, ān, atī, at, having frost or snow, snowy, frosty, icy, freezing, snow-clad; (*ān*), m. the Himālaya mountain or the Himālaya personified, (see *himālaya*). — *Himavata*, at the end of a comp. = *hima-vat* above. — *Himavat-kulshī*, is, m. a valley of the Himālaya. — *Himavat-khaṇḍa*, N. of a book of the Skanda-Purāṇa. — *Himavat-prabhava*, as, ā, am, springing from or belonging to the Himālaya mountain. — *Himavat-sūta*, as, m. 'son of the Himālaya,' the mountain Maināka; (*ā*), f. the Ganges; Pārvatī. — *Himavad-giri*, is, m. a snowy mountain. — *Himavad-giri-saṃśraya*, as, m. 'taking refuge in the Himālaya mountain,' epithet of Siva. — *Hima-vidhā*, as, ā, am, 'frost-pierced,' penetrated with frost (as the west wind in the cold season). — *Hima-sarkarā*, f. a kind of sugar (= *yāvanāli*). — *Hima-sītala*, as, ā, am, very cold or frosty, freezing. — *Hima-sūcībhāsmā-bhūṣhita*, as, ā, am, adorned with ashes white as snow. — *Hima-sūla*, as, m. a snowy mountain, the Himālaya. — *Himasaūla-jā*, f. 'daughter of Himālaya,' the goddess Durgā or Pārvatī. — *Himāsratha*, as, m. 'shedding cold,' the moon. — *Himasaṃhātī*, is, f. a mass of ice or snow. — *Himāsaras*, as, n. cold water. — *Hima-hāna-kṛit*, t, m. 'causing loss of cold,' fire. — *Hima-hāsaka*, as, m. 'winter-smiler,' the marshy date tree. — *Himānsu* ('*ma-an*'), us, n. 'cool-rayed,' the moon; camphor. — *Himānsu-abhikhya*, am, n. 'called after the moon,' silver. — *Himāgana* ('*ma-ag*'), as, m. 'approach of cold,' the cold season, winter. — *Himādrī* ('*ma-ad*'), is, m. a snowy range of mountains, the Himālaya mountain (sometimes personified). — *Himādrī-jā*, f. 'daughter of Himālaya,' Pārvatī; a kind of plant or tree (= *kshirīṇī*). — *Himādrī-tanayā*, f. 'daughter of Himālaya,' Durgā. — *Himādrī-tanayā-pati*, is, m. 'husband of the daughter of Himālaya,' Siva. — *Himānila* ('*ma-an*'), as, m. a cold or frosty wind. — *Himāmbha* ('*ma-ab*'), am, n. a lotus. — *Himāmbha* ('*ma-ābha*'), as, ā, am, resembling cold, like snow or frost. — *Himāmbu* ('*ma-am*'), u, n. cold water. — *Himārātī* ('*ma-ar*'), is, m. 'enemy of cold,' fire; the sun; a kind of plant (= *śitraka*); another plant (= *arka*). — *Himārūpa* ('*ma-ar*'), as, ā, am, grey with frost. — *Himārta* ('*ma-ār*'), as, ā, am, pinched with cold, suffering from cold, chilled, frozen. — *Himārdita* ('*ma-ar*'), as, ā, am, pinched or pained by cold. — *Himālaya* ('*ma-āl*'), as, m. 'abode of snow,' the Himālaya range of

mountains (which bounds India on the north and separates it from Tartary, giving rise to the rivers Ganges and Indus, and containing the highest elevations in the world; in mythology personified as the husband of Menā or Menakā, by whom he had a son called Maināka, who is also a personified mountain; he was moreover the father of Durgā or Umā, who became incarnate as Pārvatī, 'daughter of the Mountain,' to captivate Siva and withdraw him from a severe penance he had undertaken to perform in the region of Himālaya; the personified Mountain is also represented as the father of Gaṅgā, who, as the personified Ganges, is generally regarded as his eldest daughter, though sometimes identified with Pārvatī); the white Khadira tree; (ā), f. a kind of plant (= bhūmy-āmalakī). — Himālaya-sutā, f. 'daughter of Himālaya,' Umā or Pārvatī. — Himā-vatī, f. a kind of Soma or moon-plant (= svarṇa-kṣhīrī, q. v.). — Himāśrayā ('ma-ās'), f. 'depending on cold,' a kind of plant (= svarṇa-jivanti). — Himāhva ('ma-āh'), as, m. 'called after ice,' camphor. — Himāhṛaya ('ma-āh'), as, m. 'called after ice,' camphor; (am), n. a lotus. — Himottarā ('ma-ut'), f. 'following on cold,' the tawny grape. — Himotpanna ('ma-ut'), as, ā, am, produced by cold; (ā), f. a kind of sugar (= yāvanāli). — Himodbhava ('ma-ut'), f. 'cold-produced,' the plant called Zedoary (= śaṭī). — Himosra ('ma-us'), as, m. 'cooled,' epithet of the moon.

Himaka, as, m. a kind of tree (= vi-kankata); N. of a prince or chief of Kāśmīra.

Himavala, am, n. (also read hemavala), a pearl.

Himā, f. See under hīma, p. 1172.

Himāni, f. great frost, a mass of snow, collection of ice and snow (= hīma-samhatī), snow-drift; a kind of sugar (= yāvanāli). — Himāni-vīsada, as, ā, am, white as a snow-drift.

Himikā, f. hoar-frost, cold dew.

Himelu, us, us, u, chilly, suffering from cold, frozen.

Himna, as, m. (see 1. heman and hemnā below), the planet Mercury.

Himya, as, ā, am, frosty, snowy, icy, dewy, cold, frigid, (in R̥g-veda I. 34, 1. hīnyā, 'with the night,' is explained by Śāy. as = hīma-yuktayā rātryā, 'with the frosty night.')

1. heman, ā, m. (according to Śabda-k. also a neut.), winter; cold, the cold season; the planet Mercury, (see hīma-raśmī-ja).

Hemanta, as, am, m. n. winter, the cold season (comprising the two months Agra-hāyana and Pausha, i. e. from middle of November to middle of January).

Hemanta-nātha, as, m. 'lord of winter,' the wood-apple tree (= kapitha).

Hemanti, f. the winter season, cold season.

Hemavala, am, n. a pearl (= himavala).

Hemnā, m. (according to Śabda-k.) the planet Mercury.

हिरणु hirangu, us, m., N. of Rāhu (the personified ascending node).

हिरण hiraṇa, am, n. (connected with hiri, 1. hari, harit, q. v. v.); but see etymology given for hiraṇya below), gold; semen; a cowry.

Hiraṇin, ī, inī, ī, Ved. golden, (Śāy. = hiraṇya-vat.)

Hiraṇ-maya, as, ī, am (hiraṇ for hiraṇa), made of gold, golden; (as), m. epithet of Brahmā, (see hiraṇya-garbha); (am), n. one of the nine Varshas or divisions of the continent (said to be between the mountainous ranges Sveta and Śringavat; see varsha, śveta). — Hiraṇ-vat, ān, m., N. of a son of Agnīdhra (king of Sveta-dvīpa). — Hiraṇ-vatī, f., N. of a river.

Hiraṇya, am, n. (according to Uṇādi-s. V. 44. fr. rt. hary with substitution of hira), gold (crude bullion or wrought); any vessel made of gold (e. g. a golden spoon, Mann II. 29); a golden ornament (Ved.); any precious metal, silver (crude or wrought); wealth, property; substance, imperishable matter;

semen virile; a particular measure; a cowry; the Datura or thorn-apple; (ā), f. one of the seven tongues of fire. — Hiraṇya-kaksha, as, ā, am, wearing a golden girdle. — Hiraṇya-kavācodbhava ('ca-ud'), as, m. epithet of Siva. — Hiraṇya-kaśīpu, us, m. 'clothed in gold,' N. of a king of the Daityas celebrated for his blasphemous impiety, (he was son of Kāśyapa and Diti, and had obtained a boon from Brahmā that he should not be slain by either god or man or animal; hence he became so powerful that he usurped the sovereignty of the three worlds, and appropriated the sacrifices made to the gods who were compelled by him to fly from their seats in heaven; when, however, his pious son Prahlāda praised Viṣṇu, the Daitya exerted all his power in vain to destroy the boy, and Viṣṇu himself appeared out of a pillar [which had been blasphemously struck by the father, saying, 'Is the deity here?'] in the form Nara-siṅha, 'half man, half lion,' and tore Hiraṇya-kaśīpu to pieces; this was Viṣṇu's fourth Avatāra; see pra-hlāda, nara-siṅha, viṣṇu). — Hiraṇya-kaśīpu-han, hā, m. 'slayer of Hiraṇya-kaśīpu,' Viṣṇu. — Hiraṇya-kāmadhenu, us, f. 'a golden cow of plenty,' one of the sixteen Mahā-dānas, (see mahā-dāna, tulā-purusha). — Hiraṇya-keśin, ī, n., N. of the author of certain Kalpa-sūtras. — Hiraṇyakeśi-sūtra, am, n. the Kalpa-sūtras of Hiraṇya-keśin. — Hiraṇya-keśya, as, ā, am, Ved. golden-haired, having golden manes (said of the two horses of Indra). — Hiraṇya-kośha, as, m. wrought and unwrought gold and silver. — Hiraṇya-garbha, as, m., N. of Brahmā (so called as born from a golden egg supposed to have been formed out of the seed deposited in the waters when they were produced as the first creation of the Self-existent; according to Manu I. 9. this seed became a golden egg, resplendent as the sun, in which the Self-existent Brahma was born as Bralīmā, the creator of the worlds, i. e. according to Kullūka, as Hiraṇya-garbha, who is therefore regarded as a manifestation of the Paramātman or supreme Soul; in R̥g-veda X. 121. it is said Hiraṇya-garbha arose in the beginning; he was the one lord of existing things; he established the earth and the sky, &c.); N. of the author of the hymn R̥g-veda X. 121 (having the patronymic Prajāpatya); N. of Viṣṇu; (in phil.) the soul invested by the Śikshma-śaitra or subtle body (= sūtrātman, prāṇātman); N. of a Linga. — Hiraṇya-ākra, as, ā, am, golden-wheeled. — Hiraṇya-tvaṭ, k, k, k, Ved. 'golden-skinned,' having a golden covering, coated with gold (said of a chariot). — Hiraṇya-tvaṭa, as, ā, am, having skin bright as gold. — Hiraṇya-da, as, ā, am, yielding gold, granting gold; (as), m. the ocean; (ā), f. the earth. — Hiraṇya-dat, an, atī, at, Ved. having golden teeth. — Hiraṇya-dhanus, us, m. 'golden-bowed,' N. of a king. — Hiraṇya-nābha, as, m. 'having a golden navel,' the mountain Maināka; N. of a pupil of Jaimini and teacher of the Śāma-veda. — Hiraṇya-nirvij, k, k, k, Ved. bright as gold. — Hiraṇya-nemi, is, is, ī, Ved. having golden wheels. — Hiraṇya-paksha, as, ā, am, Ved. golden-winged. — Hiraṇya-pāni, is, is, ī, Ved. golden-handed, golden-footed (said of the horses of the Maruts). — Hiraṇya-pāva, as, ā, am, Ved. purifying with gold. — Hiraṇya-pūṇḍra, as, m. Ved. a lump of gold. — Hiraṇya-pura, am, n., N. of a town of the Asuras. — Hiraṇya-peśas, ās, ās, as, Ved. having golden lustre. — Hiraṇya-prāyā, am, n., Ved. a golden fore-part of a chariot-pole, (R̥g-veda I. 35, 5). — Hiraṇya-pratiparṇa, as, ā, am, full of gold. — Hiraṇya-bāhu, us, m. 'golden-armed,' epithet of Siva; the river Soṅga, q. v. — Hiraṇya-rūpa, as, ā, am, Ved. golden-shaped (said of Agni). — Hiraṇya-retas, as, m. 'having golden seed,' epithet of Agni or fire; of the sun; of Siva; a kind of plant or tree (= cātṛaka); N. of a son of Priya-vrata. — Hiraṇya-roman, ā, m. 'golden-haired,' N. of a Loka-pāla (son of Marīcī); of a son of Parjanya (regent of the north). — Hiraṇya-vat, ān, atī, at, abounding in gold; (ān), m.

epithet of Agni; (atī), f. a proper N. — Hiraṇya-vandhura, as, ā, am, Ved. having a framework of gold (said of a chariot of Indra and Vāyu). — Hiraṇya-varṇa, as, ā, am, golden-coloured; (ā), f. a river, (in Naigh. I. 13. hiraṇya-varṇāh is enumerated among the nadi-nāmāni). — Hiraṇya-varṇāni, is, is, ī, Ved. having a golden path. — Hiraṇya-varman, ā, m. 'having golden armour,' a proper N. — Hiraṇya-vāśimattama, as, ā, am, Ved. most skillful wielder of the golden spear (said of Pūshan). — Hiraṇya-vāha, as, m. 'bearing gold,' the river Soṅga, q. v.; epithet of Siva. — Hiraṇya-vid, t, t, t, Ved. 'knowing gold,' possessing or granting gold. — Hiraṇya-vindu, us, m. fire. — Hiraṇya-samya, as, ā, am, Ved. having a golden śamyā or yoke. — Hiraṇya-sandṛis, k, k, k, Ved. resembling gold, shining like gold. — Hiraṇya-stūpa, as, m., N. of an Āṅgīrasa (author of R̥g-veda I. 31-35, IX. 4, 69; Arīcat Hiraṇyastūpa is the author of R̥g-veda X. 149); (ās), m. pl., N. of a family. — Hiraṇya-hasta, as, m., Ved. 'golden-handed,' epithet of Savitī; N. of a son of Vadhri-mati. — Hiraṇyāksha ('ya-ak'), as, m. 'golden-eyed,' N. of a celebrated Daitya, twin brother of Hiraṇya-kaśīpu, q. v. (he was killed by Viṣṇu, in his third Avatāra, in the form of a Varāha or boar; like his brother, Hiraṇya-kaśīpu, he had obtained a boon from Brahmā, so that no animal, except a boar, which he had omitted to mention, could hurt him; he then became very insolent and seized upon the earth, which he carried with him into the depths of the ocean, where it must have perished had not Viṣṇu become incarnate as a boar [the symbol of great strength], and having dived into the abyss, destroyed the Daitya and lifted up the recovered earth on the point of his tusks); epithet of Savitī (Ved.); N. of a Muni; of a place; (ās), m. pl., N. of a family (supposed to have been descended from Viśvā-mitra). — Hiraṇyāṅga ('ya-ang'), as, m., N. of a Muni; (ās), m. pl., N. of a family. — Hiraṇyābhīṣu ('ya-abh'), us, us, u, Ved. having golden reins. — Hiraṇyāsava ('ya-as'), as, m. 'a golden horse,' one of the sixteen Mahā-dānas, (see mahā-dāna, tulā-purusha). — Hiraṇyāsva-ratha, as, m. 'golden-horsed-chariot,' one of the sixteen Mahā-dānas, (see above).

Hiraṇyaka, as, m., a proper N.

Hiraṇyaya, as, ī, am, golden, (in R̥g-veda VIII. 78, 2. hiraṇyayā = hiraṇyamāyāni.)

Hiraṇyā, f., Ved. desire for gold.

Hiraṇyayū, us, us, u, Ved. fond of gold or treasures.

Hiraṇyava, as, m. a divine treasure, the property of the gods (= deva-sva).

हिराधर hirādharma, as, m. a proper N.

हिरि hiri (see rt. 2. hri), apparently a Vedic form of hari, q. v. — Hiri-sīpra, as, m., Ved. epithet of Agni, (explained by Śāy. as haraṇa-sīlahanu, 'one whose jaws carry away or seize,' or diptoshyūsha, 'having a flaming head-dress,' R̥g-veda II. 2, 5; cf. hriṇi). — Hiri-śmaśru, us, m., Ved. 'golden-bearded,' epithet of Agni.

Hirimat, (in R̥g-veda X. 105, 6. according to Śāy. hirimān = haritāśvaḥ or harita-varṇaḥ.)

Hirimaśa, (in R̥g-veda X. 105, 6. according to Śāy. hirimāśaḥ = harita-śmaśruḥ or prishodaraḥ.)

हिस्क् hiruk, ind. concealed, hidden, (in R̥g-veda I. 164, 32. = antar-hita, and in Naigh. III. 25. enumerated among the nirṇitāntarhitā-nāmadheyāni); without, except; in the midst of, amongst; near; below.

हिल hil (connected with rt. hel, q. v.), cl. 6. P. hilati, jihela, &c., to sport amorously, dally, wanton, express amorous inclination.

Hila-moči, is, or hila-moči or hila-moṭikā, f. the pot-herb Hingsha Repens.

हिलोसमुद्र hili-samudra, N. of a place.

हिल्ल hilla, as, m. a kind of bird (= śarāri).

हिल्लोल hillola, as, m. (connected with *hindola*, q. v.), a wave, surge; a whim; a particular form of sexual union; one of the Rāgas or personified musical modes, (for *hindola*, q. v.)

Hillolaya, Nom. P. hillolayati, &c., to swing or rock or roll about (= *hindolaya*).

हिल्लला hīlālā, ās, f. pl., N. of five small stars in the head of the Nakshatra Mṛiga-siras; [cf. *ilvālās*.]

हिष्क् hīshk, a various reading for rts. *hikk*, *kishk*.

हिहि hīhi, ind. = *hīhī*, q. v.; [cf. *hī* below.]

ही hī, ind. [cf. *hīhī*], an exclamation or interjection of surprise (ah! alas!); of fatigue or despondence or sorrow (ah! alas!); (said to be also used in giving a reason or cause, and equivalent to 'therefore,' 'so,' 'for,' 'because,' = 2. *hī*, q. v.)

हीत hīta, as, ā, am, Ved. = *hita* (according to some).

हीन hīna. See p. 1170, col. 1.

हीनाल hīntāla, as, m. = *hintāla*, the marshy date tree.

हीर hīra, as, m. (connected with *hāra*), Indra's thunderbolt, a thunderbolt; a diamond, (see *vajra*); a snake; a necklace; a lion; N. of Śiva; of the father of Harsha, q. v.; (*ā*), f. a sort of cockroach; an ant; N. of the goddess Lakshmi; of the wife of Darpa-nārāyaṇa; a kind of plant, = *kāsmari*; (*am*), n. a thunderbolt; a diamond. — *Hīra-bhaṭṭa*, as, m. a proper N. — *Hīrāṅga* ('*ra-an*'), as, m. 'diamond-bodied,' Indra's thunderbolt.

*Hīraka*, as, m. the diamond (supposed to be presided over by Sukra or Venus).

हील hīla, am, n. (perhaps connected with rt. *hīl*), semen virile.

Hīluka, am, n. a kind of rum or spirit distilled from molasses.

हीळित hīlita. See rt. *hel*.

हीही hīhī, ind. (*hī*, q. v., repeated), ah, ha! hee, hee! (or similar sounds made in laughing or giggling).

हु hu (probably connected with rt. 1. *dhū* = Gr. *thū*); in some forms identical with rt. *hve*, cl. 3. P. (Ved. also A.) *juhōti* (1st du. *juhavas* or *juhavas*, 3rd pl. *juhavati*); Impf. *ajuhōti* (3rd pl. *ajuhavus*, 3rd pl. A., Ved. *ajuhavata*); Impv. *juhōtu* (2nd sing. *juhudhi*, Ved. also *juhodhi*, and 2nd pl. *juhōta*); Perf. *juhāva* (identical in form with Perf. of rt. *hve*; 1st du. *juhuviva*), or *juhāvān-cākāra*, *hōshyati*, *ahaushī*, *hotum*, to offer or present (an oblation [acc.], especially with fire or to fire), make an offering to or in honour of any deity (sometimes with acc. of the deity honoured, e. g. *pāvakaṃ* or *agnīm juhudhi*, 'make oblations to fire,' but often with dat., e. g. *Somam Indrāya hu*, 'to offer Soma to Indra'); to pour or cast clarified butter &c. (acc.) into the sacred fire (loc.); to offer up anything, worship or honour with offerings or oblations; to sacrifice, perform a sacrifice; to accept or appropriate an oblation, (Sāy. = *svī-kṛi*, R̥g-veda 1. 75. 1); to eat, (according to Vopa-deva X. 1. adone): Pass. *hūyate* (identical in form with Pass. of rt. *hve*), Aor. *ahāvī*, to be offered (as an oblation &c.), to be poured forth (in oblation, as clarified butter &c.), to be sacrificed; Caus. *hāvayati*, -yītum, Aor. *ajūhavati*, to cause to offer oblations, make to sacrifice, cause to honour with oblations: Desid. *juhīshati*: Intens. *johūyate*, *johavīti*, *johōti*; [cf. Gr. *χέω* (*χέω-ω*), *χύ-μα*, *χέ-μα*, *χύ-*

*σι-σ*, *χο-η*, *χό-ο-σ*, *χυ-μó-σ*, *χυ-λό-σ*, *χύ-τρα*; Lat. *fo-n(t)-s*, *fu-ti-s*, *cc-fū-ti-o*, *re-fū-to*, *con-fū-to*, *fu-nd-o*, *fū-ti-li-s*; Goth. *giu-t-a*; Angl. Sax. *geotan*.]

*Juhvat*, at, ati, at. See p. 350, col. 1.

*Juhvāna*, as, ā, am, sacrificing, offering, presenting; accepting (an offering, Ved.).

1. *huta*, as, ā, am (for 2. see under rt. *hve*), offered with fire, poured forth (as clarified butter in the sacred fire), burnt as an oblation, sacrificed; one to whom an oblation is offered; (*as*), m. epithet of Śiva; (*am*), n. an oblation, offering, sacrifice. — *Huta-jātavedas*, ās, ās, as, one who has made an oblation to fire. — *Hutabhuk-priyā*, f. 'dear to Agni,' the wife of Agni. — *Huta-bhuj*, k, m. 'oblation-eater,' Agni or fire; epithet of a particular star. — *Huta-vaha*, as, m. 'oblation-bearer,' Agni or fire. — *Huta-saṃvikta*, as, ā, am, (according to some) one who has sacrificed all his individuality or blended his own will with the Universal Soul. — *Hutahoma*, as, m. a Brāhman who has offered an oblation; (*am*), n. an offered oblation, burnt-offering. — *Hutāgni* ('*ta-ag*'), is, m. fire with which an oblation is made, sacrificial fire. — *Hutāsa* ('*ta-āsa*'), as, m. 'eating the oblation,' fire or its deity Agni; fear, alarm, apprehension (= *bhaya*), according to Śabda-k.; perhaps fr. *huta* + 1. *ā-sā*, but this sense is doubtless modern). — *Hutāsana* ('*ta-as*'), as, m. 'oblation-eating,' fire or its deity; epithet of Śiva. — *Hutāsana-vat*, ān, atī, at, bearing or holding consecrated fire (said of an altar &c.). — *Hutāsana-sahāya*, as, m. epithet of Śiva. — *Hutāhuti* ('*ta-āk*'), is, is, i, having an oblation just offered.

1. *huti*, is, f. (for 2. see under rt. *hve*), offering oblations.

*Hutvā*, ind. having offered (as an oblation &c.).

1. *hūyamāna*, as, ā, am (for 2. see under rt. *hve*, p. 1180), being offered in oblation.

हुकार hūn-kāra, hūn-kṛita. See below.

हुहु huḍ, cl. 6. P. *huḍati*, &c., to collect, accumulate, heap together (= rt. *hund*); to dive, sink, be submerged; cl. 1. P. *hoḍati*, &c., to go (= rts. *hod*, *hūd*).

*Hūda*, as, m. a ram [cf. *sa-huḍa*, *huḍa*]; a kind of fence or bulwark, a bastion, tower; a bar or iron stake for keeping out thieves; a club, iron club; (according to some) a place for voiding excrement.

*Hūḍa*, us, m. a ram.

हुहुक्क huḍukka, as, m. a kind of bird, Gallinula Madraspatana (= *dātīyūha*); a drunken man; a small hourglass-shaped drum; a stick or staff bound with iron; the bar or bolt of a door.

*Hudḍuka*, another reading for *huḍukka* above.

हुडुत huḍut, t, n. (according to Śabda-k.) the noise of a bull (= *vṛiṣha-sabda*).

हुडुम्ब huḍumba, as, m. a thunder-clap, (according to Śabda-k. = *bhrashta-cīpiṭa*.)

हुण्ड huṇḍ, cl. 1. A. *huṇḍate*, &c., to collect, accumulate; to select, choose, take, accept (= rt. *bhuṇḍ*, q. v.).

*Huṇḍa*, as, m. a tiger; a village hog; a block-head; a demon, imp; a ram.

हुण्डिका huṇḍikā, f. (Pers. هندی), a bill of exchange, bond; assignment, order (given for the maintenance of soldiers).

*Huṇḍi*, f. = *huṇḍikā* above.

हुम् hum, ind. (cf. *hūm*; an imitative sound used as a particle) expressive of remembrance, doubt, interrogation, assent, anger, aversion, reproach, fear, (see *hūm*); a mystical syllable occurring frequently in spells and incantations; (in Vedic ritual) a sacrificial exclamation used immediately before the singing of the Pra-stāva or prelude as well as during the chanting of the Prati-hāra or response. — *Hūn-kāra*, as, m. the word or sound *hūm*, making the sound *hūm*, uttering a menacing sound; the grunting or roaring of a boar; any roaring, bellowing;

the noise or twang (of a bow). — *Hūn-kāra-garbhā*, as, ā, am, filled with grunting or menacing sounds. — *Hūn-kāra-tīrtha*, am, n., N. of a Tīrtha. — *Hūn-kṛita*, as, ā, am, uttered with a mystical sound, pronounced as an incantation; roared; (*am*), n. an incantation; the roar or grunt of a wild boar; the roar (of thunder); any roar. — *Hūn-kṛiti*, is, f. = *hūn-kāra* above. — *Hūm-phad-anta*, ās, m. pl., scil. *mantrāḥ*, incantations ending in the mystical words *hūm* and *phat*.

हुर्छ hūrḥ (developed out of rt. *hūrī*, q. v.; cf. *riḥ*, fr. rt. *ri*), cl. 1. P. *hūrḥati*, *hūrḥata*, *hūrḥitum*, to be crooked, go crookedly; to be crooked or dishonest in conduct, deceive; [cf. Gr. *λοφός*; (probably) Lat. *quercus*, *obliquus*; Goth. *vraigs*.]

*Hūr*, hūr (a Kvip formation fr. rt. *hūrḥ*; gen. sing. *huras*), one who goes crookedly, a deceiver, dishonest. — *Hūras-ēt*, t, m. (according to Sāy. on R̥g-veda 1. 42, 3. *huras* is from a Kvip formation, the final *h* being dropped), a deceiver, thief, (in Naigh. III. 24. = *stena*, according to Sāy. = *kauṣilyasya* or *kauṣilyena sañcētri*, a collector of crookedness or one who collects crookedly.)

*Hūrḥana*, am, n. the act of going crookedly, crookedness, craft, dishonesty, cunning.

*Hūrḥita*, as, ā, am, gone crookedly; deceived.

*Hūrṇa*, as, ā, am, = *hūrḥita* above.

हुल hul, cl. 1. P. *holati*, &c., to go; to cover, conceal; to kill.

हुलहुली hulahulī, f. inarticulate sounds made by women on joyful occasions (= *mukha-gaṇṇā*, a sort of Ululatus, though expressive of happiness).

हुवान hūvāna. See under rt. *hve*.

हुष्कपुर hushka-pura, am, n., N. of a town.

हुहु hulu, us, or *huhū*, ās, m. (probably from an anomalous Intens. of rt. *hve*), a kind of Gandharva.

हू hū, ind. an interjection of calling; of contempt; of pride; of grief, (oh! ah! alas! &c.). — *Hū-rava*, as, m. 'making the sound Hū,' a jackal.

हुकार hūn-kāra, &c. See under *hūm*.

हुङ्गरस्थान hūngara-sthāna, N. of a place (probably Hungary).

हुड huḍ [cf. rts. *krud*, *huḍ*, *hod*, *hauḍ*, also A.] *hūḍati* (-te), *juhūda*, &c., *hūḍitum*, to go, move.

हुण hūṇa, as, m. a barbarian, Hūn; N. of a district; (*ās*), m. pl., N. of a people (living in Bhārata-varsha).

हुत hūta, hūti, &c. See under rt. *hve*.

हुन hūna, as, m., N. of a certain barbarous race (perhaps the Huns); a kind of gold coin current in the kingdom of Mādra, (commonly called a pagoda and worth about eight shillings.)

हुम् hūm, ind. (cf. *om*, *hum*, an imitative sound used as a particle) expressive of doubt or consideration (equivalent to *humph!* *umph!* &c.); of interrogation (hey? indeed? eh?); of assent (yes, aye, well, exactly, so be it; see *om*, p. 189); of anger, menace, aversion, repulse (avaunt! away! begone! tush! forbear! be silent! hush!); of reproach, contempt (fie! shame!); of fear (ah! oh!); a magical or mystical monosyllable, (see *hūm*). — *Hūn-kāra*, as, m. the word or sound *hūm* (uttered disrespectfully or menacingly); uttering the sound *hūm*; roaring, grunting. — *Hūn-kṛiti*, is, f. making the sound *hūm*; grunting, groaning; a sound made in sleeping; disrespect, insult.

हृयमान हृयमāna. See p. 1174, col. 2.

हृव हū-rava. See under hū.

हृचैन हृचhana, हृचhita. See p. 1174.

हृहु हृhu, us, or हृहृ, ūs, m.=huhu, q. v.

**हृ** 1. *hṛi* (evolved out of rt. *bhṛi*, which in Ved. often has the sense of rt. *i. hṛi*), cl. 1. P. A. *harati*, -te, (Ved. *bharati*), *jahāra*, *jahre*, (Ved. *jābhāra*, *jābhre*), *harishyati*, -te, *ahārshūt*, *ahrīta*, (Ved. also cl. 2. Pres. 1st sing. P. *harmi*, also cl. 3. P. *jiharti*; in Satapatha-Brahmaṇa X. 4, 3, 9. there is a form *harāsai*, 'thou may'st have seized'), *hartum*, to bring, convey, carry, fetch; to carry away, carry off, take away, take off, seize, take hold of, extricate; to rob, plunder, steal; to strip off, spoil, despoil, remove, deprive of; to take, acquire, gain, obtain, hold; to captivate, charm; to accept, receive, inherit; to throw, cast (an arrow &c.); to offer; Pass. *hriyate*, Aor. *ahāri*, to be taken or seized, &c.; Caus. *hārayati*, -te, -yitum, Aor. *ajīharat*, -ta, to cause to bring or carry or seize (with acc. and inst. or with a double acc.), cause to take or take hold of; to give, give away; to permit to be carried off or plundered; to send; Desid. *jīhrishati*, -te, to wish to take or carry off, wish to rob, &c.; Intens. *jehriyate*, *jarhariti*, *jarihariti*, *jarihariti*, *jarharti*, *jariharti*, *jariharti*; [cf. Zend *zar*; Gr. *χέρ*, *εὐ-χέρ-ης*, *χέρ-ης*, *χρόμα*, *κίχρη*, (according to some also perhaps *αἶρω*, *αἶρω* (for *χαίρω*), *ἀγείρω*; Old Lat. *hūr*; Lat. *heru-s*, *hera*, *her-e(-d)-s*, (perhaps also *eo-hors*, (according to some also perhaps *gero*; Goth. *gebro*, *gairon*, *gairnjan*; Angl. Sax. *geora*, *geornian*; Eng. *yare*.]

*Hara*, *as*, *ā* or *i*, *am*, bringing, conveying, carrying, taking, seizing; captivating; removing, taking away, depriving of; dividing; (*as*), m. the act of carrying, taking, seizing; a seizer; N. of *Siva*; of *Agni*; of one of the eleven Rudras; an ass; (in arithmetic) a divisor; the denominator of a fraction, division; [cf. Lat. *heres*.]—*Hara-gauri*, f. one of the forms of *Siva* or of *Siva* and *Pārvatī* conjoined (= *ardha-nārīsa*).—*Hara-śāpāropana* (*pa-ā*), *am*, n., N. of a Nāṭaka or drama.—*Hara-śūdamāni*, *is*, m. 'Siva's crest-gem,' the moon.—*Hara-jit*, *t*, m. a proper N.—*Hara-tējas*, *as*, n. Siva's energy; quicksilver.—*Hara-datta*, *as*, m., N. of the author of the *Pada-mahārjī*; of the *Mitāksharī* commentary.—*Haradattācārya* (*ta-ā*), *as*, m. a proper N.—*Hara-dāsa*, *as*, m. a proper N.—*Hara-netra*, *am*, n. Siva's eye; the number three.—*Hara-rūpa*, *as*, m. 'having the form of Hara,' *Siva*.—*Hara-vīja*, *am*, n. 'Siva's seed,' quicksilver.—*Hara-sekharā*, f. 'Siva's crest,' the Ganges.—*Hara-siṅha*, *as*, m., N. of a king.—*Hārādri* (*ra-ā*), *is*, m. 'Siva's mountain,' the mountain *Kailāsa* (fabled as the favourite resort of *Siva*).

*Haraka*, *as*, m. a conveyer, taker; a seizer; N. of *Siva*; a thief, rogue, cheat; (in arithmetic) a divisor; division; a reflecting or judicious person (according to some).

*Harāṇa*, *as*, m. 'the taker,' the hand; (*am*), n. the act of taking, accepting, receiving; seizing, carrying off or away, removing; stealing; withholding, annulling, disregarding; a nuptial present (= *yautaka*); a gift to a student at his initiation; the arm; semen virile; gold; a shell, cowry (= *karpāda*); boiling water; (in arithmetic) dividing, division.

*Harāṇīya*, *as*, *ā*, *am*, to be taken or accepted, acceptable; to be taken away or seized; to be divided.

*Harat*, *an*, *antī*, *at*, conveying, taking away, seizing, &c.

*Harayāna*, *as*, m. (according to some) a proper N., (according to Nirukta V. 15. = *haramāna-yāna* according to *Sāy.* on *Rig-veda* VIII. 25, 22. = *satru-jivitaivaryādi-harāṇa-sīta-yānu*).

*Haras*, *as*, n., Ved. anger, (*Sāy.* = *krodha*; cf.

Naigh. II. 13); flame, heat, warmth, (enumerated among the *jvalato nāmadheyāni*, Naigh. I. 17); impetuosity, precipitation; day; water; blood; the world, (see Nirukta IV. 19.)—*Haras-val*, *ān*, *atī*, *at*, Ved. impetuous, precipitate, (*Sāy.* = *vega-val*); (*atī*), f., Ved. a river, (in Naigh. I. 13. *harasvalya* is enumerated among the *nadi-nāmāni*.)

2. *hariman*, *ā*, m. (for 1. see p. 1167), time.

*Harta*, *as*, m. = *hartri* below.

*Hartavya*, *as*, *ā*, *am*, to be taken or accepted, to be seized, &c.

*Hartri*, *tā*, *trī*, *tri*, one who brings or conveys, one who takes or receives, a taker, receiver, seizer; a robber; taking up, absorbing; (*tā*), m. the sun (= *sūrya*).

1. *hāra*, *as*, *i*, *am*, taking, conveying, seizing, carrying off, who or what takes, &c.; (according to *Sabda-k.* fr. I. *harī*), relating or belonging to *Hari* or *Vishnu* (= *hari-sambandhīya*); (*as*), m. the act of taking or conveying away, abstraction, seizing, removing, deprivation; loss, (*kāla-hāra*, loss of time, waste of time); a porter, carrier; war, battle; a string or garland of pearls, &c.; a pearl-necklace, any necklace; (in prosody) a long syllable; (in arithmetic) a divisor, a denominator of a fraction; (*i*), f. a pearl.—*Hāra-gutikā*, f. the bead or pearl of a necklace.—*Hāra-yashhī*, *is*, f. a string of pearls, necklace.—*Hāra-latā*, f., N. of a work.—*Hāra-hārā*, f. a kind of tawny grape.—*Hārāvalī* (*ra-āv*), f. a string of pearls; N. of a lexicon by *Purushottama*.

2. *hāra*, Nom. P. *hārati*, &c., to act like a string of pearls, be like a necklace.

*Hāraka*, *as*, *ikā*, *am*, bringing; taking, seizing; (*as*), m. one who seizes or takes away, a plunderer, thief; a cheat, rogue; a gambler; a kind of prose composition; a particular science; the tree *Trophis Aspera*; (in arithmetic) a divisor; a string of pearls.

*Hārāyishyat*, *an*, *atī* or *antī*, *at*, about to convey or transmit.

*Hārā*, f. See *Vopa-deva* XXVI. 191.

*Hāri*, *is*, *i*, *i*, captivating, charming, pleasing, beautiful; (*is*), f. defeat, discomfiture; losing a game (in gambling); a traveller's progeny (= *pathika-santāna*), a caravan.

2. *hārīta*, *as*, *ā*, *am* (for 1. *hārīta* see p. 1170, col. 2), made or allowed to be taken, caused to be taken away; presented, offered; suffered to be seized, made away with, lost, relinquished; captivated, fascinated.

1. *hārīn*, *i*, *inī*, *i*, taking, conveying, bringing, carrying away, seizing, robbing; obtaining, acquiring; a seizer, disturber (with gen., *Manu* XII. 28); captivating, charming, delighting; pleasant, agreeable.

2. *hārīn*, *i*, *inī*, *i*, having a necklace, possessing a necklace or garland of pearls.—*Hārī-kaṅṭha*, *as*, *i*, *am*, having a necklace on the throat; (*as*), m. 'having a ring on the throat,' the *Kokila* or Indian cuckoo, *Koīl*.

*Hārīyojana*, *as*, m. (see *hari-yojana*), 'harnesser of the *Hari* steeds,' *Indra*; a particular *Graha* or portion of an offering taken out of the *Āgrayaṇa* libation.

*Hārī*, f. a pearl, (see *hāra* above.)

2. *hārīta*, *as*, m. (for 1. see p. 1170, col. 2), a thief, cheat, rogue; thieving, cheating, fraud, roguery.

*Hārya*, *as*, *ā*, *am*, to be taken, to be taken away; (*as*), m. a serpent; the *Vibhītaka* tree; (in arithmetic) the dividend (= *bhūjya*).—*Hārya-patra*, *as*, m., N. of *Rāma*.

*Hṛit*, *t*, *t*, *t* (at the end of comps.), taking away, removing, carrying off, seizing, &c.

*Hṛita*, *as*, *ā*, *am*, taken, taken away, seized; captivated; accepted; (*am*), n. that which is taken; a portion, share.—*Hṛita-candra*, *as*, *ā*, *am*, having the moon taken away; destitute of moon, moonless.—*Hṛita-jñāna*, *as*, *ā*, *am*, bereft of knowledge, void of knowledge.—*Hṛita-dravya*, *as*, *ā*, *am*, stripped of everything, deprived of one's property.—*Hṛita-dhana*, *as*, *ā*, *am*, spoiled of wealth.—*Hṛita-prasūda*, *as*, *ā*, *am*, deprived of calmness.

—*Hṛita-mānasa*, *as*, *ā*, *am*, deprived of mind, robbed of one's senses.—*Hṛita-rājya*, *as*, *ā*, *am*, stripped of a kingdom.—*Hṛita-vāsa*, *ās*, *ās*, *as*, whose dress is taken away, deprived of clothes.—*Hṛita-sarvasva*, *as*, *ā*, *am*, robbed or stripped of all personal property, entirely ruined.—*Hṛitā-dhīkāra* (*ta-adh*), *as*, *ā*, *am*, deprived of an office, turned out; deprived of one's right.—*Hṛitottara* (*ta-ul*), *as*, *ā*, *am*, deprived of an answer, left without a reply.—*Hṛitottariya* (*ta-ul*), *as*, *ā*, *am*, having the upper garments stripped off.—*Hṛitoraga* (*ta-ul*), *as*, *ā*, *am*, deprived or devoid of snakes.

*Hṛiti*, *is*, f. taking away, seizure, robbing, robbery; destruction.

*Hṛitvā*, ind. having taken or seized, having accepted, &c.

*Hṛiyamāna*, *as*, *ā*, *am*, being taken or seized; being captivated or attracted.

**हृ** 2. *hṛi* or *hṛī* (referred in native lists to the Nom. *hṛiṇīya* below, technically called *hṛiṇin*, but connected with rt. 1. *hṛi*, q. v., and perhaps better written *hṛī*), cl. 9. A. *hṛiṇite*, &c., Ved. originally perhaps 'to be yellow' (cf. *harī*); to blush; to be ashamed, (*Sāy.* *lajjāyām*), to be angry (*roshāyāni*), be displeased, (*Sāy.* *hṛiṇite* = *krudhyati*, *Rig-veda* VII. 86, 3; *hṛiṇīshe* = *krudhyati*, *Rig-veda* VII. 104, 14.)

*Hṛiṇāna*, *as*, *ā*, *am*, Ved. angry, irate, displeased, (*Sāy.* = *hṛiṇīyamāna*, *Rig-veda* I. 25, 2.)

*Hṛiṇi*, *is*, m., Ved. anger (= *krodha*, Naigh. II. 13); flaming, (in Naigh. I. 17. enumerated among the *jvalato nāmadheyāni*).

*Hṛiṇīya*, f. = *hṛiṇīyā* below.

*Hṛiṇīya*, Nom. A. *hṛiṇīyate*, &c., to be angry; to be ashamed; [cf. Gr. *χολή*; Lat. *fel*, *bilis*; Old Germ. *galla*; Angl. Sax. *gealla*.]

*Hṛiṇīyamāna*, *as*, *ā*, *am*, Ved. being angry.

*Hṛiṇīyā*, f. censure, reproach; shame, bashfulness.

**हृ** *hṛid*, *t*, n. (abbreviated fr. *hard*, but *V. Sch.* said by some to be connected with rt. 1. *hṛi*; *§ 125*;

it is defective in declension, being optionally substituted for *hṛidaya* in all cases except the first five inflections or Nom. sing. du. pl., Acc. sing. du.; it is said by some to be also masc.), the heart; the mind, (*hṛidy aveḍin*, 'one who has no knowledge or capacity of knowledge in the mind,' applied to animals), the soul, the faculty or seat of thought and feeling; the interior of the body, breast, chest, bosom; the interior or essence of anything; [cf. Gr. *κῆρ*, *κῆρ*, *καρδ-ία*, *καρδ-ίη*; Lat. cor (*cord-is*), dimin. *cor-culum*, *cordatus*, *ecors*; Goth. *hairt-o*; Old Germ. *herza*; Mod. Germ. *Herz*; Angl. Sax. *heorte*; Eng. *heart*; Lith. *szirdis*; Slav. *srūd-ice*.]—*Hṛī-chaya*, *as*, *ā*, *am* (i. e. *hṛid* + *śaya*), lying or abiding in the heart; (*as*), m. 'heart-dweller,' epithet of *Kāma-deva* (god of love), love.—*Hṛīchaya-pīḍā*, *as*, *ā*, *am*, tormented by love, love-sick.—*Hṛīchaya-vardhana*, *as*, *i*, *am*, augmenting love.—*Hṛīchayāvishīta-śatana* (*ya-āv*), *as*, *ā*, *am*, having a heart penetrated by love.—*Hṛīchūla*, *am*, n. (i. e. *hṛid* + *śūla*), 'heart-pang,' any acute internal pain, pain in the chest.—*Hṛīc-choka*, *as*, m. (i. e. *hṛid* + *śoka*), heart-ache; a pang.—*Hṛīc-kampa*, *as*, m. heart-throb, tremor of the heart, palpitation.—*Hṛīc-piṇḍa*, *am*, n. 'heart-mass,' the heart.—*Hṛīc-śtha*, *as*, *ā*, *am*, being in the heart, seated in the heart.—*Hṛīc-śva*, *as*, *as*, Ved. throwing into the heart.—*Hṛīc-śani*, *is*, *is*, *i*, Ved. giving the heart; receiving the heart or essence of any thing; receiving affection or kindness.—*Hṛīc-ānarta*, *as*, m. a curl or lock of hair on a horse's chest.—*Hṛīc-śprīṣṭi*, *k*, *k*, *k*, 'touching or lying in the heart,' dear, beloved, cherished.—*Hṛīc-gata*, *as*, *ā*, *am*, gone to the heart, seated in the heart or mind, come to mind, conceived, designed; cherished; (*am*), n. anything fixed in the mind, design, meaning, intent.—*Hṛīc-gola*, *as*, m., N. of a mountainous district.—*Hṛīdgoliya*, *as*, *ā*, *am*, belonging to the above

district; (*ās*), m. pl. the inhabitants of the Hṛid-gola mountains. — *Hṛid-grāha*, *as*, m. 'heart-seizure,' spasm of the heart. — *Hṛid-grantha*, *as*, m. (according to Sabda-k.) a heart-wound, heart-sore (= *hṛid-vraṇa*). — *Hṛid-jeśa*, *as*, m. the region of the heart. — *Hṛid-bheda-tantra*, *am*, n., N. of a Tantra work. — *Hṛid-ruj*, *k*, f. 'heart-disease,' grief. — *Hṛid-roga*, *as*, m. heart-disease, heart-ache, heart-burn; sorrow, grief, anguish; love; the zodiacal sign Aquarius. — *Hṛid-roga-vairin*, *ī*, m. 'hostile to heart-burn,' the tree Pentaptera Arjuna. — *Hṛid-vaṇṭaka*, *as*, m. 'partitioning the heart or chest,' the stomach. — *Hṛid-lāsa*, *as*, m. 'heart-sport,' hicough; heart-disturbance, disquietude, grief. — *Hṛid-lekha*, *as*, m. 'heart-impression,' knowledge, reasoning; 'heart-scratch,' heart-ache, heart-sorrow; (*ā*), f. disquietude, anxiety or regret for any absent object.

*Hṛidaya*, *am*, n. the mind, soul, seat or faculty of thought and feeling, (*śapala-hṛidaya*, fickle-minded); affection, love; the heart; the interior of the body, breast, chest, bosom; the interior or centre or essence of anything; true or divine knowledge; the Veda; science; [cf. Gr. *kardia*, &c.; Hib. *croidhe*, *crídhé*, 'the heart.']. — *Hṛidaya-kampa*, *as*, m. tremor or throb of the heart, palpitation. — *Hṛidaya-kampana*, *am*, n. throbbing of the heart; (*as*, *ī*, *am*), heart-stirring, heart-agitating, causing the heart to throb (with indignation &c.). — *Hṛidaya-granthi*, *is*, n. 'heart-tie, heart-bond,' anything which binds the soul. — *Hṛidaya-grāhin*, *ī*, *īnī*, *ī*, heart-captivating, engaging the affection. — *Hṛidayān-gama*, *as*, *ā*, *am*, going to the heart, heart-stirring, thrilling, affecting, touching, moving, dear, beloved; (*am*), n. an apposite or appropriate speech. — *Hṛidaya-čaura*, *as*, m. a heart-robber, one who steals the heart or affections. — *Hṛidaya-čhid*, *t*, *t*, *t*, heart-breaking, heart-piercing, heart-rending. — *Hṛidaya-daurbalya*, *am*, n. weakness of heart, faintheartedness. — *Hṛidaya-rajju*, (in geometry) a central line, the semidiameter of a circle in contact with the angles of a trapezium. — *Hṛidaya-lekha*, *as*, m. heart-impression, knowledge; 'heart-scratch,' heart-ache, anxiety, (see *hṛid-lekha*). — *Hṛidaya-rat*, *ān*, *atī*, *at*, having a heart, tender-hearted, kind, humane. — *Hṛidaya-vidh*, *t*, *t*, *t* (*vidh* for *vyadh*, see rt. 2. *vidh*), heart-piercing. — *Hṛidaya-vṛitti*, *is*, f. disposition or inclination of the heart. — *Hṛidaya-vedhin*, *ī*, *tnī*, *ī*, heart-piercing, piercing the vitals (said of an arrow). — *Hṛidaya-sālyā*, *am*, n. a dagger or arrow in the heart, wound in the heart. — *Hṛidaya-soka*, *as*, m. heart-sorrow, heart-ache, a pang of grief. — *Hṛidaya-śośana*, *as*, *ī*, *am*, heart-withering. — *Hṛidaya-sannihita*, *as*, *ā*, *am*, placed or deposited in the heart, fixed or laid up in the mind. — *Hṛidaya-sammita*, *as*, *ā*, *am*, breast-high, as high as the breast. — *Hṛidaya-sāhi*, *is*, m. a proper N. — *Hṛidaya-stha*, *as*, *ā*, *am*, being in the heart, cherished in the heart. — *Hṛidaya-sthāna*, *am*, n. 'seat of the heart,' the breast, chest, bosom. — *Hṛidayātman* (*ya-āt*), *ā*, m. a heron. — *Hṛidayāmayā* (*ya-ām*), *as*, *ā*, *am*, Ved. having sickness of heart, heart-sickening. — *Hṛidayāmbuja* (*ya-ām*), *am*, n. 'heart-lotus,' a lotus-like heart. — *Hṛidayāvīdh* (*ya-āv*), *t*, *t*, *t*, heart-piercing. — *Hṛidayeśa* (*ya-īśa*) or *hṛidayeśvara* (*ya-īś*), *as*, m. 'heart-lord,' a husband; (*ā*), f. 'heart-mistress,' a wife; a mistress. — *Hṛidayodanka* (*ya-ud*), *as*, m. upheaving or torturing the heart; (*as*, *ā*, *am*), heart heaving, heart-disturbing.

*Hṛidayāhu*, *us*, *us*, *u*, good-hearted, tender-hearted, affectionate, friendly.

*Hṛidayāvi*, (according to some) Ved. one who has a heart.

*Hṛidayika*, *as*, *ā*, *am*, good-hearted, tender-hearted.

*Hṛidayitnu*. See Vopa-deva XXVI. 166.

*Hṛidayin*, *ī*, *īnī*, *ī*, good-hearted, tender-hearted.

*Hṛidika*, *as*, m., N. of a Yādeva king.

*Hṛidya*, *as*, *ā*, *am*, hearty, cordial, proceeding from or produced in the heart; dear to the heart,

beloved, cherished, desired; affectionate, kind; grateful, pleasant, agreeable; savory; (*as*), m. a Vedic Mantra employed to effect the subjection or fascination of an enemy or rival; (*ā*), f. the medicinal root called Vṛiddhi; (*am*), n. the bark of the Laurus Cassia. — *Hṛidya-gandha*, *as*, m. the Vilva tree; (*ā*), f. great-flowered jasmine; (*am*), n. small cummin; sochal salt. — *Hṛidya-gandhi*, n. small cummin. — *Hṛidya-tā*, f. or *hṛidya-tva*, *am*, n. cordiality, heatiness, agreeableness, delightfulness.

हृत्वास hṛil-lāsa. See col. 1.

हृष् hṛish (originally *bhṛish*), cl. 4. 1. P. *hṛishyati*, *harshati* (ep. also A. -*te*), *ja-harsha*, *harshishyati*, *aharshat*, *aharshit*, *harshitum*, Aor. *ajharshat* or *ajhṛishat*, to make glad, cause to rejoice; to be glad, rejoice: Desid. *jiharshishati*: Intens. *jarhishyate*, *jarharshī*, &c., to rejoice very much, be exceedingly elated; [cf. Gr. *φρίσσω*, *φρίξ*, (perhaps also) *χέρος*, *χῆρ*; Lat. *horreo*, *Hersilia*: Old Germ. *burst*; Angl. Sax. *byrst*, *brist*, *forst*, *frost*, *frysan*, *a-griean*, *gerat*, *gyre*.]

*Harsha*, *as*, m. bristling, erection (especially of the hair, but also said of other things); thrilling, thrill, rapture, delight, glee, joy, pleasure, gladness, exultation, happiness; Joy (personified as a son of Dharma); N. of a king of Kāśmīra (celebrated as a great patron of learning; he was son of Hita and was said to be himself a writer and poet, author of the Khaṇḍana-khaṇḍa-khādyā, the Chanda-prāśasti, the Nāgānanda-nāṭaka, the Naishadiya-čarita, the Ratnāvālī, &c.); (*as*, *ā*, *am*), happy, delighted. — *Harsha-kara*, *as*, *ī*, *am*, causing delight, gratifying, delighting. — *Harsha-kīrti*, *is*, m., N. of the author of a commentary on the Sruta-bodha. — *Harsha-krodha*, *au*, m. du. joy and anger. — *Harsha-čarita*, *am*, n., N. of a poem. — *Harsha-ja*, *as*, *ā*, *am*, arising from joy. — *Harsha-jada*, *as*, *ā*, *am*, paralyzed with joy. — *Harsha-devu*, *as*, m. king Harsha, (see *harsha* above). — *Harsha-yukta*, *as*, *ā*, *am*, filled with joy, joyful. — *Harsha-vardhana*, *as*, m. 'joy-promoter,' N. of a king. — *Harsha-rivar-dhana*, *as*, *ī*, *am*, increasing or promoting joy. — *Harsha-vīriddha-sattva*, *as*, *ā*, *am*, one whose vigour is increased by happiness. — *Harsha-vihvala*, *as*, *ā*, *am*, agitated with joy, overjoyed. — *Harsha-samavāta*, *as*, *ā*, *am*, filled with joy. — *Harsha-svana*, *as*, m. a cry of joy, sound of pleasure. — *Harshānṛita* (*śha-an*), *as*, *ā*, *am*, full of joy, happy. — *Harshānṛita* (*śha-āv*), *as*, *ā*, *am*, penetrated or filled with joy. — *Harshotkarsha* (*śha-ut*), *as*, m. excess of happiness. — *Harshodāya* (*śha-ud*), *as*, m. rise of joy, occurrence of pleasure.

*Harshaka*, *as*, *ā* or *ihā*, *am*, delighting, gladdening, rejoicing, pleasing, delightful; (*as*), m., N. of a particular mountain; of a king belonging to the Śaiśunāga-dynasty.

*Harshaṇa*, *as*, *ā* or *ī*, *am*, causing delight, delighting, gladdening, delightful, pleasurable, pleasant; (*as*), m. who or what delights or rejoices; 'glad-denier,' epithet of one of the five arrows of Kāma-deva; the fourteenth of the astronomical Yogas; a morbid affection of the eyes; a deity presiding over Srāddhas; a kind of Srāddha; (*am*), n. the act of delighting or making glad, pleasing, making happy; rejoicing, being happy.

*Harshamāna*, *as*, *ā*, *am*, rejoicing, joyful, cheerful, happy.

*Harshayat*, *an*, *anti*, *at*, causing to rejoice, gladdening.

*Harshayitnu*, *us*, *us*, *u*, gladdening, causing delight, delighting; (*us*), m. a son, child; (*u*), n. gold.

*Harshāya*, Nom. A. *harshāyate*, &c., to be glad.

*Harshita*, *as*, *ā*, *am* (fr. the Caus.), made glad or happy, gladdened, delighted, happy.

*Harshin*, *ī*, *īnī*, *ī*, rejoicing, delighting; (*īnī*), f. a particular plant (= *vi-jayā*).

*Harshu*, Ved. joy, delight. — *Harshu-mat*, *ām*, *atī*, *at*, Ved. delighted, exulting; eager for war, (Sāy. = *harsha-yukta*, i. e. *saragrāmotsuka*, Rīg-veda VIII. 16, 4.)

*Harshula*, *as*, *ā*, *am*, disposed to be cheerful or happy, delighted; (*as*), m. a deer; a lover.

*Hrishī*, (probably) rejoicing; (*ī*), m. du. Agni and Soma, (according to Sabda-k. = *agni-somau*.)

*Hrishī-rat*, *ām*, *atī*, *at*, Ved. full of joy, glad, happy, (Sāy. = *prāpta-harsha*, Rīg-veda II. 31, 1.)

*Hrishita*, *as*, *ā*, *am*, having the hair bristling or thrilling (with joy &c.); enraptured, delighted, pleased; astounded, surprised; erect, fresh (as flowers, opposed to *māna*); disappointed, deceived; bent, bowed (= *pra-nata*); armed, accoutred (= *var-mīta*). — *Hrishita-sraj*, *k*, *k*, *k*, having a fresh garland (the flowers of which are erect and unfaded).

*Hrishika*, *am*, n. any organ of sense (= *īndriya*).

*Hrishikeśa* (*ka-īśa*), *as*, m. 'lord of the organs of sense,' Viṣṇu or Kṛiṣṇa. — *Hrishikeśa-tīrtha*, *am*, n., N. of a Tīrtha.

*Hrishā*, *as*, *ā*, *am* [cf. *hṛishita*], having the hair of the body bristling or thrilling (with delight or rapture), enraptured, delighted, rejoiced, pleased, glad, joyous, delighted; exulting, laughing, smiling; astonished, surprised; disappointed, deceived (= *prati-hata*). — *Hrishā-čittu*, *as*, *ā*, *am*, rejoiced in heart. — *Hrishā-pushā*, *as*, *ā*, *am*, merry and fat, happy and well-fed. — *Hrishā-pushāṅga* (*śa-an*), *as*, *ā*, *am*, merry and fat in limb, happy and well nourished, frisky and fat. — *Hrishā-mānasa*, *as*, *ī*, *am*, rejoiced in mind, glad in heart, happy. — *Hrishā-rūpa*, *as*, *ā*, *am*, thrilling with happiness, in a happy or cheerful mood. — *Hrishā-roman*, *ā*, *ā*, *am*, having the hair of the body bristling or thrilling (with delight or rapture). — *Hrishā-rat*, ind. cheerfully. — *Hrishā-radana*, *as*, *ā*, *am*, merry-faced, having a cheerful countenance. — *Hrishā-sankalpa*, *as*, *ā*, *am*, pleased in mind, contented, glad. — *Hrishā-hṛidāya*, *as*, *ā*, *am*, joyous-hearted, light-hearted, happy.

*Hrishī*, *is*, f. delight, pleasure, joy, happiness; pride, arrogance.

*Hrishvā*, ind. having rejoiced, being delighted.

हे he, ind. a vocative particle (oh! ho! &c.); a particle used in vociferating or challenging (hallo! ho there!); an interjection expressing envy or ill-will or disapprobation.

हेळ heḷk, f. (fr. rt. *hikk*), hicough.

हेळ heḷh (according to some written *heḷ*), cl. 1. A. P. *heḷate*, *heḷhati* (according to some *heḷati*), *jheḷhe*, *heḷhitum*, to be wicked; to vex, harass, obstruct; to strike, hurt, injure; cl. 9. P. *heḷnāti*, &c. = rt. *heḷh*: Caus. *heḷhayati*, *-yitum*, Aor. *ajheḷhat*.

*Heḷa*, *as*, m. vexation, harassing; hindering, preventing, hindrance, obstruction, opposition; injury, hurt.

हेड heḍ or (in the Veda) *hel* or *heḷ* (see rt. *hel*), cl. 1. A. *heḷate* (Ved. *helate*, *heḷate*), *jheḷe*, *heḷitum*, to disregard, slight, neglect; to be displeased or angry (Ved.; *heḷate* = *krudhyati*, Naigh. II. 12); cl. 1. P. *heḷatī*, *jheḷe*, &c., to surround, clothe, attire: Pass. *heḷyate*, Aor. *ahēḷī* or *ahēḷī* or *ahēḷī*, to be surrounded or attired: Caus. *heḷayati*, *-yitum*, Aor. *ajheḷat*, to cause to disregard, &c.; *hēḷayati*, *-yitum*, *ajheḷat*, to cause to surround.

*Heḷa*, *as*, m. disregard, slight. — *Heḷa-ja*, *as*, m. passion, anger, displeasure.

*Heḷamāna*, *as*, *ā*, *am*, disregarding, neglecting, neglectful.

*Heḷas*, *as*, n., Ved. anger, wrath, (Sāy. = *krodha*.)

*Heḷas*, *as*, n., Ved. = *heḷas* above.

**हेडावुकु** *heḍāvukka*, *as*, *m.* (= *helāvukka*, q. v.), a horse-dealer, horse-seller.

**हेद्** *heḍh* (also written *heṭh*), *cl.* 9. P. *heḍhnāi*, &c., to be born again; to produce happiness, cause prosperity; to purify [cf. rts. *khaḍ*, *khav*].

**हेति** *heti*. See p. 1171, col. 1.

**Helu**. See p. 1171, col. 1.

**हेमन्** 2. *heman*, *a*, *n.* (according to Uṇādi-s. IV. 144. fr. rt. 1. *hi*, perhaps connected with 1. *hari-man*, 'yellowness', p. 1167; cf. *pra-uga* for *prayuga*; or perhaps connected with *hima*, 1. *heman* at pp. 1172, 1173). gold; water; (in Naigh. I. 2. enumerated among the *hiranya-nāmāni*, and in I. 12. among the *udaka-nāmāni*); the thorn-apple; the Keśara flower. — *Hema-kaksha*, *as*, *ā*, *am*, having a golden girdle; having golden walls. — *Hema-kandata*, *as*, *m.* 'having golden shoots', coral. — *Hema-kara*, *as*, *m.* a gold-worker, goldsmith; epithet of Śiva. — *Hema-kartṛi*, *tā*, *m.* a goldsmith; a kind of bird. — *Hema-kānti*, *is*, *is*, *i*, having a golden lustre; the Nāga-keśara flower. — *Hema-kīrīta-mālin*, *i*, *ini*, *i*, garlanded with a diadem of gold. — *Hema-kumbha*, *as*, *m.* a golden jar. — *Hema-kūta*, *as*, *m.* 'golden-peaked', (perhaps also connected with 1. *heman* at p. 1173, col. 1), one of the ranges of mountains dividing the known continent into nine Varshas, (supposed to be situated north of Himālaya and forming with it the boundaries of the Kinnara or Kimpurusha Varsha, see *varsha*.) — *Hema-ketaki*, *f.* a kind of tree (= *svarna-ketaki*). — *Hema-keli*, *is*, *m.* 'golden-sport', epithet of Agni or fire. — *Hema-keśa*, *as*, *m.* 'golden-haired', Śiva. — *Hema-kshiri*, *f.* the plant *Svarṇa-kshiri*, q. v. — *Hema-gandhīni*, *f.* the perfume *Renukā*. — *Hema-gaura*, *as*, *i*, *am*, of a golden yellow colour; (*as*), *m.* the *Kinkirāta* tree. — *Hemagaurānga* ('*ra-ang*'), *as*, *ā* or *i*, *am*, having limbs or a body of a golden yellow colour. — *Hema-ākra*, *as*, *ā*, *am*, golden-wheeled, having wheels of gold. — *Hema-āndra*, *as*, *m.* a golden or golden-coloured moon; N. of a king of Vaiśālī; of a philosopher; of a celebrated lexicographer and author (son of Jaya-sigha-deva, author of the *Abhidhāna-cintāmaṇi* lexicon; of the Uṇādi-*vyūti*; of a Dhātupāṭha; of the *Vibhrama-sūtra*; of a *Prākṛit* grammar; of the *Chandas-ūḍḍamaṇi*, &c.). — *Hema-āchanna*, *as*, *ā*, *am*, covered with gold; (*am*), *n.* a golden covering, golden trappings (of an elephant &c.). — *Hema-jivanti*, *f.* a kind of plant (= *svarna-jivanti*). — *Hema-jvāla*, *as*, *m.* 'golden-flamed', fire. — *Hema-taru*, *us*, *m.* 'golden tree', the *Datura* or thorn-apple. — *Hema-tāra*, *am*, *n.* = *hema-sāra*, blue vitriol (= *tuttha*). — *Hema-dugdha*, *as*, *m.* 'having golden or yellow juice', the glomerous fig-tree; (*ā*), *f.* the plant *Svarṇa-kshiri*; (*i*), *f.* the plant *Svarṇa-kshiri*; a kind of tree (= *yajnodumbu*). — *Hema-dugdha*, *as*, *ikā*, *am*, having golden or yellow juice; (*as*), *m.* = *hema-dugdha* above. — *Hema-nābhi*, *is*, *is*, *i*, having a golden nave or centre. — *Hema-parvata*, *as*, *m.* 'golden-mountain', the mountain *Meru*. — *Hema-pīṅghāhīdevatā* ('*th-adh*'), *f.* the tutelary deity of a golden foot-stool, (epithet of a monarch's foot.) — *Hema-pushpa*, *as*, *m.* 'bearing golden flowers', the *Campaka* tree; the *Lodhra* tree; (*i*), *f.* Bengal madder; other plants, = *svarna-jivanti*, *indra-vāruṇi*, *svarnūi*, *mu-shālī*, *kuṅṭakāri*; (*am*), *n.* the *Aśoka* flower; the flower of the *China* rose. — *Hema-pushpaka*, *as*, *m.* the *Campaka* tree; the *Lodhra* tree; (*ikā*), *f.* the golden or yellow jasmine. — *Hema-phala*, *as*, *ā*, *am*, having golden fruit; (*ā*), *f.* a kind of plantain (= *svarna-kadali*). — *Hema-maya*, *as*, *i*, *am*, made or consisting of gold, golden. — *Hema-mālā*, *f.* a golden garland; 'golden-garlanded', the wife of *Yama*. — *Hema-mālin*, *i*, *ini*, *i*, having a golden

garland, golden-crowned; (*i*), *m.* the sun. — *Hema-mṛiga*, *as*, *m.* a golden deer, (according to a popular legend, the *Rākshasa* *Māricā* transformed himself into a golden deer and so captivated *Rāma-āndra* and his wife *Sitā*, that the former left his cottage in the forest to pursue the beautiful animal; during his absence the *Rākshasa* *Rāvaṇa*, q. v., disguised as a mendicant, presented himself before *Sitā* and carried her off; the whole story is told in the third book or *Araṇya-kāṇḍa* of the *Rāmāyaṇa*.) — *Hema-yūthikā*, *f.* the golden or yellow jasmine. — *Hema-ratna-maya*, *as*, *i*, *am*, made or consisting of gold and gems. — *Hema-rāgiṇi*, *f.* 'gold-coloured', turmeric. — *Hema-rāja*, *as*, *m.* a proper N. — *Hema-reṇu*, *us*, *u*, *m.* 'golden-dust', a sort of atom; [cf. *su-reṇu*, *trasa-r*']. — *Hema-latā*, *f.* 'golden-creeper', a kind of plant (= *svarna-jivanti*). — *Hema-lamba* or *hema-lambaka*, *as*, *m.* epithet of the fifth (or thirty-first) year of Jupiter's cycle of sixty years. — *Hema-vat*, *ān*, *atī*, *at*, golden. — *Hema-vyākaraṇa*, *am*, *n.* N. of a work on grammar by *Hema-sūri* or *Hema-āndra*. — *Hema-sankha*, *as*, *m.* 'having a golden conch', *Vishṇu*. — *Hema-śikhā*, *f.* 'gold-crested', the plant *Svarṇa-kshiri*, q. v. — *Hema-śringa*, *am*, *n.* a golden horn; a golden peak or summit. — *Hema-śringin*, *i*, *ini*, *i*, golden-horned, golden-peaked. — *Hema-sāra*, *am*, *n.* blue vitriol or sulphate of copper; [cf. *hema-tāra*]. — *Hema-sūtra* or *hema-sūtraka*, *am*, *n.* 'gold-string', a kind of necklace. — *Hema-sūri*, *is*, *m.* N. of a grammarian (= *hema-āndra*). — *Hema-hastī-ratha*, *as*, *m.* 'golden-elephant-chariot', N. of one of the sixteen *Mahā-dānas*; [cf. *hiraṇyāśva-ratha*]. — *Hemānga* ('*ma-ang*'), *am*, *n.* a golden body; (*as*, *ā* or *i*, *am*), having a golden body, golden-limbed, golden; (*as*), *m.* *Garuḍa*; a lion; the mountain *Su-meru*; *Brahmā*; *Vishṇu*; the *Campaka* tree. — *Hemānga-da*, *as*, *m.* N. of a *Gandharva*. — *Hemādhyā* ('*ma-ādhyā*'), *as*, *ā*, *am*, abounding in gold. — *Hemādri* ('*ma-ādri*'), *is*, *m.* 'golden-mountain', (perhaps also connected with 1. *heman* at p. 1173, col. 1), the mountain *Sumeru*; N. of a *Kshatriya* king, (according to *Sabda-k.* author of the *Cintāmaṇi-kāmadhenu-kalpadruma-smṛiti-sangraha*; also author of the *Harilīla-viveka* and of a commentary on the *Aṣṭāṅga-hṛdaya-sāphitā*, &c.); N. of a work. — *Hemādri-jaraṇa*, *as*, *m.* the plant *Svarṇa-kshiri*, q. v. — *Hemāmbhoja* ('*ma-am*'), *am*, *n.* a golden lotus-flower. — *Hemālvā* ('*ma-ālv*'), *as*, *m.* 'called after gold', the wild *Campaka* tree; the thorn-apple; (*ā*), *f.* a kind of plant (= *svarna-jivanti*).

**Hema**, *am*, *n.* (abbreviated fr. 2. *heman*, col. 1), gold; (*as*), *m.* a horse of a dark or brownish colour [cf. *hariya*, p. 1167]; a particular weight of gold (= *māshaka*); N. of the father of *Su-tapas* of a king; = *hema-āndra*, q. v.; (*ā*), *f.* a handsome woman; an *Apsaras* of *Indra*'s heaven; N. of a river.

**Hemaka**, *am*, *n.* gold.  
**Hemala**, *as*, *m.* a goldsmith; a chameleon, lizard; the touchstone.

**Hemavala**, *am*, *n.* a pearl.

**Hemya**, *as*, *ā*, *am*, golden, made of gold. — *Hemyāvat*, *ān*, *atī*, *at*, Ved. having golden trappings, (*Sāy.* = *svarna-nirmūta-kakshiyavat*, having a girth made of gold, *Rig-veda* IV. 2, 8.)

**हेमन्त** *hemanta*. See p. 1173, col. 1.

**हेमचल** *hemavala*. See p. 1173, col. 1.

**हेय** *heya*. See under rts. 2. 3. *hā*, 1. *hi*.

**हेर** *hera*, *am*, *n.* (perhaps fr. rt. 1. *hi*, or connected with rt. 1. *hri*), a sort of crown or tiara; turmeric; demoniacal illusion.

**Herika**, *as*, *m.* [cf. *hairika*], a spy, secret emissary or agent, (said to be also written *heraka*.)

**हेरम्ब** *heramba*, *as*, *m.* N. of *Gaṇeśa*; a buffalo; a boastful hero (vain of his own valour); a particular Buddha (= *heruka*). — *Heramba-janani*,

*f.* 'mother of *Gaṇeśa*', *Durgā*. — *Heramba-mantra*, *as*, *m.* a particular Mantra (sacred to *Gaṇeśa*). — *Heramba-haṭṭa*, *as*, *m.* N. of a country, (said to be one of the provinces of the Deccan.)

**Heramba**, *as*, *i*, *am*, connected with or belonging to *Gaṇeśa*; (*ās*), *m.* pl., N. of a sect.

**हेरुक** *heruka*, *as*, *m.* an attendant on *Mahā-kāla* or *Siva*; (with Buddhists) an inferior Buddha.

**हेल** 1. *hel*. See rt. *heḍ*, p. 1176.

**हेल** 2. *hel* or *hel* (connected with rt. *hil*) = rt. *heḍ*, q. v.; *cl.* I. A. *helate*, &c., to disregard, slight; to be angry, &c.

**Helāta**, *as*, *ā*, *am* (according to *Sāy.* fr. rt. *heḍ* or *hel*), Ved. angry, displeased (= *kraddha*, *Rig-veda* I. 80, 5).

**Helānā**, *f.* a kind of pot-herb (= *hila-modi*).  
**Helana**, *am*, *n.* the act of disregarding, slighting, disrespect, contempt [cf. *ava-helana*]; sporting amorously, wanton dalliance; [cf. rt. *hil*].

**Helā**, *f.* disrespect, contempt [cf. *ava-helā*]; wanton sport, amorous dalliance, manner or gesture of lovers, play, sport, pastime, pleasure, delight, (*helayā*, inst. c. sportively, out of mere sport or pastime, for amusement); facility, ease, (*helayā*, with the greatest ease, easily, at once); moonlight; pausing in a note or shaking as in music. — *Helā-rāja*, *as*, *m.* N. of a commentator.

1. *heli*, *is*, *f.* dalliance, wanton sport, amorous embrace.

**Helita**, *as*, *ā*, *am*, disregarded, neglected, slighted.

**हेलवुकु** *helāvukka*, *as*, *m.* (= *heḍāvukka*), a horse-dealer, horse-seller.

**हेलि** 2. *heli*, *is*, *m.* (probably borrowed fr. Gr. *ἥλιος*), the sun.

**हेलु** *helu*, N. of a village in *Kāśmīra*. — *Helu-grāma*, *as*, *m.* the village *Helu*. — *Heladīṇa*, *as*, *ā*, *am* (*dīṇa* *Prākṛit* for *datta*), presented with (the village) *Helu*, having received *Helu* as a present.

**हेलस** *helas*. See *heḍas*.

**हेष** *hesh* [cf. rt. *hresh*], *cl.* I. A. *heshate*, *jihesh*, *heshitum*, to neigh (as a horse), whinny; to make any inarticulate sound, bray, roar; [cf. Gr. *γῆννος*; Lat. *hinnio* (for *hinnio*, *hinnulus*).

**Hesha**, *as*, *m.* neighing; a neigh, braying, roaring. — *Hesha-kratu*, *us*, *us*, *u*, Ved. making a neighing or roaring sound, roaring, (in *Rig-veda* III. 26, 5. said of lions; according to *Sāy.* *Hesha-kratawah* = *heshā-ravasya kratuh karapaṇa yeshāp te*.)

**Hesha**, Ved. (probably) neighing, braying; sounding, (in *Rig-veda* X. 89. 12. *Sāy.* explains *heshasā* by *śabda-kārtvyā hetyā*.)

**Heshā**, *f.* neighing (of horses), whinnying, braying.

**Heshāya**, Nom. A. *heshāyate*, *ṅhitum*, to neigh, whinny.

**Heshita**, *am*, *n.* a neigh or any similar inarticulate sound, neighing, whinnying.

**Heshin**, *i*, *ini*, *i*, neighing; (*i*), *m.* a horse.

**हेहे** *he-he*, ind. (*he*, q. v., repeated), a vocative particle (used in addressing, calling, or vociferating).

**हे** *hai*, ind. a vocative particle (used in calling or vociferating).

**हेतुक** *haituka*, *as*, *i*, *am* (fr. *hetu*), causal, causative; argumentative, rationalistic; (*as*), *m.* a reasoner, arguer, logical reasoner; a follower of the *Mīmāṃsā* doctrines; one who requires a reason for everything, a rationalist, sceptic, causalist, sophist, heretic.

**Haitukya**, *am*, *n.* causality, causativeness, (*a-haitukya*, *am*, *n.* absence of interested motives.)

**हैम** 1. *haima*, *as*, *ī*, *am* (fr. 1. *heman*), wintry, brumal, cold, frigid, freezing; (*am*), n. hoar-frost, dew.

1. *haimanā*, *as*, *ī*, *am*, winterly, cold; growing in winter, suitable to winter; (*as*), m. the month Mārgaśīrṣha (= November-December); a kind of rice which grows in winter, = *shashīka*; (*as*, *am*), m. n. winter, the cold season, wintry weather.

*Haimanta*, *as*, *ī*, *am* (fr. *heman*), wintry, cold; growing in winter, &c.; suitable to winter; (*as*, *am*), m. n. the winter season.

*Haimantika*, *as*, *ī*, *am*, wintry, cold, growing in winter; (*am*), n. a kind of rice, (see *haimana* above.)

*Haimala*, *as*, *am*, m. n. (fr. *himala*), winter, the cold season.

*Haimavata*, *as*, *ī*, *am* (fr. *hima-vat*), snowy, covered with snow; flowing from the snowy mountain; bred in or belonging to the Himālaya mountains; (*as*), m. a sort of poison; (*ī*), f. epithet of the goddess Pārvatī; the river Ganges (which rises in the Himālaya mountains); N. of a wife of Viśvā-mitra; a kind of drug or perfume (= *repukā*); a kind of white orris root; common flax (= *atasi*); the plant *Svarga-kshīri*; a kind of myrobalan (= *haritaki*); the tawny grape, (in some of these last senses probably to be connected with 2. *haima* below); (*am*), n. Bhārata-varsha or India. — *Haimavata-varsha*, *am*, n. India.

**हैम** 2. *haima*, *as*, *ī*, *am* (fr. 2. *heman*), golden, made of gold; of a golden yellow colour; (*as*), m. epithet of Śiva; the plant *Gentiana Cheryta*; (*ā* or *ī*), f. yellow jasnine; (*am*), n. the lexicon of Hema-candra. — *Haima-kosha*, *as*, m. Hema-candra's lexicon. — *Haima-citra-samutsedha*, *as*, *ā*, *am*, enchased with golden pictures. — *Haimamudrā* or *haima-mudrikā*, f. a golden coin. — *Haimamudrika*, *as*, *ī*, *am*, having or possessing a golden coin. — *Haima-valkala*, *as*, *ā*, *am*, having bark garments set with gold, clothed in gold. — *Haimānekārtha* (*°ma-am*), N. of a lexicon. — *Haimābhūta*, *as*, *ā*, *am*, become golden, turned into gold.

2. *haimana*, *as*, *ī*, *am*, golden, made of gold.

**हैयङ्गवीन** *haiyaṅgavīna*, *am*, n. (fr. *hyas* + *go* with insertion of nasal), clarified butter prepared from yesterday's milking; butter prepared only a day before it is used, fresh butter.

**हैरय्यगर्भ** *hairanyagarbha*, *as*, *ī*, *am* (fr. *hiranya-garbha*), belonging to *Hiranya-garbha*; (*as*), m. the offspring of *Hiranya-garbha* (i. e. *Manu Svāyambhuva*, son of *Brahmā*).

**हैरय्यवासस्** *hairanyavāsas*, *ās*, *ās*, *as* (fr. *hiranya + vāsas*), having a golden dress or covering; (*ās*), m. an arrow.

**हैरय्यस्तूप** *hairanyastūpa*, *as*, *ī*, *am*, belonging to *Hiranya-stūpa*, q. v.; (*as*), m. a patronymic, (see *hiranya-stūpa*.)

**हैरम्ब** *hairamba*. See under *heramba*.

**हैरिक्** *hairika*, *as*, m. (probably connected with rt. 1. *hri*, cf. *harika*), a thief.

**हैहय** *haihaya*, *as*, m. (thought by some to be connected with *haya*, a horse), N. of a tribe of people (said to have been descendants of *Yadu*); they are described in the *Purānas* as separated into five divisions, viz. the *Tāla-janghas*, *Vitū-hotras*, *Āvāntyas*, *Tuṅdikeras*, and *Jātas*; they are said to have overrun parts of India along with the *Sakas* or *Scythian* tribes; N. of the great grandson of *Yadu*; of *Arjuna Kārtavīrya* (as ninth in descent from *Haihaya* or as king of the *Haihayas*; he is said to have had a thousand arms; see *kārtavīrya*).

*Haiheya*, *as*, m. *Arjuna Kārtavīrya* (= *haihaya*).

**हो** *ho*, ind. a vocative particle used in calling to a person or in challenging (*ho!* *hallo!*); also expressive of surprise.

**होड** *hoḍ* [cf. rts. *huḍ*, *hūd*], cl. 1. A. *hoḍate*, *juhōḍe*, &c., to disregard, disrespect (= rt. *heḍ*); cl. 1. P. *hodati*, *juhōḍa*, &c., to go.

*Hoḍa*, *as*, m. a raft, float, boat (= *turāndhu*); a title of a particular class of *Kāyasthas*; a title of *Srotriya Brāhmins* in Bengal.

**होडा** *hoḍā*, f. (according to the *Laghu-kaumudī*), a young girl (in the language of the *Vedas*).

**होडू** *hoḍū*, *ā*, m. (said to be fr. rt. *huḍ*; cf. *hur* under rt. *hurēk*), a robber, foot-pad, highway-robber.

**होद** 1. *hoḍha*, *as*, *ā*, *am* [cf. *hur* under rt. *hurēk*], stolen; (*am*), n. stolen goods; [cf. 2. *sa-hoḍha*, p. 1102.]

2. *hoḍha*, Nom. A. *hoḍhate*, *hoḍhāyate*, see *Vopadeva XXI*. 7.

**होत्र** *hotri*, *tā*, *trī*, *tri* (according to *Uṇādi-s.* II. 96. fr. rt. *hu*; according to others in the sense 'priest,' fr. rt. *hve*), sacrificing, offering oblations with fire, a sacrificer; (*tā*), m. an offerer of an oblation or burnt-offering (with fire); a priest who at a sacrifice invokes the gods or recites the prayers of the *Ṛig-veda*, a priest conversant with the *Ṛig-veda*, (one of the four kinds of officiating priest, see *ṛitv-ij*, p. 181; properly the *Hotri* priest has three assistants, sometimes called *Purushas*, viz. the *Maitrāvāruṇa*, *Aśchāvāka*, and *Grāva-stut*; to these are sometimes added three others, making seven *Hotri* priests in all, viz. the *Brāhmaṇācchāṣin*, *Agnīdhra* or *Agnīdh*, and *Potri*, though these last are properly assigned to the *Brahman* priest; sometimes the *Neshṭri* is substituted for the *Grāva-stut*); a sacrificing priest (in general); an epithet of *Agni* or fire, (in this sense fr. rt. *hu*); (*trī*), f. one of the eight *Mūrtis* or *Tanus*, i. e. material manifestations of *Śiva*, (but this may be referred to *hotrin*, see *śiva*). — *Hotā-potārau*, m. do. (nom. c.) the *Hotri* and *Potri* priests. — *Hotri-vīrya*, *as*, *ā*, *am*, Ved. (a rite) in which a priest has to be chosen. — *Hotri-shadana*, *am*, n. the *Hotri*'s seat or place where the *Hotri* sits at a sacrifice, (said to be near the *uttara-vedi*). — *Hotri-saṁsthā-japa*, N. of a liturgical treatise. — *Hotrikāra* (*°tri-ṛik* or *°ṛik*), *as*, m. the mother of the *Hotri* (according to *Vopa-deva*, the letters *ṛi*, *lri*, and *lri* being employed as mystical formulæ by the *Hotri*, see *lri*).

*Hotrika*, *as*, m. a minor *Hotri* priest or assistant of the *Hotri*, (see above.)

*Hotra*, *am*, n. (fr. rt. *hu*), anything intended or fit for offering with fire (generally clarified butter); the clarified butter so offered (= *havī*); a burnt-offering, oblation with fire, a sacrifice, (in *Ṛig-veda* II. 36. 1. *hotra* = *hotur yāga*). — *Hotra-vāhana*, *as*, m. 'bearer of the burnt-offering,' a proper N. — *Hotrāṅgvin* (*°ra-āṅ*), *ī*, m. 'a repeater of the *Hotri* verses,' a particular minor *Hotri* priest, (the *Potri*, the *Neshṭri*, and the *Agnīdhra* belong to this class.)

*Hotraka*, *as*, m., Ved. an inferior *Hotri* priest, (the *Maitrāvāruṇa* or *Pra-sāstri*, the *Brāhmaṇācchāṣin*, and the *Aśchāvāka* belong to this class; see *hotrika*.)

*Hotrā*, f. an oblation, sacrifice; praise (= *stuti*); speech (= *vāc*, *Naigh. I.* 11); N. of a Vedic goddess (said to have been the wife of *Agni*).

*Hotrin*, *ī*, m. a sacrificing priest; the priest who offers the oblation.

*Hotri*, f. See under *hotri* above.

*Hotriya*, *as*, *ā*, *am*, belonging to an oblation, connected with a burnt-offering, &c.; (*as*), m. the priest who offers an oblation; (*am*), n. any place or chamber where oblations are offered, a sacrificial chamber.

*Homa*, *as*, m. the act of making an oblation to the *Devas* or gods by casting clarified butter into the fire (accompanied with prayers and invocations; this is regarded as one of the five *Mahā-yajñas* and called *Deva-yajña*, see *mahā-yajña*, *deva-yajña*); an

oblation of clarified butter, oblation with fire, burnt-offering; a sacrifice, (*ayuta-homa*, *as*, m. a sacrifice of 10,000 burnt-offerings to the planets.) — *Homa-kunḍa*, *am*, n. a hole in the ground for receiving the consecrated fire for an oblation; [cf. *agnī-kunḍa*, *havanī*.] — *Homa-draṅya*, *am*, n. anything employed for a *Homa*-sacrifice or oblation. — *Homa-draṅya-parimāna*, N. of a *Pari-śiṣṭa* of the *Sāma-veda*. — *Homa-dhāna*, *am*, n. a sacrificial chamber. — *Homa-dhānya*, *am*, n. sacrificial grain; sesamum (= *tila*). — *Homa-dhūma*, *as*, m. the smoke of a burnt-offering or sacrificial fire. — *Homa-bhasman*, *as*, n. the ashes of a burnt-offering. — *Homa-rat*, *ān*, *atī*, *at*, one who has offered an oblation or performed sacrifice. — *Homa-velā*, f. the time for the burnt-offering. — *Homa-sālā*, f. a chamber or place for keeping the sacred fire for oblations. — *Homa-sva-rottara* (*°ra-ut*), N. of a work. — *Homāgni* (*°ma-gṇ*), *is*, m. sacrificial fire, the fire for an oblation.

*Homaka*, *as*, m. the priest who offers the oblation (= *hotri*).

*Homan*, *as*, n. an oblation, &c. (= *homa* above).

*Homi*, *is*, m. clarified butter; fire; water.

*Homin*, *ī*, m. the priest who makes the oblation (of clarified butter &c.); an offerer of any oblation (e. g. *tila-homin*, an offerer of sesamum).

*Homiya*, *as*, *ā*, *am*, relating or belonging to an oblation, fit for an oblation, belonging to a sacrifice.

— *Homiya-draṅya*, *am*, n. anything used for an oblation (as clarified butter).

*Homya*, *as*, *ā*, *am*, belonging to or fit for an oblation; (*am*), n. clarified butter.

*Hautrika*, *as*, *ī*, *am* (fr. *hotri*), relating or belonging to the *Hotri* priest, sacerdotal.

*Hautna*, *as*, m. (according to *Uṇādi-s.* IV. 105. fr. rt. *hu*), the offerer of an oblation.

*Hautra*, *am*, n. (fr. *hotra*), the office or function of a *Hotri* priest. — *Hautra-prayoga*, N. of a practical hand-book for the *Hotri* priests. — *Hautra-sūtra*, *am*, n., N. of certain *Sūtras* by *Kātyāyana*.

*Hautraka*, *am*, n., N. of a *Pari-śiṣṭa* of the *Yajur-veda*.

*Hautrika*, *am*, n. = *hautra-sūtra*.

*Havmya*, *as*, *ā* or *mī*, *am* (fr. *homa*), belonging to or fit for a *Homa* or oblation; (*am*), n. clarified butter. — *Havmya-dhānya*, *am*, n. sacrificial grain, sesamum.

**होरा** *horā*, f. (borrowed fr. Gr. *ōpa*), the rising of a zodiacal sign; part of the duration of a sign; an hour; a mark, line; a particular scientific work or science, (probably astrological). — *Horā-phala*, *am*, n. the result or effect of the rising of a sign. — *Horā-makaranda*, N. of an astrological work. — *Horā-sāstra*, *am*, n., N. of a work by *Satyā*. — *Horā-sāra-sudhānīdhī*, N. of a work by *Nārāyaṇa*.

**होरिलसिंह** *horila-siṅha*, *as*, m. a proper N.

**होलक** *holaka*, *as*, m. chick-pea or pulse half parched in the pod or fried on a grass fire.

**होलसिंह** *hola-siṅha*, *as*, m. a proper N.

**होलाक** *holāka*, *as*, m. a kind of sweating (practised for the cure of certain diseases).

**होलाका** *holākā*, f. (perhaps fr. the sound made in singing), the spring festival held at the approach of the vernal equinox (commonly called *Hūl* or *Holi*, and one of the most popular festivals in India; it is said to be dedicated to *Kṛishṇa* and the *Gopīs*, and is properly celebrated during the ten days preceding the full moon of the month *Phālguna*, q. v., but usually only for the last three or four days ending with the full moon; the chief observances described are sprinkling one another with red or yellow powder in sport, addressing passers-by with jokes, singing songs in praise of the young *Kṛishṇa*, and lighting fires around which rude frolics are practised; in *Marāṭhī* the name *Holi* is said to be applied also

to the pile prepared for the fire; in some parts of India the Holi festival corresponds to or immediately precedes the Dola-yātrā.

**Holi** (or according to some also *holikā*, *hūli*), the common designation of the Holākā festival or of the song sung during the festival.

**होहौ** *ho-hau*, ind. a vocative particle (ho ! ho there ! hallo !), an interjection used in calling or challenging.

**Hau**, ind. a vocative particle, = *ho-hau* above.

**हौड्** *hauḍ*, cl. 1. P. *hauḍati*, &c., to go (=rt. *hūḍ*).

**हौत्रिक** *hautrika*, *hautna*, *hautra*. See p. 1178, col. 3.

**हु** *hnu*, cl. 2. A. (Ved. also P.) *hnute* (*api-hnutas* = *apalāpaṇa kurutaḥ*, Rīg-veda VIII. 31, 7), *jūhnuve*, *hnoshyate*, *ahnoshā*, *hnatum*, to take away, rob, abstract; to withhold, secrete, conceal; to conceal one's self, hide from any one, dissimulate or deny before any one (with dat., e.g. *Devadattāya hnute*, he hides from Devadatta, Pāṇ. 1. 4, 34): Pass. *hnūyate*, Aor. *ahnāvi*: Caus. *hnāvayati*, *-yitum*, Aor. *ajūhnavat*: Desid. *jūhnūshate*: Intens. *jōhnūyate*, *jōhnoti*; [cf. Gr. *áva-vevā*, *vevā*, *vovrázō*, *vovós*; Lat. *abnuo*, *nulo*, *gnavus*, *nava*, *i-gnavis*, *se-gnavis*, *niti*, *nieto*, *con-nivco*; Goth. *hneivan*, *hnatrs*; Old Germ. *hnigan*; Angl. Sax. *hnivan*, *hnigan*.]

**Hnava**, as, m. secreting, hiding, concealment, (*api-hnava*, as, m. a denial, = *apalāpa*; cf. *nihnava*.)

**Hnavana**, am, n. the act of secreting, concealing, dissimulating.

**Hnuta**, as, ā, am, taken away, withheld, secreted, hidden.

**Hnuti**, is, f. abstraction, concealment; denial.

**Hnutā**, ind. having concealed; having dissimulated.

**Hnotavya**, as, ā, am, to be secreted or concealed, &c.

**हल** *hmal*, cl. 1. P. *hmalati*, *jahmāla*, &c., to shake, move; to go: Caus. *hmalayati* or *hmaloyati* (the former when prepositions are prefixed).

**ह्यस्** *hyas*, ind. (perhaps fr. 5. *ha* + *dyaś*), yesterday; [cf. Gr. *χθές*, *έ-χθές*, *χθιζός*, *χθρο-υός*; Lat. *heri*, *hes-terno-s*; Goth. *gistra-dagis*; Old Germ. *gester*, 'yesterday.']= *Hyogbhava*, as, ā, am, what happened yesterday.

**Hyastana**, as, ī, am, hesternal, belonging to yesterday, produced or occurred yesterday. = *Hyastana-dina*, am, n. the day just past, yesterday.

**Hyastyā**, as, ā, am, hesternal, of yesterday.

**हृग्** *hrag* (also written *hlay*), cl. 1. P. *hragati*, *jahrāga*, *ahragit*, &c., to cover, hide, conceal: Caus. *hragoyati*, &c.

**ह्रियया** *hriyā*, f. (= *hriyiyā* at p. 1175, col. 3), censure, reproach, shame, bashfulness.

**ह्रद्** *hrad*, an older form of rt. *hrād*, q. v.

**Hrada**, as, m. a large or deep piece of water, a lake, pool; a ray of light. = *Hrada-graha*, as, m. 'lake-monster,' a crocodile, alligator. = *Hradāntara* ('*da-ant*'), am, n. another lake.

**Hradini**, f. a river (either as supplying or issuing from a lake); lightning [cf. *hrādini*].

**ह्रप्** *hrap* (=rt. *hlap*, q. v.), cl. 10. P. *hrāpayati*, &c., to speak; to sound, creak.

**ह्रस्** *hras* [cf. rts. *ras*, *hlas*], cl. 1. P. *hrasati* (ep. also A. *-te*), *jahrāsa*, *hrasitum*, to sound (in this sense = rt. *hlas*), to become small, be diminished or lessened: Caus. *hrāsāyati*, *-yitum*, Aor. *ajīhrasat*, to make small or less, shorten,

lessen, decrease, diminish: Desid. *jīhrasishati*: Intens. *jāhrasyate*, *jāhrasti*.

**Hrasita**, as, ā, am, sounded; made little, shortened, curtailed, diminished.

**Hrasiman**, ā, m. smallness, shortness.

**Hrasishtha**, as, ā, am (superl. fr. *hrasva*), shortest, smallest; very short or small.

**Hrasiyas**, ān, *asi*, as (compar. fr. *hrasva*), shorter, smaller; very small or short; (*asi*), f. a variety of the Gāyatrī metre (containing two lines of six syllables and one line of seven).

**Hrasva**, as, ā, am, short, small, little, short in stature, dwarfish; low (as a doorway &c.); prosodically or metrically short (opposed to *dirgha*; cf. *laghu*); (*as*), m. a dwarf; a short vowel, a vowel containing only one Mātrā; (*ā*), f. a female dwarf; a sort of kidney-bean (= *mudga-paripi*); other plants or trees, = *nāga-bala*; = *bhūmi-jambū*; (*am*), n. a particular short measure; a kind of vegetable (= *gaura-svarṇa*); green or black sulphate of iron; [cf. Gr. *χέππι*, *χέπελον*, *χέπερον*, *χέπετρος*; perhaps Lat. *brevis*.] = *Hrasva-kuśa*, as, m. short Kuśa grass, white Kuśa grass. = *Hrasva-garbha*, as, m. Kuśa grass. = *Hrasva-gavedhukā*, f. the plant *Uraria Lagopodioides*. = *Hrasva-jambu*, us, m. the small Jambu tree. = *Hrasva-tanḍula*, as, m. a kind of rice (= *rājānna*). = *Hrasva-tā*, f. or *hrasva-tva*, am, n. shortness. = *Hrasva-darbha*, as, m. short Kuśa grass, white Kuśa grass. = *Hrasva-dā*, f. gum olibanum (= *sallaki*). = *Hrasva-patraka*, as, m. 'having short leaves,' a sort of mountain Madhūka or Bassia; (*ikā*), f. a particular plant or tree (= *asvatthi*). = *Hrasva-pūrva*, as, ā, am, preceded by a short vowel. = *Hrasva-plaksha*, a species of small Plaksha tree (= *pūṇḍra*).

= *Hrasva-phala*, as, ā, am, having small fruit or kernels; (*ā*), f. the tree Bhūmi-jambū. = *Hrasva-bākuka*, as, ā, am, short-armed. = *Hrasva-mūrti*, is, is, ī, short in stature, small in figure, dwarfish. = *Hrasva-mūla*, as, ā, am, having a small root; (*as*), m. the red sugar-cane. = *Hrasva-roman*, ā, m. 'having short hair,' N. of a king. = *Hrasva-sākhāśīpha*, as, m. 'having short branch-roots,' a small tree, shrub. = *Hrasva-sabhā*, f. a small or narrow hall. = *Hrasvāgni* ('*va-agn*'), is, m. the gigantic swallow-wort (= *arka*). = *Hrasvānga* ('*va-ang*'), as, ī, am, short-bodied, dwarfish; (*as*), m. a dwarf; the medicinal plant and root called Jivaka, q. v. = *Hrasvodaya* ('*va-ud*'), as, ā, am, followed by a short vowel. = *Hrasvopadha* ('*va-up*'), as, ā, am, having a short penultimate; preceded by a short vowel.

**Hrasvaka**, as, ā, am, short, small, &c. = *hrasva*.

**Hrasa**, as, m. sound, noise; shortening, diminution, abatement, decrease, decline, deterioration, detriment; paucity, scarcity.

**Hrasaka**, as, ikā, am, shortening, diminishing, decreasing.

**ह्राद्** *hrād* (closely connected with rt. *hlād*; cf. rt. *hrād*), cl. 1. A. *hrādate*, *jāhrāde*, *hrādītum*, to sound (as a drum or other musical instrument); to roar (as water, thunder); [cf. Zend *zrād*; Gr. *χλάζω*, *κέ-χλάδα*, probably *χάλαζα*; Lat. *grando*, *grandinat*; Goth. *grētan*; Angl. Sax. *grētan*.]

**Hrāda**, as, m. noise, sound; N. of a son of Hiranya-kaśipu.

**Hrādini**, ī, *ini*, ī, sounding, making a sound or noise; (*ini*), f. Indra's thunderbolt; lightning; a river [cf. *hrādini*]; the gum olibanum tree (= *sallaki*).

**Hrāduni**, (in Rīg-veda I. 32, 13) a weapon, the weapon of Vṛitra, a thunderbolt, (*Sāy*. = *asani*.) = *Hrāduni-vṛit* or *hrādūni-vṛit*, t, t, Ved. wielding the thunderbolt, (said of the Maruts; *Sāy*. explains *hrāduni-vṛitah* by *hrādūnyā asaneḥ pravartakāḥ*, Rīg-veda V. 54, 3.)

**ह्रास** *hrāsa*. See above.

**ह्रियया** *hriyā* or *hriyā*, f. (= *hriyiyā*

at p. 1175, col. 3), reproach, censure; shame, bashfulness.

**ह्रित** 1. *hrīta*, as, ā, am (for *hrīta* at p. 1175), taken, conveyed; taken away, seized; divided, apportioned; (*am*), n. a portion, share.

**Hriti**, is, f. (for *hrīti*), taking, conveying; seizure.

**ह्रित** 2. *hrīta*, as, ā, am (for *hrīta*), ashamed.

**ह्रियमाण** *hriyamāṇa*. See p. 1175, col. 3.

**ह्रिवेर** *hrivera*, am, n. a kind of drug and perfume (= *bāla*, *bālaka*).

**Hrīvera**, am, n. = *hrivera* above.

**ह्री** 1. *hrī* (connected with rt. 2. *hri* or *hrī*, q. v.), cl. 3. P. *jīhreti* (3rd pl. *jīhriyati*). Perf. *jīhrāya* or *jīhrayān-čākāra*, *hreshyati*, *ahraśhit*, *hretum*, to blush; to be ashamed, be modest; to be ashamed of (with abl. or gen., e.g. *anyonyasya jīhrimāḥ*, we are ashamed of one another, Kīrat. XI. 58): Caus. *hreyayati*, *-yitum*, Aor. *ajīhripat* (according to some *ajīhripat*), to put to shame, make to blush, confound: Desid. *jīhrīshati* - Intens. *jēhriyate*, *jēhriyati*, *jēhreti*; [cf. probably Old Germ. *hriuwān*; Angl. Sax. *hrowān*.]

2. *hrī*, is, f. shame, bashfulness, modesty; Modesty, Shame, (personified as daughter of Dakṣha and wife of Dharmā.) = *Hrī-jita*, as, ā, am, overcome by shame, modest, ashamed. = *Hrī-nirāsa*, as, m. abandonment of shame, shamelessness. = *Hrī-ni-shedha*, as, ā, am, having shame as a check, checked by modesty. = *Hrī-niśveva*, as, ā, am, or *hrī-niśvevin*, ī, *ini*, ī, practising modesty, modest. = *Hrī-mat*, ān, *atī*, at, bashful, modest, ashamed. = *Hrī-yantarā*, f. the constraint or pain of bashfulness, torment of shame. = *Hrī-sanna-kaṇṭha*, as, ī, am, having the throat choked by shame, i. e. having a feeble or broken utterance through bashfulness.

**Hrīkā**, f. shame, bashfulness, modesty, shyness; timidity, fear, terror.

**Hriku**, us, us, u, ashamed, bashful, modest, shy, timid; (*us*), m. lac; tin.

**Hriṇa**, as, ā, am, ashamed, modest, bashful, shy.

**Hrīta**, as, ā, am, ashamed, bashful, modest.

**Hreyaya**, am, n. the act of putting to shame, excelling, surpassing.

**Hreyayat**, an, *anti*, at, putting to shame, outvying, surpassing.

**Hrepiṭa**, as, ā, am, made ashamed, put to shame; excelled, surpassed.

**ह्रीष्** *hrīṣh* (connected with rt. 1. *hrī*), cl. 1. P. *hrīcchati*, *jīhriccha*, *hrīcchitum*, to be ashamed or modest, to blush.

**ह्रीवेल** *hrivela* or *hrivelaka*, am, n. (= *hrīvera*, q. v.), a kind of perfume.

**ह्रु** *hru* (a Vedic form of rt. *hṛi*; cf. *vi-hru*, a-*vihruta*), cl. 9. P. *hruṇāti*, &c., to hurt, injure.

**Hrut**, t, t, t, Ved. hurting, injuring; (*t*), m. an enemy; [cf. *vi-hrut*.]

**Hruta**, as, ā, am, hurt, injured.

**ह्रुद्** *hrud* or *hrūd* (=rts. *hraud*, *hūd*), cl. 1. P. *hroḍati*, *hrūḍati* (according to some also A. *-te*), &c., to go; to be drawn up or contracted; to contract.

**Hruḍu** or *hrūḍu*, us, m., Ved. 'drawing up, contracting, convulsing,' epithet of Takman, (in Atharva-veda I. 25, 2, 3. interpreted to mean 'cramp' or 'spasm'.)

**Hroḍa**, as, m. contraction; [cf. *jyā-hroḍa*.]

**ह्रप्** *hrep*, cl. 1. A. *hrepate*, &c., to go.

**ह्रष्** *hresh* [cf. rt. *hesh*], cl. 1. A. *hreshate*, *jīhreshe*, *hreshitum*, to neigh (as a horse), whinny; to creep, go [cf. rt. 1. *preṣh*]: Caus. *hresha-*

yati, &c., to make to neigh, to neigh; [cf. Gr. χρό-μη, χρεμέθω, χρεμίω; Old Germ. hros; Mod. Germ. Ross; Angl. Sax. hors.]

Hreshā, f. neighing (of a horse), whinnying.

Hreshita, as, ā, au, neighed; (am), n. neighing.

ह्रैषुक hreshuka, as, m. (according to some) an instrument for digging.

ह्रौड् hraud, cl. 1. P. hraudati, &c., to go (=rts. hruḍ, hūḍ, q. v. v.).

ह्रग् hlag (=rt. hrag, q. v.), cl. 1. P. hlagati, &c., to cover, hide.

ह्रप् hlap (also written hrap; cf. rt. klap), cl. 1. P. hlāpayati, &c., to speak; to sound, creak.

ह्रस् hras [cf. rt. hras], cl. 1. P. hlasati, jahlāsa, hlasitum, to sound.

ह्रद् hlād (a later form of rt. hrād, q. v.), cl. 1. A. hlādāte, jahlāde, hlādītum, (originally 'to shout with joy, raise joyful cries'), to rejoice, be glad, be delighted; to sound (as a musical instrument): Caus. hlādāyati, -yitum, Aor. ajihlādāt, to make glad, gladden, exhilarate, delight; [cf. Gr. κίχλαδα, καχλάζω, perhaps also γῆθος, γῆθῆω; Lat. gaudeo; Old Germ. glāt; Angl. Sax. glæd, glad, glādan; Eng. glad; Hib. gairdim, 'I rejoice.']

Hlatti, is, f. joy, gladness, happiness; [cf. pra-hlatti.]

Hlanna, as, ā, am, glad, pleased, delighted, happy; [cf. pra-hlanna.]

Hlanni, is, f. joy, gladness, happiness; [cf. pra-hlanni.]

Hlāda, as, m. pleasure, joy; N. of a son of Hiranya-kaśipu.

Hlādaka, as, ikā, am, gladdening, rejoicing; (ikā), f. joy, gladness. — Hlādikā-vat, ān, atī, at, Ved. possessed of joy, joyful.

Hlādana, am, n. the act of rejoicing, joy, delight.

Hlādita, as, ā, am, gladdened, delighted, happy.

Hlādini, ī, inī, ī, delighting, gladdening; happy; (inī), f. lightning [cf. hrādini]; Indra's thunder-bolt; the olibanum tree; N. of a river.

ह्री hli, another form of rt. 1. hri, q. v.

Hlika, as, ā, am, bashful, modest; (ā), f. shame, modesty (=hrikā).

Hliku, us, us, u (=hriku), ashamed, modest; (us), m. lac (=jatū); tin; [cf. Gr. χαλ-κός; Slav. zel-c-zo; Lith. gel-c-zi-s.]

ह्रैष् hlesh, another form of rt. hresh.

Hleshā, f. =hreshā, neighing, whinnying.

ह्रल् hval [cf. rt. hvri], cl. 1. P. hvalati, jahvāla, &c., to move, shake, tremble; to go: Caus. hvalayati, hvālayati (the former when prepositions are prefixed), to cause to tremble; [cf. Old Germ. wallōn, 'to walk about'; Mod. Germ. wallen, wall-fahrt.]

Hvalat, an, anti, at, moving, shaking, trembling.

ह्रष् hvri or hvri (originally dhvri, q. v.; cf. rts. hurch, hru), cl. 1. P. hvarati, jahvāra, hvarishyati, ahvārshīt (Ved. ahvār), hvar-tum, cl. 9. P. hvriṇāti, &c., to be crooked or curved, go crookedly; to be crooked in conduct, deceive; to be injured or afflicted; (according to Naigh. II. 8) to eat: Caus. hvārayati, &c., to make crooked, bend, curve; to hurt, injure: Desid. juhvūrshati: Intens. jāhvaryate, jāhvarti; [cf. Gr. κυρτός, κύρβεις, ἐπέφω; Lat. curvus, varus; Goth. hvair-ban; Angl. Sax. hwearfan, hwerfa, hwearfan, hwealf, hwealfa; Hib. fiar, 'crooked'; fiaraim, 'I incline, bend'; fiaras, 'crookedness.']

Hrut, hruta. See under rt. hru.

Hvras, as, n., Ved. crookedness, deceit, dishonesty, fraud, (Sāy. = kaultilya, hīṃsana; in Naigh. II. 13. enumerated among the krodha-nāmāni.)

Hvāra, as, ā, am, Ved. dishonest, malicious, (Sāy. = kuṭīla.)

Hvārya, as, m., Ved. 'going crookedly,' (Sāy.) a snake or an unbroken horse, (in Naigh. I. 14. enumerated among the asva-nāmāni.)

Hvrita, as, ā, am, curved; injured, hurt.

ह्रै hve (in some of its forms identical with rt. hu at p. 1174, and several derivatives seem to recognize another rt. hu or hū = hve), cl. 1.

P. A. hvayati, -te, juhāva (identical in form with Perf. of rt. hu), juhve (in R̥ig-veda I. 48, 14. juhūre = juhūre), hvūyati, -te, ahvat, ahvata or ahvāta, Prec. hūyāt, hvāsishā (Vedic forms Pres. 1st sing. hūve or hūve. 3rd sing. havate. 1st pl. havāmahe, hvāmahe, hūmahe, hōma, 3rd pl. havante; Impf. 3rd pl. havanta; Pot. 1st pl. huvema; Perf. 3rd sing. hūve, (ā)juhve, 3rd pl. juhure, juhūre; Aor. 1st sing. ahee, 3rd pl. ahūshata), hvātum (Ved. Inf. hvātume, hvadhyaī), to call; to call to; to call upon, invoke; to challenge; to name; to seek, ask, pray, beg; to emulate, vie with: Pass. hūyate (identical in form with Pass. of rt. hu), Aor. ahvāyi, &c., to be called, &c.: Caus. hvāyayati, -yitum, Aor. ajūhavat; Desid. of Caus. juhāvayishati: Desid. juhūshati, -te: Intens. johūyate, johavitī, johotī (Impf. ajohavit, 3rd pl. ajohavuh, Pres. part. johavat), to call on, invoke; [cf. according to some, Gr. βοή, βοῶω, probably áōō, iōh; Lat. re-boare, perhaps voceo, votum; Goth. vōpjan; Old Germ. hveion, hrōfu, ruafo; Mod. Germ. rufe; Angl. Sax. hweop, wepan; Old Icel. hvía, 'to neigh'; Slav. zv-a-ti, 'to call'; Hib. guilim, 'I bewail.']

Hava, as, am, n. n. calling. See 2. hava, p. 1168.

Hāva, as, m. calling, &c. See p. 1170, col. 3.

2. huta, as, ā, am (for 1. see p. 1174, col. 2), called, summoned, invited.

2. huti = hūti below; [cf. 2. ā-huti.]

Hvāna, as, ā, am, Ved. being invoked, (according to Sāy. and Mahi-dhara = dhūyamāna.)

Hvāta, as, ā, am, called, summoned, invited.

Hviti, is, f. calling; invocation; calling defiantly, challenging.

Hvītā, ind. having called, having challenged.

Hūya, in deva-h°, q. v.

2. hūyamāna, as, ā, am (for 1. see under rt. hu, p. 1174), being called or invoked.

Hvayat, an, anti, at, calling out; challenging, vying with.

Hvātri, tā, trī, trī, who or what calls, a caller, challenger.

Hvāna, am, n. the act of calling; a cry, noise; [cf. ku-hvāna.]

Hvāniya, as, ā, am, to be called or invoked.

Hvāyin, ī, inī, ī, calling, invoking, challenging.

Hveya, as, ā, am, to be called; to be invoked.



*Apa-mārga*, as, m. (fr. *apa-mṛṣj*), wiping off, cleaning, removing.  
*Apa-akta*; add—disaffected.  
*Apa-rañj*, Pass. -*rajyate*, to become disaffected.  
*Apara-vaktrā*, f., p. 51, read *apāra-vaktra*, am, n.  
*Apa-rush*, ṭ, ṭ, ṭ, fr. from anger.  
*Aparokshaya*; add—to have ocular proof of.  
*Apantu*; add—(us), m. improper season, unusual time.  
*Apa-sūla*, as, ā, am, spearless, having no spear.  
*Apa-sruti*, is, is, is, from which the ear is turned away, unpleasant to hear.  
*Apa-sphur*; for 'ūs, ūs, ūs' read ūr, ūr, ūr.  
*Apa-smaya*, as, ā, am, free from pride or haughtiness.  
*Apa-harta*, as, m. = *apa-hartri*, one who takes away, a destroyer.  
*Apa-hasta*; add—as, m. the back of the hand (= *hasta-prishṭha*).  
*Apa-hastaya*; add—to drive away (with the back of the hand).  
*Apā-kṛti*; add—evil conduct.  
*Apāntara-tamas* (*apa-an*), ās, m., N. of an ancient sage (identified with Kṛishṇa-dvaipāyana).  
 1. *a-pāra*; correct thus—not the opposite bank, this side of a river, the near bank.  
*Apā-erittaka*, as, ā, am, running away, fugitive.  
*Api-dhāna*; add—a bolt, bar, lock.  
*Api-vat*. See *rt. 2. vat*; [cf. *sv-api-tāla*.]  
*Apobha*, as, ā, am, bound.  
*Apombhana*, am, n. binding, a bond, fetter.  
*A-prātrīrūpya*, am, n. dissimilarity.  
 2. *abja*, Nom. P. *abjali*, &c., to become a lotus flower.  
*Abhi-kshatṛi*; add—one who carves food, a host.  
*Abhi-grīdhna*, as, ā, am, eagerly desiring, greedy for.  
*Abhi-dēvana*, am, n. a gambling-table, dice-table.  
*Abhi-pāla*, as, m. a protector, watcher.  
*Abhi-pālana*, am, n. protection, watching.  
*Abhi-pradhārshana*, am, n. assault, ill-treatment.  
*Abhi-praveśa*, as, m. entering, entrance.  
*Abhi-mārutam*, ind. against the wind.  
*Abhi-mukha*; add—face to face, opposed to.  
*Abhi-mukhaya*, Nom. P. -*mukhayati*, &c., to face, encounter.  
*Abhi-yajña-gāthā*, p. 66, to be erased.  
*Abhi-rāma*; add—(as), m. pleasure, pleasure in.  
*Abhi-saijūta*, as, ā, am, called, named.  
*Abhi-sara*; add—an assailant.  
*Abhy-ākārsha*; add—putting on clothes, dressing.  
*Abhy-udchraya*, as, m. height.  
*Abhyudchraya-vat*, ān, atī, at, high, lofty.  
*Amata-parārtha-tā*, f. the having an unacceptable second meaning.  
*A-mānusha*; add—(as, ā, am), destitute of men.  
*A-mīnat*; add—not failing.  
*Ami-dṛiksha*; for 'ā' read ī.  
*Ambarishaka*, as, m. = *ambarisha*, a frying-pan.  
*Ambu-ja*; insert—(am), n. before 'a lotus,' &c.  
*Ambu-muc*, k, m. 'water-discharger,' a cloud.  
*A-yudhvin* to be erased.  
*A-yuva*; add—undivided, strong; free from destruction, (Sāy. = *marāṇa-rahita*).  
*A-yuvamārin*, ī, imī, ī, Ved. (according to B. R.) not dying in youth; [cf. *yuva-mārin*.]  
*Argheya*, as, ā, am, = *arghya*, having a fixed price, valuable.  
*Arṇasa*, as, ā, am, Ved. watery, full of water, (Sāy. = *udaka-vat*); floating, billowy (according to B. R.).  
*Artu* = *ritu*, a season.  
*Arthāntara-nyāsa*; add—transition to another matter or subject, the turning aside from a narrative to introduce a moral reflection, &c.  
*Arthāpatti*; add—a disjunctive hypothetical syllogism.  
*Ardhā-nārī*, Siva and Pārvatī conjoined.  
*Armaka*, doubtful and probably to be erased, B. R.  
*Arvan*; read *arvat* or *arvan*.  
*Arvāntana*, as, ā or ī, am, being on this side, not reaching to the other side.

*Arhat*; after 'a Buddha' add—who is still a candidate for *Nirvāṇa*.  
*Alambusha*; for 'vomiting' read a kind of plant (= *chardana*).  
*Alābu*; add—(u), n. the fruit of the Alābu.  
*Ava-kilaka*, as, m. a peg, nail.  
*Ava-cūlaka*; for 'as, m.' read *am*, n.  
*Ava-jit*, is, f. conquering, conquest.  
*Ava-dola*, as, m. shaking, swinging.  
*Ava-dyat*, an, atī, at, breaking off.  
*Arana*; add—(as, ī, am), protecting, sheltering, a protector.  
*Ava-pha* to be erased, B. R.  
*Ava-moḥana*; add—a place of abode.  
*Avāra-sūla* to be erased, B. R.  
*Ava-ropana*; add—the act of planting (trees).  
*A-varsha*; for 'as, m.' read *am*, n.  
*Ava-lekhā*, f. drawing, painting.  
*Ava-lopa*, as, m. breaking off, destruction.  
*Ava-sarpin*; add—descending gradually; the *Jaina* *Ava-sarpin* is a 'descending cycle' divided into six stages, (viz. good-good, good, good-bad, bad-good, bad, bad-bad.)  
*Ava-sāyaka*, as, ikā, am, destructive, fatal, deadly.  
*Ava-sobana*; add—bathing; strewing, scattering.  
*Ava-seya*; add—to be accomplished; to be ascertained.  
*Ava-skanda*; erase—'a camp.'  
*Ava-hārika*, am, n. spoil, booty, plunder.  
*A-vyavastha*, as, ā, am, irregular, without rule.  
*A-vyākṛita*; add—undeveloped, unexpanded.  
*A-vyutpanna*; add—undervied.  
*A-sānkyā*, as, ā, am, not to be feared or doubted.  
*Asānin*, ī, imī, ī, having a thunderbolt.  
*A-sloṇa*; read *a-sloṇa* [cf. *sloṇa*, *sroṇa*].  
*Aśva-shangava*; correct thus—*aśva-shadgava*.  
*Aśva-sukti*; read—*aśva-suktin*, ī, m.  
 2. *ashṭi*; for 'rt. 1. as' read *rt. 1. as*.  
 3. *ashṭi*, is, f. (fr. *rt. 2. as*), seed (= *ashṭi*).  
*A-sakta*; add—uninterrupted; (am), ind. uninterruptedly.  
*A-sāsṭvās*; for 'as' read *at*.  
*A-sāra*; under (am), n. add—chaff.  
*Asi-riddhita*, as, ā, am, increased or extended by the sword (= *khadga-balena riddhim prāpita*).  
*Aśhi-danta-maya*, as, ī, am, made of bone or of ivory, (Manu V. 121).  
*A-srāma*; add—not withered (Ved.).  
*Ahan-karāṇa*, am, n. = *ahan-kāra*.  
*Ahan*; for 'and ahan' read—*ahar*, which is the proper form of the Nominative.  
*Ahar-dala*, mid-day.  
*Ahas-triyāma*, am, n. day and night.  
*Ā-kekara*, as, ī, am, slightly looking askance.  
*Āngārika*, as, m. one having to do with charcoal, a charcoal-burner.  
*Ā-car*; add—to examine (a witness).  
*Ānjana*; add—(as, ī, am), having the colour of ointment.  
*Āḍambara*; add—noise, din; bombastical language; tumult, confusion.  
*Ātma-santāna*, as, m. 'own offspring,' a son.  
 2. *āda* or *ādaka*, as, ā, am (fr. *rt. ud*), eating (at the end of comps.).  
 1. *ādāya* to be erased.  
*Ādāra-bimbī* to be erased.  
*Ā-dīpaka*, as, m. one who sets fire to anything, an incendiary.  
*Ādhidivārika*; add—proceeding from the influence of the atmosphere or planets, proceeding from divine or supernatural agencies.  
*Ādhina* = *adhina*, depending on (with loc.).  
*Ādhyātmiķa*; add—proceeding from bodily or mental causes within one's self.  
*Āparapakshīya* (fr. *apara-paksha*), belonging or relating to the second half of a month.  
*Āptor-yāma*, as, m. = *āptor-yāma*, q. v.  
*Āpvan* to be erased.  
*Āpsarasa*, as, ī, am, coming from an *Apsaras*.  
*Ā-phalaka*, a fence made of planks, palisade.  
*Ābdam* (ā-ab<sup>o</sup>), ind. for a whole year.

*Ā-bharita*, as, ā, am, ornamented, adorned.  
*Āmisha*; add—prey.  
*Āmisha-tā*, f. the being a prey.  
*Ā-mṛis*; add—Pass. *mṛisyate*, to be devoured or eaten (= *bhaksyate*, *Raghu-v. V. 9*).  
*Ā-rata*; add—(am), n. a kind of coitus.  
*Ā-recin*, ī, imī, ī, emptying.  
*Ā-rodha*, as, m. a siege, blockade.  
*Ārjavin*, ī, snī, ī (fr. *ārjava*), having honesty, upright, honest, straightforward.  
*Ārjika*; 'milk' to be erased.  
*Ā-varjana*, am, n. victory, conquest (= *jaya*).  
*Ā-vigna*; add—as, ā, am (fr. *ā-vij*), terrified.  
*Āvir-maṇḍala*, as, ā, am, manifesting the form of a circle.  
*Ā-redha*, as, m. (fr. *ā-tyadh*), shaking about.  
*Āsir*; for 'is' read *ir*.  
*Āśishṭha*, as, ā, am (superl. of *āśu*), quickest.  
*Āśiyas*, ān, asī, as (compar. of *āśu*), quicker.  
*Āśhāmiķa*, as, ī, am, taught in the eighth book (of Pāṇini).  
*Ā-samṛiteḥ*, ind. till the end of the world, as long as the course of this world lasts.  
*Āśidhāra*, am, n. (fr. *asi-dhāra*), scil. *vratam*, a vow as difficult as standing on the edge of a sword.  
*Āsura*; under (ī), f. add—an epithet of *buddhi* in the *Sāṅkhya* philosophy.  
*Āhankārika*, as, ī, am (fr. *ahan-kāra*), belonging or relating to *Āhankāra*.  
*Ākshu-sākaṭa*; for 'kind' read *field*.  
*Īdā*; add—N. of a particular artery on the left side of the body.  
*Īndī-vara*; add—(as), m. a bee [cf. *indī-dīra*].  
*Īndra-gopa*; to (as), m. add—a fire-fly.  
*Īndra-putrā*; correct thus—'having *Īndra* for a son,' i. e. the mother of *Īndra*.  
*Īndra-maha*; add—(according to a commentator) a feast in honour of *Īndra* [cf. *maha*].  
*Ībhya-tīvala*; read *ībhya-tīvilā*.  
*Īrvārūka* to be erased, B. R. [cf. *mṛigervārūka*].  
*Īksha*, as, ā, am, looking [cf. *tiryag-iksha*]; an opening, hole, mesh, (in *kshudreksha*, having small meshes).  
*Īnkhana*, am, n. shaking about, swinging.  
*Ījivas*; for 'as' read *at*.  
*Īra*, as, m. the wind. = *Īra-ja* or *Īra-putra*, as, m. 'son of the wind,' *Hanu-mat*.  
*Īraja*; add—(am), n. the act of publishing, proclaiming.  
*Uc-chotha* (*ud-s<sup>o</sup>*), as, m. (fr. *rt. sri* with *ud*), swelling, intumescence.  
*Uc-chvasita*; add—unfastened, untied.  
*Uc-chvāsita*; add—raised, lifted up.  
*Ujji*; add—to let out, discharge (water), emit.  
*Uiccha*; add—also *as*, m.  
*Uj-ādī*, a class of *Kṛit* affixes beginning with *uj*.  
*Uikaḍa*; add—hairless; full-blown.  
*Ukuṭakāsana*; add—sitting with the legs bent underneath.  
*Uttāna-pāṇi-dvaya*, as, ā, am, having the two hands with the concave of the palms turned upwards.  
*Utkhāyi-tra*, am, n. effort, energy, activity.  
*Ut-thāyin*; add—exerting one's self, active.  
*Ut-prabāla*, as, ā, am, shooting out fresh foliage.  
*Ut-sarpinī*; add—'ascending scale,' divided into six stages (beginning with *bad-bad*, and rising upwards in the reverse order to *ava-sarpinī*, q. v., col. 2).  
*Ut-srotas*, ās, ās, as, having the flow of life or current of nutriment upwards (opposed to *arvāk-srotas*, q. v.).  
*Udāsaya* (*°da-ās<sup>o</sup>*), as, am, m. n. a lake, tank.  
*Ud-gāra*; add—swelling, heaving [cf. *sāgarod-gāra*].  
*Ud-ṭīpaka*; add—(as), m. a kind of bird.  
*Ud-dharma*, as, m. an erroneous doctrine, *ñeresy*.  
*Ud-bhāvana*, am, n. the act of raising up, elevation.  
*Udya*, as, ā, am (fr. *rt. vad*), to be spoken, (*udya*, 'a river,' is incorrect for *uddhya*).  
*Ud-yamita*, as, ā, am, excited, instigated.

*Ud-vij*; for 'vejitum' read *vijitum*.  
*Un-nahana*, as, ā, am, unfettered, unrestrained.  
*Un-nāmīta*, as, ā, am, raised up.  
*Un-nāha*; add—excess; unbridled conduct.  
*Un-majjana*; add—(am), n. the act of emerging.  
*Un-maṇi*, is, m. a jewel found on the surface of the ground (= *bahīṣṭa-prakaṣa*).  
*Upa-kṛānta*, as, ā, am, previously mentioned.  
*Upa-gāna*, am, n. an accompanying song.  
*Upa-geya*; add—(am), n. a song.  
*Upa-cārika*, as, ā, am, serviceable, useful.  
*Upa-cirṇa*, as, ā, am, attended; deceived (= *vañcīta*).  
*Upa-cchanda*, as, m. an implement, instrument.  
*Upa-janam*, ind. near the people.  
*Upa-tīrtha*, am, n. steps leading down to a river.  
*Upa-duh*, -*dhuk*, m. a milk-pail.  
*Upa-deśa*; add—a name, title.  
*Upa-doha*; correct thus—a milk-pail.  
*Upa-dohana*, a milk-pail.  
*Upa-dhi*; add—support.  
*Upa-pada*; for 'as, m.' read *am*, n.; and after 'in a compound' add—but not in a *Bahu-vrīhi*.  
*Upa-bandha*; add—a bond, rope, cord.  
*Upa-majjana*, am, n. ablution, bathing, a bath.  
*Upa-mantrin*; add—(i), m. a subordinate counsellor.  
*Upa-māt*, Ved. = *upa-mit*.  
*Upa-mitra*, am, n. a secondary or inferior friend.  
*Upa-mekhalam*, ind. about or on the slopes or sides (of a mountain).  
*Upa-yat*, an, atī, at (fr. *upe*), flowing into, going near, approaching, tributary (as a river).  
*Upa-yoga*; add—engagement, compact, agreement.  
*Upa-vrajam*, ind. near a cattle pen.  
*Upa-salya*; add—neighbouring district, environs.  
*Upa-savgraha*; add—a pillow, cushion, mattress.  
*Upa-sīlta*, as, ā, am, sprinkled with.  
*Upa-sīma*, ind. near the boundary (of a field).  
*Upa-seha*, as, m. sprinkling upon, infusion.  
*Upa-hārya*, as, ā, am, to be presented or offered; (am), n. an offering, oblation.  
*Upa-hita*; add—good in a secondary degree, somewhat good; (am), n. a secondary good.  
*Upā-cirṇa*, as, ā, am, deceived.  
*Upā-nayana*, am, n. the act of leading or conducting home.  
*Upā-rata*; add—ceasing, turning back, returning.  
*Upā-sad* (*upa-ā*), cl. 1. P. *-sidati*, &c., to approach, walk along.  
*Uraśi-kṛi* or *urasi kṛi*, cl. 8. P. *-karoti*, &c., to appropriate, make one's own.  
*Urāṇa*, as, ā, am, Ved. making broad, (Sāy. = *uru-kurcāṇa*).  
*Urāśi*; add—according to some, more properly derived fr. *uru* + *rt. 1. aś*, to pervade, and meaning originally 'widely-spreading.'  
*Uḷūki*, f. an owl.  
*Ullāsa*; add—increase, growth.  
*Uśij*; add—charming, beautiful, handsome.  
*Rijīsha*; add—viscid, unctuous.  
*Rijvaś*; for 'ār' read *an*.  
*Rīta-jur*; for 'ur' read *ūr*.  
*Riddhīta*, as, ā, am, made to prosper, prospered.  
*Eka-tāla*, as, ā, am, having a single palm tree.  
*Eḷi*, f. a female sheep, ewe.  
*Eṇānka* (*ṇa-an<sup>o</sup>*), as, m. 'deer-marked,' the moon. — *Eṇānka-muni*, is, m. the moon-gein [cf. *candra-kūnta*].  
*Aikaguṇya*, am, n. (fr. *eka-guṇa*), the value of a single unit, simple unity (opposed to *dvogūṇya*).  
*Aidamparya*, am, n. (fr. *idam + para*), 'the state of being devoted to this alone,' main or only object, chief end.  
*Aindranīla*, as, ī, am (fr. *indra-nīla*), made of sapphire.  
*Aiśya*, am, n. (fr. *iśa*), supremacy, power.  
*Otsāryam* (*i-ut<sup>o</sup>*), ind. until the sun rises.  
*Oshīha-jāha*; for 'ear' read *lips*.  
*Aurmīleya*, as, m. a metonymic from *Ūrmilā*.

*Aurvara*, as, ī, am (fr. *urvarā*), belonging to the earth, coming from the ground.  
*Kaṭ-phala*. See under *kaṭu*, p. 196, col. 1.  
*Kaṭa*. See under *kaṭaka*; (these words are thought by some to be for original *karnta*, *karntaka*, fr. *rt. 2. kṛi*, to cut.)  
*Kamaṇḍalu*; in Ved. a form *kamaṇḍalū*, ūs, f. is allowed, (Pāṇ. IV. 1, 71.)  
*Kamala-nābha*, as, m. 'lotus-navel,' epithet of *Vishnu*.  
*Karṇa-srotas*, as, n. 'ear-flow,' the wax of the ear.  
*Kalahat*, an, anti, at (fr. a Nom. *kalaha*), quarreling.  
*Kavayitri* = *kavi*, (Kumāra-s. II. 17, Malli-nātha.)  
*Kastira*; said to be connected with *rt. 1. kās* for *kās*, to shine.  
*Kāṇabhujā*, as, ī, am, composed by *Kaṇa-bhuj*, i. e. *Kaṇāda*.  
*Kādrava*, as, ī, am (fr. *kadru*), dark-yellow, of a reddish-brown colour.  
*Kānishṭhya*, am, n. (fr. *kaniṣṭha*), the place or position of the youngest (opposed to *jyaishṭhya*), juniority.  
*Kāma-tāta*, as, m. epithet of *Siva* [cf. *kāma-pāla*].  
*Kāmākhya*; add—a district in Assam sacred to *Durgā*.  
*Kāya-danḍa*, as, m. command over the body, control of the actions.  
*Kāru*; for '(as)' read (*us*).  
*Kāla-pūga*; transfer under 2. *kāla*, and correct thus—a quantity or length of time, a long time.  
*Kāshṭha-loshṭa-maya*, as, ī, am, made of wood and clay.  
*Kiñcānya*, am, n. (fr. *kiñcana*, 'something'), possession, property.  
*Kin-tā*, f. 'the state of whom?' any despicable state or condition, contemptibleness; *kintayā*, with meanness, contemptibly.  
*Kin-deva*, as, m. a demi-god [cf. *kin-nara*].  
*Kim-prabhu*, us, m. a bad master.  
*Kim-bhṛitya*, as, m. a bad servant.  
*Kim-mantrin*, ī, m. a bad minister.  
*Kirīta*; add—(as), m. a merchant, trader.  
*Kiśhi-ja*, as, m. a son, (Raghu-v. XV. 15.)  
*Ku-tantri*, is or ī, f. a tail.  
*Kula*, am, n.; add—(with *Saktas*), epithet of *Sakti* and of the rites observed in her worship [cf. *kaula*].  
*Kula-dharma*; add—the observances of the *Kaulas*.  
*Kula-mūrga*; add—the doctrine of the *Kaulas*.  
*Kula-vartman*, an, n. the doctrine of the *Kaulas*.  
*Kuvid*, ind. where? where at all? (Sāy.) often, frequently.  
*Kārāla*, as, ā, am, having a beard, bearded.  
*Kṛitārthayat*, an, anti, at, making 'successful'.  
*Kṛimi-ja*, am, n.; add—silk.  
*Keli-kila*; add—(as, ā, am), wanton, arrogant.  
*Kaimutika-nyāya*, as, m. the rule of 'how much more' or a *fortiori*.  
*Koṭi*, is, f. a point or side in an argument.  
*Kautya*; add—(am), n. noble origin, good family.  
*1. kausika*; add—(am), n. a silk garment.  
*Knopana*, as, ī, am (fr. *Caus*, of *rt. knūy*), wetting, moistening.  
*Krakaca*; under 'as, m.' add—a particular musical instrument; N. of a hell.  
*Kṛānā*, ind. (according to B. R. inst. of *krāya*, 'desire, eagerness,' and probably from a form *krā* = *rt. 1. kṛi*). Ved. willingly, gladly.  
*Kshīra-kharjūra*, *kshīrikā*; for 'Datura' read *Date*.  
*Kshetra-saṃhitā*, f. any work on geometry.  
*Kshepāya*, Nom. A. *kshēpāyate*, &c., to revile.  
*Kshepāyamaṇa*, as, ā, am, abusing, reviling.  
*Kshvelana*, am, n. the act of playing, sport, jest.  
*Kshveli*, is, f. sport, jest.  
*Khaṇḍa-kārya*, am, n.; add—a partial or minor poem (i. e. one not on any heroic or sacred subject, and having only one topic).

*Kharju*; for 'datura' read *date*.  
*Khalakhalāya*, Nom. A. *khalakhalāyate*, to act knavishly.  
*Khalāya*, Nom. A. *khalāyate*, to act roguishly.  
*Khoraka*, as, m. a disease of the foot.  
*Gojīn*, ī, inī, ī, riding on an elephant.  
*Gatī*, f. = *gati*, going, (in *Rāmāyaṇa* VII. 31, 41. explained by the commentator as a Vedic lengthening of the final.)  
*Gatvara*; for 'ā' read *ī*.  
*Gatī*, is, f. speaking, speech.  
*Gamaka*; add—making clear or intelligible.  
*Garuḍa*; *Aruṇa* is the elder (not 'younger') brother, and *Garuḍāraja* should be translated 'elder brother of *Garuḍa*.'  
*Garvāsira*; the base should rather be *garvāsīr*, Nom. case masc. fem. *garvāsīr*.  
*Gāla*; add—(as, ī, am), produced in or from the throat, guttural.  
*Guṇa-yoga*, as, m. the application of the secondary sense of a word.  
*Guṇa-vṛitti*; for 'essential' read unessential; add—the secondary force of a word.  
*Guṇāya*, Nom. A. *guṇāyate*, &c., to appear like virtues, become merits or good qualities.  
*Guṇin*; add—having a string or cord.  
*2. guṇ*; add—cl. 1. P. *gopāyati*.  
*Guru-mat*; add—(ati), f. a pregnant woman.  
*Gurv-artha*, as, m.; add—one who seeks to provide a maintenance for his *Guru*.  
*Gṛishṭi*; under 'is, m.' add—a proper N.  
*Go-caryā*, f. seeking pasturage or food like a cow.  
*Go-cārin*; add—one who seeks his nourishment like a cow, seeking food with the mouth, (see *mṛiga-cārin*.)  
*Gopāya*, Nom. A. *gopāyate*, to act like a herdsman.  
*Go-yajña*; add—a sacrifice in honour of a cow.  
*Gauṇya*; add—the being a merit, excellence; (as), m. merit, excellence.  
*1. gras*; add—to neglect, according to *Kullūka* on *Manu* VIII. 43. *graset* = *upeksheta*.)  
*Grāmatikā*, f. (fr. *grāma*), a wretched village.  
*Ghaṭokaca* means 'bald as a jar.'  
*Ghaṇṭa*; probably for *hantra* as *danḍa* for *dantra*.  
*Cukra-tuṇḍa*, as, m. a kind of fish (= *nala-mīna*).  
*Cukhvas*, ān, m. an abbreviated perf. part., (according to *Sāy* on *Rig-veda* II. 14, 4. either fr. *rt. caksh* or *rt. kshan*, perhaps 'one who has displayed,' 'displaying'; according to B. R. perhaps 'stretching out'.)  
*Caritagaṇa-tva*; add—the attainment of some peculiar quality or use.  
*2. cārya*, am, n. (fr. *cāra* or *cāra*), spying out, espionage, information brought by spies.  
*Cicūka*, as, m. (onomatopoeic), Ved. a kind of bird.  
*Cira-rātra*, (according to *Halāyudha* I. 108) as, m.  
*Cūḍaya*, Nom. P. *cūḍayati*, &c., to make anything (acc.) into a *Cūḍa* or top-knot.  
*Cālikā*, f.; add—the hinting of a matter or event by those behind the curtain (in the drama).  
*Caileya*, as, ī, am (fr. *cala*), made of cloth.  
*Corāyita*, as, ā, am (fr. a Nom. *corāya*), acted like a thief, playing the thief.  
*Channa*; add—(am), n. a covering; the trap-pings (of an elephant).  
*Chalita-rāma*; for 'as, m.' read *am*, n.  
*Jaḍaya*, Nom. P. *jaḍayati*, &c., to make apathetic, make motionless or lifeless.  
*Jaḍātma*, as, ā, um, or *jaḍātman* (*ḥā-āḥ<sup>o</sup>*), ā, ā, a, insensible, void of sensation, calm, placid, cool (said of the moon).  
*Jani* or *jani*; add—cf. Gr. *γυνή*.  
*Jala-sarkarā*, f. 'water-gravel,' hail.  
*Jātī*, f. a kind of jasmine.  
*Jalandhara*, as, m. = *jalan-dhara*, N. of an *Asura*.  
*Jrībh* or *jrīmbh*; add—to unbend or unstring a bow.

*Jyotirmilin*, probably for *jyotirmilin*.

*Jvar*; add—connected with *rt. jval*.

*Jvalat*; add—(an), m. fire, flame.

*Jhasha-ktana*; add—the sea.

*Tikā*, in *svarga-grāma-tika-vilunṭhana*, to be erased, (see *grāmātikā*, p. 1183.)

*Tafāghāta* (‘*ṭa-āgh*’), as, m. = *vapra-kriḍā*, the butting of elephants against banks, &c.

3. *tan*; add—to manifest, display, exhibit, show, put forth (energy &c.), make.

*Tanu-madhya*, am, n. middle of body, waist.

*Tapar-loka* = *tapo-loka*.

*Tamo-gu* to be erased.

*Taruṇaya*, Nom. P. *taruṇayati*, to make fresh.

*Tala-vāraṇa* = *tala-tra*.

*Tāmyat*; add—becoming distressed, becoming attenuated.

*Tāvat*; add—just a little.

*Tiryak-srotas*; for ‘hurrying’ read having.

*Tulīta*; add—lifted up.

*Tulyakulya*, as, ā, am, belonging to the same family.

*Trināvarta*; add—N. of a demon killed by the infant Kṛishṇa.

*Triṣṭā*, to be connected with *rt. i. trish*; add—(originally) dry.

*Takāya*, Nom. P. *takāyati*, to be like a new-born child.

*Taurangika*, as, m. a horseman.

*Tyājana*, am, n. the act of abandonment, renunciation.

*Tri-saraka*, am, n. the aggregate of three spirituous liquors; drinking spirituous liquors.

*Daṇḍa*; add—probably for original *dantra*, ‘the instrument of restraining.’

*Daṇḍa-vācike*, n. du. in *pārushye daṇḍa-vācike*, the two kinds of assault, i. e. blows and abuse.

*Dadāśvas*; for ‘vas’ read *vat*.

*Dadivas*; for ‘vas’ read *vat*.

*Dadrśivas*; for ‘vas’ read *vat*.

*Dandhvana*, as, m. (fr. Intens. of *rt. 2. dhvan*), ‘sounding very much,’ a kind of reed or cane.

*Dariman* (fr. *rt. dṛi*), Ved. destruction.

*Dāra*; the meaning ‘a ploughed field’ to be erased; the words printed *ekake dāre* in *Mann IX*. 38. should be *eka-kedāre*, (see *kcdāra*.)

*Dālana*; for ‘am, n.’ read *as, m.*

*Dāśvas*; for ‘vas’ read *vat*.

*Dugdha-bandhaka*; correct thus—as, m. the plecting of milk.

*Dur-ādhi*; add—(is), m. anxious thought, distress of mind.

*Dur-upasada*, as, ā, am, difficult of approach.

*Daurhṛidīnī*, f. = *daurhṛidīnī*, a pregnant woman.

*Dravya*; add—(one of the *Padārthas* or categories in grammar), a word which is the name of a single object as distinguished from a *Jati* or class.

*Draupadeya*; for ‘patronymic’ read metro-nymic.

*Dvairūpya*, am, n. (fr. *dvi-rūpa*), duality of form, double appearance.

*Dhanuḥ-kāṇḍa*, *ghanuḥ-khaṇḍa*; these would be better written *dhanuḥ-kāṇḍa*, *ghanuḥ-khaṇḍa*, (see *Pān. VIII*. 3, 45.)

*Dhuna*; add—(am), n. one million billions.

2. *dhvan*; add—Pass. *dhvanyate*, to be implied or signified.

*Nakshatra*; the order of the *Nakshatras* is differently given, but the following is the most usual: 1. *Aśvini*; 2. *Bharanī*; 3. *Kṛittikā*; 4. *Rohiṇī*; 5. *Mṛiga-śiras*; 6. *Ārdrā*; 7. *Punar-vaśū*; 8. *Pushya*; 9. *Āśleshā*; 10. *Maghā*; 11. *Pūrva-phalgunī*; 12. *Uttara-phalgunī*; 13. *Hasta*; 14. *Citrā*; 15.  *Svātī*; 16. *Viśākhā*; 17. *Anurādhā*; 18. *Jyeshthā*; 19. *Mūla*; 20. *Pūrvāshādhā*; 21. *Uttarāshādhā*; 22. *Abhijit*; 23. *Shravana*; 24. *Shrāvishthā* or *Dhanishthā*; 25. *Sata-bhishaj*; 26. *Pūrva-Bhādrapadā*; 27. *Uttara-Bhādrapadā*; 28. *Revatī* sometimes the twenty-second, *Abhijit* is omitted, a sidereal revolution of the moon being accomplished in little more than twenty-seven days.

*Nara*; in col. 2, line 3, read, the waters are called *Nārā* or *Nārāḥ*.

*Nartaka*; add—am, n. a kind of mythical weapon.

*Narma-garbha*; add—the action of the amorous hero in concealment.

*Nalopakhyāna*; read *Nalopākhyāna*.

*Nāra*; add—proceeding from *Nara* or the supreme Spirit.

*Nikāsha* = *nikaṣha*, the touchstone.

*Ni-gup*, cl. 1. P. *-gopāyati*, *-gopitum*, to conceal.

*Ni-meshana*; add—(am), n. the closing of the eyes.

*Nirayin*, ī, m. an inhabitant of hell.

*Nir-ākrandā*; add—having no friend or protector, affording no refuge or protection.

*Nir-āyati*, is, is, i, one who has no future, one whose end is at hand, soon to be destroyed.

*Nir-oshṭhya*, am, n. a verse containing no labial letter.

*Nir-mārṣṭi*, is, f., N. of the wife of *Duṣṣaha*.

*Ni-lāyana*, am, n. the act of hiding one’s self.

*Ni-shveva*; add—(as), m. honouring, honour, worship, respect, esteem.

*Nishpāta*, as, m. rapid stroke or dash.

*Nis-taksh*; add—to carve out; to cut up, wound (by insults &c.).

*Nis-tap*, cl. 1. P. *-tapatī*, &c., to melt gold &c. repeatedly, (s is changed to sh, unless repeated action is intended, see *nish-tap*.)

*Ni-sva*, as, ā, am, without soul or spirit, spiritless, weak.

*Nitha*; after ‘subterfuge’ insert (am), n. a hymn.

*Ni-rāga*, as, ā, am (fr. *nis+rāga*), repelling, without colour, colourless; without feeling or emotion, emotionless.

4. *nu*; add—(Ved. cl. 1. A. *navate*).

*Nutti*, is, f. (fr. *rt. i. nud*), repelling, removal.

*Naihāra*, as, ī, am (fr. *ni-hāra*), produced by fog or mist or dew; misty, dewy.

*Ny-ṭj*, cl. 1. A. *-ejate*, &c., to tremble, quake with fear.

*Pankaya*, Nom. P. *pankayati*, *-yitum*, to make muddy, blemish.

*Paṇayūtri*, tā, trī, trī, one who buys, a purchaser.

*Para*; (at the end of comps.) sometimes to be translated by ‘another word, another equivalent expression,’ e. g. *jīva-sābdo mahat-paraḥ*, the word *jīva* is an equivalent expression or another word for *mahat*.

*Parānganā* (‘*ra-an*’), f. the wife of another, a wife.

*Parā-marśaka* referring to something (before mentioned).

*Parā-sedha*, as, m. (fr. *rt. 2. sidh* with *para*; cf. 2. *sedha*), restraint, confinement, imprisonment.

*Pari-khaṇḍana*, am, n. annihilating, humiliating.

*Pari-jval*, cl. 1. P. *-jvalati*, &c., to shine very brightly, glow.

*Parimāyāla-tā*, whirling about or round.

*Parimāṇḍalita*, as, ā, am, whirled round.

*Parilohita*, as, ā, am, shaken about, tossed about.

2. *pari-vāsa*, as, m. fragrance, perfume.

*Pari-sāntv*, cl. 10. P. A. *-sāntvayati*, *-te*, &c., to console, comfort, soothe, conciliate.

*Pari-shikta*, as, ā, am, sprinkled about, diffused.

*Pari-hri*; add—to take away, remove.

*Paripṣu*; add—desirous of ascertaining.

2. *parsha*, as, ā, am, = *parusha*, keen, piercing (said of the wind).

*Paramārthya*, am, n. (fr. *paramārtha*), the complete truth.

*Pitri-mātvartha* (‘*tri-ar*’), as, m. one who seeks to provide a maintenance for his father and mother.

*Pitri-sadman*, a, n. the abode of the *Pitris*, a cemetery.

*Piśāngita*, as, ā, am, made brown or red, enbrowned, reddened.

*Piḍā-bhāj*; possessing marks of pressure or wavy indentations.

*Piyūsha-bhānu*, us, m. the moon.

*Punar-bālya*, am, n. second childhood.

*Pūtana*, as, m. a kind of evil spirit; [cf. *pūtana*.]

*Pūrṇa-mukha*; add—a kind of bird.

*Pūrvin*; add—(ī), m. a particular Jaina saint.

*Prithū-kṛi*, cl. 8. P. *-karoti*, &c., to expand, extend, enlarge, spread out.

*Paitāmaha-siddhānta*. See *siddhānta*.

*Pra-grahin*, ī, ṭṛi, ī, taking the reins.

*Pra-ghosha*, as, m. noise, din, clamour; N. of a son of *Kṛishṇa*.

*Pra-jvālā*, f. a flame, blazing up.

*Pra-tapa*, as, m. heat, the heat of the sun.

*Pratapa-tra*, am, n. ‘protecting from heat,’ a parasol, umbrella.

*Pra-tara*, as, ā, am, crossing over, going across by boat [cf. *dush-p*°, *su-p*°]; epithet of the joints in the vertebral column.

*Pra-taraṇa*, as, ī, am, crossing over; bringing forward, carrying on, furthering, promoting, increasing; (am), n. the act of crossing over, passing over by boat.

*Pra-tarūtri*, tā, trī, trī, Ved. one who causes progress, bringing on, advancing, lengthening, a promoter, furtherer.

*Prati-tarj*, cl. 1. P. *-tarjati*, &c., to menace, threaten, scold at; to challenge.

*Prati-dantin* = *prati-nāga*.

*Prati-nadi*, ind. at every stream.

*Prati-pādapam*, ind. at every tree.

*Prati-srita*, am, n. a protected place, shelter.

*Prati-srotam*, ind. = *prati-srotas*.

*Praty-aya*, as, m.; add—a grammatical affix or any suffix to roots forming derivatives.

*Pratyaya-lopa*, as, m. elision of a grammatical affix or suffix.

*Pratyaya-svara*, as, m. ‘suffix accent,’ an accent on a suffix or affix.

*Praty-āvṛitti*, is, f. turning back, return.

*Praty-āhvaya*, as, m. ‘calling in reply,’ an echo.

*Pra-bhāvana*; add—(fr. the Caus.), causing to come forth, creating; causing to prosper.

1. *pra-mā*; the *pra* of the *Nāgarī* type has broken off in the printing of part of the impression.

*Pramāṇa-koṣi*, is, f. the point in an argument which is regarded as actual proof.

*Pra-mṛiḷa*, as, ā, am (fr. *rt. mṛiḷ* with *pra*), favourable, gracious.

*Pra-moṣha*, as, m. carrying off, plundering, robbery.

*Pra-vivikshu*, us, us, u, intending to pervade or embrace.

*Pra-sakta*; add—occurred, happened, taken place.

*Prāṇic*; the meaning is ‘worshipping’ when the nasal is retained throughout (e. g. inst. sing. du. *prāṇcā*, *prāṇbhyām*, *Gram*. 176. c).

*Phit-sūtra*, am, n., N. of certain *Sūtras* on accent by *Sāntana*.

*Bāstika*, am, n. a quantity or herd of goats.

*Bāhva*, as, m., N. of an author.

*Bukka-mahipati*; for ‘*bhāpāta*’ read *bhāpati*.

*Madhu-vana*; after ‘cuckoo’ insert (am), n.

*Madhyana-dina*; for ‘*Pushpa-pārṇa*’ read *Push-pārṇa*.

*Mantra-kuśula*; read *mantra-kuśala*.

*Mayūra-śitraka*; for ‘*Varāha-Brahmaṇa*’ read *Varāha-mihira’s Vṛihat-samhitā*.

*Mahallikā*, f. a female attendant in the women’s apartments.

*Mahākshauhinī* (‘*hā-ab*’), f. a thousand million billions.

*Mahā-dhuna*, ten million billions.

*Mahā-hāhā*, a hundred thousand billions.

*Māsa*; for ‘*sūrya-māsa*’ read *sūryā-māsā*.

*Mitāksharā-siddhānta-saṅgraha*; transfer ‘as, ā, am), speaking with caution &c.’ to *mitā-tha-bhāshin*.

1. *mṛiḷ*; add—also cl. 1. 3rd sing. *mārjati*, 2nd sing. Impv. A. *mārjasa*.

*Yāvat*; add—*itī yāvat*, such is the meaning, just so far is the sense, (an expression used by commentators.)

*Ranṅa-da*; for 'paint' read substance.  
*Rāgin*; for 'Rāginis' read Rāginis.  
*Rūcīta*; add—(am), n. an exclamation used at a Srāddha.  
*Rorudat*; the nom. case sing. masc. ought rather to be like that of the 3rd cl., in which case it must be *rorudat*.  
*Vatuka*; for 'form' read youthful manifestation.  
*Vatsa*; add—according to some, properly 'a yearling'; [cf. *saṅg-val*, *saṅg-vatsara*.]  
*Vatsara*; according to Uṇādi-s. III. 71. fr. rt. 6. *vas*, to abide.  
*Varga*; after *ya-varga*, 'the semivowels,' add—*sa-varga*, the sibilants.  
*Varsha-dhara* or *varsha-pa*, *as*, or *varshapati*, *is*, or *varsha-bhuj*, *k*, m. the ruler of a Varsha.  
*Varshā-hū*, *ūs*, f., Ved. 'calling out or croaking in the rains,' a frog (= *varshā-bhū*).  
*Varshu*, *us*, *us*, *u*, Ved. sprouting in the rains.  
*Varshtri*, *fā*, *tri*, *iri*, Ved. one who rains, pouring down.  
*Varshman*; add—(ā), m., Ved. height, the highest; the highest point, crown of the head.  
*Vala*; to *as*, m., Ved. add—(according to B. R.) a cave, hollow; a covering.  
*Valaka*, *as*, m. a covering, cover; (am), n. a procession, B. R.  
*Valabhikā*, *f*, a particular poisonous insect.  
*Valayin*; add—(i, im, ī), having a bracelet.  
*Valgulikā*; add—a box, chest; a kind of bat.  
*Valguli*, *f*, a kind of bat.  
*Vasitri*, *tā*, *tri*, *tri*, one who has a strong will, independent.  
*Vasiman*, *ā*, m. the supernatural power of bringing everything under one's own will.  
*Vashī*, *is*, *is*, *i* (fr. rt. *vas*), Ved. wishing for, loving.  
*Vasati-druma*, *as*, m. a tree suitable for lodging under.  
*Vasanta-tilaka*; for 'as, am, m. n.' read *am*, *ā*, n. f.  
*Vasavāna*, *as*, m. (fr. *vasu*), Ved. an owner or holder of property.  
*Vasāti*, *ayas*, m. pl., N. of a people.  
*Vasātiya*, belonging to the Vasātis; (*as*), m. a king of the Vasātis.  
*Vastu*, *us*, *f*, Ved. the becoming light or bright, dawning, dawn, early morning, (in these senses rather to be derived fr. rt. 3. *vas*, to shine.)  
*Vasnaya*, Nom. P. *vasnayati*, &c., Ved. to expose for sale (B. R.); to desire wealth.  
*Vasnayat*, *an*, *anti*, *at*, Ved. desiring riches, (Sāy. = *ghanam icchat*, Rīg-veda VI. 47. 21.)  
*Vahya-sivan*, *ā*, *ari*, *a*, or *vahye-śaya*, *as*, *ā*, *am*, Ved. lying in a palanquin; reclining on a couch; [cf. *talpa-sivan*.]  
3. *vā*, (according to B. R.) a Vedic form of rt. 1. *van* (generally found in the desideratives *vināsati*, *vināsate*, &c., and usually with preposition *ā* prefixed; cf. *ā-vā*, p. 131), to wish to conciliate or win, (2. *vāta*, p. 902, may be referred to this rt.)  
*Vācāmyama-tva*, *am*, n. taciturnity, silence.  
*Vāja*; add—a race, struggle for a prize; a prize or reward of a race, reward of a contest; anything gained or won, reward, prize (in general); a race-horse (especially one driven in the chariots of military heroes and gods; in the preceding senses Ved.).  
*Vāpi-vāda*, *as*, *ā*, *am*, uttering words, talking, talkative; (*as*), m. a kind of bird.  
*Vāta-lhūdā*; correct thus—*Vāta-hūdā*, *f*.  
*Vāta-recāka*, *as*, m. a gust of wind.  
*Vāta-skandha*, *as*, m. one of the regions of the wind (of which there are seven); N. of a Rishi.  
*Vātāya*, Nom. A. *vātāyate*, *yitum*, to resemble the wind.  
*Vātāyamāna*, *as*, *ā*, *am*, resembling the wind, quick as the wind.  
*Vātika*; add—uttering windy or empty words; (*as*), m. a flatterer.  
*Vādtarya*, *am*, n. instrumental music.

*Vādyā*; add—(as, ā, am), to be played on, to be sounded; (am), n. a musical instrument.  
*Vādhyasva*, *as*, m. (fr. *vadhry-asva*), a patronymic.  
*Vāpikā*, *f*, an oblong tank.  
*Vāmanaka*, *as*, *ā*, *am*, = *vāmana*, dwarfish, a dwarf; (*as*), m. epithet of a man born under a particular constellation; N. of a mountain; (*ihā*), *f*, N. of one of the Mātṛis attending on Skanda; (*am*), n. the form of a dwarf; N. of a place of pilgrimage (called after Viṣṇu in his dwarf-incarnation).  
*Vāyu-skandha*, *as*, m. one of the regions of the wind.  
1. *vāra*; add—(ā), *f*, a harlot, prostitute.  
*Vārāṅg-sātā*, *f*, a place for keeping elephants.  
*Vāriya*, Nom. A. *vāriyate*, &c., to be like water.  
*Vāruṇi*; add—(is), *f*, spirituous liquor.  
*Vāry-okas*, *ās*, *ās*, *as*, living in the water probably (*ās*), *f*, a leech [cf. *jalaunkas*].  
*Vārshala*, *as*, *i*, *am* (fr. *vīshala*), proper for a Sūdra; (*am*), n. the occupation of a Sūdra.  
*Vārshika*, *as*, *ā*, *am* (fr. *vārshika*), yearly, annual; (*am*), n. the rainy season.  
*Vāla*; add—(probably only a later form of 2. *vāra*).  
*Vāsavi*, *is*, m. (fr. *vāsava*), 'son of Indra,' Arjuna; add—the ape Bālin.  
*Vāsaveya*, *as*, m. (fr. *vāsavi*), a metonymic of Vyāsa.  
*Vāsishtha-siddhānta*; see *siddhānta*.  
*Vāstavā*, perhaps for *vāsuvā*.  
*Vāstu-vīdhāna*, *am*, n. house-building.  
*Vāhna*, *as*, *i*, *am* (fr. *vahni*), relating to fire.  
*Vinśa*; add—accompanied or increased by twenty; consisting of twenty parts; (*am*), n. twenty, a score.  
*Vi-kalpaka*; add—*as*, m. one who divides or distributes; one who prepares or arranges.  
2. *vi-kāra*, *as*, m. the syllable *vi*.  
*Vi-kutsā*, *f*, violent abuse.  
*Vi-kṛīḍa*, *as*, m. a play-ground; (*ā*), *f*, play, sport, jest.  
*Vi-klava*; add—(am), n. confusion, perplexity.  
*Vi-klavita*, *am*, n. a desponding speech.  
*Vi-kshara*, *as*, *ā*, *am*, flowing away, pouring out; (*as*), m. the flowing away; N. of Viṣṇu; of an Asura.  
*Vi-gāma*; in regard to the Vedic passage correct thus—*vi-gāman*, *a*, n.  
2. *vi-graha*, *as*, *ā*, *am*, free from eclipse.  
*Vi-āra*, *as*, *ā*, *am*, moving away from.  
*Vi-āraaka*; add—a spy.  
*Vi-āalana*, *as*, *i*, *am*, causing to go away, ruining, destroying.  
*Vi-āikṛtsita*, *as*, *ā*, *am*, doubted about, questioned.  
*Vi-āintana*, *am*, n. thinking about; discernment.  
*Vi-āintā*, *f*, thought, regard, care, anxiety.  
*Vi-āūlin*, *i*, *ini*, *i*, having no top-knot.  
*Vi-ārit*, *t*, *f*, Ved. loosing, releasing, B. R., (Sāy. = *vimukta*).  
*Vīcika*, *as*, m. a particular bird.  
*Vi-jaya*; add—(as, ā, am), conquering, victorious.  
*Vi-jesha*, *as*, m., Ved. victory, conquest.  
*Vijesha-kṛit*, *t*, *t*, *t*, Ved. causing victory.  
*Vi-jya*, *as*, *ā*, *am*, unstrung; [cf. *sa-jya*.]  
*Vi-āambya*, *am*, n. an object of derision.  
*Vi-p-mātra*, *am*, n. (i. e. 3. *vish* + *mātra*), feces and urine, (sometimes also *e*, neut. du.)  
*Vi-trishṇā*, *f*, freedom from desire, absence of longing; excessive desire, violent longing for.  
*Vi-dīśa*; add—intermediate point of the compass.  
*Vi-dīpaka*, *as*, m. a light, lamp, lantern.  
*Vidyā-vrata*, *am*, n. divine knowledge and religious vows; a particular religious observance.  
*Vidyā-vrata-snāta*, *as*, m. (a Brāhman) who has completed his course of Vedic study and his religious observances.  
*Vt-dyota*, *as*, *ā*, *am*, glittering, gleaming, sparkling; (*as*), m. glitter, gleam; a proper N.; (*ā*), *f*, N. of an Apsaras.  
*Vi-āruma*; add—in the first sense properly masc., though given neut. in the native lexicons, B. R.

*Vīdvāla*, *as*, *ā*, *am*, Ved. clever, cunning, artful.  
3. *vidh* (fr. rt. *vyadh*), piercing, penetrating (at the end of comp., cf. *hṛidaya-v*).  
4. *vidh*, cl. I. A. *vindhate*, &c., Ved. to be deprived of.  
*Vidhura*; according to B. R. fr. rt. 4. *vidh* above.  
*Vi-dhura*, *as*, *ā*, *am*, without a pole or axle-peg.  
*Vi-dhāma*, *as*, *ā*, *am*, free from smoke or vapour.  
*Vi-dhūma*, *as*, *ā*, *am*, quite grey.  
*Vi-ninīshu*, *us*, *us*, *u*, desirous of ruling or governing.  
*Vi-nīnda*, *as*, *ā*, *am*, censuring; (*ā*), *f*, abuse, slander.  
*Vi-nībarhūṇa*, *as*, *i*, *am*, or *vi-nībarhin*, *i*, *inī*, *i*, throwing down, dashing to pieces.  
*Vi-nīrbāhu*, *us*, m. a particular kind of fighting.  
*Vi-nīrmukti*, *is*, *f*, freedom from, deliverance from.  
*Vi-nīrmoksha*, *as*, m. freedom from; exclusion from.  
*Vi-nivartana*, *am*, n. the act of turning back, returning, return home; the coming to an end, cessation.  
*Vi-netra*, *as*, m. an instructor, preceptor, teacher.  
*Vi-paribhrāṅsā*, *as*, m. complete failure, miscarriage; loss, ruin.  
*Vi-paryak*, ind. inversely.  
*Vipina*; add—(as, ā, am), thick, dense.  
*Vipināya*, Nom. A. *vipināyate*, &c., to resemble a wood, turn into a forest, be counted for a forest.  
*Vi-pīḍam*, ind. without injury, mercifully.  
*Vipulaya*, Nom. P. *vipulayati*, to extend, enlarge.  
*Vi-prakarsha*; add—dragging away, carrying off, removal; distant removal; a long interval (of time); difference, distinction, contrast.  
*Vi-praṅśā*, *as*, m. complete loss, total disappearance.  
*Vi-pratīpa*, *as*, *ā*, *am*, quite contrary or opposite, obstinate, wilful, stubborn, hostile, unfriendly.  
*Vi-pratyaṅya*, *as*, m. want of confidence.  
*Vi-pramāhīn*, *i*, *inī*, *i*, crushing or trampling to pieces, destroying.  
*Vi-pramoksha*, *as*, m. the being free from, freedom or release from.  
*Vi-pramokshana*, *am*, n. the act of liberating one's self from, liberation from.  
2. *vi-pratāpa*, *as*, *ā*, *am*, free from talk or dispute.  
*Vi-pravāda*, *as*, m. varying statement, disagreement.  
*Vi-prahāṅya*, *am*, n. entire disappearance, total loss.  
*Vi-prekshāṇa*, *am*, n. the act of looking round.  
2. *vi-plava*, *as*, *ā*, *am*, not having a vessel, without a ship.  
*Vi-bubbhūshā*, *f*, wish to manifest one's self.  
*Vi-bubbhūshu*, *us*, *us*, *u*, wishing to appear or manifest one's self.  
*Vi-bhañjanu*, *us*, *us*, *u*, Ved. breaking to pieces, crushing, destroying, (Sāy. = *viseshena bhañjaka*, Rīg-veda IV. 17. 13.)  
*Vi-bhānu*, *us*, *us*, *u*, Ved. shining forth, shining.  
2. *vi-bhāva*, *as*, *ā*, *am* (fr. 2. *vi-bhā*), Ved. shining forth.  
*Vi-bhāsa*, *as*, m., N. of one of the seven suns; of a deity.  
*Vi-bhūshā*, *f*, desire of frightening, wish to alarm.  
*Vi-bhūman*, *ā*, m. (perhaps) 'appearing in many forms,' epithet of Kṛishṇa.  
*Vibhūr-asi*, *is*, m. 'thou art mighty,' a form of fire, B. R.  
*Vi-manyu*; add—(us), m. excessive desire, eagerness (Ved.).  
*Vimalaya*, Nom. P. *vimalayati*, &c., to make pure or clean, purify, cleanse.  
1. *vi-māna*; add—(as, ā, am), without honour, dishonoured, disgraced.  
*Vi-mṛidh*, *t*, m., Ved. an enemy, (according to Sāy. *vi-mṛidhaḥ* = *sangrāma-kāri*, Rīg-veda X. 152. 2.)  
*Vi-mṛśa*, *as*, m. consideration, reflection, examination.  
*Vi-moka*, *as*, m., Ved. unloosing, releasing, libe-

ration, ending, completion; freedom from, release from.

*Vi-moha*, as, m. infatuation, bewilderment.

*Vi-rātra*, the passing away of night.

*Vi-rāraṇa*, as, ī, am, raising a cry or clamour.

2. *vi-ruj*, k, f. violent pain, severe sickness.

*Vi-rūkha*, as, ā, am, rough, harsh.

*Vi-śāka*, as, ikā, am, purgative, cathartic.

1. *vi-lāpana*, as, ī, am (fr. the Caus. of *vi-lap*), causing to bewail; (am), n. the act of causing to lament; lamentation; (as), m. a proper N.

2. *vi-lāpana*, as, ī, am (fr. the Caus. of *vi-lī*), causing to be dissolved, melting, &c.; causing to disappear, destroying; (am), n. dissolution, death.

*Vivarsishlu*, us, us, u (fr. the Desid. of rt. *vrish*), inclined or disposed to rain, about to rain.

*Vi-vaha*; add—N. of one of the seven winds.

*Vivārayishu*, us, us, u (fr. Desid. of Caus. of rt. *vrī*), wishing to keep back, desirous of restraining.

*Vivitsā*, f. (fr. the Desid. of rt. *vid*), the wish to know or understand, desire of knowledge.

*Vivitsu*, us, us, u, wishing to know, desiring knowledge.

*Vi-śakala*, as, ā, am, broken to pieces, reduced to shreds and fragments.

*Viśakali-kṛi*, cl. S. P. -karoti, &c., to reduce to fragments, break to pieces, shatter.

*Vi-śankya*, as, ā, am, to be suspected, suspicious.

*Viśana*, am, n. the act of entering, entrance; penetration.

*Vi-śoshin*, ī, inī, ī, drying up, becoming dry; drying, making dry.

*Vi-sramaṇa*, am, n. the act of reposing or taking rest after fatigue.

*Vishaya-vāsin*; add—one who dwells in any region or country, an inhabitant of a province.

*Vishūcina*, as, ā, am (fr. *riśhv-ānc*), going on all sides, all-pervading, extending everywhere, going asunder, (opposed to *samićina*, q. v.)

*Vi-samsarpin*, ī, inī, ī, moving about, becoming spread about or diffused.

*Vi-saidārin*, ī, inī, ī, wandering about in all directions, straying.

*Vi-sadrīś*, k, k, k, or *vi-sadrīśa*, as, ī, am, unlike, dissimilar.

*Vi-sargin*, ī, inī, ī, creating, producing; distributing, bestowing, giving.

*Vi-sarman*, ā, ā, a (fr. *vi-sri*), Ved. flowing away, transitory.

*Vi-sphoṭa*; add—crashing, crash.

*Vi-sphoṭana*, am, n. a loud noise or crash.

*Vi-sphoṭikā*, f. 2. pustule, boil.

*Vi-smāraka*, as, ikā, am, causing to forget.

*Vi-smāraṇa*, as, ī, am, causing to forget.

*Vi-srava*, as, m. a stream, flood, flow.

*Vi-hartri*; add—one who amuses himself.

2. *vi-harsha*, as, ā, am, joyless, mournful.

*Vi-havya*; add—to be invoked or invited, (in this sense fr. *hu* = rt. *hve*.)

*Vi-hiṇsa-tā*, f. injury, hurt.

*Vi-hiṇsana*, am, n. the act of injuring, injury.

*Vi-hiṇsā*, f. injury, hurt.

*Vi-hiṇsa*, as, ā, am, injurious, noxious, hurtful.

*Viriṇa*, as, am, m. n. the grass *Andropogon*

*Muricatus*.

*Viḷaya*; correct—also P. A. *viḷayati*, -te, to make firm or strong, be strong.

*Vṛita-vaḷ*; add—round; having suitable occupation.

*Vṛiddha*, as, ā, am, cut off, (see 1. *vṛiddhi*.)

*Vṛidhika*, as, m., Ved. an increaser, prosperer.

*Venavin*, ī, inī, ī (fr. *veṇu*), having a flute or pipe (said of *Siva*).

*Vepi-samhāra*; add—'hair-binding,' (the name of the Drama, though connected by some with the seizing and unloosing of *Draupadi's* hair by *Duḥśāsana*, rather refers to its being bound together again after the punishment of *Duḥśāsana*.)

*Veda*; add—ao expression for the number four.

*Vedanā*, f. pain, &c., (this may also be *am*, n.)

*Vedas*; under *as*, n. add—knowledge; (*Vedās*, nom. in. although given by some authorities is probably only nom. pl. of *veda*.)

*Vepa*, as, ī, am, swinging, moving, oscillating (Ved.); (as), m. trembling, quivering.

*Vaidūrya* = *vaidūrya*, q. v.

*Vaitathya*, am, n. (fr. *vi-tatha*), falsehood, untruth, untruthfulness.

*Vaitastika*, as, ī, am (fr. *vi-tasti*), measuring a span.

*Vaittapālya* (fr. *vitta-pāla*), relating to *Vitta-pāla* or *Kuvera*.

*Vaidruma*, as, ī, am (fr. *vi-druma*), made of coral.

*Vainatya*, am, n. (fr. *vi-nata*), submissiveness, modesty.

*Vainōyaka*, as, ī, am, belonging to *Gaṇeśa*.

*Vaiyāsikiya*, composed by *Vyāsa*.

*Vaiśādrīśya*, am, n. (fr. *vi-sadrīśa*), dissimilarity.

*Vy-ākṛita*, as, ā, am, developed, unfolded, expanded.

*Vy-ānāsi*; add—according to B. R. fr. rt. 1. *nas* with ā and *vi*.

*Vy-ālamba*; add—hanging down, pendulous.

*Vy-ālambin*, ī, inī, ī, hanging down.

*Vy-āritsu*, us, us, u, wishing to separate one's self from.

*Vy-āsā*, f. an intermediate quarter of the compass.

*Vy-uda* or *vy-udaka*, as, ā, am, devoid of water.

*Vy-u-granthana*, am, n. the act of winding or intertwining in various ways.

*Vy-unmīśra*, as, ā, am, intermixed, commingled.

*Vy-upakāra*, as, m. making good, fulfilling, performance.

*Vyūka*, ās, m. pl., N. of a people.

*Vy-ailaba*, Ved. making various sounds.

*Vy-odana*, Ved. having various kinds of grain or food.

*Vra*; in *Rig-veda* I. 124, 8. *vrāḥ* is referred by B. R. to a form *vra* fr. rt. *vri*, meaning 'a collection, multitude;' see *vrā*, p. 984, col. 2.

*Vraja-bhāshā*, f. the Braj dialect (spoken around *Agra* and *Mathurā*).

*Vraṇya*, as, ā, am, good or suitable for wounds.

*Vrata-snāta* = *vrala-snātaka*, see *snātaka*.

*Vrata-snāna*, am, n. the due performance of vowed observances.

*Vratādeśa*; add—enjoining a religious observance.

*Vraśc*, *vraṭ*, ṭ, ṭ, cutting, cutting off.

*Vraśka*, as, ā, am (at the end of comps.), cutting.

*Vrādhat*; according to B. R. fr. a rt. *vrādḥ*, to excite, incite, provoke.

*Vlag* or *vlang*, a Vedic rt., according to *Sāy*. meaning 'to go,' &c.; used with prep. *abhi*, (in *Rig-veda* I. 133, 1, 2. *abhi-vlagya* = *abhito gatvā* or *abhitoḥ prāpya*, having approached or come near, having laid hold of; according to B. R. perhaps 'having strangled.')

*Śita-sūka*; read *śita-sūka*.

*Suddha-mukha*, as, m. a well-trained horse.

*Saunaḥśepa*, as, ī, am, relating to *Sunaḥ-śepa*.

*Svetā*; add—alum.

*Samsthānaka*, as, m., N. of the *Sakāra* in the *Mṛicchakaṭi*.

*Sankara*; add—contamination, pollution; any contaminated object.

*Sangraha*, N. of a grammatical work by *Vyādi*.

*Samanaga*; = *rtidyut*, lightning, (according to *Sāy* on *Rig-veda* I. 124, 8.)

*Sarvānūdātta* ('*va-an*'), as, ā, am, a word which has neither *Udātta* nor *Svarita* accent.

*Sahasra-bāhu*; add—N. of *Arjuna Kārtavīrya*, (*Raghu-v.* VI. 38.)

*Su-shvāpa* = *su-shrupti*, p. 1125.

*Somāśraya* ('*ma-ās*'), as, m., N. of *Rudra* or *Siva* (as bearing or supporting the moon).

Observe—In a few cases the mark distinguishing *Ṣ* from *S* has broken off in the printing.





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